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THE NORTH CAROLINA PRESBYTERIAN WILMINGTON WEEKLY 1879

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North Carolina Presbyterian

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For the N. C. Presbyterian.

REFLECTIONS ON THE FIRST DAY OF THE YEAR.

The beginning of a new year has always been regarded as an appropriate season for reflection. The occasion requires us to look back upon the way in which we have been led, and we may rejoice in the goodness and faithfulness of God, while we cheerfully submit to the needed corrections of his hands. It is well to look into the secrets of our hearts, to mourn our opportunities neglected, evil affections indulged, sins committed, and see how our account stands with God, and what is our preparation for the judgment bar. It prompts us also to look forward into the untried future; and while blighted hopes and withered expectations may teach us how little we can depend upon the world, we should resolve to stand in our lot, whatever it may be; seize opportunities of usefulness as they are presented; and work while we might what our hands find to do. The night cometh when no man can work." We shall rest from our labors—when we arrive in heaven and not before.

The departure of days and years, and the consequent approach of death, are to most full of painful reflection. They feel the current of time rolling on with a power and force which nothing can resist and they see themselves borne forwards in the midst of the mighty stream downwards that ocean of eternity into which all rivers are ever pouring; and the thought terrifies them. They shudder and look back. But why should the flight of time or the approach of death be unwelcome to the christian, who is diligently engaged in his appointed work, and awaiting the expected hour of release? What has such a one to fear from death or from anything which lies beyond it? True he is going to the judgment; but the Judge is his adored Redeemer and his best friend. True, he is going into the eternal world; but in that world are treasured up all his hopes. There is heaven—the end of his pilgrimage, and the home of his heart. There is the eternal resting place, where Jesus has gone to prepare for his people. There are the "innumerable company of angels, and the general assembly and church of the first born, and God the judge of all, and the spirits of just men made perfect."

"There his best friends and kindred dwell;
There God his Saviour reigns."

What then does the Christian mourn over the departing years, and the consequent approach of eternal realities? How much we have to become him—as he looks backward upon scenes which never can return, and forward to those towards which he is hastening—to say and to sing, "welcome fleeting time! welcome departing hours and years! Heaven now ready to be offered up! The time of our departure is at hand! I desire to depart and be with Christ, which is far better!" How inestimable is that religion which inspires hope and presents prospects such as these, which gives its possessor the victory over the world and time and death, and prompts him to "sing himself away to everlasting bliss!"

Reader, is this religion, with all its hopes and its consolations, yours? Are you an enrolled soldier and follower of the Lord Jesus, an enrolled member of his holy family and kingdom? Do not forget then your "high calling and your high obligations. Do not forget your solemn responsibilities to God and your brother man. The work before you is indeed great; but the cause in which you labor is glorious. Our divine Master expects every son and servant to do his duty; and for our encouragement he is addressing us individually from the skies: "Be thou faithful unto death." "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." Who would not be a member of this holy kingdom? Who would not flee from the ranks of the wicked, and take his lot and portion with the people of God!

There may be another reader of this column, whose eye when it falls upon it may gleam with no such heavenly light! Does the conscience of this reader admonish him that terms too significant to be mistaken, that he has neither part nor lot in the matter, because he is not right in the sight of God? Let him resolve then, in the strength of Heaven, before he lays down this paper, or rises from the seat on which he is sitting, that this year shall not be spent as the last—that this shall be a *new year* to his soul. Make this resolution *now*. Don't be afraid—and having made it, fear to trifle with it. It cannot be trifled with. Trifle with your father, trifle with your mother, but take care how you trifle with God and your soul. Then begin this *new year* with God, and spend it in his service. Spend it in such a manner, that should you be summoned away before its close, your end may be happy, and your immortality glorious. God bless you dear reader, and give you a *Happy New Year*. D. L.

For the N. C. Presbyterian

DAVIDSON COLLEGE.

MR. EDITOR:—I wish to set forth the claims of Davidson College upon the good people of our State.

The point I propose to make is—that Davidson College as a school for *thorough* education, for first-class *drill-work*, is superior to any college which we have, or perhaps to any south of the University of Virginia.

The University of Virginia is by common consent of all who know anything about it, regarded as the first institution for thorough scholarship in the Southern States.

Now, of the six Professors at Davidson College, *four* are University of Virginia men, and one a *Washington-Lee* man, a college founded on the same plan, pursuing the same methods of instruction, and I think officered to a considerable extent by graduates of the University of Virginia. The whole plan and method of teaching at Davidson College its that of the *confessedly best institution* at the South, while the demands and requirements for *passing examination* are based on the strict examination required there. Men trained at the University of Virginia, do not allow low standards of scholarship, and the Professors at Davidson have made it their aim to require as *strict scholarship so far as they carry their students*, as is required at the University of Virgina. They do not pretend to rival that University or any other *real* University in the *extent and variety* of studies required for degrees—for Davidson is simply a *college*, doing college work, preparing youths by *thorough teaching* to appropriate the advantages of Universities. Such as Johns' Hopkins and the University of Virginia.

Davidson College does not and will not lower her scholarship *simply to get numbers*, thanks to her still large endowment. She is "not on the parish," and the College is able to support itself even with a limited number of pupils.

The President and Professors of languages at Davidson are not only University of Virginia men, but have all studied at the most famous Universities of Germany, they know what is considered *learning* there, and what scholarship means there; they are students and readers of German and French, and are keeping themselves in contact with the best learning and best books of those countries.

The languages are taught at Davidson in the only way a language can be thoroughly taught, viz: by *writing it*. The Professor of Greek at Davidson a most enthusiastic teacher and a capital scholar, informed me last June that he gave his last class the *very same Greek exercises* that Professor Gildersleeve gave him when he took his degree on Greek at University of Virginia. I do not mean of course, that he put up for examination *all* the Greek required of him, for that embraces the reading of many authors not read in a college, and Greek history, &c., but he gave his class the *very same* English to be put into Greek which was given him—the only real test of one's knowledge of a language.

Some of these papers were sent to a distinguished professor of Greek at one of the oldest colleges in Virginia, himself a University of Virginia man—and he said "he would not have thought *such Greek could have been written in any college if he had not seen it*."

In Latin, I hear that Prof. Sampson has done the same thing, giving the exercises that Prof. Peter's gives at Univeraity of Va.

In the Scientific department the same high standard is enforced as in languages. Prof. Carson's course is pure mathematics is about that given at Washington-Lee.

In Chemistry, besides the general chemistry, there is a full year of practical laboratory work for those who desire it. In Natural Philosophy there is a very full course. Experimental Physics a whole year; Mechanics a whole year; Astronomy a whole year.

I have had in the last few days a fresh instance of the strictness of the examination in this department. I was inquiring of Prof. Martin concerning the present Chemistry class. He told me he gave one student 98 on examination, and then added, that is a very high mark, for not more than one in *five hundred* ever get that from me. I have been here for ten years, and do not think I ever gave 98 to more than three or four students.

As to the President of Davidson College, I know no college which has his equal in talents, scholarship and capacity for teaching in his department.

He was educated under Dr. McGuffey at the University of Virginia, held the chair of Mental Philosophy at University of North Carolina in its palmiest days—was President of Miami University—Professor of Latin at Davidson, and then President of the college.

He has attended lectures in Berlin, is a German and French scholar, and is more thoroughly master of Philosophy and the kindred branches than any man I know. He is especially apt as a teacher, calling out all the enthusiasm of his pupils, and stimulating them to work. Few men possess his stores of learning, and long practice as a teacher has taught him what is adapted to the student's mind. He is emphatically an educator. If I had no other reason for sending a son to Davidson, I would send him there to enjoy the benefits of Dr. Hepburn's chair.

Dr. Hepburn's teaching is not only theoretical, it is practical—has reference to the living issues of the day. He is not like so many mere professors and theologians—a sixteenth century man living in the nineteenth century. He [illegible] the lessons of the past to illustrate and explain the present.

Dr. Hepburn's department is especially rich in Political Economy and Sociology, questions of government, finance, &c. These are subjects of prime importance, and are upon just such topics our young men need instruction.

And now, Mr. Editor, I think I have given a reason for the faith that is in me in regard to Davidson. I do not wish to be thought as setting Davidson above what it deserves. I do not say this or that chair in some other colleges may not be as well filled as in Davidson. I do not assert that the whole body of professors there are superior in talents to the whole body in some other colleges.

But I do assert and believe that [illegible] into consideration the talents of the professors, the Universities in this country and abroad upon which they have attended, the thoroughness and exactness of their learning, the north half mode of teaching, the exactness of their scholarship, and the high standard required for degrees, that Davidson College is the equal, shoulders above any similar college south of the Universities of Virginia.

I am profoundly grateful that in North Carolina we have such a college. I believe its influence in the State in promoting the higher education will be incalculable. This thorough education is just what we need in our State, and it is just that thing in which Virginia excels in and which is due in a great degree to her University, whose exactness and thoroughness of teaching, Davidson College is [illegible] to.

Let no one think I am attempting to "write up" Davidson. She is already making her mark. Her students are already making her known by their scholarship and power of thought, as teachers and pupils at the higher Universities, and her reputation is every year extending itself. The graduates of Davidson take a high rank in the professional and scientific schools which they enter. They are sought as teachers in North Carolina, South Carolina and the Gulf States, and no one that has been recommended as a teacher by the Faculty, has so far as is known, disappointed those who have employed him.

A Professor at Johns' Hopkins in reply to inquiries, said Davidson boys were prepared to attend his lectures or those anywhere else. I may add a Professor recently elected was complimented on his being called to a college of so high a character by the superintendent of education in one of our largest cities. These facts speak for themselves.

E. H. H.

CHARLOTTE, N. C.

For the N. C. Presbyterian.

WORDS IN THE BIBLE, AND NOT IN IT.

Though our translation of the Bible was made so long after the conquest, and the fusion of the Norman-French with the Anglo-Saxon part of the language, yet, from following previous translations so much, and from the fact that so many words of every day life have come into use since, if any one who has not had his attention drawn to it will notice, he will find the vocabulary of the Sacred Word very limited.

We have corn, for grain in general—wheat, barley, beans, lentiles, millet, litches, now obsolete (but vetch) pulse, gourds, melons, cucumbers, onions, figs, apples, grapes, olives, berries, &c.; but no rye, spelt, Indian corn, oats, peas, beets, carrots, parsnips, potatoes, cabbages, pears, peaches, cherries, currants, oranges, lemons. No farm, nor farmer, or agriculture, but field, ground, garden, vineyard. We have box, bag, basket, chest, table, bench, seat, bed, bedstead, sheet, couch; no bureau, sideboard, chair, sofa, divan, blanket, curtain, carpet. We meet with ox, cow, sheep, bullock, horse, ass, mule, camel dromedary, ram, boar, flock, herd, drove, lamb, goat, kid, swine, dog, calf, colt, fox, fish, but no *species* of fish, mouse; but no beef, mutton, pork, pig, bacon, cat, veal, lard, hound, mastiff, rat, wether, steer, steed. We have lion, leopard—but no tiger—elephants' teeth.

1 Kings: x; 22. There are knife, basin, bowl, pitcher, pot, cup, bottle, vial, barrel, shovel, tongs, vessel, lamp, candlestick and forks once—1 Sam.: xiii; 21; but no eating forks, no goblet, decanter, jug, can, cork, keg, saucer, &c. There are dinner, supper, feast, bread, meat, meal, flour, feed, honey, oil, cake, cracknel—1 Kings: xiv; 3—like our crackers, ointment; but no breakfast, repast, entertainment, collation, sugar, molasses, tea, biscuits, coffee, &c. We have wool, flax, linen, silk, web, weave, warp, spin, yarn, thread, wash, shuttle, once in Job: vii; 6; but no loom, thrum, cotton, hemp, reel, spinning-wheel, mantle, breeches, hat. But we have bonnet, hozen, once in Dan.: iii; 21; shoe, raiment, veil, coat, cloak, vesture, robe, clothes, leather, once in II. Kings: i; 8; adjective leathern, Mat.: iii; 4. No shawl, trowsers, pantaloons, shirt, vest, jacket, boots, sock, frock. gown, tunic; no broom, but besom, in Isa.: xiv; 23; no industry, but adjective industrious—1 Kings: xi; 28; pottage and sop, but no soup, nor tart, nor pie; conduct, in the ordinary sense, not in Bible, but conversation in place of it. Persons have name, fame, renown, reputation, glory, honor, &c.; but no *character*, eclat, or applause. No steam, but mist; no atmosphere, but air; road, ouce—1 Sam.: xxvii; 10—generally, way.

There are spices, mint, anise, coriander, cassia, balm, cinnamon, mirrh, aloes, spikenard, physician, medicine, remedy, poison, but no mace, nutmeg, clove, pepper, allspice, pimento, opium, but gall, which some take for the juice of the poppy. There is no tobacco, alcohol, brandy, gin, whisky, beer, though this, from barley, was in use in the earliest ages, both in Europe and Asia; there is no physic, doctor, or antidote, but remedy.

There are some kinds of tools, axe, the mattock, plane, ploughshare, cart, wagon, maul, sickle, hook; no hoe, screw, chisel, vise. There are hammer and harrow, but no spade or shovel, except the fire shovel and the winnowing shovel. Drag, in Heb. [illegible] seems to be for a seine or net for fish.

Terms of office and rank are abundant—king, governor, president, lord, master, ruler, magistrate, officer, lawyer, lawgiver, senator, minister, priest, sheriff, jailor, judge, layman, prince, duke, captain, executioner, prophet; no congress, parliament, legislature, monarch, tyrant, arbitrator, alderman, statesman, &c.

General is found once in I Chr. xxvii; 31, captain, sergeant, tax gatherer, trumpeter, herald, once in Dan. iii; 4, leader, piper musician, once in Rev. xviii; 22; no colonel, major, corporal, lieutenant, quartermaster, engineer, drummer, cannonier, harbinger, pioneer; there is no economy, nor eclipse; the Bible idea of an eclipse is as if the heavenly body had the power to draw in its light, or like a man closing his eyelids at the command of a master. Joel ii; 10; Isa. xiii; 10—the sun, moon and stars go out and become black; but our word eclipse is from the Greek word, to fail, to leave off.

We have in the Bible frost, frozen, hail, sleet, but we do not find [illegible] Ex. xv; 8. "The depths were congealed in the heart of the sea." Job. xxxviii; 30. "The waters are hid, as with a stone, and the face of the deep is frozen;" in the margin, *taken*. Here is a philosophical explanation of the process of freezing water. The participle *taken* is in the Hithpahel, or reciprocal conjugation. The water takes hold of itself, and becomes solid, and forms a covering to the river, or flood, like a flat rock laid over it. The poets seem to have caught the idea, from the divine idea in this passage; and [illegible] Young's Paraphrase, has—

"Whose powerful breath, from northern regions blown,
"Touches the sea and turns it into stone."

Thompson, in his Winter, says

"With the fierce rage of winter deep suffused,
"An icy gale, oft shifting o'er the pool,
"Breathes a blue film, and in its mid career,
"Arrests the bickering stream. The loosened ice
"Let down the flood, and half dissolved* by day,
"Rustles no more, but to the sedgy bank
"Fast grows, or gathers round the pointed stone
"A crystal pavement, by the breath of heaven
"Cemented strong, till seized from shore to shore,
"The whole imprisoned rivet growls below.

Again—

"Ocean itself, no longer can resist
"The binding fury, but in all its rage
"Of tempest *taken* by the boundless frost,
"Is many a fathom to the bottom chained,
"And bid to roar no more."

How much better is this in the Book of Job, to account for the solidity of water by frost, than the idea of the ancients that there were little spicula of some kind that entered among the particles of water and wedged them up—

"Myriads of little salts, or hooked, or shaped
"Like double-wedges, and diffused immense
"Through water, earth and ether."

*If the etymology of *soice, dissolve*, be, as some suppose, from Latin, *ino*, to loose, combined with the pronoun, *se*, himself, itself, "loosen itself," it would be exactly the opposite of the idea in the Hebrew for making water solid. This is more strange when the word for water is from its mobility, as wind is from the Latin, *venio ventus*. E. F. R.

SCIENCE AND MYSTERY.

Much of the prevailing doubt arises from a secret tendency to disbelief of the full divinity of our Lord Jesus Christ. "Great is the mystery of godliness. God was manifest in the flesh." It is a mystery not for us to explain. It lies far beyond the range of the human understanding. If there were no mysteries man would be God, for he would know all things. One of the wisest philosophers has spoken of even the greatest scientific explorers being as little children picking up pebbles on the sea-shore. Would that many far inferior men had the same humility. Science has done great things in its own sphere. Let us rejoice in its results, especially in its bringing more to light the greatness of the divine wisdom and the beauty and grandeur and vastness of God's universe. Let us welcome all its true discoveries. But still, let us remember that it explains only the surface of things, and that there are mysteries which it does not even approach. The grand results of science which must be true, are always to be dissociated from the mere theories of even eminent scientific men, which may have no value when they venture into the regions beyond the range of possible observation. It is so with the mysteries of life. All sorts of explanations have been attempted, but we are just as far off as ever from any really satisfactory explanation of it. It is so with the origin of the material universe, which no human power can explain. It is so with the nature of the mind, so complicated and wonderful in its processes, which no searching of man can understand. If men would be satisfied with dealing with that which they really can explore, there would be much less bold and idle assertion than there unfortunately is. But they attempt to go far beyond, into regions in which they can no more move than the eagle can fly to the moon through space without an atmosphere to bear it up, and they fall back in helpless ignorance to their mother earth. It is really melancholy to see some scientific men, like Huxley—admirable in their own departments of knowledge, which they can test by observation—engaging at times in aerial flights into vast mysteries for which all human faculties are incompetent, and speaking with a dogmatism equal to that of the most bigoted schoolmen on such mysteries. Others, like Sir Isaac Newton, Faraday, Sir David Brewster, have, with larger grasp of intellect, seen clearly where the boundary lay, and have acknowledged a region of mystery, to be brought to light only by the revelation of God, far beyond any possible capacity of the human intellect to explore for itself. There is a region of knowledge in which reason is designed and fitted to explore. To contradict or ignore reason in this department is superstition, as when the Church of Rome says that bread is not bread, but flesh, and wine not wine, but blood. But there is a vast region which reason cannot explore, and which, if made known to us at all, can be so only by revelation, and received by faith. This doctrine of God, manifest in the flesh, belongs to this region of mystery. We would need to be God to explain it. Even angels and archangels look at it with adoring wonder. Jesus shared the powers of God. He read the secret thoughts of men. He cured diseases with: word, of all kinds, even such as are utterly incurable by any possibility of skill—as of those born with contracted limbs, those whose eyeballs had rolled on in darkness from birth, those who were in the last stage of decay, and whose physical recuperative powers were all gone, those from whom even life had departed. By a word He accomplished these wonders, by His own unlimited power. He claimed to be God "Before Abraham was, I am." No Jew could mistake the use of this solemn name—I am. Therefore, they took up stones to cast at Him. "He that hath seen Me hath seen the Father." "O, Jerusalem, Jerusalem, how often would I have gathered thy children together." Here He distinctly identifies Himself with the God of the Old Testament, who spake by the prophets. He, the Son, is the revelation of God, the known God in all ages.—*Rev. Gavin Carlyle.*

THE TEST OF SUCCESS.

The success of man is to be estimated—not in the hoarded millions of glittering gold, of no value whatever in that permanent home in which he spends his eternity—not in the miles of railway, or in the farms, or bonds, or stocks which he calls his own—not in the armies which he has conquered, or the cities which he has taken—not in the estimate which the world makes of his greatness, or the praises which they lavish upon his name; but in living a life of devotion to God; in being instrumental, directly or indirectly, in turning many to righteousness, who shall live as imperishable memorials of his fidelity and wisdom when earthly monuments shall have crumbled into dust, and when the earth itself and all its works shall have been consumed.—*Anonymous.*

MONUMENT TO COLIGNY.

One of the most significant indications of the great change which has occurred in the opinions of the French people to be found in a proposition now before them, received with a great deal of favor, to erect a statute of Admiral Coligny in the quadrangle of the Tuileries, near the spot where he was killed. The Admiral was the commander of the army of the Huguenots, and a devoted Protestant. He was considered not only a man of great ability, but a Christian of exalted character. That France, which has honored Romanists and infidels, should now be reviving the memory of the Huguenots and proposing a monument to one of their most famous leaders, is a very interesting fact and a very encouraging one. Coligny was one of the victims of the massacre of St. Bartholomew's day, and a statue to his memory, on the spot once stained with his blood, would be a rebuke to Romanism. A great many of the French today, indeed, do not hesitate to express their contempt for and opposition to the Papacy and its adherents. It is not at all unusual to hear a Frenchman declare with emphasis that he is a Protestant. He has usually a limited and inaccurate knowledge of the faith of Protestants, but he is very willing to enlarge and correct his information. A very brief observation serves to show that France is opening to the Gospel and the Church of Christ. The French, while they have lost nothing of the delicate taste and versatility which have so long been among their chief characteristics, have become much more sober and thoughtful and self-restrained during the past ten years. The change is full of promise. France is by no means an uninfluential member of the family of nations. French opinions are received with respect and French ways are imitated by a great many people.—*Christian Intelligencer.*

POSSESSING CHRIST.

A chief reason why so many believers fail to attain an exalted type of Christian character is because they do not receive Christ as a living, indwelling, personal Saviour. Religion is, to them, an abstraction, rather than a reality. They have faith, but it is a dead, intellectual exercise, rather than a life-giving power begotten in the soul by the Holy Ghost, through the Word of God, "which liveth and abideth forever." We may, we *must* possess Christ if we would be his. In the Bible, a crucified Christ; in the heart, a living Christ; in heaven, a glorified Christ; in the future, a coming Christ—Christ in life, Christ in death, Christ in a coming judgment—"Jesus Christ, the same yesterday, and to-day, and forever."

OLD FOLKS.

Do the young people ever think that they will be old; that they will soon feel that the grasshopper is a burden and fear is in the way? Only a few short years ago that aged man and feeble woman were young, strong and full of life; their hearts were gushing with tenderness and care for the little ones, who now stand in their places. Do not jostle that aged couple out of your pathway, but rather lift them with tender care over the rough, declining road. You may have forgotten how carefully they kept your tender feet from stumbling, and with what care they watched your advancing steps. But they have not forgotten, and the time will come when you will be forcibly reminded of it, by the love you have for your own little ones. Will they ever hand you the same bitter cup to drink that you pour out for that aged father and stricken mother? Verily, "with what measure ye mete, it shall be measured to you again." Think of the anxious days and nights mother has watched by your sickbed; remember her loving care; her patience and long suffering with your fretfulness, and then let the blush of shame dye your brow, that you should be impatient or unkind to her, now that she is old. Old folks are such a trial! Yes, they know it; they feel it; and so will you be such a trial to your children in the days that will surely come; aye, and you will remember, too!—*Ed.*

A LAND OF WONDERS.

California is a land of wonders. There are fresh flowers every month in the year, and winter wears the bloom of spring. There are waterfalls three and four times as high as Niagara; natural bridges of white marble; some thousand of gold-bearing veins; inexhaustible quantities of iron and chrome, creslead, bismuth and quick-silver; most beautiful porcelain clay; and in short everything that can bless an industrious and enterprising people. In one valley were found more than forty springs over one hundred degrees Fahrenheit. In another valley sixteen geysers, like the famous one in Iceland. In this famous abode of Vulcan the rocks are so hot that you can stand upon them but a short time, even with thick boots on. The roar of geysers at times may be heard a mile or more, and the moment is one of the most intense interest as you approach them.

GOD'S REST.

It is the evening hour.
And thankfully,
Father, Thy weary child
Has come to thee.
I lean my aching head
Upon Thy breast,
And there and only there
I am at rest
Thou knowest all my life,
Each petty sin;
Nothing is hid from Thee.
Without, within:
All that I have or am
Is wholly Thine:
So is my soul at peace,
For Thou art mine.
To-morrow's dawn may find
Me here, or there;
It matters little, since Thy love
Is everywhere!

Evening Post.

GOLD DUST.

Pascal, has said, "In order to love human objects we must know them; in order to know divine things we must love them."

The tale of the Divine pity was never yet believed from lips that were not felt to be moved by human pity.—*George Elliott.*

There is in man a higher than love of happiness. He can do without happiness and instead thereof find blessedness.—*Carlyle.*

Whate'er my God ordains is right;
Here will I take my stand;
Though sorrow, need or death make earth
For me a desert land,
My Father's care
Is around me there;
He holds me that I shall not fall,
And so to Him I leave it all.

—*Samuel Rodigast*, 1675.

Says the great Jeremy Taylor—"The way to judge of religion, is by doing our duty. Theology is rather a divine life than a divine knowledge. In heaven we shall first see, and then love, but here we must first love, and then love will open our eyes as well as our hearts, and we shall then understand."

Faith builds a bridge across the gulf of death,
To break the shock blind nature cannot shun
And lands thought smoothly on the farther shore.

—*Young.*

It is an easier matter to begin to do good than to continue therein; and the reason is, there is not so much of a Christian's cross in the beginning of a work as there is in a continual, hearty, conscientious practice thereof. Apples and flowers are not made by the gardener, but are an effect of the planting and the watering. A life full of good works is the only way on thy part to answer the mercy of God extended to thee. God hath had mercy on thee and hath saved thee from all thy distresses. The heart that is fullest of good works hath in it least room for Satan's temptation. Every promise in the Bible is thine to strengthen, quicken, and encourage thy heart.—*Bunyan.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Items from *Presbyterian*:

The Pope has sent ten Jesuits to Central Africa to evangelize the countries traversed by Stanley and Livingstone. The mission will cost $40,000, and the missionaries will take with them 500 porters, servants, &c., who will be unarmed.

There are now 22 mission stations in the city of Paris, with accommodations for 5,000 persons. The weekly attendance is about 8,000. From 2,000 to 3,000 attend weekly the *reunions* for young people. There are connected with the work Bible classes for adults, weekly prayer-meetings, industrial schools for the young, &c. M. Saillens has just begun similar work in Marseilles, and steps are being taken to found a branch mission in Lyons.

The Bishop of Bombay, writing of the effort of the Roman Catholics to win over to that church 500 converts who had been left for some months without a pastor, says that the Rev. J. Taylor, of Kolhapur, was sent to the district, and his labors not only resulted in frustrating the designs of the Catholic priests, but have led to a great revival—a revival unprecedented in Western India. Since he went into the Nagar district, in March last, he has baptized 1,300 persons, the list of members connected with the mission, which is among the Mahars, an outcast class, containing now 1,851. Besides these, there are 800 persons under instruction preliminary to baptism.

As Afghanistan has come prominently on the scene at the present time, it may be of interest to recall the fact that the first missionary to the Afghans was the noted Dr. Joseph Wolff, a converted Jew, who, in 1831, travelled from Armenia to Hindoostan, through Central Asia, everywhere preaching Christ.

Items from *Weekly Review*, London:

A useful work has just been issued by the Wesleyan Conference Office, which presents in a condensed form, the growth and development of Methodism in its several branches. At the death of John Wesley, in 1791, there were in connection with Methodism 312 ministers, 115 circuits, 16 mission stations, and 79,000 members. Now, including the Methodism of Great Britain, that of the United States of America, Colonial Methodism, and branch churches, it is estimated that there are not less than 30,000 itinerant preachers, 60,000 local preachers, and 19,000,000 of adherents.

A correspondent of the *Leeds Mercury* states, and not as a mere rumor, that a syndicate is actually in course of consolidation, which has for its sole object the purchase of Palestine from the Turkish Government, and its restoration to the Jews in some form. I know, but am not at liberty to mention, the name of the secretary of the body, which already numbers some very influential members, and I can vouch for the confidence with which the secretary, who is not a member of the Jewish race or religion, but a well known man, regards the future success of the scheme; and his experience of the world and knowledge of men are too important to be ignored.

Items from *Miscellaneous sources*:

The Baptists in Sweden new report 13,773 members in 253 churches. Twelve new churches were formed last year; the increase of communicants was 2,479. Sunday-schools have been organized with 17,769 children. This is astonishing progress.

The Free Church of Scotland has lately come into the possession of a bequest of $135,000 for missionary purposes. Some persons have agitated the establishment of a mission in Asia Minor, under English protection; but the general thought is that it should go to India.

The great revival in India among the Telooguos still continues. Thus far over 10,000 have been baptized by the Baptist missionaries since the middle of June, and it is believed that the number of converts will reach 20,000 by Christmas. In view of the unprecedented increase, the Baptist Missionary Union asks for $25,000 to reinforce the mission.

Rev. Arthur T. Pierson writes respecting the success of modern missions, in the "Foreign Missionary," as follows: "Remember that modern missions are scarce a half century old. Fifty years ago the first banners were floating from Christian standards before the strongholds of paganism. There was scarce a single fortress of heathenism taken for Christ, and the advance toward the great centers of Mohammedan, papal, and pagan superstition was scarce projected. And where to day can you find any enterprise so young with results so abundant? History may be safely challenged to unroll her shining scroll and point to any record so brilliant. The men and women who from the whole Christian world have, during these fifty years, gathered against the armies of the pagan world, have been a mere handful, like Gideon's picked three hundred men. And yet all Christendom together can, with all the ten thousand appliances of gospel ordinances and organizations, show no such comparative results at home. Within less than three-quarters of a century the Bible has been furnished to every considerable nation and people on the globe, in the native tongue. The Word of God can be obtained to-day in about two hundred and fifty languages and dialects—the result of modern missions.

MISCELLANY.

Reports come that already real estate has risen in price in Palestine, growing out of the persuasion that the ascendency of Great Britain in the East will ensure a more stable government, and thus secure to industry the rewards of its labors.

The gallant General Browne who distinguished himself in the advance through the Khyber Pass, has only one arm. Despite this, he is one of the best leaders of an expedition to be found in India; and, in addition to this quality, he has a most intimate knowledge of the natives. No man can tell better than he, how far a native may be trusted, and by the natives General Sir Samuel Brown is feared and respected.—*Christian Signal.*

Dr. Shaw, of Rochester, says that a Congregationalist is simply "a Presbyterian who has left his Catechism at home and forgotten where he laid it down."

It was announced by submarine telegraph messages from special correspondents at Berlin, on Monday last, that, in consequence of the apparent universal plot against thrones, an exchange of ideas on the advisability of adopting common measures against a common enemy is being resorted to, and diplomacy is at present endeavoring to ascertain the opinions of the different cabinets of Europe on the subject, and the lead is being taken by the Berlin cabinet. Great distress and suffering will result, in some cases, from the expulsion of the Socialists, as they were denied any extension of time for the arrangement of their affairs. Most have already left Berlin. A large number of Socialists have been arrested in Italy as a consequence of the recent outrages, and the police profess to have in their possession a number of documents giving them much information as to the organization of the Internationalists in the country. The statement that remonstrances had been addressed by the powers to the Federal Council at Berne, in respect to the proposed presence of Socialists in Switzerland, has been already contradicted. It is now stated that since the attempted assassination most cordial messages have passed between the Swiss Government and King Humbert, his majesty expressing the most hearty sympathy towards Switzerland and her institutions. The German Government has resolved to allow the exiled Socialists to take up their quarters *pro. tem.* in Leipsic. An emigration committee has been formed, under the presidency of the Socialist leader, Herr Most. A plan is being considered for emigration to Cyprus, or Asia Minor. Many thousand letters from different parts of Germany have reached the committee, offering to co-operate in the emigration movement.

"Begin low, proceed slow,
Rise higher, take fire;
When most impressed, be self-possessed."

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, JANUARY 1, 1879.

We acknowledge indebtedness to a number of friends for favors in the editorial department and other departments of our paper. The modesty of some of our assistants prevents the publication of a list of contributors.

THOUGHTS FOR THE NEW YEAR.

For the last time has our journal borne the date, 1878. With its record of duties and trials, sorrows and disappointments, trinmphs and rewards, it has slipped into the abyss of the all-engulfing past, and ere long the grave of the old year will be grass-grown. The mound is garish and new, but the winter's mantle of snow, and the spring's garb of flowers will hide it from our view and drape the bare outline.

How thoughttul we should be that we can forget! Trite is the saying, "time is a great healer," yet what a blessing that it is so! The mistakes and follies, the griefs and cares, the anguish and pain that have been our's during the past year, will soon be soothed, as we glide further from the moment and the scene, and we shall find that "distance lends" if net "enchantment," at least equanimity and patience. Were the wounds with which our poor hearts are riven, ever to be gaping and raw, if never the new skin covered the sore, oh what a wretched thing life would be! What a mockery to wish one's day's to be prolonged, were the anguish, the accumulated agony of each successive pang to continne unabated! with unspeakable horror we revolt from such thought. Yes, let us be thankful we can *forget*.

Nor let us with useless grief lament our misfortunes, or bewail our lost time. Nor let us recall with regret the pleasures gone, the moments of delight. Let them rather be to us a refreshing memory. There is something else to do.

"There's a new foot on the floor, my friend,
And a new face at the door, my friend
A new face at the door."

How shall we greet the new year?

With thankfulness, that we are spared to enter upon it; that for neglected opportunities and wasted time we have not been cut off, but renewed opportunity and time are granted to retrieve over past unfaithfulness. Let us be thankful that we live in stirring times, with so many avenues of usefulness open to us—open to the poorest and humblest as well as the most cultured and fortunate. True is the saying of the Farringford seer, "Better fifty years of Europe than a cycle of Cathay." For the privilege of doing good still granted to us, let us be profoundly thankful. If indeed we lament lost opportunities, if the dear child to whom we should have spoken a word of council and hope is forever hidden beneath the frozen turf,—let us smitten and repentant, be yet thankful that we are permitted to speak to the living.

"The Saviour looks for perfect fruit,
We stand before Him, humbled, mute."

So then we should greet the New Year with contrition, and with the earnest purpose to live to His glory who hath spared us.

Resolutions are at a discount. The soul cheats itself with resolves. We must "act, act in the living present." Bnt the siren whisper of the tempter is to delay. The aching heart is bound with a stout plaster of resolutions, and softened and soothed, sinks too surely into silken slumber. Oh, the sleep of the soul, thus aroused, and thus hushed—how dangerous, how deadly! Life is too short for inaction. We live in too fast an age to be content with calm repose and peaceful inertness. There is too much to do.

These long deferred letters, answer to-day. How sorely is friendship tried by procrastination in so small a thing. That matter of disagreement between you and your neighbor, that rankles like a splinter beneath the finger-nail, compose at once. He might be called to his reward in a week, and how bitterly you would bewail the neglect. The minor duties of life, the courtesies to the household, the small debts to servants and tradespeople, the things that are overlooked, these are the things that make life happy or miserable, according as they are performed or neglected. Oil the whole machinery, the small screws as well as pistons and drivers, and see that no grit is in the waste or the oil. One gravel may thus cause a hot box and stop the train. One grit may cut the spindle, and mar the work.

These words may meet some eyes wet with tears and dim with longing. They may say—"your words of earnest encouragement may suit the bustling, active world; the young, the strong, the hopeful. But I am hidden in the depth of the forest, far from the busy throng, far from opportunities of good. And more,—days of pain and nights of weariness are appointed to me. What can I do, and how greet with cheerful welcome the New Year, that brings to me but suffering, trial and disappointment?"

Kind reader, in God's great temple there are no useless parts. Mighty stones, stately columns, and delicate traceries are there. But there is use for each pebble, each pin, each grain of sand, that goes to make up the majestic building. Whether obscure, unseen, unknown, or not, the Lord hath need of you. The violet chained to the earth, hidden by its sheltering leaves, trodden on by every careless passer-by, though neither stalwart oak, nor splendid planet,—hath yet its purpose, and is not beneath the notice of Him who made it, and clothed it in inimitable fragrance. Remember,

"They also serve who only stand and wait."

We are not only to *do* but to *suffer* the will of God. Our great example, no less by His sufferings, than by His immaculate obedience honored the law.

Humble, earnest, content, thankful, let us enter with holy purpose and glad hearts upon the NEW YEAR.

A. D. 1878.

The year that has just closed must occupy a prominent place in the world's great history. Whether that patient and impartial muse record notable events, the march of opinion, mighty changes, or conspicuous scenes and personages, the scroll for 1878 will be full. Never before, perhaps, did the world seem so much a unit, so much a one thing about which all are equally and generally interested, as at this time. The annihilation of time and space by the telegraph, the phonograph and the telephone—mails and steam having been long ago outstripped,—makes all one whole; and the wild dream of Tennyson, about

"the Parliament of Man, the Federation of the World,"

seems more nearly fulfilled than could have been possible to him who mused at Locksley Hall.

The most memorable political event that doubtless occurs to every one's mind, that marks the year, is the Berlin Congress. A more distinguished array of illustrious personages has not been assembled, perhaps, in our generation. And no scene is more conspicuous for the momentous issues discussed and weighty principles involved, and for the great events that led to and followed the kingly convocation.

The Russo-Turkish war, the Afghan war, the progress of geographical research and discovery in Africa, the cession of Cyprus, the purchase of other islands, all these have changed the familiar faces of the maps, and our whole civil and political geographies will have to be reconstructed.

There have been no less notable events in social progress. The great Exposition in Paris, revealing the wonderful recuperative power of one of the foremost nations of the world, the aggressive advance of international communism, the attempt at assassination of five of the crowned heads of Europe, the progress of Nihilism in Germany and Russia, and of republican principles in the realms of France and Spain, the present and increasing financial and social distress in the British Empire, the famine in India, China and Turkey, the yellow fever in our Southern States, and many other such records of suffering, opinion and progress, mark the year and make it memorable.

Nor is it unworthy of note to recall the many changes wrought by Death, the mighty King of change. He has come, indeed, as the Latin poet has beautifully phrased it, to the palaces of kings and the homes of the poor. The year has a memorable necrology. The immense loss of life by famine in the populous nations of Asia, the sad havoc wrought in our fair land by the desolating scourge, alike throng the memory. Our own Church has deeply suffered in the death of many useful, earnest and godly ministers, and many unnumbered yet cherished ones in the humble walks of life.

Homes have been invaded by this sovereign of kings, and two European monarchs have died—the Pope of Rome, Pope Pius IX, and King Victor Emanuel. Other royal households have suffered likewise; the accomplished wife of the Duke of Hesse Darmstadt, one of the loveliest of the daughters of good Queen Victoria, followed her little children to their rest, smitten with the same fell disease, diphtheria. The beautiful and lovely young Queen of Spain, Mercedes, herself a princess of royal blood and an heir to the throne, also was called from life.

And in the realm of science and literature three notable kings have been called to lay aside the sceptre, which they so long and so wisely wielded. We refer to the venerable theologian, Dr. Charles Hodge, the distinguished poet, William Cullen Bryant, and the no less distinguished physicist, Professor Joseph Henry—humble and devout Christians all. May there be many to receive their descending mantles.

Who knows what the present year shall bring of wo, of sad loss and dread disaster? Yet, let us remember, as the fathers pass away the sons are raised up to take their places. The vacant places are filled, and the world moves on, despite death's inroads and great changes. There is a Mighty Hand behind that moves all wisely and unerringly, supplying each lack as it appears, and bringing forth one harmonious and glorious design. With patience let us abide His will.

A WELCOME SURPRISE.

On the night of Christmas-eve Rev. B. F. Marable, pastor of the church at Goldsboro, had an unexpected visit from his congregation, resulting in so many gifts that he had not where to bestow his goods. Such remembrances are refreshing to a Pastor at any time, and especially so in times like these.

COMPLAINTS BEFORE THE NEXT ASSEMBLY.

The Venerable, the Moderator of the next General Assembly, or rather the body he represents, will not find time lying idly on their hands. The Judicial Committee will have use for all their knowledge of Church laws and regulations, and it seems almost a pity that the committee cannot now be organized with full power to send for persons and papers, that they may be ready to facilitate business in the Assembly.

Complaint is to be made against the late Synod of Georgia, that it overstepped the limits of its prerogatives and powers in the late Block case, and that the action, as a whole, was unjust and unprecedented; whereby, while no question is made of the justice of the issue for practical purposes, the dignity of the courts of the Church is impaired and disrespect generated. Rev. J. W. Kerr will complain to the General Assembly for redress of injustice from defamatory utterances by Rev. J. T. Leftwich, D. D., (at the time of utterance of the Presbytery of Atlanta), which defamation, it is alleged, was uttered before the Synod of Georgia, and is contained in a pamphlet on "The Duty and Discipline of Dancing."

Should our General Assembly, for any lawful reason, decline to hear and issue the complaint, Mr. Kerr will ask that it and the pamphlet be transmitted to the Northern General Assembly.

Rev. J. W. Kerr will also prefer before the Presbytery of Atlanta, charges against Dr. Leftwich for his action as Moderator and member of the Session of the Central Presbyterian Church of Atlanta, during the original trial of the Block case.

It will require a great deal of wisdom and grace to cope with and properly issue the various judicial questions which must be considered by the next Assembly, and it behooves our Presbyteries, recognizing this fact, to send such commissioners as stand approved before the whole Church for the possession of these qualifications.

AFGHANISTAN.

God will surely cause the wrath of man to praise Him. It is with this in mind that many of our readers feel a deep interest in the warlike complications and transactions of Europe and Asia. For their benefit we condense from an article of Dr. S. Wells Williams, in the *N. Y. Evangelist*, a description of the topography of Afghanistan and the characteristics of its inhabitants, with some points in its history necessary to an appreciation of the present state of affairs.

Let us premise by saying that Dr. Williams, from a residence of over forty years in the East, in positions unexceptionably favorable for observation, is, of all men, familiar with the subject he treats, and his eminence as a scholar entitles his writings to special respect:

"Afghanistan lies on the western slope of the vast elevated basin of Thibet, in the rectangle formed by the Indus and Oxus rivers. The Indus comes down on the eastern side of Afghanistan. From Peshawur to the ocean, the English control its valley, but the Suleiman mountains define it on the west, and form the natural barrier for Afghanistan on the east, and make one side of the rectangle. In the far northeast, the Hindu-kush mountains constitute the water-shed between the two rivers; north of that range, in latitude 36 degrees north, begins the basin of the Oxus. There are three divergent ranges of mountains running across the north side of the kingdom, separating Balkh and Kundnz from Afghanistan as at present defined.

"On the south, where the Suleiman mountains end, a succession of short ranges, and desert plateaus occupy the border land between Afghanistan and Biluchistan as far west as Lake Seistan; in the Amran mountains, one of these ranges, are the Bolan and Khojuck passes, leading up to Candahar. On the west the frontier is ill-defined, but even better defended by the arid wastes west of the river Haroot, in Khorassan, than it is by the high mountains in other quarters."

The mountains are, many of them, higher than Mont Blanc, in Switzerland, which country it greatly resembles. Many of the valleys are very fertile, but large tracts are arid wastes. The kingdom contains 278,000 square miles, being larger than the State of Texas and five times as large as North Carolina. In latitude it corresponds very nearly to Texas, but its climate embraces the extremes of the habitable globe. The Emperor Baber aptly describes its climate, in saying that within a journey of twenty-four hours from Cabul, one could reach a place where snow never melts, or one where snow never falls.

"The Afghans and Pathans, including 400,000 independent Yusufzais, are estimated to number 2,359,000, most of them living in the eastern half of the kingdom, and forming the dominant race. They sometimes call themselves Beni Israel, and travelers generally mention the peculiar Jewish type of features observable among their clans; but they offer no historical evidence to strengthen their legendary statements, and present no analogies in language or customs to induce one to accept their claims. The rest of the five millions, at which the population is estimated, consist of Tajiks, or Arabs, mostly the descendants of the Moslem conquerors in the seventh century; and the Hazara and Aimak tribes in the northwest and western regions about Herat—each reckoned at half a million. About 800,000 dwell in the northeastern valleys, in Chitral, Kundnz and Kafiristan, independent mountaineers, whose lawlessness and feuds are the greatest obstacles to their prosperity. The remainder of the races inhabiting this rough region—Persians, Hindkees, Jats, Jews, Sikhs, Kuzzilbashes, Kohistanis, Bilnchis, &c.—are scattered in groups, and nearly all of them are Moslems, and the Afghans most bigoted sonnites. Persian is the lingua franca.

"It has had four different capitals, Cabul, Ghazni, Candahar and Herat; each of them having its own history of grandeur and decay, splendid tyranny and dire destruction. Herat was the capital of the ruthless Tamerlane; Ghazni of the victorious Mahmoud; Candahar of Shah Ahmed, the Afghan Cyrus; Cabul of his son, and then of Dost Mohammed's race down to the present time.

"Cabul is situated on the river Cabul, the largest affluent of the Indus on the west; it lies in a fertile valley, about 6,400 feet high, and is protected and defended by walls, forts and bastions as strongly as most Asiatic cities. The population is reckoned to be 60,000. It formerly possessed many fine buildings, but the Bala Hissar, or palace, beautified by Aurungzebe, and the spacious bazaar, were barbarously blown up by the British in 1842, when they abandoned the town.

"Ghazni lies eighty miles south of Cabul, on a plateau about 7,700 feet high. It first became famous when the Moslem conqueror, Mahmond, made it the seat of his empire, A. D. 1020, and lavished there the plunder and riches from his conquests in India and Persia, when his sway was undisputed from the Ganges to the Tigris. His ancient and now ruined capital has since been superseded by the present walled town of 2,000 inhabitants, about three miles distant, and much better located for defence. Its importance has lessened since the British left the hill fort a dismantled ruin in 1839; but it is, in most respects, a more successful entrepot for trade than Cabul.

"Candahar is the only city of much size in the south of Afghanistan, situated 200 miles southwest of Cabul. Its walls are three and a half miles in circuit; two wide avenues cross each other in the center, where is a domed market-place, frequented by traders and shopmen from many regions. The population is probably 30,000. Fruits, grain, tobacco and silk are produced in large quantities, and the fertility of this part of the basin of the Helmnnd river is celebrated.

"Herat is more naturally a part of Persia than Afghanistan, and has often come under the Shah's rule; for its possession involves the revenues from the large trade between Central Asia and Teheran, which passes through this city, Meshed and Merv. It lies on the Hury river, at the base of the Ghor mountains, in a most salubrious, fertile region, about 360 miles west of Cabul. The city wall is about three miles in circuit, and the citadel on the north adds to the protection of its inhabitants, who may number perhaps 30,000 at present—Persians, Toorks, Tajiks and Aimaks, as well as Afghans.

"Alexander's army probably passed from Herat along the south side of the mountains by Cabul to the Indus at Attock; and the colony of those brave troops left to settle these valleys imparted something of the Greek energy to their inhabitants. Then followed the Bactrian, Parthian and Persian rule and misrule, till the intense fanaticism of Arab conquerors in the seventh and eighth centuries inoculated them with the vigor of a new faith, and has given a common bond of union stronger than any nationality. Mountain tribes are proverbially intrepid and predatory, and India or Persia have alternately suffered from these highland clans, which, under leaders like Mahmond, Baber, Ahmed and Nadir, have swooped down upon the plains. The last wave was in 1756 to 1761, when Ahmed took Delhi and shattered the Mahratta power at Panniput, four years after the battle of Plassy under Clive laid the foundations of a new sway in the Peninsula."

The first British dealings with the Afghans were in 1808; when a treaty of mutual aid and good will was concluded. In 1839, propositions of alliance tendered by the British having been rejected, Afghanistan was invaded and the Emperor, Dost Mohammed, dethroned and carried to Calcutta. The people revolted against Shah Shuja, who had been enthroned by the conquerors, and destroyed the entire British army, including camp followers, about 16,500 men. After revisiting and dismantling Cabul, the British army, under Gen. Pollock, left the Afghans to manage their own affairs, and let Dost Mohammed return to his own capital, where he died in 1863.

A desire to counteract any designs that France might have on England's East India possessions was the design of the treaty of 1808. Jealousy of Russia, as at the present, prompted the measures of 1839.

We have applications for the PRESBYTERIAN from persons who love the paper but cannot pay us, and who so state frankly. Will kind hearted friends assist us that none such may be turned away?

NOTES AND JOTTINGS.

The "Women of Hendersonville Church" have issued an appeal by circular to the pastors and people of the Presbyterian Church to aid them in building a manse. Some weeks ago we called attention to this subject. One thousand dollars is the sum they wish to raise and they ask "Can ten men be found who will help us to the extent of $100, or can twenty who will us $50?" Hendersonville is an important section, and it is most desirable that the Presbyterian church there should be sustained. A manse secured will go a great way towards enabling them to support a pastor.

"For behold, he prayeth," were words addressed to Ananias by our Lord, when he sent that disciple to seek Saul, the persecutor, that he might "receive his sight and be filled with the Holy Ghost;" and so may any who pour out their hearts to God in prayer, look for His messenger of grace and peace.

Mrs. A. T. Stewart proposed to hand over several thousand dollars to Hebrew societies in New York, to be distributed in charity. The societies declined to receive the donations, as coming through the hands of Judge Hilton, who had so deeply affronted them. As Mrs. Stewart merely sent these benefactions to these societies along with others, thereby avoiding discrimination, the refusal to receive appears to be more nice than wise.

The late elections in Geneva are said to have put a finishing stroke to the old Catholic movement. It seems to have been upheld from the first by the resources of the State, and has been, for the past few years, living at a very dying rate. A correspondent of the *Christian Union* says of it: "The church consists simply of a clergy, salaried by the State, without congregations. When the salaries stop it is easy to infer where the church will be." If it had gone farther in the work of reform, it could not have fared worse, and would probably have materially aided in the work of redeeming France from popish misrule.

The subject of Communism is becoming of importance in this country. Two Socialist leaders, banished from Germany, have arrived in New York, three are now on the way, and several more are expected. In no light, we should say, can they be considered a desirable accession to our population; but some of our exchanges look on the bright side. The *Christian Union* says:

"Socialist leaders are not wanted in this country; but a revival of industry will leave them without any fulcrum for their lever. Resumption is the best cure for Socialists."

The *Christian Intelligencer* adopts a loftier tone, though we fear the logic is faulty:

"If the heathen, or men holding pantheistic theories, come to us, so much the better for us. We have the immense advantage of dealing with them upon our own ground, with the example of Christian churches before their eyes and in our favor. If, in such circumstances, the Christianity of this country cannot overcome and transmute the evil which is brought to it, there is some defect, perhaps a vital one, in the Christian people of the land, and the sooner that is exposed, the sooner it can be corrected. We are sure that ultimately both the immigrants and the churches will be benefited by their coming together on this soil."

A chance for gold-seekers is opened up in the Land of Midian. The eminent traveler, Captain Burton, says, that Midian offers to the world a mining region 300 miles long, with an inner depth unknown, in which he found, on a recent visit, all the metals mentioned in the Book of Numbers.

A minister asked his hearers: "What is the greatest material gift God ever gave to man?" Then answered it himself—"Not gold, or land, or aught else but Time—so precious that God deals it out to us in moments. The past was ours, but is not; the future may not be; the present—the present moment only—is. Improve, then, the present moment; it alone is yours. Now is the accepted time; NOW is the day of salvation.

French capitalists, it is reported, intend to construct a railway line from Jaffa to the interior of Palestine, which will open up the valley of the Jordan and turn the Dead Sea to commercial account. By reason of lack of combustible material coal is now imported to that region of country and brings from $10 to $24 a ton. The *Scientific American* says on this subject:

The masses of asphalt continually thrown up by the Dead Sea attest the presence of vast subterranean layers of fossil vegetable matter, and these signs were not long overlooked by the enterprising men attracted to Suez by the opening of the canal and the movement of commerce in that direction. Recently numerous soundings have been made between Jaffa and the Dead Sea, which, so far, have not disclosed any deposits of coal proper, but, on the other hand, have laid bare inexhaustible beds of lignite.

Of itself this store of lignite is likely to prove an inestimable gain to the industries and commerce of the Levant; but we should add that the juxtaposition of asphalt in great quantities furnishes the elements of a mixture of lignite and asphaltum in the form of bricks, which is equal in heating capacity to the richest bituminous coal, while its cost on the ground is only $2 50 a ton. It is known that similar bricks, made up of coal dust and bituminous debris from gas works, are much sought after by French railways, since, besides their heating power, they greatly facilitate stowage, owing to their regular shape. Of course the bitumen of lower Palestine has been known from immemorial times, and was used to impart solidity to the structures of unbaked clay in Assyria and Egypt; but it may be said that the discovery of the subterranean combustible has lifted once for all the curse for which has so long rested upon Sodom and Gomorrah, and will transform the wasted sheres of the Dead Sea into a focus of industry and a magazine of wealth.

PRESBYTERIAL MEETINGS.

Presbytery of Memphis met in Memphis December 10th. Eleven ministers and nine elders were present. The reports from the churches were very sad. Of ministers, Rev. Drs. Gray and Rice and Rev. F. M. Howell have died of yellow fever, besides ten elders, several deacons and a large number of members. A solemn memorial meeting was held, on which occasion, obituary memorials were presented of the above named ministers, and also Rev. S. W. Young and Rev. L. B. Gaston, who died early in the year.

Presbytery of Western District met at Union church, Haywood county, Tenn., on the 13th inst. Tuskaloosa Institute was commended to the liberality of the churches. Rev. R. L. Neely was chosen Sabbath School Superintendent. The following resolution was adopted with regard to publication:

WHEREAS, The past management of the publication interest has been such that we have lost confidence in the efficiency of the executive committee; therefore, be it

Resolved, That we cannot, conscientiously, commend this cause to the liberality of our churches, so long as the present executive committee is retained.

Pastors and churches are urged to raise at least fifty cents per member, to be divided between the causes of Foreign Missions and Sustentation.

The pastoral relation between Rev. G. A. Russell and Brownsville church was dissolved.

BETHEL AND BUFFALO.

Rev. J. C. Alexander, Dec. 25th, furnishes us with the following gratifying intelligence:

Two weeks since we received eight additions to Bethel church, seven by examination and one by certificate; also, about the same time, we received six additions to Buffalo church. These churches are in Orange Presbytery.

For the N. C. Presbyterian.

PLEASANT FAMILY MEETING.

In compliance with a kind invitation, it was my pleasure to attend recently a family meeting at the house of Mr. J. M. Hanna, near Gastonia, Gaston county. Mr. and Mrs. Hanna are both aged and have eight children living and four dead. Their children and grand-children (except six grand-children in Arkansas,) assembled at their father's and grand-father's house on Christmas day. There were present on this occasion, all the children living and forty-four grand-children. Those parents not only brought their children to grand-pa's, but they also brought boxes of eatables. After a few hours of social interconrse, we were invited ont to dinner, and found a long table in the yard abundantly furnished with the substantials and luxuries of life. Everything about the table was nice and good enough for any one's wedding table. The provisions on this table were a sufficient demonstration of the fact, that father Hanna's own daughters, daughters-in-law and grand-daughters know how to prepare food to please the eye and taste. After dinner in compliance with the wishes of the grand-parents and children, the writer conducted religions service. In the introductory part of this service, the aged grand-father led in thanksgiving and prayer, and the writer then delivered a short address and closed with singing and prayer. We then separated, feeling that such a meeting would very much strengthen parental and filial affection and gratitude to their Heavenly Parent. J. J. K.

For the N. C. Presbyterian.

ACKNOWLEDGEMENT.

It is with great pleasure and thankfulness we make public acknowledgement of the reception of 320 volumes of valuable books, presented by generous friends in New York, ministers and others, to the Assembly's Institute for the Training of Colored ministers at Tuskaloosa Ala. They were procured through the Agency of Dr. Lacy of our church and Dr. Talbot W. Chambers of the Reformed church. They are mostly new, well adapted to the uses of the Institute and form a most excellent Library.

Many thanks to the donors.

C. A. STILLMAN,
Corresponding Secretary.

For the N. C. Presbyterian.

DEEDS OF LOVE.

MY DEAR SIR: The holidays are upon us again, accompanied by deeds, as well as words, expressive of benevolence. It is always pleasant to be "remembered," though only by one's own; but when the tide of love rises until it flows over denominational bounds and into the manse, it reminds us more forcibly of that greater love which embraces all. Now, be it known that in this experience there is nothing new, for the writer has been preaching in Morganton, his home, and in Newton more than seven years; and when, at times, accounts have appeared of "poundings" and of "storms," he was fain to smile through tears at those surprises, sudden and confessed, with which their "victims" were invariably seized.

Mr. Editor, these Christmas days seem to come more quickly now than once they did; may not the next be here all too soon for some poor, forgetful, sinful soul?

R. B. A.

Christmas, '78.

THE ANNUAL COLLECTION FOR SUSTENTATION.

OFFICE OF SUSTENTATION,
BALTIMORE, Dec. 26, 1868.

Dear Christian Friends:

We beg to remind you of this collection to be taken up in January, and to ask your generous gifts thereto. It is needful that every friend of the Church shall do what he can for its support. This cause lieth at the foundation of the Church's prosperity. If it flourishes, every other interest will prosper, whereas, if it be depressed, every other work must participate in its weakness. The nurture and strengthening of our young and feeble churches, by aid judiciously administered, is essential to the growth and increase of the whole body. It cannot, therefore, be neglected without detriment to every department of Christian effort. At no time has there been greater need of the liberal support of God's people than at present. Not only are there one hundred and fifty ministers serving four hundred churches, whose support is partly derived from this fund; but there are nearly four hundred vacant churches which must be assisted, if they are to secure the ministrations of the gospel. There are also in the neighborhood of one hundred congregations which need help in the erection of church buildings at important points, and a number of the Presbyteries are looking to this fund for aid in carrying on Christian work among our colored population. In view of these facts, the last General Assembly directed that a special effort should be made to interest every member of the Church in the support of this work, and thus largely to increase the fund. This special effort is rendered the more necessary by the prevalence of yellow fever in so large a portion of our territory in the Southwest, by which many liberal churches have been temporarily disabled, and some have been so weakened that they must be helped. You will see, then, the demand there is, not only that every one shall do something, but that all shall do as liberally as possible for the support of the work. We commend it to your liberality, first, because the gospel must be strengthened where it is now preached, in order that it may be spread into regions where it is not known; second, because it is our duty to aid our needy brethren, in spiritual as well as temporal things; third, because it is a service required of us by, and acceptable to, our Lord and Savior, "who, though He was rich, yet, for your sakes, became poor," and who has made it incumbent on His people to minister to Him in His needy servants.

Committing this important work to your benevolent consideration, and praying God to give you both the ability and willingness to support it liberally, we remain your benevolent fellow-servants in the gospel,

RICHARD MCILWAINE,
J. LEIGHTON WILSON,
Secretaries

STOCKHOLDERS, PLEASE NOTICE.

In purchasing the NORTH CAROLINA PRESBYTERIAN from the NORTH CAROLINA PRESBYTERIAN COMPANY I agreed to furnish the paper during the years 1877 and 1878, to such of the stockholders in that Company as were receiving the paper on stock, and who should remit the postage for those years.

Due notice of this arrangement was given at the time. On the 1st of January, 1879, the contract will have been fulfilled.

I trust that all who have been thus receiving the paper will enter as regular subscribers and remit promptly the amount of subscription.

JOHN MCLAURIN.

STRANGE READERS.

Some readers, strangely enough, persist in turning at once to articles in a paper that they do not enjoy, and hardly take comfort, from the presence of these, in the many others that are in accordance with their taste. One excellent, devout brother, loses his peace over *Zion's Herald* on account of its weekly half-column of facetiæ. Don't look at it, good brother, we pray you! There is a whole volume, besides, that you can enjoy. But there are hundreds of families where the bright-eyed little men and women open to that page at once, and are won by its lively humor to the reading of the other and unquestionably useful articles on the same page. One reader cannot endure the obituaries, but we have letters from scores of persons who prize these columns, dedicated to Christian biography, above all others in our paper. Dear friend, if our cemetery is not to your taste, don't intrude upon it with unsanctified steps. Walk along the other paths. There is abundant space for your enjoyment in other fragrant lanes. Ours is a religious paper, denominational, and yet catholic in spirit. It is largely to be read on Sunday; and it is one of the established means of the Church for the world's evangelization. We must not forget this; but nothing that is really friendly to man is foreign to its objects. We beg our readers to remember how wide and varied a patronage we have; how many tastes to meet: how many prejudices to overcome; how many somewhat reluctant eyes to catch, and how many objects to gain. Please take your own share of the paper, and enjoy it to your heart's content, and simply pity, in silence, the strange perversion of appetite that enables your neighbor to relish, a thousand times better than anything besides, what your eye glances upon only with disgust.—*Zion's Herald.*

NEW PUBLICATIONS.

Blackwood's Edinburgh Magazine is on our table.

Contents: Contemporary Literature—1st. Journalists: John Caldigate—Part ix; French Home Life—In the Country; The Fruit and Vintage of Herefordshire; The Cottage by the River; The Berlin Settlement; Index.

Leonard Scott Publishing Co., 41 Barclay street, New York; $4 per annum.

Happy Thoughts for Christmas, by E. H. M., of the *Children's Friend*, fully illustrated; quarto, cloth, gold and black, $1.00—1869; Presbyterian Publishing Co.; J. [illegible] Shetwell, Agent, 1001 Main St., Richmond Virginia.

With about thirty (30) full-page engravings; original prose and poetry, by Mrs. H. Morse, of the *Children's Friend*, one of the most popular writers of the day, as the children know. This is, indeed, something nice for boys and girls. We wish it had come out one month sooner. But they will enjoy it, anyhow. Get it at home and in the Sabbath School.

Topical Course of Study for the Common Schools of the United States, by R. C. Stearns. Part I.—For Elementary Schools. A. S. Barnes & Co., New York, Chicago and New Orleans. 1878.

This is an attempt to may out a complete course of study by *topics*, in a wise and natural gradation, for all our common schools. It is founded on the experience of many leading teachers, from Boston to Nashville and San Francisco. Its suggestions are discreet, and the book should at once be carefully examined by all teachers. No iron system of education will answer for all schools. But this by topics is flexible, and admits the introduction of each teacher's preference. Certainly some general plan should govern our schools and give help to the vast number of teachers who need a course marked out for their work.

Evolution Evolved: A part, last four chapters, of the Problem of Human Life Here and Hereafter, containing a review of Darwin, Huxley and Haeckel; New York. Hall & Co., Publishers.

The Problem of Human Life contains five or six hundred pages, royal octavo. It is highly commended, but we have had no opportunity to read it. Price complete $2, and $3.00 according to the binding. *Evolution Evolved*, $1.00.

American Agriculturist. Best Agricultural journal for the Farm, Household and Garden in the country. $1 50 per year. Orange Judd Co., New York.

SOUTHERN.

Rev. A. H. Price has recently met with a sad bereavement. His wife died after long illness on Nov. 25th 1878.

Colonel Shorter is building a female college in Rome Ga., to cost $75,000, which he will present to the Baptists of that State.—*Presbyterian.*

Rev. A. D. McClure was on 8th ultc., elected pastor of the Providence church at McAfee, Ky., to fill the vacancy occasioned by the removal of Rev. H Glass to the pastorate of the church at Richmond, Ky.

"The Presbyterian church of Quitman has succeeded in securing the services of Rev. C. C. Britt, of Atlanta. Mr. Kerr will preach his farewell sermon to his congregation here to-morrow. Mr. Britt is highly spoken of as a preacher of talent and ability and as a Christian gentleman."—*Quitman (Ga) Free Press.*

In a business note the Rev. J. G. Feekler, of Liberty, writes us:

"I have just closed a meeting of one week's duration in Baney, ten miles from Liberty. The interest was marked from the beginning, a number inquiring, and some finding the way of Life. It is an inviting field, and I propose to visit it again in February."—*St. Louis Presbyterian.*

We are requested to give notice that the Presbytery of Mississippi will meet at Red Lick church, on Tuesday, January 7, 1879, at 11 o'clock A. M., to dissolve, if the way be clear, the pastoral relation existing between Rev. J. S. Shaw and the church at Rodney.—*Southern Western Presbyterian.*

The Weatherford church has recently received five members, two on profession and three by letter. On the third Sabbath in November Rev. L. B. Cheney, the pastor, ordained two additional elders and three additional deacons. The church, after a very severe struggle, is now thoroughly organized and in good working condition. Its influence is felt in the community. Brother Cheney should feel greatly encouraged in his work, and its steady success."—*Texas Presbyterian.*

God has again blessed Pauldingville church. I have just closed a twelve days' meeting, which resulted in the addition of nineteen members to the Church—sixteen to Pauldingville, two to Olivet and one to the Baptist church. For three years or more, there has been constant trouble among the membership which has ham-strung the little organization, and the object of the meeting was to adjust these troubles, if possible. Three days were spent in the effort to harmonize, and at last it was agreed that all should publicly and formally forgive each other, and live and act as if no trouble had ever existed among them, each pledging never to refer to the past unless with forgiveness and sorrow. This public confession and forgiveness was thought to be best, as every one in the community knew that there was much trouble in the church, and has been for three years or more. I think I shall never forget the solemnity that fell upon the hearts of all when words of confession and forgiveness fell from the lips of those who had been so long estranged. It was easy to reach the hearts of sinners when Christians were completely melted. We pray God for the mighty demonstrations of His power and feel sure that others will be gathered into the church as the result of this meeting. To God be all the praise.—*Rev. C. R. Dudley in St. Louis Presbyterian.*

NORTHERN.

The Clinton Ave. Presbyterian Church, Brooklyn, was surprised and grieved last Sunday morning when Dr. Storrs, who occupied the pulpit, read a letter of resignation from the pastor, the Rev. W. I. Budington, D. D. Since last Spring Dr. Budington has been suffering from a cancerous affection of the lip, upon which several operations have been performed, the last of which hoped with a promise of success. His entire recovery, however, depends upon entire rest and quiet, which, as it seems, could only be secured by retiring from his pastoral charge. Dr. Budington's active service in Brooklyn extended over a period of twenty-three years. It was in 1853 when the Clinton Ave. Church was organized that he removed from Charlestown, Mass., to become its pastor.—*Christian Union.*

Louisville Presbytery lately held two adjourned meetings in Warren church. In the matter of a settlement with Rev. Dr. Wilson of the First Church, for services rendered, Presbytery recommended that they pay him up to the 1st of January, 1879. The pastoral relation between him and his flock was dissolved, and the name of the church changed to the "Central Presbyterian Church." The petition to be reorganized was withdrawn on account of objections raised by some of the trustees of McKee Chapel. They consider it held in trust by them for Brooklyn Tabernacle, and until instructed to transfer it to other parties are not at liberty to act. Reorganization, according to the deed, would have given the Wilson party undisputed possession of the property. Presbytery, recognizing the justness of the objection, advised a withdrawal of the petition for reorganization. In the meantime they have the use of the building, and we have no doubt the transfer will be made on terms satisfactory to all concerned.

The Warren church troubles are not healed yet. Presbytery heard all their statements and advised them to elect additional elders, come together in the spirit of the gospel, confess their faults one another, and, for the sake of Him who laid down His life for the Church, to bury the past and be friends. The trouble in this church as in all such cases, is that they confess *one other's faults* instead of the way *laid down* in the Scriptures. Rev. Andrew Thomas is supplying the pulpit, and the attendance is good.—*Correspondent Herald and Presbyter.*

NORTH CAROLINA PRESBYTERIAN.

SECULAR NEWS.

Mr. James M. Towles died in Raleigh a few days since, aged 71. We have no further details. Mr. Towles was a merchant, highly respected by his fellow-citizens, and, at the time of his death, a ruling elder in the Second Presbyterian church. He had been for many years previous to the formation of the Second church an elder in the First church.

Capts. S. W. Skinner and R. P. Paddison, the latter owner of the steamer Northeast, destroyed in the late fire, have purchased another steamer, the Isis, and will put her regularly on the Point Caswell line.

Hon. George Davis will deliver his lecture for the benefit of the widow and children of Lieut. Benner on the 3d inst.

The amount saved to the tax-payers of Wake by the tax injunction proceeding is over $16,000, and about $7,000 is saved to the tax-payers of Halifax. The aggregate saved to the tax-payers of the two counties is $23,000, which is quite a sum these hard times.—*Raleigh News.*

A terrible accident from the explosion of nitro-glycerine (dynamite) occurred at Oak Ridge N. J., on 29th ulto. Three men were blown to pieces and their remains scattered piece-meal over a hundred acres of adjacent ground. The mixing house was pulverized. This is the fourth explosion at the works.

We have the beats of reasons for saying that if a charter can be obtained, the Raleigh & Augusta Air-Line Railroad Company will extend their track from Hamlet to Charlotte. —*Wadesboro Herald.*

Two survivors of the wreck of the steamer Emily B. Souder which foundered at sea lately, have been picked up. They saw the boat with passenger capsized alongside, but lost sight of the other boats. The Souder was the vessel charged with carrying the yellow fever to New Orleans this last season.

Myer S. Isaacs, a prominent Israelite and senior editor of the *Jewish Messenger*, of New York, is being urged upon the President for the position of minister to Berlin.

Diphtheria is prevailing to an alarming extent in Rockingham county. In one family five children died, in another four,—all there were in the family.

Halifax, N. S., and Havana are to have steam communication.

Rosza Sandor, the robber king of Hungary, has just died in prison. He came honestly by his calling, for his father and grand-father were both brigands of high standing in their profession. He however excelled them both in all the qualifications that go to make an ideally picturesque brigand. Thirty years ago it was not safe to travel in certain parts of Hungary without buying a permit from this robber chief. In 1818 he did brave service as a patriot leader, and did not finally fall into the hands of the authorities until 1868.—*Christian Union.*

DONATIONS.

At this season of the year it is usual for persons benevolently disposed to place in our hands funds to send the PRESBYTERIAN to those who want the paper, but who are utterly unable to pay for it. Such persons are often the aged and infirm—sometimes widows of deceased ministers—and always perhaps those to whom the weekly visits of the paper are considered weekly blessings.

We put the paper to all such at the rate of $2 per year. Who will make glad the heart of the poor in this way?

We will make specially favorable terms to supply those of any church, who may be unable to take the paper, when appealed to by the session of the church acting officially.

TO AGENTS.

It will not be practible to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On December 5th, in Alexander county, at the residence of the bride's father, Mr. John Pope, by Rev. Thos. G Thurston, Mr. R. A. WILSON and Miss NANCY L. POPE

On December 19th, in Taylorsville, Alexander county, at the residence of Mr. John McCoy, by Rev Thos. G Thurston, Mr. J. L. SLOOP and Miss LUNA A. THOMPSON.

December 5th, 1878, at Carbonton N. C, by Rev. Wm S. Lacy, JOHN R. JONES and Miss CHATTIE HAYES, daughter of Dr. Wm. A. Hayes, all of Moore county, N. C.

At Mr. P. Powell's, Lumber Bridge Township, Robeson county, N. C, December 19th, 1878, at 11 o'clock A. M., by Rev J. P. McPherson, Mr. DANIEL SHAW and Miss MAGGIE C. POWELL.

In Mecklenburg county, on the 12th of December, by the Rev. W. E. McIlwain, Mr. WM C. McCORD to Miss BELLE, daughter of John C. Abernethy, Esq.

In Mecklenburg county, at the residence of the bride's father, December 19th, at 8 A. M. Mr. WM P. DIXON to Miss ANNA CALDWELL, Rev. W. E. McIlwain officiating.

By the same, on the same day, at 1 P. M., at the residence of the bride's mother, Dr. J. SAM'L ABERNETHY to Miss NORA POTTS.

December 18th, by Rev. Jas. C. Alexander, in Forsythe county, at the residence of the bride, Mr WM. A. DONNELL, of Guilford county, and Mrs. AMANDA C. GAMBEL.

At the residence of the bride's father, in Tarboro, N. C., on December 24th 1878, by Rev D. C Rankin, Miss MAMIE MACNAIR to Mr FRANK POWELL.

In Gaston county, on 19th of December 1878, by Rev. J. J. Kennedy, Mr. D. P. HOFFMAN and Miss SALLIE I. STOWE.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Washington, N. C., on Monday, December 9th, Mrs. ANN ELIZA POTTS, in the 69th year of her age.

Mrs. Potts was the wife of Mr. Joseph Potts who is doubtless well-known to a large number of your readers, especially those who are members of the Presbytery of Orange. She was in every respect a help-meet to him. She was married in the summer of 1825; in the winter of the same year she publicly dedicated her life to the Saviour of mankind and united with the Presbyterian Church in the town of Washington. She professed Christ as a young woman just entering upon the cares and responsibilities of life; since that time she has indeed witnessed a good confession, living as a consistent, humble Christian until the day of her death.

In December, 1825, she entered the Church militant; in December, 1878, she entered the Church triumphant. *Fifty three* years did she follow the voice of the Good Shepherd and her testimony was that he had led her faithfully according to his promises. Through youth, through middle life, through old age, with all the trials incident to each period, His grace had been sufficient for her and His strength had been made perfect in her weakness. Her life has been a useful one and her loss will be felt and mourned both by the Church which she loved so well and the community in which she had lived so long. Especially will this loss be felt by her aged husband who has journied for more than half a century with her towards the better country, and has found her a congenial companion not only in temporal but spiritual things. In her family relations, as wife, parent and grandparent, she was particularly lovely. Indeed, with reference to all the relations of life, it might well be written as her epitaph, "*Faithful unto death,*" and above the epitaph the hand of faith might carve a *crown.*

Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
"How blest the righteous when he dies!"

S. M. S.

On the 11th instant, at her residence in Fayetteville, after an illness of a few hours, Miss MARY ANN POTTER, a daughter of Judge Potter, formerly a resident of the same place.

She suffered little pain, and passed away very quietly. The deceased was for many years, a devoted member of the Presbyterian church. She was amiable in disposition, and had many friends. Having her sister's children committed to her charge during their tender years, she acted towards them a parent's part, and won their warm affection. Her trials were numerous, but by Divine Grace they were sanctified, and wrought in her "the peaceable fruits of righteousness." Her kindred, walking in her pious steps, may hope to meet her in the Heavenly Rest

H. G. H

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.		
BACON—Western Smoked—			
Hams	14	a	15
Sides, per lb	0	a	6
Shoulders		a	5
Dry Salted—			
Sides, per lb	00	a	5½
Shoulders	5	a	4¾
CHEESE—Northern Factory, per lb	10	a	11
Dairy, cream per lb	00	a	10
State, per lb	00	a	8
COFFEE—Rio, per lb	15	a	18
Laguayra, per lb	20	a	23
CORN MEAL—per bush in sacks	00	a	70
DOMESTICS—Sheetings, 4-4, per yd	0	a	6½
Yarn, per bunch	00	a	85
FLOUR—Fine, per bbl	4 25	a	4 50
Super, Northern, per bbl	5 25	a	5 50
Extra do. " per bbl	5 75	a	6 25
Family " per bbl	6 75	a	7 50
City Mills—Extra Super, per bbl	5 50	a	5 75
" Family, per bbl	6 00	a	6 25
" Extra do., per bbl	6 50	a	6 75
GLUE—per lb	7	a	12
GRAIN—Corn, in sacks, per 56 lbs from store	65	a	70
CORN, wholesale, in sacks	62½	a	65
Corn, mixed, wholesale in sacks	58	a	60
Corn, cargo, per 56 lbs, bulk	57½	a	57
Oats, per bushel from store	47½	a	50
Peas, Cow, per bushel	75	a	80½
HOOP IRON—per ton	65 00	a	70 00
LARD—Northern, per lb	8½	a	10
North Carolina, per lb	10	a	11
LIME—per bbl	0 00	a	1 25
MOLASSES—West Indies, old crop	33	a	35
" " bbls	36	a	38
" " new crop	35	a	37
" " bbls	38	a	40
New Orleans	30	a	45
Sugar House, hhds, per gal	21	a	22
" " bbls., per gal	24	a	25
Syrup, bbls., per gal	40	a	55
NAILS—Cut, 4d to 20d, per keg	2 50	a	3 25
OILS—Kerosene, per gal	15	a	16
Lard, per gal	1 00	a	1 10
PEANUTS—per bushel new crop	90	a	1 10
PORK—Northern, City Mess	10 00		11 00
SALT—Alum, per bag of 2 bushels	00	a	75
Alum, per ton	7 00		0 00
Liverpool, per sack	00		70
Liverpool fine, per sack	0 00	a	1 30
SUGAR—Cuba, per lb	8½	a	10
Porto Rico, per lb	0	a	7
A—Coffee, per lb	10	a	10½
B— " per lb	9	a	9½
C— " per lb	8	a	8½
Ex. C— per lb	8¾	a	9¼
Crushed, per lb	00	a	10
SOAP—Northern, per lb	5	a	7
TIMBER—Shipping, per M	12 00	a	13 00
Mill Prime, per M	9 00	a	11 00
Mill Fair, per M	6 50	a	8 50
Inferior to Ordinary, per M	3 00	a	5 00

WILMINGTON MARKET DURING WEEK ENDING DECEMBER 31.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

As usual during the holiday season, very little business has been transacted during the last week

SPIRITS TURPENTINE—26 cents throughout.

ROSIN—Strained $1 17½ and Good Strained $1 20. Sales Extra No 2 at $1 25; Low to Good No 1 at $1 37½@$1 45.

CRUDE TURPENTINE—Very little coming in Hard $1 25 and Soft $1 85

TAR—$1 35 throughout.

COTTON—On Friday market was excited, but sales were not large, owing to indisposition of holders to part with their stocks. Sales were made of 100 bales on basis of Middling Saturday—Market had quieted and small sales only were made as above. Monday quiet

TIMBER—We learn of only a few small lots sold at $5 for Common Mill, and $8 to $9 for Good Mill.

PRIZE OFFER.

To the person who shall send us the largest number of *new subscribers* between now and February 15th we will give

WORCESTER'S QUARTO (Unabridged) DICTIONARY and KITTO'S BIBLICAL ENCYCLOPÆDIA;

— OR —

if preferred, will substitue

A LARGE FAMILY BIBLE—Publisher's price, $10 00—

for the DICTIONARY;

OR YET

in lieu of the above offer will send if desired

A SABBATH SCHOOL LIBRARY

of fifty volumes, 18 mo., published by the American Tract Society, and net price of which is $13 50.

— OR —

we will pay $10 CASH as a bonus.

The DICTIONARY is two well known to require description. KITTO'S CYCLOPEDIA is arranged expressly for Sunday School Superintendents, Teachers and Bible Students, and embraces a complete and authentic description of all the characters, customs, countries and events mentioned in the Bible, and those connected with them in Egyptian, Persian, Assyrian, Grecian and Roman History. Including the period of over four hundred years between the Old and New Testaments, to which are added many valuable tables, and the products of the latest researches in Biblical literature, together with the knowledge gained by the explorations and discoveries of eminent travelers. The whole illustrated with numerous cuts, maps and full page engravings from the best authenticated models and designs that antiquarian research and ancient monuments can produce.

By JOHN KITTO, D. D., F. S. A., author of the "Pictorial Bible," the History and Physical Geography of Palestine, and editor of the "Journal of Sacred Literature," etc., etc.

THE FAMILY BIBLE contains several hundred engravings, embracing the Old and New Testaments and the Apocrypha; a Pictorial History of the Books of the Bible; a Dictionary of the Bible; Brown's Concordance; a handsome Family Record and a Marriage Certificate; two Steel Plates, and numerous Engravings on Wood, etc; Panelled Sides, Full Gilt, Photograph Record.

The above offer is a compensation or reward for extra services rendered, and but one person can obtain it, yet that person or any others who may compete will be entitled to the premiums offered for new subscribers, viz: The map of Palestine for each, or the American Agriculturist for any two, &c.

PLEASE NOTE CAREFULLY that every subscriber must pay in advance $2 65.

Each person competing must send in his or her name promptly that an accurate account may be kept.

NEW ADVERTISEMENTS.

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COURIER-JOURNAL,

CONCEDED to be the BEST, newsiest, brightest, and most attractive weekly paper in the United States good for all latitudes, climates, and peoples, popular with the old and young, invaluable to politicians of both parties, fair and liberal in its treatment of all matters of public interest, a representative Southern newspaper, edited by the Hon. Henry Watterson—offers remarkable inducements to new subscribers and agents. Specimen copies free. $2 a year; $1 50 in clubs. Elegant and valuable premiums. During the holidays

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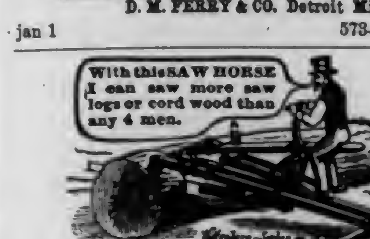

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MUSICAL GIFTS.
GEMS OF New and Enlarged Edition! "The King's Highway;" "Nancy Lee;" "The Lost Chord;" "The Maiden's Rose;" and "Jamie," are Five of the Seventy-Five exceptionably good Songs that make this collection one of the most attractive that has ever been issued. ENGLISH SONG
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200 Half Rolls BAGGING,
500 Tons New and Pieced TIES,
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For sale by
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HAVE FOR SALE.
2000 Bbls. Lime, Cement and Plaster.
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50 Boxes Bacon.
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Bagging, Ties, Candles, Candy, Soap, &c.
Consignments and orders for Cotton and Naval Stores solicited.
Nov. 19 468-1y

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'HAMPTON'S CHOICE,'
FRESH ARRIVALS EVERY WEEK. ALL BUY IT AGAIN!
Sold low by
WOODY & CURRIE,
Commission Merchants, Wilmington, N. C.
july 17 549-tf

Hughes' Academy.
CLASSICAL AND MATHEMATICAL SCHOOL.
Cedar Grove, Orange County, N. C.
THE next session of this School will open on Monday, January 13th, 1879.
TERMS, Per session of twenty weeks: Board, including all necessary expenses, except washing and lights, $50. Tuition $25.
For circular address
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THE BINGHAM SCHOOL, Mebaneville, N. C. is *pre-eminent* among Southern Boarding Schools for boys in *age*, in *numbers*, in *area* of patronage, in *liberality* to young men with limited means, and inability to provide *profitable employment* to proficient pupils.
The 17th session begins January 15, 1879.
For particulars address
MAJ. R. BINGHAM, Sup't.
dec 18 571-2m

SELECT BOARDING
AND
DAY SCHOOL,
HILLSBOROUGH, NORTH CAROLINA.
Misses NASH and Miss KOLLOCK, Principals.
THE SPRING TERM of 1879 will open the 7th of FEBRUARY and close on 26th JUNE. Board and Tuition reduced to $105. Circulars forwarded on application.
414-*jan.1.'78

ESTABLISHED 1815.
CHAS. SIMON & SONS,
63 N. HOWARD St., BALTIMORE, Md.,
IMPORTERS AND DEALERS IN
FOREIGN and DOMESTIC DRY GOODS,
would call special attention to their extensive stock of Dress Goods, Linen and Cotton Goods, Embroideries, Laces, Goods for Men's and Boys, wear, Corsets, Ladies' ready-made Underwear, &c., &c.
SAMPLES SENT FREE!
Also, to their
DRESS-MAKING DEPARTMENT,
Cloaks, Dresses, &c., made to order promptly in a superior manner, and in the latest style at moderate rates. Orders solicited. Rules for self-measurement and samples of materials, with estimate of cost, sent upon application.
All orders amounting to $90 or over, will be sent free of freight charges by Express, but parties whose orders are not accompanied by the money, and having their goods sent C. O. D., must pay for return of the money.
mch 7 531-1y

THOMAS H. HOWEY,
DEALER IN
BOOTS and SHOES,
No. 47 NORTH MARKET STREET,
OFFERS to the Wilmington public the most complete stock of Boots and Shoes, comprising goods of every description, from the cheapest to most elegant Ladies' Elegant French Kid Button Boots at $4 per pair This is decidedly the cheapest Shoe ever offered in this market. Gent's Shoes from 70 cents up to $8 00. Children's Shoes from 12½ cts. up. An examination of stock and prices is respectfully solicited. THOS. H. HOWEY.
nov 27 568-tf

Salt. Salt. Salt.
15,000 Sacks Salt, In Store and Afloat.
Liverpool Ground Alum Salt } Direct Importation
" Fine Salt, } from Liverpool.
For sale by
WILLARD BROS. & MEBANE,
Importers and Dealers in Salt and Molasses.
WILMINGTON, N. C.
aug 28 555-tf

REVOLVER FREE Seven-shot Revolver with box cartridges. Address J. Bown & Sons 136 & 138 Wood St., Pittsburg, Pa. 561-12t

New Crop Molasses.
50 Bbls. A No. 1. N. O. MOLASSES
For sale by
KERCHNER & CALDER BROS.

Bob White. Bell Mills.
400 Bbls. BOB WHITE FLOUR,
500 Bbls. BELL MILLS FLOUR.
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FINLEY HIGH SCHOOL,
LENOIR, Caldwell Co., N. C.
E. W. FAUCETTE, } Principals.
H. C. DIXON, }
SPRING SESSION opens January 15, 1879. Board, per month, from $10 to $12. Tuition, per session, from $16 to $26.
For particulars, send for circular.
dec 18 571-5t*

W. S. MOORE,
GREENSBORO, N. C.,
DEALER IN
DRY GOODS, MILLINERY,
NOTIONS, GLOVES, TRIMMINGS, &C.
We send our Millinery largely over the State, and into five other States. Butterick's patterns.
Agent for Mason & Hamlin and Waters' celebrated Church and Parlor ORGANS. New at $40 and upwards. $75 to $90 buys a magnificent Organ.
Also Waters' and other new Pianos from $125 up. Warranted five and six years. Send for circulars.
One Mason & Hamlin second-hand small Organ $30—good order and cheap.
oct 30-tf W. S. MOORE.

NEW ADVERTISEMENTS.

DeROSSET & NORTHROP,
FIRE and MARINE INSURANCE AGENTS,
REPRESENTING
Standard American and English Companies
28 North Water Street,
WILMINGTON, N. C.
july 31 551-2m

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted.
Illustrated Catalogue sent Free.
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102 and 104 East Second St., Cincinnati.
aug 8 552-1y

MILLINERY AND FANCY GOODS!
MRS. L. FLANAGAN WISHES TO ANNOUNCE to the Ladies that she has returned from the Northern Cities, where she has been making her Fall purchases in MILLINERY and every description of FANCY ARTICLES, and is now prepared to show her patrons a VERY ATTRACTIVE and BEAUTIFUL STOCK of all the NEWEST STYLES in French Pattern Bonnets and Hats, Velvets, Silks, Feathers Flowers, Ribbons, &c.
My motto is, as heretofore, the Best Goods, the Latest Designs, the Lowest Prices and the Most Honorable Dealing.
Orders from the country solicited, and perfect satisfaction guaranteed or money refunded.
Variety Store, 42 Market Street.
oct 3-508 MRS. L. FLANAGAN.

CO-PARTNERSHIP.
The undersigned have this day associated themselves together under the firm name of
BOATWRIGHT & McKOY,
For the purpose of carrying on a
General Wholesale and Retail Grocery,
AT THE OLD STANDS,
5, 7 and 8, North Front Street,
WILMINGTON, N. C.
We solicit a liberal share of the public patronage.
JOHN L. BOATWRIGHT,
THOS. H. McKOY.
Wilmington, N. C., Oct. 3, 1877.
Refer to I. B. Grainger, Esq., President Bank of New Hanover.
oct 10 509-

Now is the Time
TO BUY YOUR GROCERIES.
Coffee, Sugar, Flour,
Molasses, Pork, Sides,
Shoulders, Potash, Lye,
Soap, Candles, Starch,
Crackers, Cheese, Soap,
Candy, Raisins, Sardines,
and Fire Crackers, from
HALL & PEARSALL.

SURE REMEDY FOR BALDNESS. Prescription Free to any person who will agree to pay $4, when a new growth of Hair, Whiskers or Mustaches is actually produced. Sanderson & Co., 2 Clinton Place, New York.
dec 11 570-4t

GRAVE STONES and MONUMENTS MADE TO ORDER.
Send your orders by mail.

J. D. K. SLEIGHT, B. S. HOWARD.
SLEIGHT & HOWARD,
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RICHMOND, VA.,
HAVING RESUMED business, are prepared to serve their friends with all kinds of
Church and Sunday School Supplies,
IN BOOKS, REWARD CARDS,
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First-class Stationery and Fancy Articles, in great variety. Fresh Goods and new styles.
Sermon Paper, Elegant Pictures, Chromos, and Picture Frames, at very low prices.
Orders from the country will receive prompt and careful attention.
Send or call at 9th and Broad, Richmond, Va.
nov 6 565-3m

ADRIAN & VOLLERS
CORNER DOCK and FRONT STS.,
WILMINGTON, N. C.
OFFER AT LOWEST PRICES to buyers on the spot, and all orders filled at the ruling price of the day they are received, thus giving customers sending orders direct to us the same advantage that they would have if present,
SMOKED BACON,
in hogsheads and boxes,
HAMS in TIERCES or SMALL PACKGS,
Breakfast Strips,
Mess Pork, Fish, Mackerel, Mullets, Water Ground Meal,
SUGAR, COFFEE, SALT,
Molasses and Syrup
OF ALL KINDS.
FLOUR of all Qualities,
and over 500 different articles of Fancy Groceries.
nov 19 551-12m

Sugar, Coffee, Rice and Lard.
50 Bbls. SUGAR,
150 Bags RIO COFFEE,
50 Bbls. and Tierces RICE,
75 Tubs and Tierces LARD,
For sale by
KERCHNER & CALDER BROS.

BEATTY'S OFFER FOR THIS MONTH!
$340.00 Piano Upright Parlor Organ, 5 Octaves, 13 Stops, 2 Knee Swells, for $85.00

This Beautiful Piano Upright Cabinet or Parlor Organ, (this cut). New Style No. 1665. Dimensions—Height 83 inches. Length 50 ins. Depth 24 ins. Three (3) sets of Reeds, thirteen (13) Stops. (1). Æolian. (2) Vox Celeste. (3) Echo. (4) Dulciana. (5). Violina. (6). Vox Humana. (7). Principal. (8). Hautboy. (9). Diapason. (10). Dulcet. (11). Grand Organ. (12). Principal Forte. (13). Flute. Five Octaves, Upright Bellows with immense power. Hinged Lamp Stands, out of sight when not in use. Beatty's Improved Knee Swell, and Beatty's New Excelsior grand Organ Knee Swell. Magnificent highly finished Black Walnut Case and Elegant French Veneered Panels. All late Improvements. Weight when boxed 300 lbs. It contains Beatty's New Vox Celeste Stop which is by far the sweetest and most perfect that has ever been obtained. Charming! is the universal exclamation of critics and lovers of sweet music who have heard this combination. The sudden burst of harmony thrown out by the Beatty Grand Organ Excelsior Knee Swell, from the scale being performed by a professional is inimitable. Regular Retail Price asked for such an Instrument by the Monopolists Agents about....$340. I will sell this Beautiful Organ during this month in order to have it introduced, boxed and delivered on Cars for only $85.00 Can be shipped on an Hour's Notice. Please send your order by letter or telegraph. No money required until you are entirely satisfied. Pay for the Instrument only after you have fully tested it at your own home. If it is not as represented, return it at my expense, I paying freight charges both ways. This certainly is a fair offer. Remember this offer is not good after this month and that I positively will not deviate from this price. ☞Fully warranted for 6 years. I want this instrument more generally introduced—hence this unparralleled offer.

It is about the actual cost of manufacturing. Order at once, as every Organ when introduced in a new locality sells others. It is a standing advertisement. Hence I can thus give you this splendid bargain, by selling you the first one at cost. You will do well to accept this great bargain. Over Seventy Thousand of Beatty's Celebrated Pianos and Organs are now in actual use throughout the civilized world, and I challenge any one to show one that does not give perfect satisfaction. Sales now very large, constantly increasing at a rapid rate. The most successful house in America. More unsolicited testimonials than any manufacturer. I have extended my sales now over the entire world. The sun shines nowhere but it lights my instruments. Since my recent return from an extended tour through the Continent of Europe, I am more determined than ever, that no city, town, or village throughout the entire civilized world shall be unrepresented by my celebrated instruments. Beware of imitations! My great success has brought into existence hundreds of irresponsible imitators. Beware! Buy the best! But avoid the monopolists and irresponsible houses. Illustrated Newspaper, with much information about cost of Pianos and Organs, free to any address. This Advertisement will appear but once, and nothing can be saved on this instrument by correspondence. Order now! If you do not want one yourself, order one, and make your friend a handsome present. ☞This is the cheapest offer yet made. Address, DANIEL F. BEATTY, Washington, New Jersey, U. S. A.

☞ SHOW THIS SPLENDID OFFER TO YOUR NEIGHBORS.

21 NORTH FRONT STREET.

JUST RECEIVED A LARGE ASSORTMENT OF NICE CLOAKS, WHICH WILL BE offered at great bargains.

QUITE A VARIETY OF NEW THINGS IN DRESS GOODS.

ELEGANT SHAWLS, FROM LOW-PRICED TO VERY FINE.

CARPETS

CHEAPER THAN EVER OFFERED IN THIS MARKET.

Cash Buyers and Prompt Paying Customers will get the Closest Prices.
Respectfully, R. M. McINTIRE.
dec 18 571-7m

Fall and Winter Goods
—AT—
M. M. KATZ'S,
36 Market Street, Wilmington, N. C.
DRESS GOODS, BLACK AND COLORED SILKS,
In all the New Shades and Qualities.
SILK VELVETS AND SATINS,
Wool, Silk and Wool, Camel's Hair Suitings, &c., including Soie Nattee, Soie Armure, Drap Deuill, Morven Croisee, and ever so many different styles.
Lupin's Colored Cashmeres, Mourning Goods.
Bombines, Cashmeres, Mohairs, Brilliantines, Crepes, Biaritz, &c. Our well-known SILK HENRIETTAS. Silk and Worsted Fringes and Trimmings to match any of the above.
Staple and Domestic Goods, Cloaks, Shawls, Housekeeping Goods, White Goods, Flannel and Blankets, Men and Boys' Wear, Kid Gloves, Hosiery, Notions, &c.
☞I have not the space to mention the large Variety, at the VERY LOW PRICES, but hope my kind Patrons will remember my rule, the best of Goods at the Lowest Prices. All orders promptly executed.
nov 9-tf M. M. KATZ, 36 Market Street.

BUSINESS CARDS.

R. W. HICKS,
Commission Merchant,
North Water Street,
WILMINGTON. N. C.
Consignments of all kinds of Country Produce so licited, for which prompt returns will be made.
Particular attention given to sale of Cotton, Naval Stores and Peanuts.
oct 9 561-6m

THOS. A. McNEILL. FRANK McNEILL.
McNEILL & McNEILL,
Attorneys at Law,
LUMBERTON, N. C.
Practice in all the State and Federal Courts in North Carolina. 539 1y.

R. B. ANDREWS. S. W. WHITING.
R. B. ANDREWS & CO.,
CLOTHING
For MEN and BOYS.
Gent's Furnishing Goods.
Hats & Caps,
AT LOW PRICES.
Prompt attention given to orders from a distance.
No. 27 Fayetteville Street, Raleigh, N. C.
oct 30 3m

J. D. McNEELY,
Grocery, Produce & Commission Merchant
AGENT FOR THE SALE OF
Fertilizers, Lime, Sawed Shingles. & Mountain Produce
MERCHANDIZE AND COTTON BROKER,
aug 28-tf Salisbury, N. C

C. H. ROBINSON. C. H. KING.
ROBINSON & KING,
GENERAL COMMISSION MERCHANTS
WILMINGTON, N. C.
Orders for NAVAL STORES carefully and promptly filled. Consignments of NAVAL STORES and COTTON solicited. nov 13-3m

POWDER! POWDER!
WE ARE AGENTS for THE HAZARD POWDER COMPANY, and keep constantly on hand, their celebrated brands of
KENTUCKY RIFLE POWDER,
IN KEGS, HALF KEGS, and QUARTER KEGS.
—ALSO—
DEER POWDER AND BLASTING POWDER.
WILLARD BROS. & MEBANE,
Wilmington, N. C.
june 21 441-12m

Goods for the Season.
Plows of All Kinds at the Lowest Prices.
CAST STEEL HOES, ALL KINDS, INCLUDING
PLANTERS AND SCOVILL PATTERNS.
HANDLED HOES, RAKES, BUSH SCYTHES, &c.
—AT—
BOTTOM FIGURES!
—BY—
GEO. A. PECK.
jan 28 405-tf

MISCELLANEOUS.

TO THE TRADE,
—AT—
Low Prices.
400 Boxes D. S. and SMOKED SIDES,
1000 Bdls GRIP TIES,
2000 Bdls ACME TIES,
1000 Bdls PIECED TIES,
1000 Whole and Half Rolls BAGGING.
500 Kegs NAILS,
300 Bales HAY,
5000 Bush CORN,
250 Bbls SUGARS,
250 Bags COFFEE,
1000 Bbls FLOUR, following brands: La Rose, Blanche, Jack Frost, Plant's Extra, Paragon, Princess, &c.
WILLIAMS & MURCHISON.

DRESS MAKING.
FOR THE
FALL OF 1878.
MRS. JOSEPH McLAURIN desires to inform her patrons and friends in the city and country, that she is in receipt of some of the
Most Stylish Patterns of the Season,
and will receive more in a few days. She is prepared to make, also to cut and fit, on short notice All orders, especially from the country, promptly attended to, and satisfaction guaranteed.
Hereafter, orders from the country must be paid for on delivery.
MRS. JOSEPH McLAURIN,
oct 30-tf Market Street, between 8th and 9th.

Flour. Flour.
800 BBLS. GOOD FLOUR.
FINE BUTTER and CHEESE.
CAROLINA RICE.
For sale at bottom prices by
HALL & PEARSALL.

Our Stock of
CHRISTMAS GOODS
NOW OPENING.
VASES from 40 cents a pair upwards.
BUD-VASES from 40 cts a pair upwards
TOY TEA SETS from 20 cts each.
MUGS from 15 cents each.
CUPS and SAUCERS from 25 cts each.
Fine Decorated CHAMBER SETS, 11 pieces, $5 50 and upwards.
Also a large stock of
French White and Gold Band China,
English Ironstone & Semi-Porcelain Ware,
YELLOWWARE, STONEWARE, etc.
All grades of Plain and Engraved Glassware
GILES & MURCHISON,
Wilmington, N. C.
oct 16 557-6m

S. H. SYRUP AND MOLASSES.
250 Bbls S. H. SYRUP,
300 Hhds and Bbls CUBA and PORTO RICO MOLASSES,
For sale by
WILLIAMS & MURCHISON.

VACCINE VIRUS.
PURE ANIMAL VIRUS, direct from the VACCINE FARM. Warranted to take in all cases of primary vaccination.
Six quills for $1 50. 13 quills $2 25. Address
DR. THOMAS F. WOOD,
Box 535, Wilmington, N. C
nov 6 565-tf

FOR THE FAMILY.

Watch Your Words.

Keep a watch on your words, my darlings,
For words are wonderful things;
They are sweet, like the bees' fresh honey,
Like the bees they have terrible stings.
They can bless, like the warm, glad sunshine,
And brighten a lonely life;
They can cut, in the strife of anger,
Like an open two-edged knife.

Let them pass through your lips unchallenged
If their errand is true and kind;
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompts the words, let them be unsaid;
They may flash through a brain like lightning,
Or fall on a heart like lead.

Keep them back, if they're cold and cruel,
Under bar, and lock, and seal;
The wounds they make, my darlings,
Are always slow to heal.
May peace guard your lives, and ever,
From this time of your early youth,
May the words that you daily utter
Be the beautiful words of truth.

—*Presbyterian Journal.*

Castle-Building.

BY JOSIE KEEN.

Ella was comfortably seated in a great arm-chair, reading of heroic deeds and wishing, oh! so much that she might accomplish something to make her famous—something to be talked about and to win praise from all who knew her, as well as from an admiring public far and wide.

"Now, if I were only old enough to be a Florence Nightingale, go to the seat of war and nurse the wounded soldiers, wouldn't that be splendid? Or, like Grace Darling, rescue some one from a watery grave. Dear me, what can or shall I ever do?"

And foolish Ella, forgetting her room needed righting, that she had not yet practiced her music lesson, or that her mother might need some assistance this busy morning with nurse sick and Willie fretting over not receiving his usual attention, went on idly dreaming or planning what she would do at some future day, when big enough to accomplish something worth while.

"Ella, dear," called out a sweet, gentle voice from the parlor door, "won't you please run up into the nursery and help amuse Willie? Jennie's face is aching so badly she cannot pay much attention to baby."

"Oh, dear! it is always just so; I no sooner get comfortably seated reading than I must go and amuse Willie. He's a perfect bother!" mentally said Ella, as she slowly closed her book, and still more slowly rose out of the arm-chair into which she had curled herself for a good indulgence in reading and castle-building.

"Come, Ella, Willie will get to fretting real hard, and then it will be much more difficult to amuse him."

"But mother, this is Saturday, and I think I might have a little rest and pleasure of my own, without having to amuse baby whenever he is cross and fretful."

"Very true, dear, it is your holiday, but cannot you find pleasure in making others happy? I would not have my little girl grow up cold and selfish, thinking only of her own enjoyment."

"Grow up cold and selfish," repeated Ella, as she ascended the stairs. "Why, mamma doesn't know what great things I mean to accomplish one of these days. How I do wish I was big enough now to go away to China or Africa to teach the heathens, or do something of the kind."

A scream from Willie quickened her steps, but her brow bore a rather sulky look as she turned the knob of the nursery door.

"Oh, Miss Ella! I'm so glad you have come. I have a distracting toothache and the neuralgia all down the side of my face and I can't amuse Willie no way."

"You took cold talking for so long a time over the fence last evening," replied Ella, in no very gracious tone. "There, Willie, stop your crying, or I'll not play with you. Just see, you have up-set the soap-suds and broken your soap-bubble pipe."

Willie had stopped crying upon his sister's entrance into the room, but now he stood with quivering lips, scarce knowing whether to confess he was sorry or to rebel and again set up a defiant yell.

What has become of Ella's wish to care for wounded soldiers or to teach the heathens? Has she poured oil upon the troubled waters? helped to ease Jennie of the torturing pain she is so patiently trying to endure? or seen what gentle words may do to quiet Willie? Alas, no! The work just before her does not seem grand enough to claim her attention. It is not one that will win praise from her fellow-creatures, and so Ella sets about amusing her little brother in a pre-occupied, listless manner. Jennie is not sent to lie down, or Willie put into a thorough good humor, until mamma is disengaged, enters the room, and by her bright, sunny face and manner sets things to rights. Jennie has something given her for her tooth and a soothing lotion to bathe her face, and is then sent off to lie down and rest. Willie is taken upon the lap and soon quieted with a pretty picture-book.

Ella watches these proceedings, wondering why she had not thought of them, and with regretful feeling tells her mother so.

"Well, Puss, it is not easy to put old heads upon young shoulders."

"But, mamma, only this very morning I was planning what great deeds I meant to do, and was wishing to begin them right straight off."

"And forgot that the work directly before you was the only one God requires of you. I'm afraid my little girl indulges in castle-building. Like bright bubbles they will soon fall to pieces deary, unless you first lay a firm foundation."

"And how, can I do that, mamma? I don't quite understand your meaning."

"It is this. Day-dreaming, or castle-building as I call it, for the future time to the neglect of present duties, is apt to weaken the character instead of strengthening it, so when the time comes for some great and heroic deed, such a one is unnerved or incapacitated to act in the way they had dreamed they should. While another, who forgets self and daily strives to make others happy, unconsciously performs brave deeds all the time. This is the firm foundation of which I spoke. And you see, Ella, when a time comes for what you consider great and heroic deeds, they are performed as naturally and with as little thought of self as the simple ones that have long been transacted; and dear child, let me add, without a thought of this world's applause as castle-builders expect to follow their great deeds."

Ella looked thoughtful. Had mamma so clearly read her thoughts? Or was this really the way with all dreamy castle-builders? If so, she would not be one of them. And forming a good resolution, she no longer found the care of dear Willie a bother, or present duties distasteful. But, in the strength of Him who ever helps His trusting children to do right, Ella, at once set about building a firm foundation against the time she might be called upon to make greater sacrifices for others.—*Illustrated Christian Weekly.*

What Lou Did.

"We have queer girls at school," said little Lou.

"Why? Do they wear odd dresses or bonnets, or any thing of that sort?" asked Cousin Hal, laughing.

"No," said Lou, eagerly. "But there are so many things they won't believe. For instance, Lucy Smith says there is no use in being a Christian; those she knows are not a bit better than other people."

"Cannot you show her there is something real in being a Christian?"

"I am only a little girl, Cousin Hal."

"Yes, darling; yet I am sure there must be some way for little girls, even, to show love for Jesus."

Lou began to be very careful of her words and deeds, but she asked particularly that God would fill her heart with love to everybody, even to those who were unkind to her.

One day Lucy Smith came to her at recess and whispered, "Dear Lou, I take back all I said about Christians. You are so kind to that disagreeable Sue Nolan, though she does all she can to vex you, that I really believe Jesus helps you. After all, Lou, I would like to be a Christian."

How glad Lou felt! How thankful to her Heavenly Father, who had thus helped her, a very little girl, to honor him before the world! —*S. S. Visitor.*

Baby and the Live Doll.

[Baby takes Jem into the great room with "S. C.," short for 'Santa Claus," on the door. There Jem has an interesting chat with the Saint, and sees wonderful things :]

They were standing near a table where a worker was just putting the finishing touch to the dress of a large wax doll, and just at that moment, to Jem's surprise, she set it on the floor, upon its feet, quite coolly.

"Thank you," said the Doll, politely.

Jem quite jumped.

"You can join the rest now and introduce yourself," said the worker.

The Doll looked over her shoulder at her train.

"It hangs very nicely," she said. 'I hope it's the latest fashion."

"Mine never talked like that," said Flora. "My best one could only say 'Mamma,' and it said it very badly, too."

"She was foolish for saying it at all," remarked the Doll, haughtily. "We don't talk and walk before ordinary people; we keep our accomplishments for our own amusement, and for the amusement of our friends. If you should chance to get up in the middle of the night, some time, or should run into the room suddenly some day, after you have left it, you might hear—but what is the use of talking to human beings?"

"You know a great deal, considering you are only just finished," snapped Baby, who really was a Tartar.

"I was FINISHED," retorted the Doll. "I did not begin life as a Baby!" very scornfully.

"Pooh!" said Baby. "We improve as we get older."

"I hope so, indeed," answered the Doll, "There is plenty of room for improvement." And she walked away in great state.

S. C. looked at Baby and then shook his head.

"I shall not have to take very much care of you," he said, absent-mindedly. "You are able to take pretty good care of yourself."

"I hope I am," said Baby, tossing her head.

S. C. gave his head another shake.

"Don't take too good care of yourself," he said. "That's a bad thing, too."

He showed them the rest of his wonders, and then went with them to the door to bid them good-bye.

"I am sure we are very much obliged to you, Mr. Claus," said Jem, gratefully. "I shall never again think you are not true, sir."

S. C. patted her shoulders quite affectionately.

"That's right," he said. "Believe in things just as long as you can, my dear, Good-bye, until Christmas Eve. I shall see you then if you don't see me."

He must have taken quite a fancy to Jem for he stood looking at her, and seemed very reluctant to close the door, and even after he had closed it and they had turned away, he opened it a little again to call to her.

'Believe in things as long as you can, my dear."

"How kind he is!" exclaimed Jem, full of pleasure.

Baby shrugged her shoulders.

"Well enough in his way," she said, "but rather inclined to prose, and be old-fashioned." —*St. Nicholas for January.*

MISCELLANEOUS.

Up Goes the Blue Blanket.

THE "Blue Blanket" is the historical name of one of Scotland's time-honoured and most celebrated treasures. It is the standard or banner of the incorporated trades of the ancient Northern capital. Though little heard of now beyond the precincts of Edinburgh, and known to few even to those strangers who take interest in Scottish antiquities, it was once famed in history, and has many associations with the past. King James I. in his 'Basilicon Doron," when venting his royal indignation at his too independent Scottish subjects, said of the Edinburgh tradesmen, "The craftsmen think we should be contented with their work, and if in anything they be controlled, then up goes the Blue Blanket." He meant that the citizens of Edinburgh were independent and difficult to manage, as some kings, especially his son Charles I., found the free citizens and the 'apprentices of London, with their trained bands, in later days.

Now, this Blue Blanket has a romantic history. According to Pennicuick, the order of the Blue Blanket was instituted by Pope Urban II. in the twelfth century, and is, therefore, more ancient than any order of knighthood in Europe. This author tells us that a large number of Scottish mechanics who followed Allan, Lord High Steward of Scotland, and aided him in the recovery of the Holy Sepulchre from the infidels, took with them a banner bearing the inscription—"In bona voluntate tua edificenter muri Jerusalem." This banner which they styled the "Banner of the Holy Ghost," was, from its colour, familiarly known as the Blue Blanket. On their return they dedicated it, at the altar of St. Eloi, in St. Giles's Church, St. Eloi being the patron saint of the hammermen of Edinburgh, the guardians of this celebrated banner.

Further Pennicuick tells us that in acknowledgement of a royal service rendered him, King James III. confirmed the craftsmen in all the privileges of the Blue Blanket, which they obtained by permission as an immemorial possession, and he ordered it to be called in all times coming "The Standard of the Crafts within the Burgh."

The trades thus honoured renewed their banners or ensign, by way of pennon, and the Queen with her own hand painted upon it their heraldic bearings, namely, a saltier of St. Andrew's cross, a thistle, an Imperial crown, and a hammer. The inscription ran—

"Fear God and honour the king
With a long life and prosperous reign,
And we the Trades shall ever pray."

And at its appearance not only they, but all the artizans within Scotland, are bound to follow it and fight under the Convener of Edinburgh.

In all cases of civil commotion "up went the Blue Blanket." When James V. was seized in the streets at the instigation of magistrates and merchants, and imprisoned within the common jail, the Crown being in debt for vast sums to the town of Edinburgh, the trade displayed their banner, rescued their captive monarch, and conveyed him in safety to Holyrood Palace. It was very shabby of King James to forget this good service when he spoke from London in contempt of the Blue Blanket.

When the association against Queen Mary held a Parliament in the Canongate, Edinburgh being in possession of the loyalist troops, the craftsmen believing their religion to be in danger, displayed the Blue Blanket.

When that hapless Queen was lodged in the Provost's house, on her return from Carberry Hill, the first thing that met her eyes, on looking forth on the morning, was a large white banner, "stented betwixt two spears," whereon was painted the murdered Darnley, with the words, 'Judge and revenge my cause, O Lord." The poor Queen exclaimed to the assembled multitude, "Good people, either satisfy your cruelty and hatred by taking away my miserable life, or redeem me from the hands of such inhuman tyrants." Some of the rude rabble again renewed their insulting cries, but the citizens displayed their ancient standard, the Blue Blanket, and ran to arms for her deliverance; and had not the confederates removed her to Holyrood on pretense of restoring her to liberty, she would probably have been safe for a time under her burgher guards.

When an unruly mob sought to burst into the Tolbooth when James VI. and his Council were engaged in the discussion of religious matters, John Watt, Dean Convener of the Trades, drew up his lads the soldiers of the Blue Blanket, and kept the rabble back. The king, when in safety, swore that had it not been for the loyalty of the crafts he would have burnt the town of Edinburgh and salted it with salt.

The Blue Blanket mustered for battle.

Around it the patriotic citizens rallied, as the Scottish host marshalled on the Burough Moor ere setting out for Flodden, from which disastrous field it was borne back to Edinburgh by the devoted Randolph, captain of the City Band.

A venerable relic is shown to the curious at the Trades Institution. We are sorry to disturb an ancient illusion, but we happen to know* that the reputed Blue Blanket thus exhibited is *not* the original standard that was dedicated at the altar of St. Eloi on the return of the Scottish Crusaders from the Holy Land. That relic is still in existence in a place well known to a few antiquarians. But, after all, the banner brought safely home from Flodden's fatal field is worth far more to patriotic Scotchmen than the more ancient relic, however that may have been consecrated by royal or priestly hands It is very likely that the custodians did not trust so precious a treasure as the original Blue Blanket to the risk of possible capture in the war with the English.

* On the authority of the late James Drummond, Esq., F. S. A.—*Scottish American Journal.*

Locomotives Without Fire.

Machines on the above-named principle are now at work on the tramway from Rueil to Marly, near Paris, and with very satisfactory results. The system in use is the one introduced by M. Francy, an engineer, and is based on the fact that water boils at a lower temperature proportionately to the reduction of atmospheric pressure. Most of our readers are aware that, although water requires a heat of 212 deg. Fahr. to boil at the level of the sea, a much lower temperature is sufficient to produce the same effect on the top of a mountain. We will now explain how that philosophical fact is practically employed. In a reservoir made of thin steel—we cannot call it a boiler, for it has neither fire-place nor fire—is introduced 1800 litres of water, at a temperature of 200 deg. Fah., and then covered up hermetically. The steam it gives off at once fills the superincumbent space, and produces a pressure of 15 atmospheres. As soon as any of the vapor is turned on for moving the machine, the pressure is reduced, and the water then begins to boil, producing a fresh supply of steam. Of course, that process is of limited extent, as, at the commencement, the liquid only contains a certain amount of heat, which is gradually diminished as the reproduction of steam takes place, at lower temperatures by the exhaustion of superincumbent pressure. So that a machine of this description would be, obviously, totally inadequate to any very prolonged journey; but for short transits it has been found extremely serviceable. As the amount of pressure required to work the engine is only five atmospheres, a series of valves are so arranged as to prevent a greater amount of force issuing from the reservoir than is necessary, and thus retaining, as far as possible, the heat originally contained in the water. The driving part of the machinery is nearly identical with that of ordinary locomotives, with a few modifications, with the purpose of guarding against the useless waste of heat originally introduced into the reservoir.—*Galignani.*

Recuperating the Brain.

The best possible thing for a man to do when he feels too weak to carry anything through is to go to bed and sleep as long as he can. This is the only recuperation of the brain power, the only actual recuperation of brain force; because during sleep the brain is in a state of rest, in a condition to receive appropriate particles of nutriment from the blood, which take the place of those which have been consumed by previous labor, since the very act of thinking burns up solid particles, as every turn of the wheel or screw of the steamer is the result of consumption by fire of the fuel in the furnace. The supply of consumed brain substance can only be had from nutritive particles in the blood which were obtained from the food eaten previously, and the brain is so constituted that it can best receive and appropriate to itself those nutritive particles during the state of rest, of quiet and stillness of sleep. Mere stimulants supply nothing in themselves; they gorge the brain, and force it to a greater consumption of its substance until it is so exhausted that there is not power enough left to recieve a supply —*Manufacturer and Builder.*

SECULAR NEWS.

On the night of Dec 24th a fire, the largest that ever occurred in Wilson, N.C. destroyed many stores and a large amount of goods. The loss is estimated at $75,000, nearly if not quite covered by insurance.

Capt J. B. Hussey met with an accident a few days ago in Washington city, by which he broke one of his legs. The physician thinks he will be able to return home in a few days.

Gov. Hampton of South Carolina is rapidly recovering.

Capt J. B. Eads who has received such enormous amounts from the Government for the jetties in the Mississippi river below New Orleans, has been indicted along with the other directors of the National Bank of the State of Missouri. The Bank disastrously failed a year ago. The charge is perversion of the funds and credit of the Bank to individual use.

The notorious Tom Johnson who is outlawed in this State, and who created such a stir a short time since in and around Wilmington, has been arrested in Horry county, S. C.

Yakoob Khan son of the Ameer of Afghanistan has surrendered to the British army. This is supposed to virtually end the war.

Rumor has it that attempts have been made on the life of Francis Joseph Emperor of Austria. Precautions are being taken to prevent success of any such designs.

ROME, Dec. 27—A special Convention with the object of organizing a Catholic Hierarchy in Bosnia and Herzegovina will shortly be signed by the Vatican and Austria. It is stated that twelve new Cardinals will soon be appointed who will be foreigners.

The light draught boats to be used for the survey of Tar river as far up as Tarboro have arrived, and the steamer with which they are to act in concert is hourly expected. We are not at this writing definitely informed as to the object of this survey but we presume that it is in connection with the proposed great coast line canal which is to form inland communication to ships from Boston to New Orleans, and this we understand, is an experimental survey to ascertain the most practical route.—*Washington Press.*

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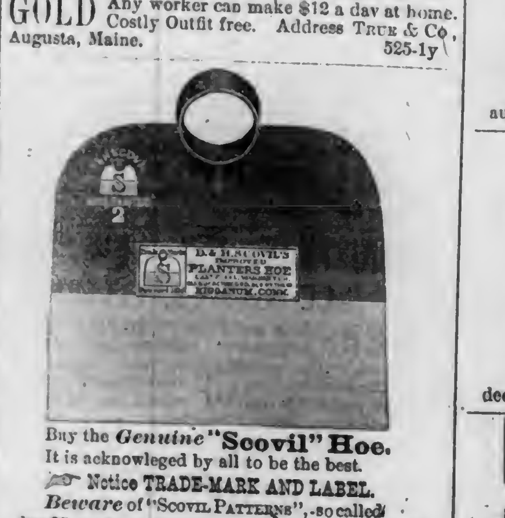

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North Carolina Presbyterian.

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The Presbyterian.

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For the N. C. Presbyterian.

"CLARK'S" TERTIUM QUID.

FARMVILLE, VA., Dec. 28, 1878.

MR. EDITOR: In your paper of December 25 appears an article in which the writer commits many errors.

1. He argues that Christ came to be baptized because he feared the people would consider Him among "abandoned wretches" if He did not. For He says, "If any stayed away, they were no doubt regarded as abandoned wretches, who had cast off all fear of God and respect for His authority. Had Jesus stood among these, He would have been looked upon as one of them."

What a reason is this for the baptism of Jesus! The "Pharisees and lawyers" were not considered as "abandoned wretches," though they refused the baptism of John. See Luke: vii; 30. They were undutiful certainly; yet they were leaders and rulers among the people, and of such influence as to "carry the day" at last, against Christ, so that he was crucified.

2. If "the time had not yet come for Him to make a full revelation of His character and mission," why did He allow John the Baptist to say, "Prepare ye the way of the Lord; make His paths straight?" His coming and birth were published in all the land. His character and mission were published by John, before and after His baptism, and the Father bore witness to Him when John baptized Him. See Matt.: iii. At this time, He did not forbid that any one should declare Him. Afterwards He plainly and repeatedly declared Himself. He taught in all Gallilee, and His fame went out through all Syria. Matt.: iv; 23, 24; Luke: iv; 14–44. In John: iv; 26, and other places, He plainly declared that He was the Christ. If, now and then, He forbade this publication on the part of others, these were exceptional cases, or special circumstances.

3. As to the language of Christ at His baptism, He *insisted* that John should baptize Him, not as a *catering* to public opinion, as "Clark" teaches, but because it was *obligatory* upon Him that He should be "washed" in accordance with law, at his consecration or induction to office. It was *right* to conform to law. But a simple yielding to the fear of what people would think of Him, would not have been a fulfilling of "all righteousness." The obligation was to "fulfill all righteousness."

4. Where does "Clark" get his authority for saying that the baptism which was always called "the baptism of repentance, (into repentance), was *as much* a vow of future obedience as of past sin"—insomuch that the *repentance* could be separated from it at will?

The records indicate that John had finished his work at Jordan, when Jesus came to him. "All the people were baptized." After they had so expressed repentance, and given promise to receive Him who was declared to be coming, as Christ, *then* Jesus came before the public and began His public ministry. He did not "slip in," but came openly and publicly. And John, knowing that He could not receive the baptism of repentance, refused to baptize Him, until Jesus, in substance, said, "I do not ask the baptism given to sinners, but the washing, in conformity to law, that I may legally enter upon my ministry."

"Clark" argues that Jesus observed "other ceremonial appointments." Did He ever offer a sacrifice for His own sins?" Others did this for their sins. Will "Clark" venture his "feeble services" to show when and where Jesus did it?

He came under the law, and as a man, had to conform to it, ceremonially, in so far as it required His being set apart as "holy unto the Lord." This necessitated circumcision. But in this was no expression of *repentance as to Him*. It was *consecration of offspring to God*. The rights observed by Mary did not, as "Clark" argues, "signify the depravity of the offspring." Mary had human depravity. But the angel said that her offspring, in this case, should be "that holy thing, * * * the Son of God." If, then, "Mary performed the rites of purification," this had reference to *herself*, not to her offspring.

5. The "baptism of repentance" involved the fact of positive sin. Therefore, according to "Clark's" own argument here, Jesus did not receive that baptism; or, if He did, then He was impure, and Mary recognized "the depravity of the offspring." "Clark" will not improve the "indulgent public" if he teaches this latter idea. Yet he seems to do it.

6. As to what is, or is not "preposterous" to "Clark's" mind, in the idea that Jesus did not take part "in the sacrifices and ceremonies which had in them a continual resemblance of sin"—matters just nothing at all. Those sacrifices said for him who offered them, "I am a sinner, needing pardon and justification. I repent, and seek atonement for my guilt, in blood." Did Jesus ever offer such a sacrifice for himself? What sin had He to make remembrance of thus? But "Clark" argues that he must have done this in abject fear of what people would say of Him, if He did not do as they did.

7. What he says of John the Baptist's ignorance, is also naught. As soon as Christ *instructed* this "priest" he was no longer ignorant, and shows he was not, in baptizing Christ.

After this, "Clark" may accept the consecration, or not, as he sees fit; and may an "indulgent public" pardon his suggestion of errors.

HERBERT H. HAWES.

For the N. C. Presbyterian.

SUSTENTATION IN FAYETTEVILLE PRESBYTERY.

The subscriber would remind the churches of his Presbytery that the *first Sabbath in January*, or as soon thereafter as practicable, is the time appointed by the General Assembly for the annual collection of Sustentation. According to the circular of our Assembly's Secretaries of Sustentation, "the effort now to be made has in view giving aid in support of 150 ministers, supplying some 400 churches, sending the Gospel to 400 vacant churches, assisting in the erection of nearly 100 church buildings, and furnishing preaching to our destitute colored population." During the year 1878 $200 were required to aid feeble churches within our bounds, and as at least one weak colored church will need help, an equal or a larger amount will be necessary during the present year. In other portions of our Southern land feeble churches wanting assistance to have the preached Gospel are much more numerous than among ourselves. In the Southwest, too, during the past year many of our strongest churches have been so ravaged and scattered by yellow fever that they will not be able to make their usual contributions to this cause. If, then, we would help ourselves, aid our brethren and honor Christ, let three things be done: Let *all our churches take up a collection for Sustentation during the current two months; make this offering to our Lord as liberal as possible; and forward the amount promptly to the Presbyterial Treasurer, Rev. J. P. McPherson, by the last week in February.* Do not wait till Presbytery in April to send in your contributions, as the Assembly's Committee of Sustentation meets the first week in March to make appropriations for the year, and should know by that time the amount of funds in hand to be apportioned among applicants.

H. G. HILL, Cha'm'n Sustentation.

For the N. C. Presbyterian.

SKETCHES.

CHURCH OF CONCORD TOWN.

The country churches of Concord Presbytery are older than the town churches, and in one case—Fourth Creek—the church is older than the town in which it is located. Rocky River and Poplar Tent churches, once occupying the southwestern half of what is now Cabarrus county, were organized nearly thirty years before the county was laid off. When the county was formed in 1792, and the town began to grow, the pastors of Rocky River and Poplar Tent would naturally give some attention to their own people residing in or near the town. But there was no organized church in the town for ten years after its settlement. In 1804 John Masters, Esq., made a deed for two acres of land in Concord to John Niehler (Neisler), Hugh Carothers, James Scott, John Rogers, Thomas White and Robert Purviance, elders of the Presbyterian congregation. It is thought that the church was organized about this time, by Rev. Jno. Robinson, of Poplar Tent, and that he supplied the church occasionally until 1818, and that the Rev. James Carrigan, pastor of Ramah and Bethphage also preached here at times. The Rev. Samuel C. Caldwell, of Sugar Creek, supplied the church once a month from 1818 to 1824. In 1828 and 1829 the Rev. Jesse Rankin, pastor of the Salisbury church, preached one-third of his time in Concord, and in 1833 and 1834 the Rev. Jno. M. Erwin, a native of the county, was their Stated Supply. From 1835 till 1853, a period of eighteen years, the Rev. Jas. E. Morrison, a native of Rocky River, was pastor of the church, dividing his time with Bethphage until 1839, and after that preaching all the time at Concord. In 1836, near the beginning of Mr. Morrison's pastorate, the old log church was torn down and a substantial brick building, still standing, was erected. In 1853 the Rev. P. T. Penick was elected pastor, and took charge of the church January 1st, 1854, continuing pastor until 1860, when he resigned. The Rev. R. B. Anderson served the church a short time in 1860, and also in 1865 about six months. Rev. Wm. M. Kilpatrick became pastor in 1862, and left in 1863. Rev. E. H. Harding was pastor from 1866 to 1870. The Rev. L. McKinnon, the present pastor, took charge of the church in 1871. During his ministry this church has made good progress, in members and in christian work. They have erected for themselves a large and handsome church and have lately established a classical school.

The situation of Concord is on the dividing line between the Scotch Irish and German settlements of Cabarrus county, and the names of the officers and members of the church are partly of each race of people. From the roll the following names are gathered: Neisler, Carothers, Scott, Rogers, Purviance, Smith, Milster, Shinn, Hudson, Russell, Means, Masters, Miller, Meisenheimer, Young, McLelland, Hamilton, Cannon, Coleman, Mahan, Spears, Harris, Pharr, Phifer, Gibson, Allison, Fink, Plunkett, Gorman, Burkhead, Price, Yorke, Brown, Area, Foard, McDonald, Moss, Fisher, Barringer, Gillon, Kimmons, Fetzer, King, McDonald, Bingham, Johnston, McNinch, and others. Many of these families have been recently added to the congregation, and a number have disappeared from the community. Unlike our country churches, the families of our towns are frequently transient in their stay, having few local attachments.

In 1853 a precious revival of religion was enjoyed by this church, under the preaching of the Rev. Daniel Baker, of Texas, when the members of the church were greatly refreshed and many added to the church. And again in 1866, the Rev. Robert Nall, D. D., of Alabama, held a protracted meeting and many others professed their faith in Christ. During the time of the present pastor, at several times precious seasons of reviving have been enjoyed and many added to the church.

This church has sent only one of its sons to preach the Gospel—the Rev. J. Y. Allison, now pastor of the church at Marion, La. Their present church building was put up at the cost of about ten thousand dollars, and was first occupied for worship by the Synod of North Carolina in October, 1874.

For the N. C. Presbyterian.

THE SABBATH QUESTION POINTED.

Your correspondent from Greensboro in estimating the number of persons compelled to labor on the Sabbath by the running of Sunday trains, has omitted in the calculation all the local employees of the post office department and the express companies. The addition of these will largely increase his estimate.

It is proposed to memorialize the Legislature for the prevention of this Sabbath desecration. In so doing the Synod, the Methodist Conference and the churches will be doing their duty as corporate associations.—But I wish to ask a question:

What is the duty of the individual Christian when God demands of him one thing and the world demands the contrary? The Apostles were divinely commissioned to preach. The Sanhedrin forbade them to preach in Christ's name. Penalties were threatened. "Whether it be right," answered Peter and John, "in the sight of God to hearken unto you more than unto God, judge ye." They were confident that the Sanhedrin would admit the principle upon which they proposed to act, and hence the "judge ye." Now I ask, what is the duty of Christian employees? Where is their testimony, which would speak louder than Synodical resolutions or legislative enactments? Where, the martyr spirit of persecuting times?

J. W. P.

For the N. C. Presbyterian.

DO THE BAPTISTS BAPTIZE?

We don't ask, "Have the Baptists a baptism?" for we are glad to believe that they have the "one baptism" of the Bible, equally as well as other Christians. It is quite another thing to ask, "Do the Baptists baptize?" for the "one baptism" of the Bible is not administered by man.

There is, the Scriptures assure us, but one baptism, and that is not the baptism which Baptists administer. This is so plainly true, that I suppose the Baptists themselves will admit it. For this "one baptism" effects results which Baptists will make no pretence of accomplishing; indeed, they most emphatically disclaim any such results for the baptism which they administer. For example, they utterly repudiate baptismal regeneration, but the "*one* baptism" of the Bible *does* regenerate. The "one baptism" of the Bible "baptizes into Christ." Now what is it to be in Christ? Let the Scriptures answer. "If any man be in Christ, he is a new creature" or creation; in other words, he is regenerated. Baptists do not pretend that their baptism regenerates; therefore theirs is not the "one baptism" of the Bible which does.—Furthermore, a sure consequence of baptism into Christ is the forgiveness of sin. "So many of us as are baptized into Jesus Christ are baptized into his death." That is, his death as an atonement for sin is ours, and therefore as an inevitable consequence of baptism into Christ, we are not under law—our sins are forgiven us. Now the Baptist does not pretend that his baptism procures the forgiveness of sin. On the contrary, he strenuously insists that one must be justified by *faith*, must be a *believer*, *before* he can be a fit subject for baptism. Therefore his "one baptism" is not the "one baptism" of the Bible; not the baptism of the famous sixth chapter of Romans, and second of Colossians.

"Baptism doth even now save us," says Peter. Baptists do not claim that their baptism saves. Therefore, again, theirs is not the "one baptism" of the Bible.

"We are all baptized into one body." That body is the Church. "Christ is head over all things to the *Church*, which is his *body*."—The one baptism of the Bible makes us members of Christ, and of the Church. Yes, say the Baptists, our one baptism does that. There is no church except the Baptist church. No one is a church member who has not received our baptism.

But this baptism which baptizes into one body is not Baptist baptism. "*By one Spirit* we are *all* baptized into one body." *All Christians*, for "if any man have not the Spirit of Christ he is none of His." All Christians have received Bible baptism; but all Christians have not received the 'one baptism' of the Baptists; therefore, their one baptism is not the one baptism of the Bible.

The latter is administered by the Spirit and not by man. "I indeed," said John, "baptize you with water, but * * * He shall baptize you with the Holy Ghost." There is, then, a water baptism and a Spirit baptism. But are there then two baptisms? Certainly not, for the Bible says there is one Lord, one faith, one baptism. That, as we have seen, baptizes us into Christ, regenerates us; baptizes us into His death, thus procuring the forgiveness of sin; assures us of the resurrection of the body, for because He into whom we are baptized lives we shall live also; makes us members of that one church for which He gave Himself; in one word, that baptism saves us now and forever. Nothing else is Christian baptism. Water baptism is a second and altogether different thing unless it symbolize this regenerating work of the Holy Ghost. To identify water baptism with Spirit baptism; to make the first the invariable channel of the Spirit's work is to teach baptismal regeneration. There is but one way in which water baptism can be one with real Christian baptism:—it must symbolize it. Now, DO THE BAPTISTS BAPTIZE?

Themselves being witnesses, we say they do not. Said the Apostle Paul to the Corinthian Church: "This is not to eat the Lord's Supper." Their manner of observance utterly vitiated the ordinance because *real communion* was not *symbolized* in the rite. So, too, the ritual baptism of the Baptists is no water baptism because it does not symbolize the real. It does not, they themselves being witnesses. They say it does not symbolize the soul-purifying, regenerating work of the Holy Ghost, effecting oneness with Christ and thereby acceptance with God, but it commemorates the burial and resurrection of Jesus. We will not dwell here upon the absurdity of John Baptist and Christ's disciples commemorating events which they did not anticipate and which the Master forebore requiring them to believe because they could not receive them. Thomas would not believe even after the resurrection till he had tangible proofs.

The Baptists themselves, then, being witnesses, we say they do not *baptize* with water, because their water dipping does not symbolize the *real* baptism. Not because of the unscriptural mode would we refuse to acknowledge Baptist baptism, nor even go so far as the author of "William the Baptist," and refuse to administer baptism by dipping the upper half of the body as the Baptists do, for there is nothing symbolical in the mode; but we deny that it is baptism at all, because it does not symbolize the real. J. W. P.

RECENT DISCOVERIES AND OLD TESTAMENT HISTORY.

On Monday evening the Rev. E. White, of London, delivered a lecture in Victoria-road Church, Leicester, on "The Confirmation of Old Testament History by Recent Discoveries." There was a large audience. At the outset of his address, Mr. White briefly dwelt on the importance of the subject. He said the great difficulty which presented itself to men's minds in believing the Bible was the miraculous element which ran through it. If it were not for the miracles spoken of in the Old Testament, few would be inclined to disbelieve the stories it contained; but it was said that the miracles were unnatural, and a tissue of falsehoods, and therefore the whole book was disbelieved. If, however, they could prove that the ordinary part of the writings in the Old Testament were confirmed by the discoveries of modern times, they would have done something to help the weak faith of the present day. The reverend gentleman then spoke of the things lately brought to light in Egypt, and said that everything which had been found by modern scholars in their study of Egyptian social, military and thinking life, exactly corresponds with the account given in the books of Moses. In the Peninsula of Sinai also considerable explorations had been made during the last twenty years, and those who had engaged in them had said that whoever wrote the account of the wanderings of the children of Israel in the Wilderness must have had an intimate acquaintance with the locality, and at one place a large number of old tombs of great antiquity had been found, which were believed to be the burying places of those rebellious Israelites who fell under the wrath of God. In Palestine, Lieutenants Warren and Conder had been working in connection with the Exploration Society for a length of time, and they had recovered more than 2,000 names of villages which accorded with the names of places in the Book of Joshua, and they believed that the inhabitants of these places in the present day were the lineal descendants of those who lived there ages ago, and that the people had really never been swept out of the land. Mr. White then adverted to recent discoveries in Moab, Nineveh, Assyria, and Babylonia, and maintained that the result of them had been to establish the general truth of the history of the Old Testament, which helped them to believe in those miracles on which they rested their hopes. During the evening the choir sang in a very creditable manner the chorus, "And the glory," from the *Messiah*, and an anthem, "Pray for the peace of Jerusalem;" Mr. Scott ably presiding at the organ.—*Christian Signal (London)*.

OUR MISSIONS IN MEXICO.

Rev. A. Graybill, writes to the *Texas Presbyterian*, December 5th, 1878:

"I have just returned from a tour of about fifty miles up the Rio Grande, preaching in ranches on both sides of the river, an account of which might be interesting to your readers.

"A Mexican, converted three years ago, under the auspices of the Methodist Mexican mission, but now living out of the reach of his own church, came fifty miles, with a two-horse ambulance, to convey me to his ranche, "El Rudeo," to marry him and to preach to his people. I was glad to avail myself of so good an opportunity, especially as Don Leandro and Mr. Chamberlain, students for the ministry, had visited his ranche, and others in the valley, during the summer, and were instrumental in awakening an interest in the gospel; also Sr. Carrero had made a visit with a similar effect.

"We left Brownsville, Mr. Chamberlain, myself and the bridegroom, in the ambulance, and Juan Guia, an adult member of the Brownsville Mexican church, now living in El Rudeo, as out-rider. Such is his interest in the gospel that he came for this purpose. A cold norther blew almost in our faces, but our out-rider supplied us with hot coffee as we passed the ranches. I was surprised to find the roads on both sides the Rio Grande so thickly settled. There are ranches containing from fifty to a hundred souls, every four or five miles. The only unpleasant suggestions along the road were those which arose from seeing wooden crosses, every few miles, which marked the spot where some one had been murdered, and around the bases of these crosses, heaps of little sticks, which indicated the number of prayers that had been said for the dead by the pious passers-by. We arrived at the ranche of Los Trevinos about 8 o'clock at night, in the midst of rain, storm and darkness. Here I had an appointment to preach. We found a congregation of about twenty, shivering around a fire in the corner of a hacal, awaiting us. They gave the most solemn attention to the preaching of the word.

On the following morning we left our ambulance, crossed the Rio Grande, and walked four miles to a ranche called San Juan; the proprietor of which had been awakened first by Estahan Gracia, an elder in the Brownsville Mexican church. He had made an appointment for preaching that night in his house. About forty assembled, giving most serious attention to the Word.

Next morning we recrossed the river to Texas, got our ambulance, and arrived at the "El Rudeo" that same evening. We had preaching that night to a congregation of about forty. After preaching, the marriage ceremony was performed. So great was the interest of part of the congregation, including the bridal party, that they spent nearly the entire night in reading the Scriptures, asking questions and singing gospel hymns. Mr. Chamberlain, who is thoroughly acquainted with the language of the people, and whose zeal never tires, conducted meetings of that sort more than once, until 4 o'clock in the morning, at the request of the eager hearers. I preached three successive nights at the "El Rudeo;" attendance 30 to 40; more would have come but for a man of influence, who works diligently against the gospel. He read to the people from a Romish book that we are the followers of Luther, who left the priesthood only to marry a nun, but retracted his error, and confessed his sins to a priest before he died. But the Holy Spirit with the Word of God, is stronger than all the astuteness of error. Six persons who had been awakened by the previous visits of Leandro and Chamberlain were baptized, and three children. One man presented a most striking example of the power of the Holy Ghost. He said to me weeping, "Sir, I was in the army of Santa Anna, a soldier for many years, and I am guilty of every form of sin. Though fifty-one years old, I never saw a Bible until six months ago. I have been familiar with the forms and teachings of Romanism from my childhood, but never knew anything of the gospel of Christ. The Light came to me almost too late, but not too late. The power of God has touched my heart. I am a great sinner, but I have a precious hope in Jesus."

We returned to Los Trevinos on Saturday, where I preached Saturday night and Sunday morning to thirty or forty persons, who were exceedingly attentive to the Word, some giving clear evidence of conversion. Sunday evening we recrossed the Rio Grande to San Juan, where we had a congregation of eighty at night. After preaching, I baptized three young men, one of them was the proprietor's son. Many are interested in these ranches. The Holy Spirit accompanies the Word along the Rio Grande. We will visit these ranches once a month, and also establish preaching at other ranches along the road as the Lord shall give us entrance, and in this way place the gospel in reach of four or five thousand more souls. We returned home on Monday, thankful to the Lord for His great grace to us, and the people among whom we are permitted to labor. The work of the Lord continues prosperous on both sides of the river. The church building here received a slight, but not permanent injury by the great freshet on the Rio Grande this past summer. The water covered a great part of the city."

MY RECOMPENSE.

BY H. L. P.

Why must I grow old and die
While all in earth and sea and sky
Remains forever new and young?
Down where my youthful footsteps strolled
The harebell blossoms as of old,
The robins sing the songs they sung;

Brooks, ever on their winding way,
Laugh with the children of to-day
As once they laughed and played with me;
The clouds, coquetting with the sun,
Still into shades fantastic run,
Like scenes in old mythology;

The ocean ne'er forgets its wail,
The storm to scatter down its hail,
The sun its beams of light and fire;
The mountains, under crowns of snow,
Send down the law to vales below,
And never from their thrones retire.

All in earth and air and sea
Laugh at my infirmity:
Jeer at me for growing old,
Jeer me as they pass along,
With their music and their song,
Into ages yet untold.

But when earth forgets to roll,
Then shall answer back my soul
From beneath life's shading tree!
"Through the portal of the grave
Hastened I my life to save
From the doom that compassed thee."

—*Christian Standard*.

TOIL AND BE HAPPY.

The *Christian at Work* thinks Ruskin never said a truer thing than this: "If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it." Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work his life is a happy one. Said a poor man in Brooklyn, the other day, with a family of eleven to provide for: "If I were worth a million dollars, I should not wish to do much different than I do now every day, working hour after hour. I love it a thousand times better than to rest." He has for nearly half a century been surrounded by workers, and has caught the spirit of industry. He loves his work better than food or sleep. He is happy who has conquered laziness, once and forever.

THE MOTHERLESS.

Sitting in the school-room, I overheard a conversation between a sister and a brother. The little boy complained of insults or wrongs received from another little boy. His face was flushed with anger. The sister listened awhile, and then, turning away, she answered, "I do not want to hear another word; *Willie has no mother.*" The brother's lips were silent, the rebuke came home to him, and stealing away, he muttered, "I never thought of that." He thought of his own mother, and the loneliness of "Willie" compared with his own happy lot. "*He has no mother.*"

Do you think of it when want comes to the orphan, and rude words assail him? Has the little wanderer *no mother* to listen to his sorrows? Speak gently to him, then.—*Good News.*

GOLD DUST.

"He's armed without that's innocent within.—*Pope.*

In the nature of things the fear of the Lord is the beginning of wisdom, but the end of wisdom is the perfect love that casteth out fear.—*Joseph Cook.*

It is better that joy should be spread over all the day in the form of strength, than that it should be concentrated into ecstacies, full of danger, and followed by reactions.—*Emerson.*

The one great obstacle in the way of man's doing God's will *is his own unwillingness.* Just to be willing to be cleansed—to be purified, to say, "I will arise." That step taken, what a new world breaks upon the soul! The cross, which seemed so hard to take up, is now a joy to bear. The will of God, once seemingly so stern, is now a delight.—*Bishop Cummins.*

"There is no God," the foolish saith,
But none, "There is no sorrow;"
And Nature oft, the cry of faith,
In bitter need will borrow;
Eyes which the preacher could not school,
By wayside graves are raised,
And lips say, "God, be pitiful,"
Who ne'er said, "God be praised!"
Be pitiful, O, God!

—*Mrs. E. B. Browning.*

The Bible does not need defence so much as it needs proclamation. It defends itself wherever it is known. Deep in every soul there dwells forever a witness to the truth, whose clear eye and steady voice will see and respond to it wherever it is known. We do not need to implore men to believe the truth. We only need that they shall apprehend it, and then we may defy them to deny it. And thus the Bible, as eternal truth, needs no other argument for its support than itself clearly preached.—*President Seelye.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Items from *Weekly Review*, London:

There seems to be a strong progressive feeling in a portion of the Jewish community. The desirability of periodic conferences of Jewish ministers, somewhat after the fashion of the Church Congress, is mooted in one of their organs. The establishment of Jewish Sabbath schools in London is also advocated. Such institutions are, it appears, not altogether novel among the Jews, but have already an existence in Bristol and some other provincial towns. Last week a Jewish Young Men's Literary Society was started at Portsea.

There is now a "Protestant Sect of Buddhists" in Japan. A missionary at Osaka writes:—"The Honguwanji, or, as they are called, the Protestant Sect of Buddhists, in this city, have built a great school here, and are teaching the English language as well as Western science. They have asked me three or four times if I could teach metaphysics in this school, an hour a-day. I have partly promised to teach religion two hours a-week, but they do not seem to be satisfied with so little. I would that I had time and strength to go every day. There are about two hundred young men gathered together there, studying to be priests in this most progressive sect in Japan, a sect which has in its faith nearly every doctrine of Christianity except the vicarious atonement of Christ.

The British organization of the Evangelical Alliance has just completed the thirty-second year of its existence. In no previous year has there been so large an accession to the number of enrolled members as during the past twelve months, some 300 persons having been admitted by the London Council alone.

Items from the *Christian Signal*:

A Scotch lady, who had read the address of the Rev. W. Fleming Stevens on "Missions in India, China and Japan," which he gave at the last meeting of the General Assembly, has sent through Lady McClure a check for £500 for the Foreign Mission of the Presbyterian Church.

In spite of the angry denials made by the Ultramontanes, the belief is firmly maintained that Leo XIII. is persistently pursuing a conciliatory policy. It is asserted in Rome that the Pope has sent a letter to the Emperor William by the intermediary of the Papal Nuncio to Bavaria, congratulating His Majesty upon resuming the direction of affairs, and expressing the wish that the pending negotiations between Germany and the Holy See may have a satisfactory result.

A report has been adopted by the Glasgow Established Presbytery declaring that in the altered condition of modern society it is expedient, for works of necessity and mercy or for persons coming from the suburbs into town for Divine worship, that tram cars within assignable limits should be run. It is pointed out that there should not be one law for the rich and another for the poor, so that the former should use private carriages and cabs while the latter are debarred from cheaper conveyances.

Mrs. Holland and Miss Wales, of London, have conducted special services for the United Methodists at Retford, England, between two and three weeks. The results have far exceeded the most sanguine expectation. Night after night the large hall in which the meetings were held was crowded with anxious hearers, and the Spirit came down in a manner such as has never been witnessed in Retford within living memory, while to immense numbers the meetings have been most beneficial.

Items from various exchanges:

There are about 400,000 persons connected with the Christian churches in India, China and Japan, besides 200,000 children receiving a Christian education.

The Primitive Methodists of England, during the past year, raised missionary money to the measure of nearly *one dollar* per member, or about $150,000. These people are generally poor.

It is said that in 1809 there were but thirty-five Christian Hebrews in all England. In the interval 29,000 have been baptized, and one is Prime Minister.

The Greek Church seems to have become imbued with the spirit of missions, and according to an article in the *Church Review*, is making considerable progress in Japan. The effort commenced with the "Consular service" at Hokodadi, in 1859, where the chaplain, noticing an interest taken in his services by the Japanese, appealed to the St. Petersburg authorities. The Synod responded to the appeal, and four mission stations were established, converts were made, but persecutions followed, and many were thrown into prison. These were stopped on an appeal to the Yeddo Government, and the report is that the missions continue to prosper, and that there are now more than three thousand Greek Christian Japanese.

The special Relief and Church Extension Fund gifts of the British Wesleyans in 1858 reached a total of £81,000. Of this amount nearly $200,000 were paid over to the treasurers of the General Chapel Fund for the formation of a special "Loan Fund" to assist trustees in paying off church debts by the help of loans without interest. The reports show that since 1854, through this Fund, loans for relief have been made amounting to about a million of dollars, and yet the Fund itself is now larger than at the beginning—about $200,000.

The Bible Society of Geneva, Switzerland, has undertaken to send a copy of the New Testament to each school teacher in France. It will require about 80,000 copies. The Society has already sent about 27,000 copies, and needs funds to complete the work. The Society has received many letters of thanks, among them one from a Roman Catholic nun.

MISCELLANY.

Mr. Spurgeon's health is very poor, he lately had the following letter read to his congregation at the Metropolitan Tabernacle from the pulpit on Sunday morning:—"Nightingale lane, Balham, Surrey.—Beloved friends,—I have from day to day been looking for the high pleasure of worshipping with you to-day. Alas! it must not be. I cannot stand for even five minutes. During the night I have been fiercely attacked by rheumatism in the back and loins, and I now feel quite prostrate. How I long to speak again in the name of the Lord! Accept my hearty love. May God bless the two brethren who so kindly fill my place. Pray for me, and let nothing flag. Your devoted minister, C. H. SPURGEON."

Rev. James Davis has retired from secretaryship of British Branch of the General Alliance.

Mrs. Noble is engaged in the work indicated below:

"As a means of augmenting the funds of the Blue Ribbon Army Gospel Temperance Movement, it has been decided to give a Christmas Tree Entertainment, and Distribution of Prizes, on Boxing Night, at the above hall. Will you kindly assist us in this work by the donation of articles for distribution, or cash to purchase the same? Any description of goods, either fancy or useful, can be sent to Mrs. Noble, Lansdowne Villa, 32 Lansdowne-road, Dalston, and will be thankfully acknowledged by Thomas H. Ellis, jun., hon. secretary."

The district around Lloyd's Square, in West London, is (says a London correspondent) very much mystified. A number of ladies have suddenly appeared in the lodging-houses there who assume the womanly virtue of dumbness. They rise early, long before the sun, and go into the dark, cold street, saying no word to any mortal soul. They return immediately after nine at night; do not even ask for a candle but expect it to be given to them, and then pass, without so much as a "thank you," but with a sad smile and a dignified bow, to their rooms. They are devout Protestants "doing a retreat" at the Home of Nazareth occupied by the Sisters of Bethany. Most of them, it is given out, are ladies of wealth and position, some of them ladies of title. Early in the morning, precisely at the hour of six, they meet to do their devotions under the direction of the holy Ritualist Fathers who have been appointed for the service. Every moment of the day has its devotional occupation. The food is of the plainest. Talking is hardly tolerated. For nearly fifteen hours they are at prayers or at meditations. They should, properly speaking, not leave the Home. But the Sisters of Bethany cannot put them all up. So these ladies in retreat set forth every evening in mysterious silence to the neighboring lodging-houses, holding no communication with man or woman, neither asking nor answering questions, passing as if absorbed from their devotions to their beds, and from their beds, to their devotions. Such is the modern antique idea of the religious life.

In London there are 13,900 cabmen, and among them are men who have been lawyers, clergymen, and doctors, and there is one real nobleman who has a right to the title "lord." The articles found in cabs and passed through the police office last year amounted in value to $90,000, and the cab fares yearly amount to $20,000,000. Judging from the number of umbrellas left, or supposed to have been left in cabs, it is presumed that many cabmen must have a large stock of silk umbrellas constantly on hand.

NORTH CAROLINA PRESBYTERIAN.

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, JANUARY 8, 1879.

We acknowledge indebtedness to a number of friends for favors in the editorial department and other departments of our paper. The modesty of some of our assistants prevents the publication of a list of contributors.

FAITHFUL IN LITTLE.

Never was it more needful that Christians should feel their obligation to be faithful in that which is least. Christ placed the widow and her two mites on the pedestal of immortality. The Church and the world have drawn strength and wisdom from study of that divine sculpture. Now and again are its lessons embodied in living reality before us. This was the case, according to an account in the London *Christian Signal*, on December 3d, in the thanksgiving offering of the London Wesleyan Methodists in their "City Road Chapel. Many thought that the stringency of the times should arrest any present attempt to raise money to relieve their present embarrassments and extend the Lord's work. But it was resolved to make an honest effort. The business was quietly presented, with only a fair congregation, but in a manner full of increasing enthusiasm and joy. The gifts were largely memorial of deceased fathers and mothers, and pastors ascended to their rewards; and in memory of spiritual obligations to Methodism. In fact, the meeting is described as "a Wesleyan financial love feast." The largest gift was $10,000, and *the smallest was one dollar and twenty-five cents by a widow in an alms-house.* The total amount raised was $156,000.

That noble widow is the lineal descendant —spiritually—of her of "two mite fame. Does not God think as highly of this nineteenth century widow's offering as He does of that of the Christian Dives? May not the Church sit at her feet to-day and learn afresh the lesson of giving? Have we any warrant for waiting until more prosperous times to lend to our Lord? Out of poverty our liberality should abound. The Lord's cause demands a cake out of the handful of meal. Self-sacrifice crowns with honor, is the fruit of love to God, testifies to the location of the heart's affections, and receives Divine endorsement here and hereafter.

Is trade depressed? Does a darker future project its sorrows over the enfeebled present? Do warning apprehensions inspire and enforce prudence? Shall the child of God then narrow especially and chiefly his benevolence? Alas! *many begin in contraction with the Church.* Ecclesiastical claims, that is God's calls through His own Church, suffer more denial than any claims of family, pleasure or business. Now ought not this state of things to be reversed? Should not the Church be the last to be cut down? Should not God receive the best? How much nobler, while one has any ability, to give liberally to every holy work, lest if fears of coming evil be realized, there be only mourning in the midst of utter wreck, that selfishness forgot God, and now He has justly left the narrow-hearted in ashes.

Another consideration should affect the pious heart. In these times of trial, business failures and shrinkage of values, the Lord's business suffers. Missions, Education, Sustentation, every sacred enterprise feels the common wound. Consequently immortal souls are in greater peril. Then the Church—Christ's Church—needs especially more help. Shall not each pious heart then say, 'According to my ability, honestly measured before God, will I give? Here are my two mites, here is my dollar and a quarter, which with joy and prayer I cast into my Lord's treasury.' If this spirit animate the Church there will be no want in the Holy Temple. Many gifts will swell into a mighty sum. Favored sons of wealth and grace will lay down humbly their $10,000 beside the $1 25. This ensweeping and broadening Nile of heavenly love in the heart will pour out unceasing benedictions on the Church and the world, and the harvest will be so grand that earth and heaven will unite in ceaseless song. "Bring ye all the tithes into the store-house, "that there may be meat in mine house, and "prove me now herewith, saith the Lord of "hosts, if I will not open you the windows of "heaven, and pour you out a blessing, that "there shall not be room enough to receive "it."

NOT TOO LATE YET.

Christmas has come and gone. The season of merry-making has past, and the world settles down to its every-day life. The wrinkles of care, the grooves of anxious thought, smoothed away by smile and tender ministries during the festive season, have returned with the wearying round of duties and toils. The long-drawn sigh, the earnest look and eager step, the closer drawing of purse-strings after the expenditures of Christmas week and the New Year, these all indicate care, economy, fears and anxious endeavors. The thrill of generousness, the pleasure of giving, now yield to the duty of justice and the pain of self-denial. Many doubtless chide themselves, and are filled with disappointment that there are so many purposes of good unfulfilled, so many designed kindnesses unwrought. In a moment of generous regard, they wished to do this favor for a dear friend, a favor that would have been a benefit and most warmly appreciated. But the time passed by. In a moment of sympathetic feeling, they purposed sending a token of remembrance to one sick or needy. But without accomplishing a sincere intention the season has gone. In a spirit of kindness, some act of benevolence was planned, in a feeling of tender recollection, some treasured memento was thought of, to be sent to the bereft and sorrowing, or some recognition of mutual distress.

Alas of how many of our noblest intentions and purest wishes is it true:

"The flighty purpose never is o'ertook,
Unless the deed go with it."

Yet he has lived to but little purpose who does not know that it is better to repair a wrong, to retrieve a neglect, to overtake a beneficent design, then to set in supine inactivity and regret or bewail what is past. It is not too late yet to do the deed you wished to do; to minister to the need, the distress, the wishes of others, as prompted by sympathy, kindness, friendship, charity or love. It is nobler to shew repentance for sins of omission by the performance of those neglected duties, than, to shed tears on account of them, metaphorical or real.

Indeed it is a matter worthy of serious reflection, whether it is desirable to manifest the spasmodic beneficence that marks the "season of good will." Certainly it is not, if it cultivates only a spasmodic and occasional charity. There are times when the sun's warmth is more intense and more fructifying. But he shines all the year round. And even in the winter when his heat is less felt, it is none the less grateful. So let us maintain constantly a spirit of kindness, and shew it by acts of friendship, gifts and tokens of love. So may we in other words, as the children say, have Christmas all the year. Happy the heart and the home where this spirit prevails. Neither wailing winds, nor naked boughs, nor desolate fields drive sunshine and summer time from such a life.

COMPLAINTS

Rev. Dr. S. J. Baird announces that he has notified the Moderator of East Hanover Presbytery of withdrawal of the complaint he had proposed to lodge in the next General Assembly against that Presbytery. The reason assigned is that his brother, Rev. Dr. E. T. Baird, requests it, and assures him that it stood in the way of his full restoration to the ministry. We are glad the complaint is withdrawn. Dr. E. T. Baird we are sure has the hearty sympathy of every one, and we say for ourselves, we will be heartily glad if he can be speedily restored to the ministry.

A few more complaints that will be before the Assembly might be withdrawn, it strikes us, without serious detriment to the Church at large or any member of it.

But a complaint is to go up from Mr. E. E. Bacon, of the church at St. Joseph's, Mo. "Mr. Bacon, says the *Christian Observer*, "was tried and convicted by the session, unanimously acquitted by the Presbytery, whose sentence was reversed by the Synod of Missouri. Against the judgment of the Synod he complains to the General Assembly, averring his innocence of the charges preferred against him, and alleging that the trial before the session was irregular and unfair. He prays the Assembly for relief, either by sustaining the unanimous judgment of the Presbytery or by remanding the case back to the session for a new trial."

DONATIONS RECEIVED.

Received on account of donation list—Mrs. J. S. M., $2 50; B. F. L., $2 00.

PROTECT THE ORPHANS.

A friend calls our attention to the necessity of legislation to protect the orphans of our State from the mismanagement of those having their funds in charge, as executors, administrators, &c. He cites a case where a large amount of money was irrecoverably lost, because the bond given by the guardian of a lady was lost by fire.

We do not know how far present laws are faulty on the above subject; but we very much fear that cases are not rare where orphans are defrauded, as is indicated. The laws may be faulty in their text, or in their execution, but however they may lack, the whole press of the State, and every honest man in the State, may be called on to do all in his power to prevent the frauds referred to, or to see that such laws are enacted as will justly punish them. Many of our legislators are Christian men, who might take the initiative in this matter; but, without waiting for them, there ought to be friends of the orphans everywhere, ready to place the matter before the Legislature in such shape that it cannot be disregarded.

A PLAIN DUTY.

An editorial in the last issue of the *Southern Presbyterian* on the subject of vacant churches is so appropriate that but for its length, we would give it to our readers entire. We append, however, a part, which is so applicable and thoroughly practical, that we trust it will be heeded and the advice followed, by such of our churches as are not supplied with regular ministrations of the Gospel; and such as are being supplied only occasionally can apply the suggestions to advantage.

And we urge further that according to the nature of our ecclesiastical system there is no need that a Presbyterian church should ever die or ever cease to put forth all the signs of life. In an important sense a Presbyterian church never can be vacant. It may be without a preacher, but it can never be without a pastor, yes, pastors. The ruling elders are the shepherds of the flock, charged with the duty of watching over it and supplying all its spiritual wants. Now no shepherd can watch a scattered flock. He is derelict, if he never gathers them together, or if he leaves them to wander at will, or is careless as to whether they feed on noxious or nourishing food. Accordingly our ruling elders are empowered and recommended by our standards, to assemble their congregations on the Lord's day "for the purpose of prayer, singing praises, and reading the Holy Scriptures, together with the works of such approved divines as the Presbytery may recommend, and they may be able to procure."

We rejoice to know that some churches follow this excellent method; and we have yet to hear of an instance in which it has failed to do good and give satisfaction. Would that it was pursued in every so-called vacant church! We firmly believe that it would not only keep them alive, but that it would secure growth, edification, and activity; it would keep up the practice of public worship; it would promote the due observance of the Lord's day; it would increase the desire of the people for the services of a regular minister; it would keep the congregation together and prevent that indiscriminate hearing which is so fatal to any settled religious views, and any uniform spiritual growth. It would also probably prevent the loss of members, who go off to churches which have regular services. Even the children of the church, who are, under these circumstances, most apt to join other churches, if trained to attend services at home and to feel that they were in a course of preparation to take an active part in the church of their fathers, would feel that they have an ecclesiastical home which they would love, cling to, and work for. But a silent, torpid, apparently dead church has no attraction for any class. It comes to be regarded as a mere abstraction or a legend of the past. Hence vacant churches become the large leaks by means of which our Church loses immensely every year. They ought to be the very reverse. With a faithful eldership to lead, there would be an interested and earnest membership to follow and to work, and growth even of members would be the result. What hinders the eldership of a vacant church from keeping up a live prayer-meeting? Why should they not have a Sabbath school in full and flourishing operation? The absence of a minister, so generally urged as the reason why they have neither, is the strongest possible reason why they should have both, and why they should give the utmost effort to their maintenance and success. They should by all means endeavor to supply the deficiency arising from their having no minister. And though some of them may be plain and unlettered men, yet with piety and zeal they can accomplish much in their sphere. *It is just in such cases that the value of the eldership may and should be brought out.*

NOTES AND JOTTINGS.

The telephone is now being used by Prof. De Rossi, of Rome, to detect and measure subterranean sounds at Mt. Vesuvius. The microphone will be so perfected doubtless as to prove invaluable in medical practice.

One Fox advertised a "full-dress rehearsal" to take place in his theater, in Philadelphia, on Sunday, 22d ulto. A crowd of the worst description gathered around, and finally broke in. The Mayor of the city determined to break up the practice, had Fox arrested on Monday and bound over on different charges, among others, for giving a public performance on Sunday. Bond was duly forfeited, and there endeth Sunday rehearsals.

We are glad to see, in the *Missionary* for January, an account of our Indian Missions, and the promise of sketches in successive numbers of our different missions. It will not only awaken a deeper interest, because of the dissemination of information, but it will furnish to our Ladies' Missionary Societies material for the reports many of them have prepared at their monthly meetings of the work of the Church in the Foreign field.

Again do we commend this interesting and attractive journal to our household. "Knowledge is power" in the cause of missions, as in every other enterprise.

If our Sunday Schools, ministers, students and lovers of religious reading would purchase their supplies and make their orders of the Business Agent of our Presbyterian Committee of Publication, it would be to the advantage of the committee, as well as of the purchaser. Mr. J. L. Shotwell is the agent, and his address is No. 1,001 Main St., Richmond, Va.

The indignation at the conduct of the "Cardinal Prince" McCloskey, in allowing liquors to be sold at the great Catholic Fair, held lately in New York City, in the unfinished Cathedral, is not confined to "Protestant heretics," or "Puritan cynics," but is shared by many Catholics. A priest writes, in the last *Interior*, an earnest argument against the position of the *Catholic Review* in defense of the great iniquity.

"Kind words can never die," says the sweet old song. And this is a privilege of doing good within the reach of the humblest. We are told that, in ancient days, "they wondered at the gracious words which proceeded out of His mouth." And He that spake was known as "the carpenter's son." The command comes to us: "Run, speak to that young man." Let the word be spoken in tenderness and affectionate fidelity, so that he may see evident sincerity and kindness. The sad exclamation cannot then escape his lips, "No man cared for my soul!"

From our secular exchanges we are glad to learn that the number of students at Davidson College, during the first term of the current academical year, was 101, which, it is reported, is 20 more than at the corresponding time last year, as they say in they cotton reports. And the number afloat for this safe port, to continue commercial language, is twice as large as is usual at the second term. There is reason, in other words, to believe that the number of accessions at the beginning of the second term will be considerably more than has been for several years past. We are truly gratified that the merits of this institution are attracting public attention and patronage. The area of patronage is now larger than at any previous period of its history. We are glad to chronicle these signs of success.

There is such a thing as dull hearing, as well as dull speaking. When the soul is alive and warm and hungry for spiritual food, familiar truths, freshly presented, even old sermons, or discourses with the same old, yet ever-precious teachings, are eagerly relished, and are profiting. It is often, therefore, not so much in him that speaks as in him that hears. "Take heed, therefore, *how* ye hear. It is not, likewise, equally true of the word *written*, as well as *spoken*, that much depends on the spirit with which it is read, the preparation of the soil for the seed sown? May the earnest words uttered by tongues of steam and from lips of lead—the many issues of the religious press all over the land—be as the good seed, in the good ground! We may surely say for ourself that it is our earnest purpose and desire thus "to do good," to speak messages of comfort, encouragement, warning and hope to the many thousands of Israel that read our pages—to be "instant in season and out of season."

How many children are kept from the Sabbath School by insufficient clothing, and by lack of comfort at the church! How many Sunday Schools in the country have been closed for want of a close, warm house and good stoves! Just think of thousands of children doing without the training of the Sunday School, without the interesting library books and the fresh, pretty papers; without the singing, praying and reading, the worship and praises of the children of the sanctuary! All because the indifference to comfort on the part of older people keeps the church open, unfurnished, cold and uncomfortable! Isn't it too bad?

One piece of advice we venture to give. It is a trifle trite, perhaps, to some, but it is needed by many, and may prove profitable to them (and to us). If you are in arrears to the NORTH CAROLINA PRESBYTERIAN, pay up all arrearages. If your subscription expires with the year past, renew promptly. If you do not take the paper at all, why, that is too plain a case. Your own good sense will tell you what to do.

Dr. Talmadge has been giving his hearers an insight into the "Dark Side of New York," and now Rev. Dr. R. M. Hatfield is preaching on the reverse side of the picture. He is showing what is done and doing by the citizens of that great metropolis in the interest of morality and religion. It cannot be denied that, with all the vices which flourish in every great city, New York has an open hand for every good work. Hundreds of thousands are given to found hospitals and and other charitable institutions; to build churches and to establish schools; and other hundreds of thousands, under direction of its benevolent citizens, are constantly applied to relieving individual suffering and want. There is a bright, a very bright, side to New York life.

Sooner or later, even in this life, despite every precaution to prevent detection and punishment, crime is apt to bring its perpetrators to grief. A New York paper thus traces what was at the time considered an inexplicable transaction:

"The robbery of the Union Trust Company of this city of $64,000, on a forged check, seemed, at the moment, a brilliant stroke of villainy. So skillfully executed was the forgery that it seemed impossible to detect the parties engaged in it. But a young man, now dying of consumption in this city, who was clerk of the company at the time the forgery was committed, was to have been tried this week; one of the parties is in the State prison; another is in prison in Ohio, and when his term expires will be taken to England to be tried for the murder of a woman; another is in a German prison for making and passing counterfeit money. One of the gang has turned State's evidence, and another, a poor old man, has been let out on bail. Only one man connected with the affair has not been arrested. It was a glittering prize to snatch by one daring act, but dearly has every man who had a hand in it had to pay for his guilt."

In this country there is an extraordinary production of breadstuffs, which is all the better for our future prospects. Receipts of grain at the Atlantic ports were for eleven months of 1878—235,071,618 bushels being 50 per cent. greater than those of any previous year. Undoubtedly times will soon be better, are even now better north of us. All accounts agree that the outlook in that section is favorable. Now let those who are hoarding their money for fear of worse times, pay their debts and get the money into circulation, and well soon see a revival of prosperity.

Victor Emanuel was excommunicated by the infallible (?) pope Pius IX; now the infallible (?) pope Leo XIII, authorizes commemorative services in honor of his death. Yet Rome never changes.

Is the Moffett liquor law an advantage or otherwise to any State adopting it? We believe that properly executed it will raise a very large amount of revenue, but we believe further—that is to say the writer—believes—that total prohibition of the sale of liquor is the proper and most effective measure—not for raising revenue, but for reudering revenuce unnecessary, at least to a great part of the extent to which it is applied in building and supporting jails, penitentiaries sheriffs, judges, &c., &c., &c.

But as to the Moffett law here is what the Auditor of Virginia says:

Auditor Taylor sent in a report of the operations of the Moffett liquor law showing the total receipts from the time of its commencement to be $482,834, being an excess of $210,638 over assessments of the preceding year, which, after deducting the rebates allowed under the law, leaves a net balance of $110,761 in excess of the results of the old law. The Auditor says the result of the experiment shows clearly that the law is capable of being made a powerful agency for raising revenue, and suggests a number of modifications and changes to that end.

EDUCATIONAL FUND.

Receipts into the Treasury during the months of June, July, August and November, 1878. From report of G. W. MACRAE, Treasurer, Memphis, Tenn:

Synod of Alabama	$243 78
" Memphis	165 98
" Mississippi	135 75
" Virginia	368 44
" South Carolina	514 50
" Georgia	250 04
" Kentucky	91 33
" Nashville	131 87
" Texas	122 55
" Arkansas	36 45
" Missouri	38 65
Synod of North Carolina—*Presbytery of Fayetteville:* Lumberton, $3 00; Iona, $1 00; Bensalem, $2 00; Smyrna, $2 90; Bal. Educational fund of Fayetteville Presbytery, $13 83——$22 73. *Presbytery of Wilmington:* Remitted by Treasurer of the Presbytery, $61 63. *Orange Presbytery:* Springwood, $2 71; Hawfields, $5 00; Red House, $2 00; Bethesda, $4 00; Reidsville, $3 00; Madison, $6 27; Bethlehem, $2 00; Ashboro. $1 95; Shiloh, $1 00; Geneva, $1 00—	$28 93
Total Synod of North Carolina	$113 29
Miscellaneous	$456 75
Grand Total	$2,669 38

For the N. C. Presbyterian.

CHURCH AT WINSTON.

MR. EDITOR: There has been quite a pleasant state of religious feeling in the Winston church recently. At the communion on the third Sunday of this month Brother Johnston received four into the church by examination and four or five others by certificate. Services were continued during the week. A number of persons manifested an interest; several expressed a hope and will probably soon unite with the church. Among those who joined the church and who were interested were several prominent citizens, lawyers, merchants, &c. The whole church was interested, prayer-meetings were held, in which several of the elders and other male members of the church took an active part, testifying publicly to the ability and willingness of Christ to save, and exhorting sinners to put their trust in Him. C. M.

For the N. C. Presbyterian.

SUSTENTATION COMMITTEE OF FAYETTEVILLE PRESBYTERY.

This committee will meet on Thursday, the 13th of February, 1879, at 11 o'clock A. M., in the lecture room of Fayetteville Presbyterian church. It consists of Rev. D. Fairley, Rev. M. McQueen, and Elders B. Fuller, Jos. A. McArthur, Dr. Hugh A. McSwain, with the chairman. Churches requiring aid in supporting their ministers during the current year will please forward their applications to the chairman before the time above mentioned. These applications should state *what part of a minister's time is wanted, what sum is raised by the church,* and *whether it is in proportion to its ability,* and *what amount of aid is desired.*

H. G. HILL, Chairman.

For the N. C. Presbyterian.

A NEW YEAR'S VISITATION.

TAYLORSVILLE, ALEXANDER CO., January 1st, 1879.

MR. EDITOR: You do not hear very often from Taylorsville church, but you always hear words of cheer. The good people here have just sent their happy New Year to their minister in the shape of two wagon loads of glad surprises; not *pound* packages, but honest, old-fashioned mill-sacks, well-filled and plump bundles that appeased the wants of every living creature at the parsonage, and will give us, for one spell at least, everything needful for comfortable living, except a good appetite: and those *hams* will tone up that ally of a good conscience. I am happy to see by the wrappers around the various gifts that the N. C. PRESBYTERIAN is taken by all generous Presbyterians, and I am sure that my hearty thanks will reach all the donors through your columns, to long remind us all of the mutual pleasure given by this expression of good-will and affection.

THOS. G. THURSTON.

For the N. C. Presbyterian.

A PLEASANT EVENING.

Unexpectedly called by business to be in Raleigh, Friday after Christmas, and not being able to leave until the next day, I accepted the courteous invitation of Mr. John B. Burwell, the eminent and successful Principal of Peace Institute, and spent Friday evening in its halls. Others have told of happy hours there. I thought you would let me speak of this pleasant and festive evening. It was a stinging cold night, and distant stars amid black masses of cloud, glittered through the icy air; the earth was clad in silver, and trees and shrubs gleamed in the faint light of a half-hidden young moon, like diamonds. It was a night to be remembered. But entering the spacious hall,—light and beauty, warmth and comfort, life and pleasure ruled the hour. The Principals had given a short Christmas recess, beginning Wednesday morning and closing Friday evening, and the young ladies, assisted by the teachers, for their own pleasure had gotten up an informal and impromptu entertainment. Not many visitors were present, but those who were braving the ice, the dark, the cold, and the mud, expressed themselves as having unalloyed delight, and as enjoying it as one of the merriest happiest nights of the Christmas.

The exercises were varied and all charming, and brought into play diversified talent and attainment. The music was such as might be expected from Prof. Baumann and his pupils. The opening overture, two performers—Gottschalk's brilliant and difficult arrangement of William Tell—was as glittering, sparkling and lovely as a clear day in winter. Prof. and Mrs. Banman favored and delighted the audience with an instrumental duet, playing a beautiful arrangement of Il Trovatore. Other performers played with taste and *impressement*, such pieces as I Puritain, Herz's Fantasie on Lucia de Lammermoor, and Mason's Silver Spring. And the vocal music was none the less worthy of mention, three brilliant solos, a trio and choral music making up the unexpected programme.

Besides the music there were readings, recitations, pantominies, *tableaux vivant*, and burlesques, all of which were enjoyable and some inimitable. "The Mistletoe Bough" was first clearly read and then represented in pantomime. The scenes were natural, impressive and beautiful. Not less so were the readiug with melodious and well-modulated tones of Tennyson's "A Dream of Fair Women," and the representation as each one was described in the mysterious poem. The recitation of the "Parting of Marmion and Douglas" was thrilling and admirable and revealed unusual talent and culture, and "Absalom" and "Farewell to the Old Year," by the same fair pupil, were equally so; and shewed greater tenderness and even deeper pathos and intensity. In all these readings and recitations the taste and patient training and marked success of the accomplished teacher of reading and elocution, Miss Muttoon, were made known.

I cannot forbear to speak of one of the most beautiful and attractive scenes of the evening—a tableaux. "The Artists' Studio." I had often seen in such scenes groups of statuary represented. But never have I seen so vivid and natural and beautiful a representation. Motionless as stone the breathing marble stood,—drapery, pose, expression, absolutely perfect and inimitable. So delighted and enchanted were the audience that they thrice demanded that the living picture be exposed to their view. To the teacher of drawing and painting Miss Wright, the beautiful conception and exquisite execution were due.

There was also fun, plenty of it—wit and pleasantry, genial and unrestrained conversation between old and young, smiles and merriment made the evening as short as it was delightful. There was so much of ease, of happiness and homelike enjoyment, I could not but be glad that the opportunity was afforded me of seeing, hearing and sharing the pleasure.

And what made the occasion all the more enjoyable, was that it was in a great degree an impromptu entertainment. The music, the reading, the notions of art were all, the usual and ordinary results of the class-room and of daily study. Such entertainments, not perhaps so long or elaborate, I was told were not unusual—a holiday exercise. It seemed to me a matter of real congratulation, that at Peace, so many and such varied resources of happiness and improvement were open to the use of all; and that there was a generation of young ladies, so fertile in resources, so skilful in execution, trained to add to the happiness of many homes and the well being of society.

And thinking this, I felt that it should be known. VISITOR.

NEW PUBLICATIONS.

Baptism—A Short Method with the Dipping Anti-Pedobaptists—In three parts. I. What is Baptism? II. Who are the Proper Subjects of Baptism? III. Perversions of Fact and History by Anti-Pedobaptists With Appendices. By Rev. Thomas Gallaher, Presbyterian minister, Lagrange, Mo. Pages, 340; 8 vo. 1878. Price, $1.00. Presbyterian Publishing Co., St. Louis, Mo. J. L. Shotwell, Agent, 1001 Main St., Richmond, Va.

This full title page describes this valuable issue. It has doubtless grown out of sharp discussions abounding in the far West with Campbellites and other submersionists. Mr. Gallaher does not stand on the defensive, but carries the war into Africa, and assails the assumptions and arguments of Dipping Anti-Pedobaptists. He makes no assumptions and grants none; holds that patience, benevolence and charity have ceased to be virtues in this controvers; that the Baptist system is born of ignorance and "error, and fed upon fallacy and falsehood;" and aims to discuss the questions propounded so clearly that those who have 'never rubbed their "heads against a college wall" can understand them fully. The book is written, consequently, in the trenchant style, and is very lively reading. It is gotten up both neatly and cheaply, and we hope will have a very large circulation. "William, the Baptist" and this book give every pastor fresh and readable weapons for his pastoral work.

Words—Their Use and Abuse.—By Prof. Wm. Mathews, LL.D., author of "Getting On In the World," &c. Fourteenth thousand. Pages, 284; $2.00. 1879 S. C. Griggs & Co., Chicago, Ill.

Every one should try to read and write his own language correctly, and should understand the power of right words. Yet how many debauch the Saxon tongue, by 'their long-tailed words in 'osity' or 'ation,'" by grand words out of place, abuse of words, &c.? Prof. Mathews is an accomplished writer, and this book is full of interest and instruction, from beginning to end. While it will not supplant Horne, Tooke, Murray, Schele, De Vere, Marsh, Trench, or our own Shepherd, yet it must delight and profit every student of the Anglo-Saxon tongue. The publishers put forth the work in their peculiarly beautiful style.

The Waverly Dictionary.—An Alphabetical Arrangement of all the Characters in Sir Walter Scott's Waverly Novels, with a Descriptive Analysis of each Character; and Illustrative Selections from the Text. By May Rogers. Pages, 375; $2.00. 1878. S. C. Griggs & Co., Chicago, Ill.

This volume is commendable in appearance and in detailed contents. It does what it proposed to do. Each of Scott's novels are taken up, and its argument and synopsis of its contents are given, besides the descriptive analysis of its characters. Those who have Scott's works will find this Dictionary peculiarly convenient and suggestive; while those who have not Scott will need just such a book to give them a bird's-eye view of the great Scotchman's genius, and enable them to understand classic allusions to his writings. A copious index enriches the Dictionary.

The Earnest Worker.—January, 1879; 60c. a year; five or more copies, 50c. Whittet & Shepperson, 1,001 Main St., Richmond, Va.

The lessons are prepared this month by Rev. J. H Bryson, D. D., of S. C. Our Secretary of Publication appeals earnestly to the Church to furnish 10 000 subscribers to the *Earnest Worker* and 40 000 to the *Children's Friend*, for then the royalty paid the committee by the Presbyterian Publishing Company would pay all expenses. Both publications and the Lesson Papers deserve, and should receive, the hearty support of the whole Church.

The Independent Reader.—By J. Madison Watson A. S. Barnes & Co., N. Y.

This series, which we have before commended, presents us a specimen of Barnes Iron Books, bound with Hoyt's Patent Indestructible Iron Back, of which they have secured the exclusive use. The leaves are fastened by clamping wire pins, whose ends are caught by a binding thin metal back. The books look like the others are perfectly flexible, and claimed to be indestructible by ordinary wear and tear. 'A book any careless boy cannot tear the back off. I'll buy it.' Yes, parent, and you'll be wise to do so, and let it serve the whole family.

Southern Historical Society Papers.—January, 1879, $3 a year. Rev. J. Wm. Jones, D. D., Secretary and Editor, Richmond, Va.

Contents: Jackson's Valley Campaign of 1862; Address of Col. Wm. Allen before the Virginia Division Army Northern Virginia; Gen. Taliaferro's Report of Battle of Averysboro, N. C.; Battle of Shiloh; Report of Gen Ruggles; Letters from Gen. Ruggles, Cols. Bankhead, Heard J. S Johnston and Capts. Sandidge and J. C. Thrall; Editorial Paragraphs.

The Primary Teachers' Monthly—For all Teachers of Children.—Evangelical and undenominational. Mrs W. F Crafts, Editor. January, 1879. Sixty cents a year. Fairbanks & Co., Chicago, Ill.

Excellent number and bright with promise of help during the year. Glad to see the 'Temperance Object Lesson," by Frances E. Willard, the first of a series.

The Preacher and Homiletic Monthly contains 60 pages of admirable reading for those who would keep up with the religious thought of the day as it is expressed in the sermons by leading divines of the country. The *Preacher* contains besides, departments: Preacher's Exchanging Views, Hints at the Meanings of Texts, &c. It is cheap at the price—$2 50 per annum. Religious Newspaper Agency, New York city.

Ladies Floral Cabinet for December is in Very nice paper for the ladies.

Geo. D. Newhall & Co., Cincinnati, sends us music: COME UNTO ME.

STOCKHOLDERS, PLEASE NOTICE.

In purchasing the NORTH CAROLINA PRESBYTERIAN from the NORTH CAROLINA PRESBYTERIAN COMPANY I agreed to furnish the paper during the years 1877 and 1878, to such of the stockholders in that Company as were receiving the paper on stock, and who should remit the postage for those years.

Due notice of this arrangement was given at the time. On the 1st of January, 1879, the contract was fulfilled.

I trust that all who have been thus receiving the paper will enter as regular subscribers and remit promptly the amount of subscription. JOHN MCLAURIN.

ECLECTICISMS.

THE WAY TO DO GOOD.

N. Y. Evangelist:

Christ would have his followers do good in such a way that everybody who sees the good act will be smitten by its generosity and beauty, and go and do likewise. He wants them to do good in such a way that men will forget the doer in the good, and praise God for both. He wants them to hold their lantern in such a way that it will set off the superior attractions and loveliness of truth and justice and kindness and all the Christian virtues, instead of illuminating their own faces, so that every beholder will be smitten anew with the beauty and grandeur of these spiritual things, and be moved to worship God from whom they came. It is not enough to be good, pious at heart, kind in act, upright, prayerful: the goodness, the piety, the devoutness, must be shown in ways that will touch human hearts with divine thoughts and emotions. Be good grandly. Give in a sweet, cheering, helpful way.

WHY MEN GO TO CHURCH.

Dr. T. L. Cuyler:

Men and women come to church to be made better; they come to be saved, and not to be lost. They come for practical instruction, and not to be tasked with intellectual abstractions. They want the living truth for living uses. To their common sense, their consciences, and their hearts, it is our privilege to preach the most marvellous and precious and glorious Gospel that God's wisdom could devise. When it is preached faithfully, simply, and closely, it will *tell*. By the Holy Spirit's blessing our hearers may become—many of them *will* become—"sound on the main question" of salvation for all eternity.

DARE TO SAY NO!

Christian Weekly:

The great thing is for a boy to meet a temptation boldly, frankly, and at once, with a "No!" which has a meaning in it. Some boys will say "No," but it is in such a half-hearted way that the tempter knows that it means a half "Yes." This simply gives an invitation for a repetition of the solicitation, and makes almost certain, too, the yielding. But a "No!" that is enforced by tone and look that tell that the word has its own true meaning settles largely the matter; or if it does not settle it, makes it certain that if the temptation comes again, it will be weaker and be will be stronger. The first "No." is a great thing.

WHY?

Southern Presbyterian:

We are aware it requires preaching to cultivate a love for preaching and a due estimate of its value. But it is hard to understand how any real Christian can grow indifferent to this means of grace, or cease to desire it earnestly for his family, not to say his neighbors. Yet we do find hundreds of churches in our own denomination, that have gone for years without the ministry of the Word. Some of them are too hard to please. Some are not willing to give a living salary. Some rely on a protracted meeting once a year. Some depend on the occasional supplies sent by their Presbyteries. Some have not life enough even to ask for this boon. No wonder such churches generally have no record on our statistical tables—do not even report the number of communicants—and seldom if ever send delegates to the Church courts. No wonder some of them die—die of pure inanition; die of paralysis; die of sloth. The wonder is that more of them do not die.

One thing has always seemed strange to us; and that is that our vacant churches rarely *give* to the enterprises of Christian benevolence. Their contribution columns are generally blanks. Why is this? The common answer is, "We have no minister." The meaning seems to be, "We have no one to remind us of a duty which we know to be binding, and to press the claims of good objects which we know to be suffering. We cannot give unless we are asked or told to give, or are placed in a position in which we could not decently decline. We have no minister to support, and the money we save thereby we prefer to spend in bodily or domestic comforts, rather than to give it to spread the gospel in heathen lands, or to educate young men for the ministry, or for any other noble enterprise of the Church."

PROFITABLE SERMONS.

Richmond Christian Advocate:

Short sermons, to be profitable, require more study than long, rambling discourses. Irrelevant matter, which is easy to be introduced, must be thrown out. Minor points must barely be stated to keep up the connection, but not elaborated. The leading thought of the subject must be kept prominently before the minds of the audience, and special emphasis given to that. We have to come to it, and we might as well make up our minds to it at once. Long sermons, as a general thing, will not be tolerated by our people. It is idle to quarrel about it.

WANTED—A REVIVAL OF HONESTY.

Presbyterian:

How the Church ought to labor to have a revival in common honesty. Let brother Stubbs lay aside his prayer about justification—the blessed privilege of "worshipping God under our own vine and fig-tree, with none to molest or make us afraid"—and pray God to make the Church as honest as *decent sinners* are, and give up donation parties as a vicarious satisfaction for honest debts—debts where the equivalent has been forgotten. O what a revival that would be, that would begin with the collection-box, and finish up with the pastor's salary! Brother Stubbs prayer would have the merit, at least, of being short and uncommonly pointed.

ARE WE DOING OUR DUTY.

United Presbyterian:

In this country it has been the habit to boast enthusiastically of the work of the Church, and give the impression that it was making rapid progress in the work of destroying the kingdom of Satan. We should certainly be thankful for whatever of blessing God has sent us, but the disposition which has been indulged by many in the Church to brag of success and make light of enemies and hindrances has been manifestly out of place. In the calm of this thoughtful season, people are beginning to realize and acknowledge that the christianity of the country has not been doing its duty, and that it must if it rightly accomplish what is given it to do, exhibit a spirit of earnestness and consecration that has heretofore been wanting. God is waiting to be gracious—waiting on the humility and prayers of his people.

DONATIONS.

At this season of the year it is usual for persons benevolently disposed to place in our hands funds to send the PRESBYTERIAN to those who want the paper, but who are utterly unable to pay for it. Such persons are often the aged and infirm—sometimes widows of deceased ministers—and always perhaps those to whom the weekly visits of the paper are considered weekly blessings.

We put the paper to all such at the rate of $2 per year. Who will make glad the heart of the poor in this way?

We will make specially favorable terms to supply those of any church, who may be unable to take the paper, when appealed to by the session of the church acting officially.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

Rev. J. W. P. Otts, D. D., is now on a visit to friends in Alabama.

Rev. G. B. Strickler declines the call to the Moore Memorial Church, Nashville, Tenn.

Mrs. Emma S Fitzsimmons wife of Rev. O. Fitzsimmons, of the Synod of Georgia, died recently.

The church at Murfreesboro, Tenn., has called to the pastorate Rev. J. S. Arbuthnot, D. D., of Fulton, Tenn.

Ladies of Charleston W. Va., raised $200 by a fair for building a parsonage for Rev. Mr. Barr's church.

Seventeen additions, result of services at Springfield (Ky.) church. The pastor, Rev. ... Sanders, was assisted by Rev. Dr. J. L. McKee.

Rev. S. W. Boggs has returned from Texas to his home in Oxford, Ala., and speaks of laboring in that State for the present.—*Christian Observer.*

Rev. S. K. Winn, of Culpeper, Va., finds it difficult to determine the path of duty in reference to the call from Second Church, Petersburg Va. He will refer it to his Presbytery.

Rev. W. T. McElroy has resigned pastoral charge of the church at Perryville, Ky. He has been very successful in building up the church and his retirement is greatly regretted.

On Sunday, the 22d, Col. C. S. Venable was ordained and installed as a ruling elder, and Messrs. R P Valentine, E. M. Antrim and F. Dunnington as deacons of Charlottesville, Va., church.—*Central Presbyterian.*

Rev E O. Guerrant and others, as our readers were at the time informed, have been preaching to the church at Owensboro, Ky. Lately, at a service by Rev. J C. Molloy, twenty persons were received into full communion.

It is reported that Rev. J. H Thornwell is succeeding well in his evangelistic field in Stanly county. *Our Monthly* reports: He has already gathered a little church of twenty members, with a church building under way. We rejoice to learn that his health is greatly improved.

The "Report of the Presbyterian Mission to the Colored Race in Savannah, Ga." states that the work was begun in March of last year. A church building has been erected, at least can be used though incomplete, for service. An organization has been perfected with thirty-one members, two elders and three deacons. A Sunday school has been commenced. The expenses this year will be one hundred and fifty dollars.

The *Central Presbyterian* says of Rev. John S. Watt: The friends of this venerable minister, now the oldest in East Hanover Presbytery, will learn with deep sympathy that he was stricken with paralysis on Saturday, the 28th of December, at the residence of Mr. R. F. Taylor, near Petersburg, where he had been visiting, and now lies prostrate upon his couch, unable to speak, and with little prospect of recovery. He has the kindest attention and the best medical skill, and all that can be done is being done for his recovery.

A correspondent of the *Christian Observer* sends an account of the dedication of the church at Athens, Ga., of which Rev. S. R. Preston is pastor. Not until December 22d last would they dedicate it because a debt of over eleven hundred dollars was hanging over it. The church was dedicated free from debt. Since the church was begun, thirty-eight persons have been added to its membership, thirty-six on examination and two on certificate—embracing a number of the most influential and prominent men in the place. Here is the moral, "Them that honor me I will honor."

A service conducted by the pastor, the Rev. Dr. J. N. Craig, was held in the Presbyterian church of Holly Springs Miss., on the 22d of December, in memory of its members who died during the yellow fever epidemic. Twenty-three communicants and thirteen from Sabbath school and Bible classes were enrolled among the dead besides four or five from the congregation at large. The church lost over one-sixth of its membership. Among the young who died were several recent college graduates, and others who were college students, or just ready to enter college. Some of the communicants had been such for nearly forty years; others, for from twenty to thirty years; and some of the sweetest of the little children of the church were among the dead. Memorial day was a sad day to many hearts.—*Southern Presbyterian.*

Rev. Dr. R. F. Bunting began his pastorate at Galveston November 29, 1868 In his paper, the *Texas Presbyterian*, he thus sums up his work during the past ten years:

Sermons and addresses delivered, 1 202; pastoral visits made, 5,263; baptisms, adults, 77; infants, 140; officiations at funerals, 209, of which 30 were communicants; marriages, 152 The session had received into the church 260 members by examination, 168 by letter, with 6 restored from side roll, making a total of 434 They had dismissed by letter on removal from the city 118, being ten more than reported on the roll at the beginning of the pastorate; 52 had died and 138 had been placed upon the side roll on account of protracted absence or unknown residence, thus losing 308 during ten years

The contributions to the General Assembly's benevolent work were $25,585 58, and for congregational purposes in general $79,181 74, making a total of $104,767 32, a sum to which there had been no approximation heretofore by any Presbyterian church in the State. Three ruling elders had been installed, three had died, one had removed. Twelve deacons had been installed, two of whom had been elected to the eldership; one had died, one had ceased to act, five had removed, leaving three still acting.

NORTHERN.

Items from *Presbyterian* and other sources:

The Central Presbyterian Church, Wilmington, Del., (Rev. Dr. Nixon's) has three Sunday schools under its control, the church school, the Gilbert chapel school and the Rodney Street chapel school. In the church, or main school, there are three hundred and fifty names enrolled and a large and good work is done thus by this church.

Rev. A. A Wood, D. D., of Lyons N. Y., has revived an old Scotch custom of lecturing on the Shorter Catechism, an example that might be profitably followed. Contrary to the superstition of some who have never tried it, such discussions are much appreciated by all intelligent and thoughtful people, and they have not unfrequently proved a timely preparation for the spiritual refreshment of a church and its neighborhood.

The committee appointed by the late Prophetical Conference held in New York have assigned to the Rev. N. West, D. D., of Cincinnati, the duty of editing the papers read at the Conference. It is expected that the volume will be ready within a few weeks.

Mr. John Stevenson, of Richmond, Ontario county, N. Y., accumulated by daily labor and great care $10,000; and though he never was a member of any church, at his death left a bequest of $2,500 to be divided equally between the New York Baptist State Convention and the Presbyterian Home Missionary Board, and $300 each to a Congregational, two Methodist Episcopal and a Baptist school.

The First Presbyterian Church of Quincy, Illinois, new, costing $60,000, and to have been dedicated on Sabbath last, was destroyed by fire on Friday last. The Second Baptist church of St. Louis has also been destroyed—loss, $100,000.

SECULAR NEWS.

[CONTINUED FROM FOURTH PAGE.]

Hon. Geo. Davis' lecture for the benefit of the family of Lieut. Benner, after being most carefully revised, will be published in the *South Atlantic Magazine* for January. We congratulate the Editor, Mrs. Cicero W. Harris, on this acquisition. The price of a single copy of the magazine is 30 cents—$3 00 per annum.

The company officers of the two brigades of the North Carolina State Guard will meet in Raleigh on the 10th inst., for the purpose of electing field officers for the year.

Moncasi, who attempted to assassinate Alfonso, King of Spain, was executed on the 4th inst.

The Cornish Bank of England has failed, thus adding to the general distress. Deposits half a million pounds.

Weather reports tell of intensely cold weather North. Thermometer got to 5 degs. above zero at Richmond. Heavy snow in Upper Louisiana, Mississippi and elsewhere.

The Ameer of Afghanistan, it is now said, will retire to St. Petersburg and invoke Russian interference.

Twenty-four French communists, now exiles in New Caledonia, have been pardoned.

Heavy snow storms and intense cold in Scotland.

Bursting of a gun on the British ironclad steamer Thunderer, now in Turkish waters, resulted in killing seven and wounding forty men.

Hon. Caleb Cushing, at one time Attorney General of the United States, and again negotiator of first treaty with China, and through a long time a noted politician and diplomatist died on the 2d inst., aged 79.

The Socialist law is being enforced with renewed severity in Germany. Seventeen publications in Leipsic, alone, have been prohibited.

The announcement has been officially made from the British army in Afghanistan that the authority of the Ameer has been abolished and the Afghans are subjects of the Empress of India—but then, that may or may not be.

The United States Supreme Court has decided that polygamy is not under protection of the Federal government as being religious belief. The decision is on a case appealed from the Supreme Court of Utah, to test the validity of congressional legislation to suppress polygamy. The decision was unanimous as to the right to suppress.

The plague is said to have broken out in Artischan, Russia.

TO AGENTS.

It will not be practible to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, O.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

At the residence of Mr. J. D McNeill, the bride's father, in 71st township, Cumberland county, N. C., December 26th, 1878 at half past 11 o'clock, A. M., by Rev. J P. McPherson, Mr AMMI C. RUCKLEY and Miss SALLIE A. McNEILL.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At the residence of his father, in Goldsboro, N. C., on the 20th December, WILLIE BONITZ, in his 6th year

Willie, a bright and promising boy, was pursuing his education with great success, when he was suddenly cut down Being the oldest child and greatly beloved, his loss is deeply felt by the afflicted family.
PASTOR.

In Tarboro, N. C., on the 19th ulto, of diphtheria, little BESSIE, daughter of F. S., and Mary S. Royster, aged 2 years and 4 months.

A child of the covenant, and too frail for the stormy scenes of life. He has taken her to Himself who once said "Suffer little children to come unto me, and forbid them not; for of such is the Kingdom of God."
D. C R.

In Tipton county, Tenn., Nov 11th, 1878 Mr. JOHN NESBIT HALL, in the 69th year of his age

Mr. Hall removed from Bethany, Iredell county, N. C., to this county in 1840 or 1841. In 1843 he was elected and ordained ruling elder, and exercised that office with great acceptance and usefulness until his death. For many years he was clerk of the session. Hospitable. Intelligent and well-informed, he was well-known and greatly beloved by a large circle of friends. In the congregation and in the Sabbath School in which he was a most efficient teacher, he wielded a controlling influence. Clear and consistent in his views of truth, his life evinced the powers of truth in his heart He lived near his Saviour and was eminently a man of prayer His character shone most brightly in his family A fond and thoughtful husband, a firm, tender, appreciative father, he was regarded with a depth of affection that cheered his heart.

The immediate cause of his death was an attack of typho-malarial fever aggravated by pneumonia, though his health had been feeble for several years His end was peace. He leaves a wife and five children to mourn their loss Every member of our church and community will join in bewailing his removal
O.

In Raleigh, December 26th, after a long and painful illness, JAMES M TOWLES

He was for many years a useful and efficient elder of the 1st Presbyterian church and the senior elder and one of the principal founders of the 2nd Presbyterian church, of this city.

He was born in the county of Northumberland, Va., in 808 and had resided in Raleigh during a large part of his life All the relations he sustained as a husband, a father, a friend, a Christian and an officer of the church were discharged with marked fidelity. This singular modesty made him less widely known and appreciated, than a man of his rare excellence and usefulness deserved to be. His nature was of the finest mould, gentle, courteous, sincere, refined and resolute, singularly unselfish; uniting the kindest heart with a remarkable independence and decision of character.

As a Christian he was noted for humility, prayerfulness, liberality to the church and to the poor, delight in the house of God, kindness to his pastor, zeal for the truth, strong attachment to his own church, together with brotherly kindness toward all Christians In his last illness though a great sufferer, his resignation and patience were beautiful to behold, and he died as he had lived, in the blessed assurance of everlasting life, through Jesus Christ our Lord. Precious in the sight of the Lord is the death of his saints.
JOSEPH M. ATKINSON.

At her residence in Robeson county, N. C., December 26th, 1878, in the 83d year of her age, Mrs. EFFIE McLEAN, widow of the late Angus McLean

This aged lady was long a member of the Presbyterian Church, and died trusting alone in her precious Saviour, who comforted her in her long and painful illness.

PRIZE OFFER.

To the person who shall send us the largest number of *new subscribers* between now and February 15th we will give

WORCESTER'S QUARTO (Unabridged) DICTIONARY and KITTO'S BIBLICAL ENCYCLOPÆDIA;

— OR —

if preferred, will substitute

A LARGE FAMILY BIBLE—Publisher's price, $10 00—

for the DICTIONARY;

OR YET

in lieu of the above offer will send if desired

A SABBATH SCHOOL LIBRARY

of fifty volumes, 18 mo., published by the American Tract Society, and net price of which is $13 50.

— OR —

we will pay $10 CASH as a bonus.

The DICTIONARY is two well known to require description. KITTO'S CYCLOPEDIA is arranged expressly for Sunday School Superintendents, Teachers and Bible Students, and embraces a complete and authentic description of all the characters, customs, countries and events mentioned in the Bible, and those connected with them in Egyptian, Persian, Assyrian, Grecian and Roman History. Including the period of over four hundred years between the Old and New Testaments, to which are added many valuable tables, and the products of the latest researches in Biblical literature, together with the knowledge gained by the explorations and discoveries of eminent travelers. The whole illustrated with numerous cuts, maps and full page engravings from the best authenticated models and designs that antiquarian research and ancient monuments can produce.

By JOHN KITTO, D. D., F. S. A.,

author of the "Pictorial Bible," the History and Physical Geography of Palestine, and editor of the "Journal of Sacred Literature," etc., etc.

THE FAMILY BIBLE contains several hundred engravings, embracing the Old and New Testaments and the Apocrypha; a Pictorial History of the Books of the Bible; a Dictionary of the Bible; Brown's Concordance; a handsome Family Record and a Marriage Certificate; two Steel Plates, and numerous Engravings on Wood, etc; Panelled Sides, Full Gilt, Photograph Record.

The above offer is a compensation or reward for extra services rendered, and but one person can obtain it, yet that person or any others who may compete will be entitled to the premiums offered for new subscribers, viz: The map of Palestine for each, or the American Agriculturist for any two, &c.

PLEASE NOTE CAREFULLY that every subscriber must pay in advance $2 65.

Each person competing must send in his or her name promptly that an accurate account may be kept.

The mint bureau has turned into the treasury $575,000, as profits accruing from the coining of standard silver dollars during the past three weeks. This amount was the net profit after buying the silver for coinage, paying transportation and allowing for wasting on the process of the coinage, since the commencement of the coinage of standard dollars.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.
BACON—Western Smoked—	
Hams	11 a 12
Sides, per lb	5 a 5½
Shoulders	a 4½
Dry Salted—	
Sides, per lb	4½ a 5
Shoulders	00 a 4
CHEESE—Northern Factory, per lb	10 a 11
Dairy, cream per lb	00 a 11½
State, per lb	00 a 8
COFFEE—Rio, per lb	12 a 18
Laguayra, per lb	18 a 20
CORN MEAL—per bush in sacks	00 a 70
DOMESTICS—Sheetings, 4-4, per yd	0 a 6½
Yarn, per bunch	00 a 80
FLOUR—Fine, per bbl	0 00 a 3 50
Super, Northern, per bbl	4 00 a 4 50
Extra do. " per bbl	4 75 a 5 00
Family " per bbl	5 50 a 7 00
City Mills—Extra Super, per bbl	5 50 a 5 75
" Family, per bbl	6 00 a 6 25
" Extra do., per bbl	6 50 a 6 75
GLUE—per lb	7 a 12
GRAIN—Corn, in sacks, per 56 lbs from store	65 a 70
CORN, wholesale, in sacks	62½ a 65
Corn, mixed, wholesale in sacks	58 a 60
Corn, cargo, per 56 lbs, bulk	57½ a 57
Oats, per bushel from store	00 a 55
Peas, Cow, per bushel	60 a 65
HOOP IRON—per ton	65 00 a 70 00
LARD—Northern, per lb	8½ a 10
North Carolina, per lb	10 a 11
LIME—per bbl	0 00 a 1 25
MOLASSES—West Indies, old crop	33 a 35
" " bbls	36 a 38
" " new crop	35 a 37
" " hhds	38 a 40
New Orleans	30 a 45
Sugar House, hhds, per gal	21 a 22
" " bbls., per gal	24 a 25
Syrup, bbls., per gal	40 a 55
NAILS—Cut, 4d to 20d, per keg	2 50 a 3 25
OILS—Kerosene, per gal	15 a 16
Lard, per gal	1 00 a 1 10
PEANUTS—per bushel new crop	75 a 95
PORK—Northern, City Mess	9 50 a 10 00
SALT—Alum, per bag of 2 bushels	00 a 75
Alum, per ton	7 00 a 0 00
Liverpool, per sack	00 a 70
Liverpool fine, per sack	0 00 a 1 30
SUGAR—Cuba, per lb	8½ a 10
Porto Rico, per lb	0 a 7
A—Coffee, per lb	10 a 10½
B— " per lb	9 a 9½
C— " per lb	8 a 8½
Ex. C— " per lb	8¾ a 9½
Crushed, per lb	00 a 10½
SOAP—Northern, per lb	5 a 7
TIMBER—Shipping, per M	12 00 a 18 00
Mill Prime, per M	9 00 a 11 00
Mill Fair, per M	6 50 a 8 50
Inferior to Ordinary, per M	0 00 a 5 00

WILMINGTON MARKET DURING WEEK ENDING JANUARY 7.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—In early part of report 26 cents but later very dull and on Monday sales at 25½ cents. Closing very quiet.

ROSIN Strained $1 17½ and Good Strained $1 20. Quoted nominal at close.

CRUDE TURPENTINE—Hard $1 25 and Virgin $1 85 throughout. Quiet at close.

TAR—Steady throughout with sales at $1 35

COTTON—On Thursday sales were made at 8¾ for Middling; Friday tone improved and 9 cents for Middling was obtained; Saturday and Monday same. Official quotations: Good Ordinary 8 1-16; Strict Good Ordinary 8¾; Low Middling 8¾; Middling 9 cents.

TIMBER Sale one raft prime mill at $9.

NEW ADVERTISEMENTS.

To the Trade!

IF YOU WANT A good article of FAMILY FLOUR, send orders for

'HAMPTON'S CHOICE,'

Guaranteed and sold low by

WOODY & CURRIE,

Commission Merchants, Wilmington, N. C.

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NEW ADVERTISEMENTS.

PEACE INSTITUTE,
FOR YOUNG LADIES,
RALEIGH, N. C.

THE SPRING TERM commences on the 30th January and closes the 11th June 1879.

The Principals feel no hesitation in assuring the patrons of the Institution that never since its organization has every department of instruction been filled by more competent and successful Teachers than during the fall term just ending The progress and improvement of the pupils has been highly satisfactory in every branch of study.

For circular containing full particulars as to terms &c, address

REV. R BURWELL & SON, Principals, Raleigh, N. C.

jan 8 574-2m

Umpire Measuring Jar.

An indispensable requisite in every kitchen and bakery for *Measuring instead of Weighing* sugar, flour, &c, and for Liquids by the quart, pint, and fluid ounce.

SAMPLES sent by express on receipt of 50 cents, or by mail, post paid, on receipt of 86 cents.

County Agents Wanted everywhere Address UMPIRE GLASS CO., RICHARD E. BREED, 100 Wood st., Pittsburgh, Pa.

WORTH & WORTH,

Commission Merchants,

—AND—

DEALERS IN GROCERIES.

HAVE FOR SALE.

2000 Bbls. Lime, Cement and Plaster.
1000 Tons Grate, Stove and Blacksmith s Coal.
500 Bales Eastern Hay.
1000 New and Second Hand Spirit Barrels.
100 Hhds. and Bbls. Molasses and Syrups.
50 Bales Sheetings and Yarns.
300 Bales Hoop Iron.
50 Bbls. Glue.
300 Bbls. Flour, all grades.
50 Boxes Bacon.
50 Bags Coffee.
50 Hhds. and Bbls. Sugar.

Bagging, Ties, Candles, Candy, Soap, &c.

Consignments and orders for Cotton and Naval Stores solicited.

Nov. 19 463-1y

SURE REMEDY FOR BALDNESS. Prescription Free to any person who will agree to pay $, when a new growth of Hair, Whiskers or Mustaches is actually produced. Sanderson & Co., 2 Clinton Place, New York.

dec 11 570-4t

IF YOU WISH to engage in an honest, genteel business, and make plenty of money during the holidays, send your address to

RANDOLPH & CO., 107 4th av. N Y.

dec 25 572-4t

25 Fancy Cards with name, 10c., plain or gold Agent's outfit 10c. 150 styles. HULL & Co., Hudson, N. Y. 573-6t

"Best Literature of the day."—*N. Y. Times.*

THE GREATEST LIVING Authors, such as Prof Max Muller, Rt. Hon. W. E Gladstone, Jas. A. Froude, Prof Huxley, R A. Proctor, Edw. A. Freeman, Prof. Tyndall, Dr W. B. Carpenter, Frances Power Cobbe, The Duke of Argyll, Wm. Black, Miss Thackeray, Miss Mulock, Geo MacDonald, Mrs. Oliphant, Jean Ingelow, Mrs. Alexander, Thos. Hardy, Matthew Arnold, Henry Kingsley, W. W Story, Turguenief, Ruskin, Tennyson, Browning, and many others, are represented in the pages of

Littell's Living Age.

In 1879, THE LIVING AGE enters upon its thirty-sixth year, admittedly unrivalled and continuously successful During the year it will furnish to its readers the productions of the most eminent authors, ABOVE-NAMED AND MANY OTHERS; embracing the choicest Serial and Short Stories by the LEADING FOREIGN NOVELISTS, and an amount

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"A pure and perpetual reservoir and fountain of entertainment and instruction."—Hon. Robert C. Winthrop.

"It affords the best, the cheapest and most convenient means of keeping abreast with the progress of thought in all its phases."—Philadelphia North American.

"With it alone a reader may fairly keep up with all that is important in the literature, history, politics, and science of the day."—The Methodist, New York

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Published WEEKLY at $8 00 a year, free of postage.

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To all new subscribers for 1879, will be sent gratis the six numbers of 1878, containing with other valuable matter, the first part of "SIR GIBBIE," a new serial story of much interest by GEORGE MACDONALD, now appearing in THE LIVING AGE from the author's advance sheets. Other choice new serials by distinguished authors are engaged and will speedily appear.

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"Possessed of THE LIVING AGE and one or other of our vivacious American monthlies, a subscriber will find himself in command of the whole situation"—Philadelphia Evening Bulletin.

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Address LITTELL & GAY, Boston.

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200 Half Rolls BAGGING,
500 Tons New and Pieced TIES,
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FIRE and MARINE INSURANCE AGENTS,

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Standard American and English Companies

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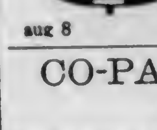
july 31 551-2m



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aug 8 552-1y

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BOATWRIGHT & McKOY,

For the purpose of carrying on a

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5, 7 and 8, North Front Street,

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We solicit a liberal share of the public patronage.

JOHN L. BOATWRIGHT,

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Wilmington, N. C., Oct. 3, 1877.

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OFFER AT LOWEST PRICES to buyers on the spot, and all orders filled at the ruling price of the day they are received, thus giving customers sending orders direct to us the same advantage that they would have if present.

SMOKED BACON,

in hogsheads and boxes,

HAMS in TIERCES or SMALL PACKGS,

Breakfast Strips,

Mess Pork, Fish, Mackerel, Mullets, Water Ground Meal,

SUGAR, COFFEE, SALT,

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OF ALL KINDS.

FLOUR of all Qualities,

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nov 19 551-12m

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TERMS, Per session of twenty weeks: Board, including all necessary expenses, except washing and lights, $50. Tuition $25.

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dec 25 4t*

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The 17th session begins January 15, 1879.

For particulars address

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dec 18 571-2m

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Misses NASH and Miss KOLLOCK, Principals.

THE SPRING TERM of 1879 will open the 7th of FEBRUARY and close on 26th JUNE. Board and Tuition reduced to $105. Circulars forwarded on application.

414-*jan.1.'78

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E. W. FAUCETTE, H. C. DIXON, } Principals.

SPRING SESSION opens January 15, 1879. Board, per month, from $10 to $12. Tuition, per session, from $16 to $26

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dec 18 571-5t*

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PLOWS and CASTINGS, Collars, Hames, Back Bands, Traces, Steel Hoes, Axes, Turpentine Makers, Cooper's, Blacksmith's, Carpenter's, Wheelwright's and Builder's Tools, &c., &c., always in stock at LOW PRICES, at the

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GOOD GOODS,

And at Reasonable Prices. Cash Buyers and Prompt Paying Customers will get the Lowest Figures.

FINE DRESS GOODS AND TRIMMINGS A SPECIALTY.

A Good Assortment of **Carpets** Cheaper this Season than Formerly.

CLOAKS are now selling very Cheap.

Respectfully, R. M. McINTIRE.

jan 8 571-7m

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Particular attention given to sale of **Cotton, Naval Stores and Peanuts.**

oct 9 561-6m

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McNEILL & McNEILL,

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Practice in all the State and Federal Courts in North Carolina. 539 1y.

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Cent's Furnishing Goods.

Hats & Caps,

AT LOW PRICES.

Prompt attention given to orders from a distance.

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J. D. McNEELY,

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Fertilizers, Lime, Sawed Shingles, & Mountain Produce

MERCHANDIZE AND COTTON BROKER,

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ROBINSON & KING,

GENERAL COMMISSION MERCHANTS

WILMINGTON, N. C.

Orders for NAVAL STORES carefully and promptly filled. Consignments of NAVAL STORES and COTTON solicited. nov 13-6m

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WE ARE AGENTS for THE HAZARD POWDER COMPANY, and keep constantly on hand, their celebrated brands of

KENTUCKY RIFLE POWDER,

IN KEGS, HALF KEGS, and QUARTER KEGS.

—ALSO—

DEER POWDER AND BLASTING POWDER

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Wilmington, N. C.

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Plows of All Kinds at the Lowest Prices,

CAST STEEL HOES, ALL KINDS, INCLUDING PLANTERS AND SCOVILL PATTERNS.

HANDLED HOES, RAKES, BUSH SCYTHES, &c.

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jan 23 405-tf

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One Mason & Hamlin second-hand small Organ $30—good order and cheap.

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150 Bags RIO COFFEE,
50 Bbls. and Tierces RICE,
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MISCELLANEOUS

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nov 27 568-tf

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FOR THE FAMILY.

Be Gentle To Thy Husband.

Be gentle, there are hours when he
By anxious care is tossed,
And shadows deep lie on his brow,
By business trials crossed.

Be gentle, 'tis for you he toils,
And thinks, and strives to gain
Home comforts, and home happiness –
Don't let him strive in vain.

Be gentle, though some hasty word
Should fall—it was not meant;
A smile, a kind word will recall.
And many more prevent.

Be gentle, oh, 'twill soothe much care,
And make each burden light;
A gentle tone will smooth the brow,
And draw an answer bright.

Be gentle, though it may seem hard
To check an angry word;
But try, and it will surely bring
A full and rich reward.

—*Episcopal Register.*

What Shall He Do with Her?

This is a sad, but short, tale about a cat, or perhaps about a rabbit that pretended to be a cat, I do not know which. You will presently see why it must be short.

Some time ago a supposed friend sent me, as a present, what purported to be a Chinese cat. Thereby hangs a tale? Not at all. The cat hadn't a sign of a tail. It was said, by way of apology and explanation, that all Chinese cats have not. If this is a fact in natural history, it is an absurd fact; for it is known that all Chinamen—even the smallest—have tails, which are called cues, and sometimes pig-tails, but never cat-tails. And it seemed improbable and heartless that a Chinaman would deny tails to his cats. However, I took the kitten in, and named her "China"—a name she has never responded to, to this day.

And this shows the animal's instinct, for when I came to look in the dictionary, I found that, in all probability, she was a Manx cat, from the Isle of Man—a small English island (hardly room enough to turn round) where cats are obliged to do without tails. It is considered a very nice kind of cat, if it is a cat, of which I have doubts. It is said that Turner, the great painter—who was probably as good a judge of cats as ever lived—kept seven Manx cats always in his house. Perhaps it was necessary to have seven Manx cats to get the equivalent of one real cat; in my experience it requires more.

As I said, I doubt if China is a cat, take her altogether. She had, as a kitten, no tail. Her grown tail is now less than an inch long, and most of that is fur. It is exactly like a rabbit's tail, that is, a kind of place for a tail. When China first began to realize her existence she evidently thought she was a cat, and her first sportive effort was to play with her tail. She looked around and there wasn't any tail there; the other end of her was rabbit. She was mortified; but what could she do? She began without any apology, to play with her hind-leg, to chase it round and round as if it were her tail; and ever after that she has amused herself with her hind-leg.

And her hind-legs are worth playing with. For they are not like the hind-legs of a cat, but are long, and bend under exactly like the legs of a rabbit. When China sits down, she sits down like a rabbit. So she is neither one thing nor another; and I cannot make out whether she is a rabbit trying to be a cat, or a cat trying to be a rabbit. She succeeds, anyway. China is rather handsome. Her coat is the most beautiful combination of soft buff and ermine fur—a most pleasing color—and she is a shapely little thing besides, with a fine head and pretty face. Like some other beauties, however, she is not as good as she is beautiful. She has a temper—can be very playful and affectionate one minute, and scratch and bite the next, without provocation. From an infant she seemed to have no conscience. She was a perfect whirlwind in the house, when the whim took her to frolic; went over chairs and all sorts of furniture, like a flying-squirrel; succeeded in about a week in tearing off all the gimp from the chairs and lounges, climbed the azalia trees, shook off the blossoms, and then broke the stems. Punishment she minded not at all—only to escape from it for the moment. I think she had not, as a kitten, a grain of moral sense, and yet she was "awful cunning" and entertaining—more so than a spoiled child. We got a sedate old cat to come and live with China. She drove that big cat out of the house and off the premises in less than half a day; and that, too, when she wasn't more than seven inches long. She went at the big cat with incredible fury, with the blaze and momentum of a little fire-ball.

Now that China has come to be of decent size, some of the playfulness and vivacity has gone out of her, but she is really untamed—goes for things on the table, steals, and all that; and it is more difficult than ever to tell whether she is a rabbit or a cat. We have another companion for her—a mild, staid old grandmother of a cat, with a very big tail, enough for two, if they would share it. China treats her with no respect; but, on the whole, they get on well, quarreling only half the time, and content to live in the same house. China overlooks the intrusion.

But as to the nature of China, this is what happened recently: China's mistress had undertaken to raise some radishes in advance of the season, in a box in her observatory. It was a slow process, owing to lack of heat, or lack of disposition in the plants to grow. They came up, shot up, grew slender, tall and pale. Occasionally the mistress would pull up one to see why the bottoms didn't grow, so that we could eat them; but she never discovered why. The plants spindled up, all top and no radish; and by and by they got tired and laid down to rest. They might, in time, come to something. In fact, they began to look as if they were thickening in the stem and going to grow in the root. One morning they were gone. Gone, after weeks of patient watching, watering and anxious expectation! Nibbled off close to the ground. China had eaten every one of them short.

Now, doesn't that show that China is a rabbit? Will a cat eat radish tops? This is one thing I want to know.

There came once to our house a facetious person; that is, a person who makes jokes likely to hurt your feelings; and he looked at the cat and said it didn't matter if it had no tail, that I could write one for it. I have done so.

But that makes no difference. What I want to know now, from the children of *St. Nicholas*, is this: What can I do with her? I can neither give her away for a cat, nor sell her for a rabbit. Do you think it would coax a tail out of her to put her under blue glass?—*St. Nicholas.*

False Shame.

"Quick, Alec! Here behind this bush!"

"What's the matter?" cried Alec.

"Down, quick, and I'll tell you. Don't let Mr. Stanley and Frank see us hoeing potatoes."

"O, is that all?" said Alec, struggling to get from behind the bush; but Ned held him tight.

"Nonsense!" cried Alec. "Do you want to make believe we have a gardener?"

"But the Stanleys have just come to live in that fine house; Frank goes to our school, and—"

"If Frank chooses to like us the less because we help father, the sooner he shows it the better," interrupted Alec.

"It's easy to talk, but I don't want Frank to 'cut' me," said Ned.

"For doing your work? He will not, if his friendship is worth having," said wise Alec.

"Ho! Ho! What is all this talk about? Who wants to hear a story of Cyrus the Great?"

"Why, there is father; he must have heard all I said," whispered Ned.

"Like enough! Father hates that kind of pride; he says the men who have done the most for the world have never been ashamed of honest work."

"Come, boys, just ten minutes to finish hoeing and hear a story," said Mr. Dennis. "Lysander, a great statesman of Greece, was once on a visit to Cyrus; he was much pleased with all he saw, especially with certain beautiful gardens. 'The beauty of the walks, the abundance of the plants, and all things here charm me exceedingly,' he said. 'Your gardeners have shown excellent taste.'

"'This is my work,' replied Cyrus.

"'Your work?' exclaimed Lysander, with astonishment. 'Is it possible that you who wear purple robes and precious jewels can play the gardener and employ your royal hands in planting trees?'

"'Does that surprise you?' cried Cyrus. 'Let me assure you that I never sit down to the table without having fatigued myself with military exercise, manual labor, or some other work that I consider useful.'

"Lysander grasped his hand, saying, 'You are truly happy. You deserve high fortune, since you unite it with virtue.'"

The boys listened, and worked harder than ever, till it was time to put on clean linen suits and go to school. "After all, Alec," began Ned, "one need not be ashamed of hard work if such a man as Cyrus could do all that."

"I rather think not," said Alec. "Think of such men as the old Roman patriots, and the statesmen of our own country who did the same—Washington, Patrick Henry and a host of others!"

"Father is right about this, as he is about everything. Don't you know how he said, the other day, 'Boys, sin is the only thing in the world of which you need feel ashamed?'"—*S. S. Visitor.*

MISCELLANEOUS.

Female Names.

If we look back to the time of our grandmothers and great-aunts, we find that, besides Elizabeth, Mary and Anne, there were Margaret, Emma, Caroline, Sarah, Jane, Martha, Sophia, Susan, Maria, Matilda, Louisa, Rebecca, Phœbe, Ruth, Lydia, Charlotte, and other names. Bridget, Dorothea, Chloe, Cicely, Tabitha, belong, perhaps, to even an earlier generation. But some thirty years ago such names were voted to be common; and Constance, Florence, Beatrice, Blanche, Alice, Adeline, Maud, Mabel, Sybil, Muriel, Grace, Isabel, Millicent, Gertrude, became the fashion.

It was not the custom for English people to have more than one Christian name before the reign of George III. Two or more names were first used by the Court, and the fashion soon spread all over the country, though, at first, it was considered presumptuous for a person of low degree to confer more than one name on his child. The conjunction of Anna with Maria was once considered aristocratic, but is no longer so. Mary Anne was also a novelty, but is now common in the extreme; and ladies who have been so christened prefer to write Marian, or Marianne. Some ladies even affect the French form of Mary, and insist on being called Marie. There is a tendency to turn *y* into *ie* in all names; even the pretty homely Fanny expects to be Fannie now.

History and literature supply us with the names that have been in use in England in all ages. It is, perhaps, the *inferior* authors who give us the best idea of the particular names that are in fashion at the time they write. They endeavor to create an interest in their characters by giving them fine names; whereas, a good writer will create a character that will give a halo to the name chosen for it. When Chaucer wrote, "Up rose the sun, and up rose Emily," he made for us a picture that we forever connect with the name of Emily. We imagine an Emily must be a bright, happy and industrious girl. We can only think of Rosalind, as Shakespeare's saucy, witty, courageous, true-hearted girl, in doublet and hose; of Miranda, as the innocent, modest creature who was not ashamed to show her love; of Portia, as the rather strong-minded young lady who wanted to prove her husband's love; of Juliet as the sentimental girl.

Ben Johnson brought the pretty, classical name Earine into English use. But this name loses its beauty when it is mispronounced, as it often is by those unacquainted with the classics. It should be in four syllables, with the accent on the second. But that it is turned into two syllables by educated people is evident; for, when it was adopted by a late novelist for one of his heroines, it was denounced by a reviewer in a paper supposed to be written for the upper classes as "savouring of a barber's ungent."

Richardson's names, Clarissa and Pamela, remind us of Watteau shepherdesses. But from an autograph letter of Richardson, in the possession of Mrs. Charles Kingsley, it would seem that the romance of Richardson's youth was connected with a lady named Clarissa.

Fielding is content with the very plainest names. When he wrote "Joseph Andrews," as a parody on "Pamela," and to counteract Richardson's style, he, no doubt, purposely made the names plain in contrast to Richardson's.

Miss Burney was fond of long-sounding names, and calls one of her novels "Evelina."

Miss Austen made use of Emma, Jane, Susan, Harriet, Elizabeth, Charlotte, and such names.

Coleridge made the pretty name of Christabel familiar to us.

Charles Lamb wrote some amusing lines concerning the name of Frances, in an album of a lady of that name. After remarking that the name suits either man or woman, he says—

"She who this twin-title decks,
Combines what's good in either sex;
Unites—how very rare the case is!—
Masculine sense to female graces;
And quitting not her proper rank,
Is both in one—*Fanny* and *Frank!*

The female novelists of the present day have exhausted almost every form of female appellation; and the worse the writer the more far-fetched and high-flown the names. This will probably cause a reaction in favor of plain names again.

Driving Horses.

Most men over drive. They attempt too much; and in so doing, distract or hamper the horse. Now and then you find a horse with such a vicious gait that his speed is got from him by the most artificial processes; but such horses are fortunately rare, and hence the style of management required cannot become general. The true way is to let the horse drive himself—the driver doing little but directing him, and giving him that confidence which a horse alone gets in himself when he feels that a guide and friend is back of him.

The vicious and inexcusable style of driving is that which so many drivers adopt, viz: wrapping the lines around either hand, and pulling the horse backward with all their might and main, so that the horse, in point of fact, pulls the weight back of him with his mouth, and not with his breast and shoulders. This they do under the impression that such a dead pull is needed in order to "steady" the horse. This method of driving we regard as radically and superlatively wrong. It would tax the ingenuity of a hundred fools to invent a worse one. The fact is, with rare exceptions, there should never be any pull put upon the horse at all.

A steady pressure is allowable, probably advisable; but anything beyond this has no justification in nature or reason; for nature suggests the utmost possible freedom of action of head, body and limbs, in order that the animal may attain the highest rate of speed; and reason certainly forbids the supposition that by the bits, and not the breast-collar, the horse is to draw the weight attached to it. In speeding our horses we very seldom grasp the lines with hands when the road is straight and free from obstructions. The lines are rarely steadily taut, but held in easy pliancy and used chiefly to shift the bit in the animal's mouth, and by this motion communicate courage and confidence to him. We find that by this method our horses break less and go much faster than when driven by men who put the old-fashioned, steady pull upon them.—*Golden Rule.*

Watch the Children's Feet.

Life-long discomfort and sudden death often come to children through the inattention or carelessness of the parents. A child should never be allowed to go to sleep with cold feet; the thing to be last attended to is to see that the feet are dry and warm. Neglect of this has often resulted in dangerous attacks of croup, diphtheria, or a fatal sore throat. Always on coming from school, on entering the house from a visit or errand in rainy, muddy, or thawy weather, the child should remove its shoes, and the mother should herself ascertain whether the stockings are the least damp. If they are, they should be taken off, the feet held before the fire, and rubbed with the hands until perfectly dry, and another pair of stockings and another pair of shoes put on. The reserve shoes and stockings should be kept where they are dry, so as to be ready for use on a minute's notice.

The Evaporation of Moisture from Leaves.

An exhaustive study on the physical functions of leaves has recently been published by Professor J. Boussingault of Paris, in which the phenomena connected with the absorption and transpiration of leaves are treated at great length.

Among others, numerous experiments were made on the difference in evaporation during the day and night. Those carried out with the leaves of the grape vine gave the following hourly averages per square meter of foliage: in sunshine, 35 grammes (560 grains); in shade, 11 grammes (176 grains; during the night, 0 5 gramme (8 grains) The trellis on which the vine was trained was 36 inches high and 126 feet long, and presented a surface of 406 square feet of foliage. In sunny weather this was found to lose by evaporation in the course of 24 hours, 126 lbs. of water, and nearly half of that amount during cloudy weather. To give an idea of the enormous amount of aqueous vapor dissipated by plants in the sunshine, calculation showed that an acre of beets could lose in the course of 24 hours between 20,000 and 23,000 lbs. Another experiment made with a chestnut tree 35 years old showed that it lost over 16 gallons of water in the course of 24 hours. The structure of the leaf however, containing 70 to 90 per cent of water, and possessing a thickness frequently of not more than four-thousandths of an inch, the question might occur why the evaporation is not much more rapid. The answer to this is found in the peculiar structure of the tissue forming the epidermis, designed especially to moderate the transpiration. In order to observe the remarkable retentive power exercised by this epidermis, one may expose for a few hours to the sun two cactus leaves of the same superficies, one of which has been deprived of its epidermis. In the case of the latter the evaporation will be about fifteen times as rapid as in the other. It is the presence of a similar tissue, forming the skins of fruits, which prevents an evaporation that would be otherwise too rapid. An apple, for instance, deprived of its skin loses 55 times as much water as a whole specimen in the same time. The physiological energy of leaves is notably lessened by losses resulting from rapid evaporation. Thus an oleander leaf, containing 60 per cent of water, when introduced into an atmosphere containing carbonic acid, decomposed 16 cubic centimeters of this gas; one containing 36 per cent decomposed 11 cubic centimeters and one containing but 29 per cent was without action. —*Scientific American.*

SECULAR NEWS.

The Penitentiary Sunday School at Ralegh is flourishing.

The value of foreign exports from Wilmington during last year was over five millions of dollars.

The widow of Tom Smith, the engineer who was killed by an accident on the Air-Line in November, 1877, has sued the company for $25,000 damages, and will, in all probability, recover a portion of that amount.—*Charlotte Observer.*

The students of the Russian University at Kieff protested against closing that institution. A collision was brought on, in consequence, and eighty persons were killed and wounded on both sides.

New municipal governments have been organised under Spanish authority in Cuba.

Intensely cold weather throughout the North—snow falling everywhere; trains delayed and navigation suspended.

Resumption operations, January 1st, excited no special stir in New York, or elsewhere. Gold is not wanted, now that it can be had at par.

The number of business failures officially reported in Great Britain is 15,059.

It is supposed that Russia is master of the situation, and will elect whom she pleases Prince of Bulgaria.

A very destructive fire has occurred in Charleston, S. C. About 10,000 bales of cotton and four cotton-presses (two operating) were destroyed, with buildings, &c.; the whole amounting to about $500,000.

Gen. R. E. Colston, who has been, until recently in the service of the navy of Egypt, is now on his way home. He will be met and welcomed in Wilmington by his former pupils.

A grand National Exhibition will be held in Moscow in 1880.

175 students at the University during the late session and an increase expected next session.

Vanderbilt has established a line of steamers, in connection with the New York Central R. R., to run between New York and Hamburg.

There is better feeling undoubtedly prevailing in financial circles at the center, and the outlook is better. If those who can pay will pay we should soon see better times.

New East building of the University damaged by water freezing in and bursting the water-pipes.

In New York during 1878 there were 917 failures; liabilities $63,958,403; assets $18,695,531.

England begins to fear that the Ameer of Afghan has duped her. He is said to have merely fallen back on Herat, which is a stronger position than Cabul which he abandoned.

Numerous floods in England and Scotland caused by a sudden thaw.

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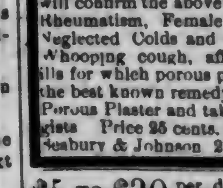

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For the N. C. Presbyterian.

THE TARES.

"The servants of the householder came to him and said, sir, didst not thou sow good seed in thy field? from whence, then, hath it tares? He said unto them, an enemy hath done this."

The proximate causes of the introduction of unconverted members into the Church are: our inability to read the human heart, ignorance on the part of applicants as to the nature of a true conversion, hypocrisy on the part of some, the injudicious eagerness of friends, the desire of sessions to see the church grow and gain material strength, and an unconscious ambition on the part of ministers and evangelists to gain the credit of success. These and others are the secondary or human causes of the evil, but the passage quoted above assures us that the real agent in the business is Satan. While the causes mentioned combine to lull the office-bearers of the Church to sleep as to the necessity of guarding the door of entrance to it, the enemy comes and sows his tares among the wheat. The exploits of Satan in the history of the world show him to be possessed of the highest order of intelligence and sagacity, and so the Scriptures represent him. We may assume, therefore, that he has good reasons for this, as for every other step he takes in opposition to the kingdom of Christ. Without pretending to be able to fathom all his purposes, it is easy to discover some of the reasons why he wishes to have unconverted members introduced into the Church.

I. The effect upon the man himself is to place him at the greatest possible disadvantage for the saving of his soul. If he is a conscious hypocrite, and join the Church from a motive of worldly interest, then Satan has induced him to commit the most daring of all sins, and the one most likely of all others to cause him to be forsaken of God and left to be tilled with his own devices. But it is far from being the case that all unconverted church members are hypocrites. The great majority of them are self-deceived. Their condition, however, is hardly less deplorable. If the deception is afterwards discovered the tendency is to make the man an infidel. He was honest and sincere in believing himself a converted man, but he found himself deceived, and why should not the same be true of other people? It is evident, too, that infidelity thus induced is of the most hopeless kind. When a man becomes an infidel through a process of reasoning, there is hope that he may be reasoned out of it again, but the argument in this case is that of experience. He has tried religion and found it a failure, and the probability is that he can be indneed to try it no more.

Or, if the evil does not reach this extent, the man is placed under a strong temptation to become a hypocrite, to keep up the show of religion while conscious of not possessing it, to maintain a form of godliness while denying its power. Many have not the courage to come out and make a bold confession of their mistake.

If the deception is not discovered, the inevitable result will be to cover him with an impenetrable cloak of carnal security, and make him deaf to the only word of the Gospel that is applicable to his case. The arrows of the law cannot hurt him, and the invitations of the Gospel do not affect him, for these are aimed at the unconverted and he does not regard himself as belonging to that class. How pitiable is the condition of such a man. There is no hope for him while he remains a self-deceived church member. Thousands of professors in every age, we have sad reason to believe, live under this delusion and never discover it until they are surprised by the sentence, "Depart from me, I never knew you." Such being the effect of bringing unconverted members into the church upon the individuals themselves, we may readily see why Satan wishes them there. "An enemy hath done this."

II. Another evident reason is for the effect it will have on the Church. The great mission of the Church is to hold up a light in the midst of the world's darkness. The seven golden candlesticks in the vision of John are its symbol. Christ is himself the great Light, to lighten every man that cometh into the world. The visible Church is the light-bearer, the candelabrum, whose function is to hold up this light to the view of those who are in the region and shadow of death. This office is discharged partly through its ordinances, but chiefly through the holy living of its members. "Let your light shine before men, that they *seeing your good works* may glorify your Father in heaven." It is manifest that such a mission can be accomplished only by a spiritual church membership, and that every unconverted member introduced by Satan will be so much gained towards the obscuring of this light and so defeating the end of the Church's existence. This result is brought about in various ways.

First, by their position they are the Church's representatives; and being destitute of faith, which is the Christian's strength, it is impossible for them to live the life of godliness to which they are pledged. The world is on the *qui vive* to watch their inconsistencies, and the scandal of them is reflected on the Church. The irony of Gibbon derives all its point from this source. The world has never recognized the truth that the religion of Christ is not responsible for the abuses of it by false professors.

Again, they help to set the standard of living, even for true Christians, and by their influence it has been dragged down so low as we see it now among us. Enjoying as they often do a fair reputation, and occupying influential positions, weak Christians look up to them as models, and find in them palliatives to conscience in their own shortcomings. A weak Christian's conscience begins to hurt him for not praying and working and giving more than he does, but he says to himself, "I pray and work and give as much as Mr. A, who has a fair reputation for piety, and that is as much as can be expected of me." And so the matter rests.

Such are some of the evil results of bringing unconverted members into the Church. The church is corrupted, its standard of holiness is degraded, its work is retarded, its testimony is weakened, religion is dishonored, souls are ruined. Truly may we say, "An enemy hath done this," the enemy of God, the enemy of Christ, the great enemy of human souls.

The plain inference from all this is that church sessions and pastors ought to observe more care than we have reason to believe is commonly done nowadays in this matter of receiving members. It is true we may not be able to have a perfect Church, exercise what care we may. We cannot read men's hearts, and hence we have to judge them by their professions and by that small part of their lives which is open to our inspection. The parable teaches that there will be tares among the wheat to "the end of the dispensation." Human nature being what it is, and Satan being what he is, the introduction of false professors along with the genuine is a necessary accident of that mode of organization which our Lord has seen to be the best upon the whole for His Church. But it is an evil notwithstanding, and as such to be guarded against as far as possible. Would it not be well always to wait after our protracted meetings long enough to give full time for searching and examination before receiving members, even at the risk of some being caught by other denominations, rather than run the risk of playing into the hand of the enemy, whom it is the special business of our profession to fight?

S. H. C.

For the N. C. Presbyterian.

BLOOMFIELD VS. BLOOMFIELD.

In Bloomfield's Greek Testament, on John x: 28, we find, "And they shall never perish." Tittman thus paraphrases: "At no time, neither in this life, nor in death, nor after death, to all eternity, shall anything happen to them that shall deprive them of salvation." —See John viii:51.

The words following, "neither shall any," &c., are confirmatory of the above promise; and in the next verse is suggested the reason why no one can snatch these faithful disciples from him, namely, that the Father hath delivered them to him in order to be preserved and redeemed; that Omnipotent Being in whom are the issues of life and death, both temporal and spiritual. The whole passage bears strong attestation to the divinity of Christ. Thus he (i. e., Bloomfield) proves the point of the certainty of the salvation of Christ's people, in the strongest manner. Now see how he turns around and contradicts himself:

"But [the whole passage] gives, *when properly understood*, no countenance to the doctrine, that the elect can never fall away and perish; having in truth, no relation to *personal election or final perseverance.*" Can anything be conceived of more self-contradictory?

In speaking of this passage, we cannot forbear to remark on the great injury, and weakening of the sense, by inserting the word *man*, not in the original, and in many Bibles not even in italics. "Neither shall any *man* pluck them out of my hand;" but an angel may, the devil may, do it; will be readily suggested. It is adding to the Bible the word *man*, that is not in the original, and taking away from the sense. The expression is universal—"No one in heaven, earth or hell can do it." Some additions of the Bible Society have *man* here, and some have not. We regard it as a great wrong to insert it—it is an Arminian addition. We have met with four various readings in the passage.

E. F. R.

For the N. C. Presbyterian.

HOME—WHAT IS IT?

Some one has said, very beautifully, that the three sweetest words in the English language are, "Mother, Home and Heaven." Few of us will dispute the statement; yet many of us have never tasted the sweetness of the first two that we have seen, and how can we conceive of that of Heaven, which is some day, perchance not far distant, to hold all that we prize as sweetest on earth?

It is upon the second of these names that my thoughts are dwelling just now—not, by any means, because I would pass lightly over the first, and more sacred of the two; but because, while some few may be found who fail to appreciate fully the blessing of a mother's love and presence, there are numbers who do not begin to comprehend the blessedness, the luxury of home. Many of the inmates of homes, outwardly lovely and full of comfort, need to be cast adrift, or set down amid the hollow comfort and real dreariness of boarding-house life, ere they can truly value what they possess.

Too many young women, alas! count home but little more than the dressing-room, where they prepare for "society," and if they take time from their personal adornment for beautifying home, it is only the parlor and such places as meet the eyes of callers, to which they turn their attention.

Too many young men, alas! consider home but as a cheap boarding place; there they go to eat and sleep; there they "take in food as an engine takes in wood and water"—in silence—and then hurry away from the house, or spend the hurried moments allotted to eating, in criticism upon the food, or upon the dress and manners of their sisters—that makes it a relief for them to go—and then farewell to home—until an hour when wearied nature compels them to seek a lodging for the night.

Reader, you know this is no fancy sketch. You, young maiden, fresh from school, do you love the very walls that enclose your home, because it is home—"be it ever so humble?" Do you enjoy the well-worn carpet and simple furniture of "mother's room," because she is there? And do you joy to use the taste which you have been educating, in the adornment of that home; or are you fretting to have it otherwise; or absorbed in the greatly-overrated pleasures of company, that so excludes home life that you have no time for this purest of all earthly pleasures?

So much has been said upon this subject, and it has been said so well, that I have little hope of originating an idea, or even a mode of presenting an idea on the subject; but it is one that bears many suggestions, and even these plain words may open some eyes, ere death or adverse fortune rudely loosens their moorings from the ingleside.

And let me say, frankly, there is little doubt in my mind that home is pretty much what the women of the family make it. Don't misunderstand me. I do not mean that an irritable, exacting, unreasonable man may not do his share, and a large share, to make a hell of this little earthly heaven; but that if, with unfaltering courage, a woman practices the divine unselfishness of that Master, "who pleased not Himself," if, apart from the graceful adornments which owe their being to her cultivated taste and deft fingers, and that help to "make sunshine in a shady place," she keeps a cheery face and manner—keeps up, at least, in a manner, with what goes on in the outer world, by reading books and papers sometimes—makes it a part of her religion to be as neat and attractive in her appearance as she can—home will be a brighter place for her presence there. And when night falls, and the tired business man goes home, and the noisy boys and restless girls meet around the supper table, their faces will show the influence of her efforts.

It is hard, you say, in these days, when house-keeping means so much. I know it. But "life is for labor, and heaven for repose." An this is a divine mission, and I believe, and I say this solemnly and humbly, nearer to that of the Master than almost any other, because it embraces so many offices in one. The subtle influence of one happy home speaks as effectively as the odor from one fragrant bed of flowers in a garden. The father of that family goes forth with a rested brain and a brisk step, to his business; the children catch the sunshine of mother's face, and shine by reflection, and the inmates of less happy homes take note and profit by the lesson.

It is simply appalling to walk the streets of most of our towns at night, and see the numbers of boys, who ought to be safely housed, that wander there for amusement, and are breathing in the foul impurities of others, older in sin than themselves; or to enter the so-called homes of many and see the lack of the good "old times" home circle, is signally appalling.

What a farce that pretty name has come to be! when the parents are expected to vacate the parlors when the beaux come, and when the young ladies only know how to talk in corners, or on the porches!

God grant to every woman of North Carolina, blessed with a home, that she may so live as that, upon her grave-stone loving hands may write,

"Long as she lived she shone"—and that not in brilliant assemblies; but in the small, yet heaven-appointed, orbit of home!

WAIF.

ENDURANCE AND FATALISM.

It has been said that every people which adopts Christianity as its creed, assimilates to itself out of that system the teaching which suits its nature, and rejects the teaching with which it finds in itself no inherent sympathy. The remark, though cynically intended, is in one way a testimony to the truth of a creed in which all natures, however different, finds encouragement and restraint, and it is undoubtedly in great part true of the British people. They feel and accept, not in practice always, but still as a theoretic ideal, a great deal of Christianity, but they reject a great deal more. They ignore altogether Christ's speeches about wealth, which, whatever He taught about it, He meant should be a very secondary object; they slur over His personal and direct testimony to the equality of men before the Lord; they "wait for the explanation" of what certain "socialistic" utterances mean; and as to His teaching about submission, they repudiate it altogether. The business of a Mohammedan, they say, is to be resigned; an Englishman must struggle with adversity, even if no hope remains. His duty is war, not submission; grumbling, not content; effort, not resignation; and if anybody teaches the contrary, why he is either a fatalist, or a weakling, or a man given to suggesting "counsels of perfection" as guides for the every-day life of a world in which the man who does not contend is sure to be crushed down in the endless stampede. Everything, says the Englishman, except death, can be prevented or remedied, and ought to be; and that man is most to be respected who gives way the least, even before the inevitable. Success in a struggle, not peace, is the Englishman's object; to assert his own individuality, not to yield to any higher power. So deeply rooted is the feeling that if the *Spectator*, which preaches free will about five times a week, chances to remark of a misfortune which it believed to have been unpreventable that "it taught the lesson of endurance," it is pelted with the cries of "fatalism," and accused of wishing to suspend effort, while a majority of Englishmen would utterly reject the Massachusetts Senator's prayer. He was asked in writing by some impertinent journalist to explain, also in writing, his views as to a future state, for the public benefit, and replied, if we remember aright, "I do not know much about it, and I never feel certain, but I do in my better moments hope strongly that I shall go to another world, where I shall find less friction and no editors." The Englishman would have hoped for a world in which he specially should always have strength to overcome the friction.

So far as this spirit is the outcome of energy or of combativeness against the curable evils of the world, it has, we need not say, our most hearty sympathy—though we can see also the beauty for some natures of the Catholic notion of resigned submission and retreat—but we are not fully assured that energy is the root of it all. The grumbler is not always the worker or the fighter either. We think we trace some of it, at least, possibly a good deal of it, to a much lower impulse—that passion for comfort and ease which is now so strong that it grows destructively angry when anything interferes with it; which would punish the heavens for hailing, if it could, and which at heart utterly rejects the notion that Providence can be stern. We noticed the strength of that passion fifteen years ago, during the discussion on eternal punishment, marking with pain that while the argument which moved thinkers was the disproportion between finite guilt and infinite penalties, the argument which moved the multitude was the probable and, as it were, motherly kindness of the Creator. Since then the feeling has spread, as we notice, very rapidly, till the very ideas that law is hard, that endurance in faith may be a virtue, that resignation is one of the highest graces, that elevation and not happiness may be the object of the grand plan, seem disappearing from men's minds. People seem positively to be affronted with the Divine will because shipwrecks occur; to be ready to quarrel with Nature because gas explodes in a mine; to doubt all supernatural energy because on the earthquake belt earthquakes kill innocent folk. It is not that they believe that all is love, but that all ought to be gentleness. There ought to be no violence, even in hurricanes; no bloodshed, even when eagles are hungry; no pain, even when flame has struck on flesh. There should be no teaching of endurance, but only such a development of intelligence that there shall by and by be nothing whatever to be endured.

It is a very gelatinous creed, all that, and one for which we confess we have but scant respect. It is utterly inconsistent with the facts of the world, and with any conception any reflecting creature can form of divine Providence. Suppose we adopt the physicists' theory, reject government by a sentient mind, and believe everything to be cause and effect, then the faith becomes positively ludicrous. Man has then to hear, without protection from anything but his own brain, which, in the direction of foresight, is nearly powerless, all that is and all that may be. If science is gospel, a heavy proportion of pain is as certain as a demonstration in Euclid. Granted so many millions of people, there will be so many burnt, so many drowned, so many induced to kill themselves with strychnine or corrosive sublimate, so many afflicted with tubercle of the spine; and the proportion may, under certain contingencies, be indefinitely increased till everybody, for instance, may die in solitude and neglect of yellow fever. There is no earthly reason, under a *regime* of simple science, why a whole population should not go raving mad; why everybody should not have hypochondria; why all food alike should not be stricken, as was the potato, and all sentient beings die out from any one country. (There is grave reason to suspect that the very thing did occur to the whole people of Cambodia.) Surely, if the scientific hypothesis is true—the very first notion to taught is the necessity of endurance, of cultivating that form of manliness which can submit to the inevitable without whining and without wasting mental strength in impotent scratches at an incoming flood, sure, at least, of this thing, that man retains control over himself. The Stoics taught that ages since, and would have smiled in scorn at the weaklings who, without believing in Providence, yet maintained that the first duty of man after a shipwreck is to scold at all concerned, the tide included, as shrilly as he can. Why not accept the lot which must fall on somebody, and which had this time fallen to those for whom he cared? And if science is not God, if, as we believe, the world is regulated by a sentient mind with a purpose of its own to be fulfilled, then the value of endurance, whether in its masculine form of fortitude or its feminine form of resignation, is even greater, for there is in repining, besides weakness, something of disloyalty and accusation of the king whose laws are so irresistible. Of the occasional hardness of those laws there can be no doubt whatever. Not to mention the sentence of capital punishment under which we all live, there is the fact that all physical penalties—for example, the action of fire—fall upon good and bad alike; that intense suffering may be inherited, as in the liability to caries or leprosy; and that pain is often proportioned, not to the capacity to bear it, but to the incapacity—the horse suffering tortures which the polypus escapes. And we may add, though the *Saturday Review* will be angry, this other fact, that as far as man can ascertain no care will entirely destroy his own liability to blunder, under circumstances where his blundering—as, for example, possibly in the structure of the "Captain"—will involve more misery than his guilt could do. In the face of such a *regime*, which no one doubts, it seems to us that to cultivate endurance, or—if we must use theological phrases—the suppression of the will before a higher power, is most conducive to mental strength, and that to condemn such cultivation as "fatalism," as three of our contemporaries recently did, is to deprive man of a portion of his possible armor. "Fatalism," as we understand it, is neither endurance, nor resignation, nor submission, but acquiescence produced by a belief that a blind power—necessity—overrules both the will of the sentient mind and the usual relations of cause and effect, and involves ultimately the denial alike of science and theology, though, as usually held, *more* fatal to the former than the latter. The Turkish regiments which, surrounded by Greeks in an amphitheatre of hills, sat down and died patiently of starvation, gave an example of fatalism in an extreme and nearly perfect form. Almost every recorded martyrdom gives an example of submission or resignation. But the man who, believing a shipwreck unpreventable, or caused by the unexpected and undesigned consequences of human blundering, accepts the catastrophe without questioning the Providence which, and which alone, could have prevented it, shows the example of endurance; and that endurance, if only real, and not the result of callousness, is a true strengthener to the mind, which, from most of its speculations, gains so little strength.—*Spectator.*

THE VARIEGATION OF LEAVES.

The variegation of leaves occurs so commonly that we do not often inquire into the cause of it. By "variegation" must always be understood abnormal coloring, the most common forms of it being bands, blotches, edgings, and splashes of creamy white, or olive grey, or yellow, of several shades more or less intermixed with the normal green common to the plant when it is not variegated. The variations of variegation are endless, but there appears to be a common cause for them all, that cause, whatever it may be, operating in a variety of ways, so that in one case it results in white, grey, or creamy colored variegation; and in another case in amber, gold yellow, or even deep orange-colored variegation; the selfsame species of plant being, perhaps, the subject of its diverse operations. The ivies, hollies, and Japanese enonymus afford examples familiar to all, and are admirably adapted as material for the study of the subject. A vague application of the term "disease" is commonly accepted as explaining the cause of variegation. In one view of the case we may be disposed to regard it as a kind of chlorosis, and in another as unmistakable etiolation. Usually it causes, or is accompanied, or is followed by a diminution of the vigor of the plant, but some variegated plants grow as freely as others of the same species that are not variegated, and generally speaking the vigor diminishes in proportion to the degree of etiolation, so that a growth purely white cannot be propagated, and soon passes away. That the variegated portion of a leaf has less vigor than the green part is suggested by the often wrinkled appearance of it, the result of a more rapid growth of the green centre than the variegated margin. This suggests that defective assimilation, the result of debility, is the primary cause of variegation, a view of the case largely supported by the experience of cultivators, who have often produced variegation by starving a plant, and effaced variegation by liberally feeding it.—*The Gardner's Magazine.*

DEGREES FROM GERMAN UNIVERSITIES.

Each Faculty has the exclusive right of granting degrees in its own sphere, although this prerogative is exercised under the authority of the whole university. The Theological Faculty grants two degrees, those of Licentiate and Doctor. The Philosophical Faculty also grants two, Master of Arts and Doctor of Philosophy, which are generally taken together. The Medical and Judicial Faculties give only one degree each, that of Doctor.

Whoever seeks the degree of Licentiate in Theology, and of Doctor and Master of Arts in Philosophy, must have studied three years at a university, and must signify his desire to the Dean of his Faculty in a Latin epistle, accompanied by a short *curriculum vitæ*. Before he can be admitted to the *viva voce* examination, he is expected to send in a *Doctor-dissertation*, an original treatise, generally written in Latin, in which he must manifest, not only his proficiency in the subjects in which he intends to graduate, but some power of original thought and independent research. The Dean sends this treatise round to the other members of the Faculty, who have to declare in writing their opinion of its merits. If this be favorable, a day is appointed for the grand examination, which is generally carried on in Latin, and which all the members of the Faculty are expected to attend as examiners. The *Doctorandus* is then subjected to a *viva voce* examination by each Professor in turn, after which it is decided by simple majority whether the candidate has satisfied the examiners or not. If he succeeds, he is directed to hold a public "disputation" (in Latin) in the presence of the Dean and Faculty, on *theses* of his own selection, which are posted at the gates of the University. After the disputation the Dean addresses the *corona* in a Latin speech, and hands the diploma to the new graduate.

To obtain the degree of Doctor of Theology the candidate must have finished his academical studies six years, and have written some work, which, in the opinion of the Faculty, is a valuable contribution to theological literature.

The degree of *Doctor utriusque juris* is taken in nearly the same way as those in Theology and Philosophy, except that the law student is sometimes subjected to a written examination previously to the oral one.—*McMillan's Magazine.*

GOLD DUST.

The Bible is a matchless volume; it is impossible that we can study it too much, or esteem it too highly.—*Boyle.*

Perhaps the dreaded future
Has less bitter than I think;
The Lord may sweeten the waters
Before I stoop to drink;
Or, if Marah *must* be Marah,
He will stand beside the brink.
—*Celia Thaxter.*

To those whose god is honor, disgrace alone is sin.—*Augustus Hare.*

Truth is the foundation of all knowledge, and the cement of all societies.—*Dryden.*

There is in every human countenance either a history or a prophecy, which must sadden, or at least soften, every reflecting observer.—*Coleridge.*

We may lose heaven by neutrality as well as by hostility, by wanting oil as well as by drinking poison. An unprofitable servant shall as much be punished as a prodigal son. Undone duty will undo our souls.—*Bowes.*

Blessedness is a whole eternity older than damnation.—*Richter.*

Lord! be mine the prize to win;
Guide me through this world of sin,
Keep me by thy saving grace;
Give me at thy side a place;
Sun and shield alike thou art,
Guide and guard my erring heart;
Grace and glory flow from thee,
Shed, O shed them, Lord on me! —Lyte.

TRUST.

Make a little fence of trust
Around to-day;
Fill the space with loving work,
And therein stay.

Look not through the sheltering bars
Upon to-morrow;
God will help thee bear what comes
Of joy or sorrow.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Items from *Weekly Review:*

The Austrian soldiery seem as anxious to have the Scriptures as were those of Russia a year ago. The agent of the British and Foreign Bible Society writes: "Never, as long as this agency has existed, has there been such a run for the Scriptures of truth as at present. We have still to strain every nerve to keep up supplies. The weekly report of issues sometimes comes to 800 and 900 copies. We supply the military with the New Testament at half the ordinary selling price; and whether it is the low price, or the solemnity of their position, or both combined, thousands of soldiers avail themselves of the opportunity to purchase the Scriptures. Beyond this work, which keeps us well employed, we have the prisoners of war to attend to—a medley company, speaking Croat, Servian, or Turkish, or Arabian, or Hindustani, but all 'Turks,' of course. With rare exceptions, all have most joyfully and thankfully accepted the books presented to them." He adds: "Among the Russians down in Bulgaria and Roumania, the circulation (now chiefly sales) still keeps on vigorously, and the demand for Russian Scriptures in Constantinople continues quite brisk."

The Cardinals have decided that the Pope ought not to be released from his imprisonment in the Vatican, as they consider his seclusion necessary for the maintenance of his sovereign rights. Some difficulty has arisen between Austria and the Holy See respecting the organization of the Bosnian church, Austria wishing to keep in her hands the delimitations of the diocese, and also desiring that the Bosnian church should be subjected to the existing Concordat. The Vatican has other views. An understanding, however, will doubtless be attained, but some delay will be occasioned. The Pope had prepared a letter to the King, urging him not to permit the law compelling a civil ceremony to precede a religious marriage. Some of the Cardinals have persuaded him not to send it, on the ground that the King cannot prevent it if ministers decide in its favor. The 6th of January is fixed for an audience at the Vatican of an Italian pilgrimage, which will have some political importance. It has been arranged that an address shall be read, expressing the desire of Catholics to participate in political elections. The Pope will accept and commend the idea. It is hoped thus to overcome the opposition of the Intransigenti, who must, perforce, be silent when the Pope has thus publicly spoken. The Pope, thus seeking to strengthen his hands, is a new phenomenon in the world.

Religious Associations in France.—A return of the religious communities and associations has just been drawn up by order of the French Government. The census of 1876 showed the existence of a religious population of 158,040 person, of whom, 127,753 were women and 30,287 men. It is necessary to enter into some details. The 127,753 females are divided among 844 communities. They possess 259 central houses, 685 independent establishments, 3,137 branches; they own 5,527 private schools, and direct 10,951 public. The 30,287 men form a certain number of communities, of which nine only are authorized; some devote themselves to teaching, and possess the character of establishments of public utility, but the remainder of them have no legal existence, and may at any moment be dispersed by an administrative measure. They have 608 establishments and 768 private schools; they also direct public. The unauthorized religious associations of women are 602 in number, and present an effective of 14,003 members. About 100 of those establishments have been formed since 1870. As for the similar unions of men, they possess, in France, 384 establishments, with 7,444 members. Some of them have their central houses in France, but a considerable number—about 150—have their chiefs and directors in Rome. It is still the famous sword, the hilt of which is in the hands of the Papacy. In the front rank among those associations is that of the Jesuits, which possess no less than 57 establishments in France, with 1,487 avowed members, of whom 123 are in Paris.

Item from *Christian Union:*

At a recent meeting of the National Club in London some deeply interesting facts were developed as to the progress of vital religion in France. The population of that country, it was stated, is about 36,000,000, of which 1,000,000 are Protestants and 5,000,000 Ultramontanists; while the remainder, though nominally Catholics, are really destitute of all religious belief. Since the Republican victories of a year ago, when religious liberty became an established fact, a decided movement has prevailed all over the land toward Protestantism. That under the direction of M. Reveilland at Bourg, in the Department of Ain, we have already mentioned. In the Central Department of Allier there are three towns, Commentry, Montlucon and Bezenet. Ten years ago there were about sixty Protestants in this district, now there are nearly a thousand, almost all of them proselytes. At Montargis, in the neighboring Department of Loiret (the birthplace of Admiral Coligny), one year ago there were between forty and fifty Protestants, now there are one hundred and fifty, the largest portion being proselytes. At Chateauronx, in Indre, a Roman Catholic officer was buried with all the pomp due to a faithful and wealthy son of the church. In his will was a clause expressing a desire that his fellow-townsmen should possess a Protestant place of worship, for the building of which he left the necessary funds. At Pouilly-sur-Loire, near Saucerre, are now three congregations of eight hundred proselytes. The neighboring town of La Marche contains one hundred and fifty proselytes. The Reformed Church of France receives aid from the State wherever there are not less than two hundred Protestants possessing a place of worship of their own. When such aid is given it may therefore be concluded that the movement is of a permanent character. Thus, quite recently six hundred Protestants in Fresnoy, in the north, have been adopted by the State. At Valenciennes, where twenty years ago there were only forty Protestants, there is now a church of two hundred and fifty, receiving a grant from the State. At Lyons, with its 350,000 inhabitants, the very metropolis of Romish intolerance, reigning side by side with scepticism and atheism, three mission rooms were opened on the 17th of November. The meetings are described as crowded, and remarkable for order and attention. An ouvrier said, with tears, "Never in my life have I heard the truth thus explained. My conscience answers to it. This is what I want." From the South and West the same encouraging report comes. In Paris the meetings of Mr. MacCall are conducted in twenty-two mission stations with an average weekly attendance of 8,000 adults. Already they have worked a surprising change in the order and morality of some of the worse districts of the city. The interest of the French people in religious truth is perhaps best witnessed by the fact that in the Trocadero, during the Exhibition, 1,500,000 copies of the Gospels besides 20,000 Scripture cards and 3,000 Testaments and Bibles were distributed to grateful recipients.

Items miscellaneous:

Rev. S. G. McFarland has charge of a Christian college in Siam for the education of youth in the English and Siamese languages. The college is largely endowed by the King of Siam.

A Christian church has been reared where Munson and Lyman were massacred in the Malayan Archipelago. The murderers now have the Gospel in their own language.

When the Baptist Union of Scotland was formed, nine years ago, it embraced fifty churches, with a reported membership of 3,850. It now includes eighty-one churches, with a membership of 8,163, with an increase of thirty ministers and thirteen students.

MISCELLANY.

The Mikado of Japan having decreed that all his subjects holding official situations shall dress like Europeans, they and their wives, the Japanese milliners, who had not seen fashions change for a thousand years, have consigned to Paris the thousands and thousands of native dresses which they had in stock, and Parisian ladies are now wearing them as dressing gowns. They are said to be very becoming, and the bright dyes in them—a secret we ought to learn—will stand any amount of washing. Chinese silken skirts, so fine that you can pass them through a wedding ring, are also being sold in quantities.

There are four American colleges in the Turkish Empire, with an aggregate of 500 students. There are over 11,000 students in the various schools of the empire. The Arabic Bible is printed from the Arabic type cast in the United States. Young Islam is not intolerant, and under Anglo-Saxon protectorate, will introduce and further practical reform in many directions.

Making a Saint is the work just now to which the Jesuits in Rome are devoting their energies. Great pressure is being brought to bear on the Pope to canonize his predecessor, Pope Pius IX. Leo XIII. is no great admirer of Pius, and knows better than any one else what were the faults of his policy. He has rather snubbed the Jesuits lately, and has given them to understand that he will not yield to their pressure, and the celestial process will have to be put aside until he has settled some of the terrestrial difficulties which Pius created for him in Germany, Italy, Switzerland, and Russia.

PEACE IN JESUS.

Man often longs for peace; the desire for it exists in the breasts of all, save in the most depraved, who delight in wickedness. But, in his blindness, man too often seeks for it from other sources, and fondly says, "Peace, peace," when there is no peace. We must look alone to Him, whose prophecied name is Prince of Peace. *He* came to restore it; *He* alone can bestow it; and as each rebellious one yields submission to His gentle sway, there is once more a song in Heaven, a joy there amidst the angels, because another sinner has repented.—*Ex.*

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, JANUARY 15, 1879.

We acknowledge indebtedness to a number of friends for favors in the editorial department and other departments of our paper. The modesty of some of our assistants prevents the publication of a list of contributors.

THE DUMB SPEAK.

For the afflicted dumb the bondage of silence is now broken. Under a perfectly scientific system of "Visible Speech" they are trained in lip-reading and articulation. By watching the motions of the lips of the speaker, by diagrams and words on the blackboard, and by understanding the various motions and positions of the organs of speech in pronunciation, the multitude—whose lips have been hitherto sealed in painful silence—are learning to read, on the lip, spoken but unheard words; and with distinct though not harmonious vocalization to converse with their fellows. Institutions in the United States and abroad are successfully working out this ameliorating system.

How wonderful is all this! But God, in unequaled and more wonderful mercy, is teaching the spiritually dumb to speak distinctly and sweetly the beautiful and rythmical language of the New Jerusalem. How is this work done? For alas! men are spiritually *blind* as well as dumb. The obscuring cataract of sin has shut the soul's eyes to the attractive glories of the truth: while the Eargate is filled with confused noises, and blockaded by strange discords, which are welcomed with mysterious joy, to the utter exclusion of the chiming notes of Redemption's songs, immortalized as they float from the Redeemer's triumphant lips, and are echoed by shining hosts of earth and heaven. Now Divine couching lifts the veil from the darkened soul, and Light—Divine Light—is poured into its innermost and obscurest chambers. Then in sweet amaze does the blind cry out, "I see!" as he looks upon One resplendent with more than mortal glory; One, eagerly accepted and enthroned as the Chiefest among ten thousand, and altogether lovely. Rescued men *look to live*, and *look to learn*. They must be imitators of their living Lord. *Imitation is for them life.* How they now watch every movement of His expressive lips; trace every emotion of His mobile features; learn the language of His speaking eye; read, hear and understand the precious words of the Precious One—words not heard in their richness by sinful ears. Promise, entreaty, warning, command, love, threatening, become visible speech, articulated in a spiritual alphabet. Soul breathes into soul. His Spirit teaches, and the new-born babe soon lisps "Abba, Father," and then begins to frame sentences in the speech of the Holy Land. The laws of Christian conversation, and the attitude and motion of all the organs of distinct Christian articulation and speech in a holy life, are prayerfully studied under and before this Divine Teacher, and bodied ont in conscious, glad, heaven-blessed execution.

So is born articulate Christian fellowship. Church life is no longer silent life. Organization is active. Believers are brethren in Christ, and have words for spiritual intercourse; vocal expressions of the mind of Jesus, realized by them in their earnest and holy watchfulness of their Divine Model and Head. The dumb speak. They sing. With their touched eyes they behold the beauty of holiness, and look for the King in His beauty, whom they would welcome in the galleries of their hearts. Into their instructed ears enter symphonies unheard by sinning earth,—the harmonies of holy joys of fellow-citizens in the kingdom of grace, and the sweetness of similar soul-experiences in intercourse with the Lamb, and through victories over sin. And then unchained lips and new-found voices, directed, educated, sustained and enthused by the attractive grace, expressive love and thrilling eloquence of the Divine Exemplar before them here, swell out into joyous speech—articulated manifestation of soul-life—and into holy songs, that lay a master-spell on the weird dissonances and vexing wails of sin-cursed earth. Marching squadrons hail each other with mingling and responsive vocal strains, that grow in sweetness while they linger;—music from once dumb souls. And this new utterance of song is only lost to human perception as it chimes in with the millennial choirs of the perfect in Christ; made perfect through the freedom of a blood-bought redemption, and the glory of free, sustaining, everlasting grace. Evermore the dumb speak the praises of the Lamb, by gazing upon and imitating Him by whom they were taught how to break the guilty silence of sin and speak the language of glory.

ITA EST.

Our valued and welcomed exchange, *The Interior* of Chicago, that treats its patrons to such a rare and exquisite Christmas number, year by year, that is usually so wide-awake, so quick to note the stumbles of its nimble contemporaries, and so fresh and piquant in its comments, tripped in its beautiful issue—for the holidays. We have just had the time to regale eye and soul with the attractive cover enclosing the number, dated December 19th; else we would have made this criticism sooner.

In the very pretty poem, called "The Mizpah Ring," by Rev. Dr. C. L. Thompson, it is said:

> "It was Fourth of July in *Sixty-two*,—
> The nation's memorable day,
> By open window and eastern view,
> Andrew a-dying lay.
> Trembled the wires over the land,
> With double tidings pressed,—
> At Gettysburg a triumph grand
> And Vicksburg at the west."

Barring the term "nation" and the "double tidings," which, however grateful to others, was far from joyful to us "rebels," (and every true Southern man was a "rebel" so-called,) all of which doubtless suits the majority of the readers of the *Interior*, and against which we have no word of criticism;—is it possible that the *Interior* man forgot that the Gettysburg battles and the Vicksburg siege took place in 1863? "Fourth of July in Sixty-two," McClellan was hugging his gunboats on James River after the disastrous defeats around Richmond,—and East and West the outlook for the "Confederacy" was never more hopeful.

Our friends who were on the other side in the "late unpleasantness" will have to be more careful as to their facts and fancies, for some of us can still remember those scenes. And this is said, not with reference to the line noted, for it can be easily changed, and the effect of the pretty story in verse not marred,—and moreover, it is a very unimportant matter;—nor yet with reference to the sayings of *The Interior*, which has always been candid, just and generous towards us;—but to express plainly our opinion as to the taste, the spirit and the christianity of what may be seen occasionally in our religious contemporaries and in religious literature. Sunday school novels, the weekly religious press, stately reviews and even more ambitious works sometimes make use of language, perhaps not intended to be opprobrious yet, which can not but be unpleasant, if not offensive. We of the South date events as "before the war," "since the war," "during the war"; sometimes to designate the close we say, "the surrender." But in journals and books that otherwise would be very attractive to us, that epoch is almost invariably termed "rebellion," its participants frequently as "rebels" and "traitors." It is plain our common language is neutral and inoffensive. We will not describe the terms used by our friends, adverted to. We regarded it as a war for our rights and for independence. But we do not use these terms. We regarded it, too, on the part of the Federal troops as a war of oppression, a war of abolition, of injustice and all that. But we do not so speak of it now in our religious literature. It is not worth while to illustrate further.

By this contrast, we do not wish to be understood as saying, "Behold how much better are we than they," nor as thanking God that we are not as other men. We are sure that in the great majority of cases, such and like opprobrious words are used without the intention to wound. Where such intention is manifested we have nothing to say,—only, to let it severely alone, unless truth and honor are compromised. But it seems to us, Christian courtesy, true taste and a just consideration (we will not say for the truth, but) for the sentiments of others would suggest an unobjectionable phraseology. We do not wish to have our children taught in the seductive guise of a Sunday-school book, that their parents were rebels and sinners above all the Galileans,—and that their enemies alone were true, patriotic and noble; that their fathers and dear kindred were weak and mean and pusillanimous, while the "Union soldiers" were ever brave and heroic and so on. It is neither kind, nor just, nor (pardon us for saying) true. We believe the time will come when the heroism and achievements and patriotic principles of Southern troops, as well as of Northern, will become the proud boast and common heritage of enlightened citizens all over a reunited country. Just as Scottish and English alike rejoice in the glories and deeds of each people, and in the common name of Britou. And such "melting charity," as was shown the Southern people during the late pestilence,—kindness doubtless given by many who conscientiously wielded sword against the same people, and given with no unsparing hand, proves not only a common humanity, and the power of Christianity, but a unity of feeling, of purpose and of destiny that belongs to a great people, a mighty and glorious country. To this, the poem referred to, beautifully alludes.

Again, we disclaim any other than a mere verbal criticism for the *Interior*. A paper so quick to notice slips in others, should be taken hold of, as occasion offers, and we acknowledge the occasion is very rare. But "Homer," &c. That journal, too, as we have before said, always treats those of us who conscientiously differed with them in those days and now, with a fairness and courtesy, as distinguished as it is pleasing.

DEATHS IN THE MINISTRY.

REV. S. S. GAILLARD,

Who has been for the past few years supplying Fellowship and McDonough churches, in the Presbytery of Atlanta, died at his home in Griffin, Ga., on the 31st ult. He had been in feeble health for a long time. We regret that we have not data for a more extended notice of this brother.

REV. WILEY BURGESS,

Died in Brookhaven, Miss., on the 26th ult., after a few days of extreme suffering. He was within a few days of seventy-two years of age.

Mr. Burgess was a native of Tennessee, and when little over twenty-one years of age was ordained a minister of the Cumberland Presbyterian Church. In the spring of 1869 he announced a change of theological views and was admitted into the Presbytery of Mississippi. He was for a time employed as an evangelist of the Presbytery, but latterly has been supplying such vacant churches as needed his services. At the time of his death he was supplying the church at Brookhaven. He was both Stated Clerk and Treasurer of the Presbytery, and Chairman of the Presbyterian Committees of Education and Publication.

A correspondent, "J. B. S., says of him in the *Southwestern Presbyterian*:

The death of Mr. Burgess occasions a loss to the Presbytery of Mississippi which will be sensibly felt. It is the withdrawal of a warm heart and a ready hand from a field in which the laborers are emphatically few. His solid, well-digested sermons, his fervent prayers, and genial manners, will be sadly missed by his surviving brethren. Their consolation is, that a worn-out soldier has been permitted to lay aside his harness and enter into rest.

REV. A. FLINN DICKSON.

The sad news comes, news sad to us and to the Southern Church, of the death of Rev. A. F. Dickson, of pleurisy, on the evening of January 8th inst. Previously to the late war Mr. Dickson had in charge large congregations of negroes on the islands in the vicinity of Charleston, S. C., and was accomplishing a vast deal of good in that work. The war so entirely changed the relations between white and colored that all efforts to retain these charges utterly failed. Mr. Dickson since ministered at Orangeburg, S. C., New Orleans, Wilmington, N. C., and Chester, S. C. From the last named place he was called to take the professor's chair in the Tuskaloosa Seminary for the training of colored ministers for our Church. However persons may disagree as to the policy of establishing or sustaining the Tuskaloosa Institute, all who knew Prof. Dickson will concede that, by reason of his scholarly abilities and his extended experience as an instructor of colored persons, no one more suitable than he could have such work in charge.

Prof. Dickson was an author of very considerable merit. In 1856 a series of "Plantation Sermons" from his pen was published by the Presbyterian Board of Publication. So well were these received, and so admirably did they serve their purpose of enabling Southern masters to instruct their slaves, that in 1860 a second series was published in the same style by the Philadelphia Board. In 1872 the American Tract Society published a 12mo. of about 150 pages of which Mr. Dickson was the author. It was entitled, "The Temptation in the Desert," and was an admirable exposition of one of the most difficult portions of Holy Writ. Within the past few months, by the unanimous decree of the committee of award, the $500 Fletcher prize, for the best essay on the subject "The Light, is it Waning?" being a discussion of the present aspect and position of Christianity and the essential means for its promotion, was accorded to Prof. Dickson.

A series of articles entitled "Africa in the South" and explanatory of the difficulties attending the evangelization of the colored people is being currently published in the *Christian Intelligencer*. These articles by Professor Dickson would doubtless have done more to set this question properly before our Dutch Reformed brethren for whom they were specially written, than anything that from any other source has been, or possibly, could be written. Prof. Dickson was likewise an occasional contributor to this paper. Other services which have not come under our observation may have been rendered.

In days that are past the writer knew Prof. Dickson well—indeed most intimately—and bears this testimony: That he never knew any one more circumspect in his walk, or more entirely and exclusively actuated by a desire to be approved in the Master's service. As a preacher he was direct, clear and pointed, without specially affecting any of the graces of rhetoric. His utterances were calculated (as from a glowing heart) to set the hearts of hearers aglow. As a pastor he was faithful and diligent. But it was as a friend, and brother—a messenger from the dear Elder Brother, at the bedside of the sick and languishing, and in the house of mourning that bro. Dickson was most appreciated.

Not as a tribute of friendship to be laid upon the grave of the one we loved, is this written. Our emotions we curb, that we may present to the Church these few points in the life of one who made her service his chief delight.

He leaves a large family. May God be with them to comfort and sustain.

SECOND PRESBYTERIAN CHURCH, WILMINGTON.

It was our pleasure to be present at a meeting of the congregation of the Second Presbyterian church, of this city on 10th inst., to hear the reports of the pastor and church officers as to the present condition and progress since June, 1877, a period of about a year and a half. Heretofore reports have been, as they will be hereafter, annual. The reports were in the highest degree encouraging. During the period mentioned a manse has been built and partly paid for. The pastor's salary and current expenses of the church have been met in full. The church has been open for service every Sabbath; Baptism has been administered to two adults and sixteen children; twenty-one communicants have been added to the church, viz: twelve on profession and nine by certificate; eighty-three communicants now on the roll, of whom sixty-eight are resident. The church has raised for all causes during the year and a half $2,700.

CALLED TO REST.

Rev. Joseph Evans, of St. Paul's, N. C., has met with a sad bereavement. Mrs. Agnes Morehead Evans, his wife, died, so says our correspondent, at 11 o'clock P. M. on the 1st ult. Throughout our Synod there will be sympathy for the brother and his family in their affliction.

NORTH CAROLINA MEDICAL JOURNAL.

Drs. M. J. DeRosset and Thomas F. Wood, Editors. December, 1878. This number of the *Journal* reaches us late, but not too late to notice. The leading article is entitled Blindness Produced by the Use of Tobacco and How to Prevent it. By Prof. Julian J. Chisolm, M. D., of Baltimore. To our unprofessional eyes it has a practical application, for the evil of excessive smoking is wide-spread. From this evil habit, defective vision in all its degrees, even to blindness, results. And all this too, without the patient manifesting any opacity, or extra natural brightness of the eye. "The cornea is clear, the pupil acts well, no pain, no grittiness has been at any time induced by an attempt to use the organ, so that outside examination reveals absolutely nothing to explain increasing defect in vision. * * * *The very absence of physical signs indicates a nerve poisoning.*"

* * * * * * * * *

"As to the quantity of tobacco necessary to cause paresis of the optic nerve there seems to be no fixed amount. I have known men poisoned by one single segar a day, and I have known others to smoke thirty segars a day with impunity. A friend of mine, a wealthy planter in former times, made it a rule to put a bunch of strong Havana segars on his dining room mantel-piece every night of his life, for his next day's smoking. He had been indulging this passion for thirty years when I visited his Carolina country home, and saw him put out nightly a new bunch containing twenty-five segars. As far as he knew himself, no discomfort had ever arisen from this excessive use of tobacco. I have a wealthy bachelor friend, who belongs to the great army of smokers. He is seldom without a segar in his mouth. Before dressing in the morning, and after he goes to bed at night he is still smoking. He is now seventy-two, and he has been smoking since he was sixteen years of age. He considers tobacco the solace of his life, and a segar the best friend he has. He passes the entire day in smoking and reading, having, with his spectacles, perfect eyesight."

And so the writer carries us through a convincing professional description about the dangers in which tobacco smokers are beset.

We are glad to see a recognition tardy though it be, of the claims of the late Dr. James H. Dickson, of this city, as the first surgeon in this country to divide subcutaneously the tendo-Achillis, for club-foot. The recognition is more grateful as coming from a New York surgeon. Dr. Dickson's earliest operations date back as far as 1835.

We have no space to mention further the contents of this number.

A limited number of the article by Dr. Chisolm can be had on application at this office. Subscription price of *Journal* $3 a year. Address Dr. Thomas F. Wood, Wilmington, N. C.

LATEST FROM OUR MISSIONARIES.

Rev. J. W. Davis gives us from Shanghai, December 3d, 1878, this good news: "I am very well. Miss Safford is better—still in Japan. Our other Missionaries all well." In connection Mr. Davis sends us a copy of "The Constitution of the Chinese Religious Tract Society," of which Rev. W. R. Lambeth, M. D., Shanghai, China, is Treasurer. We will give this to our readers on our first page next week.

NOTES AND JOTTINGS.

S. V. M. writes: E. F. R. will find "breeches" in Ex. 28:41, and hats in Dan. 3:21.

Mr. Booth, the tragedian is just now the most abused of theatre men by theatre men—and women. It is all very well when ministers and moralists denounce the theatre. They do not know what they are talking about, it is said; but Edwin Booth knows, and says no man ought to allow his family to attend the theatre without first knowing what is to be done there. And Mr. Booth is now catching it.

It is now brought to light by the arrest of a party for harboring seamen, proof being positive, that no law exists which can take cognizance of this as a misdemeanor. Of course until this can be adequately punished, the evils resulting from it cannot be abated. We have urged that the matter be prosecuted, and we trust now that active measures will be at once instituted.

News comes that on New Year's Eve a party of men broke into the Presbyterian church in Culpeper, Va., fired pistol shots through the doors and windows, and otherwise desecrated the building. A reward of fifty dollars was offered for arrest and conviction of the perpetrators. Some persons would call this, and college hazing and the like, mere jokes, but a year or two in the penitentiary for all such jokes would brink them to a very appreciable point.

The *Occident* says: "Our maxim is, 'Presbyterian papers for Presbyterian people.'" To which the *Presbyterian* says: "A very good maxim, we think." And we add: Quite so.

The Roman Catholic Bishop of Richmond, Va., is striving to win over the colored people of that city by displaying the service of his church in the most attractive way, by lectures, &c. He can never get the negroes *en masse* in any such way, anywhere. But this brings to mind the late raid the Bishop made upon the colored people of this city, without, so far as we have heard, any appreciable result. And further, as one thing leads to another, we are reminded that Rev. D. J. Sanders, who took up the subject and addressed the colored people in reply to the Bishop, has withdrawn from the editorship of the *Southern Evangelist* and will publish a paper in Wilmington, called the *Afrio-American Presbyterian*. This paper, the first number of which is at hand, is printed by Messrs. Jackson and Bell, and presents a very creditable appearance. In his salutatory, the editor says: "With malice toward none and charity for all, it shall advocate the principles of Protestantism in general, and those of Presbyterianism in particular. It shall also discuss freely all questions of a general character bearing on the educational and moral welfare of our people." It will do a good work, we believe, and we heartily bid it God-speed.

Oh, yes! we agree with the *Interior* and the *Louisville Presbyterian* that if the Bible Revision Committee undertake to change the text of Scripture, instead of merely dropping obsolete words and supplying words which convey the present accepted meaning. We say, if they are going to enlarge their powers and the scope of their work, they may as well prepare for the rejection of the whole.

The Republican rulers in France seemed to have carried the elections overwhelmingly, and the general feeling is that republicanism is now on a firmer footing than ever before. As republicanism is death to Ultra-montanism and all clericism, we heartily rejoice. The *Christian Union* thus comments:

Republicanism and Protestantism are twin shoots from the same root. We gave last week in our Religious News column some account of the marvelously rapid growth of Protestantism in the land which is but now just recovering from the terrible persecutions that in the sixteenth century deprived it of its best blood. This growth of religious liberty is accomplished with a corresponding development of political freedom. The Senatorial elections were in effect determined last Fall, when the local bodies were chosen on whom devolved the duty of electing eighty-two new Senators to replace outgoing members and some vacancies. Of these eighty-two the Republicans had in the old Senate but nineteen; in the new they have sixty-four, giving them a majority in that body of fifty-seven. This election justifies the prophecies of M. Gambetta, who advocated the organization of a Senate against the Radicals on the express ground that it would become, in time, a bulwark of liberty; it is a severe blow to the Royalists, and a yet severer blow to the diminishing followers of the waning fortunes of the Napoleonic dynasty. In 1880 the present temporary Septennate will come to an end, and the present election almost insures the definitive establishment of a Republic then in France, after a struggle towards one ever since the overthrow of the Ancient Regime by the first revolution.

For the N. C. Presbyterian.

TO THE CHURCHES OF ORANGE PRESBYTERY.

Churches needing aid, in supporting their ministers, will forward their applications to the undersigned before the 15th of February next.

In your applications state (1) what part of your minister's time you desire, (2) what amount is raised by the church, and whether it is all that could reasonably be expected, (3) what amount of aid is needed, and (4) how long has your church been receiving aid.

Applications not in the hands of the Agent by the time mentioned above are not likely to be successful. JAS. C. ALEXANDER,
Agent of Sus.

GREENSBORO, N. C., Jan. 11th, 1879.

For the N. C. Presbyterian.

A PITIABLE FAMILY SCENE IN SOOCHOW, CHINA.

Monday morning, the 18th of November, in Soochow, was as lovely and bright as any morning in May that the readers of the PRESBYTERIAN ever saw. The sky was mottled with a few snow-white clouds, which were so small and so high up in the air that they made the day even brighter than a cloudless sky could have done. The air was bracing, but not chilly. Nature seemed to smile and bid man do likewise. It was a day on which it seemed that everybody must be happy.

But there was a family in this great city who felt not the beauty and brightness of the day. One of its inmates, a woman about thirty-eight years of age, had committed suicide. Yesterday she was strong and active—to all appearance a robust healthy woman—a happy wife. But in reality she was not happy: *her husband smoked opium.* And though yesterday was a lovely Sabbath, she knew naught of its comfort: knew nothing of the heavenly rest that it typifies; she never heard of the Saviour who rose from the dead on that day and gave, in His resurrection, assurance unto all His followers that they shall one day be raised in glory. She was revolving in bitterness and hopelessness to end her life. She saw the means of accomplishing her purpose within easy reach. One teacupful of wine with a little of the opium which her husband had bought for himself was all she needed, and she mixed the draught and swallowed it.

A friend of the family came in haste to my house about 9 o'clock on Monday. "A woman near the North Gate has taken raw opium: will the foreign teacher not come and save life?" I went with him. On entering the house a single glance, as I passed on through court after court and hall after hall, showed that it was the house of a family of wealth. We soon reached the inner apartments. In one of them lay the dying woman. She was dressed in a robe of wadded silk, and the hangings of the bed on which she lay were of silk, embroidered with bright colors. In the room was an aged, gray-headed woman, to whom all paid deference, several waiting women and three or four young men, all wearing an anxious, distressed look. On the forehead of one of the young men was a round dirty spot, caused by his having knocked his head repeatedly on the ground. But prostrating himself beside the wretched woman, or to the family gods, or to heaven and earth, was all in vain.

Adjoining the bed chamber was a small study, in which I noticed a book-case containing several well-thumbed volumes, a few chairs, a table and a low narrow couch, on which was a lamp and beside it the opium pipe. For the sake of convenience these were removed from the couch and the woman brought out and laid upon it. It was evident that the poison had done its work. The purple lips and finger nails, the heavy breathing, the feeble pulse, relaxed muscles, showed that "death sat upon her eyebrows." After a few fruitless efforts to give her medicine, which she could not swallow, I came away. On the opium smoking couch, on which her husband had often stretched himself, refusing to listen to her entreaties not to go on with his terrible habit till he and she were ruined, the wife now lay, and in a few hours will be a livid corpse.

Dear reader, there are many families in this city who have had just such an experience as that which I have described. If the number of women who have committed suicide in China during the year 1878 were told you, I doubt very much whether you would believe it or not.

How different the case might be. Had this family that I have told you about been a *Christian family*, guided and controlled by *Christian principles*, the husband would not have been a opium sot, the wife would not have been a suicide, and instead of all this misery, death and disgrace, there would be gladness and joy as pure and bright as the skies which smile on Soochow.

JOHN W. DAVIS.

For the N. C. Presbyterian.

IN MEMORIAM.

Died in Greensboro, on Saturday night, January 4th, 1879, after a short and very severe attack of diphtheria, Miss Martha Davie Gretter.

It is hard to give adequate expression to our feelings in any obituary notice without seeming to be extravagant in our estimate of the lovely character of the deceased. The large crowd from every part of the town that attended her burial attested the deep feeling of love and sorrow felt by those who knew her. Few, if any, in all our community were more admired and loved than Davie Gretter,—she was so fair, so beautiful, so graceful, so cultivated in her tastes, so ready to accommodate, and so useful in the sphere and circles where she moved, that all mourn her death and feel a personal loss in her departure,—added to all and better than all she was a disciple and follower of Jesus, and had been a communicant in the Presbyterian Church for nearly five years—faithful in the family, in the Sabbath School and in attendance upon the ordinances of religion, public and private. She was the youngest child of Rev. Jno. A. Gretter, the former beloved and honored pastor of this church. She has rejoined her sainted father and mother and others in the presence and fellowship of the Lord Jesus in paradise. The character of her disease was such as to prevent conversation,—though her mental faculties were continued unimpaired to the last. She was conscious and evidently desired to talk to the loved ones around her, but was unable; she was engaged much in prayer and the name of Jesus was again and again heard from her feeble lips. She bid farewell to her brothers and sisters and to her beloved physician who had done all that love and skill could do, and at about 11 o'clock Saturday night, she quietly fell asleep in Jesus, without a struggle.

> "Lone are the paths, and sad the bowers,
> Whence the bright smile is gone;
> But O, a sweeter home than ours
> In heaven is now thine own!"

J. HENRY SMITH.

GREENSBORO, N. C., January 8, 1879.

For the N. C. Presbyterian.

IN MEMORIAM.

Died, in Charlotte, N. C., November 19, 1878, in her 41st year, MRS. ELLEN STINSON, step-daughter of the late Senator John Walker, and sister of the late Rev. John S. Harris.

The character of this lamented lady was marked by traits peculiarly attractive and winning. Her amiable spirit and gentle manners, her modesty, simplicity, the sincerity and warmth of her affection, endeared her to all who knew her. The grace of Christ, early bestowed, crowned a disposition naturally lovely. A plant reared in the garden of the Lord, and nurtured under the hallowing influences of the sanctuary and fed by a secret spring, its leaf did not wither, and yielded its fruit in its season. Literary tastes were sanctified, and mind and heart found their highest satisfaction and enjoyment in the green pastures of Divine truth, and beside the still waters of Divine consolation. The mild light of a consistent Christian character and a holy career shed its radiance over all the relations of life, whilst, like the gentle Orb of Night, it gives the glory of it all to the great Sun of Righteousness, the brightness of whose splendour it, in subdued beauty, reflects. Tried by more than the usual vicissitudes of life, in all circumstances she illustrated the meek and confiding spirit of the Gospel; and under the chastening hand of God, however severe the strokes, and however deeply nature felt and groaned, not a murmur was permitted to vex her heart. Left a widow, with a family of eight young children around her, her chief solicitude was for their spiritual well-being. She regarded herself as a trustee for Christ, who had committed to her care precious, immortal souls, to be trained up for Him. Clearly discerning the immeasurable superiority of an interest in the everlasting covenant to the uncertain possessions of a transitory life, she sought for them, first of all, the kingdom of God, as their surest, richest, noblest inheritance. And when forced, by the progress of her disease (consumption,) to realize that she must be taken from them, though the trial to nature was very severe, yet, through the overmastering power of a strong faith, she was enabled to cast that burden on the Lord, and to commit her loved ones confidently to the tender care of that Covenant-God, who has said, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in Me." She has left to her offspring the rich legacy of a holy life, a pure character, a consistent walk, and many fervent prayers, which, we trust, shall yet be answered in blessings on their heads—a legacy infinitely more precious than all the diadems and treasures of earth. May they all secure, by faith, the priceless inheritance!

It pleased her Heavenly Father to subject her to a long, protracted discipline of trial and suffering. But the cup of affliction proved to be a cup of blessing. The long, wearisome hours of sleepless nights were passed in the study of the Scriptures and the perusal of devotional books; and the large income of spiritual gain was a rich compensation for the loss of physical rest and comfort. "I find so much sweetness in my sufferings, I do not see how I could do without them," she would say. "I thank and praise God for them, for Jesus has come nearer to me now than ever before. O, the sweetness of such a Saviour!" And so she continued through weeks and months of bodily exhaustion and pain, extolling Him whom her soul loved, as the "chiefest among ten thousand, and the one altogether lovely." The Shepherd had brought her, with the choicest of His flock, to the "sweet fields arrayed in living green, and rivers of delight." The King had led her into His banqueting house, and His banner over her was love. She could say, with the Spouse in Solomon's song, "His left hand is under my head, and His right hand doth embrace me. I am sick of love." And when these manifestations were somewhat abated, she would exclaim: "I see Him, but I want Him nearer. Why does He delay? Why does he not come nearer to me?"

The closing scene was one of wondrous sublimity and beauty. She was not merely taken up to the Mount of Vision, and favoured with a view of the Celestial City. It was not upon Mt. Pisgah, but upon the Mount of Transfiguration, she stood *with Jesus*, and the fashion of her countenance was, in a measure, altered, and shone with heavenly light and beauty. "O," she exclaimed, if such is the preciousness of Jesus here, what must it be hereafter! How shall I be able to bear the weight of glory, which is, even now, beginning to press upon me! O, that all the world were here, that I could tell them of my Saviour's sweetness and beauty!" Heaven itself had come down to her, and the King, in His beauty and glory, stood before her! Her humble dwelling became, for the time, the Royal Palace of the King of Kings! Illumined with a light that was not of earth, and which shone into obscurity the boasted splendour of earth's proudest mansions; for "*the glory of God did lighten it, and the Lamb was the Light thereof.*"

The ravished saint would fain have held the King in her tabernacle here. But for Jesus to be with us where we are, is not the same as for us to be with Him where He is. For the region of lights and shadows is not comparable with the region of uncloaded, eternal day. And so the celestial vision faded somewhat from her view. But her soul, dissatisfied with all beside, panted after God. "When shall I come and appear before God? Has Jesus forgotten me? I see Him, but He is not near. Why doth my Saviour tarry?"—succeeded, at length, by the triumphant cry, "HE HAS COME! HE HAS COME! GLORY! GLORY! GLORY!" And so went up to the Home of Glory and of God! Forever now upon the Mount of Transfiguration, changed eternally into the image of Jesus, from Glory to Glory!

A. W. M.

For the N. C. Presbyterian.

SUSTENTATION COMMITTEE OF FAYETTEVILLE PRESBYTERY.

This committee will meet on Thursday, the 13th of February, 1879, at 11 o'clock, A. M., in the lecture room of Fayetteville Presbyterian church. It consists of Rev. D. Fairley, Rev. M. McQueen, and Elders B. Fuller, Jos. A. McArthur, Dr. Hugh A. McSwain, with the chairman. Churches requiring aid in supporting their ministers during the current year will please forward their applications to the chairman before the time above mentioned. Those applications should state what *part of a minister's time is wanted, what sum is raised by the church*, and *whether it is in proportion to its ability*, and *what amount of aid is desired.* H. G. HILL, Chairman.

NEW PUBLICATIONS.

Boston Monday Lectures—Conscience, with *Preludes on Current Events*—by Jos. Cook. 1879. $1 50 postpaid. Houghton, Osgood & Co., Boston, Mass., or R. Berry, Newberu, N. C.

This volume embraces the first ten of the thirty lectures delivered by Mr. Cook in Tremont Temple during the last lecture season. It presents the very freshest discussion of a most important subject, in the light of the most recent, as well as the oldest theories and opinions of the foremost mental and moral philosophers. The associational, intuitional and pantheistic theories concerning the location of man's faculties, are brought under scientific and practical examination, by this remarkable man. His vigorous arguments, attractive rhetoric, fund of learning and illustration, and racy irony, sustain the reader's interest, even when he disagrees with the lecturer. But Mr. Cook believes in the Bible, and is a sturdy champion for the truth as it is in Jesus. So we follow his beautiful discussion of "Solar Self-Culture" and the "Physical Tangibleness of Moral Law" into a consideration of Matthew Arnold's "Views of Conscience;" the "Infallibility of *Conscience*," &c. Such reading is stimulating, refreshing, and rouses a man to investigation, and resting on sure foundations, Mr. Cook's definition of conscience is "that which perceives and feels rightness and obligatoriness in choice."

His preludes are very lively and timely. In that on "Enfranchised Ignorance in the South" he falls into error in asserting that the schools for freedmen depend almost exclusively upon the *North for their support*—a *singular delusion!*

The Catholic Presbyterian. An International Journal—Ecclesiastical and Religious. Editor: Prof. W. G. Blaikie, D.D. LL.D., F.R.S.E. Corresponding Editor—G. D. Matthews, D.D.

No. 1—January, 1879. Art. I—Catholic Presbyterianism; by the Editor. Art. II—Religious Reform in France; by M. Eugene Reveilland, Paris. Art. III—Presbytery and Liberty; by Stuart Robinson. Art. IV—Missionary Sacrifices; by the late David Livingstone, LL.D., D.C.L. Art. V—Voltaire's Centenary; by Ed. De Pressense. Art. VI—The Anglo-American Bible Revision; by Philip Schaff, D.D. LL.D., New York. Art. VII—Thoughts After a Missionary Tour Round the World; by Rev. W. Fleming Stevenson. Art. VIII—The Future of the Presbyterian Church in the United States; by Prof. E. D. Morris, D.D., Lane Theological Seminary. Art. IX—General Survey Scotland, Ireland, Wales, Hungary, Bohemia, United States. Art. X—Open Council—Prof. Christlieb's Letter of 1877. Art. XI—Notes and Queries, Historical and General—Professor Lorimer on Waldensian History; Professor Witherow on Mr. Gladstone and the Wigtou Martyrs.

London and New York. Single Number 25c.; or $3 a year.

The initial number of this important Magazine is now ready, and may be had of J. L. Shotwell, Ag't Presby. Pub. Com., 1001 Main St., Richmond, Va. Send in your orders at once. All Presbyterians, at least, will want it.

Just How: A Key to the Cook-Books. By Mrs. A. D. T. Whitney, Author of "Real Folks," "We Girls," &c. 1879. Houghton, Osgood & Co., Boston, Mass.: or R. Berry, Newberu, N. C.

This book professes to be a "Grammar of Cuisine," beginning with the very A, B, C of its etymology, and showing the elementary principles of its syntax. It seems to us to be a "common sense" book. But not being skilled in the *cooking* department, (though skilled in testing its results,) we handed "Just How" to a good housekeeper for her criticism. She oracularly pronounces it "*excellent.*" As a law-abiding man and lover of peace and 'cuisine' we stand by that opinion of our proxy, and repeat 'an excellent book.' She knows; or—she ought to know.

Barnes' Educational Monthly. January, 1879. $1 50 per annum. A. S. Barnes & Co., New York, Chicago, and New Orleans. This entertaining and useful monthly will sharpen teachers' wits.

We have received from the University Publishing Company, New York and Baltimore, through Mrs. Susan Stanley, Bookseller, Newbern, N. C., the following:

Venable's Primary Arithmetic, or First Lessons in Numbers, 25 cents.

Venable's Intermediate Arithmetic, 1878. 50 cents.

Venable's Practical Arithmetic, Revised Edition, 1878. Pp. 348. 85 cents.

A School History of the United States of America, from the Earliest Discoveries, to the year 1870, with Maps and Illustrations, and an Appendix containing the Constitution of the United States, and the Declaration of Independence. By Geo. F. Holmes, LL.D., Prof. of History in University of Virginia. 1878. $1 25.

These text books are by eminent Professors,—one of mathematics and the other of history, in the most distinguished University of the South. We would expect them

to be good. A careful examination confirms our expectation. The Arithmetics are not only well gotten up mechanically; but the treatment of the science of numbers is clear, concise, progressive and well graded; and in the Primary Arithmetic—especially—is admirably aided by multitudinous object illustrations.

Holmes' History is an excellent compend, written generally with clearness, and having a good chronological table and Review Questions, following each part. It is impossible yet to compile a completely accurate history of our late war. But it is decidedly better for Southern boys to learn its causes and general outline from a Southern pen. We call attention to one inaccuracy on p. 304, where the "whole Stonewall Division" is said to have been captured on May 12th, 1864. The writer belonged to the old *Stonewall Brigade* was present on that day, and knows this statement to be incorrect.

The Question Book—A General Review of Common School Studies, to be used in schools in connection with Text Books. By Asa H. ... Tenth edition, revised; 1878. pp 283. ... C. W. Hagar, Gen'l Agent, Plattsburg, Clinton county, N. Y.

A careful and judicious system of nearly 3,000 questions on Geography, Grammar, Arithmetic, Reading, Orthography, Civil Government, Physiology, and United States History. Answers are separate from questions, but are each numbered and easily found. We commend it to all teachers as an invaluable assistant. Every family will find this a most interesting and suggestive compend of condensed information on the subjects treated, and many will find much new matter. Reviews, so important in all studies, can be made by these questions, notwithstanding various text books have been issued in the schools.

PROPHECY FULFILLED.

The *Jewish Chronicle* finds "a prophecy fulfilled" in one of the results of the new understanding between Britain and Turkey, and thus speaks of it: The report that the Porte has granted a concession to an English company for the construction of the Euphrates Valley Railway, and to a French company for the Jaffa-Jerusalem line, has been very favorably received by the Jews in Jerusalem, especially as, according to their belief, a prophecy in the Scriptures will thereby be fulfilled. The Euphrates Railway, so it is proposed, will intersect the former provinces of Assyria and Babylonia, and will have stations at Mosul and Hillel, in the neighborhood of which towns are Assyrian and Babylonian ruins. It has been suggested at Constantinople that eventually a junction might be effected between the Euphrates line and the Egyptian railways, which, if carried out, would confirm the following prophecy of Isaiah 19:23: "In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.'"—*Christian Intelligencer.*

RELIGIOUS INTELLIGENCE.

SOUTHERN.

Rev. Dr. R. McInnis has again entered upon the evangelistic work in the Presbytery of Central Mississippi.

The ladies of the First Presbyterian church of Augusta, Ga., lately presented Rev. Dr. Irwine with a pulpit gown.

Rev. A. J. Witherspoon, chaplain of the Seamen's Bethel at New Orleans, has been quite seriously indisposed, but is better.

At Rockport, Mo., six persons were received on profession of faith. Three were children of the pastor, Rev. H. P. S. Willis.

Licentiate T. M. Lowry who has been supplying the church at Aberdeen, Miss., for some months, has accepted a call to become its pastor.

A *pro-re-nata* meeting of Atlanta Presbytery was held in Atlanta on the 2d inst. The pastoral relation of Rev. W. A. Dabney and Hunter street church was dissolved.

Rev. Dr. Leftwitch will not unite with the Baltimore Presbytery, it is said, until the judicial case with which he is connected, is decided by the Southern Assembly.

Postoffice addresses changed: Rev. F. L. Leeper, from Mt. Pleasant to Fort Mill, S. C. Mr. John C. McMullen, from Clinton, Ala., to Blackstock, S. C.

Arkansas College, at Batesville, Ark., has conferred the honorary degree of Doctor of Divinity on Rev. H. B. Boude, President of Austin College, at Sherman, Texas.

On the 15th ult., a committee of the Presbytery of Tuskaloosa, consisting of the Rev. C. M. Hutton and ruling elders J. A. Billups and E. T. Going, reorganized Sardis church. —*Southern Presbyterian.*

Rev. J. S. Frierson who has been referred to previously as suffering severely from an accident, has removed to Hartsell, Ala. He is slowly improving, and hopes soon to resume his labors.

The congregation of Rev. A. D. McClure, of Oxford, Miss., are not willing to part with him to become pastor of the Providence church at McAfee, Ky. They have increased his salary, and granted him a furlough.

Fairview church in Perry county, Ala., wants a minister. Address clerk of the session, Marion, Ala. Also, an Evangelist wanted for Eastern Texas Presbytery. Address Rev. W. N. Dickey, Ladonia, Texas.

The revival in Hebron congregation, Augusta county, Va., has been heretofore referred to. At this church there were in all forty-three professions and four admissions by letter.

At the First Presbyterian church, Staunton, Va., during last week there were well attended prayer meetings every evening. We do not know that the week of prayer was observed in our Southern Presbyterian churches generally.

Rev. A. L. Kline, D. D., has been compelled, by failing health, to resign the pastorate of the church of Yazoo City, Miss. His post office address, for the present, is Enterprise, Miss.—*South-western Presbyterian.*

The executive committee of the Mecklenburg County Bible Society held its regular monthly meeting on the 7th inst. Dr. F. Scarr reported, having made an active canvass and supplied 242 destitutions by donations and sold $91.53 worth of Bibles and Testaments. There seems to be considerable interest manifested in this cause by the good old county of Mecklenburg.

At the Presbyterian church, Manchester, Va., under the charge of Rev. W. A. Campbell, the communion was administered on last Sabbath, when there were eight additions to the membership of the church, seven on profession of faith and one on certificate. Three children were baptized. The Sunday school has 125 on the roll. It has not only paid all its expenses, but recently contributed $50 for the wall built around the church.—*Central Presbyterian.*

Rev. J. G. Law has accepted an invitation to supply temporarily the Circular church at Charleston, S. C. Mr. Law has been laboring very successfully as an Evangelist for several months past, and has been the instrument of deciding very many souls for Christ. Among them was a venerable maiden lady in her ninetieth year. She was a child of the covenant, baptized in infancy, and at the eleventh hour gathered into the Church of her fathers. Mr. Law's correspondents will note his removal from Walhalla, S. C., to Charleston, S. C.—*Central Presbyterian.*

Rev. Mr. Kennedy a native of South Carolina, and for some years past a member of the Arkansas Presbytery, has recently accepted a call to take charge of an Academy at Green Hill in the Choctaw Nation. He is thus brought into the field formerly occupied by Rev. Harris Dana, and will preach to the churches left vacant by his death. Mr. Kennedy is not formally connected with the Committee of Foreign Missions, but will be aided for the present in supplying those vacant churches.—*Southern Presbyterian.*

NORTHERN.

Items from *Presbyterian:*

The Thirty-fourth Annual Report of the Pennsylvania Seamen's Friend Society states that nearly one thousand seamen have been sheltered in the "Home," 422 South Front street, during the year. The weekly prayer-meeting, held on Thursday night, has been largely attended, and the Bible class, taught on Sunday morning by Miss Caroline A. Burgin, is full of interest. One hundred and eighty-eight libraries have been placed on board of vessels during the year, in the different languages, and fifty-four shipwrecked seamen have been cared for in the Home. About $3,500 have been expended during the year.

In the North, as in the South, Death has been busy among the ministers. Rev. Aaron Williams, D. D., died on the morning of the 31st ult., in Sewickley, 71 years of age. Rev. Samuel C. Aiken, D. D., died at his residence in Cleveland, Ohio, on New Year's day, aged 88. For thirty years he was pastor of the First Presbyterian church in Cleveland. Rev. Dr. E. R. Beadle, pastor of the Second Presbyterian church of Philadelphia, died at his residence on Monday, the 6th inst. He had preached, on the day previous, an extraordinary congratulatory sermon on the removal of the church debt.

The relation between temperance and wise political economy is illustrated in the fact that in Greeley, Colorado, where no liquor is allowed, there is no police force in a population of 3,000, and in two years only $7 were called for out of the poor fund.

Rev. Dr. Charles C. Beatty, LL. D., at the age of seventy-eight, was lately married to Mrs. Mary A. Crittenden- at the age of sixty. Dr. Beatty has been blind for a number of years. He has been a wealthy man, and very liberal, indeed lavish, in bestowal of his means for benevolence. His means are still large.

SECULAR NEWS.

[CONTINUED FROM FOURTH PAGE.]

The General Assembly has repealed the law which authorized the holding of four terms of the Superior Court of New Hanover county. Two only will henceforth be held.

There are some cases of diphtheria near Smithville in Brunswick county.

As it seems to be the fashion among North Carolina newspapers to boast about being "the only newspaper in the State" to do this or that, *The Sun* rises to remark that *it* was the only paper outside of the capital to print the Governor's Message the morning after it was read before the Legislature. The document was not received until a quarter before eleven of the night previous to publication, and it was not necessary for *The Sun* to leave out its general news in order to accommodate it.—*Wilmington Sun.*

The Mooresville *Gazette* has been enlarged and improved by its new proprietors.

The week of prayer was observed in Raleigh, Newbern, Smithville and other places.

The Pope is opposed to Nihilism, Socialism &c., &c., which he says spring from the Reformation. Which 'is an opinion as is an opinion.'

In our Legislature the following are among the bills introduced; to prevent the stealing of the dead; to restore the whipping post; to elect Superior and Supreme court Judges by the Legislature; to allow witnesses in certain criminal cases to become witnesses for themselves; to punish selling or giving away poisonous drugs or medicines except upon prescription of a physician; to appoint three Commissioners to collate, revise and digest the laws of the State.

Smith and Forbes of Charlotte, N. C., and Boston have failed. Their creditors are principally in North Carolina.

The N. Y. Senate has passed a resolution opposing reorganization of the army.

Heavy snow in Ohio and Kentucky. Said to be heaviest in twenty years.

Russia declines to interfere in behalf of the Ameer of Afghanistan.

Bismark wants more power to enable him to punish members of the Reichstag.

Congressman Schleircher of Texas died last week in Washington city.

The Channel Tunnel —The site first selected for the sinking of a shaft for the proposed tunnel across the British Channel was in St. Margaret's Bay, on the English side. Complete soundings, however, have shown that this location would involve too great a depth of shaft, and the site has been abandoned in favor of Dover. On the French side, Sangatta, near Boulogne, is the point selected for the eastern opening. The shaft is already seventy meters in depth, with a diameter of two meters, and the engineers estimate that at a depth of eighty meters the horizontal cutting may be begun. The engineers of both countries agree that the French opening of the tunnel is the most difficult part of the undertaking, as a clayey soil has to be dealt with instead of chalk, and the incursion of water causes much trouble.—*Christian Union.*

The lecture of Hon. Geo. Davis, for the benefit of the widow of Lieut. Benner netted a larger amount—$230—than was ever realized from a lecture here, except one by Hon. Edward Everett, in behalf of the Mount Vernon Association.—*Wilmington Star.*

A late decision of the U. S. Supreme court may be farreaching in its consequences. We take this report of it from the *Christian Intelligencer:*

A very important decision has been rendered by the U. S. Supreme Court, four of the Justices, including the Chief Justice, dissenting; the corollaries of this decision it is not easy to foresee. A State law of 1838 provided that the notes of the Bank of Tennessee should be receivable for taxes; an amendment to the constitution, adopted at the close of the civil war, provided that notes issued during the supremacy of the Confederacy should be regarded as null and void, from the presumption that they were issued in aid of the rebellion. The tax collector accordingly refused to receive them and was sued by one of the taxpayers to compel their reception, on the ground that the amendment to the State constitution was itself null and void as against the constitution of the U. S., because it impaired the obligation of an existing contract, that of the State to receive the money for taxes. The Supreme Court so holds, on the ground that the State of Tennessee was never in fact out of the Union; and all its acts are valid except as they are expressly shown to have been in explicit violation of the laws or constitution of the United States. The effect of this decision is to legalize, or rather to recognize as legal all the acts of the Confederate States during the four years of the Confederacy, except as they are shown to have been in direct aid of the war against the Union or otherwise beyond the powers of a sovereign State. Incidentally it at least raises the question whether all the State bonds issued during that time are not binding on the States, except as the bonds were issued expressly for the purpose of resisting the supreme authority of the nation.

TO AGENTS.

It will not be practible to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

Messrs. J. D. McNeely, at Salisbury; J. D. Williams Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

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In purchasing the NORTH CAROLINA PRESBYTERIAN from the NORTH CAROLINA PRESBYTERIAN COMPANY I agreed to furnish the paper during the years 1877 and 1878, to such of the stockholders in that Company as were receiving the paper on stock, and who should remit the postage for those years.

Due notice of this arrangement was given at the time. On the 1st of January, 1879, the contract was fulfilled.

I trust that all who have been thus receiving the paper will enter as regular subscribers and remit promptly the amount of subscription.

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PRIZE OFFER.

To the person who shall send us the largest number of *new subscribers* between now and February 15th we will give

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Each person competing must send in his or her name promptly that an accurate account may be kept.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

At the residence of Mr. Samuel Player, the bride's father, in Holly Township, Pender county, N. C., December 31st, 1878, by R. T. Williams, Esq., Miss MAGGIE I. PLAYER and Mr JOHN W. HUMPHREY, of Richlands, Onslow county, N. C.

On Monday evening, January 6, 1879, at Bannockburn, the residence of Mrs. S. R. McKenzie, by the Rev. J. L. Bartlett, Mr ALEXANDER TAYLOR, of Darlington, county, S. C., to Miss MARY ANN ASHLEY, of Robeson county, N. C.

Robesonian please copy.

In Robeson county N. C., January 9th, 1879, at the residence of D. K. McPhaul, Blue Spring Township, by Rev. Hector McLean, Mr. J. A. Currie and Miss FRANCES A. McPHATTER.

Also on the same day, in the same Township, by Rev. H. McLean, LAWRENCE H. JOHNSON and Miss LAURA C. CURRIE.

At the residence of Thos. M. Davidson, Esq., brother-in-law of the bride, on the morning of January 2d, by Rev. Mr. Coon, Dr. JAMES KING to Miss LULIE E. PURVIS, all of Iredell county, N C.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Winston, on the 29th ulto., of progressive paralysis, Mr. GEORGE W. NORWOOD in the 59th year of his age.

WILMINGTON MARKET
DURING WEEK
ENDING JANUARY 14.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Sales at 25½ cents throughout.

ROSIN—Some deduction in Strained and Good Strained since last report. Sales on Wednesday of latter quality at $1 17½ in small way. Since day by day $1 15 for both qualities. Sales No. 2 to extra No. 2 $1 20@$1 40; No. 1 to extra No. 1, $1 45@$1 75; Low Pale to Pale $2 25@$2 50; Extra Pale $2 75@$3.

CRUDE TURPENTINE—Unchanged throughout. $1 25 for Hard and $1 85 for Soft qualities.

TAR—Receipts sold as received at $1 35.

COTTON—Sales have been on basis of 8¾ cents for Middling. In early part of report dull with declining tendency, but toward close firm and looking up. Official quotations: Good Ordinary 7¾ cents; Strict Good Ordinary 8 1-16; Low Middling 8½; Middling 8¾ cents.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.		
BACON—Western Smoked—			
Hams	11	a	12
Sides, per lb	5	a	5½
Shoulders		a	4½
Dry Salted—			
Sides, per lb	4½	a	5
Shoulders	00	a	4
CHEESE—Northern Factory, per lb	10	a	11
Dairy, cream per lb	00	a	11½
State, per lb	00	a	8
COFFEE—Rio, per lb	12	a	18
Laguayra, per lb	18	a	20
CORN MEAL—per bush in sacks	00	a	70
DOMESTICS—Sheetings, 4-4, per yd	0	a	6½
Yarn, per bunch	00	a	80
FLOUR—Fine, per bbl	0 00	a	3 50
Super, Northern, per bbl	4 00	a	4 50
Extra do. " per bbl	4 75	a	5 00
Family " per bbl	5 50	a	7 00
City Mills—Extra Super, per bbl	5 50	a	5 75
" Family, per bbl	6 00	a	6 25
" Extra do., per bbl	6 50	a	6 75
GLUE—per lb	7	a	12
GRAIN—Corn, in sacks, per 56 lbs from store	65	a	70
CORN, wholesale, in sacks	62½	a	65
Corn, mixed, wholesale in sacks	58	a	60
Corn, Cargo, per 56 lbs, bulk	57½	a	57
Oats, per bushel from store	00	a	55
Peas, Cow, per bushel	60	a	65
HOOP IRON—per ton	65 00	a	70 00
LARD—Northern, per lb	8½	a	10
North Carolina, per lb	10	a	11
LIME—per bbl	0 00	a	1 25
MOLASSES—West Indies, old crop	.33	a	35
" " bbls	.36	a	38
" " new crop	.35	a	37
" " bbls	.38	a	40
New Orleans	.30	a	45
Sugar House, hhds, per gal	21	a	22
" " bbls., per gal	24	a	25
Syrup, bbls., per gal	40	a	55
NAILS—Cut, 4d to 20d, per keg	2 50	a	3 25
OILS—Kerosene, per gal	15	a	16
Lard, per gal	1 00	a	1 10
PEANUTS—per bushel new crop	75	a	95
PORK—Northern, City Mess	9 50		10 00
SALT—Alum, per bag of 3 bushels	60	a	75
Alum, per ton	7 00		0 00
Liverpool, per sack	00		70
Liverpool fine, per sack	0 00	a	1 30
SUGAR—Cuba, per lb	8½	a	10
Porto Rico, per lb	0	a	7
A—Coffee, per lb	10	a	10½
B— " per lb	9	a	9½
C— " per lb	8	a	8½
Ex. C— per lb	8¾	a	9½
Crushed, per lb	00	a	10½
SOAP—Northern, per lb	5	a	7
TIMBER—Shipping, per M	12 00	a	18 00
Mill Prime, per M	9 00	a	11 00
Mill Fair, per M	6 50	a	8 50
Inferior to Ordinary, per M	8 00	a	5 00

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jany 8 549-tf

Bagging, Ties & Twine.

200 Half Rolls BAGGING,
500 Tons New and Pieced TIES,
1000 Lbs. TWINE.

For sale by
KERCHNER & CALDER BROS.

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati.

aug 8 552-1y

CO-PARTNERSHIP.

The undersigned have this day associated themselves together under the firm name of

BOATWRIGHT & McKOY,

For the purpose of carrying on a

General Wholesale and Retail Grocery,

AT THE OLD STANDS,

5, 7 and 8, North Front Street,

WILMINGTON, N. C.

We solicit a liberal share of the public patronage.

JOHN L. BOATWRIGHT,
THOS. H. McKOY.

Wilmington, N. C., Oct. 8, 1877.

Refer to I. B. Grainger, Esq., President Bank of New Hanover.

oct 10 509-

DRESS MAKING.
FOR THE
FALL OF 1878.

MRS. JOSEPH McLAURIN desires to inform her patrons and friends in the city and country, that she is in receipt of some of the

Most Stylish Patterns of the Season,

and will receive more in a few days. She is prepared to make, also to cut and fit, on short notice. All orders, especially from the country, promptly attended to, and satisfaction guaranteed.

Hereafter, orders from the country must be paid for on delivery.

MRS. JOSEPH McLAURIN,
Market Street, between 8th and 9th.

oct 30-tf

GRAVE STONES and MONUMENTS MADE TO ORDER.
Send your orders by mail.

ADRIAN & VOLLERS
CORNER DOCK and FRONT STS.,
WILMINGTON, N. C.

OFFER AT LOWEST PRICES to buyers on the spot, and all orders filled at the ruling price of the day they are received, thus giving customers sending orders direct to us the same advantage that they would have if present,

SMOKED BACON,

in hogsheads and boxes,

HAMS in TIERCES or SMALL PACKGS,

Breakfast Strips,

Mess Pork, Fish, Mackerel, Mullets, Water Ground Meal,

SUGAR, COFFEE, SALT,

Molasses and Syrup
OF ALL KINDS.

FLOUR of all Qualities,

and over 500 different articles of Fancy Groceries.

nov 19 551-12m

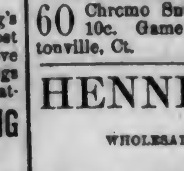
Salt. Salt. Salt.

15,000 Sacks Salt, In Store and Afloat.

Liverpool Ground Alum Salt } Direct Importation
" Fine Salt, } from Liverpool.

For sale by
WILLARD BROS. & MEBANE,
Importers and Dealers in Salt and Molasses.
WILMINGTON, N. C.

aug 28 555-tf



25 CENT
CHARM MICROSCOPE.
CHEAPEST IN THE WORLD
Magnifies 500 times. Equal in power at one-tenth the cost of other instruments. Sample by mail, postpaid, 25 cents.
J. BRIDE & CO.,
297 Broadway, New York.
New Illustrated Circular of Novelties free.

nov 27 568-eow-13t

60 Chromo Snowflake and Lace Cards with name 10c. Game Authors' 15c. Lyman & Co., Clintonville, Ct. dec 25-572-13t

HENNING & TEEL,
WHOLESALE AND RETAIL DEALERS IN
HARDWARE,
Agricultural Implements, Iron, Nails, &c.

Country Merchants, Farmers, Mechanics and others are invited to call and examine our stock and prices before purchasing.

PLOWS and CASTINGS, Collars, Hames, Back Bands, Traces, Steel Hoes, Axes, Turpentine Makers, Cooper's, Blacksmith's, Carpenter's, Wheelwright's and Builder's Tools, &c., &c., always in stock at LOW PRICES, at the

NEW ESTABLISHED HARDWARE HOUSE OF
HENNING & TEEL,
No. 9 Market Street, WILMINGTON, N. C.

feb 20 536-1y

$5 TO $20 per day at home. Samples worth $5 free. Address STINSON & Co., Portland, Maine. 535-1y

60 Chromo and Perfumed Cards, no 2 alike. Name in Gold and Jet, 10c. Clinton Bros., Clintonville, Ct. dec 25-572-13t

A Happy New Year
To All of my Friends and Patrons.

I DESIRE TO THANK YOU FOR YOUR LIBERAL SUPPORT DURING THE PAST YEAR, and will say in few words all that is necessary, that you will find at my store

GOOD GOODS,

And at Reasonable Prices. Cash Buyers and Prompt Paying Customers will get the Lowest Figures.

FINE DRESS GOODS AND TRIMMINGS A SPECIALTY.

A Good Assortment of Carpets Cheaper this Season than Formerly.

CLOAKS are now selling very Cheap.

Respectfully,
R. M. McINTIRE.

jan 8 571-7m

BUSINESS CARDS.

R. W. HICKS,
Commission Merchant,
North Water Street,
WILMINGTON, N. C.

Consignments of all kinds of Country Produce solicited, for which prompt returns will be made.

Particular attention given to sale of Cotton, Naval Stores and Peanuts.

oct 9 561-6m

THOS. A. McNEILL. FRANK McNEILL.

McNEILL & McNEILL,
Attorneys at Law,
LUMBERTON, N. C.

Practice in all the State and Federal Courts in North Carolina. 539 1y.

R. B. ANDREWS. S. W. WHITING.

R. B. ANDREWS & CO.,
CLOTHING
For MEN and BOYS.
Gent's Furnishing Goods.
Hats & Caps,
AT LOW PRICES.

Prompt attention given to orders from a distance.
No. 27 Fayetteville Street, Raleigh, N. C.

oct 30 3m

J. D. McNEELY,
Grocery, Produce & Commission Merchant
AGENT FOR THE SALE OF
Fertilizers, Lime, Sawed Shingles, & Mountain Produce
MERCHANDIZE AND COTTON BROKER,

aug 28-tf Salisbury, N. C

C. H. ROBINSON. C. H. KING.

ROBINSON & KING,
GENERAL COMMISSION MERCHANTS
WILMINGTON, N. C.

Orders for NAVAL STORES carefully and promptly filled. Consignments of NAVAL STORES and COTTON solicited. nov 13-6m

POWDER! POWDER!

WE ARE AGENTS for THE HAZARD POWDER COMPANY, and keep constantly on hand, their celebrated brands of

KENTUCKY RIFLE POWDER,

IN KEGS, HALF KEGS, and QUARTER KEGS.

—ALSO—

DEER POWDER AND BLASTING POWDER

WILLARD BROS. & MEBANE,
Wilmington, N. C.

june 21 441-12m

DeROSSET & NORTHROP,
FIRE and MARINE INSURANCE AGENTS,
REPRESENTING
Standard American and English Companies
28 North Water Street,
WILMINGTON, N. C.

july 31 551-2m

ESTABLISHED 1815.

CHAS. SIMON & SONS,
63 N. HOWARD St., BALTIMORE, Md.,
IMPORTERS AND DEALERS IN
FOREIGN and DOMESTIC DRY GOODS,

would call special attention to their extensive stock of Dress Goods, Linen and Cotton Goods, Embroideries, Laces, Goods for Men's and Boys wear, Corsets, Ladies' ready-made Underwear, &c., &c.

SAMPLES SENT FREE!

Also, to their

DRESS-MAKING DEPARTMENT.

Cloaks, Dresses, &c., made to order promptly in a superior manner, and in the latest style at moderate rates. Orders solicited. Rules for self-measurement and samples of materials, with estimate of cost, sent upon application.

All orders amounting to $20 or over, will be sent free of freight charges by Express, but parties whose orders are not accompanied by the money, and having their goods sent C. O. D., must pay for return of the money.

mch 7 531-1y

MILLINERY AND FANCY GOODS!

MRS. L. FLANAGAN WISHES TO ANNOUNCE to the Ladies that she has returned from the Northern Cities, where she has been making her Fall purchases in MILLINERY and every description of FANCY ARTICLES, and is now prepared to show her patrons a VERY ATTRACTIVE and BEAUTIFUL STOCK of all the NEWEST STYLES in French Pattern Bonnets and Hats, Velvets, Silks, Feathers Flowers, Ribbons, &c.

My motto is, as heretofore, the Best Goods, the Latest Designs, the Lowest Prices and the Most Honorable Dealing.

Orders from the country solicited, and perfect satisfaction guaranteed or money refunded.

Variety Store, 42 Market Street.

oct 2-506 MRS. L. FLANAGAN.

W. S. MOORE,
GREENSBORO, N. C.,
DEALER IN
DRY GOODS, MILLINERY,
NOTIONS, GLOVES, TRIMMINGS, &C.

We send our Millinery largely over the State, and into five other States. Butterick's patterns

Agent for Mason & Hamlin and Waters' celebrated Church and Parlor ORGANS. New at $40 and upwards. $75 to $90 buys a magnificent Organ.

Also Waters' and other new Pianos from $125 up. Warranted five and six years. Send for circulars.

One Mason & Hamlin second-hand small Organ $30—good order and cheap.

oct 30-tf W. S. MOORE.

Sugar, Coffee, Rice and Lard.

50 Bbls. SUGAR,
150 Bags RIO COFFEE,
50 Bbls. and Tierces RICE,
75 Tubs and Tierces LARD,

For sale by
KERCHNER & CALDER BROS.

MISCELLANEOUS.

PEACE INSTITUTE,
FOR YOUNG LADIES,
RALEIGH, N. C.

THE SPRING TERM commences on the 30th January and closes the 11th June 1879.

The Principals feel no hesitation in assuring the patrons of the Institution that never since its organization has every department of instruction been filled by more competent and successful Teachers than during the fall term just ending. The progress and improvement of the pupils has been highly satisfactory in every branch of study.

For circular containing full particulars as to terms &c, address

REV. R. BURWELL & SON, Principals,
Raleigh, N. C.

jan 8 574-2m

FINLEY HIGH SCHOOL,
LENOIR, Caldwell Co., N. C.

E. W. FAUCETTE, } Principals.
H. C. DIXON, }

SPRING SESSION opens January 15, 1879. Board, per month, from $10 to $12. Tuition, per session, from $16 to $26.

For particulars, send for circular.

dec 18 571-5t*

THE BINGHAM SCHOOL, Mebaneville, N. C. is *pre-eminent* among Southern Boarding Schools for boys in *age*, in *numbers*, in *area* of patronage, in *liberality* to young men with limited means, and in ability to provide *profitable employment* to proficient pupils.

The 170th session begins January 15, 1879.

For particulars address

MAJ. R. BINGHAM, Sup't.

dec 18 571-2m

SELECT BOARDING
AND
DAY SCHOOL.
HILLSBOROUGH, NORTH CAROLINA.

Misses NASH and Miss KOLLOCK, Principals.

THE SPRING TERM of 1879 will open the 7th of FEBRUARY and close on 26th JUNE. Board and Tuition reduced to $105. Circulars forwarded on application.

414-*jan.1,'79

Hughes' Academy.
CLASSICAL AND MATHEMATICAL SCHOOL.
Cedar Grove, Orange County, N. C.

THE next session of this School will open on Monday, January 13th, 1879.

TERMS, Per session of twenty weeks: Board, including all necessary expenses, except washing and lights, $50. Tuition $25.

For circular address

S. W. HUGHES, Cedar Grove, N. C.

dec 25 4t*

Our Stock of
CHRISTMAS GOODS
NOW OPENING.

VASES from 40 cents a pair upwards.
BUD-VASES from 40 cts a pair upwards
TOY TEA SETS from 20 cts each.
MUGS from 15 cents each.
CUPS and SAUCERS from 25 cts each.
Fine Decorated CHAMBER SETS.
11 pieces, $5 50 and upwards.
Also a large stock of

French White and Gold Band China,
English Ironstone & Semi-Porcelain Ware,
YELLOWWARE, STONEWARE, etc.

All grades of Plain and Engraved Glassware

GILES & MURCHISON,
Wilmington, N. C.

oct 16 557-6m

S. H. SYRUP AND MOLASSES.

250 Bbls S. H. SYRUP,
300 Hhds and Bbls CUBA and PORTO RICO MOLASSES.

For sale by
WILLIAMS & MURCHISON.

Now is the Time
TO BUY YOUR GROCERIES.

Coffee, Sugar, Flour,
Molasses, Pork, Sides,
Shoulders, Potash, Lye,
Soap, Candles, Starch,
Crackers, Cheese, Soap,
Candy, Raisins, Sardines,
and Fire Crackers, from
HALL & PEARSALL.

VACCINE VIRUS.

PURE ANIMAL VIRUS, direct from the VACCINE FARM. Warranted to take in all cases of primary vaccination.

Six quills for $1 50. 12 quills $2 25. Address

DR. THOMAS F. WOOD,
Box 535, Wilmington, N. C.

nov 6 565-tf

Flour. Flour.

800 BBLS. GOOD FLOUR.

FINE BUTTER and CHEESE.

CAROLINA RICE.

For sale at bottom prices by
HALL & PEARSALL.

New Crop Molasses.

50 Bbls. A No. 1. N. O. MOLASSES

For sale by
KERCHNER & CALDER BROS.

Bob White. Bell Mills.

400 Bbls. BOB WHITE FLOUR,
500 Bbls. BELL MILLS FLOUR.

For sale by
KERCHNER & CALDER BROS.

THOMAS H. HOWEY,
DEALER IN
BOOTS and SHOES,
No. 47 NORTH MARKET STREET,

OFFERS to the Wilmington public the most complete stock of Boots and Shoes, comprising goods of every description, from the cheapest to most elegant. Ladies' Elegant French Kid Button Boots at $4 per pair. This is decidedly the cheapest Shoe ever offered in this market. Gent's Shoes from 70 cents up to $8 00. Children's Shoes from 12½ cts up. An examination of stock and prices is respectfully solicited.

THOS. H. HOWEY.

nov 27 568-tf

FOR THE FAMILY.

Can You?

Can you make a rose or a lily - just one?
Or catch a beam of the golden sun?
Can you count the rain drops as they fall?
Or the leaves that flutter from tree-tops tall?
Can you run like the brook and never tire?
Can you climb like the vine beyond the spire?
Can you fly like a bird, or weave a nest,
Or make but one feather on a robin's breast?

Can you build a cell like the bee, or spin
Like the spider, a web so find and thin?
Can you lift a shadow from off the ground?
Can you see the wind, or measure a sound?
Can you blow a bubble that will not burst?
Can you talk with echo and not speak first?

Oh, my dear little boy! you are clever and strong,
And you are so busy the whole day long,
Trying as hard as a little boy can
To do big things like a "grown-up" man!
Look at me, darling! I tell you true,
There are some things you never can do.
—*St Nicholas.*

Safety in Fear.

"There, mother! will I do now? Do I look nice enough?"

Frank's mother looked up at her boy. It almost saddened her to see Frank growing so tall and manly. Why, it seemed but yesterday that he was a little fellow in knee-pants. She stood up to give a finishing touch to his cravat, and then, laying both hands on his shoulders, said, "You're going to call on Mary Weston, aren't you?"

"Yes, mother. You don't mind, do you? I'll not be late, and you see I've brought you the last *Harper's.*"

"No, my son, I shan't mind; only, Frank, the Westons all drink wine; I know it to my cost. Frank, don't take even one glass."

The boy flushed; he was sensitive on the subject, and his mother knew it and seldom referred to it. He had never touched liquor: but his father had died when he was a little baby, and Frank knew that he might still have been alive if he had not tasted wine. Strangely enough, just because of that Frank never liked to be warned about his danger. He did not wish to be thought weak, not having learned yet that "when we are weak then we are strong," if we depend on Christ's strength.

"Have no fears, mother dear! I wish that wine were not such a bugbear to you. Good-night till 10 o'clock.

As the Westons lived some way out of town Frank had a cold walk, and when he reached the house he felt quite chilled. After chatting awhile with the whole family Mrs. Weston said, "Mary, your friend has had a cold walk; you'd better take him in the dining-room and give him a glass of wine."

Frank really did not care for the wine; he would have preferred a cup of hot tea or coffee. But the room was full of people; a Mr. Denison, whom Frank had never met before was there; and so the young man followed Mary into the next room, hoping to be able to refuse when they were alone.

"Mary, I don't really care for any wine."

"O, yes! Please take just one glass; it will warm you up. Here! now that I have poured it out you can't refuse."

The young girl handed the glass; and as she said, Frank could not refuse, weak, foolish boy that he was! But as he took the glass Mr. Denison came and stood between them:

"Young Weston, I was your father's friend and since he has gone, will you allow me to take his place for one evening and ask you not to take that wine? I venture to say that if Miss Mary would brew us a good cup of coffee we would both enjoy it more. Is it not so?"

Mr. Denison's manner was so kind that Frank could not take offence, and he said, brightly, "Indeed it is. I was wishing some one would propose coffee rather than wine."

Mary was gone in a minute, and Mr. Denison drew the boy to one side of the room and talked with him in an undertone. "Frank," he said, "I call you so, for it was your father's name, and we were always 'Frank' and 'Ned' when together. I know just how you fell about this matter of wine. Because your father drank you do not like to refuse, for fear people will think you afraid. My dear boy, make up your mind *to be afraid*—that your only safety lies in being afraid. When your father and I were about your age we were urged to become members of a temperance society. I knew that my father had been very fond of liquor, and that there was a chance that I might have a taste for it; so I joined. Your father laughed at my fears. 'Thank goodness,' he said, 'I come from a strong people, who can drink and know when to stop! There's no hidden taste for me to dread.'

"It was at this very house—long before Mr. Weston was married—that Frank and I were first offered wine. Frank took a glass and enjoyed it. Soon he liked the taste of wine so well that he kept some in his room. He said it was hospitable to offer it to others. Still, no one thought of his drinking too much, for, as he said, he came of a strong, sturdy people. Then he married as sweet a girl as ever lived. Business troubles came, and he drank more—never to excess, as we say; but any wine was excess to him, for, as he found out when too late, his constitution would not bear it. When you were a little child, two years old, your father was dying from the effects of wine drinking.

"I went to visit him again and again, and every time he said, 'Ned, stop every boy you can from tasting his first glass of wine; one is never on the sure side when he takes that first glass.'

"Now, my dear boy, you understand why I took the liberty of asking for the coffee. And here comes our bonny lass with Mocha and cream."

The evening passed in bright talk, singing and games; but to the boy's great pleasure, Mr. Denison took leave of the Westons when he did, and said he would like to walk back to town with him. They had hardly closed the door when Frank said, "Mr. Denison, I thank you so much for what you've told me. I promise you never to touch the first drop. I see that it is my only safe way. Please, sir, be my friend, for father's sake. Dear father! I wish he had been afraid of wine."

This was the beginning of a warm friendship between the two; and Frank, when he grew to be a prosperous man, often said that he owed his health and happiness, under God, to the promise he had given to his father's friend.—*S. S. Visitor.*

Having A Good Week.

It was early on Monday morning that Carrie received a bundle from the teamster passing by the house, which her aunt had sent her from town. It was just the very thing she wanted most, a neat little suit of silver gray and blue all made up, and in the band-box a hat with a wreath of forget-me-nots, which just matched the dress. The little girl's eyes and feet both danced for joy, for mother's eye-sight had not been strong all the Winter, and so her Spring dress had been greatly delayed.

"Mother," said Carrie, after awhile, when she had fairly settled to work again, "Norah says if you have good luck on Monday morning before breakfast you will be sure to have it all the week."

"I don't think much of Nora's fortune-telling, Carrie," said mother, "but I will tell you something in a similar line that I have almost always noticed come true."

"Please tell me, mother," said the little girl who had a child's interest in signs and fortune-telling generally.

"I have noticed this," said Mrs. Neal, "that I generally have a good or a bad week according as I spent the Sabbath that begun it. If I honored God as I ought by strictly keeping his holy day, shutting out, as far as I could, worldly thoughts of all kinds, and avoiding as much as possible all week-day work, the week has gone well with me. If I have been careless in those matters I had troubles and difficulties enough through the week to keep me well in mind of my Sabbath-breaking all through each day. The best way to insure good success through the week is to begin it right. A celebrated lawyer said that he could commonly estimate his success or failures through the week by observing how he spent the Sabbath that preceded it. It is the same with all of us, I think. We may spend the day very strictly outwardly, and yet break it all the time in our hearts. If we sit in church and take sharp notice of all the clothes in sight, and in our minds trim over and fashion our own the same way, we have just as really sewed and trimmed, as if we took out our work-box and scissors and went to work at the goods. Heart-worship is what God requires of us all, and heart-sins are what we must avoid if we would be acceptable in his sight. Heart-communion with God and our loving Saviour, who is like an elder brother to us, is the right way in which to spend the holy Sabbath, so as to bring down God's blessing upon the whole week."—*Standard of the Cross.*

MISCELLANEOUS.

Ammonia in the Air.

Mr. R. Angus Smith, who has done so much for the chemistry of the air, lately read before the Manchester Literary and Philosophical Society a paper on the distribution of ammonia, in which he described the simplest method yet proposed for determining the amount of ammonia in the air. And since such ammonia may be taken as an index of the amount of decayed matter in any locality, the hygienic importance of an easy test for it is not small. The availability of the proposed test arises from the circumstance that ammonia is deposited from the air on every object exposed thereto. "If you pick up a stone in a city, and wash off the matter on its surface, you will find the water to contain ammonia. If you wash a chair or a table on anything in a room, you will find ammonia in the washing. If you wash your hands you will find the same, and your paper, your pen, your table cloth, and clothes all show ammonia, and even the glass cover to an ornament has retained some on its surface." In short ammonia sticks to everything, and can be readily washed off with pure water. Hence Dr. Smith inferred that he might save himself much of the trouble he had been taking in laborious washings of air to determine the presence of ammonia, and gain the desired end by testing the superficial deposit of ammonia which gathers on clean substances during ordinary exposure. Accordingly he suspended small glass flasks in various parts of his laboratory and examined them daily, washing the outer surfaces with pure water, and testing at once for ammonia with the Nessler solution. Subsequently a great many observations were made by means of glasses exposed to air in door and out, where the air was sweet and where it was foul. By using glasses of definite size it was easy to determine whether the ammonia in the air was or was not in excess. In his laboratory experiments ammonia was observed when the glasses had been exposed an hour and a half.

Of the practical working of the test Dr. Smith remarks that it must not be forgotten that the ammonia may be pure or it may be connected with organic matter; and consequently this mode of inquiry is better suited as a negative test to show that ammonia is absent than to show what is present. When ammonia is absent we may be sure that the air is not polluted by decaying matter; when it is present there is need of caution. Dr. Smith adds that he hopes to make this a ready popular test for air, a test for sewer gases, for overcrowding, for cleanliness of habitations, and even of furniture, as well as for smoke and all the sources of ammonia. Of course it must be used with consideration and the conclusions must not be drawn by an ignorant person.—*Scientific American.*

Immense Labor Performed by Bees.

Nectar is the term applied by botanists to the sweet tasting fluid which is secreted within the cups of flowers; and the object gained to plants by its presence is that insects, induced to visit flowers for its sake, are useful to the plants by effecting a cross fertilization, an additional amount of vigor being thus conferred on the seeds which subsequently result, in contrast with the evil effects produced by continuous "breeding in and in." The formation of nectar is observed to take place most freely in hot weather, and to be prevented by cold or wet. So great economy is exercised by the plant that it is only formed at the time when insects' visits would be beneficial, that is, when the anthers are ripe and shedding their pollen, or when the stigma is mature and ready to receive pollen. By biologists the visits of bees, butterflies, and other insects are believed to have exercised in past time an important influence in modifying the size, shape, color, etc., of flowers. Nectar is of course the source whence bees derive honey, but it also affords food to many kinds of insects which do not possess the same habit as the former of storing it up. Professor Alexander S. Wilson, of Glasgow, has recently investigated the amounts of sugar contained in the nectar of various flowers and laid the results of his labors before the British Association. He extracted the nectar with water, and determined the sugar before and after inversion by means of Fehling's copper solution. From his table of analyses, which for our present purposes it is unnecessary to reproduce here, we select clover as an example. He found that, approximately, 100 heads of red clover yield 0.8 gramme of sugar, or 125 give 1 gramme (16 grains), or 125 000 1 kilo (2 1-5 lbs.) of sugar; and as each head contains about 60 florets (125,000x60), 7,500,000 distinct flower tubes must be sucked in order to obtain 2 1-5 lbs. of sugar. Now as honey, roughly, may be said to contain 75 per cent. sugar, we have 1 kilogramme (2 1-5 lbs.) equivalent to 5,600,000 flowers in round numbers, or, say, two and a half millions of visits for one pound of honey. This shows what an amazing amount of labor the bees must perform, for their industry would thus appear to be indispensable to their very existence.

The Sleep of Animals.

The sleep of winter and that of night are different in those animals which are torpid for months. The bat, the hedge-hog, the tawrie, the marmot, the hamster, the tortoise, the toad, snakes, mollusca, spiders, bees, flies, bears, badgers, etc, retire to their closed holes, and in various degrees undergo a temporary death for four, five, six and seven months of the year. They usually roll themselves up, but bats suspend themselves in caves. Those who lay up provisions use them before they become torpid, and on reviving before they venture abroad. Their temperature lowers; their respiration is less frequent, and at times their circulation is reduced; they lose their feeling, their digestive organs are inactive, and they suffer loss of weight. The confined air in which they shut themselves, added to the cold, is one cause of torpidity. Facts lead to the belief that some birds hibernate.

Thomas Hood.

Death and fame came to Thomas Hood almost together. For twenty years he had held his place among the rank and file of literature, earning thereby little more than daily bread and the applause that is but of a moment, when, in 1843, the Christmas number of *Punch* electrified its readers with the "Song of the Shirt." Those wonderful verses went from newspaper to newspaper as, in old times, the beacon fire was accustomed to pass from hill to hill. The laurels reaped by the author were, however, barren, and the sunshine of celebrity had nothing golden in its beams. With the new year was born an unlucky publication christened *Hood's Magazine.* Misfortunes fell thick upon both periodical and editor, and the "flashes of merriment" that the latter still put forth came from a life blackened with the thunderclouds of sickness and calamity. By May, Hood was in a sick-room, and, as editorial apology for the non-continuance of a novel he had commenced, sent forth a drawing of "a plate of leeches, a blister, a cup of water-gruel and three labeled vials." All the rest of that year and far into the spring of the next, the light of life still flickered on, sometimes burning up brightly enough for the sick man to resume his pen; sometimes all but fading away into eternity. "I am so near death's door," said Hood, on one occasion, "that I can almost fancy I hear the creaking of the hinges." The 3d of May, 1845, saw that door gently opened for him; as quietly as a tired child falls asleep, this gentle spirit passed away from earth. Not a mere jester was it that died, but a brave and kindly spirit who did his noble duty in the battle of life, and who had constantly a heart to appreciate and a hand to relieve the sufferings of others. There is nothing in the fame of Hood over which any descendant of his can ever blush. He wrote much that was calculated to make the best of men better, not a line that could by any possibility make the most worthless specimen of humanity worse. Numerous and exquisite as are his poems, there are two that in especial shed a star-like light upon his memory. While London remains a city the hearts of men must continue to be stirred by the "Song of the Shirt" and the "Bridge of Sighs." The one poem is in some sense the sequel of the other In the Metropolis, where the worship of the golden calf is practiced on an ever-increasing scale, it is the poor, and not the idols, that so frequently endure the fate of being ground to powder. These victims are, in general girls, uneducated, or half educated drudges, whom the love of liberty and the hatred of domestic services have driven to toilsome and ill-paid modes of gaining their daily bread Year by year their numbers increase, year by year thousands of miserable fates and faces tell us how swift if the descent from the death-in-life of the garret to the hell of the streets. Lest we should be over-zealous in casting stones, lest we should forget that forgiveness turned not away from the sins of Magdalen, Hood showed us the starving woman despairing, the sinful woman dead. "One more unfortunate" is, perhaps, the most pathetic line a poet ever penned. The thought of it seems to turn the Thames into a grave.—*Scottish American Journal.*

Children's Laughter.

How it ripples across the fields and echoes along the hill-side, as musical as distant church-bells pealing over the grassy meadows, where brown village darlings are gathering buttercups. There are no sounds so sweet to a mother's ear, except, perhaps, the first lisping of an infant's prayer. Children's laughter! How dull the home is wherein its music has once joyously echoed, but now is heard no more. How still is the house when the little ones are fast asleep and their pattering feet are silent. How easily the fun of a child bubbles forth. Take even those poor, prematurely-aged little ones bred in the gutter, cramped in unhealthy homes, and ill-used, it may be, by drunken parents and you will find the child-nature is not all crushed out of them. They are children still, albeit they look so haggard and wan. Try to excite their mirthfulness, and ere long a laugh rings out, as wild and free as if there were no such thing as sorrow in the world. Let the little ones laugh, then; too soon, alas! they will find cause enough to weep. Do not try to silence them, but let their gleefulness ring out a gladsome peal, reminding us of the days when we, too, could laugh without a sigh.

Overworked Farmer.

Overwork is simply working after the strength has been reduced so low that it is painful or wearying to move. It is working after the nourishment in the blood has been mostly used up. It is like keeping a mill going when the steam is low, or when the water in the dam is nearly out. In the care of the muscles avoid colds and rheumatism. They make people stiff and lame. They take away the natural elasticity which always gives so much pleasure and substitute a worn-out, tired exhausted feeling which borders on pain and is often more difficult to bear. How very careful the owner of a fine horse is that it shall not take cold! He knows if it does it will founder, and after this it will never be a good stepper. Our whole country is full of foundered men and women, who are stiff, lame, rheumatic, old in feeling, inelastic. Most of them might have preserved their elasticity to old age if they had taken proper care of themselves. As a rule farmers do not bathe as much as they should. The daily bath is to them quite as important as to any class. It requires but a few moments to take it, and when followed by friction it fortifies the skin against colds.

SECULAR NEWS.

The Legislature of North Carolina met on the 8th inst. and fully organized by the election of J. M. Moring, of Chatham, as Speaker of the House. Lieut. Gov. Jarvis took his place as ex-officio Speaker of the Senate. In the Senate R M. Furman, of Buncombe, was elected principal clerk; Platt D. Cowan, of Wilmington, reading clerk; W. A. Barrett, of Lenoir, engrossing clerk; Murrill, of Onslow, doorkeeper. In the House, John D. Cameron, of Orange, was chosen principal clerk; R. W. Best, of Raleigh, reading clerk; J. S. Tomlinson, of Catawba, engrossing clerk, and William Hill, of Randolph, doorkeeper.

Gov. Vance's message is very practical and sound. He refers at length to efforts made in behalf of education and advises continued appropriations to the Normal schools, white and colored, and some changes in the law to make them more serviceable. The subjects of penal and charitable institutions, railroads so far as under State supervision, convict labor, the finances, &c., &c., are all ably discussed.

The trial of Geo. W. Swepson, charged with conspiracy to defraud the State, has been removed to Franklin county; on the plea that a fair trial could not be had in Wake, on account of the wealth and local influence of the defendant.

Hon. Julian Hartridge, representative in Congress from Georgia, died last week in Washington.

Revolution anticipated in Panama.

Four hundred miners in Pennsylvania struck and are idle.

Two of the Russian schools have been closed on a disturbance among the students.

On Thursday a gale of wind, stated as at the rate of over forty miles per hour, blew down fences, tore away shutters, and such other damage—none serious—in Wilmington.

The Free Will Baptists of North Carolina have 97 churches and 5,797 members. Their church organ has between 375 and 400 names on its books, one-third of whom are not members of this church. Of these, at least three-fifths have not paid their subscriptions.—*Star.*

The Supreme Court of the United States has affirmed a decision of the Supreme Court of Utah, in a case appealed, and in which the defendant was found guilty of polygamy. The question was as to the constitutionality of the law prohibiting polygamy, it being claimed that polygamy is a part of the Mormon religion. The decision is that all polygamists are violators of law, and the plea of religion cannot shield them.

A railroad to connect Lincolnton, on the Carolina Central railway, and Hickory, on the Western N. C. R. R., is proposed.

On the 5th inst., ice was plenty, even in Florida.

During last and this week 25,000 young California salmon were put in Deep river at Jamestown, for the Cape Fear river; 30,000 in the mountain streams of Dan river; 30,000 in the Green river, in Henderson county, on the Spartanburg and Asheville railroad. There are now 60,000 young trout ova hatching, which will be put in the hill country streams.—*Piedmont Press.*

It is encouraging to see the success Dr. Mears accomplished by his energy and perseverance with his process for extracting gold from sulphurate ores. He really does not leave a trace of gold after going through his process. It is putting quite a value on the rich sulphurate ores which have lain dormant so long in Cabarrus county. There has been, this week, a valuable mine sold by William A. Smith of Concord, to a Philadelphia company.—*Concord Register.*

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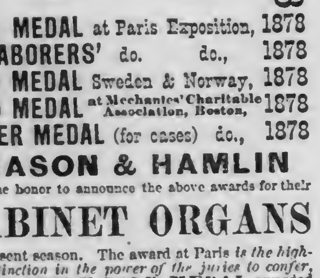

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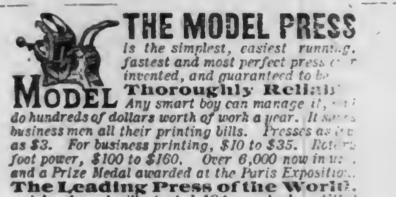

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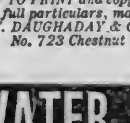

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For the N. C. Presbyterian.

THE CHRISTIAN MOTHER'S INFLUENCE.

Blessed is the memory of a pious mother. It floats to us now, like the perfume of woodland blossoms. The music of other voices may be lost, but the entrancing memory of her will echo in our souls forever. Often faces will fade away and be forgotten; but her beautiful face will shine on until the light from heaven's portals shall glorify our own. When, in the fitful passes of busy life, our feet wander back to the old homestead, and crossing the well-worn threshold, stand once more in the old rooms so hallowed by her presence, how the feeling of childish innocence and dependence comes over us, and we kneel down in the soft moonlight, streaming through the western window, just where, long years ago, we knelt, lisping our childish prayer. How many times, when the tempter lures us on, has the memory of those sacred hours saved us, we trust, from sin! Years have filled great drifts between her and us, but they have not hidden from our sight the glory of her pure, unselfish love.

The mind of this mother of a large family, one would think, was indeed oppressed with cares; but her ever-cheerful face brought only sunshine to the household. The inspiration of her character, the quiet dignity and perfect repose of manner, inculcated implicit obedience in each child; and now that each one is at the head of a household, the strict integrity, sincerity and purity of this mother's life is envied, and felt for all time. And as we visit her grave, in a dense forest of trees, where only the singing of birds is heard, each tree seems to possess a sanctity associated with the sacred spot. There the eye rests on letters of white marble—"Blessed are the pure in heart, for they shall see God"—inscribed by the husband, who knew and valued her most. This seems the most blessed of all the beatitudes; holiness and happiness fully described and put together. May these holy words illumine the dark pathway of life to all who revered this beloved mother, whose "children arise up and call her blessed; her husband also, and he praiseth her." The youngest son of this family, though young at the time of her death, often spoke of her great influence over his boyish life. On one occasion, after a political triumph, the Sheriff of the county came to him and told him his constituents expected a treat from the successful candidate. He, at first, protested against such a debasing thought, but finally handed him the requisite sum of money. Riding out of town, towards nightfall, the terrible effects of this deed were perceptible, in the staggering and prostrate forms around him. Then conscience smote him sorely; his road lay near this mother's grave. Dismounting, he knelt and poured out his heart in deepest contrition of soul. We must believe these prayers were answered, for he soon gave up the honors of time, entered the holy ministry; but was soon called to a higher work in Heaven.

Our Church has sorrowed deeply at the loss of so elevated a Christian as dear Mrs. Vance. The religious light of her life shone brightly here; as the sun transforms a drop of dew by the reflection of his own glorious image, so Jesus seemed to shine in her soul, making the weak, feeble, mortal life a medium of His matchless grace. Her nature was enthusiastic and fervent to a great degree, always sustaining her pastor and church against all the evils and inroads of the world. Such a mother must have left the impression of her pious example on the sons left behind her. She expressed the strongest faith in believing that they would become Christians, though she might not live to witness it; and we trust that, in eternity, they may be found as jewels in her crown of rejoicing.

Another life comes to memory—a "mother of Israel," long an instructor of youth in our State, who has also gone to rest. One of her sons said, her posture at a mercy seat, in a retired upper-chamber, the old Bible on the window-sill, the little ones gathered around on bended knees, and her earnest supplications for each one, left a life-long impression; and the upright lives of these sons prove her influence.

Some weeks ago a saintly widowed mother, whose life had been slowly ebbing away for many weary months, passed away here. A foretaste of Heaven seemed to be given to strengthen her tried soul, at leaving seven children, most of them young and unprovided for. Just before death she called all to her bedside, to say farewell. Counting the seven, her voice was uplifted in fervent prayer that each of them would meet her above. Can that prayer ever be erased from those childish hearts? How very great the responsibility of training these immortal souls! And to think that a failure in this is a failure for eternity! It can never be that we are promised strength in our utter weakness, light in darkness, wisdom in ignorance, and those things not be given! We fail in the interpretation of the promises, when they seem to be unfulfilled, for God's Word cannot fail! Let us strive to let our light shine brighter and purer as we near the perfect day. L.

For the N. C. Presbyterian.

LORD BEACONSFIELD'S VIEW OF SOCIALISM

I think the peculiar attitude taken by Lord Beaconsfield in regard to Socialism, can only be accounted for by his intensely Jewish character. Notwithstanding the atheism of his father, and his own life-long and intimate association with English Christians, the Jewish spirit of centuries and milleniums shows itself with unmistakable clearness. We speak of Spanish-cruelty, French frivolity, English pluck, Scotch stubbornness and Irish recklessness, as if each of these nations were peculiarly noted for their various characteristics. And so they are, but no nation has characteristics so unvarying and indelible as those of the Jews. "We are all one man's sons" was the touching remark of Joseph's brethren when they pleaded with the dreaded ruler of Egypt for justice: "We are true men." And through all the long ages since, the echoes of these words is found in the hearts of the Hebrews. Even in their fiercest religions and civil contentions, in their own land, even through the sharpest and cruelest persecutions since their exile, they still feel that the meanest Jew is better than the noblest Gentile, that they are still a peculiar people, a royal race, the chosen of God. They cling together, they assist each other; and should they even take up arms to win back their ancient heritage, they should write upon their banners those words to which, with all their sins, they have never proved false, "We are all one man's sons." Disraeli is descended from the purest of the Hebrew aristocracy—the Sephardim—and probably in every fibre of his nature feels himself a Jew. But like most men of genius, his sympathies are wide, and the feeling of brotherhood which the ordinary Jew only extends to his own race, this man extends to all human kind. His enemies call him selfish, ambitious; and even declare that he is alike devoid of heart or conscience. But his own words and acts speak for him. He was elected to Parliament in 1837; how, or by whose influence, is known to but few; and in 1849 he became the acknowledged leader of the Tory party and has continued so ever since. He has however, never been a strict "party man" on one hand; nor an "independent" on the other. Generally he voted with his party, but whenever his opponents wished to carry any measure which he believed would be for the benefit of the working classes, he has invariably voted with them. In this matter his heart has always echoed the cry, "We are all one man's sons." In this country we know little of the sufferings of the poor, because such suffering is rare. But in England and throughout Europe, there is terrible suffering. Victor Hugo's "Les Miserables" are no idle tales;—statistics prove the truth of that book; and oh! infinitely more. In 1839 Lord John Russell made a speech on the presentation of the Petition of the Chartists. Although this petition bore the signatures of over a million persons, Lord John spoke of it in the haughtiest terms. Disraeli replied. A young and comparatively unknown member, who would listen to *him?* But his speech was earnest and bold, and although disapproving of the Charter, he spoke kindly and generously of the Chartists themselves. He insisted that the "complaints which they brought forward were not groundless; that recent legislation had been against them and their order; and that sooner or later, whether the Whigs desired it or not, the working classes would demand and obtain too, a larger share than they then had in the management of the affairs of the country." Ever since that speech was delivered, forty years ago, he has been true to the position he then assumed. "He has supported every motion, by whomsoever made, which had for its object, the bettering the condition of the working classes." (*English Journal*) Therefore, no one is surprised at the opinions expressed in "Lothair," his most recent literary production, in regard to the "secret societies" which are working so blindly, but furiously for their own relief. His time is one of sad and tender pathos, like that of a grieving father when he speaks of the conduct of a wicked, but deeply wronged son. "Guilty! oh yes, very guilty is my poor boy, but he would never have been so, had he not been driven to despair; flesh and blood could not bear the treatment he received." And not only in this feeling of sympathy for the oppressed do Disraeli's Hebrew instincts show themselves, but in his ideal of a heroine. What is Theodora but an attempted reproduction of the heroic women of the Old Testament; Miriam and Joel, Deborah and Esther, Zeruiah and Jehosheba? He tries to interest us in Corisande, the avowed heroine of his tale, and the model English lady, but he does not succeed because he is not interested himself. Corisande sprang from his brain, like Minerva from the head of Jupiter; but Theodora came directly from his heart. And Theodora, (what do Bismarck and Gortchakoff say to this?) Theodora is the acknowledged head of the secret societies! Every charm of person, of manner, of mind and heart is given to Theodora; she is a "perfect woman nobly planned." She is like that grand, beautiful and queenly Jewess, the daughter of the Asmodean princess, Mariamne who married Herod, the pretended convert to her faith; and went like her, to her death fearlessly. Her first conversation with Lothair is in the splendid gardens and park of Blenheim. "I do not feel altogether content in these fine gardens" she remarks, "the principle of exclusion on which they are all founded is to me depressing. I require, in all things, sympathy. Even your parks which all the world praises do not quite satisfy me. I prefer a forest where all may go—even the wild beasts." She dislikes gravel walks because she cannot "bring herself to believe they had gravel walks in the garden of Eden." These opinions show that she would like to give the tired and tortured earth a Hebrew Sabbatic rest, of endless duration, when all the beasts and cattle are turned into the fields to feed upon the natural and spontaneous produce of the earth; this spontaneous produce which is called the "Sabbath of the land." "And the Sabbath of the land shall be meat for you—and for thy cattle and for the beasts that are in thy land."—(Lev. xxv.: 6, 7.) The secret societies are made to regard Theodora as almost a goddess. They give her the name of Mary Anne, and their wildest enthusiasm is roused whenever this name is mentioned. These societies bear various names, republicans in Italy, communists in France, socialists in Germany, nihilists in Russia, trades-unions and co-operative societies in England and Fenians in Ireland. He makes his astute character the Romish Cardinal say, who plays so important a part, "After all it is the Church against the secret societies. They are the only two strong things in Europe, and will survive kings, emperors and parliaments." In our view these are the two gigantic evils which loom, like fearful spectres, to the dim mist of the future. Romanism and Communism! If Romanism were really worthy of the name the Cardinal bestows upon it—"the Church"—we would have nothing to fear from it; if Communism were really communism we would have nothing to fear from it. But the Church which is heretical tyranny, and the communism which is robbery and infidelity, are alike to be dreaded. The word *commune* is a holy one and from it our sacred ordinance, *communion* (or the Lord's Supper) is derived. And when they paint upon their banners the words, "*Christ and his apostles, the first communists,*" we shudder at the unfulfilled duties of the Church, (our own unfulfilled duties) which enables *such* men to use *such* words. In Dicken's Martin Chuzzlewit, a striking and awful illustration of the results of unfulfilled duty is presented; and as it is a single example, I will briefly relate it. A respectable man of business rears his son with one idea, the accumulation of wealth. The tender brain of the boy receives the impression placed upon it by the father's hand, like ductile wax. Money, money, money is the one object, the one idol before which the child is taught to worship. It eats out every vestige of conscience, every moral feeling of his soul. He hesitates at no crime to attain possession of his object, money. The father falls a victim to his own teachings, and dies of heart-break on discovering that his own son is attempting to poison him for the possession of his money. There are a few really Christian capitalists, who consider themselves the stewards of God's bounty and act accordingly; and no communism grows under their hands. They Christianize by paying pastors and teachers; they educate to the needful extent; they guard their operatives from cold and hunger. But the great majority know nothing of the toiling masses who fill their mills; they regard them as a lower order of beings from themselves. When they cry in effect, "Save us from vice?" the answer in actions is, "We will not." When they plead "Save us from brutish ignorance?" the answer is "We will not." When they in their present misery implore, "Save us from cold and hunger, and death by starvation?" the answer is, "We cannot afford it, our dinner and wine parties, and balls, and clothing and equipages take so much money, we cannot help you," and so the monster miscalled, communism, rises like a terrific Nemisis in their midst, and the combined ignorance and vice and want raises its revengeful arm like that of the murderer, Chuzzlewit, to destroy its producer. Can we ever be thankful enough for our own comparative freedom from these monster evils? Let us rouse ourselves to our duty in time; and do all we can for the religious instruction of those who by any means, come within the reach of our influence. Pride of class is no part of Christian character. Foster a kindly spirit between the rich and the poor. And yet remember the saying of a dear old Presbyterian divine, "There are two great classes of poor—God's poor and the devil's poor." The first class are to be treated as friends, whatever their social station; the latter are to be abundantly relieved as paupers. "Be given to hospitality." An elder of our church told me once that his pious old mother considered hospitality so important a Christian duty, that she rarely ever sat down to table without an invited guest. Not the world's guests, but God's. Our meals are daily things, and should remind us of daily duties. Our Lord made a meal a sacrament, and its influence should extend to all meals. In the 11th chapter of Corinthians St. Paul exclaims, "What, have you houses to eat and to drink in, or despise ye the church of God, and shame those who have not?" That is, do you leave poor Christians (who compose the church) standing without, neglected and uncared for, while you yourselves feast in your own houses? Then he dwells upon our Lord's institution of the communion, and winds up his argument with, "Therefore, my brethren, on coming together to eat, cordially receive each other. If any one should be hungry *in house* let him eat, that you may not come together for judgment." This expression "any one" does not however, refer to the "devil's poor," for St. John expressly tells us that the unbeliever is *not* to be received "into house." (II John, 10th verse.) The word which I have given as "cordially receive" is *ekdechesthe*—a compound word compound of *ek* and *dechesthe*. Ek merely intensifies the expression. In Greek if ek is placed before the word "bitter" it makes it mean "very bitter;" if placed before the word "to learn" it makes it mean "to learn thoroughly." Sometimes *ek* is placed before *dechesthe* and sometimes *pros*: thus, in Philipians iv.: 29, "Receive (*pros dechesthe*) him therefore in the Lord with all joy"; and also in Romans xvi.: 2. "That you may receive (*pros dexesthe*) her in the Lord in a manner worthy of the saints." Our translation "tarry one for another" has not anything like the force and beauty of the original. H. M. I.

GOD'S LIGHTS.

"Dixit autem Deus: Fiant luminaria in firmamento coeli."—Gen. 1: 14.

From the Latin of Abelard.

The earth is green with grasses;
The sky is filled with lights—
Sun, moon and stars. There passes
Vast use through days and nights.

On either hand upbuilded,—
Arouse, O man, and see!
Those heavenly realms are gilded
By help which shines for thee.

The suns of winter cheer thee
For lack of fire below;
While the bright moon draws near thee,
With stars, thy path to show!

Leave pride her ivory spaces;
The poor man on the grass
Looks up, from fragrant places
By which the song-birds pass.

The rich, with wasteful labor—
For vaulted domes shall fall—
Mocking his poorer neighbor,
Paints heaven within his hall.

But, in that open chamber
Where all things fairest are,
Let the poor man remember
How God paints sun and star.

So vast a work and splendid
Is nature's more than man's!
No pains nor cost attended
Those age-enduring plans!

The rich man keeps his servant,
An angel guards the poor,
And God sends stars observant
To watch above his door!

—*Rev. Samuel W. Duffield, in Christian Intelligencer.*

THE CHINESE RELIGIOUS TRACT SOCIETY.

This Society was organized in Shanghai in Dec. 1878. It is hoped that it will in time, become a great national institution like the tracts Societies in Great Britain and America. The Treasurer is Rev. W. R. Lambuth, M.D. Shanghai, China.

THE CONSTITUTION OF THE CHINESE RELIGIOUS TRACT SOCIETY.

1. This Society shall be denominated the Chinese Religions Tract Society. Its object shall be to circulate religious books and tracts throughout the Chinese Empire, and its headquarters shall be in Shanghai.

2. The Officers of this Society shall be a President, two Vice-Presidents, two Corresponding Secretaries, two Recording Secretaries and a Treasurer.

3. Any person may become a Life-member of the Society by making or obtaining for the Society a donation of Fifty dollars.

4. Each Subscriber, paying annually Three dollars or more shall be considered a Member of the Society.

5. The Subscriptions solicited shall be employed as a means of enabling the Society to publish, and distribute the books and tracts at a cheap rate.

6. Auxiliary Societies shall be formed as far as practicable in different parts of the Empire with a view to promote the objects of the Society by encouraging the distribution of Religious Tracts, and to obtain subscriptions or collections in aid of its funds. The President and Secretary, for the time being, of any such Auxiliary Society, formed on the principles of this Society and contributing an annual donation to its Treasury, shall be, *ex officio*, members of this Society.

7. The Executive Committee shall be authorized to grant to any person who shall make a collection for the Society, a return of tracts, if required, equal in value to one half of such collection; and when the remittance, at one or more periods, shall amount to Fifty dollars, the person making such collections shall be considered a Member for life.

8. The Board of Trustees shall consist of forty members. Upon the death or resignation of a member, the Corresponding Secretaries shall issue a circular asking from the members of the Board written ballots for a new member; these ballots shall then be laid before the Executive Committee and the Chairman shall declare the result of the election. The candidate may be either a foreigner or native.

9. There shall be an Executive Committee consisting of the President, Treasurer and Secretaries, with two members of the Board of Trustees to be elected for the purpose, whose duty it shall be to attend to the general working of the institution.

10. There shall be a Publication Committee composed of four foreigners and four natives, representing the following four constituencies, viz, 1. Presbyterians and Congregalists. 2. English Episcopalians and American Episcopalians, 3. Baptists, 4. Methodists. All books and tracts published by the Society shall be examined and approved by this Committee which shall contain no more than two members from the same ecclesiastical connection, and no book or tract shall be published to which any member of the Committee shall object.

11. Meetings of the Executive Committee shall be held monthly, and frequent correspondence shall be maintained with the various Auxiliary Societies.

12. An annual report shall be published in Chinese and English bearing on the condition and operations of the Society.

13. The Board of Trustees shall fill all vacancies occurring in the Executive and Publishing Committee in the manner provided for the election of new Trustees.

14. The Board of Trustees shall meet annually on the first Tuesday in May, and at the call of the President, at such other times as may be necessary.

15. An annual meeting of the subscribers shall be held on the first Wednesday after the first Tuesday in May, at which the President of the Board of Trustees, or in his absence one of the Vice-Presidents, shall preside.

16. This constitution shall not be altered or amended except by the Board of Trustees, and not then till a notice of the proposed amendment, signed by at least ten members of the Board, shall have been sent to each member of the Board at least six months previous to the amendment.

[The above came from our own Missionary, Rev. John W. Davis.]—Ed. N. C. P.

THE BANK OF ENGLAND.

A correspondent of the Philadelphia *Ledger* gives the following interesting description of the Bank of England:

Few visitors go inside the Bank, or pass beyond its interior portals. Yet the Bank contains a mine of wondrous information, and its vast stores of money make impecunious fingers tingle. Here are machines weighing with the nicety of a hair; machines that automatically separate the good coins from those of short weight; printing machines of exquisite finish, for making the notes; electro-plates, from which the notes are printed, and curious mechanisms for constructing the cloths by which the very effective water mark is put in the bank note paper, which is the main reliance in preventing counterfeiting and forgery. You are shown great stores of gold and notes, and for once are made rich by being permitted to hold in your hand, at one time, $500,000, though the vanity of earthly riches is at the same time taught by the celerity with which all these millions slip through your fingers—and back into the vault. You are shown great rooms full of money, with gold a perfect drug—piled up in ingots, hauled around on trucks, carted about in kegs, and shoveled from one place to another, like so much coal. My eyes were allowed to look upon an accumulation of $90,000,000 of gold coin and bullion, but I could not carry any of it off. I was offered a sack if I could lift it, but it seemed fastened to the floor. Picking up a little twenty-pound ingot, I was told to beware lest it fall, and an attendant who was limping about in a slipper said that one of them, of value equal to his next year's salary, had, the day before, almost mashed his toe. There were cart loads of silver in bricks, most of it, like the gold, coming from America, but there was not in all this great store a single Bland dollar—a famous coin at home, but which does not flourish in London as yet.

The bank does all its own note printing, and also all the assorting of light weight coins. It is the great corrector of the British coinage, returning to the mint for the melting pot all the light-weight, defective and defaced coins that come into it. By this means it keeps the coinage up to the standard, as only the good ones are allowed to go into circulation again. The loss on the silver coinage the Government bears, but the depositors have to bear the loss on the gold coinage. Every coin that comes in on deposit or otherwise is weighed, and the light ones are immediately cut almost in two, by an ingenious little machine that works with great celerity. For every short-weight sovereign the depositor is charged a uniform discount of eight cents, which covers the average loss from this cause. For gold bullion and foreign gold coins, the bank pays by weight, at the rate of 77 shillings and 9 pence per ounce of gold.

There is, among the great curiosities of the Bank, its method of tracing the history of every note it has issued, done with great labor by means of ingenious indexes. The smallest note is for five pounds and the largest for one thousand pounds. In their collection of redeemed notes, all of which are kept, is a redeemed note that had gone through the Chicago fire. This note had been burnt to a crisp, yet it had been carefully opened out and the charred remains spread upon a glass plate, so that all was restored excepting a small portion. There, in the ashes, can be read the language of the note, its number and date. This note, which was for ten pounds, the Bank promptly redeemed, and it is now carefully preserved as a great curiosity.

The bank transacts all the Government business in connection with the Government debt, and, so far as this department is concerned, it acts similarly to the Treasury at Washington in paying interest and making transfers. The debt is all registered stock, however, and separate accounts are kept with every holder. There are about 250,000 of these debt accounts, some being in very large amounts. I was shown a signature of Glyn & Co., where they had just received interest on nearly $2,100,000 of one class of the debt. The business of the bank is divided into three great departments—The Government Debt, the Issue (bank notes,) and the Private Deposits. Each of these is separately conducted, and the deposits aggregate about $130,000,000. I told some of the bank officials that this sum possibly was not all the deposits, as several of my countrymen, in Camden and elsewhere, were inquiring about 150 or 160 millions on deposit in the bank for the Jennings estate; but they did not seem to be aware of any such deposit, but they were very sure that the total actual deposits footed up what I have named.

There is a case that shows the gradual progress of the bank in making these notes, by exhibiting specimens. The earliest notes were written with a pen, and it was customary to change their amounts by erasures and interlineations. From these they improved, step by step, to the almost square white pieces of paper of to-day, printed in bold German text, and, whilst being twice the size, yet as unlike the American note as it is possible for two bank notes to be. Another curious collection contains specimens of attempted forgeries, alterations and counterfeiting of notes. Some of these are by photographing, others by pasting and raising, some being clever and others poor imitations. But whilst the printing is imitated, there has been no even approximately successful attempt to imitate the water-marked paper, wherein the bank places its main reliance for the safety of the note. In one case an attempt was made to print upon stolen genuine bank paper, gotten surreptitiously from the mill, but the checks are so admirable that it was at once detected, and the fraud suppressed before the notes had got into circulation. The bank is a wonderful place, and not the least famous part is the Directors' room, looking out upon a pretty little garden, for, even in the heart of busy London, land is not so valuable that a little cannot be spared for grass and flowers. In this bank parlor the Directors meet and sit around a large oblong, circular table every Thursday. Here they raise and lower the discount rate, and thus give official quotation, as it were, to the fluctuations of the London money market, to which all others bear tribute. But, though the enormous money power concentrates here, the Directors who wield it are, nevertheless, true Englishmen. Whatever else they do, they do not forget the inner-man, for hero smoked sundry joints of juicy beef and mutton, and other savory viands, showing that, even in the Bank of England, as elsewhere, the stomach still ruled the roast.

AFFAIRS AT THE VATICAN.

The Vatican is greatly concerned about the possibility of Marshal MacMahon being succeeded by M. Gambetta, and instructions have been issued to the French Bishops and Roman Catholics to exert themselves to the utmost to prevent such a result. Decisions have been adopted respecting Swiss ecclesiastical affairs which are expected to end the controversies, and smooth the way to the demand of the Catholic cantons for the re-establishment of relations with the Holy See. The property of Pius IX. is being sold at the Vatican every Wednesday and Saturday. Everything, from superb jewelled crucifixes to empty bottles, is offered at the sale, which is semi-public, under the guidance of Monsignor Pericoli. Every article is priced very low. The expediency of proclaiming a jubilee on the anniversary of the Pope's election is being considered at the Vatican, but nothing has yet been decided. There is also great debate at the Vatican whether it is desirable that Roman Catholics should go to the polls with the existing suffrage, since a general election seems probable. The means of entering into relations with the English government are also under consideration at the Vatican, but only a study of the question is immediately contemplated. A simple convention, by which the Roman Catholic church should be recognized, is desired. The Vatican is taking steps to establish vicars apostolic in Bulgaria and Roumelia. It is thought probable that the Pope will raise the Roman Catholic Archbishop of Edinburgh to the dignity of Cardinal. The Pope, considering the present conditions of the church and society, has thought that the observance of too many festivals, especially in Italy and Spain, causes both material and moral evils. Instructions have been issued to the Bishops to study and report on this subject. The Pope has been somewhat discouraged by the reports from the leading Roman Catholics in Germany, warning him that the German government is not acting honestly, but is disloyally seeking to make a quarrel between the Vatican and influential Catholics, in the hope of thus crushing both. Cardinal Asquini, who was born in 1802, and created a Cardinal by Gregory XVI. in 1844, died on Sabbath. There remain, of Pope Gregory's creations, only Cardinals Schwartzenberg and Carafla, the latter of whom is seriously ill.—*London Weekly Review.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Items from *Weekly Review:*

The authorities of the Royal Hospital, Belfast, have refused by a majority of one, to give the clergy of different denominations the facilities they desired for attending to the spiritual wants of the patients. All that was asked was the simple registration of the religion of each inmate, such as exists in almost all public institutions of the kind, with liberty for clergymen who desired it to visit members of their own denomination.

The year 1880 will be the hundredth of the establishment of Sabbath schools, and the Committee of the Church of England Sunday School Institute propose commemorating the event by a series of services, conferences, and meetings of an unusually important character. The proceedings will extend from June 28th to July 4th of that year. It is also proposed to mark the occasion by founding a "Centenary Fund," the contributions to which will be applied to the erection of a building more adapted to the special purposes of the society, whose constantly increasing operations in the extension and improvements of Church of England Sunday schools makes the need of larger and more suitable premises a very pressing one.

The notable fact that the New Testament Company of Bible Revisers have completed their work suggests a reference to the time they have occupied in the performance of their important duty. The first sitting of the Company took place on the 22nd of June, 1870, so that they have been at work for upwards of eight years. Three of the most distinguished scholars included in the original list have died while the revision was in progress, these being Bishop Wilberforce, Dean Alford, and Dr. Eadie. The Scottish members of the Company who have been spared to see the close of the final revision are Dr. David Brown of Aberdeen, Professor Milligan of Aberdeen, and Professor Roberts of St. Andrew's.

From miscellaneous sources:

The *Watchman* says: "It is a singular feature of our times that an age which has seen the conversion of the Sandwich Islands, of Madagascar, of the South Sea, of the Karens, of the Teloogoos, an age which has seen the destruction of the Pope's temporal power, an age which has seen the doors of China and Japan thrown open to the herald of the cross, should be an age which encourages despair of the ultimate victory of Christianity over the world."

The Methodist population of the world is estimated at 20,000,000, and the number of communicants at 4,389,877. In the United States the membership is about 3,396,999, with 25,542 local and 22,163 itinerant preachers.

A good deal has been said and written about French journalism. Here is one of its vagaries—a paper called *Echoes from Purgatory.* It is edited by a priest, and informs the public what souls in Purgatory are suffering, and exactly what must be done to relieve their sufferings. This is the only representative organ of the large representative constituency beyond the dead line.

The *Jewish Messenger* suggests that Roumania's 250,000 Jews repair to Palestine, as the first step in the solution of the Eastern question. Morocco is persecuting its Jews so terribly that they must flee or be exterminated.

Letters from Rome report that Pope Leo XIII., who took St. Peter's chair, a tall, erect man, with dignified gestures, and clear, strong voice, has become, in a few months, a broken down old man, with trembling voice and hands, and a suspicious, fearful glance, and that he wants to go to Perugia, but is afraid of the Jesuits. It is said that his brother brings all his food surreptitiously to him, he is so fearful of being poisoned, to make way for Cardinal Billio, who is the favorite with the Society of Jesus.

Mr. W. C. Jones, of England, who, five years ago, gave the missionary societies $1,000,000, has now given $175,000 to the native church of India for evangelic work.

There are now forty thousand children attending Sunday-school in the Fiji Islands, where, only forty years ago, the inhabitants feasted on human flesh.

It has been calculated that, for every pound sterling England expends in missions, she receives in trade, and the same ratio will hold in the United States.

The Presbyterian church of Ningpo, China, has called one of the native ministers to be its pastor, and has engaged to provide for his salary without aid from the mission. In their very limited circumstances this is quite an onward movement.

Six years ago there was but one church in Japan; now they number thirty-five or thirty-six. Then every Christian effort was frowned upon by the government. To-day one hundred young men are studying for the ministry in the schools of the American Board.

Dr. Chamberlain, who is home from India, states that more than four hundred thousand persons had been gathered into the Christian churches, and the number was constantly increasing. He affirms that there is not a district where Hindooism stands firm on its ancient foundations.

MISCELLANY.

The first stone of the monument to Lord Brougham has been laid at Cannes.

It is estimated that the number of students exiled to Siberia from the various Russian universities since the beginning of the year exceeds 600.

A movement for the re-establishment of the punishment of death in Switzerland is, owing to the continuous increase of heavy crimes, gaining ground there.

The remains of a prehistoric village on piles have been discovered in the Barmsee (a small lake in the Bavarian mountains), much like the Swiss lake dwellers' habitations.

High Church housemaid (to Low Church cook—"Lor' cook, how can you sit and listen to a man as wears nothin' but black alpaca! You should have seen our young priest this morning! He had on a black silk skirt with a white Cambric tunic trimmed with reel Walansheens lace as missis gave him, a narrer 'igh-art green scarf round his neck; an' when he folded his arms across his buzzum, with his 'air parted down the middle, oh, he looked pufleckly lov-e-ly!"—*Punch.*

The clergy of the Romish Church of France are very poorly paid, and their political influence is admittedly considerable; but in spite of their pressing necessities and the obvious political advantages of making them the friends of the Republic, the Liberal majority in the Chamber of Deputies have refused the grant in aid which the Government asked, and which the Senate approved. On Saturday the Senate intimated its acquiescence in the Disestablishment policy of the Lower House; and Parliament thereupon adjourned for the Christmas holidays with the two branches of the Legislature at peace with each other.

GOLD DUST.

Early and provident fear is the mother of safety.—*Burke.*

The brave man is not he who feels no fear, for that were stupid and irrational, but he whose noble soul its fear subdues, and bravely dares the danger which it shrinks from.—*Joanna Baillie.*

Sweet is childhood—childhood's over,
Kiss and part,
Sweet is youth! but youth's a rover,
So's my heart.
Sweet is rest; but all by-showing
Toil is nigh.
We must go. Alas the going,
Say, "Good bye,"
—*Jean Ingelow.*

When God will work salvation for his people, no difficulties in their way are insuperable.—*Henry.*

Just as the dove trembles at the approach of the hawk and the young calf shudders at the lion never seen before, so innocence shrinks from what is wrong by the same divine instinct.—*F. W. Robertson.*

All days in the year are Christ's but he hath marked out one in seven as peculiarly his own,—he hath made it or marked it out; just as he planted a garden in Eden, so he hath fenced about this day, and made it his own.—*M'Cheyne.*

Every failure is a step to success; every detection of what is false directs us towards what is true; every trial exhausts some tempting form of error. Not only so; but scarcely any attempt is entirely a failure; scarcely any theory, the result of steady thought, is altogether false; no tempting form is without some latent charm derived from truth.—*Prof. Whewell.*

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, JANUARY 22, 1879.

NIHILISM.

By whatever name those who are now so troubling the governments of the European continent are known—whether as Nihilists, Communists, or Socialists—at the root they are one and the same. Their principles are aptly expressed in these words of one of their number: "The Revolutionist despises all doctrines and has renounced all science of this world. . . . He knows but one science, that of destruction."

The manifestations of this principle of destructiveness of property, Church, State and all human institutions, vary with the character and dispositions of various nationalities, and with their educational facilities and the circumstances of the different modes of government or misgovernment, but the spirit in all times and under all circumstances is the same, and it originates with oppressive taxation, grievous military conscriptions, failures of crops and whatever else may tend to bring the poor to regard themselves as in hopelessly miserable contrast to the rich.

This spirit of Nihilism is neither reasoning nor logical—it hates wealth, because its possessors do not have it, and can never have it. It is the despair of him who sees that for him and for his children after him forever, there is no hope of aught but abject poverty. It does not originate to oppose religion, but is of necessity anti-religious. Its very terribleness to its possessor consists in its looking to nothing beyond this life—and in this life misery only.

The Sans-culottes who figured so conspicuously and so horribly in the French revolution as the murderers of Louis XVI. and Marie Antoinette, and the Communists of Paris who so lately shocked humanity, by their fiendishness, are the same under changed conditions with the German Socialists and the Russian Nihilists.

Germany is repressing with the strong hand, and that may be necessary now, but the distress of the people drives them into this rebellion, and the State should set about lightening the burdens of the people. No cure can be permanent that overlooks this. In Italy and Spain, while there is some of the spirit, there is comparatively little. The attempts made to assassinate the rulers do not seem to have met the sympathy of any class of the people.

But Russia finds herself, great and powerful as she is, handicapped by the Nihilists. Much as she might be disposed to interfere with Great Britain's designs against Afghanistan, she can do nothing. It is estimated that there are 100,000 Nihilists in St. Petersburg alone, and 3,000,000 in the empire. The order is only ten years old, and almost at its very inception, by its discovery and the banishment to Siberia of hundreds of the conspirators, it was supposed to have been stifled.

During the year just closed 600 University students were banished to Siberia. In fact, the Universities seem to be the hotbeds of Nihilism, and of late even insurrections have broken out among them. But, indeed, no class of society in Russia seems to be exempt from the contagion. Even the aristocratic and the wealthy, in contradiction of the very root-principle of the order, seem to be infected. The reason of reasons for these upheavals of society is found in misgovernment; such misgovernment as produces the hopelessness of poverty to which we have above referred. A writer in the *Sunday Magazine* thus refers to the subject:

There is still another and potent reason why Nihilism should flourish with a yet ranker growth in the Czar's dominions, than that of Socialism in the Fatherland. It has recently been shown by Mr. Wallace, a very able writer on Russia, that the commune—economic life *in common*—is the basis of the rural organism throughout the Empire. Taxes are levied, not on the individual, but on the rural district, or village; the community makes contracts for work on behalf of its laborers; the village, in some sort, owns the land that the peasant and the freedman serf till. The idea of the *tribe*, of the holding of all property for the common good, is familiar to the "monjik." Here, then, is a most congenial soil for the seed of Socialism; and added to it are two other grounds of propagation. The Russians, both educated and ignorant, both high class and low class, have been latterly drifting fast from their ancient creed into outright materialism: opinion and faith are passing through an era of revolutionary change. Again, when the Socialist agitator points to the grinding taxation, to the widespread corruption in the government, to the despotic will of the Czar, often cruelly and relentlessly exercised, to the wholesale conscription, he makes an appeal to a population almost every individual of which is, or has at some time been, a direct sufferer from these evils.

But if misgovernment is the cause of these convulsions it follows that they cannot exist to an extent at all alarming where freedom of expression and action is allowed—where liberal institutions exist, and just and beneficent legislation places it in every man's power to be, humanly speaking, the architect of his own fortune. Turning again to France we see her, in striking contrast to her late victorious rival, revoking the banishment of the communists; we see her allowing even the most blatant of incendiarists to harangue the populace, or through the press to libel the government—and why? The people are governing the people. We do not step aside from our proper theme, however tempting the opportunity, to consider the religious outlook in its connection with this subject, but pass to other countries. Great Britain seems to be, despite the terrible distress of the poorer classes, singularly free from Communism, for its Fenianism never took that form. And the United States: The unprecedented financial stringency, creating wide spread distress and for so many years, has done nothing more than bring to the surface a few despicable political adventurers, whose utter impotence was merely a short-lived farce. Wendell Phillips, who is not usually credited with extraordinary wisdom, is nevertheless wise in saying,

The Americans will never be communists; because three-fifths of them have something; and the other two-fifths expect to have something.

A single glance at the late astonishing statement of Pope Leo that Communism, Socialism and kindred social disorders are the outgrowth of the Reformation. Compare this statement with Catholic France, the nursery of these evils, and France now emerging into Protestantism along with the extinction, in her borders, of them all. And so England and Scotland, and the United States, so free of them now and in all time past, and yet Protestant to the core. In very truth, religion or the lack of it—religion in any form, or in no form—is not the germ of these evils, though they always consist with irreligion, and are utterly inconsistent with the religion of Christ.

THE CATHOLIC PRESBYTERIAN.

We have announced the appearance of the initial number of this international ecclesiastical magazine, which is an outgrowth of the First General Presbyterian Council at Edinburgh, in July, 1877. It may interest all who have not seen it to get a bird's eye view of its contents and promise.

Prof. Blaikie, in his editorial salutatory on "Catholic Presbyterianism," shows that the assembling of three hundred and thirty-three commissioners from forty-nine Presbyterian Churches, in twenty-five different countries, holding creeds in harmony with the consensus of the Reformed Confessions, sufficed to establish the claim of Presbyterianism to the adjective *catholic*. Singular clouds of prejudice against Presbyterianism as a cross-grained Scotch movement, and a mere provincialism, unfortunately baptized by some martyr memories, have been scattered by this grand revelation of its life and light from all quarters of the globe. It matters much to the world how this great aggregate of moral energy is wielded. New experience of the needs of the Church of God, and the best ways of ministering to these, must result in positive benefit from a survey of the paths by which God has led the various sections, some of which have survived reigns of terror and fiery persecutions. While denominationalism will not be destroyed, a warmer charity and closer fellowship will produce a powerful, active and world-wide confederation of aim and work; will illustrate the New Testament character of the principles of government and worship and doctrine of our Church; and conscious strength will inspire to grander and more loving labors for the Captain of our Salvation. It is remarkable, too, that the Edinburgh Council *drew to it*, rather than repelled, other Christian bodies.

M. Eugene Reveillaud writes a luminous article on "Religious Reform in France." We see how the Romish Church, by fatal complication in the politics of the day and violent efforts to restore the old monarchy, has lost its hold on the masses. We see, too, how Protestantism has been taking hold of prominent men, and that, under God's blessing, at any moment a grand tide may flow into the Evangelical Church. The recent elections have been fatal to Rome.

Dr. Stuart Robinson gives one of his incisive articles on Presbytery and Liberty in his well known vigorous style. He emphasizes the influence on Anglo-Saxon civilization and constitutional liberty of two grand principles, viz: the doctrine of the fundamental difference between powers temporal and spiritual, though both of God, as set forth in the Second Book of Discipline, and against Erastian Moderates; and the Scriptural theory peculiar to Presbyterianism, that the constituntional elements of the Church are *families* and not individual believers.

Dr. Livingstone's posthumous article on "Missionary Sacrifices" is the earnest breathing of a godly man.

Dr. Pressense's brief paper on "Voltaire's Centenary," Dr. Philip Schaff's article on the Anglo-American Bible Revision, and Rev. W. Fleming Stevenson's "Thoughts After a Mission Tour Round the World" will prove very instructive. The closing article is on the "Entire of the Presbyterian Church in the United States," by Prof. E. D. Morris, of Lane Theological Seminary, Cincinnati. He takes a hopeful view of the future, is rather latitudinarian in his views, and smitten with the disease of the age—union, union—and somewhat forgetful of the fact that there is a Southern Presbyterian Church.

Then follows a brief general survey of Scotland, Ireland, Wales, Hungary and the United States; Prof. Christlieb's Letter of 1877, and Notes and Queries, Historical and Critical.

We are greatly pleased with this beginning of a difficult enterprise, which promises, if well supported, to be a source of great pleasure and profit to all readers, and a means of drawing all Presbyterian bodies in the world nearer to each other and augmenting the efficiency and glory of their prayerful labors.

In the list of sixty-six names of distinguished persons in this country who have promised contributions to the *Catholic Presbyterian* about one-third are connected with the Southern Presbyterian Church. Among them are Rev. Jos. M. Atkinson of Raleigh, Dr. A. D. Hepburn, president of Davidson College, and Dr. J. R. Wilson of Wilmington, all of the Synod of North Carolina; also Rev. Drs. B. M. Smith, H. C. Alexander, M. D. Hoge, J. Leighton Wilson and Wm. S. Plumer. We hope to hear from some of these brethren in the next number.

Subscription to the *Catholic Presbyterian* is only $3 a year or 25c. a number, and it may be obtained through J. L. Shotwell, Agent Presbyterian Publishing Committee, 1001 Main street, Richmond, Va.

We trust that a liberal support will be accorded to this valuable enterprise.

DEATH OF REV. DR. WM. MACK.

We have to announce the death of Rev. Dr. Wm. Mack, a few days since at Columbia, S. C., where he was on a visit to his son Rev. J. B. Mack, D. D., pastor of the Presbyterian church in that city. We regret that we have no details.

Rev. Allen T. Graves, a member of the Presbytery of Elizabeth, residing in Plainfield, N. J., died December 5.

OUR LEGISLATURE.

Several very important bills are before our State Legislature. With such as do not refer to the educational or moral interests of our people we suppose we have little to do; before proceeding however, let us put right, what has been in very many exchanges been made wrong relative to the resolution of Col. J. L. Brown of Mecklenburg, on the State debt. We give it correctly:

Resolved by the House of Representatives, the Senate concurring; That a committee of eight upon the part of the House and five on the part of the Senate, be appointed to which shall be referred all resolutions and bills in regard to the public debt."

This State debt question has a very serious moral aspect, but is so intersociated with and dependant upon political action that we can do no more than urge that while our law-makers authorize the payment of not one cent more than is justly due, they will most jealously guard the honor of our State, and render as fully what is due from her to her creditors, as if the question was one between individual Christian gentlemen.

Col. Brown introduced a petition from the Trustees of Davidson, through a committee, for establishment of a Normal school at that place and making an appropriation of $1000 therefor. We have had occasion heretofore to say that the Normal schools ought to be distributed through our State and not to be confined to the University. They have certainly done good in stimulating the cause of education, and in imparting new and valuable ideas on the subject to our educators.

In passing we note that Gov. Robinson of New York in his recent message recommends the discontinuance of Normal schools as having failed to accomplish the purpose of their establishment. This ought to put us on our guard to see that these institutions which can be made so very serviceable do not fall into mismanagement. But we decidedly favor the establishment of the Normal School at Davidson College for reasons heretofore given.

Another subject which also has been fully considered in this paper, was presented to the House. The Raleigh papers tell us that petitions were presented by Col. Brown, from a committee of the Methodist Church, from the Synod of the North Carolina Presbyterian Church, from the ladies of Charlotte, from certain citizens of Steele Creek and Berry Hill townships in Mecklenburg county, from Back Creek church, from certain citizens of Henderson county, and from certain citizens of Charlotte, praying the passage of a law to prevent the running, loading or unloading of trains on Sunday. Referred to the Committee on Internal Improvements. Mr. Oliver presented a petition on the same subject, as also Col. Alexander one from Concord Presbytery. A bill on the subject was referred to Committee on Internal Improvements.

The subject of Sabbath desecration is engaging the attention of Christians all over the country, and it is high time. One or more of our Southern Synods have taken up the matter. The *Central Presbyterian* shows that the laws of Virginia prohibit the freight business on railroads, and to that extent need only enforcement. Farther North the effort is made against the attempt to break up the Sabbath by Zoological Gardens, Academies of Fine Arts, the Permanent Exhibition, and lastly, by theatrical exhibitions on Sunday. A bill on this subject, carefully prepared, will be presented to the Legislature of Pennsylvania at its present session. In New York city they are moving forward in the same direction.

But to return to our Legislature, from which we were getting pretty well off. A bill from Mr. Meares, to prevent enticing of seamen from vessels and harboring them, with a penalty attached of $50 or imprisonment one month for each offence, passed its third reading in the House and will doubtless soon be law. The penalty ought to be at least one year in the penitentiary, but if the law is carried into rigid practice great good will be done.

PRESBYTERIAL AUTHORITY.

The *Southern Presbyterian* deplores the decay of Presbyterial authority, as manifested by the independence of action in our churches in regard to the calling of pastors and the acceptance of the call; in such cases the Presbytery being called in merely *pro forma*, to ratify what has been actually accomplished. The subject of the grouping of churches and the indifference to the directions of Presbytery, or direct opposition to its injunctions is also cited. The whole discussion is very able. The *Louisville Presbyterian* discusses "Presbyterial Supervision of the Olden Time," and quotes from Webster's History of the Presbyterian Church a picture of every-day life in the churches of Colonial times thus:

The congregations were divided into portions called "quarters," each of which was committed to the charge of an elder, and the people in each quarter were gathered at suitable and oft recurring seasons, at some convenient point—it might be a kitchen or a barn, to accommodate large numbers—and old and young were solemnly, carefully, and at length, catechised. The seed sown in the sanctuary was harrowed in by the catechising. The minister knew the state of the flock, and how they profited by the word preached.

The Presbyteries (see minutes of Donnegal Presbytery) visited the congregations, taking first the minister by himself, and asking him how he performed the duties of preaching, visiting and catechising, how the elders discharged their office, and how the people hearkened to the word, and submitted to godly discipline.

He being put forth, the elders were called in and questioned concerning the minister's doctrine, life, diligence and faithfulness; as to the extent to which they labored in their quarters, and how the people deported themselves toward those who were over them in the Lord. Lastly, the people were called in to answer, by their representatives—who were strictly what their name imputed—representatives. These were chosen to act and speak for the people, to sign their call and be the responsible representative agents in all secular matters. They were asked how the people were satisfied with their minister, and with the elders, and how they performed their stipulations for his support. Each of the three parties was asked if any cause of complaint existed, or of dissatisfaction, and the Presbytery proceeded, "authoritatively," to investigate the alleged matter, and to remove it or rebuke the offenders."

The latter exchange contrasts the practice of the present with those times and wishes that these old-fashioned usages were restored among us, especially among our feeble and vacant churches. But those usages will never return we fear. The day when we can make visitations by elders effectual, to any great extent certainly, is forever past.

This subject of Presbyterial authority is one which ought to be very thoroughly discussed in our Presbyteries. Invasions of their authority are constantly occurring, and there seems to be an utter apathy on the subject.

But those under the immediate reach of the Court may well have a care in too freely setting up Presbytery as bishop. We have known the discussion of the subject to prove a very boomerang when put into practice. In the case we refer to, the principle met with a sudden and most unexpected application. Yet we make bold to say "Presbytery is Bishop."

DEATH OF REV. A. M. CAMPBELL.

Rev. A. M. Campbell died of swamp fever on the 27th ulto. He had been preaching for several months at Newelton, La., and had received a call to that church which he proposed to accept. The *Southwestern Presbyterian* says of him:

Mr. Campbell was a member of the Presbytery of New Orleans, although he contemplated connecting himself with the Presbytery of Red River. He was raised a Presbyterian, but joined the Southern Methodist Church and became a minister in that denomination, where he was much respected. He was received by us not quite two years ago, and had his life been spared, it would have been, no doubt, a very useful one. He had but fairly commenced his work with us when he was taken away.

We learn that his family is in straitened circumstances. They are living among strangers, comparatively. It would be a good deed to help them. Anything for that purpose may be sent to us at this office.

FINALLY, BRETHREN.

We do not propose, after we have laid down our pen this time, to refer again to the affairs of Dr. E. T. Baird, unless it be, as we sincerely trust it may, to announce his entire restoration to the office of the Gospel ministry. Reference now seems but just to Dr. Baird. He publishes a letter in the *Christian Observer* in which he states that much said by his brother, Dr. S. J. Baird, was under misapprehension. Thus he, Dr. Thompson Baird, did not mean to convey the idea that any members of East Hanover Presbytery had committed themselves to him. He regrets, too, that what was said with regard to testimonials was allowed to appear in print. Other points are made, but we did not refer to their subjects beyond stating that Dr. Samuel Baird assigned as his reason for withdrawing the complaint, that it stood in the way of Dr. Thompson Baird's restoration. The latter now says:

"If I used that language, or what justly bears that interpretation, as I must have done, my meaning was that it was the only obstacle I had to contend against, so far as my action in the matter was concerned; and, indeed, I considered it, and had found it, an insuperable obstacle. For, some who had interpreted things in a manner favorable to me, from the beginning, and some who had concurred in the previous action of Presbytery, but thought that the ends of discipline had been reached, concurred in the opinion that the complaint was a bar to any action on the part of Presbytery, pending it."

With regard to Dr. S. J. Baird's motive Dr. E. T. Baird says:

"I feel deeply sensible of the affectionate interest my brother has taken in me and my vindication, and much and painfully regret that he and I have not always seen eye to eye as to the methods best to be pursued. I am sure he has been actuated by the highest and most conscientious motives, and has yielded his own judgment to my entreaties, on this and other occasions, at a great sacrifice of personal feeling."

CHANGE OF BASE.

With the New Year, Rev. P. P. Winn took charge of Concord church, in Iredell county, as pastor elect. At the same time he entered upon his duties as stated supply to Shiloh church, in the same county. Until further advised his post-office address will be Taylorsville, Alexander county, N. C. We congratulate the churches named on securing Bro. Winn's services.

NOTES AND JOTTINGS.

Hon. Neal Dow for whom, indeed, we entertain high respect, seems to have indulged recently in some careless expressions, charging intemperance upon some one in such terms as are everywhere regarded as applying to Rev. C. H. Spurgeon. Mr. Spurgeon clears himself effectually, and now Mr. Dow says he did not name Mr. Spurgeon. But so much the worse for the charges; as they have been applied to one innocent man, they may be applied to one and another—to dozens of persons who are entirely innocent. It is due to all who may be criminated that the person meant should be distinctly named.

"Holland is a happy country. Our Minister to Holland reports that there has not been a bank failure for forty years, and that the paper money of the banks equals the gold. There is no failure of a fire insurance company on record, and the companies realize six per cent. yearly, although the rate of insurance is only a half per cent. First class railroad travel is only one cent per mile, yet the roads pay good dividends. Pilfering officers are scarcely ever heard of, and are severely punished and forever disgraced when exposed. *No free passes are granted to anybody. Dishonesty or failure in business* means public dishonor. Four millions of people live within an area of 20,000 square miles, and appear to be prosperous and contented. *All live within their income*, and *are industrious and honest.*"

The above extract is from Barnes' *Educational Monthly* for this month. Would it not be a capital plan for the United States to be annexed to Holland for a term of years, that we might fall into her primitive ways.

"Can't you *preach* a sermon to your readers on honesty? 'Tis disgraceful for Presbyterians to pay eight hundred dollar salaries with five hundred dollars. Would it not be better to promise less and pay it? So asks an esteemed friend of the NORTH CAROLINA PRESBYTERIAN.

Well, if we should preach a sermon it would be our first, and just think of it; our first sermon, to the readers of the NORTH CAROLINA PRESBYTERIAN on *honesty*. Our friend in fact says about all we could say; but some persons call that financiering—making five hundred dollars pay an eight hundred dollar debt. We should use a different term to characterize it, and decidedly think it better to promise less and pay all that is promised.

We call special attention to the fact that Rev. W. R. Atkinson has changed his terms—see advertisement—so as to put all the advantages of the school, save private lessons on Music and Painting at $25 a term for board and tuition. No extra charge for Ancient and Modern Languages, Calisthenics, Kindergarten and Free Hand Drawing.

It is said that the coffin of a public man who died lately cost $1,500. Isn't it time to call a halt in such extravagance? We believe in general in the free expenditure of money by those who have it in large quantity. It is better to keep money in circulation by disbursing for anything, not in itself sinful, than to hoard it—but for example sake we would certainly make an exception in cases of funeral decoactions. The poor seem to feel that it is a religious duty to vie with those of larger means in their outlays for the dead. We have heard of a case where a family spent their last cent, literally, for funeral expenses to a relative, and hadn't means to buy a crust of bread on their return from the grave. Such as this ought to be held up everywhere as deserving of the strongest reprobation. The only way to cure the evil is to create a healthy public opinion on the subject.

It seems that all trustees of estates which own shares of the Glasgow Bank are held by the Scotch Court of Session to be liable equally with ordinary shareholders. This, even, when the trusteeship is undertaken from purely benevolent motives, and no prospect or desire of gain. The case is certainly a hard one. The London *Weekly Review* says: "To the general public, however, it will certainly appear that very grievous hardship is thereby inflicted upon a meritorious and humane class of persons. The case which was decided in Edinburgh the other day was a test case, and will rule a large number of others; for, if we mistake not, about a fourth of the total of shareholders on the register of the broken bank are executors and trustees of some sort or another."

It really looks now as if the wisdom of the old adage "call no man happy until death" may yet be verified in the experience of Prince Bismarck. He would seem, in the extreme measures he is taking to prevent free speech even in the Reichstag (German Parliament), to be playing a game which will destroy every vestige of freedom in Germany—or destroy Bismarck.

The State Board of Health met in Raleigh on Monday last. The work these physicians propose to do for the State will be of incalculable benefit, and we trust the Legislature will take the matter in hand and make a liberal appropriation for it, as well as so empower the Board that they may carry out all sanitary measures needed.

For the N. C. Presbyterian.

FIRST CHURCH, RALEIGH, N. C.

RALEIGH, N. C., Jan. 20th, 1879.

MR EDITOR: Yesterday was the second occasion of the celebration of our Lord's Supper in the First Church of this city since our pastor, Rev. John S. Watkins, has been with us. The hearts of God's people were made glad by the addition of twelve persons to our number—all adults. Four of these were admitted on profession of their faith in Christ and eight by certificate. The communion services were conducted by Rev. John S. Watkins, assisted by Rev. Dr. Shaw. It was indeed a solemn and joyous season. Christian hearts were lifted up to God in grateful thanks for the blessings of His gracious Spirit which had quietly but steadily done a glorious work among us. There were doubtless silent prayers offered by all that this might be but the earnest of something more glorious, the prelude of a greater blessing. May God increase our faith and prepare us for a great revival of true religion.

This little flock has in the person of Rev. John S. Watkins a faithful shepherd, who is with zeal and earnestness engaging in the Master's work. He has won completely the hearts of his people, and will doubtless in the providence of God accomplish a great work in our midst.

There was a Union Bible meeting held at this church at night. An address was made by Rev. Dr. McLean, Secretary of American Bible Society. Gov. Vance being present, by request also addressed the meeting. Both addresses were able defences of the divine origin of the Bible, and the fact was clearly demonstrated that wherever the light of God's Holy Word shines it carries with it civilization and prosperity as well as spiritual benefits. At the close of the meeting a collection was taken up for the Bible cause.

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For the N. C. Presbyterian

Sustentation Committee of Fayetteville Presbytery.

This committee will meet on Thursday, the 13th of February, 1879, at 11 o'clock A. M., in the lecture room of Fayetteville Presbyterian church. It consists of Rev. D. Fairley, Rev. M. McQueen, and Elders B. Fuller, Jos. A. McArthur, Dr. Hugh A. McSwain, with the chairman. Churches requiring aid in supporting their ministers during the current year will please forward their applications to the chairman before the time above mentioned. Those applications should state *what part of a minister's time is wanted, what sum is raised by the church, and whether it is in proportion to its ability, and what amount of aid is desired.*

H. G. HILL,
Chairman.

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Good Advice.

The Rev. Leigh Richmond, author of "The Dairyman's Daughter," gave the following advice to his daughter, as to how she ought to behave in company: Be cheerful, but not a giggler. Be serious, but not dull. Be communicative, but not forward. Be kind, but not servile. Beware of silly, thoughtless speeches; although you forget them, others will not. Remember God's eye is in every face, and his ear in every company.

NEW PUBLICATIONS.

The *Educational Journal of Virginia*. Editors, Wm. F. Fox and W. H. Ruffner, Sup't Public Instruction. $1 50 per annum. January, 1879. Clemmitt & Jones, Richmond, Va. An excellent Southern journal. As we have no educational monthly in North Carolina would it not be well for our teachers to write for and support this one?

From S. W. Partridge & Co., 9 Paternoster Row, London, the following for January, 1879, fully illustrated and attractive: 1. *Infant's Magazine*, 25 cents a year, 16 pages. 2. *The Family Friend*, 25 cents a year, 16 pages. 3. *Band of Hope Review*, temperance, 15 cents a year.

Mothers' Catechism. By Mrs. Anna L. Price, Richmond: Presbyterian Committee of Publication. 2 cents or $1 50 per hundred. Mothers will find this catechism simple and serviceable. But the Lord's Prayer is given incorrectly, and this fault and several inaccuracies of expression should be rectified.

The International Review has come to hand. Contents are: Frustrated, a poem, by Edgar L. Fawcett; Suffrage a Birthright; The Political Future of France; The American Export Trade; Morality in France; Recollections of Mazzini; In Conflict with Science; The Literary Movements in America; and Recent English Books Published by A. S Barnes & Co, New York. Issued monthly. Price 50 cents.

Sunday Magazine. This excellent magazine, edited by Rev C. F. Deems, D. D., and published by Frank Leslie, certainly excels in the variety and worth of its articles, and also in the beauty of its illustrations. The February number contains many interesting articles, among which are: A Day with the Lebanon Shakers; The Light of His Eyes; The "Rock of Ages" and its Author; David Fleming's Forgiveness; One Life; Making God a Beggar, and also many others which it will be impossible for us to mention for lack of space. The number before us, indeed, seems to be an advance on others. $3 per annum. Frank Leslie's Publishing Co., N. Y.

Vick's Floral Guide. The first number of this magazine for 1879 is on our table. This magazine contains many very fine illustrations of flowers; also a very pretty chromo, "A Bunch of Peonies." $1 25 per annum. Published by James Vick, Rochester, N. Y.

Vick's Illustrated Monthly Magazine. This magazine is not only good but beautiful, and also very interesting. Each number contains one or more beautifully colored plates representing some flower or family of flowers. In the January number are two colored plates, one a group of roses and the other illustrations of church and holiday decorations. Mr. Vick evidently understands the cultivation of flowers, and certainly makes his *Monthly Magazine* one of the handsomest in existence. Published by James Vick, Rochester, N. Y. $1 25 a year.

Vol. xxxvi *Bibliotheca Sacra*, Jan., 1879. Article 1, Organic Forms; 2, Note on Galatians iii: 16; 3, Unchangeableness of God; 4, Notes on Acts xiv: 16, 17, xvii: 30, and Romans iii: 25, 26; 5, American Pre-Revolutionary Bibliography; 6, A Defence of the Catholic Faith concerning the Satisfaction of Christ against Faustus Socinus of Sienna, written by Hugo Giotius (translated by Rev. F. H. Foster); 7, Mohammedanism as a Missionary Religion; 8, Theological Education; 9, Notices of New German Theological Publications, and University Intelligence; 10, Notices of Recent Publications.

Chamberlayne & Beirne, Richmond, Va., publishers of *The State Almanac*, send us a copy. It is really gotten up in superior style, has nearly twenty wood cuts, of superior finish, representing natural scenery principally, and its pages are interspersed with agreeable reading matter. The publishers are editors of the *State*, one of Richmond's most popular daily papers.

Our American Magazines. The marvelous beauty of the illustrated magazines of this country is attracting attention throughout the world. The edition of Scribner in England has doubled within a few months. The London correspondent of the *New York Times* says: "The whole lot of magazine annuals (Englis) put together, are not equal in pictorial art to a single number of Scribner's Monthly." But the price at which our magazines are sold is even a greater marvel. For example, a single number of Scribner, "The Midwinter Number," just issued, has a full-page frontispiece Portrait of Emerson, of rare excellence, and contains one hundred and sixty pages of letter-press, with more than seventy illustrations, many of which are works of art such as before the advent of Scribner appeared only in gift-works and purely art magazines, *and yet it is sold for 35 cents*. It would be difficult to find an illustrated book to match it at $5. The subscribers for the current year, get, in Scribner, not only four of these full-paged portraits of American poets, and nearly two thousand pages of text (equal to 5,000 book pages) of the choicest current literature, with more than 1,000 illustrations, including a completed novel, "Haworth's," by Mrs. Burnett but shorter stories, poems, reviews descriptions of travel, biographical sketches, etc., and also the splendid series of papers and pictures of exploration in the great South American empire of Brazil, delivered free of postage, and all for four dollars.

In Children's Periodicals, too, America leads the world with St. Nicholas. Prof. Proctor, the astronomer, writes from London: "What a wonderful magazines it is for the young folks! Our children are quite as much delighted with it as American children can be. I will not say they are more delighted as that may not be possible." St. Nicholas is sold for 25 cents a number, and fourteen numbers (November, 1878 to 1880) are given for $3.

At first glance one would say, literature, art, and cheapness can no further go—but in this country intelligence is so widespread, and artistic culture is so extended, that there is scarcely any end to the demand for such magazines as Scribner's for grown-ups and St. Nicholas for children, and, as the sale of these publications increases their conductors will no doubt continue to add new features of excellence and attraction. Scribner & Co., 743 Broadway, New York.

Lippincott's Magazine for February: handsomely illustrated Now ready. Containing Hungarian Types and Austrian Pictures; A Gate to the Nether World; Substitution. A poem; Narcissus; Ferns. A poem; An Hungarian Artist; The Colonel's Venture; Lord Beaconsfield; Through Winding Ways; In A Cabinet; Carrie Fane; The Latter Days of the Bloomerhassetts; "Not Worth the While"; The Daughter of the Legion of Honor; Our Monthly Gossip; Literature of the Day; For sale by all Book and News Dealers. Terms Yearly Subscription $4 00. Single Number, 35 cents. Liberal Premiums to Club-getters. Specimen Number mailed, postage paid, to any address, on receipt of 20 cents. J. B. Lippincott & Co., Publishers, 715 and 717 Market St., Philadelphia.

Ah! "Music hath charms," &c. *Hymns and Songs for Social and Public Worship*. Anson D. F. Randolph & Co., New York. When we open a music book, we are like a blind man in a flower garden; we know everything is very lovely, but we can't see it. This book contains nearly 300 pp., with 660 hymns and 300 tunes and chants. Special reference was had in its preparation to the needs of chapels and small churches. The publishers say:—In order to meet the demand for a cheaper book, we have now an edition, printed on cheap, but strong paper, and strongly bound in boards, at 65 cents a copy for introduction. This is the cheapest Hymn and Tune Book ever published in this country.

We have received from Messrs. Jones Brothers & Co., 1003 Arch St., Philadelphia. (Branch houses in St. Louis, Memphis and Atlanta), their "*Inductive Series*" of *Arithmetics*, viz.:—1. First Lessons in Arithmetic on the Indictive Plan, including Oral and Written Exercises. By W. J. Milne, A. M., Principal of State Normal School, Geneseo, N. Y. 1878. 144 pages. 30 cents.

2. The Practical Arithmetic on the Inductive Plan, including Oral and Written Exercises. By W. J. Milne. 1878. Pages 391. Price, 60 cents.

These books are superior in their typography, beautiful and instructive illustrations and their clear and practical method. There is no rubbish in them. Two books cover the course, and are cheap. For introduction the prices will be reduced greatly.

ECLECTICISMS.

WORTH VOLUMES OF ARGUMENT.

Christian Union:

Edwards county, Ill., which has not licensed a liquor saloon for twenty-five years, is situated in the southern part of the State, where whiskey used to be plenty and schools few and poor! Its exceptional character is due to its settlement thirty years ago by a body of the Sons of Temperance. And now the Clerk of the Circuit Court testifies that the jail during these twenty-five years has not averaged one occupant a year, and the county has sent but one person to the penitentiary, and that man got drunk at a licensed saloon in an adjoining county and killed his wife; that the county has an annual average of only three or four persons to support; that its taxes are thirty-two per cent. less than in adjoining or license-granting counties; and that quarrels are so few that the Circuit Court completes its year's work usually in a week. Chicago, on the other hand, which licenses nearly one thousand saloons, pays $670,000 this year for policing the city. Our readers are recommended to study this paragraph carefully, and give it serious consideration when the next time comes for the election of excise commissioners in their town or county.

THE BEST THINGS.

S. S. Times:

God's best things for his children are always in the *future*. This has been so, is so, and is to be so forever and ever. No child of his has to look *back* for a sight of the most delightful things of his life; they are ever before him. "The path of the just"—of those who are justified in Christ—"is as the shining light which shineth more and more"—not less and less—"unto the perfect day." This life is at the completest but as the early dawn of existence—"as the light of the morning when the sun riseth." The noontide of glory is not reached on earth—far less is it passed, to become a memory instead of a hope. This new year on which we have entered is to bring better things to every trustful child of God than ever he possessed before. No matter what are the disciple's circumstances or bereavements, trials, losses or needs, his best things are yet to come. Why will not all rest down on this conviction? Our happiness is by no means dependent on our surroundings or our possessions; to the follower of Jesus happiness is a result of faith. Hope also comes of faith—a hope which maketh not ashamed; a hope which enters within the veil of the future, and cannot be shaken or removed. All the changes of the coming year will work together for good to those who are the loving children of God—will bring blessings hitherto undreamed of. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath *prepared* for them that love Him."

A CHANCE FOR IMPROVEMENT.

Evangelical Messenger:

Costly churches are multiplying in the wealthy centres of population, but nobody can observe a corresponding increase of piety and Christian efficiency. The *Golden Rule* is right in saying: "We have spent too much money on school-houses and churches. The education and the piety of the country have not been advanced by our policy. Better put the money into a plainer and larger building and into the services of the Sabbath, so that the people may have the best, the very best. An elegant table with scant food is a mockery to hunger; and elegant churches with a thin, juiceless service are a mockery to the soul." There is a better use for money than the ministration of pride in costly churches.

PROSELYTING.

Central Presbyterian:

There is another kind, and a very bad kind, of proselyting. It is the making disciples for ourselves, or for our party or school or denomination, rather than for Christ and His truth. To proselyting of this kind Presbyterians have never been much given. The whole genius of our denomination is opposed to it. The distinctive character of Presbyterianism is the supreme importance it ascribes to *the essence of the gospel*, the way of salvation, the doctrine of grace. Hence a genuine Presbyterian is always more concerned about making a sinner a Christian than about making a professing Christian a Presbyterian. His eye is always on the main thing, *salvation*, and he will rejoice in the conversion of a soul to God, even if that soul prefers to serve the Saviour in some other fold than his own.

BAD READING AND GOOD.

Christian Intelligencer:

No fault can be found with a secular journal that reports briefly what is done in the under world and among the criminal classes. Yet it were well if these ill-odorous reports were never read in families and never made the topics for domestic or social conversation. That style of reading is best that holds up for contemplation the highest and purest examples, that constantly appeals to the highest motives, and which, in fine, familiarizes the minds of readers with the thoughts and purposes and deeds of the men and women who have been or who are benefactors. It is the office of the religious press to render this service, and any family that undertakes to get on well without it will sooner or later find out its mistake.

THE REAL QUESTION.

Southwestern Presbyterian:

The encyclical has not fairly met the true question of the times. The real question for the court of Rome to consider is: Why do those countries who know it best, and who have most fully realized all that Romanism can do for society—why do *they*, one after another, announce by their action that she has been weighed in the balances and found wanting?

Let us have an encyclical on that subject!

RELIGION THE CHRISTIAN'S ELEMENT.

Presbyterian Journal:

The religion of some people is constrained—like the cold bath, when it is used not for pleasure but from necessity for health, into which one goes with reluctance, and is glad when able to get out. But religion, to the true believer, is like water to a fish. It is his element. He lives in it, and could not live out of it.

DESERVING POOR.

Zion's Herald:

The deserving poor are the last to be found. Too modest and self-respectful to beg, they remain hidden away in corners and attics, in hunger and nakedness, until some village Nightingale searches them out and provides for their necessities. Back door begging is often brazen and undeserving. Idleness and vice brought

NORTH CAROLINA PRESBYTERIAN.

...to want, and they are more ready to the benevolent for relief than to take ...es to help themselves.—Chronic laziness can be cured only by the ... of hard necessity. But the virtuous ... poor should be sought out and cared ... you can leave to the public ... but that unfortunate one, who, like ... deer, has fled to the secret place to ... alone, should be searched out and ...ortable.

...HAT YOUNG MAN DRINKS."

...ous that sentence falls! How we ...versation and ejaculate: "It's a ... the mother hopes he will not drink ... older; how his sisters persuade ... that it is only a few wild oats he is ... yet the old men shake their heads ... when they think about it. Young ... into life, buoyant with hope, ... You are freighted with a precious ... hopes of your sisters, of your wives, ...—all are laid down upon you. ... live over again their young ... you can that weary one you love ... in society; and from the level ... place them must your children ... battle of life.

...WORSHIP AND WORK.

...characterize every church that is ...est condition of spiritual health. ... that they all worship the other that ... The first appertains more di... heart; the second appertains as ... head, the hands and purse. The ...ation of the two would almost real... of church life in its highest form.

...FALSE EVANGELISM.

...Catholicism extirpated the very no... New Testament Church from the ...ope, and the centuries since the Ref... not yet been sufficient to restore ... not have much to fear in our Amer... from the direct influence of Ro... we have much to fear from the ... plausible movements of a falsely-... ...gelism, which is robbing our churches ... and strength, replacing a healthful ... nervous excitements, substituting ... the Spirit of God, giving us inan... ...ching, impertinences for prayers, and ... praises the lively crackling of ... a pot."

...SOUND ESCHATOLOGY.

...Morning Star:

...solemn facts in every being's his... own birth and death Whether the ... is a day, a year or a thousand ... each man knows he at least must ... too, not many years in the future. ... it is not a matter of any greater ... if the final day—the day of wrath ... or later. He knows it will come ...thest not many decades hence.

...GIOUS INTELLIGENCE.

SOUTHERN.

...R. McInnis can be addressed at ...

...Sunday School Convention is to be ... Orleans, La., on the 20th of ...

...Leeper has been dismissed from ... Presbytery to Bethel Presbytery. ... of the church at Fort Mills, ...

...O. Guerrant, pastor-elect of the ... church, Louisville, Ky., ... his labors. The prospect is ...

...White, of the Loudoun Street ... is holding protracted ser... assisted by Rev. G. W. Fin...—*Central Presbyterian.*

...Finney's post-office address is ... Bethesda, Md., to Knowles' ... Branch B. & O. R. R., Md. ... remains the same.

... ments will be made soon ... place vacated by the death of ... at Tuskaloosa Institute; ... exercises are still in progress.

...D. F. Sprigg, of Alexandria, Va., ... call to become pastor of Moore ... church, in Richmond, Va., and ... the *Southern Churchman*, of ... editor, to that city.

...ersity of Virginia has elected Rev. ... D. D., chaplain for the next ... exchanges inform us that Dr. ... been called to act as stated supply ... Presbyterian church of Atlanta.

... church of this place has, ... year, contributed over $2,000 ... and other charitable purposes. ... Sunday School has 195 ... and Elm Street 96.—*Salem*

... meeting of Knoxville ... the 18th and 19th of Decem... W. W. Morrison was suspended ... from the ministry and debarred ... from the communion of the ... on account of immoral con...

...learn that Rev. J. E. Wheel... church at Independence, has ... attack of rheumatism as to ... the house. We trust that ere ... experience has ended and he ...—*St. Louis Presbyterian.*

...Dr. Brank's church, the ... in St. Louis, Mo., will ... aid of the earnest effort ... sacred concerts, of course, ... given in the church. This is ... much solicitude has ... on account of its heavy burden

... of January the Presbytery ... the pastoral relation be... Drew and the church of ... Mr. Drew from one... engagements with Chase ... made arrangements to in... Roanoke church, for one... on the third Sabbath of ... *Southern Presbyterian.*

... from Romney, W. Va., to ... *Presbyterian* writes: "The ladies ... and Springfield churches have ... themselves to raise means for ... schemes, and succeeded re... raising about $110. We have ... week of prayer with a very ... attendance so far upon the ser...

... of Florida Presbytery, on the ... organized the church of Iamonia, ... Fla. The membership on re... consisted of six of the former ... thirteen received on examina... others, it is hoped, will soon ... A. G. Cromartie and W. T. ... elected and installed as ... J. W. Cromartie as deacon.

...*Examiner* says: "Rev. Dr. J. ... has left our town for Murfrees... where he has received a call as pastor of the Presbyterian church. His church here part from him with regret, as he had, during the four years of his stay here, been in every respect acceptable and useful. The ladies of his church, and other friends, before his departure, presented him and his excellent lady a silver service as a testimonial of their regard. He preached his farewell sermon last Sunday night, which was attended by the ministers of all the other denominations in the town, as a mark of respect. We commend him to the citizens of Murfreesboro as in every way worthy of their confidence and esteem." His post-office address is changed from Gallatin to Murfreesboro, Tenn.

NORTHERN.

Rev. Dr. S. R. Wilson, formerly of Louisville, Ky., will supply the pulpit of Rev. Dr. S. C. Logan in Scranton, Pa.

Rev. Dr. L. H. Atwater has withdrawn from editorial connection with the *Princeton Review.*

In Pittsburgh, Pa., thirteen persons recently united with the Sixth Presbyterian church, and the interest continues.

The Classon Avenue church of Brooklyn, N. Y., has issued a schedule of prayer-meetings for each week of the present year.

The one hundred and ninth anniversary of of the St. George Methodist Church in Philadelphia has just been celebrated.

A German Presbyterian church was organized, with sixty-five members in the city of Lawrence, Mass., on 9th December last, and on 2d inst., Rev. A. H. Hagan was installed pastor.

The death of Rev. Dr. E. R. Beadle makes vacant the chairmanship of the General Committee appointed to make arrangements for the next meeting of the Presbyterian Council in Philadelphia in 1880.

Mr. Myron Phelps who died recently at Lewistown, Illinois, bequeathed to the American Tract Society $5000; to the American Sunday School Union $5000; to the American Bible Society, $5000, to the president of the Board of Foreign Missions, $2000.

The venerable Dr. Ravand K. Rodgers, a member of the Presbytery of New Brunswick, and for many years pastor of the Presbyterian church in Bound Brook, N. J., died at his residence in Athens, Ga., on the morning of Sabbath, the 12th inst.—*Presbyterian.*

Samuel B Wells, known as the "missionary policeman," died in New York. He had been a member of the police force for sixteen years, and served nearly all the time in the worst districts of the city, improving his opportunities to admonish and advise the degraded characters with whom he came into contact. In early life he was a Methodist preacher.—*Exchange.*

For the N. C. Presbyterian.

TO THE CHURCHES OF ORANGE PRESBYTERY.

Churches needing aid, in supporting their ministers, will forward their applications to the undersigned before the 15th of February next.

In your applications state (1) what part of your minister's time you desire, (2) what amount is raised by the church, and whether it is all that could reasonably be expected (3) what amount of aid is needed, and (4) how long has your church been receiving aid.

Applications not in the hands of the Agent by the time mentioned above are not likely to be successful.

JAS. C. ALEXANDER,
Agent of Sus.

GREENSBORO, N. C., Jan. 11th, 1879.

EFFECTS OF PERFUME ON HEALTH.

An Italian professor has recently made some very agreeable medicinal researches resulting in the discovery that vegetable perfumes exercise a positively healthy influence on the atmosphere, converting its oxygen into ozone, and thus increasing its oxidising influence. The essences found to develop the largest quantity of ozone are those of cherry, laurel, clover, lavender, mint, juniper, lemon, fennel, and burgamot; those that give it in smaller quantity are anise, nutmeg, and thyme. The flowers of the narcissus, hyacinth, mignonette, heliotrope and lilly of the valley, develop ozone in closed vessels. Flowers destitute of perfume do not develop it, and those which have but slight perfume develop it in small quantities. Reasoning from these facts, the professor recommends the cultivation of flowers in marshy districts and in all places infested with animal emanations, on account of she powerful oxidising influence of ozone.

STOCKHOLDERS, PLEASE NOTICE.

In purchasing the NORTH CAROLINA PRESBYTERIAN from the NORTH CAROLINA PRESBYTERIAN COMPANY I agreed to furnish the paper during the years 1877 and 1878, to such of the stockholders in that Company as were receiving the paper on stock, and who should remit the postage for those years.

Due notice of this arrangement was given at the time. On the 1st of January, 1879, the contract was fulfilled.

I trust that all who have been thus receiving the paper will enter as regular subscribers and remit promptly the amount of subscription.

JOHN MCLAURIN.

SECULAR NEWS.

[CONTINUED FROM FOURTH PAGE.]

Bills have been introduced into the State Legislature to provide some remedy for sureties; to prevent State officers and member of the Legislature from receiving free passes on railroads; to incorporate Burgaw Male and Female Academy; to change the name of the Western Railroad Company and authorize its consolidation with certain other roads; to incorporate the Bennettsville and Hamlet Railroad; to establish Normal Schools at Wake Forest, Trinity and Davidson Colleges.

The following bills passed the Senate; to punish abduction of children under eighteen years of age (an amendment to prevents its application to females abducted for marriage was lost. The penalty is fifteen years imprisonment); to revise and digest the public laws of North Carolina; to allow defendants in certain criminal actions to be witnesses for themselves. The bill to elect Judges of Supreme and Superior courts by the Legislature and for life was laid on the table.

In the raid made by revenue officers in Stanly county, last week, we learn that thirteen stills were seized and destroyed, and eight distillers arrested—four of whom were brought to Albemarle.—*Wadesboro Herald.*

London, Jan. 17.—An immense crowd has assembled in Lombard street. Great excitement prevails over a reported run on the Bank of London and the County Banking Company. The crowd was originally attracted by a dispute on the street. The large attendance gave rise to a rumor of a run on the bank, which afterwards became a fact.

Ten per cent dividend for stockholders in the Winston National Bank, and an increase of the capital stock $20,000 is pretty good.

Miners in Pennsylvania have again struck and five collieries are idle.

Prof. Kerr is to deliver at the University a series of lectures on "The Geology of North Carolina" He is expected to begin them on 27th inst.

The political disabilities of Ex-Senator Chesnut of South Carolina have been removed.

The Schr. Maggie VanDeusen bound from Wilmington to Baltimore was abandoned at sea. The captain and crew were taken off by the Barque Oliver Emery and carried to New York.

On Monday night last, about 11 o'clock, the street car stables in this city were destroyed. Ten horses were destroyed, also five cars, about twenty bushels of feed and thirty bales of hay. Insurance on stables and cars, about $2,500. Horses insured for about two-thirds value. A small unoccupied dwelling house near the stables was also destroyed.

Reductions of wages in English cotton mills continue, and strikes are feared.

Gen. James Shields, a veteran of the Mexican War, has been elected U. S. Senator from Missouri. Gen. Shields held the office many years ago.

The North Wales Miners' Association has resolved to vote $35 to every member of the Union who desires to emigrate to America, and $67 to all who wish to emigrate to Australia.

The election of a Bulgarian Prince has been postponed until the 25th; Prince Alexander, of Battenburg, is thought to be the favorite.

For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, O.

Wherever a true wife comes, home is always around her. The stars may be overheard; the glow-worms in the night-cold grass may be the fire at her foot; but home is where she is; and for a noble woman it stretches far around her, better than houses ceiled with cedar or painted with vermilion, shedding its quiet light far for those who else are homeless.—*Ruskin.*

Spiritual hunger cannot be satisfied by general resolutions, stereotyped speeches and formal prayers; but only by closer communion with Christ, and personal effort of one soul for the welfare of another soul.—*Congregationalist.*

Remember, friends,
The things that might be, always underlie
The things that are.
—*Bickersteth.*

The seed is sown in youth, which cometh up in age. Sow in sin; reap in sorrow.

OFFERS EXTRAORDINARY.

We offer WORCESTER'S QUARTO DICTIONARY fully Illustrated and Unabridged. Library sheep; marbled edges. Publisher's price $10 00, as a premium for 12 new subscribers to the NORTH CAROLINA PRESBYTERIAN at $2 50 each.

Most of our distinguished writers prefer Worcester's to any other dictionary, and it is recognized as authority by the departments of the United States Government.

Expressage at receiver's cost.

OR WILL SEND

The above Dictionary	$10 00
NORTH CAROLINA PRESBYTERIAN, one year	2 65
American Agriculturist one year	1 60
	$14 25

For $10 to any one address.

Expressage of Dictionary at receiver's cost.

—or—

NORTH CAROLINA PRESBYTERIAN, one year	$2 65
American Agriculturest one year	1 50
	$4 15

Will be sent to any new subscriber on receipt of $3.

We thus furnish the NORTH CAROLINA PRESBYTERIAN and the best Illustrated and Most Popular Agricultural Monthly in the United States, for the usual price of a Religious Newspaper.

We will send the Carolina Farmer, published in Wilmington, N. C. by Wm. H. Bernard, (an excellent Magazine) to any who may prefer it to the American Agriculturist.

The American Agriculturist will be sent one year, gratis, to any one sending us *two new* subscribers at $2.65.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Barbecue Township, Harnett county, at the residence of the bride's father, on December 19, 1878, by James Cameron, Esq, JAMES S. HARRINGTON, JR., to Miss NANNIE L., eldest daughter of Duncan McCormick, Esq

In Gaston county, on 2d inst., by Rev. J. J. Kennedy, Mr. W. C. OATS and Miss FANNIE MURPHY.

Near Carthage, on 5th inst., by Rev. M. McQueen, Mr. JAMES A. HARRINGTON to Miss JANIE McKETHAN.

On January 8th, 1879, at the residence of the bride's father, near Jonesboro, N. C., by the Rev. Wm. S. Lacy, WESLEY S. RUSSELL, Esq., of Egypt, Chatham county N. C, and Mrs. RUTH SHEPHERD, daughter of N. R. Bryan, Esq, of Jonesboro, Moore county, N. C.

December 26, 1878, at Davidson College, by Rev A. W. Miller, D. D., Rev. M. R. KIRKPATRICK and Miss LAURA E. HOLT, daughter of Dr. W Holt

Southern Presbyterian, South-Western Presbyterian and Christian Observer please copy.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Harnett county, on the 6th inst., Mrs REBECCA, wife of Hector McNeill (tailor), in the 77th year of her age.

She was for many years a consistent member of the Presbyterian Church.

In Goldsboro, very suddenly, on January 10th, Mr. NATHAN ADAMS, aged 62 years

The deceased had for a long while been suffering from disease, and at times, great mental depression.

Mr. Adams, though a native of Virginia, had been a citizen of Goldsboro for more than a quarter of a century He leaves a family, with many friends to deplore his unexpected death. M.

Near Carthage, on the 11th inst., Mrs. MARY JANE, wife of Mr. John W. McCaskill, in the 36th year of her age.

She was for many years a consistent member of Carthage Presbyterian church, and in all the relations of life, as a daghter, a wife, a mother and a neighbor she was a devoted and kind Christian hearted woman. In the prime of life and in the vigor of health, she was stricken down while in the discharge of her domestic duties, and without a moment's warning was summoned to be with Christ, which is far better." She has left an aged mother and devoted husband and five children, with a large circle of relations and friends to mourn their irreparable loss. May the Good Shepherd carry the little lambs in the bosom of his love. PASTOR

In Yorkville, S. C., of heart disease, in the hopes and comforts of the Gospel, on January 14th, 1879, Miss FANNY C. McPHEETERS.

"Blessed are the dead who die in the Lord."

TO AGENTS.

It will not be practible to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

Messrs. J. D. McNeely, at Salisbury; J. D. Williams Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

WILMINGTON MARKET
DURING WEEK
ENDING JANUARY 21.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Advanced during early part of report. On Thursday 26½ cents were obtained and at these figures pices remained firm throughout.

ROSIN—$1 75 for Strained and Good Strained indifferently until Monday, when latter quality commanded $1 17½. Sales Extra No. 1 at $1 75; Low Pale $2 25; Extra Pale $2 75

CRUDE TURPENTINE—Sold throughout the week at $1 75 for Soft qualities and $1 20 for Hard

TAR—Unchanged throughout at $1 35.

COTTON—On Wednesday last, on basis of middling, sales were made on basis of 8¾ cents for Middling; on Thursday sales on basis of 8⅞; on Friday and since 9 cents for Middling; Good Ordinary 8 cents; Strict Good Ordinary 8½; Low Middling 8⅞; Good Middling 9 cents

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	11 a	12
Sides, per lb	5 a	5½
Shoulders	a	4½
Dry Salted—		
Sides, per lb	4½ a	5
Shoulders	00 a	4
CHEESE—Northern Factory, per lb	10 a	11
Dairy, cream per lb	00 a	11½
State, per lb	00 a	8
COFFEE—Rio, per lb	12 a	18
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	00 a	70
DOMESTICS—Sheetings, 4-4, per yd	0 a	6½
Yarn, per bunch	00 a	80
FLOUR—Fine, per bbl	0 00 a	3 50
Super, Northern, per bbl	4 00 a	4 50
Extra do. " per bbl	4 75 a	5 00
Family " per bbl	5 50 a	7 00
City Mills—Extra Super, per bbl	5 50 a	5 75
" Family, per bbl	6 00 a	6 25
" Extra do., per bbl	6 50 a	6 75
GLUE—per lb	7 a	12
GRAIN—Corn, in sacks, per 56 lbs from store	65 a	70
CORN, wholesale, in sacks	62½a	65
Corn, mixed, wholesale in sacks	58 a	60
Corn, Cargo, per 56 lbs, bulk	57½a	57
Oats, per bushel from store	00 a	55
Peas, Cow, per bushel	60 a	65
HOOP IRON—per ton	65 00 a	70 00
LARD—Northern, per lb	8½ a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 25
MOLASSES—West Indies, old crop	33 a	35
" " bbls	36 a	38
" " new crop	35 a	37
" " bbls	38 a	40
New Orleans	30 a	45
Sugar House, hhds, per gal	21 a	22
" " bbls, per gal	24 a	25
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	2 50 a	3 25
OILS—Kerosene, per gal	15 a	16
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel new crop	75 a	95
PORK—Northern, City Mess	9 50	10 00
SALT—Alum, per bag of 2 bushels	00 a	75
Alum, per ton	7 00	0 00
Liverpool, per sack	00	70
Liverpool fine, per sack	0 00 a	1 30
SUGAR—Cuba, per lb	8½a	10
Porto Rico, per lb	0 a	7
A—Coffee, per lb	10 a	10½
B— " per lb	9 a	9½
C— " per lb	8 a	8½
Ex. C— per lb	8¾ a	9½
Crushed, per lb	00 a	10½
SOAP—Northern, per lb	5 a	7
TIMBER—Shipping, per M	12 00 a	13 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	2 00 a	5 00

NEW ADVERTISEMENTS.

FOR 1879 MUSIC FOR 1879

Mason's Pianoforte Technics!

By WM. MASON and W. S. B. MATTHEWS. Price $2 50. The most distinguished appearance for a number of years among books containing material for practice Contains 500 Technical Exercises that can be expanded to many thousands. Also admirable explanations and treatises on Automatic Playing. It should be understood that it is not a book for beginners, but one to be used after, or in connection with such excellent instructors as RICHARDSON'S NEW METHOD ($3 25) MASON & HOADLY'S SYSTEM FOR BEGINNERS ($3 25), or the NEW ENGLAND CONSERVATORY METHOD, ($3 25.)

MUSICAL RECORD, Popular Weekly Paper, $2 a year.

CLARKE'S HARMONIC SCHOOL FOR THE ORGAN. ($3). By WM H. CLARKE A wonderfully original and good Method for learning both to PLAY and COMPOSE Voluntaries and Interludes. Also is a splendid general Instruction book for the Church Organ, (Reed or Pipe) Very popular books for *Reed* Organ are CLARKE'S NEW METHOD FOR REED ORGANS. ($2 50) the EMERSON METHOD FOR REED ORGANS. ($2 50). GETZE'S SCHOOL FOR PARLOR ORGAN, ($2 50), and ROOT'S SCHOOL FOR CABINET ORGAN, ($2 50).

OLIVER DITSON & CO., Boston.
CHAS. H. DITSON & CO., 843 Broadway, New York.
J. E. DITSON & CO., 922 Chestnut St. Philadelphia.

VEGETABLE AND FLOWER SEEDS
WE SELL EVERYTHING FOR THE
GARDEN
Descriptive Catalogues of 175 pages sent Free
PETER HENDERSON & CO.
35 Cortlandt St., New York.
SEEDS PLANTS
FLOWER AND FRUIT PLANTS

jan 22 576—4t eow

EPILEPSY OR FITS CURED!

by DR. ROSS' REMEDIES. Established thirteen years. TRIAL PACKAGE SENT FREE. Cures speedy, absolute and permanent. A patient after suffering for 18 years writes: ... Dr. Ross, Richmond, Ind.—Dear Sir: I have been permanently cured by your treatment, for which I am truly grateful. During the past three years I have recommended you to others who have also been cured. No money could buy what you have done for me. CHAS. A. GRAY. For Certificates of Numerous other Cures and full information address DR. ROSS, 311 Main St., Richmond, Ind.

jan 22 576—4t eow

60 Chromo Snowflake and Lace Cards with name 10c. Game Authors' 15c. Lyman & Co., Clintonville, Ct. dec 26-572-18t

Bagging, Ties & Twine.

200 Half Rolls BAGGING,
500 Tons New and Pieced TIES,
1000 Lbs. TWINE,
For sale by
KERCHNER & CALDER BROS.

NEW ADVERTISEMENTS.

CHARLOTTE INSTITUTE, FOR YOUNG LADIES.

Spring Term January 30—June 10th 1879.

EXPENSES $125 per term, inclusive of everything in the way of Board and Tuition, viz: Furnished Room, Lights, Fire, Servant's Attendance, and Washing; Ancient and Modern Languages, Calisthenics, Free-Hand Drawing, Kindergarten for younger pupils, all school books and stationery for school use; thus preventing any supplemental bills at the end of the Term.

Pupils entered at any time and charged from time of entrance to end of Term at these rates.

Music under Dr. Bidez $30; under any other Teacher $25. Use of Piano $5 per Term.

Private lessons in Painting $25, in Crayon Drawing $20, in Pencil, $12 per Term.

The best "Reference" the school can give as to its excellence, is its success in its own community, in which it opened with 35 pupils, and now has over 100 in regular attendance. Appeal is confidently made to its patrons in Charlotte that the Institute with its present corps of instructors is of unprecedented excellence.

N. B. Ministers' daughters are charged $100 per Term.

For full information, address the Principal.
Rev. Wm. R. ATKINSON, Charlotte, N. C.
jan 22 554-12m

BUCKEYE BELL FOUNDRY. Established in 1837. Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted. Illustrated Catalogue sent Free. VANDUZEN & TIFT, 102 and 104 East Second St., Cincinnati.

aug 8 552-1y

To the Trade!

IF YOU WANT A good article of FAMILY FLOUR, send orders for
'HAMPTON'S CHOICE,'
Guaranteed and sold low by
WOODY & CURRIE,
Commission Merchants, Wilmington, N. C.
jany 8 549-tf

CO-PARTNERSHIP.

The undersigned have this day associated themselves together under the firm name of

BOATWRIGHT & McKOY,

For the purpose of carrying on a

General Wholesale and Retail Grocery,

AT THE OLD STANDS,

5, 7 and 8, North Front Street,

WILMINGTON, N. C.

We solicit a liberal share of the public patronage.

JOHN L. BOATWRIGHT,
THOS. H. McKOY.

Wilmington, N. C., Oct. 3, 1877.

Refer to I. B. Grainger, Esq., President Bank of New Hanover.
oct 10 509-

This is a Fact!

In returning thanks for the kind and liberal patronage extended to us, we respectfully call attention to the fact that we are now better prepared than ever to execute promptly every description of

Printing, Ruling and Binding

We have just engaged the services of another COMPETENT JOB PRINTER, and in connection with the large force now employed by us (larger than the remainder of the printing establishments in the city COMBINED), enables us to safely promise that we will not be excelled "here or elsewhere" either in

WORK, PRICE OR PROMPTNESS.

Remember that we have the ONLY COMPETENT BOOK-BINDER in the city. A challenge is respectfully given to those who think they can go one better.

ALL WORK STRICTLY CONFIDENTIAL.
jan 19-tf JACKSON & BELL.

DRESS MAKING.
FOR THE
FALL OF 1878.

MRS. JOSEPH McLAURIN desires to inform her patrons and friends in the city and country, that she is in receipt of some of the

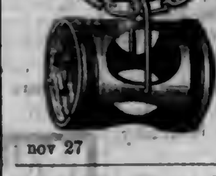
Most Stylish Patterns of the Season,

and will receive more in a few days. She is prepared to make, also to cut and fit, on short notice. All orders, especially from the country, promptly attended to, and satisfaction guaranteed.

Hereafter, orders from the country must be paid for on delivery.

MRS. JOSEPH McLAURIN,
oct 30-tf Market Street, between 8th and 9th.

GRAVE STONES and MONUMENTS MADE TO ORDER.
Send your orders by mail.



25 CENT CHARM MICROSCOPE. CHEAPEST IN THE WORLD. Magnifies 500 times. Equal in power at one-tenth the cost of other instruments. Sample by mail, postpaid, 25 cents. J. BRIDE & CO., 297 Broadway, New York. New Illustrated Circular of Novelties free.

nov 27 568-eow-13t

HENNING & TEEL,
WHOLESALE AND RETAIL DEALERS IN
HARDWARE,
Agricultural Implements, Iron, Nails, &c.

Country Merchants, Farmers, Mechanics and others are invited to call and examine our stock and prices before purchasing.

PLOWS and CASTINGS, Collars, Hames, Back-Bands, Traces, Steel Hoes, Axes, Turpentine Makers, Cooper's, Blacksmith's, Carpenter's, Wheelwright's and Builder's Tools, &c., &c., always in stock at LOW PRICES, at the

NEW ESTABLISHED HARDWARE HOUSE OF
HENNING & TEEL,
No. 9 Market Street, WILMINGTON, N. C.
feb 20 536-1y

A Happy New Year
To All of my Friends and Patrons.

I DESIRE TO THANK YOU FOR YOUR LIBERAL SUPPORT DURING THE PAST YEAR, and will say in few words all that is necessary, that you will find at my store

GOOD GOODS,

And at Reasonable Prices. Cash Buyers and Prompt Paying Customers will get the Lowest Figures.

FINE DRESS GOODS AND TRIMMINGS A SPECIALTY.

A Good Assortment of Carpets Cheaper this Season than Formerly.

CLOAKS are now selling very Cheap.

Respectfully, R. M. McINTIRE.
jan 8 571-7m

BUSINESS CARDS.

R. W. HICKS,
Commission Merchant,
North Water Street,
WILMINGTON, N. C.

Consignments of all kinds of Country Produce solicited, for which prompt returns will be made.

Particular attention given to sale of Cotton, Naval Stores and Peanuts.
oct 9 561-6m

THOS. A. McNEILL. FRANK McNEILL.
McNEILL & McNEILL,
Attorneys at Law,
LUMBERTON, N. C.

Practice in all the State and Federal Courts in North Carolina. 539 1y.

R. B. ANDREWS. S. W. WHITING.
R. B. ANDREWS & CO.,
CLOTHING
For MEN and BOYS.
Gent's Furnishing Goods.
Hats & Caps,
AT LOW PRICES.

Prompt attention given to orders from a distance.
No. 27 Fayetteville Street, Raleigh, N. C.
oct 30 3m

J. D. McNEELY,
Grocery, Produce & Commission Merchant
AGENT FOR THE SALE OF
Fertilizers, Lime, Sawed Shingles, & Mountain Produce
MERCHANDIZE AND COTTON BROKER,
aug 28-tf Salisbury, N. C

C. H. ROBINSON. C. H. KING
ROBINSON & KING,
GENERAL COMMISSION MERCHANTS
WILMINGTON, N. C.

Orders for NAVAL STORES carefully and promptly filled. Consignments of NAVAL STORES and COTTON solicited. nov 13-6m

POWDER! POWDER!

WE ARE AGENTS for THE HAZARD POWDER COMPANY, and keep constantly on hand, their celebrated brands of

KENTUCKY RIFLE POWDER,
IN KEGS, HALF KEGS, and QUARTER KEGS.
—ALSO—
DEER POWDER AND BLASTING POWDER
WILLARD BROS. & MEBANE,
Wilmington, N. C.
june 21 441-12m

DeROSSET & NORTHROP,
FIRE and MARINE INSURANCE AGENTS,
REPRESENTING
Standard American and English Companies
28 North Water Street,
WILMINGTON, N. C.
july 31 551-2m

ESTABLISHED 1815.
CHAS. SIMON & SONS,
63 N. HOWARD St., BALTIMORE, Md.,
IMPORTERS AND DEALERS IN
FOREIGN and DOMESTIC DRY GOODS,

would call special attention to their extensive stock of Dress Goods, Linen and Cotton Goods, Embroideries, Laces, Goods for Men's and Boys wear, Corsets, Ladies' ready-made Underwear, &c., &c.

SAMPLES SENT FREE!

Also, to their

DRESS-MAKING DEPARTMENT.

Cloaks, Dresses, &c., made to order promptly in a superior manner, and in the latest style at moderate rates. Orders solicited. Rules for self-measurement and samples of materials, with estimate of cost, sent upon application.

All orders amounting to $20 or over, will be sent free of freight charges by Express, but parties whose orders are not accompanied by the money, and having their goods sent C. O. D., must pay for return of the money.
mch 7 531-1y

MILLINERY AND FANCY GOODS!

MRS. L. FLANAGAN WISHES TO ANNOUNCE to the Ladies that she has returned from the Northern Cities, where she has been making her Fall purchases in MILLINERY and every description of FANCY ARTICLES, and is now prepared to show her patrons a VERY ATTRACTIVE and BEAUTIFUL STOCK of all the NEWEST STYLES in French Pattern Bonnets and Hats, Velvets, Silks, Feathers Flowers, Ribbons, &c

My motto is, as heretofore, the Best Goods, the Latest Designs, the Lowest Prices and the Most Honorable Dealing.

Orders from the country solicited, and perfect satisfaction guaranteed or money refunded.

Variety Store, 42 Market Street.
oct 3-508 MRS. L. FLANAGAN.

W. S. MOORE,
GREENSBORO, N. C.,
DEALER IN
DRY GOODS, MILLINERY,
NOTIONS, GLOVES, TRIMMINGS, &C.

We send our Millinery largely over the State, and into five other States. Butterick's patterns.

Agent for Mason & Hamlin and Waters' celebrated Church and Parlor ORGANS. New at $40 and upwards. $75 to $90 buys a magnificent Organ.

Also Waters' and other new Pianos from $125 up. Warranted five and six years. Send for circulars.

One Mason & Hamlin second-hand small Organ $30—good order and cheap.
oct 30-tf W. S. MOORE.

Sugar, Coffee, Rice and Lard.

50 Bbls. SUGAR,
150 Bags RIO COFFEE,
50 Bbls. and Tierces RICE,
75 Tubs and Tierces LARD,
For sale by
KERCHNER & CALDER BROS.

MISCELLANEOUS.

Our Stock of
CHRISTMAS GOODS
NOW OPENING.

VASES from 40 cents a pair upwards.
BUD-VASES from 40 cts a pair upwards
TOY TEA SETS from 20 cts each.
MUGS from 15 cents each.
CUPS and SAUCERS from 25 cts each.
Fine Decorated CHAMBER SETS, 11 pieces, $5 50 and upwards.
Also a large stock of
French White and Gold Band China,
English Ironstone & Semi-Porcelain Ware,
YELLOWWARE, STONEWARE, etc.
All grades of Plain and Engraved Glassware
GILES & MURCHISON,
Wilmington, N. C.
oct 16 557-6m

S. H. SYRUP AND MOLASSES.

250 Bbls S. H. SYRUP,
300 Hhds and Bbls CUBA and PORTO RICO MOLASSES,
For sale by
WILLIAMS & MURCHISON.

NOTICE.

BUYERS of Oils will take notice that I am selling
WEST ALADDIN SECURITY OIL
at the low price of 25 cents per gallon. It is absolutely safe, guaranteed 150 deg. Fire test.
PERKINS and HOUSE SAFETY LAMPS,
the best Lamp made, and only perfectly safe one, at Factory prices.
Kerosene, Lard, Mineral and Linseed Oils,
Paints, Colors, Glass, &c.,
Low down at
GEO. A. PECK'S,
25 South Front Street.
jan 15 405-tf

SIMONTON FEMALE COLLEGE,
Statesville, N. C.

THE SPRING SESSION of 1879 opens JANUARY 15th. Board and tuition in English, $85 per session of twenty weeks

Catalogue and circular with full particulars, on application.

Address MRS. E. N. GRANT, Principal.
feb 20 528-1y

25 Fancy Cards with name, 10c., plain or gold. Agent's outfit 10c. 150 styles. HULL & Co., Hudson, N. Y. 573-6t

ADRIAN & VOLLERS
CORNER DOCK and FRONT STS.,
WILMINGTON, N. C.

OFFER AT LOWEST PRICES to buyers on the spot, and all orders filled at the ruling price of the day they are received, thus giving customers sending orders direct to us the same advantage that they would have if present.

SMOKED BACON,
in hogsheads and boxes,
HAMS in TIERCES or SMALL PACK'GS,
Breakfast Strips,
Mess Pork, Fish, Mackerel, Mullets, Water Ground Meal,
SUGAR, COFFEE, SALT,
Molasses and Syrup
OF ALL KINDS.
FLOUR of all Qualities,
and over 500 different articles of Fancy Groceries.
nov 19 551-12m

Salt. Salt. Salt.

15,000 Sacks Salt, In Store and Afloat.

Liverpool Ground Alum Salt } Direct Importation
Fine Salt, } from Liverpool.
For sale by
WILLARD BROS. & MEBANE,
Importers and Dealers in Salt and Molasses.
WILMINGTON, N. C.
aug 28 555-tf

$5 TO $20 per day at home. Samples worth $5 free. Address STINSON & Co., Portland, Maine. 525-1y

60 Chromo and Perfumed Cards, no 2 alike. Name in Gold and Jet, 10c Clinton Bros., Clintonville, Ct. dec 25-572-13t

VACCINE VIRUS.

PURE ANIMAL VIRUS, direct from the VACCINE FARM. Warranted to take in all cases of primary vaccination.

Six quills for $1 50. 12 quills $2 25. Address
DR. THOMAS F. WOOD,
Box 535, Wilmington, N. C.
nov 6 565-tf

Flour. Flour.

800 BBLS. GOOD FLOUR.
FINE BUTTER and CHEESE.
CAROLINA RICE.
For sale at bottom prices by
HALL & PEARSALL.

New Crop Molasses.

50 Bbls. A No. 1. N. O. MOLASSES
For sale by
KERCHNER & CALDER BROS.

Bob White. Bell Mills.

400 Bbls. BOB WHITE FLOUR,
500 Bbls. BELL MILLS FLOUR,
For sale by
KERCHNER & CALDER BROS.

THOMAS H. HOWEY,
DEALER IN
BOOTS and SHOES,
No. 47 NORTH MARKET STREET,

OFFERS to the Wilmington public the most complete stock of Boots and Shoes, comprising goods of every description, from the cheapest to most elegant. Ladies' Elegant French Kid Button Boots at $4 per pair. This is decidedly the cheapest Shoe ever offered in this market. Gent's Shoes from 70 cents up to $8 00. Children's Shoes from 12½ cts. up. An examination of stock and prices is respectfully solicited. THOS. H. HOWEY.
nov 27 568-tf

FOR THE FAMILY.

Boys Make Men.

When you see a ragged urchin
Standing wistful in the street,
With torn hat and kneeless trousers,
Dirty face and bare red feet,
Pass not by the child unheeding;
Smile upon him. Mark me, when
He's grown old he'll not forget it,
For, remember, *boys make men.*

Have you never seen a grandsire,
With his eyes aglow with joy.
Bring to mind some act of kindness—
Something said to him, a boy?
Or, relate some slight or coldness,
With a brow all clouded, when
He recalled some heart too thoughtless
To remember boys make men?

Let us try to add some pleasure
To the life of every boy;
For each child needs tender interest
In its sorrow and its joy.
Call your boys home by its brightness;
They avoid the household when
It is cheerless with unkindness;
For remember, *boys make men.*

Aquariums.

WHAT! No one in the class ever kept an aquarium! The Professor must really take off his glasses and wipe them and look again. There must be some little boy in the back row whose hand he didn't see. Not one! Well, here's a good chance for the Professor to show some of his knowledge in that direction, and tell of an aquarium he once had. To be sure, this isn't just the best season to stock one, but then, after you turn the corner at New Year's, the spring is not far off, and you can be planning for it and getting help about it beforehand. Now, which shall it be, a salt or fresh water aquarium? "Both?" No! No! One at a time, and as the Professor, when he was a lad, at home, really did have a salt water tank, he will tell you all about it.

Well, then, what will you use for your tank? "A tin pail"

Yes; but then you couldn't watch what you put in it very well. Better have something glass—a large bowl, or globe. The Professor's father, who used to love to indulge him in every thing instructing, had a regular tank made. A marble slab, say, 20x14 inches, for the bottom, with wooden pillars at each corner holding glass which formed the four sides. But it is just as well to have a large globe, such as you use for gold fish, then there will be no danger of leaking; and your cement must be of a very peculiar kind to keep the other water-tight.

Now, what to put in it is the next question. Shall we fill it with salt water, and put in a few fishes and expect them to take care of themselves? How would they live; what would they have to eat?

"We'd feed 'em."

Yes, I haven't a doubt of it; but you might kill them that way. Food put into the water makes it foul. How do the fishes live in the ocean?

"The oxygen in the water." Yes, that is it. Now, when all the oxygen in our small globe full of water is gone, then what would become of the fishes? They must die, of course. I want to tell you how to keep the water fresh and pure, and filled with oxygen for a long time. We are going to put *plants* in the water. Not plants such as mama has in her windows, but plants that grow in the water. You didn't think, did you, that the surface of the sea-bed has its valleys and mountains, forests and luxuriant prairies? Just as beautiful the foliage is beneath the water as above; and some of those we must start with.

You know water is composed of oxygen and carbonic acid gas and the plants consume the latter and are constantly throwing off fresh oxygen; so that the water is renewed daily by the untiring exertion of a few of these little plants that we call algae, or, more commonly, sea-weeds. Your globe must be kept, however, in a light room, as the sun has much to do with the power of the plant in throwing off oxygen.

There are an infinite variety of algae, green and brown and red, but, perhaps, the best for an aquarium is the common green laver sometimes called the sea lettuce. Often, when the sun is shining very bright, this plant will pour forth so much oxygen that its entire surface will be covered with tiny, sparkling beads that buoy up the whole plant, and it hangs in festoons from the surface of the water, forming emerald caves and grottoes. Other kinds of sea-weed are pretty and more delicate. You want a variety, but be sure and have some of this sea lettuce.

Sea-weeds have no real root, and will live just as well floating through the water; but it is better that they should be confined to some stone or shell, so that you can arrange them to look well.

"But you haven't any stones or shells in there."

To be sure we haven't! Then we must have those next—stones, at least. Select a few pretty ones and build a little arch or bridge in the center of the globe, if you have room, and cover it with sea-weed, and the fish can play hide and seek all they want to around the corners.

"But you haven't any fishes."

Well, well, you children go too fast for an old man like the Professor. Patience, now, and let us see what comes next.

Let us have some shells. A great many of our most interesting animals live in these little shells. You generally pick them up on the beach, or see them in your cabinets when the animals have been taken out. There is the limpet, perhaps the most common of all. He has a cone-like shell, and adheres to rocks or other hard substances, for support. He moves slowly, and now comes the advantage of a glass tank, for soon after he is dropped in he will begin to crawl up the side, and then we have a full view of his body and can watch his locomotion.

Another shell, called the livid top, is more conical still and variegated by brilliant rings of color. The animals living in them have wonderful tongues, like a miniature file, used, not so much for tasting food, as a means for cutting it off. He is useful in an aquarium, for when the algae begin to do their work and pour out spores, the glass often becomes dim by the mass of minute vegetation. Then the tops come to our aid, and, with their little natural scythes, mow away, as they crawl up the sides of the glass, as composedly and regularly as if they were paid for it.

There is another pretty shell, very long, narrow and sharp-pointed, called the wentletrap. Inside it is formed of succeeding whorls, more delicate than carving.

Now come the anemones; more interesting to the Professor than anything else you can put into a salt water aquarium.

We must go at low tide for them. Let's get into a boat and go down under the bridge, and we shall find quantities of them clinging to the piers, just below low-water mark. If they will not yield to our fingers we can dislodge them with a hoe.

"Oh, how ugly they are!"

No, indeed! Our anemone does look rather uninteresting, to be sure, just now; but you must wait. He looks like a soft brown or dark red lump; but we will put him in the globe and watch him.

Slowly, very slowly, he begins to expand. The ball gradually rises till it is upright; then, from out the top, come long, graceful feelers, growing so close that they look like fringes, forming a sort of wreath around the top. They were packed away so snug you never for a moment suspected they were there, did you? And when they are fully spread they move gently up and down with a slow waving motion. Why, they are as light-colored and soft and delicate as the down on a feather; but pretty as they are, each one, at the end, has a minute "lasso cell" you cannot see with the naked eye, which has a long, hollow thread coiled up in it, and when there is any little shrimp swimming about in the water which the anemone fancies for a meal he has the power of flinging this thread suddenly out and entangling his victim, and drawing him into the mouth, which lies directly in the center of these beautiful fringes and communicates with the stomach.

You mustn't fail to have these beautiful anemones, and watch them carefully.

The Professor had some crabs one season in his tank—not the fellows that are for sale in the market, but the soft-tailed crabs that have to find a shell to hide their diminished tails in. They are generally called hermit crabs, because they live a solitary life, like Diogenes in his tub.

They will take almost any uninhabited shell they can find, and if you can, by any chance, find one out of his shell, you will have a perfectly woe-begone picture, as he trails his defenseless tail behind him, as if he were ashamed of it. Drop an empty shell near him, and he will back into it quickly enough, and fasten the pincers, with which the end of his tail is furnished, firmly to the shell, and you will not catch him again away from home. He carries his house on his back hereafter.

Put only one hermit crab in the globe at a time, as they will fight till one dies, and the conqueror (little cannibal!) will eat up the conquered.

Then you want a few fish—not too many. Get the little one-spotted goby, so called from a bright spot on the back fin. These are small fish, only about two inches long, and for larger fish, get some sticklebacks. They have stout spines on the back, and there are many varieties.

Last, but not least, add a tadpole or two, and if you don't have lively work in your aquarium, don't blame the Professor, that's all.—*Christian Union.*

Perfect Trust.

A gentleman was walking one evening, with his little girl, upon a high bank, beneath which ran a canal. The child was pleased with the look of the glistening water, and coaxed her father to take her down to it.

"The water looks so pretty. Please papa, do take me down there," she said.

The bank was very steep and the road a mere sheep path. In getting down, the gentleman had to take hold of his little girl's arm and swing her from point to point. While doing this, she would sometimes be hanging in the air directly over the water. Yet she only laughed and chuckled, but was not the least bit afraid, although sh really seemed to be in danger.

At last they got down the bank and reache the tow-path in safety. Then, taking up his daughter in his arms, he said, "Now tell me, Sophy, why you were not afraid when you were swinging in the air, right over the water."

Nestling her plump little cheek against her father's face, she said:

"Papa had hold of Sophy's hand; Sophy couldn't fall!"

This was very sweet. Here was a perfect trust. And this is just the feeling that David had towards God when he said, "What time I am afraid, I will trust in thee." Sophy would have screamed in terror to find herself hanging over the water in the canal, unless she had had confidence in the person who had hold of her arms. But it was her father—her kind, loving father—who held her, and so, "what time she would have been afraid, she trusted in him." And this is the feeling we ought to have towards God. The thought of His power should lead us to trust in Him.—*Richard Newton.*

The Three Answers.

Beautiful indeed, was the lesson which a little Sabbath-school class had been reciting—all about the Saviour's kingdom. They learned that it was a kingdom of great joy and deep love; peace dwelt there, and kindness and good-will sprung all along the way-side. It was a kingdom upon which the sun of righteousness shone, and in its clear sky hung the star of Bethlehem. The eyes of the children grew bright with interest while the teacher talked; and they longed to know more about a state so glorious. Then the teacher turned to the book and this question came next—"What will *you* give to advance this kingdom on earth?" "Yes," added the lady, looking seriously upon the little boys, "what will you give to help on the Saviour's kingdom? What will you do, James?"

"I will give my half-pence to the missionaries, and they shall preach about it to the heathen," answered James, with great earnestness.

"And what will *you* do, George?"

George looked up and said, "I will pray for it."

"And what will *you* do, John?" said the teacher, addressing the youngest in her class.

He cast down his eyes, and softly said, "I will give my *heart* to it." The teacher blessed the little boy, and breathed a silent prayer that Jesus might take the offering.

These three answers comprehend all that we can do for Jesus.

It is good to give our money and our prayers; but the *first* thing we must do, the *best* thing we can offer, is to give up our hearts to the Saviour's kingdom, and let Jesus rule over us.—*Christian at Work.*

MISCELLANEOUS.

A New Flower.

The *Italian Fanfulla* records the discovery of a new gigantic flower, which is of such an amazing splendor, as well as size, that the Victoria Regia and the Rafflesia Arnoldi appear mere dwarfs by its side. The fortunate finder of this remarkable plant is the renowned traveler and naturalist, Odoardo Beccari, who has chiefly earned his fame by his exhaustive researches in the East Indian Archipelago. This hitherto unknown flower unfolds its mighty chalice bud in forests of Sumatra. The discover attributes it to the family of Amorphophallus, and has given it the specific name of Titanum. The diameter of the flower, when full blown, averages thirty-three inches.—*London Globe.*

A Constitutional Walk.

Few people walk enough in winter, yet it is precisely at that season that people of close sedentary habits should walk. How grateful the crisp air is to the lungs! How clear and sweet it is to the nostrils! How it inspires and sustains one in a swinging gate of four or five miles an hour! How the cheeks glow, and the eyes shine, and the muscles tingle with delightful vigour, after such a walk through the winter sunshine! A chaise-ride is not half so good, for it robs the trip of the necessary exercise. Try it, you who seek health and strength. Winter walking, as a "nervine," is a million times better than medicine, and for improving the complexion it is worth a whole harbour full of lotions and washes. It will put an edge on appetite that you can't buy at the doctor's, and in promoting digestion it is better than a corner drug-shop's entire stock of bitters and pills. If you have never tried it, take a walk. Keep your mouth closed, your shoulders well thrown back, your head up, and remember that your legs—and especially your hips—were given you to walk with. Some people walk with their knees, bodies, and shoulders—and no wonder they don't like it. We don't like to see them. There is an art in walking as in other things. If you don't believe it, observe the motion of some shapely woman who knows how to move, or study the gate of a man who has some spring and litheness in him. It is never too late to learn how to walk by walking.

How to Utilize Old Fruit Cans.

Perhaps one of the most appropriate uses of an old fruit can that can be devised is to make it contribute to the growth of new fruit to fill new cans. This is done in the following manner: The can is pierced with one or more pin holes, and then sunk in the earth near the roots of the strawberry or tomato or other plants. The pin holes are to be of such size that when the can is filled with water the fluid can only escape into the ground very slowly. Thus a quart can, properly arranged, will extend its irrigation to the plant through a period of several days; the can is then refilled. Practical trials of this method of irrigation leave no doubt of its success. Plants thus watered flourish and yield the most bounteous returns throughout the longest droughts. In all warm localities, where water is scarce, the planting of old fruit cans, as here indicated, will be found profitable as a regular garden operation.—*Scientific American.*

Female Wages.

Women complain, and very justly, of the discrimination made against them in the matter of wages. They receive generally, as is well known, much less than men, even when doing the same work that men do, the fact of their sex being thus, most ungallantly and unrighteously, counted against them. Perhaps, the highest price paid in the country proper to any number of women is in Boston, where, as school-teachers, they get $15 39 a week the year round, including 10 weeks of vacation. Statistics of the relative wages of the sexes have been made up in a number of States for 1875. In Massachusetts, the average earning per month for men men was $88.37; for women, $35.85. In Maine, men, $87; women, $18. In Pennsylvania, men, $41.07; women, $34.09. In Ohio, men, $60; women, $44. In Michigan, men, $51.29; women, $28.19. In some States, however, in Iowa, for example, the custom of allowing the same salary to men and women for the same kind of work is growing general. In St. Louis no distinction of sex is made in respect to teacher's pay. When women do men's work, they receive equal wages. The California Legislature determined, years since, that female teachers in the public schools should have the same pay as male teachers for like service. Some of the Southern States, and Arizona, Idaho, and Nevada, pay men and women equally, so that justice is to be done ere long to all women obliged to earn their own livelihood. Teachers of both sexes in the schools, all primary of Arizona earn from $100 to 125 a month, but one should be paid handsomely for merely living in Arizona.

The Dangers of Hurry.

A recent painful case illustrates the danger of hurrying to catch a train. The peril, says the London *Lancet*, is very considerable, and it besets most men in these busy times. It is not a matter of social concern, but it is one in which every member of the community has a personal interest. The high pressure and speed at which we live, and the impetuous haste of business in these days of extreme utilitarianism, do not allow any exemption from the common *rush*. Even the staid and deliberate classes are affected by the rapid movement around them, and must needs hurry to keep their place. No inertia can check the torrent, and the stoutest resolve to move slowly is powerless to stem the flood. It remains to adapt the conduct to the inexorable conditions. Never, in the history of intellectual and commercial progress, was the need of order more urgent. It is not the amount of work accomplished that exhausts the strength, and leads to a break-down; it is the effort made, and the worry of making it, that overtax the energy of control and the strength of action. Perhaps one of the most prolific causes of collapse in recent times has been the lack of training. This is not sufficiently recognized. In the old days of "apprenticeship," and slowly built up qualifications for work, youths were specially trained for their business in life, and the difficulties of the career came upon them gradually. Now one-half of the laborers in any department of industry have entered it in some sudden way, and industry has become a general *melee*, in which those who can by effort accomplish the greater results are counted successful. The effortless, though not always the least capable, are vanquished. What takes place in regard to work finds its parallel in, and is to a great extent the cause of, the hurry and worry of the busy world as a whole. Every thing and everybody presses forward at high speed, and success means outrunning competitors. The maxim of safety—to avoid physical hurry and mental hurry alike—is, prepare, deliberate; in a word, adopt an orderly method. The man with a weak heart who endangers his life by hurrying to catch a train, unless under altogether exceptional circumstances, is probably the victim of a defect in early training, which leaves him at the mercy of impulse without order; or he is striving to fill a place in life for which his chief qualification has been the faculty of accomplishing by effort more than can be achieved naturally by steady labor. Some persons are ever hurrying after their engagements; others are goaded onward by the pressure behind them; but however the "hurry" is produced, it is full of peril to happiness of mind and health of body, and in the end, by exhaustion, if not prematurely by accident, it *kills.*

SECULAR NEWS.

The Convention of Northern Settlers in the Southern States met pursuant to call in Charlotte on the 15th inst. They were warmly welcomed by the citizens. N. Dumont, who originated the scheme, was made chairman by acclamation. Resolutions were passed unanimously and with great enthusiasm encouraging immigration. A resolution was passed calling upon all Northern settlers in the South to hold county meetings on the 15th of February to appoint delegates to the State convention to be held in March, which convention should in turn appoint delegates to a general convention to be held in Charlotte on the 4th of July.

The Cape Fear river rose 55 feet at Fayetteville during the recent freshet. Many cattle were drowned on the line of the river.

Eighty yards of roof, at the bottom of the shaft of the Derias mine in England, have fallen since the explosion. Sixty men buried alive and no possibility of their escape or recovery.

Further reductions in wages in Great Britain and some stoppages of mills.

At the late meeting of Directors of the N. C. Railroad a dividend of six per cent. was declared, payable March 1st and September 1st. The value of stock has greatly advanced lately.

An Association of the Alumni of the University of Virginia has recently been organized with Governor John W. Stevenson, of Kentucky, as President.

No law now in South Carolina permitting divorce of man and wife.

The office of State Geologist has been abolished and duties transferred to the Bureau of Agriculture.

Gov. Vance is the candidate of the Democratic caucus for United States Senator. This is considered equivalent to an election.

Gold fever is said to be raging in the lower part of Madison county.

The Western N. C. Railroad and the Western Insane Asylum will be investigated by a committee appointed by our Legislature.

A resolution has been introduced into the United States Senate, looking to the removal of the negroes to the territories. It will hardly pass the point of good intentions.

Gov. Hampton has so far improved as to take a ride in a buggy on the 15th.

The Raleigh *Observer* gets the public printing this time. The *News* had it last.

Bills have been introduced into the State Legislature to establish Normal Schools for each Congressional district of the State; to prevent the enticing of seamen from vessels; to regulate salaries (provides for lessening salaries generally;) to provide for redemption of real estate sold under liens and mortgages.

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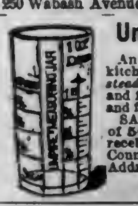

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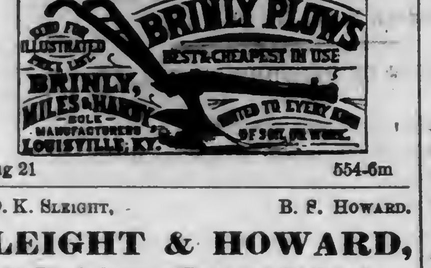

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For the N. C. Presbyterian.

A TERTIUM ALIQUID.

DEAR EDITOR:—I expected to have a good quiet little time all to myself, thinking the two champions, who have been so long in the field, were completely exhausted. Imagine my surprise to find one of them suddenly punching all around me, and over me and through me, and then offering a prayer over my mangled relics. Before the other comes along and buries me ont of sight, please allow me to exhibit myself to the public for one brief remark.

I. I wish to review the ground already trod and express a little *hypothetic* penitence.

1. If I said even by implication, that "abject fear of what people would say" constrained Christ to do what He did, I am sorry for it, and hope the indulgent public will hear the prayer of my generous assailant. I haven't my article before me, but I remember that I meant to say that Christ was baptized in obedience to the Divine Will which instituted the ordinance. Had I said this doubtless bro. H. could have seen the distinction between the spirit of obedience and the spirit of abject fear. By pious minds the pharisees and lawyers were "regarded as abandoned wretches." In the very passage referred to by H., Christ clearly teaches that they were worse than the publicans for the very reason that they refnsed John's baptism. He teaches the same thing in Matt. xxi. : 31, 32. John the Baptist held the same opinion and no doubt the disciples of both John and Christ agreed with their masters.

2. That Christ did not make a "*full* revelation of His character and mission at the time of His baptism," is evident from the fact that even His most intimate disciples thought up to the time of His crucifixion that He was to restore the temporal power of the Jews. In the light of subsequent revelations we can understand his character and mission from the teaching of John the Baptist, or for that matter, from Old Testament teaching. What I meant, and what it was evident from the connection that I meant, by "full revelation," was making it clear to the people with whom He associated.

3. "As to the language of Christ at His baptism" we have only the testimony of bro. H. that "He *insisted* that John should baptize Him because it was *obligatory*." Matthew, the only other witness testifies that Jesus said to John "Suffer it to be so now for thus it becometh us, &c." The Greek (*prepon*) signifies what is becoming, suitable, decorous. Perhaps H. can distinguish between a sense of propriety and a sense of obligation, as well as between both these and a sense of "abject fear." Bro. H. says Christ was under "obligation to fulfill *all* righteousness." He was a part, and a very important part, of a faithful Jew's righteousness to conform to all ceremonial appointments. Here is a kind of righteousness which H. with beautiful consistency says Christ was under no obligation to fulfill. While he is adjusting his little discrepancy, I will content myself with the language of Scripture. It was *becoming* in Him to be baptized.

4. Clark has no authority for saying that the "baptism unto repentance was as much a vow of future obedience as confession of past sin—*in so much that the repentance* could be separated from it at will." Therefore Clark says he did not say it. What he meant to say was that *repentance itself* was as much a vow of future obedience, &c. For his authority, see Shorter Catechism, answer to question "What is repentance." The records do not indicate to a careful reader that John had finished his work when Jesus came to be baptized. He continued to baptize for some time after Jesus had entered upon His work. See John iii. : 22, 23.

5. Will Clark venture his feeble services to show when and where Christ observed other ceremonial appointments?" He will with pleasure, but hopes no one but bro. H. needs such services. *At Jerusalem, during all the years of the public ministry.* No one but bro. H. so far as I know has ever questioned the fact that Jesus observed every passover that occurred from the time of His baptism till His crucifixion. Writers differ as to the number. The general opinion is that there were three during this time. But it will be sufficient for our first lesson to assure bro. H. that Christ certainly did observe one passover, for it is mentioned by all four of His biographies. The way out of this will be easy for H. He can just strain all significance out of the passover, as he does out of circumcision and purification from the pollution of child-birth. Strange that he should be so fond of straining sin out of ordinances, and yet will not allow me the slight gratification of straining a little out of John's baptism! But that bro. H. may have another case to pray for, I will step aside and introduce the eminent Dr. Barrows. Speaking of the typical import of the passover, he says "As the blood of the paschal lamb, sprinkled on the door of the house, protected the inmates from the destroyer of the first-born: so the blood of Christ protects all who through faith receive its expiatory power from the wrath to come." Is there here no "remembrance of sin?" Did not he who sprinkled that blood say I am a sinner, needing pardon and justification; I expect and seek atonement for my guilt in blood?" What say you bro. H? Clark would like to express an opinion, but you know what he thinks on this question "matters just nothing at all." Whether Christ actually took part in any other of the Jewish feasts, we cannot say positively. We only know that He attended on them. See John 5th, when the feast mentioned was in all probability not the feast of the passover. However that may be, He did certainly go up to the feast of Tabernacles, and was present at the feast of Dedication.

II. It may seem irreverent in me to speak disrespectfully of the dead. But as H. is unconscious that his theory is a *corpus mortuum*, I trust my language will not shock *his* sensibilities. Hence I venture a few words.

1. Baptism and consecration do not mean the same thing. They are never in Scriptnre or elsewhere used as synonymons. Now, it is expressly said that Jesus came to be *baptized* of John. If he had come to be consecrated, can any one conceive why the writers should not have said so? There was nothing to prevent. In Greek as in English it was just as easy to say consecrate as baptize. According to H., Jesus did "say *in substance*, I do not ask the baptism given to sinners, but the *washing* in conformity to law, &c.". Most readers must think if Jesus said that at all He said it *in shadow*, very, very deep shadow. Unless bro. H. claims inspiration for such a paraphrase, perhaps he would do well to adhere to the *ipsissima verba* of Christ.

2. There is no evidence that baptism ever formed part of the ceremony of consecration much less the whole. The only act of priestly consecration described in the Bible is in the 8th chapter of Leviticus, where Moses set apart Aaron and his sons. They were *washed* at the door of the tabernacle. If H., will prove that the meaning is they were baptized at the door of the tabernacle, he will forever put an end to the dispute about immersion. I for one will be content with the proof if he will just refer to the Septnagint and show that the Seventy call it baptism.

3. The washing was a very small part of the ceremony. Had Aaron stepped aside as soon as this was over, he would have been no more qualified to serve at the altar than before. The baptism of Christ resembles the ceremony recorded in Exodus and here about as much as private prayer resembles the celebration of High Mass in St. Peters.

4. It is by no means certain that John was competent to perform the act of consecration. True, he was of priestly lineage, bnt he was divinely appointed to a work of a character entirely different from that which pertained to the Aaronic priesthood. It is therefore, highly probable that he was never consecrated to that office, for at the age of thirty he entered upon a work which involved none of its functions. His mission was peculiar. "He was a man sent from God to bear witness of the light."

5. It is by no means certain that an ordinary priest, even though he was regularly consecrated, could have consecrated a *High Priest*, and such was Christ.

6. If John had a right to consecrate priests, he could only give what he himself had received, i. e., consecration to the Aaronic priesthood. But the law forbade any one's receiving this consecration except the sons of Aaron. Our Saviour would not therefore, have been fulfilling all righteousness—"*washing in conformity with the law*"—if He, a member of the tribe of Juda, had thrust himself into an office which was confined by strict legal enactment to the tribe of Levi.

7. As bro. Reed has abundantly shown, one great purpose of the Epistle to the Hebrews is to prove the superiority of Christ's priesthood to that of Aaron. One point of superiority is in the method of consecration. Christ was not made priest by the law of a carnal commandment. But God made Him priest with an oath when He swore "Thou art a priest forever after the order of Melchisedec." Was Melchisedec inducted into office by a son of Levi? Nay, verily. He was greater than Levi, for "as I may say Levi paid tithes to him being yet in the loins of Abraham." The greater does not receive authority from the less. Bro. H. is derogating from the dignity of Christ's priesthood in making it in any sense derivative from the Aaronic. His distinction between the *appointment* and the *consecration* is of no avail. Aaron and Christ received their appointments from the same source. "No man taketh this honor nnto himself bnt he that is called of God as was Aaron." The very point of contrast is in the method of consecration. Aaron was not called but inducted into office by the law of a carnal commandment.

8. This brings me to an argument *ad hominem*. The very reason that Aaron's priesthood was inferior in being made after the law of a carnal commandment is that this "carnal commandment had in it a "remembrance of sin." Let bro. H. study the ceremony recorded in Exodus and Leviticus, and tell us if in every step there is not a recognition of the fact that Aaron and his sons were sinners, and that before they could minister at the altar they must cleanse away their pollntion. What was the meaning of the washing, the sin-offering, the burnt-offering and the ram of consecration? Was not this ceremony peculiarly appropriate to sinners? Did Christ receive this consecration in full, or even in part? If so, how about His taking part in ceremonial appointment? Let me say in conclusion that I was fully aware that many objections might be made to the "feeble services" I attempted to render to the pnblic, and am surprised that bro. H. did not present more formidable ones. But where is the theory against which objections may not be raised? The only merit to which I lay claim is that of staying in the frying pan instead of jumping into the fire.

CLARK.

For the N. C. Presbyterian.

DO BAPTISTS BAPTIZE?

Some of our Baptist brethren do not seem well informed in the literature of baptism. We infer this from the fact that the position taken in the article, "Do Baptists Baptize?" which appeared in the *Presbyterian* of the 8th inst. is supposed by the *Biblical Recorder* to be a new discovery. The argument which supports that position our good friend does not assail. We would suggest to inquirers after truth, as a corse of study, Dale's unanswered Treatise on Baptism, and commend to their attention the following extract from his closing pages:

"1. The Baptism of Inspiration is a thoroughly changed spiritual condition of the soul, effected by the power of the Holy Ghost, through the cleansing blood of the Lord Jesus Christ, and so making it meet for reconciliation, subjection and assimilation to the one fully revealed, living and true God, Father, Son and Holy Ghost.

"2. This 'one baptism' *of Inspiration* is, by divine appointment, ritually symbolized as to its soul-purification by pure water, poured or sprinkled, or otherwise suitably applied to the person, together with a verbal announcement of the spiritual baptism thus symbolized.

"3. Dipping the body into water *is not nor* (by reason of a double impossibility found in the meaning of the word and in the divine requirement) *can it be Christian baptism.* That Christian baptism is a water-dipping is a novelty unheard of in the history of the church for fifteen hundred years. This idea is not merely an error as to the mode of using the water (which would, comparatively, be a trifle), but it is an error which sweeps away the substance of the baptism without leaving a vestige behind. It is a sheer and absolutely abandonment of the baptism of inspiration, which is a baptism *into* Christ."

This result (a nullification of the theory which says that "dipping into water is Christian baptism") has not been sought, nor is it announced with any feelings of triumph or gladness of heart as against the friends of this theory, but it is declared as a result demanded by the concurrent and unanimous testimony of heathen writers, Jewish writers, inspired writers and early Christian writers through a continuous historic period of more than one thousand years."

We regard this great work of Dale as the end of controversy on the baptismal question. It only remains for others to put the results of his labors in shape for popular reading. When this is done and the attention of scholars biased by the theory is compelled to follow the investigations of Dale, few of them will venture to espouse the theory of a water-dipping.

When Dale's first volume made its appearance he was villified in no measured terms as a pedant, pretender, obscure village pastor, lunatic, presumptuous, audacious upstart, and ignoramus. In answer to all this he contented himself with referring such critics to the Quaker who said to the cursing sailor, "That's right, friend, spit it all out. Thee can never go to heaven with such trash on thy stomach."

For the N. C. Presbyterian.

THE LAW.

Law is a rule of action prescribed by a superior which an inferior is bound to obey. The universe is governed by law. There are the fixed and established laws of nature by which the material world is governed. According to these fixed laws, God causes his sun to rise upon the good and the evil, and sendeth rain upon the just and the unjust. Under the operation of these laws summer and winter, seed time and harvest, cold and heat, will continne until the end of the world. God governs matter by laws adapted to matter. In the material world there is but little departnre from the fixed laws of natnre, consequently everything in the material world is moving in the sphere for which it was intended, and answering in a high degree the pnrpose for which it was created. Hence the sun, moon and stars move generation after generation in their respective orbits, without rushing out of their own into the orbits of other planets. God governs mind by laws adapted to mind. But since the fall there is an innate depravity underlying the human mind that leads the inhabitants of this earth to disregard the authority and trample under foot the laws by which God governs his intelligent creatures. This leads to much confusion and disorder. It frequently results in the battle of the warrior, which is accompanied with confused mind and garments rolled in blood. A profound thinker has said that the law has her seat in the bosom of God, and her voice is the harmouy of the universe; wherever her voice is heard and her commands obeyed there is harmony; but wherever her voice is not heard and her commands not obeyed there is confusion. An apostle says the law is good if a man use it lawfully. It is lawful to use the law as a rule of life—for it is written "to the law and the testimony, if they speak and act not according to this rule it is because there is no truth in them." The law is intended to convince us of sin, for by the law is the knowledge of sin. It is also designed to lead us to Christ, whose blood cleanseth from all sin. For the Apostle says the law is a school-master to bring us to Christ, who is the end of the law for righteousness to every one that believeth.

W. W. P.

LETTER OF CONDOLENCE.

The following is a letter addressed to brother passing through the dark waters of affliction, and is so applicable, as comfort, to all under similar circumstances, that we give the benefit of it to our readers.

DEAR SIR: Not long since I heard of your great loss and sore affliction. I offer you my true sympathy, and mourn with you as a fellow-sufferer, who has cried to God out of those very depths where all of His billows seem to go over us. I know the sharpness of the pang and can weigh much of the loss, that has no estimate. Wife! Mother! what words linger so sweetly on the lips? What relation wields so much power over life and happiness? Here in this distress seems to be the lowest depths of earthly sorrow. Still, as to the parting, it is in all cases only a matter of time: for there are no bonds on earth that will not, sooner or later, be broken, but the union with Christ, our life, from whom, thanks be to God, neither things present or to come, or even death can separate. But dark as the night may be, the day cometh. He that soweth in tears shall reap in joy. God in mercy has so formed us that the heart lives again after such crushing blows. When the roar of the waves has ceased and the eyes are not dimmed with tears, and grace that was under the shadow of grief shines out again, we can judge more justly of our state, and shall find that in our faithfulness, and out of covenant love, He has called us into fellowship with His Son Jesus Christ, to suffer with Him, that we may reign with Him. We begin to find, too, that He is filling our hearts with joy that cannot be told and is full of glory; the joy of knowing the riches of His inheritance in the saints, the power of His resurrection, and the hope of our calling. We are often brought to grief that we may be able to comfort those who grieve. I, however, know I can put forth no thoughts that have not been already present in your mind; and it may not be fit for me to point yon the way, who know so much better, where are the springs of consolation. Yet suffer these words by way of remembrance. Every sacrifice must be tried by fire. The flesh, like dross, dims and tarnishes, by its earthiness, all that is spiritnal. Every tried heart knows to its grief how self urges to retire from the world, within our own thoughts; to wrap our sorrows about us and sit apart to mourn and meditate and pray. Too often we give way to its pleadings, thinking we do right to nurse our grief, and that by so doing we live a more holy life. We forget that religion does not consist in high mental states and deep moral feeling, but in submission and obedience; in seeking to make the world better, not retiring from it; in meeting and putting down difficulties, not shunning them; in battling for God and His truth, where the struggle is the hardest, and this for the most part, is in our own hearts; in acting in full sympathy with Him who came to seek and to save that which is lost. Often too onr peace is ruined when the longings of the flesh move us to judge the *promises*, when on the contrary, we should judge the providence by the promise; for those eighteen on whom the tower of Siloam fell, were not the greatest of all sinners.

So it was that Jacob had settled it in his mind that he should go down in sorrow to the grave, to his beloved son. Turning his back upon the bright promise, he was looking directly upon the dark affliction, so full of gloom.

Yet as often since with others, what he took to be only evil, proved to be his greatest good. Job would surely have had ground to donbt his integrity and follow the counsel of his unwise comforters, if he had judged the thonghts of God towards him, by the sad events of his life. But behind a frowning providence he saw a smiling face. Resignation under affliction would not be possible, if not seen as coming from the hand of God. A general providence, even if we thought that God had retired from His works and left them to the workings of settled laws, is indeed enough to awaken praise, gratitude and love in onr hearts; yet in present affliction, it may not meet our wants. To be submissive under our trials we must assent to His ordering each single event; and not the bare event only, but the time and circumstances in which they shall cross our path. To be quiet however because we cannot help ourselves, is fatalism, not piety. Therefore we must recognize the bottom truth, that everything is ordered with a design, which springs from wisdom, goodness and mercy. This fills the cup of comfort. Human depravity makes the purpose of God an excuse for not obeying, when the wrong doer says: "Who has resisted His will?" But the pious heart leaves God to His work, and is glad in it as *His work*. That He is able or not, to clear up the design, effects not the benefit. He trusts God still. He has to do rather with his Father's *heart*, than his Father's *hand*, and makes His will the rnle of duty. He consults that it is God's right to order and his privilege to obey. The union of resignation and obedience in the same heart is the *test* of piety. Happy is the man in whom they are joined. He can rejoice in tribulation, and find heaven in obedience.

May the "God of comfort and Father of mercies grant you the oil of joy for mourning, and the garment of praise for the spirit of heaviness;" giving yon grace to hold fast yonr confidence of hope which has great recompense of reward. May He guide His little orphans that their feet slip not in the way; keep their eyes from tears, and their souls from death and set them at last as jewels in His own crown.

Thanks be given to God, you have the solid comfort that all is well. From what I have heard there seems to be no room for painful grief, but to the eye of faith, a fit occasion for the purest joy. Far more highly favored than all the Christless, your heart claims kindness and mutual happiness with a glorified spirit and a diadem in the hand of God. Dwell earnestly on what is revealed of the holy, happy, changeless state of these who die in the Lord, and fill your mind with right thoughts of the wisdom, goodness, faithfulness and love of Him who has prepared the mansions for His people; then try the heart if it will indulge even a wish that, she so dear to you, would lay down her crown of life, leave the golden streets and the holy fellowship and the glorious presence, and come back to this dark world, where satan and sin distribnte discord, anguish and death; where every pathway of life leads throngh a vale of tears. Rather would the heart sigh as Bunyan, when he glimpsed the bright throng in their white robes, with crowns and harps of gold "Oh! that I were there!" God grant us and all dear to us, an abundant entrance into the kingdom of light.

Yours with much condolence.

* * *

For the N. C. Presbyterian.

HOW SHALL THE TARES BE KEPT OUT?

In the last number of the *N. C. Presbyterian* appeared an admirable article signed S. H. C., on THE TARES. The writer shows how dangerous a thing it is to receive unconverted persons into the church. The effect *in the first place*, on the man himself, is to place him at the greatest possible disadvantage for the saving of his soul. And *in the second place* the effect on the church is deleterious in the extreme, corrupting and degrading it, retarding its work, weakening its testimony, dishonoring religion and ruining souls. The inference drawn is that church sessions and pastors should be more careful in receiving members.

It is precisely on this point that I wish to hear again from S. H. C. He says do what we will, we cannot have a perfect church, for there will be tares among the wheat down to the end. And he also says that we cannot read men's hearts, and that bnt a small portion of their lives is open to our inspection. Yet he says we must guard against the evil as far as possible. Here, precisely, I want light. Will S. H. C. take up this point and give us what light he can? He makes one suggestion only, but it may be a good one, viz.: to wait long enough after a protracted meeting for proving those who profess conversion. I am not snre that this is warranted by Apostolic example, or that it would avail much. On the whole the subject is to me as difficult as it is confessedly important, and as a pastor I shall thankfully receive instruction from any qnarter. How are we to proceed when one declares that he believes and has repented and hopes he is regenerate? Can we demand anything more than a *not incredible* profession? And is not the responsibility after all necessarily upon the candidate himself?

Of course to receive such on a profession that is not rendered incredible by bad conduct of any sort, will, in many cases, involve church discipline afterwards, for the false professor's life and conduct will be apt to betray him ere very long. And is not this just the only course to be pursued? Must we not receive all who declare that they are the Lord's, and then discipline them if they make evident their need of it? Is not this implied in our Saviour's language in the parable: "Let both *grow together?*"

So. CA.

THE SOLITARY SEA.

O solitary, shining sea,
That ripples in the sun,
O gray, and melancholy sea,
O'er which the shadows run;

O ever solitary sea,
Of which we all have found
Somewhat to dream or say, the type
Of things without a bound;

Love, long as life, and strong as death,
Faith, humble and sublime,
Eternity, whose large depths hold
The wrecks of this small Time;

Unchanging, everlasting sea!
To spirits soothed and calm
Thy restless moan of other year
Becomes an endless psalm.

—*Mrs. Craik.*

AFTER MANY DAYS.

An old woman of eighty wished to become a Christian. But there was difficulty in the way. So she asked several friends to come with the minister and talk with her. She admitted the truth of all they said, but something held her back.

Said the minister:—why not give yourself now, within ten minutes?"

O, she could not!

"Why not?"

She wanted time, she said; it was too sudden. Ten minutes! O no; she must have time to think about it.

"You are old," said the minister; "how long have yon been thinking about it already?"

She paused a moment, and then said slowly:—"Fifty years."

"Fifty years!" "oried the minister; "and yet you want more time! Isn't fifty years enough?"

That was a new way of looking at it. Fifty years, indeed!

"What shall I do?" she eagerly asked.

"Do nothing," was the answer; "but leave all with God. Let us pray to him to lift the burden."

So they prayed. And suddenly, when she no longer pleaded for time, light came through the darkness, the burden rolled away, and, like a little child, the old woman entered the kingdom.—*Congregationalist.*

Whosoever hath Christ cannot be poor; whosoever wants him cannot be rich.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Items from *Weekly Review:*

The Archbishop of York and twenty-five bishops held ordinations on the 21st and 23rd ult.; 422 gentlemen were admitted into Holy Orders.

The Missionary expedition which is about to found a Jewish Mission in the valley of the Zambesi is to leave for Africa during the present month.

It is estimated that 15,000 Chinese converts were added to the Protestant churches in the Empire last year, and more than a hundred congregations were self-supporting.

At a meeting of the ministers of the various Nonconformist churches in Rochester and Chatham, England, it has been unanimously resolved that none of the ministers should officiate at a funeral on Sabbath except when by medical authority immediate interment is declared necessary on sanitary grounds. It was also decided that in no circumstances should the ministers officiate at weddings on Sabbath.

A revised ritual has been introduced in the synagogue service of the ancient Jewish community of Bonn. All prayers relating to the restoration of the Jewish State in Palestine, the gathering together of the Jews and their return to the Holy Land, have been expunged from the Prayer-book. In consequence of these innovations, a number of Jews have seceded from the congregation, and formed themselves into a separate congregation.

Other sources:

The Pope, in addition to the appointment of several vicars apostolic, intends to establish several new bishoprics in the United States, and institute a new hierarchy different from the present one.

Pope Leo XIII. announces that he has decided not to suspend the rule which prescribes that a person cannot be pronounced "blessed" until fifty years after his death, in favor of the beatification of Pius IX.

A weekly newspaper devoted to the interest of the Roman Catholic Church is to be established in Rome, and will be printed simultaneously in five different languages.

The Vatican will shortly take steps to re-establish relations with the Mexican government. Should the negotiations prove unsuccessful, the wants of the Mexican church will be supplied in the best manner possible without the intervention of the government.

The missionary cause makes progress more rapidly in Japan than in the average of Eastern missions. In Japan schools are little thought of, and *preaching* the gospel is relied on. There are one hundred and fifty missionaries in a few of the leading cities of Japan.

It is cited as a curious fact that the public affairs of England, a Protestant country, are directed by a Jew; that in Catholic France the most important departments of the government are directed by Protestants, and that the Minister of Foreign Affairs in Turkey is a Christian.

We learn through a private letter, and by public statements also, that a great religious awakening is in progress in the City of Mexico. It originated in the Presbyterian mission under the charge of the Rev. M. N. Hutchinson, and all the Protestant churches in the city are stated to be enlisted in earnest work. A number of prominent citizens are among the converts from Romanism. The renewal of personal consecration on the part of the preachers, both native and foreign, seems to have been the starting point of the movement, which is full of promise, and already so rich in fruits that Mr. Hutchinson has had to come to the United States in person in order to procure additional funds for the proper prosecution of the work.—*Congregationalist.*

MISCELLANY.

The Bible, complete or in fragments, is now translated into 226 languages or dialects.

The Emperor of Brazil proposes to improve his finances by abolishing the monastic orders and applying their property to the payment of the national debt.

Three thousand orphans, the result of the famine in Mysore, have been handed over to the different orphanages established in the province. The total for the Bangalore district alone is given at 1,464, of which 660 are under the Roman Catholic mission. Miss Amstey has 578 orphans in Kolar.

Half of the Abdin Palace, the winter residence of the Khedive, has been destroyed by fire. The monthly statement of the Egyptian revenues for the last ten months of the past year has been issued. The receipts in October amounted to £550,000, against £620,000 in the corresponding month of the previous year. The total receipt from January to October, inclusive, amounted to £5,500,000, as compared with £6,750,000 in the same period of 1877.

It is stated that the common notion that "music cnres madness" has been tested by a series of experiments at the Blackwell's Island Insane Asylum, and its fallacy pretty thoroughly demonstrated. Representatives of the various types of lunacy have been subjected to the influence of music, but, as a rule, no stimulating effect upon the mind could be detected. The impression made seemed to be merely sensnous, and was shown in a quickening of the circnlation, or in producing a desire to dance. The melancholic patients appeared to experience no emotion whatever nnder the tones. The effect upon the maniacal varied, and was not satisfactorily determined.

Diphtheria is becoming formidable in some parts of the Continent. For the last two years it has been committing great ravages in Hungary. In Kun-Telegyhaza, which has only 20,000 inhabitants, there has been recently a severe outbreak—2,136 persons have been attacked, and of these 927 have succumbed to the dreadful disease. Lately it has been making itself felt in Vienna, and it has just attacked the family of the Italian Ambassador. Count Robilant. Three cases have already occurred in his household.

Gordon Pasha, the Governor-General of the Egyptian Soudan, in the course of the last four months has seized not fewer than thirty-eight slave caravans. Gordon's most efficient means for preventing the importation of slaves into the Egyptian Soudan lies in the register which each of the provinces nnder him must keep of all slaves in possession of the inhabitants. Every non-registered slave is declared at once irrevocably free.

The exposition of the body of St. Francis Xavier, says an Indian paper, commenced on the 3rd ult. The procession set out from the cathedral and entered the church of Bom Jesus at 9 o'clock in the morning, and was composed of about fifty confraternities bearing silver and gold crosses, four hundred priests, and an enormous number of clerics in minor orders, winding up with Bishop Barboro, of Hyderabad; Bishop Bonjean, of Jaffna and Ceylon; and Bishop Meurin, of Bombay; and was presided over by the Archbishop. The new Governor-General, who had been installed the day previous, followed next, accompanied by a host of officials in grand uniforms. The procession then entered by the side of the chapel and brought out the body of the saint and placed it in front of the high altar, after which a Pontifical Mass by the Archbishop commenced, which terminated at 12 o'clock with the Papal blessing. The whole scene was very picturesque. The military and police had hard work to preserve order, as the crush of Portuguese Catholics was simply indescribable. On the body being exposed by the prelates named above, the artillery fired a salute of twenty-one guns, and the church bells were set ringing throughout the town. The body is much shrunken and shrivelled. About 15,000 persons were in and about the church. Pilgrims from all parts of India were at Goa, and the town was wonderfully crowded by all sorts and conditions of men.

OUR LEADER.

This dear Master is our Leader on the road. That rare quality belongs to our Guide, that he can be present with every party of pilgrims at the same time. If we imagine that He has gone on and left us, or has forgotten us, the assuring voice is heard, "Lo! I am with you always." See how kindly He lifts that infirm old pilgrim over the chasms, and how gently he picks up that feeble child and carries it in His arms! When that careless brother stumbled and fell, how quickly He set him on his feet, and said, "Walk circumspectly, not as the fool, but as the wise." We have even seen Him carrying along the poor brother who was horribly wounded by a bad fall, until he was strong enough to walk again. As the wounded man was carried by us, we heard him humming over to himself these words:—"He restoreth my soul; He knoweth my frame, and remembers that I am his dust.—*T. L. Cuyler.*

THE RELIABLE MAN.

Of all the qualities that combine to form a good character, there is not one more important than reliability. Most emphatically is this trne of the character of a good business man. The world itself embraces both truth and honesty, and the reliable man must necessarily be truthful and honest. We see so much all around us that exhibits the absence of this crowning quality, that we are tempted in our bilious moods to deny its very existence. Bnt there are, nevertheless, reliable men, men to be depended upon, to be trusted, in whom you may repose confidence, whose word is as good as their bond, and whose promise is performance. If any one of yon know such a man, make him your friend. You can only do so, however, by assimilating his character. The reliable man is a man of good jndgment. He does not jump at conclusions. He is not a frivolous man. He is thoughtful. He turns over a subject in his mind, and looks at it all round. He is not a partial or one-sided man. He sees through a thing. He is apt to be a very reticent man. He does not have to talk, a great deal. He is a moderate man not only in habits of body, but also of mind. He is not a passionate man; if so by nature, he has overcome it by grace. He is a sincere man, not a plotter or schemer. What he says may be relied on. He is a trustworthy man. You feel safe with your property or the administration of affairs in his hands. He is a brave man, for his conclusions are logically deduced from the snre basis of truth, and he does not fear to maintain them. He is a good man, for no one can be thoroughly honest and trnthful without being good. Is such a quality attainable? Most assuredly so. It is not born—it is made. Character may be formed; of course, then, its component parts may be moulded to that formation.

GOLD DUST.

Characters never change; opinions altar, characters are only developed.—*Disraeli.*

Many people are busy in this world gathering together a handful of thorns to sit upon.—*Jeremy Taylor.*

The truest help we can render to an afflicted man, is not to take his burden from him, but to call out his best strength, that he may be able to bear the burden.—*Phillips Brooks.*

The soul on earth is an immortal guest,
Compelled to starve at an unreal feast:
A spark which upward tends by nature's force;
A stream diverted from its parent source;
A drop dissevered from the boundless sea;
A moment parted from eternity;
A pilgrim panting for the rest to come;
An exile anxious for his native home.

—*Hannah Moore.*

True taste is forever growing; learning, reading, worshipping, laying its hand upon its mouth because it is astonished, casting its shoes from off its feet because it finds all ground holy.—*Ruskin.*

It is not perhaps much thought of, bnt it is certainly a very important lesson, to learn how to enjoy ordinary life, to be able to relish your being without the transport of some passion or gratification of some appetite.—*Steele.*

Eternal salvation is the great pnrpose of life. Get what yon will, if you lose salvation, you have lost your existence. Salvation includes all the riches of grace and glory; and oh, how shall we escape if we neglect it? The Lord grant that old and young, who have not yet accepted it, many do so now while it is called to day.—*J. Burnett.*

I venerate old age, and I love not the man who can look without emotion upon the sunset of life, when the dusk of evening begins to gather over the watery eye, and the shadows of twilight grow broader and deeper upon the understanding.—*Longfellow.*

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, JANUARY 29, 1879.

THE WEEK OF PRAYER.

The stated season observed as the Week of Prayer for 1879 is past. Have we *prayed?* Has God heard and answered in the outpouring of His spirit? It is not to be denied that there was a lack of unanimity as to the observance of the season. Many churches did not regard observance as the best thing to be done, while others entered heartily into it. In Richmond, Va., so much interest was manifested in the exercises during the week of prayer that prayer meetings were continued during the week following, with interest so greatly increased that a proposition from the Young Men's Christian Association to the ministers of the city for continuance yet another week was agreed to, as with one voice and with hearty earnestness (says the *Central Presbyterian*) by the ministers representing Baptist, Methodist, Episcopalian, Lutheran, Christian and Presbyterian churches. "A spirit of grace and supplication" seemed to be poured out, and many are looking for a great blessing.

But there does not seem to be anything like a general revival of religion; still the people are praying, and God may be withholding the blessing that our faith may be tried. Have we really prayed? The gift of His Holy Spirit is always agreeable to God's will. Have we, in the name of Christ, with confession of our sins and thankful acknowledgment of His mercies, asked God for this blessing? or, have we, day by day, gone through a mere heartless routine, expecting that a round of specified service would meet God's favor? Intelligent Christians may have performed this mummery, but they did it not ignorantly, and deceived not themselves while they mocked their God. No doubt exists in our minds that there was very much earnestness and sincerity of devotion during the week of prayer, and that even now there is an intense longing for the hand of God to be outstretched for our deliverance from the pall of spiritual gloom which seems to have settled down upon us. Should we not, however, be doing as well as praying? Our claim on God is that through Christ we are His children by adoption. We may go to Him as children to a Father who pitieth us, but go with the greater confidence when we go as obedient children, doing His will. Are we not prone to overlook the fact that work is necessary as well as prayer? We are to use the natural powers that have been bestowed upon us, and God will assuredly come forward with His effectual aid at the point where we are powerless to proceed. No soul will fail to be revived that throws itself upon God for light and guidance, with the earnest purpose to walk in the path which He opens up, and to do the work which He shall present. No church composed of members so consecrated can fail of securing God's abundant blessing in its own spiritual welfare, and in the awakening and saving of sinners.

THE BISHOP AGAIN.

We are told that considerable excitement prevails in Petersburg, Va., in consequence of a lecture delivered by Bishop Keene on Roman Catholicism, and that the various Protestant ministers are in a great flutter, &c. All of which sounds to us very like a canard, gotten up to glorify the Bishop by making it appear that he was about to slay Protestantism with one fell swoop of his trenchant sword. The Bishop knows full well he can make no perverts from among intelligent Protestants. We imagine he is trying as in this city to gather in the colored people and especially to get their children. It can do no harm certainly for Protestant ministers occasionally to point out to their congregations the errors and absurdities of Rome, but this will never reach the negroes. In the newspaper just started here, the *Africo-American Presbyterian* edited by a colored minister, and for circulation among the colored people, we have a more certain and effective means of coping with the Bishop. We heartily hope that this paper will be abundantly supported. It is at present we feel sure in good hands, and can reach an element of our population utterly beyond reach by other means.

Here is what that paper says about the designs of the Romish Church:

"The (Roman) Catholic Church does not want our matured people for permanent use. That Church understands clearly that if one pours water on a goose's back it will run off, but if it be poured on a gosling's it will soak in. Her object is to bring the children under her influence. If she can cajole and hoodwink the people sufficiently to get the children into the schools, there will be no uneasiness on the part of the Catholic Church as to the future control of the colored people of the South, both politically and religiously. To show in part the reason for alarm in this matter, we quote from the report of President E. P. Tenny, who is good authority on this subject. Nearly a year ago he reported that "Rome spends $600,000 a year upon the freedmen and counts 150,000 of them in her schools. She has nearly 10,000 young men in her higher schools and seminaries, with 750 professors, chiefly Jesuits. There are 500,000 scholars in papal schools of lower grade. There are seven religious orders of men and thirty-six of women, to whom this work is committed."

BOOK OF CHURCH ORDER.

Let every one of our ministers and ruling elders, and as many of our church members as will, supply themselves with the Book of Church Order, as prepared by the Presbyterian Publishing Company. It is now in the form in which it is to be submitted to our Presbyteries this spring for ratification or rejection. Every delegate to Presbytery should go prepared to vote intelligently on the question of its adoption, for great results for good or evil to our Church may depend on the conclusion of this matter.

Single copies may be had at 15 cents, two copies for 25 cents and four copies for 50 cts., of J. L. Shotwell, Agent, 1001 Main street, Richmond, Va.

DR. BAIRD'S RESTORATION.

We wrote last week that we should not again refer to the affairs of Dr. E. T. Baird unless to report his full restoration to the Gospel ministry. We have now the pleasure, as will be seen from the following, which we got from the Richmond *State* of 24th instant:

East Hanover Presbytery held a session yesterday evening in the Second Presbyterian church and again to-day, when it disposed of the case of Dr. E. T. Baird. The following is the action of the body:

Whereas, the Presbytery finds in the paper submitted by Dr. Baird, with the addendum made thereto by him, and the statement contained in the report of the committee of conference, a distinct and penitent acknowledgment of the moral wrong done by him and an expression of penitent sorrow for the great injury to the cause of Christ and to our beloved Church resulting therefrom; and whereas numerous testimonials have been presented from persons of various denominations expressing confidence in Dr. Baird and tending to show that the sentiments of the religious public are strongly in his favor; therefore be it

Resolved, That the Presbytery does now remove the sentence of suspension from Dr. E. T. Baird, and restore him to the office of the Gospel ministry.

The resolution was adopted by the following vote:

Ayes.—Revs. Armstrong, Read, Staples, Campbell, Witherspoon, Scott, Rose, Anderson, Bishop, and Ruling Elders Miller, Stiles, Holt, Haw, Cone and Donnan—15.

Noes.—Revs. Hoge, Preston, Smith, Newton, and Ruling Elders Brooke and Ould—6.

And now we do most heartily rejoice. We believe the best, the only proper course, treasuring the wisdom acquired by a sad experience, is to let the past, so far as is possible, be blotted from remembrance. There's nothing pleasing, certainly, in the retrospect.

We welcome Dr. Baird back into the line of work, hard work, for Christ and His cause, and doubt not, if spared, many years of usefulness are before him.

Since the above was set up a kind friend and brother has sent us the *Dispatch* containing Dr. Baird's letter and the full report of the Conference Committee. Our readers will be glad to have them we are sure, and as our columns are now closed against them, we will publish next week.

GOOD AND SUFFICIENT REASONS.

The Executive Committee of Foreign Missions say with regard to the sending of Rev. John W. Dabney and his wife to Campinas to reinforce the mission there:

There were a number of reasons to make this measure almost an absolute necessity. The exigencies of the mission itself made the case exceedingly urgent. Further postponement would have brought the best interests of this important work into imminent peril. Mr. Dabney, it will be remembered, had spent several years at Campinas, had made himself thoroughly acquainted with the language and character of the people, but had spent eighteen or twenty months in this country recruiting his health and completing his theological studies. He is not only ready and desirous to return to his work, but he has already waited six months to ascertain whether the committee would be able to send him back. His circumstances are such that he can wait no longer, and if not sent now he must seek a pastoral charge in this country, and thus all the advantages of his previous experience and knowledge of the language must be thrown away.

The only hesitancy on the part of the committee arose from fear that the receipts of the Treasury for the remaining three months of the ecclesiastical year might not be sufficient to meet the exigency of the case. They have adventured and we trust the Church will sustain them.

REV. A. F. DICKSON AT COLLEGE.

A minister of the Northern Church, who graduated by the side of Rev. A. F. Dickson at Yale College in 1845, gives his impressions regarding him at that time:

His two, perhaps, leading characteristics while in College were *fervor* and *force*—fervor in his Christian character and in all his public addresses, and *force* in essays and in debate. He was a strong debater, and in that stood perhaps among the most able men of the class. He possessed a certain readiness of speech that always ensured a welcome when he arose in the class prayer-meeting, and scarcely less in discussion, from which he never shrank. Into discussion he entered with a heartiness that gave some an impression that he was somewhat ambitious, an element of character, however, which bespoke if not success at least unflinching devotion in whatever he might undertake in his subsequent career.

While Mr. D. was always accessible and even genial to those more intimate, there was still a kind of reserve at times which some were disposed to account *hauteur;* but knowing him somewhat intimately as I did in our Christian associations, I came to esteem him highly, for there was such a nobleness of spirit in him. He won my regard, and the impressions I still retain of him are to me now very precious reminiscences, and will be cherished I hope in heaven, where, we cannot doubt, he is now "in the joy of his Lord."

HEALTH NOTES.

Rev. L. C. Vass, who has been quite sick for some days past, is now able to walk out. Rev. T. J. Allison has been indisposed, but is much improved and hopes to fill his regular appointments hereafter.

We learn that Mrs. Vass, mother of our brother named above, is in a very low state of health. She is ninety-four years of age.

CHANGE OF POSTOFFICE.

Correspondents will please address Rev. K. McDonald at Beatty's Bridge, Bladen county, N. C., instead of Black River Chapel, as heretofore.

For the N. C. Presbyterian.

TO THE CHURCHES OF ORANGE PRESBYTERY.

Churches needing aid, in supporting their ministers, will forward their applications to the undersigned before the 15th of February next.

In your applications state (1) what part of your minister's time you desire, (2) what amount is raised by the church, and whether it is all that could reasonably be expected, (3) what amount of aid is needed, and (4) how long has your church been receiving aid.

Applications not in the hands of the Agent by the time mentioned above are not likely to be successful.

JAS. C. ALEXANDER,
Agent of Sus.

GREENSBORO, N. C., Jan. 11th, 1879.

NOTES AND JOTTINGS.

The *Christian Observer*, in introducing an article which was written by the editor of this paper at this office, takes occasion to say that "an editorial writer for the NORTH CAROLINA PRESBYTERIAN furnishes that paper," &c. We may not be exact as to the words, but we are sufficiently so. It does not concern the public who wrote the article, but why all this circumlocution? Why not have written, as usual in such cases: "The NORTH CAROLINA PRESBYTERIAN says". We will explain. Some person (we borrow the style) who gets up news and writes editorials for the *Observer* found himself behind the time, and so constructed the circumlocutory gauze as a veil to hide the deficiency. The gauze was woven nicely enough, but was rather thin. We warn our contemporary that an indefinite continuance might prove provoking. The present matter is so far down among the small things of life that it isn't worth a tingle of fresh warm blood.

Anna Dickinson, a strong-minded woman, originally a lecturer, then a player played-out, has again taken the rostrum and undertakes to convince the people that the stage is more benign in its influence than the pulpit. Her argument seems to be that the stage is a more effective preacher of righteousness than the pulpit because it draws larger crowds. Heavy logic, that! As one of our contemporaries intimates, without so saying, a dog fight on that principle would be a valuable conservator of public morals, and a public capital execution tremendous. Isn't it about time on the programme for *Exit Anna?*

A writer in the *Evangelist* recommends that candidates for the Gospel ministry should be taken through a brief course of elementary law. The suggestion has some weight. He says that indifference to the rules of evidence is very noticeable in some ministers—not that they cannot prove; but that not appreciating the importance of it, they never do.

Not only does Russia find herself embarrassed by the Nihilists in her borders, but it is said that European capitalists refuse all loans until she withdraws her troops from Turkish soil and gives some guarantee that there will be no interference in Asiatic affairs.

The efforts of Father McNamara, formerly a Romish priest, to free his Irish brethren from the shackles of Roman Catholicism are meeting with success. This after the most bitter opposition and abuse. We agree heartily with the *Christian Intelligencer* in its remarks:

Now the time has come when an organization is necessary. We hope the existing denomination will not attempt to absorb this good man and his adherents. The moment he is interfered with, and is coaxed into any of our Protestant organizations, that moment his work loses its special power. Help him by gifts, and visits, by words of sympathy and encouragement, but leave him alone to form his Irish Christian Church. It would be a great pity to put an end to a movement so promising and desirable by depriving it of its peculiar characteristics.

A great deal of claptrap is written about prayer. One says we should never seem to tell God what he must know better than we. Which is simply absurd; for how so can we praise Him, or confess to Him, or ask a supply of our wants from Him. Again, we have seen going the rounds of the press a rebuke of those who use the name Jesus, simply, in prayer. This we are told is familiarity, that is in the highest degree irreverent, and we are asked: Would we approach an earthly monarch, or even a father, and call him by his Christian name? The point is not well taken. Christ Jesus is our brother, and no name is so precious, or goes so deeply down into the heart of a Christian, or so stirs his soul, as the name Jesus. Should it not be so? "Thou shalt call his name JESUS: for he shall save his people from their sins."

We are trying to conduct the PRESBYTERIAN on the co-operative plan—that is, for those who want the paper published in the liveliest, freshest style to renew their subscriptions, and interest themselves in increasing our subscription list; we will do the rest. This plan is not new among the journalistic fraternity, but we have a brand-new idea to divulge further on. One of our contemporaries not long since spoke of the one new subscriber that every old subscriber was to get as rather of the mythical order—as the something they had been looking for, lo! these many years—which was always to come and never came. It is very much so. Now for our proposition: Every subscriber who receives his paper in a wrapper may know thereby that his is the only copy of the PRESBYTERIAN taken at that post office. In any such case it would be highly gratifying to us, and confer, so to speak, additional honor upon that post office to have, through the efforts of the lone subscriber, one or many new subscribers added to our list. It's worth trying, and if we can add even one hundred names to our list by this method, we can and will put our contemporary to shame for his disparagement of one-subscriber efforts. Will not our friends try it?

For the N. C. Presbyterian.

DISCIPLE.

If Disciplo will send me his or her address I will take pleasure in answering by mail such of his questions as are not of general interest.

J. W. PRIMROSE,
Manson, Warren county, N. C.

For the N. C. Presbyterian.

Sustentation Committee of Fayetteville Presbytery.

This committee will meet on Thursday, the 13th of February, 1879, at 11 o'clock A. M., in the lecture room of Fayetteville Presbyterian church. It consists of Rev. D. Fairley, Rev. M. McQueen, and Elders B. Fuller, Jos. A. McArthur, Dr. Hugh A. McSwain, with the chairman. Churches requiring aid in supporting their ministers during the current year will please forward their applications to the chairman before the time above mentioned. Those applications should state *what part of a minister's time is wanted, what sum is raised by the church, and whether it is in proportion to its ability, and what amount of aid is desired.*

H. G. HILL,
Chairman.

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For the N. C. Presbyterian.

THE COLORED METHODIST CHURCH.

A few weeks ago the North Carolina Annual Conference of the *Colored Methodist Episcopal Church* convened in the town of Washington. A special invitation was sent to several white ministers and laymen to be present on the night when the fraternal greetings were to be read to the Conference. Your correspondent was among those invited and learned something of colored Methodism which may be interesting to your readers.

There are three distinct branches of colored Methodists: 1st. *The African Methodist Episcopal Zion Church.* 2nd. *The African Methodist Episcopal Church.* 3rd. *The Colored Methodist Episcopal Church.* Such are their full titles. The first is generally known as the Northern Colored Methodist Church, the third as the Southern Colored Methodist Church, and the second as the African Methodist Church.

The Northern Church claims to have been organized in 1796, the African in 1816, the Southern since the war. This last was set apart from the Southern white Methodist church, and their Bishops, Bebee, Holsey, Miles and Lane, ordained by their white brethren.

The strength of these three branches of colored Methodism is as follows:

Northern (or A. M. E. Z.), 200,000 communicants, 18 Annual Conferences, 7 Bishops.

African (or A. M. E.), 200,000 communicants, 14,000 itinerant and 3,168 local preachers.

Southern (or Col. M. E.), 100,000 communicants, 15,000 preachers, 4 bishops, making a total of 500,000 communicants, 18,668 preachers (exclusive of those of the large Northern branch unreported).

These three bodies are looking towards organic union, and in all probability will be one church in a few years. Bishop Bebee presided at this Annual Conference. He lives near this town and has an excellent reputation, both among white and black. He is a man of fine sterling sense and not without natural oratory. He and his church are worthy of the confidence and support of the Christian public. He is doing a good work, and doing it in a good way.

For the N. C. Presbyterian.

IN MEMORIAM.

Died, at her home, St. Pauls, Robeson county, on the 1st of January, 1879, Agnes Moorhead, the beloved wife of Rev. J. Evans, aged 35 years.

Without warning the summons came to her. She was during the day in her usual health, when at 7 o'clock P. M. she received a paralytic stroke which at once deprived her of speech and hearing. Notwithstanding the most vigorous efforts of an experienced physician, her consciousness also soon faded away and at 11 o'clock P. M. she ceased to breathe.

Seldom has any community received such a shock as this gave to her many loving friends here and in her native land. Endowed by her Creator with a superior mind, a graceful person, and a peculiarly affectionate disposition, combined with a candor and truthfulness that we have never seen surpassed, and a wisdom and thoughtfulness very marked, she secured even while still very young the respect and affection of all who knew her. But early in life genuine piety began to exercise upon her its refining and and elevating influence—and turning away from the frivolities and gayeties of the world that charm so many, she gave the riches of her warm young heart and vigorous earnest life to the service of her Saviour. In that little Sabbath school on the banks of the Ottawa, where, regardless of rain and storm, and piercing cold, she was always at her post, her loving, earnest and prayerful labors will never be forgotten by her fellow-teachers or the class she served so faithfully. And still less will her constant and self-sacrificing efforts for the spiritual welfare of her brothers and sisters (she was the eldest of the family) be ever forgotten by them.

On her marriage she removed to Sherbrooke, where Mr. Evans, in obedience to the call of the Presbytery of Quebec, went to plant the standard of Presbyterianism. This city, the capital of the Eastern Townships, is in the centre of a beautiful and rapidly advancing section of country, inhabited by an energetic and intelligent, but remarkably godless people. A difficult and exhausting work was this, and under it the young pastor would have sunk (naturally buoyant and hopeful though he was) but for the faith, patience and unflinching perseverance of his brave and self-sacrificing help-meet. Five years of such labor and struggle brought the effort to a successful issue, but ere this the labor and exposure had laid the pastor on a bed of sickness from which many never expected him to rise. But a wife's loving constant care, words of cheer, and unfaltering trust in a covenant-keeping God, tended more than all else on earth to sustain him through those long weary winter months. With summer came returning health, and then, (in obedience to the physician's order to seek a warmer clime) a tearful farewell to that enterprize so dear to their hearts and to the friends that labor and self-sacrifice had won.

At Smyrna, Robeson county, N. C., where they found at once employment and a kindly welcome, the deceased soon secured the affection and respect of all classes of the community. The sorrowing, the suffering, the destitute and the young ever found in her, ready sympathy and efficient assistance. So, too, the colored people there will long remember her labors for them in the Sabbath school and her earnest efforts in every way to awaken and strengthen in them desires for a pure and holy life.

The last six years of her life were spent in St. Pauls. Though soon after coming here prostrated by a severe attack of "meningitis" which left her for months an invalid and permanently impaired her eye sight, yet she went steadily forward in her works of usefulness. Realizing, when at the worst, that she could serve God as truly by bearing His will as by doing it, she unfolded to all around that sublimest of spectacles—"how to suffer and be strong." As gradually she recovered from this she began to devote much of her attention to the education of her children—a daughter and two sons. Though now unable to read, yet from her accurate knowledge of the text books usually employed she conducted for several years their education with much success—not merely instructing them, but in the highest sense of the word *educating* them—training their minds to reason, awakening in them a love of knowledge, but especially laboring to eradicate from their minds all inclination towards that which is sinful and low, and to cultivate in them high and holy aspirations.

And not alone in the domestic circle was her influence felt. Mingling as much as her strength would permit in free and loving intercourse with the people of her husband's charge, she diffused wherever she went a spirit of Christian charity, harmony and happiness. Gentle and loving, yet with that spirituality and elevation which intimate communion with God imparts, what was sinful and frivolous shrunk from her presence, while her presence evoked what was best in all she met.

Though unexpected in the form and at the time in which she received the call, the summons did not come unexpected to her. For years she counted little on her life on earth and was growing ever more and more into that eternal life which God imparts to His own. She "walked with God, and she was not for God took" her.

Of the bereavement that her husband and children have sustained we will not trust ourselves to speak; or of the terrible blank in that home lately so happy, so joyous. But we pray that that God who has promised to be "a present help in time of need" will be their consolation and strength and enable them in time to realize that "All things will work together for good to them that love God."

Her precious mortal remains were interred at St. Pauls church (where a year or two ago she expressed her wish to be laid), in the midst of that field of labor that lay so near heart, and of the friends who appreciated her worth so justly, loved her so truly and tenderly and endeavored so constantly and faithfully in every way to contribute to her happiness.

"Servant of God, well done;
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy.

Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run
Rest in thy Saviour's joy."

ST. PAULS, Jan. 23, 1879. J. E.

MONTHLY REVIEW OF MISSIONS.

We have had intelligence from Matamoras as late as the 21st of December. A letter from Mr. Graybill, published in our present issue, giving an account of a preaching tour that he had recently made along the banks of the Rio Grande, will be read with much interest. During this tour he received to the communion of the Church by baptism nine persons, the fruits of the labors of Messrs. Leandro and Chamberlain who had previously visited the same region of country to make known the unsearchable riches of Christ. It has been determined by the Mission that Mr. and Mrs. Hall shall take up their residence at Brownsville, so to assume the charge of the Mexican Church there, and she to have the care of the girls' school in the same place, whilst Mr. Graybill is to continue in Matamoras and be assisted by Messrs. Carro and Leandro.

We have a letter from Rev. J. Rockwell Smith, of the Pernambuco Mission, as late as the 11th of December. He mentions several very encouraging facts in connection with his work. Four persons had recently been received to the membership of the Church, making the whole number seventeen, whilst others were expected to be added at an early day. He also mentions as an item of great interest, that a number of young persons in two separate villages not far from Pernambuco had banded themselves together for religious worship on the Sabbath and for studying the Scriptures, being moved thereto by reading the Word of God, copies of which had been circulated among them. Mr. Smith immediately sent his colporteur to assist and guide these young people in these inquiries after the truth. An attempt was made to break up these meetings, but the chief of police interfered and protected them in their right to hold such meetings.

The letter from Mr. Blackford, published in our present number, in relation to matters in the city of Maranhaon, deserves the prayerful consideration of all who love the cause of Christ.

We have letters from Campinas as late as the 3d of December. One of these gives an account of a pleasant interview between Rev. Mr. Chamberlain, of the Northern Presbyterian Mission, and the Emperor of Brazil, in relation to the interests of Protestant Missions in that part of the world. The number of pupils in the two departments of the Institute at Campinas had increased to one hundred and seventy-nine. Mr. Lane had just returned from a visit to the Church at Penha; and all the members of the Mission were reported as in good health.

From Hangchow we have no intelligence later than the 4th of November. The missionaries there at that time were all well.

From Soochow we have a letter as late as the 3d of December. Encouraging accounts are given in relation to the improvement of Miss Safford's health, who was still in Japan, but was expected back to Soochow about the 1st of January. Mr. Davis was in Shanghai on the 5th of December, and announces his expectation of being united in marriage, the 6th inst., to Miss Schmucker, of the Northern Presbyterian Mission. Miss S. is spoken of as a most estimable person, and will be received by our missionaries at Soochow with great cordiality.

Miss Ronzone writes under date of the 11th of December. She speakes of her School going on smoothly and prosperously. Four of her pupils, and one of them her niece, had made application to be received to the communion of the Church. Rev. Mr. Turin, of the Waldensian Church, had resumed his weekly religious instructions in the school.—*Missionary.*

The Woman's Board of Missions held a very large, spirited and suggestive convention in Boston last week. One of the happy features of it was the announcement of the special gift of $25,000 in aid of a woman's department for a college in Turkey.

SCOTCH PRESBYTERIANISM IN 1878.

The ecclesiastical politics of Scotland have not during the past year presented any very remarkable features. The Disestablishment movement has been languishing, though random shots have been sometimes exchanged between assailants and defenders. The smart epigrams of Dr. Hutton and the pompous platitudes of Dr. Phin have helped to keep alive the hopes of the respective combatants. The final result of the campaign is hardly doubted by those who have any keen sense of justice, and can discern the drift of passing events. That Church and State will be separated in this country and over the world is already a matter of certainty with our best thinkers. But, judging from the progress of the necessary movement in Scotland, the work of ecclesiastical liberation cannot be said to be in the immediate future. In the present conservative temper of the nation, ecclesiastical reform of any serious character is not to be expected. Yet, public opinion is surely, if slowly, maturing on a subject that more than any other may in good time occupy the attention of our statesmen. Recent legislation has done nothing to fortify the position of the Established Church of Scotland. The efforts that Church is making though means of the spontaneous liberality of her members is doing more to prolong her existence than anything the State has done or can do for her support. Yet it may turn out that when she has proved herself able to stand alone, like other churches at her side, she will be better disposed to part with those public endowments which afford a maintenance as invidious as it is unnecessary.

The unestablished Presbyterian churches in Scotland during the past year have been considerably agitated by questions of a doctrinal complexion. In the United Presbyterian church a party has for some time demanded a modification of the Confession of Faith, or at least an explanation of the sense in which some of the doctrines may be legitimately held. At the last Synod of that church, an important committee that had been appointed to consider the subject, proposed for adoption a declaratory statement, intended to relieve oppressed or tender consciences from certain interpretations of the Confession which many suppose to be unscriptural. This document, drawn up with great care and wisdom, is at present under the consideration of the Presbyteries of the United Presbyterian Church. Without touching any fundamental doctrine of the faith, or even meddling with the letter of the Confession, it endorses certain prevalent views of various controverted points as perfectly consistent with a loyal adherence to the venerable Westminster Standards. We do not apprehend any detriment to the cause of truth from this movement in a church which has always steadfastly maintained Evangelical principles in Scotland.

The troublesome and vexatious case of Prof. Robertson Smith has not a little disturbed the peace of the Free Church of Scotland. The critical views of the inculpated Professor have not commended themselves to any person of weight in that Church. On the contrary, they have been severely condemned by many of the best Free Church authorities, and have been formally defended by none. The spirit in which they have been propounded by their author, and apologized for by his friends, is one of the most disagreeable and dangerous features of the whole affair. We believe the Free Church will at all hazards do her duty in resisting a movement of the most perilous description. Either she or Professor Smith must yield. There seems to be no ground or means of compromise in a matter that seriously involves the character and influence of the Free Church. The traditions, the convictions, the spiritual instincts of that church must prove too strong for the rash and mischievous criticism of her youngest and least judicious professor. She must and will take her stand on those great principles that underlie all sound criticism of Scripture, and will not suffer her borders to be desolated with that critical miasma which, as the offspring and the cause of Rationalism, has wrought such spiritual havoc among the churches of Germany.

The deaths of eminent Scotchmen during the year have not been numerous. The loss of a man like Dr. Alexander Duff has been deeply lamented by all the Evangelical Churches. There never was a nobler missionary than that distinguished man, and the whole Protestant world is his debtor at this day. He died quietly at Sidmouth in February last, and was followed to his grave at Edinburgh by a great company of sincere mourners of all Christian denominations. He was a highly gifted and thoroughly devoted missionary, and his name will ever be enrolled among the greatest benefactors of British India.

Among the other Scottish names that figure in the obituary of the year we must mention Sir William Stirling Maxwell, Dr. Rob't Carruthers and Rev. George Gilfillan. Sir William Maxwell, born to great wealth and high social position, distinguished himself in literature, and was a man of varied accomplishments. He was an ornament of the House of Commons, and, had he been spurred by necessity, he might have taken a high position in political life. His death at Venice, about the beginning of the year, took most people by surprise, and was deeply regretted by men of all parties.

Dr. Carruthers, who spent most of his life as a provincial journalist, was really an accomplished literary man. His Life of Pope, and other works published by Messrs. Chambers, of Edinburgh, show a high literary taste in union with a remarkable amount of honest literary industry.

The sudden death of Rev. George Gilfillan, of Dundee, was sincerely regretted even by those whose ecclesiastical and literary views were widely different from those which he often advocated in a very unceremonious fashion. Mr. Gilfillan was a man of remarkable literary power; but his unreasonable waywardness often injured him as a critic and a public man. With more sound sense and more gravity of character he might have exercised a much higher social and literary influence than could ever be claimed for him by his warmest admirers. Yet with all his faults he is one of those writers who will hold a fair place in the literature of the Victorian age.—*Weekly Review.*

NEW PUBLICATIONS.

The Primary Teachers' Monthly—For all Teachers of Children. Mrs. W. F. Crafts, Editor; February, 1879.; 60c. a year. Fairbanks & Co., Chicago, Ill.

The Earnest Worker—February, 1879; 60c. a year. Published for the Presbyterian Committee of Publication. Whittet & Shepperson, 1001 Main street, Richmond, Va.

We agree with those who think the *Carolina Farmer* a first-rate Agricultural Journal. Full of capital selections. These are some we find in January number at hand: The Farmers use of his Capital; Breeding Poultry; Farm Life; Mulching; The Horse; Cabbage Worm Remedy; Too Much Land; Agricultural Education, and very many others. $1.50 a year. W. H. Bernard, publisher, Wilmington, N. C. We club with NORTH CAROLINA PRESBYTERIAN and furnish both for $3 a year.

The February number of *The North American Review* opens with an article by Senator Hoar on "The Conduct of Business in Congress," which calls attention to defects in the present system of transacting business in the national legislature, and suggests improved methods. This is followed by a paper on "The Mysteries of American Railroad Accounting," by "An Accountant," showing how the most popular railway enterprises are conducted and urging an immediate revision of the laws bearing upon railway management. "A Statesman of the Colonial Era," by Gen. Richard Taylor, describes the career of George Mason, of Virginia, and attributes to that gentleman many sayings and writings that have hitherto been credited to other men. Hon. D. H. Chamberlain writes on "Reconstruction and the Negro," and presents the results of his experiences and observations while occupying the gubernatorial chair in South Carolina. "The Empire of the Discontented" by a "Russian Nihilist," is a revelation of the abuses of the Russian rule, and of the influences at work to overthrow the government. The author is a prominent leader of the insurrectionists. "The Scientific Work of the Howgate Expedition," by O. T. Sherman, of the scientific corps, gives a very full statement, and the only one that has been presented to the public, of the scientific results of the recent government preparatory exhibition to the polar seas. "Sensationalism in the Pulpit," by Rev. Dr. Taylor, of the Broadway Tabernacles, New York, is a pungent criticism of the theatrical tendencies of certain preachers. The number closes with an article by Prof. T. F. Crane on "Mediæval French Literature," reviewing a class of books known to but few readers in this country.

Published at 551 Broadway, New York, and for sale by booksellers and newsdealers generally, at 50 cents per copy.

The *Eclectic Magazine* for February is before us. The steel-engraved portrait this time is of the Marquis of Lorne. The table of contents is: The Greatness of England; Prince Bismarck; Pictures from Venice; Lost Literature; French Home Life, IV. In the Country; The Sun's Long Streamers; The Old and the New Ideals of Women's Education; Nuptura, a poem; Civilization and Noise; Notes on Afghanistan and her People; Observation and Memory; Two Modern Japanese Stories; A Sad Story; Literary Notices; Foreign Literary Notes; Science and Art, and Varieties. Published by E. R. Pelton, 25 Broad street, New York. Terms $5 per year; single number 45 cents. The *Eclectic* and any $4 magazine to one address for $8.

We have so often and so unmeasuredly commended the *American Agriculturist* that here we merely commend the February number as up to the highest standard. $1 50 per annum. Orange Judd & Co., 245 Broadway, New York. Clubbed with *Presbyterian*. See third page.

Blackwood's Magazine for January. Contents: The Elector's Catechism; John Colligate, Part X; The Haven of Carmel; A Medium of Last Century, Part I; Heathen; Contemporary Literature; Journalists and Magazine Writers; The Novels of Alphonse Daudet; The Afghan War and its Authors. Leonard Scott Publishing Co., New York. $4 a year.

What more can the children want than just such a publication as *Wide Awake?* Mrs. Farman, the editor, understands the child-mind and nature, and D. Lothrop & Co. of Boston, for $2 a year, furnish them a monthly feast. Some of the contents of February number are: Aunt Ruth's Valentine; Kiss Me, Katie, a poem; The Dogberry Bunch; Don Quixote, Jr.; Planting a Fussy; Sunshine in Winter; and these not half. Besides these they give us Natural History Supplement with numerous pictures, by Boz.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

Rev. W. C. Young of Chicago has been invited by the Prytania street Presbyterian church to become its pastor.

The Presbyterian church in Leesburg, Va., has been enlarged and its attractiveness and comfort very much increased.

Rev. A. F. Laird's post office address is changed from Mountain Grove to Letcher, Bath county, Va., his field of labor remaining the same.

W. H. Darden formerly a candidate for the ministry under charge of Wilmington Presbytery was at the last session of the Presbytery commended to the Presbytery of San Francisco. He has been received under its care by the Presbytery last named.

Rev. Dr. Wm. Brown writes to the *Central Presbyterian* an account of his travels en *route* to Florida, and his agreeable stoppages by the way. He has arrived at Bay View. We trust the trip will result in restoring or greatly improving his health.

Rev. F. A. Thompson entered upon the duties in the pastorate of the Presbyterian church at Spring Hill, Tenn., a few Sabbaths since. He was the founder of the church, and returns to it from Franklin, where he has been ministering for five years past. Rev. Robert Gray retires from the pastorate with the kind wishes of the people.

The Foreign Mission Board of the Baptist Church has requested Rev. George B. Taylor to return to this country and spend a few months in collecting funds for the Italian mission. Besides awakening a deep interest in the cause North and South, it is hoped that Dr. Taylor's health may be improved by a change of climate and labor.—*Religious Herald.*

Rev. W. S. P. Bryan lately held a sacramental meeting at Beverly, Va. Three additional deacons have been elected. Two persons made a profession of religion at the "Dutch Settlement," an outpost of the Mingo Church. A building is to be erected for the Hunttonsville church. It will cost about $2,000 and will be a neat structure.

Rev. A. J. Witherspoon, chaplain of the Seamen's Bethel of New Orleans, makes a very encouraging report. The Christians and business men favor it in a very substantial manner and the seamen resort to it in large numbers for rest, entertainment or instruction. Sometimes 300 or 400 are gathered there at one time. The chaplain is much beloved in his work. The chaplain has been quite ill but is better.

Chesapeake Presbytery on 8th inst., declined to approve the request of the Second church Petersburg for the removal of Rev. S. K. Winn from the church at Culpepper C. H. to the Petersburg church named above. The following resolutions were adopted:

1st. The reasons for the translation do not seem to us sufficient.

2d. All the causes that led to Mr. W.'s settlement at Culpepper continue with undiminished force.

3d. Many other reasons have since arisen why the relation should not be dissolved.

At the solemn communion service held in the First Presbyterian church, in this city (Louisville) on last Sabbath, there were eleven additions to the communion of the church, seven by certificate and four by examination. The daily meetings commenced on last Tuesday night were well attended in spite of the inclemency of the weather. They will be continued through this week and as many longer as is deemed advisable. The pastor elect, the Rev. E. O. Guerrant, will be assisted by the Rev. J. M. Evans, of Augusta, Ky.—*Christian Observer.*

Rev. J. W. Neil, pastor of the Presbyterian church of this city, last Sunday made a report to his congregation showing the results attendant upon his labors for the period of six years past past, in which time the church has been under his charge. During the year 1878 there have been added to the communion of the church 41 persons. Of these were by profession of faith and 30 by letter. Funds raised during the year $2,500. For the six years of his pastorate 170 accessions to the church were reported. Of these 100 were by letter and 70 on professions of faith. The number of baptisms administered, 71, and the total collections during that period, $15,000. Mr. Neil's pastoral visits will reach an average slightly above 500 per annum, a labor

number of which have been to strangers and invalids. A movement is now on foot to improve the church building. It is calculated that the sum of $5,000 will finish the church and render it not only a comfortable but an attractive an imposing structure. It is believed that this amount will soon be obtained, when the work will be begun.—*Daily Express, San Antonio.*

Rev. A. T. Graybill writes to the *Texas Presbyterian*: I wrote to you about a month ago, giving you some account of a preaching tour that Mr. Chamberlain and I took up the Rio Grande. Leandro and I have just returned from another. Although the weather was exceedingly inclement, large congregations attended at the ranch of San Tuan, of which I spoke in my last letter. Ten (10) persons were baptized there on profession of their faith, among them the owner of the ranch and his wife. We felt that the power of the Lord was present. We believe that the Lord will make that a centre from which He will extend the kingdom in that vicinity. We also had preaching in two ranches on the Texas side of the river, where many are interested. We expected to extend our tour much farther but on account of the excessively bad weather, we deferred until our next monthly visit. Everywhere we hear of people desiring to know the truth. Let the people of the Lord pray for the work of the Gospel on the border that "the Word may have free course and be glorified."

NORTHERN.

Gleanings from our exchanges:

The Presbyterian church at St. Helena, Cal., has had an accession of forty persons, thirty-six on confession of faith in Christ.

The death of Rev. Wm. B. Sibbett, a member of the Presbytery of West Virginia, is announced. It occurred at his residence in Burnsville on the 11th of January, but no particulars are given.

We regret to announce that early on Monday morning the lecture-room and Sunday school room of the First Presbyterian Church at Newark, N. J., were burned out, and the rear of the church was also damaged. Loss $20,000.

The Emmanuel Congregational Church at Boston Highland was burned on last Monday. Loss $20,000.

The Rev. Dr. H. N. Brinsmade, D. D., a member of the Presbytery of Newark, died at his residence in Newark, N. J., on Saturday, the 18th inst., in the 80th year of his age. He passed the greater part of his ministry in Newark and its vicinity, and was greatly beloved by all classes of people for his purity of character and his long and useful work as a minister of Jesus Christ.

The Old South Church, Boston, has been supposed to be wealthy, but it proves to be poor. It worships in a half million dollar house in the Back Bay, but has been obliged to withdraw the aid of a small sum a year hitherto granted to the Chambers Street Chapel. As a result of this the latter fears that it cannot go on with its work, and the pastor, Rev. F. B. Allen, has been obliged to resign. It is rather a sad collapse. A council has been called to the rescue.

We cordially recommend Messrs. Mott & Campen to our city friends as dealers in good meats, and advise our friends in the country to see them or write to them when offering cattle for sale.

RECEIPTS

Into the General Assembly's Treasury of Education during December, 1878:

Synod of Alabama	$ 89 15
" Arkansas	28 20
" Georgia	111 60
" Kentucky	176 85
" Memphis	136 85
" Mississippi	153 00
" Missouri	180 95
" Nashville	36 27
" Texas	72 30
" Virginia	1,001 52
" South Carolina	187 03
Synod of North Carolina—*Presbytery of Fayetteville*: Iona, 1 00; Pee Dee, 7 75; Philadelphus, 2 64; Galatia, 3 09; Bethlehem, 1 00; Mineral Springs, 2 68; Salem, 3 30; Lumber Bridge, 3 02; McPherson's, 14 00; Lebanon, 2 00; Terzah, 2 00	41 38
Miscellaneous	211 50
Total	$2,426 60

G. W. MacRae, Treasurer,
300 Front St., Memphis, Tenn.

SECULAR NEWS.

[CONTINUED FROM FOURTH PAGE.]

The Burnside army bill is dead.

Judge James D. Halyburton, of Virginia, died on the 26th inst.

It is proposed to construct a floating dock in the harbor of Wilmington.

The members of the committee favoring the transfer of the Indian Bureau to the War Department have completed a very voluminous report.

At a meeting of the citizens of Wilmington, held on the 25th inst., committees of the Chamber of Commerce, Produce Exchange, Board of Aldermen, Board of Trade, City Council, and citizens at large, were appointed to visit Raleigh and oppose the proposed extension of the Raleigh & Augusta Air Line Railroad from Sanford to Charlotte. A memorial for the repeal of the merchant's privilege tax was adopted at the same meeting.

In the State Senate the bill to remit the privilege tax was tabled, and a motion to reconsider was laid on the table, which disposes of the matter.

The bill of both houses of the Legislature to extend the time for redeeming land sold for taxes was tabled on second reading.

An illicit distiller was captured in Chatham county recently, and his establishment broken up and property carried off. In Virginia five distilleries were captured and several arrests made.

The National Association of the Veterans of the Mexican War will meet in Baltimore, on the 22d of February, when a national organization is to be effected, and the Cape Fear section should be represented.

RAVEN ALPACAS.—In connection with Petty & Jones' advertisement, which appears in to-day's paper, we would remind our lady readers that a black dress can be worn at all seasons and on all occasions, and therefore there is great economy in such purchases.

WORTHY OF ATTENTION.

The following, written from Chapel Hill to the Raleigh *Observer*, January 18, 1878, proclaims its own importance:

MESSRS. EDITORS: Permit me to urge your farmer readers to avail themselves of the advantages offered at the Experiment Station for the free testing of seeds of all kinds. Our State papers are beginning to contain numbers of advertisements of garden seeds, &c., for sale. Let our farmers send a sample paper of their purchases this spring to the Station; they will be tested for them, and they will receive a certificate reporting the quality and germinating power, and also the per centage of weed seeds mixed with them. The only expense will be a three-cent stamp. Send samples of garden seeds, grass seeds, clover seed, &c., &c.

Also let me again call attention to the free testing of chemicals at the Station. Send for circulars and directions for sampling.

Yours sincerely,
A. R. LEDOUX.

We copy the following from the Baltimore *Sun*, a marked copy of which was sent to us:

TEA-GROWING IN THE SOUTH.—Mr. M. Gillett Gill, of the firm of Messrs. Martin Gillett & Co., of Baltimore, will leave for the tea districts of the South to-day, for the purpose of inquiring into the practicability of the growth and manufacture of tea in this country. He bears with him the following complimentary letter from Wm. G. Le Duc, commissioner of agriculture:

"To the Growers of Tea Plants in the South: The bearer of this, Mr. M. Gillett Gill, of the firm of Messrs. Martin Gillett & Co., Baltimore, has had great experience in the manipulation of tea, not only in China and Japan, but last spring successfully manufactured tea of a superior quality from leaves grown in Washington and, South Carolina. Mr. Gill visits the tea districts of the South for the purpose of inquiring into the practicability of its growth and manufacture, and will cheerfully give valuable information to all interested in the growth of the plant. I trust this voluntary visit of Mr. Gill in the interest of American tea will be of advantage to those who have devoted their attention to this most important industry."

Among the places in the South where tea plants are grown from shrubs sent from Washington are Society Hill, Georgetown, Charleston, Newberry county, and Columbia, S. C., Windsor, N. C., Central Georgia, Nashville, Tenn., Lake City, Fla., and near other points in the belt of Southern States. Their value has never been utilized, and the intention of the visit is to investigate with a view of showing that as good tea can be grown in the South as in China.

PRO-RE-NATA MEETING OF MECKLENBURG PRESBYTERY.

Presbytery met, and was constituted with prayer by Moderator.

Present Rev. S. H. Chester, Moderator, Rev. Dr. Miller, Rev. E. H. Harding, and Ruling Elders, C. Scott, from the First and J. B. Rankin from the Second church, Charlotte. J. B. Rankin was elected clerk.

Dr. Miller stated the object of the meeting to be to change the time for the spring sessions of Mecklenburg Presbytery, and gave as a reason for the change the fact that Concord Presbytery was to meet in the same neighborhood on the same day, and moved that the meeting of Mecklenburg be changed to Friday before the 1st Sabbath in May at 11 o'clock, which motion was unanimously carried.

Adjourned with prayer to meet at Castanea Grove church, on Friday before the 1st Sabbath in May, at 11 o'clock, A. M.

J. B. RANKIN, Clerk pro tem.

OFFERS EXTRAORDINARY.

We offer WORCESTER'S QUARTO DICTIONARY fully Illustrated and Unabridged, Library sheep; marbled edges. Publisher's price $10 00, as a premium for 12 new subscribers to the NORTH CAROLINA PRESBYTERIAN at $2 50 each.

Most of our distinguished writers prefer Worcester's to any other dictionary, and it is recognized as authority by the departments of the United States Government.

Expressage at receiver's cost.

OR WILL SEND

The above Dictionary	$10 00
NORTH CAROLINA PRESBYTERIAN, one year	2 65
American Agriculturist one year	1 60
	$14 25

For $10 to any one address.

Expressage of Dictionary at receiver's cost.

—or—

NORTH CAROLINA PRESBYTERIAN, one year	$2 65
American Agriculturest one year	1 50
	$4 15

Will be sent to any new subscriber on receipt of $3.

We thus furnish the NORTH CAROLINA PRESBYTERIAN and the best Illustrated and Most Popular Agricultural Monthly in the United States, for the usual price of a Religious Newspaper.

We will send the Carolina Farmer, published in Wilmington, N. C. by Wm. H. Bernard, (an excellent Magazine) to any who may prefer it to the American Agriculturist.

The American Agriculturist will be sent one year, gratis, to any one sending us *two new* subscribers at $2.65.

TO AGENTS.

It will not be practible to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

At the residence of the bride's mother, in Rowan county, Jan. 23d, by Rev. R. W. Boyd, Mr. SHEDRACH F. LAZENBY and Miss MOLLIE L. LOCKE, daughter of Mrs. Sarah L. Locke.

In Gaston county, Jan. 23d, 1879, by Rev. J. J. Kennedy, Mr. W. D. DAMERON and Miss IDA E. FORD.

In Robeson county, N. C., October 17th, 1878, by Rev. Hector McLean, Mr. FRANK A. CARVER and ADA, daughter of Henry P. Andrews.

On the evening of December 25th, 1878, at the residence of the bride's father, A. McGirt, Esq., in Robeson county, by the Rev. John Monroe, Mr. JAMES K. GRAHAM and Miss REBECCA C. McGIRT, all of Robeson county.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Concord, N. C., Jan. 8th, 1879, Miss MARY LOU, daughter of Mr. R. W., and Mrs. Ann Allison.

In the death of this young lady, strong and tender ties have been severed, and a whole community feels the pang of sorrow.

A beautiful light has gone out in a Christian home and the Church has lost one of its most useful and devoted members.

To a character marked by simplicity, purity and elevation, were added the richer and more beautiful charms of divine grace as its crown and glory.

With her religion was a principle to shape and govern conduct; a life to be lived and those who knew her most intimately most highly honored the noble inspiration of her conduct and life.

Her life was a lovely morning and gave promise of a splendid day, but alas! while the freshness and beauty of morning still lingered the deep shadow fell.

"She died in beauty! like a rose
Blown from its parent stem
She died in beauty! like a pearl
Dropped from a diadem.

She lives in glory! like the stars
Bright jewels of the night;
She lives in glory like the sun
When at meridian height."

L. McK.

In Concord, N. C., Jan. 12th, 1879, ROBERT, only son of Capt. S. E., and Mrs. Esther White, of Fort Mill, S. C.

"It is well with the child." "Safe in the arms of Jesus." Out of the reach of all suffering, of all temptation and of all sin.

"Gone, but not lost,
A treasure but removed."

L. McK.

On the 18th of January, 1879, in Yanceyville, N. C., Dr. N. M. ROAN, in the 76th year of his age.

Dr. Roan was for many years an earnest and devoted ruling elder in the Presbyterian Church. He had been in declining health for several months previous to his last illness, but was, about Nov. 1st, attacked with acute pneumonia.

Through a long and painful season of sickness, though receiving every attention which medical aid and the tender devotion of his own family could suggest, he continued slowly to decline until all hope of his recovery was gone, yet through it all his resignation to the divine will, his patience under suffering, and his humble faith and hope in Christ, became more and more marked. He retained his mental faculties to the very last, giving minute directions about all his earthly matters, and often gathered his family around him to pray for them and give them his parting counsels. He waited the Master's will, with a quiet composure and unshaken trust that made his chamber a sanctuary of peace and disarmed death of all its terrors. His dying testimony to the preciousness of Christ as a Saviour, will always be a source of comfort to the mourning household of which he was the loved and honored head. Dr. Roan had spent almost his professional life where at last he died. He was skillful as a physician; dignified, courteous and genial as a man; affectionate and kind as a husband and parent; and as a ruling elder was zealous, wise, faithful and exemplary; ever abounding in the work of the Church and a living example to the flock. He has left the community, the Church and his own family to mourn his loss, but he has exchanged the scenes of earth for the glories of heaven; the Church on earth for the Church above and the couch of lingering sickness for the rest that remaineth to the people of God.

"How blest the righteous when he dies!"

H. T. D.

Near Duplin Road, N. C., in the Rockfish congregation, December 11th, 1878, Mrs. CATHARINE CARR, wife of Barnet Carr.

She was a member of the Rockfish church from her youth and leaves an aged husband, with whom she has lived nearly 59 years, and many friends and relations to mourn her loss. She was one of eight Boney brothers and sisters among whom there had been no death for 59 years. She had nine children, forty-six grand-children, and twenty-five great-grandchildren.

For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, O.

WILMINGTON MARKET DURING WEEK ENDING JANUARY 28.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—26½ cents on Wednesday last, next day advanced to 27 cents and at those figures remained firm throughout report. Closing quiet.

ROSIN—Generally $1 15 for Strained and $1 17½ for Good Strained. On Monday last $1 17½ was obtained for both qualities. On same day there was quite a demand for mixed lots of finer grades at $2 25 @ $2 37½.

CRUDE TURPENTINE—Market steady at $1 15 for Hard and $1 70 for Soft on Wednesday last; on Thursday unchanged; Friday $1 20 was had for Hard and $1 80 for Soft and Virgin; Saturday price further advanced to $1 25 and $1 85 respectively; and on Monday remained firm at these figures.

TAR—Sales at $1 35 on Wednesday and Thursday; Friday $1 35 and $1 40. At $1 40 steady on Saturday and Monday.

COTTON—On Wednesday last sales on basis of 8⅞ @ 9 cents for Middling; all sales since on basis of 9 cents for Middling. Closing quiet: Good Ordinary 8 cents; Strict Good Ordinary 8⅜; Middling 9 cents.

TIMBER—We hear of sales 2 rafts, large and long, at $11; 1 Raft Common Mill at $5 and 1 do. at $4½.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	11 a	13
Sides, per lb	5½a	5¾
Shoulders	a	4½
Dry Salted—		
Sides, per lb	5¼a	5½
Shoulders	00 a	4
CHEESE—Northern Factory, per lb	10 a	11
Dairy, cream per lb	10 a	11
State, per lb	00 a	8
COFFEE—Rio, per lb	13 a	16½
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	00 a	70
DOMESTICS—Sheetings, 4-4, per yd	6¼a	6½
Yarn, per bunch	00 a	80
FLOUR—Fine, per bbl	0 00 a	3 50
Super, Northern, per bbl	4 00 a	4 50
Extra do. " per bbl	4 75 a	5 00
Family " per bbl	5 50 a	7 00
City Mills—Extra Super, per bbl	5 50 a	5 75
" Family, per bbl	6 00 a	6 25
" Extra do., per bbl	6 50 a	6 75
GLUE—per lb	7 a	12
GRAIN—Corn, in sacks, per 56 lbs from store	65 a	70
CORN, wholesale, in sacks	62½a	65
Corn, mixed, wholesale in sacks	58 a	60
Corn, Cargo, per 56 lbs, bulk	57½a	57
Oats, per bushel from store	00 a	55
Peas, Cow, per bushel	60 a	65
HOOP IRON—per ton	65 00 a	70 00
LARD—Northern, per lb	8½ a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 25
MOLASSES—West Indies, old crop	33 a	35
" " bbls	36 a	38
" " new crop	32 a	35
" " bbls	35 a	38
New Orleans	30 a	45
Sugar House, hhds, per gal	21 a	23
" " bbls., per gal	24 a	25
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	2 35
OILS—Kerosene, per gal	15 a	16
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel new crop	75 a	95
PORK—Northern, City Mess	9 50	10 00
SALT—Alum, per bag of 2 bushels	00 a	75
Alum, per ton	7 00	0 00
Liverpool, per sack	00	70
Liverpool fine, per sack	0 00 a	1 30
SUGAR—Cuba, per lb	8¼a	10
Porto Rico, per lb	0 a	7
A—Coffee, per lb	10 a	10½
B— " per lb	9 a	9¼
C— " per lb	7¾a	8
Ex. C— per lb	8 a	8¼
Crushed, per lb	00 a	10½
SOAP—Northern, per lb	5 a	7
TIMBER—Shipping, per M	12 00 a	18 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	3 00 a	5 00

NEW ADVERTISEMENTS.

FREE BY MAIL FOR $1.00:
50,000 Roses and other Choice Plants.
100,000 Sharpless Crescent Seeding and other fine varieties of Strawberry Plants.
50,000 Rasberries, including New Rochelle, Henrietta, Gregg, &c.
50,000 Grapevines, as Moor's Early, Brighton, and other choice sorts.
100,000 Seeding Evergreens, Shrubs, &c., in variety.
☞ Special Mail List Free. Address
I. C. WOOD & BRO., *Nurserymen and Florists,*
Fishkill, N. Y.

$77 A Month and expenses guaranteed to Agents Outfit free. SHAW & Co., Augusta, Me.

NEW CROP.
200 BARRELS
NEW ORLEANS MOLASSES.
For sale low by
HALL & PEARSALL.
jan 29 tf

READERS OF THE PRESBYTERIAN
If you like to be satisfied deal with
MOTT & CAMPEN,
—Dealers in—
BEEF, VEAL, PORK, &C.
We keep on hand good Meats, and will endeavor to maintain our reputation in this regard. We will be pleased to have your trade. Very respectfully,
MOTT & CAMPEN,
North side Market street, bet 2d and 3rd.
P. S.—Those who have Fine Beef to sell would do well to consult us either by mail or in person:
jan 29-577-tf

EAR DISEASES!
Dr. C. E. Shoemaker's Book on Deafness and Diseases of the Ear and CATARRH their proper treatment, especially Running Ear. How to get immediate relief from all annoyances of these diseases and a sure, harmless and permanent cure. A book every family should have. Sent free to all. Address Dr. C. E. SHOEMAKER, Aural Surgeon, Reading, Pa.

MILLINERY AND FANCY GOODS!
MRS. L. FLANAGAN WISHES TO ANNOUNCE to the Ladies that she has returned from the Northern Cities, where she has been making her Fall purchases in MILLINERY and every description of FANCY ARTICLES, and is now prepared to show her patrons a VERY ATTRACTIVE and BEAUTIFUL STOCK of all the NEWEST STYLES in French Pattern Bonnets and Hats, Velvets, Silks, Feathers Flowers, Ribbons, &c.
My motto is, as heretofore, the Best Goods, the Latest Designs, the Lowest Prices and the Most Honorable Dealing.
Orders from the country solicited, and perfect satisfaction guaranteed or money refunded.
Variety Store, 42 Market Street.
oct 3-506 MRS. L. FLANAGAN.

W. S. MOORE,
GREENSBORO, N. C.,
DEALER IN
DRY GOODS, MILLINERY, NOTIONS, GLOVES, TRIMMINGS, &C.
We send our Millinery largely over the State, and into five other States. Butterick's patterns.
Agent for Mason & Hamlin and Waters' celebrated Church and Parlor ORGANS. New at $40 and upwards. $75 to $90 buys a magnificent Organ.
Also Waters' and other new Pianos from $125 up. Warranted five and six years. Send for circulars.
One Mason & Hamlin second-hand small Organ $30—good order and cheap.
oct 30-tf W. S. MOORE.

$5 TO $20 per day at home. Samples worth $5 free. Address STINSON & Co., Portland, Maine. 525-1y

ESTABLISHED 1815.
CHAS. SIMON & SONS,
63 N. HOWARD St., BALTIMORE, Md.,
IMPORTERS AND DEALERS IN
FOREIGN and DOMESTIC DRY GOODS,
would call special attention to their extensive stock of Dress Goods, Linen and Cotton Goods, Embroideries, Laces, Goods for Men's and Boys wear, Corsets, Ladies' ready-made Underwear, &c., &c.
SAMPLES SENT FREE!
Also, to their
DRESS-MAKING DEPARTMENT.
Cloaks, Dresses, &c., made to order promptly in a superior manner, and in the latest style at moderate rates. Orders solicited. Rules for self-measurement and samples of materials, with estimate of cost, sent upon application.
All orders amounting to $20 or over, will be sent free of freight charges by Express, but parties whose orders are not accompanied by the money, and having their goods sent C. O. D., must pay for return of the money.
mch 7 531-1y

THOMAS H. HOWEY,
DEALER IN
BOOTS and SHOES,
No. 47 NORTH MARKET STREET,
OFFERS to the Wilmington public the most complete stock of Boots and Shoes, comprising goods of every description, from the cheapest to most elegant. Ladies' Elegant French Kid Button Boots at $4 per pair. This is decidedly the cheapest Shoe ever offered in this market. Gent's Shoes from 70 cents up to $8 00. Children's Shoes from 12½ cts. up. An examination of stock and prices is respectfully solicited. THOS. H. HOWEY.
nov 27 568-tf

New Crop Molasses.
50 Bbls. A No. 1. N. O. MOLASSES
For sale by
KERCHNER & CALDER BROS.

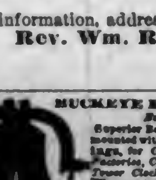
FOR 1879 MUSIC FOR 1879
Mason's Pianoforte Technics!
By WM. MASON and W. S. B. MATTHEWS. Price $2 50. The most distinguished appearance for a number of years among books containing material for practice. Contains 500 Technical Exercises that can be expanded to many thousands. Also admirable explanations and treatises on Automatic Playing. It should be understood that it is not a book for beginners, but one to be used after, or in connection with such excellent instructors as RICHARDSON'S NEW METHOD ($3 25) MASON & HOADLY'S SYSTEM FOR BEGINNERS ($3 25), or the NEW ENGLAND CONSERVATORY METHOD, ($3 25.)
MUSICAL RECORD, Popular Weekly Paper, $2 a year.
CLARKE'S HARMONIC SCHOOL FOR THE ORGAN. ($3). By WM. H. CLARKE. A wonderfully original and good Method for learning both to PLAY and COMPOSE Voluntaries and Interludes. Also is a splendid general Instruction book for the Church Organ, (Reed or Pipe). Very popular books for *Reed* Organ are CLARKE'S NEW METHOD FOR REED ORGANS, ($2 50) the EMERSON METHOD FOR REED ORGANS, ($2 50). GETZE'S SCHOOL FOR PARLOR ORGAN, ($2 50), and ROOT'S SCHOOL FOR CABINET ORGAN, ($2 50).
OLIVER DITSON & CO., Boston.
CHAS. H. DITSON & CO., 843 Broadway, New York. J. E. DITSON & CO., 922 Chestnut St., Philadelphia.

60 Chromo Snowflake and Lace Cards with name 10c. Game Authors' 15c. Lyman & Co., Clintonville, Ct. dec 25-572-13t

Bagging, Ties & Twine.
200 Half Rolls BAGGING,
500 Tons New and Pieced TIES,
1000 Lbs. TWINE.
For sale by
KERCHNER & CALDER BROS.

NEW ADVERTISEMENTS.

CHARLOTTE INSTITUTE, FOR YOUNG LADIES.
Spring Term January 30—June 10th 1879.
EXPENSES $125 per term, inclusive of everything in the way of Board and Tuition, viz: Furnished Room, Lights, Fire, Servant's Attendance, and Washing; Ancient and Modern Languages, Calisthenics, Free-Hand Drawing, Kindergarten for younger pupils, all school books and stationery for school use; thus preventing any supplemental bills at the end of the Term.
Pupils entered at any time and charged from time of entrance to end of Term at these rates.
Music under Dr. Bidez $30; under any other Teacher $25. Use of Piano $5 per Term.
Private lessons in Painting $25, in Crayon Drawing $20, in Pencil, $12 per Term.
The best "Reference" the school can give as to its excellence, is its success in its own community, in which it opened with 35 pupils, and now has over 100 in regular attendance. Appeal is confidently made to its patrons in Charlotte that the Institute with its present corps of instructors is of unprecedented excellence.
N. B. Ministers' daughters are charged $100 per Term.
For full information, address the Principal.
Rev. Wm. R. ATKINSON,
Charlotte, N. C.
jan 22 554-12m


BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati.
aug 8 552-1y

To the Trade!
IF YOU WANT A good article of FAMILY FLOUR, send orders for
'HAMPTON'S CHOICE,'
Guaranteed and sold low by
WOODY & CURRIE,
Commission Merchants, Wilmington, N. C.
jany 8 549-tf

CO-PARTNERSHIP.
The undersigned have this day associated themselves together under the firm name of
BOATWRIGHT & McKOY,
For the purpose of carrying on a
General Wholesale and Retail Grocery,
AT THE OLD STANDS,
5, 7 and 8, North Front Street,
WILMINGTON, N. C.
We solicit a liberal share of the public patronage.
JOHN L. BOATWRIGHT,
THOS. H. McKOY.
Wilmington, N. C., Oct. 3, 1877.
Refer to I. B. Grainger, Esq., President Bank of New Hanover.
oct 10 509-

This is a Fact!
In returning thanks for the kind and liberal patronage extended to us, we respectfully call attention to the fact that we are now better prepared than ever to execute promptly every description of
Printing, Ruling and Binding
We have just engaged the services of another COMPETENT JOB PRINTER, and in connection with the large force now employed by us (larger than the remainder of the printing establishments in the city COMBINED), enables us to safely promise that we will not be excelled "here or elsewhere" either in
WORK, PRICE OR PROMPTNESS.
Remember that we have the ONLY COMPETENT BOOK-BINDER in the city. A challenge is respectfully given to those who think they can go one better.
ALL WORK STRICTLY CONFIDENTIAL.
jan 19-tf JACKSON & BELL.

DRESS MAKING.
FOR THE
FALL OF 1878.
MRS. JOSEPH McLAURIN desires to inform her patrons and friends in the city and country, that she is in receipt of some of the
Most Stylish Patterns of the Season,
and will receive more in a few days. She is prepared to make, also to cut and fit, on short notice. All orders, especially from the country, promptly attended to, and satisfaction guaranteed.
Hereafter, orders from the country must be paid for on delivery.
MRS. JOSEPH McLAURIN,
oct 30-tf Market Street, between 8th and 9th.

GRAVE STONES and MONUMENTS MADE TO ORDER.
Send your orders by mail.

HENNING & TEEL,
WHOLESALE AND RETAIL DEALERS IN
HARDWARE,
Agricultural Implements, Iron, Nails, &c.
Country Merchants, Farmers, Mechanics and others are invited to call and examine our stock and prices before purchasing.
PLOWS and CASTINGS, Collars, Hames, Back-Bands, Traces, Steel Hoes, Axes, Turpentine Makers, Cooper's, Blacksmith's, Carpenter's, Wheelwright's and Builder's Tools, &c., &c., always in stock at LOW PRICES, at the
NEW ESTABLISHED HARDWARE HOUSE OF
HENNING & TEEL,
No. 9 Market Street, WILMINGTON, N. C.
feb 20 528-1y

Bob White. Bell Mills.
400 Bbls. BOB WHITE FLOUR,
500 Bbls. BELL MILLS FLOUR.
For sale by
KERCHNER & CALDER BROS.

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To All of my Friends and Patrons.
I DESIRE TO THANK YOU FOR YOUR LIBERAL SUPPORT DURING THE PAST YEAR, and will say in few words all that is necessary, that you will find at my store
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And at Reasonable Prices. Cash Buyers and Prompt Paying Customers will get the Lowest Figures.
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MISCELLANEOUS.

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OF ALL KINDS.
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800 BBLS. GOOD FLOUR.
FINE BUTTER and CHEESE.
CAROLINA RICE.
For sale at bottom prices by
HALL & PEARSALL.

FOR THE FAMILY.

If Only Mothers Knew.

BY HELEN RICH.

If only mothers knew, she said,
How hungry children are for love,
Above each virgin little bed
A mother's lips would prove,
How sweet are kisses that are given
Between a rosy mouth and heaven.

If only my mamma would kneel,
As your dear mother, every night,
Beside her little girl, to feel
If all the wraps are folded tight,
And hold my hands her elbow fair
Between my cheeks and her soft hair:

And looking in my dreaming eyes
As if she saw some lovely thing;
And smiling in such fond surprise
On all my hopes of life that spring
Like flowers beneath her tender gaze.
I could not stray in evil ways.

I would not wound the gentle breast
That held me warm within its fold;
My mother's love would still be best,
However sad, or plain, or old;
And even though the world forsake,
I'd love her for her love's dear sake.

—*Presbyterian Weekly.*

The Little Brown Tag.

BY ELEANOR KIRK.

She would run away. You see, she didn't know any better, and I suppose couldn't understand why a little girl could not go where she pleased. There was so much more room out of doors than there was in the house, and Nellie though not three years old, was very fond of blue sky and sunshine. Then, the sparrows never came into the house, and Nellie had an idea that the birds and gay-tinted butterflies had fluttered down from heaven for her especial pleasure. The neighbors sometimes called her "The Little Brown," and papa frequently called her his "little Brown bird," because she was so small and had such funny ways with her. Now, Nellie had large grounds to play in, but she imagined that the high fences kept a good many of the birds and butterflies out.

To be sure she had dolls, and all the playthings she asked for, but nothing was half so nice as the great out doors. So it happened that whenever this baby girl felt like it, and got a chance, she was sure to run away. Mamma and nurse could'nt be watching all the time, as there were more little Browns besides Nellie to be taken care of. At last mamma hit upon a plan that she thought might be of some use. She took a pasteboard card and wrote on it "Nellie Brown, No. —— Washington Avenue, Brooklyn," and every morning when Nellie was dressed this card was fastened securely to her back. For a whole week this little bundle of mischief seemed perfectly contented at home but one beautiful summer afternoon Miss Nellie strolled down into the garden. The coachman had neglected to close the back gate, and out she went.

Oh! what fun this was! Nellie's flaxen curls PITT——stood out straight as she bounded down the street. Where was she going? Nowhere in particular, but everywhere. She felt as if all the air and all the sky were hers, and she could do as she pleased. She had been brought back so many times that she hardly stopped running till she reached one of the entrances to Fort Greene. She sauntered in till she came to a seat under a tree, and there fell fast asleep—of course she did—for the "little Brown bird" was all tired out.

The first thing she knew she was awakened by a rough hand on her shoulder, and a rough voice said, "What are you doing here, little girl?" Then Nellie rubbed her sleepy eyes and looked up to see who it was. There stood a horrible man, so dirty, ragged and wicked looking that it is no wonder the child began to cry. "Come along with me," he said. "I'll give you some candy and some nice ice cream in a minute."

Then Nellie caught sight of a policeman. She had been taught that little girls always had a friend in a policeman, and when she saw his blue coat and brass buttons she screamed just as loud as she could. Oh! how that police did run. You would have laughed to see him pick Nellie up in his arms; but the tramp didn't laugh, I can tell you. I'll tell you what he did do: he ran as fast as his legs would carry him.

"Now, little girl, where do you live?" said the officer.

"Look on my back!" said Nellie, and then he put her down on a seat and examined the little Brown Tag. Of course she got home all right, and the policeman laughed all the way there. I suppose 'twas funny; but Nellie has never run away since.

Paganini.

The violin is a wonderful instrument in the hands of a master. In its power of expression, its purity and fineness of tone, it ranks next to the cultivated human voice. There have been many famous performers on this instrument, but Paganini stands alone the most wonderful violinist the world has ever heard. And he had won this fame before he was sixteen years old.

Nicholas Paganini was born at Genoa, Italy, February 18, 1784. When he was only four years only his father put a violin into his hands, and made him practice upon it from morning till night. Sitting at his parent's feet on a little stool, Paganini obediently scraped away, learning his scales and intervals. He entered into the work cheerfully, and took great interest in his studies, but this did not lessen his father's rigor. The slightest fault was punished severely. Sometimes, food was denied the little fellow, in punishment for a mistake which any learner might have made. The delicate, sensitive constitution of the child was injured beyond repair by such treatment.

His mother, also ambitious for her son, worked upon his imagination and excited him to ever-renewed exertions by telling him that an angel had appeared to her in a vision, and had assured her that he should outstrip all competition as a performer on the violin.

Even at this early age the bent of Paganini's mind was toward the extraordinary,—that is, he did not merely imitate those who before his time had played the violin, but struck out new ways for himself, making his instrument a greater puzzle to the unlearned than ever it had been before; and he astonished his parents, and received their hearty plaudits when, in departing from the common methods, he produced entirely new effects. His musical instinct seemed to have been only sharpened and strengthened by the close application imposed upon him.

Soon, the musical knowledge of the elder Paganini became insufficient for the growing abilities of his son, and other teachers were procured.

At eight years of age the little Nicholas performed in the churches, and at private musical parties, "upon a violin that looked nearly as large as himself." He also composed, at this time, his first "Violin Sonata." A year afterward he made what was considered his first appearance, or *debut*, in the great theater of Genoa, at the request of two noted singers,—Marchesi and Albertinotti.

Paganini's father took him, about this time, to see the celebrated composer, Rolla, who lived at Parma, hoping to obtain for the boy the benefit of Rolla's instruction for a little while. But the composer was sick, and could not see his visitors. The room in which they were seated was next to the sick man's bed-chamber, and it so happened that he had left his violin there, together with the copy of a new work he had just finished. Little Nicholas, at his father's request, took up the violin to see what the music was like. He began at the beginning and executed the entire work at sight without a single mistake, and so well that the sick composer arose from his bed that he might see what master-hand had given him so agreeable a surprise. Rolla, on hearing the object of their visit assured the father that he could add nothing to the young artist's acquirements, and recommended other noted teachers.

Nicholas and his father then went about the country through the principal cities of Lombard, after which they returned to Genoa, where the youthful performer was again subjected to those daily toils which had been forced upon him before with such heartless rigor; but this bondage was not to be prolonged.

At fourteen he was allowed to go on a short tour with an elder brother, and at fifteen he ran away and began to travel on his own account. Relieved from the control of his too exacting father, his mind reacted from its long slavery, and he fell into bad ways of living. But after a while his affection for his father led him to return home. Having saved a sum of money equal to about fifteen hundred dollars, he now offered a portion of it to his parents. But his exacting father demanded the whole, and Paganini, to keep peace, gave up the greater part of the hard-earned money.

The young man now began another tour, visiting many parts of Italy, and everywhere meeting with unbounded success. But I am very sorry to say that he allowed his great popularity to turn his head, so that he became very arrogant, head-strong, and, in various ways, led an unworthy life. Intemperance soon was added to his infirmities, and he was even imprisoned for a time on account of troubles caused by his wild excesses.

Paganini possessed a generous and sympathetic nature, as the following anecdote plainly proves: One day, while walking in the streets of Vienna, Paganini saw a poor boy playing upon a violin, and, on entering into conversation with him, learned that he maintained his mother and a number of little brothers and sisters by what he picked up as a traveling musician. Paganini at once gave him all the money he had about him; and then, taking the violin, began to play, and, when a great crowd had gathered and become spell-bound by his wonderful playing, he pulled off his hat and made a collection, which he gave to the poor boy amid the acclamations of the multitude

There are four strings on a violin, as every one knows, and ordinary players find it necessary to use them all; but Paganini astonished the world by his performances on only one string,—the fourth, or largest. Upon this he could produce three perfect octaves, including all the harmonic sounds, and from it he brought forth the sweetest melodies.

After traveling through many countries, creating the greatest wonder and admiration wherever he went, he returned to his native land. He suffered all his life from ill-health, and although he had become a very wealthy man, his last days were sad enough; for he was greatly troubled with law-suits and ill-health.

As one of his biographers says: the precious flame of life was too dearly expended on a perfection that allowed nothing else to be perfected. In becoming the absolute master of his instrument, he became its slave. But the success of his life's purpose was complete. He accomplished his one object, and history declares him to have been the greatest of all violinists, past or present. He died at Nice on the 27th of May 1840, leaving a fortune equal to nearly three-quarters of a million dollars.—*James H. Flint, St. Nicholas.*

MISCELLANEOUS.

Irish Wit.

There are two kinds of Irish wit—the intentional and the unintentional. Of this latter there is an absolute limitless supply, afforded by the redundancy of metaphor and illustrations common to the national mind, and productive of absurdities and hyperboles delightful to study. Take the peroration, for instance, of a clergyman describing the joyful death of the Christian: "My brethren, he leaps into the very arms of death and makes his hollow jaws ring with hallelujahs" And the destiny of the wicked: "When death with his quiver full of arrows, mows them down with the besom of destruction." A poor-law guardian in the north of Ireland very lately surpassed these flowers of rhetoric when he addressed his audience: "Mr Chairman and Gentlemen of the Board: The eyes of Europe are upon us. The apple of discord has been flung into our midst, and if it be not nipped in the bud it will burst into a conflagration which will deluge the world!" At all times the richness of Irish phraseology borders on the grotesque An English squire would be amazed at receiving the good wishes expressed once to our knowledge to an Irish one: 'Long life to your honor forever, and long may you live in splender;' or a petition addressed to the writer's father, couched in these words: "As I am shortly going to make my exit from this vale of tears, I hope your honor will send me two-and-sixpence by return of post" A school of poor children having read in their chapter in the Bible the denunciations against hypocrites, who "strain at a gnat and swallow a camel," were afterwards examined by the benevolent patroness, Lady E——, as to their recollection of the chapter "What in particular was the sin of the Pharisees, children?" asked the lady. "*Aiting* camels, my lady," was the prompt reply.

Robinson Crusoe in Persian.

About a quarter of a century ago certain Anglo-Indian gentlemen at Calcutta formed themselves into a society for the promotion of vernacular literature in Lower Bengal, and one of their first steps was to employ a qualified person to translate De Foe's work into Bengali. Here, however, a difficulty occurred. Some of the members had adopted the idea that the natives would never enter heartily into the spirit of Crusoe's adventures unless they were adapted to the Hindoo intellect. It was gravely proposed that several of the main incidents should be modified to suit dwellers on the shore of the Bay of Bengal. Crusoe himself was to be the offspring of American parents, who had mercantile houses at Calcutta and Dacca. Their son was to embark from the former city, and after taking a preliminary trip or two to Rangoon and the Straits Settlements, was to be wrecked, conveniently, on one of the Nicobar or Andaman Islands. These places being then entirely in the possession of savages, and no ships ever touching at them except to be wrecked, the hero of the tale might be supposed to remain there unnoticed for eight-and-twenty years, until Will Atkins and his mutinous companions could be represented by some loafers or runaway English sailors from a merchantman bound from Madras or Melbourne. Fortunately this extraordinary attempt at revision was resisted by the good sense of a majority of the society. They reasoned that the story of the island, the savages, the plantation, the tent and the man Friday was such as to come home to men of any nation or language capable of taking pleasure at all in literary work; and so De Foe was translated into Bengali without Bowdler. The event proved that the majority were right. Other well known works in a Bengali dress, such as the "Exiles of Siberia," and Lamb's "Tales of Shakespeare," have had no chance against De Foe. Natives of Bengal, who, with the exception of the Mahommedans from Chittagong and Noacolly, are not given to seafaring ways, and rarely purchase any book except any almanac, have taken keen pleasure in Crusoe's adventures, and the work, we believe, has gone through more than one edition.

Popular Errors Regarding Papyrus.

In Adams' "Roman Antiquities" the Egyptian papyrus plant is described as about ten cubits high, and as having several coats or skins, one above another like an onion, which coats were peeled off with a pin in the process of paper making. In Smith's "Dictionary of Greek and Roman Antiquities," it is said that the papyrus tree grows in swamps to the height of ten feet or more, and paper was prepared from the thin coats or pellicles which surround the plant. Liddell & Scott's Greek Lexicon says that paper was made of the inner bark of the papyrus. And similarly other works of high character, encyclopedias and the like, give a false account of this interesting plant.

Calling attention to these misstatements in the *Library Journal*, Mr. Ezra Abbott, of Harvard University, says: "The papyrus plant (*Cyperus papyrus* of Linnæus, or *Papyrus antiquorum*, Willd) belongs to the family of *Cyperaceæ* or Sedges; it is an endogenous plant, with a triangular stem; and to talk about its "inner bark" and "layers" like the peel of an onion is a simple absurdity. One might as well speak of "the inner bark" of a stalk of Indian corn or of a bulrush. The error has originated from ignorance or forgetfulness of the elements of botany, and the consequent misinterpretation of the passage in Pliny (*Hist. Nat.* xiii. 11-13, al 21-27), which is our chief source of information about the ancient manufacture of paper from this plant. One of the words which Pliny uses to describe the very thin strips into which the cellular substance of the stem was sliced in making the paper is *philyra*, which strictly denotes the inner bark of the linden tree, also employed as a writing material. Hence the papyrus has been conceived of as an exogenous plant with its outer and inner bark, and has actually been called a 'tree." The botanists of course have not made such a mistake

Mr. Abbott points out a still more absurd mistake in the English translation of Guhl & Koener's "Life of the Greeks and Romans," which says: "The stalk . . . was cut longitudinally, after which the outer bark was first taken off; the remaining layers of bark, about twenty in number (*philyræ*), were carefully severed with a pin; and, afterward, the single strips plaited crosswise; by means of pressing and permeating the whole with lime water the necessary consistency of the material was obtained." The word mistranslated lime water is *leimwasser*, which means glue water.

How Sir Walter Scott Saved the One Pound Notes.

The Scotch resisted the destruction of their favorite currency with the fiery zeal with which, a century before, the Irish had refused to receive 'Wood's halfpenney." Every man with Scotch blood in his veins or Scotch brogue on his tongue was ready to believe that the measure would ruin Scotland. Few Scotchmen, however, had either the skill or the knowledge which would have enabled them to explain their views upon the subject. Either from ignorance or indifference Melville had assented to the obnoxious scheme. The fifty Scottish members represented, it must be recollected, Lord Melville. How was it possible for Scotland to make herself heard except through Lord Melville? The answer came from a quarter which no one could disregard. A proposal to stop £1 notes roused the patriotism of the "Wizard of the North." Scott was under obligations to the Scotch backers for the consideration which they had shown him during his distress. His strong Scotch prejudices were moved by what he thought an injustice to Scotland, and he probably longed for sterner work than "Woodstock" —work which would carry him out of his troubles and compel him to forget his own embarrassments. These various considerations induced him for the moment to throw aside the novel, and adopt the character of "Malachi Malagrowther,' a Scotch tradesman. "Malachi Malagrowther" had no great pretensions to economical knowledge, but he had an inexhaustable fund of humour, and he was a Scotchman to the backbone. He complained that he had discovered a deliberate design on the part of England to affront Scotland; and all his fellow countrymen believed him. He saw a confirmation of his suspicions in the suppression of the Board of Customs in Edinburgh, and its consolidation with the London Board. He declared that the substitution of sovereigns for notes would fill Scotland with a new race of highwaymen. Arguments of this character would have little weight in a grave assembly of politicians; but were exactly suited to feed the flame which was burning from one end of Scotland to the other. It was in vain that Croker, the Secretary of the Admiralty, the ablest literary man in Lord Liverpool's Administration, writing under the name of the "Bradwardine Waverley," endeavored to reply to "Malachi Malagrowther." It was possible to answer "Malachi Malagrowther's" arguments; it was impossible to resist his humor. The Ministry had to abandon the intention which they had formed of extending to Scotland their scheme of suppressing small notes in England. In the same three months in which the great reverse had fallen on him, and in which he had learned for the first time the fatal nature of his wife's illness, Scott had added a new leaf to his laurel crown, and had won his great political triumph. Single handed he had encountered the Ministry, and single-handed he had beaten them"—*Spencer Walpole's History of England.*

SECULAR NEWS.

Revolution in Venezuela.

Mr. Bryan, of Duplin, has introduced a bill to canal Goshen swamp.

Diplomatic intercourse has been resumed between Hayti and France.

Senator McEachern, of Robeson, advocates draining Big Swamp in that county.

The insurgents in the French colony of New Caledonia have been cooped up and captured.

An official report received at Madrid states that cholera is increasingly prevalent in Asia Minor.

J. D. Stanley, of Wilmington, has invented a machine to tighten bands on cotton bales while they are being compressed.

Sherman says the bill introduced into the U. S. Senate to pay arrearages of pensions will take $150,000,000 out of the Treasury.

Davidson College has applied for incorporation as a town, with Rev. W. P. Williams as mayor until a mayor is regularly elected.

Gov. Z. B. Vance was elected U. S. Senator from North Carolina on Wednesday last. Call has been elected from Florida, Vest from Missouri, Voorhes from Indiana, from Illinois Logan, from Michigan Matt. Carpenter, from New York Conkling, and Cameron from Pennsylvania.

Mr. C. V. Pridgen, of Pender county, took the steamboat for Wilmington, at a point about 25 miles above the city on Thursday night last. He was apparently in health and cheerful spirits on retiring at 12 P. M., but was found dead in bed next morning. His death, it is supposed, was from heart disease.

The U. S. Senate passed unanimously the bill for refunding the National debt. The bill to amend the patent laws also passed. The Committee on Education and Labor recommend the appropriation of $250,000 as a perpetual fund to aid in the education of the blind in the United States through the American Printing House for the Blind.

In the United States Circuit Court at Jacksonville, Fla., on the 28d inst., Judge Settle sentenced the Brevard County Canvassing Board, convicted of making false returns of the election. Lee, the county clerk, was sentenced to three years, and Wright and Johns, Sheriff and Justice of the Peace, respectively, to one year each in the Albany penitentiary. Lee is also State Senator from Brevard county. All the other election cases have been continued to the May term of the court.

The trial of the Arlington case was begun in the U. S. Circuit Court at Alexandria, Va., on the 22d inst. A jury was empanelled, and the plaintiffs proved ownership and possession of the estate by the late G. W. P. Custis, and its devise by him to his grandson, G. W. C. Lee the plaintiff in the case, its occupation by the Government and the service of suits of ejectment. The probate of the will of Mr. Custis was also introduced. The defendant intimated the intention to prove the title of the Government by the certificates issued by the District Tax Commissioner, under an act of Congress for the sale of property in the insurrectionary districts in default of the payment of taxes.

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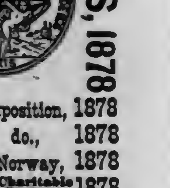

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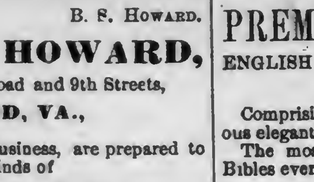

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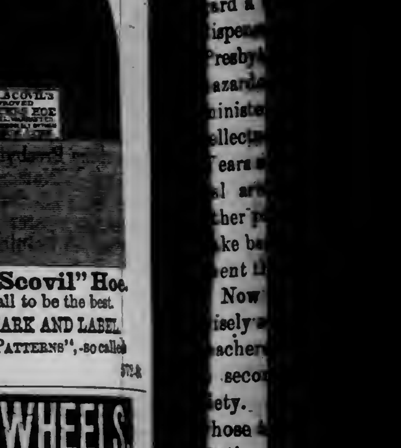

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For the N. C. Presbyterian.

PIETY THE MAINSPRING OF A MINISTER'S USEFULNESS.

MR. EDITOR—We hear a great deal—and we think rightly—of talents and learning as important in the Christian ministry. We regard a thorough theological education as indispensable in this sacred profession, and that Presbyteries make a great mistake and incur hazardous risks in licensing and ordaining as ministers of the Gospel those who are not intellectually qualified for this high office. Years ago we maintained these views in several articles on this subject furnished to another paper, nor have we any disposition to take back one word, or to modify one sentiment then presented.

Now these talented ministers are the ones wisely sought for by churches for pastors and teachers, and it is all right when this inquiry is secondary to the inquiry for exemplary piety. We have seen men in the ministry whose talents and learning were in high reputation, but whose piety was less prominent; men who had cultivated their minds instead of their hearts; who had rejoiced in their strength to run the race of race of competition in intellectual pursuits more than to "run with patience the race set before them" as ministers; who have dazzled rather than edified; have been admired rather than followed in the way of Christ's steps; have stood erect and tall among men, but have not soared heavenward in the fervor of a holy life, and who, if so happy as to arrive in glory, will be found sitting, not by the side of Paul, but among "the least in the kingdom of heaven."

We have also seen the Gospel minister who had talents fitted to command respect, and attainment the result of conscientious industry, but whose pretensions were modest and whose retiring disposition forbade the sounding of the trumpet of popular applause before him. The thoughtless man of the world who takes a seat in his church, from curiosity perhaps, goes away thinking him quite a common preacher because he "does not play well on an instrument"—in other words, is not eloquent. And yet there are some facts respecting this preacher deserving notice. Let the fastidious hearer, fond of display, judge and pronounce upon him as he pleases; there are conversions of sinners from the errors of their ways occurring in his congregation, it may be, every week. Almost every season for the administration of the Lord's Supper finds one, two, five and perhaps ten, "confessing Christ before men." Hundreds sit down to the table from which he dispenses the memorials of a Saviour's love. A church of plain, exemplary, prosperous Christians has grown up and is increasing under his ministry, and exerts a good influence upon those around it. You see an attentive assembly in the sanctuary. A thoughtful silence is observed by them as they retire to their homes Sabbath after Sabbath. The deportment of such as you meet during the week is marked with thoughtfulness and sobriety, and the moral habits of those among them who make no profession of religion are manifestly influenced by the same powerful cause. Putting these and other like things together you ask, *What is the secret?* You will know in that great day of revelations, when He who searches the heart and all hidden things discloses the secrets of that minister's study and closet, and by the light of that day introduces you into the sacred and now unknown interior of his character. Men of the world know little about those "princes who have power with God and prevail."

Take another case, and we are glad to know there are some few such: A man who stands confessedly high in the catalogue of great and learned men, and whose piety equals, perhaps exceeds his talents and learning, and whose influence and usefulness are in proportion. After estimating properly the instrumentality of his talents and learning, we undertake to say still that his *piety is the mainspring of his usefulness.* Are his reasonings cogent? It is because he puts forth in them "the wisdom that comes from above." Are his conceptions of truth clear and powerful? it is because he is taught by the Spirit, and because God's high thoughts, set before him in the word of inspiration, and cleared to his mind by the teachings of divine grace, are the matter of his conception. Is he eloquent? it is because "his lips have been touched as with a live coal from off the altar." Is he successful in winning souls to Christ? it is not so much because he is a man of talents and learning and eloquence—though these are all important—as that he is a man of humble piety, and this is indispensable, to whose instrumentality this is to be attributed. It is on the wings of the heavenly Dove that he rises, and with the strength of faith that he soars towards heaven.

These things, then, we regard as true: A minister may be what is called a great man, and yet not be a very useful man, not even a pious man. A minister may be a man of ordinary talents and attainments and yet be an eminently holy and useful man. And a minister may outstrip thousands in attainments and usefulness, from the primary cause, that piety outstripped both their talents and his.

Ministers, then, are not to be estimated mainly on the ground that they are admired by men of the world as talented and learned. Once a man said to his friend, "Why did you take me to hear your Dr. —— to-day? He is a very ordinary preacher, and his sermon mere common place." A few days passed, and it appeared that the underrated preacher of that day was instrumental in the awakening and conversion of six or eight persons, who were listening to Dr. —— at the same time with this same captious remarker. The estimation of a preacher by his ability or lack of ability to hold the man of the world entranced for an hour with admiration of his talents solely, is injustice to the sacred office, and to Him who has sent ministers to be His ambassadors. It hinders also the efficiency of the truth on the hearer who makes such estimation—renders his attendance on the means of grace profitless, and tempts the devil to "catch the word sown in his heart"—till he has spent the Sabbath of his life, thrown away all the precious offers of salvation and only fitted himself to die a death of hopelessness and horror.

Once more: A minister's worth cannot be fairly estimated from his appearance on the Sabbath and in the pulpit. What is he out of it? On every other day of the week—in his social intercourse, in his use of opportunities to do his people good by private counsels, in his labors in the lecture room and prayer meeting, and in his use of special providences as occasions and means of instruction? Does he preach out of the pulpit as well as in it, and with the emphasis that a holy life gives? Does his "daily walk and conversation" furnish a commentary to help his people understand what he preaches on the Sabbath? There are numberless occasions in which a minister may be viewed and estimated; where he is not and cannot be the great man; where retired, unostentatious, industrious, affectionate usefulness is to be exercised, which will be seen and known only by his Omniscient Lord, and by the family circle in which he takes his seat for an hour; or perhaps only by some individual on whose head he presses some solemn truth of God's word. Robert McCheyne once rode by a furnace in full blast after dark. A parishioner at work ran out to speak to speak to him, and after a brief salutation, turning his attention to the blazing furnace, while the dim forms of the laborers were seen flitting between the darkness and the light, said, "John, what does that put you in mind of?" and rode off. It was an arrow of conviction to John, and, by the blessing of God, resulted in his being an active, useful Christian. In instances such as these—and there are thousands of them occurring in every minister's life—the faithfulness of Christian affection, and this earnest desire to perform duty and to do good are to be exercised; the discretion and judgment of one wise to lead souls in the way to heaven; the instructiveness of one who has drunk deep of the fountain of divine wisdom, "the Scriptures of Truth." Who thinks of a minister under such circumstances as a *great* man? He is greater in his simplicity and humble faithfulness as a teacher seated in the lecture room teaching a Bible class, or in the pastoral visit catechising the children, than Cæsar or Napoleon on his throne. The impression of his counsels of Christian tenderness, and his solemn warnings, give no opportunity for the hearer to think of the man. It is true greatness which causes him to think of God, truth, heaven, hell, eternity, and to feel, repent, believe and secure everlasting life.

The estimate of ministerial character and worth, then, is to be made principally by the entire devotedness and holy life he manifests in his Master's service, as seen in his whole manner of "watching for souls," and for the advancement of the Redeemer's kingdom. He whose holiness before God has been the mainspring of his usefulness, elevating every talent, making sacred every attainment, and who has laid down all his honors from men at the foot of the Cross of Christ—his crown at last will be the brightest, his harp of praise loudest and sweetest, and his joy the liveliest, while he stands before the everlasting throne.

D. L.

For the N. C. Presbyterian.

DO BAPTISTS BAPTIZE?

This question we answered in the negative, and the *Biblical Recorder* doesn't like it. We are not surprised, for in the *Recorder* of July 4, 1877, the Rev. Dr. Pritchard wrote: "The mode is essential to the ordinance, and nothing but immersion is baptism; therefore, persons poured upon or sprinkled are not baptized at all." This view and ours do not precisely coincide. We might pause to ask whether a person poured upon or sprinkled until immersion is effected would be baptized? Such a baptism would satisfy the definition.

But though the *Recorder* does not like our view, no attempt is made to meet it by direct argument. In its issue of January 22, it reproduces from the columns of the *Examiner and Chronicle* of the 2d inst., "for the benefit of J. W. P., the correspondent of the *N. C. Presbyterian*, and a few other Pedo-Baptist brethren," an extract from Plumptre's Exposition of Acts in the New Testament, commentary edited by Bishop Ellicott. Both these expositors are cited as maintaining that immersion had clearly been practiced by John, and was involved in the original meaning of the word. The symbolic meaning of the act required immersion, in order that it might be clearly manifested, and Rom. vi. 4, and 1 Pet. iii., 22, seem almost of necessity to imply the more complete mode. The swimming baths of Bethesda and Siloam, or the so-called fountains of the Virgin, near the Temple enclosure, or the bathing places within the Tower of Antonia, may well have helped to make the process easy"—in the case of the 3,000 of Acts ii, 41.

If such be the opinion of Plumptre and Ellicott, what then? There are others equally, and even more eminent, who maintain that John did not immerse; that dipping is not involved in the original meaning of the word; that the symbolic meaning of the rite does not require immersion; and that the dipping of 3,000 persons in the city of Jerusalem in the course of one afternoon, necessarily in the city reservoirs, and with the consent of a Christ-hating people, is an irrational supposition.

We have not the work from which this extract is taken, and therefore, not the means of verifying it, but we will presume that it is accurate. For what purpose is this testimony adduced?

By the citation of such testimony, the *Recorder*, can propose nothing more than to raise a presumption in favor of the opinions cited. This presumption rests upon the fact that "Drs. Ellicott and Plumptre are both learned Pedo-Baptists." Doubtless, the *Recorder* does not presume them right *because they are Pedo-Baptists.* The force of the presumption then rests in their learning. Then, because they are learned it is to be presumed that their pedo-baptism is scriptural. What value does the *Recorder* put upon this presumption based on the learning of his witnesses? And, again, the writer has Ellicott's commentaries upon the minor Epistles of Paul, and in these it appears that Ellicott holds to baptismal regeneration. In commenting upon Gal. iii, 27, the phrase "baptized into Christ," he writes: "The meaning of eis, with baptidzo, appears twofold; (a) 'unto,' object, purpose," and illustrates by Acts ii. 38. Turning to Acts ii. 38 we hear Peter preaching to the 3,000: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins. Ellicott, therefore, believes with the followers of Alexander Campbell that baptism is unto, in order to,—for the remission of sins,—Eph. v. 26, and Titus iii. 5.—the 'washing of water' and 'the washing of regeneration,' he translates, 'laver of water, and regeneration.' He says: "The reference to baptism is clear and distinct (in both places), and the meaning of lontron (lavacrum, the containing vessel), indisputable." Now, I repeat, does the *Recorder* think the learning of Bishop Ellicott raises a strong presumption in favor of baptism for the *purpose* of the remission of sin, and if the *Recorder* does not think the presumption worth much, why should we?

If extent of learning, and skill and success as a dialectician, do create a strong presumption in favor of one's opinions, should not the mind of the *Biblical Recorder*, at least, be prepossessed with the opinions of a Bishop nearer home—the REV. H. B. PRATT.

J. W. P.

PRESBYTERIANISM IN NORTH CAROLINA.

BY REV. J. RUMPLE.

THE GREENSBORO CHURCH.

The city of Greensboro takes its name from the brave General Nathaniel Greene, the leader of the American troops at the battle of Guilford Court House, which was fought on the 15th of March, 1781. It has been the county seat of Guilford county since 1808. Previous to this time the court house was at Martinsville, five miles northwest of the present town.

In 1820, when the little village contained only about eighteen or twenty families, the Rev. Wm. D. Paisley opened a male academy. As this was in the neighborhood of Dr. David Caldwell's academy, the new institution had the advantage of being the successor of one of the most renowned schools in North Carolina.

As there was then no resident minister and no stated preaching in the village Mr. Paisley began preaching in the academy. After four years of labor a Presbyterian church was organized October 3, 1824, with twelve members, the Rev. John Witherspoon of Hillsboro presiding. Wm. R. D. Lindsay was elected Ruling Elder and five persons chosen trustees. But the church continued feeble in numbers for several years. In 1831, however, a pleasing change was effected. God visited this little flock with his blessing, and twenty-six members were added to its roll. Having thus gained additional strength, the following year (1832) a vigorous and successful effort was made to erect a house of worship. The lot—the site of the present church—was given by Mr. Jesse H. Lindsay, and so earnest were they that it was ready for use by August of the same year. At the same time Christopher Moring, Silas C. Lindsley, Wm. H. Cumming and G. D. Jordan were added to the session. The church now numbered thirty-eight members, and gave one hundred and fifty dollars to Mr. Paisley for his services half his time. Besides officiating as stated supply of the church, Mr. Paisley continued his school. The following year (1833) the Sabbath school was organized under Mr. Wm. H. Cumming, one of the elders, as superintendent.

In 1836 Mr. Paisley's school was superseded by the Caldwell Institute, under the care of the Orange Presbytery. This institute was conducted by the Rev. Alex. Wilson, D. D., a teacher of great eminence in his profession, the Rev. John A. Grotter, a distinguished mathematician and excellent scholar, with other efficient teachers. About the same time the Hon. Jno. M. Morehead established Edgeworth Female Seminary. Caldwell Institute ran a career of about ten years and Edgeworth thirty years. The pupils of both these schools generally attended the Presbyterian church, and Dr. Wilson and Mr. Grotter rendered valuable services to Mr. Paisley in conducting the services of the house of God.

In 1839 Mr. Wm. S. Rankin became an elder, and in 1842 Watson W. Wharton, Dr. D. C. Mebane and Dr. D. P. Weir were added to the list of the session.

The Rev. John A. Grotter was elected pastor of the Greensboro church Oct. 33, 1843, and having accepted the call was installed April 7th, 1844. From this time his connection with Caldwell Institute ceased, and his whole time was devoted to the care of his church. Its membership now amounted to seventy-two. In 1849 Ralph Gorrell, and Jesse H. Lindsey became ruling elders and James Sloan, Robert G. Lindsay, Andrew Weatherly, Milton Rose and Fenner Walker, deacons—the first in this church.

Mr. Grotter was an attractive and effective preacher, full of energy and zeal, and he taxed his powers to the utmost. After eight years of labor symptoms of declining health became visible. Wasting away under the influence of pulmonary consumption his useful life was closed in the utmost Christian composure, and unqualified resignation to the divine will, on the 21st of January, 1853. During the eight years of Mr. Grotter's pastorate the membership went up from seventy-two to one hundred and thirty-four, almost doubled. It was also during the period of his service (1846) that the present church building, capable of seating about five hundred persons, was erected. From and after 1851 the salary of the pastor was $1,000.

The Rev. John M. Sherwood, a native of Guilford county, who had just left the Theological Seminary, assisted Mr. Grotter from July 1st, 1852, and continued to supply the church until July 1st, 1854. At the latter date Mr. Sherwood went to Washington, Beaufort county, N. C., where he was ordained and installed pastor of that church, in December, 1854, Drs. Phillips, Wilson and Lacy officiating.

In 1853 the church called the Rev. J. Henry Smith, Principal of the Samuel Davies Institute, Halifax, Va., and upon his declining, a call was made out July 26, 1854, for Rev. J. Jones Smyth, of Fayetteville Presbytery. As Mr. Smyth could not come at once, the church employed the Rev. Martin McQueen, a licentiate of Fayetteville Presbytery, for a time. Mr. Smyth was installed June 27th, 1855, Dr. Caruthers and Rev. C. K. Caldwell conducting the services. This pastorate continued only a few years, and was dissolved by the Presbytery Nov. 13, 1858, Mr. Smyth leaving Greensboro in Feb. 1859, to take charge of the church in Shelbyville, Indiana.

Left again without a pastor, the congregation again turned their eyes towards their former favorite, and Feb. 11, 1859, elected the Rev. J. Henry Smith, then the pastor of the church in Charlottesville, Va. Mr. Smith accepted this invitation, and reached Greensboro April 20, 1859. Orange Presbytery received him in June 1859, and installed him the 24th of July following, Dr. James Phillips, Rev. C. K. Caldwell and Rev. A. Currie performing the appointed services. This relation still continues, and has proved a blessing to the church.

A brief resume will show the progress of this church:

During Mr. Paisley's ministry the church was in a formative state, struggling into a vigorous life.

During the eight years of Mr. Grotter's pastorate, 112 members were added, or an average of 14 a year.

In the seven years of Mr. Sherwood's, Mr. McQueen's and Mr. J. Jones Smytho's service 116 were added, or an average of 16 4-7 a year.

During the 18½ years of Dr. J. Henry Smith's pastorate 463 members have been added, or an average of 25 a year.

The Elders of this church now are Jesse H. Lindsay, John C. Wharton, Charles J. Yates, Lyndon Swain and Junius I. Scales.

Deacons—James Sloan, Robert G. Lindsay, Andrew Weatherly, Robert P. Dick, W. S. Moore, and Wm. B. Bogart.

The Sabbath School teachers and pupils number about 200.

This account is mainly an abridgment of a history of Greensboro Church, prepared by Rev. J. Henry Smith, D. D.

DO YOU HEAR THAT?

A New Orleans paper tells us of a printer who, when his fellow-workmen went out to drink beer, put in the bank the exact amount he would have spent if he had gone with them to drink. He did this for five years. He then looked up his bank account, and found that he had laid up five hundred and twenty-one dollars and eighty-six cents. Think about his success. In five years he had not lost a day because of sickness. Three out of five of his fellow workmen had in the meantime become drunkards. The water drinker bought out the printing office, and in twenty years from the time he began to put up his money, he laid aside a good many thousand dollars. The story teaches a lesson which every little boy should lay to heart.

A CHEERFUL HEART.

A merry or cheerful countenance was always one of the things which Jeremy Taylor said his enemies and persecutors could not take away from him. There are some persons who spend their lives in this world as they would spend their lives if shut up in a dungeon. Everything is made gloomy and forbidding. They go mourning and complaining from day to day that they have so little, and are constantly anxious lest what little they have should escape out of their hands. They look always upon the dark side, and can never enjoy the good that is present for the evil that is to come. This is not religion. Religion makes the heart cheerful; and when its large and benevolent principles are exercised, men will be happy in spite of themselves. The industrious bee does not complain that there are so many poisonous flowers and thorny branches in his road, but buzzes on, selecting the honey where he can find it, and passing quietly by the places where it is not. There is enough in this world to complain about and find fault with, if men have the disposition. We often travel on a hard and uneven road; but with a cheerful spirit, we may walk therein with comfort, and come to the end of our journey in peace.

I WILL COME.

"It may be in the evening,
When the work of the day is done,
And you have time to sit in the twilight
And watch the setting sun;
While the long bright day dies slowly
Over the sea,
And the hour grows quiet and holy
With thoughts of me;
While you hear the village children
Passing along the street,
Among the thronging footsteps
May come the sound of my feet.
Therefore I tell you: Watch
By the light of the evening star,
When the room is growing dusky
As the clouds afar;
Let the door be on the latch
In your home,
For it may be through the gloaming
I will come.

"It may be when the midnight
Is heavy upon the land,
And the black waves lying dumbly
Along the sand:
When the moonless night draws close,
And the lights are out in the house;
When the fires burn low and red.
And the watch is ticking lonely
Beside the bed:
Though you sleep, tired out on the couch,
Still your heart must wake and watch
In the dark room;
For it may be that at midnight
I will come.

It may be at the cock-crow
When the night is dying slowly
In the sky,
And the sea looks calm and holy,
Waiting for the dawn
Or the golden sun
Which draweth nigh;
When the mist are on the valleys, shading
The river chill,
And the morning star is fading, fading,
Over the hill;
Behold I say unto you: Watch;
Let the door be on the latch
In your home;
In the chill before the dawning,
Between the night and morning
I may come.

"It may be in the morning
When the sun is bright and strong,
And the dew is glittering sharply
Over the little lawn;
When the waves are laughing loudly
Along the shore.
And the little birds are singing sweetly
About the door;
With the long day's work before you,
You rise up with the sun,
And the neighbors come in to talk a little
Of all that must be done,
And remember that I may be the next
To come in at the door,
To call you from your busy work
For evermore.
As you work your heart must watch,
For the door is on the latch
In your room,
And it may be in the morning
I will come.

So I am watching quietly
Every day,
Whenever the sun shines brightly
I rise and say:
"Surely it is the shining of His face,"
And look unto the gates of His high place
Beyond the sea;
For I know he is coming shortly
To summon me;
And when a shadow falls across the window
Of my room.
When I am working my appointed task,
I lift my head to watch the door and ask
If He is come.
And the angel answers sweetly,
In my home,
"Only a few more shadows,
And He will come."

—*Selected.*

IN BATTLE.

Soldiers are agreed that, however brave a man may be, his feelings during the first quarter of an hour under fire are extremely disagreeable. Much of the reputation which Frenchmen won for that reckless valor called *furia francese* came from the utter inability of their young troops to stand steady during that first quarter of an hour under a rain of bullets, so that they would charge forward impetuously and break through the enemy's lines with their bayonets. This was all very well in the days of fighting at close range; but in these times, when regiments advance in open order, throwing out skirmishers by twos over a line which may extend for miles, a man has only to fire and obey the bugle about advancing or retreating. Ten minutes after the engagement has begun the field is generally so clouded with smoke that the soldiers cannot see how to take aim, and commence firing at random. Then it is that the men of good grit settle down to their work coolly. The first attack of nervousness caused by the whistle of bullets passes off, the shock occasioned by the fall of a comrade close to one's side is mastered, and that "tightness" of heart and dryness of throat, which are but the physical symptoms of the instinct of self-preservation, give place to a buoyancy of spirits and a desire to move forward. The bugle soon gratifies this wish by sounding an advance, and officers loom through the fog with an encouraging cry of "Forward." Probably a similar encouragement is being vouchsafed to the opposite forces at the self-same moment, for the tendency of two armies, during the first hour of battle, is always to march up on each other. Meanwhile the artillery batteries, placed at some distance behind the infantry lines, pound away ceaselessly, and the shells fly with a shrieking noise over the heads of the skirmishers. This is rather encouraging, for it familiarizes the men with that abominable whizz, which resembles nothing so much as the voice of the screech-owl, and it makes them think that the enemy have not got clever gunners. The fog of war begins when the infantry columns get within full range of the artillery. This may happen by accident, through the temporary moving up of a brigade or regiment to a part of the field where the iron hail is pouring; or it may be the result of precise aiming, when the artillery, being stationed on an eminence, command a full view of the enemy's positions. In such a case, the infantry, which is exposed, must be marched out of range with all possible expedition; for a single shell falling into the midst of a masked company is enough to knock it into disorder. But if six, ten or twenty shells fall in rapid succession, ploughing up the earth with a sloshing noise, throwing up clouds of choking, blinding dust, and strewing the ground with dead, then the men are apt to take fright, and will be pretty sure to do so if they feel that their officers are disconcerted. And now may occur one of the most critical moments of a battle—for it may chance that two regiments, or, what is worse, two brigades—get entangled; that is to say, a body of men moving off one part of the field to get out of fire, and to turn the enemy's positions if they can, may encounter another body coming in another direction. Both corps are acting under orders from their respective generals; and these generals may be two or three miles off, while the commander-in-chief is even further away. So the men come to a stand-still and get "clubbed," while their colonels or brigadiers are hastily conferring as to what had best be done; and if the gunners on the other side take a prompt advantage of the situation to limber their places round and fire away, there is nothing for it but to charge forward at a double (if there are reserves behind), or to retreat, which always disheartens the men. Many a battle has been lost or won on such a touch as this. That of Gravelotte, for instance, was carried by sheer force of intrepid numbers—regiment after regiment being sent up the slopes, through a raking fire of mitrailleuses and artillery, till the French gunners were fairly overwhelmed and driven from their pieces by German rifle-stocks. It was splendid fighting, but the carnage was horrible.

A grand moment in a battle is when the infantry, after moving forward continuously, find themselves on a part of the ground occupied by the enemy in the early part of the day. This does not always mean that the enemy have been routed, for they may have taken up new positions from strategical reasons; but the former conclusion is very often the correct one, and attendant circumstances help to show the soldier whether his side has got the advantage. If the ground be strewn profusely with rival dead, if gun carriages are lying about dismounted, if wagons of ammunition and stores have been abandoned—above all, if the enemy no longer return the fire of the advancing force—then the soldier knows that his own army corps at least has prevailed in one part of the field. Perhaps, however, the battle may be raging fiercely in other parts, and sometimes the sound of cannonading miles away may be heard by the soldiers of a particular corps for hours after they have performed their own share of duty by carrying everything before them.

When a corps have secured a position which they have orders to hold, the men stack their arms and proceed to an active forage for provisions and drink among the effects of the enemy. This never lasts long if a corps has its commissariat in order, for when soldiers have slaked their thirst and eaten something they are somewhat inclined to lie down on their backs; besides, in modern warfare parties are immediately told off with pickaxes and spades to throw up earthworks. Unless the methods of warring should be altered the soldiers of the future will all have shovels of some kind slung about them. As it is, a good general will entrench a position with surprising speed, so that in less than an hour after the enemy have forsaken a spot the advancing corps will have brought up its artillery, placed its batteries into position, and opened a lively cannonade to support the other corps. The sooner this is done the better, for a beaten army has been known to rally and return *en masse* to reattack a position which they had forsaken. This may give rise to a flank movement of the victorious forces, whose unengaged wings, bearing up to the assistance of the corps which has entrenched itself, cut the enemy's army in two and drives whole regiments forward to be made prisoners. If an entrenched corps be not reattacked its men may generally conclude that the enemy are being worsted all down the line, and numerous signs soon come to confirm this. Aides-de-camp scamper up with good news and orders to "stay where you are," the firing of musketry ceases, that of the cannon grows rarer and is soon one-sided, till the mounted officers, who are scanning the distance through their telescopes, begin to report that the enemy are in full retreat. By this time the day is on the wane, and in the evening air, sky rockets are sent up to show what positions the different corps of the victorious army have taken up—happy when these pale, twinkling lights start up at points which form a complete semi-circle or triangle, thereby denoting that the furthermost posts of the enemy have been occupied. Now tents are pitched and camp-fires lit; the regiments, paraded by companies, answer to the call of the muster roll; and, while the wounded are being cared for and the slain marked down, while the horses are being picketed, and the soup is cooking in the big iron pots, the soldiers talk with elation of the day's work, and rejoice to know that the telegraph wires have already flashed home the news that they have done their duty.—*M. in Scottish-American Journal.*

THE TWO STRONG ARMS.

A great scholar in Germany, who was anxious to find the right way to heaven, but for all his learning could not succeed, went one day to church. On his way he met a poor old man, to whom he wished "Good-morning." The poor man thanked him, but added, he did not exactly remember ever having a bad one. "Well, then, I wish you much luck." "I thank you, sir; but to tell the truth, I never yet have had bad luck." The scholar did not know what to make of the man, so he requested him to explain his meaning. "With pleasure," said the poor man. "I have never yet had a sorrowful morning; for if I am hungry, I praise God; if I am cold, I praise God; if it rain or snow, thunder or lighten—let the weather be what it may, I praise God; and am always joyful. And I have never had a bad week. I resign myself to my dear Lord and Saviour, and am sure He does nothing wrong. What He permits whether sweet or sour, joy or grief, I know is all for the best, and accept it with thanks and joy. 'All things work together for good to them that love God.'"

RELIGIOUS INTELLIGENCE.

FOREIGN.

From *Weekly Review* and other papers:

STATISTICS OF PRESBYTERIAN CHURCHES.—A conference is to be held in Edinburgh on the 14th and 15th ult., to consider this subject in its various aspects. The Churches to be represented are the Established Church of Scotland, Free Church of Scotland, United Presbyterian Church, Presbyterian Church of Ireland, Presbyterian Church of England, and the Statistical Committee of the General Presbyterian Council. Amongst the representatives are Professor Charteris, Rev. Dr. Scott, Rev. Mr. Park, Professor Leone Levi, Rev. Dr. MacEwan, Professor Blaikie, Messrs. Maclagin and Wood.

It is stated that, in consequence of the recent secessions of Anglican clergy to the Church of Rome, the Vatican is considering in what way it can secure a wider field of action for the Roman Catholic Church in England without offending against the existing laws. Instructions on this subject have, it is said, been sent to Cardinal Manning.

The Porte has refused to accept the repeatedly tendered resignation of the Armenian Patriarch, and has promised him to ameliorate the position of the Armenian Christians.

The Pope has sold the remaining ship of his navy, the Immaculate Conception, stationed at Toulon. The admiral and two captains who were aboard are superannuated.

During a recent Sabbath morning's service in the synagogue of Babrujisk, Russia, a band of roughs entered the building and violently attacked the congregants. The military were called in, but instead of restoring order they took an active part in the onslaught. The Jews defended themselves with great courage and a conflict ensued which lasted until midday. Six Jews were killed and thirty-seven wounded, while of their antagonists thirty-seven were also wounded. The leaders of the riot, being summoned before the magistrate, gave as an "apology" that they thought the Jews would not defend themselves on their Sabbath!

The bazaar which was held in the Metropolitan Tabernacle last week, in commemoration of Mr. Spurgeon's twenty-fifth ministerial anniversary, was concluded on Friday evening, and resulted in a total of nearly £2800. With the contributions of about £3000 already received, the result of £5000, which it was hoped to accomplish, was thus considerably exceeded; but as at least £6000 are needed to permanently endow the almshouses which Mr. Spurgeon's church supports, it was decided to reopen the bazaar for three further days this week, there being still a large surplus of goods for disposal. Mr. Spurgeon is better in health, and will leave for the south of France almost immediately. He will not preach again until his return. The reverend gentleman on Wednesday published the first sermon of a twenty-fifth volume, having issued a sermon a week for twenty-four years, making 1450 in all. On Wednesday night the aggregate of sales at the bazaar reached the sum of £3060. It is expected that the entire proceeds of the movement will reach over £6500.

The Jewish papers of Paris proclaim Gambetta to be an orthodox Jew and Lord Beaconsfield a heretic, though born in the faith.

MISCELLANY.

Gleaned from our exchanges:

THE KING OF SIAM.—That mighty potentate, the King of Siam, out-Mormons the Mormons by having 600 commissioned wives and 2,400 wives by brevet, all of them living in one vast palace in Bangkok. And the best of it is he gets along most amiably with the whole crowd, all the members of which are said to have much regard for him. The King of Siam must be a most remarkable person, and he is also said to be so advanced in his ideas that he did not go into mourning over the recent death of the sacred white elephant, though the demise of these creatures used to plunge the entire court in profound grief.

"Take your seats for Jerusalem," or its equivalent in Arabic, will soon be heard at Jaffa, for at least there seems to be a chance for a railway between these two places. The French company which obtained a firman several years ago for its construction has just sent out four engineers to go over the last survey, and if possible shorten the line it proposed, with a view of immediately breaking ground. Travelers say that the line will not only be a great comfort, but that something of the kind is rendered absolutely necessary by the wretched state of the road as maintained by the government. The journey from Jaffa to Jerusalem occupies ten hours on horseback. All merchandise is carried either on camels or mules. Ten thousand strangers, including the Eastern pilgrims now annually visit Jerusalem; and some improvement in the mode of traveling has long been felt. This France has the honor of supplying, as she has already that of constructing the first carriage road between Beyrout and Damascus.

NORTH CAROLINA PRESBYTERIAN.

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, FEBRUARY 5, 1879.

OUR DANGER.

Not long since two of our ministers were conversing and the question of salary came up. One of them said: "I do not know what I shall do. My salary is already such that I am obliged to practice the closest economy, and I foresee a reduction. I do not know how I shall live unless I quit the regular work of the ministry and go into business." The reply of the other was to the same effect. Since then we have heard from a letter written by one of our most useful and successful ministers, in which he expressed the same fear. He is warmly attached to his people, and they express an equally warm affection for him. And yet a pastoral charge of long duration, which has been largely blessed through its whole course, is now in danger of disruption because the minister is not supported. A letter from a member of another church says there is grief and trouble in that congregation. They love their minister and are proud of him. Old and young, rich and poor, join in one sentiment and opinion. But his salary, never large, is falling into arrears and falling off till his people say they fear he will find it impossible to live on it. Another letter from a member of another church says that their pastor's salary has been reduced once in view of the hard times. This was by agreement between him and the church. It was thought that as all necessaries of life are cheaper than formerly he could live on less than they had been paying. But now there comes another decrease in the laborer's hire. There is a deficiency in the payment of the reduced amount promised. There is trouble in that church. They are fearing that poverty and straitness—the absolute want of means to live—will drive their pastor away.

These cases have not been hunted up. They have come to our knowledge in the ordinary course of conversations and correspondence on other matters.

An examination of the minutes of the General Assembly will show that the average of ministers' salaries are so small as to lead other men to wonder how they live. And it is a well known fact that the smaller salaries are seldom paid in full, and what is paid comes in after long delay.

These facts have brought to our mind a question that, though an old one, was never more urgent than now:

"*How shall these difficulties and dangers be met?*" They must be met and the dangers must be put away or harm and loss irretrievable will come upon the church. And let us take occasion here to say that the interest of the pastors in this question is less than the interest of the church. To the minister it is a question, first of support, and then of ministerial or secular work. For there is hardly a man in the ranks of the ministry who could not command living wages elsewhere. To the church it is a question of advance or decline; of increased or failing usefulness, influence and members. And in its final issue it is a question of life and death to many a feeble congregation, and perhaps to some that have thought they were strong.

On whom rests the responsibility that is indicated by these considerations? The answer to this question will answer in a general way the other as to the way of meeting the danger. Some leave all such things for other shoulders to bear. These, doubtless, will say "the officers of the church have control. They and the ministers must see to it. We have no responsibility and we will take none." Others, it may be, will say, "The ministers ought not to be expected to press the question of their own support. It belongs to the officers—elders and deacons of the congregation." And yet others still will say, "The officers have done their duty. It rests upon the people." In various degrees and in different localities each one of these answers has an element of truth. But the average case is the one we want. In that case the people are well informed as to their duty to support the gospel, and they know of God's ordaining that they who preach the Gospel shall live of the Gospel. The opportunity is given them to subscribe and pay, and it is before them for the year round. Some subscribe and pay to the full extent of ability and duty. Some pay nothing, and some—the larger number—pay less than the measure of duty. And this is done in full view of the needs and claims of the cause of Christ. *There can be no doubt that the chief responsibility is with these two classes.* But what help does this give in answering "How shall we avert the danger that threatens us?" We answer: 1st, it shows where the fault is, and that the remedy must be sought through repairing the wrong, and 2d, it shows to whom the appeal should be made.

At the outset of any such appeal we are met with the statement that there is so little money in circulation that the people are really unable to pay more. Now we are not disposed to deny that there is great straitness over all the land. And we readily admit that any church which did its full duty in better days is now perhaps unable to pay as much as it formerly did.

But where this has not been done, where the church has paid less than it ought, this answer will not suffice. Let us take the cases of the brethren referred to in the opening paragraph of this article. There is hardly a family in any of those congregations that does not live more expensively than the pastor's family. And if they would consent to cut off expenses till the scales were evenly balanced between their style of living and his, there need be no fear of broken ties. The pastoral relation would stand and be stronger than ever, and prove a blessing to both minister and people.

Does some one say in reply, "We are economizing already more than we ever did before, and would you have us reduce our living still more in order to increase our pastor's salary?" No, not for that purpose only or even mainly, but we would have you do so in order *to do your duty to God and His Gospel.* Our blessed Master said, "If any man will come after me let him *deny himself.* What for? To render service, of course. It is clear that no man could do his duty *then* without self-denial. Is it not as clear *to-day?* And this is the form of self-denial to which we are now called—close economy for the sake of the Lord and His Gospel. Will the church hear the call? There have been times when God has required of His servants that they should face *death* for His sake. At all such times they who went to the stake were obliged to leave their wives and little ones to the covenanted mercy of a faithful God. They witnessed a good confession at the cost of earthly goods; of home and friends, and finally of life itself. And they went out of the world knowing that in all human probability a life of poverty and persecution awaited those they left behind. Did they do more than their duty? Did God require of them anything more than He had a right to demand? And was their faith in Him a foolish faith when it obeyed His word and left to His care those who were dearer than life itself?

Our Master has not called us to meet persecution, but He has committed His Church and its interests to our hands, and He does require that we shall count His interests dearer than all else besides, and that we shall refuse no sacrifice that may be needed to advance His kingdom and honor His name.

And our brethren in the ministry *are making* the sacrifice. They are enduring hardness till the burden threatens to become heavier than they can bear. We know of one minister who, with a family of eight—himself one of the number—has for years been living on a salary of about five hundred dollars. And this meager support is never promptly paid. We know another, with a family of four whose salary is less than five hundred dollars, and whose traveling expenses in meeting his appointments amount to about one-fourth of his salary. And there are many such cases. Now let any try, in imagination—the task of supporting their families on such salaries. These brethren have neither farm nor school nor store. They are giving their time to the ministry as fully as their poverty will allow. Of course they have to do much work that could be done by a day laborer. They make no complaint. They are willing to do all the good they can. But they are driven to every honest device to make ends meet. In food and clothing, in personal and family expenses they save. Everywhere that economy will avail it is practised. And often when all other expedients fail they bravely and deliberately *do without* things which others regard as necessaries. We might give details but this would be an invasion of the sacredness of private life. We only wish to satisfy our readers that we are not asking them to do more than their pastors are doing.

Is it necessary? Yes it is. Unless we can make up our minds to bear this straitness and uphold the Gospel through it all; we may expect God's judgment on a stingy and unfaithful church. His favor will be withdrawn and the kingdom of God will be given to a people and church, bringing forth the fruits thereof. We are in danger of great and inestimable losses. A number of our congregations are in danger of perishing outright.

If, however, the church shall meet this crisis in the spirit of true consecration to Christ, then we shall expect to see a revived church and enlarged prosperity and growth beyond all our past experience.

Bring ye all the tithes into the store house—and prove now herewith saith the Lord of Hosts if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.

May the Lord give us grace to see and improve our opportunity. And may He in mercy avert our danger.

"PRESBYTERIANISM IN NORTH CAROLINA."

Mr. Rumple begins in this paper some further accounts of Presbyterian churches, ministers and schools in North Carolina. In the former sketches a large part of the material was gleaned from books and pamphlets long before the public. But these supplementary articles are composed mainly of materials never before printed, but kindly furnished by friends of the writer. While all care will be taken to prevent errors from creeping into the narrative, no doubt mistakes will sometimes be made, and the writer would be greatly obliged to any careful reader for corrections, or more authentic information, to be sent to him by letter at Salisbury, N. C. His design is to arrange these articles, interweaving them, with the former ones, into a connected account of the Presbyterian Church in North Carolina, and if the way shall be open, to publish the same in a volume at no distant day. At least the papers will be arranged, and filed away for future use. In either case it is important that no errors should be allowed to pass unchallenged into the narrative. If convinced of error he will make a public correction of his statements.

It is desirable that any inaccuracies should be made known directly to Bro. Rumple.

FRANCOIS PAUL JULES GREVY.

M. Grevy, who has just been elected to the vacancy made by the resignation of MacMahon, in the the Presidency of France, is what is known as a Conservative-Republican. He is 65 years of age and his course in politics has been manly and independent. In 1830, then only 17 years of age, he was in arms in opposition to the King, Charles X.

Disappointed in the Citizen King he espoused the cause of opposition to him. After the flight of Louis Phillippe in 1848, he was made a commissioner of the provisional government for his department. His popularity secured him election to the Assembly of which he became Vice-President. After Louis Napoleon's election to the presidency he opposed his policy and upon the *coup d'etat* retired to the practice of his profession, but in 1868 was made a member of the Corps-Legislatif. In March, 1871, he was made president of the Assembly and so continued till 1873 when he resigned. On November 12th, 1877, M. Grevy was elected president of the Chambers then just returned by the nation. He is in accord with M. Gambetta, and probably a more prudent leader.

THE SECRET OF A SUCCESSFUL CHURCH.

What is it? Some would answer, An attractive, original, eloquent preacher who "draws" well and fills the pews to overflowing. Others would say, A liberal people who have means and freely expend it to render the house of worship inviting and comfortable, and who contribute largely to benevolent causes. A third party would say, Attentive, courteous officers and ushers, who give every stray-comer or visitor a cordial welcome, and make such feel perfectly at home. Others, again, would, perhaps, give as a means a spirit of brotherhood and kindly feeling based upon a sort of justifiable clannishness. But while all of these are elements, yet the most comprehensive answer is that *a successful church is a working church.*

In one of Jos. Cooke's brilliant lectures we read of a gentleman who came to the pastor of a church and required a pew, saying he was willing to pay any rent that was demanded and to contribute liberally to all the causes of benevolence, &c., but desired to stipulate that his wife and daughter should not be put upon any committee, nor required to go among the poorer classes, &c.

The pastor answered, "Sir, you have come to the wrong church. This is not the one you are seeking. The *Church of the Heavenly Rest* is what you wish. You'll find it around the corner yonder."

The same grand law runs throughout the whole of God's universe, and that law is WORK! The body grows weak and feeble in inaction; the mind loses its powers and rusts into imbecility if not exercised; and so the soul is shriveled and stunted if idle in the Christian life. The first cry of a healthful soul is, "Lord, what wilt thou have *me* to do?"—a feeling of *individual* responsibility in God's world of Christian effort.

Is a Christian plunged in grief and despondency? put him to some work for his Lord. Is he clouded with doubts and threatened with scepticism? give him some department of Christian effort. It is the best medicine for any trial or any trouble. As soon as a convert cherishes a hope in Christ set him at some work for his Saviour. Let the pastor study to find some sphere of Christian activity for every member of his church and teach every one that there is some particular work for *him individually* to do for the common cause. Thus you will have a vigorous, healthy, living, growing church, and that is what we mean by a "successful church."

DR. PLUMER AT WHITEVILLE.

Rev. Dr. W. S. Plumer, LL. D., preached at Whiteville, N. C., on Saturday and Sunday, 25th and 26th ult. The occasion was one of rare delight to the people of that village. The Doctor, notwithstanding his advanced aged, never omits an opportunity to proclaim the Glad Tidings when an opportunity presents.

NOTES AND JOTTINGS.

By the reverend, the Stated Clerk of the Synod of North Carolina, the reverend, the Stated Clerk of the Presbytery of Fayetteville,—well see appropriate column. Our respectful congratulations are sincerely tendered.

As a North Carolina institution, and one reflecting great credit on the honored commonwealth, and from its historic connection with the Presbyterian Church in this State, we have always not only felt an interest in, but been duly prond of the Bingham School. The annual circular has bloomed ont into a catalogue which lies before us full of interesting reading, presenting four honored names as preceptors, and 142 names as pupils,—representing twelve States, and with one student from Siam. Among the patrons are Rev. Dr. Leftwitch, Dr. Girardeau, Dr. Pratt, Dr. Woodrow, Rev. Daniel McGilvary and others,—Maj. Jas. W. Wilson, Ex-Senator Dortch, General Grimes, Governor Vance and others. Not only the number but the character of it patrons shows the popular and well deserved esteem in which this eminent school is held.

Bishop John J. Keane recently delivered a lecture in Petersburg, Va., for the benefit of the Catholic Beneficial Society. Tickets were freely sold to Protestants, and Protestant clergymen were invited to seats on the rostrum, under the assurance that nothing of a sectarian character would be introduced. "When the hall was filled and the representatives of the Reformed churches were, by special invitations, on the rostrum, under such obligations of courtesy as sealed their lips, a lecture was made of a strictly sectarian character, the object of which was to establish the claims of the Roman Catholic Church to the Churches to which these gentlemen belonged, and to present the motives and work of the Reformers, and the principles for which they struggled and suffered, in the light of a restless disloyalty and an egregious blunder." Dr. Witherspoon called this a clever sell—an exceedingly mild epithet we should say to characterize it—and the Holy Father says he is not responsible—oh, dear! Whereupon Dr. Witherspoon thus impales the Holy man:

"It is not for me to say where the responsibility rests. The card of Bishop Keane shows that he was aware several hours beforehand that invitations had been sent out based upon the accepted idea that the lecture was not to be sectarian. He says he felt regret when this fact was made known to him, showing that he knew and felt then that his lecture would not be in keeping with the expectations awakened by the complimentary invitations. He had time to alter the lecture or recall the invitations, neither of which he did. He could at least have made a statement to the audience of the sectarian character of the lecture, and have given opportunity to any one who did not wish to hear it to withdraw. Any one of the courses would have freed him from the embarrassing position in which he is now placed, and have made it easy for him to defend a course which is open to the criticism I have felt constrained to make upon it."

Yet after all what were Protestants thinking about to lend their countenance to anything of the sort? What were they to expect?

The friend who kindly furnished us the letter of condolence which was published last week desires us to correct thus: About middle of first column "Often too our peace is ruined when the longings of the flesh move us to judge the promises, when on the contrary &c" it should be "longings of the flesh move us to judge promises *by the providence,* when on the contrary &c. Again in latter part of the letter, "Far more highly favored than all the Christless, your heart claims *kindness,*" this word should be *"kinship,"* "your heart claims *kinship* and mutual happiness &c."

For the N. C. Presbyterian.

ANNUAL MEETINGS OF GREENSBOORO CHURCH.

GREENSBORO, N. C., Jan. 27th, 1879.

Mr. Editor:—The Greensboro Presbyterian Church held on yesterday two largely attended and very interesting meetings. One at 11 A. M., to hear the pastoral annual report—of services, lectures, visits, accessions, deaths, funerals, marriages, &c., &c., during the past year—then the report of the Ladies Missionary and Church Aid Society for the year past, then the financial report, setting forth the monies contributed from the congregations, then the report of the condition, &c., of the Sabbath School by the Superintendent, then last, and by no means least, a capital and touching address by Jesse H. Lindsay, the oldest of the ruling-elders, for which the pastor and Sunday School Superintendent feel specially grateful.

At 3½ P. M., the church convened again to elect three additional ruling-elders, and five additional deacons to supply the places made vacant for the past several years by deaths and removal. The new ruling-elders elected were Judge R. P. Dick, Samuel C. Smith and Col. John A. Gilmer. Three deacons were elected, J. T. Carson, Robert M. Sloan, Jr., and Wm. R. Murray, and as it was then late in the afternoon, the meeting adjourned until Wednesday night to continue and conclude the election.

From the report in the morning, it appeared that Dr. Smith, the pastor, had preached, during the year 1878, in Greensboro 88 times, elsewhere 45 times; funeral services and discourses, 14; sermons by visiting brethren to his people, 21; 56 prayer meetings have been held; 93 conversations of a personal character and prayer with various individuals, gentlemen and ladies visiting him at his study; 50 volumes lent out from his library to persons in distress of mind or seeking instruction; visit to Sabbath School and talks to the children, 13; literary addresses, 4.

If the sermons delivered by the pastor, here and elsewhere, be added to his lectures, talks to the children and youth, &c., they amount to 214 which averages 4 per week and 6 over.

He paid 330 visits through his congregation and had religious services 106 times in the families or at the bed-side of the sick.

Fifty persons were received into the communion and fellowship of the church (9 by *certificate* and 41 by *examination*) of these, 22 were gentlemen and 28 ladies; of the 22 gentlemen, 15 were heads of families—of the 50 thirty are married persons.

He administered baptism 54 times in Greensboro, and elsewhere, (22 adults and 32 infants) 39 of these 54 were in Greensboro, (11 adults and 28 infants). There have been 15 deaths (8 adults and 7 infants). Only one of the adults was a communing member of this church.

During the year he solemnized 7 marriages.

On the 1st of January, 1879, there were on the roll of the Greensboro Presbyterian Church, 250 *resident* communicants, (90 gentlemen and 160 ladies) and 50 non-resident (14 gentlemen and 36 ladies). He closed with several "*practical* observations."

The *Ladies' Missionary and Church Aid Society* reported as the result of their exertions $334 11 and the *deacons* reported $836 22—making a total of $1,170 33, an advance upon last year or over $200. This money has been expended for Sabbath School, Foreign Missions, Sustentation, Publication, Education, Invalid Fund, Poor Fund, Contingent Fund, altering and improving pulpit, carpeting, painting, &c., &c.

There was a large turn out—the day was exceptionally beautiful and every body seemed interested in the exercises both morning and evening. V. D. M.

For the N. C. Presbyterian.

A CENTRE SHOT.

MR. EDITOR—A venerable old gentleman, a member of Bethesda Church, related to me this incident in the life of one of our ministers in the olden time:

Dr. —— was the minister of a church in Concord Presbytery for several years on a salary of $500. He received a call to F— salary $1,000. This he at first declined, but when it was renewed the following year he accepted it. After staying a few years in F— he returned to his old charge. Soon after his venture he was catechising in a family, and, as was customary, the servants were called in. Of an old negro man he asked:

"What is effectual calling?"

"I dunno, sir," he replied.

"Oh, yes," said the minister, "you have some idea of it. What do you think it means?"

"I dunno, sir," was the answer, "'cept it is from $500 to $1,000."

The good old minister was never tempted to leave that church again. His memory abides fresh and green, and many rise up to call him blessed. COUNTRY PASTOR.

For the N. C. Presbyterian.

MEMPHIS, TENN., Jan. 24.

MR. EDITOR—Please allow me to acknowledge for the "Howell Fund" $14 from various friends in Mebaneville.

We are greatly encouraged to expect success in our effort to provide a home for the family of our noble young brother.

WM. E. BOGGS.

SYNOD OF MEMPHIS.

Met in Second Presbyterian Church in Memphis January 14, ulto.

The following action was taken by Synod in reference to a communication received from Rev. J. K. Hazen, Secretary of the Committee of Publication, viz:

1. That members of Synod be requested to report their criticism of books for Sabbath-schools containing objectionable features, to the Secretary of the General Assembly's Executive Committee at Richmond, Va.

2. We cordially commend the economy and diligence with which the work is now being prosecuted, and earnestly desire to see this branch of the Church work made, as speedily as possible, an effective agency for spreading the gospel among our people. To this end we now commend to our ministers, Sabbath-school teachers and people, the *Earnest Worker and Children Friend.*

3. We urge upon ministers and Sabbath-school Superintendents the importance of doing all in their power to increase the circulation of the publications of the central Committee.

An overture was presented asking Synod to "organize the colored ministers, and churches composed of colored people, into a "Presbytery." The following answer was made to said Overture, "That it is not expedient to organize such a Presbytery at present.

Synod urged upon the Presbyteries the importance of calling upon all the colored churches and ministers to report to their respective Presbyteries.

The Synod by resolution, transferred all its interest in the matter of the Book Depository to the Presbytery of Memphis.

Florence Synodical Female College was warmly endorsed.

The next meeting will be held in Jackson, Tenn., Oct., 31, 1879.

DR. E. T. BAIRD'S CASE.

EAST HANOVER PRESBYTERY.

RICHMOND, VA., Jan. 23, 1879.

East Hanover Presbytery met in *pro re nata* session, at 11 A. M., in the Lecture-room of the Second Presbyterian church, Richmond, in accordance with the call in a circular of the Moderator, Dr. Armstrong, "for the further consideration of the case of Dr. E. T. Baird."

The Presbytery was opened with prayer by Dr. Pryor.

The judgment of the Presbytery in the case of E. T. Baird, at its last meeting, was read.

Rev. T. D. Witherspoon, D. D., in behalf of the committee, consisting of himself and Dr. Armstrong, appointed at the last meeting to confer with Dr. E. T. Baird, reported that they had full conference with him, and presented a letter from Dr. Baird, which was read and received as a report from that committee, and is as follows:

DR. BAIRD'S LETTER.

RICHMOND, Va., Jan. 22, 1879.

Rev. T. D. Witherspoon, D. D.:

DEAR BROTHER—As I have learned from you that there is some misunderstanding as to the statements I made before Presbytery, I deem it due to myself to place in your hands a correct statement on that subject, which you are at perfect liberty to use officially, in connection with the approaching meeting of Presbytery. My special reason for doing so is that the Presbytery may not act in ignorance of my views and feelings with regard to the whole matter. The points included in the indictment are the most important, and I suppose the only ones which can be properly taken into view; and I shall confine what I now write within the limits of that instrument.

1. I begin by repeating emphatically what I have uniformly said on every occasion when I have said or written anything, that I am not defending the propriety of the course which I adopted in conducting my official business, but simply and only my moral character. I have always condemned and repudiated, in the strongest terms, every departure from business propriety, every business irregularity, and every act in which or by which, my accounts and those of the committee were intermingled. Whatever may be the fact as to the exact state of the accounts between me and the committee the principle is the same. Morally and legally I had no more right to use one cent of the Committee's money than I had to use $100, $1,000, or $100,000.

2. I have uniformly acknowledged the impropriety of my assuming the payment of the debts due by the Committee, giving my note for them, and passing the sums thus assumed to my credit. At first, these assumptions were made by the request of parties to whom the Committee was indebted, because the Committee had no legal status; and even up to the very close of my administration, there were some who still requested me to do so. I supposed, at the time that this made the debts legally mine, and hence I acted as I did. On this point, however, I find lawyers differ. But I am well satisfied that the Committee was still bound for them morally, if not legally. The whole transaction was, therefore, wrong in principle, and I as heartily condemn it as any one can. Though the first specification of the first charge, which contained items of this character, was not sustained, I deem it due to myself to state explicitly what I have here said, relative to this point; more especially, because it was chiefly from such claims as these assumed by me, and on my failure to meet them, going back on the Committee, that all this trouble and embarrassment to it has arisen.

3. I learn that I have been understood to justify the use of my official signature in raising money for my own uses, because I constantly lent my name to the Committee as the endorser of its obligations, and often gave my personal obligation to raise money for it; and further that I defended the use of my official signature in this manner as an exchange of equivalents. I have some reason to believe it was on this ground that at least a part of the majority voted to sustain the second specification of the first charge. I think that I distinctly and solemnly repudiated any such position, in my defence before Presbytery; and I now desire to add that, in my opinion there are no circumstances under which it could be done without a violation of moral right and the laws of God. I find no instance, however, in which I used my official signature in borrowing money for myself, or for purposes not official. All the items of the second specification of the first charge, where the money was borrowed, Mr. Sleight has testified were used for official purposes, except one, and that he testifies was used to pay paper bills for the printing office, at a time when that office was entitled to a credit of $4,347.60. In other words the said money was borrowed to pay the claims in part of the printing office against the Committee. In all these instances, as Mr. Sleight further testifies, these notes bore heavy interest, and hence I ordered them to be put on my account, that I might pay the interest. Having thus a personal responsibility for their payment, I treated them as my own in all respects, checking against them, etc. Every such transaction was wrong in principle; and I wish to repudiate any expression of mine which may have been understood as approving of it, or as claiming a right to do it. On the other hand, if in any instance it is so that I used my official signature in the manner indicated, as the Presbytery has judged, I would most earnestly and solemnly repudiate and deplore it.

4. The financial statements of the annual reports were prepared by me from facts and statements furnished me by the Business Agent and the Treasurer. The statements for the General Assembly of 1876 were prepared by these officers with unusual care, as I believe. Besides the Annual Report there was a book prepared of all the debts of the Committee, and of all known amounts due by others to the Committee. Those debts the payment of which I had assumed I deemed and treated in my mind and in all my actions, as no longer the Committees but mine; and with the resources of which I then supposed myself to have at command, and the aid promised me by others of my family, I had no doubt at that time of my ability to meet them without causing the Committee embarrassment or trouble in the least degree. I therefore, did not consider or treat them as debts of the Committee, and never thought of revising the figures as given me by the Business Agent and Treasurer; and hence I prepared the Annual Report for the Committee according to the statements furnished by them. While I fully recognize the responsibility which rested on me to make known to the Committee and through the Committee to the Assembly the exact state of its business, I cannot confess that I intentionally practiced any concealment, or that I made any representation which at the time I did not believe to be true.

5. In looking back over my official course, I am free to say that all these irregularities were wrong in moral principle; and it is with penitence, humiliation and sorrow that I acknowledge that I did things that have brought down on me and on the Church such troubles. During the sorrowful months of estrangement and poverty which I have passed, the heaviest burden of my heart has been the sad fact that through my follies and short-comings such calamities have befallen the interests of the Church, and that through me Jesus Christ has been wounded in the house of his friends. I expect to bear this burden with me as long as I live, and to carry it with me to the grave.

6. I distinctly and solemnly declare that, whatever may be the appearance of my conduct to others, I never designed, desired or expected to wrong or defraud any one—much less the Church of God. Had the Presbytery passed its vote originally as an exemplary censure, and on account of the offence created—severe as its judgment was—I should have taken no appeal, or any other adverse action.

This letter is designed for Dr. Armstrong as well as yourself; but is addressed to you because from you I learned that it was needed.

I am, dear brother, yours truly, etc.

E. T. BAIRD.

Dr. Witherspoon moved that, in view, of this paper and other facts in the case, the Presbytery do now restore Dr. E. T. Baird to the office of the ministry.

During the consideration of this motion certain testimonials in reference to the sentiment of the Christian public, in the hands of the committee of conference were called for and read.

Judge Ould called the attention of the Presbytery to certain statements in the published defence of Dr. Baird, and in the postscript thereto, whereupon a committee was appointed to confer with Dr. Baird in reference to the matters mentioned by Judge Ould, consisting of Ruling Elders Robert Stiles, John Donan, and James R. Holt.

Rev. Dr. Pryor and Ruling Elder J. W. Friend obtained leave of absence from the remaining sessions of Presbytery.

The Presbytery then took a recess till 7:30 P. M.

The Presbytery was called to order at 7:30 P. M.

Major Robert Stiles presented a report from the committee appointed to confer with Dr. Baird, which was received, and is as follows:

To the Reverend the Presbytery of East Hanover:

Your committee beg leave to report that they have conferred with Dr. Baird, with the following result:

1. *In regard to the statement concerning Judge Ould,* on page 179 of Dr. Baird's published speech, the latter admits that the word "falsely" ought not to have been used by him as applicable to Judge Ould's testimony (it occurs in the sixteenth line of the page), and he willingly recalls this word, stating, in addition, that he never believed that Judge Ould intentionally testified to anything he did not believe to be true.

Dr. Baird also states that he did not intend to characterize Judge Ould's testimony as a slander, or charge the Judge himself with designedly originating a slander, as might appear to be the meaning of a few lines lower down, that what he meant to say was simply Judge Ould's testimony, as it appeared in the papers, was not correct, and that newspaper slanders had grown out of it; that his only ground of complaint against Judge Ould was that he did not correct his statement after its incorrectness was called to his attention, and he was referred to evidence which Dr. Baird then regarded, and now regards, as demonstrating the incorrectness of his testimony as published in the papers; that Judge Ould's failure to make this correction was the more remarkable, as he did publish a card in which he referred to other parts of Dr. Baird's published letter, but made no mention of this point, which Dr. Baird regarded as vital to his reputation. Dr. Baird stated that he desired to limit the paragraph referred to, to this single ground of complaint.

The Doctor says that his printed speech is greatly condensed from that delivered in Presbytery, but contains little, if any, new matter, save the "Postscript," which upon its face purports to be an addendum, since the meeting of Presbytery. The statement concerning Judge Ould was certainly in the speech as delivered, though Dr. Baird is not certain whether he mentioned him by name.

2. *As to the reference to Dr. Hoge the Committee of Publication, and the Presbytery,* in paragraph IV., on page 212, of his published speech, Dr. Baird states that he had no intention of reflecting upon Dr. Hoge, and in view of the statements made by him upon the floor of Presbytery to-day, would most heartily repudiate any and all such reflections. Nor did he mean in the paragraph to intimate that the Committee or the Presbytery prosecuted him to secure the sum of money referred to, or that either body, or any member of either, was influenced by any mercenary motive; that if the paragraph in question bears such a construction, or so far as it bears it, he desires to recall it; that as to the Committee, or their part in the prosecution or trial of his case, the views which he had uniformly expressed, and the only exceptions he had ever taken to them or to their conduct as his judges, are contained in his letter from New York, to be found on page 226 of the printed record containing his speech.

Dr. Baird added, that as to both these paragraphs of his speech, and any other paragraphs or portions in which injustice may have been done to any one, he had no hesitation in saying he regretted their publication, and that he asked the forgiveness of any and every one whom he may have thus injured in the excitement arising from his circumstances. He also stated that he should embrace the earliest fit opportunity to make publicly such statements as the above, and such others as seemed to be called for by justice and fairness under the circumstances.

Your committee, recognizing the somewhat vague and therefore broad scope of their instructions and duties, beg leave to submit as an addendum to their report a paragraph written and signed by Dr. Baird [given below], in which he states succinctly what he intended to convey by the paper submitted yesterday as a part of the report of the original committee of conference, of which the Moderator was chairman.

All of which is respectfully submitted,

ROBERT. STILES, Chairman.

The explanatory paragraph referred to in this report, and presented with it is as follows:

What I intend to convey by the letter addressed to Dr. Witherspoon was the acknowledgement that I have done things which I now see to have been morally wrong, and to express my penitence and sorrow therefor, especially in view of the great injury to the cause of religion resulting therefrom; what I mean to deny in that paper is that I designed or desired to do wrong to the Church or any one. E. T. BAIRD.

The motion of Dr. Witherspoon for the restoration of Dr. Baird to the ministry being before the Presbytery, Dr. Preston offered the following substitute:

Resolved, That the case of Dr. E. T. Baird, as presented before the Presbytery, in the confession submitted through its committee, be referred to the Synod of Virginia for advice upon *these two points.*

1st. Whether under all the circumstances the confession presented is sufficient.

2nd. Whether the sentiment of the Christian public demands Dr. Baird's restoration to the ministry.

This resolution was lost, but ordered to be recorded.

Presbytery adjourned till 9:30 A. M. to-morrow; and was closed with prayer by Rev. Dr. Hoge.

On the second day the Presbytery restored Dr. Baird by a vote of 15 to 6 as we recorded last week.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

There were lately five accessions to the Kent Street Presbyterian church, of which Rev. J. R. Graham is pastor.

The Presbyterians of Lawrenceburg have bought a lot costing about eight hundred dollars, with intent to build a church.

Rev R. H. Nall, it is reported, has been invited to supply a church in New Orleans. He is now pastor of the Presbyterian church in Greenville, S. C.

Rev. Lucien Holmes a native of the Cape Fear section of our State and well-known and highly respected here, takes charge of the Episcopal church at Monroe, N. C.

Reports come that a number of persons have connected themselves with Loudoun St., Presbyterian church in Winchester, Va. Rev. Mr. Fleming is helping the pastor.

Rev. Robert Gray has been invited as temporary supply to the church at Gallatin, Tenn. Correspondents will address him at that place.—*South Western Presbyterian.*

The address of Rev. Wm. McCarty till latter part of March will be No. 2,815 State Street, St. Louis, Mo. He is about to retire from Shawneetown, Mo., where he has been living.

A new church is to be organized from the First church, in South Nashville. Rev. T. M. McConnell has left McMinnville, Tenn., to take charge of it. His address is changed to Nashville, Tenn.

Rev. Dr. J. W. Kerr has been appointed Professor, *ad interim,* to the Tuskaloosa institute. Dr. Kerr is President of the Chamberlain-Hunt Academy under the care of Mississippi Presbytery. In consequence of the yellow fever the exercises of the Academy were not resumed last fall, but it will be re-opened next October.

THIRD PRESBYTERIAN CHURCH RICHMOND, VA.—On a recent Sabbath the following brethren were ordained and installed over this congregation—Elders, Messrs. Charles D. Larus and Richardson W. Haw. Deacons, Dr. James W. Bryant and Messrs. William T. Yarborough, William C. Crump and James W. Sinton. On last Sabbath two persons were added to the church upon certificate.—*Central Presbyterian.*

"From a brief statement of church work made by the pastor last Sunday morning after service, we were gratified to learn that the Presbyterian church here has during this recent Christmas and New Year season contributed nearly $300, outside of its regular contributions, to benevolent enterprises at home and abroad, thereby 'abounding in good works,' as is commanded. 'There is that giveth and yet increaseth.'"—*Exchange.*

Rev. Evander McNair, D. D., has resigned the charge of the Presbyterian church at Pine Bluff, Arkansas, which is now a vacant congregation. He has served this church since the fall of 1866. The congregation were then in a scattered condition; he re-organized them and labored quite successfully among them till last year. Mr. McNair has grown old in the Master's service, but he is not weary of it.—*Christian Observer.*

The Presbyterian church of Greenville, S. C., recently issued a printed semi-annual statement of its financial receipts and expenditures for 1878, for distribution in the congregation. In its recapitulation we find that its members and attendants have contributed for the following purposes, the amounts named: Foreign Missions $93 85; Sustentation $25 65; Relief disabled ministers, etc., $23 65; Education $22 60; Evangelistic work $20 10; Publication $15 60; Education Colored Ministry $8 10; Yellow Fever Sufferers $28 95; Church Expenses $409 57; Pastor's Salary $1,200 00; Church Indebtedness $1,243 12; Repairs School House $219 65; Total $2,310 84.—*Greenville Express.*

The First Church, Louisville.—The interest in the meetings in Dr. Guerrant's church has continued steadily to increase. The Rev. J. M. Evans, of Augusta, Ky., arrived last Wednesday to aid the pastor, and preached a very earnest, powerful sermon that night. On Thursday, the chapel at Seventh and

Chestnut streets was found too small to hold the people anxious to be present, and the meeting was moved to the church. Large congregations, earnest, serious, and prayerful, have attended every night. Last Sunday night, the old First Church was crowded, as it has never been but once before for many years. Up to last Sabbath twenty-three persons had been received into the Church—six of them on profession of faith. The prayer meetings every afternoon, are precious seasons, and are attended from day to day by increasing numbers'.—*Christian Observer.*

Rev. J. G. Law, Evangelist of the Presbytery of South Carolina, gives an interesting account of his labors in the *Southern Presbyterian.* During the last four months of last year there were special outpourings of God's Spirit. He says: The result of four months' continuous labor was most gratifying and refreshing. Little flocks were multiplied. The people of God were revived and comforted. The number of souls added to the various churches was seventy-two. At Rehoboth church there were fifteen accessions; Traveller's Rest received six; Bethel, four; Mt. Zion seven; Midway, twenty-three; Belton, eight. Other churches received smaller numbers. Among those who were gathered into the fold at Midway was an old maiden lady in her ninetieth year. She was a child of the covenant, baptized in infancy, watched over by the "Good Shepherd" during all the days of her long pilgrimage, and at the eleventh hour she hears the gentle Shepherd's voice, comes into the fold, and with all her faculties in tact, receives the bread and wine from the hands of God's ordained servant. Our God is faithful to his covenant promises.

NORTHERN.

Rev. David V. Smoock of the Presbytery of ... city died recently.

During the year about one hundred and twenty-five member were added to the Second Presbyterian church, New Albany, Ind.

The debt of Rev. Dr. Ganse's church (First Presbyterian of St. Louis) has been paid by subscription. The indebtedness was $15 000.

Now that such a sad fate has come upon Bishop Purcell of Cincinnati, O., Cardinal McCloskey has forbidden any of the clergy under his jurisdiction from receiving money deposits from any one. It is high time.

The Center Church, New Haven, Conn., Dr. E. A. Noble pastor, gave $14,809 for benevolent objects last year, besides $1,985 for the Moody and Sankey meetings. Two members of the church left valuable legacies; Mrs. Caroline L. Street $37,000, and Dr. E. T. Foote $1,000. The membership is 585.

Fourteen persons were lately added to the Presbyterian church at Osceola, Pa.; twelve to Central Presbyterian church at Erie, Pa.,; ... to the Presbyterian church at Millersburg, ... thirteen to the church at Humboldt, Kansas; forty-two at Mt. Carmel, O.; eleven at New ...ville, N. Y.; and twenty-seven at Mansfield, O.

The late Hon. Alexander DeWitt of Oxford, Mass., left to the Congregational church there, of which he was a member, a legacy of $4,000; and also $1,000 each to the American Bible Society, American Home Missionary Society, the Seaman's Friend Society, and the Baldwin Place Home for Little Wanderers.

The Presbyterians of New York city have done a good work in the last year, in reducing the indebtedness on their churches. A year ago a strong committee was appointed by the Presbytery, with directions to examine into the subject and take such action as might seem necessary. This committee acting with full powers raised by subscription the sum of $155,000. Of this they have disbursed $142 500, inducing twenty-five churches to raise the sum of $99,- ... and thus freeing these churches entirely from debt. At the same time several of the Presbyterian congregations of the city, which did not need the assistance of the committee, took measures to relieve themselves of debt, and thus far amounting to $167,000 were removed. In this quiet way more than $400,000 of the obligations resting upon the churches in New York city have been discharged during the past year. A good work.—*Presbyterian.*

SECULAR NEWS.

The plague has broken out in Russia, and the deaths are reported as ninety per cent. of those attacked; and one case in a village means that the disease will run riot. It is said to have been imported from Turkey by returning Cossacks. The Governments of Continental Europe are alarmed, and it is even said that Germany will, if necessary, employ an army in enforcement of quarantine. At last accounts, physicians to the Czar recommend that Russian towns be burnt to suppress the plague. It is supposed to be none other than the "Black Death," which depopulated London in 1663.

A large meeting of citizens of Raleigh was held on 20th instant, in favor of extension of the Raleigh and Augusta Air Line Railroad to Charlotte.

M. Gambetta has been elected President of the French Chamber of Deputies.

Measures are being taken to prevent the spread of cattle disease in England, and it is probable that importations from America will be forbidden.

The Louisiana Lottery will be suppressed. A bill repealing its charter has passed the Louisiana Legislature.

Judge Ashe has so far recovered as to take his seat on the Bench of the Supreme Court; which is pleasant news.

Strong hopes are said to be entertained that W. J. Hale, Sr., will revive the Fayetteville Gazette. Hardly, we think. Mr. Hale would be a great accession to the journalistic force of the State.

Mr. Lamb, of Duplin, advocates the cutting of a canal through Angola Bay, in Pender, Duplin and New Hanover counties. We somehow think this a good idea. By the bye, is this Major Young's raging canawl?

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

TO THE CHURCHES OF ORANGE PRESBYTERY.

Churches needing aid, in supporting their ministers, will forward their applications to the undersigned before the 15th of February next. In your applications state (1) what part of your minister's time you desire, (2) what amount is raised by the church, and whether it is all that could reasonably be expected (3) what amount of aid is needed, and (4) how long has the church been receiving aid.

Applications not in the hands of the Agent by the time mentioned above are not likely to be successful.

JAS. C. ALEXANDER,
Agent of Sus.

GREENSBORO, N. C., Jan. 11th, 1879.

OFFERS EXTRAORDINARY.

We offer WORCESTER'S QUARTO DICTIONARY fully Illustrated and Unabridged. Library sheep; marbled edges. Publisher's price $10 00, as a premium for 12 new subscribers to the NORTH CAROLINA PRESBYTERIAN at $2 50 each.

Most of our distinguished writers prefer Worcester's to any other dictionary, and it is recognized as authority by the departments of the United States Government.

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We thus furnish the NORTH CAROLINA PRESBYTERIAN and the best Illustrated and Most Popular Agricultural Monthly in the United States, for the usual price of a Religious Newspaper.

We will send the Carolina Farmer, published in Wilmington, N. C. by Wm. H. Bernard, (an excellent Magazide) to any who may prefer it to the American Agriculturist.

The American Agriculturist will be sent one year, gratis, to any one sending us *two new* subscribers at $2.65.

TO AGENTS.

It will not be practible to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

Messrs. J. D. McNeely at Salisbury; J. D. Williams Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, O.

Sustentation Committee of Fayetteville Presbytery.

This committee will meet on Thursday, the 13th of February, 1879, at 11 o'clock A. M., in the lecture room of Fayetteville Presbyterian church. It consists of Rev. D. Fairley, Rev. M. McQueen, and Elders B. Fuller, Jos. A. McArthur, Dr. Hugh A. McSwain, with the chairman. Churches requiring aid in supporting their ministers during the current year will please forward their applications to the chairman before the time above mentioned. Those applications should state *what part of a minister's time is wanted, what sum is raised by the church, and whether it is in proportion to its ability, and what amount of aid is desired.*

H. G. HILL,
Chairman.

tf

STOCKHOLDERS, PLEASE NOTICE.

In purchasing the NORTH CAROLINA PRESBYTERIAN from the NORTH CAROLINA PRESBYTERIAN COMPANY I agreed to furnish the paper during the years 1877 and 1878, to such of the stockholders in that Company as were receiving the paper on stock, and who should remit the postage for those years.

Due notice of this arrangement was given at the time. On the 1st of January, 1879, the contract was fulfilled.

I trust that all who have been thus receiving the paper will enter as regular subscribers and remit promptly the amount of subscription.

JOHN MCLAURIN.

IN MEMORIAM.

The session of Laurinburg Church enters upon record the following tribute to the memory of Col. Murdock McKinnon, one of the founders of this church and the senior member of this body, who departed this life on the 28th of January, 1879, in the peace of the Gospel.

The session recognizes the most wise and holy providence of God in the event which has called our brother and fellow-laborer from our midst, and would bow in humble resignation to the will of Him who is the sovereign Disposer of all events, and who doeth all things well.

We record our appreciation of the character of our departed fellow-laborer, and bear our testimony to the noble Christian virtues and excellencies which adorned his life. He was eminently a Bible Christian, thoroughly imbued with the spirit of the Gospel. Endowed naturally with a strong, comprehensive and well-balanced mind, with a sound, clear judgment and great tenacity of purpose, he applied his powers to the study of God's Word, and spent his life in the practice of its precepts. In matters pertaining to the doctrines and duties of religion, his was a broad and profound intelligence, while his long life was a beautiful exemplification of Christian consistency and practical piety. As was his life so also was his end. He peacefully passed away in the exercise of an unwavering faith in Christ, and in the enjoyment of a full assurance of hope. We believe that he fell asleep without fear of death, and that he was filled with that perfect love which casteth out all fear.

As a Ruling-Elder, he was wise and discreet, ever watchful of the purity and well-being of the church, and never shrinking from any labor that duty required at his hands. His opinions were always well matured, and were worthy of a serious and weighty consideration.

In view of the departure of this beloved father and brother, the Session adopts the following resolutions:

1. That we are admonished of the shortness of our time, and are called to greater diligence and earnestness in doing the work committed to our hands.

2. That the example of our departed brother, in the faithful study of God's Word, and in practical piety, as well as in the deep and earnest interest he ever manifested in the cause of Christ, is worthy of our imitation.

3. That a page of our records be left blank, as sacred to his memory, and that his name and the date of his death, be inscribed on the same.

4. That a copy of this paper be sent to the family of the departed, with the assurance of the heartfelt sympathy and condolence of Session in their sorrow and bereavement; also, that a copy be furnished the NORTH CAROLINA PRESBYTERIAN for publication.

JOHN MCINTYRE, }
N. A. CURRIE, } Com.

WILMINGTON MARKET
DURING WEEK
ENDING FEBRUARY 4.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so, as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Has been firm at 27 cents throughout.

ROSIN—Strained and Good Strained $1 17½ and $1 20 respectively, throughout. Sales Low Pale at $2 25 and Good to Extra Pale at $3

CRUDE TURPENTINE—At $1 25 for Hard and $1 85 for soft qualities until Monday, when with sales at these figures private transactions were reported higher. We report market firm with public sales at prices given above.

TAR—$1 40 on Wednesday and Thursday: Friday sales were made at $1 40 and later same day at $1 35; Saturday $1 35; Monday $1 40 was regained. Closing at $1 40 quiet.

COTTON—On Wednesday and Thursday firm on basis of 9 cents for Middling. Friday an advance to 9⅛ was obtained and at these figures remained firm on Saturday; Monday advance was lost. Good Ordinary 8; Strict Good Ordinary 8⅜; Low Middling 8⅞; Middling 9 cents.

TIMBER—Sales 1 raft Common $3 50; 1 do. $3 75; 5 do Common Mill at $4; 2 do. at $4 50; 2 do. at $5; 2 do. Fair Mill at $6 50; 3 do. at $6 75; 2 do. Good Mill at $8; 1 do. Prime Mill $9; 1 do. do. $10.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	11 a	13
Sides, per lb	5½a	5¾
Shoulders	a	4¾
Dry Salted—		
Sides, per lb	00 a	6
Shoulders	00 a	4
CHEESE—Northern Factory, per lb	10 a	11
Dairy, cream per lb	10 a	11
State, per lb	00 a	8
COFFEE—Rio, per lb	12 a	16½
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	00 a	70
DOMESTICS—Sheetings, 4-4, per yd	6¼a	6½
Yarn, per bunch	75 a	80
FLOUR—Fine, per bbl	0 00 a	3 50
Super, Northern, per bbl	4 00 a	4 50
Extra do. " per bbl	4 75 a	5 00
Family " per bbl	5 50 a	7 00
City Mills—Extra Super, per bbl	5 50 a	5 75
" Family, per bbl	6 00 a	6 25
" Extra do., per bbl	6 50 a	6 75
GLUE—per lb	7 a	12
GRAIN—Corn, in sacks, per 56 lbs from store	65 a	70
CORN, wholesale, in sacks	62½a	65
Corn, mixed, wholesale in sacks	58 a	60
Corn, Cargo, per 56 lbs, bulk	57½a	57
Oats, per bushel from store	50 a	55
Peas, Cow, per bushel	60 a	65
HOOP IRON—per ton	65 00 a	70 00
LARD—Northern, per lb	8½ a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 25
MOLASSES—West Indies, old crop	33 a	35
" " bbls	36 a	38
" " new crop	32 a	35
" " bbls	35 a	38
New Orleans	30 a	45
Sugar House, hhds, per gal	21 a	23
" " bbls., per gal	24 a	25
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	2 35
OILS—Kerosene, per gal	15 a	16
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel new crop	75 a	95
PORK—Northern, City Mess	9 50	10 00
SALT—Alum, per bag of 2 bushels	00 a	75
Alum, per ton	7 00	0 00
Liverpool, per sack	00	70
Liverpool fine, per sack	0 00 a	1 30
SUGAR—Cuba, per lb	8½a	10
Porto Rico, per lb	0 a	7
A—Coffee, per lb	9¾a	10
B— " per lb	9 a	9½
C— " per lb	7½a	8
Ex. C— per lb	8 a	8½
Crushed, per lb	00 a	10½
SOAP—Northern, per lb	5 a	7
TIMBER—Shipping, per M	12 00 a	13 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	3 00 a	5 00

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Florence, S. C., on Wednesday, January 29th, 1879, at the residence of the bride, by the Rev. William W. Mood, Mr. BENJAMIN BELL to Miss ETTA KERSHAW.

At Ore Hill, N. C., on January 23 by Rev. P. R. Law, at the residence of the bride's mother, Mr. CHARLIE E. HOUSTON and Miss SOPHIA A. GORRELL.

At the residence of A. H. M. Luther, Esq., the brother in-law of the bride, near Salem church, Moore county, N. C., January 22nd, 1879, by the Rev. Wm. S. Lacy, Rev JAMES P McPHERSON and Miss MARY JANE SHEPHERD, daughter of the late John Shepherd.

At the residence of the bride's father, January 19th, 1879, by the Rev. Wm S. Lacy, DANIEL M. UNDERWOOD and Miss FANNIE CAMPBELL, daughter of Peter M. Campbell. Esq, all of Moore county, N. C.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At the residence of her son, Rev. L. C Vass, in Newbern, N. C., on Saturday, January 25th 1879, Mrs ELIZABETH B. VASS, in the 94th year of her age.

Ripe for heaven, after a long and useful life, she rests and rejoices with her loved Redeemer.

At Ayre Mount, near Hillsboro, N. C., on the 25th of January, JOHN U. KIRLLAND in the 78th year of his age.

The subject of this notice was greatly beloved and revered in the community in which, with two intervals, his life was passed. By family connection and business relations he was intimately associated with the representative men of the State of the past generation. He received a liberal education in the city of Edinburgh and his vigorous and well-trained mind was conspicuous in his intercourse in life. His knowledge of men and business, was singularly accurate and varied. No one engaged to the same extent in public affairs has left a better reputation for probity and capacity. Genial in his temper and in his attachments, he will be affectionately remembered by numerous relatives and friends. At the early age of eighteen years, he found hope in Christ, under the ministrations of the Lord's eminent servant, Thomas Chalmers, and was received into the membership of the Tron church. It is pleasant to know that this hope was with him his support and solace during the last months of his earthly pilgrimage, impressively reminding those, whose privilege it was to be near him, of the precious words, divinely inspired "which hope we have as an anchor of the soul, both sure and steadfast and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus."

"Mark the perfect man and behold the upright; for the end of that man is peace." J. H. F.

Lame Back. Weak Back.
BENSON'S Capcine Porous Plaster.

This article is one which really possesses extraordinary merit. By consulting reliable physicians in your own locality, you will find that the above is true. It is far superior to the ordinary porus plaster, all the so called electrical appliances, and to all external remedies whatever. It contains entirely new elements which cause it to relieve pain at once, strengthen and cure where other plasters will not even relieve. For Lameness and Weakness of the back, diseased Kidneys, Lung and Chest difficulties, Rheumatism, Neglected Colds, Female Affections, and all local aches and pains, it is simply the best remedy ever devised. Sold by all Druggists. Price 25 Cents.

$77 A Month and expenses guaranteed to Agents. Outfit free. SHAW & Co., Augusta, Me.

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Price of each part $1 50. Complete, $3 25.
The Musical Record, Dexter Smith, Editor, mailed for 6 cents. Circulates 20,000 per Month. Music, News, &c. $2 per year.
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200 BARRELS
NEW ORLEANS MOLASSES.
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jan 29 tf

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If you like to be satisfied deal with
MOTT & CAMPEN,
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BEEF, VEAL, PORK, &C.
We keep on hand good Meats, and will endeavor to maintain our reputation in this regard. We will be pleased to have your trade. Very respectfully,
MOTT & CAMPEN,
North side Market street, bet 2d and 3rd.
P. S.—Those who have Fine Beef to sell would do well to consult us either by mail or in person:
jan 29 577-tf

MILLINERY AND FANCY GOODS!
MRS L. FLANAGAN WISHES TO ANNOUNCE to the Ladies that she has returned from the Northern Cities, where she has been making her Fall purchases in MILLINERY and every description of FANCY ARTICLES, and is now prepared to show her patrons a VERY ATTRACTIVE and BEAUTIFUL STOCK of all the NEWEST STYLES in French Pattern Bonnets and Hats, Velvets, Silks, Feathers Flowers, Ribbons, &c.
My motto is, as heretofore, the Best Goods, the Latest Designs, the Lowest Prices and the Most Honorable Dealing.
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Variety Store, 42 Market Street.
oct 3-508 MRS. L. FLANAGAN.

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Agent for Mason & Hamlin and Waters' celebrated Church and Parlor ORGANS. New at $40 and upwards. $75 to $90 buys a magnificent Organ.
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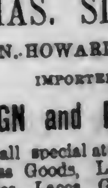

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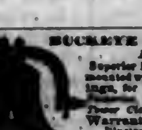
IMPORTERS AND DEALERS IN
FOREIGN and DOMESTIC DRY GOODS,
would call special attention to their extensive stock of Dress Goods, Linen and Cotton Goods, Embroideries, Laces, Goods for Men's and Boys wear, Corsets, Ladies' ready-made Underwear, &c., &c.
SAMPLES SENT FREE!
Also, to their
DRESS-MAKING DEPARTMENT.
Cloaks, Dresses, &c., made to order promptly in a superior manner, and in the latest style at moderate rates. Orders solicited. Rules for self-measurement and samples of materials, with estimate of cost, sent upon application.
All orders amounting to $20 or over, will be sent free of freight charges by Express, but parties whose orders are not accompanied by the money, and having their goods sent C. O. D., must pay for return of the money.
mch 7 531-1y

THOMAS H. HOWEY,
DEALER IN
BOOTS and SHOES,
No. 47 NORTH MARKET STREET,
OFFERS to the Wilmington public the most complete stock of Boots and Shoes, comprising goods of every description, from the cheapest to most elegant. Ladies' Elegant French Kid Button Boots at $4 per pair. This is decidedly the cheapest Shoe ever offered in this market. Gent's Shoes from 70 cents up to $8 00. Children's Shoes from 12½ cts. up. An examination of stock and prices is respectfully solicited. THOS. H. HOWEY.
nov 27 568-tf

NEW ADVERTISEMENTS.

CHARLOTTE INSTITUTE, FOR YOUNG LADIES.
Spring Term January 30—June 10th 1879.
EXPENSES $125 per term, inclusive of everything in the way of Board and Tuition, viz: Furnished Room, Lights, Fire, Servant's Attendance, and Washing; Ancient and Modern Languages, Calisthenics, Free-Hand Drawing, Kindergarten for younger pupils, all school books and stationery for school use; thus preventing any supplemental bills at the end of the Term.
Pupils entered at any time and charged from time of entrance to end of Term at these rates.
Music under Dr Bidez $30; under any other Teacher $25. Use of Piano $5 per Term.
Private lessons in Painting $25, in Crayon Drawing $20, in Pencil, $12 per Term.
The best "Reference" the school can give as to its excellence, is its success in its own community, in which it opened with 35 pupils, and now has over 100 in regular attendance. Appeal is confidently made to its patrons in Charlotte that the Institute with its present corps of instructors is of unprecedented excellence.
N. B. Ministers' daughters are charged $100 per Term.
For full information, address the Principal.
Rev. Wm. R. ATKINSON, Charlotte, N. C.
jan 22 554-12m



BUCKEYE BELL FOUNDRY. Established in 1837. Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted. Illustrated Catalogue sent Free. VANDUZEN & TIFT, 102 and 104 East Second St., Cincinnati.
aug 8 552-1y

To the Trade!
IF YOU WANT A good article of FAMILY FLOUR, send orders for
'HAMPTON'S CHOICE,'
Guaranteed and sold low by
WOODY & CURRIE,
Commission Merchants, Wilmington, N. C.
jany 8 549-tf

CO-PARTNERSHIP.
The undersigned have this day associated themselves together under the firm name of
BOATWRIGHT & McKOY,
For the purpose of carrying on a
General Wholesale and Retail Grocery,
AT THE OLD STANDS,
5, 7 and 8, North Front Street,
WILMINGTON, N. C.
We solicit a liberal share of the public patronage.
JOHN L. BOATWRIGHT,
THOS. H. McKOY.
Wilmington, N. C., Oct. 3, 1877.
Refer to I. B. Grainger, Esq., President Bank of New Hanover.
oct 10 509-

This is a Fact!
In returning thanks for the kind and liberal patronage extended to us, we respectfully call attention to the fact that we are now better prepared than ever to execute promptly every description of
Printing, Ruling and Binding
We have just engaged the services of another COMPETENT JOB PRINTER, and in connection with the large force now employed by us (larger than the remainder of the printing establishments in the city COMBINED), enables us to safely promise that we will not be excelled "here or elsewhere" either in
WORK, PRICE OR PROMPTNESS.
Remember that we have the ONLY COMPETENT BOOK-BINDER in the city. A challenge is respectfully given to those who think they can go one better.
ALL WORK STRICTLY CONFIDENTIAL.
jan 19-tf JACKSON & BELL.

DRESS MAKING.
FOR THE
FALL OF 1878.
MRS. JOSEPH McLAURIN desires to inform her patrons and friends in the city and country, that she is in receipt of some of the
Most Stylish Patterns of the Season,
and will receive more in a few days. She is prepared to make, also to cut and fit, on short notice. All orders, especially from the country, promptly attended to, and satisfaction guaranteed.
Hereafter, orders from the country must be paid for on delivery.
MRS. JOSEPH McLAURIN,
oct 30-tf Market Street, between 8th and 9th.

GRAVE STONES and MONUMENTS MADE TO ORDER.
Send your orders by mail.

HENNING & TEEL,
WHOLESALE AND RETAIL DEALERS IN
HARDWARE,
Agricultural Implements, Iron, Nails, &c.
Country Merchants, Farmers, Mechanics and others are invited to call and examine our stock and prices before purchasing.
PLOWS and CASTINGS, Collars, Hames, Back Bands, Traces, Steel Hoes, Axes, Turpentine Makers, Cooper's, Blacksmith's, Carpenter's, Wheelwright's and Builder's Tools, &c., &c., always in stock at LOW PRICES, at the
NEW ESTABLISHED HARDWARE HOUSE OF HENNING & TEEL,
No. 9 Market Street, WILMINGTON, N. C.
feb 20 528-1y

Bob White. Bell Mills.
400 Bbls. BOB WHITE FLOUR,
500 Bbls. BELL MILLS FLOUR.
For sale by
KERCHNER & CALDER BROS.

CATARRH
Is a terrible disease. Its fearful effects are corruption running down the throat, weak eyes, deafness, loss of voice, loss of smell, disgusting odors, nasal deformities, and finally consumption. Thousands, not knowing the great danger in neglecting this disease, die with consumption. In a few years or months it may rapidly develop, and quick consumption announce it is too late.
CONSUMPTION The terror of humanity that yearly carries thousands to an untimely grave, not sparing the young, the talented, nor the beautiful.
ASTHMA which makes life so miserable its victims almost wish for death.
Minister's Sore Throat, Catarrhal Deafness, and BRONCHITIS the advance guard heralding the near approach of consumption.—For these and all Pulmonary Diseases, Dr. M. W. Case's Treatment by the use of his
CARBOLATE of TAR INHALANTS IS PLEASANT, THOROUGH, AND SUCCESSFUL. SATISFACTION always GUARANTEED.
Balsams and cordials of the most healing and soothing properties are so combined with Pine Tree Tar that the mere breathing vaporizes them into a dense smoke. This is *inhaled*—taken right to the diseased parts. No heat, no hot water, simply *inhaling or breathing* it, and you feel its healing power at once. As the oils and balsams condense on the air passages and lungs, their capacity is wonderfully enlarged and the hollow chest soon becomes rounded and full.
HOME TREATMENT sent to any part of the United States or Canada, to be returned if not satisfactory.
To consumptives beyond the possibility of cure the Inhalants always give great relief, and often cure cases considered hopeless. CATARRH is readily cured by breathing the vapor and forcing it into the diseased cavities of the head and out of the nose, and *is the the only method* by which this terrible and almost universal disease can be permanently cured. For terms, call or write.
Dr. M. W. CASE, S.W. Cor. Tenth and Arch Sts., Philadelphia.
When writing, please name this paper. Cut out and keep for reference.

A Happy New Year
To All of my Friends and Patrons.
I DESIRE TO THANK YOU FOR YOUR LIBERAL SUPPORT DURING THE PAST YEAR, and will say in few words all that is necessary, that you will find at my store
GOOD GOODS,
And at Reasonable Prices. Cash Buyers and Prompt Paying Customers will get the Lowest Figures.
FINE DRESS GOODS AND TRIMMINGS A SPECIALTY.
A Good Assortment of Carpets Cheaper this Season than Formerly.
CLOAKS are now selling very Cheap.
Respectfully, R. M. McINTIRE.
jan 8 571-7m

BUSINESS CARDS.

R. W. HICKS,
Commission Merchant,
North Water Street,
WILMINGTON, N. C.
Consignments of all kinds of Country Produce solicited, for which prompt returns will be made.
Particular attention given to sale of Cotton, Naval Stores and Peanuts.
oct 9 561-6m

THOS. A. McNEILL. FRANK McNEILL.
McNEILL & McNEILL,
Attorneys at Law,
LUMBERTON, N. C.
Practice in all the State and Federal Courts in North Carolina. 539 1y.

R. B. ANDREWS. S. W. WHITING.
R. B. ANDREWS & CO.,
CLOTHING
For MEN and BOYS.
Gent's Furnishing Goods.
Hats & Caps,
AT LOW PRICES.
Prompt attention given to orders from a distance.
No 27 Fayetteville Street, Raleigh, N. C.
oct 30 3m

J. D. McNEELY,
Grocery, Produce & Commission Merchant
AGENT FOR THE SALE OF
Fertilizers, Lime, Sawed Shingles, & Mountain Produce
MERCHANDIZE AND COTTON BROKER,
aug 28-tf Salisbury, N. C

C. H. ROBINSON. C. H. KING
ROBINSON & KING,
GENERAL COMMISSION MERCHANTS
WILMINGTON, N. C.
Orders for NAVAL STORES carefully and promptly filled. Consignments of NAVAL STORES and COTTON solicited. nov 13-3m

POWDER! POWDER!
WE ARE AGENTS for THE HAZARD POWDER COMPANY, and keep constantly on hand, their celebrated brands of
KENTUCKY RIFLE POWDER,
IN KEGS, HALF KEGS, and QUARTER KEGS.
—ALSO—
DEER POWDER AND BLASTING POWDER
WILLARD BROS. & MEBANE,
Wilmington, N. C.
june 21 441-12m

DeROSSET & NORTHROP,
FIRE and MARINE INSURANCE AGENTS,
REPRESENTING
Standard American and English Companies
28 North Water Street,
WILMINGTON, N. C.
july 31 551-2m

Salt. Salt. Salt.
15,000 Sacks Salt, In Store and Afloat.
Liverpool Ground Alum Salt } Direct Importation
" Fine Salt, } from Liverpool.
For sale by
WILLARD BROS. & MEBANE,
Importers and Dealers in Salt and Molasses,
WILMINGTON, N. C.
aug 28 555-tf

Sugar, Coffee, Rice and Lard.
50 Bbls. SUGAR,
150 Bags RIO COFFEE,
50 Bbls. and Tierces RICE,
75 Tubs and Tierces LARD,
For sale by
KERCHNER & CALDER BROS.

MISCELLANEOUS.

Our Stock of
CHRISTMAS GOODS
NOW OPENING.
VASES from 40 cents a pair upwards.
BUD-VASES from 40 cts a pair upwards
TOY TEA SETS from 20 cts each.
MUGS from 15 cents each.
CUPS and SAUCERS from 25 cts each.
Fine Decorated CHAMBER SETS, 11 pieces, $5 50 and upwards.
Also a large stock of
French White and Gold Band China,
English Ironstone & Semi-Porcelain Ware,
YELLOWWARE, STONEWARE, etc.
All grades of Plain and Engraved Glassware
GILES & MURCHISON,
Wilmington, N. C.
oct 16 557-6m

S. H. SYRUP AND MOLASSES.
250 Bbls S. H SYRUP,
300 Hhds and Bbls CUBA and PORTO RICO MOLASSES,
For sale by
WILLIAMS & MURCHISON.

NOTICE.
BUYERS of Oils will take notice that I am selling
WEST ALADDIN SECURITY OIL
at the low price of 25 cents per gallon. It is absolutely safe, guaranteed 150 deg. Fire test.
PERKINS and HOUSE SAFETY LAMPS,
the best Lamp made, and only perfectly safe one, at Factory prices.
Kerosene, Lard, Mineral and Linseed Oils,
Paints, Colors, Glass, &c.,
Low down at
GEO. A. PECK'S.
25 South Front Street.
jan 15 405-tf

25 Fancy Cards with name, 10c., plain or gold. Agent's outfit 10c. 150 styles. HULL & Co., Hudson, N. Y. 578-6t

ADRIAN & VOLLERS
CORNER DOCK and FRONT STS.,
WILMINGTON, N. C.
OFFER AT LOWEST PRICES to buyers on the spot, and all orders filled at the ruling price of the day they are received, thus giving customers sending orders direct to us the same advantage that they would have if present,
SMOKED BACON,
In hogsheads and boxes,
HAMS in TIERCES or SMALL PACKGS,
Breakfast Strips,
Mess Pork, Fish, Mackerel, Mullets, Water Ground Meal,
SUGAR, COFFEE, SALT,
Molasses and Syrup
OF ALL KINDS.
FLOUR of all Qualities,
and over 500 different articles of Fancy Groceries.
nov 19 551-12m

New Crop Molasses.
50 Bbls. A No. 1. N. O. MOLASSES
For sale by
KERCHNER & CALDER BROS.

VACCINE VIRUS.
PURE ANIMAL VIRUS, direct from the VACCINE FARM. Warranted to take in all cases of primary vaccination.
Six quills for $1 50. 12 quills $2 25. Address
DR. THOMAS F. WOOD.
Box 535, Wilmington, N. C.
nov 6 565-tf

60 Chromo Snowflake and Lace Cards with name 10c. Game Authors' 15c. Lyman & Co., Clintonville, Ct. dec 25-572-13t

Flour. Flour.
800 BBLS. GOOD FLOUR.
FINE BUTTER and CHEESE.
CAROLINA RICE.
For sale at bottom prices by
HALL & PEARSALL.

FOR THE FAMILY.

A Morning Prayer.

Saviour, hear me when I pray.
Help me walk with thee to-day;
Help me love thee more and more,
Serve thee better than before.

Bless, oh, bless me, Saviour now,
As before thy throne I bow;
Guide, oh, guide me through the day,
Lead, oh, lead me in the way.

Fill, oh, fill me with thy love.
Help me seek for aid above;
May my heart be wholly thine,
Not for now; but for all time.

Let me feel thy presence near,
All this day my heart to cheer;
All this day, through every hour,
Let me feel thy keeping power.

May my heart within me burn,
As my thoughts to thee shall turn;
May to-day my influence be
Strong to lead some soul to thee.

When this day's work all is done,
Set to-night is this day's sun,
May I have it thus to say,
Christ was with me all this day.

—*Christian Secretary.*

Besieged by a Rhinoceros.

"Baas, baas! spoor groed one-horn skellum!" Such was the, to me, rather unintelligible announcement with which my friend M——'s bush-boy came rushing in just about sunrise one morning, as we were sitting over our breakfast at the door of the house,—one of those regular old Dutch-built farm-houses, that one hardly ever sees now-a-days, except in South Africa. But he meant by it was, "Boss, boss! the trail of a big rhinoceros rascal!"

"Where?" cried M——, jumping up; for he was a keen sportsman, and never lost an opportunity of "potting" something.

"Out by Hollow Spring, baas;—spoor good!"

"There's a chance for you, my boy," said M——, turning to me. "Now you'll be able to see how these elephant-guns of mine do their work; I think you'll find them the right sort."

"Let me try the job by myself," cried I, eagerly; for, like all "greenhorns," I was frantic to do some unheard of feat, and win my laurels at once. "I've never shot a rhinoceros yet, you know."

"Can't, really, my dear boy," said M——, in the most exasperatingly indulgent tone; "when you're a little better used to the African bush, you can do what you like; but if I were to let you go alone now, the least I could expect would be a life-long remorse for having connived at a suicide. No, we'll make a party of three to visit our friend, and he'll hardly give the slip to us all, I fancy."

Accordingly, we started out that very night, Swart, the bush-boy, making the third of our party; but I suppose the rhinoceros was too modest to face so many visitors at once, for although we kept watch till sunrise, there was no sign of him. The next night was just the same; and at last I got so mad at the idea of losing my chance,—the first I had ever had with the big game,—that in spite of what M—— had said, I made up my mind to try my luck single-handed.

I should have told you that the Hollow Spring frequented by my four-footed friend, lay about eight miles from the house, in a deep gully, one side of which went up into a steep hog-backed ridge, topped by a big knuckle of rock that overlooked the spring at a range of fifty yards —as pretty a "stand" as any sportsman could wish. So, when night came, I stole out of the house with one of M——'s vaunted "elephant-guns,"—a piece carrying a five-ounce "explosive ball," steel-tipped, and holding enough fulminating powder to blow out the spine of a megatherium. To guard against the recoil of such a charge, the stock was fitted with a thick pad; so, with gun and ammunition together, I had quite enough to carry for an eight-mile tramp through the bush.

I dare say there are ugly thickets in South America and Central Asia; but Africa beats them both. Imagine a forest of fish-hooks, relieved by an occasional patch of penknives, and you have it exactly. There's one horrid spiky thing, called by the Dutch "Wache-em-betje," which the English have corrupted into "wait-a-bit," and it does make you wait a bit, if it once gets hold of you. I've known a fellow to be laid up for a fortnight with a gash from one. So you may think that with masses of this nice stuff all around me, I had to pick my way gingerly enough.

When I got to the place, lo! and behold, the pad of my gun had fallen off! To go back and look for it would have been like hunting for a needle in a hay-stack; so I filled my handkerchief with wild grass, and tucked it in under the shoulder of my jacket as a substitute, and then I took my post behind the rock, and waited.

The full moon was just rising over the trees (a glorious sight, I can tell you), when I heard a distant tramping, like the tread of an elephant, only quicker; for a full-grown rhinoceros, clumsy as he looks, can be active enough at times, as you'd soon find if you stood a charge from him when his temper's up. So I had not long to wait before there came a thick snort, and the great brown barrel of a body loomed out in the streak of moonlight, just over the spring. I hardly stopped to take aim, before I pulled trigger.

The next few seconds were a blank; and then I awoke to the consciousness that my shoulder was aching as if it were broken, and that something was grunting savagely a few yards off; and then I saw the huge snout and great white tusks coming right at me! I don't think any acrobat could have been quicker than I was in clutching a projecting bough, and swinging up into the tree overhead; and I'd hardly got there when the brute came bang against the trunk, almost shaking me off again. For a minute or two, my heart was in my mouth, for he thumped against the tree till I really thought he would have it down; and when he found he couldn't, he stamped the earth in a fury, and tore it up with his horn in a horribly suggestive way that made my flesh creep.

Here I was, then, in the crisis of a regular "adventure," such as I had always longed for; but somehow, now that I was in it, it didn't seem so very delightful. It's one thing to read of adventures in an easy-chair after dinner, and another to act them for yourself all night on a hard bough, with thousands of mosquitos pitching into you, and a mad rhinoceros galloping about underneath.

The likeness between my situation and some of those recorded by Captain Mayne Reid set me overhauling my recollections of that veracious author, in the hope of an idea; but the more I thought, the more the Captain failed me. Basil, when followed up a tree by a bear, got his brothers to throw him up a rope, and slid down; but I had no brothers, and no rope. Ben Brace, when "treed" by the lion, lassoed his dropped musket, and slew the king of beasts therewith; but I had no lasso, and couldn't have used it if I had. Somebody else, blockaded by a "grizzly," waited till bruin fell asleep, and then slipped away; but my rhinoceros seemed distressingly wide-awake, and even if he had dozed, the experiment would have not commended itself to my fancy. In short, the most masterly stratagem I could devise was to stay still where I was, and I did so.

That night was the longest I ever spent, and no mistake. Toward morning, Master Rhino frequently took a brief leave of absence into the bush, as if to tempt me down; but I heard him tramping in the distance, and wasn't to be caught. Day was just dawning, and I was beginning to wonder how much longer I could stand the thirst that was parching me up, when suddenly I heard a shot among the bushes, so close that it made me start. Then the boughs parted, and I saw M——'s jolly face looking up at me, with a grin from ear to ear.

"Fairly treed, eh, my boy? Well, I've raised the siege for you, and yonder lies the enemy. Your bullet's run down his side, under the skin, without exploding; so I suppose you must have hit him slantwise. Better luck next time. Anyhow, I'm glad to find you alive; but I fancy you wont go out alone again in a hurry!"

And, to tell the truth, I didn't, for a pretty long while after that day.

David Ker, St. Nicholas for February.

MISCELLANEOUS.

Manufacture of Artificial Flowers.

The work of making artificial flowers is generally assigned to women and girls, with an occasional man for the heavier and more laborious duties in connection. The material in the most extensive use for the purpose, is a fine cotton cambric or lawn, though silk, velvet, plush, satin and paper are all employed according to the indications apparent in the flowers to be simulated; or it may be, suggestions of some caprice of the mode for the season. As a rule the stuffs used are white, and the tinting given, and shading applied as required by the blossoms made; time and labor are sometimes economized by the use of tinted cambric, and the shading is done before the petals are put together in form, with the delicate touches of the artist's brush as the finish.

In the manufacture of artificial flowers there is very little of the elaborate machinery seen, which now enters into almost every pursuit embraced in trade, in mechanical productions. The cutting out of the flowers is done with finely tempered and sharpened pinking irons —the cambric being spread in many folds, and the cutting instrument being driven through by a heavy mallet. This portion of the work is done by men, and the pinking irons are shaped to almost every flower known in botany. The flowers so cut are then transferred to the female operatives, to be arranged, mounted on stems, and otherwise prepared for branching—which is the last operation attended to in the work.

The making of the leaves of artificial flowers is somewhat different from that of the blossoms. The materials employed are the same but of stouter body; the greens are dyed in the cloth, the substantial tints of nature, and the veining, shading and other needful finish comes in as the art work, given after the cutting out is done. Both wax and varnish enter into the preparation of artificial leaves, and the effect of the beautiful grayish tinge which rests over natural foliage as a veil of light gauze is secured through the use of fecule, in impalpable powder.

Until of late years artificial flowers were branched upon wire—this, as now, being wrapped or covered with fine green or brownish tissue paper; now, however, more artistic suggestion employs stems of India rubber or waxed muslin, for all flowers and plants that have softly hanging or drooping stems, with the succulent effect of the sap-filled branchlets and petioles of spring. The colors given are generally vegetable, and some of them *aniline*, while carmine is that in, perhaps, the most extensive request, and for certain flowers or effects, mineral pigments are required.

For the most part the grasses are natural, presenting the dry tints of nature; saffron with picric gives the yellow richness of the ripe grasses; the fresh green is the result of coloring, and brown comes of varnish applied over grasses gone to seed.

The cherries, grapes, currants, plums and other fruits which appear in the artificial flower trade are all made of the finest and most delicate glass, colored as needful, and blown into shape, the fecule powder as a finish, is suggested by the fruit counterfeited; silk, satin and velvet, stuffed with cotton, are used for the pomaceous and the heavier of the stone fruits—the requisite tinting and shading being applied after the fruit is made; oranges, lemons, limes and the rough-skinned fruits are generally made of wax of the color of the fruit, moulded and then powdered with fecule.

The Voltaic Pencil.

There is at the present time scarcely a single branch of industry to which electricity is not lending its aid. Art, however, has thus far received but little benefit from this source, if we except the application of electricity to electro-metallurgy. We are pleased to learn, then, that an important discovery has just been made at Paris by M. Bellet, whose invention consists of a voltaic pencil, by the use of which designers and draughtsmen will be enabled to dispense entirely with the aid of the engraver. The editors of *Electricite* state that they have examined beautiful proofs of lithographs and etchings obtained, without the use of the graver, by the effect of a voltaic arc produced at the point of an ordinary lead pencil. Encouraged by his success the inventor has taken out patents in various countries, and a company has been formed to carry out the process, which will soon be placed before the public. At present there are being prepared models of a series of apparatus which will allow any artist, however ignorant of the mysteries of electricity, to reproduce immediately, and without the aid of any artisan, the most delicate and complicated drawings; and this, too, by a very simple process and at a very moderate price. By a slight modification of the system there may be produced: (1) Stencils analogous to those produced by the Edison pen; (2) lithographs; (3) etchings; (4) stereotypes for typographical work. The initiators of this discovery are confident that an entire revolution will take place in the process of illustrating papers by means of their electrography.—*Scientific American.*

A Sensible Dog.

"Sixty years ago, when I was a teacher in Kilmalcum parish," says John Fraser, "I was using whiskey bitters for my stomach's sake. One day I dipped a piece of cake in it and gave it to the dog. He grudgingly ate it, curling up his lip to avoid the taste. Ere long he became tipsy; he howled most piteously, and unnaturally looked up in my face as if for help. He began to stagger and fall like a drunken man. The appearance of his face and eyes was extraordinary. He lay on the floor and howled until the effects of the drink wore off. This was supreme folly; it was wicked. The dog never forgot the trick. Whenever afterward I went to the press for the bottle he hastened to the outside of the house. One day, the door being shut, he sprang at one bolt through a pane of glass to get outside. So much for the wisdom of the dog—infinitely surpassing foolish drinking men."

The Sand-Blast.

Does that strike you as being rather a funny subject for young folks? It may seem so, but you see the effect of the sand-blast so often that the Professor is sure you will be interested. Before knowing what the blast is, let us find out a thing or two that it does.

In the first place there's the so-called "ground glass;" then there's the frost-work on silver ware, the cutting of granite for the front of buildings, the lettering on tomb-stones, the engraving of lamp and gas globes, and many other things you know by sight. All these the sand-blast does with the greatest ease. Now, have you not changed your mind about thinking it a strange subject for the Professor to bring to your notice?

The cutting power of sand has been noticed for a long time. The glass in the windows of cottages or huts upon the sea-shore, and that in the lanterns of lighthouses, often loses its transparency on account of the sand blowing upon it.

In 1870 Gen. Benj. C. Tilghman, of Philadelphia, was granted a patent for his sand-blast. It was to do: "The cutting, boring, grinding, dressing, engraving and pulverizing of stone, metal, glass, pottery, wood, and other hard or solid substances by sand used as a projectile, when the requisite velocity has been artificially given to it by any suitable means."

The process of the blast is very simple, the sand being blown at the object to be acted upon. The sand is forced by air, steam, or other motors. When the blast is directed on common glass, that part of the latter reached by the sand looses its transparency, or becomes "ground," in about ten seconds. You have often seen glass or silver-ware frosted in one place and polished in another. You can readily understand how this is done. Suppose an object is all polished to begin with. After protecting a portion of its surface, it is placed against the sand-blast. Of course, when you take your object out again it will be frosted in all places excepting those covered up, while under the covering the polish will be found to be as bright as ever. You may very naturally think that, as this blast is so powerful, the portions you wish bright must be protected by something very hard. But this is not so. The sand cuts anything that is brittle and hard, but scarcely makes any impression on pliable substances. If, for instance, you paste a green leaf on a piece of glass, the sand will cut the glass all around the leaf, but when the latter is taken off the portion underneath it will be found as clear as ever. Dip a pointed stick in glue and write your name upon a silver teapot and put it in the way of a sand-blast. You will find that the silver is cut into frost work, and that your name, when the glue is washed off, is seen in slender lines upon the surface. Paste some of that delicate, lace-like paper you find in boxes of candy upon any hard object, and the blast will cut everything but the paper, leaving the perfect pattern on the substance you selected. The colored glass you are familiar with is ordinary window glass having a thin layer of colored glass on one side. By pasting some pretty design on the colored side, and exposing it to the blast, the colored parts around the design can be cut away, and when the pattern is removed you have the colored picture surrounded by the white ground glass. A great deal of church glass work is done in this way.

So far the Professor has spoken principally of light, fancy work. With a higher velocity the sand will cut even great slabs of granite and marble through and through. When this great force is required, steam is generally used. The sand is forced out of a nozzle-tube upon the stone, which is placed about an inch from the aperture. Names are cut upon tomb-stones by this process, the nozzle being moved about as required. Workmen cut a stencil—in rubber, perhaps—and fasten it to the face of the stone. The sand then cuts the letters deep into the marble, while the rubber protects the spaces between, and when it is removed we find the polished surface, as in the case of the leaf and lace paper. The wear of this rubber is very slight. It is said that in one case fifty slabs of marble were cut, each to the depth of a quarter of an inch, and the rubber, one sixteenth of an inch thick, did not show any wear at all. The stone work of the Academy of Fine Arts in Philadelphia was all ornamented by the sand-blast.

Blocks of granite can be put into a lathe and turned into any form by directing the blast against them. Work that required fourteen days to be cut by hand can be done in half a day by the sand. The large blank type made of wood, and used in printing the big posters you see about the streets, may be cut by fastening the letter stencils on the ends of the blocks. The sand-blast cuts them out in a few minutes.—*Christian Union.*

SECULAR NEWS.

The Oxford Female Academy under the management of Mrs. M. A. Stradley and Miss Jordan numbers about fifty students.

A verdict in the Arlington case has been rendered in favor of General Lee for the whole property.

Senator Christiancy of Michigan has been appointed Minister to Peru, and Zachariah Chandler will no doubt succeed him in the U. S. Senate.

Gov. Vance, having been elected U. S. Senator, has resigned his office as Governor, to take effect on 5th inst.

President McMahon has resigned at last, and it is supposed M. Grevy will succeed him.

Col. W. L. Saunders has retired from his position as one of the editors-in-chief of the Raleigh *Observer*.

Gen. R. E. Colston, who has been for the past few years and until recently in the military service of the Khedive of Egypt, has returned to this city.

Great alarm prevails in Russia over the spread of the plague.

Senate committee reported in favor of reducing tobacco tax from 24 cents to 20, and to admit free of duty all licorice paste and rolls.

Not found, as reported—A. T. Stewart's body.

The General Assembly of Virginia decided that the conference with the creditors of the State, which took place on the 30th ult., should be conducted by the committees on finance of both houses, acting jointly with authority to arrange the details of the conference.

Mr. Hugh Cullough, president of the Funding Association of the United States, limited; Chas. M. Fry, president of the Bank of New York; Samuel G. Ward, representing Baring Bros., left New York for Richmond on the 28th ult. to attend the legislative conference for funding the Virginia debt.

Webster's Opinion.

Some one speaking in the hearing of the late Daniel Webster of the sublime poetry of the Old Testament, the latter at once and seriously replied, "Ah, my friend, the poetry of Isaiah, and Job, and Habakkuk is grand, indeed; but when you have lived as I have, sixty-seven years, you will give more for the 14th or 17th chapter of John's gospel, or for one of the Epistles, than for all the poetry in the Bible."

BE TRUE.

We have all felt the scorpion sting of treachery, and know that a true, constant and unchanging friend is to be desired above riches, fame, and all the glittering honors of the world. A friend in adversity is like cool water in a thirsty land. A friend, true when all others forsake, when traduced, maligned, crushed,—may God avert such a trial of friendship from us!—is one of the choicest gifts from God to man.

WHAT VOICES INDICATE.

There are light, quick, surface voices that involuntarily seem to utter the saying, "I won't do to tie to." The man's words may assure you of his strength of purpose and reliability, yet his tone contradicts his speech. Then there are low, deep, strong voices, where the words seem ground out as if the man owed humanity a grudge, and meant to pay it some day. That man's opponents may tremble, and his friends may trust his strength of purpose and ability to act. There is the coarse, boisterous, dictatorial tone, invariably adopted by vulgar persons, who have not sufficient cultivation to understand their own insignificance. There is the incredulous tone, that is full of a covert sneer, or a secret "You can't fool me, sir," intonation. Then there is a whining, beseeching voice, that says "sycophant" as plainly as if it uttered the word. It cajoles and flatters you; its words say, "I love you; I admire you; you are everything that you should be." Then there is the tender, musical, compassionate voice, that occasionally goes with sharp features, but always with true benevolence.

If you are full of affectation and pretence, your voice proclaims it. If you are full of honest strength and purpose, your voice proclaims it. If you are cold and calm and firm and persistent, or fickle and foolish and deceptive, your voice will be equally truth telling. You cannot change your voice from a natural to an unnatural tone without its being known that you are so doing.

LIKE BEGETS LIKE.

"How can I best teach my children to be gentle and polite in their manners, and keep them from contracting the language and imitating the ways of the children on the street with whom they must to a greater or less extent come in contact?" The mother is the mirror in which children are fashioned. If she will uniformly use correct language, and require it in her children, if her tones are habitually gentle and sweet, and she insists on the same in them, if she is courteous in her manners to them and demands like courtesy from them, whatever roughnesses of manner or speech they may from time to time fall into from outside association will be but transient.

The Struggle for Wealth.

The greatest struggle with civilized men in this world is for wealth. This is called the prime good, the one thing needful, the great desideratum of life. So men toil for it; deceive, cheat, defraud for it; give time, strength and often good health for it. The truth is, the estimate put on wealth is too high. Its value is over-rated. It is not the best thing men can have. It does not confer peace of mind or purity of heart, heart-felt happiness or contentment, no home joy, no social blessedness, nor any of the solid and enduring enjoyments. Wealthy homes are often no happier than those of the poor. Poverty is always an evil; but a fair supply of the necessaries and comforts of life is quite as apt to confer real peace as great wealth. It is not gold nor goods, therefore, that make men really wealthy. The best wealth is of the heart, an enlightened mind, a loyal conscience, pure affections. He is the wealthiest who possesses the largest stock of wisdom, virtue and love—whose heart beats with warm sympathies for his fellow-men—who finds good in all seasons, all provinces and all men. The generous man who pities the unfortunate; the poor man who resists temptation; the wise man who orders well his life, clings closely to his family and friends; the studious man who seeks instruction in all things, are the truly wealthy men.

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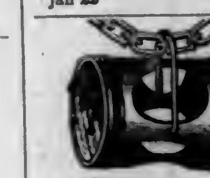

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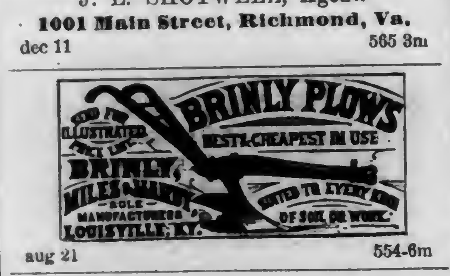

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2. *Publication*—First Sabbath in March.
3. *Foreign Missions*—First Sabbath in May.
4. *Relief Fund*—First Sabbath in July.
5. *Evangelistic Work*—First Sabbath in September.
6. *Education*—First Sabbath in November.

North Carolina Presbyterian.

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For the N. C. Presbyterian.

FOR THE LITTLE FOLKS.

DEAR YOUNG FRIENDS—I will send you the King's Proclamation as the most interesting letter this time. It will, I donbt not, interest you all. Its reception caused great joy to our little flock. Ideas of banishment or slavery are not pleasant ones to be floating through the mind for three months. When I last wrote to you, I believe, our dear elder and first convert, Nan Inta, was in virtual confinement. He was detained there till he was taken sick. His constitution had been severely tried by several attacks of sickness, so that he was poorly prepared to stand a long strain on his nervous system, and there seemed to be but little hope of his getting well there. By the advice and consent of the King's representative, the international judge, I went to the 2d King and asked him to allow Nan Inta to be brought to our place, where he could be better treated by Dr. Cheek. I knew that he had that morning given orders to a young prince who had charge of him to allow him to go home but not to allow him to come to us. That touched me more than anything that he had done, so that I told him it would be well for him to delay proceedings a little; that all his acts were in violation of the treaty between the United States and Siam, and that I did not believe the King or the consul would consent. He seemed rather to believe he had gone too far, and became very pleasant, and kindly gave orders to allow Nan Inta to go back with me. Our letter of complaint was then nearly to Bangkok. Nan Inta, under better surroundings and good treatment, improved. But what answer would the King give? That was the absorbing question, which we could only lay daily before the King of Kings. But we were providentially prevented from long delay. With a dispatch almost unheard of, in three months our letters arrived, bringing the King's order and a copy of the correspondence kindly sent up by the consul. The first response of one of the women when she heard the news was, "Well, we don't have to be banished to Chieng Saon. I like rejoiced. It secured a signal victory, none the less remarkable because a bloodless one. It evidently took the rulers all by surprise. How such a letter could have been obtained from Bangkok in so short a time was surprising. It would have been no less so to ourselves if we had not believed in the power and willingness of God to interfere in behalf of his cause and people in answer to prayer. Some opposition was still made by the 2d King and others with him to try to prevent the judge from making the proclamation, on the ground that unworthy and wicked people would enter the church under the shield of this proclamation. I was sent for to join in the conference on the subject a day or two after the letter arrived. I had another fine opportunity of explaining to all the rulers of Chiengmai before the judge that a strict door is kept to prevent unworthy persons from entering the church and if they should by chance enter they are dismissed, and that in no case could this proclamation shield any one for violation of the laws of the land. The judge sanctioned all that I said and added more to the same effect. He said he had told them all this, but for fear they might not believe him he had sent for me to let them hear it again. It is needless to say that all their efforts were in vain. The King's letter was too explicit, and its execution could not have fallen into kinder hands than Phyo Tapi's. He has proved himself a warm friend and supporter of the Mission, and in nothing more so than in this extremity. He told the princes that the matter was settled, and told me to rest contented about it, and he would issue the proclamation in a day or two, as soon as he had leisure. He has gone beyond our original request in two particulars. We would originally have been very willing to get it without any reference to the Sabbath, and we had no idea of getting in the two neighboring provinces of Lakaun and Lampoon. Both of these have been included. Besides these it has now the prestige of the King of Siam, which it could not have had if it had been granted by the Laos princes. But it is God's prerogative to make the wrath of man to praise him. The remainder we believe he will restrain. The 2d King has been very humble and gracious since the letter came. We think the matter is finally settled now, though we do not, with many of them, apprehend that there will be a rush to go in the church. I told them all that day that they were mistaken about their fear on that point, that if the 2d King would apply that law to join the church with his many wives and other vices we could not receive him till he had renounced his sins. And of course the known opposition of some of the most influential rulers will prevent some of the good effects of the proclamation. But making allowances for all this, it is still a great point gained that any one can now become a Christian without fear of banishment or death. But still we do not forget that royal decrees cannot regenerate the soul. We wish all our young friends to understand that, in the case of themselves and others, that is a Divine work. God's Holy Spirit alone can do that. And do you all realize how willing he is to do it for you; how ready to hear your prayers for others. We ask again special prayer for our true friend, the King's representative, who really at times seems to have a saving knowledge of the truth.

The intelligent prince of whom I wrote before, who had satisfied himself that the world is not a vast plain by the difference between the opposite movements of birds and that of the sun, has still as inquisitive a mind as ever. On parting from us the other day for an absence of several months he asked with apparent earnestness for prayer that he may be led to the truth. The governor of the new province of Chieng Soan has manifested more interest in having his people taught than any Laos ruler I have met. He would give a warm welcome to his province to any missionary.

We hear, just as I am writing, that there may yet be some collision between Burmah and this country in reference to Chieng Soan. It was originally Burmese territory, and a letter has just been sent down forbidding the Laos to resettle the province as the Burmese King designs to do it himself.

Notwithstanding all the disadvantages under which we labored the mission year has been a prosperous one. Ten adults were baptized, and five children and one child of the covenant received a profession of faith. More has been done than ever towards a school. We have the nucleus of a girls' school of ten pupils, started in part to educate the children of the church and preparatory to the teachers who have been promised to carry it on on a larger scale.

But I must close for want of time. Among the other trials for the past few months we had a famine for letters. We can go quite comfortably two months without a mail. By the third one the time seems long to wait. But by and after the *fourth* month we turn with many a longing thought to Simonton Female College and the Bingham School and the dear children studying in them, as well as to other dear friends, concerning whom we hope to hear at least the negative news that they are still living, if we do not hear from them direct. And, as usual, of the old and the young, we ask for earnest, effectual prayer for the Laos rulers, the Laos mission and the Laos people. Your sincere friend,

DANIEL MCGILVARY.

PROCLAMATION OF RELIGIOUS TOLERANCE FOR THE LAOS.

I, Phyo Tape Phrai Chune, the royal representative of His Majesty, the supreme King of Siam, at Chiengmai, and also for the Laos States and cities of Lakaun and Lampoor, do hereby make a proclamation to the princes and rulers and officers of various grades, and the common people, in the States and cities named, that His Majesty, the King of Siam, was graciously pleased to send me a royal letter, with the royal seal, to the effect that D. E Sickles, Esq., the United States Consul, had communicated to His Excellency, the Foreign Minister of Siam, a complaint signed by Rev. D. McGilvary and Dr. M. A. Cheek, against certain parties for molesting the Christians and compelling them to observe their old religious customs. The Foreign Minister had laid the subject before His Majesty, who had most graciously listened to the said complaint, and had given the following royal command in reference to the same:

That as religious and civil duties do not conflict, any religion that is seen to be true may be embraced by any person without restraint; that the responsibility of a correct or a wrong decision rests with the individuals making it; that there is nothing in the foreign treaty, nor in the laws and customs of Siam to throw any restriction on the religious worship of any. To be more specific; if any person or persons wish to embrace the *Christian* religion they are freely allowed to follow their own choice, and this proclamation is designed from this time forth to remove any fear that may have existed to the contrary. It is, moreover, strictly enjoined on the princes and rulers, and the relatives and friends of those who may wish to embrace the Christian religion, that they throw no obstacles in the way, and that no creed be enforced on the Christians, nor work demanded of them which their religion forbids them to hold or to do, such as the worship and feasting of demons or departed spirits, and working on the Sabbath day. Except in case of war and other unavoidable or necessary work, and not *feigned* as such, they are to have the free observance of the Sabbath. No obstacle is to be thrown in the way of American citizens employing any persons needed for their service. The treaty in this respect must be observed. Whenever this *proclamation* is known by the princes and rulers, and officers and people, they are to beware that they violate no precept contained therein.

Proclamation made on the 11th of the 12th waxing moon, year of the tiger, and 11th year of His Majesty's reign.

Prayers and tears are the Church's arms; therewith she fights not only against her enemies, but for her friends; and to those means they have recourse.—*Henry.*

A resolution that is communicated is no longer within thy power: thy intentions become now the plaything of chance; he who would have his commands certainly carried out must take man by surprise.—*Goethe.*

When you say you will begin to take pains to-morrow, be assured that it is the same thing as if you said: "Today I will be shameless; impertinent, base; it shall be the power of others to grieve me; I will be passionate, I will be envious to-day."—*Epictetus.*

For the N. C. Presbyterian.

PRESBYTERIANISM IN NORTH CAROLINA.

BY REV. J. RUMPLE.

EDGEWORTH FEMALE SEMINARY.

The city of Greensboro is now an enterprising and handsome town, with the Railroads offering facilities to the merchant and traveller, and with still others in contemplation. It has fine private residences, gardens of flowers and evergreens, and sumptuous hotels and other buildings with mansard roofs, and is the home of an intelligent, refined and prosperous Christian community. In former days it was a small village of a few houses, situated about five miles southeast from Martinsville—the ancient Guilford court house, where Gen. Greene was defeated by Lord Cornwallis. But Martinsville has decayed until not a house remains, and Greensboro has flourished. Here was the home of the Rev. Wm. D. Paisley, the home of the Morcheads, the Lindsays, the Gilmers, the Dicks, the Sloans, the Caldwells, the Gorrells. Here live other families, both in the town and the surrounding country, that make this one of the most pleasant Presbyterian communities in the State. And no doubt much of this is owing to the influence of the two great schools, there established, "Caldwell Institute, and Edgeworth Female Seminary. Edgeworth was not indeed an ecclesiastical school, but it was established, maintained and conducted by Presbyterians from the beginning to the close. The Hon. John M. Morehead, seeing the need of such an institution, both for his own use, and the benefit of his neighbors established and watched over it to the end of his days. And no one can estimate the amount of good accomplished by this Seminary not only for North Carolina, but for the whole South. For after Salem, Edgeworth was the next large and popular female school in the South, in its day. Four years before the foundation of this Seminary, the trustees of the town school sent to Princeton, N. J., for a first class teacher; and secured the services of Miss Mary Ann Hoye, who had once taught in the family of Dr. Archibald Alexander, and came fully endorsed by him. And nobly did she sustain the high recommendations, for she combined all the qualities necessary to manage an establishment of this kind. Together with Gov. Morehead, Miss Hoye laid the plan of Edgeworth, and it went into operation under her control. In 1840 the Seminary was opened with Miss Hoy and other excellent teachers, in charge of the literary department, and Dr. D. P. Weir and lady in charge of the domestic department. Success crowned the effort. About forty boarders, on an average, besides day scholars, were in attendance in those early years. In 1844 Miss Hoye was called from her work on earth, and a short time thereafter the Rev. Gilbert Morgan, a Presbyterian minister from New York, and highly recommended, took charge of the school. His presidency lasted from 1845 to 1849. Mr. Morgan was regarded as a good teacher, a fine grammarian and successful in teaching his pupils the art of English composition. In a knowledge of practical affairs, and the business of everyday life he was not regarded as so great a success. His pupils entertained the notion that Mr. Morgan, upon the advice of one of the girls, administered a pound of saleratus to a cow to raise her out of a ditch into which she had fallen. The girl declared that saleratus was good to "raise things," especially biscuits, and she thought it might raise a cow as well. No doubt this was a fiction. During the administration of Mr. Morgan the average number of boarders was about fifty, and the day scholars thirty. Mr. Morgan removed to Salisbury, N. C., in 1849, and five years later to Bradford's Springs, S. C.

His successor in Edgeworth was Prof. Richard Sterling, who had been professor of natural science in Hampden-Sidney College. A fine scholar himself, and a man of excellent administrative abilities, experienced in the details of the school room, he gathered around him an efficient corps of teachers of music, French, drawing, painting, the mathematics and sciences, as well as the English branches, and won for himself and his school an enviable reputation all over the South. Under him the Seminary attained its highest grade of popularity and efficiency. The general average of boarders at this time was eighty or ninety. At one time as high as one hundred and thirty boarders were there, while the day scholars amounted to about forty.

The war brought all these pleasant things to a close, and the handsome and commodious buildings, with their grounds blooming with fragrant flowers, became a hospital, and eventually fell for a time into the hands of the Federal troops.

The place was again thoroughly repaired and refitted, and in 1867 once more opened as a female seminary, under the care of the Rev. J. M. M. Caldwell, with an average number of boarders of about sixty, and forty day scholars. In 1870 Mr. Caldwell returned to Rome, Ga., and the building was no longer used as a school for girls. The property, after the death of Governor Morehead, fell into the hands of Mr. Julius A. Gray, the son-in-law of Gov Morehead. So great was the pressure of the hard times that it was not considered advisable to reopen the institution.

During its career of twenty-five years an average of ten or fifteen graduates went forth every year, say three hundred in all, into every state of the South and Southwest. Besides these hundreds of others spent one or two years there. At various times precious revivals of religion were enjoyed in the Presbyterian church, under the ministrations of Rev. John A. Grotter, Rev. J. Jones Smyth and Rev. J. Henry Smith, D. D., and Edgeworth always shared, often abundantly, in these seasons of refreshing. But Edgeworth is no more. About five years ago these commodious buildings caught fire, and in a few hours nothing remained but heaps of bricks and stones and ashes, amid the shrubberies and shade trees where so many women received their education, and many a pupil, now wife and mother, was saddened by the news of the destruction.

Edgeworth was one of Gov. Morehead's favorite enterprises, and he lavished the proceeds on the improvement of the place. A wise, patriotic and far-seeing public man, he loved to nurture and watch over this choice home enterprise, and make it a pleasant home for the girls that were gathered there. And no doubt, with a just pride and satisfaction he gazed from his own home near by upon the spacious buildings and fair forest grove devoted to the cause of female education. To many of the pupils, in needy circumstances, he forgave his share of their indebtedness for their education, and was satisfied with this return for all his investment of labor and capital.

Edgeworth was always under Presbyterian control, a kind of annex to the Greensboro Presbyterian church, and all its principals were Presbyterians, as was also the founder and owner.

The material for this account of Edgeworth has been supplied mainly by Mrs. Letitia H. Walker of Leaksville, N. C. J. R.

AN EXPERIENCE.

LUCIA.

Long time ago,—how long it seems!
Just in the dawn of womanhood,
Beside the portal of my heart
A lovely stranger waiting stood
I wondered then, and wonder now
He'd seek a home so dark with sin;
But Grace withdrew the iron bars
And let the waiting stranger in.

While on the threshold yet He stood,
I would have drawn the bolts once more,
For there were chambers in my heart
Which never were unveiled before;
And there were idols on the walls—
And broken idols on the floor,
And in the throne room *self* abode
And undisputed sceptre bare.

Could He but see *all* that I saw,
I thought in deep disgust He'd turn,
The spotless One. The Undefiled
Would surely such uncleanness spurn;
But no, far better than myself,
He knew each hidden dark recess:
With love I could not comprehend
He did not seem to love me less

And then I saw as step by step
Into my heart He made His way,
That in His presence, idols fell;
His blood washed all the stains away,
And with a joy I cannot tell,
I gladly every cell revealed,
Confessing all the guilt and shame,
And felt for *all* the pardon sealed.

The conflict o'er—the terror past,
What was there left for me, meanwhile,
But calmly, with unbroken rest,
To bask enraptured in His smile!
No sentinel I placed on guard;
No warders at the castle door;
For all was joy and peace within.
What could I ask or wish for more!

How long it was, I cannot tell,
One day I woke, my peace had flown;
His love and presence seemed a dream.
And self again was on the throne,
Old idols from many a niche
Looked down upon me as of yore;
And the old conflict was resumed
With trembling never known before
And when again He deigned to come,
Subdued I cast me at His feet
To beg for helmet sword and shield
The endless conflict still to meet.

As *then* I prayed, so now I pray,
Nor seek to fold my hands in *rest*;
For what "awaits" not here is given,
'Tis his own way and He knows best,
And I content, will bide my time,
For I have here my heaven in part,
While making ready for my Lord,
The upper chamber of my heart.
And oft he comes and sups with me,
And lets me taste his heavenly wine,
And bread, such as he says one day,
Will be in rich abundance mine

LEARNING TO SAVE.

The first thing to be learned by a boy or young man, or anybody else having the least ambition to become a useful member of society, is the habit of saving. No matter if a boy or girl has wealthy parents, each should learn to save, if for no other reason than that riches are well known to "take to themselves wings and fly away." Few are so well-to-do as to be secure against poverty and want. The children of the wealthy classes are often miserably poor, while men of large means have commenced life without other advantages than habits of industry coupled with the disposition to save. It is especially important that the children of people in moderate circumstances and of the poor should learn to take care of the money they get. A boy who is earning 2s., 3s. or more a day should manage to save a portion of it if possible. If he can lay by only 1s. a week let him save that. It doesn't amount to much, it is true, but it is worth saving; it is better saved than wasted—better saved than thrown away for tobacco, or any other worthless or useless article or object. But the best thing about it is that the boy who saves 52s. a year on a very meagre salary acquires a habit of taking care of his money which will be of the utmost importance to him. The reason why working men as a class do not get ahead faster, are not more independent, is that they have never learned to save their earnings. It does not matter a great deal whether a man receives a salary of five shillings a day, or a pound, if he gets rid of it all during the week, so that there is nothing left on Saturday night, he will not get rich very rapidly. He will never have much ahead. But the individual who receives five shillings a day and is able to save a shilling, or the one getting a pound who is careful to lay by five shillings, is laying up something for a rainy day. Young people who expect to labor with their hands for what they may have of this world's goods, who have no ambition or wish to become professional men, office-holders, or speculators, should by all means acquire habits of economy; learn to save. So surely as they do this, so surely will they be able to accumulate, so surely will they be in a situation to ask no special favors. Every man ought to learn to look out for himself and rely upon himself. Every man needs to feel that he is the peer of every other man, and he cannot do it if he is penniless. Money is power and those who have it exert a wider influence than the destitute. They are more independent. Hence it should be the ambition of every young man to acquire, and to do this he must learn to save. This is the first lesson to be learned, and the youth who cannot master it will never have anything. He will be a dependant.—*Scottish-American Journal.*

A BOY'S LEISURE HOURS.

What a boy does with his leisure is most important; what he gets in school is mainly drill or exercise; it is a gymnasium to him; he must eat elsewhere. What he does with his spare hours determines his destiny. Suppose he reads history every day, or scientific books; in the course of a few years he becomes learned. It matters very little what he undertakes, Latin, Greek, Hebrew, Sanscrit, all disappear if he uses his spare time on them.

A boy was employed in a lawyer's office and had the daily paper to amuse himself with. He commenced to study French, and at that little desk became a fluent reader and writer of the French language. He accomplished this by laying aside the newspaper and taking up something not so amusing but far more profitable.

A coachman was often obliged to wait long hours while his mistress made calls. He determined to improve the time; he found a small volume containing the Eclogues of Virgil, but could not read it, and so purchased a Latin Grammar. Day by day he studied this, and finally mastered all its intricacies. His mistress came behind him one day as he stood by the horses waiting for her, and asked him what he was so intently reading. "Only a bit of Virgil, my lady." "What! do you read Latin?" "A little, my lady." She mentioned this to her husband, who insisted that David should have a teacher to instruct him. In a few years he became a learned man, and was a useful and beloved minister in Scotland.

A boy was hired to open and shut the gates to let the teams out of an iron mine. He sat on a log all day by the side of the gate. Sometimes an hour would pass before the teams came, and this he employed so well that there was scarcely any fact in history that escaped his attention. He began with a little book on English history that he found in the road. Having learned that thoroughly he borrowed of a minister Goldsmith's History of Greece. This good man became greatly interested in him, and loaned him books, and was often seen sitting by him on the log conversing with him about the people of ancient times.—*Scottish-American Journal.*

CHRIST WITH US.

We think of our Christ too much as we think of the dead heroes; as one who has lived, has wrought a mighty work, has left the world. We ought the rather constantly to think of him, not only as one who has done something for us, but as he who is now doing; not only as the one who has lived, but as he who is now living; not only as the one who has been in the world, but as he who is now in it just as utterly as when the dust of Palestine fell upon his blessed feet. We ought to think of him as a veritable, vital, vitalizing, personal presence with us.

Standing in the crypt of the Cathedral of St. Paul's in London your eye is attracted by a huge mass of porphyry, to gain which they searched the continent of Europe. They wanted something large, massive, grand. At length they came upon it in Cornwall, England. They cut it, shaped it, polished it, at last lifted it upon its plinth of Aberdeen granite and dedicated it as the tomb of their grandest man. On one side you read the inscription, "Arthur, Duke of Wellington, born May 1, 1879; died September 14, 1852." A great man was buried when they buried him. His hand had been for many a year on the helm of the British Empire. His influence remains indeed, but his personality has departed. In these difficult times confronting England, in the sense of personal presence she cannot have the Iron Duke.

Pass beyond the Channel, and in Paris take your place beneath the golden dome of the Hotel des Invalides and behold the most magnificent sepulchre in the world. You are gazing now at the burial place of Wellington's chief antagonist. Above, the dome; beneath your feet, the variegated pavement; down in the open crypt, rimmed round with the marble balustrade, the sarcophagus. Circled with wreaths of laurel are written in mosaic the principal victories of the great hero. Ranged round are the tattered flags he bore, waving, to triumph. Read that inscription—it is a sentence from the great Emperor's will written in his exile: "I desire that my ashes lie on the banks of the Seine, among the French people whom I have loved so well." But Napoleon himself has gone. His influence remains, but he is not in the world. Him neither can France have in any way of personal presence.

Go to Rome, stand for a moment under that encircling dome of the Pantheon. Raphael loved that majestic building, more majestic even than St. Peter's. It was his wish that he might be buried there. Look! There on the wall it is written, "Here is the tomb of Raphael." But Raphael is not there. You may gaze entranced, upon his Transfiguration in the Vatican, you may be touched and softened as his wonderful madonnas tell you the story of that virgin motherhood with its pains, its mysteries, its beatitudes. But Raphael was done with this world at thirty-seven. He puts color no more to canvas. Everywhere in Rome you may see something that he has done, nowhere can you see anything that he is doing. His works last, he has gone forever.

The great heroes, painters, poets, teachers—they have been; but, as to this world, they are no longer. They have gone otherwhere. They have carried their presence with them. They are memories; they are not presences.

Is the Lord Christ like these? Does he speak only to us from the pages which were traced by his followers eighteen centuries ago? Is he no more than the first of the shadows of the past, the first of memories, the first of biographies, the most perfect of human ideals? Is he only an ideal, after all? Does he reign only in virtue of a mighty tradition of human thought and feeling in his favor, which creates and supports his imaginary throne?

No, he is a present, personal, living Saviour, "Lo! I am with you alway, even to the end of the world," is not an unfulfilled promise. He is not with us merely as a thought but as a life. He gathers us up into his own being; he floods us with it. There is inspiration here certainly for any duty, for any endurance. The faith, Christ with me, can make the poorest and the hardest life, joyous, glorious. This is the faith that overcometh the world.—*Christian Union.*

PUTTING A GOOD FACE ON IT.

It is always interesting to observe the bearing of travellers on such occasions as the starting of a ship for sea. As a rule the men are smoking; their demeanor is that of old salts to whom "a life on the ocean wave" is one round of delight; they select their places at the dinner-table for the voyage as though they intended to be present at every meal; they critically examine the smoke-room, inquire into the arrangements of the ship, as if they were personally responsible for the success of the journey, and generally comport themselves as men to whom the trip is a mere bagatelle. The stewards are not deceived by these appearances. Perhaps experience has made them wise; perhaps the "eternal fitness of things," which has ordained that they shall spend their lives in ministering to wanderers, has made them preternaturally sharp; perhaps there is a certain mark by which "lubbers" may be known to those whose habit is to go down to the sea in ships. We know not; but one thing is certain—the lean, lithe, imp-like entities, who show the traveller his cabin and deposit his luggage in his berth, are able to tell at a glance exactly how much care their victim will want, and after what fashion it will be necessary to treat him. Their judgment is unerring; they know well the man who is "not going to let the company gain anything by him," and the poor gentleman who will leave the table at the first plunge the vessel takes, and stay in his berth till the voyage is nearly over. It is of no use to put the hat on one side of the head, thrust the hands in the pockets of a pilot jacket, and smoke a cigar before them; they know the sequel to this brilliant beginning, and evidence their knowledge by an ill-concealed grin. Not but what they often have to deal with passengers who are more than a match for them—for that they are prepared. They know that they must "weigh the wool with the yarn," that by far the majority of the ship's company will be at their mercy before the voyage is over, and that if here and there one of their charge prove a nuisance, the rest are docile and helpless enough.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Items from the *London Weekly Review:*

The Old Catholics are about to make a new effort to establish their ritual in Paris. A Catholic Gallican church is about to be opened by Father Hyacinthe, who now signs himself Hyacinthe Loyson, Priest. The service will be conducted in the French language. An attempt to found a French Church was made in the time of Louis Philippe, but in spite of the efforts of the famous Abbe Chatel, the undertaking failed.

The case of young Mortara, which some twenty-five years ago attracted so large a degree of public attention, may not have been forgotten. Mortara, who belonged to an Israelite family, had been secretly baptized by a maid-servant, and grave difficulties having afterwards arisen between him and his family, the Pope, Pius IX., took him under his immediate protection. He is now Canon of the Cathedral of San Giovanni in Laterano, and he has been residing for some years past in France, in the diocese of St. Die. He is one of the four regular prebendaries who officiate at the sanctuary of Mattin Court a well-known place of pilgrimage.

"The new French journal is being legally constituted; the instrument is drawn up, and the title is again changed, and definitely fixed as *Le Reformateur, Journal Anti-clerical et Republican.* A *Reformer* is better than a *Demolisher.* The promoters battled hard for their original single title of *Anti-Clerical,* but the chief Protestants declared that they should in that case withhold all support. It was also stated that schoolmasters and other important functionaries under Government would necessarily be prevented receiving it with such a title. 'Clerical' and 'Jesuit' have become politically synonymous in common language; the dictionary distinction is little heeded. The Committee of Management and Supervision is composed of all shades of Protestantism, from Orthodoxy to Rationalism; and the chief editor, whose name has not yet transpired, is expected to be a Protestant pastor, formerly a Roman Catholic. The general feeling is, that such a bold attempt should have come entirely from Roman Catholics tired of Rome, and not from Protestants at all. But the experiment is on the eve of being made; and soon it is expected that France will at length have a daily Democratic paper (sold for one son), representing the yearnings of a large mass of sensible men who wish for a better religion than that of Rome."

Six Chinese converts were baptized in Sydney by the Rev. Dr. Steel, Presbyterian minister, on 27th October last.

Items from the *Christian Signal:*

The Pope's newspaper at Rome calls Dr. Taylor's new Baptist church in that city an "infernal hall."

Two priests of the Old Catholic faith have recently gone over to the Roman Church in Baden.

THE ENGLISH PRESBYTERIAN CHURCH.—It may be interesting to mention that during 1878 the English Presbyterians have been steadily extending their borders. The year has, however, been mainly devoted to the work of consolidation, which was found necessary after the rapid growth of the Church during the past few years. At the same time several new churches have been erected, especially in London, and numerous preaching stations have been opened throughout the country, some of which promise ere long to develop into regular charges. In the congregations burdened with a debt, satisfactory, and, in many instances, laudable efforts have been made towards the liquidation of the same. The Church, as a whole, is in a healthy and vigorous condition, and bids fair to enter upon 1879 more hopefully perhaps, than it has embarked upon any year since the resuscitation of Presbyterianism in England.

On the evening of Friday, the 10th inst., a gathering of converts from Judaism assembled in the Montagne-street Mission Hall, to honor the invitation of Mess. Elrich to a social gathering of Hebrew Christians. The hall was crowded, and after plentiful refreshments had been enjoyed, the Rev. H. A. Stern presided. The venerable Mr. Stern was once a captive of King Theodore. This remarkable and unique gathering more resembled a meeting of Christians in the first than the nineteenth century, for there was not one but had borne persecutions more or less severe upon his acceptance of the Christian faith. Three of the speakers had suffered imprisonment, including the illustrious chairman, for their courageous witness borne to the truth as in Jesus. Fifteen differing nationalities were represented in this assembly. Most wonderful it was to behold these reconciled children of Israel, gathered from all parts of the world, meeting in this great city of London, to enjoy one evening at least of their lives in unalloyed happiness. The speakers followed each other in rapid succession, eager to proclaim their allegiance to the lowly Nazarene, and their steadfast faith to the cause for which one and all had more or less sacrificed his worldly prospects. The happy meeting closed with devout thanksgiving, and the doxology was sung by lips most certainly not trained in infancy to sing the praises of the Three in One.

MISCELLANY.

Gleaned from exchanges:

THE ORR BEQUEST.—This is a sum of money which was sunk by a gentleman named Orr about thirty years ago in order that the interest shall be divided annually about the New Year to the oldest, youngest, tallest, and shortest woman married in the Established Church of St. Cyrus during the year. The measurement took place at the manse on Monday, when five competitors put in an appearance for the four shares of £6 1s. 10d. each. Considerable difficulty was experienced in coming to a decision.

One other fact concerning the Tabernacle pastor (Spurgeon). On the 8th of January he published the first sermon of a twenty-fifth volume. For twenty-four years he has issued a sermon every week, making a total of 1,450 discourses. This fact is, so far as I know unique in the annals of the pulpit. Long may the great preacher live and carry on the many good works which he has been permitted to set on foot.

A REMARKABLE MAN.—At a temperance meeting recently held in Alabama, Colonel Lehmanonsky, who had been twenty-two years a soldier in the armies of Napoleon Bonaparte, addressed the meeting. He arose before the audience, tall, erect, and vigorous, with the glow of health in his face, and said: "You see before you a man seventy years old. I have fought two hundred battles, have fourteen wounds on my body, have lived thirty days on horseflesh, with the bark of trees for my bread, snow and ice for my drink, the canopy of heaven for my covering, without stockings or shoes on my feet, and with only a few rags for my clothing. In the desert of Egypt I have marched for days with a burning sun upon my naked head, feet blistered in the scorching sand, with my eyes, nostrils, and mouth filled with dust, and thirst so tormenting that I tore open the veins of my arms and sucked my own blood! Do you ask, how could I survive all these horrors? I answer that, next to the kind Providence of God, I owe my preservation, my health and vigor to this fact, that I never drank a drop of spiritnous liquor in my life."

The inscriptions to be placed on the pedestal of Cleopatra's Needle on the Thames embankment have now been finally decided upon. At the personal suggestion of the Queen; it has been resolved to add the names of the noble men who lost their lives in their attempt to rescue the crew of the Cleopatra during the storm in the Bay of Biscay in October, 1877. The inscriptions are as follows: —On the eastern face, "This obelisk quarried at Syene, was erected at On (Heliopolis) by the Pharaoh, Thothmes III., about 1500 B. C. Lateral inscriptions were added nearly two centuries later by Ramesa the Great. Removed during the Greek dynasty, to Alexandria, the royal city of Cleopatra. It was there erected in the eighth year of Augustus Cæsar, B. C., 23." Western face, "This obelisk, prostrate for centuries in the sands of Alexandria, was presented to the British nation A. D. 1819, by Mahommed Ali, Viceroy of Egypt; a worthy memorial of our distinguished countrymen Nelson and Abercrombie." Embankment face, "This obelisk, through the patriotic zeal of Erasmus Wilson, F. R. S., was brought from Alexandria encased in an iron cylinder; was abandoned in a storm in the Bay of Biscay; recovered, and erected on this spot by John Dixon, C. E., in the forty-second year of the reign of Queen Victoria, 1878." To face the river, "William Asken, James Gardiner, Joseph Benbow, Michael Burns, William Donald, William Paton, perished in a bold attempt to succor the crew of the obelisk ship Cleopatra during the storm, October 14th 1877."

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, FEBRUARY 12, 1879.

SCEPTICISM.

There are two kinds of scepticism which the unreflecting are apt to confonnd with each other. They are however *the poles apart* in their origin, character and resnlts. The first is born of variety, nursed by an itching for notoriety, and is productive of flippant criticism or lond monthed blasphemy. It proclaims itself with brazen lungs and challenges notice with a still more brazen impndence. It tempts a righteons indignation to chastise it, bnt after all the bitterest chastisement is to doom it to the suffering of silence instead of the notice it courts and covets.

The other kind of scepticism is the very opposite to this. There is not even a tinctnre of vanity abont it. It jealously gnards itself from all notice, and is concealed with the shrinking sensitiveness of a malformation. The heart knoweth its own bitterness and the secret suffering is only revealed to the most intimate of friends, and then generally as the answer to questions of anxious interest, seeking the cause of an evident pain in order, if possible, to remove it.

Perhaps there is more of this real, silent, suffering donbt than of the former kind.

This world bristles all over with interrogation points and there are few perhaps, who have dived deep or soared high in the search after trnth, who have not fonnd granite at one extreme resisting their efforts, or clonds on the other enveloping their heads and clonding their vision. If only they can pierce the granite they strike the pnre waters nnturbid at their sonrce, or working and waiting in the darkness of the clonds they may at last see the snn in his glory.

But the suffering during an eclipse of faith none can appreciate save those who have waited in the dark. Duty calls some to go into the depths and to ascend the heights; where the plain voice of dnty is not heard perhaps it is wisest to be modest in snch matters and dwell in the plain.

It is well to recollect the difference however between scepticism and scepticism. We are not of those who decry or nnderrate reason, even when it is daring enough to bewilder itself by curiously approaching too near the blinding splendor, in which its Creator hides at once Himself and many of his plans and purposes. We can even feel a deep sympathy for the sceptic if he is a sincere one; who appreciates the awful results of his scepticism, blotting ont every ray of hope and leaving him in an eternal, starless night; whose scepticism is not of the flippant kind, bnt that which oppressed with donbts which it cannot solve and cannot conquer, asks in a wail of angnish, "Who will show ns any good?" Especially if he is a man to whose strong mind, deep stndy and large experience have given maturity; npon whose hair age has left its frosty foot-prints, and on whose brow the finger of care has written its unmistakable lines; for snch a sceptic we have nothing bnt deep sorrow and brotherly sympathy.

But for the modern, fashionable sceptic of the day; the yonng stripling, who with the childish tyranny of the nursery still clinging to him, affects scepticism as an indication of unusual mental vigor; who retails the profane wit of snch men as Paine and Voltaire and learnedly qnotes Hnme and Gibbon; who arrogates to himself an intellect too soaring to stoop to that faith, in the inspiration of which Newton "stepped from star to star" in his proggress towards the Infinite, and Blaize Pascal threw the radiance of his name to illnstrate and glorify the age in which he lived, and onr own noble Agazsiz read to ns "the silent poem of the nniverse"; who regrets in a mournfnl bnt boasting way that his great acnmen will not allow him the consolation of snch a "child-like faith;" for snch a man we have neither sympathy nor sorrow and disgust almost strangles pity.

PROTESTANT FRANCE.

From no other qnarter of the world do there come snch cheering indications of advance in the conrse of Evangelical Christianity as from France. Rev. Dr. Leonard W. Bacon fnrnishes to the *Christian Union* news which we think every Protestant will hail with pleasnre.

The snbject of discnssion now before the people of France as presented by two of the most influential organs of public opinion is, what is the "best method of resisting the encroachments of Ultramontanism."

Public opinion in France now indeed seems to be in a state of transition. A more hopefnl state exists by far than at former periods of her history, when there was a rebonnd from one extreme of nnreason to another. The hopefulness now consists in the fact that the people disgnsted with Ultramontanism are calmly looking out for a better system. It is not a movement of blind passion, bnt of cool, though not fnlly enlightened reason. The "*Critique Philosophe*" advocates formal renunciation of Roman Catholicism by all citizens and registration as Protestants. The latter term indeed does not seem to mean necessarily, that is in all cases, more than anti-Roman Catholics, bnt it does mean that, and so meaning avoids the qnicksand in which the Old Catholic chnrch was snnk, and plants itself on solid ground. In general, however, the movement contemplates much more than simply anti-Romanism. The pnblic mind seems to be awakened to the importance of a religion, that shall be free from the errors of doctrine as well as from the mal-practices of Popery, though the latter being more manifest first and most completely engage pnblic attention.

The *Journal du Protestantism du Francaise* says: "There are now on file in the Department of Worship forty-five demands, in regular form for the organization of new parishes for the Reformed Chnrch." This is an outgrowth of this upstirring of the pnblic mind. An advance wave of the Protestantism which is to bear down all before it, in regenerated France.

It is said that five members of the new Cabinet in France are Protestants—a most significant fact. Dr. Bacon says with regard to the ontlook:

A beantiful instance of what sort of results may be expected is witnessed in the case of M. Renonvier of Avignon, chief editor of the "*Critique Philosophe.*" With M. Bonchard, with Jules Favre, with M. Laveleye, the statistician, with many another honorable names that might be mentioned, he decided, as a citizen, for patriotic motives merely, to transfer his registration from the Roman Catholic Church to the Reformed Chnrch. Bnt this act done with all seriousness, was followed by still more earnest thonght that became deepened and intensified into a religious experience, of which one of my correspondents says that it is to be compared with that of Saul of Tarsus before Damascns.

Resnlts of this sort mnst be looked for in all these forty-five new Protestant parishes in varions parts of France. Those who for merely civil and patriotic reasons have placed themselves and their families nnder the influence of the truth will certainly in many cases feel the power of the trnth in their hearts."

AGENT AT CHARLOTTE.

A. G. Brenizer, Esq., has kindly consented to act as Agent for this paper during the absence of Col. J. L. Brown at Raleigh. Onr friends in Charlotte, and those in that vicinity who find it most convenient to remit throngh Charlotte, will oblige by making a note of this.

UNPRESBYTERIAL.

A "Deist" writing to one of the Northern papers, charged that snbscription to the "doctrines of the Trinity, total depravity, election, &c.," were necessary before admission would be granted to church membership. Whereupon a correspondent of the same paper gives his experience thus:

"A number of years ago I united on confession with Dr. Hall's chnrch in this city (New York) All that was required of me, in a single interview with the pastor, was to acknowledge my trnst in the Lord Jesns Christ as a personal Saviour. *I came before no session* or examining committee, and was not obliged to subscribe to any dogmatic statement or belief."

We sincerely trnst that so much of this statement as we have italicised is not true. If it is, Dr. Hall is more prelate than presbyter. We trust in any event that the practice is not general.

There seems, indeed, a tendency to laxness in practice that bodes no good. The matter above referred to directly concerns the Northern Church, bnt it comes to ns that onr candidates for the ministry recommended, not as we understand by the Faculties of our seminaries, but by individnal members of the Faculties, and against the views, perhaps, of other members of the Faculties, snpply vacant churches, and sometimes fill pulpits by invitation (hundreds of miles away from their schools and their teachers,) and *preach* before licensure. Thns practicing lay evangelism in its most palpable, if not its most aggravated, form, utterly setting aside and ignoring our Form of Government, and treating the Presbytery with the utmost disrespect, not to say contempt.

How is this? Who will give ns the light? Who other than Presbytery can license either to preach or to lectnre, except under the eye and in reach of the ear of a preceptor? Bnt is it done? How? When? Where? Why? By what anthority? Is any man in the Church—are any men—greater than the Chnrch? We want light. We invite discnssion—not of the editor for daring to broach the subject, bnt of the snbject. We want all the information we can get, from any one and from all qnarters.

SEARCH REWARDED.

In onr explorations for news we came across the following in the *Monroe Enquirer* and we record it with pleasnre:

A CARD.

To the Ladies Aid Society of the Monroe Presbyterian Church:

On yesterday the 7th of Febrnary, I received your nice present, a valuable gift. You will please accept my thanks. I appreciate it as a token of yonr esteem, and as a desire to provide for my material comfort. I hope the Lord, the Great Bishop may ever give me, his nnder Bishop, grace, so to walk as to merit, your esteem; and wisdom so to divide his word of trnth as to administer nnto yonr spiritnal welfare. May snccess crown yonr labor of love. R. A. MILLER.

Study, Feb. 8, 1879.

NOTES AND JOTTINGS.

Is congregational singing a lost art? The cheering command is: "Praise God in His sanctnary." "Let the people praise Thee oh God,—let *all* the people praise Thee;" "Kings of the earth and all people; princes and all jndges of the earth. Both yonng men and maidens; old men and children." We do not know who is omitted in this connt. Yet we do know that there are many who are silent in the sanctnary? Why?

Every one who can ought to nttter vocal praise. Every one shonld read the Word of God. Bnt no one can read that does not learn how to read. Every one ought to sing God's praises. Yet it is eqnally trne, no one can do so to edification without learning how. Many seem to think they can sing as they see! It is every one's dnty to make honest and earnest effort to fit himself for a profitable engagement in this delightful part of divine worship. Parents and congregations shonld surely afford snch opportnnities to the yonng.

Then with a liberal supply of Hymn and Tune Books (onr own of conrse) and a wise choice of tnnes, onr congregational music wonld swell like a sea and bear ns heavenward on its billows.

We have a large number of communications from onr friends on hand. They will appear in time. We beg the writers to bear with ns patiently. We are obliged to them all.

The *Presbyterian* says there is no doubt that the *Princeton Review* no longer satisfies the Presbyterian Chnrch, and suggests that the *Catholic Presbyterian* might be made a representative Magazine and so expownd the common faith of Presbyterians throughout the world. Very good! Bnt we suggest the *Southern Presbyterian Review* is orthodox and able and would meet all requirements.

We beg that our friends will not forget that we want every item of news they can send ns. Let it be short as may be, bnt contain all that ought to be known. We want every week to give our readers several items of fresh news from the churches. Please send by first mail when can. A postal card often, can be made to contain a treasure to the editor.

Another matter. Friends who request us to copy obituary or marriage notices from exchanges mnst not feel disappointed if they do not appear in our paper. We never scan over exchanges for these items, and such requests will almost certainly be overlooked. The surest and most reasonable way is to send a direct copy and request to the editor. Over ten lines of obitnary must be paid for in advance.

Don't you believe it! If over you are tempted to think that if you had lived in the days when men were called to lay down their lives for the truth, you would have been a martyr, ask yonrself if you are willing to lay down an interesting book, or leave a warm fire, to go to the prayer-meeting, or to visit a sick neighbor. And if you have to answer No! to yonr own conscience, as very possibly you will, don't deceive yonrself, the fire wonld have burned very low before you went into the flames. The Christian life is one of self-denial always—inevitably—and of sacrifice oven to the laying down of one's life at times. Christ himself illustrated the principle in giving himself—was himself the incarnate principle, of sacrifice. Yon may not be called to perish at the stake, but you are called to make any sacrifice of comfort or convenience to worship God in ways of his appointment, or to do good as you have opportunity at any cost to self.

You may not be called to suffer yourself torn in pieces by wild beasts, but you are called to pay him who serves you as God's ambassador, even though you must in so doing seriously curtail your comforts or even necessaries. If you cannot rise to the requirements of the times don't flatter yourself that you would ever be a martyr.

The *Standard of the Cross* has this to say in reference to the document of infallibility before Pius IX. changed it:

"The doctrine of papal infallibility is so recent an invention that it must have required great ingenuity and diligence so nearly to suppress and expurgate from authorized Roman formularies all contrary expressions of belief. Mr. P. G. Robert of St. Louis, who was at the Church Congress, is so fortnnate as to possess an old copy of Keenan's Catechism, approved by Archbishop Hughes, and other dignitaries, in which are the following questions and answers, which have been omitted in all recent editions: "Q. Mnst not Catholics believe the Pope in himself to be infallible?" "A. This is a Protestant invention; it is no article of the Catholic faith; no decision of his can oblige, nnder pain of heresy, unless it be received and enforced by the teaching body—that is, the Bishops of the Chnrch" (pp. 305–6). "Q. What do yon nnderstand here by the teaching body of the Church?" "A. I nnderstand, not the Pope alone, nor the Bishops alone, either severally or collectively, bnt the Pope, with the Bishops *as a body*, and not every or any body calling himself Bishop, bnt those only who are in commnnion with the See of Rome."

Does Rome never change?

We are compelled to ask onr friends, in remitting money to ns, to send postal order or to register, or to send check or draft where this can be done. Dednct for expense. We will cheerfully bear expense of transmission, bnt cannot be responsible if lost in mails when due precantion has not been observed.

Our readers will find the missionary letter on our first page from Rev. Danl. McGilvary highly interesting, albeit, it is addressed to the yonng folks. They will likewise welcome "Lnola," the favorite of olden time, whose visits to onr colnmns are only all too rare.

It is not necessary to refer to the article on Edgeworth Seminary, bnt we mnst call attention to the reappearance of Mrs. Spencer, introducing and snpporting a very welcome friend from Missouri.

Special notice of our contribntors is not our nsnal practice, yet the quality and variety of contribntions in this issue we think will justify the departnre. We have an extra choice lot yet to appear.

A little missionary item of an unusnal kind will be fonnd among the marriage notices. The bride is the daughter of a missionary sent ont by the Northern Chnrch. We extend our warmest congratnlations to Rev. John W. Davis—our own missionary, and his bride.

It is now definitely ascertained that Archbishop Purcell of Cincinnati cannot nearly meet the demands from depositors for money put in his savings bank. Another lesson as to the impropriety of persons where education and opportnnities are not of a business character, undertaking snch trusts.

A disturbance in a Roman Catholic Chnrch in New York City was in this wise: A yonng woman went in and took her seat and in due time was called on by a rongh looking man for fifteen cents. Declaring herself unable to pay she asked to be allowed to remain. She was not permitted to do so bnt was dragged ont. This is the statement which has caused quite an inquiry into the practices of Roman Catholic chnrches. It seems that at some hours the Romish chnrches are free to all-comers; at other hours a small fee is required and is vigorously exacted unless parties will go into seats specially set apart for the poor.

"Three wise men of Gotham went to sea in a bowl,
And if the bowl had been stronger
My song had been longer."

The Old Catholic movement has collapsed. Pere Hyacinthe appeals to English and Scotch clergymen to sustain him as a "Catholic Reformer." The "Grand Council of Geneva" does not actually refnse aid to the few, lingering, flockless shepherds who live on its patronage alone, bnt it soon will, for the subsidy is doled out now as to pampers. We could have wished for the Church a better fate, bnt it chose its lot. It went so far as to sever its connection with Rome, while it retained such abuses as debarred it from the cordial fellowship of Protestantism.

In common with many, perhaps most others, we were disposed to think that premillenarianism was a mere harmless opinion, without any practical significance, but as it is developed and comes to be fully understood its effect on the Mission work threatens to be very seriously damaging. A writer in the *Presbyterian* thus compendiously states the doctrine:

"Christ never has had a kingdom on earth, nor in any sense been a king, nor will be, until he comes in person the second time to set up his kingdom and reign in Jerusalem—that the gospel is not adequate, nor any of the present means of grace, to the conversion of the world, and that the church is commanded to limit her expectations until Christ comes to destroy his enemies by the brightness of his coming."

This does not appear to do injustice to their general teachings, and it would seem impossible for any one holding such views to enter heartily into mission work. Bnt further, the writer makes this statement positively:

"I say, without fear of successful contradiction, that I never knew a missionary in the foreign field who *fully* embraced the hypothesis in question, that did not, sooner or later, give up his work in despair, and abandon his field. And I may say, I never knew a missionary to go to a foreign field with premillenarian convictions."

Again he states that he personally knew *five* missionaries who embraced premillennial views, and in consequence abandoned the work. The aspect of affairs begins to appear very serious.

For the N. C. Presbyterian.

IMPORTANT NOTICE.

Will Concord Presbytery support her own beneficiary candidates for the Ministry or not? This is a qnestion to be specially answered by the following churches which have not sent to our Treasurer, D. A. Davis of Salisbnry, any money for education, from the 11th of April 1878, to the 21st of January 1879: Bethpage, Concord, Drnsilla, Fifth Creek, Franklin, Hickory, Jefferson, Lenoir, Mocksville, Newton, Poplar Tent, Salem, Salisbnry, Shiloh, Tabor, Third Creek, Thyatira, Unity and Zion.

If the money is not provided, shall your committee tell your beneficiaries to go in debt, or to leave the College and Seminary, and go home? What must we do?

By order of the Com. of Education.

P. T. PENICK, Chairman.

For the N. C. Presbyterian.

A PLEASANT SURPRISE.

MR. EDITOR: A failure to make some public acknowledgment of a pleasant surprise which occurred at our house to-day, would be an ungratefnl if not a sinful dereliction. Onr little church of Shiloh has of late, been greatly redned by death and removals, yet the few remaining families, though still more reduced in their means by the stress of the times, visited onr house to-day either, in person or by proxy, bringing in *no stinted* measure voluntary gifts, not of things ornamental, but of such as constitute the substantial support of every family. Nor in this connection would I fail to record with special pleasure the fact that those tokens of affectionate kindness were participated in by other loved ones besides those connected with my own pastoral charge. To all we return our grateful thanks, and pray that these deeds of kindness in temporal things may be fonnd at last to be treasures laid up in Heaven for them and theirs, where neither moth nor rnst doth corrupt, and where thieves do not break throngh nor steal. E. HINES.

For the N. C. Presbyterian.

ENTERED INTO REST.

On January 5th, the first Sabbath of the New Year, at 6 o'clock in the morning, Mrs. Irene S. Burwell, the beloved wife of Mr. John B. Burwell, Principal of Peace Institute, entered into rest. The halls so often echoing with mirth and music were filled that day with grief and sobbing. For the end, though peaceful and gentle, was so sudden and unexpected, and for so abrupt a close to a useful life every one was so unprepared. Mrs. Burwell had for some time been, in health, more or less delicate, but the sickness resulting in her death was not for more than three or four days. A constitution delicately woven and weakened by sickness yielded to a fiercer attack of disease, despite unabated care, and the end came all too soon.

But not for her. A child of the covenant, trained with wise and loving care, her father an honored and useful elder in the church, she early became a sincere and earnest Christians and winning natural gifts and traits were adorned with this glorifying beanty of growing likeness to Christ. She possessed the "ornament of a meek and quiet spirit" and her life crowded with duties and cares faithfully met, deserved the reward that was its close. Not less was the patient spirit at rest than the tired frame. The empty tabernacle, wrapped in moveless quiet, whence the inhabitant had fled, seemed to prefigure the perfect peace of the soul. A night of suffering, the last of earth, closed, and as gently as an infant sinks into sleep she entered into rest. Indeed, she seemed "sleeping when she died."

"But when the sun, in all his state,
Illumed the eastern skies,
She passed through glory's morning gate,
And walked in Paradise."

Bnt there was no need of physical ease or of dying testimony to give hope to the living who sorrow. Her life is its own evidence and memorial. A life, filled with all the sweet and burdening cares of motherhood, deeply engaged in all that concerned the usefulness and success of her husband in a wide and important field, devoted to Zion and illustrating the power of grace, is brought to a sudden and peaceful close. To ns it seemed that it was an unfinished life. Bnt God knows best. When he calls, with patience let us feel that life's work is done. Not connected with the literary department of the institution of which her husband is the honored principal, she gave herself to domestic duties connected therewith, and to her thoughtful provision and considerate care much of the comfort and welfare of its inmates was due. Many, who little thought they had looked into her sincere and kindly face for the last time, will now recall, and with tears, her noiseless footstep, her kind inquiries and affectionate attention. How sorely she is missed here many aching hearts can testify. But they sorrow not as those who have no hope.

Surely, if Bonar's beautiful lines be the measure of tender thonghts and tearful memories, she will long be cherished.

"Needs there the praise of the love-written record,
The name and the epitaph graved on the stone?
The things we have lived for—let them be our story
We ourselves but remembered by *what we have done.*"

W. S. L.

For the N. C. Presbyterian

FOR NORTH CAROLINA.

Sometime last fall I received a letter from stranger away off yonder in the State of Missouri, which I have had a great hankering to transfer to the columns of the NORTH CAROLINA PRESBYTERIAN. No name accompanied the letter, and bnt for a note accompanying from a North Carolina lady I should not have been able even to guess at the writer. The contents, however, are so good that the authorship is neither here nor there, though, for the sake of those readers who prefer good security, I will say that my correspondent is the daughter of a gentleman well known in the section where he formerly resided in North Carolina, but who for a number of years past has lived in Mississippi. That he has trained his daughter to love the Old North State, and has given her the right part of education, I think no one will doubt who reads her letter. I wish we had more such writers among our yonng people.

Just now it appears that some of our men-folks are beginning to wake up to the idea that our woodlands are melting away before the wilful waste that characterizes the American people in all their ways. I see that the attention of the wise men now in session at Raleigh is being directed to the propriety of some legislation looking to the protection of the forests. There are many fine things that our legislators *might* do for the good of the people: they *might* protect our sheep husbandry by levying a tax on our half million worthless dogs; they *might* enact some law whereby the common roads of the State should be made better and kept in better order (how is it that in Tennessee there are macadamized roads all over the State, and not a mile of such road in North Carolina? that I know of); they *might* do a little in the direction of our common schools and frame the law so that we should be provided with better teachers, better school-houses and more of them; they *might* go so far as to pass a law compelling indifferent, ignorant parents to send their children to school. I would be very glad to hear of such a law. And they *might* do something to check the liquor trade, which is the foster-father of our penitentiary and our jails, and does more to keep us poor and foolish than any other of our favorite sins.

But I have no hope that any of these good things will be done this winter in Raleigh. *Retrenchment* is the word there, and comparing what they *have* done towards saving for North Carolina with what they *might* have done, it really does appear as if the legislative notion of economy consists in "saving mightily at the spigot and letting go at the bung."

Meanwhile, I hope all my readers will read the following appeal, and that it will sow seeds in some winds to bear fruit for our good at some future day. There is something pathetic in snch an invocation to ns for the protection of our treasures, from the far land of Missouri. C. P. S.

KANSAS CITY, MO., Sept. 19, 1878.

MRS. C. P. SPENCER: *Madam.*—Although I am altogether a stranger to you, yet you are well known to me, for I have read with much pleasnre your articles in the leading paper of your church in North Carolina. I am a Southron by birth, and the South is very dear to me. This letter is to thank you for your endeavors to arouse the people of your State to a knowledge of their true interests and the great wealth, floral, mineral, &c., of North Carolina. I have traveled much, and I have never seen a country for which Nature has done so much (and man so little) as for North Carolina and Virginia. I especially refer to the Piedmont and mountain sections of those States. They have some few things lacking, but very, very many beauties and advantages. I repeat, *Nature* has done all. Man has only destroyed. The children of the soil are unaware of their true wealth; and as for strangers, it is truly annoying to hear Northern and Western people talk of the South. It is very encouraging to know of *one* such Carolinian as you! *Keep at them*, I entreat you! Let them know what they are doing, when they slay so ruthlessly their most beautiful, most valuable woodlands. *Nothing* will pay them for the destruction of their forests. A mountain of gold in the middle of the State would not compensate for the trees already stripped from the mountains of Virginia. They do not understand the results of denuding their hills of trees, and they mock at any remonstrance on that subject. Had they been away twelve years, the great gaps in the forests, the bald, *leprous-looking* spots on the mountains, the miles of "old fields" of straw pine, (poor Nature struggling to repair the ravages of man), more than all, the muddy streams, once so crystal-clear, reduced to half their size—all these things, and many more, would look worse to them than even the dirty, ill-built villages and—no matter! To find fault is a very ungracious task; but if they only *would* open their eyes and see! I know their many discouragements, their heavy burdens, but I would rather see them *clearing out* and *cleaning up* the woods near their dwellings, not cutting down every tree within a mile, and letting half-fed stock trample and graze to death the thousand delicate and rare flowers, off which some enterprising florist might make a fortune. Bnt the ungrateful Southrons actually *scorn* their loveliest flowers, because they are *wild*, though all the outside world may prize them. There is that most beautiful of all flowers, the Southern passion-flower, *Passiflora incarnata*, beloved of poets, prized of florists, bnt pulled up as a weed by Southern flower-tenders, who call it "only a common May-pop" or "wild apricot," while they send for and pay for some stiff dahlia or ugly cactus—very good in their way, however, bnt not comparable to the exquisitely beautiful passion-flower, or the delicate, fairy loveliness of the trailing mimosa (botanic *Schrankia*, Southern name sand-brier). Then there is the pretty partridge vine, *Mitchella repens*, with alternate evergreen leaves and scarlet berries. All know and love the sweet azalia, and that "lily of the field," the dainty, little, blue iris, lovely and fragrant, the ever-dear, clustered wax-flowers of the kalmia (wild ivy,) the delicate, sweet bells of the trailing-arbntne, the yellow snow-drop, called also, adder's-tongne, (*Erythronium Americanum*), with its nodding flower and dark-green, glossy leaves, mottled with purple, the gentians, lobelias, and laurels of many kinds; rhodora—bnt I am getting quite wild; so I will not ventnre into the endless families of pinks, roses, and honeysuckles that lend their beanty to our Southern woods and fields. But I *must* mention that most beantiful of trees, the *Magnolia Tripetala*; commonly called marsh-magnolia, cucumber-tree, or umbrella-tree; as lovely and fragrant as the *Magnolia Grandiflora*, and much hardier. This, and the long-fringed ash, or silk-tree, (called, sometimes, fringe-tree, but not the *Chionanthus Virginica*); are so lovely they stand conspicuous oven amid the beauty-crowded forests of the South. But I have let my flower-mania quite run away with me for which I ask pardon; but you, who love flowers, will understand me when I say, my childhood was passed among the flowering woodlands of the South.

Again, I thank you, with all my heart, for the good you have already done: and once more I beg you, *keep at them*, until some, at least, awake to the importance of their mountains, as guardians of "hid treasnres," and to their forests, as guardians and protectors of mountains, rivers, and plains. With highest esteem and admiration for yonrself personally, I am dear Madame,

Your unknown friend, MYRA.

For the N. C. Presbyterian.

MEMORIAL.

JAMES HARPER.

Born in Cumberland Co., Pennsylvania, May 14, 1799; died at Fairfield, near Lenoir, Caldwell county, N. C., Jan. 26, 1879, aged nearly eighty years.

It is not often that a community is called to mourn the death of snch a man as was the subject of this brief memoir; one so long spared, so generous, useful and honored, and combining so many of those qualities which adorn the citizen, husband, father, friend, and christian.

He was the second in descent from John Harper, the first of the family to settle in America.

In early manhood his health failed and he was thought to be dying of consumption. Obediently to medical advice, he made a journey on horseback, extending his trip as far south as Charleston, S. C. In 1825 he removed to Wilkes county, N. C., and engaged in business with the late Col. Wm. P. Waugh.

August 29, 1833 he married Caroline Ellen, daughter of Samuel Finley of Angusta county, Va., whom he survived eleven years.

In 1828, previous to his marriage, he fixed his place of residence near Lenoir, N. C., and gave to it the name of Fairfield. Here he sojourned for more than fifty years, living a life of nsefulness such as comparatively few can boast of, and leaving to kindred and friends, the legacy of a precious memory.

His two chief callings in life were those of the merchant and farmer; the former calling of merchant he pursued for nearly forty years at Fairfield and in Lenoir. Success crowned his labors, and eternity alone can reveal the multiplied instances of aid given by him to the poor and needy, and to causes of religion and benevolence.

He was the last of a band of settlers in Caldwell county, N. C., who by their wisdom, counsels and influence did so much to lay the foundations of society in the region wherein he lived and died.

When eighteen years of age he united with the Presbyterian church. He built the old Fairfield church, near his residence, and when, in this same building, the Lenoir Presbyterian church was organized about twenty-five years ago, he was one of its few members and its first ruling Elder.

He lived not for self. Varied enterprises for good are indebted to the promptings of his generous nature.

He was a friend to material progress and improvement. He was a prime mover and a partner in the Patterson cotton factory in his county, and a stockholder in the Caldwell & Watanga Turnpike, the Western N. C. R. R., and the Chester and Lenoir Narrow Gauge Railroad. He was also a very large contributor to the Methodist church in Lenoir, and the originator and liberal patron of Davenport Female College.

The Presbyterian church and Finley High School were also largely aided by him.

He was singularly modest and diffident, unambitions of worldly honor, and of arrogating himself the praise of any nsefnl achievement or good effect, throngh his instrumentality. His strength of mind, decision of character, urbanity of manners, nobleness of natnre, and practical wisdom fitted him for offices of honor; but these he sought not, preferring rather the walks of private life.

He was a friend to religion, and to those called to minister at her altars—a friend to the poor and needy. Unnnmbered were the instances in which the widow and orphan, the day laborer and mechanic received kindness at his hand, ever so ready to aid.

Religion shed its halo around his life. Naturally modest and retiring, he spoke not in words tho experience and workings of the grace and life within.

As he drew near his latter end he expressed his hope in Him who is the believer's resurrection and life. Freed in great measure from bodily pain and suffering, he went down to the grave, leaving behind his life of christian influence and usefulness to point the hopes of surviving friends upward to his enjoyment of life hereafter in the heavenly paradise.

In the graveyard hard by the house of God in which he had so often worshipped, his remains were laid to rest until the resurrection morn.

Now that he is gone, we may mourn, but not as those who have no hope. A tender and thoughtful husband, a kind and watchful parent, a sincere and generous friend, a lover of hospitality, a steadfast friend of the Church and religion, a useful steward of his Master's goods, and an humble believer in Christ, while none can estimate the far-reaching sweep of his examples and labors, no can none measure the loss entailed by his death.

"Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
"How blest the righteous when he dies"

ECLECTICISMS.

GOD IN NATURE.

Chateaubriand:

There is a God! The herds of the valley, the cedars of the mountains, bless Him; the insects sport in His beam; the bird sings Him in the foliage; the thunder proclaims Him in the heavens; the ocean declares his immensity; man alone has said, there is no God.

THE COMING TIME.

Biblical Recorder:

"The day we believe is coming when it will be thought that a man who has not religion enough to make him pay his debts has not religion enough to be a church member."—*Western Recorder.* This is exactly what is now needed. Tom Paine, Voltaire, Darwin, Huxley & Co., are insignificant when compared to the widespread dishonesty and general demoralization among professors of religion and, members of the christian churches. Until the church can stand spotless and pure before the world it is folly to expect a return to honesty and fair dealing.

THE TRUE REMEDY.

Central Presbyterian:

The true remedy for the disease of the Church is the prevalence of a deeper seated, more circumspect, more prayerful, personal piety among our members—more of the constraining love of our Redeemer—more of the Spirit of Christ. Very appropriate to these thonghts are several propositions laid down by Prof. Christlieb in the concluding parts of his excellent paper read before the Evangelical Alliance in New York, in 1873:

"Amidst all this work never let us forget the *personal preparation in secret.* If we are to conquer in our struggle against unbelief, it must be less exclnsively than hitherto with the word and pen, and more on our knees. Often while we fight hard we pray too little. * * * The Christian is the world's Bible, and the only one which it reads. * * * In fine only life can beget life. * * * The strongest argument for the truth of Christianity is the true Christian."

SERMON FROM THE WORLD.

United Presbyterian:

"Marie" wrote to the New York *Tribune*, asking how she should assist in collecting some money for a country church. She asked further, if it would be advisable to attempt a concert, and said they had tried calico-parties, sugar-parties, fish-ponds, mock postoffices and the like. The *Tribune* replied: "We recommend a revival of religion." No answer could have been more wise. It is a want of piety in a church that makes it necessary to resort to worldly practices in order to raise money for religious uses, and it is only when the piety is added to and improved that the difficnlty will disappear. If the Marie's will cease troubling themselves about "calico-parties and the like," and assiduously observe the good part as they sit at the Master's feet, they will greatly help fill the treasuries with honest money.

INFORMATION WANTED.

Of the whereabouts of MARK WORCESTER and CLARK H. WORCESTER, brothers, the former is between 45 and 55 years of age, if alive. He was formerly a traveling salesman, about 14 years ago; Clark H. Worcester who is reported dead 6 or 7 years, is between 60 and 70 years of age, shoemaker by trade. He was 6 ft. 2 in. high, light blue eyes, and wore a heavy beard; he (Clark H.) served in the late war, in Beems Battery "B" Co., 1st N. J. Vol., A. Judson Clark, Capt.—Any information of either of the brothers, dead or alive, will be thankfully received and duly rewarded by sending *positive* information of the death of the latter brother. Respectfully,

R. B. FORDHAM, RAHWAY, N. J.

Feb. 1st, 1879.

N. B. They had a mother and a married sister, residing in or near Wilmington, N. C. The sister had twice been married, her first husband was a Rev. Mr. Hewitt. I think the way the name is spelt. The mother understand died during the war.

Other papers please copy. R. B. F.

NEW PUBLICATIONS.

Messrs. Dingee & Conard of West Grove, Chester county, Pa., send ns their *Guide to Rose Culture.* It is very elegantly gotten up, serviceable, no doubt, to those cultivating flowers.

Sunday Afternoon at hand. Contents: The Game of Five; Two Days; A Conventional Science; Ministers and Hobbies; Calvin, the Sinner, II.; The Safeguard; Anna Jameson; A Pair of Home Missionaries; As to Sunday Families; What if Conscience?; The True Story of Hans Christian; Paper Roses; A Just and Faithful Knight of God; Katachi-Uchi, the Avenger of Blood; The Littleton Reformers; Sunday on Water Street, II; At the Door of the Tabernacle; Kasim Al Anwar; The Still Hour; Editor's Table; Literatnre. $3 a year: Springfield, Mass.

The Sanitarian, a monthly magazine devoted to the preservation of health, mental and physical culture. A. N. Bell, M. D., editor and publisher, 47 Lafayette Place, New York. February 1, 1879. $3 a year, 30 cents a number. Ignorance of the laws of hygiene is often Fatal. This magazine enters a noble field and aims to discuss plainly practical questions of health, food, exercise, sewerage, &c. We need such magazines devoted entirely to sanitary science.

January number of *The South Atlantic*, edited by Mrs. Cicero W. Harris, Wilmington, N. C. $3 per annum. It contains: Mrs. Preston's Old Song and New, by Paul H. Hayne; Carmelita, chaps. V.-VI., by W. H. Babcock; Eugene Aram, Act 3, by Espy W. H. Williams; The Jordan, Dead Sea, Bethlehem and Hebron, by W. C. Johnstone; An Episode in Cyprus; Fear; History, by George Davis; John Davidson's Wife, by W. W. Alexander; Shortia Galaxifolia, by M. C. Hyams; Recent Literature, &c. Naturally we especially appreciate the Episode

by Hon. George Davis. This Episode is written in the lucid and harmonious style of that accomplished writer, deserves special attention from every North Carolinian as a part of the history of the State, and all others will be repaid for its perusal. The article narrating the travels of W. C. Johnstone is interesting as such things always are. The unhesitating manner in which the writer locates objects of interest and thus ignores the doubts of ages is refreshing.

Gordons March: Music. Ludden & Bates, Augusta, Ga.

Hymns and Coronation Songs. A. S. Barnes & Co., New York, Chicago and New Orleans. Sample before us is gotten up very cheaply in boards. Price 33 cents, and no doubt worth it.

Gospel Gems: G. D, Russell, Boston. In paper cover, 30 cents per copy, $25 per hundred. Worth what it costs no doubt.

Preacher and Homiletic Monthly. Departments: Sermonic (containing sermons by Drs. Wayland Hoyt, S. V. Leech, T. L. Cuyler, R. S. Storrs, T. L. Burrows and others, and Revs. John Elliott and David Winters); Preachers Exchanging Views; Hints at the Meaning of Texts; Sermonic Criticisms, and many others. Well worth the price, which is $2 50 per annum. Rev. I. K. Funk, New York.

British Quarterly Review for January: Leonard Scott Publishing Company. Contents: London Gas: Daniel Mavin; What is Science; Religious Equality and Theories of Comprehension; Mr. Arnold on Secondary Education; Restorations: The Viceroy and Amir; Contemporary Literature.

The North Carolina Medical Journal again on our table. We say again, as we may have oft before, that this magazine should be in the hands of every physician within range of our circulation. January number has many capital articles. Published at Wilmington, N. C., by Drs. M. J. DeRosset and Thomas F. Wood. $3 per annum.

Third Annual Report of Johns Hopkins University received, and we tender our acknowledgements.

Ladies' Floral Cabinet: By Henry T. Williams, New York. Monthly. Price 12 cents a number.

D. P. Faulds, Louisville, Ky., sends music.

We are again overpowered. *Sunday Magazine* is before us *for March*. To note list of contents is simply impracticable, because they are so numerous, and to bestow due meed of praise is equally out of the question because the articles are so good. It's the cheapest magazine extant and of its kind the very best. Frank Leslie Publishing Co, Park Place, New York. $3 per year.

The International Review, published by A. S. Barnes & Co., New York, is at hand. Contents: English and American Painting at Paris; Gas Stock; The Birth of the Commune; Recollections of Mazzini's Views of Russia and the East; An American Wedge; Robert Browning; Expression of Emotions on the Human Countenance; The Literary Movement in England, France and Germany.

Barnes' Educational Monthly. February, 1879. $1 50 per annum. A. S. Barnes & Co., New York. A good editorial on "The Spelling Reform," and an interesting discussion about modernizing Chaucer.

The Teacher, a monthly educational journal. January, 1879. Published by Eldredge & Bro., Philadelphia.

The People's Magazine. Devoted to literature, science, the little folks, &c. Monthly. 32 quarto pages. P. W. Zeigler & Co., Philadelphia.

The Watchman. Young Men's Christian Association. Semi-monthly. $1 a year. F. H. Revell, publisher, Chicago, Ill.

The Sunday School News and Bible Studies $1 a year. January, 1879. C. H. Howard & Co., Chicago, Ill. This is a new enterprise that promises well.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

Rev. T. W. Erwin will supply a church near Dallas, Texas.

Five additions were lately made to the church at Uniontown, Ala., under care of Rev. R. B. Alpine.

Capt. T. C. Morton has been elected a deacon of the Second Presbyterian church of Staunton, Va.

Rev. N. W. Edmunds, of Sumter Institute has been elected pastor of the Church at Darlington, C. H., S. C.

Aiken church (S. C.) has invited licentiate Thomas P. Hay of Harmony Presbytery to become its paster He has expressed a willingness to accept and entered upon the work.

Daily meetings have been held in the Mossy Creek church, Augusta county, Va. The pastor Rev. J. W. Rosebro has been assisted by Rev. Dr. Ewing. Eight persons have been received into the church.

For the support of the gospel at home and abroad the Athens, Ga., church contributed $2,564.64. This does not include amounts contributed which were made by the congregation and did not past through the hands of the church treasurer.

The Prayer meetings in Richmond during and since the week of prayer have been reviving and refreshing to the people of God. The meetings of late have been so numerously attended that the services had to be moved to the larger churches.

Two ladies whose ages aggregate one hundred and twenty years were lately added to the Lewisburg, W. Va., church.

Services were continued from the week of prayer, *in the* church at Troy, Mo., of which Rev. W. B. Y. Wilkie is pastor. Ten persons have been received into communion on profession of faith.

CHANGES OF POST OFFICES.—The post-office of Rev. W. S. Cocham has been changed from Bolivia to Grand Junction, Tenn.; of Rev. A. H. Mecklin from Poplar Creek to French Camps, Miss.; of Rev. T. W. Erwin from White Oak, S C., to Dallas, Texas; of licentiate H. C. Fennel from Due West to Cross Roads, Laurens Co., S. C.

Recently Rev. Mr. Clagett, after holding a service in the Leavenworth jail, was approached by a convict whom he soon recognized as a former schoolmate, respectably connected in this city. The young man had just been convicted of forgery and was soon to be removed to the Penitentiary to serve five years. He was greatly affected, and attributed his fall to whisky.—*St. Louis Presbyterian.*

Judge J. Randolph Tucker will deliver the address before the Societies at Union Theological Seminary in June next. The commencement exercises will be held in April. Rev. Ben Helm, will address the Society of Inquiry and Dr. C. H Read deliver the annual address. Eighteen Universities and colleges are represented in the Seminary. Fifty-four students are present. Eleven seniors will finish their course in April.

First Presbyterian Church, Louisville. The meeting in the church continue with increasing interest and larger attendance. The pastor of the church, the Rev. E. O. Guerrant, has had the continued assistance of the Rev. J. M. Evans, of Augusta, Ky., the senior editor of this paper having gone to supply his pulpit last Sunday. There have been seventy additions to the communion of the church, nearly all on profession of their faith. On last Sunday morning the scene was very unusual and striking. Forty persons, adults and children, stood before the pulpit, and publicly avouched their faith in Christ as their Saviour. A member of them had not been baptized.—*Christian Observer.*

Forty persons under the services in the London Street Presbyterian church, Winchester, Virginia, have confessed Christ. A correspondent writes the *Central Presbyterian*: "A very interesting and encouraging work of grace is progressing in Winchester, which began with the Week of Prayer. Its earliest development and main centre is in the Loudoun street Presbyterian church. There some sixty persons have been attending nightly inquiry meetings—and most of them have professed faith in Christ. The pastor, Rev. H. M. White, has been assisted first by Rev. G. W. Finley, of Romney, and after him by Rev. R. H. Fleming, Woodstock. A prayer meeting is held daily at noon, and preaching at night, after which the inquiry meeting. The work has extended into the Kent Street church of which Rev. J. R. Graham, D. D., is pastor. Here preaching has been held every night in which the pastor has been aided by Rev. A. C. Hopkins, of Charlestown. A number of persons have expressed an interest in Christ and some a hope of conversion. In the Southern Methodist Church too a good many have professed faith in Christ.

NORTHERN.

Meetings continuous of the Week of Prayer were held in the Presbyterian church at Titusville, Pa., and at their close sixty-five connected themselves with the church by confession of faith.

A verdict for $1166, has been given Dr. Charles S. Hageman who brought suit for arrears of salary due him by the Second Reformed church of Freehold, N. J. The call, stating salary as it does, is a civil contract and can be enforced it seems at law.

Revivals in Presbyterian church at Millvillo, N. J., and in South Jersey.

Rev. Dr. Gans, formerly pastor of the German Reformed church in Norristown, Pa., has been sliding down gradually for a long time, and at length dropped into the Roman Catholic church.

Rev. James Chambers, pastor of the Congregational Church at Sherburne, N. Y., has been offered a professorship in a Theological Seminary in Japan.

Clinton Avenue church, Brooklyn, has reluctantly accepted the resignation of Dr. Budington, and unanimously voted him pastor emeritus, with a salary to be hereafter determined.

Max. Moses, a converted Jew, was received into the Ninth street Baptist church, Philadelphia, on January 26th.

Pontifical high mass was celebrated, for the first time, in Terre Haute, Ind., on 25th ultimo.

Rev. Mr. Pentecost, the evangelist, having enjoined the women of Chicago not to pray aloud in his meetings, all womanly aid has been withdrawn.

THE BIBLE.

At a late meeting of the Wake County Bible Society, Gov. Z. B. Vance made among others, the following good points:

That the Bible is true is apparent from the fact that in this most practical age of the world —an age when everything is subjected to the severest scientific investigation, and if not found to be useful and true, is mercilessly discarded, it not only holds its own, but is constantly extending the area of its influence, while the sacred books of other religions have either lost their power over the minds of men, or if respected at all, seem to have no power to make disciples.

Of a lady who claimed to disbelieve the Bible, and whose husband, an upright, honorable and virtuous Judge, also an infidel, she declared to be equal in moral qualities to any professing Christian of her acquaintance, he asked if she had never conceived the idea that her husband, good natured and true and honorable, as she represented him, might not be the product of Christianity, notwithstanding his rejection of that faith.

To this she replied that she had never thought of that, but Seneca among the Romans, and Socrates among the Greeks were good and true men without the help of the Christian faith. To this the Governor replied that they were doubtless good men after their light, but their light was very imperfect, and that there could be thousands of humble peasants in Scotland, or this country, who, taught by this holy faith, were as far superior in all the moral elements of their character and in the conduct of their social relations to Socrates and Seneca, as the sun was superior to the stars of heaven.

He said further, that when disturbed by doubts as he had been at one time, and as every thinking man would be, as to the truth of the Bible, he had consulted a minister then present, as to what he should read to establish his faith in the inspiration of the Scriptures. The advice he received was to read the Bible itself, and he had found in his experience that the best evidence of Christianity was christianity itself, and that the very best proof of the truth of the Bible was that blessed book without note or comment.

It was an edifying sight—the Governor of a great commonwealth pleading for the circulation of the Bible, before a large and intelligent audience, a large proportion of whom were members of the General Assembly of the State.—*Biblical Recorder.*

The above was crowded out last week.

SECULAR NEWS.

CONTINUED FROM FOURTH PAGE.

In our Legislature Senate bill requesting our Senators and Representatives in Congress to use their influence in securing an additional appropriation for the rivers of the State was adopted.

A Bill passed the Legislature to amend Mt. Airy Railroad charter and to provide for building a railroad from Greensbero to Oro Knob, in Nash county.

Last news from the Plague in Europo are less alarming.

Reports of the famine in Egypt are greatly exaggerated.

The Goldsboro *Messenger* will issue on 15th inst., a North Carolina Hand Book. Mr. J. S. Tomlinson, Engrossing Clerk is preparing brief biographies of all the members and officers of the General Assembly. The "Sketch Book" will be curious and probably interesting. Price 25 cents.

M. DeLesseps constructor of the Suez canal is a candidate for Governor of Algeria.

A more favorable outlook for the cattle trade with England.

Twenty-two hundred Roman Catholic leaders in Germany protest against suppression of Ursuline convents.

Committee on Levees and Improvements on Mississippi river report in favor of improving the navigation of that river.

Capt. James D. Cumming formerly of this city has been made a director in the New York Voluntary Life Saving Society.

It is said that the Roanoke Navigation Co., will reopen the canal from Weldon to Eaton's, and private individuals have offered to put boats on the canal if proper repairs are made.

Governor Vance has removed to Charlotte where correspondents are requested to address him.

The select committee on Contagious Diseases reports a bill to the U. S. House of Representatives to prevent their introduction and to establish a Bureau of Public Health.

COL. D. K. MCRAE'S LECTURE.—In Justice to Col. McRae we could not say less, and it would be difficult indeed to say more than the daily secular press expressed with regard to the lecture on Friday night last. The subject "Genius and Talent" was one allowing ample scope for display of oratorical genius and artistic talent and was fully appropriated to that end. We were particularly pleased to note that throughout there was an under current of proper religious sentiment and feeling; not displayed even unostentatiously, but existing nevertheless, and enabling the lecturer to win the plaudits which every one so readily bestows, without a word, or a gesture that would ill become a christian gentleman. His address to the youth who might hear him specially impressed upon them that whatever might be their genius or their talents, it was all important to remember that these were all for time, and to be directed to a preparation for a future and higher existence. An elegant elaboration of the compressed truth, that "Man's chief end is to glorify God and to enjoy him forever."

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On January 28th, at the residence of the bride's father, Rev. S. B. O. Wilson, officiating, T. B. BAILEY, of Mocksville, N C., to JESSIE, eldest daughter of Capt. James I. Hall, of Tipton county, Tennessee.

In Richmond county, at the residence of the bride's father on the 6th inst., by Rev. A. N. Ferguson, Mr. JAS. A. McNEILL, of Robeson county, to Miss MINNIE A. SMITH.

In Bladen county, by the Rev. A. McFadyen, on 22d January last, Mr. ARCHIBALD D McCALLUM of Robeson county to Miss MARY ATTELIA daughter of the late Dugald Blue

By the same on the 23d of January last, Mr. QUINN STEVENS to Miss EMMA FAIR. All of Bladen County.

By the same in Beth Car church, Bladen county, on the 2d February Mr. S. P. McNAIR of South Carolina to Miss LENA MAY daughter of Dr. Wm. Willis.

In Shanghai, China, on the 4th of Dec 1878, at the residence of Rev. William S. Holt in the presence of the United States Consul, by Rev. George F. Fitch, Miss ALICE I. SCHMUCKER and Rev. JOHN W. DAVIS.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Bladen county, December 15, 1878, of diphtheria, KATIE THADORA, child of W. A. and M. C. Woodburn, aged 2 years and 8 months.

In Bladen county, January 19, 1879 of diphtheria, LIVVIE EULALIA, child of W. A. and M. C. Woodburn; aged 8 months.

At Pineville, Louisiana, January 6th, 1879, JOHN McLEAN McLAUCHLIN, third son of the late B. L. McLauchlin, of Columbia, S. C., in the 39th year of his age.

He served during the war in the 1st regiment South Carolina volunteers, and was distinguished for his gallantry on many of the bloody fields of Virginia. He could safely say what few Confederate soldiers could, he never lost a day from the army from any cause, either from sickness or furlogh, from his first service at Fort Sumter, to the surrender at Appomattox. He leaves a wife and one child, and a widowed mother, to mourn his untimely departure.

In Moore county, on the 20th of October, after an illness of only a few days, Miss ELIZABETH RHODES, in the 53d year of her age.

Death came to her as a thief in the night and it is a source of the greatest consolation to her bereaved family that she had not deferred her preparation for it to her dying hour. Many years ago she made a profession of her faith in Christ and united with Union church. "Watch, therefore, for ye know neither the day nor the hour, wherein the Son of Man cometh."

SAMUEL C. MCNEELY.

At a called meeting of the Philanthropic Society of Davidson College, held Feb. 5th, 1879, the following resolutions were unanimously adopted:

WHEREAS, Our friend and fellow student, SAMUEL C. MCNEELY, has in the providence of God, been called from among us by death; Therefore be it

Resolved, 1. That while we would submit to God in this our calamity as to a just Sovereign and wise and loving Father, yet we feel sad at the death of our friend

2. That he was an upright man, a pleasant companion, a faithful and promising student, and a consistent Christian.

3 That we who are ourselves sons, do appreciate the grief of his father and mother, and commend them to that God who gave his only Son for us all.

4 That a copy of these resolutions be furnished his parents, and copies be sent with request of publication, to the N. C. PRESBYTERIAN, Charlotte *Observer* and Mooresville *Gazette*.

H. W. BEALL,
P. M. BROWN,
} Committee.

Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

TO THE CHURCHES OF ORANGE PRESBYTERY.

Churches needing aid, in supporting their ministers, will forward their applications to the undersigned before the 15th of February next.

In your applications state (1) what part of your minister's time you desire, (2) what amount is raised by the church, and whether it is all that could reasonably be expected, (3) what amount of aid is needed, and (4) how long has your church been receiving aid.

Applications not in the hands of the Agent by the time mentioned above are not likely to be successful. JAS. C. ALEXANDER,
Agent of Sus.

GREENSBORO, N. C., Jan. 11th, 1879.

OFFERS EXTRAORDINARY.

We offer WORCESTER'S QUARTO DICTIONARY fully Illustrated and Unabridged. Library sheep; marbled edges. Publisher's price $10 00, as a premium for 12 new subscribers to the NORTH CAROLINA PRESBYTERIAN at $2 50 each.

Most of our distinguished writers prefer Worcester's to any other dictionary, and it is recognized as authority by the departments of the United States Government.

Expressage at receiver's cost.

OR WILL SEND

The above Dictionary	$10 00
NORTH CAROLINA PRESBYTERIAN, one year	2 65
American Agriculturist one year	1 60
	$14 25

For $10 to any one address.
Expressage of Dictionary at receiver's cost.

—or—

NORTH CAROLINA PRESBYTERIAN, one year	$2 65
American Agriculturest one year	1 50
	$4 15

Will be sent to any new subscriber on receipt of $3.

We thus furnish the NORTH CAROLINA PRESBYTERIAN and the best Illustrated and Most Popular Agricultural Monthly in the United States, for the usual price of a Religious Newspaper.

We will send the Carolina Farmer, published in Wilmington, N. C., by Wm. H. Bernard, (an excellent Magazine) to any who may prefer it to the American Agriculturist.

The American Agriculturist will be sent one year, gratis, to any one sending us *two new* subscribers at $2.65.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, O.

WILMINGTON MARKET
DURING WEEK
ENDING FEBRUARY 11.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—The market has been firm throughout with price uniformly 27 cents.

ROSIN—Sales have been at $1 17½ for Strained and $1 20 for Good Strained. Sales Black Rosin have been made at $1 05.

CRUDE TURPENTINE—On Wednesday $1 25 for Hard and $1 85 for Virgin and Yellow Dip. On Thursday price advanced 5 cents on all qualities, and at $1 30 and $1 90 respectively, all sales have since been made.

TAR—On Wednesday price declined to $1 35, and at these figures all receipts have since been taken.

COTTON—On Wednesday last sales were on basis of 9 cents for Middling. On Thursday market steady with small sales at 9½ cents: Friday 9¼ cents; and since all transactions have been on basis of 9¼ cents for Middling, with market firm. Official quotations: Good Ordinary 8¼; Strict Good Ordinary 8⅝; Low Middling 8⅞; Middling 9¼ cents.

TIMBER—Sales 1 raft Common Mill at $4; 1do. at $5, and 2 do. at $8 25

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.
BACON—Western Smoked—	
Hams	11 a 12
Sides, per lb	5½ a 5¾
Shoulders	a 4½
Dry Salted—	
Sides, per lb	00 a 6
Shoulders	00 a 4
CHEESE—Northern Factory, per lb	10 a 11
Dairy, cream per lb	10 a 11
State, per lb	00 a 8
COFFEE—Rio, per lb	12 a 16½
Laguayra, per lb	18 a 20
CORN MEAL—per bush in sacks	00 a 70
DOMESTICS—Sheetings, 4-4, per yd	6¼ a 6¾
Yarn, per bunch	75 a 80
FLOUR—Fine, per bbl	0 00 a 3 50
Super, Northern, per bbl	4 00 a 4 50
Extra do. " per bbl	4 75 a 5 00
Family " per bbl	5 50 a 7 00
City Mills Extra Super, per bbl	5 50 a 5 75
" Family, per bbl	6 00 a 6 25
" Extra do., per bbl	6 50 a 6 75
GLUE—per lb	7 a 12
GRAIN—Corn, in sacks, per 56 lbs	
from store	65 a 70
Corn, wholesale, in sacks	62½ a 65
Corn, mixed, wholesale in sacks	58 a 60
Corn, Cargo, per 55 lbs, bulk	57½ a 57
Oats, per bushel from store	50 a 55
Peas, Cow, per bushel	60 a 65
HOOP IRON—per ton	65 00 a 70 00
LARD—Northern, per lb	8½ a 10
North Carolina, per lb	10 a 11
LIME—per bbl	0 00 a 1 25
MOLASSES—West Indies, old crop	33 a 35
" " bbls	36 a 38
" " new crop	32 a 35
" " bbls	35 a 38
New Orleans	30 a 45
Sugar House, hhds, per gal	21 a 22
" bbls, per gal	24 a 25
Syrup, bbls., per gal	40 a 55
NAILS—Cut, 4d to 20d, per keg	00 a 2 35
OILS—Kerosene, per gal	15 a 16
Lard, per gal	1 00 a 1 10
PEANUTS—per bushel new crop	75 a 95
PORK—Northern, City Mess	9 50 a 10 00
SALT—Alum, per bag of 3 bushels	00 a 75
Alum, per ton	7 00 a 0 00
Liverpool, per sack	00 a 70
Liverpool fine, per sack	0 00 a 1 30
SUGAR—Cuba, per lb	8¼ a 10
Porto Rico, per lb	0 a 7
A—Coffee, per lb	9¾ a 10
B— " per lb	9 a 9¼
C— " per lb	7¾ a 8
EXC— " per lb	8 a 8¼
Crushed, per lb	00 a 10¼
Soap—Northern, per lb	5 a 7
TIMBER—Shipping, per M	12 00 a 13 00
Mill Prime, per M	9 00 a 11 00
Mill Fair, per M	6 50 a 8 50
Inferior to Ordinary, per M	3 00 a 6 00

NEW ADVERTISEMENTS.

AGENTS WANTED FOR THE YOUNG PEOPLE'S ILLUSTRATED BIBLE HISTORY.

Over 140,000 copies ordered in advance of publication. The best and easiest book to sell.

This work contains an interesting account of the great events mentioned in the Old and New Testaments, the lives of the Patriarchs, Judges, Kings and Prophets,

Christ and His Apostles,

and of the remarkable women and children mentioned in the Sacred Volume.

Illustrated with Elegant Steel Engravings.

For terms and territory, apply to

THE HENRY BILL PUBLISHING CO.,
feb 12-57g Norwich, Conn.

Good Flour.

1000 Bbls. GOOD FLOUR on hand and

For sale low by

HALL & PEARSALL.

NEW ADVERTISEMENTS.

Seed Potatoes.

125 Bbls. EARLY ROSE,

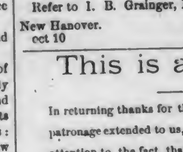
For sale by

HALL & PEARSALL.

McMILLAN BROS.,

MANUFACTURERS OF AND DEALERS IN

SECOND HAND TURPENTINE STILLS



15 NEW & SECOND HAND STILLS, FROM 10 TO 20 BBL. CAPACITY.

Also Extra Worms, Caps and Arms, Still Bottoms of all sizes, Still Doors & Grate bars

As we have four Copper-smiths regularly employed we can furnish a reliable workman through the country at all times. Parties in want of work will find it to their advantage to call on us, as we are the only

Regular and Reliable Establishment

where first-class work can be had. Consult your own interest by calling on or addressing

D. G. McMILLAN, Supt.
feb 12 Fayetteville, N. C.

To the Trade!

IF YOU WANT A good article of FAMILY FLOUR, send orders for

'HAMPTON'S CHOICE,'

Guaranteed and sold low by

WOODY & CURRIE,
Commission Merchants, Wilmington, N. C.
jany 8 549-tf

CO-PARTNERSHIP.

The undersigned have this day associated themselves together under the firm name of

BOATWRIGHT & McKOY,

For the purpose of carrying on a

General Wholesale and Retail Grocery,

AT THE OLD STANDS,

5, 7 and 8, North Front Street,

WILMINGTON, N. C.

We solicit a liberal share of the public patronage.

JOHN L. BOATWRIGHT,
THOS. H. McKOY.

Wilmington, N. C,, Oct. 3, 1877.

Refer to I. B. Grainger, Esq., President Bank of New Hanover.
oct 10 509-

This is a Fact!

In returning thanks for the kind and liberal patronage extended to us, we respectfully call attention to the fact that we are now better prepared than ever to execute promptly every description of

Printing, Ruling and Binding

We have just engaged the services of another COMPETENT JOB PRINTER, and in connection with the large force now employed by us (larger than the remainder of the printing establishments in the city COMBINED), enables us to safely promise that we will not be excelled "here or elsewhere" either in

WORK, PRICE OR PROMPTNESS.

Remember that we have the ONLY COMPETENT BOOK-BINDER in the city. A challenge is respectfully given to those who think they can go one better.

ALL WORK STRICTLY CONFIDENTIAL.
jan 19-tf JACKSON & BELL.

DRESS MAKING.

FOR THE

FALL OF 1878.

MRS. JOSEPH McLAURIN desires to inform her patrons and friends in the city and country, that she is in receipt of some of the

Most Stylish Patterns of the Season,

and will receive more in a few days. She is prepared to make, also to cut and fit, on short notice. All orders, especially from the country, promptly attended to, and satisfaction guaranteed.

Hereafter, orders from the country must be paid for on delivery.

MRS. JOSEPH McLAURIN,
oct 30-tf Market Street, between 8th and 9th.

GRAVE STONES and MONUMENTS MADE TO ORDER.

Send your orders by mail.

HENNING & TEEL,

WHOLESALE AND RETAIL DEALERS IN

HARDWARE,

Agricultural Implements, Iron, Nails, &c.

Country Merchants, Farmers, Mechanics and others are invited to call and examine our stock and prices before purchasing.

PLOWS and CASTINGS, Collars, Hames, Back-Bands, Traces, Steel Hoes, Axes, Turpentine Makers, Cooper's, Blacksmith's, Carpenter's, Wheelwright's and Builder's Tools, &c., &c., always in stock at LOW PRICES, at the

NEW ESTABLISHED HARDWARE HOUSE OF HENNING & TEEL,
No. 9 Market Street, WILMINGTON, N. C.
feb 20 538-1y

Bob White. Bell Mills.

400 Bbls. BOB WHITE FLOUR,
500 Bbls. BELL MILLS FLOUR,

For sale by

KERCHNER & CALDER BROS.

A Happy New Year

To All of my Friends and Patrons.

I DESIRE TO THANK YOU FOR YOUR LIBERAL SUPPORT DURING THE PAST YEAR, and will say in few words all that is necessary, that you will find at my store

GOOD GOODS,

And at Reasonable Prices. Cash Buyers and Prompt Paying Customers will get the Lowest Figures.

FINE DRESS GOODS AND TRIMMINGS A SPECIALTY.

A Good Assortment of Carpets Cheaper this Season than Formerly.

CLOAKS are now selling very Cheap.

Respectfully, R. M. McINTIRE.
jan 8 571-7m

BUSINESS CARDS.

R. W. HICKS,
Commission Merchant,
North Water Street,
WILMINGTON. N. C.

Consignments of all kinds of Country Produce solicited, for which prompt returns will be made.
Particular attention given to sale of Cotton, Naval Stores and Peanuts.
oct 9 561-6m

THOS. A. McNEILL. FRANK McNEILL.

McNEILL & McNEILL,
Attorneys at Law,
LUMBERTON, N. C.

Practice in all the State and Federal Courts in North Carolina. 539 1y.

J. D. McNEELY,
Grocery, Produce & Commission Merchant
AGENT FOR THE SALE OF
Fertilizers, Lime, Sawed Shingles, & Mountain Produce
MERCHANDIZE AND COTTON BROKER,
aug 28-tf Salisbury, N. C

C. H. ROBINSON. C. H. KING.

ROBINSON & KING,
GENERAL COMMISSION MERCHANTS
WILMINGTON, N. C.

Orders for NAVAL STORES carefully and promptly filled. Consignments of NAVAL STORES and COTTON solicited. nov 13-bm

POWDER! POWDER!

WE ARE AGENTS for THE HAZARD POWDER COMPANY, and keep constantly on hand, their celebrated brands of

KENTUCKY RIFLE POWDER,

IN KEGS, HALF KEGS, and QUARTER KEGS.

—ALSO—

DEER POWDER AND BLASTING POWDER

WILLARD BROS. & MEBANE,
Wilmington, N. C.
june 21 441-12m

DEROSSET & NORTHROP,

FIRE and MARINE INSURANCE AGENTS,

REPRESENTING

Standard American and English Companies

28 North Water Street,

WILMINGTON, N. C.
july 31 551-2m

READERS OF THE PRESBYTERIAN

If you like to be satisfied deal with

MOTT & CAMPEN,
—Dealers in—
BEEF, VEAL, PORK, & C.

We keep on hand good Meats, and will endeavor to maintain our reputation in this regard. We will be pleased to have your trade. Very respectfully,

MOTT & CAMPEN,
North side Market street, bet 2d and 3rd.

P. S.—Those who have Fine Beef to sell would do well to consult us either by mail or in person:
jan 29-577-tf

60 Chromo Snowflake and Lace Cards with name 10c. Game Authors' 15c. Lyman & Co., Clintonville, Ct. dec 25-572-13t

NEW ENGLAND CONSERVATORY
Method for the Pianoforte.

This very popular and good Method has had a thorough trial at the Conservatory, and has been largely used in other places.

It differs from other Methods in being composed of Three Parts or Books.

Part I. for the First Grade of Learners, has 72 pages the Elements, Five-finger and other Exercises, easy Studies and Tunes, and is in itself a good, easy Instruction Book.

Part II. for the Second Grade, has 83 pages, more difficult Exercises, Scales, and Studies, and a number of Pieces from the works of great Masters.

Part III. for the Third Grade, has 116 pages, Grand Scales and Arpeggios, with a few good Studies and a few difficult Pieces.

Price of each part $1 50. Complete, $3 25.

The Musical Record, Dexter Smith, Editor, mailed for 6 cents. Circulates 20,000 per Month. Music, News, &c. $2 per year.

OLIVER DITSON & CO., Boston.
CHAS. H. DITSON & CO., 843 Broadway, New York. J. E. DITSON & CO. 922 Chestnut St. Philadelphia.

Sugar, Coffee, Rice and Lard.

50 Bbls. SUGAR,
150 Bags RIO COFFEE,
50 Bbls. and Tierces RICE,
75 Tubs and Tierces LARD,

For sale by

KERCHNER & CALDER BROS.

MISCELLANEOUS.

Our Stock of
CHRISTMAS GOODS
NOW OPENING.

VASES from 40 cents a pair upwards.
BUD-VASES from 40 cts a pair upwards
TOY TEA SETS from 20 cts each.
MUGS from 15 cents each.
CUPS and SAUCERS from 25 cts each.
Fine Decorated CHAMBER SETS, 11 pieces, $5 50 and upwards.
Also a large stock of

French White and Gold Band China,
English Ironstone & Semi-Porcelain Ware,
YELLOWWARE, STONEWARE, etc.

All grades of Plain and Engraved Glassware

GILES & MURCHISON,
Wilmington, N. C.
oct 16 557-6m

S. H. SYRUP AND MOLASSES.

250 Bbls S. H. SYRUP,
300 Hhds and Bbls CUBA and PORTO RICO MOLASSES,

For sale by

WILLIAMS & MURCHISON.

NOTICE.

BUYERS of Oils will take notice that I am selling WEST ALADDIN SECURITY OIL at the low price of 25 cents per gallon. It is absolutely safe, guaranteed 150 deg. Fire test.

PERKINS and HOUSE SAFETY LAMPS, the best Lamp made, and only perfectly safe one, at Factory prices.

Kerosene, Lard, Mineral and Linseed Oils, Paints, Colors, Glass, &c.,

Low down at

GEO. A. PECK'S.
25 South Front Street.
jan 15 405-tf

25 Fancy Cards with name, 10c., plain or gold. Agent's outfit 10c. 150 styles. HULL & Co., Hudson, N. Y. 573-6t

ADRIAN & VOLLERS

CORNER DOCK and FRONT STS.,

WILMINGTON, N. C.

OFFER AT LOWEST PRICES to buyers on the spot, and all orders filled at the ruling price of the day they are received, thus giving customers sending orders direct to us the same advantage that they would have if present,

SMOKED BACON,

in hogsheads and boxes,

HAMS in TIERCES or SMALL PACKGS,

Breakfast Strips,

Moss Pork, Fish, Mackerel, Mullets, Water Ground Meal,

SUGAR, COFFEE, SALT,

Molasses and Syrup

OF ALL KINDS.

FLOUR of all Qualities,

and over 500 different articles of Fancy Groceries.
nov 19 551-12m

New Crop Molasses.

50 Bbls. A No. 1. N. O. MOLASSES

For sale by

KERCHNER & CALDER BROS.

VACCINE VIRUS.

PURE ANIMAL VIRUS, direct from the VACCINE FARM. Warranted to take in all cases of primary vaccination. Six quills for $1 50. 12 quills $2 25. Address DR. THOMAS F. WOOD, Box 535, Wilmington, N. C. nov 6 565-tf

$77 A Month and expenses guaranteed to Agents Outfit free. SHAW & Co., Augusta, Me.

Salt. Salt. Salt.

15,000 Sacks Salt, In Store and Afloat.

Liverpool Ground Alum Salt } Direct Importation
Fine Salt, } from Liverpool.

For sale by

WILLARD BROS. & MEBANE,
Importers and Dealers in Salt and Molasses.
WILMINGTON, N. C.
aug 28 555-tf

MILLINERY AND FANCY GOODS!

MRS. L. FLANAGAN WISHES TO ANNOUNCE to the Ladies that she has returned from the Northern Cities, where she has been making her Fall purchases in MILLINERY and every description of FANCY ARTICLES, and is now prepared to show her patrons a VERY ATTRACTIVE and BEAUTIFUL STOCK of all the NEWEST STYLES in French Pattern Bonnets and Hats, Velvets, Silks, Feathers Flowers, Ribbons, &c.

My motto is, as heretofore, the Best Goods, the Latest Designs, the Lowest Prices and the Most Honorable Dealing.

Orders from the country solicited, and perfect satisfaction guaranteed or money refunded.

Variety Store, 42 Market Street.
oct 8-508 MRS. L. FLANAGAN.

Flour. Flour.

800 BBLS. GOOD FLOUR.
FINE BUTTER and CHEESE.
CAROLINA RICE.

For sale at bottom prices by

HALL & PEARSALL.

FOR THE FAMILY.

Love Lightens Labor.

A good wife rose from her bed one morn,
And thought, with a nervous dread,
Of the piles of clothes to be washed, and more
Than a dozen mouths to be fed.
There were meals to get for the men in the field,
And the children to fix away
To school, and the milk to be skimmed and churned,
And all to be done that day.

It had rained in the night, and all the wood
Was wet as wet could be;
There were puddings and pies to bake, besides
A lot of cake for tea.
The day was hot, and her aching head
Throbbed wearily, as she said:
"If maidens but knew what good wives know,
They would be in no haste to wed!"

"Jennie, what do you think I told Ben Brown?"
Called the farmer from the well;
And a flush crept up to his bronzed brow,
And his eyes half bashfully fell,
"It was this," he said, and coming near,
He smiled, and stooping down,
Kissed her cheek—"'twas this: that you were the best
And the dearest wife in town."

The farmer went back to the field, and the wife,
In a smiling and absent way,
Sang snatches of tender little songs
She'd not sung for many a day.
The pain in her head was gone, and the clothes
Were as white as the foam of the sea;
Her bread was light and her butter was sweet
And as golden as it could be.

"Just think!" the children all cried in a breath,
"Tom Wood has run off to sea!
He wouldn't I know, if he only had
As happy a home as we"
The night came down, and the good wife smiled
To herself as she softly said:
"Tis so sweet to labor for those we love,
Its not strange that maids will wed."

—*Selected.*

The Origin of the Jumping-Jack.

Come with me to the park this fair day, for I wish to show you a certain carriage and its occupants, and tell you a story.

In pleasant weather, the scene is gay and grand with multitudes hieing thither for recreation amid country sights, odors and surroundings. The rich and the poor of all ages and classes, afoot, on horseback and in carriages, make a living panorama of the shaded walks and graded drives.

But here comes the "turn-out" for which we have been waiting; a magnificent span of dapple-grays, by far the most powerful team we have seen; a carriage to match, roomy and costly, but not gaudy; a driver not in livery, as many are, but looking just the man for his work; and such a load as are making merry within—every one of them a hunchback! Yes, from the crooked gentleman on the back seat to the little fellows up by the driver, all are hunchbacks; well dressed, happy seeming, but with a wistful look—and, as they roll by, you see in them the introduction to my little story.

Something like twenty years ago, a miserable brick house in a back ally was the home of Archibald Ramsey, a Scotch carpenter. He worked down-town in a shop making cornices, moldings, mantels, and a variety of the more elaborate parts employed in finishing houses. Every evening he took home pocketfuls, and often handfuls also of bits and ends from the shop.

These oddly shaped fragments of soft, sweet-smelling pine furnished amusement for poor littleAlec, Mr.Ramsey's hunchback boy; and when they had served this purpose, they were used as kindlings in the kitchen stove.

There was a houseful of little Ramseys, of whom Alec was the oldest, and when he was amused, so were the others, thus giving the overworked mother time for other duties.

Alec was sixteen years old, and not taller than an average boy of ten. He was very much deformed,and had he lived in an age and country of kings seeking dwarfs and human oddities for "court fools" or "jesters," he would have been a prize to some iron-handed tyrant. His shoulders were almost as high as his head, his arms hung out loose and dangling, and the rest of his body was shrunken and slender to a most pitiable degree. But whoever, with a tender heart, looked into his great, questioning eyes and noted his broad fair forehead and his clean,delicate hands, would soon forget the sad shape in the nobility of the face.

Many a droll pile he built on the kitchen-floor; many a funny thing he whittled out to amuse the little ones; many a comical toy he made and gave away to neighboring children. Often he said, and oftener thought, "What can I whittle that will sell?" For only money seemed likely to bring him the changed life for which he longed. Once, when he sold for a few pennies a queer little pine trinket, his father stroked his silken hair and said:

"Ah, me puir bairnie, I dinna ken but ye may mak' your fortoon wi' your knife."

How that little piece of encouragement rang in his ears and stimulated him to think and whittle, whittle and think!

One genial afternoon in May, Alec crept out to enjoy the balmy air, and, by the noise of a crowd of urchins on a vacant lot at a little distance, was drawn in that direction. Here he saw a colored boy, named Jack, attempting, for the amusement of the party, all sorts of pranks in imitation of circus performers. Bareheaded and clothed in striped red and yellow garments of coarse quality, the negro lad almost seemed made of India-rubber.

Alec watched his capers in amazement. Never before had he seen such antics, or even thought them possible. It was no wonder that the frail stiff jointed little hunch-back dreamed it all over again, as he did that night.

The next morning his whittling genius took shape from this event,, and before noon he had produced a rude pine image of the negro—head, arms and legs loosely hung with bits of broom-wire, and the whole curiously arranged, so that by working a string, it would jump, nod, turn somersaults, and go through quite a series of contortions. With colored pencils, of which he had some cheap specimens, he blackened its head, neck, hands and feet, reddened its lips, whitened its eyes, and rudely striped in yellow and red the body, all in imitation of the little negro gymnast. Before it was completed, his younger brother, who had been with him the day before, named it "Jumping-Jack." And in the afternoon, when he went to the vacant lot and exhibited it to the youngsters there, it was not only universally but boisterously hailed by the same name. When he returned home, he brought, instead of the Jumping Jack, a silver half dollar, for which he had sold the toy to an eager, well dressed lad of his own age. And not only this, but he had orders from the boys for half a dozen more, to be made as soon as possible.

Oh, what a proud, glad heart beat within that deformed little body of Alec's! How his temples throbbed! How elastic his step! What a skein of wild and hopeful talk he unwound to his mother! So much money for his whittling, and a chance for more and more! Castles, sky-high and star-bright.

But I have not told you all.

That evening he whittled, and the next day he whittled, and before night had added to his capital three more shining half-dollars. The next day he doubled his money. The demand for Jumping-Jacks increased. Boys came to the door' silver in hand, to get what he had not time to make.

His grave Scotch parents began to hold serious counsel over the matter. If Alec could find such sale for these pine images in that neighborhood, why, the whole city would require thousands; and what would sell to delighted children in one city, would sell elsewhere also. If they could supply the market, a fortune might readily be made.

Scotch blood, once aroused and challenged, is sanguine and venturesome.

But it would be uninteresting to repeat all the details; so the rest of my story shall be brief.

Alec's Sunday-school teacher, who was a lawyer, procured for him a patent of Jumping-Jacks of every description; a rich old uncle of Alec's mother built him a factory and started him in business; and, within a year from the afternoon when the poor lad wondered at the pranks of the colored boy Jumping-Jacks from the Ramsey factory were selling in great numbers all over America.

Truly Alec did "mak' a fortoon wi' his knife."

To school he went; into a better house, all their own, the family moved; easier circumstances, better health, less weariness, and ample means for doing good, came to the Ramseys.

But the best point in my story is that a fine asylum and school for hunchbacks, free to the poor is one of the noble enterprises to which Alec has been chief contributor.

Those deformed lads in the carriage yonder are from the "Ramsey Asylum for Hunchbacks."

That was Alec's carriage, and that "crooked gentleman on the back seat" was Alec himself, Every fair afternoon he is out in this way, taking a load of "his boys," as he calls them, and thus, as often as once a fortnight, he gives every inmate of the asylum a turn in the park. —*I. L. Beman, in St. Nicholas for February.*

Making the Best of Things.

"Oh, George, look there!" said little Annie. "The old gray cat just sprang through the window and broken Cousin Mary's beautiful rose-geranium plant all to pieces. Oh, isn't it too bad? How vexed Mary will be about it!"

"My sister don't get vexed about such things, dear little Annie," said the boy. "I have never in my life seen her really vexed but once, and that was when she caught some bad boys tormenting a poor cat to death."

"But here she has good reasons to be angry," insisted the little Annie; "no one could help being vexed about it."

"It is indeed a pity; but you will see that Mary knows how to make the best of the affair,"

A little while afterward Mary herself came into the room. Her pleasant face beamed with the good nature which ruled her mind. She was humming to herself a morning song. But when she saw her beautiful geranium knocked down upon the floor she stood suddenly still "Ah, who has done that?" she cried with pain.

"The ugly old cat broke it, dear cousin. I saw it myself," said little Annie.

"Poor puss! she did not know what a mishap she brought about. That plant was my favorite among all my flowers. But come, dear Annie, don't make such a long face. We must just try to make the best of it."

"I think there is no 'best' about it."

"Oh, it is not so bad, by any means, as it might have been. The fine stalk isn't hurt, and it will soon put out new shoots The large branch that is broken off will look very pretty in a bouquet. Shall we not make one at once for mamma? This cluster of scarlet blossoms we will put in a glass, and you may run into the garden and bring some snow balls and place around it Then we will set the glass in a saucer, with some geranium leaves and snow balls around the edge. Mamma will admire the bouquet, for she loves flowers dearly. Now, little one, don't you think there can be a best side to the affair? I really think that our puss has done us a kindness in preparing in so unexpected a way a pleasure for us."

"I do believe," replied the little Annie, with surprise, "that you have found the brightest side of it I could not have done it possibly. I should felt rather like killing the old cat from anger."—*From the German.*

MISCELLANEOUS.

Will Blood Tell?

Some five years ago, Dr. Heitzman announced, in the *Medical Record* of this city, an important discovery in respect to the anatomy of protoplasm. He claimed that protoplasm of every description invariably contains a network of threads and granules inclosing a fluid, and that the threads and granules constitute the living matter. This view he now asserts has been accepted by more than a dozen of the best microscopists abroad, although it has not yet been recognized in this country; and he makes it the basis of an announcement which, if satisfactorily demonstrated, cannot fail to have a marked and beneficial effect upon the practice of medicine—the announcement that a drop of a man's blood under the microscope will tell just what his condition and constitution may be.

A protracted study of the pus corpuscles in urine, in connection with clinical histories, led Dr. Heitzman to the conclusion that the constitution of a patient could be determined by such examinations, the pus corpuscles of a healthy and strong person containing a greater abundance of living matter than those of a person enfeebled by disease or otherwise. He next extended his investigations to the colorless blood corpuscles, suspecting that by their examination also he might be able to determine the constitution of the individual furnishing the blood. His expectation was verified, he says; an abundance of large granules going with a good constitution; on the other hand, if the granules were few and fine, or the entire body of the corpuscles pale, it was evidence of a poor constitution. He frequently noticed that the number of white blood corpuscles was considerably increased after a single sleepless night, so much so that it might be determined whether a man had been kept from his rest or not, by examination of his blood. It could also be determined whether a man was to have acute diseases, or whether he was to suffer from the slow processes of disease incident to a strumous diathesis.

A committee of physicians has been appointed to investigate and report on this most promising subject. If it proves possible to determine a man's physical constitution by the examination of a drop of his blood a new field of investigation will be opened, and one having very important practical bearings.—*Scientific American.*

Insectivorous Plants.

Mr. F. Darwin has been making some experiments to ascertain how far insectivorous plants were benefitted by flesh diet. The mode of procedure and results are thus stated in the *Nineteenth Century*:

He placed a number of plants in soup plates, dividing the plants in each plate into two equal divisions by a wooden partition. The plates were placed in a hothouse, and covered with muslin to prevent the access of insects, the capture of which would, of course, have vitiated the experiment; in each plate the plants on one side of the partition were kept without animal food, while those on the other side were fed at frequent intervals with pieces of roast meat of about one-fiftieth of a grain in weight. The experiment was begun on the 12th of June, 1877, on which, as on the following day, the operation of feeding was performed; this was discontinued until the 5th of July, but from that time was continued regularly. By the 15th of July the plants on the fed side were markedly greener than those on the starved side, and a microscopical examination showed that the former contained a far greater amount of chlorophyll, the grains of chlorophyll being loaded with starch. The fed plants were therefore assimilating more rapidly and were laying up more reserve material than the unfed.

On the 5th of August the number of fed was found to be distinctly greater than that of starved plants, in the proportion of 149 to 100, notwithstanding that the latter were, at the commencement of the experiment, in slight excess in every one of the plates, and were, to all appearance, in a more flourishing condition.

The plants flowered, and by the end of August nearly all the seed capsules were ripe. The flower-stems were then cut off, the seeds collected, and the plants themselves in three out of the six plates dried. The two sets were then compared with one another, in respect of their number, size and weight, the number of capsules produced, the weight of the capsules, and the number and the weight of their contained seeds. The results thus obtained are very striking: in one circumstance only—that of the average height of plants—was the advantage on the side of the unfed specimens, and even then the proportion was only as 100 to 99·9; in every other respect they were completely outstripped by those supplied with ready-made nitrogenous food One very interesting point is, as Mr. Darwin remarks, that the difference is most marked in all those structures relating to reproduction: thus while the proportion between the average weights of the starved and fed plants is as 100 to 141 3, and that between the total number of stems as 100 to 169 9, the total calculated number of seeds yielded by all the plants was as 100 to 241.5, and the total calculated weight of the seeds as 100 to 379.7. Thus the very remarkable result is arrived at that, with equal numbers of unfed and fed plants, the latter were enabled to produce nearly two and a half times as many seeds, and nearly four times as great a weight of seeds, as the former, by being supplied with a quantity of animal food so small that each plant could not have had more than a few grains during the whole time the experiment lasted.

After the removal of their flower-stalks, the plants in three of the plates were allowed to rest during the winter in a hot-house, and were once more examined in the spring. It was then found that the rootstocks on the fed sides were visibly larger than those on the starved sides, and that this betokened the storing up of a greater quantity of food material was shown by the fact that while the number of starved to that of fed plants was as 100 to 108 the proportion between their average weights was as 100 to 213, and that between their total weights 100 to 251·6. Thus, although the fed plants had consumed so much more substance in the production of an increased quantity of larger seeds, they had yet been able to lay up so great a store of reserve material as to come up the next spring, each more than twice as heavy as similar plants kept without animal food, but otherwise under precisely similar conditions.

Not so Easy.

The papers, in these times of general economy, are filled with very learned essays on the case with which a considerable family may support itself on ten dollars a week. It must be an immense gratification to a poor man to know that with that moderate sum he can have plentiful and not very mysterious hash for breakfast, and a wholesome soup and stew for dinner. Now, if we can have a few more learned essays—that is, a few more essays a little more learned—which will kindly inform the poor man in what part of the city he can pick up that ten dollar bill every week, the consummation so devoutly to be wished will be reached. After many years of tolerably acute observation, we are confident that it is not half as necessary to tell men how to spend money as how to get it. We can find any number of families who will show you how to live on eight dollars a week, if you will kindly furnish the money.

GOLD DUST.

Wit is humor and love.—*Thackeray.*

Books preserve as in a vial the purest efficacy and extraction of that intellect that bred them. A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life. —*Milton.*

Our to-days and yesterdays
Are the blocks with which we build.
—*Longfellow.*

But you have made the wiser choice,
A life that moves to gracious ends
Through troops of unrecording friends,
A deedful life, a silent voice.
—*Tennyson.*

I don't like to talk much with people who always agree with me. It is amusing to coquette with an echo a little while, but one soon tires of it.—*Carlyle.*

No man can safely go abroad, that does not love to stay at home; no man can safely speak, that does not willingly hold his tongue; no man can safely govern, that would not cheerfully become subject; no man can safely command that has not truly learned to obey; and no man can safely rejoice, but he that has the testimony of a good conscience.—*Memphis.*

SECULAR NEWS.

Maj. J. A. Engelhard, Secretary of State, has been quite ill at his home in Raleigh. At last accounts he was out of danger.

On the 5th inst. Lieut. Gov. Jarvis was duly inaugurated Governor of North Carolina. James L. Robinson of Macon county was elected President of the Senate, which places him next in the line of succession to the Governorship in case of vacancy arising from any cause.

John G. Williams, president of the State National Bank at Raleigh, died on the 6th inst.

Col. W. H. Cheek of Warren county has been elected Master of the State Grange, Dr. D. A. Montgomery Overseer, J. E. Porter Secretary, D. V. Benbow of Greensboro Treasurer.

Thirteen new life-saving stations are being completed on the coast of North Carolina, and crews organized as fast as practicable.

Gov. Hampton's condition is reported as more serious and he is said to be quite despondent. It is feared that it will be necessary to perform another amputation.

Measures will be taken to prevent the introduction of the Russian plague into France.

The new French cable company has abandoned the intention to lay a new cable.

Ex-President Grant and party have sailed for Bombay.

The bill for the sale of the James River and Kanawha Canal to the Richmond and Alleghany Railroad has been ordered engrossed by the Virginia Legislature. The Auditor of Public Accounts of Virginia sent a communication to the Assembly of that State that the Treasury was depleted, and asked that means be devised to meet current expenses.

The Secretary of State has brought to the attention of the Committee on Foreign Relations of the U. S. Senate the embarrassed pecuniary condition of the family of the late Hon. Bayard Taylor, Minister to Germany, and recommends an appropriation equal to one year's salary for their relief.

There is considerable delay in the signing of the treaty between Russia and Turkey.

Diphtheria prevailing in and about Asheboro. Mr. Benj. Scott lost three children there by it —two in one day it is said.

The bill for reducing the army to 15,000 men was defeated in the U S. House of Representatives. The Committee on Postoffices and Post-roads have reported in favor of subsidizing steamship lines to Rio Janeiro and recommend $150,000 as subsidy. A resolution has been introduced into the Senate inquiring into the cattle disease. In the Senate the bill for taking the tenth census on or before January 1st, 1880, was agreed to. The motion that the provision in the Revised Statutes allowing troops to be at the polls on election day to keep the peace be repealed was adopted. In the House an amendment to the Mississippi levee bill directing a survey Alton, Ill., to the Gulf, and including survey of from the passes at the mouth, was adopted.

All cattle arriving in England from the United States are subjected to quarantine until inspection

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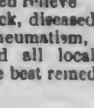

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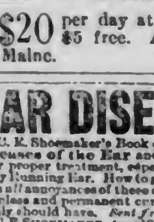

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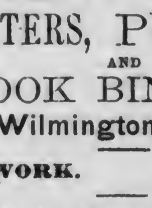

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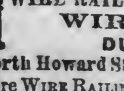

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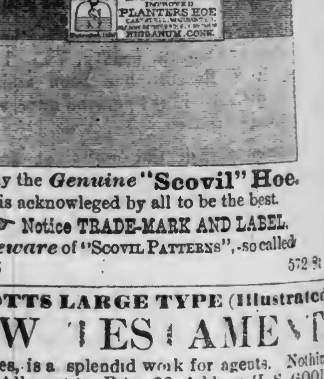

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For the N. C. Presbyterian.

PRESBYTERIANISM IN NORTH CAROLINA.

BY REV. J. RUMPLE.

DECEASED MINISTERS OF THE GREENSBORO CHURCH.

The visitor to the Greensboro church will see two mural tablets of marble commemmorative of their two departed ministers, viz: Rev. Wm. D. Paisley and Rev. Jno. A. Gretter.

THE REV. WM. D. PAISLEY

was a native of Guilford county, N. C., and was born Oct. 26th, 1770. He received both his classical and theological education in the school of the venerable Dr. David Caldwell, and was licensed by Orange Presbytery at Hopewell church, Mecklenburg county, September 20th 1794, in the 24th year of his age. After spending two or three years as a missionary in Tennessee, he was ordained in 1797 or 1798, and preached for a short time in Moore county, North Carolina. From this place he removed to Orange county and took charge of the Hawfields and Cross Roads churches, as the successor of the Rev. James McGready. This was in 1800, and he remained in this field for twenty years, with great acceptance, and with the blessing of God attending his labors. About the beginning of this period, in 1799, Mr. Paisley was united in marriage to Miss Frances Mebane, daughter of Gen. Alex. Mebane, of Orange county. With her he lived until his death in 1857, and their children and grand-children are among the oldest and most influential citizens of Greensboro. From 1820 till 1835 Mr. Paisley taught a classical school in Greensboro, and preached there twice a month. After this, in conjunction with Dr. Wilson and Mr. Gretter, he continued to preach until he was about 73 years old, when he tendered his resignation, and was succeeded in 1843 by the Rev. Jno. A. Gretter. For fourteen years longer he lingered, enjoying the pleasures of a serene and peaceful old age, in the home of a daughter of his, Mrs. R. M. Sloan, Sen. On the 10th of March 1857, he passed away hoping to enter at once into a better life beyond the grave. His age was 86 years 4 months and 14 days.

During the early period of his ministry Mr. Paisley was indefatigable in labors, and his preaching was characterized by fervor and unction, and was accompanied by such power as proceeds from a heartfelt conviction of the truth and importance of the message. He participated in the great revivals of 1801 and 1802, and the remarkable exercises of that revival began in a meeting over which he presided. On one occasion he was himself affected by these involuntary motions and contortions, though he resisted the influence as much as possible. He was the founder of the Greensboro church, and the people have done well in erecting the tablet that commemorates his life and services.

On the other side of the church is the tablet dedicated to the memory of the

REV. JOHN A. GRETTER.

Mr. Gretter was a native of Richmond, Va., where he was born September 28th, 1810. His parents were Michael and Joanna Gretter. He took his degrees in the University of Virginia, in July, 1829, and proceeded to Huntsville, Ala., where he taught a classical school for a year or two. Returning to Richmond in 1831 he became a subject of divine grace in conscious conversion to God. In August of this same year he was married to miss Mary Winn, of Charlottesville, Va., and both of them at the same time became connected by profession of faith with the Second Presbyterian church of Richmond. Becoming convinced in a short time that it was his duty to preach the Gospel, Mr. Gretter went to Princeton Seminary. But the rigor of the Northern climate was too severe for his constitution, and after a short time he returned, and continued the study of theology under his pastor, the Rev. Stephen Taylor. He was licensed in the fall of 1833, by East Hanover Presbytery, and the following year was ordained as an evangelist by the same, and sent to perform missionary labor in Powhatan, county, Virginia. Remaining there a little more than a year, he was chosen as the Instructor of mathematics in the Caldwell Institute, in Greensboro. For this position he was eminently qualified by his splendid mathematical genius and thorough culture; as well as his skill and enthusiasm in imparting instruction. His connection with the Institute contributed much to secure its success. With such teachers as Dr. Alex. Wilson and Rev. Jno. A. Gretter, the Institute enjoyed the perfect confidence of the country.

His attainments and power in the chair of Mathematics were equalled, if not excelled by his power in the pulpit. He was an eloquent, powerful, impassioned preacher, with his soul so taken up with the work, that though engaged on five days of the week in the school, he would ride twelve miles on Sabbath to Bethel and Gum Grove on alternate Sabbaths to preach the gospel.

When Mr. Paisley resigned his charge of the Greensboro church, Mr. Gretter was elected Pastor, and was installed in April 1844. In this chosen work his labors were abundant and successful. The church grew apace, and the pastor redoubled his labors. Not being endowed with a robust constitution his multiplied labors proved at length too much for his strength, and in the course of a few years, his health began to be impaired. Pulmonary consumption was sapping the foundation of life. On a certain Sabbath he rose to preach as usual, but found himself unable to speak. The people arose from their seats with intense anxiety impressed on their countenances, while the session gathered around him to render such help as they could. They loved him dearly, but affection could not detain him then. He never pleaded again, and before the close of another year his voice was hushed in death and his body borne to the grave. He died Jan. 25th, 1853, in the 53d year of his age, and in the enjoyment of Christian peace and hope. He fell asleep in Jesus giving assurances to those around him that his soul was in perfect peace. His remains were laid in the ground, in the church yard, in the rear of the church, and only a few feet from the pulpit where he so faithfully preached the word of life.

Mr. Paisley planted the Greensboro church. Mr. Gretter nurtured it through the years of its infancy into a vigorous life. Messrs. Sherwood, Smyth, McQueen and Dr. Smith have given their labors, and God has abundantly blessed this vine of His own planting.

Sketches of Mr. Paisley and Mr. Gretter compiled from Dr. Smith's History of Greensboro church and Sprague's Annals.

For the N. C. Presbyterian.

THE TARES.

II.

MR. EDITOR: I have a corror of catching the disease known as *cacoethes scribendi*, for they say that when once canght it is incurable and gradually consumes the whole man. Moreover, it is one thing to ask a question and another thing to answer it; one thing to propound a difficulty and another thing to solve it; one thing to see an evil and another thing to know how to remedy it. Moreover again, there are brethren in reach, five lines of whose matured experience would be worth a page of my notions on the question touching which South Carolina wants light, namely, "how are the tares to be kept out?" I hope they will undertake to answer it. Meanwhile I will venture a few suggestions. The old method of dealing with disease was to treat symptoms. The modern and better method is to seek and remove causes, and so far as it can be applied to the case in hand I am convinced that it is the proper plan. In applying it we will have each for himself to be guided by common sense, and the peculiarities of individual cases. Some of the causes of the evil under consideration are such as cannot be removed. If a man chooses to play the hypocrite and make a false profession, we are obliged to judge him by his profession and leave the responsibility with him. We can keep out many of the tares however, by exercising proper care. The eyes of the self-deceived may be opened by careful instruction, and by giving them a little time. There is excitement connected with every genuine revival, although the reporters tell us there was none. The friction of such antagonistic forces as are brought into play is bound to generate it, and the profoundest excitement may be accompanied by no noisy demonstration. Spiritual excitement produces animal excitement, and animal excitement is contagious, so that during the progress of a revival many may be under animal excitement who are under no spiritual impressions, and experience shows that it is almost impossible to distinguish the one from the other. What then is the proper thing to do? Open the doors of the church while the revival is going on or as soon as it closes, and receive all who infer from their unusual feelings that they have repented and been converted? Common sense would seem to say, no, wait till all excitement has passed away; give them time to sit down and count the cost and deliberate calmly and maturely whether they are willing to take up and bear the yoke of Christ. It is seldom that the name of Christ is dishonored by those who thus confess him. Take an illustration. A brother not far from here had a season of interest in his church some time since, during which about sixty persons came to the inquiry meeting. He said that if he had opened the door of the church at the close of the meeting the great majority of those persons would have come before the session, and in all probability passed a "satisfactory examination," and been received. He determined to wait however, and give them time to count the cost, and the result was that only twelve out of the sixty came forward to join. Did he act wisely or not? The writer thinks he did.

As to Apostolic precedent there is this to be said. It is an infallible guide for us in all cases where the circumstances are the same. But we do not regard it as justifying the community of goods in our day, because the circumstances of the church are altered. Moreover, is there any evidence that candidates were admitted to the Lord's Supper without a previous season of trial? They were baptized on profession, but we baptize infants, thereby introducing them to the class of catechumens. The earliest post-scriptural church history shows that the practice was adopted all over the world of requiring candidates to pass a season of trial and instruction before being admitted to sealing ordinances. The practice was carried to a great extreme and became a practical heresy, but like all other heresies is it not probable that it was a perversion of some Apostolical custom or precept? There is no originality in heresy; its success is always due to the basis of truth on which it rests and which it perverts. This is a serious difficulty I confess, but a similar difficulty on the other side is presented in Luke 14:28, where our Savior, after laying down the conditions of discipleship, recommends his hearers to sit down and count the cost before undertaking to fulfill them, lest afterward they should be mocked for having begun what they were unable to finish.

The suggestion of "So. Ca." to depend on discipline to counteract the evil is liable to several objections. In the first place, unconverted members may be brought in and do vast damage in the way of dragging down the tone of piety and weakening church life, without ever being guilty of conduct that would expose them to discipline. Our Lord also discouraged that plan in his answer to the servants who came to him to know what they should do. "Nay, lest while ye gather up the tares, ye root up also the wheat with them." He did not of course intend to discourage the faithful and judicious exercise of the discipline which he himself has appointed, the subjects of which are scandalous offenders. Happy the church with a session faithful and wise enough to administer all necessary discipline. But happier still the church where the necessity for discipline does not exist. The most judicious exercise of discipline often does harm, owing to the silliness of some of God's people, though the neglect of it would do more harm. And "woe unto *the world* because of offences" though it must needs be that they come.

On the whole, however we may differ about the best way of keeping out the tares, we will all agree that they ought not to be brought in unnecessarily. The writer believes that by discouraging hasty profession, by proper instruction especially in private, by guarding ourselves against an unholy ambition merely to appear successful, by discipline when necessary, the Devil may be to some extent, though not entirely thwarted in his malicious attempts to spoil by corruption the church which he knows it is not given him to destroy.

S. H. C.

BRIEF HISTORY OF THE SWANNANOA PRESBYTERIAN CHURCH, 1876.

Approved by Mecklenburg Presbytery and Publication in North Carolina Presbyterian requested.

This church is located near the centre of the Swannanoa valley, a valley about twenty miles in length and averaging about three in breadth. This valley is watered by a beautiful river bearing the same name of the church and valley. Its head springs issue from the famous Black Mountain, said to be the highest east of the Rocky Mountains. This valley is surrounded by beautiful mountains of various heights and forms, presenting to the eye of the beholder a great variety of scenery, from the loftiest flights of the sublime to the lowest grade of scene. This valley also abounds in a great variety of beautiful limpid streams, from the creek to the little rivulet, all of whose waters are discharged into the aforesaid river, and thence, borne by the French Broad and other streams, into the great Mississippi. The lands are generally productive; some of them are remarkable for fertility. The writer remembers hearing it said that on one of these river farms, under fine cultivation, the yield in corn was 113½ bushels to the acre. All of these lands, wisely tilled, would yield a good reward to the husbandman. Indeed, it is one of the finest sections of Western Carolina, both as to scenery and fertility, leading one, in thinking of its attractions, to recall the words of Heber, referring to another part of the world, "Every prospect pleases and only man is vile."

The early settlers of this valley were principally from the lower counties east of the Blue Ridge, as Iredell, Mecklenburg, Lincoln, &c. Some, perhaps most of them, were from Presbyterian families, and here, retaining their preference for Presbyterian faith and forms of worship, organized, so far as known, the first church established in this valley. At this time (1876) there are other churches, both of Methodists and Baptists. The first preaching of which the writer can gain any knowledge was done by the Rev. Dr. Hall of Iredell and Rev. Mr. Kilpatrick of Rowan. These gentlemen met (whether by previous agreement or providentially is not now known) in this valley in the year 1794, and held their meeting of several days continuance on the banks of a little stream called Bee Tree, and under the shade of the beech which grew thereon. Here they held their meeting because no better accommodation could be secured. This precise spot is now pointed out to the enquirer by two old members of this church yet living, and lies about one mile west of the present house of worship and to the south side of the public road, still need to some extent in passing to Asheville. This meeting appears to have been one of considerable interest. And one of the old members refers to Mrs. McDaniel—distinctly remembers, that on Monday under the sermon of Rev. Mr. Kilpatrick a powerful impression was produced. But the precise results of this meeting are now lost to history. What further efforts were made for the spiritual welfare of this people cannot now be fully known. But what can be gathered up from reliable sources shall now be detailed. This church was organized by Rev. George Newton from Rutherford county, and it is supposed to have been done about the year 1798. The Elders installed (not known whether ordained at the same time or Elders removed from churches below) were James Alexander, James Patton, Jno. Moore and Robert Ray. Mr. Newton continued to labor for this church for eight or ten years. At what other points Mr. Newton preached, the writer cannot ascertain. But it seems highly probable that he also labored at Asheville, Hendersonville and Mill's River. He taught school (it is thought) all the time that he was in this county, at an Academy near Asheville, that still bears his name (Newton Academy.) Mr. Newton removed to Tennessee and after about three years Rev. Mr. Porter succeeded him in the care of this church. He preached once per month to this church. He also continued here to labor for eight or ten years. Whence he came and whither he went after leaving this church, the writer knows not.

The congregation then remained for about five years without any preaching. Having made various attempts to get preaching from Concord Presbytery under whose care they then were and using their own language *"despairing"* of help from this quarter resolved to try elsewhere, and appointed G. C. Alexander, Moses White and Joseph Brittain to go down into Tennessee and try there. The result was the visit and settlement of Rev. Christopher Bradshaw. Mr. B. continued in this mountain field about fifteen years. What portion of his time was spent at this church, is not known—nominally—probably about one fourth. During the time of his service in this church, Mr. George C. Alexander and Moses White were called to the Eldership. The church continued small, not exceeding twenty members. Rev. Mr. B. was followed by Rev. W. N. Morrison in the year 1840. When said Morrison came no record could be found. The state of the congregation had to be ascertained by personal effort on his part, in the way of application to the most reliable sources of information. The result was: About twenty church members including Elders James Alexander, Wm. George and Moses White. Morrison preached half his time at this church and the other half at Reams' creek, about twelve miles distant from this church. This continued to be the plan of his labors until an earnest application from what then was called "Flat creek" now Red Oak, then a missionary station, when Reams creek gave up a portion of the time allotted to it. During the years of Morrison's labors in this church there were frequent cheering additions to this little church. It is remembered that one communion season there were as many as eight or nine members added. During his connection with this church, Mr. Albertus Burgin joined the church and in due time was elected and sat as an Elder, who proved to be one of the most exemplary and best men men in the church. Said M. labored about twelve years. At the time of his leaving, the church numbered about seventy members. A good house of worship was built and about thirty acres of land purchased and houses erected for the use of the Minister were also done during the time of the session of Morrison. Morrison was succeeded by Rev. Flinn Dickson, who continued his service for eighteen months, and was followed by Rev. M. T. Allen who continued about twelve months. Dr. R. H. Chapman followed Allen. He labored about one year. Then Rev. Leander Stuart preached for two years. The church has recently been served by Rev. Mr. Corbett. I am told that just before Mr. C. went to them the number had dwindled down to about seventeen members. It was renewed somewhat by Mr. C.'s labors. But its exact condition now I am not able to state.

W. N. MORRISON.

Approved by Mecklenburg Presbytery at Asheville, N. C., Sep. 21, 1878, and ordered to be published in the *N. C. Presbyterian*.

R. Z. JOHNSTON,
Stated Clerk.

For the N. C. Presbyterian.

WORTH A HUNDRED THOUSAND.

The train arrived at Company Shops, and the polite conductor announced twenty minutes for (what all knew would be) an excellent meal. But Col. X. sat still, and when a friend inquired the cause he answered, "I must deny myself some comforts in order to keep my two boys at college."

Standing before the door of a country church and speaking of dwellings, Col. Y. remarked, "My friends often inquire when I expect to build. I do live in a small house and my family suffers inconvenience. I have the money to build, but I am afraid to use it. My boy is at an expensive school and I wish to keep him there. If I put all my money in a house, my income may in some way be cut off and I may not be able to keep my boy at school. I hold my house money as a reserved educational fund.

Here then are two noble citizens, each worth to our State at least a hundred thousand dollars. A citizen should not be valued according to the property he owns; for great wealth may be made a curse to the community. These men are not rich, but they fill important offices, so as to enrich others by their daily labor. They set good examples before others and their wise precepts are the maxims of their associates. They are also raising virtuous and intelligent families of children who will bless any community in which they may live. Our State could afford to lose a hundred thousand dollars, but of such men as these, we have not a single one to spare. We are raising thousands of young men and spending thousands of dollars upon them, because boys are worth more than dollars. Yes, a good boy is worth his weight in gold; for gold with all its glitter is only sordid dust, while a noble boy grows up into a noble man, wiser and better as life expands before him. He becomes the founder of a family, the model and exemplar of his community, and the distinguished servant of his country. His price, life that of the virtuous woman, is far above rubies. South Carolina even in her poverty could afford to raise a thousand Thornwells. How many such men may yet be found among our little boys. Let us be sure that we properly appreciate our good and useful men. Let us also sacrifice comfort, time and money, in order to make of our little boys and girls the wisest and best of men and women.

J. H. MILLS.

WHY NOT TAKE IT?

About two years ago, when I was coming out of a preaching service, I saw an old man looking very unhappy. So I said, "My friend, you are not happy."

"No he replied, I am not."

I added, "You are not saved."

"No," said he; "I have been praying for it for twenty years."

"What!" I said; "praying for it for twenty years! Let me tell you a story, for you remind me of the circumstances:

"I saw a gentleman the other day who was paralyzed on one side, and was wheeled about in a Bath chair. As he was out one day he saw a poor man sitting by the roadside afflicted in the same manner, and calling out, 'O, for God's sake give me a happey!' The rich man told his servant to wheel him over to the poor man. He did so, and the gentleman held out half a crown to the beggar. But the blind man still kept crying, 'O, for God's sake, give me a happey!'

"He was blind. The gentleman said, 'Here, my good fellow, is half a crown for you.' But the poor man was deaf, and still he kept calling out for a halfpenny. The servant wheeled the gentleman nearer; and at last he made the poor man hear, and then he thankfully took the half-crown.

"Now, my friend, this is just what you are about. God is offering you salvation as a free gift, through the blood of Jesus Christ; but instead of taking it, and thanking him for it, and rejoicing in it you keep on asking for it."

"What!" said he, interrupting me, "can I have salvation without asking for it?"

"O! course you can," I replied. "The gift of God is eternal life through Jesus Christ our Lord; and the thing to do with a gift is to take it, not to pray that you may have it. 'He that believeth on the Son hath everlasting life.'"

"O, sir; I see it all now!" he exclaimed, and turned away comforted.—*British Evangelist.*

THE USEFULNESS OF RETIRED LIVES.

BY MARGARET E. SANGSTER.

In reading the memoir of some distinguished man whose praise has been on all lips, or on hearing of some excellent woman who has been enabled to do large things for God's poor and needy ones, we are not infrequently discouraged that we can do so little. We undervalue our opportunities and put too low an estimate on our own duties.

I have sometimes heard mothers at home with their little children lament that they had no special endowment of genius or talent. With a half-sorrow they would sigh for the artist's pencil, the poet's pen, or the singer's silvery voice. These other spheres seemed wider than their own, and these vocations nobler. No mistake could be greater than this. The quiet life in the household gives scope to the highest ambition and calls forth the steadiest energy. There is room in it for self-sacrifice, for dignity, and for constant cultivation of all that is good. The first years of family life when the boys and girls are still little ones, obedient to the mother's eye and tones, running to her in their gladness and their griefs, are the most important in their influence on character. The home is then determining the future standard of society and the future prosperity of the State. Neither social nor civil progress can ever rise higher than the ideal it furnishes. The mother's quiet line upon line, precept upon precept, are imperceptible in their moulding, but they are not lost. Not a single little lesson by the fire, not a hymn nor verse taught, nor a prayer at morning or evening is in vain. Even when a mother is early removed from her children, if they have had her faithful teaching during three, or five, or seven years, impressions have been made which will never be lost.

Retired lives are useful in another way. Nobody, in however obscure a station, can be uniformly sincere, patient, gentle and conscientious without exerting a positive influence on friends and neighbors. The modest, unobtrusive girl, timid to a fault, but loyal to her convictions, and therefore brave, wields a sceptre stronger than she dreams. The self-questioning, humble-minded matron who thinks that she is not so much as known beyond her own hearth, is often a comfort and a source of strength to others who have taken notice of her consistency, and rested upon her straight-forward, unerring perceptions of right. If is not possible for any one of us to measure the extent of our personal influence, but of one thing we may be sure, that what we are is of more consequence than what we do. There is always grace bestowed on those who sit at the Saviour's feet.—*Christian Intelligencer.*

A WOMAN'S "NO SURRENDER."

A few years ago the Presbyterian Church at Quincy, Illinois, had so run down that it was considered dead, and the Presbytery sent a committee to disband it. The committee arrived at Quincy and inquired for the church—there was none; for the elders—there were none; for the deacons—there were none; for the male members—there were none; for the female members—there was *but one*. They searched her out, and told her their business. She fired up, and gave them a piece of her mind, somewhat as follows: "I am ashamed of you. You go back and tell the Presbytery I will not be disbanded, and that what it should do is to send a man here to preach and build up the church." They expostulated with her, but she was firm and returned but one answer: "I will not be disbanded." They returned and reported, and Presbytery had the wisdom to see the hand of the Lord in it, and sent a man to preach. The results were a blessed revival of religion and the reorganization of the church. It is now a self-supporting church, with a settled pastor and one hundred and thirty-three members.

GOLD DUST.

Zeal and duty are not slow,
But on occasion's forelock watchful wait.
—*Milton.*

Hope is like the sun, which as we journey towards it casts the shadow of our burden behind us.—*Emiles.*

Every promise is built upon four pillars: God's justice and holiness, which will not suffer Him to deceive; His grace of goodness, which will not suffer Him to forget; His truth, which will not suffer Him to change; and his power, which makes Him able to accomplish.—*Salter.*

Polished steel will not shine in the dark; no more can human reason however refined and cultivated, shine efficaciously out as it reflects the light of divine light from heaven.—*John Foster.*

Rouse to some work of high and holy love,
And thou an angel's happiness shalt know;
Shalt bless the earth while in the world above;
The good begun by thee shall onward flow
In many a branching stream, and wider grow;
The seed that in these few and fleeting hours,
Thy hands unsparing and unwearied, sow,
Shall deck thy grave with amaranthine flowers
And yield thee fruits divine in heaven's immortal bowers.
—*Charles Wilcox.*

We are to have sorrow and suffering; but we are not to wear them as garments. It is for us, if we be true Christians, to have such a constant tendency toward joyfulness that when sorrows come we shall be able to strike them through with the light and color of hope.

Believe me, the providence of God has established such an order in the world, that of all which belong to us, the least valuable parts can alone fall under the will of others. Whatever is best is safest, lies most out of the reach of human power, can neither be given nor taken away.—*Bolingbroke.*

TRUSTING IN JESUS.

I know not if the dark or bright shall be my lot,
If that wherein my hope delight, be best or not.
It may be mine to drag for years toil's heavy chain,
Or day and night my meat be tears on bed of pain
Dear faces may surround my hearth with smiles and glee,
Or I may dwell alone, and mirth be strange to me.
My barque is wafted to the strand by breath divine,
And on the helm there rests another hand than mine.
One who has known in storms to sail, I have on board
Above the raging of the gale, I hear my Lord.
He holds me when the billows smite—I shall not fall.
If sharp 'tis short, if long 'tis light, He tempers all.
Safe to the land, safe to the land! the end is this,
With Jesus then, go hand in hand far into bliss.
—*Dean of Canterbury.*

UNITED PRAYER.

For ten years Mrs. H. prayed for her infidel husband. She knew that the Lord heard, and that "He is faithful that had promised"; but as yet the answer did not come. The thoughts of her kind, indulgent companion seemed as far from her as when, in the joy of her new-found hope, she had told him how "God so loved," and asked to join her in a life of loving service. Yet, the Lord was leading her gently that she might know and do His will.

One evening at the church prayer-meeting her heart was more than usually burdened, and near the close of the services she rose timidly and said, "For many years, dear friends, I have longed to ask you to help me pray. It is not customary with us for ladies to speak in the meeting, and I have feared to be intrusive, but I can forbear no longer. Will you pray for my husband?"

Every heart was touched. A good brother immediately led in prayer, and another took up the petition. Mr. H. was well-known and much loved in the community, and they poured out their hearts before the Lord, pleading "as one pleadeth for a friend." Last of all a colored brother led in prayer, and in humble confidence seemed to enter into the very presence of Jehovah. Just after Mrs. H. had made her request, her husband, as was his custom, came to church to accompany her home. Finding that the service had not yet closed, he entered unobserved and took a seat near the door. "Tell me wife," he said as they were leaving the vestibule "who was the gentleman they were praying for just now?" "He is the husband of one of the church," replied Mrs. H. "Wife," he said again, as they ascended the steps at home, "who was it they were praying for?" The "husband of one of the sisters, Charles." "Well, wife," he replied, "that man will certainly be converted; I never heard such prayers before." Again, as they were preparing for the night, he remarked: "Those were wonderful prayers, wife. Can you tell me the gentleman's name?" "He was the husband of one of the ladies present," replied Mrs. H. and then she retired to her closet, for prayer and praise. At midnight she heard her husband's voice again: "Wife, wife, God heard those prayers; I cannot sleep wife. Will you pray for me? Can the Lord show mercy to me, wife?"

There was joy in the presence of the angels that night. When the faithful pastor called next morning he found Mr. H. "praising and blessing God."

Blessed words of Jesus, "when two of you shall agree touching anything that they shall ask, it shall be done of my Father."—*Sunday Magazine.*

A CHILD SHALL LEAD THEM.

The following extract shows how a child may throw light on the mysterious ways of God's providence:

"I once experienced a great bereavement, which tested my trust in God's providence beyond any previous trial of my life. One night I was seated with my little boy on my knee, mourning over my loss, when my eye rested on a favorite text over the mantel-piece. The eye of the child also turned in the same direction, and without any request on my part he read the text aloud: 'The law of the Lord is perfect, converting the soul.' As I heard the words from my dear boy's lips, they seemed to sink into my heart with a power they had never done before. To my surprise the child asked the question, 'Papa, what does "perfect" mean?' My heart was too full to make any reply for a few moments, and before I could break the silence, my little one supplied the answer by saying, "Papa, doesn't it mean that GOD MAKES NO MISTAKES?"

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from our exchanges:

More than 30,000 Hindus during the past year have renounced idolatry and professed Christianity.

It is rumored that Archbishop Eyre, of Glasgow, the head of the Roman Catholic Church in Scotland, is about to be raised to the dignity of Cardinal.

Monseignenr Desprez, Archbishop of Toulouse, has been created a Cardinal.

The door of the Wittenberg church on which Luther mailed his famous theses is now removed to Berlin, where it is in use at St. Bartholomew's Church.

Mr. Thos. Scott, well-known as a Hebrew scholar and the author of several theological writings, died recently at Norwood, in the 70th year of his age. In the absence from England of Dr. Colenso, his work on the Pentateuch was seen through the press by Mr. Scott.

At the pro-cathedral, Trnro, the Rev. F. W. Ellis a Roman Catholic priest, has been publicly admitted into the communion of the Church of England. According to the form drawn up by Archbishop Wake in 1714, and sanctioned by Convocation, Mr. Ellis read aloud a recantation of the errors and superstitions of the present Church of Rome, professed penitence, and received absolution.

While performing the marriage ceremony, Jan. 29, between Charles Brennan and Miss Meeta Peetsch, at the Catholic Church of St. Francis Xavier, in Sixteenth Street, New York, Rev. Father Alphonsus P. Pelletier suddenly fell, and died at once of hear disease.

An "Old-fashioned Vicar," in search of a curate, writes to the *Times* to complain of the mode in which the candidates for his curacy catechise him. One of them expresses his disapproval of the incumbent's use of the surplice in the pulpit,—which, however he consents to overlook, on condition that the vicar preaches a particular evangelical doctrine; and he requests a specimen sermon from the vicar, in order to satisfy him of the vicar's thorough evangelicalism. A second candidate for the curacy asks the vicar if he is very particular to use the purest wines for the Holy Communion, and states that he cannot admit either tent or port wine as pure enough; and he insists on the vicar satisfactorily answering the question whether "you make a conscience of carefully rinsing the sacred cup after Holy Communion, and yourself drinking the contents before leaving the altar." A third sends the vicar his portrait, and engages to preach "a thoughtful sermon in the morning, a children's sermon in the afternoon, and a popular sermon in evening." "Can these be instances," asks the "Old-fashioned Vicar," "of what has been spoken of lately as 'the sublime conceit of some of our young curates?'"

Lord Gormanston, whose recent marriage by a Protestant clergyman gave scandal to Roman Catholics, has made reparation and received absolution from censures, after fulfilling the requirements of the Romish Church. Lord and Lady Gormanston are at present studying in Rome. This submission to the Roman Catholic Church is said to be a source of satisfaction to himself and to his Catholic tenants and friends.

The annual ceremony of blessing the Neva—the main means of communication between the interior of Northern Russia and the sea—was performed on Saturday.

MISCELLANY.

The stock of petroleum in tanks in the oil region of Pennsylvania is estimated at 4,500,000 barrels. But a great deal of it has been so long in tank that a deduction for sediment and evaporation should be made of at least 1,000,000 barrels.

The Government of Russia has invited the Molokians, a sect of milk drinkers, to settle in the Kars district, promising them grants of land and exemption from taxation for ten years.

Prince Henry, of the Netherlands, who died a few days since, was worth upwards of eight millions sterling, a considerable portion of which will be inherited by his young wife.

Hobart Pasha has received instructions to establish docks and landing stages at Constantinople, whereby a considerable addition is expected to be made to the revenue, and a stop put to frauds on the Customs. The works will probably be carried out by a Newcastle firm.

A treaty between Turkey and Russia was signed on Saturday, the 9th inst. The war indemnity is fixed at 300,000,000 paper roubles, and the San Stefano stipulations remain as modified by the Berlin Treaty.

The amnesty of the French Government to the Communists will exclude Henri Rochefort, Felix Pyat, and Jules Valles.

M. Jnchantzeff, the former Treasurer of the Mutual Credit Fancier Company has been convicted of embezzling £200,000 from the company, and sentenced to sixteen years penal servitude in Siberia.

Talents are best nurtured in solitude; character is best formed in the stormy billows of the world.—*Goethe.*

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, FEBRUARY 19, 1879.

HUNGRY FOR THE GOSPEL.

Blessed hunger! which God promises to satisfy. Necessary hunger, without which there will be no happy future to any man. Man is diseased: his appetite for spiritual, life-giving food is dead. It must be awakened, or he will die under a curse. Prayer ascends to God to give this holy hunger. The Church with all its machinery is appointed to arouse and minister to this quickened desire of soul. What responsibility then in preaching the Gospel! What is the subject of the sermon? Philosophy? Science? General topics of the day? or Christ? A lady, leaving the church one Sabbath, exclaimed sadly, *"I'm hungry for the Gospel."* She had just heard an able, thoughtful discourse about science and religion; but it contained nothing for the troubled heart; nothing to lead to simple dependence on Christ; no food of divine truth from a compassionate Saviour for souls perplexed with doubt, or longing for rest in holiness. She was sick of speculative preaching.

Are not many weary of generalities in the pulpit? The preaching for men is not preaching "for the times," but proclamation of the simple Gospel; holding up Christ and Him crucified, the hope and joy of the world; the Redeemer of sinners. God has appointed this for the conversion of souls. How can men be saved unless they hear the clear truth? The more simple the story of the cross and its immortal and matchless love is told, the better. Let the *children* understand the wondrous tale.

This Gospel is what the soul needs in its sin. It explains the dreadful ruin, and tells of the only restoring power. It reveals the woe and the remedy. It slays carnal and fatal peace, but offers spiritual, healthy and heavenly peace. It alone gives light, hope, life.

Christ came to bring the full knowledge of this relief for man, as well as to fully provide it, and he sent out the apostles, and sends all his ministers still, to sound aloud everywhere news of His holy and effective redemptive work. His Holy Spirit was promised to apply the heaven-born truths, revealed and proclaimed to a lost world. Without Christ there is no salvation.

True preaching is the holding up of this light. It is letting this Gospel shine. God's good-news from heaven is *that there is redemption through Jesus Christ for lost souls.* Men, in any way awakened to a sense of their sins, long for some sound relief; they hunger after rest, divine rest. They clamor for food, divine food. Science, rhetoric, smooth things, give them no holy calm. Christ alone is their peace. And souls once resting in Jesus; feeling the bliss of fellowship with Him, through pardon of sin, and love shed abroad in their enlightened natures, hunger for more of that same matchless food. Blessed Gospel! It satisfies. It is never exhausted. Blessed hunger! Always it can be and shall be filled at the cross. True preaching is what fills and comforts men with this heavenly food, according to God's own plan. May such messages abound in all pulpits, that many may live by the divine manna.

WORTHY OF IMITATION.

Mrs. Margaret Silliman, an aged member of the First Presbyterian Church of Clinton, La., has donated a valuable property in that place to the Church. The members of the Church and congregation passed resolutions of thanks and bestowed upon the building the name of the "Margaret Silliman Manse." The ladies and gentlemen of the Church have liberally and beautifully furnished the manse. The pastor of the Church is Rev. W. B. Shaw.

Why cannot many of our wealthy members of Churches do as this noble lady has done, and thus glorify God, who has given them their wealth, and bless their own souls?

SOUTHERN PRESBYTERIAN REVIEW.

The January number of this Publication, which ought to be in general circulation throughout our Church, comes to us with the choice list of contents which we give below. When we can find time to read the articles, we may again refer to it:

The Diaconate; The Influence of Theories of the Will on Theology; The Freedom of the Will in its Theological Relations. By the Rev. Professor J. L. Girardeau, D. D., Columbia Theological Seminary; A Plea for the Study of Hebrew. By the Rev. F. W. Lewis, Catlettsburg, Ky; Plans of Church Finance; Presbyterianism. By the Rev. D. E. Frierson, D. D., Anderson C. H., S. C.; The Revised Book of Church Order. By the Rev. Stuart Robinson, D. D., Louisville, Ky.; Ethics of the Fathers. By Prof. Alexander Meyrowitz, Ph. D., University of Missouri; Critical Notices; Recent Publications.

DEATHS OF MINISTERS.

Rev. Enoch Morgan died on the 25th, ult. He was born in Delaware in 1805; was licensed by Presbytery of Wilmington, and ordained by Lexington Presbytery in 1837 as an evangelist. His first labors were Union, Port Republic and Shiloh, in Rockingham county, Va. In 1838 he took pastoral charge of Shemariah church, and here he also engaged in teaching. Failing health soon required a relinquishment of this his only pastoral charge. Henceforth for about eighteen years he labored in western Virginia as a missionary. During and since the war his labors were of a general missionary character supplemented by school-teaching.

He was an earnest preacher, thoroughly orthodox, versed in Scripture and well-fitted to instruct his hearers. Possessing conversational talents of a high order and a kind and sympathetic nature he excelled in family visitation and in preaching from house to house.

His last illness was of short duration, but his sufferings were intense. His end was calm and peaceful.

Rev. Isaac Cochran died on 30th ult., in Prince Edward county, Va. He had been for several years laid aside from the duties of the ministry on account of the infirmities of age. The Farmville *Journal* says:

This venerable Presbyterian minister died on the 30th of January, aged about eighty-two years. For nearly, if not quite, a half century he was the faithful and beloved pastor of Buffalo church. Every duty was well and faithfully performed by Mr. Cochran; and he has passed away, leaving not one doubt that he has entered on the rewards of a well-spent life.

REV. B. F. MARABLE.

A correspondent of the Goldsboro *Messenger*, from Durham, writes the following. The criticism is unusually just and correct:

Rev. B. F. Marable, of your city, preached a series of sermons in this place, the present week, which were conspicuous for their originality, profound thought and convincing argument. His address is pleasant, while his language is chaste and eloquent, expressed with fluency, and is devoid of the commonplace sentiments, or pulpit slang, too frequently heard in our churches.

Though his sojourn with us was brief, Mr. Marable endeared himself greatly to our people and made a host of friends and admirers who cherish the hope that he will soon find it convenient to visit us again.

NOTES AND JOTTINGS.

Dr. Talmage was arraigned before Brooklyn Presbytery as charged "by common fame with falsehood and deceit and with being improper methods in preaching." A committee of three ministers and two laymen was appointed to inquire into the nature and extent of the common fame referred to.

The impression seems to be that Dr. Talmage is not guilty of the charge of falsehood and deceit made by common fame, that is by newspaper report. We cannot understand why the mover of this investigation should be set upon however by the religious press. That common fame charges Dr. T. with the offences is not denied, but some of our exchanges lay great stress upon the fact that the mover for investigation is unknown to fame, and not one of the older ministers. &c. Circumstances these, the significance of which in a Presbyterian court, we fail to appreciate.

The discussion of the propriety of immediately receiving persons into the membership of the church on revival occasions we think may now be discontinued. Both sides have been heard, and it is permissible to say that the case has been set forth pro and con,—or rather con and pro—in a manner worthy of imitation in all discussions. It is painfully evident that in very many cases numbers during seasons of special religious interest get into the Church to be, not a blessing but a burden to it all their days, and to go through life self-deceived. An awful fact to contemplate, and yet when one makes, so far as a session can see, a full and unequivocal surrender of himself to Christ, who dare forbid him to publicly profess Him and come to His table?

The Society for the Suppression of Vice of which Anthony Comstock is Secretary, is doing a most excellent business despite the efforts which have been made to thwart its purposes. The special work of this Society has been to suppress the circulation of indecent literature through the mails. During the past year 22 persons were convicted or plead guilty; 20 were sentenced. Since the foundation of the Society 184 persons have been convicted, and 168 of them sentenced. 100,000 books, 475 pictures, and 1,000,000 circulars have been confiscated during the past year. In the hands of persons arrested there were found 300,000 names and addresses. Branch Societies have been formed in Boston, Cleveland, Louisville and Chicago.

In calling attention to the circular in another column from the Secretary of Publications, we desire to emphasize certain points in regard to this very important cause.

There is a debt still hanging over the Committee, and for the best, and most effective administration of this cause it is all important that it be removed. While this debt exists, funds which otherwise could be used in the distribution of our literature, in furtherance of the great work of the Church, must be applied to the payment of interest.

The debt too is not so large but that a good hearty effort will remove it, and then released from the incubus which has been oppressing it so fearfully, it can devote itself with renewed means and facility to the distribution of religious literature in destitute fields, and in aid of our needy Churches and Sabbath Schools.

Many of our Presbyteries have undertaken the colportage work and need the aid which the Committee of Publication can and will gladly supply if our churches will come forward liberally in support of this cause.

Let us be pardoned for introducing the following from the *Iredell Gazette* which deserves and heartily receives our thanks:

James Beaty, Esq., is Agent for the N. C. PRESBYTERIAN, at this place. The PRESBYTERIAN, under its present management, is better than ever before. We heard a gentleman remark, the other day, that times were hard, and he was taking three or four papers, but he must renew for the PRESBYTERIAN, if all the others had to stop. We were not insulted, because that man was a subscriber to the *Gazette*. He had the right spirit about him, and we are confident that he will be so prospered as to enable him take *our* paper, as well as the PRESBYTERIAN.

B. T. B., whoever he may be, refers in the last *Raleigh Christian Advocate* to an article said to have appeared in the *Wilmington Presbyterian* whatever that may be. The correspondent unnecessarily uses the name of the editor of this paper, and alludes to his brains, meaning *our* brains of course—he could mean none other. We cheerfully forgive all in consideration of his allowing us the possession of brains, for in reading his remarks we became so utterly befogged that we might have doubted our possession of that most indispensable article, but for his most gracious assurance. We rejoice that the lack of brains is not with us.

Some interest is at length being stirred in this community on the subject of enticing seamen away from vessels. The authorities of the city are about to take the matter in hand and protect the masters of vessels and the seamen, from the land sharks that infest our port. When this nuisance is abated the efforts made for the physical comfort and spiritual welfare of seamen will be greatly advanced. Thanks are due to Mr. Meares, the representative in our Legislature from Brunswick county, for pushing through a bill to punish the pests of society above referred to.

For the N. C. Presbyterian.

PUBLICATION vs. CHURCHES IN ORANGE PRESBYTERY.

MR. EDITOR: I beg the indulgence of a brief space in your columns for a word to the Churches in Orange Presbytery. It is in behalf of the cause of Publication, the annual collections for which are appointed for the *first* Sabbath in March, or as soon thereafter as possible. The time is close at hand, and my object is to set before the minds of brethren in aforesaid Churches a few facts connected with the contributions to this cause, as reported for last year.

They are taken from the report of the Presbyterial Agent of Publication, made at Haywood last October.

Eleven Churches, aggregating 719 communicants, contributed *one* dollar each.

Four Churches, with 119 communicants, gave *two* dollars each.

Three Churches, 143 communicants, *three* dollars each.

Two Churches, 176 communicants, *four* dollars each.

Seven Churches, 770 communicants, gave all together $47.

Four churches, 627 communicants, gave $129.

Total, 31 churches—2,554 communicants, $212.

Twenty-five churches reported no contributions. Six of these have no session, and very rarely have preaching.

The other *nineteen* aggregate 588 members with 48 Elders, 25 Deacons, and 12 Pastors and stated supplies statedly preaching to them."

These facts speak for themselves, and admonish us by shaming us, tho' the veriest poverty be plead. Less than 7 cents per communicant alone! How much this even would be reduced, when we remember that in all our congregations the giving is not confined to communicants, there is no telling! Let every Minister, Elder, Deacon and member of the church, both communicant and baptised, do his part toward *publishing* the gospel of our blessed Lord in this way this year. F. H. J.

Winston, Feb. 14th, 1879.

For the N. C. Presbyterian.

THE POWER OF PRAYER

Much has been said of the power of prayer, and much has been written of it, and yet nothing that has been or can be said or written can add any thing to the truthfulness of Him who spake as never man spake, when he repeated so often: *"Ask and ye shall receive."* The same truth was continually taught by His apostles. As Paul exhorted the Philippians, so are we to be careful for nothing; but in *everything* by prayer and supplication with thanksgiving to let our requests be made known unto God. For more than eighteen hundred years this most gracious promise of our Lord has stood in the face of the unbelief of His professed followers. It is as true as God Himself and yet how slow of heart are we to believe it. There are times in the life of nearly every Christian when he knows that God has answered his prayers for a particular thing; and though he has prayed earnestly and long that God would hear him, he is often surprised when the answer does come; and then possibly he sees the truth of this promise which he has so often and so heedlessly read, as he never saw it before. They appear to such an one just as the things of Christ appear to the new born soul, when old things pass away and all things become new. He is surprised at what he has found and wonders with amazement why it was he did not come and believe long ago.

Many of the congregations of London street church, Winchester Va., now see things as they never saw them before. And many of God's professed people in this congregation have recently beheld the power of prayer as they never before saw or believed it. The second Sabbath in January last was our regular communion. Bro. G. W. Finley came from Romney, W. Va., to assist the pastor, and preaching was continued every night during the week following. A prayer-meeting was held every day at noon, from twelve till one o'clock. There God's people met and earnestly prayed that God would pour out His Spirit upon their church. If I mistake not it was at the first one of these prayer-meetings that the pastor, Rev. H. M. White, said to the people our Lord has made the promise *that if any two of you shall agree on earth as touching anything that ye shall ask, it shall be done for them of my Father which is in heaven*—and he avowed his implicit faith in Him that He would fulfil His word. He knew that two of them agreed upon this subject and he determined to put the promise of God upon a public test in his congregation, and that very day there was a most signal fulfilment of the promise. The whole congregation seemed stirred up and their hearts warmed. There was a brightness in their faces and an earnestness and fervency in their prayers that was not noticed the day before, and that night sinners were awakened and anxiously sought the way of peace. Thus matters went on, Christians were revived and the number of enquirers increased every night till the Tuesday of the second week, when Bro. Finley was called home to fulfil an engagement with his own people. Bro. R. H. Fleming, of Woodstock, Va., was then called upon and came to our assistance, and he preached every night till the 7th of February. The interest continued unabated till every soul in the congregation who attended regularly upon the preaching of the word there, save *one*, became interested upon the subject of personal salvation and finally expressed a hope of salvation through Christ. The members of the church then went to work and every night brought in others who seldom attended our church, and they too became interested on the important subject that concerned every heart, and a great many of these are the meetings were closed professed faith in Christ. I never beheld a church so wrought up before, and yet notwithstanding the numbers that were brought into the church, there was not the least evidence of any animal excitement whatever. The preaching was plain but forcible and eminently scriptural, and to the natural eye nothing calculated to draw outsiders could be seen. Everything was done as quietly and orderly as upon the usual preaching of the word every Sabbath. Of upward of fifty enquirers, forty-six professed to have found faith in believing. A very interesting feature is, that of this forty-six the majority are young men—just entering upon the duties of life. If I mistake not there are only four married persons among the forty-one. These have not been taken into the church as yet, so that I cannot say how many will connect themselves with us. It is supposed at least thirty. Some will join elsewhere, being here at school at Fairfax Hall. The interest was first manifested among the young ladies of the school. At a meeting held for thanksgiving and praise Mr. Geo. C. Shepherd, one of the principals of this excellent school and also one of our most zealous Ruling Elders, remarked that every soul under their roof except two servants, had manifested an interest and professed faith in Jesus Christ.

So far as we can see, this was the work of the Holy Spirit and we believe an answer to our prayers. We not only believe in our hearts that there is power in prayer but we see there is; and if there are any who will not believe until they see, let them now see and believe and with Thomas confess "my Lord and my God." Brethren the arm of the Lord is not shortened that He cannot save, nor is His ear deaf that it cannot hear. He will hear when we call upon Him and He will answer, for he says so, and has given proof sufficient to satisfy the most skeptical. May He increase our faith. A. S.

For the N. C. Presbyterian.

A CROWNED CONQUEROR.

BY REV. W. S. PLUMER, D. D.

The history of Redemption will not be complete till God's chosen shall be gathered into the blessed mansions above. One by one, and with great rapidity, they are now going home. "All the good people are now moving to heaven."

On the 25th of January, 1879, from the manse in Newbern, N. C., the residence of her son, Rev. L. C. Vass, Mrs. Elizabeth Braine Vass, having fought a good fight, finished her course and kept the faith, went up to receive from her Lord, the righteous Judge, a crown which He had prepared for her. To the glory of her Redeemer is this little "Memorial" penned, that others—who are still struggling in the conflict—may thank God and take courage.

"What man is he that feareth the Lord? His seed shall inherit the earth." In the case of Mrs. Vass, the truth of this promise is seen. She was descended from a Huguenot family (De La Fontaine), of well-known piety and a long line of preachers, who at the Revocation of the Edict of Nantes escaped from France and found refuge in Ireland.—They intermarried with the Manrys, and emigrated to Virginia before the Revolutionary war. She was the daughter of Col. Abram Manry, of Revolutionary fame, who joined the Continental army when only 18 years of age, was one of the forlorn hope at West Point, and was promoted for deeds of valor.

Elizabeth B. Maury was born in Fredericksburg, Va., March 29th 1785. Under the ministry of that holy man of God, Rev. S. B. Wilson, D. D., after a long season of anxiety about her soul, she professed conversion, and came out publicly on the Lord's side, in the Fredericksburg church, August 15th, 1815. At that time this was a very unusual step for a young or unmarried person to take. Gaiety was the fashion of the day, and Christians had not then learned, as in our time, to reconcile (?) church-membership with balls, theatres, horse-racings &c. She was ridiculed, told she ought to have a blister plaster on her head, and that no one would ever marry a sober Christian, &c. She stood firmly; and although the most of her family were Episcopalian, she, following her Huguenot ancestry, joined the Presbyterian Church.

On the 30th of August 1816, she was married to James Vass, Esq., a prominent merchant of Falmouth, Va., and afterwards of Fredericksburg. In her husband she had an able co-adjutor; for he too was a Presbyterian by birth, education and profession, and one of Dr. Wilson's flock. He was a Scotchman of the clan of Cummings.

From the first, Mrs. Vass was a *decided* Christian. She had taken her stand for Christ against the world, and she held it. Of her abundant means, as well as her good counsels, she did much for the cause of Him, who had done so much for her. The Female Orphan Asylum at Fredericksburg, for which so many have cause to bless God, was a special protege of hers, and she was its Treasurer until her removal from that place.

In 1837 her Heavenly Father wrote her a widow. Left with four boys, she undertook vigorously and cheerfully the work of training them for the Lord. They were jewels lent her from above, and for their care and polishing she held herself responsible.

Nor did she neglect the qualifications of a "virtuous woman," but worked willingly with her hands. The proceeds of her industry were given to the Lord. Especially notable was this feature, when by pecuniary changes—before and by reason of the late war—her large property was completely swept away. She must work for the Church of Christ. Her work was beautifully done, and therefore sold readily. At the advanced age of 91, she executed a piece of work, which was exhibited at the North Carolina Agricultural Fair in Raleigh, N. C., where it took the premium.

She was always "on the alert" for souls. Her religion was such a comfort to herself that she loved to tell others of it. The doctrines of the Church were clearly understood and deeply loved by her. She was a Presbyterian from principle. Her faith was simple, childlike, and implicit.

She was without guile. She was true to all her friends. She loved all God's people. She hated every false way. It was not easy to determine which was stronger, her unbending principle or her loving tenderness.

She was a great reader in various departments of literature, and as she advanced in years, she became devoted to practical Religious Books.

Of course such a character could only have matured on *solid food*. The Bible was her delight. With the Psalmist she could say: "O how love I Thy law!" She was wonderfully familiar with it, and could quote large portions of it. It was the man of her counsel, and by its precepts she grew into the perfect statue of a Saint in Christ Jesus.

Her gratitude to God overflowed in expressions of love and thanksgiving for so many mercies, and in an especial degree for the preservation of her faculties to so advanced an age.

She was sick from severe cold for about two weeks. From the first she felt as if it was the beginning of the end. "I have been there a long time and am tired. I want to go home." "I am not afraid of death. I have no fears of the dark valley. I will not fear, for His rod and His staff comfort me." "My Saviour! when will my Jesus come? When shall I see my precious Saviour, and reign with Him above?" These expressions showed the current of her affections. She gave special directions about her burial, as calmly as if preparing for a journey. Sometimes with a face radiant with joyful expectation she would exclaim, "Almost home! Almost home!"

For several days before her death she suffered greatly from oppression of breathing. Her mind was bewildered in consequence, and although calm and collected she could say but little.

She fell asleep in the 94th year of her age. Her connection with the Fredericksburg church continued nearly 52 years, and then with her son's church in Newbern 12 years.

Not long before his death, Nov. 1st, 1878, Dr. Beadle wrote me a consolatory letter, in which he uses language appropriate to this tribute of love; "So the host is gathering, and we cannot be far behind! Even so, come Lord Jesus! come quickly!"

Farewell thou blessed saint! As we stand here weeping and gazing after thee, we hear thee say:

"Therefore, now, a last good-night!
Sun, moon and stars of fire,
Farewell to your splendor bright!
Higher now I soar, far higher;
Where there is such glorious day,
Ye will vanish quite away.

"Weep not that I bid farewell
To the world and its errors,
Far from vanity to dwell,
Far from darkness and its terrors;
Weep not that I take my flight
To the land of endless light!

"Weep not! my Redeemer lives,
High above dark earth ascending;
Hope her heavenly comfort gives;
Faith stands by, her shield extending;
Love eternal whispers near,
'Child of God, no longer fear.'"

WM. S. PLUMER.

COLUMBIA, S. C., February 12th, 1879.

PUBLICATION.

OFFICE OF PRESBYTERIAN COMMITTEE OF PUBLICATION,
No. 1001 MAIN ST., RICHMOND, VA.

To the Ministers and Church Sessions of the Presbyterian Church in the United States:

DEAR BRETHREN: The time designated by the General Assembly for the Annual Collection in all our churches for the cause of Publication is the first Sabbath in March, or as soon thereafter as may be convenient.

In calling your attention to the subject, we need not remind you of the frequent action taken by the General Assembly, Synods and Presbyteries, urging and enjoining upon our people the liberal support of this branch of our church work; but we do ask your special consideration of the action of the General Assembly in May last, in which after ordering the discontinuance of agencies for the collection of funds, the Assembly calls upon the churches to contribute liberally for the payment of the debt now resting upon the work of the Committee.

This is, therefore, the only dependence for relief from this burden, and for the restoration of the Publication work to a condition of efficiency.

It is assumed by the Executive Committee that the entire removal of this debt is the first duty; that it is neither safe nor proper to apply the funds committed to our hand by the Church to the distribution of religious literature in destitute fields until this debt is paid, unless specially directed to do so by churches contributing. The appeals that come to us from our needy churches and missions for help must, therefore, be unheeded, although in many instances the little help asked is almost vitally necessary to the successful prosecution of Christian work.

Never was there more need that the colportage work should be actively prosecuted, and in every way a sound Christian literature be prosecuted efficiently, because it is clear that we are honestly bound to appropriate available funds to the payment of the debt.

The interest accruing upon the debt absorbs a very considerable portion of the income of the Committee, and the rate paid upon the most of it is higher than the present value of money; but we are in no situation to demand a reduction in the rate of interest, because we cannot offer security. It is manifestly unwise for the church to continue to carry this burden. Far better by one earnest effort to remove the debt altogether, so that all the funds thenceforward contributed by the Church to the Publication cause should be applied directly to its legitimate work.

Our appeal is more urgent at this time, because of quite a large amount reported last spring as subscribed in aid of the Publication cause and relied on by the Committee for the payment of its debt, but a small portion has been collected, and very little can be expected from that source.

There is, however, no good reason for discouragement. So small a debt can easily be cancelled by our church by one united effort, and the March collection should not only do this, but supply adequate means to enable the Committee to prosecute its important work.

While we do not desire to speak too hopefully of the future of this work, we think it may be safely said that the prospect is good that it will soon be in a condition of self support, if its burden of debt is once removed. Then the contributions of the church will be applied, not to office expenses, or to interest upon debts, but directly to the promotion of the great work, the circulation of a sound Christian literature.

How much it will be to the credit and best interest of the church to reach this point, let each judge for himself. It is possible to reach it by a single effort of the whole church *now*.

We believe it is better and wiser for the church to meet this burden now even under the pressure of the times, than to wait for better. While we wait opportunities are lost.

In behalf of the Executive Com.

JAS. K. HAZEN, *Secretary.*

NEW PUBLICATIONS.

Scribner & Co., publish *A Selection of Spiritual Songs* with music for the church and Choir. The selections and arrangement are by Rev. C. S. Robinson, D. D. In many cases such books, are prepared by committees appointed apparently more on account of eminence as theologians, than because of refined musical and literary taste, but in Dr. Robinson the man and the work seem to harmonize most exactly. Dr. R. besides possessing in the highest degree the requisite intellectual qualifications has acquired enlarged experience by previous preparations of musical works The books contains 1086 hymns and chants, and with many of the hymns two tunes are presented one being what is usually known as the old tune, and the other a tune specially selected by the compiler because of its suitableness. The copy sent us is bound in dark or black silk. The paper is finetoned and the mechanical execution very fine. Its price is $2.50. Cheaper binding is furnished at $1.50.

The Popular Science Monthly, Supplement. New issue, No. 1. The publication of the Supplement as a regular subscription serial has been discontinued, and it is now published at irregular intervals, depending upon the pressure of foreign articles demanding republication. It covers a wide range of scientific subjects. The following are a list of contents: The Progress of Socialism in England, by the Rev. William Cunningham; the Alchohol Question; Philosophy in the United States, by G. Stanley Hall; the Fairy-Lore of Savages, by J. A. Farrer; Gravitation as a Factor in the Organic World, by William Crookes, F. R. S.; Supposed Changes in the Moon, by Richard A. Proctor; the Wealth of England, by Robert Giffen; George Henry Lewes, by Anthony Trollope; the Future of English Women, by Mrs. A. Sutherland Orr; the Nature and Treatment of Hydrophobia, by Joseph Fayrer; the Origin of Nerves, by Dr. Andrew Wilson; the Music of Color and Motion. D. Appleton & Company, 549 and 551 Broadway, New York. Price 50 cents.

Maurey's Geographies: 1. First Lessons; 2. The World we Live in; 3. Manual of Geography; 4. Physical Geography. By Commodore M. F. Manry. University Publishing Company, 19 Murry St., New York, 1878, Revised Editions.

We have been reveling in these beautiful and beguiling books, and have given them an unusually careful examination. Knowing the simple-mannered but wise author from childhood, we have imagined ourselves sitting at his feet, as he quaintly and pleasantly unfolded the lessons to us. Never have we seen Geographies which conveyed so much information in so pleasant and novel manner, or set forth so fully and plainly the mysteries of climates, winds, deserts and seas, and the philosophy of the physical constitution of our world. The Physical Geography is a grand book. Not only then for their intrinsic merits should these books be generally adopted, but especially in the South, because Manry was one of us in heart and soul. Maps of all the States will be presented by countries. Those of the Southern States are already prepared. Special and low prices are offered for introduction.

Princeton Review, January, 1878 contents: The Conscience as a Witness for Christ. By President Killen of Belfast; The Monetary Conferences of 1867 and 1878, Prof. Walker of Yale; Moral Government, Prof. Cocker; Physical Effect of the Decline of Faith in Continental Europe, Prof. Draper, N. Y.; The Day at Cæsarea Philippi, Prof. Weiss of Berlin; the Pulpit and Sceptical Culture, Stuart Robinson, D.D.; the Surrender of Fugitives from Justice, Chief Justice Cooley; the Philosophy of Causality, J. H. Sterling, LL.D., of Edinburg; Causes of Commercial Depression, Prof. Rogers of Oxford. 37 Park Row, New York. Terms $2 a year.

Lippincott's Magazine, for March; handsomely illustrated, now ready, containing A Day with Hudson's Bay Dog-Sledges, by H. M. Robinson; Hungarian Types and Austrian Pictures; Richard Realf; Pottery and Porcelain at the Paris Exposition; Monsieur Pamplon's Repentance; Yesterday; My Village in the South; Through Winding Ways; Live Wood in Our Whipping-Post; "If This he Love;" Joseph's Adventure; Our Monthly Gossip; Literature of the Day; J. B. Lippincott & Co., Publishers, 715 and 717 Market St., Philadelphia.

We have before us a pamphlet of about 150 pages entitled *Christian Work in New York.* Our hearty thanks are returned to the sender, for this volume contains a very large and important amount of statistical information regarding the Churches, Asylums, Benevolent Societies, Hospitals, &c. &c., of our metropolis. It is indeed mainly the 52d Annual Report of the New York City Missions and Tract Society, and as such details the modes of procedure and results of the labors of those devoted Christian people of that great city. Published at 50 Bible House, Third Avenue and Astor Place, New York.

The leading article in the March number of *The North American Review* is a symposium on Negro Suffrage, by Senators Blaine and Lamar, Gov. Hampton, Representatives Garfield and Stephens, Wendell Phillips, Montgomery Blair, and ex-Gov. Hendricks. Mr. Blaine opens and closes the discussion. He claims that the negro was wisely and justly enfranchised, and should not be deprived of his right to the ballot, but that he is practically disfranchised by intimidation; and he demands for him all of the privileges that have been granted him by constitutional amendments. Messrs. Lamar, Stephens and Hampton insist that the political liberty of the negro is not seriously interfered with, and argue that if the South be let alone all of the difficulties growing out of emancipation will adjust themselves. Hampton says that a qualified suffrage would have been better for the negro, and Stephens declares that if an attempt should be made to deprive the Southern States of their present representation in Congress on the plea that the negro is not allowed to vote in accordance with his convictions, it would be the most wanton outrage that ever was undertaken in any country. Mr. Blair takes the ground that negro suffrage is and always must be a failure, and instances the trial made with the blacks in the West Indias by the English. Wendell Phillips asserts that the colored voters have exhibited as much wisdom in politics as have their white neighbors, and that the South was better governed under negro rule than it has since been under white legislation. Gen. Garfield thinks that colored suffrage has been more than fairly successful, and says that the era of peace and good feeling will come only when the negro shall be allowed to cast his ballot without interference of any kind. Published at 551 Broadway, New York.

Scribner's Monthly for March, in hand. There is no question of the ability displayed in the conduct of this Magazine both in regard to mental calibre evidenced by the articles, and the excellent taste in selection of subjects to please the popular taste. Yet we always feel that we could with so much greater pleasure recommend the magazine if Dr. Holland would not invade the theological sphere; and thus do, however unintentionally and unconsciously, great harm to his readers. The Doctor knows more of other matters than he does of theology, and can discuss them to better purpose. We see nothing in this number, (without close inspection however) to which the above would apply, and only offer this in a most general way. Published by Scribner & Co., New York, at $4 a year.

St. Nicholas' Magazine, Scribner & Co., New York, $3 a year. No one can say a word against St. Nicholas. Our little ones receive monthly installments of happiness from St. Nick and we cordially recommend every one to invest the amount required. March number is one of the best we have ever seen.

We have received the March number of the "*Sunday Afternoon*, a magazine for the household," published monthly, at Springfield, Mass., price $3 per annum. It is meeting with fine success, and is full of sprightliness and vigor. The table of contents for the March issue, presents a tempting bill of fare. The most notable articles are "Infanticide in China," "Our Peculiar Sunday School Teacher," "Ministerial Backsheesh," "The Still Hour." The editorial notes are fresh and suggestive.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

Rev. N. W. Edmunds has declined a call to the pastorate of the Darlington church.

The Presbytery of North Alabama at its session Dec. 27th, 1878 enrolled the church at Huntsville, Ala.

Rev. S. K. Winn goes to the Second church, Petersburg, Va. He has resigned pastoral charge of the Culpeper church.

Waynesboro, Va., Presbyterian church is out of debt and pays its current expenses and pastor's salary promptly as they fall due.

At the communion season of Second Presbyterian church on 16th inst, three persons united with the church, two on profession and one by certificate.

Rev. M. L. Lacy is not in health sufficiently robust for full pastoral work and Rev. W. F. Wilhelm of Blocksburg, Va., has been invited to assist him in pastoral care of the church at Lewisburg.

The health of Rev. H. T. Hoyt requires a change of climate and he proposes to resign pastoral charge of the church at Darien, Ga., to take effect in June.

Rev. J. M. P. Otts, D. D., late pastor of the West Presbyterian church in Wilmington, Del., is now occupying a professor's chair in the Southern University in Greensboro, Ala.

Rev. T. D. Lea's health is not so good as formerly. He has for the last two months had charge of a public School at Cannon Texas, but having now removed to Sherman, Texas, desires the change noted.

Rev. Andrew McMillan has removed from Rockingham N. C., to Brightville, S. C. He has charge of Boykin Academy with the prospect of a large School.

Quite an interesting state of religious feeling prevails at Bainbridge Ga. The church is greatly revived and twenty-one additions, mostly children of the covenant, have been made to the church, on profession of faith. No excitement prevails.

Union church, Marshal county, Tenn., has secured the services of Rev. W. J. Frierson as stated supply. Rev. J. A. Wood former pastor has charge of Bethany High School, near Elkton, Giles county, Tenn.

Comite Presbyterian church, near Clinton, La., was organized nearly twenty years since. A new roof has lately been put on the church building and much work has been done in way of painting, and furnishing with comfortable seats and new pulpit, all tending to render it comfortable and attractive.

In the Pine Street Presbyterian church, St. Louis, Mo., on 2nd inst., twelve persons were received into membership, nine by letter and three on profession. Six of the nine received by letter were from the Northern Presbyterian church.

The First Colored Presbyterian Church at Lynchburg was dedicated last Sunday. Rev. Leroy Johnson, colored, is the pastor of the church, which is the first colored Presbyterian church dedicated in Virginia since the war. The building was purchased by the white Presbyterians for their colored brethren and is a very handsome one.—*Staunton Vindicator.*

The *Raleigh Christian Advocate* gives this as the extent of Roman Catholicism in North Carolina: In Raleigh there are 150 Catholics while in the entire State there are about 1,800. There are 7 priests and 11 churches and chapels. There is one convent occupied by the Sisters of Mercy, at Wilmington. There is also a monastery, belonging to the order of the Benedictine Fathers, situated 8 miles from Charlotte. They there keep a boys' school.

The *St. Louis Presbyterian* thinks the concerts lately given in Dr. Brank's church must have netted a handsome sum, as the audiences were very large. The panic of the congregation has subsided and the debt now due is easily manageable. The same paper says:

We understand that, in furtherance of the effort our good brethren are making, the two concerts are to be succeeded by two or more attractive lectures, and that Hon. Geo. Wendling, famous for his reply to Ingersoll, and Rev. Dr. Talmage, of Brooklyn, will soon be heard in this behalf.

The churches in Mississippi under care of Rev. Joseph Gibert as stated supply, viz: Olivet, Dry Creek, Calvary and Hopewell were greatly blessed during the last year. The pastor was assisted at various times by Rev. R. B. Morrow, and Rev. G. T. Story. In the aggregate seventy-nine person joined these churches. The three churches last named have had their membership more than doubled in twelve months.

Tombeckbee Presbytery having postponed its regular meeting on account of yellow fever, met in Columbus, Miss., on 20th, ult. Seven ministers and nine ruling elders were present. The Book of Church Order was after much spirited but kindly discussion adopted by a vote of twelve to two. A call from Aberdeen church was placed in hands of Licentiate T. M. Lowry. He accepted

NORTH CAROLINA PRESBYTERIAN.

and was after satisfactory trial ordained. His installation was set for the fourth Sabbath in February. Pastoral relation between Rev. J. C. Carothers and the Knox church was dissolved, and a letter granted to Mr. C., to connect himself with the Presbytery of North Mississippi with a view to settlement at Grenada. Rev. J. D. McClintock with Rev. J. Bardwell alternate and Mr. T. M. Bradford with C. Bardwell, alternate, were elected commissioners to the General Assembly.

The young men of Mooresville have organized a Young Men's Prayer-meeting, which is held at the Presbyterian Church every Saturday night at early candle lighting. All young men who are willing to take part in the exercises, no matter to what branch of the church they belong are cordially invited to attend. We hope the meetings will be well attended, and we are confident that much good will result therefrom.—*Iredell Gazette.*

A writer in the *Central Presbyterian* states that under the ministrations of Rev. C. M. Howell, Evangelist of Montgomery Presbytery, many persons have made profession of religion and that great blessings have resulted in increased attention to family prayer and deepened spirituality. His methods are entirely free from all excitement and his reliance is wholly upon the grace of God in answer to prayer.

At a called meeting of East Hanover Presbytery held in Richmond, Va., on February 26th, licentiate H. C. Moore was dismissed to Ouachita Presbytery, in the Synod of Arkansas. Mr. Moore has received calls from the churches of Hamburgh and Calvary, with which, by permission of the Presbytery, he has already been laboring. He writes that the prospects of his work are encouraging.

A meeting begun in the Romney church two weeks ago is still in progress. Up to this time (February 7th,) about twenty-five inquirers have been pointed to "the Lamb of God;" and twelve or fifteen indulge the hope that their have found Him. The pastor for a part of the time, has had the assistance of Rev. J. L. Sherrard, of Petersburg, W. Va., and of Rev. J. M. Clymer, of Kerser, W. Va. The people are still praying, and a mnch greater work is hoped for and looked for. Fnrther particulars will be given hereafter. A meeting, for about the same time, has been and is still in progress in the Methodist church, South, in the same place, and much interest developed.—*Central Presbyterian.*

The Third Presbyterian church, Louisville, Ky., (formerly known as the Walnut Street church), has been in a depressed condition for a long time. It has an organization—about fifty members on its roll—and has been maintaining a Sabbath School and weekly prayer-meeting, but for a long time has been homeless and homeless. Last week the First Presbyterian church sold the Mission Chapel at Chesnut near Sixteenth street, at a very low price, to certain gentlemen, as trnstees, who propose either to transfer the honse to the Third Church, or give them the use of it. It is a well built brick building, located in a growing part of the city, where a strong Presbyterian church ought to be established. The Rev. J. H. Moore, who is supplying Portland Avenue church will continue to give this church part of his time. And a protracted meeting is announced to commence there on Monday night of this week, to be continued every night, and as long as the interest indicated may justify.—*Christian Observer.*

We condense the following from an account in the *Christian Observer*, of the revival in the First Presbyterian church in Louisville. Great obstacles, rising from sickness, inclement weather and lack of acquaintance, have been in the way of the pastor's success bnt God has signally blessed the work. The meeting was commenced with the Week of Prayer. We quote here in full from our contemporary: The meeting was commenced with the week of prayer. The second week Dr. Guerrant was assisted by Rev. J. M. Evans, who remained until last Thursday. Since then Rev. Mr. Bedinger, of Anchorage, has been helping the paster. Snnday before last, forty-one or two persons, who had been received by the Session during the preceding week, stood up publicly to profess their faith in Christ. It was a solemn and impressive spectacle. Last Sabbath twenty-one more were publicly received into the communion of the Church. In all, eighty-eight persons have united with this Church since the first of January. God has graciously visited the families of the pastor elect and of all the elders of the Church in which there were unconverted sons and daughters sufficient old to take upon themselves the obligations assumed for them by their parents in infancy. Nearly all the Sabbath school teachers have cause for rejoicing. About forty members of the Sabbath school have made a public profession of faith. The whole Church has been spiritually revived. The congregations have been largely increased. The Sabbath school has steadily grown from week to week, and shows an attendance nearly one-half larger than it did six weeks ago—larger than at any previous period for two years—and the services, afternoon and night, continue to be largely attended by solemn, praying congregations. Truly, there is occasion for devont thanksgiving for the great work which God hath wrought.

NORTHERN.

The Rev. Dr. Gans who recently embraced the Romish faith belonged to the German Reformed, not the Reformed (Dutch) Church.

The *Christian Intelligencer* says: We are not aware of a single instance of a minister of the Reformed (Dutch) Church becoming a Romanist.

The Rev. Wm. Johnson, pastor of the Presbyterian Church at East St. Louis, Ill., has been appointed to mission work of Sidon, Syria.

The increase in the Lutheran churches in Richmond—there are three of them—during the past year is said to be in advance of any other denomination except the colored Baptist.

The Presbyterian church of Dr. Abbott E. Kittredge, of Chicago numbers 1,300 communicants. He meets his 160 Sunday-school teachers every Sunday for the study of the lesson.

Revivals in Presbyterian churches at Peoria, Macomb, Ridgefield, Yates City, Peotone and Belvidere, Ill., Bay Road, Sing Sing and Watkins, N. Y., Lower Ten Mile and Tarentum, Pa., and at Woodland Avenue Presbyterian church, Cleveland, O.

Rev. R. W. McCormick died in Waddington, N. Y., on 31st ulto. At the time of his death he was pastor of the church in Waddington. He graduated at Oglethorpe University and Columbia Seminary and was ordained by Ogdensburg, Presbytery, New York. His brother Rev. W. J. McCormick is now pastor of the church at Gainesville, Fla.

The largest Protestant Episcopal Diocese in the United States is that of New York, it has 193 parishes and 34,803 communicants. Dakota has 8 parishes and 308 communicants and is the smallest. The same church in Utah has 239 communicants, 39 Sunday-School teachers, and 460 scholars. Church property is valued at $124,600.

Rev. Dr. Robinson's church in Rochester, N. Y., has been blessed. Many persons have been awakened and brought to Christ, and the people of God have been greatly refreshed.

"No sensationalism, no resort to novelties, bnt a quiet trust in the simple Gospel truth, accompanied by the Spirit of God." The number added the first year of Dr. Robinson's pastorate was sixty-eight; forty-four on profession.

SECULAR NEWS.

[CONTINUED FROM FOURTH PAGE.]

The Portuguese, stimulated by the discoveries of Stanley, intend to resume the explorations of two or three centuries ago. The Government appropriates liberally to the purpose.

Great mobs on strike at Liverpool docks. A mob numbering three thousand visited the Bark Cora, arrived from this city, and discharging rosin.

The Pope decides that ecclesiastics must obey German laws. Concessions are being made on both sides, and things now look to a mntual good understanding botween Pope and Emperor.

The bill to open railroad telegraph liues to the general public, and break dowu the Western Union monopoly, is popular, and it is said will pass Congress.

Two vessels wout ashore on the coast of Galicia on 15th instant. Twenty-eight persons were drowned.

A bill has passed the N. C. House of Representatives to relieve farmers from special taxes on the sale of garden truck; also, a bill for the removal of causes where demands of justice absolutely require it.

The Senate has passed the bill providing that the Governor shall appoint, by and with the consent of the Senate, a suitable person to conduct the geological survey of the State; the salary of such person is not to exceed two thousand dollars, and the expenses of survey not over three thousand dollars. The term of office of the State Geologist is to be limited to two years, and the incumbent may be removed at any time.

The law school in this city, under the charge of Judge Dick and Judge Dillard, bids fair to rival the famous school of the late Chief Justice Pearson. Quite a number of students are in attendance this session, and the *personnel* of the class is of a high order.—*Greensboro State.*

There are over two hundred children whose names are enrolled in the two public schools of Salem and Winston.—*Salem Press.*

Shocks of earthquake, causing great alarm, were felt in the vicinity of Panama.

Senator Bruce was called to the chair and presided over the Senate of the United States a short time on Friday last. First time in the history of the Government that such a thing has occurred.

Rear Admiral Fouilley, of the French Mediterranean Squadron, is dead.

A Judge of the United States Court appointed a Receiver for the City of Memphis, Tenn., on 12th inst. The appointment was made on bills amounting to $2,000,000. Other creditors have consolidated claims, making the aggregate $2,500,000.

DEATH OF MAJ. ENGELHARD.—Major Joseph A. Engelhard, Secretary of State, died in Raleigh on Friday last of congestion of the liver. Maj. Engelhard was born in Mississippi but graduated at the University of North Carolina, and settled in Tarboro for the practice of law. He became thoroughly and ardently North Carolinian in his views and opinions, and as, for many years, editor of the *Wilmington Journal* was ever in the forefront in battling for her rights and her honor. Maj. Engelhard was an admirably informed politician, and his influence as such was co-extensive with the State. In 1876 he was elected Secretary of State, receiving we believe the largest vote cast for any State officer. His future political prospects were bright, when, in the full finsh of vigorous manhood, the call which awaits every man, came to him.

REAVE'S PLOW SULKY.—This machine is extensively used in the West; is simple in constrnction, and durable. It can be attached to any two-horse plow (either wood or iron beam) in five minutes' time, without any additional labor or expense. The larger wheel runs on the land side, the small wheel on opposite side in the furrow behind the plow. The small wheel in front of plow acts as a guide and support to the beam. It has a seat for the driver, who can raise or lower the plow to take a wide or narrow furrow, by means of the lever on his right. It turns the same width and debth of furrow in either sod or stubble ground.

The draft is twenty per cent, less with the Sulky. This is the actual test by the dynamometer—the same plow being used.

It is a labor-saving implement, and at the *low price* at which it is offered will soon pay for itself.

For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, O.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On January 30th, '79 at the residence of W. A. Cumming, by Rev J. R. Wilson, D. D., Mr. EDWIN E. BURRUSS to Miss LIZZIE, youngest daughter of the late Isaac Northrop.

In Carthage, on the 23d of January, by rev. M. McQueen, J. J. WICKER, Sheriff of Moore county, to Miss MARY J SHAW, daughter of Dr. John Shaw.

At the residence of the bride's father, at Huntersville, N. C., Jan. 30th, 1879, by Rev. J. F. Latimer, Mr. R W. JOHNSTON to Miss MARGARET WOODSIDES.

In Gaston county, Feb. 6th, 1879, by Rev. J. J. Kennedy, Mr. ROBERT A. CLINTON and Miss SALLIE RANKIN.

At Lynchburg, S. C., January 29th, by Rev. Wm H. Smith, Mr. JAMES E. McLEAN of Shoe Heel, N. C., to Miss MARY BLUE McLEOD, of Lynchburg, S. C.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will coat by counting eight words to a line, and multiplying each line by ten cents.

On the 21st of October last, Miss JANE KIRK, in the 61st year of her age.

A faithful member of Sugar Creek church, whose adorning was that of a meek and quiet spirit—a patient, affectionate child of God. COM.

Near Dido, Tarrant county, Texas, on February 5th, 1879, of heart disease, MR. A. T. CANSLER, in the 49th year of his age.

He was born in Lincoln county, N. C., and for many yeats was an Elder in Long Creek church, Panola county, Miss.

"For to me to live is Christ, and to die is gain." *Christian Observer* please copy.

Of heart disease, in Union county, Arkansas, Feb 1st, 1879, Mrs. NANCY CAMERON, wife of John A. Cameron, Ruling Elder of Scotland Presbyterian church, in the 68th year of her age.

She was an affectionate wife, a kind mother, and a devotedly pious and consistent Christian.

She, after 50 years of pious walk and Godly conversation as a member of the Presbyterian church, fell asleep to awake on Canaan's peaceful shore. PASTOR.

In Milton, N. C, after a lingering illness, of consumption, Mr. HENRY A. WALKER, a Ruling Elder in the Presbyterian church at Tarboro. His end was peace.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.
BACON—Western Smoked—	
Hams	11 a 12
Sides, per lb	5½a 8
Shoulders	a 4½
Dry Salted—	
Sides, per lb	00 a 6
Shoulders	00 a 4
CHEESE—Northern Factory, per lb	10 a 11
Dairy, cream per lb	10 a 11
State, per lb	00 a 8
COFFEE—Rio, per lb	13 a 16½
Laguayra, per lb	18 a 20
CORN MEAL—per bush in sacks	00 a 70
DOMESTICS—Sheetings, 4-4, per yd	6½a 6½
Yarn, per bunch	75 a 80
FLOUR—Fine, per bbl	0 00 a 3 50
Super, Northern, per bbl	4 00 a 4 50
Extra do. " per bbl	4 75 a 5 00
Family " per bbl	5 50 a 7 00
City Mills—Extra Super, per bbl	5 50 a 5 75
" Family, per bbl	6 00 a 6 25
" Extra do., per bbl	6 50 a 6 75
GLUE—per lb	7 a 12
GRAIN—Corn, in sacks, per 56 lbs from store	65 a 70
CORN, wholesale, in sacks	62½a 65
Corn, mixed, wholesale in sacks	55 a 60
Corn, Cargo, per 56 lbs, bulk	57½a 57
Oats, per bushel from store	50 a 55
Peas, Cow, per bushel	60 a 65
HOOP IRON—per ton	65 00 a 70 00
LARD—Northern, per lb	8½ a 10
North Carolina, per lb	10 a 11
LIME—per bbl	0 00 a 1 25
MOLASSES—West Indies, old crop	33 a 35
" " bbls	36 a 38
" " new crop	32 a 35
" " bbls	35 a 38
New Orleans	30 a 45
Sugar House, hhds, per gal	21 a 22
" bbls, per gal	34 a 35
Syrup, bbls., per gal	40 a 55
NAILS—Cut, 4d to 30d, per keg	00 a 2 25
OILS—Kerosene, per gal	15 a 16
Lard, per gal	1 00 a 1 10
PEANUTS—per bushel new crop	75 a 95
PORK—Northern, City Mess	9 50 10 00
SALT—Alum, per bag of 2 bushels	00 a 75
Alum, per ton	7 00 0 00
Liverpool, per sack	00 00 70
Liverpool fine, per sack	0 00 a 1 30
SUGAR—Cuba, per lb	8½a 10
Porto Rico, per lb	0 a 7
A—Coffee, per lb	9½a 10
B— " per lb	9 a 9½
C— " per lb	7½a 8
Ex. C— per lb	8 a 8½
Crushed, per lb	00 a 10½
SOAP—Northern, per lb	6 a 7
TIMBER—Shipping, per M	12 00 a 13 00
Mill Prime, per M	9 00 a 11 00
Mill Fair, per M	6 50 a 8 50
Inferior to Ordinary, per M	3 00 a 5 00

WILMINGTON MARKET

DURING WEEK

ENDING FEBRUARY 18.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Sales at 27 cents throughout.

ROSIN—Strained $1 17½ and Good Strained $1 20. Closing dull.

CRUDE TURPENTINE—Sales Wednesday, Thursday and Friday at $1 80@$1 90. On Friday market was very weak, and Saturday and since sales have been at $1 20 for Hard and $1 80 for Soft qualities.

TAR—Sales at $1 35 up to Monday—at that date closing quiet. Could get no transactions Tuesday before going to press.

COTTON—Throughout the week the transactions as far as made have been at 9¼ cents, though there has been a marked lowering of tone towards the close.—Official quotations: Good Ordinary 8¾ cents; Strict Good Ordinary 8¾ cents; Low Middling 8¾ cents; Middling 9¼ cents.

TIMBER—We learn of sales 2 rafts at $7 each, Fair Mill. Prices range from $2 50 upwards as to quality,

45 Years Before the Public.

THE GENUINE

DR. C. McLANE'S

CELEBRATED

LIVER PILLS,

FOR THE CURE OF

Hepatitis, or Liver Complaint,

DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.

DR. C. MCLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

For all bilious derangements, and as a simple purgative, they are unequaled.

BEWARE OF IMITATIONS.

The genuine are never sugar coated.

Every box has a red wax seal on the lid, with the impression Dr. MCLANE'S LIVER PILLS.

The genuine MCLANE'S LIVER PILLS bear the signatures of C. MCLANE and FLEMING BROS. on the wrappers.

Insist upon having the genuine DR. C. MCLANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name *McLane*, spelled differently but same pronunciation.

SEEDS FREE

feb 20 589-3t

JUST PUBLISHED.

A New Family Music Book, entitled *Garland of Gems*, containing 100 pieces of choice music, handsomely bound, for $1.50. Will be sent to any address free of postage, on receipt of the above named priced.

J. M. RUSSELL.
38 Bromfield St.,
Boston, Mass.

Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

OFFERS EXTRAORDINARY.

We offer WORCESTER'S QUARTO DICTIONARY fully Illustrated and Unabridged. Library sheep; marbled edges. Publisher's price $10 00, as a premium for 12 new subscribers to the NORTH CAROLINA PRESBYTERIAN at $2 50 each.

Most of our distinguished writers prefer Worcester's to any other dictionary, and it is recognised as authority by the departments of the United States Government.

Expressage at receiver's cost.

OR WILL SEND

The above Dictionary	$10 00
NORTH CAROLINA PRESBYTERIAN, one year	2 65
American Agriculturist one year	1 60
	$14 25

For $10 to any one address.

Expressage of Dictionary at receiver's cost.

—OR—

NORTH CAROLINA PRESBYTERIAN, one year	$2 65
American Agriculturest one year	1 50
	$4 15

Will be sent to any new subscriber on receipt of $3.

We thus furnish the NORTH CAROLINA PRESBYTERIAN and the best Illustrated and Most Popular Agricultural Monthly in the United States, for the usual price of a Religious Newspaper.

We will send the Carolina Farmer, published in Wilmington, N. C. by Wm. H. Bernard, (an excellent Magazine) to any who may prefer it to the American Agriculturist.

The American Agriculturist will be sent one year, gratis, to any one sending us *two new* subscribers at $2.65.

NEW ADVERTISEMENTS.

THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING

ROSES

THE BEST IN THE WORLD.

Our Great Specialty is *growing* and *distributing* these Beautiful Roses. *We drive* Strong, Pot Plants, suitable for immediate bloom, *safely by mail* at all post-offices. 5 Splendid Varieties, *your choice*, all labeled, for $1; 12 for $2; 19 for $3; 26 for $4; 35 for $5; 70 for $10; 100 for $13. Send for our New Guide to Rose Culture (60 pp. elegantly illustrated) and *choose* from over Five Hundred Finest Sorts. Address

THE DINGEE & CONARD CO.,
Rose Growers, West Grove, Chester Co., Pa.
feb 19 580-10teow

MILLINERY AND FANCY GOODS!

MRS. L. FLANAGAN WISHES TO ANNOUNCE to the Ladies that she has returned from the Northern Cities, where she has been making her Fall purchases in MILLINERY and every description of FANCY ARTICLES, and is now prepared to show her patrons a VERY ATTRACTIVE and BEAUTIFUL Stock of all the NEWEST STYLES in French Pattern Bonnets and Hats, Velvets, Silks, Feathers Flowers, Ribbons, &c.

My motto is, as heretofore, the Best Goods, the Latest Designs, the Lowest Prices and the Most Honorable Dealing.

Orders from the country solicited, and perfect satisfaction guaranteed or money refunded.

Variety Store, 43 Market Street.
oct 8-508 MRS. L. FLANAGAN.

Flour. Flour.

800 BBLS. GOOD FLOUR.

FINE BUTTER and CHEESE.

CAROLINA RICE.

For sale at bottom prices by
HALL & PEARSALL.

Salt. Salt. Salt.

15,000 Sacks Salt, In Store and Afloat.

Liverpool Ground Alum Salt } Direct Importation
" Fine Salt, } from Liverpool.

For sale by
WILLARD BROS. & MEBANE,
Importers and Dealers in Salt and Molasses.
WILMINGTON, N. C.
aug 28 555-tf

Sugar, Coffee, Rice and Lard.

50 Bbls. SUGAR,
150 Bags RIO COFFEE,
50 Bbls. and Tierces RICE,
75 Tubs and Tierces LARD,

For sale by
KERCHNER & CALDER BROS.

AGENTS WANTED FOR THE YOUNG PEOPLE'S ILLUSTRATED BIBLE HISTORY.

Over 140,000 copies ordered in advance of publication. The best and easiest book to sell.

This work contains an interesting account of the great events mentioned in the Old and New Testaments, the lives of the Patriarchs, Judges, Kings and Prophets,

Christ and His Apostles,

and of the remarkable women and children mentioned in the Sacred Volume.

Illustrated with Elegant Steel Engravings.

For terms and territory, apply to
THE HENRY BILL PUBLISHING CO.,
feb 13-579 Norwich, Conn.

Good Flour.

1000 Bbls. GOOD FLOUR on hand and

For sale low by
HALL & PEARSALL.

NEW ADVERTISEMENTS.

Seed Potatoes.

125 Bbls. EARLY ROSE,

For sale by
HALL & PEARSALL.

McMILLAN BROS.,

MANUFACTURERS OF AND DEALERS IN

SECOND HAND TURPENTINE STILLS

15 NEW & SECOND HAND STILLS, FROM 10 TO 20 BBL. CAPACITY.

Also Extra Worms, Caps and Arms, Still Bottoms of all sizes, Still Doors & Grate bars

As we have four Copper-smiths regularly employed we can furnish a reliable workman through the country at all times. Parties in want of work will find it to their advantage to call on us, as we are the only

Regular and Reliable Establishment

where first-class work can be had. Consult your own interest by calling on or addressing

D. G. McMILLAN, Supt.
feb 13 Fayetteville, N. C.

To the Trade!

IF YOU WANT A good article of FAMILY FLOUR, send orders for

'HAMPTON'S CHOICE,'

Guaranteed and sold low by

WOODY & CURRIE,
Commission Merchants, Wilmington, N. C.
jany 8 549-tf

CO-PARTNERSHIP.

The undersigned have this day associated themselves together under the firm name of

BOATWRIGHT & McKOY,

For the purpose of carrying on a

General Wholesale and Retail Grocery,

AT THE OLD STANDS,

5, 7 and 8, North Front Street,

WILMINGTON, N. C.

We solicit a liberal share of the public patronage.

JOHN L. BOATWRIGHT,
THOS. H. McKOY.
Wilmington, N. C., Oct. 3, 1877.

Refer to I. B. Grainger, Esq., President Bank of New Hanover.
oct 10 609-

This is a Fact!

In returning thanks for the kind and liberal patronage extended to us, we respectfully call attention to the fact that we are now better prepared than ever to execute promptly every description of

Printing, Ruling and Binding

We have just engaged the services of another COMPETENT JOB PRINTER, and in connection with the large force now employed by us (larger than the remainder of the printing establishments in the city COMBINED), enables us to safely promise that we will not be excelled "here or elsewhere" either in

WORK, PRICE OR PROMPTNESS.

Remember that we have the ONLY COMPETENT BOOK-BINDER in the city. A challenge is respectfully given to those who think they can go one better.

ALL WORK STRICTLY CONFIDENTIAL.
Jan 19-tf JACKSON & BELL.

DRESS MAKING.

FOR THE

FALL OF 1878.

MRS. JOSEPH McLAURIN desires to inform her patrons and friends in the city and country, that she is in receipt of some of the

Most Stylish Patterns of the Season,

and will receive more in a few days. She is prepared to make, also to cut and fit, on short notice. All orders, especially from the country, promptly attended to, and satisfaction guaranteed.

Hereafter, orders from the country must be paid for on delivery.

MRS. JOSEPH McLAURIN,
oct 30-tf Market Street, between 8th and 9th.

GRAVE STONES and MONUMENTS MADE TO ORDER.

Send your orders by mail.

HENNING & TEEL,

WHOLESALE AND RETAIL DEALERS IN

HARDWARE,

Agricultural Implements, Iron, Nails, &c.

Country Merchants, Farmers, Mechanics and others are invited to call and examine our stock and prices before purchasing.

PLOWS and CASTINGS, Collars, Hames, Bolts, Bands, Traces, Steel Hoes, Axes, Turpentine Makers, Cooper's, Blacksmith's, Carpenter's, Wheelwright's and Builder's Tools, &c., &c., always in stock at LOW PRICES, at the

NEW ESTABLISHED HARDWARE HOUSE OF HENNING & TEEL,
No. 9 Market Street, WILMINGTON, N. C.
feb 20 588-1y

Bob White. Bell Mills.

400 Bbls. BOB WHITE FLOUR,
500 Bbls. BELL MILLS FLOUR,

For sale by
KERCHNER & CALDER BROS.

A Happy New Year

To All of my Friends and Patrons.

I DESIRE TO THANK YOU FOR YOUR LIBERAL SUPPORT DURING THE PAST YEAR, and will say in few words all that is necessary, that you will find at my store

GOOD GOODS,

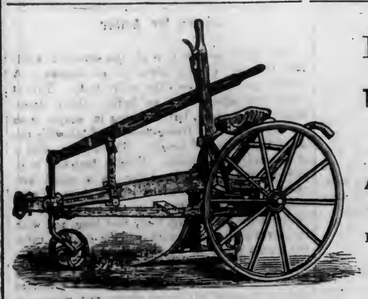
And at Reasonable Prices. Cash Buyers and Prompt Paying Customers will get the Lowest Figures.

FINE DRESS GOODS AND TRIMMINGS A SPECIALTY.

A Good Assortment of Carpets Cheaper this Season than Formerly.

CLOAKS are now selling very Cheap.

Respectfully,
jan 8 R. M. McINTIRE. 571-7m



THE JERSEY

PLOW SULKY.

The Perfection of Plowing Machines

Adapted to all Kinds of Plows

And Every condition of Soil, and for either large or Small Fields.

PRICE OF SULKY WITHOUT THE PLOW, } $20.

ROBERT C. REEVES,
185 and 187 Water St., New York.

Manufacturer of and Dealer in Plows, Agricultural Implements, Seeds, Fertilizers, &c.

General Agent for THOMAS' SMOOTHING HARROW, LA DOW'S JOINTED PULVERIZING HARROW.

SEED AND IMPLEMENT CATALOGUE mailed free on application.

GOD BLESS OUR HOME. Free

This beautiful Oleograph Motto, "God Bless Our Home," is a favorite with all. We now issue a new design of this Motto, printed in 13 Oil Colors, size, 8x22 inches; the words are elegantly entwined with Easter and Calla Lilies, Forget-me-nots, Lilies of the Valley, with other beautiful flowers and vines printed on black ground in all the tints of the natural flowers. Any more full description of this Motto gives only a partial idea of its real beauty and value; it must be seen to be appreciated. It should be possessed by every one. Usual retail price is $1.00.

We publish an Illustrated Agricultural periodical, entitled, FARMER'S HOME, a large 8 volume paper, of 40 pages and handsome cover, filled with Illustrated Tales, Stories, poetry, &c., by the best writers, and published at the popular price of $1.00 per year; 50c. for six months; 25c. for three months; 10c. per copy. The choice variety and excellent quality of its contents renders this Magazine a favorite with all readers. To make known this Magazine to new readers, we will give one copy of this new Motto, postpaid to every three months subscriber, at Thirty cents. This beautiful motto is a gift by the publishers to induce everyone to subscribe for this advertisement. We guarantee all double values of money sent. Agents wanted in every town; this advertisement will be sent as premiums to agents. Name Pianos, Organs, Watches, &c., given as premiums to agents. State where you saw this offer. Address the publishers, J. L. PETTES & CO., 47 Barclay St., New York.

BUSINESS CARDS.

R. W. HICKS,
Commission Merchant,
North Water Street,
WILMINGTON, N. C.

Consignments of all kinds of Country Produce solicited, for which prompt returns will be made.

Particular attention given to sale of Cotton, Naval Stores and Peanuts.
oct 9 561-6m

THOS. A. McNEILL. FRANK McNEILL.

McNEILL & McNEILL,
Attorneys at Law,
LUMBERTON, N. C.

Practice in all the State and Federal Courts in North Carolina. 589 1y.

J. D. McNEELY,
Grocery, Produce & Commission Merchant
AGENT FOR THE SALE OF
Fertilizers, Lime, Sawed Shingles, & Mountain Produce
MERCHANDIZE AND COTTON BROKER,
aug 28-tf Salisbury, N. C

POWDER! POWDER!

WE ARE AGENTS for THE HAZARD POWDER COMPANY, and keep constantly on hand, their celebrated brands of

KENTUCKY RIFLE POWDER,

IN KEGS, HALF KEGS, and QUARTER KEGS.

—ALSO—

DEER POWDER AND BLASTING POWDER

WILLARD BROS. & MEBANE,
Wilmington, N. C.
june 21 441-12m

DeROSSET & NORTHROP,

FIRE and MARINE INSURANCE AGENTS,

REPRESENTING

Standard American and English Companies

28 North Water Street,

WILMINGTON, N. C.
july 31 551-2m

READERS OF THE PRESBYTERIAN

If you like to be satisfied deal with

MOTT & CAMPEN,

—Dealers in—

BEEF, VEAL, PORK, &C.

We keep on hand good Meats, and will endeavor to maintain our reputation in this regard. We will be pleased to have your trade. Very respectfully,

MOTT & CAMPEN,
North side Market street, bet. 2d and 3rd.

P. S.—Those who have Fine Beef to sell would do well to consult us either by mail or in person.
Jan 29-577-1f

VACCINE VIRUS.

PURE ANIMAL VIRUS, direct from the VACCINE FARM. Warranted to take in all cases of primary vaccination.

Six quills for $1 50. 12 quills $2 25. Address
Dr. THOMAS F. WOOD,
Box 565, Wilmington, N. C.
nov 6 566-1f

60 Chromo Snowflake and Lace Cards with name 10c. Game Authors' 15c. Lyman & Co., Clintonville, Ct. dec 26-572-13t

MISCELLANEOUS.

Our Stock of

CHRISTMAS GOODS

NOW OPENING.

VASES from 40 cents a pair upwards.
BUD-VASES from 40 cts a pair upwards
TOY TEA SETS from 20 cts each.
MUGS from 15 cents each.
CUPS and SAUCERS from 25 cts each.
Fine Decorated CHAMBER SETS, 11 pieces, $5 50 and upwards.
Also a large stock of

French White and Gold Band China,
English Ironstone & Semi-Porcelain Ware,
YELLOWWARE, STONEWARE, etc.

All grades of Plain and Engraved Glassware

GILES & MURCHISON,
Wilmington, N. C.
oct 16 557-6m

S. H. SYRUP AND MOLASSES.

250 Bbls S. H. SYRUP,
300 Hhds and Bbls CUBA and PORTO RICO MOLASSES,

For sale by
WILLIAMS & MURCHISON.

NOTICE.

BUYERS of Oils will take notice that I am selling

WEST ALADDIN SECURITY OIL

at the low price of 25 cents per gallon. It is absolutely safe, guaranteed 150 deg. Fire test.

PERKINS and HOUSE SAFETY LAMPS,

the best Lamp made, and only perfectly safe one. at Factory prices.

Kerosene, Lard, Mineral and Linseed Oils,

Paints, Colors, Glass, &c.,

Low down at

GEO. A. PECK'S,
26 South Front Street.
jan 15 405-tf

25 Fancy Cards with name, 10c., plain or gold. Agent's outfit 10c. 150 styles. HULL & Co., Hudson, N. Y. 578-6t

ADRIAN & VOLLERS

CORNER DOCK and FRONT STS.,

WILMINGTON, N. C.

OFFER AT LOWEST PRICES to buyers on the spot, and all orders filled at the ruling prices of the day they are received, thus giving customers sending orders direct to us the same advantage that they would have if present,

SMOKED BACON,

in hogsheads and boxes,

HAMS in TIERCES or SMALL PACKGS,

Breakfast trips,

Mess Pork, Fish, Mackerel, Mullets, Water Ground Meal,

SUGAR, COFFEE, SALT,

Molasses and Syrup

OF ALL KINDS.

FLOUR of all Qualities,

and over 500 different articles of Fancy Groceries.
nov 19 551-12m

New Crop Molasses.

50 Bbls. A No. 1. N. O. MOLASSES

For sale by
KERCHNER & CALDER BROS.

$77 A Month and expenses guaranteed to Agents Outfit free. SHAW & Co., Augusta, Me.

FOR THE FAMILY.

Lend a Helping Hand.

Lift a little! Lift a little!
Neighbors, lend a helping hand
To that heavy-laden brother,
Who for weakness scarce can stand.
What to thee, with thy strong muscle,
Seems a light and easy load,
Is to him a ponderous burden,
Cumbering his pilgrim road.

Lift a little! Lift a little!
Effort gives one added strength;
That which staggers him at rising,
Thou canst hold at arm's full length.
Not his fault that he is feeble,
Not thy praise that thou art strong;
It is God makes lives to differ.
Some from wailing, some from song.

Lift a little! Lift a little!
Many they that need thy aid;
Many lying on the roadside,
'Neath misfortune's dreary shade.
Pass not by like Priest and Levite,
Heedless of thy fellow man,
But with heart and arms extended,
Be the good Samaritan.

—*Selected*

The Story of A Song.

The company that owned the Greenwood Park Road was required by law to extend it a certain distance, and so—much against their will—they pieced it out to the corner of Laighton street with a shabby little one-horse car, seldom carrying a passenger, and which ran every half-hour.

On one corner of the street, and some ways back from the road stood the elegant mansion of Judge Holland, with its finely-kept avenues, garden-beds and fountains. Across the way, and a block further down the street, was a wretched little cottage in a wilderness of weeds and grass, desolate and lonely at all times and seasons.

"Rise, my soul, and stretch thy wings.
Thy better portion trace."

It was a man's voice that sang the words, full and clear and sweet, the jingle of the horse-car bells chiming in with the notes of old "Amsterdam." Eddie Race, the little sick cripple, lying on a ragged lounge close by the cottage window caught the sound and held his breath, to listen. Judge Holland, the miserable rich man, in the solitary gloom of his great library, listened also as the singer came down the street.

"Fly from sorrow and from pain
To realms of endless peace,"

sang the splendid voice over and over again as if the singer revelled in the words, or had grown absent-minded as he sang them, and back again down the street went the shabby car, the voice still singing away in the distance.

Half an hour later it came again, the same voice with a different song, strong slow, stately:

"Give to the wind thy fears
Hope, and be undismayed.
God hears thy sighs, and counts thy tears."

Morning-Glories.

There is a perfect witchery about morning-glories. They are so cheery, so brave, and so sweet. Fragile in texture and illusive in perfume, open for only a few hours of the early day, and then shutting up in the seclusion of sleep, they still convey a deep delight to all beholders. They cost almost nothing. A morning glory is next to an anemone or a gentian, in coming to you as it were, of its own accord. You take a very little trouble planting a few broken seeds, training a few cords over the fence, and there you are. Wait. The swift summer passes, the golden autumn comes, and lo! a miracle has been wrought at your door. You are dwelling in a bower of greenness and bloom, of which not the least charm, is that grace of unexpectedness, which every day gives you a new surprise.

The vine is fascinating, as reaching out to the nearest support it clings there loosely and lovingly. It invests neither tree nor shrub with that desperate tenacity which withers and blights. Its gentle affection is a blessing, and wherever, with a silken softness, it throws out a tendril, or hangs out a leaf, it adds adornment. It is ornamental, deftly hiding defects, flinging its mantle just where there is something which needs to be covered, touching with decorative art the spot which was bare and unsightly.

In all this it seems not unlike some women we have known. They were not Amazonian in appearance; on the contrary they were slender, and little fitted to battle with storm and tempest by their physical forms, yet an amazing amount of strength dwelt within them, as fathers and husbands could testify. In days of trial and darkness how steadfast, how serene, how restful they were? The great sturdy man felt as if the solid ground were shelving away from under his feet, and in the despair of faith it appeared to him that he was alone in the universe, but not so was it with the feebler woman. She too was tempted, she too suffered, she too entered into the Gethsemane shadow to weep and tremble and pray. And in the hour of the utmost desolation, the Lord Himself came to comfort her, and she emerged into the morning and the sunlight. We know many such women. Theirs is perhaps,

"An accent very low
In blandishment, but a most silver flow
Of subtle-placed counsel in distress"

The bell-shaped blossom of the morning-glory is faultless in design, and sometimes, when the south wind touches and shakes from it the dew, we almost listen to hear the ringing, the responsive music of the sunshine and the dew. The richness and the pile of velvet are so simulated by these petals that we cannot think of them as plebeian. They wear the purple of royalty, though they clamber up on a shed, or wreathe around a kitchen window. Here, too, they remind us of some lofty souls, who have been, to our short-sighted vision, misplaced in life. But they have not shirked the hard duty, nor murmured at the uncongenial surroundings, nor mocked at Providence for having given them a narrow sphere. They have simply undertaken bravely whatever God gave them to do, and have gone as cheerily to bread-making, or house-building, or ditch-digging, as they would have done had the work been poem-weaving, or picture-painting, or statue-carving.

The morning-glory is especially dear to children, who luxuriate in its abundance, and love to pick its bright flowers. I wish people would plant more of them, that the little ones might gather all they wanted to without prohibition. Morning-glories ought to be as free to the child hand as the clover in the meadow of the golden-rod by the wayside.

One mother, in her bereavement, found consolation in this lovely plant, and garlanded its beauty into a lyric which has been a comfort to many sorrowing mothers. Maria Lowell's poem, "The Morning-Glory," has a sweetness which is not evanescent. She said of the little babe, who had gone to the angels,

"We used to think how she had come
Even as comes the flower.
The last and perfect added gift
To crown Love's morning hour.
And how in her was imaged forth,
The love we could not say.
As on the little dew-drops round
Shines back the heart of day."

This speaks to the uncounted thousands, who can never discern a certain perfume, or look to a certain flower, without having instantly, and by no effort of theirs, a leaf of the past vividly renewed before their eyes. It is the scent of the new-mown hay, it is the honeyed breath of the tuberose, it is the bunch of golden-rod in the child's hand and suddenly, dear ones departed are alive again. You hear the quick step, you feel the kiss, you are face to face with your beloved, though years have passed since you said good-bye, with tears.

God is love. We see it, feel it, grow into it, ever more and more. The love which moves worlds and keeps revolving systems in order also tints for us the morning-glory and brims its cup with nectar. *Margaret E. Sangster, in Christian Intelligencer.*

The Foolish Traveller.

"I should like very much to hear a story," said a youth to his teacher. "I hate serious instruction; I cannot bear preaching."

"Listen, then," said the teacher.

"A wanderer filled his travelling pouch with savory meats and fruits, as his way would lead him across a wild desert. During the first few days he journeyed through the smiling, fertile fields. Instead of plucking the fruit which nature here offered for the refreshment of the traveller, he found it more convenient to eat of the provisions which he carried with him. He soon reached the desert. After journeying on for a few days, his whole store of food was exhausted. He now began to wail and lament, for nowhere sprouted a blade of grass, everything was covered with burning sand. After suffering for two long days in torments of hunger and thirst, he expired.

"It was foolish in him," said the youth, "to forget that he had to cross the desert."

"Do you act more wisely?" asked the teacher, in an earnest tone. "You are setting forth on the journey of life, a journey that leads to eternity. Now is the time when you should seek after knowledge and collect the treasures of wisdom; but the labor affrights, and you prefer to trifle away the spring time of your years amid useless and childish pleasures. Continue to act thus, and you will yet, upon the journey of life, when wisdom and virtue fail you, fare like that hapless wanderer."

MISCELLANEOUS.

Diving for Amber.

The labor required is of the severest kind. The costume of the diver is as follows: A woolen garment covers the entire body. This is again encompassed by an india rubber dress, made in one piece, but differing in shape from the old-fashioned diving-dress, and allowing the diver to lie at full length. The helmet also is of a novel construction. Firmly fastened to it, and resting on the shoulders, is a small air-chest, made of sheet-iron. This chest is connected with the air pump in the boat above by an india-rubber tubing, forty feet long, and with the diver's lungs by another india-rubber tube, the mouth-piece of which is held by the diver between his teeth; the whole apparatus being scientifically arranged so as to admit a sufficient supply of pure air from above, and means of exit for the expired breath. The helmet is provided with three openings, covered with glass, and protected by wire, for the use of the eyes and mouth.

When this contrivance has been screwed on to the person of the diver, a rope tied round his waist, and half a hundred [illegible] to his feet, shoulders, and helmet, he is ready for his plunge. Down fathoms deep he descends into the amber world. He stays there—maybe five hours at a time—hooking, dragging, [illegible] the amber from its bed with his heavy [illegible]-pronged fork. Often it resists his utmost efforts. However cold the weather may be, these men of iron strength will come up from their sub-marine labors streaming with perspiration. The overseer stands in the boat to receive the amber from their pockets.

In case he should wish to ascend before the usual time, the diver has to shut his mouth and breathe five or six times through his nostrils, by this means filling the apparatus with air, which will bring him to the surface without other assistance. The diving boats are manned by eight men each—two divers, two pairs of men to work the air-pumps alternately, with their eyes fixed on a dial-plate, by which the supply of air is nicely regulated; one man to hold the safety rope attached round the diver's body and haul him up at the slightest sign from below; and the overseer.

Chinese Dentistry.

It is well known that the Chinese attribute toothache to the gnawing of worms, and that their dentists profess to take these worms from decayed teeth. But how they performed this trick, and so artfully concealed it in the hurry of daily business, was a secret only recently solved by a European enquirer. After some difficulty and delicate negotiation, an intelligent looking native practitioner was induced to hand over the implements of his trade, together with a number of the worms, and to give instructions in the method of procedure. When a patient with toothache applies for relief, if the tooth is solidly fixed in the socket, the gum is separated from it with sharp instruments and made to bleed. During this operation the cheek is held on one side by a bamboo spatula, both ends of which are alike, and on the end held in the hand some minute worms are concealed under thin paper pasted to the spatula. When all is ready, this is adroitly turned and inserted in the mouth, and the paper becoming moistened is very easily torn with the sharp instrument used for cutting the gums; the worms mix with the saliva, and the dentist, of course, picks them out with a pair of forceps. The patient having ocular demonstration that the cause of the disease has been removed, has good reason to expect relief, which in many cases would naturally follow the bleeding of the gum. When the pain returns, the same operation is performed over again, and a fresh supply of worms fully accounts for the recurring trouble. These worms are manufactured in quantities to suit the trade, and they are very cleverly done; still, to carry out the delusion fully, the dentists are obliged to keep on hand a few live worms to show their patients, explaining that most of those taken from the tooth are killed either by a powder which is often applied, or by the process of removing them with the forceps. This is resorted to when the tooth is firmly set.—*Chambers' Journal.*

Fogs and Signals.

There is no need of describing fogs to you, for even though you may never have noticed them hanging over the rivers or blowing along the streets of cities you have often seen them overhead in the form of clouds—for fogs are only clouds touching the earth. Fogs are composed of very small portions of water, and are produced when a warm wind blows gently over a surface of cooler water or land.

If you have ever crossed one of our New York rivers on a ferry-boat during a fog you must know how the pilots blow their steam whistles and keep men always on the watch to see that the boats don't run in to each other. Sometimes they don't run afoul of [illegible] the danger. Now imagine yourself in a ship near the coast. Up comes a thick fog—so thick and heavy that you can't see half a dozen yards beyond the bow. After a little time the skillful captain himself becomes bewildered, and no one knows just where he is. On the ferry-boat the pilot is only afraid of running into somebody, for he knows that his dock is close at hand; but the captain of our ship is lost, and scarcely knows which way to turn. Suddenly comes a dull, heavy sound through the thick air. It is a fog-horn, and our captain knows its friendly voice at once. He is sure there is danger ahead, and he steers away. He is sure that there is a rock with a lighthouse on it, but no light can be seen through a heavy fog, for fog shuts out the light of the sun itself.

A great many things have been tried as warnings: whistles, trumpets, bells, cannons and gongs, but objections have been found to many of these. The cannon makes a loud noise, but the sound doesn't last long enough; the sound of a bell is continuous, but not strong enough to be heard against the wind and across breakers. They are used, however, where it is necessary to send the signal a short distance only. They are rung by the falling weight regulated by clock-work.

In some localities a self-acting apparatus, moved by the waves, has been used for ringing the bells, but the sailors say that when they want them most they are generally out of order. The locomotive whistle makes a good signal, but the most powerful of all is an instrument called the siren trumpet. Here is a description of it by Mr. Joseph Henry: "The part of this which gives the impulse to the air producing the sound consists of a flat drum, or, in other words, of a hollow cylinder with a short axis, one head of which is perforated with an orifice which admits the steam from a pipe connected with a locomotive boiler. The other head of the drum is perforated with eight holes, before which, and almost in contact with this head, is a revolving disc, also perforated with eight holes. At each revolution of the disc eight holes are alternately opened and shut, allowing egress to as many impulses of steam, which, in turn produce a violent agitation of the air, giving rise to a most powerful sound, reinforced by the resonance of a trumpet of suitable length. The disc is made to revolve at the required velocity by a small engine attached to the boiler, the motion being transmitted by a band over pulleys of proper size. The sound from this instrument can be distinctly heard in still air at a distance of from twenty to thirty miles even during the existence of a dense fog."

The Professor cannot imagine anything capable of making a louder noise than this, unless it be a primary school of small boys just out for recess; and he must take out a patent for his idea, although it would be bad if the fog should come up after bed-time.

But, stop a minute. Didn't the Professor promise to say a word about the bravery of lighthouse keepers?

As you can readily imagine, some of the lighthouses are not very pleasant dwelling places. In many of them there is little or no communication with the shore during the winter. How would you like to be shut up in a great stone tower for weeks and weeks watching the sea-gulls flying around, and listening to the great waves ever beating against the rock at the foot of the lighthouse? Have you seen the revolving or flashing lights at the top of one of these towers? The effect is managed by clock-work. In one of the lighthouses on our coast the keeper's family were all sick with fever. There was no way of getting help from the shore at the time, so the keeper had to act as nurse. One night, upon going up to his lamp he discovered that the machinery which turned it was broken, or out of order. He knew that it must be turned, or the sailors might be deceived into thinking it some other light and so be led into danger. This faithful man, instead of crying over what couldn't be helped, turned the lamp all night long, neither faster nor slower than the machine would have done it. How many days it was before help came to him in his nursing by day and his lamp-turning by night the Professor cannot tell; but what do you think of only thirty-six or forty-eight hours of such devotion, you who complain when mamma wants water from the spring or a spool of thread from the store only a rod or so away?

Then there was Grace Darling, the English girl, who persuaded her father to go with her in a boat and rescue some sailors she discovered from the lighthouse, clinging to a rock, when morning dawned upon a shipwreck. She was the means of saving nine lives, I believe. She died of consumption a year or two later. Ida Lewis, our own lighthouse heroine, must not be forgotten. The Professor is glad enough to know that she has just been appointed keeper of the light on Lime rock, the place from whence she went to save life.—*Christian Union.*

Women Inventors.

The question is often asked us: Do the inventions of women ever amount to anything? From our long experience with inventors of both sexes, we conclude that a larger proportion of inventions patented by women prove more useful and profitable than those of the sterner sex. We see by the New York *Sun* that the Metropolitan Elevated Railway Company has selected a device, from the many that have been under consideration, for lessening the noise of the trains, and that it is the invention of a Mrs. Walton, of this city. The plan consists of boxing the rails in a mixture of sand, tar, and cotton, and has been under test for two months on several blocks of the road in Sixth avenue. The ringing of the wheels on the rails, which makes a large part of the objectionable sound, is considerably deadened. She gets, according to the *Sun*, $10,000 for the use of the invention on the Metropolitan line, and the company is to control its adoption on other roads, paying her a royalty.

SECULAR NEWS.

Gov. Hampton's health is improving.

Rev, C. T. Bailey editor of the *Biblical Recorder* has been elected a Trustee of Shaw University at Raleigh.

Gen. Robert Ransom in charge of the work on Neuse River says it is progressing finely.

The German Reichstag was opened by the Emperor William in person. The relations between Germany and other powers are declared satisfactory.

The Postal Savings Bank bill has been defeated by Congress.

The Sultan of Morocco has had a stroke of paralysis and anarchy reigns throughout the Empire.

It is proposed to subsidize two lines in the Brazil trade, one from New York via Norfolk, and the other [illegible] via Galveston.

General R. E. [illegible] has accepted an invitation of the American Geographical Society of New York [illegible] to deliver an address before it in March [illegible].

The Charlotte *Observer* says: The catalogue of Davidson College, for the year 1878-'79, soon to be issued, will contain the names of 108 students. [illegible] number of cases of pneumonia [illegible]. —Horses are dying in [illegible] county, with something like [illegible] which exhibits symptoms [illegible].

A Wheeling (W. Va.) dispatch says that in the Senate of that State, yesterday, a bill was introduced to declare the charter of the Baltimore & Ohio Railroad forfeited, a recent examination by a joint special committee having developed the fact that the company has been charging more than legal rates, and by unjust discrimination worked injury to the manufacturing and producing interests of the State.

It is said that the life of Mr. John G. Williams of Raleigh was insured for $60,000.

It is charged that a number of cows suffering from pleuro-pneumonia have been slaughtered for sale by the Brooklyn butchers. The carcasses are under guard for examination.

Great Britain has suffered deep humiliation by the slaughter of her troops with resulting defeat in the Kaffir war. Intense feeling prevails in England.

Summons were issued this morning for a Cabinet Council, to be held this afternoon, to deliberate on the reverses to the British troops in Zululand. Official telegrams announcing the defeat were received at the Colonial Office at 12:30 o'clock this morning. They substantially confirm the details of the affair heretofore given in these dispatches. The news of the defeat caused a sensation throughout London, and the demand for newspapers at all of the suburban stations is greater than since the outbreak of the Franco-German war.

On the receipt of the official reports from Puerto Plata the Spanish authorities will, if necessary, dispatch a man-of-war to San Domingo, to exact a heavy indemnity for the families of the two Generals taken from the Spanish steamers and shot by the San Domingo authorities, and satisfaction to the Spanish flag.

A land slide in the outskirts of Kansas City, Mo., in a cut being made for the Chicago & Alton Railroad. The almost perpendicular walls, nearly ninety feet high fell in, covering ten workmen and their teams under 6,000 yards of earth. Six persons were killed and several wounded.

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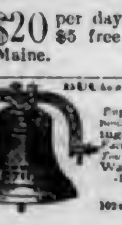

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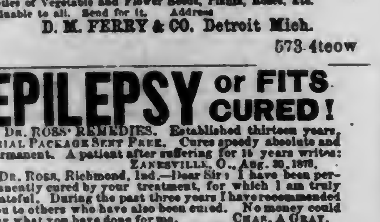

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For the N. C. Presbyterian.

THE LIGHT.—IS IT WANING?

Fletcher Prize Essay, 1879:—*By Rev. A. F. Dickson.*

We have here a little book, bnt a capital one. Its binding and typography, its wide margin, small pages and short chapters all are enticing. But these are the least of its attractions. There is an earnest, cordial, heartiness bursting forth from these pages, as though the author were not merely bookmaking but writing from the depths of his own soul. His effort is thus lifted far above the ordinary run of prize-essays.

The style is lucid and pnre, warming at times with uncommon richness and glow of diction. But the best of it is the matter. And here we confess we were no less astonished than delighted. The anthor exhibits an acuteness and subtilty, and at the same time, a depth and reach of thought we had little expected. We could not help exclaiming as we closed the book, why have we never heard *from him* before? Alas! that we shall never hear from him again. *His* "light" was extinguished just as his little book dawned upon the world. "Being dead, he yet speaketh."

We propose to give the general idea of this essay, hoping to call the attention of others to it that they may derive the profit from its study which has accrned to us. A Professor in our Seminary need to say to us: "Read books that have *meat* in them." Snch we consider this little volume. Not that there is much matter in it, bnt it is eminently suggestive, particnlarly to ministers. It may help us decide that harassing qnestion, "What and how must I preach that the saving, sanctifying power of the Gospel may be impressed upon the hearers?" Nay, it may set some of us upon the wholesome work of introspection and call to onr minds the important and solemn truth, he that wonld feed others must himself be fed.

In two of the three parts of this essay the author tackles a qnestion of grave importance, but very difficult of solntion, What are the signs of the times? And in his answer he is eminently judicious and philosophical. He reasons as a philosopher, he decides as a judge. The reader will find here no extravagance, no wordy tirade against the degeneracy of the age, no "senile whimperings for the things of the past" as our anthor expresses it; but a calm candid sifting of the facts and an impartial balancing np of accounts. While he gives the present times a severe castigation, he surely also gives this age full credit for the much that it is great and good in it. The result we give in the author's own language. "The conclusion to be drawn from the many lamentable features of present church-life is, therefore, not one of alarm concerning the Church of Christ considered as a historical nnity, whose years connt from the time of Calvary, and run to the great judgment. It is safe amid all calamities. Perversions, divisions, declensions, apostasies, are only seasons of revolving years. The fools come and go, but the world remains. And while the covenant endures, and the High Priest intercedes, and the Spirit takes the government, and the truth of God stands, Christ's Church will live. The ark will surely ride the deluge."

While every true believer must coincide with this opinion, perhaps many may feel inclined to demur against what follows. Summing up the dangers that now beset the Church he alleges that in spite of the great pretense and show of learning, there is really great ignorance of sound doctrine—that long and well-established truths have lost much of their fixedness and stability in the minds of men—that irreverence characterizes this age, even shown specially and fearfully in the relaxation of Church discipline—that the deep waters of religious emotion seem to be spreading ont upon the noisy but dangerons shoals of mere sentiment and cant—that while a wonderful sagacity characterizes the religion of this age, and such religious activity as perhaps the world has never before seen, yet there is danger of its degenerating into machine-work, mere routine and hypocrisy—that skepticism is making in—and as a result of all this there is a large divorce of morals and religion, and a tendency to secnlarize the Church in the pew and in the pulpit. The anthor adds, "If these allegations are trne, or if they in a considerable degree approximate trnth, then it is certain that the vitality of the Church is declining, her vows are losing their sacredness, her doctrines are less loyally held and defended, her work more slightly done, her sincerity alloyed, and her purity tarnished *by her own children*. None can so wound her but they."

We have allowed onrselves scant space for "the remedy" proposed in the third part of the essay. That remedy is that we must dig through the "hard pan" which has settled upon this age, the result of shallow cultivation, and plant STRONG CONVICTIONS of truth and dnty deep in the minds and hearts of men.

When we first read this third part we confess to a feeling of disappointment. We felt that onr anthor's diagnosis was eminently skillful, bnt he was not so happy in prescribing the remedy. It is undonbtedly true if these strong convictions were impressed npon the mind and heart of the church instead of the donbting, shifting, half-hearted faith that so sadly prevails, all that onr anthor claims would follow. These strong convictions would form central, fixed points, around which all the other beliefs of the man would revolve obediently and lovingly; gloomy donbts and fears would be exorcised; religious emotion, welling np from the depths of solid, firm assurance of truth, would dig for itself a deep channel of joyons love; christian activity would arm itself with new strength; and a vigorous, healthy, happy growth would qnickly displace sickly sentimentalism, cant, and hypocrisy. But granting all this, the question recurs how shall we produce these convictions? Bnt npon reflection we know not what better remedy can be proposed—only, we would like to have seen a more pronounced, decided assertion of onr dependence upon the Infinite Spirit to effect any cure, than we have fonnd any where in our anthor's pages. But looking only to second causes we know not what else could have been said more to the purpose.

The concluding chapters are taken up with showing that the special matter about which men need strong convictions is Christ as Redeemer and King not only saving but ruling and sanctifying—and then this conviction would comport itself in the individual and in the nation—and finally the one word which presents the incarnation of the believer's life is CONSECRATION.

The anthor alludes to the fact that the church has gradually reached its grasp of trnth, and that by having its different phases presented prominently in successive epochs of her history. He thinks that since the times of Lnther the great and precious doctrine of a free salvation has been the prominent idea, and that it is time that a scarcely less important truth should emerge to the front that Christ is not only a Savior from hell bnt also from sin, not only a Redeemer, bnt a Redeemer administering law, and establishing a kingdom in the hearts of men, and demanding a grateful, loving obedience.

Dr. A. Alexander says in his religious experience, p. 201: "To exercise unshaken confidence in the doctrine of gratnitons pardon is one of the most difficult things in the world; and to preach this doctrine fully without verging towards antinomianism is necessy task, and is therefore seldom done." May not a free gospel, every word of which is God's own precions trnth, be carelessly or even too exclusively preached to the injnry of the Church and of souls?

The attention of the writer was called to this matter some two years ago by some remarks in Presbytery from the honored head of one of onr colleges. He was enjoining npon his brethren the importance of enforcing from the pulpit the claims of practical christian dnty, and not in general bnt by detail. He said it had been his lot nsually to be a listener, and had rarely heard sermons npon snch snbjects. When the writer came home he looked over his little pile of Mss. and "skeletons" and he was astonished, and grieved, and alarmed to find that he had been preaching over ten years, and there were not more than ten sermons npon the every-day, practical duties of life; while jnst snch snbjects form perhaps over half of God's word.

To use Mr. Dickson's language "Bnt I draw rein. One mnst stop short of saying all on so inexhaustible a theme; and it may as well be at this point."

S. N. Y.

For the N. C. Presbyterian.

PREMILLINARIANISM.

MR. EDITOR:—I do not wonder that you fear the damaging effect on mission work of the erroneous views of the "writer in the PRESBYTERIAN," if you conclude that those views are generally adopted by Premillinarians; or are even the necessary resnlt of the doctrine held by them.

The theological world is divided into two parties on the snbject of the millenninm; those who believe that the glorious time when the will of the Lord will be done on earth as it is in heaven, will arrive and last a thousand years before the second personal coming of Christ; and those who believe that Christ will in person introdnce that event. Of the latter party there are those who hold the nnscriptnral opinion that after Christ's second coming, there will be men abiding on the earth in their nnglorified bodies, who will be from time to time, the subjects of converting grace, and that the human race will be *forever* perpetnated and increased by natnral generation. Snch are the views of the Bonars of Scotland and of Lord, Tyng, Brooks and others, of America. There is another party of Premillinarians who hold the scriptnral doctrine that at the coming of Christ, the work of conversion will cease, and the Church of God, the body of Christ will be complete.

I cannot see how the adoption of either of these views, especially the latter, can cause any abatement of the zeal and earnestness of a trne christian in laboring for the salvation of sonls either in the home or the foreign field. It is not improbable that the minister who holds the views of the "writer in the PRESBYTERIAN" will "give np his work in despair, and abandon his field" in a foreign land; bnt if so, for the same reason, he will refnse to work for the Lord any where.

The "writer in the PRESBYTERIAN" says: "I never knew a missionary to go to a foreign field with Premillinarian, convictions." I will add, I cannot conceive how he could go into a *home* field either, with the *writer's* "convictions." This writer, who thinks that "Christ never has in any sense been a King," and "that the gospel is not adequate to the conversion of the world," *happens to be a Premillinarian*. But because a man who calls himself a Premillinarian holds certain erroneons religious opinions, it should not be snpposed that the doctrine of Premillinarianism *tends* to the adoption of such opinions. As well might we hold that because the Papal Church professes the christian religion, therefore the christian religion tends to the adoption of all the mischievous tenets held by that church.

Both classes of Premillinarians which I have named, while they believe that the gospel is adeqnate to the conversion of the world, and wonld accomplish that event before Christ's coming, if it pleased God through that agency to convert all the sinners of a given generation, at the samo time believe that it is His *revealed purpose* to snffer *in His visible church* the tares to grow with the wheat until the end of the world—the time of Christ's second coming.

There have been a *vast multitude* of earnest ministers of the gospel who did not feel crippled in their work for their Master by their belief of the Premillinarian doctrine. It should be remembered that the *Postmillinarian* doctrine is comparatively new to the Protestant church, having first been advocated by Whitby, an Armenian divine, in the latter part of the 17th and the first of the 18th centnry. It will not be denied that Lnther, and Calvin, and Knox, and Latimer, and Ridley, and Baxter, and Bunyan, and Rntherford, and Chalmers, and Wesley, and Hewitson, and McCheyne, and Lowrie, and a host of other reformers and martyrs and missionaries, who believed that Christ wonld come in person before the conversion of the world, were at least as zealous and indefatigable in their labors for the conversion of sinners, as those divines who since the time of Whitby adopted the new theory advanced by him. I could quote the Premillinarian views of the person I have named, bnt it would make this article two long, to do so. I will give two or three qnotations:

Luther said, "I conceive that the signs preceding the last day are fnlfilled. Unless it be that God and Magog together with the Papacy should yet be crushed and destroyed * * * and that particnlar and supernatnral darkness of the sun and moon * * * * * *otherwise, everything is fulfilled which is to precede the last day*"—(*Meurer's life of Luther, p.* 573.)

Chalmers said, "Let ns wait for the coming of the Lord, who will destroy all adversaries, and will dissipate every darkening influence by the brightness of His appearance. * * * * * Let my constant attitnde be that of one who looketh for the Savior."—(*Sabbath Readings.*)

Rev. Walter M. Lowrie, an eminently pious man, and missionary to China, in a letter found in his memoir, said, "Since writing to you last, I have adopted many of the Millenarian views in regard to the second advent of Christ. *They seem to make many things in the history of missions that were dark before, much more plain and encouraging.* I find much satisfaction in them, and often long inexpressibly for the 'coming and appearing' of our Lord. *O! to be found doing His work when He comes, and not idling in the the field to which He has sent me.*" P. T. P.

OBSOLETE WORDS IN OUR TRANSLATION.

There is in the English version of the Bible a nnmber of words, which have gone out of nse; and which, therefore, create difficulty with common readers, especially among the yonng. Of these the following are examples; viz:

Gen. xlix: 27, *Ravin*—Prey or plnnder.
Exod. xii: 9, *Purtenance*—Inward parts.
Joshna xi: 9, *To Hough*—To hamstring.
1st Sam. viii: 12, *To Ear*—To till or cultivate.
1st Sam. xvii: 22, *Carriage*—Baggage, Act xxi: 15.
2nd Sam. xiv: 26, *To poll the head*—To cut off the hair.
Job. ii: 3, *Eschew*—To avoid.
Psalm. iv: 2, *Leasing*—Lies.
Isiah. iii: 19, *Mufflers*—Thin veils.
Isaiah. viii: 21, *Hardly bestood*—Scantily supplied.
Daniel iii: 21, *Hosen*—Stockings.
Nahnm. iii: 19, *Bruit*—Rnmour.
Matthew. vi: 31, *I trow*—I think.
Matt, xiii: 20, *Anon*—Immediately.
Lnke. xvii: 9, *To take thought*—To be anxions.
Lnke. xx: 11, *Entreat*—To treat.
Acts. x: 42, *Quick*—Living.
Acts. xxi: 11, *Oweth*—Owneth.
James. v: 11. (2.) *Pitiful*,—Compassionate.
2nd Cor. viii: 1. (1.) *We do you to wit*—We inform yon.
In many places, { *Wist*—Knew. *Wot*—Know.

These are a few instances of words out of use. Many others might be given; bnt these may serve as an example to pnt the common reader and yonng people into the way of enqniry, when the obscnrity of a passage arises from not understanding the reading of particnlar words. *The new version* will correct all this.

A YOUNG LADY'S LIBRARY.

BY MARGARET E. SANGSTER.

Ruskin, who has a way, notwithstanding occasional poetic extravagances, of saying very practical things, makes this pertinent snggestion to girls:

"I would nrge upon every young woman to obtain as soon as she can, by the severest economy, a restricted, serviceable, and steadily, however slowly, increasing series of books for use through life, making her little library, of all the furniture in her room, the most studied and decorative piece; every volume having its assigned place, like a little statne in its niche."

Thinking of this bit of advice, it occurred to me that many of my yonng friends wonld like to follow it, and that they might be pleased with a few hints as to how such a personal library might be begun. There is an charm in owning one's books. While we are glad and grateful for the opportunity of going to great collections of books, and drawing ont volumes for use or pleasure, yet there are some which we want to possess ourselves. There are some which we need to possess, and to which our right and title should be as indisputable as to our own clothes, our own place at the table, and our own room in the house.

The first book, of course, in your library should be the Bible, because that is a whole library in itself. I will not enlarge npon this, but will say only what yon have heard already from many lips, that the Bible lies at the foundation of all real culture. Yon should have for daily nse and study with your Bible, one or two helps in the way of criticism and explanation. Angus' "Bible Hand-book," Thompson's "The Land and the Book," and Trench on the "Parables and Miracles," will do for a nucleus in this part of your library.

You ought to have some special devotional books. "The Still Hour," by Prof. Phelps; Hamilton's "Mount of Olives," and Saphir's "Hidden Life," are all very full of sweet and sacred thoughts. On this part of the shelf, too, yon should keep "The Pilgrim's Progress," and the "Imitation of Christ," by Thomas a Kempis.

In the line of biography, there are so many good and great books, that it is difficult to make a selection, bnt yon should have for your own, either Boswell's "Life of Johnson," or one of the several abridgments of that work which have lately been issned from the press. You will want the Memoirs of Macaulay, of Mary Somerville, and of Charles Kingsley. The letters of Maurice and Engenie de Guerin, and Lamartine's Memoirs of Celebrated Characters, will fittingly find room here. Well-written lives of men and women are not only pictures of home and society during the periods they cover, bnt they show us, how and where, our brothers and sisters have striven in the earthly battle, how they bore themselves when temptations and trials came, and how they were aided in the work they sought to do. Of course there are very many to choose from, and yon may prefer others to those I have mentioned. If you will take the trouble to ask thonghtful people among your friends, yon will discover that most of them have at some time in their lives been influenced for good by the reading of some unforgotten biography. The inside history of missions is a literatnre by itself, and yon will be nplifted morally and mentally by having at least one favorite memoir of some gifted and devoted missionary, which yon may take up when you long for another atmosphere, than that of the commonplace and unheroic world around you. "The Life of Mrs. Nassau," who died a few years ago on the western coast of Africa, is a most precious book, but I name it only for example, as one which seems to me almost perfect.

The poets yon love best you will seek to have in your room. I could not do without Milton's stately epic, nor Tennyson's liquid music, nor Whittier's tender peace, nor Mrs. Browning's womanly passion.

For historians, your selection will be guided by the courses you have pursued at school. "The Student's Histories," published by the Harpers, and condensed from larger and more diffuse works, are exceedingly useful and convenient for reference.

You will want Mrs. Jameson's "Sacred and Legendary Art," a small Manual of Mythology, a volume or two of Ruskin, and three or four of those novels which, like "The Newcomes," and "Romola," and "Great Expectations," never wear out. You must have an atlas and a dictionary.

I join my humble word to Ruskin's emphatic one, and bid you, girls begin to collect your own libraries. You will follow your individual tastes; you will perhaps prefer other and newer volumes than some I have mentioned. Bnt bny them and keep them. The price of some trifling indulgence or luxury will purchase for yon a volume which shall become a near, a dear, a most faithful friend. And for mere purposes of ornament, books will do more for your room than any other furniture you can put in it. They are delightful through and through; a solace in sorrow, a light in the shadow, and a source of imperishable wealth. —*Christian Intelligencer.*

A MORE EXCELLENT WAY.

Pastors in large cities say they were never before so often asked by church members, May I go to the theatre, the opera? &c.—though not a few go without asking, it is said. Similar inquiries, involving the question of indnlgences that "the world" claims as its own, and spiritual Christians have very generally kept clear of, are not uncommon in in places of all sizes. Well, now, if one's heart is in such places, perhaps the rest of him may as well go with it. But in that case, why not avoid his church membership? Two masters are one too many for successful service. "Lovers of pleasure more than lovers of God" were foretold as "among the signs of perilous times" that should come. Are they already here?

We are reminded of a convert, a lawyer of strong sense and ability, afterwards Governor of one of the New England States, who had been fond of certain amusements, particularly the opera, in which line he was no mean critic. When the matter of joining the church came up his former associates, in a congregation that looked leniently on such amusements, rallied around him and urged him to remain with them, where he could "go on unquestioned very much in the old way, and yet stand well in the church." "Ah," he replied, "you urge as arguments for staying with you the very considerations that lead me to another church. When my heart covenanted with Christ it meant a *changed life*. My Saviour demands that change. I need it. And I need the watch and care of those Christian brethren to help me hold to my covenant. I shall go with them." He went, and still "holds true."

Instead of forever debating how near to Satan's kingdom one may go unharmed, is it not safer, and every way wiser, to see how near to Christ one may habitually live, and by cultivating a taste for better things easily settle the questions that else may come up all through life?—*Congregationalist.*

PREACH TO EDIFY.

Edification is the true test and end of Christian preaching. And the preaching—however attractive or florid or ornate it may be, and however rhetorical and elocutionary arts may be utilized to increase its effectiveness—which persuades men to live holy Christian lives, and helps them to do so, is the power of God unto salvation. The true preacher sinks himself in his work, forgets himself in the truth, and hides himself behind the Master whose message he delivers. He makes people talk about their sins, their duties, their hopes, the saving of souls, the redemption of the world, instead of talking about his personal eccentricities, and forget to compliment him in praising God. —*Evangelist.*

HAVE NO PETS.

It is very true that the Church is a place of privilege, a sweet refuge from a cold and heartless world, and that a leading characteristic of it is the "communion of saints." It is the duty of the minister to know, recognize, and love each member of his flock, to look after their spiritual wants, and even to sympathize in all their temporal troubles. Indeed, his office is to cherish them all as a "nurse cherisheth her children." But we cannot discover from God's word that it is his duty to *pet* any of them, and above all to make special favorites of either families or individuals, *i. e.*, as a pastor. We can recall one instance in which a newly-settled minister was urged to pet a certain family which was very sensitive and very exacting. He felt this to be neither proper nor wise. His impartiality ultimately gained that family. He never could have petted them enough to please them. We recall another newly-settled minister, who tried to pet all the families of his charge in turn. He ended by having very few friends.—*S. S. Times.*

RELIGION IN FRANCE.

Dr. Pressensé, of Paris, writes very hopefully to the *Family Treasury* in regard to the "Religious State of France." He declares that movements toward Protestantism are to be seen in many parts of the country and among all classes. He says: "A movement of much interest has begun in the ranks of those who were formerly free thinkers. They have come to understand that pure negations are without power, that they cannot get the better even of a false religion. Besides, free thinkers have seen not a few of their own class act with extraordinary inconsistency in the prospect of death. While in health they held aloft, with wonderful boldness the flag of unbelief; but toward the end their courage failed them—they sent for the priests and died in the open profession of the faith they had sought to destroy. In view of these things, many have come to be persuaded that a purely abstract philosophy must always be beaten by the Capuchins and the Jesuits, and that to overcome one religion which is defective, you must have another and a better to put in its place. This is what has led to the formation of a new party." In others increasing dissatisfaction with the doctrines of Rome is impelling them to Protestant teachers. These indications lead such cautious observers as Dr. Pressensé to say, "We have a firm hope that we are approaching a new period in the religious history of France." He closes his article with these words: "To sum up: France at this moment sees opening before her, in connection with the work of God, more beautiful prospects than she has had for three centuries. Evil still prevails. Superstition spreads its darkness over thousands of souls, and infidelity is misleading victims who are almost as numerous. But still, on these troubled and sombre waters, the Spirit of God is moving as over another Chaos, and bye-and-bye we shall see emerging a new and more attractive Life."
—*Chistian Union.*

SOMETHING OVERLOOKED

It is not a little singular that no sooner has a boy his first jacket and trousers on than a dntiful father and mother begin to think of his future, and cast about for ways and means by which he shall by-and-by earn his livehood. Has he a taste for mechanics, a skill in bargaining? is he fond of his books? does he love the sea? What shall his profession be? How is he to take care of himself and of these that are dear to him, and how shall he be put in the way of it? And meanwhile nobody says a word about the girl's trade, business' profession, or livelihood.

Who is there, or has there been, to worry about the girl, in the same manner, as she begins to lengthen her skirts and turn up her hair? So far from any one's taking the thing to heart, it seems seldom to occur to any that it is either necessary or desirable that she should have a business, or earn a livelihood, or make opportunity for taking care of herself.

Yet in the fluctuations of fortune that render every one's affairs somewhat unstable, it seems far more like cruelty than tenderness, be one ever so much a millionaire, to bring up a daughter possibly to be cast some day upon the world without any means even of feeding and clothing herself. Suppose one fails, suppose one dies, and executors, or fortune-hunters, or lawsuits, make off with the estate? Suppose after one's death banks fail, or mills, close, or railways water their stock, what then is to become of those darlings of fortune, lapped in luxury from birth, and now suffering enough from the loss of all indulgences, without having the added horror of total inability to earn a cent, and either dependence or beggary awaiting them. It seems to us that before condemning our daughters to the possibility of any such fate we would stifle our own feelings of tenderness, and make the present scene the future by teaching them some art, some craft, some trade, that shall be worth as much to them in their not impossible day of need as money in the bank.—*Harper's Bazar.*

BE MANLY.

Some people get along through the world without a quarrel or a conflict with anybody, though, as a rule, such people are of no great force anyway, but the most of have more or less withstanding and being withstood to the face to do. When a conflict is inevitable, make candid and manly or womanly and lively work of it. Make him wish he had not—or, if he makes you wish so, then own up like a man, and have done with it. Let that settle it, and sweep ont the roots of bitterness and refreshen the face and heart with pure waters. When Christ bade us to love our enemies, He pointed out a before hidden avenue to both the highest manhood and the highest happiness. He did not mean that we should truckle to a tyrant, or show the white feather to a foe. He meant that we should lift ourselves above harboring spite and ill-will.—*Interior.*

ALMOST SUNDOWN.

I am looking over my labors
By the light of the setting sun;
For I see by the lengthening shadows
That my day is nearly done.

My work for the blessed Master
Is drawing towards its close;
Far less have I done in the vineyard
Than I hoped when the morning rose.

And yet while the daylight lingers,
I will work as well as I may,
Nor waste the remaining moments
Regretting a misspent day.

And Oh! if now in the vineyard,
Are any led there by my hand,
I give you this word at our parting,
As near to the gateway I stand:

Do all you can for the Master;
Do better than I have done;
And then, when the day is ended,
You may welcome the setting sun.
—*The Watchman.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from our Exchanges:

The foremost paper in Southern Japan, in a recent issue, speaking of the progress of the christian religion, says, "It is astonishing how this way is spreading."

Wesleyan Missions in the Friendly Islands have been contributing from one to two thousand pounds per annum to the Parent Society. The work has been a real success, spiritually as well as financially.

Pomare, the Queen of Tahiti and Morea, died last September, in the seventieth year of her age. When she was born, missionaries had just come to the South Sea Islands, but not a single convert had been won to Christ. When Pomare died she had been many years a faithful christian, more than 300 islands had become wholly christianized, and on nearly all the rest christian workers are making known the gospel.

A brief glance at the history of the English Church will interest many of our readers. Orthodox Presbyterianism never thoroughly died out in England, and in the year 1836, at the suggestion of the General Assembly of the Church of Scotland, a synod composed of twelve congregations, was formed. A venerable benefactor of the Church lives to-day who was a member of that Synod—Robert Barbour, Esq., to whom the denomination is indebted for a gift of $61,500, for the endowment of a Barbour Chair in the London College. In 1844, just after the Disruption in Scotland, the Synod at a meeting in Berwick declared the independence of the Church, and entered into sisterly relations with the Free Church of Scotland. The name again underwent a change, the denomination being known as "The Presbyterian Church in England," until the Union two years and a half ago when it became "The Presbyterian Church of England."

The Roman Catholic College, Kensington, which was started with considerable display a few years ago, has proved a complete failure. The number of students never rose above a dozen, and the college has now been formally closed.

The late Mr. Ward, R.A., who has died under such distressing circumstances, another victim of overwork, painted, as a work of love, the picture of "Luther first reading the Bible," which now adorns the house in Queen Victoria Street of the Bible Society. On its presentation the artist spoke with deep feeling of the re-discovery of Gospel truth by the great Reformer. Mr. Ward has been described as "the Froude or the Macaulay of painting."

A remarkable pamphlet has appeared in France, in which a number of anonymous priests of the down-trodden Gallican party raise a most pitiful cry as to the situation of the lower clergy under the fierce and intolerant rule of the Ultramontane bishops. They declare that the oppression is even greater than it was under the old *regime*, and that there is no justice in France for the priest, who is at the absolute mercy of his bishop.

Mr Angerinos, the Greek Minister of Education, has offered Madame Sakalirius, the wife of a Baptist missionary at Athens, permission to reopen her school there on condition that either a picture of the Virgin is hung up in it or that a Greek priest is permitted to teach the children the catechism daily. The offer was refused. This school, largely attended by poor children, was closed by the Government three years ago because Madame Sakalarins refused to teach the Greek Catechism in it. The Protestant missionaries declare that there was more religious liberty when the county was under Turkish rule than there is at present.

THE FREE CHURCH OF ITALY.—A meeting was held in the Broadway Tabernacle last Sunday evening, at which the Rev. Antonio Arrighi delivered an address on the religious movement in Italy. Mr. Arrighi's personal history is an interesting one. Many years ago, when only twelve years old, he enlisted as a drummer-boy in Garibaldi's army. Being taken prisoner, in one of the battles, by the Papal government, he was set to work at the treadmill, an occupation which he pursued for two years, when he was released through political influence and suffered to return home, though still under surveillance. Shortly afterward he disappeared, having obtained passports under an assumed name, and fled to America. Here he went West, experienced conversion, studied theology, married an Ohio lady and settled down as a minister. The Pope, meanwhile, being deprived of his temporal power, Mr. Arrighi felt constrained to return to his native country. He entered at once upon the evangelical movement, took an active part in its direction, and has now been sent back to America to solicit aid. In his address on Sunday evening Mr. Arrighi gave a historical sketch of the Italian Free Church. The father of the movement, it appears, was the celebrated Father Gavazzi. At a convention held in Florence in 1870 Gavazzi presented a code of doctrine and a plan of government which were unanimously adopted. The new congregation called itself the "Free Christian Church of Italy. It now possesses twenty-seven establishments in various cities. Ninety preachers sow the seed, and their harvest so far amounts to 2,500 communicants and 3,000 children attending their day schools. They possess a fine establishment in Rome, just by the Vatican, where sixteen theological students are preparing for the ministry, and considerable property in Florence, Milan, and other large cities. The members of the new sect are rapidly increasing, and various towns are appealing to the governing council for teachers. The King and Queen of Italy have also expressed friendly sentiments toward the reformers and converts.

MISCELLANY.

It is a good time to purchase corner lots in Sodom and Gomorrah, for a Jordan Valley Railway is projected, mainly with a view to opening the inexhaustible beds of asphalt and lignite which are a chief geological feature of the neighborhood. See Ezekiel xvi., 46, *et seq.*

The St. Gothard Tunnel is now the longest tunnel in the world, the length, bored from both sides, reaching a total of 13,481 yards—twenty-three yards longer than the Mont Cenis. Very nearly 3,000 yards still remain to be excavated, and if the work goes on as rapidly this year as it went on last it may be finished in a twelvemonth.

Mrs. Rogers tells of "India women, whose wardrobe may consist of a sun-bonnet and a couple of calico dresses, gladly giving their dollar a year to support missions;" and she might have added that they will grow in piety and Christian principle all the faster for it. Let the spirit of those poor Indian women obtain universally, and the need of money for Christ's work would be unknown.

Years ago Mr. Richard M. Hunt, the architect, brought an old globe as a curio in Paris. It now turns out to be perhaps the oldest globe in existence, having been made, it is thought, not later than 1511. It has been presented to the Lenox Library, and will be known as the "Lenox Globe."

The English agent in an Indian province, lately arrested the head priest, whereupon fakirs to the number of seventy or eighty sat down in front of the official bungalow and proceeded deliberately to starve themselves to death. It was not until they began to dig graves for a few of their number who nearly reached the expiring point that the agent gave it up and released the priest.

GOLD DUST.

Behavior is a mirror in which every one shows his image.—*Goethe.*

There is a cry at the beginning of life, and a groan at its close.—*Arnot.*

Sonls who are delivered out of a spiritual bondage, are not at first aware what God has wrought in them; many have grace, that want the evidence of it.—*Henry.*

Let us pray God that he would root out of our hearts everything of our planting, and set out there, with his own hands, the tree of life, bearing all manner of fruits.—*Fenelon.*

The idol in the market stands,
Wrought deftly by the graver's hands,
And visibly to every eye.
Yet doth a truer idol lie
That monarch's cruel heart within,
And fashioned out of his great sin.
SELF is the name by which they call
That idol—type of idols all.
—*E. H. Palmer.*

Suffering well born is better than suffering removed. When we reach the blessed garden above, we shall find that out of the very bruises and wounds over which we sighed and groaned on earth, have sprung verdant branches, bearing most precious fruit for eternity. —*Bushnell.*

Eternal salvation is the great purpose of life. Get what you will, if you lose salvation you have lost your existence. Salvation includes all the riches of grace and glory; and oh, how shall we escape if we neglect it? The Lord grant that old and young, who have not yet accepted it, may do so now while it is called to day. *J. Burnett.*

I venerate old age, and I love not the man who can look without emotion upon the sunset of life, when the dusk of evening begins to gather over the watery eye, and the shadows of twilight grow broader and deeper upon the understanding.—*Longfellow.*

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, FEBRUARY 26, 1879.

THE CATHOLIC PRESBYTERIAN.

We have had time to glance over this second issue of our cosmopolitan Presbyterian monthly. It grows in interest. Dr. Stillman's article on the "Freedmen in the United States" is especially timely and noteworthy. It will afford much light to foreign nations, and will show the work of the Southern Presbyterian Church among the freedmen, with its difficulties, necessities and promises.

Principal Rainy's criticism D'Aubigne as a historian is an appreciative and discriminating analysis of his great work. With a heart full of warm love to the Redeemer, this convert of the Scotchman Haldane possessed a wonderful power, from his sympathetic insight into the heart-life and high motives of the Reformers, of making them to live and attract us strongly to the account of their fears, trials, endurance and triumph. The story becomes vital, and "men's pulses beat with it and their eyes swim with it." D'Aubigne has made men "more alive to the inner kernel, the living heart of all that is valuable in Protestantism as a religious faith."

Also Dr. Blakie's article on "The Two Streams of Presbyterian History" is suggestive and worthy of study. Continental Presbyterianism at the Reformation seemed far more likely to live and exercise a vast influence over the world, that Scotch Presbyterianism. Yet look at the facts. Under the dragonnades and butcheries in France, the bloody brutalities of Alva in the Low countries, the relentless crusades of the House of Savoy; the inhuman Inquisition and diabolical fanaticism in Spain, Italy, Austria, how often was the light of the struggling Church well-nigh crushed out, and its progress to this day sadly impeded. But from that gloomy December day in 1560, when "half a dozen ministers and some thirty laymen met in Edinburgh, and constituted the Reformed Church of Scotland," "though Luther had been dead fourteen years, and Calvin was within three years of his end," what world-wide trinmphs have clustered around the banners of the Church of the Crown and the Covenant. Why this difference in the sweep of these two streams? How shall the difficulties be met and removed in the future? What are the duties of Anglo-Saxon Presbyterianism now, to all those continental brethren? These are most interesting problems which are here opened up before our thoughts.

We are particularly interested in the General Summary. A grand movement has been inaugurated by a committee, raised at the Edinburgh Council, to aid the sorely pressed Waldensian Church. Pecuniary help was given them in Cromwell's time; and $80,000 was invested for their permanent benefit.—But that evil King, *Charles II, seized and spent it.* The British Government has *partially* recognized its obligation to make this money good, by granting the annual sum of $1,400 to the Vaudois Church. The average salaries of their pastors do not exceed $300 a year. The effort is to be made in England and the United States to raise an annual sum or a permanent fund that will add $100 a year to this meagre income.

Dr. Kalopothakes contributes a valuable paper about the present religious condition of Greece.

We call attention to one more item, viz: the account of the outrageous and unchristian Anglican invasion of the French Protestant mission in Basutoland, South Africa. Dr. Webb, the Sacramentarian Bishop of Bloemfontein, has actually crippled his other mission fields that he might come and insult the hard working and successful French Missionaries, by telling them they could not administer sacraments, and by attempting to wrest from them the labors of painful years. The Anglican "Society for the Propagation of the Gospel" are acting as they did in Madagascar and Honolulu, endeavoring to steal other men's labors, and presenting to heathen an unworthy rivalry and contention, among those professing to follow the Prince of Peace. Universal condemnation should rebuke such conduct.

We can but advise all Presbyterians to subscribe at once for this valuable "Catholic Presbyterian. See our "Book Notices."

THEOLOGICAL PROFESSORS ACCUSED.

The NORTH CAROLINA PRESBYTERIAN of Feb. 12th, says:

It comes to us that our candidates for the ministry recommended, not as we understand by the Faculties of our seminaries, but by individual members of the Faculties, and against the views, perhaps, of other members of the Faculties, supply vacant churches and sometimes fill pulpits by invitation (hundreds of miles away from their schools and their teachers), and *preach* before licensure. Thus practising lay evangelism in its most palpable if not its most aggravated form, utterly setting aside and ignoring our Form of Government, and treating the Presbytery with the utmost disrespect, not to say contempt.

"How is this? Who will give us the light? Who other than Presbytery can license either to preach or to lecture, except under the eye and in reach of the ear of a professor? But is it done? How? When? Where? Why? By what authority? Is any man in the Church—are any men—greater than the Church? We want light. We invite discussion—not of the editor for daring to broach the subject, but of the subject. We want all the information we can get, from any one and from all quarters."

This is a grave accusation. Here are ministers who have been intrusted by the Church with the training of its candidates for the ministry, charged with "utterly setting aside and ignoring our Form of Government, and treating the Presbytery with the utmost disrespect, not to say contempt." Our esteemed North Carolina neighbor has properly characterized the acts it describes, and we have no fault to find with it on that score. But is it right and fair to the eight Professors in our two Theological Seminaries to point them out in this way, and say that here are trusted ministers who do what they can to destroy our Form of Government, who are disloyal to Presbyterianism, who not only themselves break the law, but, what is worse, teach others to do likewise? It is true that it is intimated that *perhaps* all of the eight are not guilty, while some certainly are. But this does not materially help the matter. It is always wrong to condemn by classes. It cannot fail to be offensive to a company of eight persons to have it said of them that some of them are certainly guilty of a crime, though *perhaps* some of them are innocent. Is it unreasonable then to ask the NORTH CAROLINA PRESBYTERIAN either to make its accusation more specific, or else to withdraw it altogether, or to prove it to be true? The personal character of the following ministers is involved: Robert L. Dabney, B. M. Smith, Thomas E. Peck, Henry C. Alexander, George Howe, James Woodrow, William S. Plumer, John L. Girardeau. The respectable and truthful NORTH CAROLINA PRESBYTERIAN says—on the strength of statements made to it which it regards as worthy of belief, as shown by its publication of them—that some of those certainly, and perhaps all, encourage their students in "utterly setting aside and ignoring our Form of Government, and treating the Presbytery with the utmost disrespect, not to say contempt," and of acting as if they were "greater than the Church." If this were said of a journal addicted to falsehood, it would be unworthy of notice; but the character of the NORTH CAROLINA PRESBYTERIAN is such that it deserves no such contemptuous treatment. If the charge is true, it should be proved; if untrue, withdrawn; in any case, changed into a specific form, so that if some are guilty and others not, the accusation may not rest upon all.—*Southern Presbyterian.*

To this we might reply by charging the *Southern Presbyterian* with arraigning the most honored and trusted servants of the church with disloyalty, with aiming to destroy the Church, &c. &c., and in so doing but be simply doing unto our neighbor what our neighbor has most unjustly, as we think, done unto us. But we forbear.

Just why the *Southern Presbyterian* should have pursued the line of conduct it chose is a mystery to us. We have heard of a physician who always threw his patients into fits—for he was death on fits,—and our readers will perhaps agree that the Doctor has given us fits and then coolly asks us to get ourselves out of them.

Some persons may think that the marching out, in single file as it were, and aligning the gentlemen (whom we respect and honor, certainly, as much as our friend and accuser)—we say some may think this is as if to say: "Look here, young man!—or old gentleman as you please—these gentlemen have troops of friends. Every minister in our Church is endeared to one or more of them and will stand by them. Nothing however damaging to the Church is to be referred to if it would in anywise seem to involve them—It isn't safe." Now this would be a terrible sin, a monstrous and most unjust imputation on our entire ministry, and no one ought to, or justly can, charge our neighbor with any such intention.

Some might say: "You asked if any men are greater than the Church, and your *Southern* friend would reply: Lo! here are they." It is true our cotemporary has formally answered, not one of our questions, or said he could not, but any such suspicion as the above is utterly unworthy of a thought. We say most positively, that not one of the gentlemen named, and the editor of the *Southern Presbyterian* is one of them, considers himself, or any other man, greater than the Church. They love the Church—would die for it. And whatever they do, they certainly do, in our opinion, for the good of the Church—as they understand that good. Others might say, "Ah! Here is the old-fashioned notion. Our institutions and enterprises are not to be inquired into. Inquiry might elicit what it would be inconvenient to explain." But then this idea is not now prevalent, and most certainly our esteemed friend would not avow it. No! that must be dismissed.

Yet some such uncharitable people might say: "Why that's a common political dodge. It's merely throwing aside the main question, and hiding it from view by holding before public view, the eminent services of special favorites." But this would be entirely unfair to any respectable gentleman, and no reputations can be better than those of the *Southern Presbyterian* and its accomplished editor. Other reasons might be assigned. We come nearest classing ourselves with those who will wonder with great amazement, that so astute a logician as the editor of the *Southern Presbyterian* should overlook the palpable impropriety of rejecting the proposition furnished, and basing a lengthy essay on one assumed.

But we turn to our own case—which is sad enough. We find ourselves in battle array, so to speak, confronting the Faculties in serried rank, of two theological seminaries. What a picture! And what are we to do? To surround them is not convenient, and there no hole near enough and small enough to creep into. We'll raise the soul-inspiring cry of *sauve qui peut* and—travel.

The truth is the *Southern Presbyterian* is correct in saying that it is unjust to condemn men by classes, and if any one will insist upon thinking that we have accused the christian brethren named above, we beg that he will be equally persistent in believing that we withdraw all accusations. The only fair and just way to deal in such matters is to regard these reports as not applying to any until we know who.

Our aim has been indeed not at the professors, but at the practice—or rather, we haven't aimed yet. Just walking around, listening to the whizzing in the air, or the fluttering among the branches, and hoping for a better view. It may be we will never see the game aright, or it may be too small, and in that event we will shoulder our gun, and like the Arab, "silently steal away."

But seriously the field must not be so abandoned. In the Northern Church a state of affairs exists which is represented by the following extract from a correspondent of the *Evangelist:*

It has lately become quite common for for young men in the Middle or Junior Class in our Theological Seminaries to accept and even to seek opportunities to preach—to supply pulpits—to do in the pulpit whatever a minister would do there, without any license whatever from the Presbytery.

If a young man may do this without ecclesiastical impropriety, in an early stage of his Seminary course, why may not he keep on doing it in a later stage, and after the conclusion of that course? Why does he need a license from the Presbytery at all? Is there not even something unseemly, not to say farcical, in a Presbytery gravely *licensing* a man to do what they know that he has been doing for one or two years, whenever he could get a chance?

If young men after the first year in our Seminaries, or after the second year, before licensure, go off beyond the supervision of the professors to hold service and "exercise their gifts"—and if such is—*or is regarded by their audiences—as preaching,* and this with or without the knowledge of the professors, and with or without their approval—we say if this is done it is either right or wrong. First, Is it done? If done and it is the proper thing of itself, ought not our Presbyteries to *specially* sanction the procedure? If done and wrong of itself—ought not Presbyteries to have it stopped? We certainly can see no propriety in going through a mere form of licensure, if young men have been "exercising their gifts" in the way of *preaching, or what is considered as preaching,* a year or two before it is done. *Is it not lay evangelism?*

We accuse no one. But we regard it as specially noticeable that the *Southern Presbyterian* says absolutely nothing as to the question, Is it done? We now directly ask the editor of that paper: Does he not know that students of Columbia Seminary do, beyond the immediate supervision of the professors, "exercise their gifts" as it is called? And is not this exercising their gifts regarded by those who hear as preaching? Is not this done with the knowledge and without the disapproval of the Faculty? Is it done with the recommendation of any of the Professors? Is there anything akin to this done? If so what? We want information because we believe the good of the Church demands it. We utterly disclaim any intention to insult or offend any of our professors, but the Church is entitled to this information.

If the editor of the *Southern Presbyterian* knows nothing of anything of this sort and will plainly say so, we will take great pleasure in so informing our readers, and that will effectually settle the matter so far as Columbia Seminary is concerned.

It may be charged that in the above remarks, the professors in our Seminaries have been dealt with too flippantly, and treated with disrespect. In advance we deny any imputation of intentional disrespect. We would do all we can to enhance the respect, the esteem, the love, with which these christian gentlemen and brethren are regarded, and to promote by all means in our power the prosperity of the institutions which they have in charge. The matter in hand should really be divested of all personal connections. Again we call for bottom facts.

WHICH APOSTLE?

In one of our Southern cities which shall be nameless, a colored Methodist minister called on a leading citizen for subscription to build a church in a sister city. After disposing of the principal matter in hand, something like the following colloquy ensued:—

Stranger—I'se goin' to preach in the Baptist church next Sunday.

Citizen—How so? I thought you said you were a Methodist.

Stranger—Yas sir, but then you see I always choose the Apostle to suit the Church. When I preaches for the Baptists, I always preaches from the Gospel of John. Dey believes in John, and the Presbyterians believes in the Apostle Kings. I always preaches from Kings for the Presbyterians.

But how do you do, when you preach for the Episcopolians, asked the citizen.

The question was rather stunning, but recovering, the stranger replied: Well, I declare I hardly knows what Apostle dey does believe in.

This actually occurred.

CHANGE OF RELATIONS.

Rev. Walter W. Pharr writes to us that, "at a *pro-re-nata* meeting of Mecklenburg Presbytery on 19th inst., the pastoral relation between himself and Ramah church was dissolved. He is now giving his whole time to Mallard Creek church.

REV. DR McNAIR.

Rev. Evander McNair, D. D., who has ministered twelve years to the church at Pine Bluff, Ark., writes us that he has ceased his labors there, but is undecided as to another field. We take the liberty to say that Dr. McNair, though not a "young" man, is vigorous in mind and body, has much knowledge of men, is an experienced pastor, a skillful divider of the Word of God, a devout man, a genial gentleman. Any congregation having enough piety and sense to rate these qualifications at a higher value than mere "youth," inexperienced but cheap, might secure the advantage of them by corresponding with Rev. Dr. McNair. For the present, we suppose, letters will reach him at Pine Bluff, Ark.

We copy the above from the *St. Louis Presbyterian.* It is all exactly so, and now Doctor McNair belongs to North Carolina properly. Will not some of our many vacant churches secure his services? We would be heartily glad to have the Doctor once more among us.

NOTES AND JOTTINGS.

A tale is going the rounds that a kind-hearted preacher said to a mother who was leaving the church with a crying baby: "Don't go out, my good woman. Your baby doesn't disturb me." To which the mother replied: "Oh! I know that, but you disturb the baby;" and she pushed on for her home, intent on "anything to keep the baby quiet."

After writing the editorial in reply to the *Southern Presbyterian* and in fact on the eve of going to press, we received the communication from Rev. Dr. Dabney, which will be found in another column, and for which we sincerely thank him. It settles the matter, we think, as a question of fact, and we are glad to know that Dr. Dabney deems it "a subject of importance, and suitable to receive the attention of the Presbyteries." Had we received the article from Dr. Dabney a few hours earlier, the entire drift and style of our editorial would have been different. We say, now, that unlicensed candidates do preach, or hold services regarded by their audiences as preaching, and this, we think, is a practice which should be stopped. The tendency is inevitably to depreciate our form of licensure, and do violence, as it seems to us, to our Form of Government. We make no accusations.

It is enough. Let the Presbyteries act or decline to act, as they deem proper.

The *Richmond Christian Advocate* says:

"The Methodist Church legalizes annual repudiation of the most sacred debt, the salary of the preacher. A sum is fixed for a fixed for a plain living for the man. The year ends; the church can pay him one-half, two-thirds or four-fifths of the amount and repudiate the remainder, world without end. That's the law. The Methodists of Virginia "readjust" their preachers out of $20,000 every year.

"The less we say about repudiation of the State debt the better."

How is it with Presbyterians of North Carolina?

Our able and indefatigable legislator, Col. John L. Brown, of Mecklenburg, has introduced a bill to repeal the requirement that the Directors of the Western N. C. R. R. shall be taken one from each Congressional District. Also to abolish the allowance to them of mileage, as every one knows that railroad directors always ride free.

We copy this information from the Raleigh *News.* Without saying with that paper what indeed seems reasonable enough, that these measures are well-timed and much needed, we do say that energetic, clear-headed, experienced business men like Col. Brown are indispensable to proper legislation, at least, of a financial character.

The Mission work in other churches than our own, seems to be under great depression. The Home Missionary Board of the Northern Presbyterian church was $90,000 in debt on the first of January last. The Congregationalists have relieved their board, and so will our Northern brethren, and so will we, let us hope and pray. See the statement of the financial condition of our Foreign Mission work in another column.

It is noted as one of the signs of the times that Pere Hyacinthe has been allowed to open his old Catholic church in Paris. A few short years ago and this would have been impossible.

We agree with the *Presbyterian* that it will be time enough to condemn the new Bible revision, when it comes in due and complete form before the Church. Expressions for or against in the meantime indicate more zeal than knowledge, and are calculated to excite prejudice.

"It is a great thing to save one boy." So said a gentleman to us the other day. Did you ever think of it? Did you ever trace the waif of the street through all the gradations of ignorance and crime and consequent ignominy and misery; and take in the incidents of the infections example and entail of vice even through successive generations possibly? Did you ever contrast this with the child reared under influences, promotive of intelligence and morality, and insuring prosperity and happiness; a blessing to his family, a pride to his country, a benefactor to his race? Did you ever mark the constantly diverging courses of two such characters until the separation became vast as that which marks the difference between heaven and hell? In what nobler work could one engage than in saving even one child only? Will you do it? Will you help others to do it? The Orphan Asylum at Oxford is doing just this work. Let us give them a helping hand.

The polygamists of Utah do not intend to regard the law prohibitory of polygamy as lately expounded by the U. S. Supreme Court, and it is now said that nothing short of a constitutional amendment will stamp out the abomination. Action in this matter has however incited an association of gentlemen, clerical and lay, to endeavor to suppress the Oneida community in the State of New York. This free love organization is a disgrace to civilization and it is strange that the great State of New York has tolerated it so long.

It is with pain we note the death of Mrs. McDonald, the mother of two of our most highly esteemed ministers—Revs. K. McDonald of Wilmington Presbytery, and Augus McDonald of Presbytery of Lonisville.

See obituary column.

A new way to pay a church debt has been put into practice by the church at Elkhart, Indiana. The plan divides the debt into shares of $3 65, or one cent per day for each day of the present year, and issues certificates of stock. The stock was readily taken and now the debt among the people is easily arranged.

For the N. C. Presbyterian.

RESPONSE FROM DR. DABNEY.

UNION THEOLOGICAL SEMINARY,
February 24th, 1879.

MR. EDITOR:—I see in a recent number of your paper, the attention of the rulers of our Church is directed to the preaching of unlicensed students from the two Seminaries. This is a subject of importance, and suitable to receive the attention of the Presbyteries. Nor would it be seemly in me to oppose its discussion if I desired it. I only wish to state that the actual posture of affairs, so far as concerns myself.

On the floor of the Presbytery, (the court to which the constitution gives the control of candidates) or of the Synod, I should claim the right of deciding with the other members, as an equal, upon the custom. And if any one is curious to know my view, as expressed in the proper place, it may be seen in a resolution of the Synod of Virginia, minutes of 1860, for which I spoke and voted. As teacher in this Seminary, I do not consider myself as the equal, but as a *servant of the Presbyteries,* put here by their (indirect) authority to carry out their wishes in the training of their candidates.

In this matter of the public preaching of unlicensed students, I wish to say for myself (what I presume each of my colleagues would say for himself,) that, acting as a servant of the Church I never initiate any action of my own, towards such preaching. If it is done by the students under my tuition, it is always the doing of the pastors or church sessions, (or of the students themselves,) asking such services. When pastors or sessions have written, demanding such service through me, from unlicensed students, I have deemed it only courteous to answer their inquiries and communicate their wishes. I have not thought it appropriate for me, as a teaching servant of the Church, to interfere against their action any farther than to use what influence I could to prevent such engagements of students from interfering with their appointed studies.

Should church sessions or Presbyteries see fit to inhibit it as lay-preaching, within their several bounds, I shall certainly not be the one to object to such a use of their proper authority.

Fraternally,
R. L. DABNEY.

For the N. C. Presbyterian.

A SURPRISE.

And by this word, it is not intended to call attention to a very pleasant occurrence which took place at my house several weeks ago when we were invaded by about fifty persons with friendly intent. The surprise alluded to took place last week at Chapel Hill. Arriving there to fill my regular appointment, I had occasion to pass the church and went in. Greatly to my surprise and gratification, I found the house of God newly covered, the floor neatly and handsomely carpeted, the glass in the windows newly frosted, and the pulpit furniture neatly varnished.

On Sabbath we received two young men (college students) as members of the church, one of whom was baptised. These two added to those already connected with us make eight or ten that have joined us in about twelve months. What a pity that little church can have a minister only once a month! If I had money like some other men I know, they should have a settled pastor *all the time.*

P. H. D.

For the N. C. Presbyterian.

DURHAM CHURCH.

Rev. B. F. Marable writes:

"I have just returned from a meeting of several days in Durham with bro. Fitzgerald. It is a most interesting field and deserves the special attention of the church. It has a population already of 3,500, and is rapidly growing. The congregation have recently built a church which though not entirely finished is in a condition very comfortable for worship. The work is almost completed, and no debt of consequence.

We had a most delightful and I hope profitable meeting. Bro. Fitzgerald is greatly loved by his people, and highly esteemed by the whole community.

For the N. C. Presbyterian.

TO MINISTERS AND ELDERS IN ORANGE PRESBYTERY.

The New Book of Church Order will come up at the next meeting of Presbytery (Eno Church, April 23d,) for a final vote. It is highly important that every one who will be called to vote upon it, should do so intelligently or with a conscientious regard for the interests of our beloved church. The General Assembly ordered a copy of the latest revision (1878) to be sent to the Stated Clerk of each Presbytery. All others desiring a copy, could purchase it at a small cost from the "Presbyterian Publishing Co.," Richmond and St. Louis. Not knowing how far brethren have supplied themselves with copies, I offer to send any person, postage free, a copy of the New Book for *fifteen cents,* enclosed to me in postage stamps with address, *if sent within three weeks from date.*

F. H. JOHNSTON, Chairman
of Presbyterial Committee.
WINSTON, N. C., Feb. 18, 1879.

For the N. C. Presbyterian.

HAMPDEN SIDNEY.

Intermediate Celebration of Hampden Sidney College, Va., took place on the night of the 21st. (February). From about 7 P. M., the people began to assemble until 8, the hour for opening the exercises. And notwithstanding the thick crust of snow which has hidden the ground for many days, the old college chapel was well nigh filled to overflowing with both ladies and gentlemen. Promptly at 8 o'clock, the esteemed President, Rev. J. M. P. Atkinson, D. D., with his little band of orators, appeared on the stage.

The exercises were opened with a solemn prayer by the Rev. Thomas E. Peck, D. D., of Union Seminary; after which a member of the senior class arose and gave us a warm speech on "The Tendencies of the Present Age in America." The subjects were all well chosen and handled with success, which does honor to both old Hampden Sidney and the inmates of her walls. Besides the subject above mentioned, there were eight others; seven of which were from members of the Junior class. I will give you each subject in its respective order, 1st. "Not to live, but to live well." 2d. "Times change and men change with them, but principles never." 3d. "Hungary." 4th. "A single aim." 5th. "Duty." 6th. "Chivalry." 7th. "If the sons of Priam sleep—Troy must fall" and last, by a member of the senior class "Impress of Character" after which both ladies and gentlemen retired from the old chapel to the literary halls to spend the time in pleasant chat and promenade.

Hampden Sidney is a good college and well worthy of the patronage of all our people who wish to have their sons educated. The President, Dr. Atkinson, is a very excellent man, teacher, disciplinarian, and preacher. I know and love and reverence his high christian character, and would say to all parents never fear to trust your sons to his care. The whole faculty consists of highly cultivated and well qualified christian gentlemen. The very best society surrounds this institution of learning, so that most excellent influences are thrown around young men who come here seeking knowledge. The number of students is smaller during the present term than it has been for years, the cause of which is found in the great scarcity of money. But I must say that what is lacking in quantity seems to be made up in quality, for I am sure I have not known a better set of boys at H. S. than the present. They are courteous, kind and noble hearted young men.

For example there was a young man who expected to leave college before the end of the term for the want of means, but his fellow students all banded together and made up a handsome little purse, which relieved his present necessities.

This shows that there is a state of good feeling among the young men. I love to see such generous-hearted youth preparing for the great work of the future. May God bless all our institutions of learning and raise up in them a band of youth who, while they cultivate the head may not neglect that which is the most important of all, the cultivation of the heart.

Next Thursday is the day set apart for prayer in behalf of the young in colleges and places of learning. Would to God that he might pour out his spirit and convert every student in all our institutions.

L. A.

For the N. C. Presbyterian.

OFFICIAL REPORT OF THE NEXT ASSEMBLY.

I desire at this time to inform the Church that the official report of the next Assembly will be published upon a plan different from and heretofore adopted. Dissatisfied, as all must have been, with the report, as published, of the last Assembly—the only one of which I have had the honor to act as official stenograper—and mortified by the marring of work painfully and conscientiously performed, I have obtained from the other members of the Assembly's Committee having charge of the business, their hearty assent to publish the report upon my own responsibility; and thus freed from restrictions imposed by parties exempt from liability to the Assembly, and from a method of publication which has unavoidably prevented me from making the last report as complete as I desired, I hope, not only to satisfy my own judgment and conscience, but to provide the church with what it has never yet enjoyed, *prompt* information of the *proceedings* and a *complete verbatim* report of the *debates* of our next Assembly. Details will be published in due time.

GEO. L. WOLFE.
CHARLOTTESVILLE, VA., Feb. 20.

NEW PUBLICATIONS.

Have you read "POMONA'S BRIDAL TRIP," the latest

"RUDDER GRANGE" STORY,

in SCRIBNER for March, and "POTTS'S PAINLESS CURE," EDWARD BELLAMY'S story in SCRIBNER for February?

From S. W. Partridge & Co., 9 Paternoster Row, London, England, for February, 1879, the following handsomely illustrated monthlies:

Infants' Magazine. 16 pp.—25 cents a year;
The Children's Friend, 16 pp.—25c. a year;
The Band of Hope Review, Temperance paper, 4 pp.—Sixpence sterling a year.

From the University Publishing Co., 19 Murray Street, New York:

Holmes' Readers, First, Second, Third, Fourth, and Fifth. By Prof. Geo. F. Holmes, LL. D., of the University of Va.

Holmes' Elementary Spelling Book.

These books are simple, perspicuous, gradually progressive, and give careful attention to phonic analysis, drill in oral elements, distinct articulation and right application of principles of natural and expressive reading and elocution. Such exact elementary drill is necessary and invaluable.

A special feature also marks and commends the Fourth and Fifth Readers, viz.: an ample proportion of the excellent selections is from Southern authors, and pictures Southern scenery, productions, and historic incidents. In the main our Readers, gotten up by Northern enterprise, ignore *Southern* writers. We would have been glad to find more selections from the older English classics, and distinguished living Southern authors. Perhaps these are found in the Sixth or Academic Reader, which we have not seen. We endorse and commend these books to Southern teachers.

Gildersleeve's Latin Primer. By B. L. Gildersleeve, Ph. D., LL D., of John Hopkins' University, late of University of Va. 1878. University Pub Co., N. Y.

This is the best Latin Primer we have seen. It would have been "a thing of joy" to us in our school days. Its explanations are perspicuous, and the exercises for translation from Latin to English, and English to Latin, are so interesting and so judiciously repeated, that any child of average capacity can grasp them, and must acquire considerable knowledge and facility in the Latin language, before this book is finished.

English Literature. A Historical Sketch of English Literature from the Earliest Times. By Richard M. Johnston and William Hand Browne, University Pub. Co. New York and and Baltimore. Pages 395.

In this condensed survey of English Literature, the aim of the authors is to select that branch of letters especially characteristic of each period, show the influences prodncing it, and give a sketch of the most eminent authors with illustrations of their productions. It is a bird's-eye view of a vast field. We think it is well presented. As an introduction to this study in our schools it will be profitable, and awake a thirst to know more of the philosophy as well as the facts and actors in our literary history. Some important names have been omitted E. G. Burns, Hugh Miller, Bishop Butler, Sir William Hamilton, J. S. Mill, and Dr. Chalmers. We hope the authors will give a similar resume of American Literature.

The Primary Teachers' Monthly, Evangelical and Undenominational. Mrs. W. F. Crafts, Editor. March, 1879. 60c. a year. Chicago, Ill.

The First Annual Report of the Presbyterian Eye and Ear Charity Hospital, No. 77 E. Baltimore St., for the year ending December 2d, 1879. Turnbull Brothers, Baltimore, Md.

This is a noble charity. Cases treated, 1,813. Operations on eye and ear, 475. All honor to the Baltimore churches, who are building it up for Christ' sake.

The Carolina Presbyterian. An International Journal, Ecclesiastical and Religious. Editor, Prof. W. G. Blaikie, D. D. Corresponding Editor, G. D. Mathews, D. D. February, 1879. $3 a year. A. D. F. Randolph & Co., New York.

Contents:—Recent Theories of Future Punishment in the Light of General Christian Doctrine. By John Cairns, D. D.; Revival and Revivalism. J. Marshall Lang, D. D.; The German Movement towards Presbytery. Prof. Gotthard Lechler. Leipsic.; Merle D'Aubigne and his Work as Historian, by Principal Rainy; Pastors, Theology and the Age, by Francis L. Patton, D. D., LL. D.; The Freedmen in the United States, by C. A. Stillman, D. D.; Brief Notes on Christian Cultus, by J. Oswald Dykes D. D.; The Two Streams of Presbyterian History, by the Editor; General Survey; The Mission Field; Open Council; Notes and Queries. The Review may be ordered through J. L. Shotwell, Presbyterian Committee of Publication, Richmond, Va.

MONTHLY REVIEW.

Rev. John W. Dabney and Mrs. Dabney sailed from New York from Brazil on the steamer Para, on Wednesday the 5th of February, 1879.

We have intelligence from Soochow, China as late as the 27th of December. The missionaries at that place were well and all engaged in their regular work. Mr. Davis remarks under the above date, "the audiences in the street chapel were never fuller or more attentive than they are at present." Miss Safford was still in Japan and it was hoped her health was gradually improving.

Our latest intelligence from Campinas is to the 28th of December. Mr. Boyle and family had left Campinas and gone into the country to engage in the evangelistic work. Mr. Lane was about to organize another church at no great distance from Campinas, and it was expected that Mies Henderson would resume the charge of the school for girls. There were about 180 pupils in the two departments of the Institute.

Our last letters from Matamoras are dated as late as the 21st of January. Mr. and Mrs. Hall had just removed to Brownsville to make that their permanent home. The annual report of the mission, which accompanies the above mentioned letter, is of a most encouraging natnre. During the year which has just closed, thirty persons had been admitted on profession of faith to the church at Matamoras, and sixteen to that at Brownsville, making forty-six additions in all. The nnmber of children baptized at the two places was fifty. The theological class is now composed of five young men, two of whom will be ordained very soon to the full work of the ministry. The members of the mission had been favored with excellent health.

We have intelligence from Spencer Academy, in the Choctaw Nation, to the 21st of Jannary. The number of pupils was larger than usual. Mr. Read speaks of the school as being in a more satisfactory condition than it had been for a long time.—*Missionary.*

FINANCIAL CONDITION OF FOREIGN MISSION WORK.

This, we are sorry to say, is distressing enough, and we hasten to bring the matter to the attention of our ministers and churches. At the close of the month of January it was found that our receipts had fallen off, as compared with those of the same month last year, as much as $2,208.74. From the Churches as such the deficiency was $1,526.92, from Ladies' Missionary Associations $395.91, and from Sabbath Schools $285.91, making a falling off in all of $2,208.74 in one month. During the first five months of the ecclesiastical year there was an aggregate advance of more than $4,000 over the corresponding months of the previous year; this was very encouraging. During the last five months, however, there has been a constant decrease, until at the end of January it was found that we were more than $1,000 behind the amount that had been received at the same time last year. And yet the deficiency was so great last year, that more than $3,000 were added to the general debt. It will surprise no one, therefore, that great anxiety is felt in relation to this matter. We are not prepared, at this present writing, to state all the causes of this deficiency; we know that there are a number of Churches, as well as a good many Ladies' Missionary Associations and Sabbath Schools, that have contributed very liberally, especially in view of the circumstances of the times. On the other hand there are many Churches, and among them some of the strongest, that have either not contributed at all, or done so on a greatly reduced scale.

What is to be done in this emergency? In the course of something more than two years, three of our principal missions have been cast adrift, probably never to be taken up again by our Church. Again and again retrenchment has been applied, both at home and abroad, and this cannot be used further except at the expense of the life-blood of the enterprise. Further contraction would only foreshadow the ultimate extinction of the work, and perhaps at no distant day. But we do not yield to despondency; there are means in the Church, notwithstanding the hardness of the times, not only to retrieve the deficiencies of the past, but to furnish all that is necessary to tide this great cause safely over the dangers which now threaten it.

In the name of the great Redeemer, therefore, in behalf of a perishing world, for the sake of the honor of our own beloved Christ and in view of the solemn pledges given in our missionary brethren now in the field, every friend of the Lord Jesus rise up and do all that can be done to relieve this distress. Let the month of March—the last month of the financial year—witness such liberalities as shall not only cheer the hearts of our far off missionary brethren, but as shall cause the great Redeemer Himself to cast a look of complacency upon our beloved Church.—*Missionary.*

Robert Arthington, of Leeds, England, offers the American Missionary Association £3,000 ($15,000) for establishing a new African Mission station in the vicinity of the Victoria Nyanza Mission upon condition that the debt of the Society be first extinguished.

Rev. Geo. H. Hepworth has resigned the pastorate of the Church of the Disciples in New York city, on account of ill-health. Rev. Wesley R. Davis, a Methodist minister, will succeed him. The church is Congregational, but Rev. Mr. D. is dissatisfied with the itineracy.

Revivals are in progress in the following Congregational churches in the State of New York: At Lysander, Henrietta, Hamilton, Fairport, Lockport, Richford, Sidney Plains, Lewie, Parishville, Moravia and others, and in the following Presbyterian churches: Jerentum, Pa.; Omaha, Neb.; Hastings, Neb.; Third Presbyterian, Chicago; Appleton City, Mo.; First Presbyterian, Brooklyn, and many others.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

Rev. John L. Martin has left Bryan, and is preaching at Denison, Texas.

Rev. Ben. Helm is actively engaged visiting the churches in Kentucky. He seems to be meeting with some success.

Rev. C. R. Vaughan, D. D., has arrived in Atlanta, and will fill the pulpit of the Central Presbyterian church for six months.

The churches of Shelbyville, Ky., are reported as revived and encouraged. Union prayer-meetings were held in the Presbyterian church during the Week of Prayer.

Rev. William Howell Taylor, by a very kind letter, has withdrawn from the church at Aiken, S. C., to take charge of the Presbyterian church in St. Augustine, till June 1st.

Twenty-two additions to the First Church of Atlanta, Ga., with a prospect of others. Rev. H. Martin, the pastor, has been assisted by Rev. Nathan Bachman, of Knoxville.

Eight additions to the Hebron church in Augusta county, Va. Congregations large and attentive. Pastor, Rev. F. H Gaines, and Rev. James Murray conduc ed services.

Under ministrations of Rev. H. W. Woods the Presbyterian church of Carrollton, Ky., has been blessed. Sixteen members were received by profession on February.

Rev. G. W. White, Pastor of the Presbyterian church at Moorefield, West Virginia, is holding a series of meetings, and is much encouraged by the large attendance on the services and the deep seriousness prevailing.

Bishop Wingfield, now Missionary Bishop of Northern California, has been chosen by the Protestant Episcopal Council of the Diocese of Louisiana to occupy the position, made vacant by the death of Bishop Wilmer.

The Third Presbyterian church of Louisville, Ky., commenced a series of meetings at the church, Chestnut and Sixteenth streets, on Sunday of last week. The congregations have been good, and the interest on the increase. Rev. J. H. Moore has been conducting the meetings, with the assistance of other ministers of the city.—*Christian Observer.*

Rev. S. M. Frierson writes to the *Texas Presbyterian* from Unity, Coryelle county, Texas:

A Sabbath School was begun at Turnersville, in this county, six weeks ago, which now numbers over seventy-five scholars. It is encouraging to see that at a season when schools of this class usually die out, this one increases in numbers and interest.

Rev. W. S. Kennedy informs the *Texas Presbyterian* that a storm recently passed through Lockhart, destroying among other houses the Presbyterian and Methodist churches. It has not yet been decided whether the Presbyterian congregation will build separately or in connection with their Methodist brethren. The Presbyterian organization is feeble, but had been lately much encouraged by the large congregations attending upon the stated means of grace, and the lively interest taken in the welfare of the church by nearly all of our members.

A very large and enthusiastic meeting was held on Sunday night in the First African church in this city, in behalf of the Virginia Bible Society. The colored pastor of the church, Rev. Mr. Holmes, conducted the opening services. Rev. Dr. Hoge, President of the Bible Society, made an address that greatly interested the congregation, which filled the large building to its utmost capacity, and he was followed by Rev. Dr. Read and by Mr. Holmes. A collection was taken up for the Bible cause and a good impression made in its behalf.—*Central Presbyterian.*

DECORATIONS IN EPISCOPAL CHURCHES.—The Right Rev F. M. Whittle, D. D, Bishop of the Diocese of Virginia, has written a letter to the clergy and vestries of the several churches in this diocese, forbidding the use of flowers at Easter or upon any occasion in the churches. The use of fruits and vegetables upon Thanksgiving Day is also forbidden. In the same letter the Bishop prohibits the altar-cloths except one color—in other words, he inhibits the practice of changing the altar-cloths at the different ecclesiastical seasons.—*Dispatch.*

NORTHERN.

A new Presbyterian church was opened in Newark, N. J., on February 9th. Built of brick, and cost only $4,100.

Bishop Bedell, of Ohio, will soon publish, through J. B. Lippincott & Co., of Philadelphia, a work on "Pastoral Theology."

Hon. Charles Koonce, and the late Dr. Fairchild, of New Jersey, lately founded scholarships in the Western Theological Seminary of Alleghany.

The Woman's Board of Missions connected with the American Board of Commissioners for Foreign Missions, located in Boston, has received a gift of $25,000.

Over $1,400 was subscribed in Dr. Taylor's Church on Sabbath before last for the free Christian Church of Italy. $1,000 was, however, contingent upon $5,000 being raised.

The Reformed Episcopal Church of the West continues to reform itself. One of its Chicago rectors announces that henceforth Sunday evening sermons will be finished in twenty minutes, and the Gospel Hymns will be used for evening singing.

We are glad to welcome back the Fayetteville *Gazette.* By universal consent it was one of the best newspapers in the State, and should never have been allowed to suspend. Mr. Myrover feels confident of firm support in the *future* and we trust he will obtain it.

We can conscientiously recommend *Cramplon's Soap*, advertised in this paper. We referred the matter to the head of our laundry, and the report comes back to us, "It is splendid." We never go back on those reports.

SECULAR NEWS.

[CONTINUED FROM FOURTH PAGE.]

Satisfactory arrangements are said to have been made between the Central and Raleigh and Augusta Airline Railroads for transfer of freight at Charlotte.

It is proposed to consolidate Salem and Winston, N. C., calling both when united Salem.

The N. C. Senate passed the bill appropriating $50,000 to the Western Railroad.

Tranquility has been restored in Cairo. It is stated that the Khedive's son, Prince Mohamed Tewfik, heir apparent to the throne, will succeed Mibar Pasha as Egyptian Premier.

In the Maryland Court of Common Pleas, in session at Baltimore, in the suit against the Northern Central Railroad, to recover $30,000 damages for the killing of Mrs. Barns, who was run over by a train in June last, the jury yesterday brought in a verdict for plaintiff in the sum of $10,000.

Dr. T. B. Carr of this city has invented an improvement to the sewing machine, and applied for a patent. By this improvement the sitting in a chair sets a few wheels to work and runs the machine, dispensing entirely with the treadle. The Doctor has secured a patent for an improved ice machine.

A regular meeting of the New Hanover Teacher's Association was held on Saturday last. Prof. J. J. Ladd was present and addressed the assemblage. The exercises are said to have been very interesting.

The Virginia Senate passed the bill providing for the settlement of the State debt.

Yellow fever is increasing at Rio Janeiro. It is midsummer there.

A bill to punish Treasurers of Benevolent and Religious bodies for misappropriation of funds has passed the N. C. Senate.

The Paris correspondents of several London papers predict an early rupture between M. Gambetta, President of the Chamber of Deputies, and his Republican following in consequence of his severe discipline in the Chamber, and the vigor with which he prevents interruption from any quarter.

The North Carolina Medical Association will meet in Greensboro in May next.

Gen. D. H. Hill, President of the Arkansas Industrial Institute, has over three hundred pupils under him, and will ask the legislature for an appropriation to complete new buildings rendered necessary by the increase of students. He addressed the legislature the other day.—*Wilmington Sun.*

Congress has accepted James Gordon Bennett's offer of an exploring ship.

OUR LOSS.

Within the past few days the inexorable call of Death has come to two of our most prominent and most highly respected citizens.

DOCTOR WILLIAM E. FREEMAN, a prominent member of the Methodist Episcopal Church died in the early morn of Sunday last, aged 63 years. For thirty years he had practiced medicine in this community, and won to himself that affection from many hearts, which the beloved physician alone can attract. He was universally respected as a Christian gentleman, and kind and open-hearted citizen.

COL. WILLIAM STEWART DEVANE, died at his residence in this city on Monday morning last at 10 o'clock, of apoplexy, by which he had been attacked the evening before. He had attended the funeral of Doctor Freeman, being at that time in usual health. His age was 50 years and 11 months.

Not extraordinary brilliancy but solid sterling worth, must be set as the prominent characteristic of Col. DeVane, and yet his conversational powers were exceptionally fine, as all who enjoyed his social intercourse will heartily attest. His integrity was unimpeachable, his friendship sincere, his courage undaunted, his disposition amiable, and his affections ardent, and tender as those of a woman.

His comrades in arms on the bloody fields of Virginia, and the commendations of his superior officers bear witness to his bearing and his worth as a soldier. But the strongest attestation to his legal attainment, and his universal personal popularity is found in his having been nominated some twelve years since, as the candidate of his party for the Judgeship of the Fourth Judicial District, in the first contest for the position before the people. We pass to more sacred ground; what a man is in his family, the man *is.* We love to claim him as a friend, but here we scarce dare tread. The heart softens, the hand trembles, and—we fail—as we draw near the grief stricken home, deprived of tender husband and doating parent. God of the widow and the fatherless protect and comfort them.

Messrs. J. D. McNeely, at Salisbury; J. D. Williams Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, O.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Mill River church, Henderson county, N. C., on 13th Feb. 1879, by Rev. S. Taylor Martin, assisted by Rev. Wm. Graves, Mr. W. A. McCOY, of Franklin, N. C., to Miss MARY A. GRAVES, daughter of Rev. Wm. Graves, of Henderson, N. C.

In Rowan county, at the residence of the bride's father on February 12th, by Rev. A. L. Crawford, Mr. WM. BRODIE WOOD to Miss NANNY L. KRIDER.

On Feb 13th, at the residence of the bride's father, in Rutherford county, N C., by Rev Wm. M. McGilvary, WM. J. ALEXANDER to Miss MATTIE C., daughter of J. E. McFarland, all of Rutherford county.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At home on Rockfish, in Cumberland county, N. C., on 7th of January, 1879, JANNETT McDONALD, wife of the late John McDonald, aged 72 years, 6 months and 14 days.

Near the hour of midnight the summons came, and we rejoice to believe that she was ready with her lamp trimmed and burning; and before the natural sun dawned upon the earth, she was gazing upon the Sun of Righteousness and had joined in the song of the redeemed. No murmur fell from her lips during her short, but painful illness. She was perfectly resigned, calm and peaceful. She passed from the Church militant to the Church triumphant. We miss her, yet we believe our loss—though it be inestimable—is her eternal gain. We would not, if we could, call her back to earth's tiresome pilgrimage. In the community in which she lived she will be greatly missed. The poor and afflicted came and confided in her: she went to all and spoke a word of comfort to each. Her errands of mercy were not to the rich, to be repaid, but to the poor and needy. She loved to speak a word for Jesus in her humble sphere. The good which she has done will not be known till the records of eternity are made up. She lived to see all her children, five sons and five daughters, members of the Church. Two of her sons are ministers, two are ruling elders in the church in which their father served so faithfully, and one a deacon. May God grant us grace to live in the faith and die in the hope in which our parents lived and died. Farewell dear mother, thou who taught my infant lips to speak God's praise—my little feet to walk in all His ways.

"Farewell thou well-beloved form
The earth receives no choicer dust than thine;
And o'er thy calm and lovely feeble face be closed
The coffin, till in heaven's bright blissful home
I find, what earth no longer holds—my mother,"

K. MCDONALD.

In Concord, N. C., Feb. 14th, 1879, Miss DOVIE P. ALEXANDER, in the 37th year of her age.

For years she had been a professed disciple of the Saviour; and the gentleness of her disposition, her cheerful self-denials and labors of love for others, beautifully illustrated the religion she professed.

Death found her ready and willing to depart and be with Christ, which is far better. "Precious in the sight of the Lord is the death of His saints."

L. MCK.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

OFFERS EXTRAORDINARY.

We offer WORCESTER'S QUARTO DICTIONARY fully Illustrated and Unabridged. Library sheep; marbled edges. Publisher's price $10 00, as a premium for 12 new subscribers to the NORTH CAROLINA PRESBYTERIAN at $2 50 each.

Most of our distinguished writers prefer Worcester's to any other diotionary, and it is recognized as authority by the departments of the United States Government.

Expressage at receiver's cost.

OR WILL SEND

The above Dictionary	$10 00
NORTH CAROLINA PRESBYTERIAN, one year	2 65
American Agriculturist one year	1 60
	$14 25

For $10 to any one address.
Expressage of Dictionary at receiver's cost.

—OR—

NORTH CAROLINA PRESBYTERIAN, one year	$2 65
American Agriculturest one year	1 50
	$4 15

Will be sent to any new subscriber on receipt of $3.

We thus furnish the NORTH CAROLINA PRESBYTERIAN and the best Illustrated and Most Popular Agricultural Monthly in the United States, for the usual price of a Religious Newspaper.

We will send the Carolina Farmer, published in Wilmington, N. C. by Wm. H. Bernard, (an excellent Magazine) to any who may prefer it to the American Agriculturist.

The American Agriculturist will be sent one year, gratis, to any one sending us *two new* subscribers at $2.65.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.
BACON—Western Smoked—	
Hams	11 a 12
Sides, per lb	5½a 5¾
Shoulders	a 4½
Dry Salted—	
Sides, per lb	00 a 6
Shoulders	00 a 4
CHEESE—Northern Factory, per lb	10 a 11
Dairy, cream per lb	10 a 11
State, per lb	00 a 8
COFFEE—Rio, per lb	13 a 16½
Laguayra, per lb	18 a 20
CORN MEAL—per bush in sacks	00 a 70
DOMESTICS—Sheetings, 4-4, per yd	6½a 6½
Yarn, per bunch	75 a 80
FLOUR—Fine, per bbl	0 00 a 3 50
Super, Northern, per bbl	4 00 a 4 50
Extra do. " per bbl	4 75 a 5 00
Family " per bbl	5 50 a 7 00
City Mills—Extra Super, per bbl	5 50 a 5 75
" Family, per bbl	6 00 a 6 25
" Extra do., per bbl	6 50 a 6 75
GLUE—per lb	7 a 12
GRAIN—Corn, in sacks, per 56 lbs from store	65 a 70
CORN, wholesale, in sacks	62½a 65
Corn, mixed, wholesale in sacks	58 a 60
Corn, Cargo, per 56 lbs, bulk	57½a 57
Oats, per bushel from store	50 a 55
Peas, Cow, per bushel	60 a 65
Hoop Iron—per ton	65 00 a 70 00
LARD—Northern, per lb	8½ a 10
North Carolina, per lb	10 a 11
LIME—per bbl	0 00 a 1 25
MOLASSES—West Indies, old crop	33 a 35
" " bbls	36 a 38
" " new crop	32 a 35
" " bbls	35 a 38
New Orleans	30 a 45
Sugar House, hhds, per gal	21 a 22
" " bbls., per gal	24 a 25
Syrup, bbls., per gal	40 a 55
NAILS—Cut, 4d to 20d, per keg	00 a 2 35
OILS—Kerosene, per gal	15 a 16
Lard, per gal	1 00 a 1 10
PEANUTS—per bushel new crop	75 a 90
PORK—Northern, City Mess	9 50 a 10 00
SALT—Alum, per bag of 2 bushels	00 a 75
Alum, per ton	7 00 a 0 00
Liverpool, per sack	00 70
Liverpool fine, per sack	0 00 a 1 30
SUGAR—Cuba, per lb	8½a 10
Porto Rico, per lb	0 a 7
A—Coffee, per lb	9½ a 10
B— " per lb	9 a 9½
C— " per lb	7½ a 8
Ex. C— per lb	8 a 8½
Crushed, per lb	00 a 10½
SOAP—Northern, per lb	5 a 7
TIMBER—Shipping, per M	12 00 a 13 00
Mill Prime, per M	9 00 a 11 00
Mill Fair, per M	6 50 a 8 50
Inferior to Ordinary, per M	3 00 a 5 00

WILMINGTON MARKET
DURING WEEK
ENDING FEBRUARY 25.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—On Wednesday last sales were at 26½ cents. Nominal on Thursday and on Friday 26½ cents; Saturday a holiday. Monday 26½ cents.

ROSIN—Has ruled very inactive and dull. Price for Strained $1 15 and for Good Strained $1 17½ @ $1 20 closing on Monday dull and nominal at $1 15 @ $1 17½.

CRUDE TURPENTINE—Wednesday and Thursday sales at $1 20 for Hard add $1 80 for soft qualities; Friday bulk of sales at $1 15 @ $1 75 respectively; Saturday sales at figures last noted. On Monday prices returned to $1 20 for Soft and $1 80 for soft qualities.

TAR—Steady at $1 35 until Saturday when sales were made at $1 30. Monday no change.

COTTON—Sales during the week on basis of 9½ cents for Middling, without special activity.

Official quotations: Good Ordinary 8½; Strict Good Ordinary 8½; Low Middling 8¾; Middling 9½ cents.

PEACE INSTITUTE,
FOR YOUNG LADIES,
RALEIGH, N. C.

THE SPRING TERM commences on the 30th January and closes the 11th June 1879.

The Principals feel no hesitation in assuring the patrons of the Institution that never since its organization has every department of instruction been filled by more competent and successful Teachers than during the fall term just ending. The progress and improvement of the pupils has been highly satisfactory in every branch of study.

For circular containing full particulars as to terms &c, address

REV. R BURWELL & SON, Principals,
jan 8 574-2m Raleigh, N. C.

$77 A Month and expenses guaranteed to Agents Outfit free. SHAW & Co., Augusta, Me.

NEW ADVERTISEMENTS.

SIMONTON FEMALE COLLEGE,
Statesville, N. C.

THE SPRING SESSION of 1879 opens JANUARY 15th. Board and tuition in English, $85 per session of twenty weeks
Catalogue and circular with full particulars, on application.
Address MRS. E. N. GRANT, Principal.
feb 20 582-1y

THE SORGO HAND BOOK
A Treatise on Sorgo and Imphee Canes, Varieties, Seed, Culture, and Manufacture, with full information concerning the
MINNESOTA EARLY AMBER CANE,
Send free on application.
We are prepared to furnish
PURE CANE SEED,
Of the Best Varieties,
Blymyer Manufacturing Co., Cincinnati, O.

CRAMPTON'S
PURE OLD
PALM SOAP

FOR
THE LAUNDRY, THE KITCHEN,
AND FOR
General Household Purposes.
MANUFACTURED BY
CRAMPTON BROTHERS,
Cor. Monroe and Jefferson Sts., New York.
Send for Circular and Price List.

The publishers of *Farm and Fireside*, Springfield, Ohio, give 1 year's subscription to their paper and interesting paper, and one dollar's worth of any kind of
SEEDS FREE
by mail, post-paid, to any address, on receipt of one dollar. You can select seeds ordered, from catalogues of D. M. Ferry & Co., if you like, and get 25 to 100 cents worth more than one dollar's worth of any kind of seeds ordered. It is not necessary to send to us for their handsome catalogue, as it is sent free to all. And be sure and mention you saw this advertisement with seeds as low or prices that they can buy elsewhere, and also get *Farm and Fireside* 1 year without additional cost. *Farm and Fireside* is a great favorite everywhere, extends alike to the home circle, to the farm, or country. The old, the young, all are delighted with it.
LIBERAL OFFER.—We give Farm and Fireside 1 year, and 50 cents worth of seeds, for 75 cents; $2.50 worth of seeds, and *F. & F.* 1 year, for $1.25; $5.00 worth of seeds, and *F. & F.* 1 year, for $2. A club of 3 to one address, at price of 2.
SEED PREMIUMS.—To any one sending a subscriber, we give 50 cents worth of seeds; for 5 subscribers we give $1 worth of seeds; for 10 subscribers, $2 worth of seeds; for 20 subscribers, $5 worth; for 50 subscribers, $15 worth; and for 100 subscribers, $40 worth of seeds.
Lists of seeds and premiums will be given to AGENTS.
SAMPLE COPIES, Premium Lists, Catalogues of Seeds free to all. All Seeds are sent by mail, post-paid, direct from Seed House, at lowest catalogue prices, but address all orders to
FARM AND FIRESIDE, Springfield, Ohio.
feb 20 583-2t

ADRIAN & VOLLERS
CORNER DOCK and FRONT STS.,
WILMINGTON, N. C.

OFFER AT LOWEST PRICES to buyers on the spot, and all orders filled at the ruling price of the day they are received, thus giving customers sending orders direct to us the same advantage that they would have if present.

SMOKED BACON,
in hogsheads and boxes,
HAMS in TIERCES or SMALL PACKGS,
Breakfast Strips,
Mess Pork, Fish, Mackerel, Mullets, Water Ground Meal,
SUGAR, COFFEE, SALT,
Molasses and Syrup
OF ALL KINDS.
FLOUR of all Qualities,
and over 500 different articles of Fancy Groceries.
nov 19 551-12m

DAVIDSON COLLEGE,
MECKLENBURG CO. N. C.,
1878–'79.

THE NEXT COLLEGIATE YEAR BEGINS ON THURSDAY, September 12th, 1878, and ends June 12th, 1879. It is divided by a recess of about ten days, embracing Christmas and New Year's day, into two Terms.

The necessary expenses for the entire year, exclusive of clothing, traveling expenses, and pocket money, vary from $225 to $250.

There are three fully organized Courses of Instruction:

1. The CLASSICAL COURSE, occupying four years.
2. The SCIENTIFIC COURSE, occupying three years.
3. The ECLECTIC COURSE, designed for those who do not wish to take a regular course but to pursue special studies.

A PREPARATORY CLASS, intended to fit students for the Freshman Class, is in successful operation.

Applicants for any class will be received at any time during the year.

Davidson College is on the Railroad, midway between Charlotte and Statesville.

For Catalogues and other information apply to
REV. A. D. HEPBURN, D. D.,
jan 16-529- *President.*

SELECT BOARDING
AND
DAY SCHOOL,
HILLSBOROUGH, NORTH CAROLINA.

Misses NASH and Miss KOLLOCK, Principals.

THE SPRING TERM of 1879 will open the 7th of FEBRUARY and close on 26th JUNE. Board and Tuition reduced to $105. Circulars forwarded on application.
414-jan.1.'78

THE BINGHAM SCHOOL, Mebaneville, N. C. is *pre-eminent* among Southern Boarding Schools for boys in *age*, in *numbers*, in *area* of patronage, in *liberality* to young men with limited means, and in ability to provide *profitable employment* to proficient pupils.

The 170th session begins January 15, 1879.
For particulars address
MAJ. R. BINGHAM, Sup't.
dec 18 571-2m

CHARLOTTE INSTITUTE,
FOR YOUNG LADIES,
Spring Term January 30—June 10th 1879.

EXPENSES $195 per term, inclusive of everything in the way of Board and Tuition, viz: Furnished Room, Lights, Fire, Servant's Attendance and Washing; Ancient and Modern Languages, Calisthenics, Free-Hand Drawing, Kindergarten for younger pupils, all school books and stationery for school use; thus preventing any supplemental bills at the end of the Term.

Pupils entered at any time and charged from time of entrance to end of Term at these rates.

Music under Dr. Bidez $30; under any other Teacher $25. Use of Piano $5 per Term.

Private lessons in Painting $25, in Crayon Drawing $20, in Pencil, $12 per Term.

The best "Reference" the school can give as to its excellence, is its success in its own community, in which it opened with 35 pupils, and now has over 100 in regular attendance. Appeal is confidently made to its patrons in Charlotte that the Institute with its present corps of instructors is of unprecedented excellence.

N. B. Ministers' daughters are charged $100 per Term.

For full information, address the Principal,
Rev. Wm. R. ATKINSON,
Charlotte, N. C.
jan 23 554-12m

NEW ADVERTISEMENTS.

Seed Potatoes.
125 Bbls. EARLY ROSE.
For sale by
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M'MILLAN BROS.,
MANUFACTURERS OF AND DEALERS IN
SECOND HAND TURPENTINE STILLS

15 NEW & SECOND HAND STILLS, FROM 10 TO 30 BBL. CAPACITY.
Also Extra Worms, Caps and Arms, Still Bottoms of all sizes, Still Doors & Grate Bars.
As we have four Copper-smiths regularly employed we can furnish a reliable workman through the country at all times. Parties in want of work will find it to their advantage to call on us as we are the only
Regular and Reliable Establishment
where first-class work can be had. Consult your own interest by calling on or addressing
D. G. MCMILLAN, Supt.
feb 12 Fayetteville, N. C.

To the Trade!
IF YOU WANT A good article of FAMILY FLOUR, send orders for
HAMPTON'S CHOICE,
Guaranteed and sold low by
WOODY & OURRIE,
Commission Merchants, Wilmington, N. C.
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CO-PARTNERSHIP.
The undersigned have this day associated themselves together, under the firm name of
BOATWRIGHT & MCKOY,
For the purpose of carrying on a
General Wholesale and Retail Grocery,
AT THE OLD STANDS,
5, 7 and 9, North Front Street,
WILMINGTON, N. C.
We solicit a liberal share of the public patronage.
JOHN L. BOATWRIGHT,
THOS. H. MCKOY.
Wilmington, N. C., Oct. 3, 1877.
Refer to I. B. Grainger, Esq., President Bank of New Hanover.
oct 10 509-

This is a Fact!
In returning thanks for the kind and liberal patronage extended to us, we respectfully call attention to the fact that we are now better prepared than ever to execute promptly every description of
Printing, Ruling and Binding
We have just engaged the services of another COMPETENT JOB PRINTER, and in connection with the large force now employed by us (larger than the remainder of the printing establishments in the city COMBINED), enables us to safely promise that we will not be excelled "here or elsewhere" either in
WORK, PRICE OR PROMPTNESS.
Remember that we have the ONLY COMPETENT BOOK-BINDER in the city. A challenge is respectfully given to those who think they can go one better.
ALL WORK STRICTLY CONFIDENTIAL.
JACKSON & BELL.
jan 12-tf

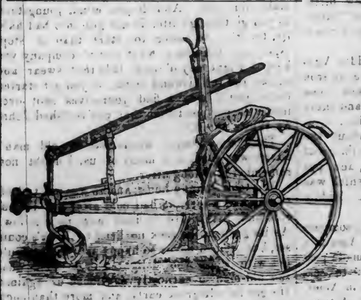
DRESS MAKING.
FOR THE
FALL OF 1878.
MRS. JOSEPH MCLAURIN desires to inform her patrons and friends in the city and country, that she is in receipt of some of the
Most Stylish Patterns of the Season,
and will receive more in a few days. She is prepared to make, also to cut, any fit or sheet notice. All orders, especially from the country, promptly attended to, and satisfaction guaranteed.
Hereafter, orders from the country must be paid for on delivery.
MRS. JOSEPH MCLAURIN,
oct 30-tf Market Street, between 8th and 9th.

GRAVE STONES and MONUMENTS MADE TO ORDER.
Send your orders by mail.

HENNING & TEEL,
WHOLESALE AND RETAIL DEALERS IN
HARDWARE,
Agricultural Implements, Iron, Nails, &c.
Country Merchants, Farmers, Mechanics and others are invited to call and examine our stock and prices before purchasing.
PLOWS and CASTINGS, Collars, Hames, Back Bands, Traces, Steel Hoes, Axes, Turpentine Makers, Cooper's, Blacksmith's, Carpenter's, Wheelwright's and Builder's Tools, &c., &c., always in stock at LOW PRICES, at the
NEW ESTABLISHED HARDWARE HOUSE OF
HENNING & TEEL,
No. 6 Market Street, WILMINGTON, N. C.
feb 20 583-1y

Bob White. Bell Mills.
400 Bbls. BOB WHITE FLOUR.
500 Bbls. BELL MILLS FLOUR.
For sale by
KERCHNER & CALDER BROS.

A Happy New Year
To All of my Friends and Patrons.
I DESIRE TO THANK YOU FOR YOUR LIBERAL SUPPORT DURING THE PAST YEAR, and will say in few words all that is necessary, that you will find at my store
GOOD GOODS
And at Reasonable Prices. Cash Buyers and Prompt Paying Customers will get the Lowest Figures.
FINE DRESS GOODS AND TRIMMINGS A SPECIALTY.
A Good Assortment of Carpets Cheaper this Season than Formerly.
CLOAKS are now selling very Cheap.
Respectfully, R. M. MCINTIRE.
jan 8 571-tf



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PLOW SULKY.
The Perfection of Plowing Machines
Adapted to all Kinds of Plows.
And Every Condition of Soil, and for either large or Small Plows.
PRICE OF SULKY WITHOUT THE PLOW, $20.
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THE CHEAPEST BIBLES EVER SOLD!
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2000 ILLUSTRATIONS.
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N. B.—We also publish a line of smaller Bibles, Testaments, and standard religious books, at very low Prices. CATALOGUE of which will be sent upon application.
OUR $15.00 BIBLE FOR $9.00

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R. W. HICKS,
Commission Merchant,
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WILMINGTON. N. C.
Consignments of all kinds of Country Produce solicited, for which prompt returns will be made.
Particular attention given to sale of Cotton, Naval Stores and Peanuts.
oct 9 561-6m

THOS. A. MCNEILL, FRANK MCNEILL,
McNEILL & McNEILL,
Attorneys at Law,
LUMBERTON, N. C.
Practice in all the State and Federal Courts in North Carolina. 539 1y.

POWDER! POWDER!
WE ARE AGENTS for THE HAZARD POWDER COMPANY, and keep constantly on hand, their celebrated brands of
KENTUCKY RIFLE POWDER,
IN KEGS, HALF KEGS, and QUARTER KEGS.
—ALSO—
BEER POWDER AND BLASTING POWDER
WILLARD BROS. & MEBANE,
Wilmington, N. C.
June 21 441-12m

READERS OF THE PRESBYTERIAN
If you like to be satisfied deal with
MOTT & CAMPEN,
—Dealers in—
BEEF, VEAL, PORK, &C.
We keep on hand good Meats, and will endeavor to maintain our reputation in this regard. We will be pleased to have your trade. Very respectfully,
MOTT & CAMPEN,
North side Market street, bet 2d and 3rd.
P. S.—Those who have Fine Beef to sell would do well to consult us either by mail or in person:
jan 29-577-tf

VACCINE VIRUS.
PURE ANIMAL VIRUS, direct from the VACCINE FARM. Warranted to take in all cases of primary vaccination.
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FOR THE FAMILY.

Two Pictures.

I.

An old farm-house with meadows wide,
And sweet with clover on either side!
A bright-eyed boy, who looks from out
The door with woodbine wreathed about
And wishes his one thought all day:
"Oh, if I could but fly away
From this dull spot the world to see,
How happy, happy, happy,
How happy I should be."

II.

Amid the city's constant din,
A man who round the world has been,
Who, 'mid the tumult and the throng,
Is thinking, thinking, all day long,
"Oh! could I only tread once more
The field-path to the farm-house door,
The old, green meadow could I see,
How happy, happy, happy,
How happy I should be."

The Renaissance.

How many young folk—or old folk either for that matter—when they meet with the word Renaissance in their reading know exactly what it means? They have a vague idea, probably, that it refers to something "artistic" or "old time y"; perhaps even the pretty head-dress of Anne Boleyn, or Michael Angelo's battered face, rises dimly before them; or perhaps some queer high-backed piece of furniture; but that is about all that they really know about it. Is it is not so?

The Renaissance is a term generally applied to the period of time embraced in the latter part of the fifteenth century, and the first quarter of the sixteenth; or, to be quite definite, [illegible] fall of the Greek or Byzantine empire in 1453 to the sacking of Rome in 1527. But it may [illegible] properly, be made to apply to the time extending from the beginning of the fourteenth century to the middle of the sixteenth. The word "Renaissance" means a new birth. Another form of the word, "Renascence," lately used by some English writers, shows more clearly its Latin origin.

During the long night of the Middle Ages ignorance and superstition had lain like an iron weight upon the human mind; but now some [illegible] seemed to be at work, and there was a great awakening in every direction.

Gunpowder, which came into use about the middle of the fourteenth century, caused a great change in the art of carrying on war, and put an end forever to the feudal system, which was the distinguishing characteristic of the Middle Ages.

Then there was the invention of the compass in 1302 by Flavio Gioja, a native of Amalfi, a village near Naples. By this it was made possible for sailors to venture farther out to sea, and it eventually led to the discoveries in America and the East Indies. The account of these brilliant achievements reads almost like a page from a fairy-tale.

The Portuguese were the foremost in all the grand maritime enterprises of the latter part of the fifteenth century. They discovered the Madeira Islands, the Azores, the Cape Verd Islands, [illegible] the western coast of Africa. [illegible] service of the Portuguese [illegible] that the brave Bartholomew Dias discovered [illegible] southern point of Africa; and afterward [illegible] 1497, that Vasco di Gama first rounded [illegible], which proved, indeed, to be one of [illegible] Hope, for it was from here that he sailed [illegible] the eastern sea-route to that land [illegible] silks and spices of gold and diamonds, [illegible] Indies.

You [illegible] that these bold exploits of the Portuguese [illegible] fired the heart of Columbus [illegible] unknown sea, in [illegible] passage to the Indies. [illegible] well known to you all, that I need make no more than this passing allusion to him.

Not only were there great discoveries made on this [illegible] world of ours, but more marvelous revelations still were made in the realm above us. It had long been believed that "this little round o' the earth" was the center of all created things; but Copernicus proved, a short time before his death, in 1543, that the sun was the center of the solar system. He was aided in his studies by the description of the telescope, which Roger Bacon had written in 1250. It is supposed that some of these inventions were known at a much earlier date in Asia. The telescope and gunpowder were known to the Arabians, and from them, no doubt, had Friar Bacon derived his knowledge. It is certain, too, that the compass in some rude shape was known to the Chinese in very early times. They attributed the invention to Hong-ti, grandson of Noah, 2115 B. C.

But still we have to speak of the most wonderful invention which, more than any other, helped on the progress of the Renaissance,—the noble art of printing. The Dutch claim it for their countryman, Laurence Koster of Haarlem, [illegible] it is generally agreed that Guttenberg of Mayence rightfully divides it with his associates, Faust and Schaeffer. It was the last named who brought metal types into use about the year 1452.

After the fall of the Greek empire in 1453, numbers of Greek scholars left their homes in the imperial city of Constantine, where the barbarous Turks had established themselves.

They carried with them all their worldly wealth,—their precious manuscripts concealed under the folds of their robes. The poor exiles found a warm welcome and a congenial home in Italy, where a taste for classical literature had lately been awakened.

We cannot help thinking how Petrarch, who had died three-quarters of a century before, would have enjoyed the society of these learned Greeks,—he who had loved learning so intensely, and had done so much to cultivate a taste for it in others. He died as he had lived, among his books, for he was found dead with his head resting upon an open volume.

Now every one seemed smitten with a passionate desire for learning, and eagerly embraced the opportunity of profiting by the instruction of these "wise men from the east." Princes, ladies and courtiers were alike enthusiastic. Like a boy with a new toy, they were filled with delight over some newly discovered [illegible] of an old Greek or Latin author. Now the lately invented art of printing came into requisition. Paper had been made from rags since about the year 1300, and, with these new facilities, copies of the classic authors were rapidly multiplied and came into the possession of those who had never dared to own one. Aldus Manutius set up a printing-press in Venice in 1488, and sent forth edition after edition of those splendid classics, called, after him, the Aldine editions, which are to this day the delight and envy of all lovers of rare and costly books.

It was not long before the results of this revival of learning were plainly to be seen. New ways of thinking had come into fashion; a more correct and refined taste had begun to prevail, and thus was effected a complete revolution in the arts of painting, sculpture and architecture.

The new learning was called the "Humanities," and those who cultivated it were called "Humanists;" and rightly, too; for the new learning worked a reform in morals, and so a refinement of manners. The Greek studies of the Humanists led to the translation of the Bible into many of the modern languages, and a purer and more enlightened Christianity was the [illegible].

And so, this movement, the Renaissance, went on. New ideas of religion, new ideas of politics, and of government came into being, and prepared the way for what is called the Modern Epoch. All that is best and sweetest and noblest; all that is most worth having in the life of the present day we owe to it,—the "new birth" that came in the fifteenth century.—*Mary Lloyd, St. Nicholas for March.*

Billy Doosey's Donkey.

Billey Doosey was a quaint old man, who lived at the corner of the common years ago, when I was a lad; and while he was ready to turn his hands to all kinds of work he mainly depended for his livelihood upon the produce of a small garden and the money he would earn by means of a donkey and a cart. Billy treated his donkey as kindly as it was possible; and although he could afford neither to buy corn for it nor keep it in a grand stable, the animal was always in a good condition, and would draw a heavy load behind him or carry one on his back at a capital speed. We juveniles paid many a penny for a ride on Billy Doosey's donkey.

One day Neddy's unwillingness to "go" amounted fairly to obstinacy; and when Johnny White had paid his penny and mounted in gleeful anticipation, not a step would Neddy budge.

"Make him go, Billy," was the cry.

Thus urged, Billy shouted, whistled and flourished his arms and clapped his hands, but all in vain; only when the stick was applied pretty vigorously did Neddy condescend to start. And when he *did go*, he *did go*—as people say—at full speed off across the commons, boys, Billy and all shouting at his heels. It was rare fun.

Presently Johnny White began to feel uncomfortable. Neddy was going at full speed toward the big pond, and not the slightest use was it for Johnny to pull with all his might at the reins. The cry was now, "Stop him, Billy! Make him stop!"

To this Billy could only reply, as he came panting along far in the rear, "Pull, Johnny!—pull!"

The catastrophe came at last. Rushing full tilt to the edge of the pond, Neddy there came suddenly to a standstill, and over went Johnny splash into the water. A pretty picture he looked, I can tell you, when we pulled him out!

Just as we had done so Billy Doosey came panting up, and was assailed on all hands with, "Why didn't you stop him?"

"Boys," said Billy as soon as he could speak—"Boys, I could make him go, but I couldn't make him stop. And do you mind, youngsters, as you go through life, do not get into bad habits, for it'll be easier to start than to stop. 'Specially take care what sort o' company you keep. Fight shy o' them lads that swear and smoke and tell lies and drink. If you get started there, you'll maybe find yourselves shot over into a deeper pond than that you've fished Johnny White out of."

They were simple words, but the old man's advice was good, and many of us, I doubt not, remembered it long after.

We took Johnny home, and he was put to bed; but he had a terrible bad cold after his famous ride and bath. He is dead now, poor fellow! As he grew up he took no heed to Billy's counsel, but seemed never so happy as when he could get with those who delighted to do just what the old man so earnestly cautioned us against. He got into disgrace early, and more than once, before he was twenty, was Johnny taken off to the county jail. When he found his character was altogether gone, and he could get no work, he tried his hand at being a soldier. He was not in the army long. Drink was his besetment, and at last was his death. He died in the hospital from injuries received in a drunken quarrel.

It is many a long years since we used to play together on that common, but I often have those days brought to mind, for I never see a youth neglecting his Sunday-school, and spending his time at street-corners and associating with evil companions, without thinking of the old man's words about it being easier to start than to stop. Some lads I have seen who have withstood the temptation a long time, and then given away at last. Some of these have become the worst when they have at length broken away from the restraints of home and friends; and sometimes, as I notice how such a one goes from bad to worse, I think to myself, "Poor fellow! I am afraid he has started off on Billy Doosey's donkey."—*Christian Weekly.*

MISCELLANEOUS.

Soldiers on Skates.

The idea of utilizing ice in military operations is by no means new in Europe; and although history does not record any famous battle actually fought on frozen water, the annals of offensive and defensive manœuvres provide many instances where generals have "taken to the ice." It is the Norwegians, however, who have most regularly organized and perfected the art of skating as an adjunct to the military system, and in Norway there is actually a part of the army which does service on the ice. A French paper records that in 1742 two companies of "skaters" were incorporated with the landwehr, and that five years later the militia was made to include six companies of 100 men each, which were ranged all along the Swedish frontier, and ordered to act in conjunction with the line regiments drawn up in the same districts. Since that time there have been various regulations relating to the skater soldiers, and there was in 1804, or thereabouts, an addition to the army of a corps of skater-chasseurs. The [illegible] forming part of the Norwegian forces is composed of "skielœbers"—a name which, strictly speaking, is not very well rendered by the English term "skaters." The special accoutrements include an apparatus which we should rather call snow-shoes, consisting of a pair of long and thin boards fastened to the feet, the left one being five feet in length, and the other only about a yard. The lower part of these skates or shoes is fitted with iron, and they are turned up in front after the fashion of a Chinese shoe. It is said to be astonishing with what speed and accuracy the "skielœbers" can direct their course. They are also provided with an iron-shod stick or pole more than twelve feet long, which they use either as a drag by trailing it behind them between their legs, or to help themselves along as with an alpenstock when going up hill or against the wind. The baggage of these very light armed troops is meanwhile conveyed in a sledge which one single man is able to drag over the ice and frozen snow.—*Scottish American Journal.*

Overworked Women.

Here is a woman who from dawn till dark is busy with the actual work of a household, with its cooking, sweeping, dusting, mending, and general moil and toil. There is never one working consecutive hour in which she can, without a sense of neglected duties, rest absolutely. She spends day after day in the seclusion of home, without anything sparkling and merry to inspire her, with no very ennobling thoughts, except in the direction of religion, and her religion is too often a compound of ascetic self-denial and sentimental fervor, rather than of high principle and holy love. When she is unequal to the performance of her tasks, she takes tea, and as her nerves become more diseased, more tea. With neuralgic pain often seizing her in the beginning of that slow decline which saps the life and happiness of so many of our women before they reach middle age, she is irritable. Little trials cause her torture, and as she sees herself constantly falling below her ideal, she loses heart, thinks herself a miserable sinner, and very likely doubts her claim to the name Christian. Doubtless she will gain spiritual help by praying, but she had better confess to a physician than to a clergyman. She does not bear petty crosses with unfailing sweetness, and perhaps says many a hasty word of which she repents, only to repeat the fault again, despite her prayers and struggles. What ails her is not temper, but tiredness, and tea, and too hot rooms, and a lack of variety and cheer in her life. Doubtless God could keep one in a holy and patient frame of mind who constantly violated every law of health, but there is not the least warrant for believing that He will do so, because if human suffering means anything, it means that we are to learn by it, not only spiritual truths, but that the soul and body are like yoked oxen—if one lies down the other must, or be sorely cramped. No delusion is more common than that illness is conducive to saintliness. The most devout Christian will have the nightmare if he eats half a mince pie before going to bed, and a crusty temper next morning, and his spiritual agonies will not save him in the future, unless he adds to his faith knowledge.—*Woman's Journal.*

Why the Whale "Spouts."

Whales swim very swiftly, the spectacle of a whale careering along the surface of the water being one worthy of remembrance. At frequent intervals the whale is seen to "blow" or "spout"—these terms being employed to indicate the ejection of water, or what looks like that fluid, from the nostrils. In the whalebone whales the nostrils are situated on the top of the head, and are named "blow-holes." On the supposition that the water ejected from these apertures consisted of that which, as already remarked, is continually being drawn into the mouth, the "blowing" of these animals appeared to be susceptible of ready explanation. But it was ultimately seen that there was no plain anatomical justification for the idea that water could pass so readily and constantly from the mouth to the nose, whilst a much more feasible explanation of the "blowing" of these animals can readily be found. Thus the water which is taken into the mouth appears to be strained off, as we have seen, by the whalebone plates, and escapes simply by the sides of the mouth-cavity. When, on the other hand, the whale "blows," the animal rises to the surface, the act of "blowing" being in reality the effort of expiration, or "breathing out" the heated air of the lungs, preparatory to taking in a fresh breath of air. As the whale begins to blow just before approaching the surface of the water, the effort must result in the water which lies above the head being carried up into the air in the form of a column or jet; whilst the heated air from the lungs is expelled when the animal has reached the surface, and, being condensed by sudden exposure to the outer cold, appears in the form of the fine spray or vapor which is last exhaled.—*Scottish American Journal.*

"This One Thing."

Wherever there is fickleness you may say with truth to him who is characterized by it, "Thou shalt not excel." The man who is continually changing his occupation, or constantly turning from one situation to another, fails to better himself in anything, and lives only to illustrate the proverb about the "rolling stone." The ancients had a saying, "Beware of the man of one book;" by which they marked their appreciation of the quality of persistence, and affirmed that he who has mastered one subject thoroughly is always a more formidable antagonist than your *helluo librorum*, who so overloads his brain with the productions of others that it is impossible for him to exercise the power of original thinking. Daily we see that he who has "focused" himself upon one subject is pushed into the front, while those who spread themselves over many, or give themselves now to one thing and now to another, are rarely heard of among men. He who is always changing from object to object finishes nothing, and his life at last resembles a heap of detached stones, which, if he had but kept to one plan, might have been built into a stately and commodious abode.—*Christian at Work.*

Antidotes to Dyspepsia.

Sleep will do a great deal to restore the tone of the stomach where dyspepsia results, as it often does, from overwork. Stout people, who have it from over-eating, should work out of doors, accustoming themselves to hearty work by degrees. The prescription given by an old physician to alleviate dyspepsia, is to drink half a cupful of boiled water, just as hot as one can swallow it, half an hour before each meal, and I have known of its giving great relief. The hot water stimulates the energies of the stomach, and dilutes the torid juices which it secretes. A wet cloth, cold or hot, as feels best, worn on the stomach will greatly strengthen it. If the food is carefully selected to suit a weak digestion, dyspepsia will cure itself. Strong chicken broth, without a particle of fat, may often be taken when other things irritate. Raw beef, very finely minced, like meal, and set in a covered [illegible] in a hot oven until it turns pink, but not brown, can be taken by the worst dyspeptics. White of egg beaten to a froth, or a spoonful of whipped cream, often will not offend. Dyspeptics should eat sparingly, a spoonful once in an hour or two, rather than attempt a small meal three times a day. Bits of ice, swallowed whole, and frozen cream often relish. But the cream should be entirely without sugar. A bit of licorice, or parched dandelionroot, or cherry bark, chewed and kept in the mouth, strengthens the digestion sensibly.—*Correspondent Toledo Blade.*

SECULAR NEWS.

The steamship Sorrento, on its way to Europe, lost 91 cattle and 168 sheep.

A resolution according $5,000 to Joseph Segar of Virginia, has passed the United States Senate. This is full of expenses for prosecuting claim to a seat as Senator from Virginia in 1865.

A passenger train on the Selma, Rome and Alton Railroad went through a rotten bridge near Selma, Ala. The whole train (except the engine) was wrecked. Several lives were lost, and many passengers seriously wounded. A car with [illegible] mail, baggage and express car, and one passenger car were burned.

[illegible] General of Gen. R. E. Lee, and [illegible] President of the Columbus [illegible] Company, fell dead of apoplexy [illegible] at his desk this evening. [illegible] over sixty years of age. He graduated at West Point from Virginia, was promoted [illegible] Major during the Mexican war, [illegible] master in Texas prior to 1860.

Col. W. [illegible], a short time since [illegible] of the Raleigh Observer, has been appointed [illegible] Secretary of State-ship and [illegible] the 19th inst. All of which is in the highest degree satisfactory.

A bill has been introduced into the Legislature to abolish the Department of Agriculture.

RICHMOND, Feb. 19.—The House of Delegates to-day adopted the report of the Court of Justice Committee, embracing a resolution declaring that the State of Virginia is not liable for the certificates issued under the acts of 1871 and 1872, for one-third of the public debt apportioned to the State of West Virginia, except as expressed on their face, to provide for the payment of such proportion of amount thereof as may be derived from a settlement with West Virginia in regard to the debt as it existed at the time of the dismemberment of the State.

The discussion of the bill providing for the settlement of the State debt was begun in the Senate, and the House will take it up to-morrow as the special order. The indications are that the bill will pass in the Senate without much opposition, but in the House the fight will be obstinate.

Bishop Foley of Illinois, died on 19th inst.

Spruille Braden, a graduate of an English nautical school, who could not enter the English navy because that would involve his renunciation of American citizenship, has been appointed Ensign in the U.S. navy.

LONDON, Feb. 20.—The *Times*, in an editorial article, says neither England nor France would be disposed to witness with indifference the success of a *coup d'etat* which would place Egypt under the personal rule of the Khedive.

The London papers, commenting on the Egyptian crisis, consider that the Khedive, even if he did not continue the demonstration, will take advantage of it for attempting to restore his personal power.

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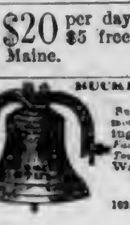

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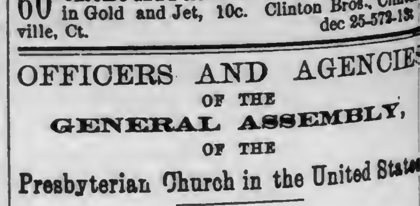

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For the N. C. Presbyterian

WE NEED DEFINITION.

No institution in the world is better defined than the Presbyterian church. The definition of the Confession of Faith is able and clear—that of the New Testament is abler, and clearer—and yet in some quarters, no church is more thoroughly understood. The reason is that few persons read the Confession, and very few read the New Testament with care and attention. Most people form their opinions of the gospel, not from what they read, but from what they hear. And from the time of our Lord until now, there has been a host of agents active in misrepresenting the great doctrine of salvation by Grace.

The misrepresentations which I note now are two. The first is, that the Presbyterian church teaches Fatalism. The logic runs thus: The doctrine of Election is Fatalism. The Presbyterian church teaches Election—therefore it teaches Fatalism. When circumstances are favorable, this statement is boldly made in public, but ofttime it is conveyed to the public mind by a quiet under current, no less effective because quiet. This statement being persistently made, and rarely denied, the end is accomplished—many, very many persons believe honestly that the Presbyterian church does teach the monstrous doctrine of Fatalism. Said a very intelligent physician to the writer not long since, I am astonished to learn that your church does not teach Fatalism, the conviction that it did drove me reluctantly into a different denomination. This is one of many such cases that have come under my observation. This impression though thoroughly false, is in many places thoroughly popular. It is not always manifest, but often latent; and constitutes an immense obstruction to the progress of the church.

The second misrepresentation is: That the Presbyterian church *alone* teaches the doctrine of Election; and regarded as the only defender of this doctrine, so hateful to wicked men, and weak theologians, it receives all the odium which ignorance and heresy have to bestow. And this, in the face of the fact that three-fourths of the converted world believe this doctrine just as we believe, and teach it.

There is no shadow of exaggeration in saying that the church has suffered, and is suffering incalculably from these misrepresentations. There is an imperative necessity that it be better understood; and to be understood, it must be better defined by the *Pulpit*. Our ministry too rarely believe that sensible persons will not believe these flimsy objections to the Presbyterian church. But sensible persons *do* believe them, and are being constantly led off from truth and duty.

Should we not be more earnestly careful to have the world understand that the "Election of Grace" is one of the most clearly taught, as well as one of the most precious of the doctrines of Revelation; and that it is believed, and rejoiced in by the vast majority of those who honor God and love the Lord Jesus?

M.

For the N. C. Presbyterian.

A SERMON ON HONESTY.

It is a short and simple sermon. The merest child can remember and understand it. It is of universal and perpetual application. The learned and unlearned, men in high places and men in low places, in business matters connected with church and with State, in private and in public transactions, will find something in it that greatly concerns them. It is a very old one. It was delivered about 3,500 years ago, and yet this great age has not taken away from it any of its freshness and interest. The place where it was first delivered is a high and notoriously celebrated mountain in Arabia Petria. It was delivered under circumstances the most solemn and powerful, and in the audience of a vast multitude. It was regarded of such vast importance and so very sacred, that it was at the first written on a table of stone. The author and writer is Jehovah. You will find the sermon, now recorded in the wisest and best of all books—the Bible—a book that unsparingly condems every species of dishonesty, even that one complained of by "our esteemed friend of the NORTH CAROLINA PRESBYTERIAN."

But we are keeping too long the sermon from the reader. Turn to that division of the book mentioned above, called Exodus, chapter 20, and verse 15, and you have it. Here it is, "*Thou Shalt not Steal.*"

If any one would like to have a minute but simple explanation of this sermon, we recommend to him the 141st and 142d Questions of the larger catechisms of the Presbyterian church.

Now, Mr. Editor, we think we may safely say that if this sermon is heeded, there will be no more complaint of eight hundred salaries paid with five hundred dollars, people will cease to read newspapers, the result of poor editors' toil and money, without paying for them. Merchants, doctors, teachers and mechanics, will have their old bills, and new ones too, settled; the hearts of toiling farmers will leap for joy as they receive the payment of long since eaten bread and meat, and many a homeless fellow, many a distressed and suffering widow, and many a penniless orphan will suddenly wake up to find themselves in circumstances of comfort and wealth, and will conclude that one of the old jubilee years had returned. And many more now living in splendor, wearing fine linen and faring sumptuously every day, will rapidly disgorge and restore their ill gotten gain, and after a constrained transit through the halls of justice to the cell of corrections, will conclude, that, after all, "honesty is the best policy." And if the sermon I send you is well observed, the cry of the honest and oppressed poor will not again, for their defence, cause to be drawn, the lance of an unknown Knight.

IVANHOE.

For the N. C. Presbyterian.

MINUTES OF SYNOD.

We have them at last; somebody is at fault about our minutes. Who he is, and who ought to find him out and stir him up a little, it may be difficult to say. But certainly we ought to have the minutes in hand much earlier. The Synod of South Carolina met at the same time that the Synod of North Carolina did, and their minutes have been published two months or more. We have a new Stated Clerk and the delay might be accounted for on the grounds of his inexperience; but this will not do, for we know he had the manuscript ready early in December, and he has given us the minutes as soon as usual. For years we have had to wait beyond all reasonable time after the adjournment of Synod. The Synod will have to look after this matter. But our clerk will no doubt, in a short time get the matter so in hand, that we shall not have to wait so long again. His work was done in good time, and well done. The minutes are so neatly and correctly edited that he will be excused for the delay.

In looking over the minutes, it is gratifying to see the full and satisfactory report of the treasurer, and to know that Synod could act wisely and safely in reducing the assessments of Presbyteries one-half—a retrenchment which will be appreciated. If this matter had received more attention a few years ago, we might have avoided the debt due Union Seminary. Mecklenburg Presbytery is behind $150 for 1876 and 1877 and $37 50 for 1878—a matter which should be looked after by the sessions when they make out reports to Presbytery this spring, the time when the annual assessments of churches in this Presbytery are due.

The ministers do not give any statement about the relative progress of the Church during the year. The Committee on the statistics reported that there was nothing in them for Synod to consider, and compiled the report of Synod for the General Assembly, which is all the Committee did. Doubtless the Stated Clerk felt grateful and relieved by the Committee for doing this work, which usually devolves on the clerk.

But it seems the Committee ought to have canvassed the Presbyterial statistics, and reported the deaths of ministers, suggesting suitable committees to prepare brief minutes of deceased brethren for record, and order of day for hearing and considering the same, the number of ministers and churches added to the rolls, and the number of licensures during the year, &c.—thus showing in their report, if Synod had made progress during the year. To be sure all these are in the reports of Presbyteries; but the statistics of Presbyteries are usually read (and heard by a few), and ordered to be published in minutes and that is the end of them.

R. Z. J.

[We are authorized and requested to say by the publishers of the minutes of Synod, above refered to, that no blame for delay can in anywise attach to the Stated Clerk. The publication was delayed on account of unavoidable circumstances pertaining to the office of publication.—ED. N. C. P.]

For the N. C. Presbyterian

CHARLES KINGSLEY.

I have been reading "Charles Kingsley, his life and memories."

I propose to jot down some thoughts on him, and this biography of him.

The best and truest estimate of Kingsley, that I know of, is the view of him given in Peter Bayne's "Essays." "However opinions may differ," says Mr. Bayne "in regard to Kingsley all are agreed that his voice is that of a noble, earnest, generous-hearted man; that his whole nature vibrates with strong and perpetual sympathy with his fellow man." The general influence of his books he regards as good, albeit the intellectual food they furnish is slight. This latter statement is just, Mr. Kingsley was in no sense a great thinker on anything, though he wrote some very brilliant novels. He was not a man to see things as they appear in the dry light of the intellect. He saw everything suffused in the emotions and passions, and was swayed by the influence of stronger and more impassioned men. His own impulsive nature and ardent feelings played strange tricks with his reason. Yet he was a remarkably gifted man. His was a mind at once quick, versatile, many sided. He loved nature as a poet, almost with the passionate love of Wordsworth, and also studied almost every branch of science with equal delight. He was a most entertaining talker and wrote with great power when his imagination was kindled by the fervor of his passions. Yet there is a taint of extravagance, crudeness, convulsiveness, about all he wrote.

This biography shows much about Charles Kingsley to admire. His sympathy with the poor, his efforts for their good, his hatred of wrong, his devotion to the interest of his parishoners, his fulness of life, intellectual, emotional, physical; his immense industry, always working, studying, writing, preaching, visiting the poor and sick, always seeking to do some good thing for his fellow man. A man too, earnest in his religious duties, and preaching fervidly the truth as he held it. A true, faithful, generous, much-loving, much-working, lovable man. All this I think one will find in this Life and Memories." Yet as a religious thinker and guide he was not a man I can admire or even have much respect for.

I cannot much respect, nor admire any man whose master and leader was F. D. Maurice. Of all English theologians Maurice is my special and pet aversion. Not because he was a "broad churchman," not because his religious notions were utterly wrong, but because he seems to me a patterer with words and with truth, using religious words and phrases which have established meanings and then explaining them away; because he blows hot and cold at the same time; because he was always in a mist, vague and shadowy. He never got beyond the man who saw trees as men walking, yet kept insisting that he and his followers were the only ones who did see.

Peter Bayne once hit him off exactly, when he described him as making a speech "weak and windy to the effect of conse that you should, and you shouldn't." It is this playing fast and loose with every thing, this want of definiteness about Maurice, that imparts to his writings a constant *cant*, as distinct, as well defined and as nauseating as sulphuretted hydrogen. His forte was seeing through a millstone. Now to me there is something radically unsound, weak, shilly-shally about a man who can find any inspiration in Maurice—a whole continent of mists and vapers.

Kingsley's notions on religion seems to me lacking in body. To much a sort of sentimental gush, I really think Henry Ward Beecher and Mr. Kingsley are about on the same platform. They say they preach Christ and Him crucified, but it is not St. Paul's version of it, I think.

When you read the Psalms and Prophets and Epistles you feel the God therein set forth is not the God of Maurice and Kingsley.

That angust and holy one who inhabiteth eternity and before whom angels bow and cry holy, holy, holy Lord God Almighty, is changed into a being whose chief, perhaps only, characteristic is Love. Of course they deny all this, and say they believe in a just God, and a God who punishes sin. Yet you feel that their God is on much better and easier terms with his sinful creature man, than the Scriptures assert.

It is a strange phenomenon that in proportion as men *differ from all other men* they are dogmatic and certain all others are wrong; and this seems especially true in theology.

Every now and then a set of men arise like Kingsley and Maurice who imagine the whole church view of God and sin and redemption, is all error. They have *found* the truth. All the creeds of the great historic churches go for nothing. The old view, the church view of the atonement, Christ a sin-bearer, God a being whose holiness demands punishment for sin, Christ's righteousness, our righteousness. All this must be thrown aside for newer and profounder views. And so they cackle and splutter and write congratulatory letters to each other and imagine they have made a great end in theology, and have created a new departure. But they die and *their* works do follow them so *closely* that they too die, and are buried in the same grave, and the world goes its way, and they are forgotten and what seemed a star turns out to have been only a rushlight now *gone out*. Meanwhile the old simple gospel as the church generally understands it proves, as it always has, itself to be the wisdom of God and power of God unto salvation.

As a pleasant record of an English rector's life—work and studies, this biography does well enough. But to me it has offered little nutriment spiritual or intellectual. The sick heart will find no healing there, the inquiring, troubled, doubting, truth seeking mind will find no profound truth there.

A biography is interesting and beneficial as it is the record of a life full of stirring events. The life of a great traveller or warrior, that of a fonuder of a new school of thought, some man who created an epoch on the religious, or social, or civil world. Such as Luther, or Wesley, or Bacon, or Howard. Or as it reveals some unique and original character as Lamb or Foster, or as it contains a record of a brilliant *set of men*, their doings and sayings, such as Boswell's Life of Johnson, or as it is the record of a *singularly* pious and devoted man furnishing a stimulus to religious activity, or if the life of a mere scholar and thinker its value to me consists in letters, or diaries, or conversations full of rich and profound thought on interesting subjects.

The Life of Kingsley is valuable for none of these reasons. Put this book against so much *hard cash*—my verdict would be *keep your money*.

E. H. H.,
Charlotte, N. C.

TALKING.

Finery and feeling do not always go together. On the contrary some men are most sparing of speech when their feelings are most deeply engaged. There is awful silence in the ranks before the first gun is fired, and little talking heard during the dreadful progress of a battle. When a ship is laboring for her life, and every moment may decide her fate, there is no talking.

WORK WITHOUT CEASING.

"Work, work, work, all day long and every day. There is no let up. Everybody puts their work on me. I get no thanks. All this I could bear, but not a day passes over my head without a tirade of fault-finding from some one who is not doing the tenth part of what I am doing for the community and the Church. Why don't you do this? What did you do that for? Don't you think that was a mistake? are the querulous questions fired at me day after day by those who do not put even their little in blood-earnest to the burden!" Such is the complaint one hears often. It is true in every syllable. It comes from the lips of good men and women, who have large and loving hearts, who love to work, and to whom idleness would be misery. Perhaps a word or two here to-day may be of service to them. We say then: There are those who find fault and they are—well, never mind what; but there are others who say nothing because they are satisfied and pleased. A good wife complained that her husband sometimes found fault with his food but seldom or never praised it. The puzzled husband, who had intended no evil, after some cogitation assured his help-meet that when he said nothing it was because he was gratified. So those who do not praise you are satisfied with you. Besides, whether you know it or not, other men know just what you are worth;—and whether you know it or not the words of our Lord are fulfilled in you, "Whosoever will be chief among you, let him be your servant." Only be cheerful hereafter, and if possible more abundant in your service, imitating Him who came among men to minister and not to be ministered unto.—*Christian Intelligencer.*

A SONG OF STOUT WORKERS.

BY JOHN STUART BLACKIE.

Onward, brave men, onward go!
Place is none for rest below;
He who laggeth faints and falls,
He who presses on prevails!

Monks may nurse their mouldy moods,
Caged in musty solitude;
Men beneath the breezy sky
March to conquer or to die!

Work and live—this only charm
Warms the blood and nerves the arm;
As the stout pine stronger grows
By each gusty blast that blows.

On high throne or lowly sod,
Fellow workers we with God;
Then most like to Him when we
March through toil to victory.

If there be who sob and sigh,
Let them sleep or let them die;
While we live we strain and strive,
Working most when most alive!

Where the fairest blossom grew,
There the spade had most to do;
Hearts that bravely serve the Lord,
Like St. Paul must wear the sword!

Onward, brothers, onward go!
Face to face to find the foe!
Words are weak, and wishing fails,
But the well-aimed blow prevails!

TIRED MOTHERS

If there is any class of persons who need tenderness and encouragement it is the tired mothers; weary limbs, sad hearts and puzzled brains all attest to the fact. There ought to be special privileges granted to tired mothers as much as to invalids. Those who have passed through this trying ordeal know how to sympathize, know how to excuse many of the shortcomings of those who are passing through the narrow gateways, the thorny paths, the rough highways, where temptation holds high revelry, and the angel of peace sits in shadow.

Tired mothers! always anxious, scheming, planning and economizing how they can manage every detail of domestic life with least expense, for children are such a drain upon the resources of one's time, heart and pocket. Mothers doing double work, triple work themselves, to save for this, or that, until the nerves are strained and shattered to a degree unbearable to themselves, and particularly offensive to others. Let me entreat you, fathers and husbands, deal gently with the wife and mother; cheer and brighten her life by all the means in your power, for she needs your help in many ways, to buoy her up and sustain her, that she may be nerved with fresh vigor to impart to the little ones who are a constant drain upon her life and energies.—*Woman's Exponent.*

THERE'S THE LORD'S ANSWER

A devoted minister in Scotland recently related the following incident as an illustration of the way our Father answers prayer: "Many years ago, when in my country charge, I returned one afternoon from a funeral, fatigued with the day's work. After a long ride, I had accompanied the mourners to the churchyard. As I neared my stable door, I felt a strange prompting to visit a poor widow who, with her invalid daughter, lived in a lonely cottage in an outlying part of the parish. My natural reluctance to make another visit was overcome by a feeling which I could not resist, and I turned my horse's head towards the cottage. I was thinking only of the poor widow's spiritual needs; but when I reached her little house I was struck with its look of unwonted barrenness and poverty.

"After putting a little money into her hand, I began to inquire into her circumstances, and found that their supplies had been utterly exhausted since the night before. I asked them what they had done. 'I just spread it out before the Lord!' 'Did you tell your case to any friend?' Oh no, sir; nasbody kens but Himsel' and me! I kent He wadna forget, but I didna ken hoo He wad help me till I saw you come riding ower the brae, and then I said, "There's the Lord's answer!"' Many a time has the recollection of this incident encouraged me to trust in the loving care of my heavenly Father."

FARADAY'S LOST CUP.

Mr. Pentecost, the evangelist, replying to the charge of folly made against those who believe that God will raise the dead, gave this beautiful illustration: "There is a story told of a workman of the great chemist Faraday. One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten up by the acid, and couldn't be found. The question came up as to whether it could ever be found. One said he could find it, another said it was held in solution and there was no possibility of finding it. The great chemist came in and put some chemical into the jar, and in a moment every particle of the silver was percipitated to the bottom. He lifted it out a shapeless mass, sent it to the silver smith, and the cup was restored. If Faraday could percipitate the silver and recover his cup, I believe God can restore my sleeping and scattered dust."

THAT'S ENOUGH FOR ME.

"What do you do without a mother to tell all your troubles to? asked a child who had a mother, of one who had none. "Mother told me to whom to go before she died," answered the little orphan. "I go to the Lord Jesus; he was my mother's friend, and he is mine." Jesus Christ is in the sky. He is away off, and he has a great many things to attend to in heaven. It's not likely he can stop to mind you!" "I don't know anything about that," replied the orphan. "All I know is, he says he will, and that's enough for me." What a beautiful answer that was! And what was enough for this child is enough for us all.

Great God, how solemn is the thought,
That I am known by thee;
O may it always cheer my heart
That "Thou, God, seest me."

THE BIBLE.

The writing of a few obscure and despised Jews in a little corner of the earth is an orb before which the lights of classic Greece and Rome and modern civilization pale and disappear. It is the household Book of the Christian world. It is the life and the inspiration of the best literature of the ages. Architecture, and poetry, and music, sculpture and painting, and eloquence, have delighted to bring their honor and glory to it. In its devotion and service human genius has had its grandest developments; human freedom has discovered its secret and guarantee, woman her elevation, man his Master, and both their friend; human heroism has achieved its noblest triumphs; human morality has found its strength and vigor; human philanthropy has exhibited its largest self-sacrifices; human love has risen to its loftiest heights. As was said of Christ, "Never man spake like this man," so it may be said of the Bible, never was book written like this Book. It is the Book of books. It is the God of books. It is the Book of God.—*Dr. T. H. Skinner.*

DON'T SHIRK.

The habit of shirking is a great evil in our land. Sad and bitter are the experiences of multitudes who have lost positions of emolument and trust by shirking duties and responsibilities devolving upon them. They saw their mistake after it was too late. It is a bad sign to see a young man contracting the habit of shirking. You may set it down at once that sooner or later he will be a drone in the great hive of human industry, living without any purpose in life and scorned by all who have willing hands, and follow up whatever they can find to do. Young men, if you want to gain the confidence and esteem of your employer, never shirk from a duty. If over-tasked lay in your complaints, and you will always get a hearing. If you begin like a shirk, you may set it down as a fixed fact that the habit will follow you through life, and instead of a "success you will be an utter failure."—*Selected.*

THE MONEY VALUE OF A MAN.

The number of the population has often been reckoned, not its value as a part of the actual wealth of the nation. A moment's consideration will show what an important part is played in the structure of the national wealth by the natural and acquired powers of body and mind. They are essentially articles of wealth, and have a distinct economic value. For instance, all wages may be considered to be paid for powers, either innate or acquired, in the human being. The lowest in the point of value, because the most plentiful, is, of course, physical power, or mere muscular effort, with spade, shovel, or hoe—the kind of labor least elevated above that of the horse or ox. The next is mental power, in other words those faculties of the mind which enable the possessor to manage complicated affairs, to exhibit discretion and judgment, to acquire knowledge and apply it to the needs or culture of society, whether as lawyer, physician, judge, author or artist. Such powers are not only more than mere brute force, but require for their full development a special education and training; and, in consequence, demand and obtain more ample remuneration. The last is moral power, or character, without which, indeed, both physical and mental power lose much of their value. Without moral power, or character, there can be no guarantee that the duties which mind and body are fitted to discharge will be punctually and satisfactorily performed. In order that their labor may command its highest price, the ploughman in the field, the barrister in court, the physician in the sick-room, the judge on the bench, must alike inspire their employer, client, patient or suiter, with the idea that they possess not merely the physical and intellectual qualifications requisite for their respective tasks, but that the exercise of those qualifications will be invariably associated with a due sense of honor; in other words, that they may be trusted. And such a combination of moral with physical and intellectual qualities distinctly adds, be it remembered, to the *economic* value of the laborer.—*Leisure Hours.*

ANNIE GALE.

In a sweet spot in one of the Western States lives little Annie Gale. Not long ago she was led to embrace Christ as her Saviour. The news of her conversion soon spread through the place. One day a friend called on her father and said, "It's all nonsense for your Annie to think she has been converted. She was just like a little angel always; she was good enough before. If Dan Hunter, now, could be turned around and made a Christian of, I'd believe in it." Annie heard the conversation, and her heart beat with pity for poor Dan. She knew him to be one of the *worst* and *vilest* of characters. Impelled with love for his soul, she went to his wretched dwelling and began to talk to him in tender tones about Jesus, and God's love to the chief of sinners. After referring to her own conversion, she asked him if he was not a sinner, and if he did not need the same Saviour whom she had found? Poor old Dan's heart was touched; he wept, he fell upon his face, and cried, "Lord, ha' mercy on the worst of sinners!" God heard that earnest, penitent cry, and Annie left the old man praising the mercy which could save a wretch like him. It was Dan's business now to tell to all the story of God's love. He would say, "*It's the same Gospel*, the very same Gospel, that so blessed little Annie Gale. You wouldn't think it could be, such a dreadful sinner as I've been; but the same good Lord who takes little children in His arms and *blesses* 'em, *saves the chief of sinners too.* It's true! Him that cometh unto me, I will in no wise cast out." (John 6: 37.)

RELIGIOUS INTELLIGENCE.

FOREIGN.

From the *Weekly Review*, London:

The Hon. and Rev. Algernon Stanley, M.A. (Cantab), sometime of Cuddesdon College, and vicar of the Church of the Holy Cross, St. Pancras, has resigned his benefice and has been received into the Church of Rome.

The Old Catholics have lost a priest. M. Geoffroi, who was *cure* of Courtemaiche, in Switzerland, has re-entered the Roman Catholic Church; and a special pastoral issued by Bishop Lachat expresses the hope that other heretical priests of the Bernese Jura will be persuaded to follow Geoffroi's example.

DECREASE VALUE OF ESTABLISHED CHURCH PROPERTY IN BRECHIN.—On Tuesday a pew in the west part of the Cathedral, or old church, which belonged to the representatives of a pre-Disruption elder, Mr. John Duke, for which he paid £40 forty years ago, brought on this occasion only £25, having been offered at the upset price of £20.

The Wesleyan Thanksgiving Fund is progressing beyond general expectation. Towards a total of £204,000 contemplated, £52,000 has already been promised, and there are good grounds for hoping that the result will far exceed the amount originally fixed upon. The metropolitan districts are expected to subscribe £50,000. A cheque for £3,000 has just been received by the committee from an anonymous donor styling himself "A Well-wisher."

One of the most remarkable facts in German university life is, says the *Examiner*, the extraordinary decrease for years past in the number of the students of theology. The decrease is so great that in several States there has been an insufficiency of candidates for the pulpit. Until now Schleswig-Holstein was an extensive nursery-ground of the theologians, but there also a falling off by nearly 40 per cent. has recently occurred. At Kiel there are at present 24, at other German universities 28, students of theology of Schleswig-Holstein by origin—altogether 52. Six years ago there were 90 of them, whilst 50 years ago there had been no less than 161 students of theology at Kiel alone, almost all of them being Schleswig-Holsteiners.

The *United Presbyterian* says: Professor Charteris, at a recent meeting of the Established Church Presbytery of Edinburg, averred that amongst the many other evils which Dissent perpetrated, "it secularised religion." We really felt not a little astonishment when we read this statement, and asked—"What next?" For we had always been of opinion that one of the chief uses and purposes of Dissent was to separate religion from certain secular bonds and influences which had operated on it injuriously.

From the *Christian Signal*, (London.)

ARMAGH, IRELAND.—For the Moderatorship of the next General Assembly, the Presbytery of Limavady has nominated the Rev. Jackson Smyth, of Armagh.

NEW DEER, ABERDEENSHIRE.—A party from the parish church, numbering about three hundred persons, has seceded, and formed themselves into an Independent Church. The neighboring Congregational minister, the Rev. W. Matheson, Stnartfield, attended a meeting of the congregation last week, and after hearing from him a statement of Congregational principles, most of those present formed themselves into a church and and elected office-bearers. The church is not in connection with the Congregational Union, it being necessary that the Congregational churches in the district should recognise it as in fellowship with them, before they can be in connection with the Union. The secession has been caused by the Presbytery and Assembly refusing to sanction the appointment of a minister chosen by the people.

Lord Beaconsfield has requited the warlike bishops who voted for the Afghan war by promoting a canon over their heads. What indignation there will be on the episcopal bench that the see of Durham has escaped them all! One of the main prizes of the Church given to a man, not on account of his position, nor as a reward for his political fidelity, but in recognition of his ability and worth! But if the bishops are annoyed, everybody else seems pleased. Canon Lightfoot certainly deserved the honor as well as any man who could have been chosen.

The Queen has been graciously pleased to nominate the Rev. Joseph Barber Lightfoot, D.D., Canon of St. Paul's, and Margaret Professor of Divinity at Cambridge, to fill the See of Durham, vacant by the resignation of Dr. Baring. Dr. Lightfoot was born at Liverpool in 1828, and educated at Trinity College, Cambridge, where he obtained a scholarship in 1848, and graduated B.A. in 1851 as Senior Classic and Chancellor's Medallist. In 1853 he was Norrisian University Prizeman, and he proceeded M.A. in the next year, having been previously (in 1852) elected to a Fellowship in his college. In 1854 he was ordained deacon by the late Bishop of Manchester, by whom he was also admitted into priest's orders in 1855. Dr. Dr. Lightfoot has been successively appointed tuter of Trinity College (1857); honorary chaplain to her Majesty; Hulsean Professor of Divinity at the University of Cambridge (1861); Examining Chaplain to Dr. Tait, Archbishop of Canterbury (1868); Canon of St. Paul's Cathedral (February, 1871); and one of the Deputy Clerks of the Closet to her Majesty (February, 1875). He has published editions of St. Paul's Epistles to the Corinthians and Philippians, and of the Epistles of St. Clement of Rome, 1869; "On a Fresh Revision of the English New Testament," 1871; sermons; and articles in periodicals.

MISCELLANY.

The Athens archæological Society is in treaty for buying up the houses on the site of the Temple of Delphi, and transferring the village to a short distance off. Excavations will then be undertaken.

The initial velocity of a shot, or, in other words, the rapidity with which a projectile flies at the outset of its career, is now measured at Woolwich by an electrical instrument, the invention of Major Le Boulenge, a Belgian officer.

The editor of a New Hampshire paper is so extravagant as to use for everyday work the desk and bookcase of Daniel Webster. At least Daniel is said to have used them, which amounts to the same thing for all practical purposes of advertisement and so on.

The Chinese government is maintaining in the City of Hartford, at an annual expense of $100,000, a school where more than a hundred Chinese boys are going through an educational course that is to last fifteen years. This school was established through the influence of Yung Wing, who had the good fortune to be brought to this country to get an education. He was twenty years in bringing about the plan he formed when only seventeen years of age. He is now a mandarin of high degree, and the school he has founded will, in a few years, send back across the Pacific a hundred young men who, in China, will be statatesman and philosophers.

Dr. Joseph A. Seiss has published a book in which he endeavors to make out that the Great Pyramid is an "inspired creation," intended to teach the truths of Christianity, and that it is the mounment spoken of in Isa. xix: 19, 20.

The sixth Irish stew dinner was given on Wednesday by the London Cottage Mission, to several hundred poor children, in their Condor Street Hall, Limehouse, E. The hall was well filled three times with the little ones. They ate ravenously, and fully enjoyed the substantial meal which had been provided for them. The dinners lasted three hours, and no hungry child was turned away.

The parables of our Lord have been rendered into Pushto verse by an Afghan poet; and whilst other books will not sell through the bigotry of the people, this poem has had a very fair circulation. The Afghans speak Pushto and Persian. In Pushto the New Testament is printed, and the Old Testament is in course of translation, and in Persian they have the whole Bible, so that the Afghans are not without the Word of God.

Forty years ago there were only three native Christians in China connected with the Protestant missions; to-day there are at least 14,000; and the number is rapidly increasing. The influence of Christianity is steadily extending, and open doors are waiting the laborers. The future progress of the truth must, however, largely depend upon the native Church and the development of a native ministry, but this ministry must be trained for the work and be thoroughly consecrated to it. For this purpose the training school and the missionary are needed.

GOLD DUST.

Duties are onrs, events are God's.—*Cecil.*

As long as we are kept waiting for a mercy, we must continue praying for it.—*Henry.*

Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God who loveth all His works,
Has left His Hope with all.
—*Whittier.*

There is one argument for Christianity which I cannot answer. I have as I think fairly met every other. But that young man's consistent life is something which I do not pretend to answer.—*David Hume.*

Prayer is the cry of faith to the ear of mercy. It is not eloquence, but earnestness; not the definition of helpfulness, but the feeling of it; not figures of speech, but compunction of soul.—*H. Moore.*

No book is worth anything that is not worth much, nor is it serviceable until it has been read and re-read, and loved and loved again, and marked so that you can refer to the passages you want in it, as a soldier can seize the weapon he needs in the armory; or a housewife bring the spice she needs from her store.—*Ruskin.*

"Sleep soft, beloved!" we sometimes say,
But have no time to charm away
Sad dreams that through the eyelids creep:
But never doleful dream again
Shall break the happy slumber when
He giveth His beloved sleep.
—*Mrs. E B. Browning.*

I know not any pleasure of sense more exquisite than a draught of cool clear water when you are thirsty; but few things are more inspired than water when there is no thirst. It is thus that Christ and His salvation are very sweet to one, and very tasteless to another.—*William Arnot.*

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, MARCH 5, 1879.

A STANDARD PRESBYTERIAN REVIEW.

Is there any representative Presbyterian Review in America? This question is discussed by our religious contemporaries. It is agreed by all that the Princeton *Review* no longer deserves to bear its time honored name. It once represented clear cut Presbyterianism. It was fully orthodox. It never discounted the authority of the Bible; never sneered at or sought to undermine the foundations of sound morality. But now while unquestionably able, and reaching out to a wider range of philosophical and scientific discussion, commanding and deserving patronage, it is not as of old a representative of solid, conservative, Biblical Presbyterian doctrine. It is no longer emphatically a Presbyterian Review. Dr. Atwater's withdrawal is a decided testimony against its latitudinarianism; and Dr. Draper's usual inuendoes against Protestantism, in his article in the January number, would not have appeared under the old régime.

Some may be disposed to look to the *Catholic Presbyterian* as the standard theological magazine for our church. But it can never occupy that position. It will doubtless be sound in the faith, and be of inestimable value and interest to the church throughout the world. But its whole design, the characters of the articles—suitable to its mission of promoting union, spreading general church intelligence, and strengthening church love,—and the varied nationality of its contributors, unquestionably militates against its being the organ for theological, philosophical and critical discussions, that will satisfy the wants of the American Presbyterian Church.

We have a well established Review, with a noble history, and now giving able and sound doctrinal disquisitions, and criticisms to the church, and that can meet adequately the demands of the American Church. This is the *Southern Presbyterian Review*, published in Columbia, S. C. It is "an open journal, favoring free discussion within limits. More than ever it is desired to make it a representative of our whole Church, as its name imports, and a faithful exposition of the Calvinistic theology and the Presbyterian Polity." This is its distinct announcement, and no opinions will be allowed to be expressed therein, subversive of any doctrine of the Gospel. If the whole Presbyterian Church will now throw its strength, talent and support into this *Review*, we will then have one worthy of American Presbyterian scholarship, and that will be indeed an honor, a delight, and an impregnable defence for our American Presbyterianism. Let our contemporaries, and clergymen and elders and Christian laymen, who love sound and vigorous doctrinal literature, and who have not been reading this *Review* recently, just examine the last two numbers, and we think they will conclude that they have not far to seek for an able, fearless, and well established vehicle and representative of American Presbyterian scholarship, with past historic fame, and wide and hopeful outlook for the future.

DABNEY'S WORKS.

Rev. Dr. R. L. Dabney has well-earned the gratitude of the South and the Southern Presbyterian church for his contributions to their literature. His works "Defence of Virginia and the South," "Life of Stonewall Jackson," "Sensualistitic Philosophy of the Nineteenth Century Considered," and "Dabney's Theology; being Syllabus, References and Discussions on Systematic and Polenic Theology."

The last work named, to which we would call special attention is in its second edition. It contains 903 pages royal 8vo., published by the St. Louis Publishing Co., and sold at $5 00 per copy. To Ministers and Theological Students one-fifth off. Commendations of it are frequent as a luminous exposition of the faith, and on every side it is approved for the clearness, conciseness and vigor of its statements. The author possesses indeed all the characteristics of a great and useful theological writer. A limitless fund of theological knowledge, with a grasp, a power and a scope of intellect which reduces any subject, however intricate, in his hands to a very trifle. This work is called the very best of Dr. Dabney's productions, and is pronounced by highest authorities superior to any other work on Theology now before the public. It is specially commended to students of Theology.

Either of the foregoing books may be obtained by mail, of the author, at Hampden Sidney Post Office, Prince Edward, Va. Postage on Theology, 32 cents; on Life of Jackson, 25 cents; on Sens. Phil., 15 cents; on Def. of Va., 9 cents. One-third discount to "the Trade" for cash.

UTTERLY WRONG.

A missionary of the American Sunday School Union reports that a Presbyterian church of thirty-six members has recently been organized in due form at Shoe Heel, in Robeson county, where, four years ago he organized the first Sunday-school known in that district. The place was then called Scuffletown. A young man who then assisted the missionary to clean up the old wagon shed in which the meeting was held, and to arrange the seats, and who furnished the tallow candle by whose dim light the exercises were conducted, is an officer in the new church; and others who came to that meeting "walking in darkness," have since been led into the "great light" of the glorious gospel.

The impression made upon the mind of the ordinary reader by the above, which we clip from the *Christian Intelligencer* would be entirely erroneous. True it is that very few who read the article will know the locality, or the parties, individual or general, who are referred to, and thus, but only in this particular, injustice will be avoided; yet the statements made will contribute in no small degree to intensify the impression on the Northern mind, that we are living in a land of heathenish darkness. Let us make some counter statements which may serve to correct.

Shoe Heel has never been called Scuffletown. The latter place is some ten or fifteen miles distant from Shoe Heel, and is inhabited by mulattoes. The general character of the population in times past at least, is indicated by the name bestowed upon the district over half a century since. The district acquired fame as whilom the residence of the leader of the Lowry gang. On the contrary the Shoe Heel district is inhabited and has been from time immemorial by Scotch Presbyterians and their descendants. No people anywhere have enjoyed better opportunities of religious and secular education than those we are now considering, and their reputation as a community will compare with any North or South. We shall give particulars as to their advantages as we proceed. There is no congeniality of tastes or habits, of course, between the two places named; they are in all things except distance as far apart as the poles. Robeson county for a century or more has been distinguished for its schools, and Floral College three and a half miles distant, only very recently discontinued, enjoyed for at least a quarter century extensive patronage, in part because of its exceptionally fine moral advantages.

At Floral College is Centre Presbyterian church, which was organized long before the memory of the editor of this paper; always flourishing, numbering nearly 200 members and employing a pastor his whole time, until the death of the recent incumbent. Centre church has for a great number of years been noted for having one of the most prosperous and well-conducted Sabbath schools in the State; one at least of the ruling elders of Centre church has for a score of years perhaps, resided at Shoe Heel. He was at the time the Union School was organized, we believe, Superintendent of the Centre Sabbath School, and the children of Presbyterian families in and around Shoe Heel, of sufficient size, attended the Sabbath school of Central church (only three and a half miles distant) with their parents, who were members of that church. The following Presbyterian churches are near Shoe Heel: Lebanon, four miles distant, Laurinburgh six miles, Smyrna seven miles, Laurel Hill ten miles.

We have said enough we think to redeem Shoe Heel from any impression of heathenism. Now as to the details. The wagon shed was a building, constructed for a buggy repository, and selected no doubt because the only place in the small village which could be made suitable for the purpose designed. The Union school gathered the children too small to attend Centre Sabbath school, or those whose parents for denominational reasons may have preferred sending them to a union school. The young man who assisted in preparing the "wagon shed" was at the time, or certainly had been, an elder in a church elsewhere. He had removed to Shoe Heel and was then a prominent worker in Centre church and Sabbath school.

For several years past, until his demise, Rev. A. Baker pastor of Centre church preached statedly on Sabbath afternoons at Shoe Heel—and to results from the preaching here, and the desire of the citizens to promote their convenience, by colonizing from Centre and other churches, is no doubt to be assigned the existence of Shoe Heel Presbyterian church.

We have taken pains as to these facts—some of them are personally known to the writer, and others he has obtained from undoubted authority.

The Sunday School Union has done and is doing great good we believe—but such loose statements should be avoided.

PUBLICATION COLLECTION.

In addition to what we have heretofore said about this interest of our Church we have a few words more. It should be remembered that the whole management of this business has been changed. The committee now publishes entirely by contract and receives from the publishers (Messrs. Whitted & Shepperson of Richmond, Va., and the Presbyterian Publishing Company of St. Louis, Mo.) a royalty, which is sufficient to meet a considerable part of our committee's expenses, and if the Church will give its full patronage to our papers and books the amount received will pay all the committee's expenses. These expenses have been reduced to about $3,350.

Now, in the Secretary's report to the last General Assembly the excess of liabilities over the assets, regarded then as good, was $7,300 nearly. But a large per centage of the open accounts will be lost, and quite a large amount of the sum—nearly $5,000—reported as "notes and subscriptions in hands of agent," promised to aid the publication cause, will not be paid. So we suppose the actual debt of our Publishing Committee cannot be less than $10,000, and may be considerably more. Besides this we owe $31,000 on the Publication House; but the house is considered good for this balance, and is now in the market by order of the Assembly.

What we need to do, and are appealed to at this time to do, is to wipe out our pressing debt of $10,000 or $15,000. It is a debt of honor on our Church. Be it that it is a sad misfortune to us, yet when we think of our ability as a Church it is a small debt, and easily paid, if we rouse to the duty. It is better to get rid of a disagreeable thing at once.

Can it be done? Yes, and easily, too. Our *Church in North Carolina can pay more than half of it, and without any serious sacrifice.* There are comparatively few churches in our Synod that could not give an average of *fifty cents* to the communicant, which would yield $8,500. But last year only 118 churches reported contributions to this cause, and they gave only SIX CENTS to the communicant, while 99 churches failed to give anything. Thus our whole Synod averaged only *four cents* per capita. This ought not to be so. No poverty that ever has afflicted us can justify it or its recurrence. God will not bless our Church, thus unfaithful to Him and His cause. Only $544 from North Carolina in a year to the publication work! Let us at least, this year, average twenty-five if not fifty cents a member. And if our Church at large will do likewise we will launch out on a clear sea, under favorable auspices, for our Master's work. Our contributions will thereafter be spent directly in the circulation of a sound Christian literature. Our benevolent, Sabbath school and colportage work, calling so loudly for activity, may be gloriously developed. The business of the committee is now conducted according to the mind of the Church, and all should rally to put it on a sound and strong basis for the future. We do hope that our churches will awake and address themselves to this emergency, and do themselves honor, and secure supreme satisfaction, by a liberal and sufficient contribution.

We recall the subject of our Sabbath school papers to emphasize.

Before Presbyterians of North Carolina pass by those aids provided for their special use by their own Church, let them at least give them a fair trial. It will cost them nothing save the postage necessary to send an application. It will very materially contribute to the enlargement of the benevolent operations of the Publication Committee. Remember that if the entire strength of our patronage is brought to sustain their Sabbath school publications, the royalty paid by the publishers would pay all necessary expenses of the committee, and leave a wide margin for the gratuitous distribution of religious literature. Thus, while we are reaping the benefit of most excellent aids in Sabbath school and family instruction we are also helping the committee to give to him that needeth.

SHADES OF PIUS!

The present Pope is pursuing a policy directly opposite that of Pius IX. He pays no bishops who have not received authority from their civil governments to act as bishops. He is, or some persons are for him, encouraging the Catholics of Switzerland and Italy to resume their political rights and exercise the elective franchise. He has declined according to the request of Belgian Romish bishops to interfere in Belgian affairs which do not affect matters of faith or spiritual interest. Lastly, he is ont of favor with the Jesuits who ruled his predecessor. What about infallibility?

CHURCH DEBT CANCELLED.

It is with pleasure unalloyed, we announce that the debt of $14,552 77—principal and interest—of the First Presbyterian Church of this city has been paid, and the church and its property is now free of incumbrance.

In such times as these it required an earnest and a general spirit of sacrifice to accomplish this result, and herein is one great cause of rejoicing, that the congregation possessed that spirit in a measure so large. But even where there is a general willingness to co-operate in such enterprises, there needs some individual possessing tact to plan and to push, and the inflexible tenacity of purpose which will never stop short of success. Every one will freely accord to Mr. Geo. W. Williams, chairman of the Board of Deacons, the credit of having been the one who possessed and employed the essential qualifications referred to.

The creditor, it should be noted, himself contributed liberally to the result.

No excitement, but calm, clear, deliberate, cold-blooded determination that it should be done, was what did the work. And now we commend the example to other churches in like position. Come out and keep out.

THE BOARD OF HEALTH.

The State Board of Health would deserve well of their fellow citizens, if they had done no more than call attention to the effect of drinking water upon the sanitary condition of our people. The Board very shortly after its organization procured statistics as to the condition and character of the wells and latrines of the city of Wilmington and their relations to each other.

In prosecution of these inquiries the special case of a family in Wilmington, was noted. The whole subject is interesting, but we cannot go into details here. The health of the family referred to was not generally good, and after several changes in the premises upon which they resided, without result in improved health, the water from a well on the lot was suspected and a specimen of it, tightly corked, was sent to Dr. A. R. Ledoux for analyzation. The following is his reply:

Department of Agriculture, North Carolina, Agricultural Experiment and Fertilizer Control Station, at the State University.

* * * * * * *

"*The well is without doubt most dangerously poisonous.* Not only is the water filled with *bacteria*, but there are other living organism feeding upon the animal matter present, whose movements can be seen by the naked eye.

"There are no unusual inorganic constituents present, but the *organic* matter renders it very unhealthy.

"Comparative tests give the following result:

"If we represent pure water by 1000, the organic impurities in sample bring down its quality to about 100.

Yours sincerely,
A. R. LEDOUX."

From this it is evident that an exhaustive prosecution of these inquiries, not only for Wilmington but the entire State, is in the highest degree desirable.

The *North Carolina Medical Journal* for February contains a full account of the survey of the premises made after this unfavorable analysis, and this reasonable conclusion is adduced:

From this lesson about our drinking water, we may work out the the problems of our water supply. Indeed, we had better say we *must work* it out, or be prepared for disastrous outbreaks of diphtheria, and typhoidal disease.

And the *Journal* further adds this information, which should be gratifying, and makes an appeal which should be heeded:

It is this and like matters that our State Board of Health has undertaken to elucidate. It is the design of this Board to investigate every town in the State as soon as we have means at our command; it is our hope that with wide-spread information we may be the means of improving the sanitary condition of our towns. Let the cities and towns of the State come to the help of our Board. If the State seals up its treasury against the call for organized help, let our towns act independently and save themselves at least.

In this connection we are authorized to say that an article will appear in the next *Medical Journal* from the pen of Professor A. R. Ledoux, of Chapel Hill, pointing out the dangers of contaminated water and the methods of detecting its impurities.

Copies will be sent gratis to any address on application to Dr. Thomas F. Wood, Secretary of the Board of Health. P. O. Box 535, Wilmington.

It is the policy of the Roman Catholic Church now, with most unblushing effrontery, to deny everything in history that tells against it. Here is what the *Interior* says:

Quite a sharp controversy is now being conducted in the daily press between Father Damon, a Catholic priest, and Rev. Mr. Snydet, the Unitarian minister of St. Louis. The points so far in controversy involve the reliability of Protestant history of the Reformation, and the relation of the Catholic Church to modern civilization. We have all been surprised heretofore at the assumption of Catholicism with reference to historical facts, but never before were we so astonished as when Father Damon made the claim, a week or so ago, that the Catholic Church never persecuted heretics, never opposed free schools, never denied the Bible to the people, and always was the pioneer in science and civilization. After that, there is no use for history.

The General Assembly of the Presbyterian Church in the United States

Will meet in the Second Presbyterian church, Louisville, Ky., on the third Thursday (15th day) of May, 1879, at 11 o'clock A. M. The opening sermon is to be preached by the Rev. T. E. Peck, D. D., the Moderator of the last Assembly.

The undersigned Committee on Commissions, will be in attendance at the Lecture Room of said church, on Wednesday, the 14th of May at 8 o'clock P. M., for the purpose of enrolling the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
WM. BROWN, Permanent Clerk.

PRESBYTERIAL NOTICES.

The Presbytery of Fayetteville will meet at St. Andrew's church, Moore county, N. C., Thursday, April 24th, 1879, at 11 o'clock A. M.

The usual blanks have been forwarded to the churches; those should be accurately filled and handed in when Presbytery meets in April.

J. P. MCPHERSON,
Stated Clerk.

The Presbytery of Harmony stands adjourned to meet at Darlington C. H. April 9th, 1879, at 7½ o'clock P. M.

W. A. GREGG, Stated Clerk.

For the N. C. Presbyterian.

OFFICIAL REPORT OF THE NEXT ASSEMBLY.

I desire at this time to inform the Church that the official report of the next Assembly will be published upon a plan different from any heretofore adopted. Dissatisfied, as all must have been, with the report as published of the last Assembly—the only one of which I have had the honor to act as official stenographer—and mortified by the marring of work painfully and conscientiously performed, I have obtained from the other members of the Assembly's Committee having charge of the business, their hearty assent to publish the report upon my own responsibility; and thus freed from restrictions imposed by parties exempt from liability to the Assembly, and from a method of publication which has unavoidably prevented me from making the last report as complete as I desired, I hope, not only to satisfy my own judgment and conscience, but to provide the church with what it has never yet enjoyed, *prompt* information of the *proceedings* and a *complete verbatim* report of the *debates* of our next Assembly. Details will be published in due time.

GEO. L. WOLFE
CHARLOTTESVILLE, VA., Feb. 20.

NOTES AND JOTTINGS.

Rev. Jos. Y. Allison, elected stated supply for churches of Shoe Heel and Centre, is a young minister who was licensed about two years since by Concord Presbytery. We trust he will accept the invitation tendered, and return to the Old North State. He will be heartily welcomed.

We desire to move along harmoniously with our contemporaries of other denominations in our own State, and in general we do. From the *Biblical Recorder* we become widely separated at times, for just as everything seems most serene our friend takes to water, whither for lack of instincts sufficiently aquatic we cannot follow. Hence we cannot be said at all times to get along together swimmingly. But when the *Recorder* says that "Baptists have always been a peculiar people, and their religion * * * has ever been a strange religion," we feel that we are very near agreeing.

So much in pleasantry: We would not have it regarded otherwise. And now we have to say that we have noted with pleasure our contemporary's position with regard to the preaching of women, and Dr. Pritchard's views on liquor prohibition. On the latter subject we prepared an article with some startling statistics, but it was crowded out. We believe our religious papers should advocate this measure, yet it is so inwrought with politics that the how and when to deal with it to best effect, is a question requiring consummate wisdom and tact.

William Third, King of England, is quoted by Macaulay as saying, with reference to one who was throwing every possible obstacle in the way of his government: "He has set his heart on being a martyr and I have set mine on disappointing." On this principle alone can we account for the leniency of Rev. David Macrae's Presbytery in dealing with him. The reverend gentleman has been addressing large audiences at Brechin in Scotland, and ridiculing and denouncing the Westminster Confession of Faith. If we had the ear of his Presbytery we would suggest that the course of James Second as indicated by the words, "He has made up his mind to be a martyr, and it is fit he should be one," is far superior to the one at present followed.

The question which is at present receiving from Christians and philanthropists the greatest attention is that of "Tenement-house Reform." On Sabbath of last week several ministers of New York city addressed their congregations on the subject, and in the evening a crowded meeting was held in the church of Dr. Tucker, in Madison square, which was addressed by numerous speakers. Here are some of the facts elicited. We state them in the most concise form: In some parts of New York city there is a population of 800 persons to an acre; in tenements 25 by 100 feet there are 75 to 130 persons; half the children of New York city, say 60,000, live in tenement houses; 28,000 children are born in these houses every year; 11,000 children die in them per annum; 20,000 children are committed by the magistrates yearly from them; at least 50,000 persons, old and young, are sent to prison from them; nearly 15,000 go to hospitals and other institutions from them. One half the population of New York city, it is said, lives in these abodes. As many as nine persons frequently live in one room. As an unavoidable consequence of this state of affairs the tenement houses reek with diseases of the most loathsome kinds and vice in its most horrible forms. The attempt to reach the masses by establishing missions in the poorest quarters, is frustrated by the fact that the parties to be benefitted are surrounded by the influences and circumstances above stated.

It is a significant fact, as has been noted by others, that the attempt at reform led to a call, first of all, upon the pulpit for its aid. The leaders of advanced thought—where were they? Where are they ever, when practical good is to be accomplished?

It is something to see the need of reform and to accomplish it, but it is, as stated by the New York *Sun*, an economic question which requires sound practical sense for its solution. Let us hope that the earnest Christian men who have the matter in charge will, by God's blessing, work a mighty change for the better in this matter.

To prevent any misapprehension, or to correct any that may exist, we desire to say that we do not regard persons who are in arrears to the NORTH CAROLINA PRESBYTERIAN as guilty of criminal wrong. We believe that in many cases—in fact we know that in many cases—persons hold on to the paper because they hate to part with it, and because they hope to, and conscientiously intend to, pay for it. To all such we say hold on. We do not regard you as defrauding us. Many, very many, neglect through oversight or forgetfulness, and we confess we would be glad if they wouldn't forgot. It would make matters so much easier for us and them if they would remember. Occasionally by inadvertence a reminder, or a pretty sharp call gets to persons who have plainly stated their circumstances to us, and who have our full consent to the delay. In all such cases we beg that the parties will overlook. We cannot note each case so exactly as to prevent this.

What is to become of Egypt? It is said that there is an annual deficit of her revenue of ten millions of dollars. Taxes have been increased until now they amount to about ten dollars a head on every laboring man in the empire. The army now reduced to ten thousand men is not paid, and riots have occurred. Hopelessly bankrupt as the government is, it is not impossible as suggested by an exchange that Egypt will in a short time be sold to the highest bidder; in which event not improbably, Great Britain as the richest country in Europe, and the most interested may buy her out, and then there will be hope for a restoration of prosperity.

Give us the pence—that are due us—and we care not who gets the pounds.

The question of the propriety of opening free libraries on Sunday is one which the Bishop of Manchester has been considering. His observations do not seem to be very favorable. He confesses to disappointment at finding that where the experiment has been made, the people attending read newspapers, which they might read any other day; moreover the public-house-going class, whom it is specially aimed to benefit, do not attend.

The Town Council of Salford, Eng., were individually appealed to by a committee of the Working Men's Lord's Day Rest Association to prevent the opening of the Salford Public Library or Museum on the Lord's Day. The Council discussed the question, and by a vote of 34 to 15 refused to permit the Library to be opened.

For the N. C. Presbyterian.

THE SABBATH SCHOOL AIDS OF OUR COMMITTEE.

MR. EDITOR: Editorial notice of this subject has been taken since the meeting of the Synod emphasizing the claims of these publications to the patronage of our people.

Synod took the following action:

Resolved, that in the selection of Sabbath school literature the preference should be given to the publications of our own committee by our ministers, churches, officers of Sabbath schools and heads of families.

Statements were made on the floor of Synod to the effect that the circulation of the *Children's Friend, Earnest Worker* and *Lesson Papers* of our committee was far too limited in the bounds of our Synod, considering its size and the growing interest in Sabbath school work, and that there was room for the belief that the publications from other quarters are extensively used. How far these statements are trustworthy, as being reasonably correct, let the following facts and figures show. I have been at some trouble to get at them, but they are reliable, having been obtained by courtesy of the publishers themselves.

First, the report of Bro. Vass, Synodical Agent of Sabbath Schools for 1878 (see appendix to minutes of Synod) gives us approximately at least the number of teachers and scholars in our Sabbath schools throughout the State. And it is probably an underestimate to give the figures in round numbers as follows: Teachers 1200, scholars over 8000—let us say 10,000 in all. In this estimate there is left out, of course, that very large number of families in our church—some of them in town but more numerous in the country—who do not send their children to the Sabbath school (in many instances because there is none) but who do, let us hope for charity's sake, provide them with the means of Bible instruction at home. It is a fair estimate, I think, that there are from three to five thousand households of the Presbyterian faith in our Synod, say four thousand.

Now, in the second place, for the figures showing the extent of circulation of our committee's Sabbath school aids among our Presbyterian population of 4000 families and 10,000 teachers and children in our Sabbath schools:

1. The *Children's Friend*, one of the very best papers of its kind, for its matter, its finish and its cheapness, has a circulation of 1020 copies.

2. The *Earnest Worker*, an admirable magazine for teachers and parents, edited by a live man, abreast of the time in intelligent and zealous interest in the Sabbath school cause, and costing only 60 cents a year, or 50 cents for five or more copies to one address, 12 numbers of 28 or 30 pages each. Has only 416 subscriptions in the State of North Carolina.

3. The *Lesson Papers*, adapted to the use of advanced intermediate and primary classes studying the International Lessons prepared under the oversight of our committee by the best talent in our church, and costing $9 per hundred copies for one year and at proportionate rates for six months, as well as for a less number of copies. These Lesson Papers or Leaflets have a circulation of 1262 copies.

On comparison of these figures it would appear that of our families *one only* out of every *four*, and in our Sabbath schools *one* out of every *ten* teachers and scholars use some one of the above aids furnished by our committee.

The great bulk of our people appear to ignore them, and if they provide Sunday school literature for themselves at all go elsewhere than to our own committee.

I could give the figures by Presbyteries—just how many copies of each kind are taken within the bounds of each Presbytery—but I will only mention that Orange Presbytery leads in the number of copies taken of the *Children's Friend*, being 304. Fayetteville Presbytery leads in the number of copies taken of the *Earnest Worker*, being 135. Concord Presbytery leads in the number of copies taken of *Lesson Papers*, being 459.

I have no desire to comment on this showing. I think our people have only to know these publications in order to appreciate them. Let them try them. The publishers desire to extend to all the opportunity of testing their work. I quote the following from the special notice not long since published by them:

"Specimens (of any or all the above mentioned S. S. aids) or a *month's supply for practical experiment sent free* on application to the publishers, Whittet & Shepperson, 1001 Main street, Richmond, Va."

Yours truly, F. H. JOHNSTON,
Agent of Publication.

Winston, February, 1879.

For the N. C. Presbyterian.

SHOE HEEL AND CENTRE CHURCHES.

SHOE HEEL, N. C., March 1st, 1879.

MR. EDITOR:—Rev. H. G. Hill, of Fayetteville, preached at this place on night of Saturday, 22d ult., and on Sunday night succeeding, and at Centre Sunday morning. After service at Centre, a congregational meeting was held, at which both churches were represented, and it was agreed that during the months of December, January and February, the morning service should be held at Centre and the afternoon service at Shoe Heel, but for the other nine months morning and evening services should be held alternately at the two churches, two services on each Sabbath.

Rev. J. Y. Allison, of Monroe, Louisiana, was chosen by the congregations as stated supply on a salary of $950, $400 by the Shoe Heel Church, and $550 by Centre Church.

Yours truly,
D. S. MORRISON.

TO MINISTERS AND ELDERS IN ORANGE PRESBYTERY.

The New Book of Church Order will come up at the next meeting of Presbytery (Eno Church, April 23d,) for a final vote. It is highly important that every one who will be called to vote upon it, should do so intelligently or with a conscientious regard for the interests of our beloved church. The General Assembly ordered a copy of the latest revision (1878) to be sent to the Stated Clerk of each Presbytery. All others desiring a copy, could purchase it at a small cost from the "Presbyterian Publishing Co.," Richmond and St. Louis. Not knowing how far brethren have supplied themselves with copies, I offer to send any person, postage free, a copy of the New Book for *fifteen cents*, enclosed to me in postage stamps with address, *if sent within three weeks from date.*

F. H. JOHNSTON, Chairman
of Presbyterial Committee.

WINSTON, N. C., Feb. 18, 1879.

NEW PUBLICATIONS.

Presbytery and Prelacy. By Rev. John W. Primrose, Manson, N. C. Presbyterian Committee of Publication, Richmond, Va. This tract embraces the series of articles that recently appeared in our columns. Our Committee and the St. Louis Publishing Company have done well in putting them into this permanent form. The tract is neatly gotten up, and our readers need not be told that its deserves a wide circulation. It speaks out plainly and puts down the the truth strongly. See that every prating prelatist has a copy to stop his senseless boasting. Let every pastor and ruling elder at once get a dozen copies.

Eclectic Magazine. The March number of this magazine presents the usual valuable selections from the leading foreign periodicals. It has a very fine steel engraving of Prof. Edison and his phonograph. The leading articles are as follows; Novel Reading, by Anthony Trollope; Historical Aspect of the United States, by Dean Stanley; Count Fersen; About Lotteries; Trafalgar; Supposed Changes in the Moon; Ancient Egypt; America Redeviva; Ostriches on a Cape Farm; Edison, the Inventor, and other valuable but lighter articles. Editorial department full and valuable. E. R. Pelton, 25 Bond street, N. Y. Terms $5 per annum.

The Westminster Review. The January number of this magazine contains the following articles: Dr. Johnson, his Biographers and Critics; The Papacy: Its Early Relations with Roman Catholic States; The Russians in Turkey; Afghanistan; Niccolo Machiavelli and his Times; India and our Colonial Empire; and Contemporary Literature. Leonard Scott Publishing Company, 41 Barclay Street, N. Y. Terms $4 per annum.

Wide Awake for March comes up for notice. The children are clamorous for it, and it goes direct into their hands. "Royal Lowrie's Last Year at St. Olave's" is pretty and nice, so Mary says. But this is only one of very many, such as, Why Didn't He Catch a Fox, Johnny Skyte and What Came of His Skating, &c., &c. D. Lothrop & Co., Boston. $2 a year.

Blackwood's Edinburgh Magazine. The February number of this excellent magazine is on our table. Contents: John Caldigate; Present and Past Conditions of Domestic Service; A Medium of Last Century; Two Ladies; Contemporary Literature, and Mr. Gladstone and the Next Election. Leonard Scott Publishing Co., 41 Barclay street, N. Y.

Edinburgh Review at hand. Contents: The New Golden Age; The True Tale of the Comte; Mental Physiology; Memoirs of Mrs. Jameson; Road to India; Campanella and Modern Italian Thought; Walpole's England in the Nineteenth Century; The Discoveries at Olympia; The Government and the Opposition. Leonard Scott Publishing Co., New York.

The Poor Old Tramp. Music, from W. H. Thompson & Co., East Liverpool, Ohio.

American Agriculturist. The March number of this excellent magazine contains as usual many interesting and instructive articles for the farm, garden and household. Published by Orange, Judd Company, 245 Broadway, N. Y.

Through the kindness of Prof. W. C. Kerr we are in possession of *Part III. of the Geological and Natural History Survey of North Carolina. Botany.*

We prize the book very highly. It contains an enumeration of forty-eight hundred species of plants, and at the time of publication the largest enumeration of flowering plants in America. The book is an authority with European botanists, and is becoming very rare. The Legislature of North Carolina did itself credit in having this work published.

The London Quarterly Review. January number at hand. Contents: Lessing; Aggressive Nonconformity; The Reflection of English Character in English Art; Prince Bismarck: Our Schools and Schoolmasters; Is Political Economy a Science? Dr. Smile's Works on Self-Help; Russia and the Indian Frontier; and Party Government. Leonard Scott Company, 41 Barclay Street, N. Y. Terms $4 per annum.

The Nursery. This monthly magazine for youngest readers, is excellent both in its selections and illustrations. Its principle pieces for March, are How Old Billy goes Coasting; The Dove; The Cooky-Tree; Chick-a-dee's Song; "Good-night, Papa;" Baby; Our Little Home; and several others equally as good. John L. Shorey, 36 Broomfield Street, Boston. $1 50 per year in advance.

The Gold Room. This, the eighth number, of the "Atlas Series," published by A. S. Barnes & Co., N. Y., contains a well written history of the "New York Gold Room" stock Exchange, and Clearing House. By Kinahan Cornwallis. A. S. Barnes & Co., 111 and 113 Williams Street, N. Y. Price 20 cents.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

The Sabbath school Convention for the State of Texas will be held at Corsicana, April 26th, next.

Eight additions to the church at Lexington, Va., on Feb. 16th, five on profession of faith and three by letter.

A Sabbath school at Turnersville, Coryelle Co., Texas, has seventy-five scholars. It was commenced in January.

On the 16th, ulto., Rev. Thomas Drew was installed pastor for half his time of Roanoke church in Roanoke Presbytery.

Rev. N. Keff. Smith of Bolivar, Tenn., has received a call from Third Presbyterian church of Atlanta. It is supposed he will accept.

The Sunday School Convention of Louisiana held in New Orleans, on Thursday, 20th ult. and days following, was a decided success.

Rev. J. H. Zively has removed from Austin, Texas, to Elgin, in Bastrop county of the same State. P. O. address changed accordingly.

A blind young man is studying in the Theological Seminary at Hampden Sydney, Va., and makes good progress especially in Hebrew.

The *Lexington Gazette* speaks of the sickness of Rev. Dr. J. L. Kirkpatrick for two weeks. Let us hope he will soon be able to resume his duties at the University.

Seven additions to the church at Duffields, West Va., and prospect encouraging. A prominent politician eighty-one years of age was baptized—Rev. John A. Scott, pastor.

Rev. Dr. Riddle who is now quite infirm, asks for a dissolution of his pastoral relation with the Presbyterian church at Martinsburg, Va., over which he has been pastor many years.

Rev. Dr. W. M. Wingate, President of Wake Forest College, and one of the most eminent Baptist divines of our State, died at his residence on 27th ult., in his 51st year.

Rev. E. A. Penick, brother of the Episcopal Bishop Penick of Africa, had been called by the vestry to the rectorship of Grace Street, Alexandria. This is the church lately vacated by Dr. Sprigg.

There has been excellent feeling in the church at Greenville, Ky. Two additions and it is hoped further fruit will soon appear. Rev. Charles Hill pastor was assisted by Rev. W. D. Morton and Rev. J. C. Tate.

The *Christian Observer* says: "Rev. Mr. Betts has accepted the call to Providence in Lawrenceburg churches and will shortly remove from Sharpsburg and Giliad, leaving vacant a large and inviting field." We do not find name of Mr. Betts in our minutes.

Rev. W. L. Monroe of Rockport, Ind., has been holding a series of meetings at the Midway church beginning with the Week of Prayer. At another point in the country also there have been several additions.

We have heretofore referred to the First church, Atlanta. The meeting there was of twenty-nine days continuance. Rev. Dr. Plumer, Rev. N. Bachman and Rev. J. W. Bachman assisted the pastor, Rev. J. H. Martin. Thirty-one persons professed and nine were received by letter.

Rev. J. E. Latham, a recent graduate of Union Theological Seminary, Va., is at work supplying Big Creek church and conducting Van Rensselaer Academy in Palmyra Presbytery. We hear most favorable reports concerning him in both these departments of labor.—*St. Louis Presbyterian.*

In the First Presbyterian church, Richmond, Va., Sabbath before last, it was announced that three persons had been admitted to the communion on profession of faith; and in the second church on last Sabbath, that fourteen had been admitted on profession of faith, and seven by certificate.—*Central Presbyterian.*

Rev. T. A. Hoyt of Nashville, Tenn., preached a sermon from the text: "Righteousness exalteth a nation, whereupon the Legislature of Tennessee passed a resolution of censure, but the action was afterwards reconsidered and rescin-

ded. The objection is said to have been that Dr. Hoyt said: "Departure from high rectitude will involve the State in guilt and disgrace, incur the odium of the public opinion of the world, involve the loss of self-respect, and result in a double condemnation that could not be endured. The fountain of corruption in the seat of authority would through a thousand channels, infect the whole population."

A correspondent of the *Central Presbyterian* writes, from Bay View, Va., Feb. 17th, that they had had protracted services at Belle Haven for the last week; between twenty and thirty concerned on the subject of religion. As to the number of conversions we can't speak definitely yet. The meeting is still in progress. Rev. J. G. Anderson, of McKemie church, renders valuable assistance. We have reason to be greatly encouraged in this mission.

Rev. John W. Davis writes to the *Central Presbyterian*, January 12th, 1879: "Mrs. Davis and I are well. She studies with a teacher every morning. We are fitting up a room in the lower story of the house, and in a few weeks Mrs Davis will begin to receive visits from Chinese women and try and do them good by telling them of Christ and his salvation. I preach in the afternoons: for several weeks the weather has been very fine—cool and clear—and I have fine audiences. Miss Safford has returned to China from Japan, her health greatly improved. Mr. Dubose and his family are well."

Rev. W. E. Burke, Feb. 24th, writes to the *St Louis Presbyterian*: "On the 2d day of February I commenced a series of meetings at Augusta Church in Callaway county, and continued twelve days. Rev. F. Mitchell came the second day of the meeting and did all the preaching from that time. Two were added on confession, and one by letter, all grown men. The Church was edified and unified. Warm and tender feelings prevailed. Several awakened and serious souls were left unblessed when the meeting closed. We are very hopeful that they may yet soon be able to rejoice in full assurance of life eternal. We thank God and take courage."

NORTHERN.

Bishop Grace of St Paul, Minn., is making arrangements to build a new Roman Catholic diocesan seminary.

Dr. Reuben Nelson, senior manager of the Methodist Book Concern, died in New York city last week, in his sixty-first year.

Rev. Dr. H. C. Potter's church (Grace Episcopal church) has contributed during the past ten years $1,082,368 for missionary work.

The Rev. John K. Karcher of Wisconsin, who recently left the Protestant Episcopal Church for the Roman, has returned to his former connection.

The Rev. Noah M. Wells of Vienna, Mich., is said to be the oldest Presbyterian minister of the United States. He is in his ninety-seventh year.

The Massachusetts Legislature has been petitioned for a law providing that no church which promotes lotteries shall hold its property exempt from taxation.

The Rev. Egbert Cleve, who has been working in Columbus, O, to build up a Reformed Episcopal Church, has at last gone into the "Mother Church" and united with the Cathedral Society.

There seems to be a very general revival among the country churches of the Northwest. Illinois Baptist churches at Joliet, Sciota, Windsor, Wyoming, Auburn, Bethel, Metteon, Lincoln and Freeport are having profitable revivals.

An endowment of $130,000 is wanted to establish two additional professorships in the Harvard Divinity School, one of Theology and the other of Ecclesiastical History. This school is the only one of the character in the country without a regularly endowed ecclesiastical professorship.

A church has been organized by the Rev. J. B. Fitzpatrick at Cedar Keys, Florida, and is under the temporary charge of Rev. S. S. Moore, a licentiate of the Methodist Episcopal Church, who has recently determined to enter the Reformed Episcopal work.

It is proposed to raise $25,000 as a special fund to enable the Baptist Publication Society to enlarge its work, to employ Sunday school missionaries, and to supply the infant Sunday school with the Society's books. One gentleman has subscribed $5,000, and others have followed till the total sum subscribed is $16,000.

Rev Dr. Joseph Anderson of Waterbury, Conn., in an anniversary sermon February 9th, said that the Congregational churches in the State during the past fourteen years had increased by eight, the vacant pulpits diminished by nine, the installations decreased by nineteen, and the number of acting pastors increased by thirty four. Of the two hundred and ninety-eight churches in the State, only fourteen have the same pastor they had fourteen years ago.

A DESIRABLE ARTICLE.

We verily believe that it would be rendering any family a very great service to introduce into it Kitto's Cyclopedia. This Cyclopædia is the work of John Kitto, D D, F. S A., author of the "Pictorial Bible," the History and Physical Geography of Palestine, and editor of the *Journal of Sacred Literature*, etc., etc. It is arranged expressly for Sunday School Superintendents, Teachers and Bible Students, and embraces a complete and authentic description of all the characters, customs, countries and events mentioned in the Bible, and those connected with them in Egyptian, Persian, Assyrian, Grecian and Roman History. Including the period of over four hundred years between the Old and New Testaments, to which are added many valuable tables, and the products of the latest researches in Biblical literature, together with the knowledge gained by the explorations and discoveries of eminent travellers. The whole illustrated with numerous cuts, maps and full page engravings from the best authenticated models and designs that antiquarian research and ancient monuments can produce.

By special arrangement we can furnish this work well printed and bound in cloth, with the North Carolina Presbyterian one year for $4 50—or to any new subscriber, or any one sending us a new subscriber, at $4.00 for paper and cyclopedia. Publishers price is $5 00

ECLECTICISMS.

THE BEST OR THE WORST.

Watchman:

A man who is most attractive to "the young folks" may be the right man, provided the young folks when drawn to his preaching will hear what is likely to be for their salvation; otherwise, he is the worst possible man for the place. The man who is "liked" by the largest number may be the man to call, provided he is liked for the right reasons.

WORLDLY WISDOM.

Christian Guardian:

A little boy had two cents given him by a friend, one for his missionary box and one for himself. He lost one of them, and concluded it was the missionary cent that was lost. There are a great many children of larger growth who, if they lose some part of their income, also conclude that it is the money which was to be devoted to religion or literature that has been lost.

STAND UP FOR THE TRUTH.

Exchange:

There are but few who have the moral courage to act up to their convictions. Many see the light and rejoice in it. They take a noble stand for the truth, but do not maintain the stand they have taken. If there is a thin place in your garment, it will be found by the searching winds of winter; so if you are wanting in moral integrity, persistent opposition from your friends will drive you from the position you have taken for the truth. A vessel may appear sound which, when the storm arises, cannot bear the strain that is made upon it. Many a one can talk well in meeting who, so far from sealing his testimony with his blood, will not consent to bear in consequence of it the slightest reproach.

WHAT IT IS GOOD FOR.

Presbyterian:

The religious paper is the minute-hand marking the periods of the Church's mean temperature; the ebb and flow of her life. The religious paper is the weekly commentary on the word of God as it appears in doctrine, conviction and providences. This is all lost in the family that takes no church paper, and the result is too apparent. Your children have no church *esprit de corps*—no traditional love for the Church of their fathers. When they leave home they are like driftwood floating into an eddy that draws, offering no resistance from conviction or spirit, to other forms of church doctrine and worship.

RECEIPT FOR REVIVAL.

Cuyler:

Hence comes a practical hint for all those churches which are thirsting for revival blessings. Are you suffering from a parching drought? Then fill up your souls afresh from the fullness of Christ. As soon as you begin to draw up the living waters from the well there will be an overflow of converting influences among the congregation and the community.

THE RIGHT MAN.

London Congregationalist:

One thing above all others we would say to members of parishes who are looking for a minister: seek for a man who will best meet your own highest individual wants. Do not be asking for a minister who will fill the empty pews in the church, but for one who will fill and satisfy your own souls. In the long run he is the one who will fill the pews.

WOULD YOU SLEEP WELL?

Exchange:

What you give to Christ and his cause is all that you really save. All that you are laying up on earth shall utterly perish. All that you give to Christ is so much treasure laid up in heaven. Lay down this paper and go at once and look after the man of God and supply his wants. You will sleep better to-night and be a happier man to-morrow.

SECULAR NEWS.

[CONTINUED FROM FOURTH PAGE.]

The first Roman Catholic sermon ever preached in Shelby was lately preached there by a Romish priest by the name of Lyon.

The Mayor of Sheffield, England, reports 4,000 persons destitute and 400 families actually starving.

A severe type of yellow fellow fever has appeared among the shipping at Rio Janeiro.

The State Treasurer has been authorized to pay to Mrs. Letitia H. Walker of Rockingham $50 for the erection of a memorial of arms of North Carolina for Mt. Vernon.

Cars on the Western Railroad are running through to the Gulf. Col. L. C. Jones and Capt. J. S. Morrison have had charge of the work.

The N. C. Legislature has decided to compromise and settle the State debt. The bill reduces the debt to $4,000,000.

M. Clerac and M. Guichenot, two Frenchmen, the first an electrician and the second a civil engineer, have invented a system of receiving and recording ballots. It is now in use the French Chamber of Deputies. It instantly records a vote, and writes the name of the person voting as well as the nature of his vote. False voting is impossible.

The President has vetoed the bill to prevent the immigration of Chinese into this country.

There is no hope of the bell punch from the N. C. Legislature. It failed in the Senate by a vote of 21 to 24.

Revolution in progress in Sonora.

The following persons have been elected field officers in the 2d Regiment N. C. State Guards: C. W. Alexander of Mecklenburg, Colonel; A. H. Worth of Cumberland, Lieut. Colonel; E. R. Liles of Anson, Major.

A dime party held by ladies of the Presbyterian church of Graham lately realized seventy-six dollars.

Some discoveries of bones, supposed without doubt to be remains of Indians, have been made on the farm of A. R. Black, Esq., in this county and about ten miles from this city.

The Pope is said to have notified Dr. Newman that he will be created a cardinal at the next consistory.

The Chinese rebellion in Koshgar has been crushed.

D. T. Corbin withdrew from contest for the U. S. Senatorship of South Carolina. He was allowed $10,000 for his expenses. Senate bill allowing Mexican veterans arrears of pensions has been passed.

Cardinal Grudi is dead.

Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of those and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Blue Spring Township, Robeson county, N. C., February 27, 1879, by Rev. Hector McLean, Mr. DANIEL McPHATTER and Miss MARY, daughter of Duncan A. Currie.

In Mecklenburg county, on the 19th ult., by Rev. G. D. Parks, Dr. J. R. IRWIN to Miss MAGGIE HENDERSON.

TRIBUTE OF RESPECT.

WHEREAS, We have heard with unfeigned sorrow of the death of our beloved co-presbyter and brother, HENRY A. WALKER, who after a long and wasting illness, quietly fell asleep in Jesus at the home of his sister in Milton, N. C., on the 18th inst., and

WHEREAS, In this affliction we have for the first time been bereaved as a session in the removal by death of one whose judgment we respected and on whose counsel we leaned, therefore be it

Resolved, 1 That we bow in humble submission to the all-wise dealings of our Heavenly Father, who has for His own good purpose seen fit thus to sorely afflict us.

2. That as a session we be reminded to be diligent in business, fervent in spirit serving the Lord, knowing that we are but stewards and at such a time as we think not the Master cometh.

3. That we humbly extend our heartfelt sympathies to the family of the deceased in whose bereavement we are also bereaved, and

4. That a blank page in our minutes be inscribed to our brother's memory, and that these resolutions be read from our pulpit and a copy of them be forwarded to the N. C. PRESBYTERIAN.

By order of the session of Tarboro Presbyterian church, F. S. ROYSTER, Clerk of session.

Feb. 23d, 1879.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At Company Shops, Alamance county, N. C., on February 8th., MR. J. G. MOORE, in the 49th year of his age.

He had been a communing member of the Presbyterian Church for some years. A good citizen, a generous friend, and a kind and affectionate husband and father has been taken, leaving a wife and three children afflicted by his death.

On the 25th of January, 1879, at her late residence, on upper Black River, Sampson county, MRS. MARGARET ANN MURPHY, aged 55 years.

In the death of Mrs. Murphy her children have lost a kind and affectionate parent, and the church of Black River Chapel a valuable member. Patiently and meekly she awaited her end, having passed several years on the bed of affliction, when her Christian virtues had ample scope to illustrate and enforce the grace of Christ reigning in her heart. Her fortitude under her trials, and submission to the will of her Heavenly Father, were the constant themes of her friends, as they watched and witnessed month after month, her sore affliction in her wasting body and mind. Her memory is cherished by many relatives and friends, whose record they will embalm in their hearts as a fit memorial of her worth and excellenc of character. A FRIEND.

In Mecklenburg county on the 28th of January, MR SAMUEL C. McNEELY, in his 23d year

An only, and model son—an earnest, working christian, the light of his happy piety will linger as a heavenly radiance around his home and church for years to come. His influence in school and college, connected with the stand he took as a student, gave promise of great usefulness. Though so young, but few members of old Sugar Creek have borne so bright a testimony for Jesus and His grace. COM

OFFERS EXTRAORDINARY.

We offer WORCESTER'S QUARTO DICTIONARY fully Illustrated and Unabridged. Library sheep; marbled edges. Publisher's price $10 00, as a premium for 12 new subscribers to the NORTH CAROLINA PRESBYTERIAN at $2 50 each.

Most of our distinguished writers prefer Worcester's to any other dictionary, and it is recognized as authority by the departments of the United States Government.

Expressage at receiver's cost.

OR WILL SEND

The above Dictionary	$10 00
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American Agriculturist one year	1 60
	$14 25

For $10 to any one address.
Expressage of Dictionary at receiver's cost.

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American Agriculturest one year	1 50
	$4 15

Will be sent to any new subscriber on receipt of $3.

We thus furnish the NORTH CAROLINA PRESBYTERIAN and the best Illustrated and Most Popular Agricultural Monthly in the United States, for the usual price of a Religious Newspaper.

We will send the Carolina Farmer, published in Wilmington, N. C. by Wm. H. Bernard, (an excellent Magazine) to any who may prefer it to the American Agriculturist.

The American Agriculturist will be sent one year, gratis, to any one sending us *two new* subscribers at $2.65.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	11 a	12
Sides, per lb	5½a	5¾
Shoulders	a	4¾
Dry Salted—		
Sides, per lb	00 a	6
Shoulders	00 a	4
CHEESE—Northern Factory, per lb	10 a	11
Dairy, cream per lb	10 a	11
State, per lb	00 a	8
COFFEE—Rio, per lb	12 a	16½
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	00 a	70
DOMESTICS—Sheetings, 4-4, per yd	6¼a	6½
Yarn, per bunch	75 a	80
FLOUR—Fine, per bbl	0 00 a	8 50
Super, Northern, per bbl	4 00 a	4 50
Extra do. " per bbl	4 75 a	5 00
Family " per bbl	5 50 a	7 00
City Mills—Extra Super, per bbl	5 50 a	5 75
" Family, per bbl	6 00 a	6 25
" Extra do., per bbl	6 50 a	6 75
GLUE—per lb	7 a	12
GRAIN—Corn, in sacks, per 56 lbs from store	65 a	70
CORN, wholesale, in sacks	62½a	65
Corn, mixed, wholesale in sacks	58 a	60
Corn, Cargo, per 56 lbs, bulk	57½a	57
Oats, per bushel from store	50 a	55
Peas, Cow, per bushel	60 a	65
HOOP IRON—per ton	65 00 a	70 00
LARD—Northern, per lb	8½ a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 25
MOLASSES—West Indies, old crop	33 a	35
" " bbls	36 a	38
" " new crop	32 a	35
" " bbls	35 a	38
New Orleans	30 a	45
Sugar House, hhds, per gal	21 a	22
" " bbls, per gal	24 a	25
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	3 35
OILS—Kerosene, per gal	15 a	16
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel new crop	75 a	95
PORK—Northern, City Mess	9 50	10 00
SALT—Alum, per bag of 2 bushels	00 a	75
Alum, per ton	7 00	0 00
Liverpool, per sack	00	70
Liverpool fine, per sack	0 00 a	1 30
SUGAR—Cuba, per lb	8½a	10
Porto Rico, per lb	0 a	7
A—Coffee, per lb	9¾	10
B— " per lb	9	9½
C " per lb	7½	8
Ex. C— per lb	8 a	8½
Crushed, per lb	00 a	10½
SOAP—Northern, per lb	5 a	7
TIMBER—Shipping, per M	12 00 a	18 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	3 00 a	5 00

WILMINGTON MARKET

DURING WEEK

ENDING MARCH 4.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Has been steady at 26½ cents throughout

ROSIN—Strained $1 15 and Good Strained $1 17½ until Saturday, when prices declined to $1 12½ and $1 15 respectively. Monday no change.

CRUDE TURPENTINE—Sales have been made throughout at $1 15 for Hard and $1 75 for Yellow Dip

TAR—Sales throughout at $1 25

COTTON—On Wednesday last sales were made on a basis of 9½ cents for Middling; on Thursday firmer feeling but no advance in prices; Friday an advance of ⅛ cent and sales based on 9⅝ cents for Middling; Saturday market quiet without reported change; Monday prices dropped ⅛ cent, and small sales were made at 9½@9⅝ cents for Middling.

Official quotations: Good Ordinary 8¼; Strict Good Ordinary 8¾; Low Middling 8⅞; Middling 9½ cents.

TIMBER—1 raft Common Mill $4, 1 raft Common Mill $5, 1 Raft Good Mill $7 50. Besides which several rafts sold at $4@$7, and at these prices there is a demand for good heart timber of moderate size and lengths.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

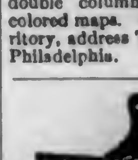
For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO, Cincinnati, O.

NEW ADVERTISEMENTS.

ZELL'S

CONDENSED CYCLOPEDIA.

Rarest opportunity for making money is now offered to general agents and canvassers in the South on this exceedingly useful and low-priced book. 1000 pp., double column 700 engravings. 10 double-page colored maps. Only $5 a copy. For terms and territory, address T. ELLWOOD ZELL, DAVIS & CO, Philadelphia. 583-4t



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18 different machines with which Mechanics and Jobbers in miscellaneous work can compete as to Quality and Price with steam power, also Amateurs' supplies.

MACHINES SENT ON TRIAL.

Say where you read this and send for catalogue and prices. W. F. & John Barnes, Rockford, Winnebago Co., Ill.

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Containing 151 Hymns with Tunes, which include more of the *standard* material that the world will not suffer to die, and more *new* material that deserves trial than any other book extant.

Postpaid 30 cents. $25 per hundred.

A. S. BARNES & CO., Publishers,
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COMMON PRAISE! CHORAL PRAISE

The above names belong to two singing books of more than average beauty, compiled by Rev J. H. Waterbury. Common Praise provides very abundantly for the singing of all parts of the Episcopal service; but in so doing, as it contains about 120 Psalm Tunes, 200 Hymns, 100 Chants and about 250 readings of the Psalms, arranged for chanting, it is a valuable book for choirs in general. (75 cts). Choral Praise is a Sunday School Song Book with 50 good tunes. (30 cts).

MASON'S PIANOFORTE TEACHINGS contains thousands of exercises of the most useful nature. The book is the best possible companion or successor to a good Piano Instruction book. By Wm. Mason and W. S. B. Mathews $2 50.

JOHNSON'S NEW METHOD FOR THOROUGH BASS, is the best, easiest and most thorough method for learning to play Church Music, Glees, and Chord-music of any kind. $100.

The Weekly Musical Record, is the most successful, most interesting and useful musical weekly ever published. $2.00 per year. Send 6 cts. for sample copy and get 50 cts worth of music, in any number. Send 25 cents for "10 Easter Carols."

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800 BBLS. GOOD FLOUR.

FINE BUTTER and CHEESE.

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FOR YOUNG LADIES,

RALEIGH, N. C.

THE SPRING TERM commences on the 30th January and closes the 11th June 1879.

The Principals feel no hesitation in assuring the patrons of the Institution that never since its organization has every department of instruction been filled by more competent and successful Teachers than during the fall term just ending. The progress and improvement of the pupils has been highly satisfactory in every branch of study.

For circular containing full particulars as to terms &c, address

REV. R. BURWELL & SON, Principals,
Raleigh, N. C.

jan 8 574-2m

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400 Bbls. BOB WHITE FLOUR,

500 Bbls. BELL MILLS FLOUR,

For sale by

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125 Bbls. EARLY ROSE,

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15 NEW & SECOND HAND STILLS,

FROM 10 TO 20 BBL. CAPACITY.

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As we have four Copper-smiths regularly employed we can furnish a reliable workman through the country at all times. Parties in want of work will find it to their advantage to call on us, as we are the only

Regular and Reliable Establishment

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The undersigned have this day associated themselves together under the firm name of

BOATWRIGHT & McKOY,

For the purpose of carrying on a

General Wholesale and Retail Grocery,

AT THE OLD STANDS,

5, 7 and 8, North Front Street,

WILMINGTON, N. C.

We solicit a liberal share of the public patronage.

JOHN L. BOATWRIGHT,

THOS. H. McKOY.

Wilmington, N. C., Oct. 8, 1877.

Refer to I. B. Grainger, Esq., President Bank of New Hanover.

oct 10 509-

This is a Fact!

In returning thanks for the kind and liberal patronage extended to us, we respectfully call attention to the fact that we are now better prepared than ever to execute promptly every description of

Printing, Ruling and Binding

We have just engaged the services of another COMPETENT JOB PRINTER, and in connection with the large force now employed by us (larger than the remainder of the printing establishments in the city COMBINED), enables us to safely promise that we will not be excelled "here or elsewhere" either in

WORK, PRICE OR PROMPTNESS.

Remember that we have the ONLY COMPETENT BOOK-BINDER in the city. A challenge is respectfully given to those who think they can go one better.

ALL WORK STRICTLY CONFIDENTIAL.

jan 19-tf JACKSON & BELL.

DRESS MAKING.

FOR THE

FALL OF 1878.

MRS. JOSEPH McLAURIN desires to inform her patrons and friends in the city and country, that she is in receipt of some of the

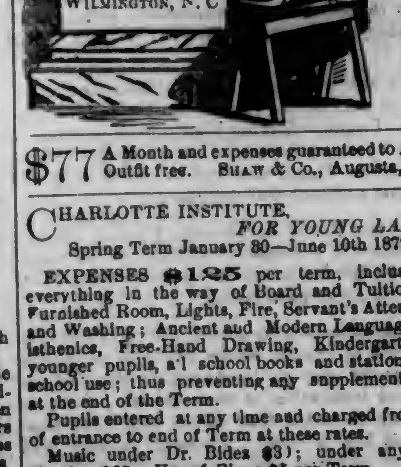
Most Stylish Patterns of the Season,

and will receive more in a few days. She is prepared to make, also to cut and fit, on short notice. All orders, especially from the country, promptly attended to, and satisfaction guaranteed.

Hereafter, orders from the country must be paid for on delivery.

MRS. JOSEPH McLAURIN,

oct 30-tf Market Street, between 8th and 9th.



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Pupils entered at any time and charged from time of entrance to end of Term at these rates.

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Private lessons in Painting $25, in Crayon Drawing $20, in Pencil, $12 per Term.

The best "Reference" the school can give as to its excellence, is its success in its own community, in which it opened with 35 pupils, and now has over 100 in regular attendance. Appeal is confidently made to its patrons in Charlotte that the Institute with its present corps of instructors is of unprecedented excellence.

N. B. Ministers' daughters are charged $100 per Term.

For full information, address the Principal.

Rev. Wm. R. ATKINSON,
Charlotte, N. C.

jan 23 554-12m

A Happy New Year

To All of my Friends and Patrons.

I DESIRE TO THANK YOU FOR YOUR LIBERAL SUPPORT DURING THE PAST YEAR, and will say in few words all that is necessary, that you will find at my store

GOOD GOODS,

And at Reasonable Prices. Cash Buyers and Prompt Paying Customers will get the Lowest Figures.

FINE DRESS GOODS AND TRIMMINGS A SPECIALTY.

A Good Assortment of Carpets Cheaper this Season than Formerly.

CLOAKS are now selling very Cheap.

Respectfully, R. M. McINTIRE.

jan 8 571-7m

BUSINESS CARDS.

R. W. HICKS,

Commission Merchant,

North Water Street,

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FOR THE FAMILY.

At The Church Door.

BY AUSTIN GRIFFIN.

The bell now rings for evensong,
Full toned and sweet,
And seems with angel voice to say,
"Come, come, ye sons of men, and pay
Your worship meet."

Here let me leave the world behind
With all its care;
Lay down awhile my weary load,
E'en at the gate of this abode
Of peace and prayer.

Here let me keep my foot aright,
And pure my heart;
Put on humility—for near
Is One who reads my soul most clear
In every part.

Here let me ask of Him who said
"I am the Door,"
That I through Him may entrance find,
And e'er dispose my heart and mind
To love Him more.

Going Home.

A TRUE STORY.

Little Mattie awakened on Thursday morning with a sore throat. Friday the disease had so increased that the doctor was sent for. Saturday, Sunday and Monday she grew worse rather than better. Tuesday the doctors held council together upon the case, but there was nothing to be done; after a day of much suffering and restlessness, at half-past ten that night she died. She was eleven years and six months old.

About an hour before she died, she became more quiet, as she lay with her arms around her mother's neck. Presently rising on one elbow, the other arm remaining as it was, she said:

"I want you to pray, mother."

All immediately knelt and offered the Lord's Prayer. Mattie joined in a clear, distinct voice, although previously she had spoken and had been understood only with great difficulty. After this, was repeated another little prayer in verse, with which she had been familiar:

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity her simplicity,
Take her, Lord, to dwell with thee."

"Mattie," said her mother, "you are very sick. Have you thought that you may die?"

"I don't know, mother," she replied quickly, "I am not afraid to die. You know that if I do I shall go to heaven, and heaven is so beautiful. Jesus is there, and it is so nice, so nice there."

"But what shall I do without my little Mattie?"

"Oh, mother, you will come, too. I shall be waiting for you—waiting by the river, and father will be there, and Walter will be there, and we will all be so happy. Emma, sister Emma," continued the dying child, "where are you?"

Emma heard the feeble but earnest call, and was instantly at her side.

"Here I am, Mattie," she said.

"Emma, I want you to come to heaven, too. Give my love to Mrs. Leach, and to all my Sunday School class, and tell all the children how much I love them, and want them to come to heaven to meet me. Good-by, grandpa," she continued, taking his hand, "you will come, won't you? and grandma, too?" and then turning to Mrs. L——, a lady who had come in to spend the night, she added, "you must come, too; and give my love to Hannah and Walter (Mrs. L——'s children), and tell them to love Jesus and come to heaven."

When these words of affectionate remembrance were finished she began to sing, "I love Jesus. I love Jesus."

Then came other messages of love to other friends, and neighbors, and playmates, with similar wishes for their welfare; and after these, some expressions of desire about her burial, for she fully and calmly realized that her end was near.

"Mother," she said, "I dont care where you put me."

"Is there no place," rejoined her mother, "where you would like to be buried?"

"No, mother, for you know it is only my body which will be there; my soul will be in heaven with Jesus."

The grief of the little circle around her bed grew greater and greater. But she patted her mother's cheek fondly and soothingly, saying:

"Don't cry, mother! Don't cry, Emma! I am not going to leave you just yet. I will stay just a little while longer with you."

She then gave some directions concerning the distribution of a few little keep-sakes but as the moments passed, she was evidently failing.

"Mattie," said her mother, "you are tired now. Perhaps you had better rest."

"Oh no, mother," she replied, "I am not tired. I have wanted to tell you of this so long, and I am so glad to get a chance to tell you now. I love to talk about it. It is so nice, so nice there."

"Mattie," said her mother, "it gives me a great deal of comfort to have you talk so, and I cannot grieve as I should if you had not said this. It would be wrong. I know you will be happy."

After resting a few moments, the sick girl spoke again.

"Now, mother," said she, "I would like to be put at the head of the bed—I would like to sleep."

Her mother immediately complied with her request, commencing at the same time to sing, "Shall we gather at the river?" prompted to do so by the little sufferer's remark that she would soon be "waiting at the river."

Mattie joined her mother in singing one verse of this sweet hymn, and then loosing her arms from her mother's neck, around which they had been lovingly resting, turned over upon her pillow, and for a few moments lay very still. Presently she broke the silence by attempting to sing, "Jesus loves me," but her strength was only equal to two lines.

"Mother," she said, "are we almost home?"

"I think so, Mattie," was the answer. "Mother wishes she was as near home as you are."

"There's Jesus!" she exclaimed, in a moment, very joyously.

"Mattie," asked her mother, "do you see Jesus?"

"Yes, I do," was her quick reply.

"How does he look to you?"

"Beautifully! Beautifully!" she exclaimed, adding in an instant, "and there's father and Walter, too!"

"Where's mother?"

"Here is mother, Mattie," the mother answered, raising the child so that she could see her whom her eyes sought for in vain in the group that hovered before her. "Can't you see me, my child?"

"No," was her faint reply. Her earthly sight was failing as the spiritual vision came. And in a moment more, without a struggle happy in the presence of the heavenly ones she recognised and gone to him before—she passed away, to be at rest forever with the Lord.

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."—*Congregationalist.*

Lord Macaulay's Love for Children.

It is one thing to be fond of children, and another never to get tired of them; and Macaulay, Hannah says, was one of those who never got tired. He often spent the whole morning at her home playing with the children, and then after luncheon carried one of them off for a long walk. But the great treats for him, as well as for them, were the excursions into the city to see the shows. These did not come often enough to suit either him or the children—twice a week is said to have been the average he would have liked—and they used to last till the little ones, to use his own expression, "could not drag one leg after the other." The afternoon's diversions began with a bountiful luncheon in London, to which Macaulay always added some knick-knack for which the children had an especial contempt, for the pleasure of seeing them reject it with scorn. The afternoon's sight were the lions and bears, the panoramas and the wax-works, or even the British Museum. One day he tells their mother in a letter how, all the other exhibitions being exhausted, he took the children to the National Gallery, and how, while Charley and Margaret played the connoisseur, George said, honestly, "Let us go; there is nothing here I care for at all;" and again, "I don't call this seeing sights; I have seen no sight to day." All of which seems to have amused Macaulay greatly. The elaborate process of sending a valentine to his niece Alice is recorded at length in his diary. February 12th he buys a superb sheet of paper and writes the valentine. February 13th he sends it off to his sister Fanny at Brighton to be forwarded. February 14th the whole entry of the day is about the valentine; how Fanny came at three with the children, Alice in perfect raptures, and begging quite pathetically to be told the truth about it. When they were alone together she said—the little witch—she was going to be serious, and down she goes on her knees, lifting up her hands in supplication:—"Dear uncle, do tell the truth to your little girl. Did you send the valentine?" And then he had to own it. Macaulay would do almost anything to please his favorites; he even tried to like their dogs, and dogs he was not fond of. In one place in his diary he denounces the animal as "a beast that is always spoiling conversation." But when the dog was a pet of the children, that was another matter, and he bought things for it at the shops, and made poetry about it to an extent which made the children happy, if it had no particular effect upon the dog. When he was busy upon the second instalment of his history, he would spend some precious time inserting a gold piece in the seal of a letter to his nephew George, so that it might slip past the post-office authorities, and would transmit it with the casual remark that while the best part of a lady's letter was in the postscript, the best part of uncle's was in the seal. One day, coming out from a collection of pictures, he saw a more delightful picture, he says, than any there. It was four pretty little sisters, from about eleven to six years old, riding in a donkey-cart in a deep shady lane, and quite beside themselves with delight at the treat. They were laughing and singing in a way that almost made him cry with a sense of the beautiful, and when he asked them to go on, they sang like little larks. Whereupon all the silver he had in his pockets went to buy dolls.—*D. D. Lloyd, in Harper's Magazine.*

MISCELLANEOUS.

Male Dress.

The dress of the civilized man, especially the dress which he wears in the evening, causes him poignant but seret sorrow. He makes many feeble efforts to console himself, and in the gaudy cricketing and boating costumes of the clerk, the undergraduate, and the subaltern, the natural vanity and the crude barbaric taste of man may easily be recognized by the philosopher. It is a pleasant thing to go to the Lillie Bridge running grounds when the young gentlemen of some one of the monstrous shops are holding their yearly athletic contest. They gleam in bright blue; they flash past you on the rapid bicyle, in purple and green, before the eyes of their lady friends and of reporters. In the country, too, men can venture to be themselves. In "Lothair," Lord Beaconsfield describes with sympathy and admiration the costumes of their noble guests. They array themselves in velvet knickerbockers, with purple stockings, and scarlet neckties, fastened with rings of gold. Every one remembers the Persian apparatus, the Oriental magnificence of the dressing-gowns and smoking-coats worn by Guy Livington's men. They were alone by themselves in the smoking-room; for in those innocent old days, when Mr. Lawrence was thought a daring writer, ladies had not invaded that sacred place. Alone they were, yet they flaunted for their common delight in garments so fanciful and gay that it is a pleasure to read about them. A man thinks of them with inward comfort on a foggy day, when he is dressed in drab and black, as he thinks of some hours of sunshine, the gift of a departed summer. What men would like is manifest enough; they would like to vie with women in colors and stuffs, in velvet and silk and cloth of gold. We flatter ourselves we could know what are the best sorts of lace if we gave our minds to it, and that the taste of men in this matter is not dead but dormant. Oliver Goldsmith and La Fontaine, the most careless and not the cleanest of mortals, ruined themselves for peach-colored coats and for Venice point. The loveliest dirty ruffles fell over those inky fingers of La Fontaine, and his dubious shirt had the most exquisite collar, which duchesses envied. Men are not degenerate; they are as vain as ever, as anxious to display their charms in what they think a proper setting. It is the way of the world and a commercial civilization that is against them. Lace ruffles would interfere with business; the mud and dust and smoke and soot of London would ruin the velvets and satins and the embroideries of silver. Men are compelled to wear the cloth of frieze instead of the cloth of gold; but they do not relish the necessity.—*Saturday Review.*

American Locomotives in Switzerland.

English people are wanting work, and yet for some reason or want of it our locomotive builders allow a country nearly 2,000 miles farther away from Switzerland than we are to supply locomotives to that country. It is stated that the enterprise of our most energetic competitors in manufactures has sent a locomotive to Geneva specially in order to test its capabilities of producing steam from the anthracite coal found in the Valais. This cannot be used in Swiss or French locomotives, as at present constructed, but the experiment with the American appears to have been an entire success. The furnace arrangements of the American locomotive are said to be admirably adapted to the employment of this coal, which is not unlike, in its behavior in the fire, to that used in America. The engine will run with fuel which would bring the ordinary continental locomotive to a standstill; and the system, if adopted in Switzerland and other parts of Europe, as some such doubtless will be, will effect an important saving in coal to those countries, and give work to others.—*London Engineer.*

The History of Diphtheria.

It is often said that diphtheria is of modern origin, a penalty for the unsanitary conditions of modern civilization. Dr. MacKenzie, senior physician to the Hospital for Throat and Chest Diseases, in London, finds the disease to be a very ancient one. The first description of it occurs in the writings of an Indian physician, a contemporary of Pythagoras. He next identifies it "askara," a fatal epidemic frequently mentioned in the Talmud. In the seventh century diphtheria was widely prevalent in Europe, and extensively fatal. In 1802 Dr. Cullen, of Edinburgh, seems to have described the disease under the name of *cynanche trachealis*; and in 1826 Bretonneau's classical work appeared.

"After this," writes Dr. Mackenzie, "the disease seems to have passed from the minds of English physicians and its very existence to have been almost forgotten." From such forgetfulness the medical profession was thoroughly aroused by the great epidemic of the years 1858–'9, since which time diphtheria has not appeared in England with anything like the same malignancy.

Railway up Vesuvius.

It is thirty years since a concession was granted for a railway up Vesuvius. It has been promised many times, but never so positively as now. The plan proposed involves the construction of an iron elevated railway about three feet high above the ground, on which is to run a train of eight cars operated by a steel cable. Each car is to be furnished with two automatic brakes. The cable will be double, in case of accidents. The actual tension on it will be 2,000 kilogrammes, but it will be made to support a tension of 33,000 kilogrammes. A small station with a restaurant will be constructed on the cone and another at the foot of the mountain. The ground has been chosen where there is least danger from an eruption, and all the material is movable, so that it can easily be taken up and stored in the observatory in case of eruption. It is expected that the railway will be completed before the summer of the present year.

Different Kinds of Paper.

You've often held paper up to the light and have seen the tracing of trade-marks and other designs. These are made with wire on the surface of the dandy-roll; and so the pulp continues its journey, going through a great deal of tribulation in the way of suction pumps and pressure to relieve itself of moisture, until finally, after passing between a cylinder filled with steam and one of felt, we find a continuous sheet of dry paper. After being pressed between polished iron rolls the paper is passed through a machine with a revolving knife which comes in contact with a stationary blade, and thus the paper is cut into sheets.

But the Professor must hurry on, for there are other things in the paper line to talk about.

Wall-papers. The Professor shares with others a blank memory concerning the subject of wall papers before the year 1550, at which date he is quite sure they were made in Spain and Holland. The common grades are made of woolen, hemp and jute waste, while for the best finer materials are used. In old times the paper used to be printed by hand with blocks or stencils, but now cylinder printing is adopted. This process is similar to calico printing, a detailed description of which would take too much time this week. Some of the delicate patterns are still printed by hand. Striped wall papers are sometimes colored by passing the plain paper under openings through which the colors are brushed or run. You have often, no doubt, seen the raised, velvet-like surfaces on the wall paper. This is called flock printing. The pattern is put on in varnish, and then colored flocks of woolen cloth, in the form of powder, are spinkled on.

Papier-mache.—This material has a French name, but it seems to have had an English origin nevertheless. Paper moulded into forms was used in making the ceilings of some of the houses built during the reign of Queen Elizabeth. In 1772 an Englishman took out a patent for a process in which the papier-mache was made by pasting sheets of soft paper together over moulds. You must have seen the material, but do you know that it can be made so solid and hard that even car wheels may be built with it?

But I'll tell you where the process is about as useful as anywhere, and that place is the newspaper and book-printing office. A paste formed of flour, starch, alum and water is spread over a sheet of thick, soft paper. This is then covered with three sheets of tissue paper, one over the other.

When the type of a newspaper page is ready for the printers, this paper matrix, as it is called, is powdered with French chalk and laid upon the type. A brush is passed over the back to get the form of the type (as the Professor has already explained in his talk about "Newspapers"), and then another sheet of matrix paper is placed on the back of the first matrix, and both are brushed hard to unite them. A blanket is placed over all, and type and matrix are run under a drying press and kept there until the steam has thoroughly dried the matrix. The latter being placed in a mold and the type removed, the paper face of the matrix receives melted type-metal without injury, and a duplicate plate is made. A matrix may be used for twenty or thirty duplicate plates if necessary.

By this process a newspaper having a large circulation may use several presses on the same printed matter by having duplicate plates made, as it takes only about fifteen minutes to prepare a plate from the matrix. Before the papier-mache process was known, the London *Times* used to set the entire type of the paper twice each night in order to print the large number of copies necessary to fill orders.

Of course in this case the paper was printed directly from the type itself.—*Christian Union.*

SECULAR NEWS.

The Californians are delighted with the passage of the anti-Chinese bill, and are holding meetings to bring such pressure to bear upon the President as will force him to sign it.

The bill to establish Normal Schools at Davidson College and Trinity, was tabled by the N. C. House of Representatives.

The treasurer of the State of Missouri has proved a defaulter to amount of $34,000.

The burning of houses in the plague infected districts of Russia has commenced.

There is an utter collapse of the strikes of the coal heavers and dock laborers at Liverpool.

Queen Victoria, it is reported, will go to Italy this spring, after which she will visit other places on the continent.

The Mardi Gras procession came off in New Orleans on 25th inst. The procession consisted of 20 large and 9 small cars, containing figures and groups, representing the prominent epochs in the history of the world from 4,000 years before the christian era to the present day, in a comic light.

It is said that the Mississippi river is cutting away the shore from the Louisiana side opposite Natchez, and forming a sand bar in front of that city.

We had not the pleasure of hearing the lecture of Col. D. K. McRae on "Ireland, and the Irish People," having been prevented from so doing by the pressure of other engagements.—The Opera House was full to overflowing, and the vast audience was delighted.

The troubles of Archbishop Purcell (Roman Catholic) of Cincinnati continue to increase. Now $3,600,000 of claims against him and all plans for relief have failed.

Tremendous storms continue to be reported in the south of France, where hundreds of people are thrown upon public charity by the destruction and inundation of their houses. In Spain the tempest lasted four days, with much damage and loss of life. Houses, villages and farms in Navarre and Asturias has been destroyed.

An estimate will be submitted to the Parliament for an advance of £13,000,000 for the expenses of the Zulu war.

John G. Saxe the humorous poet has succumbed to melancholia and suffers intensely mentally.

A woman's prison in Indianapolis is managed entirely by women and is said to be managed exceptionally well.

The arraignment by Judge Alex. Rives of the U. S. District court, through the Grand Jury, of five county Court Judges is provoking great indignation in Virginia.

Reports come via Washington, from the signal station near Barnegat Inlet, that the bodies of the captain of the schooner D. H. Tolck, and his wife have been brought ashore. The rest supposed to have been aboard, and the two in the breeches and buoy, were washed away during the night. Two bodies were found near Barnegat station. One is still missing. Five men and a two year old child of the captain were saved. The vessel has broken in two. Nothing will be saved.

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Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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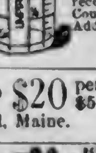

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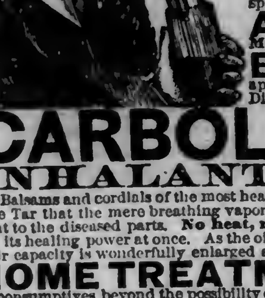

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For the N. C. Presbyterian.

PRACTICAL TRUTHS.

OF THE REV. ARCHIBALD ALEXANDER, D. D.

This is a duodecimo volume consisting of 398 pages, published by the American Tract Society. It may be said to consist of four divisions, though not formally separated as such, comprising (1) about forty short articles, written in the latter years of his life, for the *American Messenger*; (2) seven standard tracts on high evangelical themes, for the Tract Society's general series; (3) six small books written in a remarkably simple style, and issued in larger type for common readers, and (4) selections from his correspondence with the Society.

It is not our purpose, in calling attention to this little book, to bestow praise upon it or its author, for both have been done by persons competent to the task. The writings themselves have been before our people for many years, whilst the life of Dr. Alexander has been admirably written by his gifted son, Rev. James W. Alexander, and both are accessible to all who wish to become better acquainted with this great man and his writings. But our purpose in this brief article is to set forth to all literary and learned men of whatever profession, to ministers of the gospel especially, one peculiar trait of his character, if not strictly peculiar, was possessed by him in an eminent degree—we mean his *modesty* and *humility*. Dr. Alexander labored incessantly for nearly forty years, as first professor in the Theological Seminary at Princeton, fulfilling the duties of his professorship with consummate ability, watching over the students as a father, and guiding, in an eminent degree, by his affectionate advice their future course; constantly appealed to for counsel in all the varied interests of the churches, and of the cause of benevolence, and with a discernment of character, a sound practical judgment and a singleness of purpose for the welfare of the Redeemer's kingdom, that gained universal confidence. No wonder that a gentleman of another denomination, possessed of enlarged views and a liberality, once declared to the writer that if he had the power he "would make Dr. Alexander archbishop of all the churches in the United States, for, sir, he is the wisest and greatest man now living." But with all his greatness he was a remarkably humble and modest man. He seemed to know nothing of his own greatness. One who had been in terms of the closest intimacy with him for many years stated that "he had *never heard Dr. Alexander allude to his own influence.*"

We will make a few quotations from the fourth division of this book—his correspondence with the Tract Society—in proof of the statement. On the 31st of August, 1825, having been applied to, he wrote, "I am so convinced of the efficacy of this mode of diffusing the knowledge of truth, that if I thought myself capable of writing *good tracts* I would be willing to spend the remainder of my days in that service. But when I have made some efforts in that way I have not succeeded in gaining my own approbation. I would prefer that anything I may write may be communicated as anonymous." Again, on the 25th of February, 1826, he writes: "If I receive nothing you may conclude that I have failed in my attempt. If such a communication should be made it is my sincere and earnest request that, unless it meets the views of the committee satisfactorily, it may not be published. I have no *feelings* that need be in the least consulted in such a case." Again, on the 24th of August, 1829, he writes: "If I could persuade myself that I was able to write in that peculiar style of *plainness, simplicity* and *spirituality*, in which tracts should be penned, I would even rob the sleep of some of its hours to furnish a greater variety of subjects to the American Tract Society." Again, on the 22d of March, 1837, being asked for a volume, he replied, "without any affectation of modesty, my clear conviction is that there are already in print much better books than I could write, and that there are other persons much more competent to supply what is wanted than myself. Almost everthing which I have ever published has been drawn from me by some peculiar circumstances; otherwise I never should have appeared before the public as an author. My 'Letters,' to which you kindly allude, were commenced at the earnest request of some of my old friends in Virginia, and were not expected by me to circulate farther than they would be conveyed by the *Watchman of the South*. I have now brought them to a close principally because it is painful to me to be so long before the Christian public. Dr. Plumer has earnestly solicited from me a series of letters on 'Experimental Religion,' but I have not thonght that I could execute such a work as it ought to be done." Once more only: When reqnested to contribute more than he had done to the *American Messenger*, which at this time had reached a circulation of one hundred and fifty thousand—though afterwards its circulation went over two hundred thousand—on the 11th of December, 1849, he replied: "I would certainly have furnished more articles than I have done if I had not believed that yonr numerons correspondents could supply you with articles better snited to the taste of the publishers than any which could proceed from my pen. Vivacity and originality are not to be expected from aged men. And they have less relish for such composition as pleases the young, and by its point and striking thonght engages the attention of most men, than they once had. As, however, I take pleasure in scribbling when the fit comes upon me, I shall, from time to time, give you the offer of some of my lucnbrations, and if they should not suit your views no offense will be given to the writer by their not being inserted. Never publish an article of mine unless you really approve it."

We think that will do for *this* time to prove that Dr. Alexander was, in fact, an *humble and modest man*. There is a plenty more, of which the above is a fair specimen.

We close with a few practical remarks:

1. What a contrast does the conduct of Dr. Alexander present to that of some of us—mere pigmies—who not only sign our *initials* as *finals* to our articles for the paper, but some have their names printed in full at the top! He preferred his articles to be published anonymously, and in several instances had to beg that his name be omitted. And not only so, bnt in the short articles he furnished the *American Messenger*, most of which are signed A. A., and which every one who took the *Messenger* looked for as soon as it was opened, he was so annoyed on hearing of it that he signed some Senex and some Rednax and some he did not sign at all. That which tickles the vanity of little men was only a sonrce of annoyance to Dr. Alexander.

2. The wonderful power of the "press," is a second reflection. Very distinctly do we remember when his "Letters" came ont in the *Watchman of the South*, with what eagerness they were read. We know the fact, that those who took the paper had to lend it to from three to half dozen families jnst to read these "Lettera," and that many a time, a paper was retnrned to its owner, so shattered and flimsy by constant handling, that it was hardly fit to be filed away—for we used carefully to file away papers in old times. We know another fact, and it is worth knowing, that these "Letters" of Dr. Alexander were re-published,—the next week after they appeared in the *Watchman*,—in every religious paper in the United States. Baptist, Methodist, Episcopalian, Presbyterian and Congregationalist. At the time of their publication we made a calculation of how many persons there were who read these "Letters," and we came to the conclusion, that they could not be fewer than *one million* a week. What a congregation! And yet these "Letters" were written by a man so hnmble and modest, that he did not think *he* could write a book.—and never did write one, or even a tract that was not "drawn ont of him by pecnliar circumstances."

We had other reflections to make, bnt it occnrs to us that they had better be omitted—for divers reasons. D. L.

For the N. C. Presbyterian

WE ARE IN DANGER.

LENOIR, N. C., Feb. 13, '79.

Mr. Editor: In an editorial in a recent number of the PRESBYTERIAN "Our Danger" is set forth in a manner calculated to awaken us to a sense of the situation. That we are in great danger is plain to be seen. The sums *promised* our ministers, in many instances, is less than they can live upon, though making a respectable average. Orange Presbytery *promises* an average of $850, Concord $862, Fayetteville $725, Wilmington $750. I have not at hand the sum promised by Mecklenburg. These sums, if equally distribnted, would look something like a living, at least in the country. It must be borne in mind, however, that many of the larger chnrches pay very mnch more than the average amount, and thereby the smaller churches have their average amonnts greatly reduced.

But worst of all we do not pay the sums promised. From the last minutes of our General Assembly we see that Orange Presbytery pays, not $850 average, but $505; Concord not $862, but $515; Fayetteville not $725, but $497; Wilmington comes nearer her promise, and pays $725, and Mecklenburg Presbytery pays an average of $439. Wilmington comes almost up to her promise, bnt the others fall fearfully short of their assnmed obligations. Trnly this is an alarming state of affairs, when church members, Presbyterians, after *assuming* an obligation to snpport the Gospel, will so far fall short of the measnre of their dnty.

Under our laws for the *prevention* of the payment of honest debts, it is becoming unfashionable to pay. The delinqnent has only to refnse, then take shelter behind the protection the laws of the land give him, and the creditor may whistle, and the debt goes unpaid. Are we Presbyterians willing to shield ourselves in the same way from our obligations to our pastors?—that too from obligations voluntarily assumed? Do we not stand in pressing need of being *worked over*.

Another great evil in many of our churches is that a very large proportion of the members never subscribe to, nor pay aught of the minister's salary. The writer speaks of his own knowledge, in saying that in many churches of fifty, sixty, one hundred or more members, the funds for all church purposes are paid by twenty, forty or sixty members—this too where all are able to pay. All are able to indulge in the conveniences and many of the luxuries of life, but are too poor to pay anything for the support of the Gospel at home, much less to onr foreign field.

This is all wrong, and should be corrected, bnt how to correct it is the great question. Should our ministers preach more of moral honesty; should our sessions take vigorous hold of delinquents, say "pay that thou owest;" shonld our deacons be more pressing in the claims of our Master and His cause? What is the remedy? I doubt not your books (the accounts of the NORTH CAROLINA PRESBYTERIAN) would make a bad showing for onr church, in the way of unpaid subscriptions to the paper; this too by members of the church *in good and regular standing*.

Mr. Editor, I do not like to *scold*, bnt it does seem to me that some one must speak out; these evils are running to such an extent that every man that claims to be honest ought to complain. C.

For the N. C. Presbyterian.

SCIENCE AND RELIGION.

There shonld be no conflict between Science and Religion. What is the Christian religion? It is a benign influence exercised upon the heart of man by revelation from God. What is Science? The word is derived from "scio to know," or in other words is the mode of acqnring and treasnring np useful knowledge. There are many modes pursued by scientists in the acquisition of knowledge, indeed their labors embrace every department where investigations are wont to be made. Bnt those who investigate the cosmogony and history of the material world, more particularly, arrogate to themselves the name of scientists, and many of them become skeptical. They are often actnated with inordinate pride from the presnmed importance of their studies, and indeed stultify themselves in the supposed profnndity of their investigations. The conclnsions reached are often more guesses or theories, which indeed answer the public for a season, bnt are doomed to the shades of oblivion as soon as a new theorist promulgates the result of his researches. They attempt too mnch and get beyond their latitnde. However grand, interesting and profonnd their investigations may be, they have no right to encroach upon the domain of revelation, which is an emanation from onr great God and spiritnal in its natnre. Let them search to their satisfaction the mysteries of eras, ages, cycles, waters, igneous and chemical forces and influences upon the earth. They cannot acconnt for its *creation and preservation* without *revelation*. And moreover those who are, or pretend to be materialists, are incompetent witnesses, not having been blessed with an infnsion of the Holy Spirit; for how can a man judge of that which he knoweth not? or how can a materialist pronounce npon what is spiritnal?

Common sense as well as our own consciences teach us that we are surrounded by circumstances under the control of a higher power than onrselves. They also teach us that there can be no evolntion without an evolntionist; that there can be no force or power without a sonrce, and that there can be no world with all its concomitants without a God. Those are self-evident trnths. It has pleased Almighty God to reveal to mankind light enough to save onr sonls in a future state of existence. This no man shonld ignore. It has not been his will to expound to us all the mysteries of this world; and they are no doubt proper and legitimate snbjects of investigation. But when the materialistic scientist attempts to invalidate the revelations of the Most High for the salvation of man, he occnpies ground, where angels fear to tread, and deserves to be deprecated or anathematized. The Christian religion has withstood the shocks of satanic and other influences for more than eighteen hundred years, and if apparently at times, it has been put to a disadvantage, always in the end it is victorious and so will be, and Science must yield when properly pursued, to its divine influence. X.

For the N. C. Presbyterian.

CHRISTIAN FAITHFULNESS.

A very intelligent child of thirteen years, said to me a short time ago, I do not think I will ever be a Christian. Why not? said I.

Because I think my time has passed. Before the last communion, when the pastor urged the members of the church to take to those who were not, I thought surely some one would talk to me because I felt so dreadfully, but nobody said one word to me, not even my parents or sisters.

Why did you not ask your parents, or some friend for advice?

I did *try* to do so, bnt could not, I was ashamed to let them know how badly I felt.

When the communion day came, I did not feel near as unhappy as I generally felt when I had to be separated from the rest of the family. After that, I thonght I wonld wait until my birth-day, when I knew my parents would talk to me, bnt I did not mind *that* as much as I had always done before, and so, I think it is too late now for me to be saved. After trying to convince her that Satan was only deceiving her by making her think that *now* was *not* the accepted time, and urging her to go to the Savionr at once, I left her alone with God, and thought long and sadly upon the snbject snggested by her remarks. May there not be some in every christian community who feel from time to time as this child did, and are growing hardened and indifferent because no one ever talks to them about their souls? Christian brother and sister, are there any unconverted persons round you, who can say you have never said a word to them about their souls?

If we do love our Blessed Lord, let us not be afraid, or ashamed to speak often of Him, not only to each other, but to those who may be waiting sadly for some one to tell them how they may find relief from their burden of sins.

CHRISTIAN "GIVING UP."

It is a pitiful thing to see a young disciple going about and asking everybody how much he must "give np" in order to be a Christian. Unfortunately, many of those who take it upon themselves to instruct him give him the same impression of Christian discipleship—that it consists chiefly of giving up things that one likes and finds pleasure in. Bnt a man in solitary confinement might as well talk about what he must "give up" if he is pardoned out of prison, or a patient in consumption about what he must "give up" in order to get well. The prisoner must give up his fetters, and the invalid his pains and his weaknesses—these are the main things to be sacrificed. It is true that the one has the privilege of living without work, and the other the privileges of lying abed all day; these are privileges that must be relinqnished, no doubt. And so there are certain sacrifices to be made by him who enters upon the Christian life, bnt they are "not worthy to be compared" with the liberty and dignity and joy into which the Christian life introdnces us; and to pnt the emphasis npon this negative side of the Christian experience, as so many are inclined to do, is a great mistake.—*Sunday Afternoon.*

THE HAPPIEST PERIOD OF LIFE.

What, then, is the happiest period of human life? I am sure there is only one answer. It is now. If I am doing my duty, to-day is the best day I ever had. Yesterday had a happiness of its own, and np to this morning it was the best day of all. I would not, however, live it over again. I string it, as a new bead, on the chaplet of praise, and turn to the better work and the higher thonghts of the present time. Of all the many days of life, give me to-day. This should be our feeling always, from the cradle to the hour when we are called to come up higher. Childhood is best for children, manhood is best for men, and old age for the silver-haired. We will all join in a chorus of common thanksgiving to God, and when asked "Which is the happiest period?" will say, Childhood, manhood, and old age, alike. "O Father, it is now!"

PLEASANT MEMORIES.

We may not realize that our actions of to-day afford food for memory to-morrow. Then try to live aright. In youth, as we all remember, hope was our gnide, anticipation and expectation were the animating sentiments; the mind looked constantly forward, plans and purposes were its chief activity. In matnre years, as most of us know, realization takes the place of hope; the mind concerns itself more with now. Clearly there must be, as years accumulate, a gradnal trnrning of the mind toward the past; memory will become the chosen companion; we shall live more and more in what we recollect. Youth dwells in the fntnre; manhood in the present; age in the past. To ponder upon former years enters into the heart life of age just as do the hope and prospect of years to come into that of yonth. Each person is forming that element for his age by his life now. The hasty words, the foolish deeds, the neglects and omissions, the transgressions of to-day are the seeds for so many mortifications and sorrows to grow rank in the white-haired years. Whatever is wise, right, generous, self-sacrificing, honorable in the life of to-day, is a plant which will ripen thick with peaceful and pleasant memories in the days when memory is chief factor in happiness.

JESUS TO THE FRONT.

A friend kindly sends us the following extract from a letter written by a lady in Tuskaloosa, Ala., dated Febrnary 14th.

"Our lamented friend, Mr. Dickson, is still speaking to us. We have received a tract from Philadelphia, called 'Jesus to the Front.' A lady of his congregation married a Roman Catholic. He wished her to become of like faith with himself. She consnlted Mr. D. He told her she could decide for herself, which she would have in front, Jesus or Mary. Her response was, 'I will die before I will give up Christ.' It (the tract) is just as loyal to Jesus as his own ambassador; just as bold and fearless in utterance of truth; just as meek and lowly in heart as if the words were from his mouth new, warm and vitalizing. Mr. D.'s theme forever was, Jesus is my King!"—*Southern Presbyterian.*

HAPPY WOMEN.

In marrying, men shonld seek happy women. They make a terrible mistake when they marry for beauty, or for talent, or for style. Oh, what blessings are those happy women! How often their little hands guide the ponderous machine of life, with almost an invisible tonch! How we look forward through the weary day to their fireside smiles! No one will ever know until the day of judgment reveals, how much we owe to these helpful, hopeful, uncomplaining, happy women.

Nature has given women two painful but heavenly gifts, which distinguish them and often raise them above human natnre—compassion and enthusiasm. By compassion they devote themselves; by enthusiasm they exalt themselves.—*Lamartine.*

THE ETERNAL GLORY.

A father dying leaves to his child a package, sealed, and inscribed, "Not to be opened till you come of age." The child often looks wonderingly on the sealed package; but he respects the father's dying will, suffers the seal to keep the secret, and wonders what surprise is in store for him in the future. The Heavenly Father gives to each one of his children such a package, labelled "The Eternal Glory: Not to be opened till yon come of age." Many a curious eye has gazed on the sealed package; many a curious imagination has ventnred a guess at its secret contents, bnt they still remain unknown. A surprise is in store for us when school is over, and we gradnate and enter into the true life of our eternal home.

ENCOURAGEMENT TO PRAYER.

Lord, I find David making a syllogism in mood and figure. Two propositions he perfected:—"If I regard wickedness in my heart, the Lord will not hear me. But verily God hath heard me, he hath attended to the voice of my prayer."

Now I expected that David should have concluded thns:—"Therefore I regard not wickedness in my heart." Bnt far otherwise he concludes:—"Blessed be God who hath not turned away my prayer, nor his mercy from me."

Thns David hath deceived, but not wronged me. I looked that he shonld have clapped the crown on his own, and he pnts it on God's head. I will learn this excellent logic; for I like David's better than Aristotle's syllogisms, that, whatsoever the premises be, I make God's glory the conclnsion.—*Fuller's Good Thoughts in Bad Times.*

THE HAPPY LIFE.

When the prophet Elisha desired in some way to recompense the Shunamite for her kindness to him, and interrogated her; the reply—most modestly given—was "*I dwell* among mine own people." She tronbled not others, nor did they her; she dwelt in peace, in a happy quiet. So with the Christian, whose life is "*hid with Christ in God*;" it is a life of quiet assurance that says to the tnrmoils—the afflictions—of time "none of these things move me." Nothing is able to dismay, nothing able to hurt. And this is secnred, just as the branch of the tree lives, by drawing its life from the root; it is that which makes it flonrish and grow and increase in strength. So the "with Christ't brings the peace and the ready acceptance of God's will in all things; "Christ is all and in all" to him. The things that fret and vex others make no alteration at all with the Christian—or should not—therefore is his life a happy one.

JESUS ONLY.

Thou *one* staid Rock in life's tempestuous sea,
To Thee I come!
Henceforth—all else unstable - but in Thee
I find my home.
Rest of my soul, once weary, peaceful now,
The central object of my spirit's joy art Thou.

Though all should cast me out, yet still in Thee
I'll put my trust;
Mine is a treasure time and tide defy,
And moth and rust.
Give me, O Lord, the sympathetic heart
That lives upon Thy love, and *cannot* live apart.

O Jesus! fix thine image on my soul,
That there I may
Gaze on Thy beauty till I am made whole;
And every ray
From this world's sinking suns that own not Thee,
Dies down in Thine own light and its obscurity.
—*London Christian.*

THE HOUR BEFORE YOU GO TO CHURCH

I have in my eye at present *the hour before* you go to church on the Sabbath forenoon. I am anxious about it. The note struck then is likely to give tone to your spirits all the day. Redeem it. Redeem it as much as you can from family duties. Redeem it wholly from "plaiting of hair and putting on of apparel." Redeem it wholly from vain conversation. How very much the power of the minister's preaching depends on the preparing of the hearing heart! If you come up to the church with your mind crowded with trifles and puffed up with your vanity—what can ministers do? They can do nothing but beat the air. What else can they do if there be nothing before them but air to beat at? It will make a sound, and that is all. I fear that many of my dear people spend more time on the Sabbath morning in putting veils on their faces than in taking the veil off their hearts—more time in trying to make themselves appear before men what they are not, than in trying to make themselves appear before God what they are.—*Rev. W. Arnot.*

"PAY FOR THE PITCHERS."

A Christian woman once asked for money for the cause of Christ, and the objection was raised, "Why! I thought you preached a free Gospel; and you talk about the water of life being free, without money and without price." "Yes," said she, the water of life is free; but we need money for the *pitchers* to carry it in." Yes, ours is a "free salvation;" bnt we must pay for the Bibles and tracts which tell about it; we must pay passage on the ships and railroads which carry our missionaries to the heathen; we must supply them with food and clothing, and means to bring up their children, while they give their time to the work of telling "the story of the Cross" to the heathen, and translating books and Bibles, or learning the language, so that they may speak and write it. And the money for this purpose ought to come from every church of Christ, from every believer in the Saviour, however rich or poor, in its due proportion.—*The Presbyterian Journal.*

THE BLIND GIRL AND HER BIBLE.

Dr. Bell relates that a blind girl, residing in France, had for many years perused an embossed Bible with her fingers, bnt becoming partially paralyzed, the sense of touch in her fingers was lost. Her agonv of mind at the deprivation was great, and in a moment of despair she took up her Bible, bent down her head and kissed the open leaf, by way, as she snpposed, of a last farewell. In the act of doing so, to her great snrprise and endden joy, she felt the letters distinctly with her lips, and from that day (he adds) this poor child has thns been reading the book which is her one great comfort.

"STRONG IN HIM."

"The other day," said Norman Macleod, "I was requested by a brother minister, who was unwell, to go and visit a dying child. He told me some remarkable things of this boy, eleven years of age, who, during three years of sickness, had manifested the most patient submission to the will of God, with a singular enlightenment of the Spirit. I went to visit him. The child had suffered excruciating pain; for years he had not known one day's rest. I gazed with wonder at the boy. After drawing near to him and speaking some words of sympathy, he looked at me with his blue eyes—he could not move, it was the night before he died—and breathed in my ear the words, "I am strong in Him." The words were few, and uttered feebly; they were the words of a feeble child, in a poor home, where the only ornament was that of a meek, and quiet, and affectionate mother; bnt these words seemed to lift the burden from the very heart; they seemed to make the world more beautiful than ever it was before; they brought home to my heart a great and blessed truth. May all of us be 'strong in Him!'"

Let the timid trembling Sunday school teacher take conrage from this thought, Weak in self, but "strong in Him." What are our difficnlties with such a foundation as this for strength.

GOD KNOWS BEST.

It takes just so many turns of the potter's wheel to make a vase or a cnp, and the pitcher of life reqnires just so many turnings of the wheel of grief. God's wheat is not ready to be taken into the garner until the hoofs of calamity, and the hoofs of persecution, and the hoofs of death have trampled it ont. Do you realize then, that you are in God's keeping? Each person is as much under the searching care of God, the fatherly care of God, the motherly care of God, as though he were the only person in all the world, in all the universe.—*Christian Intelligencer.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

From London *Weekly Review:*

It is said that a relic of Luther will soon be seen at a London bookseller's. It is a Bible formerly belonging to him, and containing sixteen autograph lines, with his signature and the date 1542.

The Pope has intimated his desire to raise Dr. Newman to the rank of Cardinal, bnt, with expression of respect for the Papal See, Dr. Newman has excused himself from accepting the purple. It is understood that some years ago the late Pope offered the prelacy to Dr. Newman, who declined it in the same spirit which has caused him now to shrink from the higher dignity.

According to a correspondent of the *Tablet* a leading Roman Catholic publisher has said that the reading part of the Roman Catholic public in London does not nnmber more than 600 persons. The correspondent thinks that the majority of his co-religionists buy none of the non-Roman books. To this he attributes the repeated failures in starting and keeping up Roman Catholic periodicals, and he regrets that very little is done to give support to those who devote their time and talent to forming a Roman Catholic literature in England.

The Positivist Liturgy, which is creating some discussion in Comtist circles, has been issued in a handsome form, printed on green tinted paper, with gold border. The "prayer" is addressed to the "Great Power, the highest hnmanity, whose children and servants we are, from whom we derive everything, and from whom we are bound to render everything. May we all seek to know Thee better." Another portion of the Liturgy speaks of that time when "Thon (hnmanity) shalt, visibly to all, take to Thee Thy great power and reign." The book seems harmless enongh, from a Positivist point of view, but some eminent members of the sect are strongly opposed to its use.

From London *Christian Signal:*

GLASGOW.—The Rev. Dr. William Symington, senior pastor of Great Hamilton-street Free Church, Glasgow, died last Sunday, at the age of 55 years, at his residence, Westercraigs, Dennistoun. The reverend gentleman succeeded his father, the Rev. Dr. Symington, in that charge. His father and nncle were the leading divines of the Reformed Presbyterian Church, the latter having written works of great authority with that body. The deceased and his congregation joined the Free Church at the union in May, 1876.

BEQUEST TO THE FREE CHURCH.—The late Dr. Alexander Binnie Webster, of No. 13 Warriston-crescent, Edinburgh, amongst other legacies, has bequeathed £400 to the sustentation fund, £400 to the aged and infirm ministers' fund, £300 to ministers' widows' and orphans' fund, £300 to the missionaries' widows' and orphans' fnnd, and to the committee for the Highlands and Islands the residue of his estate, which is expected to yield full £10,000. Besides this, another snm of £500 will eventnally accrne to the Highlands and Islands Committee.

The idea of creating several new members of the Sacred College has just been abandoned, and the Vatican is studying a plan for augmenting the nnmber of Cardinals holding Episcopal office, so as not to increase the burdens of the Pontifical Budget. It has been customary with the Pope to present to Archbishops without exequaturs a sum of 700 francs a month, and to Bishops 500 francs; but since the 1st of Febrnary these subsidies have been snppressed. Cardinal Nina, the Pontifical Secretary of State, publishes a letter explaining that the Holy See has not the means to support these charges. In consequence of these measnres the opposition to the Pope manifested by the Ultramontanes is daily becoming more active. The Pope will receive a deputation of Catholic journalists from all parts of the world on the 22d inst. The Holy Week services will be performed in the Sistine Chapel.

A gentleman at Leeds, Mr. Arthington, who has already made great sacrifices on behalf of the South African mission field, has offered to the Baptist Missionary Society a steamer worth $2,000 to extend the navigation of the Congo and the spread of Christianity. The offer has been accepted. The same gentleman was the originator of a previous mission into Central Africa. San Salvador is stated as being the centre fixed upon for future operations. Further, the late Rev. William Campbell has, by his will, bequeathed to the London Missionary Society the reversion of £2,000 for the purpose of promoting a Canarese native ministry at Bangalore.

THE POPE'S FINANCES.—The progress of the fnnd for saving the Pope from bankruptcy makes slow success. Every week a pathetic appeal is sent ont from some bishop or high functionary, begging the Catholics of England to come to the rescue. A week ago the Vatican itself called for a special collection in all the churches. Last week the Bishop Nottingham called upon the faithful to strain every nerve, to do all they can to meet an urgent necessity, bnt the resnlt of his rhetoric was exactly £2 10s. It is whispered that matters are not better in France. There the Pope is at present unpopnlar, because he is coqnetting with Bismarck. Italy and Spain alone come cheerfully to the Holy Father's aid.

From General Sonrces:

It is said that some twenty Jews have recently been baptized at the ancient abode of Cyrus and Ahasnerus, and others, the Ecbatana of Scriptnre, the modern Hamadan, where the descendants of the captive Jews still live."

A terrible famine has prevailed in India. At Cashmere two-thirds of the inhabitants have died or fled. Missionaries in the Pnnjaub have aided as far as possible, but still the suffering is heartrending.

MISCELLANY.

There are five Protestants in the present French Cabinet.

About twenty "Robin" dinners have been given during the last fortnight to four or five thousand of the poor children of London, the expenses being met by the readers of *Hand and Heart.*

The *London Post's* Berlin correspondent say: 'The Chinese Government have purchased machinery and engaged experienced engineers and spinners in Germany to establish cotton mills in China so as to free that country from dependence upon English and Russian imports."

The missionaries of the New York Port Society board vessels when they come in, inviting the crews to church, and when the vessels leave port, put packages of reading matter and loan libraries on board. During the past year 684 packages of reading matter were placed on ship-board and 1,229 bibles and testaments were given out. The society has 254 libraries afloat.

A Columbns machinist has been at work eight years on a clock. At the first qnarter hour a locomotive runs an open space; at the second a miniature bell tolls in Independence Hall, and Washington walks into sight; at the third, the twelve Apostles bow to Christ, Peter denies his Lord, and a cock crows; at the even hour there is music, and a skeleton hastens along, bearing the legend, "Time flies." Every noon Lincoln appears with the Emancipation proclamation.

Switzerland has lost one of her leading statesman; a man who to the world at large was utterly unknown, bnt who within the borders of the Alpine republic for thirty years led a most usefnl, active, and honorable life. Dr. Drebs began his official career at the age of 24 as a subordinate justice, bnt speedily rose until he occupied the highest position in the gift of the Swiss people. He was three times elected President of the republic. Various works on jurisprudence evidenced his industry and ability as a writer. Paralysis of the brain was the cause of his death.

In Glasgow, Snnday morning breakfasts for poor persons are furnished at Evangelistic Hall, in James Morrison street. On recent Sundays, as many as 2,000 hungry persons have been present. At 7 o'clock the eating begins. The menu is simple, consisting chiefly of hot tea and large sandwiches. The tea is furnished in mngs, the sandwiches in clean white paper. One hundred and twenty pleasant young women wait on the guests. A choir of thirty or forty young ladies furnishes sacred singing while the eating goes on. When the breakfast is over, a short Gospel service is held. Attendance on this is not compulsory, though many a poor fellow whose empty stomach has just been filled with gratuitous breakfast feels that it would be hardly the fair thing to tnrn his back on the meeting. A missionary waits on people who leave word that they would like to have a call from him at their homes or lodgings. The breakfasts have been regularly served since 1874.

GOLD DUST.

No rose so sweet as a kindly deed,
No soil so rich as another's need.

It is easy to look down on others; to look down on onrselves is the difficulty.—*Lord Peterborough.*

More bitter than all
It was to know that love could change and die!
Hush! for the ages call,
"The love of God lives through eternity,
And conquers all."
—*Adelaide A. Procter.*

Prayer is the principal and most noble part of God's worship, and is to be preferred before preaching. By preaching we are taught how to worship God; but prayer is itself God's worship.—*Bull.*

Nothing draws along with it snch a glory as the Lord's day. Never has it unfolded without some witness and welcome, some song and salutation. It has been the coronation day of martyrs—the first day of saints. It has been from the first day till now the snblime day of the Church of God; still the ontgoings of its mornings and evening rejoice. Let us then remember it and keep it holy.—*Dr. Hamilton.*

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, MARCH 12, 1879.

RETRENCHMENT AND REFORM.

Great words these! And in view of past extravagant expenditures and present financial distress, the people are demanding that the words be reduced to the practice signified by them. We are well content to leave with our law-makers the shaping of legislation in general, bnt we cannot forbear a snggestion just here. Undoubtedly it is well to curtail salaries and discharge supernumerary employes, &c., but all this is comparatively trifling in comparison with what might be done by snppressing the liquor traffic—by enacting a prohibitory law. This is precisely what we mean: Provide that no liquor shall be bought or sold within the limits of the State of North Carolina.

What, is it asked, destroy all the revenue derived to the government from the sale of spirituous liquors? Just so, and in a tenfold degree destroy the necessity for the revenne. Do away with, as being unnecessary, a large part of the prisons, and their keepers, of policemen, and criminal courts, and almshonses, and all the paid employes of all. Do away with idleness and poverty and crime, and snbstitute thrift and happiness and religion and health. Will you please look at this statement:

"Cost of alcoholic drinks in the United States annually:

Direct outlay for drink	$725,467,028
Seven per cent. on the 10,000,000,000 which the nation should possess, but has been destroyed by the traffic	700,000,000
Direct loss of wages	7,903,844
Ten per cent. on the capital employed in the manufacture	25,848,081
Ten per cent. on capital employed in saloons	36,254,700
Charity bestowed on the poor	14,000,000
Loss by sea and land	50,000,000
Court, police, hospital expenses, charity, litigation, insurance	207,266,550
Total	$1,866,642,703

This nation received in return for this traffic, 500 murders, 500 snicides, 100,000 criminals, 200,000 paupers, 60,000 deaths from drunkenness, 600,000 besotted drunkards, 600,000 moderate drinkers who will be sots ten years hence, 500,000 homes destroyed, 1,000,000 children worse than orphaned. And if the country shonld be searched from the center to circumference, it would be impossible to find any good resulting from this traffic, or a single reason why it should exist longer."

If that seems too large, here are figures furnished to a member of the British Parliament, upon inqniry, from the Treasnry Department of the United States. It is official and represents only liquors upon which tax has actnally been paid. Not nearly all that is consumed, as every one knows:

"The returns for the fiscal year ending June 30, 1877, are as follows—

Spirits distilled from whatever materials, gallons	57,459,989
Ale, beer, lager beer, and porter, barrels	9,902,353
Imported spirits of all kinds, gallons	1,386,670
Imported wines in casks and bottles, gallons	5,723,469

The following is a statement of the amounts of special or license taxes paid to the government by dealers in liqnors during the same year:

Retail dealers in spirituous liquors, $25 each	$3,840,469
Wholesale dealers in spirituous liquors, $100 each	419,729
Retail dealers in malt liquors exclusively, $20 each	147,801
Wholesale dealers in malt liquors exclusively, $50 each	42,000

Thus it appears that there were upwards of 166,000 liqnor dealers in the country that year.

From the above, and other data, the Hon. Edward Young, Chief of the Bureau of Statistics, estimates the amonnt of money annually expended in the United States for liqnor by consumers to be nearly $596,000,000.

Respectfnlly,
GREEN B. BAUM, Commissioner."

The Raleigh *News* furnished not long since this estimate:

"Not less than six millions of dollars are spent in the bar-rooms of North Carolina in a year. The last annual report of the Commissioner of Internal Revenue fixes the nnmber of liqnor saloons in the State at 1,884. It is fair to assnme that they average $10 per day for drinks sold, or $18,840 for the lot. Dednct the fifty-two Snndays, and we have a grand aggregate of $5,899,820. Add what is sold on Sunday in violation of the law, and the figures will easily reach $6,000,000. The sum of ten cents a glass will cover sixty million drinks. For this the Moffet law would return $1,500,000 taxes."

As to the Moffet law, we desire its adoption if prohibition cannot be secured. Bnt on principle we are opposed to all licensure of liqnor selling, because it makes the State a party to the commission of the very crime it pnnishes.

We go no fnrther than to give some estimates of the immense quantity of liqnor drank, and the vast amonnt of money a thonsands times worse than wasted in this traffic. That crime and poverty are in due proportion no observing person will deny, and that the vast amount of governmental expenses accrne from crime and poverty needs no demonstration. All this leaves ont of account the reverse, of health and wealth and happiness from improved morality. These hints are thrown out hastily. We have at hand the most satisfactory evidence of the value of a prohibitory law in Maine, where it has fought its way through all possible opposition until now both political parties favor prohibition, and it wonld be political death to any candidate for office to oppose it.

It is too late now to expect anything by our present Legislature, and in fact from any Legislatnre it could never be soon enongh, to accomplish prohibition without first secnring the approbation of the people, Bnt it is well nevertheless to bring this matter prominently before the people. The time must come when absolnte prohibition of the sale of liqnors by law will be an accomplished fact. It mnst come, for there is no other way to arrest the tide of ignorance, poverty and crime which is swelling into such alarming proportions.

Rev. W. H. Clagett closed a meeting at Leavenworth, Kansas, on the 14th ult. Sixty-eight persons joined the Presbyterian church, and some persons other churches. Assisted by Wm. Hamilton, he began a meeting at Holton, Kansas, on the 16th ult.

ONCE MORE.

And once more only (unless there shonld arise some reason now unforeseen to justify a continnance) we discuss the question of the preaching of the Gospel by unlicensed persons.

Our neighbor of the *Southern Presbyterian* answers none of the questions we proposed, and excuses himself thus:

"We really do not think it is obligatory on the *Southern Presbyterian* or on its editor as an individual to answer these questions, or even that it would be becoming to do so. It must be apparent from what we have already said that we regard it as wrong for even an inexperienced student to violate the Church's laws in the way specified; as still more wrong for a presbyter to encourage a young person in so doing; and most of all wrong for one of the Church's servants to whom she has intrnsted her candidates to teach them to despise her authority and to violate her laws. Of course, then, our good neighbor would not expect us to make a witness stand of this journal in so serious a matter."

Which we most heartily approve, and have from first to last acted upon in this discussion. We see no necessity for judicial investigation as to persons. We propose to deal with principles, not men. It seemed necessary to us, however, to know by what authority, if any, the wrong was done, that the best plan to suppress the evil might be adopted.

We most cordially join hands with our neighbor, and while we express our acknowledgement of his courtesy do respond most earnestly to the following:

"Dismissing, therefore, all the personal aspects of the question, we hope that both journals will be found side by side in the future as in the past contending for the maintenance of the laws of the Church, to the promotion of whose interests both are devoted."

And now we address ourselves to the main question. We asked in the offset with regard to preaching by unlicensed students: Is it done? and by what authority?

We give our readers what we have learned. *Is it done?* Certainly, and has been for very many years, so that those who believe that wrong becomes right by prescription may claim that the thing is no longer an evil. We adduce in support of the above the following from the *Southern Presbyterian:*

"At different times the Presbytery of Harmony has taken vigorous steps to prevent the violation of law in question; the Presbytery of Augusta has done the same thing, and so doubtless have others. During the last eighteen years at least—and, for aught we know, during the last fifty years—the Columbia Seminary students have had their attention called again and again to the violation of law involved in an unlicensed person's preaching or doing anything generally regarded as preaching. No doubt the same teaching is heard at Union Seminary."

So, too, the following action of the Synod of Virginia in 1860:

"*Resolved*, That while the Synod does highly approve of young men, while preparing for the ministry and before licensure, conducting prayer-meetings and exercising their gifts in exhortation, it would at the same time *discourage and condemn* the practice of their publicly preaching the word of God, and in the way in which it is commonly dispensed by the ordained minister."

And the *Central Presbyterian*, entirely non-committal as to the propriety, but sufficiently explicit as to the fact:

"Whether the custom here referred to, of candidates preaching before licensure, is censurable or not, we are satisfied the professors of our seminaries are not solely nor chiefly responsible. It was done to some extent, and perhaps as frequently as now, before a majority of our present professors were appointed to office, and had the tacit approval, in some instances, of pastors, church sessions and presbyteries."

It is not to be supposed that Presbyteries, Synods and Seminaries would stultify themselves by taking vigorous action to correct evils that did not exist. In fact the preaching of candidates before licensure is quite notorious.

By what authority is it done? By no authority whatever. Dr. Dabney's letter published two weeks since explains the whole matter. Applications are made by pastors and church sessions to the seminaries for the services of the young students. The professors make the requests known to the pupils, and the pupils assume the responsibility and do go off from the seminaries and *preach* without license or authority.

It would not seem difficult to say just where the fault lies—nor just how it can be remedied. Each Presbytery can instruct its candidates that this is not permissible, and we fully believe that the professors—some at least, all perhaps,—will be glad to have such an estoppage put to the practice. We know that some of the professors regard the practice we are discussing as entirely wrong, mainly from considerations of church order, but also because not advantageous to the candidates themselves. We hold that by this preaching the Form of Government is set aside and ignored. The provision in reference to this subject is not less sacred than any other; and if this may be set aside, why not any other? If a candidate may preach before licensure, why may he not baptize, moderate the session, receive members, &c., &c., before ordination? If one class of persons may set aside the law of the Church at pleasure, why not any class do the same? and what more is our ecclesiastical law than a mere rope of sand?

Bnt this is the most palpable lay evangelism, of which our last General Assembly said:

"The plain teaching of our standards is, that 'The Word of God is to be preached only by such as are sufficiently gifted, *and also duly approved and called to that office.*'—Larger Catechism, Q. 158. Indeed, the whole doctrine of our Church as to the Ministry, and the regulations under which men are inducted into it, shew that in addition to the call of God, the authority of the Church is necessary to call and appoint them to this work, whether as Pastors or Evangelists; and no amount of apparent or even real good which may be connected with the labors of unauthorized preachers or evangelists can justify us in dishonoring the ordinance of Christ, and by this means undermining His Church."

This was directed, it is true, against the "Lay Evangelists" conducting "Gospel Meetings," &c., and may, perhaps, be thought too severe upon what we are discussing, but it must not be forgotten that students until licensed are private members only of the Church, and that their preaching is lay preaching only. Their audiences, indeed, credit them with authority from Presbytery; bnt this so far from being a redeeming feature, only intensifies the wrong.

We remit the subject to the Presbyteries. With any action or with no action from them, we are conscience-clear.

COLPORTAGE

The Committee of Publication of our Church recommends the pamphlet of Rev. W. M. Wordsworth, Chairman of Colportage of the Presbytery of Winchester and says:

"The revival of interest in the colportage work has led to frequent inquiry as to the best practical methods of prosecuting it, and it has appeared to the Committee of Publication desirable to have, in permanent form, an outline of the plan approved by the Committee and recommended to the Presbyteries."

The pamphlet embodies the plan which has been so successfully pursued in Winchester Presbytery.

Rev. J. K. Hazen, Secretary of Publication, Richmond, Va., will forward a copy to any one who desires it.

WHITEVILLE CHURCH.

This church has made remarkably fine progress since its organization, and despite occasional drawbacks is now in a healthy condition. Accessions are quite regular. There have been five additions since May last. A large, fine organ has lately been substituted for the smaller one, which has been transferred to the Sabbath School. This school is very thrifty, and is growing finely, and is now probably the largest in the village.

RETURNED.

Rev. Dr. Brown has returned to Richmond and resumed his duties as editor of the *Central Presbyterian*. The Doctor was charmed with Florida and his numerous friends will be glad to learn received very great benefit from his short sojourn there. We welcome him back, and hope it may be very many days before a like trip will be a necessity.

WHITE PLAINS CHURCH.

In charge of H. B. Garris, as is the church at Whiteville, has very largely increased its membership within the past three years. The number of communicants has much more than doubled in that period.

Great improvements have been made in and around the Church, the members generally entering heartily into the work. The church lot has been enclosed, and a beautiful flower garden has been laid out and planted by the ladies of the congregation. The church building has been repaired within and without; a new pulpit now occupies the place of the old one, and the house is tightly sealed—outside it is well whitewashed.

The Sabbath School, which is under the superintendence of Captain D. J. Clark, has been reorganized within the past few months, and numbers over fifty scholars. Young and old attend it.

REV. DR. W. M. WINGATE.

At the request of a friend we reprint from the *Biblical Recorder* the following in reference to the life and death of Rev. Dr. Wingate, one of the most eminent Baptist divines of our State. It is well to have the record of such lives perpetnated. The tribnte is from the pen of Rev. Dr. Pritchard:

"There was an absolute want of selfishness in his nature, and the heart of a little innocent babe is not more pnre and sweet than was the spirit of this man of God. Never have I seen combined in any human being so much child-like simplicity of heart with such lofty powers of intellect. His trust in God seemed to be perfect, and his spirit always devotional. Christ was literally formed in him, the hope of glory.

"He loved Christ so supremely, he communed with Christ so closely, and he lived for Christ so constantly that towards the close of his life, and especially during his last illness, the glory of Christ seemed to shine in his very countenance.

"It was meet that such a life should be crowned by a beautiful and glorious death, and we are grateful that our Father in heaven so ordered it in his case. His wife told me that the day he died was the happiest day of his happy life. He knew that he was going to die, and when she placed her face beside his and asked him if he loved her, 'Yes, my precious wife,' answered he, and then he began to repeat the words, 'O the precious name of Jesus,' when she added, 'Ah! you love me, I know you love me, but you love that precious name ten thousand times more.' 'Yes,' said he, 'I do love Jesus ten thousand times more than all things else in this world.

"Just before he breathed his last his beloved physician informed me that he seemed to be conversing with the Saviour, as though he was personally present with him, and said: 'O, how delightful it is. I knew you would be with me when the time came, and I knew it would be sweet, bnt I did not know it would be so sweet as it is.'

"All that day his face shone as did that of Moses when he came from the presence of God in the mount, and when the snpreme honr came, the glory of God overshadowed that sacred chamber where the good man met his fate. I felt it to be there two days after his death, as I talked with his stricken wife and bereaved children, and heard them praise God in giving and taking snch a husband and father."

PRESBYTERIAL NOTICES.

The Presbytery of Fayetteville will meet at St. Andrew's church, Moore county, N. C., Thursday, April 24th, 1879, at 11 o'clock A. M.

The usual blanks have been forwarded to the churches; those should be accurately filled and handed in when Presbytery meets in April.

J. P. McPHERSON,
Stated Clerk.

The Presbytery of Harmony stands adjonrned to meet at Darlington C. H. April 9th, 1879, at 7½ o'clock P. M.

W. A. GREGG, Stated Clerk.

The Presbytery of Wilmington will meet in the Second church Wilmington on Wednesday, 2d April, 1879, at 7½ o'clock, P. M.

JAS. M. SPRUNT, Stated Clerk.

Arrangements have been made with the Railroad and Steamboat lines to extend the nsual courtesy of redneed fare.

Delegates will please report promptly at Second Presbyterian church on their arrival in the city.

The Presbytery of Red River will meet Thursday, April 3d, at 7 P. M., in Vienna, La. The Sessional and Sabbath School reports are required from each church.

CYRUS HARRINGTON, Stated Clerk.

NOTES AND JOTTINGS.

It has always puzzled us, how any one could fail with liabilities in the millions even though assets were well up in the hundreds of thonsands, but how Archbishop Purcell could fail for six millions of dollars with assets of only fifty thousand is perfectly stunning. From our standpoint of comparatively desperate impecnniosity we can never hope to rise to an adequate conception of such financial exploits. Every one—Protestant and Romanist alike—accords to the venerable prelate honesty of purpose, but it must be conceded that he would make a very poor Chancellor of the Exchequer.

Our venerable and much beloved friend "D. L." will pardon us for not agreeing with him as to the impropriety of persons communicating their names for publication with their articles, to newspapers.

The publication of a name does not imply lack of humility. We ask frequently to have the use of the name; have asked it of our correspondent, though without securing more than initials. And here is a case in point: much as our readers appreciate the articles of "D. L." for their own intrinsic value, they prize them doubly when they know from whose pen they emanate. Ripe experience, sanctified wisdom and lovely Christian character do and of right ought to add strength to any utterances of man. Readers always like to know who writes that they may form an estimate of the knowledge, sincerity of motive, extent or degree of scholastic research &c., &c., upon which the writings are based. We take one case as a clear illustration of our meaning though many might be produced. We ask pardon of the brother for using his name. The articles on Romanism which appeared in our paper a few months since were admirable productions. Had they appeared anonymously, however, readers might have doubted the accuracy of the writer's information, or had misgivings on other points; bnt the name of Rev. H. B. Pratt left nothing to be desired. With that name there could be no doubt as to their absolute accuracy and perfect truthfulness.

We are enabled to state authoritatively that the books of the Treasurer of Publication are kept to record all details accurately, so that the forthcoming Treasurer's Report to the General Assembly will be full, exact and complete. For the first time it will give in *one statement* the whole, receipts and disbnrsements, assets and liabilities—publishing account and all. Heretofore only receipts and disbursements have been stated, while the Secretary's Report has nsually contained a supplementary statement showing the assets and liabilities approximately.

Our good brother Rev Saml. M. Smith, has left the forlorn ranks of bachelordom, and registered among the benedicts. Our congratulations we extend.

In a private letter to us, Dr. Smith, of Union Theological Seminary, says he would have written earlier, bnt that, for reasons given, our remarks on the preaching of unlicensed candidates did not reach him. The Doctor has thrown a flood of light on the whole subject, and we only wish it had come to hand earlier. We have just a chance to wedge it in before going to press. The subject is certainly now well before the public and the church, and any remarks are in order.

For the N. C. Presbyterian.

OLD AGE.

Dr. Plumer's tribute to the memory of our departed mother in Israel, Mrs. Vass, the elder, was very beautiful and a fit token of love from one aged and waiting pilgrim to another who had crossed over before him. Thus, I thought, Mr. Greathoart might have written of Christiana, when she entered in at the gate. "*At her departure the children wept. But Mr. Greatheart and Mr. Valiant played upon the well-tuned cymbal and harp for joy.*"

Mrs. Vass was greatly honored not only in having been enabled to live in the glory of God and for the good of her neighbor all her days, but in that during an old age prolonged far beyond the ordinary limit, she still brought forth fruit, and exemplified the beauty of holiness well and clearly when burdened with the weight of near a hnndred years. A very great and nnusnal privilege to be able to walk steadily on to the very last, with hope and faith and love all in active exercise nndimmed, unfaltering and unchilled. This is the especial blessing of old age, and should be the especial design of those who stand and wait with failing strength and increasing infirmities for the messenger who releases them. More good may be done in these last few years, by an example of patience and faith and conrage and cheerfnlness nnder such circumstances than in the busy years of life.

Ninety-six years! what a volnme of history is comprised in that period; and of those who have lived through it were any as much impressed by the great events with which they were contemporary, as we are who can survey them all as it were in one glance? Perhaps none, even of the intelligent and well-informed classes of society.

This winter there died about a mile from Chapel Hill an aged woman who had connted, according to the lowest calculation made by herself or her family, ninety-two years. Some thought ninety-six. She had lived hnmbly and obscurely all these years, only concerned to make both ends meet at the close of each, and often not succeeding. She had raised her children, living first on one poor farm and then on another in Orange county, always poor, hard working, and decent. She sat by the wide rnde fire-place of her old house last fall, looking out with dim eyes upon a world that had never had much for her beyond her daily bread and daily toil. What had the Battle of Waterloo been to her? Or the death of George Washington? Or the French Revolution? Or the accession of Victoria? Or the great Civil War? Or any of the wonderful inventions of the age? She had known of none of all these things. She was contented and cheerful, and waited for death without fear, having been a member of the Methodist Church longer than she could tell. Perhaps she was one of Whitfield's converts. She said that she could not tell how she knew that she wonld go safe when the summons came, but she *knew it*. And so she did. And this is all we can say of any, just as it was all that could be said of Methnselah at the end of his nearly ten centuries—"and he died." All ends at last; the pains and sorrows, the cares and anxieties, the griefs and fears, the joys and the successes, the triumphs the gains of the longest earthly career are soon summed up and over.

"A flash of the lightning, a break of the wave,
Man passeth from life to his rest in the grave."

If it were not that long life is so often alluded to in Scripture as among the special blessings and gifts of God, I should not think it desirable. To outlive the friends of our youth, and our riper years, to survive all our hopes, desires and ambitions, even if our mental and bodily faculties do not fail, surely this is not to be devoutly wished yet we have seen that the grace of God can make extreme old age beautiful and useful as well as venerable. Happy the family that possesses a shock of corn thus ripening for the harvest, and especially blessed are the children brought np to minister to these waiting saints, and taught such lessons by them as no other teachers in life can give.

Twenty-five years ago I transcribed carefully as thinking it good, a sonnet which now twenty-five years later, I *feel* to be good. Perhaps some readers of the N. C. P. may enjoy it with me. Old age is not without its compensations even in reckoning over its losses.

"Adieu my youth! without one sigh, adieu!
Deceits, enchantments, struggles, longings, dreams,
Delusions, follies; (no light load me seems.)
Take all! Cast to the winds thy retinue,
The mind, swelled out with mists that hide from view
A host of daring thoughts that scorn the wise,—
And wandering Love, fresh arrows as he flies
Transfixing still,—and hatreds fierce tho' few.
An eve serene and still, my soul sore tried
With early warfare, courts. My youth adieu!
But not adieu forever. Yet again
I trust to meet, to dwell in thee;—not vain
And frail, and fallen as now, but born anew,
Stainless, redeemed, immortal, glorified!"

C. P. S.

For the N. C. Presbyterian.

GOOD NEWS FROM MILL RIVER CHURCH.

MILL RIVER, HENDERSON CO., N. C.,
Friday, March. 7, '79.

We are in the midst of a precious season of grace. The Holy Spirit has descended upon us with power. Already thirty-five persons have been brought so directly under the influence of the Spirit as to be led to seek pastoral advice and counsel. Among these are many of the people of God and some backsliders who had brought reproach upon the Church and had for years been cut off from its communion. At our sacramental occasion on last Sabbath four united with the church on profession of their faith, and on yesterday twelve were taken under the care of the session for instruction, oversight and future examination. Nearly all of these are cherishing a hope in Christ, others are awakened and others are believing whose affinities will lead them to other denominations. New cases of interest and fresh triumphs of grace are occurring every day. At the close of the service yesterday for practical consideration, while there was no abatement of interest and no diminution of the congregation, we suspended public exercises until Sabbath. Although the weather has been so beautiful as to invite the farmers to the pressing work of the season and it has thus been a trial of the faith of God's people, secular work has been laid aside and the people have flocked to the house of God. We have had a solid week of gospel privileges. The pastor has been assisted by the faithful and earnest labors of brothers Gammon, Davis and Graves. Realizing our isolated position we had formed a sort of sub-Presbytery of the trans-montano section, and resolved to meet together at our several churches for conference on subjects of practical interest and for devotional exercises. The Lord has smiled on our first meeting and made it the occasion of a rich blessing. Our first conference was on the day for prayer for colleges and schools. After sermon by Bro. Davis we held our conference, the topic selected being Family Religion, after which we held devotional exercises in accordance with the Assembly's recommendation—the other topics discussed, were, The elements of genuine revival—and the Sacrament of the Lord's supper. The congregation evinced a deep interest in the discussions and the opportunity was used for making practical applications and suggestions. Some of the striking features of this work are

1st. God had moved his people to prayer before the services began—the weekly prayer-meetings had been organized but a short time, and prayer had been the theme of pulpit ministrations on several occasions. Some signified their desire to unite with the church, and some of going before the session and making confession and seeking restoration, and some were enquiring the way of salvation.

2d. It was made manifest that the work was not of man, the simplest word of the humble Christian and the plainest exposition of the truth were made the instruments of the Spirit, and each day results were attained which were beyond our faith and expectation. God was better to us than our fears.

3d. Many heads of households who were scarcely embraced in the faith of God's people were snbdned and broken by the power of grace.

4th. Beginning in the house of God the effect of this visitation is that the Spirit is as pronounced in the case of the people of God as in the case of sinners. There have been strifes and divisions here, and some have for years withdrawn from the sanctuary but they seem to be forgotten, and as God's people have been brought near to the Divine Head they have realized the communion of saints and been brought nearer to one another.

5th. God has placed the seal of his approval upon the efforts for faithful administration of the discipline of His house.

Our God is sovereign. His grace unlimited. No difficulties are too great for the Omnipotent Spirit. Blessed be His Holy name.

S.

For the N. C. Presbyterian.

PREACHING BY UNLICENSED CANDIDATES

U. T. SEMINARY, March 8, '79.

My attention has been called to a paragraph on this subject, in your paper of Feb. 12th.

Concurring fully in the statements and views of my colleague Dr. Dabney, I beg leave to add a few items on the subject, to which you have so properly called attention.

From my earliest opportunities of observation, more than forty years ago, the irregularity of which you complain has been a sore evil in my estimation. I have, while tutor in the seminary two years, and professor twenty-five, discouraged the practice so far as I had opportunity. Of course, as it is a matter entirely under the jurisdiction of the Presbyteries, I have neither claimed nor exercised any official authority in the premises. Students not licensed, have been encouraged to enter on efforts to extend religious knowledge among the young, in the duties of catechumens in Sabbath Schools and Bible classes, holding prayer-meetings and by means of visits to those needing or seeking religious instruction. These are offices of Christian service in which all laymen of intelligence and piety may be fully engaged.

The Presbytery of Augusta overtured the Assembly of 1874, asking some action favoring the employment of candidates in such work during vacations, as a measure likely to be productive of direct good to the objects of such catechetical instruction, and at the same time of indirect benefit to candidates as part of their training. The Assembly declined any immediate action, but referred to a committee the inquiry "whether any, and if any, what changes may be desirable in our methods of training candidates." A report, four members concurring, was presented by the chairman of the committee to the Assembly of 1876, and, on his suggestion, its consideration was referred to the Assembly of 1877. The Presbytery of New Orleans overtured the Assembly of 1877, asking a further postponement of the consideration of the subject. The Committee on Bills and Overtures reported in reply to said proposition a paper based on the report of 1876, which, after an extended and spirited discussion of nearly two days, was passed by a heavy majority, having been amended in some unimportant particulars. Among the recommendations to Presbyteries in their relations to the training of candidates, the following is pertinent to the matter now before us: "To improve candidates in *'aptness to teach'* the Presbyteries are advised to provide opportunities for such as need additional advantages by granting them *permission for a limited period and a prescribed field of labors*, to conduct public religious services, involving the exposition of the Scriptures, and provide for the *adequate superintendence* of such candidates, and for a reasonable compensation for their services, and *no candidate shall assume such privileges except by leave of Presbytery.*" (*Italics* used are mine.)

As usual, good legislation does not always secure good action. But so far as our highest Church authority can affect the matter before us, there is no occasion for any action by the professors, and if Presbyteries will take "care" of candidates, there need be no ground of complaint. The action of the Assembly is designed to *regulate* customs which have grown up in the Church, or rather *existed*, perhaps for over half a century. As in other similar matters those candidates most forward in this catechetical work are sometimes those needing most of the care of Presbytory, in the premises. But the Assembly proposes to make no invidious distinctions, leaving to the Presbyteries the whole management of the matter. Every Presbytery could, either by a standing committee for this special service, or by its sustentation or evangelistic committee, place this "irregularity" under judicious control, greatly to the benefit of feeble and vacant churches, and of candidates also. To legislation let our Presbyteries add action.

B. M. S.

NEW PUBLICATIONS.

The *South-Atlantic* is at hand, with several articles of special interest. A very elegant eulogy upon Sarah Helen Whitman is furnished by John S. Long, Esq., of Newbern, N. C.; Col. John H. Wheeler provides a sketch of Cornelius Harnett, which is of special local interest; the gifted Paul H. Hayne is represented in a poem entitled "To Bayard Taylor Beyond Us." Other pieces there are of merit. Mrs. Cicero W. Harris, editor, Wilmington, N. C. $3 per annum.

Tracts 185, 186, 187, 188, from the Presbyterian Board of Publication, Philadelphia, Pa. 185, None but Jesus. By Rev. T. W. Hooper, D. D.; 16 pages. 186, Christ in Front. By Rev. A. F. Dickson. 12 pages.

Like the other two tracts already mentioned, by Dr. Plumer ("The Worship of God" and "Christ the Head of the Church") these are directed against the substitution by Rome of something for Christ. The "Virgin Mary" is not offered in the Bible as our Intercessor, nor the priest as our Confessor. These four tracts are excellent, and in very neat and convenient form (24 mo.), and by brethren esteemed in our Southern Assembly. Brother Dickson has gone to his reward, but his works do remain and testify to his godly work. They should be circulated.

(1.) *The Worship of God*; 16 pages. (2.) *Christ is the Head of the Church*; 16 pages. By Rev. W. S. Plumer, D. D. Presbyterian Board of Publication, Philadelphia.

These two excellent tracts are received from their honored and wise author. They present the truth as to their subjects, in opposition to the claims and false teaching of Rome.

The Work of Colportage. From Presbyterian Committee of Publication. J. L. Shotwell, Agent, Richmond, Va. 10 cents.

Prepared by Rev. M. W. Woodworth, the efficient Chairman of Colportage in Winchester Presbytery, with an introduction by the Secretary, Rev. J. K. Hazen. It will be well for all interested in the best practical method of conducting colportage work to send for and read carefully this pamphlet. No more important work demands our attention. This tract appeared first in numbers in the *Central Presbyterian.*

The Sanitarian. A monthly magazine devoted to the preservation of health, mental and physical culture. A. N. Bell, editor and publisher, 47 Lafayette Place, New York. March, 1879. $3 a year. Contents: The New Protective Principle in Sanitation, H. B. Storer, M. D.; Diphtheria, New York Tenement Houses, Doctors, or Science of Medical Thought Among the People, W. R. Bartlett, M. D.; Advertising Quackery; Inunction, H. Guard Knaggs, M. D., F. L. S.; Bread, Prof. DeChaumont; Public Health Association, Rev. T. Angell; Editor's Table; Literature for the Month.

The article on "Public Health Association" gives a fearful exhibition of the adulteration practiced in all articles of food. It should arouse action to abate it. "New York Tenement Houses" will interest.

ECLECTICISMS.

THE TWO KEYS.

Christian Observer:

If we would be growing Christians we must be praying Christians and studying Christians. These are the two keys that unlock the treasuries that belong to the Christian.

NEED OF PRAYER.

Bishop Cumming:

The man that has an empty cup may pray, and should pray that it may be filled; so he that has a full cup ought to pray that he may hold it firmly. It needs prayer in prosperity that we may have grace to use it, as truly, as it needs prayer in poverty that we may have grace to bear it.

MORBID DENOMINATIONALISM.

Examiner and Chronicle:

In utter contrast with sound and healthful denominationalism is the spirit of the man who is nothing if not Baptist, or Methodist, or Episcopalian; who sees everything through denominational spectacles, and never opens his mouth except to proclaim the glories of "my Church," and the soundness of "my creed;" who distorts the conviction—which we concede his right to cherish—that his denomination is nearer right than any other, into a belief that his denomination is absolutely perfect, and every other is utterly devoid of excellence, and insufficient for good.

SPIRIT OF CHRIST.

Evangelical Messenger:

Bishop Simpson, in speaking of ministers manifesting the spirit of Christ among men, crowds an immense truth into a short sentence, thus: "To manifest it successfully, you must have it." Nothing could be truer than this. Only a partaker of the divine life, dwelling in the fellowship and power of the Lord, can show forth Christ among men. Christ shines not through opaque selfishness and sin into the faces of men, but through hearts all luminous with the fire of divine life and love. Christ in us, the hope of glory shines out through the veil of flesh. To attempt a manifestation of the spirit of Christ with a carnal heart, is only a species of ecclesiastical legerdemain and spiritual ventriloquism.

"LAW" VERSUS "PRAYER."

Christian Treasury:

Our modern philosophers tell us that God cannot, and therefore does not, answer prayer because the laws of nature are fixed and inexorable; bnt they cannot deny that man can and does answer prayer every day, for at the request of his fellow-men he utilizes or overcomes natnre's laws, and this by the exercise of his will, intelligence, and strength. When a man is asked to shake an apple from a tree, and complies, he utilizes the law of gravitation. Thus man can and does answer the prayers of his fellow man by the control he has over natnre. The "reign of law," which we are told is too strong for the Creator, is not too strong for the creature. Therefore, the creature is superior to the Creator. I believe none but avowed atheists will be able to assert that there is any faulty link in this *reductio ad absurdum.*

THE GREAT NEED.

Christian Weekly:

"What the Church needs is a deep and genuine revival of religion; not the presence of special religious interest in many localities, nor even in great commercial centres, such as have caused devout thanksgiving in years past; bnt, more than these, the Church needs a revival epoch, a spiritual awakening that, like a tide-wave, shall roll over all Church life, so broad, so powerful, as to form an era in Church history. This alone can bring new life to a dead and formal churchism, and quicken it with a power that will save it from reproach. This alone can stem the tide of worldliness and skepticism spreading over the land."

REPUTATION—CHARACTER.

S. S. Times:

Commonly a good reputation and a good character go together; he who is called worthy is worthy. But a man sometimes has a better reputation than his real character warrants; and again a man's reputation is not as good as he deserves. If the choice must be made it is better to have a good character with a bad reputation, than a bad character with a good reputation. Yet that is not the popular view of the case. Most persons are desirous of being thought well of; whether they deserve well or not. There are few who really prefer to guard their characters at the cost of their reputation; who will yield the good opinion of all their fellows rather than swerve in the least from the right to appear to advantage in the sight of the world. Some who admit that "a good name is rather to be chosen than great riches" fail to realize that it is better to deserve a good name than to have it. No good name is deserved unless it rests on a good character. Character is the great thing. Let that be sought at every cost—the cost of even reputation, if need be.

A DESIRABLE ARTICLE.

We verily believe that it would be rendering any family a very great service to introduce into it Kitto's Cyclopedia. This Cyclopedia is the work of John Kitto, D D, F. S. A., author of the "Pictorial Bible," the History and Physical Geography of Palestine, and editor of the *Journal of Sacred Literature*, etc., etc.

It is arranged expressly for Sunday School Superintendents, Teachers and Bible Students, and embraces a complete and authentic description of all the characters, customs, countries and events mentioned in the Bible, and those connected with them in Egyptian, Persian, Assyrian, Grecian and Roman History. Including the period of over four hundred years between the Old and New Testaments, to which are added many valuable tables, and the products of the latest researches in Biblical literature, together with the knowledge gained by the explorations and discoveries of eminent travellers. The whole illustrated with nnmerous cuts, maps and full page engravings from the best authenticated models and designs that antiquarian research and ancient monuments can produce.

By special arrangement we can furnish this work well printed and bound in cloth, with the NORTH CAROLINA PRESBYTERIAN one year for $4 50—or to any new subscriber, or any one sending us a new subscriber, at $4 00 for paper and cyclopœdia. Publishers price is $5 00

A letter dated January 31st has just been received. The families of all our missionaries were in good health. Mr. and Mrs. Boyle are now living in the country, twelve miles from Campinas, and Mr. Boyle is engaged in the evangelistic work. There are about 180 pupils in the two departments of the college. Mr. and Mrs. Dabney sailed from New York the 5th of February, in the steamer Para, and will soon, it is hoped, reach Campinas, and furnish the reinforcement of laborers so long and earnestly desired.—*Central Presbyterian.*

RELIGIOUS INTELLIGENCE.

SOUTHERN.

Union prayer meetings are still continued in Richmond, Va.

Rev. Harvey Gilmore has found a field of labor in Berkely county, Va.

Rev. Joseph Brown's postoffice address has been changed to Bryan, Texas.

The postoffice address of Rev. W. F. Wilhelm is changed from Blacksburg, Va., to Lewisburg, W. Va.

Rev. H. F. Hoyt of Darien Ga., has a call to the Presbyterian churches of Leesburg, Newton and Albany.

Rev. Dr. John. S. Moore, of McKinney, Texas, has been called to the pastorate of the church at Sherman, Texas.

Rev. C. E. Chichester, financial agent of Columbia Seminary, has declined a call from the church at Tallahassee, Fla.

Dr. Moses D. Hoge has consented to preach the Baccalaureate Sermon at the next Commencement of Due West (S. C.) College.

The ladies of Danville, Va., have realized about $180 from a supper and dinner given by them. The ladies have formed a missionary society also.

In Dr. Stuart Robinson's church, the Second Presbyterian of Louisville, Ky., a series of meetings are in progress. Dr. R. is assisted by Rev. M. Van Lear.

The First Presbyterian church in Edgefield, Tenn., has been greatly revived. Rev. E. O. Frierson, the pastor, was assisted by Rev. M. L. Frierson and Rev. J. W. Hoyt.

Dallas Presbytery at a late *pro re nata* meeting placed the call in the hands of Dr. Moore, and a committee was appointed for his installation on the second Sabbath in May.

The congregation of Petersburg, W. Va., is very small, but an earnest effort to repair their church is being made, and the ladies have raised by their Mite Society, of only eighteen members, $134.

Rev. G. A. Russell has accepted a call to the Presbyterian church at Franklin, Tenn., and will enter upon his labors immediately. His postoffice address is changed from Brownsville to his present location.

At the village of Belle Haven, in Accomac county, Va., Rev. B. B. Stinson and Rev. J. G. Anderson have been holding a protracted meeting. Many have been greatly concerned and on February 19th twelve or thirteen united with the church on profession.

At Anchorage, Ky., for several months there has been a good state of spiritual feeling. Ten persons have united with the Presbyterian church since the communion preceding the one held on Sabbath, 2d inst. Of fifty pupils in Bellewood Seminary forty-two are professors of religion.

At the First Presbyterian church Friday and Saturday night Dr. G. B. Strickler, of Tinkling Spring church, preached two powerful and searching discourses to deeply attentive audiences. On Sunday the sacrament was administered, and eleven persons on profession of faith and one by certificate were added to the church.—*Staunton Vindicator.*

FUNERAL OF REV. ISAAC COCHRAN.—On Sabbath, 23d of February, the Rev. Dr. T. E. Peck, of Union Theological Seminary, preached the funeral sermon of the Rev. Isaac Cochran, at Buffalo church, in the Presbytery of Roanoke. Mr. Cochran had been for many years pastor of this church, ministering to a people who loved and honored him. On the occasion of the funeral sermon, as we learn from a correspondent, the church was full, and but for the bad condition of the roads there would have been many more than could have gotten into the house. A dozen different congregations were represented of all denominations.—*Central Presbyterian.*

MONTGOMERY PRESBYTERY.—At a *pro re nata* meeting at Christiansburg, Va., on Wednesday, Feb. 26th, 1879, the pastoral relation between the Rev. W. F. Wilhelm and the Blacksburg church was dissolved, and the Rev. Charles A. Miller was directed to declare the pulpit vacant. Mr. Wilhelm goes at once to Lewisburg, West Virginia, where he is to assist the Rev. M. L. Lacy. Mr. Wilhelm will carry with him from this Presbytery the affection and esteem of all his brethren. He is one of the oldest members of our Presbytery and we give him up with great reluctance.—*Central Presbyterian.*

NORTHERN.

The *Presbyterian Weekly* says: Forty seven persons added to Dr. Leyburn's church last Sabbath.

The late Charles E. Morris of Philadelphia bequeathed $1,000 to Holland Memorial Mission in Philadelphia.

Rev. Wm. Johnson of East St. Louis, Ill., expects to join the Syrian mission under care of the Synod of Southern Illinois.

The North Broad street Presbyterian church in Philadelphia has paid off a debt and lifted a mortgage of eighteen years standing.

Central Congregational church of Boston has voted a call to the Rev. Dr. Duryea of Brooklyn. This is the second time the call has been made.

The Rev. Marcellus Herberg, recently an Evangelical Lutheran minister minister, has applied to be admitted a candidate for the Episcopal ministry.

Mrs. Clarissa Cook of Davenport, Iowa, has bequeathed $100,000 to the Protestant Episcopal diocese of that State, $50,000 to found a home for the friendless and other large sums to church societies.

By the will of Mrs. Gridley of Buffalo, N. Y., $5,000 are left to be equally divided between Auburn Theological Seminary and some other causes; $1,000 additional are bequeathed to public charities.

The American Bible Revision Committee has just held a monthly meeting in New York city. The Old Testament Company revised the Books of Kings and Chronicles a second time; the New Testament Company completed the final revision of the Gospels.

The following Presbyterian ministers have lately died: Rev. James W. Clark in Clarinda, Iowa, on February 16th, aged 64 years; Rev. Enos A. Osborne, a member of the Presbytery of Newark, on February 25th, in his 89th year; Rev. L. S. Pomeroy, of the Presbytery of Lyons, of paralysis, at his house in Savannah, N. Y.

The latest statistics give the Episcopal Church in America 48 dioceses, 13 missionary districts, 63 bishops, 3,339 clergymen, 2,900 parishes and 312,718 communicants, showing a large increase in the number of the latter. During the year 66 clergymen died and 193 were ordained. There were 46,054 baptisms and 25,190 confirmations. In the Sunday schools there are 265,554 scholars.

The annual report of Presbyterian Orphanage of Philadelphia has been made. It is the first report, the Orphanage having just completed the first year of its existence. Twenty-one children between six and ten years of age have been in the Orphanage since its opening. The managers desire to build a house for the Orphans in the vicinity of Philadelphia, and will when $20,000 are subscribed.

It gives us great pleasure to announce that the Reformed Church in the United States, formerly known as the German Reformed, has entered upon the work of foreign missions under its own board and management. The Rev. Ambrose D. Gring and wife were recently commissioned, and are now on their way to Japan. He is a son of the pastor of the (German) Reformed Church at Shrewsbury, Pa. He expects to reside for a time at Tokio while learning the language, and to gather information there that shall decide his future location.—*Christian Intelligencer.*

OFFERS EXTRAORDINARY.

We offer WORCESTER'S QUARTO DICTIONARY fully Illustrated and Unabridged. Library sheep; marbled edges. Publisher's price $10 00, as a premium for 12 new subscribers to the NORTH CAROLINA PRESBYTERIAN at $2 50 each.

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We thus furnish the NORTH CAROLINA PRESBYTERIAN and the best Illustrated and Most Popular Agricultural Monthly in the United States, for the usual price of a Religious Newspaper.

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The American Agriculturist will be sent one year, gratis, to any one sending us *two new* subscribers at $2.65.

Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration. Mr. McNeely is Agent for the *Missionary* also.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

The General Assembly of the Presbyterian Church in the United States

Will meet in the Second Presbyterian church, Louisville, Ky., on the third Thursday (15th day) of May, 1879, at 11 o'clock A. M. The opening sermon is to be preached by the Rev. T. E. Peck, D. D., the Moderator of the last Assembly.

The undersigned Committee on Commissions, will be in attendance at the Lecture Room of said church, on Wednesday, the 14th of May at 8 o'clock P. M., for the purpose of enrolling the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
WM. BROWN, Permanent Clerk.

For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, O.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Mecklenburg county, at the residence of Col. A. M. Barry, on the 6th ult., by Rev. W. E. McIlwain, Mr. WM. A. GILLESPIE and Miss MARY ANN GRIER.

In Mecklenburg county, on the 20th ult., at the residence of the bride's father, by Rev. Wm. E. McIlwain, Miss ANN E. PUCKET, of Mecklenburg, to Mr. JOSEPH F. GRADY, of Iredell.

On the evening of the 5th inst., in Charlotte county, Va., at Engleside, the residence of the bride's father, by the Rev. J. Henry Smith, D. D., assisted by the Rev. R. C. Reed, ELLA FRIEND, daughter of John W. Daniel, Esq., to Rev. SAMUEL M. SMITH, of Washington, N. C.

In Wilmington, N. C, at the residence of Mr. T. M. Smith, by Rev. H. B. Garriss, on the morning of the 6th March, 1879, Mr. J. G PATTERSON and Miss MARY B CAMERON. No cards

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At his residence, in Iredell county, on the 19th ult., Mr. EBENEZER HOLMAN, in his 74th year. Mr. Holman was born and raised in the immediate vicinity where he spent his long and useful life; died with the confidence and respect of the whole community. He had been a consistent member of the Baptist Church for forty-five years "Mark the perfect man, and behold the upright: for the end of that man is peace." (Com)

At her father's house, in Rocky River congregation, Cabarrus county, February 19th, 1879, MARGARET J. HARRIS, aged 18 years.

Maggie was one of those characters we sometimes see among men whom all love. Her constantly amiable, cheerful disposition shed upon all with whom she was thrown a magic influence like that of cheery sunshine. To these natural graces a bright, hopeful Christian's faith had added strength and symmetry of character and the self-sacrificing spirit of the Master.

On February 17th (Monday) she was in her usual place at school in Rocky River Academy. It was a cold, dismal, rainy day, and she was suffering with a cold; but with a characteristic unselfishness she said she wanted to encourage her teachers all she could. On Wednesday her disease was recognized as a dangerous type of congestive pneumonia, and though all the attention that agonized love could render, and all the remedies that medical skill could suggest were faithfully applied, before midnight she gasped out her young life on earth, and as we humbly trust entered upon Life Eternal in Heaven.

Her grief-stricken schoolmates and a large number of sympathizing friends bore her body to the church she loved, and after funeral services conducted by her weeping Pastor and teacher, deposited it in the grave in hope of a blessed resurrection.

May her young, joyous, lovely life, leave a fragrance of sweet memories upon the hearts of all her youthful companions. May her sudden, and therefore terrible, and yet hopeful death, warn them "to be also ready," and to seek that Saviour in whom she trusted. And may a merciful God heal and comfort the broken hearts of her parents and brother.

PASTOR.

TO MINISTERS AND ELDERS IN ORANGE PRESBYTERY.

The New Book of Church Order will come up at the next meeting of Presbytery (Eno Church, April 23d,) for a final vote. It is highly important that every one who will be called to vote upon it, should do so intelligently or with a conscientious regard for the interests of our beloved church. The General Assembly ordered a copy of the latest revision (1878) to be sent to the Stated Clerk of each Presbytery. All others desiring a copy, could purchase it at a small cost from the "Presbyterian Publishing Co.," Richmond and St. Louis. Not knowing how far brethren have supplied themselves with copies, I offer to send any person, postage free, a copy of the New Book for *fifteen cents*, enclosed to me in postage stamps with address, *if sent within three weeks from date.*

F. H. JOHNSTON, Chairman
of Presbyterial Committee.
WINSTON, N. C., Feb. 18, 1879.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

WILMINGTON MARKET
DURING WEEK
ENDING MARCH 11.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Has sold without variation at 26½ cents, closing quiet.

ROSIN—Market has ruled steady at $1 12½ for Strained, and $1 15 for Good Strained.

CRUDE TURPENTINE—$1 15 for Hard and $1 75 for Virgin and Yellow Dip throughout.

TAR—From first to last, $1 25 per barrel.

COTTON—Has been steady throughout on basis of 9⅛ cents per lb.

Official quotations: Good Ordinary 8¼; Strict Good Ordinary 8½; Low Middling 8⅞; Middling 9⅛ cents.

TIMBER—Sales 3 rafts Common at $3; 1 raft Common at $3 50; 4 rafts Common at $4; 4 rafts Common at $4 25; and 2 rafts Good Mill at $8 50. Good heart in moderate lengths continues in good demand. Sap timber is not called for.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	11 a	12
Sides, per lb	6½ a	6¾
Shoulders	a	5
Dry Salted—		
Sides, per lb	00 a	6
Shoulders	00 a	4
CHEESE—Northern Factory, per lb	10 a	11
Dairy, cream per lb	10 a	11
State, per lb	00 a	8
COFFEE—Rio, per lb	11 a	16½
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	00 a	65
DOMESTICS—Sheetings, 4-4, per yd	6½ a	6½
Yarn, per bunch	75 a	80
FLOUR—Fine, per bbl	0 00 a	4 00
Super, Northern, per bbl	4 50 a	5 00
Extra do. " per bbl	5 00 a	6 50
Family " per bbl	7 00 a	7 50
City Mills - Extra Super, per bbl	5 50 a	5 75
" Family, per bbl	6 00 a	6 25
" Extra do., per bbl	6 50 a	6 75
GLUE—per lb	7 a	12
GRAIN—Corn, in sacks, per 56 lbs from store	65 a	70
CORN, wholesale, in sacks	62½ a	65
Corn, mixed, wholesale in sacks	58 a	60
Corn, Cargo, per 56 lbs, bulk	57½ a	57
Oats, per bushel from store	50 a	55
Peas, Cow, per bushel	60 a	65
HOOP IRON—per ton	65 00 a	70 00
LARD—Northern, per lb	8½ a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 25
MOLASSES—West Indies, old crop	33 a	35
" " bbls	36 a	38
" " new crop	32 a	35
" " bbls	35 a	38
New Orleans	30 a	45
Sugar House, hhds, per gal	21 a	22
" " bbls., per gal	22 a	25
Syrup, bbls., per gal	49 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	2 35
OILS—Kerosene, per gal	15 a	16
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel new crop	75 a	95
PORK—Northern, City Mess	11 00	00 00
SALT—Alum, per bag of 3 bushels	00 a	75
Alum, per ton	7 00	0 00
Liverpool, per sack	00	80
Liverpool fine, per sack	0 00 a	1 30
SUGAR—Cuba, per lb	8½ a	10
Porto Rico, per lb	0 a	7
A—Coffee, per lb	9½ a	9¾
B— " per lb	9 a	9½
C— " per lb	7½ a	8
Ex. C— per lb	8 a	8½
Crushed, per lb	00 a	10
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	4 50 a	0 00
TIMBER—Shipping, per M	12 00 a	13 00½
Mill Prime, per M	9 00 a	11 00½
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	3 00 a	5 00

NEW ADVERTISEMENTS.

KERCHNER & CALDER BROTHERS.

WHOLESALE GROCERS AND COMMISSION MERCHANTS, WILMINGTON, N. C.

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The editor of the PRESBYTERIAN will give address to any one desiring to employ.

Mar 12 583-4t

NEW ADVERTISEMENTS.

THE OFFICIAL REPORT OF THE NEXT *General Assembly.*

At this time I desire to make known to our Church that the official report of the next Assembly will be published on a plan different from any heretofore adopted. Dissatisfied, as all must have been, with the published report of the last Assembly—the only one at which I have had the honor to act as official stenographer—and dishonored by the marring of work painfully and conscientiously performed, I have obtained from the other members of the Assembly's Committee appointed over the business, their hearty assent to publish the report of the next Assembly upon my own responsibility; and thus freed from many restrictions by parties exempt from liability to the Assembly, and from a method which prevented me from making my last report as complete as I desired, I hope by a plan of my own, not only to satisfy my own judgment and conscience, but to provide the Church with (what it has never enjoyed) *prompt* intelligence of the *proceedings*, and a *complete verbatim* report of the *debates* of our next Assembly. Details will be published in due time. G. L. WOLFE.

Charlottesville, Va., Feb. 20.

Benson's Capcine Porous Plaster. CELEBRATED THE WORLD OVER.

The manufacturers were awarded the highest and only medal given rubber plasters, at both the Centennial and Paris Expositions.

Far superior to common porous plasters, liniments, the so-called electrical appliances, &c. It is the best known remedy for Lame and Weak Back, Rheumatism, Female Weakness, Sciatica, Lumbago, Diseased Kidneys, Spinal Complaints and all ills for which porous plasters are used. Ask your Druggist for Benson's Capcine Plaster and see that you get nothing else. Sold by all Druggists. Price 25 cents.

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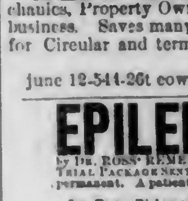

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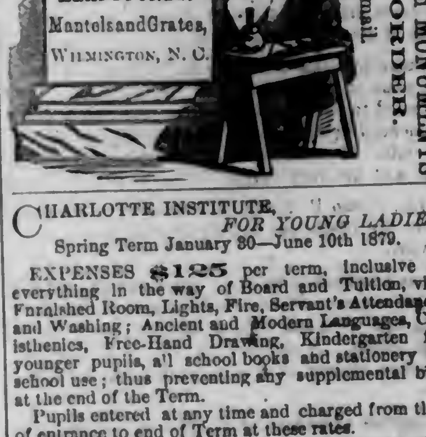

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june 21 441-12m

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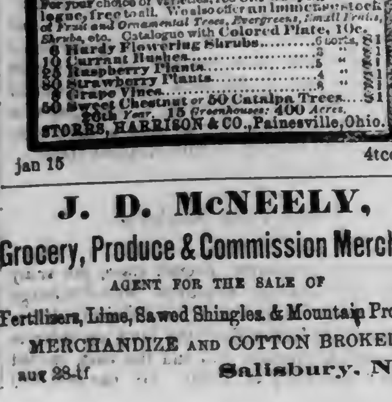

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nov 19 551-12m

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FOR THE FAMILY.

Another.

"Another little wave
Upon the sea of life,
Another soul to save
Amid its toil and strife:

Two more little hands
To work for good or ill,
A little thoughtless brain,
A little untaught will.

Two more little feet
To walk the dusty road,
And choose, where two paths meet,
The narrow or the broad."

—*The Housekeeper.*

Large Libraries.

By far the largest library in the world is the National Library at Paris, which in 1874 contained 2,000,000 printed books and 150,000 manuscripts. Which the next largest is it is difficult to say, for the British Museum and the Imperial Library of St. Petersburg both had in 1874 1,100,000 volumes. After them comes the Royal Library of Munich with its 900,000 books. The Vatican Library at Rome is sometimes erroneously supposed to be among the largest, while in point of fact it is surpassed, so far as the number of volumes goes, by more than than sixty European collections. It contains 105,000 printed books and 25,500 manuscripts. The National Library at Paris is one of the very oldest in Europe, having been founded in 1360, while the British Museum dates from 1753, or a time more than 400 years later. In the United States the largest is the Library of Congress at Washington, which in 1874 contained 261,000 volumes. The Boston Public followed very closely after it with 260,500 volumes, and the Harvard University collection came next with 200,000. The Astor and Mercantile, of New York, are next, each having 148,000. Among the colleges after Harvard's Library comes Yales with 100,000. Dartsmouth's is next with 50,000, and then come in order Cornell with 40,000; the University of Virginia with 36,000; Bowdoin with 35,000; the University, of South Carolina, with 30,000; Ann Arbor, 30,000; Amherst, 29,000; Princeton, 28 000; Wesleyan, 25,500; and Columbia, 25,000.—*Scientific American.*

A Wonderful Candle.

After the company had assembled, they were invited to go to the top of the house. We marched up the stairs in procession, the ladies having taken the arms of the learned men. We were ushered into a large room, from which all the furniture had been removed. Camp-chairs were arranged in rows, and were quickly filled. The room opened into another, which also was filled with camp-chairs. Between the rooms was a high table, on which were mysterious scientific looking jars, out of which came small copper wires in fine coils. The tops of these seemed to be connected together by finer wires. On the table, besides these, were a gas-drop light, a common tallow candle, a little bronze boat containing oil, with a wick at one end, a rather shabby-looking dark candle-stick, or what looked like one, and some other things, the uses of which I did not know.

Fastened against the wall was a large square, made of three colors of silk, broad stripes of blue, red, and green, surrounded by a wide yellow border, and I wondered to myself if it were a banner, and to what nation it belonged.

"In very old times," the Professor began, "people went to bed with the chickens when the sun had set. When they wanted to sit up a little later, all the light they knew how to make was from the blaze of burning wood. After a while, some observing old fellow noticed that when grease fell into the fire, the blaze became much brighter; so he dipped a reed or rush into oil and set one end on fire, and thus rush-lights came into fashion. Old books and songs tell about the farthing rush-lights. They were sold four for a penny, and a very dismal illumination they must have made. Then people began to put oil in cups, preparing a rind of pork to set in the oil for a wick, and burned that. The great feasts of the Romans, in the old classical heathen times, before the birth of our Saviour, must have been most dingy affairs, for all they had for lighting up their tables were these lamps." And here the professor put out all the gas-lights, and applied a match to the wiek at one end of the little bronze Roman boat.

It was highly classical and very elegant in shape; but the light it gave was so utterly dismal that all the company uttered a funny little groan, and a handsome old gentleman, who sat next to me, said:

"Well, after that specimen of old Roman brilliancy, I am quite reconciled to paying my big gas-bills."

"After this," continued the professor, "candles were invented. To show you what the first ones were like, I tried to get as bad a one as possible. It should evolve or unfurl the traditional 'shroud' in the light, and be otherwise disagreeable; but this one, I am afraid, will be far more respectable and well behaved than the tallow candles of our ancestors."

Here he lit the candle, and another dismal groan saluted the forlorn yellow light. It looked as if it had lost all its friends. It sputtered and guttered; tallow tears ran down its greasy sides, and very soon it became,—if not a broken-hearted, certainly a broken-backed tallow candle.

"It was not so many years ago," said the professor, "that candles were in general use, though greatly improved in quality; for the next invention—the argand burner, or astral lamp—could only be afforded by well-to-do people. The flame was fed by the oil made from the blubber of the sperm whale, which was rather expensive; but the lamp made a great improvement in artificial light. Many of us can remember the astral lamp, which gave a soft, pleasant, steady light under its glass shade, quite sufficient to render a room of ordinary size cheerful and cozy. Gas had been discovered, and utilized in places of business a long time before introduced into our better houses; and then it was that petroleum or kerosene took the place of candles in poorer localities, and it is still in universal use.

And now the professor, putting out the hateful sodium light, touched a hidden spring. In an instant—like the winking of an eye—a tiny, but most glorious, star, or what it was still more like, or was really, a bit of imprisoned lightning, flashed out of the end of a coiled copper wire, with thousands of luminous silver rays emanating from it.

"A—h, how beautiful! how superb!" exclaimed everybody.

Instantly, all the colors in the banner on the wall became perfect and true; blue was blue, and green, green, and you know these colors are often mistaken one for the other at night. The colors of the ladies' dresses, soft lavender, blue, pink and gray, were in lovely and harmonious contrast, and diamonds flashed like little electric points. Why, everybody looked handsomer than ever they had before. The fine dark eyes of the professor were sparkling, and his face beaming with pleasure, because he saw that he had given pleasure to others, which after all is the best, the purest happiness. Then he put a white porcelain shade over the electric light, and with the softened brightness, another delighted exclamation passed like a wave over the crown; for you know that light like sound travels in waves, though light beats sound by an infinite number of time in speed. I might as well tell you here that while a sound would be traveling leisurely about thirteen miles in a minute, a flash of light can go the distance of four hundred and eighty times round the whole earth!

The porcelain shade over the electric light made it seem as if a moon, brighter than a hundred moons, had floated down upon us; and yet it was all the time that mere speck of lightning—chained up, bound down hand and foot by the professor.

Soon, by a mysterious turn of his hand, the light darted to another copper wire. This other was an English application of electricity, and has been used a good deal in England,—in dock-yards, iron works, railway stations and manufactories. It was very bright, but it flickered a little. Then he made the light dart to the candlestick I mentioned, which was invented in Paris by a man whose funny name is Jablochkoff. I had to go to the professor's next morning to get this name, for I wrote it first "Bobblejock," then "Bumpterhausen," and then "Butthurpurttles," and none of them seemed right. This candlestick made a lovely light. A large number of them were used at the Paris Exposition, which must have been magnificent at night illuminated by this imprisoned lightning.

The professor said that he had tried to have Mr. Edison present, and tell us of his amazing inventions; but he was so overwhelmed with business connected with electric light, that he could not come. Let us all hope that Mr. Edison will succeed in making electricity the light that will like the sun, "shine for all;" for, besides its being so beautiful, and so true, it will be far cheaper than any light we now have.—*St. Nicholas for March.*

MISCELLANEOUS.

The Effects of Light on Plants.

It is now an ascertained fact that, as a rule, no organized being in the world subsists alone by the nourishment which it absorbs, either in the form of food or of atmospheric air; it has also need of heat and light. Light is the creator of the charming colors, the sweet perfumes, the exquisite flavors which we gain from the vegetable kingdom.

Plants are nourished by absorbing through their roots certain substances in the soil, and by decomposing through their green parts the carbonic acid gas contained in the atmosphere. They decompose this gas into carbon, which is assimilated, and into oxygen, which they exhale, and return to the atmosphere for the use of animals. This, which may be called the respiration of plants, cannot be performed without the help of the solar rays. Charles Bonnet, the well known philosopher of Geneva, was the first in the last century to verify the truth. He remarked that all plants grow vertically and stretch towards the sun in whatever position the seed may have been planted. We have all noticed how plants in dark places direct their stems to the place whence a ray of light issues. He also discovered that when plunged into water they disengage bubbles or gas under the sun's influence. Our own Dr. Priestly took up the subject and gained another step; he burned a light in a closed space until it went out, showing that the oxygen had been consumed, and that in consequence the air had become unfit for maintaining combustion. Into the space he introduced the green parts of a plant, and after ten days the air was so purified that the candle would burn once more. In other words he proved that plants can substitute oxygen for carbonic acid gas If some water-cress, for instance, be grown in water, and exposed to sunlight, the presence of the oxygen gas given off by the leaves may be demonstrated by the re-kindling of a paper the lingering spark of which is introduced into the vessel in which the plant is contained.

Dr. Ingenhoustz observed that plants have the power of correcting impure air in a few hours; and that this marvellous operation is due solely to the influence of the sun upon plants. This influence only begins when the sun has risen some little time above the horizon; the obscurity of night entirely suspends the operation, as do also high buildings or the shade of trees. Towards the close of day the production of oxygen relaxes, and entirely ceases at sunset.

When these facts had been established the explanation was soon discovered: the impure gas which was absorbed and decomposed during the day was nothing but the carbonic acid which is freely given out from the lungs of every breathing animal, the pure gas resulting from the decomposition being oxygen. But the diurnal respiration of most plants is exactly the inverse of the nocturnal, for the gas which they emit during night is the unwholesome carbonic acid. It was discovered also that mere heat could not take the place of light in these operations. There was another point which required elucidation; this was, the relation that existed between the amount of carbonic acid absorbed and of oxygen exhaled. Another Genevese citizen, De Saussure, maintained that the latter is always the smaller quantity, and that at the same time a portion of the oxygen retained by the plant is replaced by nitrogen; whilst Boussingault shewed that the volume of carbonic acid decomposed was equal to that of the oxygen produced.

If plants are placed in colored glasses less oxygen is disengaged that under the influence of white light. Young plants grown in comparative darkness, and consequently pale as to color, have been exposed to different rays of the spectrum, the effect being that in three hours and a half they assumed a green tint under the action of yellow light; whilst an hour longer was required for orange and sixteen hours for blue. It is evident from this that the energy of solar action on plants corresponds neither with the maximum of heat, which lies in the red rays, nor in the maximum of chemical intensity, which is at the other extremity of the spectrum, that is the violet.

If blades of grass are put into tubes filled with water charged with carbonic gas, and exposed to colored rays, and the quantity of oxygen gas disengaged is measured, it will be found that the largest quantity is in the tubes which have been acted on by yellow and green light; afterwards those influenced by orange and red. Jut as aquatic plants send out gaseous bubbles under white light, so do they to nearly the same extent under orange light, but twenty times less if placed under blue glass. These experiments would seem to prove that it is the *luminous* rays only, and principally the yellow and orange, that act upon plants. To this may be added, that green light produces much the same effect as darkness on vegetable respiration; thus explaining why there is such a slow lingering growth under the shade of large trees or forests where the ground beneath is bathed in emerald light.

There are some curious facts regarding climbing plants; their stems generally turn from left to right round the pole used for support; others follow a contrary direction; while to some it seems to be a matter of indifference. Mr. Darwin has concluded that light is an influential cause. If plants of this class are placed in a room near a window, the stem requires more time to perform the half-revolution during which it is turned away from the light, than for that which is towards the window. In one case the whole circle was completed in five hours and twenty minutes; of this the half in full light only required an hour; whilst the other could not traverse its part in less than four hours and twenty minutes—a very striking variation. Some Chinese ignamas, *Diascorea batatas*, in full growth were placed in a completely darkened cave, and others in a garden; in every case those which were in darkness lost the power of climbing round their supports; those exposed to the sun were twisting, but as soon as they were put in a cellar they grew with straight stems.—*Chambers' Journal.*

French Petty Employes.

There is a peculiarly French class, the army of small government employes, who discharge their infinitely insignificant but infinitely diversified functions, throughout the land, on salaries which stretch between £33 and the vast, envied and rare immensity of £160. Of the 600,000 civil servants required by the complicated and inquisitorial administration of France, one-half at least are obliged by their occupations to inhabit the villages. The *gardes champetres*, the forest keepers, the various foremen of the national, departmental and communal roads, the multiform agents of the tax-collectors, the overlookers of navigation on the rivers and canals, the inspectors, surveyors and overseers of every possible process, thing or deed that can anyhow be inspected, surveyed or overseen, and crowds of other diminutive officials with a line of gold or silver braid on their *kepis*, are all, by the essentially local nature of their calling, dwellers in the country. How they manage to lodge, nourish, clothe and educate their families on an average pay of about £60 a year is a mystery worthy to be classed among the great enigmas of life; but they do it, and furthermore they constitute a society. In certain villages, indeed, their group composes a recognized aristocracy; they are the great world of the place—they possess the advantages of rank—the Sunday bonnets of their wives and daughters arouse emotion among cap-wearing spectators. All this is paid for by about six dollars a week! Very wonderful. But the people of this category are rendered more remarkable still by a peculiarity which is proper to themselves, which saturates and permeates them—by an unimaginable arrogance to everybody else. They cringe and then bully with a skill which is the most productive and the most evident of their professional endowments, and which sets the beholder wondering what hidden grace there can be in the service of the French government to develop so wonderful a capacity of alternate obsequiousness and insolence in its lower retainers. It is all over France; it sprouts in every wearer of a gold laced cap; but it is more striking in the country than in the towns; for the double reason that there is more space for it in the former than in the latter, and that people have more time to contemplate it.—*Fraser's Magazine.*

Desolation of Babylon.

It is usual for travellers to dwell upon the utter desolation of Babylon, and to paint its site as a strip of desert, especially woe-begone and unfertile. But the eloquent gentlemen who dwell upon this aspect of the place could not have seen it in the middle of April. The date groves and gardens along the banks of the Euphrates are then things of beauty in their fresh spring verdure, and the plain itself is laid down with crops. Irrigation canals cross it here and there, and give trouble to the horsemen. No grass grows upon this, and there are patches of the level white with the nitre which is to be found here as in other parts of Mesopotamia; but the surface of the soil is on the whole green and pleasant to the eye. The glad waters of the river flow in the bright morning sunshine, with palm and mulberry hanging over its banks drinking in sap and life. The great city which counted its population by millions, and filled the world with a renown not yet forgotten, has disappeared under the dust of 29 centuries; but nature is as fresh and jocund as when Babylon was still unbuilt. Birds sing overhead in the pleasant spring air; butterflies flutter about in search of flowers; balmy odors regale the sense. It is difficult under the circumstances to feel as one perhaps ought to feel for the great capital which once cumbered this ground. Nature does not mourn for it, and it is hard to be sad at the bidding of sentiment when the bright spring hides its grave.—*Geary, in Through Asiatic Turkey.*

How to Defy Draughts.

No defence against draughts is so perfect as a common silk handkerchief tied over the head, and a silk vest, or one of wash-leather, put on between the shirt and waistcoat, will keep the body more equally warm than a good fire. A wadded coat will enable the chilly man to sit and work anywhere indoors, and so will an extra of thin flannel, worn during the whole of the active day. Just let anyone who doubts what we say try the very simple expedient, when the chilliness becomes unbearable, of putting on his dressing-gown over his ordinary clothing, and in five minutes he will be comfortable, and ready for any work; while he will not suffer, as he fancies he will, when he goes out of doors. The popular notion upon that subject is a mere delusion. You are not strengthened for outdoor life by shivering indoors, but rather weakened, habitual warmth, if not too great, being one of the best preservatives of constitutional strength. A chilly man might as well refuse blankets in bed because they would increase his sense of cold when he got up, as refuse warm clothing indoors because out-of-doors he would not be so sensible of his greatcoat. The object is not to be sensible of a pleasant difference, but to be and remain moderately and healthfully warm—to be insensible, in fact, to ordinary differences of temperature.—*Scottish American Journal.*

SECULAR NEWS.

It is stated that certain friends of Princeton College have agreed to pay off its debt of $12,000 on condition that no further debt will ever be contracted.

An explosion in England and nineteen persons killed.

Louisa Margaret daughter of Prince and Princess Frederick Charles of Prussia is to marry on 18th inst.

An explosion of nitro-glycerine occurred at the works for enlarging the Dutch Gap canal near Richmond, Va. Three men were killed.

The Japanese Chief of Police has sailed for Europe on a two years' tour of inspection.

The "Star Queen" was totally wrecked in the Pacific ocean. Captain and twenty-one of the crew drowned.

Great feeling in China against Russia, and a declaration of war is imminent. The interior Chinese army is said to outnumber the Russian ten thousand men.

Miss Belva A. Lockwood has been admitted to practice law in the U. S. Supreme Court. This is the first woman ever so admitted.

The *Oxford Free Lance* understands the colored people of Granville held a meeting in Oxford for the purpose of considering the emigration question. It was decided to send a man to Liberia to look at the country, see what the prospects are generally and report the advisability of settling in that land.

A man by name of James E. Billings victimized some of the citizens of Wilmington. He professed to be a capitalist from Michigan and commenced professedly to be erecting a steam saw mill. The amount of his gains we suppose was not very large.

Hon. Kemp P. Battle will deliver a lecture before the Historical Society in the latter part of April.

It is proposed to have a telephonic Exchange in Wilmington. Wires to be run between the Telegraph office and Cotton Mills, railroads and other points. A proposition for a telephonic fire alarm system is also before the city authorities.

Congress adjourned at 12 M., on fourth instant in conference as usual. Business was hurried up in the closing hours. A vote of thanks presented to speaker Randall. All the appropriation bills except those of the Army and Legislative passed.

The River and Harbor bill was approved by Congress.

The President has called an extra session of Congress.

The Legislature has passed among many others, the following bills: "An act to prevent the desecration of the Sabbath, (we give the full text elsewhere); concerning official bonds to be given by sheriff; to prevent the enticing of seamen from vessels; to provide for the draining of swamp lands in Columbus and Robeson counties; to provide for the repairs of the quarantine hospital Smithville; to prohibit the carrying of concealed weapons was taken up. [The bill makes it a misdemeanor, punishable by fine and imprisonment at the discretion of the court to carry about the person pistol, bowie-knife, dirk, dagger, slung-shot, loaded cane, brass, iron or metal knuckles, or other deadly weapons of like kind. The prohibited weapons being found on the person off his own premises, is to be taken as *prima facie* evidence of a violation of the law. The military militia and certain civil officers in the discharge of their duty are exempt from the operation of this law. The act to take effect from and after July 1st, 1879.] The bill passed.

The London *Daily News* and other papers say Lord Chelmsford commander of the forces at the Cape of Good Hope is a failure and should be recalled. The paper named says the disaster at Isandular was due to "miserable blundering and helpless incapacity."

The Russian plague is supposed to be disappearing.

Signor Fanfarri, the most eminent of Italian lexicographers is dead.

Archbishop Purcell's liabilities will reach $6,000 000. Edward Purcell, the Bishop, and brother of the first named has made an assignment.

The Vanderbilt case has collapsed. Three old wills of the Commodore of the same general tenor as the one in dispute have been produced. These old wills are even more unfavorable to Cornelius, the principal contestant, than is the will in dispute.

A new professorship that of Geology and Mineralogy is to be filled in the University of Virginia.

Angola bay is to be drained. Fifty convicts are to be employed in the work.

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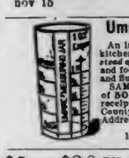

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For the N. C. Presbyterian.

PRESBYTERIANISM IN NORTH CAROLINA

BY REV. J. RUMPLE.

FIRST PRESBYTERIAN CHURCH OF RALEIGH.

The church of Raleigh does not rank among our older churches. In fact, the city of Raleigh, with her fair proportions, handsome buildings and pleasant society, is bnt a modern city, laid out in April, 1792. It was in this year that the State House was commenced, and in 1794 the General Assembly, at our State Legislature is called, met there for the first time.

Ten years after the city was laid out the Legislature incorporated the "Raleigh Academy," and the trustees elected the Rev. Mr. Robinson principal of their infant institution. Mr. Robinson having declined the Rev. Mason Petargny and Mr. Chesley Daniel were elected, and entered npon their work in 1802. In the following year the Rev. Drury Lacy of Virginia was elected and declined. In the year 1806 the Rev. Wm. L. Turner of Virginia was chosen to be principal of the Academy and to the "pastorship of the city." Denominational lines do not seem to have been drawn as sharply in the opening of the century as they are now. for Mr. Turner seems to have undertaken this double dnty on the 7th of January, 1807. It was part of the principal's dnty to convene his pnpils in the Academy every Saturday forenoon to instruct them in the Shorter Catechism, the Apostles' Creed, the Lord's Prayer and the Ten Commandments. Tho stndents were prohibited from attending dancing schools and balls, except under certain restrictions. At this period Presbyterianism of the strictest type seems to have been in the ascendancy.

In the year 1809 Mr. Turner resigned, and removing to Fayetteville, took charge of the church and Academy in that city, and was succeeded by the Rev. Wm. McPheeters of Hyconeta county, Va., as principal of the Raleigh Academy and pastor of the city. He was assisted in both departments by the Rev. Benjamin H. Rice until 1816. Previous to this time the other denominations had organized churches of their own, leaving the Presbyterians behind, occnpying a kind of neutral position. But at length, January 21st, 1816, a meeting was held in the old State House, Mr. McPheeters presiding, and the church was organized by the election and ordination of Messrs. Wm. Shaw, Thomas Emmons, William Peace and John Smith as ruling elders. Two years after this, on the 7th of February, 1818, their house of worship was dedicated to God. From this time onward Dr. McPheeters felt persuaded that the church ought to have a separate pastor, and endeavored to convince the people of the same fact. It was not, however, until 1828, twelve years after their organization, that this object was attained. On the 5th of November of that year the Rev. Thos. P. Hunt of Virginia accepted the invitation of the church and removed to Raleigh. As the church made no application to Presbytery to secure the installation of Mr. Hunt as pastor, he gave notice, November 5, 1830, that he had served out his term as supply. Being urged to do so he continued with them until the close of the ensning session of the Legislature, when he removed to Wilmington and engaged in earnest and useful work in that city. Further notice of Mr. Hunt will be found in the account of the Wilmington church. After the departure of Mr. Hunt from Raleigh the Rev. John Witherspoon of Hillsboro recommended them to secure a missionary of the Board of Missions, to labor there under the supervision of Dr. McPheeters. In 1832 this plan was carried out, and the Rev. Nehemiah H. Harding began to work in connection with Dr. McPheeters. A few months terminated the experiment, and Mr. Harding returned to Oxford. In the meantime Dr. McPheeters continued his oversight of the church, and Messrs. Charles Dewey and Henry D. Turner were elected and ordained elders of the church.

The 31st day of March, 1831, having been set apart by the session as a day of humiliation, fasting and prayer, a gracious revival of religion followed. Rich streams of blessing flowed from that outpouring of the spirit. The members of the church were united together, alienations were healed, many were added to the church, and a zeal for the cause of religion was kindled in the hearts of the people.

After this the Rev. Mr. Apthoop preached for them a few months. In May, 1833, the congregation elected the Rev. Michael Osborne pastor, and he took charge of the church the same year. In the time of his ministry here six trnstees were chosen to take charge of the secular interests of the church. The pew system was also abolished and the seats declared to be free. As Mr. Osborne had been called, or invited, to be pastor, and yet no move was made to have him formally installed, he left the church in 1836 and removed to New York.

After being closed for awhile the church, near the end of the year, chose for their pastor the Rev. Drury Lacy, at that time pastor of the church of Newbern. He began his work on the first day of the year 1837, and was installed the first pastor of the Raleigh church in November, 1837. Dr. McPheeters and the Rev. Jesse Rankin performed the installation services. When Mr. Lacy began his work here there were bnt thirty-seven members and a congregation proportionately small. The new pastor, clothed with authority and full of zeal for the glory of God, went to work in earnest, not only in preaching but in urging bn important church enterprises. The church was repaired and refitted, the Sabbath school resuscitated, prayer meetings condnoted in private families, quarterly meetings held by the session, and cases of discipline adjudicated. For three years this preliminary work went on, with no other visible fruits than the regular growth of the congregation in nnmbers. In December, 1841, the awakening began, and on a fast day held in January, 1842, the spirit was poured ont and thirty members were added to the church. Several of these new members became elders of the church, some of them ministers, and most of them have now gone to join the General Assembly of the first born in Heaven.

Dr. Lacy remained here eighteen years and six months, devoting himself with untiring zeal to the work of the Master. At his arrival there were thirty-nine members, and at his departure there were one hnndred and sixteen. It is probable that about two hundred members in all, or an average of about ten or eleven a year, were added during his administration.

At the resignation of the Rev. Samuel Williams, D. D., Dr. Lacy was elected his successor as president of Davidson College, and having been persuaded that it was his dnty to accept the position, to the great sorrow of the church of Raleigh, he removed to Davidson College in April, 1855, and the church was again left without a pastor.

In September of the same year, 1855, the

REV. JOSEPH M. ATKINSON

became the pastor of the church, and remained in charge until 1875, a period of twenty years. Mr. Atkinson was graduated from Princeton College in 1841, licensed by Winchester Presbytery in 1843 and ordained by the same in 1845. Ho preached first for six years in Shepherdstown and Smithfield, then in Frederick, Md., six years, and then in the Raleigh First church twenty years. Besides his labors in behalf of the church Mr. Atkinson was a warm and constant friend of Peace Institute, and through his instrumentality mainly the institution was founded. There it stands, a noble monnment, bearing the name of its most liberal patron, William Peace, and a memorial of the pastorate of Rev. Joseph M. Atkinson. In the period covered by this pastorate of twenty years there were added to the church abont an average of thirteen annually, or a total of abont two hundred and sixty. In 1856 the church roll amounted to one hnndred and nine, in 1876 two hnndred and sixteen, or nearly double in twenty years. On the 13th of May, 1875, this relation between Mr. Atkinson and the church of Raleigh was dissolved, and the church declared vacant. Sometime after this the Rev. C. R. Vaughn, D. D., of Roanoke Presbytery, Virginia, began to serve the church as stated snpply. His preaching was very acceptable, and his labors blest among this people, and they would gladly have chosen him pastor, bnt circumstances made him unwilling to undertake the charge. He served the church until 1878, when the church called Rev. John L. Watkins of Roanoke Presbytery, Virginia, who was installed pastor October 19, 1878.

The Second Presbyterian Church of Raleigh was organized on the 15th of May, 1877, with two elders, two deacons and twenty-eight members, under the care of Rev. Joseph M. Atkinson. Eight members have since been added. This little flock has no house of worship, and will be dependent, to a large extent, upon the liberality of friends and brethren abroad for help in providing themselves a sanctuary. With a population of nine or ten thousand Raleigh furnishes an abundant field for evangelistic effort, and by the blessing of God the Second church will grow, and in due time be able to sustain herself and give, besides, to the work of Christ abroad.

This account is abridged from Dr. Lacy's history of the Raleigh Church, notes of Mr. Atkinson, minutes of General Assembly, etc.

For the N. C. Presbyterian.

SCIENCE AND RELIGION.

If the definition of "science" given in a former nnmber of the PRESBYTERIAN be the correct one, to wit, "Tho mode of acqniring and treasnring up usefnl knowledge," we are at a loss to conceive how it can conflict with the Christian religion; for science takes in its ample folds all the departments of knowledge, both material and spiritnal. And do not all our snrrondings teach us that many things in this world cannot be explained through *materialism*. Some of them are invisible, intangible, gaseous, etherial and spiritnal, bnt can be appreciated by their effects and influences. Others, as electricity, may be aroused from their latent state and become visible, tangible, destrnctive or oven controlled to the nse of man. Science has developed all this, and even more. It teaches ns that we are to look beyond onrselves or this earth for information with regard to tha arcana of spirituality, and we find it in revelation from God; and this particnlar department of science has appropriated to itself the wisest, noblest and best of mankind. All ministers of the Gospel are scientists in this line. They have done more to edncate and elevate the human race than all others; and even those who teach skepticism, if it were not for religion, would perhaps themselves be howling savages, little better than the monkey, from whom some of them so far degrade themselves as to claim their origin.

It is dangerous to tamper with science, for it investigates the unknown and spiritual. Drink deep of the Pierian Spring, or taste not. I would rather refer you, dear reader, to the pool of Siloam, which flowed past the temple of the Living God, whose waters are for the healing of the nations. It is not amongst the great and wise alone that we look for spiritnality or religion, but among the poor, the lowly and hnmble, amidst whom our Lord and Master chose to number himself. He oven pronounced the fiat that in such matters "a little child shonld lead us," showing to onr bonighted minds, pnffed np with hnman pride, that God's ways are not our ways, and that faith alone, with self-abnegation, can save us. Oh! the depth, the profundity of the counsels of God! They are past finding ont, but so far as he has vouchsafed to reveal them to ns. Let us therefore snbmit, through faith, to his divine will, and onrs shall be the gain forever more. X.

For the N. C. Presbyterian.

THE SOUL'S MISSION.

BY REV. OLIVER CRANE, M. D.

Thou born to destiny,
Entrusted with control,
O! where and why thine embassy,
Thou living soul?

Thine emanating source
Cannot be nature's womb;
Since when returns this lifeless corse
Low in the tomb.

Thou shalt not there be laid
In death's dominion bound,
And all that is of thee be made
A mouldering mound.

But wherefore hast thou come
Known thus of heavenly birth?
Why on thy mission, was thy home
Made here on earth?

Thine impress and thy name
Speak thine a high behest:
Go, then, thine embassage proclaim,
Nor be at rest.

Earth would beguile thine ear,
And call life's joys thine all—
Would charm in pleasing dalliance here,
Till sin enthrall.

Up from thy lethargy,
And make thy mission known;
Thou wert not sent on earth to be
Naught but thine own.

Thou hast another sphere,
Another work, my soul,
Than thus to linger struggling here
For pleasure's goal.

O! is there not one grief
Borne by another heart,
For which thou mays't yet bring relief
Ere thou depart?

Is there no soul oppress
With sins yet unforgiven,
Whom thou mays't guide to perfect rest
With Christ in heaven?

Up, O my soul! see all
Bids thee thy work assume,
Ere on thy loitering footsteps fall
Death's sullen gloom.

The victor's jubilee,
"O death where is thy sting?
O grave where is thy victory?"
Thou canst not sing;

Till comes the message down,
That all thy task is done;
For not till then shall be thy crown
Immortal won.

THE QUEEN OF ALL.

Honor the dear old mother. Time has scattered the snowy flakes on her brow, plowed deep furrows on her cheeks, but is she not sweet and beautiful now? The lips are thin and shrunken, but those are the lips which have kissed many a hot tear from the childish cheeks, and they are the sweetest lips in all the world. The eye is dim, yet it glows with the soft radiance of holy love which can never fade. Ah, yes, she is a dear old mother. The sands of life are nearly run ont, but feeble as she is, she will go further and reach down lower for you than any other upon earth. You cannot walk into a midnight where she cannot see yon; yon cannot enter a prison whose bars will keep her out; yon can never mount a scaffold too high for her to reach, that she may kiss and bless yon in ovidence of her deathless love. When the world shall despise and forsake you, when it leaves yon by the wayside to die nnpoticed, the dear old mother will gather yon in her feeble arms and carry you home and tell yon of all your virtues until you almost forgot that your soul is disfigured by vices. Love her tenderly and cheer her declining years with holy devotion.—*The Housekeeper.*

A SAINTLY GIRL IN A GARRET.

The Rev Dr. Samnel Manning, Secretary to the Religious Tract Society, London, preached not long ago on "Looking nnto Jesus," and he forcibly showed that the aim of the Society, in each of the *sixteen millions* of tracts issned every year, was to point men to Jesus as the anthor and finisher of faith. In the course of his sermon he related the following anecdote:

"Some years ago I stood by the sick bed of a young woman racked by a cruel disease, which was dragging her to her grave. She was lying in a poor chamber, and was dependent upon the charity of the church for her snpport in her last days. By patient snbmission, however, to the discipline through which she was called to pass, she had, through the grace of God, been lifted into a region of holy peace and hope, such as I have seldom witnessed. Her poor, mean attic was as *the antechamber of heaven*, she was always so full of thankfulness and joy.

"At last she came to the hour of death. 'Mary,' said her visitor, 'how is it with you now?' Her reply deserves to be remembered: 'I once thonght,' she said, 'that I should rise above my starting point, that I should get beyond it. I do not think so now, sir. I MUST LEAVE OFF WHERE I BEGAN—at the feet of Christ.' Then she murmured:

"'A guilty, weak, and worthless worm
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all.'

Then her eyes closed in that sleep which men call death, bnt as I stood there I knew it to be bnt the awakening into the higher and diviner life. So it is with all of us; we begin with Christ when we begin to live, and we end with Christ when this mortal life is over, for He is the author and the finisher of our faith."—*Christian Herald.*

FRANCE.

The opening of Père Hyacinthe's church in Paris occurred February 9th without the participation of any of the dignitaries that had been promised, but with considerable eclat owing to the general curiosity which M. Loyson's movement had excited. Cards of invitation were signed "Hyacinthe Loyson, *Recteur de l'Eglise Catholique Gallicane,*" and fixing the hour at 4 p. m. Much earlier than that the chapel, which has been transformed from a *café chantant*, was densely crowded with an audience which, according to reports, behaved itself in hardly a decorous or orderly way. "It was a relief," says the correspondent of the *Guardian*, who does not sympathize with the movement, "to think that building was not a consecrated place of worship." The audience, according to the same authority, did not present a religious aspect and contained bnt few, if any, Roman Catholics. M. Loyson, after his preliminary devotion, announced that the regular litnrgical services of the chapel with mass would not commence at present, the Liturgy intended to be used being under revisal by the Primus of Scotland, and the priest who was to assist him, who was expected from America, and without whom he could not undertake the full duties of the church, not having yet arrived. He represented himself as being under the jurisdiction of three Bishops, to wit, the Primus of Scotland, the Bishop of Edinburgh and Bishop Herzog (Old Catholic) of Switzerland, who, he said, would have been present had their vocations permitted. With respect to the purpose of his church he did not claim that it was the foundation of a new church; as for himself he was neither Greek nor Anglican, but remained a Catholic of the Church of France, which he did not seek to dispossess bnt reform. "Woe is me," he declared, "if I preach not the gospel." There was, no doubt, he said, a world of infidelity in France, and he would prefer even superstition to that. But at bottom France was *spiritualiste* and Christian. People were deceived who thought otherwise. France, he declared, was *croyant au fond.* She was also Catholic, and would remain so. She would never become Protestant. To restore France to true Catholicism, to reform the Church of France, such were to be the objects and fruits of his undertaking. On the other hand the Cardinal Bishop of Paris denies to M. Loyson the title of Catholic, and rebukes his pretensions in a sharp letter, of which the following is an extract:

"You, perhaps, flatter yourself that you will win from men by your eloquence that testimony which your conscience refuses you; that is another deception in store for you. Around your schismatical pulpit we shall see a few unbelievers attracted by curiosity. No disciples will be seen. Your sect will make no adepts. You will not even attain the success of the *Eglise Française* of Chatel, which, after a few meetings which resembled theatrical representations, disappeared amidst indifference and contempt. And what sort of a place have you chosen for your pulpit of error? You have chosen the very city in which stands the pulpit of truth made famous by great authors, and once filled by yourself with some splendor. Your hearers, confounded, will seek for the motives which have induced you to pass from one to the other, and they will certainly not find any that can honor the new mission you have given yourself. I will not close this letter, sir, without reminding you that you have ceased to be a Catholic. Whatever other titles it may please you to give yourself, the Church has cast yon out from its pale."—*Christian Union.*

CITY OR COUNTRY.

It is the old question: the country breeds men and the city devonrs them. It has always been so, and always will be so to the end of the world.

With a mercurial people, intensely ambitious and enterprising, the farm is slow, and you cannot, by any moral force, compel nervous men to stay on it. I recollect hearing my father say that when he was working on the farm driving oxen it did seem to him that he should die. He did not know what ailed him then. Said he, "I know now. I am quick and nervous, and the oxen were slow and drowsy, and we could not get on together; it was a continual torment to me."

Everything in onr economy—the stimulation of the pulpit, the whole newspaper literature, the tendency of onr political institutions, the whole genius of business—tends to stir men np to enterprise, to make their fortune, to trnn ont and do something for themselves, to be abont, to step up lively. And that yon cannot ordinarily do on the farm.

Farming is not the simple thing it has been represented to be. It is a combination of mannfactures and trade. It represents much more nearly the mannfactnring of chemicals than any other thing: yon have the laboratory and minerals in the soil, and you have so to use them as to get ont given products. And then it becomes a commercial operation, because when you have got np yonr goods yon you must go into the market with them, and the condition of the market determines what condition of goods you shall get up. It is a double process of mannfactnring and merchandising, and it requires a peculiar skill that belongs to both avocations, in order to succeed. I think in our older States it takes fully as much brains to be a successful farmer as it does to make a competent merchant.

When you come to consider, then, that a young man is turned out to farming without any capital and with a slender experience; and that pretty nearly everything he produces out of the soil must be produced by means of his own body; and that the returns are slow, and very slender; and that he has to sell everything that he makes that is good to eat, and everything which is indifferent, which he cannot sell, he keeps for himself—it is not strange that boys do not take to farming. Many a farmer sells everything that a hnman being will eat, and uses everything for his hogs and stock that they will eat, and what neither man or beasts will eat saves for himself.

Farming is pretty serious business. It is all very well to talk abont sending men out to work on the farm. Now what is called the allotment system, or spade husbandry, in England has been successful, and if you could take the population from the large mannfactnring towns and give them an acre or less apiece, they could support their families, even if they did not grow rich; but give them fifty acres and they will be poor all their lifetime. Spade husbandry in England has proved very successful; we can learn a lesson from it.

There is no question that if more young men could be induced to leave city occupations and take to agricultnre their health would be better, and if they succeeded they would be a great deal happier; bnt there is no doubt that in farming, as in everything else, there are a great many young men who would fail. What is said about law, and medicine, and merchandising, and other occupations, can be said as generally true as to farmers: "Rise early, and keep your head clear; and maintain truth and integrity, and be very industrious and be extremely frugal until yon are fifty years old—and then you will have enough to bury yonrself."

But, on the other hand, there is not much more than one man in five from the country that is fit to come to the city.

A man may feel that because he is fiery he is enterprising, when he may be over-nervous, over-sensitized, discontented. He comes down to the city, and that very fire in him, when he comes into the fierce competition of the city, burns him out in a short time. He works early and late to maintain himself, and then breaks down in health, and finally goes back to the country or to his grave. Hecatombs of men do so. If he is energetic and powerful, and gets harnessed in business, and begins to succeed, the danger is still greater, for under the enormous drive and pressnre that is brought to bear upon him in the city he soon takes to wasteful stimulus to eke out his strength. There are no adequate social statistics on this point; there out to be. If we could trace the history of young men that come to the city during the next ten years, if we could know the number, and could follow their history—how many remained, how many succeeded, how many broke down, how many died—it would be most instructive.

City or country? There is no answer to the problem save this: that though the country is slow it is safe; it gives abundant scope to skill and energy and life, if men only know it; and the city, though brilliant and exciting, is full of danger to the body, to the brain and to the conscience. It is a maelstrom that sucks down pretty much everything that comes within its circle.—*Christian Union.*

THE SENSATIONAL PREACHER.

He is apt to think more of saying a "smart," a "telling" or a "taking" thing than of communicating the truth. In this way he nses extravagant epithets, gives exaggerated descriptions, and magnifies or distorts features for the sake of effect. Even so noble a man as Thomas Guthrie once said, in regard to the preparation of a sermon, "It is like the drop-scene in a theatre, and you must lay on the the color thick." But with all deference to such an authority, that advice is exceedingly pernicious. For he who consciously exaggerates, does at the same time blunt the edge of his conscience. Every time he deviates from or adds to the real state of the case he makes himself a worse man. Truth is the girdle of character, and he who loosens that is on the way to looseness in other departments of morality. He is on an inclined plane, and may some day produce the biggest sensation of his life by a terrible fiasco. For the temptation is to go on. His hearers become accustomed to the dose, the appetite "grows by what it feeds on," and, in order to have the effects which were at first produced, they crave for something stronger. He seeks to meet the new demand just as he sought to meet the first, and so it increases until the flippant has become the irreverent, and the irreverent has become the profane, and the profane becomes the impure; or until the odd has become the heretical, and the man who began with throwing aside conventionalities, ends by parting with the central verities of the Gospel. We do not affirm that all this has actually happened in any individual case, but the drift and tendency of sensationalism are in that direction; and, in a day when some who are guilty of it are riding on the top of the wave, it is proper to warn young preachers of the peril that is incurred by entering on such a course.—*North American Review.*

LOOK WELL TO YOUR FOOTING.

A man was passing along a high road, one day, when he saw a boy standing on the edge of a chalk pit, which was being worked at the time. "Look well to your footing, my lad!" he cried, for he thought it not unlikely that the bank might give way. The boy, thinking he was safe enongh, paid no heed to the kind warning. He did not even care to move, but stood gazing idly before him. Snddenly the edge fell with a terrible crash. Down he went headlong, and was buried in the rubbish. Help was at hand, and the men worked hard to get him ont; bnt twenty minutes elapsed before they could reach him, and when at last they succeeded it was too late. Smothered in the *debris*, the boy had lost his life because he wouldn't heed the warning, "Look well to your footing." How many a moral and spiritual death has occurred through neglecting that warning! "Let him that thinketh he standeth take heed lest he fall."—(1. Cor. x. : 12).

CUT THE SHORE LINES.

When a new ship is launched there are loose ropes that hang from her landward side to keep her near the shore. How much this is like thousands of professing Christians! They have everything they need for sailing, bnt they are bound to the shore. The engine may trnn the wheels, the wind may fill the sails of heavenly desire, bnt so long as these shore lines are not cut, the ship will stay just where she is. *Let go of the world!* Your craft will rot by the shore in spite of all effort, unless you cut loose. Shore lines have ruined many a soul. Yon *must* let go! The harbor is on the other side of the sea. You are not to drop anchor, nor furl the sail, until you reach the other shore. "For so an entrance shall be ministered unto yon abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2. Peter i. : 11).

THE EVERLASTING ARMS.

"When are the everlasting arms underneath us? Tho only answer is, now and forever more. Now, at this moment, beloved, the everlasting arms are underneath us. The life of a Christian is described as walking by faith, and to my mind walking by faith is the most extraordinary miracle ever beheld beneath the sun. Walking on the waves, as Peter did, is a type of the life of every Christian. I have sometimes likened it to ascending an invisible staircase far up into the clouds. You cannot see a step before you, but you wind up towards the light. When you look downward all is dark, and before you lies nothing visible bnt cloud, while beneath you yawns a fathomless abyss. Yet we have climbed, some of us, now for years up this perpetually ascending stair, never seeing an inch before us. We have often paused, almost in horror, and asked in wonder, 'What next, and what next?' Yet what we thought was cloud has proved to be solid rock; darkness has been light before us, and slippery places have been safe. Every new and then, when the darkness has been denser than usual, a darkness which might be felt, when all the past behind us has vanished and nothing has been seen bnt the one step we stood on, we have said, 'How did I come here? What a strange, mysterious life mine has been!' We have almost wished ourselves down on the level among the worldlings, who can always see their way and know what is underneath them. But faith has come to our help again. We have believed: and believing, we have seen the invisible and grasped the eternal; and then we have gone on, have put our foot down again, and anon have run up with joy the shining way. What an ascent we have sometimes made on that ladder of light, so that we have companied with angels, and left the world far down beneath our feet! Now and then we have enjoyed a glimpse through the thick darkness of the jewelled walls of the eternal city, which needeth no candle, neither light of the sun; we have seen, I say, its brightness, and determined still to climb the mysterious way. Well, believer, at this moment, though thou canst not see thy way, yet since thou art walking by faith 'underneath are the everlasting arms.'"—*Spurgeon.*

GOLD DUST.

There is no grace in a benefit that sticks to the fingers.—*Seneca.*

Let amusements fill up the chinks of your existence, bnt not the great spaces thereof. *Theodore Parker.*

Liberality, courtesy, benevolence, unselfishness, under all circumstances, and toward all men—these qualities are to the world what the linchpin is to the rolling chariot. —*Budha.*

It is a very high mind to which gratitude is not a painful sensation. If you wish to please, you will find it wiser to receive, solicit even, favors, than accord them; for the vanity of the obligator is always flattered, that of the obligee rarely.—*Sir Edward Bulwer Lytton.*

I cannot love my neighbor as myself, till I love God with all my heart. I cannot love God bnt from a sense of love to me in the forgiveness of my sins; and I cannot receive forgiveness from him as a benefit till I know my want of it.—*Rev. T. Adams.*

For as in the days of winter,
When the snowdrifts whiten the hill,
Some birds in the air will flutter,
And warble to cheer us still:
So, if we would hark to the music,
Some hope with a starry wing,
In the days of our darkest sorrow,
Will sit in the heart and sing.
—*Phebe Cary.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

In France the nnmber of Catholics is given as 39,390,000, and of Protestants as 600,000, while in Great Britain and Ireland there are 5,600,000 Catholics against 26,000,000 Protestants.

A SCHISM IN THE CHURCH.—A schism has sprung np in the Greek Orthodox Church which promises to be serious. At any rate, the Greek government, after allowing it to exist undisturbed for the last four or five years, has sent officers to take the children from its schools and to close churches, while all the clergy who have joined the movement have been ordered to retire to a monastery, where they will be subjected to severe penance. The leader of this new party is one Makrakis, who preaches about "restored Christendom," and proposes a reform within the existing Church which shall restore the conditions that prevailed in the first, second and third centuries. He stands aloof from the authority of the bishops and the synods, and is opposed to the system of fasts which prevails throughout the Greek communion. Confession is not abolished, bnt penitents confess on Sunday before the whole congregation, from which, after the ancient manner, they receive absolution. Makrakis permits a relation between the sexes which he calls "spiritnal marriages." Several Greek priests have joined him and have been given places in his schools.—*Christian Union.*

The Mikado of Japan has given permission for the erection of a missionary college at Tokio. The Russian Synod, which now has three churches and about five thousand adherents in Japan, will send out a large party of missionaries. Eighty converts were baptized at Tokio last fall.

The *Friend of India* says: Bnt for English missionaries, tho natives of India would have a very poor opinion of Englishmen. The missionary, of all people, is the representative of a disinterested desire to elevate and improve the people.

In Calcutta there are 199 Hindoo temples, 117 Mahommedan mosques, 31 Christian churches and 2 Jewish synagogues.

A Baptist church with a congregation of one hundred persons in the city of Samaria, near the site of Jacob's well.

"When I was a boy in Old England," said the white-haired old man, Dr. Winter, at a missionary meeting, "one day my mother had gone to the missionary prayer-meeting. That was in the early days of missions to the heathen—the days of Carey and Ryland and Andrew Fuller. Toward evening she came home very much excited, and, bursting open the door as the family were just gathering round the supper table, she clapped her hands and exclaimed, 'There's a convert! there's a convert!' Then she told the story of the conversion of Krishnu Pal, the first Hindoo trophy of the Cross. It was a matter of great rejoicing in all the churches of the realm. God had owned and blessed the missionary enterprise."

Dr. J. G. Kerr sailed for China, a few weeks since, by the urgent request of missionaries there, and also by the earnest desire of the Board at New York, that he should resume his former position in the hospital at Canton, as missionary physician.

The whole Bible has been translated into Turkish langnage.

A mission hall has been opened at Marseilles, France, on the Boulevard National, in a district where thousands of workingmen meet every night. The religious meetings have been crowded.

Mr. Gladstone has presented the Rev. W. L. Leeman, son of Mr. Leeman, M. P., to the Vicarage of Seaforth. Mr. Gladstone has thus given a living to the son of a prominent Congregationalist.

It is announced that 2,200 Catholic ladies in the Rhine province have addressed a petition to the Emperor against the suppression of the Ursuline convents of Nonnenworth and Ahrweiler.

The annual meeting of the "Monthly Visitor" Tract Society was held on Monday night in Edinburgh, when it was stated that the total number of tracts issued during the last year was 6,425,758, showing an average monthly circulation of 535,480.

Mr. R. Arthington, of Leeds, has offered the Baptist Missionary Society to provide, at a cost of £2,000, a steamer for navigating the Congo River as soon as the contemplated operations shall have been established at San Salvador. The offer will be gladly accepted, and an expedition will shortly leave England for the purpose.

In the South Sea Islands the Free Church of Scotland have had a mission ship for twenty-three years. Their present vessel is the Dayspring. It costs $1,250 a year to keep her in mission work. Children have always supported it by mite contributions. The London Missionary Society have the John Williams, the Wesleyans have the John Wesley, the Episcopalians have the Southern Cross, and the American Board the Morning Star. The boat that has been used by the United Presbyterian missionaries in Egypt is called the Ibis. It was donated by Prince Dhuleep Singh to the Osiout station as a contribution towards the "Fund for building and endowing the Osiout Training college and mission Seminary."

The Council of the Evangelical Alliance have arranged for the Seventh General Conference of Christians of all nations, to be held in the city of Basle, to commence on Aug. 31 and continue till Sept. 7.

MISCELLANY.

Chinamen complain that education is not free to them in New York.

A Chinese missionary says that it is easier to convert a Chinaman at home than in this country.

Although there are not many Quakers in San Francisco, the few who are there hold a meeting every First Day in the Fifteenth District Court room. Sometimes not more than a dozen are present, yet the meeting is kept up with unfailing regularity.

The King of Burmah has murdered all the royal princes and their families, and removed the new Ministers and replaced them by the Ministers who were formerly in office, thus restoring the former despotic government.

According to the St. Petersburg papers, the Mennonites who emigrated to Brazil are returning by hundreds to Russia. The Brazilian Government spent a large sum of money upon these emigrants, but failed to satisfy them, and at last it directed the Brazilian Consul at St. Petersburg so dissuade any more Mennonites from going to Brazil.

The Presbyterian.

JOHN McLAURIN, - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, MARCH 19, 1879.

THE SABBATH QUESTION.

Sabbath desecration has become so alarmingly widespread, and the forms which it takes are so numerous that philanthropists and friends of morality even, to distinguish these from the Christian public, are seeing that the fact and the tendency are only and to the greatest extent evil, and are moving to apply the remedy.

In Philadelphia lately an attempt was made to open theatres on the Sabbath but, thanks to the Mayor of that city, the attempt was promptly suppressed for the time; yet for full security it is considered necessary to increase the penalties of the law of the State of Pennsylvania enacted in 1794 for the regulation of the Sabbath. The object of the legislation sought is to perfect the law that exists and so apply it to the whole State that it shall restrain, as in terms provided in the old law, "all worldly employment, or business whatever, on the Lord's day."

The Legislature of North Carolina, at its late session, passed a law of which this is the text:

"AN ACT TO PREVENT THE DESECRATION OF THE SABBATH DAY.

"Sec. 1. That no railroad company shall permit the loading or unloading of any freight car on the Sabbath day (known as Sunday) within the limits of this State.

"Sec. 2. That no railroad company shall permit any car, train of cars, or locomotive, to be run on Sunday on any road within the limits of the State, except such as may be absolutely necessary for the transportation of the U. S. mails, and except in cases of urgent necessity other than for the purpose of business and pleasure; *provided*, that the word Sunday as used in this act shall be construed to embrace only that part of the day between sunrise and sunset.

"Sec. 3. That any railroad company offending against either of the above sections shall be liable to indictment for a misdemeanor in each county in or through which such car, train of cars, or locomotive, shall pass, or on which such freight car shall be loaded or unloaded, and upon conviction thereof shall be fined not less than five hundred dollars for each offence.

"Sec. 4. That the fine so imposed shall, when collected, be paid into the public treasury of the State for the use of the public schools of the State.

"Sec. 5. This act shall be in force from and after the 20th day of March, 1879."

As long ago as 1741 a statute was enacted in North Carolina forbidding any persons from pursuing their ordinary trades or avocations on the Sabbath, and the present law merely makes further provisions, with a view to make the old law operative against railroad companies, and to enforce, on their part, Sabbath observance.

Perhaps if it had been further provided that one hundred dollars would be paid in any case for proof sufficient to convict of violation of the law, there would have been more general enforcement than is now probable, but if zeal equal to that manifested in securing the passage of the law is exhibited to secure its observance, the public moral sense will not be defied by excursion and freight trains on the Lord's Day, and the labor incidental to them. While we might refer, perhaps, with pride to the part which Presbyterians took in this matter, and to the co-operation extended by sister denominations, we are anxious that it should be recognized as in no sense a churchly movement. It is in strict consonance with the genius and spirit of our institutions in all past time, and in direct accord with the principle of government which looks to allowing all classes of men the opportunity to worship God in the manner dictated by their own consciences. There is a special propriety in the Legislature dealing with this matter as it refers to railroad companies, which are monopolies created by the State, invested with peculiar and special privileges, and amenable to no less authority than the State itself.

We heartily concur with the *Southern Presbyterian* in its remarks on this subject as follows:

"This is a grave topic, and we suggest that this movement needs to be conducted with great caution. There is danger of mixing the civil with the religious features of the question, and thus of seriously complicating our religious liberties. However good the motive, it would be a damaging success if the evangelical Christians of the land should bring about a species of legislation in favor of the Sabbath which might hereafter, in altered circumstances, be invoked as successfully against all the institutions of true religion.

"The State has its own sphere, and we include in that all laws which are essential to public morality and good order, and also to the protection of all classes in the exercise of their religious opinions. The outward observance of the Sabbath is unquestionably, in some of its aspects, a part of morality, and is essential to the suppression of evil-doing. And it is equally clear that no one should be allowed to interfere in any way with the most religious observance of the Sabbath by Christian people. On these grounds we imagine a great part of past legislation on this subject in our country has been based, and is so far fully justified. It is safe and cannot easily be abused."

A GOOD MAN.

We have received the tidings of the death of the Hon. William H. Battle with unfeigned regret.

His health had been declining for several months, but his family and friends have been seriously alarmed for him only within the past few weeks. On Friday, 14th inst., at noon, he quietly breathed his last, at the residence of his son, President Battle, of the University, with whom he had made his home for several years.

Judge Battle was seventy-six years old, having been born in 1802. He graduated at the University in 1820, studied law under Judge Henderson, married in 1825 Lucy M., daughter of Kemp Plummer, Esq., of Warrenton, and began his professional career first at Louisburg, removing thence to Raleigh. He was elevated to the Bench in 1840, and in '43 removed to Chapel Hill for the education of his sons, all of whom, six in number, were graduates of the University.

Two years after his removal to Chapel Hill Judge Battle was elected Professor of Law in the University, and for twenty years conducted that department with great success, many of his pupils having since attained distinction in the profession. At the close of the late civil war (in which four of his sons were engaged and two of them laid down their young lives), upon the changes of State government and in the closing of the University, Judge Battle, losing his seat on the Bench and his office as Professor, went back to the Bar, and in conjunction with two of his sons, Hon. K. P. and R. H. Battle, built up a lucrative practice in the city of Raleigh. In 1874 his admirable and excellent wife died, and when Mr. K. P. Battle accepted the Presidency of the University in 1876 the Judge returned to his old home in Chapel Hill with his son, and closed his eyes among the long-loved and familiar scenes of the institution he had so faithfully served.

The State has lost a most valuable citizen. Judge Battle was in many respects a representative North Carolinian—a man to whom we could point the rising generation as an example of the best traits that have always distinguished our best men, and made our name abroad. He was a man of great modesty and simplicity of character, with a plain and unaffected address; of unbounding integrity, single-minded devotion to duty, and unostentatious benevolence. As a Judge he wore the ermine in all its purity, and adorned his high office with the moral courage, the dignity, learning and conscientious impartiality that in his day characterized our Judiciary. Pearson, Ruffin, Nash, Badger, Swain, Gaston—these and such as these were his friends and associates.

In a quiet and wholly unobtrusive way Judge Battle was warmly patriotic and public spirited. He loved his native State, he was one of her most *law-abiding* citizens, and he loved to do her service. The State University, where his father and brother and sons graduated, and where his grandsons are now being educated, was especially dear to him, and it must have been one of the keenest gratifications of his life to see his son at its head, wisely and successfully guiding the institution through perils, and restoring its honor and usefulness. One of the most pleasant of the many pleasant features of the University Normal School last summer, was the punctual attendance of the Judge on the exercises, and the delighted interest he displayed. Nothing was indifferent to him that concerned the welfare of his fellow citizens.

Judge Battle was for many years a zealous, devoted and influential member of the Episcopal Church. The loss of his counsel in her councils, of his liberality, his catholic charity and his personal weight of character will be sorely felt in that communion. Such churchmen as he make the strength of the Church.

He was an excellent neighbor—discreet, hospitable and charitable—and possessed the unbounded confidence and hearty respect and good will of all classes. In his family relations he was singularly blessed, and though he had the pain of seeing five grown children, as well as his beloved wife, precede him across the river, yet these all died in faith, and his own death-bed was watched by his three remaining sons with tenderest reverence. He came to his grave fully ripe for heaven, as a shock of corn cometh in his season, lamented by friends and neighbors, by rich and poor. Funeral services were held at 6 o'clock Sunday morning, 16th inst., in the University chapel, Rev. Mr. Cheshire officiating—on the same day on which, twelve years ago, the building was draped in mourning for the funeral of Dr. James Phillips, who had also died on the 14th of March. The long procession formed by the University officers and students, and the citizens of Chapel Hill, passed through the village, the bells of the various churches tolling, and every countenance marked with the concern that befits the closing scene of a long and useful and honored life. The final service took place in Raleigh, and Judge Battle's mortal part now rests with wife and children in Oakwood Cemetery.

WHERE WE STAND.

A friend sends us an article which appeared in one of our State cotemporaries, and which refers in laudatory terms to the work of Mrs. Moon, the Quaker revivalist, saying among other things: "She is of the Quaker persuasion, but preaches in all the churches, her good work not being confined to any particular denomination."

Our cotemporary was a little hasty, we imagine, in the report. If Mrs. Moon has ever preached in a Southern Presbyterian church, we have never heard of it, and certainly would be surprised and grieved to know it. We have no quarrel with those sister churches who disagree with us, yet we stand for ourselves firmly on the apostolic injunction: "Let your women keep silence in the churches: for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." This to us is more than volumes of argument; it is God's will unmistakably made known. We believe we stand squarely with our entire Church in direct opposition to the preaching of women.

But there is something other than unmixed good in the now-a-days revival system as laid out and worked up in other directions. We desire to speak guardedly, for it is not improbable that many from curiosity merely, do come to hear and go away blest; yet the blowing of trumpets, the laudation of individuals and the general fixing up that frequently precedes the 'getting up of a revival,' is not to our liking, as not in accord with our mind and conscience in such matters. Too much is made of man. It gives to the revivalist, so-called, too much of the glory that belongs to God alone. This is not to discourage the inviting of ministers, whom God has specially gifted, and whose labors He is oftimes specially pleased to bless, to assist in the services of our churches, but to counsel due observance of the proprieties in every case.

While on this general subject, let us refer to an abuse which otherwise we would not notice. It is the conducting of protracted services, very possibly accomplishing some good, but taking occasion before final close to hold up sister churches to unsparing ridicule, or bitter denunciation, because of difference in non-essential points of doctrine or order. No fair-minded, intelligent Christian could approve of these things it would seem, yet some are stumbled because God seems to bless the labors of those who do them. There is in fact no popular fallacy more readily seized upon, than that real or apparent good following any course of conduct is God's seal of approbation upon that conduct. Without going into the subject at large, we venture to say that the Divine blessing has never followed, as in approbation of abuse or vituperation of one society of Christians by another. To believe it would be to dishonor God. If a curse, manifesting itself in a great scandal to Christianity before the world, is not the outcome of the conduct last referred to, it is due to the restraining grace of God upon the hearts of those who will not render railing for railing.

ASHPOLE CHURCH.

Dr. D. Sinclair writes us from Red Banks, Robeson county, under date March 17th:

"The Rev. H. M. Brearly of Harmony Presbytery was on yesterday elected stated supply for Ashpole church for the ensuing year, for one-half his time. The other half of his time is retained by Reedy Creek church, Presbytery of Harmony, which he has heretofore been serving the whole of his time."

SUPPLEMENTAL HEALTH BILL.

We are not disposed to decry the North Carolina Legislature which has just adjourned. It has certainly done some things which entitle it to high commendation. One of these is the passage of the bill supplemental to the bill establishing a Board of Health for the State.

By this new bill the State Board of Health is composed of six members of the State Medical Society and three appointees of the Governor. Its duties are to collect and tabulate vital statistics as reported by the county boards, to issue bulletins on sanitary matters of a public character, and to visit localities and investigate threatened outbreaks of disease which may prove dangerous to the public health. To enable a full performance of the last named service ample powers are conferred. The members of the Board are advisers of the State in matters appertaining to the location of all public institutions. Public vaccination is also provided for and the secretary of the Board is the agent of the State for providing the vaccine supply. The chemist of the State Agricultural Station is chemist of the Board, and has charge also of legal analyses in cases of suspected poisoning throughout the State.

County boards of health are provided for to be composed of all physicians eligible to membership in the respective county medical societies, the Mayor of the county town, Chairman of Board of Commissioners, and the city or county surveyor.

A Superintendent of Health for each county in the State is to be elected by the county board of health, to receive pay for his services and be held strictly accountable for non-performance of duties. He is to be registrar of vital statistics and physician to the county institutions, and is empowered to abate all nuisances prejudicial to public health.

The appropriation by the Legislature is $200 and the necessary stationery and printing.

We feel that this is a vast stride in the right direction, and anticipate that the beneficent results will soon be so manifest that North Carolinians will point with special pride to the health system of their State, and our lawmakers regard it as an institution to be specially cherished.

To the *North Carolina Medical Journal*, it is proper to say, great credit is due for the energy and skill exerted in conducting this matter to its present point of attainment.

BEREAVED.

In our obituary column will be found the announcement of the death of Mrs. Maria S. Martin wife of Rev. Edward Martin, pastor of the church in St. Charles. None can grieve that the invalid has exchanged her sufferings for the immortal health of Heaven, but those whom this blessed exchange has bereaved will have the sympathy of many friends.—*St. Louis Presbyterian.*

BOOK OF CHURCH ORDER.

I have disposed of several copies of the Revised Book according to announcement heretofore published and have a few copies still on hand. If any person desires a copy he can have it postage free on sending me his address and *fifteen cents* in stamps.

F. H. JOHNSTON,
WINSTON, Mar. 13th, 1879.

NOTES AND JOTTINGS.

That in our last issue we should have failed to note and remark upon, so important a matter as the passage of the bill regarding the desecration of the Sabbath must have appeared singular to very many of our readers. It really seemed very strange and was quite mortifying to us, when we found the paper printed and so important a matter overlooked. We had prepared an article embodying the news, but by one of those mishaps which will occur occasionally it, and not only it but some other editorial incerbrations, were left on our hands to the great loss of our readers, of course, and great regret of ourselves.

In our column of religious news will be found note of a work of grace in Hickory, N. C. We copy from an exchange, and are glad to do so, but why—oh why! will not our brethren drop us postals on such matters?

Szegedin, which has suffered so fearfully in loss of life and property from the recent flood, is a city of Hungary, on the right bank of the Theiss river and opposite the mouth of the Maros. It stands in a marshy plain. The river is crossed by a bridge of boats, and the town is defended by an old fortress built by the Turks in the 16th century. The city contains six Roman Catholic churches, a Catholic gymnasium and a beautiful Greek church. It is connected with all parts of the country by rail and enjoys an extensive trade. The Hungarian Diet once held its sessions there. (Condensed from *Appleton's Cyclopedia.*) Last accounts represent the pecuniary damage by the flood to be about £1,500,000.

The *Christian* of London says:

"We learn that Mons. Bardoux, Minister of Public Worship and Education in France, has conferred the University degree of *Officer de l' Instruction Publique* upon Mr. J. Alexander, of the Crystal Palace Bible stand, in acknowledgment of the services he rendered during the recent Paris Exhibition. This decoration is one of considerable value in France, on account of the social *prestige* and the access to the highest court circles it gives to the possessor. It was forwarded to Mr. Alexander through Sir Philip Cauliffe Owen, British Commissioner at the Exhibition, along with a very friendly letter from that gentleman. This public and graceful recognition by the government of the representative of the Bible stand is not only a high tribute to Mr. Alexander personally but also one among the many hopeful signs for the future of France."

What a change in France within the last decade, or even half that period. May we not reasonably look forward to the time as not far distant when France will be reckoned among the Protestant nations of the earth?

Communion services are being held or will be held, shortly, all over the South. Give us the news, dear brethren, we beg of you.

The tenement-house reform movement in New York city seems to have been taken hold of in earnest. A large meeting was held lately in Cooper Institute at which the Mayor presided. A committee of nine was appointed to prosecute reform. The *Christian Union* say:

It includes such men as Cornelius Vanderbilt, W. W. Astor, James Gallatin, Hon. Charles P. Daly; and if, as it is safe to assume, those gentlemen have been consulted and have consented to serve, their names are a guarantee of some practical results. It was announced also at the meeting that thirteen existing tenements had been leased for the purpose of improvement by a company of ladies in the city, and that seventy thousand dollars had been offered in sums ranging from five to ten thousand dollars by some six or seven gentlemen towards the construction of a model block of tenements, to cost a million dollars.

Strangers who may happen in Wilmington over Sabbath, or on the evenings of Tuesday, Thursday or Friday of each week, will always find religious services at one or both of the Presbyterian churches in that city. A cordial invitation to attend these services is extended to all persons. We will be pleased to make similar announcements for any other Presbyterian churches that may desire it.

We prefer making no comments on the judicial investigation which is taking place, or is to take place, in Brooklyn into the modes and conduct of Dr. Talmage. He will have a full and fair trial before his Presbytery with the additional advantage, we think, of having public opinion largely in his favor.

Our contemporaries are commenting upon Archbishop Purcell's astounding failure. One asks, without saying aught good or bad against the Archbishop himself:

Had that enormous and cruel betrayal, to the extent of one-thousandth, or one ten-thousandth, part, of that six millions, been the work of any Presbyterian minister, the land would have rung with the sneers and vituperations of the secular press. Those who passed by on the other side from where he lay would have lifted their robes and walked swiftly for fear of the contamination of the odor. Why is it that Archbishop Purcell is handled so gingerly, apologized for so kindly and handsomely? Is it because Rome is a political power and must not be alienated? Is it because an evangelical minister is defenceless? Why does the Archbishop fare so much better than any Protestant minister could hope to?

There is a great deal of point in the above, so far as applied to the locality and immediate section of the writer of the above extract, but we are bound to say with regard to the secular press of the South, that a minister of any denomination would be treated with equal courtesy, and his church with equal respect. This, at least, is true, as far as our observation extends, and we think it is only fair to state it.

In this country hard as times have been we have little idea of what suffering there is in the larger cities of Europe.

The Berlin *Tagblatt* reports that in three months there have been 3,000 seizures in the capital for arrears of taxes; that more than double that number of Berlin tradesmen are in bankruptcy or the verge of it; that the great army of unemployed workmen have kept themselves alive, if such an existence can be called life, by clearing snow off the sidewalk; that 227 men recently applied for a vacant clerkship, worth only $3.15 per week, and that a doctor who advertised for a housekeeper received 450 applications. In Manheim the misery is frightful. Men once stalwart, roam around the streets, and search the gutters, in hope of stumbling upon something that can be converted into warmth or food.

The New York *Sun* says: Recently a meeting in behalf of one of our prominent gospel charities was held in a fashionable church, the addresses being by three eminent pastors. The work of this charity is a peculiar one, which, to be understood by anybody who would make a speech about it, should be carefully inspected. But it so happened that the three gentlemen depended more on their acquaintance with religious work in general than with the particular work in whose behalf they were about to speak, and so they neglected to make personal examination.

As a consequence the first speaker expressed high esteem for the conductors, but confessed ignorance of the work itself; the second was in a hurry to go home, and had little to say; the third eulogized the brother who was chiefly responsible for the work; and lastly the brother last referred to spoke and told all there was told, but the people were weary, and when the collection was taken the amount taken in was very small. We suppose no one can well mistake the lesson this should teach. But lest they should it is simply this: If you have nothing to say, say it—that is, say nothing.

On our first page will be found a poem from a new contributor to the PRESBYTERIAN. Our readers are to be congratulated. We have another poem from the same pen, and hope to soon lay before our readers some interesting articles from Dr. Crane, based on information and experience acquired by him while missionary in Northern Syria.

Some of our exchanges, we see, are giving credit to the First Presbyterian church of Richmond, Va., for having paid a debt of $14,552.77, principal and interest, thus freeing the church from all pecuniary embarrassment. Now, as that was a most extraordinary deed, accomplished at a most extraordinary time, and in a most extraordinary way—that is in a right way, the ordinary way is a wrong way—we would like the First Presbyterian church of Wilmington, N. C., of which Rev. Dr. J. R. Wilson is pastor, to have the credit of it; which credit is its due.

The giving of the wrong credit was purely accidental.

Congress worked all day the Sunday last before its adjournment, to make up for lost time. Yet this is called a Christian nation, and is so, for the stamp of Christianity, despite the wickedness, is yet upon it. But the religious press everywhere ought to raise its voice against such evil example in the high places of our Government.

A compromise seems to have been effected between the advocates of absolutism and the defenders of free speech in the German Parliament. The absolutists seem to have gone too far, and had to retire with little gain and not much credit. Bismarck, though the mover of the repressive resolutions, is, if reports be true, well content with the result.

Père Hyacinthe's plan of Catholic reform will hardly prove successful. As long as he lives, by dint of sheer eloquence and ardent and unaffected piety he may maintain himself, but the prospect for apostolic succession on the Loyson course is not hopeful.

"I had rather that a child of mine should learn morality from Shakspere than to learn religion from the sickly sentimentalism of religion which has come down from the swamps of mediæval superstition which would have been dried up long ago, had they not been protected by the cathedral roof of popular reverence."

This, an exchange says, was the conclusion of a sermon by Rev. M. J. Savage, Unitarian preacher, in which sermon he endeavored to show that the theatre was quite as good as the Church. It is given as a pretty fair specimen of metaphor badly mixed.

The General Assembly of the Presbyterian Church in the United States

Will meet in the Second Presbyterian church, Louisville, Ky., on the third Thursday (15th day) of May, 1879, at 11 o'clock A. M. The opening sermon is to be preached by the Rev. T. E. Peck, D. D., the Moderator of the last Assembly.

The undersigned Committee on Commissions, will be in attendance at the Lecture Room of said church, on Wednesday, the 14th of May at 8 o'clock P. M., for the purpose of enrolling the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
WM. BROWN, Permanent Clerk.

PRESBYTERIAL NOTICES.

The Presbytery of Fayetteville will meet at St. Andrew's church, Moore county, N. C., Thursday, April 24th, 1879, at 11 o'clock A. M.

The usual blanks have been forwarded to the churches; those should be accurately filled and handed in when Presbytery meets in April.

J. P. MCPHERSON,
Stated Clerk.

The Presbytery of Harmony stands adjourned to meet at Darlington C. H. April 9th, 1879, at 7½ o'clock P. M.

W. A. GREGG, Stated Clerk.

The Presbytery of Wilmington will meet in the Second church Wilmington on Wednesday, 2d April, 1879, at 7½ o'clock, P. M.

JAS. M. SPRUNT, Stated Clerk.

Arrangements have been made with the Railroad and Steamboat lines to extend the usual courtesy of reduced fare.

Delegates will please report promptly at Second Presbyterian church on their arrival in the city.

The Presbytery of Red River will meet Thursday, April 3d, at 7 P. M., in Vienna, La. The Sessional and Sabbath School reports are required from each church.

CYRUS HARRINGTON, Stated Clerk.

Concord Presbytery will meet at Bethel church, on Wednesday, the 23d of April next at 11 o'clock A. M.

WM. W. PHARR,
Stated Clerk.

Delegates (both ministers and elders) who expect to attend the meeting of Orange Presbytery, which convenes at Eno church on the 23d of April, at 12 o'clock M., will please notify us of the fact, as soon as they conveniently can. If the trains continue to run, as at present, delegates coming down (i. e., from the west) will be met at Hillsboro, on the 23d at ten o'clock A. M., and those coming up the road (i. e. from the east) will be met at Hillsboro on the 22d at 7 o'clock, P. M. It will be necessary for the eastern members to start so as to reach Hillsboro on Tuesday, the day before Presbytery meets. Should any change be made in the schedule, before the 23d of April, arrangements will be made to meet the delegates from either direction, who will come on the last trains that pass Hillsboro, before the hour for meeting.

J. L. CURRIE,
Hillsboro, N. C.

NEW PUBLICATIONS.

Scotch and Irish Seeds in American Soil: the Early History of the Scotch and Irish Churches, and their Relations to the Presbyterian Church of America. By Rev. J. G. Craighead, D. D. 348 pages. $1. 1879. Presbyterian Board of Publication, Philadelphia.

Our children and the general public should know the incalculable debt of the Presbyterian Church, and this whole country, to the suffering and persecuted Scotch and Scotch-Irish Churches. Dr. Craighead has wrought out well the purpose announced in the title of this volume. After giving a clear and valuable resumé of the history of the Scotch and the Irish Churches, he follows the tide of emigration to America, especially to New England, Delaware, Virginia, the Carolinas and Pennsylvania. The chapters on "Presbyterians and Education" and "Patriotism of Presbyterians" in the Revolution, are particularly stimulating and gratifying. Presbyterians have ever been the foremost promoters of liberal education; and our republican institutions are largely due to principles of civil and religious liberty for which they bled, and which the heroic Scotch, Scotch-Irish and Huguenots brought to this land. We hope this book will be widely circulated. Every family should have a copy.

An Introduction to the Greek of the New Testament. By Geo. L. Cary, of the Meadville Theological School. 1879. Price, 75 cents. Warren F Draper, Andover, Mass.

The author states that he has used these lessons, prior to publication, with several classes in the Meadville School, with success. His design is to give persons, unacquainted with Classic Greek, but desirous of reading the New Testament in the original, *all that is absolutely necessary to understand New Testament Greek.* A faithful study of this "Introduction" will enable them, with the use of a good N. T. Lexicon and Grammar, to begin reading the easier portions of the New Testament. The book is capitally printed, and marks clearly case and tense endings and roots; gives brief exercises, and a compendious statement of principles, peculiarities and rules: also, paradigms, vocabulary and tabular view of noun-endings. Good scholars will find this compend useful for review.

Chambers' Cyclopædia of English Literature. A History, Critical and Biographical, of British and American Authors, with Specimens of their Writings. By Robert Chambers, LL. D. *Third Edition*, revised by Robert Carruthers, LL. D. In eight volumes. Vol. I., 1879. Pages 406. From American Book Exchange, 55 Beekman street, N. Y.

Chambers' Cyclopædia, originally published in 1843 in Great Britain, is a standard work, whose scope is set forth in its title. It needs no criticism as to the value of contents. This edition, carefully revised, continues the extracts and biographies to the present time.

The "American Book Exchange" offers its ACME Edition, in eight volumes, unabridged, at the following marvelously low prices, to *subscribers*. The whole 8 vols. complete, bound in paper for $2 50; in cloth, gilt title, $3 50; half morocco, gilt title and top, $5; all paid in advance, and books sent free. A specimen volume will be sent for examination, in paper, for 20c.; cloth, for 35c.; or morocco, 50c. This first volume is issued, and the others will follow quickly. We welcome this excellent cheap edition: a nice present for a parent to make each of his children.

Princeton Review, March, 1879. 37 Park Row, New York. $2 a year. Contents:—Religion and State, by late Prof. Taylor Lewis, LL. D., Union College. The Genesis and Migration of Plants, by Principal Dawson, F. R. S., Montreal. The Pulpit and Modern Scepticism, by Rev. P. Brooks, D. D., Boston. Sentimental and Practical Politics, by Ed. A. Freeman, D. C. L., England. Thiers, by E. De Pressense, France. Final Cause: M. Janet and Prof. Newcomb, by President McCosh, D. D., Princeton. Continental Painting at Paris in 1868, by Philip G. Hamerton, France. Premillenarianism, by Rev. R. M. Patterson, D. D., Philadelphia. The Islands of the Pacific, by Sir Julius Vogel, K. C. M. C., New Zealand.

Short History of German Literature. By Jas. K. Hosmer, Professor of English and German Literature, Washington University, St. Louis. 1879. Pages 591, large 12 mo. $2.25.

Popular histories of literature of other languages than the English are needed. But it requires courage to attempt to grasp the German. In 1876 twelve thousand five hundred works were published in Germany! Prof. Hosmer enters the department of Belles Lettres only. He gives a general sketch of the early literary history of the nation from its foundation in the Codex Argenteus, or Silver Bible of Ulfilas in Mœso-Gothic, in the fourth century, through the long darkness to the Swabian era, when the superb royal family of Hopenstauffen—in the thirteenth and fourteenth centuries—brought literary prestige to the nation. Then the wonderful Nibelungen Lied, and the Gudrun, the German Iliad and Odyssey, mirrored the chivalry and picturesque manners of preceding ages, on land and sea. As the lights slowly rise, we see the influence of the Minnesingers and Mastersingers; of Fritsche Closener, Hroswitha and Reuchlin on history and drama; and of Luther above all. So we are brought to behold the six great lights of Modern German Poetry, of whom Goethe is chief. After them we have but lesser lights in the Romantic School, glorying in the mists of Fichté and Schelling, and utterly reactionary. Prof. H. has done his work with much judgment and research. We wish he had given more selections from German Anthology; and left out semi-apologies for Lessing's scepticism, and Goethe immoralities, and some slurs on Luther's work. Yet the "Short History" is valuable and pleasant reading.

Lippincott's Magazine," for April, is particularly good. General Strother ("Porte Crayon") takes one on a "Pilgrimage to the Shrines of Old Virginia," and pictures the old life with a loving pen and a deft pencil. Henry James, who appears for the first time in the garb of illustrations, gives us "English Vignettes," traced with a sparkling delicacy all his own. Mary Dean depicts the "Hoosiers at Home" as only one who is herself thoroughly at home among them, and has noted all their traits with eyes keenly open and bright with humor, can do. The gorgeous "Ancient Decorative Stuffs of the churches and museums of Europe are enthusiastically described by H. M. Benson. "Molière—the Life and the Legend," by J. Brander Matthews, gives us the fruit of careful research, enriched by portraits and other reproductions from old engravings. The second chapter of "My Village in the South," by Annie Porter, leads us into the *intimate* of domestic life in Louisiana; while another lady writer gives us a delightful glimpse of home life in Brazil. "A Bit of Old Satsuma," by Professor Griffis, should be read by all lovers of bric-a-brac; and there are other short papers, especially some sparkling gossip on "Dangerous Gir.s," which, with the serials and short stories, will be found entertaining by everybody.

We specially thank L. L. Polk, Commissioner of Agriculture, for a copy of the *Hand Book of North Carolina.* This book embraces Historical and Physiographical Sketches of the State with Statistical and other Information relating to its Industries, Resources and Political Condition. It is well suited for a *vade mecum* to any one desiring information about the Old North State, and Col. Polk deserves thanks for the manner in which he has accomplished the work. We note that Col. Polk desires full and free information of any inaccuracies there may be. It would be hardly possible to escape some inaccuracies in preparing a work of the kind, but we have neither time to examine closely, nor disposition to be carpingly critical, where there is so much to praise.

The *Sunday Magazine*, with its usual choice list of contents and admirable illustrations, is before us. Over 125 pages, quarto, per month, of best reading matter with representative illustrations on nearly every page. What more can we say, except that all this is for twenty-five cents a month, or $3.00 a year. Frank Leslie Publishing Co., New York.

We have from Messrs. N. Tibbals & Sons their *Complete Theological Catalogue:* embracing books in the various departments of Theological Literature, Exegetical, Historical, Doctrinal and Practical, classified and alphabetically arranged; to which is added Popular and Standard Works in General Literature. For sale by N. Tibbals & Sons, 37 Park Row, N. Y. Price 10 cts. in paper; 25 cts. in cloth.

Rev. W. S. Trimble—we so interpret the initials—who is supplying the Presbyterian church at La Belle, Mo., writes to the *St. Louis Presbyterian* of a good work there, in which he was assisted by Mr. Gallagher of the Northern Church. Special services were held, and the word was "in demonstration of the spirit and of power." "Fourteen persons were added to the Church, twelve on profession of faith, and two by letter. The church was revived, and a heart, growing faint and discouraged in what seemed a fruitless work, was greatly cheered. "Fraternal relations" of the right kind, were enjoyed by Bro. G., and myself."

RELIGIOUS INTELLIGENCE.

SOUTHERN.

The church at Tallahassee, Fla., is vacant and wants a pastor.

Rev. J. C. Caruthers has taken charge of the church at Grenada, Miss., as pastor elect.

Rev. Dr. F. A. Ross will deliver the sermon at the next Commencement of the University of Mississippi.

Rev. Dr. Leybourn's church in Baltimore received forty-seven persons into communion on Sabbath, March 2d.

It is reported that the church at Denton, Texas, which Rev. R. S. Burwell is supplying, will probably call him to the pastorate.

Rev. A. N. Wyckoff of the Reformed Church has taken charge of the Canal street Presbyterian church of New Orleans with encouraging prospects.

Rev. James R. Baird has removed from Yorkville, S. C., to Hosch's Store, Jackson county, Ga., at which latter place he expects to establish a school.

Rev. N. Keff Smith, whom we noted a few weeks as having received a call from Third Presbyterian church of Atlanta, has taken charge of that church.

Rev. John B. Morton, pastor of New Hope church in Augusta Presbytery, has received a call from Lexington church in the same Presbytery for a part of his time. He will serve both churches.

About one hundred and twelve persons have connected themselves with (Louisville (Ky.) First Presbyterian church since Rev. E. O. Guerrant took the pastorate. Fifteen were received on Sabbath, 9th inst.

Rev. Dr. A. W. Miller of Charlotte, N. C., was to have preached the dedication sermon of Limestone Presbyterian church at Gaffney City, S. C., on Saturday last.

On 3d inst. Rev. Dr. Plumer of Columbia, S. C., and Rev. Dr. Irvine of Augusta, Ga., conducted the dedicatory services of the "Up-Town Mission Church" at Augusta, Ga.

Robert Lenox Kennedy of New York bought the lot on which stands the Presbyterian church of Pilatka, Fla., and leased it to the congregation for a term of years to enable them to erect a house of worship.

The services at Second Presbyterian church, Louisville, Ky., continue. Rev. Dr. Robinson is aided by Dr. Guerrant. Rev. Mr. Van Laer has been compelled to return to his own church.

Rev. James H. Morrison returns heartfelt thanks to Rev. D. O. Davies for a gift to the church and Sunday school of Henderson, Ky., of ninety-one volumes of most excellent books of the pure literature of the church.

The trustees of Union Theological Seminary meet on April 8, and Rev. B. F. Marable will make a public address to the students on next day. Rev. Ben Helm addresses the Society of Inquiry.

Rev. T. R. Sampson writes to the *Central Presbyterian* from Athens, Greece, and states that he returned to Athens from Volos early in February, and that all the members of the Mission were in good health.

The Young Men's Christian Association of Petersburg, Va., is holding union meetings in the Second Presbyterian church. The Episcopalians unite with others.

Abingdon Presbytery on the 24th of February dismissed Rev. M. H. Houston to the Presbytery of Louisville. Bro. Houston's address is Taylorville, Ky. E. H. BARNETT, S. C.

First Presbyterian Church, Staunton, Va.—At the communion when Dr. Strickler assisted the pastor, Rev. Mr. Baker, twelve persons united themselves to the church by profession.—*Central Presbyterian.*

Rev. Dr. J. W. Pratt, President of Central University at Richmond, Ky., is to supply the pulpit of Rev. Dr. Skinner, pastor of the Second Presbyterian church, Cincinnati, O., during the absence of Dr. S. in Florida. Dr. Skinner goes South for his health.

The prayer meetings which have been held for nine successive weeks under the management of the Young Men's Christian Association of Richmond, Va., have been discontinued. All of the churches participating have been blessed by these meetings for prayer.

The Presbyterian church at Georgetown, Ky., recently received fifteen additions by profession and one by letter. Rev. J. G. Hunter, the pastor, was assisted in the services attending the occasion by Rev. W. T. McElroy and elder J. H. Hopper.

The Presbyterian church at Frankfort, Ky., where Rev. Dr. J. L. McKee has been preaching for some weeks, has enjoyed a rich blessing. The people of God have been greatly revived and strengthened. Fifty-three persons, all but one on examination, have been received into the church and others are contemplating the step.

The following changes of postoffice addresses are noted: Rev. Edwin Cater from Hazlehurst, Miss., to Yazoo City, Miss.; Rev. D. Harrison from Rock Hill, S. C., to Chester, S. C.; Rev. N. Keff Smith from Bolivar, Tenn., to No. 151 Walton street, Atlanta, Ga.; Rev. Alexander L. Hogshead from Osceola, Va., to Abingdon, Virginia.

At the regular sacramental meeting at Catlettsburg, Ky., on February 23d, there were eight persons received into communion, seven of them on profession of faith. Five were baptized. Others will probably unite soon. The church is greatly energized by the result. Rev. F. W. Lewis, pastor, was assisted by Rev. W. E. Hill of Virginia.

Rev. Edward Palmer, now in his ninety-first year, recently spent about a month in Walterboro, S. C., but has returned to his home at Barnwell C. H. The *Southern Presbyterian* says: "He still preaches to our little flock in that town 'the glad tidings of the kingdom of God.' We hear that he does not intend to pay his accustomed visit this spring to his two sons in the Southwest; Revs. Drs. B. M. and E. P. Palmer, but that he expects a visit to be paid to him by Dr. B. M. Palmer early in June."

The *Old Commonwealth* says that at the Presbyterian church of Harrisburg, Va., Rev. Dr. Bowman, pastor, services have been held nightly for near a week, and a revival of religious zeal with some accessions to the church, have been the result. Dr. Bowman has been assisted since the commencement of these services by Rev. Mr. Baker of Staunton and Rev. Dr. Graham of Winchester, both of whom preached a number of very able and instructive discourses.

The editor of the *Carolina Watchman* has been visiting Mocksville, N. C., and gives his readers the following account of Rowan and Davie Cluster:

The Cluster Meeting of the Presbyterian churches of Rowan and Davie held their spring session in Mr. Crawford's church, Monday and Tuesday last. The attendance was good. Dr. J. G. Ramsay was chairman. Two very able essays were read Monday afternoon. One on "The duties of church members to their officers," by Dr. Ramsay; and the other by Prof. Sterling on "Worldly Amusements." At night the Rev. J. A. Ramsay preached an interesting sermon on "Lay Evangelism." After which the Cluster met in form and proceeded to discuss the question, "Is it incumbent on all members of the church, not providentially hindered, to attend the Sabbath-school either as teachers or scholars." The Rev. J. Rumple, Rev. J. A. Ramsay, Mr. J. C. Foard, Dr. J. C. Ramsay, Maj. N. F. Hall, Prof. Sterling, and others took part in

this discussion, which, not being finished at night was resumed next morning. It was decided to record an affirmative answer to the question. The Cluster spent most of the afternoon of Tuesday in discussing the question "By what means can the revival of family worship and family religion be secured?" The churches were called in regular order and nearly all had delegates present with a word to speak. The meeting, on the whole, was interesting, and it is hoped its labor will be fruitful of good to many more than those participating in its exercises.

Rev. Edwin Cater has been called to the church at Yazoo City, Miss.

The Chapel Hill *Ledger* says that Rev. Dr. Moses D. Hoge has been invited by the trustees to deliver the Baccalaureate sermon at the next commencement of the University of North Carolina and that he has accepted.

We learn that a pleasant work is progressing quietly in the church at Fulton, Mo., the fruit of our Synodical College. Eight persons were received last Sabbath. The pastor, Rev. W. H. Marquess, is encouraged by unusual interest, to protract the special services.—*St. Louis Presbyterian.*

Gen. T. U. Faucette, of Granville county, and Rev. R. B. Anderson, of Morganton, have had quite an interesting meeting in the Presbyterian church at Hickory, N. C. Services begun on Friday night and continued until the following Monday night—during which time many good sermons were preached, and six members added to the church.—*Piedmont Press.*

At Charlotte, N. C., in connection with the Northern Presbyterian Church Biddle University for training colored men in the ministry, has received a remittance from Scotland of £1,258 which has realized $6,130.67. The *Africo-American Presbyterian* says: "The above fund is to be invested by the trustees of the University as a permanent fund, and the proceeds from the interest are to be applied to the support of such students as may be prosecuting their studies in Biddle University preparatory to mission work in Africa. We thank our friends in Scotland for their munificence, and the students of the United Presbyterian Theological Hall for their laudable and successful efforts in pleading this cause among the churches.

NORTHERN.

Items gleaned from exchanges:

It is announced that the attempt of St. Mark's Church, (Episcopal), Detroit, to go over to the Reformed body, which they have voted to do, will be resisted by the authorities of the diocese so far as taking the Church property is concerned.

The Congregational church in Keokuk, Iowa, Rev. Clayton Welles pastor, celebrated its twenty-fifth anniversary February 16th. It had when formed only nine members. It has received since that time 452, of whom 200 joined during the present pastorate of six and one-half years. About $50,000 have been raised during that time for building purposes, and $12,500 for benevolence.

The Waldensian Church has sent Sig. Tuzzo to ask help from the churches in the United States. He is now in New York City.

The *Christian Intelligencer* says: We are informed that a pastor up the river is to receive a legacy of $5,000 under the will of a late citizen. Another pastor, still more fortunate is to enjoy a bequest amounting to $10,000; and we have heard of a third who owns a farm that was given him by an appreciative hearer. Bishop Clark of Rhode Island recently had $5,000 left him by a friend. Rev. Dr. Lawrence and Mr. Walker, of New York City, had $10,000 each left by parishioners lately, and Dr. Houghton gets $1,000 by Mrs. Strecker's will.

The Committee of the Brooklyn Presbytery, to whom was referred the case of Dr. Talmage, brought in its report on Monday. In this Dr. Talmage's orthodoxy is endorsed while his methods are deplored as being "out of harmony" with those of Christ and his apostles, with the practice of the Christian Church and the "Directory for Worship." With reference to his methods, however, the committee takes no further action than to request that the expression of its disapproval be adopted as a minute by the Presbytery. Upon the allegation of falsehood and deceit it recommends that Dr. Talmage be cited for trial. These allegations relate to Dr. Talmage's withdrawal from the *Christian at Work*, and to the various transactions in his church which have already been made public, notably his action in the payment of the debt and the re-engagement of the organist. After protracted debate the report was adopted by the Presbytery and a hearing of the case set down for the following day. The committee declares that it expresses no opinion respecting Dr. Talmage's guilt or innocence, any further than to agree in thinking that there is sufficient ground to call for an ecclesiastical trial.—*Christian Union.*

Recently in one of the Lowell Baptist churches, the bell telephone apparatus was placed in the pulpit on Sunday, and the sermon was heard distinctly by people having connection with it in all parts of the city. The singing, both tune and words, was heard at Foxborough, fifty-five miles distance, and at Foxborough, in Boston, eighty miles away.

Mr. Moody's work in Baltimore is widespread, as many as ninety churches are interested and his success is very great.

The Union Theological Seminary of New York City has the largest number of students of any seminary in America, and with one exception—that at Liepsic, Germany—the largest in the world, 122. Nineteen States are represented and fifteen colleges. Canada sends four students and Turkey one. The entire number of students connected with this seminary from its beginning is 1882, of whom 1,359 are supposed to be still living; 70 have become foreign missionaries.

Rev. W. H. Claggett of the Presbytery of Palmyra, in connection with the Southern Church, closed a meeting at Leavenworth, Kansas, on 14th ulto. Seventy-five persons professed Christ. Sixty-eight joined the Presbyterian Church.

The Catholic Bishop of Alton, Ill., has issued a pastoral forbidding his people to read the *Freeman's Journal*, the *Western Watchman*, and the *Irish World*, all Catholic journals, as "subversive of the order established by Christ in his Church." The *Irish World* is Fenian in its tendencies, the *Freeman's Journal* is edited by a converted Scotchman, and the *Watchman* by a Catholic priest.

Rev. Dr. Washburn, the rector of Calvary (Episcopal) Church, New York, preached on Sunday morning, February 9, on "Missions," after which a collection for this object was made, and $2,500 *was placed on the plate.*

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

ECLECTICISMS.

THE LESSON OF TRIALS.

Interior:

We could name a thoughtful father who, when his son left school, told him to go now and find work for himself. That boy trudged the streets and stores and shops day by day for nearly two months—footsore, weary and well nigh utterly discouraged. He envied the carters and stevedores on the docks. Finally he secured a position, and, in announcing the joyful news, said, "I have a position now, and *I'll hold it.* You'll never see me on the street again." And he did hold it. And his employers will hold him. That two months was the best two months of his whole education. The hardest work, the severest application is joy compared with the trudging and bluffing which came of lack of work.

WORTH REMEMBERING.

Richmond Christian Advocate:

"Are you a member of any church, sir?" "No, not exactly a member, but I lean toward the Methodists." There are many of this sort who lean toward the churches, but who, like the class whose failings lean to virtue's side, don't go quite over. These persons are a hopeful class, notwithstanding they only lean toward the church—indeed, because they lean toward it. The men who form a belt about the church, ought to be brought within the corporation. They are susceptible; they are partially instructed in Christian thought and life; and if their conversion should not be delayed till they settle down into half and half ways, they will become useful in extending the conquests of Christ. There is reason to believe that because they are hearers of the Word, given to hospitality and liberal in contributing, they will be looked upon as in less danger than men like those upon whom the tower in Siloam fell. But it is still true "except a man be born again, he cannot see the kingdom of God." So, except they repent, they shall all, like the men of Siloam, perish. Bring them to Christ!—Bring them to Christ!!

EACH OWES SOMETHING.

Christian at Work:

The member owes a duty to the Church. He is not simply and only a receiver. The idea, indeed, is too prevalent that one enters the Church simply for his own sake. If he is edified, instructed, and, above all, comforted, they think that is enough. He has gone to get these things, and he is not disappointed. But he will not get these long unless he begins to give. For he must learn that he has a work to do for his fellow-members. He is one of a brotherhood; and the duty of all connected with that brotherhood is "to consider one another to provoke unto love and to good works."

Nothing draws along with it such a glory as the Lord's day. Never has it unfolded without some witness and welcome, some song and salutation. It has been the coronation day of martyrs—the first day of saints. It has been from the first day till now the sublime day of the Church of God; still the outgoings of its mornings and evenings rejoice. Let us then remember it and keep it holy.—*Dr. Hamilton.*

SECULAR NEWS.

CONTINUED FROM FOURTH PAGE.

A British steamer ran down a pilot cutter off Dungerness, and of twenty persons on board fifteen were drowned.

Several cotton mills in France have stopped, on accont of the depression in trade.

Heavy failures are reported in London and Paris.

Judge W. H. Battle died on the 14th inst., at his residence in Chapel Hill, in his 77th year.

The Prince Imperial, so called, of France has a staff appointment with the British army in South Africa.

Ex-President Rivarola of Paraguay was assassinated last week.

A committee of the Pennsylvania Legislature has reported a bill making it unlawful to keep Spitz dogs in that State.

Monticello, the home of Thomas Jefferson, is to be sold at auction on the 20th of March. At the time of the late war it was confiscated by the Confederates. The property has since been in constant litigation, but now the Virginia Court of Appeals has ordered the sale by the State Commissioner.

A famine is reported in Bolivia, 206 persons reported as having died in one small town in twenty days.

Turkey offers Greece half the territory she claims.

Abundant rains in India insure safety of Spring harvests.

Pecuniary damage from flood at Szegedin is put at £1,500,000.

The line of steamers between Wilmington, N. C., and Baltimore has been withdrawn.

The N. C. Legislature adjourned on the 14th inst., in good order and fine temper.

Mr. Z. X. Smith of Statesville has patented a brick machine.

Judge Kerr's health is improving.

The Home Protection petition presented to the Illinois Legislature last week consisted of 600 yards of white muslin with the 107,000 signatures pasted thereon. It asked the suffrage for women on the local option law of that State. Wisconsin people to the number of 40,000 petitioned their Legislature to submit to popular vote the question of full prohibition. The committee has reported favorably.

The twenty-fifth anniversary of the signing of the agreement to form an ocean telegraph company was celebrated in New York, a few days ago, at the house of Cyrus W. Field. Four of the five original signers were present.

A new invention is claimed by a Parisian. It is an instrument by which the inventor claims that any one can with two weeks' practice take down a speech in short-hand characters, no matter how rapid the delivery may be.

A DESIRABLE ARTICLE.

We verily believe that it would be rendering any family a very great service to introduce into it Kitto's Cyclopedia. This Cyclopœdia is the work of John Kitto, D D, F. S. A., author of the "Pictorial Bible," the History and Physical Geography of Palestine, and editor of the *Journal of Sacred Literature*, etc., etc.

It is arranged expressly for Sunday School Superintendents, Teachers and Bible Students, and embraces a cpmpleto and anthentic description of all the characters, customs, countries and events mentioned in the Bible, and those connected with them in Egyptian, Persian, Assyrian, Grecian and Roman History. Including the period of over four hundred years between the Old and New Testaments, to which are added many valnable tables, and the products of the latest researches in Biblical literatnre, together with the knowledge gained by the explorations and discoveries of eminent travellers. The whole illnstrated with numerous cuts, maps and full page engravings from the best anthenticated models and designs that antiquarian research and ancient monuments can produce.

By special arrangement we can furnish this work well printed and bound in cloth, with the NORTH CAROLINA PRESBYTERIAN one year for $4 50—or to any new snbscriber, or any one sending us a new snbscriber, at $4 00 for paper and cyclopœdia. Publishers price is $5 00.

Murmur at nothing. If our ills are reparable, it is ungratefnl; if remediless, it is vain. A Christian builds his fortune on something better than stoicism; he is pleased with everything that happens, because he knows it could not happen if it did not please God; and that which pleases God must be best.—*H. L. Wayland.*

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

Above Carthage, on the 20th, ult., by Rev. M. McQueen, Mr. WILLIAM K. JACKSON, to Miss ALICE C. MAFFITT.

Near Carthage, on the 27th, ult., by Rev. M. McQueen, Mr. JOHN WICKER to Miss MAGGIE McKENZIE.

On the 12th of February, at the residence of the bride's father, by Rev. J. L. Currie, Mr. CHARLES G. NICHOLS, and Miss MARY B. HALL. All of Orange county, N. C.

On March 4th, at the residence of the bride's mother, by Rev. J. L. Currie, Mr. JOSEPH H. WOODS and Miss SARAH J. LATTA. All of Orange county, N. C.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Concord, N. C., on the 2nd day of March, 1879, of pneumonia, Mrs. ISABELLA McNINCH, in the 70th year of her age.

The Saviour whom she had followed through a long life was with her at the approach of death, and by His presence was she sustained and comforted. Her life was devoted to the glory of the Saviour and her death was triumphant by the power of His grace.

An affectionate mother and devoted friend, many will miss her and fondly cherish her memory.

L. McK.

In Concord, N. C., on the 11th of March, 1879, of pneumonia, Mrs. JANE BINGHAM, widow of the late Dr. L. S. Bingham.

Suddenly did the summons come, and yet it found her ready, and so sustained and cheered by the Christian hope, that she could respond "The Lord is my Shepherd, I shall not want." "Yea, though I walk through the valley of the shadow of death I will fear no evil."

L. McK.

On March 10th, near Salem church, Moore county, N. C., Mr. JOHN DALRYMPLE, a valuable ruling elder of that church, aged about 75 years.

A further notice hereafter.

J. P. McP.

On Feb. 16th, at her residence, in Orange county, Mrs. ALICE E RAY, wife of Mr. George Ray, in the 25d year of her age. Through her protracted illness she was cheered and comforted by the Christian's hope. In the hour of death she seemed to be perfectly resigned; and asked those whom she loved to meet her in heaven.

In Robeson county, N. C., December 3d, 1878, in the 36th year of her age, Mrs. MARY E., wife of Mr. Duncan I. Livingstone.

Mary in early life "chose that good part which shall not be taken away from her."

In Richmond county, N. C, on the 3d Sabbath in November, Miss CHRISTIAN WILKINS fell asleep in Jesus, in the 88th year of her age.

She was for about 68 years a consistent and faithful member of the Presbyterian Church. She was a woman of deep-toned piety and of great energy and perseverance and possessed more than ordinary mental acuteness. For several months previous to her death, she was confined to her bed—but bore her afflictions with much Christian resignation—and anxiously looked forward for the summons which would call her to that rest which remaineth for the people of God. "Blessed are the dead who die in the Lord."

OFFERS EXTRAORDINARY.

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We thus furnish the NORTH CAROLINA PRESBYTERIAN and the best Illustrated and Most Popular Agricultural Monthly in the United States, for the usual price of a Religious Newspaper.

We will send the Carolina Farmer, published in Wilmington, N. C. by Wm. H. Bernard, (an excellent Magazine) to any who may prefer it to the American Agriculturist.

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Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, O.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

WILMINGTON MARKET.

DURING WEEK

ENDING MARCH 18.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Price has been firm throughout review at 26½ cents per gallon.

ROSIN—At $1 12½ for Strained, and $1 15 for Good Strained, the market held steady until Saturday last when 2500 barrels brought an advance to $1 15 and $1 17½ respectively. On Monday market quiet and $1 15 offered for both qualities.

CRUDE TURPENTINE—There has been no change in price throughout. Hard $1 15 and Soft qualities $1 75.

TAR—Bulk of receipts on Wednesday last were sold at $1 25, but sales were made at $1 30; at $1 30 prices have since been steady.

COTTON—Sales were made on basis of 9¼ cents until Saturday, when 9¼ cents were obtained. Official quotations: Good Ordinary 8¾; Strict Good Ordinary 8¾; Low Middling 8¾; Middling 9¼ cents.

TIMBER—Sales 1 raft common at $4 25; 2 rafts good mill at $9.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.
BACON—Western Smoked—	
Hams	11 a 12
Sides, per lb	6½a 6¾
Shoulders	a 5
Dry Salted—	
Sides, per lb	60 a 6
Shoulders	00 a 4
CHEESE—Northern Factory, per lb	10 a 11
Dairy, cream per lb	10 a 11
State, per lb	00 a 8
COFFEE—Rio, per lb	11 a 16½
Laguayra, per lb	18 a 20
CORN MEAL—per bush in sacks	00 a 65
DOMESTICS—Sheetings, 4-4, per yd	6½a 6¾
Yarn, per bunch	75 a 80
FLOUR—Fine, per bbl	0 00 a 4 00
Super, Northern, per bbl	4 50 a 5 00
Extra do. " per bbl	5 00 a 6 50
Family " per bbl	7 00 a 7 50
City Mills—Extra Super, per bbl	5 50 a 5 75
" Family, per bbl	6 00 a 6 25
" Extra do., per bbl	6 50 a 6 75
GLUE—per lb	7 a 12
GRAIN—Corn, in sacks, per 56 lbs from store	65 a 70
CORN, wholesale, in sacks	62½a 65
Corn, mixed, wholesale in sacks	58 a 60
Corn, Cargo, per 56 lbs, bulk	57½a 57
Oats, per bushel from store	50 a 55
Peas, Cow, per bushel	60 a 65
HOOP IRON—per ton	65 00 a 70 00
LARD—Northern, per lb	8½ a 10
North Carolina, per lb	10 a 11
LIME—per bbl	0 00 a 1 25
MOLASSES—West Indies, old crop	33 a 35
" " bbls	36 a 38
" " new crop	32 a 35
" " bbls	35 a 38
New Orleans	30 a 45
Sugar House, hhds, per gal	21 a 23
" " bbls, per gal	22 a 25
Syrup, bbls., per gal	40 a 55
NAILS—Cut, 4d to 20d, per keg	00 a 2 35
OILS—Kerosene, per gal	15 a 16
Lard, per gal	1 00 a 1 10
PEANUTS—per bushel new crop	75 a 95
PORK—Northern, City Mess	11 00 a 00 00
SALT—Alum, per bag of 3 bushels	00 a 75
Alum, per ton	7 00 0 00
Liverpool, per sack	00 80
Liverpool fine, per sack	0 00 a 1 30
SUGAR—Cube, per lb	8½a 10
Porto Rico, per lb	0 a 7
A—Coffee, per lb	9¼a 9¾
B— " per lb	9 a 9¼
C— " per lb	7¾a 8
Ex. C— per lb	8 a 8¼
Crushed, per lb	00 a 10
SOAP—Northern, per lb	5 a 7
Crampton's N. Y. Palm Soap, per box 100 lbs., 3 bars	4 50 a 0 00
TIMBER—Shipping, per M	13 00 a 13 00
Mill Prime, per M	9 00 a 11 00
Mill Fair, per M	6 50 a 8 50
Inferior to Ordinary, per M	3 00 a 5 00

NEW ADVERTISEMENTS.

5 MUSIC 5 BOOKS 5

PIANO arrangement of H. M. S. PINAFORE, by H. MAYLATH, $1.

Contains 25 pieces taken from the attractive composition. Those who prefer the Vocal Score, can have it at the same price.

THE SORCERER. Words and Music, $1.

The SORCERER is by the same composers as Pinafore, and, musically, quite as good. Piano Arrangement by MORELINO also for $1.

HULL'S TEMPERANCE GLEE BOOK. 40 cts.

Contains a large and well arranged collection of SACRED and SECULAR songs for Temperance meetings.

CUPS AND SAUCERS. By GROSSMITH. 25 cts.

A delightful Parlor Operetta, needing but two performers. Very good music

THE GEM GLEANER. By J. M. CHADWICK. $1.

An unusually good collection of Anthems. All choirs should have it.

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HISTORIES.

Alexander Stephens' (Late Vice President of the Confederate States) History of the United States, including the Late War	$1 50
Ramsay's History of South Carolina, 2 Volumes, in one 8 vo	3 50
Rev. Dr. Howe's History of the Presbyterian Church in South Carolina, 8 vo	3 00
Confederate Army Note Book. Reminiscences and Anecdotes of the Late War printed on Confederate paper	1 00

All post-paid. W. J. DUFFIE, Columbia, S. C. mch 19 1t

THE OFFICIAL REPORT

OF THE NEXT

General Assembly.

At this time I desire to make known to our Church that the official report of the next Assembly will be published on a plan different from any heretofore adopted. Dissatisfied, as all must have been, with the published report of the last Assembly—the only one at which I have had the honor to act as official stenographer—and dishonored by the marring of work painfully and conscientiously performed, I have obtained from the other members of the Assembly's Committee appointed over the business, their hearty assent to publish the report of the next Assembly upon my own responsibility; and thus freed from many restrictions by parties exempt from liability to the Assembly, and from a method which prevented me from making my last report as complete as I desired, I hope by a plan of my own, not only to satisfy my own judgment and conscience, but to provide the Church with (what it has never enjoyed) *prompt* intelligence of the *proceedings*, and a *complete verbatim* report of the *debates* of our next Assembly. Details will be published in due time. G. L. WOLFE.

Charlottesville, Va., Feb. 20.

SIMONTON FEMALE COLLEGE,

Statesville, N. C.

THE SPRING SESSION of 1879 opens JANUARY 15th. Board and tuition in English, $85 per session of twenty weeks

Catalogue and circular with full particulars, on application.

Address MRS E. N. GRANT, Principal. feb 20 528-1y

DAVIDSON COLLEGE,

MECKLENBURG CO. N. C.

1878—'79.

THE NEXT COLLEGIATE YEAR BEGINS ON THURSDAY, September 12th, 1878, and ends June 12th, 1879. It is divided by a recess of about ten days, embracing Christmas and New Year's-day, into two Terms.

The necessary expenses for the entire year, exclusive of clothing, traveling expenses, and pocket money, vary from $225 to $250.

There are three fully organized Courses of Instruction:

1. The CLASSICAL COURSE, occupying four years.

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3. The ECLECTIC COURSE, designed for those who do not wish to take a regular course but to pursue special studies.

A PREPARATORY CLASS, intended to fit students for the Freshman Class, is in successful operation.

Applicants for any class will be received at any time during the year.

Davidson College is on the Railroad, midway between Charlotte and Statesville.

For Catalogues and other information apply to

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125 Bbls. EARLY ROSE,

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SWEETS. CUBA MOLASSES. SUGAR HOUSE SYRUP. NEW ORLEANS MOLASSES. SUGAR (ALL GRADES).

MEATS. DRY SALTED MEATS. SMOKED MEATS. PORK, HAMS, &c.

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WAGONS. WILSON, CHILDS & CO.'S. at MANUFACTURER'S PRICES LESS 20 PER CENT.

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IF YOU WANT A good article of FAMILY FLOUR, send orders for

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Guaranteed and sold low by

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CO-PARTNERSHIP.

The undersigned have this day associated themselves together under the firm name of

BOATWRIGHT & McKOY,

For the purpose of carrying on a

General Wholesale and Retail Grocery,

AT THE OLD STANDS,

5, 7 and 8, North Front Street,

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We solicit a libera. share of the public patronage.

JOHN L. BOATWRIGHT,

THOS. H. McKOY.

Wilmington, N. C,, Oct. 8, 1877.

Refer to I. B. Grainger, Esq., President Bank of New Hanover. oct 10 509.

This is a Fact!

In returning thanks for the kind and liberal patronage extended to us, we respectfully call attention to the fact that we are now better prepared than ever to execute promptly every description of

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We have just engaged the services of another COMPETENT JOB PRINTER, and in connection with the large force now employed by us (larger than the remainder of the printing establishments in the city COMBINED), enables us to safely promise that we will not be excelled "here or elsewhere" either in

WORK, PRICE OR PROMPTNESS.

Remember that we have the ONLY COMPETENT BOOK-BINDER in the city. A challenge is respectfully given to those who think they can go one better.

ALL WORK STRICTLY CONFIDENTIAL.

Jan 19-tf JACKSON & BELL.

DRESS MAKING.

FOR THE

FALL OF 1878.

MRS. JOSEPH McLAURIN desires to inform her patrons and friends in the city and country, that she is in receipt of some of the

Most Stylish Patterns of the Season,

and will receive more in a few days. She is prepared to make, also to cut and fit, on short notice. All orders, especially from the country, promptly attended to, and satisfaction guaranteed.

Hereafter, orders from the country must be paid for on delivery.

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EXPENSES $125 per term, inclusive of everything in the way of Board and Tuition, viz: Furnished Room, Lights, Fire, Servant's Attendance, and Washing; Ancient and Modern Languages, Calisthenics, Free-Hand Drawing, Kindergarten for younger pupils, all school books and stationery for school use; thus preventing any supplemental bills at the end of the Term.

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Private lessons in Painting $25, in Crayon Drawing $20, in Pencil, $12 per Term.

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N. B. Ministers' daughters are charged $100 per Term.

For full information, address the Principal.

Rev. Wm. R. ATKINSON, Charlotte, N. C. jan 22 554-12m

ATTENTION, LADIES!

Embroidery, Embroidery, Embroidery,

INSERTIONS and EDGINGS, Cheaper than you have ever seen them in this Market.

TOICHON LACES, VALENCIENNES, &c. BIRD EYE LINEN DIAPERS, COTTON BIRD EYE DIAPERS, 24 to 30 inches.

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A Large Variety SHETLAND and ZEPHYR SHAWLS, with and without Fringe. White, Light Blue, Gray, Brown, Garnet, &c., $1 50 to $3 50.

A large stock of LADIES' UNDERWEAR, of good material and work, of best quality, and very cheap.

Sun Shades in all Sizes.

The above goods, with many novelties and all styles of Dress Goods, can be had at lowest prices. Send in your orders, Ladies, and if I do not fill the same to suit, you are at liberty to return the goods at my expense.

Respectfully, R. M. McINTIRE.

P. S. Carpets in all grades, and at the Very Lowest Figures. mch 13 571-3m

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We give here a few illustrations of Ornamental Work, made with our Honey-Comb Spirals. The Spirals are delicate shavings of wood, in various colors, which can be easily made into Boxes, Baskets, Screens, Frames, Wall Pockets, and other articles of utility and ornament too numerous to mention.

As the cost of the material is trifling and the process of construction simple it will afford old and young pleasing employment. Full instructions and diagrams sent with each order. For thirty cents we will send post-paid a package of 125 Spirals, one coil of wire, and our Illustrated Magazine, Leisure Hours, three months; published at $1 per year; 10 cents per copy. This package of Spirals is a gift by the publishers to induce all who read this to send at once. These Spirals and Magazine will please all, and none should fail to obtain them. Address,

J. L. PATTEN & CO., 47 Barclay St., N. Y.

A New Article for Ornamental Purposes

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Commission Merchant,

North Water Street,

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LUMBERTON, N. C.

Practice in all the State and Federal Courts in North Carolina. 589 1y.

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WE ARE AGENTS for THE HAZARD POWDER COMPANY, and keep constantly on hand, their celebrated brands of

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WILLARD BROS. & MEBANE,

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MOTT & CAMPEN, North side Market street, bet 2d and 3rd.

P. S.—Those who have Fine Beef to sell would do well to consult us either by mail or in person: jan 29-577-tf

Flour. Flour.

800 BBLS. GOOD FLOUR.

FINE BUTTER and CHEESE.

CAROLINA RICE.

For sale at bottom prices by

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MRS. L. FLANAGAN WISHES TO ANNOUNCE to the Ladies that she has returned from the Northern Cities, where she has been making her Fall purchases in MILLINERY and every description of FANCY ARTICLES, and is now prepared to show her patrons a VERY ATTRACTIVE and BEAUTIFUL Stock of all the NEWEST STYLES in French Pattern Bonnets and Hats, Velvets, Silks, Feathers Flowers, Ribbons, &c.

My motto is, as heretofore, the Best Goods, the Latest Designs, the Lowest Prices and the Most Honorable Dealing.

Orders from the country solicited, and perfect satisfaction guaranteed or money refunded.

Variety Store, 42 Market Street.

oct 2-506 MRS. L. FLANAGAN.

J. D. McNEELY,

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MERCHANDIZE AND COTTON BROKER,

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S. H. SYRUP AND MOLASSES.

250 Bbls S. H. SYRUP,

300 Hhds and Bbls CUBA and PORTO RICO MOLASSES,

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NOTICE.

BUYERS of Oils will take notice that I am selling

WEST ALADDIN SECURITY OIL

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PERKINS and HOUSE SAFETY LAMPS,

the best Lamp made, and only perfectly safe one, at Factory prices.

Kerosene, Lard, Mineral and Linseed Oils,

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Low down at

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OFFER AT LOWEST PRICES to buyers on the spot, and all orders filled at the ruling price of the day they are received, thus giving customers sending orders direct to us the same advantage that they would have if present.

SMOKED BACON,

in hogsheads and boxes,

HAMS in TIERCES or SMALL PACKGS,

Breakfast Strips,

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SUGAR, COFFEE, SALT,

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OF ALL KINDS.

FLOUR of all Qualities,

and over 500 different articles of Fancy Groceries. nov 19 551-12m

SELECT BOARDING AND DAY SCHOOL,

HILLSBOROUGH, NORTH CAROLINA.

Misses NASH and Miss KOLLOCK, Principals.

THE SPRING TERM of 1879 will open the 7th of FEBRUARY and close on 26th JUNE. Board and Tuition reduced to $105. Circulars forwarded on application. 414-*jan.1.'78

VACCINE VIRUS.

PURE ANIMAL VIRUS, direct from the VACCINE FARM. Warranted to take in all cases of primary vaccination.

Six quills for $1 50. 12 quills $2 25. Address

DR. THOMAS F. WOOD, Box 535, Wilmington, N. C. nov 6 565-tf

SITUATION WANTED.

A YOUNG MAN NOW LIVING IN THE country desires a SITUATION AS BOOKKEEPER. He has had some experience in business, and having acquaintances in the counties of Moore, Randolph, Guilford, and Alamance thinks he can control a good trade.

The editor of the PRESBYTERIAN will give address to any one desiring to employ.

Mar 12 583-4t.

FOR THE FAMILY

Imitation.

BY CHARLES F. RICHARDSON.

Where shall we find a perfect life whereby
To shape our lives for all eternity?

This man is great and wise; the world reveres him,
Reveres, but cannot love his heart of stone:
And so it dares not follow, though it fears him,
But bids him walk his mountain path alone.

That man is good and gentle; all men love him.
Yet dare not ask his feeble arm for aid;
The world's best work is ever far above him,
He shrinks beneath the storm-capped mountain's shade.

Oh, loveless strength! O strengthless love! the Master
Whose life shall shall shape our lives is not as thou;
Sweet friend to peace, strong Saviour in disaster,
Our heart of hearts enfolds thine image now!

Be Christ's the fair and perfect life whereby
We shape our lives for all eternity.

The Patched Jacket.

"O dear! I don't want to go to Sunday school one bit. Please let me stay at home this once, mother," said Willie Stone, who was looking out of the window of a plain room into the quiet street.

Willie's mother looked up in surprise, and seeing the boy's troubled face asked him why he wished to stay at home, and whether he was sick.

"No, I am not sick, but I don't want to go this morning."

After much urging he told his mother that the boys had been teasing him about his old, patched clothes; that they had nicknamed him "The Patched Jacket," and as many of his schoolmates attended the same Sunday school he knew that he would be made fun of there.

His mother lovingly tried to show him that he had better do right, even if laughed at, but she knew how hard it would be for him. She was therefore both surprised and glad, when Willie's sisters had entered the room, ready to start, to see Willie pick up his hat and books and go with them. Most earnestly did she pray that she might be directed in the governing of her children, and might be able to provide for them.

Little did Mrs. Stone think that her prayer was so soon to be answered, or did Willie know that his patched jacket would be the means of securing him a situation. Just before the closing exercises of the school an active business man entered the room, who proved to be a friend of the superintendent. He was invited to address the school, and while doing so his eyes fell on Willie. Judging from the boy's clothes that he was poor he inquired about him. Learning that his mother was a widow, with a large family to provide for, he told the superintendent that he was in want of an errand boy, and should like to speak to Willie after school. Willie was much surprised on being called up after school, and still more so when Mr. Moore told him he was in search of a boy for his store. He handed Willie his card to give to his mother, and bade him ask her if he might enter his service.

Willie hastened home to tell the good news. He was at the store at the appointed hour the next morning. After a few questions asked by Mr. Moore, Willie was engaged to come the following morning. He stayed in the employ of Mr. Moore for many years, serving him faithfully as an errand boy, clerk and book keeper. Being offered a better position by another gentleman, on the advice of Mr. Moore he accepted it, and is now one of the most respected men in a large city. He has never regretted listening to the advice of his mother on that spring morning, and going to Sunday school in his old patched jacket.—*S. S. Visitor.*

She has Never Done Anything.

"She might have been a great woman. She might really have made a mark in the world, but she's been married all her grown life, and has six children, and so has never done anything, poor dear!" And my friend went her way to write an article on political economy.

I sat and thought of the woman who had never done anything. I knew all about her. She had had six children—four boys and two girls, exactly two years apart. One of the boys was a clergyman, one a surgeon, one a literary man of repute, one a rising artist. I had heard those men say, that when they were at school their mother supervised all their lessons, and that they always repeated them to her before breakfast every morning.

The artist had told me that she gave him his first lesson in drawing. The author, that she revised his compositions, suggested subjects, and encouraged him to persevere until he made his first trembling entrance into the literary world. The surgeon asserted that to her excellent care he owed the steady nerves without which a surgeon, whatever his capacity, is useless.

The girls are neither prudes nor flirts. They respect themselves, and teach men to respect womanhood. All that it was right that they should know of life they learned from their mother. She is their confidante. It is impossible that they should ever be anything but a credit to themselves and their future husbands. One plays magnificently: her mother taught her the rudiments of music. One recites with great feeling; she never had any instructor but her mother.

Meanwhile, this woman who had never done anything kept one servant, did all her own marketing, and all her own sewing, until the girls were old enough to help her. She cut their dresses and taught them to make their own in time. She nursed six babies as nature meant they should be nursed. Her husband never found his home untidy or his dinner bad. Every one said that her house was beautifully furnished, but few knew how much of its adornment was the work of her own hands—chairs covered, carpets laid, rugs woven, home-made flower-stands filled with the product of a few shillings' worth of seeds, which rivaled the costly production of the fashionable florist.

Meanwhile, no sanitarian ever had stricter laws as to bathing, exercise, and proper living. Health bloomed on every cheek. No one was ever bilious in that house. Nor were there comfortable rooms reserved for the calls of strangers while the household crowded into narrow quarters. Home has always been home in that woman's house. In the evenings, and without making any fuss about it, she helped her husband in his business by keeping his books, and there has never been a time when she was too busy to visit a sick friend, or take an interest in the current topics of the day, on each of which she holds decided opinions, pinning her faith to no man's sleeve.

"Never did anything! Poor dear!"

I looked after Mrs. Miggs, who could not make herself a decent cup of tea, who has never had any children, whose husband is a forlorn little man, with rumpled shirt bosoms, and no collar buttons—Mrs. Miggs, who has lived utterly for herself for all the many years of her life, and whose sole accomplishment is that of speaking fluently of momentous subjects of which we understand nothing, and I thought: Oh, Mrs. Miggs, would that you—yes, and half the speakers, writers, painters, politicians, and celebrated people generally of this world—had done half so much good in it as this one quiet woman, of whom you say:

"Poor dear! She has done nothing!"

For what is it to write the best book in the world in comparison with writing upon throbbing hearts maxims of truth and purity? Is not a living form, full of health and beauty, more exquisite than any statue of marble? And should not she whose children have no blemish of mind or body be prouder than any sculptor? Cannot one's home be as beautiful an "interior" as any hung in the gallery of art? And is not the economy of the household a part of political economy?

There are women who could not do all that this woman has done, or to whom God has not given such a field of labor. Let them take their own specialty thankfully and do their best; but when it was done, the good wife and mother has done more; and let them not seek to rob her of her meed of praise and honor.—*Exchange*

MISCELLANEOUS.

Dreams.

There seems no doubt that in sleep the imagination acts independently of the will and the conscience and the reason. Even passion or desire is incapable of producing a required dream; in the midst of intense grief dreams are frivolous and irrelevant, and the dearest images cannot be recalled at pleasure. The moral sense is non-existent; there is an animal fear, but no remorse; there is personal anxiety, but no responsibility. The confused multitude of images destroy the orderly succession which constitutes the category of crime; you know the numerous instances where the dreamer remembers on waking that he has gone through an almost interminable series of events, and yet it is proved by circumstances that he has only been asleep for a few moments. The image of a word will suggest by its sound a whole series of events in the most ludicrous connection. There is a story given by M. Maury in his work "Le Sommeil et les Reves," where the word "kilometre," coming up in the mind of the sleeper, sent him walking an enormous distance counting the milestones; then changing to "kilogramme," placed him in a grocer's shop, in which he was put in a balance against a number of weights; then from a jumble of sound transported him to the Island of Gilolo, of which he did not remember ever to have thought; then to a garden full of the flower Lobelia; then to Cuba with General Lopez, and lastly to a game at Loto. In the same way, when the exclusion of the senses is not complete, the lightest impression suggests some curious analogous image. Descartes mentions that the bite of a flea made him think himself wounded by a sword. Dugald Stewart mentions a dreamer with a hot bottle at his feet fancying himself going up Mount Ætna, and there may be some reader who will remember an analogous effect of sounds, especially those of music. So far there is meaning in the expression of a noted physiologist, that sleep is a short insanity, and that you should never make any decision or calculation for some time after you wake, for you may be unconsciously still under the power of some dominant image which the normal action of the senses will clear away.—*Lord Houghton.*

Scene in a Massachusetts Church.

In 1646 the Rev. Dr. Samuel Whiting was minister of Lynn. One Obadiah Turner kept a journal at that time, in which occurs the following:

"1646, June ye 3d: Allen Brydges hath bin chose to wake ye sleepers in meeting, and being much proud of his place must needs have a fox taile fixed to ye end of a long staff wherewith he may brush the faces of them yt will have naps in time of discourse: likewise a sharp thorne wherewith he may prick such as be most sounde. On ye laste Lord his day, as he strutted about ye meeting house, he did spy Mr. Tomlins sleeping with much comforte, his head kept steadie by being in ye corner and his hand grasping ye rail. And soe spying, Allen did quicklie thrust his staff behind Dame Ballond, and give him a grievous prick upon ye hand. Whereupon Mr. Tomlins did spring upp much above ye floor, and with terrible force strike his hand against ye wall, and also, to ye great wonder of all, prophanlie exclaim, in a loude voice, 'Cuss the woodchuck,' he dreaming, as it seemed, yt a woodchuck had seized and bit his hand. But on coming to know where he was, and ye greate scandall he had committed, he seemed much abashed, but did not speake. And I think he will not soon again go to sleepe in meeting. Ye women may sometimes sleepe, and none know it by reason of their enormous bonnets. Mr. Whiting doth pleasantlie say yt from ye pulpit he doth seem to be preaching to stacks of straw, with men jotting here and there among them."—*Springfield Republican.*

Pearls and Pearl Culture.

As far back as we have a history for any gems we have record of pearls; and, not even excepting the diamond, is there a jewel so often spoken of in history, sacred and profane, as this one. What are they and where are they produced? Are they capable of being multiplied by art? In view of the great commercial value of these jewels, such queries are of considerable importance. There is scarcely a country on the face of the globe where pearls have not at some period been found, though at the present day the principal fisheries are near the coast of Ceylon, Japan, Java, Sumatra, Bahrein in the Persian Gulf, and the islands in the vicinity of Panama. Of all those, however, none equal those obtained in the Persian Gulf, in color, size, purity, and that translucency which gives this gem its great value. The pearl fisheries in the last named locality are said to yield upward of $1,500,000 annually; those of Panama reach about the same figure. Pearls have also been found in various streams of the United States, and in 1858 considerable excitement was occasioned by the discovery of some large sized ones near Salem, in New Jersey. A New Jersey pearl, over an inch in diameter, found near Paterson, was sent to Paris, where it was purchased by the Empress Eugenie for 12,500 francs ($2 500).

This gem was held in great estimation by the Romans, who paid enormous prices for fine specimens. Julius Cæsar is said to have possessed one, the value of which would now be $150,000, and Pliny states that the pearls in the eardrops of Cleopatra, and which she swallowed to the health of Mark Antony, were valued at a sum that would amount to $400,000 of our money. Tavernier mentions a pearl found at Catira, on the coast of Arabia, in 1633, which was sold to the King of Persia for $280,000. The "Pereguine," found in 1574, during some of the filibustering expeditions to America and carried to Spain (where it now remains among the crown jewels), is valued at $37,500. Pope Leo X. had a pearl that was valued at $75,000, and the crown jewels of Portugal have among them a pear-shaped one, weighing about 25 carats. A close examination of the subject reduces the great pearls of the world to a very limited number; the large examples running over 20 carats weight, which are absolutely known to exist at the present day, do not number over a score.

Having spoken of the value of these jewels, we are led to consider the question, What are they, and how are they formed? According to an old and popular fancy, pearls are dewdrops transmogrified. Pliny asserts that the oysters rise to the surface in the night to feed upon the dews of heaven, which the sun's rays upon the water nourish into pearls. According to Boethius de Bovelt, "The mussels, early in the morning, in the gentle cleare and calme aire, lift up their upper shells and mouthes above the water, and these receive the fine and pleasant breath or dew of heaven; and afterwards, according to the measure and qualitie of this vitall force received, they first conceive, then swell, and finallie produce the pearle." At this very day, in the East, the belief exists that these gems are the drops of rain, which, as they fall into the sea, become pearls, and in that state are swallowed by the oyster. A stay was given to such a belief by Cardonus, who demonstrated that these shell fish have their homes upon the sea bottom, where they are firmly attached to rocks and other substances, and have therefore no power to rise. Still this fancy survived till the researches of Mr. Gray and Sir Everard Home proved that pearls are merely the internal nacreous coat of the shell, which, from some cause or other, has assumed a spherical form. Home's theory, however, that the pearl is an abortive egg of the oyster, enveloped in its own nacre, is scarcely worthy the trouble of refutation. The theory of Reaumur as to the origin of pearls is now generally held to be correct—that is, that the pearl is a concretion of the juices consequent upon a disease or rupture in the mollusk, without the introduction of any foreign matter. The pearl is simply carbonate of lime—rather harder than calcspar, of which it has precisely the same chemical composition, but with the addition of films of animal membrane between the many layers of mineral matters which go to form it. It is this animal matter which, when dry, gives the pearl its hardness.—*Scientific American.*

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A little knowledge every day. One fact in a day. How small a fact is one fact! Only one! Ten years pass by. Three thousand and six hundred and fifty facts are not a small thing.

Penalties of Enthusiasm.

On one of his midnight excursions Dick was taken for a poacher. It may be mentioned that the river Thurso is one of the best salmon rivers in Scotland. Indeed, in early spring there is no river that comes up to it. Sir John Sinclair boasted that on one occasion 2,500 Salmon had been caught at one haul—a draught that has never been exceeded. The price paid by the salmon fishers is so high—at present £20 per rod monthly—that the river is carefully watched to prevent poaching. One night a gentleman in charge of the river went out to see that the keepers were doing their duty, and also to detect the poachers if he could. He went to a particular spot, where there were evident traces of poaching. The river was then in good poaching order. Just at the break of day, an hour or more before sunrise, the watcher saw the figure of a man on the horizon some hundred yards distant. He shrank down and crept forward, watching the man's movements in the gray dawn of morn. He was seen close to the river's side, prowling up and down the banks. Surely this must be a poacher. The man moved on. When he appeared on some high bank, the watcher hid himself so that he might not be seen between him and the horizon. He crawled forward on all-fours, stalking the poacher as he would a deer. At last, after two hours' stalking and dodging, the man suddenly disappeared in some low crevice in the rocks, just below Dirlotbridge. The sun was just rising; the watcher saw him crouching down, as if hiding something amongst the ferns. Of course it must be a salmon! With beating heart, he suddenly rushed up to the man and shouted, "Now I have caught you poaching!" The man's back was towards him. He was intently gazing on some object before him. He turned round in a composed manner and said, "No, sir, I am not poaching; I am only gathering some specimens of plants." He then opened his handkerchief, which contained some herbs, plants and flowers. The watcher was disappointed and disgusted. He had been crawling for two hours on his hands and knees, coming up with his man and finding in his possession, not a salmon, but a lot of things which, in his estimation, were worse than useless. Dick was then sixteen miles from Thurso. He had left home at midnight in search of his favorite botanical specimens. Some of these were so minute and delicate that they could only be seen at sun dawn. It was only at break of day that they unfolded their delicate tints, spread their leaves and put forth their lovely blossoms to the rising sun—perhaps revealed to the perfervid botanist by the glistening of a dew drop. Thus Dick was rewarded, but not the salmon watcher who had stalked him.—*Smile's "Robert Dick, of Thurso."*

SECULAR NEWS.

The Duke of Connaught and Princess Louise Margaret were married in royal style. The gifts were most magnificent.

The bill providing for aid for the Orphan Asylum and allowing $3,000 annually passed the House in the N. C. Legislature.

Forty homeopathic students graduated in New York.

The Spotted Tail Indians are dissatisfied with their present isolation, and want to get back among the settlements.

The N. C. Legislature is now, and has been for several days (Friday, 14th inst), sitting without pay. To-day is the time appointed for adjournment.

Said now that the Pope will not change the policy pursued by his predecessor.

Reduction of wages in England among cotton operatives.

The feeling of dissatisfaction with the attempt to impeach the former Ministry of France is growing. The people want rest and are tired of the incessant agitation.

Several points of the Berlin treaty remain unexecuted and it is thought they will be placed before Ambassadors for some final decision.

The North Carolina Coast Canal Company measure has passed the House of Representatives of the N. C. Legislature. It is to provide an inland water communication from the navigable waters of Virginia to Cape Fear, free from the dangers of Hatteras and the coast of this State. The stock to be $1,000,000, and the charter to be for ninety years. The bill passed both its readings.

Messrs. Clark & Carrie, of Clarkton, ship thousands of pounds of yellow jessamine root for medicinal purposes, finding considerable demand for it.—Wilmington Star.

Bill to incorporate the town of Quhelo, Robeson county, passed the N. C. Legislature. This will change the name of Shoe Heel.

LONDON, March 12.—A dispatch to the *Daily News* from Szegedin this (Wednesday) morning at 8 o'clock says: "After a fearful night of anxiety all efforts are useless. The water broke through with immense force at 3 o'clock, carrying away a part of the railway station embankment and the rolling stock, and within a few hours the town was many feet deep in water. Terrible suffering is commencing. Shrieks and cries from thousands are heard. Houses are crashing by the score, and in many cases carrying their inmates with them. There is no gas, the works being fifteen feet in water. I fear we shall run short of food. One boat was just going to save a large house filled with people, when a fearful crash carried with the whole living freight. The scene is simply heartrending. Over eighty thousand people are out of house and home. Hundreds are drowning, and the water is still rapidly rising.

This is most true, and all history bears testimony to it that men may second fortune, but they cannot thwart her; they may weave her web; but they cannot break it.—*Machiavelli.*

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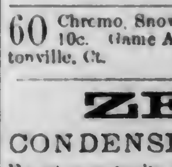

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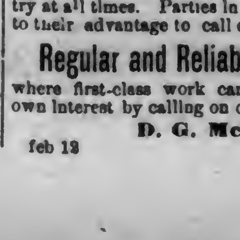

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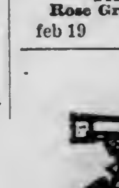

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For the N. C. Presbyterian.

PRESBYTERIANISM IN NORTH CAROLINA

BY REV. J. RUMPLE.

MINISTERS IN THE RALEIGH CHURCH.

Turning back and reviewing the history of the Church of Raleigh, we find the following names of ministers, who served the church for a greater or less time, viz.: Revs. Messrs. William Loftwitch Turner, William McPheeters, Benjamin H. Rice, Thomas P. Hunt, N. H. Harding, —— Apthorp, Michael Osborn, Drury Lacy, J. M. Atkinson, C. R. Vaughan and John S. Watkins. Messrs. Atkinson, Vaughan and Watkins are still in the midst of their labors, and the record of the lives of the others is either written elsewhere or is inaccessible to the writer. But there are two, one gone to his rest, and the other still remaining with us, whose histories it will be useful to have sketched for the eyes of North Carolina Presbyterians. I mean Rev. William McPheeters, D. D., and Rev. Drury Lacy, D. D., Prominent among the ministers and teachers of North Carolina was

REV. WILLIAM M'PHEETERS, D. D.

His ancestors removed from the North of Ireland to Pennsylvania, and thence to Virginia, where William was born in Augusta county, September 28, 1778. His classical course was begun in Staunton, and his education was finished in Liberty Hall Academy, (now Washington and Lee University), Lexington, Virginia. He undertook the study of medicine, but soon abandoned it, and began his theological studies under the Rev. Samuel Brown, the minister of New Providence Church. He was licensed by Lexington Presbytery, April 19, 1802. After licensure he visited Kentucky and Ohio. He taught and preached a short sime in Danville, Kentucky, and afterwards preached at New Libanon and Windy Cove, in Virginia. In the year 1806, April 15th, he received a call to Bethel Church, and a few days afterwards was ordained to the full work of the ministry. Here he remained for about three years, preaching at Bethel Church, and residing in Greenville and teaching a classical school.

It was in 1809, that he was invited to take charge of the Raleigh Academy and become the "pastor of the city." At that time there were no organized churches in the city, and the inhabitants worshipped together in the hall of the House of Commons.

For thirteen years, Mr. McPheeters continued to teach the Academy, and for two years longer was preaching, either to the community in general or to the Presbyterial congregation in particular. In 1816, the Presbyterian church of Raleigh was organized —the other churches having withdrawn and organized churches already. In 1828, he declined the office of Pastor, then tendered to him, but seems to have resided in Raleigh, and preached occasionally until 1836. At the latter date he took charge of the female school in the city of Fayetteville, but remained there but one year. For three years after this he served as agent of the Presbyterian Board of Domestic Missions. In 1840, Dr. McPheeters was elected to the presidency of Davidson College, but in consequence of ill-health he felt constrained to decline accepting the office. On the morning of the 7th of November, 1842, he breathed his last amidst the affectionate attentions of his family.

Dr. McPheeters was for many years a trustee of the University of North Carolina, and the degree of Doctor of Divinity was conferred by that institution. He was a well-balanced and cultured man, no intellectual features so prominent as to eclipse the others. Many pleasant instances of his wit and humor were remembered by his cotemporaries. He was ready at repartee, and could rebuke an offender in a most unanswerable manner. One day while conversing with Gov. Swain, a distinguished gentleman came up, and entering into the conversation, introduced the name of the Deity in a manner savoring of irreverence. Without a change of tone or manner, Dr. McPheeters remarked: "I have known our friend, Mr. B., for many years, but have never been able to teach him to speak properly. He always addresses me as if he were just up from the regions below." Mr. B. bore the reproof awkwardly enough, but still was compelled to submit in silence to this merited castigation.

Upon another occasion, a ministerial brother of a somewhat censorious temperament, while looking at some gay equipages belonging to members of another denomination, said to Dr. McPheeters, "They will hardly get to heaven in coaches." "I don't know," replied the Doctor quietly; "we read that Elijah went up in a chariot."

Dr. McPheeters was several times a commissioner to the General Assembly, and never failed to command the respect of that body. Gov. Swain's opinion of him was that he had few equals as a presbyter in church judicatories, and, within the bounds of his acquaintance, no superiors. (*Authorities, Dr. Lacy and Gov. Swain in Sprague's Annals.*)

The only other minister of the Raleigh Church, whose life and labors I venture to sketch, is

REV. DRURY LACY, D. D.

Drury Lacy, the youngest son of Rev. Drury Lacy, D. D., and Anne Smith Lacy, was born in Prince Edward county, Virginia, August 3, 1802, about three miles north-east of Hampden Sidney College. He was educated, in his boyhood, at his father's residence, where a classical school was for a long time kept up by his father, after he resigned his office in college, and afterwards by his eldest brother, Rev. William S. Lacy. He entered the Sophomore Class of Washington College, and afterwards the Junior Class of Hampden Sidney from which he was graduated in 1820. He began teaching school, and settling at the old homestead, he restored the classical school of his father and brother to a respectable standing among similar institutions. In 1824 he was married the first time. In 1828 he ceased teaching and began a course of theological study at Union Seminary, three miles distant, walking there and home each day.

He was licensed by Hanover Presbytery, in session at Cub Creek Church, Charlotte county, Virginia., April, 1831, and had assigned to him as a field of labor the county of Amelia and part of Powhatan. He preached at a number of points in these counties, and raised most of the funds to build three decent churches—one in Amelia near its centre, called Mt. Zion; one in the eastern part of the county, called Namozene, and one in Powhatan, at the village of Genito. He was ordained by East Hanover Presbytery, (Hanover having been divided into East and West since his licensure), in April, 1833, at Genito village.

In the summer of this same year (1833) he was invited to Newbern, North Carolina, which he visited, and in due time was called to take charge of the church. He accepted this call and began work there the first of January, 1834, and was installed pastor by Orange Presbytery at its regular sessions in Newbern in April of that year. This relation continued until December, 1836. He received a call to become pastor of the Raleigh church in the autumn of that year, and, constrained by ill-health at Newbern, accepted the call and entered on his duties at Raleigh, January 1st, 1837. He was installed pastor in November of that year. After tearing himself away from Newbern, where his ministry had been blessed in adding to the church, and in the increase of interest in the Bible class and Sabbath-school, the prospect at Raleigh was appalling. The church was small, embracing only thirty-nine members, the attendance meagre and irregular, and withal a most distressing case of discipline, required immediate attention. All this was discouraging. For nearly all the first year, the church was in such a dilapidated condition to be unfit for use, and public worship was held in the Session House, which was large enough to contain the congregation. By degrees light began to shine; the congregation increased, Sunday-schools and Bible classes were organized, the church was repaired and made comfortable and decent, communion seasons were made quarterly instead of semi-annual, and now and then additions were made on profession of faith.

There were two seasons of special interest during his ministry there, when large numbers were added. One of these lasted from December, 1841, till May, 1842; five months without any apparent abatement, deep, silent, solemn, without *machinery*, without even an inquiry meeting. The pastor saw each one alone, at his own house. The fruits of this outpouring were forty-two additions to the church. It was a glorious sight. Several ministers and ruling elders were the result of that ingathering. Dr. Lacy's ministry here extended over eighteen years and six months, and it is thought that about two hundred were added to the church in that time, on an average of over ten per annum. The church had thirty-nine members at his accession, and there were one hundred and sixteen, when he left.

On the 24th of January, 1855, Dr. Lacy was unanimously elected President of Davidson College. The next month, Maxwell Chambers, of Salisbury, died, leaving the college a legacy amounting to $250,000. In April, Dr. Lacy accepted the Presidency, and entered upon his work, urged on by the advice of his friends, but under the protest of his church, and almost against his own judgment. It was his lot to preside over the destinies of the college, at a period, when, under the influence of a bountiful endowment, the college was expanding, enlarging its corps of professors, and raising its standard of scholarship. Under him the old order of things died out, and the new *regime* was fully inaugurated. He labored in this new field with all his might, but his strength was taxed, and his feelings often painfully affected by the new order of difficulties and trials that surrounded him. In the six years of his administration seventy-eight students and ten villagers were added to the church, eighty-eight in all, on an average of nearly fifteen annually, a larger proportion than in his former church.

On the 31st of January, 1860, Dr. Lacy tendered his resignation of the presidency, to take effect in July. After this, Dr. Lacy returned to Raleigh, and with his wife opened a female school. At the opening of Peace Institute, in 1872, Dr. Lacy's school and its teachers were incorporated in the new institute. Here in the 77th year of his age, this venerable servant of Christ spends his time in reading, writing and receiving the visits of his kindred and friends.

For the N. C. Presbyterian.

THE BIBLE A TEST OF MORAL CHARACTER

MR. EDITOR—The following notes and remarks were taken down whilst and after reading some very hard theology. If the style is more curt and less attractive than usual it is still hoped that the thoughts presented may be read and applied by each one with a spirit of self-application. If so, the writer will be fully satisfied:

The Bible is the Statute Book of a moral kingdom, and contains an exhibition of the character and government of God. It presents the Supreme Being, an omnipotent, wise and holy Sovereign, sitting on the throne. Man is his subject, placed in circumstances the most favorable to render a cheerful and prompt obedience. Here he is to pass a brief probation, and then to enter on a state of endless retribution. In this government there is no change. Individual rights are inviolably preserved. The innocent never suffer and the guilty escape punishment. Here is no injustice, no act that is not dictated by the highest reason. The happiness of the subject and the glory of the sovereign are inseparably connected.

With such a government no reasonable subject can find fault. Separate from human action, there is not a rational being in the world that will complain of it. Even lost spirits would eulogize it did they not feel the weight of its *tremendous power*.

But no sooner is what is thus beautiful in theory brought to bear on the conscience and the heart than it fills the world with rebellion. All ages, characters and ranks break out into open revolt. In the *abstract* no one can find any fault with it, but in the *application* it is insufferable.. Human nature will not submit to it.

Here, then, comes up the test—the Bible as revealing the character and government of God. Every one busies himself to find where lies the grand difficulty—how a system that appears so beautiful in *theory* should seem nothing but injustice and oppression in *practice*.

One, disowning revelation altogether, turns over the volume of Nature, and inspects carefully every page. He discovers that there has been an "*eternal succession*," or that the world is the offspring of "*chance*," or the result of "*evolution*," going on millions of years. Consequently there is, and can be, no "*first cause*."

Another, admitting that there is a God, reads once the Statute Book, but finds it full of contradictions and absurdities. He cannot imagine how the prophets could foretell future events, or Joshua stop the sun by a word, or Moses pass through the Red Sea on dry land, while Pharoah and his hosts were swallowed up and drowned. Or he cannot find room enough in the Ark to contain all the animals, nor water enough *anywhere* to drown the world. Consequently the Bible is a deception. There is a God, but He takes no cognizance of human actions—a King, but no moral government.

A *third*, admitting the Bible to be from God, reads over the laws it contains, and at first is satisfied with them. His heart approves them all. But he comes to the penal code, and here he finds a difficulty. To this section his heart will not submit. What! man denounced as a rebel, and threatened with eternal punishment! It is inconsistent with divine goodness; it is unreasonable and cruel; it is the doctrine of devils! Consequently *Sheol* is the grave and *Gehenna* the valley of Hinnom. "The worm that never dies" lived but thirty years, and "the fire that is never quenched" went out eighteen centuries ago.

This granted, or, in other words, man's accountability destroyed, and justice struck from the constellation of divine attributes, and his heart does not rebel against the wreck that remains, it perfectly accords with what he would have the divine government to be. Therefore this must be what the Bible teaches.

Another reads the sacred volume, and he does not object to a moral government, nor to penal sanctions. But he finds the great difficulty at another point: Three cannot be one, nor one three. This, he avers, contradicts both reason and philosophy, though the subject itself may be beyond the reach of all analogy and philosophical investigation. But why does he stop to cavil at a doctrine which angels round the throne do not understand? The reason is obvious. Admit this as a truth of revelation, and what follows? The atonement, man's entire depravity, the necessity of a change of heart, and salvation by grace—the very doctrine which his soul abhors. Strike out these doctrines from the Book of God, and he would not care whether three made one or forty.

Thus does every man assume his own feelings as the standard of rectitude, and according to them he modifies the divine government; or, rather, each one makes a government to suit himself. One will have it that there is no God, i. e., he does not *want* any such being to exist in the universe. Another has no objection to a God IF he does not assume the character of a moral governor. Another permits even the existence of moral law, but they must be without penal sanction. To any other than these his heart will not submit. Another cannot bear the thought of human depravity. Doctrines that even approach it he views with suspicion. He lays hold on fallen man and elevates him to the neighborhood of angels, dresses him out in the robes of innocence, and then talks of his purity and divinity.

But there is a great mistake in this mode of investigation. The divine government is what it appears to be. It is not liberty at a distance, and despotism at hand. It is not harmonious and beautiful in theory, and all that is oppressive and vile in application. "The law is holy, and the commandment is holy, just and good."

But the grand difficulty lies in the *heart*. That is the source of all these contradictory creeds and discordant opinions, which now deluge the moral world. It is not because the Bible is not a plain book, and the divine laws reasonable, but because man is a wilful rebel. The sun is all right but the dial is wrong. It has never been adjusted to the pole. Let a man look into his heart, and he will see the reason why the government of God produces such restiveness, murmuring and rebellion. He who does this finds no occasion to blot out or modify what the Bible reveals. It is just what it ought to be. It honors God—it meets the wants of man, and promotes the happiness of the universe.

D. L.

For the N. C. Presbyterian.

JESUS IS OUR KING.

BY REV. OLIVER CRANE, M. D.

"Mr. Dickson's theme forever was, Jesus is my King."—*Southern Presbyterian.*

Right onward be your watchword
Ye leaders of the host;
Bear on His blood-stained banner,
Your talisman and boast.
And forth from every conflict
Its folds in triumph bring,
For Jesus is our captain,
For Jesus is our King.

The day of toil is pending,
The night of ease is past,
The tramp of marching armies,
The trumpet's pealing blast,
Are calling to the onset,
And let the summons ring
Till all the world shall hear it
For Jesus is our King.

Around your Captain rally,
And bear with Him the brunt;
Behold Him beckon onward,
Behold him at the front:
Let not your courage falter,
But to the combat spring,
The battle must not waver
For Jesus is our King!

Read well your marching orders,
Go ye to all the world,
And wide o'er every nation
His banner be unfurled;
Nor stay till every creature
Shall to His standard cling,
And join the glad hosanna
To Jesus as our King.

This war will not be always,
The time is near at hand,
When ye shall doff your armor,
And go at His command:
When militant no longer,
But 'neath His potent wing
His Church shall be triumphant,
For Jesus is our King.

The King Himself in glory,
Upon the throne of light,
By angel hosts escorted,
Shall yet return in might,
And all His chosen gather
Their victories to sing
Within the courts of heaven,
For Jesus is our King.

For the N. C. Presbyterian.

THE AVERAGE SALARY IN THE SYNOD OF NORTH CAROLINA.

The article signed "C." and headed "We are in Danger," in the PRESBYTERIAN of March 12th, is in danger itself of misleading the reader, and of producing an impression abroad as to the honesty of our churches and the support of the ministry much below the warrant of fact. Unintentionally of course. "C." is not alone in error. Our genial brother, usually exact in his statements, the Synod's Agent of Sustentation set the example of a fall into the same error, in that part of his report which refers to ministerial support as made by him at the last meeting of Synod. The wide discrepancy as alleged, between the salary (average) *promised*, and that which is *paid* is indeed painful, and "alarming" also, *if true*. But is it true? Let us see. Take up Orange Presbytery for example, as it is first named.

The Presbyterial Agent says $850 is the average salary promised. He ought to know, and does know; so we suffer his figures to pass unchallenged. Next, the tables in the minutes of the General Assembly, show the amount of actually paid salaries. Presuming these are entirely correct the total footing is $15,160. Now, by what number shall we divide this amount to get at the average salary paid? Orange Presbytery reports 30 ministers on its roll. If we divide by 30 we have the average given us by "C." and before him, by Bro. Hill, $505. But would this be a correct representation of the average salary paid? Among these 30 ministers in Orange there are *four* marked W. C. unemployed by any of the churches in the Presbytery and getting no salary from them. Ought they to be counted? We find also *three* other ministers without charge in the same sense i. e. not settled over churches on a salary, but teaching or acting as Agents for others. Ought these to be counted? One other minister is laboring in another Presbytery though his name is still on the roll of Orange. Must he be counted? And shall we count Mr. Primrose, the Evangelist, unless his salary is added to the column for salaries? And there is Mr. J. whose name should not be counted, because there is no report of salary paid from either of his churches not because more has been paid him, as we know, but through some unaccounted omission on the part of these churches to send up the usual reports. Well, here are already *ten* names to be stricken from the roll, if you are to get at a *fair* estimate of the average salary paid in Orange last year. But we will not take off *eight* only in order to balance with churches which paid salaries to ministers who did not belong to the Presbytery, or to licentiates. Divide $15,160 by 22 and we have $699 or say $700 for the average of salaries actually paid in this Presbytery. Nearly $200 more than we are required to believe it is. By a similar equitable reduction of the divisors much larger and much more correct quotients will be obtained for the other Presbyteries. About $700 for Concord, Fayetteville, and Mecklenburg, about $600, and $900 for Wilmington. About $700 in the Synod paid, against $782 promised.

We are not defending the delinquencies of churches and of church members in this matter of prompt and full payment to the last cent of the amount promised their ministers. There is wide margin here for lamentation and shame. Only, it is simple justice to the Church at large to be exceedingly careful in our statements with regard to matters which involve her integrity and good name as nearly as this does.

HOWE.

For the N. C. Presbyterian.

ALMS.

MR. EDITOR—There are two things on which we need a revelation: first, our duty; second, the manner of performing it. In giving alms all have the needed instruction. Nature itself seems to teach by plain and necessary inference this duty. It is very plain that God has made all things for himself; that in and through them he should show forth his declarative glory to an intelligent universe. It is equally plain that God has not made anything entirely and exclusively for itself. The different parts of inanimate nature are linked together by invisible but indissoluble ties, showing their relation to and dependence upon each other. When we come to animated nature, as we ascend the scale of being we find this truth illustrated and established. When we come to man, the lord of creation in this lower world, we find that they are united by so many ties and bound by so many cords, that they have it in the power of their hand to do much for or against each other. They may bear each other's burdens and help each other's faith. Or, one sinner may destroy much good and do much evil. The light of nature would seem to teach that men should give alms. This duty is made very plain in the Bible. The law of Moses required the Jews to give the tenth of all their increase for charitable purposes. But in order that the largest liberty might be enjoyed, and that they might have the most abundant room for the exercise of their benevolent feelings, there were the thank offering, and the free-will offering, where the amount to be given was left to each one's conscience in the sight of God. Under the Gospel this duty is enjoined by commands and encouraged by promises. Our Saviour says, "Give and it shall be given unto you good measure, pressed down and running over;" "Give alms of such things as you have;" "He that giveth to the poor lendeth to the Lord, and that which he hath given will He pay him again." The duty of giving alms is made very plain in the Bible. The manner of performing this duty is also clearly understood. This duty must be done cheerfully—not grudgingly or of necessity—for the Lord loveth the cheerful giver. This must be done liberally, for the apostle says "Let each one lay by him on the first day of the week as the Lord has justified him, so that to whom much is given from the same much will be required, to whom little is given from the same little will be required." Alms are to be done, not for display, not to be seen of men, but for the glory of God: "Take heed that ye do not your alms to be seen of men, otherwise ye have no reward of your father which is in heaven; but do them in secret, and your father who sees them in secret shall reward you openly." W. W. P.

A SAILOR'S DEATH GRIP.

A sea captain related, at a prayer-meeting in Boston, a thrilling incident in his own experience: "A few years ago," said he, "I was sailing by the Island of Cuba, when the cry ran through the ship, 'Man overboard!' It was impossible to put up the helm of the ship, but I instantly seized a rope and threw it over the ship's stern, crying out to the man to seize it for his life. The sailor caught the rope just as the ship was passing. I immediately took another rope, and making a slip-nose of it, attached it to the other, and slid it down to the struggling sailor, and directed him to pass it over his shoulders and under his arms, and he would be drawn on board. He was rescued, but he had grasped that rope with such firmness, with such a death grip, that it took hours before his hold relaxed and his hand could be separated from it. With such eagerness, indeed, had he clutched the object that was to save him, that the strands of the rope became imbedded in the flesh of his hands." This illustrates the fact that God has let down from heaven a rope to every sinner on earth. Every strand is a precious promise, and we ought to be so intensely eager to secure these promises as to lay hold on them as for our lives, and grasp them with tenacious grip.

TUSKALOOSA SEMINARY.

The following letter was first published in the *Christian Intelligencer*:

TUSKALOOSA, ALA., Feb. 6, 1879.

Rev. B. T. Lacy, D.D.:

MY DEAR BROTHER—I wish to suggest a few points in regard to the work of training a colored ministry, which you might use in some quarters in helping forward this good cause. I have always looking upon it as a part of the foreign missionary cause, so dear to the hearts of all God's people. The objects of our efforts dwell in our own land, but, like the American Indians, they are of a race *foreign* to ourselves, and have such marked peculiarities as to need particular treatment and a particular class of ministers. All the arguments, and they are many and strong, for raising up a *native ministry* in each heathen land we undertake to evangelize, apply with full force to the case of the colored people in America, and yet they have very few ministers of their own race capable of instructing them. Very many, who control immense congregations, are the personifications of ignorance and superstition. Then, as a general thing, they refuse to remain under the guidance of white ministers, and greatly prefer their own colored preachers. It is an encouraging fact, however, that they have begun to see the incompetency of those they now they have, and the desire for an educated ministry is growing every day. There is a disposition among them to look to *Presbyterians* for a sound and thorough education. We now have five Methodists in our Institute, and could have many more if they had the means of paying their board. Already our institution has borne valuable fruit. One student from near Memphis left us last summer to engage in his work. He proved very acceptable and useful. We had pleasing testimony that he was greatly benefited by the two years of instruction he enjoyed here, but the master called him suddenly away. He died in the midst of his work, and of hopeful prospects of usefulness.

A second, who was here about two years, has charge of a large and flourishing church at Greensboro, Ala., forty miles south-east of this place. He was at first ignorant and a blunderer, but is now a good and useful man. We were anxious to keep him longer in the institute, but his conference sent him to Greensboro. We have reason to believe that his fitness to preach was greatly increased while here, and he cherishes a very high regard for our school.

A third is at Eutaw, thirty-five miles south of us, in charge of a large church, and also of a large school. He bears a fine character, is very popular, and our brethren there tell us he is doing good.

A fourth has charge of an important church at Livingston, sixty miles south, and is doing a good work. He made decided improvement when here, and tries to induce other students to come to us. The pastors of four colored Methodist churches in and near our city, and at this time connected with the institute, are diligent and delighted. Thus you see that with all the disadvantage of short and irregular attendance, our labors here have accomplished no small amount of good. Our view is, that while it is desirable to give them all a full course, even a partial one is a great help. Many are irregular in attendance for want of means. They are compelled to stop and suspend their studies for a while and teach school, or engage in some work that will furnish the means to enable them to return to the school. One of our most prominent and promising students left us two weeks ago for this purpose.

I have given you these *facts* as being worth more than all the theoretical arguments we could use. I think that the Church is getting more and more to see that *this* is the most *practicable* and the most *potent* means of evangelizing this people. One fact more. Of the eighteen who have been connected with our school, and remained with us for any length of time, we have not had one bad case. I do trust God will give you access to the hearts of those who love Him, and who feel an interest in this needy people. The collections from our churches have been meagre thus far. We are obliged to aid some of our students out of the general fund for current expenses. One who came with the promise of support by his Presbytery is thrown on our hands, so that we have to husband our slender resources very carefully.

Our new Professor, Dr. Kerr, is getting on pleasantly in his work. I was in the school to-day. The students appear interested and diligent. They say the Professor gives them enough to do, and they feel that they are improving. I hope you are meeting with more encouragement—enough, at least, to warrant your continuance in the work. The times are unpropitious, but we hope for an improvement. We must work and wait and look to God for His blessing.

Yours very truly in Christ,
C. A STILLMAN.

P. S.—The two additional boxes of books have been received in good order, opened, and placed on the shelves of our library, to which they are a valuable addition. I wish you to express to the generous donors our sincere thanks for them. C. A. S.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Rev. W. Holland, a Primitive Methodist clergyman, having received orders from the Spanish governor to quit the island of Fernando Po within forty-eight hours, the Primitive Methodist Society of London has appealed to the Under Secretary of State for Foreign Affairs to obtain redress if possible. The Secretary promises to do all in his power.

Dr. Fairebairn of Airedale College is giving a course of lectures on the "Science of Religion."

The Free Church Presbytery of Glasgow has come to a decision condemning the running of tramway cars on Sunday. This indicates views in direct opposition to those of the United Presbytery on the same question.

There is great complaint in Great Britain now over the distraining for tithes which seems to have received fresh impetus of late. At Hornbury, where tithes had not been demanded for ten or twelve years, the Vicar of Wakefield made a demand on a well-to-do farmer, a Wesleyan. The claim was resisted and "one easy chair in leather" was seized and sold by auction. Opposition in strength is organizing. Welsh Nonconformists at Chester resisted action for distraint brought by Rev. T. L. Hope against the keeper of the Primitive Methodist Chapel. A clock and chiffonniere were sold by auction in the case. For twenty years the Primitive Methodists of Chester have not paid tithes. These things will certainly hasten disestablishment.

Five of the nine Cabinet Ministers of France are Protestants. This, so far as it goes, carries a favorable outlook for the Protestant faith in that country; but then it must be remembered that there are but 600,000 Protestants out of a population of whom 30,000,000 are Roman Catholics, or about 1.60 per cent. It is certainly a significant fact that with so small a portion of the French Protestants—though they are far from being thoroughgoing Romanists—France should select the most of her counsellors from those professing the Protestant faith.

The will of Mr. Henry Gardner of Hyde Park, who died in January last, has been proved. He made the following bequests: £10,000, free of legacy duty, to the School for Indigent Blind, St. George's Fields; £10,000 to the Association for Promoting the General Welfare of the Blind, 125 Euston-road; and £10,000 to the London Society for Teaching the Blind to Read, Upper Avenue-road, Regent's-park. A sum of £300,000, free of legacy duty, is directed to be set apart and to be applied for the benefit of the blind persons in England and Wales, and the executors and executrix, together with the Bishop of London, are appointed a committee for its management.

The anniversary meeting of Mildway Conference of Second Adventists was held this month and was a notable affair. Rev. Horatius Bonar addressed the meeting on "The duty of taking heed to the more sure word of prophecy," and was followed by Rev. A. Fonsset, M. A., on the same theme. These exercises were appropriately accompanied and varied with prayer and praise. Leaders, clerical and lay, from every section of the Christian Church are said to have been present.

The Baptists have 36,776 members and 148 churches. Last year they numbered 35,210.

Mr. Rassam has discovered a cylinder of Sennacherib dated B. C. 700. It will probably help to decide the exact year of Sennacherib's expedition against Hezekiah.

Three thousand persons in the south of France, calling themselves "Catholic Free Thinkers," want to break from Rome and call Protestant pastors.

Recent correspondence from Zanzibar reports the murder in the Unyamwesi country of Mr. Penrose of the English Church Missionary Society, together with sixty-three attendants. It is also announced that Mr. Thompson of the London Missionary Society has died at Ujiji of sunstroke.

The Presbyterian General Assembly of Victoria, Australia, reports 15,000 members and 62,000 attendants at public worship.

An item of special interest has just come to hand from the city of Sapporo, in the northern island Yezo. It will be remembered that, in this city, President Clark, of the Massachusetts Agricultural College, established an agricultural institution under the direction of the Japanese government. His account at the time of the moral and religious impressions produced upon the students was of striking interest. At the request of President Clark, a Methodist missionary from Hakodote has visited Sapporo and baptized twenty-two of the students and expects soon to organize a vigorous church there.

In London, England, the Sunday schools number 841, with 19,861 teachers and 230,084 scholars.

£80,000 is now the amount of the Wesleyan Thanksgiving Fund.

MISCELLANY.

The Empress of Austria has arrived in Ireland.

In Boston it is estimated there are eight miles frontage of grog shops; in New York city thirty miles.

The Protestant minister's wife at Cermans, in Spain, was recently attacked with knives and stones. She saved her life by crawling under some benches in the chapel.

One of the oddest transformations has lately taken place in the London newspaper world is seen in the case of *Mayfair*, which has become an organ of the Ritualistic party.

The gas wells of East Liverpool, Ohio, it is said, furnish a continual supply of light and heat to the town, and as the gas costs nothing the street lamps are never extinguished. It is used almost exclusively for fuel, being conducted into the gates and stoves by pipes. For twenty years this has been going on, and there are no indications that the supply of gas is giving out.

The United States sends 460 missionaries to foreign lands, Germany more than 500, and Great Britain 1,000.

The $10,000 missionary steamboat for the navigation of the Congo River will soon be afloat on that stream, to the delight of the Africans, most of whom never saw any such missionary machinery.

DEATH OF THE OLDEST MINISTER IN THE WORLD.—There died last Monday, at Elbust, in Shetland, the Rev. Dr. Ingram, Free Church minister. He was in the 104th year of his age. Four generations of the Ingrams live in one house in Scotland, the deceased centennarian's eldest son, himself an old man, being also a Free Church Minister. Up till a short time ago Dr. Ingram was well, and able to move about, but deaf. Travellers came long distances to see the old man, and occasionally a stranger would go up to a hale old gentleman on the road and inquire where Dr. Ingram was to be seen. "I am Dr. Ingram," was the prompt reply, to the astonishment of the inquirer. He was ordained in 1803. When he settled in Unst, the Shetland Isles were noted for drunkenness and a low state of morality. He at once became a teetotaller, never tasted strong drink, and by the power of his example and influence he undoubtedly brought about great improvement among the people.—*Christian Signal.*

The American missionaries of the Foo Chow Methodist mission, China, are soon to leave the coast and go into the interior, the native members of the Conference being fully able to carry on the work.

In 7,000 church-yards of England Dissenters are excluded from burial unless by an Episcopal minister. And yet all denominations are taxed to keep up the establishment.

The Presbyterians of Canada have gone into the work of evangelizing the Roman Catholics of their Dominion with great earnestness. It is stated that there are now twenty-one French Presbyterian ministers in charge of French congregations in Canada, with elders, deacons, communion rolls, and all other features of a Presbyterian Church.

The Baptist Missionary Union supports two colleges, one in Burmah and one in India, for the higher culture of Christian young men; and two theological seminaries for training a native ministry, besides a mission-school for each missionary to fit the native helpers for their work.

NEARER VIEWS OF GOD.

Humility and repentance are the result of large acquaintance with God. Job said: "I have heard of thee by the hearing of the ear, but now mine eye seeth thee." It expresses two kinds of knowledge—the one speculative, the other practical. He had formerly a distant and vague acquaintance with God, without contemplating him by that faith "which seeth him who is invisible." He now has an intimate, a deep and practical sense of God, very different from the mere vague conceptions he had when he only heard of him; that knowledge which is practical, deep, intimate, and profound. The two effects were humility and repentance. Humility is produced by the sight of his greatness, repentance by a knowledge of his purity. It is the union of these that forms the idea of God.—*Dr. Robert Hall.*

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, MARCH 26, 1879.

PRESBYTERIAL OVERSIGHT.

By our constitution each Presbytery is charged with the oversight of its churches, and of their work for the Master. No pastor can be installed nor can one leave his charge or be dismissed by his people without the consent of Presbytery. Church records and sessional reports are required at short and regular intervals in order that the higher court may examine and learn the character of the work done by those whose records and reports are under review. Presbytery reports to Synod, "We have ten, twenty, or a hundred churches *under our care.*"

These facts show that Presbytery is charged with pastoral responsibility and is endued with pastoral authority in the case of every one of its churches. The extent of its authority may be determined by a fair and full interpretation of our constitution and the extent of authority will also define the limit of reponsibility. A brief examination will show that both are very large. Two provisions mentioned in the Book of Government will suffice. The Presbytery has power "to visit particular churches for the purpose of inquiring into their state and redressing the evils that may have arisen in them—and in general to order whatever pertains to the spiritual welfare of the churches under their care." Here is large and high authority, and with it responsibility enough to appal the most careless. The truth is that our Presbyteries have powers so large and so vital, that it is almost vain to expect activity and impulse and healthy growth where those powers are left to rust in disuse, or to be covered with the rubbish of bad precedents, of immemorial neglect, and of customs which are suited to a congregational rather than a Presbyterial form of church polity. It is *in vain* to expect the Presbyterian Church to prosper if the Presbyteries neglect their work—that is—if they demit their authority, and for any reason leave the control and oversight of the churches. Congregational churches may prosper because they have power to act in all things for themselves. Presbyterian churches neglected by Presbytery and restrained in action by want of Presbyterial authority must, ordinarily, languish and decline. Other causes may interpose, and the effect of the neglect may be prevented by them, but decay and loss are the result of the failure of Presbytery whenever that failure is left unhindered, to work out its own tendency.

There are some who say that there has been a relative decline going on among us for many years, and that while we have gained in numbers we have not gained as others have whose opportunities in the outset were not better than ours. It is a plain case that our progress has not kept pace with that of some other churches. And this may in part explain it. Our Presbyteries *may* perhaps have failed to use their pastoral office as they might. But shall we not plainly speak the truth? For two generations a semi-congregational spirit has been prevalent among us. The churches have been left to themselves; the Presbytery never interfering unless called in by the Church. A late effort at closer and more authoritative dealing by one of our Presbyteries was considered so strange and suspicious by many, that after a trial it was dropped with the conviction among its friends that the Church had been left to itself too long, and that now the lines of authority must be occupied only by degrees, and the Church must be trained and educated in the true and vital pinciples of Presbyterian Church Government. The fault of this lies with the Presbyteries. If they had not neglected much of what ought to be considered their proper pastoral work, this state of things could never have existed. This is said with great respect and indeed with profound reverence for our constituted authorities. But we love and reverence still more profoundly our Presbyterian Church and the cause of Christ committed to her hands.

And not lightly, but candidly and sadly, we say, again, our Presbyteries have failed habitually and for years to meet their pastoral responsibilities and the Church has suffered.

We are not seeking to lay the blame of this default upon other shoulders. We take to ourselves our own appropriate share. But write for a purpose. We desire to fix the attention of our brethren upon this important matter and to enlist them in the work of remedy. We would put forward and press the question "Is there anything that we can do to make our Church more efficient and aggressive?" And if the thought of the Church can be turned to these questions of practical and present importance, our aim will be fully accomplished.

We will endeavor to suggest in a general way some points in which Presbyterial care and authority seem to be needed.

1. We have said that every church is under the pastoral care of Presbytery. Does it receive that care? When a pastor is installed over one of our congregations, does not the Presbytery thenceforward leave the care of that congregation—not mainly but—wholly to that pastor and the session of the church? Would it not be more in accordance with the true state of things for the Presbytery to report to Synod, "We have so many churches under the care of—not of the Presbytery,—but of the pastors and sessions of the different congregations respectively?"

But, it may be urged, the Presbytery does discharge its pastoral duty by the hands of the pastors and sessions of churches.

This is granted in part. But, suppose the pastor preaches heresy. Suppose he is unfaithful, and the session inefficient. Has the Presbytery nothing to do in the premises? And is it not a part of its duty to know well and minutely what is the condition of affairs in its churches? So that if there be evils to be redressed, the remedy may be promptly and wisely applied? Is it not certain that the work of Presbyterial oversight does not cease with the installation of a pastor?

2. Vacant churches need even more care—especially those which are isolated and feeble. They ought to be aided with counsel and suggestion, as well as with money—in securing the ministry of the word. Unemployed or partly employed ministers ought to be fully employed; the undeveloped capacity for church work of our ruling elders ought to be developed and employed. All these things require the full wisdom and authority of the Presbytery, and of course require the closest possible oversight, attention and care.

3. There are duties from the churches to their pastors as well as from the pastors to their churches. The Presbytery having full authority in the premises, ought to see that these duties are not neglected.

4. Churches ought to be grouped and arranged in pastorates in such in a way as to make the smallest possible demand for aid upon the Sustentation Fund, so that larger benefits may be secured from that which is now given, and so that larger amounts may come into the Committee's hands.

All these things call for patient attention, cautious and conscientious oversight and care. If ever there was a time for merely formal working in ruts and routine paths that time is past. And now every motive of duty calls our Presbyteries to vigorous, watchful and persistent action.

In order to reach this end, it seems to us that one of our customs must be given up. Our Presbyteries ordinarily meet on Wednesday night in town or village. And it is understood from the beginning that the sessions must not extend over the coming Sabbath. And this thought exerts an influence in many ways upon the quality and extent of the work that is done. Discussion and deliberation are often repressed, and interest in important matters is put away and suffered to cool rather than pass the limit of time assigned by immemorial custom. If our Presbyteries intend to do their work fully and faithfully, they will need first of all to take time enough for its performance.

This matter seems to us to be of more pressing importance than any other that is now demanding the attention of the Church. The needs of the present and the needs and hopes of the future urge this duty upon every Presbytery within our bounds.

UNION THEOLOGICAL SEMINARY.

The Church may well rejoice to know that this noble institution is training a goodly band of young men for the Gospel ministry. (See notice of catalogue in book column.) While there is such financial depression everywhere, and so much said about an over-supply of ministers and the greedy applicants by scores for any vacant pastorate, that in some quarters candidates are diminishing, young men are being "scared" away from considering the question,—"why should we not preach the Gospel.'—it is gratifying that in Union Seminary the Junior or entering class is the largest of the three. We have not enough active, working, faithful, acceptable ministers. Abundant work in white fields awaits many more servants and pious laborers. True, there are not large salaries and soft births, ready for young or old theologians, where they may lie and enjoy their 'otium cum dignitate.' Good soldiers of Christ must endure hardness for the Master. But there is work to be done and there is support for the worker. We must learn to thank God for our manna given day by day, and roll on Him our care for the future.

Large accessions are annually needed to fill the depletion in the ranks of the ministry from deaths and disabilities arising from the infirmities of age, and sickness.

Two of the Professorships,—namely, that of Theology, filled so worthily by Dr. Dabney, and that of Ecclesiastical History and Polity by Dr. Peck—are not endowed. They ont to be, that this Seminary might be more thoroughly equipped for its great work. As we read of large sums just given to many worthy literary and benevolent institutions, we can but pray that God would put the good thought into the hearts of some of His children, whom He has entrusted with wealth, to endow these chairs amply for His glory, and as a thank offering for unmerited but continued Divine favor. We took occasion not long ago, to press our Christians to duty of remembering God's claims, when they were devising their property. Too many forgot God entirely then.

It is proposed to prepare a general catalogue of the Seminary. Prof. B. M. Smith requests each Alumnus to send him at once the date of his graduation or leaving the Seminary; time and place of Licensure, Ordination, and Installation, and by what Presbytery; and changes in his field of labor, and title and time of publication of any works of which he is the author.

ROME'S INFLUENCE.

But a week or two since a Presbyterian minister in Nashville, Tenn., preached a sermon enjoining honesty upon the State as upon individuals, and the Legislature went out of the way to consider the matter and pass a vote of censure, which, however, they soon reconsidered and expunged.

Here is another case of legislative action, that of Illinois. We give the account from a correspondent of the *Presbyterian*:

"It looks very much as if we had a State Church, and as if that Church is the Church of Rome, in spite of constitutional and legal enactments. Our Mayor, City Clerk, Fire Marshal, Corporation Council, Gas Inspector, a large majority of our Aldermen, and nearly all our county officials, were present at the funeral services of Bishop Foley. But this is not the worst aspect of the matter. Watching the proceedings of our State Legislature in order to catch the fresh developments of original sin in that assembly of model legislators, I find that each branch of it felt called upon to spread upon its journal resolutions of respect for the memory of the late bishop, whom three-fourths of those model legislators never saw, and of whom one-fourth of them probably never heard before the introduction of those resolutions. Not a man among them seems to have had sense enough to protest against the manifest impropriety of such legislative action. Now during the last ten years, in this city and State, many Protestant bishops have died whose lifetime influence for the observance of law and order, and the promotion of public and individual morality, was tenfold greater than that of Bishop Foley, however unexceptional his private life may have been. But I never heard that our city and county officials felt called upon to attend the funeral of any one of them, or that our State Legislature noticed his death by complimentary resolutions, or that the fire-bells of the city were rung as he was borne to his rest. If we have no State Church why is this invidious distinction?"

Why? The proximate cause is undoubtedly as claimed by our exchanges, because, of all the religions bodies of this country the Roman Catholic alone exercises direct political influence. Politicians favor the Romish Church through fear of its political power.

But in a few days throughout the State of New York and some other States, Good Friday will be observed as a secular *non dies*. This by legislative enactment, and despite the fact that the Romish Church only and those Protestant Churches which separated least from Rome—a small minority of the people—regard the day as sacred. It will not even surprise us to hear that some Presbyterian churches are decorated for Easter, and that in them Easter sermons are preached. In some cities of North Carolina, we shall be greatly surprised if banks, and business exchanges, and the public offices of city and State, and the custom houses and other national offices—aye, the schools, even—are not closed. Why? We are told this is a small matter. We may certainly concede so small a matter to the convictions of others. Some would tell us that Christian charity demands it.

We have no space for an argument at this time, and argument would be lost, indeed, on any one who would bring up the cant of charity to advise a surrender of principle. But do we ever, for we are dealing with friends, ever ask ourselves why the prelatical churches have an influence utterly disproportioned to the number of their members or to their intelligence, or their wealth? And if we do, does it not sometimes occur to us that it all has a beginning, and that the beginning is just in the smallest matters (if so you please) and is owing to the easy-going good nature of those, abused as the most illiberal, who surrender everything and claim nothing? And do we not sometimes reflect that as there is a beginning so there is a progress toward precisely what we have noted above, and in due time we fall down before a Romish priest, regarding him as in quite a superior sphere to our own ministers of the Gospel? The effect on *us* is not the best, but to our children it is deadly. To them it is education, training, away from us. It is forming a public opinion which, when Rome lays her mailed hand upon our liberties, will be arrayed irrevocably against us.

SCOTCH IN NORTH CAROLINA.

We like the following extracts from an interesting volume "Scotch and Irish Seeds in American Soil" by the Presbyterian Board of Publication.

"Several Scottish noblemen and gentlemen, who had been active in their opposition to the prelatic measures of their sovereign, and so incurred his displeasure, conceived the design of providing a home for their persecuted brethren in America, and in 1682 they contracted with the Lords proprietors of Carolina for a large landed property. In the same State previous to the year 1670, several hundred able-bodied men formed a settlement on the west bank of the Ashley River and named it Charles' Town. As early as 1662 a company of persons driven from Virginia by religious persecution settled on Albemarle sound. They supposed they would be protected in their civil and religions rights; but no sooner did the Episcopal Church acquire the necessary prestige and power than dissenters were taxed for its support, and were disfranchised if they failed to conform. Thus were they socially and politically degraded by intolerant laws designed to prop up Episcopacy, and to escape this injustice they removed to another colony. This settlement and a previous one on Chowan River were visited by Gov. Berkley of Virginia in 1663, who appointed William Drummond, a Scotch Presbyterian, the first Governor of the colonies settled in North Carolina. At his death the colonists numbered about five thousand."

"A large number of Scotch colonists had entered the Southern colonies, landing either at Wilmington or Charleston. Those who remained in Charleston united with the Congregationalists from New England, who were already settled there, in forming an Independent church, but the pastors for many years belonged to the Church of Scotland. This Church was probably gathered as early as 1682. In 1695 we know that a gift of one thousand pounds was made to it by Gov. Joseph Blake. The French Huguenot Church was established in 1686, and *was the first purely Presbyterian Church in South Carolina.* Other churches were formed within a few years. A letter from South Carolina published in London (1710) states that there were at this time five Presbyterian churches in the colony and the records show that a donation of three hundred acres of land was made in 1717 for the support of a Presbyterian minister on Edisto Island."

"North Carolina was also largely indebted to these early Scotch colonists for many of her most useful and honored citizens. As early as 1729, and again in 1738 and 1739, there were large arrivals of emigrants, who occupied the fertile plains along the Cape Fear River. The rebellion of 1745 caused many Highlanders to leave their native land, Ship loads of them are said to have landed at Wilmington, and from thence they made their way into the interior of North and South Carolina. Some of these were voluntary exiles, but the most of them had fled from Scotland to avoid persecution, and even death itself. For many years the Gaelic language was retained among them and was employed by their preachers in all pulpit services." * * * * * * *

"Though the emigration from Scotland began at an earlier period than that from the north of Ireland, it never received the magnitude nor the organized form of the latter, especially from the years 1715 to 1750. During these years America received very large accessions to its Protestant population, most of whom were Scotch Irish, and in hearty sympathy with the Presbyterian Church. So great were the numbers from Ireland who sought refuge in this country that the civil magisitrates 'deplored the hallucination' which seemed to have seized the inhabitants, and which led them in such multitudes to forsake their adopted land."

Mr Fronde says that they were so harrassed by the prelates of the establishment, that "if they intended to live as freemen, speaking no lies and professing openly the creed of the Reformation, they must seek a country where *the long arm of prelacy was still too short to reach them.* During the first half of the eighteenth century, Down, Antrim, Tyrone, Armagh and Derry were emptied of Protestant inhabitants, who were of more value to Ireland than California gold-mines."

A meeting of Mississippi Presbytery is called for April 9th one day before the regular meeting, at Hernando, to consider the Book of Church Order.

UPPER MISSOURI PRESBYTERY

Met on March 7th. The Book of Church Order was adopted by the following vote: ayes 6; noes 5; non liquet 2. A committee on Colportage was appointed. Rev. J. G. Faekler and J. A. Smith, ruling elder, were elected delegates to the General Assembly. Resolutions were passed of dissent from the action of the Synod of Missouri in laying an assessment to aid in liquidation of the debt resting upon Westminster College, and also against all similar exactions.

UNION THEOLOGICAL SEMINARY, VA.

Trustees meet on Tuesday, April 8th, 1879, at 3:30 P. M.

Rev. B. Helm addresses the Society of Inquiry at 7½ P. M.

Rev. B. F. Marable will make a public address to students on 9th April at 10½ A. M.

Examinations begin April 3d, at 8 A. M.

Trustees will receive further notice by postal cards.

Trains arrive at Farmville from the East at 12:20 A. M., from the West at 4 P. M. daily. F. N. WATKINS, Secretary.

FARMVILLE, VA., March 1. '79.

NOTES AND JOTTINGS.

An exchange thinks it is high time that the pulpit should cease to be a bulletin for all kinds of notices, and we quite agree. The extent to which the practice of announcement is sometimes carried is both absurd and ridiculous—and certainly irreverent.

"If you have not been to theatres, you have no right to find fault with them: you do not know what you are talking about."

Let's see. Then we know nothing of intemperance if we do not visit liquor shops, and nothing of any vice without frequenting its chosen haunts. We do not express the degree of abhorrence which we entertain for the theatre by our comparisons but we note the principle, we think, correctly.

An agent of the NORTH CAROLINA PRESBYTERIAN will be at the approaching sessions of the Presbyteries of this State, to receive any monies for arrears or renewals, and for new subscriptions. We have a warm welcome prepared for all, and trust our friends will avail themselves of this opportunity to oblige us.

We were glad to see a few days since in the *Wilmington Morning Star* an editorial article on the "Press and the public Morals," and taking the proper ground that the nauseating and disgusting details of vice and crime which disfigure the columns of many of our secular journals are utterly demoralizing. We quote our neighbor thus:

"The excuse given is that papers must publish what people desire to read. We do not believe that this is sufficient. The duty of the press is to elevate, to teach and to bless. No paper has a right to corrupt the taste, to cater for impure minds, or to give its readers a perpetual nightmare in which all manner of horrors are dished up, and sometimes with exceeding skill."

Which is saying well what it is well to say.

Nothing at all to say about the Talmage affair in its present stage. We beg to be excused.

The Pope lately received a deputation of nearly one thousand representatives of the press. They were welcomed with a great array of cardinals, and bishops and other dignitaries in all their paraphernalia. The pope was gracious and the pressmen obsequious. Before departing the journalists all of them made offerings on behalf of their journals. Quite so! The pope says there exists a necessity for a daily Catholic press to counteract evil influences. Which does not sound like Antonelli speaking for Pius IX.

The reports which we have been having that all California was in direct and positive antagonism to the President on the Chinese question proves not to be true. The *Occident* and the *Pacific*, two religious papers, hold that the few clergymen who have been announced as favoring the bill do not represent the Christian sentiment of the State. The *Occident* thinks some action with regard to emigration was desirable, but discrimination should be made.

Lord Salisbury's dispatch of January 26th, finds Prince Gortchakoff unwilling to lock horns. He declares that the Russian and English views really accord as will appear when Salisbury understands the intention of Russia and her agents.

One of our exchanges attributes the insensate enthusiasm over the late walking match in New York city to "a craze." One of those specimens of hereditary insanity which seize people at intermittent periods on the subject of boat-racing, horse-racing and the like. It is it would seem a very bad case of insanity. Lasting long and doing a vast amount of harm, and in no manner or degree accomplishing any good.

NEW PUBLICATIONS.

Scribners Monthly for April contains: Actors and Actresses of New York; "Haworth's;" In a Snailery; Holy Russia; The Stickeen River and its Glaciers; Anemone; Admonition; Falconberg, (Conclusion); The New Moon; A Trip to a Political Convention; John Ericsson; The Tendency of Modern Thought as seen in Romanism and Rationalism; Half-witted Guttorm; Henry Bergh and his work; The Portrait; Franlein; The Token; The Measure of a Man; A Canticle of Spring; XXV. Departments. The illustrations are numerous and very fine.

Scribner & Co., New York; $4.00 per year.

Catalogue of Union Theological Seminary, Virginia, 1878-'79.

Students, 11 Senior; 19 Middle; 24 Junior; Total 54. They come from ten different States, and twenty-five Presbyteries. An interesting outline of the course of studies and of the history of the Seminary from its opening 1st January, 1824 under Dr. J. H. Rice, is given.

Documents from the State Board of Health of Michigan: Lansing, Michigan, 1878.

We have several deeply interesting documents which show the general plan of work in this office of Health, and two invaluable pamphlets briefly discussing the "Restriction and *Prevention* of Diphtheria and Scarlet Fever." A tractate shows how to "*treat the drowned.*" Michigan is establishing Boards of Health throughout the State, and wisely looking after the health of her citizens under a most intelligent health Secretary, Dr. N. B. Baker.

The Weekly Welcome. Monthly Part, March, 1879, Post free, $2.25 a year. From S. W. Partridge & Co., 9 Paternoster Row, London.

This English Magazine is capitally gotten up, with numerous excellent cuts, and a rich variety of instructive reading, not all stories, and none lengthy. Sketches and portraits of distinguished persons; pictures and descriptions of celebrated places, e. g. Dryburg Abbey and castles on the Rhine, &c., charm every one. The frontiepiece is a beautiful group of the six children of the Princess Alice, daughter of Queen Victoria.

Infant's Magazine; Children Friend; 16 pages each; one shilling sterling a year; Band of Hope Review, 4 pages, all for March 1879. S. W. Partridge & Co., London.

The April number of the *North American Review* is at hand. Contents: Retribution in Politics, by Thomas A. Hendrick; The Public Schools of England; German socialism in America: A Friend of Lord Byron, by Henry James, Jr.; The Census of 1880; The Pronunciation of the Latin Language; An Indian's view of Indian Affairs; Hartmann's Religion of the Future; Recent Miscellaneous Literature. Address North American Review, $5 a year.

The *Carolina Farmer* always welcome, and to farmers always serviceable, at hand—We recommend it—Published by W. H. Bernard, at $1.50 per year.

D. Appleton & Co. have sent us the "*Endless Future of the Human Race.*" By C. S. Henry, D. D. The author is a clergyman in good standing in the Episcopal church, and contends for a modified purgatory, leaving punishment out of the matter. It is the old plan of trying to dodge the inevitable. It is trying to prove what we would like to believe. On our first page the motives of those whom the author represents are duly classified. We cannot recommend it.

Infinitely preferable to the above is *Thomas Carlyle* from the same house. This is a capital little work, costing only 50 cents. It treats of Carlyle's Life, Books and Theories.

Messrs. Appleton & Co. got up in their *Handy Volume Series* very popular books. *Fairy Tales* is another work of this series, and is very enjoyable. It carries one back well into boyhood when Cinderella, Sinbad the Sailor, and other tales so charmed our imagination. The price of *Fairy Tales* is 25 cents.

The April number of the *Eclectic Magazine* contains twenty articles. The one which will attract most attention, perhaps, is the lecture on "Electric Light," delivered by Prof. Tyndall, at the Royal Institution. This is the opening article of the number, and is followed by a remarkably entertainment paper on "Edinburgh Society Seventy Years Ago," containing personal reminiscences of Jeffrey, Sydney Smith, Brougham, and the rest of the famous group that founded the *Edinburgh Review*, besides other prominent figures in the society of that period. Other articles are "The Evil Eye," "Chapters on Socialism," by John Stuart Mill; "Animals and their Native Countries," &c., &c. E. R. Pelton, 25 Bond street, New York. $5 per year.

St. Nicholas for April has an article by Thomas Hughes, the famed author of "Tom Brown," which is a story of certain English boys. Harriet Prescott Spofford contributes the first half of a story called "A Boy Astronomer," and Horace E. Scudder under the title "Little Puritans," describes child-life among the early settlers of New England. There is a biographical sketch of John Milton with three portraits of him, a story of German fairies, and some comical verses from Mrs. Mary Mapes Dodge about "The Little Big Woman and The Big Little Girl." These are a part and a small part only of the attractions of this admirable magazine. Scribner & Co. $3 per year.

Blackwood's Edinburgh Magazine. The March number of this magazine has been promptly republished by the Leonard Scott Publishing Co., N. Y. The first article "Picking up the Pieces" is a comedy. "A Scots Bishop" is a memoir of George Gleig. The article begins with a story of the Scotch Episcopal Church from its disestablishment at the Revolution. The article on "Contemporary Literature" treats of novels and their writers, describing the styles peculiar to some of the novelists of the present day. Many other interesting and instructive articles follow among which are "Climate in the Levant," "Odillon Barrot in the Events of February, 1848," "The Zulu War," "Bitter Sweet," and "Amari Aliquid."

For the N. C. Presbyterian

EDUCATION.

STATEMENT OF RECEIPTS DURING FEBRUARY, 1879.

EXECUTIVE COMMITTEE OF EDUCATION, MEMPHIS, TENN.

Synods of Alabama, 5.40; Arkansas, 13.95; Georgia, 77.91; Kentucky, 48.09; Memphis, 54.30; Mississippi, 75.50; Missouri, 18.00; North Carolina—*Presbytery of Fayetteville*: Bluff, 6.75; St. Paul's, 10; Fayetteville, 9.20; Laurel Hill, 11.25; Smyrna, 2; Buffalo, 16; Lumberton, 3.80; Mt. Pisgah, 2; St. Andrew's, 5; Salem, 2.75—68.25; South Carolina—*Presbytery of Harmony:* Camden, 5; *Presbytery of Enoree:* Duncan's Creek, 2; New Harmony, 7.75; *Presbytery of South Carolina:* Honea Path, 1.30; Gilders' Creek, 2; Roberts', 7.50—25.55; Texas, 24.00; Virginia, 100.15; Miscellaneous, 835.20. Total receipts during February, $1,346.39.

G. W. MACRAE, Treasurer.
300 Front Street, Memphis, Tenn.

LIGHT! IS IT WANING?

THE FLETCHER PRIZE ESSAY.

This admirable book from the pen of the late Rev. A. F. Dickson ought to be in every body's hand. It is full of precious truth. It glows with the fervor of Christian earnestness and love, and shines with a light of truth that never can wane. It is eminently practical and profitable.

As yet its circulation is very limited. The society which published it has a claim to 500 copies—only 425 have been sold. All over the 500 are to pay ten per cent. of the retail price to the family of our brother. Is another edition called for? It will be issued, if a demand is ascertained. Will our brethren interest themselves on the subject and promote the sale of the book, not merely for charity's sake, but as a most effective means of elevating the piety of the Church?

C. A. S.

BOOK OF CHURCH ORDER.

I have disposed of several copies of the Revised Book according to announcement heretofore published and have a few copies still on hand. If any person desires a copy he can have it postage free on sending me his address and *fifteen cents* in stamps.

F. H. JOHNSTON,
WINSTON, Mar. 13th, 1879.

The General Assembly of the Presbyterian Church in the United States

Will meet in the Second Presbyterian church, Louisville, Ky., on the third Thursday (15th day) of May, 1879, at 11 o'clock A. M. The opening sermon is to be preached by the Rev. T. E. Peck, D. D., the Moderator of the last Assembly.

The undersigned Committee on Commissions, will be in attendance at the Lecture Room of said church, on Wednesday, the 14th of May at 8 o'clock P. M., for the purpose of enrolling the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
WM. BROWN, Permanent Clerk.

PRESBYTERIAL NOTICES.

The Presbytery of Fayettoville will meet at St. Andrew's church, Mooro county, N. C., Thursday, April 24th, 1879, at 11 o'clock A. M.

The usual blanks have been forwarded to the churches; those should be accurately filled and handed in when Presbytery meets in April. J. P. MCPHERSON, Stated Clerk.

The Presbytery of Harmony stands adjourned to meet at Darlington C. H. April 9th, 1879, at 7½ o'clock P. M.

W. A. GREGG, Stated Clerk.

Presbytery of Mecklenburg will meet at Castanea Grove church, Gaston county, on Friday (11 A. M.) May 2d.

R. Z. JOHNSTON, Stated Clerk.

The Presbytery of Orange will hold its 218th session at Eno church on Wednesday, April 23d, 1879, at 12 M.

Sessions will send up their records for review, together with written reports on state of religion; and churches that failed to be represented at the last meeting, are required to report in writing the reason of the failure.

F. H. JOHNSTON, Stated Clerk.

The Presbytery of Wilmington will meet in the Second church Wilmington on Wednesday, 2d April, 1879, at 7½ o'clock, P. M.

JAS. M. SPRUNT, Stated Clerk.

Arrangements have been made with the Railroad and Steamboat lines to extend the usual courtesy of reduced fare.

Delegates will please report promptly at Second Presbyterian church on their arrival in the city.

The Presbytery of Red River will meet Thursday, April 3d, at 7 P. M., in Vienna, La. The Sessional and Sabbath School reports are required from each church.

CYRUS HARRINGTON, Stated Clerk.

Concord Presbytery will meet at Bethel church, on Wednesday, the 23d of April next at 11 o'clock A. M. WM. W. PHARR, Stated Clerk.

Delegates (both ministers and elders) who expect to attend the meeting of Orange Presbytery, which convenes at Eno church on the 23d of April, at 12 o'clock M., will please notify us of the fact, as soon as they conveniently can. If the trains continue to run, as at present, delegates coming down (i. c., from the west) will be met at Hillsboro, on the 23d at ten oclock A. M., and those coming up the road (i. e. from the east) will be met at Hillsboro on the 22d at 7 o'clock, P. M. It will be necessary for the eastern members to start so as to reach Hillsboro on Tuesday, the day before Presbytery meets. Should any change be made in the schedule, before the 23d of April, arrangements will be made to meet the delegates from either direction, who will come on the last trains that pass Hillsboro, before the hour for meeting.

J. L. CURRIE,
Hillsboro, N. C.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

Rev. Jonathan Galloway, of the Associate Reformed church, aged 69 years, died, on the 3d inst., at Duo West, S. C.

The Synods of Alabama, Georgia and South Carolina donated during the month ending March 10th, 1879, $260.39 to Columbia Seminary.

Rev. W. B. Brown, a member of Kingston Presbytery in the Northern church, died at Marysville, Tennessee, on the 26th day of February.

Rev. Wm. Graef has been called to the pastorate of the First German Presbyterian church of New Orleans, and will take charge immediately.

Eighteen members by profession and one by letter were recently added to the Bend church, a branch of the Hermitage church in Nashville Presbytery.

On account of infirm health Rev. Joseph Brown has resigned pastoral charge of the church at Clear Water, Fla., and removed to a home provided by his children, at Bryan, Texas.

The *Raleigh* (*N. C.*) *News* says: The second Presbyterian Church is fast approaching completion. The style of architecture is different from any in the city. It is a very handsome frame structure and will be completed in about six weeks.

The Rev. J. R. Jacobs has accepted an invitation to supply the Presbyterian church at Corpus Christi, Texas, at which place his correspondents will address him after the middle of April. Until then he will remain at Summerville, S. C.—*Southern Presbyterian.*

The Rev. J. H. Moore has been preaching at Park Mission Chapel, Louisville, which house of worship is on Sixth street, opposite the Central Park, and the congregations have rapidly and steadily increased in size under his ministry. The interest is so great as to call for the holding of special services. —*Christian Observer.*

Rev. Dr. B. F. Palmer has been visiting Nashville, Tenn., with Dr. J. B. Shearer in the interest of the Southwestern Presbyterian University. The Westminster Presbyterian church about to be organized is the third offshoot from the First Church of Nashville—In Nashville and Edgefield, a suburb of Nashville there are eight Presbyterian ministers.

The First Presbyterian church of this city, Dr. Preston pastor, has undertaken a mission enterprise in the western part of the city, with good prospects of success. They have secured an excellent church building recently occupied by the Northern Methodists, corner of Elba Park and Marshall streets, and will have a Sabbath School and occasional preaching by Dr. Preston.—*Central Presbyterian.*

A correspondent of the *Texas Presbyterian* informs that paper that Rev. J. D. Burkhead, of Huntsville, Ala., closed a series of services, of eight days continuance, in Paris, Tenn., on 8th inst. Mr. Boude, former pastor, was present at the opening and preached, but the services were conducted principally by Mr. Burkhead. Six persons connected themselves with the Presbyterian church in Paris.

Rev. R. W. Shive wrote to the Christian *Observer*: None know, but those who have experienced it, what joy it brings to a pastor's heart when his people are greatly revived and many precious souls are converted to God. This joy is doubly great when his own dear children become the happy subjects of a work of grace. Such has been the joy of the writer recently. Seventeen in our community have recently found the Saviour, as we trust, and of this number three of my own dear children. Ten have already united with our church and several others are awaiting further instruction. It will take all eternity to render God sufficient praise.

Rev. G. W. Finley writes from Romney, West Virginia, March 11th, 1879:

"You will join me in thanksgiving to the great Head of the Church, when you learn that we have just received into our communion 21 persons—3 on certificates, mainly the fruits of the meeting lately referred to in your columns. There are others who will probably join us before long; and some who will enter other churches in our community.

Two additional deacons, Messrs. Samuel L. Flournoy and Isaac H. C. Pancake, have been recently ordained, and we hope to show through the coming year that the Lord has indeed revived us. To Him be the praise."—*Central Presbyterian.*

The meetings at the Second Presbyterian Church (Louisville, Ky.,) are still continued. There is much interest in the congregation, especially among the sons and daughters of the members of the congregation who have just reached adult years. Some who have been attendants for years have also connected themselves with the church. The pastor, Rev. Dr. Robinson, has not been well, his voice having failed him. The Rev. Mr. Van Lear, of Winchester, Ky., was expected last Monday. He will remain till after the communion, which will be held next Sunday, one week earlier than usual, on account of the meeting of Presbytery. Dr. Robinson will also have the assistance of Rev. Messrs. Guerrant and Moore. Daily services will be held at half-past three o'clock in the afternoon, and hast-past seven at night.—*Christian Observer.*

Rev. J. W. Hoyte, Evangelist of Nashville Presbytery, gives cheering news to the *Christian Observer*. Hartville, Tenn., where he has been preaching three years without visible results, has been visited by the Holy Spirit, and sixty-one persons have been received into membership—some of them being restored. It was a Union meeting, though the preaching was all done by Mr. Hoyte. Thirty-one persons joined the Presbyterian church. The elders of the Cumberland Presbyterian church sat with the elders of the Presbyterian church. Twenty-one persons went to the Cumberland Church, five to the Methodist, and three to the Baptist.

"The Presbyterian Church at Gaffneys was dedicated last Saturday. Dr. Miller, from Charlotte, preached Saturday and Sunday. His sermons are highly spoken of, especially the one preached Sunday. The subject was, 'Christ the Corner Stone,' and the sermon will long be remembered by those who heard it.—*Spartanburg Spartan.*

Several Cumberland Presbyterian ministers who have been advocating the doctrine of Perfection and the Higher Life have finally got well off from their moorings and have struck out for themselves. They hope quietly to withdraw from the Cumberland Church, and establish one for themselves to be called, so it is said, "The Temple of the Coming Lord."

At the sixty-third anniversary of the Bible Society in Columbia, S. C., among other officers elected, we note the following from our Church: Rev. Dr. George Howe, President, and Rev. Drs. W. S. Plumer and J. L. Girardeau, Vice-Presidents; in the Executive Committee—Rev. Dr. J. B. Mack and W. J. Duffie, Esq. Mr. Duffie is Depositary.

NORTHERN.

PRESBYTERIAN.

The Trial of Dr. Talmage was to have begun (we suppose did begin) in the Second Presbyterian Church of Brooklyn on Monday last. Dr. Talmage—so report says—has cited Dr. Mutchmore, editor of the *Presbyterian*, Dr. Field, editor of the *Evangelist*, and Rev. Dr. Cuyler, as witnesses in his behalf.

The Presbytery of New York adopted the following: "Whereas, the habit of buying and reading Sunday newspapers appears to be on the increase among Christian families, the Presbytery hereby cautions the churches against the evil, as one especially apt to withdraw their members from the Bible study and religious reading appropriate to Sabbath, and it is resolved, that the pastors be requested to read the above to their respective congregations within six weeks."

Mr. W. Rankin, Treasurer of the Northern Presbyterian Church's Board of Foreign Missions, thus answers the question, What becomes of the money?

MISSION HOUSE, 23 CENTRE STREET,
NEW YORK, Feb. 24, 1879.

The total expenditures last year, as appears in the Annual Report of May 1st, 1878, were $468,147,93, distributed very nearly in the following proportion.

Missions in India 20 per cent.; China 16; Siam 4¾; Syria 12; Japan 5½; Persia 9; Africa 3; South America 11; Mexico 7; Among the American Indians 2½; Among the Chinese in California 3; In Papal Europe 0½. Distribution, printing periodicals for home 11: Cost of Administration 4½; Total 100.

Rev W. H. Scott, of Presbytery of Cairo, died on 26th ulto; Rev. W. B. Brown, of Kinston Presbytery on same day; Rev. E. W. Taylor, of Presbytery of Alston on 19th ulto; and Rev. Wm. H. Cummins, of Dayton Presbytery on 20th ulto.

Mrs. Mary Letitia Wright, wife of Rev. John V. Wright. Missionary at Tabreez, Persia, died 5th February last.

Rev. Dr. Cuyler's church in Brooklyn, N. Y. has received seventy-five additions since the week of prayer. The membership is now 1681.

CONGREGATIONAL.

Over forty persons united with the Olivet College Church, March 2d, on confession.

The church in Montclair, N. J., Rev. H. Bradford, pastor, has reduced its debt from $42,000 to $28,000.

At the church in Oneida, Ill., Rev. H. M. Case pastor, sixty-eight persons were received to membership February 2d, only ten of whom came by letter.

At Union City, Michigan, a quiet work of grace has for some time been progressing. Thirty persons are already accepted into the fellowship of the Congregational Church. Rev. H. H. Van Auken, pastor.

BAPTIST.

Close communion is troubling the Baptists of Vineland.

Nebraska has 135 Baptist churches, about half of those self-supporting.

The Rev. Arthur Mursell, the open communion Baptist from England who journeyed here to lecture, goes home highly disgusted with this country, and especially with his brother Baptists, who turn the cold shoulder on him.

Rev. Dr. Lorimer of Boston is said to be the best Baptist preacher in America. He was pastor of the Tremont Temple, which he formerly ministered to by Rev. Fulton, now of Brooklyn. Dr. Lorimer went to Boston from Albany, where his work had been crowned with great success. He is now called to the first Baptist Church, Chicago, to succeed Dr. Evarts.

METHODIST.

One thousand dollars have been subscribed

by the Senior Class of the Cincinnati Wesleyan College for Women toward the debt by which this noble Institution is embarrassed. The debt is $80,000, on which about $26,000 have been subscribed so far.

The Wesleyan Methodist church at East Ashford, N. Y., has disbanded, and most of its members have joined the Congregational Church.

The eight most Northwestern States constitute a Swedish Methodist Conference two years old, with forty-nine churches and 4,000 members.

The German Methodist churches of Chicago number six, but have only 1,000 members, though an average attendance of 4,000. And this is said to be the largest Protestant influence among the 100,000 Germans of that city. Many, however, attend American churches.

EPISCOPAL.

Dr. Bollt, of Cleveland, is reported as saying there are but four Protestant Episcopal clergymen in this country who have never changed their parishes, and who have passed, or nearly passed, their fiftieth year of rectorship. They are the Rev. John Brown, of St. George's Church, Newburgh, N. Y.; the Rev. W. C. Mead, of St. Paul's Church, Norwalk, Conn.; the Rev. Theodore Edson, of St. Ann's Church, Lowell, Mass., and the Rev. W. Shelton, D. D., of St. Paul's Church, Buffalo. The Rev. Dr. Burr has been Rector of All-Saints' Church, Portsmouth, Ohio, for thirty-five years, and the Rev. Dr. Craik, rector of Christ Church, Louisville, Ky., for the same period.

GENERAL.

The pastors of the Presbyterian, Methodist, Baptist and Episcopal churches in Oneida, N. Y., have published a card in which they characterize "the life and theories of the Oneida community as shameful."

Illinois churches during the last year received eighteen thousand new members from the Sunday-schools.

Springfield, Mass., has an aggregate church debt of $213,000, which is owed by fourteen churches. In 1872 the total was $148,500.

There are four schools of theology in or near Chicago—Congregational, Methodist, Presbyterian and Baptist. Their students annually hold a social and religious reunion with the most cordial good fellowship. This year the Methodists entertained the others.

Out of his fortune of $300,000 the late Loyal Wilcox, of Hartford, Conn., left to the American Educational Society, American Board of Foreign Missions, and American Congregational Union, $2,500 each; Oberlin University, $4,000; Home Missionary Society and Ripon College, Wisconsin, $5,000 each; Methodist church, Canton, Conn., $1,000. Total, $22,000.

While San Francisco is persecuting the Chinese, Boston is trying to teach them. The place where this good work is going on is the Chambers Street Chapel; and the person in charge of it is a lady, Miss Harriet Carter, a city missionary. She is assisted by the Rev. David Jones, who has been engaged in similar efforts in Wyoming, and who speaks the Chinese language with tolerable fluency. Some thirty or more Chinese are now in regular attendance at the school, learning to read and write English; and many of them are beginning to manifest not a little curiosity and interest even in respect to religious ideas. Helping teachers are found in the neighboring churches, and with one teacher for each scholar the work goes easily and encouraging-ly on.

SECULAR NEWS.

CONTINUED FROM FOURTH PAGE.

The following North Carolinians were lately graduated from the University of Maryland: John H. Lacy, son of Rev. Dr. Drury Lacy of Raleigh, Henry Irwin Clarke, Julian M. Baker and H. H. Brooks.

The Democrats will have a large majority in the constitutional Convention of Louisiana.

The Asheville *Journal* says there are six tunnels from Henry's to Swannanoa Gap, a distance of 9½ miles by rail. The length of the tunnels is 3,482 feet, the longest of which is Swannanoa, it being 1,910 feet. At Mud Cut 110,000 cubic yards of earth have been removed.

The Emperor William's eighty-second birthday was celebrated in Berlin but with less pomp than usual owing to the Emperor's indisposition. In Wilmington and doubtless at all German consulates in this country it was also observed.

Judge W. F. Giles late Judge of the U. S. District Court for Maryland died in Baltimore on 21st inst., in his 72d year.

Mr. Francis E. Shober of North Carolina was elected chief clerk of the U. S. Senate; Col. Jno. C. Burch, of Tennessee, was elected Secretary, and R. J. Bright of Indiana, Sergeant at Arms.

The *Farmer and Mechanic* of Raleigh, N. C., has passed into the hands of Mess. Shotwell and Dowd, very enterprising and capable journalists. It is entirely disconnected from any other papers.

In two or three weeks, it is said, the Spartanburg and Asheville railroad will be finished to Hendersonville.

First new rosin appeared in Wilmington last week, sent by Messrs. McKinnon & McNair of Dove's Depot, S. C., to Messrs. Worth & Worth.

Parties are moving towards making the act to drain Angola Bay effective.

J. D. Stanly of Wilmington has invented a floating compress for compressing cotton for shipment and it is said to be quite a success.

A Republican paper to be edited by Judge Tourgee is to be started in Raleigh—so rumored.

"Consolidation" or "no consolidation" as between Winston and Salem will be voted on the 19th of April.

Great storm in Memphis, Tenn. Memphis Cotton and Woolen Mills struck by lightning and nearly consumed. Insurance $60,000; loss near $90,000.

Proposed to move the sessions of the French Senate and Chamber of Deputies from Versailles to Paris.

London contributes £7,000 to the Szegedin sufferers.

Uneasy feeling in English financial circles. Reductions in wages continued.

Japan will send a Lieutenant General on a visit of military inspection to Europe next month.

The French Minister has been recalled from Japan.

The French floating battery Arrogante foundered in a gale on the 19th inst. Forty men were drowned out of a crew of one hundred and twenty-two.

The French Minister at Berlin disagrees with Bismarck and tenders his resignation.

Every reader of this paper can have *free* one month's subscription to our Illustrated Magazine of choice literature, LEISURE HOURS, by sending eleven cents to pay for mailing the premium that goes with the magazine, viz: a pair of Easter Cross chromos. These crosses are entwined with calla lilies, ferns, grasses, &c. We shall feel fully repaid for this gift if the articles are shown to your friends. Catalogues of 1,000 desirable and curious articles sent to all; 1c and 2c stamps taken. Address J. L. PATTEN & CO., 47 Barclay street, New York.

This age is a progressive one, and improvements are continually suggesting themselves in almost every department of human life. Labor-saving inventions and machinery are eagerly sought for, to accomplish in a few hours' time what usually was the toil of days and even weeks. The farm, the household, the workshop, the factory, all possess unmistakable evidences of this wonderful age of progress. It remained, however, for the eminent house of LORD & TAYLOR, well known as one of the leading dry goods firms of New York city, to introduce vast improvements in the old shopping method, and to make "shopping easy" for every lady in the country. There is now no excuse for ladies to fatigue themselves with travel, and to undergo its hundred and one annoyances, when they can purchase every article needed for the wardrobe or household without leaving their homes. Messrs. LORD & TAYLOR will send, on application, free of charge, samples of any of the newest piece goods for spring and summer wear, which they advertise, with prices attached to each. Selections from these are readily made; orders for goods received, filled by the house, and returned by fast trains to the purchaser. This surely is a material improvement for the slow method of former days, as by this system time, money, labor and annoyances are all saved. The business standing of this eminent house makes this announcement worthy of attention, as they can be relied upon implicitly to accomplish whatever they advertise to do.

THE CONNECTICUT MUTUAL, OF HARTFORD.—This model life insurance company issued to-day its thirty-third annual statement, and, as is usual in the matter of its regularly published reports, shows advantages gained in the right direction. It has increased its amount of assets, lessened its ratio of expense, increased the amount of payment to policy holders and lessened the amount of interest accrued. Against the item, "net premiums in course of collection," it writes as in the report of last year, "none." Its economical administration is shown in the low ratio of expense of management to receipts, 6.57 per cent.

MARRIED.

No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

At Goldsboro, N. C., on the 5th of February last, by the Rev. Robert Hett Chapman, D. D., Mr. JOHN W. HAM and Miss TABITHA DELAMORE, all of Goldsboro.

Near Carthage, on the 13th instant, by Rev. M. McQueen, Mr. J. L. GILLIS, of Richmond county, to Miss MARY ANN CAMPBELL, of Moore county.

In Gaston county, on the 20th instant, by Rev. J. J. Kennedy, Mr. THOS. C JOHNSTON and Miss MARY B. GULLICK.

March 6th, by Rev. Jas. C. Alexander, CYRUS A. WHARTON and Miss ANNA B. DONNELL, all of Guilford county.

DIED.

Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Newbern, N. C., Jan 16, 1889, Mrs. HARIETTE D. LANE, in the 88th year of her age.

In early youth she embraced the Christian religion, and through all the vicissitudes of life, she walked in humble faith, trusting with implicit confidence, the words and promises of that Saviour whom she loved and honored. She possessed in an eminent degree, all those Christian graces, "Faith, Hope and Charity," which made her religion so beautiful. She now "rests from her labors" in the blissful presence of her Redeemer, "and her works do follow her."

Mr. JOHN DALRYMPLE was born in Moore county, N. C., September 22, 1803.

He first joined Mt. Pisgah church under the ministry of Rev. Evander McNair, D. D., about 1837, and was afterward dismissed to Buffalo, where he was chosen and ordained a ruling elder.

When Salem church was organized May 16th, 1868, he was dismissed to that church, where he was chosen and installed a ruling elder, and continued to serve in that capacity with great acceptance, until he died March 10th, 1879.

He was remarkable for his wonderful uniformity and strict conscienciousness. All, in the Church and out of it, had abiding confidence in his integrity, prudence and piety. A good man has fallen in Israel, and we mourn, but not without hope. J. P. M.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

A DESIRABLE ARTICLE.

We verily believe that it would be rendering any family a very great service to introduce into it Kitto's Cyclopedia. This Cyclopœdia is the work of John Kitto, D D., F. S. A., author of the "Pictorial Bible," the History and Physical Geography of Palestine, and editor of the *Journal of Sacred Literature*, etc., etc.

It is arranged expressly for Sunday School Superintendents, Teachers and Bible Students, and embraces a complete and authentic description of all the characters, customs, countries and events mentioned in the Bible, and those connected with them in Egyptian, Persian, Assyrian, Grecian and Roman History. Including the period of over four hundred years between the Old and New Testaments, to which are added many valuable tables, and the products of the latest researches in Biblical literature, together with the knowledge gained by the explorations and discoveries of eminent travellers. The whole illustrated with numerous cuts, maps and full page engravings from the best authenticated models and designs that antiquarian research and ancient monuments can produce.

By special arrangement we can furnish this work well printed and bound in cloth, with the NORTH CAROLINA PRESBYTERIAN one year for $4 50—or to any new subscriber, or any one sending us a new subscriber, at $4 00 for paper and cyclopœdia. Publishers price is $4 50.

OFFERS EXTRAORDINARY.

We offer WORCESTER'S QUARTO DICTIONARY fully Illustrated and Unabridged. Library sheep; marbled edges. Publisher's price $10 00, as a premium for 12 new subscribers to the NORTH CAROLINA PRESBYTERIAN at $2 50 each.

Most of our distinguished writers prefer Worcester's to any other dictionary, and it is recognized as authority by the departments of the United States Government.

Expressage at receiver's cost.

OR WILL SEND

The above Dictionary	$10 00
NORTH CAROLINA PRESBYTERIAN, one year	2 65
American Agriculturist one year	1 60
	$14 25

For $10 to any one address.
Expressage of Dictionary at receiver's cost.

—or—

NORTH CAROLINA PRESBYTERIAN, one year	$2 65
American Agriculturest one year	1 50
	$4 15

Will be sent to any new subscriber on receipt of $3.

We thus furnish the NORTH CAROLINA PRESBYTERIAN and the best Illustrated and Most Popular Agricultural Monthly in the United States, for the usual price of a Religious Newspaper.

We will send the Carolina Farmer, published in Wilmington, N. C. by Wm. H. Bernard, (an excellent Magazine) to any who may prefer it to the American Agriculturist.

The American Agriculturist will be sent one year, gratis, to any one sending us *two new* subscribers at $2.65.

For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, O.

Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

WILMINGTON MARKET
DURING WEEK
ENDING MARCH 25.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Sales were made on steady but quiet market at 26½ cents until Saturday, when price fell to 26½ cents. On Monday the loss was recovered and sales were at 26½ cents.

ROSIN—Steady throughout at $1 12½ for Strained, and $1 15 for Good Strained.

TAR—$1 30 per barrel until Saturday, when price declined to $1 25. On Monday a further decline took place to $1 20. Closing very quiet.

CRUDE TURPENTINE—$1 15 for Hard and $1 75 Virgin and Yellow Dip throughout.

COTTON—On Wednesday and Thursday sales were made at 9½ cents, basis Middling; on Friday an advance of ⅛ was obtained, and since up to close market has been firm at 9⅝ cents for Middling. Official quotations: Good Ordinary 8⅝; Strict Good Ordinary 9; Low Middling 9¼; Middling 9⅝ cents.

TIMBER—Sales 1 raft inferior at $3; 1 do. common mill at $5; 1 do. fair mill at $7 50, and 1 raft good mill at $8.

WHOLESALE PRICES.

These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	11 a	12
Sides, per lb	6½a	6⅞
Shoulders	a	5
Dry Salted—		
Sides, per lb	00 a	6
Shoulders	00 a	4
CHEESE—Northern Factory, per lb	10 a	11
Dairy, cream per lb	10 a	11
State, per lb	00 a	8
COFFEE—Rio, per lb	11 a	16½
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	00 a	65
DOMESTICS—Sheetings, 4-4, per yd	6½a	6½
Yarn, per bunch	75 a	80
FLOUR—Fine, per bbl	0 00 a	4 00
Super, Northern, per bbl	4 50 a	5 00
Extra do. " per bbl	5 00 a	6 50
Family " per bbl	7 00 a	7 50
City Mills—Extra Super, per bbl	5 50 a	5 75
" Family, per bbl	6 00 a	6 25
" Extra do., per bbl	6 50 a	6 75
GLUE—per lb	7 a	12
GRAIN—Corn, in sacks, per 56 lbs from store	65 a	70
CORN, wholesale, in sacks	62½a	65
Corn, mixed, wholesale in sacks	58 a	60
Corn, Cargo, per 56 lbs, bulk	57½a	57
Oats, per bushel from store	50 a	55
Peas, Cow, per bushel	60 a	65
HOOP IRON—per ton	65 00 a	70 00
LARD—Northern, per lb	8½ a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 25
MOLASSES—West Indies, old crop	33 a	35
" " bbls	36 a	38
" " new crop	32 a	35
" " bbls	35 a	38
New Orleans	30 a	45
Sugar House, hhds, per gal	21 a	22
" " bbls., per gal	22 a	25
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	2 35
OILS—Kerosene, per gal	15 a	16
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel new crop	75 a	95
PORK—Northern, City Mess	11 00	00 00
SALT—Alum, per bag of 2 bushels	00 a	75
Alum, per ton	7 00	0 00
Liverpool, per sack	00	80
Liverpool fine, per sack	0 00 a	1 30
SUGAR—Cuba, per lb	8⅛a	10
Porto Rico, per lb	0 a	7
A—Coffee, per lb	9½ a	9⅞
B— " per lb	9 a	9½
C— " per lb	7½ a	8
Ex. C— per lb	8 a	8½
Crushed, per lb	00 a	10
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	4 50 a	0 00
TIMBER—Shipping, per M	12 00 a	13 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	8 00 a	5 00

5 MUSIC 5 BOOKS 5

Piano arrangement of H. M. S. PINAFORE, by H. MAYLATH, $1.

Contains 25 pieces taken from the attractive composition. Those who prefer the Vocal Score, can have it at the same price.

THE SORCERER. Words and Music, $1.

The SORCERER is by the same composers as Pinafore, and, musically, quite as good. Piano Arrangement by MOELLING also for $1.

HULL'S TEMPERANCE GLEE BOOK. 40 cts.

Contains a large and well arranged collection of SACRED and SECULAR songs for Temperance meetings.

CUPS AND SAUCERS. By GROSSMITH. 25 cts.

A delightful Parlor Operetta, needing but two performers. Very good music.

THE GEM GLEANER. By J. M. CHADWICK $1.

An unusually good collection of Anthems. All choirs should have it.

OLIVER DITSON & CO., Boston.
CHAS. H. DITSON & CO., 843 Broadway, New York. J. E. DITSON & CO., 922 Chestnut St. Philadelphia.

THE OFFICIAL REPORT
OF THE NEXT
General Assembly.

At this time I desire to make known to our Church that the official report of the next Assembly will be published on a plan different from any heretofore adopted. Dissatisfied, as all must have been, with the published report of the last Assembly—the only one at which I have had the honor to act as official stenographer—and dishonored by the marring of work painfully and conscientiously performed, I have obtained from the other members of the Assembly's Committee appointed over the business, their hearty assent to publish the report of the next Assembly upon my own responsibility; and thus freed from many restrictions by parties exempt from liability to the Assembly, and from a method which prevented me from making my last report as complete as I desired, I hope by a plan of my own, not only to satisfy my own judgment and conscience, but to provide the Church with (what it has never enjoyed) *prompt* intelligence of the *proceedings*, and a *complete verbatim* report of the *debates* of our next Assembly. Details will be published in due time. G. L. WOLFE.

Charlottesville, Va., Feb. 20.

Seed Potatoes.

125 Bbls. EARLY ROSE,

For sale by

HALL & PEARSALL.

NEW ADVERTISEMENTS.

THIRTY-THIRD ANNUAL STATEMENT
—OF THE—
CONNECTICUT MUTUAL
Life Insurance Co.,
—OF—
HARTFORD, CONN.

NET ASSETS January 1, 1878,			$45,072,083.57
RECEIVED IN 1878:			
For Premiums,		$6,249,133.84	
For Interest and Rent,		3,141,429.50	
Bal. Profit and Loss,		29,861.06	
			9,420,424.40
			$54,492,507.97
DISBURSED IN 1878.			
To POLICY HOLDERS:			
For claims by death and matured endowments,	$3,407,593.28		
Surplus return'd to policy holders,	2,346,137.71		
Lapsed and Surrendered Policies,	1,559,037.10		
		$7,312,768.09	
EXPENSES:			
Commiss'ns to Agents,	$ 347,633.18		
Salaries of offic'rs, cl'rks and all oth'rs employed on salary,	88,712.24		
Medical Examin'rs fees,	11,908.36		
Printing, Stationery, Advertising, Postage, Exchange, etc.,	170,651.66		
		$ 618,905 34	
Taxes,		335,652.10	
			8,267,895.53
Balance Net Assets, Dec. 31, 1878,			$46,225,182.44

SCHEDULE OF ASSETS:

Loans upon Real Estate, first lien,	$26,383,983.26
Loans upon Stocks and Bonds,	30,453.28
Premium Notes on policies in force,	4,720,535.17
Cost of Real Estate owned by the Co'y	7,515,066.18
Cost of U. S. Registered Bonds,	2,963,764.39
Cost of State Bonds,	723,400.00
Cost of City Bonds,	1,988,720.00
Cost of other Bonds,	500,000.00
Cost of Bank Stock,	76,205.00
Cost of Railroad Stock,	26,000.00
Cash in Bank at interest,	1,231,548.86
Cash in Company's office,	6,119.88
Bal. due from Agt's secured,	54,209.85
Bills Receivable,	5,176.57
	$46,235,182.44

ADD:		
Interest accrued and due,	$1,751,808.46	
Rents accrued,	16,541.29	
Market value of stocks and bonds over cost,	147,668.11	
Net premiums in course of collection—NONE		
Net deferred quarterly and semi-annual premiums,	37,928.04	
		1,953,945.90
Gross Assets, Dec. 31, 1878,		$48,179,128.34
LIABILITIES:		
Amount required to re-insure all out-standing policies, net, assuming 4 per cent. interest,	$43,131,708.00	
All other liabilities,	1,643,343.59	
		44,775,051.59
SURPLUS, Dec. 31, 1877,		$3,404,076.75

Ratio of expense of management to receipts in 1878, 6.57 per cent.

Policies in force, Dec. 31, 1878, 64,979, insuring $170,319,164.

JACOB L. GREENE, President.
JOHN M. TAYLOR, Secretary.
D. H. WELLS, Ass't Secretary.

S. D. WAIT, General Agent, Raleigh, N. C.

ATKINSON & MANNING, Agents,
mch 26-1t Wilmington, N. C.

Lord & Taylor
NEW YORK.
Opening Spring Display
OF
NEW DRY GOODS.

WE CAN POSITIVELY ASSERT THAT AT NO PERIOD HAVE WE DISPLAYED AN ASSORTMENT OF DRY GOODS SO ADEQUATE TO THE REQUIREMENTS OF THE PUBLIC OR AT PRICES SO ADAPTED TO THE NECESSITIES OF ECONOMICAL SHOPPING.

SILKS.

Our BLACK SILKS contain the well-known brands of Bonnet, Ponson, Tapissier, Guinet, Girard, and other equally prominent manufacturers. The Lord & Taylor FAMILY SILK enjoys a reputation for universal excellence that is unsurpassed.

Our American Cachemire INDESTRUCTIBLE BLACK SILK justly claims earnest attention, being equal to the best of foreign manufacture at half the cost. EVERY YARD WARRANTED.

In COLORED SILKS our well-selected stock is offered at prices that cannot be undersold.

Also,

COLORED AND BLACK SILK DAMASSES, embracing the rarest gems of the European or American Markets.

In SUMMER SILKS and FOULARDS we have everything that is new and beautiful.

DRESS GOODS.

Novelties in Cachemeres, Suitings, Debeiges, and the standard cloths, in splendid variety. Also, "Anderson's" Scotch Zephyrs, printed cotton Dress Goods, Momie Cloths, Cotelines, Percales, Cheviots, &c., with every grade to be found in a first-class establishment.

SHAWLS, CLOAKS, AND WRAPS.

This department maintains its supremacy, and shows the best productions from the European centres.

Our Cloaks and Sacques are cut and made by men tailors, therefore style and fit are guaranteed.

SUITS & COSTUMES.

Our SUITS and COSTUMES fully sustain that pre-eminence so justly established, and always represent the latest styles and fashions.

Ladies' & Children's Undergarments.

Superb assortment of fine French hand-made UNDERWEAR, comprising every requisite for a lady's wardrobe. Also, children's suits for every age and size.

Our Infants' Furnishing Department is thoroughly equipped. Complete Wardrobes as low as $35; better goods in proportion. Any article in the Wardrobe at list price; really cheaper than the home-made article, and much more satisfactory.

Hosiery, Gloves, & Handkerchiefs.

The largest, rarest, and most unique French novelties in the city. Also, the medium grades of hose for ladies and children at very moderate prices.

Ladies', misses', and children's kid, cloth, and Lisle Thread Gloves of the best manufacture, in all the newest shades to match any dress material.

A superior selection of plain hemmed linen, and all linen hemstitched, and scolloped Handkerchiefs. Also, embroidered Silk Handkerchiefs unsurpassed in beauty or color.

RIBBONS.

All the choice grades, containing every color and shade known. Fresh additions daily.

Gents' Furnishing Goods.

Every possible requisite for a gentleman's outfit. First-class and medium grades of goods at our usual reasonable prices. Quality, style, and fit the prominent features of this department.

BOOTS AND SHOES.

For spring and summer, for Ladies, Misses, and Children. Cloth top, low button shoes, the novelty of the season, $3.50; genuine kid walking boots, $3.75. Low shoes from $2 to $5; fine quality slippers from $1.25 to $2.50; Misses' best pebble goat, worked button holes, $2; children's hand made, spring heel, button boots, $1.60; Infants' shoes, all colors, $1.25.

Boys' and Youths' French calf button boots, $2.75, and a good, durable laced shoe, $1.95.

Our goods are all first-class. We fill all orders exactly and to the interest of purchasers, guarantee all purchases to be satisfactory to buyers, and stand ready to remedy all errors. We invite orders, convinced that a first trial will insure us the regular custom hereafter.

All orders for Goods to be accompanied by the money; or, where parties wish, Goods will be sent by express, C. O. D. Where the remittance is too large, we always return the difference.

Broadway and Twentieth St.,
Grand, Chrystie, and Forsyth, N. Y.

PORTABLE TURKISH BATHS.

A **Turkish Bath** in your own room for 5 cents. This is secured by a cheap apparatus, recently patented, for the production of Turkish and Vapor Baths, at the cost of the alcohol that supplies the heat. It has proved more effective than the ordinary Turkish Bath house in eradicating

RHEUMATISM, ASTHMA, CATARRH, SKIN DISEASES, DYSPEPSIA, AND ALL Nervous and Debilitating Maladies.

Pamphlet free.

LUBIN'S PORTABLE TURKISH BATH WORKS,
No. 68 East Fourth Street.
OFFICE—Room 50, Pike's Opera House, Cincinnati, Ohio. mch 26-12m

NEW ADVERTISEMENTS.

KERCHNER & CALDER BROTHERS.

WHOLESALE GROCERS
AND
COMMISSION MERCHANTS,
WILMINGTON, N. C.

SWEETS. CUBA MOLASSES. SUGAR HOUSE SYRUP. NEW ORLEANS MOLASSES. SUGAR (ALL GRADES).

MEATS. DRY SALTED MEATS. SMOKED MEATS. PORK, HAMS, &c.

SALT. LIVERPOOL GROUND. (FULL WEIGHT). MARSHALL'S FINE.

COFFEE. ALL GRADES OF RIO, LAGUAYRA AND JAVA.

WAGONS. WILSON, CHILDS & CO.'S, at MANUFACTURER'S PRICES LESS 20 PER CENT.

Special terms for car-load lots. Lowest rates of freight secured.

To the Trade!

IF YOU WANT A good article of FAMILY FLOUR, send orders for

'HAMPTON'S CHOICE,'

Guaranteed and sold low by

WOODY & CURRIE,
Commission Merchants, Wilmington, N. C.
jany 8 549-tf

CO-PARTNERSHIP.

The undersigned have this day associated themselves together under the firm name of

BOATWRIGHT & McKOY,

For the purpose of carrying on a

General Wholesale and Retail Grocery,

AT THE OLD STANDS,

5, 7 and 8, North Front Street,

WILMINGTON, N. C.

We solicit a liberal share of the public patronage.

JOHN L. BOATWRIGHT,
THOS. H. McKOY.

Wilmington, N. C., Oct. 8, 1877.

Refer to I. B. Grainger, Esq., President Bank of New Hanover.
oct 10 509-

This is a Fact!

In returning thanks for the kind and liberal patronage extended to us, we respectfully call attention to the fact that we are now better prepared than ever to execute promptly every description of

Printing, Ruling and Binding

We have just engaged the services of another COMPETENT JOB PRINTER, and in connection with the large force now employed by us (larger than the remainder of the printing establishments in the city COMBINED), enables us to safely promise that we will not be excelled "here or elsewhere" either in

WORK, PRICE OR PROMPTNESS.

Remember that we have the ONLY COMPETENT BOOK-BINDER in the city. A challenge is respectfully given to those who think they can go one better.

ALL WORK STRICTLY CONFIDENTIAL.
jan 19-tf JACKSON & BELL.

DRESS MAKING.
FOR THE
FALL OF 1878.

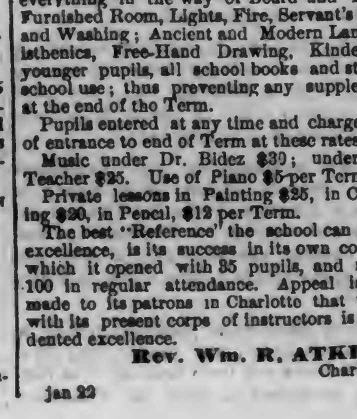
MRS. JOSEPH McLAURIN desires to inform her patrons and friends in the city and country, that she is in receipt of some of the

Most Stylish Patterns of the Season,

and will receive more in a few days. She is prepared to make, also to cut and fit, on short notice. All orders, especially from the country, promptly attended to, and satisfaction guaranteed.

Hereafter, orders from the country must be paid for on delivery.

MRS. JOSEPH McLAURIN,
oct 30-tf Market Street, between 8th and 9th.



GRAVE STONES and MONUMENTS MADE TO ORDER.
Send your orders by mail.

Charlotte Institute,
FOR YOUNG LADIES,
CHARLOTTE, N. C.

Spring Term January 30—June 10th 1879.

EXPENSES $125 per term, inclusive of everything in the way of Board and Tuition, viz: Furnished Room, Lights, Fire, Servant's Attendance, and Washing; Ancient and Modern Languages, Calisthenics, Free-Hand Drawing, Kindergarten for younger pupils, all school books and stationery for school use; thus preventing any supplemental bills at the end of the Term.

Pupils entered at any time and charged from time of entrance to end of Term at these rates.

Music under Dr. Bidez $30; under any other Teacher $25. Use of Piano $5 per Term.

Private lessons in Painting $25, in Crayon Drawing $20, in Pencil, $12 per Term.

The best "Reference" the school can give as to its excellence, is its success in its own community, in which it opened with 35 pupils, and now has over 100 in regular attendance. Appeal is confidently made to its patrons in Charlotte that the Institute with its present corps of instructors is of unprecedented excellence.

Rev. Wm. R. ATKINSON,
Charlotte, N. C.
jan 22 554-12m

ATTENTION, LADIES!

Embroidery, Embroidery, Embroidery,
INSERTIONS and EDGINGS, Cheaper than you have ever seen them in this Market.

TOICHON LACES, VALENCIENNES, &c. BIRD EYE LINEN DIAPERS, COTTON BIRD EYE DIAPERS, 24 to 30 inches.

WHITE and COL'RD CLOAKINGS and SACKINGS for LADIES and CHILDREN

A Large Variety SHETLAND and ZEPHYR SHAWLS, with and without Fringe. White, Light Blue, Gray, Brown, Garnet, &c., $1 50 to $3 50.

A large stock of LADIES' UNDERWEAR, of good material and work, of best quality, and very cheap.

Sun Shades in all Sizes.

The above goods, with many novelties and all styles of Dress Goods, can be had at lowest prices. Send in your orders, Ladies, and if I do not fill the same to suit, you are at liberty to return the goods at my expense.

Respectfully, R. M. McINTIRE.

P. S. Carpets in all grades, and at the Very Lowest Figures.
mch 12 571-7m

BUSINESS CARDS.

R. W. HICKS,
Commission Merchant,
North Water Street,
WILMINGTON, N. C.

Consignments of all kinds of Country Produce solicited, for which prompt returns will be made.
Particular attention given to sale of **Cotton, Naval Stores and Peanuts.**
oct 9 561-6m

THOS. A. McNEILL. FRANK McNEILL.

McNEILL & McNEILL,
Attorneys at Law,
LUMBERTON, N. C.

Practice in all the State and Federal Courts in North Carolina. 539 1y.

POWDER! POWDER!

WE ARE AGENTS for THE HAZARD POWDER COMPANY, and keep constantly on hand, their celebrated brands of

KENTUCKY RIFLE POWDER,

IN KEGS, HALF KEGS, and QUARTER KEGS.

—ALSO—

DEER POWDER AND BLASTING POWDER

WILLARD BROS. & MEBANE,
Wilmington, N. C.
june 21 441-12m

J. D. McNEELY,
Grocery, Produce & Commission Merchant
AGENT FOR THE SALE OF
Fertilizers, Lime, Sawed Shingles & Mountain Produce
MERCHANDIZE AND COTTON BROKER,
aug 28-tf Salisbury, N. C

READERS OF THE PRESBYTERIAN

If you like to be satisfied deal with

MOTT & CAMPEN,
—Dealers in—
BEEF, VEAL, PORK, &C.

We keep on hand good Meats, and will endeavor to maintain our reputation in this regard. We will be pleased to have your trade. Very respectfully,

MOTT & CAMPEN,
North side Market street, bet. 2d and 3rd.

P. S.—Those who have Fine Beef to sell would do well to consult us either by mail or in person.
jan 29-577-tf

Flour. Flour.

800 BBLS. GOOD FLOUR.

FINE BUTTER and CHEESE,

CAROLINA RICE.

For sale at bottom prices by
HALL & PEARSALL.

MILLINERY AND FANCY GOODS!

MRS. L. FLANAGAN WISHES TO ANNOUNCE to the Ladies that she has returned from the Northern Cities, where she has been making her Fall purchases in MILLINERY and every description of FANCY ARTICLES, and is now prepared to show her patrons a VERY ATTRACTIVE and BEAUTIFUL STOCK of all the NEWEST STYLES in French Pattern Bonnets and Hats, Velvets, Silks, Feathers Flowers, Ribbons, &c.

My motto is, as heretofore, the Best Goods, the Latest Designs, the Lowest Prices and the Most Honorable Dealing.

Orders from the country solicited, and perfect satisfaction guaranteed or money refunded.

Variety Store, 42 Market Street.
oct 3-506 MRS. L. FLANAGAN.

ESTABLISHED 1815.

CHAS. SIMON & SONS,
63 N. HOWARD St., BALTIMORE, Md.,
IMPORTERS AND DEALERS IN
FOREIGN and DOMESTIC DRY GOODS,

would call special attention to their extensive stock of Dress Goods, Linen and Cotton Goods, Embroideries, Laces, Goods for Men's and Boys wear, Corsets, Ladies' ready-made Underwear, &c., &c.

SAMPLES SENT FREE!

Also, to their

DRESS-MAKING DEPARTMENT.

Cloaks, Dresses, &c., made to order promptly in a superior manner, and in the latest style at moderate rates. Orders solicited. Rules for self-measurement and samples of materials, with estimate of cost, sent upon application.

All orders amounting to $20 or over, will be sent free of freight charges by Express. Parties having their goods sent C. O. D., must pay for return of the money, and if strangers to us, must remit at least one third of the amount with the order. mch 12-1y

SITUATION WANTED.

A YOUNG MAN NOW LIVING IN THE country desires a SITUATION AS BOOK-KEEPER. He has had some experience in business, and having acquaintances in the counties of Moore, Randolph, Guilford, and Alamance thinks he can control a good trade.

The editor of the PRESBYTERIAN will give address to any one desiring to employ.

Mar 12 583-4t

S. H. SYRUP AND MOLASSES.

250 Bbls S. H. SYRUP,
300 Hhds and Bbls CUBA and PORTO RICO MOLASSES,
For sale by
WILLIAMS & MURCHISON.

NOTICE.

BUYERS of Oils will take notice that I am selling

WEST ALADDIN SECURITY OIL

at the low price of 25 cents per gallon. It is absolutely safe, guaranteed 150 deg. Fire test.

PERKINS and HOUSE SAFETY LAMPS,

the best Lamp made, and only perfectly safe one, at Factory prices.

Kerosene, Lard, Mineral and Linseed Oils, Paints, Colors, Glass, &c.,

Low down at

GEO. A. PECK'S,
25 South Front Street.
jan 15 405-tf

ADRIAN & VOLLERS
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FOR THE FAMILY.

In Memoriam.

Oh fair white face! Oh, heart of peace,
So passionless and calm,
The beauty of a perfect life
Thy lineaments embalm.

I speak, but hear no answering word;
Thy lips are cold and still:
I miss the leading of thy step,
The guiding of thy will.

I weep that I have lost the light
That ever on me shone:
Henceforth in shadow I must tread
The upward path alone.

And yet afar I seem to hear
The triumphs of thy voice,
Bidding me weep no more for thee,
But evermore rejoice.

And lean on Him who led thee on,
Through life's dark tortuous way,
Until the glorious morning dawn
Of everlasting day.

—*E. N. M., in Appeal.*

DETROIT.

A Boy Who Gave his Note.

A Boston lawyer was called on a short time ago by a boy, who inquired if he had any waste paper to sell. The lawyer had a crisp, keen way of asking questions, and is, moreover, a methodical man. So pulling out a large drawer, he exhibited his stock of waste paper.

"Will you give me two shillings for that?"

The boy looked at the paper doubtingly a moment, and offered fifteen pence.

"Done," said the lawyer; and the paper was quickly transferred to the bag of the boy, whose eyes sparkled as he lifted the mighty mass.

Not till it was safely stowed away did he announce that he had no money.

"No money? How do you expect to buy paper without money?"

Not prepared to state exactly his plan of operations, the boy made no reply.

"Do you consider your note good?" asked the lawyer.

"Yes, sir."

"Very well; if you consider your note is good, I'd just as soon have it as the money; but if it isn't good, I don't want it."

The boy affirmed that he considered it good; whereupon the lawyer wrote a note for 15 pence, which the boy signed legibly, and lifting the bag of papers, trudged off.

Soon after dinner the little fellow returned, and producing the money, announced that he had come to pay his note.

"Well," said the lawyer, "this is the first time that I ever knew a note to be taken up the day it was given. A boy that will do that is entitled to note and money too;" and, giving him both, sent him on his way with a smiling face and happy heart.

The Chamois Hunters.

Upon the sunny slope of one of the Swiss mountains, there once lived a poor chamois hunter with his wife and five children. They were very happy, and much attached to each other. The father daily imperiled his life on the steep mountains in pursuit of the chamois, whilst the mother and children tended the goats at home, and made butter and cheese.

The eldest boy, "Tony," was a high-spirited lad, and longed to be a chamois hunter like his father. He would sit for hours in the long winter evenings, listening to his parent's stories of the wild mountain peaks, and of the wonderful stag, and he was impatient for the time to come when he too could depart in the early morning, and enter that strange mist-shrouded world, where the snow for ever lies, and the wonderful chamois roams!

Tony was in high spirits, but the mother wept as she saw her husband and boy depart to those unknown regions and pathless solitudes

But she trusted in God, and knew the boy's father would restrain his headlong ardor, and train him carefully; so she returned to busy herself about her household work and dairy duties.

On this morning, it was some time before Tony or his father sighted any game. In vain they wandered to and fro, and clambered this rocky peak, or that snowy height—nothing could they discover! Their patience was indeed sorely tried, yet they must needs go on, stepping carefully, for fear of loosening a stone which might roll, and so scare the timid creatures away; and never speaking above a whisper for the same reason.

And at last their persistent waiting and watching were rewarded. Having climbed to the top of a dizzy eminence, they espied a solitary buck lying among some Alpine grass, far below them. Carefully noting his position, they commenced their tedious and dangerous journey downwards towards him. But after an hour's hard work, when they reached the spot, they found their game gone!

Again they climbed, and again they espied a solitary chamois, far below them. This time the descent was more dangerous; the precipice was almost perpendicular, at the bottom rose numerous jagged rocks, around and between which a glacier stream roared and foamed. It required, indeed, the strongest nerves, and the most dauntless courage to go down such a precipice. But telling his son to remain at the top, Tony's fearless father commenced the descent. What an anxious moment; what a terrible sight for a loving and dutiful son!

The chamois was standing on the top of one of those jagged rocks above mentioned, and if in his descent Tony's father loosened a stone, or, indeed, if the chamois turned towards him and saw him, it would bound away, and again their chance would be lost.

The daring hunter descended in safety; then climbing up another rock, he came within shooting distance. The gun was fired, and the chamois fell. The cry of triumph raised by the father was answered by the watchful Tony standing at the top of the precipice; but then their joy ended, for how was the father to get out of this abyss of rocks?

It is an uncomfortable feeling to look up at the blue sky, and to feel one's self in a huge trap, from which there is no means of egress except to climb up almost perpendicular walls. However, Tony's father commenced his perilous ascent. Binding the dead chamois on his shoulders, he began to creep up. It was a broad slanting surface of rock like an immense table, and was so inclined that to walk was hardly possible, and after a short time the hunter was obliged to go on all-fours.

After proceeding in this way for some minutes, he found to his great annoyance that he was slipping back; his thickly nailed shoes rubbed away the stone as he dug them into the surface of the rock, and he could make no headway.

Again he tried, and this time he was a little more successful; but the skin was torn from his fingers and knees, and every foot of progress was marked with his blood. Still he gradually crept higher up this inclined plane.

Meantime, Tony had not been idle. Placing his alpenstock—a strong stout staff, pointed with iron, and much used by the hunters to aid them in their climbings and slidings—firmly in the top of the cliff, he fastened a cord which he had in his pocket tightly to it, and flung the other end down the precipice towards his father.

With slow and painful movements the hunter made his made his way to the end of his rope, and then grasping it, he was able to help himself up more easily, and proceed with greater speed. Soon now he reached the top, and then father and son, rejoicing together, began to descend the mountains towards their home. But they were not to reach their dwelling without yet another adventure on this memorable day.

They were descending the ledge already mentioned, where a wall of perpendicular rock rose above them, and a terrible precipice yawned beneath, and had nearly come to the end of the perilous path, when Tony's foot slipped, and to his father's great horror, the boy fell over, and slid down the precipice!

The father stood as if paralysed with terror; he could do nothing! Happily the boy did not lose his presence of mind. He caught eagerly at tufts of grass, projections in the rocks—anything that seemed to offer a chance of safety; he tried to dig his finger in the face of the cliff, but still he slipped—down! down! down!

Tony thought all was over now; he thought he was to face with death, but he was not afraid, for he loved his Saviour, and knew that, living or dead, God had him in his holy keeping. He felt, though, that if it had been God's will, he should have liked to live and hunt more chamois, but he tried to compose his mind, and to be resigned, and to agree with the will of his Creator.

Suddenly, as he kept on trying to hold by something, pressing his feet and hands against the face of the cliff, he felt that one foot was stopped by a little knob of rock, and his descent was arrested. Hardly daring to move lest he should break it off, he turned his head and looked below; he found that he had stopped just on the brink—where the precipice, from being steep and slanting, became perpendicular, and indeed concave! Another inch, and he would have been dashed to pieces!

Lifting his heart in a silent prayer of thankfulness, he began instantly his perilous ascent. His father slid his alpenstock down the cliff and the boy caught it, and by means of this and the rope, which his father dropped down to him, he at length reached the narrow pathway from which he had fallen.

In due time after this they reached home, but the perils of the chase were not expiated upon to distress the loving wife and mother, and she never knew that that chamois had nearly cost the lives of both her husband her boy.

But Tony lived long afterwards, and told others the tale of his first day's chamois hunting. He is very skillful now, and passes and repasses that precipice often, but never without thanking his loving Father in heaven for his marvellous escape.— *British Juvenile.*

MISCELLANEOUS.

Hints on Boquet-Making.

Now a few words in regard to making boquets, for of course every one who has a garden will desire to cut the flowers for home decoration.

The arrangement of flowers is an art, as every one must acknowledge who has seen the crushed, crowded masses sometimes called boquets.

The essentials are plenty of white flowers and green leaves; it is well to cultivate flowers specially for this purpose. The double white Feverfew is one of the best for boquet-making, also white Drummond Phlox, double white Balsam, and white Dianthus are very good. Now for green: Asparagus is best, I think. I grow a few roots specially for their foliage. Rose Geranium leaves are very good, while for large baskets and boquets the plumy tops of carrots are fine.

Now we want something to give grace and lightness to our boquets, and Gypsophia Paniculata is just the thing; it cannot be surpassed.

A spray of Cyprus Vine, or Mountain Fringe, to twine and droop is an addition. Having arranged green leaves and white flowers very loosely, fill in with others; but discretion must be used, as sometimes a single flower will spoil the whole effect. Here each one must use her own taste and judgment, and learn by experience which colors harmonize best. Be careful and avoid crowding, using as few colors and flowers as possible, with plenty of green and white.

I once saw a lovely boquet; it was in a black lava vase, and consisted of a half-opened blush rose, and a bud with a few of its own green leaves; that was all, anything more would have spoiled it.

Another pretty combination was a bunch of Mignonette and Sweet Pea Blossoms, surrounded by Gypsophila. A cluster of Tropæolums of different colors, together with their own leaves, was another pretty boquet.

The tasteful combinations of flowers are almost infinite, and with a little practice any one can become quite skilful in making floral ornaments.

In conclusion I would say it is only necessary to have a love for flowers and gardening, and, though you may sometimes fail, in the end you will be sure to succeed, and feel amply repaid for your labor.— *Floral Cabinet.*

Bridal Veils.

A very early Anglo-Saxon adornment of the bride, was the floral garland, and the introduction of the veil as an accompaniment was readily accepted. The precise period of this introduction seems hardly clear; but the rage for the bridal veil, existing in the reign of Queen Elizabeth, leaves us to infer that, like fans and gloves, veils may have crossed the channel from France, while France was indebted for them to Italy, through Catherine de Medicis. Indeed, in a review of the lace industries of the period, this supposition amounts to more than a probability, inasmuch as old bridal lace veils, of the Venice *rose point*, are still to be seen among the treasures of museums, and the heirlooms of fortunate families.

Following the example of the Italian nuns, we notice, ere long, the Spanish nuns accomplishing marvels in the making of laces, in the course of time the Spanish blonde, becoming the accepted lace for the bridal veil—this, perhaps, being accounted for, because it was less costly than either the Venetian, Flemish, or French laces of the period, rather than by virtue of greater delicacy or beauty of design and execution. But though comparatively cheap, the Spanish blonde bridal veil was costly enough to deter from extensive purchase; a single veil was expected to do service for all the brides of a family through three and four generations; and thus the inherited dignity which is claimed in its possession. In the times of our great-grandmothers and grandmothers, the Spanish blonde was the fashionable bridal veil; and here and there, with other treasured relics of American families, we are shown one, rich with the mellow tintings of age, and ready almost to drop to pieces at the touch of the fingers. In the course of time, counterfeits in manufacture appeared, to contest popular favor; as with things meretricious, generally, the simulated in silk gauze, to a very great extent, supplanted the genuine hand-wrought Spanish blonde, for the bridal veil; and until the success of the lacquard loom, in the production of the silk *tulle* of the present, as a projection of bobinet, simulated blonde veils were those under which the bride was most frequently married. Now, to a very great extent, the silk *tulle* bridal veil, supplants all others. Occasionally we find the wealthy indulging in a veil of *point a l'aiguille* or some other of the costly modern laces; in very rare instances, the hereditary veil, serves as the head-dress for the bride; but much more generally the maiden who proposes to doff her youthful joyousness,

"For a name and for a ring,"

is content with the fleecy *tulle*, which surrounds her as the sun-lighted mist of morning, enchancing, while shadowing her beauty.

Parasol Ants of Texas.

At a recent meeting of the Philadelphia Academy of the Natural Sciences the Rev. H. C. McCook presented the results of his studies of the habits of the parasol ants of Texas. Two forms of nests were found by him—one that of a mound twenty-one feet long and four feet high, built around the trunk of a double live oak tree, and the second form consisting of twenty or thirty circular, semi-circular, and S shaped elevations, consistidg of fresh earth pellets scattered over a flat space denuded of grass. The mound nest resembled a spittoon in shape, having a round entrance on top. This mound, when first seen, seemed to be deserted; but as evening approached hosts of ants of various sizes were seen hurrying out of the open gate into the neighboring thicket, and two long double columns were stretched from the bottom to the very top of the live oak. The ants in the descending column all carried above their heads portions of green leaves, which waved to and fro and glanced in the lantern light, imparting a weird look to the long line of march. They resembled a procession of Lilliputians bearing their banners aloft.

The opening and closing of the great gate to the nest occurs before and after every exit and entrance of ants. Towards evening the gates are gradually thrown open and remain so until morning, when they are again carefully closed. The work is performed by ants of various sizes, who transport particles of wood and fragments of leaves, etc., of proportionate bulks, for the ants themselves vary from one fourteenth to one sixteenth of an inch in length, at least ten distinct castes or sizes having been counted. When the gates are to be opened, the minions, or smaller forms, carry away from the heap particles of sand. Larger ants take bits of refuse, which they deposit a couple of inches from the gate. This process is slow and it takes a long time to accomplish very little. When the whole mass is thus loosened comes the final burst, with soldiers, majors and minors in the lead, who bear away the rubbish in front of them, which, in a few minutes, is thus cleared away from the gallery and spread around the margin of the gates.

In cutting, the parasol ant grasps the leaf with feet outspread, and makes an incision at the edge by a scissors-like motion of its great sickle-shaped, toothed mandibles. It then gradually revolves, cutting as it goes. Carriers on the ground take up the fragments as they fall and carry them to the nest, each piece being loaded up on its edge within a deep furrow which runs along the entire middle line of the ant's head, and is kept in position by prominent spines on the edge of this furrow and on the fore part of the ant's body.

The cutting and carrying was done, as far as was noted, by the smaller ants. The soldiers rarely engaged in this work, but were seen to precede the excursion columns, as they moved out of the nest and up the tree, and afterward to return as though only engaged as scouts or pioneers. The principal leaves gathered were those of the live oak, although others were cut and carried off by the ants. These ants are fond of sugar, grain and tobacco. The use made of the cut leaves is to construct cells, slightly resembling those of the hornet's nest, but more irregular in shape. These cells were contained in the underground caverns, or pockets. Within these caverns great numbers of the smaller castes of ants were found.—*Scientific American.*

The Jerusalem Chamber.

The Jerusalem Chamber was so called in the old times because of its pictures or tapestries representing the history or last seige of Jerusalem. Last year some of the working men who were present heard a reading from the last scene of Shakspere's *Henry IV.*, where the old King was described as having come to the Abbey for devotions before going to the Holy Land. In the Abbey he was seized with a violent illness and was taken to the nearest place where there was a fire, and that was in the Abbot's Parlor or Jerusalem Chamber. He was laid on a conch before the fire. He put his crown upon the pillow and there fell asleep. While he was asleep his eldest son, Prince Henry (Madcap Hal), came into the room and took away the crown. This led to his father afterwards administering to him those warnings which, it was said, had such an effect on the young man as to entirely change his manner of life. King Henry having asked the name of the chamber, said he had been told he should die "at Jerusalem," but that he now perceived that it was not at Jerusalem in Palestine that his death would happen; and the last words put into his mouth by Shakspere were, "In this Jerusalem shall Harry die." Accordingly he died in that room. Over the fireplace in front of which he died was a picture of his death and two busts—one of Henry IV. and one of Henry V. The chamber had been used for various assemblies of the churches, the first being the Assembly of Presbyterian divines, who drew up the Westminster Confession of Faith and the Longer and Shorter Catechism. Subsequently the English Prayer-book was revised there, and the books of the Old Testament Revision Committee now sitting, had been removed that evening to make room for the present company. (Cheers.)

From the Jerusalem Chamber those present would be taken to the Jericho Parlour, and then to the Abbot's House, where would be seen the pictures of a great many people who had rendered themselves famous in English history, and a collection of photographs, engravings, and curiosities which he hoped would provide enjoyment for the evening. (Cheers.)

On the motion of Mr. Hodgson Pratt, secretary of the union, a hearty vote of thanks was given to the Dean, who then led the way through the rooms he had described. In these the Dean's guests passed a most agreeable evening.—*Christian Signal.*

SECULAR NEWS.

The crisis in Egyptian affairs is virtually ended—so reported—by the Khedive agreeing to retain the present Minister of the Interior.

One hundred and twenty more of the Paris Communists who had been banished will be pardoned.

Capital punishment is to be restored to Switzerland.

Samuel J. Randall was again elected Speaker of the House of Representatives of the U. S. Senate on first ballot.

Many new cases of pleuro-pneumonia have been discovered among the cows in Brooklyn stables.

A great fire occurred in Rangoon a few days ago.

The Pope sent 5,000 livres to the sufferers by the flood at Szegedin.

The Belgian explorer Wauthir died of dysentery in Central Africa.

Monticello, the residence of Thomas Jefferson, was sold on the 20th inst. in partition between the heirs of the late Commodore Uriah P. Levy, to Jefferson M. Levy, the principal heir, for $10,050.

The Alaska, U. S. man-of-war, now at San Francisco, and carrying twelve guns, has been ordered to Sitka. Her commander will be instructed not only to afford immediate protection to white residents at Sitka, but also to investigate the condition of affairs in Alaska and report what is necessary to secure a permanent peace. The Alaska is a screw steamer.

A deposit of sulphur, or something resembling that article in smell and appearance and burning like it, was found in Reading, Pa., a few days ago, after a heavy rain. A similar deposit was found in Allentown, Pa., under snow.

Documents accompanying the President's message to Congress estimate as necessary for the Military Academy and for fortifications and armaments $28,840,500; for Legislative, Executive and Judicial expenses $16,520,601, and for court expenses $3,000,000—a total of nearly $50,000,000.

The British Resident at Mandalay refuses to deliver up to slaughter, and protects two royal princes of Burmah and their families. The Burmese king threatened to force the Residency, but at last accounts had thought better of it and given assurances of tranquility. It is stated that the King is making warlike preparations, and has summoned the Burmese residents of Rangoon to return to their native country or their families will be executed.

A bill has been brought forward in the French Chamber of Deputies to exclude Jesuits from teaching in France by making the law forbidding teaching by foreigners to apply to them. The Paris correspondent of the *Times* remarks that the Jesuits have twenty-seven colleges in France, with 848 teachers. Twenty-six other communities, having 61 establishments and 1,089 teachers, and also unrecognized by the State, and they will consequently be deprived by the bill of the right of teaching.

We learn that several students of the University, guilty of most ungentlemanly conduct in this place, to which we alluded in our last, were promptly expelled by the faculty as soon as the facts were brought to their attention. This is as it should be.—*Hillsboro Recorder.*

LISBON, March 20.—Pinto, the Portuguese explorer, who has arrived at Pretoria, telegraphs to the Portugnese government as follows: "In concluding my journey across Africa I struggled with hunger, thirst, the natives, floods and droughts. I have saved all of my papers, twenty geographical charts, many topographical maps, three volumes of notes, meteorological studies, drawings, and a diary of the complete exploration of the Upper Zambesi, with its seventy-two cataracts."

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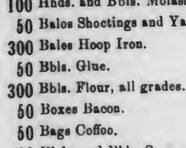

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North Carolina Presbyterian.

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The Presbyterian.

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For the N. C. Presbyterian.

PRESBYTERIANISM IN NORTH CAROLINA

BY REV. J. RUMPLE.

THE CHURCHES OF RALEIGH AND HER SCHOOLS.

Reference has already been made to the school enterprises of Raleigh, especially to the Raleigh Academy, so long under the direction of the Rev. Dr. McPheeters, and his assistant, the Rev. B. H. Rice, D. D., beginning in 1809 and continuing till 1826, a period of seventeen years. And what they so early began in the way of educating the young, they have continued till this day, not only for the education of the boys, but also of the girls. It was as far back as 1842 that the Rev. Albert Smedes, D. D., under the supervision of the Episcopal Bishop of North Carolina founded St. Mary's School. Though under the influence and care of the Episcopal Church, and training its pupils in the doctrines of that Church, this institution received an extended patronage, not only from that denomination but from others likewise.

In 1870 the Baptists opened a female seminary in Raleigh under the administration of the Rev. Dr. Royall, which is now presided over by Mr. F. P. Hobgood. This seminary has nine teachers and nearly one hundred pupils.

Though the Presbyterians have never been very numerous in Raleigh, or in that region of the country, yet they for a long time felt the need of an institution of high grade, in the capitol of the State for the education of young ladies, under Presbyterian auspices. And though the completion was long delayed, yet as early as 1857, the Rev. J. M. Atkinson, then pastor of the church in Raleigh, inaugurated a scheme for establishing such an institute. A joint stock company was projected by Mr. Atkinson, and among a number of other subscribers, Mr. Wm. Peaco, a ruling elder in the Raleigh church, subscribed ten thousand dollars and from this most liberal and munificent patron, the seminary was appropriately named.

PEACE INSTITUTE.

Work was commenced on the college building in 1859, and the stately edifice was almost completed when the first sounds of the war were heard in 1861. As the civil strife began to rage fiercely, all work was suspended, and the project of opening the school for the present was abandoned. During the war the building was occupied by the Confederate government as a hospital, and at the conclusion of hostilities it fell into the hands of the United States authorities and was used as a "Freedmen's Bureau." After a long time the building was turned over to its rightful owners, and by prolonged and self-denying efforts in the days of impoverishment and trial, it was fitted up and made ready for occupation in September, 1872. The site of this institution is strikingly beautiful, and all its surroundings cheerful and refreshing. It stands in the midst of a grove of magnificent oaks at the head of Wilmington street about half a mile from the Capitol Square. The grounds contain about eight acres, laid off in walks and ornamented with flowers and shrubbery. The building is of brick, four stories high, one hundred and forty-five feet long and ninety feet deep. Besides rooms for chapel, calisthenics, music, painting, library, dining, recitation, and the Principal's personal apartments, it has rooms capable of accommodating eighty boarders. The climate of Raleigh is a medium one, free from the heavy atmosphere of the gulf-coast, and at the same time not subject to the fierce winds and bitter cold of more elevated and mountainous regions, and makes a pleasant and salubrious home for girls especially during the autumn, winter and spring months, in which the school exercises continue.

The Directors were fortunate in procuring as Principals of the new Institute the Rev. J. Burwell and Son. The Rev. Mr. Burwell began his career as a teacher of young ladies in Hillsboro about the year 1835, where he taught continually until about 1857 or '58. At this time he removed to Charlotte and became Principal of the Charlotte Institute. Having been therefore he opened Peace Institute in 1872, he brought the experience and acquired resources of thirty-five years. Mr. Jno. B. Burwell, in the prime of life, familiar from his earliest days with the duties of the school-room, and with several years of actual experience, both in management and teaching, was well qualified to execute what the experience of many years decided to be wise and useful. With these two Principals, Mrs. M. R. Lacy, the wife of the venerated and beloved Dr. Lacy, was associated as lady principal. Mrs. Lacy had been for a number of years conducting a female school in Raleigh, and at the opening of Peace Institute, she and her school were incorporated, and she continues to be the popular and efficient supervisor of the studies, the morals and the habits of the girls. Prof. S. J. Stevens, so well-known as the scholarly and laborious co-adjutor of the Rev. J. M. M. Caldwell, in his schools in Statesville and Greensboro, was also employed in Peace Institute from the opening until his death. Afterwards the Rev. W. R. Atkinson, now the successful principal of the Charlotte Female Institute, became the instructor in mathematics and natural science. The popular and conscientious Prof. A. Baumann, who won a reputation with Mr. Burwell in Charlotte has had charge of the music department, aided by his accomplished wife, from the beginning. Associated with these principal teachers from year to year, there have been skillful and approved instructors in painting, drawing, German, French, calisthenics, and in short, of all the branches taught in first class female colleges. Without rushing after every novelty that gains the notice of the world of educators, Mr. Burwell has used all diligence to test such new methods of instruction as appeared worthy of confidence, and promising good results.

The school opened on the 23rd of September, 1872, under the most favorable auspices, and success has attended it until now. The whole number of pupils the first year was one hundred and four, of whom fifty were boarders. The number has continued the same to this time, ranging from one hundred and ten to one hundred and twenty-one. Peace Institute is now one of the largest and best equipped female colleges in the land, not inferior to the celebrated female seminaries in the valley of Virginia. The corps of teachers consists of eleven ladies and gentlemen, each selected because of fitness for the post assigned. It is gratifying to record that physical culture takes its place alongside of mental and moral training, and that the young ladies are exercised in a system of calisthenics that cultivates grace of movement without the temptations of the modern dance, and promotes health and strength without trenching upon female delicacy. May it long continue to be a fountain of holy influences, that shall make the wilderness and solitary place to be glad, and the desert to rejoice and blossom as the rose.

The institute is now owned by a joint stock company, a majority of whom are members of the Presbyterian church. Chief Justice William N. H. Smith is the President of the Board of Directors, and John D. Williams, of Fayetteville, Vice-President. Mr. George Allen, of Newbern; Gen. R. Barringer, of Charlotte; Judge Howard, of Tarboro, and other prominent Presbyterians are among the stockholders.—*Authorities, Hand-Book of North Carolina, by L. L. Polk, Memoranda from J. B. Burwell, Esq., and personal observations.*

For the N. C. Presbyterian.

WHAT IS MEANT?

MR. EDITOR—I was very much interested in an article in your paper of March 12th, headed, "We are in Danger." The writer evidently thinks that many of the professed followers of Jesus Christ are not honest in the fulfilment of their promises and the payment of their debts, especially to their pastors. Is this so? Are men morally bound to pay what they promise to their ministers? And is he a dishonest man in the sight of God who does not pay, or at least make all proper efforts to pay, all that he has promised in due time? But further the writer says, "In many churches of forty, sixty, one hundred or more members the funds for all church purposes are paid by twenty, forty or sixty members, this, too, where all are able to pay." Is this so? And are all morally bound to pay what they are able to support the Gospel among themselves? Or is every man at liberty, in the sight of God, to subscribe or not to the support of the Gospel as he may see fit, and then bound to pay only what he promises, so that if he promises nothing he is bound to pay nothing? Suppose a man is able to pay fifty dollars to the support of the Gospel, and it is all needed to make up that support, but he subscribes only twenty dollars and pays that, has he honestly paid his whole debt? This view, I think, is held by many members and some officers of the church.

Again, God charged his ancient people with robbing him in withholding the tithes and offerings which he required. (See Malachi 3: 8 to the end.) Have we anything to do with that? Does that mean that a man who withholds that support from the Gospel which he is able to give to it robs God? And is it as great a sin, as great a dishonesty to rob God as to defraud man, or intentionally get rid of paying a just debt?

Again, the writer speaks of pastors and of the pledges voluntarily assumed by the people to support them. But a large portion of our ministers are not pastors in the technical sense of that term. They are stated supplies. They probably would prefer the pastoral relation. But the people are not able, or do not feel themselves able, to give them a competent support. If one of these weak congregations should call a man to the pastoral office and promise no more for his support than they are willing to pledge themselves to pay, the Presbytery would not put the call into his hands, regarding the amount promised inadequate to a support. Hence the minister serves the people as a stated supply. In many cases these stated supplies do the work of pastors as faithfully, I apprehend, as those who have been installed as pastors. The people, too, look upon them as their pastors and expect of them the work of pastors, whilst they are not jointly pledged for their support, and are willing to pay no more than the sums severally annexed to their names. If half the subscribers fail to pay the full amount of their subscriptions, in many cases, perhaps, the other half could make it up, with a little effort, without discomfort to themselves. Does honesty require them to do this? Or are they doing all that God requires in such cases, if they pay their own subscriptions, no matter to what inconvenience and want the minister may be subjected?

One more point only at present: Is it the duty of every congregation, and of every member of the church, to aim to provide a comfortable support for their minister? And where the salary of a minister is not sufficient for a comfortable support, even where the minister and his family practice the most rigid economy, are these members of the church, who are living in comfort themselves, doing all that honesty requires, and all that God requires, if they do not deny themselves some conveniences and comforts in order to make their minister and his family as comfortable as themselves? Or is there any reason in the nature of the case, or in the teaching of God's word, why the minister should not live as comfortably as the people? And when the Saviour says "The laborer is worthy of his meat" does he mean that the faithful laborer, or minister of the Gospel, earns a comfortable support by his labors or does he mean a bare living?

Will you, Mr. Editor, answer these questions! I would like also to hear from our friend C. of Lenoir and from the venerable D. L. of Raleigh. I have my own views about them, but it is better that others should answer them. JUSTICE.

For the N. C. Presbyterian.

FEMALE PREACHERS.

Until very recently the error of putting women into the pulpit has, in this State, been confined to the Quakers, and, they being a very quiet people, there was but little to be feared from the dissemination of the error. It has of late, however, assumed a different attitude, and is now boldly asking the endorsement of the Christian public, and a part of the Christian public, always ready for sensational innovations, is giving its endorsement. We now see women with no show of ordination, unhesitatingly invited into the pulpit in some quarters, and leading the youth and thoughtless people into spasmodic religious excitements. Should the public sentiment be brought to connive at a practice so irrational and unscriptural it is easy to foresee some of the results—the land full of female mendicants, the Christian ministry dishonored, and Christianity seriously damaged. Has not the time come when the Presbyterian ministry should speak out boldly on this subject? What says the N. C. PRESBYTERIAN? M.

THE SABBATH QUESTION.

The *Baltimore Herald* of which Tom Wash Smith is editor, says: Here is a noteworthy matter. We all remember when Sunday concerts began in London; much was written against their tendency, but other people said they were good and would tend to good by keeping the idle from worse places; but the evidence is that when men begin to disregard the sanctity of the Lord's day, progress downward is rapid. The Chicago *Alliance* has a few words on the subject: "Chicago is now full of Sunday theatres, which are generally of a low character, catering to the low and vicious classes. Their influence is demoralizing in the highest degree. It was not many years ago that Sunday theatres were forbidden by an ordinance of the Common Council, which was thoroughly enforced, being sustained by public sentiment. But a clamor arose from the daily press for Sunday concerts—pure, and even sacred music, of course. These were tolerated, but were not long in being followed by a very natural deterioration. Concert saloons came next, which very soon degenerated to the lowest depths. Sunday theatres came in due time, and, as they are very profitable to the liquor interest, they have continued and multiplied until they disgrace every part of the city."

A JAPANESE VIEW OF CHRISTIANITY.

The *Japan Mail* quotes a Japanese newspaper, the *Hochi Shimbun*, an article headed, "Of what good is Christianity to Japan?" After remarking on the manner in which Christianity is spreading in the country, the native journal says:

"We have no wish to obey it, nor have we any fear of being troubled by it. As we can enjoy sufficient happiness without any religion whatever, the question as to the merits or demerits of the different forms never enters our head. Indeed, we are of those who, not knowing the existence of religions in the universe, are enjoying perfect happiness. Thus we do not receive any favor from the Christian religion, nor have we any enmity against it. We have no intention of either support it or attacking it. In fact, religion is nothing to us. Although we do not know what religion is, we do not doubt that it is necessary to govern human morality—and we do not consider believers in Christianity to be odd or foolish persons, but we take them to be those who are guided in their morals by their religion, and, in consequence, we may say that believers in the Christian religion are those who, spending time and labor, import their laws of morality from a foreign country. This is the point on which we wish to say a word to the Christian believers and those persons whose only employment is in teaching the Christian religion. In associating with foreigners, in what way can we benefit our country? To improve ourselves where we are inferior, to gain knowledge of what we do not yet know, and to perfect where we are deficient, are the most important objects of foreign intercourse. Thus what we are deficient in we must try to get with all our power. Now, is Japan deficient in human intellect or in morality? Although the morality of our countrymen is not without blame, if we compare it with that of some western people, it will be found that we are, in the main, certainly not inferior to them than otherwise. However, in intellect (the sciences, arts, &c.) this is not the case, and we are far below them. What we are inferior to them in, what we are deficient in, and what we are ignorant of in intellectual capacity, is beyond our estimation, and we fear that, even if our most competent men exerted themselves to the utmost, day and night, we should be still behind them. This is the present state of things. Therefore we must do our best to improve our intellect from foreign countries, so as to reach a position equal to them. What is the reason that our country does not strive to excel them more and more in morality? Is it on account of the insufficiency of money or intellect? The latter is, indeed, the cause. Look at the Americans, for instance. Those who emigrated there first were almost all vagrants, possessing not a sen, but they have gradually advanced, and have finally reached a state of prosperity in common with other European nations. This is simply because they were not inferior in intellect to Europeans; and in this case of our country, if we had intellect equal to the Europeans, it would be an easy matter to hold our own against them. Indeed, our deficiency in intellect is the cause of our being unable to compete with foreigners. Therefore, competent men should do all in their power to disseminate knowledge obtained from foreign countries, and thus lay the foundation to becoming ourselves equal to them. What is religion? Is it not the source of morality? Moral is not deficient in us, and therefore the improvement of our morals is not at the present an urgent necessity, but, on the contrary, it may be called unnecessary, and hence our clever men need not waste their time on the matter. If the time and trouble wasted on improving our morality, which is not deficient in us, were directed towards gaining intellectual knowledge, which *is* deficient in us, the benefit accruing to our country would not be a little. How careless the Christian believers are in judging the importance of matters! The present Japan is an active country, busy in gaining intellectual acquirements, and therefore no time ought to be allowed to be wasted on any useless affairs. Our learned men should therefore be satisfied with the existing state of our morality, and direct their attention towards gaining intellectual power. We will simply suggest to the converts to Christianity that they must not in the future be wholly taken up by the vigorous precepts of the Christian religion to the detriment of more important matters conducive to the welfare of our country."

For the N. C. Presbyterian.

MOTHER.

BY REV. OLIVER CRANE, M. D.

Mother, I dreamed when sterner age
Were on apace advancing,
And all things else enhancing,
Thy name could then no more engage,
As when in boyhood's longing
I gazed on others thronging,
And would with them tread manhood's stage.

How oft, when borne in youthful glee,
Whence thou hadst fain withholden,
When others would embolden
To plunge in scenes I would but flee,
How oft hath thy protection
Then held me from defection
In whispering "thou still lovest me."

Time since hath flown, and deep thy name
Hath graven on endearance,
No more of vain appearance,
But like the well-fed living flame,
It burns yet brighter, clearer,
And brings thine image nearer,
To tell me thou art e'er the same.

When at the loved ancestral dome,
I bade adieu in sorrow,
Fondly I saw a morrow,
When I again as then might come,
And own thy smile, my mother,
Which beams not in another,
As in my own, my childhood's home.

And now, while from this hallowed spot,
Beset by thousand dangers,
I wander forth 'mid strangers,
To seek with them life's pending lot,
It is thine own assurance,
That bids me in endurance,
Be up and on disheartened not.

I go—the conflict is begun—
In manhood's sacred calling;
With foemen thick appalling,
Life's noble conquest must be won;
I go, for though none other,
I know that thou, my mother,
E'er prayest for thine absent son.

Yet soon I know thou must remove,
Must close thine earthly mission,
And go to own fruition
Amid the glorified above;
But can thy kindness perish;
Can memory cease to cherish
Mementoes of thy tender love?

No never till this heart succumb,
And cease in death its beating,
Shall thy maternal greeting,
Which gave in youth its charm to home,
From memory be discarded,
Be less in love regarded,
Till my departure too shall come.

GOD'S SPARROWS.

A Christian woman was visiting among the poor in London one cold winter's day. She was trying to open the door of a third story in a wretched-looking house, when she heard a little voice inside say, "Pull the string up high." She looked up and saw a string. She pulled it, when it lifted the latch, and the door opened into a room where she found two little half-naked children all alone. They looked cold and hungry.

"Do you take care of yourselves, little ones?" said the woman. "No, ma'am; God takes care of us," replied the elder of the children.

"You have no fire on this cold day. Are you not very cold?" "Oh! when we are very cold we creep under the quilt, and I put my arms round Tommy, and he puts his arms round me, and then we say, 'Now I lay me down to sleep; I'll sing my Maker's praise'—and then we get warm," said the little girl.

"And what do you have to eat, pray?" asked the visiter. "When granny comes home she brings us something. Granny says we are God's sparrows, and He has enough for us; and so we say, 'Our Father' and 'daily bread' every day. God is our Father."

Tears came into the eyes of this good woman. She had sometimes felt afraid that she might be left to starve: but these little "sparrows," perched alone in that cold upper room, taught her a sweet lesson of trust in the power of God which she felt that she could not forget.

THE HAPPY WIFE.

There is always a great deal of good advice floating around the world for those who need it. The difficulty is to bring the advice and the needing person together at the proper moment, that the one may take hold of the other in a way that will do the most good. Few people are so much in need of good counsel probably as the man who is selecting a wife, and a large number are doing this all the time. For the benefit of this ambitious and hopeful class some philanthropist has set afloat some excellent suggestions about seeking women who are happy in preference to those who have only beauty, or talent, or style. The complete soundness of the advice may be understood from the philosophical summary that "the sweetest wives are those who possess the magic secret of being happy under any and every circumstance."

A man may marry a happy woman; it is easy indeed to do that, because nearly every woman has the good sense to be happy at marriage, and she has a vague sort of idea, doubtless, that she will always be the same. But she will not, because no human being ever has been, and in half a dozen cases out of twelve, she will have a good cry and threaten to go back to her mamma before the honeymoon is half over.

When she thought how happy she would be she never contemplated the picture of a husband coming home as cross as a bear, and going to bed without speaking to her; she had never thought of the long evenings when he wouldn't come at all; or his bringing some one home to dinner without warning or preparation; of his awful profanity over so trifling a matter as the gas bill. She had no idea, in fact, that there could be anything but happiness in married life, and she had determined to be happy and to distribute her happiness to those about her. It is not often her fault if she doesn't succeed.

It is impossible to on through life with never a shadow across the path, but there is nothing dangerous in a sorrow that is not nursed and encouraged. The man who cannot turn from the pursuing shadows and threatening clouds of his business life to a heart-giving cheerfulness at home, must, in ninety-nine cases in a hundred, count his human nature a failure; he is a deplorable wretch, indeed, for he has doubtless himself hung his home with clouds, and driven out, not only from his heart, but other hearts, the sunshine of happiness that he ought to have even aided to gild.

Advising a man in search of a wife to select a happy woman is a good enough suggestion on one side, but it may as well be accompanied by a little advice to young women in search of husbands to beware of a man who doesn't know enough about cheerfulness to understand its value in daily life. Such a man would improve the first opportunity to grind the cheerfulness out of his home, to frighten a sunbeam into a shadow, and then wonder what the deuce is the matter. Such is no better than no husband at all; and when you want a husband go find somebody else, somebody who will give you at least some chance to be happy far into the life beyond the honeymoon.—*Scottish-American Journal.*

THE GREAT FOUNTAIN.

An aged gentleman at a watering place said to a lady, a stranger to him, as she came up to take her usual draught of water, "Have you ever drank at the Great Fountain?" The lady colored, and turned away without replying. The following winter, in another place, he was asked to visit a lady who was dying. As he entered her room, she said, with a smile, "Do you not know me? Do you not recollect asking a woman at the spring last year, "Have you ever drank at the Great Fountain?" "Yes," said he, "I do remember." "Well, sir, I am that person. I thought at that time you were very rude; but your words kept ringing in my ears. I was without peace or rest till I found Christ. I now expect shortly to die, and you, under God, have been the means of my salvation. Be as faithful to others as you have been to me. Never be afraid to talk to strangers on the subject of religion."

REST REQUIRED.

The true worker understands the importance of rest, and rarely overtaxes himself; consequently he can work at any time. Many a man can only work at particular seasons and in particular moods. His mind is like a horse running loose in the pasture, and he cannot always catch it; at least, it will take some time to bring it up and put it into harness. Now it is evident that a man can do nothing in twenty minutes if it takes him half an hour to get his mind at work; but the true worker has his powers always at command. In any odd fifteen minutes he can do a full quarter hour's work. These fragments of time count up in the long run. The gift of work must be accompanied with the gift of resting. To get the most money out of a team of horses not only must they be pushed hard when under harness, but between work hours they must be unharnessed, rubbed down and made most comfortable. Some men manage their minds in so bad a way as to leave the harness on over night. They worry over their work during the intervals of labor so that when they come back to their toil they are half exhausted before they begin. But the noted workers are those who in intervals of toil take things more easily. Such a one, when the work hour is over, drops his task and unharnesses his mind. Then, when called again to his work, he can put his whole strength in it.

FOR GIRLS.

Never marry a man who has only his love for you to recommend him. It is very fascinating, but it does not make the man. If he is not otherwise what he should be you will never be happy. The most perfect man who did not love you should never be your husband. But though marriage without love is terrible, love only will not do. If the man is dishonorable to other men, or mean, or given to any vice, the time will come when you will either loathe him or sink to his level. It is hard to remember, amidst kisses and praises, that there is anything else in the world to be done or thought of but love-making; but the days of life are many, and the husband must be a guide to be trusted—a companion, a friend, as well as a lover. Many a girl has married a man whom she knew to be anything but good, "because he loved her so." And the flame has died out on the hearthstone of home before long, and beside it there has been sitting one that she could never hope would lead her heavenward—or who, if she followed him as a wife should, would guide her steps to perdition. Marriage is a solemn thing—a choice for life; be careful in choosing.

AN ITALIAN LADY'S DYING DISCOVERY.

The necessity of correct spiritual teaching is illustrated by a sad case related by a French minister. A lady lay on her death-bed in a beautiful Italian city. She was a Roman Catholic, and received the last rites of the church. She made confession of her sins to the priest, and received *absolution*, or, at least, he professed to absolve her. She was not satisfied with a verbal assurance, and requested it to be made in *writing*. This was done; but even with the document in her hand she did not feel at ease. She wanted something more than a priest's forgiveness, and so, at her request, friends telegraphed to the *Pope* at Rome, who immediately responded with his verdict of absolution. Then, taking the priest's paper in one hand and the Papal telegram in the other, she declared she felt safe, and could defy all the evil spirits of hell on the one hand and even God Himself upon the other. The Papal absolution was the stronghold of her faith, but, alas! mortal man cannot speak the word of life to immortal souls, and *just before she died* she evidently realized the vanity and fallacy of her *misplaced confidence*. She tore the papers of absolution, the supposed passports to heaven, into pieces, and crying, "*Sonno perduta!*" ("I am lost!") died in hopeless despair.

RELIGIOUS INTELLIGENCE.

FOREIGN.

From *Christian Intelligencer:*

The mission property of the United Presbyterian Church destroyed in the Kaffir war is valued at $19,500. This sum is exclusive of the furniture and libraries of several missionaries.

The Wesleyan Methodist Thanksgiving Fund movement continues to make satisfactory progress. The total amount now promised exceeds $400,000, upwards of $250,000 of which have been contributed in the two London districts.

In the German Baptist Union, comprising Germany, Austria, Denmark, Holland, Switzerland, Poland, Russia, Turkey and Africa, there are now 124 churches, 1,479 members, 1,371 preaching stations, 546 Sunday-school teachers, and 7,280 scholars.

The annual meeting of Mr. Spurgeon's church has just been held, and the statistics show the present total membership to be five thousand one hundred and sixty-six. During the last year three hundred and ninety-four new members were received, and fifty-seven died.

From London *Christian Signal:*

Mr. H. Richard, M. P., presided at the annual meeting of the Protestant Dissenting Deputies, on Tuesday, at the Memorial Hall. The deputies resolved strenuously to resist any measure for the creation or endowment by the State of a Roman Catholic or any denominational University in Ireland for the support of which national money would be used in the interests of denominational education. Further, that they regard the introduction during the present session of six different bills bearing on the burial laws as conclusive proof that it is widely felt that the grievance under which Nonconformists suffer must be settled without further delay.

A significant fact in connection with the election of M. Jules Grevy to the Presidency of the French Republic is that only one member of the French Episcopate has had the courtesy to congratulate him on his elevation to that honorable position. The solitary prelate who has taken this patriotic and sensible course, is the Archbishop of Avignon. But when Louis Napoleon seated himself on a throne founded upon treachery and bloodshed, the Catholic bishops and clergy were the first to offer him their congratulations. They poured fulsome flatteries into his ears, and were forward to bless even his foulest deeds. All this would doubtless have been repeated now if an enemy of the Republic had been elected to the Presidential chair, instead of M. Grevy.

What is called the "communion wine question" has caused serious division in many congregations in Scotland. Among the Independents and Baptists who settle such matters without external interference, the difficulty has been got over more quietly than among Presbyterians, who cannot act without the sanction of their church courts. In many, perhaps the majority, of the churches of these two denomination unfermented wine has been introduced, the non-abstainers having shown a desire to give way to the wishes of those members who had strong conscientious objections to the use of fermented wine at the Lord's Table. The churches of the Evangelical Union, almost without exception, use unfermented wine at the ordinance, and all their ministers and most of their members are total abstainers. The question has, however, raised a good deal of feeling in Presbyterian churches, chiefly those of the United Presbyterian Church. A congregation was lately formed in Edinburgh, with the sanction of the Presbytery, composed of those who object to fermented wine. Another split has taken place in Motherwell, near Glasgow, and a new United Presbyterian congregation was formed last week, which had called a minister. In Goldingham, Berwickshire, a large party left the United Presbyterian congregation, and have formed themselves into an independent church, in order to have, as they said, "liberty of conscience" as to the kind of wine to be used at the Lord's Supper. The excitement, however, is now believed to be declining throughout the kingdom on this matter, and attempts are being made to settle the question in congregations so as to avoid division.

From London *Weekly Review:*

Besides £100 left to the infirmary at Kilmarnock, Mr. Paterson, Langmuir, has left the following legacies:—United Presbyterian Church and any other church with which it may become united for foreign mission purposes, £500; the National Bible Society of Scotland, £500; the Religious Tract Society of London, £500; the Medical Missionary Society of Edinburgh, £250; London Missionary Society, £500; Market Street Congregational Sunday School in Farnwarth, near Bolton, Lancashire, £100.

PRINCIPAL TULLOCH ON MODERATISM.—Principal Tulloch on Friday evening last, when lecturing to the Edinburgh Philosophical Institution on "The Intellectual and Literary Revival of Scotland in the Eighteenth Century," plunged with considerable warmth into a defence of "The Moderates." "The moderate theology of the moderate clergy of Scotland," maintained the Principal, "was among the most efficient factors in advancing its intellectual, its moral, and its social civilization." He was especially warm against those who had ventilated different opinions, which he characterized as "the sneers of illbred Evangelicalism."

The conduct of Rev. George Bishop which has been severely criticised, as inhuman slaughter has this to say for himself: "Port Hunter, Duke of York Group, Dec. 21, 1878.—We have had troublous times here since you wrote your letter. I daresay you will have heard enough about it, as my conduct in venturing to save the lives of teachers and traders by wiping ont a lot of those cannibals has made no small stir, and it is said in Fiji that I am to be tried for manslaughter. I am not afraid of that trial, come when it may. What we did was a mere simple self-defence; and all the High Commissioners in the world will not prevent my defending myself and teachers from death. The fact is that we did the proper thing, and did it well; it will not want doing again. It is only from people who know nothing about it that the greatest noise will come. Everyone here highly approves, and so do all the Missions in Fiji and elsewhere. The captain of the English man-of-war Sandfly quite justified me and highly approved of our actions; and now, last week, the Ariadne, German ship of war, was here, and made inquiries about it. The consequence was that Captain von Wever sent me a very nice letter of thanks, and enclosed copy of a special dispatch to the German Government, in which he speaks of us in the highest terms, and asks the Government to send through the English Government their thanks to me for saving the lives of the Germans here."

MISCELLANY.

Yale College receives ten thousand dollars by bequest from the late George Brinley of Hartford.

"A. B. *cum laude*" is to be a Harvard degree for a certain degree of scholarship.

Four 100-ton guns have been purchased from Sir William Armstrong and Co., to be used in the defence of Malta and Gibraltar, two to each, and the price paid for each gun is said to be £16,200. They will be mounted behind earthworks, and their loading can be effected under cover by manual power. Thus we devote a half-million of precious money in these impoverished times for four instruments of war. Compare with the funds raised in a year by all our English churches for missionary efforts, and the cost of these four guns greatly exceeds that total!

The Belgian Royal Castle of Tervueren, in which the widow of the late Emperor of Mexico resided, has been completely destroyed by fire. The Empress was safely conducted to the Palace of Lacken.

There are now in the British army 130,496 English soldiers, of whom 5,788 are commissioned officers; 40,507 Irish soldiers, of whom 1,386 are commissioned officers; and 15,020 Scotch soldiers, of whom 785 are commissioned officers. Of 100 British soldiers 70.30 are English, 21.60 are Irish and 8.09 are Scotch. Of 100 British officers 72.72 are English, 17.41 are Irish and 9.86 Scotch. Of 100 Scotch soldiers 5.22 are officers, of 100 English soldiers 4.43 are officers, and of 100 Irish soldiers 3.42 are officers.

An entire English Good Templar Lodge was lost by the foundering of the ill-fated ship Eurydice.

Texas expends from $150,000 to $200,000 annually to support a battalion of State troops for the protection of its frontier.

The Boston *Post* announces that the American Cable Company of New York has closed a contract which gives it the exclusive right to an invention by means of which it can send twenty messages of ten words each per minute, and at a moderate expense telegraph the entire contents of a newspaper so that it can be published simultaneously everywhere.

The Polar expedition projected by James Gordon Bennett is one of considerable importance. Lieut. DeLong, who has been placed in charge of it, proposes to take an entirely new route through Behring's Strait.

The Bethel at Honolulu, which is still in charge of the Rev. Mr. Damon, has become an important centre for the religious efforts which are put forth for the benefit of the Chinese. Last year 4,000 Chinese laborers landed on the Sandwich Islands. Regular Sunday services are held in the Chinese language at the Bethel.

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, APRIL 2, 1879.

PIETY AND POLITICS.

Are they irreconcilable? They ought not to be. For politics ought to signify the discussion of the best methods of doing that which is honest, wise and just for the promotion of a country's well-being. And therefore the moral principles of our holy religion ought to control everything political. But the question, are piety and politics then irreconcileable, was painfully thrust forward by reading a recent article in a political paper upon the probable candidate of one of the political parties for the Presidency. Of one of the most distinguished and chivalrous men and Senators of this country—an upright and honest man, above tricks and frauds—this writer says he will hardly be the candidate, "for he is becoming entirely too starchy and *saintly* for politics, and if he keeps on progressing in his present line of *ethical refinement there will soon be no place fit for him outside the bosom of the Church.*" The bosom of the Church" ought to be a good place for any sinful man, for God and pardon and eternal life are there and ordinarily there alone. We sincerely hope that the distinguished gentleman criticised—if he is not already in that safe haven—and his critic may both soon know the blessedness of being in Christ's fold—"the bosom of the Church."

What is that political life worth that is not governed by truth? And where is eternal truth revealed except in God's Word, in God's Church? What are political principles worth that have not their life, force and blessing in their moral power and justice? And in a land of Gospel light shall we argue that the foundation of all righteous legislation and true moral power exists outside of Divine Revelation, of which the Church is born, and whose spirit it is the Church's mission to foster and propagate? Alas! many to-day ignore these fundamental truths, and divorce utterly piety and politics. The latter degenerates into a "trade," a method of sharp practice for personal aggrandisement. Political life becomes, with multitudes, impure life. Whiskey, money, plots, trickery, cipher telegrams and all manner of twisting and turning are the common implements of the wicked scramble for office and pelf. The Christian statesman is what we want to-day. God give us the reign of piety and politics in our national councils! Whoever may be our next President, of whatever party, we can make no better wish for him or our land than that he may be a truly pious politician, a God-fearing statesman!

COLUMBIA THEOLOGICAL SEMINARY.

What we wrote last week of the need of ministers of the Gospel thoroughly furnished for their work, and of Union Seminary as a school of the prophets amply provided with instructors and appliances for their equipment will apply to Columbia Seminary as well. From the catalogue of the latter now before us we gather some facts which will no doubt prove pleasant as reminiscences at least to the alumni of the Seminary, and not uninteresting as information to others.

The first professor of Ecclesiastical History and Church Polity, was Rev. Dr. Thomas Goulding (since deceased) who entered upon his duties in 1828. Rev. Dr. George Howe has been continuously occupying the chair of Biblical Literature since 1831, a period of nearly half a century. Dr. Woodrow, Perkins Professor of Natural Science in connection with Revelation comes next in point of continuous service his term being eighteen years. Dr. Adger who retired in 1874 had been Professor of Ecclesiastical History and Church Polity seventeen years. Dr. Girardeau now fills the chair of Didactic and Polemic Theology, of which Dr. Thornwell was the first occupant, and which Dr. Plumer vacated in 1875 to assume the Professorship of Pastoral, Casuistic, and Historic Theology. Of former professors in the institution, beside Dr. Goulding mentioned above and Dr. Thornwell, Dr. A. W. Leland and Dr. Charles Colcock Jones are deceased, and Dr. Adger, Dr. J. R. Wilson, Dr. McGill, and Dr. Palmer are serving the Church in other spheres. Columbia has furnished seventeen missionaries to the Church. Her alumni are classified as from twenty-three States of the Union—from Vermont to Texas, and also from Canada, Scotland, Ireland, Hungary and England, and they are now to be found throughout the United States and in Ireland, Scotland, Brazil, Japan, India and China. There are six students in the present Junior class, eighteen in the Middle class, four in the Senior class, and one resident licentiate. Davidson is represented more largely than any other preparatory college, viz: by fifteen students. Thirteen students are from South Carolina, and from North Carolina three. The Library of the College now embraces 18,923 volumes. The private libraries of the Professors are large and valuable. The University Library is also by courtesy, placed at the service of the Professors.

THE RIGHT OF BURIAL.

It is sad enough to read of the unchristian refusal of the English Episcopal Church to allow "Nonconformists" to be buried in their parish graveyards, without the performance of the burial service of the Church of England. These cemeteries originally belonged to the Papal Church, but were confiscated by the State at the Reformation, and under the union of Church and State were devoted to the service of the whole parish. Families for generations have been laid there. But a great change has come over ecclesiastical affairs, and the great body of English people are no longer members of the National Church. But the grounds were national property, and for the nation's use, and people like to be laid by their fathers in death. Many godly people seriously object to being forced to have read over their graves a service which they regard Popish in tendency, and by rectors half way in Rome. So the matter is up for debate and legislation in Parliament. The *Christian Signal* of London says:

"It is evidently well understood by both political parties in the Legislature that the present state of the law in reference to burials in parish graveyards is for the time being the skirmishing ground of the great battle of disestablishment. It is well chosen by the opponents of the State Church. There is clearly a grievance, and in some quarters a very heavy one. It is hard that parishioners, who have lived peaceably as neighbors, have traded together and enjoyed each other's society during life, with mutual respect for each others' religious opinions, cannot be buried in the same graveyard without a religious ceremony being imposed upon the survivors which, in one case, is disapproved. Liberty is ever dear to the English people, and it is to them a grievance to be denied the right, especially at such a solemn time, of having any minister to perform the burial service except the State appointed clergyman. This fact stands entirely apart from all considerations as to the excellence of the Episcopal service or character of the clergyman. It is the compulsion that is abhorred."

Quite a number of bills have been introduced into the English House of Commons for the settlement of this question. Some are willing for a compromise, but High Churchmen are very arrogant and refuse to yield a hair's breadth. To allow a Dissenter in the churchyard would be to encourage his demand to enter the Church. Poor, silly creatures, who stand ready, in many cases, to worship a wafer as God, and to adore a woman, and who remain deceitfully in the Established Church for a living, and yet dread to have a godly man in their pulpit! But many Nonconformists are equally determined not to submit longer to the injustice of the refusal of burial by their kindred, and to yield to no compromise. So the battle is joined, and practically disestablishment may be the issue, and that measure—that must eventually come—may be precipitated on the lordly Church.

REV. JAMES M. ANDERSON.

Our exchanges state that Rev. J. M. Anderson of Mebaneville lies dangerously ill at home. The brother has spent a long life in faithful service, but the very many by whom he is beloved will ardently cherish the hope that many years of usefulness here are yet to be his.

The above is returned to us from the printers that we may add the intelligence received as below:

MEBANEVILLE, N. C., March 31, '79.

DEAR SIR:—Rev. James Monroe Anderson, pastor, of the Mebaneville church died Sunday 30th. A suitable sketch will be prepared. Yours truly, R. BINGHAM.

Our acquaintance with the brother who has gone to his rest, dates from the last meeting of the Synod of North Carolina, and may be said to embrace the few hours we were together as room-mates on that occasion. We never met any one whose voice and manner more surely told of a spirit, humble, gentle, tender, loving, Christ-like; and since it has been no mystery to us, that all who knew him well, and especially the alumni of Davidson College, whom he at one time taught, loved him most ardently.

VALUABLE BOOKS.

We have before us two books just issued from the press of Mess. D. Appleton & Co., of New York city.

The "Fairy Land of Science" is a collection of ten lectures delivered in London by Arabella B. Buckley. The author claims originality for the first lecture only, which treats of 'how to enter, how to use and how and how to enjoy the Fairy Land of Science.' The lectures one and all were prepared for young people and are specially adapted to them in simplicity of style and in the selection and detail of information; but older persons will find them interesting, particularly those whose opportunities have not permitted studies in natural science. The illustrations are very appropriate. We give a few of the contents: Sunbeams and the Work they Do; A Drop of Water on its Travels; The Voices of Nature and How we Hear Them; The Two Great Sculptors—Water and Ice.

"Ocean Wonder: a Companion for the Seaside," is a book which every one might very well enjoy at home or abroad, but especially on the seashore among the creatures of nature of which it treats. The author, W. E. Damon, says in his preface, "my purpose is not only to describe the organic features and modes of life of these creatures, in their native ocean and river houses, but also to give careful and practical instruction as to *where* and *how* many of them may be procured and preserved in parlor and public aquaria."

We consider the works valuable though they are not costly. We regret that the publishers have not informed us of their price.

The books are 8 vo. about 240 pp. and well put up in cloth binding, green and gilt, making a very suitable ornament for the parlor table.

We devote so much space to this subject because we believe that it is most desirable to supplant with what is really moral and instructive, the trash—worthless or worse—which is flooding our land.

THE SOUTH AFRICAN WAR.

The British people, with that unanimity so creditable to them in such emergencies, are united in sustaining the government in its determination to prosecute the war in South Africa vigorously. The situation of the British troops is exceedingly critical. Col. Pearson with a small force is at Ekowe awaiting reinforcements. The place is considered impregnable to assault, but the supply of provisions, it was feared, might be inadequate to a long seige. Later news, indeed, states that Col. Pearson, in command, had been attacked in his entrenchment and had repulsed the Zulu Chief, inflicting heavy loss and driving him back some distance; further that Col. Pearson had burnt the military kraal of Cetewayo the Zulu chief. The British force only numbers about 1,200 men, and the difficulties of the situation are greatly enhanced by the open revolt of the Basutos, occupying Caffraria, a British province which was annexed to Cape Colony in 1871. The Basutos number 130,000 and occupy the territory west of Natal which is, saving Orange Free State, yet further west, and the population of which is decidedly friendly, the only province not hostile to the Queen's government. Zululand where the disaffection first culminated in open resistance, lies north and northeast of Natal. The Transvaal republic lies to the west of Zulu. Its chief is said to have formed an alliance with the Zulus. The ultimate outcome is not doubtful, but the first reverse to the British arms at Isandula was most serious to the English and, as in all such cases, encouraging to the savages. At Isandula over nine hundred British soldiers were killed; a greater loss than the British sustained at the battle of Alma in the Crimea, or British and French combined at the battle of Inkermann. The steamers Ontario and Borussia have been chartered by the British government, the former to take 500 mules from the United States, and the latter to embark cavalry for the seat of war.

What may be the political results of the war is not yet apparent, but that practically, if not actually, Zululand will become a British province is hardly doubtful.

NOTES AND JOTTINGS.

The *Louisville Presbyterian* is to be merged in the *St. Louis Presbyterian*. This is owing to withdrawal of one of the editors—Dr. Stuart Robinson we believe. Dr. Robinson will not entirely cease to write. This the readers of the former paper will be glad to know, for Dr. R's. editorials were always marked by timeliness, point and power.

Our correspondents whose articles appear on our first page do not of course expect replies to their interrogations. The questions are really answered in the asking, and we thank our friends for the very satisfactory manner in which they have discussed the subjects in hand.

Queen Victoria is said to have remarked: "I am Queen of Great Britain and Empress of India," said Victoria the other morning, "but I have not power enough to make one of my servants put coal on the fire, if she has been hired to look after the bed chambers."

So our Southern ladies may comfort themselves, that they are not alone in their trials.

While persons are casting about here and yon for special persons to come and bring God's Holy Spirit with them, is it not well for us to remember that the Father will surely give His Holy Spirit to them that ask Him? that salvation comes direct from God to the sinner? that there is but "one Mediator between God and men, the man Christ Jesus"? that the greatest gift of God to man can be had for the asking? The offer is absolute as to individuals. There is no exception. The king in his robes of splendor and the beggar in his rags, the purest of earthly characters and the vilest of mankind, stand alike as to the terms of salvation.

It is just this: "Ask and ye shall receive." "Whosoever will let him take of the water of life freely."

Such items as the following do not commend themselves to our sense of international courtesy:

Patrick Macnamara, who was put on his trial three times for the murder of Patrick Kearney, at Crusheen, county Clare, was released on Friday, in compliance with a memorial, on condition of his leaving the country and proceeding to the United States. His expenses to America will be paid by the Crown. —*London Review.*

The Methodist Conferences of this region are beginning to consider in good earnest the subject of a minister's legal claim for salary. Several of these Conferences will make this one of the subjects for discussion at the meetings to be held in April. Under the present Methodist regulations it is considered that a minister does wrong in using legal measures to collect his salary, no matter how remiss his congregation may be in paying him.—*New York Sun.*

Not long since a Methodist minister sued his church for the amount of salary due him, and the claim held good in law. Hence the stir.

The animus of the Northern secular press is very apparent in the manner in which they are dealing with the Brooklyn Presbytery. No abuse or ridicule was too vehement for Dr. Talmage but a few weeks ago. Why? Dr. Talmage was a minister of religion. Now that the Presbytery arraigns Dr. T. for the very things they condemned it is ridiculed and censured most unsparingly. Why? They can best serve the devil by so doing.

The Passion play, which is so popular at Ober-Ammergau was essayed in London but stopped promptly by the authorities. The play is now being acted in San Francisco. It is said to be treated with outward respect, yet it is denounced, and justly so, as insulting to a Christian community. From our point of view it is hardly short of blasphemous. Ober-Ammergau is a small village in Bavaria, more celebrated for this play than for aught else. The play representing the passion of Christ is performed decennially on twelve consecutive Sundays. There are 350 actors and the orchestra consists of 80 members. The performances last several hours, and as they are always in the summer season large crowds from foreign countries attend, there being sometimes as many as 5,000 or 6,000 spectators, which is greatly more than the home population of the village. In 1634 a vow was made by the inhabitants, that in the event of their escaping the vow that then prevailed, the passion play should be acted every ten years. With the Tyrolese then it is a religious service and performed with the deepest solemnity.

Quite a new departure is the proposition made in England to ordain as deacons in the Church of England, business men who will support themselves by their own exertions while they perform the charitable and secular work of the Church. But more surprising still, Rev. J. Hyatt Smith, an open-communion Baptist, performed the rite of baptism in this wise: An Episcopal patient in a Roman Catholic hospital in Brooklyn desired to be baptized. By consent of the Sisters in charge, Mr. Smith was sent for and baptized the patient according to the ritual of the Protestant Episcopal church by sprinkling. It is proper to say that immersion, in cold water at least would have been instant death. The statement comes from a New York paper, but sounds almost incredible. The officiating minister is amenable to his own congregation only, having been disfellowshipped by the close communion wing of the Baptist denomination.

It has been quite common for Roman Catholic papers to represent the labors of the missionaries of their Church as far more fruitful of results than those of Protestant missionaries, and their Church itself as more liberal in its contributions for the conversion of the heathen. Some secular journals have also expressed similar opinions. Directly the opposite is the conclusion to which, after examination and comparison, Dean Stanley has been brought, who says: "The missions of the Jesuits and of the Romish Church over the whole world have, on the whole, left but feeble traces: and the contributions of the whole Roman Church at this moment to the missionary cause do not amount to one-third of what is contributed by the Protestant communions of Great Britain alone." When to these contributions are added those of Protestant Churches on the Continent of Europe and in the United States, the disparity will be found still greater. And where, in all the history of Roman Catholic missions, can we find such a trophy for the cross as Madagascar or the Sandwich Islands?—*Pittsburg Banner.*

Ingersoll, the blatant infidel and atheist, has been lecturing in Chicago, taking as his subject the "Mistakes of Moses." The *Interior* gives some quotations from it which are enough to make one shudder at the blasphemous temerity of the wretch:

The "eloquence and the brilliant satire" were the coarsest and most brutal ridicule of a religious faith which is inexpressibly sacred and hopeful to that part of the community upon which the prosperity, order, safety and morality of the city and the country depend. We cannot quote much from such a lecture, but to give an idea will say that it was full of such expressions as this: "In India they believe in one god with three heads. In Chicago they believe in three gods with one head." He represented God as "standing with a rib in his hand thinking whether he had better make a blonde or brunette." In regard to the demand of the human soul for spiritual and religious hope and faith and love, and the question what he had to substitute for it, he represented Christians as saying: "What do you propose to give us in place of that angel? We can't afford to trade off an angel of that sort for nothing. [Great laughter.]" He represented a robber and thief as going unrepentant to heaven, and a just and true man as being sent to hell, denounced the atonement of Christ, and interlarded his coarse blasphemies with scraps of moralizing which he himself had stolen from the Bible, but which he had not sufficient honesty to credit the Book from which he had plagiarized it.

The Sunday law was enforced lately in New York in the stoppage of a walking match in which two or three women were engaged. It is about time for a new "craze." The present, it is to be hoped, has about spent itself. In regard to the pedestrian contest in New York city which excited so much interest, the *Interior* says:

The country is at least $200,000 poorer in money for that walking match in New York, and has only a damaged condition of public morals to show for it.

The defalcation of Archbishop Purcell has alarmed Archbishop Wood of the Roman Catholic diocese of Philadelphia. He calls upon those who have money in his hands to come and get it. The property of his Archdiocese amounts to $12,000,000 and the indebtedness to $600,000.

If secular papers in North Carolina or elsewhere, publishing original items of news concerning the Presbyterian church, will send us marked copies, they will oblige us and we will take pleasure in giving them due credit. We ask this to insure that such items are not overlooked.

For the N. C. Presbyterian

PITTSBORO CHURCH.

We are enjoying a precious season of grace. The Holy Spirit has descended upon us and revived us. The whole church is animated with increased zeal and earnestness. Five persons have already professed faith in Christ and others are awakened. Bro. W. S. Lacy has been with us and the messages he delivered were superlatively precious.

P. R. L.

PITTSBORO, March 15, 1879.

For the N. C. Presbyterian.

SMITHVILLE, N. C., March 23, 1879.

DEAR BROTHER:—Morning dawned darkly at this place and old "Sol" hid his face behind the clouds until about 9 A. M., when the clouds cleared away, all nature revived and the day was made beautiful by sunshine. The notes of the song birds upon the soft still air, mingled with the sweet tones of the church bells calling the people to serve God in the Sanctuary.

As there is no Presbyterian church in this place my wife and I, with our children, went to the Methodist church, on entering it was evident from preparations that had been made that it was "communion day." I felt like the Psalmist of old, "I was glad when they said unto me, let us go into the house of the Lord," for since my conversion seven years since, I have never turned my face on the Lord's table and would not for all the world contains.

After a very excellent sermon appropriate for the occasion, was preached by the Rev. H. F. Wiley, from 1 Cor. xi. :24, 25, he, assisted by the Rev. Wm. Ferguson administered the sacrament of the Lord's Supper to about fifty communicants. The service was solemn and impressive and was greatly enjoyed by the communicants; and many who did not commune, sat in respectful silence during the services.

The Methodist church here is presided over by the Rev. H. F. Wiley, a gentleman who serves the Lord with fervency and zeal, and one who is well calculated to build up his church in this little town which has been so long without a resident preacher, and we as a people feel thankful to our Heavenly Father that Brother Wiley has been sent to live among us and teach us the way of the Lord.

R. E. E.

For the N. C. Presbyterian.

A SURPRISE.

DEAR BRO. MCLAURIN:—While other brethren are telling the world of the kindness of the people whom they serve, please allow me a small space in your paper to return my sincere thanks to friends from the Beth Car, Brown Marsh and Elizabethtown congregations for a pounding which they gave me and mine a few weeks ago. One pleasant feature of this surprise was the presence of members of the Methodist and Baptist churches, showing that there is a unity of spirit while we may differ outwardly as denominations. This manner of expressing good-will on the part of my people is not altogether new to me. South River did this once since the commencement of my labors among them. In giving publicity to these surprises, I cannot forget those in my charge who all along help their minister with what good brother Walter W. Pharr calls "stray shots."

Fraternally yours,
A. MCFADYEN.

NEW PUBLICATIONS.

The pamphlet on *Fish Culture in North Carolina*—a report by Mr. S. G. Worth of the operations in the propagation of fish under his immediate superintendence and under the auspices of the Department of Agriculture—has been in hand some time. Previous notice would seem due to the courtesy to us in furnishing what is really a very interesting treatise on the modes of fish culture and prospective benefits to be derived from it, but by delay we have been enabled to read the report carefully, and rise from its perusal with more knowledge of, and more interest in, the subject than we had supposed could be acquired from so brief a sketch of operations. Mr. Worth has certainly presented the matter in a manner sufficiently detailed to give all necessary information, and yet in so concise a form as to insure perusal. Fish culture is, we are persuaded, a branch of industry which should be under the fostering care of the State, and it might, to a more limited extent of course, profitably engage the attention of private individuals.

North Carolina Medical Journal, Thos. F. Wood, M. D., Wilmington, and M. J. DeRosset, M. D., New York city, editors. A very valuable publication. Every physician who would keep with the times by a constant acquisition of knowledge of diseases in their ever-varying manifestations, and every one who desires to avail himself of improved modes of treatment adopted by the profession, ought certainly to take this magazine. We can only name the departments, which are rich with medical instruction: Original Communications; Selected Papers; Correspondence; Editorial; Reviews and Book Notices; Current Literature; Medical Annotations; Obituary. $3 a year.

Sunday Afternoon for April at hand. We must accord to this magazine a freshness and piquancy in its articles that will commend it to public patronage. It sometimes trends—putting it very lightly—a little out of the orthodox, but its animus and general tenor are right. Here are some of the contents: The Mormons; Christianity and the State; The Tenement House Question; The Howgate Scheme of Arctic Discovery, &c.; &c. Editor's Table: Mint, Anise and Cummin; College Frands; Our Laws and Our Law-Makers. Literature: Springfield, Mass. $3 a year.

Messrs. Appleton & Co. send us *A Thorough Bohemienne*, a novel. We must say distinctly that we never find time nor inclination to read such books. The house of Appleton & Co., however, we feel persuaded, would send out nothing damaging in terms to the morals of society.

We thank Mr. B. F. Moore for the *Proceedings of the Bar of North Carolina relative to the decease of Hon. Bartholomew Figures Moore*, with the addresses delivered on the occasion.

D. Appleton & Co. are republishing "Health Primers," a series, each primer of which is to be the work of a specially competent writer. They are to be brief and simple, yet filled with information suitable for the guidance of grown people. The primer before us is entitled *Personal Appearances in Health and Disease*, by Sidney Coupland, M. D. It will doubtless prove very instructive.

Wide Awake: Capital for the children, being full of amusing and entertaining pictures and full, too, of just such reading as the juvenile intellect craves. The editor, Ella Farman, evidently is a child-lover; none other could cater as does she to the child instinct. We belong to that fraternity—child-lovers—and always have choice gleams of pleasure in forecasting what the children will say when they seize *Wide Awake*. Here are a few, and a few only, of the contents: "The Maid of Norway," historical; The Forbes-Doolan Affair; Don Quixote, Jr.; "Poots' Homes," treating of our Southern genius, Paul H. Hayne. $2 a year. D. Lothrop & Co., Boston, Mass.

A Good Name a Goodly Heritage. By Mrs. Mary D. R. Boyd, author of Wat Adams, &c. 1879. Presbyterian Board of Publication, Philadelphia. "A good name is rather to be chosen than great riches." This book narrates a story, the history of a lad, Duncan Croft, as illustrative of this proverb. It teaches the value and power of a good character. The contrast drawn between the careers of Duncan and Gilbert will prove impressive to youthful readers and render a steady and virtuous life attractive. We regret that when the author speaks of Duncan's devotional habits and conversion her language is so very general, and makes not even casual reference to the birth in the heart of exercises of penitence and faith in the redeeming work of Christ, under the power of the Holy Spirit. Integrity of character and moral walk are not religion. Let Christ be in front always in His work and power.

Dancing as a Christian Amusement, by Rev. G. C. Heckman, D. D., President of Hanover College; 18 mo. tract, 36 pages. Presbyterian Board of Publication, Philadelphia. An excellent pointed discussion of a fashion brought forward now prominently, and too often indulged in by professing Christians.

The Boston Book Bulletin: A quarterly eclectic record of American and foreign books. March, 1879. 30c. a year. D. Lothrop & Co., Boston, Mass.

The Primary Teachers' Monthly, Mrs. W. F. Crafts, editor. April, 1879. 60c. per annum. Western Sunday School Publishing Co., Chicago, Ill. Besides the usual instructive lesson department, this number gives the Home Department, by Mrs. Miller; Temperance Lesson; Children's Sermon, by Rev. W. F. Crafts; The Teachers' Normal Class, by Miss Merrill, and other pleasant reading.

BOOK OF CHURCH ORDER.

I have disposed of several copies of the Revised Book according to announcement heretofore published and have a few copies still on hand. If any person desires a copy he can have it postage free on sending me his address and *fifteen cents* in stamps.

F. H. JOHNSTON,
WINSTON, Mar. 13th, 1879.

The General Assembly of the Presbyterian Church in the United States

Will meet in the Second Presbyterian church, Louisville, Ky., on the third Thursday (15th day) of May, 1879, at 11 o'clock A. M. The opening sermon is to be preached by the Rev. T. E. Peck, D. D., the Moderator of the last Assembly.

The undersigned Committee on Commissions, will be in attendance at the Lecture Room of said church, on Wednesday, the 14th of May at 8 o'clock P. M., for the purpose of enrolling the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
WM. BROWN, Permanent Clerk.

PRESBYTERIAL NOTICES.

The Presbytery of Fayetteville will meet at St. Andrew's church, Moore county, N. C., Thursday, April 24th, 1879, at 11 o'clock A. M.

The usual blanks have been forwarded to the churches; those should be accurately filled and handed in when Presbytery meets in April. J. P. MCPHERSON, Stated Clerk.

The Presbytery of Harmony stands adjourned to meet at Darlington C. H. April 9th, 1879, at 7½ o'clock P. M.

W. A. GREGG, Stated Clerk.

Presbytery of Mecklenburg will meet at Castanea Grove church, Gaston county, on Friday (11 A. M.) May 2d.

R. Z. JOHNSTON, Stated Clerk.

The Presbytery of Orange will hold its 218th session at Eno church on Wednesday, April 23d, 1879, at 12 M.

Sessions will send up their records for review, together with written reports on state of religion; and churches that failed to be represented at the last meeting, are required to report in writing the reason of the failure.

F. H. JOHNSTON, Stated Clerk.

Concord Presbytery will meet at Bethel church, on Wednesday, the 23d of April next at 11 o'clock A. M. WM. W. PHARR, Stated Clerk.

Delegates (both ministers and elders) who expect to attend the meeting of Orange Presbytery, which convenes at Eno church on the 23d of April, at 12 o'clock M., will please notify us of the fact, as soon as they conveniently can. If the trains continue to run, as at present, delegates coming down (i. e., from the west) will be met at Hillsboro, on the 23d at ten oclock A. M., and those coming up the road (i. e. from the east) will be met at Hillsboro on the 22d at 7 o'clock, P. M. It will be necessary for the eastern members to start so as to reach Hillsboro on Tuesday, the day before Presbytery meets. Should any change be made in the schedule, before the 23d of April, arrangements will be made to meet the delegates from either direction, who will come on the last trains that pass Hillsboro, before the hour for meeting.

J. L. CURRIE,
Hillsboro, N. C.

UNION THEOLOGICAL SEMINARY, VA.

Trustees meet on Tuesday, April 8th, 1879, at 3:30 P. M.

Rev. B. Helm addresses the Society of Inquiry at 7½ P. M.

Rev. B. F. Marable will make a public address to students on 9th April at 10½ A. M.

Examinations begin April 3d, at 8 A. M.

Trustees will receive further notice by postal cards.

Trains arrive at Farmville from the East at 12:20 A. M., from the West at 4 P. M. daily. F. N. WATKINS, Secretary.

FARMVILLE, VA., March 1. '79.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

Rev. Charles Hill of Greenville, Ky., has lost an only daughter. She died in full hope.

Without changing his field of labor Rev. J. A. Dickson has changed his post-office from Millersburg to Paris, Ky.

The post-office address of the Rev. J. C. Kennedy has been changed from Fort Smith to Hackett City, Sebastian Co., Ark.

The church at Delphi, La., has given a call to Rev. J. C. Buchanan of the Presbytery of Muhlenburg, Ky. The prospect for usefulness is said to be very flattering.

Rev. G. A. Russell has accepted an invitation to supply the church at Franklin, Tenn. His postoffice address has been changed from Brownsville to Franklin.

Mess. Wm. H. Mooro and Jas. H. Elgin, having been elected ruling elders of Harper's Ferry church, W. Va. were ordained and installed on Sabbath, March, 19th, 1879.

At a five days meeting at Craigsville, Va., Dr. C. L. Hogue had the assistance of Rev. G. B. Strickler of Tinkler Spring, Va. Twelve inquirers, and nearly all of them made profession of faith in Christ.

We have heretofore referred to a revival of religion at Somerset, Ky., in which Rev. W. T. McElroy was assisted by J. H. Hopper, Sunday School missionary. Forty-three professed faith in Christ, and twenty or thirty joined the Presbyterian church.

The meetings which have been continued for weeks in the Second Presbyterian church of Louisville have been closed. Four additions were made by examination and twenty-six by letter. The effect in revived interest upon all the people of God has been most gratifying. There was no abatement of interest at the close. Of the additions ten connected themselves with the Park Mission Chapel now supplied by Rev. J. H. Moore.

POWHATAN CHURCH, VA.,—Rev. B. H. Dupy writes to the *Central Presbyterian*, March 17th:

"Some months ago the Powhatan church elected three more deacons; J. Spencer Smith, who was ordained at Mt. Carmel church in December, and Messrs. Hugh A. French and John J. Allen who were ordained at Hobson's chapel on the 3d Sabbath of this month. The church now has four elders and five deacons."

We saw our friend Dr. Waddell of Centre at Albemarle. The Dr. says that they are building a Presbyterian church at that place; its size is 36x46. The Rev. J. H. Thornwell is doing a good work there. Our Stanly friends admire and love him, and are eloquent in his praise.—*Concord Sun.*

The protracted services in Fulton church closed on the 26th inst. The pastor, Rev. W. H. Marquess, has had the happiness to welcome twenty new members, fifteen of them on profession of faith.—*St. Louis Presbyterian.*

Rev. Frano Mitchell, who has been assisting Rev. J. V. Barks in a protracted meeting at Lick Creek church (Presbytery of Palmyra), writes the *St. Louis Presbyterian* saying that eight persons were received on examination, the church is greatly strengthened and many non-professors are feeling a deep interest in spiritual things.

A letter has just been received from Miss Leyburn, at Volos Thessaly, dated February 18th, mentioning the death of a son of Mr. Michaelides, aged fourteen years. An interesting notice will appear next week. The members of the Mission were in good health and busily engaged in their work. The settlement of the boundary question between Greece and Turkey is one of great importance to them. May God overrule all for the spread of the Gospel.—*Central Presbyterian.*

At Belle Haven, Va., the protracted meeting which commenced three weeks before closed on 5th ulto. The services were conducted by Rev. Mess. R. D. Stimson, J. C. Anderson, N. M. Woods and J. M. Rice. Fourteen persons joined the Presbyterian church and five the Methodist Church. An effort is being made to build a church. The ladies have formed an Aid Society.

GENERAL.

Rev. John A. Broadus, D. D., Professor in the Southern Baptist Theological Seminary at Louisville, Ky., has accepted the invitation of the Literary Societies of Richmond College, to be their orator at the commencement in June.

Considerable religious interest is manifested at the Fifth Street Methodist church in Wilmington. The interest is increasing and the pastor and officers are greatly encouraged. Three persons have professed religion.

An Associate Reformed Presbyterian church was dedicated on Saturday 15th inst. in Chester, S. C.

Rev. M. E. Grunert, late of Salem Female Academy, has accepted a position as resident Professor in the Moravian Theological Seminary, at Bethlehem, Pa.—*Salem Press.*

Rev. Dr. T. H. Pritchard of Raleigh, N. C., and Rev. Dr. H. McDonald of Richmond, Va. are spoken of to fill the vacancy occasioned in the presidency of Wake Forest College.

Bishop Atkinson confirmed four persons at the Episcopal church, in Goldsboro, N. C.

NORTHERN.

PRESBYTERIAN.

Judge W. F. Giles who recently died and who had been for a quarter of a century Judge in the District Court of the United States for Maryland, and filled this office with scrupulous integrity and great legal learning, was a Presbyterian elder.

Harriet H. Sanborn of Newburyport, Mass., gives, after the death of a sister, who inherits the income from her estate, $500 to the Presbyterian Board of Foreign Missions, $500 to the Board of Domestic Missions of the Presbyterian Church, $500 to the Presbyterian Board of Publication, $500 to the Presbyterian Board of Education, $200 to the Presbyterian Board of Church Extension, $200 to Disabled Ministers' Fund, $100 to the Colonization Society, a number of bequests to relatives, and the residue of the estate to the American and Foreign Christian Union.

BAPTIST.

Two hundred and twenty-nine persons were added to the Baptist Church in Baltimore, Md., during the month of February.

The Baptists of America have given toward benevolent objects, according to their Year Book, just published, something less than twenty-five cents a member for the year 1878.

A council of pastors and laymen from all the Baptist churches of Chicago has been called to consider the financial misfortunes of their Michigan avenue church.

METHODIST.

The Methodist church at Homer, Mich., has lately added ninety members.

The Northwestern Branch of the Methodist Woman's Foreign Missionary Society will hold its annual meeting at Milwaukee in April. It has about 600 auxiliaries, supports a number of women in the mission field and is annually increasing its good work.

LUTHERAN.

The Lutherans in Pennsylvania are collecting funds on what they call the "Peter's Pence plan," an imitation of that pursued in the Roman Catholic Church.

Some fourteen months ago Rev. John H. Menges organized Grace Lutheran church, West Philadelphia, with twenty-two members who had formerly belonged to Grace Mission before that enterprise was abandoned, and the chapel rented or sold to the Methodists. Now the church numbers eighty-five members and the average attendance on Sunday service is 325. The Sunday school has grown from 26 to 175 scholars.

CONGREGATIONAL.

The Rev. Bishop Falkner, pastor of the Congregational Church of the Mediator at Brooklyn, has resigned his pastorate, and purposes entering the ministry of the Protestant Episcopal Church.

At the annual meeting of the Trinitarian Congregational Society in Malden, Mass., a note was received from Mrs. Daniel S. Stone announcing that she will pay the balance of its debt, $4,669, on condition that the salary of the minister shall not again be reduced.

EPISCOPAL

The Rev. Dr. DeKoven was wealthy. He left $40,000 to Racine College, with which he was connected. He was a bachelor, and took a lively interest in the social welfare of the 400 students under his charge.

Bishop McLaren has declined to administer the rite of confirmation in the church of the Ascension, Chicago, because of the ritualistic practices introduced there.

The Episcopal Church in Iowa has received a large bequest from the estate of the late Mrs. Clarisa C. Cook of Davenport. It will gives in all $161,000, of which $10,000 goes to destitute parishes, nearly $12,000 to the Diocesan Board of Missions, $50,000 to the Home of the Friendless, and smaller amounts to churches and other causes.

Eleven clergymen in Baltimore belonging to the Protestant Episcopal Church have published a protest against the ritualistic teachings of Fathers Maturin and Torbert, of the Order of St. John the Evangelist, in a "mission" held in Mount Calvary Church. The Fathers are said to have recommended auricular confession and prayers for the dead, and taught priestly absolution and the Real Presence.

REFORMED EPISCOPAL.

A plan is on foot to unite the Free Church of England and the Reformed Episcopal Church.

The Church of the Covenant at Wilmington, Del., occupied their new edifice for the first time on March 9th.

The Charleston Convocation of Colored Churches, Reformed Episcopal Church, held its sixth session at Immanuel Church in Pineville parish on the 7th of February last. Rev. Messrs. Ferguson and Forest read prayers at the opening services and Mr. Stevens preached from Nehemiah 1. The convocation was composed of one presbyter, three deacons, and delegates from fifteen congregations. Three missions and two mission Sunday schools, besides the congregational schools,

are in connection with the convocation. Five church buildings have been improved and five begun and are in process of erection. There are 1183 communicants, 38 Sunday school teachers, 517 scholars. The church property is valued at $6080, with debts amounting to $1666 45. The collections for the year were $1485 68. Services held by the ministers 511; baptisms 140; marriages 23; burials 37.—*Appeal.*

GENERAL.

A new Protestant sect, distinguished, like the Shakers, by physical extravagances, has appeared in Westphalia, the proselytes being mostly women.

The Newsboy's Home of Chicago cares for some 300 gamins, and has just paid off its debt of $2,500.

The Christian people of Springfield, Ohio, have formed a law and order association, to attempt to prohibit the sale of papers, liquors, cigars, &c., on Sunday, and to suppress Sabbath desecration generally.

During a heavy thunder storm at Cairo, Ill., recently, the Roman Catholic Convent in that city was struck by lightning and burned to the ground. No one was injured.

There is in Minnesota a "Catholic Colonization Bureau," which is under the auspices of the Coadjutor-Bishop of St. Paul's. It is the object of this bureau to encourage the planting of Roman Catholic colonies in the State. Four such colonies have been successfully placed since 1876. One, that of Swift county, is organized in two parishes, each with its pastor, church and schools. The farms range from eighty to five hundred acres each, and such township names as St. Michael's, St. Joseph's, St. Francis' attest the ecclesiastical atmosphere which pervades the same. Beyond Swift county lies the colony of Graceville, where, in three months last year, one hundred and seventy-five families were located. The first building up was the church. Around this is now grouped a pretty village, and at least a hundred and fifty settlers' cabins have arisen within a radius of half a dozen miles. In Southwestern Minnesota is a third colony, of St. Adrian, where the bureau controls seventy thousand acres, of which twenty-two thousand have been already sold to settlers. Here the parish priest was on the ground when only three had been built; and there is now a school house, a church, a pastor's house, while a population of one hundred and sixty Catholic families is expected by the coming spring. The fourth and newest of these Minnesota colonies is that of Avoca, just north of St. Adrian, comprising fifty-two thousand acres. The rule in the founding of all these colonies has been that the resident priest and the church should go in with the first settlers, whether they be few or many. The Roman Catholic idea is not our idea, but who shall say that it is failing of its effect? Is not the Church of Rome in the United States laying deep and broad foundations for the future? After all its policy is only that which was followed in a different form by our Pilgrim Fathers at Massachusetts Bay, and it is by no means certain but that the Pilgrims' sons need to revive it in their time.—*Christian Union.*

We call attention to the advertisement of clothing by Messrs. R. B. Andrews & Co. and commend the prices to attention. Messrs. Andrews & Co. will do the right thing for those who will patronize them.

NOTICE.

Romulus M. Johnston, Esq., agent of the *Goldsboro Messenger*, is authorized to receive and receipt for any money due us for old or new subscriptions. Our friends will oblige us by paying promptly. We will welcome any new subscribers.

ECLECTICISMS.

THE LIFE TELLS.

Pacific Methodist:

The highest proof and best illustration of the truth and power of religion is found in the life and character of true Christians. Such a life, firm in integrity, rising above selfishness, strong in the right, patient to bear rough usage, should it come, and full of useful activities—is an argument, the like of that can be felt and appreciated by the world. Creeds and modes of worship may be little understood by the great jury which weighs all pretensions. It may know and care as little about the niceties of theological speculation or about the scientific method of constructing a syllogism in logic. But it is keen-sighted enough in all that concerns consistency of character, and is apt to bring the test of common sense to the judgment of religious pretensions.

IT IS NOT WELL.

Christian Intelligencer:

It is not wise to read a secular paper on the Lord's day. It is especially unwise in those who are very busy and carry many cares through the week. Every industrious man needs one day of rest in every seven, and one of the most important ingredients of that rest is a negative one, namely, the exclusion of the world, its pleasures as well as its pursuits. The secular newspaper, whether a daily or a weekly, brings the world into the Sunday and prevents the rest needed by mind and heart.

GET IN POSITION.

Southern Presbyterian:

If we would move the world, we must get nearer to the right end of the lever where the power resides, nearer to God and his law. The Church is now too near the fulcrum, and its power is lost. It is a false idea that by approximating the views and ways of the world, we gain greater influence. Our effectiveness will always be found to be in proportion to our distance, morally and spiritually, from those whom we would raise from the degradation and ruin of sin.

CHEERFUL CHRISTIANITY.

Congregationalist:

Have a cheerful Christianity. More good has often been done by a happy smile, than by costly gifts of money, or the advice of a score of books. Be sunshine to somebody. You will have cares and perplexities, and crushing sorrows perhaps. There is always One higher than all others to whom you can go, and He never tires of listening. Don't often confide your troubles to others. Each has enough of his own. Let your part of life be to lighten burdens, to give sympathy, a pleasant word of commendation if possible, to be sunny in face and soul.

MEASURE OF FRIENDSHIP.

Sunday School Times:

The true measure of one's friendship is what it secures to one's friend, not what it secures to one's self. What one can give by his friendship, not what he can get by it, shows its real value. He who can ask, What is this friendship worth to me? can never be a friend. He who is a friend will only ask, What is this friendship worth to my friend? Selfishness and friendship are absolutely incompatible.

PREACH CHRIST.

Presbyterian Weekly:

Let us preach Christ—in our pulpits, prayer-meetings, homes, societies and wherever we speak of things that are religious. It sounds learned to talk of Darwin, protoplasm, and the other persons and subjects so rudely thrust upon the attention of Church, but our strength is in letting them alone and preaching the Gospel of Salvation. The power of the cross and blood is greater than our argument and eloquence; and only "the fool saith in his heart, There is no God."

LAYMEN NEEDED.

United Presbyterian:

The desire just now is for more lay service, and this is good, for to every one the Master says, "Son, go to work to-day in my vineyard." But in order to do this work it is not necessary that men shall make themselves professionally and by announcement, lay evangelists, to travel the country and conduct exercises of worship where the regularly appointed ministers of the gospel are properly at their work. They can find enough to employ them at home, acting under the direction of their pastors, holding up their hands and furthering the results of their preaching and influence. If there are those who "cannot but" preach the Gospel in a public way, let them make application for liberty and authority to do so through some regularly constituted church court.

SECULAR NEWS.

CONTINUED FROM FOURTH PAGE.

The Medical Society of North Carolina, the State Board of Health, and the State Board of Medical Examiners will meet in Greensboro, N. C., on the 20th of May next.

The silver wedding of the Emperor and Empress of Austria will be kept as a festival throughout the empire.

The sulphur (so called) which fell in a rain shower over the Lehigh valley proves to be pollen from New Jersey pines.

Another singular phenomenon reported by a correspondent of the *Associate Reformed Presbyterian* is the appearance of worms with the snow which fell in a storm about Patterson's Mills, Pa. The correspondent describes them as "live worms," which ran fast and were numerous enough to give the snow a black appearance."

The sponging fleet report that between Tortugas and Cape Florida they found immense quantities of sponge dead and putrid. They suppose the sponges were killed by the water being by some means poisoned.

Rev. W. P. Williams of Davidson College has been appointed by Grand Master Cox one of the Masonic lecturers for the State of North Carolina.

The Fayetteville (N. C.) *Gazette* tells us that business prospects are very favorable in that place.

Work on the railroad between Mocksville and Mooresville (N. C.) has been commenced.

Six millions of dollars are ready to equip 3,000 Italians who propose during the coming summer to leave Toronto and establish a colony on the southern coast of New Guinea. The colony will be called "Itala."

Floods continue in Hungary. Several rivers are rising, and it is doubtful whether the dykes can resist the floods.

The London *Times* says: "There were shocks of earthquake in Northern Persia during Saturday and Sunday. Minaeh was much damaged, and the adjacent villages of Tark and Mannan totally destroyed. Out of 1,100 inhabitants only a few escaped death."

On Sunday, 23d ult., an armed demonstration of communists was made in Chicago. They had a regular carousal beginning Saturday night and ending Monday morning. In Chicago they embrace a number of companies, well armed and well drilled, and are extending their organizations as much as possible.

Dr. Wm. A. Dick a very prominent physician of Lumberton died suddenly, as is supposed of heart disease, on Thursday last.

An award of $2,700 dollars was made to Mr. P. B. Key as the result of a suit against an insurance company for property destroyed in Enfield, N. C., about a year and a half ago.

A serious accident occurred on the Carolina Central Railway on 28th, ulto., from the breaking of a wheel. The rear passenger coach was well-nigh demolished. A negro brakeman a resident of Charlotte, N. C., was killed and two well-known and highly respected citizens of Richmond county, Messrs. Eli Gibson and J. W. Covington, were seriously injured.

The British Government proposes a loan of £10,000,000 for service in India.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

A DESIRABLE ARTICLE.

We verily believe that it would be rendering any family a very great service to introduce into it Kitto's Cyclopedia. This Cyclopædia is the work of John Kitto, D D., F. S. A., author of the "Pictorial Bible," the History and Physical Geography of Palestine, and editor of the *Journal of Sacred Literature*, etc., etc.

It is arranged expressly for Sunday School Superintendents, Teachers and Bible Students, and embraces a complete and authentic description of all the characters, customs, countries and events mentioned in the Bible, and those connected with them in Egyptian, Persian, Assyrian, Grecian and Roman History. Including the period of over four hundred years between the Old and New Testaments, to which are added many valuable tables, and the products of the latest researches in Biblical literature, together with the knowledge gained by the explorations and discoveries of eminent travellers. The whole illustrated with numerous cuts, maps and full page engravings from the best authenticated models and designs that antiquarian research and ancient monuments can produce.

By special arrangement we can furnish this work well printed and bound in cloth, with the NORTH CAROLINA PRESBYTERIAN one year for $4 50—or to any new subscriber, or any one sending us a new subscriber, at $4 00 for paper and cyclopædia. Publishers price is $4 50

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, O.

Every reader of this paper can have *free* one month's subscription to our Illustrated Magazine of choice literature, LEISURE HOURS, by sending eleven cents to pay for mailing the premium that goes with the magazine, viz: a pair of Easter Cross chromos. These crosses are entwined with calla lilies, ferns, grasses, &c We shall feel fully repaid for this gift if the articles are shown to your friends. Catalogues of 1,000 desirable and curious articles sent to all; 1c and 2c stamps taken. Address J. L. PATTEN & CO, 47 Barclay street, New York.

OFFERS EXTRAORDINARY.

We offer WORCESTER'S QUARTO DICTIONARY fully Illustrated and Unabridged. Library sheep; marbled edges. Publisher's price $10 00, as a premium for 12 new subscribers to the NORTH CAROLINA PRESBYTERIAN at $2 50 each.

Most of our distinguished writers prefer Worcester's to any other dictionary, and it is recognized as authority by the departments of the United States Government.

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We thus furnish the NORTH CAROLINA PRESBYTERIAN and the best Illustrated and Most Popular Agricultural Monthly in the United States, for the usual price of a Religious Newspaper.

We will send the Carolina Farmer, published in Wilmington, N. C. by Wm. H. Bernard, (an excellent Magazine) to any who may prefer it to the American Agriculturist.

The American Agriculturist will be sent one year, gratis, to any one sending us *two new* subscribers at $2.65.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

Near Clarkton, on the 22d of February, in the 76th year of his age, Mr. DANIEL CURRIE, an honest man and a good citizen.

In Fayetteville, N. C., on the 9th of March, 1879, ARCHIE B. SMITH, only son of Ann J. and the late A. A. T. Smith.

In Colorado county, Texas, on the 23d of November, 1878, Mrs MARY E. WALKER, daughter of the late Wm. Walker, of Mecklenburg county, N. C., in the 51st year of her age. She was for many years a consistent member of the Presbyterian Church. J. R.

In Marion county, S. C., on the 20th of February, 1879, of Cancer, Mrs. MARY JANE BUIE, in the 64th year of her age.

For several months previous to her death she was confined to her room, but bore her affliction with much Christian resignation. The Saviour whom she loved through a long life was with her at the approach of death. And by His presence was she sustained and comforted in her last moments. C.

WILMINGTON MARKET
DURING WEEK
ENDING APRIL 1.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—On Wednesday last 26½ cts, and 26½ cents day by day since, throughout.

ROSIN—For Strained $1 12½ and for Good Strained $1 15, until Saturday, when sales were made at $1 10 and $1 12½. Monday market steady at last named figures.

CRUDE TURPENTINE—Market steady and unchanged throughout at $1 15 for Hard and $1 75 for Virgin and Yellow Dip. On Monday $1 10 and $1 60 only were offered up to time of going to press, and sales were probably made at those figures.

TAR—$1 20, Wednesday and Thursday. On Friday fell to $1 15, and has since sold at last named figures.

COTTON—On Wednesday last sales were made on basis of 9½ cents for Middling, closing same day with 9⅝ cents bid. On Thursday sales at 9⅝; Friday sales at 9⅝ cents and later in day 9½; on Saturday small sales at 9½ cents. Monday buyers and sellers were apart in their views and no transactions took place.

Official quotations: Good Ordinary 9¼; Strict Good Ordinary 9½; Low Middling 9⅝; Middling 9⅞ cents.

TIMBER—Sales one raft Inferior $3; 3 do. Common $4; 2 do. Common Mill at $4 50; 1 do. Fair Mill $6 50; 1 do. do. at $6 75; 1 raft Good Mill at $8 50.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	11 a	12
Sides, per lb	6½a	6¾
Shoulders	a	5
Dry Salted—		
Sides, per lb	00 a	6
Shoulders	00 a	4
CHEESE—Northern Factory, per lb	10 a	11
Dairy, cream per lb	10 a	11
State, per lb	00 a	8
COFFEE—Rio, per lb	11 a	16½
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	00 a	65
DOMESTICS—Sheetings, 4-4, per yd	6¼a	6½
Yarn, per bunch	75 a	80
FLOUR—Fine, per bbl	0 00 a	4 00
Super, Northern, per bbl	4 50 a	5 00
Extra do. " per bbl	5 00 a	6 50
Family " per bbl	7 00 a	7 50
City Mills—Extra Super, per bbl	5 50 a	5 75
" Family, per bbl	6 00 a	6 25
" Extra do., per bbl	6 50 a	6 75
GLUE—per lb	7 a	12
GRAIN—Corn, in sacks, per 56 lbs from store	65 a	70
CORN, wholesale, in sacks,	62½a	65
Corn, mixed, wholesale in sacks	58 a	60
Corn, Cargo, per 56 lbs, bulk	57½a	57
Oats, per bushel from store	50 a	55
Peas, Cow, per bushel	60 a	65
HOOP IRON—per ton	65 00 a	70 00
LARD—Northern, per lb	8½ a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 25
MOLASSES—West Indies, old crop	33 a	35
" " bbls	36 a	38
" " new crop	32 a	35
" " bbls	35 a	38
New Orleans	30 a	45
Sugar House, hhds, per gal	21 a	22
" bbls., per gal	22 a	25
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	2 35
OILS—Kerosene, per gal	15 a	16
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel new crop	75 a	95
PORK—Northern, City Mess	11 00	00 00
SALT—Alum, per bag of 3 bushels	00 a	75
Alum, per ton	7 00	0 00
Liverpool, per sack	00	80
Liverpool fine, per sack	0 00 a	1 30
SUGAR—Cuba, per lb	8½a	10
Porto Rico, per lb	0 a	7
A—Coffee, per lb	9½a	9¾
B— " per lb	9 a	9¾
C " per lb	7½a	8
Ex. C— per lb	8 a	8½
Crushed, per lb	00 a	10
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ¼ bxs.	0 00 a	3 90
TIMBER—Shipping, per M	12 00 a	18 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	3 00 a	5 00

NEW ADVERTISEMENTS.

R. B. ANDREWS, S. W. WHITING.

Hats & Caps.

MEN and BOYS' CLOTHING.

NEW SPRING GOODS!

ALL WOOL CASSIMERE SUITS at $8.00, $10.00, $12.50 and $15.00.

FINE BLACK CLOTH SUITS $28 00.

FINE DRESS SHIRTS our specialty at $1.00. Best Quality at $1.25.

BEST FOUR-PLY LINEN COLLARS $1.50 per dozen.

LINEN CUFFS $3.00 per dozen.

Orders from a distance promptly attended to. Goods may be returned if not entirely satisfactory.

R. B. ANDREWS & CO., Clothiers and Hatters, RALEIGH, N. C.

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THE CHURCH OFFERING. By L. O. Emerson, ($1.38, or $12 per dozen), has the best arranged and largest collection of Music for Episcopal Choirs ever published. 6 Venites, 19 Gloria Patris, 23 Glorias, &c., &c., all in Anthem Form, besides a large variety of Chants and Anthems for Christmas, EASTER and other Festivals. Although prepared expressly for the Episcopal Service, the large number of fine Anthems renders it one of the best Anthem books for all Choirs.

EASTER MUSIC, EASTER CAROLS, EASTER ANTHEMS.

Send for Lists.

CANTATAS FOR SCHOOLS AND SEMINARIES. Among many good ones may be mentioned Maude Irving, (75 cents). Lesson in Charity, (60 cents). Guardian Angel, (50 cents). Coronation, (60 cents) Culprit Fay, ($1), and Fairy Bridal, (50 cents).

The present number of the Weekly Musical Record is full of Easter Music. Send 6 cents for it.

Richardson's New Method for the Pianoforte, ($3.25) is the most popular ever issued, as proved positively by the sale of hundreds of thousands of copies. Examine it.

Any Book mailed for Retail Price

OLIVER DITSON & CO., Boston.
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For $1.00 we will send free by mail either of the following named collections, all distinct varieties.

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We will pay Agents a salary of $100 per month and expenses, or allow a large commission, to sell our new and wonderful inventions. We mean what we say. Sample free. Address SHERMAN & CO., Marshall, Mich.

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Potash, Lye, Soap, Starch and Candles,

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OPIUM and Morphine habit cured speedily. Painless; no publicity. Send stamp for full particulars. Dr. Carlton, 187 Washington St., Chicago, Ill.

nov 15 463-1y*

THE OFFICIAL REPORT
OF THE NEXT
General Assembly.

At this time I desire to make known to our Church that the official report of the next Assembly will be published on a plan different from any heretofore adopted. Dissatisfied, as all must have been, with the published report of the last Assembly—the only one at which I have had the honor to act as official stenographer—and dishonored by the marring of work painfully and conscientiously performed, I have obtained from the other members of the Assembly's Committee appointed over the business, their hearty assent to publish the report of the next Assembly upon my own responsibility; and thus freed from many restrictions by parties exempt from liability to the Assembly, and from a method which prevented me from making my last report as complete as I desired, I hope by a plan of my own, not only to satisfy my own judgment and conscience, but to provide the Church with (what it has never enjoyed) *prompt intelligence* of the *proceedings*, and a *complete verbatim* report of the *debates* of our next Assembly. Details will be published in due time. G. L. WOLFE.

Charlottesville, Va., Feb. 20.

DRESS MAKING.
FOR THE
FALL OF 1878.

MRS. JOSEPH McLAURIN desires to inform her patrons and friends in the city and country, that she is in receipt of some of the

Most Stylish Patterns of the Season,

and will receive more in a few days. She is prepared to make, also to cut and fit, on short notice. All orders, especially from the country, promptly attended to, and satisfaction guaranteed.

Hereafter, orders from the country must be paid for on delivery.

MRS. JOSEPH McLAURIN, Market Street, between 8th and 9th.

oct 30-tf

NEW ADVERTISEMENTS.

To the Trade!

IF YOU WANT A good article of FAMILY FLOUR, send orders for

'HAMPTON'S CHOICE,'

Guaranteed and sold low by

WOODY & CURRIE,

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Opening Spring Display OF NEW DRY GOODS.

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Our BLACK SILKS contain the well-known brands of Bonnet, Ponson, Tapissier, Guinet, Girard, and other equally prominent manufacturers. The Lord & Taylor FAMILY SILK enjoys a reputation for universal excellence that is unsurpassed.

Our American Cachemire INDESTRUCTIBLE BLACK SILK justly claims earnest attention, being equal to the best of foreign manufacture at half the cost. EVERY YARD WARRANTED.

In COLORED SILKS our well-selected stock is offered at prices that cannot be undersold.

Also, COLORED AND BLACK SILK DAMASSES, embracing the rarest gems of the European or American Markets.

In SUMMER SILKS and FOULARDS we have everything that is new and beautiful.

DRESS GOODS.

Novelties in Cachemeres, Suitings, Debeiges, and the standard cloths, in splendid variety. Also, "Anderson's" Scotch Zephyrs, printed cotton Dress Goods, Momie Cloths, Cotelines, Percales, Cheviots, &c., with every grade to be found in a first-class establishment.

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This department maintains its supremacy, and shows the best productions from the European centres.

Our Cloaks and Sacques are cut and made by men tailors, therefore style and fit are guaranteed.

SUITS & COSTUMES.

Our SUITS and COSTUMES fully sustain that pre-eminence so justly established, and always represent the latest styles and fashions.

Ladies' & Children's Undergarments.

Superb assortment of fine French hand-made UNDERWEAR, comprising every requisite for a lady's wardrobe. Also, children's suits for every age and size.

Our Infants' Furnishing Department is thoroughly equipped. Complete Wardrobes as low as $25; better goods in proportion. Any article in the Wardrobe at list price; really cheaper than the home-made article, and much more satisfactory.

Hosiery, Gloves, & Handkerchiefs.

The largest, rarest, and most unique French novelties in the city. Also, the medium grades of hose for ladies and children at very moderate prices.

Ladies', misses', and children's kid, cloth, and Lisle Thread Gloves of the best manufacture, in all the newest shades to match any dress material.

A superior selection of plain hemmed linen, and all linen hemstitched, and scolloped Handkerchiefs. Also, embroidered Silk Handkerchiefs unsurpassed in beauty or color.

RIBBONS.

All the choice grades, containing every color and shade known. Fresh additions daily.

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Every possible requisite for a gentleman's outfit. First-class and medium grades of goods at our usual reasonable prices. Quality, style, and fit the prominent features of this department.

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For spring and summer, for Ladies, Misses, and Children. Cloth top, low button shoes, the novelty of the season, $3.50; genuine kid walking boots, $3.75. Low shoes from $2 to $4; fine quality slippers from $1.25 to $2.50; Misses' best pebble goat, worked button holes, $2; Children's hand made, spring heel, button boots, $1.60; Infants' shoes, all colors, $1.25.

Boys' and Youths' French calf button boots, $2.75, and a good, durable laced shoe, $1.95.

Our goods are all first-class. We fill all orders exactly and to the interest of purchasers, guarantee all purchases to be satisfactory to buyers, and stand ready to remedy all errors. We invite orders, convinced that a first trial will insure us the regular custom hereafter.

All orders for Goods to be accompanied by the money; or, where parties wish, Goods will be sent by express, C. O. D. Where the remittance is too large, we always return the difference.

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Remember that we have the ONLY COMPETENT BOOK-BINDER in the city. A challenge is respectfully given to those who think they can go one better.

ALL WORK STRICTLY CONFIDENTIAL.

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Our Great Specialty is *growing* and *distributing* these Beautiful Roses. We deliver Strong Pot Plants, suitable for *immediate* bloom, *safely by mail* at all post-offices. 5 Splendid Varieties, your choice, all labeled, for $1; 12 for $2; 19 for $3; 26 for $4; 35 for $5; 75 for $10; 100 for $13. ☞ Send for our New Guide to Rose Culture—60 pages, elegantly illustrated—and *choose* from over Five Hundred Finest Sorts. Address THE DINGEE & CONARD CO., Rose Growers, West Grove, Chester Co., Pa.

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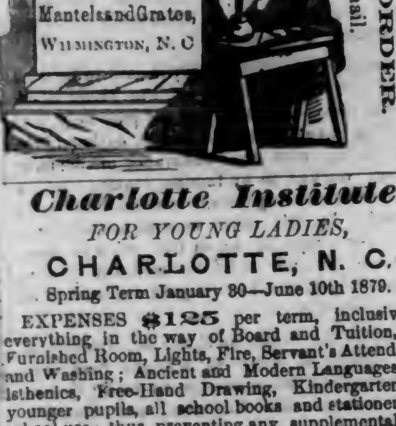

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EXPENSES $125 per term, inclusive of everything in the way of Board and Tuition, viz: Furnished Room, Lights, Fire, Servant's Attendance, and Washing; Ancient and Modern Languages, Calisthenics, Free-Hand Drawing, Kindergarten for younger pupils, all school books and stationery for school use; thus preventing any supplemental bills at the end of the Term.

Pupils entered at any time and charged from time of entrance to end of Term at these rates.

Music under Dr. Bidez $30; under any other Teacher $25. Use of Piano $5 per Term.

Private lessons in Painting $25, in Crayon Drawing $30, in Pencil, $12 per Term.

The best "Reference" the school can give as to its excellence, is its success in its own community, in which it opened with 35 pupils, and now has over 100 in regular attendance. Appeal is confidently made to its patrons in Charlotte that the Institute with its present corps of instructors is of unprecedented excellence.

Rev. Wm. R. ATKINSON, Charlotte, N. C.

jan 22 554-12m

ATTENTION, LADIES!

Embroidery, Embroidery, Embroidery,

INSERTIONS and EDGINGS, Cheaper than you have ever seen them in this Market.

TOICHON LACES, VALENCIENNES, &c. BIRD EYE LINEN DIAPERS, COTTON BIRD EYE DIAPERS, 24 to 30 inches.

WHITE and COL'RD CLOAKINGS and SACKINGS for LADIES and CHILDREN

A Large Variety SHETLAND and ZEPHYR SHAWLS, with and without Fringe. White, Light Blue, Gray, Brown, Garnet, &c., $1 50 to $3 50.

A large stock of LADIES' UNDERWEAR, of good material and work, of best quality, and very cheap.

Sun Shades in all Sizes.

The above goods, with many novelties and all styles of Dress Goods, can be had at lowest prices. Send in your orders, Ladies, and if I do not fill the same to suit, you are at liberty to return the goods at my expense.

Respectfully, R. M. McINTIRE.

P. S. Carpets in all grades, and at the Very Lowest Figures.

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oct 9 561-6m

THOS. A. McNEILL. FRANK McNEILL.

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Attorneys at Law,
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Practice in all the State and Federal Courts in North Carolina. 539 1y.

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DEER POWDER AND BLASTING POWDER

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june 21 441-12m

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Grocery, Produce & Commission Merchant
AGENT FOR THE SALE OF
Fertilizers, Lime, Sawed Shingles, & Mountain Produce
MERCHANDIZE AND COTTON BROKER,
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If you like to be satisfied deal with

MOTT & CAMPEN,
—Dealers in—
BEEF, VEAL, PORK, &C.

We keep on hand good Meats, and will endeavor to maintain our reputation in this regard. We will be pleased to have your trade. Very respectfully,

MOTT & CAMPEN,
North side Market street, bet. 2d and 3rd.

P. S.—Those who have Fine Beef to sell would do well to consult us either by mail or in person:

jan 29 577-tf

CO-PARTNERSHIP.

The undersigned have this day associated themselves together under the firm name of

BOATWRIGHT & McKOY,

For the purpose of carrying on a

General Wholesale and Retail Grocery,

AT THE OLD STANDS,

5, 7 and 8, North Front Street,

WILMINGTON, N. C.

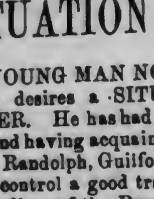
We solicit a liberal share of the public patronage.

JOHN L. BOATWRIGHT,
THOS. H. McKOY.

Wilmington, N. C., Oct. 8, 1877.

Refer to I. B. Grainger, Esq., President Bank of New Hanover.

oct 10 509-



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FOR THE FAMILY.

The Safeguard.

A baby crept to his father's knee,
And was lifted up and lulled to rest,
Till the blue eyes closed, so tired was he,
And his little head fell peacefully
At ease on the ready shoulder there,
While the baby hand, so soft and fair,
Lay like a shield on his father's breast.

Of old t'was said that when men drew near
To fierce temptation or deadly strife,
And lost their way in a maze of fear,
Or perilled their souls for worldly gear,
By a way unknown an angel hand
Would lead them ont of the dangerous land,
Into the light of a nobler life.

The story is true for the world to-day;
We see no white-robed angels mild;
But out of the dark and perilous way
Where men and women forget to pray,
Into the peace of a purer land
They are led by a gentle, shielding hand,
The hand of a little helpless child.

—*Elizabeth W. Denison, in Sunday Afternoon.*

Nora and Her Bible.

Little Nora was an Irish child, who lived not many years ago with her mother and two sisters, in a small village in the north of Ireland. Her mother was a widow, and it was with great difficulty she managed to support herself and her three little girls. Nora, being the youngest, could be the most easily spared from home, and her mother sent her to a school near the village, where she learned to read and write, but very little more. One day, when Nora was about ten or twelve years old, it happened that as she was returning from school she met a lady who was speaking to some other children on the road. When Nora came up the lady stopped her, and asked her name. Nora answered politely, and the lady, seeing the book in her hand, asked whether she had been to school.

"Yes, ma'm," said Nora, "I go every day."

"And do you go to Sunday school!" asked the lady.

Nora looked surprised and said, "Oh, no, ma'm, we have no school on Sunday; we play on Sunday."

"But," said the lady, "will you come to me next Sunday morning? I have some pretty pictures to show you. These little girls are coming, and you may ask your mother to let you come, too."

"Thank you, ma'am," said Nora, as she looked up with beaming eyes to the lady. "I will tell mother, and I am sure she will let me come."

So the next Sunday, when the lady entered her little school, she found a group of eager faces awaiting her, and sitting down among them she showed them a pictnre, and told them the story of Joseph and his brethren, and then taught them a verse of a hymn.

Nora came home in great delight to her mother, and told her all she had learned, and all that week she was thinking of what the lady had taught her, and wishing for Sunday, that she might go again.

After Nora and her little companions had attended the Sunday school for some time the lady desired any of them that had Bibles to bring them, and she marked a few verses which they were to learn each week. As some of the children had no Bibles the lady procured some for them, which she told them they might buy at a low price, so any of the children who were able brought their money next day and got their Bibles.

But poor Nora had no Bible, nor had she any money to buy one. She asked her mother, but she said it was hard enough to get clothes for them all, and she had no money to buy books.

So Nora stayed away from school for two or three Sundays, for she said, "I cannot learn like the others unless I have a Bible, and I do not like to tell the lady I have no money to buy one, for that would look like begging."

At last, one Sunday morning, just after the cold weather had set in, Nora saw her mother preparing to go to town.

"What are you going for, mother?" asked Nora.

"Why, indeed, to get something to keep you warmer, child," answered her mother, as she looked at the shivering little girl, who was bending over the small fire, rubbing her hands and her bare feet, which were quite blue with cold. "That old petticoat is all in rags, and I have just got money enough here for the eggs I sold yesterday to buy you a new one, and you will be glad of it, I'm sure, won't you, dear?" added the mother.

"Why, yes, mother," said little Nora, "but—" and here she stopped, and her mother was surprised to see the child's eyes filled with tears.

"But what? why, what ails you, child?" said the mother, coming close to her, "won't you be glad of the petticoat? You know I have not enough money to buy you a frock; was that what you wanted?"

"No, mother dear, said Nora, looking up beseechingly, "but if you would give me the money for the Bible, and never mind the petticoat."

"Oh, nonsense, child!" said her mother, "look at the snow on the ground, and you with nothing but that old rag of a petticoat; you'd catch your death of cold. You can do without the Bible better."

"Oh, no, mother, I can't. I want to go back to school; and I want to read the Bible to you, too. Do let me have it, and I will patch up my old petticoat, and you will see it will do for me for a time very well."

The mother hesitated for a moment. "I don't like to refuse you, as you wish so much for the Bible," she said, "but I am afraid, my dear Nora will be perished without her new petticoat; and remember, if I give you the money you must not ask me afterwards for the petticoat, for I can't give you both."

"No, mother, I'll never say a word about the petticoat if you let me have the Bible," said Nora, looking up brightly.

So her mother gave her the money she wanted, and Nora felt as happy as a queen, and when her mother was gone, she sat down and began to patch her old petticoat, which was now to last her all through the winter.

Early next morning, with a merry face, Nora rose, and in spite of the snow which still covered the ground she started for her school, which was two miles off. "The Bible must be a wonderful book," said her mother, when she saw how anxious the little girl was for it. "I will let her read it to us of an evening."

When school was over Nora ran home as fast as she could, and bounding into the cottage she laid her treasure on her mother's knees, saying, "See there, mother, I have got it; isn't it a beauty? and you can't think what beautiful things are in it. You will let me read it to you, won't you?"

"Yes, dear, I will," said the mother, "for I want to know what it is all about that makes you so fond of it."

That evening, sitting round the fire, Nora began to read, and so much was the mother interested that it was late before they closed the book and retired to rest.

Next evening, when the elder girls had finished their work and had sat down to their knitting, on one side of the fire, and the mother with her spinning wheel was seated opposite, Nora said, "May I read you some more, mother?"

"Do, dear," said her mother, "I like that book."

So Nora brought her Bible again, and by the bright blaze of the cheerful turf fire she continued her reading again till a late hour hour.

"Girls," said the mother, when she had ended, "I wish you could read like Nora." She looked at her two eldest girls as she spoke.

"I wish we could, mother," said the eldest; "but you can't spare us from home, can you?"

"Not both together," said the mother; "but I think you might go day about till you can read. Nora is big enough now to help me at home, and she can stay at home when I want her."

The girls were delighted, for the interest they felt in the Bible made them wish they, too, could read. So they went to school, and by diligence at school, together with Nora's help in the evening, they soon learned to read; so that before the next winter set in they all three were able to attend the Sunday-school.

Nora never complained of the cold after she made the choice which we have narrated. But even in outward things she was no loser. Some one told the teacher of Nora's self-denial for the sake of getting the Bible, and the teacher told a kind lady, who sent her a present of warmer and better clothing than her mother could have afforded to buy.

The rest of this simple and true story is soon told. Nora was much happier now, with her Bible, than ever she had been before; and what a joy it was to her to find that that blessed book brought peace and joy to her mother's heart, who, about three years later, breathed her last in Nora's arms, rejoicing in the hope set before her in the gospel.

Nora and her sisters still live in the same village, where they now have a little school, and teach other children to read and love the blessed word which gave such joy to them.

Oh, that all little children who read this story may learn to love their Bibles like little Nora, the Irish girl!—*Canada Presbyterian.*

MISCELLANEOUS.

The Moon.

HOW IT LOOKS AS SEEN THROUGH A TELESCOPE.

A Rochester journalist, who visited Professor Swift the other evening, and had a view of the moon, says:

"The telescope, with a power of thirty-six diameters, was turned upon the moon. At first the flood of light was blinding, and the view but cursory. The moon looked like a shield of embossed silver—the shield of Achilles—hung by his goddess mother in the azure of the heavens. Professor Swift looked over the field, and noted as he looked at many of the interesting points, and suggested that we follow the sunrise on the moon. On the moon the dawn advanced at the rate of ten miles an hour, lighting up new fields, and furnishing to him an ever changing panorama. Still, there is naught but desolation, yawning craters, and sharp peaks of volcanic mountains, and circular walls with perpendicular sides that surround deep pits. The moon is dead to all appearance—burned out with volcanic fires. No water laves the desolate and rugged shores of its great sea bottoms. But in the gray plains, where some astronomers think an ocean once spread, craters are seen with perpendicular walls.

"The gray plains can be seen with the naked eye, forming what is called "the man in the moon," on a map like the Eastern Continent. Under the telescope we could trace what seemed to be shore lines on the borders of this plain. On closer inspection, instead of wave-washed sand, these lines appeared to be but rounded steps formed by successive lava-bursts spreading over the plain and marking, by the lessening flow, the gradual exhaustion of the volcanic force. From one of the largest craters rises three volcanic cones, the summits of which are tipped with sunlight before the floor of the crater is lighted. In another crater two cones arise. From the larger craters rays spread out, as though the volcanic force cracked the firm crust in its upheaval, injecting through the broken surface ridges of dazzling white lava, that spread out like the arms of cuttlefish, covering a vast surface.

"The grandest phenomena are to be observed by following the sun on the moon. The advancing dawn forms a ragged crescent line upon the surface still in darkness. The sun's rays pass over dark chasms and low fields, lighting up ragged mountain-tops far in advance. They appear like little islands of light, lying off the coast of an illuminated sea. High mountains and crater walls, near the shore of light, cast deep shadows. The circular rims of crater are illuminated, and shine like rings of silver glittering upon a cushion of darkness. The advancing dawn now lights up the basis of the outlying mountains that but a moment ago showed but a speck of light, and still new mountain-tops are tipped with silver far in advance.

"The sunlight strikes upon the side of a circular wall of a crater, and there is a silver crescent, with a black space between it and the sea of light. Slowly the summit of other portions of the circular walls are lighted up, and then the sunlight invades the depths of the crater, while the shadow of the wall nearest the sun stretches half across the floor of the chasm. Frequently great gaps are broken in the crater walls, and streaks of light stream across the floor. The jagged rocks, in calm, cold beauty, shine and glitter in the fierce, white light. The mountains are mountains of desolation, and the valleys are valleys of silence and death. They are wrinkled with the flow of lava, and torn with upheavals. The moon is dead. No air, no sea, no forest shade or living thing. The moon is a never-failing source of delight. It is also awful in its suggestion of power, and in its loneliness of utter desolation."

Glass Sponges.

The natural history of sponges had, up to the middle of this century, been comparatively neglected. Until 1856, when Lieberkuhn published his treatise on sponges, very little or nothing had been written on the subject. Later, Hæckel did much to determine their exact nature, and it is now universally admitted that sponges form one of the connecting links between the animal and the vegetable kingdom.

Sponges, generally considered, consist of fine porous tissue, covered, during life, with viscid, semi-liquid protoplasm, and are held in shape and strengthened by a more or less rigid skeleton, consisting chiefly of lime or silica. The tissue consists of a very fine network of threads, formed probably by gradual solidification of the threads of protoplasm. The inorganic skeleton is formed by larger and smaller crystals and crystalline threads. In the various families of sponges the quantity of inorganic matter varies greatly; some sponges are nearly devoid of an inorganic skeleton, while other families consist chiefly of lime or silica, the organic tissue being only rudimentarily developed.

As observed in their natural state, sponges are apparently lifeless. When, however, a live sponge is placed in water containing some finely powdered pigment in suspension, it will be noticed that in regular, short intervals water is absorbed through the pores of the tissue and ejected again through larger openings, which are called "oscula." Following up these into the interior, we find them divided into numerous branches, the walls of which are, under the microscope, found to be covered with minute cells, fastened at one end only and oscillating continually. By means of these cells the sponge receives its nourishment.

Sponges with very rigid inorganic skeletons may be divided into two classes—calcareous and silicious—according to whether the skeleton is chiefly composed of lime or silica.

The "sprinkling pot sponge," *Euceleptella aspergillum*, is generally found in very deep water throughout the Pacific. Specimens were found over fifty years ago, but, as they had to be brought up from depths between 500 and 800 fathoms, they remained very scarce and sold at fabulous prices.

The skeleton is formed by small crystals and long threads of vitreous silica, cemented together, during life, by protoplasm. They are arranged in longitudinal and annular bands so as to form a long curved cylinder, about nine to twelve inches long, the walls of which are about one inch in thickness. The threads and bands are interwoven with the greatest regularity, and when the skeleton is freed from the adhering organic matter, it looks extremely beautiful.

Up to about ten years ago the price of specimens of this sponge was very high. At that time, however, a colony of Euceleptellas was found near the cities of Cebu and Manila, in the East Indies, a depth not exceeding 100 fathoms, and since they have appeared in larger quantities in the market. It is remarkable that, contrary to their habits, these organisms have immigrated into regions to which they were totally unaccustomed. Yet it must be regarded as a greater curiosity that they have been accompanied to their new abode by a few animals living in equally deep water and never met with before at depths less than three or four hundred fathoms. Among these animals is a *Phormosoma* (water hedgehog) noted for its long spines.

Glass sponges are not confined to tropical regions. They are met with in latitudes as high as the Färöe Islands, where the beautiful *Holtenia Carpenteria* abounds. Its cup-shaped skeleton is similar in structure to that of the *Euceleptella*, numerous crystalline needles protrude from the surface of the upper part. Lately some specimens of *Holtenia* have been found on the coast of Florida.

Glass sponges serve as dwellings for numerous animals, especially crustacea. A small shrimp inhabits the tubes of the *Euceleptella*, a male and female generally living together. They are shut up as in a prison in their crystalline home, as they are generally too large to pass through the meshes formed by the bundles of crystals. It was formerly believed that these skeletons had actually been built by the shrimps, and we can find no explanation for this curious circumstance other than that the shrimps entered these habitations while very small and became too large to leave them.—*Scientific American.*

Magazine Editors.

Magazines, like ancient families, must have a beginning somewhere, and there are editors who are determined to do their utmost for the new venture, which at best has to contend with long-established favorites, and who take a positive pleasure in unearthing undeveloped genius. And that is the editor to whom we should pin our faith, had we been rash enough to stake something pecuniarily on his enterprise. When he draws his chair round to the fire after dinner, and lights his post-prandial pipe or cigar, in place of taking up the evening journal, or some trivial periodical, he helps himself to a heavy armful of papers. Lying back luxuriously on his cushions, with vague hopes of possible discoveries to soothe him, he flips his fingers through the pages of manuscript. A sample or two taken almost at random suffices. With a shrug of the shoulders he throws a packet aside, and another and another follows in course, with what the unfortunate rejected would call a hasty judgment; when suddenly he draws himself together. There is something in the set and stiffening of the shoulders that might suggest a pointer drawing in a scent, or a spaniel cocking its ears in a cover while a sparkle of dawning interest lights up his indifferent eyes. There is really something in this young man. That expressive picture by itself bears some evidence of original genius. There is talent in that scene, though it may be crudely conceived, and power in those characters, although they are sketchy and unshapely. The story may have to be revised or rewritten, but it contains the elements of a success, and the promise of a literary career. He sits down on the spur of the moment and dashes off a note. The novice receives it next morning with a throbbing pulse, and is elevated straightway to the seventh heaven. He keeps the momentous appointment in a mingled state of nervous excitement and irrepressible jubilation, for we presume that he has sensitive literary temperament. And in the place of the austere critic, whose approbation he has had the audacity to court, he makes a cordial and sympathetic acquaintance, who mingles advice with hearty encouragement, and welcomes him as a man and a brother into the aspiring guild of the penman.—*Blackwood's Magazine.*

The Study of Hair in its Medico-Legal Aspect.

In a recent monograph on human hair by M. Jeannot, the author proceeds first to point out the difference which exists between hair in a healthy or diseased state of the body and on the corpse, and then gives certain peculiarities by which we may be enabled to distinguish between human and animal hair, and, finally, shows what varieties are found in hair itself, in reference to its place of growth, and the age and sex of the individual. He then goes on to prove how very important a knowledge of all these facts may be in any case of supposed murder, for in this way hair found either on the instrument with which the crime has been committed, or on the clothes of the victim, may help to identify the murderer. The author afterwards shows by what means it is possible to prove whether hair has been pulled out by violence, cut off or whether it fell out spontaneously. One very interesting point advanced is the assertion maintained by Hoppe-Sayler and Sonnerschein, that arsenic may exist and be traced in the hair of persons who have died from the effects of this poison. The truth of this theory, however, remains to be proved; all the experiments made by Stadel on patients under treatment with arsenic have always given negative results.—*Scientific American.*

SECULAR NEWS.

The Presbyterian ladies of Lumberton raised eighty dollars for the church by a dioner.

Two trains collided on the New York Elevated Railroad. The engines were utterly wrecked and part of the train was thrown into the street below. Five persons injured, the brakeman alone seriously.

The King of Burmah concedes to demands of Britain now that troops have been sent.

Mrs. Moon and Miss Painter are preaching. Accounts say large numbers, attracted by the novelty, attend the preaching.

A ship at Charleston, S. C., with a cargo of nearly 3,000 bales of cotton, was discovered to be on fire after clearing for Havre. The fire was extinguished by pumping water into the hold.

No appeal in the Vanderbilt will case will be taken, and after doing an immense amount of damage to good morals and blackening the testator's memory it is ended.

A famine in the Nile valley is said to be most terrible. A correspondent of the *Times* says: "In some villages the people are past help, and are sitting naked, like wild beasts, eating roots, and suffering with the endurance of despair. Madness, worked on by famine, stamps such a brand on the starving fellahs as cannot be easily described. In one town women and children fought over scraps of bread like wild animals. The case is believed to be still worse in the inland hamlets where the villagers are said to be starving like dogs."

A jury of the Superior Court at Greensboro gave a verdict of $800 to a negro brakeman who was injured two years ago by being thrown from a train on the Richmond and Danville Railroad.

A motion of censure in regard to the Zulu war, proposed in the British House of Lords, was lost by a vote of 156 to 61.

The new French minister to Russia was cordially received at Berlin while en-route to his post.

The British government has accepted the tender of the Eastern Telegraph Company for the laying of the submarine cable to South Africa. The route is by way of Aden, Zanzabar, Mosambique, Deiygoa Bay and Natal. It will connect with the whole of the Eastern system of telegraphy, extending to India, China and Australia.

The Newbern *Nut Shell* says that the prospects for corn are better in Hyde county than for three or four years.

Oxford has voted $30,000, to be raised by taxation, for a railroad.

Capt. R. P. Paddison of Point Caswell, N. C., has bought the steam yacht lately wrecked on the North Carolina coast and which was in the service of the United States government at the time of wrecking. The boat will be repaired and placed on the Black River line, it is presumed.

Reports from Zululand are adverse to British interests.

The Governor of Louisiana has signed a bill repealing the charter of the State lottery.

Suez Canal stock is in demand, and now worth seven times its original value.

Col. D. K. McRae has been chosen as the annual orator before the two literary societies of Davidson College.

The Mexican Congress meet April 1st. Efforts for concessions to foreigners will be made, as also an effort to get a cable to Key West and a disposition to peace prevails.

The *Times'* Belin correspondent telegraphs that the subterranean telegraph in Germany is attaining vast dimensions. The Reichstag on Monday voted 1,830,000 marks for further examination.

MISCELLANEOUS.

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PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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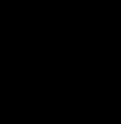

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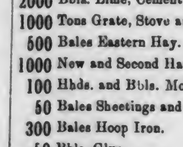

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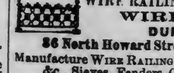

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For the N. C. Presbyterian.

THE BAPTISM OF SAUL.

By the light thrown on the subject of Baptism by the able treatises of Dr. Dale, I am convinced that the usual exposition of Acts 9:18, in reference to the nature of the Baptism Saul is there said to have received, is incorrect.

Supposing that it was ritual Baptism, that is, the outward symbolic ordinance of the visible Church, administered by man—a question which will hereafter be considered—it was not a Baptism *into* water.

1. Because Baptism *into* water will certainly produce death by suffocation, if a human being be the subject. A command to baptize a man *into* water, given in the Greek language, would have been understood by the ancient Greeks as a command to drown him. The Greek word *Baptizo* invariably means to put an object into a certain state or condition, the nature of the state or condition being indicated by the agent, or by the instrumentality by which the Baptism is expected. And when an object is put into such condition, if it ever gets out, it must be done not only without the will, but contrary to the demands of the *baptizo* as obedience to which it was put into that condition. The word never means to dip, that is, to put in and take out; although a Baptism may be effected by dipping as well as by drowning or by drinking a large portion of intoxicating liquor. A certain Greek writer, speaking of people crowding into a boat, says they "perished, being baptized by their own weight." Their weight baptized (drowned) them—it did not *dip* them. The Greek writers constantly speak of ships, sunk to the bottom of the sea, as *baptized*—they do not mean *dipped*. A Greek writer speaks of "one saved in a voyage whom it were better to baptize," that is, to perish by drowning—which could not have been done by a dipping.

The word *immerse* corresponds more nearly than any other English word with the *primary* meaning of *baptizo*. Our brethren who call themselves "*Baptists*," administer the ordinance of Baptism by *dipping*, while they say that it ought to be administered by *immersion*. And neither do they dip the whole person, but only the half of his body, after he himself, by walking into the water, has *immersed* the other half.

The supposition that Saul was baptized into water, (immersed), and that afterwards by his own act, with or without the aid of Ananias, he *emerged* from the water, *passing out of his baptized condition*, and thus escaped drowning, is an inference unwarranted by the language of the sacred writer. Saul was not baptized *into* water. It is a stubborn fact that he lived and preached several years after his Baptism.

Saul was not baptized *into* water on the occasion alluded to,

2. Because baptism *into* water or into any other physical element is not once alluded to in the word of God; (the destruction of Pharaoh and his hosts, and of the antediluvians is alluded to indeed, but not by the term Baptism), and in the case under consideration, where water is not even mentioned, it would do violence to the laws of language to *infer* that Saul was baptized into water, and then, in order to save himself from a martyr's death, put himself outside of the baptized condition into which Ananias had put him, *by divine authority*, by emerging from the water. (Saul remains to this day in the condition into which he was put on that occasion, as will be shown hereafter.)

There is not a single case in the New Testament where water is alluded to as the element into which a person is baptized. Persons are said to be baptized en (*with*) water, and en (*with*) the Holy Ghost, and en (*with*) fire, and eis (*into*) repentance, and eis (*into*) the remission of sins, and eis (*into*) Moses, and eis (*into*) Christ, and eis (*into*) His death, and eis (*into*) one body, and eis (*into*) the name of Paul, and eis (*into*) the name of the Lord Jesus, and eis (*into*) the name of the Father, and of the Son, and of the Holy Ghost, but never eis (*into*) water. It is true that the word "en" is and should be generally translated "*in*," not "*into*," but it is translated "with" and "by" 383 times in the New Testament, and in these and numerous other places indicates agency or instrumentality; that the word "en" in the sentence "I indeed baptize you en (with) water eis (unto) repentance" (Math. iii: 1) has the sense of *with* is evident from the fact that the verbal element into which John is said to baptize is declared to be *repentance*, and from the fact that in the same verse Christ is said to baptize en (with) the Holy Ghost, where the phrase "with the Holy Ghost" unquestionably designates the agency by which the baptism is effected, and not the element into which the person is baptized. It would be contrary to the rules of philology to translate the sentence above quoted thus: "I indeed baptize you (en) *in* water, (eis) *into* repentance; but * * He shall baptize you (en) *with* the Holy Ghost." By such translation "en" is in one case made to indicate the element into which a person is baptized, and in another case in the same sentence it is made the instrument by which the baptism is effected. Undoubtedly "en" indicates in both cases either the element or the agency. If it indicates the element conjointly with repentance in the first case it indicates the element in the second. But Jesus Christ baptizes souls, not *in* (into) the Holy Ghost, but *with* the Holy Ghost. Saul's baptism could not be baptism *into* water;

3. Because the terms used by Luke and Paul in allusion to it (Acts ix: 18, xxii: 16) forbid such a supposition. The passages, literally translated, would read thus: "And forthwith he received sight, and rising was baptized." "Rising, baptize thyself and wash away thy sins." The structure of these sentences forbids the supposition that any act was done, or needed to be done, between the rising and the baptism, such as going out of the room to a bath-house, or a river, or a pool of water. In the thirty-eight cases in the New Testament in which the word "rising" as a participle is directly connected with a verb indicating the act which was performed, it is evident that there was no act needful to be done after, and in addition to, the rising of the agent, in order that he might be in a condition to perform the act designated by the verb. I will quote a few of the cases: Math. ix: 9, "And he rising, followed him;" Math. xxvi: 62, "The high priest rising, said;" Mark x: 50, "And he (the blind man), casting away his garment, rising, came to Jesus;" Luke xv: 18, "I, rising, will go to my father," v. 20, "And he, rising, came to his father;" Acts i: 15, "Peter, rising in the midst of the disciples, said."

If Saul's baptism was not baptism *into* water, that is to say, if Saul was not on that occasion drowned, and if he did not even go to the water to have half of his body *dipped*, after he had himself immersed the other half, the question recurs, was he baptized *with* water, by pouring or sprinkling? Again I answer, No, for the following reasons.

P. T. P.

TO BE CONTINUED.

For the N. C. Presbyterian.

THE ENNOBLING INFLUENCE OF THE BEAUTIFUL IN LIFE.

The oft repeated quotation, "A thing of beauty is a joy forever," stirs the soul when contemplating the glories of nature and art. The artist who has adopted his vocation from a native impulse, who is a sincere worshipper of the beautiful and picturesque, exerts an insensible but not less real influence upon society, although he may not rank among the highest or float on the stream of popularity. "Man," says Carlyle, "it is not thy works which are all mortal, infinitely little, but the spirit thou workest in, I hold, can have continuance." A man with the soul of an artist is a valuable member of society. The inventive designer, the gifted sculptor, the exquisite vocalist, are ministers of humanity, ordained by heaven. They instruct and refine the senses; with images of grace, with smiles of tenderness, and with tones of almost celestial melody, they teach the careless heart to rejoice in the world's attractions. Corregio's Magdalen's prostrate form, serene, sad, yet beautiful face—sinful yet forgiven—teaches us the lesson of repentance, the blessedness of loving much.

We muse on Raphael's "Holy Family" and realize anew the sanctity of maternity. Then our eyes seek the faces of our own little ones, where we imagine just such beautiful innocency is portrayed in each eye, and the desire grows more intense to have their lives spent entirely in the service of the Holy Saviour.

It is said the peculiar roundness of this celebrated pictures owes its origin to the design being drawn first on the head of a cask. Raphael was traveling on foot in Italy, was charmed with the face of a peasant woman holding in her arms a cherub babe, and, on the impulse of the moment, drew the faces on the first available object near him.

Was it not Sir Joshua Reynolds who said the majority of human beings traveled through life with their eyes shut to its beauties; the varying skies above never possessed any charms for them; the most exquisite landscapes were passed unseen; the power and the glory of the Creator in all His works make no impression? They know nothing of the atmosphere above "the smoke and stir of this dim spot, earth," and are truly "of the earth earthy."

When recently listening to the soul-entrancing music of the famous Mendelssohn Quintette Club we dwelt upon the elevating and refining influence of such sweet strains of melody! What a fine lesson is conveyed to the mind to take no note of time but by its benefits, to "watch only for the smiles and neglect the frowns of fate," to compose our lives of bright and happy moments, turning always to the "silver lining of life's clouds."

If music were more cultivated in the home circle, and the evening hours devoted to it, would not our sons find home more attractive, not going beyond to clubs, socials, &c., where they often unawares learn the debasing effects of the wine cup and other vitiating evils?

A good statue is an invaluable memorial—it preserves the features, if not the expression. In gazing at the fine bronze figure of General Stonewall Jackson, in the beautiful Capitol grounds at Richmond, Va., this sainted hero's soul seems to rise before us. We read at a glance the most stirring chronicles of war and genius, of effort and suffering, of glory and death. But memory carries us back to the beautiful, quiet home life, where the ardent piety of his character surpassed all else, and his voice, in earnest, humble, fervent prayer at the daily altar, can never be erased from memory.

We are always inclined to weave more brilliant crowns of laurel around departed genius and think none can vie with the "old masters"—sometimes a mistake. One name, that of Johannes A. Oertel (who lived for a short time in Lenoir, our State, attracted there by the grandeur of our mountain scenery), ought to be appreciated. He was born in the ancient and renowned city of Nuremburg, in Bavaria, in 1823, and at the early age of nine years showed his genius in two memorable pictures, "The Lord's Prayer" and "Ten Commandments," still in his possession. His crayon sketches, cartoons and paintings are all religious and ideal, and most wonderful gems of art. He early studied for the ministry in the Episcopal Church, but as his fine paintings are all Scriptural, he preaches his theology from the canvas more than the pulpit. When we last heard from this gifted man he was living in obscurity in New York, endeavoring to accumulate sufficient to return with his family to Europe, though many of his paintings sold for many thousands of dollars.

Does it not seem the duty of mothers sometimes to step aside from their daily toils to cultivate the flowers by the wayside, adorn their homes in every possible way and make every object, though trivial in value, attractive, to elevate the tastes of the little hearts around them, and inspire them to cultivate the beautiful and true, and in this way illustrate the truth so often forgotten, that "man cannot live by bread alone?"

If a child shows talent for either music or drawing it should be early developed. Many possess gifts which are underrated by even the fond parent's heart:

"Scatter the germs of the beautiful; by the wayside let them fall,
That the rose may spring by the cottage gate, and the vine on the cottage wall
Cover the rough and the rude of earth with a veil of leaves and flowers,
And mark, with the opening bud and cup, the march of summer flowers.

"Scatter the germs of the beautiful in the depth of the human soul,
They shall bud and blossom, and bear the fruit, when the endless ages roll;
Plant with the flower of charity the portals of the tomb,
And the fair and the pure about the path of paradise shall bloom."

L

For the N. C. Presbyterian.

SCIENCE AND RELIGION.

"Science in the abeyance of our spiritual powers attains not to God."—*Dr. McLeod Campbell.*

To the best of our knowledge and belief the material human body is only a temple or tenement for the more important spiritual part. Science teaches us what God allows us in our human nature to investigate and elucidate for the purpose of adding to our knowledge, and to the comforts of this life. It therefore in a great measure, with the exception of so far as it deals with revealed truth, refers to Nature and Nature's laws. But in all candor we would ask, Why science should select as its only peculiar and legitimate province, the transient and perishable world, which is our home for only a short season, and ignore Spirituality as revealed by our Heavenly Father? We contend that it does not. The Christian religion bears the impress of immortality and fills the thirsty soul with visions of eternal bliss. It satisfies the soul that it embraces love, knowledge, and truth. Now also this comes in the province of Science; for it is its very essence to search after knowledge and truth, wherever to be found, either in nature or revelation. But there are some forms of knowledge which are exceptional, and should not be followed as for instance those to be pursued by unholy and unlawful curiosity. Our first parents were actuated by this in eating the forbidden fruit of the tree of the knowledge of good and evil, which brought death into the world and all of our woes. They should have been contented with what God in his infinite bounty, chose to grant. It is so even now. Illegitimate investigation—without authority, and with the pride of human nature and impulse, leads to scepticism; but not to the discredit of science properly pursued which should call to its aid Revelation the brightest light in God's creation.

X.

DOUBT.

We must be careful to recognize the fact there may be no sin in doubting. Some doubts are wicked beyond all expression. Others are no more sinful than is the action of a human stomach in rejecting uncooked food. Doubt, begotten of needless ignorance, unreasonable prejudice, or indulged sin, possesses the character and should have the name of crime against truth. But doubt is not a sin *per se*. We have need only to define the word to see that this is true. It is in essence but the withholding of assent to an alleged fact or truth, for lack of convincing evidence—not that there may not be testimony in existence, and that of the most convincing kind, but it is not accessible or has not yet been brought before the mind in question.

But we should be careful not to encourage doubt as a permanent condition of mind. No man should be content to rest in in this state. Natural wisdom as little as God's Word justifies the cherishing or cultivation as a habit of intellectual or moral skepticism. Such a state of incertitude is most demoralizing and disastrous to all the mental and moral powers. Its direct tendency is to beget imbecility of thought and recklessness of life. We are encouraged in God's Word to prove all things, to demand sufficient evidence, and to question until this is furnished; but nowhere are we taught or permitted to regard doubt as desirable, or its continuance as a boon. Rather is the desire and demand for sufficient evidence intended to end our doubting thoroughly and finally, as soon as possible to put an end to all hesitancy, to settle faith, and lead the soul to recognize and hold fast the good. Doubt is simply a means to an end. It leads to the testing of the bridge, not because that is the most desirable and congenial employment, but in order that we may afterward cross safely and reach the rest of faith. Hence, there is no greater fallacy current, no more arrant nonsense, than that pitiful aping of wisdom, which, labeling itself "the spirit of inquiry," is ever circling at a distance the Gibraltar of our Christian faith, declaring it to be only a mass of rock-like clouds, and yet persistently refusing to come near enough to settle the question. Such is the folly and abuse of honest doubt, which we find in all those boastful skeptics whose delight and study it is to be ever questioning and never to come to the knowledge of the truth.—*Christian Weekly.*

LITTLE THINGS.

BY LOUISA E. NIVER.

Not the great things, but the little,
Troubling all our weary days,
'Tis that mar and dwarf our natures,
Harsh, unlovely make our ways.

Oft great waves of trouble rolling,
Rouse us up in sudden might,
But the eddies 'round us whirling
Leave a dreary, clinging blight.

Little acts with birth in malice
Often weigh our hearts with grief;
Friends (so-called) present a chalice
Potion filled from bitterest leaf.

Little drifts of wilful wand'ring
Sadden One (our dearest Friend);
By-paths for their flowers chosen
Oft in thorny roads do end.

Little sorrows make us question
Whence a balm for grief proceeds;
Little grains of faith well nurtured
Show us help for all our needs.

—*Christian Intelligencer.*

FOUR STEPS TO JESUS.

Florence felt that she must be a Christian. Her heart was heavy with the knowledge that it was sinful. For many days she had been carrying this burden alone. She did not think she *could* speak to any one about it. She had been away in her bed-room alone, and prayed many times; and still was dark and heavy in her little heart. "Oh, if I knew *how* to believe," she would say to herself. "And Mr. Marlette says it is *easy*. If I could only *ask* him!" Mr. Marlette was her dear silver-haired pastor. At length a thought struck her: "If I cannot *talk* with him, I can write him a little note."

When Mr. Marlette found an envelope directed to him, which some one had quietly laid on the large Bible in his study, he was surprised to find in it a note from his little friend Florence. When he read it, he was very glad too. "The dear child! what can I say to her?" he thought. Then he closed the door, and asked, as if *he* were a little child, going to a father, to be guided in answering that note. And I think he was. He began it with Florence's own question; and this is what he wrote:

"'How shall I come to Jesus?' The desire to come now is the *first step*.

"Feeling my sinfulness and danger and the need of His help is the *second* step.

"Feeling that He is both able and willing to help and save me is the *third*.

"And then asking Him to do for what I cannot possibly do for myself is the *fourth*.

"Four steps to Jesus. That's all. Perhaps I should say there is but one, and *that* very short. Out of the heart gushes the prayer, 'God be merciful to me a sinner'; and on the wings of the prayer the soul *flies* to the Saviour, in a moment, saying:

'Here, Lord, I give myself away:
'Tis all that I can do.'

"This seems to be the short, the simple, and the only way to the Saviour. May my dear Florence find it so!"

Florence read the note very carefully.

"I think it is the *third step* I need," she said. "I have tried the first and second and *fourth*, and I do and *will* believe He is *able*—yes, and *willing* to save me." So taking the third step, and *then* trying the fourth, it was not very long before Florence felt that in her heart she had found the answer to her own earnest question, "How shall I come to Jesus?" And she said, with a glowing face to her pastor:

"It *is* an easy way."

A PRECIOUS REMEDY FOR AN OLD DISEASE.

"Let not your heart be troubled; ye believe in God, believe also in Me." This verse is rich in precious truth. For eighteen centuries it has been peculiarly dear to Christ's believing servants in every part of the world. Many are the sick rooms which it has lightened. Many are the dying hearts which it has cheered!

We have here a precious remedy against an old disease. That disease is trouble of heart. That remedy is faith.

Heart trouble is the commonest thing in the world. No rank, or class, or condition is exempt from it. No bars, or bolts, or locks can keep it out. Partly from inward causes and partly from outward—partly from the body and partly from the mind—partly from what we love and partly from what we fear, the journey of life is full of trouble. Even the best of Christians have many bitter cups to drink between grace and glory. Even the holiest saints find the world a vale of tears.

Faith in the Lord Jesus is the only sure medicine for troubled hearts. To believe more thoroughly, trust more entirely, rest more unreservedly, lay hold more firmly, lean back more completely—this is the prescription which our Master urges on the attention of all his disciples. No doubt the members of that little band which sat around the table at the last Supper, had believed already. They had proved the reality of their faith by giving up everything for Christ's sake. Yet what does their Lord say to them here? Once more he presses on them the old lesson with which they first began: "Believe! Believe more! Believe on Me!"

Never let us forget that there are degrees in faith, and that there is a wide difference between weak and strong believers. The weakest faith is enough to give a man a saving interest in Christ, and ought not to be despised, but it will not give a man much inward comfort as a strong faith. Vagueness and dimness of perception are the defect of weak believers. They do not see clearly what they believe. In such cases more faith is the one thing needed. Like Peter on the water, they need to look more steadily at Jesus, and less at the waves and winds. Is it not written "Thou wilt keep him in perfect peace whose mind is stayed on thee?"—*Canon Ryle.*

WHY THE BABY CAME.

Pillowed on flowers, with a half-open bud in his tiny hand, the baby lay, a beautiful image of repose. Nothing could be lovelier than the delicate face, the little lips just parted, the white brow shaded by soft silken curls. There was nothing of the repulsion of death which some people always suffer beside a corpse, to be felt by the most sensitive here. As beautiful now as he ever had been in his brief sweet life, the darling seemed to be asleep.

But it was a frozen sleep. The strong man, pale with suppressed emotion, was one who had felt the fountains of fatherhood stirred for the first time, when the little one uttered his first feebly cry. The mother, leaning on his strength now, because grief had crushed all her own, had been thrilled with the highest joy of womanhood when this nursling was given her, six months ago. Everything was over now. The little garments must be folded up, and put away. There would be no need of wakening in the night to take care of baby. Baby was gone.

The minister said tender words and prayed a prayer of thankfulness and trust. He had been to so many baby funerals in the last quarter-century during which he had led his flock, the words of comfort came readily to his lips, and he meant them every one. He felt that of such as this wee blossom were the flowers fittest for the kingdom of heaven.

By and by the last rites were performed. There was one little mound the more in the cemetery, and one more desolate house in the town. These bereft parents were elect members of the largest household under the stars, the household of the mourning.

The world is full of sympathetic hearts, but it is full also of hearts that are busied with their own cares and perplexities. There are always many to have a passing and sincere sorrow for those who have been afflicted, yet after awhile, when in the opinion of friends there has been time enough for the recovery of cheerfulness, even relatives and friends begin to chide the persistently sad.

"Why did the baby come, if it was so soon to be taken away?" say these.

You may notice that you seldom hear this question from the lips of a mother. She is glad, away down to the profoundest depths of her wounded heart that she *had* the child, though it be removed from her arms. She is glad to wear the mother's crown, though it be a crown of thorns.

To the inquirer may this answer be made. The baby came for two great reasons. One was that he might broaden and enlarge the whole life sweep of all who loved him. Their care for him gave them a comprehension of the mystery of childhood, and a feeling of the Fatherhood of God, that without him they might never have possessed.

The other was that the little spirit, flying heavenward, might draw by a slender silver thread, invisible but never slackening, the hearts of father and mother, to the land where He dwells, of whom the whole family in heaven and in earth is named. The baby came not in vain.—*Margaret E. Sangster in Illustrated Christian Weekly.*

THE JOYFUL SOUND.

The strains of beautiful music—soothing, quickening, spirit-stirring—are falling on the ear from the interior of an ivy-colored church; the listener, wonder stricken, approaches the door with a feeling of awe. He enters and sees something in a gallery that appears like a house, with large gilt edge pillars, and is told that from thence the music comes. He is shown how these pipes are made to emit sound by air blown in; each one different; that the air enters from one pair of bellows. Unseen some one touches the keys; tones deep, low, full, then high, sweet, ravishing are heard; some like the loud trumpet summoning to battle—again like the far off plaintive air of the Arabian desert. He is told that one individual was bringing out all this variety, the reading of the one piece of music, each portion being necessary for the completion—the perfection of the whole. But that without the wind the keys were touched in vain, they did not speak. So God has given to us his blessed word—the Holy Scriptures; above thirty men wrote, of different ranks in life, at different eras, "as they were moved by the Holy Ghost." One beautiful air runs through the whole—"the song of Moses and the Lamb." But we must have the Divine afflatus—the Holy Spirit—else we shall read, touch the keys, in vain; the whole is in beautiful harmony then. Let us, before we read, ask; the promise is explicit; "if ye then, being evil, know how to give gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him," then "joy and gladness shall be found therein, thanksgiving and the voice of melody."

"MAKE A FEW."

A pretentious student in Brown University once told Dr. Wayland that he thought it would be easy to make proverbs like those of Solomon. The reply of Dr. Wayland was, "Make a few!" If skeptics who have spent so much time in railing at the Bible would try their hands at making a better book, a book that would take hold upon the heart of humanity; which would interest children and comfort old age; which would inspire manhood and womanhood with the highest, truest, noblest thoughts; which would chasten them in joy and comfort them in sorrow; if infidels would produce the first page of such a book as this, we would gladly listen to what they have to say. But this eternal fault-finding, this everlasting negation; this seeking to rob people of a healthy and comfortable faith and leave them nothing in its place; this parading of a few worn out sneers and objections, never will accomplish much with a world that is hungering for the bread of life, and that longs to drink of the water of salvation.

TASTE FOR READING.

Sir John Herschel has declared that "if he were to pray for a taste which should stand under every variety of circumstance and be a source of happiness and cheerfulness to him through life, it would be a taste for reading." Give a man, he affirms, that taste, and the means of gratifying it, and you cannot fail of making him good and happy; for you bring him in contact with the best society in all ages, with the tenderest, the bravest, and the purest men who have adorned humanity, making him a denizen of all nations, a contemporary of all times, and giving him a practical proof that the world has been created for him, for his solace, and for his enjoyment.

KNOW YOUR BUSINESS THOROUGHLY.

A young man in a leather store used to feel very impatient with his employer for keeping him, year after year, "handling sides." but he saw the use, years after, when, in an establishment of his own, he was able to tell by the touch the exact quality of the goods. It was only by those thousands of repetitions that the lesson was learned; and so it is with everything in which we acquire skill. The half-informed, half skilled in every business, outnumbers the others dozens to one. Daniel Webster once replied to a young man who asked him if there was any "room in the legal profession," "There is always room at the top." The better you know your business the better your chance to rise. You can gather much information by making a wise use of your eyes and ears, and perhaps be able to surprise your employer in an emergency by stepping into the "next man's" place and discharging his duties satisfactorily; so *learn* your business.

FOUR YEARS LOST.

A mother once said to a clergyman, "When should I commence the religious education of my child?" He asked her, "How old is your child?" She replied, "Four years old." The clergyman answered, "Madam, if you have not begun already, you have lost four years."

RELIGIOUS INTELLIGENCE.

FOREIGN.

From London *Weekly Review:*

An application has been received at the Ursuline Convent, Quebec, from nuns of that Order in France, for admission therein in the event of their expulsion from France.

The Pope has sanctioned preliminary steps for the beatification of several French missionaries, a mandarin, and twenty-five other natives who were martyrs to Christianity in China and Cochin China between 1820 and 1860.

A singular law case is now going on at Soleure, in Switzerland. A priest who died there some months ago, left, after bequeathing legacies to the Emperors of Austria and Brazil, the residue of his property to the Pope. The Emperors immediately renounced the legacies, but no answer has been received from the Pope, and his Holiness is now summoned to appear before the Tribunal of Soleure, as the relatives of the deceased priest have commenced a lawsuit against him, asserting the testator was not in possession of his mental faculties when he made his will.

A curious case has come before the Bourges law courts. The *Patriote de la Nievre* publishes an article accusing a curé named C—— of forcing his flock to buy wax candles. Thereupon all the curès in the department whose names commence with C, and who are fifty in number, brought a joint action for libel against the journal. The case came on for hearing on Friday, when the advocate for the defence stated that he was ready to give the name of the priest alluded to, and to prove the fact charged against him. The court admitted this course of procedure and postponed the case for a week for the production of the necessary evidence.

On Sabbath morning, at the service in the Metropolitan Tabernacle, the following letter was read from Mr. Spurgeon: "Mentone, March 5th.—Beloved Friends:—With great gratitude to God I am able to report myself as restored to health and spirits. I am still very far from strong upon my feet, and after a short walk I suffer pain in the knees; but even this is improving, and I have every reason to hope and believe that at the appointed time I shall be fully able to resume my beloved labour. I desire to present loving salutations to all the beloved members of my church, and to wish them each one every blessing.—Yours, C. H. SPURGEON." The period of rest which the Rev. gentleman's flock prevailed upon him to enjoy was three months, one-half of which has expired. The services in the Tabernacle last Sabbath morning were conducted by Mr. C. Spurgeon, Jr.

Among the numerous bills brought in for the consideration of the French Chamber of Deputies this session is one affecting marriage laws as laid down in the "Code Civil." M. Saint Martin desires to see marriages between brothers and sisters-in-law legalized, his arguments being that they are not contrary to natural rights, and that as a matter of fact, they actually take place by means of a dispensation, no less than 1,467 marriages of this kind having been registered during the year 1876. The most important feature of M. Saint Martin's measure is, however, the proposal to render the marriage of priests legal. As the law stands at present, not only are priests prohibited from marrying by the Civil Code as well as by Canon Law, but in the event of a priest entering into wedlock the union is considered null and void.

Gleaned from exchanges.

Sales of Moody and Sankey Hymns in England amount to nearly seven millions. In the United States they are 6,392,460.

The Free Church Sustentation Fund receipts for the past nine months show a decrease of $25,140, the total being $577,260 against $602,400 received up to the same date of last year.

In the Roman Catholic Church they believe in Bishops, for in Protestant Scotland they have 6 Bishops, 272 priests, 264 churches, and the Pope is seriously thinking of giving them a Cardinal.

The British Wesleyan Methodists set out at the beginning of the year to raise a special fund of $1,000,000 for church building, debts, etc., one-quarter of which they hoped to raise in Great Britain and the rest throughout the world. But already two districts in London have contributed more than the quarter, and now it is expected that $1,000,000 beside will be raised. This is noble giving in hard times.

It is stated that there are now twenty-one French Presbyterian ministers in charge of French congregations in Canada, with elders, deacons, communion-rolls, and all other features of a Presbyterian church.

Miss Field, a lady sent to Swatow, China, by the Baptist Board, has been remarkably successful in her sphere. She has twenty women constantly employed in teaching and distributing the Bible in a territory covering 4,000 square miles.

What a grand outlook it is for our continent that of the 60,000 students in the 350 Universities and Colleges of the United States and Canada, 25,000 are professing Christians.

Active steps are being taken for the formation of a Female Missionary Association to be connected with the English Presbyterian Church, having for its object the Christian education of the women of China.

MISCELLANY.

Munkacsy, the Hungarian artist, who, the other day, sold his painting "Milton Dictating Paradise Lost to his Daughters," for $52,000, a few years ago was a carpenter.

The temperance people of Indiana are conducting a successful fight in many parts of the State against the issue of license to saloon keepers, by which some counties are already wholly cleared of saloons and in others the work is progressing most hopefully.

At a meeting of the evangelical clergy of all denominations of Boston and vicinity, the following resolution was passed, unanimously: "That the practice of shooting birds and other live animals from traps for sport is most unjustifiable and contrary to the plain dictation of morality and humanity, and we most earnestly ask the Legislature of Massachusetts, now in session, to enact laws for its prevention."

The authorities of the State of Illinois have suppressed 3,600 quack doctors, the greater number of whom have gone to other localities, beyond the reach of the State laws, to "practice" upon the credulous. The State Board of Health is also taking the medical colleges in hand, and putting limitations upon the granting of diplomas. This work will be pushing to more vigorous conclusion, and examinations be required of all who offer themselves as practitioners of medicine.

About one-fourth of the population of the State of New York are Roman Catholics. The penitentiaries of the State contain 4,200 prisoners. Proportionally one-seventh or six hundred of these should be Roman Catholics; and yet three-fourths, or thirty-one hundred and fifty are of that denomination! Why is it that over five times more criminals come from that denomination than from all the other religious denominations—five times more than from all the rest of the population? Who can tell?

There is in Chicago a Sunday-school for Chinese which meets every Sunday afternoon. Of the hundred or more Chinamen in that city twenty-six attend the school regularly, and there is a teacher for every scholar. The converts are said to be generous contributors for religious and charitable enterprises.—*Presbyterian.*

It is not, we believe, generally known that in the prayer-book of George III., of England, where the congregation used to implore the Almighty to bless and preserve "Thy servant, George, our most gracious King and Governor," these words were struck out in the copy used by the king, and the following written with his own hand: "An unworthy sinner."

LIVING DEATH.

Singular, isn't it? There's our neighbor Hurry "driven to death." Fact; for he has told us so three times this week, as a reason why he couldn't be at the prayer-meeting. Yet young Brown said just now that they two had a "jolly" three hours at billiards last evening, and a social game of whist at Mr. Thompson's the evening before. If we drop a hint of this to brother Hurry he'll say that recreation is necessary to one "so driven to death as he is. Well, when billiards rest a tired church member, and prayer doesn't, it may indicate "death"—"in a sartain sense," as our teacher used to say. Isn't there a verse somewhere that calls a certain class of people "dead while they live?" And is that style of life worth living?—*Congregationalist.*

"Amid my vast and lofty aspirations," says Lamartine, "the penalty of a wasted youth overtook me. Adieu, then, to the dreams of wasted genius, to the aspirations of intellectual enjoyment!" Many a gifted heart has sighed the same sad sigh, many a noble nature has walked to the grave in sackcloth, for one brief dallying in the bowers of Circe, for one short sleep in the Castle of Indolence.—*Bayne.*

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, APRIL 9, 1879.

A REMARKABLE PROPOSITION.

In the April number of the "*Missionary*," the question 'Shall the *Missionary* live on, or shall it be extinguished?' is seriously discussed. We could wish it were not so, and must confess our great surprise that any one can, in full view of the subject, fail to see that the suppression of this newsbearer and mission advocate, would be of incalculable damage to the mission cause.

One proposition which was made to the last General Assembly, is that the *Missionary* be united with the *Earnest Worker* and *Child's Paper* and thus there be one official organ for the whole church.

The proposition did not met with special favor last year, and we have no reason to suppose will be more favorably considered in the next Assembly. The present number of the *Missionary* discusses this phase of the question to an extent beyond our space, and to it we must refer our readers.

But there are some points in the second proposition to which we must refer more at length, rather to enforce, however, what has appeared in the pamphlet referred to, than to add to what has been said.

The second proposition is "to publish the contents of the *Missionary*, or so much of them as may be deemed necessary, in the columns of the weekly religious journals, it being presumed that these papers would agree to the arrangement and would publish gratuitously." This proposition is said to be from "one who is known to be sincerely interested in the missionary work, and whose judgment has great weight in the Church."

When this plan is carried out, one who is sincerely interested in the Sabbath-schools, will no doubt propose that the *Earnest Worker* and the *Child's Paper* be published in the weekly religious journals, adding with the same refreshing *naivete*, "it being presumed that these papers would agree to the arrangement and would publish gratuitously."

We feel prompted just here to call in question the generosity of the second proposition, and we feel very sure that the zeal of the proposer for the cause of missions exceeds his knowledge of the rights, duties, privileges and requirements of newspaper editing, but we commit the case to the editors of the *Missionary* who state it very fairly:

As to the matter of publishing all missionary intelligence, as well as all kinds of official matter, in the columns of the weekly religious journals, it is doubtful whether the plan would be found either practicable or economical. At present these papers circulate a good deal of intelligence taken from the columns of the *Missionary*, and in this way the sphere of its usefulness is greatly enlarged. But when the question comes up of employing these papers for the purpose of circulating all kinds of missionary intelligence, as well as all official matter, thus giving them a sort of semi-official character, the subject at once assumes a many-sided aspect. In the first place, a very large portion of the space of these papers must be devoted unconditionally to this purpose. We say *unconditionally*, for no missionary committee could afford to submit to the discretion of an editor what should and what should not be spread before the Churches. On the other hand, it is equally evident that an editor could not consent to surrender any considerable portion of his paper to the absolute control of a second party, especially when that party shares none of the expense of publication. More than this. To render an arrangement of the kind effective, all of the weekly papers must be brought into the compact. Otherwise it would be impossible to reach the entire constituency of the Church. But suppose that in the course of a year or two, for good and sufficient reasons, one or more of these papers should withdraw from the engagement, then the whole arrangement would necessarily fall to pieces, and the benevolent schemes would be left without the means of reaching corresponding portions of the Church. At the same time it is manifestly unreasonable to expect the weekly papers to publish all that may be deemed necessary without any kind of compensation. It would be laying upon the editors of those papers a much heavier tax to support the institutions of the Church than upon any other class of persons. If one or two of them only were to publish such information, it might increase their circulation, and in this way it would prove to be a benefit instead of being injurious. But when all of them come into the compact, which is necessary to the proper working of the scheme, we do not see how their general circulation would be increased beyond what it is at present. If the editors of the papers were to charge simply for publishing receipts—and this would be but reasonable to say the least—yet the aggregate cost would probably amount to a good deal more than the whole cost of the *Missionary*, at the present time over and above its receipts.

WILMINGTON PRESBYTERY.

Certain things were specially noticeable with regard to the session of the Presbytery of Wilmington which closed its exercises last week.

There was more than usual interest manifested by the citizens—that is more interest than is usual in cities—much more, which was very gratifying.

The ruling elders present too were more free than usual in taking part in discussions before the body. This is a decided improvement, and the Moderator and the ministerial brethren evidently recognized and appreciated the circumstance.

We have never heard we think more earnest and pointed addresses on the subject of Foreign Missions than those delivered on occasion of the report of the agent. The addresses were brief, but each speaker chose his special point and presented it with remarkable clearness and force. Hence the whole possessed the charm of variety.

The verbal reports on the state of religion in the churches were unusually satisfactory. At the suggestion of the Chairman on the Narrative to the General Assembly the addresses were confined principally to the points suggested by the General Assembly, and thus the Moderator calling the subject when desired, the information obtained from the churches was more precise and at the same time more full than could be obtained from talks at random.

Those who know, which is saying those who love, Rev. N. Z. Graves, will be pained to learn that he lies in a very low state of health at his home in Warrenton, N. C. This information was elicited on the call of his name from the roll of Presbytery. No further information could be obtained.

TOPSAIL SUNDAY SCHOOL.

The Topsail church, of which Rev. G. W. McMillan is stated supply, has now a Sabbath school of about twenty members. The school was organized about three weeks since and Mr. D. McMillan elected superintendent. At the same time a lady and a gentleman were elected assistant superintendents. By means of a collection enough money was raised to provide singing books. The International Series as published in the *Earnest Worker* was adopted, and is in use in the school.

The school is a Presbyterian school in charge of the session of the Presbyterian church, but it is only fair to say that to the zeal and energy of the ladies of the congregation is its organization, due and upon them must depend in great measure its future prosperity and success. The prospect is very bright.

REVIVAL IN CONCORD.

From the Concord *Register* we see that a revival is in progress in the Presbyterian church, of which Rev. L. McKimmon is pastor, in that town. Rev. Dr. J. Henry Smith of Greensboro and Rev. J. H. Thornwell, Evangelist of Concord Presbytery, preached frequently during the past ten days. Their sermons are spoken of as being very forcible and delivered with great spiritual earnestness. Twenty persons have been moved to seek an interest in the salvation of their souls. We hope to have further and more explicit news in our next.

CALL TENDERED.

The churches of Mt. Tirza and Waxhaw, of Bethel Presbytery, have, so we learn, extended a call to Rev. R. A. Miller. The matter is under advisement.

REV. D. MUNROE.

This brother, pastor of the church at Soddy, Tenn., who has been residing in New York city for some months, under care of a physician, writes us the following, which will be matter of rejoicing to many friends in North Carolina and elsewhere:

334 BOWERY, NEW YORK, April 3.

Mr. Editor: Please send the next number of my paper to my old address, Soddy, Tennessee, instead of to this place. After an absence of nearly four months on account of affliction, I leave to-night, God willing, for my former field of labor. Anticipate stopping at London to attend meeting of Knoxville Presbytery. If not Providentially hindered shall reach Soddy early next week. With the continuation of our Heavenly Father's blessing, hope then to again enter upon my regular ministerial duties. If Presbytery transact any business of special importance I may give you a brief sketch of it for publication.

I attended Dr. Talmage's trial two or three days last week, but the house was so full that I failed to get in the last day I went over. The sympathies of the people generally, so far as my observation extends, are with the accused pastor, but the testimony of the witnesses against him last week so far is stronger that what I heard last.

Fraternally,

D. MUNROE.

CURRENT NEWS LETTER.

Our correspondent "M." writes us from Greensboro, that the Young Men's Christian Association of Greensboro held its first anniversary meeting, the last in March. The Association has a hall that will seat some three hundred people, but on the above occasion the Benbow Hall had to be used to accommodate the audience. The Association was addressed by Judge Dick, Col. Gilmer and others. During the exercises Mr. W. E. Edward fell in a fit of apoplexy, and was carried home. He never revived to consciousness, but died next morning. The Young men's Associations, says our correspondent, are doing great good in Greensboro, Winston and other places. Our friend adds with regard to quiet Sabbaths: We enjoy great quiet from railroad trains (except mail trains) —no sound of rolling wheels, nor shrill whistles; no gathering of crowds and no laborers at work as on other days. The Legislature has done well, and we have cause to be thankful. The example is well worthy of invitation everywhere.

GRADUATES.

The following are members of the graduating class at Columbia Theological Seminary:

Clarence V. Cavitt, Bryan, Texas; C. W. Robinson, Concord, N. C.; E. Geddings Smith, Winnsboro, S. C.; H. M. Whaling, Salem, Va.

Graduating from Union Theological Seminary are:

William B. Arrowood, Old Furnace, N. C.; William C. Campbell, Gerardstown, W. Va.; William E. Cave, Salem, Va.; William F. Cosner, Red Creek, W. Va.; George W. Davies, Lynchburg, Va.: Theodoric P. Epes, Nottoway, Va.; Littleton E. Scott, Jefferson, W. Va.; James H. Smith, Lexington, Va.; Ballard F. Thompson, Shop Spring, Tenn.; James H. Weaver, Atoka, Tenn.; Horace M. Whaling, Clover, Va.

A student writes from the latter institution:

"There is no doubt but the Synods of North Carolina and Virginia should lift up holy hands and thankful hearts to bless God for this institution, and more, also, for the able, wise and godly faculty to whom her interest is committed. Without good teachers no institution would meet its aim, but all who are acquainted with the faculty of this institution will join me in saying that no institution has its chairs better filled than our own dear old U. T. S. May God ever bless it and all her interests, and especially those who instruct and are taught, filling the hearts of all with the fear of God. 'L. A."

Dr. Preston's church, the First Presbyterian of Richmond, Va., have bought a church building, lately occupied by the Northern Methodists, and will carry on a mission work in it. The prospect is very favorable.

NOTES AND JOTTINGS.

We had expected in the present issue to have presented our readers a suitable memorial of Rev. J. Monroe Anderson, from his late pastoral charge, but it has not yet come to hand. His last illness was one of protracted weariness and pain, which he bore with patient resignation. A private letter to a friend, from a member of his family, writing before his death, most tenderly and affectionately refers to his sufferings and his perfect resignation to God's will, saying: "He lies like a weaned child in the arms of his loving Savior; only yesterday he said, 'I cannot help thinking of going to be with Jesus!'"

The *Southern Home* says:

Mr. Anderson was a native of South Carolina. He married Margaret Neel, sister to General William H. and Capt. Alexander Neel of this county, and leaves a large and devoted family. His life has been one of constant and earnest labor for the cause of Christ, for the happiness of his family, for the good of mankind, and he is now reaping the reward of his works, crowned with a diadem of glory, whose lustre eternity can never dim or impair.

After making numerous bequests, ranging from $5,000 to $25,000, to various other objects, Deacon Asa Otis leaves what was first supposed to be about half a million dollars, but which, it since appears, will be over a million, to the American Board of Foreign Missions. The *Christian Herald* says:

The bequest is, so far as we know, unprecedented in the history of benevolent societies in this country. A Scottish earl some years since gave a check of £100,000, the largest check ever drawn on the Bank of Scotland, for home missions in that land. But these munificent gifts stand hitherto unapproached and alone.

Deacon Otis died a bachelor at the age of 93 years, and he leaves no collateral heirs to thwart the purpose of his will.

We copy from the New York *Sun* an account of a new plan for curing drunkenness. It will not do to say that no man can entirely reform, short of such a change of heart and life as we call conversion, for we have known surprising reformations by the power of human will. Yet it is plainly evident that there are many cases beyond the power of man, which the grace of God does reach; and in every case religious character and life is an inestimable aid in resisting temptation. We give the item:

Two years ago a few citizens, after examining the various methods of dealing with drunkenness, decided in favor of what they called the Christian plan. They rented a building near the Central Park, and announced that they would receive intemperate men who desired to reform. The cure of intemperance is sought at this reformatory, not by medical treatment or physical agencies, but the inebriates are taught that drunkenness is a sin against God, and no other means of reform are employed. The results, according to a report just published, have astonished those who undertook the experiment. Of 303 persons received they assert that 187 were wholly reclaimed, and have been long enough away from the asylum to test the thoroughness of their reformation. This proportion is believed far to exceed that of any other inebriate asylum.

Here is a fresh instance of religious intolerance. We take it from the *Christian Union:*

Attention has lately been called in the English journals to the persecution of peasant families in Bohemia, who make the effort each Sunday to meet together for Bible study, singing and prayer, but are as regularly dispersed by the police. Over a year ago these persons seceded from the Romish Church and declined to connect themselves with the two evangelical churches acknowledged by Austrian law, because these churches do not regard conversion as essential to church membership. They declare themselves evangelical and acknowledge the Bible as their guide, and the Heidelberg Catechism as containing their statement of doctrine. For this independence of thought they have been repeatedly fined, in one instance $20 each, and two of them were thrust into jail for six days. Other fines or imprisonments hang over their heads unless their appeal to Vienna shall receive a favorable answer. There is little doubt, however, but that in time a favorable decision will be reached, since what these poor people in the country are not allowed to do, is done every Sunday in nearly all the large cities of Austria.

We trust our friends will not forget that a special representative of the N. C. PRESBYTERIAN will be at the various Presbyteries in this State. He will gladly receive any funds that may come in for renewals and new subscriptions. Bear us in mind, and oblige us if possible in the matter.

We have been asked every now and then why Rev. H. B. Pratt's articles on Romanism have not been published; and if there is a probability of its being done. Now a friend offers to pay ten dollars toward expenses of publication, and when published to take the same amount in books for distribution. Those who are anxious for the publication of these articles in durable form might do well to correspond on the subject with Rev. H. B. Pratt at Winnsboro, S. C. We write without any conference with, or suggestion from, the author of the articles named.

The present Emperor of Russia undoubtedly desires to alleviate the hardships and advance the intelligence and general prosperity of his people, yet Nihilism is rampant in his dominions. The strongest measures are resorted to for its suppression, but without avail. The wealthy classes and those in high official position are taking active part in the treason. The late arrests include court chamberlains, officers of the guard and two daughters of a prominent minister. The life of General Van Drentilm was attempted and forty-five arrests were made. To show the intensity of the fanaticism, especially as to the higher classes, the penalty is banishment to the wilds of Siberia. A punishment almost worse than death to a habitue of court circles.

The following suggestion which appears in the *New York Sun* from a correspondent, is undoubtedly *the way* to get the Archbishop out of debt—at least to raise the money.

First let Archbishop Purcell ask all the Archbishops and Bishops throughout the United States for their co-operation. Let said Archbishops and Bishops call upon their respective pastors, and then let the pastors appeal to the congregations. Let it be an envelope collection. Have the envelopes distributed on Sunday at all the masses and collected on the following Sunday. Let the top part of the back of the envelope be printed thus: "Aid for Archbishop Purcell from St. Stephen's church, New York," and others; then underneath a space for the name of the individual: beneath that a space for residence and beneath that a space for the amount. Then when all the envelopes are collected by each church, let them be safely packed in a box or packages and sent by express to Archbishop Purcell's address at Cincinnati.

In this way committees and their jealousies and disagreements will be done away with. I venture to say that there are at this moment over one million people ready to respond, and only waiting for the call.

Just think of it. All the Archbishops and Bishops and priests in the United States, holding the keys of heaven and hell, at least so doing in the opinion of their congregations.

Then the space left for the name of the individual is significant. No non-contributor could escape. The plan would raise the money. And yet one cannot but doubt whether the money would be appropriated as designed. What a harvest there would be for those who might be disposed to follow the Archbishop's illustrious example. By the way the Archbishop's letter of explanation puts to blush those who have been giving him credit for misfortune rather than fault. He denies positively any such debt as would accrue from interest. Tried by rules that would be applied to non-clerical defaulters, it must be confessed his case doesn't look well.

Right on the heels of the above defalcation comes a new and most extensive scheme of finance: The establishment of an Anglo Universal Bank with directorates in London, Paris and other great financial centres. Of course New York must have a directorate. It is intended to create a bond of sympathy between all Catholics throughout the world. It will be a terrible engine of power, if it can be consummated.

The news from South Africa is not reassuring. The *Scottish-American Journal*, which is good authority furnishes what is appended:

The latest reports by cable of the condition of affairs in Zululand are sufficiently grave to excite alarm. It is painfully evident that the trouble is not at an end. There is no trustworthy intelligence from Col. Pearson, and anxiety concerning his safety is becoming intense. Several runners, induced by large rewards, started for Ekowe without dispatches, but returned reported the roads destroyed, every approach commanded by military kraals (forts), and the country swarming with Zulus. With the utmost care Col. Pearson's supplies, it is believed, would be exhausted by the end of March. The expedition in course of organization on the lower Tugela for his relief amounts to fourteen companies of regulars. It will be pushed forward as rapidly as possible; but in the meanwhile another overwhelming disaster may occur. The safety of Colonel Pearson and his men at Ekowo becomes the pivot on which the future of the campaign hinges.

For the N. C. Presbyterian.

MT. AIRY CHURCH.

MADISON, April 1st, 1879.

MR. EDITOR:—I have just returned from Mt. Airy, where I preached last Saturday and Sunday. (This little church, as many of your readers know, is vacant.) We received into the communion of the church two ladies, both of whom I baptized, together with the infant of one of them. On Friday night the ladies of our church, assisted by ladies of other denominations, gave a supper for the benefit of the church. They realized about fifty dollars, more than enough to pay off a small debt, and secure a deed for the church.

Yours, truly, C. MILLER.

For the N. C. Presbyterian.

CHURCH AT GRAHAM.

GRAHAM, N. C., March 31, 1879.

TO THE EDITOR OF N. C. P.:—DEAR SIR:

On the second Sabbath of this month we ordained three elders, viz.: James H. Holt, John Denny and W. C. Donnell; and five deacons, viz.: J. L. Scott, J. W. White, L. B. Holt, John W. Whitsett and Robert M. Denny. We have now six elders and five deacons, and I think their efficiency will be of great benefit to our church.

We have just closed a three days' meetings at Company's Shops, N. C., which is within the bounds of our Graham congregation, and at the communion on the Sabbath, we received eighteen members—four by examination and fourteen by certificate—one from the Lutheran church, four from the Methodist Episcopal churches and nine from other Presbyterian churches. We now have a membership of one hundred and three.

We are also engaged in repairing and refitting our church building. We expect to put a cupola on it, reroof it and repaint it. When this is finished, we shall have a very neat and comfortable house of worship.

Yours, truly, B. W. MEBANE.

For the N. C. Presbyterian.

RALEIGH FIRST CHURCH.

RALEIGH, N. C., April 7, 1879.

MR. EDITOR:—At our last communion season the "glad tidings" were communicated to you of the addition of thirteen to the membership of the First Church of this city. On yesterday, as we again "commemorated the dying love of our blessed Saviour," we were made to rejoice in having nine more to come forward and cast their lot with us. Four of this number were admitted on *confession of their faith in Christ* and five by certificate.

They have proven precious seasons indeed, and have afforded us new material for praise and thanksgiving. Rev. John S. Watkins, our beloved pastor, is laboring earnestly in the Lord's work, and with the blessing of God upon his labors they are resulting in great good to this church. W.

PRESBYTERY OF WILMINGTON,

Met on 2d inst. in Second Presbyterian church of Wilmington. Rev. Dr. R. H. Chapman was elected Moderator and Rev. A. Kirkland and Ruling Elder A. H. Perry temporary clerks. Rev. B. F. Marable was re-elected Trustee of Davidson College. Rev. J. R. Wilson, D. D., and Ruling Elder Alex. Sprunt were elected commissioners to the next General Assembly, with Rev. A. Kirkland and Ruling Elder D. McMillan alternates.

The pastoral relation between Rev. K. McDonald and Black River Chapel was dissolved.

Rev. G. W. McMillan was authorized to supply Topsail and Mt. Williams churches.

A resolution was passed unanimously, after some discussion, formally disapproving of preaching by students for the ministry before their licensure.

A committee of five was appointed to visit Whiteville and investigate and adjudicate a case of discipline.

The Committee on Susteutation was instructed to organize a church at Burgaw if the way be clear.

The narrative to the General Assembly was drawn to meet the points suggested by that body and states:

"1. That our ministers are punctual in meeting their engagements, and our ruling elders and deacons are commended for their fidelity in the discharge of their duties.

"2. In most of our churches there are growing and attentive congregations.

"3. Fifteen of our churches report additions, numbering from thirteen down to one.

"4. Intemperance, worldly amusements and other forms of sin are not indulged in as much as heretofore.

"5. Family worship in a majority of our congregations is sadly neglected.

"6. Catechetical instruction of children in our Sabbath schools and families is receiving increased attention.

"7. The Sabbath is desecrated to such an extent as to call for an expression of sorrow on our part.

"8. Notwithstanding the financial stringency of the times, our people have made some advance in honoring God with their substance.

"9. All churches, save in one instance (Swansboro), have been regularly supplied with preaching during the past year.

"10. We are doing nothing worthy of remark in the way of instructing the colored people, more for want of opportunity than of zeal for the salvation of their souls."

Presbytery adjourned to meet at Brown Marsh church on Thursday before the fourth Sabbath in March, 1880.

For the N. C. Presbyterian

SHARPLY WRITTEN.

I suppose that nobody reads Miss Hannah More these days. And yet she was once a star of the first magnitude in the great London literary and social world, and was esteemed to have done important service by her writings to both Church and State in England. Her correspondence is more important these days than her works. We see how the big-wigs of a hundred years ago disported themselves,—what effusive compliments to each other, what verse-making, what mirth and wit, what good sense, and sober piety withal. Dr. Johnson, Garrick, Langhorne John Newton, Mrs. Montague, Mrs. Carter, Horace Walpole, Wm. Wilberforce and Dukes and Duchesses and Bishops, and great folks without end. It was a brilliant circle, but has been succeeded by others even more brilliant, wise and witty.

Some of my late reading has brought together two little *jeux d' esprit* of those half-forgotten days—themselves now quite forgotten, and only to be unearthed in some correspondence or Reminiscences. Hannah More was good at occasional verses to her friends. Some of these, slight as they are, are probably better than her more labored efforts, notwithstanding Dr. Johnson's solemn verdict that he considered her "the most powerful versificatrix in the English language." "*Versificatrix*" is good and truly Johnsonian and expresses exactly her position among the poets. Among her great friends were the amiable Bishop of London, Dr. Portens and his wife. On one occasion the Bishop was clearing up in the garden of his palace a dense overgrown thicket in a retired spot known as the monk's walk, and said to have been frequented by Bishop Bonner, Bloody Mary's tool. Hannah More thereupon sent the following sprightly verses to her friend, which were afterwards handsomely turned into Latin by the unfortunate son of Dr. Beattie, then a boy of sixteen.

Bonner's Ghost is supposed to start from the gloomy shade, and remonstrate upon the invasion of his ancient solitary retreat, and lament the decay of Romanism and persecution.

Reformer hold! ah, spare my shade,
Respect the hallowed dead!
Vain prayer! I see the opening glade
See utter darkness fled.

Just so your innovating hand
Let in the moral light;
So chased from this bewildered land,
Fled intellectual night.

Where flow that holy gloom which hid
Fair Truth from vulgar ken?
Where now that wisdom which forbid
To think that monks were men?

Those charming intricacies where?
Those venerable lies?
Those legends once the Church's care?
Those sweet perplexities?

Ah! fatal age, whose sons combined
Of credit to exhaust us;
Ah! fatal age, which gave mankind
A *Luther* and a *Faustus!*

For knowledge flew, like magic spell,
By typographic art:
Oh shame! a peasant now can tell
If priests the truth impart.

Ye counsels, pilgrimages, creeds!
Synods, decrees, and rules!
Ye warrants of unholy deeds,
Indulgences and bulls!

Where are ye now? and where alas!
The pardons we dispense?
And penances, the sponge of sins;
And Peter's holy pence?

But soft—what gracious form appears?
Is this a convent's life?
Atrocious sight! By all my fears,
A prelate with a wife!

Ah! sainted Mary, not for this
Our pious labors joined;
The witcheries of domestic bliss
Had shook ev'n Gardiner's mind.

But tortured memory vainly speaks
The projects we designed;
While this apostle bishop seeks
The freedom of mankind.

And who shall change his wayward heart,
His wilful spirit turn?
For those his labors can't convert,
His weakness will not burn.

This is very well and very pretty, and was received by Hannah More's High Church coterie with great applause. She had friends however, outside of that gilded pale who had perhaps some reason not to think quite so highly of the liberality of the Bishops of the English Protestant Church. Mrs. Barbauld was Presbyterian enough to reply to her friend Hannah, and though her verses were probably debarred an entrance into the Bishop's palace, they had their circulation among wits, and in a circle that revolved in a place lower socially, but intellectually quite the peer of any that England's palmiest days can record. In H. C. Robinson's Reminiscences we find Mrs. Barbauld's lines preserved.

The Bishops reply in a body to the attack of Bonner's Ghost upon their liberal policy to Dissenters and heretics. These lines contain the pith of the whole—which is "*we would if we could.*"

'Tis not to us should be addressed
Your ghostly exhortation;
If heresy still lift her crest,
The fault is in the nation.

The State in spite of all our pains,
Has left us in the lurch;
The spirit of the times restrains
The spirit of the Church.

Our spleen against reforming cries
Is now as ever shown;
Though we can't blind the nation's eyes
Still we may shut our own.

Would it but please the civil weal
To lift again the crozier,
We soon would make those yokes of steel
Which now are bands of ozier.

Church maxims do not greatly vary,
Take it upon our honor;
Place on the throne another Mary
We'll find her son at Bonner.

C. P. S.

MONTHLY REVIEW OF FOREIGN MISSIONS

We have intelligence from Campinas as late as the 30th of January. Miss Kirk had gone to Sao Paulo to recruit her health after the labors and fatigues of another session. She had it in contemplation to establish a training school for girls at the last mentioned place at her own charges. This is an important undertaking and will doubtless result in much good, but it can scarcely be carried on in connection with our mission at Campinas. So far as our letters from Campinas speak on the subject, the missionaries were in the enjoyment of health and pursuing their labors as usual. The annual report of the Mission, published in the present number of the *Missionary*, is very encouraging. Intelligence has been received from Mr. and Mrs. Dabney as late as the 10th of February. They were nearing the island of St. Thomas on their way to Campinas, and thus far had had a very pleasant voyage.

We have a letter from Miss Rouzone to the 28th of January. She speaks of the intended visit of Rev. Mr. Tu-in, the Waldensian minister at Milan, to the churches in this country and bespeaks for him a cordial reception. We publish below a communication from Miss Ronzono to Mrs. Boyce, an English lady who is deeply interested in the evangelization of Italy, and who has frequently befriended Miss Ronzone, in relation to the character and progress of her school. Our readers will not be the less interested in this letter because of its foreign idiom.

From China we have letters from the 25th of December to the 13th of January. Mrs. Stuart's letter of the first mentioned date alludes to three Chinese women who were under deep religious convictions, and she hopes at the same time that they have already been made the subjects of regenerating grace. Miss Safford, we learn through an indirect source, had got back to China in health much improved. Mr. Davis under date of 12th of January writes: "I write to let you know that we are all getting along very well at Soochow, and our missionary work goes on as usual."

From Greece we have intelligence as late as the 13th of February. Mr. and Mrs. Sampson had returned to Athens, to remain there for the time being at least. He is needed very much both at Volos and Athens. The annual report of this Mission, published in our present issue, will be read with interest. We received specimen copies of the two Greek papers published by the Mission at Athens, which are remarkably well executed as to the printing, and from the caption of the articles we judge that they are well adapted to the wants and circumstances of the whole Greek field. It is a fact worthy of note that a considerable number of these papers have been ordered through our office by the different colleges in this country, to be read in connection with the study of ancient Greek. Dr. Kalopothakes is the editor of these papers, and we judge that the work is performed with decided ability.

We have sundry late letters from the Indian Country: one from Mr. Reid, at Spencer Academy, of the 17th of February; one from Rev. W. J. B. Lloyd, at Bennington, of the 7th of January; one from Rev. John P. Turnbull, at Good Land, of February 20th; one from Mr. James Dyer, of Eagletown, of the 25th of January; one from Rev. C. J. Stuart, of Philadelphia, Red River county, Choctaw Nation, of February 20th; and one from Rev. J. C. Kennedy, of Green Hill, Choctaw Nation, of the 22d of February. Mr. Kennedy mentions that a large number of Choctaws had removed from the neighborhood of Green Hill under the impression that the place had become sickly, and in consequence the number in attendance upon the school and church had been much diminished. At all of the other stations the missionary work was going on as usual, except so far as it had been interrupted by sickness and inclement weather. *Missionary.*

The General Assembly of the Presbyterian Church in the United States

Will meet in the Second Presbyterian church, Louisville, Ky., on the third Thursday (15th day) of May, 1879, at 11 o'clock A. M. The opening sermon is to be preached by the Rev. T. E. Peck, D. D., the Moderator of the last Assembly.

The undersigned Committee on Commissions, will be in attendance at the Lecture Room of said church, on Wednesday, the 14th of May at 8 o'clock P. M., for the purpose of enrolling the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk,
WM. BROWN, Permanent Clerk.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

Rev. R. M. Baker, of LaFayette, Ga., expresses his gratitude for a box of clothing from the church of Rev. Dr. Van Dyke, of Brooklyn.

Revs. Messrs. Lacy, Leps and Wilhelm are actively engaged in holding meetings in the churches in various parts of Greenbrier county, West Va.

Rev. William Stoddard, of Cumberland county, Va., will preach the Baccalaureate sermon at the commencement of Hampden Sidney College, in June next.

POINT PLEASANT, BLAND COUNTY, VA.—A church is to be built at Point Pleasant, to be known as a Presbyterian church, but open to all Christians. Dr. William E. Hoge has consented to pay the whole cost, and give us what he is wishing to assist, time to pay what they choose. —*Central Presbyterian.*

ROCKBRIDGE BATHS, VA.—Rev. C. W. Humphreys writes March 31st: "As an item of church news, I write to state that I am conducting a series of meetings at a school-house, on the border of my congregation, and that up to this time, six professions have been made. There are many yet deeply interested about personal salvation. Private conferences have been the method employed, and it has been successful in both keeping down excitement and leading inquirers to Christ. God's Spirit has evidently been moving on many hearts. I shall continue the meeting while the Spirit stays."

Rev. S. F. Tenney, of Crockett, Texas, reports: "All the churches in the southern part of the Presbytery of Eastern Texas are supplied now, except the church of Orange, in the town of Orange, Orange county. It was organized last year and has yet but few members but with fair prospects of growth. Orange is an important lumber town on the New Orleans and Houston Railroad and on Sabine River. I understand that a fair support can be raised there for an acceptable minister who is unmarried or has a small family. There is also a good prospect for building a house of worship soon if they but get a minister. Will not some brother who is soon to graduate at the Seminaries regard this call to a very needy and important field?"

The Presbyterian church of Thibodeaux, La., are trying to raise means to build a parsonage. They are helping themselves and ask others to aid them. Address Mrs. M. K. Fulton, Thibodeaux, La.

Rev. Dr. H. M. Smith, editor of the *South-Western Presbyterian*, has been delivering lectures in the First Presbyterian church of New Orleans on the "Monuments of Egypt and the Exodus of the Israelites." The New Orleans papers praise the lectures very highly.

The address of Rev. Granville T. Story is Mount Carmel, Miss. He has taken Covington county, Mississippi, as a missionary field.

Rev. S. M. Neel, of Shelbyville, Ky., assisted by Rev. W. E. Detler, of Bloomfield, are conducting a very interesting religious meeting. Seven of the baptized children of the Church have been received into full fellowship, and the interest is increasing.

The post office address of Rev. W. H. Verner evangelist of Brazos Presbytery, has been changed to Velasco, Brazoria county, Texas.

Rev. J. H. Moore has been elected to the pastorage of the Third Presbyterian church, of this city. In connection with his labors in this church he will supply the pulpit of the Park Mission chapel, and will assist the pastor of the Second Church. Mr. Moore last Sunday terminated his connection with the Portland-Avenue church, of which he was the pastor elect, and which has prospered while he has been supplying its pulpit. Mr. Moore thus enters on a wide field of usefulness, which will afford him abundant occupation, and will, we trust, yield abundant fruit under his ministry.—*Christian Observer.*

We learn that the church served by the Rev. J. P. Briscoe, near Bristol, Tenn., was burned on Sabbath morning, March 23d. The house caught fire in the early part of the morning service. The congregation escaped without loss of life, and saved the seats, library, chandelier, windows, etc. The building was erected about five years ago.—*Christian Observer.*

The ladies of the Presbyterian church of Laurens, S. C., have very nearly secured the erection of a new Sunday-school room.

Rev. Dr. J. J. Bullock, of Alexandria, Va., recently elected Chaplain of the United States Senate, is connected with the Presbytery of Chesapeake.

It is reported in Richmond, Va., that the *State*, that Rev. Dr. Hoge has received a call from a Philadelphia congregation.

GENERAL.

A postal card from Rev. R. H. Wills brings intelligence of the death of A. Nicholson, an aged member of the Methodist Protestant church in Winston. His death occurred last week in Yadkin county, and his remains were interred at Kernersville.—*Central Protestant.*

The Orthodox Quakers of Baltimore open their places of worship daily, and their most effective preachers address the congregations.

The Episcopalians will have an organ to be called the *Southern Churchman* in Richmond, Va., after April 15th.

NORTHERN.

Gleaned from exchanges:

PRESBYTERIAN.

Dr. Dwyea's church in Brooklyn is wrestling with the question, How to provide for a debt of $80,000.

The Northern Presbyterians of Austin, Texas, have re-erected the old building in which Rev. Dr. Daniel Baker formerly preached and call it the Daniel Baker Chapel.

The Rev. Edward M. Deems of Longwood, son of Rev. Dr. Deems of New York, has been appointed chaplain to the Woodruff expedition, the floating college, which is to circumnavigate the globe. It is understood Mr. Deems has accepted.

The Rev. Louis Mezawaeanayans—Louis Left Thunder—once a hostile savage but now ordained Presbyterian minister of the gospel of Christ, is pastor of a church at Buffalo Lake, Dakota, consisting of fifty-five members, all of them full blooded Dakotah Indians.

BAPTIST.

A new Baptist church in Saline Valley, Kan., was lately ruined by wind.

The Baptists have started a Quarterly Review, edited by Rev. J. R. Baumes, D. D., and published in Cincinnati.

Rev. Dr Howard Malcolm died in Philadelphia a few days since, in his eighty-first year.

Miss Mary S. Betts, who died recently at New Brunswick, N. J., has set a good example. Instead of leaving her property in the form of legacies she gave it all away before her death. Among her gifts are the following: to the Reinsen avenue Baptist church in New Brunswick, of which she was a member, $1200; to the Baptist church at Cortland, N. Y. $1000; to the Baptist church at Asbury Park, N. J., $600; to the Baptist Home Mission Society, $500; to the Baptist Missionary Union, $1500; to the Young Men's Christian Association of New Brunswick, for the purpose of building a chapel $2,000.

LUTHERAN.

Twenty-four Lutheran ministers died in the United States during the year 1878. Their ave-

age was a fraction over fifty years.

PROTESTANT EPISCOPAL.

The Episcopal Theological School at Cambridge, Mass., is in a very prosperous condition. Important additions are to be made immediately to its already beautiful group of buildings. By the gift of John A. Burnham, Esq., of Boston, a refectory is to be built with accommodations for 100 students. Mr. Lawrence will shortly enlarge the dormitory so as nearly to double its capacity, and work has been begun on a new and picturesque house for the Dean, the Rev. Dr. Gray, within the Seminary grounds.

Dr De Koven, the warden of Racine College, was buried after an elaborate Ritualistic service. He was "habited as a priest," and laid in the coffin with "a clasped crucifix on his breast." There were three celebrations of the holy communion between 7 and 9 o'clock in the morning. Processional chants were sung in the chapel and at the grave, and when the services were closed Sisters Margaret and Sarah, of Kemper Hall, led in prayer by the new made grave.

MORAVIAN.

The annual statistics of the Moravian Church in this country for the year ending December 31st last show a total membership of communicants 9,407, a gain of 36 during the year; including non-communicants over 13 years old and children, the total membership reported is 16,-236, a loss of 27. Five hundred and thirty-two persons were baptized during the year, 456 were confirmed; the number reported "received and readmitted was 479. Two hundred and forty-four members died, 428 were dismissed, and 563 were excluded and dropped from the roll. The number of Sunday school scholars is estimated 11,517.

CONGREGATIONAL.

The Second Congregational Church of Omarga, Ill., organized only a month ago, has since added twenty members to the original twenty six. The baptism of four was by immersion.

Placing two Latin crosses on the roof of the First Congregational church at Fair Haven, Conn., and painting the same emblem upon the inside walls, have caused so much controversy that they have been removed.

METHODIST.

The Methodist Book Concern of Chicago has sold forty thousand copies of the new Methodist Hymnal since its issue in August last.

The Methodist Missionary Society have made arrangements for missionary work in the interior of Africa. Mr. Osgood, who is now in Africa, will locate a mission post somewhere in the interior, and Miss Mary A. Sharp will soon leave this country for work there.

A meeting was held at the Simpson Methodist Episcopal Church, Brooklyn, to discuss the itinerancy question. Addresses were made by the Hon. Enoch L. Fancher and the Rev. David H. Wheeler, D. D., and resolutions were adopted declaring it to be the sense of the meeting that a modification of the present limitation of pastorates to three years is essential to the best interests of the Methodist Church.

The new edifice of the old Common Methodist church at Lynn, Mass., cost, including site, eighty-five thousand dollars, was re-opened, and before the building was dedicated the entire indebtedness was secured.

A revival in the Methodist church at Weedsport, N. Y., resulted in the conversion of about one hundred persons. Mrs. Van Cott spent between two and three weeks there, and the pastor, in reporting the revival, puts it in the following: "Notwithstanding hor hallelujahs, God was with her and with us."

GENERAL.

An evangelist by the name of Haskell is creating great religious fervor in Illinois. He is only partially educated, and unsectarian, but in such demand that Presbyterian, Baptist and Methodist clergymen invite him to fill their pulpits. He preaches three times a day, and appears to know the Scriptures by heart.

The American Board of Foreign Missions is to receive the largest gift ever made to foreign missions—provided lawyers do not break the will of a Mr. Otis, lately deceased. He leaves for missionary work something between $500,000 and $900,000. Already the Secretaries foresee the danger, and are warning the churches not to diminish their contributions lest the work be hindered or embarrassed.

PRESBYTERIAL NOTICES.

The Presbytery of Fayetteville will meet at St. Andrew's church, Moore county, N C., Thursday, April 24th, 1879, at 11 o'clock A. M.

The usual blanks have been forwarded to the churches; those should be accurately filled and handed in when Presbytery meets in April.

J. P. McPHERSON,
Stated Clerk.

The usual courtesies will be extended by the various railroads to delegates attending the sessions of Fayetteville Presbytery. Ways will be provided to convey delegates from Swann's station, on Cape Fear & Yadkin Valley Railroad (formerly Western Railroad) and also from Munn's station on Raleigh Air Line R. R. to the church.

Presbytery of Mecklenburg will meet at Castanea Grove church, Gaston county, on Friday (11 A. M.) May 2d.

R. Z. JOHNSTON, Stated Clerk.

Concord Presbytery will meet at Bethel church, on Wednesday, the 23d of April next at 11 o'clock A. M.

WM. W. PHARR,
Stated Clerk.

The Presbytery of Orange will hold its 158th session at Eno church on Wednesday, April 23d, 1879, at 12 M.

Sessions will send up their records for review, together with written reports on state of religion; and churches that failed to be represented at the last meeting, are required to report in writing the reason of the failure.

F. H. JOHNSTON, Stated Clerk.

Delegates (both ministers and elders) who expect to attend the meeting of Orange Presbytery, which convenes at Eno church on the 23d of April, at 12 o'clock M., will please notify us of the fact, as soon as they conveniently can. If the trains continue to run as at present, delegates coming down (i. e. from the west) will be met at Hillsboro, on the 23d at ten oclock A. M., and those coming up the road (i. e. from the east) will be met at Hillsboro on the 22d at 7 o'clock, P. M. It will be necessary for the eastern members to start so as to reach Hillsboro on Tuesday, the day before Presbytery meets. Should any change be made in the schedule, before the 23d of April, arrangements will be made to meet the delegates from either direction, who will come on the last trains that pass Hillsboro, before the hour for meeting.

J. L. CURRIE
Hillsboro, N. C.

Delegates and visitors will be passed over the Richmond & Danville and the North Carolina railroads at six cents per mile for return tickets, for the meeting of Presbytery at Eno church on 23d inst.

JESSE H. LINDSAY.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely at Salisbury; J. D. Williams Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration. Mr. McNeely is Agent for the *Missionary* also.

SECULAR NEWS.

CONTINUED FROM FOURTH PAGE.

A famine is prevailing in Northeastern Brazil and 27,000 persons are said to have died in two months past.

Switzerland has gone back to capital punishment for capital crimes.

John W. Covington, Esq., of Richmond county, who was severely wounded by the late railroad accident on the Carolina Central Railway, is about and steadily though slowly improving.

Gen. J. M. Leach, formerly member of Congress from North Carolina, fell in Washington City, a few days since, and broke his leg.

The frosts of the past week are reported as having been severe and damaging in various parts of the State. The Charlotte *Observer* says: "Fruit is nearly all, if not all, killed. All vegetables out of the ground, except advanced peas and lettuce, suffered a like fate. The plants and the fruit buds were found in many instances frozen stiff, although the atmosphere has been usually dry for four or five days past. The general impression seems to be that so much of the wheat as has jointed will be almost totally destroyed. The oats could not have suffered to a considerable extent, and comparatively little corn and no cotton is up in the country. Farmers are quite gloomy over the prospect." Around Wilmington the damage was very great. All early vegetables killed except the most hardy.

Gen. Robert Ransom, in charge of Neuse river improvement, says it is progressing very favorably. He expects, with the appropriation made, to render the river navigable to boats of suitable draught, as far up as Goldsboro bridge, nearly the entire year.

The new tar law, requiring that article to be sold by weight under penalty of five dollars for each offence, has gone into operation in Wilmington.

After the 1st day of May it will be unlawful to sell any spirituous liquors within three miles of Back Creek (Presbyterian) church, within two miles of Christ (Episcopal) church, Unity (Presbyterian) church, Oak Grove (Methodist) church, "Luther's Chapel," and Prospect (Presbyterian) church.—*Carolina Watchman.*

The cold snap has been very severe through the South generally. In Norfolk the thermometer fell to 28 degrees. In Georgia, in many places, it is said, the potatoes, cucumbers, beans and tomatoes are entirely killed or seriously damaged. The fruit crops around Atlanta were ruined.

Madame Elizabeth Patterson Bonaparte, relict of Jerome Bonaparte, died in Baltimore last week.

The Western Railroad has been consolidated with the Mt. Airy Narrow Gauge Railroad. Julius A. Gray, Esq., of Greensboro, was elected president of the consolidated company, which takes the name of the Cape Fear and Yadkin Valley Railway. L. C. Jones, Esq., who declined nomination for the presidency, was elected chief engineer and superintendent, and all the old officers of the Western Railroad were re-elected. Work is to be vigorously pushed.

Two cases of yellow fever were discovered on board U. S. steamer Plymouth, when about three hundred miles east of the Bermuda Islands. The vessel had yellow fever on board last fall but had wintered in Boston harbor and been fumigated thoroughly though she was not thereby rid of the germs of the fever.

United States Government bonds are wanted by English investers.

The *Daily News'* correspondent at Alexandria says: "The employes of the Government are still evincing a threatening spirit. Sixty officers and men of the Khedive's postal steamers to-day (Thursday) made a demonstration in consequence of the non-payment of their claims, but were quieted by promises of the Director General of the Post Office."

The rinderpest is spreading fearfully in Bohemia.

Bismarck intends to impose extra duties on ships carrying foreign flags.

The new Quarantine Board for the District and Port of Wilmington has been organized. Dr. J. C. Walker is Superintendent of Health; Dr. W. G. Curtis, Quarantine Physician at Smithville; and Dr. T. F. Wood, Secretary of the Board. The quarantine regulations to guard Wilmington from infection from abroad are very strict.

CHANGE OF FIRM.—Col. J. L. Brown and J. H. Weddington of Charlotte have bought out the entire interest of Weddington & Allen in the hardware business of the latter at Charlotte, and the business will be continued under the firm name of Brown & Weddington, at the old stand of Brem, Brown & Co. The partners will be glad to see their old friends and customers and will serve them on liberal terms.

It would be hard now for Col. Brown after an exceedingly busy and pecuniarily successful life to retire from active business so we are not surprised to see the above announcement.

The people know the gentlemen who are represented in the new firm, and any commendation from us would be superfluous.

A DESIRABLE ARTICLE.

We verily believe that it would be rendering any family a very great service to introduce into it Kitto's Cyclopedia. This Cyclopoedia is the work of John Kitto, D D, F. S. A., author of the "Pictorial Bible," the History and Physical Geography of Palestine, and editor of the *Journal of Sacred Literature*, etc., etc.

It is arranged expressly for Sunday School Superintendents, Teachers and Bible Students, and embraces a complete and authentic description of all the characters, customs, countries and events mentioned in the Bible, and those connected with them in Egyptian, Persian, Assyrian, Grecian and Roman History. Including the period of over four hundred years between the Old and New Testaments, to which are added many valuable tables, and the products of the latest researches in Biblical literature, together with the knowledge gained by the explorations and discoveries of eminent travellers. The whole illustrated with numerous cuts, maps and full page engravings from the best authenticated models and designs that antiquarian research and ancient monuments can produce.

By special arrangement we can furnish this work well printed and bound in cloth, with the NORTH CAROLINA PRESBYTERIAN one year for $4 50—or to any new subscriber, or any one sending us a new subscriber, at $4 00 for paper and cyclopoedia. Publishers price is $4 50.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

At the residence of the bride's mother, near Davidson College, April 3d, Mr. J. GREENE HOOD to Miss A. BONA JOHNSTON, Rev. Wm E. McIlwaine officiating.

In Gaston county, April 3d, 1879, by Rev. J. J. Kennedy, Mr. JOHN F. ARROWOOD and Miss Z. JANE CLARK.

At the residence of the bride's father, in Cameron, Moore county, by Rev G. M. Gibbs, assisted by Rev. M. McQueen, Mr. S. B. WORTHY to Miss FLORA McINTYRE, daughter of D. McIntyre, Esq.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Winston, of scarlet fever, March 23d, GEORGE CALVIN, only son of Henry L. and Mary E. Graves, aged six years and ten days.

The child's sickness lasted two weeks, and the promise of recovery was fair until a few hours of the end. Little Calvin was a child of the covenant, and it seemed good to our Father in heaven to take him early to himself—good for the dear boy—good for the stricken household and sorrowing friends.

"Will not that joyful be,
When to meet us rise and come,
All our buried treasures home,
When our arms embrace again,
Those we mourned so long in vain?"

PASTOR.

Christian Advocate please copy.

VICTORIA W. OVERCASH died in Statesville, October 26, 1878.

More than a common interest attaches to the life and death of this little child. She was born blind at least to all appearance, but after a year or so, she could see a little better, and continued to see a little better every year, and when she was dying, could for the first time see distinctly.

She was a bright and happy child—was familiar with the child's catechism, many verses of Scripture and hymns which she loved to sing.

Her death was comforting to all who witnessed it. When asked if she understood what the minister said who prayed for her, she answered, "Yes he prayed for me to go and be with Jesus." In the morning before her death speaking of her condition she said, "I think I will die to-night." And as she grew weaker towards evening, asked, "Do you think I am dying." Shortly afterwards she clasped her little hands together and said: "Jesus is blessing me now. I can die any time now."

"None but a parent e'er can tell
How hard it is to part
With the sweet child they love so well
The treasure of the heart.

Great God! our wandering footsteps guide,
That we may faithful prove!
Help us to cross death's chilling tide
And meet our child above."

JAMES MONTEITH was born in Cabarrus county, March 19th, 1833 and died in Statesville, January 5, 1879.

He lived for a while in Arkansas. At the opening of the war he entered the Confederate army and followed its fortunes to the end. He received no injury in battle, except a mere scratch, but came out of the service with ruined health.

He was a very modest man, and his true worth was not known except to them who were intimately acquainted with him. He was a man of fine judgment and firm principles—an excellent neighbor an earnest Christian. He died with a good hope and faith fixed on Christ.

Every reader of this paper can have *free* one month's subscription to our Illustrated Magazine of choice literature, LEISURE HOURS, by sending eleven cents to pay for mailing the premium that goes with the magazine, viz: a pair of Easter Cross chromos. Those crosses are entwined with calla lilies, ferns, grasses, &c. We shall feel fully repaid for this gift if the articles are shown to your friends. Catalogues of 1,000 desirable and curious articles sent to all; 1c and 2c stamps taken. Address J. L. PATTEN & CO., 47 Barclay street, New York.

NOTICE.

Romulus M. Johnston, Esq., agent of the *Goldsboro Messenger*, is authorized to receive and receipt for any money due us for old or new subscriptions. Our friends will oblige us by paying promptly. We will welcome any new subscribers.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	6¼a	6¾
Shoulders	a	5
Dry Salted—		
Sides, per lb	5¾ a	6
Shoulders	4 a	5
CHEESE—Northern Factory, per lb	10 a	11
Dairy, cream per lb	10 a	11
State, per lb	00 a	8
COFFEE—Rio, per lb	10 a	16½
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	65 a	67
DOMESTICS—Sheetings, 4-4, per yd	6¼a	6½
Yarn, per bunch	75 a	80
FLOUR—Fine, per bbl	0 00 a	4 00
Super, Northern, per bbl	4 50 a	5 00
Extra do. " per bbl	5 00 a	6 50
Family " per bbl	7 00 a	7 00
City Mills—Extra Super, per bbl	5 50 a	5 75
" Family, per bbl	6 00 a	6 25
" Extra do., per bbl	6 50 a	6 75
GLUE—per lb	6 a	12
GRAIN—Corn, in sacks, per 56 lbs from store	65 a	70
CORN, wholesale, in sacks	62½a	65
Corn, mixed, wholesale in sacks	58 a	60
Corn, Cargo, per 56 lbs, bulk	57½a	67
Oats, per bushel from store	50 a	55
Peas, Cow, per bushel	60 a	65
HOOP IRON—per ton	65 00 a	70 00
LARD—Northern, per lb	8 a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 15
MOLASSES—West Indies, old crop	28 a	33
" " hhds	30 a	35
" " new crop	30 a	32
" " bbls	32 a	35
New Orleans	28 a	45
Sugar House, hhds, per gal	18 a	19
" bbls., per gal	20 a	23
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	2 35
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel new crop	75 a	95
PORK—Northern, City Mess	11 00	00 00
SALT—Alum, per bag of 3 bushels	00 a	75
Alum, per ton	6 00	7 00
Liverpool, per sack	00	80
Liverpool fine, per sack	0 00 a	1 25
SUGAR—Cuba, per lb	8½a	10
Porto Rico, per lb	0 a	7
A—Coffee, per lb	9½a	9¾
B— " per lb	9 a	9½
C— " per lb	7½a	8
Ex. C— per lb	8 a	8½
Crushed, per lb	00 a	10
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ¾ bars	0 00 a	3 90
TIMBER—Shipping, per M	12 00 a	13 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	3 00 a	5 00

WILMINGTON MARKET
DURING WEEK
ENDING APRIL 8.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—On Wednesday there was quite a flurry and prices advanced successively to 27, 27½ and 28 cents, closing firm. On Thursday a further advance was made to 28½ cents. Friday the market opened firm and excited at 29½ cents, and later sales were made at 30 and 30½ cents, closing quiet at figures last named. On Saturday and Monday, excitement having subsided, price fell to 29 cents, closing quiet but steady at those figures.

ROSIN—At $1 05 for Strained and $1 10 for Good Strained, the market has been steady throughout, but closes dull for both grades.

TAR—This article is now sold entirely by weight, 280 pounds being rated a barrel. On this basis sales have been at 90 cents (equivalent to $1 guage) throughout.

CRUDE TURPENTINE—Has been steady from first to last at $1 for Hard and $1 60 for Virgin and Yellow Dip.

COTTON—On Wednesday last advanced ½ cent per pound, and sales were on basis of 10¼ cents for Middling. Thursday 10⅜ cents—closing firm. The market has since been steady at 10¼ cents, closing quiet.

Quotations: Good Ordinary 9⅜; Strict Good Ordinary 9¾; Low Middling 10⅛ Middling 10¼.

TIMBER—Sale reported of one raft fair mill at $7 and one fine lot railroad—99 sticks—at $10 50.

NEW ADVERTISEMENTS.

TEACHERS WANTED $50 to $ 00 or $200 per month during the Spring and Summer. For full particulars address J. C. McCURDY & CO., Philadelphia, Pa.
apl 9 587-18teow

READER! BEFORE BUYING A *PIANO or ORGAN*,
Do not fail to send for my latest 20-page Illustrated Newspaper with much valuable information FREE. New Pianos, $125, $135, and upwards. New Organs $65 to $440. Be sure to write me before buying elsewhere. Beware of Imitators. Address DANIEL F. BEATTY, Washington, N. J.
apl 9 587-4teow

PHOTO VISITING CARDS now all the rage in Paris. One dozen beautiful gilt edged (round cornered) Cards with your Name and Photograph, only 60 cents; 2 dozen, $1 00; Samples of Actresses, full particulars and a 50 page book, 5c. or illustrated catalogue of Novelties FREE.
E. NASON & CO., 113 Nassau Street, New York.
apl 9 587-2t

$57.60 AGENTS' PROFIT per week. Will prove it or forfeit $500. Now articles just patented. Samples sent free to all. Address, W. H. CHIDESTER, 216 Fulton Street, New York.
apl 9 587-2t

CONSUMPTION!! CAN BE CURED.
I have a positive remedy for the above disease; by its use in my practice I have cured thousands of cases of the worst kind and of long standing. Indeed, so strong is my faith in its efficacy that I will send TWO Bottles FREE together with a VALUABLE TREATISE on this disease to any sufferer. Give Express and P. O. Address.
DR. T. A. SLOCUM, 181 Pearl Street, New York.
apl 9 587-4t

DRESS MAKING.
FOR THE
FALL OF 1878.

MRS. JOSEPH McLAURIN desires to inform her patrons and friends in the city and country, that she is in receipt of some of the

Most Stylish Patterns of the Season,

and will receive more in a few days. She is prepared to make, also to cut and fit, on short notice. All orders, especially from the country, promptly attended to, and satisfaction guaranteed.

Hereafter, orders from the country must be paid for on delivery.

MRS. JOSEPH McLAURIN,
oct 30-tf Market Street, between 8th and 9th.

J. D. McNEELY,
Grocery, Produce & Commission Merchant
AGENT FOR THE SALE OF
Fertilizers, Lime, Sawed Shingles & Mountain Produce
MERCHANDIZE AND COTTON BROKER,
aug 23-tf **Salisbury, N. C**

R. B. ANDREWS, S. W. WHITING

Hats & Caps.

MEN and BOY'S CLOTHING.

NEW SPRING GOODS.
ALL WOOL CASSIMERE SUITS at $8.00, $10.00, $12.50 and $15.00
FINE BLACK CLOTH SUITS $28.00.
FINE DRESS SHIRTS our specialty at $1.00. Best Quality at $1.25.
BEST FOUR-PLY LINEN COLLARS $1.50 per dozen.
LINEN CUFFS $3.00 per dozen.
Orders from a distance promptly attended to. Goods may be returned if not entirely satisfactory.
R. B. ANDREWS & CO.,
Clothiers and Hatters, RALEIGH, N. C.
apr 2 586 tf

GARDEN & HOUSE PLANTS
For $1.00 we will send free by mail either of the below named collections, all distinct varieties:
[illegible]
or by EXPRESS, buyer to pay charges:
[illegible]
PETER HENDERSON & CO.
35 Cortlandt Street, New York.
apr 2 586 3teow

EAR DISEASES!
Dr. C. E. Shoemaker's Book on Deafness and Diseases of the Ear and **CATARRH** their proper treatment, especially Running Ear. How to get immediate relief from all annoyances of these diseases, and a sure, harmless and permanent cure. A book every family should have. *Sent free to all.* Address Dr. C. E. SHOEMAKER, Aural Surgeon, Reading, Pa.

THE OFFICIAL REPORT
OF THE NEXT
General Assembly.

At this time I desire to make known to our Church that the official report of the next Assembly will be published on a plan different from any heretofore adopted. Dissatisfied, as all must have been, with the published report of the last Assembly—the only one at which I have had the honor to act as official stenographer—and dishonored by the marring of work painfully and conscientiously performed, I have obtained from the other members of the Assembly's Committee appointed over the business, their hearty assent to publish the report of the next Assembly upon my own responsibility; and thus freed from many restrictions by parties exempt from liability to the Assembly, and from a method which prevented me from making my last report as complete as I desired, I hope by a plan of my own, not only to satisfy my own judgment and conscience, but to provide the Church with (what it has never enjoyed) prompt intelligence of the *proceedings*, and a *complete verbatim report* of the *debates* of our next Assembly. Details will be published in due time.

G. L. WOLFE.
Charlottesville, Va., Feb. 20.

NEW ADVERTISEMENTS.

To the Trade!

IF YOU WANT A good article of FAMILY FLOUR, send orders for

'HAMPTON'S CHOICE,'

Guaranteed and sold low by

WOODY & CURRIE,
Commission Merchants, Wilmington, N. C.
jany 8 540-tf

Lord & Taylor
NEW YORK.
Opening Spring Display
OF
NEW DRY GOODS.

WE CAN POSITIVELY ASSERT THAT AT NO PERIOD HAVE WE DISPLAYED AN ASSORTMENT OF DRY GOODS SO ADEQUATE TO THE REQUIREMENTS OF THE PUBLIC OR AT PRICES SO ADAPTED TO THE NECESSITIES OF ECONOMICAL SHOPPING.

SILKS.
Our BLACK SILKS contain the well-known brands of Bonnet, Ponson, Tapisier, Guinet, Girard, and other equally prominent manufacturers. The Lord & Taylor FAMILY SILK enjoys a reputation for universal excellence that is unsurpassed.
Our American Cachemire INDESTRUCTIBLE BLACK SILK justly claims earnest attention, being equal to the best of foreign manufacture at half the cost. EVERY YARD WARRANTED.
In COLORED SILKS our well-selected stock is offered at prices that cannot be undersold.
Also,
COLORED AND BLACK SILK DAMASSES, embracing the rarest gems of the European or American Markets.
In SUMMER SILKS and FOULARDS we have everything that is new and beautiful.

DRESS GOODS.
Novelties in Cachemeres, Suitings, Debeiges, and the standard cloths, in splendid variety. Also, "Anderson's" Scotch Zephyrs, printed cotton Dress Goods, Momie Cloths, Cotelines, Percales, Cheviots, &c., with every grade to be found in a first-class establishment.

SHAWLS, CLOAKS, AND WRAPS.
This department maintains its supremacy, and shows the best productions from the European centres.
Our Cloaks and Sacques are cut and made by men tailors, therefore style and fit are guaranteed.

SUITS & COSTUMES.
Our SUITS and COSTUMES fully sustain that pre-eminence so justly established, and always represent the latest styles and fashions.

Ladies' & Children's Undergarments.
Superb assortment of fine French hand-made UNDERWEAR, comprising every requisite for a lady's wardrobe. Also, children's suits for every age and size.
Our Infants' Furnishing Department is thoroughly equipped. Complete Wardrobes as low as $35; better goods in proportion. Any article in the Wardrobe at list price; really cheaper than the home-made article, and much more satisfactory.

Hosiery, Gloves, & Handkerchiefs.
The largest, rarest, and most unique French novelties in the city. Also, the medium grades of hose for ladies and children at very moderate prices.
Ladies', misses', and children's kid, cloth, and Lisle Thread Gloves of the best manufacture, in all the newest shades to match any dress material.
A superior selection of plain hemmed linen, and all linen hemstitched, and scolloped Handkerchiefs. Also, embroidered Silk Handkerchiefs unsurpassed in beauty or color.

RIBBONS.
All the choice grades, containing every color and shade known. Fresh additions daily.

Gents' Furnishing Goods.
Every possible requisite for a gentleman's outfit. First-class and medium grades of goods at our usual reasonable prices. Quality, style, and fit the prominent features of this department.

BOOTS AND SHOES.
For spring and summer, for Ladies, Misses, and Children. Cloth top, low button shoes, the novelty of the season, $3 50; genuine kid walking boots, $3.75. Low shoes from $2 to $5; fine quality slippers from $1.25 to $2.50; Misses' best pebble goat, worked button holes, $2; Children's hand made, spring heel, button boots, $1.60; Infants' shoes, all colors, $1.25.
Boys' and Youths' French calf button boots, $2.75, and a good, durable laced shoe, $1.85.

☞Our goods are all first-class. We fill all orders exactly and to the interest of purchasers, guarantee all purchases to be satisfactory to buyers, and stand ready to remedy all errors. We invite orders, convinced that a first trial will insure us the regular custom hereafter.
All orders for Goods to be accompanied by the money; or, where parties wish, Goods will be sent by express, C. O. D. Where the remittance is too large, we always return the difference.

Broadway and Twentieth St.,
Grand, Chrystie, and Forsyth, N. Y.

This is a Fact!

In returning thanks for the kind and liberal patronage extended to us, we respectfully call attention to the fact that we are now better prepared than ever to execute promptly every description of

Printing, Ruling and Binding

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ROSES
THE BEST IN THE WORLD.
Our Great Specialty is *growing* and *distributing* these Beautiful Roses. We deliver Strong Pot Plants, suitable for *immediate* bloom, *safely by mail* at all post-offices. 5 Splendid Varieties, *your choice*, all labeled, for $1; 12 for $2; 19 for $3; 26 for $4; 35 for $5; 75 for $10; 100 for $13. ☞Send for our New Guide to Rose Culture—60 pages, elegantly illustrated—and *choose* from over Five Hundred Finest Sorts. Address
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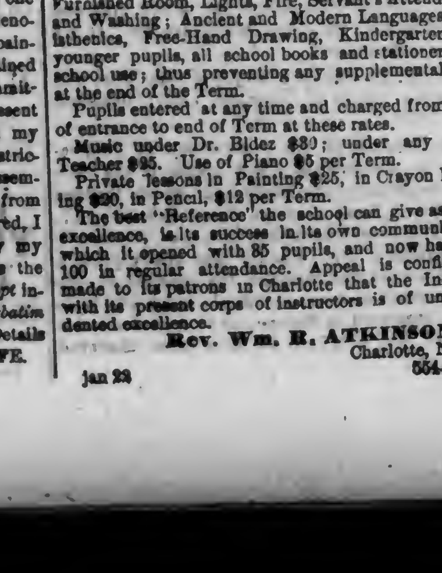

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EXPENSES **$125** per term, inclusive of everything in the way of Board and Tuition, viz: Furnished Room, Lights, Fire, Servant's Attendance, and Washing; Ancient and Modern Languages, Calisthenics, Free-Hand Drawing, Kindergarten for younger pupils, all school books and stationery for school use; thus preventing any supplemental bills at the end of the Term.

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Rev. Wm. R. ATKINSON,
Charlotte, N. C.
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INSERTIONS and EDGINGS, Cheaper than you have ever seen them in this Market.

TOICHON LACES, VALENCIENNES, &c. BIRD EYE LINEN DIAPERS, COTTON BIRD EYE DIAPERS, 24 to 30 inches.

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A Large Variety SHETLAND and ZEPHYR SHAWLS, with and without Fringe. White, Light Blue, Gray, Brown, Garnet, &c., $1 50 to $3 50.

A large stock of LADIES' UNDERWEAR, of good material and work, of best quality, and very cheap.

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P. S. Carpets in all grades, and at the Very Lowest Figures.
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Consignments of all kinds of Country Produce solicited, for which prompt returns will be made.
Particular attention given to sale of **Cotton, Naval Stores and Peanuts.**
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WE ARE AGENTS for THE HAZARD POWDER COMPANY, and keep constantly on hand, their celebrated brands of
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—ALSO—
DEER POWDER AND BLASTING POWDER
WILLARD BROS. & MEBANE,
Wilmington, N. C.
june 21 441-12m

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If you like to be satisfied deal with
MOTT & CAMPEN,
—Dealers in—
BEEF, VEAL, PORK, &C.
We keep on hand good Meats, and will endeavor to maintain our reputation in this regard. We will be pleased to have your trade. Very respectfully,
MOTT & CAMPEN,
North side Market street, bet 2d and 3rd.
P. S.—Those who have Fine Beef to sell would do well to consult us either by mail or in person:
jan 29 577-tf

CO-PARTNERSHIP.
The undersigned have this day associated themselves together under the firm name of
BOATWRIGHT & McKOY,
For the purpose of carrying on a
General Wholesale and Retail Grocery,
AT THE OLD STANDS,
5, 7 and 8, North Front Street,
WILMINGTON, N. C.
We solicit a liberal share of the public patronage.
JOHN L. BOATWRIGHT,
THOS. H. McKOY.
Wilmington, N. C., Oct. 3, 1877.
Refer to I. B. Grainger, Esq., President Bank of New Hanover.
oct 10 509-

We Offer
1000 Bbls. Good Flour,
200 Boxes D. S. Sides,
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100 Bbls. Refined Sugar,
200 Bags Rio Coffee,
1000 Bush. Corn,
800 Bush. Virginia Meal,
1000 Hhds. and Bbls. Cuba Molasses,
Potash, Lye, Soap, Starch and Candles,
For sale at bottom prices by
HALL & PEARSALL.

OPIUM and Morphine habit absolutely and speedily cured. Painless; no publicity. Send stamp for particulars. Dr. Carlton, 187 Washington St., Chicago, Ill.
nov 15 462-1y*

SITUATION WANTED.
A YOUNG MAN NOW LIVING IN THE country desires a SITUATION AS BOOK-KEEPER. He has had some experience in business, and having acquaintances in the counties of Moore, Randolph, Guilford, and Alamance thinks he can control a good trade.
The editor of the PRESBYTERIAN will give address to any one desiring to employ.
Mar 12 583-4t

NOTICE.
BUYERS of Oils will take notice that I am selling
WEST ALADDIN SECURITY OIL
at the low price of 25 cents per gallon. It is absolutely safe, guaranteed 150 deg. Fire test.
PERKINS and HOUSE SAFETY LAMPS,
the best Lamp made, and only perfectly safe one, at Factory prices.
Kerosene, Lard, Mineral and Linseed Oils,
Paints, Colors, Glass, &c.,
Low down at
GEO. A. PECK'S,
25 South Front Street.
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ADRIAN & VOLLERS
CORNER DOCK and FRONT STS.,
WILMINGTON, N. C.
OFFER AT LOWEST PRICES to buyers on the spot, and all orders filled at the ruling price of the day they are received, thus giving customers sending orders direct to us the same advantage that they would have if present,
SMOKED BACON,
in hogsheads and boxes,
HAMS in TIERCES or SMALL PACKGS,
Breakfast Strips,
Mess Pork, Fish, Mackerel, Mullets, Water Ground Meal,
SUGAR, COFFEE, SALT,
Molasses and Syrup
OF ALL KINDS.
FLOUR of all Qualities,
and over 500 different articles of Fancy Groceries.
nov 19 551-12m

SELECT BOARDING
AND
DAY SCHOOL,
HILLSBOROUGH, NORTH CAROLINA.
Misses NASH and Miss KOLLOCK, Principals.
THE SPRING TERM of 1879 will open the 7th of FEBRUARY and close on 26th JUNE. Board and Tuition reduced to $105. Circulars forwarded on application.
414-*jan.1,'78

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MRS. L. FLANAGAN WISHES TO ANNOUNCE to the Ladies that she has returned from the Northern Cities, where she has been making her Fall purchases in MILLINERY and every description of FANCY ARTICLES, and is now prepared to show her patrons a VERY ATTRACTIVE and BEAUTIFUL STOCK of all the NEWEST STYLES in French Pattern Bonnets and Hats, Velvets, Silks, Feathers Flowers, Ribbons, &c.
My motto is, as heretofore, the Best Goods, the Latest Designs, the Lowest Prices and the Most Honorable Dealing.
Orders from the country solicited, and perfect satisfaction guaranteed or money refunded.
Variety Store, 42 Market Street.
oct 3-508 MRS. L. FLANAGAN.

VACCINE VIRUS.
PURE ANIMAL VIRUS, direct from the VACCINE FARM. Warranted to take in all cases of primary vaccination.
Six quills for $1 50. 12 quills $2 25. Address
DR. THOMAS F. WOOD,
Box 535, Wilmington, N. C.
nov 6 565-tf

DAVIDSON COLLEGE,
MECKLENBURG CO. N. C.,
1878—'79.
THE NEXT COLLEGIATE YEAR BEGINS ON **THURSDAY, September 12th, 1878,** and ends June 12th, 1879. It is divided by a recess of about ten days, embracing Christmas and New Year's-day, into two Terms.
The necessary expenses for the entire year, exclusive of clothing, traveling expenses, and pocket money, vary from $225 to $250.
There are three fully organized Courses of Instruction:
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A PREPARATORY CLASS, intended to fit students for the Freshman Class, is in successful operation.
Applicants for any class will be received at any time during the year.
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THE SPRING SESSION of 1879 opens JANUARY 15th. Board and tuition in English, $85 per session of twenty weeks.
Catalogue and circular with full particulars, on application.
Address MRS. E. N. GRANT, Principal.
feb 20 528-1y

FOR THE FAMILY.

World's Help.

The world is brighter for women fair,
For the tender eyes and the flowing hair.
With its glory rare;
For the ripe-red lips that can smile and sing.
For the touch of grace on each lowliest thing,
Like the breath of Spring.

The world is better for women brave,
Who stand with the Master, strong to save,
By each sin-wrought grave;
Who walk with their tender feet the way
That is weary and rugged, day by day,
For a torn soul's stay.

The world is nobler for women true,
Who carry the freshness of morning's dew
At the noon's high hue;
Who see, with their clear soul-vision, far
To the glory that shines where no time can mar,
Like the changeless star.

The world is stronger for women pure,
Who shine in their sphere, serene and pure
From all false allure;
Whose snowy palms are not shamed to fold
Over hands that are rough and stained and cold,
With a saving hold.

—*Evening Post.*

The Fairy Wishing Cap.

BY ANNA F. BURNHAM.

"Well, you may call it the 'Fairy Wishing-Cap,'" said papa, who believed in giving enticing names to his stories.

"O-ee!" said Lily, with a little gurgle of delight. "That's a kind of story that I like!"

"The Fairy Wishing-Cap," said papa, "and it was 'once upon a time.'"

"That's right," said Lily, approvingly.

"Once on a time a little boy lived in a happy home in the country. He was a very discontented little boy, always wishing for something he hadn't got."

Lily looked up anxiously at this juncture.

"Are this story got any morills to it? Because that's a kind what I don't like!"

"Always and forever wishing," said papa, who was used to interruptions from Lily. "But his wishes, like those of most of us, never amounted to anything, which was not so great a misfortune after all. For he wanted such queer, useless things—useless, that is to a little boy like him.

"There was a beautiful green place by the side of a lilac clump, where little Jan used to go after school to learn his lessons. A grassy place, all lovely with dandelion stars, and sprinkled thick with the pale, purple blossoms of the lilacs.

"One day Jan went out here and studied till he fell asleep. When he woke up the stars were shining and everything had a strange, enchanted look in the soft moonlight.

"'What a lovely place to live in always!' thought little Jan. 'I wish—'

'(It was midsummer night, you know, when wishes come true, according to all the fairy books that ever were written.)

"'Better not,' said a silvery little voice that seemed to come from the very heart of a lilac tassel which had been nodding knowingly at him for full five minutes.

"Jan did not trust himself to speak, but waited with open eyes and ears. And presently a tiny fairy, all blue and gold, with eyes like baby violets, slid down a ladder of mist and moonshine and stood before little Jan, who opened his mouth wide enough to swallow her and all her fairy train.

"'You are sleeping under my lilac,' she said, in the sweetest voice that ever belonged to a fairy.

"'Indeed, I meant no harm,' stammered poor Jan, very much confused.

"'Oh, it's no harm!' laughed the fairy. 'I'm glad you like to come here. But I have power to grant all wishes spoken on this night, and under my lilac tree. And you are very fond of wishing!'

"The fairy looked so arch and loving that little Jan's courage came back, and he said,

"'Yes, I am very fond it. I like wishing better than anything else in the world—except *having*. I wish—'

"'Wait!' said the fairy, lifting a tiny forefinger. 'I can give you only one, so don't wish foolishly.'

"'What shall I do?' said poor Jan. 'One can't tell till afterward whether a wish is foolish or not.'

"The fairy stepped forward as she spoke, and took a lovely rose-colored cap out of her pocket and fitted it on Jan's head. How such a big cap ever came out of such a little pocket Jan could not imagine any more than you or I.

"'That will help you to choose,' said the fairy.

"'Will my wish be sure to come true if I have this on?' asked Jan.

"'No, just the opposite. If you want your wish to come true you must take it off. Whenever you think you have found the one wish that is better than all the rest just put on your wishing-cap. Then wish—it won't come true; but you will see, as if you were looking in a fairy glass, just what would happen if it did come true.'

"'How nice that is!' said Jan.

"'I'm glad you think so,' said the fairy. 'Now don't be foolish. When you are sure you have found the right one, wish three times in the same words, and I give you the word of a fairy it shall come true. Remember, you have only *one*, and it will keep.'

"Jan felt something cool and sweet on his forehead; he caught a vanishing gleam of a blue-and-gold fairy ascending her ladder of mist; he heard a soft rustle of wings in the heart of the lilac blossom, and stood up, rubbing his eyes and feeling very much as if he had been sound asleep. He would have certainly thought so if he hadn't known! There was a dewdrop on his forehead in just the place where the fairy had kissed him, which helped the illusion.

"But there was the wishing-cap, he couldn't deny that.

"Jan found that his new possession put an end to the thousand and one little wishes with which he had tormented himself and his friends. He no longer wished for some magical way of learning his lessons. He would never waste such a splendid wish on that, when by a little industry he could easily master them without. So with a score of others.

"Once he thought he would like to be a sailor and sighed for 'a home on the billow,' but a half hour under the wishing-cap convinced him that a sailor's life was not what fancy painted it.

"Later, when the question of college came up, lazy Jan had a vision of the joys of a traveler's life, and dreamed wistfully for a while of its delicious vagabondism. But one glance in that fairy glass disgusted him with the picture of an ignorant old man sitting in the midst of an inheritance of books; wandering through famed galleries which he could not appreciate; meeting scholars of whose language he had not learned the alphabet. So that wish was unspoken.

"Suddenly his desires took a new turn. Jan would be famous! Surely, the dreadful wishing-cap could have nothing to say against that.

"But it showed him a life of lonely effort, gladdened only by gleams of appreciation; days and nights of toil and solitude; years of waiting and poverty. Jan, though a bright young fellow enough, was not enough of a genius to be willing to accept the lot of one, even with its rewards.

"Jan all this time was growing older. He was a minister now, trying to live on half a salary, and he thought very often what an exceedingly pleasant thing riches might be. He even went so far as to say once, 'I wish I were rich!' but he had his wishing-cap on, and of course it didn't come true.

"Instead, he saw himself (as if it were in a dream) suddenly rich and living in a splendid house, full of all manner of beautiful things, with no more need to scrimp and worry. It was all very pleasant; but he noticed that the handsome chandelier was not half as cosy as the little centre table lamp in the shabby home parlor, and the 'registers' all over the house had the effect to scatter people. He liked better a cheerful fire which gathered them all in a happy circle. Wondering at the stately stillness of the new home he found that the children had been banished to a far off nursery.

"Jan hesitated a long time over this wish. How very hard it was to choose!

"'This can't be the one best wish,' said Jan at last, taking off his cap and looking into it as if he were reading his fortune. 'I should like to be rich, but where there is only one wish—!'

"And foolish Jan—without once thinking to consult the cap again—shut his eyes and wished, actually *wished* 'the one best wish,' three times in the same words:

"'*I wish for a happy home and loving friends!*'

"Then he opened his eyes and looked around. He had the word of a fairy, you know. And, sure enough, the wish came true. There was the 'happy home'—but just as it had always been! Five or six merry children played about him with racket enough for half a dozen; and, from the low rocker opposite, his wife looked up at him with happy, smiling eyes.

"And Jan was satisfied with his 'one best wish.'"

"Seems to me your story pieces out your sermon," observed Di, shrewdly.

Papa only laughed.

"And he wished for ereer kind of fings, I fink," said Lily.

"Why, what would you have wished for?" asked papa.

"A coop-la!" replied Lily, undaunted by sermon or story.

"What became of the 'wishing-cap'?" asked Dely.

"Oh!" said papa, "that's the fun of it. People will never believe that he had one. They call it a 'thinking-cap,' and say I am in a 'brown study.'"

"Oh!" said Lily, "*you're* Jan, papa! That story's a weal *frog*!"

Lily knew what a "frand" is, if she could not pronounce it.—*Christian Union.*

Praying and Doing.

"Bless the poor children who haven't got any beds to-night," prayed a little boy just before he lay down on his nice warm cot on a cold, windy night.

As he rose from his knees, his mother said: "You have just asked God to bless the poor children; what will *you* do to bless them?"

The boy thought a moment. "Why, if I had a hundred cakes, enough for all the family, I would give them some."

"But you have no cakes; what then are you willing to do?"

"When I get money enough to buy all the things I want, and have some over, I'll give them some."

"But you haven't enough money to buy all you want and perhaps never will have; what will you do to bless the poor now?"

"I'll give them some bread."

"You have no bread—the bread is mine."

"Then I could earn money and buy a loaf myself."

"Take things as they now are—you know what you have that is your own; what are you willing to give to help the poor?"

The boy thought again. "I'll give them half my money; I have seven pennies, I'll give them four. Wouldn't that be right?"—*Exchange.*

MISCELLANEOUS.

Flower Culture.

In flowering plants it is well known that an over supply of nutriment will cause an evolution of leaves at the expense of the flowers, so that what would have been flower-buds are converted into leaf-buds; or, the parts of the flower essentially concerned in reproduction, viz., the stamens, and pistils, are converted into foliaceous expansion, as in the production of double flowers from single ones by cultivation, or the futile florets of the disk in composite species, such as the dahlia, are converted into the barren but expanded florets of the ray. And the gardener who wishes to render a tree more productive of fruit is obliged to restrain its luxuriance by pruning; or to limit the supply of food by trenching around the roots. During the time of rapid growth, when all the energies of the plant are concentrated upon its individual structure, the reproductive system remains dormant, and is not aroused until the diminished activity of the nutritive functions allow it to be exercised without injury to them.—*Housekeeper.*

Shell Heaps.

In a volume of ethnological papers—recently issued by the government as part of the series recording the progress and researches of the Geological and Geographical Survey—is recorded, among other matters of interest, Mr. Dall's examination of the shell heaps of the Aleutian Islands. These shell heaps, extending over tracts of many acres in extent, exhibit three layers. The lowermost consists principally of shell and spines of an *Echinus*, such as is still eaten raw by the natives. Considering that there is but little to eat of these animals, it can be easily imagined how great a number it takes to feed even a single family; yet so vast is the accumulation of their remains that Mr. Dall reckons 2,000 years for the duration of the earliest period of inhabitation of the islands by wandering coast folk of very low culture; this he calls the "littoral period." Immediately over this deposit lies a layer in which bones predominate, showing a change of life, or the arrival of new tribes subsisting on fishing, but probably eating their fish raw, a habit indeed which prevailed largely till lately, for the old men ascribe the diseases which have afflicted modern generations to the pernicious habit of cooking food. It is remarkable, however, that Mr. Dall finds no trace whatever of the use of fire till the close of this second, or "fishing period," as he names it. Improvements in weapons, etc., took place, as the specimens show, and in the upper or mammalian layer the remains found, with their harpoon heads, skin dressers, ivory tags for skin boats, lip ornaments, etc., indicate the condition of a population of hunters and fishers up to the highest level of the Esquimau or Innuit race, to which the Aleuts are supposed to belong. Mr. Dall's conclusions, if sound, have an important bearing on the development of civilization, so that his evidence from the Aleutian shell heaps deserves careful sifting. In another paper he discusses the origin of this Esquimau or Innuit race, which he agrees with Dr. Rink in considering as the outermost wave of population driven up to the northern coasts from the more hospitable central of North America. Here he joins issue with Mr. Markham's issue of their migration from Asia, at the same time pointing out that his question is that of whence the Innuit last came, not the replete problem of the absolute origin of the American races, probably from the Old World.—*Scientific American.*

Walter Scott's Patriotism

Scott, antiquarian as he was, felt the force of the reaction in which nearly all his contemporaries participated. Almost every line of his writings is intensely national. But there is the broadest distinction between the nationality of Scott and say the nationality of Campbell. There is hardly a line in Campbell to show that he is a Scotchman. "Ye mariners of England that guard our native seas;" and "England sent her men of men the chief;" "Now joy, old England raise, for the tidings of thy might;" "Steer, helmsman, till you steer our way by stars beyond the line; we go to found a realm, one day like England's self to shine," are a few examples of the many which might be quoted to prove that, in Campbell's verse, his individuality as a Scotchman is almost merged in his nationality as an Englishman. But Scott, on the contrary, never forgets he is a Scotchman. "It is the harp of the North" which he desires to waken. It is of the old times and old manners, before "a stranger filled the Stuarts throne," that the latest minstrel sung. He cannot avoid the passing wish that "Flodden had been Bannockburn." The hero of his first novel is an Englishman, but an Englishman who, amid Scotch surroundings, strikes a blow for Prince Charlie at Prestonpans. This distinction between the two authors was the inevitable consequences of their different dispositions. A Scotchman who was always looking back was sure to dwell on the old rivalries of the Scotch and English; while a Scotchman who was always looking forward was as certain to remember that the thoughts and interests of the two nations had become identical. Scott, to the end of his life, was never able to free himself entirely from the old Scotch feeling. George IV., indeed, won his heart, but then George IV. put on a Stuart tartan in Edinburgh. The only occasion on which Scott seriously attempted to interfere with politics was on the attempt of Parliament to extend to Scotland a measure of currency reform which it was applying in England.

The intense love of his own country, which is perceptible in all of Scott's novels, accounts, however, for much of their beauty and much of their popularity. He saw Scotland as no one had seen it before. Up to the time at which he wrote there was no general taste for scenery. It is a striking observation of a forgotten writer, which has been reproduced by Mackintosh, that "there is no single term in Greek or Latin for prospect." "So recent is the taste for scenery," wrote Mackintosh on another occasion, "that a tour through Great Britain, published in 1762, speaks of Westmoreland as remarkable only for wildness, notices Winandermere only for its size, Ulleswater for char, and at Keswick passes the poor lake entirely." There is hardly a line in Burns to show that he had any appreciation for the grander features of his native land; his most exquisite imagery is taken from objects found in lowland as well as in upland—a mountain daisy, a mouse, a field of poppies. Scott, on the contrary, forgets the daisy in looking at the bolder features of the landscape. He is the Turner among poets. His heroes and heroines move among the lovely valleys of his native land, or sail along the sublime coast of western Scotland; but they are only the accompaniments to the landscape, the figures in the foreground of the painter.—*Spencer Walpole.*

Cultivating Roses.

I have for several years cultivated a few choice roses. Last spring I added twenty to the number, and nearly all of them I set out in three and four-inch pots. In June I plunged these into the soil of my flower-garden. Two of my old roses and three of my new ones, however, were planted directly in the soil. All these roses were of the ever blooming sort. One of the three new roses that were set in the ground, and only one, grew more luxuriantly and bloomed more abundantly than those in the pots. It was that charming rose, *Bon Silene*. It gave me six roses in midsummer, and then a new shoot sprang up from the roots, grew very rapidly, and put forth three buds; and a branch put forth two more. So in the autumn I had five roses (eleven in all) on that tiny bush. After potting and removing to the house in October, I let it rest a few weeks, and then cut off nearly all of its leaves. From the shoot referred to I removed every one. At this time, two weeks later, there are vigorous shoots, more than an inch long, with buds already peeping forth where I cut off the leaves.

Several years ago I was forced to strip my bushes of their leaves, not knowing then how otherwise to get rid of the aphis; though I have since proved the virtues of hellebore. Soon after thus despoiling the plant, it would repay my harshness by putting forth new shoots at the leaf-joints, crowded with buds. Some people are so careful of their barren rose plants that not a leaf must be cut off, not a branch pruned, so that they have nought but the unsightly bush to care for; whereas, if they would cut down the old wood, they might be rewarded by a new growth. A good rich soil is quite as essential as pruning; also moisture and sunshine. I have seen people who became discouraged because their new rose plants dropped their leaves. No matter how green the stalk, they exclaim, "My rose bush is dead;" and by neglect they soon kill it. Had I pursued the same course, several of my choice plants, that yielded lovely roses two months after setting out, would have been a failure. So long as there is life in the stalk there is hope that it will put forth and bud.

SECULAR NEWS.

The shareholders of the City of Glasgow Bank will be called on again. This will ruin many of them, it is said.

$200,000 were voted by the U. S. Senate for the construction of a vessel of steel to be used for the disinfection of vessels from ports infested with yellow fever.

The U. S Supreme Court has decided in favor of claimants, holders of bonds of the city of New Orleans. The decision is applicable to all holders of city bonds.

Nineteen men of a battalion of French zouaves in Algeria perished in a snow storm.

Gen. Fitz John Porter has been honorably acquitted of charges brought by Gen. Pope.

The Blackburn operatives have submitted to a reduction of wages and will resume work.

A small vessel, the Wyanoke, from Cape Hatteras bound for Newbern, N. C., was lost a few days since. Four passengers, two men, a lady and her daughter are supposed to have been drowned.

Two hundred laborers in California quit work and compelled one hundred others to join them.

In February 48 failures in New York and in March 40. Liabilities about $1,130,000.

The cattle disease is spreading alarmingly North.

Dr. George B. Wood, an eminent physician, president of the College of Physicians of Philadelphia and president of the American Philosophical Society, died in Philadelphia on March 30th, aged 82 years.

The people of Asheville, N. C., expect the completion of the railroad to that place in the fall.

Mr. Wm. E. Edwards of Greensboro, N. C., fell in an apoplectic fit at a prayer meeting in that place, and died in a short time afterwards.

A tobacco factory is to be built in Wilmington. It is to be a large three story building. The work is to be pushed to have the factory in operation by the first of May.

The Raleigh *News* comes out in new type and is thus greatly improved in appearance. It is a capital newspaper.

Mr. W. H. Bailey, a lawyer of Charlotte, will prepare a digest of Supreme Court decisions from 1872.

The director of the observatory at Pola reports the discovery of a new planet of the eleventh magnitude, the position of which is given as follows: Mean time at Pola, February 17, 13h. 47m.; right ascension, 11h. 10m. 20s., north declination, 5° 54'. Should this really prove a new planet it will increase the number of the known small planets to 192, of which 128 have been discovered in Europe, 58 in America and 5 in Asia, and of which 39 have been observed only once.

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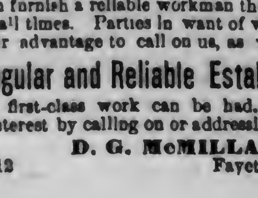

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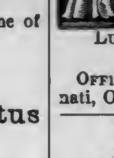

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For the N. C. Presbyterian.

INCONSISTENCIES OF CHRISTIANS,

AN APPENDIX TO WORLDLY CONFORMITY.

MR. EDITOR—No office is more odious than that of censor-general. He who assumes it ought to be very exemplary in his own conduct. But with this admission, which is readily made, it is contended that the exposure of a fault and the detection of an inconsistency may, and always ought to, be made in the spirit of deep humility and of pure and exalted charity. Sin is so mixed up with all that we do, is so disastrous in its consequences, and so unworthy of a rational and immortal soul, that the sight of a fellow creature involved in its ruin, and of a fellow Christian pollnted by its indnlgence, may well excite the deepest sympathy. At the same time we are all so frail, so exposed to temptation, and so blinded by self-love, as to strike it in the highest degree proper to look much to our own hearts and conduct, and with great caution, great tenderness and great humility to say anything in relation to the faults of others. It is with such views that the writer approaches the subject announced in the title, and while he would freely and honestly, yet affectionately, point out any inconsistencies of his Christian brethren, he would bear in mind the humiliating truth that, if a Christian at all, he is "less than the least of all saints," and not worthy of a rank among the teachers of divine truth.

There are but two kinds of inconsistency, and they are of a directly opposite character, that will be pointed out in this paper, and that the writer may not be misunderstood he will express himself as cautiously and as explicitly as possible.

1. Christians are often inconsistent in setting up particular *abstinences* as tests of religion, and in making use of particnlar duties as *commodities* by which to purchase indulgences not exactly compatible with self-denial. An illustration of the first of these remarks is to observe that many professors of religion will not frequent the circus, the theatre, the ball room or any other place of public amusement. And in this we most conscientiously believe they are right, as we have elaborately shown in two former articles on "Worldly Conformity." Such scenes are no places for a *Christian*—they do not suit him, and he should be ashamed to be found in them. But then they are wrong in concluding that because they do not indulge in such amusements *therefore* they are Christians. The premises do not justify the conclnsion, because motives that do not possess any religious quality whatever may prevent this sort of indulgence. One man, for instance, may wish to establish a character for strict and rigid self-denial; such a character will raise him in the estimation of his church and the community; it will give him more influence and further his views and projects in the world. In respect to this man the abstinence in question really proves nothing more than that he loves his reputation and his interests more than he loves this sort of pleasnre. Another man is constitutionally and habitually grave; these light amusements are not to his taste; instead of relishing such gay sins they only disgust him, and he therefore turns from the nonsense of the stage, the horse laugh of the circus and the trippery and folly of the ball-room with loathing and contempt. Here, again, the conclusion fails; for the fact only proves that he has no taste for this sort of life, not that he perceives the beauty of holiness and delights in it. It is deplorable, then, if a professing Christian relies on the negative evidence, to establish his right to the tree of life and to a part in the inheritance of the saints. And the case is yet far worse if this distaste to mirth and gaiety is used as a compensation for sins of a graver cast and more suited to the taste and habits of the professor. What shall he thonght of one who "would not see a play for the world" and yet will every day take a morning dram and three or five drinks of *stiff grog* dnring the day, and with all the gravity in the world is *barely* not drunk? Or, what is to be thonght of one who will fly from a ball-room, as he would fly from excommunication, and yet drives as hard a bargain as any devotee of the world, and draws his purse strings with as mnch rigor as the veriest miser, or makes over all the money to his wife and when applied to for the payment of an honest debt declares he has not a cent in the world, while he hardens his heart against all the calls of Christian charity and public spirit? Those who pursue such conduct give occasion to many to say, "True, we are not of the *strict sort*, we know that we are *sinners*, and yet we would not do for the world what some who call themselves Christians do every day." Surely, no mistake is more egregious than *that*, when men "strain at a gnat and swallow a camel."

2. The other inconsistency is one that may be regarded as the very opposite of this: that is, when Christians make some particular duties the *commodities* by which to purchase indulgencies not exactly compatible with self-denial. Such Christians are most commendably just in all their dealings, *highly liberal* in their sentimonts, and sometimes, at least, ready and williug to give freely for the snpport of religiou; and these comprehend the whole range of their Christian feelings, and the whole extent of their Christian coudnct. Bnt if they are just to men, they may still rob God; if they are kind to others, still they may be as indulgent as they please to themselves. Thus they substitute a part of a Christian's dnty for the whole, and cry out against all who are not equally *liberal* with themselves as *strict purists*, as morose and rigid. These are the people who dread, as the unpardonable sin, beiug "righteous overmnch," and interprot the caution of the wise man as though there were real danger of loving God too fervently, serving him too faithfully, seeking communion with him too eagerly, or too zealously endeavoring to promote his glory in the world. These are they who think it a mark of weakness *"to make such a fuss about religion,"* and had rather go to any other excess than to an excess in religion. With them the doctrine of self-denial has become obsolete and however it might have been in old times, now they are sure that their wise and beneficent Creator gave them passions and desires that they might be fully gratified; and gratified they shall be, let ministers and zealots say and do what they please. Of conrse, with *these* Christians, every attempt to exercise discipline in the church is an assanlt on Christian liberty—an assumption of power that onght to be resisted. They are inconsistent, then, because,

They are the champions of liberty, and yet will tolerate no opinions bnt such as agree with their own;

They *profess* to be disciples of Jesus Christ, and yet make a mock of those who urge on them the obligation to "deny themselves and take up the cross";

They hope for heaven and all its enjoyments, while they "love the world and the things of the world," and plead "the liberty wherewith Christ has made them free" as the reason why *they* should be laid under no restraints;

They have *universal* charity and rely on it to cover the multitude of their offences, yet they "cannot bear those rigid, strict, austere mortals" who would cut them off from all the pleasures of life;

In a word, they serve one master and hope to be rewarded by another; they "live after the flesh" and expect to be treated as those who "through the Spirit do mortify the deeds of the body."

Such are the two classes. Who of our readers fall under either of them? Let us all pour ont the prayer of the Psalmist: "Search us, O, Lord! and try our hearts, and see if there be any evil way in us, and lead us in the way everlasting." D. L.

For the N. C. Presbyterian.

THE BAPTISM OF SAUL.

The baptism of Saul, on the occasion of his interview with Ananias, was not ritnal baptism,

I. Because water is not mentioned; and we have no right to *suppose* or *infer* that water was used, unless the circumstances recorded in connection with the transaction, plainly indicate the fact. The word of God lays infinitely more stress upon, and speaks more frequently of, the real and effective baptism administered by Jehovah Himself, than of that baptism which is a symhol of the first, and administered by man. The cases of baptism with water, in the Christian dispensation, *where water is mentioned*, are only two, viz.: the baptisms of the Enuuch, and of Cornelius and the company collected in his house. There are a few more undispnted cases of baptism with water where water is not mentioned, such as the baptisms of certain in Samaria, among whom was Simon Magus; Lydia and her household; the Jailor and his household; the twelve disciples found at Ephesus; and Chrispus, Gaius and the household of Stephanus. On the other hand, there are several phases of the baptism which God administers, especially of the baptism indicating the regeneration of the soul, and the various different effects of the larger measures of the Spirit's influences. I will give the following examples: Matt. 20: 22, Christ's baptism into penal death; verse 23, His disciples' baptism of suffering for His sake; Mark 1:4, the baptism of repentance, *into* the remission of sins; Luke 3:16, John's allnsion to Christ's baptizing with the Holy Ghost, and with fire; Acts 1:5, Christ's promise to His *Apostles* that He would baptize them with the Holy Ghost—fulfilled on the day of Pentecost; Acts 11:16, the baptism of Cornelius and others with the Holy Ghost; Rom. 6:3, baptism into Christ and into His death; 1 Cor. 12:13, baptism into one body; 1 Peter 3:21, baptism which is the answer of a good conscience toward God; 1 Cor. 10:2, baptism into Moses.

Since Paul lays such stress upon the baptism of the Holy Ghost which alone binds the soul to God and to eternal life, as to say that there is bnt one baptism as well as hnt one Lord and one faith; and since the various phases of that one baptism are alluded to so much more frequently than the outward symbolic ordinance; and since water is not named in the mention of that *one* baptism, it is not reasonable to suppose that Saul's baptism in Damascus was ritnal baptism, as if there were no other baptism; when *water is not mentioned*, and his being filled with the Holy Ghost, which is elsewhere called *baptism, is* mentioned.

2. This could not have been a case of baptism with water because Ananias was not authorized to administer such baptism. It is the received opinion of the several Churches of Christ that none hut an ordained minister of the gospel has the right to administer the ordinance of baptism. And the form of government of the different Church organizations is professedly derived from the history of the Church as organized by the Apostles. Now, if Ananias, who was only a private member of the *Church*, if he was yet a member of a regularly organized *Christian* Church at all, had a right to baptize Saul, then any private male member of the Church may administer the ordinance; *unless* to Ananias was given on this special occasion the extraordinary right to do this thing by a specific call of the Lord.

3. And this brings us to the third reason why this baptism could not have been the ritual ordinance. There is no record that Ananias was specifically designated by the Lord to administer it. According to the record, there were only two things, in reference to Saul, he was sent instrnmentally to accomplish, *and the administration of the ordinance of baptism was not one of them.* The purpose for which he was sent to Saul, is contained in the following words which he addressed to Saul: "Brother Saul, the Lord hath.... sent me *that thou mightest receive thy sight*, and *be filled with the Holy Ghost.*" The two things which were to he done to Saul were his restoration to sight, and the bestowment of a larger measnre of the Holy Ghost, *that filling with the Holy Ghost which, when bestowed upon the other Apostles, was called baptism.* Is it on record that these two things were done? It is said that Ananias laid his hands upon Saul, while he revealed to him the purpose for which he was sent, "and immediately there fell from his eyes as it had been scales, and he received sight forthwith, and rising, *was baptized.*" If this baptism was the ponring upon him of *water*, and not the filling him with the *Holy Ghost*, then it is no where stated that one of the things, and the most important one, was done which Ananias was sent to do, while it is stated that he did do a thing which he was not sent to do.

4. That this was baptism with the Holy Ghost, and not with water, is still farther apparent from the fact that on this occasion Saul was made *an Apostle*, and all the other Apostles had received on the day of Pentecost the special baptism of the Holy Ghost to qnalify them for their work. Ananias said to Saul, "Thou shalt be a witness unto all men of what thou hast seen and heard." *Upon the fact that he was such a witness Paul afterwards vindicated his claim to be an Apostle.* His beiug filled with the Holy Ghost on that occasion, that is, his baptism with the same baptism, with which the other Apostles were baptized, constituted his investiture with the office and powers of an Apostle. It is important to note that this peculiar and extraordinary of the Spirit upon the Apostles, was not only declared to be necessary to fit them for their work, bnt was also called by our Lord a *baptism.* He said to them, "Tarry ye in Jerusalem until ye be endued with *power from on high.*" "Ye shall be baptized with the Holy Ghost not many days hence." When this promise was fulfilled on the day of Pentecost, it is not said in so many words that they were baptized, but it was said that they were filled with the Holy Ghost, *which was the same thing.* And when Saul was made a witness for Christ, an Apostle, it is not said in so many words that he was filled with the Holy Ghost—although this was the main purpose for which Ananias was sent to him—but it is said that he was baptized, *which is the same thing.* But it was not the same thing if the baptism was ritnal baptism.

5. The language of Ananias to Saul proves that this baptism was the extraordinary baptism of the Holy Ghost. "Rising, baptize thyself, and wash away thy sins, calling on the name of the Lord." Now it is not lawful for a man to administer *to himself* the ordinance of baptism. Therefore this could not have been baptism with water. If it be objected that neither could Saul baptize himself with the Holy Ghost, I answer that he had the same power to do this, that he had to wash away his sins. Of course, he could do neither, efficiently. Nothing is more clearly taught in the Bible than the inability of a sinner to perform spiritual acts acceptable to God, while at the same time the obligation is laid upon him to perform them.

Christ said even to His true disciples, "without me, *ye can do nothing.*" Sinners are represented as deaf, blind, dead, that is totally depraved. Yet the command comes to them, hear ye deaf, look ye blind, arise from the dead, make you a clean heart. These commands are precisely of the same natnre as the commands, "baptize thyself, and wash away thy sins." But the means by which the necessary power is obtained, is also indicated in the same sentence, in connection with the commands—*"calling on the name of the Lord."* Saul, as powerless to open the eyes of his soul as he was to open the eyes of his body, doubtless offered to God a prayer similar in nature to the prayer of the Psalmist, "Create within me a clean heart, O God." "Wash me." "Open thon mine eyes."

It is perfectly ovident to my mind that Saul, on the occasion allnded to, received, not water baptism, but the baptism which qualified him for the Apostleship. P. T. P.

THE ESSENTIAL QUALIFICATIONS.

"In spite of all the vast changes which have passed over the minds of men, the same qualities are still necessary to make a good and sincere scholar, a good scientific student, an efficient medical or legal adviser, an efficient spiritnal pastor. Simplicity, sincerity, love of goodness, and love of truth, and as powerful and as much needed in our day as they were in the days long ago, which formed the great professions and are still the backbone of society."—*Dean Stanly.*

For the N. C. Presbyterian.

RECOGNITION IN HEAVEN.

BY REV. OLIVER CRANE, M. D.

Then shall I know even as also I am known.
—1 *Cor.* xiii:12.

When the days of youth are over,
And advancing time shall cover
Thick the brow with frosts of age,
Shall the scenes of youthful pleasure,
Which we now so fondly treasure,
Then no more the heart engage?

Go, and ask yon aged father,
If his heart no more can gather
Naught that time has overcast;
And how quick his eye will brighten,
As the gleams of bygones lighten
Vistas all along the past.

When the days of life are numbered,
And our spirits, disencumbered,
Shall have bid to earth adieu;
Shall the friends we love so dearly,
And the scenes we pass so cheerly,
Be not then remembered too?

O! methinks that home were cheerless,
And its joys could not be tearless,
Which in hope are held in store,
Were the loved who sleep in Jesus,
When from earthly ties he frees us,
To be met and known no more.

What ecstatic consolation
Could there be in isolation,
E'en in that celestial clime;
Were we, when we meet each other,
Not to know each friend and brother
Whom we here have known in time?

But there *will* be recognition,
And to memory full permission
To recall what was its own;
For to those at home in heaven,
Lo! the blest assurance given,
"We shall know as we are known."

THE DANCING QUESTION.

Every now and then some question connected with practical Christian life comes up for reconsideration, particnlarly in the matter of amusements. Just now the question concerning dancing, its good or evil influence, has come up for discussion, and newspapers in various parts of the country have taken up the subject, most of them condemning, rather severely, as secular journals might be expected to do, those who object to this form of amusement. It is well that such questions *should* be reconsidered from time to time, since, otherwise, people are apt to get into conventional ways of looking at them, and of all kinds of conventionality religions conventionality is the most dangerous.

It is time thrown away to argue with worldly people about dancing. Those who live in a wholly worldly atmosphere, whose spiritnal sensibilities have yet to be awakened, cannot possibly be expected to see the evil of that which which we deprecate chiefly on the score of its tendency to increase worldliness of spirit. They *might*, perhaps, be expected to see the injurious effect of late hours, precious time absorbed in utter frivolity, etc., etc., but "fashion" is so all-powerful with them that they seem insensible even to such considerations. But it is of no use to try to lop off branches here and there, when what is wanted is the power of a new life within. Bnt among those who profess to take Christ as their Master a new set of principles is brought into play. And therefore, it is by no means an unnecessary or unprofitable matter for discussion whether *Christians*, in encouraging the amusement of dancing, as with some there is a growing disposition to do, are, in the face of the distinct tendencies of the age, *doing that which will tend to foster the life of Christ in the individual and in the Church, or the reverse.* This, we hold, is the real issne, and on the answer made to it by the conscience, after seeking the wisdom which cometh from above, should depend the action of each individual Christian.

To the writer, at least, it seems clear that in the present circnmstances of society Christians can hardly encourage dancing in any form without the greatest danger—almost the certainty of encouraging its ordinary use and all associated therewith, however far this may be from their intention. Nay more, this amusement is like certain encroaching plants, which crowd ont by their exnberant growth all others in their vicinity. It may be predetermined that it shall occupy only the subordinate place of *one* of the amusements of the evening. It is pretty sure to encroach until it has crowded ont all others. It may be predetermined that there shall be no fast dances. Some guest expresses a desire for one, or the musician strikes up a waltz, and instantly all previous determinations are put to flight; and even if the hosts do succeed in keeping it within safe limits as to honrs or character, their example will be quoted far beyond what has been actually permitted. People easily forget distinctions which it is inconvenient to remember, and Mrs. —— will fortify herself in giving "a dance," because Mr. and Mrs. So-and So had dancing at their house, and "they are such *good* people, you know!" Then the guests at Mrs. So-and-So's cannot refuse to go to Mrs. ——'s "dance," for people cannot, without giving offense, decline invitations without some definite reason, and so it goes on, and the party that was meant to be so harmless, and that might have been harmless, *had it no consequences*, becomes the decoy duck to an amount of dissipation and frivolity which its givers would, if they knew it, be the first to deplore.

It may be said that it is very unreasonable, but then we live in a world of unreasonable people and must act accordingly. *Christians* at least must, if they are to "bear the infirmatives of the weak and not to please themselves." There *might* be an ideal state of society in which we might be able to use generally *all* good things, wine included, without abusing them. But how does the case stand with us *here* and *now?* We know that a young man may take a glass of wine in our house without any direct injury there and then. But we do *not* know but that the glass we encourage him to take may be the first step in a career of fast descending degradation. And so many of us prefer to be on the safe side, by refraining from offering what *may* be dangerous, even though we do not know that it *will* be so. At all events our influence goes to the side of temperance. And so the dancing which we think so harmless *may* be helping to bind in the numbing influences of worldly frivolity some young soul which might be open to the gentle call of a Savior's love, if these very excitements which we are encouraging did not

"Fill hearts and brains, and will not let
Heaven's harmonies come in."

And there are not a few divided households among us, as every minister knows, in which one of the heads cares only that the children be brought up to "succeed in the world," and the other, with much sorrow and many difficulties in the way, may be earnestly seeking to bring them up for Christ. Our example may be quoted—little as we should desire it—to weaken the hands of the Christian parent and strengthen the position of the worldly one who "cannot see the harm" of what the other objects to. And so in families, where some are earnest followers of Christ and others are still "of the world," our example in this respect may help to weaken the efforts of our Christian brother and sister to resist the encroachments of worldly dissipation, while it encourages in their frivolity those who, "being in pleasure are dead while they live."

These are serious responsibilities, bnt it is because we believe they are incurred by those who encourage dancing as an amusement, *in the present circumstances of society*, that we have thonght it worth while to refer to a subject we would willingly have let alone. The whole system of fashionable dancing among us, with its almost invariable concomitants of late hours, extravagance in dress, frivolity of tone, is, we believe, one of the greatest evils which the Christian Church has to contend with at the present time. Its life is deadened, through a large proportion of its members, its aspirations are quenched, its energies circumscribed, its words of faith and love sadly limited, its missionary enterprises starved, just because so much of its time, and money, and energy, and brightness and vitality are absorbed by this insidious form of worldliness. There are other forms of course, but with the most hopeful and important class of the Christian Church, its young people, this form is the most destructive. Only a certain amount of time and vitality is given to any one. If this is expended on objects not only useless, but positively injurious, how much can we expect for Christian work? The consequence is that those who engage in active Christian work are, with few exceptions, those who feel *compelled*, because lines must be drawn, to stand apart from such amusements altogether. And not only is the prevalence of this state of things an evil in a Christian point of view. It is so in an intellectnal one, since what an American secular writer calls the "perpetual whirl" seems to destroy all possibility of more rational enjoyment and all more rational and nobler tastes. It is so in an economic one, for we have ample testimony that to the extravagance which this form of amusement so profusely encourages, very much of our present commercial embarrassment is undonbtedly due. And, lastly, it is so in a physical one, since the late hours, the glare, the excitement, which are *almost* always associated with this amusement, make it anything bnt a recreation, as many a jaded and languid "next morning" fully testifies. Even our children's parties are spoiled by the intrusion of this amusement, with its accompaniments of kid gloves, fashionably extravagant dress, artificial manners, and elaborate suppers, which prematurely rob childhood of its bloom and simplicity; and parents who do not wish their children exposed to such influences are often obliged to deny them the pleasure of socially meeting their companions at all. Nor does the evil influence stop here. It goes on to the lower grades of society, always most ready to imitate the follies of their social superiors. The mistress who encourages dancing in her own house can hardly refnse to allow her servant to go to "dances" in her own set, and it is well known that these dances are a most fruitful source of demoralization among the lower classes.

Since, then, the extreme to which dancing is carried, is, from a Christian point of view, one of the greatest evils of the time, it is for each Christian to consider prayerfully, and so to decide which course is likely to be the wisest, looking at its influence on those about him, to discourage altogether an amusement "wherein is excess" (almost invariably), and some of whose phases are, to say the least, of doubtful expediency *in themselves*, or to make attempts to reform it, which, we fear, will be ineffectual and only too certain to be misunderstood as encouraging the evil itself. Let each be fully persuaded in his own mind. We should not desire to condemn any one who acts conscientiously. But it seems to the writer, at least, that the "total abstinence" policy is the safest for those who would keep themselves and those about them "unspotted from the world;" and that our greatest social benefactors in our present circumstances are those who set the example of Christian simplicity in our entertainments, and who take pains to show that even young people may meet together happily, healthfully, and profitably without having recourse to amusements of *doubtful* character at all.—*Canada Presbyterian.*

When a man pulls out his sixpence and gives that when he is laying by thousands of pounds, I can only consider that he forms a pretty accurate measurement of the value of his religion.—*Spurgeon.*

HEROISM IN THE HOSPITAL.

Private Fisher had remained through all his trials stout, fresh and hearty, interesting in appearance, and so gentle-mannered and uncomplaining that we all loved him. Supported on his crutches he had walked up and down his ward for the first time since he was wounded, and seemed almost restored. That same night he turned over and uttered an exclamation of pain. Following the nurse to his bed, and turning down the covering, a small jet of blood spurted out. The sharp edge of the splintered bone must have severed an artery. I instantly put my finger on the little orifice and awaited the surgeon. He soon came—took a long look and shook his head. The explanation was easy; the artery was imbedded in the fleshy part of the thigh and could not be taken up. No earthly power could save him. There was no object in detaining Dr.—— He required his time and strength, and long I sat by the boy, unconscious himself that any serious trouble was apprehended. The hardest trial of my duty was laid upon me; the necessity of telling a man in the prime of life and fullness of strength that there was no hope for him. It was done at last, and the verdict received patiently and courageously, some direction given by which his mother could be informed of his death, and then he turned his questioning eyes upon my face. "How long can I live?" "Only as long as I keep my finger upon this artery." A pause ensued. God alone knew what thoughts hurried through that heart and brain, called so unexpectedly from all earthly hopes and ties. He broke the silence at last. "You can let go——" But I could not. Not if my own life had trembled in the balance. Hot tears rushed to my eyes, a surging sound to my ears, and a deathly coldness to my lips. The pang of obeying him was spared me, and for the first and last time during the trials that surrounded me for four years I fainted away.—*Interior.*

A STRIKING INCIDENT.

An English actress, passing along a street one day, heard singing. She looked in at an open door upon a little prayer-meeting, and caught the words:

"Depth of mercy! can there be
Mercy still reserved for me?"

She entered, listened awhile, then went away, but the hymn went with her. She became a Christian, and determined to leave the stage, but the manager would not release her from fulfilling her engagement. The last night she played with unusual brilliancy and at the close was called before the curtain. Her contract was discharged; she had no master now but Christ. Standing there, with clasped hands and streaming eyes, she sang:

"Depth of mercy! can there be
Mercy still reserved for me?
Can my God his wrath forbear,
Me, the chief of sinners spare?"

The audience was melted by the pathetic confession and plea, and many sought the same mercy.—*Interior.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

From the London *Weekly Review:*

The annual meeting of the Scottish Reformation Society was held lately. Principal Rainy, who presided, and other speakers earnestly urged the necessity for the country being aroused from its apathy in regard to the advancing position and strength of Popery in these islands, and to induce a watchful attitude with regard to it.

At a meeting of Welsh clergy at Carnarvon, on Tuesday, it was unanimously resolved to address a respectful remonstrance to the Bishop of Llandaff against the appointment of Dr. Vaughan and other clergymen inexperienced in the peculiar conditions of a Welsh-speaking diocese to the principal stalls in his cathedral, seeing more than three-fourths of the Nonconformist ministers who wield so much political and religious power in Wales teach in the native tongue.

There are now three periodicals in Britain devoted to the exposition and defence of the theory started by the late John Wilson, of Brighton, an old Kilmarnock weaver and Radical, according to which the English people are the descendants of the Lost Tribes of Israel.

Ground at Corbelly Hill, Maxwelltown, near Dumfries, has been staked off for the erection of a convent of the "Perpetual Adoration"—an offshoot from the convent of Le Sacrimentale" in Rome. The convent will be the first of its kind in Scotland.

The fifth annual meeting of the Christian Colporttage Association was held on Thursday afternoon last week at 7, Connaught Place, Hyde Park. There are now 63 districts occupied by the Colporteurs of the association. The total number of sales during the year were—15,782 Scriptures, 154,791 books, 150,719 periodicals, and 28,629 scripture-cards. The committee had reluctantly been compelled from failure in funds to relinquish the work carried on in public houses, but they hope that the liberality of friends will enable them to take up this work again. The cash statement showed that upwards of £6,000 had been received from sales during the year; the balance in hand at its close was £127 1s. 8d.

An extraordinary trial is taking place at Saarbuck. Three girls, daughters of agricultural laborers at Marpingen, a village in Rhenish Russia, spread a report that they had seen the Virgin in a neighboring wood, and this story being spread by the priests of the district caused thousands of persons to flock to the spot, where cures were pretended to be effected by the girls, who professed to have hourly interviews with the apparition. The Government, however, thinking that a political object was at the bottom of this movement, set on foot a prosecution against the parents of the girls, five village priests and six other persons. During the trial, which commenced a fortnight ago, one hundred and seventy witnesses have been examined, but the result is not expected to be known for about three weeks to come.

The Synod's Committee of the Presbyterian Church of England on Lapsed Presbyterians in England met lately. The Rev. Dr. White, the convener, presented an elaborate statistical report, showing, according to his calculation, that if the Scottish and Irish Presbyterians who had settled in England in 1841 and since, with their descendants, had remained true to the principles of their fathers, without reckoning any accessions from the outside world or other Christian Churches, there would now be in England 1,920 Presbyterian congregations instead of under 300, and in London 250 strong congregations instead of fifty weaker ones. The report was adopted, and will be presented to the Synod at its ensuing meeting in Regent Square.

Gleaned from Exchanges:

The King of Siam has established a system of general education throughout his dominion and Rev. Dr. McFarland, formerly an American and Presbyterian missionary, has been appointed Superintendent of Public Instruction at a salary of $5,000 per annum.

A new chapel is being built twenty miles from the City of Mexico. Native Mexicans are doing the work themselves, and largely at their own cost.

The Duke of Northumberland has promised $50,000 and the Bishop elect of Durham $15,000 toward the foundation of the Roman Catholic bishroprio of Newcastle.

About 400 attentive hearers crowd the hall of the new Evangelical mission at Marseilles The work has been going on but a short time, and is considered by its promoters a great success.

It is announced in Ireland, as news that is warmly welcomed, that Princeton College has conferred the degree of Doctor of Divinity on the Rev. William Johnston, of Townsend street church, Belfast.

The Rev. Bishop Fallows held an ordination service in Christ church, Toronto, Canada, on February 19th, and Rev. Joseph Brown, of the Presbyterian Church, was solemnly admitted to the Presbyterate of the Reformed Episcopal Church.

One hundred thousand dollars have been bequeathed to the Foreign Missions of the Free Church of Scotland by Dr. Hugh Miller, late of Broomfield, Scotland.

The Presbyterian Church of Canada is growing in the grace of giving. Last year its contributions to foreign missions for the western section of the church were $6,000 in advance of the previous year, and this year it is reported that they are in advance of last year's gifts.

In 1830 there were nine missionary societies working in India, and some 27,000 converts. In 1871 there were 318,000 converts, and to-day there are probably 500,000.

Protestant services are now regularly held in Havanna, in one of the leading hotels. They are open to any who wish to attend, and no molestation or interference is offered by the authorities of the city. The Rev. Mr. Kennedy is principally responsible for these services. He was sent to Cuba some time ago by the House of Bishops of this country. He is supported by the Cuba Church Missionary Guild of New York. In addition to these services, there is generally public worship on Sunday evenings on one or more of the English or American vessels in the harbor. The marines from the fort are free to attend these meetings. Besides those in the harbor of Havanna, similar services are held on vessels in nearly every port of the island where the captains and owners are favorable to it.

MISCELLANY.

Varley, Rev. Henry, with his new tabernacle at Melbourne, Australia, will have a large coffee-house in connection with it, where eatables will be furnished at a little over cost.

The Coffee Tavern Company in London has made its mark in the work of temperance reform. Fifteen coffee taverns have been opened, in which about 4,000 persons have signed the pledge. It is said that the coffee is well prepared and good to drink.

The expenses of the last International Exposition, at Paris, were 55,000,000 francs; receipts, 30,000,000.

Magazine property seems to retain some value in Great Britain, as we notice that *Good Words* and the *Sunday Magazine* have been sold to Messrs. Isbister & Co., London, for about $150,000.

By the Castle Garden statistics of the first three months of this year, there is an increase in the immigrant arrivals over the same period last year of 2,360. The total number of arrivals since the 1st of January is 10,888. The increase in the January arrivals is 581, in February, 286, and in March, 1493.

The thirteenth annual report of the American Society for the Prevention of Cruelty to Animals shows that the bequests to the society in wills amount to over $1,000,000. The society investigated 3,660 cases of cruelty during last year, making in all 16,857 since its organization. There were 882 convictions in 1878.

The political and social Eden of New England is New Fairfield, in Connecticut. The town instead of being in debt has money at interest. Within its limits it has no distillery, no grog-shop, no court house, no jail, no doctor, no lawyer, no constable, no policemen, no male negroes and only three paupers.

The Stickines, of Fort Wrangel, are casting gold rings, silver bracelets, furs, blankets, fish and labor into the treasury, to secure a comfortable house, where they may worship the true God. Let the Church of God, all over the land, come promptly and liberally to the help of these feeble ones.

A scheme is on foot to collect all the articles of value which the bed of the Tiber is supposed to contain. The golden candlesticks taken from the Temple at Jerusalem, and the gold and silver cups and ornaments which once decorated the palaces of Roman emperors, are imagined to lie beneath the Tiber's yellow mud. By means of drags it is thought all this buried wealth may be recovered and restored to form a national museum of extraordinary value. A committee of distinguished archæologists was appointed to consider the best means of fishing up the legendary statues, coins, and other articles, which for centuries have been covered by the sands of the Tiber. In making excavations for the foundations of the new theatre to be erected behind the Quirinal Hotel in Via Nazionale, an hermaphrodite statue of great value was found. It was perfect, with the exception of one leg, which was missing. The attitude of the figure was recumbent.

Make no man your idol, for the best man must have faults; and his faults will insensibly become yours, in addition to your own. This is as true in arts as in morals.

To love in order to be loved in return, is man; but to love for the pure sake of loving, is almost the characteristic of angels.

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, APRIL 16, 1879.

THE NEW BOOK.

Our readers have doubtless noticed that we have had but little to say on this subject. A year ago we stated briefly our principal objections to the Book of Government and at the same time warmly commended the Book of Discipline. The objections then presented still have weight with us. They are: 1st that the Book teaches in effect that the ruling elder is not a Scriptural presbyter, and 2d that its teaching on the authority and work of the evangelist is in our view radically erroneous and defective. There are other and minor objections, but we would be willing to put them all aside if these two could be removed. As it is we would have greatly preferred that before adoption of the book the Presbyteries should have an opportunity to vote on the questions thus raised.

But our chief desire is—in the present state of the Church—to get this question settled and to get away from it altogether. More than all things also, we need now to have the mind of the Church turned to the practical working of our system. What can be done to increase our efficiency and bring us more into contact with the masses of the people? How can we get our congregations, officers and private members most fully engaged in working for the Lord? These are the most important and pressing matters, and they demand earnest, if not exclusive consideration. And the wisest thing our wisest men can do will be to bring all their wisdom to bear upon them.

Let the New Book be disposed of now; and then let all our stores of wisdom, experience and learning be made to contribute to the solution of these practical questions.

FIRST CHURCH, WILMINGTON.

On last Sabbath three persons who had been received into the membership of this church upon profession of faith in Christ, for the first time took their seats at the Lord's table. The services of the day were peculiarly solemn, and it is hoped that these gracious manifestations of the Spirit's quickening power are the precursor of his rich effusion upon the congregation. Two of the persons above mentioned received baptism, and in the afternoon six infants were solemnly dedicated to God in the same ordinance.

DEATH OF THE REV. JOS. D. PORTER.

The Rev. S. F. Tenney of Crockett, Tenn., sends the *Southern Presbyterian* the following sad news: "It pains me to announce the death of the Rev. J. D. Porter. He was on his way to Presbytery, and died by the roadside, alone, on the border of this (Houston) county. He left Alto last Thursday morning, March 27th, apparently well, but had gone only a few miles when he dismounted, taking off his saddle and lying down. Next morning he was found there dead, his horse still standing by him, two of his fingers clasping the bridle rein. From all the circumstances it is probable he died from apoplexy or heart disease. He was buried at Alto. A good and self-denying laborer has fallen in the harness."

REVIVAL IN CONCORD, N. C.

From the Concord *Register* we condense the following:

The revival at the Presbyterian church continues with unabated fervor. Up to this time about forty persons have sought spiritual conference with the pastor and his coadjutors. Last Sabbath the pastor preached two sermons to his people full of earnest, spiritual fervor. Their awakening influence was keenly felt.

The Rev. Mr. Thornwell has preached all nights save Sunday since we last went to press until Thursday night, when Dr. Miller of Charlotte filled the pulpit. His every effort was elegant and eloquent, full of spiritual life and marked by intense earnestness. His exhortation on Wednesday night (all his efforts have been exhortations rather than sermons) was one of the most happy spiritual efforts that ever fell from the lips of man. It was akin to inspiration, so impressed was it with the fervency of the Holy Ghost. The Rev. Dr. Miller preached on Thursday night. Language fails us to do justice to his effort. Words like these, full of intense admonition, dropped like blazing jaspers from his lips: "What wait you for? more conviction? There is conviction in hell, but there is no Savior there! Waiting to become better before you come to Christ? You are too wicked now to stay away from Him."

With all the spiritual favors with which Concord has been blessed the past two weeks it were impossible that we should not receive a blessing. The pastor has been ably assisted by the Rev. Mr. Heilig of the Lutheran church, Rev. Mr. Cole of the Methodist church, and Rev. D. G. Caldwell of the Associat Reformed church.

NOTES AND JOTTINGS.

The article on Dancing to be found on first page was sent to us for publication, and we very willingly insert. It is a clear, dispassionate, sensible and therefore most forcible presentation of the subject. We commend it to earnest perusal.

One of those mishaps, so exceedingly mortifying, occurred to us last week. The articles of our correspondent "C. P. S." are always hailed by us with pleasure, and always greatly enjoyed by our readers. The last article we particularly rejoiced over as a gem of its kind, but a typographical error in the last line of the Bishop's Reply to Bonner's Ghost was ruination to the whole. We give the stanza correctly thus:

> Church maxims do not greatly vary,
> Take it upon our honor;
> Place on the throne another Mary
> We'll find her soon a Bonner.

War now between Chili and Bolivia. Nitrate works in Bolivia are conducted by Chilian capitol and owned by Chilians with understanding that they should be exempt from taxation by the Bolivian government for twenty-five years. The Bolivians disregarded the conditions and Chili has blockaded the Bolivian coast. The Peruvian government and Argentine Republic are called to the aid of Bolivia.

We are compelled by press of news from our Presbyteries and churches, for which news we are grateful to our friends, to leave out the marriage and obituary notices and other matter, this week. They will appear in our next.

REV. JOHN MONROE ANDERSON.

The Rev. John Monroe Anderson entered into rest at Mebaneville, N. C., a little before 12 o'clock Sabbath night, the 30th of March.

He was born in Lincoln county, N. C., Sept. 26th, 1821, and was therefore a little over 57 years of age. While he was yet an infant his father moved to York district, S. C., where he was brought up. In 1841 he was graduated with distinction in the South Carolina College, in a class containing unusual talent. Dr. Thornwell, then a professor, said to him on leaving, "Well, Anderson, you are going to study law, but I hope to see you a preacher yet."

After practicing law two years with the Hon. I. D. Witherspoon of Yorkville, father of the gentleman who now bears the name, he entered the ministry. His first charge was Ebenezer and Unity, where he continued to preach until 1853, when he was compelled to quit on account of his health. In the following year he was chosen president of the Yorkville Female College, an institution under the care of Bethel Presbytery. He filled this position with great success till the opening of the war in 1861, when, with characteristic ardor, he entered the Confederate service. At first he was engaged chiefly in establishing and attending hospitals. But he could not rest satisfied, and shortly entered on the more active life of a chaplain in the field.

He served in this capacity until the surrender, accomplishing a great deal for the temporal welfare of the soldiers.

In 1866 he was elected to fill the chair of Logic and Belles Lettres in Davidson College. Those who studied under him bear testimony to his arduous labors as professor and preacher; for in addition to his regular work he ministered during a part of the time to the neighboring church of Bethel. One of his students, who afterwards distinguished himself by taking a prize in the University of Virginia, attributed his success, in a great measure, to the drilling he got in logic in Professor Anderson's class room.

Again did his feeble body succumb, being unable to keep pace with his active mind. In 1873 he retired to the mountains, where, being invigorated by the climate, he began preaching again. A part of his time was devoted to the church in Wilkesboro and a part he spent as evangelist.

In 1876 he accepted a call to the churches of Mebaneville and Bethlehem, in Orange Presbytery. In this field, until called to his reward, he labored with unbounded devotion and consuming zeal. The people of his charge, which embraced the young men of the Bingham School, loved him with an uncommon love. During his months of illness any comfort they could command was procured him, and very often were his wants anticipated.

Mr. Anderson was no ordinary man. Had he been endowed with bodily strength sufficient to sustain his superior intellect there is no telling how much more he might have accomplished.

Early in life he was united in marriage with Miss Margaret Neal of Mecklenburg. Of their children three had gone before, and were waiting to give him a welcome home. His stricken widow and six others remain to follow.

He often expressed the wish that his last earthly Sabbath might end with heaven, and it was so.

> The voice at midnight came,
> He started up to hear;
> A mortal arrow pierced his frame,
> He fell, but felt no fear.
>
> Soldier of Christ, well done!
> Praise be thy blest employ;
> And while eternal ages run,
> Rest in thy Saviour's joy.

R. B. A.

PRESBYTERIAL MEETINGS.

MR. EDITOR—The *Presbytery of Mississippi* met in the Presbyterian church of Port Gibson on the 3d inst., and was opened with a sermon by Rev. J. S. Shaw of Rodney, the last Moderator. There were present during the meeting eight ministers and six ruling elders.

Rev. C. A. Munroe of Crystal Springs was chosen Moderator, and Rev. C. W. Grafton of Union, Temporary Clerk.

The Temporary Clerk announced the death of the Stated Clerk, Rev. W. Burgess, and Rev. T. A. Ogden. Since the last spring meeting four ministers belonging to this Presbytery have died.

The standing rule allowing the Stated Clerk a salary of $25 was annulled.

Rev. J. Woodbridge was elected Stated Clerk and Treasurer.

The pastoral relation between Rev. John S. Shaw and Rodney church was dissolved.

The free conversation on the state of religion was unusually interesting, not only to the members of Presbytery but to the large congregation who were present. Special prayers were offered in behalf of particular churches and ministers and the baptized members of all our churches.

A committee on evangelistic work was appointed, with full power to employ an Evangelist to supply the many weak and broken down churches in this section.

"Calvinism is not dead" in Mississippi. The sermons preached by the brethren during the meeting of Presbytery, while free from a controversial spirit, were yet full of the grand old doctrines of the Divine Sovereignty and man's free agency, the final perseverance of the saints, total depravity, salvation by grace, justification by faith alone, &c.

Rev. D. A. Planck of Port Gibson and Ruling Elder J. R. Groom of Hazlehurst were elected commissioners to the General Assembly.

The New Book was adopted by a vote of eight against four. Last spring, I think, the vote was twelve *against* and only four in favor of the New Book.

At an adjourned meeting held on the 7th inst. Rev. G. T. Story was received into this Presbytery from the Presbytery of Central Mississippi. Bro. S. reports the vote on the N. B. R. in the Central Mississippi Presbytery as twenty *for* and six against it.

The place of next stated meeting of Presbytery is Wesson, Miss. C. A. M.

MR. EDITOR—*Red River Presbytery* met in Vienna church April 3d. Commissioners to the Assembly: Rev. C. Harrington, principal; Rev. D. A. Campbell, alternate, and Ruling Elder T. H. Morris of Shreveport, principal, and Judge E. M. Montgomery of Rayville, La., alternate. Vote on Book of Church Order: Yeas 5, nays 4, and one excused from voting. Rev. W. C. Dunlap was Moderator. The meeting was harmonious and pleasant, and adjourned Saturday night. All the ministers and four elders were present. J. Y. ALLISON, *Clerk pro tem.*

Presbytery of Potosi held the largest meeting for years. The Revised Book was adopted by a vote of seventeen to one—one excused from voting. Rev. Robert Morrison and Elder Samuel M. Green were elected Commissioners to the General Assembly; alternates, Rev. T. C. Barret and Hon. T. J. Johnson.

Louisville Presbytery. Rev. M. H. Houston was received from Presbytery of Abingdon. Rev. E. O. Guerrant was received from Presbytery of West Lexington. First church and Seventh and Chesnut street church were united, and Dr. Guerrant has accepted a call. Order was taken for his installation on the fourth Sabbath in April. Rev. J. K. Hitner was dismissed to the Presbytery of Ebenezer. He takes charge of May's Lick church. Rev. J. H. Moore declined call from Portland avenue church. A call from Third church, Louisville, for one half his time, was placed in his hands. The other half of his time will be devoted to take charge of Park Mission and to assist Dr. Robinson in Second church. Rev. Messrs. T. E. Converse and Ben. Helm and Ruling Elders Col. R. K. White and Joseph Logan were elected delegates to the General Assembly; alternates, Rev. Dr. Matthews and Rev. S. M. Neel and Ruling Elders Pat. Joyes and Dr. R. W. Murray. The Revised Book without debate was adopted by a vote of 23 to 2, excused 1. Rev. J. L. Stuart, missionary in China, by letter advised the Presbytery of ordination of Mr. G. W. Painter in charge of the boys school in Hangchow. The ordination was not regular and Presbytery referred the letter to the General Assembly.

Harmony Presbytery: Rev. J. G. Richards and Rev. D. S. McAllister and elders J. T. Hay and A. White as principals, were elected Commissioners to the General Assembly. As alternates Rev. R. D. Perry and Rev. E. H. Buist, and elders W. L. T. Prince and F. Wilson. Thirty-two votes were cast for the Revised Book and eight votes against it.

Presbytery of Western District rejected the new Book of Church Order. Six voted for the Book and eight against it. Full attendance of ministers, but only four elders present.

Columbia Presbytery: Book of Church Order rejected—ayes, six; noes, nineteen. Comissioners to General Assembly: Principals, Rev. W. J. Frierson and elder R. G. Rothrock. Alternatives, Rev. T. J. Rothrock and elder Thomas Gibson.

Transylvania Presbytery: Ten ministers and eleven ruling elders were present. Rev. Barbee Betts was received from the Presbytery of Ebenezer. The church of Bethel Union was dissolved. Kirksville church was added to the roll. Rev. Harvey Glass and ruling elder A. K. Denny were elected Commissioners to the General Assembly, with Rev. T. A. Bracken and ruling elder James H. Lapsley, alternates. A call was presented from the church at Nicholasville in West Lexington Presbytery for the pastoral services of licentiate, Russell Cecil now in Europe. Presbytery ordered call to be placed in his hands. The Revised Book was adopted by a vote of fourteen to seven. The Presbytery has heretofore voted against it.

Presbytery of Central Mississippi: Vote on Revised Book, twenty for and six against. Commissioners to General Assembly, Rev. T. L. Haman and elder Dr. E. R. McLean. Alternates, Rev. Dr. R. McInnis and elder Judge West.

Missouri Presbytery: Rev. John S. Grasty, D. D., and elder John C. Miller, elected delegates to General Assembly; Rev. W. W. Trimble and elder J. B. Henderson, alternates. Book of Church Order adopted by a vote of thirteen to three, excused 2.

Bethel Presbytery: Revised Book adopted, yeas, 22; nays, 5. Mr. J. C. McMullen ordained, and will shortly be installed pastor of Concord Church.

Ouachita Presbytery met at Monticello, Ark., on the third of April. There were present eight ministers and six ruling elders. Rev. W. H. Crawford was elected moderator, and Rev. E. M. Munroe temporary clerk. Rev. W. T. Howison, from Eastern Texas Presbytery, was received as a member of this Presbytery. Licentiate H. C. Moore, from East Hanover Presbytery, was received under care of this Presbytery, and ordained to the full work of the ministry, and a committee appointed to install him pastor over Hamburg and Calvary churches. One church was dissolved, and committees appointed to organize two new churches within the bounds of Presbytery, if the way be clear. Presbytery adopted the new Book of Church Order by a vote of ayes eleven to noes three. Rev. W. B. Crawford and Z. E. Kerr were elected delegates to the General Assembly, and Rev. J. M. Brown and elder Jo. Doby, alternates. Rev. E. McNair, D. D., was granted permission to labor *without* the bounds of Presbytery, until its next meeting. Presbytery adjourned to meet at Carolina church, at 11 o'clock a. m., Saturday before the third Sabbath in October, 1879. E. M. MUNROE, Temporary Clerk.

MR. EDITOR:—*Presbytery of Knoxville* met at London on the 3d inst. The opening sermon was preached by Rev. S. R. Preston, of Athens. Eight ministers and ten ruling elders were present during session. Rev. J. A. Wallace, of Sweet Water, was elected moderator, and elder Kellar, temporary clerk. Friday was taken up principally in hearing reports, reciprocal, statistical on church records, &c., &c.; Saturday in discussing feeble and vacant churches, Sabbath-schools, electing delegates to General Assembly, acting on New Book, &c. Rev. James Park, D. D., and Judge McRee were elected Commissioners to the General Assembly. The Revised Book was rejected without discussion by a vote of eleven to three. Supplies for vacant churches were appointed to visit them by two and hold sacramental meetings. Standing committee on Sabbath schools appointed with instructions, &c. D. M.

VOTE OF THE PRESBYTERIES.

The following vote of the Presbyteries on the Revised Book may be regarded as authentic:

	For.	Ag'nst.	Excused.
Western District	6	8	
Columbia Presbytery	6	19	
Central Mississippi	20	6	
Missouri	13	3	2
Bethel	22	5	
Transylvania	14	7	
Louisville	23	2	1
Wilmington	Adopt'd		
Mecklenburg		Rejected	
Harmony	32	8	
Red River	5	4	1
Upper Missouri	6	5	2
Tombeckbee	12	2	
Potosi	17	1	1
Chesapeake	Adopt'd		
Knoxville	3	11	
Central Texas	Adopt'd		
Palmyra	Adopt'd		
Mississippi	Adopted by 2-3d vote		
Lafayette	18	2	
West Lexington	14	9	
Holston	16	4	
North Alabama	3	8	
Ouachita	11	3	

Ten of the Presbyteries above named have changed their vote of last year from no to aye. There can be no doubt that the Revised Book will have been adopted by an unexpectedly large majority. A week more will decide as to the extent of this majority.

For the N. C. Presbyterian.

THYATIRA AND BACK CREEK.

MILL BRIDGE, Rowan county, N. C., April 11th, 1879.

BRO. McLAURIN:—I take for granted you are always glad to hear good news from our churches. You may perhaps remember I wrote you we were repairing Thyatira church. Well it is now completed. We began work last June. The congregation made the bricks necessary to put almost a new foundation under one side, and repair other parts of the walls. It is now more substantial than ever it was, and much prettier. We were greatly assisted by a legacy left the Church by the late Dr. F. N. Luckey. As is usual the credit of carpeting, &c., belongs to the ladies. On last Saturday they met and put the carpets down. And I think I may safely say, what I ventured sometime since to prophesy, that I now serve two of the handsomest country churches in our Synod; and I may add they will compare favorably with many town churches. My communion at Back Creek takes place the 2d Sabbath in May, I will write you, provided there is anything of special interest. Yours very truly,

J. ALSTON RAMSAY.

For the N. C. Presbyterian.

ROCKINGHAM, N. C., April 10, 1879.

DEAR BRO.:—We had communion in the Presbyterian church at Lumberton last Sabbath, the 6th. Bro. Miller, of Monroe, preached for us with much acceptance and power. Two persons united with the church, making five since our communion in October last. Some of us feel encouraged with the hopeful prospects of our church there. Six persons have joined our church in Rockingham during the last year. We have communion here next Sabbath.

Yours, fraternally,

T. J. ALLISON.

For the N. C. Presbyterian.

A KIND DEED.

MR. EDITOR:—I desire to express, as far as words can do so, my deep gratitude to a number of my friends, both of the Presbyterian and of other denominations in Lexington for their generous and handsome expression of appreciation made to me and my household on the night of the 9th inst.

While we cannot requite their great kindness, we nevertheless know that "our God shall supply all their need according to his riches in glory by Jesus Christ"; and from their own rich and sweet experience they shall learn, "It is more blessed to give than to receive." ROGER MARTIN.

LEXINGTON, N. C., April 10, 1879.

For the N. C. Presbyterian.

UNION THEOLOGICAL SEMINARY.

The directors of this institution, in Prince Edward county, Virginia, held their annual meeting, on the 8th and 9th inst. There was a full attendance of the members of the board from each Synod, and much important business was transacted. The Seminary is in a hopeful and prosperous condition, both as to its educational efficiency and pecuniary interests. It has had fifty-four students during the year, and sends forth into active service a senior class, numbering eleven. On Tuesday night, an interesting lecture or address was delivered before the "Society of Inquiry" and a large audience by the Rev. B. Helm, our returned missionary from China. He presented in an impressive manner the claims of missions.

On Wednesday morning, the certificates of graduation were presented to members of the senior class by Rev. J. Henry Smith, D. D., of North Carolina, and then they were addressed by Rev. B. F. Marablo, of the same State. This duty assigned Bro. Marable by the board, was performed in a manner creditable to the speaker, gratifying to his friends, and profitable to the young brethren, who received his counsels. His theme was "The Dangers of the Ministry," and it was presented in its intellectual and moral aspects. He especially emphasized the perils of intellectual narrowness, error and indolence, while the danger of spiritual deception as to personal conversion was described as one to which the preacher was peculiarly exposed. The diction and rhetoric of the speaker were marked by good taste, his train of thought manifested vigor of intellect, and his earnestness of manner indicated a heart keenly alive to the welfare of his brethren, and the interests of Christ's Kingdom.

During the year past five thousand dollars had been added to the investments of the Seminary, and two hundred and thirty thousand dollars of its securities had been interest-bearing. Its income has been ample for meeting its yearly expenses, and the trustees felt justified in taking steps for having a substantial library building erected. A plan was adopted, a site chosen, a committee appointed to advertize for proposals to build and to superintend the construction.

The library has reached ten thousand eight hundred volumes, and requires a suitable building for its proper preservation and use.

The board adjourned about ten o'clock, Wednesday night, and on Thursday morning parted with regret from the families of College Hill, whose elegant hospitality they had enjoyed for several days. H. G. H.

UNION THEOLOGICAL SEMINARY, VA.

The annual meeting of the Trustees was held on the 8th and 9th of April, 1879, and this note is furnished the press in pursuance of their directions. Twenty-one of the twenty-four members of the Corporation were present. The following, among *other* matters were considered:

Number of Trustees—It is proposed, (mainly in consequence of the expense,) to reduce the number of Trustees; but the further consideration of the subject was postponed till the annual meeting in 1880. In the meantime the attention of members of the Synods of North Carolina and Virginia, is invited to this matter of grave importance.

Change of Session—The period of opening and closing the terms, and the length of time to be devoted to the pursuit of theological studies, engaged the attention of the Trustees at this and previous meetings; and due consideration was given to the action of the Synod of Virginia (see Minutes of Synod of 1878, p. 492.) As the result of the present deliberations, the attention of the Synod of North Carolina was respectfully called to this matter, and to a committee (Messrs. Kirkpatrick, A. Martin, E. Armstrong, of Virginia, with F. H. Johnston, H. G. Hill, and R. McDowell, of North Carolina) this question, of difficult solution, was confided, to bring in a careful report and minute for the meeting of the Trustees in April, 1880.

Mess Hall—It was determined to continue the mess hall for another year, referring however to the Faculty and Treasurer to act in the premises, as might be deemed wise. The system of messing is regarded as of doubtful expediency by some; but some of the students desire its continuance.

The Library Building.—Detailed orders for the erection of a suitable fire-proof building for the library, were given to a committee having charge of the execution of the instructions of the Trustees, and according to an approved plan and specifications of Architect Lynde. The Treasurer publishes that he will receive written *proposals* for the building till the 1st of June, at his office, at *Farmville, Va.* The Faculty, (Hampden Sidney, Va., being their Post office address,) or some one of them will answer preliminary inquiries till then, but contractors must inspect the plans posted in one of the lecture rooms. The location will be near Rev. Dr. Peck's house. Arrangements for temporary library rooms were made. Only one hundred and twenty-seven volumes have been added since April, 1879. The total volumes is about 10,800.

Valuable Donations.—Mr. W. D. Reynolds, of Norfolk, Va., has made the interesting and generous donation of three tablets, dug up among the ruins of Babylon and Nineveh, dating twenty-three to twenty-five *centuries* ago: also a dozen large sized (16 by 24 inches) cards, containing, each, six or more elegant photographic views of the ruins of the Seven Churches of Asia. The Trustees recorded their grateful appreciation of the liberality of Mr. Reynolds, who seems, while abroad, to have had the Seminary in his memory.

Certificates of having completed the course of study were awarded, by order of the Trustees, by Vice-President J. H. Smith (Dr. Read being necessarily absent) after an appropriate address from the Rev. Mr. Marablo, to the following graduates: W. B. Arrowood, North Carolina; W. C. Campbell, West Virginia; W. E. Cave, Virginia; T. P. Epes, Virginia; L. E. Scott, West Virginia; B. F. Thompson, Tennessee; J. H. Weaver, Tennessee; S. H. Weaver, Tennessee; J. H. Smith, Virginia; W. F. Cosner, West Virginia.

Rev. Mr. Helm, missionary to China, added to the interest of the Anniversaries, by a practical and earnest address on the great theme of Foreign Missions.

Rev. Dr. Martin delivers the address to the graduates in 1880. The next term begins on the 14th of August, 1879 and ends 9th of April, 1880. It is very important that students should arrive on the 13th of August, and remain till the last hour of the term.

F. N. WATKINS, Secretary.

FARMVILLE, VA., April 11th, 1879.

☞ Will the Presbyterian journals have the kindness to copy, as also the Annual Report which will be published hereafter.

The General Assembly of the Presbyterian Church in the United States

Will meet in the Second Presbyterian church, Louisville, Ky., on the third Thursday (15th day) of May, 1879, at 11 o'clock A. M. The opening sermon is to be preached by the Rev. T. E. Peck, D. D., the Moderator of the last Assembly.

The undersigned Committee on Commissions, will be in attendance at the Lecture Room of said church, on Wednesday, the 14th of May at 8 o'clock P. M., for the purpose of enrolling the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
WM. BROWN, Permanent Clerk.

ORANGE PRESBYTERY.

Contributions from 1st April, 1878, to 1st April, 1879.

CHURCHES.	Foreign Missions.	Sustentation.	Invalid Fund.	Education.	Publication.	Colored Theological Institute.	Evangel'tic Fund of Orange Presbytery.	Evangel'tic Fund of the General Assembly.
Alamance	4 00	....	2 75	1 50	3 03	....	25 00	....
Ashboro	3 45	3 60	5 44	1 95	2 30	....	3 01	....
Bethlehem	5 00	4 00	2 00	4 00	3 00	....	9 00	....
Bethel	6 76	8 14	....	....	1 58	....	18 40	....
Buffalo	7 25	5 75	3 70	1 20	3 70	....	5 07	....
Bethesda	....	5 00	....	4 00	....	....	....	....
Chapel Hill	8 50	7 75	8 00	....	5 25	....	8 50	....
Cross Roads	8 00	....	....	....	....	....	12 00	....
Durham	3 50	9 05	2 02	3 64	5 46	3 50	6 20	....
Elkin	....	....	....	....	....	....	....	....
Eno	1 74	3 00	....	2 00	....	....	10 73	....
Fairfields	2 00	42	1 60	1 61	2 00	....	3 27	....
Greensboro	75 56	19 20	7 15	12 35	16 01	10 85	90 00	....
Griers	1 65	....	....	....	....	....	....	....
Geneva	1 00	1 00	1 00	1 00	1 00	....	3 [illegible]	....
Graham	73 11	17 65	....	19 28	20 36	....	....	....
Grassy Creek	....	....	....	....	....	....	....	....
Haywood	18 75	2 00	....	50	1 75	....	6 65	....
Hawfields	20 00	20 00	10 00	5 00	5 00	....	70 00	....
Hillsboro	6 55	2 75	5 70	1 50	2 75	1 60	3 00	....
High Point	5 00	8 00	4 00	5 00	2 50	....	3 65	....
Henderson	....	....	....	....	....	....	......	....
Lexington	16 40	10 35	6 60	5 75	8 00	....	....	[illegible]
Little River	4 50	2 25	1 65	2 00	......	....	4 30	....
Leaksville	6 77	1 00	2 69	2 77	3 41	4 15	5 00	....
Littleton	1 76	3 00	1 00	1 83	2 95	....	....	....
Madison	17 69	8 00	6 57	3 00	6 32	....	16 95	....
Mebaneville	25 00	....	10 00	5 00	5 00	5 00	25 00	[illegible]
Mount Airy	....	....	....	....	....	....	....	....
Mount Vernon	1 00	1 00	1 25	1 18	1 00	....	5 00	....
Milton	....	....	18 90	....	7 43	....	....	....
Newbern	130 00	55 00	45 00	35 00	40 00	....	50 00	[illegible]
Nutbush	5 00	2 00	......	....	....	....	12 25	....
New Hope	3 50	2 00	2 00	2 00	1 00	....	3 00	....
Oxford	15 15	3 57	6 20	4 53	2 58	....	....	....
Oak Hill	....	1 00	....	....	....	....	......	....
Oakland	....	....	....	......	....	......	12 00	....
Oregon	1 55	60	1 25	....	......	....	1 35	....
Pittsboro	5 40	4 00	...	2 65	2 50	....	3 25	....
Raleigh, First	40 86	55 54	81 17	36 24	30 52	....	99 19	....
Raleigh, Second	....	....	....	....	....	....	....	....
Reidsville	11 00	12 00	6 00	6 00	6 00	....	15 00	....
Red House	8 00	2 00	5 50	7 00	....	....	5 25	[illegible]
Springwood	1 65	81	1 22	....	1 00	....	3 77	....
Shiloh	1 00	1 00	1 00	1 00	....	......	1 00	....
Stoney Creek	....	2 50	......	....	....	....	....	....
Tarboro	9 99	4 69	....	2 65	2 84	4 18	....	....
Washington	71 70	20 86	23 50	23 83	20 00	15 00	22 45	....
Winston	5 13	5 30	5 01	6 88	6 31	....	9 25	....
Wentworth	3 45	1 75	3 00	2 00	3 65	2 00	6 00	....
Yanceyville	...	....	....	....	....	....	....	....

Foreign Missions.—Sunday school of Winston church, $7 89; Sunday school of Oxford church, 32; Sunday school of Washington church, 11 35; Sunday school of Newbern church, 43 20; of Greensboro church, 11 35; Ladies Working Bees of Red House church, 2 25; Missionary Society of young ladies in Peace Institute, 43 56; Ladies Sewing Society of Graham church, 20; Mrs. W. B. Tidball—gold—5; Miss Maggie Montgomery, 10; Mrs. Fonville Graham 1; Two little girls of Alamance church, 50 cts.; Children's Missionary Society of Tarboro church, 2 73.

Sustentation.—Sunday school of Newbern church, $10 05; Sunday school of Rocky Mount church, 3 09; Sunday school of Oak Forest church, 1 31.

Invalid Fund.—Sunday school of Newbern church, $2 62; "A lady of Newbern," 5.

Colored Theological Institute.—Ladies Sewing Society of Graham church, $5.

Education.—Sunday school of Newbern church $2 42.

Publication.—Sunday school of Newbern church, $3 44; Sunday school of Hillsboro church, 1 50.

Evangelistic Fund of Orange Presbytery.—"A friend in the city of New York," $5; Sunday School of Newbern church, 2 43; Miss Mitchell and Mrs. Grant, 10; Rocky Mount Missionary Station, 1 95. JESSE H. LINDSAY, Treasurer of Orange Presbytery.

April 1st, 1879.

NEW PUBLICATIONS.

The *Leisure Hour*, by J. L. Patten & Co., New York. Price ten cents, and fully worth it, we should say, to those who want tales and a variety of light articles, selected.

The *Preacher and Homiletic Monthly* for April certainly contains much that is interesting and much that is useful. First under the head of "Sermonic" the reader has twelve sermons from such divines as Drs. Buddington, Storrs, Hepworth, Carpenter, &c. Then there are "Reports in Brief from the English Pulpit," and numerous articles of a practical kind bearing on preaching; Sermonic Criticism; Queries and Answers; Suggestive Themes, &c., &c. $2 50 a year. Religious Newspaper Agency, New York city. Single number 25 cents.

A rapid glance at the *American Agriculturist* for April leads us to think that the present number is unusually interesting $1 50 a year. The NORTH CAROLINA PRESBYTERIAN and *American Agriculturist* sent to any *new* subscriber for $3.

The *Floral Cabinet*, published by H. T. Williams, New York city, contains several articles specially pleasing to the ladies. We cull from it freely. Price $1 50 a year. Published monthly.

Sunday Magazine for May, with its usual choiceness and variety, is at hand. What a treasure of knowledge there is in even a single number of this magazine, and twelve numbers are furnished for three dollars. It is a miracle of cheapness, and certainly without a rival of its kind.

South Atlantic for March: The Death of Cynewulfe, by Wm. Hand Browne; Carmelita, W. H. Babcock; Jezreel to Nazareth; The Loveliest Christian; Eugene Aram; John Davidson's Wife; The Power of Woman; How African William Stopped Off; The Novel; Tempest, Paul H. Hayne; Mrs. Whitman; Recent Literature. $3 a year. Mrs. Cicero W. Harris, Wilmington, N. C.

D. Appleton & Co. of New York city send us *Natural Resources of the United States.* The title very aptly describes the contents of the book. It is designed to acquaint all, especially the young, with the immense natural resources and peculiarly great natural advantages in climate and other things of the United States. Questions are appended that the book may be used in schools.

From the same house we have another of the "Health Primers"—*Baths and Bathing.* Very opportune. It treats of the Physiological Action of Baths, The Varieties of Baths, Bathing Localities, The Uses of Baths, A Visit to a Bath. Square, 16 mo., price 40 cents.

Destruction and Reconstruction: Personal Experiences of the Late War. By Richard Taylor, Lieutenant General in the Confederate army. This book is worthy of a full and elaborate review, such as could only result from careful and critical reading. The slight attention we can give it at this time justifies us in saying that it is a charming book. The style is that of the freest and easiest conversation. The pen pictures of the statesmen and generals of both North and South are admirable. They represent these notables of course as they appear to Gen. Taylor, but despite the extraordinary number of classical allusions, they will in almost every case quickly bring the person portrayed before the reader of average information and intelligence. The short and sharp turning off of sentences, the point and pith, the snap and sparkle are more than stimulating; they exhilarate. To the full extent of their scope these "Reminescences" will rank with standard histories of the late war. D. Appleton & Co., publishers, New York.

The Sanitarian, a monthly magazine devoted to the preservation of health, mental and physical culture. April, 1879. $3 a year. A. N. Bell, M. D., editor and proprietor, and T. B. Corbally, M. D., associate editor. New York.

We would direct attention to the three leading articles, "The Relation of the Medical Profession to the State," "Milk with Lime Water as Food and Medicine in Nervous Disorders," and the editorial review of the meeting that considered the system of tenement houses in New York city on February, 28th.

Practical Elocution for the use of Colleges and Schools, and by Private Students, by J. W. Shoemaker, A. M., President of the National School of Elocution and Oratory. Philadelphia. 1878. $1 25, to teachers $1. J. W. Shoemaker & Co., Philadelphia.

A book of solid worth, by a teacher of twenty years' experience, who has tested the instructions here offered. To converse well is the germ and basis of effective oratory. This is Prof. Shoemaker's starting point. His discussion of conversation, principles of management of voice, articulation, modulation and gesture are thorough, clear and arranged well for practical drilling. The examples are copious and well selected. It must prove an excellent hand-book for teachers and private students.

Poems of Places, edited by Henry W. Longfellow. America: Southern States. 1879. $1. Houghton, Osgood & Co., Boston, Mass.

Another dainty volume of this series of "Poems of Places" in various countries. In its dress of brown, black and gold, with red edges, "Little Classic" style, it delights the eye and adorns the centre table. This volume is devoted to the Southern States, and embraces a wide selection of poems by Longfellow, Paul Hayne, Whittier, Randall, Mrs. Preston, Timrod, Simms, J. Barron Hope, John R. Thompson, S. Lanier, &c. Many pieces have reference to events of the late war, and express Northern as well as Southern sentiments. At first reading we felt that some of them had better be omitted. Yet it is well for each section of our country to see how the other felt, and then to rest with banished anger in the spirit of the beautiful poem, "The Blue and the Gray."

Boston Monday Lectures. Heredity; with Preludes on Current Events, by Joseph Cook. $1 50. Houghton, Osgood & Co., Boston. 1879.

This Boston lectureship is an unique literary venture. Since 1875 Mr. Cook has handsomely sustained himself before a vast cultured audience in Tremont Temple on abstruse themes, with evidently wide and profound scholarship. This volume on heredity precedes one on marriage, now in press. He assails the audacious lines of materialists, who hold that our necessary beliefs come from individual or race experience during development from their jelly-speck; that our moral sense is only the sequel to accumulation of nerve-tracks in the brain, and that intuition and conscience would have been different under other environments. With trenchant analysis, powerful logic, beautiful and apt illustration, nervous and impressive eloquence, the true theories and laws of heredity are exhibited in the light of latest biological, microscopic and metaphysical English and German investigation. God and the Bible as a Divine Revelation are, with Mr. Cook, supreme. And if our race is to be elevated in virtue and blessed power through hereditary inheritance of choice qualities by children from parents, it must be through obedience to clear laws of science, harmonizing with clear and immutable sanctions of God's Word. Violation of the hallowed laws of monogamy kindles a consuming curse for the world. The "Preludes" are vigorous and interesting handling of current topics of importance and interest, e. g., "The Future of American Poetry," "Agricultural Colonization of the Unemployed," &c.

MADAME BONAPARTE'S CLOSING SCENE.

The physician of Madame Bonaparte, who died last week in Baltimore, says:

"It was on Friday last she asked those surrounding to pray for her. Her attendants at once went to the Rev. Dr. Leyburn, of the First Presbyterian Church, as all were pleased that Madame desired to end her life amid the blessings of religion. And here," remarked the doctor, "I desire to correct an impression which has gone abroad that she was an atheist. She believed in a Supreme Being, but was skeptical as to the future life. She said to me many a time, 'Doctor, I was baptized a Presbyterian and shall die a Presbyterian.' She had been a great reader of the Bible, knew almost every passage by heart, because she said, it gave her a better knowledge of human nature. To say that others caused the ministers to call upon and pray for her is not true. They all well knew her imperious will, and would not have dared to do aught without her command. It was of her own free will that while on her death-bed she sought the comforts of religion.

"She was not like her father, William Patterson, who called a lady to his bedside to see how an infidel could die. On the contrary, not only did she kindly receive Dr. Leyburn, but also Dr. Leftwich, another Presbyterian minister. And while all knew that she simply believed in the Great Being, she would stand no cant, and had often denied that anybody on earth knew anything about the hereafter. She nevertheless often asserted in her sickness that she now adhered to the Presbyterian faith. When the minister had said, 'The blood of Christ washes away all sins,' she readily assented, and said, 'This is in the Bible,' and then asked Mrs. Clark to read the Scriptures to her. The minister quoting from the hymn, 'Just I am without one plea,' she once more assented, and turning to Mrs. Gwinn said, 'Yes, Christ's blood cleanses all our sins.' And as, in her lucid moments, she

enjoyed the Scriptural readings, she appeared to have regained that stately look, that piercing intelligence which made her motions of assent to this or that passage exceedingly instructing to an observer."

Rev. Dr. J. T. Leftwich, pastor of the First Presbyterian Church, has since confirmed the fact that when Mme. Bonaparte was called upon by him last, and was asked if she desired prayers to be read, remarked, "Yes." When asked if the prayers comforted her, she said, Yes." During the following night, Miss Gwinn heard her distinctly say, "The blood of Jesus, His Son, cleanseth us from all sin; that is in the Bible." These were her last intelligible words.—*Presbyterian Weekly.*

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

The ladies of Greensboro, Ala., raised one hundred dollars for repair of their church.

In the Bethel, New Orleans, recently there were three additions on profession of faith. They were of persons over fifty years of age.

The Presbyterians near Delaplane, Va., are taking steps to build a house of worship. There are about fifteen Presbyterians living in that immediate region.

It was Walnut Grove church building near Bristol, Tenn., which was destroyed by fire, as noted in our issue of last week. The fire resulted from a defective flue. The windows, doors, pulpit, stoves, &c., were saved, but the loss amounts to $2,000, and the congregation cannot rebuild without help.

A Sabbath-school mass meeting of the children of the Presbyterian churches in Louisville, Ky., was held on the afternoon of Sabbath, the 6th inst. Dr. Guerrant of the First Presbyterian church presided. Nearly one thousand children were present. Dr. Guerrant's, First church, reports having nearly doubled its Sabbath-school membership since January 1st. It has now an attendance of two hundred and twelve. The Second church, Dr. Robinson's, reports usual attendance of about one hundred and fifty, and the Third church averages eighty-five, but has at present one hundred and thirty-one. The Park Mission in charge of Dr. Robinson's church, numbers about one hundred and sixty, and the Broadway Mission one hundred and twelve.

Receipts from Columbia Seminary from March 11, 1878, to April 7, 1879, were $965.11.

Rev. Dr. James H. Nall, of Columbus, Ga., has received a unanimous call to Prytania Street church in New Orleans.

Rev. J. C. Buchanan, of Campbellsville, Ky., has received a call to Delhi, La.

The *Jewish South* says that the Young Men's Hebrew Association of New Orleans contemplate inviting Rev. Dr. Henry M. Smith to repeat his lectures on "The Monuments of Egypt" and "The Exodus" before them.

The Presbyterians at Woodruff's, S. C., have let a contract for building a church, and the Associate Reformed expect to build in course of the summer—so says the *Carolina Spartan.*

The church of Dr. Van Dyke, Brooklyn, has sent Rev. R. M. Baker at LaFayette, Ga., a box of clothing.

Twenty-one persons have united with the church at Beloit, Kansas. Rev. W. H. Claggett has been preaching for them.

Rev. John S. Parks will accept a call as stated supply to Bolivar, Tenn., if his Presbytery consents. In the event of this relation being consummated, Park Avenue, Memphis, will be vacant.

The Staunton (Va.) *Vindicator* says: At the Second Presbyterian church, Friday night and Saturday morning Rev. Frank McCutchen preached two excellent sermons full of law and gospel. On Sunday Rev. J. E. Booker, the pastor, received six persons into the church, three on profession of their faith and three on certificate. Three children of a young couple who united with the church at the previous communion, were baptized. There have been ten addtions to this church since last fall when the ministrations of the present pastor commenced. This Sabbath was the occasion of the second quarterly, voluntary, offering towards the payment of the church debt. The sum contributed amounted to $175, of which $25 was from the Sunday-school, making a sum total of $1,350 contributed by this working little congregation for church purposes within the last nine months. A good record truly considering their numbers.

Rev. S. F. Tenny writes to the *Texas Presbyterian:* Rev. J. T. Paxton, recently from Missouri, is now supplying the churches of Augusta and Cochino, in Houston county, Texas, and the church of Moscow, in Polk county, besides preaching at one or two other points.

The church of San Augustine is made vacant by the death of Bro. Porter. The church of Orange, in the South-East, is also vacant. Who will come to stand in these breaches?

The Rev. J. H. Thornwell is again in the pastoral charge of Poplar Tent church, giving them the half of his ministerial labor.—*Concord Register.*

Rev. M. B. Shaw writes to the *Southwestern Presbyterian:* Last Sabbath I visited the Woodville church, which has been long vacant and, through death, without a session. Commenced services Friday morning, continuing twice a day until Sabbath morning. Had a most delightful communion; Brother Drake, of the Methodist Episcopal Church South, and his congregation uniting with us. After the communion a congregational meeting was held, at which two ruling elders were elected (Messrs. Hugh L. Davis and David E. Holt), and were ordained and installed. This little flock seems determined to rise up and build again the waste places. A subscription was raised sufficient to employ a minister at least the fourth of his time, and also a liberal contribution to Foreign Missions. A new spirit seems to have taken hold of the members, and I pray that soon they may have one to break unto them the Bread of Life regularly. Bro. McAllister was to have been with me, but was providentially hindered.

GENERAL.

The General Assembly of the Cumberland Presbyterian Church will meet at Memphis, Tenn., May 15th.

The South Carolina Convention of Young Men's Christian Associations will be held in the Methodist church, at Anderson, on April 24th, 25th and 26th.

The Sixty-third Annual Convention of the Episcopal Diocese of North Carolina will be held with St. John's Church, in Fayetteville, on Wednesday, the 14th day of May next.

Correspondents of the Raleigh *Christian Advocate* report: to Grove church, Morganton, N. C., thirteen additions and six converts; to Henderson church, since January 1st, about fifty persons, and the church greatly revived by late series of meetings.

The new Baptist church at Enfield was dedicated on Sunday of last week. The *Recorder* says: The building is handsomely finished, and has the neatest pulpit, baptistery and dressing rooms to be found in the State.

Rev. Mr. Crawford, a Baptist missionary to China, who has spent twenty-seven years among the celestials, has been delivering some very interesting lectures in the Methodist and Baptist churches within the past week.—*Greensboro Patriot.*

At the Newbury Lutheran Conference held at Prosperity, S. C., nine ministers and as many lay delegates were present. The preaching was excellent, and the meeting very enjoyable.

Second Associate Reformed Presbytery at Head Spring, S. C., on the 4th inst., made a good financial showing, and the reports showed good religious condition. Nine ministers and five elders were present.

The Associate Reformed Presbytery met at Sardis church, in Mecklenburg county, on the 7th inst. Forty-nine delegates were present.

Calls were received for the services of ministers, under the charge of the Presbytery, as follows: From Gilead and Prosperity churches, Mecklenburg county, for Rev. D. G. Caldwell; from Unity church, Lancaster county, S. C., for one-fourth of the time of Rev. E. E. Pressley; from Hopewell church, Chester county, S. C., for the services of Rev. J. H. White. J. T. Chalmers, son of Rev. J. C. Chalmers, was received as a student of theology, and preached his trial sermon, which was accepted as evidence of the candidate's progress. The next meeting of the Presbytery will be held at Amity church, Iredell county, of which Rev. W. B. Pressley is pastor.—*Southern Home.*

SECULAR NEWS.

CONTINUED FROM FOURTH PAGE.

The Concord *Sun* appears as an eight page paper. This indicates prosperity and certainly exhibites enterprise.

Professor Ladd has been reappointed Superintendent of the University Normal School.

Mr. J. H. Mills, Superintendent of the Oxford Asylum, in his report for March acknowledges receipt of $132 86 in cash and some contributions in kind. The appropriation of $3,000 by the late Legislature of North Carolina is fittingly acknowledged. "The month closes upon the orphans still grateful for the continuance of excellent health, vigorously prosecuting their studies, planting the garden, and enclosing additional land for cultivation."

Fifteen thousand dollars damages were awarded by the Superior Court at the late session in Northampton county, against the Wilmington & Weldon Rairoad Company for the killing of the late Hon. Edward Conigland. So says a correspondent of the Raleigh *News.*

North Carolina gets several of the chairmanships of committees of the House of Representatives.

The Superintendent of Public Instruction for North Carolina has sent John D. Williams, Esq., the treasurer of the local Board of Managers of the Fayetteville Colored Normal School $500 Peabody money.

Dr. John Lacy of Raleigh has received an appointment from the government as principal physicians to the Indians in Arizona.

The cattle disease has broken out in Afghanistan and threatens to interfere seriously with British interests there.

Mr. Anthony White of Sumter will deliver the address before the alumni at the approaching Davidson College commencement.

The ladies of the Front street Methodist church of Wilmington have formed a Missionary Society, with the following officers: President: Mrs. C. G. Kennedy; Vice Presidents: Mrs. H. M. Bowden and Miss Alice M. Wallace; Recording Secretary: Mrs. W. M. Poisson; Corresponding Secretary: Mrs. Wm. E. Springer; Treasurer: Mrs. H. P. West.

General Richard Taylor, Lieutenant General in the army of the Confederate States and one of its ablest officers, died in New York city, on the 12th inst., of dropsy. He was the only son of Gen. Zachary Taylor, former President of the United States.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

A Good Account.

"To sum it up, six long years of bed-ridden sickness and suffering, costing $200 per year, total, $1,200—all of which was stopped by three bottles of Hop Bitters, taken by my wife, who has done her own housework for a year since without the loss of a day, and I want everybody to know it for their benefit."
JOHN WEEKS, Butler, N. Y.

We trust our friends will not forget that a special representative of the N. C. PRESBYTERIAN will be at the various Presbyteries in this State. He will gladly receive any funds that may come in for renewals and new subscriptions. Bear us in mind, and oblige us if possible in the matter.

PRESBYTERIAL NOTICES.

The Presbytery of Fayetteville will meet at St. Andrew's church, Moore county, N. C., Thursday, April 24th, 1879, at 11 o'clock A. M.

The usual blanks have been forwarded to the churches; those should be accurately filled and handed in when Presbytery meets in April.
J. P. McPHERSON,
Stated Clerk.

The usual courtesies will be extended by the various railroads to delegates attending the sessions of Fayetteville Presbytery. Ways will be provided to convey delegates from Swann's station, on Cape Fear & Yadkin Valley Railroad (formerly Western Railroad) and also from Munn's station on Raleigh Air Line R. R. to the church.

Presbytery of Mecklenburg will meet at Castanea Grove church, Gaston county, on Friday (11 A. M.) May 2d.
R. Z. JOHNSTON, Stated Clerk.

Concord Presbytery will meet at Bethel church, on Wednesday, the 23d of April next at 11 o'clock A. M. WM. W. PHARR,
Stated Clerk.

Delegates to Concord Presbytery intending to come by Railroad will please drop a card to that effect to J. B. ALEXANDER,
DAVIDSON COLLEGE, N. C.
April 7th, 1879.

Delegates to Presbytery who expect to come by rail, will please inform me by postal card as early as possible. They will get off at Woodlawn, C. C. R. R. and conveyances will be there to meet them on Friday morning, the 2d day of May. S. H. CHESTER,
LOWESVILLE, Lincoln county, N. C.

The Presbytery of Orange will hold its 218th session at Eno church on Wednesday, April 23d, 1879, at 12 M.

Sessions will send up their records for review, together with written reports on state of religion; and churches that failed to be represented at the last meeting, are required to report in writing the reason of the failure.
F. H. JOHNSTON, Stated Clerk.

Delegates (both ministers and elders) who expect to attend the meeting of Orange Presbytery, which convenes at Eno church on the 23d of April, at 12 o'clock M., will please notify us of the fact, as soon as they conveniently can. If the trains continue to run, as at present, delegates coming down (i. e., from the west) will be met at Hillsboro, on the 23d at ten oclock A. M., and those coming up the road (i. e. from the east) will be met at Hillsboro on the 22d at 7 o'clock, P. M. It will be necessary for the eastern members to start so as to reach Hillsboro on Tuesday, the day before Presbytery meets. Should any change be made in the schedule, before the 23d of April, arrangements will be made to meet the delegates from either direction, who will come on the last trains that pass Hillsboro, before the hour for meeting.
J. L. CURRIE,
Hillsboro, N. C.

Delegates and visitors will be passed over the Richmond & Danville and the North Carolina railroads at six cents per mile for return tickets, for the meeting of Presbytery at Eno church on 23d inst.
JESSE H. LINDSAY.

Delegates to Orange Presbytery should purchase return tickets before they take the cars. The Raleigh & Gaston, Raleigh & Augusta and North Carolina railroads will issue return tickets to delegates at three cents per mile.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	6½ a	6¾
Shoulders	a	5
Dry Salted—		
Sides, per lb	5¾ a	6
Shoulders	4 a	5
CHEESE—Northern Factory, per lb	10 a	11
Dairy, cream per lb	10 a	11
State, per lb	00 a	8
COFFEE—Rio, per lb	10 a	16½
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	65 a	67
DOMESTICS—Sheetings, 4-4, per yd	6½ a	6½
Yarn, per bunch	75 a	80
FLOUR—Fine, per bbl	0 00 a	4 00
Super, Northern, per bbl	4 50 a	5 00
Extra do. " per bbl	5 00 a	6 50
Family " per bbl	7 00 a	7 50
City Mills—Extra Super, per bbl	5 50 a	5 75
" Family, per bbl	6 00 a	6 25
" Extra do., per bbl	6 50 a	6 75
GLUE—per lb	6 a	12
GRAIN—Corn, in sacks, per 56 lbs from store	65 a	70
CORN, wholesale, in sacks	62½ a	65
Corn, mixed, wholesale in sacks	58 a	60
Corn, Cargo, per 56 lbs, bulk	57½ a	57
Oats, per bushel from store	50 a	55
Peas, Cow, per bushel	60 a	65
HOOP IRON—per ton	65 00 a	70 00
LARD—Northern, per lb	8 a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 15
MOLASSES—West Indies, old crop	28 a	33
" " bbls	30 a	35
" " new crop	30 a	32
" " bbls	32 a	35
New Orleans	28 a	45
Sugar House, hhds, per gal	18 a	19
" " bbls., per gal	20 a	22
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	2 35
OILS—Kerosene, per gal	13½ a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel new crop	75 a	95
PORK—Northern, City Mess	11 00	00 00
SALT—Alum, per bag of 3 bushels	00 a	75
Alum, per ton	6 00	7 00
Liverpool, per sack	00	80
Liverpool fine, per sack	0 00 a	1 25
SUGAR—Cuba, per lb	8½ a	10
Porto Rico, per lb	0 a	7
A—Coffee, per lb	9½ a	9¾
B— " per lb	9 a	9¼
C— " per lb	7½ a	8
Ex. C— per lb	8 a	8½
Crushed, per lb	00 a	10
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ⅜ bars	0 00 a	3 90
TIMBER—Shipping, per M	12 00 a	18 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	8 00 a	5 00

WILMINGTON MARKET
DURING WEEK
ENDING APRIL 16.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—On Wednesday 29 cents. On Wednesday 30 cents obtained, and thence no change till close. Closing dull.

ROSIN—$1 05 for Strained and $1 07½ for Good Strained throughout. Sales No. 2 at $1 15 and Extra Pale at $3 50.

CRUDE TURPENTINE—Hard $1, Yellow Dip and Old Virgin $1 60 throughout. On Monday sales New Virgin at $2.

TAR—90 cents per barrel of 280 lbs until Monday, when price fell to 82½ cents ☞ 280 lbs.

COTTON—On Wednesday sales were made on a basis of 10¼ cents for Middling. On Thursday 10⅛@10⅜ cents. Saturday steady at 10⅜ cents, with small sales. Monday sales on basis of 11 cents for Middling.

Official quotations: Good Ordinary 10 cents; Strict Good Ordinary 10¼ cents; Low Middling 10½ cents; Middling 10⅞ cents

Benson's Capcine Porous Plaster.
FOR WOMEN AND CHILDREN.
Females suffering from pain and weakness will derive great comfort and strength from the use of Benson's Capcine Porous Plaster. Where children are affected with whooping cough, ordinary coughs or colds or weak lungs, it is the one and only treatment they should receive. The article contains new medicinal elements such as is found in no other remedy in the same form. It is far superior to common porous plasters, liniments, electrical appliances and other external remedies. It relieves pain at once, strengthens and cures where other plasters will not even relieve. For Lame and Weak Back, Rheumatism, Kidney disease and all local aches and pains it is also the best known remedy. Ask for Benson's Capcine Plaster and take no other. Sold by all Druggists. Price 25 Cents.

TRUTHS.
Hop Bitters,
(A Medicine, not a Drink.)
Contains **Hops, Buchu, Mandrake, Dandelion,**
And the Purest and Best Medical Qualities of all other Bitters.
THEY CURE
All Diseases of the Stomach, Bowels, Blood, Liver, Kidneys and Urinary Organs, Nervousness, Sleeplessness, Female Complaints and Drunkenness
$1000 IN GOLD, will be paid for a case they will not cure or help, or for anything impure or injurious found in them.
Ask your druggist for Hop Bitters and free books, and try the Bitters before you sleep. Take no other.
The Hop Cough Cure and Pain Relief is the Cheapest, Surest and Best.
For sale by All Druggists.
apl 16 588-4w

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ALTAFFER & PRICE,
MANUFACTURERS AND DEALERS IN
SASH, DOORS, BLINDS, MOULDINGS,
ALL KINDS OF
Scroll and Turned Wood Work,
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Church Doors, Window Sash and Blinds,
PEW ENDS, CAPS & ARM RESTS, a specialty.
Factory foot of Walnut St. Office on Nutt Street, near Red Cross. } Wilmington, N. C.
apl 16 588-1y

NEW ADVERTISEMENTS.

OFFICIAL REPORT OF THE GENERAL ASSEMBLY.

The verbatim report of the proceedings and debates of the next Assembly will be published by the Assembly's Reporter in a *pamphlet* to be issued after the final adjournment. The pamphlet will probably contain between two and three hundred pages, which will be about the size and style of the *Missionary.* Subscribers will also receive a briefer DAILY REPORT in the columns of the Louisville *Courier-Journal,* which will be sent during the sessions.

This method, besides its convenience to the reporter, will, it is believed, secure to the Church some advantages not heretofore enjoyed, among which may be noted:

(1) A TRULY VERBATIM REPORT OF THE WHOLE PROCEEDINGS. No debate, or part of a debate, no speech, will be left out. except as ordered by the Assembly, unimportant colloquys upon the order of business, and the like. The aim to make it as thoroughly verbatim as the *Congressional Record,* excepting useless and embarrassing minuteness in trifles. I hope to send out a *finished* work, such as I have never yet had the privilege to furnish.

(2) The pamphlet form will fit it for PRESERVATION AND REFERENCE; so that it will be a valuable contribution to the current history of the Church, telling to "the generation following" the various views expressed, the reasons moving our highest judicatory in its acts, and the arguments of the humblest as well as the most honored members without mutilation.

(3) Another advantage may be found in the ARRANGEMENT OF THE DISCUSSIONS. The chronological order will be abandoned—except in a brief preliminary diary—and all the proceedings upon any one topic will be given not by piece meal, but arranged under one head and on consecutive pages, with such reference to dates as may be needful.

(4) EARLY AND REGULAR INTELLIGENCE from the Assembly during its sessions, by means of the daily *Courier-Journal*—containing the report of its own corps of stenographers—which will be mailed from the office with the regular daily issue. That journal will doubtless receive a more careful transmission through the mails than has been given the *Record.* It also has the honor of having received by resolution "the cordial thanks" of the Assembly of 1870 for its accurate report.

Such is the proposal which I now have the honor to lay before the members of the Southern Presbyterian Church. Having been, without solicitation, and to my utter surprise, appointed official stenographer by the Assembly of 1876, I consider myself called by the Church to the work of providing the Church with a complete and trustworthy report of the manner in which her highest court exercises its jurisdiction. To fulfill this ministry is my ardent wish. But it must be perceived that the efficient aid of our ministers and members will be needed to give success to the attempt. I have ventured to trust to their appreciation of the undertaking, believing that they will take pleasure in furthering it, so that such a patronage may be secured this year as will warrant the continuance of the work hereafter.

In appealing for such co-operation, it here seems due to the Church as well as myself that I should plead a release from unjust blame with regard to the defects of the *Record* of last year. My connection with that *Record* was simply the duty of preparing the "copy"—no more. It has already been explained that, owing to the frequency and length of the sessions, that duty could not be performed till after the final adjournment. With the subsequent delay I had nothing to do; for I had completed my work and was at home more than a month before the last numbers appeared. And the report of some debates was omitted, not because I took that privilege, but because I was limited as to the quantity of "copy" that would be accepted, and that under such circumstances that I had little or no choice in selecting. This explanation, though necessarily brief, will be satisfactory. Such defects will not mar the next report; for having repressed the impulse to decline an arduous and unremunerative work followed by such mortifying results, I have obtained the right of using my own judgment in a duty for the proper discharge of which I am held responsible. Conscious of no voluntary dereliction, I feel that I have the right of appealing to the Church to sustain an attempt to *finish* the work which the Church itself has given me to do.

TERMS:

The verbatim report in pamphlet, with the daily *Courier-Journal,* will be sent postpaid for ONE DOLLAR—the same also without the C.-J. Any one who will send the money for five subscriptions, will be entitled, as compensation for the labor, to an extra copy, or may retain $1 50, and the same percentage on every additional copy. EVERY MINISTER IS REQUESTED TO ACT AS AGENT, OR PUT THE BUSINESS INTO SUITABLE HANDS. The same favor is requested of elders of vacant churches. The book will be mailed as soon after the adjournment as the additional time demanded by its form will permit—within three or four weeks—and earlier should the patronage warrant the employment of assistance. This pamphlet report will, of course, not appear in the religious weeklies. Subscriptions are to be sent to my present address, MIDWAY, KENTUCKY—in Registered Letters or Post Office Money Orders. P. O. orders must be PAYABLE at LOUISVILLE, KY.
G. L. WOLFE.
MIDWAY, KY., April.

CONSUMPTION!!
CAN BE CURED.
I have a positive remedy for the above disease; by its use in my practice I have cured thousands of cases of the worst kind and of long standing. Indeed, so strong is my faith in its efficacy that I will send TWO Bottles FREE together with a VALUABLE TREATISE on this disease to any sufferer. Give Express and P. O. Address.
DR. T. A. SLOCUM, 181 Pearl Street, New York.
apl 9 587-4t

DRESS MAKING.
FOR THE
FALL OF 1878.
MRS. JOSEPH McLAURIN desires to inform her patrons and friends in the city and country, that she is in receipt of some of the
Most Stylish Patterns of the Season,
and will receive more in a few days. She is prepared to make, also to cut and fit, on short notice. All orders, especially from the country, promptly attended to, and satisfaction guaranteed.
Hereafter, orders from the country must be paid for on delivery.
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oct 30-tf Market Street, between 8th and 9th.

PHOTO VISITING CARDS now all the rage in Paris. One dozen beautiful gilt edged (round cornered) Cards with your Name and Photograph, only 60 cents; 2 dozen, $1.00; samples of Actresses, full particulars and a 50 page book, 5c. or illustrated catalogue of Novelties FREE.
E. NASON & CO., 118 Nassau Street, New York.
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THE OFFICIAL REPORT
OF THE NEXT
General Assembly.

At this time I desire to make known to our Church that the official report of the next Assembly will be published on a plan different from any heretofore adopted. Dissatisfied, as all must have been, with the published report of the last Assembly--the only one at which I have had the honor to act as official stenographer--and dishonored by the marring of work painfully and conscientiously performed, I have obtained from the other members of the Assembly's Committee appointed over the business, their hearty assent to publish the report of the next Assembly upon my own responsibility; and thus freed from many restrictions by parties exempt from liability to the Assembly, and from a method which prevented me from making my last report as complete as I desired, I hope by a plan of my own, not only to satisfy my own judgment and conscience, but to provide the Church with (what it has never enjoyed) *prompt* intelligence of the *proceedings,* and a *complete verbatim* report of the *debates* of our next Assembly. Details will be published in due time. G. L. WOLFE.
Charlottesville, Va., Feb. 20.

NEW ADVERTISEMENTS.

To the Trade!
IF YOU WANT A good article of FAMILY FLOUR, send orders for
'HAMPTON'S CHOICE,'
Guaranteed and sold low by
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Commission Merchants, Wilmington, N. C.
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NEW YORK.
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NEW DRY GOODS.
WE CAN POSITIVELY ASSERT THAT AT NO PERIOD HAVE WE DISPLAYED AN ASSORTMENT OF DRY GOODS SO ADEQUATE TO THE REQUIREMENTS OF THE PUBLIC OR AT PRICES SO ADAPTED TO THE NECESSITIES OF ECONOMICAL SHOPPING.
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Our BLACK SILKS contain the well-known brands of Bonnet, Ponson, Tapissier, Ouinet, Girard, and other equally prominent manufacturers. The Lord & Taylor FAMILY SILK enjoys a reputation for universal excellence that is unsurpassed.
Our American Cachemire INDESTRUCTIBLE BLACK SILK justly claims earnest attention, being equal to the best of foreign manufacture at half the cost. EVERY YARD WARRANTED.
In COLORED SILKS our well-selected stock is offered at prices that cannot be undersold.
Also,
COLORED AND BLACK SILK DAMASSES, embracing the rarest gems of the European or American Markets.
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DRESS GOODS.
Novelties in Cachemeres, Suitings, Debeiges, and the standard cloths, in splendid variety. Also, "Anderson's" Scotch Zephyrs, printed cotton Dress Goods, Momie Cloths, Cotelines, Percales, Cheviots, &c., with every grade to be found in a first-class establishment.
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This department maintains its supremacy, and shows the best productions from the European centres.
Our Cloaks and Sacques are cut and made by men tailors, therefore style and fit are guaranteed.
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Our SUITS and COSTUMES fully sustain that pre-eminence so justly established, and always represent the latest styles and fashions.
Ladies' & Children's Undergarments.
Superb assortment of fine French hand-made UNDERWEAR, comprising every requisite for a lady's wardrobe. Also, children's suits for every age and size.
Our Infants' Furnishing Department is thoroughly equipped. Complete Wardrobes as low as $35; better goods in proportion. Any article in the Wardrobe at list price; really cheaper than the home-made article, and much more satisfactory.
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The largest, rarest, and most unique French novelties in the city. Also, the medium grades of hose for ladies and children at very moderate prices.
Ladies', misses', and children's kid, cloth, and Lisle Thread Gloves of the best manufacture, in all the newest shades to match any dress material.
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All the choice grades, containing every color and shade known. Fresh additions daily.
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Every possible requisite for a gentleman's outfit. First-class and medium grades of goods at our usual reasonable prices. Quality, style, and fit the prominent features of this department.
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For spring and summer, for Ladies, Misses, and Children. Cloth top, low button shoes, the novelty of the season, $3.50; genuine kid walking boots, $3.75. Low shoes from $2 to $5; fine quality slippers from $1.25 to $2.50; Misses' best pebble goat, worked button holes, $2; Children's hand made, spring heel, button boots, $1.60; Infants' shoes, all colors, $1.25.
Boys' and Youths' French calf button boots, $2.75, and a good, durable laced shoe, $1.95.
☞ Our goods are all first-class. We fill all orders exactly and to the interest of purchasers, guarantee all purchases to be satisfactory to buyers, and stand ready to remedy all errors. We invite orders, convinced that a first trial will insure us the regular custom hereafter.
All orders for Goods to be accompanied by the money; or, where parties wish, Goods will be sent by express, C. O. D. Where the remittance is too large, we always return the difference.
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This is a Fact!
In returning thanks for the kind and liberal patronage extended to us, we respectfully call attention to the fact that we are now better prepared than ever to execute promptly every description of
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We have just engaged the services of another COMPETENT JOB PRINTER, and in connection with the large force now employed by us (larger than the remainder of the printing establishments in the city COMBINED), enables us to safely promise that we will not be excelled "here or elsewhere" either in
WORK, PRICE OR PROMPTNESS.
Remember that we have the ONLY COMPETENT BOOK-BINDER in the city. A challenge is respectfully given to those who think they can go one better.
ALL WORK STRICTLY CONFIDENTIAL.
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For $1.00 we will send free by mail either of the below-named collections, all distinct varieties:
8 Abutilons, or 4 Azaleas, or 8 Oleanders, or 12 Stonecrops,
8 Begonias, or 4 Camellias, or 12 Centaureas,
8 Caladiums [fancy], or 8 Carnations [monthly],
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4 Palms, or 8 Hibiscus, or 12 white-leaved plants,
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8 Ferns, or 8 Mosses, or 8 Fuchsias, or 8 Phloxes,
8 Geraniums Zonale, or 8 Dble, or 8 Scented, or 10 Silver
8 Geraniums Fancy, or 8 Variegated, or 8 Ivy-leaved,
4 Gloxinias, or 8 Snap Dragons, or 8 Tuberoses [Pearl],
4 Grape Vines, or 4 Honeysuckles, or 4 Hardy Shrubs,
8 Heliotropes, or 8 Lantanas, or 8 Petunias [double],
12 Pansies [new German], or 8 Salvias, or 8 Primulas,
12 Roses [Tea monthly], or 12 Hardy Hyb., or 12 Climb'g,
12 Basket Plants, or 8 Daisies, or 8 har. Climbing Plants,
12 Scarcer Bedding, or 12 Scarcer Greenhouse Plants,
18 Verbenas, or 12 Blotched Petunias, or 8 Cannas,
25 varieties of Flower, or 20 varieties of Vegetable Seeds,
or by EXPRESS, buyer to pay charges:
Any 3 collections for $2; 5 for $3; 8 for $5; 12 for $6; 14 for $7; 18 for $10; or the full collection of 500 varieties of Plants and Seeds—sufficient to stock a greenhouse and garden—for $25, to which our book "Gardening for Pleasure" and Catalogue [value $1.75] will be added.
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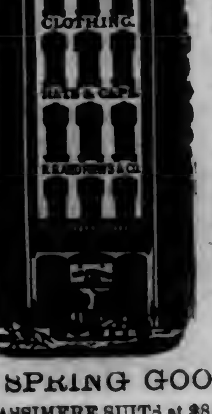
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ALL WOOL CASSIMERE SUITS at $8.00, $10.00, $12.50 and $15.00.
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BEST FOUR-PLY LINEN COLLARS $1.50 per dozen.
LINEN CUFFS $3.00 per dozen.
Orders from a distance promptly attended to. Goods may be returned if not entirely satisfactory.
R. B. ANDREWS & CO.,
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THE READERS OF THE PRESBYTERIAN are kindly informed of my return from the Northern markets with a stock carefully selected, and one which I think will compare with any—North or South, both in variety and low prices.
DRESS GOODS. Black and Colored Silks, Bulgarian Silks, Silk Poplins, Black and Colored Grenadines, Damisa Grenadines, Black Buntings, Plain and fancy, and a large variety of others, too numerous to mention.
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UNDERWEAR Of all kinds, well made and of good material, cheaper than you can make at home.
A very large stock of HOSIERY, for Ladies and Children. Also a large assortment of LACE MITTS and LACE TOP LISLE THREAD GLOVES, so much worn this season.
HOUSE FURNISHING GOODS such as TABLE LINENS, TOWELS, COTTON and LINEN SHEETINGS, MARSEILLES SPREADS, TIDIES, NAPKINS, DOYLIES, &c., at very low prices.
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Particular attention given to sale of **Cotton, Naval Stores and Peanuts.**
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IN KEGS, HALF KEGS, and QUARTER KEGS.
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WILLARD BROS. & MEBANE,
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READERS OF THE PRESBYTERIAN
If you like to be satisfied deal with
MOTT & CAMPEN,
—Dealers In—
BEEF, VEAL, PORK, &C.
We keep on hand good Meats, and will endeavor to maintain our reputation in this regard. We will be pleased to have your trade. Very respectfully,
MOTT & CAMPEN,
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For the purpose of carrying on a
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AT THE OLD STANDS,
5, 7 and 8, North Front Street,
WILMINGTON, N. C.
We solicit a liberal share of the public patronage.
JOHN L. BOATWRIGHT,
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Wilmington, N. C., Oct. 3, 1877.
Refer to I. B. Grainger, Esq., President Bank of New Hanover.
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MADE TO ORDER.
Send your orders by mail.

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A YOUNG MAN NOW LIVING IN THE country desires a SITUATION AS BOOK-KEEPER. He has had some experience in business, and having acquaintances in the counties of Moore, Randolph, Guilford, and Alamance thinks he can control a good trade.
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NOTICE.
BUYERS of Oils will take notice that I am selling
WEST ALADDIN SECURITY OIL
at the low price of 25 cents per gallon. It is absolutely safe, guaranteed 150 deg. Fire test.
PERKINS and HOUSE SAFETY LAMPS,
the best Lamp made, and only perfectly safe one, at Factory prices.
Kerosene, Lard, Mineral and Linseed Oils,
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Low down at
GEO. A. PECK'S,
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CORNER DOCK and FRONT STS.,
WILMINGTON, N. C.
OFFER AT LOWEST PRICES to buyers on the spot, and all orders filled at the ruling price of the day they are received, thus giving customers sending orders direct to us the same advantage that they would have if present,
SMOKED BACON,
in hogsheads and boxes,
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Breakfast Strips,
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SUGAR, COFFEE, SALT,
Molasses and Syrup
OF ALL KINDS.
FLOUR of all Qualities,
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SELECT BOARDING
AND
DAY SCHOOL,
HILLSBOROUGH, NORTH CAROLINA.
Misses NASH and Miss KOLLOCK, Principals.
THE SPRING TERM of 1879 will open the 7th of FEBRUARY and close on 26th JUNE. Board and Tuition reduced to $105. Circulars forwarded on application.
414-*jan.1,'78

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MRS. L. FLANAGAN WISHES TO ANNOUNCE to the Ladies that she has returned from the Northern Cities, where she has been making her Fall purchases in MILLINERY and every description of FANCY ARTICLES, and is now prepared to show her patrons a VERY ATTRACTIVE and BEAUTIFUL STOCK of all the NEWEST STYLES in French Pattern Bonnets and Hats, Velvets, Silks, Feathers Flowers, Ribbons, &c.
My motto is, as heretofore, the Best Goods, the Latest Designs, the Lowest Prices and the Most Honorable Dealing.
Orders from the country solicited, and perfect satisfaction guaranteed or money refunded.
Variety Store, 42 Market Street.
oct 3-508 MRS. L. FLANAGAN.

VACCINE VIRUS.
PURE ANIMAL VIRUS, direct from the VACCINE FARM. Warranted to take in all cases of primary vaccination.
Six quills for $1 50. 12 quills $2 25. Address
DR. THOMAS F. WOOD,
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DAVIDSON COLLEGE,
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1878-'79.
THE NEXT COLLEGIATE YEAR BEGINS ON **THURSDAY, September 12th, 1878,** and ends June 12th, 1879. It is divided by a recess of about ten days, embracing Christmas and New Year's-day, into two Terms.
The necessary expenses for the entire year, exclusive of clothing, traveling expenses, and pocket money, vary from $225 to $250.
There are three fully organized Courses of Instruction:
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A PREPARATORY CLASS, intended to fit students for the Freshman Class, is in successful operation.
Applicants for any class will be received at any time during the year.
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THE SPRING SESSION of 1879 opens JANUARY 15th. Board and tuition in English, $85 per session of twenty weeks.
Catalogue and circular with full particulars, on application.
Address MRS. E. N. GRANT, Principal.
feb 20 528-1y

FOR THE FAMILY.

Comfort.

BY LYDIA M. MILLARD.

Say, Christian, art thou weary?
Why wilt thou yield to fear?
Though clouds are all around thee,
Thy God is always near.

What though to day is fearful?
To morrow may be glad.
Then why art thou so fearful?
O why art thou so sad?

There's always blue above thee,
Though heavy griefs may fall.
There's always One to love thee,
Thy Father smiles through all.

—*Christian Intelligencer.*

A Little Boy's Sermon.

"Eddie," said Harry, "I'll be a minister and preach you a sermon."

"Well," said Eddie, "and I'll be the peoples."

Harry began: "My text is a short and easy one—*Be Kind.*' There are some little texts in the Bible on purpose for little children, and this is one of them These are the heads of My sermon:

"*First:* Be kind to papa, and don't make a noise when he has a headache. I don't believe you know what a headache is; but I do. I had one once, and I didn't want to hear any one speak a word.

"*Second:* Be kind to mamma, and don't make her tell you to do a thing more than once. It is very tiresome to say, 'It is time for you to go to bed,' half a dozen times over.

"*Third:* Be kind to baby—"

"You have left out, Be kind to Harry," interrupted Eddie

"Yes," said Harry, "I didn't mean to mention my own name in the sermon. I was saying: Be kind to little Minnie, and let her have your 'red soldier' to play with when she wants it."

"*Fourth:* Be kind to Jane, and don't scream and kick when she washes and dresses you."

Here Eddie looked a little ashamed, and said, "But she pulled my hair with the comb."

"People mustn't talk in meeting," said Harry.

"*Fifth:* Be kind to Kitty. Do what will make her purr, and don't do what will make her cry."

"Isn't the sermon most done?" asked Eddie; "I want to sing." And without waiting for Harry to finish his discourse or give out a hymn, he began to sing, and so Harry had to stop.—*Children's Record.*

Jamie's Temptation.

It was a cold, blustering day Wind and snow were whirling round when little Jamie went forth to try and earn a few pennies for his poor sick mother and half starved brother In his hand he held some match boxes, and now and then, in a weak tremulous voice, he would cry, "Matches, please buy my matches" But people hurried by, handing their heads to escape the penetrating winds, and so took no notice of the poor, shivering boy.

"What am I to do?" said he, "here it is 'most noon, and I have not yet sold a single box. Mike will be crying for food, and mother not know what to get for him or herself either.'

Tears were ready to start to the poor boy's eyes, but he bravely crowded them back, while he watched each face of the passer-by in hopes of finding some lingering trace of pity. All, however, seemed careless and unconscious as they hastened on. So poor Jamie had but little spirit in lifting up his cry, "Matches, please buy my matches."

One street after another was threaded, but the crowded throng only rudely jostled him along. Once he ventured into a store in the hopes of catching a little warmth, and perhaps an opportunity of disposing of some matches. As he opened the door, oh, what a glow of heat met his shivering form! It seemed to at once impart new life to him. But alas! ere he could linger long enough to ask the clerks if they would buy any matches, a gruff voice called out:

"Youngster, what are you doing in here? Start off this minute. We don't want any ragamuffins or light fingers about us."

Jamie gave a startled look, and at once anger filled his heart. Words, too, were about to spring forth from his blue, pinched lips, but better thoughts restrained him; the angry feelings were checked, and he meekly turned and walked out of the store.

The rude, unfeeling man saw the restraint Jamie had put upon himself and felt somewhat abashed, but he merely muttered, "Well, anyhow, I can't have children and beggars coming in here all the time."

The clerks made no reply, while one with a kind, generous heart, wished he had bought a few matches from the poor, half-starved looking child.

More disheartened than ever, Jamie seated himself upon the curbstone. Cold, wearied and weak from the want of food, he felt as if he would like to fold his hands and close his eyes, never again to open them to all the trials, sufferings and sorrows of this world. Poor child! seated alone on the curbstone, you think not of the Friend from on high who is watching over you. But he sees you, though the pitiless crowd passes by all unconscious of your pinching want.

Of this true Friend Jamie had learned something at Sunday school. But now he felt forsaken of all, and bitter thoughts were stealing into his mind.

"Where is the use of my being honest, and trying to do right, I should like to know? Nobody will help a poor little chap like me. I'm only pushed about and called rough names."

And Jamie clenched his fist, and once more allowed angry feelings to get possession of him.

Just at that moment a richly dressed young lady, daintily tripping along, felt a blast of wind suddenly sweep around the corner. It almost blinded her, and as she raised her hand to draw down her veil she dropped her portemonnaie right near the curbstone where Jamie sat.

He held his breath, gave one look all around, then stretched forth his hand and quietly thrust it out of sight.

"That fine lady can do without her pocket-book," said he. "Besides, I was wishing so hard for some money, and how do I know but that it was intended expressly for me."

Ah, Jamie! some one is very near putting wicked thoughts into your head! Yes, indeed, the tempter came near, and seemed to urge Jamie to keep the purse, since no one saw it drop near him. But "a still small voice" makes his guilty heart beat, and puts better thoughts into his mind. Then he recalled the words he had learned at the Mission school only a few Sundays before, "*Thou, God, seest me.*" They at once quelled the strife, and Jamie was free.

Not giving time for the tempter to again enter his heart the lad scrambled to his feet and darted quickly after the young lady. At one time he feared he would lose sight of her, the crowd was so great; but with watchful, eager eyes, he kept her in view, and finally reached, all out of breath, and too excited to utter a word. He could only clutch the lady's dress, and thus arrest her attention.

"What is the matter, boy? What do you want of me?"

"Please, marm, is this pocket-book yourn?"

"Why, yes, to be sure it is mine!" exclaimed the pleasant-looking lady, after searching for her portmonnaie. "How could I have been so careless as to drop it! What is that in your other hand?"

"Matches, miss; won't you please buy some?"

"Indeed I will, for you are an honest little fellow. As you seem to have but a few boxes I'll take them all,"

Opening the recovered portmonnaie the young lady took out a bill and handed it to Jamie.

"There; take that and run home and warm yourself; for, poor boy, you look half perished with cold."

The words were uttered in such a gentle, pitying tone that they cheered Jamie, and made him feel that after all the world was not altogether as cold and selfish as he had thought it.

No, indeed! The merciful Father had watched over the little wanderer, witnessed his struggles to do right, and made the generous hearted young lady his instrument in doing good. For behold, on opening the crisp bill Jamie found it to be five dollars. In all his life he had not handled so much money at one time. How his heart throbbed, and how his eyes glistened!

No longer feeling the cold, he ran home to tell his mother the glad, good news, then hastened off to obtain some food and fuel for them all. A portion of the money was reserved to set Jamie up as a newsboy, an occupation he had long wished to follow. He seemed to prosper in his new trade, and felt that it was all owing to his having gained a victory over himself in resisting angry passion and the temptations of the evil one.—*Lutheran Observer.*

A Prison Incident.

A very remarkable scene was presented in Auburn prison, a while ago, when Marie Roze-Mapleson, the well known prima donna, visited the institution and sang in the presence of nearly all of the inmates, embracing upwards of twelve hundred convicts. An incident of this character has occurred but once before, and that was on the occasion of the visit of Jenny Lind. A letter from one of the gentlemen present depicts the scene as extremely touching. On the arrival of Marie Roze, she desired to know if all the prisoners were present, and being answered in the negative by Keeper Wells, she requested that even those who might be in solitary confinement should, as a special privilege, be permitted to come into the chapel and join the other convicts in listening to the music which she proposed to sing. The request was accorded, and the poor fellows, some of them for the first time in many years, were permitted not only to look once more on the face of a beautiful woman, but hear again from an accomplished artiste the sweet notes that reminded them of the innocent days of youth. The chief selections of Mme. Roze were "Sweet Spirit, Hear my Prayer" and "The Sweet By and By," and the writer of the letter states that even the most hardened criminals were stirred to tears. After this the fair cantatrice made a tour of the institution, the prisoners meanwhile being retained in the chapel; and on her return she sang the old familiar air "Comin' Thro' the Rye." Meanwhile some of the most intelligent among the convicts had been permitted to prepare a testimonial of thanks, which was duly signed and presented to the lady. It closed with the following quotation:

"God sent his singers upon earth,
With songs of sadness and of mirth,
That they might touch the hearts of men
And bring them back to heaven again."

There can be little doubt that every one of these twelve hundred prisoners worked with chords in their hearts all that day and that the poor fellows in solitary confinement especially will for a long time recall and enjoy this fresh ray of sunlight.—*Interior*

MISCELLANEOUS.

A Fern Valley.

There is a wide field before the enthusiastic lover of nature for the indulgence of a passion for fern culture, if considerations of cost do not stand in the way. What, for instance, could be more delightful, where the necessary expenditure could be freely undertaken, than the creation under glass of a fern valley? Given a natural valley or gorge between parallel hills, and why might not the space from hill to hill be roofed with crystal, the roof supported at each end with pillars of stone, with glass between. Under such a covering, even if the natural features of the site were not of a nature to provide a home for ferns, masses of rock and a stream of water could be introduced, and, by a proper regulation of the temperature, the most delicate and beautiful as well as the most noble of the cryptogamic growths of the tropics would flourish, and a little fern world of wondrous beauty might be created. On the estates of the wealthy in numerous parts of these islands there is many a rocky glen or valley where the experiments could be tried If through the course of such a valley, to be thus domed with glass, a natural stream wound its way, on each side tree ferns could be planted On its margins the larger species of herbaceous ferns might be gathered, and so disposed as almost to hide the streamlet's course under a wealth of glorious fronds. Massed up rocks, too, on each side of a rude pathway, running parallel with the watercourse on each margin, might afford a congenial home for the rock-loving members of the flowerless family. On each hillside above the streamlet many a broad platform of earth or rock would afford space for creeping brake or clustering polypody, while on many a craggy point and in many a moist and sheltered nook, congenial habits might be found for the fern of the open cliff and the dripping cave. In such a glen or valley, with a climate of moisture and heat, the ferns of the tropics, forgetting that they were no longer in the humid depths of primeval forests, would unroll their great glossy fronds, and rise to a height unknown without the limits of their extemporized world. The maidenhair would no longer miss the air of the sea coast, and the glossy-fronded *Asplenium marinum* would develop as grandly as it could in its wild and dripping rocky cavern.—*Fern World.*

Before and After.

"The baby has got a new tooth, but the old lady is laid up with a cold in the head," remarked a gentleman to a defeated candidate. "What do I care?" was the reply. "Well," said the gentleman, slowly, "before the election you used to take me aside and ask me how my family was coming on, and I've been hunting you all over town to tell you, and that's the way you talk to me! But it don't make any difference. I voted for the other candidate anyhow."

Extent of London.

The great metropolis has no less than 7,000 miles of streets, while on an average twenty-eight miles of new streets are opened, and 9,000 new houses built every year; 1,000 vessels and 9,000 sailors are in port every day. Its crime is also in proportion to its extent, no less than 73,000 persons being annually taken into custody by the police, while more than one-third of all the crime in the country is committed within its borders; 38,000 persons are annually found guilty of drunkenness by its magistrates. The metropolis comprises upwards of 100,000 foreigners from every quarter of the globe.

Rose Culture.

The first requisite is the selection and preparation of a suitable place for planting. This is very important, as all that follows depends upon the care used in this first step.

To begin with, then, choose the best place you have in the garden, a place where you can offer sufficient protection by means of hedges or board fences from bleak, sweeping winds. When fences are used, their general ugliness can be most appropriately clothed by roses themselves. A warm, sunny position is also requisite; if so situated that there is an exposure to the morning sun and the hot rays during the afternoon are in part or wholly shaded, all the better, but a certain amount of sunlight is as essential to a rose's welfare as to our own, though many of us do not show our appreciation of the blessings of sunlight as gratefully as do our roses. Besides scattering them through our gardens, roses may be made very effective planted in borders about our lawns, either individually or in groups, and also planted in beds on the lawn When the latter is done, we may with advantage depart from the usual custom of growing the plants in bush-form and resort to what is termed the pegging-down system.

In this case the mode of procedure is quite simple. Having planted our roses—for this purpose those on their own roots are preferable—we allow them to grow the first season in the usual way; the following autumn or spring the short and weak shoots are entirely cut away, and the long ones carefully bent down and fastened to the ground by means of pegs, or where more convenient or preferred they may be tied to stakes. Occasionally it happens there is a hard, stiff root which will crack or break near the ground, but if the bark on the under side continues whole this is generally of no consequence, as flowers will be produced as well as though the shoot were uninjured.

Every year the pegging down must be repeated, the old shoots being cut away and the new ones which may have come up during the summer laid down in their place. The great advantage of this system over the ordinary practice of growing in bush-form is the immense quantity of flowers produced, thus giving a magnificent appearance on the lawn and affording all the cut flowers desired for household use.

SOIL.—Roses will do well in any ordinary garden soil that is free from standing water and well drained. Where there is too much clay, the soil can easily be made sufficiently friable by the application of wood and coal ashes, lime, stable manure, etc. Where, on the other hand, a soil is sandy or too light we need to bring clay, muck, leaf-mould, etc., to obtain sufficient body.

MANURES.—In regard to this important portion of cultural operations, we would say that there must be a generous application if we expect a generous yield of flowers. When roses are planted in the spring, if the soil is ordinarily rich, it will be better not to dig in much manure about the roots, but rather apply it as a surface dressing. This will at once be nourishing, keeping the roots cool, and prevent suffering from the droughts of summer. The following autumn, say in November, after the roses have been planted, there should again be applied as a mulching a free application of stable manure, which may be dug in the next March. We find cow manure the best fertilizer, on the whole, that we have tried, though all kinds of stable manure are excellent, as are also bonedust, soot, guano, etc For full directions regarding this and kindred objects we refer to the several excellent works on roses.—*Floral Cabinet.*

SECULAR NEWS.

Messrs. Lawrence and Banks have gone to work to build a new factory at Elfin's bridge on Big Alamance creek.

Dr. Carl F. Burkhardt, a practising physician, died in Wilmington of congestion of the lungs. He was 33 years of age, and a native of Switzerland.

The United States four per cent. bonds are going off rapidly—subscriptions to $120,000,000 in one day last week.

Gov. Vance, of North Carolina, introduced a bill into the United States Senate to provide for the purchase of a building for post-office, United States Court-house, &c., at Newbern, N. C.

Fayetteville Novelty Wood Works employs twenty five to thirty skilled workmen.

The residences of John Randolph, of Roanoke in Charlotte county, Va., has been destroyed by fire.

We learn that coal has been discovered in the upper end of this county. It is supposed to be a continuation of the Egypt vein.—*Robesonian.*

At the next commencement of Davidson College, the second week in June, a strong effort will be made by the alumni of that institution to set on foot a plan to endow a professorship.—*Charlotte Observer.*

Cornelius J. Vanderbilt has secured $61,000 from William H. Vanderbilt, his brother, and paid it to the daughters of Horace Greeley. The amount and interest (with $10,000 previously paid) of a sum borrowed by Cornelius, during the life-time of the "Old Commodore."

We understand that Governor Vance has expressed a willingness to deliver his celebrated lecture on the "Scattered Nation" in this place some time this year, for the benefit of the Presbyterian Church.—*Monroe Express.*

Capt. John N. Maffitt, formerly an officer in the United States navy and commander of the Confederate privateer Florida in the late war, has consented to deliver the memorial address in Wilmington on 10th of May prox.

$12,000 subscribed by Mt. Airy to the Cape Fear and Yadkin Valley Railroad.

The revenue fellows made a raid on the moonshiners in Lenoir county, and fifty gallons of blockade whiskey, one thousand gallons of beer and the distillery with its fixtures were captured and the whole business at once destroyed.—*Newbern Nut Shell.*

The Clara Merrick, a schooner bound from Philadelphia to Wilmington, N. C., with coal, sunk on Diamond Shoals, near Hatteras, last week. Vessel and cargo total loss. The crew saved.

Municipal elections in New Jersey generally show Republican gains.

Bulgaria is struggling into automatic government. The aim is at republicanism. No censorship of the press—even religious newspapers to be free.

The Princobishop of Brixen, Austria, is dead.

A Chilian squadron is blockading Iquiqua, Peru.

Advices from Cape Town do not represent the state of affairs as very favorable. A British convoy had been attacked, and besides the troops, over forty men, it is thought forty wagoners and followers were killed. Twenty wagons with supplies were lost. Col. Pearson, in command, reported provisions for ten days from 10th inst. He is supplied with ammunition.

Capitalists in London are at a loss how to invest their money safely and profitably.

Two hundred and thirty two more French communists were pardoned.

Efforts will be made to revive the cultivation of rice on Cape Fear river on a large scale. It is supposed that this former flourishing interest will in a few years resume something like its old time proportions.

Negotiations are supposed to be in progress looking to the marriage of King Alphonse of Spain to Maria, daughter of Charles, Archduke of Austria. The marriage, it is supposed, will take place in July.

Remedy for Hard Times.

Stop spending so much on fine cloths, rich food and style: Buy good, healthy food cheaper and better clothing; get more real and substantial things of life every way, and especially stop the foolish habit of running after expensive and quack doctors or using so much of the vile humbug medicine that does you only harm and makes the proprietors rich, put your trust in the greatest of all simple, pure remedies. Hop Bitters, that cures always at a trifling cost, and you will see better times and good health. Try it once. Read of it in another column.

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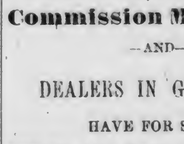

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For the N. C. Presbyterian.

THE NEW EARTH.

I.

While the Premillenialists are agitating the church with their vagaries, and certain enthusiasts among them are denonncing after the style of the ancient seers, all who will not receive them as Bible truths, it may not be amiss to restate an old theory which, in the writer's opinion, may afford a solution of some of the difficulties connected with the general subject of prophecy and of the second Advent. This theory is that this earth where we now dwell, is destined to come forth from the fires of the final conflagration, renovated and purged, and fitted np as the everlasting home of God's redeemed people, and as the theatre for those displays of the Divine glory to which so many prophecies of both Testaments allude.

If this can be shown to be the doctrine of the Scriptures, we think it cannot bnt be grateful to the Christian head; for God has implanted in us a love of this earth which no calamities, nor pain, nor grief can overcome, and which, even in the case of those who are just assured of the heavenly inheritance, makes them loth to leave it. Its sights and sounds are endeared to us by a thonsand tender associations. We love it, all scarred and by violence and befouled with sin, as the cottager loves his thatched roof, because it is his *home*. Moreover there is something shocking to our sense of propriety in the thought that the scene of such a conflict as it has been between infernal and celestial powers should be annihilated, or as some have thought, be given up at last to Satan. Surely the conquered enemy will not retain possession of the battle-ground. But we will make our appeal to the Scriptures and not to considerations of sentiment. If we speak not according to this Word, it is because there is no light in us.

The first passage to which attention is called, is the third chapter of Second Peter. It is too long to qnote, and the reader is requested to turn to it and read it carefully. Our theory is not inconsistent with the Apostle's language in this passage and the strong expressions used, such as "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." If the fires are literal fires and the burning a literal burning, the natural result would be, not an annihilation of substance, but only a change of form. Wood is consumed by fire, "burned up," as we say, bnt not an atom of its substance is destroyed. The indestructibility of matter by any natnral cause is one of the first principles of natnral philosophy taught to our children in the schools. "*By the word of God* the heavens were of old, and the earth standing out of the water and in the water. He spake and it was done, he commanded and it stood fast. For their annihilation no universal conflagration would be needed, but only a withdrawal of the sustaining power that upholds them. To say that the earth shall be burned up, therefore, literally interpreted, means simply that it shall be changed as to its present form, and in that sense become a "new earth."

This agrees with what the Apostle says about the destruction of the earth by the flood. "The world that then was, being overflowed with water, perished." That is, Satan's empire in it perished. The judgment of God swept over it and drowned its wicked inhabitants with all the monuments of their civilization, art and crimes. The change was great enough to justify him in speaking of what resulted as though it were another world. He speaks of it before the deluge as "the world that *then was*," and after it as "the heavens and the earth that *are now*." The first overthrow of Satan's kingdom was partial, inasmnch as he still retained a lodgment in the hearts of the few who were saved. The second overthrow shall be thorough and complete. The purging and renovation of the earth and of the hearts of the saved will correspond to each other. Those who are the friends of Satan, will be hopelessly destroyed, and the whole framework of nature upon which his mark is set, will be dissolved; nevertheless we, according to his promise, look for new heavens and a now earth wherein dwelleth righteousness." This would seem to be plain, common sense interpretation.

Again the Apostle says his expectation of this new earth is grounded on the promise of God. We search the Scriptures in vain for any specific promise to which he can be supposed to allude. The one in Isaiah 65:17 cannot be meant, because it describes a state of things evidently belonging to the present economy, in which death and sin are fonnd. But there is an implied promise of "the restitution of all things, which God hath spoken by the mouth of all his holy pprophets since the world began." It is implied in all the numerous passages which intimate that the redeeming work of Christ is co-extensive with the curse. It is the burden of many prophecies which relate immediately to the events of Jewish history, but which stop not in their fulfillments with those events. "Prophecy," says Bacon, "hath springing and germinant accompaniments." Its sense is one, bnt its applications are often manifold. The history of redemption is but the development in successive applications of one original prophecy. Sometimes one fulfillment, as in the case of the flood, the overthrow of Sodom and Gomorrah, and the destruction of Jerusalem, only brings us to a point of view from which to comprehend a grander meaning; one fulfillment becomes the type of another on a grander scale; and so numberless events of history happening in fulfillment of prophecy contain the implied promise that the time will come when Satan's kingdom shall be utterly destroyed, and himself cast ont of the earth; when it shall no more be the prey of violence, but the meek shall inherit it, and the knowledge of the Lord shall cover it as the waters cover the sea. S. H. C.

[TO BE CONTINUED.]

For the N. C. Presbyterian.

AN OPEN LETTER.

PENDLETON, 15th April, '79.

To the Rev. Dr. J. L. Wilson, Sec'y, &c.:

MY DEAR OLD FRIEND AND BROTHER—When I addressed you my privato note asking you to tell me what advantages you think there are in publishing missionary intelligence through the *Missionary* rather than through the church papers, I did not anticipate being honored with a public reply, and especially to be referred to in such complimentary terms as you employed. I confess, however, that I was not so well pleased with your coupling alongside with my inquiry touching a new question that proposition which was condemned by the last Assembly. This was to impart a bad odor to my suggestion. Nor do I think it was altogether fair to characterize my question, as you did, in the very caption of your reply; for I have not proposed either to *kill* or to *extinguish* the *Missionary*. My idea was to give it more vigorous life and to set its light up on a higher pillar that it might shine over our whole church. I would gladly have done without your compliments to myself to have had a juster delineation of my proposition in your pages. Suffer me to add that I fail to see the propriety of your using the pages of the *Missionary*, which, you rightly say, "is designed to report to the churches whatever is connected with the missionary work, and of course to present any other matter bearing upon it" to set forth one side of a question on which I do not think our church is altogether at one, and at the same time to refuse to let the other side be presented through that channel. You say that "the *Missionary* is not to be used for controversy" and that your article "is not of a controversial character, bnt was designed to set forth one of the great needs of the missionary work." Well, had you allowed me to reply through your organ I should have just been setting forth one of the great needs of the missionary work, according to my conception of it. Bnt, then, it seems that on this open question the *Missionary* may be used on the one side and refused to the other.

You say you will meet any one over your own signatnre in the weekly papers, but you appeal to me that it is "not necessary to agitate this matter" and you nrge that it "may injure a cause dear to us both." I should regret very much to injuro that cause, and I neither had nor wish any controversy with you, my long loved and much honored brother. Yet I did think it a serious question whether it is best to take $700 out of our missionary treasury, which is so low in funds to print what I believed the church papers would all gladly publish. And I am not convinced that it can do any harm, yon having set forth my proposition to the church in the unfavorable aspects it wears to your mind, for me briefly to declare what was the innocent idea that has very often, during several years past, been occurring to my mind and that of others. I wish to let the church see that I am not quite so much bent on taking the life or putting out the light of the *Missionary* as must be supposed by all from your representations of the matter.

I had observed that our church papers are all disposed to republish a good deal of what appears monthly in the *Missionary*. I was aware that the *Missionary*, after twelvo years' publication, still fails generally to reach our people. They all, I supposed, must take some one or other of our church papers. I reckoned that every one of these papers would willingly devote, say two or three columns of their fonrth page every week that missionary intelligence, and whatever else the committee might have to present, might be made accessible to our whole communion. I did not imagine that any editor or publisher would fail to see the advantage to his own paper of being thus made more than ever an organ of the church; nor that any one of them could hesitate to give your committee entire control of the two or three colnmns weekly which would thus constitute the "Missionary Department" of his paper. Now, it did appear to me that could such a plan be carried out through the good will of our editors and publishers, it would give the *Missionary*, in a form somewhat different from the present one, a wider circnlation, and save of our precious missionary funds a very considerable sum, and I did not expect you to call this an attempt at the slaughter or at the extinguishment of an orgán which I read and study with deep and careful interest every month. But when you give my simple, private inquiry such a bad name and that in public; when you also snggest to our editors that I am making unreasonable and unrighteous demands of them, and when you stir them up to look at my suggestion (which you say some of them already have expressed to you) as a glaring injustice to thom, you have probably put out the little life and the feeble light of my very modest and unpretending conception set before you in a more private communication.

I remain, as ever,
Very affectionately yours,
JOHN B. ADGER.

For the N. C. Presbyterian.

CHURCH CONTRIBUTIONS.

MR. EDITOR—Your correspondent "Home" makes out a pretty fair case for Orange Presbytery and the other Presbyteries of our Synod. I would rejoice in seeing our churches relieved in part, especially so large a part as his figures would indicate. With his light before me I cannot see the shortcoming near so small as he makes it, admitting his estimate of ministers in Orango Presbytery to be correct (and I have no reason to donbt it), twenty-two instead of thirty. He divides the $15,160 paid by that Presbytery by 22. Before doing so, however, he ought to dednct from tho amount paid the salary set down to the First church at Raleigh and the church at Graham, which are both set down in the minutes as without ministers. This redneces the sum divided between the twenty-two ministers to $12,781, quito a difference, and will give an average of $581, a very serions cutting down from friend Homo's $699.

Suppose we take off the salary paid by three large chnrches—First Raleigh, Greensboro and Newbern—$4,854 from the whole amount paid by the Presbytery ($15,160), leaves $10,306 to be divided with twenty ministers (for Raleigh 1st has no pastor connted). This will give an average paid to the twenty of $515, and the amonnt paid to many would be greatly redneed by throwing ont others of the better paying chnrches.

I have no donbt now that I overstated in my communication of the 12th of February the unmber of miniters receiving salaries in Orange Presbytery and the other Presbyteries of the Synod, and I thank friend Home for calling attention to it.

In the PRESBYTERIAN of December 4 was a statement snbstantially the same as my own and this stood uncorrected. Was it not fair to assume that it was correct?

It is not claimed by any one that we pay all we promise, and I think I have shown clearly that wo promise one dollar and pay sixty-eight cents. But whether we pay sixty-eight or eighty odd is of small import; we do not pay what we promise, and the principle remains the same. If I owo my neighbor and am able to pay, it would be a poor defence for myhonesty to insist that I had paid him three-fourths of tho amount due.

My object in the ontset was to call attention of our people to this all-important subject, and indnce others better qnalified than myself to discnss it in the PRESBYTERIAN, and bring to the attention of our congregations the great evils likely to grow ont of it.

There is danger, Mr. Editor; danger of destroying ministerial usefulness, danger of contracting loose and reckless habits. Suppose a minister on the promise, say of $850 salary, is sottled in a congregation. He finds that, by rigid economy, he can live on that snm; makes his calculations on that amount, as he has a right to; perhaps contracts dobts to be paid out of it at the end of the year, and then finds that only sixty-eight cents on the dollar, or $580, is to be paid; where is the remainder to some from? how is this $270 to be raised to meot his honest engagements? We expect, at least, our ministers to be honest and pay *their* debts, whether we do or not. If he does not can he do the work of the *Master* successfully? Is there any surer way to destroy a minister than to have his pecuniary obligations disregarded?

Your correspondent "Justice" asks some pertinont questions that I could wish he had answered directly. I, too, have my own opinion in regard to one of them at least. Modesty might prevent an expression of that opinion, but if there be a different view taken how are we going to bring it out? A church makes ont a call for a pastor, which is signed by the congregation, by the trustees, or by the officers of the church as the congregation direct; there is no difference. Any parties signing do so for the congregation, and bind them—not the party signing any more than any other member of that church. The whole congregation is bound for the payment of the sum set forth, and it is the duty, I conceive, of that church to enforce the payment, or for the paying part to pay the deficit. And here I would like to ask a few questions myself: Is a church-member in "good standing" who contributes nothing to the funds of the church (if able)? Should a member of the church who snbscribes and does not pay be subjected to discipline? Should a church-member who does not snbscribe and does not pay be alike snbject to discipline, always supposing that they are able to pay something?

Please give us your views, Mr. Editor.

I have written much more than I intended. C.

CONVERTS FROM JUDAISM.

The extraordinary spectacle was witnessed on the evening of Snnday, the 30th ult., of nine Jews presenting themselves at the font, in public testimony of their having left the faith of Judaism for Christianity. The chapel used by these converted children of Abraham is sitnated in Palestine-place, Cambridge-road, London, and last Snnday evening was crowded with not only a considerable number who already have accepted the Christian faith, bnt with large numbers of Jews who came to witness the initiatory ceremony of Christianity administered to these Jewish disciples of Jesus. Fow can estimate how strong must be their conviction of Christian truth ero these young men conld present themselves for Baptism. Filial piety and parental affection are strong among the Jews; yet these young men have sacrificed all parental love by following our Lord. The rite of Christian baptism severs for ever the cords binding them to their families and friends. Notwithstanding all this, everything to be borne is borne, and every sacrifice to be made is made, in obedience to their powerful conviction of the absolnte and unalterable truths of the Gospel.

Moreover, there is one feature in connection with these conversions of weight to Gentile believers; the converts from Judaism range themselves under the Evangelical banner. They have passed through two severe an ordeal to concern their soul with any of the fascinating modern isms by which so many are being beguiled from the glorious truths of Christ. It is often simply marvellous to listen to these Hebrew Cristians as they dwell npon the surpassing beanty, the personal Deity, and finished atonement of the Redeemer. The ceremony of baptism was, npon the present occasion, performed by the Rev. H. A. Stern, well-known for his ceaseless exertions to rescue the remnant of Israel from their ignorance of their Redeemer who came to the lost sheep of the house of Israel. —*London Christian Signal.*

For the N. C. Presbyterian.

BURY ME AT EVENING.

BY REV. OLIVER CRANE, M. D.

"We buried him at evening. * * * As we turned away from the grave-yard, the sinking sun repeated the lesson of admonition. It seemed like the voice of Providence and the voice of nature speaking together."—*Memoirs of W. B. Homer.*

Oh! bury me at evening, when
The daily toil is ended, and
Is hushed the hum of busy men
In darkened silence through the land;
'Tis at that quiet hour of sweet repose
When all my labors shall be done—
The goal of life immortal won—
Thus with this lingering, parting sun
I would go down the vale of woes.

When low the latest sunbeams sink
On meadow, hill and mountain-grove,
As on a shining way, I love to think,
On burdened messages of love,
The angels oft descendent come,
To greet some spirit at life's goal—
A new and disembodied soul—
And while their anthems sweetly roll,
To waft it safely to its home.

Yes bury me at evening, when
The silent exhalations all
Are gathering home to earth again, –
That at the dawn's eternal call,
A thousand pearly dew-drops may,
As in a kingly diadem,
On every leaf and grassy stem
Hang glistening each a pendent gem,
To hail the smiles of new-born day.

Thus when my evanescent breath
Shall leave this cumbrous, lifeless clay,
That in the chill and damp of death,
It moulder back to its decay,
While death's habiliments assumed,
I would inhume this heaveless breast,
Within its parent earth to rest,
Till in the resurretcion blest
I rise a spirit disentombed.

Yes, bury me at evening still,
For Jesus was entombed alone,
Beneath Judea's templed hill,
When soft the lingering twilight shone;
No dirge was heard, no funeral trains
Bore on the noblest of earth's dead,
But lone and sad, when all had fled,
Two faithful ones embalmed that head,
And bore away those cold remains.

Oh! bury me at evening, too,
In twilight's mild and holy light,
Since He who bore our woes withdrew,
Entombed at early night;
Then when this mortal I dismiss,
And dust its native dust assume,
I'll hail that bourne, nor dread its gloom,
For lo! a star gilds all the tomb
And harbingers a dawn of bliss.

DEDICATION OF THE AUGUSTA PRESBYTERIAN CHURCH.

On Sabbath, April 6th, the Rev. Thomas R. Welch, D. D., preached the dedication sermon of the First Presbyterian Church of Augusta, Ark. His text was, Psalm 137: 5th and 6th verses—and the treatment of his text was an able and eloquent presentation of the distingnishing excellencies of the Presbyterian Church, as reasons for our loving the same.

The church was organized November 15, 1861, by Rev. S. W. Davies, Rev. J. A. Barr, and Dr. T. A. Krider, committee of Arkansas Presbytery. The original members were John Hicks, A. Louisa Hicks, Sarah H. Ragsdale, Manie N. Shuh, Virginia P. Shuh, Thomas E. Erwin, Eliza C. Davies, Louisa F. Davies, Virginia C. Davies, Martha A. Davies, Isabella C. Davies, Enoch Boyd (colored), Matilda Boyd, (colored).

T. E. Erwin and John Hicks were elected Ruling Elders. Six of the first members have died and five of them are still in the communion of this church. Rev. S. W. Davies supplied the church twice a month for twelve years, during which time fifty-three members were added to the roll. The present Pastorate began in October, 1877, since which time fifteen members have been added. From the organization to the present time, nineteen members have died and thirty-three have removed, leaving a present membership of thirty-four.

On the 27th day of November, 1872, the foundations of the new church edifice were laid on lots generously donated for this purpose by Mr. Thos. Hongh, who was also a liberal contributor to the erection of the church, under the shadow of which his mortal remains now repose, embalmed in grateful remembrance by the entire church. At the close of 1876 the building was ready for occupancy. The first religions service, being a prayer-meeting, was held in May, 1876, and the first sermon was preached in June, 1876, by Rev. A. R. Kennedy.

When the building was first begun a debt of fifteen hundred dollars was contracted in the hope of an early liquidation. The entire cost of the church, including this last payment, is between eight thousand and nine thonsand dollars. The crisis of 1873, with its abiding pressnre, caused a disappointment of this hope which was not realized until within the last month. Immediately upon the lifting of this debt, resolntions were passed, expressing gratitnde to the membership of the church and to all others who had assisted. It was further resolved that the church be dedicated to the service of God on April 6th, 1879, by Rev. T. R. Welch, D. D.

CHRISTIAN SYMPATHY.

To rejoice with the glad and monrn with the sorrowful, are Christian duties. Sympathy is a cordial to the dependent human soul, in whatever condition it may be. Like cold water to the thirsty, like wine to the fainting lips, comes the tenderness of a friend in the crisis of life. It is hard to be alone, in those full-freighted hours of existence, when great happiness flows in on the spirit, like a mighty flood-tide, or in those other hours, spent and weary, when the tide goes ont, and we sit down in the shadow of a heavy grief. Difficult in this latter case, as it sometimes is, to snit our sympathy to the special need of the crushed and wounded fellow-being who calls it forth, it is never right to refrain from giving it. There is strength in the warm clasp of a loving hand, and in the look of a loving eye, even if no words are spoken. Letters, breathing affection, and imparting hopes of consolation, are very precious to those who receive them, and we should not hesitate to write such, though we feel that they are most inadequate as expressions of what we would wish to say.

There is one form of comforting which does bnt little good. It is not best to tell the mourner of some one else whose affliction is greater. It is not worth while to refer, when the mother is weeping hot tears over her nursling snatched from her breast, to some mother whose boy, grown to manhood, has become a torment and disgrace. The ears are deaf to snch soothing. Love stnbbornly declines to believe that such blight would ever have reached its bnd of promise. In fact, in periods of bereavement, while the stroke is fresh, the feeling of the mourner is always intensely personal. Reason, for the present, refuses to sway the sceptre, which is assnmed by imagination. Is there any sorrow, like my sorrow? cries ont the stricken heart. Sometimes it is better not to try to administer comfort, even by telling of the dear ones left, and the good gifts of Providence still blessing the home.

"One writes that other friends remain,
That 'Loss is common to the race,'
And common is the commonplace,
And vacant chaff, well-meant for grain.

"That loss is common, would not make
My own less bitter, rather more.
Too common! Never morning wore
To evening, but some heart did break."

How, then, shall we go to our desolated friends, and by what magic, carry balm to ease their pains? There are just two ways, or rather there are two forms of one way, which never fail. Love and faith are strong wings which lift the drooping spirit and bear it up. It is much to any one in trouble, that a friend cares. In the silent manifestation of concern, shown by your simply going to the home obscured, and letting it be known that you are sorry and distressed, and would fain, if you could, bear a part of the burden, you carry a Christ-like atmosphere, and the gentleness of your Master. This is one form. The other is, if you can, to lead the lonely one to look beyond, to gaze up, even into the heavens, which must so often open to receive our treasures, and hide them, for a season, from our sight. How wide a field the Scriptures afford us for this sort of consolation. They are full of tenderness. "As one whom his mother comforteth, will I comfort you." "I will not leave you comfortless; I will come to you." "God is our refnge and strength, a very present help in trouble." "Out of the depths have I cried unto thee, O Lord." "He restoreth my soul." When we think them over, verse after verse flashes upon our thoughts, text after text rises, as stars rise in the evening sky. It is a good thing to have the memory stored with these precious words of the Lord. They help us, when we need help, as no human voice can, as no earthly wisdom does.

Then, too, we should cultivate, in ourselves, a habit of believing more than we do, in the nnseen world, to which we are hastening, approaching it by every throb of the pulse, by every hour of the day. We should have our conversation in heaven. Then when some dear one is carried there, we shall be able to think of him as having put on robes of immortality, and hope will reach forth, and grasp the reality of the invisible. And we shall be better able to talk to our grieving friends of heaven as home.—*Margaret E. Sangster, in Christian Intelligencer.*

THE PREACHER'S CHIEF WORK.

A clergyman has sent us fifteen sermons, with the request that we "critically examine them and point ont their merits and demerits." This we have not time to do, nor would we have time if the chirography were "plain as print," which it is not. Bnt if we mistake not the writer's description of the sermons, which is partly confirmed by our hasty glance over the manuscripts, we would apply to these sermons the following criticism: The highest style of a sermon is not necessarily the one which conveys the most instruction. Preaching and teaching are not by any means synonymous terms. The preacher is to teach, and much more. His chief work is to quicken consciences, to inspire his audience with noble resolves. The mission of the press is to inform, but that of the pulpit is to arouse conscience, faith, hope, charity. This latter is done somewhat by instruction, but far more by the presence of the living preacher in whose soul these spiritual powers are all aglow with life. There is any amount of latent or dead knowledge in the minds of the average audience; the tact of the preacher is manifested in converting into living forces this dead knowledge. Life comes from life. It is conscience that quickens conscience, faith that quickens faith. The preacher needed is he who has great faith, hope, conscience—the new creature well developed in him. The earnest living soul is a well-nigh irresistible power among men.—*Preacher and Homiletic Monthly.*

FASHIONABLE SKEPTICISM.

The *English Court Journal*, the organ of the fashionable world, says that it is considered to be a fashionable and correct thing to have lost faith in everything; and so girls who never owned any convictions at all pretend to regret their loss, and obtrude their unbelief with a jargon of words as meaningless to themselves as a passage of Hebrew would be. They mean no harm, but they compass an incalculable amount as wives, sisters, friends, and above all, as mothers. If the next generation be trained by such women as these, the prospect of the English nation is gloomy indeed. —*Christian Herald.*

A RECLAIMED SCOTCH SAILOR.

As an instance of how the temperance work proves a handmaid to the Gospel, Miss Weston related in a recent address at the Memorial Hall, London, a touching incident of a young Scotchman in the navy, whose snare was *whiskey drinking*. A companion brought him to the Sailors' Rest, Devonport, where he signed the pledge. I said to him, "You have done a very good thing; now let us ask God's blessing to enable you to keep your promise." "Yes, I should like that." We asked God to help him, and when we had done praying the young sailor was still kneeling, and sobbing like a child. We knelt down again, and prayed that he might not only be able to keep the pledge, bnt know and love the Saviour. He got up after awhile, his face a mixture of brightness and resolntion. He took my hand with a grip I shall never forget, and said, "I know I shall thank God I came here to-day; I have decided to trust in Jesus." Abont two weeks after he met with an accident on board ship which proved fatal, bnt his conduct during that fortnight showed that he was a true Christian.

MOTHER!

Aronnd the idea of one's mother the mind of man clings with fond affection. It is the first dear thonght stamped upon our infant hearts, when yet soft or capable of receiving the most profound impressions, and all the after feelings are more or less light in comparison. Our passions and our wilfulness may lead us from the object of our filial love; we may become wild, headstrong and angry at her counsels or opposition, but when death has stilled her monitory voice, and nothing bnt calm memory remains to recapitulate her virtues and good deeds, affection, like the rainbow, raises up her head and smiles amidst the tears.

RELIGIOUS INTELLIGENCE.

FOREIGN.

From the London *Weekly Review:*

There is a shocking incongruity in the fact that the wages paid in London to women engaged in producing tenpenny Bibles are not enough to keep life together. Three recent strikes in the bookbinding trade have all arisen ont of Bible work.

The *Jewish Chronicle* says it has been determined to reorganize Jews' College. The council are in search of a site near University College, London, to establish the new institution for the training of ministers exclusively.

The Bishop of Columbia is anxions for the appointment of two bishops in his enormous diocese. Funds have been fonnd for one to be called the Bishoprio of Caledonia, and the first bishop will be the Rev. W. Riley, vicar of St. Paul's, Huddersfield.

Officiating on Sabbath at the Metropolitan tabernacle, Mr. C. Spurgeon, Jr., referred to the health of his father, which, he said, was physically and mentally much improved, though a weakness at the knee still existed. Notwithstanding this weakness, he has determined to appear once more before and address his flock on Sunday, April 13.

The Rev. Dr. Wylie, in his closing address to his students in Edinburgh on Saturday, uttered words full of warning regarding the insidious advances of Romanism. He had, he said, been compelled to abandon the hope he had long held, that Rome would come to an end without triumphing for a while in Great Britain. We would have to suffer for our unfaithfulness.

The Austrian propaganda in Macedonia, it is said, is now developing into one of a religious character as well as political. Agents of the Roman Catholic Church are actively propagating their ideas among the people, representing the advantages of Austrian protection, and of their forming part of the great Catholic community of Europe. This adds to the dissatisfaction of the Orthodox Bulgarians, who are as jealous of their religion as of their political unity.

The oldest clergyman in the Church of England is the Rev. Canon Beadon of Wells, who was born on the 6th of December, 1777, and is therefore in his 102d year. He is said to be still in good health, reads without spectacles, and never wore a great coat. He succeeded his father in the living of Stoneham, near Southampton, in 1810, and which he still holds, his son, now 75, or "his boy," as he calls him, having been for a long time his curate.

The Russian Synod has presented a petition to the Czar, calling his attention to the "alarming" increase of dissent in South Russia, and particularly of the Protestant Evangelical sects. One of the latter, the Stnndists, has recently asked permission to hold a congress at Mariopol this spring, 150 delegates from various districts expressing themselves in readiness to attend it. The decision of the government has not yet been announced, but it is expected the request will be refused.

A young Japanese, 15 years old, born a Buddhist, has been received as a convert to Roman Catholicism, with great pomp and ceremony, by Mgr. Caverot, Archbishop of Lyons, who in the cathedral baptized, confirmed, and gave him his first communion on the same day. The neophite was one of a batch of Japanese lads sent to Lyons for a European education, and they were confided to a former consul at Nagasski, who is a strict Roman Catholic. He placed them in the hands of the priests. The Lyon silk manufacturers, who have reaped great advantages from the increased interconrse with Japan, are afraid now that the friends of the yonng scholars, who did not bargain for conversion, will take them away.

From London *Christian Signal:*

THE ENGLISH PRESBYTERIAN SYNOD.—The approaching meetings in connection with the above Synod are anticipated with feelings of considerable interest, as it is thought that the authorities of the samo will scarcely allow the Chalmers Centenary to pass without due recognition. In previous years the Synod has appropriately observed memorable events in ecclesiastical history. In the year 1843 a committee was appointed to attend a meeting to celebrate tho bicentenary of the Westminster Assembly. In 1860 the Synod also took part in the celebration of the tercentenary of the Scottish Reformation. In 1862, the bicentenary of the ejections of 1662, an overture was moved by the Synod expressive of admiration at "the conduct of our Presbyterian fathers, who were enabled to bear such a noble testimony to the power of Christian principles, and who chose rather to suffer affliction for their Nonconformity than to forfeit their inestimable privilege of having a conscience void of offence towards God and towards men." So also, in the year 1872, the Synod celebrated the tercentenary of the death of John Knox and the formation of the first presbytery at Wandsworth.

The Protestant movement in Franco is gaining gronnd rapidly. The population of the country is abont 36,000,000, of whom 1,000,000 are Protestants, and the remainder set down as Catholics. Within the past year a decided movement toward Protestantism has been reported from many parts of tho country. In three towns of the department of Allier, where ten years ago there were about sixty Protestants, there are now nearly 1,000, all of them being proselytes. At Montargis, the birthplace of Admiral Coligny, a year ago there were between forty and fifty, now thero are 150. At Chateauronx a Catholic officer was recently buried with great pomp, and in his will was found a clause leaving money to build a Protestant place of worship. Wherever there are 200 or more Protestants without a church they now receivo aid from the State. At Valenciennes, where twenty years ago there were only forty, there is now a church with a membership of 250. At Lyons, the second city in France, and a stronghold of Catholicism, three mission rooms are nightly crowded, while in Paris are conducted twenty-two mission stations, with an average weekly attendance of 8,000.

From our Exchanges:

There are now 350 churches in Burmah, and nine-tenths of the work is done by native teachers.

By the will of the late Thomas Garfield, shipowner, Dnndee, he has bequeathed to the Free Church £3,500, besides £200 for the support of the poor in St. Peter's church.

Dissenters in Russia now number over fifteen million. The Stnndists, who hold the same relation to the Greek Church that the Methodists do to the Church of England, are increasing very rapidly, and the Minister of Public Worship is becoming alarmed.

The churches of Scotland remember in a motherly kind of way their Presbyterian descendants in the New Dominion, and remit supplies every year with unfailing constancy. Thus during the year 1877–78 the Church of Scotland sent about $17,850 to various institntions and committees in Canada. The Colonial Committee of the Free Church of Scotland was not forgetful of their brethren, and the gifts for missions and evangelization amounted to more than $3,000.

MISCELLANY.

There are 7,000 English churchyards in which no dissenter can be buried.

The great Catholic paper to be printed in seven langnages will soon appear in Rome, the Lateran palace having been set apart by the Pope for its composing, editorial and translating rooms.

During the past year 471 persons were saved from wrecks or endangered vessels by the lifeboats ronnd the coast of Great Britain.

Mr. Spurgeon says that if Queen Elizabeth was a Protestant at all she was a very half-hearted specimen, and as much a persecutor as a reformer. He adds that many of her whims and fancies show a mean temper.

Diphtheria continues to increase in many provinces in Russia. In the district of Meergorod it has attacked twelve per centum of the population since 1875, with fatal results in five and a half per centum of the cases.

The London *Tablet* confesses, with regard to France, Austria, Spain, Italy, Bavaria, Belgium and Portngal, that whatever propriety there may be in designating them as "Catholic" in former times, "has almost entirely disappeared."

For some time apprehension has been felt as to the security of the Egremont Cemetery, owing to the iron ore operations beneath it; and last week a part of the ground, containing two graves, sunk to the depth of ten or twelve feet below the surrounding level. Fears are entertained as to the rest of the cemetery. Meantime the operations in the mine are suspended.

Machinery for shoemaking produces marvelous results. One class of machines sewed last year 45,000,000 pairs of shoes, while another pegged 55,000,000 in the same time. Ten men can make 500 pairs of shoes a day. In New England 460 bushels of shoe pegs are made in a day, and one cents worth of pegs will peg four pairs of shoes. There are 576 patents on shoe pegs and peggers, and 2,000 on shoe machinery. Machinery turned out over two million shoe lasts in the United States last year.

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, APRIL 23, 1879.

QUESTIONS OF DISCIPLINE.

Our correspondent "C," in a very sensible and very timely article, on our first page, continues the discussion of remissness in the payment of the salaries of pastors.

Unquestionably a church is bound by the acts of any parties appointed by itself to act for it, and any pecuniary obligation, morally upon all, should be discharged, even though the burden, through remissness of some, falls upon a part only of the membership. This seems apparent, for in assuming the obligation the church acts as a unit, and if it does not discharge its debt who shall?

We now address ourselves more particularly to the questions propounded directly to us. While recognizing that the questions proposed have immediate reference to the pastor's salary, we design, regarding the same principle of duty as applying to all contributions for the cause of Christ, to embrace them all in this discussion.

The very proper object of the querist, is evidently to so prominently bring this exceedingly important subject before the Church, as to secure for it general attention and thoughtful consideration. Discipline is to be understood as referring to the enforcement of judicial penalties.

The subject of contributions to the cause of benevolence has frequently been, in one form or another, before our Church courts. As early as 1754 the inchoate General Assembly, then known as the Synod, found it necessary to enjoin that church sessions should interpose no check or prohibition to the proposal by the minister of collections. The language used is this: "They (sessions) indeed may give or withhold their charity, but may not prevent a minister to propose it publicly according to our appointment." Other phases of the subject, in regard to practice, were considered by General Assemblies previously to 1854. In that year a very able and elaborate report, from a select committee, on the general subject of contributions to objects of benevolence, was ordered to be published in the form of an Address to the Churches. It will be found in Baird's Digest, and is worthy of very careful study. In the address the following passages occur:

"The question whether covetousness, like any other sin, should not be disciplined, ought to engage in these days of Christ's coming the profound attention of every Presbytery and every session; and no person, in the opinion of the committee, should be admitted to sealing ordinances whose views on this subject are not clear and scriptural. Every member of the Church is under a solemn recorded obligation to do his part to sustain the cause of Christ. What his part is he is left to determine in prayer before God, and in the light of the divine word. He is a laborer in the vineyard, and must work. No excuse will justify but absolute inability. Whoever is able to earn his living is able to give something to Christ's cause.

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"Every communicant who is above the necessity of receiving alms, who withholds his gift, however humble, is guilty of the sin of 'covetousness,' which is idolatry.

* * * * * * * * *

"To procure such contributions it is not so material that any particular plan be urged on the churches, in whose details all should agree, and according to whose provisions all should act. All that is properly demanded is, that the duty of securing the desired result should be urged, and its execution enforced. If an ecclesiastical court possesses the right to prescribe any particular duty it must also possess the right to inquire into the performance."

We have been thus particular in giving the history of our subject as expounded by the highest court of our Church that it may be in proper measure explanatory of the answers which we give to our correspondent.

His questions are:

1. "Is a church-member in 'good standing,' who contributes nothing to the funds of the church (if able)?

2. "Should a member of the church who subscribes and does not pay be subjected to discipline?

3. "Should a church-member who does not subscribe and does not pay be alike subject to discipline, always supposing that he is able to pay something?"

Every communicant against whom no charges have been preferred is technically in good standing; though clearly in the first case above stated such an one would be guilty of flagrant sin.

We next consider the third case, and reply, Yes, he who, being able, gives *nothing*, is, in our opinion, subject to discipline; yet if he give at all, though the amount be in the opinion of the session entirely disproportioned to ability, the session cannot proceed to penal discipline. To proceed would throw upon the court the requirement of determining the standard of ability, and thus be invading those rights of conscience which must be conceded.

The question is not without its difficulties, for an arraignment would be on the charge of covetousness, which may be as real, and indeed as apparent, in not giving adequately as in not giving at all; but, if our limitation is not allowed, sessions must take cognizance of and determine, not as to a single individual but as to every church member, the amount which will relieve him from prosecution. In the latter course the principle of voluntary giving would be abandoned.

To the second query we reply that, beyond what has just been said, the offending member is clearly chargeable with dishonesty. This, of course, presupposes ability on the part of the subscriber, and the performance of the counter obligation of service, where the agreement is between individuals. Our remarks must be regarded as stating the rules which, in our opinion, would apply in general. Discipline is all-important, but in its application every church court is bound to take into view all the circumstances attending each case, and to consider how these circumstances, by aggravating or mitigating the offence, may qualify the methods of procedure. Earnest piety and consummate prudence and discretion need to be possessed and exercised to insure that efforts to enforce discipline do not result in injury, to the church, greater than the original offence.

CENTRE AND SHOE HEEL.

A kind friend at Shoe Heel, N. C., writing on the 21st inst., informs us that the Sacrament of the Lord's Supper was administered at Centre church on Sabbath last by Rev. H. McLean, assisted by Rev. Roger Martin of Lexington. One young man came forward and made a public profession of religion. Rev. Mr. Martin preached at Shoe Heel on the nights of Saturday and Sunday last, and at Centre church on Sabbath morning.

Our correspondent thinks that the churches of Shoe Heel and Centre will extend a call to Bro. Martin, which call, it is trusted, he will accept. The preaching was plain and practical Gospel doctrine, ably urged upon the hearers, and the people were much pleased.

CALL DECLINED.

Rev. Cyrus Harrington writes to us:

Rev. J. Y. Allison has declined the call to Centre and Shoe Heel churches. His people at Monroe and Trenton would not agree to give him up.

ANNUAL MEETING.

The annual meeting of the Trustees of the General Assembly will be held in the First Presbyterian church, Charlotte, N. C., on the first day of May, 1879, at 10 o'clock A. M. JAMES HEMPHILL, President.

April 19, 1879.

DRINKING WATERS.

We have only space for a very short extract from the article of Dr. A. R. Ledoux of Chapel Hill, on drinking waters, which article has been kindly furnished us in advance sheets from the *North Carolina Medical Journal:*

"Organic, poisonous matters, which ooze through the soil into wells and springs, *may* not show any bad effect for sometime, but sooner or later disease and death will surely visit the unsuspecting household and the physician's aid be sought in vain, for with every draught of water which passes the fevered lips the sufferer imbibes new poison and hastens the inevitable end. Moreover, the germs of many contagious diseases, which feed on filth and multiply in foul water, are nurtured and preserved in warm climates through winter weather by the equable temperature of wells and cisterns, and are ready to start anew on their errand of death, when a favorable moment arrives."

Again:

"A good drinking water is perfectly colorless and transparent, without smell or noticeable taste, and agreeable to the palate. It should not lose its clearness in boiling and should leave a very small residue on evaporation."

These are selected from the article to call attention merely to the importance of the subject. The entire article is full of information, which will both surprise and instruct the general reader.

It can be obtained, gratuitously, on application to Dr. T. F. Wood, editor *N. C. Medical Journal*, Wilmington, N. C.

THE OFFICIAL REPORT.

Rev. Geo. L. Wolfe proposes to report the next General Assembly in a way that will give, we feel assured, general satisfaction. By reference to his advertisement to be found on our third page it will be seen that he will issue a "truly verbatim report of the whole proceedings" in pamphlet form conveniently arranged, and that he will furnish early and regular intelligence from the Assembly during its sessions by means of the daily *Courier-Journal*. The advertisement explains all.

We sincerely trust that as requested, our ministers and elders will take the matter in hand, and that our entire Church will have these proceedings before it in a way that it has never heretofore done. The knowledge of what is said and done by the General Assembly ought to be possessed by every church member.

NOT POLITICAL.

The Tarboro *Southerner* addresses its leading editorial to the giving of the white and colored man some very plain and sensible advice. The article takes the ground, assuredly the true one so far as North Carolina is concerned, that the discontent arising among the negroes does not arise from intimidation, or any attempt thereto by the whites, but from improvidence, the natural result of their previous condition of dependence. "Thrift in the employer and employed are correlative." This is a maxim the non-recognition of which works the evil. Where farmers can they ought to remunerate liberally; when crops fail and utter impoverishment falls upon the farmer, or is seriously threatened to him, the laborer should not charge him with injustice in curtailing expense. Pains should be taken to satisfy the colored people of the truth and justice of the maxim above quoted.

Quite a compliment is that which the Philadelphia *Presbyterian* pays to the Revised Book of Church Order of the Southern Presbyterian Church:

"It is an excellent book, and we wish that our church had one as good. Judging from the votes already given the Book will be adopted by a vote of more than two-thirds of the Presbyteries. It is twenty-one years since the undivided church entered upon this work."

PRESBYTERIAL MEETINGS.

The *Presbytery of Harmony* met according to adjournment at Darlington, S. C., and was opened with a sermon by the retiring Moderator, Rev. W. J. McKay. Twenty-one ministers and twenty-two elders were present.

The Rev. Dr. Plumer was elected Moderator and Elder J. T. Hay Temporary Clerk.

The Darlington church was allowed to prosecute a call before the South Carolina Presbytery for the pastoral services of the Rev. John G. Law.

A call was read from the Florence church for the pastoral services of the Rev. C. E. Chichester, and ordered to be placed into his hands. Said call was sent to him by mail, as he is at present in Kentucky.

Rev. R. D. Perry accepted calls previously placed in his hands from the churches of Midway and Bethel, and arrangements were made for his installation.

Licentiate E. Geddings Smith declined calls from the churches of Aimwell and Horeb.

Licentiate Thomas P. Hay was dismissed to the care of Charleston Presbytery.

The pastoral relation between the Rev. N. W. Edmunds and the Centre Point church was dissolved. Also that between the Rev. J. E. Dunlop and the Little Pee Dee church.

Salem church was granted permission to continue the Rev. H. B. Pratt as supply. Mr. Pratt signified his purpose to unite with this Presbytery at its next stated meeting.

Candidate A. McIver Fraser, son of Judge Fraser, was licensed to preach the Gospel.

Mr. Thomas P. Burgess was taken under the care of Presbytery as a candidate for the ministry.

The Revised Book of Church Order was adopted by a vote of 32 to 8.

A committee consisting of the Rev. John G. Richards, Rev. S. H. Hay and Elder W. K. Thompson was appointed to mature some plan for furnishing the colored people with the Gospel, and report to the next stated meeting of Presbytery.

A committee consisting of Rev. E. H. Buist, Rev. D. S. McAlister and Dr. J. B. Jennings was appointed to report to the next Presbytery upon the subject of Sabbath schools. The Stated Clerk was added to the above committee.

Midway church was chosen as the place of next meeting of Presbytery.

W. A. GREGG, Stated Clerk.

Bethel Presbytery held its sessions at Bethel church April 3d, 4th and 5th. Sermon preached by Rev. L. H. Wilson.

Moderator, Rev. J. H. Saye. Clerk, Rev. E. Brantly. Ministers present, 15; elders 14. New members: Rev. F. L. Leeper, from Charleston Presbytery; licentiate J. C. McMullen, from Tuscaloosa Presbytery, and licentiate J. G. Henderson, from Harmony Presbytery.

Dismissed, Rev. T. W. Erwin to the Presbytery of Dallas, Texas.

Calls—A call from Fort Mill church for pastoral services of Rev. F. L. Leeper was placed in his hands and accepted by him, and the first Sabbath in May was appointed for his installation. A call from Concord church for pastoral services of licentiate J. C. McMullen was placed in his hands and accepted by him, and Saturday before the fourth Sabbath in May was appointed for his installation. A call for pastoral services of licentiate J. G. Henderson, who obtained leave to hold said call in his hands till next regular meeting.

Rev. L. W. Curtis, one of our members, for several years resident in New York, sent excuse and his usual donation, both of which were very satisfactory.

Rev. J. Douglas of Mecklenburg Presbytery was invited to sit as a corresponding member.

A pastoral letter was read, ordered to be published in the religious papers, and ministers were directed to read the same to their congregations.

Ordination.—After satisfactory examination and trial sermon, licentiate J. C. McMullen was set apart to the full work of the ministry by prayer and laying on of the hands of the Presbytery.

A communication from Rev. J. G. Hall, missionary in Mexico, was read. It was ordered that the Committee on Foreign Missions answer said communication in behalf of the Presbytery that it be published in our religious papers, and that pastors and supplies read the same when they take up collections for foreign missions.

Rev. S. L. Watson, previously appointed, read an interesting historical sketch of Bethel church, which was ordered to be placed on file.

Candidates.—S. L. Wilson and L. H. Robinson were licensed as probationers for the Gospel ministry.

The Book of Church Order was adopted, 22 for and 5 against.

Commissioners to the General Assembly—Rev. James S. White and Elder Maj. James F. Hart, principals; and Rev. J. L. Wilson and Elder Maj. James G. Lowry, alternates.

The Committee on Colportage was directed to purchase books and prosecute the work at once.

Place of next meeting, Beth Shiloh church, Thursday before the second Sabbath in October, 1879, at 11 o'clock a. m. S. C.

The *Presbytery of Paducah* has adopted the Revised Book of Church Order by a unanimous vote. It also by the same vote overtures General Assembly to incorporate the chapter or "preliminary principles" of the Old Book in a preface to the New Book, should it be adopted by the Presbyteries.

Yours very truly, D. O. DAVIES, Stated Clerk.

HENDERSON, KY., April 16, 1879.

Presbytery of Eastern Texas: Concord church, in Houston county, was reported as organized November 17th, 1878, with seventeen members, two ruling elders and two deacons.

Rev. J. H. Wiggins and Elder Moffat were elected Commissioners to the General Assembly. An overture to Synod was adopted to divide the Presbytery by a line running east and west. The colored candidate at Tuskaloosa Seminary was reported as getting on well with his studies and being of unexceptionable conduct. The Revised Book was adopted. Mr. W. M. Viney from the Presbytery of Atlantic (Northern) was received under the care of Presbytery as a candidate for the ministry, and after an examination which was satisfactory (and especially good in Theology, Church Government and Church History) was licensed to preach the Gospel. He is expecting to labor at Crockett, Houston and Palestine, among the colored people.

Presbytery of Central Texas: Rev. J. A. Walker was dismissed to the Presbytery of Western Texas. Zion church in Milam county was received under care of Presbytery with thirty-one members. Rev. J. H. Moseley and ruling elder J. W. Storey were elected commissioners to the General Assembly. The Revised Book was adopted by a majority of one.

Presbytery of Enores: Rev. J. Y. Fair was received of North Mississippi, and a call from Laureus church placed in his hands. He accepted and will be installed on first Sabbath in May. Mr. T. B. Craig was licensed to preach the Gospel. The Revised Book was adopted—18 ayes 13 nays. Rev. A. A. James and Elder T. J. Moore were elected Commissioners to the General Assembly.

Holston Presbytery: New Book adopted; vote sixteen for and four against. Rev. J. D. Tadlock D. D. and Elder R. P. Rhea were elected Commissioners to the General Assembly. Rev. J. P. Briscoe was dismissed to Abingdon Presbytery. Messrs. H. K. Walker and H. C. Smith were received as candidates for the ministry. The church at Bean station was dissolved.

Columbia Presbytery—additional: Licentiate J. C. Caldwell was received from Presbytery of Nashville, and afterwards ordained. Rev. N. M. Long was received from Presbytery of Florida. Messrs. S. H. Edmiston and H. H. Newman were received as candidates for the ministry. Rev. Robert Gray was dismissed to the Presbytery of Nashville; Rev. J. W. Alexander to Presbytery of Abingdon; Rev. J. E. Dubose to Presbytery of Western District.

Presbytery of West Lexington.—Commissioners to General Assembly: Rev. W. J. Lapsley and Ruling-Elder W. F. V. Bartlett. Revised book adopted by a vote of fourteen to nine.

Presbytery of LaFayette: Revised Book adopted by a vote of eighteen to two.

North Mississippi Presbytery: Vote on Revised Book fifteen for and eight against. Voted against it last year.

Presbytery of Florida: Adopted the Revised Book unanimously. Rev. W. J. McCormick and Elder W. R. Wilson were elected Commissioners to the General Assembly.

Presbytery of North Alabama: Commissioners to General Assembly, Rev. M. L. Frierson and Ruling-elder W. V. Chardavoyne. Revised Book rejected by a vote of three to eight. Moulton Church was dissolved. Only one church in the Presbytery has a pastor, the rest actually vacant or served by supplies.

Red River Presbytery—additional: Presbytery of Red River held its Spring Session at Vienna, La. Of twenty-five churches only twenty were represented. Rev. D. A. Campbell was appointed Evangelist for the country between Ouachita and Mississippi rivers to look after and secure the property of Lake Providence and Trinity Church to the Presbytery. Two vacant fields within our bounds, each could give for the support of a minister from $500 to $650. Write to Judge E. M. Graham, Vienna, for one, and A. J. Reynolds, Minden, for the other. The Presbyterial sermon by Dr. Dunlap on election was fine, and the essay on Church Government was requested for publication.

CYRUS HARRINGTON S. C.

MISSISSIPPI POINT, MISSISSIPPI, April 18th, 1879.

Rev. Dr. Atkinson, Moderator, and H. Ginke, Clerk of Presbytery of New Orleans which met on the 16th at this place, was opened with sermon by Rev. Dr. Markham, last Moderator. New Book unanimously adopted. Delegates to the General Assembly, Principals: Minister, Rev. A. J. Witherspoon, and H. Ginke, Elder. Alternates: Rev. J. W. Flynn, and Elder J. W. Wright. Presbytery sends an overture in regard to seamen. A. J. WITHERSPOON.

THE VOTE ON THE NEW BOOK.

The Presbyteries, so far as we have heard from them foot up twenty-six for and five against the Revised Book. There is no doubt the Book has been adopted by more than a two-third vote.

For the N. C. Presbyterian.

PERSONAL.

Col. Murdoch McKinnon was born in 1804 a few miles south-west of Laurinburgh in Richmond county. His parents were natives of the Highlands of Scotland and immigrating to this country in the prime of early life, brought with them those principles of scriptural faith and piety for which the Highland Scotch were so deservedly distinguished. The subject of this notice enjoyed the advantages of early religious training, which brought forth fruit abundantly even down to old age. In the year 1822 he made a profession of his faith in Christ and joined the church at Red Bluff, S. C., he being engaged in teaching a school within the bounds of that congregation. The Red Bluff church was united at that time with Ashpole, Centre and Laurel Hill under the pastoral charge of Rev. Malcom McNair, and it was not an unusual thing for a person living within the bounds of one church to unite with either of the other churches of the charge, especially on revival occasions. In most if not in all of such cases, this connection was of temporary duration; the membership being in due time transferred to the church to which the persons properly belonged. We are not able to determine at what date the membership of Col. McKinnon was transferred to Laurel Hill, within whose bounds he lived and of which his father was a ruling elder, there being no records of that church from August 1818 to September 1828. But the transfer must have been made prior to the latter date. He was ordained a ruling elder in Laurel Hill, July 3d, 1831, and continued to serve in that office until February 16th, 1860, when he was dismissed to Laurinburgh church, which he served as an elder until his death, January 28th, 1879.

He was twice married, first to Esther McMillan, who died September 5th, 1837, and a second time, November 8th, 1838, to Mary Blue, who survives him.

The death of this good man suggests some reflections. He was mighty in the Scriptures—a man of one book, and that Book the Bible. His natural endowments were of a high order, and he had well developed them by a diligent, life-long study of God's word. Without the aid of theological works, and with little or no assistance but that derived from the pulpit, he had drawn from the Scriptures a complete system of truth, and was able to find a reason for every article of his faith, and to maintain it with sound arguments and that too notwithstanding the fact that he was an industrious farmer, laboring daily with his own hands, through life and until his strength failed. But it was not in his case a mere intellectual apprehension of the truth: his very soul was baptized with the truth; was infused with the spirit of the Gospel, so that the reigning power of the Gospel was sweetly exemplified in his life. Firm and immovable as a rock in matters of principle, he was yielding and conciliatory as a child in matters of mere opinions. Holding the doctrines of his Church with an unwavering steadfastness, he was most charitable and generous towards all evangelical Christians who differed from him. He loved the Church, his heart was wrapped up in the Gospel cause, and his liberality in support of it, was what most men would regard as far beyond his means. He gave till he felt it and he gave joyfully. It may be truly said that he did all that he could. His end was just such as might be expected to close such a life. He seemed to be made full in Christ. Realizing that he was an unworthy and helpless sinner, Christ was *all* to him. All fear had vanished forever from his mind. The writer was with him in his dying hours, and received his last intelligible utterances. Remarking to him that to be absent from the body is to be present with the Lord, and to be present with him is to see Him, is to be like Him, the dying saint replied: "Yes the body is vanishing"—his utterance failed, but he was understood to say: "the spirit is being clothed with the house from heaven." Thus after a few months rapid decline, he calmly fell asleep in Jesus. The value of early training is incalculable. The seeds sown in childhood yield a rich harvest of matured fruit in old age.

The Bible does make the earnest, diligent student of it wise unto salvation. It is not possible to form a strong and stable Christian character apart from the faithful use of the Holy Scriptures. The soul of the genuine Bible Christian is anchored on the rock of eternal truth, and no "wind of doctrine" can move him from his moorings.

The full assurance of hope is attainable. It is the goal at which every Christian should aim. In spiritual as in temporal things, the hand of the diligent maketh rich. COM.

For the N. C. Presbyterian.

MEDICAL LICENSES.

MR. EDITOR:—You are requested to publish the following for the information of your patrons and the general public:

In order to regulate the practice of medicine and surgery in the State of North Carolina, the General Assembly, at the session of 1858–'59 passed an act to establish a Board of Medical Examiners.

Without a license from this Board, no physician has commenced the practice of his profession in this State, "after the 15th of April, 1859, shall practice medicine or Surgery, or any of the branches thereof, or in any case prescribe for the cure of disease, for fee or reward," nor "shall he be entitled to sue for or recover, before any magistrate or court in this State, any medical bill for services rendered." (See Laws of North Carolina 1858–'59.)

In conformity with the provisions of this Act, the State Board of Medical Examiners will meet in the city of Greensboro on Monday, May 19th, 1879.

By authority of the Board,

PETER E. HINES, President.

HENRY T. BAHNSON, M. D., Secretary.

SALEM, N. C., April 15th, 1879.

For the N. C. Presbyterian.

UNIVERSITY OF THE CITY OF NEW YORK.

March 26, 1879.

MR. EDITOR:—There is already great interest shown in Europe in behalf of poor flooded Szegedin, in Hungary. Yesterday's papers report £7,000 subscribed to the Mansion House Fund in London. We Americans, always sympathizing with suffering humanity everywhere, should certainly hasten to add to the number of Szegedin's benefactors. We therefore respectfully beg you to notice the fact that his Honor Edward Cooper, Mayor of New York, has consented to receive subscriptions for the relief of the destitute and houseless sufferers of Szegedin.

SAMUEL M. HAMILTON,
HOWARD CROSBY,
GUSTAVUS ALEXY.

Report of Remittances Received by the Institute for Training Colored Ministers

DURING THE YEAR BEGINNING APRIL 1, 1878, AND ENDING MARCH 31, 1879.

Synod of Alabama	$192 87
Synod of Arkansas	53 75
Synod of Georgia	113 00
Synod of Kentucky	72 30
Synod of Missouri	34 90
Synod of Memphis	111 30
Synod of Nashville	30 35
Synod of Mississippi	111 85
Synod of South Carolina	200 84
Synod of Texas	110 45
Synod of Virginia	364 00
SYNOD OF NORTH CAROLINA—*Presbytery of Concord.*—Morganton $10. *Presbytery of Fayetteville*—Laurinburg $5 25. Bethesda $1 10, Fayettevillo $2 90; total $9 25. *Presbytery of Mecklenburg*—Waynesville $1, Sharon $5; total $6. *Presbytery of Orange*—Madison $4 03, Washington $15. Tarboro $4 18, Mebanesville $5, ladies Graham ch., $5; total $33 21. *Presbytery of Wilmington* Beth Car $6, 1st ch. Wilmington $25; total $31 52.	
Total Synod of North Carolina	89 98
Miscellaneous	1619 65

J. T. SEARCY, Treasurer.

ANNUAL COLLECTION FOR FOREIGN MISSIONS.

It will be remembered that the first Sabbath in May, or as soon thereafter as may be found convenient, is the time appointed for taking up the Annual Collection for Foreign Missions. It is scarcely necessary to remind those who are in the habit of reading the *Missionary*, that the occasion is one of extraordinary importance to the best interest of this great cause. Our Christian friends are already aware that the missionary work has been in a painfully embarrassed condition for more than three years. Three of our missions have been abandoned, because we had not the means to reinforce them. Fifteen or twenty applications to engage in the work have been declined from the same cause. A number of our missionary brethren are nearly worn out by excessive labor, and we can neither afford them the means for recuperating their exhausted energies, nor send them help to bear their crushing burthens. The Macedonian cry for help comes along with almost every mail from the distant ends of the earth, and yet for the want of means, we are compelled to let it go by unheeded. Multitudes of men are perishing in sight of our missionary stations, because we have not the means to enlarge those missions so as to bring them within the range of the Gospel. But how long is this state of things to continue? Can our beloved Church, when these facts are distinctly brought before it, continue to hesitate or falter? We believe not. We would fain hope that the perusal of the foregoing statements, brief as they are, would stir up the hearts and minds of hundreds and thousands of the people of God to come up afresh to the work and do all they can to sustain it.

It will require $75,000 to put the missionary work in a good condition and sustain it for the coming year. This amount we confidently believe can be raised, notwithstanding the hardness of the times, if the following suggestions are carried into effect. 1st, That an effort be made to get as many of the eight hundred non-contributing churches to come into operation as soon as possible. 2d, That all of the contributing churches make the effort to increase their contributions over those of the last year as much as twenty-five per cent. 3d, That the Ladies' Missionary Associations already engaged in the work do the best they can, and that new organizations be formed wherever it is practicable. 4th, That all of our Sabbath Schools that are already engaged in the work be encouraged to make their best efforts, and that other schools be urged to engage in the work also.

In carrying these suggestions into effect the main responsibility necessarily devolves upon pastors, church sessions, and Sabbath School superintendents and teachers, and we earnestly entreat all such to come to the help of this great cause, in the present trying emergency. A hearty and united effort on the part of all those who ought to be interested in this most precious cause will, with the blessing of Almighty God, achieve wonders. —*Missionary.*

NEW PUBLICATIONS.

From D. Appleton & Co., New York; "*The Great Italian and French Composers.*" Handy volume series. Price 30 cents. A companion work to "The Great German composers" and adopted to the music-loving public, and not merely to the critic and scholar.

The *Carolina Farmer* published by W. H. Bernard, Wilmington, N. C., at $1 50 per annum, contains sixty two articles on a great variety of subjects, all however interesting to farmers and the wives and daughters of farmers. We again as frequently before, commend it to our people.

A new serial story by Jean Ingelow will begin in the number of *Littell's Living Age* for the week ending April 26th. It is published from the author's advance sheets, and opens in a very interesting way. The progress of a new story by this popular writer will be eagerly watched.

A new volume of *The Living Age*, by the way, began with the first number of April, affording a good time for the beginning of new subscriptions.

For fifty-two numbers of sixty-four large pages each (or more than 3,000 pages a year), the subscription price ($8) is low; while for $10 50 the publishers offer to send any one of the American $3 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., Boston, publishers.

From Messrs. S. W. Partridge & Co., 9 Paternoster Row, London, their standard, beautifully illustrated children's magazines for April, 1879.

1. *The Children's Friend*, 16 pp. small quarto.

2. *Infant's Magazine*, 16 pp. small quarto. Each one shilling stirling per annum.

3. *Band of Hope Review.* Temperance paper; 4 pp. Sixpence.

Lippincott's Magazine for May opens with a brilliantly written and finely illustrated paper, by Mrs. Sarah Butler Wister, which propounds and answers one question, "Why do we like Paris?" In another illustrated paper —"From Norway to York"—H. M. Robinson describes graphically canoe travel and transportation in the territory of the Hudson Bay Company. "The Tramp in Four Centuries" is a close but somewhat enigmatical study of a class which is commonly supposed to be a modern innovation, but which is here shown, on the evidence of curious unpublished letters, to have made its appearance on every occasion of social and financial revolutions. "My Hero" gives a very striking account of the career of General Paez, "the first lance in the world," Miss Annie Porter continues her graphic sketches of "Village Life in Louisiana;" Nathan Clifford Brown describes "Beach-Birds," and Mrs. Hooper has an interesting account of Cardinal Richelieu's first and only appearance as a dramatic author and stage-manager. Gossip is full of bright and amusing talk.

The *Crowning Triumph* is a new collection of Sacred Songs and Gospel Hymns, published by F. A. North & Co., of Philadelphia.

Scribner's Monthly and *Illustrated Magazine.* Among its valuable contents are A Portrait of Oliver Wendell Holmes, drawn from life by Wyatt Eaton, and engraved by T. Cole; The New Museum in Rome; The Pastoral Bees; A Story of the Latin Quarter; A Day on the Docks; Village Lawn-Planting; A Narrow Street; Brazil; April; A Man Without Enthusiasm; The Descent of the Angel; Broken Strings; Three Days in Sussex; Topics of the Time; Communications; Home and Society; Culture and Progress; and The World's Works Bric-a-Brac, contains as usual several very amusing pieces and illustrations. Terms $4 in advance, 35 cents a number. Scribner & Co., 743 Broadway, N. Y.

Catalogue of University of Virginia show 365 students, of whom 10 are from North Carolina.

St. Nicholas, for May comes to us as usual with many excellent articles. The Arithmetic of Gingerbread; The Land of the Powder-Players; Sing-Song—A Poem; Jerry's Baby Elephant; The Three Wise Couples; The Gourd and the Oak; She Could'nt; The Big Bear of Wannetola; A Little Girl's Wonder and A Jolly Fellowship are certainly good.

For very little folks—there is a nice story, What Katy Found; Jack-in-the-Pulpit, is splendid. Besides are The Letter-Box and Riddle-Box. $3 per annum. Scribner & Co., 743 & 745 Broadway, New York.

The church at Hickory, N. C., has invited the Rev. T. G. Thruston to become its stated supply.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

Rev. J. M. Rose has organized a Presbyterian church at Hampton, Va., of fifteen members.—*Richmond State.*

The postoffice address of the Rev. J. A. Dickson has been changed from Millersburg to Paris, Ky.

At the communion of Third Presbyterian church, Richmond, Va., Rev. W. N. Scott, pastor, on 13th inst., four persons were received on profession of faith.—*Central Presbyterian.*

Nearly twenty persons united with the church at Frankford, Va. Protracted services have been conducted recently by Rev. Messrs. Leps and Wilhelm.

At the communion last Sabbath in Rev. M. L. Lacy's church, at Lewisburg, W. Va., five persons united on profession of faith, and two by certificate.—*Central Presbyterian.*

The *Central Presbyterian* says: Rev. Dr. D. B. Ewing, the present agent for Hampden Sidney College, has accepted the position of Principal of the Lewisburg, W. Va., Female College, session to commence next fall.

Rev. J. C. Brown received six persons on profession of faith at a meeting held at Kanawha Salines, W. Va., the first of the month, when he was assisted by Rev. J. C. Barr, of Charleston.

Rev. J. S. Arburthnot, D. D., Gallatin, Tenn., has received a call to the Presbyterian church at Murfreesboro, made vacant by the resignation of the Rev. H. S. Yerger.

In Nottoway county, Va., ten years ago there were only seventy Presbyterians, now there are four comfortable churches, and one hundred and seventy members.

The Holy Spirit has been poured out among us at Navidad during the month of March. We are now seven members stronger than we were, and feel greatly revived and encouraged. Our accessions were all on examination.—*Texas Presbyterian.*

At Bethel church on Sunday last communion was administered, Rev. F. H. Gaines of Hebron, assisting Rev. Jas. Murry the pastor. Nine persons, chiefly young, were received into the church.

GENERAL.

The recent additions made to the membership of the Grace street Baptist church make it one of the largest in the State. At the service yesterday morning the right hand of fellowship was extended to 62 new members.—*Richmond State.*

Rev. Dr. G. D. Bernheim of St. Paul's Evangelical Lutheran church, Wilmington, N. C., will celebrate his silver wedding on the evening of Friday next.

Rev. Dr. George Patterson, rector of St. John's Protestant Episcopal church of Wilmington, tendered his resignation, but has been induced to withdraw it, much to the gratification of his charge.

The postoffice address of Rev. John E. Dubose is changed from Pulaski to Brownsville, Texas. At the latter place he has entered upon the duties pertaining to a call to the pastorate of the Presbyterian church.

A correspondent of the *Christian Observer* writes from Rough Creek, Va.: "The Rev. C. M. Howard (evangelist) came on March 24th, and commenced on Friday night to preach, when some interest was manifested, and he felt greatly encouraged. Since then, for three weeks, we have had full houses most of the time. There have been about forty converts. There were one hundred inquirers last night, more than twenty of whom were new ones. Mr. Howard preaches with great power and earnestness, with no attempt at display. His words come from the heart, and reach the heart. There is no confusion or disorder in his inquiry meetings, but a most awful stillness pervades the assembly, and solemnity on every face, which I attribute to his habit of asking Christians to engage in silent prayer before and after sermon."

NORTHERN.

METHODIST.

General William H. Gibson, who has been very popular as a stump-speaker in Ohio, is about to enter the Methodist ministry.

The Rev. Dr. Harrison, of the Methodist Episcopal Church South, was reappointed Chaplain of the United States House of Representatives.

The novelty now begins in Brooklyn of a Methodist church presided over by a lady minister. Miss Anna Oliver takes charge both as chief capitalist and pastor. Her success with the church which she managed at Passaic N. J., affords prospect of great success in the work now before her. As yet she is not ordained, but the party in the Methodist Church advocating the ordination of women is gradually gaining ground, and it is expected that some day ordaining hands will be laid upon her head. The greatest extent to which Methodist Conferences have as yet gone in this direction is the licensing of women to preach. The Tompkins Avenue Church was built at a time when it was expected that the part of Brooklyn in which it is located would soon be thickly built up. Its official Board incurred a heavier debt than could be carried. The recent sale under foreclosure puts it in Miss Oliver's possession, and although many of the members are surprised at the novelty of having a feminine pastor, most of them agree to retain their membership in the reconstructed organization, and see what comes of it.—*New York Sun.*

UNITED PRESBYTERIAN.

By the will of Jane Carse, late of Philadelphia, after some private bequests, the residue of her estate is given to the Second United Presbyterian church in Philadelphia, of which Rev. Dr. Dales is pastor.

BAPTIST.

Two hundred and twenty nine persons were added to the Baptist Church of Baltimore, Md., during the month of Febuary.

When the Rev. Dr. Burlingham took charge of the Willoughby Avenue Baptist Church, Brooklyn, a floating debt was causing considerable embarrassment. One element of the success which has thus far attended the Doctor's ministry is the lifting of this troublesome incumbrance. The congregations are large, and the church prospers as it never did before.

The $25,000 needed to pay the Baptist Publication Society's debt has been obtained, the $5,000 subscription for that purpose, and the $5,000 additional pledged by one generous friend, having been paid in before the close of the Society's fiscal year.

LUTHERAN.

The deaconesses' Institution under the directorship of the Rev. Dr. Passavant, at Pittsburgh, Pa, has been made the recipient of one tenth of the estate of the late Emma Streacker, valued at about $100,000.

CONGREGATIONAL.

The Asylum Hill Church, Hartford, Conn., Rev. J. H. Twichell, pastor, has just lifted $9,703 of its debt, and is working hard to free itself from the remaining $13,000.

There are 298 Congregational churches in the State of Connecticut and 374 ministers. From this it will be seen that, while in the

country at large there are 124 more churches than ministers, in Connecticut there are 76 more ministers than churches.

REFORMED EPISCOPAL.

The congregation known as St. Mark,s, Detroit, Mich., and connected with the Protestant Episcopal church, had voted to join the Reformed Episcopal church. The evangelistic labors of the Rev. Mr. Morgan in that city have been the means of this result. It is claimed that the congregation had the right and privilege of still holding and using the church in which they have been worshipping.

PROTESTANT EPISCOPAL.

By the will of David Le Fevour, St Paul's Protestant Episcopal church in Pawtucket, R. I., comes into posession of a house and grounds and $2,500 in money, the whole valued at $12,000.

PRESBYTERIAN.

Mr. James Brown of New York, has given $300,000 for the endowment of all the professorships in Union Theological Seminary.

The cost of administration incurred by the Presbyterian Board of Foreign Missions, which disburses annually $450,000, is only 4½ per cent.

During the month of March Messrs. R. L. and A. Stuart made a donation of $5,000 to the Presbyterian Board of Relief for disabled ministers and the widows and orphans of deceased ministers. The whole of this has already been distributed among some fifty or sixty families of these ministers and widows for whom the benefit of the Relief Fund was intended.

Gleaned from Exchanges:

The Rev. John Miller, D. D., a son of the late Professor in the Theological Seminary, at Princeton, New Jersey, has been formally deposed from the ministry for heresy, by the Presbytery of New Brunswick.

Rev. R. M. Tuttle of Paducah Presbytery is laboring in Milam county, in the bounds of the Presbytery of Central Texas.

The Chesnut Street Presbyterian church in Wilmington N. C., (Africo-American) is now self sustaining. *The Africo-American Presbyterian*, speaking of a late work of grace among the congregation says, Communion services were held in this church on Sabbath, the 6th inst. The attendance was very large, the house being filled almost to its utmost capacity, and the meeting was one of unusual interest. There was perfect freedom from any boisterous demonstration and signs of a deep and all-pervading spiritual interest. Four infants were dedicated to the Lord in baptism, and six persons were publicly received to membership in the church, five on profession of faith and one by letter. At present this church is in a more prosperous condition than ever, and a bright future of usefulness seems to be opening before it. Since the communion there have been several conversions. Some are yet inquiring the way of salvation, and special meetings are being held, both in private families and in the church.

A Good Account.

"To sum it up six long years of bed-ridden sickness and suffering, costing $200 per year, total, $1,200—all of which was stopped by three bottles of Hop Bitters, taken by my wife, who has done her own housework for a year since without the loss of a day, and I want everybody to know it for their benefit."
JOHN WEEKS, Butler, N. Y."

The Late Rev. John Monroe Anderson,

PASTOR OF MEBANEVILLE AND BETHLEHEM CHURCHES, IN ORANGE PRESBYTERY

The late Rev. John Monroe Anderson was a native of York county, South Carolina. He was born September 26, 1821, graduated at the South Carolina College in 1841, and, choosing the law as his profession, he practiced for several years. But determining to go into the ministry, he studied divinity with Dr. Thornwell, and was elected pastor of Ebenezer and Unity churches, in York county, where his labors were greatly blessed. But his zeal was too great for a constitution never very strong, and his health giving way, he resigned his pastoral charge, after a service of about eight years.

About a year afterwards he was assigned by Bethel Presbytery to the presidency of Yorkville Female College, in 1854, which position he filled till the breaking out of the war, with great credit to himself and satisfaction to his employers and patrons. Early in the war the College suspended and he entered at once into the Confederate service as chaplain, serving most acceptably with Gregg's brigade on the coast, and afterwards as chaplain of the 13th South Carolina regiment till the close of the war.

In 1866 he was elected Professor of Logic and Belles Lettres in Davidson College, filling the position faithfully and acceptably, and acting at the same time as pastor of the College church, in which capacity, here as everywhere else, he endeared himself greatly to his congregation; and here, as elsewhere, his zeal was too great for his strength.

The writer's first personal acquaintance with Mr. Anderson was at Davidson College in 1872, not long before his resignation, which occurred in 1873. His health was quite feeble when I first saw him, and it continued to decline until, feeling unable to perform the duties of his professorship, he resigned, and shortly afterwards he removed with his family to Wilkesboro, where the invigorating mountain air, and the rest which he so much needed, improved his health very much, and he began to preach again at Wilkesboro as an evangelist of Concord Presbytery, and at Mt. Airy as an evangelist of Orange Presbytery, in both of which fields his ministrations were most acceptable to the people, and were blessed by the Master.

About this time the pastorate of Mebaneville church became vacant by the removal of Rev. P. T. Penick to his present charge in Concord Presbytery; and the recollection of the very strong hold which Mr. Anderson had on his students and on the people of Davidson as a preacher, as a pastor and as a Christian gentleman, induced the Mebaneville and Bethlehem churches to correspond with him, and soon after he was called and entered upon this, his last field of labor. It is safe to say that no pastor was ever more acceptable to any people than was Mr. Anderson to both his churches. As a preacher he had few equals. His sermons were prepared with great care, and were delivered with zeal and unction, and always without notes. It was preaching in the very best sense. He was a fine "belles lettre" scholar; he had an unusual command of the best and purest English; his treatment of his subject was always clear and logical, and when he got done, which it rarely took him more than thirty-five minutes to do, *he* stopped with his audience willing, and generally anxious, to hear more. He rarely preached a doctrinal sermon in the common acceptation of the term, and when he did, although his views were as pronounced as any man's I ever heard, yet what he said was said in such a catholic spirit, with so much gentleness and regard for the opinions and feelings of those who differed with him, that he gave no offence, and all denominations came to hear him, and all regarded him as one of the best preachers and one of the best men in the world. His Wednesday night lectures could hardly be excelled, and the attendance at his prayer meetings was unusually large. His preaching suited young and old alike. No preacher ever more completely won the hearts of a student body, a proverbially hard audience to preach to, than he did the hearts of the Bingham cadets. His Bethlehem people, a plain and quiet country congregation, but as intelligent and capable judges of preaching as can be found in the State, considered him a first class preacher in all respects, as did his Mebaneville people and his audiences and the membership increased steadily in both congregations. He preached, too, by example as well as by precept, being, as much as human nature can be, like the Master, harmless, undefiled and separate from, and yet seeking to save, sinners. As much as any more man ever did he obeyed the command to be in the world and yet not of the world. His example in one special respect should not pass unnoticed. He contributed regularly to the church's schemes of benevolence, and yet it is only as the financial officer of the church that know that his contributions were more liberal, according to his income, than any others in the church, a fact which not even his wife knew till I told her. Do all ministers set such an example?

But successful as he was as a preacher, it was as a pastor that he most excelled. He was, without exception, the best pastor I ever knew, and I have heard many others make the same remark. He went about, like the Master, "doing good." His gentle and kindly manner, his blameless and devoted life, his large knowledge of human nature, his tender and loving way in a sick room, his wonderful gift in prayer, his deep sympathy with the sorrowing, his wisdom as a friend and counsellor, his prudence and reticence in all private matters confided to him, in short his devotion to God, to man and to duty, endeared him alike to young and old and middle-aged. His interest in children and their love for him were remarkable. He seemed always to remember who it was that said, "Feed my lambs," and who it was that "took the little ones into His arms and blessed them" and said, "Of such is the kingdom of heaven," and one of the most touching incidents connected with his death was the visit of the children to his corpse, and their covering his grave with flowers when he was buried. A little incident just here will illustrate "his way" with children and through them with their parents. Soon after he came here he visited a family in which there was a large number of children. He got the name of every one and called them all by name when he told them good bye. Visiting the house some time afterward he remembered every child by name, and when he started away he called them up to tell him good bye, and noticing that one was missing he waited till the little one could be called in. The father said that he did not believe there was another man in North Carolina who could have found out the names of all his children in one visit, or another in the United States who could have remembered all their names from one visit to another, or another in the world who would have missed one of them.

He visited the death-bed of an aged minister of the Gospel talked and prayed with him, and he remarked to the writer, "Your pastor is the kindest, most comforting man I ever saw." He met an old colored woman and stopped to inquire after her health, to talk to her about her soul, and she said, with tears in her eyes, "Mr. Anderson is the best man I ever saw; no other white gentleman ever said to me, 'Aunt Charlotte, you look feeble, I fear you do not enjoy good health.'" And, what is a very rare thing these days, the colored people turned out in large and increasing numbers to hear him preach, where accommodations could be provided for them. And so he worked, loving God, loving man, and was all things to all men, like the apostle, and for the same reason.

But his last pastorate was a short one. He continued to preach after almost any other man would have given up. Preaching, which he loved with his whole heart, though it wearied him, stimulated him at the same time, and he worked on, often in very great feebleness, but with unabated zeal and success, till the first Sunday of January, when he preached his last sermon, and perhaps the best one of his life, in the pulpit, and, strange enough, from the text, "I must work the works of Him that sent me while it is day; *for the night cometh when no man can work*." Failing health confined him, first to the yard, then to the house and about a month before his death to his bed. But his preaching continued and was effective as any he had ever done in the pulpit, if not more so. The patience and Christian resignation with which he bore his prolonged and unusually severe sufferings, and the calmness and assurance of faith with which he met death, was a most effective sermon. His mental faculties were unimpaired to the very last. All the members of his immediate family were with him. Almost every member of both his congregations visited him. By his admonitions the godly were confirmed in godliness backsliders were reclaimed, the thoughtless were deeply impressed; strong men wept like children at his bedside, and in such a house of God, at such a gate of heaven, the hearts of many were comforted and their faith strengthened. Among many others who paid him kindly attention in his last days, the kindness of his clerical brethren should not pass unmentioned. Rev. A. Currie visited him frequently and preached for him regularly at Bethlehem and frequently at Mebaneville. Rev. Mr. Mebane of Graham, an old and deeply attached pupil, visited and preached for him. Rev Mr. Morrow, pastor of Hawfields and Cross Roads, visited him frequently. His son-in-law, Rev. Mr. Winn of Concord Presbytery, was with him till the end, preached for him frequently and nursed him with the utmost kindness and attention. Rev. Mr. Anderson of Morganton came all the way from home to see him. Rev. Mr. Staley of the Christian Church visited and preached for him. Rev. Mr. Brown of the Methodist Church visited and preached for him, and Rev. Mr. Bruton of the Methodist Church, an old acquaintance and friend, visited him.

And so, after he had thus been able to see his friends, express his wishes on various points, and set his house in order, the end came. He had expressed a wish to die on the Sabbath, and just as the night of the Sabbath of March 30th was passing into the morning his soul passed quietly and peacefully from the night of earth to the endless rest, the eternal Sabbath day, and though the godly man ceaseth, though the faithful fail from among the children of men, such a man, being dead yet speaketh, and the memory of such a man is blessed. R. B.

Mebaneville, April 12, 1879.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

April 6th, in Guilford county, at the residence of the bride's father, by Rev. Jas. C. Alexander, Mr. WILLIAM A. CLAPP and Miss LOULA E RANKIN.

In Lumber Bridge Township, Robeson county, N. C. April 10th, 1879, by Rev. Hector McLean, Mr. ALEXANDER BLACK and Miss JULIA ANNE, daughter of Mr. W. H. Maxwell.

April 10th 1879, at the residence of the bride's mother, Mrs. R. C. Potts, by Rev. L. K. Glasgow, T. J KNOX, Esq and Miss ELIZABETH A. POTTS, all of Mecklenburg county, N. C.

In Fayetteville N. C, March 6th, at the residence of the bride's mother, by Rev. H. G. Hill, Captain W. A. ROBESON, to Miss SALLIE E daughter of Mrs. M. A. and the late Col. E. Fuller.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also

WILMINGTON MARKET
DURING WEEK
ENDING APRIL 22.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Price fell to 28 cents on Wednesday last and held steady on Thursday. On Friday fell to 27½ cents, and at these figures continued steady though dull, till Monday. On Monday small sales at 27 cents—closing quiet.

ROSIN—Strained $1 05 and Good Strained $1 07½ throughout. Closing dull.

CRUDE TURPENTINE—$1 for Hard, $1 60 for Soft and $2 for New Virgin till Saturday, when price advanced to $2 10 for New Virgin. Since steady.

TAR—Market unchanged throughout at 82½ cents per 280 lbs.

COTTON—On Wednesday last quiet on basis of 11 cents for Middling; Thursday firm at same figures; Friday advanced to 11⅛ cents; Saturday quiet, and Monday weak at last figures. Official quotations: Good Ordinary 10⅛ cents; Strict Good Ordinary 10½; Low Middling 10⅞; Middling 11⅛ cents.

PEANUTS—On Monday last advanced 5 cents on Fancy. Ordinary 90 cents, Prime $1, Extra Prime $1 10 and Fancy $1 20.

TIMBER—Sales 1 raft common at $4, 1 do. do. at $4 50; 1 do. common mill at $5; 2 do. fair mill at $7; 1 do. good mill at $7 50; 2 do. do. at $7 75 105 sticks railroad timber, very long and extra fine sold at $10 75.

WHOLESALE PRICES.

☞These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	6 a	6½
Shoulders	a	5
Dry Salted—		
Sides, per lb	5½a	5½
Shoulders	4½a	4¾
CHEESE—Northern Factory, per lb	10 a	11
Dairy, cream per lb	10 a	11
State, per lb	00 a	8
COFFEE—Rio, per lb	10 a	16½
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	00 a	65
DOMESTICS—Sheetings, 4-4, per yd	6½a	6½
Yarn, per bunch	75 a	80
FLOUR—Fine, per bbl	0 00 a	4 00
Super, Northern, per bbl	4 50 a	5 00
Extra do. " per bbl	5 00 a	6 50
Family " per bbl	7 00 a	7 50
City Mills Extra Super, per bbl	5 50 a	5 75
" Family, per bbl	6 00 a	6 25
" Extra do., per bbl	6 50 a	6 75
GLUE—per lb	6 a	12
GRAIN—Corn, in sacks, per 56 lbs from store	63 a	65
CORN, wholesale, in sacks	59 a	60
Corn, mixed, wholesale in sacks	55 a	56
Corn, Cargo, per 56 lbs, bulk	54 a	55
Oats, per bushel from store	45 a	50
Peas, Cow, per bushel	55 a	62
HOOP IRON—per ton	65 00 a	70 00
LARD—Northern, per lb	8 a	10½
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 15
MOLASSES—West Indies, old crop	28 a	33
" " bbls	30 a	33
" " new crop	30 a	35
" " bbls	33 a	35
New Orleans	28 a	45
Sugar House, hhds, per gal	18 a	19
" bbls., per gal	20 a	23
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	2 35
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel new crop	1 15 a	1 25
PORK—Northern, City Mess	11 00	00 00
SALT—Alum, per bag of 2 bushels	00 a	75
Alum, per ton	6 00	7 00
Liverpool, per sack	00	80
Liverpool fine, per sack	0 00 a	1 25
SUGAR—Cuba, per lb	8½a	10
Porto Rico, per lb	0 a	7
A—Coffee, per lb	9½a	9¾
B— " per lb	9 a	9¼
C " per lb	7½a	8
Ex. C— per lb	8 a	8½
Crushed, per lb	00 a	10
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs.. ¾ bars	0 00 a	8 90
TIMBER—Shipping, per M	12 00 a	13 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	[illegible]	5 00

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PLANT'S EXTRA FLOUR,
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2500 Sacks (Full Weight)
LIVERPOOL SALT,
Now landing and for sale by
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Bacon, Corn and Meal.

80 Boxes D. S. SIDES,
35 Boxes Smoked SIDES,
10 Boxes D. S. SHOULDERS,
5000 Bush White and Mixed CORN,
400 Bush. Fresh VA. MEAL.
For sale by
KERCHNER & CALDER BROS.

Molasses.

100 Hhds and Bbls New Crop CUBA,
100 " " " SUGAR HOUSE,
100 " " Old Crop CUBA,
50 Bbls New Crop N. O. MOLASSES,
For sale by
KERCHNER & CALDER BROS.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Lumberton, on the 27th ult., Dr. WM. A. DICK, in his 48th year.

For 25 years a member of the Presbyterian church; a devoted student of the Bible; no mean theologian; he had an unshaken conviction of the truth as taught by our standards. He loved to talk about Jesus—He spoke of death without fear, and expected pleasure in it. His friends hope when death came that he found pleasure and eternal rest. T. J. A.

In Steele Creek, Mecklenburg county, on the 11th instant, MARY ELIZABETH, eldest daughter of Joseph B. and Drusilla Boyles, in the 22d year of her age.

Her sickness, protracted for months, was borne with great patience and submission Scarce a murmur ever escaped her lips. Though only in the morning of life, and had previously enjoyed almost uninterrupted good health, she early fell a victim to *unsparing* consumption. Naturally of a "meek and quiet spirit"—a dutiful daughter—affectionate sister, and with all—for the last three years, she had been an humble, consistent member of the Presbyterian church at Steele Creek.

"Her sun is gone down while it was yet day." Her life was short. Her death a sleep. Her end, peace. PASTOR.

At her residence near Laurinburg, Richmond county N. C, February 27th 1879, Mrs. JENNET, relict of the late Arch'd C. McCormick, aged 83 years and 7 months.

In early life she connected herself with the Presbyterian Church, of which she was a consistent and exemplary member for more than half a century.—Her last illness was lingering, but she endured with patience, her inward man being renewed day by day. Her Saviour was her all, and being steadfast in him she feared no evil, but sweetly fell asleep, in the assured hope of a happy resurrection and a blissful immortality. COM.

Near Dido, Tarrant county, Texas, March 27th, 1879, WILLIAM MOORE WALKER, a Ruling Elder in the West Fork Presbyterian church. Aged 53 years.

He was a son of Empson and Martha Walker (deceased formerly of Orange county, N, C. He leaves a wife and five children.

TO THE LADIES.

THE SUBSCRIBER would most respectfully inform her patrons and friends that she is ready to receive orders for MAKING, also for CUTTING and BASTING DRESSES in the

Latest and Most Approved Style.

To her country friends she would say, send in your orders at once.

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NEW ADVERTISEMENTS.

OFFICIAL REPORT OF THE GENERAL ASSEMBLY.

The verbatim report of the proceedings and debates of the next Assembly will be published by the Assembly's Reporter in a *pamphlet* to be issued after the final adjournment. The pamphlet will probably contain between two and three hundred pages, which will be about the size and style of the *Missionary*. Subscribers will also receive a briefer DAILY REPORT in the columns of the Louisville *Courier-Journal*, which will be sent during the sessions.

This method, besides its convenience to the reporter, will, it is believed, secure to the Church some advantages not heretofore enjoyed, among which may be noted:

(1) A TRULY VERBATIM REPORT OF THE WHOLE PROCEEDINGS. No debate, or part of a debate, no speech, will be left out, except as ordered by the Assembly, unimportant colloquys upon the order of business, and the like. The aim is to make it as thoroughly verbatim as the *Congressional Record* excepting useless and embarrassing minuteness in trifles. I hope to send out a *finished* work, such as I have never yet had the privilege to furnish.

(2) The pamphlet form will fit it for PRESERVATION AND REFERENCE; so that it will be a valuable contribution to the current history of the Church, telling to "the generation following" the various views expressed, the reasons moving our highest judicatory in its acts, and the arguments of the humblest as well as the most honored members without mutilation.

(3) Another advantage may be found in the ARRANGEMENT OF THE DISCUSSIONS. The chronological order will be abandoned—except in a brief preliminary diary—and all the proceedings upon any one topic will be given not by piece-meal, but arranged under one head and on consecutive pages, with such reference to dates as may be needful.

(4) EARLY AND REGULAR INTELLIGENCE from the Assembly during its sessions, by means of the daily *Courier-Journal*—containing the report of its own corps of stenographers—which will be mailed from the office with the regular daily issue. That journal will doubtless receive a more careful transmission through the mails than has been given the *Record*. It also has the honor of having received by resolution "the cordial thanks" of the Assembly of 1870 for its accurate report.

Such is the proposal which I now have the honor to lay before the members of the Southern Presbyterian Church. Having been, without solicitation, and to my utter surprise, appointed official stenographer by the Assembly of 1876, I consider myself called by the Church to the work of providing the Church with a complete and trustworthy report of the manner in which her highest court exercises its jurisdiction. To fulfill this ministry is my ardent wish. But it must be perceived that the efficient aid of our ministers and members will be needed to give success to the attempt. I have ventured to trust to their appreciation of the undertaking, believing that they will take pleasure in furthering it, so that such a patronage may be secured this year as will warrant the continuance of the work hereafter.

TERMS:

The verbatim report in pamphlet, with the daily *Courier-Journal*, will be sent postpaid for ONE DOLLAR—the same also without the C.-J. Any one who will send the money for five subscriptions, will be entitled, as compensation for the labor, to an extra copy, or may retain $1 50, and the same percentage on every additional copy. EVERY MINISTER IS REQUESTED TO ACT AS AGENT, OR PUT THE BUSINESS INTO SUITABLE HANDS The same favor is requested of elders of vacant churches. The book will be mailed as soon after the adjournment as the additional time demanded by its form will permit—within three or four weeks—and earlier should the patronage warrant the employment of assistance. This pamphlet report will, of course, not appear in the religious weeklies. Subscriptions are to be sent to my present address, MIDWAY, KENTUCKY—in Registered Letters or Post Office Money Orders. P. O. orders must be PAYABLE at LOUISVILLE, KY. G. L. WOLFE.

MIDWAY, KY, April.

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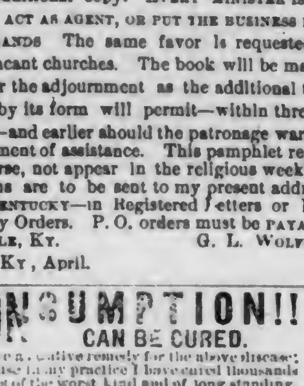

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FINE BLACK CLOTH SUITS $28.00.

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BEST FOUR-PLY LINEN COLLARS $1.50 per dozen.

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THE SPRING TERM of 1879 will open the 7th of FEBRUARY and close on 26th JUNE. Board and Tuition reduced to $105. Circulars forwarded on application.
414-*jan.1.'78

DAVIDSON COLLEGE,
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1878—'79.

THE NEXT COLLEGIATE YEAR BEGINS ON **THURSDAY, September 12th, 1878,** and ends June 12th. 1879. It is divided by a recess of about ten days, embracing Christmas and New Year's-day, into two Terms.

The necessary expenses for the entire year, exclusive of clothing, traveling expenses, and pocket money, vary from $225 to $250.

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1001 Main Street, Richmond, Va.
☞Please state where you saw this advertisement. apl 23-589 tf

SWAIM'S CELEBRATED PANACEA

Its great value illustrated in a brief statement from a highly respectable and estimable lady of Philadelphia.

Mrs. Dugan, residing at No. 909 Dauphin Street, Philadelphia, will confirm the statement here given with pleasure. She was attacked some ten years ago, only three months after her marriage, with an insidious disease, observing at that time a small ulcer on the thigh. From this apparently insignificant commencement the disease gradually spread throughout her entire system, producing sad havock in the skin, mucous membranes, and the bones, destroying the uvula and palatine arches in the throat; and her body, which before was entirely free from disease, soon was covered with ulcers. The disease now attacked the cervical glands, and gradually going deeper to the periosteum causing exfoliations of the clavicle, scapula, and humerus, then attacked the os frontis, the vomer, nasal bones, and submaxillary, passing down the arms in its destructive course. At one time there were thirty ulcers on the left arm, and fifteen on the right arm. Pieces of the ulna and radius were thrown off, and the LEFT HAND WAS AMOST ENTIRELY destroyed, leaving nothing but two metacarpal and one phalanx. Next a large piece came from the patella of the right knee. Upon the left leg abscesses had begun to form, and it was swollen to three times its natural size; but just at this juncture (when she had the attendance of some fifteen physicians, among others some prominent specialists and leading professors), the disease meantime not yielding to any treatment, herself a pitiable object, her parents nigh distracted by seeing a dear daughter being destroyed by disease, a martyr to suffering with apparently no remedy, a medical gentleman said to her: "There is one reliable remedy which you had better try; I have witnessed its effect on some patients," and he named SWAIM'S PANACEA to her. She immediately laid her case before Dr. Franklin Stewart, who has during the past thirty years prepared the Panacea, and who at once assured her that he had every reason to believe, if she would take it faithfully, she yet would be cured. She immediately began its use—soon the abscesses then being formed were checked and absorbed and did not discharge externally. In three days there was an increase of appetite, and when she had taken one bottle there appeared on the surface of the ulcers healthy granulations, the terrible pain began to subside, and on the completion of the third bottle the ulcers had nearly all cicatrized, and from this time, the disease being arrested, the curative process was continuous, and she has now some forty pieces of bone to exhibit to the incredulous. Mrs. Dugan weighed less than 100 lbs. when she commenced to take the Panacea in April last, since which time she has gained 54 lbs. *of health, flesh and blood.* She desires that we should give her case publicity, in hopes that thereby some other sufferer may thus be directed to the use of a remedy which has been productive of such grand results in her case. SWAIM'S PANACEA is a most reliable remedy in all cases of disease caused by impurities in the blood, and persons so afflicted should observe this fact. It is prepared only at Swaim's Laboratory, 113 South Seventh Street, below Chestnut, Philadelphia. Persons wanting it must be careful and not get an imitation article, put up by a party whose name is similarly spelled, or they will be swindled. Pamphlets furnished gratis.

FULLY PREPARED!

THE READERS OF THE PRESBYTERIAN are kindly informed of my return from the Northern markets with a stock carefully selected, and one which I think will compare with any—North or South, both in variety and low prices.

DRESS GOODS. Black and Colored Silks, Bulgarian Silks, Silk Poplins, Black and Colored Grenadines, Damisa Grenadines, Black Buntings, Plain and fancy, and a large variety of others, too numerous to mention.

MOURNING GOODS. Black Cashmeres, Tamise Claths, Silk Warp Henrietta French Bunting (46 in. wide) Black Taffeta, Mourning Grenadines, &c., also 6-4 double English Crape for Veils, very cheap.

UNDERWEAR Of all kinds, well made and of good material, cheaper than you can make at home.

A very large stock of HOSIERY, for Ladies and Children. Also a large assortment of LACE MITTS and LACE TOP LISLE THREAD GLOVES, so much worn this season.

HOUSE FURNISHING GOODS such as TABLE LINENS, TOWELS, COTTON and LINEN SHEETINGS, MARSEILLES SPREADS, TIDIES, NAPKINS, DOYLIES, &c., at very low prices.

READY MADE LINEN SUITS. CARPETS closing out cheap. OIL CLOTHS in 4-4 6-4 8-4 and 10-4.
Respectfully, R. M. McINTIRE.

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Wilmington, N. C., Oct. 8, 1877.

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oct 10 509-

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MRS. L. FLANAGAN WISHES TO ANNOUNCE to the Ladies that she has returned from the Northern Cities, where she has been making her Fall purchases in MILLINERY and every description of FANCY ARTICLES, and is now prepared to show her patrons a VERY ATTRACTIVE and BEAUTIFUL STOCK of all the NEWEST STYLES in French Pattern Bonnets and Hats, Velvets, Silks, Feathers Flowers, Ribbons, &c.

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PERKINS and HOUSE SAFETY LAMPS,

the best Lamp made, and only perfectly safe one. at Factory prices.

Kerosene, Lard, Mineral and Linseed Oils,
Paints, Colors, Glass, &c.,

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GEO. A. PECK'S.
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CORNER DOCK and FRONT STS.,
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OFFER AT LOWEST PRICES to buyers on the spot, and all orders filled at the ruling price of the day they are received, thus giving customers sending orders direct to us the same advantage that they would have if present,

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Breakfast Strips,
Mess Pork, Fish, Mackerel, Mullets, Water Ground Meal,
SUGAR, COFFEE, SALT,
Molasses and Syrup
OF ALL KINDS.
FLOUR of all Qualities,
and over 500 different articles of Fancy Groceries.
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Catalogue and circular with full particulars, on application.

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FOR THE FAMILY.

A Temperance Pledge for Little Boys.

A pledge I make
No wine to take;
Nor brandy red
That turns the head;
Nor whiskey hot
That makes the sot;
Nor fiery rum
That ruins home.
Nor will I sin
By drinking gin;
Hard cider, too,
Will never do;
Nor brewers' beer
My heart to cheer;
Nor sparkling ale
My face to pale;
To quench my thirst I'll always bring
Cold water from the well or spring,
So here I pledge perpetual hate
To all that can intoxicate.

—*Christian Intelligencer.*

The Two Friends.

A certain school in the vicinity of a large English city was visited by a gentleman, who, on looking around at the many faces, inquired of the master:

"Are there any boys about leaving you!"

"Yes, I have two who will leave at the holidays."

"Are they old enough to enter an office!"

"Yes."

"And bright enough?"

"Quite."

"Which two are they?"

The master, pointing to Alan Burne and Austin Compton, heartily hoped that his visitor's choice would rest upon the former, as he felt sure from the boy's previous conduct that he would prove of value to his employer, and he added a few words to that effect

But the gentleman only looked "on the outward appearance," and after glancing from one to the other, he decided on the taller of the two boys and the one with the brighter face.

So, greatly to Austin's delight, he was called up to the master's desk, and the gentleman then and there made him the offer of a situation in his office, an offer which Austin joyfully accepted, provided his mother was agreeable to his doing so.

Though the schoolmaster knew that Austin was far from being a steady boy, yet he thought this piece of good fortune might be the means of making him so; and, not wishing to stand in the boy's light, he said nothing about his idleness and inattention, but he wished the choice had fallen upon Alan.

Mrs. Compton was but too pleased to give her consent, and, with great pleasure, she talked to Mrs. Burne of Austin's future prospects.

"If a youth will attend to these three things," said Mrs Compton, placing her hand caressingly on her son's shoulders, "steadiness honesty and perseverance, he will, by God's help, do well when he has the chances my boy has."

And a happy smile played over her face as she listened, in all faith, to his well-sounding intentions of doing great wonders.

Alan Burne, while rejoicing at his friend's success, wished heartily that a similar piece of good fortune might befall him.

But the days passed, and no one solicited his services, and he saw but little chance of realizing his wish.

He could hear of nothing in his native village and the few advertisements that he had answered had brought him no nearer to the fulfilment of his desires.

But Alan was a boy of resolution, and to *will* was to *do* with him; so one morning he set out with the determination of obtaining, if possible, a situation that day.

Alan was a boy of religious feelings, and before starting on his journey he sent forth a petition that a blessing would rest on his day's work.

Strengthened and cheered he wended his steps toward the city, but on arriving there he wandered on, not knowing which way to turn or whither to go, and the bustle and noise somewhat confused him.

At length, turning into Princess street, he came to a large, business-looking place; he had passed many such, but their imposing appearance had deterred him from entering them.

Halting at the door, his courage began to ebb, but doing battle with his feelings, and telling himself not to be foolish, he entered.

Walking up to a small counting-house, which he saw to his right, he inquired:

"Please, sir, do you want a boy? Do you want to employ any one?"

"No, we don't want any one."

A feeling of disappointment smote Alan's heart, but something prompted him to say:

"Couldn't you find me anything to do, sir?"

The boy's earnestness made the gentleman look more particularly at him, and, struck with his manner, he inquired:

"What can you do?"

"I'll do 'anything,' sir! Only try me! Give me something to do!"

Alan was not a strong lad; on the contrary, he was small and weakly looking, but his earnestness carried weight with it, and more out of kindness than that he required or believed in the boy's services, the gentleman made some work for him, for looking round he said:

"Go and cord those packages."

There were a great number of them, and Alan applied himself assiduously to his task.

He worked in such business-like style that the gentleman told him to come again the next day to see if some more work could be found for him, and, punctual to the minute Alan was at his post the next morning, and at the end of the week he was engaged as a regular hand in the large establishment of Messrs. Freeman & Fawsit, tea brokers.

Alan murmured at nothing; nothing was too much for him, and no one ever heard him say he could not do what was required of him.

Trustworthy and attentive in business, he soon found favor with his employers, and they were but too glad to promote him as the chance came in their way.

The two friends were now fairly started in life, with every prospect of doing well; and had they both attended to the good advice that was given them on entering their new vocations, it would have been well for them. But bad habits cling to us as ivy to a wall, and the idle, inattentive boy found a difficulty in settling down into the diligent business youth.

The novelty of his new life soon wore off, and, as of yore, he began to feel everything a trouble.

The getting up in the morning was his chief difficulty—to lie in bed to the last most moment was Austin's plan; then all his duties were performed hurriedly, and it was nothing but a scramble and commotion till he had rushed to his train, which, however, he generally managed to lose.

Thus matters went on till his employers would put up with his unpunctuality no longer; so, at the time Alan Burne was promoted to his first rise, Austin Comptin received his dismissal.

As his mother was not very well off he had to bear all the inconvenience of straitened circumstances; and the various straits which the youth was put to, brought him to realize the advantages of the situation which he had allowed to slip away from him.

Now that he had become practically acquainted with the many hardships that idleness brings, he resolved that if ever a good situation come in his way again he would discard his old habits and do his best to keep it.

But it was a long time before Austin obtained employment again—good situations are not to be found at every street corner, and so he found. But at last another office opened its doors to him, and once more he had the means of earning a livelihood.

The years have rolled on, and the two friends are now middle-aged men, but their regard for one another is still as strong as when they were lads at school. Then they were both poor, with the world before them to make their way in, but now their circumstances are different.

Alan Burne, through his untiring perseverance, rose step by step till at last he became managing man in the establishment where he first begged that a trial might be given him.

He has proved "worthy of his hire," and in the receipt of a handsome income is now reaping the fruits of his industry.

Austin Compton, on the contrary, though hard working and persevering enough now, is still a poor man; he just manages to make both ends meet, but the ball that he cast from him in his thoughtless youth has never come in his path again; and though thankful that well is well so far, yet a sadness comes over his spirit when he thinks of the opportunity that he let slip.

But it is no good repining over what cannot be mended; and, as Austin Compton tells his young friends, if they will only persevere and grasp their opportunities of success, and climb the ladder step by step, they may some day place their feet upon the top, and he names his friend, Alan Burne, as an example.—*British Juvenile.*

MISCELLANEOUS.

The Ring Finger.

Much ingenuity has been expended in the endeavor to discover on which hand and on which finger the wedding-ring was placed. The Jews have a tradition that Mary, when she espoused Joseph, received the ring on her middle finger; hence no Jewish woman receives her wedding ring there, but always on the forefinger.

St. Ambrose, in one of his sermons, calls the third finger the finger of the ring. Macrobius gives the nursery names of the fingers in the time of the Romans; the third finger is called *unularis;* the low Norman name for the same finger is "John of the Seals."

In the ancient ritual of marriage among the English Baptists, the ring was placed on the end of the left thumb, with the words, "In the name of the Father;" then on the forefinger, with the words, "and the Son;" then on the middle finger, "and the Holy Ghost;" finally, on the third, the ring finger, with the closing word, "Amen." The ancient Greeks used this finger also, because they believed a nerve to run directly from this finger to the heart. Lemsine says it is not an artery, but a vein, and modern science shows that there is nothing of the kind in existence.

The right hand is the hand of power, hence the wife wears the ring on the left hand. The third finger is the only recognized ring finger; all who wear rings officially wear them on that finger, though it is true that the statutes of the gods had their signets on the forefinger, both in Greece and Italy. This was on the right hand; but, from convenience, and long established custom, the left hand is now generally considered the proper hand, and the least-used finger of that hand holds the ring

Lemnius says that the same finger is called Medicus, for, "on account of the virtue it derives from the heart, the old physicians would mingle their medicines and potions with this finger, because no venom can stick upon the utmost part of it but it will offend a man, and communicate itself to his heart.'

Some married women are so rigid in their notion respecting the wedding ring, that they will never, even for a moment, take it off their finger, extending, it would seem, the expression, "till death do us part," even to this pledge of matrimony.

The White Water-Lily.

If lovers of flowers only knew how easily the fragrant white water-lily, *Nymphæ odorata,* could be cultivated, we are quite sure these lilies would be grown far more than other less fragrant and beautiful flowers that take more time and trouble to cultivate. These lilies once planted in a pond or small stream (they will bloom more profusely in shallow water) that does not entirely dry up in summer, will need no further care, and will increase from year to year. People who have not the facilities for growing them in ponds and streams can have their lily gardens in tubs and aquariums, where they can admire and gather the most fragrant and beautiful flower that grows on land or water.

In Tubs.—For a tub take a strong barrel, free from tar, oil, or salt; saw it in two; fill this one-third full with fine black garden soil, or meadow mud if handy; plant the roots in this mixture, covering them two inches deep; and water gently so as not to disturb the roots, until the tub is full. This is the only care needed—always keep the tub full of water. Set this on a brick or board platform in any place you desire. The tubs with their contents should be placed in a cellar during the winter, kept from frost, and not allowed to entirely dry up.

For Ponds and Streams.—Tie a stone close to the roots, large enough to sink it; drop this into the pond or stream where you wish them to grow.

For Aquariums.—Put in five inches of fine black loam, cover the roots one inch deep in this, and sift on fine sand enough to entirely cover the loam.—*B. Mann, in Gardener's Monthly.*

Woman the Primitive Pottery-Maker and Decorator.

In an interesting article by the late Professor Hartt, reprinted in the *American Naturalist,* the author, after copious extracts from the writings of those who have travelled among the various savage tribes of the globe, shows that among such peoples generally the art of pottery making is, at first, exclusively practiced by women, the reason being that the fabrication of earthenware is primarily and essentially a branch of culinary work—the latter everywhere failing to the lot of the gentler sex. Among savages, man is the hunter, fisher, and warrior; while the woman takes care of the house and the culture of the field. When, however, in the progress of the tribe in culture, the practice of the art of pottery comes to be a trade or profession, and to interfere with the household work, it passes naturally into the hands of man, and it will be found that in every case where men make earthenware the tribe has advanced considerably beyond the savage state.

But savage woman not only makes the vessels of clay, she also ornaments them, and if the fictile art has originated with her, and has grown up under her hands, it seems no less probable that the ornaments she uses should have originated with her; and the probability is increased by the fact that to her falls the work of spinning and weaving, and of making and decorating personal ornaments and clothes, and of making baskets, mats etc. She is everywhere the primitive decorative artist, and today it is the exception that man occupies himself with ornamental art, even in civilized countries. Woman covers with ornament everything her hand touches, and the lady in her boudoir industriously embroiders, on some article of mere luxury, the same series of frets and scroll borders that, among the Amazons, the savage unclothed squaw as diligently and with as firm a hand traces with a spine on the damp surface of the clay vessel she is fashioning. It is as if they both sang the same simple song. The ornaments are in both cases identical, and not only of wholly independent origin, but it may be of very different age. Those of the savage are the mere embryonic beginnings of art life, while those of the boudoir are archaic forms, persisting through the ages, still flourishing unchanged among the varied wealth of derivatives by evolution from the ancient primary forms.—*Scientific American.*

Japanese Bronzes.

Mr. Consul Flowers, in a report on the commerce of Hiogo and Osaka, Japan, lately issued by the Foreign Office, thus speaks of the manufacture of Japanese bronzes: "The moulds, which of course vary according to the shape of the vase or bowl it is desired to make, are made of wood, sometimes covered with straw. On this a coating of clay is placed; over this comes a layer of wax, which is moulded into the design required. Another thick coating of clay is then added, and the inner wooden mould being taken out, the orifice at each end is closed. Two holes are then made at one end connecting with the layer of wax, so as to enable the wax, when melted, to run out, and through these the molten bronze enters, filling the interstices occupied by the wax. The subsequent process of casting is of the rudest kind. The earthen mould is placed in a small clay oven hollowed out in the floor of the workshop, the size of which depends upon that of the casting. The oven is then filled with charcoal and closed, with the exception of a circular opening at the top, on which a chimney, a foot or so high, is built of wet clay. The oven is connected underground with a wooden bellows, protected from the sparks and heat from the furnace by a small earthen or stone wall a foot high, and which is worked by hands and feet. The first operation is to melt the wax, which runs out, leaving the impression of the design stamped firmly in the surrounding layer of clay. This done, the mould is taken out and allowed to cool. It is then put a second time into the furnace as before, and the molten bronze is then poured in the mould through the holes by which the wax escaped. After the bronze has filled the mould the chimney is knocked off, the oven supplied with fresh charcoal laid evenly around the mould, and a lid being put on the oven, furnished with small perforated holes, the bellows are set to work again for an hour or more, according to the size of the casting taken. This operation generally occupies a day. When the casting is taken out of the oven, the earth outside and inside is scraped off, and reveals the vase or bowl in a rough state. It is then put into the hands of rude workmen, boys being mostly employed in this part of the work by whom it is polished and scraped with a knife until it presents a smooth surface. It then passes on to the carver, who fills in the details of the designs. When his work is done the vase or bowl is dipped into a boiling solution of vinegar, sedge, and sulphate of copper, in order to give it up the proper color. A few finishing touches in the way of polish are added, and the article is finished and ready for sale."

To Make Boys Good Farmers.

To parents who have boys growing up on the farm, nothing should be neglected pertaining to farm life to make them good farmers. A half-way farmer, like an ill-instructed mechanic or an indolent shop keeper, never does much good.

From the first, boys on the farm should be induced to take an interest in the farm, in the stock, in the implements, and in all that pertains to the business. Tell them all your plans, your successes and failures; give them a history of your life and what you did, and how you lived when a boy; but do not harp too much on the degenerate character of young men of the present age. Praise them when you can and encourage them to do better. Let them dress up in the evening, instead of sitting down in their dirty clothes, as is too often the case. Provide warm and nicely furnished sitting rooms, with brilliant lights. Thanks to kerosene, our country homes can be as brilliantly lighted as the gas-lit residences in the city. Encourage the neighbors to drop in frequently for a social chat. Talk of agriculture rather than politics; speak of the importance of large crops, of good stock, of liberal feeding, and of the advantages of making animals comfortable, rather than of the hard times, low prices and high wages. Above all, encourage the boys to read good agricultural papers and books. Provide these without stint; read with them, and give them the benefit of your experience and criticism.

Finally, cause them, by pleasant surroundings, to grow day by day more in love with home and the duties belonging to their glorious occupation, and there is no doubt but what they will stick to the farm and make farming a great success.

SECULAR NEWS.

The Raleigh *Christian Advocate,* without enlarging its size, has changed its form to eight pages, and comes to us in new type and looking bright as a May morn. We wish our cotemporary increased and abundant prosperity.

Raleigh is to have a new independent Democratic newspaper to be styled the *Daily Visitor.*

General Hampton has taken his seat in Congress as Senator from South Carolina.

Hon. Z. B. Vance has promised to deliver an address at the approaching spring fair at Lynchburg, Va., if circumstances permit.

Rev. Dr. B. Craven, president of Trinity College, does not believe women should preach. In other words he believes the Scriptures.—*Biblical Recorder.*

Hon. Jefferson Davis is now a private in the Wilmington Light Infantry, and as his term of office as Secretary of War has expired, his excuse from fines and non-attendance at regular drills has also expired, and he is subject to a fine for every failure to attend.—*Wilmington Sun.*

Northern capitalists have purchased a corundrum mine in Clay county. Price paid $6,000. —*Franklin Reporter.*

Mr. John Whitehead of Salisbury graduated with high honors at the University of Pennsylvania. The Charlotte *Observer* says; He was one of only four out of a class of 126 who received the perfect mark of 100. During the recess he has been appointed assistant physician to Dr. Chase in the dispensary of the Presbyterian Hospital of Philadelphia.—*Wilmington Star.*

Quhele is looking up and several new buildings are being erected or soon will be. The contract for building the Presbyterian church has been awarded to Messrs. D. M. & W. J. Currie. —*Robesonian.*

The firm of Wallace Bros. of Statesville sold last year nearly half a million dollars' worth of medicinal plants, roots and herbs, of Western North Carolina production, and the firm of Hyams Bros. of Bakersville sold $8,000 worth last year, and have received one order for $5,000 worth, to be filled the coming season. Not only the greater number of known medicinal plants in common use are found in the State, but some of the rarest and most useful.—*Bakersville Republican.*

Capt. F. W. Frost, chief engineer of the water survey routes, who had been in the city for some days past, left yesterday for Newport, a station on the A. & N. C. Railroad, where he will be joined by a party for the purpose of surveying the proposed canal from Norfolk to this city.—*Wilmington Sun.*

Col. C. W. Alexander has resigned the colonelcy of the 2d N. C. Regiment and Lt. Col. A. H. Worth will assume command until a new election takes place.

More fighting in Zululand. The British victorious over great odds, but their loss was very heavy.

Latest advices state that no agreement has yet been reached between England and France in regard to Egyptian affairs. Deposition of the Khedive will not be attempted.

The highest Russian criminal tribunal will try Aloveiff, a schoolmaster who attempted assassination of the Czar.

Pirates boarded a stranded vessel on the coast of San Domingo and forced the captain and crew to abandon the cargo.

The Kansas negro emigrants are in a destitute condition and appeal to the people of the United States for aid.

Telegraphic reports state that a very destructive tornado swept over the lower portion of South Carolina. In the village of Walterford more than one hundred dwellings and all the churches were swept away. Three-fourths of the inhabitants are homeless and fifteen persons were killed and many wounded. At Oakley station, on the Northeastern Railroad, all the houses, occupied by negroes, were leveled, and one negro killed and many hurt.

Remedy for Hard Times.

Stop spending so much on fine cloths, rich food and style. Buy good, healthy food cheaper and better clothing; get more real and substantial things of life every way, and especially stop the foolish habit of running after expensive and quack doctors or using so much of the vile humbug medicine that does you only harm and makes the proprietors rich, put your trust in the greatest of all simple, pure remedies. Hop Bitters, that cures always at a trifling cost, and you will see better times and good health. Try it once. Read of it in another column.

MISCELLANEOUS.

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CHARLOTTE, N. C.

Spring Term January 30—June 10th 1879.

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Pupils entered at any time and charged from time of entrance to end of Term at these rates.

Music under Dr. Bidez $30; under any other Teacher $25. Use of Piano $5 per Term.

Private lessons in Painting $25, in Crayon Drawing $20, in Pencil, $12 per Term.

The best "Reference" the school can give as to its excellence, is its success in its own community, in which it opened with 35 pupils, and now has over 100 in regular attendance. Appeal is confidently made to its patrons in Charlotte that the Institute with its present corps of instructors is of unprecedented excellence.

Rev. Wm. R. ATKINSON,
Charlotte, N. C.
jan 23 554-12m

THE GENUINE
DR. C. McLANE'S
Celebrated American
WORM SPECIFIC
OR
VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a knawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,
DR. C. McLANE'S VERMIFUGE
will certainly effect a cure.

IT DOES NOT CONTAIN MERCURY
in any form; it is an innocent preparation, *not capable of doing the slightest injury to the most tender infant.*

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LIVER PILLS

are not recommended as a remedy "for all the ills that flesh is heir to," but in affections of the liver, and in all Bilious Complaints, Dyspepsia and Sick Headache, or diseases of that character, they stand without a rival.

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No better cathartic can be used preparatory to, or after taking Quinine.

As a simple purgative they are unequaled.

BEWARE OF IMITATIONS.

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FOR WOMEN AND CHILDREN.

Females suffering from pain and weakness will derive great comfort and strength from the use of Benson's Capcine Porous Plaster. Where children are affected with whooping cough, ordinary coughs or colds or weak lungs, it is the one and only treatment they should receive. The article contains new medicinal elements such as is found in no other remedy in the same form. It is far superior to common porous plasters, liniments, electrical appliances and other external remedies. It relieves pain at once, strengthens and cures where other plasters will not even relieve. For Lame and Weak Back, Rheumatism, Kidney disease and all local aches and pains it is also the best known remedy. Ask for Benson's Capcine Plaster and take no other. Sold by all Druggists. Price 25 Cents.

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100 Bbls. Refined Sugar,
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1000 Bush. Corn,
800 Bush. Virginia Meal,
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For sale at bottom prices by
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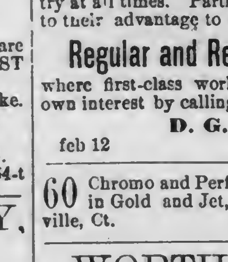

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For the N. C. Presbyterian.

THE PENTECOSTAL BAPTISM.

In favor of the views which I hold relative to the baptism administered on the Day of Pentecost, I do not know that I have many arguments additional to those advanced by Dr. Dale. But since what he has written on the subject would take up too much space in a newspaper, I will have to present a condensed statement of his arguments after my own style, although their force must necessarily be thereby greatly weakened.

If it has been proved that the baptism which Paul received was not ritual baptism that fact must go far towards creating the suspicion that the view which has been generally held, that ritual baptism was administered to the three thousand on the Day of Pentecost, is a mistaken one.

1. Let it be noted that in the record of the scenes which transpired on that day *water* is not once named, and that not a single word is said that would *make it necessary* to conclude that the *rite* of baptism was administered on that occasion. If it was let it be *proved* and not *taken for granted*.

2. When the Day of Pentecost arrived the apostles were in expectation of receiving a baptism which our Saviour expressly called *baptism with the Holy Ghost*. They assembled from day to day in obedience to the command of their Lord, "that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of me; for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." (Acts i: 4, 5.) But not only is the descent of the Spirit upon the *apostles* called *baptism*, but the effect of their words upon those who were converted on the Day of Pentecost, as the result of the Spirit's descent upon them likewise, is evidently allnded to by Christ as included in the promise of His Father, and must, therefore, be considered as their baptism also with the Holy Ghost. John, after giving our Saviour's words concerning the source, necessity and effects of saving faith, gives an explanation of them, "This spake He of the Spirit which they that believe on Him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified." And that the promise of the Father had allusion to the conversion of the three thousand is also proved by the allusion which Peter, in his sermon on the Day of Pentecost, made to the prophecy of Joel, "It shall come to pass in the last days, saith God, that I will pour out my Spirit upon *all flesh*," &c.

Here, then, is a baptism which *we know* was alluded to, and which *we know* was administered on that day, both to the apostles and to the three thousand, namely, the baptism of the Holy Spirit, a baptism exhibiting no "diversities" in the endowing the apostles with the gift of tongues, and in the conversion of the three thousand. And it should not be forgotten that the statement of John the Baptist, that Christ would baptize with the Holy Ghost is universally believed to have allusion not merely to His endowing His apostles with the extraordinary gifts of the Spirit, but to His bestowing His converting influences upon sinners. We shall see presently whether for the right understanding of Acts ii. we have need to *suppose* that a baptism not in the remotest degree allnded to in the record was administered *in addition* to this baptism of the Holy Spirit.

3. The instruction given by Peter to the sinners convicted under his sermon would naturally be supposed to be instruction *necessary to be obeyed in order to salvation*. They had asked him what they must do. It is evident that they desired to know what was necessary to be done in order to obtain salvation from the great sin of having crucified the Lord of Glory. "Then Peter said nnto them, Repent and be baptized every one of you, in (believing epi, upon) the name of Jesus Christ, for (eis, *into*) the remission of sins, and ye shall receive the gift of the Holy Ghost." The phrase "into the remission of sins" is evidently connected with the word "baptized." Peter commanded them to repent and be *baptized into the remission of sins*. It would be contrary to all the rnles of philology to suppose that the phrase "for (eis, into) the remission of sins" passes entirely over "baptized" and reaches to the word "repent," so as to make the sentence *mean* repent for the remission of sins and receive the rite of baptism as a sign and seal of yonr having believed epi (upon) "the name of Jesus Christ." Such reading would be evidently altering the words of Scripture to snit a theory—not *translating* the language of the Holy Ghost. When Elisha said to Naaman, "Go and wash in Jordan seven times, and thy flesh shall come again to thee and thou shalt be clean," who could think that Elisha meant to tell Naaman that his *going* bnt *not his washing* in Jordan was absolutely essential to his cleansing? When Paul says that the mystery of the Gospel "is made manifest, and....made known to all nations for the obedience of faith," who could think that he meant to say that it was necessary for the obedience of faith that the mystery should be *made manifest*, bnt not necessary that it should be *made known?* When Paul said, "Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savonr," did he mean to say that Christ loved us for a sweet-smelling savonr, bnt did not give Himself for us for a sweet-smelling savonr? When he said to the Philippians, "I know that I shall abide and continue with you all for your furtherance and joy of faith," did he mean to tell them that for their furtherance and joy of faith it was necessary for him to abide, bnt not necessary that he should continue with them? Equally absnrd is it to snppose that when Peter told those who asked him what they must do *to be saved*, to repent and be baptized for the remission of sins, he meant to tell them that their repentance, but not their baptism, was necessary to the remission of their sins. Whether eis be translated "into," or "for," in the sense of "in order to," the baptism alluded to by Peter was necessary to the remission of sin; if not a cause, certainly as an antecedent, without which the remission of sin would not be obtained. But *into* is *always* the proper translation of "eis," when preceded by baptize, both in classic and New Testament Greek. The phrases baptism (eis) into repentance, baptism (eis) into the remission of sin, baptism (eis) into Christ, are Scripture phrases indicating the *condition* into which the person baptized is pnt by the baptizing agent, jnst as baptized into drunkenness, baptized into sleep are classic phrases indicating the condition into which the person baptized is put by the baptizing agent. The Holy Spirit, in bestowing repentance and faith, epi (npon) the Lord Jesus Christ, does not thereby baptize the sonl into the remission of sins.

The phrase "in (epi, npon) the name of Jesus Christ" finds its parallel in Jndith 12: 7: "Baptized herself *upon* the fountain," where the preposition points ont that upon which Jndith rested when she baptized herself. In the langnage of Dr. Dale, "It was faith in the fountain's edge, as able physically to sustain her, that led Jndith to rest confidently npon it:....and the sonl believing that Jesus is able, morally, to sustain all who rest upon Him, does confidently accept the preaching of Peter, declaring that every penitent sinner *resting upon* Jesus Christ as an atoning Redeemer, shall thereby be baptized into the remission of sins."

Now, if we discard the natural construction of the passage under consideration, and try to accommodate it to certain human theories, we will be involved in inextricable confnsion.

Shall we read the passage thus, Repent and be *dipped* into the remission of sins? Sinners need not a simple pntting in *and taking out*, bnt to be *thoroughly imbued* with the remission of sins. Shall we say, Repent and be dipped *into water*, or be sprinkled *with water* for the remission of sins? But no evangelical sect of Christians believe that the rite of baptism, by whatever mode administered, is essential to the remission of sins. Shall we say, Repent and be baptized into water for the remission of sins? That would make murder and snicide by drowning essential to the remission of sins. At any rate if a person is baptized *into* water he would have to be quickly *unbaptized* to escape death. Shall we say, Repent for the remission of sins and receive the rite of baptism as a sign and seal of regeneration? That, as I have said, would not be a translation, but an alteration of the words of the Spirit. Verse 41: "Then they that gladly received his word were baptized, and the same day there were added *unto them* about three thousand sonls." Is not the baptism *here* alluded to ritual baptism? I answer,

1. It is impossible to learn *from the verse itself* into what condition these three thousand were pnt by the baptism there spoken of, because there are in the verse no adjuncts of the word that would indicate its nature. If the simple statement were fonnd in classic literatnre that a certain person was baptized, and no allnsion was made in the passage or context to the baptizing agent or element, it would be impossible to ascertain whether the person had been drowned, or drunk, or asleep, or in some other condition of mind or body. If such a statement were fonnd in the Old Testament scriptnres, it might be plausibly *inferred*, but not certainly known, that he was ceremonially purified. If such a statement were fonnd in the New Testament scriptnres, since baptisms in which God is the agent, and a baptism in which man is the agent are both spoken of in many places, and men are required in all cases to seek the former baptism, and in all cases to receive the latter, it would be impossible to know which was designed to be designated. And since it is not to be supposed that God would pnt on the inspired page a statement, the meaning of which could not be possibly ascertained, *we must conclude that the context does throw sufficient light upon the nature of the baptism spoken of in the 41st verse.*

2. The context not only makes no allnsion to water baptism, bnt does not allnde, as I have shown, to the baptism of the Holy Ghost. The promise of the Father concerning this baptism had just been fulfilled; the convicted hearers of Peter's sermon had just been directed to be baptized into the remission of sins. Their glad reception of the word indicated their obedience of the direction, and hence it is said that they were baptized—that is, into the remission of sins.

3. If the baptism here spoken of was administered by man instead of the langnage, "they that gladly received his word," we would expect to find to the words, they that *professed* to receive his word. We know that even the apostles were not infallible in their jndgment of the proper candidates for admission into the visible Chnrch, since they were deceived in the cases of Ananias and Sapphira and Simon Magus.

4. If this was ritnal baptism then we would snppose that the statement following—that three thonsand sonls were added—tanght that this addition was to the visible Chnrch. Bnt the statement made in verse 47, that the *Lord* added to the Church daily such as should be saved" being so similar to this, wonld indicate that it was the *Lord* who added the three thousand. If so, then the baptism was administered by Him, and mnst have been the baptism of the Holy Ghost. Whosoever baptized the three thonsand added them to the Chnrch.

If the above arguments are sound it is easy to see that the officers of the Church had ample time after the day of Pentecost to examine the candidates for membership and baptize them with water. P. T. P.

For the N. C. Presbyterian.

SATAN.

We as a Christian people have become so much accnstomed to hear Satan and his unhallowed devices denonnced that we are disposed to look npon him as an insignificant personage. How great is our error. It is an error which leads to spiritnal and eternal death. On the contrary he is one amongst the highest intelligences in the universe of God. Why he is permitted to exist and counteract the benevolent schemes of Almighty God we are unable in our present state of existence to know. The very name itself in Hebrew means the adversary. Yes, the adversary of God and man.

As regards his powers and capacities we are informed that, nnder the name of Lncifer "the bright and morning star," he, in the early ages, rebelled against God Almighty, and was cast ont of heaven; that he came to earth, seduced onr first parents, and even tempted our Lord and Master, and no donbt prompted the Jews to his crucifixion, and still goes abont as a roaring lion, seeking whom he may devonr. He is described as the prince of the power of the air, and the king of hell, and now perhaps controls one thonsand millions of the inhabitants of the earth. Is he not therefore greatly to be feared? Should we not tremble for our own safety? His rnle is and will be eternal rnin to our souls.

Should we not, therefore, as individnals and as a whole, pray to God for the overthrow of his kingdom? This, beyond donbt, will in the end be accomplished, bnt we have to await God's own time, for which we are directed to pray, "Thy kingdom come." For we know that notwithstanding Satan's retrospective and present magnificence (which we believe only to be permitted) he is bound to yield to God's omnipotent flat, and will ultimately be dethroned and doomed to hell with all his followers, both fallen angels and men. Let us, therefore, no longer look npon Satan as an insignificant personage, but learn to fear him and so tremble for our own safety and seek the favor of an omnipotent and benevolent God. X.

For the N. C. Presbyterian.

THE NEW EARTH.

In onr article of last week we discussed the passage of scripture in the 3d chapter of 2d Peter, as bearing on the doctrine of the renovation of the earth. It is now proposed to consider the passage in the 8th of Romans, begining, "For the earnest expectation of the creatnre waiteth for the manifestation of the sons of God." On this passage Dr. Hodge remarks "That the creature (ktisis) here means the whole creation with which we are immediately connected—the earth, and all its tribes of beings, man excepted—is the opinion of a great majority of commentators of all ages." This "creatnre," (more properly "creation") the Apostle says, "was made snbject to vanity." This is a figurative expression, explained by the phrase "bondage of corrnption" used in the next verse as its eqnivalent. The curse has brought all natnre into a frail and dying state. Except a few, as it were *prophetic* evergreens, the leaves of summer are withered by the early frost and perish. The trees which strike their roots deep down into the earth and toss their branches to the sky for centuries in mockery of storms, have yet within themselves the seeds of slow decay. All natnre is made subject to vanity, and like to man, its fallen king, is hastening to darkness, corruption and the worm.

"Not willingly," however, says the Apostle. It has been brought into this condition, not by any original tendency of its own, bnt by the positive ordination of God. The seeds of destrnction that are in it are a foreign element, brought in to make it accord with the new character of man and do its part in his punishment. The thorns and thistles which the ground brings forth, the dried wastes, the poisonous vapors with which the atmosphere is charged, and all the groaning and travailing in pain, which the Apostle attributes to inanimate nature, are the result of Adam's fall. "Cnrsed is the ground for thy sake." This fact, that for man's sake the creatnre was made subject to vanity, is the reason of its hope to share in his restoration, and be introduced into the glorious liberty of the children of God.

It is worthy of special note that in this passage the restoration of the earth is brought into immediate connection with the resurrection of the body (v. 23.) This indentifies the restoration here spoken of with the new earth, of the passage from Peter, in point of time. The resurrection takes place at the time of the second advent. It is this same "day of the Lord" which Peter says shall come as a thief in the night, in which the present economy shall pass away to give place to the new heavens and new earth wherein dwelleth righteousness. These shall appear at the precise moment they are needed to furnish a dwelling place for the risen bodies of the righteous. This and none other will be their everlasting home.

The doctrine, I am aware, will conflict with the ideas which most Christians have been accnstomed to entertain of heaven. Some have fonnd only trouble and sorrow in the world, and they are looking forward to heaven as a place of rest, situated somewhere in the far off regions of space, where the din and turmoil and envy and strife and bitterness of earth are felt and feared no more. They love to ponder that sweet message of the angel to John—"Write blessed are the dead that die in the Lord from henceforth. Yea, saith the spirit, that they shall rest from their labors; and their works do follow them." But just here we think is where Christians of the present day are failing to comprehend the full measure of the hope set before them. The heaven for which many pious people are looking is not the finished salvation of the gospel, bnt only the partial salvation of the intermediate state. There is a sense in which we all believe in an intermediate state—the state of the disembodied spirit between death and the resurrection. Concerning this state it is remarkable that comparatively little is said in the Bible. We know that the disembodied spirits of the righteous dead are "blessed"—consciously happy—and that they are "present with the Lord." Further than this we know nothing, either as to how they exist or how they are employed. The reason for this silence would seem to be that God would thereby teach us to look beyond this imperfect state to the glorious appearing of our great God and Saviour as the time of our complete redemption. This is the time for which the "earnest expectation (*erecto capite prospicere*) of the creature" waits and the groaning creation longs; when not only the soul has been made perfect in holiness and passed into glory, but reunited also to the risen body. With all deference for holy Baxter, and all admiration for his immortal work, our idea of heaven is not that of "Everlasting Rest." Neither is it that which some good people seem to entertain—to flit about forever as a disembodied spirit through the realms of space in search of enrosities! Our idea of heaven is that of *everlasting activity*; of a kind united to and worthy of the nature which God has given us. For this a body will be needed. Our souls were made to inherit bodies, and our nature demands "not to be unclothed, bnt clothed npon." True it is said the resurrection body is a spiritual body. But by this is not meant a body refined away to an intangible ghost. It is not a body turned into a spirit, but a spiritnal body—one united to the behests of the spiritnal part of our nature rather than to its animal propensities. "All the dead," says our confession, "shall be raised up with the self-same bodies and none other, although with different qnalities." And the bodies, because they are bodies, will need a place to dwell in—a place which they can call their *home*. Therefore it is, we think, that the Apostle brings these two redemptions together—the restoration of the earth and the resurrection of the body. In the beginning the earth was not created to be empty and desolate. "He created it not in vain; he formed it to be inhabited." And so of the new earth which shall come forth ont of the dissolving elements of the heavens and the earth that are now; it shall not be renewed in vain, but to be the everlasting home of the redeemed. An highway shall be there, and it shall be called the way of holiness. No lion shall be there, nor any ravenous beast, but the redeemed shall walk there; and the ransomed shall return and come to Zion with songs and everlasting joy npon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away." S. H. C.

(TO BE CONTINUED.)

THE MODERN PULPIT AND SCEPTICAL CULTURE.

It becomes no doubt a perplexing question in many cases, How onght the gospel preacher to deal with snch a state of facts? He cannot bnt be aware that a large nnmber of those to whom he preaches are more or less brought under the influence of this sceptical culture. And besides, he is aware that he and all who stand fast "to the faith once delivered to the saints" are continually held up before the people as ignorant, dogmatic bigots, whose religions creeds of necessity pnt them into a possession of antagonism towards scientific knowledge and the progress of the age. What, then, is the dnty of the preacher in reference to this noisy, rampant and aggressive scepticism? Can he afford utterly to ignore it? Evidently not. Shall he then arm himself with sling and stone, and go forth to meet these Lilliputian Goliaths who defy the armies of the living God? Must he shame the smatterers by going back to the foundation of their infidel systems, and instructing the people in the categories of Kant and the philosophy of Hegel, with their outflowering, in the destructive criticism of the Tubingen school? Must he expound and expose the Positive Philosophy, and point ont the mistake of Sir William Hamilton in regard to the unconditioned and unthinkable? Must he discuss with Mr. Herbert Spencer his system of the universe developed from the unknowable, and his new theory of creation under Darwin's law of development? Must he mark ont for the people the mistakes of the philosophers concerning that mysterious line which separates between the knowable and thinkable and the unconditioned and unknowable? Must he follow Tyndall and Huxley and Darwin into the *penetralia* of nature and expose the missing links in their theories of the origin of man and of the universe? Must he trudge with Sir John Lubbock over his immeasnreable mnd bank of facts often falsely so-called, or grope his way with Baron Gould through his immeasnrable fog-banks of specnlaton touching the genesis of man and his religions?

Manifestly not. This would be a practical laying aside the dnties of his office. And moreover, such is not the true method of meeting error in the popular mind, even philosophically considered. Every minister of intelligence and experience has discovered that the most effective method of destroying the influence of error over the minds of men is not to give chase after it into the wilderness of controversy, bnt to instill into the minds of the people clear and distinct ideas of the contrary truth. The surest antidote to falsehood is clear-cut simple statement of the positive truth which falsehood assails. There is a profound philosophy underlying the instruction given by an inspired apostle to a young friend in the ministry, and one specially appropriate to the young ministry of this day: "Keep thou that which is committed to thy trust; avoiding profane and vain babblings, and oppositions of science falsely so-called." And elsewhere the same apostle declares his own method of dealing with the special cultnre of this day: "The Greeks seek after wisdom; but we preach Christ crucified, to the Greeks' foolishness."—*Dr. Stuart Robinson in Princeton Review.*

For the N. C. Presbyterian.

DEATH.

BY REV. OLIVER CRANE, M. D.

Thou named, yet nameless minion,
Thou sovereign, whose dominion
None living yet may know;
O, tell me whence thou comest,
And wherefore thou assumest
To be the King of woe!

Unfold, resistless foller,
Who art become the spoiler
Of every human thing,
Why dost thou, all potential,
With terror as credential,
Thus bid us own thee King?

Thine was but one commission,
Regardless of petition,
To open up the tomb;
To prince and son of labor,
To foeman and to neighbor,
Uncovering its gloom.

But see! thou claimest sorrow,
And darkly on each morrow,
Thou hangest out a pall!
Whence, every eye beholding,
A doom thou art unfolding
Compassionless to all.

Not warrior crowned with glory,
Nor victim pale and gory,
Can meet thee but in dread;
None shudderless are standing,
When, at thy stern commanding,
They go among the dead.

Ah! thou insatiate tyrant,
Thou art alone aspirant
To sport with mortal woe;
Thine only joy is anguish,
To see the mourner languish,
And tears forever flow.

Come at the festal moment,
Come in the first bestowment
Or ultimate of fame;
Come when the infant sleepeth,
Come when the mother weepeth,
And thou art e'er the same.

But lo! thy sway is ending,
For Jesus, when ascending
To majesty on high,
A doom on thee hath branded,
Which yet shall be demanded,
And thou thyself shalt die!

See! there hath been predicted,
For whom thou hast afflicted,
A boon thou knowest not—
A boon that all assuages,
When numbering of ages
Shall long have been forgot.

Soon, soon the ransomed myriads
Shall, ages without periods,
Triumphant o'er thee sing—
"Where now is thy dominion,
Thou once relentless minion,
Oh! Death, where is thy sting?"

CHRIST CAN SAVE.

"At the close of one of my services," says a missionary at Hankow, "a man followed me into the vestry, and addressed me thus: 'I have just heard you say that Christ can save a man from his sins. Can He save me?' 'What sins have you?' I asked. 'Every sin you can think of,' was the reply. Then, reckoning on his fingers, he said, 'I am an opium smoker, gambler, fornicator, and everything that is bad. Can Christ save me?' I said, 'Yes, Christ can save you.' 'When?' he asked again. 'Now,' was the emphatic reply, 'if you will but trust Him for this salvation.' We both prayed, I leading and he following. He was converted then and there, I believe, and at once became one of the most earnest Christians I have ever known."—*Exchange.*

BROTHER HURRYUP.

We held a five days' meeting at Ginger Creek church. Our beloved brother Hurryup came and did all the preaching; and no such preaching was ever heard in our day. He uses no machinery, but calls the people to come directly to our Savior. He is a remarkable man. The church was revived, backsliders reclaimed and precious souls "converted." We had one hundred and eighty-three converts, forty-seven baptisms and nine restored. Others will follow soon.

Brother Hurryup is a made man now—has reputation, his services are in demand; wherever he goes he is sure to have a wonderful work. He goes to *do* that thing, and if not a soul is convicted of sin and taught out of the book about Jesus and eternal life, he will get them to the counting point, and then he leaves, and the pastor and church may whistle to manage the "new converts." Brother Hurryup has his compensation, his reputation is sustained, and he is gone to other fields to "hold revivals." And thus our church is being crushed to death with unconverted members.

I wish to give a little history. Brother Hurryup went to Lotsville church a few years since and "held a revival." He had a little book and pencil. Whenever he could find any one that he could persnade to say that he believed that Jesus was the Christ, and that he was willing to serve him, he would pnt his name in his book. By great efforts he got down fifty-three and smiled in triumph as he reported the number. The old and wise brethren shook their heads in doubt, said it was an easy way to heaven. The young people liked the plan, and regarded it "as a near cut to the kingdom;" and thus they could escape deep contrition, weeping, a sense of depravity, self-denial, cross-bearing and deadness to the world. They felt that they could be in the world and in the kingdom also. The pastor trembled with fear for further results. He also took the names of the fifty-three, or he had to remain and see the end of it. Brother Hurryup received $118.47 for his week's work, besides a fine compliment in the town paper, and went his way rejoicing.

The meeting closed and the trouble began. Disorder among the "new converts" became the order of the day. At the end of three years the pastor looked over the list of fifty-three again, and he found five moderately good members, eight drunkards, twenty expelled for "disorderly and unchristian conduct," twelve "dropped" at their own request, and the other eight either under discipline, or worthless. Such was *that* meeting.

If the name of brother Hurryup is mentioned in Lotsville you can hear the remark: "He is a good hand to count." But some say that neither he or any one else shall ever count them again. And yet, brother Hurryup speaks now of the glorious meeting at Lotsville. The church was paralyzed by it, the cause damaged for a generation, and only brother Hurryup was benefited. Some will say that the church got five members; and that is better than nothing—worth it all. They are merely negative members—no zeal, no enthusiasm, and not at all aggressive. They may be converted, but they certainly do not feel it. The meeting made forty-one real skeptics, who are zealous against the gospel. Is that a system of God that makes eight infidels to one Christian?

(1.) The Holy Spirit does not report results in exact numbers.

(2.) Our zeal for numbers will be our ruin as a denomination, unless it be cured. Let us work, and let God count if he sees proper.

(3.) Real, humble, true laborers can afford to fail, as men call failure. They are dependent on God, and he is all and above all.

(4.) Much of our protracted meeting preaching is merely intended and calculated to arouse men's fears, and contains very little gospel.

(5.) Let is bring out more fully man's depravity, absolute helplessness, God's sovereignty, and the merits of Christ. Keep these and kindred doctrines before the people, and let us wait on God, and we may not report such numbers, but our converts will be genuine and hold on till death. We need now some of the hold on kind. We have enough of the eelish, that slip in and out at every meeting.—*Religious Herald.*

TEACH US HOW TO PRAY.

How shall I learn to pray? I have bnt recently been converted, and my thonghts and feelings constantly ascend to God and I had no donbt but that one who loved God as I do could pray in prayer meetings, bnt I tried it the other night and am conscious that I made a miserable failure. Please answer me in the next paper, for I feel that I have no time to lose.

Your miserable failure was probably the best part of your prayer. These smooth prayers that roll so glibly off the lips and go rattling up to heaven get blown away before they get half way there. It was not the sorrowing Pharisee who rolled ont his declaration before God who was approved, bnt the wretched Publican, who did not dare to say much, bnt lifted his eyes heavenward, smote on his breast, and cried, "God be merciful to me, a sinner." Bnt if you want rnles:

Be sure you make short prayers.

Be sure that you do not pray your knowledge, bnt your wants.

Be sure that they are your wants and not those of your deacon or your minister.

Make a personal supplication, simple and short, and time will do the rest.

Whether every Christian is bonnd to pray in meeting is quite another question. There are men who have not the gift of prayer, because they have not the gift of utterance; but no man who is able to converse fluently with his fellow men, and transact business intelligibly, ought to be unable to lead profitably in prayer. The mere fact that he feels humble about it is generally an evidence that he feels proud. He is not willing to fail. Men say, "I have no gifts; I can never pray to advantage," and so they will not pray. The secret is this: If they were certain they could pray smoothly they would be willing to, bnt they do not want to take shame and submit to criticism. They make it a matter, therefore, of personal credit. Bnt prayer is not a thing to be offered in the market to be bought and sold at what it will fetch. It is the utterance of the human sonl before God, and the best utterance is often childlike, broken and poor in expression,—and probably on that very account all the better for the hearers. It would be a great advantage for our prayer meetings if instead of so many "nice" prayers we were to have men stumble along, unable to say anything more than the prayer of the Publican who went down to his house justified.—*Christian Union.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

From London *Weekly Review:*

A painting of the figure of Christ of very great value has been stolen from the Church of Campo de Criptano in Andalusia.

The Countess Chambord has sent ten thousand francs in gold to the Pope. An equal sum was sent by the Count a few days before.

The Episcopal press informs us that in London, ont of a total of 333 churches, only 168 belong to the evangelical school.

The Pope has nominated two Cardinals in place of the Nuncios at Lisbon and Paris—Monsignor Alimonda, Bishop of Albenga, distingnished by his literary and scientific attainments, and Father Zigliara, Dominican professor of philosophy at the Convent della Minerva in Rome.

The Pope has summoned to Rome several German ecclesiatical dignitaries who have been subject to penalties for infractions of the May laws. The Pope desires to examine minntely into the special causes of the condemnation in each case, with the view of finding, if possible, some line of conduct calculated to avoid falling under the ban of the said laws in future.

On Sabbath there died at Row, Dumbartonshire, Agnes Maxwell, the aged widow of the late Rev. Dr. Norman Macleod of St. Columbia Gaelic Church, Glasgow, and the mother of the late Rev. Dr. Norman Macleod of the Barony, the Rev. Dr. Donald Macleod of Park Church, and Professor G. H. B. Macleod of Glasgow University. Mrs. Macleod had reached the venerable age of ninety-four.

The "Salvation Army," which has been creating such a sensation in South Wales, has extended its sphere of operations to Glasgow. Huge posters have been posted about the city announcing the advent of the "Hallelujah Lasses." These "lasses," it appears, are the Uhlans or "Scouts of the Salvation Army," under "General the Rev. Wm. Booth." The "Salvationists," as they style themselves, are of the most pronounced "revival" stamp. The two "Hallelujah Lasses" at present engaged in Glasgow with the object of establishing a "Salvation Mission" (Sisters Prentice and Milner) are described as two rather good-looking young women, soberly dressed, and wearing a white lappet under their bonnets, either to be in keeping with the prevailing fashion, or to show that they are widowed from the world. They are more fervid than learned, and their singing, although not of the highest order, is certainly much more attractive than their preaching. A very orthodox feature of the service is the collection, which is taken on the old "ladle" principle.

From Exchanges:

Bishop Russell reports that he confirmed last year ninety-eight Chinese in the Chekiang province.

The children of the English Presbyterian Church, during the twelve months ending February 28th, raised no less a sum than $6,900 for the China mission.

Over 60,000 Bibles have been sent from Philadelphia to Australia and the antipodes since January.

The amount of boxwood, the French substitute for the traditional palm, sold in Paris last Sabbath (Palm Sunday) was enormous, a fact which tends to show that the capital has not been entirely converted to Atheism. At the principal churches, where the faithful get the "palms" blessed by the priests, the vendors realized as much as from ten to twenty pounds, quite a harvest to the poor people.

Two bombs were thrown into the Church of San Antonio at Seville on the 14th inst., with the object, it is supposed, of creating a panic and stealing the valuable sacramental plate belonging to the church. Several persons were injured by the explosion.

The society for the prevention of vice in Germany found several wagon loads of indecent books and pictures in the hands of a publisher in Berlin. He was sentenced to eighteen months imprisonment and his clerks to shorter terms. There are several such publishers in Berlin.

Baboo P. Ghash, for many years a member of the Scottish Free Church mission in Calcutta, and teacher in the Free Church Mission College, has become a Roman Catholic.

MISCELLANY.

The highest signal station in the United States, Pike's Peak, is also the highest point on the globe inhabited by man.

Commandant Deberly, said to be the last survivor of Austerlitz, has just died, near Bordeaux, in his 95th year. He entered the French army in 1802 and was pensioned off in 1833.

Within the last year Queen Victoria has given $25,000 to the temperance cause. Four members of the Royal household are total abstainers.

Signor Armellini, a young archæologist of Rome, has rediscovered the famous Jewish cemetery which Antonio Bosio discovered about 1600, and which soon after was forgotten again.

A great dispute is raging in Madras over the right to the possession of a hair which is said to have been plucked from the beard of Mohammed. The case in which this precious relic is kept is guarded by an officer who receives for his services a pension from the government. There are six claimants for the hair. The High Court of Madras has been appealed to and will have to do some hair splitting in order to accomplish the ends of justice. So great is the competition among the six Mussulmans who claim the hair that there is a possibility of their splitting each other's skulls, contrary to the law and custom long prevalent among them.

A number of well known capitalists in New York have at length determined to put in operation one of the many pending schemes for building tenement houses for the poor. They have subscribed $50,000 already towards the construction of a model dwelling.

The Mansion House Fund for the relief of the widows and orphans of the men who fell at Isandula and Rorke's Drift, now amounts to £7,500, including £100 from the Queen, and 100 guineas from the Prince of Wales. The Hungarian Floods Fund has increased to £11,000.

A statement just published by the Ancient Order of Foresters, one of the principal friendly societies of the country, shows a membership roll of 531,176, an increase on the year of nearly 10,000. The court funds are stated at £2,349,848, and the district fund at nearly £300,000.

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, APRIL 30, 1879.

GIVING.

Right and proper it is to use the powers of mind and of body with which God has endowed us, in contriving and in executing plans for the promotion of His glory. So we commend every effort to thoroughly instruct our people and to bring them in direct contact with the benevolent causes of our Church. We would not have this branch of duty neglected, but on the contrary pushed with increased vigor.

It becomes us to ask, now, if there is not something radically wrong both in our theory and our practice of giving. Our theory is utterly faulty in ignoring the spiritual view of the matter, and adopting what many would, most erroneously, style common sense ideas; and the practice conforms. We proceed on the notion that the proximate object to be attained is the raising of as much money as possible, and our worldly wisdom does not fail us in the prosecution of the undertaking. Church members do not seem to forget that the difference between a very low price paid and a very high one obtained by sale, is considerable profit; nor do they fail to recognize that people will part with money when they can be convinced they are getting its equivalent, or more, in return. Thus pride, or love of social pleasure and various other human traits or frailties, are confidently appealed to. The result of this "leaning to our own understandings" seems to accomplish its purpose and its impropriety is thus overlooked when times are brisk and money is plenty; but in times of financial depression, such as the present, these operations are not so effectual.

The inherent defects in our practice are: That it is not in accord with God's plan; nothing from first to last in the Scriptures warrants it; it leaves entirely out of the account, or effectually hides from view, the necessity of securing God's blessing upon means employed for the prosperity of His Church, or the advancement of His Kingdom; it in fact dishonors God before the world in placing Him in the attitude of a needy suppliant, looking in dire extremity, to man for aid.

Giving is a form of worship, plainly so distinguished in Scripture, and is a means of grace when properly performed. Its primary object is not obtaining means for prosecution of the Church's work, but the soul enriching of the giver, by producing and calling into exercise, through the operation of the Holy Spirit, the spiritual affections. God chooses that His work shall be accomplished by the gifts of His people, but these means will come freely and liberally when the soul is all-pervaded with love and gratitude to God, in view of His infinite mercies. Giving then, as true spiritual worship, banishes covetousness and makes sacrifice for Christ a delight. It promotes itself by realizing the promises: "The liberal soul shall be made fat; and he that watereth shall be watered also himself," and in thus securing at once the desire to give and the means for its gratification. Surely it should be enough, and will, to any one whose soul is filled with love to Christ, to have the message come, "The Lord hath need of this." Let us then urge this duty and privilege of giving, for assuredly it is not inculcated as it should be. Under constant and thorough instruction in this duty the Church can be brought much nearer the measure of its duty than ever in the past, in yielding back to God of His bounty, for the furtherance of His glory.

ORANGE PRESBYTERY.

Orange Presbytery met at Eno Church, Orange county, on April 23d. There was an unusually large attendance, viz., twenty-three ministers and twenty-six ruling elders. We must say that the hearty hospitality of Orange county was most magnificently illustrated in the entertainment of the Presbytery. We left reluctantly on Saturday morning. The principal items of business were as follows:

Rev. J. W. Primrose, Moderator, preached the opening sermon.

Rev. A. Currie was chosen Moderator, and Rev. S. M. Smith and Elder John A. Womack were chosen temporary clerks.

Rev. D. C. Rankin was received from the Presbytery of Savannah.

Calls were presented for the pastoral services of Mr. Rankin, at Tarboro, for one-half of his time; of Rev. D. I. Craig, at Reidsville, for one-half of his time, and of Rev. Jno. W. Primrose, at Littleton, for one Sabbath.

New Churches were reported as organized at Rocky Mount, Union and Oak Forest, and a colored Church in Newbern. A committee was appointed to visit Company Shops with a view to the organization of a Church at that place.

The pastoral relation between Rev. E. Hines and Shiloh Church, which has existed for forty years, was, by the request of Mr. Hines, dissolved.

The New Book was adopted by a vote of 37 in favor, viz: 19 ministers and 18 ruling elders; to 7 opposed, viz: 4 ministers and 3 ruling elders, and 4 others were excused from voting.

Commissioners to the General Assembly: Principals, Rev. F. H. Johnston and Rev. J. C. Alexander, with Ruling Elders Thos. Sparrow and A. M. McPheeters. Alternates, Rev. J. H. Fitzgerald and Rev. T. U. Faucette, and Elders C. G. Yates and T. M. Holt.

Alamance Church, in Guilford county, was chosen as the place for the regular fall meeting.

Rev. Jno. W. Primrose was re-elected Evangelist for the Eastern field, with some changes in his work.

CHURCH AT CONCORD, N. C.

The progress of the revival at this church has been heretofore noted. The meeting was a precious season of refreshing to the church. Seventeen members were added, and the faith and spiritual zeal of the former members quickened. Rev. L. McKinnon is pastor of this church.

COLLECTORS FOR MISSIONS.

In the *Missionary* for May, we find, a statement, that shews how very little most of churches are contributing to foreign missions. We find these words, which commend themselves to us as expressing a sensible opinion:

"We confidently believe that the deficiencies of the past may be retrived and the work go bravely on, if only ministers and church sessions will hearken to advice and will take hold of the matter with vigor and earnestness.

Following this is a suggestion for such churches as have no systematic plan of their own or have plans which prove inoperative or unsuccessful. It is not proposed to interfere with such modes as are already working well. The plan is, in brief, for churches to appoint collectors, as many as may be necessary, who will, the week before the collection is taken, see every attendant upon church and present the opportunity of giving. We think it would be well for these personal visitations to follow a sermon from the pastor on the subject of giving to this cause, though this is no part of the original suggestion. There can be no doubt that one great inadequacy of funds for our benevolent enterprises is the lack of direct personal application in a judicious manner, accompanied with or preceeded by proper information. We regard information as to any cause and its workings, in field and office, as vastly important, as essential indeed, and so would have the *Missionary* in every family of our Church. The plan of collectors is a good one and we hope will be fully and fairly tried.

CHANGE OF EDITORS.

A kind friend has placed in our hands the Richmond *Dispatch*, which, after copying the announcement that Rev. W. T. Richardson, of Stanton, Va., and Dr. J. C. Southall, of Richmond, have purchased the *Central Presbyterian*, adds:

We had seen the statement alluded to, but as we had heard nothing of it here in Richmond, we thought that it might be untrue. We do not know Mr. Richardson, but we do know Mr. Southall; and we can safely predict that if he takes the *Central Presbyterian* under his control, he will give it a wide fame.

We suppose the statement is true, as we see the same elsewhere stated in the above journal, by a Staunton correspondent, who further states that Rev. Mr. Richardson will remove to Richmond in June. We will have more to say when the change is announced in the *Central Presbyterian*. At present anything further might be premature.

YOUR AID IS NEEDED.

We cheerfully give place to the following affecting appeal for the Thornwell Orphanage. If there is anything that can go deeper down into the human heart, or more effectually stir the human sympathies than the wail of the orphan, what is it? Hear and help the orphans:

At the last meeting of the Board of Visitors of the Thornwell Orphanage, a large number of applications for the admission or orphan children were read. In one case, the appeal was made to prevent several little orphans from falling into the hands of the Roman Catholics, by opening our doors to them. *Willing?* We are *eager* to do it. But how can we care for more, when already we have an over-crowded house.

At length a resolution was introduced for the appointment of a committee to suggest plans, and to devise ways for the erection of a new dwelling to accommodate a family of boys. *It was agreed to!* The Committee are at work. But after all, there is one obstacle in the way, and that is the lack of means. Of silver, gold or greenbacks for this object, we have none—literally and absolutely none—and yet before our eyes, always, are these little white hands held out toward us, saying, "Save us!" Oh! God, in tender mercy, listen to the prayers of the fatherless, and open the way for their aid.

DEAR BRO.—Please say to the Presbyterian girls of North Carolina, there can be no need for them to go to the ball at Chapel Hill; for the elegant halls and libraries of the literary societies are always illuminated during Commencement. Intellectual and social pleasure can certainly be had there.

Yours, &c., A. D. BETTS.

[We say it with great pleasure.—ED. N. C. P.]

PRESBYTERIAL MEETINGS.

The *Presbytery of Concord* met on the 23d at Bethel church. The opening sermon was preached by the Rev. T. G. Thurston.

Rev. J. H. Thornwell was elected Moderator. The Rev. J. A. Ramsey and Elder A. C. McIntosh were elected Temporary Clerks.

The attendance of both ministers and elders was unusually large.

The Presbytery adopted the New Book of Church Order by an almost unanimous vote.

An overture was sent up to the General Assembly asking that the two interests of Education and Publication be consolidated under one management. Also that the relief scheme be abolished in an orderly manner; and still further that the law of the Church be so amended that the meetings of the General Assembly and of the several Synods be held biennially, and on alternate years.

Rev. A. L. Crawford and Elder D. F. Cannon were elected commissioners to the General Assembly; Rev. P. T. Penick and Elder H. C. Hamilton alternates.

In addition to the above items there was a good deal of important routine business transacted.

The next session of Presbytery will be held in September at Bethesda church, Iredell county. L.

DEAR BROTHER—In order to complete your lists on commissioners and New Book, I write you,

Brazos Presbytery sends as commissioners Rev. R. F. Bunting, D. D., with Rev. O. B. Caldwell alternate; and Ruling Elder James A. Hill, with L. D. Stockton alternate. New Book adopted.

The *Presbytery of Central Texas* met at the Oak Island church April 3d. There were present ten ministers and eleven ruling elders. The Book of Church Order was adopted by one majority, the Presbytery having heretofore voted against it.

Rev. H. Moseley and Ruling Elder J. W. Storey were elected commissioners to the General Assembly.

The Presbytery having been divided last fall to form the new Presbytery of Dallas, now numbers sixteen ministers (besides two in transitu) and thirty churches.

The reports from the churches were in some respects less favorable than usual. The number of additions on profession of faith was less, proportionally, than for some years past.

The Presbytery has had an active evangelist in the field since last August, and his labors are expected to be continued, one half in this Presbytery and one half in that of Dallas.

The Depository, also carried on for the two Presbyteries for the present, has done very well. The collections have approached nearer to the usual average, perhaps, than was to be expected, considering the "hard times."

The next meeting is to be at the Robinsonville church, October 23d.

L. TENNEY, S. C.

Presbytery of Florida.—Ruling Elder Wm. Bryant was, after due examination, licensed to preach the Gospel. Davidson College was cordially and earnestly commended.

All of the reports of *Chesapeake Presbytery* are hopeful. With one exception all the churches have been supplied with stated and faithful preaching. Several new elders and deacons elected. Attention given to Bible classes, Sabbath schools and systematic beneficence. Frequent and special mention of the effective labors of the godly women. One new church, Farmwell, organized. Three new church edifices built, no special revival in any church; increased attention to and interest in the Word and ordinances in all the congregations; ministerial support small and inadequate.

Cherokee Presbytery.—Rev. J. D. Burkhead was dismissed to North Alabama Presbytery. A call was extended to Rev. G. T. Storey (of Central Mississippi Presbytery) to become evangelist. Mr. Edward Bailey was received as a candidate for the ministry.

Presbytery of Dallas.—Licentiate E. F. Hope was dismissed to Louisville Presbytery. The narrative of religion shows that 67 members have been received on profession and 146 on certificate. Five churches have preaching every Sabbath; five twice a month; four are supplied once a month. The seven vacant churches are to have temporary supplies this summer. Licentiate R. S. Burwell was ordained.

St. Louis Presbytery.—Rev. W. B. Y. Wilkie retains the call from Troy church until the next meeting of Presbytery. Tuskaloosa Institute commended.

Presbytery of West Hanover.—Rev. E. D. Washburn was elected Moderator. A committee was appointed to tabulate the reports of professors of Union Theological Seminary upon the standing of students under the care of Presbytery. Licentiate Benj. Good was dismissed to Savannah Presbytery, and licentiate A. B. Coit to Tombeckbee Presbytery. The churches of Orange and Gordonsville were authorized to employ Rev. Wm. E. Cave as stated supply. The Revised Book was adopted: ayes 16, noes 9. Commissioners to the General Assembly: Rev. B. M. Wailes and Elder L. L. Holladay; alternates, Rev. L. B. Johnson and Elder P. B. Barbour. The Presbytery voted 4 to 19 against division of Synod. Robert Walton was taken under care of Presbytery as a candidate for the ministry. A petition from thirty-seven members of Lebanon church asking to be organized into a church to be called Tabor was referred to next meeting of Presbytery, which will be held at Lebanon church.

Commissioners to the General Assembly.

Presbyteries.	*Ministers.*	*Ruling Elders.*
	SYNOD OF ARKANSAS.	
Arkansas,	A R Kennedy,	C B Moore.
Ouachita,	W B Crawford,	Z E Kerr.
	SYNOD OF GEORGIA.	
Augusta,	Jas Woodrow, D D,	J A Billups.
Cherokee,	J W Baker,	A N Simpson.
Macon,	J H Nall, D D,	C Anderson.
Florida,	W J McCormick,	W R Wilson.
St. John's,	W B Telford,	Thomas Kidd.
	SYNOD OF KENTUCKY.	
Louisville,	B Helm,	R K White.
	T E Converse,	Jos Logan.
Paducah,	W W Evans,	Daniel Berry.
Transylvania	H Glass,	A K Denny.
W. Lexington	W J Lapsley,	E N Offutt.
	SYNOD OF MEMPHIS.	
N. Alabama,	M L Frierson,	M V Chardavoyne.
	SYNOD OF MISSISSIPPI.	
Central Miss.,	T L Haman,	E R McLean.
Mississippi,	D A Planck,	J R Groome.
New Orleans,	A J Witherspoon,	H Ginder.
Red River,	C Harrington,	T H Morris.
Tombeckbee,	J D McClintock,	T M Bradford.
Louisiana,	A Z Young,	H G Street.
	SYNOD OF MISSOURI.	
Lafayette,	Joshua Barbee,	Robert Smith.
Missouri,	J S Grasty, D D,	J C Miller.
Potosi,	R Morrison,	S M Green.
Palmyra,	J V Barks,	Thomas Cherry.
Up'r Missouri	J G Fackler,	J A Smith.
	SYNOD OF NASHVILLE.	
Columbia,	W J Frierson,	R G Rothrock.
Holston,	J D Tadlock, D D,	R P Rhea.
Knoxville,	James Park, D D,	R C McRee.
	SYNOD OF NORTH CAROLINA.	
Mecklenburg	J F Latimer,	R D Johnston.
	S T Martin,	H A Grey.
Wilmington,	J R Wilson, D D,	A Sprunt.
Orange,	J C Alexander,	Thomas Sparrow.
	F H Johnston,	A M McPheeters.
Concord,	A L Crawford,	D F Cannon.
	SYNOD OF SOUTH CAROLINA.	
Bethel,	J S White,	J F Hart.
Enoree,	A A James,	T J Moore.
Harmony,	J G Richards,	J T Hay.
	D S McAllister,	A White.
S. Carolina,	J B Adger, D D,	J J Norton.
	SYNOD OF TEXAS.	
Cent'l Texas,	H Moseley,	J W Stoney.
Dallas,	H B Boude, D D,	L C Reed.
East'n Texas,	J H Wiggins,	— Moffat.
West'n Texas,	J H Zively,	W T McLeary.
Brazos,	R F Bunting, D D,	James A Hill.
	SYNOD OF VIRGINIA.	
Greenbrier,	M L Lacy,	J F Hansford.
Chesapeake,	Wm Dinwiddie,	G B Gray.
W. Hanover,	B M Wailes,	L L Holladay.
	SYNOD OF ALABAMA.	
S. Alabama,	P Gowan,	A Cunningham.

NOTICE.

TO THE COMMISSIONERS TO THE GENERAL ASSEMBLY.

The Committee of Arrangements for providing homes for Commissioners to the General Assembly, would request said Commissioners to forward their names and post office address, at as early a day as practicable, to Mr. Patrick Joyes, No. 33 Court Place, Louisville, Chairman of the Committee, so that they may be notified of the places to which they are assigned, and go directly there upon reaching the city.

Commissioners who may not be notified of the places to which they are assigned, will go directly to the Second Presbyterian Church, corner of Second and Broadway, where they will be received by the Committee and escorted to their respective places.

In behalf of the Committee,

PATRICK JOYES, Ch'n.

A. DAVIDSON, Sec'y,

N. B.—The Committee hope to announce next week the arrangements made with the various railroads over which commissioners will pass. They also hope to secure favorable terms from railroads, hotels and boarding houses for visitors who desire to attend the sessions of the General Assembly.

VOTE OF THE PRESBYTERIES.

The following vote of the Presbyteries on the Revised Book may be regarded as authentic:

	For.	Ag'st.	Excused.
Western District....	6	8	
Columbia..........	6	10	
Central Mississippi..	20	6	
Missouri..........	13	3	2
Bethel..........	22	5	
Transylvania.......	14	7	
Louisville........	23	2	1
Wilmington.......Ad'pt'd.			
Mecklenburg......		Rejected.	
Harmony.........	32	8	
Red River.........	5	4	1
Upper Missouri.....	6	5	2
Tombeckbee.......	12	2	
Potosi..........	17	1	1
Chesapeake.......	11	4	
Knoxville........	3	11	
Central Texas......	11	10	
Palmyra.........Ad'pt'd.			
Mississippi.......Ad'pt'd by 2-3d vote.			
Lafayette.........	18	2	
West Lexington....	14	9	
Holston.........	16	4	
North Alabama....	3	8	
Onachita.........	11	3	
Eastern Texas.....Ad'pt'd.			
Enoree........	18	13	
North Mississippi...	15	8	
Florida.........Unanimously.			
New Orleans........Unanimously.			
Cherokee........	16	8	
South Carolina......Unanimously.			
Paducah.........Unanimously.			
St. John's........Adopted by 2-3d vote.			
Augusta.........	19	4	
Dallas..........Adopted.			
St. Louis.........Adopted.			
Western Texas......		Rejected.	
Macon..........Adopted.			
Arkansas.........Adopted.			
Orange..........	37	7	4
Concord.........Adopted.			
Brazos...........Adopted.			
Louisiana........	10	1	
South Alabama.....	14	6	
West Hanover......	16	9	

39 Presbyteries for and 6 against the Revised Book.

For the N. C. Presbyterian.

PHILADELPHIA IN MECKLENBURG.

April 24, 1879.

MR. EDITOR—Another of those communion seasons so delightful and comforting to all Christians has been enjoyed by the people of Philadelphia church. Our pastor, Rev. Wm. McDonald, was assisted by the Rev. Wm. W. Pharr, who ably and earnestly dispensed the Word to us on Friday, Saturday and Sabbath. We have reason to believe that the seed fell upon good ground, and in due season will bring forth much fruit. Some professed their faith in Christ. Our Sabbath school has not been resumed yet. May the sanctifying influences of the Holy Spirit revive us to a full performance of our whole duty toward God and man. J. N. R.

For the N. C. Presbyterian.

COMMUNION AT CHAPEL HILL.

It was our pleasure and privilege to attend communion services at Chapel Hill last Sunday, when nine were added to the church on profession of their faith in Christ. Six of these were students of the University. It is much to be regretted that this very important field is so much neglected by the Presbytery. Bro. Dalton preaches only once a month at the University, while the other denominations have preaching every Sunday. The Presbyterian church is prospering under all the difficulties which environ it, but needs the help and symathy of the Presbytery. Our Church betrays a blindness to its interests in neglecting a field where two hundred young men are gathered from all parts of the State. The other denominations saw that it was a strategical point, and have greatly advanced their cause by promptly taking advantage of the opportunity. J. S. W.

For the N. C. Presbyterian.

CHAPEL HILL CHURCH.

CHAPEL HILL, April 24th, 1879.

The Presbyterian Church in this place has had a good time. Last Saturday Messrs. Dalton and Watkins (of Raleigh) arrived, and our Church was opened that night for service preparatory to the communion next day. Mr. Watkins preached on Esau's late and vain repentance, a clear-cut and most impressive discourse. One of the sermons, as a hearer said, that you carry home and remember. A large audience was assembled. Next morning the sun shone its brighest, and our church was filled. All those kind Normal school ladies, and other good Christians who helped us poor Chapel Hill Presbyterians get a new carpet and fix up our dear Church generally, had better believe we remembered them gratefully, and were proud that morning to see ourselves look so genteel.

Nine persons united with the Church. Six were students of the University. One was baptized. One of them was from Wilmington, one from Raleigh, one from Davidson College, and one was a grandson of our honored Governor Morehead. His mother has long been in heaven, but she had laid up prayers for her children which are even now being answered. Governor Morehead's daughters were all firm and intelligent Presbyterians. It is a great pleasure to see the line continued.

Two of the new members were little girls. God bless them! One stood up with her father to take the vows of a new life with him.

Our Methodist brethren omitted their service and joined with us, which was a great pleasure. Mr. Watkins preached of the secret things that belong to God; a discourse of depth and power, and full of strong meat for the believer.

Mr. Dalton received the candidates and administered the right of baptism to young Mr. Alderman, of Wilmington.

At Dr. Ledoux's Bible class in the afternoon there were forty of the University students, all serious, attentive and interested. At night Mr. Watkins preached (by request) on baptism and the proper mode of administering it. The topic having been previously announced, and the subject being much discussed of late by those who favor the immersion theory, a great crowd was present, Episcopalians, Methodists, Baptists and all. No Baptists were converted, of course, but every one present, not a Baptist, professed to have been instructed, confirmed and delighted beyond measure. We have had so much immersion flung upon us for two or three years past, such an incessant and exultant repetition of the doctrine, that some of the younger ones of the various Pædo-Baptist flocks had begun to wonder how such and such claims could be answered or questioned.

We are all satisfied now; no more doubts nor "blank questionings." Mr. Watkins' points were impregnable, unanswerable and convincing. Our young folks were delighted. Our old folks quietly satisfied that the truth had been once more displayed and vindicated.

Presbyterians, as a rule, are not proud of preaching that turns so exclusively upon ritual. But now and then it is necessary that our congregations should be warned and instructed, and when we do summon a standard-bearer to the front, how good a thing it is to find him well equipped and ready to declare the truth and nothing but the truth.

Mr. Watkins preached for us again on Monday night. Subject—The New Birth. No diminution in his audience and no flagging in the preacher. So serious is the mind of this community that it is probable that daily services would be fully attended if we could but have the church opened. For six years the Rev. Mr. Dalton has been coming to minister to us; a labor of love on his part, poorly requited pecuniarily, but fully appreciated by us, and repaid to him in some degree at least in our warm affection and gratitude, and in the joy with which he sees the church growing and prospering in his hands.

We wish other ministers of Orange Presbytery could see as he does, that this is an important point and worthy of the best attention and cultivation of our best men.

C. P. S.

MONTHLY REVIEW OF MISSIONS.

Intelligence has been received from Soochow of the 2nd of February, and from Hangchow to the 4th of the same. Miss Safford had got back to Soochow and reports herself as "greatly invigorated and recruited in health by her visit to Japan." She expresses herself as under great obligation for the kindness shown her by the missionaries in Japan.

At the communion service at Hangchow six persons were admitted to membership in the church. Of these one was a pupil of the boys' boarding school, and two were members of the school for girls. Several other pupils were desirous of connecting themselves with the church, but their applications, from considerations of prudence, were deferred. Mention is also made of four women who seemed to be serious inquirers after the truth.

We have a letter from Rev. J. Rockwell Smith, of the Pernambuco Mission of the 14th of February, in which he mentions that two more persons had been added to the church, making its membership nineteen in all, twelve of whom were males and seven females. He feels more and more sensible of his need of a reinforcement, and hopes the time will not be long before he will be permitted to welcome a fellow-laborer.

A letter has been received from Campinas as late as the 1st of March, in which mention is made of the good health of the missionaries. Intelligence has been received from Mr. Dabney, at Rio de Janeiro, of the 6th of March, announcing the safe arrival of himself and wife at that place.

We have letters from Matameras to the 15th of March. Mrs. Hall had opened a school for Mexican girls in Brownsville. The number of pupils was twenty-three at the opening of the school, and the number might be almost indefinitely increased if there were sufficient teaching force. An additional lady teacher is greatly needed.

We have letters from Spencer Academy to the 18th of March, and one from Mr. Lloyd of the 19th. There had been a good deal of sickness at Spencer, but all were better at the date of our letter.

A letter has been received from Mr. A. H. Erwin, of the 14th of February, at Baranquilla, United States of Colombia, showing that his labors there are not without important results, and at the earnest request of Mr. Pratt, who labored there for a number of years, the Committee, at their last meeting, determined to continue Mr. Erwin as a missionary laborer in Baranquilla for the time being.—*Missionary.*

FINANCE.

The accounts of the treasurer of Foreign Missions were closed on the 1st of April. The receipts for the whole year from all sources amount to $46,234 74. Of this sum $31,928 82 are from churches and individuals; $8,815 51 are from ladies' missionary associations, and $5,490 41 from Sunday schools. According to this showing the churches are in advance of what they gave last year by $803 59; ladies' missionary associations have fallen behind as much as $1,292 03, and Sabbath schools are behind by $501 87. The aggregate receipts are behind those of the previous year by $990 41. The general debt has been increased by $273 26, being now $9,524 96. The sum of $1,756 68 (principal and interest) has been paid upon the Campinas debt, so that the aggregate indebtedness has been reduced as much as $926 74.—*Missionary.*

NEW PUBLICATIONS.

Messrs. Scribner & Co assure us that the sales of their monthly magazine, so well known as *Scribner's*, have increased 20,000 copies during the hard times just past. This is extraordinary. In England the edition has doubled during the same period, and this is almost marvelous. *Scribner's* is always abreast of the times in its articles, and its choice of them shows that it understands the beating of the popular literary pulse. We have before us Volume XVII, bound in new and elegant olive green—embossed covers. This, with *Scribner's Monthly* for six months, (from May '79 to October '79, inclusive) they will forward to new subscribers for $4.00. This will give the subscribers the opening chapters of Mrs. Burnett's new novel "Haworths." Excellent as is the volume before us, Messrs. Scribner hope to surpass it in that upon which they have just entered.

D. M. Ferry & Co., Detroit, Mich., favor us with their catalogue of vegetables and flowers, gotten up in most attractive style and heaped with pictures.

J. S. Tomlinson, engrossing clerk of the late Legislature of North Carolina, and editor of the *Peidmont Press*, lays us under obligations for a copy of the Assembly Sketch Book. It bears the impress of faithful labor, and appears to be an accurate, though necessarily brief sketch of every member and officer of the last North Carolina Legislature, as also of the various executive officers of the State.

Scripture Baptism—The Modes and Subjects, is a sermon preached by Rev. A. Shotwell at the request of Methodist, Cumberberland and Old School Presbyterians in reply to an exceedingly bitter tirade delivered against all who did not recognize immersion as the only scriptual mode of Baptism. It appears in convenient form, bound in cloth at twenty-five cents, or in paper for ten cents. The author is charitable and kind in his reply, but clear and forcible, and the appreciation of the public is manifested in a call for this, the *third* edition. Address Presbyterian Publishing Company, St. Louis, Mo., or Richmond, Va.

The *Eclectic Magazine* is a great favorite with us. The May number has an excellent steel engraving of M. Grevy, President of the French Republic, and a sketch of his career. Other contents are: First impression of the New Republic; Psychometric Facts; Godwin and Shelly; a Cremation in China; On the Migration of Birds; Love's Promise, a poem; Chapters on Socialism; Charles Lamb—Five New Anecdotes; Mademoiselle de Mersac; Why do we Eat Our Dinner; Cruel Fate; Ancient Egypt, III; A Romance of Royalty—Lady Arabella Stuart; The new Religious Movement in France; The Two Lights, a poem; Literary notices; Foreign Literary Notes; Notes on Science and Art; Varieties. Published by E. R. Pelton, 25 Bond street, New York. Terms, $5 per year; single numbers 45 cents.

The Primary Teachers' Monthly.—Evangelical and undenominational. Mrs. W. F. Crafts, editor. The Western Sunday School Publishing Co., John Fairbanks, Manager. Chicago, May, 1879. Per annum, 60 cents.

First Twenty Years of the History of St. Paul's Evangelical Lutheran Church, Wilmington, N. C.—Price 50 cents. Rev. Dr. G. D. Bernheim has again done great service to his denomination by a publication that should be in every family of that denomination and be treasured by them as an important history of their Church. The Doctor in this pamphlet most courteously recognizes other evangelical Churches, and gives, in opening, a brief sketch of the foundation of other churches in Wilmington. This greatly widens the scope of interest which will by felt in the publication. For the very kind manner in which the Presbyterians of this city are referred to we return our acknowledgements.

Wide Awake for May has, as usual, a numerous and choice list of articles for the little ones. These are some of them: The Language of Birds, poem; Boston Whittling School; The Dogberry Bunch, chapters IX. and X; The Dumb Spinner, poem; The Lazy Pink Hen; My Little Love, poem; The First Fly of the Season; Roy Lowries Last Year at St. Olaev's; The Dancing Cow; A Boston Rosebud Boy; Picture; Revenge; Posie; The Wishing Cap; Talking by Signals, for boys; Don Quixote, Jr.; and many others. D. Lothrop & Co., Boston, Mass. $2.00 per annum.

Nursery.—A capital book for very little folks. John L. Shorey, publisher, Boston, Mass. $1.50 a year.

The *North American Review* for May is before us. Contents—Our Election Laws, by Secretary George W. McCrary; Campaign Notes in Turkey, 1877 and 1878, by Lieutenant F. V. Greene; German Socialism in America, part II.; Absent Friends, by Rev. O. B. Frothingham; A Plea for Sport, by Lloyd S. Bryce; Notes on Recent Progress in Applied Science, by President Morton; Law and Design in Nature. This last is a joint discussion in which one article is furnished by each of the following writers: Professor Simon Newcomb, President Noah Porter, Rev. Joseph Cook, James Freeman Clark, D. D., and President McCosh. A rejoinder by Professor Newcomb is promised in the next number. After this comes the usual list of publications received.

American Agriculturist for May at hand. Unexcelled and unexcellable. $1.50 per year. We offer this valuable magazine and the NORTH CAROLINA PRESBYTERIAN one year to any *new* subscriber for $3.00.

Our thanks for the report of the Superintendent of the North Carolina Insane Asylum.

Blackwood's Edinburgh Magazine.—This standard magazine represents the substantial element of the literary cuisine. It is well-flavored and digestible, therefore nourishing withal. The contents of April number are: Reata; or, What's in a name?; My latest experience; John Caldigate, part XIII; Hamlet; Contemporary Literature; Biography; France and Sport; The Country in 1849 and 1879.

We have received from Messrs T. B. Peterson & Bros., Philadelphia, *Sybil Brotherton*, a novel, by Mrs. Emma D. E. N. Southworth. 50 cents. 1879.

Jarl's Daughter and Other Stories, by Mrs. F. H. Burnett. 25 cents. 1879.

Both of the above writers have wide celebrity, and their peculiar merits are well-known. The stories are highly wrought and picture some of the sad evils in our world. Lovers of fiction will be satisfied with the exciting developments. We cannot endorse Mrs. Southworth as an interpreter of Scripture.

Southern Selections for Reading and Oratory, by John G. James, Superintendent Texas Military Institute, Austin. $1.25, post paid. 1879. A. S. Barnes & Co., New York and New Orleans. This boook is a new departure in the right direction. Mr. James has made this extensive collection of prose and poetry *entirely for Southern authors, statesmen and divines*, mainly our cotemporaries. North Carolina is represented by Z. B. Vance, M. W. Ransom, K. P. Battle, Mrs. M. B. Clarke, Miss Fisher and others. There are eloquent extracts from addresses by Rev. Drs. Palmer, Hodge and Girardean, Curry and others. And the author has not been afraid to give admirable specimens of the style of Robert E. Lee and Jefferson Davis, loved and honored by the South. Such a book, representing one hundred and forty-four Southern writers, was needed, and will be a valuable acquisition in our educational institutions. The numerous biographical sketches appended to the selections are valuable additions. We hope Mr. James will feel encouraged to prepare another volume of selections from the writings of distinguished Southerners of elden times—Washington, Henry, Lee, Gaston, Badger, Randolph, Duffie, Loundes, Calhoun, Clay, J. H. Rice, and hosts of others who wrote and spoke with beauty of rhetoric, and with logic and power seldom equalled and never surpassed.

The Managers of the *American Bible Society* have adopted a change of policy, and instead of depending upon auxiliary societies alone, to effect sales of their publications, will allow a percentage from catalogue prices to dealers in books generally. This will certainly prove greatly to the advantage of the public in placing Bibles well-printed and bound and of guaranteed accuracy of text, within convenient reach of all. The cheapness of the Society's publications ought to satisfy any one that it does not seek profit in the sale of the books. We have now before us a copy of the 25 cent Bible, quite elegantly bound in red cloth, on fair paper and in very clear, distinct type. The same get up on other books of same size would cost probably one dollar. The copy of the New Testament for 5 cents is marvellously cheap.

Music—Somebody's Coming When the Dew Drops Fall. S. Brainard's Sons, Cincinnati, Ohio.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

Postoffice of Rev. J. H. Zinsley is changed from Austin to Elgin, Bastrop county, Texas.

Licentiate R. S. Burwell was ordained to the full work of the Gospel ministry, by Dallas Presbytery, on 12th inst.

Rev. J. E. Triplett of Pearisburg, Va., will supply Cynthiana and Mt. Pleasant churches in Presbytery of West Lexington.

Caney Branch, Green county, Tenn, is the present postoffice of Rev. R. F. King, who has taken charge of the Meadow Creek church.

Rev. A. C. Snoddy of Cynthiana, Jefferson county, Tenn., is at present residing at Riverdell, Knox county, in the same State.

Rev. Joseph Brown, who has been supplying Andrews' Memorial church, has been compelled, on account of infirmities, to leave his charge. His postoffice is Bryan, Texas.

Seven persons were received into the communion of the Third Presbyterian church of Knoxville, Tenn., six of them heads of families. Rev. W. A. Harrison is pastor.

Rev. Dr. Markham's church, the Lafayette Presbyterian, on Sunday, April 13th received fifteen additions to its communion. Two elders and one deacon were ordained and installed.

The Richmond *Herald* says that Rev. J. Garniss Hunter of Georgetown "is assisting Rev. Harvey Glass, of the Presbyterian church of Richmond, in the conduct of a religious revival, which began on last Sunday, and will continue a week or two longer. Mr. Hunter is a man of considerable power in the pulpit, His sermons are original in style, not too lengthy, clear, forcible and impressive in character, while his voice, manner and delivery are not only pleasing but captivating. He is a well read theologian, a polished orator, and zealous in his Christian labors."

The church of Beverly, W. Va., has been enjoying the ministration of Rev. R. Scott, evangelist of Lexington Presbytery, and of Rev. R. C. Walker of the same Presbytery. Rev. George M. Fleming of Buckhannon, now a pastor in the Northern Church, has also been preaching for them. At a communion season April 13th thirty-five persons were received into the church. This number includes old and young, the baptized children of the church and those whose early surroundings had been anything but religious. There were men given up by the world and Christians of little faith thought to be beyond redemption. Indeed, the especial significance of the work is derived from the number of wild and reckless young men who were brought in.—*Cor. Christian Observer.*

The following resolutions were adopted by Mississippi Presbytery, after a statement by Rev. J. B. Stratton, D. D., a member of the Board of Trustees of the Publication Fund:

We have heard with much pleasure of the judicious rearrangement of the Depository and *South-Western Presbyterian;* therefore,

Resolved, 1. That we heartily commend the Depository to the people within our bounds, who desire to procure books for family and Sabbath-school reading.

Resolved, 2. That we cordially commend the *South-Western Presbyterian* to the prayers and patronage of the people within our bounds.

GENERAL.

The *Southern Methodist* asks: "Where are the fifty thousand new members added to the Church last year? How many of them were genuine converts? What promise do they now give of fidelity to their vows and of service to the cause of Christ? How many of them will be found in the statistics of the coming year? These are solemn questions, not only for each one of the fifty thousand, but for every pastor. The wisdom that wins souls not only gets them into the Church but holds them."

A Congregational church of forty-eight members was organized at Cypress Slash, Ga., April 15, Revs. F Snelson, R. F. Markham, L. E. Roy and J. R. McLean participating. This work is among the freedmen under the American Missionary Association.

At the home of Bishop Pierce of the Southern Methodist Church, who resides in Sparta, Ga., his father, the Rev. Dr. Lovick Pierce, recently celebrated the 94th anniversary of his birth-day. Twenty-seven grandchildren and one great-grandchild were present on the occasion.

Bishop Ames of the Methodist Church died in Baltimore on the 25th inst. He was 74 years of age, and leaves an estate supposed to be worth near a quarter of a million dollars.

Rev. Francis M. Baker of the Protestant Episcopal Church died in Richmond on the 25th inst. He was in his 57th year and died suddenly of paralysis.

The silver wedding of Rev. Dr. G. D. Bernheim and Mrs. E. C. Bernheim was duly celebrated on 25th inst. Rev. Dr. J. R. Wilson of the Presbyterian church, as introductory, delivered a very appropriate congratulatory address. Presents were numerous and valuable, the most noticeable being an elegant silver service of fourteen pieces. The waiter was beautifully inscribed: "Presented by the members of St. Paul's Evangelical Lutheran Church, at Wilmington, N. C., to Rev. G. D. Bernheim and Mrs. E. C. Bernheim, on the anniversary of their silver wedding, April 25, 1879."

NORTHERN.

Gleanings:

PRESBYTERIAN.

An overture goes up to the next General Assembly, on the subject of "the demission of the ministry." The actual demission has become a very serious matter in the Northern Church and the theory does not correspond.

Rev. Dr. Henry Neill, of the Presbytery of Philadelphia, died on the 21st inst.

More than $51,000 have been contributed by the churches of the Presbytery of New York to the work of foreign missions during the past year—about $12,000 less than the amount given last year.

Rev. H. S. Little has accepted the position of Synodical Missionary for Texas in the interest of the Northern Presbyterian Church.

BAPTIST.

The Baptist church at Carthage, Jefferson county, after struggling ten years with a debt of $3,000 has succeeded in wiping it out.

The American Baptist Home Mission Society shows for a year receipts of $123,800. This is $6,900 less than last year The debt has been reduced from $45,000 to $31,000.

PROTESTANT EPISCOPAL.

During the week ending Easter Sunday Bishop Stevens of Pennsylvania administered the rite of confirmation to 320 candidates.

The statement is contradicted that the standing committee of the Michigan Diocese propose to resist by legal means the taking of its chapel site by St. Mark's church, in its joining with the Reformed Episcopal body. They have determined to make no effort in this direction.

REFORMED DUTCH.

The church at Hastings, Neb., dedicated its new and beautiful edifice March 30th. It cost

about $3000 with tower and a 500 pound Meneely bell. Of the 209 churches in the State only five have bells.

LUTHERAN.

The Lutheran Synod is appointed to meet at Wooster, O., June 11. It is the oldest general Lutheran organization in the country.

The Freedmen's Committee have been fortunate in obtaining the services of Dr. John W. Scott to take the professorship in Biddle University Charlotte, N. C., made vacant by the recent death of the Rev. S. M. Henderson. President Scott's abilities, so well known to those who received their college training at his hands, are a guarantee that Biddle will not suffer under his teaching. He is already at work.

About 700 persons have been admitted to the communion of the Lutheran church in Philadelphia during the recent services of Lent.

CONGREGATIONAL.

The Congregational Society in Abingdon has raised its debt $600 the past year.

The fine stone edifice of the First church in Meriden, Conn., was dedicated April 2d. Sermon by Rev. L. T. Chamberlain, and dedicatory prayer by Rev. L. Bacon, D. D. In the evening addresses were made by Drs Bacon, Walker and Burton. The church cost $170,000, and was dedicated free from debt.

GENERAL.

During last year 18,000 members of Sunday schools joined the churches in Illinois.

A party of 150 Dunkards have left Marietta, Lancaster county, Pa., for Kansas, where they have purchased large quantities of land. They took with them a bishop and a full church organization, and were joined in Harrisburg by others of their faith from Cumberland county.

In New York city are 118 Protestant missions, which sustain either Sunday schools or preaching services, or both. Over $1,500,000 is invested in mission buildings of various denominations. There are 266 city missionaries. It is estimated that they make about 800 000 visits in the course of a year. In addition to these there are many tract visitors and Bible distributors, either working independently or as members of churches.

At Hammondsville, N. Y., on Easter Sunday, Rev. A. T. Clark, pastor, organized a Union Church of ten members representing six different denominations. The number would have been larger but for the bad state of the roads. This is the first regular church organization in the place, and is a valuable example of non-sectarianism. They adopt the "Apostles' creed."

Every reader of this paper can have *free* one month's subscription to our Illustrated Magazine of choice literature, LEISURE HOURS, by sending eleven cents to pay for mailing the premium that goes with the magazine viz: a pair of Easter Cross chromos. These crosses are entwined with calla lilies, ferns, grasses, &c. We shall feel fully repaid for this gift if the articles are shown to your friends. Catalogues of 1,000 desirable and curious articles sent to all; 1c and 2c stamps taken. Address J. L. PATTEN & CO. 47 Barclay street, New York.

DOCTORS GAVE HIM UP.

"Is it possible that Mr. Godfrey is up and at work, and cured by so simple a remedy?"

"I assure you it is true that he is entirely cured, and with nothing but Hop Bitters, and only ten days ago his doctors gave him up and said he must die."

"Well-a-day! If that is so, I will go this minute and get some for my poor George. I know hops are good."

Gigantic Offers.

Your attention is called to the advertisement of Mr. Daniel F. Beatty, of Washington, New Jersey, in this week's paper. Mr. Beatty's celebrated Pianos and Organs are so well known throughout the civilized world that they require no word of commendation from us. Lowest prices, superior workmanship and complete satisfaction have brought this house prominently forward, until to-day he stands the only one in his trade who dares to ship his instruments on test trial, and if unsatisfactory refunds not only the price but all freight paid. No fairer offer can ever be made or even suggested. His sales now amount annually to several millions of dollars, and when it is taken into consideration that a few years ago he was only a poor plough-boy, it must be evident to every reader that Mr. Beatty is the possessor of rare talent in his vocation. *A. C. Review.*

SECULAR NEWS.

CONTINUED FROM FOURTH PAGE.

Arrests have been made recently in Charlotte of persons on charges of vagrancy. This we suppose is under the tramp law, and is the first application of it coming under our notice.

A Raleigh *News'* correspondent says of the whale recently caught: It was the largest ever caught on the North Carolina coast, sixty feet long, and the bone was eight feet three inches long. The blubber was from eighteen to twenty-three inches thick. They saved three thousand six hundred and seventy-eight and a half gallons of oil, and one thousand two hundred and fifty-five pounds of the whale bone, which were sold to-day to Mr. Thomas Daniels, of Newbern, at thirty cents per gallon for the oil and one dollar and ten cents per pound for the bone, making a total of $2,481.05. Three have been caught this year.

An election has been called for the 15th of May for the citizens of Mt. Airy township, in Surry county, to decide whether they will subscribe $20,000 to the Mt. Airy and Ore Knob Railroad.—*Winston Sentinel.*

We have started to say heretofore, but have been pressed back, that the *Farmer and Mechanic*, under Capt. Shotwell, is looking up, and is really a live newspaper, crammed with good reading. By-the-bye Captain Shotwell's articles on his penitentiary experience posess the merit of being graphic and truthful; moreover, they carry with them the hearty sympathy of the reader for their writer.

The number of persons enrolled for the spring session of the State Colored Normal School at Fayetville is seventy-eight; forty-one are males and thirty-seven females. The counties represented are: Cumberland, Sampson, Harnett, Rowan, Mecklenburg, Edgecombe, Craven, Brunswick, Onslow, Wayne and Perquimans.—*Gazette.*

The North Carolina University Normal School will open on Tuesday, June 17, 1879, and continue six weeks.

The State Board of Agriculture was in session recently. The Raleigh *Observer* says: Three hundred dollars was voted to enable the commissioner to make a good display of the products in his department at the next State fair. The salary of the State geologist was fixed at $2,000 per annum, and he was instructed to throw into shape the rough notes made by him during the past few years, and to do no field work until he receives further directions from the board. The chemist was instructed to employ an assistant to aid him in performing the new duties imposed upon him by the act creating the State Board of Health. The matters pertaining to fish culture and emigration were referred directly to the commissioner, and he was authorized to engage the services of Mr. S. G. Worth to superintend the fish interests, at a salary not to exceed $1,000 per annum.

England and France, according to latest advices, have agreed in their demands on the Khedive of Egypt, and the Sultan advises the Khedive to retract his course.

The Government of France is resolved to prevent opposition by the priesthood to its educational bill. The Bishop of Nix attacks the bill in his pastoral.

The Emperor of Austria, on the occasion of his silver wedding, pardoned 212 criminals undergoing punishment.

The Russian Government is pursuing the most arbitray measures to suppress Nihilism.

POOLE & HUNT.—The attention of our readers is called to the card of Messrs. Poole & Hunt, the well known builders of the justly celebrated Leffel Turbine Water Wheel.

These gentlemen, from their long and varied experience in the manufacture of water wheels and mill machinery of all kinds, never fail in applying their wheel so as to develop the highest possible percentage of the power. During the past month they have made a large deduction in the price of their wheels, and claim, all things considered, to have the lowest priced wheel in the market at this day. Send for their new price-list, &c.

A DESIRABLE ARTICLE.

We verily believe that it would be rendering any family a very great service to introduce into it Kitto's Cyclopedia. This Cyclopœdia is the work of John Kitto, D D., F. S. A., author of the "Pictorial Bible," the History and Physical Geography of Palestine, and editor of the *Journal of Sacred Literature*, etc., etc. It is arranged expressly for Sunday School Superintendents, Teachers and Bible Students, and embraces a complete and authentic description of all the characters, customs, countries and events mentioned in the Bible, and those connected with them in Egyptian, Persian, Assyrian, Grecian and Roman History. Including the period of over four hundred years between the Old and New Testaments, to which are added many valuable tables, and the products of the latest researches in Biblical literature, together with the knowledge gained by the explorations and discoveries of eminent travellers. The whole illustrated with numerous cuts, maps and full page engravings from the best authenticated models and designs that antiquarian research and ancient monuments can produce.

By special arrangement we can furnish this work well printed and bound in cloth, with the NORTH CAROLINA PRESBYTERIAN one year for $4 50—or to any new subscriber, or any one sending us a new subscriber, at $4 00 for paper and cyclopœdia. Publishers price is $4 50.

NOTICE.

Romulus M. Johnston, Esq., agent of the *Goldsboro Messenger*, is authorized to receive and receipt for any money due us for old or new subscriptions. Our friends will oblige us by paying promptly. We will welcome any new subscribers.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

WILMINGTON MARKET
DURING WEEK
ENDING APRIL 29.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Ruled steady, but without firmness at 26½ cents until Saturday; on that day, without change in quotations, only sales were at 26 cents. On Monday sales were made at 26½ cents.

ROSIN—Strained and Good Strained $1 05 indifferently on Wednesday and Thursday. On Friday Strained fell to $1 and market has since remained steady at $1 and $1 05 respectively. Sales Low Pale to Pale $2 75@3 00. Extra Pale $3 25@3 50.

CRUDE TURPENTINE—Without change throughout. Hard $1, Yellow Dip $1 60, and New Virgin $2 10.

TAR—82½ cents paid for receipts as they came in until Saturday when price fell to 80 cents. Closing steady.

COTTON—Sales have been very small throughout the week past, but the market has generally ruled firm at 11 cents for Middling; Good Ordinary 10⅛, Strict Good Ordinary 10⅜, Low Middling 10⅝, Middling 11.

PEANUTS—Market has ruled steady at $1 for Ordinary, $1 10 for Prime, $1 20 for Extra Prime and $1 30 per bushel for Fancy.

CORN—See table for prices. Stock large and market dull.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	6 a	6½
Shoulders	a	5
Dry Salted—		
Sides, per lb	5½a	5½
Shoulders	4¼a	4¾
CHEESE—Northern Factory, per lb	10 a	11
Dairy, cream per lb	10 a	11
State, per lb	00 a	8
COFFEE—Rio, per lb	10 a	16½
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	00 a	65
DOMESTICS—Sheetings, 4-4, per yd	6½a	6½
Yarn, per bunch	75 a	80
FLOUR—Fine, per bbl	0 00 a	4 00
Super, Northern, per bbl	4 50 a	5 00
Extra do. " per bbl	5 00 a	6 50
Family " per bbl	7 00 a	7 50
City Mills—Extra Super, per bbl	5 50 a	5 75
" Family, per bbl	6 00 a	6 25
" Extra do., per bbl	6 50 a	6 75
GLUE—per lb	6 a	12
GRAIN—Corn, in sacks, per 56 lbs from store	63 a	65
CORN, wholesale, in sacks	59 a	60
Corn, mixed, wholesale in sacks	55 a	56
Corn, Cargo, per 56 lbs, bulk	54 a	55
Oats, per bushel from store	45 a	50
Peas, Cow, per bushel	55 a	62
HOOP IRON—per ton	65 00 a	70 00
LARD—Northern, per lb	8 a	10½
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 15
MOLASSES—West Indies, old crop	28 a	33
" " bbls	30 a	32
" " new crop	30 a	35
" " bbls	32 a	35
New Orleans	28 a	45
Sugar House, hhds, per gal	18 a	19
" " bbls., per gal	20 a	22
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	2 85
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel new crop	1 15 a	1 25
PORK—Northern, City Mess.	11 00	00 00
SALT—Alum, per bag of 2 bushels	00 a	75
Alum, per ton	6 00	7 00
Liverpool, per sack	00	80
Liverpool fine, per sack	0 00 a	1 25
SUGAR—Cuba, per lb	8½a	10
Porto Rico, per lb	0 a	7
A—Coffee, per lb	9¼a	9¾
B— " per lb	9 a	9½
C— " per lb	7½a	8
Ex. C— per lb	8 a	8½
Crushed, per lb	00 a	10
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ¾ bars	0 00 a	3 90
TIMBER—Shipping, per M	12 00 a	18 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	3 00 a	5 00

VACCINE VIRUS.

PURE ANIMAL VIRUS, direct from the VACCINE FARM. Warranted to take in all cases of primary vaccination. Six quills for $1 50. 12 quills $2 25. Address DR. THOMAS F. WOOD. Box 585, Wilmington, N. C.
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KERCHNER & CALDER BROTHERS.
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NOW OPEN AND SELLING AT
Old Prices,
HAVING BOUGHT A HEAVY STOCK BEFORE THE LATE ADVANCE.
COMPLETE ASSORTMENT
—IN—
ALL THE LATEST NOVELTIES.
—AT—
M. M. KATZ'
36 Market Street,
WILMINGTON, N. C.
apr 30 590-3m

THE TAMPICO BUSTS
now used in
DR WARNER'S HEALTH CORSET
and Skirt Supporter are the greatest improvement ever made in Corsets. They are as soft as velvet, very flexible and contain no bones. Price by mail $1 50. Nursing Corset $1 75.

THE FLEXIBLE HIP CORSET, (120 Bones) fits with perfect ease and is *Warranted* not to break over the hips. Price $1 25. For sale by all leading merchants.
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POOLE & HUNT, BALTIMORE
MANUFACTURERS OF
THE POOLE & HUNT LEFFEL TURBINE
WATER WHEELS,
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SHAFTING, PULLEYS AND HANGERS,
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CO-PARTNERSHIP.

The undersigned have this day associated themselves together under the firm name of
BOATWRIGHT & McKOY,
For the purpose of carrying on a
General Wholesale and Retail Grocery,
AT THE OLD STANDS,
5, 7 and 8, North Front Street,
WILMINGTON, N. C.
We solicit a liberal share of the public patronage.
JOHN L. BOATWRIGHT,
THOS. H. McKOY.
Wilmington, N. C., Oct. 3, 1877.
Refer to I. B. Grainger, Esq., President Bank of New Hanover.
oct 10 509-

READERS OF THE PRESBYTERIAN
If you like to be satisfied deal with
MOTT & CAMPEN,
—Dealers in—
BEEF, VEAL, PORK, &C.
We keep on hand good Meats, and will endeavor to maintain our reputation in this regard. We will be pleased to have your trade. Very respectfully,
MOTT & CAMPEN,
North side Market street, bet 2d and 3rd.
P. S.—Those who have Fine Beef to sell would do well to consult us either by mail or in person:
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SIMONTON FEMALE COLLEGE,
Statesville, N. C.
THE SPRING SESSION of 1879 opens JANUARY 15th. Board and tuition in English, $85 per session of twenty weeks.
Catalogue and circular with full particulars, on application.
Address MRS. E. N. GRANT, Principal.
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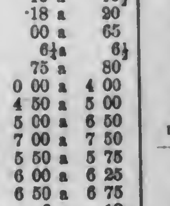

18 different machines with which Mechanics and Jobbers in miscellaneous work can compete as to Quality and Prices with steam power, also Amateurs' supplies. MACHINES SENT ON TRIAL. Say where you read this and send for catalogue and prices. W. F. & John Barnes, Rockford, Winnebago Co., Ill.
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25 CENT CHARM MICROSCOPE.
CHEAPEST IN THE WORLD
Magnifies 500 times. Equal in power at one-tenth the cost of other instruments. Sample by mail, postpaid, 25 cents.
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New Illustrated Circular of Novelties free.
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MRS. L. FLANAGAN WISHES TO ANNOUNCE to the Ladies that she has returned from the Northern Cities, where she has been making her Fall purchases in MILLINERY and every description of FANCY ARTICLES, and is now prepared to show her patrons a VERY ATTRACTIVE and BEAUTIFUL STOCK of all the NEWEST STYLES in French Pattern Bonnets and Hats, Velvets, Silks, Feathers Flowers, Ribbons, &c.

My motto is, as heretofore, the Best Goods, the Latest Designs, the Lowest Prices and the Most Honorable Dealing.

Orders from the country solicited, and perfect satisfaction guaranteed or money refunded.
Variety Store, 42 Market Street.
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$57.60 AGENTS' PROFIT per week. Will prove it or forfeit $500. New articles just patented. Samples sent free to all. Address, W. H. CHIDESTER, 216 Fulton Street, New York.
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SMOKED BACON,
in hogsheads and boxes,
HAMS in TIERCES or SMALL PACKGS,
Breakfast Strips,
Mess Pork, Fish, Mackerel, Mullets, Water Ground Meal,
SUGAR, COFFEE, SALT,
Molasses and Syrup
OF ALL KINDS.
FLOUR of all Qualities,
and over 500 different articles of Fancy Groceries.
nov 19 551-12m

NEW ADVERTISEMENTS.

OFFICIAL REPORT OF THE GENERAL ASSEMBLY.

The verbatim report of the proceedings and debates of the next Assembly will be published by the Assembly's Reporter in a *pamphlet* to be issued after the final adjournment. The pamphlet will probably contain between two and three hundred pages, which will be about the size and style of the *Missionary*. Subscribers will also receive a briefer DAILY REPORT in the columns of the Louisville *Courier-Journal*, which will be sent during the sessions.

This method, besides its convenience to the reporter, will, it is believed, secure to the Church some advantages not heretofore enjoyed, among which may be noted:

(1) A TRULY VERBATIM REPORT OF THE WHOLE PROCEEDINGS. No debate, or part of a debate, no speech, will be left out, except as ordered by the Assembly, unimportant colloquys upon the order of business, and the like. The aim is to make it as thoroughly verbatim as the *Congressional Record*, excepting useless and embarrassing minuteness in trifles. I hope to send out a *finished* work, such as I have never yet had the privilege to furnish.

(2) The pamphlet form will fit it for PRESERVATION AND REFERENCE; so that it will be a valuable contribution to the current history of the Church, telling to "the generation following" the various views expressed, the reasons moving our highest judicatory in its acts, and the arguments of the humblest as well as the most honored members without mutilation.

(3) Another advantage may be found in the ARRANGEMENT OF THE DISCUSSIONS. The chronological order will be abandoned—except in a brief preliminary diary—and all the proceedings upon any one topic will be given not by piece meal, but arranged under one head and on consecutive pages, with such reference to dates as may be needful.

(4) EARLY AND REGULAR INTELLIGENCE from the Assembly during its sessions, by means of the daily *Courier-Journal*—containing the report of its own corps of stenographers—which will be mailed from the office with the regular daily issue. That journal will doubtless receive a more careful transmission through the mails than has been given the *Record*. It also has the honor of having received by resolution "the cordial thanks" of the Assembly of 1870 for its accurate report.

Such is the proposal which I now have the honor to lay before the members of the Southern Presbyterian Church. Having been, without solicitation, and to my utter surprise, appointed official stenographer by the Assembly of 1876, I consider myself called by the Church to the work of providing the Church with a complete and trustworthy report of the manner in which her highest court exercises its jurisdiction. To fulfill this ministry is my ardent wish. But it must be perceived that the efficient aid of our ministers and members will be needed to give success to the attempt. I have ventured to trust to their appreciation of the undertaking, believing that they will take pleasure in furthering it, so that such a patronage may be secured this year as will warrant the continuance of the work hereafter.

TERMS:

The verbatim report in pamphlet, with the daily *Courier-Journal*, will be sent postpaid for ONE DOLLAR—the same also without the C.-J. Any one who will send the money for five subscriptions, will be entitled, as compensation for the labor, to an extra copy, or may retain $1 50, and the same percentage on every additional copy. EVERY MINISTER IS REQUESTED TO ACT AS AGENT, OR PUT THE BUSINESS INTO SUITABLE HANDS. The same favor is requested of elders of vacant churches. The book will be mailed as soon after the adjournment as the additional time demanded by its form will permit—within three or four weeks—and earlier should the patronage warrant the employment of assistance. This pamphlet report will, of course, not appear in the religious weeklies. Subscriptions are to be sent to my present address, MIDWAY, KENTUCKY—in Registered Letters or Post Office Money Orders. P. O. orders must be PAYABLE AT LOUISVILLE, KY. G. L. WOLFE.

MIDWAY, KY., April.

P. S. All orders not mailed so as to reach me before May 10, are to be addressed to the care of Thos. Royall, 130 Jefferson Street, Louisville. Orders for the pamphlet alone may be sent at any time before June 1st.

CONSUMPTION!! CAN BE CURED.
I have a positive remedy for the above disease; by its use in my practice I have cured thousands of cases of the worst kind and of long standing. Indeed, so strong is my faith in its efficacy that I will send TWO Bottles FREE together with a VALUABLE TREATISE on this disease, to any sufferer. Give Express and P. O. address. ... Pearl Street, New York.
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AGENTS WANTED. $50 to $125 a month. An Encyclopedia of Law and Forms. For Business Men, Farmers, Mechanics, Property Owners, Tenants, everybody, every business. Saves many times cost. Selling fast. Send for Circular and terms.
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A magnificent NEW BOOK just from the press. Address J. C. McCURDY & CO., Philadelphia, Pa.
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WEST ALADDIN SECURITY OIL
at the low price of 25 cents per gallon. It is absolutely safe, guaranteed 150 deg. Fire test.
PERKINS and HOUSE SAFETY LAMPS,
the best Lamp made, and only perfectly safe one, at Factory prices.
Kerosene, Lard, Mineral and Linseed Oils,
Paints, Colors, Glass, &c.,
Low down at
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WE KEEP
PLANT'S EXTRA FLOUR, FAIRBANK'S LARD,
CHOICE DAIRY BUTTER, FINE N. O. SYRUP,
And other Standard articles.
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Consignments of all kinds of Country Produce solicited, for which prompt returns will be made. Particular attention given to sale of Cotton, Naval Stores and Peanuts.
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Bacon, Corn and Meal,
80 Boxes D. S. SIDES,
35 Boxes Smoked SIDES,
10 Boxes D. S. SHOULDERS,
5000 Bush. White and Mixed CORN,
400 Bush. Fresh VA. MEAL.
For sale by
KERCHNER & CALDER BROS.

Molasses.
100 Hhds and Bbls New Crop CUBA,
100 " " " SUGAR HOUSE,
100 " " Old Crop CUBA,
50 Bbls New Crop N. O. MOLASSES,
For sale by
KERCHNER & CALDER BROS.

NEW ADVERTISEMENTS.

To the Trade!
IF YOU WANT A good article of FAMILY FLOUR, send orders for
'HAMPTON'S CHOICE,'
Guaranteed and sold low by
WOODY & CURRIE,
Commission Merchants, Wilmington, N. C.
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Try Home First.
ALTAFFER & PRICE,
MANUFACTURERS AND DEALERS IN
SASH, DOORS, BLINDS, MOULDINGS,
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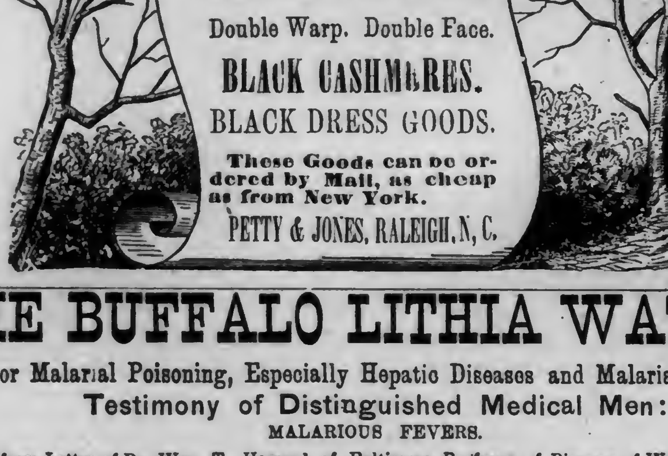

THE BUFFALO LITHIA WATERS,
For Malarial Poisoning, Especially Hepatic Diseases and Malarial Fevers.
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Extract from Letter of Dr. Wm. T. Howard, of Baltimore, Professor of Diseases of Women and Children in the University of Maryland, of August 1st, 1873.

Dr. Howard compares these waters with those of the celebrated Greenbrier White Sulphur, West Virginia, and adds the following:

The Greenbrier White Sulphur Waters will be recognized by all informed upon such subjects as one of the most noted Mineral Fountains of the World.

"Indeed, in a certain class of cases, it is much superior to the latter. I allude to the abiding debility attendant upon the tardy convalescence from grave acute diseases: and more especially to the cachexia and sequels incident to MALARIOUS FEVERS IN ALL THEIR GRADES AND VARIETIES."

* * * * * * * In short, were I called upon to state from what mineral waters I have seen the greatest and most unmistakable amount of good accrue in the largest number of cases in a general way, I would unhesitatingly say the BUFFALO SPRINGS, in Mecklenburg county, Virginia."

—o—

Extract from Letter of the late Dr. Thos P. Atkinson, of Danville, Va., Ex-President State Medical Society, dated August 15th, 1874.

"The Buffalo Lithia Waters have unquestionably displayed great power in the peculiar diseases of the warm, miasmatic regions of the South, which may be grouped together under the general head of Malarial Cachexia, covering Hepatic Engorgements, Enlargements of the Spleen, Jaundice, &c."

"It is not pretended that these Waters possess any anti-periodic properties, such as belong to Quinine—At the same time, however, it is unquestionably true, that in the intermittent and remittent fevers in a chronic form, they have in numerous instances, given relief in cases which had obstinately resisted all the anti-period drugs of the shops. From my experience with them, I feel freely warranted in saying that, with rare exceptions, whenever disease is found originating under malarial influence, a potent remedy may be found in this water."

—o—

Extract from a Letter of Dr. John C. Coleman, of Halifax county, Va., (prior to the War a surgeon of the U. S. Navy, now retired) dated near Scottsburg, Va., January 1st, 1879.

"Perhaps no claim made for the Buffalo Lithia Waters is more thoroughly established than that they are a powerful antidote to malarial poison in its forms and varieties. In that large class of disorders, included in term Malarial Cachexia, embracing Engorgement of the Liver and Spleen, Jaundice, Indigestion, Dropsies and Neuralgias, of which the warm malarious districts of the South are so prolific, the action of these waters as a general rule is most decided and happy, and oftentimes astonishing. In Chronic Intermittent and Remittent Fevers, they are especially efficacious. I presume there is no season at these Springs in which some cases of this character do not find relief from these Waters, which have before baffled the human art."

—o—

Extract from Letter of Dr. Alfred Plumber, of Manson, N. C., dated March 16, 1874.

"I have known the Buffalo Springs of Mecklenburg county, Va., for twenty-five years, and have sent my patients to them. In Chronic Intermittent and Remittent Fever, and in all diseases originating in malarial poison, I have found their action almost that of a charm. I have sent young ladies to these Springs so enfeebled from this influence as to be scarcely able to walk across a floor, and in a few weeks they would become so invigorated as to be able to dance half of every night."

—o—

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Respectfully, R. M. McINTIRE.

FOR THE FAMILY.

A Dinner And a Kiss.

"I have brought your dinner, father,"
The blacksmith's daughter said,
As she took from her arms a kettle
And lifted its shining lid.
"There's not any pie or pudding,
So I will give you this,"
And upon his toil-worn forehead
She left the childish kiss.

The blacksmith took off his apron
And dined in happy mood,
Wondering much at the savor
Hid in his humble food;
While all about him were visions
Full of prophetic bliss;
But he never thought of magic
In his little daughter's kiss.

—*Exchange.*

In God's Care.

One night, when Mr. Hansen, a rich Swedish merchant, was visiting Pomerania with his son, he took lodgings at a neat looking inn, where many years before he had passed three days. It had been pleasant weather then, but now the wind raged fiercely, and the sea lashed itself into fury. The hardiest of men had abandoned the coast, and, shivering with the cold, had returned to their homes. Edmund, the son of the merchant Hausen, went out to look about him, wrapped in a great woolen cloak, but soon came in, and said to the white-haired landlady.

"What fearful weather, Mother Martens! No one in his senses would venture on the sea just now."

"That is true enough, young man; no good would come of it," replied the old woman.

"You could very easily weather such a storm," said Edmund, smiling. "Such a voyage as you once made is not taken very often. My father has told me about it. You are shielded from wind and wave."

"Hush!" said the old woman, "we are everywhere under the eye of God. Those whom He keeps are well kept."

"That is true, Mother Martens," observed the merchant. "You have had proof of the divine power and goodness. The storm is still raging; let us close the shutters, and hear the story from beginning to end. Edmund will be pleased to know all about it."

"I do not like to speak of myself," said the woman; "one should leave that to others. However, you are right, sir; this narration may be useful to the young gentleman, and, as there is nothing more to be done outside, I will tell you how God gave me proof of his watchful care."

At these words the good old woman closed the shutters, put the kettle on the fire, and when the water was hot and the tea served, she began:

"You see, sir, I am an old woman. I have lived many long years in this strange country; but the day I left my own land is as distinct in my memory as if it were yesterday. The cabin of my parents was situated on the seacoast in the southern part of Sweden. I have never possessed riches. Our greatest treasure was a cow, spotted black and white. We had raised her and she was precious to us. It was my business to lead her every day to pasture. In summer it was very pleasant, but not so in winter. My father was a fisherman, and when the snow covered the country, and the sea was frozen over, we suffered much. Once we might have died of hunger if it had not been for the cow. The poor creature was the object of all our care.

"One time the winter was more severe than usual, the snow was piled up in heaps all around our cottage, and I, scarce sixteen years old, longed for the spring as a bird for the sun. At last, one cold, soggy, misty day, the sun drew me to the door, and I led our cow along the shore, where, here and there, at the foot of the 'dunes' (banks of sand), were some tufts of grass. The cow bounded with joy, and I was truly happy. Suddenly she ran toward the sea, which was covered with thick ice that cracked and broke as she moved over it. She reached a large cake of ice, and, standing on it, attempted to drink. I had gone with her. I kept close to her side, and saw in the distance great blocks of ice carried away by the tide. Immediately I felt the ice under us move. I called to the cow and tried to drive her to the shore, but she had not drank enough and would not stir; I cried aloud, I seized the cow and drew her with all my strength, and, I shudder to think of it, the ice on which we were separated from the shore and began to drift out toward the open sea!

"To right and left, before and behind, the ice was carried away. I looked around. I was going farther and farther from the land. I was numb with fear. The ice collected in heads as it moved slowly or heavily along; and that on which we were floated as a small boat. The cow shook with cold. The swift tide pressed on us and drove us ahead; darkness came on; the sun had set long ago, and now it was black night. The waves broke on our ice-cake—I fell on my knees—I prayed. The cow had lain down. I stretched myself close to her; this warmed me. Then I thought of my father, my mother, who would look for me so anxiously. I was filled with grief, and I slept exhausted from fatigue.

"In the middle of the night I awoke, shivering and my teeth chattering. Oh, what a spectacle was before me! On all sides where my eyes rested nothing but the water, nothing but the dreadful sea. The stories about water elves or fairies that I had heard told by sailors came to my mind; I seemed to see monsters and phantoms come from the bottom of the abyss. I fancied I saw strange figures floating like clouds towards me. Then I shut my eyes and prayed again. When I opened them I saw a bright star ahead. I looked again. It was a light, and it surely moved. A boat with men is coming towards us. 'Oh, Nannette!' I cried 'stand up.' It seemed to me she ought to shout for joy; but the poor shivering creature did not move.

"My fingers were numb and stiff, but I tore off my apron and waved it in the air, then—then—"

"Then," interrupted Edmund, with glowing eagerness, "they reached you and took you home—you and Nannette?"

"I do not know how it was," said the old woman, whose eyes were filled with tears. "I remember only voices, and then finding myself on a big ship, and then being home again in the dear old cottage, and father thanking the blessed God and rubbing Nannette; and then the happiest moment when father said, 'Oh! my daughter, I felt sure you would pray, and God would hear you.' My young friend, with God to help me, I was as safe on that open sea as I am now by this bright, warm fire."

"Ay, ay!" said the merchant, quietly; and the son, looking intensely at the dancing blaze, said: "I thank you, Madame Martens. You have taught me a lesson that I shall remember for many a day."—*Early Days.*

Good Advice.

Mr. Spurgeon says: "Make the bridge from cradle to manhood just as long as you can. Let your child be a child and not a little ape of a man running about town." Good advice. A book could be written of people who never had a childhood, from Milton to Ruskin. Indeed, we but recently had Ruskin's confession that he really ever enjoyed childhood, and Milton has put it in the mouth of his divine speaker in Paradise Regained to say

When I was yet a child no childish play
To me was pleasing; my mind was set
Serious to learn and know, and thence to do
What might be public good.

Boswell reports of Johnson that he never joined with the other boys at Lichfield school in their ordinary diversions. Perhaps had he done so he would not have been the choleric, irascible old man he was. The sickly boy of Scott's Rokeby was one of whom it was said:

No touch of childhood's frolic mood
Showed the elastic spring of blood.

And Southey stigmatizes a demi-millionaire in his "Alderman's Funeral" as one who

When he was a boy and should have breathed
The open air and sunshine of the fields,
To give his blood the natural spring and play,
He in a close and dusky countinghouse
Smoke-dried and seared and shrivelled up.

Heaven lies about the infancy of those who have a childhood. Alas for these prematurely old men and women—children of later years indeed—who never know the spontaneity, the playfulness, the freshness, the beautiful ideality, and the ideal beauty of the world in childhood! Thank God for children if you have them, and see to it that they have at least a childhood.—*Christian at Work.*

MISCELLANEOUS.

The Argan Tree.

Consul Drummond Hay, in his report upon Mogadore, the principal port of Morocco, mentions the existence of forests of the argan tree, which furnish nourishment both for the natives and their flocks in the times of drought and scarcity. This remarkable tree grows only in certain provinces of the country, and is utilized in the following ways: In the first place, the peasants extract the oil from the nut, which is used both for burning and cooking purposes. When the nuts ripen and fall off the trees they are gathered by the natives, who are aided in the harvest by their goats. Those animals swallow the fruit for the rind, but, being unable to digest the nut, they throw it up again, and it is then added by their owners to the store for making the oil. For their private consumption the peasant rarely makes a large quantity of the oil at a time, but crack open a few handfuls of nuts with a stone, and after toasting the kernels in an earthenware dish, grind them to flour. The oil is extracted by adding water in small quantities to the flour, which is stirred in a bowl. As the oil is being formed by this process, the flour hardens into a cake, which is finally squeezed, leaving the oil perfectly clear and fit for use. This kind of oil cake then serves as an excellent food for cattle, as does also the dry rind of the nut, which is generally given to them with the cake, forming together their principal and most nutritious food during the year. It is invaluable to the natives in times of drought, for the argan tree is very hardy, and a dry year has little if any effect upon it. Even the empty husk of the nut, when broken, is not thrown away by the peasants, but used as fuel. The best charcoal is made from the argan tree, and the dry timber is excellent firewood. The goats feed also upon the leaves of the tree, and when browsing in the argan forest may be seen climbing among the trees, plucking and nibbling the nuts and leaves.—*Scientific American.*

A Printer's Blunder.

Napoleon II. is one of the finest figures in French history. In point of fact he never reigned, and was never recognized by that title save once—by the Executive Committee of the Chambers before the accession of Louis XVIII. He was known as the king of Rome, and latterly as the duke of Reichstadt. His life, after the six years of royal babyhood in the Tuilleries, was spent in Austria with his mother's family. In 1832, at the age of twenty-one, he died at Schronbrun—many said of poison. A weak and effeminate creature, it was absurd to give him a place among the reigning monarchs of France. When the second empire was established, many wondered at the title assumed by the Emperor "Napoleon III." It was explained then that he desired to be considered a sovereign by legitimate hereditancy, and had thus recognized the claim of his cousin, as that of the poor Prince of the Temple was recognized by the Bourbons after the restoration. But it appears now that, upon the authority of the historian Kinglake, the intention of Louis Napoleon was to call himself simply Napoleon, and that a printer's blunder was responsible for the change. Just before the *coup d'etat*, a minister of the Home Office, busy preparing provincial sentiment, wrote *Que le mot, d'ordre soit Vive Napoleon!!!* The printer took the three exclamations for "III," and so the proclamation went out, and was copied by the press, and incorporated in public speech. It was no time for explanations, and so the nephew of his uncle adopted the title.

Professor Blackie.

The visitor to Edinburgh who happens to be strolling in the afternoon under the shadow of the Castle Rock may very possibly chance to find his attention attracted, on a sudden turn in his walk, by a strange and picturesque figure, of which it is difficult to say whether it has more in common with that of a Castilian troubadour or of the Ettrick Shepherd. It is the figure of a man of middle stature, lithely-built, of finely-chiselled features, cleanly shaven; a wealth of silken, silver locks trembling on his slender shoulders; a dark frock-coat, a Shakespeare collar, a cavalier hat, a grey Scottish plaid intricately wrapped round his chest. If the wayfarer swerves from his straight and independent path so as to pass close to this mysterious personage, ten to one that he will overhear him humming a Burschenlied, or a chorus of Æschylus. Probably since the limping form of Sir Walter, or the leonine face of Christopher North, used to be recognized by everybody in Princess street, there has been no more familiar or striking presence in Edinburgh than that of Professor Blackie. His house in Hill street is only a few doors removed from the former dwelling of the Great Unknown. The trusty old domestic who opens the door to you, who has been in the Professor's family all her life, and who speaks Scotch with an accent strongly suggesting Gaelic gutturals, ushers you into the library on the ground-floor front. The room is not very big, for the house itself is small, and is crammed from floor to ceiling with books on all subjects and in all languages. A large, substantial table for spreading out and comparing authorities monopolises all the walking space, and makes you feel you are in a genuine workshop. There are few or no ornaments visible, except busts of Scott and Niebuhr; vignettes of the Chevalier Bunsen and Edward Gerhard, "the friends of his youth and the directors of his early studies;" a statuette of Goethe on the mantelpiece, a memento of his metrical translation of "Faust," which the late Mr. G. H. Lewes pronounced to be the best extant. But before you have had time to notice even as much as this, the Professor himself, in velvet shooting jacket, has left his wife and pounded down stairs—a septuagenarian who preserves the fire and agility of a youth of twenty. What can he do for you? You must stay and dine, and join "the Hellenic" afterwards, for this is the meeting night.—*Scottish-American Journal.*

The Pansy.

The pansy, now so well known, and so popular over the civilized world, and called by a dozen different names, is the child of the simple little annual, heart's ease, or violet, of Europe, and perhaps of America, though it is thought to be only a naturalized citizen of this country. This flower has many names; indeed, every country gives it a pet name. Fringed violet, trinity flower, butterfly flower, love in idleness, stepmother, johnny-jump-up, are among the most common, while the French call it pansee, from which the English name pansy is no doubt derived.

When observing how these flowers flourished in the moist climate of England and Scotland, and how they seemed to revel in the fogs and mists so common in these countries, we feared that America could never produce good pansies, at least only well north. Experience, however has proved that our fears were unfounded. By growing seeds from plants of the most compact habit, and that bear the sun best, we have pansies that rival those of any part of the world, and, strange to say, the finest and largest we have ever seen were from the far South, in the vicinity of Charleston, S. C. The Southern winters are wonderfully adapted to the growth of the pansy.

We are not aware when the viola was first introduced into gardens, but in a floral work published in 1732 it is described and illustrated with a colored plate, and the flower is very little removed from the wild type. It was about seventy years ago that it first received the attention of professional florists and the honor of first calling attention to the pansy belongs to a lady, who, when quite young, was so pleased with the little flowers that grew scattered about her father's garden that she transplanted the best into a small heart-shaped bed, and enlisted the interest of the gardener in their behalf. He soon succeeded in making such improvement in the flowers that nurserymen and florists saw the advantages that might be derived from their culture, and soon there became a pansy fever all over the country, and this flower became one of the choicest gems of the garden, as it now is.—*Vick's Magazine.*

A Shiftless Farmer.

So long as it pays to have a suit of clothes to wear, or a meal of victuals to eat, farming pays; and when I hear so many farmers (if they deserve the name of farmer) complain that it does not pay, I think there is something wrong somewhere.

Not long since I called upon a gentleman who claims to be a farmer. As he has lived on the same farm for over forty years he ought to be one if he is not. On going into his barn I found half a dozen native cows. I asked him how his cows thrived. "Oh! very well; they are all I have to depend on, and if it was not for them I could not get a cent from my farm." I asked him why he did not keep more cows? He said that was all he could keep with what other stock he had. So, of course, I wanted to see his other stock, supposing he had some young stock; but instead of that I found three old horses and a yoke of oxen. There was evidently something wrong here, and I could not help remarking to him that, as his farm was suitable for a horse team, if he would dispose of the lot, and get two good horses, they would do all of his work, and he would save keeping enough for four more cows than he was now keeping, thereby adding over $200 yearly to his income. Then we looked into the barn cellar, where he kept his hogs. There were two of them about fifteen months old, and they would dress about two hundred and fifty pounds each. He said it did not pay to raise pork. "Confounded hogs!" said he, "they root so much they can't grow any," and so saying he threw a stick at one of them that was in the act of rooting up a large stone from the bottom of the cellar. I suggested to him to put fifty loads of muck into the cellar, and the manure, as fast as it accumulated, for the hogs to root over; but he said he had no time, and could not get money to pay a hired man. That was enough to satisfy me that it did not pay *him* to farm.

It is just such men as this who always complain that farming does not pay. But why don't they give up farming and engage in some other business, if it pays so poorly? The fact is, they would make a failure of anything they undertook, no matter what, for a man who is successful in one business will be in another if he understands it; and a man should never undertake the management of a farm unless he understands it in all its branches; and one who understands it and likes it you will never hear say it does not pay. I have heard men say "I would not give my farm for a whole city if I had got to live there, for you cannot breathe anything but coal gas, or see anything but brick walls." Such men as that will always make farming pay; and have no difficulty in raising steers that will dress from five hundred to seven hundred at two years old, or pigs that will dress three hundred at six months old. In conclusion, I would recommend farmers to take a good agricultural paper, and they could well afford a few books treating on agriculture.—*New England Homestead.*

SECULAR NEWS.

One hundred and twenty-three boys and girls at the Oxford Orphan Asylum and not a single case of sickness.

A formal demand has been made upon the South Carolina authorities for payment of a million and a quarter of Blue Ridge scrip. This by New York holders. The demand was not complied with and it is supposed that suit will be brought.

L. H. Yeargan, Petty & Jones are a leading firm. They know the value of advertising and make a liberal though judicious use of it. It is a good house to deal with—none better.—*Raleigh News.*

Hon. T. J. Jarvis, Governor of North Carolina, Colonel W. S. Saunders, Secretary of State, and Maj. H. A. Gilliam, visited Wilmington, arriving on evening of 22d and returning on night of 24th. They were cordially welcomed, and a salute in honor was fired on their arrival.

C. S. Entomologist, Prof. C. V. Riley, in urging the adoption of silk raising—not on a grand scale—but by country families, as a "side issue" for the "gude wife" and children, instances the case of our townsman, Edward Fasnach, "who for several years has been shipping to France cocoons reared by his family. He sends in bales averaging about forty pounds of stifled or choked cocoons, for which he has obtained as high as $2.50 per pound, net, the freight from Marseilles, being only $3 per cwt.—*Farmer and Mechanic.* (*Raleigh.*)

General John A. Dix, formerly Governor of New York, died in New York city on 21st inst., aged 81 years.

Dr. Kemp P. Battle, President of the University of North Carolina, delivered a lecture on Wednesday evening last on the Origin and History of the University. It was interesting and gave our people much information on the subject in hand.

Judge Bond instructed the jury to bring in a verdict of not guilty in the Barnwell (S. C.) election cases.

The Raleigh News says that the clothing establishment of Messrs. R. B. Andrews & Co., is the largest clothing establishment in North Carolina, carries a larger line of goods and has a larger patronage. The store room is more extensive and better arranged than any between Baltimore and New Orleans. Mr. Andrews is a self-made man and has achieved success by his untiring energy, reliable dealing and close application to business. His efforts have been most ably seconded by Mr. Whiting, his associate for the past eleven years.

The Duke of Roxburgh, head of the Scotch house of Ker, died in Genoa recently.

The Emperor of Austria celebrated his silver wedding on the 24th instant.

Mr T. B. Russell has fixed up a pond on his plantation, in Robeson county, and has started fish culture.—*Robesonian.*

The license tax on dealers in fruit trees in North Carolina—$100 for privilege of selling by agents—will practically, so it is said, put an end to the traffic in this State.

The plague raging in Morocco, is horrible beyond description. Famine and starvation come in to aid disease in the terrible work. Living human beings eat the dead. The Moslems are fatalists, and will take no precautions against the disease, even wearing the clothes of diseased persons and inevitably dying of the contagion. Europeans flee if they can get away, but many die despite all precautions.

A destructive tornado, on April 14th, struck Collinsville Illinois, and demolished several buildings and ruined several others. Only one person was killed and one or two others badly injured.

THE GREATEST BLESSING.

A simple, pure, harmless remedy, that cures every time, and prevents disease by keeping the blood pure, stomach regular, kidneys and liver active, is the greatest blessing ever conferred upon man. Hop Bitters is that remedy, and its proprietors are being blessed by thousands who have been saved and cured by it. Will you try it. See other column.

MISCELLANEOUS.

Charlotte Institute,
FOR YOUNG LADIES,
CHARLOTTE, N. C.
Spring Term January 30—June 10th 1879.

EXPENSES $125 per term, inclusive of everything in the way of Board and Tuition, viz: Furnished Room, Lights, Fire, Servant's Attendance, and Washing; Ancient and Modern Languages, Calisthenics, Free-Hand Drawing, Kindergarten for younger pupils, all school books and stationery for school use; thus preventing any supplemental bills at the end of the Term.

Pupils entered at any time and charged from time of entrance to end of Term at these rates.

Music under Dr. Bidez $30; under any other Teacher $35. Use of Piano $5 per Term.

Private lessons in Painting $25, in Crayon Drawing $20, in Pencil, $12 per Term.

The best "Reference" the school can give as to its excellence, is its success in its own community, in which it opened with 35 pupils, and now has over 100 in regular attendance. Appeal is confidently made to its patrons in Charlotte that the Institute with its present corps of instructors is of unprecedented excellence.

Rev. Wm. R. ATKINSON,
Charlotte, N. C.
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THE GENUINE
DR. C. McLANE'S
CELEBRATED
LIVER PILLS,
FOR THE CURE OF
Hepatitis, or Liver Complaint,
DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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DR. C. McLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them A FAIR TRIAL.

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Insist upon having the genuine DR. C. McLANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name *McLane*, spelled differently but same pronunciation.

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Females suffering from pain and weakness will derive great comfort and strength from the use of Benson's Capcine Porous Plaster. Where children are affected with whooping cough, ordinary coughs or colds or weak lungs, it is the one and only treatment they should receive. The article contains new medicinal elements such as is found in no other remedy in the same form. It is far superior to common porous plasters, liniments, electrical appliances and other external remedies. It relieves pain at once, strengthens and cures where other plasters will not even relieve. For Lame and Weak Back, Rheumatism, Kidney disease and all local aches and pains it is also the best known remedy. Ask for Benson's Capcine Plaster and take no other. Sold by all Druggists. Price 25 Cents.

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MISCELLANEOUS.

E. J. HALE & SON,
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THISTLE EDITION of the Waverly Novels, STEPHENS' HISTORY OF THE UNITED STATES SHEPHERD'S HISTORY OF THE English LANGUAGE, SHOUP'S ELEMENTS OF ALGEBRA, CYCLOPEDIA OF THE BEST THOUGHTS OF CHARLES DICKENS, DRAWN FROM LIFE, being Sketches by CHARLES DICKENS, HAWKS' HISTORY OF NORTH CAROLINA, MRS. MASON'S YOUNG HOUSEWIFE'S COUNSELLOR AND FRIEND, THE ANGEL IN THE CLOUD; HAYNE'S POEMS; NORTH CAROLINA SUPREME COURT REPORTS, &c., &c.

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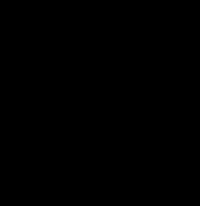
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5. *Evangelistic Work*—First Sabbath in September.
6. *Education*—First Sabbath in November.

North Carolina Presbyterian.

A Religious Family Newspaper: Devoted to the Intellectual, Moral and Spiritual Interests of the People.

[NEW SERIES—VOL. XII—No 591.] WILMINGTON, MAY 7, 1879. [OLD SERIES—VOL. XXII—No. 1,211.]

The Presbyterian.

TERMS OF PUBLICATION:

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ABSTRACT OF THE MINUTES OF CONCORD PRESBYTERY.

[OFFICIAL.]

Concord Presbytery met at Bethel church April 23d, and was opened with a sermon by Rev. T. G. Thurston, from John i: 16.

Rev. J. H. Thornwell was chosen Moderator, and Rev. J. A. Ramsay and A. C. McLean, ruling elder, Temporary Clerk.

Ministers present 16, ruling elders 23.

The following brethren were present and asked to sit as corresponding members: Rev. Messrs. Prof. J. F. Latimer, W. W. Pharr, W. E. Mellwaine, S. H. Chester and M. R. McKendrick, of the Presbytery of Mecklenburg; W. W. Orr and D. G. Caldwell, of the Presbytery of the A. R. Church; P. M. Custer, of Greenbrier (Va.) Presbytery, and W. P. Williams of the Methodist Church South.

Rev. G. M. Gibbs was dismissed at his own request to connect himself with Fayetteville Presbytery.

Presbytery ordered that on account of age and infirmity Rev. T. N. Paxton be excused from attending Presbytery hereafter.

J. C. Kennedy and C. W. Robinson, licentiates, made reports of their whereabouts and work.

The Moderator announced the usual standing committees.

The narratives from the churches and sessional reports were read and referred to the appropriate committees, and the reports on Sabbath schools and on Systematic Benevolence referred without reading.

Tuesday.—Rev. P. M. Custer was received on certificate from Greenbrier Presbytery, after examination, and his name enrolled.

A communication from Rocky River church asking Presbytery to change the sum promised in the call from that church from $1,200 to $1,000 was read and, the pastor consenting thereto, the request was granted.

A request from Taylorsville church, asking permission to retain Rev. T. G. Thurston as stated supply for another year, was granted.

The Book of Church Order was adopted without debate.

Rev. A. L. Crawford, with Rev. P. T. Penick as alternate, and Ruling Elder D. F. Cannon, with H. C. Hamilton as his alternate, were chosen as commissioners to the next General Assembly.

Statesville church was chosen as the place and Saturday before the second Sabbath of September next, 11 o'clock a. m., as the time for the next regular meeting of this body.

A call from the church of Concord (Iredell) for the ministerial services of Rev. P. P. Winn for one-half his time was read and placed in his hands.

Presbytery proceeded to install Rev. L. K. Gheagow, pastor of Bethel church, whereupon Rev. Rumple preached a sermon, Rev. J. H. Thornwell, Moderator, propounded the constitutional questions, Rev. P. T. Penick delivered the charge to the pastor and Rev. Wm. W. Pharr delivered the charge to the people.

A request was read from Franklin church, asking permission to employ the Rev. R. W. Boyd as stated supply for one year at a salary of $275 for one-half his time, which was granted.

R. Sterling, ruling elder, from the committee appointed at the last meeting to take into consideration the moral and religious condition of the colored population within our bounds and devise some plan for the promotion of their spiritual welfare, made a lengthy and interesting report, which was accepted, and the preamble and first two resolutions adopted, viz:

We recognize the importance of the religious training of the colored population among us, and are convinced that this training can be effectually given only by teachers of their own race, and would recommend the following measures to Presbytery for its adoption:

1. That our ministers embrace every favorable opportunity to convince the freedmen, by preaching for them or otherwise, of our interest in their spiritual welfare.

2. That ministers and sessions be requested to adopt such measures as are practicable for the religious instruction of our colored population.

The third and fourth resolutions in the above report, touching the best plan to be adopted for the education and training of a colored ministry among us, or the further consideration of the whole subject were made the order for the second day of the next regular meeting of this body.

Rev. P. P. Winn signified his acceptance of the call from Concord church (Iredell), whereupon it was ordered that when this Presbytery adjourn it adjourn to meet at Concord church on Friday before the first Sabbath in June next, at 11 o'clock a. m., to install him over said church, if the way be clear; and that Rev. W. A. Wood preach the installation sermon, that Rev. R. B. Anderson charge the pastor, and Rev. Wm. W. Pharr charge the people.

A call from Newton church for one fourth of the time of Rev. R. B. Anderson was read and placed in his hands, and, as he was not ready to answer the call, permission was granted him to retain the call for further consideration.

Presbytery ordered that the sessions of vacant churches appoint two of their number, a principal and alternate, to conduct religious services on the Sabbath and give the people an opportunity of contributing to the various objects ordered by the General Assembly.

Friday.—Rev. J. Rumple, from the Sustentation committee, recommended the following, which was adopted:

1. That Rev. W. A. Wood preach one Sabbath at Fifth Creek, and administer the sacrament.

2. That Rev. E. F. Rockwell supply Third Creek one Sabbath during the absence of the pastor to the General Assembly.

3. That Rev. R. W. Boyd do the same at Mocksville.

4. That Rev. J. H. Thornwell be directed to supply Poplar Tent church a part of the time for the next five months, provided it can be done without injury to his work in Stanly county, and provided further that Poplar Tent shall make a reasonable compensation for his services; but the Presbytery engages to continue to him the whole salary of $700 from its own treasury.

5th. That Rev. J. H. Colton be directed to supply Drusilla Church one Sabbath each month for the next year, and that $75 be appropriated from the Sustentation fund for his support, and that the church at Drusilla be directed to raise all they can to supplement this sum.

Rev. J. H. Thornwell, evangelist, made a brief but interesting report of his work in Stanly county. Reported that he had organized a church of five members in all, with two ruling elders; that the members of this little church have resolved to build a comfortable house of worship without asking any assistance outside of their own little number; that they will thankfully receive any assistance any one outside of their own number may see fit to give voluntarily and unasked. The report was approved and the name of the church (Norwood) enrolled. (I will take the liberty to suggest Mr. Editor, that if any one seeing this, wishes to contribute anything to this church, that it be sent to Rev. J. H. Thornwell, Concord.)

The following overture was unanimously adopted:

To the Reverend, the General Assembly of the Presbyterian Church in the United States, to convene in the city of Louisville, Ky., May the 15th, 1879: The Presbytery of Concord respectfully overtures the venerable General Assembly to take up and carefully consider the subject of retrenchment of expenses in the conduct of our ecclesiastical affairs, and would respectfully suggest the consolidation of the causes of Education and Publication under one committee and one secretaryship, together with the orderly abolition of the Relief Scheme.

And would further respectfully overture the General Assembly to consider and adopt the plan of biennial Assemblies alternating with biennial meetings of the several Synods.

The following was adopted:

Resolved, That a committee of three be appointed to obtain an evangelist to the colored people within our bounds, provided he can be supported without calling upon the funds of the Presbytery.

Wm. Murdock, ruling elder, Rev. J. Rumple, and Rev. W. A. Wood, were appointed said committee.

Revs. J. H. Colton, T. N. Paxton and ruling elder J. M. Greenlee, were appointed a commission to settle difficulties in Siloam church, with full power to try cases and inflict censure if need be.

The Committee on Bills and Overtures reported, recommending as an answer to the overture from Taylorsville Church, that the phrase, "Baptised non-communicants he defined to include *all* baptized children of every age who have not been admitted to full communion. Adopted.

The committee to whom the narrative reports from the churches were referred, reported, recommending the approval of the following: D. College, Salisbury, Morganton, Statesville, Centre, Bethphage, Wilkesboro, Mooresville, Prospect, Zion, Concord, (town and vicinity) and the following in part: Thyatira, Taylorsville, Mocksville, Hickory, Concord, (Iredell,) Bethany, Poplar Tent, Siloam, Marion, Third Creek, Franklin, Rocky River, Back Creek, Bethesda, Norwood and Tabor.

The various committees appointed by the Moderator made reports.

A vote of cordial thanks was tendered to the good people of Bethel and Davidson Colleges (near by) for their kindness and liberality in entertaining Presbytery, and to railroads for reduced fare.

The meeting was a pleasant one in all respects.

Wm. W. Pharr,
Stated Clerk.

BE HUMBLE.

If thou art a vessel of gold, and thy brother but of wood, be not high-minded. It is God that maketh thee to differ. The more bounty God shows, the more humility he requires. Those mines that are richest are deepest; those stars that are highest are smallest; the goodliest buildings have the lowest foundation. The more God honoreth men, the more they should humble themselves; the more fruit, the lower the branches on which it grows. Pride is ever the companion of emptiness.

For the N. C. Presbyterian.

THE ENO CHURCH.

To the Editor of the N. C. Presbyterian:

Dear Sir—It has been repeatedly suggested that, owing to the advanced age of the writer, he should give from personal recollection some sketches of the origin of this old church, with something of the usages and customs of it, and the neighboring congregations (which were pretty nearly the same) in years long since past.

This old church was organized among the first in Orange Presbytery by the earliest settlers, mostly Scotch-Irish, who migrated here from Pennsylvania and New Jersey. This was called the Eno settlement; the Hawfield settlement was made about the same time, and was composed of about the same material. The two settlements were only from eight to twelve miles apart, and the people intermarried freely. The first proposal suggested for erecting a house for public worship was to unite on half-way ground and have one church for both settlements, and accordingly a site was selected on what is called the old Strudwick plantation. Finally they concluded for each settlement to erect a house where each settlement could worship under its own vine and fig tree; but they united for many years in securing pulpit ministrations and pastoral services.

The exact date when the first house of worship was built at Eno cannot now be ascertained, but it is supposed to have been in 1736 or 1737. The deed given for the ground on which it stands bears date from the ninth year of the reign of George II. The building was of logs and stood near the middle of an acre of ground. A corner-stone remains to point the spot. Buried within the space designated and, nearly filling it, are graves that contain the ashes of those sturdy pioneers who felled the forests and fought the battles of their country, and yet were not unmindful of the duties of religion.

Memory recalls, in association with the early days of this church, the names of Revs. Messrs. Spencer, McWhorter, McAden, Patillo, Lake, Hodge and McGrady—men whose preaching was a terror to evil-doers.

The church took its name from a little tributary of the Neuse river, which winds near by, and, tradition says, was organized in 1756 by Rev. Messrs. Spencer and McWhorter, but the organization may have been earlier. Rev. Wm. McAden preached there at various times in 1755 on his missionary tours through the State. The first elders were Thomas Clark, John Tinnin and Carnes Tinnin.

The present house, which has frequently undergone repairs, was built in 1793 and dedicated to the service of God in the year following, at which time the Rev. James H. Bowman became pastor of Eno and Little River congregations. He continued with them twenty-one years, and during this period his labors in the ministry were blessed and many were added to these two churches. He was a man of tender sympathizing feelings and his manner of delivery mild and persuasive. Possessing more than ordinary oratorical grace and fluency of speech, yet his motto was, "A praying people make a preaching minister;" this he seemed to realize in a good degree. We have often seen grey heads bowed and the congregation deeply affected, while tears stole down the cheeks of the speaker.

The personal recollections of the writer commence with the year 1802 and with the great revival of that year. It was a time of great solemnity and the Holy Spirit was abundantly outpoured. As accords with our observation generally this revival was preceded by much wrestling in prayer. The weekly prayer meetings were well attended. Many dated their conversion from this time and became useful members and office-bearers in the church.

It was usual in those days to hold two examinations in the congregation each year on the Westminster catechism in connection with Willison's and Fisher's catechisms. Friday preceding the communion Sabbath, spring and fall, was observed as a day of fasting and prayer. The communion seasons were very solemn and lasted four days. On Saturday the great bake-oven then used was brought into use and enough baking was done to last till the close of the meeting, so that no one was detained to cook warm dinner on Sunday. Other regulations for proper observance of the Sabbath were duly attended to.

Large crowds attended the sacramental occasions, and there was more solemnity than now-a-days.

The ruling elders in the time of Mr. Bowman were David Fancett, Thomas Bain, John McKee, Robert McKee, Eli Birdsey, James Clark and William Clark, Sr.

Rev. Mr. Bowman left these congregations in 1815 and moved to the West. He was succeeded by Rev. Samuel, Paisley, who became pastor in 1816 and continued to serve in this capacity for over twenty years. He was a man of prayer, and frequently urged upon his hearers the importance of secret prayer, strengthening his injunction by citing the parable of the unjust judge and unfortunate widow. His labors for a number of years were blessed in a good degree.

We cannot take the time and space to follow up the record of the church. Succeeding Mr. Paisley were the three Phillips, Witherspoon, Doak, Graves, Currie, Stanfield and others. The habits and customs of the people are greatly changed since these olden times. The sanctuary was entered with reverence and vacated with becoming solemnity. The aisles of the church were cleared as soon as well could be after the benediction was pronounced. All salutatory compliments were exchanged after leaving the house.

"Thus saith the Lord, stand in the ways and see and ask for the old paths, which is the good way, and walk therein and ye shall find rest for your souls." Layman.

For the N. C. Presbyterian.

THE NEW EARTH.

Principal Fairbairn, in his work on typology, makes, what seems to us, an unanswerable argument in favor of our theory from the promises made to the patriarchs, in connection with Eph. i: 14, where the Apostle says that believers have received the Holy Spirit of promise, which is the earnest of their inheritance until "The redemption (recovery) of the purchased possessions." Another line of argument might be pursued from those passages which speak of the return of Christ to the earth and the scenes then to be enacted; the coming down of the New Jerusalem, the redeemed church, from God out of heaven, and the investing of the Saints with the emblems of their royalty to "reign on the earth." Our theory removes many of the difficulties in which the Premillenial hypothesis involves these passages. But we will pass them over with a reference to the work of Fairbairn and that of Dr. Ramsay, and close our discussion with one or two general considerations which will serve to increase the general probability of our view.

The first of these is drawn from the distinguishing honor which God has put upon our earth as a field for the display of the highest glories of his character. Many of the members of our own little system far surpass it in material greatness; and of the stars which shine through the void immense, there are myriads which far outshine it in material splendor. But it has other and higher claims to honor, which none of them can for a moment rival. Those fields are rendered forever holy.

"Over whose acres walked those blessed feet,
Which eighteen hundred years ago were nailed
For our advantage on the bitter cross."

Its dust is consecrated, not only by the baptism of his blood, but also by being formed into his human body which has been assumed into everlasting union with his Divine nature. On one of its hills his cross was lifted up; that sun of the moral system before which the sun of heaven was veiled, and all material nature shut its glories in, acknowledging that it had no glory "by reason of the glory that excelleth." The cross not only displayed that moral glory of God, his holiness, justice, truth and mercy, with the view of which alone the heart of man is satisfied, but on it "he spoiled principalities and powers, triumphing over them in it." And now we ask, and the question answers itself, shall the earth, which has witnessed such scenes, be blotted out of being, or given up at last to Satan? Shall the conquered enemy retain possession of the battle ground, or shall the conqueror erect no trophy there, that in the ages to come he may show the exceeding riches of his grace in his kindness toward them that believe?

Again, the earth was made for man, and man was made for the earth. They are mutually adapted to each other. Except in so far as sin has marred them both, the earth, with all its arrangements, laws and processes, is perfectly suited to furnish man a field for the use and enjoyment of all his powers. We touch the cords of a musical instrument; a vibration is started in the air which strikes upon the curiously wrought membrane of the ear. The impression is conveyed by the auditory nerve to the brain. The effect is what we call music, but the music is not in the air nor in the ear but in the soul.

"There is in souls a sympathy with sounds,
And as the mind is pitched the ear is pleased."

And so with all the other senses. They are but so many avenues, and the corresponding arrangements of nature so many vehicles by which the manifold goodness and glory of God is borne into the secret chambers of the soul to fill it with wonder and delight.

Now we do not suppose that God made man in the beginning an essentially different being from what he intended him finally to be. Still less is the supposition probable, as some writer has well remarked, "that any artifice of Satan should cause the great designer to change his original purpose and produce a new creature out of fallen man essentially unlike the manhood in which he was first created." True, the Apostle says we shall be changed. The saints will be changed in the sense of being purified from sin; of having their natural powers enlarged. They shall be exalted to a higher state and glorified in soul and body. But they are not to have their identity destroyed by being changed into something else than human beings. Their glorified bodies will not be incarnate clogs, but perfect vehicles we would suppose for conveying to their glorified spirits the beauties and harmonies of heaven. Every eye will see and appreciate the splendor of its eternal mansions, and every soul be filled with melody at the voice of the harpers harping with their harps, and singing their new song before the throne.

And now is there not something in our doctrine, pleasing even to those whose griefs have made them tired of the earth? Is it not pleasing to think that *here*, in the very place where they have fought and suffered they shall triumph and rejoice? That here, where Christ was despised and rejected of man and crucified, he shall be forever worshipped by the adoring millions of his redeemed subjects? That the atmosphere of this very earth, where revelry and blasphemy and the wild song of the bacchanal have so long poured their discord into the ear of the Prince of darkness, shall one day vibrate only with the praises of him who hath loved us and washed us from our sins in his blood.

S. H. C.

The Bethel at Honolulu, which is still in charge of Rev. Mr. Damon, has become an important centre for the religious efforts which are put forth for the benefit of Chinese. Last year 4,000 Chinese learners landed on the Sandwich Islands. Regular Sunday services are held in the Chinese language at the Bethel.

For the N. C. Presbyterian.

CHILDHOOD'S HOME.

BY REV. OLIVER CRANE, M. D.

Dear home, there is a charm around
Thine oft-remembered spot,
Which from my earliest youth hath bound
Me to thee, as to holy ground,
And will not be forgot.

Long years have overpast since first
I left thine honored dome;
Yet naught that hath upon thee burst,
Hath from thy sacredness dispersed
The loveliness of home.

How bitter, when thy precincts dear
First faded from my view,
How bitter that unbidden tear,
That told me I was no more near
The home my boyhood knew.

The many hours I there had spent
Rushed like a memory-spell;
There no discordant jar had rent
Our little band, and bade prevent
Affection's rising swell.

Bright did endearance fondly shed
A halo o'er the past,
And all the future overspread,
With promised blessings on my head,
And bid them ever last.

There came a change—ere morn of days
Had merged in coming noon,
The blot, the pall, the gloomy haze
Had whispered that our future ways
Must separate how soon!

All are not here—one whom we loved
Is taken to her home;
While yet the blessing seemed approved
There came a message and removed
A *sister* to the tomb.

Years may advance, and with them all
That home's fond joyance gave;
Friend after friend successive fall
Beneath the sad funereal pall
That shrouds them for the grave.

Yet, till life's lamp shall cease to burn
And all in death repose,
Oft would my willing footsteps turn,
And here where I was wont to learn
Submission lose my woes.

But ah! what havoc time hath done,
As o'er thee swept his train!
Years since have past, and one by one
Thy once loved inmates all are gone,
And I alone remain.

But let my heart, thy murmurs cease,
And take thy Father's lead:
Oh sorrow not at their release,
For heaven's attractions but increase
As those of earth recede.

Earth has no home, however dear,
Which death does not infest;
The loved on earth whom we revere,
Can tarry but a season here,
For this is not your rest."

Place not thy treasures then my heart,
In any earthly store;
But e'er remember where thou art,
And choose in heaven that *better part*,
Where partings are no more.

Then, when life's evening shall have come,
And home on earth shall fade,
A star dispersing all the gloom,
Shall ope a bright celestial home,
Where death shall ne'er invade.

HONEST DEAN STANLY.

Dean Stanley in a sermon recently preached before the Glasgow Society of the sons of the clergy says:

"The Scottish church is not only Christian, Catholic, National, and Protestant—it is also Presbyterian. There was a time when it used to be the prevailing belief of English divines that Episcopacy, in the sense of the necessity of one presiding officer over every Christian community, reached back to the first origin of the Christian society. This belief, in the enlarged atmosphere of more exact scholarship and more enlightened candor, has now been abandoned. The most learned of all the living bishops of England, whose accession to the great see of Durham has been recently welcomed by the whole Church of England with a rare unanimity and enthusiasm, has, with his characteristic moderation and erudition, proved beyond dispute, in a celebrated essay attached to his edition of 'St. Paul's Epistle to the Philippians,' that the early constitution of the Apostolic churches of the first century was not that of a single bishop, but of a body of pastors indifferently styled bishops or presbyters, and that it was not till the very end of the apostolic age that the office which we now call Episcopacy gradually and slowly made its way in the churches of Asia Minor; that Presbytery was not a later growth out of Episcopacy, but that Episcopacy was a later growth out of Presbytery; that the office which the apostles instituted was a kind of rule, not of bishops, but of presbyters; and that even down to the third century presbyters as well as bishops possessed the power of nominating and consecrating bishops."

A GOOD PAYMASTER.

Mr. Wesley once, when he was making a collection, urged the people to give, and in this way to lend their money to the Lord, adding: "The Lord is a good paymaster." These words made such an impression upon the mind of a little boy who was present that he put a shilling into the plate. This was the only coin that he possessed. He fully expected that his shilling would soon come back to him, and as time passed on and it did not return he felt disappointed. Twenty years rolled away, and the boy had grown to be a rich man, and what is infinitely better, a real Christian. One day he met Mr. Wesley, and reminded him of his words, telling him also how he had acted upon them. "And so he added, *'the Lord is a good paymaster,'* for I am this day worth twenty thousand pounds, and, I trust, have the grace of God in my heart."

UNION THEOLOGICAL SEMINARY, VA.

Annual Report of the Directors and Trustees of Union Theological Seminary, in Virginia, to the General Assembly of the Presbyterian Church in the United States and to the Synods of Virginia and North Carolina:

The annual meeting of the directors and trustees was held on the 8th and 9th of April, 1879, and twenty-one of the twenty-four trustees, were in attendance. The whole number of students during 1878–'79 was 54; being 11 Seniors, 19 of the Middle Class and 24 Juniors. Certificates of having completed the course of study, were awarded to Wm. B. Arrowood, of North Carolina; Wm. C. Campbell, Wm. E. Cave, Wm. F. Cosner, Theo. P. Epes, J. H. Smith, of Virginia; Lyttleton E. Scott, of West Virginia; B. F. Thompson and J. H. Weaver, of Tennessee. A good degree of faithfulness in study, on the part of the students, appeared from the reports of the Examining Committee and of the Faculty. The health of the students has been generally good. The statement of the Treasurer, (the substance of which is here appended) shows a healthy state of the finances. Satisfactory results are growingly manifest from the *written* examinations, connected with the *oral*. One hundred and twenty-seven volumes have been added to the library, making the whole number about ten thousand eight hundred volumes. The trustees made arrangements for erecting a *building for a library*, for the Institution, and the work will be commenced without delay. The expediency of reducing the number of trustees (mainly on account of the expense) and suggested changes in the length of the period of study and of the times of beginning the terms, have engaged the attention and deliberation of the trustees, and the advice of the Synods on these difficult questions is solicited.

Thanks are due to the Great Head of the Church for manifest tokens of His favor to this Seminary, and to Him do we sincerely look for continued blessings.

Respectfully submitted.

J. Henry Smith, 1st, V. P.

F. N. Watkins, Sec'ry.

APPENDIX.

The investments of Union Theological Seminary, as at 1st April, 1879, are as follows, viz:

State of Virginia, Registered debt	$116,995
" " " " consols	20,700
Georgia	12,000
Richmond and Danville Railroad	10,000
Individual bond	30,000
South Side Railroad	5,000
Nashville	1,100
St. Louis and Iron Mountain R. R.	1,000
Salem, Virginia, bonds	8,000
Richmond city	4,700
Orange and Alexandria Railroad	350
Bank of Brooklyn	6,000
Virginia Central Railroad	6,000
Petersburg City Bonds, 6s (added 1878)	5,000
Making a revenue yielding funds	$222,845
In addition, the Corporation hold investments at present not yielding revenues, but which, it is believed, be available in part amounting to	27,897
Total invested	$250,742

It will be seen that $5,000 (Petersburg bonds) have been added to the investments in 1878. It is believed that of the $27,897 reported at present unavailable, at least $6,000 will yield revenue during '79–'80. And after payment of the salaries of professors, and to the scholarships, repairs and incidental expenses, from $1,500 to 2,000 will remain for investment. Of course the Library Building may render it necessary to diminish the amount of our securities, the special donations for that purpose, having been invested; and the amount of repairs and other incidental expenses vary from year to year.

The *Officers* for '79–'80 are as follows: Rev. C. H. Read, D. D. of Richmond, Va., President, Rev. J. Henry Smith, D. D., of Greensboro, N. C, (1st) and Mr. J. H. Brown, of Baltimore, (2nd) Vice Presidents, F. N. Watkins, Farmville, Va., Secretary and Treasurer.

Professors: Rev. Drs. B. M. Smith, R. L. Dabney, T. E. Peck and H. C. Alexander.

The Post Office address of the Professors and Students is "*Hampden Sidney*;" that of the Treasurer is "*Farmville, Va.*" The legal title of the Corporation is. "The Trustees of Union Theological Seminary in Virginia." The next term begins 13th August 1879, and ends 8th April 1880.

F. N. Watkins, Sec. and Treas.
Farmville, 9th April, 1879.

A SCOTCH LADY'S REWARD.

A Scotch lady taught a school of Jewish girls for twenty-five years in and about Constantinople before she won a single convert. At the end of that time a young woman was converted whose father had given her mother a "writing of divorcement, and put her away," since that time this daughter has, with lowly love for Jesus, and with a burning desire to make known to her sex the perfection of beauty, joined herself to the persistent Scotch Lady, and they steadily went from strength to strength until now they have *thirty-two* of the daughters of Israel under their care, teaching them the doctrine of Christ, having, in their march, overcome the deadly opposition of the Jewish Rabbis, who from time to time fulminated such anathemas as they thought would deter their youth from attending this school. But the parents and youth found these issues to be quite harmless, and the girls continue to read and hear of Christ.

The smallest living in the Church of England is that of Shipton, near Ludlow, in the diocese of Hereford, which is valued at £3 per annum. The population of the district in 1871 was 198.

RELIGIOUS INTELLIGENCE.

FOREIGN.

From London *Weekly Review:*

The *Revolution Francaise* is to be prosecuted for insulting articles on Roman Catholicism.

Since 1860 upwards of six hundred Jews have confessed faith in Christ crucified, in the Episcopal Jews' chapel, Palestine Place.

A correspondent of a Birmingham paper writes, that at two of the churches in that town certainly, and he believes at four, the use of the Athanasian Creed has been discontinued.

It seems that a son of Canon Gregory has opened a college for native catechists and clergy, thirteen miles from Antananarivo, the capital of Madagascar, and has seventeen postulants.

Two missionaries are just being sent out by the London Missionary Society to replace the losses which have transpired in the Central African mission. Dr. Mullens, the Foreign Secretary of the Society, it is stated, is going immediately to Zanzibar, for the purpose of organizing and guiding the mission. If Dr. Mullens finds it necessary to the interests of mission, he will also proceed to Ujiji, and render his valuable aid at headquarters. He is to leave for Zanzibar at once.

Bell blessing, it would seem, is becoming an established institution. The Bishop of Dover has consecrated a new peal of eight bells at the parish church of Folkstone, and at Lyncham, Wilts, and in Thetford St. Mary, Essex, there have been similar ceremonies. The consecration, however, of the vane on the top of a spire which took place at All Saints, Roffey, last week, seems carrying these matters too far.

A rumor comes from Rome that Dr. Dollinger may probably return to communion with the Holy See. Pope Leo is reported to have recently spoken with great respect of the learned professor, who has never once said mass since his differences with his own bishop and metropolitan were formally made public. When Dr. Dollinger quite recently reached his eightieth birthday many congratulations poured in from his old allies, notably from an influential cardinal at Rome, who professes his belief in Dr. Dollinger's "speedy submission to authority."

The Israelite Alliance is forming an International Commission for the consideration of the affairs of Palestine. The Anglo-Jewish Association has appointed a committee in London to co-operate with the International Commission. The object is to educate the Jews of Palestine and systematise the relief of the poor in Jerusalem, which at present is so administered as to pauperise them. There are said to be 18,000 Jews in Jerusalem, and their annual revenue from the benevolent among their brethren in other countries is estimated to be not less than £60,000.

From other sources:

The reports from India are most encouraging. In 1830 there were nine missionary societies at work in this vast country, and probably 27,000 converts. Now there are not less than 500,000.

A Presbyterian conference was recently held at Lahore in the Punjaub. There at the present time one hundred and forty-four ordained Presbyterian ministers and missionaries in India, and a movement is on foot to form an alliance of the different sections of the denomination in the empire.

An interesting archæological discovery has been made by the workmen engaged in laying out the proposed garden on the northeast side of St. Paul's Cathedral. At a depth of about six feet they came upon the foundation of Paul's Cross. The date of the cross is antecedent to the thirteenth century. It was used for ecclesiastical purposes for the first time during the reign of Edward I., the earliest record of such employment being in the year 1299. In Henry VIII.'s and Elizabeth's reigns the pulpit was filled by the most eminent preachers of the Reformation. It was here that Latimer and Ridley held forth to crowds of eager listeners. It was here also that Ridley preached his memorable sermon on the occasion of using the new Service Book for the first time. The demolition of Paul's Cross was decreed by the Long Parliament in 1642, and in the following year it was razed to the ground.

MISCELLANY.

The Bey of Tunis has opened an Arabic printing-house.

The first picture gallery in America was that of John Watson, a Scottish artist, who lived in Perth Amboy, and died a short time before the Revolution.

The Rev. Dr. E. C. Wines has resigned, on account of increasing age, the office of Secretary of the National Prison Association of the United States.

The man who first established post routes in the American Colonies was John Hamilton, a Scot, and Governor of New Jersey. He was the son of Andrew Hamiltom, who had also been Deputy-Governor before him, and was a man of much ability, and greatly respected.

The Civil Damages bill making liquor sellers and owners of places where liquor is sold responsible for damages caused by drunken men had passed both branches of the Massachusetts Legislature.

The Baroness Burdett Coutts, who has given $15,000,000 for the poor of England, recently entertained a large number of poor people and others, with their wives, at dinner at an immence coffee house at Spitalfields. She sat with her guests, and after dinner made an address to them.

Imperial babies are expensive infants to keep, judging from the example of the little Grand Duke Michael Alexandrowitch, the youngest child of the Czarovitch, who, at four months old, had an allowance of $16,845 for his table, while his household consists of 15 persons.

Biblical knowledge would seem to be at a discount in certain quarters. The *Daily Telegraph* informs the public that the subject of Sir Frederic Leighton's great picture is Jeremiah Fed by an Angel. The Parliamentary report in the *Standard* of a recent speech by Sir William Harcourt makes the orator say that the "High Commissioner Nathan delivered an ultimatum to Nabob;" while Sir Stafford Northcote is credited by the same journal with the remark that the ultimatum in question was addressed to Nabroth. A few copies of the Bible should be distributed to the occupants of the Gallery.

Truth cannot part from holiness of life and charity of heart.

Good works follow redemption, as fruits appear on the tree.—*Luther.*

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, MAY 7, 1879.

CONVERSION OF SEAMEN.

The Presbytery of New Orleans will overture the next General Assembly of our Church to take the religious instruction and conversion of seamen under its special consideration, and to look after seamen as a special class.

We are glad that this subject will be brought thus prominently before our Church, and it is to be hoped that it will secure very earnest attention. The peculiar traits of seamen, their energy and recklessness, which too often are exemplified in the swift running to mischief, when sanctified, can be employed most effectually in the service of Christ. Our acquaintance, somewhat limited it is true, with this class of men, satisfies us that the most earnest and devoted Christians are to be found among "them that go down to the sea in ships," and our experience is seconded by those who know them well. The very temptations they are called upon to resist, the constant manifestations of God's power and protecting care which converted seamen witness and acknowledge, and the utter fearlessness resulting from their education and training render them robust.

What a mighty instrumentality in the conversion of the world might our mariners become. The mercantile marine is now too often an obstacle in the way of the conversion of the heathen, placing in direct contrast to the teachings of missionaries the wicked practices of those who are presumed to have had instruction in the religion of Christ.

Every converted seaman is a missionary. In the restricted sphere of the forecastle the God-fearing sailor is a preacher of righteousness to his companions, and this more effectually by reason of his long continued and intimate seclusion with them. His frequent changes of service, too, carry his example repeatedly before varied observators. But this is a small though not unimportant part of the service he may render. In a pamphlet before us entitled "Twenty-five Years of Ocean Colportage," the service even now rendered by seamen is surprising and in the highest degree satisfactory.

They have been employed in distributing Bibles and tracts to all parts of the habitable globe. We give the following from the report of the Marine Agent of the New York Bible Society:

"Perhaps the most eloquent statements of the wide scope of these distributions would be the simple enumeration of the ports reached in a single month, as in January, 1878, which is as follows: Havana, St. Jagoe, Sagua, Cienfuegos, Nuevitas, Matanzas, Rio Hache, Trinidad de Cuba, Porto Rico, Martinique, Guadaloupe, Jeremie, Anx Cayes, Port au Prince, Gonaives, Jacmel, Belize, Honduras, Truxillo, Omoa, Puerto Cortes, Vera Cruz, Savanilla, Porto Cabello, Ciudad Bolivar, Rio Janeiro, Para, Pernambuco, Rio Grande, Buenos Ayres, Rosario, Montevideo, Callao, Bordeaux, Lisbon, Cadiz, Gibraltar, Santander, Corunna, Canary Islands, Genoa, Naples, Leghorn, Messina, Zanzibar and Manilla.

"Yet these names do not tell the whole story even of a single month. They say nothing of the *distributions by the way*—at the lonely islands touched at in the Pacific, not down on the map, yet already inhabited by fugitives from civilization; or to the negro wreckers on the Bahama Keys (mere ribs of sand with a backbone, perhaps, of coral, and a vegetation of a few palms), who watch for the sailor, and as the welcome sail appears in sight, come out to meet him 'singing hymns,' and 'bringing fish and fruit to exchange for Testaments or tracts;' or 'to French and Portuguese trading vessels met with up the rivers Pongos and Nunez, West Africa;' or to Russian officers, glad of a few tracts in Swedish and German, in their isolation at a military post near the mouth of the Amoor river."

Here is a specimen of the mode of distribution:

"Captain C— of the American brig —, which sailed from here for the east coast of Africa last year, brings back a report of distributions made of Scriptures and tracts in French, Portugese and Arabic, as follows: At Zanzibar he distributed with great acceptance to a number of Portuguese from Goa, on the coast of Hindostan. At Mozambique he gave an Arabic Testament to a Mussulman gentleman of standing, who took it with reiterated injunctions of secrecy. At Aden the American consul asked a copy in the same language to lend to his Mohammedan acquaintances. At Muscat another Arabic Testament was given to the first naval officer in the service of the Imaum of Muscat. He also distributed in the French language, at the Maldive Islands, at several points on the coast of Madagascar, and on the small islands to the north of it.

"In one instance a Frenchman at a lonely trading station in Madagascar, to whom he had given a French Bible and tracts, was so much pleased that he sent him down a touching letter of thanks, and a piece of silver for the Society. 'I am not in very good circumstances,' were his words, 'as you know; but I beg you to cast into the treasure chest of this Society five francs, the poor man's farthing (*le denier du pauvre*), to aid the expenses of this benevolent work."

The report continues, showing how the peculiar traits of seamen are rendered serviceable:

"In one case he takes the ship's boat Sunday morning and visits the vessels in the roadstead, or he pulls out to the old hulk which serves as a hospital, or to the Spanish man-of-war; on all which his books are enthusiastically received. Or he divides his package among the raftsmen who have floated mahogany down the river to the vessel; or among the fishing craft and bum-boat men boarding the vessel as it lies becalmed off the coast of Spain; or at Cadiz, among the laborers unloading the cargo—one of whom failing to receive, offers to 'work a whole night for a Testament.' Or, more boldly, he goes ashore to the market place at sunrise, so as to catch the market people from the country, or to the town jail to give to the prisoners; or he distributes tracts from house to house in Havana, exhorting also as well as his small stock of Spanish will permit; or in the same port he takes a basket loaded with Spanish reading matter to the large fort adjoining the Moro, and is well received. In Malaga a captain, at the suggestion of a soldier, takes his wife and the Spanish package, and visits the barracks, where they are welcomed as guests, and have to write their names in every Testament given. At Alicante a mate, thinking, with singular simplicity, that 'the cathedral must be a good place to distribute Testaments and tracts,' visits it, empties his pockets, and comes away unscathed."

Space will not admit of further extracts from the pamphlet, though there is very much more that is highly interesting. The sketch of this work is published by the American Tract Society.

SOUTHERN PRESBYTERIAN REVIEW, APRIL, 1879.

This only quarterly of Presbyterians in America is before us, and exceedingly interesting is the number for April as a glance at the table of contents would alone suggest. It contains:

I. Mediaeval Modern Mystics, by the Rev. L. G. Barbour, Central University, Richmond, Ky.

II. Non-Scholastic Theology.

III. The Grace of Adoption. By the Rev. Thos. H. Law, Spartanburg Courthouse, S. C.

IV. The Four Apocalyptic Beasts; or, the Cherubic Symbol. By Rev. A. W. Pitzer, D. D., Washington, D. C.

V. The Dancing Question. By the Rev. Prof. R. L. Dabney, D. D., LL., D., Union Theological Seminary, Va.

VI. The Question of Dancing from Another Point of View. By the Rev. John B. Adger, D. D., Pendleton, S. C.

VII. Thoughts on Foreign Missions. By the Rev. J. Leighton Wilson, D. D., Baltimore, Md.

VIII. Capital and Labor.

IX. Life of Horace Mann. By Prof. J. T. L. Preston, Lexington, Va.

X. Critical Notices.

XI. Recent Publications.

Incontestibly this Review stands at the head of all similar publications. All the articles are interesting.

Article I. is not without practical interest at the present day. No. III. touches the loftiest heights of Christian privilege. Article VIII. cuts like a two edge sword. It can not be long before the hitherto supercilious progressive theorists of the world will admit that the Southern civilization they destroyed was in advance of them all. Article IX. is a just review of a life wasted in vain efforts to better the world by methods wiser than heaven has revealed. Articles V. and VI. are doubly interesting at this juncture. Both writers do not seem to have had the same advantage of reviewing the other's article. Dr. Adger has the last say, though the articles appear contemporaneously. Both writers agree that dancing is an evil, but Dr. Dabney pronounces it in some of its forms, if not all, to be a sin, and recommends the General Assembly "to speak out still more explicitly, and *order categorically the discipline* of all church members who are found contumacious in round dancing as practiced by men and women." Dr. Adger is not prepared to pronounce dancing a sin and technically disciplinable. "Vastly more should we confide in the preaching of Christ and the powers of the world to come in the setting fourth of our duty to the head of his Church." He quotes Augustin and Calvin against "harsh imperious measures." Dr. Dabney writes in his usual nervous style. Dr. Adger sets forth the views of many in saying that: if we begin by allowing sessions to discipline *dancing as dancing*; if the thin edge is once introduced in *this* way, our Church liberty may be speedily destroyed and with it will go our Church unity and also our Church purity."

There is much valuable reading in both articles. We cannot forbear saying in reference to Dr. Dabney's concluding question: "Might not a holy ingenuity find a sufficent variety of such gregarious occupations as would supplant the dance in interest and pleasure?" that such holy ingenuity seems to have succeeded at Hampden Sidney, Va., for many can testify that no more refined and enjoyable society can be found in the land.

A GOOD REPORT.

The report of the Concord church, Cabarrus, to the late Presbytery of Concord, showed twenty-four addition during the last year and $2,400 raised for all purposes.

CHURCH IMPROVEMENTS.

The Presbyterian Church at Monroe, N. C., recently received from the ladies of the congregation a new pulpit cushion and set of books. This neat and comfortable little church is now well furnished. At Wadesboro the ladies have beautifully carpeted the aisles of the church. Rev. R. A. Miller is the pastor of these churches.

FAYETTEVILLE PRESBYTERY.

Presbytery met at St. Andrew's Church, Moore county, April 24th and adjourned April 26. There were thirteen ministers and twenty-two ruling elders present. Rev. Joseph Evans was chosen Moderator. and J. A. McAllister and Rev. Wm. S. Lacy were chosen temporary clerks.

Rev. D. D. McBryde and Ruling Elders H. H. Hodgin were chosen delegates to General Assembly; Rev. Martin McQueen and J. A. McAllister, alternates.

The vote on the new Book of Church Order was a tie—seventeen for and seventeen against.

Application was made by sundry persons residing in or near Cameron, for the organization of a Church at that point. The Committee of Visitation for the district were directed to visit Union Church (in the bounds, and on the border of which Cameron is situated) to ascertain if the way be clear, and a special committee was appointed to organize a Church at Cameron if the way be open.

Sharon Church was chosen as the place, and Wednesday before the second Sunday in October as the time for the fall meeting.

Historical sketches of the different churches of Presbytery were ordered to be prepared and presented at the next meeting.

Rev. G. W. Gibbs was received from the Presbytery of Concord.

The various reports were duly prepared, and the Stated Clerk will give a more careful enumeration of business done. This much is to satisfy the first curiosity. S.

NOTICE.

The Presbytery of Orange stands adjourned to meet at Cross Roads Church on Tuesday, the 20th of May, at 1 o'clock P. M. A full attendance is desired. F. H. JOHNSTON, Stated Clerk.

VOTE OF THE PRESBYTERIES.

Since our last report of the vote on the Revised Book, we have returns from the following Presbyteries:

For—Winchester, Abingdon, Ebenezer, Indian, Savannah and Atlanta. Against—Nashville and Maryland. Fayetteville Presbytery was a tie vote—17 for and 17 against the New Book.

Total thus far in favor of the book, 46; opposed to it, 8; tie, 1.

PRESBYTERIAL NOTICES.

Chesapeake.—The division of the Synod of Virginia by the line proposed by the committee of Synod was approved.

Winchester.—Licensed W. F. Cosner, W. C. Campbell and L. E. Scott, and received as a candidate W. D. White. A communication from Oakland church, asking Presbytery to unite with them in requesting Synod to transfer them to the Presbytery of Maryland, received respectful and serious consideration, but the request was not granted. The Rev. Dr. Biddle was permitted to resign his charge as pastor of the Martinsburg church on account of old age and infirmities.

Ebenezer.—By order of Synod, the names of the ministers and churches in the Presbytery of Central Ohio were placed on the roll of this Presbytery.

New Orleans.—Rev. S. J. Bingham received from Presbytery of Tombeckbee. Permission was granted to the First German Presbyterian church, New Orleans, to secure the services of Rev. Wm. A. Graef of the Lutheran Synod of Texas, as stated supply until such time as he can change his ecclesiastical connection from the Lutheran to the Presbyterian Church.

St. John's.—Rev. John Daniel dismissed to Presbytery of Holston.

Indian.—James Dyer and William Johnston, licentiates, were ordained to the full work of the ministry.

North Mississippi.—Rev. J. C. Carothers received from Presbytery of Tombeckbee and leave granted Grenada church to employ him as stated supply. Licentiate E. E. Bigger was received from Chickasaw Presbytery and ordained to full work of the ministry.

Chickasaw.—Rev. J. S. Black dismissed to Wilmington Presbytery and John Beckley (colored) licensed to preach the Gospel as a probationer.

Macon.—A call from Americus church to licentiate Geo. T. Chandler was put in his hands. A call to Rev. Dr. J. H. Nall from Prytania street Presbyterian church, New Orleans was returned to have informalities corrected.

Abingdon.—Rev. J. H. Alexander was received from the Presbytery of Columbia and Rev. J. H. Briscoe from the Presbytery of Holston. Rev. J. E. Miller was dismissed to Presbytery of Newtown, in the Synod of New Jersey (Northern Church).

Montgomery.—Arrangements made for ordination of licentiate R. K. Mosely and his installation as pastor of New Bethel church. Order taken for installation of Rev. Dr. J. G. Shepperson as pastor of Leesville church for half his time. Leave granted Blenkley church to prosecute call in Knoxville Presbytery for licentiate S. W. Preston and to employ him as stated supply till next regular meeting. Pastoral relation of Rev. J. E. Triplett and the churches of Pearisburg and Walker's Creek dissolved, and Mr. Triplett dismissed to West Lexington Presbytery, and these churches granted leave to employ Mr. W. B. Arrowood of North Carolina. Call from Buchanan for Rev. P. B. Price for one-fourth of his time accepted.

Lexington.—A call from Union church was placed in hands of Rev. I. N. Campbell. Licentiate W. S. P. Bryan received from Harmony Presbytery, and calls from Beverly, Mingo Flats, and Tygart's Valley were placed in his hands. A committee was directed to organize Walker's Creek church. Rev. Rev. A. Jones was dismissed to East Hanover Presbytery. Examination of candidate J. H. Smith was sustained. Rev. W. T. Richardson announced his wish to be dismissed to East Hanover Presbytery, to take charge, in connection with Dr. J. C. Southall of the *Central Presbyterian.* He was dismissed.

Atlanta.—Rev. N. K. Smith was received from the Presbytery of Memphis, and Rev. M. McN. McKay from the Presbytery of East Alabama, and Rev. John Jones, D. D., was dismissed to the Presbytery of Augusta. An overture was adopted, asking the Presbytery more clearly to define its position on the subject of worldly amusements, and especially the binding authority of its deliverances in judicial cases.

Savannah.—Call for pastoral services was presented to Rev. J. Washburn from St. Mary's church; accepted and installation ordered. Call from Quitman and Mt. Horeb to Rev. M. C. Britt, and call from Bainbridge and Mineral Spring to Rev. J. T. McBryde. The last two calls will be considered and attended to at an adjourned meeting in Quitman on Saturday before the second Sabbath in May. An overture to the General Assembly was adopted praying that the Committee on Education be transferred from Memphis to some city where its business will not be liable to interruption by frequent epidemics. A committee was appointed, with power to organize a colored Presbyterian church in Thomasville upon the Assembly's plan, if the way be clear.

Brazos Presbytery.—Rev. J. Locke Martin was suspended from exercise of the functions of the Gospel ministry until charges of intemperance against him can be tried and disposed of. W. H. Verner continued as evangelist. Colportage discussion deferred to spring session of 1880.

For the N. C. Presbyterian.

SHOE HEEL, N. C., April 28th, 1879.

MR. EDITOR:

Dear Sir—The congregations of Centre and Shoe Heel have given a pastoral call to the Rev. R. Martin. This was done in a meeting of two churches, and their action was without one dissenting voice. We have not heard from Mr. Martin, but hope he will see his way clear to accept. He preached a most excellent sermon on Sabbath at Centre. The salary promised is the same as offered Mr. Allison.

NOTES AND JOTTINGS.

Mrs. C. P. Spencer is announced as editor of the Chapel Hill *Ledger*. Mrs. Spencer's reputation as a clear and vigorous writer, and her taste in the choice of topics, are so universally acknowledged in North Carolina, that it is safe to predict (which we wish,) abundant success to the journal under her administration.

The progress of Nihilism in Russia threatens not only the subversion of the Russian monarchy, but through its example and influence the stability of other thrones, notably that of Germany. The repressive measures of the Czar are likely to prove ineffectual. Disaffection pervades the army, and in some cases the troops revolt and those sent to subdue insurrection refuse to fire on their comrades. With stronger personal traits than Louis XVI of France, it is yet doubtful if the Czar will be more successful in dealing with the difficulties that surround him. Anarchy, bloodshed and utter ruin are in the near future to all appearances. The ukase of the Emperor has served only to inflame the malcontents and drive them to desperation. They have put forth a counter manifesto thus:

The victims cry out to their executioners "Death we salute thee!" and if you, Alexander Nicolaievitch, refuse to hear our warning voice to put an end to this tyranny, we hereby declare to you that that tyranny will be beaten in the end. Your system in Russia is rotten to the core. Our almost boundless resources are ruined. Your army of functionaries is a gang of cruel and insatiable thieves. Your judges are a shame to justice. Your governors, police masters and generals are so many satraps worthy of Xerxes or Darius. Wherever we turn our eyes we see nought but stupidity mingled with cruelty, wanton waste combined with the most merciless spoliation of the people. For the army alone you reserve your fatherly care. You are getting into dangerously deep waters, Alexander Nicolaievitch. Therefore we warn you, but spare your life."

The way out is certainly not by the arm of power, and yet concessions would only be regarded as weakness. A terrible thing is a nation run mad.

A friend who has returned from a business trip North, sends us some notes of his visit to the churches in New York and Brooklyn.

In Brooklyn he visited Dr. Cuyler's Church and heard the doctor preach. Doctor Cuyler would not probably be called a remarkably fine-looking man, though he has a sharp clear eye. His voice is very clear. The congregation was immense. The membership is said to be the largest in the United States; but the decorations are quite plain; quite different from what one would expect from the size and the wealth of the flock. The music is congregational singing (in a large measure at least) though led by a choir of twenty-two voices. Dr. Cuyler's text was, "There is Death in the Pot," and what a temperance sermon it was. He portrayed many scenes coming under his own observation, and his portraitures were thrilling. On Sabbath afternoon attended a very large meeting at Cooper Union. This was addressed among other speakers, by a reformed drunkard, who depicted most graphically the folly and sins of intemperance as drawn from his own experience.

Dr. Deem's Church (of the Strangers) was visited at night. The subject was "Temperance in all things." In ascending his pulpit Dr. Deems says: "The Lord is in His Holy Temple, let all the people praise Him;" a pause, in which the people engage in silent prayer, then follows and perfect stillness prevails.

The Rev. Alexander Sprunt was married on the 30th ulto. at Hampden Sidney College to Miss Nellie, daughter of Rev. T. E. Peck, D. D. The married couple are now on a visit to relatives and friends of the groom in this city.

THE SEAMAN.

After writing our editorial on the above subject the *Southwestern Presbyterian* has come to hand and we copy the following, which is very timely and appropriate:

The overture sent up through the Presbytery of New Orleans, was offered to Presbytery by our seamen's chaplain, Rev. A. J. Witherspoon, a man who has this work at heart, and whose efficiency and usefulness in this field of labor, will give weight to his opinions. It occurs to the Presbytery that it would not be amiss to call the attention of the Assembly to a class of men who have many claims to our support and sympathy. We are not prepared to specify any particular plan of operations to be adopted. In fact any special plan would be premature in advance of a thorough consideration of the subject. Such thorough consideration is the first thing. And we incline to think that the Christian community at large has not made itself acquainted with the importance of this subject, or the interest that pertains to it. The sailor is at home upon the sea. On the land he is much like a fish out of water; helpless, a stranger, and apt to be looked on by those who seek his society as a fit subject for insult and robbery. A friendly hand and a word of Christian cheer have been the saving of many such a one on his way to destruction—the only way that seems open to most of them. Patriotism unites with humanity and piety to lift up a voice in behalf of poor Jack. In some instances he is a rough customer, but his hard life makes kindness seem sweeter to him when it is genuine. The church, the prayer meeting, the reading room, the temperance society, the social concert, which goes out of its way to meet and welcome him, is a boon that can only be compared with a draught of water to the traveler parched with thirst. And you will not easily find a work that better illustrates the sweet spirit of Christian charity.

It will be gratifying to our readers to be assured that many of the officers of vessels, and of seamen, are sincere and consistent Christians. When such are in the habit of visiting our port, they usually attend some stated place of worship, and we need not say that we always make them welcome. But even to them the Bethel flag is an official sign of welcome, and they all feel interested in the support of it. There can be no better evidence of the reality of this than the success that has attended our Bethel work in this city. Our efficient city missionary, feeling oppressed with a sense of the needs of this class, undertook in a quiet way, a couple of years ago, to see what humanity and piety could do toward helping them. He succeeded in awakening a sympathetic interest among many friends, and his work has been growing steadily. A Bethel was built and dedicated a year ago, and he is now engaged in enlarging it for the fourth time, to meet the continually increasing wants of this prospering enterprise. His last report says:

The Presbytery of New Orleans, April 10th, 1878, considered the interests of the Seamen's Bethel, and ordained a Seamen's Mission in connection with the Bethel, and for its management appointed Elders J. B. Woods, H. Ginder and W. V. Crouch, together with Rev. A. J. Witherspoon its chaplain, as a Presbyterial Session, with the full power of such a court to receive and have the spiritual oversight of seamen, and boatmen and their families, who may desire to be admitted into the communion of the church. On the 12th of January, 1879, the organization was perfected and the church is now in working order. Some thirteen Christian seamen have connected themselves while in port with the Bethel Church. We not only invite persons to be admitted into the communion of the church on a profession of faith in Christ, but also pious sailors, while in port. By this they hoist the colors and become workers in the Bethel. It also defines their religious positions, and throws the restraints of church membership around them while in New Orleans. Before the Mission Church was organized, I had the pleasure to report some cases of conversion. The imperfect registration books show an attendance of 959 on the Bethel services during the past year and up to the present time.

The Reading Room Department of the Bethel is well filled with reading matter and stationery, and is much admired.

The Temperance branch of the institution has greatly flourished. The officers of the Monday and Wednesday night Associations report over one thousand members.

The following letter indicates the response which these labors have called forth. Mr. Tate, chief officer of the ship Quorn, says:

"I have visited several Bethels in the United States and Canada, but never found one better adopted to the requirements of seamen than this one here. The result is, we have a full house here nearly every evening. I have generally heard of New Orleans as a very bad place for seamen, but I express my own feelings, and also of many more here, when I say that I never before met with such a welcome as I have received from the ladies of this Association, and they have the respect and esteem of seamen when we are thousand of miles away from you."

The British Consul, Hon. A. D. Fonblanque, says:

"As for your Bethel, I only wish it were ten times as big, and then multiplied by five. The management would need no expansion. The humanizing effects of your labors cannot be overestimated."

This work in our city is, in some respects, peculiar. Very few men, we apprehend, are to be found who combine so many of the qualities needed for such a work, as our chaplain. In that particular the work here has something of a personal character. Nevertheless the claims of the sailer upon Christian sympathy—and we may say Christian protection—are the same in every other city. There is no work in which the Church can engage which will command a more liberal sympathy from the whole community. Nothing but good can result from considering the claims of the seaman, or inquiring what we can do to answer those claims.

For the N. C. Presbyterian.

BETHEL CHURCH.

At the meeting, which occurred in connection with the session of Concord Presbytery and continued till the following Sabbath, five were added to the roll of communicants; all children of the church, all of the Sabbath school—three young men, two young ladies. We thank God and take courage.

PASTOR.

For the N. C. Presbyterian.

PRESBYTERIANISM.

Precious as are the truths conveyed in that form of belief which goes by the name of the great French reformer, John Calvin, and which has found its best expression and exemplification in the creed and among the ranks of Presbyterianism, still those who are most attached to this belief fear that it is losing its hold on men's minds as "a creed outworn," and no longer suitable to an age of advanced thought. Now and then I hear it asked, and now and then I ask myself, is Calvinism declining? Is the Presbyterian Church not holding its own in the land? Since the fathers fell asleep have the doctrines they love to declare lost salt and savor to modern taste? Is God's sovereignty to be upheld no more? Are free grace, election and final perseverance no longer found strong meat and nourishing to the soul of the humble believer?

I believe that there are ebb and flow in every human thought. One generation will see some form of infidelity rampant which the following generation will scarcely hear mentioned. At one time there will be a great movement towards Romanism, at another towards some one of the many shapes of Protestant free thought and expression. Men now living have seen the tide of Unitarianism seem to blot out every vestige of orthodox belief in its old strongholds all over New England, and these men may mark the turn even now setting in, and may live to see Jonathan Edwards again an oracle, and the force of his stern, unyielding Calvanism once more a power among those granite hills and rockbound shores. Calvinism, which is to many in our day like a root in dry ground, where it has once been clearly apprehended and embraced, *never lets go*. We who find it in every book of the Bible need not be afraid for its perpetuity. Wherever civil and religious freedom are found purest and highest in their development, there, while the world lasts, will be found some form of Calvinistic belief most flourishing. Serious, and noble, and God-fearing men and women will be adorning this doctrine when the trumpet sounds to judgment.

These thoughts have arisen and clamored to be expressed since reading a private letter written a week since by a distinguished lawyer (once a resident of this State and still a North Carolinian in every bone of him) to his mother. Certainly not written for publication but so written that I am constrained to pilfer it that the pleasure a certain passage in it has given me as a Presbyterian may be diffused among other Presbyterians. It is good to see a good thing well said by good authority:

* * * "This reminds me of hearing Gov. Swain talk, thirty years ago and more, of the extent to which Presbyterianism had decayed in North Carolina compared with what it had been in his own recollection. It was in my office, and the Governor walked up and down and repeated these lines,

"By whom shall Jacob's walls arise,
For Jacob's friends are few?"

"So far as 'Jacob' represents what is known as Calvinism there never will be a time when there will not be a large following for it amongst thoughtful people of vigorous powers of intellect. It has, under certain forms, always pervaded philosophy and religion, and always will. It may fluctuate in popularity, and will probably be lowest in frivolous generations. Under one form or another Jacob will, from time to time, arise and carry up his walls, and bring together his friends. He cannot be put down any more than the contrary line of thought." C. P. S.

NEW PUBLICATIONS.

The *Carolina Farmer*, with its usual choice collections of contents, varied and numerous, and adapted to the farm and to the household, is on the table. Price, $1.50 per annum. Any one sending us $2.75 for a *New Subscriber* shall have the *Carolina Farmer* and NORTH CAROLIAN PRESBYTERIAN, each twelve months.

Our thanks for an invitation from the Societies of the Davidson to the College Commencement June 11th prox.

From the Presbyterian Board of Publication, we have the three following neat tracts:

No 190, *John Potter and Uncle Ben*, by Rev. W. Breed, D. D.; 4 pp.

No. 191, *What Becomes of the Second Commandment?* By Rev. A. F. Dickson; 8 pp.

No. 192, *Mose, the Sexton;* or, A Talk About Popery. By Rev. T. W. Hooper, D. D.; 34 pp.

The first gives a pleasant history of an humble Christian work for the Master. The other two are excellent for circulation where Papists are striving to effect a lodgement; especially among the colored people.

The Sanitarian. A monthly magazine devoted to the presevation of health, mental and physical culture. A. N. Bell, M. D. editor; T. P. Corbally, M. D., associate editor. May, 1879. New York. $3 a year.

The Earnest Worker in the Sabbath School and the Family. May, 1879. Published for the Presbyterian Committee of Publication by Whittet & Shepperson. 60 cents a year.

The comments on the International lessons this month are prepared by Rev. T. R. Welch, D. D., of Little Rock, Ark. This monthly is worthy of wide support by our Church.

Southern Historical Society Papers. May, 1879. $3 per annum. By Rev. J. Wm. Jones, D. D., Secretary of Southern Historical Society, Richmond, Va. This number gives reports of General Price on Mission Campaign of 1864; of Generals Gordon and Hampton on Gettysburg campaign; General Lee on Bristoe campaign; instructions to Hon. Jas. M. Mason, and other interesting papers.

The Princeton Review. May, 1879. $2 a year. 37 Park row, New York. Contents: Force Law and Design, President Porter; Continental Painting at Paris in 1878, P. G. Hamerton; University work in America, Professor B. L. Gildersleeve; Science and a Future State, Balfour Stewart; The Final Philosophy, Rev. Dr. F. L. Patton; The Critical Estimate of Mosaism, Rev. A. Cave; The Idea of Cause, Prof. F. Bowen; A Plea for Free Trade, A. Arnold; The Supremacy of Conscience and of Revelation, Professor L. W. Atwater. Five distinguished American and four Foreign contributors.

Home Worship. A series of Topical Prayers for use in the family circle. By the late James W. Weir, 1879. Presbyterian Board of Publication, Philadelphia, Pa.; 16 mo; 318 pp.; 75 cents.

This is a very "helpful" book, not mere "forms of prayer" for the social or family circle, but rather "studies in prayer." They are intended to guide and help the reader by suggesting trains of thought and forms of expression, and thus cultivating both the spirit and power of prayer. Family worship is neglected in many households, and where observed, too often drops into a dead stereotyped dullness. There is no just range of topics or facility of expression or familiar use of appropriate scriptures. Ought this to be so when the love of Jesus and word of God are in Christians' hearts? This series of topical prayers, if fairly used, will tend to lift any family out of old ruts and make home worship both pleasant and profitable to old and young. It is a suggestive and educating book by an earnest worker and ruling elder, who was eminently gifted in prayer, but who has now gone up higher to worship before the throne.

Commissioners to the General Assembly.

Presbyteries.	*Ministers.*	*Ruling Elders.*
	SYNOD OF ALABAMA.	
S. Alabama,	P Gowan,	A Cunningham.
	SYNOD OF ARKANSAS.	
Arkansas,	A R Kennedy,	C B Moore.
Ouachita,	W B Crawford,	Z E Kerr.
Indian,	John P Turnbull,	Henry Wilson.
	SYNOD OF GEORGIA.	
Augusta,	Jas Woodrow, D D,	J A Billups.
Cherokee,	J W Baker,	A N Simpson.
Atlanta,	J L Rogers,	L F Livingston.
Savannah,	D K McFarland,	W A Fuller.
Macon,	J H Nall, D D,	C Anderson.
Florida,	W J McCormick,	W R Wilson.
St. John's,	W B Telford,	Thomas Kidd.
	SYNOD OF KENTUCKY.	
Louisville,	B Helm,	R K White.
	T E Converse,	Jos Logan.
Paducah,	W W Evans,	Daniel Berry.
Transylvania	H Glass,	A K Denny.
W. Lexington	W J Lapsley,	E N Offutt.
	SYNOD OF MEMPHIS.	
N. Alabama,	M L Frierson,	M V Chardavoyne.
Chickasaw,	F Patton, D D,	J D Williams.
N. Mississippi,	R H Crozier,	W C Russell.
	SYNOD OF MISSISSIPPI.	
Central Miss.,	T L Haman,	E R McLean.
Mississippi,	D A Planck,	J R Groome.
New Orleans,	A J Witherspoon,	H Ginder.
Red River,	C Harrington,	T H Morris.
Tombeckbee,	J D McClintock,	T M Bradford.
Louisiana,	A Z Young,	H G Street.
	SYNOD OF MISSOURI.	
Lafayette,	Joshua Barbee,	Robert Smith.
Missouri,	J S Grasty, D D,	J C Miller.
Potosi,	R Morrison,	S M Green.
Palmyra,	J V Barks,	Thomas Cherry.
Up'r Missouri	J G Fackler,	J A Smith.
	SYNOD OF NASHVILLE.	
Columbia,	W J Frierson,	R G Rothrock.
Holston,	J D Tadlock, D D,	R P Rhea.
Knoxville,	James Park, D D,	R C McRee.
	SYNOD OF NORTH CAROLINA.	
Mecklenburg	J F Latimer,	R D Johnston.
	S T Martin,	H A Grey.
Fayetteville,	D D McBryde,	H H Hodgin.
Wilmington,	J R Wilson, D D,	A Sprunt.
Orange,	J C Alexander,	Thomas Sparrow.
	F H Johnston,	A M McPheeters.
Concord,	A L Crawford,	D F Cannon.
	SYNOD OF SOUTH CAROLINA.	
Bethel,	J S White,	J F Hart.
Enoree,	A A James,	T J Moore.
Harmony,	J G Richards,	J T Hay.
	D S McAlister,	A White.
S. Carolina,	J B Adger, D D,	J J Norton.
	SYNOD OF TEXAS.	
Cent'l Texas,	H Moseley,	J W Stoney.
Dallas,	H B Boude, D D,	L C Reed.
East'n Texas,	J H Wiggins,	— Moffat.
West'n Texas,	J H Zively,	W T McLeary.
Brazos,	R F Bunting, D D,	James A Hill.
	SYNOD OF VIRGINIA.	
Lexington,	C L Hogue,	E W Bosworth.
	A S Moffitt,	J W Basore.
Maryland,	W U Murkland, D D,	J H Brown.
Winchester,	E L Wilson,	J N Bell.
Greenbrier,	M L Lacy,	J F Hansford.
Chesapeake,	Wm Dinwiddie,	G B Gray.
W. Hanover,	B M Walles,	L L Holladay.
Abingdon,	W H Groves,	Dr W H Keffer.

The General Assembly of the Presbyterian Church in the United States

Will meet in the Second Presbyterian church, Louisville, Ky., on the third Thursday (15th day) of May, 1879, at 11 o'clock A. M. The opening sermon is to be preached by the Rev. T. E. Peck, D. D., the Moderator of the last Assembly.

The undersigned Committee on Commissions, will be in attendance at the Lecture Room of said church, on Wednesday, the 14th of May at 8 o'clock P. M., for the purpose of enrolling the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
WM. BROWN, Permanent Clerk.

PRAYER FOR THE GENERAL ASSEMBLY.

WHEREAS, The General Assembly of the Presbyterian Church in the United States fully recognizes the efficacy of the prayers of God's people, and the necessity for Divine guidance in its own deliberations; therefore

Resolved, That the General Assembly recommend to all the churches under its care to offer special prayer during the devotions of the Sabbath preceding the meeting of the General Assembly in each year, that God would of His great mercy so give the General Assembly the wisdom that cometh from above, and so direct all its plans, discussions and decisions, as to promote His own glory and advance the kingdom of Jesus in the earth.

NOTICE.

TO THE COMMISSIONERS TO THE GENERAL ASSEMBLY.

The Committee of Arrangements for providing homes for Commissioners to the General Assembly, would request said Commissioners to forward their names and post office address, at as early a day as practicable, to Mr. Patrick Joyes, No. 33 Court Place, Louisville, Chairman of the Committee, so that they may be notified of the places to which they are assigned, and go directly there upon reaching the city.

Commissioners who may not be notified of the places to which they are assigned, will go directly to the Second Presbyterian Church, corner of Second and Broadway, where they will be received by the Committee and escorted to their respective places.

In behalf of the Committee,
PATRICK JOYES, Ch'n.

A. DAVIDSON, Sec'y,

N. B.—The Committee hope to announce next week the arrangements made with the various railroads over which commissioners will pass. They also hope to secure favorable terms from railroads, hotels and boarding houses for visitors who desire to attend the sessions of the General Assembly.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

On Wednesday morning 30th inst., lightning struck the steeple of the First Presbyterian church of Wilmington, N. C. The fluid passed down the lightning rod some distance and then breaking it, entered the steeple near the roof of the main building and scattered the bricks but otherwise doing little damage. The lightning has stricken the tall spire before and the question of safety to worshippers who may be at any time of storm, inside, is a serious one.

Rev. J. S. Black has been dismissed by the Presbytery of Chickasaw to join the Presbytery of Wilmington. His post office address is changed from Corinth, Miss., to Burgaw, N. C.

Rev. E. O. Guerrant was installed as pastor of the First church, Louisville, last Sunday afternoon. In the absence of Mr. S. M. Neel (caused by a death in his congregation), the Rev. Dr. Stuart Robinson preached the sermon; the Rev. W. E. Keller delivered the charge to the pastor, and the Rev. Thomas E. Converse the charge to the people. The church was well filled.—*Christian Observer.*

The prospects of Westminster church organized in Nashville, Tenn., two weeks since, are encouraging. It now has sixty-five members. Six joined by profession and one by letter on 20th inst.

The Southern Church has now full possession of the Hopkinsville church property.

The church at Murfreesboro, Tenn., of which Rev. Dr. J. S. Arbuthnot is pastor has received thirty-eight additions to its membership within the past few weeks, and others are expected to join.

The contributions of the First Presbyterian church of Staunton, Va., during the past year were $4,450.71. The Ladies Society contributed $400 for various sources; the Young Ladies Society to Mission School $15; the Children's Society to Foreign Missions $80; and the Missionary Band of Augusta Female Seminary $180.

Rev. Dr. T. R. Welch writes to the St. Louis *Presbyterian* that on the 20th, ultimo, it was announced that 22 persons had been admitted to the church—14 by examination, 8 by letter. On that day, 12 adults were baptized, 1 adult and 8 children having been baptized the previous day. The services were solemn and delightful. The Presbytery of Arkansas was holding its session in the church at the time.

Orange Presbytery granted Rev. H. B. Pratt a letter of dismission to Harmony Presbytery.

Rev. J. Woodbridge who has very recently entered upon his labors as stated supply of Helena church at Amite City, La., writes to the *Southwestern Presbyterian*: Last Sabbath, at Amite City, was one of unusual interest. Five were received to the communion by profession; two of them the youngest children of the only surviving ruling elder, Mr. J. N. Allsworth, who, with his entire family, sat together at the table of the Lord. One entire family was received into the church—the father and mother and four infant children standing together—and were baptized in the name of the Father, the Son and the Holy Ghost. One lady made a public profession of faith and presented her infant child for baptism. In addition two members were received by letter.

During the past year Mr. S. Connor, an efficient officer, has been ordained as deacon. The church edifice is commodious and usually well filled at the regular Sabbath services. With an excellent membership and revived interest, with the blessing of God, this church seems to be entering upon a career of renewed activity and prosperity.

Rev. J. H. Shuford was installed last Sunday as pastor of Grace Reformed church in this county. Rev. J. Ingold of Hickory preached the sermon and, Rev. J. A. Foil of Newton conducted the installation ceremonies.—*Hickory Press.*

The Canal Street Presbyterian Church of New Orleans has unanimously called Rev. A. N. Wyckoff, of the South Classis of Long Island, to the pastorate made vacant by the death of Rev. M. W. Trawick.

The pastor elect has been supplying the Church for two months past.

Rev. C. W. Hollis, writes to the *Central Presbyterian* from Strasburg, Va., April 23d, 1879:

"We closed a fortnight ago a delightful meeting of two weeks' duration. God's people were greatly revived, and grace did abound unto those "without." As an evidence of the latter, eleven (all of mature age, several heads of families and advanced in years) were received on examination, into membership, at our last communion a week ago. We have strong hopes of three or four others who are still inquiring the way.

The post office address of Rev. C. W. Hollis is changed from Strasburg, Va., to Front Royal, Va.

GENERAL.

The Front Street Methodist church of Wilmington, N. C., has organized an auxiliary to the Woman's Missionary Society, also a Young Men's and Young Women's Christian Association for the poor of the church and

for holding prayer-meetings in destitute places in the city.

A Woman's Missionary Society has been organized by the Methodist church at Hickory, N. C.

During next Commencement at Wake Forest College, at some suitable time, a memorial service will be held in honor of the Rev. W. M. Wingate, D. D., late President of that Institution, and an address commemorative of the deceased will be delivered by Rev. J. D. Huffham, D. D.

Rev. F. Keugle late pastor of the Trinity German Evangelical Lutheran church of Cumberland, Md., will take charge of old Koiner and Bethany churches in Augusta county, Va.

A Protestant Episcopal paper to be called the *Church Messenger* is to be established in Winston, N. C., in May.

The Congregation Churches of this State are now holding their first State Conference in this city, at the church here, on South st. There are five churches of this denomination in North Carolina, of which four are colored. They are under the auspices of the American Missionary Association. Quite a number of schools have been conducted in the State by this denomination. Dr. Roy is present at the Conference, and will deliver addresses and sermons. He is field superintendent of this Church for the Southern States.—*Raleigh News, May 4th.*

Rev. S. P. Hughes was installed pastor of the Lutheran church in Newberry, S. C., on last Sabbath.

The Reformed Episcopal church at Louisville, Ky., has divided. It had suffered from pecuniary embarrassment, and the death of Mr. Powers, the Philadelphia chemist, and lay patrons of the Reformed movement.

NORTHERN.

Gleaned from Exchanges:

PRESBYTERIAN.

The Synod of the English Presbyterian Church have unanimously elected Rev. Dr. F. L. Patton, now professor in Chicago Seminary, to the chair of Apologetics and Pastoral Theology in the Theological College of London. The chair had been offered Prof. Christlieb of Germany, who was disposed to accept but his friends interfered and prevented.

The church at Kinsley, Kansas, was destroyed by fire on Sabbath, April 20th, and everything belonging to Sabbath school and church was lost.

The First Presbyterian church, Baltimore, reports contributions last year of $47,739, and a roll of Sabbath school scholars (including Faith chapel) of 1,335, with 84 teachers.

BAPTIST.

Rhode Island, founded by Baptists, has 60 Baptist churches, with 10,906 members. The results of last winter's work in the cities are shown by the addition of 1,017 by baptism, which is the largest number that ever was reported in the history of the State.

There are in Pennsylvania 23 Baptist associations, 549 churches, and 63,589 members, showing a net loss in the membership of 287.

The American Baptist Home Mission Society has just closed its books for the year. The receipts for the general purposes of the society—that is for its missionary and freedmen work—have been $128,808 42 against $135,778 09 for the previous year, showing a falling off of $6,969 67. The debt, which was $45,000 at the beginning of the year, has been reduced to $31,000, and the financial condition of the society is much better in every respect.

METHODIST.

The Rev. Charles Bishop of Evanston, Ill., and Rev. S. M. Vail of Ohio University, Athens, have been appointed by Bishop Peck missionaries to Japan.

Mrs. Morehouse of Liverpool, N. Y., a few years ago arranged to make a donation of $50,000 to the Syracuse University. Soon after making the subscription she paid $5,000 of the amount to the institution, the interest of which was to aid young men preparing for the ministry. Within a few days Mrs. Morehouse has transferred to the University, bonds, mortgages and other securities to the amount of $25,000. The interest on this latter sum is to be paid to the giver during her lifetime, and at her decease will be applied to the endowment.

PROTESTANT EPISCOPAL

The late David Le Favour of Pawtucket, R. I., bequeathed $2,500 in money and land valued at $10,000 to St. Paul's Episcopal church in that place.

The Rev. A. J. Faust, a Protestant Episcopal clergyman of Washington, has entered the Roman Catholic Church, and asked to be deposed from the ministry. He has been the author of several religious works.

The "Easter offerings" made in Grace Protestant Episcopal church in New York city lifted a debt of $37,000, which had rested on it for many years.

The Episcopal Church at East Saginaw maintains a "Guild House" in a central portion of the city, where there is a free and open reading room, kept warm, lighted and attractive, and where the latest magazines and a few of the best newspapers of the day are to be found. A sewing school for poor girls is maintained here by the young ladies of the parish, and it is the headquarters for the benevolent and social operations of the church.

SECULAR NEWS.

CONTINUED FROM FOURTH PAGE.

The German Empress Augusta has offered a prize for the best treatise on diphtheria that shall be published within a year.

The Supreme Court of South Carolina has just rendered a decision in the well known case of Steele vs. the Charlotte, Columbia & Augusta Railroad, which was an action by the plaintiff against the defendant for $15,000 damages for injuries sustained by him by the falling in of the railroad bridge and cars at the south fork of Fishing Creek, in York county, in November, 1877.—*Yorkville Enquirer.*

The Chatham Gold Mining Company, after twelve months' experience with simple appliances in testing their mines, have just completed a $10,000 ten-stamp battery, with all the modern improvements.—*Farmer & Mechanic.*

The firm of Herman Behr & Co. of New York have bought the Buck Creek corundum mine, in Clay county, for $8 000, and are preparing to fully develop it.—*Farmer & Mechanic.*

A number of African chiefs with a large force have surrendered and peace is expected.

England assents to the election of the Prince of Battenburg to the throne of Bulgaria.

A large fire occurred in Providence, R. I. Many houses and fifty horses burned. Loss $35,000.

Revolution in Panama quelled.

Great enthusiasm on the declaration of war by Chili against Peru.

DEATH OF MRS. ALEXANDER ANDERSON

Mrs. Mary Anderson, relict of Alexander Anderson, died in Wilmington on 30th inst., aged 90 years. She was for nearly sixty years a member of the First Presbyterian church of this city, and her name with that of her husband stands first on the roll of membership of that church.

ALTAFFER & PRICE.—Messrs. Altaffer & Price have lately added improved machinery and are prepared to execute any kind of wood work used in the construction of houses; especially of church building, and we are glad to know that orders from a great many churches have recently been sent to them. It is a thoroughly established home institution, conducted by gentlemen of business energy and solid integrity, and well deserves the largest patronage. See advertisement.

SIMONTON FEMALE COLLEGE—The catalogue of Simonton Female College of Statesville, of which Mrs. E. N. Grant is principal, is at hand. The lists of Pupils number one hundred and one, of whom two are from Maine, one from Florida, one from Asia, and the remainder from North Carolina and Virginia. The school is located in a healthy portion of the State, and the very best of educational advantages are offered. The teachers have large experience, and a number of testimonials from well known and most competent judges attest the merits of the institution. It is under Presbyterian control, but teachers of other denominations are employed, and there is nothing sectarian in its management.

DOCTORS GAVE HIM UP.

"Is it possible that Mr. Godfrey is up and at work, and cured by so simple a remedy?"

"I assure you it is true that he is entirely cured, and with nothing but Hop Bitters, and only ten days ago his doctors gave him up and said he must die."

"Well-a-day! If that is so, I will go this minute and get some for my poor George. I know hops are good."

A DESIRABLE ARTICLE.

We verily believe that it would be rendering any family a very great service to introduce into it Kitto's Cyclopedia. This Cyclopædia is the work of John Kitto, D D., F. S. A., author of the "Pictorial Bible," the History and Physical Geography of Palestine, and editor of the *Journal of Sacred Literature*, etc., etc.

It is arranged expressly for Sunday School Superintendents, Teachers and Bible Students, and embraces a complete and authentic description of all the characters, customs, countries and events mentioned in the Bible, and those connected with them in Egyptian, Persian, Assyrian, Grecian and Roman History. Including the period of over four hundred years between the Old and New Testaments, to which are added many valuable tables, and the products of the latest researches in Biblical literature, together with the knowledge gained by the explorations and discoveries of eminent travellers. The whole illustrated with numerous cuts, maps and full page engravings from the best authenticated models and designs that antiquarian research and ancient monuments can produce.

By special arrangement we can furnish this work well printed and bound in cloth, with the NORTH CAROLINA PRESBYTERIAN one year for $4 50—or to any new subscriber, or any one sending us a new subscriber, at $4 00 for paper and cyclopœdia. Publishers price is $4 50.

NOTICE.

Romulus M. Johnston, Esq., agent of the *Goldsboro Messenger*, is authorized to receive and receipt for any money due us for old or new subscriptions. Our friends will oblige us by paying promptly. We will welcome any new subscribers.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Rutherford county, March 10th, 1879, Miss MAGGIE M., daughter of J. Harvey and Emma Forney, aged 21 years.

A severe cold contracted early in the winter developed a stubborn case of pneumonia which ended the earthly existence of this attractive, interesting and amiable young lady. For three years she had been a consistent and faithful member of Little Brittain church, and during her long painful sickness she manifested unusual patience and Christian submission. She knew her recovery was doubtful and often expressed a desire to live; at the same time a willingness to die, feeling assured that for her to live was Christ and to die was gain.

Also in Rutherford county, April 15th. J. HARVEY FORNEY, aged 63 years.

Thus with little more than a month intervening the daughter and father are called away and a family hitherto unbroken are now sorely bereaved. For 19 years Mr. Forney had been a member of Little Brittain church; 18 years a Ruling Elder. For 20 months he had been in declining health; though seldom confined to his bed, he knew he could not live long and often spoke of his death as near; expecting it any moment. He was feeling as well as usual the day of his death; late in the afternoon he was seized with violent hemorrhage and died in a few minutes Though the summons came suddenly, producing a terrible shock on family and friends, it brought no terror to him. May He who robbed death of its sting comfort the bereaved family and lead each member of it to love and trust Him.

PASTOR.

At the residence of her mother, near Shoe Heel, on the 20th of January, Miss CARRIE McLEAN.

After a lingering illness she gently passed away in the possession of a strong faith and the assured hope of a blessed immortality. "Let me die the death of the righteous and let my last end be like his." May the consolations of the Gospel be rich and abundant to the aged mother who still survives. A FRIEND.

At her home, near Oaks, N. C., April 25th, Mrs. LIZZIE PICKARD, wife of Mr. James Pickard.

Since her early girlhood she has been a consistent member of the Methodist church. By her cheerful performance of duty, her sweet disposition and unobtrusive piety, she endeared herself to all her friends She bore her sufferings with resignation, and was ready and willing to obey the Master's call. May God comfort those whom her death has left desolate indeed.

At Manson, on the 24th of April, 1879, JESSIE DUNCAN, infant daughter (aged 14 months) of John W. and Mary T. Primrose.

The little one is with the Father in Heaven and will return to earth at the "Glorious Appearing."

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

At the residence of Dr. W. T. Ennett, in Pender county, April 15, 1879, by Rev. J. S. Black, Mr. EDWIN FENNEL to Miss LIZZIE TATE, daughter of the late Dr. Robert H. Tate.

At Clarkton, April 30th, by Rev. A. McFadyen, Mr. MARTIN L. CROMARTIE to Miss AMELIA C., daughter of John H. Clark, Esq., all of Bladen.

In Gaston county, on the 24th inst., by Rev. J. J. Kennedy, Mr. GEORGE W. ABERNATHY and Miss ADALINE O. GASTON.

In Harnett county, at the residence of the bride, April 23, by Rev. Jas. McQueen, Mr. JAMES CAMERON, Sr., and MAGGIE McCORMICK. all of Harnett county.

In Bladen county, April 24th, by Rev. A. McFadyen, Mr. HENRY WOOTEN, of Columbus county, to Miss IDA, daughter of H. C. McCallum, Esq.

PRO MEMORIA.

At a meeting of the Bethlehem church and congregation held April 20th, 1879, the following paper was read and adopted, as expressive of their feelings and sentiments in relation to the death of Rev. J. M. ANDERSON, late pastor of the church.

Resolved, 1. That we acknowledge the providence of the great Head of the Church in the death of our beloved pastor on the 30th of March, as having special reference to ourselves; teaching us that our highest privileges on earth are not lasting, and that God in his wisdom and love may and does sunder the strongest and warmest affections of his people. To his ways of mercy we desire humbly to bow.

2. That we are called to humble ourselves in grief in being separated from a pastor whom we loved, and whose Christian solicitude for our spiritual good was evident in his whole walk and conversation among us, whilst even beyond his strength by entreaty, warning and council he ceased not to warn us every one with tears. So that whilst we have cause of gratitude for the ministrations of such a leader and guide, we can but mourn, that we no longer enjoy the saving influence of his teaching and life. To us he was a pastor, whose instructions we desire to remember, and the memory of whose life among us. we hope long to cherish. An Israelite full of Christian love and kind feeling, and in whom there was no guile.

3. That a copy of the above resolutions be sent to the family of our deceased pastor and to the N. C. PRESBYTERIAN with a request that it be published.

D. F. MORROW, Clerk.

Rev. A. CURRIE, Moderator.

WILMINGTON MARKET DURING WEEK ENDING MAY 6.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—26¼ cents throughout. Closing firm.

ROSIN—Strained $1 00 and Good Strained $1 02½ throughout. Closing steady.

CRUDE TURPENTINE—Invariable throughout. Hard $1 00, Yellow Dip $1 60, New Virgin $2 10.

TAR—Sold on Wednesday at 80 cents, and on Thursday opened at these figures, but fell in the latter part of day to 77½ cents; since steady.

COTTON—On Wednesday sales were made on a basis of 11¼ cents for Middling. On Friday price advanced to 11½ cents per lb., and on Monday on firm market sales were made on basis of 11¾ cents.

CORN—Within few days previous to close of report over 30,000 bushels of corn were received by sail. Prices are lower and market dull.

TIMBER—Sales one raft Common Mill at $4 75; one do. at $ 5.00; one do. Fair Mill at $6 25; two do. at $6 50; one do. Good Mill at $7 00.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.
BACON—Western Smoked—	
Hams	10 a 12
Sides, per lb	6 a 6½
Shoulders	a 5
Dry Salted—	
Sides, per lb	5½ a 6
Shoulders	4½ a 4½
CHEESE—Northern Factory, per lb	10 a 11
Dairy, cream per lb	10 a 11
State, per lb	00 a 8
COFFEE—Rio, per lb	10 a 16½
Laguayra, per lb	18 a 20
CORN MEAL—per bush in sacks	00 a 65
DOMESTICS—Sheetings, 4-4, per yd	6½ a 6½
Yarn, per bunch	75 a 80
FLOUR—Fine, per bbl	0 00 a 4 00
Super, Northern, per bbl	4 50 a 5 00
Extra do. " per bbl	5 00 a 6 50
Family " per bbl	7 00 a 7 50
City Mills—Extra Super, per bbl	5 50 a 5 75
" Family, per bbl	6 00 a 6 25
" Extra do., per bbl	6 50 a 6 75
GLUE—per lb	6 a 12
GRAIN—Corn, in sacks, per 56 lbs from store	60 a 63
CORN, wholesale, in sacks	56 a 58
Corn, mixed, wholesale in sacks	55 a 56
Corn, Cargo, per 56 lbs, bulk	52 a 53½
Oats, per bushel from store	45 a 50
Peas, Cow, per bushel	55 a 62
HOOP IRON—per ton	65 00 a 70 00
LARD—Northern, per lb	8 a 10½
North Carolina, per lb	10 a 11
LIME—per bbl	0 00 a 1 15
MOLASSES—West Indies, old crop	28 a 33
" " bbls	30 a 32
" " new crop	30 a 35
" " bbls	32 a 35
New Orleans	28 a 45
Sugar House, hhds, per gal	18 a 19
" " bbls., per gal	20 a 22
Syrup, bbls., per gal	40 a 55
NAILS—Cut, 4d to 20d, per keg	00 a 2 50
OILS—Kerosene, per gal	13½ a 15
Lard, per gal	1 00 a 1 10
PEANUTS—per bushel new crop	1 15 a 1 25
PORK—Northern, City Mess	11 00 a 00 00
SALT—Alum, per bag of 3 bushels	00 a 75
Alum, per ton	6 00 a 7 00
Liverpool, per sack	75 a 80
Liverpool fine, per sack	1 25 a 1 30
SUGAR—Cuba, per lb	8½ a 10½
Porto Rico, per lb	0 a 7½
A—Coffee, per lb	9½ a 9
B— " per lb	9 a 9½
C— " per lb	7½ a 8
Ex. C— per lb	8 a 8
Crushed, per lb	00 a 10
SOAP—Northern, per lb	5 a 7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a 3 90
TIMBER—Shipping, per M	12 00 a 13 00
Mill Prime, per M	9 00 a 11 00
Mill Fair, per M	6 50 a 8 50
Inferior to Ordinary, per M	8 00 a 5 00

NEW ADVERTISEMENTS.

TARRANT'S SELTZER APERIENT.

"Screw the Finger as Tight as you can, that's rheumatism; one turn more, that's gout," is a familiar description of these two diseases. Though each may and does attack different parts of the system, the cause is believed to be a poisonous acid in the blood. Purify this by the use of

TARRANT'S SELTZER APERIENT.

It will do its work speedily and thoroughly. It is the great friend of the sufferer from rheumatism and gout.

SOLD BY ALL DRUGGISTS.

ALTAFFER & PRICE,

MANUFACTURERS AND DEALERS IN

Sash, Doors, Blinds, Ornamental Woodwork and Builder's Hardware.

We have added new and improved Machinery to our Establishment, and are prepared to fill any orders in our line at short notice and low figures.

Church Windows, Doors, Pew Ends,

CAPS and ARM RESTS, made in latest styles.

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apl 16 588-1y

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Astonishing Relief Given by The Buffalo Lithia Waters. *After a Failure of all other Remedies, and when the Life of the Patient had been Despaired of.*

Case of Mrs. R. P. W.. Stated by Dr. John T. Winfield, a well-known Physician of Broadway, Rockingham Co., Va.

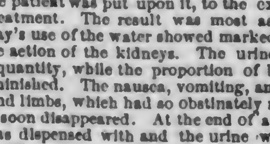
[Extract from a letter dated March 25, 1879.]

"About the middle of May, 1878, I was called professionally to Mrs. R. P. W. I found her complaining of excruciating pain in the head, back, and limbs, attended with nausea and vomiting. Her kidneys were torpid, and the urine—which had to be drawn by means of the catheter—scanty and charged with blood. She had passed EIGHT MONTHS WITHOUT EXPERIENCING THE MENSTRUAL FLOW. She informed me that several times in a period of ten years the failure of the monthly function for several consecutive months had been followed by a like train of symptoms, and that upon these occasions she was relieved by hemorrhages from the lungs or stomach. From the symptoms and history of the case it was evident that the kidneys had attempted to relieve the plethora incident to her condition, and that in the attempt they had seriously disturbed their own peculiar function. During an extreme illness of many weeks every remedy that seemed at all indicated in the case was faithfully tested; but without result, save an occasional slight alleviation of the distressing symptoms already described. The kidneys remained inactive; the average daily amount of fluid drawn from the bladder did not exceed two ounces, and more than half that quantity was blood. *On one occasion four days passed without any secretion at all from the kidneys.* It became evident that the patient must die unless some remedy could be found of much greater efficacy than any that had been tried in the case.

Looking outside of *materia medica* I could think of nothing that promised so much as BUFFALO LITHIA WATER, Spring No. 2, a supply of which was ordered with but a faint hope of keeping her alive until its arrival by making the skin and bowels perform the eliminating functions of the kidneys. So soon as the water was received the patient was put upon it, to the exclusion of all other treatment. The result was most astonishing. The first day's use of the water showed marked improvement in the action of the kidneys. The urine daily increased in quantity, while the proportion of blood in it rapidly diminished. The nausea, vomiting, and pain in the head and limbs, which had so obstinately resisted all treatment, soon disappeared. At the end of a week the catheter was dispensed with and the urine was voided naturally, with but a trace of blood, and in twenty days from the day she commenced the use of the water the *menstrual flow* appeared, and in a short time afterwards she was restored to perfect health, which remained undisturbed until the month of November, when after failing to have a "change," she again experienced the painful symptoms heretofore described. The use of the Lithia Water, however, for a short while, again afforded perfect relief, and she has continued well to the present time."

These waters, in cases of one dozen half-gallon bottles, $5 per case at the Spring. THOMAS F. GOODE,

my7-2t Proprietor Buffalo Lithia Springs, Va.



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The Invention of the Age.

It does not destroy the draft.

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It will not choke up, and requires no cleaning.

It requires no direct dampers to be opened when raising steam (dampers being objectionable, as they may be left open and allow sparks to escape.)

It requires no water to extinguish sparks, which, by condensation, destroys the draft. Besides, when water is used, if neglected, the efficiency is destroyed by evaporation of the water, and the boiler is kept in a filthy condition.

It is simple and durable and can be relied upon.

It can be attached to any boiler.

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TEN YEARS OF FEARFUL AGONISING SUFFERING CURED BY THE USE OF Swaims Panacea SWAIM'S CELEBRATED PANACEA

40 pieces of bones as Relics

Mrs. Dugan, No. 900 Dauphin St., Philadelphia, one of the most respectable ladies of that city, is not only willing, but desirous, to state for the information of any of her sex that they may know what remedy availed her after agonizing suffering for ten long years (in which the disease, beginning one month after marriage, originating from no fault of hers, ravaged her entire system, and gradually spreading until she had 30 Ulcers at one time on one arm, and 20 on the other; having lost all the fingers on one hand, they rotting off; one parent dying broken hearted witnessing her suffering; she having had some sixteen physicians of Philadelphia, and the disease defying their skill,) that she found in SWAIM'S PANACEA the remedy she needed. In a few months after beginning on it she gained over 55 lbs. in weight, her ulcers all healed, and she has now some 40 pieces of bones as relics. She is in splendid health and returns grateful thanks to almighty God that she was directed to the use of this remedy! Pamphlets furnished gratis on application to Dr. Franklin Stewart, Swaim's Laboratory, 113 South Seventh St., below Chestnut, Philadelphia, Pa.

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The verbatim report of the proceedings and debates of the next Assembly will be published by the Assembly's Reporter in a *pamphlet* to be issued after the final adjournment. The pamphlet will probably contain between two and three hundred pages, which will be about the size and style of the *Missionary.* Subscribers will also receive a briefer DAILY REPORT in the columns of the Louisville *Courier-Journal*, which will be sent during the sessions.

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WATER WHEELS, MACHINE MOULDED MILL GEARING,

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Do not fail to send for my latest 20 page Illustrated Newspaper with much valuable information FREE. New Pianos, $125, $135, and upwards. New Organs $65 to $440. Be sure to write me before buying elsewhere Beware of Imitators Address, DANIEL F BEATTY, Washington, N. J.

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THE BEST IN THE WORLD.

Our Great Specialty is *growing* and *distributing* these Beautiful Roses. We deliver Strong Pot Plants, suitable for *immediate* bloom, *safely* by mail at all post-offices. 5 Splendid Varieties, your choice, all labeled, for $1; 12 for $2; 19 for $3; 26 for $4; 35 for $5; 75 for $10; 100 for $13. ☞Send for our New Guide to Rose Culture—60 pages, elegantly illustrated—and *choose* from over Five Hundred Finest Sorts. Address THE DINGEE & CONARD CO., Rose Growers, West Grove, Chester Co., Pa.

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The Largest Stock of Sunday School Books in the South. Extra discount given to Sunday Schools on Books of Presbyterian Publishing Company and Presbyterian Committee of Publication.

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DRESS GOODS. Black and Colored Silks, Bulgarian Silks, Silk Poplins, Black and Colored Grenadines, Damisa Grenadines, Black Buntings, Plain and fancy, and a large variety of others, too numerous to mention.

MOURNING GOODS. Black Cashmeres, Tamise Cloths, Silk Warp Henrietta French Bunting (46 in. wide) Black Taffeta, Mourning Grenadines, &c, also 6-4 double English Crape for Veils, very cheap.

UNDERWEAR Of all kinds, well made and of good material, cheaper than you can make at home.

A very large stock of HOSIERY, for Ladies and Children. Also a large assortment of LACE MITTS and LACE TOP LISLE THREAD GLOVES, so much worn this season.

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Respectfully, R. M. McINTIRE.

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HAVING BOUGHT A HEAVY STOCK BEFORE THE LATE ADVANCE.

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WEST ALADDIN SECURITY OIL

at the low price of 25 cents per gallon. It is absolutely safe, guaranteed 150 deg. Fire test.

PERKINS and HOUSE SAFETY LAMPS,

the best Lamp made, and only perfectly safe one, at Factory prices.

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DEER POWDER AND BLASTING POWDER

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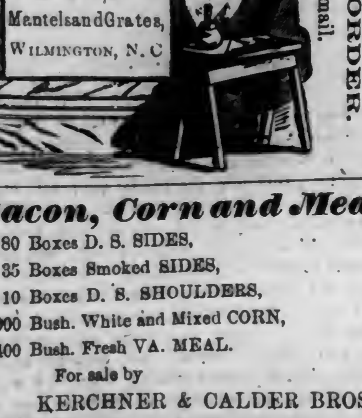

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Bacon, Corn and Meal.

80 Boxes D. S. SIDES,

35 Boxes Smoked SIDES,

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5000 Bush. White and Mixed CORN,

400 Bush. Fresh VA. MEAL.

For sale by

KERCHNER & CALDER BROS.

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100 Hhds and Bbls New Crop CUBA,

100 " " SUGAR HOUSE,

100 " " Old Crop CUBA,

50 Bbls New Crop N. O. MOLASSES,

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SELECT BOARDING AND DAY SCHOOL,

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Misses NASH and Miss KOLLOCK, Principals.

THE SPRING TERM of 1879 will open the 7th of FEBRUARY and close on 26th JUNE Board and Tuition reduced to $105. Circulars forwarded on application.

414-*jan.1,'78

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MECKLENBURG CO. N. C.,

1878-'79.

THE NEXT COLLEGIATE YEAR BEGINS ON THURSDAY, September 12th, 1878, and ends June 12th, 1879. It is divided by a recess of about ten days, embracing Christmas and New Year's-day, into two Terms.

The necessary expenses for the entire year, exclusive of clothing, traveling expenses, and pocket money, vary from $225 to $250.

There are three fully organized Courses of Instruction:

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A PREPARATORY CLASS, intended to fit students for the Freshman Class, is in successful operation.

Applicants for any class will be received at any time during the year.

Davidson College is on the Railroad, midway between Charlotte and Statesville.

For Catalogues and other information apply to

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Statesville, N. C.

THE SPRING SESSION of 1879 opens JANUARY 15th. Board and tuition in English, $85 per session of twenty weeks

Catalogue and circular with full particulars, on application.

Address MRS. E. N. GRANT, Principal.

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MOTT & CAMPEN.

Dealers in

BEEF, VEAL, PORK, &C.

We keep on hand good Meats, and will endeavor to maintain our reputation in this regard. We will be pleased to have your trade. Very respectfully,

MOTT & CAMPEN, North side Market street, bet 2d and 3rd.

P. S.—Those who have Fine Beef to sell would do well to consult us either by mail or in person:

jan 29-577-tf

CO-PARTNERSHIP.

The undersigned have this day associated themselves together under the firm name of

BOATWRIGHT & McKOY,

For the purpose of carrying on a

General Wholesale and Retail Grocery,

AT THE OLD STANDS,

5, 7 and 8, North Front Street,

WILMINGTON, N. C.

We solicit a liberal share of the public patronage.

JOHN L. BOATWRIGHT,

THOS. H. McKOY.

Wilmington, N. C., Oct. 8, 1877.

Refer to I. B. Grainger, Esq., President Bank of New Hanover.

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WE KEEP

PLANT'S EXTRA FLOUR,

FAIRBANK'S LARD,

CHOICE DAIRY BUTTER,

FINE N. O. SYRUP,

And other Standard articles.

Orders solicited.

HALL & PEARSALL.

FOR THE FAMILY.

Not Far.

Not far, not far from the kingdom.
Yet in the shadow of sin;
How many are coming and going,
How few are entering in!

Not far from the golden gate-way,
Where voices whisper and wait:
Fearing to enter in boldly,
So lingering still at the gate!

Catching the strain of the music
Floating so sweetly along,
Knowing the song they are singing,
Yet joining not in the song.

Seeing the warmth and the beauty,
The infinite love and the light;
Yet weary, and lonely, and waiting,
Out in the desolate night!

Out in the dark and the danger,
Out in the night and the cold;
Though he is longing to lead them
Tenderly into the fold.

Not far, not far from the kingdom,
'Tis only a little space;
But it may be at last, and forever,
Out of the resting place.
—*English Congregationalist.*

Grandmother's Story.

"Jenny, my dear, will you come and hold this yarn for me? It is a tedious task, little one but I will not keep you long."

"Grandmamma, will you tell me a story while you wind? It will make the time fly faster. Please tell me what you did when you were a little girl."

"Ah, Jennie, that would take me a very long time, for I led a busy life as a child; but I will tell you of one thing that happened to me that I think you would like to hear.

"My father lived on the side of a mountain in the State of Vermont, and we children grew up amidst the wild and beautiful scenery, and learned very soon to take care of ourselves and help mother in her various duties.

"I had a sister named Polly, who was two years younger than I, and who was always ready to follow me in whatever course I might pursue.

"One bright Saturday afternoon in October, mother gave us permission to go a short distance into the woods, charging us to keep within sight of the house. Happy little girls were we for there were the beautiful fallen leaves to weave into crowns, the lively little squirrels to watch, the satiny chesnuts to gather, and ever so many wildwood treasures to seek, only known to country children. Wild with delight and freedom we wandered on and on through the woods, forgetting our mother's injunction. Neglecting to keep in the path. we were soon lost in the forest, and the more we tried to get back to the path the more confused we were. Frightened and weary, we sat down at last and cried.

"The sun no longer flickered through the trees, the squirrels were all at home in their nests, and we two poor little girls were all alone. All the stories that we had heard about wolves and bears came to our minds, and we grew more and more frightened. Then we thought of what our mother had told us, that when we were in trouble or danger we must seek the protection of God. So we knelt down and prayed with all our hearts. Then we grew calm, for we felt sure that He would watch over us during the night. Like the two babes in the woods, we laid our heads on the fallen leaves, and slept until dawn.

"Poor Polly awoke very hungry, and cried for mamma. I tried to cheer her by playing we were little squirrels and lived on nuts. After awhile we started again on our lonely search for home. But no home could we find, and the day wore on as before, and another night found us still in the woods. The wind arose, and this made us more timid, for every sound seemed to us the howling of wolves.

"'Oh, Jenny,' cried poor little Polly, 'the wolves will eat us up, and we shall never get to our home again!'

"Again we knelt down and prayed, and, after making our supper of winter-green berries, we hid ourselves behind a fallen tree, and, with arms around each other's necks, we sobbed ourselves to sleep.

"In the morning we were aroused by a shout of joy. Before us stood neighbor Jackson. Springing up, we flew into his open arms, and cried for joy.

"'Well, well, little ones,' he said, 'you've given us a fine tramp since Saturday. I am thankful that I had the pluck not to give up the search on this back lot. Come on, girls, the folks at home will be glad to see you.'

"Carrying first one and then the other, he soon brought us into the open country, where we could see and be seen. His shouts of joy were answered by the firing of guns, and Polly declared that it must be Fourth of July again. The firing was to make known to the men who were still searching for us, that we had been found.

"From all directions the villagers flocked to the house to see if we were alive and well, and many a thanksgiving was offered for our safe return. If it had not been for the terrible fright we had had we might have been spoiled by the attention and affection lavished upon us. Our dear, wise mother often said to us at night:

"'Thank God, my children, that he gave his angels watch over you, and heard our prayers.'

"You may be sure that we were careful ever afterwards to heed our mother's warnings, and we learned a lesson then that we never forgot."
—*Banner.*

"If I Should Die Before I Wake"

"Mother, every night when I go to bed I say 'Now I lay me;' and do you know, mamma, though saying it so often, I never thought what it meant until Fanny Gray died? I asked nurse if Fanny died before she waked, and she said 'Yes.' She went to bed well, and had a spasm in the night, and died before she knew anything at all. "Now, mother," continued Rena, "I want you to tell me about 'Now I lay me,' so that when I say it I may think what it means."

"Well, Rena," said her mother, "I shall be glad to tell you. What does it mean when you say, 'Now I lay me down to sleep?'"

O! that means, mother, that I am just going to lie down in my bed to go to sleep until morning."

"Well, then, as you lie down to sleep what prayer do you offer to God?"

"I pray the Lord my soul to 'keep. I want the Lord to take care of my soul while I am asleep, and take care of me all over, mother, if I should die before I wake, would the Lord be taking care of me then? Now, it seems to me when Fanny died that God did not take care of her that night, and so she died."

"O no, Rena! God did take care of her. The little verse says, 'If I should die before I wake, I pray the Lord my soul to take;' so you see God took little Fannie's soul to himself; and when she awoke she was in the arms of the blessed Jesus. Now, Rena, when you say, 'Now I lay me,' I want you to think in this way; 'Now I am going to bed and to sleep, and I want the Lord to take care of me. If I am not a good child and do not pray to God, ought I to ask him or expect him to take care of me? Let me lie down feeling that I am in the Lord's care, and if I should die before I wake, that still I am the Lord's child; and I pray that he may take my soul to dwell with him.

"O, mother! I will try and remember. Why, I used to say it slow, and clasp my hands, and shut my eyes, and yet I did not think about it. Thank you, mother dear. Please hear me to-night when I go to say my prayers."

Ah, little children, are there not a great many, who, like Rena, say their prayers without thinking what they mean—mere words, with no meaning in them? God cannot listen to such prayers. They are not for Him "unto whom all hearts are open, all desires are known, and from whom no secrets are hid."

Think of what I have written about little Rena when you say, "Now I lay me," to-night; and pray that God will watch over you, waking and sleeping.—*Early Dew.*

"But the Marks are There.

It is an old story, but it is a good one for all that, and a story that will do for grown up people as well as children. The father told the son that whenever he did anything wrong, or spoke a wrong word, he should drive a nail into the door of the wood shed. The door began to fill up pretty fast. The boy bid not like the appearance of that nail-studded door, and told his father so.

"Well," said his father, "now, every time you are obedient or speak a kind word, I'll draw one of the nails out."

So it went on for some time, till at last the son with a glad heart called his father to draw the last nail. Out it came.

"Oh, I am so glad, father!" said the boy, and then, the pitted-looking door catching his eye, he added a little sadly, "but the marks are there."

Yes, children; yes, friends. We may repent of all our evil deeds and be forgiven; but the marks of those sins lingers on our characters and lives. We ought to try to escape not only the wounds, but the scars that are left after the wounds have healed. The only way to do this is to avoid the wounds.

For example, my boy, don't read any of those flashy, juvenile papers, that are so abundant "just to see what is in them" You may give them up after a while, and take to more worthy and substantial literature; but such papers will leave the "marks" of their low character upon you. Take the opinion of your father or teacher, and leave all these things alone.

Don't indulge in any evil habit, thinking that you can give it up whenever you wish, or when you may find it injurious. You may be able to give it up—though the power of an evil habit is something evil to contemplate—but its "marks" will be left. The surest way to have a clean life is to keep it clean.

Let us all take the scarred door as a warning.

MISCELLANEOUS.

Jeffrey's Criticisms.

Jeffrey's collected articles include about eighty out of two hundred reviews, nearly all contributed to the *Edinburgh* within its first period of twenty-five years. They fill four volumes, and are distributed under the seven heads—general literature, history, poetry, metaphysics, fiction, politics, and miscellaneous. Certainly there is versatility enough implied in such a list, and we may be sure that he has ample opportunity for displaying whatever may be in him. It is, however, easy to dismiss some of these divisions. Jeffrey knew history as an English gentleman of average cultivation knew it; that is to say, not enough to justify him in writing about it. He knew as much of metaphysics as a clever lad was likely to pick up at Edinburgh during the reign of Dugald Stewart; his essays in that kind, though they show some aptitude and abundant confidence, do not now deserve serious attention. His chief speculative performance was an essay upon beauty contributed to the *Encyclopædia Britannica*, of which his biographer says quaintly that it is "as sound as the subject admits of." It is crude and meagre in substance. The principal conclusion is the rather unsatisfactory one for a professional critic that there are no particular rules about beauty, and that one taste is about as good as another. Nobody could be less inclined to apply this over-liberal theory to questions of literary taste. There, he evidently holds, there is most decidedly a right and wrong, and everybody is very plainly in the wrong who differs from himself. Jeffrey's chief fame—or, should we say, notoriety?—was gained (and his merit should be tested by his success) in this department. The greatest triumph that a literary critic can win is his early recognition of genius not yet appreciated by his contemporaries. The next test of his merit is his capacity for pronouncing sound judgment upon controversies which are fully before the public; and, finally, no inconsiderable merit must be allowed to any critic who has a vigorous taste of his own—not hopelessly eccentric or silly—and expresses it with true literary force. If not a judge, he may in that case be a useful advocate. What can we say for Jeffrey upon this understanding? Did he ever encourage a rising genius? The sole approach to such a success is an appreciative notice of Keats, which would be the more satisfactory if poor Keats had not been previously assailed by the opposition journal. The other judgments are for the most part pronounced upon men already celebrated; and the single phrase which has survived is the celebrated "This will never do," directed against Wordsworth's "Excursion." Every critic is liable to blunder; but Jeffrey's blundering is amazingly systematic and comprehensive.

In the last of his poetical critiques (October, 1829) he sums up his critical experience. He doubts whether Mrs Hemans whom he is reviewing at the time, will be immortal. "The tuneful quartos of Southey," he says, "are already little better than lumber; and the rich melodies of Keats and Shelley, and the fantastical emphasis of Wordsworth, and the plebeian pathos of Crabbe, are melting fast from the field of vision. The novels of Scott have put out his poetry. Even the splendid strains of Moore are fading into distance and dimness, except where they have been married to immortal music; and the blazing star of Byron himself is receding from its place of pride." Who survive this general decay? Not Coleridge, who is not even mentioned; nor is Mrs. Hemans secure. The two who show least marks of decay are—of all people in the world—Rogers and Campbell! It is only to be added that this summary was republished in 1843, by which time the true proportions of the great reputations of the period were becoming more obvious to an ordinary observer. It seems almost incredible now that any sane critic should pick out Rogers and Campbell as the sole enduring relics from the age of Wordsworth, Shelley, Keats, Coleridge and Byron. Doubtless a critic should rather draw the moral of his own fallibility than of his superiority to Jeffrey. Criticism is a still more perishing commodity than poetry.—*Scottish American Journal.*

Look at Your Tongue.

A man can never be either well or happy if his stomach is out of order; and dyspepsia, like hysteria, imitates the symptoms of innumerable disorders. But how, the reader may ask, can I tell whether the illness from which I am suffering be real or imaginary? At any rate, I should answer, attend to your stomach first, and, pray, just take a glance at your tongue. If ever I were so far left to myself as to meditate some rash act, I should, before going into the matter, have a look at my tongue; if it were not perfectly clean and moist, I should not consider myself perfectly healthy, nor perfectly sane, and would postpone my proceedings in the hope that my worldly prospects would get brighter. What does a medical man discover from looking at the tongue? Many things. The tongue sympathises with every trifling ailment of body or mind, and more especially with the state of the stomach. That thin, whitish layer all over the surface most likely indicates indigestion. A patchy tongue shows that the stomach is very much out of order indeed. A yellow tongue points to biliousness. A creamy, shivering, thick, indented tongue tells of previous excesses; and I do not like my friends to wear such tongues, for I sincerely believe that real comfort cannot be secured in this world by any one who does not keep his feet warm, head cool, and his tongue clean.—*The Family Doctor.*

The Handsome Man.

It is quite unessential that a man should be handsome. Let him pray the gods, in the first place, to make him a gentleman—a gentleman at home as well as abroad. Let him stipulate for a fine figure and a courtly manner, and leave it to their discretion after that to shape his eyes, nose and mouth, provided they don't make them hideous. Save us from your plaid-painted, bordered-vested, big-cravated, moustached, cologne-sprinkled, bejeweled, brainless exquisite! Give us a well-informed, plainly-dressed, self-possessed intelligent masculine, perfectly at home upon all subjects, foreign and domestic; neither cringing to the great nor oppressing the little; who puts one hand on his sword and the other on his heart when a woman's name is mentioned; who raises no blush on the cheek of humble innocence, who holds in contempt no living thing that God has made, who can pity the weak and erring without a pharisaical reviling, who can argue without loss of temper and dignity, who scorns a bribe or an oath, who has an arm for trembling age, a smile for prattling infancy, and a strong, brave heart for the oppressed and defenceless. But a "pretty man, a pink and white Sir Brainless!" the united work of tailor, hatter, shoemaker and perfumer! Heaven save the mark! Women know better.

A Large Rose Bush.

Mr. I. B. Alexander has in his yard, the largest and prettiest rose bush we have ever seen It now presents the appearance of an immense boquet, being so covered with flowers that the green leaves are hardly visible. It is about twenty five feet high, and fifteen to twenty feet across. It is estimated that there is an average of at least nine hundred flowers and flower buds in each branch, and there are between four and five hundred branches on the tree, giving the enormous amount of over three hundred and sixty thousand flowers on the tree. It is of the Lady Banks variety.—*Camden Journal.*

The Mule as a Deadly Weapon.

The "yellow mule," which is found in an unadulterated quality only in the South, is possessed of rare business qualifications. He can out-bite, out-buck, out-kick and out-heh-whehawee any mule of his size and weight in the world. Just, bridle him up, put a raw recruit on his back, give him room to exercise according to his disposition and he will go through more complicated maneuvers in less time, and reach up his back oftener and squeal louder, and give that recruit more vigorous cavalry service in one hour than any ten mules north, east or west of Dixie could do if they were in competition for a gold medal or diploma.

As a weapon of offence or defence he is unapproachable. He is not liable to get out of order, is rapid in conception, lightning in execution, loading and firing at one operation. One healthy mule equals seven mountain howitzers and a battery of Gatling guns. Just back him up towards the enemy, get the broncho streak properly in line by sighting along the backbone, then depress his ears according to the elevation, clear the track, and let No. 3 of the firing squad touch him off with a straw. The result is electrical, and ends in the complete annihilation of everything within range. A battery of Southern mules, properly trained, might prove better than a whole corps of field artillery, being more easily limbered up—the Southern mule is always limbered up—but, strange to say, mule artillery is most dangerous when the column is in full retreat.

In addition to all this, the Southern mule is a most skilful forager, and can, if necessities require it, live for a century on barrel hoops and scraps of sole leather. As economy is a very important element of successful warfare, this characteristic must weigh heavily in the mule's favor. The proposition to introduce this beast into South Africa reflects much credit upon the Disraeli administration, and will, we hope, be carried out.—*Philadelphia Trade Journal.*

SECULAR NEWS.

Gov. Jarvis delivered the prize medal to the best debater of the Bingham School.

President Hayes vetoed the army appropriation bill on account of the clause preventing the use of the military at the polls.

Hon. Thomas S. Kenan, Attorney General of North Carolina, decides that the "act to regulate the fees of certain officers of Pitt county," and which reduces the fees of county officers, does not apply to other counties.

A great fire occurred in Orenburg, Russia, during a violent storm, doing immense damage to property. Several lives were destroyed.

The disaffection in Russia on account of the despotic measures to suppress Nihilism is on the increase.

Mrs. Sarah J. Hale, long editor of *Godey's Lady's Book*, is dead.

The town of Szegedin, in Hungary, is again submerged.

The national debt increased $1,995,216 in April.

The trial of Cox for the murder of Alston in Atlanta, Ga., is progressing.

The Bulgarian Assembly of Notables have unanimously elected Prince Alexander of Battenburg to the throne of Bulgaria, with the title of Alexander the First.

The publisher of the *Revolution Francaise* at Paris has been condemned to three months' imprisonment and to pay a fine of one thousand francs for publishing a letter justifying the Commune.

The Colored People's National Immigration Board at St. Louis has received information that several thousand negroes are now at different places along the banks of the Mississippi river, below Memphis, ready to start North as soon as transportation can be procured, or are preparing to leave their homes for St. Louis and beyond. One party of nearly one hundred are now at Lake Port, Chicot county, Arkansas, almost destitute. It is said that steamers refuse to transport them, and that the whites in the vicinity refuse to sell them provisions. About two hundred refugees have been sent West within the past week. It is understood that Jay Gould has offered them free transportation west of Kansas City, and they will probably go to Lawrence, Kansas.

The children of the Methodist Sunday school of Wilmington hold a very successful concert on the night of April 29th, which was repeated on May 2d.

A colored brakeman fell from a box car and was crushed by a freight train on the W. C. & A. R. R., last week.

The *Nut Shell* states that Mrs. McPherson was to commence holding meetings at the New street M. E. church of Newbern Tuesday night.

Mr W. M. Russ, special agent of the State Fish Commission, has just finished supplying the streams with young shad, and he says all the fisheries are in an unusually fine condition. The Roanoke received 200,000, the Neuse 125,000, Trent 125,000, Tar 100,000, Cape Fear 200,000 and Nantihala 1,000,000.—*Raleigh News.*

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MISCELLANEOUS

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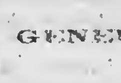

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[NEW SERIES—VOL. XII—No 592.] WILMINGTON, MAY 14, 1879. [OLD SERIES—VOL. XXII—No. 1,212.]

The Presbyterian.

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Extracts of Minutes of the 218th Session of Orange Presbytery, Held at Eno Church, April 25th, 1879.

[OFFICIAL.]

Rev. John W. Primrose, the Moderator, preached the opening sermon from 1st Cor. ...13th. There were present, during the ...meeting, forty-nine members, twenty-three ministers and twenty-six ruling elders.

Rev. A. Currie was chosen Moderator, and Rev. S. M. Smith, with rnling elder J. A. Womack, were chosen temporary clerks.

CALLS, DISMISSIONS, &C.

Rev. H. B. Pratt was dismissed, at his own request, to the Presbytery of Harmony.

Rev. D. C. Rankin was received from the Presbytery of Savannah. A call for the pastoral services of Mr. Rankin for half his time, from the Tarboro Church, was placed in his hands.

A call from Reidsville Church for the services of licenciate D. I. Craig for one-half his time, was placed in his hands and was accepted.

A call for the pastoral services of Rev. Jno. W. Primrose for one-fourth of his time from Littleton Church, was placed in his hands and accepted.

Nutbush Church obtained leave to employ Rev. E. Hines as stated supply for half his time on a salary of $250 per annum.

The pastoral relation between Rev. E. Hines and Shiloh Church was dissolved at his own request, the Church concurring. Mr. Hines obtained permission to labor at discretion for one-half his time, and Rev. Dr. Smith was appointed to declare the Shiloh Church vacant.

The application of Bethesda Church for permission to employ Mr. Craig as stated supply, was referred to the Agent of Sustentation with authority to suspend standing rule 10 in this case should he find it necessary.

Mt. Airy Church obtained permission to be supplied by a minister of one of the Virginia Presbyteries until some more satisfactory arrangements can be effected.

CHURCHES ORGANIZED.

The committee appointed for the purpose, at the last meeting, reported churches organized at Rocky Mount, Oak Forest, and Newsome. The latter is a colored organization, and was received under the care of the Presbytery according to the plan of the General Assembly in such cases. A committee was appointed to organize a church at Company Shops if the way be open.

INSTALLATIONS.

Rev. J. L. Currie was installed pastor of Eno Church on Saturday of the meeting of Presbytery.

Rev. F. H. Johnston presided, preached the sermon and charged the pastor. Rev. E. Hines delivered the charge to the people.

Rev. Messrs. Jordan and Watkins, with Rev. D. C. Rankin as alternate to either, were appointed to install Mr. Primrose pastor of Littleton Church on the 4th Sabbath in May, Rev. D. E. Jordan to preside and charge the pastor; Rev. John S. Watkins to preach the sermon and charge the people.

Presbytery resolved to hold an adjournment meeting at Reidsville on Friday before the 4th Sabbath in June with the view of examining, ordaining Mr. Craig and installing him pastor of Reidsville Church. Rev. A. Currie to preside and charge the pastor. Rev. C. Phifer to preach the sermon. Rev. J. C. Alexander, with Rev. H. T. Darnall as alternate, to charge the people. Rom. v: 1 was assigned Mr. Craig as the text of the trial sermon.

Rev. D. C. Rankin obtained permission to retain the call from Tarboro Church until meeting at Reidsville.

REVISED BOOK.

The Presbytery adopted the book of Church Order sent down by the last Assembly by the following vote:

Ayes—Rev. Messrs. A. Currie, Fancette, J. M. Atkinson, Dalton, J. H. Smith, Johnson, Jordan, Alexander, Morrow, Tidball, Primrose, Darnall, Miller, J. L. Currie, S. M. Smith, Law, Watkins, Mebane and Rankin. Ruling Elders—Smith, Hughes, Denny, Brown, Wharton, Stamps, Ford, Watkins, Womack, Dounel, Carter, Davis, Bason, Allen, J. J. White, B. F. White, Morrow and McPheeters—37.

Noes—Rev. Messrs. Hines, Vass, Fitzgerald and Wiley. Elders—Gilmer, L. Lynch, T. M. Lynch—7.

Excused—Elders Bullock, Woods, Morton and Wilson—4.

REPORTS TO GENERAL ASSEMBLY—NARRATIVE.

The Presbytery of Orange would respectfully report to the General Assembly that during the past year the attendance on the means of grace has been generally good; not only upon the public services of the sanctuary, but on the meetings for prayer and praise and religious instruction held in the week. In regard to the matter of Sabbath observance—while the day is reverenced in families of our Church, it is mournfully desecrated in the land at large. Family worship, as far as can be ascertained, is generally observed, but there are many households professedly Christian, in which it is rarely performed or wholly neglected. The monthly concert of prayer for foreign missions is observed in many, if not in most of our town and village churches, and we are convinced that its due observance would tend to kindle and keep alive a proper interest in this grand and vital enterprise. We are glad to believe that the Bible and catechism are beginning to resume that place in our Sabbath school instruction to which their supreme importance in any well-constructed scheme of Christian education, entitles them.

We are likewise pleased to report a growing interest in the evangelization of the colored race; but we believe that from the nature of the case and the relation of the races, most that we can do for their religious instruction must be indirect rather than direct, mediate rather than immediate, through the agency of men of their own race and color, trained in the doctrines and methods which we ourselves approve and adopt.

Whilst our contributions to religious objects have been far below what we think the claims and needs of the Church demand, yet we are cheered by the conviction that in spite of the unexampled stringency of the times, there has been an increasing appreciation of those claims and needs and an increasing disposition to meet them. On the whole, while we cannot report anything like a marked and wide-spread revival of religion within our bounds, the churches have not been without encouraging tokens of the Saviour's presence in the precious and life-giving visitations of his grace

SYSTEMATIC BENEVOLENCE—SUMMARY.

Twenty-seven churches contributed to all six objects of benevolence ordered by the Assembly.

Of our fifty-eight churches forty-two gave to Sustentation $570, forty-seven gave to Evangelistic $832, thirty-six gave to Invalid Fund $236, forty gave Foreign Missions $951, thirty-eight gave for Education $491, thirty-five gave for Publication $211; total, $3,291.

SABBATH SCHOOLS—SUMMARY.

Fifty-two of fifty-eight churches send up reports.

Fifteen have no schools by reason of scattered membership and lack of children. Thirty-seven schools report an aggregate of 329 teachers and 2,164 scholars. About one-third of the schools use the International Questions. One-half take the *Children's Friend*. The catechisms are taught in two-thirds of the schools, and the Confession of Faith and Form of Government in one-fourth of them.

Rev. J. C. Alexander was re-elected agent of Sustentation.

Rev. Messrs. Primrose and Law were re-appointed evangelists in their former fields; except that Mr. Primrose will give only a bout one-fourth of his time to evangelistic work proper. The Presbytery engaged to give $500 ($200 to Mr. P. and $300 to Mr. Law) for the ensuing year.

DEATH OF REV. JOHN M. ANDERSON.

The committee appointed for the purpose, brought in the following minute, which was adopted:

1st. That Presbytery record with sorrow the death of Rev. John M. Anderson on March 30th.

We are again reminded of the shortness of life and the importance of working while it is day, for what we do we must do quickly.

2d. In the death of our beloved brother we feel that a breach has been made in our ranks on earth, but record with thankfulness our sense of the mercy of God our Saviour in giving us, as in this case, another evidence of the power of his grace to sustain even in death.

3d. That the Stated Clerk be instructed to write a letter in the name of the Presbytery conveying the assurance of our sympathy in this affliction of the family of the deceased; and accompanied by a copy of the above minute.

RESOLUTIONS.

Resolved, 1. That the Committee on Colportage be instructed to take steps as soon as they deem it prudent and practicable to make arrangements for entering on the work of colportage.

2. That it be recommended to our ministers and churches and Sabbath school officers to give the preference in the selection of Sabbath school literature to the publications of our committee.

Resolved, That Presbytery regards with grief and disappointment the fact that many of our churches have failed to meet promptly the payment of their pastors' salary; and that our agent of Sustentation be directed to correspond with the sessions of our churches and ascertain the causes of such failures, and call their attention to the standing rules of Presbytery sec. 2, par. 5 and 9.

Resolved, That a committee consisting of Rev. Jas. C. Alexander, Rev. F. H. Johnston, and Col J. I. Scales, be appointed to prepare a plan to reduce the amount of routine work to be done by the Presbytery, and report to Presbytery at its next stated meeting.

Rev. C. H. Wiley, having made statement in regard to a bequest made to the Presbytery by the last will and testamen of Rev. L. K. Riley, it was

Resolved, That Col. Jas. S. Amis be requested to act as agent of the Presbytery, and be hereby authorized to do all things necessary to secure this bequest to the Presbytery, and that the matter be called to the attention of the trustees of the Presbytery.

Historical sketches of Madison and High Point Churches were read by Rev. Messrs. Miller and Dalton.

COMMISSIONERS OF GENERAL ASSEMBLY.

Rev. Jas. C. Alexander and Rev. F. H. Johnston, ministers; and Messrs. Thomas Sparrow and A. M. McPheeters, ruling elders, were chosen as commissioners to the General Assembly. Alternates—in order of their names—are: Rev. Messrs. J. H. Fitzgerald and T. U. Faucette, and ruling elders C. G. Yates and T. M. Holt.

Alamance Church was chosen as the place, and Thursday, the 16th of October, 1879, at 1 o'clock P. M., as the time of the next stated meeting of the Presbytery.

The Presbytery then adjourned to meet at Cross Roads Church on Tuesday, the 20th of May, at 1 o'clock P. M. Closed with singing, prayer and the Apostolic Benediction.

F. H. JOHNSTON,
Stated Clerk.

For the N. C. Presbyterian.

THE WOMAN'S KINGDOM.

So much has been written on the subject of woman's influence, that I hope our subject will not seem trite or hackneyed. Our wish now is to impress the minds of our girls with a sense of their own importance in life. Mrs. Spencer's "Young Lady's Column" was always greeted with so much pleasure by this class, and had such a wholesome influence on their minds, we have often regretted the discontinuance of her pen in this line.

Our "perfect women, nobly planned" are passing away with time; our girls are budding into womanhood, and in this age, when fashion and worldly amusements fill many minds, is it not well to remind them of the nobler life they can attain and adorn? When the mind is absorbed with follies they forget that their mission is to make home attractive. Home doesn't mean merely a house comfortably or even elegantly furnished; a word so heaven-derived must have a more exalted signification. The centre of love, joy, peace; what precious, loving, soothing joys cluster around that spot! Some writer has truly said, "Here the Creator has ordained the sphere where woman may make amends for the evil she has brought on the race by listening to the subtle enemy of souls." Only this sacred spot is full of opportunity for high moral, religious and mental culture, full of cherished life-time associations—the grounds, the trees, and the library, the drawings and paintings, and every little home decoration, where the heart and mind are trained and encouraged to noble impulses, Christian faith and love.

We dread the influence of women who have no domestic tastes—the butterflies of fashion, who think only of their beauteous display of person. We would not be understood as underrating physical beauty, for no one feels its charm more; but without beauty of soul and intellectual graces the most perfect features can never be quite satisfactory. A plain woman who has a cultivated mind and good taste ought always to hold her ground against pretty women; for with good taste come the charm of artistic dress, pleasant, fresh, entertaining conversation and graceful manner, which does far more execution than the victims of it imagine.

We almost lose patience in listening to our girls express their antipathy for domestic duties. Do we live only for pleasure? It is very sweet to poor, tired mothers to be relieved of these household cares, after a lifetime of service for their girls. The charm consists in unsensualizing coarse and common things—the objects of mere sense—meat and drink, and household drudgery, elevating them by the spirit in which the mother ministers into something transfigured and sublime.

The words woman, mother and home, form the golden links that keep society together, and we rejoice that "women's rights women" have found so few champions in the South. We agree entirely with the eminent divine, Rev. Dr. Dabney, that the thought is sheer infidelity. He says, "The woman's sphere is expressly assigned within her home; nature has adapted her for one thing, and disqualified her for another. The violet would wither in that full glare of midsummer in which the sunflower thrives; this does not argue that the violet is the meaner flower. The vine left to stand alone would be hurled prone in the mire by the first blasts of that wind which strengthens the grasp of the sturdy oak upon its bed, still the oak may yield no fruit so precious as the clusters of the vine. But the vine cannot be an oak; it must be itself dependent, clinging, but more precious than that on which it leans, or it must perish." All girls have a secret day-dream in their hearts of the home they will eventually occupy and preside over. In the beautiful language of Sheridan, "it is by woman that nature writes on the hearts of men." He cannot be an unhappy man who has the love and smile of woman to accompany him in every department of life. The world may look dark and cheerless without, enemies may gather in his path, but when he returns to his fireside, and feels the tender love of woman, he forgets his troubles. He is but half prepared for the journey of life who takes not with him that friend who will forsake him in no emergency, who will divide his sorrows, increase his joys, lift the veil from his heart, and throw sunshine amid the darkest scenes.

Above all, woman must possess that gem which most beautifully enriches the coronet of feminine character—true piety. The soon but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels.

L.

Dr. Newman is now on his way to Rome to attend the Consistory at which he is to be made cardinal. His return is fixed for the middle of June.

THE MEASURE OF A MAN.

Under the above caption, William Page, the artist, gives an account of his rediscovery of the ancient proportions of the perfect human body:

"In Rome, in the year 1853, having been engaged for some months in carving wooden figures for manikens for artistic purposes, I was impressed with the fact that of nearly one hundred and fifty different measures of the human figure not one was adapted to popular use. Some are applicable to the front, some to the back, others to the bones, and all in general leading from lesser to greater parts. Something more universal was needed, and so external that if one path of measure was lost in a particular attitude, another corresponding one may remain practicable; as, for instance, if the figure inclined forward, thus lengthening the back and contracting the chest, that the sides might show a line unchanged in length, though curved; or, if inclining to one side, as in the 'Ilissus,' making one side long and the other short, that the back or front might show points to fix the exact division in the chest.

"While seeking for truth of form and adjusting the proportions of my manikens a remarkable statement in the Revelation engaged my attention:

"'And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.' (Revelation xxi. 12–17.)

"I thought I would take the writer at his word, and ask the unit of measure of his golden reed. The Golden Rule of life being the real mean proportional of morals and religion, might I not hope to find the mean common ground of art and science, of nature and humanity, in the 'Measure of a Man,' the highest work of nature and the most perfect image of his Maker which the Supreme Artist has left us?

"In other words, my own impulse, with these hints, was to try and find out if these seemingly cabalistic words might be capable of a practical artistic interpretation.

"In measuring my little 'Egyptian Water-Carrier' I found it plain as a foot rule—the figure in height and breadth is divided by twelve. Being satisfied in this respect, I re-assured myself and friends by immediate actual measurements of the Egyptian standard in the Vatican, and of the casts of the 'Theseus' and 'Ilissus,' at Rome, and afterward of their marbles, and the 'Fates' at the British Museum, considering these to be the highest 'angels' of sculpture that the world has known. Other famous figures, in proportion to their excellence as acknowledged by the best judges, were found to come more or less near this standard, that is, according as their divisions into twelfths were actually indicated."

THE VALLEY OF SILENCE.

But far on the deep there are billows
That never shall break on the beach;
And I have heard songs in the silence
That never shall float into speech:
And I have had dreams in the valley
Too lofty for language to reach.

And I have seen thoughts in the valley—
Ah, me! how my spirit was stirred!—
They wear holy veils on their faces,
Their footsteps can scarcely be heard;
They pass down the valley like virgins
Too pure for the touch of a word.

Do you ask me the place of this valley,
To hearts that are harrowed with care?
It lieth afar between mountains,
And God and his angles are there;
And one is the dark mount of sorrow,
And one the bright mountain of prayer.

—*Ryan*

BE NOT DISCOURAGED.

Many Christians are depressed and disquieted because they are not, as they fear, growing in grace. The following consideration should give them comfort:

To see and lament our decrease in grace indicates not only the life of grace, but its growth. As it is a sign a man is recovering and getting strength when he feels his weakness, so it is a step forward in grace to see our imperfections. The more the Spirit shines in the heart, the more evil it discovers. A Christian thinks it worse with him than it was; whereas, his grace may not have declined, but only his light have become greater.

If a Christian does not increase in one grace, he may in another; if not in knowledge, he may in humility. If a tree does not grow so much in the branches, it may in the root; and to grow downwards in the root is a good growth.

A Christian may grow less in affection when he grows more in judgement. As the musician, when he is old, though his fingers are stiff, plays on the instrument with more art and judgement than in his youth, so a Christian may not have so much agection in duty as at the time of his conversion; but he is more solid in religion, and more settled in his judgement than he was before.

A Christian may think he does not increase in grace because he does not increase in gifts; whereas, there may be a decay of natural powers, the memory and other faculties, when there is not a decay of grace. Powers may be impaired when grace is improved.

A Christian may increase, yet not be sensible of it. The seed may grow in the earth when we do not perceive it to spring up, and grace may grow, during our spiritual gloom, and not be perceived.

Christians, therefore, should not yield to despondency because they are not conscious of making advance in the divine life. The sun is reaching his meridian, even when clouds intercept his beams, and it is the assurance of a faithful God, that the path of the just is as the shining light, that shineth more and more unto the perfect day.

WHEN JESUS COMES.

There is one very sweet sense in which "Jesus comes" to his own followers in these days. He does not come in fleshy form, as he did eighteen centuries ago; nor does he come amid clouds and celestial splendor, as he will at the final judgment. But in spirit, seen by the eye of faith, Jesus draws delightfully near to those who seek for his presence. He comes to the awakened penitent, who cries out to him: "Come and take away my stony heart, and make it a heart of flesh." If any one doubts this, let him fervently call upon that wonder-working Saviour who visited the house of Jairus and the tomb at Bethany. He is very close at hand, my awakened and anxious friend. Already you may hear his knock at your heart, and his loving voice: "If thou wilt open the door, I will come in unto thee and sup with thee, and thou with me."

Hasten to let me in! When Jesus comes in, he will bring pardon for your sins. When Jesus comes, he will bring light and joy, and true peace such as you never tasted before. He will not be satisfied with a closet or a corner of your heart, or with a paltry share of your thoughts, grudgingly given. He wants every room—your faculties, affections, and will, must all be surrendered to him. The key to your purse must be his too. Don't plead that you are not worthy that he should come under your roof. He loves to stoop to the lowly in spirit. He will bring his own entertainment with him when he "sups" with you. You will be fed with more than angels' food when the King sitteth at the table. This is the very essence of conversion; to turn sin out of the door and convert your heart into a dwelling-place for the sinner's Friend.

"Admit him, for the human breast
Ne'er entertained so kind a guest;
Admit him, and you won't expel,
For where he comes, he comes to dwell."

The richest and most joyous hours in a believer's experience are those in which he tastes of Christ's presence in close spiritual communion. Sometimes when feasting on such words as those in the fourteenth chapter of John, sometimes when at the Lord's table, sometimes in secret prayer, Jesus comes into the soul just as he did at that upper room where the disciples were assembled. The believer feels the warmth and the light of his countenance. His left hand is under our head, and his right hand doth embrace us. We can roll off our cares and worries and doubts upon his everlasting arm. Such times of close companionship with Jesus are our holiest and happiest hours this side of heaven.

Into sick rooms where his children lie, Jesus often comes. No physician visits so faithfully. Nobly old Halyburton, of Scotland, said one morning to his family: "Jesus came to me in the third watch of last night, walking upon the waters. He said to me, 'I am Alpha and Omega, the beginning and the end, and I have the keys of hell and death.' He stilled the storm in my soul, and lo! there was a sweet calm!"

When Jesus comes in the house of sorrow, he speaks the same woudrous words which he spake to the mourners at Bethany. He allowed death to come there first to make ready for his own coming. Is not this one reason why death is allowed to take our loved ones? Then we are ready to send for Jesus!

WHY WOMEN WORK.

It is curious that the world has yet to be convinced that women do not love work any better than men do. They are credited with dependence, with a love of ease and luxury, and yet when a salaried position is in question the woman has to be content with less because "she needs less." It cannot be because she spends less, for the extravagance of women was dwelt upon by Solomon and Jeremiah, and it is a song that has never known a rest. The reason for the difference in wages is generally found in the assertion that women who do not need a support, or who have few responsibilities, crowd into the paid occupations. There is an inconsistency here. If she loves ease why does she work? If she spends more how is it she needs less? The truth is that very few women work from any other reason but necessity. Here and there is one who loves independence, works for it and deserves it, and here and there is another who would rather work than forego certain luxuries, and she earns them; but the majority of women work because they have responsibilities, and as a class they are our most reliable, sober, and economical workers, for no woman with a family of little children gambles away their bread and butter, and no sister or daughter who is, of necessity, the bread-winner, wastes what she earns, and comes home to a sad, hungry family, bringing them empty hands and indifference to their needs.—*Banner.*

MISS LEIGH'S HOME IN PARIS.

One of the first inmates of the home in 1873 was a Jewess. On Miss Leigh going, as was her custom, to say good night to the girls, and to see that they were comfortable this one, on being addressed, burst into tears. "Are you unhappy?" Miss Leigh asked. "No," was the reply; "it is like being in heaven! I never was cared for like this before!" "If you think so much of what I have done for you," said Miss Leigh, "you must think a great deal of what Jesus has done." "Jesus!" was the reply; "I have heard something of Him, but don't know much." The next morning a New Testament was given her, and very soon Rebecca was converted, and became a member of the Church. She took a situation from the home, and after an absence of four years she was found bearing faithful testimony for Christ in the heart of the gay Exhibition!

THE GREATNESS OF TRIFLES.

The best fidelity to Christ is shown in a daily vigilant service to Him in trifles, in efforts to honor Him in humble inconspicuous services, such as good temper in families, sympathy with man and beast, honesty in business, liberality to servants, fidelity to employers. These things make up the best discipleship. The same truth applies to many things. The best paintings are those where such details as the blades of grass, the leaves of the trees, the lines upon the waters, and similar minute points are most perfectly delineated. Artistic excellency consists chiefly in the complete accuracy which the slothful, or the ignorant worker cannot or will not, accomplish. The great Italian sculptor, Michael Angelo, was once visited by an acquaintance, who remarked, on entering his studio, "Why, you have done nothing to that figure since I was here last." "Yes," was the reply, "I have softened this expression, touched off that projection, and made other improvements." "Oh," said the visitors, "those are mere trifles!" "True," answered Michael Angelo, "but remember that trifles make perfection, *and perfection is no trifle.*" In like manner, the highest forms of devotion to Christ consist in fidelity to apparent trifles. For only heartfelt love and abiding recollectedness of Him, as an ever beloved object, will enable His disciples to maintain throughout each day, in word and company, in busy occupation, and before His enemies, the duty of honouring Him thus continuously and in the whole details of life.

CONSCIENTIOUS GIVING.

Recently in reading the life of Mrs. Isabella Graham, a pious Presbyterian, who died in New York in 1814, I have been struck with her fidelity in giving, according "as God had prospered." She was left a widow at an early age, with four small children, and at one time so reduced in circumstances that "her breakfast and supper was porridge, and her dinner potatoes and salt." God in his providence raised up friends for her, and after awhile blessed her with a good share of temporal prosperity. Her biographer says: "Mrs. Graham made it a rule to appropriate a tenth part of her earnings to be expended for pious and charitable purposes. She had taken a lease of two lots of ground on Greenwich street from the corporation of Trinity church with a view of building a house on them for her own accommodation; the building, however, she never commenced. By a sale of the lease, which her son-in-law, Mr. Bethune, made for her in 1795, she got an advance of one thousand pounds. So large a profit was new to her. 'Quick! quick!' said she, 'let me appropriate the tenth before my heart grows hard!'"

May not God have sent this result to her investment in order to test her faithfulness in fulfilling her pledges? How many of us would be equally conscientious amid the first surprise of an unexpected good fortune?—*L. G. C. in Biblical Recorder.*

THE TREASURED BIBLE.

Sir Herbert Edwardes relates a beautiful story of an Afghan youth named Mohammed Ali Khan, to whom in the year 1820 an Indian missionary presented a Bible in the Pushtu tongue at the Hurdwar fair. In 1847 or 1848, the same youth, then an elderly man, brought out that Bible carefully wrapped up in many folds of silk, and told Sir Herbert "that the village priest, who was a scholar, said that it was a good book, for it was all about Father Moses and Father Noah." Strange to say, when the Peshawur Mission to the Afghans was founded in 1854, and it wanted to reprint the Serampore version of the Bible in Pushtu, the only copy that could be found in India was that so long and carefully treasured up by Mohammed Khan.

As a proof how the work of Christian missionaries is likely, under God's blessing, to strengthen British influence in India, it may be mentioned that in the Sikh war this same Mohammed Khan brought 400 followers, who fought nobly on our side.—*Christian Signal.*

FAMILY PRAYER.

Family prayer is the untriment of family piety, and woe to those who allow it to cease. I read the other day of parents who said they could not have family prayer, and one asked this question:—"If you knew that your children would be sick through the neglect of family prayer, would you not have it? If the child was smitten down with fever each morning that you neglected prayer, how then?" O, then they would have it. "And if there was a law that you should be fined five shillings if you did not meet for prayer, would you find time for it? Yes. "And if there were five pounds given to all who had family prayer, would you not by some means arrange to have it?" Yes. And so the inquirer went on with many questions and wound up with this:—"Then it is but an idle excuse when you, who profess to be servants of God, say that you have no time or opportunity for family prayer?" Should idle excuses rob God of His worship and our families of a blessing? Begin to pray in your families; and especially if things have gone wrong, get them right by drawing near to God more distinctly—*C. H. Spurgeon.*

Erasmus, having given an equivocal answer, through fear of his principles damaging his position, to Duke George of Saxony, the Duke replied, "Dear Erasmus! wash me the fur and do not wet it."

Men will not forever fight about mere memories. He is wisest who leaves the dead to bury their dead and who follow the Master into the new fields of present duty.—*Gov. Woodford.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

PRESBYTERIAN.

From London *Weekly Review*:

The Bishops of Metz and Strasburg refused to hold special services in their cathedrals on the Emperor William's birthday.

The death is announced of the Rev. Dr. Malcom, the founder of the American Tract Society.

Father Hyacinthe has publicly announced that he will give "the communion of both kinds;" and not only to those who shall have confessed according to the Catholic rite, but also to those who, on their own responsibility, shall feel disposed to present themselves for it.

Leo XIII. has devised a bribe, but what Roman Catholics call a brief, to his faithful children, which people, easily led and given to obedience, will probably accept without much compunction, even though the condition is an important one. The offer is that to all who, when using the ejaculation "Blessed be the Holy Immaculate Conception of the Blessed Virgin," add the words "Mother of God," no fewer than three hundred days' indulgence will be granted. The explanation given for the issue of this brief is the necessity for checking the propagation of opinions opposed to the belief expressed in the ejaculation.

Rev. J. E. Carlyle, has been commissioned by the London Tract Society to prepare a hand-book or general view of Christian missions throughout the world. This will be published somewhat in the form of the Statesman's Year-book. At the close of this year it will furnish not only a resume of the statistics of the various mission societies, with short historical notices of their progress, but will also give geographical outlines of the missions grouped according to countries and continents. The London mission secretaries have promised their cordial support to this undertakiug.

Senor Castelar, who is expected in this country next month, and on whom it is intended to confer the honorary degree of Doctor of Laws at Oxford, having shown marked favour to the cause of Protestantism in his native country, the Evangelical Alliance will seek an opportunity of expressing their appreciation of his good offices on their behalf. They also intend to consult him respecting their future operation in Spain, and will be guided to a considerable extent by his views and opinions in the difficult task they have before them.

The Rev. E. Walters, who for some years has been pastor of Fishergate Baptist Chapel, has announced his intention to secede from that denomination on purely conscientious grounds. He was very much liked by his congregation, and his decision is much regretted. This makes the fifth dissenting minister who has seceded within the last ten years—three having joined the Church of England and one the established Church of Scotland, to which latter body Mr. Walters will probably ally himself.

From general sources:

Cheering news comes from the Niger Mission. Persecution, which had so greatly tried the native Christians for years past, has ceased, and the indications are that the chiefs will guarantee religious toleration.

The Rev. H. Paddon, M. A., late vicar of High Wycombe; the Rev. C. T. Astley, M. A., late vicar of Gilliugham, and another vicar, who has resigned his incumbency, have joined the Reformed Episcopal Church in England.

The American Missionary Association has decided to accept Mr. Arthington's proposition, accompanied with $15,000, to occupy a district in Central Africa, which lies south of Abyssinia and north of the Victoria Nyanza. It is accessible by the Nile, and steamers can be used on the Nile and its tributaries, so far as to facilitate communication with different tribes. The Association calls for $35,000 more to start the mission.

MISCELLANY.

M. Jules Favre is occasionally writing newspaper articles in defence of the Protestant faith.

A general missionary atlas is a desideratum which would to warmly welcomed by all who are interested in missions. It is rather surprising that no publisher has undertaken such a work.

San Salvador, which is fifty miles from the west coast of Africa, and South of the Congo river, will henceforth be the headquarters of the English Baptist Missionary Society.

The Manchester Ladies' Flower Mission distributed 20,000 bunches among the sick in the hospitals, workhouses, and cottage districts of that city during last year.

An English Roman Catholic bank has been formed, and it is starting in business with a large capital subscribed by Roman Catholics. All its directors, managers, &c., are of that faith. Many stockbrokers have determined to join the Roman Catholic Church on the distinct understanding that they are to be employed, whilst not a few impecunious gentlemen are anxious to know whether, provided that their religious principles are sound, the bank will discount their paper. "If it succeeds," said a Hebrew to a correspondent, "we will have our bank;" and it will be a curious phase in banking if each religious community only discounts the bills of its own members.

Ayodhya is one of the sacred cities of India in the province of Oude, and is the cradle of the Hindoo and Buddhist faith. Three thousand years ago it was in its glory, but it is now considerably run down. Nevertheless, some of the principal temples and other objects of interest are kept up. One of the chief attractions is the Hanomangahri, or temple. Within its walls dwell 600 "Disciples of the Silent Sect." They live as monks do, and pass most of their time in solid indolence. There are in Ayodhya seven cloisters of this order, each of which is presided over by an abbot. These are the "Silent Sect," the "Void-of-Affection" Sect, the "Naked" Sect, the "Ash-besmeared" Sect, the "Dumb" Sect, the "Patient" Sect, and the "Provisionless" Sect. The men who compose these sects are supported by the revenue of lands set apart for the purpose, and by the gifts of pilgrims. Ayodhya contains a tomb of Seth, one of Job and of Noah's. Noah's grave is twenty-seven feet long and two feet wide. The great Fair of Ramnaumi, which is held annually at Ayodhya, has recently closed. It attracted this year nearly a million of pilgrims. The name of the place means "The unconquerable city of God."

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, MAY 14, 1879.

RETRENCHMENT.

That business enterprise is most successful in which the largest revenue accrues from the smallest expenditure.

A decrease of outlay is always proper when such reduction will not injuriously affect the income, and increased expenditure is always justifiable when the results which can be achieved thereby are more than commensurately augmented.

Stated in another form, any enterprise in which an expense of $2,000 will produce an income of $4,000 is quite successful; it will be more successful if $1,500 expended will produce the same return, and it will be conducted even to better purpose if at a cost of $3,000 the amount of $6,000 can be realized.

These principles hold good whether pecuniary disbursements are to produce results either moral or financial, and they are stated here as preliminary to a consideration of the subject of retrenchment in the expenditures in the work of our Church.

In the approaching General Assembly the cost of conducting the various benevolent enterprises of the Church will be fully stated by those having them in charge, and the results accomplished will be as accurately as possible detailed. With this necessary information before them the commissioners of the Church will be called upon to determine how far, if at all, any curtailment of expenditures can be ventured upon, and what other measures may be necessary that the advancement of the cause of Christ upon earth, so far as it is committed to our branch of Zion, may be promoted. Let us hope that they will secure that divine guidance which will enable them to faithfully perform the duty which will devolve upon them.

We are accustomed to the cry of retrenchment as applied to the affairs of civil government, and indeed under the heavy pressure of financial stringency it is not unnatural that even our Christian people should desire that the affairs of the Church should be administered with the strictest economy. The desire is not only natural but reasonable, yet under the impulse of a natural selfishness we may not give due weight to the first of all considerations, that the work of our Lord must not be abridged or impaired in our hands. If retrenchment in any outlay of means is to render that work in any degree less effective then the thought of retrenchment should not be for a moment entertained.

We confess to the conviction that our benevolent causes are now operated on a scale as economical as can be devised without seriously impairing their efficiency; at least, if any changes can be made they will be so small as to be scarcely appreciable as affecting the contributions necessary from the Church at large. Our eyes and our minds have been turned in the wrong direction, and the effect of this one-sided view of a many-sided subject is disastrous in the extreme.

The work is vast. In a large scope of view it is well nigh limitless; proximately it is far beyond our efforts to its accomplishment. Means are needed to reinforce our foreign missionaries, to build up our waste places at home, to educate our candidates, to provide for the widows and orphans of those who gave their life service to Christ, to provide proper literature for our Sabbath schools and for ourselves, and to properly support those whom God has called as the immediate and direct ministers of His Word to us. Looking away from these necessities for increased expenditure, we have applied the theory of retrenchment to the serious detriment of all our benevolent operations. We have forced retrenchment upon our committees, and our mission operations have been curtailed, and this while new fields are open and laborers are pressing for the work. We are retrenching in the wrong direction. Our contributions are retrenched when they should be multiplied and extended. A glance at the minutes of Assembly or the records of our Presbyteries will show that many churches do not contribute one cent to any one of the causes of our Church, and that very many contribute to only a very few. What church, what individual, contributes all he might, all he ought, to the promotion of God's work?

It behooves us, then, while we may fairly demand that every dollar contributed shall be wisely expended, not to let our care for this matter blind us to the fact that we may make it the pretext for such a non-performance of duty as shall result in incalculable harm to what should be dearest to every Christian heart. Sacrifice is involved, sacrifice of means; of means which procure pleasures, or luxuries, or comforts, or what we call necessaries. But what sacrifice of ours for Christ can approximate Christ's sacrifice for us?

DEATH OF REV. N. Z. GRAVES.

Rev. Nelson Z. Graves died at Warrenton, N. C., on 3d May inst. He had been confined to his room since the latter part of January last. At first his indisposition took the form of a severe cold, from which fatal results were not apprehended, but other troubles followed and the disease became more serious as it was protracted, notwithstanding a few weeks since his early recovery was anticipated. It was only a few moments before his death that the event was realized as near. His end was peaceful.

We append the following sketch furnished by a near relative:

"Rev. N. Z. Graves was born in Perkinsville, Vt., Sept. 16, 1811. Graduated at Union College, Schenectady, in 1833. He then chose the profession of law, was admitted to the bar, and purchased a valuable library; but, yielding to the wishes of his mother, gave up the practice of that profession. He was afterwards elected to a professorship in Newark College, Delaware. From Newark he came to Warrenton in May, 1841, and in connection with the late Julius Wilcox, established the Warrenton Female Institute. He was admitted to Orange Presbytery in 1851, and for some years had charge of a church in Louisburg, N. C., and a church in Mecklenburg, Virginia. In 1858 he sold out his interest in the Institute to his brother-in-law, Mr. Wilcox, and went to New York. While in that city he attended a regular course of medical lectures, by way of spending part of his leisure time pleasantly and profitably. In 1860 he went to Little Rock, Ark., and until 1863 was president of a flourishing female seminary. After that time he had charge successively of female seminaries in Middlebury, Vt., and Clinton and Goldsboro, N. C. Wilmington Presbytery received him from the Presbytery of Arkansas September 24, 1869. He had charge of the Presbyterian church at Goldsboro, and was its pastor until he came to Warrenton in 1875, when he again became connected with the Institute.

"He excelled as a linguist and mathematician, but the study of the natural sciences was his chief pleasure. Science and religion were with him so intimately blended that the knowledge of the one only increased his belief in the other. He was a close student and deep thinker. Every object in nature awakened his interest and gave him a theme for thought. As a teacher he excelled. His explanations and illustrations were clear and concise. The many who have enjoyed the benefit of his instructions will hear of his death with deep sorrow. Amiable, unselfish and unaffectedly modest, his was the life of a true Christian.

'To this just man let this just praise be given,
Heaven was in him before he was in Heaven.'"

Rev. B. F. Marable writes from Goldsboro:

"No man ever lived here who commanded such unusual esteem and love. His name is never mentioned in this town except in accents of affection.

He was a man of large natural ability, fine culture, and a Christian character that I have never seen surpassed in spiritual elevation and moral purity. I do not say this in the spirit of conventional eulogy now that he is dead; but only repeat what I have often said with emphasis while he was living. No man of the least degree of appreciation of merit, could possibly know N. Z. Graves without loving him. I verily believe that no better man has lived from the days of Abraham until now. Always meek, patient and radiant with love to God, and man; his faith was simply sublime. I have seen him under the most overwhelming affliction, and yet as confident and placid, as if he stood with his hand upon the eternal Throne, looking into the face of Him who said "My grace is sufficient for thee."

We knew Mr. Graves quite well, for such was his unaffected simplicity of character and openness of heart, that one might know him well in an evening's intercourse. What in other terms we would have said is said above. We only add that as a preacher of Christ he had few equals. His sermons were remarkable for polished elegance of diction and style, and yet so plain that a child might understand. They bore the impress of a kindly heart gladly bringing messages of love from the Eternal Throne, and were sweet, comforting, delightful.

DEATH OF REV. ANDREW HART.

We extract the following concerning Rev. Andrew Hart, from the *Christian Observer*, as furnished it by Rev. P. B. Price.

"He died at his home in Buchanan, Va., on Wednesday, April 23d, at 11 P. M.

He was the oldest minister, at the time of his death, in the Presbytery of Montgomery, being about seventy-five years of age. His early pastoral service was in Charlotte county, Va.; and his later at Buchanan, and in connection with it, at High Bridge, Carmel and other adjacent places. About four years ago he resigned his charge at Buchanan, on account of ill health, preaching occasionally during the subsequent years, till last year. His health steadily declined, and his bodily sufferings increased to the end of his life. He was an acceptable preacher and a useful presbyter, remarkable for his clear views, perspicuous style, and excellent judgment; fluent and fervent in the pulpit. His faith in the doctrines of salvation sustained him in death; his testimony was truly edifying."

NOTES AND JOTTINGS.

The commencement exercises at Peace Institute will take place on the evening of June 10th, and the annual concert on the next evening. Rev. Samuel M. Smith of Washington, N. C., will deliver the address.

It would be good to be at "Fair, delightful Peace" to hear the address and mingle among beauty and culture, but we shall trust to "our own correspondent" to give us and our readers an account of all, in his usual graceful and graphic style.

In response to the request of an esteemed lady friend we ask any Presbyterian families who may contemplate moving to Texas, and who may wish to communicate with other Presbyterians having similar intentions, to send their names to us. The request is based on the fact that when Presbyterian families move in colonies, a church soon follows, but when they are scattered over all parts of the State they are often deprived of all religious opportunities, or, at best, compelled to unite with other churches. The suggestion commends itself to reason, and we will take pleasure in putting parties in communication.

The Pope of Rome in his late letter to the Cardinal-vicar very plainly declares that had he the power there would be no toleration of Protestants in Rome. Why, then, should any one suppose there would be elsewhere if Rome had the power?

The *Presbyterian* is very sore at the failure of the overture for reduced representation in the Northern Assembly, and indulges in very severe language on the subject. It denounces the mileage system, and thinks each Presbytery should pay expenses of its own delegates. No doubt this, which is the plan of the Southern Church, would be an improvement, but the true secret is, there are too many Presbyteries, and sooner or later—why not now?—there must be a division into two or more Assemblies. Do not wait for the Southern Church to come in; that will not be in our day and the case seems urgent.

For the N. C. Presbyterian.

PRESBYTERY AT ST. ANDREW'S.

Good John Knox, the stern old Reformer, would doubtless have been deeply shocked to have foreseen that the descendants of the sturdy Scotch, whose land he, more than any other one man, rescued from the control of Romish ideas, should have in the venerable Presbytery of Fayetteville churches bearing the names of saints. But surely, if Scotchmen and Presbyterians might in their ecclesiastical nomenclature use with propriety the name of any "saint" they might take the name of the guardian saint of Scotland, Saint Andrew, and, of the champion of the great doctrines of grace, Saint Paul. So it happens, somehow or other, that there are in the Presbytery of Fayetteville a St. Paul's and a St. Andrew's. And this year the spring meeting was held in the latter church.

Its history is not very old. Just at the beginning of the war it was organized, chiefly out of Buffalo church, and lies about six miles to the south of that church. Not far from the same time Salem church, about eight miles east, was organized largely out of the same congregation. Of course every one knows where old Buffalo is, and why it is the Greenwich of the present deponent, from which longitude is reckoned.

This church, Saint Andrew's, is faithfully served by the Rev. James McQueen, and more than once special benedictions have rested upon his labors. During the last summer and fall the church was greatly revived, and nearly forty added to its communion. St. Andrew's certainly supplies, as the newspapers would say, "a felt need," and brings the ordinances of God's House more conveniently near to many who might otherwise be denied frequent enjoyment of such privileges. With what glad hearts would the fathers of this church, now entered, most of them, into rest, have seen the Presbytery entertained at their church, and with what cordial hospitality did their children receive and welcome the venerable body! The struggle for existence is over, and a future of increased usefulness and prosperity lies before this good and earnest people. The outlook is hopeful and encouraging.

The meeting of Presbytery did, I think, much good. The people were much interested in the proceedings, and gave great attention and care to their guests. The house of worship was put in neat and attractive guise for Presbytery, newly ceiled, and supplied with new pulpit and furniture. There was preaching every day at the stand, a crowded and interested missionary meeting Saturday afternoon in the church, and on Sabbath there were four sermons, two in the church and two outdoors—besides the precious communing of brethren and saints—and of a number more than could fill the church at one time, so that tables were twice served. On Saturday and Sunday immense crowds attended, and it greatly cheered and encouraged the good people of St. Andrew's and all who were there to see the multitudes, and the evident appreciation and enjoyment of the devotional exercises.

The weather was charming. A delicious haze in the atmosphere, fresh half-formed leaves in the forest, and all through the sweet winding country roads the wood violets, the jessamine's golden stars, and wild honeysuckles and pinks, with songs of mocking birds, murmur of streams and sighing or rustling of breezes, blended to make each day more perfect for physical enjoyment.

You know what was done. Our good clerk never failed to tell you. I may say, however, that it seemed strange to me that the Presbytery could find time, during its session of little more than two days, for animated discussions on matters important but largely personal; could find time for the tedious reading of the "old book" and the "new," consuming more than two hours; but could not find time to hear a single report from a single church—not one—though many sessions had taken pains and time to prepare what the Presbytery requires. Nobody heard what churches were revived, what additions were made to membership, what Christian work was done, what contributions were made, what Sunday schools were organized, what sessions had been faithful, and what churches had failed to do their duty, though such reports from the churches were before the body. Some of us will get into a "state of chronic indignation" if this indifference to the important details of Presbyterial oversight continues. I have somehow always had an idea that such things claimed at least a hearing and a part of the time of Presbytery.

So that I cannot give any idea or resume of the church's progress in the Presbytery of Fayetteville during the year. An organization was reported of a new church at Shoe Heel (or Qubele!) and an organization was asked for at Cameron. An addition to the effective ministry of the Presbytery was made in the reception of Rev. G. M. Gibbs. But one of our number had permission to labor without our bounds, Rev. Dr. Shepperson. The Sunday school work has grown. A colporteur was commissioned for the summer. Some congregations are building new churches (we heard of incidentally), and so with mingled hues the warp is made.

On the whole there is reason for gratitude and hope. And this Presbytery will be long remembered. "It was good to be there."

W. S. L.

For the N. C. Presbyterian.

PRESBYTERY OF MECKLENBURG

Met at Castanea Grove church, Lincoln county, May 2d, was constituted by Rev. S. H. Chester, retiring Moderator, and sermon was preached by Rev. E. H. Harding, from John xiv: 6, "I am the life."

Rev. G. L. Cook was elected Moderator, and Rev. M. R. Kirkpatrick and Col. Michal of Lincolnton church were elected Temporary Clerks.

Calls from the churches of Franklin, Morrison and Hiwassee for pastoral services of Rev. M. R. Kirkpatrick were read, placed in his hands and by him retained.

Permission was granted Sharon church to employ Rev. D. P. Robinson of Bethel Presbytery until fall meeting of Presbytery. Also to Ramah and Huntersville to employ Rev. J. F. Latimer.

Rev. S. C. Alexander was appointed Evangelist for the counties of Madison, Jackson, Graham and Cherokee.

Commissioners to the Assembly are as follows: Principals: Revs. S. T. Martin, J. F. Latimer, with Ruling Elders Gen. R. D. Johnston of Second church, Charlotte, and Dr. B. W. Moore of Franklin; alternates: Revs. G. D. Parks and W. E. McIlwain, with Ruling Elders Gray and Michal.

Presbytery overtured the Assembly touching the office of the diaconate.

Messrs. Jas. Ochler of Huntersville church and Walter W. Moore of First church, Charlotte, were received as candidates for the ministry, and candidate John H. Dixon was licensed to preach the Gospel.

At the hour appointed the memorial service of Rev. H. H. Banks was held. Rev. Dr. Miller read a most interesting sketch of his life and labors, and, at the Moderator's request, led the Presbytery in prayer.

Executive committee of Sustentation made their full report, and, whilst the consideration of the report was pending, Revs. Martin, Davis and Kirkpatrick of the mountain field, made gratifying reports of their labors.

Rev. R. A. Miller made report of his labors, whereupon Presbytery took the following action:

Resolved, 1. That Presbytery has heard with great pleasure of the successful labors of Rev. R. A. Miller in the counties of Union and Anson.

Resolved, 2. That our Sustentation Committee are hereby authorized to place an additional laborer in this inviting field so soon as the funds of Presbytery will admit of the necessary outlay.

Presbytery authorized its committee on colportage to begin the work so soon as the way is clear, and directed the Stated Clerk to remind the churches which had not contributed to this cause to do so at an early day.

Attendance of Presbytery was large, and was handsomely entertained by the good people of Castanea Grove. The venerable Dr. R. H. Morrison, the former pastor of this church, was present several days upon the sittings of the Presbytery, much to the delight of the whole Presbytery.

Presbytery adjourned to meet at Philadelphia church on the 17th of October, at 11 A. M.

W. E. McILWAIN.

For the N. C. Presbyterian.

SOMETHING TO THINK UPON.

Is anything plainer than this, that the great Head of the Church does not mean ordinarily to advance His kingdom in this world by the aid of the world's usual levers. When we consider *who* it is that is travelling in the greatness of His strength, mighty to save, does it not seem wonderful that so little of the gold and silver, so few of the mighty and noble are called to His feet. His Church is infinitely dear to Him, its progress is watched and noted in heaven. Would one not suppose that He would divert into coffers more of the wealth which would enable it to go on with increased vigor, and do tenfold work for his cause. Why does He prefer to carry on that work so slowly with such stinted means? The last number of the *Missionary* tells how a rag-carpet was made for the Mission cause by a lady. Bit by bit, and ball by ball the materials grew, and at last a poor woman who had nothing else to give, gave the weaving. So the carpet was made and sold for $12. *Twelve dollars for Christ's kingdom;* and that same week a race horse won for his already rich owner several hundred thousand dollars on one race. Next we read of a little boy who had raised and sold two canary birds for four dollars, and sent the money with great joy to the missions. *Four dollars for Christ*, and the infant grandson of the Russian Emperor has just had sixteen thousand a year settled on him for the expenses of *his table*. Is'nt it wonderful? The silver and the gold is mine, says God, and yet he does not choose to use it. He prefers to get twelve dollars here, and four dollars there from the self-denying labors of poor women and children. Now and then He allows one of His followers to bring a rich gift to the altar, as if to show us what they all would do if He would give them the means. The *N. Y. Observer* tells of a gentleman walking into the office of Domestic Missions of the Northern Presbyterian Church last week, and giving it twenty-five thousand dollars. The *Observer* says it was pleasant to see, and was the more pleasant because he had done the same thing several times before." Twenty-five thousand dollars! Well-done. We wish there were twenty-five thousand more like gifted, and like-minded. But there are few such.

C. P. S.

For the N. C. Presbyterian.

SHOE HEEL CHURCH.

SHOE HEEL, N. C., May 12th, 1879.

MR. EDITOR:—The Rev. Roger Martin has accepted the call from the churches of Centre and Shoe Heel and will be among us by the first of June. We are all highly delighted at this. The Rev. Luther McKinnon of Concord preached for us at Shoe Heel on last Friday night, and again on Saturday morning. On Sabbath morning he preached at Centre and again at Shoe Heel in the afternoon.

Those sermons, one and all, without any attempt at oratorical display on part of the speaker, were direct and powerful appeals to the minds and hearts of his hearers, and I trust and believe had a good effect.

Our little church had on this occasion an addition of six members, two on profession of faith in Jesus Christ and four on certificate. Thus our hearts were made glad and we take courage to go on in the Lord. Our church is in progress of building, but it will be some time before it is ready for the worship of God.

For the N. C. Presbyterian.

THE PRESBYTERY OF MECKLENBURGH'S DEFINITION OF A COMMISSION.

1. "A Commission is a court, meeting with less than its usual number, for the executing such business as can be done as properly and as safely by a part, as by the whole of its members; such as the taking of testimony in judicial cases, the ordination and installation of ministers, the visitation of portions of the Church affected with disorder, and the organization of new churches. 2. A Commission must always consist of at least a quorum of the Court. 3. When the ordination of a minister is by Commission, the previous examination must be made in full Presbytery. A Commission is not a Committee; it is the Court itself, just as the quorum of a Court though a moiety of the Court, is the Court itself. The meeting of a Commission of Presbytery is properly, a *pro re nata Presbytery meeting by Commission*."

The powers of a Commission are set forth in the following action of the General Assembly: "Ordered by the Presbytery of Philadelphia that upon the desire of Mr. Smith and the people of Cohanzy, Mr. Wilson, Mr. Andrews, and Mr. Boyd shall wait upon them at Cohanzy, in order to his ordination, and the people are to present them a call to the said Mr. Smith." Minutes 1708. "Presbytery of Philadelphia appointed as follows, that Masters Andrews, Anderson, Powell, Jones and Gillespie, do manage in the affair between Mr. Wotherspoon and the people of Apoquinimy, appoint the said Mr. W. to pass his trials before them, and that if they shall be fully satisfied as to his qualifications, they proceed to his ordination and settlement among that people." Minutes 1714. "That Messrs. Jedediah Andrews, Jones, Anderson, Gillespie and Wotherspoon, solemnly ordain Mr. David Evans to the work and office of the ministry, after having been satisfied with his ministerial abilities, in any pieces of trial they shall think fit to appoint him." Minutes 1714. "It is appointed that Messrs. Davis, Andrews, Anderson, Powell and Wotherspoon, take Mr. Bradner under trials in order to his being ordained in that place (Cape May,) and that they proceed in the aforesaid affair as they shall see fit."—Minutes 1714. "It was appointed that Messrs. McGill, Anderson, Gillespie, Wotherspoon and Evans, after being satisfied with Mr. Conn's ministerial abilities, should solemnly ordain him by prayer, fasting and imposition of hands, unto the work of the ministry among the abovesaid people of Baltimore county."—Minutes 1715. "It was appointed that Mess. Andrews, Powell, McNish, Jones, and Morgan, after having been satisfied with Mr. Orr's ministerial abilities, should solemnly ordain him by fasting, prayer and imposition of hands, unto the work of the ministry, among the said people of Hopewell and Maidenhead."—Minutes 1715. "The Presbytery of Philadelphia does appoint Messrs. Davis, Hampton, Henry, Wotherspoon, Anderson, Gillespie, Evans and Bradner, to take Mr. Thomson's trials, and upon their satisfaction to proceed to ordination."—Minutes 1716. "That Mr. Andrews, Mr. Jones, Mr. Orr, Mr. Pumry, Mr. Powell and Mr. Bradner, do ordain Mr. Pierson, as they shall upon trial find satisfaction."—Minutes 1716.

A Judicial Commission appointed by the Synod of Philadelphia.

"A committee was appointed to go to Goshen, with the full power of the Synod to hear and determine that business. The persons appointed for said Committee are Mr. Andrews, Mr. Cross, Mr. Dickinson, Mr. Pierson, Mr. Webb, Mr. Pumry and Mr. Pemberton, or any three of them, though it is expected they will all use their diligence to go."—Minutes 1732.

"In the matter of a complaint an appeal from the Presbytery of Donegall went up to the Synod of Philadelphia which appointed "Messrs. Andrews, Treat, David Evans, Gillespie, Houston and Thomas Evans, to go to the Upper Octorara the last Tuesday of October, and consider and determine the business, and that any three of these be a quorum; and it is recommended to their ministers to take elders with them if they can."—Minutes 1735.

In the matter of an appeal from the Presbytery of New York, the Synod of New York and Philadelphia appointed "a committee to determine this matter."—Minutes 1761.

In the matter of an appeal from the Presbytery of New York, the Synod of New York and Philadelphia appointed "a committee to hear and to try the merits of the cause, and to issue the whole affair and to take what methods they may think proper thereto."—Minutes 1764.

In the matter of an appeal from the Presbytery of Donegall, Synod of New York and Philadelphia appointed "a committee to issue and determine the matter."—Minutes 1765.

In the matter of an appeal from Suffolk Presbytery, a committee of ministers was appointed "to meet with each an elder, to try and issue the whole affair."—Minutes 1766.

A committee, consisting of Messrs. Treat, Rodgers, McWhorter, Hunter and Miller, were appointed to prepare an overture to be laid before the Synod of New York and Philadelphia ascertaining the powers of a Commission. The following paper was adopted: "Whereas, there have arisen doubts in the minds of some members respecting the utility and powers of what is called by us *the Commission*, the Synod proceeds to take this matter into consideration, and after due deliberation, in order to remove any scruples upon this head, and prevent all future difficulties in this matter, do determine that the Commission shall continue, and meet whensoever called by the Moderator, at the request of the first nine in the roll of the Commission, or a major part of the first nine ministers, and when met that it shall be invested with all the powers of Synod to sit by their own adjournment from time to time; and let it also be duly attended to, that there can lie no appeal from the judgment of the Commission, as there can be none from the judgment of the Synod, but there may be a review of their proceedings and judgments by the Synod, and whensoever this is done, those who were members of the Commission shall be present and assist in forming all such judgments as the Synod may think proper to make upon any such review."—Minutes 1774.

Just as the Synod reviews its proceedings and judgments, every year.

The Assembly of 1846 appointed a committee, consisting of Drs. Hodge, Lindsley, Musgrave, MacFarland and McDowell, to bring in a report discussing the constitutionality and powers of a commission. This was submitted to the Assembly of 1847. It concludes with these words:

"In view of the original rights of our judicatories, of the long continued practice of the Church, and of the great value of the right, on due occasions, of acting by Commissions, the hope is respectfully expressed that the Assembly may do nothing which may have the effect of calling that right in question."

Dr. Thornwell, in his review of that Assembly, after referring to "the very able and elaborate report of Dr. Hodge," observes:

"The question before the Assembly was not as to the *right* to appoint committees or commissions—this was universally conceded—but as to the *powers* with which they might be legitimately invested. The precise point in dispute was, whether a *court* could resolve itself into a portion of its own members. Now to us this question seems perfectly plain. The commission contemplated in the resolution of 1846 is not a separate and independent body, entrusted with delegated powers; it is, in no proper sense, an *agent* of the court which appoints it; but it is the *court* itself, resolving to be constituted *as such*, with less than a majority of its members. The appointment of certain persons by name precludes none others from attending. All the members of the court are *de jure* members of the commission; the only object of the appointment is to render it certain that *some* shall attend by making it their special duty to do so. When any ecclesiastical judicatory, therefore, nominates a commission it does nothing more than issue a command to the individuals specified to attend at the time and place, and for the purpose mentioned, and at the same time to declare that these persons so attending shall constitute a quorum of the court, even if none others should be present. This seems to us to be a true statement of the case, and if commissions are to be condemned we are at a loss to determine upon what principle the provision of our government, making the quorum of a court consist in many cases of a very small fraction of its members, can be defended. It is quite a mistake to suppose, as some in the Assembly seem to apprehend, that the right to appoint a commission is founded upon the right to *delegate power*. According to this view there would be no necessity that the members of the commission should be members of the court. If a session, Presbytery or Synod possessed inherent powers which it could legitimately entrust to others, we see not why it should be restricted in entrusting them to agents exclusively selected from itself. But the truth is, the right to delegate power pertains to no ecclesiastical judicatory at all. Christ, according to all Protestant confessions, is the Head of the Church, and all the powers of all the courts are derived from Him. These courts are his agents to do His will, and if a delegate cannot transfer his commission no more can they commit their functions to any other hands. They are to do *themselves* the work which their Master has imposed upon them. Possessing no original and inherent jurisdiction, all their powers are restricted to themselves. If a commission were an agent, acting with delegated powers, we should unhesitatingly pronounce it to be unlawful."—Collected writings, vol. 4, pp. 486-488.

These views accord with the teachings of the Church of England as shown in Pardovan's Collections:

"A committee is appointed only to prepare matters, whereas a Commission determines in matters committed to them, and from whose sentence therein there lieth no appeal to the ensuing General Assembly, though a complaint may be tabled before the next Assembly against the proceedings of the Commission, * * * * Delegation seems inconsistent with the principles of presbyterial government, for if the Assemblies of the Church can give power to delegates to determine in one point they may in more, and consequently in all, and thereby may introduce a prelacy."

Foote's sketches show that commissions are nothing new or uncommon in North Carolina:

"In the year 1804 the Presbytery of Orange appointed Rev. Messrs. S. C. Caldwell, John M. Wilson and Humphrey Hunter, and Elders Messrs. John McKnitt Alexander, Thos. Harris, Jacob Alexander, Isaac Alexander, Hugh Parks and Robert Stephenson a committee to visit Long Creek and take up the irregularities of Long Creek and Knobb Creek on the subject of religion. They performed the duty assigned, and found, upon inquiry, that some of the laymen laid claim to special divine guidance, and had administered the ordinances of the Supper and of Baptism, being moved, as they said, by a divine impulse. For these and other irregularities many were suspended from the ordinances of the Church."—Pages 465, 466.

"Resolved by the Synod of the Carolinas, that the following ministers and elders be a *Standing Commission* of Synod, and particularly to take up and issue the affair of Mr. Cossan, if not issued by the Presbytery of Abingdon, viz: the Rev. Samuel E. McCorkle, Moderator; James Hall, James Templeton, James McRee, Robert Hall, Wm. C. Davies and Charles Cummins, with Elders John Dickey, John McKnitt Alexander, Adam Beard, William Cathey, William Anderson, Joseph Feemster and John Nelson. The moderator's council to consist of one minister besides himself and one elder. Two ministers, besides the Moderator, and as many of the above elders as may be present, to constitute a quorum."

"From this time the *Commission of Synod* was a regular appointment, with few intermissions. Much important business was done by them, and their decision was final."—Page 285.

The constitutionality and judicial authority of this Commission were distinctly recognized by the Assembly. (See minutes 1798.)

The definition of a Commission, as contained in the Book of Church Order, which has been adopted by a majority of the Presbyteries, though erroneous in some particulars, is yet certainly accurate in according to it judicial authority, the ordination and installation of ministers, and the organization of churches.

PRESBYTER.

Official Report of the General Assembly.

The verbatim report of the proceedings and debates of the next Assembly will be published by the Assembly's Reporter in a *pamphlet* to be issued after the final adjournment. It will probably contain between two and three hundred pages, of about the size and style of the *Missionary*. The Louisville *Courier-Journal* containing a briefer *daily report* will be sent during the sessions to every subscriber.

TERMS:—The verbatim report in pamphlet, with the daily *Courier-Journal*, will be sent post-paid for ONE DOLLAR—the same also without the *Courier Journal*. Any one sending the money for five subscriptions will be entitled as a compensation for his labor to an extra copy, or may retain $1, and the same percentage on every additional subscription.

Address orders to the undersigned, care of Thos. Royall, 120 Jefferson St., Louisville, Ky.

G. L. WOLFE.

It will not be practicable for us to give more than a very much condensed report of the proceedings of the Assembly; nevertheless, it is in the highest degree desirable that the record complete and entire should be in the hands of all of our people. We advise all to secure the "Official Report." It will be found interesting to all who desire,—and all should desire—to keep up with the work of our Church.

NEW PUBLICATIONS.

The *Preacher and Homiletic Monthly* for May: The usual variety and very large quantity of sermons from distinguished divines, and other good reading. "Bernard as a preacher" by Rev. Dr. Storrs we shall read with pleasure, a glance impresses us with its excellence. Price $2 50 per year.

We tender thanks for invitations to attend commencements at Trinity College, N. C., and Erskine College at Due West, S. C.

"*Joy Bells*" from Whiting's Music House, Toledo, O., is a very late contribution to Sabbath School music. Some of the pieces very fair and others not so good.

We have from D. Appleton & Co., New York, "*An Accomplished Gentleman*." A novel of the light order, we suppose, though knowing nothing we cannot say much. Handy Volume Series. Price 30 cents.

Another from same house "*Ruskin on Painting*" is of quite a different order, though of the same series and furnished at the same price. It consists of passages selected from Ruskin's great work on "Modern Painting" and presents the main argument of that work. To all interested in the art of painting, it will prove very satisfactory.

Heroes of Bohemia: Huss, Jerome and Li[...]. By Rev. Jno. W. Meares, D. D. 16 mo. [...] 350. 1879. Post paid $1 25. Presbyterian Board of Publication, Philadelphia, Pa.

An exceedingly interesting compend of Church History in times which tried men's souls, just before the Great Reformation. As we read we feel we want more of the history, as well as more of the spirit of the martyrs. But Dr. Meares has done well in condensing the records and giving our families this clear and stirring condensed account of three chief Christian worthies. We have read and enjoyed the book, and now commend it heartily to all our readers.

The Teacher an Educational Journal, published monthly by Eldredge & Bro., Philadelphia. 50 cents per annum. May, 1879.

The *Edinburgh Review* for April has come to hand. Contents: Memoirs and Charters of the Lennox; Electric Light; Recent Excavations in Rome; Bastiat an Apostle of Free Trade; East Anglian Sculpture; The King's Secret; Gold and its Effects on Trade; William Cobbett; Pessimism; South Africa. Published by Leonard Scott Publishing Co., 41 Barclay St., New York. Terms including postage $4 a year.

Commissioners to the General Assembly.

Presbyteries.	Ministers.	Ruling Elders.
	SYNOD OF ALABAMA.	
S. Alabama,	P Gowan,	A Cunningham.
	SYNOD OF ARKANSAS.	
Arkansas,	A R Kennedy,	C B Moore.
Ouachita,	W B Crawford,	Z E Kerr.
Indian,	John P Turnbull,	Henry Wilson.
	SYNOD OF GEORGIA.	
Augusta,	Jas Woodrow, D D,	J A Billups.
Cherokee,	J W Baker,	A N Simpson.
Atlanta,	J L Rogers,	L F Livingston.
Savannah,	D K McFarland,	W A Fuller.
Macon,	J H Nall, D D,	C Anderson.
Florida,	W J McCormick,	W R Wilson.
St. John's,	W B Telford,	Thomas Kidd.
	SYNOD OF KENTUCKY.	
Louisville,	B Helm,	B K White.
	T E Converse,	Jos Logan.
Paducah,	W W Evans,	Daniel Berry.
Transylvania	H Glass,	A K Denny.
Ebenezer,	S T Baird, D D,	Z M Layson.
W. Lexington	W J Lapsley,	E N Offutt.
	SYNOD OF MEMPHIS.	
N. Alabama,	M L Frierson,	M V Chardavoyne.
Chickasaw,	F Patton, D D,	J D Williams.
N. Mississippi,	R H Crozier,	W C Russell.
	SYNOD OF MISSISSIPPI.	
Central Miss.,	T L Haman,	E R McLean.
Mississippi,	D A Planck,	J R Groome.
New Orleans,	A J Witherspoon,	H Ginder.
Red River,	C Harrington,	T H Morris.
Tombeckbee,	J D McClintock,	T M Bradford.
Louisiana,	A Z Young,	H G Street.
	SYNOD OF MISSOURI.	
Lafayette,	Joshua Barbee,	Robert Smith.
Missouri,	J S Grasty, D D,	J C Miller.
Potosi,	R Morrison,	S M Green.
St. Louis,	W B Y Wilkie,	W G Clark.
Palmyra,	J V Barks,	Thomas Cherry.
Up'r Missouri	J G Fackler,	J A Smith.
	SYNOD OF NASHVILLE.	
Columbia,	W J Frierson,	R G Rothrock.
Holston,	J D Tadlock, D D,	R P Rhea.
Nashville,	J W Lupton,	J M Lawrence.
	H S Yerger,	W G Elliott.
Knoxville,	James Park, D D,	R C McRee.
	SYNOD OF NORTH CAROLINA.	
Mecklenburg	J F Latimer,	R D Johnston.
	S T Martin,	Dr B W Moore.
Fayetteville,	D D McBryde,	H H Hodgin.
Wilmington,	J R Wilson, D D,	A Sprunt.
Orange,	J C Alexander,	Thomas Sparrow.
	F H Johnston,	A M McPheeters.
Concord,	A L Crawford,	D F Cannon.
	SYNOD OF SOUTH CAROLINA.	
Bethel,	J S White,	J F Hart.
Enoree,	A A James,	T J Moore.
Charleston,	W F Junkin, D D,	J E Edgerton.
Harmony,	J G Richards,	J T Hay.
	D S McAlister,	A White.
S. Carolina,	J B Adger, D D,	J J Norton.
	SYNOD OF TEXAS.	
Cent'l Texas,	H Moseley,	J W Stoney.
Dallas,	H B Boude, D D,	L C Reed.
East'n Texas,	J H Wiggins,	— Moffat.
West'n Texas,	J H Zively,	W T McLeary.
Brazos,	R F Bunting, D D,	James A Hill.
	SYNOD OF VIRGINIA.	
Lexington,	C L Hogue,	E W Bosworth.
	A S Moffitt,	J W Basore.
Maryland,	W U Murkland, D D,	J H Brown.
Winchester,	E L Wilson,	J N Bell.
Greenbrier,	M L Lacy,	J F Hansford.
Chesapeake,	Wm Dinwiddie,	G B Gray.
W. Hanover,	B M Walles,	L L Holladay.
Abingdon,	W H Groves,	Dr W H Keffer.
East Hanover	C H Read, D D,	R R Howison.
	J P Smith,	Dr G W Pollard.
Roanoke,	T E Peck, D D,	R H Gaines.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

East Hanover Presbytery received Rev. S. K. Winn, from Chesapeake Presbytery. New Book was adopted by a vote of 26 to 1.

Rev. J. E. Triplett's postoffice is changed from Poplar Hill, Va., to Cynthiana, Ky. In Giles county, from which Mr. Triplett removes, six years ago there was but one church building and thirty-five members; now there are four comfortable churches and one hundred and twenty-five members.

A correspondent of the *Texas Presbyterian* writes: "Our little Presbyterian church at Belton has long been without a house of worship; but now we have been able to purchase a lot and will commence to build immediately. We have about $1,200 subscribed for the purpose, and think we can raise more as soon as we get underway on a building. Our church is growing some, and with a house of our own our prospect would be much improved."

Postoffice of Rev. G. L. Ewing has been changed from Hendersonville, Tenn., to Rose Hill, Va.

Prof. J. S. Blackwell of Ghent, Ky., has been elected Professor of Hebrew, Syriac and Arabic in the University of Missouri.

Rev. J. H. Morrison of Owingsville, Ky., has accepted the call to the Portland avenue church, Louisville, Ky., and entered his duties there on the first Sabbath in May.—*Christian Observer.*

The Presbyterian church in Graham, N. C., is undergoing considerable improvement. A new roof and cupola, soon to be completed, will greatly improve its appearance. A bell will be provided also.—*Alamance Gleaner.*

Thirty-two children have been baptized by Rev. Joseph Bardwell, Meridian, Miss., in two months past. Eleven were baptized May 4th.

Four additions to Point Pleasant church in West Virginia, on third Sabbath in April. Rev. W. E. Hill, pastor, was assisted by Rev. G. A. Hopper.

On 27th April, ult., fifteen additions were made to Beard's church, Ky., and a Sabbath school and young men's prayer meeting established.

There is in Tazewell, Tenn., a college of 150 students. The Rev. S. B. Campbell is the pastor of the Presbyterian church there. A few weeks ago a protracted meeting was held, in which almost every youth in the college was converted. We have not received particulars of this remarkable work of grace. —*Christian Observer.*

The health of Rev. J. D. McClintock of Columbus, Miss., is materially improving.

A revived interest in religion is noted at Union church, Miss. One person united with the church at last communion. The attendance on services is large and the collections for Foreign Missions have increased. A ruling elder and deacon were installed.

The postoffice address of Rev. John R. B[...]bey is changed from Lexington, Mo., to Patterson, Wayne county, in the same State.

At the stated celebration of the Lord's Supper last Sunday, at Pine Street church the announcement was made of the reception of seven new members, three by profession and four by letter.—*St. Louis Presbyterian.*

Under date of May 3rd, Rev. Dr. Grasty, who is supplying the Mexico church, writes to the *St. Louis Presbyterian*. "We had services for several days. There were seven additions. The outlook is promising."

The *St. Louis Presbyterian* says: Last Sunday, at the usual service in Dr. Brank's church (Central) in this city, six persons were announced as having been received into the

church; five of them by letter. A mother and her three children were baptized. On the same occasion, five hundred dollars were secured for the reinforcement of the Pernambuco mission.

GENERAL.

Rev. Geo. Taylor for many years a Baptist minister in Virginia, but for six years past a missionary to Rome is now in this country. He is a brother of Rev. J. B. Taylor of this city.

The first colored man ordained by the Episcopal church in Louisiana, is Rev. C. H. Thompson, rector of St. Philip's church, New Orleans. He has recently been advanced to the priesthood.

NORTHERN.

PRESBYTERIAN.

The Home Mission Board of the Presbyterian Church received more than $90,000 in the month of March. This leaves a debt of $7,000.

A Presbyterian church of twenty-three members was organized by the Rev. F. A. Spencer, April 13th, in Pine Grove, in Schuyler county, near Watkins, N. Y. A church edifice, built by a former organization, is provided for the new society, and their future is quite hopeful.

CONGREGATIONAL.

The Central Congregational church in Boston, to which Dr. Duryea has gone, cost $325,000, and a debt of $210,000 was paid in a very short time, during the ministry of the Rev. John DeWitt, by a united effort of the people.

Fisk University at Nashville, which recently received $50,000 from the Stone estate, is further enriched by a bequest of $20,000 from the estate of the late R. H. Graves.

The South Church, East Hartford, Conn., has recived 28 members the last year, lessened its debt $2,780, and increased its S. S. library some seventy volumes.

EPISCOPAL.

An Episcopal church in Hartford, Conn., has voted that hereafter only baptized persons shall be employed in the choir.

The Easter offerings of the Church of the Messiah, Brooklyn, were sufficient to pay off the balance of the debt of $35,000.

REFORMED EPISCOPAL.

A new Reformed Episcopal Church is about to be established in Newark, N. J. The one which has for some time been in existence has enjoyed considerable prosperity, and it is thought that there is enough of the Reform Episcopal element in the city to maintain three active church organizations. The new one has secured a hall for present purposes and will maintain regular services. A number of energetic gentlemen have charge of the new enterprise and are determined to make it a success.

METHODIST.

Rev. H. M. Bachelor, M. D., a local preacher at Summit, N. J., has united with the Presbyterian church. He will probably be appointed missionary to Africa.

BAPTIST.

The Rev. Allen R. Beach, one of the oldest Baptist clergymen in the State of New York, died at Hamilton, Madison county, on Saturday evening. He was 83 years old.

Rochester Theological Seminary is to receive gifts from five well known laymen amounting to $136,000. The names of these generous men are J. B. Hoyt, J. B. Trevor, Charles Pratt, and the brothers Rockfeller. The gifts of the two latter are for a library and a library building, while that of the first is to endow the chair of Hebrew Language and Literature.

GENERAL.

The Biennial Conference of the Evangelical Alliance of the United States will be held in St. Louis, beginning October 28, 1879. There will be addresses on topics under Christian life and Christian work.

A Chinese mission and school was opened on Sunday last at No. 14 Mott street, New York. It will be in charge of Moy-Jin-Kee, a Christian Chinaman. Over 1,000 Chinese live in Mott street, where the mission is established as a central point.

DEATH OF MISS MAGGIE TOON.

Suddenly on May 10th in her twentieth year, died MAGGIE, daughter of the late William H. and Sarah Elizabeth Toon.

We might speak of her Christian loveliness and tell of a home lately so joyous, now so desolate; and of spirits overwhelmed by an affliction so startling and so awful. But it is not a time for words. Death is ever a transition from life in time to life eternal. In the full flush of health and engaged in the ministrations to which duty called, the summons came and earth exchanged for Heaven.

To live is well; to live with Christ far better.

SECULAR NEWS.

CONTINUED FROM FOURTH PAGE.

A bank to be called the Wachovia National Bank will go into operation at Winston, N. C., on June 1st.

A very important admiralty decision was made by Judge Brooks at the late session of the U. S. District Court in Wilmington. The U. S. Commissioner has made decisions taking cases in dispute between British seamen and the masters of vessels of that nationality out of the hands of the resident British vice-consul, Alexander Sprunt, Esq. A protest was made before the District Court by the consul, and the right of prior jurisdiction has been confirmed to the consulate.

The London *Times* thinks that the continued cold will probably cause a deficiency in the fruit and cereal crops, which means larger payments than usual to foreign growers and dearer money. On the Continent a deficiency is anticipated in the crop of raw silk and a consequent increase of flow of silver to China and Japan.

The Italian government recommends Chili and Bolivia to have recourse to international arbitration for the settlement of their dispute.

Mining troubles in Indiana. Strikes and threats of murder to those continuing work.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

THE MOTOR.—We have seen the motor advertised by Dr. Thos. B. Carr. The advertisement very fully describes its operation. It seems to remove the objection so generally urged against sewing machines, of their putting an undue strain upon the lower muscles of the body.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

Every reader of this paper can have *free* one month's subscription to our Illustrated Magazine of choice literature, LEISURE HOURS, by sending eleven cents to pay for mailing the premium that goes with the magazine, viz: a pair of Easter Cross chromos. These crosses are entwined with calla lilies, ferns, grasses, &c. We shall feel fully repaid for this gift if the articles are shown to your friends. Catalogues of 1,000 desirable and curious articles sent to all; 1c and 2c stamps taken. Address J. L. PATTEN & CO., 47 Barclay street, New York.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

At Hampden Sidney, Virginia, on the evening of April 30th, by the bride's father, Rev. ALEXANDER SPRUNT, of Winchester, Va., and NELLIE R., second daughter of Rev. Thos E. Peck, D. D., of Union Theological Seminary.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

After years of suffering, and almost helplessness, departed this life, on the evening of May 2d, 1879, Mrs. SARAH McDONALD, aged as is supposed about 74 years.

For many years she was a member of McPherson church, and when it was dissolved in 1852, she was transferred to Galatia church.

When the old church was re-organized in 1867, she again became a member, and while health and strength lasted, she attended the house of God and took great delight in the services of the sanctuary.

She is not, for God took her.

In Franklin township, Sampson county, on the 6th inst., Mrs. MARY JANE INNIS, consort of Mr. James Innis after a protracted illness, aged 68 years.

Mrs. Innis was a consistent member of the Black River chapel and died as she lived in hopes of a glorious immortality.

NETTLETON CRAIG, a ruling elder in New Hope church, Orange county, died at the residence of his father, David Craig, on Friday morning, May 1st. He was about thirty years old, and the sole remaining prop of his family. His two older brothers had died in the Confederate army, and on him had developed the duty of attending to the declining years and infirmities of his good father and mother. He had lately been elected an elder in the church where his father had long served. In every respect, this Providence is most melancholy. Mr. Craig was a man of many excellent traits, and such as commanded the respect and regard of all who knew him. In the desolate home his place can never be filled; in the church he will be long missed; as a friend, neighbor and citizen the entire community will deplore him. C. P. S.

In Tarboro, N. C., on the morning of the 1st of May, EDDIE ROMEYNE, youngest child of the Hon. and Mrs. George Howard, aged 14 months.

"Jesus called them unto Him and said, Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of God."

WHOLESALE PRICES.

☞These quotations represent the wholesale prices.

ARTICLES.	PRICES	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	6 a	6¼
Shoulders	a	5
Dry Salted—		
Sides, per lb	5¼a	6
Shoulders	4¼a	4¾
CHEESE—Northern Factory, per lb	10 a	11
Dairy, cream per lb	10 a	11
State, per lb	00 a	8
COFFEE—Rio, per lb	10 a	16½
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	00 a	65
DOMESTICS—Sheetings, 4-4, per yd	6¼a	6¼
Yarn, per bunch	75 a	80
FLOUR—Fine, per bbl	0 00 a	4 00
Super, Northern, per bbl	4 50 a	5 00
Extra do. " per bbl	5 00 a	6 50
Family " per bbl	7 00 a	7 50
City Mills—Extra Super, per bbl	5 50 a	5 75
" Family, per bbl	6 00 a	6 25
" Extra do., per bbl	6 50 a	6 75
GLUE—per lb	6 a	12
GRAIN—Corn, in sacks, per 56 lbs from store	60 a	63
CORN, wholesale, in sacks	56 a	58
Corn, mixed, wholesale in sacks	55 a	56
Corn, Cargo, per 56 lbs, bulk	51 a	52
Oats, per bushel from store	45 a	50
Peas, Cow, per bushel	55 a	62
HOOP IRON—per ton	65 00 a	70 00
LARD—Northern, per lb	8 a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 15
MOLASSES—West Indies, old crop	28 a	33½
" " bbls	30 a	32
" " new crop	30 a	35
" " bbls	32 a	35
New Orleans	28 a	45
Sugar House, hhds, per gal	17 a	18
" " bbls., per gal	19 a	20
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	2 50
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel new crop	1 15 a	1 25
PORK—Northern, City Mess	11 00	00 00
SALT—Alum, per bag of 2 bushels	00 a	75
Alum, per ton	6 00	7 00
Liverpool, per sack	75	80
Liverpool fine, per sack	1 25 a	1 30
SUGAR—Cuba, per lb	8½a	10½
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	9½a	9
B— " per lb	9 a	9½
C— " per lb	7½a	8
Ex. C— per lb	8 a	8
Crushed, per lb	00 a	10
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ¾ bars	0 00 a	3 90
TIMBER—Shipping, per M	12 00 a	13 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	8 50 a	9 50
Inferior to Ordinary, per M	[illegible]	5 00

WILMINGTON MARKET
DURING WEEK
ENDING MAY 13.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—From first to last 26½ cents.

ROSIN—Has held steady, throughout closing quiet at $1 for Strained and $1 02½ for Good Strained.

CRUDE TURPENTINE—Without change during report. Hard $1, Yellow Dip $1 60 and New Virgin $3 10.

TAR—Has been taken as it comes to hand at 77½ cents per 280 lbs.

COTTON—At 11½ cents, basis middling, sales were made until Saturday, when ½ cent advance was obtained. Sales have since been made at 11¾ cents Very little on market.

CORN—Sales have been reported during the week of over 15,000 bushels at 51 @ 53 cents in bulk, and 54½ @ 55 cents in bags.

TIMBER—Sales 2 Rafts Common at $4; 2 do. at $4 50; 3 do. Common Mill at $5; 1 do. Fair Mill at $6 5; 1 do. at $6 50; 2 do. at $6 75.

Feels Young Again.

"My mother was afflicted a long time with Neuralgia and a dull, heavy, inactive condition of the whole system; headache, nervous prostration, and was almost helpless. No physicians or medicines did her any good. Three months ago she began to use Hop Bitters, with such good effect that she seems and feels young again, although over 70 years old. We think there is no other medicine fit to use in the family."—A lady, Providence, R. I.

A DESIRABLE ARTICLE.

We verily believe that it would be rendering any family a very great service to introduce into it Kitto's Cyclopedia. This Cyclopædia is the work of John Kitto, D D., F. S. A., author of the "Pictorial Bible," the History and Physical Geography of Palestine, and editor of the *Journal of Sacred Literature*, etc., etc.

It is arranged expressly for Sunday School Superintendents, Teachers and Bible Students, and embraces a complete and authentic description of all the characters, customs, countries and events mentioned in the Bible, and those connected with them in Egyptian, Persian, Assyrian, Grecian and Roman History. Including the period of over four hundred years between the Old and New Testaments, to which are added many valuable tables, and the products of the latest researches in Biblical literature, together with the knowledge gained by the explorations and discoveries of eminent travellers. The whole illustrated with numerous cuts, maps and full page engravings from the best authenticated models and designs that antiquarian research and ancient monuments can produce.

By special arrangement we can furnish this work well printed and bound in cloth, with the NORTH CAROLINA PRESBYTERIAN one year for $4 50—or to any new subscriber, or any one sending us a new subscriber, at $4 00 for paper and cyclopædia. Publishers price is $4 50.

NOTICE.

Romulus M. Johnston, Esq., agent of the *Goldsboro Messenger*, is authorized to receive and receipt for any money due us for old or new subscriptions. Our friends will oblige us by paying promptly. We will welcome any new subscribers.

NEW ADVERTISEMENTS.

AGENTS WANTED FOR THE
LIFE of the Great Preacher, REV. GEO. **Whitefield**

The Prince of Pulpit Orators—his powers ever a source of wonder, his example always an inspiration. The incarnation of all energy, the impersonation of all enthusiasm, he made a life so rapidly and vividly that its record reads like a novel with the hero moving as if endowed with more than mortal parts. Send for Circular and terms. Address,
P. W. ZEIGLER & CO., 1000 Arch St., Philadelphia, Pa

Benson's Capcine Porous Plasters

have received the greatest number of unquestionably reliable endorsements that any external remedy ever received from physicians, druggists, the press and the public. All praise them as a great improvement on the ordinary porous plasters and all other external remedies. For LAME AND WEAK BACK, SCIATICA, LUMBAGO, RHEUMATISM, KIDNEY DISEASE, NEGLECTED COUGHS, AND ALL LOCAL ACHES AND PAINS, they are the best known remedy. Ask any one who has used them, or any good physician and he will confirm the above statements. Sold by all Druggists. Price 25 cents.

ENGINES
—FOR—
GINNING and THRESHING, Stationary and Portable.
CHEAP, SAFE AND DURABLE
Power & Hand Presses,
UNSURPASSED IN SPEED and EFFECT.

Hydraulic and Screw, Tobacco Presses,
SAW MILLS, MILL GEARING,
HORSE POWERS and MACHINERY GENERALLY.
Send for circulars.
TAPPEY & STEEL,
may 14-6m Petersburg, Va.

Patented May 6. 1879.

THIS MOTOR can be easily attached to any SEWING MACHINE. The *weight* of the operator sitting in any ordinary chair will run the machine several minutes, when by rocking back in the chair the motor immediately rewinds itself. No effort is required beyond that of occasionally rocking back in a rocking chair, and thus the great objection to the use of Sewing Machines is obviated.

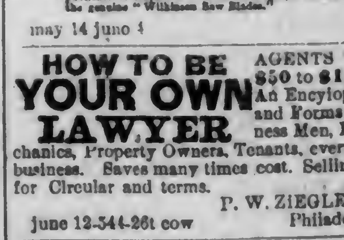
The Motor will be sent postpaid on receipt of $4.50 The Motor and a Rocking Chair will be forwarded by Express for $5.00. A liberal discount to Agents ordering ten or more at once.

Rights to manufacture for sale
Address THOMAS B. CARR, M. D., Wilmington, N. C.
may 14 592-6m

PIANOS AND ORGANS
GRAND INTRODUCTION SALE.

One Thousand first-class instruments from best makers to be placed in Southern Homes for Introduction and Advertisement. Pianos, 7 Oct. $[illegible]; 7⅓ Oct. $[illegible]. Organs, 9 Stops, $[illegible]; 13 Stops, $[illegible]; Mirror Top, 13 Stops, $[illegible]. Choice instruments at lowest prices ever known. Six years written guarantee. 15 days test trial. Chickering, Hallet & Davis, Mathushek and Southern Gem Pianos. Mason & Hamlin, and Peloubet & Pelton Organs included in this sale. A clean sweep; no reserve; new instruments fresh from Factory. Only sale of the kind ever carried out in the U. S. Write for Introduction sale circular. Address Ludden & Bates' Southern Music House, Savannah, Ga., the Great Wholesale Piano and Organ Depot of the South.
may 14 593-4t

GRAVES' PAT. RUBBER TARGET GUN.



An entirely new principle. Shoots Arrows or Bullets almost as straight as a RIFLE. Adapted to all ages. Length 30 in. Shoots 500 ft. Price, with 3 metal pointed Arrows, 2 Targets and Globe Sight.
$1.50, delivered, free of cost, throughout the U. S. on receipt of price; or, sent by express, not prepaid, for $1.00. Clubs of six supplied with Guns at a low rate.
JOHN WILKINSON, Sole Man'f'r, 77 State St., Chicago.
Send also stamp for my elegant New Catalogue of Scroll Saws, Lathes, Archery, Base Ball, &c. I am publisher of Hope's and Ware's Designs, and sole importer of the genuine "Wilkinson Saw Blades."
may 14 june 4 592-2t

HOW TO BE YOUR OWN LAWYER

AGENTS WANTED. $50 to $125 a month. An Encyclopedia of Law and Forms For Business Men, Farmers, Mechanics, Property Owners, Tenants, everybody, every business. Saves many times cost. Selling fast. Send for Circular and terms.
P. W. ZIEGLER & CO. Philadelphia, Pa.
june 12-544-26t eow

AGENTS WANTED For Dr. March's Great Work
FROM DARK TO DAWN.
A magnificent NEW BOOK just from the press. Address J. C. McCURDY & CO., Philadelphia, Pa.
apr 2 526-13t-eow

NEW ADVERTISEMENTS.

AGENTS WANTED for the *Best* and *Fastest Selling* Pictorial Books and Bibles. Prices reduced 33 per cent. Address National Publishing Co., Phila., Pa., Chicago, Ill., or St. Louis, Mo.

WE KEEP
PLANT'S EXTRA FLOUR,
FAIRBANK'S LARD,
CHOICE DAIRY BUTTER,
FINE N. O. SYRUP,
And other Standard articles.
Orders solicited.
HALL & PEARSALL.

THOS. A. McNEILL. FRANK McNEILL.
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Practice in all the State and Federal Courts in North Carolina. 539 1y.

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IF YOU WANT A good article of FAMILY FLOUR, send orders for
'HAMPTON'S CHOICE,'
Guaranteed and sold low by
WOODY & CURRIE,
Commission Merchants, Wilmington, N. C.
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WE ARE AGENTS for THE HAZARD POWDER COMPANY, and keep constantly on hand, their celebrated brands of
KENTUCKY RIFLE POWDER,
IN KEGS, HALF KEGS, and QUARTER KEGS.
—ALSO—
DEER POWDER AND BLASTING POWDER
WILLARD BROS. & MEBANE,
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MANUFACTURERS AND DEALERS IN
Sash, Doors, Blinds, Ornamental Woodwork and Builder's Hardware.

We have added new and improved Machinery to our Establishment, and are prepared to fill any orders in our line at short notice and low figures.

Church Windows, Doors, Pew Ends,
CAPS and ARM RESTS, made in latest styles.
Factory foot of Walnut St.)
Office on Nutt Street, near Red Cross.) **Wilmington, N. C.**
apl 16 588-1y

CO-PARTNERSHIP.

The undersigned have this day associated themselves together under the firm name of
BOATWRIGHT & McKOY,
For the purpose of carrying on a
General Wholesale and Retail Grocery,
AT THE OLD STANDS,
5, 7 and 8, North Front Street,
WILMINGTON, N. C.
We solicit a liberal share of the public patronage.
JOHN L. BOATWRIGHT,
THOS. H. McKOY.
Wilmington, N. C., Oct 3, 1877
Refer to I. B. Grainger, Esq., President Bank of New Hanover.
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THE TAMPICO BUSTS
now used in
DR WARNER'S HEALTH CORSET
and Skirt Supporter are the greatest improvement ever made in Corsets They are as soft as velvet, very flexible and contain no bones Price by mail $1 50. Nursing Corset $1 75.
THE FLEXIBLE HIP CORSET,
(120 Bones) fits with perfect ease and is *Warranted* not to break over the hips Price $1 25.
For sale by all leading merchants.
WARNER BRO'S, 351 Broadway, New York
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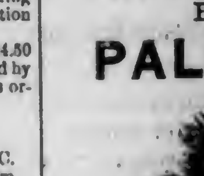

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CHARM MICROSCOPE.,
CHEAPEST IN THE WORLD
Magnifies 500 times. Equal in power at one-tenth the cost of other instruments. Sample by mail, postpaid, 25 cents.
J. BRIDE & CO., 291 Broadway, New York.
New Illustrated Circular of Novelties free.
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CRAMPTON'S
PURE OLD
PALM SOAP

FOR
THE LAUNDRY, THE KITCHEN,
AND FOR
General Household Purposes.
MANUFACTURED BY
CRAMPTON BROTHERS,
Cor. Monroe and Jefferson Sts., New York.
Send for Circular and Price-List.

Crampton's old Palm Soap for the Laundry, the Kitchen, and for general Household purposes. The price of the "Palm Soap" is $3.90 per box To any one who will send us an order for 10 boxes with cash, $39, we will send one box extra free as a premium. Or the orders may be sent to us for one or more boxes at a time, with remittance, and when we have thus received orders for ten boxes we will send the eleventh box free as proposed above. If you do not wish to send the money in advance you may deposit it with any banker or merchant in good credit in your town, with the understanding that he is to remit to us on receipt of the soap which is to be shipped to his care.—*Sandersville, (Ga.) Herald.*
Address CRAMPTON BROTHERS,
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Worth & Worth,
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R. B. ANDREWS. S. W. WHITING.

NEW SPRING GOODS.
ALL WOOL CASSIMERE SUITS at $8.00, $10.00, $12.50 and $15.00.
FINE BLACK CLOTH SUITS $28.00.
FINE DRESS SHIRTS our specialty at $1.00. Best Quality at $1.25.
BEST FOUR-PLY LINEN COLLARS $1.50 per dozen.
LINEN CUFFS $3.00 per dozen.
Orders from a distance promptly attended to. Goods may be returned if not entirely satisfactory.
R. B. ANDREWS & CO.,
Clothiers and Hatters, RALEIGH, N. C.
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TO THE LADIES.

THE SUBSCRIBER would most respectfully inform her patrons and friends that she is ready to receive orders for MAKING, also for CUTTING and BASTING DRESSES in the
Latest and Most Approved Style.
To her country friends she would say, send in your orders at once.
"First Come, First Served."
MRS. JOSEPH McLAURIN,
apl 23-tf Market Street, between 8th and 9th.

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MRS. L. FLANAGAN WISHES TO ANNOUNCE to the Ladies that she has returned from the Northern Cities, where she has been making her Fall purchases in MILLINERY and every description of FANCY ARTICLES, and is now prepared to show her patrons a VERY ATTRACTIVE and BEAUTIFUL STOCK of all the NEWEST STYLES in French Pattern Bonnets and Hats, Velvets, Silks, Feathers Flowers, Ribbons, &c.

My motto is, as heretofore, the Best Goods, the Latest Designs, the Lowest Prices and the Most Honorable Dealing.

Orders from the country solicited, and perfect satisfaction guaranteed or money refunded.
Variety Store, 42 Market Street.
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COMMISSION MERCHANTS,
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MANUFACTURERS OF
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WATER WHEELS,
MACHINE MOULDED MILL GEARING.
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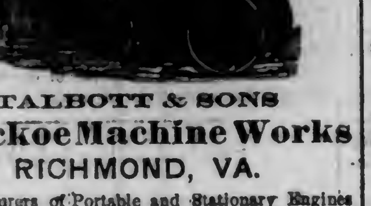

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Shockoe Machine Works
RICHMOND, VA.

Manufacturers of Portable and Stationary Engines and Boilers, Saw Mills, Corn and Wheat Mills, Shafting, Hangers and Pulleys, Turbine Water Wheels, Tobacco Factory Machinery, Wrought Iron Work, Brass and Iron Castings Machinery of Every Description.

Ginning & Threshing Machines a Specialty
Repairing Promptly and Carefully Done.

TALBOTT'S PATENT SPARK ARRESTER
The Invention of the Age.

It does not destroy the draft.
It does not interfere with cleaning the tubes.
It will not choke up, and requires no cleaning.
It requires no direct dampers to be opened when raising steam (dampers being objectionable. as they may be left open and allow sparks to escape).
It requires no water to extinguish sparks, which, by condensation, destroys the draft. Besides, when water is used, if neglected, the efficiency is destroyed by evaporation of the water, and the boiler is kept in a filthy condition.
It is simple and durable and can be relied upon.
It can be attached to any boiler.
No planter should be without one of them. Insurance companies will insure gins and barns where the Talbott Engines and Spark-Arresters are used at same rate as charged for water or horse-power.
☞Send for illustrated circulars and price list.
Branch Houses at Charlotte and Goldsboro.

Worthy of Close Reading by Women

TEN YEARS OF FEARFUL AGONISING SUFFERING CURED BY THE USE OF **Swaims Panacea** 40 pieces of bone as Relics — SWAIM'S CELEBRATED PANACEA

Mrs. Duran, No. 900 Dauphin St., Philadelphia, one of the most respectable ladies of that city, is not only willing, but desirous, to state for the information of any of her sex that they may know what remedy availed her after agonising suffering for ten long years (in which the disease, beginning one month after marriage, originating from no fault of hers, ravaged her entire system, and gradually spreading until she had 30 Ulcers at one time on one arm, and 20 on the other; having lost all the fingers on one hand, they rotting off; one parent dying broken hearted witnessing her suffering; she having had some sixteen physicians of Philadelphia, and the disease defying their skill,) that she found in SWAIM'S PANACEA the remedy she needed. In a few months after beginning on it she gained over 35 lbs. in weight, her ulcers all healed, and she has now some 40 pieces of bones as relics. She is in splendid health and returns grateful thanks to almighty God that she was directed to the use of this remedy. Pamphlets furnished gratis on application to Dr. Franklin Stewert, Swaim's Laboratory, 113 South Seventh St., below Chestnut, Philadelphia, Pa.

TARRANT'S SELTZER APERIENT

"Screw the Finger as Tight as you can, that's rheumatism; one turn more, that's gout," is a familiar description of these two diseases. Though each may and does attack different parts of the system, the cause is believed to be a poisonous acid in the blood. Purify this by the use of
TARRANT'S SELTZER APERIENT.
It will do its work speedily and thoroughly. It is the great friend of the sufferer from rheumatism and gout.
SOLD BY ALL DRUGGISTS.

BOOKS!! BOOKS!!
Sunday School Books! Books of all Publishers!
Approved Books of the Committee of Publication.

The Largest Stock of Sunday School Books in the South. Extra discount given to Sunday Schools on Books of **Presbyterian Publishing Company** and **Presbyterian Committee of Publication.**
J. L. SHOTWELL, Agent,
1001 Main Street, Richmond, Va.
☞Please state where you saw this advertisement. apl 23-589-tf

FULLY PREPARED!

THE READERS OF THE PRESBYTERIAN are kindly informed of my return from the Northern markets with a stock carefully selected, and one which I think will compare with any—North or South, both in variety and low prices.

DRESS GOODS. Black and Colored Silks, Bulgarian Silks, Silk Poplins, Black and Colored Grenadines, Damisa Grenadines, Black Buntings, Plain and fancy, and a large variety of others, too numerous to mention.

MOURNING GOODS. Black Cashmeres, Tamise Cloths, Silk Warp Henrietta French Bunting (46 in. wide) Black Taffeta, Mourning Grenadines, &c, also 6-4 double English Crape for Veils, very cheap.

UNDERWEAR Of all kinds, well made and of good material, cheaper than you can make at home.

A very large stock of HOSIERY, for Ladies and Children. Also a large assortment of LACE MITTS and LACE TOP LISLE THREAD GLOVES, so much worn this season.

HOUSE FURNISHING GOODS such as TABLE LINENS, TOWELS, COTTON and LINEN SHEETINGS, MARSEILLES SPREADS, TIDIES, NAPKINS, DOYLIES, &c., at very low prices.

READY MADE LINEN SUITS. CARPETS closing out cheap OIL CLOTHS in 4-4 6-4 8-4 and 16-4.
Respectfully, R. M. McINTIRE.

THE BUFFALO LITHIA WATERS,
For Malarial Poisoning, Especially Hepatic Diseases and Malarial Fevers.
Testimony of Distinguished Medical Men:
MALARIOUS FEVERS.

Extract from Letter of Dr. Wm. T. Howard, of Baltimore, Professor of Diseases of Women and Children in the University of Maryland, of August 1st, 1873:

Dr. Howard compares these waters with those of the celebrated Greenbrier White Sulphur, West Virginia, and adds the following:

The Greenbrier White Sulphur Waters will be recognized by all informed upon such subjects as one of the most noted Mineral Fountains of the World.

"Indeed, in a certain class of cases, it is much superior to the latter. I allude to the abiding debility attendant upon the tardy convalescence from grave acute diseases: and more especially to the cachexia and sequels incident to MALARIOUS FEVERS IN ALL THEIR GRADES AND VARIETIES."

* * * * * * In short, were I called upon to state from what mineral waters I have seen the greatest and most unmistakable amount of good accrue in the largest number of cases in a general way, I would unhesitatingly say the BUFFALO SPRINGS, in Mecklenburg county, Virginia."

Extract from Letter of the late Dr. Thos P. Atkinson, of Danville, Va., Ex-President State Medical Society, dated August 15th, 1874.

"The Buffalo Lithia Waters have unquestionably displayed great power in the peculiar diseases of the warm, miasmatic regions of the South, which may be grouped together under the general head of Malarial Cachexia, covering Hepatic Engorgements, Enlargements of the Spleen, Jaundice, &c."

"It is not pretended that these Waters possess any anti-periodic properties, such as belong to Quinine—At the same time, however, it is unquestionably true, that in the Intermittent and remittent fevers in a chronic form, they have in numerous instances, given relief in cases which had obstinately resisted all the anti-periodic drugs of the shops. From my experience with them, I feel fully warranted in saying that, with rare exceptions, whenever disease is found originating under malarial influence, a potent remedy may be found in this water."

Extract from a Letter of Dr. John C. Coleman, of Halifax county, Va., (prior to the War a surgeon of the U. S. Navy, now retired) dated near Scottsburg, Va., January 1st, 1879.

"Perhaps no claim made for the Buffalo Lithia Waters is more thoroughly established than that they are a powerful antidote to malarial poison in all its forms and varieties. In that large class of disorders, included in term Malarial Cachexia, embracing Engorgement of the Liver and Spleen, Jaundice, Indigestion, Dropsies and Neuralgias, of which the warm malarious districts of the South are so prolific, the action of these waters as a general rule is most decided and happy, and oftentimes astonishing. In Chronic Intermittent and Remittent Fevers, they are especially efficacious. I presume there is no season at these Springs in which some cases of this character do not find relief from these Waters, which have before baffled the healing art."

Extract from Letter of Dr. Alfred Plumber, of Manson, N. C., dated March 10, 1874.

"I have known the Buffalo Springs of Mecklenburg county, Va., for twenty-five years, and have sent many patients to them. In Chronic Intermittent and Remittent Fever, and in all diseases originating in malarial poison, I have found their action almost that of a charm. I have sent young ladies to these Springs so enfeebled from this influence as to be scarcely able to walk across a floor, and in a few weeks they would become so invigorated as to be able to dance half of every night."

These springs open for guests the 1st day of June. The water in cases of one dozen half-gallon bottles, $5.00 per case at the springs. Springs pamphlets sent to any address.
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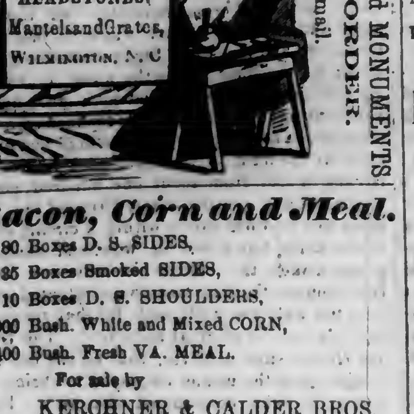

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FOR THE FAMILY.

Oh, Little Feet.

Oh, little feet, that such long years
Must wander on through doubts and fears,
Must ache and bleed beneath your load!
I, nearer to the wayside inn
Where toil shall cease and rest begin,
Am weary, thinking of your road.

Oh, little hands, that weak or strong
Have still to serve or rule so long,
Have still so long to give or ask!
I who so much, with book and pen,
Have toiled among my fellow-men.
Am weary, thinking of your task.

Oh, little hearts, that throb and beat
With such impatient, feverish heat,
Such limitless and strong desires!
Mine, that so long has glowed and burned
With passions into ashes turned,
Now covers and conceals its fires.

—*Longfellow.*

A Boy Emigrant in the Quaker City.

"It was a dismal winter evening," said the governess, "neither snow nor rain, but such a sleet! Sleet that sent that very day some of our Philadelphians with broken bones to the hospital. The circle, however, in the doctor's pleasant parlor took little notice of the storm. We were so comfortable, the ample grate glowing with coal, and the gas lighting up everthing. The doctor was resting in his large arm chair after the fatigues of the day, and dividing attention between his newspaper and the pursuits of his family. A five years' old girl was laughing merrily at a cat running after a string cut from the selvage of flannel we were making up for the poor. An older daughter was busy with slippers she was embroidering for her father, and the only son was poring with delight over his Virgil—the book so distasteful to most boys—and we all settled for the evening."

The servant girl suddenly threw open the door, and said in a slightly impatient tone, "An Irish beggar-boy at the basement door." She dared not neglect the doctor's strict order—"Never send away beggars until I see them, if I am in the house." And he went immediately to the basement. There stood a boy of about fourteen years—one of the most ill-clad, uncared-for fellows that beg or steal in the street, and looking half starved, too. Provisions were ordered and quickly devoured, while the boy passed through close scrutiny. Underneath the torn garments, wild, uncombed hair and unwashed face, was a clear eye, and a good-humored, intelligent expression. He said he had heard of the doctor, and wanted to get work. Only yesterday he had landed from an emigrant ship, and had been robbed of all his money. He had stopped for the night at a hotel on Market street. He had been put in a room with another boy whose friendly ways greatly cheered him. But in the morning his companion was not to be found. Going to his purse he found it empty and his bundle was gone.

"I felt very sore," he went on to say. "I ran to the landlord and told him how it was. He looked hard at me, and told me I lied. But he was afterwards kind, and gave me a good breakfast. He had changed his mind. I have had nothing to eat all day, and got no work. Nobody knows me, and I have no character; but I'll work anywhere, if I can earn a living."

"What kind of work do you want?"

"Any kind, sir."

The doctor looked about, and was quite at a loss. At last a thought struck him. There was a barrel of ashes mixed with a few bits of coal waiting to be carried out. And he turned to the boy.

"If you want to sift this coal from the cinders I will pay you." He set about it in good earnest, so that it was soon done. Putting some money in his hand, the doctor told him to call the next evening.

"Where are you going, dear papa, this dark night?" asked his little girl, anxiously—for he had taken down his overcoat and umbrella, and was putting on his heavy boots.

"Never mind, my dear;" and this always meant that there was to be no further questioning. He sallied forth on the slippery pavement from Walnut street, across Chestnut, till he found the little hotel on Market street. He inquired about the emigrant boy, and the landlord gave the same account he had already heard.

"That boy tells the truth," said he. "At first, I had no doubt he was lying—the old story, sir—scallawags are always crying robbed, robbed, to impose on you. But I understand their ways. This lad is straight forward, I was sorry for him, but in too much hurry to mind much. I let him have his breakfast and go.

All the way home the doctor was trying to think of some way to help the poor little stranger, and next day he went around among his business friends seeking employment for him. The answers he received were very curious.

"Anything on earth," said one, "but being bothered by a raw hand—above all, a fresh Irish boy."

"Just what I was wanting," said another, "only too late. I just engaged a boy yesterday."

"You ask me to take a strange boy," said a third. "Why, my last boy had to go to the penitentiary for stealing. I want a boy, but must know all about him beforehand."

Still the doctor did not lose heart. He was too familiar with work of this sort, and finally he secured a situation. The boy was to have $6 a month with board. He proved faithful and honest, and was full of energy. After seven months he found a place for himself with better wages, spending part of his evenings in study. Meantime, the doctor gave him advice in many ways.

Years rolled on. One cold evening we again gathered at the delightful home in Walnut street. The furniture and surroundings were not greatly changed. A small grandchild from the West and the mother were on a visit. The child's glee and a passage read aloud from the daily, imparted unusual life. The son had received the highest honors of his class at a New England college, and the youngest of the household was eager for the arrival of her father that he might hear of it. His "click" sounded at the front door, and he entered heartily into the common topic. But at the same time, and while caressing the baby who had rushed to to him with open arms, it was plain that he, too, had pleasant news. There was a happy smile on his benevolent face, his whole countenance fairly lighted.

"Father has found somebody to help," whispered the little girl, "and he is in fine spirits."

Coming up the street an unknown person had accosted him by name, heartily shaking his hand. He stopped, looked at him, and told him there was a mistake in the person.

"Don't you remember, sir, the little Irish boy that sifted your cinders one dark night to whom you gave a supper?" The doctor started. Before him was a handsome young man, well-dressed, with the air of a gentleman. He told his own story somewhat like this: "What a desperate night to me! without home, friends, or money! Refused employment or food all day! You, sir, took me up and made a man of me. I have been highly prospered ever since. My second situation I gave up. The master had a brain disease, and his exactions became unbearable. I was soon, however, in another situation still better, having received recommendations from both employers. I put money all the time in the bank, and now I have capital enough to go into business myself, and have settled in a neighboring city. But I want to thank you for your kindness. Without you, I never could have succeeded. To you alone under Providence I owe it all." He was obliged to hurry away for the night boat. But his loooks and his manner, even more than his words, showed the depth of his gratitude.

"It paid me a thousand times over," said the doctor, while a little mist gathered over his eyes. "They say I am sometimes duped. It may be true; and yet all the impositions of a lifetime are nothing to me—compared to one day like this.—*Christian Inteligencer.*

MISCELLANEOUS.

The Sugar Maple.

It is a pity that the sugar maple is not more extensively grown than it is at present. As an ornamental tree its outlines are very symmetrical when young, while in advanced years it usually assumes a diversity of form seemingly dependent on the soil and situation. It sometimes reaches the height of 70 or 80 feet, although it is generally considerably smaller, and it is remarkable for the brilliancy of its autumnal colors. As firewood it ranks next to hickory and is the most valuable wood we possess for charcoal. The curled and bird's eye varieties are prized for cabinet work and interior finishing, while the straight-grained kind is used for a number of household and artistic purposes as well as for ship-building.

Moreover, a maple orchard, or sugar bush, as it is called, is a source of no small income on a farm. The product is cane sugar, is cheaply and easily manufactured, and is preferable on some accounts to that from sugar cane. The syrup, too, as the best in the market, always finds a ready sale, brings a higher price than any other and some makers dispose of all their product in this form. According to the census of 1870 the total production of maple sugar in this country was 28,453,645 pounds. Twenty-eight different States contributed to the quantity, of which the following yielded the largest amounts: Vermont 8,894,302, New York 6,692,040, Ohio 3,469,128, New Hampshire 1,800,704, Pennsylvania 1,245,919, Indiana 1,332 332, Virginia and West Virginia 755,699, Wisconsin 507,192, Massachusetts 399,800, Kentucky 269,416. The total quantity of maple molasses or syrup was 921,057 gallons. Of course the actual production of both syrup and sugar must have been considerably greater than the amounts returned by the census, for in all such cases the sins of omission both on the part of canvassers and small makers are always numerous.

The industry is at present confined chiefly to the few States mentioned, with small contributions from the other States east of the Mississippi and north of the 40th parallel of latitude, for west of the Father of Waters the sugar maple is seldom met with, while in the Southern States it is found only along the mountains. The black sugar maple which Michaux classed as a distinct species, is now regarded as only a variety of the common kind, and is generally considered the most productive sort.—*Rural New Yorker.*

Unhappy Marriages.

The truth is that these too frequent "unhappy marriages" are the offspring of ignorance quite as much as of actual sin or wrong. Fools, and especially vicious fools, have no right to get possession of an honest woman's life and soul, which they cannot comprehend, and the elevating influence of which they throw away even more by stupidity than wilfulness. A woman, by her sex and character, has a claim to many things beside shelter, food and clothing. She is not less a woman for being wedded; and the man who is fit to be trusted with a good wife recollects all which this implies, and shows himself perpetually chivalrous, sweet-spoken, considerate and deferential. The fools and brutes who abound among us may think such demands hard, but they are not nearly so hard as to live the cat-and dog life, missing the dearest possibilities of human intercourse. What right has a man to expect happiness in a household who brings no sunshine into it? What right has he to look for the graces and refinements of early love when he violates them by rough speech, ill manners, and the disregard of those little things upon which the self-respect of a wife is built and maintained? The cynic who rails at marriage is generally one and the same with the thoughtless egotist who flings into the presence of his wife careless, stubborn, and sour-tempered. Let us have more social justice in these matters. The fate is horrible which a pure and faithful girl may endure by encountering in him whom she weds, not mere actual cruelty or injury, but stupid incompetence to understand a woman's needs, dull forgetfulness of the daily graces of life, and oblivion of the fact that while men have the world women have only their home. These grossenesses of masculine ingratitude do not, indeed, often lead to visible catastrophe, nor grow into such absolute tyranny, but they equally tend that way. They drag down a wife's soul to the point where she must despair; they change the sublime meaning of marriage to vulgarity and weariness; they spoil the chance of that best and finest of all education which each man obtains who wins a reasonable good woman for his companion, and they cost more to a million households than money or repentance can ever pay back.—*Daily Telegraph.*

Missionaries and Marriage Making.

When the Danish missionaries had secured the confidence of the Greenlanders, marriage was made a religious ceremony. Formerly the man married the woman by force. One of the missionaries writing in his journal describes the present style of courtship as follows:

The suitor coming to the missionary said, "I should like to have a wife." "Whom?" asks the missionary. The man names the woman. "Hast thou spoken to her?" Sometimes the man will answer, "Yes, but thou knowest womankind." More frequently the answer is "No." "Why not? It is difficult; girls are prudish. Thou must speak to her." The missionary summons the girl, and after a little conversation says, "I think it is time to have thee married." "What a pity! I had a suitor for thee." "Whom?" The missionary names the man who has sought his aid. "He is good for nothing; won't have him." "But," replies the missionary, "he is a good provider; he throws his harpoon with skill, and he loves thee." Though listening to his praise with evident pleasure the girl answers "I won't have him." "Well, I won't force thee. I shall soon find a wife for such a clever fellow." The missionary remains silent, as though he understood her "No" to have ended the matter. At last, with a sigh, she whispers, "Just as thou wilt have it." "No," replies the clergyman, "as thou wilt; I'll not persuade thee." Then, with a deep groan comes "Yes," and the matter is settled.

The Walled Lake.

The Dubuque *Herald* tells the following story, which borders very nearly upon the marvelous.

In Iowa, one hundred and fifty miles west of Dubuque, lies what is known as the "Walled Lake," a body of water covering two thousand eight hundred acres, and whose surface is between two and three feet higher than the ground about it. In some places the water is twenty-six feet deep; it is clear and cold, and has no apparent inlet or outlet. It is confined by a wall of stone, in some places ten feet high and fifteen thick at the base. The stones used in building it vary in size, from about one hundred pounds to three tons. In the country around the lake there are no other stones within a circuit of five or ten miles, but a belt of woodland composed of oak makes the entire circumference of it. It is thought that the trees were planted at the time the wall was built, and for that reason the wall cannot be of great antiquity. The Dubuque *Herald* says, however, that no one can form an idea as to the means employed to bring the stones, or who constructed the wall. In the Spring of 1856, during a heavy storm, the ice on the lake broke down the wall in several places and the farmers in the neighborhood were obliged to repair the damage to prevent an inundation.

A Robe of Glass.

In the large basement room of the home of S. Isaacs, at No. 1434 Mission Street, between Tenth and Eleventh, is now weaving the most wonderful fabric of which the voluminous history of unique feminine apparel furnishes any account. It is the material, as flexible as the finest of silk and as durable as Blue Jeans William's favorite stuff for trousers, for a lady's dress, and it is woven by the world-renowned artist in glasswork, Prof. Theodore Greiner, out of the innumerable colored strands of glass first spun by himself. Compared with the completed garment, the mythical glass slipper of the fabulous Cinderella will sink into as vulgar an insignificance as an exhausted Napa soda-bottle. A Chronicle reporter called on him recently, and he very courteously showed him the entire process. Breaking an extra piece out of the soiled bottom of an already broken tumbler, he submitted it to the heat of a blow-pipe until it became incandescent and soft. Then with a "stick" of glass he touched the molten portion, and with an expert motion, which may be described as a flip, he carried a thread so fine that it was almost invisible till it caught on the disc of a slowly-revolving wide wooden wheel of nineteen feet circumference. At a certain number of revolutions the strand was complete, and the wheel was stopped and it is removed. It then consisted of innumerable softly glistening threads, finer than the finest of floss silk. These strands are spun of all colors, and are then washed in a solution of water and beet-root sugar, which toughens them. The spinning is all done and occupied many weeks. The weaving is done on an old-fashioned hand-loom, the warp being nineteen feet long and the woof four feet, so that the material will cut to advantage. Only about ten inches a day can be woven, and the whole piece will not be completed until some time in April.—*San Francisco Chronicle.*

Fertilizers for House Plants.

When a plant is in a bad condition, it is a mistake to apply a stimulating fertilizer. The causes of ill-health are many, but the most general one with those who have no experience in the care of plants is, over-watering. Plants, to live, must have water, therefore the more water the better seems to be the reasoning, and the consequence is starved, nearly leafless sticks in pots of mud. In the majority of cases withholding the water is the one thing needed, and with invalids, a stimulating fertilizer is the one thing, of all others, not needed. When plants are in a flourishing condition and making growth, then fertilizers may be useful, especially if the soil in the pots was originally rather poor. Any of the fertilizers used in the garden would answer for plants in the house, were it not necessary to avoid unpleasant odors, and to consult neatness and ease of application. For hard-wooded, slow-growing plants very fine bone—flour of bone—sold by seedsmen for the purpose; is perhaps the best; a few table-spoons being forked into the soil of the pot. For soft-wooded quick growers, a liquid fertiliser may be used. This may be guano, a teaspoonful to a gallon of water; soot, two tablespoonsful to a gallon, or the Water of Ammonia [Liquid Hartshorn] of the drug store, an ounce to the gallon. Water the plants with either of these instead of clear water, once or twice a week, as the condition of the plant requires. No invariable rule can be given.—*Am. Agriculturist.*

Gladstone.

The ex-Premier is tall and spare, and a little stooped. The hair has long since forsaken the upper portions of his head, and the locks that still remain are blanched like the snow. He wears no beard, except about the temples and low down upon the neck, so as mostly to be hidden by his standing collar. At a distance he appears to have no beard. His dress was that of a countryman who does not hold the tailor's art in much esteem. His coat looked old, was wrinkled, and hung loosely upon him. His necktie was somewhat awry. There was not the faintest idea of varnish about him. All seemed simple and unaffected, and in keeping with the character of the man. His face is an earnest, thoughtful one, and full of dignity and consciousness of his own strength. He seems a man born to lead and command, and a nobler countenance I have never looked upon.

It is well-known that English speakers do not very far cultivate the graces of oratory; the matter may be good, but the manner is generally bad. To some extent Mr. Gladstone may be said not to transgress the orthodox rule in this particular. He does not gesticulate much, and the papers make a point of noticing that he *did* gesticulate on this occasion.

SECULAR NEWS.

At a recent meeting of the Board of Aldermen of the city of Wilmington enacted that a fine of $50, or imprisonment for thirty days, should be the penalty for enticing seamen from vessels in that port.

The Mississippi valley labor convention assembled in session on the 6th inst., adopted several resolutions as to the causes operating to produce the exodus of negroes, and pledging their influence to the end that negroes should enjoy all rights, civil and political, guaranteed them by the Constitution and laws.

The celebrated Cox-Alston case in Atlanta, Ga., has been concluded. The jury brought in a verdict of guilty of murder against Cox, and recommended that he be imprisoned for life. A recent law of the State allows the jury to commute the death penalty to that of life imprisonment. This virtually abolishes the death penalty. Cox is the first man to receive the benefit of this law. The wife of the prisoner was in court when the verdict was pronounced and went wild with grief. Her shrieks were heartrending and she attempted to throw herself from the window.

A naval engagement took place between a Chilian vessel and a Peruvian ship of much heavier equipment. The Chilian withdrew. Little damage was done to either.

Accounts of extraordinary surveillance at St. Petersburg, Russia, are contradicted, and it is said that the city lives and works in the same manner as heretofore, without excitement, and is undisturbed in its daily life and intercourse.

Marshal law has been established in the Crimea and South Russia by the Czar's ukase, and Gen. Todleben has assumed charge as Governor.

A strike has occurred on the Canada Pacific railway. One thousand men are said to be engaged, and troops were telegraphed for to suppress a riot if need be. The superintendent anticipates no trouble, claiming to be prepared to pay off all old hands and employ new ones.

The county commissioners of Anson county have refused to grant any license to retail ardent spirits.

The bill for an eight-hour law has been defeated in Congress.

An outbreak of spotted typhus fever has occurred in Astrachan.

The Ameer of Afghanistan has arrived at the British camp, and expresses a desire for the establishment of friendly relations with the Viceroy of India.

The London *Times'* correspondent says the repressive measures of the Czar tend to revolution rather than peace. Discontent is rapidly spreading.

The new Constitution has been adopted in California. The workingmen consider it a victory for them.

The Socialistic leaders of Chicago are organizing for a general strike throughout the Union. Their first demand will be for universal adoption of the eight hour rule.

The National Colored Convention at Nashville declare against separate schools for white and colored persons. They favor emigration from the South and want an appropriation of $500,000 to promote it.

Bismarck and Herr Lasker had a bitter altercation in the German Reichstag. The president of the Chamber ruled that Herr Lasker's remarks were severe but not insulting, and Prince Bismarck withdrew.

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A simple, pure, harmless remedy, that cures every time, and prevents disease by keeping the blood pure, stomach regular, kidneys and liver active, is the greatest blessing ever conferred upon man. Hop Bitters is that remedy, and its proprietors are being blessed by thousands who have been saved and cured by it. Will you try it. See other column.

MISCELLANEOUS.

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EXPENSES **$125** per term, inclusive of everything in the way of Board and Tuition, viz: Furnished Room, Lights, Fire, Servant's Attendance, and Washing; Ancient and Modern Languages, Calisthenics, Free-Hand Drawing, Kindergarten for younger pupils, all school books and stationery for school use; thus preventing any supplemental bills at the end of the Term.

Pupils entered at any time and charged from time of entrance to end of Term at these rates.

Music under Dr. Bidez $30; under any other Teacher $35. Use of Piano $5 per Term.

Private lessons in Painting $25, in Crayon Drawing $20, in Pencil, $12 per Term.

The best "Reference" the school can give as to its excellence, is its success in its own community, in which it opened with 35 pupils, and now has over 100 in regular attendance. Appeal is confidently made to its patrons in Charlotte that the Institute with its present corps of instructors is of unprecedented excellence.

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LIVER PILLS,
FOR THE CURE OF
Hepatitis, or Liver Complaint,
DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.

DR. C. MCLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

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The genuine MCLANE'S LIVER PILLS bear the signatures of C. MCLANE and FLEMING BROS. on the wrappers.

Insist upon having the genuine DR. C. MCLANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name *McLane*, spelled differently but same pronunciation.

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For the N. C. Presbyterian.

AN ARGUMENT FOR CHRISTIAN LIBERALITY DRAWN FROM THE SACRIFICE OF CHRIST.

The doctrine of Christian liberality is one of supreme importance. It is clearly taught in the Word of God, the only infallible standard of faith and practice. The same divine volume which inculcates the vital dogmas of regeneration, faith, justification, adoption and sanctification, teaches with equal authority the doctrine of Christian benevolence, and it is entitled to our most profound respect, most ardent love and most faithful practice. Now, the Church is essentially a spiritual institution, but it is dependent, to some extent, upon human agencies for the successful prosecution of its work. It has been founded by God among men and for men, and must be carried on by men. As in nature and providence, so in the Church Jesus Christ works by means. Hence, so far as human instrumentality is concerned, the Church is dependent upon the liberal contributions of her members for her sustentation and extension, and she will need these contributions until millenial glory shall flood this rained sphere. The most potent argument, we think, for Christian liberality is found in the great sacrifice of Jesus Christ on sacred Calvary. The true test of love is sacrifice, and as Jesus sacrificed the unparalleled glories of heaven to die in agony and ignominy on the cross as a manifestation of His infinite love for hell-deserving sinners, so should His followers exhibit their love for Him and His blood-bought Church by continued sacrifices. That we may fully appreciate this grand scriptural argument for giving, let us conder,

1. Christ's estate *before* His incarnation. He was infinitely rich and happy. It is absolutely impossible for finite minds to form adequate conceptions of the riches which Christ possessed in the bosom of the Father before the world was. We cannot fathom the depth of the incomprehensible God in His triune relations, and explain the manner and degree of His happiness in these relations. But from the nature of the case there must have been perfect harmony and happiness between the three Persons of the Godhead from eternity. The Scriptures tell us that God the Father was to God the Son a perennial Source of uncreated, unalloyed and boundless beatitude. This ineffable felicity Jesus Himself says He enjoyed before the universe actually existed, and the countless orbs were evolved from nothingness. "Then I was by Him, as one brought up with Him; and I was daily His delight, and rejoicing always before Him." (Prov. viii: 30.) He was infinitely exalted above human infirmities and frailties, to which He was subjected when He became incarnate. He knew nothing of His Father's wrath until He consented to become our surety. He knew nothing experimentally of the privations of poverty; nor the sufferings and pains of mortals; nor had He uttered the heartrending cries of the garden and Calvary, nor experienced their unwonted agonies. He was rich in His Father's uninterrupted love, rich in the plenitude of the divine perfections, rich in being one with the Father in essence and attributes, rich in being partaker of His Father's essential and eternal glory, rich in the boundless, ceaseless, perfect holiness and happiness of the infinite God. He was independent of all creatures for this immense wealth. All the creatures in the universe, whether animate or inanimate, could not have added one unit to His original riches. But did Jesus remain in this state of exaltation and riches? Let sinners adore as they read, "For ye know the grace of our Lord Jesus Christ, that though He *was rich* yet for your sakes He *became poor*, that ye, through His poverty, might be rich." (2 Cor. viii: 9.) Hence,

2. Christ's estate *after* He became incarnate. It was one of abject poverty and disgrace. He emptied Himself of His primeval glories and humbled Himself. (Phil. 2: 7.) He assumed a "true body and reasonable soul," and became a "man of sorrows and acquainted with grief." What transcendent humiliation for God's only begotten Son to assume human nature with its sinless infirmities! It would be a great degradation to the orb of day to disrobe him of his gorgeous mantle and reduce him to an opaque atom, or cause one of angelic order to become a loathsome worm; but for the second Person of the adorable Trinity to become man, and not only this but a *poor* man, is humiliation beyond degree. He was poor in His origin, poor in His life, and poor in His death. His were not regal parents, nor did the angel band sing His natal song over a splendid palace. He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." (Mat. viii: 20.) He did not enjoy the comforts and luxuries of life, and was despised of His countrymen. And as the King of glory is King only of the poor in spirit, so He was Himself very humble. "Take My yoke and learn of Me: for I am meek and lowly heart." (Mat. xi: 29.) He stooped to the most menial service, washing the disciples' feet. The Hebrews expected Him to come as a temporal Prince and deliver them from civil bondage, and institute a glorious universal kingdom on earth; and when He came as a spiritual Ruler in such extraordinary poverty and humility; they despised and rejected Him. When, too, He was crucified He was not laid in His own tomb. Remarkable Man! Contemplate the wonderful contrast between His heavenly and earthly states. In heaven He was crowned with glories; on earth He was environed with miseries. If we were kings would we be willing to become paupers? But

3. What was the motive by which Christ was actuated in exchanging a sinless heaven for a sinful earth, and the supernal beauties and felicities of the former for the privations and toils of the latter? Was it because sinners merited salvation at His hands? By no means. The very opposite is true; for God's justice clamored for their eternal damnation. Adam had not fulfilled the covenant of works, and hence he forfeited its promises. Was it because man was a rational and religious being of high order? By no means; for He hurled the angels that sinned from the realms of amaranthine glory to the fiery prison-house of Tophet and them "He hath reserved in everlasting chains under darkness unto the judgment of the great day." (Jude vi.) The motive was no other than free, unbounded, undeserved love for fallen beings. When sin was tolling the knell of the funeral of sinners, and they were being carried in the spacious hearse of time to their eternal doom, the great heart of Jesus moves for them, and He leaves the ineffable beatitudes of His Father's bosom, and releasing them from the thraldom of sin changes the knells of sorrow to the peals of joy. Jesus, with garments dyed in blood, now proclaims peace between man and God. O, the length and breadth and depth and heighth of this immeasurable love! Did David love Jonathan with a love passing the love of women? Jesus loved sinners more. Do Christians love Jesus, when they meditate upon His dying love and the wonders of His grace? Jesus loved sinners more. Do the ransomed throng, robed in white, sing in celestial strains the praises of Jesus' love? Jesus loved sinners more. Do the holy intelligences in glory love each other and God freely, continually, perfectly? Jesus loved sinners more. All creatures are capable only of finite love, but the love of Jesus for His enemies was infinite.

4. The last thing to be considered is the object of Jesus Christ's incarnation and death. This was the salvation of sinners. He desired to crown them with immortal glory, beyond the shades of the grave. He became poor that panpers, through His poverty, might be rich. We are in the midst of wonders. It is a wonder that Jesus would consent to leave the inconceivable happiness of His Father's bosom. It is a wonder that He would deign to become a man, a *poor* man. It is a wonder that He could love such sinful and unlovely creatures as we are. It is a wonder that He would come and die for the objects of His love. We can do nothing but wonder and adore, and doubtless we will study sublime mysteries as long as the endless cycles of eternity roll. Now, in the Scriptures these are rich who have the graces of the Spirit, such as "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." By nature we have none of these in a Christian sense. By nature we have *natural*-but no *supernatural* affections. Jesus Christ, by His Spirit, gives us all of these. He gives us the riches of His grace here, and the riches of His glory hereafter. By His grace we are regenerated, sanctified, saved. He gives us grace to bear the prosperities and adversities of life; grace to discharge our various duties; grace to resist the subtle temptations of the great adversary of our souls, to conquer our sinful appetites and passions, and to withstand the allurements of an evil world; grace to love God and men, yea, even our enemies; grace to rejoice in tribulations; grace to look with the eye of faith beyond the cloudy skies of earth to the cloudless skies of heaven; grace to produce a sweet consciousness of peace with God, and conscience through justifying faith; grace to give us security against the fiery darts of the wicked one, and make us tranquil before the muttering thunders of the law; grace to be contented with our temporal estate; grace to be patient in enduring injuries; grace to be temperate in the good things of this life, as well as in thought, word and deed; grace to sacrifice our time, talents, means, influence and ourselves to Him, as a manifestation of love and gratitude; grace to be kind, tender-hearted, gentle and humble; grace to trust Him implicitly in the various circumstances of life; grace to unfold new beauties and learn new lessons from nature, providence and His written Word; grace to treasure up and practice His commands and precepts; grace to rely upon and receive heavenly consolation from His precious promises; grace to examine ourselves, meditate, pray and praise; grace to practice self-denial, self-renunciation and devotion, and grace to face the appalling King of Terrors, and exclaim triumphantly, "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. xv: 55.) These are some of the priceless jewels that Christians obtain without money and without price from the unfailing riches of Jesus' grace. O, how rich is the Christian! He is united to Jesus by faith and possesses everything. (1 Cor. iii: 21.) O, how poor is the sinner! He is not united to Jesus by faith, and possesses nothing. Jesus also secures for believers the riches of His glory. Think of a place of perfection, beauty and glory, where the baleful influences of sin and Satan are expelled, where Jesus, in His exaltation, reigns in eternal peace and love. Heaven must be a place and state of fathomless, endless, boundless, spotless blessedness, because it is prepared by a God of infinite resources of happiness. Jesus Christ has purchased all these things at wondrous cost for us.

Now the conclusion from the preceding remarks is this: that as Jesus Christ was infinitely rich before His incarnation, and being actuated by free, unbounded love for sinners, became poor in order that we might enjoy the riches of His grace and glory, so we should make great sacrifice for Jesus and thus manifest our love for Him. Jesus gave His life for us; what have we given for Him? Jesus is the great example of liberality. If an exhibition of Jesus' love for sinners will not move their hearts to give liberally and cheerfully, they must be as dark with sin and as hard in vice as the adamantine walls of the pit. Can any genuine Christian venture near dismal Gethsemane and see through its shades, the Lamb of God sweating great drops of blood and hear Him pour forth His exceeding bitter cry: "O My Father, *if it be possible*, let this cup pass from me," and can he follow the Lamb to Calvary and stand by the cross and see His dying agonies and hear His poignant cries, and go away with the reflection, that all these sufferings are for him, and not be willing to give his money in support of Jesus' Church? If he can he must love his money more than he loves Jesus; and unless he repent, both he and his money must burn together in endless flames. If we love our property, or even our lives more than we love Jesus we cannot be His disciples—Luke 14: 26. Are there not many millionaires in this world, who will be paupers in the next? O Christians we need more devotion to Jesus and love for the Church dear to His soul. Should we not be willing to deny ourselves some of the luxuries, and even necessities of life, to support the cause of Jesus, when we remember that He denied Himself the inexpressible delights of His Father's bosom for our sakes? Will we devise plan after plan to accumulate worldly possessions, which time will corrode and the fires of the final day utterly consume, to gratify our love for money and pleasure, when we remember that Jesus became poor that we might have unfading wealth in heaven? Can we be illiberal when we contemplate Jesus' infinite love for sinners, and will we dishonor the divine love by our niggardly contributions? Dare we give a contemptible trifle to advance the cause which God has espoused, when we consume ten times as much upon lusts; when we know that we must appear before the great tribunal of Jesus, with the great assemblage of angels and men, to render a strict account of the disposition we have made of our property? Think O Christian, think again, what Jesus has done for you, and then think what you have done for Him. For you He left His Father's bosom and became incarnate and suffered prayed and wept and sweat and sorrowed and toiled and bled and died. What hast thou done for Him? Have we "assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace" and will we persevere therein to the end? These unspeakable blessings were purchased by Jesus. Do we enjoy the heavenly blessings of the Christian religion? Are we cheered by promises, refreshed by its glorious truths and encouraged by the *cordial* sympathies of its divine Author? These favors are results of Jesus' sacrifice. Millions of the human race are pressing toward the blackness of darkness forever in total ignorance of Jesus and His love; and column after column, year after year enters the gates of the infernal city, their final *restless* place. Are we *striving* to send them the gospel? God grant that our love for Jesus may become more ardent and self-sacrificing, when we remember that He first loved us. Grant that pentecostal showers may water our Christian graces and cause them to bear much fruit. Grant that the miserly may become liberal and the liberal more liberal, and all who bear the Christian name, who profess to have been emancipated from the slavery of death, may not scandalize the cross, by *professing* one thing and *being* another; and turning traitors in the camp of Jesus, be instrumental in dragging His blood-stained standard in the dust, amid the scoffs of an ungodly world and the jeers of hell. Grant that we may act some part by our liberal contributions, in hastening millennial glory when the heavens shall ring with the accumulations of millions redeemed by the blood of the Lamb of God.

E. P. D.

For the N. C. Presbyterian.

PRESBYTERY OF MECKLENBURG.

AT CASTANEA GROVE CHURCH, GASTON COUNTY N. C., REV. S. H. CHESTER PASTOR, MAY 25, 1879.

OFFICIAL.

Presbytery met at 11 o'clock A. M. Friday May 2d, and was opened with a sermon by Rev. E. H. Harding from the text: "And the life;" John xiv: 6. There were present forty members, twenty ministers and twenty elders. Rev. Geo. L. Cook was elected Moderator, and Revs. M. R. Kirkpatrick and Wm. H. Michal clerks.

A committee previously appointed reported the organization of a Church at Huntersville, in Mecklenburg county. The name of the church was enrolled, and the representative elder, J. H. McClintock took his seat as member of Presbytery. Excuses for absence were presented from Rev. J. Douglas, D. T. Towles, Wm. Graves, J. E. Morrison, S. C. Alexander and Wm. M. McGilvary.

Licentiates—Mr. Wm. B. Arrowood, licentiate, was dismissed at his own request to Montgomery Presbytery, and Mr. D. McQueen, licentiate, was dismissed at his own request to Augusta Presbytery. Mr. John H. Dixon was licensed to preach.

Calls—From Franklin, Morrison and Hiwassee churches for the pastoral services of Rev. M. R. Kirkpatrick, were placed in his Hands. At the request of Mallard Creek church the pastor, Rev. Walter W. Pharr, was permitted to give that church three-fourths of his time.

A communication from the session of Sugar Creek church was read, and Rev. Wm. E. McIlwain and elder Scarr, of Charlotte First church, were appointed to visit the congregation and report touching the same.

Ramah and Huntersville churches were allowed to employ Rev. J. F. Latimer (each) half his time. Sharon was allowed to employ Rev. E. P. Robinson till next meeting and to endeavor to establish the pastorate.

Commissioners—Revs. J. F. Latimer and S. T. Martin and elders R. D. Johnston, of Charlotte Second church and B. W. Moore, of Franklin church, were appointed commissioners to the General Assembly; and Rev G. D. Parks, Revs. Wm. E. McIlwane and J. A. Reedy and Wm. H. Michal, (of Lincolnton Church,) were made alternates respectively.

Candidates—The Agent of Education—Rev. J. F. Latimer—made a report touching the candidates under care of Presbytery, and Rev. E. H. Harding and Rev. Wm. E. McIlwain, and elders J. H. Foust and Julius Alexander were appointed to act with the agent. Mr. James Cornelius Oehlor, member of Ramah Church, and Walter Wm. Moore, of Charlotte First Church were received as candidates,

A sketch of the life and labors of the Rev. H. H. Banks, deceased, was read by Rev. A. W. Miller, D. D., and adopted.

The stated clerk was directed to address churches which failed to raise assessments for the Evangelistic Fund.

Presbytery resolved not to license candidates until they have completed the required course of studies, except in extraordinary cases.

Records of Session—The records of sessions of the following churches were examined and reviewed: Sugar Creek, Steele Creek, P. Hill, Providence, Pineville, Hopewell, Philadelphia, Goshen, Long Creek, Olney, Ramah, New Hope, Caldwell, Little Brittain, Charlotte First and Second Churches, Lincolnton, Dallas, Mallard Creek, Sharon, Unity, Castanea, Hiwassee, Asheville, Franklin, Morrison, Union, Mills River, Hendersonville, Monroe, Wadesboro and Huntersville.

Reports were received from all the churches except Machpelah, Lebanon, Sandy Plains, Matthews, Red Oak, Swannanoa and Hephzibah, from which Presbyterial statistics, narrative and Sunday school report were compiled and ordered to be forwarded to the General Assembly.

Rev. R. Z. Johnston and Rev. S. H. Chester were appointed to raise the Manual of Presbytery and report at next meeting.

Overtures—Presbytery sent overture to General Assembly to raise a committee to prepare a paper upon the doctrine of the Diaconate with special reference to its relations to the agencies of the Church.

The following overture to the Synod of North Carolina was adopted:

WHEREAS the Presbytery of Mecklenburg did overture the Synod of North Carolina to appoint a Committee on Publication to consider the whole subject, watch the progress of events and report to the Synod; and, whereas the Synod at its session in Charlotte did take the action asked for in this overture, and did appoint said committee; and, whereas the said committee in obedience to instructions of Synod, did send its report to the Synod during its late session in Goldsboro; and, whereas the Moderator, Rev. J. R. Wilson, D. D., did rule that the report could not be received because there was no mention of such action and the raising of such committee, in the printed minutes, notwithstanding there could be no question about the facts of the case, because this action was published in the editorial colmns of the NORTH CAROLINA PRESBYTERIAN and in the abstract of Synod proceedings in the other religious papers, and because the error in the printed minutes was noticed in the N. C. PRESBYTERIAN by the stated clerk, whose untimely death prevented any investigation at Goldsboro. Therefore,

Resolved, That the Synod is hereby requested to decide whether the absence from the printed minutes of a church court suffices to nullify the action of said court.

2d. That the Synod be asked to order the reception of the report of the committee that the committee may be discharged.

Presbytery pleased with report of the minister (Rev. R. A. Miller) in Union and Anson counties, directed the Committe of Sustentation to place another minister in that field so soon as the funds at their command will permit

Colportage—The committee in charge of this work was instructed to proceed with it as soon as the way is clear to do so; and the Stated Clerk was directed to address the churches which have failed to contribute to this cause as required at last spring meeting.

The following was adopted as a substitute for rule first of the standing rules of Presbytery:

Rule I. At each regular meeting of Presbytery, the stated clerk—or in his absence—the temporary clerk shall call the roll of the churches according to date of organization, and the preaching and ruling elders representing the same, shall report the names for enrolment as members of Presbytery.

A communication from elders and deacons' convention was read and ministers directed to instruct their people on the mutual duties of elders and people.

Presbytery adopted a report on the minutes of Synod and left it in hands of the committee (Rev. A. W. Miller, D. D., chairman) with instruction to forward it for publication in the N. C. PRESBYTERIAN.

In Regard to Candidates.—The following resolutions were adopted:

Resolved, 1. That it be made a standing rule that the consideration of the report of the Agent of Education, and all matters pertaining to the appropriation of funds to candidates shall be conducted in interlocutory session.

2. That the examination of candidates for the ministry, on religious experience and motives for seeking the gospel ministry, shall be thorough and extended and conducted in interlocutory session, and that after the examination the candidates shall withdraw that the Presbytery may deliberate and vote.

3. *Resolved*, That in all ordinary cases before the license of any candidate, Presbytery shall hold an interlocutory session for deliberation and vote.

4. *Resolved*, That before receiving under our care any candidate for the gospel ministry, he shall furnish the Presbytery with a recommendation from the session of the church of which he is a member.

Conference on Revivals—Presbytery appointed a conference to be held on Saturday afternoon, during next meeting, on the subject of revivals, and appointed Revs. W. H. Davis and Walter W. Pharr to open the discussion.

Evangelists.—Rev. S. C. Alexander was appointed evangelist for the counties of Cherokee, Graham, Swain and Jackson, and this cause was commended to the liberality of our people.

Rev, S. T. Martin was authorized to act as evangelist in Henderson county, and Rev. A. W. Miller, D. D., six weeks in the mountains.

Supplies—Rev. W. H. Davis to preach on the 4th Sunday in May at Mills River and Hendersonville. Rev. W. W. Pharr one Sunday at Ramah and Rev. McIlwaine one Sunday at Huntersville. Rev. Dr. Miller six weeks in the mountains, and Revs. Parks, Chester, McIlwaine and Cook, one Sunday each in First Church, Charlotte.

Presbytery adjourned to meet at Philadelphia Church, Mecklenburg county, on Friday, October 17, 11 A. M.

Attest: R. Z. JOHNSTON.
Stated Clerk.

LINCOLNTON, N. C. May 7, 1879.

WHAT WE NEED.

A heart that ever overflows
With love for all its kind,
And pitying weak humanity,
To errors oft is blind;
A hand that in the cause of right
Is lifted, not for greed—
These two, combined with a clear head,
Make just the men we need.

A darling, such as makes a home
Seem brighter every day,
With willing steps and sweet, soft mien,
Whose words like music play;
Whose mind o'er dress and fashion soars,
And worth 'neath labor sees,
Looking for good in everything—
We want such girls as these.

—*Chelsea Record.*

WOMEN PREACHERS.

EDITOR OBSERVER:—We read in the *Observer* of May 4th a learned defence of "women preachers," prepared, we presume, by one of our most distinguished and able citizens. Believing, however, as we do, that women are prohibited from preaching by the plain teachings of the New Testament, and that your contributor is in error, we ask space in the columns of your paper to present our views on this important question.

Of the import and *ultimate design* of this new departure in Southern Christianity, we shall at present say nothing. That our people are almost wholly in the dark in these particulars, is to their credit for honesty of purpose and refined Christian civilization. The able defender of women preachers lays much stress on the term "prophecy," as used in 1 Cor. 12: 4, 5.

"Prophecy," he says, "is defined to be 'the inspired utterance of God's will in respect to the way of salvation, including also, as an occasional part of it, the foretelling future events.'"

"But," says he, "the term, 'shall prophecy,' as used in Acts 2: 18, is defined, 'proclaim the will of God;' used again in other places 'praying,' 'teaching, and 'prophesying' are spoken of as substantially the same thing."

We do not fully accept this definition. The original meaning of the word prophecy implies the capacity and office of foretelling future events; and is so used throughout the Old and New Testament Scriptures.

As the prophets explained the messages to the people and warned them of the consequences of the sin of disobedience, they were sometimes regarded as teachers. But in Romans 12: 6, the Apostle mentions the different classes of gifts or endowments which Christians have, and exhorted them to discharge aright the duty which results from the rank or office which they held in the Church. He says, "Having then gifts differing according to the grace that is given unto us, whether *prophecy*, let us prophesy according to the proportion of faith; or *ministry*, let us wait on our ministering; or he that *teacheth* on teaching, &c;" showing that these were different gifts or offices, and not "substantially the same thing."

In this connection Dr. Barnes, the learned Presbyterian commentator says, "the word "prophecy" properly means to predict future events; the word *minister* means servant, and *teacher* denotes one who instructs or communicates knowledge. It is clear that it is used to denote a class of persons different in some respects from those who prophesied, and from those who exhorted."

These different offices or gifts in the early Church had their regular order of position and importance. We see this clearly stated in Acts 13: 1. "Now there were in the Church that was at Antioch, prophets and teachers, &c." And again in 1 Cor. 12: 28, we read: "And God hath set some in the church—first apostles; secondarily prophets; thirdly teachers; after that miracles; then gifts of healing helps, governments, diversities of tongues." In 29th verse he asks: "Are all apostles? Are all prophets? Are all workers of miracles?" &c., plainly showing that these were *not the same*.

That there were prophets and teachers in the apostolic age of the Church is abundantly evident. As it had been predicted by the prophet Joel 2d chapter and 28th verse, in the day of Christ the "sons and daughters" did "prophesy," and God did "pour out His spirit upon His servants and upon his handmaidens," and they did prophesy. But Peter tells us that this was all fulfilled or accomplished on the day of Pentecost. In Acts 2: 16, Peter says: "But this is that which was spoken by the prophet Joel." This positive declaration of the Apostle Peter leaves no room for doubt, even in the minds of the most skeptical. That the gift of prophecy continued in the Church during the life of the apostles is more than probable. We have reason to believe that all these gifts or offices were continued while the office and gifts of the apostleship continued. It is also admitted that there were female prophets—the four daughters of Philip, the Evangelist, and Anna, the prophetess, possessed the gift of foretelling future events in the Apostolic Church. Of this gift of prophecy Dr. Barnes says: "The office of the endowment, was *temporary*, designed for the settlement and establishment of the Church; and then, like the apostolic office, having accomplished its purpose, to be disused and cease." Everybody admits this. There are no apostles or prophets in this day of the Church's history, and have never been since the death of the Apostle John. The prophet's of the apostolic age spoke by *inspiration*. For one, either male or female, to pretend to inspiration in this age of the Church, after these gifts have ceased for nearly 1,800 years, is absurd even to the common judgment of mankind. Our women preachers of to-day are not the successors of the female prophets of the New Testament, as their defenders argue, and the attempt to so represent them is indicrous in the extremo. They are not prophetesses; they are not inspired; both the office and gift having ceased centuries ago.

But, says your correspondent, "Paul gives directions that when a man prays or prophecies' he shall have head uncovered; but when a woman 'prays or prophesies' she shall have her head covered, probably not because it is indispensable that it shall be so, but because it looks better."

To this we reply in the language of a most learned commentator. Dr. Barnes, in explaining this passage, says "That they (the women in the church at Corinth) prayed is clear; and that they publicly expounded the will of God is apparent also. As the presumption is, however, that they were inspired, this example is no warrant now for females to take part in public worship, unless they also give evidence that they are under the influence of inspiration, and the more especially as the Apostle Paul has expressly forbidden their becoming public teachers." I. Tim., chap. 2, 12th verse: "If it is now pleaded from this example, that women should speak and pray in public, yet it should be just so far only *as this example goes*, and it should be *only* when they have the qualifications that the early *propheteisses* had in the Christian Church. If there are any such—if any are directly inspired by God, then there will be an evident propriety that they should publicly proclaim his will, and not till then. It may be further observed, however, that the fact that Paul here mentions the custom of women praying or speaking in the church does not prove that it was right or proper. His immediate object now was not to consider whether the practice was itself right, but to condemn the manner of its performance as a violation of all the proper rules of modesty and subordination. On another occasion in this very epistle, he fully *condemns the practice in any form*, and enjoins silence on female members of the churches in public; chap. 14th and 34th.

Dr. Barnes is sustained in his interpretation by Conybeare and Howson in their learned commentary on the Life and Epistles of St. Paul, and indeed by nearly all of the learned commentators and Biblical scholars in the whole history of Biblical interpretion. This has been the understanding of the church in all ages. The Roman Catholics, Greeks, Presbyterians, Episcopalians and Baptists, and indeed all men, up to the last few centuries, clearly understood the Scriptures as prohibiting the public ministry of women. The new doctrine came to light in the strange and unsettled teachings of George Fox, the founder of the Quakers in 1684. He held and taught his followers that scriptures were but a *secondary rule, subordinate to the spirit*, and that the *divine revelations* made to the Quaker men and women *were not to be subject to the examination either of the testimony of Scripture or to the natural reason of men*. We are not surprised, therefore, that the Quakers, who thus virtually reject the authority of the Bible, allow their women to preach contrary to its plain prohibitions.

Mr. Robert Barclay, the great expounder and defender of Quakerism says, in speaking of preaching: "It is left to the free gift of God to choose any whom he seeth meet thereunto, whether rich or poor, servant or master, young or old, yea, male or female." * * * "When God moved by his spirit in a woman, we judge it no way unlawful for her to preach in the assemblies of God's people." Your learned defender of the women preachers seems to agree fully with this rejecter of Scripture authority and resorts to special inspiration, or call of the spirit, both of which are unscriptural, if not wholly absurd. It is by this rejection of Scripture authority that the Quakers repudiate all the ordinances of the New Testament. The ordinances of baptism and the Lord's supper, they say, "are to be taken in a spiritual sense, there being no need of outward ordinances."

But does anyone suppose it possible for the whole Christian world to have been wrong in these matters, and that God left it to these people, and this late day, to discover the truth of his word? The very supposition is preposterous.

The last and closing argument of this defender is as follows:

"And above all, if it be wrong for women to prophesy, why does God confer upon them the spirit of prophecy? And if it be wrong for them to preach, why does God bless their labors with hundreds of converts?"

This shows the writer's capacity in special pleading. "Why does God confer upon them the spirit of prophecy?" asks your contributor in triumph. Has God conferred upon them this spirit? We did not know that God had conferred upon these women the spirit of prophecy, and we never heard before that they pretended to prophesy. Are they inspired? Have they been foretelling future events? Are they able to prophesy? Do they even pretend to be able to foretell what is to be? We neither believe that God has thus endowed these women, nor that they are silly enough to claim such wonderful power. Paul tells us that the gifts of "prophecy" and "tongues" and "miracles" were to pass away. And history as well as human experience plainly proves that these gifts and offices in the Christian Church were done in the first century of the Church's history. And if, says he, it be wrong for them to preach, why does God bless their labors with hundreds of converts?" This seems, after all, to be the argument for the preaching of women and for allowing them to preach in some of the churches. They succeed, and whatever is successful is right, no matter what men say, and no matter what the Bible teaches—God blesses His Word. Wherever the Gospel is preached, whether it be preached through envy or strife, or to add to the bonds of any of His servants, God will bless His Truth, and make it the savor of life to them that believe. That some good will be accomplished by the preaching of women, we are prepared to admit. God forbid that the results should be wholly evil.

But the mere fact that some good is accomplished, or that hundreds of converts are made is, after all, no argument in favor of such ministrations, and does not prove that God's blessing rests upon the instruments employed, but upon the truth. Success is no proof that the means used is of divine appointment. God often blessed His truth, by whatever instrumentality it may be made known. It is by no means safe to judge of a measure by the success which seems to attend it. But no one knows better than the defender of "women preachers" how men and women are influenced, how converts to new and striking theories are made, or how little importance is to be attached to the mere fact that success attends certain persistent and well directed efforts.

No one can say that the result will be wholly beneficial.

Are we ready for the sake of apparent success to ignore the plain teachings of God's Word, to do violence to all our ideas of female modesty and deportment, and to hazard our most sacred interests?—*Cor. Raleigh Observer.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from our Exchanges.

Persons of the higher classes in Spain receive copies of the Gospels in paper covers through the mails. The Spanish Evangelization Society sends them.

The sound of the organ in public worship in Glasgow cathedral was heard on Sunday, April 13th, for the first time these three hundred years.

The Vatican and Germany have come to a common determination to keep absolutely secret all future negotiations, thinking that the polemics of the press influence them unfavorably.

The Society for Promoting Christian Knowledge has just published in the Roman character a translation of the Psalms of David in Sea-Dyak, one of the numerous languages of the Island of Borneo, by the Rev. J. Perham, missionary in Sarawak.

In a charge to his clergy, on Wednesday, the Bishop of Ripon said he regretted that the burials question was still in an unsettled state. In his opinion the best remedy would be to concede to the Nonconformists the liberty of using the parish churchyards for interments.

Negotiations have taken place between the Vatican and Canon Dollinger, with the view to his submission to the Church, but the Canon, while expressing a wish for reunion, has not been able to make such entire submission as the Vatican judges necessary. Thus all negotiation is at an end.

The new Roman Catholic Archbishop of Dublin, Dr. McCabe, having in a circular letter repeated all the denunciations on the State for not conceding denominational education, adds that revolt against the authority of the Church may find its complement in rebellion against the State, and even war on society itself.

It is currently stated in Rome that grave differences have arisen between the Marquis of Bute and Monsignor Capel, and it is not so improbable that the noble Marquis will leave the Roman Catholic Church. The step is not likely to surprise the dignitaries of the Papal Church, as serious doubts have been lately expressed concerning the orthodoxy of Lord Bute.

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, MAY 21, 1879.

PRESBYTERIAL OVERSIGHT AGAIN.

We have a few other suggestions on this subject. The recent reported proceedings of our Presbyteries justify our former advocacy of some more intimate and active inspection, and control of the condition and working of our individual churches. How apparent is this, when we consider in numerous cases the measure and manner of collections for our general causes, or for evangelical work; or look at troubles brewing in congregations, and threatening to divide, or actually dividing them into wrangling partizans, and crippling all efficiency; or contemplate the unsatisfaction relation between pastor and people? Just think about this last illustration. Often presbyters know well that serious incompatibilities mar and jar the pastoral relation so that a church drags along a half-heated life, and yet not a finger of legitimate power of oversight is lifted for relief. Here is a source of weakness and decline. What ought to be done? We once heard a good man, whose case was under consideration in secret session of Presbytery, indignantly denounce the idea that he or any *man* could *kill a church of Christ!* Yet he, in fact, was, by reason of mere unacceptableness, disintegrating his own charge. It was necessary to dissolve the pastoral tie, but he did not feel the necessity of it. He was blind, and Presbyterial eyes were needed to see for him.

Life-pastorals are not a necessity to the church. We are not advocates for Methodist rotation; but we know that Presbytery often permits a pastor to stay too long with one church. Good men sometimes wear out in one charge, who renew their youth and usefulness in another. Respect and love for the pastor of many years restrain any from initiating a move for his honorable removal, and yet *all* believe the removal would be beneficial to the church and pastor. What ought Presbytery to do? What can Presbytery do? Cannot some loving yet searching measure of inquiry be adopted which will reveal all such ill health of our churches officially to the ruling body, that remedies may be applied and healing result without dissension? Cannot pastors be removed, with their consent, without creating any reflection on their characters, or any sore feelings in their hearts? The difficulty of doing this has given birth to the congregational relation of stated supply, because it is informal and easily broken. We would like to see this abolished save as a temporary expedient; and the pastoral relation so looked into and wisely and authoritatively regulated by Presbyterial oversight, that all our churches would seek it alone. They would rise into vigorous life and grow in holy power.

WOMAN-PREACHING.

The prohibition by the scriptures of woman-preaching is in terms clear, and it would seem unmistakable, but those who approve the practice bring forth other passages of Scripture upon which they found conjectures or inferences in support of their position. These inferences are assumed as conclusive, and would, in the views of those who advance them, settle the matter of propriety, but for its plain Scriptural prohibition. But if the inferences are just, what opposes them cannot be so, and so another assumption construes the plain test of Scripture to mean exactly what it does not say. Vastly more reasonable it would be to take the direct command inspired by the Holy Spirit and shape thereby all conclusions of man's devising. Such would be the well-nigh universal judgment, but that good, real or apparent, it matters little which, results from the preaching of women.

In the popular mind, undoubtedly just here is the great difficulty. It must be right, because it produces good results, is the popular cry. So it has been and so it will always be. But what is this but the theory that the end sanctifies the means? Shall we do evil that good may come? Results or consequences do not affect the question of propriety. If woman-preaching is wrong, no amount of resultant good can justify it; if woman-preaching is right it needs no plea of results to warrant it. Good results may indeed be adduced as ground of encouragement from the right use of proper means, or even confirm inferences fairly deducible from, and entirely consonant with Scripture, but can never countervail divine command.

But in estimating results from the preaching of women as good, do not its approvers take a very shortsighted view of the matter? Do they look beyond the immediate effects? Granting (for the sake of the argument only) that all is as they believed it to be, would it not be well to extend the horizon of vision and behold the outworking of all this in the lapse of time? Who shall certify as to the characters of those who shall be forthcoming without ordination to the work, with no credentials save that they feel called to preach? Are they prepared to see their ministry, set apart as they must believe, in that regular manner which God approves, pushed aside, superseded by those who are entirely independent of all ecclesiastical control? Have they counted the cost in loss of souls consequent upon the degradation of the ministry before the world? What are the immediate effects, however great, beside the incalculable harm which must result to society and to morals, from reversing that decree of the Almighty which from the earliest days of creation, has subordinated the sphere of woman to that of man?

No, it cannot be. This is now the "rage." In the days of St. Paul the Athenians were eager to hear or tell some new thing, and so it is now. We must hope that in a little while it will be numbered among the fashions of this world that passeth away; yet harm—much harm—will live after it.

It seems surprising that our Methodist brethren should be so carried away with this notion. Has a new light broken in upon them? These women making such a stir among them are not Methodists, but Quakers. Our brethren need not, certainly, go beyond their own pale to find earnest women, pious women, women burning with religious zeal. Why then, from the days of Wesley until now, have none appeared to stand in their pulpits and preach the Gospel? They have the reputation, and deserve it, of being the most progressive of religious sects. Have they been asleep?

Let us not be unjust to Methodism. Not all Methodists sanction preaching by women. The *Baltimore Episcopal Methodist*, replying to one of its own faith and order says:

Nor or we prepared to admit that "Methodism, by *common consent*, recognizes the voice of woman in the pulpit." There are many Methodists who, while they cheerfully concede her right to an active participation in the social meetings of the Church, do not accord her the position of public teacher in the House of God. Bishop Andrew, of the Methodist Episcopal Church, declared a short time since that a woman was not entitled under the discipline of that Church to be licensed to preach. The fact that Methodism, which has always been ready to avail itself of all suitable instrumentalities in pushing forward the work of God, has thus far withheld from woman the rite of ministerial ordination, finds its explanation in sound Scriptural reasons and a due regard for woman's true social position. In innumerable ways can woman's fervent love for the Saviour and ardent zeal in his service find practical expression; but when she mounts the rostrum, or declaims to promiscuous multitudes from the sacred desk, she violates the instincts of her native modesty and offends against a refined public sentiment. As long as woman occupies the sphere allotted her by Providence and by the verdict of polite society, she will be treated as a woman and receive all the delicate courtesy due her sex; but if she assume the bold attitude of a man, she must expect to be treated as a man, and bear her share of rude jostling from the outside world.

The mother of Jesus ministered to her Son, but she never expounded in the Synagogues, nor proclaimed along the public highways. Every glimpse we have of Mary clothes her with all the meekness and modesty of a true woman. And we have sought in vain in the New Testament history for a single instance in which a woman exercised the office of a public teacher.

THE GENERAL ASSEMBLY.

We give to-day all the information obtained from the General Assembly of our Church. The Louisville *Courier-Journal* will furnish daily reports. That paper compliments Dr. Peck's sermon very highly, and says the Assembly is a remarkably good-looking body of men.

"There are sunburned ministers from the Southern plantations and scholarly preachers from the fair cities of the South. There are men whose education has all the finish which the best colleges can put upon it, and sturdy bearers of the Lord's standard who are self-educated, yet resolute in the cause. During the two weeks they will be here it is evident they can accomplish a great deal by concentrating the various opinions upon stated subjects and giving the results as guidances for the members of the church.

"The result of the election of the Moderator was a deserving tribute to an efficient minister. Dr. Wilson is sixty-five years old, has been preaching for forty years, and for thirteen has acted as Stated Clerk to the General Assembly, never having missed one of its sessions. He is thoroughly acquainted with all the business of the office, and is probably the very best man for the place. He is a man of very fine appearance, being tall and well made, and having a very intellectual face and kindly expression of countenance."

Which, however complimentary to the Moderator, is very accurately descriptive, except in the matter of age, and there the reporter, after the manner of reporters, went well astray. We must vindicate the truth of history by declaring that the Doctor is younger by a decade than our reporter makes him, and his term of ministerial service is overstated to a like extent.

There is a great deal of talent in this Assembly, and it is well, for many questions will arise requiring the highest qualities of mind, as well as the amplest stores of grace, for their solution and disposal.

THE OFFICIAL REPORT.

We are pained as the various reports, statistical and otherwise, are presented to our Assembly to remember that so many will fail to receive them. To publish them in full in our columns is simply impossible and no summary could give an idea of the importance of the work. Send to Rev. George L. Wolfe, 120 Royal street, Louisville, Ky., and get the whole. Price $1.

DAVIDSON COLLEGE.

This institution has, as our readers will bear witness we have not infrequently remarked, peculiar claims for patronage upon the Presbyterians of the South, and especially upon the States of North and South Carolina. The catalogue before us suggests some points which it is well to bring before the public.

The financial prosperity and the popularity of the college is improving, as evidenced by the increase of scholars during the present term—106, against 85 last session. This is very gratifying. Over one-third of the whole number—thirty-seven—are from South Carolina; a larger number from that State than any college without its borders, not excepting the University of Virginia.

The scientific course of the institution has been revised and greatly improved. Still a three years course and very full and complete. In Mathematics and Natural Sciences the course is particularly full, and the college is amply provided with necessary apparatus. Very properly great attention has been paid to Rhetoric, and the last representative and graduating classes made a fine impression on their audiences by their manly and vigorous speeches. We can hardly refer to the faculty by way of individualizing without doing injustice, for it would be difficult to place in any department one superior to him by whom it is filled, but we must be allowed, to refer specially to the admirable management of the department of Natural Philosophy and Astronomy under Professor Blake. Those who enjoy Professor Blake's acquaintances, and thus appreciate his qualities of heart as well as mind, and those who have heard his superb lectures on Astronomy will feel that we may be pardoned for this allusion.

But in times like these there is perhaps nothing that so readily commends an institution of learning, or should, other things being equal, as cheapness of cost. Tuition, room rent, servant's hire and contingencies are set for the first term at $44, and for the second term at $61. Two hundred dollars should cover all necessary expenses (excluding clothing and traveling expenses), and two hundred and twenty-five dollars is ample.

READY FOR WORK.

Mr. J. L. Stevens, who has been two years resident licentiate at the Theological Seminary of Columbia, S. C., is now ready to resume work. After his licensure he labored two years and a half within the bounds of Charleston Presbytery, occupying one of the Missionary fields under the direction of the Presbyterial Committee of Domestic Missions.

His post office address is Charleston S. C., care Mr. J. T. Dill.

PRESBYTERY AND PRELACY.

The Presbyterian Committee of Publication at Richmond have embodied the articles which appeared some months since in the columns of the NORTH CAROLINA PRESBYTERIAN in a neat little 12 mo. book of 67 pages. Bound in cloth, the price is 30 cents; in paper 15 cents.

Parties have often expressed a wish that these articles should be gathered in a form for preservation and they are indeed well worthy of it. Every Presbyterian family should have a copy, for it is important that our children should have always before them the proofs of superiority of Presbyterian to any other form of Church government.

FESTIVAL BY THE NEWBERN CHURCH.

The "Ladies of the Sewing Circle" of this church, of which Rev. L. C. Vass is pastor, have just given an "ice cream and strawberry festival," in connection with a bazar, exhibiting some of their beautiful fancy work. A large hall was transformed into a place of beauty by a wilderness of evergreens and fragrant flowers, arranged with wondrous skill. Beautiful and radiant demoiselles, in chaste and appropriate costumes supplied the numerous guests, clustered in small circles as knights and queens of the round tables, that dotted the hall. It was a cheering time of social intercourse and friendly enjoyment. These ladies are energetic workers, not surpassed in our State. They realized a handsome sum for their church work; one act of the entertainment was especially noticeable, and is worthy of imitation in other quarters. It was this, a liberal cabinet maker of Newbern presented the ladies an elegant folding parlor chair. This was quietly and privately bought by subscription of a large number, and at the close of the festival was publicly presented to pastor's wife, the active President of the Sewing Circle. She was so taken by surprise that she could only take her seat smilingly in "the thing of beauty" as a great joy, and *without making a speech*. In fact she has not yet reached the acme of modern achievement, viz: woman-preaching. She says her Bible seems to forbid it; but she means to sit in her chair and study the question, that she may not be cornered again, and smitten with silence.

NEWS NOTES.

At the sacramental occasion at Carthage church on May 1st, Rev. M. McQueen was assisted by Rev. W. S. Lacy. Five persons were received into communion of the church, one was baptized.

Rev. John G. Law, having been called to the pastorate of the Darlington church, Presbytery of Harmony, S. C., has entered upon his labors in said congregation with a view to becoming their pastor.

A friend writes us that efforts to secure a pastor for the church at Hickory, N. C., have been thus far unsuccessful; which is to be regretted.

"We have hopes of much growth in our church. Much interest is felt by all its members. Our Sabbath School is quite an interesting one, with an average attendance of 90 to 100. Such a flock certainly needs a shepherd."

For the N. C. Presbyterian.

MEMORIAL DAY IN MORGANTON.

MR EDITOR:—On Saturday the 10th, our citizens met in the court house to pay their annual tribute to the Confederate dead. The exercises began with prayer after which our young friend Mr. Isaac Avery in a few appropriate words introduced Gen. Johnston Jones. Although his subject was necessarily old he delivered an address of exceeding interest. It was truly eloquent with simplicity and tenderness and strength, free from all bitterness and yet yielding nothing that was dear to any Southern heart. He held our attention to the end when tearful eyes and the husky voice showed how even stony men were moved by memories of the past. The ladies and others preceded by the "Avery Guards" afterwards went in procession to the different church yards where with a profusion of flowers they decorated the graves of our soldiers and those also of the few Federals who rest with them here. It was a day that many of us will long remember.

R. B. A.

May 12, 1879.

For the N. C. Presbyterian.

HUNTERSVILLE CHURCH.

HUNTERSVILLE, N. C. May 12, 1879.

DEAR BRO:—After the adjournment of the Presbytery of Mecklenburg Rev. R. A. Miller of Monroe remained over with me to aid me in my approaching communion meeting. Services begun on Friday and closed on Sabbath. On Friday and Saturday Rev. R. A. Miller was ably assisted by Rev. G. L. Cook. The attendance was very large notwithstanding the fact that similar services were being held in two neighboring churches and the visible results were quite encouraging. Twelve new names were placed upon our roll, six of them being received on examination and six by certificate. Our number now is 250 which is 99 more than it was in June, 1875 when the present pastorate begun. To our God be all the glory.

Yours fraternally, PASTOR.

Proceedings of the General Assembly.

The General Assembly met in the Second Presbyterian Church (Dr. Stuart Robinson's) on Thursday last. Rev. Dr. T. E. Peck preached the opening sermon, from Mark xvi: 14-20, which is thus reported in the Louisville *Courier-Journal*:

THE MODERATOR'S SERMON.

The scene which is here described, my brethren, is one of the most extraordinary that ever was witnessed upon earth. If it has any parallel at all, that parallel can be found only in the history of the same divine Redeemer. The lowly man of Nazareth had just emerged from the darkness of the grave, to which the malice of His enemies had consigned him, and as they fondly hoped had consigned Him and his cause forever; but He now appears with all the majesty of a king, having offered Himself once for all a sacrifice to satisfy Justice for His people, and having thereby acquired the right to all dominion in heaven, earth and hell. Just before He rises to take His seat at the right hand of God, the Father Almighty, He assembles His servants in order to give them that commission in the accomplishment of which the whole world is to be subdued unto Himself. We find nothing here, my brethren, like that which we find in other conquerors—in the conquerors and heroes which this world has agreed to worship. We find in giving this commission to those who are to be His instruments in accomplishing the conquest of the world that He gives them no other weapons than these simply of the mortal—"Go preach the gospel to every creature;" and then, with all the absolute sovereignty that belongs to Him, He says that the eternal destinies of men shall depend upon the manner in which they receive this word. "He that believeth and is baptized shall be saved; he that believeth not shall be damned." What a strange commission this to give such a world as ours—a world which had so often quaked under the tread of armies, which had resounded for weary centuries with the noise of battle—a commission to conquer this world simply by preaching, simply by declaration of the Truth. Then, when we consider further, what was the burden of this preaching itself? It was no issuing of any merely royal edict or command—no command given to men all to bow the knee merely because the sovereign that gave the command was a sovereign that could not be resisted—but it was "glad tidings" which they were to proclaim—"good news" to themselves and all sinners and sufferers—and in the discharge of this commission we find that they were to be supported by the demonstration of the Spirit and the Power; and this, again, my brethren, accounts for the fact that our Saviour gives this commission notwithstanding all the ignorance, all the unbelief, all the confusion of mind and sluggishness of heart which He knew to exist even in His disciples themselves; for just before He is stated to have upbraided them with their unbelief and hardness of heart, because they did not believe those who had seen Him after he had risen from the dead. Stranger still, to give a commission to those who a little before seemed not to have any faith in their sovereign Himself, who a little while before had doubted whether he had risen from the dead, and whether, in attempting to conquer the world for Christ, they were not attempting a conquest in the name and for the glory of a dead Saviour; and I think no man can ponder these words without seeing at once that either Jesus of Nazareth was God over all and existed forever, or that he was a mere crack-brained enthusiast. In the next place I call your attention to the end of all this conquest which the disciples were to make. They are to go forth and preach, and these signs shall follow them that people may believe; they shall cast out devils; they shall speak with new tongues, and if they take up any deadly thing it shall not hurt them, and they shall lay hands on the sick and they shall recover. So that in all, the great end that is contemplated by the Son of God in giving this commission to His disciples is to vest in them authority for the entire and perpetual deliverance of all who trusted in Him from all evil, both moral and physical; so that when His glorious work shall have been accomplished, it shall be seen that not one solitary vestige of evil shall remain in the whole Church of His redeemed—there shall not be the slightest shadow of the awful calamities or series of calamities that have passed over them in this world. They shall not only be perfectly pure in spirit but perfectly sound in body—both soul and body, redeemed by the same blood and sanctified by the power of the Spirit, shall be presented before the presence of the Father without spot or wrinkle or blemish, or any such thing. But what I propose to call your attention to now particularly is this: The nature of this work—the grand end and aim of this commission which has been given by Christ to the Church itself and, in the end terminates upon the Church itself. In the first place, my brethren, I will say that I think we shall be greatly mistaken if we suppose that the signs the Savior here mentions are merely designed as credentials of His divine delegation, or, with respect to the apostles themselves, are designed to attest the reality of their commission from the hands of Him. It is undoubtedly true that these miracles were designed for this purpose. Our Saviour himself says—"Now they have no cloak for their sins;" but the principle which is so clearly set forth by Nicodemus to our Saviour in his interview at night is undoubtedly a principle sanctioned by God's word everywhere—that no man can do the miracles that Jesus Christ did unless God be with him; and I enter my protest against that doctrine that teaches that miracles in themselves are not valid arguments for a divine commission on the part of those who work them; but, my brethren, I think it is very important to notice that the miracles are not only this, and perhaps it would not be going too far to say that they are not chiefly this. In other words, that the miracles were designed not merely to attest the presence of God and the approval of God, but they were designed to reveal God. They were designed to reveal the nature of that commission which these miracles were used to authenticate. They not only show that God has sent a message, but they indicate the purport of that message itself. It is perfectly plain that if nothing more had been aimed at by investing the disciples with miraculous power than merely the demonstration that they were messengers from God—that end could just as well have been subserved by enabling them to do miracles contrary in character to those that were actually performed. We do not find that our Saviour in a single instance wrought a miracle that was not for some beneficent purpose, and we do not find among the apostles many miracles of the contrary sort were performed—He opened the eyes of the blind, unstopped the ears of the deaf, He cleansed lepers and He raised the dead. If His only purpose had been to show His power—His presence as a God—it might have done just as well by smiting men who could see with instantaneous blindness, as some of the old prophets of the law did by sending overwhelming calamities upon whole communities, as was done by Moses when he brought the Israelites out of Egypt, or by spreading a man in sound health with leprous spots, as was done with the servant of Elijah, or by smiting men suddenly with the stroke of death, as was done in numerous instances in the Old Testament. Now, you do not find that many miracles of that sort were performed. Our Saviour went everywhere doing good, relieving the distresses of men, leading them to believe that He was filled with compassion, and came not to destroy men's lives but to save them. This view of the miracles, as revealing the nature of the mission as well as that there was a mission from God, must be apparent to any man who properly understands this passage. Now, my brethren, I go futher and contend that the miracles of the Lord and, to a great extent, the miracles of the Apostles that were wrought in His name, were not only to reveal the fact of a full manifestation in the flesh, but they were themselves instances and specimens of redemption. They were not pledges and earnests of redemption, but they were instances of redemption itself. Whenever there was the case of a blind man who had his eyes opened, or a deaf man who had his ears opened, or a leper who was cleansed, or a dead man raised from the dead, we have an instance, I say, of the actual exercise of the power of the Redeemer. You remember that famous instance, which was recorded apparently for the express purpose of bringing out this great truth, of the palsied man who was led down to the Saviour in order to be restored from his paralysis. Now what does our Saviour do to him in the first instance. He says, "My son, thy sins be forgiven thee;" and it was only when the Pharisees or bystanders expressed their surprise that any mortal man should undertake to forgive sins that he replied to them. "Whether is it easier to say thy sins be forgiven thee or to say Arise, take up thy bed and walk?" No doubt both sets of words were as easily uttered—it was as easy to say the one as the other; but that very expression was adopted by our Saviour for this reason, that in the one case no man could tell whether the effect of the forgiveness of sins followed or not, because it was a sentence that passed in the court of heaven, and it was a sentence that seemed to pass by the instrumentality of mere man as he walked upon earth. Whereas, in the other case, if the power was real—if the effect was actually accomplished—then it would be palpable to the eyes of all, and, hence He turns to the man, and says, "Arise, take up thy bed and walk." When the Saviour said, "Thy sins be forgiven thee," He used a form of words which carried along with them a very large degree of antecedent improbability with regard to them. When He used the form of words, "Arise, take up thy bed and walk," there was a very high degree of improbability that that could be done; but now, when in one case the thing is done beyond the possibility of a doubt no reasonable man could question that that which they could not see had been also really accomplished. I think this is a principle of immense consequence in the interpretation of God's word, and it is a principle which gives us immense advantage in contending with those who doubt, or who profess to doubt, the divine legation of Jesus Christ. Our religion is not a religion of fact—not a religion of doctrines merely—not an abstract intellectual system which is capable of being logically expounded and logically defended, which, from the very nature of the case, could be understood only by the trained and disciplined intellect. It is essentially a popular religion—not in the sense of a religion which men naturally like, but in the sense of a religion which is adapted to the people—a religion which they can understand, at least as to its evidences, if not as to its substance. It is a religion for any one who is capable of weighing historical evidence; for he who is capable of appreciating the real value of historical truth in any department, is also capable of appreciating the historical evidence by which the great history of Christianity is established. When the Apostle Paul, you recollect, was reminding the Corinthian church of what his Gospel had been—when he was summing up what he had preached to the Corinthians, he sums up after this fashion: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures.

"And that He was buried, and that He arose again the third day, according to the Scriptures."

So according to Paul's account of the Gospel he preached, it consisted substantially in these two things—in these two great facts—it was Christ and the resurrection of Christ; and when our Lord instituted two of the ordinances of the Church—the only two ordinances which are to commemorate events in His career—we find the two events which He wishes to commemorate are His death and resurrection. Every time we celebrate the Lord's Supper we commemorate the death of Christ, and every time the light of the Sabbath morning shines upon our eyes it reminds us of the resurrection of Christ. And now, my brethren, do you not see the great advantage this gives us in our controversies with the Infidel? We point him to facts which cannot be denied without denying with logical consistency all the facts of human history whatever; for we have no greater fact—we have no greater ground—for our belief in any historical fact than we have for the death of Jesus of Nazareth under Pontius Pilate. So with regard to the resurrection. All the circumstances of the case seem to have been ordered for the special purpose of leaving no rational doubt as to the reality of that great fact. Now if these facts have occurred, they have occurred once for all. If the death of Jesus Christ is a fact, it is a fact forever; if the resurrection of Jesus Christ is a fact it is a fact forever, and let the advancement of so-called science and of real science be what it may, it never can be changed. No conclusion at which science may hereafter arrive can in the smallest degree, affect the reality of the facts of the death and resurrection of the Son of God. You recollect how Peter argues against the Infidels of his time, and in our times it is precisely the same way. When they say there is no possibility or probability of the manifestations of the Lord, the apostle refers them to the fact that there has been in times past the coming of the Lord; that there have been judgments in which the Lord has discriminated between the righteous and the wicked; there have been times when He has poured his vengeance upon the wicked and has delivered the righteous, and all such dispensations—the dispensation of the flood and the destruction of the cities of the plain, and it may be that it had been after Peter's time—the destruction of Jerusalem itself—all instances in which there was a judicial discrimination necessarily employed under the Government of God. He argues that there must be hereafter, therefore, a judicial discrimination between the righteous and the wicked—one that will leave no righteous man without the favor of God and the blessing of God resting visibly upon him, and one that will leave no wicked man branded and blasted by the thunderbolts of God. Now, this being the view we ought to take of these miracles, then, my brethren, what an influence this view is bound to give us of the nature of the work which Christ came to perform, and which He honors His Church by allowing her to share with Him in performing!

These miracles, says the Saviour, are signs—not mere prodigies, not mere powers—but they are signs, and signs not merely of the presence of God, but the signs of a God present and ready to save, and one who will save; and it appears to me, therefore, that our Saviour here fortifies the faith of His apostles in a way precisely similar to that by which John the Baptist's faith, or the faith of his disciples, which ever view we may take of that passage—by which their faith was fortified when the question came, a startling question, a question prompted by the obscuration of somebody's faith, "Art thou he who was to come, or was followed, "Look we for another?" Go and tell John what you have seen; that you have seen—the lepers are cleansed, the blind see, the deaf have their ears unstopped, the dead are raised and the poor have the Gospel preached to them.

Go tell John this and then he can not fail to believe; or if it is you, his disciples, and not John, whose faith has been obscured, why should you look for another? Why should you doubt that it is He who came? Was He not to come as a Redeemer, according to the prophecies of the Old Testament, and did you not see works of redemption actually performed? Should we look for another? Is it possible that there should be another who could give better evidence—stronger or more overwhelming evidence—if He should come, that he is truly the Messiah sent of God? We are not to look upon these signs our Saviour speaks of as limited in their meaning to the time of the apostles themselves. In that day it was not all believers who performed these works; these signs did not follow all of those that believed then. They were intended to be partial from the very first; either partial in the extent of space over which they were spread, or partail in the extent of time to which they would be prolonged, or both. It was not necessary that all these believers should do these things then; it it is not necessary that any of the believers should be able to do these things now in the way of miracles; in the way of works palpable to the sense, which no man in his proper mind could deny. It is only necessary for us to know that these things have been done in this fallen world of ours; it is only necessary for us to know that there has been a Healer of disease against whose power no malady could stand when He spoke the word; it is only necessary for us, who are heirs of death and the grave and the weeds of mourning, to know that there has been One who walked amongst men, and only spoke the word and the grave yielded up its prey. Oh, is it not something, brethren, to know that there is One mightier than death? Is it not something to know that there has been One who has actually conquered death? One who has actually gone down the sides of the pit to wrestle with the King of Terrors and triumphed over it? Is it not something to know that there has been One on earth, who was a man like ourselves, whom death could not possibly hold?

These were the signs that our Saviour gave His disciples of the nature of the work to be done; and now let me illustrate this subject a little. In the first place, the Saviour says they shall cast out devils. There is a special sign in that. For the purpose of showing that he was Christ, they are to destroy the works of the devil, and the first gleam of hope that is dotted upon fallen man was contained in that sentence denounced upon the serpent, that the woman's seed should bruise his head; and let me say, my brethren, that those who contend for the personal existence of Satan—those who support the teachings of the Scripture upon this point—are those who are defending human nature, and those who deny the existence of a personal devil are the greatest libelers of their kind. What! to say that sinners are what they are merely because they have committed sin themselves—that this monster Sin who has filled the world with lamentations of woe—that this monster Sin was a lingerer in the heart of man without any temptations, with no inducements from without! Why, my brethren, how could we libel human nature more than by saying that—saying that we are related, and the right doctrine of a personal devil, such as the Scripture describes, is by making the devil—by making all sin to originate with man, instead of originating with an archangel ruined. Now, the devil being the author, in one sense, of all the sins in the world, being the prime mover of all sin, our Saviour who came to destroy the devil's work, tells his disciples that one thing they shall do, and it is mentioned as the foremost, ——they shall cast out devils. The strong man's arm is taken possession of—a stronger spirit than man's has taken possession, and kept him in abeyance in numerous instances; but you shall cast out devils by my word—by my power—so it shall be known everywhere that the devil is the slave of Christ?

Is not this some comfort, my brethren, for us to know that there is One who in all our conflicts with Satan and the powers of darkness—that there is a Redeemer that is not only able to overcome them but has overcome them—these enemies are already conquered. The blessed Redeemer has made a show of them openly upon His cross, and by casting them out in numerous instances.

But I pass on to a consideration of the next question, which gives us the most positive side of what was to be done, and is this, the speaking of the new tongues.

Now, this wonderful miracle, which we call the gift of language, my brethren, we are not to take as bestowed upon the Church in order to enable the preacher of the gospel to preach among all nations. I question whether it was designed for the purpose at all. Certainly, so far as the field of operations of the original apostles was concerned, it did not seem needful that they should have such a gift, for, wherever within the bounds of the Empire these apostles went, they found the Greek language famililary spoken, and Paul, not only on Mars Hill, but everywhere he went, found himself intelligible in the Greek tongue, and Paul tells us that he spoke with more tongues than all. When a man speaks with a tongue he speaks to God, not in the sense, that God does not know what he himself intends to say, but that he uses the tongue in addressing God, and not man. The gift of tongues was bestowed upon man originally upon the day of Pentecost, in order to enable him to praise God—to set forth the wonderful works of God in praise instead of setting them forth in preaching. So when we look at it in this light this gift of tongues was intended to signify what would be the ultimate result of this gospel of Jesus Christ when it should have achieved its highest triumph, which should be that all men who should experience its power should praise God.

The personal characteristic of sinful man, as James the Apostle tells us, is that his tongue is set on fire of hell, and as the power of articulate speech is the proper expression of the reasonable nature of man—the reason of man by which he is distinguished from the brute—so when men are in their original sinful condition, tongue is the expression of a ruined reason, of a perverted reason, of a reason which is always collecting materials for the praise of self, for the praise of man, and the time shall come when the heart, being thoroughly sanctified being thoroughly terrified by the spirit of God, men shall praise God and not themselves.

Then shall be realized all those phrophecies in the Psalms; all those exhortations in the Psalms shall be promptly responded to, which grow and mutiply, as you have often observed, toward the end of the Book of Psalms; when all nations shall praise Him—when from the rising of the sun until the going down thereof, God's name shall be praised. That is the consummation which the Church is to seek. It is the highest and most exalted goal which human nature can ever reach.

My Brethren, I suppose you have not read that passage in the second chapter of Acts about the departure of spirits upon the day of Pentecost, and those tongues of fire, without thinking about that passage in the Old Testament as its counterpart, where the people of Babel came together for the purpose of making a name to the glory and renown of man, and there to take measures that it should never cease to be so.

They attempted to build a city and tower, in order to make themselves a name. It is the praise of man they are after—it is the appropriation of their resources of this pitiful world of man they are after. Individual man is weak—he is mortal. They will see to it by their constitution and by combining and organizing them thoroughly that the name of man shall be perpetual—that the name of the race and power of the community may be perpetuated whatever might become of the individual units which constituted it. That trick of the Babel builders has been the trick of man in all the ages. It is a trick that the Alexanders and Tamerlanes of the world attempted. It is a trick that above all others the iron monarchy of Rome attempted to realize, and almost did realize. Wherever that trick has occupied the minds of the great conquerors of men—wherever they have been able to realize the trick—you will find it has been a capital point to have but one language, and that the language of the conqueror. Now in this matter of Pentecost we have precisely the reverse of all this of the Babel builders. These disciples came together after the tongue from Heaven has been given them, and they praise God and not man, and that glorious scene on the day of Pentecost, my brethren, was designed to be a Prophecy—it was a prophecy—it is a prophecy this day—that the time shall come when men's tongues shall be set on fire of heaven instead of hell, because their hearts have been purified by the spirit from heaven instead of inflamed from the pit of darkness. The time will come when men shall be all holy, and when they shall be all holy, then not one wish, thought or impulse shall ever enter into their souls but the thoughts of the glory of God and the impulse to praise Him. That is the meaning of it, as I take it, and hence when our Saviour says: "They shall speak with new tongues," he does not mean merely that you shall witness this remarkable miracle of the speaking with tongues. He means to say that this is the sign of what your work is ultimately to be—its highest result is to be—the entire transformation of the human soul—the entire and absolute purification of the human heart—when there shall be no impulse but the impulse to glorify God. I have not time, my brethren, to notice these other particulars which our Saviour here insists on, although they are exceedingly interesting. I shall only mention the last, as it will form the subject of proper meditation: "They shall lay hand on the sick and they shall recover."

If there is any one feature of our condition in this world—a feature belonging to our physical condition—it is that of our liability to disease. There is not a soul in this congregation who is not liable to it. The probability is that the vast majority will die by disease. It is a thing which no man can deny that it is a calamity—a thing which no man can deny that in the long run it is irremediable by human skill. "Now," says the Saviour—and this prophecy of His I take it fell in which the old prophecy in regard to the same thing—"the time is come when you shall lay hands on the sick and they shall recover," and this healing of the sick by the laying on of hands is a sign. How often in this short passage is it repeated? It is a sign that the time is coming when there shall be no sick in all the redeemed of the Church of God; there shall be no pain; there shall be no sorrow; there shall be no crime. God shall wipe away all tears off of all faces. A strange world that, my brethren, where there is no use for a physician; and yet this is the promise and prediction of this passage. But now I cannot delay any longer on these things. I just wish to say a word or two in reference to the work for which we have come together to-day, as explained by the principles upon which we have been meditating. We come here as the General Assembly of the Presbyterian Church in the United States. We come here to deliberate—to confer with one another in reference to the things which belong to Christ and which belong to the interests of this Church. There are a great many things which we have to do which are mostly of detail; there are arrangements; there is machinery, if you choose to call it so, which is necessary in order to accomplish our work; but, my brethren, what is the grand aim and design which we ought to have in view in all these things. We ought to keep our eyes steadily on the consummation—the absolute deliverance of the Church of God—of all that part of the human race that goes to constitute the Church of God, and it will be overwhelmingly large in the end—the absolute deliverance of the Church from all failure—from all moral failure—from all physical failure—from all pollution of sin—from all weakness of the soul—from all disease and temptations of the body—for evermore. If that is the true view of the matter, was there ever any body of men on the face of the earth who had a more beneficent mission than the Church to discharge? Was there ever a body of men existing on the earth whose mission of benevolence was more comprehensive, more all-embracing than the mission of the church?—to abolish all sickness, to abolish all dying, to abolish the grave as well as to abolish hell—is not this a commission which might nerve every arm and stimulate every heart. Brethren, ought we not to cry shame upon ourselves whenever our hands hang down or our knees become feeble in such a glorious work as this? And if it were nothing but the good of man; if it were nothing but the amelioration of man's condition; if it were nothing but the priceless boon we bestow upon the members of our race, who are bone of our bone and flesh of our flesh, it is enough; but when we are glorifying Christ, the Redeemer of the world; when we are seeking to show forth His power as the Saviour of the world; when it is our highest aim to demonstrate the irresistible efficacy of Christ's compassion and Christ's arm—how can we refuse to make sacrifices? How can we refuse to do anything, to suffer anything, to be anything which the providence of Christ may call upon us to do or to suffer or to be? And it is a very simple thing, my brethren, the means by which we are to do it—nothing but preaching the Gospel. "Go preach to every creature the good tidings." That is the whole of our commission as a church. It is not we who are to cast out the devils; it is not we who are to give tongues to men with which they are to celebrate the praises of God; it is not we who are to lay hands on the sick that they shall recover. It is not we who are to do these things. It is the power of God only; it is the power of the Father only; it is the power of Christ only; it is the power of the Spirit only; and when this work shall have been done, there shall not be one note of praise but to the glory of the Father, the Son and the Holy Ghost; but then Christ has condescended to use us as instruments; and He uses not only the breath of one's mouth, but he uses the breath of the mouth of such worms as we—of such weak people as we—of such sinners as we—sinners saved by Christ, but sinners still. We are the instruments, but we have but one thing to do—a precious boon—and that is to preach the Gospel. Whatever you do, do that. In all your schemes, let it be your purpose to preach the glad tidings, that is the aim that is the thing you ought to do. Your committees and everything are intended to bring these glad tidings to human ears and human hearts. All our measures of government—all our measures of discipline—have but this one end in view ultimately, which is to preach the glad tidings to every creature. How can we think of such a commission as this without, my brethren, feeling that it is our duty to embrace the whole world in the arms of our faith and love—without feeling that they are all our fellow-men, whether they be Greek or Barbarian, whether they be wise or unwise, whether they be Chinese or Hottentots, so long as there is one soul on earth, be he in the midst of distant isles of the sea who has never heard of Jesus and his salvation; that we shall do all, and endure all, and sacrifice all that he may hear of Christ; and I think if our hearts were only impressed as they ought to be with these great truths, we soon should have the praises of God sounded from the rising of the sun to the going down of the same.

At the conclusion of the sermon Dr. Peck, as Moderator, called the Assembly to order. After prayer the roll was called and the following persons reported present:

Presbyteries.	*Ministers.*	*Ruling Elders.*
	SYNOD OF ALABAMA.	
E. Alabama,	A R Holderby,	A R McDonald.
S. Alabama,	P Gowan,	A Cunningham.
Tuscaloosa,		D G Castleman.
	SYNOD OF ARKANSAS.	
Arkansas,	A R Kennedy,	C B Moore.
Ouachita,	W B Crawford,	Z E Kerr.
	SYNOD OF GEORGIA.	
Augusta,	Jas Woodrow, D D,	
Cherokee,	J W Baker,	T M Shaw.
Atlanta,	J L Rogers,	J F Livingston.
Savannah,	D K McFarland,	W A Fuller.
Macon,	J H Nall, D D,	D F Wilcox.
Florida,	W J McCormick,	J D Matheson.
St. John's,	W B Telford,	
	SYNOD OF KENTUCKY.	
Louisville,	B Helm,	R K White.
	T E Converse,	Jos Logan.
Paducah,	W W Evans,	Daniel Berry.
Transylvania	H Glass,	A K Denny.
Muhlenburg,	Charles Hill,	
Ebenezer,	S J Baird, D D,	Z M Layson.
W. Lexington	W J Lapsley,	E N Offutt.
	SYNOD OF MEMPHIS.	
N. Alabama,	M L Frierson,	W V Chardavoyne.
Chickasaw,	F Patton, D D,	J D Williams.
N. Mississippi,	R H Crozier,	W C Russell.
Memphis,	S D Boggs,	G W Macrae.
Western Dist.,	E McNair,	J L H Tomlin.
	SYNOD OF MISSISSIPPI.	
Central Miss.,	T L Haman,	E R McLean.
Mississippi,		J R Groome.
New Orleans,	A J Witherspoon,	H Ginder.
Red River,	C Harrington,	
Tombeckbee,	J D McClintock,	T M Bradford.
Louisiana,		E H Fay.
	SYNOD OF MISSOURI.	
Lafayette,	Joshua Barbee,	Robert Smith.
Missouri,	J S Grasty, D D,	J C Miller.
Potosi,		J T Johnson.
St. Louis,	W B Y Wilkie,	W G Clark.
Palmyra,	J V Barks,	Thomas Cherry.
Up'r Missouri	J G Fackler,	
	SYNOD OF NASHVILLE.	
Columbia,	W J Frierson,	R G Rothrock.
Holston,	J D Tadlock, D D,	R P Rhea.
Nashville,	J W Lupton,	J M Lawrence.
	H S Yerger,	W Y Elliott.
Knoxville,	James Park, D D,	R C McRee.
	SYNOD OF NORTH CAROLINA.	
Mecklenburg	J F Latimer,	
	S T Martin,	B W Moore.
Fayetteville,	D D McBryde,	H H Hodgin.
Wilmington,	J R Wilson, D D,	A Sprunt.
Concord,	A L Crawford,	
	SYNOD OF SOUTH CAROLINA.	
Bethel,	J S White,	
Enoree,	A A James,	
Charleston,	W F Junkin, D D,	J E Edgerton.
Harmony,	J G Richards,	J T Hay.
S. Carolina,	J B Adger, D D,	J J Norton.
	SYNOD OF TEXAS.	
Cent'l Texas,	H Moseley,	J W Stoney.
Dallas,	H B Boude, D D,	L C Reed.
East'n Texas,	J H Wiggins,	— Moffat.
West'n Texas,	J H Zively,	W T McLeary.
Brazos,	R F Bunting, D D,	James A Hill.
	SYNOD OF VIRGINIA.	
Lexington,	C L Hogue,	E W Bosworth.
	A S Moffitt,	J W Basore.
Maryland,	W U Murkland, D D,	Robert Bell.
Winchester,	E L Wilson,	J N Bell.
Greenbrier,	J C Brown,	F N Taylor.
Chesapeake,	Wm Dinwiddie,	W A Moore.
W. Hanover,	B M Walles,	L L Holladay.
Abingdon,	W H Groves,	Dr W H Keffer.
East Hanover	C H Read, D D,	R R Howison.
	J P Smith,	G W Pollard.
Montgomery,	Daniel Blain,	W T Pogue.
	W W Houston,	R B Moorman.
Roanoke,	T E Peck, D D,	R H Gaines.

Rev. Dr. J. R. Wilson and Rev. Dr. J. S. Grasty were nominated for Moderator. Dr. Wilson received 121 votes and Dr. Grasty 13.

Dr. Peck received his successor cordially, saying: "You have my good wishes. I have no better wish for you than the hope that you may receive the same courtesy which has uniformly been shown to me."

Dr. Wilson said: "I can only hope in assuming this honorable position, that I may be able to serve you as well as did the retiring Moderator. I cannot but prize highly the distinguished honor you have been pleased to confer upon me to-day. Trusting to God and casting myself on your indulgence, I shall endeavor to discharge the duties of the high office to the best of my ability."

The new Moderator announced that the first thing in order was the election of a temporary clerk.

Rev. Dr. R.F. Bunting, of Texas, was nominated and unanimously elected.

The Assembly was declared open for business.

On motion of Dr. Peck the Assembly adjourned until Friday morning at nine o'clock, Rev. J. B. Adger closing the prayer.

SECOND DAY.

It was announced that Dr. James Park, of Knoxville, would act as Stated Clerk.

The following commissioners were enrolled: A. M. McPheeters, of Presbytery of Orange; G. W. Pollard, of East Hanover; Rev. L. S. Handley, of Tuscaloosa; Elder D. F. Cannon, of Concord; Rev. A. Z. Young of Louisiana.

The following list of committees was read:

Bills and Overtures—T. E. Peck, D. D., J. L. Rogers, H. B. Boude, D. D., W. W. Houston, J. G. Richardson, A. J. Witherspoon, J. W. Lupton, J. V. Burks, A. R. Kennedy, D. J. Castleman, Alex. Sprunt, Z. M. Layson, G. W. MacRae, E. R. McLean, R. D. Johnston.

Judicial Committee—J. A. Billups, J. F. Patton, D. D., S. T. Martin, A. R. Holderby, J. D. McClintock, Ro. Morrison, J. F. Latimer, J. P. Smith, R. R. Howison, J. J. Norton, J. L. H. Tomlin, J. A. Hill, W. V. Chardavoyne.

Theological Seminaries—J. G. Fackler, J. H. Nall, D. D., D. Blain, P. Gowan, J. H. Zivley, H. Glass, W. T. Pogue, R. C. McKee, A. K. Denny, T. B. Bradford, J. M. Laurence.

Foreign Missions—J. Woodrow, D. D., S. J. Baird, D. D., B. Helm, E. McNair, D. D. McBryde, B. Walles, L. L. Holladay, W. F. McLeary, J. T. Hay, W. G. Clark, A. Cunningham.

Sustentation—J. S. Grasty, D. D., R. F. Bunting, D. D., A. L. Crawford, W. B. Crawford, T. E. Converse, C. L. Hogue, A. A. James, R. P. Rhea, J. D. Matheson, H. Ginder, J. D. Williams, D. F. Willcox, A. R. McDonald.

Publication—W. N. Markland, D. K. McFarland, W. Dinwiddie, W. W. Evans, C. Harrington, M. L. Frierson, T. Sparrow, R. Bell, J. W. Storey, H. H. Hodgin, J. F. Hart.

Education—J. D. Tadlock, D. D., W. J. McCormack, J. Barbee, T. L. Harman, S. D. Boggs, W. H. Groves, Z. E. Kerr, D. Berry, R. J. Rothrock, R. H. Gains, L. C. Reed, W. C. Russell, J. C. Miller.

Systematic Benevolence—C. H. Reed, D. D., J. S. White, E. S. Wilson, R. H. Crozier, J. H. Zooley, W. J. Frierson, W. J. Lapsley, R. K. White, L. F. Livingston, W. Y. Elliott, J. E. Edgerton, J. T. Johnson.

Foreign Correspondence—J. W. Baker, J. B. Adger, D. D., J. P. Smith, A. R. Kennedy, H. B. Boude, D. D., W. A. Fuller, L. L. Holliday, A. White, Alex. Sprunt.

Narrative—W. F. Junker, D. D., H. F. Yerger, A. S. Moffett, Ro. Smith, R. B. Moorman.

Sabbath Schools—H. Mosely, W. B. Telford, C. Hill, J. H. Wiggins, E. N. Offett, T. Cherry, E. D. Bosworth, T. M. Shaw, J. W. Basore, A. M. McPheeters.

Auditing Committee—C. B. Moore, W. G. Clark, J. N. Bell, D. F. Willcox, E. H. Fay.

Devotional Exercises—J. C. Brown, J. D. McClintock, J. A. Logan.

Leave of Absence—Wm. Dinwiddie, W. J. McCormick, J. R. Groom, W. A. Moore, S. H. Taylor.

Revised Book—J. B. Adger, D. D., T. E. Peck, D. D., George Moffett, B. W. Moore, W. H. Keffer.

ON SYNODICAL RECORDS.

Alabama—J. T. Martin, J. A. Logan; Arkansas—D. Blain, W. T. Pogue; Georgia—P. Cowan, A. Cunningham; Kentucky—J. L. Rogers, L. F. Livingston; Memphis—S. J. Baird, D. D., Z. M. Layson; Mississippi—J. F. Latimer, R. D. Johnson; Missouri—A. J. Witherspoon, H. Ginder; Nashville—J. G. Richards, J. T. Hay; North Carolina—J. W. Lupton, W. Y. Elliott; South Carolina—J. H. Zivley, W. T. McLeary; Texas—W. W. Houston, R. B. Moorman; Virginia—J. H. Nall, D. D., D. F. Willcox.

The report of the Agent of Sustentation was then presented by Rev. Dr. McIlwaine. It embraced as topics the collection, and general finance, and the causes of Sustentation proper, the Evangelistic Fund, for white and colored, and the Relief Fund.

Of non-co-operating churches only Augusta and Concord have reported. The former is not so far advanced as formerly, while Concord has made a decided advance. The report says further:

"The subject of wholly unsupplied churches is a very serious one in some of the Presbyteries. The Presbytery of South Alabama reports seventeen such churches now vacant, which must be aided if they are to enjoy a preached Gospel; the Presbytery of Red River ten; the Presbyteries of Central Mississippi and Knoxville nine each, &c. On the other hand, the Presbyteries of Transylvania, Upper Missouri, Concord, Fayetteville, Mecklenburg, Bethel, Harmony, Central Texas, Lexington and Maryland report that they have not a single vacant church dependent for help, and in most of them every church is regularly supplied. In the eight co-operating Presbyteries of the Synod of Virginia, there are only fourteen churches needing assistance which are not regularly supplied; in the Synod of South Carolina there are five such churches, and in the Synod of North Carolina (leaving out the Presbytery of Wilmington, not heard from) there are only two such churches.

"During the past year fifty-three Presbyteries have received appropriations from this fund for 145 ministers, amounting to $13,506 23, and for eight church buildings, amounting to $1,150. Had the means been at the disposal of the committee, fully three times these amounts might have been judiciously expended in advancing the interests of this branch of work, and it is respectfully recommended that the churches be urged to raise during the present year $40,000. With this amount the work can be prosecuted with vigor and success, whereas less than this will leave much undone which needs to be immediately attended to."

The Relief Fund is in a sound financial condition. Eighty three names are on the roll with premiums paid up, of which ten names have been added during the year. Annuities have been paid during the year to the extent of $1,800. The investments have reached $30,000 and are now worth more than face value.

The first part of the Sustentation report, which was the only part read by Dr. McIlwaine, was referred to the Standing Committee on Sustentation, and the latter part, consisting of a statistical report of receipts and payments, collections and a statement from the Treasurer of the committee, was referred to the Auditing Committee.

Hon. John A. Inglis, a member of the Executive Committee of Sustentation, was reported as having died, and Rev. Dr. J. G. Hamner, on account of infirm health, begged that he be not reappointed.

Dr. J. Leighton Wilson presented his report on Foreign Missions, reviewing the whole work, and giving accurate and complete details. At its conclusion he presented a memorial, in which he brings out prominently the truth that the constant cry of retrenchment, applied one-sidedly as it has been, has had the effect of furnishing the people a pretext for giving most sparingly or not doing it at all. "It is the easiest thing in the world to persuade men that it is not their duty to give, but to convince them that it is their duty to practice self-denial and make personal sacrifices, in order to have something to give, is altogether a different matter. The mischievous tendency of the policy under consideration, has already made itself manifest in the very bosom of our beloved Church, and nobody knows where it will end unless God is pleased to arrest it by baptizing our people afresh with the missionary spirit. * * *

What is needed in this most distressing crisis, is it not more retrenchment, not the changing or the readjusting of your machinery—*but the stimulation of God's people to a higher standard of liberality.* This is the point to which the attention of the church should be earnestly directed at the present moment. To try to relieve present embarrassment by future curtailment is simply to adopt "penny-wise and pound-foolish philosophy."

Dr. J. N. Waddell, Agent of Education, presented his report with the report of the Treasurer. It was referred to the Committee on Education.

The eighteenth annual report of Publication presented by Rev. J. K. Hazen was elaborate and full. It was duly referred.

In the afternoon first in order was an overture from the Presbytery of the Western District conveying charges of incompetency against the Executive Committee of Publication, and asking—

First—That the debt of the Publication cause resting upon the churches at large be faithfully brought before the people.

Second—That the nature of the obligations resting upon them be faithfully explained.

Third—That collections to meet it be earnestly recommended.

The overture was answered by the Committee of Publication, and the overture and answer were referred to the Committee of Publication.

The following overtures were presented and read:

An overture on the Diaconate.

An overture from the Presbytery of Abingdon requesting that the New Book be not bound up in hymn book or Confession of Faith for at least five years.

An overture from the Presbytery of Louisville concerning ordination (in China) of Mr. Painter.

An overture disapproving of the conduct of Louisville Presbytery concerning deposition of a minister.

Dr. Peck moved that this be referred to the Judicial Committee. Carried.

An overture from the Synod of Texas, with regard to the employment of an official reporter.

An overture from the Synod of Texas concerning the overture of Western Texas.

An overture from Western Texas on lay evangelism.

An overture concerning Dr. R. L. Dabney's paper, which was presented to the last Assembly, touching relations with Evangelical Alliance.

An overture from the Presbytery of Montgomery on retrenchment.

An overture from the Presbytery of New Orleans on seamen.

An overture from Presbytery of Chesapeake on publishing receipts and disbursements and assessments on Presbyteries.

An overture from Synod of Texas, asking repeal of action at Mobile touching private members of church holding meetings.

An overture from Presbytery of Paducah to incorporate chapter on preliminary principles of Old Book in a preface to New Book.

An overture from Presbytery of Atlanta, touching nature and authority of deliverances of church courts.

An overture from Presbytery of Mississippi concerning new books.

An overture from the Presbytery of Ouachita to take up report of Committee on Retrenchment.

An overture from Synod of Alabama to ratify session out of time.

An overture from Presbytery of Ebenezer to consolidate Committees on Publication and Education.

An overture from Presbytery of Orange to retrench expenses.

An overture from Presbytery of St. John's, (first) to substitute a submitted form for Presbyterial reports for that now in use; (second) to reduce one-half forms to one-half size; (third) to cease publication of forms of sessional benevolence on systematic benevolence.

An overture to transfer Committee of Education from Memphis to a city not liable to interruption by frequent epidemics.

To change boundary line between East Alabama and Florida Presbyteries.

An overture from the Synod of Kentucky

to reconsider the minute of 1878 on complaint of S. Robinson et als., vs., Synod of Kentucky, in Canfield case.

A memorial from the Presbytery of Western District on publication.

At night the annual report of the Trustees and Faculty of Union Theological Seminary of Virginia, was read and referred to the Committee on Theological Seminaries.

A letter was received from Dr. Henry A. Boardman on behalf of the General Presbyterian Council, inviting the Assembly to make arrangements to take part in the coming council.

Dr. Murkland moved that a committee be appointed to take the letter into consideration, and nominate delegates to the coming council.

Several amendments or substitutes were offered to this motion. Rev. W. W. Honston moved the subject discussed. Rev. Dr. Krow moved reference to Committee on Foreign Correspondence, and Mr. E. H. Fay, of Louisiana, wanted it postponed to the next meeting. In favor of Dr. Murkland's motion were Rev. Ben. Helm, Dr. Grasty, Dr. Junkin, and Mr. Brown. All amendments were lost, and the motion was carried by a large majority.

A letter was received from Rev. Dr. Lacy, reporting the discharge of his duty as delegate to the Dutch Reformed Church at its meeting last year.

The committee to reinvest the Insler fund, reported the execution of that duty. The report was received and the diligence of the committee approved.

Dr. Junkin moved that the Executive Committee of Education be instructed to extend aid in future only to those students who are ready to enter the Theological Seminary, and moved its reference to the standing Committee on Education. Carried.

NEW PUBLICATIONS.

Frank Leslie's Sunday Magazine is again in hand. The present number for May is up to the very high standard of all its predecessors.

The National Quarterly for Sunday School Scholars. M. C. Hazard, editor. Second quarter. 1879. Three cents will secure the *National Quarterly* for April, May and June. The *Quarterly* contains 82 pages, and besides two pages devoted to each lesson, there are 6 pages of music, a map showing the extent of the three captives, a model program, an opening responsive exercise, a review exercise, and a missionary lesson. The questions are clear, stimulating, and thorough. The type is plain and distinct, and the appearance of the page open and attractive. Twenty cents will secure the *National Sunday School Teacher* on trial for 3 months. Regular yearly subscriptions, $1 50; clubs of 5 or more, $1 25 each. Address, Blackmer & Lyon Pub. Co., Chicago, Ill.

From Messrs. S. W. Partridge & Co., 9 Paternoster Row, London, England, we have received the following beautifully illustrated periodicals for May, 1879:

The Children's Friend, 16 pages; the *Band of Hope Review*, 4 pages; the *British Workman*, 4 pages, we heartily commend Messrs. Partridge & Co's. excellent periodicals to our readers.

For the N. C. Presbyterian.

UNADULTERATED MILK.

In an article in the PRESBYTERIAN of May 7th there occurs a phrase, the erroneous sentiment of which, I doubt not, was overlooked by the person who selected the article for the paper.

A mother is represented as saying to her little daughter, "Now Rena when you say 'Now I lay me,' I want you to think in this way: 'Now I am going to bed, and to sleep, and I want the Lord to take care of me. *If I am not a good child, and do not pray to God, might I to ask Him, or expect Him to take care of me.*" The words I have written in italics contain the sentiment which I object to. By such instruction the child is tanght to believe that she must be a good and praying child if she would have proper grounds to conclude that God will take care of her. On the other hand she should have been tanght the true doctrine of *faith*—that God will take care of her for *Christ's sake*, and notwithstanding the *fact that she is not in His sight a good child*. If she had been taught to believe that however kind and amiable, and obedient to her parents she might be, she was not a good child according to God's estimate of goodness, then she would not conclude that on account of her goodness God would hear her prayers and take care of her. If that child, under the instruction recorded, did conclude that her goodness was such as to warrant her to expect such a favor from God, she was evidently deceived, to her injury; and her parent assisted in fostering the deception. Such a religion of works, so often taught to children in their early years, is extremely injurious, is hard to be eradicated, and yet must be eradicated when the child is taught *by the spirit* that she is a lost, helpless sinner, and God must come, just as she is to the Saviour as a *sinner*. While it is right to teach a child the duty of being good, it is essential to its peace and salvation to learn *the only way to become so*.

Many a child has tried for years to be good in the way suggested by the carnal heart, and has at last, in despair, abandoned all efforts. It is eminently proper to teach a child in the very begining of his religious training the doctrine of faith in order to works, and to repudiate the doctrine of works in order to faith. The unadulterated milk of the word is as genuine Calvinism as the strong meat. Let every child be taught by believing parents that because God is the Lord and his God and Redeemer, therefore he is bound to keep His commandments; not that he must keep His commandments in order that God may be his God and Redeemer,

P. T. P.

[We thank "P. T. P." for the above criticism. The distinction between God's relation to sin and His relation to the sinner cannot be made too broad. He sent His Son to die because he hates sin; He sent His Son to die because he loves the sinner. God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.—Editor N. C. P.]

Feels Young Again.

"My mother was afflicted a long time with Neuralgia and a dull, heavy, inactive condition of the whole system; headache, nervous prostration, and was also very helpless. No physicians or medicines did her any good. Three months ago she began to use Hop Bitters, with such good effect that she seems and feels young again, although over 70 years old. We think there is no other medicine fit to use in the family."—Lady, Providence, R. I.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

The postoffice address of Rev. Geo. W. McMillan has been changed from Topsail, Pender county, N. C., to Burgaw, in same county.

Rev. R. H. Reed and Hon. John H. Evans have been elected trustees of Davidson College on behalf of Enoree Presbytery.

Rev. T. M. McConnell was installed pastor of the Westminster church in South Nashville, Tenn., on May 4th. Sermon and questions by Rev. Dr. T. A. Hoyt, and charge to to the people by Rev. J. S. Young.

Address of Rev. W. T. Spears is Richmond, Boone county, Ky. He has accepted the invitation to become pastor of Richwood and Florence churches.

Rev. A. D. Tadlock's postoffice is changed from Grayson, Ky., to Greenup, Greenup county.

Licentiate W. B. Arrowood expects to settle in Giles county, Va. After May 25th he may be addressed at Poplar Hill, in the above county.

Twenty-five additions to the Presbyterian church at Oskaloosa, Kan., under the preaching of Rev. W. H. Claggett. Several beside have joined the Methodist church. Rev. W. H. Claggett's postoffice is St. Louis, Mo.

Rev. John T. McBryde writes to the *Christian Observer* that at Bainbridge, Ga., at the last communion their hearts were made glad by the reception of eight members, and God's Spirit was still with them bringing souls to Christ.

Six members lately received into Lebanon church, Hinds county, Miss., which is in charge of Rev. J. A Graves.

The *Bedford Sentinel* says: "The pulpit of the Presbyterian church of Liberty, Va., has again become vacant. Rev. W. M. McPheeters, who has been laboring in this church for the past year as stated supply, and who was invited by session to continue in said relation, did not see his way clear to do so."

Presbytery of New Orleans has granted permission to the Canal street church of New Orleans to prosecute a call for pastoral services of Rev. A. N. Wyckoff. Rev. Christopher Hunt (colored), of the Northern Methodist church, after examination of testimonials of religions character, and object in seeking Presbyterian ministry, was received into the Presbytery.

Presbytery of Lonisville at an adjourned meeting on 15th inst. took order for installation of Rev. J. H. Moore as pastor of Third Presbyterian church, Lonisville, for one-half his time, installation to take place on second Sabbath in June, prox. Rev. E. W. Bedinger was received from Presbytery of Ebenezer, and having accepted a call from the church at Anchorage, his installation was ordered for May 25th, inst. Rev. H. W. Woods was received from the Northern Presbyterian Church. Mr. Smith Simrail was taken under care of Presbytery as a candidate for the ministry. Steps were taken to enable the congregation of Glasgow church to secure Mr. C. W. Robinson of North Carolina to preach for them.

NORTHERN.

PRESBYTERIAN.

On 20th April congregation of the Presbyterian church of Bath, New York, raised a debt of $3,500 on their church.

Only one church for colored people in Pittsburgh, Pa. It has eighty members.

The young Presbyterian church at Glenwood, Mo., has purchased a house from the Congregationalists who have abandoned the field. It is a substantial brick structure, costing originally over $3,000.

Seven churches reported at last meeting of Presbytery of Solomon, in Kansas, as having been organized since previous meeting of the Presbytery, and permission was granted for organization of twelve more.

BAPTIST.

The Baptist Home, Philadelphia, is advised of a beqnest of $1,000 from Miss Mary Hoopes, of West Chester, Pa. She also bequeathed $1,000 to the Philadelphia Home for Infants.

At the Southern Baptist Convention lately held at Atlanta, Ga., the special Committee on Co-operation of Northern and Southern Baptist Churches presented a report unanimously declaring in favor of appointing five delegates to bear fraternal greetings to Northern Baptists. On this, disension was had, in which leading men declared that the time for an ill-feeling had gone by.

CONGREGATIONAL.

Gen. William S. Pierson of Windsor, Conn., lately deceased, bequeathed $2,000 to the church in that place, to be devoted to music expenses. A few years ago he presented the church with a fine organ.

On the 4th inst., thirty-seven persons were received to the First Congregational church at Bellows Falls, Vt., thirty-two on profession. Twenty-nine were baptized. This was the largest accession ever made, increasing resident membership more than one-half.

On Sunday evening, May 4th, the Davenport church at New Haven, Conn., celebrated the fifth aniversary of the opening of the church for public worship, and also of the installation of their pastor, Rev. L. C. Meserve. The exercises were conducted by the Congregational pastors of the city. During these five years the church has grown from 150 to 481 members, and the whole debt of the church practically wiped ont.

METHODIST.

It is estimated that about $210,000 of the $300,000 debt of the Southern Methodist Publishing House have been subscribed, and some are sangnine that the balance can be secured by the 1st of January next.

The New York City Church Extension Society has received and expended over $650,000 in eleven years; under its work 5,000 persons have been converted and 25,000 children connected with its Sabbath schools. Some of its societies are now wholly self-supporting. It expends $40,000 per annum, of which one-half is raised by the societies under its care.

Several days before his death, Bishop Ames said to General John S. Berry: "I desire no display at my funeral. I would have a plain coffin made of live oak and trimmed plainly with trimmings of galvanized iron. Let there be no flowers placed on it. The tendency to extravagant and useless parade at funerals in this country is getting to be a great and growing evil, and I wish my example, as far as possible, to inaugurate a different state of things."

PROTESTANT EPISCOPAL.

The Hon Benjamin Williamson, of Elizabeth, has given St. John's church, in that city $5,000 towards the establishment of a home for the indigent of the parish.

The Protestant Episcopal Diocesan Convention at Philadelphia, on Friday last passed by a majority of fifty-nine a resolution asking the Committee on Canons to prepare a new canon providing that "any parish which, in the judgment of the Bishop, the standing committee and a two-thirds majority of each order of the convention, shall maintain or permit usages or practices not in conformity with the doctrines, discipline and worship of the Protestant Episcopal Church, may be deprived of its representation in the convention, if not of all connection with the convention."

LUTHERAN.

The *Lutheran Observer* says, quite an accession has been made to the English Lutheran churches of Baltimore, as follows: To the First church, Dr. J. H. Barclay, 52; to the Second church, Rev. G. Scholl, 24; to the Third church, Rev. I. C. Burkhalter, 51; to St. Mark's, Dr. C. A. Stork, 23; to St. Paul's, Rev. J. A. Clutz, 36. Total, 186.

DEATH OF MR. GEORGE WILLIAMS.—Mr. George Williams, a gentleman from Liverpool and who came over to Wilmington about eighteen months since, died in Wilmington on the 16th inst. Mr. Williams had made many friends in Wilmington and received the kindest attention during his last illness. He leaves a wife and three children, it is said, in Liverpool. He was a member of the Congregational Church, but worshipped with the Presbyterian congregations in this city.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.
BACON—Western Smoked—	
Hams	10 a 12
Sides, per lb	6 a 6½
Shoulders	a 5
Dry Salted—	
Sides, per lb	5½a 6
Shoulders	4½a 4¾
CHEESE—Northern Factory, per lb	10 a 11
Dairy, cream per lb	10 a 11
State, per lb	00 a 8
COFFEE—Rio, per lb	10 a 16½
Laguayra, per lb	18 a 20
CORN MEAL—per bush in sacks	00 a 67½
DOMESTICS—Sheetings, 4-4, per yd	00 a 6¾
Yarn, per bunch	75 a 80
FLOUR—Fine, per bbl	0 00 a 4 00
Super, Northern, per bbl	4 50 a 5 00
Extra do. " per bbl	5 00 a 6 50
Family " per bbl	7 00 a 7 50
City Mills—Extra Super, per bbl	5 50 a 5 75
" Family, per bbl	6 00 a 6 25
" Extra do., per bbl	6 50 a 6 75
GLUE—per lb	6 a 12
GRAIN—Corn, in sacks, per 56 lbs from store	60 a 63
CORN, wholesale, in sacks	57 a 59
Corn, mixed, wholesale in sacks	56 a 57
Corn, Cargo, per 56 lbs, bulk	53 a 53½
Oats, per bushel from store	45 a 50
Peas, Cow, per bushel	55 a 62
HOOP IRON—per ton	65 00 a 70 00
LARD—Northern, per lb	8 a 10
North Carolina, per lb	10 a 11
LIME—per bbl	0 00 a 1 15
MOLASSES—West Indies, old crop	28 a 33½
" " bbls	30 a 35
" " new crop	30 a 35
" " bbls	32 a 35
New Orleans	28 a 45
Sugar House, hhds, per gal	17 a 18
" " bbls, per gal	19 a 20
Syrup, bbls., per gal	40 a 55
NAILS—Cut, 4d to 20d, per keg	00 a 2 50
OILS—Kerosene, per gal	13½a 15
Lard, per gal	1 00 a 1 10
PEANUTS—per bushel new crop	1 25 a 1 35
PORK—Northern, City Mess	11 00 a 00 00
SALT—Alum, per bag of 2 bushels	00 a 75
Alum, per ton	6 00 a 7 00
Liverpool, per sack	75 a 80
Liverpool fine, per sack	1 25 a 1 30
SUGAR—Cuba, per lb	8½a 10¾
Porto Rico, per lb	0 a 7½
A—Coffee, per lb	9½a 9
B— " per lb	9 a 9¼
C— " per lb	7½a 8
EX. C— per lb	8 a 8
Crushed, per lb	00 a 10
SOAP—Northern, per lb	5 a 7
Crampton's N. Y. Palm Soap, per box 100 lbs., 3 bars	0 00 a 3 93
TIMBER—Shipping, per M	12 00 a 13 00
Mill Prime, per M	9 00 a 11 00
Mill Fair, per M	6 50 a 8 50
Inferior to Ordinary, per M	3 00 a 5 00

WILMINGTON MARKET

DURING WEEK

ENDING MAY 13.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—On Wednesday 26½ cents, but on Thursday and since 26 cents—closing quiet.

ROSIN—$1 for Strained and $1 05 for Good Strained until Monday, when prices advanced to $1 05 for former and $1 10 for latter quality.

CRUDE TURPENTINE—Without change throughout. Hard $1, Yellow Dip $1 60 and New Virgin $2 10.

TAR—$2½ cents per 280 lbs. from first to last.

COTTON—Very small sales for lack of stock to operate with. On Wednesday and Thursday sales on basis of 11¾ cents for Middling; since basis 12 cents Middling. Official quotations: Good Ordinary 11¼ cents; Low Middling 11¾; Middling 12 cents

TIMBER—Sales one raft extra at $10.

NEW ADVERTISEMENTS.

If you are a man of business, weakened by the strain of your duties, avoid stimulants and take
HOP BITTERS.
If you are a man of letters, toiling over your midnight work, to restore brain and nerve waste, take
HOP BITTERS.
If you are young, and suffering from any indiscretion or dissipation, take
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If you are married or single, old or young, suffering from poor health or languishing on a bed of sickness, take
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Whoever you are, wherever you are, whenever you feel that your system needs cleansing, toning or stimulating, without *intoxicating*, take
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Have you *dyspepsia, kidney*, or *urinary complaint*, disease of the *stomach, bowels, blood, liver*, or *nerves?* You will be cured if you take
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If you are simply ailing, are weak and low spirited, try it! Buy it. Insist upon it. Your druggist keeps it.
HOP BITTERS.
It may save your life. It has saved hundreds.

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Biographical Dictionary
OF OVER 9700 NAMES
of Noteworthy Persons, ancient and modern, including many now living, giving the Name, Pronunciation, Nationality, Profession and Date of each.
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WEBSTER'S *New Edition* has Supplement of New Words and Biographical Dictionary.
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BIOGRAPHICAL DICTIONARY has 9710 Names of distinguished persons.
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FOR THE FAMILY.

Cartoons.

BY THE REV. SAMUEL W. DUFFIELD.

Philip Melanchthon used to say
(Turning his sentence tenderly),
"We are but sketches of what one day,
After the hard lines pass away,
God the designer would have us be."

Only in charcoal, rude and rough
(The mere cartoons of His greater skill),
He draws his purposes—crude enough:
But one must think on the thankless stuff
Through which these purposes work His will.

Then with the hand of a constant love,
He deepens or heightens here and there,
And bends with sympathy from above,
Changing the lights in which we move
Between our destiny and our prayer;

Until when years perhaps have fled,
When beauty has grown from the bane of sin,
We hear the face of the holy dead,
And the pencil droops and we hear it said,
"Come, thou beloved, and enter in!"

Poor Jimmy.

One morning I was walking down C— street, which at that hour was full of finely dressed ladies and bright little children, when I came upon so doleful a sight that I stopped as though I was struck. A poor little white-faced boy, with a deformed back, no taller than a healthy child of four or five years old, but looking much older in his pinched and wan face, was sitting on the bare stones, his thin little legs drawn up with cold, and a basket containing half a dozen miserable apples beside him. He made not the least effort to attract the attention of the gay passers; but his white little hands were meekly clasped on his knee, and his eyes fixed on the crowd with a hopeless, staring look, as though his bewildered mind was struggling with the problem why so many were warm, well-fed and happy, and he was so wretched.

"Poor child!" I said, going up to him; for I could not help it, though I have not much sympathy with common street beggars. "Can I do anything for you?"

"You can buy an apple," he said quietly, hardly looking at me, though he took up his basket as he spoke.

"You shouldn't sit on the cold stones," said I, "It is very bad for you."

"I can't stand up," he said simply.

"But it's a shame you should be out this cold day, anyway," said I, warmly. "You don't look able to sit up."

He flushed up. "I have to. Jo can't leave baby, and somebody must."

"But where are your parents? Have you no one to care for you, poor child?"

His dark, sad eyes looked squarely at me now, and his poor little mouth quivered as he replied:

"Jo takes care of me. Father and mother are dead. Mrs. Wilson used to take care of us, but she's dead, too."

"And where do you live?" I asked next, for I could not bear the sight of that unfortunate child who ought to be in a hospital, sitting on the cold stones.

He told me where he lived, and, after giving him some pennies, I went directly there. With some trouble I found it—a wretched room so poor and uncomfortable that I shall not describe it to you. And I found Jo, a ragged, pleasant-faced girl, about twelve years old, taking loving care of the most wretched, puny, fretful boy you ever saw.

From Jo I learned their story. Their parents were respectable, well-to-do people, and they had always lived in comfort till these parents died, about three years ago, and left them a comfortable home and some other property. The man who took care of their property (their guardian) had given them into the hands of Mrs. Wilson, a kind friend, who had taken good care of them, and every few months, Jo said, Mrs. Wilson used to go and get money from the man who had the house.

But about a year ago their kind friend died, and left them in the hands of her husband, an idle, drink-loving man, who cared only for the money and nothing for them. He had sold most of the furniture, moved them into this wretched room, threatened to do something awful to them if they complained, and abandoned them. What they could pick up and what had been given to them by kind-hearted though very poor neighbors was all they had had since, now these many months.

"But who is your guardian?" I asked. Jo didn't know. She knew neither his name nor how to find him; and, besides, she was afraid of Mr. Wilson. She (Jo) couldn't leave the ailing babe, who, though three or four years old, looked not more than one, and could not stand yet; so poor, little, deformed Jimmy had to sit on the stones to get a few cents to keep them from starving.

When the baby slept Jo would steal out and pick up a few sticks, if she could, for a small fire. And she also had to carry Jimmy back and forth, for he could walk but a few steps at a time.

Oh! what a tale of misery! What did I do? Well, going down those rickety stairs I pondered what to do; how to find that careless or wicked guardian and bring him to an account.

I could think of but one way—the newspapers. So I hurried off to the office of a large daily, told my pitiful story, enlisted the sympathy of the kind-hearted editor, and the next paper brought out the whole story.

An hour or two after the paper was out a red faced, honest-looking workman walked into the office and asked to see the man who wrote about the starving children. He was taken into the editor's room, where he announced himself as the guardian of those children, and said he came, in to explain.

"I hope you can explain," said the editor, "for I must say it looks very strange, the poor little ones starving, and owning property enough, as I understand, to take care of them."

"'Deed, sir, and that's true. It's a tidy bit of property, and brings in about five hundred dollars a year. I have been paying four hundred of it to Mrs. Wilson to take care of them, and the other hundred I put in the bank for them, against they were old enough to need schooling, as was their father's wish. Mr. Wilson has come regularly for the money, and of course I thought they were all right, as usual."

"But it was very careless of you!" began the editor.

"I know it," he interrupted. "But Mrs. Wilson was a mother to them; and I'm so busy—a carpenter I am—and never get a moment to look after them. I never knew Mrs. Wilson was dead. That idle brute of a man, I suppose, didn't tell me, lest I should take the children away—as of course I shall to-day."

"Where shall you put them?" asked the editor. "That baby needs a doctor's care, besides good food and nursing; and the boy, too—if indeed it isn't too late."

"I'm monstrous sorry, mister," said the honest carpenter, his face growing even redder in his excitement. "I wouldn't a had John Walker's babies suffer for anything. It's my fault, and I know it. I was too easy like. But I'm going now to take them to my own house, though it's full and running over, till I can find the right place for them."

"Don't keep the poor things long in a house full of children," said the editor. "They're too weak and miserable."

"No, I won't," said the carpenter, "my old woman won't favor the plan a minute."

Well, the next day I hunted up those starving babies again, and where do you suppose I found them? The conscience-stricken guardian had found a woman who had been a house servant all her life, and who was a born nurse, besides a warm-hearted woman. The four hundred a year was a fortune to her, and there, in two pleasant rooms near the guardian's own house, where he could always see to them, I found the children comfortably established. Jimmy lay smiling happily on a little bed in the corner; the hungry babe, well fed, for once, sleeping quietly in a cradle, and Jo, in a new calico dress, helping the pleasant-faced old nurse spread an abundant though plain meal.

I wish you could have seen Jimmy's face when I gave him the flowers I had brought for him, and told him I hoped I should never again see him sitting on the bare stones.

"But I'm right glad I did that time," he said quietly, "for if it hadn't been for you and that editor man, I'd a been there yet."—*Olive Thorne.*

An Orator's Last Words.

Brilliant and eloquent, S. S. Prentiss was the idolized lawyer of the Southwest. A Maine boy, he made himself a place in the hearts of those who liked not the Yankees. His genius facinated, and his genial manners won them in spite of their prejudices.

He might have been their political leader, but a brief experience in Congress so disgusted him with practical politics that he refused its honors. A fortune awaited him, but he turned from it, because he would not abandon social pleasures, nor practice self-denial. At last he resolved to work himself out of debt, and provide for the education of his children.

"I must work!" he said to those who had advised rest, because they saw that his good resolution had come too late. The spirit was now willing, but the body, enfeebled by disease and dissipation, refused to obey its commands.

"Why, good sirs, a man cannot lie in bed and make his living," he answered to friends who bade him leave New Orleans and rest on a plantation.

Nerving himself, he appeared in a case which drew out the culture of the city to see him. Never was he more brilliant in wit and eloquence. He did not know, but his friends did, that it was the swan's death song. They shaded their eyes, for they saw that the vigor of the intellect made more apparent the decay of the body.

"Take me home," he whispered to a friend, when recovering from the prostration in which his eloquent plea had left him. He was borne home on a river boat—to die.

On the night of the arrival, the family smiled mournfully to see his old self return.

"Gather me a half bushel of roses with the dew on," he said to a relative. "Put them in a basin and stand it by my bed," was the remark, as the roses were brought in.

During his illness the thought that he was leaving his family destitute made him talk much about suits and raising money. Now and then the great orator became a boy again, and wandered to his Maine home.

"Dear mother, do you love me?" repeated again and again, showed that her teachings and prayers were in his mind.

In the hours of consciousness he was much distressed at the idea of death. Mary, his pious wife, urged him to trust in the Saviour.

"You do not know how wicked I have been. God will never forgive me," he replied.

"'Though your sins be as scarlet, they shall be as white as snow,'" replied the wife, if you will turn to the Lord.

"Pray, dear. Won't you pray? Don't you remember the prayers your mother taught you?" she continued.

"Oh, yes! but I want you to pray with me."

She repeated the Lord's Prayer, he responding at each petition, "Amen!"

"O God, the Son!" she heard him whisper, as if striving to recall the petition of the Litany, "O God, the Son, Redeemer of the World, have mercy upon us miserable sinners!"

On a Sabbath evening the wife was busy in the room, his eyes wistfully following her. "Mary," she heard, and hastening to him, received an embrace and a kiss. It was the last word uttered on earth by the eloquent advocate.

One solemn thought is suggested. No words uttered by the orator in moments of highest inspiration, were so treasured as those whispered "Amens" and that sighed-out "O God, the Son!" They were words of penitence.

His imagination in its uttermost wanderings never brought back a scene which thrilled as did the "Dear, dear mother, do you love me?"

It revealed the boy at his mother's knee, and suggested the hope that at last he received the Saviour as a little child.—*Youth's Companion.*

MISCELLANEOUS.

The Language of Insects.

An English scientist has made the surprising discovery that *flies* have a language of their own, inaudible to unaided human ears, though no doubt distinctly audible to the ears of insects. This is not the buzzing tone common to all flying insects, which is produced by the rapid movement of their wings, and is but a mere incidental effect, as meaningless as is the sound of our foot-falls while we are walking and conversing with a friend. But it consists of other tones made voluntarily, no doubt for the purposes of limited communication with one another.

This discovery was made by means of the newly invented *microphone*, while magnifying the tramp of a fly, walking on a table, till it sounded as loud as that of a horse passing over a wooden bridge. By close observation, during these experiments, other sounds were heard differing from those of its footfalls and wings, which proved to be its trumpeting calls, issuing from its proboscis, and resembling somewhat the distant whinnying of a horse. Such are some of the results of that marvellous instrument, which acts for the ear of man as the *microscope* does for the eye.

Before this discovery was made it was not supposed that there were such things as *microphonical* sounds, the same as there are *microscopical* sights, or that small creatures, such as insects, could make and hear sounds as much less in itensity compared to those audible to man as the insect is more diminutive in size. This, however, is now assured, and is every way reasonable if we had but reflected that animalcules, far beyond the reach of unaided human vision—hundreds in a single drop of water—see each other perfectly, as is proved by their pursuit of one another with all the accuracy of movement evinced by the gar fish in chasing its prey. If these microscopical animals can see objects, as they evidently do, a thousand times smaller than are visible to unaided human eyes, is it not reasonable to assume, as the microphone demonstrates, that they can also produce and hear sounds a thousand times less in intensity than are audible to the unassisted human ear?

The Sea of Gallilee.

Riding by the foot of Hattin, over the place where, 700 years ago, Saladin annihilated the Crusaders' power in Palestine, we at length reached a ridge where we looked out on the distant hills of Bashan, and down far below us upon a dark blue pear, or harp-shaped sheet of water, lying snugly in a deep inclosure of high brown hills. Though less than 13 miles long 7 miles broad, yet measured by the events it has witnessed, it is a kind of Pacific Ocean. It was the Sea of Galilee. As we moved over the long way downward to its level—650 feet below the Mediterranean Sea—we had time to grasp and fix its whole aspect and surroundings. It lacks boldness of outline, for its hills slope gradually back from the shore, or leave a narrow plain, as at Gennesaret and Butiha. But the lights and shadows lie sweetly on the hill-sides at night and morning; the northern end is broken into pleasant little bays, and Hermon looms grandly up beyond, far off, yet seemingly near. The whole aspect of the lake is one that suggests the thought and the lack of the beautiful homes. It was still a long ride to the lake. The region we were passing, once brimful of life and activity, was utterly forsaken now. The entire lake lay spread before us, and nearly the whole of its coast line, along or near which once lay the cities Tarichea, Tiberias, Hippo, Gamala, Gergesa, Bethsaida, Chorazin, Capernaum, Magdala, and Beth Arbel. Of these cities Tiberias once had its Senate of 600; Gamala was able to resist and defeat Vespasian at the head of three legions; and when captured by Vespasian and Titus it lost 4,000 in the fight, and 5,000 who hurled themselves or were pushed down the precipices; while Tarichea according to Josephus, was able to furnish 16,500 for slaughter in a sea fight with the Romans, 1,200 slain in cold blood in the tedium, 6,000 captive youth to dig for Nero in the Isthmus, and 30,400 to be sold into slavery. The only existing visible representatives of all this strength and activity were the wretched little clusters of huts called Mejdel (Magdala), and the shrunken Tiberias, with its 2,000 inhabitants. From our path not a vestige of the other places could be discerned. It was near sunset when we entered Tiberias. We followed the road through the gate, but could easily have passed through the rents in the walls. The now squalid city mentioned but once in the New Testament, has been a chief home of Jewish learning since the destruction of Jerusalem. Here the Jerusalem Talmud was completed, and here is now what may be called the present theological school of the Jews.—*Prof. Bartlett.*

The English Cottage Girl.

As a child the cottage girl "roughs" it in the road and in the fields. In winter she learns to slide, and to endure the cold and rain, till she often becomes what to any one accustomed to a more delicate life, seems positively impervious to weather. The servants in old-fashioned farm-houses really did not seem to know what it was to feel cold. Even now-a-days a servant fresh from an outlying hamlet, where her parents probably could procure but little fuel beyond what was necessary for cooking, at first cares not an atom whether there be a fire in the kitchen or not. Such girls are as hardy as the men of their native place. After a time hot rooms and a profusion of meat and good living generally saps and undermines this natural strength. Then they shiver like town-bred people. The cottage child is often locked out by her parents, who go to work and leave her in charge of her still smaller brothers and sisters. They play about the hedges and ditches, and very rarely come to any harm. In autumn their little fingers are employed in picking up the acorns fallen from the oaks, for which the farmers pay so much per bushel. In the spring is their happiest time. The joy of life, the warm sunshine and pleasant breeze of spring—is not wholly lost upon them, despite their hard fare and not very affectionate treatment they receive at home. Such a girl may then be seen sitting under the willow beside the brook, with her charges around her—the little brother that can just toddle, the baby that can but crawl and crow in the green fresh grass. Between them lies a whole pile of flowers—dandelion stems made into rings, and the rings joined together so as to form a chain; rushes plaited; blue bells; cowslips tied up in balls, and cowslips loose, their yellow petals scattered over the sward. The brook flows murmuring by, with an occasional splash as a water rat leaps in or a fish rises to an insect. The children weave their flowers and chant some old doggerel rhymes with little or no meaning. Long afterwards that girl will retain an unconscious memory of the scene, when wheeling her employer's children out on some suburban road, she seeks a green meadow and makes a cowslip ball for the delighted infants. In summer they go down to the hay field, but dare not meddle with the hay, which the baliff does not like to see disturbed; they remain under the shadow of the hedge. In autumn they search for the berries, like the birds, nibbling the hips and haws, tasting crabs and sloes, or feasting on the fruit of a hazel bush. Be it spring or summer, autumn or winter, wherever the child may be, her eyes are ever on the watch to find a dead stick or a broken branch, too heavy to lift, but which may be dragged behind, in order to feed the cottage fire at night. This is her first duty as a child; if she remains in the hamlet this will be her duty through life, and to the last as an aged woman. So in London, round the purlieus of buildings in the course of erection—even in the central thoroughfares, in busy Fleet street—children hang about the temporary hoardings, and pick up the chips and splinters of deal. But the latter have not the pleasure of the blue bells and cowslips, nor even of the hips and haws, nor does the fresh pure breeze play upon their foreheads. Rough though it be, the childhood of the cottage girl is not wholly without its recompenses, not the least of which is sturdy health. Now that good schools are open in every village, so soon as children are old enough to walk the distance, often considerable, they are sent off every morning. At all events, if it does nothing else, it causes the mothers to give them a daily washing and tidying up, which is in itself an advantage. They travel under the charge of the girl; often two or three such small parties join company, coming from as many cottages. In the warmer months the lanes and fields they cross form a long play ground for them, and picking flowers and searching for birds' nests pass away the time. In winter they have to face the mire and rain. —*Standard.*

Sunshine.

We wish that we could persuade every one who reads this to let more sunshine into their houses. Draw up the window shades, throw back the curtains, and admit the warm radiance to every room. It will do you good in more ways than one. Physically, the sunlight is a necessity, while to our souls it acts equally as a tonic. You can't be half so anxious and troubled when the bright sunshine falls about you, as when you sit in a dimly lighted room. Try it and see. Mark how your spirits will rise, your hopes revive, your very plans seem more easy of accomplishment, in the glowing sunlight. And then, when to the radiance of an earthly sun is added the brightness of the Sun of Righteousness, shining upon us day by day, we shall find it easy to be cheerful and happy, even though troubles assail.

Let us have sunshine in our homes, in our hearts, and in our lives.

Liebig's Cure for Intemperance.

The *Scientific American* contains an account of an experimental test of Liebig's theory for the cure of habitual drunkenness. The experiment consisted of a simple change of diet, and was tried upon twenty-seven persons, with satisfactory results. The diet proposed is farinaceous, and in the cases reported was composed of macaroni, haricot beans, dried peas and lentils. The dishes were made palatable by being thoroughly boiled and seasoned with butter or olive oil. Breads of a highly glutinous quality were used, care being taken to prevent their being soured in course of preparation. In this explanation of the theory, Liebig remarks that the disinclination for alchoholic stimulants, after partaking of such food, is due to the carbonaceous starch contained therein, which renders unnecessary and distasteful the carbons of the liquors.

Poverty and Suffering.

"I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring, which did them no good. I was completely discouraged, until one year ago, by the advice of my pastor, I procured Hop Bitters and commenced their use, and in one month we were all well, and none of us have seen a sick day since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost—I know it. A WORKINGMAN."

MISCELLANEOUS.

Charlotte Institute,
FOR YOUNG LADIES,
CHARLOTTE, N. C.
Spring Term January 30—June 10th 1879.

EXPENSES $125 per term, inclusive of everything in the way of Board and Tuition, viz: Furnished Room, Lights, Fire, Servant's Attendance, and Washing; Ancient and Modern Languages, Calisthenics, Free-Hand Drawing, Kindergarten for younger pupils, all school books and stationery for school use; thus preventing any supplemental bills at the end of the Term.

Pupils entered at any time and charged from time of entrance to end of Term at these rates.

Music under Dr. Bidez $30; under any other Teacher $25. Use of Piano $5 per Term.

Private lessons in Painting $25, in Crayon Drawing $20, in Pencil, $12 per Term.

The best "Reference" the school can give as to its excellence, is its success in its own community, in which it opened with 35 pupils, and now has over 100 in regular attendance. Appeal is confidently made to its patrons in Charlotte that the Institute with its present corps of instructors is of unprecedented excellence.

Rev. Wm. R. ATKINSON, Charlotte, N. C.
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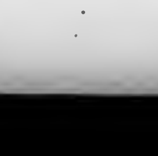

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The Presbyterian.

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For the N. C. Presbyterian.

RICHARD BAXTER.

MR. EDITOR:—The volume of Sir James Stephens, page 150, seq., of the modern British classics, contains an admirable essay on the "Life and Times of Richard Baxter," by Rev. William Orme. "This publication" of the Life and Times of Baxter, by Mr. Orme, as far back as 1830, "was, in the legal phrase, a demand for judgment, in the appeal of the great Nonconformist to the ultimate tribunal of posterity, from the censures of his own age, on himself and writings. We think that the decision was substantially right, and that, on the whole, it must be affirmed." Most heartily do we commend this essay of Sir James to those who may not find it so easy to procure the work of Mr. Orme for a pretty full elucidation of the "Times," rather than the "Life of Baxter," and they were stirring "Times" indeed. Having within a short time past refreshed our spirits and our memory by reading this essay, and which called up before us so vividly the impressions that Ormo's work made upon our mind years ago, we propose, in this paper to give to your readers a sketch of the "Life" and incidentally a little of the "Times" of this great man.

During those troubled times of the English Church there arose many individuals of eminent piety, vast intellectual resources and great moral courage. But in the galaxy there are few brighter stars than Richard Baxter. Few men, indeed, of any age, have exhibited a more holy and blameless life, or exerted upon the spiritual interests of the world a more effective and salutary influence than this oppressed and persecuted dissenter.

As a scholar Baxter must be ranked in the class of "self made men." When a youth his literary advantages were few; but he did not remain in ignorance. A strong thirst for knowledge, a vehement ardor in its pursuit, resolution and perseverance which lead to nothing but the will of God, bore him successfully forward in a course of acquisition, and his intellectual resources became various extensive and valuable.

In 1638, being twenty-three years old, he was set apart to the sacred ministry. At his ordination he subscribed to the bitterly disputed rites and canons of the Established Church—a step which he afterward deeply lamented. For, when he became acquainted on the one hand with the self-denying and self-sacrificing piety of his dissenting brethren, together with the reasons of their resistance, and on the other hand with the bad spirit, weak arguments and the exorbitant and oppressive claims of the prelates, he entirely changed his views, shifted his ground and commenced supporting the cause of the nonconformists, with the zeal of fresh conviction and with all the vehemence of his sanguine spirit.

Upon the opening of the Long Parliament he was chosen Vicar of Kidderminster. His labors in that place were eminently successful. These have been so often described and are so well known, I pass them by with a very brief summing up. When he went there iniquity, open and unblushing, prevailed, and the religion of the heart was scarcely known. He labored faithfully, and his efforts were not in vain. A powerful work of grace soon commenced and spread, and the aspect of the whole town was changed. The Sabbath was observed, riot and dissipation ceased, the tongue of blasphemy was silent, the voice of prayer and praise was heard in almost every house, and the silent influence of the Spirit felt in nearly every heart. The truths which he preached, and which were instrumental in producing this wonderful reformation, were the essential doctrines of the evangelical system. "The great fundamental principles," says Calamy, "contained in the baptismal covenant, even a right knowledge and belief of, and subjection and love to, God the Father, the Son and the Holy Ghost, were the things which he daily opened to them, and with the greatest importunity labored to imprint upon their minds." Indeed, Baxter was, in the best sense of the words, a *revival preacher;* and if he was living now, he would be found among the warmest friends and the most efficient supporters of *revivals of religion.*

During the civil war, which commenced in 1641, Baxter withdrew to Coventry, and preached to the garrison and the inhabitants. He avowed his decided disapprobation of the measures which Cromwell adopted to accomplish his ascendency; and went so far as even publicly to reprove him, when in the height of his power, for his ambitious usurpation. He preached before the Parliament the day before they voted the restoration of the King. Immediately on his return Charles appointed Baxter one of his chaplains in ordinary, and he was even allowed to preach before the King and his Court. He was one of the commissioners appointed to meet at Savoy to settle the long disputed points of worship. During the whole conference Baxter was earnest for accommodation. He was ready to meet his opponents on what was then called the middle-ground of "primitive Episcopacy." But the Bishops were unyielding and the conference was dissolved, having accomplished nothing but a wider and more irreconcilable separation.

In the beginning of 1662, the famous, or rather *infamous* Act of Uniformity was passed, which silenced, on pain of imprisonment and of the most cruel deprivations, all who would not subscribe to the ultra Episcopacy which then prevailed. By this act about two thousand ministers of the gospel, holy, faithful, laborious men were ejected from their respective fields of usefulness; torn from their affectionate and beloved flocks, and "at once buried alive in a common grave." Amongst these were such men as Owen, Bates, Baxter, Corbet, Woodbridge, Charnock, Fairfax, Poole and others, some of the richest minds and the noblest spirits of England. From this time till his death Baxter was often a sufferer. His faith and patience were sorely tried. But the gold shone the brighter for the furnace. His terrestrial sun passed behind a cloud, but the Sun of Righteousness beamed more clearly upon his spirit. "The love of Christ constrained him," and he dared to obey God in defiance of men. He continued to preach and toil to promote the glory of God and the salvation of the perishing about him. For his self denying efforts he was three times put into prison. But he rejoiced in the midst of his trials, and well he might, for they were fast ripening his soul for the communion and joys of heaven. The account of Baxter's trial before the notorious Jeffries has often reminded us of the trial of our Lord at the bar of Pilate. The resemblance would be more perfect except that, in insolence and abuse, the English Judge far exceeds the Roman Governor. In 1691 he was granted a peaceful release from sin and suffering and sorrow, and an abundant admission to that world where "the wicked cease from troubling and the weary are at rest." D. L.

(to be continued.)

For the N. C. Presbyterian.

THE INEXORABLE STREAM.

BY REV. OLIVER CRANE, M. D.

There sported a child by a streamlet's side,
At noon on a summer's day,
And oft, as he turned to the rippled tide
He asked that its waters stay.

He plucked of the flowers that around him grew,
And plaited a garland fair,
And far on the gurgling waves he threw
The wreath he had twined him there.

Exultant he stood in his infant glee,
And looked that the ripples cease,
But onward they danced to their parent sea,
Nor aught for his boon decrease

Reclining anew on the flowery glade,
He gazed at his wreath and wept,
While afar on the crested foam it played,
And onward and onward leapt.

The sun was yet high, and in folded form
The clouds, as they loomed remote
Portended the might of the coming storm
By its harbingers muffled note.

Still louder it pealed, and the lightning's gleam
Shot chained from the blackened cloud;
Yet lingered that boy by the flowing stream,
And wept for its stay aloud.

The tempest uprisen now hustling swept
O'er meadows, and hill, and grove,
And madly the stream, where the sporter wept,
Immingled and onward drove.

His sporting was o'er and with swimming eye,
A moment he gazed again,
And thus to the waters that hurried by,
He uttered his plaintive strain:

Will ye go—will ye go?
And regard me not,
Though the noontide glow,
And the sun be hot?

Will ye on—will ye on?
Will ye never stay,
Though the sun be gone,
And the lightning's play?

Though the thunders are heard,
In their deafening call—
Will ye brave their ward,
And despise them all?

Is it naught—is it naught,
Though I throw beneath,
What I fondly wrought,
My own woven wreath?

Will ye stay—will ye stay,
If I plunge me there,
And demand away
Now the wreath ye bear?

I will go—I will go,
And from off your wake,
Till ye cease to flow,
Take the wreath I gave!

He spake, and extending his little hand,
He plunged in the foamy wave;
And struggling awhile for his flowery band,
He sank in a billowy grave.

That stream flowed on, and in angry tone,
Bore giver and wreath away;
Not infantine tears, nor a mother's moan,
Could bid it in aught delay.

Ah! vain is the effort by puny might,
To hinder the stream of time;
But on, with its course unchanged in spite,
It rolls in its flow sublime.

CHARACTERISTICS of CHRISTIAN WORSHIP

So long as human nature is not uniform, so long will men tend either to as much ceremonialism as is at all permissible or to as little of it as is at all practicable. The ritualist and the Puritan "will never cease out of the land." To either extreme there attaches a danger. A cultus overlaid with sensuous pomp tends to substitute forms for real devotion. On the other hand, a severely simple service, in which the expression of worship and the aids to it are reduced to a minimum, is apt to enfeeble devotion for lack of that support which all genuine feeling finds in its own healthy and appropriate utterance. The two dangers, however, are scarcely of equal gravity. The latter is a danger of defect; and the more robust and masculine the piety of the Church is, the less will it feel such a defect. The former is a danger of deterioration, devotional feeling degenerating either into formalism or into superstition; a danger this to which human nature is peculiarly exposed, and from which spiritual religion has frightfully suffered. Besides, a religion whose essence is most spiritual demands only the most simple expression. On the whole, therefore, safety seems to incline to the rule—rather less of the sensuous and outward in cultus than more. Rather a service bald of ornament, and severe in its expression of religious life, than one which even tends to any excessive cultivation of the outward form.—*Catholic Presbyterian.*

YOUR PASTOR'S WIFE.

Zion's Herald speaks this word for "Your Pastor's Wife:"

"Remember that your pastor's wife has a woman's heart. Do not be too frank and free in criticising her to her face. She may keep a calm countenance in your presence, but the flood gates will give way when you leave the house. Do not be too unjust or ungenerous. You have a small church and pay a very limited salary. You think your pastor's wife should do her work without the aid of a servant. Some of you have no such assistance. While she is struggling to do this, possibly without your robust health, do not lecture her because she visits so little, and does not attend all the social meetings. You can readily visit her, but there are fifty families in the congregation to whom she must pay equal attention. She heard your well-meant, but sharp criticism the other day, and tried faintly to pass it off with a smile and response like a Christian woman; but she sank under the weight of it when you left, and her husband found her utterly discouraged, exhausted by weeping and reclining upon the couch in quite a fever. Carry balm when you visit her, not an irritant."

RELIGIOUS INTELLIGENCE.

FOREIGN.

From the London *Weekly Review:*

Lord Bury, Under Secretary of State for War, has been received into the Roman Catholic Church.

A German Priest, Father Haller, who as priest at Arquennes had violently attacked the Government from the pulpit, has been expelled from Belgium.

The Pope on Friday gave audience to 500 French pilgrims, and exhorted them to persevere in order to save their country, which would never lose its title of eldest daughter of the Church.

The approaching Consistory is confirmed. He has been named at the special request of the King of Portugal. There will thus be seven foreign and three Italian cardinal created on the 12th inst.

In the new volume of his enlarged History of England, Mr. Green declares that "if its government by ministers give it the outer look of an ecclesiastical despotism, no Church constitution has proved in practice so democratic as that of Scotland.

At Shipton, in England, the smallest living in the English Church is found. The rector gets $15 a year. A smaller one than this is reported from Massachusetts, where the minister receives $4 50 for a year's service.

The natives of South-East Cape, New Guinea, have poisoned six native teachers by placing a upas tree in the drinking water. Fifteen of the twenty men, wives and children, landed there by the John Williams are already dead from poison fever.

The Roman Catholic world of London has recently received a shock, the Rev. W. W. Roberts, a nephew of Cardinal Manning, and an Oblate of St. Charles Borromeo, Bayswater, having so far forgotten his vows as to have contracted matrimony—and in a Presbyterian place of worship! The Rev. Dr. Case, formerly a student of the Collegio Pio, at Rome, and until recently a priest of the Gloucester Mission and Canon of Clifton, has also left the bosom of the Roman Church, and is now living as a private gentleman.

In Belgium the religious battle is becoming more and more violent. At Tournai the absolution has been refused to pupils of the Athenee, and they were informed that they would not receive it so long as they continued at the establishment. The Belgian Constitution says that the State pays "the salaries and pensions" of the clergy. Already there exists a law depriving of the right of pension the numerous members of the clergy who have been condemned for immoral conduct. It is plain that the acceptance of salaries from the State implies on the part of the clergy the fulfilment of their duties towards the faithful, and that the State would eventually have the right to deprive of their salaries those members of the clergy who prove recusant.

An idea of the way in which some of the French country priests recommend the Republic from the pulpit may be formed from the following extract from a sermon delivered recently by the Abbe Denmenjon, curate of Port, a small commune in the Ariege: "You are a lot of ignorant persons; whither is your Republic leading you? To an abyss, to another sanguinary 1793. You are duped. You allow yourselves to be deceived by lying newspapers. I should be a Republican if your Government were a good one; but it seeks to destroy religion. However, the Mayor will not marry you unless you go to church; marriage without the church is not marriage. You must resist the laws that are being proposed. You must violate them and have the courage to come here and receive the Holy Sacrament. Your Republic wishes to establish absolute equality, and to deprive you of what you possess in order to give it to idlers and vagabonds." The authorities have resolved to take proceedings against the priest.

The literature of the Brahmo Somaj is becoming very lively since the disruption in the body caused by Baboo Chunder Sen allowing her daughter, a mere child, to be married to a native Prince. Lately the Baboo delivered a lecture entitled "Am I an Inspired Prophet?" In the course of his lecture he asserted that his life was "destined for asceticism and abstinence, for the simplicities of faith and life," and that he was to be debarred from the luxuries of the world." One of the party which has broken away from his leadership has published a pamphlet, in which he shows how Chunder Sen practices what he preaches. In the first place, though the leader of the Brahmo Somaj calls his house a cottage, in reality it is a palatial building with a noble garden around it. "That," says the critic, "is abstinence No. 1." On the railway he invariably travels first-class, and he is never seen on foot. This is abstinence No. 2. In the third place, he eats choice edibles, wears rich dresses, uses all sort of perfume, and keeps half-a-dozen servants. Fourthly, he exacts menial personal services from his missionaries. One fans him when he is tired, or stretched on bed for sleep; another pours rose-water on his head when he is a little giddy; and a third handles his feet slowly and softly for long hours to ease him of any little possible pain in them, or simply to make the approach of sleep sweeter and richer to him. Is not this abstinence *par excellence?*"

MISCELLANY.

At San Francisco, James O'Neil who acted the part of Christ in the recent Passion play, has been arrested, tried and convicted of a misdemeanor.

War balloons, one of them containing thirty-eight thousand cubic feet, are getting in readiness for transfer from London to the seat of the Zulu war. The practicability of sending up a fresh supply of gas to a balloon, while it is in the air has been demonstrated.

A somewhat interesting discovery has just been made in St. Giles' Cathedral, Edinburgh. On the floor of the south transept being raised, three leaden coffins were found, one of which has justly been supposed by antiquaries to contain the remains of the "Good Regent" Moray, Queen Mary's half-brother, who was buried there in February, 1570, John Knox preaching on the occasion.

Five years ago the Duke of Bedford presented a noble statue of John Bunyan to the town from which his Grace derives his name, and since then he gave to the church of which Bunyan was the pastor a magnificent door adorned with the scenes illustrative of the "Pilgrim's Progress." We now learn that the Duke and Mr. Boehm, the sculptor, are about to present a model of the statue to the Baptist College in Regent's Park, London, of which Dr. Angus is the Principal. In the library of the same institution a statue of Robert Hall has recently been erected.

Proceedings of the General Assembly.

THIRD DAY.

We take from *Courier-Journal* report.

The Assembly was called to order Saturday at 9 o'clock. A. M., by the Moderator.

COLUMBIA THEOLOGICAL SEMINARY.

The report of the faculty of this seminary was read, showing that there have been twenty-eight students in attendance and one resident graduate. A number of valuable pamphlets and a few bound volumes have been added during the year. The number of volumes at present is 18,956, besides a large collection of pamphlets suitable for binding. Rev. Charles P. Hemphill has resigned his position as Hebrew tutor, in order to prosecute his studies elsewhere, and Dr. Howe has discharged the duties of that place. The agency of Rev. C. E. Chichester was very successful until the yellow fever scourge brought his labors to a close. These will be resumed after a while. The larger part of the funds of the Perkins professorship has been lost through the failure of the institutions in which the funds were invested, and the aid of the Assembly is asked in the matter.

Dr. Parks the Stated Clerk, said another Commissioner, W. A. Nicholson, ruling elder of Enoree, had been enrolled.

THE SABBATH.

The committee appointed at the last Assembly to report upon the subject of Sabbath Observance, of which Rev. James Stacy, D. D., was Chairman made the following written report:

On account of the absence of the Chairman in Europe during the past summer, it was late in the fall before the committee were called together, and not until after the meeting of most of the larger and more important ecclesiastical bodies had taken place. Since that time, however, your committee have been endeavoring faithfully to obey the instructions given, as far, at least, as other engagements would allow. They have been in correspondence with the New York Sabbath Committee, the Sabbath Alliance and the International Association of Philadelphia, the New Jersey Association of Maryland. They have communicated with only two of the Synods of our Church for the reason above stated. They have addressed, however, a letter to all the Presbytories, asking them to place this subject upon their docket and consider the same at their spring session. They have also written to thirteen of the Conferences of the M. E. Church South. They have also been in correspondence with the Federation Internationale of Geneva, Switzerland. They have raised the necessary funds, procured and distributed over eleven hundred copies of the tract issued by our Committee of Publication styled "The Holy Sabbath," sending one to each minister in our entire Church, as far as their address was known. They have endeavored, also, to enlist the sympathies and services of the editors of several journals of the different denominations, asking them to make this one of the more prominent themes, both for their editorials and selections. They have also sent a communication to the Southern Baptist convention at Atlanta, to the Northern General Assembly now in session at Saratoga Springs, and to the Assembly of the Cumberland Presbyterian Church in session in Memphis, asking them to take action in the matter; and in addition to all this they have been gathering statistics and all the information within their reach bearing upon the general subject and endeavoring as far as possible to spy out the land and see how it lies.

From a general survey of the field as far as we have been able to view it, we feel fully persuaded that the last Assembly has neither acted hastily, nor yet given undue prominence to this matter. Notwithstanding the grave doubt expressed by one of our ecclesiastical bodies to those who have closely inquired into the matter, it is obvious that there is a growing tendency to laxity in views on this whole question of Sabbath observance. The loose transatlantic ideas are coming over with every tide of immigration. And though we in distant portions of the South may not yet feel the influence to any great extent, it is nevertheless stealthily creeping in, and like leaven, is quietly but surely working. The recent movements in Cincinnati and Louisville, the growing disposition on the part of the secular press to make their Sunday issues specially interesting and attractive, the increasing patronage of Sunday trains by professing Christians and even ministers of the Gospel, many of whom do not hesitate to travel on Sunday trains to fill their appointments, the habitual silence of many pulpits on this subject, and last, though not least, the lamentable example so recently set in the halls of the country, when the supreme lawmaking power in the land openly, and in the eyes of the nation and of the world, desecrated the sanctity of the Lord's day by appropriating it to the transaction of Congressional business all furnish evidence of this laxity. And we may here remark that the present remoteness of the evil from us is no protection. Society, like the atmosphere above us, cannot be agitated in one direction without sending the influence in others. Any evil practice in one section, like the cold wave in the northwest, will soon begin to travel, and unless arrested will continue to spread, until the whole country is brought under its influence and feels its chilling power. Let the plague break out in any country, and how soon our authorities would be enforcing the law of quarantine. The action would be wise, the course commendable. Evil practices like the plague, when once established will soon begin to spread in every direction. The time to fight any contagion is in its incipiency.

Whilst our rulers are so ready to look after the physical health of the nation, it is greatly to be regretted that they are so slow in realizing its moral necessities. The question of the Sabbath has much more to do with our political and social systems than many are ready to admit. It has a political as well as religious outlook. Standing in close connection with the morals of the country, like any other question of morals, it must bear directly upon the question of national prosperity. The ordinance stands as the representative of the Lord, and cannot be disregarded, without to that extent disowning allegiance to the God of heaven.

The hebdominal division of time being the foundation of God's scheme of creation, and also of redemption, is also clearly the foundation of his projected scheme of providence, with reference both to Church and State. He has ordained that man shall within six days do all his work and rest the seventh; and every law or action that ignores this regulation is contravening His plan, and everything that contravenes any of His plans must in the end work disastrously to all concerned. It is clearly to the best interest of the race closely to scan and rigidly to observe all the rules and principles of the Creator, as revealed either in revelation or nature. In one word, to keep as near the divine plan as possible. It is only in this way that the great problems of human civilization and national reform can ever be solved. Real progress in mechanism has been attained only by a close observance and imitation of nature. When man departs from that scheme—when he sets his judgment against the Divine judgment, and his law against the Divine law—the scheme of the Great Architect is marred, the time of its completion delayed, and the interest of the whole jeopardized.

Our legislators and rulers have generally acted upon this principle, inasmuch as they have in the main based our constitution and laws upon the teaching of the Scripture. In this they have acted wisely. Queen Victoria uttered a great truth as well as a noble sentiment when, in response to the inquiry of the African king, she gave this answer, accompanying the gift of a Bible: "This book is the secret of England's greatness."

Whilst our constitution and laws profess conformity to the Word of God, there is one particular in which, in their practical workings at least, they are sadly in want of harmony with it. While the Scriptures say positively and unequivocally, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates," Railroad and other corporations are allowed to ply their vocations as on other days. In the language of one of our correspondents, "The Sunday freight business is enormous, bringing terrible oppression upon thousands of men." So in the postal service. The running of trains, the carrying and distributing of mails on the Lord's day on the thousands of roads, and the ten thousands of postoffices in this broad land is a great work, requiring a great number of employes and a vast outlay of physical labor. This robbing so large a portion of our citizens of their seventh day rest is a wrong done them, as they are unjustly deprived of a boon conferred by the Creator upon every creature. It is a wrong done the law of God, as it casts contempt upon its authority. It is a wrong done the Christian Church, as it weakens its testimony, and in many instances interferes with its services. It is a wrong done the whole country, as it places the entire nation in a position of antagonism to the divine law and the divine plan, which will necessitate chastisements and scourgings of various descriptions, if not final overthrow. Revolution must, of necessity, follow revolution, until the Governments of this world are fashioned after the principles and teachings of the Scriptures. And it would be well for the people of this country to remember that there is no new world—no inviting Eldorado in the distant West to which these principles may again be transplanted and begin the experiment anew. The struggle must be at home. The elimination, if ever effectual, must be wrought with our own hands, and here upon our own soil.

In this action of the Government it is impossible to see upon what principles of equity or righteousness its conduct is based. We are utterly at a loss to see with what consistency it can forbid in others what it allows in itself. How it can require individual citizens to cease from their daily toil whilst it is driving its own business and carrying on its own work on the seventh day as well as any other.

Nor can we see upon what principle of justice it can allow railroad and other corporations to carry on their traffic through the same period of seven days, while individual citizens are required to cease from theirs. That is a strange system of ethics, indeed which condemns an action in an individual while he stands in his isolation, but justifies the same when he merges in the constituency of the Government or becomes a stockholder in some legalized corporation. It is needless for us to declare that the word of God recognizes no such distinctions. If it be right for the Government and these corporations to violate the Sabbath, it is right for individuals to do the same. If it be wrong for individuals to do it, it is equally wrong for the Government and these corporations.

It is not enough to say that it is a work of necessity and mercy. The Master in his exposition of the law has clearly defined the only exceptions to the rule, and it is utterly impossible to see how, upon any known principles of interpretation, this wholesale and constant discharge of regular and servile work can be analogous to the few exceptional cases given. It is neither lifting the ox out of the ditch, nor leading the ass to water. It is purely a question of gain. It is the same unquenchable thirst for riches, that has influenced this people, as the ancient people of God, to believe that there is more profit in seven continuous days of toil than in six of labor, with the seventh as a day of rest.

Nor is it an answer to say that the Sabbath is a religious institution, and that the Government is a political organization, formed for temporal and political purposes solely, and therefore as such has nothing to do with religion. We most heartily indorse this sentiment, and most earnestly insist upon its rigid enforcement. As a Church, we are ready to affix our broadest seal to the doctrine of the eternal separation of Church and State. Let the things of Cæsar over be kept separate from the things of God. But this matter of a day of rest is something that concerns the kingdom of Cæsar, as well as the kingdom of Christ. There are two distinct questions here before us. The one a moral, the other a religious one; the one a State, the other a religious question. The one concerns us as citizens, the other as Christians. It is to the former of these that we are now speaking. It is to the question that concerns us as citizens—that concerns our temporal interests and welfare as individuals, and our temporal prosperity as a nation, that we are directing attention; and we insist upon it, that this is a question for legislative consideration, inasmuch as it involves the question of morals, and the question of morals bears directly upon the question of national prosperity. God has so constituted the world that the temporal rests upon the moral, and the moral upon the religious. The field of morals touches religion upon the one side, and human government on the other, and, like the ocean separating two continents, is the property alike of both. No government can flourish without good morals, and no good morals can exist without a clear recognition of the teachings of Scripture. The true interests of the country demand that the Sabbath be protected, as the marriage relation, or human life and property, and for the same reason. If the government has authority to forbid adultery, murder and theft, because these things are enemies to its material progress and stability, for the very same reason it has authority to forbid the outward violation of the Sabbath law. It has nothing to do with the anger that is in murder, the lust that is in adultery or the concupiscence that is in theft, for these things fall within the purview of religion. But it has the right to forbid the overt acts to which they lead, because hurtful to its interests. So it has no right to say that its citizens shall indulge in holy affections or attend religious exercises on the Sabbath, for those also fall within the scope of religion. But it has the right to require that its citizens shall abstain from all labor and every open and flagrant breach of the peace and order of the day.

As to the questions what can be done toward abating the evil, and what is our duty in the premises? we answer, that our duty is very clear in one direction, at least. "Ye are my witnesses," saith the Lord. It is the duty of the church to bear testimony to God's truth, and the teaching of the Scriptures on this subject, and as far as possible to train the public conscience aright. And not simply to bear testimony with the lip, but also with the life. Preaching, unsupported by practice, would be wholly ineffectual. A mere resolution without observance on the part of ministers, elders and members, would be utterly futile and vain. We hope, therefore, that the Assembly will first of all insist that ministers and elders and members of the church shall themselves set the example by rendering due respect in the observance of the day. For without this, any deliverance on the subject, no matter how admirable, would only provoke the taunting retort, "Physician, heal thyself."

Whether much can be done by way of petition will depend very much upon the style of the address, the zeal with which it is presented, but especially upon the number and character of the petitioners. Two of the Synods (Alabama and North Carolina) have, through their respective committees, petitioned their Legislatures. The petition of the first was too late to be fairly before the Legislature, and was defeated. That of the second was so far successful as to secure a law forbidding the running of "freight trains on the Sabbath." If all the Christians of the different denominations could only be aroused to unite in one grand effort, we feel fully assured that much could be done toward abating the evil, and preventing any further encroachments upon the sanctity of the day.

In several of the larger cities, and in few of the States, there are Sabbath Associations, composed of members of the different denominations, which have been doing a good deal, in a quiet way, toward promoting Sabbath observance. If such associations could be formed in every State, they could doubtless do much toward restraining the obvious tendency to Sabbath lawlessness and desecration.

An effort is being made to hold an international meeting of all the associations in this country and Canada, to meet some time in the fall, with a view to considering the whole subject, and devising, if possible, some measure for the arrest of this national evil. What the result will be remains to be seen. A similar meeting of the associations of Europe is also appointed to be held in the city of Berne, in September next, from which we hope great good will come.

In the meanwhile we urge upon the Assembly the importance of continued agitation. Let this venerable court continue to speak upon this subject, and speak in no uncertain way, but in a loud and emphatic manner. Let its voice be heard throughout the land, and even the world. Let its testimony be pointed, decided, unequivocal. Let her ministers be urged to present this subject to their respective congregations. For if this evil is ever reached, it must be through the agency of the Church; and even if not reached and corrected, it is only in this way that the Church can clear her skirts. Respectfully submitted,

JAMES STACY,
DONALD FRASER,
W. A. MOORE,
T. Q. CASSELS, } Committee.

Colonel Livingston moved that it be received and adopted, because it was the report of a special committee appointed by the General Assembly.

Dr. Peck moved that the report be docketed.

Mr. J. B. Smith moved that it be referred to a special committee, to take such action as might be necessary.

Dr. Woodrow said he wished to assign another reason for the postponement. They would be held responsible not only for the report as a whole, but also for all of the reasoning, and even expressions contained therein. There should be nothing in a report which all of the members of the church could not defend, and which could not be used authoritatively. While he saw nothing very objectionable in the report just presented, he was of opinion that there were certain parts to which he could not commit himself.

Col. Livingston said that Dr. Smith's motion was something unusual. To refer the report of a special committee to a special committee would not give the matter any greater indorsement.

Dr. Peck's motion was carried.

FOREIGN MISSIONS.

Dr. Junkin moved that the motion referring Dr. J. Leighton Wilson's memorial to the Committee on Systematic Benevolence be reconsidered. He contended in support of his motion, that the Foreign Mission work was in a critical condition, and that committee which shapes the action and general course of the Foreign Mission work should consider this matter. He therefore hoped that the vote would be reconsidered and the report turned over to the Committee on Foreign Missions. The motion was carried.

Dr. Nall moved that all papers touching retrenchment and reform be taken out of the hands of the Committee on Systematic Benevolence and turned over to the Committee on Bills and Overtures.

The committee to nominate delegates to the next Presbyterian Alliance is composed of Rev. W. U. Murkland, D. D., Rev. J. B. Adger, D. D., Alexander Sprunt, A. M. McPheeters, L. L. Holliday.

INSTITUTE FOR COLORED MINISTERS.

Rev. Dr. Stillman, president of the Tuskaloosa Institute, read his report: He referred to the great loss sustained in the death of Rev. A. F. Dickson, and announced the temporary employment of Rev. J. W. Kerr. It will be for the Assembly to elect, through the executive committee to be appointed by them, a successor to Mr. Dickson. Ten students are now connected with the institution, eight from Southern Presbyterian Church and two from the Methodist Church. Five others have been in the institution but transferred by their ecclesiastical authorities. Rev. B. T. Lacy, the Financial Agent, whose field for the soliciting aid has been the Reformed Church of this country and the churches in Canada has collected about six hundred volumes, most of them of great value and suited to the wants of the Institute. His collections in money amount to only enough to pay his salary and expenses, but he has, we believe, prepared the way for large collections when the financial condition of the country shall improve. He has been cordially received everywhere, and has no doubt strengthened the ties between the Reformed Church and our own. This agency will be continued unless otherwise ordered by the Assembly.

The report was referred to the Standing Committee on Theological Seminaries, and the Treasurer's report turned over to the Auditing Committee.

SABBATH OBSERVANCE.

Rev. D. K. McFarland of Savannah moved that the report of the Special Committee on Sabbath Observance be taken from the docket and referred to a special committee for suggestions.

The motion was carried, and a committee composed of Rev. D. K. McFarland, Rev. J. L. Rogers, Rev. F. H. Johnston, Elder W. G. Clark and Elder W. V. Chardavoyne was appointed.

NEXT MEETING.

Charleston, S. C., was nominated for the next meeting of the Assembly and unanimously chosen. A motion was made to change the fixed time of meeting, which is third Thursday in May, to two weeks earlier, but the motion failed.

TRUSTEES ANNUAL REPORT.

The trustees of the Assembly presented their annual report and the report of the President.

Rev. Dr. Adger chairman of the committee on Revision reported that the Book of Church Order had been adopted by the following vote (seven Presbyteries being not officially reported but information concerning them gathered from the newspapers).

"According to all this testimony, therefore, most of which is official, it appears that one Presbytery, namely Muhlenburg, declines to vote; in one Presbytery, namely Fayetteville, there is a tie vote; eight Presbyteries namely Columbia, Knoxville, Maryland, Mecklenburg, Nashville, North Alabama, Western District and Western Texas, vote to reject; and the remainder sixty-seven Presbyteries to adopt, some sixteen of them nearly or quite unanimously.

"The committee having had referred to them by the Assembly the overture from Abingdon Presbytery, respecting the not binding of the new book with the confession or the Hymn-book for five years, and the overture from Paducah Presbytery moving the Assembly to incorporate the old book's chapter on Preliminary Principles into the new book as a preface, recommend that a negative answer be returned to both overtures.

A very spirited debate occurred on the question of the effect which the adoption of the report of the Revision Committee would

[CONTINUED ON SECOND PAGE.]

The Presbyterian.

JOHN McLAURIN, : - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, MAY 28, 1879.

PRINCETON NECROLOGICAL REPORT.

We have received from Rev. William E. Schenck, D. D., this annual report carefully prepared by him for the Alumni Association, which met April 29th at Princeton Theological Seminary. It is a valuable and interesting record in reference to the history of the Presbyterian Church in the United States. It will prove interesting also to those of us who here read sketches of the life work of those with whom we have had pleasant intercourse as friends, or have been fellow students in our college courses.

We would now emphasize two facts apparent here. First, of the forty-four names here received thirty-nine professed publicly their faith in Christ between their *thirteenth* and *twenty-first* years. Only four were twenty-one. Five were between twenty-two and twenty-seven years old. God seems, indeed, to bless those who give themselves to Him in their youth. They are His chosen instruments to proclaim officially and publicly His glorious Gospel message of salvation to dying men. Oh! how earnestly should every Christian parent pray God to draw their children in tender years into His blessed and secure fold. Our Church needs more faithful preachers. They pray for the conversion of the dear boys.

Second. Notice the long life enjoyed by these laborers, who began early in the morning to work for the Master. They were enabled to devote to the Lord a full day's service. What a blessing to the grateful soul to be able thus to show love and give honor to the Redeemer. The summary shows that of the forty-four eight died at an age beyond 80, nineteen beyond 70, thirty beyond 60, thirty-eight beyond 50, and six under 50. The average age at death is 65 years. Of the 181 alumni, noticed in this and the four preceding annual reports, the average age has been about 65 years. Dr. Charles Hodge—*nomen venerabile*—professed his faith in Christ at 18 years of age, and served him until he fell asleep at 81. Who will not pray for such a life of sweet laborious usefulness in the church militant for our children, that they may leave their memorable works behind them to praise the Lord, when they go to receive the welcome "Well done, good and faithful servant?"

COLPORTAGE.

Capt. W. J. Potter has been commissioned by the American Tract Society of New York as colporteur for Eastern North Carolina, the Bahama Islands and places adjacent. We are glad that this important work is to be renewed. The diffusion of religious literature is the only corrective, at least the most efficacious offset, to the spread of pernicious reading. The American Tract Society publishes no objectionable books, and many of its books ought to be in every family, Christian or otherwise. Very great good can be done in such work as Capt. Potter engages in, and we trust he will meet with every encouragement. Many years since Mr. J. N. Andrews engaged in similar work here, and did great good. He is remembered as the model colporteur. We believe Capt. Potter will prove a very worthy successor. Give him a helping hand.

SCHOOL COMMENCEMENTS.

On May 20th, commencement at Whiteville High School. Hon. D. K. McRae, of Wilmington, delivers the address. Commencement Exercises of Simonton Female College, May 30, 1879. At Commencement of Monroe High School, Rev. A. A. Boshammer, of Charlotte, N. C., will preach the Annual Sermon and Rev. J. Henry Smith, D. D., of Greensboro, N. C.; deliver the annual address. The Commencement Sermon of Augusta Female Seminary, Staunton, Va., (Mrs. M. J. Baldwin's) will be preached by Rev. J. R. Wilson, D. D., on Sunday, June 1st. Thomasville Female College Commencement, June 3d and 4th. Sermon by Dr. T. H. Pritchard, of Raleigh, N. C., on Tuesday at 8 P. M. Literary address by Dr. A. B. Brown, of Pittsylvania, Va. Wednesday, 11 o'clock A. M., followed by Essays by the graduates and the delivery of diplomas, &c.

Our thanks must be tendered in general for the very many invitations we are receiving to the Commencements.

We are requested to state that all agents in North Carolina of the N. C. R. R. will sell round trip tickets to Commencement of Thomasville Female College. Tickets on sale June 2 and 4th, good to return within six days.

THE PROOF! THE PROOF!!

We have found the following sentences in the Raleigh *News* of May 18th, and now respectfully ask for the names, times and places concerned in the outrages alluded to. These extracts are from an editorial review of Dr. O'Connell's "Catholicity in the Carolinas and Georgia." "During the early part of his career, (described by the editor as extending through the last forty years) Father O'Connell, like a good many others, had a rough time of it. Catholic priests were not, by any means, favorably looked upon by town folk or country folk in the Carolinas then, *and where they escaped violence they were generally pretty sure of insult.*" "Naturally a great space is given to the life and labors of Bishop England, who *against every opposition that the dislike of the cultured few and the brutal frenzy of the ignorant many*, won for himself and his Church, &c., &c." It is the clauses in italics (which are ours) that require explanation. A more thoroughly Protestant population than that of the Carolinas and Georgia is not, perhaps, to be found in our country. The settlers of North Carolina evidently intended that it should be organically a Protestant community. In the name of the Episcopalians, Baptists, Methodists and Presbyterians of North Carolina, that is, of all its Protestants, we demand from the *News* proofs for these wholesale accusations. How? When? Where? By whom? were these brutal imitations of Irish Catholicism perpetrated? X.

NEWS NOTES.

The installation of Rev. John W. Primrose as pastor of Littleton church has been postponed to fourth Sabbath in June.

Rev. Evander McNair, D. D., has returned from Arkansas, and is residing among his relatives and numerous friends in North Carolina.

The health of Rev. Dr. Drury Lacy is better now than for some time past. Rev. Dr. C. Phillips, of Chapel Hill, is recovering. These items will be gratifying to the friends of these brethren everywhere.

The pulpit of the First Presbyterian church of Wilmington, since Rev. Dr. Wilson's absence at the General Assembly, has been supplied by Rev. Alex. Sprunt, Rev. Dr. R. H. Chapman and Rev. Dr. J. M. Sprunt successively. Next Sabbath Rev. J. M. Atkinson, pastor of Second church, of Raleigh, will preach.

Rev. Roderick Henderson, a Presbyterian minister from Canada, en route home from Florida, where he had been sojourning during the winter, preached in the Presbyterian Church at Lexington, on Sabbath last. The congregation was much pleased with the sermons. The postoffice address of Rev. R. Henderson is Bradford, Ontario, Canada.

SECOND PRESBYTERIAN CHURCH.

The congregation of the Second Presbyterian Church in this city enjoyed their Spring Communion, which was celebrated the third Sabbath in this month. Rev. A. Sprunt, of Winchester, Va., assisted the pastor and preached at 11 A. M. Three persons were added on profession of faith, all past the meridian of life, and one was baptized. At 4 P. M. the quarterly meeting was held and the pastor addressed the Sabbath school, which has been steadily increasing of late, and is now much larger than it ever was before.

THYATIRA AND BACK CREEK.

ROWAN, Co., N. C., May 22.—Bro. McLaurin:—We have just gotten through our Communions at Thyatira and Back Creek. One of their most gratifying features connected with them was the unusually large attendance on Friday and Saturday preceding. Four were added to Thyatira and two to Back Creek. Bro. Penick was with us Friday and Saturday at Thyatira, and Bro. McLelland, from Texas, came upon me very unexpectedly and preached for me Saturday and Sabbath morning at Back Creek. Yours, &c.

J. A. R.

ASHPOLE CHURCH.

RED BANKS, ROBESON COUNTY, May 19.—The spring communion at Ashpole Church was celebrated on last Sabbath. Services commenced on Friday previous. The Rev. H. M. Brearley was assisted throughout the meeting by the Rev. J. A. Consar. The attendance, especially on the Sabbath, was unusually large, including many visitors from neighboring churches of both North and South Carolina. The Rev. Mr. Consar, on Sabbath, preached a very able, forcible, and impressive sermon, which was received by the audience with marked attention, and the good order and decorum observed by the entire assemblage to the close of the solemn service was remarkable, and deserving the highest commendation. We pray that the good seed sown may result in a bountiful harvest.

SPECTATOR.

CHURCH AT NEWTON, N. C.

NEWTON, N. C., May, 1879.—Mr. Editor: The Presbyterian church at this place was dedicated on Saturday, the 17th, Rev. A. W. Miller, D. D., preaching the sermon. His text was from Psalms lxxxiv: 1, "How amiable are thy tabernacles, O Lord of hosts!" The sermon was peculiarly impressive and eloquent, and marked by great earnestness. The Sunday following being our regular Communion Sabbath, made it doubly interesting to us. Dr. Miller preached for us again, and long will it be remembered by all who were so fortunate as to be present. Many were moved to tears as he so beautifully portrayed the preciousness of Jesus and His Word; and these words rang in our ears long after we had left the sanctuary, "Precious Saviour! Preciousness indeed." Rev. R. B. Anderson, our beloved pastor, was with us, and conducted the Communion service. The church was filled to its utmost capacity, and the different denominations of the place joined together and partook of the solemn feast. Two persons united with the church. The Presbyterians of Newton feel that they have been greatly blessed, and that last week was to them a comforting and refreshing season.

A. M. W.

HARMONY CHURCH, RICHMOND COUNTY.

MR. EDITOR:—Our last Communion service at this church was held on Sabbath, 18th instant, by Rev. S. C. Alexander, of Wadesboro, assisted by Rev. N. T. Bowden. It was a season of special religious enjoyment. The large congregation assembled at an early hour, and with marked quietness and solemnity listened to the pure Gospel truths which were clearly and ably presented for their consideration. There was an evident manifestation of the presence of the Holy Spirit, and though there were no accessions to the church, in numbers, the members were aroused and quickened by the earnest and touching appeals presented to them. We rejoice especially at these tokens of Divine favor, as the Church has been in a cold and lethargic state for some years past; it might indeed be regarded as one of the "waste places of Zion." We trust that he who has been called to this ministry may be the Nehemiah who has been sent to arouse the people to exertion, in order to rebuild the walls "that we be no longer be a reproach." Mr. Alexander has been supplying this church in connection with that of Mt. Carmel, since January last. At the latter church he is quite as acceptable as with us. He is under appointment of Mecklenburg Presbytery as Evangelist, to labor in the western part of the State; as the way is not open, he has not yet entered upon his duties in that field. Both this church and Mt. Carmel would sincerely regret his departure, and we trust that, in view of the good work that is going forward, he can be induced to remain in charge of these congregations.

M. C. McA.

Proceedings of the General Assembly.

FOURTH DAY.

We take from *Courier-Journal* report.

[CONCLUDED FROM FIRST PAGE.]

have on judicial cases now pending. Dr. Adger contended that the New Book is the law and all old cases fall and must be begun anew, but recommended waiving rights in regard to present judicial cases.

Dr. Park thought an authoritative declaration by the Assembly was required to make the law operative.

Dr. Woodrow, Col. Livingston, Rev. Thomas E. Converse, Rev. J. L. Rogers, Maj. Thomas Sparrow, and others participated in the debate.

The following resolution was finally adopted:

Resolved, That the General Assembly of the Presbyterian Church, sitting in Louisville, Ky., May, 1879, hereby declares that the new Book of Church Order has been adopted by a large majority of the Presbyteries, as shown in their official reports to this body, and said new Book of Church Order is therefore declared to be the law of the Church.

THE NORTHERN ASSEMBLY'S SALUTATION.

The following telegraphic communication was received and read, from the General Assembly of the Presbyterian Church in the United States of America meeting at Saratoga:

TO THE GENERAL ASSEMBLY, LOUISVILLE, KY.—The General Assembly of the Presbyterian Church, now in session at Saratoga Springs, presents its cordial salutation to the General Assembly in session at Louisville, praying for them grace, mercy and peace through our Lord Jesus Christ. In behalf of the Assembly, and in the sympathies of a common faith and order, I am, etc.,
May 19, 1879. HENRY H. JESSUP, Moderator.

The following reply was sent:

The General Assembly at Louisville cordially reciprocates the kind Christian salutations of the General Assembly at Saratoga, and commends that body to the grace of our common Lord and Master, praying that His presence may overshadow it, and its deliberations be directed for His glory.

The chairman of the Standing Committee on Foreign Correspondence reported having sent fraternal answers to letters from the Reformed Episcopal Church, the Associate Reformed Synod of the South, and the Cumberland Presbyterian Church.

OVERTURE NUMBER ONE.

Dr. Peck, from the Committee on Overtures and Bills, offered the following report in regard to seamen and boatmen:

From the Presbytery of New Orleans, asking the Assembly "to take under its special consideration the matter of the religious instruction and conversion of seamen and boatmen."

The committee recommend the adoption of the following minute, to wit:

First—The Assembly commends the efforts of the Presbytery of New Orleans to bring seamen under Christian influence.

Second—The Assembly recommends to the several Presbyteries who have access to this class of people to do all they can for their evangelization.

Third—The Committee of Sustentation be, and is hereby, authorized to grant such aid as may be in its power to this enterprise, subject, however, to all the regulations which are given its committee in making similar appropriations.

Fourth—The Assembly affectionately commends to the prayers and alms of its people that class of men that go down to the sea in ships and do business in its great waters, and invites them to pray for the coming of that day when the above classes of the sea shall be converted unto the Lord, and mariners shall become missionaries to carry the Gospel to the distant parts of the earth.

Respectfully submitted. THOS. E. PECK, Ch'n.

Adopted.

OVERTURE NUMBER TWO,

from the Presbytery of Central Texas, asking the Assembly to say whether the action of the last Assembly, in tabling without discussion a paper offered by Dr. Dabney on the subject of the relations of our Church to the General Presbyterian Council, is to be understood as actually or virtually surrendering our former position, or yielding up any or all the testimony made by us touching the matter contained in said paper."

The committee recommend the adoption of the following minute:

"The action of our Assembly in sending delegates to the General Presbyterian Council, and in tabling the paper alluded to in the overture of the Presbytery of Central Texas, is *not* to be understood as implying any change in our position upon questions of difference between ourselves and other bodies, or any surrender of our testimony." T. E. PECK, Chairman.

Adopted.

OVERTURE NUMBER THREE,

from Presbytery of Mecklenburg, asking the Assembly to "raise a committee to prepare a paper upon the doctrine of the diaconate, with special reference to the agencies of the Church."

The committee recommended that the request be granted, and that this Assembly appoint such a committee to make a report to the next Assembly.

THOS. E. PECK, Chairman.

Adopted.

OVERTURE NUMBER FOUR,

from the Synod of Alabama, asking the Assembly "to declare lawful and valid the meeting of that body on the 28th of November last," which, in consequence of the prevalence of yellow fever, had been irregularly convened. The committee recommend that the request be granted, and that said meeting of the Synod of Alabama be declared lawful and valid. THOS. E. PECK, Ch'n.

On motion of Dr. Peck, ordered to be docketed.

JUDICIAL MATTERS.

The case of Mr. S. W. Painter from the Presbytery of Abingdon referred by a former order of the Assembly to the Judicial Committee was transferred to the Committee on Bills and Overtures.

Certain papers being informal, one without signature and neither properly addressed were taken from the hands of the Judicial Committee. The case of complaint J. H. Moore, Stuart Robinson and others against the Synod of Kentucky was withdrawn, (the Assembly consenting), by the complainants, as under the New Book of Church Order a like case cannot occur.

The case of J. E. White on appeal or complaint against the Synod of South Carolina was dismissed upon the ground that appellant failed to prosecute nor did he "make it appear that he was prevented from reasonably prosecuting his appeal by the providence of God."

FIFTH DAY.

Several reports on Synodical Records were made, and received and approved by the Assembly.

The report of the Synod of Georgia was, on motion of Dr. Woodrow, taken from the docket, and he read the minute in reference to the Block case and commented thereon at some length. J. G. Richards moved that the consideration of the matter be postponed until the report came in from the Committee on Bills and Overtures. Carried.

Rev. R. H. Caldwell having appeared as fraternal delegate from the Cumberland Presbyterian Church, Dr. Adger offered a report setting forth the custom of the Southern Presbyterian Church to conduct its correspondence by writing but cordially welcoming Mr. Caldwell and inviting him to address the Assembly. Dr. Baird moved the rescinding the rule of 1877, referred to above. Quite a discussion ensued, Dr. Baird and Dr. Boude in favor of rescinding and Dr. Adger and Rev. J. L. Rogers opposed. The Assembly refused to rescind.

WORLDLY AMUSEMENTS.

Mr. Kennedy for Dr. Peck, Chairman of the Committee on Bills and Overtures, read the following report:

OVERTURE NO. 5,

from the Presbytery of Atlanta, asking the Assembly for definite instruction upon the following points, to-wit:

First—Are the deliverances of 1865, 1866 and 1877 on the subject of worldly amusements to be accepted and enforced as law by judicial process?

Second—Are all the offences named in them to be so dealt with, or are exceptions to be made?

Third—Are the deliverances of all our church courts of the same nature and authority, so far as the bounds of those respective courts extend?

In answer to these questions the committee recommend the adoption of the following minute:

First—This Assembly would answer the first question in the negative upon the following grounds:

First—That these deliverances do not require judicial prosecution expressly, and could not require it without violating the spirit of our law.

Second—That none of these deliverances were made by the Assembly in a strictly judicial capacity, but were all deliverances *in thesi*, and therefore can be considered as only didactic, advisory and monitory.

Third—That the Assembly has no power to issue orders to institute process, except according to the provisions of Book of Discipline, chapter VII., in the old, and chapter—in the revised book; and all these provisions imply that the court of remote jurisdiction is dealing with a particular court of original jurisdiction, and not with such courts in general. The injunction to us, therefore upon the sessions to exercise discipline in the matter of worldly amusements are to be understood only as utterances of the solemn testimony of these Assemblies against a great and growing evil in the church. The power to utter such a testimony will not be disputed since it is so expressly given to the Assembly in the Form of Government, chapter xii., section 5 of the old, and in the revised book of Church Order, chapter v., section 6; and this testimony this Assembly does hereby most solemnly and affectionately reiterate.

In thus defining the meaning and interest of the action of former Assemblies, this Assembly does not mean in the slightest degree to interfere with the power of discipline in any of its forms, which is given to the courts below by the constitution of the church; or to intimate that discipline, in its sternest form, may not be necessary, in some cases, in order to arrest the crisis in question. The occasion, the mode, the degree, and the kind of discipline must be left to the courts of original jurisdiction under the checks and restraints of the constitution. All that is designed is, to deny the power of the Assembly to make law for the church in the matter of "offences," or to give to its deliverances in these the force of judicial decisions.

Second—The second question, which is, "Are all the offenses named in the deliverances of 1865, 1869, and 1877, to be dealt with in the way of judicial process, or are exceptions to be made?" needs no answer after what has been said in answer to the first.

Third—In answer to the third question relative to the nature and authority of our different church courts, this Assembly would say that the nature and authority of all our church courts are the same, so far as the bounds of these respective courts extend, subject, of course, to the provisions for review and control of the lower courts by the higher. The power of the whole is in every part, but the power of the whole is over the power of every part.

The perplexity about the nature of the deliverances in question has arisen from confounding two senses in which the word discipline is used in our constitution. One is that of "judicial process," the other is that of inspection, inquest, remonstrance, rebuke and private admonition. The one is strictly judicial or forensic; the other is that general oversight of the flock which belongs to the officers of the Church, as charged by the Holy Ghost with the duty of watching for souls. The one cannot be administered at all except by a court of the Church; the other, while it is a function of that charity which all the members of the Church are bound to possess and cherish for each other, is yet the special and official function of the rulers, to be exercised with authority toward those who are committed to their care. In the judgment of this Assembly great harm is done by the custom of identifying, in popular speech, these two forms of discipline, or, rather, by forgetting that there is some other discipline than that of judicial process. Many an erring sheep might be restored to a place of safety within the fold by kind and tender, yet firm and faithful efforts, in private, who might be driven farther away by the immediate resort to discipline in its sterner and more terrifying forms. The distinction here asserted is recognized in the Word of God, and in our constitution, for substance at least, in the directions given for the conduct of church members in the case of personal and private injuries. (See chapter 2, article 3, of the old Book of Discipline, and chapter 1, paragraph 4, of the revised; also Matthew xviii., 15, 16.) If scandal can be removed or prevented in such cases more effectually, oftentimes by faithful dealing in private with offenders, than by judicial process, it does not appear why similar good results may not follow from the like dealing in the matter of worldly amusements.

Respectfully submitted.

DISCUSSING DANCING.

Mr. James P. Smith moved, and it was seconded, that the report be considered seriatim.

Dr. Rogers made the point that the word "dancing" used in the report did not occur in the overture at all. The report was therefore amended by substituting the words "worldly amusements" for "dancing."

The first question and the answer to it were read, and on motion of Dr. Reed, it was almost unanimously adopted. The second question was read and adopted. The third question was read, and on motion of Dr. Adger it was adopted. That part of the report setting forth the principles on which the report was grounded was read and offered for adoption.

Dr. Woodrow said that the whole paper was so admirable that he hesitated to object to it. The paper, however, pointed out two kinds of church discipline as is also set forth in the Book of Order. It, however, was inconsistent with the book. The Assembly could not exercise the humblest power over any member of the church without first trying him. It was certain that the minister had a right to admonish against wrong-doing; but he had no right to admonish a particular wrong-doer. That was left entirely to the courts. He therefore, hoped that the report would be recommitted as to that point.

Dr. Peck—I am little surprised to hear the distinction denied.

Dr. Adger—I did not deny it. On the contrary, I distinctly asserted it.

Dr. Peck—The brother admits that there is a distinction between discipline in the narrow and in the broad sense. I contend that some things are binding on all Christians by the law of charity. It is the duty of all Christians to help one another. It becomes the special duty of deacons to attend to those duties. God requires us to love all men, and to say to all men "Come." But it is the special duty of the minister to preach, and make it real. It is the duty of every Christian man to rebuke any man in his church when he sees sin upon him. All ministers have the special official function, as pastors, to do this very thing, and to rebuke any of their flock going astray, to visit them as pastors, and to warn and rebuke them for their bad ways. It is also the duty of elders to do the same. I have no doubt that there are many ministers here who have visited and rebuked their children for going out of the right path. I believe that if this kind of authority were exercised more frequently there would be less grief and less scandal in the Church.

Dr. Woodrow moved an amendment to the committee's report, by which the exact language of the Book of Order was to be used instead of that employed by Dr. Peck.

Dr. Woodrow—My object is not to increase the number of deliverances. My object in presenting this is that the language of this Assembly shall be uniform, and that we shall not be guilty of using technical terms in a popular sense. The Book of Order specially defines the word admonition, and now the paper uses it in a popular sense. I therefore hope that we will most carefully avoid committing ourselves, not because I differ from its intention, but because it is not expressed in legal language.

Dr. Peck called attention to Form of Government, section three, which draws the distinction between the joint and several exercise of jurisdiction.

Dr. Woodrow—I thought I was pointing out that exact distinction. Our acts should be uniform; we should not use language at one time in a popular sense and at another in a technical sense. After having built a barrier against evil, we turn around and use language in one sense and the next moment in another. I do not object to the intent of the report but the language. Why should we repeat the law in a looser and more inaccurate form? There is no need in repeating. The Church as a whole has done what we are attempting to do. It would be a mere piece of surplusage to adopt the report as it is. First, we say admonition is a reproof by a Church court, and then we say it is a reproof from a minister. Having said that admonition was one thing we cannot consistently maintain that it is another.

Dr. Adger—I may have seemed over anxious to hear the paper read again. I think Dr. Woodrow has mistaken the purport of the report. I don't see any inconsistency between the report and the constitution. In the book you have given the minister private admonition. I don't see that this conflicts with that other admonition belonging to a court. The preachers are shepherds, who are to admonish wrong doing and wrong doers. All those duties that private Christians are bound by, it does seem to me, should bind the ministers, who are the rulers of the Church. The objection I have to the substitute of Dr. Woodrow is that he aims to point you to the power the officers have to admonish wrong doers. I admit that it is dangerous to give reasons. You always get into trouble. I cannot feel like objecting to the report. Let us send this thing down almost unanimously.

Dr. Reed moved that the question be voted upon immediately. Carried.

The amendment of Dr. Woodrow was put to the house and lost.

Dr. Woodrow moved to amend by striking out the word "admonition."

General Johnson—I felt sensible that the report was not liable to the objection of Dr. Woodrow. This report expressly declares that these are merely expressions of the New Book. I do not think this report can be liable to the criticism of Dr. Woodrow. It disclaims to be a judicial interpretation.

Rev. Mr. Martin called attention to the fact that if the amendment of Dr. Woodrow should be adopted the Assembly would, as a court of the Lord Jesus Christ, abolish one of the great functions of the embassadors of the Lord. He believed it would strike a blow at the corporate body of the Church. The ministers were even prohibited from exercising the right of private Christians.

Dr. J. L. Rogers said he offered an additional amendment, with the consent of Dr. Woodrow, to the effect that the word "private" be introduced to qualify admonition. Carried.

The paper was then adopted as amended.

Dr. Adger said the hour had come for the hearing of Brother Caldwell, and he asked leave for the committee to meet him.

On motion the matter was made a special order for to-day at 11 a. m.

A motion was made that the minutes of the Synod of Georgia be adopted.

Dr. Nall of Georgia said he heartily concurred in the report of the Committee on Overtures just adopted, and hoped the minutes of the Georgia Synod would be approved.

The report was then put to the house and adopted.

REPORT ON THE NARRATIVE

was read by Dr. Junkin. A healthful spiritual condition is reported, exhibited not so much by extensive revivals as by increased appreciation of duty and consequent activity on part of officers of the Church, and on part of all the anxious looking forward to and expecting God's spiritual blessings. The neglect of family religion, that is family worship and religious instruction, and the great and increasing disregard of the Sabbath are noted as too general and calling for the earnest consideration of the Assembly.

A MAJORITY REPORT

of the Judicial Committee was presented, recommending the dismissal of the case of Isaac W. Canfield and W. Q. Canfield against the Synod of Kentucky, on the ground that the action complained of is not a subject matter of appeal or complaint.

The report was signed by J. A. Billups, chairman, W. V. Chardavoyne, James A. Hill, A. H. Holliday, James P. Smith, F. Patton, J. D. McClintock.

Quite a lengthy minority report was presented, signed by R. R. Howison, J. F. Latimer, J. L. H. Tomlin, Robert Morrison, J. J. Norton, S. T. Martin.

The minority report considers the complaint relevant and considers dismissal a denial of those rights, to which every individual is entitled.

Colonel Billups in discussing claimed that no decision was made in the Presbytery in which the case first appeared, the Presbytery having refused to consider, and there could be no appeal where there was no decision.

R. R. Howison dissented. Presbytery is not merely a grand jury. Unless a Presbytery can be rebuked there is nothing to prevent it from doing signal injustice with impunity.

Prof. J. F. Latimer—There are phases of this question which I feel constrained to review. It is true that the Presbytery has something of an inquisitorial aspect, still it is a court of the Lord Jesus Christ. The decision of the Presbytery is a judicial decision. The question is whether the Presbytery is merely an inquisitorial body. Shall we say that a man, when he feels himself aggrieved, cannot appeal from the Presbytery to the Synod? The burden of the majority report is that there is nothing to complain of. In the first place a case came before the Louisville Presbytery between I. W. Canfield and an elder of this church. The Presbytery determined that as I. W. Canfield was of unsound mind, he should be suspended without any judicial process. Another case was brought before the Presbytery between I. W. Canfield and Dr. Stuart Robinson. The charge was not received, and the Synod of Kentucky indorsed the action of the lower court.

Dr. Read thought that the Louisville Presbytery was composed of men who acted justly and intelligently, and that they tried to shut out unprofitable litigation. He doubted the propriety of the Assembly considering the matter.

Drs. Baird and Woodrow, Col. White, Mr. Glass and Col. Pogue discussed the question. Finally it was postponed to next day.

The night session was taken up in speeches by Drs. Grasty, McIlwaine, Boude and Rev. A. J. Witherspoon on Sustentation and Evangelization of seamen.

SIXTH DAY.

A fraternal salutation from the Cumberland Presbyterian Assembly was received and referred.

The Auditing Committee reported accounts of Rev. Dr. R. McIlwaine, as Treasurer of Foreign Missions and as Treasurer of Sustentation as in every respect satisfactory. The accounts of Dr. J. T. Searcy, Treasurer of Tuscaloosa Institute, were also declared to be correct and satisfactory.

The Judicial Committee reported complaint of E. E. Baker against Synod of Missouri and recommended the order for its issuance.

Committee on Bills and Overtures offered report containing the following minute in answer to overtures of Presbyteries of Abingdon and Louisville.

First—The ordination of G. W. Painter, by Rev. J. L. Stuart, both of the missions in China, is hereby declared to be valid.

Second—Inasmuch as that Mr. Painter was a candidate, at the time of his ordination, under the care of the Presbytery of Abingdon, he is hereby declared to be a member of that Presbytery.

A committee is hereby appointed to report on the whole subject of the office and powers of the evangelist, his relation to the General Assembly and the Presbytery at home, his relation to the Church gathered among the heathen, and his relation to his fellow-evangelists in the same missionary field, and the said committee shall report to the next General Assembly by a proposed additional chapter to our form of government or otherwise.

Respectfully submitted, THOMAS E. PECK, Chairman.

It was received and docketed.

The discussion on adoption of report on the judicial case of the Canfields vs. Synod of Kentucky was continued. Col. Billups, Dr. Junkin, Dr. Adger, Mr. Howison and Rev. S. T. Martin discussed the matter. The decision was reached that the minority report should be adopted.

The delegate from the Cumberland Presbyterian Church was heard and his fraternal greeting appropriately responded to.

The Standing Committee on Publication made a report showing that the present condition of affairs is under all circumstances quite encouraging. The whole work has been reorganized and its complicated details partially adjusted. Fourteen thousand dollars have been paid on the debt, the circulation of the *Earnest Worker* has increased 2,000 copies, and the excess of assets over liabilities is computed to be $13,000. Ten cents, it is estimated, from each communicant would lift all the pecuniary burden from the work and secure its successful operation in the future.

The committee recommend,

First—That all the collections and other revenues of the committee, above its actual working expenses, be appropriated to the extinction of the debt, and that more liberal contributions be urged.

Second—That the instructions of the last Assembly, directing the sale of the publication house at Richmond, be carried out at the earliest day possible.

Third—That the efficient Secretary and Treasurer of Publication visit the Synods and Presbyteries to give information and to remove obstacles to the work.

Fourth—The *Earnest Worker* and the *Children's Friend* are recommended to the teachers and scholars of of all our Sunday schools as eminently fitted to supply them with a healthful, wise and thoroughly evangelical and Presbyterian periodical literature.

Fifth—The subject of colportage, with the suggestions of the Executive Committee is recommended to the Presbyteries.

Sixth—Rev. James K. Hazen, Secretary and Treasurer, and the old board by name, are recommended to constitute the Executive Committee for the ensuing year.

The committee made a further report vindicating the Publication Committee from the charges of the Presbytery of Western District. The report was received.

Rev. J. K. Hazen was then heard, and explained present business arrangements, dwelling particularly on Colportage, after which the report on Publication was made order for 10 o'clock next day.

Rev. Dr. C. H. Read read a report from the Standing Committee on Systematic Benevolence, which was adopted. The report says that in view of the financial stringency and in comparison with former years, the present state of affairs is not discouraging, and the future outlook is hopeful:

"In the judgment of your committee there is a demand and encouragement for an enlargement rather than a contraction of our aggressive operations in the whole field occupied by and open to our branch of the Church. If by appropriate instruction and appeals; if by the education of a true Christian conscience among our people, and especially among our youth and children, in the consecration of themselves and their substance to the service of God; if by the encouragement of a steady and growing habit of true Christian benevolence among all our people, we can strengthen and enlarge each and all of our agencies, it would be, as your committee believes, for the spiritual profit and enjoyment of the individual members of our churches, for the advancement of our prosperity as a branch of the Church of Christ, and for the glory of God.

"It is true that a well, fed by a feeble spring, may be pumped dry, and it is also true that the same well, seldom and sparingly drawn from, may become dead and foul with mephitic gases. A liberal heart, devising liberal things, is in a healthier state than a selfish, penurious heart studying retrenchment toward God and His cause. The beneficence of the Church—its contributions—should doubtless be wisely and economically appropriated; but that kind of retrenchment which excuses or encourages indolence or parsimoniousness will dwarf individual piety—if there can be true piety with such a disposition—and will spread mold and blight upon our individual members and churches. Those of our people—individuals and churches—from whom steady and generous contributions in larger or smaller sums, according to their means, are received; these, so far forth as your committee have observed, are not as a general rule inclined to criticise our plans and efforts as a Church, or the various agencies employed."

PRINTING BOOK OF CHURCH ORDER.

Rev. J. L. Rodgers offered a resolution directing the preparation of an index to the new Book of Church Order, and the publication of an edition of 3,000 copies, with the Confession of Faith. It was referred to the Committee on the Book of Church Order.

Rev. Dr. Boude moved that the Committee on Revision be directed to revise also the Directory of Worship and report to the next Assembly.

Dr. Markland moved that the Rev. Dr. J. A. Lefevre, of Baltimore, be added to the Committee of Revision. Carried.

An overture from Dr. Woodrow, asking the Assembly to define from whom overtures may be received, was referred to the Committee of Bills and Overtures.

OVERTURES EIGHT, NINE AND TEN.

The Committee on Bills and Overtures, through Dr. Thomas E. Peck, Chairman, presented the following report:

Overture No. 8, from the Presbytery of Concord: No. 10, from the Presbytery of Ouachita, and No 11, from the Presbytery of Montgomery, ask the Assembly to take measures to secure retrenchment of expenses in the management of its various schemes. Nos. 8 and 9 (the last named from the Presbytery of Ebenezer) ask particularly for the consolidation of the Committee of Education and Publication.

The committee recommended the adoption of the following, in answer to the foregoing overtures:

While this Assembly has not sufficient data before it to justify any important changes in the management of its various schemes of benevolence, or even to determine whether such changes are needed, yet, in deference to these overtures, hereby appoint a committee to investigate this whole subject and make a report to the next Assembly.

Second—The question of consolidation of the Committees of Education and Publication, referred to in overtures Nos. 8 and 9, is hereby referred to said committee.

The committee report further that in overture No. 8 from the Presbytery of Concord, there is a request that the Assembly will "consider and adopt the plan of biennial Assemblies alternative with biennial meetings of the several Synods."

They recommend that this request be answered in the negative. Respectfully submitted,

THOMAS E. PECK, Chairman.

The report of the Standing Committee on Education was read and adopted.

THE CANFIELD CASE

was declared to be the first thing in order.

Col. Livingston was called as counsel for the Canfields, and contended that I. W. Canfield was debarred from nothing except the right to preach the Gospel. His right as an individual remained and his complaint against the Presbytery for not receiving and adjudicating his charges against Stuart Robinson, ought to have been admitted by the Synod of Kentucky.

Mr. H. Glass, by appointment of the Moderator, defended the Synod, claiming that if courts may not decide not to issue a case under the circumstances, we are at the mercy of every idiosyncrasy and idiocy without any protection.

Rev. T. E. Converse also spoke in behalf of the Synod. Adjourned till night.

At the night session the report of the Committee on Sunday schools was made and was followed by a speech from Rev. J. K. Hazen:

It may be assumed that no agency of our Church is doing so much to mold the character of our children and youth as the Sabbath school. Many parents remit this work to the Sabbath-school. The pulpit does not reach them. In view of it, he laid down three propositions—first, this subject imperatively demands the attention of the courts of the Church; second, it should be kept constantly under the scrutiny and authority of our Church courts, and, third, the teaching of the Sabbath school teachers should be closely watched. In reference to these points, we find that many schools elect their own teachers; the sessions pay no attention to it; the books used—the hymn-books—some of them teach doctrines absolutely false; some of these hymns about death are much nearer to heathen mythology than Christian doctrine; some of the Sabbath school papers teach what is injurious. Ought not these agencies, then, all to be brought under the care of our Church courts?

Last year the Assembly committed the Sunday school work to the Committee of Publication. The committee recommends the appointment of a Sabbath school Superintendent in every Presbytery, to organize institutes and normal classes, and interest the churches in the work of training the teachers. We can see the necessity for some such work in our Church. We can co-operate, to a certain extent with other denominations, but we must have our teachers trained as Presbyterians. We do not want to send them off to summer institutes and conventions to be trained. We want them trained under our church. Some of our friends seem afraid of this plan; it tends to centralization. It has been successfully tried in the Synod of North Carolina, which presents encouraging statistics. But we want more than statistics—we want training.

The difference between a Sunday school convention and a Normal class is this: The former is designed to get up enthusiasm—the latter is a class of teachers of a school studying systematically under a competent teacher, pastor or elder. The Board of Publication in Philadelphia have prepared an excellent series of papers for this purpose.

Speeches were also made by Dr. Nall, Dr. Murkland, Dr. Read, Rev. J. P. Smith and Rev. F. H. Johnston. The last named said:

The grand work of the Sabbath school is of the greatest importance, and it is worth while to pause and look at the history of Sabbath schools in this country. A few years ago the Sabbath school was regarded in many quarters with a suspicious eye. Some opposed it on the ground that it superseded parental authority. In many places it was committed to any who chose to undertake it. What a change now. In many cases it is under the care of the session. It is the Church teaching her children, and a powerful agency for extending the work among those who are outside of its bounds. Now the Session selects as teachers those, and those only, who are qualified in some measure at least. Interest in the work has increased. Every Presbytery but one has sent up a report on this subject; the number of Sabbath schools has increased. All are waking up to the great importance of this Sabbath school work. Our Southern Church should take place in the line. We cannot fall behind. We may not use some means—the questionable agencies that are used by some—but we should press forward.

SEVENTH DAY.

Several reports on Synodical records were approved. The records of Synods of North Carolina and of Nashville were recommitted. Records of Synod of Missouri were docketed.

Dr. Waddell addressed the Assembly as Secretary of the Committee on Education, and made personal explanations to account for what called out remarks wounding to his feelings.

OVERTURES TWELVE AND THIRTEEN.

In answer to overtures No. 12 and 13 from Synod of Texas and Presbytery of Western Texas, asking repeal of the action of Assembly of 1869 authorizing exhorters, it was recommended that the act authorizing appointment of exhorters under Presbyterial control be repealed.

OVERTURE FOURTEEN,

From Presbytery of St. John's in reference to changes in sizes of blanks issued from the Publication Office was not agreed to. In reference to discontinuing issuance of present blanks for sessional reports and issuing in the stead blanks containing the topics for narratives as adopted by the Assembly of 1877, it was recommended that the committee be instructed to issue both.

THE CANFIELD CASE

Was resumed, and General Johnston made the closing speech for the appellants. After his speech the roll was called, and each person was entitled to five minutes in which to respond. A part of the forenoon and the whole of the night session were consumed in these answers to roll call.

THE VOTE.

After the roll call was concluded the Moderator said that if the appeal were sustained, the case would be remanded to the Synod of Kentucky.

The vote was taken by calling the names, and resulted in sixty-nine votes being cast against sustaining the complaint, and fifty-six for it.

In the afternoon there being no session the members many of them, on Dr. Stuart Robinson's invitation, visited Bellewood Seminary.

EIGHTH DAY.

A memorial from the Synod of Kentucky, asking the Assembly to reverse their minutes on the action of the Synod of Kentucky in the complaint against the Messrs. Canfield. The report was referred to the Standing Committee on Bills and Overtures.

Messrs. Yerger, Nall and Sprunt were appointed a committee to draft a minute expressing the sentiment of the Assembly in the Canfield case.

THE BACON CASE.

The complaint was read by the Clerk.

The record of the case, with the newspaper article, was read:

Mr. Bacon was a member and a former acting elder of the church at St. Joseph, Mo. The case grew out of the publication in a newspaper in St. Joseph, Mo., the *Herald*, of a paper described by the Session as an offense to the Church and an injury to the brethren. The Session of the Church charged that this publication was not only offensive but was in violation of a covenant previously agreed upon. The article stated that Rev. R. S. Campbell had been charged with crookedness in getting a revivalist to preach in the church, and with lying on general principles, by a Mr. Landis. Mr. Bacon claimed that a very large number of persons be cited as witnesses. The Session felt it impossible that all these persons could (in the nature of the case) have any knowledge of the case, and declined to cite them, yet holding themselves ready to receive any one whose testimony should, in the progress of the case, become necessary. Mr. Bacon also offered, after the court had been constituted, to challenge one member of the session, but this was refused. He was found guilty and admonished of the offence.

From this he appealed to the Presbytery on seventeen grounds, such as the failure to specify accuser, the failure to call for a plea, prejudice on the part of members of the court, and inconsistency of the verdict with the evidence. The Presbytery took up the appeal, and reversed the decision of the Session upon these grounds. Whilst convinced that the decision of the Presbytery reached was necessitated by the evidence before them, yet there was no reason to censure the Session against this action. Mr. Sanders, of St. Joseph's church, protested because papers other than the record were read, and because too wide a range was allowed in the decision of the case. To this protest the Presbytery made answer. Mr. Sanders and Rev. S. S. Willis gave notice of complaint against the decision.

The complaint is that Presbytery proceeded to trial at a *pro-re-nata* meeting, with a very small attendance, when the pastor of the church was absent in Europe; and in allowing matters extraneous to the testimony and to the records to be heard before the Presbytery; and in allowing charges against Dr Campbell to be made in the presence of the Presbytery; also because the testimony shows that Mr. Bacon did spread the knowledge of an offense, otherwise than is necessary to its prosecution. See Disc., ch. 2, sec. 5. And because the evidence does show that there was a compact and a breach of that compact. The complaint asserts that the original charges were regularly made, and that the accuser was named, viz: the Session.

The Synod reversed the action of Presbytery and sustained the verdict of the Session, not, however, approving the refusal to cite witnesses. From this Mr. Bacon complains to the General Assembly, upon the ground that injustice has been done to him.

Mr. Bacon was allowed to state his case.

His complaint was based on grounds of irregularity of procedure in the Session and injustice in the composition of the court and the action thereof.

In the afternoon Mr. W. B. Cheney was called upon to defend the Synod, and succeeding him Rev. J. G. Fackler on the same side.

Dr. Woodrow replied for appellant, and set forth very concisely but clearly, the irregularities of original procedure and the great injustice thereby done to the appellant.

On taking the vote it was found that sixty-five were for dismissing the complaint and forty-three for sustaining it.

A committee was appointed to draft a minute expressive of the Assembly's action on the question.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

Postoffice address of Rev. C. L. Ewing has been changed from Henderson, Tenn., to Rose Hill, Va.

Postoffice address of Rev. Dr. John D. Matthews is, for the present, Wade's Mill, Clark county, Ky.

On May 11 the Associate Reformed church of Baltimore, of which Rev. Dr. John Leyburn is pastor, received twenty-two members.

Rev. G. A. Wilson has been dismissed from Greenbrier Presbytery to connect himself with West Hanover, and take charge of Appomattox church.

Rev. Jerry Witherspoon aided Rev. J. K. Hitner, in charge of Maysville, Ky., church at recent communion. Three persons were added to the church.

At a congregational meeting on May 4th, at Mars Hill church, Athens, Tenn., Rev. S. R. Preston's resignation was received and complimentary resolutions passed.

Five persons on profession and one by certificate united, on May 11th, with the Presbyterian church at Fredericksburg, Va., of which Rev. J. P. Smith is pastor.

On May 18th the Second Presbyterian church of Richmond, Va., Rev. Dr. M. D. Hoge pastor, received into membership nine persons of whom seven were on profession.

Rev. W. A. Dabney, for several years past in charge of Hunter street church, Atlanta, Ga., has accepted a call to the Presbyterian church in Pine Bluff, Ark., and preached his first sermon there on the 11th inst.

The Sunday school of the Presbyterian Church, of Waco, Texas, numbers eighty-five scholars. The church membership was increased last year by the addition of nine persons by profession and seven on certificate. Rev. C. H. Dobbs is pastor.

Rev. S. K. Winn was, on Sabbath, May 18th, installed pastor of the Second Presbyterian church, Petersburg, Va. Rev. T. L. Preston presided and preached the sermon, Rev. J. M. Rose delivered the charge to the pastor, and Rev. T. D. Witherspoon delivered the charge to the people.

Mr. W. G. Woodbridge has accepted a preliminary call from the church at Enterprise, Miss., in Tombeckbee Presbytery, and is to preach three Sabbaths in each month there and one Sabbath at Philadelphus church. His address hereafter will be Enterprise, Miss.—*Christian Observer.*

Rev. E. E. Ervin has had a practical manifestation of the regard of his congregation and others in their fixing up his home and supplying his larder. At Union church, Ky., two Sabbaths since a splendid silver service, the gift of Miss Mary Skinner was used for the first time. Rev. Dr. John D. Matthews assisted in the Communion.

Rev. Messrs. Thos. Drew and A. B. Carrington were kept away from Presbytery of Roanoke on account of a deeply interesting meeting in the neighborhood of their churches in the upper end of the county, conducted by Rev. C. M. Howard of Montgomery Presbytery, who has for some weeks past been laboring with much success at Rough Creek, Mount Carmel (Methodist) and Roanoke churches. The meeting is still in progress at Roanoke, Mr. Drew's pastoral charge.

At the annual meeting of the Board of Directors of Columbia Theological Seminary on May 5th to 8th, after examination the usual certificates were given to Messrs. Clarence V. Cavitt of Bryan, Texas; C. W. Robinson of Concord, N. C.; E. Geddings Smith of Winnsboro, S. C., and H. M. Whaling of Salem, Va. A testimonial out of course was also given to Mr. J. L. Stevens of Charleston, who has attended upon the instructions of the several professors for the last two years, as a resident licentiate.

A subscriber to the *Christian Observer* writes to that paper: I will take the privilege of informing you that sister Milligan, deceased, has left to your Southern Boards of Foreign and Home Missions five hundred dollars each. Also her late husband, John W. Milligan, after certain bequests, has left the balance of his estate to the Southern General Assembly, or as I think the will reads, to a committee of the Assembly, duly authorized to distribute it among the different Boards of the Church. The amount of John W. Milligan's estate, after his special bequests, will probably be about two thousand. I thought as your Assembly would be in session soon I would inform you of the fact so that if you thought best you could inform the Assembly.

NORTHERN.

PRESBYTERIAN GENERAL ASSEMBLY.

This body assembled at Saratoga on 15th inst. Rev. H. H. Jessup, D. D., of the Syrian Mission was elected Moderator. Five hundred and thirty-four delegates are in attendance. On second day among the first business was the sending a fraternal salutation to the Southern Assembly at Louisville. Judge Drake, of Missouri, offered a strong resolution against theatrical performances, which was referred after discussion to the Committee on Bills and overtures. A report was made that the work of revising the Form of Government had not been completed, whereupon a long debate calling out many speakers arose. It was finally resolved that the committee be continued and that both the Book of Government and that of Discipline be referred to them. Dr. E. R. Craven, of New Jersey, is chairman of the committee. The subject of reduced representation came up and a special committee of seventy, one minister and one elder from each Synod, was appointed to take this matter into consideration and report. The report on Ministerial Relief shows that there are 420 beneficiaries, viz: 163 ministers, 235 widows of ministers and 22 orphan familes, representing between 7,000 and 2,000 individuals. Total receipts $64,376.46 in cash and 59 boxes estimated at $6,000. Cash disbursements amount to $59,167.88. Total expense of administration less than 7 per cent.

The Foreign Mission report shows a total indebtedness of $62,532.58; this, notwithstanding expenses during the last year, were lessened over $25,000. Home Missions report 1,202 persons commissioned, 264 Sabbath schools organized, with 111,881 children in charge, 136 churches organized, 10,872 added in membership—4,693 by letter and 6,179 on profession. The receipts were $17,666 in excess of last year. The aggregate of congregations under control of the Board is 10,778 and the total membership 66,415.

SPARKLING CATAWBA SPRINGS.—It will be seen from our advertising columns that these Springs are again open to the public. They have been extensively patronized in the past, and we have no doubt that on the part of the proprietor every effort will be made to please.

Attention is called to the advertisement of B. We will put parties in direct communication if desired. B. can give unexceptionable references.

Prof. Quackenbush of Bingham school desires to locate and establish a preparatory school of high grade. See his advertisement. He needs no higher recommendation than having been teacher in Bingham school for six years past.

WEBSTER'S UNABRIDGED NEW EDITION.—It is surprising how rapidly new words are coined in the English language. But a few years ago Webster's Dictionary was issued and contained all the words that could then be found in the language proper; now a new edition is out with 4,600 new words and meanings. Of course words are also constantly falling into disuse and becoming obsolete, hence the necessity for such enterprise as G. & C. Merriam display in bringing out these new editions of Webster. The latest is remarkable for other improvements. A new biographical dictionary is attached containing 9,700 names of persons of renown, ancient and modern, nationality, place of birth, profession or occupation, and date of death, if known, of each. This is an exceedingly valuable addition. The value of the pictures in Webster's dictionary as illustrations of the meanings of words is shown by the following examples: The pictures of ships on two pages define more accurately than can be done by any words, 110 articles or terms, and these twelve words, *Beef, Boiler, Castle, Column, Eye, Horse, Moldings, Phrenology, Ravelin, Ships, Steam Engine, Timbers*, define 343. The whole work is an extraordinary compend of varied and indispensable information.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In the Presbyterian church at Graham N. C., on 14th May, by the Rev. B. W. Mebane, Mr. JOHN G. STAPLES and Miss ELLA V. HOLT.
Christian Observer please copy.

In Catawba county, N. C., on the 14th May by Rev. R. Z. Johnston, Miss MARY ELLA FORNEY and Mr. ROBT M ROSEMAN of Lincolnton.

On May 1st, by Rev. James C. Alexander, at the residence of the bride's father Emanuel Klapp, in Alamance county, Mr. ELI D. C. WILSON of Guilford county, and Miss EMMA A. KLAPP.

At the residence of the bride's father, near Sharon, Bland county, Va., on the 14th May, by Rev. J. J. Scherer, Mr. GEO E. HUFFARD, of Wytheville, Va., to Miss MOLLIE F., daughter of Maj. John McNutt.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

Died suddenly, at the residence of F. G. Robinson, Esq., in Wilmington, on Saturday evening, May 10th, MAGGIE TOON, daughter of the late Col. Wm. H. Toon; so suddenly that neither physician, nor mother, could reach her before she breathed her last.

What a shock this announcement brought to a large circle of loving friends, and with what emphasis comes the lesson to all of them, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." Happily for her, and happily for her loved ones, she had not postponed her preparation till Death should warn her of his approach; and her blameless Christian life attests that though she was taken without warning she was *ready*.

Of all the young women I ever knew, no one has impressed me as having at her age so well balanced a character. Buoyant in spirits, full of fun, ardent to enthusiasm in her demonstrations of affection towards those she loved, she was singularly discreet in conduct and conversation, wisely keeping silent when speech might make mischief, controlling herself and thereby exerting a powerful control over others. A child in years, and full of the influences of childhood, she was a marvel of womanly sedateness and self-control and conscientious devotion and duty. I have seen her, a girl of eighteen, manage the affairs of a large household, providentially in her charge, with a steadiness and skill that maintained order where there might have been chaos, and that might well put to the blush the incompetence of many practiced housekeepers. And with it all, she seemed unconscious that she was doing anything meritorious or self-sacrificing.

With exuberant health, and with such a character, it would seem that the Master might have found abundant use for her during a long life. But He knows His own business; "His thoughts are not as our thoughts." "Precious in the sight of the Lord is the death of his saints."

May the Lord Jesus comfort that stricken mother and that bereaved household.
M.

April, 1879, at his father's residence, NETTLETON GILBERT CRAIG, in the thirtieth year of his age.

Mr. Craig joined the New Hope church in the fall of 1866, was elected and ordained an elder in May, 1877. He was the last surviving son of his aged parents and was greatly loved by all who knew him as a noble young man and devoted Christian.
P. H. D.

In Rowan county, May 10th, 1879, Mrs. BARBARA BARR, in the 68th year of her age.

She was many years a consistent member of Back Creek church; and was a daughter in law of John Barr, who was one of the first ruling elders of the church. Thus has passed away the last one of a number by that name who have been members of this church since its organization. Of seven children, only one daughter was left to weep at her grave.
J. A. R.

At her home at Swann's Station, on the 29th of April 1879, Mrs. SARAH SHAW, aged about 87 years.

She was a consistent member of the Presbyterian Church for fifty years; her end was peace.

In Yanceyville, N. C., on May 6th 1879, Mrs. ELLA A. ROAN, daughter of Col. Robert B. Watt. Mrs Roan had been ill for several months before her death. Naturally of an ardent and impulsive temperament, it might have been expected that she would bear suffering with some degree of impatience, but it was far otherwise. Though called to suffer most severely, no murmur, no expression of impatience escaped her. She seemed at once to submit herself to the Divine will, and when her recovery became doubtful, fully aware of her condition, would sweetly and quietly say, "God knows best." Indeed from the very beginning, her whole nature seemed to yield itself to God, and exhibited under the influence of sanctifying grace, a daily increasing gentleness, patience and humble resignation, that drew her nearer than ever to the many friends who loved her and gathered round her bed-side in all her sickness and her death. After Sunday the 4th, inst., she sank into a deep stupor from which she could only occasionally be aroused, but it was the writer's pleasure to receive from her on that day, before the mind was at all clouded, the most gratifying assurance of her preparedness for death. Her whole trust was in the merit of her crucified Redeemer, expressed with a wish to be entirely submissive to his will. On Tuesday evening about 3 o'clock, she gently breathed her last and fell asleep in Christ. She leaves behind her a sorrowing father and mother, of whom she was the last child; a devoted husband, and three bright and interesting children, the youngest of which a babe, was dedicated to God, by its grandparents over her remains, on the day of her burial.

"Asleep in Jesus! oh! how sweet
To be for such a slumber meet."
H. T. D.

Near Scotland church, in Union county, Ark., April 13th 1879, Mr. DANIEL SMITH, aged 69 years.

The deceased was born in Robeson county, N. C., where he spent his youth, and learned the tailor's trade, which was then both respectable and profitable. Having mastered his trade he set out with high hopes and bright prospects to acquire a living by honest and honorable means.

Turning his face westward he stopped first in Tennessee, where he practiced his profession for a time. He next repaired to Monticello, Ark., where after short stay he removed to Union county, Ark.; there he spent the remainder of his days.

In September 1858, he made a profession of his faith in Christ and attached himself to Scotland Presbyterian church, where he remained a consistent member until his death.

He was not only a pious and exemplary Christian gentleman, but a quiet, peaceable and law-abiding citizen.

He won by his daily walk and dealings with men, many good friends and made few enemies.

For some cause known only to himself he never married. He had no wife to comfort him in his long protracted illness, to wipe the cold sweat from his brow in death, and to weep and mourn on account of his departure. The greatest kindness and attention were shown to him by his friends and relatives with whom he spent his last days.
MINISTER.

WILMINGTON MARKET
DURING WEEK
ENDING MAY 27.

The attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—Sales at 25½ cents on Wednesday and Thursday, and at 25½ cents on Friday and Saturday. On Monday sales reported at 27 cents.

ROSIN.—$1 05 for strained and $1 10 for Good Strained throughout. Sales also of Extra No. 2 at $1 25; Low No. 1 at $1 50; Low Pale to Pale $2 50 to $3 75; Extra Pale to Window Glass $4 @ $4 37½.

CRUDE TURPENTINE.—No change throughout. Hard $1, Yellow Dip $1 60, Virgin $210.

TAR.—Sold as received at 82½ cents per 280 lbs until Saturday when 85 cents was paid. No change since.

COTTON.—On Wednesday firm at 13 cents—an advance of ¼ cent—on previous report; on Thursday easier; on Friday declined ⅛ cent; on Saturday without change—12⅞ for Middling, nominal; Monday no change. Official quotations: Good Ordinary 11; Low Middling 12¼; Middling 12½.

CORN.—Sales reported on Saturday of about 1200 bushels at 55 cents per bushel in bulk.

TIMBER.—Sales 2 Rafts Fair Mill at $6 75; 1 do. at $7; 2 do at $7 50 and one extra lot large and long railroad timber at $10 50.

Feels Young Again.

"My mother was afflicted a long time with Neuralgia and a dull, heavy, inactive condition of the whole system; headache, nervous prostration, and was almost helpless. No physicians or medicines did her any good. Three months ago she began to use Hop Bitters, with such good effect that she seems and feels young again, although over 70 years old. We think there is no other medicine fit to use in the family."—A lady, Providence, R. I.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	6 a	6½
Shoulders	a	5
Dry Salted—		
Sides, per lb	5½a	6
Shoulders	4½a	4¾
CHEESE—Northern Factory, per lb	10 a	11
Dairy, cream per lb	10 a	11
State, per lb	00 a	8
COFFEE—Rio, per lb	10 a	16½
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	65 a	67½
DOMESTICS—Sheetings, 4-4, per yd	[illegible] a	6½
Yarn, per bunch	75 a	80
FLOUR—Fine, per bbl	0 00 a	4 00
Super, Northern, per bbl	4 50 a	5 00
Extra do. " per bbl	5 00 a	6 50
Family " per bbl	7 00 a	7 50
City Mills–Extra Super, per bbl	5 50 a	5 75
" Family, per bbl	6 00 a	6 25
" Extra do., per bbl	6 50 a	6 75
GLUE—per lb	6 a	12
GRAIN—Corn, in sacks, per 56 lbs from store	62 a	64
CORN, wholesale, in sacks	58 a	60
Corn, mixed, wholesale in sacks	57½a	59
Corn, Cargo, per 56 lbs, bulk	55 a	58½
Oats, per bushel from store	45 a	50
Peas, Cow, per bushel	55 a	62
HOOP IRON—per ton	65 00 a	70 00
LARD—Northern, per lb	8 a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 15
MOLASSES—West Indies, old crop	28 a	33½
" " bbls	30 a	32
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" " bbls., per gal	19 a	20
Syrup, bbls., per gal	40 a	55
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OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel new crop	1 25 a	1 35
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Alum, per ton	6 00	7 00
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Liverpool fine, per sack	1 25 a	1 30
SUGAR—Cuba, per lb	8¼a	10¾
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	9¼a	9
B— " per lb	9 a	9¼
C— " per lb	7¾a	8
Ex. C— per lb	8 a	8
Crushed, per lb	00 a	10
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ¾ bars	0 00 a	3 90
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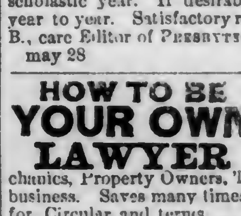

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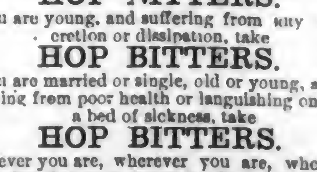

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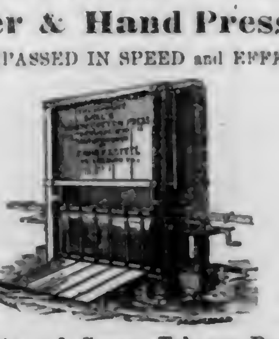

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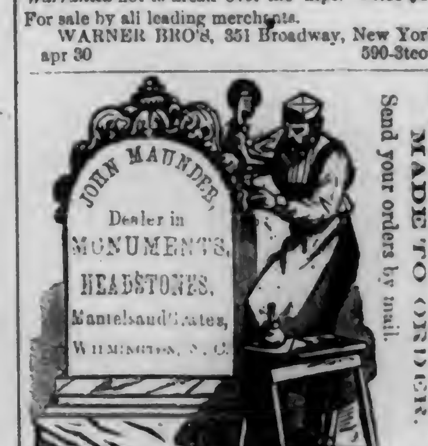

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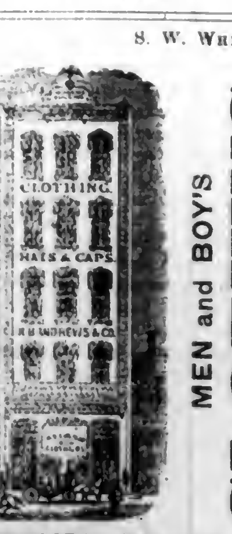

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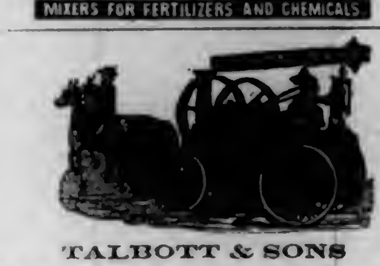

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—o—

Extract from a Letter of Dr. John C. Coleman, of Halifax county, Va., (prior to the War a surgeon of the U. S. Navy, now retired) dated near Scottsburg, Va., January 1st, 1879.

"Perhaps no claim made for the Buffalo Lithia Waters is more thoroughly established than that they are a powerful antidote to malarial poison in all its forms and varieties. In that large class of disorders, included in term Malarial Cachexia, embracing Engorgement of the Liver and Spleen, Jaundice, Indigestion, Dropsies and Neuralgias, of which the warm malarious districts of the South are so prolific, the action of these waters as a general rule is most decided and happy, and oftentimes astonishing. In Chronic Intermittent and Remittent Fevers, they are especially efficacious. I presume there is no season at these Springs in which some cases of this character do not find relief from these Waters, which have before baffled the healing art."

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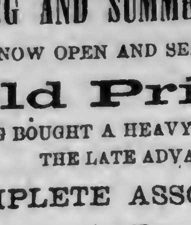
Extract from Letter of Dr. Alfred Plumber, of Manson, N. C., dated March 16, 1874.

"I have known the Buffalo Springs of Mecklenburg county, Va., for twenty-five years, and have sent many patients to them. In Chronic Intermittent and Remittent Fever, and in all diseases originating in malarial poison, I have found their action almost that of a charm. I have sent young ladies to these Springs so enfeebled from this influence as to be scarcely able to walk across a floor, and in a few weeks they would become so invigorated as to be able to dance half of every night."

—o—

These springs open for guests the 1st day of June. The water in cases of one dozen half-gallon bottles, $5.00 per case at the springs. Springs pamphlets sent to any address.

THOS. F. GOODE, Prop., Buffalo Lithia Springs, Va.



Beatrice De Cenci

Was the daughter of Count Nicola Cenci, a Roman noble of the sixteenth century. He was a man so utterly depraved and guilty of so many and such enormous crimes, that he feared even his own family. He caused the death of two of his sons, and subjected Beatrice to imprisonment and torture; but at length he was assassinated. It was as clear as day that the gentle and beautiful Beatrice had no knowledge of the plot, but she was accused of parricide, arrested, tried, cruelly tortured and condemned. The most illustrious families of Rome interceded in her behalf, and the life of many a gallant Roman youth was sacrificed in the endeavor to liberate her. All without avail. She was executed September 11, 1599. When the executioner bound her hands, Beatrice said, "You bind my body for destruction, but my soul for immortality." There is an indescribable sweetness and fascinating charm in the tender face of this loveliest woman of history. We have had prepared for us by the best artists a faithful portrait of this beautiful woman, in 30 oil colors, 15x21 in. in size, which is a copy of the celebrated painting by Guido, which hangs in the Barberini Palace, Rome, and has been one of the chief attractions of that Imperial City for a century. We give one copy of this picture, **FREE, Postpaid,** to any person who will send Thirty Cents for a 3 months' subscription to LEISURE HOURS, the best illustrated Magazine of choice Literature published at $1.00 per year; 30 cents for three months. This Portrait is a Gift by the publishers to induce all who read this to try LEISURE HOURS three months. We guarantee all double value of money sent. Agents wanted. Stamps taken. Canada subscribers must send 8c. extra for postage. J. L. PATTEN & CO., 47 Barclay Street, N. Y.

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FOR THE FAMILY.

A Song of Thanks.

BY MRS. MARGARET E. SANGSTER.

Thank God for the dear ones safe to-day,
Safe at home on the happy shore,
Where the smiles of the Father beams for aye,
And the shadow of pain shall fall no more.
Thank God for the hearts that have done with sin,
For the eyes that shall never be blind with tears,
Thank God for the beautiful, entered in
To the perfect rest of the deathless years.

Thank God to-day for the pilgrim feet
Which have trodden the last of the toilsome way,
For the strong, for the frail, for the babes so sweet
Who have left forever this crumbling clay,
Who have changed earth's trial and loss and moan,
For the victor's palm, and the voice of praise,
Who dwell in the sight of the great white throne,
And join in the songs which the ransomed raise.

Thank God to-day for the hope sublime
Which fills our souls in the darkest hours,
Thank God that the transient cares of time,
Are wreathed in the glory of fadeless flowers.
Thank God, for the rift in the desolate grave,
'Tis the soldier's couch, not the captive's prison;
He hallowed its portal, who died to save,
And we write o'er its arch, "The Lord is risen!"
—*Christian Intelligencer.*

Robbie's Bed-Time Story.

BY HOPE LEDYARD.

"Ah, mamma, *please* let Allen stay in my bed! we'll be so good!"

"But I never like you to play and carry on after your prayers. It isn't as if you had not romped enough, you have been running about in your night dresses for nearly an hour," and mamma looked at her watch.

"Oh, we don't want to carry on. I wants to tell Allen nice stories—*good* stories."

It was very hard to refuse the loving little fellow; so Allen—fat, roly-poly Allen—who had not said a word, but watched the two faces with his bright brown eyes, was lifted into Robbie's bed and mamma went off to "dress for papa." But, truth to tell, her dressing that night was very hurried, for she longed to hear what Robbie was talking about; so in a few moments she slipped round to the side door of the nursery, where, as it stood a little ajar, she could hear every word.

"His name was Nehemiah," Robbie was saying, "can you say that?"

"Hermiah," repeated Allen sleepily.

"Well, that's pretty good. Now, you see, baby, Nehemiah used to hand the King his wine—I 'spose folk's didn't know about the pledge in those days; you see they used to have lots of wives, and wine ain't worse than that! Don't you know a man's put in prison for havin' more'n one wife, and so he is for getting drunk. You see, Jesus hadn't come and *teached* 'em. Well! Nehemiah poured a *leetle* drop of the wine in his hand and tasted it first."

"Naughty!" said Baby, who knew that wasn't good manners.

"Oh, no, it was all right—everything was different then."

"I wish mamma was like the king, 'cause I *does* like to pour out a little of her doffee."

"Now you can't hear my story if you int'rupt so. One day Nehemiah looked awful sad"—

"'Haps his little boy was cross," said Allen. The suspicion was too personal, and Robbie's voice sounded decidedly vexed for a minute.

"Now, Baby, you mustn't guess—just listen. He was sad 'cause his beautiful city, Jerusalem, was burned up—the wall was broken down. And he looked so sad that the king said: 'What's the matter?' Then Nehemiah told him and the good king said, 'Don't you fret. I'll help you to build up the walls; how long will it take you?'"

"Quadrillion hours," said Baby, thinking the question addressed to him.

"Twelve years," said Nehemiah. So he went, and after a long journey he came to Jerusalem, and he went around among the folks and got 'em all worked up about the walls. Everybody said they'd help. But you see they had enemies all around and the enemies said they would kill 'em."

"Shoot 'em—bang! Oh, Robbie! don't you wish we'd been born there, to shoot back?"

"It wasn't very funny, I guess; for you see, with one hand every man had to hold a trowel or a load of bricks, and with the other he had to hold his sword. I guess that is why grandpa likes us to use *both hands*—not to be right-handed or left-handed, so's we can fight and work."

"Did the enemies come out and beat 'em?"

"No. Mamma says the reason they didn't beat 'em was 'cause the people was watching and praying, and she says we must do like that. Now, Baby, let's have a secret."

"Yes," said Allen, wide awake in a moment, for he delighted in a secret.

"Let's watch all the time—you and I—against our enemies. We pray lots, but sometimes we forget, and the enemies"——

"Aint got none!" said Allen stoutly.

"Oh, yes, you have! Don't you know? Satan and all his bad spirits that get in our hearts."

"Oh, that any fun," said Allen, sleepily. "I like shooting and banging. Tell me nudder story—not a good Sunday un."

Mamma, listening outside, expected to hear Robbie turn away and refuse his little brother, for he was very sensitive as to any criticism. But Robbie was on the watch. He cuddled the little one in his arms, and told him the old story of the Three Bears—an ever new tale to Allen.

The next morning, mamma, remembering the bed-room story, asked that God would help her little boys to watch against temptation. Things went pretty smoothly. They acted out all their favorite bible stories, and Robbie was careful to let Allen have all the favorite parts. It required some little sacrifice to be Goliath *every* time, and let the stout young David stand on him and cut off his head; and then, in the scene of Jonathan shooting the arrows in the field, to be the boy who was told that the arrow was beyond him; both children did so delight in shooting the arrows! But Robbie was watching; not one selfish spirit was allowed to overpower him, and the quick impatient temper was held in firm check.

After the early dinner came a hasty summons to Mrs. Grant, and, with hardly time to kiss the little ones, she had to leave them. Time passed pleasantly, for they played a new game that Robbie had invented, "The Jerry-merry Railroad." Allen perched himself on a high stool, with a bean bag held out at arm's length, while Robbie came rushing by (he was the "'spress,") snatching the bean bag and throwing down another.

Back and forth he ran, Allen screaming "All on board for the Jerry-merry Railroad," enjoying the noise, but at last both were tired, and having found an old "Harper" for Allen, Rob went upstairs to look for some string. He was gone quite a long time, for he happened to see his mother's dressing case, and grew absorbed in taking out and replacing the various articles.

Meanwhile, Allen had tired of the "picker-book," and looked around for some new amusement. "Chirp! chirp!" said little Chris, the canary, which reminded Allen that "may be" mamma hadn' filled the seed-cup. To be sure, mamma never had forgotten it, but he'd just climb up and see. Standing on the sewing machine, he could just reach the pretty cage and talk to Chris, and here Robbie found him.

Now, Chris was Robbie's special treasure, and as the little bird had been nearly killed by a cat, Robbie was most anxious that no one should frighten him. Yet, there stood Allen, chattering to the bird and sticking his fat little fingers in the cage, while poor Chris fluttered wildly from side to side. With one jump Robbie was by the machine.

"You bad, naughty boy! Get down! get down, I say!"

Little Allen, frightened by the angry tones, started, lost his balance and, catching wildly at the cage, fell, carrying the bottom of the cage with him. Chris was out in a moment—ah, how sorry Robbie was!

He tried his best to quiet his little brother, who no doubt would have screamed for some time, though not badly hurt, but for the delight of watching Chris fly about the room. The little bird perched in front of the mirror and, seeing a mate, as he supposed, sang most lustily.

It was a pretty sight, and as the bird was not very wild there was no real cause for anxiety; but Robbie knew he had forgotten his secret—he had not been on the watch. The hot hasty, temper had stolen on him unawares and he would lose his little bird as a punishment. He was very, very sorry, yet he felt he deserved it. At first he sat down, and, while Allen ran about the room, chattering to Chris, big tears of penitence rolled down his cheeks. But suddenly he jumped up, and, climbing carefully, he unhooked the top of the cage and placed it on the table with the door open.

"Allen," he said, "I'm so very sorry I talked so cross. I ought to lose my dear little Chris; but Allen, let's ask God to make birdie go in his cage. Mamma read about God caring for the sparrows, this morning, and they aint bigger than canaries. Let's ask him."

"Oh, but I like him out in the room."

"But if the door is opened he'll fly out, and we'll never see him again."

Allen hadn't thought of that. Yes, he wanted the little bird safe in his cage; so down the children knelt, and Robbie, who is as accustomed to take any trouble to the Lord as to his mother, said, with tearful voice:

"Heavenly Father, I have been cross again. I tried watching, but I forgot, and I don't 'serve to have little bird. But please, for Allen's sake, and 'cause papa and mamma love little birdie, make him go in his cage. For Jesus' sake amen. Robbie."

Bye and bye, as the sun went down, the bird, with doubtful hops, came nearer and nearer his old home, and at last——

"Thank you, God," cried Robbie, for the bird was in, and mamma had shut the door.

Then, at the evening talk, as Robbie told of his discouragement, mamma cheered the little boy by telling him she thought he had really watched faithfully, and had not really let the enemy conquer him. "He only knocked you down for a moment, Robbie, and sometimes we are all the stronger for the fall."—*Christian Union.*

Hints Intended to Promote Peace and Harmony in a Family.

1. We may be quite sure that our will is likely to be crossed in the day; so prepare for it.

2. Everybody in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.

3. To learn the different temper of each individual.

4. To look upon each member of the family as one for whom Christ died.

5. When any good happens to any one, to rejoice at it.

6. When inclined to give an angry answer, to lift up the heart in prayer.

7. If from sickness, pain or infirmity we feel irritable, to keep a very strict watch over ourselves.

8. To observe when others are suffering, and drop a word of kindness and sympathy suited to their state.

9. To watch for opportunities of pleasing, and to put little annoyances out of the way.

10. To take a cheerful view of everything, of the weather, etc., and encourage hope.

11. To speak kindly to servants, and praise them for little things when you can.

MISCELLANEOUS.

The Nurse.

First, there must be physical health and strength sufficient for an arduous and trying work. This will include a soundness of all the organs of sense—good eyesight, hearing, touch, taste, and smell—a suitable age, and a stable nervous system—moderate muscular power and a fair amount of manual dexterity are also necessary. It will be sufficient to imagine a nurse deficient in any one of these qualities to see how essential each of them is. The work of nursing, especially in a hospital, is exceedingly trying to the health, and many faults of temper, or of apparent carelessness, may be due really to imperfect health. There are some persons with physical susceptibilities, not incompatible with ordinary good health, which yet render the air of a hospital instantly poisonous to them, and which completely debar them from hospital work. The writer has seen most persevering attempts to overcome these susceptibilities by a process of acclimatisation and other means, but without success. Instances are not wanting in which fatal mistakes have been made by nurses in consequence of imperfect eyesight or hearing; needless pain is often inflicted from a want of delicacy of touch, and there are some persons to whom throughout their lives manual dexterity is an impossibility. Certain mental qualities are also essential to the efficient nurse. She must be a good-tempered and cheerful, not easily depressed or disturbed, possessed of great patience, observant and accurate. Her moral character is also of importance; she must be sober and vigilant, trustful, trustworthy, and conscientious. It must be remembered also that the lack of some of these qualities is not compensated for by special excellence in others, nor by any amount of enthusiasm. It cannot be too clearly understood that nursing is by no means a poetical or sentimental occupation, but that it is often a very painful and disagreeable one. The professional nurse, moreover, has not the pleasure of looking forward to the society of the sick person when recovered, and when the fretfulness of illness has been replaced by the thankful calm of joyous gratitude of health; nor has she the interest given by a family relationship to, or a natural affection for, the patient. She has charge of a constant succession of sick persons of whom she has no previous knowledge, and of whom she loses sight as soon as recovery has taken place and who, moreover, frequently fail to exhibit the slightest sense of gratitude for her care. This is obviously neither the occupation of a delicate devotee who seeks relief from the monotony of fashionable frivolity, nor for a coarse and ignorant drudge as an alternative employment to scrubbing the floor. It needs not only a special capacity, but a special training.—*Contemporary Review.*

Dyspepsia of Bankers' Clerks.

Dr. Manouvrig has published in the *Bulletin Medical du Nord* some novel observations on this subject. It has been repeatedly noticed for years that bankers' clerks, after having handled for some days in succession large quantities of silver five-franc pieces, suffer from disorders of the respiratory and digestive organs. These have been ascribed to a dark-greenish metallic dust which is raised by taking the coins from the bags where they are generally kept, weighing them, and putting them back. This dust impregnates the atmosphere of the room, blackens the skin and penetrates into the respiratory and digestive tracts, together with the air and saliva. As a rule, this process is only gone through at rare intervals during the year, and only lasts a few days, so that the clerks soon recover their health, or do not feel much affected by this dust. But in the years 1872 and 1874, when the money which had been paid by France to Prussia as a tribute was returned to France through mercantile transactions, the clerks spent several weeks in handling the coins, which had not been taken out of their bags for some years, and the affection was now more marked than ever. The symptoms of this peculiar disease are—frequent sneezing, coryza, and angina; the expectorations are black. There are a disagreeable metallic taste in the mouth, which spoils the flavor of the food, loss of appetite, colic, nausea, and violent thirst. The bowels are mostly constipated; diarrhœa seldom prevails. The blue line along the gums, which is often noticed in patients who have been subject to treatment by silver, is absent. There is a great feeling of prostration, and frequent headaches. Owing to the peculiar circumstances under which this affection has been first observed, there can be no doubt as to its being due partly to the copper (verdigris), and partly to the oxydised state of the silver: both metals are used in the coinage of the five-franc pieces, in the proportion of nine-tenths of silver and one-tenth of copper. The constipation seems to be caused by the silver, because copper invariably causes diarrhœa. It is also said that silversmiths often suffer from colic, which is caused by their work. The patients were treated with purgatives and a milk diet, and the disorder soon ceased.—*British Medical Journal.*

Spectacles.

A controversy has lately been going on in the columns of a German paper as to the proper person to whom a statue is due as the "Inventor of Spectacles." There can be little doubt that the public and universal honouring of this benefactor of our kind, whosoever he may be, is richly deserved, and it is possible that many shortsighted and dimsighted persons will be ready, so soon as he is discovered, to contribute their offering towards his memorial. As early as the eleventh century the Arabian optician mentions the existence of magnifying glasses; but he certainly cannot claim the statue, for he was not their inventor, but merely the chronicler of their invention. We may add that our own Roger Bacon, two centuries later, wrote at large on this invention. It appears that the first pair of actual spectacles, so far as present research has discovered, occurred between the years 1280 and 1310. A monument and inscription upon a tomb in Florence, of the year 1327, names a certain Salvino degli Armati as the inventor of spectacles, or double eye-glasses for weak sight. Pisa, in the defiant spirit of the rival Italian cities during the Middle Ages, denies that the glory is due to a Florentine, and claims it for the Pisan Monk Alexander da Spina, who is said to have "helped and blessed many needy and suffering persons by his beneficial invention." If Italy may claim the inventor of spectacles as one of her sons, the most extensive manufacture of the article was carried on in Germany, and particularly at Nuremburg, whose "Britten macher" dispatched their handiwork to all parts of Europe. Until the end of the seventeenth century spectacles were simply objects of utility; but at that epoch they began to be adopted in Spain and Portugal as articles of fashion, certain courtiers employing them to improve their characterless physiognomy. The trick passed over the Pyrenees into France, where the pair of spectacles was improved into the *monocle*, or eye-glass, which served much the same purposes in the hand of the Versailles beau as the fan in the hands of the belle. The *pince-nez*, a nose-pincher, is an invention of our own century.

Wedding Gifts.

Wedding presents, now so common in the first stage of matrimony, have come down from the feudal system. In almost all parts of the civilized world such things are given and received, and, we might add, expected. In a start in married life certain necessaries in the way of furniture, crockery, and so on, were always acceptable. Rich people and feudal lords would not object, on the bridal of their daughters, to receive presents from their vassals. In different countries different modes prevail. The penny weddings in Scotland are peculiar. Invited guests make contributions in money. One shilling is the general tribute, and half a crown is the princely offering. Out of the sum thus collected the not very costly expenses of the feast were paid, and the surplus went towards buying the furniture. In the weddings of the poorer classes in Ireland these contributions never take place. There is a collection, however, to raise a sum for liberally compensating the clerical gentleman who "has tied the knot," and in the house of a rich farmer this swells up to a good round sum. In Wales, among the small farmers and traders, the custom prevails to this day of "bidding," not single guests, but whole families, to a wedding. That such an event is to come off, with the whore and when, is duly advertised in the local newspaper, with a request that all persons who, in times past, have been similarly obliged in that manner, will attend, bringing presents for the bride and groom. Besides this, particular and almost peremptory invitations, in writing, are sent to each household on whom the to-be-wedded folks may have some especial claim for former generosity under like circumstances. Presents of all sorts—food, furniture, flour, fuel, table and chamber linen, even sheep, lambs, calves, goats and ponies—are among the gifts.

SECULAR NEWS.

At the North Carolina University there will be a reunion of the class of 1854 on June 4th.

About forty men are confined in the jail at this place, under sentence of the U. S. Court for violation of the U. S. internal revenue laws, their sentences ranging from thirty days to two years.—*Ashville Journal.*

Dr. Phillips, we are glad to state, has nearly recovered from his long and tedious illness. We hope soon to see him abroad. ——Dr. Hoge's baccalaureate sermon and the addresses of Solicitor General Phillips and Judge Thurman form an unusually attractive bill of fare for the approaching commencement.—*Chapel Hill Ledger.*

The Roanoke fishermen have had rather a poor season.

A very sad accident occurred at Mordecai's pond, near Raleigh, on the 19th inst. Two sons of Mr. J. M. Pool, Howlet and Paul, 11 and 9 years of age, were drowned.

The trial of the case of Bernard Maurice vs. Admiral John L. Worden, U. S. N., was commenced in the Court of Common Pleas on the 20th inst. This is an action instituted by Maurice, formerly Assistant Professor of French at the United States Naval Academy at Annapolis, and Professor in St. John's College, Annapolis, to recover $20,000 damages for libel, which consisted, as plaintiff says, in vile assertions from defendant, couched in an indorsement of plaintiff's resignation of his position at the Naval Academy.

Large attendance of physicians on meeting of State Medical Society at Greensboro on 21st. Many applications from young physicians for membership are said to have been rejected.

The steamer Oriole was fined lately at Edenton for taking an excursion party from Jamesville without conforming to the requirements of the law in regard to life preservers, &c.—*Elizabeth City Carolinian.*

Grain crops everywhere looking well. ——A quantity of fruit in the southern part of the county escaped the killing frosts of a few weeks ago.—*Monroe Enquirer.*

Col. C. W. Alexander, who had resigned the coloneloy of the 2d regiment N. C. State Guards, was re-elected and prevailed on to accept.

We may expect less burglary hereafter. Several burglars have been hung recently. Capital punishment had become necessary.

The President of the Senate and the Speaker of House of the N. C. Legislature met in Raleigh and after consultation, notwithstanding the Attorney General's opinion, declined to sign the school bill. This, of course, nullifies all action by the Legislature on the matter.

Another slide in the "mud cut" of the Western N. C. Railroad. Enough to require transfer of baggage and passengers, nothing more.

The veto of the anti-Chinese bill is received with mixed sentiments in China.

The President, it is supposed, will veto the legislative, executive and judicial appropriation bill. A bill has been introduced to provide for the holding of an international exhibition of arts, manufactures and products of the soil in the city and State of New York.

Hon. Geo. W. McCrary, Secretary of War, will be appointed Judge of the U. S. Court for the 8th District.

Vice President Wheeler will not return to Washington during the present session on account of ill health.

Sailors in Liverpool on a strike. Not serious now but may grow into large proportions.

Heavy failures in Europe.

The will of Judge Packer, read to-day, bequeaths for the permanent endowment of Lehigh University, at Bethlehem, $1,500,000, for the library for the University $500,000, to St. Luke's Hospital, Bethlehem, $300,000, St. Mark's Episcopal church, Mauch Chunk, $300,000. Several bequests are kept silent for the present.

Poverty and Suffering.

"I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring, which did them no good. I was completely discouraged, until one year ago, by the advice of my pastor, I procured Hop Bitters and commenced their use, and in one month we were all well, and none of us have seen a sick day since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost—I know it. A WORKINGMAN."

MISCELLANEOUS.

Charlotte Institute,
FOR YOUNG LADIES,
CHARLOTTE, N. C.
Spring Term January 30—June 10th 1879.

EXPENSES $125 per term, inclusive of everything in the way of Board and Tuition, viz: Furnished Room, Lights, Fire, Servant's Attendance, and Washing; Ancient and Modern Languages, Calisthenics, Free-Hand Drawing, Kindergarten for younger pupils, all school books and stationery for school use; thus preventing any supplemental bills at the end of the Term.

Pupils entered at any time and charged from time of entrance to end of Term at these rates.

Music under Dr. Bidez $30; under any other Teacher $25. Use of Piano $5 per Term.

Private lessons in Painting $25, in Crayon Drawing $20, in Pencil, $12 per Term.

The best "Reference" the school can give as to its excellence, is its success in its own community, in which it opened with 35 pupils, and now has over 100 in regular attendance. Appeal is confidently made to its patrons in Charlotte that the Institute with its present corps of instructors is of unprecedented excellence.

Rev. Wm. R. ATKINSON,
Charlotte, N. C.
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THE GENUINE
DR. C. McLANE'S
CELEBRATED
LIVER PILLS,
FOR THE CURE OF
Hepatitis, or Liver Complaint,
DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.

DR. C. McLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

For all bilious derangements, and as a simple purgative, they are unequaled.

BEWARE OF IMITATIONS.

The genuine are never sugar coated.

Every box has a red wax seal on the lid, with the impression Dr. McLANE'S LIVER PILLS.

The genuine McLANE'S LIVER PILLS bear the signatures of C. McLANE and FLEMING BROS. on the wrappers.

Insist upon having the genuine DR. C. McLANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name *McLane*, spelled differently but same pronunciation.

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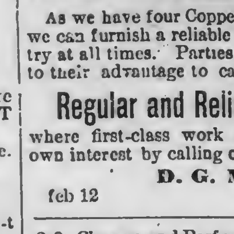

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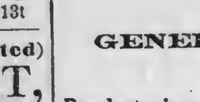
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The Presbyterian.

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For the N. C. Presbyterian.

RICHARD BAXTER.

Our article last week closed with the death of Baxter in 1691. He then entered on his rest.

On many accounts Baxter was an extraordinary character. The visits of such spirits to these abodes of sin are few and infrequent. He was esteemed and admired not only by his friends, but by many of those who differed from him in the then existing points of acrimonious dispute. Lords and Bishops have given him the meed of their praise. "His practical writings," says Barrow, "were never mended and his controversial seldom confuted." "He was a man," says Granger, "famous for weakness of body and strength of mind; for having the strongest sense of religion himself, and exciting a sense of it in the thoughtless and profligate."

The spring of Baxter's energy and usefulness was a deep, vivid operative piety. He was well acquainted "with the *inside of religion*." The Spirit of God had performed a thorough work in his heart, and under the continued teaching of the Heavenly Messenger, he became well qualified to guide others in the way of life. High in holy attainment and faithful in the discharge of duty, he shed around him a strong and reproving light upon an ignorant and profligate generation. The following sententious aspiration expressed the deep desires and established principles of his heart. "Let the Eternal God be the portion of my soul; let heaven be my inheritance and hope; let faith be my wisdom, and love be my very heart and will, and patient, persevering obedience be my life;" then I can spare the wisdom of the world and all the trifles it seeks."

Baxter's piety, received the nourishment of sorrows and severe afflictions. Within his own breast he had many hard conflicts; storms of temptations which at times well nigh swept away the foundation of his hope. In the early stages of his Christian course he was much disturbed with strength and occasional prevalence of , and consequently with agonizing doubts of his own sincerity. At a later period his most distressing temptations were to question the truth of Scripture, and the reality of the life to come. So powerful were the onsets of the adversary, he says, that sometimes he hardly knew whether he was a Christian or an infidel. But his trust was in the Redeemer, and in His strength he came off a conqueror. His house was on the Rock, and Satan could not undermine it, or shake it down.

Baxter lived, as every Christian ought to live, with the future world clearly and steadily in view. He ever looked to things unseen and eternal. He walked by faith. His best thoughts and affections were upon the life to come. The infirmities of his body seemed to augment the energies of his spirit and the efficiency of his piety; for he ever prayed and spoke and acted under the rousing impression that death and eternity were very near him. Some of his most searching practical writings are the sentiments and urgencies of a soul deeply imbued with the love of Christ, and attained at the very entrance of heaven.

Baxter possessed, in no ordinary degree, the spirit of a *missionary*. "He gave in one year a hundred pounds"—five hundred dollars of our money—"to buy Bibles for the poor." From his own account, we learn that he intensely felt and prayed for the perishing heathen. "There is nothing in the world," he says in his "Life and Times," that lieth so heavy upon my heart "as the thought of the miserable nations of the earth." Again, "I cannot be affected so much with the calamities of my own relations or the land of my nativity, as with the case of the heathen, Mahometan and ignorant nations of the earth. No part of my prayer is so keeply serions as that for the infidel and ungodly world, that God's name may be sanctified and his 'kingdom come and His will be done on earth as it is heaven.'" If Baxter had such thoughts and aspirations in the seventeenth century, how would he have prayed and pleaded and labored had his lot been cast in this nineteenth century—in a day like the present, where so much light is shed upon the moral condition of the world, and the facilities for its conversion are so much increased, and the efforts and sacrifices made for its welfare are so signally blessed of God!

Baxter is an example worthy of study and imitation, in seasons of high controversial excitement. His lot was cast in times of violence, oppression and bitter contention, not about the *foundation* or the *corner stone* of the gospel, but the mere appendages of the Christian edifice. When he lived a man was condemned and anathematized for the slightest singularity in the mode of his worship, or as it has been rather strongly expressed, "his very brains were knocked out to kill a fly on his forehead." But in this conflict of bitter feelings, hard speeches and unchristian actions, Baxter exhibited, with some exceptions (which are to be attributed to the times rather than to his disposition) he exhibited, we say, the charity and meekness of the Gospel. Grace had thoroughly penetrated and calmed his nature; and not unfrequently would he throw the oil of his own quiet spirit upon the turbulent elements about him, in hope of assuaging the violence of the storm. But he was determined in the course which he believed to be right. The truth of God he would maintain at any sacrifice or any hazard. The terrors of a dungeon and the allurements of a diocese were alike insignificant to draw him into any compromise with error in principle or in practice.

Baxter is a bright example of faithfulness, as a preacher of the Gospel. He is a model worthy of particular regard at the present time, when with many, who are reputed to preach the truth, there is too manifest a disposition to paraphrase some of its plain, sententious epithets, round off its most cutting points and soften some of its uncivil asperities. Baxter did not so preach the Gospel. No matter whom he was addressing—kings or beggars—we hear the same direct, fearless disclosure of the counsel of God. The sermon delivered before the dissolute Charles II is a masterly specimen, not only of grand, impressive eloquence, but also of a plain, pointed dealing with the conscience of his princely auditors. Will you persuade us that the man is *wise* that can climb a little higher than his neighbor, that he may have the greater fall? that is attended in his way to hell with greater pomp and state than others? That can sin more syllogistically and rhetorically than the vulgar, and more prudently and gravely run into damnation, and can learnedly defend his madness and prove that he is safe at the brink of hell? Would you persuade us that he is *wise* that contradicts the law of God and the rule of wisdom—that parts with heaven for a few merry hours, and hath not wit to save his soul?" Again, "Can you forget that death is ready to undress you and tell you that your sport and mirth is done, and that now you have had all that the world can do for those that serve it and take it for their portion? How quickly can a fever, or the choice of a hundred messengers of death, bereave you of all that can afford you pleasure, and turn your sweetest pleasures into gall, and turn a Lord into a lump of clay." "Princes and nobles live not always." You are not the rulers of the *unmoveable kingdom*, but of a boat which is on a hasty stream, or a ship under sail, that shall speed both pilots and passengers to the shore. The inexorable leveller is ready at your backs to convince you by irresistible arguments, that "dust you are and unto dust you must return." Heaven should be as desirable and hell as terrible to you as to others. No man will fear you after death, much less will Christ be afraid to judge you." Do we find any chaplain now who dare speak in this faithful and fearless manner to those high in authority?

The same style of plain, earnest dealing runs through all the practical writings of Baxter. Of these, however, it is scarcely necessary to speak. Their record is in the hearts of thousands, some on earth and some in heaven. "To allure our desires," says Baxter, "he unveils the sanctuary above and discovers the glory and joys of the blessed in the Divine presence, by a light so strong and lively, that all the glittering vanities of this world vanishes in that comparison, and a sincere believer will despise them, as one of mature age does the toys and baubles of children. To excite our fear he removes the screen and makes the everlasting fire of hell so visible, and represents the tormenting passions of the damned in those dreadful colors, which, if duly considered, would check and control the unbridled licentiousness of the most sensual wretches. His call to the unconverted, how small in bulk, but how powerful in virtue! Truth speaks in it with that authority and efficacy that it makes the reader to lay his hand on his heart, and find that he has a soul and a conscience, though he lived before as if he had none."

Let no individual who values his salvation, no Christian who would grow in grace, fail to be familiar with the descriptions, counsels and warnings of the "Saint's Rest." Let the "Reformed Pastor" lie upon every minister's table or be written on his heart. Let the vehement and searching pages of this godly man be more and more circulated and read, and it will not be in vain. God *has* blessed them, and he will bless them again, to the welfare of immortal souls; and the glorified spirit of their author will shine with still increasing lustre in the heavenly firmament.

D. L.

For the N. C. Presbyterian.

MILK FOR BABES.

MILK FOR BABES AS WELL AS STRONG MEAT FOR GROWN FOLKS.

How should a Christian minister use water when he baptizes any one?

He should do with water what Christ Jesus, our Lord, did with the Holy Ghost, and with fire, when he baptized.

Why do you say so?

Because some say baptism has no modes, but is itself a mode which is unchangeable.

What did our Saviour do when He baptized with the Holy Ghost?

He "poured it out" and "shed it forth" so that it "fell on" and "came upon" the baptized.

What did Christ do with fire when he used it in baptism?

He caused it "to sit" on each of the baptized.

Won't you allow that immersion is a scriptural baptism?

No; I won't as long as folks say baptism is always a mode, and so can't have modes.

But ain't you neglecting the meaning of the word for baptism in the original languages of the Bible?

I am not. I am only showing what is that meaning in the Bible.

Haven't you got dictionaries, and commentaries and histories against you?

What if I have? I have also dictionaries, and commentaries and histories for me. Besides, the question is not, What do preachers and other expositors say is in the Bible? But what does the Bible tell and common sense repeat?

Y.

CARDINAL WISEMAN.

The London *Weekly Review* has this to say about Cardinal Wiseman and the ceremony of raising him to the cardinalate:

On the morning of the 12th of May Dr. Newman went to the residence of Cardinal Howard, to receive the messenger from the Vatican bearing the *biglietto* from the Cardinal Secretary of State; that at mid-day the messenger arrived, and handed the *biglietto* to Dr. Newman, who broke the seal and handed it to Dr. Clifford, Bishop of Clifton, who read the contents. The messenger informed the newly created Cardinal that his Holiness would receive him next day at the Vatican to confer the *biretta* on him. We have no doubt it was an imposing ceremony, for Popery is skilled in devising and arranging imposing ceremonies. The performance was witnessed by a crowd of English and American Roman Catholics, and "of clergy of the Church of England there were present the Rev. Mr. Wagner, of Brighton, the Rev. Mr. Edwards, of Prestbury, the Rev. Dr. Luard, Registrar of Cambridge." *Chacun a son gout*, but we must express our opinion that it was a ceremony at which clergy of the Church of England ought not to have assisted. Cardinal Newman is a man of great intellectual power, though, by the way, his secession to Rome did not leave Protestantism without intellectual power. Some of the panegyrists of the new Cardinal seem to imagine that his Eminence is the only British subject of very superior mental capacity, and who can write plain English. We appreciate the cleverness of "Tract Ninety," and we admire the chaste diction of the "Apologia Pro Vita Sua," but his Eminence is not without a host of compeers in ability and eloquence. We do not doubt the high personal character of Cardinal Newman, though his conduct is to us inexplicable. He was a greatly honored and much trusted minister of the Church of England, yet he was the hardest worker in the Oxford Movement, of which the results are the development of Romanism in the Church of England and the secession of many members of that Church to Rome. Whilst engaged in the work of Rome Mr. Newman again and again protested against Popery. Even after the publication of "Tract Ninety" he denied that he was trying to Romanise the Church of England. But he did, in fact, do more to Romanise the Church of England than any other man has done, and after retiring from Oxford he followed to Rome the friends he had Romanised. *Nolens Volens* he has been an enemy of the Church of England, and yet the clergy of that Church were present to see him receive the formal announcement of being appointed to the "sublime rank" of Cardinal.

His Eminence made a speech, in which he said the Pope had told him that among other reasons for making him a Cardinal, "he (the Pope) judged it would give pleasure to English Catholics, and even to Protestant England, if he received some mark of his favour." We do not know if the Pope ever consciously indulges in joking, but assuredly the idea of Protestant England being pleased because the Pope makes an apostate from Protestantism a Cardinal is very humorous. Protestant England is not displeased, for it does not matter to Protestants what the Pope does in respect to bestowing honors; and if there be any nominal Protestants who will go over to Rome in the hope that they may some day be raised to the "sublime rank," the sooner they leave the Protestant fold the better, for such self-seeking persons are no good to any community. But surely his Holiness was poking fun when he suggested that Protestant England would not be indifferent but pleased, positively pleased, by the Pope conferring an honor on an apostate from Protestantism.

THE BISHOP BIT A POD OF PEPPER.

The recent accessor to the Bishopric of Richmond, in the Catholic Church has had sorry luck. His zeal got the better of his wits, and he came to "apostolic blows and knocks" with a colored brother. The champions "tried conclusions" with each other in the columns of a paper conducted by the black people. The negro trounced Brother Keane, and the Bishop lost the fight and his temper, too.

His most ill-starred expedition after a Protestant fleece was the effort to get a clip of Presbyterian wool.— Surely Bishop Keane ought to have known that a Roman priest was a sweet morsel to the palate of the Scotch-Irish covenanter.

We like the enterprise, but must discount the caution of the Bishop.

Our readers may have seen a neighbor bring a lively little terrier home. The nimble fellow instead of attending to his own business and the big rats, must first dart down the street and pick a quarrel with all the fine old tom-cats, quietly dozing on the door-mats. He perks his ears and barks. The bunch of fur on the porch just opens an eye. The terrier thinks to give it a shake. Before he can wink, two fore feet, keen with claws, are slapping his jaws, while his nose is nipping by teeth sharp as a needle. As he rolls and screams down the steps that old cat, now very wide awake, improves the occasion to impart a lesson that no terrier need to learn but once.

When Bishop Keane gets away from Dr. Wm. Brown he will be "sore all over" but too wise to wake up another Calvinist editor. —*Richmond Christian Advocate.*

WILL HE SUCCEED?

In nine cases out of ten a man's life will not be a success if he does not bear burdens in his childhood. If the fondness or the vanity of father or mother has kept him from hard work; if another always helped him out at the end of his row; if instead of taking his turn at pitching off he stowed away all the time—in short, if what was light fell to him, and what was heavy about the work to some one else; if he has been permitted to shirk, until shirking has become a habit, unless a miracle has been wrought, his life will be a failure, and the blame will not be half so much his as that of the weak and foolish parents.

On the other hand, if a boy has been brought up to do his part, never allowed to shirk his responsibility, or to dodge work whether or not it made his head ache, or soiled his hands, until bearing burdens has become a matter of pride, the heavy end of the wood his choice, parents as they bid him good-by may dismiss their fear. The elements of success are his, and at some time and in some way the world will recognize his capacity.—*Young Folks' World.*

A SWEDISH POEM.

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank at the cold world's scorn,
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, brother, plain as I am,
It matters much!

It matters little how long I stay
In a world of sorrow, sin and care;
Whether in youth I am called away
Or live till my bones and pate are bare;
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow-man.
It matters much!

It matters little where be my grave,
Or on the land or on the sea;
By purling brook or 'neath stormy wave,
It matters little or naught to me;
But whether the angel Death comes down
And marks my brow with his loving touch,
As one that shall wear the victor's crown,
It matters much!

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

Cardinal Manning has opened a new Roman Catholic church in Quex Road, Kilburn.

There has been an accession of 500 converts at Mandapaslai, in the Madura Mission of the American Board.

The receipts of the Woman's Foreign Missionary Society of the Methodist Church this year amount to over $80,000.

At Eversley, near London, where Charles Kingsley labored so long and well, a chapel for Methodist worship has recently been opened.

Rev. Dr. Henry C. Riley and Hernandez are to be consecrated Protestant Episcopal Bishops to Mexico on the 24th of June in Pittsburgh, Bishops Lee of Delaware and Coxe of Western New York officiating.

A decision has been made by the Edinburgh United Presbyterian Presbytery that hereafter the laying on of hands of the Moderator of Presbytery is sufficient to the ordination of a minister.

The receipts of the London Missionary Society the last year were larger than ever before, $546,740. It is supported chiefly by Congregationalists, and has under its care 101,928 church members, with 142 English and 353 native missionaries.

A Roman Catholic Church, built by Lady Stapleton Bretherton at a cost of £16,000, besides a theological college in connection with it for the use of exiled German Jesuits, has been opened at Ditton, Lancashire, by the Roman Catholic Bishop of Liverpool, with great ceremony.

The petitioners to the Bishop of Chester, complaining of illegal ritualistic practices at St. Margaret's, Toxteth, Liverpool, have just written to the Bishop, informing him that having found an appeal to his Lordship of no avail they will have recourse to a prosecution by law.

A pastoral letter from the Bishop of London was read in most of the metropolitan Episcopal churches on Sabbath with reference to the fund established for providing new churches and additional clergy, to meet the demand occasioned by the yearly increasing population of London. The Bishop says at least twenty new churches are required; and, while the fund has not during the past year increased, the demands upon it continually grow larger.

The Rev. J. H. Shedd, who has lately returned to his mission field in Persia, under the Presbyterians, writes home of great progress, and says the intelligent native Christians have already attained such a position and such a self-respect, as would have been impossible a few years ago. There are about twenty native pastors, and as many preaching deacons, some of them men of real learning joined to ardent piety.

The London Society for promoting Christianity amongst the Jews has received a telegraphic announcement of the death of Bishop Gobat on Sunday last at Jerusalem. The patronage of the bishopric rests alternately with the Queen of Great Britain and the King of Prussia, now Emperor of Germany. As Bishop Gobat was nominated by the late King of Prussia, the present vacancy must be filled by her Majesty. The episcopal salary amounts to £1200 a year, of which one moiety consists of an investment of £600 a year arising out of contributions obtained by the Earl of Shaftesbury and the Jews' Society, of which he is president.

A Montreal mother, Dame Sophie Cavallier, has sued the minister who united her son, who is a minor, to the object of his affections, laying the damages at $500. Her affidavit states that her son "was on the day of his marriage nineteen years of age, and a Catholic, whilst the marriage was solemnized according to the right of the First French Methodist Church." The minister, Mr. Beaudry, replies that the parents of the young girl approved the attachment, and when the couple presented themselves for marriage he questioned the bridegroom, who stated that his mother had told him to leave home and to get married if he chose. The banns of matrimony were regularly published, a fact of which the mother was aware.

Proceedings of the General Assembly.

NINTH DAY.

We take from *Courier-Journal* report.

Overture number sixteen from churches in the bounds of the Presbytery of Florida asking to be transferred to the Presbytery of East Alabama will be granted when Synods of Georgia and Alabama consent.

The Assembly declined overture No 17, asking that an official reporter for this Assembly be dispensed with.

Overture No. 18, from Dr. James Park, asking the Assembly:

First—Is it competent for a Presbytery to adjourn to meet in the bounds of another Presbytery, either within or beyond the territorial limits of the Synod of which it is a consistent part?

Second—At a meeting of a Synod, if another Presbytery than that within which the Synod is sitting, desires to hold a session to complete unfinished business, or to transact new business, can it be done orderly and constitutionally over the motion of its Presbytery itself? or must it be by special dispensation of the Synod?

Third—Is it competent for one Presbytery to interdict the meeting of another Presbytery in its bounds, without the dispensation of the Synod?

The answer recommended is important, viz:

Such questions can only be answered by reference to general rules or principles. A Presbytery consists of all the ministers and one ruling elder from each congregation within a certain district, and is, therefore, bounded by strictly geographical limits. In the judgment of this Assembly no Presbytery ought to meet beyond its own bounds without strong reasons or without the consent, expressed or implied, of the Presbytery within whose bounds it proposes to meet, and, if the Presbytery be within the bounds of another Synod, without the consent of that Synod also. The Assembly would recommend its Presbyteries not to hold meetings during the sessions of Synod, unless such session be necessary, or be ordered to be held by the Synod. Docketed. (Afterwards laid on the table.)

Overture No. 19, from Dr. James Woodrow, proposed the following question for answer by the Assembly, viz:

"From whom is it proper for the General Assembly to receive overtures, according to the constitution?"

The following answer was adopted: In the judgment of this Assembly, all overtures to the highest court of the Church ought to come from the lower courts, and not from individuals; and further, that the highest court ought not to be asked for advice and instruction (Form of Government, chap. v: sec. 6, art. 5) in any case in which the said "advice" or "instruction" may be given with equal edification to the Church by a lower court.

Overture No. 20 was docketed. It is as follows:

The Synod of Kentucky asks the General Assembly to reconsider the action of the General Assembly of 1878 approving the action of the Presbytery of Louisville "in restraining from the exercise of the functions of the ministry a minister deemed irresponsible for his words and acts by reason of unsoundness of mind, without the usual judicial process." And the Synod furthermore asks the Assembly to make such a deliverance on the subject, as shall obviate any liability to misinterpretation or danger of the introduction of principles or usages at variance with the regulation of our standards, and threatening to the rights and liberties of our ministers and people."

The committee recommended that the Assembly make the following answer:

"While it might be competent for one General Assembly under such rules as the constitution provides to grant a new hearing of a case which has been judicially decided by a previous General Assembly, yet, inasmuch as this memorial simply asks for a deliverance in a case adjudicated by the Assembly of 1878, this declines to grant the request of the memorial for the reason that no deliverance 'in thesi' can modify or set aside a judicial sentence."

THE CANFIELD CASE.

The following is the minute reported in this case by Rev. H. S. Yerger:

Your committee appointed to prepare a minute on the action of the General Assembly in the matter of the complaint of I. W. and W. Q. Canfield against the Synod of Kentucky, would respectfully report the following:

The General Assembly, in refusing to sustain the complaint, while recognizing the right of every member of the Presbyterian Church to bring before the courts any matter of personal grievance or affecting the honor of religion, yet we are to affirm on the other hand the competency of the court to exercise a sound discretion as to the propriety of considering any such matter brought before them; and, so far as appears from the facts before the Assembly in this case, the Synod of Kentucky and the Presbytery of Louisville did not exercise this discretion improperly.

Postponed for the time, but afterwards Dr. Woodrow offered an amendment by adding the following words:

"But, though the General Assembly approves of the decision of the Synod in dismissing the complaint, it is not to be understood as approving of all the reasons assigned by the Synod for that decision."

The amendment was adopted, and the report as amended was also adopted.

The Auditing Committee reported books and accounts of the Treasurer of Education and of the Treasurer of Publication as correct and satisfactory. Adopted.

THE BACON CASE.

The following is the minute reported on this case:

Your committee appointed to bring in a minute expressing the mind of the Assembly touching the complaint of Mr. E. E. Bacon against the action of the Synod of Missouri, would beg leave to report the following: The vote of the Assembly in not sustaining the complaint is understood as confirming the sentence of the First church of St. Joseph, but is not to be construed as giving its sanction to the irregularities in the conduct of the trial, namely: in declining to cite all the witnesses nominated by the accused and in receiving as collateral testimony the letter of Rev. W. H. Clagett; but as expressing the sense of the Assembly as to the substantial justice of the sentence pronounced by the Session and confirmed by the Synod.

NORTH CAROLINA SYNOD.

The Committee to Examine the Records of the Synod of North Carolina reported, recommending their approval, with the following explanations, viz: That in the matter of the exception taken by the Synod, on page 89, with reference to the promise of a "commission," the Assembly is not to be understood as questioning the present law of the Church in regard to Commissioners.

The Special Committee on the Sabbath reported recommending continuance of the committee appointed by the last Assembly, and recommended systematic action, embracing appointment of Presbyterial committees to co-operate with the Assembly. Earnest attention of ministers, officers and members of the Church is called to the subject.

Records of Synod of Nashville were excepted to as showing that last session was not closed with prayer and the Synod has never adjourned.

Reports on Publication were taken up, principal and supplementary. They were adopted after reading of Rev. J. K. Hazen's letter, (as Secretary of the Executive Committee) to the Presbytery of Western District, and Rev. E. McNair's announcement that he considered the differences amicably settled. Dr. William Brown asked to be retired on account of failing eyesight. The request was granted the Assembly expressing its regrets.

THE SUSTENTATION REPORT

was made. The Secretaries have each voluntarily relinquished $250 of their salaries, of which honorable mention is made. The name Sustentation is changed to Home Missions. Presbyteries are again advised to group the churches so as to call for as little as possible from the fund. The fall meetings of Presbyteries looking to the collections of 1880 are called to consider what part of the $10,000, as a minimum asked for by the Executive Committee, their churches ought to raise and to devise means by which their proportionate part at least be furnished. And so in regard to the $20,000 needed for evangelistic fund, and for the invalid, likewise.

In connection with the subject of Sustentation quite a discussion was entered into about colored evangelization. A proposal to merge this branch of Sustentation so as to make it dependent upon the evangelistic fund was lost. The following resolution was adopted:

Resolved, That Presbyteries be requested to send up annually to the Committee of Home Missions an account of the work done within their bounds, in addition to the work of the committee for the colored people, and of the amounts contributed therefor.

The committee on Bills and overtures nominated the following as

COMMITTEE ON RETRENCHMENT,

to report to next Assembly:

Ministers—A. C. Hopkins, S. T. Martin, R. G. Brank, C. W. Lane.

Ruling Elders—D. A. Kennedy, W. D. Reynolds, W. T. Poague, James Hemphill, Henry Merrill.

The following resolution offered by Dr. Adger was taken up and passed:

Resolved, That where our Book says that an accused person may, if he desires it, be represented in the superior courts by "any member of the court" (or as the Old Book expressed it, "by any minister or elder belonging to the judicatory") the design, according to the judgment of this Assembly, is not to allow an array of counsel, but the privilege is to be limited to the aid which one advocate can give to him.

The committee on Theological Seminaries reported with regard to

TUSKALOOSA INSTITUTE.

They note the growing usefulness of the institution, both in its relation to our own branch of the Church and in its bearings on other denominations; the expenses of the institution are still managed with due care and economy; the continuance of Rev. B. T. Lacy as soliciting agent is left to the Executive Committee; the course of study pursued is commended; it will devolve upon the Executive Committee elected, to fill the vacancy occasioned by the death of Prof. Dickson, and very much depends upon the selection. First Sabbath in December recommended for collection in behalf of the Institute, and churches urged to contribute; the re-election of the following Executive committee recommended: Rev. C. A. Stillman, D. D., as Corresponding Secretary, and Rev. D. D. Sanderson, Mr. W. P. Webb, Dr. James T. Leary, Mr. Jonathan Bliss, Dr. R. D. Webb and H. M. Summerville to constitute the Executive Committee.

PRESBYTERIAN ALLIANCE.

Mr. A. M. McPheeters made the following report from the Committee on Presbyterian Alliance:

The committee appointed to nominate delegates to the Second General Council of the Presbyterian Alliance, to meet in Philadelphia on the 21st of September, 1880, respectfully report that, according to the rules adopted by the Edinburgh Council, the General Assembly of the Presbyterian Church in the United States is entitled to twenty-eight delegates, and the following names are reported to the Assembly:

Ministers.

Principals.	Alternates.
Stuart Robinson,	J. B. Stratton,
B. M. Palmer,	M. H. Houston,
J. L. Girardeau,	James Woodrow,
C. A. Stillman,	J. T. Hendrick,
J. Leighton Wilson,	R. F. Bunting,
Jos. R. Wilson,	Isaac J. Long,
J. A. Lefevre,	John N. Waddell,
Thos. E. Peck,	R. P. Paris,
George D. Armstrong,	E. H. Rutherford,
W. U. Murkland,	John W. Pratt,
Henry C. Alexander,	W. E. Boggs,
William Brown,	T. A. Hoyt,
Charles H. Read,	J. N. Craig,
Jacob Henry Smith,	George Howe.

Ruling Elders.

John L. Marye, Va.	Robert Styles, Va.
Judge Th. Thompson, S. C.	Judge Fentress, Tenn.
Dr. T. G. Richardson, La.	W. P. Webb, Ala.
Dr. W. M. McPheeters, Mo.	H. H. M. Spencer, Mo.
J. D. Jones, Md.	Major James F. Hart, S. C.
Thos. A. Hamilton, Ala.	T. J. Fitzpatrick, Va.
W. C. Kerr, N. C.	Judge Jno. H. Dillard, N. C.
Patrick Joyes, Ky.	J. W. C. Watson, Miss.
D. C. Anderson, Ala.	J. L. H. Tomlin, Tenn.
C. S. Venable, Va.	H. B. McClellan, Ky.
J. Randolph Tucker, Va.	C. B. Moore, Ark.
Judge J. M. Baker, Fla.	Prof. J. R. Blake, N. C.
J. J. Gresham, Ga.	J. A. Billups, Ga.
A. P. McCormick, Tex.	A. F. Hardie, Tex.

Your committee recommend that the Stated Clerk of the General Assembly reply to the communications from the officers of the Alliance, and forward the names of delegates adopted by the Assembly

A. M. McPheeters, Secretary.

Dr. Roberts moved that Dr. Adger's name be substituted for Dr. Lefevre.

Dr. Murkland asked that Dr. Adger's name be substituted for his own.

The report was adopted as first presented, as Dr. Adger was unwilling to have his name substituted for that of any one.

FOREIGN MISSIONS.

Dr. Woodrow then read the following report from the Standing Committee on Foreign Missions, which was discussed seriatim:

The Standing Committee on Foreign Missions begs leave to report that it has carefully examined the report of the Executive Committee, the report of the Treasurer, the minutes of the Executive Committee's meetings and accompanying papers, and it recommends that the diligence and fidelity of the committee in discharging the duties intrusted to it be approved. It recommends further that the following instructions be given to the Executive Committee:

First—That in all arrangements for the conduct of the work the greatest economy compatible with the highest efficiency be exercised. But we do not regard it as compatible with the highest efficiency that less than the whole time of one Secretary should be devoted to it. Furthermore, we are convinced that the Executive Committee has exercised as great economy in the foreign department of the work as is consistent with the good of the cause and the support of our missionaries. And though it may seem to some that the expenses of the committee are large when compared with the whole amount intrusted to it, yet it should be remembered that this results from the smallness of that amount, and that if the contributions received were very much larger the home expenses would be only slightly increased, and would be relatively greatly diminished.

Second—That vigorous efforts be made to extinguish the existing debt as soon as possible.

Third—That there be no further contraction of our present missions unless this should be absolutely necessary to secure the speedy extinction of the debt.

Fourth—That the *Missionary* be published as hitherto.

It recommends further that all the churches under our care be exhorted to contribute with increased liberality to the cause, so as to obviate the imminent danger of being compelled to abandon some part of the field, and to furnish the means needed to strengthen and extend our missions.

Also that our ministers and other officers be urged to do all in their power to increase the circulation of the *Missionary* among our people, in order that an intelligent interest in our foreign missionary work may be created and maintained. We still further recommend that the monthly concert of prayer for foreign missions be observed in all our churches, and that a collection be taken up at each concert meeting.

With regard to the memorial presented to the General Assembly by the Rev. J. Leighton Wilson, which was referred to this committee, it is recommended that it be published by the Executive Committee and circulated throughout the Church in such manner as it may deem best.

The Revised Book was referred to the Revision Committee, which is to prepare a revised Directory for Worship. The recommendation was made that 3,000 copies of the revised Book adopted by the Assembly be bound up with the Confession of Faith, and that the same committee be authorized to correct all errors in mechanical execution.

TRUSTEES OF THE GENERAL ASSEMBLY.

The Auditing Committee reported accounts correct and satisfactory. In answer to the question as to the responsibility of the Board for investment of the Relief Fund the answer was made that the sole responsibility rests on the Executive Committee of Sustentation.

SABBATH SCHOOLS.

The report of Standing Committee on Sabbath Schools was taken up and discussed *seriatim*.

That section referring to the appointment of Superintendents, who were to have somewhat of a supervisory power over Sunday schools was discussed at length and was stricken out by order of the Assembly. The report was then adopted.

Thanks were returned to the citizens of Louisville, and to the railroad and steamboat companies.

It was moved that the Assembly adjourn *sine die*.

On this motion the following feeling remarks were made by

THE MODERATOR.

Brethren—I have put a good many motions since I have been honored with a seat as your presiding officer, and all the motions I have put—each of them—have been a step toward this one. And this is the only one that I am conscious, at least, of regretting to be compelled to put to the house. All other motions have been put out of a sense of duty: this motion is charged with something beside—the "dissolution" of the General Assembly! There is almost nothing that comes within the circle of our earthly experience more solemn, more calculated to impress and leave an impression. Dissolved into its elements! Which elements are never again to be gathered on earth, but yet may be, will be, regathered in Heaven; and it is in Heaven only that we shall look each other in the face as we have here done these last few pleasant days.

It *has* been pleasant. I have been acquainted with many General Assemblies; I have never known one more pleasant than this. I have looked over this body of influential men, and I have not yet looked upon any whom I did not regard as a thorough Christian gentleman. Your consideration for one another, your constant attitude of respect toward your presiding officer, show that it was not in vain that, at the outset of the Assembly, I cast myself upon the indulgence of my brethren. And I believe it was not in vain that your hearts and mine supplicated the Divine blessing to rest upon all our sessions and at last leave so pleasant a savor for our recollection.

I thank you, brethren, not so much for the honor you have conferred upon me, as for the kindness you have shown to me. If I have erred, it has not been because in any one instance I have ceased for any one moment to have a becoming respect for my brethren, each of whom I do esteem as better than myself. I love you all. And if I can say—as possibly in the greatness of your goodness and in the greatness of God's still greater goodness—if I can go away and say that my brethren have loved me, I will count it not as the highest honor merely of my life, but as the swetest joy. I am sure we will not forget one another wherever we go, whatever we do; and we will look back upon the scenes of this Assembly as upon scenes that brought us well nigh the borders of a better land, where a better light than that of earth has been upon our heads and a nearer arm than that of earthly love has sealed it on our hearts.

And this noble city in which we have convened, and where we have so pleasantly, aye, so luxuriantly tarried! What homes we have entered! What scenes of domestic peace we have here witnessed! What welcomes of generous, of Christian, of Christian Kentucky hospitality have we here experienced! So true is this that each commissioner, in reporting of the place of his abode to each other commissioner, has thought that his home was the best of all—so that we all had the best. And if we shall have left pleasing recollections behind, and if our prayers that have ascended from so many household altars shall return in blessings upon the heads of those who have been so kind and generous, how happy we ought to feel. But it has been a time in which we have every day had cause to thank God; and now, at the closing moment, I feel as if we ought to gather up all of these daily thanks and center them in one article of gratitude to God, that He has been so good, and that He has blessed us with such unmerited favor.

I can hardly close these desultory remarks—I ought not to close them, without referring to this particular church, and especially to him who has for so many years presided over it, who has a lodgment in the hearts of all his people and in the confidence of all this great city, and whose name is honored everywhere in all our Presbyteries and throughout our Church. I refer to the Rev. Dr. Stuart Robinson. He has given us that kind of a good old Irish welcome which only he knew how to give. We have all felt it around us like an atmosphere, and it has cheered us all day by day like a light not always visible, but always felt. Acting as your mouth-piece, I thank him for what we have here experienced. May his bow still abide in strength! May his great heart still beat to the music of the skies, and may his voice be still heard in the counsels of his Church, and in behalf of the great doctrines of our Christianity!

We must say fairly, brethren, that we have had a good deal of thunder here, but in all the air there has been no electricity. Much of the thunder—eloquence—has hurt nobody, and done a great deal of good to many!—thunder in a clear sky, with the sky still clearer higher up, that looks toward the throne of God! The best of men are but men at best. Some of us are good for nothing; but we have all ideas which have been good for something, as we have gathered together here and exchanged our voices and our counsels with one another. And the effect of what we have done will be felt to the end of time. We have enacted that which is at least of permanent history. If there be any fault to find—and in everything there is a little—it is that we have been too well fed, so that when we have come together in the afternoons, I have noticed that many of you were "too full for utterance," and that the emotions of your hearts were so profound and weighty that here and there a man whose avoirdupois was considerable went to sleep!

Again I thank you, and as your mouthpiece again I thank this good and great city, one of the most beautiful, I think in the world; and in our prayers we shall be able to thank God for all that we have here experienced, for all that we have here felt, for all that we have here done to one another, and had done to us, by those who a little while ago were strangers, but now friends and brothers and sisters all!

DR. ROBINSON

responded as follows:

Mr. Moderator—As you are about to dissolve, I suppose I am about as near being a member as most. I desire, as the representative of this church and the Christian people of Louisville, to say that we have been greatly delighted that now, for the second time within ten years, we have persuaded you brethren from the distant East, and South, and Southeast, to come and visit us on the border, and to say to you, compare what you saw nine years ago with what you see now around you, and you have a type of what has occurred in those nine years; compare the cause of Presbyterianism, with all its troubles and sorrows, with its present condition. We met in this lecture room in 1870. You saw what we had begun—what we had undertaken in this church. You see our churches all reorganized, and what our fight gained. It has been hinted that we have not always been amiable. You see our Presbyteries perhaps more amiable now. You found us then on the border. We have had on the border a good deal of a struggle. You men in the South didn't know anything about it. Now we have the kindliest feeling, and I am rejoiced to have you come. They talk about Presbyterianism declining. We have not declined, except in the imaginations of men. We stand in Louisville to-day greater in numbers in the Southern Church than we stood before the division, when we were altogether. We have grown, though the division cost us a large number. And, of course, we feel very happy to have our friends from distant parts of the Church to come and find us as we are. It is very pleasant, therefore, to have this visit from you, brethren.

Allow me to return our thanks, also, and to give expression to our gratitude for this meeting of the General Assembly. You, Moderator, have said that it is one of the pleasantest you ever attended. Will you allow me, as one getting on now toward old age, and having seen a great many General Assemblies, with no intent to flatter, to say that I fully concur with you in its being the most pleasant Assembly. I go further and say that it is one of the most "level-headed" General Assemblies I ever knew anything of or can remember. We always say the Assemblies we were members of were the greatest, but you will take my testimony as one who is not a member. I am obliged to bear witness of this Assembly as greatly ahead of most of the General Assemblies I have attended.

Let me say to you as we part, like your Moderator, that it is a solemn thing to come together to consider the affairs of the Church. And remember that, when the word "dissolved" is pronounced here again after spending these pleasant ten days, we shall never be gathered here again, but we shall all speedily, when the work is done, be gathered up there in the great "General Assembly of the Church of the First Born, whose names are written in heaven!"

I will take the liberty of saying to you, brethren, that I never knew a community so pleased. You say that every member thought he had got the best place. It is just so among our people. It is universally maintained by the families that they have had the pick of the delegates at their homes. So far as I have heard from the services you have rendered so kindly in all our churches, each congregation thought they had the best preachers and the best services of any rendered by the members of the Assembly. I take pleasure in saying these things—not in the way of flattery, but to make you feel that this Assembly has not had the *cacoethes loquendi*, of which you have heard so much in so many General Assemblies. I have heard no harangues, no spread-eagle. All was the language of men in earnest about the work of the Church. I speak this after having seen a great deal of such bodies. I am delighted to say this about you, for it is well to let men see themselves as others see them. We thank you for this meeting of the Assembly.

Before an Assembly will meet here again, many of us who are now in the harness and at work will have laid off their harness and gone to their graves. I speak not only in my own name, but particularly in the name of the Presbyteries and the Christian people of Louisville, that you depart with their highest regards and respect and best wishes for a safe return to your families. Like yourself, Mr Moderator, this motion we feel is the most objectionable we have heard in the Assembly, for we hoped you would be kept until the middle or end of next week. I am sorry to object to anything, but we hope the motion will be postponed, if not indefinitely, at least till the close of next week. I can now say in behalf of the Christian people of Louisville—I will not say Presbyterians merely, but all Christian people here (for we are all here alike impressed by the benefit the brethren have done by coming)—that you must come again. You have done great good. We on the border like to bring Assemblies among us. We like to have great Assemblies, remarkable Assemblies. I need not tell you that you have made a mark in the history of the Church in the United States in adopting the Book of Church Order and Discipline, which so truly represents our Presbyterianism—the Presbyterianism of the confession of faith. Brethren, I have longed for it the last ten or fifteen years, and I now feel that I could say *Nunc, Domine, dimittis*.

God bless you! I say it with all the Presbyterian churches and people of Louisville, the Christian people. Nay, Mr. Moderator, people who are not Christian as this community are interested in these things, and if they could pray at all, or with faith, they would say God bless you, and give you a safe journey home.

At the close of Dr. Robinson's remarks, the Moderator said: "Those in favor of dissolving the Assembly will say aye." The vote was unanimous.

Moderator—By virtue of the authority vested in me, let this Assembly be dissolved, and I hereby dissolve it; and by virtue of the same authority I command another General Assembly to convene at Charleston, S. C., on the third Thursday in May, 1880, at 11 o'clock a. m.

The Assembly sang "Blessed be the Tie," etc., and adjourned.

OFFICIAL REPORT.

The official reporter of the Assembly will send his *verbatim* report of the debates, &c., in pamphlet, for $1. Address, Rev. G. L. Wolfe, Charlottesville, Va.

"Blessed are they that mourn: for they shall be comforted."—*Matt.* 5:4.

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, JUNE 4, 1879.

MR. MACRAE'S HERESY.

The Synod of the United Presbyterian Church of Scotland, met in Edinburgh on May 5th, and despatched much very important business. The Synod spent much time in discussing the Disestablishment question. A question which will never be remitted till disestablishment is accomplished. After some discussion, by no means sharp, on marrying a deceased wife's sister, the following resolution was adopted by a vote of 168 to 46: "That the Synod received the committee's report on returns from Presbyteries concerning the lawfulness of marriage with a deceased wife's sister; and taking into account the following considerations: (1) the liberty of opinion on this subject allowed in this church; (2) the great diversity of opinion indicated by the returns from Presbyteries as to the teaching of Scripture on the matter; and (3) the present state of the civil law in this country, the Synod, in accordance with the recommendation of the committee, agree to appoint a large committee to consider the whole question and report to next meeting of Synod."

Professor Cairns was by acclamation elected Principal of Theological Hall of Edinburgh to fill vacancy occasioned by death of Principal Harper. But by far the most important business was sprung upon the Synod by the conduct of Rev. David Macrae. The Synod had been discussing what was called the Declaratory Statement, which was, simply a revision of the Westminster Confession of Faith as reported by the Committee. Matters moved on smoothly and articles were adopted with little or no dissent until the seventh article was reached, when Rev. David Macrae said: There is a reference to the seventh article in it, which I propose to drop. It is, "Whereas the proposed Declaratory Act leaves the Church bound to identify the Scriptural doctrine of future punishment with the Westminster dogma of everlasting and unspeakable torment, move that the following article be introduced as No. 8, viz.: 'That in regard to the ultimate penalty of sin the Church does not bind herself to the Westminster interpretation of what the Scriptures say on the subject.'"

The proposition was seconded at the time, though after the speech of the mover and others the second was withdrawn.

Mr. Macrae made a speech of remarkable skill in which he set forth as his main point of opposition to the standards, that while the Scriptures teach that there is everlasting life for the good they nowhere refer to everlasting punishment for the evil. * * * *

Such words as "everlasting" and "for ever" are not used to express duration absolutely but relatively to the thing of which it is predicated." * * * * * * *

"When it is said that a servant in certain circumstances was to have his ear bored and to serve his master for ever, it meant during his life time, which might last for twenty years, or might terminate in two, or might, if there came sudden death, terminate in an hour. In one passage the hills are called "everlasting." Yet another passage tells us that they are to be burnt up and to vanish away. For ever" and "everlasting" must, therefore, be interpreted according to the nature and purpose of the thing to which the word is applied.

Prof. Calderwood and Dr. John Ker replied. The speech of the latter we give in full because so fine an agreement on the general subject.

Dr. John Ker said: I rise to second the motion made by Professor Calderwood in reference to this proposal of Mr. Macrae, and in doing so I must express the feeling which Dr. Calderwood has already so well done of the deep pain with which I have listened to Mr. Macrae's address. It has arisen from the fact that the question has either not been touched or touched in a way that has harrowed the feelings of those who are sitting here, with whom there should have been some sympathy, some ability to understand the view we take of this subject, which is poles asunder from that represented by Mr. Macrae. It is this inability to understand the minds of his brethren which leads, I believe, to such hard thoughts about them, and such hard words as "Jesuitical" and others applied to them. Our view of the punishment of sin is not that of a mere outward infliction of a dogma of torment and torture which he persists in forcing upon us. We believe that the deepest punishment of all lies in the sin itself, and in the consequences which it must bring under the government of a just and holy God. And that punishment is not an arbitrary outside infliction for an eternity on account of some offences committed within a brief time. It accompanies the sin all through and must accompany it while the sinner sins on. The real question is, will the sinner sin on? And looking at it in this way, sin gives tokens when persisted in of becoming a fixed part of the nature, showing no sign of opening to a higher life, but deepening and darkening till the man becomes, as the Bible says, "Twice dead plucked up by the roots." So we lose sight of it in the human point of view with a dark and terrible shadow which it casts into the future. I shall not stop to argue about the precise meaning of the words "everlasting" and "eternal," the force of which was sought to be weakened. It was surely very evident how these words were played with. When a slave is spoken of as a slave "for ever" it is as long as the slave lives. When we read of the "everlasting mountains it is surely meant as long as the earth which sustains the mountains continues to exist. The attribute is as long as the subject spoken of. And when "everlasting," "eternal" is applied to what concerns an immortal soul, what does it mean? But more than this, I confess I am impressed by the whole strain of the way in which the future, and the influence of the present on the future, is spoken in the Bible of the all-important crisis of the present life. The pressure of the whole of the New Testament and of the words of the Lord Jesus Christ is something from which I cannot free my spirit if I wished it. What means his weeping to agony over lost Jerusalem—"O that thou hadst known in this thy day!" and His words, "Good were it for that man that he had never been born." It is in this way that the Apostles preach, "We beseech you in Christ's stead, be ye reconciled." "Knowing therefore the terrors of the Lord, we persuade men;" "How shall we escape if we neglect so great salvation? Shall we be helped to preach in this way by giving up the conviction of a momentous, all-important *now*? The whole preaching of the New Testament carries us to the conviction that sin casts its deep, terrible shadows into an eternal darkness, a second death, and we shall have to adopt an entirely different kind of preaching if we take another view. Universalism will give us another gospel which is not another—a gospel which may find some room in sentiment, but will fail in reaching and rousing the conscience. The natural conscience itself bears testimony to something terrible in the character of sin, and the gospel of the New Testament preachers meets it. We have to consider, moreover, the history of these views. They do not long stand there. Wherever you trace them—I do not say always in individuals, but in communities, and for any length of time—they go further. Look at the history of Churches going on to Universalism on the Continent of Europe, in America, among the old Presbyterians of England; it has never stopped there. It has gone on to Unitarianism or blank, bare Naturalism, and the road is easily understood. Universalism brings with it easier and lighter views of sin, and so the positive element in the Atonement is weakened. If the Atonement is weakend the necessity for the mission of the Son of God is taken away, and the dignity of His person falls, and salvation, if we keep the name, is a thing to be wrought out by man's own effort. This has been over and over again the downward history. We have been told that our views as a Church are against the progress of the gospel. How have we come thus far? Are the Churches in Germany, where Universalism prevails, crowded to overflowing, and is Christianity pervading the masses of the people? Are the Unitarians, who hold this view, so very numerous and prosperous, and the preachers who proclaim it, do they reclaim the multitudes? We have been told, also, that men who hold the view of a cruel God, as we do, must become like Him, and that the human character is debased by it; and in the same statement Samuel Rutherford and Jonathan Edwards had some of their hardest words quoted against them. Even to take it so, did their characters justify this? Would that all of us, or any of us, had that love to man which they had, that self-devoted zeal which they had to live, and labour, and die for the good of men! Those views make the evil of sin very dark, but they brighten the view of the love of God, of what He has done and is doing to save men, if they will be saved. We shall not limit Him in His ways here and now, but we must press them here and now, on all whom we can reach, and when we think of the terrible danger and infinite loss from which He saves through the gospel of His grace the song will have a deeper meaning, "Unto Him who loved us, and washed us from our sins in His own blood."

Mr. Macrae explaining that the word "jesuitical" was used on a former occasion reiterated the expression and declared it was used because expressing his meaning most happily. The term was objected to, and the Moderator requested that the term be withdrawn. After a long discussion engaged in by members, Mr. Macrae having declared he could not withdraw the expression, the Moderator in response to a vote of the Synod, called him to the front and formally censured him.

A committee appointed to confer with Mr. Macrae with regard to his speech and to report to Synod, sat fourteen hours, working diligently and endeavoring to deal fairly with Mr. Macrae. They at last reported as follows:

After three protracted meetings with Mr. Macrae, and full and frank conference with him, the committee are grieved to find he still adheres to the views expressed in his speech before the Synod in reference to which this committee was appointed. The committee find these views are irreconcilable with the teaching of Scripture as exhibited in the Standards of our Church, and with any reasonable amount of liberty that can be allowed to ministers of this Church in relation to its Standards. The committee therefore feel themselves shut up to recommend the Synod to suspend Mr. Macrae from the exercise of his ministry, and to appoint a commission to deal with him, with powers to issue the case as they shall see cause, and to report to next meeting of Synod.

The report was debated long and earnestly, not on account of any sympathy with Mr. Macrae, but in regard to the mode of procedure in his trial, and from sympathy for him personally.

A motion was made to remit the case to Greenock Presbytery, of which Mr. Macrae is a member, but different members declared that in the interest of Mr. Macrae himself that should not be done, as frequent collisions had already been had with him.

Finally a motion was presented "That this Synod appoint a commission to deal judicially with Mr. Macrae, with powers to issue the case, reserving the right of appeal to Mr. Macrae and members of the Commission, and to report to next meeting of Synod or to an *in tunc effectum* meeting of Synod, should they deem it expedient to call it."

Inasmuch as the word judicial implied suspension, an amendment was adopted substituting the phrase "to deal with Mr. Macrae with Presbyterial powers," to proceed in the case as they see cause, &c., leaving out the word judicially. The motion was then unanimously agreed to.

We have given the details of this case at some length because just such cases are sometimes referred to, not as indicating heresy of individuals who throw them out, but of the Church to which such persons belong. Not one word of sympathy was expressed by any member of Synod for the views of Mr. Macrae, though first to last there was a reluctance to apply the proper judicial penalty. In any American Presbyterian Church such views openly promulgated would have led to the prompt suspension of the party offending, but our Scotch friends move deliberately, but surely; Rev. David Macrae will, however, have a few months more in which, within the pale of the United Presbyterian Church, nominally under its authority, to spread broadcast this pestilent heresy. The speeches and answers of Mr. Macrae were adroit and skilful, and elicited applause from the galleries, to the occupants of which indeed, as much perhaps as to the Synod, they were addressed.

The gentleman who has made so great a stir is known in this country, in North Carolina perhaps particularly, as quite a young man of very fine abilities. He is very probably conscientious in the views he holds, though a desire for notoriety must be allowed as a very strong element in his character. Otherwise, that is not supposing a wish to be notorious, it is inexplicable how a man of honor could remain within the fold of a Church, and in the position of a believer in, and an exponent of the views of that Church, while holding views the most adverse to its standards.

We should regard such procedure as that adopted toward Mr. Macrae, if pursued by any Synod in this country as decidedly irregular. The case should, from our point of view, be issued in the Presbytery and come before the Synod by appeal or review.

THE GENERAL ASSEMBLY.

We give our readers the last of the General in this issue. On the whole this court of our Church may be said to have been distinguished by its close attention to its business. It was full of deeds, and although an occasional extra and unnecessary word must be allowed to have got off, there was no great waste of the article. An extraordinary number of overtures went to the proper committee, and came back with answers so formulated as in general to appeal directly to the common sense of the Assembly and to be adopted without discussion. The overture on dancing brought in an answer defining the powers and prerogatives of the Assembly, and was just the thing wanted by our Church. The capital sense of the Standing Committee on Publication, and of the entire body, saved a very unpleasant and unnecessary discussion on the overture from the Presbytery of the Western District, relative to the Executive Committee of Publication.

The reports on Foreign Missions and on Sustentation, Sabbath schools and on Education were such as to commend these causes, and Tuskaloosa Institute seemed to be in better favor than at last Assembly.

We feel proud of our Assembly and look back upon its work with pleasure.

THE HIGHER LIFE.

The Believers Hand-Book. On holiness; showing how to enter and how to dwell in the Canaan of Perfect Love. By Rev. E. Davies, Reading, Mass. Paper, 25 cents; cloth, 40 cents.

This little book consists of eight chapters, giving the outlines of a series of sermons on the "Higher Life" theory, or doctrine of Holiness. It is devoutly written and contains many pious and profitable reflections joined to apt quotations of the Scriptures. It is a good book for any who wish a compendious and pleasant statement of this doctrine of Perfectionism, in a more moderate phase than the Oberlin theory. The theory itself is full of crudities and unsound interpretations of God's word. Sanctification seems to take the place at times of regeneration. The "act of consecration" is the grand channel for the "blessing," as perfect sanctification is called by this school of the prophets. Self is substantially constituted judge, jury and witness, and *to believe* that we believe; to have faith in an act of faith as the grand transferring power, is essential to being pure from all sin, and to entering into peace. This is the "short-cut" to the Delectable Land of Holiness, without the old-fashioned struggle that Christians have believed the Bible marked out. In this State of "blessing" we may violate the moral law, "yet, in Spirit keep it;" page 23. The author doubts whether that portion of the Church that do not "go on to perfection" before they die, will go on to heaven afterwards, page 31. On page 47 he tells how he completed his "act of consecration," and on a "Sacred Friday" resolutely continued in prayer until 11 P. M., "when the heavenly blessing came, and the direct witness of the Spirit, that he was fully saved." Other "well-meaning, but luke-warm professors," "weak brethren," who oppose this doctrine, he feels a love for and "will by no means cast them away." But alas! this perfect purity, "blessing," sanctification, with which God fills the soul, may be lost! Really the doctrine does not bring much comfort, or in any sense present an attractive substitute for the scriptural doctrine of sanctification. But the book is inexpensive and will give light to those not versed in this literature.

THE MODERATOR.

The Louisville *Courier-Journal* has this to say of the Moderator of the late General Assembly:

Rev. Dr. Joseph R. Wilson, the Moderator of the Presbyterian Assembly just dissolved, won laurels as a presiding officer. His large experience and thorough knowledge of all the practices and rules of General Assemblies enabled him to get through with business with wonderful facility. His rulings were prompt and were always decided in his favor, and the sting was taking from them by that inexhaustible fund of rich humor which was cropping out on all proper occasions. Dr. Wilson is in the prime of life and full of physical and intellectual vigor. He has barely turned the shady side of his half-century, although our reporter some days ago put his age at sixty-five years—no doubt supposing, from the dignity and promptness and efficiency with which he presided, that he had been engaged in such duties for quite forty or fifty years. He made friends and admirers of all who met him here, and he carries with him to his home the high regard and most cordial wishes of our people.

NEWS NOTES.

Rev. J. P. McPherson, on a visit to relatives, preached at St. Paul's on May 25th, ultimo.

Rev. W. E. McIlwain assisted Rev. R. A. Miller at the communion season of Monroe church at Sabbath last.

Rev. W. R. McLelland of Tyler, Texas, formerly of Iredell county, N. C., was married on 27th ult. to Miss L. J. Field of Warren county, N. C.

On last Sabbath two persons were received upon examination and two by certificate, into communion with Second Presbyterian church of Raleigh, of which Rev. Joseph M. Atkinson is pastor. Other accessions are confidently hoped for very soon.

The final examinations of the senior class at Davidson College closed on Friday, May 23d. The first distinction with the Valedictory was assigned to F. P. Ramsay of Alabama; the second distinction with the Salutatory to B. P. Reid of South Carolina; the third distinction with the Philosophical Oration to D. A. McGregor of North Carolina.

A writer to the *Robesonian* from St. Paul's says:

"A prayer meeting for several years past has been held weekly (on Wednesday nights) by Rev. Jos. Evans and others in the vicinity of his residence. Besides prayers, singing and exhortations, there are reading exercises, lessons to be recited, hymns to be repeated, &c. The writer regrets that he is not sufficiently acquainted with these exercises to give an account of them, and will only say that they are regarded by those who hear them as being fresh, varied and entertaining, and in the highest degree instructive. Close observers can notice that persons naturally headstrong, passionate, intemperate, or otherwise vicious, are always restrained more or less by the influence of those who attend prayer meetings and associate with them."

CRAB TREE, Haywood county, N. C., May 27.—Dear Bro.: I preached in Waynesville last Saturday, which was my regular appointment there, and had the pleasure of receiving three persons into our little church, one by certificate and two by examination. Two of them, a young man and his wife, also presented their two little children to the Lord in baptism.

Three years ago this little church was organized with eight members; now we have nineteen on our roll. There are others who are thinking of uniting with us, and I hope in the near future will cast their lot with us.

I also preached at Bethel, a small church. Next Sabbath will be our communion meeting there, the meeting beginning the day before. A short time ago two were received into this little church. Yours, in Christian affection, D. T. T.

DAVIDSON COLLEGE.

The exercises of Commencement week at Davidson College begin with the sermon to the graduating class, Sunday morning, June 8th. On the evening of the same day the sermon before the Williams Association will be preached by the Rev. H. B. Pratt of South Carolina.

The address before the literary societies will be delivered by Duncan K. McRae, Esq., of Wilmington, Wednesday, June 11, at 10 a. m.

The address before the Alumni Association will be delivered on the afternoon of the same day by A. White, Esq., of Sumter, S. C.

The representatives of the literary societies (competitors for the Fowle medal) will speak on Wednesday night at 8 o'clock.

The exercises of Commencement Day will begin on Thursday, June 12th, at 9 a. m.

Visitors to the Commencement exercises will be passed over the Carolina Central railroad, both ways, for six cents per mile; over the Western North Carolina railroad for one first-class fare; the Raleigh & Gaston and Raleigh & Augusta Air-Line roads will issue tickets at three cents a mile, return tickets must be purchased where the passenger takes the cars; the Atlantic & Charlotte Air-Line will pass visitors free on their return, who present certificates of attendance and that they paid full fare over this road in going; the Richmond & Danville railroad will issue round trip tickets at six cents a mile; the Charlotte, Columbia & Augusta railroad at three cents a mile each way; the Atlantic, Tennessee & Ohio will give the usual reduction and facilities.

NOTES AND JOTTINGS.

You do not feel assured of your personal salvation, and you regard this non-assurance as a mark of humility. Let us see. If you believe in the Lord Jesus Christ you are saved. He that believeth on Me *hath* everlasting life. John vi: 47. Christ says it, and to doubt His word is not humility. But your doubt is probably as to your believing. Certainly a doubt here does not indicate humility. It is your privilege—it is your duty to believe—and no Scripture, either by direct expression or by inference, justifies doubt on so vital a question. Do not rest until you are assured that you do believe in Christ. Place before yourself fearlessly a case, not of what may be, but what is, required of you in your daily duties; a case where pleasure, or any natural inclination, directly calls you to that which Christ disapproves, and ask yourself do you turn from it at any sacrifice to do His will—do you? Do you this willingly, cheerfully, gladly, for Christ sake? The unbelieving heart never leads to sacrifice for Christ. Do you love those who love Christ, because they love Him? No unbeliever does that. If you believe in Him you wrong yourself, you wrong Him, in not taking Him at His word, in not trusting Him, in not knowing that you are saved, not for what you have done, but because *He has saved you.* Settle this matter for your own peace of mind, and because knowing and realizing the infinity of His love for you, you can, you will, more loyally serve Him. Settle this matter that your energies of body, of mind, of soul, may not be tied to self, and concern for your own salvation, but may be directed henceforth to His loving service. Know that you are His—that He is yours, and then the command to you is no longer "Do this and live," but "Live and do this," even whatsoever He commands you.

Editor N. C. Presbyterian:—Dear Sir: Please acknowledge through the N. C. PRESBYTERIAN our having received $6 31 from friends in Goldsboro, through Rev. B. F. Marable, for which we return our sincere thanks. MRS. S. M. NADAL,
Sec. Wilson Presbyterian Aid Society.

Egypt and all that pertains to its history, either ancient or modern, is matter of special interest, and we esteem ourselves to have been most fortunate in having heard the recent lecture of Gen. R. E. Colston, for six years Bey in the service, and on the general staff of the Khedive. The lecture was delivered a few days since in Wilmington, and was very thoroughly appreciated and enjoyed by those who heard it. The lecturer, an accomplished instructor, aided by the photographs he had procured, or drawings he had made on the spot, set forth various objects of interest and related many personal incidents, accompanied with sketches of individual character, so as to bring them vividly before his audience, and impress them in a manner, without these accessories not possible. The Khedive was represented, no doubt justly, as a man of distinguished abilities, not possessing indeed the genius of his father, but far excelling him in humanity and in general information. In comparison with reigning European potentates the lecturer placed Ismail Pasha as superior to three-fourths in administrative ability, and immeasurably superior to any Oriental ruler. An earnest desire to promote the welfare of his country characterized his rule and led to the extravagant outlays which resulted in his financial ruin. His honesty of purpose with regard to the payment of debts too wantonly incurred, led to the surrendering of his affairs to European Commissioners, who with no aim beyond securing payment of the indebtedness to bondholders, pursued a policy utterly ruinous to the country, and disastrously oppressive to the people, and the Khedive reasserting his authority deprived them of their power. So the matter stands. Neither England nor France will, nor of right ought to interpose to fasten upon the country those who can only rule by enslaving the people and reducing them to abject wretchedness.

Space does not permit our giving even a synopsis of this lecture, as presenting and describing the people, their manners and customs, their works of art, and the topographical features.

We are not advised that General Colston will deliver this lecture, or others for which he is prepared, elsewhere, but should he do so we commend him to those who would enjoy one of the richest of intellectual entertainments.

For the N. C. Presbyterian.

A MODEL SCHOOL.

Long acquaintance with its merits enables me to give this honorable appellation to the Finley High School, Lenoir, N. C. I regard it as one of the best—if not *the best*—in the South. This high character has been won for it by that remarkable educator of youth, E. W. Fancetto, Esq., and his accomplished associates. In this superficial age, this age of sham, and trumpet-blowing, it is refreshing to find a school that is resolved to stand upon its merits only, whose aim is thoroughness, the laying of a solid foundation, the assiduous culture of the moral as well as the intellectual man.

The society of Lenoir is most excellent and fewer temptations to students exist there than in any other town I know of. North Carolina has reason to be proud of Finley High School. A. W. M.

CHARLOTTE, N. C.

For the N. C. Presbyterian.

NOTES FROM LOUISVILLE, KY.

Traveling nearly one thousand miles to attend the General Assembly is certainly no trifle, and does need resolution and perseverance.

We went via Washington, D. C., and attended church there, having selected Rev. Dr. Pitzer's as the one in which we considered it our duty to worship. We had a good old fashioned orthodox discourse, and met also many of Dr. W.'s Southern friends, who seemed greatly delighted to shake hands with him. Next day we took the Baltimore and Ohio railroad cars for Cincinnati. This road is made up of short curves. You see no part straight for any distance, consequently unless you gird yourself up very tight you get to be very much "jumbled" and nauseated. We very much prefer the Chesapeake and Ohio road, by which we returned towards home. Yet, in coming down through the mountains of Virginia, you get "bumped" up and down at a great rate, and although you may have a Pullman to travel in you can hardly be a "sleeper" yourself.

On getting to Cincinnati, after twenty-four hours' running, we take the boat for Louisville, and here we are in the chief city of Kentucky, and a beautiful city it is! Magnificent streets, splendid dwellings, very fine private carriages carrying fashionable ladies and gentlemen, busy thoroughfares filled with merchants and their merchandize, tobacco hogsheads with the weed in all shapes, suited for the tastes of all nations, savage and civilized. This is a city of churches; they are unusually numerous for the population of 150,000, and really, as an old friend of the generation now passed said of the good folks of Wilmington, "they want to do right." Louisville is blessed with an unlimited supply of water from the Ohio, with which they sprinkle the flower beds and grass patches that every dwelling of any pretension is sure to have, and about sundown it is delightful to pass by and see whole families enjoying the cool of the evening without the trouble of going out any distance to secure such comfort.

But our business is with the General Assembly and its members. So to that subject I must address myself as briefly as may be.

The sermon, on the opening of this venerable court, was delivered by the Moderator of 1878, the Rev. Dr. T. E. Peck of Hampden-Sydney, Va. Many of your readers, if not all of them, have for themselves judged of its merits. All expect much from Dr. Peck, and he is not a man to disappoint them. This is saying much, seeing we are no flatterer.

The next business after the roll call was the election of a Moderator for this General Assembly. The choice was almost absolutely unanimous of Rev. J. R. Wilson, D. D., and a noble Moderator he was! The Rules, Forms and mode of conducting this ecclesiastical body he has long been familiar with, and therefore Dr. Wilson was at home in the chair. The Moderator was sustained by the Assembly in every one of his decisions, and appeals were taken in only two instances, I think. There is a great deal in human good nature, combined with grace, for disarming antagonism, and in this faculty and gift Dr. W. excels.

The impression derived by a beholder of the Assembly in session is that it is manifestly strong in intelligence, godliness and wisdom. The utmost care is given to everything that comes before them. Nothing is hurried over without due consideration; not the least impatience is manifested under even patience-trying circumstances. In short the General Assembly of the Presbyterian Church in these States is the most dignified, just and devout tribunal, we know of, in existence. That is our candid belief.

One of the most admirably constructed papers ever emitted by any Presbyterian General Assembly was that brought up by the chairman of the Committee on Bills and Overtures, Rev. Dr. T. E. Peck, on popular amusements and dancing. The two senses implied in the word "discipline," viz: first, judicial process, and second, private admonition, commended itself to the mind of the whole Assembly, and the paper was adopted at once, with very little discussion. The reports and addresses on Foreign and Home Missions, Publication, Education and Sabbath schools, were admirable, interesting and weighty.

The speech of the Moderator, at the close of the business of this court, was very solemn. No doubt you will furnish it separately to your readers with the speech of that noble old minister, Dr. Stuart Robinson.

The Assembly, after singing the hymn, "Blessed be the tie that binds," was then dissolved into its original elements, never to meet again in this world, but to be followed next year by another General Assembly elected in the prescribed manner, nearly all the members of which will be other men.

Thanks were cordially voted to the worthy friends of Louisville whose hospitality was unbounded, and who made our stay in their beautiful city so pleasant. It was good for us to be there. It was the house of God—the gate of Heaven, S.

NOTICE.

The Sustentation Committee will meet at Burgaw, Thursday, the 12th of June, at 12 m.
C. M. PAYNE, Chairman.

For the N. C. Presbyterian.

BABY POUNDED.

The universal cry of hard times is constantly heard all around. Short crops, combined with short prices, necessarily make money very scarce. But amid these hard times how encouraging to know that an appreciative people are not forgetful of the wants and comforts of their hard worked pastor and family. Under such circumstances it is indeed pleasant and refreshing to be kindly treated, and and as pleasant to let people know that we appreciate their kindness. On last Friday the pastor of Pineville church was unexpectedly, though in a manner that evidently betrayed an anxious desire on the part of the part of the parties concerned, invited with his little family to dine at the house of an efficient deacon. And contrary to most invitations to dine there was a special request that the "baby" should be present. After the inner man was sumptuously supplied with both the substantials and dainties of life, the streets were soon alive with the fair representatives of Presbyterianism, wending their way to the deacon's. We were soon apprised of the object of their mission, when the little fellow was unceremoniously seized from the arms of his doting mother and amid much infantile resistance, borne off to another apartment, from whence he was soon returned to her fond embrace, cosily seated in a fine "baby carriage," purchased by the ladies for this special occasion. And now, when robed in his nice new dress, made and presented by these same fair hands, and seated in his little carriage, no one can imagine the unalloyed joy and pleasure which the little fellow seems to experience. And not only is it enjoyed by him, but his overworked mother can truly appreciate the kindness when she feels her burdens so much lightened. This severe pounding was given confessedly as a token of appreciation for both their pastor and his family, and they would thus publicly return their heartfelt thanks for the kindness and attention thus so greatfully bestowed on them, and may the Lord always give us grace to appreciate such kindness, and constantly crown the liberal donors with his richest spiritual blessings. The Lord loveth a cheerful giver.
G. S. ROBINSON.

PINEVILLE, May 26, 1879.

NOTICE.

The anniversary meeting of the Philanthropic Society of Davidson College will be held on Tuesday night, June 10th. The Honorary and Alumni members of the Society are cordially invited to attend.
J. A. HODGES,
Agent Philanthropic Society.

NEW PUBLICATIONS.

North Carolina Medical Journal for May: Full of choice articles: *Original Communications;* Selected Papers, Editorial; Reviews and Book Notices; Current Literature. $3 a year. Address Dr. Thos. F. Wood, Wilmington, N. C.

Carolina Farmer: Full of good reading for the farmer. W. H. Bernard, publisher, Wilmington, N. C. $1 50 per year.

The *American Agriculturist* has excelled itself for June. Full of matter, choice and varied, and illustrated to a nicety. $1 50 per annum. To *new subscribers* to N. C. PRESBYTERIAN with that paper one year for $3.

The *Westminster Review* April is to hand. Contents: The Federation of the English Empire; The Relations of the Sexes; The Reorganizer of Modern Germany, Stein; Polish Literature; Our South African Colonies; The Imperial Policy of Great Britain; The Early Evangelical Leaders; Independent Section, Illusion and Delusion; the writings of Charles Bray; India and Our Colonial Empire; Contemporary Literature, Theology, Philosophy, Politics, Sociology Voyages and Travels, Science, History any Biography, Belles Lettres, Miscellaneous. Terms $4 a year. Published by the Leonard Scott Publishing Co., 41 Barclay street, New York.

The *North American Review* for June has the following: More Testament Epitre a Chloi, an unpublished poem, Voltaire; National Appropriations and Misappropriations, by General Garfield; The Stagnations of Trade and its Cause, by Professor Bonamy Price; The Education of Freedmen, by Mrs. Stowe; Secret Missions to San Domingo, by Admiral Porter; Sacred Books of the East, by Max Muller; Evolution and Theology, by Professor Newcomb; The Pacific Railroad, by H. V. Poor; Current Literature. D. Appleton & Co., New York. Terms $5 a year.

The *London Quarterly* for April has been received. Contents: The Speaker's Commentary on the Old Testament; Michael Angelo and His Age; Agrarian Discontent and Distress in India; Pym and Shaftesbury; Two Popish Plots; Brugsch's History of Egypt; The Secret Correspondence of Louis XV; Early English History; Professors Stubbs and Bright; Lord Carnarvon's Agamemnon, and General Schornberg's Odyssey; South African Problem. Terms, including postage, $4 in advance; discount of twenty per cent. to clubs of four or more. To clubs of twenty a copy gratis will be allowed.

Lippincott's Magazine for June contains: State and Society in Ottawa; Why do we Like Paris; A Strange Story from the Coast; Housekeeping in Texas; Two Sonnets; With White Hands; My Village in the South; Played Out; American Fiction; Our Monthly Gossip, and Literature of the Day. $4 per annum. J. B. Lippincott & Co., publishers, Philadelphia.

St. Nicholas: June number as usual, splendid. Its contents are too numerous to give in full, but among them are, Mignonette; Chub and Hoppergrass; Anna Letitia Barbauld; How the Lambkins Went South; Two Little Travelers, How a Comet Struck the Earth. $3 a year. Scribner & Co., 743 Broadway, New York.

The *Eclectic Magazine* for June contains many very fine articles, among which are: On the Choice of Books; The Egyptian Crisis; Mr. Ruskin's Society, by a member; The Defences of Lucknow, with a dedicatory poem to the Princess Alice, by Alfred Tennyson; The Southern States of the American Union, and many others. This number is embellished with a fine steel engraved portrait of Prof. Spencer F. Barret. $5 a year. E. R. Pelton, publisher, 25 Bond st., New York.

Scribner's Monthly. This finely illustrated magazine for the people contains, as usual, many excellent pieces. Among other articles its table of contents gives us: The Fine Arts at the Paris Exposition, finely illustrated; Hope; Her Reproof to a Rose; Madame Bonaparte's Letters from Europe; Culture and Progress, and many others, useful and valuable. $4 per annum. Scribner & Co., 743 Broadway, New York.

Dickens' Dictionary of London is at hand. An unconventional hand-book. 35 cents.

Blackwood's Edinburgh Magazine: This magazine for May is at hand. Contents: Realm, or What's in a Name; Some Aspects of the Present French Republic; John Caldigate, part xiv; The Parthians of the Northwest Frontier of India; The Life of the Prince Consort; The Policy of the Budget, and Public Affairs. $4 per annum. Leonard Scott Publishing Co., 41 Barclay st., New York.

Sunday Afternoon: A magazine for the household. Contents: At Home from Church; Rev Civilization Favors our Birds; Was He a Tailor; Decoration Day, 1879; Letters from One God; Republic and Church in France; An Experiment, and What Came of It; The New Minister at Brayton, &c. $3 a year. Springfield, Mass.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

Friends of Rev. J. W. Lupton, of Clarkville, Tenn., have presented him with a gold watch.

Rev. S. R. Preston expects to enter upon his labors as pastor of Blackburg church, Va., on first Sabbath in July.

Rev. W. B. Y. Wilkie has received a unanimous call to become the pastor of the church at Sedalia, Mo.

Rev. Dr. Jacob Henry Smith, of Greensboro, N. C., will deliver the commencement address in June, before Farmville College in Virginia.

The postoffice address of Rev. R. S. Burwell has been changed from Dido, Texas, to Denton, Denton county, in the same State. No change in his field of labor.

At a recent meeting at Pleasant Grove church, Ky., Rev. Harry Keigwin of the Northern Church assisted Rev. Miles Saunders. The church was greatly revived, and sixteen persons were received on profession.

The First Presbyterian church, Paris, Texas, has called Rev. J. Dewitt Burkhead to the pastorate. He is now pastor of the Presbyterian church in Huntsville, Alabama, and has accepted the call.

Last Sunday afternoon, 25th ult., Rev. K. W. Bedinger was installed pastor of the church at Anchorage, Ky. Rev. E. O. Guerrant presided and preached, Rev. S. W. Blain gave the charge to the pastor, and Rev. T. E. Converse the charge to the people.—*Christian Observer.*

On Friday, June 6th, Rev. C. S. M. See will be installed pastor of Monterey church. Rev. Mr. Preston will preside, propound the constitutional questions, and deliver the charge to the pastor, and Rev. A. F. Laird will deliver the charge to the people.

At a session of Louisville Presbytery held on May 23d, Rev. J. K. Hitner returned the letter of dismission he had received to Ebenezer Presbytery. J. B. Wasson, of West Lexington Presbytery, and E. T. Hoke, of Dallas Presbytery, were enrolled as licentates. Mr. W. T. Davis was examined and received as a candidate for the ministry.

The Rev. John Rule has just closed an interesting meeting conducted at the two preaching points in his congregation, at Goshen, Ky., and which was in continuance about five weeks. At different stages of the meeting he shared the assistance of Rev. Messrs. T. E. Converse, R. O. Guerrant, J. J. Cooke, J. H. Moore and E. W. Bedinger, doing himself a large part of the preaching. The result has been that the church has been much revived and encouraged, and has had ten additions to its number, nine on profession and one by letter.—*Christian Observer.*

Rev. Joseph R. Wilson, D. D., of Wilmington, N. C., whom Rev. W. E. Baker succeeded as pastor of the Presbyterian church here, will preach there Sunday morning and night, June 22d, the sermon at night being the commencement sermon of the Augusta Female Seminary.

At the First Presbyterian church Sunday morning, fifteen members were added to the congregation on profession, and six on certificate.—*Staunton Vindicator, May.*

Rev. George T. Goetchius, pastor of the Presbyterian church in this city, has received a call to the pastorate of the Second Presbyterian church in Augusta. The Presbytery of Augusta will meet in a few days to decide the matter. It will be a source of much satisfaction to both church and congregation if Mr. Goetchius is permitted to remain in his present sphere of usefulness. Mr. Goetchius is deservedly popular with all classes and all denominations of Christians in the city, and his transfer to Augusta would be the cause of unfeigned regret, on their part at least.—*Milledgeville (Ga.) Union and Recorder.*

On Sunday, May 18th, a colored Presbyterian church was organized in Lynchburg, Va. Rev. J. M. Rawlings opened the exercises and preached a sermon, after which Rev. Dr. W. T. Hall stated that a petition from a number of colored people had sent to Montgomery Presbytery asking to be organized into a Presbyterian church, and that the petition had been favorably considered, and a committee appointed to constitute the church at the present time and place. The petition was signed by three men and four women. Five who were present were examined as to their religious experience, and were received by the committee into the communion of the Presbyterian church. They were then required to enter into covenant to live together in the fellowship of the gospel. By a vote of the members thus received, Z. A. Langley and W. T. B. Ellis were elected ruling elders, and W. R. Harrison deacon. These persons having signified their acceptance to these offices, they were ordained and installed by the laying on of hands of the Presbytery and by prayer; after which Dr. Hall delivered to them a solemn charge with reference to the nature and duties of their offices, and one to the newly organized church. With the close of these exercises it was declared that the church was duly organized after the order of the Presbyterian church.

The communion of the Lord's Supper was then administered, at the request of Rev. L. R. Johnson, (pastor) by Rev. Mr. Henry, colored Presbyterian minister of Amelia county.—*Condensed from Lynchburg News.*

GENERAL.

The Evangelical Lutheran Synod of Virginia will celebrate its semi-centennial in the Lutheran church in Woodstock next August. This Synod was organized there August 10th and 11th, 1829. The convention will begin its sessions on the 25th of August prox.—*Staunton Vindicator.*

The Baptist General Association of Virginia is in session at Charlottesville, Va. It represents 60,000 white communicants. It is simply

a body for conference and possesses no legislative powers, and each church can send a delegate for every $25 contributed to the benevolent objects of the Association—State Missions, Foreign Mission, Home and Indian Mission, Education Board, Sunday School and Bible Board and the Ministerial Relief Fund. Among the distinguished delegates to the Association are Attorney General Field and Rev. Geo. B. Taylor, Missionary to Rome.

NORTHERN.

PRESBYTERIAN.

Rev. Dr. W. D. Snodgrass, over 80 years of age, was the oldest member of the late Northern Assembly.

A debt of $3,500 on their beautiful new church was raised by the congregation of the Presbyterian church of Bath, N. Y., recently.

There is a project on foot in Cincinnati to publish a new Presbyterian Review. A fund is to be raised sufficient to run on until the subscriptions shall give a support. The names of Rev. Dr. T. H. Skinner, E. P. Humphrey, N. West, F. L. Patton, Jonathan Edwards, S. J. Baird, of Richmond, Va., and others, are mentioned as conductors.—*Presbyterian Journal.*

METHODIST.

The Methodists of Newark, Ohio, are making vigorous efforts to save their fine church from being sold. There is a debt of $8,000 which must be raised before July.

LUTHERAN.

A new Lutheran church has recently been dedicated in Frostburg, Md.; also one at Lionville, Chester county, Pa. Both belong to the German Synod.

REFORMED (DUTCH.)

Professor E. B. Coe, of Yale College, has been called to the Collegiate Reformed church, New York, at a salary of $8,000. He has been preaching only a year.

Judge Packer, by his last will, bequeaths $30,000 to Muhlenburg College at Allentown, Pa., to found a professorship.

BAPTIST.

On Sunday, April 27th, the Rev. J. P. Hinkley, of the Methodist Protestant denomination, presented himself for baptism and membership in the Baptist church at Greenville, Ohio.

There are suspicions at North Adams, Mass., that the burning of the Baptist church was the work of an incendiary in retaliation for the church's prominence in opposing the granting of liquor licenses in that town.

CONGREGATIONAL.

It was at the Asylum Hill Cong. Church, Hartford, recently that Wong Shing, a Chinese, in full Chinese dress—a pig tail, cork shoes, cape, etc.,—officiated as deacon at the communion service. He was educated at Monson, Mass., at Dr. Brown's school. He was converted there, and in China joined a Christian church, and was a deacon of it for many years.

A church of twenty-one members was organized at Trenton, Mo., on April 21st. This movement is under the leadership of Rev. J. W. Crawford, formerley pastor of the Presbyterian church in Trenton, who has joined the Congregational Association, and now brings a large part of his flock with him.

EPISCOPAL.

The Rev. Dr. Parker, of Elizabeth, N. J., has been unanimously chosen president of Racine, Wis., College, to succeed the late Rev. Dr. De Koven.

Holy Trinity church, New York city, has built two churches, three chapels and a rectory, besides making numerous contributions to the building funds of other churches. There have been 1,289 persons baptized, and 1,866 have been confirmed. The church has raised in all $1,117,000 of which $369,300 have been given away. Several missions are sustained by the church.

GENERAL.

A striking illustration of the essential unity of Evangelical believers, notwithstanding minor denominational differences, was manifested in Philadelphia in connection with the special inaugural services of the Messiah Lutheran Church. Sermons were preached on different evenings by Revs. P. S. Henson, Baptist; Richard D. Allen, D. D., Presbyterian, and A. Rittenhouse, Methodist Episcopal. Each discourse was full of Christ and his salvation as the only hope of a fallen world.

The crypt under the Centre Church, on New Haven (Conn.) Green, has recently been repaired. There are 170 slabs in it and thirteen tablets. The oldest legible inscription is "Mrs. Sarah Rutherford Trowbridge, wife of Thomas Trowbridge," who died in 1687. The slab which bears the name of Mrs. Rebecca Hayes, great-great grandmother of President Hayes, is well preserved. In the crypt are also the remains of Mrs. Margaret, the first wife of Benedict Arnold, who died in 1775, before her husband's treason.

Messrs. Yeargan, Petty & Jones enjoy a reputation for furnishing the very best of goods at prices as low as can be obtained within the State, of North Carolina or beyond it. We trust our friends will give them hearty patronage.

SECULAR NEWS.

We regret to learn that a telegram has been received here announcing the death at Fayetteville, on Thursday night last, of Mrs. Yates, the aged mother of Mr. W. J. Yates, of the Charlotte *Democrat*, and Rev. E. A. Yates, Pastor of the Front Street M. E. Church, of this city.—*Wilmington Star.*

Yesterday a *mandamus* was served on Col. William L. Saunders, Secretary of State, by the State on relation of Thomas L. Kenan, Esq., Attorney General, and J. C. Scarboro, Esq., Superintendent of Public Instruction. The object of the *mandamus* is to require the Secretary of State to incorporate the school bill, as passed by the last General Assembly, among the laws of 1879.—*Raleigh News.*

Of the North Carolina Fish Culture Association, the following were chosen officers: Dr. James McKee, President, Col. Paul F. Faison, Vice President and Dr. R. H. Lewis Secretary and Treasurer. Gov. Jarvis, Col. J. McLeod Turner and Fish Commissioner Worth were elected as honorary members.

We think Mr. John M. Rose, of Fayetteville has a record of the North Carolinians who served in the war of 1812, having copied it from the Official Records long before the Confederate war. We know Mr. Rose to be reliable in every way, and if pensioners will write to him they can have their business well attended to. We think he can do more towards securing pensions than any man in the State, for we have been able to get more information from him than from any other source. Mr. Rose also has a record of the Mexican soldiers.—*Charlotte Democrat:* We have the printed pamphlet giving the roster, etc., of all Mexican soldiers from the South —*Farmer and Mechanic.*

Judge Faircloth has been appointed Receiver of the Goldsboro Building and Loan Association. —*Messenger.*

Geo K. Tate of the firm of Tate Bro's, of Mountain Island, Gaston County, has gone North to buy additional looms for their factory, the present number not being suffient to supply all the plaids they can sell. We are gratified at this evidence of prosperity.—*Southern Home.*

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Richmond county, on the 26th of April, Miss JANE WILKINSON departed this life in the 77th year of her age.

She was for a long while in delicate health, but some weeks previous to her dissolution she was stricken with paralysis which we suppose was the final cause of her death. She was for many years a consistent member of the Presbyterian Church and when the summons came it found her not only ready, but anxious to go; feeling that to depart and be with Jesus was far better. Thus in little over a year, four members of this family have passed from their labors on earth to their glorious reward in heaven; all having reached a good old age. Last February a year ago, a married sister Mrs. Campbell, died in the 85th year of her age. In November following Miss Christian, the oldest member of the family died in the 88th year of her age. In January a brother (Jno. Wilkinson, of Miss.) the youngest member of this family died at the age of 72, and in April following the subject of this notice as stated above, in her 77th year. So far as known two still survive; the younger of whom if spared for a few more days will enter upon her 80th year. Such longevity in one family is certainly remarkable.

PASSED OVER TO THE OTHER SIDE.

There is another side to our existence—a different state—a better life. The call of the Saviour, like his invitation to his disciples on the shores of the sea of Gallilee, is *to the other side.* When that call is heard and obeyed, the earnest disciple makes a careful observation, takes his course, cuts loose from his moorings, and tries to keep his windows open towards that better land. Still he finds it hard to start, and often loiters along the coast, slow to cut off all the shore lines that hold him to this side—hard it is to bid farewell to familiar pleasant associations. And when he gets off from the shore on the deep quiet waters, with favorable winds and a smooth surface, he is apt to become careless and forgetful of his Captain's orders, till he reaches the horrors of the middle-passage; he can't go back—he sees not the other shore—the waters are deep and stormy—the night is dark—his vessel is weak—his courage fails - he cries: "Save Lord, or I perish."

A bright happy companion on the voyage may get ahead and pass the storm-belts and reach the other shore, while the dear ones are left behind in the deep waters and the dark night. Then comes the bitter lamentation: "I have seen better days"—when attended, caressed and cheered by the noble cultured happy companions, who have gone before. Oh how he is prone to *depend* on those rather than on Him who gave them! But the best days after all, he learns by-and-by, are those in which he was lashed to the Rock that is higher than he, and clings to it with the firm belief that if he ever reaches the other side, it will be by this higher power.

These reflections are illustrated by the circumstances attending the death of Mrs. LUCY M. R. TIDDY, near Lincolnton on the 15th of May, 1879, aged 36 years.

In early life she enrolled her name with the followers and friends of Christ, and was a cheerful, happy, helpful member. She was often away from the quiet home of her childhood and was loved and remembered tenderly in many circles where she taught and served. In the summer of 1878 she returned home and was married to Mr. William Tiddy. She was a most happy bride and wife, and moved like a ray of light in a home that reflected so much of her bright and lovely character—assisting her husband and others in a Mission Sunday School, with all the fervor of her spirit.

Eleven months a wife, one month a mother—then the sudden shock, the congestive chill—and she passed on before—her light went out, her voice was silent, and all that was left was her precious memory, her babe, her grave.

How lonely, how distressed are many fond hearts, and how natural for them to say over this unstrung harp, this shattered vase of ointment, "*To what purpose this waste!*"

It is to lead to the *Rock that is higher.*

Fathers, brothers, sisters, husband! She has reached the other side and whispers back to you on the rough voyage, to love each other, help each other, cheer each other all you can; but depend only upon the Good Shepherd, whose rod and staff supported her. Read her message in the beautiful motto hung by her own hands over her chamber door:

"Rock of ages cleft for me.
Let me hide myself in thee."

R. Z. J.

Lincolnton, May 23, 1879.

WILMINGTON MARKET
DURING WEEK
ENDING JUNE 3.

The attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our Market report, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

Spirits Turpentine—The Market fluctuated in tone, but held at 25½ cents until Saturday, when the price fell to 25 cents. Sales on Saturday and Monday at 25 cents, closing quiet.

Rosin—On Wednesday last Strained was quoted at $1 07½, and Good Strained at $1 10; and these prices continued till Monday, when the quotation was reduced to $1 05 on Strained. Sales of Extra No. 2 at $1 30, Good to Extra Pale at $3 75 @ $4 12½.

Crude Turpentine—Has been sold as received, at $1 for Hard, $1 60 for Yellow Dip and $2 10 for Virgin.

Tar—Fell from 82½ to 77½ cents on Wednesday last. On Thursday last sales were made at 72½ @ 75 cents, and at last named figures sales have been reported till the close.

Cotton—Was quoted quiet and nominal at 12½ cents on Wednesday last, basis Middling, and so continued until Monday, when an advance of ⅛ cent was gained, closing quiet. Official quotations: Good Ordinary 11½ cents; Low Middling 12¾ cents; Middling 12½ cents.

Corn—Stock fair and demand good. Prices are firmer.

Timber—Sales Common Mill at $4 @ $5.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.
Bacon—Western Smoked—	
Hams	10 a 12
Sides, per lb	6 a 6½
Shoulders	a 5
Dry Salted—	
Sides, per lb	5½ a 6
Shoulders	4¼ a 4¾
Cheese—Northern Factory, per lb	10 a 11
Dairy, cream per lb	10 a 11
State, per lb	00 a 8
Coffee—Rio, per lb	10 a 16½
Laguayra, per lb	18 a 20
Corn Meal—per bush in sacks	65 a 67½
Domestics—Sheetings, 4-4, per yd	00 a 6¾
Yarn, per bunch	75 a 80
Flour—Fine, per bbl	0 00 a 4 00
Super, Northern, per bbl	4 50 a 5 00
Extra do. " per bbl	5 00 a 6 50
Family " per bbl	7 00 a 7 50
City Mills Extra Super, per bbl	5 50 a 5 75
" Family, per bbl	6 00 a 6 25
" Extra do., per bbl	6 50 a 6 75
Glue—per lb	6 a 12
Grain—Corn, in sacks, per 56 lbs from store	62 a 64
Corn, wholesale, in sacks	58 a 60
Corn, mixed, wholesale in sacks	57½ a 59
Corn, Cargo, per 56 lbs, bulk	55 a 55½
Oats, per bushel from store	45 a 50
Peas, Cow, per bushel	55 a 63
Hoop Iron—per ton	65 00 a 70 00
Lard—Northern, per lb	8 a 10
North Carolina, per lb	10 a 11
Lime—per bbl	00 a 1 15
Molasses—West Indies, old crop	28 a 33½
" " bbls	30 a 32
" " new crop	30 a 35
" " bbls	32 a 35
New Orleans	28 a 45
Sugar House, hhds, per gal	17 a 18
" bbls, per gal	19 a 20
Syrup, bbls., per gal	40 a 55
Nails—Cut, 4d to 20d, per keg	00 a 2 50
Oils—Kerosene, per gal	13½ a 15
Lard, per gal	1 00 a 1 10
Peanuts—per bushel new crop	1 25 a 1 35
Pork—Northern, City Mess	11 00 a 00 00
Salt—Alum, per bag of 2 bushels	00 a 75
Alum, per ton	6 00 a 7 00
Liverpool, per sack	75 a 80
Liverpool fine, per sack	1 25 a 1 30
Sugar—Cuba, per lb	8½ a 10½
Porto Rico, per lb	0 a 7½
A—Coffee, per lb	9½ a 9
B— " per lb	9 a 9½
C— " per lb	7½ a 8
Ex. C— per lb	8 a 8
Crushed, per lb	00 a 10
Soap—Northern, per lb	5 a 7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	3 00 a 3 90
Timber—Shipping, per M	12 00 a 13 00
Mill Prime, per M	9 00 a 11 00
Mill Fair, per M	6 50 a 8 50
Inferior to Ordinary, per M	3 00 a 5 00

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

At the residence of the bride's mother, May 27, 1879, by Rev. J. Alston Ramsay, Rev. W. R. McLELLAND, of Tyler, Texas, to Miss L. J. FIELD, of Warren county, N. C.

In Rutherford county, May 27th, by Rev. W. M. McGilvary, ALBERT E. NEWELL, of Sherman, Texas, to Mrs. AUGUSTA LYNCH.

In Lincolnton, N. C., May 29th. by Rev. R. Z. Johnston, Miss FANNIE HOYLE and Mr. WILLIAM M. WARLICK, editor *Lincolnton News.*

At the residence of Mr. Mark Killian, the bride's brother, by Rev. D. T. Towles Mr. D. E. SMATHERS and Miss MATTIE S. KILLIAN, all of Haywood county, N. C.

Every reader of this paper can have *free* one month's subscription to our Illustrated Magazine of choice literature, LEISURE HOURS, by sending eleven cents to pay for mailing the premium that goes with the magazine, viz: a pair of Easter Cross chromos. These crosses are entwined with calla lilies, ferns, grasses, &c We shall feel fully repaid for this gift if the articles are shown to your friends. Catalogues of 1,000 desirable and curious articles sent to all; 1c and 2c stamps taken. Address J. L. PATTEN & CO., 47 Barclay street, New York.

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Dr. J. A. Sherman is now at his branch office, 5 South Fifth Street, St. Louis, Mo., where his patients and those wishing his treatment may consult him during the months of May and June. His book, with photographs of bad cases before and after cure, mailed for ten cents. Will be at principal office, 251 Broadway, New York, July and Agust.

TARRANT'S SELTZER APERIENT

A Man of noted health was asked how it was he seemed to be always well. "I am not particular in my meals; I eat what I like; and whenever I feel under the weather, I resort to my Tarrant's Seltzer Aperient, which I keep always in the house." Wise man, and economical as well. He does not resort to violent means for relief. He uses Nature's remedy, in the shape of this aperient.

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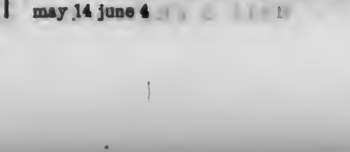

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Springs situated 7 miles north of Hickory, on W. N. C. R. R. over the finest Road in the State. For further information address the proprietor.

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FOR
SUPPRESSION OF THE MENSES.

Astonishing Relief Given by
The Buffalo Lithia Waters.
After a Failure of all other Remedies, and when the Life of the Patient had been Despaired of.

Case of Mrs. R. P. W.. Stated by Dr. John T. Winfield, a well-known Physician of Broadway, Rockingham Co, Va.

[Extract from a letter dated March 25, 1879.]

"About the middle of May, 1878, I was called professionally to Mrs. R. P. W. I found her complaining of exeruciating pain in the head, back, and limbs, attended with nasea and vomiting. Her kidneys were torpid, and the urine—which had to be drawn by means of the catheter—scanty and charged with blood. She had passed EIGHT MONTHS WITHOUT EXPERIENCING THE MENSTRUAL FLOW. She informed me that several times in a period of ten years the failure of the monthly function for several consecutive months had been followed by a like train of symptoms, and that upon these occasions she was relieved by hemorrhages from the lungs or stomach. From the symptoms and history of the case it was evident that the kidneys had attempted to relieve the plethora incident to her condition, and that in the attempt they had seriously disturbed their own peculiar function. During an extreme illness of many weeks every remedy that seemed at all indicated in the case was faithfully tested; but without result, save an occasional slight alleviation of the distressing symptoms already described. The kidneys remained inactive; the average daily amount of fluid drawn from the bladder did not exceed two ounces, and more than half that quantity was blood. *On one occasion four days passed without any secretion at all from the kidneys.* It became evident that the patient must die unless some remedy could be found of much greater efficacy than any that had been tried in the case.

Looking outside of *materia medica* I could think of nothing that promised so much as BUFFALO LITHIA WATER, Spring No. 2, a supply of which was ordered with but a faint hope of keeping her alive until its arrival by making the skin and bowels perform the eliminating functions of the kidneys. So soon as the water was received the patient was put upon it, to the exclusion of all other treatment. The result was most astonishing. The first day's use of the water showed marked improvement in the action of the kidneys. The urine daily increased in quantity, while the proportion of blood in it rapidly diminished. The nausea, vomiting, and pain in the head and limbs, which had so obstinately resisted all treatment, soon disappeared. At the end of a week the catheter was dispensed with and the urine was voided naturally, with but a trace of blood, and in twenty days from the day she commenced the use of the water the *menstrual flow* appeared, and in a short time afterwards she was restored to perfect health, which remained undisturbed until the month of November, when after failing to have a "change," she again experienced the painful symptoms heretofore described. The use of the Lithia Water, however, for a short while, again afforded perfect relief, and she has continued well to the present time."

These waters, in cases of one dozen half-gallon bottles, $5 per case at the Spring. THOMAS F. GOODE,
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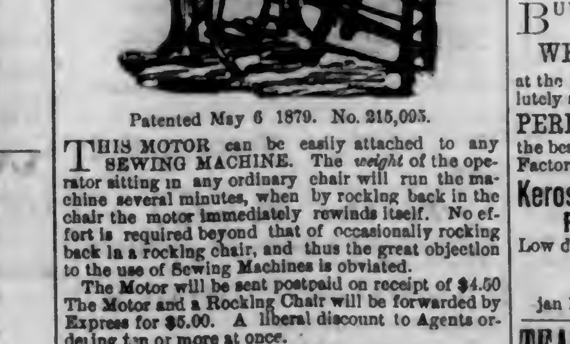

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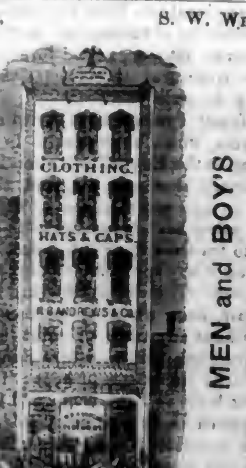

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100 Hhds and Bbls New Crop CUBA,
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WEST ALADDIN SECURITY OIL

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PERKINS and HOUSE SAFETY LAMPS,

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HOUSE FURNISHING GOODS such as TABLE LINENS, TOWELS, COTTON and LINEN SHEETINGS, MARSEILLES SPREADS, TIDIES, NAPKINS, DOYLIES, &c., at very low prices.

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Respectfully, R. M. McINTIRE.

BUFFALO LITHIA SPRINGS.
—FOR—
AFFLICTIONS PECULIAR TO WOMEN.

EXTRACT FROM LETTER OF DR. WM. T. HOWARD,
Of Baltimore, Professor of Diseases of Women and Children in the University of Maryland, dated August 1st, 1878:

Dr. Howard compares these Waters with those of the celebrated Greenbrier White Sulphur, West Virginia, and adds the following:

"Indeed, in a certain class of cases, it is much superior to the latter. I allude to the abiding debility attendant upon the tardy convalescence from grave acute diseases; and more especially to the Cachexia and sequents incident to Malarious Fevers in all their grades and varieties, to certain forms of atonic dyspepsia, and all the affections peculiar to women that are remediable at all by mineral waters. In short, were I called upon to state from what mineral waters I have seen the greatest and most unmistakable amount of good accrue in the largest number of cases in a general way, I would unhesitatingly say the Buffalo Springs, in Mecklenburg County, Virginia."

EXTRACT FROM LETTER OF DR. HARVEY L. BYRD.
Of Baltimore, late Professor of Women and Children in the College of Physicians and Surgeons of Maryland. Dated Baltimore, September 21st, 1877.

"During my stay at the Buffalo Lithia Springs, as resident physician, for the season just closed, I had ample opportunities for observing the action of the waters of the several Springs on different constitutions and the two sexes, and I have no hesitation in expressing the opinion that, in the large majority of chronic Female Diseases, and especially those connected with the Uro-Gential Organs, they have no equal as a medical agent in the whole range of Therapeutic application. In Leuchorrhœa, Amenorrhœa, Dysmenorrhœa and Cystorrhœa, their action may be regarded as almost specific. From my experience with the action of those waters, I regard them as possessing a degree of curative power and an extent of adaptation in chronic diseases found in no other mineral water of which I have any knowledge, and I believe they might be used in almost all cases of chronic disease, with benefit."

EXTRACT FROM LETTER OF DR. JOEL WATKINS,
Of Charlotte Court House, Va., of April 1st, 1877.

"I have been acquainted with the Buffalo Springs, in Mecklenburg County, Va., for a number of years, and have frequently witnessed its healing powers. It is efficacious in as many different conditions of the human system as any mineral water or medical agent of which I have any knowlege, but its crowning glory is its efficacy in Female Diseases; and in the obstructions and irregularities to which young females are subject, particularly when connected with, or dependent upon indigestion, I consider it almost a specific."

Springs Pamphlet sent to any address.

THOMAS F. GOODE, Proprietor,
Buffalo Lithia Springs, Va.

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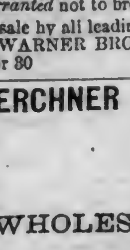

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THE FLEXIBLE HIP CORSET, (120 Bones) fits with perfect ease and is *Warranted* not to break over the hips. Price $1 25.

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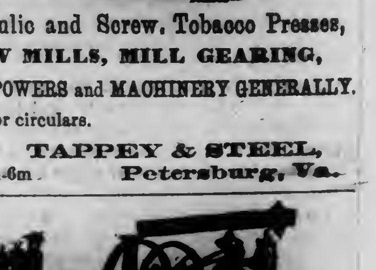

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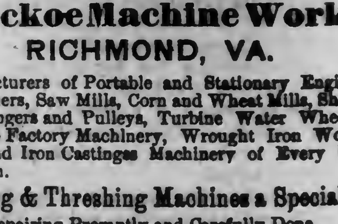

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It does not destroy the draft.
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It is simple and durable and can be relied upon.
It can be attached to any boiler.
No planter should be without one of them. Insurance companies will insure gins and barns where the Talbott Engines and Spark-Arresters are used at same rate as charged for water or horse-power.
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FOR THE FAMILY.

The Dumb Spinner.

There lived a dumb spinner at Athelstane Lea,
A-spinning a magic web was she.

She spun and she twisted it strong and tight;
It was fair and delicate, smooth and white.

She built her a dwelling, arched and high;
Then the poor little spinner lay down to die.

The magic web was her winding-sheet,
It measured in length three fairy feet;

And the house she had built became her tomb,
She lay all alone in the twilight gloom;

But when morning had come and turned to noon,
Said the master: "Ah! 'tis a fine cocoon!"

Then they stripped from her body the robe so rare,
To deck the form of a princess fair.

Now the silk weaves over the palace floor,
And no one thinks of the spinner more.

—*Kate Lawrence, in May Wide Awake.*

She Could be Trusted.

BY M. THIERS.

"I can trust my little daughter; I know she tells me everything," said the mother, holding up the bright, gentle face, and looking down at it fondly.

"Yes, mamma," was on the little girl's lips, but her eyes dropped suddenly, and her cheeks were crimsoned in a moment. A kiss on the pretty lips, and the mother was turning away.

"Mamma," said the little husky voice, "let me whisper in your ear. Mamma, you trust me—I must tell you everything," and her voice was so low that only the mother heard it. As she bent over to catch the hurried words, she felt the little heart fluttering under her fingers, she saw the face flush and pale; she knew, too, by the quiver of the lips, the struggle of the moment.

She would have kissed the lips, the face, and hushed the heart; she would have stopped the trying story, but she knew that a fault confessed was a fault half-conquered, and so waited to the end.

It was a strange, new thought essness the little girl recounted, of a sad step aside from the narrow way of right. She knew better. She had been more than half unhappy on account of it for several days, especially as she could not gather courage to confess it—only the words of trust brought about the confession. Could she say, "Yes mama," knowing that at that very moment she was covering a little corner of the heart where she had hidden a fault she wished no eyes to see?

The mother, sorry for the child's trial, yet glad of her victory for right, was still sad in thinkiog of the fault Other children might have done the same thing—other children might have done worse—but her own fair faced child! she could have wept before her as she stood both in gladness and in sorrow—sorrow for the fault; gladness, that she was too true to receive praise unworthily, too strong for the right to allow the hardness of the confession to overcome her.

She stooped and folded her in her arms, saying: "Kiss me Kathrina; your fault would break my heart, but that I believe this hour you have conquered; you have done well—now I know, better than I knew before, that I can trust my little daughter."—*Ex*

Story of a Swallow.

Perhaps there is no bird more familiar to us all than the swallow, or the martin, as one variety is sometimes called, because this little creature seems to like the neighborhood of man; it builds its nest on our houses or barns, it is easily domesticated, and becomes quite tame. It cannot, however, bear our cold winters, and in the autumn it leaves us for a warmer climate; but it does so with the intention of returning again after the cruel winter has passed; and therefore the appearance of the swallow is always a joyful sight, for it tells us the winter has really gone, and that bright spring is returning with its blossoms and its flowers. This little bird seems to have a strong attachment to places, and, with a wonderful instinct, will find its way back, year after year, to the same house or barn, and occupy the same nest it had before. On this account the swallow becomes almost a member of the family, and is often cherished and protected as such.

Many years ago the Mediterranean Sea was much frequented by pirates or corsairs from Morocco, Algiers and Barbary, who made it very dangerous to travel thereon, for not only did they plunder the cargoes of vessels which they captured, but the unfortunate crews and passengers were carried off and sold as slaves to the Moors, where, as Christians, they suffered all kinds of misery from their cruel Mohammedan masters. Sometimes it was long before their families were able to ascertain what had become of these unfortunate captives, and then they were able to release them only by sending large sums of money to buy back their freedom.

This was what happened to Don Ramon Cevallos, a rich and respectable merchant of Murcia, who, in a voyage from Carthagena in Spain to a port in Italy, was captured by an Algerine corsair, and, after being stripped of all his property, was sold at Algiers to a rich Moor of the country. This man had a country seat about four leagues from the town; and here the unfortunate merchant, in company with many other Christian slaves, was forced to do work of the hardest kind in the fields. His cruel master, for some reason or other, would not allow him to write and inform his family of his fate, so that they might take measures to redeem him. At last he even forbade him to mention the subject of ransom to him.

Meanwhile Donna Rosalia, the wife of Don Ramon, and her two sons of twelve and ten years were in the greatest affliction at the news of his capture. For a whole year they kept on hoping to hear from him, so that they might know where to send the money for his ransom, but no news of any kind came. Two years past, and then eight more had gone, and yet, in all these long ten years, they had never been able to get the slightest intelligence of the place where he might be found. The sons at last became persuaded their poor father had perished, but their brave mother did not quite lose hope; she would say, "I am convinced your father is still alive, and that you will see him again one of these days, though, perhaps, I may not live to do so."

It was the 7th day af May, the tenth anniversary of the day on which Don Ramon had been captured, and Donna Rosalia and her sons were sadly commemorating the day at home, when their servant came in and said:

"Excuse me, Senora, if I interrupt you, but a lad from Huerta (a little town close by) has come in and says he must speak with you about something important."

The poor wife, as if conscious of good news, ordered the lad to be admitted, and the girl presently returned with a boy of about twelve years of age, dark in complexion, as Spanish children generally are, bright and intelligent.

"Are you, Senora," said he, "the wife of Don Ramon Cevallos, and are these his sons?"

"Yes," they all answered, with emotion.

"Very well, Senora," replied the boy very joyously, "you must know that I live with my parents and five brothers in a little cottage about half a league from here, at Huerta. In this cottage, on the roof, not much higher than my head, a swallow comes every spring to build its nest; there it stays among us till next September, like one of the family, when it goes away and does not return till the winter is past.

"This morning, while alone in the cottage and watching the swallow on its nest, I noticed that it had a tiny cord around its neck. It is so tame and familiar with us all that I had no difficulty in reaching it, and on taking it in my hand I found that there was a delicate cord of hair, from which was hanging something like a scapulary or small locket, and this was kept in its place by another little cord which passed round the body, but in such a manner as not to interfere with the bird's flying. Very carefully, so as not to hurt the little creature, I took off the collar, and with the scissors undid one side of this scapulary, where I found a small piece of paper all written over with very small characters. Seeing that it was directed to the wife and sons of Don Ramon Cevallos of Murc a I replaced it on the bird's neck and came as soon as I could get away to find you. Here," said he, "you have the little messenger," and he drew from his bosom the swallow, which he placed in Donna Rosalia's hands, so that she might be the first to read the contents of the paper; it was to this effect:

"In the name of the true God of Christians, I beg the one into whose hands this paper may fall, to seek in the city of Murcia for the wife or sons of Don Ramon Cevallos, a former merchant of that town, and tell them that this unfortunate man has been ten years in the bitterest slavery. His master, Mojamet Assan, a rich proprietor of Morocco, has him at his country place of Alcazaba, and will not allow him to be ransomed unless he is claimed by the Cadi of the city. May God guide the flight of my messenger."

You can easily imagine the joy of this Spanish family on thus ascertaining that Don Ramon was still alive, and where and how he was to be found. The boy who brought them the swallow was apparently as glad as they were; and you may be sure that Donna Rosalia and her sons did not fail to reward him handsomely. The elder son started off as soon as possible with the documents and money necessary to redeem his unfortunate father from his bitter slavery, which was happily accomplished in due time; and thus this affectionate husband and father was at last restored to the family from which he had been cruelly separated for so many years, and all by the means of a poor little swallow. This shows us what insignificant instruments are chosen sometimes to bring about the purposes of God—*Churchman.*

MISCELLANEOUS.

Sundry Humbugs.

The *American Agriculturist* under this head devotes space each month to the above subject. Here are some extracts:

The small frauds are not practiced upon the poorer classes alone, but are perpetuated openly upon Broadway and other thoroughfares. We described last year the humbug with the

"ALLIGATOR PLANT" FROM FLORIDA,

which was very successful that spring and the one before, but we have not seen it offered this season probably through fear of the police, who last year had orders to suppress the traffic, after we informed the Mayor of the city of the fraud The small branch s and young twigs of the common Sweet-gum tree or Bilsted (*Liquidambar*) are curiously winged with broad corky protuberances. The tree is quite common in the vicinity of New York, but as the majority of people go about the world without seeing what it contains it was an easy matter for street-venders to pass off these twigs, from the neighboring swamps, as Alligator Plants from Florida which "needed only to be kept in water for a few weeks when they would produce most beautiful flowers" Hundreds if not thousands of truncheons of this tree, a foot or two long, were sold last spring at 25c. each. Of course no flowers ever came.

THE WINE PLANT HUMBUG

This flourished about 20 years ago, and its history is a sad one, as its victims were most y farmers of moderate means, to whom it brought, if not absolute ruin, disaster from which they were long in recovering. Though the *American Agriculturist* opposed it steadily from the start, many did not see our warnings. The "California Wine Plant," as it was generally called, it was shown *upon paper*, would at once enrich any farmer who would invest in it. So many plants to the acre would yield so many gallons of juice; this, with so much sugar, would make so many gallons of wine, which at $3 (the price then named) per gallon would, you see, amount to the handsome sum—we have forgotten how much, but a small fortune per acre. The plant, it was said, while it looked like rhubarb, was quite different, would make a wine which could not be distinguished from Sherry, and all that, Farmers in various parts of the country invested. Such was the infatuation that some mortgaged their farms to get money to buy Wine Plants. The chaps engaged in selling it, bought *rhubarb* from the nearest nursery or elsewhere, made it into small cuttings of Wine Plant, and sold it at an enormous profit. The rhubarb grew, the wine was made, and—that was the end. It is sad now to remember the samples that came to us—small bottles and big bottles of the stuff, begging us to sell it for the sender, and the pathetic stories that came with the samples. There was no sale for the so-called "Wine," a rummy, vinegarish wash that no one would buy, and nothing but loss came of it. Now we hear of the wine plant in Virginia, and that some large sales have been made. We beg our friends there not only to let it alone themselves, but to prevent others from loss by informing them of the utter worthlessness of the stuff.

ANOTHER TRICK UPON FARMERS

has lately been played in Pennsylvania. The poultry speculator goes from house to house to buy fowls. He does business very systematically, and when he pays any one money he takes a receipt. Having made a purchase he takes out his receipt book and proceeds to write the receipt. He writes rapidly and vigorously, as becomes a man of business, but just as he gets to where the signature is to be added—away goes the point of the pencil—"never mind; here is one of those fountain pens," which he takes from his pocket—"Nothing like having two strings to your bow, you know—capital invention, these pens that carry their own ink." He hands the pen to the farmer, who signs the receipt. A receipt in pencil with the signature in ink, is easily converted into a promissory note for $150—or $200—as the farmer finds out when he gets a notice from the bank in the next town, that his note of a given date, discounted by the bank, will be due on such a day.

The Air as a Vehicle of Light and Heat.

The fact that pure dry air is freely and almost absolutely pervious to heat is an important and interesting feature in the arrangements of Nature. It is so important, indeed, that a word has been contrived to express this characteristic of air with the sharp precision of scientific definition. It is termed, "Diathermancy;" so that this name stands in relation to heat very much in the same position that transparency holds in reference to light. Diathermancy is sometimes familiarly spoken of as meaning "transparent to heat," and there is no objection to this familiar rendering of the term if it is clearly understood that the heat which has made its way through the permeable substance renders itself "apparent" in the end, by calling up the sensation of warmth in the skin, rather than by producing the sensation of sight in the eye. The *transparency* of the air allows luminous emanations from the external bodies of space to reach the solid surface of the invested sphere. It fits the atmosphere to act as a window to the earth, through which men can look upon the outside regions of Nature, and through which all the gorgeous effect of illumination and colour can come in to stamp terrestrial objects with visible and distinguished form. To arrive at a clear idea of what the earth would be without a transparent atmosphere, it is only necessary to think of the aspect of London in a thick November fog. So, also, if the air were not as freely permeable to heat-vibrations as it is to light, the earth could not possibly be vivified as it is through the influence of sunshine. It is the heat vibrations from the sun which stir up the molecules of terrestrial matter to marshal themselves into organized forms, and to carry on the structural transformations upon which vitality depends.

Professor Tyndall, by a series of delicate experiments, which he repeated in detail in his lectures at the Royal Institution in 1862, satisfied himself that pure air, and the elementary gases, oxygen and nitrogen, of which air is composed, allow heat-rays of even the feeblest character to traverse their substance without being deprived of any appreciable port on of their warming power. It is far otherwise, however, with moist air, even when of perfect transparency, and without any trace or taint of visible mist. Air saturated with moisture intercepts and absorbs large quantities of heat; in all cases as much at least as 5 per cent. and in some instances as much as 70 per cent. of that which is thrown in amidst its molecules. Moist air thus serves both to soften the scorching power of hot sunshine which comes in from without, and to prevent the warmth which has already made its way into the solid ground from being too readily and too lavishly scattered back again into outer space. It is for this reason that the sunshine on the tops of high mountains, which are above the chief mass of the vapor that is incorporated with the air, scorches and blisters the skin so much more than the sunshine of the low-lying and moist regions of even the torrid zone.

American Sumac.

Dr. William McMurtie, Chemist of the Department of Agriculture, has been making elaborate investigations as to the relative amount of tannic acid and coloring matter in American and Sicily sumac. He finds the American product, when properly gathered, to be fully equal to the foreign. Samples of Winchester, Va., sumac were collected in the months of June, July and August respectively. Of these samples those collected in June and July were mixed varieties, and of the product collected in August we secured samples of the leaves of *Rhus glaba* and *Rhus copallina* separately.

In reporting his experiments Dr. McMurtie states that in some of the tests the precipitates obtained by means of the solution of the June collections of Winchester mixed sumac were perfectly white and very much cleaner than any obtained with the Sicilian product. "The difference in the color of the precipitates obtained from the solution of the June collection and that obtained from samples of late collections, was sufficiently marked to prove that the great difficulty in the way of the universal employment of the American to the exclusion of the expensive Sicilian product may be obviated by making our collections early in the season—that is in the month of June. The percentage of tannic acid is not, it is true, quite as high as obtains in July, but it compares favorably with the Sicilian product, which, be it remembered, communicates a slightly yellowish tinge to the gelatine precipitate. The amount of coloring matter found in the July collection is sufficient to account for the difference of $50 a ton in the market values of the sumac of home and foreign growth, regardless of the proportion of tannic acid. We would therefore advise that, for the purpose of tanning white and delicately colored leather, the collection may be made in June, while for tanning dark colored leathers, and for dyeing and calico printing in dark colors, where the slightly yellow color will have no injurious effect, the collections be made in July. It appears that for all purposes the sumac collected after the 1st of August is inferior in quality. In view of the facts here presented, we cannot help urging upon manufacturers the importance of encouraging the home production—of insisting that the collections be made early in the season, in order thus to bring about such a change in this matter as to prevent the annual expenditure of over $600,000 in gold for the sumac of foreign growth.

SECULAR NEWS.

The festival given by the ladies of the Presbyterian church was a success We learn that over fifty dollars was realized above expenses.—*Goldsboro Messenger.*

Arrangements are being made to establish a Telephonic Exchange in Wilmington This will connect the railroad depots, cotton mills, compresses, saw mills and other important points in this city with the various business offices.

Wm. Lloyd Garrison, a noted anti-slavery agitator and generalism propagator, is dead.

The striko of the miners of the Pennsylvania Anthracite Coal Company is ended.

Of course you remember the late Haywood W. Guion's very remarkable book, "The Comet," published by us in 1869. It lately fell into the hands of Rev. Dr. P. G. Roberts, a distinguished Presbyter in the Episcopal Church in St. Louis, Missouri. He was so struck with it that he wrote a series of articles about it for the St. Louis *Democrat*, and afterwards embodied them in a handsome pamphlet of 29 pages, which he published at his own cost.—*N. Y. Cor. Raleigh Observer.*

Another plan is proposed for subscriptions to relieve Archbishop Purcell of financial embarrassment.

The U. S. House of Representatives has passed the bill to prevent introduction of contagious diseases.

Prince Alexander, of Bavaria, is to visit Queen Victoria at Balmoral.

Two wooden Chilian war vessels engaged a Peruvian iron clad. All were sunk.

A despatch to the French Minister of Foreign Affairs says: "M. Rochechouart, the French Minister at Port au Prince, died of yellow fever two hours after being attacked, and his private secretary and the first secretary of the Legation are dead of the disease. I myself feel the first symptoms."

The vocano of Mt. Ætna, May 27, is in full eruption. Three new craters have appeared near the town of Rondaggo, at the northwest foot of the mountain. Streams of lava are flowing down the western slope. Several villages are threatened with destruction and there is great alarm among the inhabitants.

It is reported that a telegraphic line will be established between Elizabeth City and Edenton, both in North Carolina.

In the U. S. Circuit Court, at Richmond, Va., May 27th, in the case of P. Whitlock vs. W. T. Blackwell, of North Carolina, a suit for $10,000 damages for alleged false arrest of plaintiff, on the charge of simulating Blackwell's Durham Bull smoking tobacco trade mark, which has been pending for some time, was disposed of, Judge Hughes directing a non-suit to be entered.

The cases of the United States vs. Petersburg Judges of Election, which went to the Supreme Court on certificate of divided opinion between Judges Bond and Hughes, two years ago, and which had been sent back subject to the ruling of the Supreme Court in the Cruikshank case, sustaining Judge Hughes' view of the law, were put to the jury with instructions to find a verdict of not guilty, which was done.

In the Cabinet, May 27th, the Attorney General rendered an opinion, holding that Captain Eads is entitled to the final instalment of five hundred thousand dollars as claimed by him on the jetty contract, and the Secretary of War has ordered payment to be made.

President Hayes denies having promised aid and sympathy to the project of transferring negroes from the Mississippi Valley Northward.

The annuity of the Amoor of Afghanistan is to be $60,000 instead of $120,000.

Factory Facts.

Close confinement, careful attention to all factory work, gives the operatives pallid faces, poor appetite, languid, miserable feelings, poor blood, inactive liver, kidneys and urinary troubles, and all the physicians and medicine in the world cannot help them unless they get out doors or use Hop Bitters, made of the purest and best of remedies, and especially for such cases, having abundance of health, sunshine and rosy cheeks in them None need suffer if they will use them freely. They cost but a trifle See another column.

MISCELLANEOUS.

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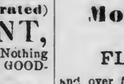

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PRESBYTERIANISM IN NORTH CAROLINA.

BY REV. J. RUMPLE.

GRANVILLE COUNTY—No. 1.

Previous to the middle of the eighteenth century, the county of Granville embraced all the territory lying along the Virginia line, west of Bute county—now divided into Warren and Franklin—and was set off from Edgecombe in 1746. Five years later, 1751, Orange county was established, embracing parts of the territory of Granville, Bladen and Johnston counties. Caswell county was set off in 1777 from Orange county, and Person county in 1791 from Caswell. Guilford and Rockingham also occupy territory originally covered by Granville. This county is therefore the imperial mother of the northern cluster of counties, lying on the river Dan and its southern tributaries, and covering the head springs of the Tar, the Neuse and the Haw rivers. Lying thus on the northern frontier of the State, it was the first to receive into its ample bosom the pioneers of the great Scotch Irish army of settlers, that moved southward from Pennsylvania through Virginia, about the middle of the last century.

The careful reader will observe the singular fact that while there are few Presbyterians in Edgecombe, Wake, Warren and Person counties, lying in the immediate neighborhood of Granville, quite a number of churches of that denomination have existed in the latter county from the earliest times. The reason will be found in the fact that the neighboring counties drew their pioneer settlers from the Albemarle region of North Carolina and from the older settlements in Virginia, where the population was non-Presbyterian, while parts of Granville were settled by Presbyterian colonists from Hanover, New Kent, and King and Queen counties in Virginia. These people had come from the North of Ireland to America in large numbers about 1730. Coming to Pennsylvania, they moved back towards and across the Susquehanna and formed a frontier settlement toward the West, from which point the current moved southward through Maryland and Virginia, and formed a barrier between the older Virginia settlements and the Indians on the West. While the intolerant churchmen of East Virginia would not allow Quakers or Presbyterians to enjoy equal rights in the heart of the older settlements, they were quite willing that the Scotch-Irish should settle between themselves and the savages of the wilderness, and they were allowed the free exercise of their religion in their settlements. These frontier settlements in Virginia were visited in 1743 by the Rev. Wm. Robinson, who came preaching through Frederick, Prince Edward and Charlotte counties in Virginia, and from thence extended his journies into the Western and Irish settlements in North Carolina. On this journey Mr. Robinson was urged to receive money as a compensation for his labors, from the Presbyterians of Virginia. He refused at first, but at length agreed to take it and employ it in the education of some one to come and preach the Gospel to them. The young man who received this help was Samuel Davies, who was studying at Fagg's Manor, Pennsylvania, under the Rev. Samuel Blair. Four years later Mr. Davies, having been licensed, came and visited them, and the next year, 1748, he was settled amongst them. There he continued to labor until he was elected President of Princeton College in 1759, a period of ten years. A rich blessing followed his labors, and their influence is felt to this day. He was the only Presbyterian minister in all that region, and it was nearly one hundred miles between the extreme points of his field. He had seven regular preaching places—three in Hanover, one in Henrico, one in Goochland, one in Louisia and one in North Carolina, sweeping from York river to Dan. The southern extremity of this field was doubtless in old Granville county. There were two leading original points in this county, one in the north of the present county of Granville, embracing the churches of Grassy Creek and Nutbush, and the other higher up the Dan, in the region of Redhouse church, in Caswell county.

Grassy Creek and Nutbush were originally composed, as before stated, of emigrants from Virginia, converts under the preaching of Samuel Davies and his co-adjutors. As the labors of Davies extended from 1748 to 1759, these emigrants must have settled here between these dates.

GRASSY CREEK.

The leading persons in Grassy Creek in those days were Howel Lewis, Daniel Grant and Samuel Smith, and their church was organized according to the Manual of Orange Presbytery in 1753. On the 14th of August, 1755, Hugh McAden, on his journey southward, preached at Grassy Creek in a Baptist church, and the next day at Fishing Creek. If the Presbyterian church of Grassy Creek was organized at that date, it probably had no house of worship. On his return trip McAden preached again in the Baptist meeting house on Grassy Creek.

The next glimpse which we catch of this church is that Gilbert Tennant, Jr., of New Brunswick Presbytery, visited this region in 1763, and remained six months engaged in preaching the Gospel. Mr. Tennant administered the Lord's Supper for the first time, after the Presbyterian manner, in Granville county, during this visit. The place of celebration was an unoccupied house belonging to Howel Lewis, about a mile and a half from where Grassy Creek church now stands.

In 1764 James Creswell was licensed by Hanover Presbytery, and the same year he received calls from Grassy Creek, Nutbush and Lower Hyco, and having accepted these calls he was installed their pastor in 1765, after regular ordination. Mr. Creswell's death occurred in 1778, and it is probable that he labored in this field until his earthly work was done.

The Rev. Henry Patillo, who had been preaching at Hawfields, Eno and Little River ever since 1765, became pastor of Nutbush and Grassy Creek in 1780 and continued there until his death in 1801, a period of twenty-one years. In 1784 the two congregations purchased and gave to Mr. Patillo a tract of land containg 800 acres, and lying on Spnemarrow creek, on the express condition that he should continue their pastor till his death. He fulfilled the conditions and his family inherited a small patrimony in consequence of this arrangement. Mr. Patillo was a busy man. For about twelve years, in addition to his preaching, he taught a classical school in Granville. He also wrote and published a number of works. But he was always poor, having neither the opportunity nor the disposition to acquire wealth. At the ripe age of seventy-five he finished his career at Dinwiddie Courthouse, Va., about seventy-five miles from home, whither he had gone on ministerial duty. His remains, it is stated on right good authority, lie entombed in the bounds of Grassy Creek congregation.

After two years of vacancy Grassy Creek and Nutbush churches secured the services of the Rev. John Matthews, a native of Alamance congregation in Guilford. Mr. Matthews was a pupil of Rev. David Caldwell, D. D., and by him prepared for the ministry. He was licensed by Orange Presbytery in 1801, being then in his 30th year.

After doing some missionary work, he accepted calls from Nutbush and Grassy Creek in 1803, and was shortly afterwards installed. He served these churches till his removal to Martinsburg, Va., in 1806. His charges afterward were Shepherdstown and Charlestown Va. In 1830 Dr. Matthews became Professor of Theology in New Albany Seminary, where he died in 1848. Many of our people are familiar with a little work of Dr. Matthews' called "Letters on the Divine Purpose," though they may not have remembered that it was the work of a North Carolinian, born, educated and ordained in the bounds of Orange Presbytery. These "Letters are said to have been addressed to Thomas H. Willie, a Ruling Elder of the Oxford church.

After the removal of Dr. Matthews, the Rev. Leonard Prather, who had been received from the Methodist Church in 1802, served these churches for a short time, but was soon deposed for the sin of intemperance. From 1809 until 1819 the Rev. Ezekiel B. Currie served these churches in the Gospel. Mr. Currie was born, probably, in Alamance congregation, Guilford county, though his father resided in Haw River and several other congregations. Young Currie was awakened to a sense of his need of Christ by the remark of an old gentleman, after an evening spent in merriment. When the company was about leaving the old man said, "Young man, when will you turn to serious things?" It was a simple question, easily asked, that was thus made the means of awakening a careless sinner. He was afterwards hopefully converted under the preaching of the Rev. James McGready. A part of his education was also secured under Mr. McGready, who was conducting a classical school, three or four miles from High Rock, mid-way between Haw river and Stony Creek. But his principal instruction was received under Dr. David Caldwell, of Guilford. Mr. Currie was licensed to preach by Orange Presbytery, at Barbecue church, Cumberland, March, 1801, along with John Matthews, Duncan Brown, Murdoch McMillan, Malcolm McNair, Hugh Shaw and Murdoch Murphy. After licensure Mr. Currie spent about seven years in Bethany and Grier's churches, in Caswell, and from there he went to Grassy creek and Nutbush, in Granville, in 1809, as before mentioned. In this charge his labors were greatly blessed. The Sessional Records, at almost every meeting, show accessions to the church. He was an earnest, devout man, a zealous and faithful minister, and he expected sinners to be awakened and converted under his ministry.

After ten years of service here, in 1819 he removed to Orange county, and took charge of Hawfield's and Cross Roads churches. Here he labored with his customary zeal and success until 1843, a period of twenty-four years, when, on account of the infirmities of age, having been preaching the Gospel for over forty years, he resigned and retired from the active duties of the ministry. His name still appeared on the roll of Orange Presbytery until 1852, when the Good Shepherd called his faithful servant home. That same year also, Samuel L. Graham, Arch McQueen, Hugh Shaw and Archibald Alexander are reported as having closed their labors and entered into rest. Mr. Currie's remains lie interred in the Hawfield's grave yard, where lie also so many of his people whom "He allured to brighter worlds, and led the way."

The Rev. Samuel Lyle Graham took charge of Grassy creek in 1821. Mr. Graham was a native of Liberty, Va., and was born February 9, 1794. At fifteen years of age he began his classical studies, and it is recorded that he committed a Latin grammar to memory in five days. At the age of twenty he graduated from Washington College, Va., the best scholar in his class. For a short time after graduation he served as private tutor in the family of Judge Nash, of Hillsboro, N. C. From this place he went to Princeton, studied theology and was licensed by New Brunswick Presbytery, April 18th, 1821. Orange Presbytery ordained him September 7th, 1821, and he began preaching at Oxford and Grassy creek the same year. In 1828 he left Oxford and took charge of Nutbush with Grassy creek. Extensive revivals of religion prevailed in his congregation in 1830–'31, and more than eighty were added to the churches. The faithful pastor labored so hard that his strength was often exhausted, and he went from his bed to his pulpit, and thence to his bed again. The churches were greatly strengthed by this revival, and Dr. Graham always regarded this period as the most delightful part of his ministry. In 1833 Union College, New York, conferred the degree of Doctor of Divinity upon him. The following year he left Grassy creek church. In 1832 Dr. Graham was elected to a professorship in Union Seminary, Virginia, which he declined, but upon his re-election in 1838, he accepted the position. Here he labored until he was called to his heavenly home in 1851. When he was nearing his end Dr. B. H. Rice said to him—alluding to news just received—*"Dr. Alexander has got home before you."* Raising himself on his bed, Dr. Graham cried in triumphant tones: O, is it possible! is it so! I had almost shouted glory. Heaven has seldom received from earth such an inhabitant. A great and good man! His society in heaven will be invaluable." A few hours after this he passed away calmly, peacefully. This was October 29th, 1851, and Dr. Graham was in the 58th year of his age.

Since the year 1834 Grassy creek has been vacant a portion of the time, and quite a number of ministers have labored here at different times, but none of them very long. The organization of Shiloh church from a portion of its members and territory in 1834, reduced its size materially. In 1840 the Rev. S. J. P. Anderson was serving this church, and in 1842 Rev. Edward Hines, then a licentiate, was supplying it, in connection with Oxford and Nutbush. From 1844 to 1847 Rev. Jacob Doll labored here, and in 1856–'57 Rev. G. W. Ferrill served them. The Rev. T. U. Faucette labored here eight years, from 1858 to 1866, and then again in 1873. The Rev. H. G. Hill was here in 1867, and the Rev. D. E. Jordan from 1874 to 1876. The church is now supplied by the Rev. John W. Primrose, the evangelist of the Presbytery. The total of communicants of this church in 1878 is given as thirteen. It is difficult to say whether these frequent changes resulted from the gradual weakening of the church, or whether the church was reduced by these frequent changes, but no doubt the one reacted on the other. It is to be hoped that this oldest Presbyterian church in North Carolina may be saved from total extinction.

The authorities consulted in preparation of this article are, Foote's & Wheeler's Sketches, Caruthers' History of David Caldwell, Gillette's History of the Presbyterian Church, Letters of Rev. Mr. Faucette, Minutes of Synod and General Assembly and Sprague's Annals, vol. iii and iv.

For the N. C. Presbyterian.

WHAT CAIN FEARED.

Since at that time there is mention of no children of Adam and Eve but Cain and Abel, men are puzzled to know who they could be whom Cain feared, lest they would kill him after his banishment "into the land of Nod" (Gen. iv: 14), for he says, "I shall be a fugitive and a vagabond in the earth, and it shall come to pass that every one that findeth me shall slay me." But,

1. He expected to live indefinitely long, and that his parents would also, and have a large number of children.

2. That phrase "every one" (kol) without the article "all" can just as well be rendered, in the neuter gender, "every thing" as "every person."

He felt the guilt of murder to be great—that he deserved to die—and he feared that every wild beast and every object he met would fall upon him, just as a murderer now does. Gesenius, in his Heb. Lexicon, at 2 c., in his definition of the word "has" before a noun singular, without the article, kol, signifies all, every one, whoever, whatever. We remember this is Cain's language. He was afraid that everything he met, afar off from the Garden of Eden, would be an instrument of Divine vengeance. Josephus refers this to wild beasts, and we see not why they may not be included. In Gen. ix: 5, 6, in the law of retribution laid down, "And surely your blood of your lives will I require, at the hand of every beast will I require it, and at the hand of man, at the hand of every man's brother will I require the life of man;" "Whoso sheddeth," in verse 6, then includes both man and beast; it is a participle, "the shedder."

In Amos ix: 3, if men hide themselves from the sight of God in the bottom of the sea, he says, "I will command the serpent, and he shall bite them."

We see the sentiment even in the heathen world, in Acts xxviii: 4, in the case of Paul: When the barbarians saw the viper clinging to his hand they judged him to be a murderer, pursued by vengeance; and French says that our modern editions of the Bible should not have dropped the capital V with which "vengeance" was spelt in the exemplar edition of 1811. These islanders, in their simple but most truthful moral instincts, did not contemplate Vengeance, or Dike, in the abstract, but personified her as a goddess, and our translators did their best to mark and reproduce this personification of the Divine justice. The natives of the Island of Malta took this as an instance of the goddess of Justice using the viper to inflict death on a murderer.

The sign given to Cain (Gen. iv: 15) whereby he was protected and a reprieve granted, seems to have given encouragement to violence (verse 23) until the earth was filled with it. (Gen. 6: 11-13). There was, apparently, no restraint on the wickedness of the world. It took an ocean of water to make it clean.

Now, in ch. ix, in amount, God says, I am going to commence in a new style. I now establish the law of blood for blood. This is at the very outset, after they come out of the ark. Whether man or beast this human blood, *he*, or *it*, must be killed. ix: 6, "whoso," or whatever animal sheds man's blood, by man shall his blood be shed (not by my hand, but by human government), for in the image of God made he man.

This is among the primary and most important laws for the whole world; the reason of it is the same everywhere—murder assaults the image of God. It is not a prediction but a precept, a command; not a Jewish law, afterward by the same authority put into the civil code of the Jews, and made very stringent. Though cities of refuge were provided, three on each side of Jordan, and easy of access, for accidental homicide, yet this was not to interfere with this law for wilful murder. See Numbers xxxv. If a man murders with an instrument of iron "the murderer shall surely be put to death;" if a man kill another by throwing a stone "the murderer shall surely be put to death;" if a man kill another with an instrument of wood "the murderer shall surely be put to death;" "the revenger of blood, himself shall slay the murderer, when he meeteth him he shall slay him." If a man kill another out of hatred, or hurl at him by lying in wait, or in enmity with his hand, "he that smote him shall surely be put to death, for he is a murderer." (Verse 30.) "Whoso killeth any person the murderer shall be put to death by the mouth of witnesses." "Ye shall take no satisfaction for the life of a murderer, but he shall surely be put to death." "Ye shall not pollute the land wherein ye are, for blood it defileth the land; and the land cannot be cleansed of the blood that is shed therein but by the blood of him that shed it."

"If an animal known to be vicious caused the death of any one not only was the animal destroyed, but the owner also, if he had taken no steps to restrain it, was held guilty of murder." Smith's Dic. Ex. xxi: 29-31.

If such rules of Divine law were in force then the same principle holds now here, where in some counties eight or ten murders have been committed, and none properly punished for them. We cannot expect the blessing of God in this state of things any more than the Jews in the time of Hosea iv: 2, 3.

E. F. R.

For the N. C. Presbyterian.

LIFE A SWEET REFRAIN.

BY REV. OLIVER CRANE, M. D.

How smoothly through the yielding air
The red-breast wings her flight alone,
And leaves no trace, no parting there,
To mark the space where she has flown;
Her song, those sweetly soothing notes
That linger long upon the air,
Are all she leaves, and all denotes
To tell that she hath flown so near.

How charming through the valley flows
The river in its sunlight sheen,
While recompensive as it goes,
It fringes all its banks with green;
Wherever from its mountain source
It winding holds its way along,
It scatters blessings in its course,
And all its murmur is a song

So may I here in life float on,
And leave behind no marring trace
To tell the world, when I am gone,
That I have lived to curse my race;
But some kind deed—some sweet refrain,
Some good to others done, bequeath,
Which they shall love to call again,
When I am slumbering cold in death.

MACHINERY IN REVIVALS.

By "machinery" we mean all those "measures" over and above the means which God has appointed, which have been invented by "evangelists" or "revival preachers" for the purpose of awakening careless sinners: such as "the anxious bench;" "the altar" to which inquirers are invited in order to be specially prayed for; the reading of letters (which have been procured by solicitation) from young converts or from inquirers; "silent prayer" of the congregation; the calling on certain classes in the congregation to separate themselves from the rest; the roaming over the congregation of certain persons for the purpose of making appeals to individuals; the calling upon certain descriptions of people in the audience to sing certain hymns, and the requiring of the rest not to sing; the demand for unusual postures in parts of the worship, as, for example, kneeling in singing, etc., etc. Measures of this sort are justly called "machinery." The use of them demands no spiritual gifts, no spiritual frame of mind, no piety, nothing, indeed, but the power of physical endurance—*brass*. We do not deny that some of them have been used by good men, and with an earnest desire to do good; but there is nothing in their own nature which forbids their being used by men who have not one spark of genuine piety. Accordingly, we find that they have been successfully used by wicked men and hypocrites. They belong to the same class of things with the mummeries of Rome. The priest performs the ceremonies prescribed in the ritual, and the business is done. The character of the priest has nothing to do with the efficiency of the ritual. Whether he be a Hophni or Zadok makes no difference in the result. The patient or recipient "gets through" alike in either case.

If this be a just view, if these measures are a sort of machinery, this is enough to condemn them. God's measures are of a totally different sort. They are moral, not mechanical. They demand for effective use not only piety in the *habit*, but piety in *exercise*. Paul and Barnabas *so* spoke at Iconium, that a multitude believed. It is conceded that God has sometimes graciously made the preaching of unconverted men the means of salvation to sinners. But he has also sometimes made the repetition of a godly man's sermon by a mocking mimic the means of conversion to a boon companion. He has sometimes condescended to speak by the mouth of a Balaam, or even of an ass. People have been converted, we doubt not, at meetings where the machinery has been fully, and we may add shamefully, worked. But all this is nothing to the purpose. The question is not what means God may be pleased to use himself, but what he requires or permits the Church to use; and if he has appointed means which demand ordinarily, for their efficiency, high moral and spiritual conditions, then measures which may be as effectively used without as with such conditions cannot be supposed to have his approval; and the use of such measures is arrant will-worship, and betrays a larger faith in the wisdom of man than in the power of God.

We have said that this machinery may be referred to the same class of things with the mummeries of Rome. This suggests a more serious objection to it. The mummeries of Rome have an intimate and logical connexion with the Semi-Pelagian position of that body. It is not a question of vital importance which of the two was chronologically first, the abuse in practice or the error in doctrine. If both belong to the same organism it matters not whether the head or foot came in first. It is enough, for our warning, to know that the head and foot are members of the same body, and that if one be admitted the other will be apt to follow in time. No such ordinance as that which the Papists call baptism could have a permanent place in a body which was not at least Semi-Pelagian in doctrine. And so it may be truly said that the machinery in question is solely Semi-Pelagian in its affinities. It was introduced in modern times by churches of that doctrinal tendency; it was worked *con amore* by the Pelagianizing party in the Presbyterian Church, and condemned by the Presbyterian Church at the time of the schism of 1837; and if not condemned again and put down, it will bring on another Semi-Pelagian schism. It is altogether out of harmony with the doctrine of our Church concerning the agency of the Holy Ghost in regeneration. One or the other must in the long run be given up.

This suggests another objection. The use of this machinery brings a multitude of unconverted people into the Church who would not otherwise come into it. The appeal is made to mere natural sensibilities and sympathies; people, specially the young, honestly mistake this natural feeling and mere impressions on the imagination for religious conviction, or for the sentiments which result from religious conviction; and, without time for testing their sentiments and for manifesting their real nature and origin, they are hurried into the Church and assume the irrevocable vow. A few months are sufficient to reveal the fact of self-deception to a multitude; but they are in the Church; they commit, the greater part of them, no "offence" to warrant their excommunication, and they remain in the Church and of the world. Hence, another fruitful source of apostasy from the faith. By the terms of the supposition, such church members have no relish for the distinctive doctrines of the Gospel; in particular, there is nothing in them which says Amen to the teachings of God's word concerning the desperate power and malignity of sin, and concerning the almighty and sovereign power of the Holy Ghost. The real power of sin has never been anxiously revolved by them, and they are, consequently, unable to appreciate the Bible soteriology whether of the Son or of the Spirit. The temptation to the preacher, in ministering to such a people, is to say nothing on these topics because the people are not interested in them; and from saying nothing about them, to proceed to direct assaults upon them. This is not an altogether imaginary description of a process of degeneration. If we have not misunderstood the history of Socinianism in the New England churches, its progress was, to a very great extent, due to "the half-way covenant" and other measures which filled the churches with unconverted people. A spiritual experience of the reality and power of the truth is the only security for its preservation. The world in the Church!—this is the great peril. This is doing more to help the cause of Rome and of infidelity, than all the crafty books that are circulated in their interest. This is the peril against which the Church has been warned from the very beginning; and it is a peril into which the use of revival machinery is aiding to plunge us.

Once more: this machinery is not only unauthorized of God, and is, therefore, a sheer addition to his ordinances, as much so as the so-called sacraments of "penance" or "extreme unction" in the Roman apostasy, but they virtually sanction the *opus operatum* principle. Sinners are encouraged to believe that if they will only put themselves under the operation of the machine, they will get through and be saved.

Finally, there is one argument which ought to prevail with all faithful Presbyterians against the use of these "measures," even if they are not convinced that the measures are in themselves wrong; and that is that they are a clear addition to the covenant which has been made with one another by the congregations constituting the Presbyterian Church in the United States. This covenant is contained in our standards. We have agreed as to "what the ordinances in a particular church" shall be (Form of Gov., ch. vii), and in the "Directory for Worship," the features of the worship to be observed in all our congregations are described. No congregation has the right to introduce any other form of worship and at the same time remain a constituent part of that Church to which these standards belong. It is not improbable that many machinery-using churches in our communion would be scandalized by the introduction into our non-machinery using churches of a liturgy. But why should they? The covenant is violated, it is true; but the machinery has also broken it. We do not hesitate to say, that if the covenant had to be broken in one way or the other, we should deem the breach by liturgy much the least offensive and dangerous of the two.—*Dr. T. E. Peck, in Southern Presbyterian Review.*

A DRUNKARD REFORMED BY HIS WIFE.

A gifted gentleman married a beautiful and accomplished lady. She was the choice of his parents, but was, however, not his choice. His heart was filled with the image of a bright blue-eyed maiden who lived not far off, but the impassable barrier of poverty was between and he quietly submitted to the parental wishes. A short time after the marriage he sought to drown the discontent of his heart by draughts from the deceitful cup. Time after time he would enter his beautiful cottage home, so intoxicated that he could scarcely stand, and as he came in he often expected to be met with cold repulse and bitter reproaches; but, on the contrary, a delicate fair hand was always extended to steady his staggering footsteps, and, though tears often made more radiant the sweet brown eyes that looked up tenderly in his face, no words but of gentle welcome greeted his ears.

Matters went on this way for three or four months; every influence was brought to bear upon him that promised the least success in his reformation, but without avail. Finally, one cold night he came home too much intoxicated to ascend the steps that led into the porch of his dwelling, and in endeavoring to do so, fell. The sound of his falling upon the steps reached the ears of his wife, who was patiently awaiting his return in the dining-room, where she had kept a lonely vigil, that his supper might be in proper condition when he returned. With all the speed her strength could command, she rushed to the door, and as she opened it and the glare fell upon his face, she fancied he was dead, and with a wail that pierced his soul to the quick, though stupefied as he was by spirits, she threw herself upon his breast.

The shock this scene gave him rapidly dispelled the effects of the spirits, and he tried to soothe his wife, who soon regained her composure when she found that matters were not as she apprehended. But it was the last time that he drank any kind of spirits. He "could not bear," he said, *"a particle more weight of gratitude than* Annie had laid upon him; it was almost crushing him already." Had she treated him differently, he might to-day be filling a drunkard's grave.

"LEARNING THEIR DRILL."

A friend of mine, a Roman Catholic, tells me that on going to mass a few weeks ago at Ramsgate, he noticed two gentlemen who were evidently watching the service very closely, and were occasionally making notes in their pocket books. One of these he knew by sight to be a Ritualistic clergyman, and the other had a strong look of belonging to the same school. He puzzled to know what could have brought them to a Catholic church, and on coming out asked an old pensioner whom he knew, who these individuals were? "Them be sham Catholics," said the man; "they come here to learn the drill like recruits, and then goes and practices a bad imitation of our services in their own church." On further inquiry my friend found out that the old fellow was right. They were both Anglican parsons, who went to the Romanist rank "to learn their drill."—*Truth.*

THE WORD IN SEASON.

Dr. John Breckenridge did not overlook the children of the Sabbath school, but as opportunity offered would visit them at their homes. One little incident occurs to our recollection: There was a little boy whom we knew, whose house he was passing, and seeing him at the gate he stopped, speaking with that kindness which ever fell from his lips, saying to him: "I want to talk to you about your soul." It was but a little incident and a little boy, yet it led that child to seek Christ, and Christ called him into the ministry, and he has been serving God about forty years, and is now professor in a theological seminary."—*Presbyterian.*

THE DISPUTE.

A venerable minister, with compassionate earnestness, once preached a sermon on eternal punishment. On the next day some thoughtless men agreed that one of their number should go to him, and, if possible, draw him into a discussion. He went accordingly, and began the conversation, saying: "I believe there is a small dispute between you and me, and I thought that I would call this morning and try to settle it." "Ah!" said the good man, "What is it?" "Why," he replied, "you say that the woe of the finally impenitent will be eternal, and I do not think it will." "Oh, is that all?" he answered; "there is no dispute between you and me. If you turn to Matthew xxv. 26, you will find that the dispute is between you and the Lord Jesus Christ, and I advise you to go immediately and settle it with Him."—*The Sword and Trowel.*

PRAY ALWAYS.

A recent German writer says: "The lark goes up singing towards heaven; but if she stops the motion of her wings then straightway she falls. So it is with him who prays not. Prayer is the moment of the wings of the soul: it bears us on heavenward; but without prayer he sinks in the filth of earthly impulses."

RELIGIOUS INTELLIGENCE.

FOREIGN.

Dr. Rogers, the principal of Mr. Spurgeon's College, is retiring on account of old age. He has reached his eightieth year.

The working men's Protestant League have presented a memorial to the Premier, setting forth their alarm at the growth of Ritualism in the Church, and urging the appointment of a public prosecutor in ecclesiastical cases.

A telegram from Rome says that much displeasure has been aroused at the Vatican by the expressed intention of the Pope to create another batch of foreign cardinals. The Pontiff, however, has determined on another innovation, by throwing open the Academy of Noble Ecclesiastics to foreigners of gentle birth.

Mr Rassam, who is carrying on the work begun by the late Mr. George Smith, has just discovered at Babylon an octagonal cylinder, on the sides of which are engraved a history of the campaign of Sennacherib against King Hezekiah. This important find is to be sent to London for safe keeping in the British Museum.

The Pope has conferred the church of St. Giorgio in Velabro on Cardinal Newman. Of this, no one, not even the Cardinal, was aware until he pronounced the name, and it is not known whether it arose through some expression of an English preference for the Church of the patron saint of England, or because its clergy may have petitioned the Pope to give them the English Cardinal for its titular.

In the United Presbyterian Presbytery of Dundee on Tuesday the call to the Rev. David Macrae, Gourock, to the pastor of Well Wynd U. P. Church was considered, when a motion was carried by eleven to ten to proceed with the call in the usual manner as against a motion to delay till deliverance be given in the case against Mr. Macrae in connection with the recent Synod meeting. Notice of appeal was given.

The committee appointed by the U. P. Synod to deal with the Rev. David Macrae in reference to his recent supposed deviation from the standards of the Church, after a session of five hours with Mr. Macrae, submitted a half-dozen question to him to be answered at next sitting. Next day Mr. Macrae being still incorrigible they resolved to recommend that he should be suspended from his duties as a minister of the Church.

The Sea-Shell Mission.—This mission proposes to give some amusement and joy to the poor and, in many cases, sick children in the various homes and hospitals in London, by distributing to each inmate a box of sea-shells, to be gathered by the more fortunate boys and girls who visit or who reside at the sea-side. It is proposed each box should contain about 200 shells, with the name of the child to whom it is given written on it.

A deputation waited upon the Bishop of London on Monday with regard to the proposed annihilation of the churchyards of St. Leonard, Eastcheap, and St. John Baptist upon Walbrook by the Inner Circle Railway. It is intended that council shall appear before the committee, and secure, if possible, the preservation of these resting places of the dead, both of which are now laid out as gardens, and prior to 1846 have records of burials extending over a period of five centuries.

"The quality of the work now being done by the two committees of Revisers," says the New York *Examiner and Chronicle*, "is shown by this fact. The American Committee revised the Epistle to the Hebrews independently, the English provisional revision having failed to come to hand; in all 913 changes were selected, most of them comparatively unimportant. When the English committee compared this revision with their own, 476 of 913 changes proved to be identical with those that they had independently made. Such unanimity as this, in this instance, indicates that the revised version as a whole will represent the verdict of the best scholarship of both countries."

Proposed Union of Irish Presbyterian Churches.—The Irish General Assembly's Committee on Union met with the Union Committee of the Eastern Reformed Synod in Ireland, in Belfast on Friday last, and had a conference. A letter was read from the Moderator of the Secession Synod, lamenting existing differences, and expressing an earnest desire for union, if that could be effected on a satisfactory basis. It was unanimously resolved to recommend to the Supreme Courts represented, the desirability of continuing a committee on union, with the view of prosecuting and ultimately securing what all felt to be desirable—one Presbyterian Church in Ireland.

The Seventh General Conference of Christians of All Nations will assemble in Basle, Switzerland on August 31st, the proceedings extending through the following week, till September 7th.

On the First Day, Sunday, there will be reception of members and fraternal salutations in the great Hall of the "Vereinshaus."

Monday will be devoted to opening of the Conference by the president, and reports on the religious state of Protestantism in various countries. Successively the following subjects will be considered: The immutability of the Gospel of the Apostles; Christian education and the Modern state; Christianity and Modern Society; Missions; What saith the Apostolic Injunction to the members of the Evangelical Alliance. Lord's Supper on Sunday, and closing services. Daily prayer meetings will be held during the conference.

An interesting correspondence has recently found place in the columns of a Church journal with regard to the Vatican Decrees, and whether their acceptance is obligatory on members of the Church of Rome. There has been at least one instance of an English officer who was refused absolution by a priest because he could not give his assent to the newly-propagated dogma. It has been stated in words that can scarcely fail to be intelligible to men of the most humble intellectual capacities, that the admission to the Roman Catholic Church depends upon the acceptance of the decree on Infallibility by the late Vatican Council. The question, however, which is now vexing many inquiring minds is not so much the acceptance of the decrees, but their interpretation. Up to the present time no explanation has been given. It is said there are two English cardinals who ought to set good examples to their flock: whose opinions are totally at variance on the interpretation of the decrees. Cardinal Manning has taken a curious course; he accepts the decree, but admits that its meaning is so doubtful that all he has to do is to accept it!

NORTH CAROLINA PRESBYTERIAN.

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, JUNE 11, 1879.

PROSELYTISM.

Having no regard to the particular circumstance which called out a recent article of the *Raleigh Christian Advocate* on the subject of proselytism, we, nevertheless, prior to any discussion desire to express our hearty concurrence with our cotemporary, in the opinion which he has expressed regarding the general subject.

Taking the term in its common acceptation, as the drawing away of persons from one Christian society to another, by arts or wiles appealing to human selfishness, or adroit sophisms addressed to weak understandings, we regard the practice as both discorteous and wicked; and this whether the means used be in private as addressed to individuals, or publicly as directed to exciting the prejudices or misleading the intellectual faculties of the masses.

We hold as perfectly consistent with the above the right of any evangelical denomination to teach freely, fully and fearlessly, its own distinctive doctrines, and by all honorable means so to present them, as to induce their acceptance by others, regard at all times being had to the fact, that the essential doctrines of salvation being infinitively superior to any opinions on non-essentials, these essential doctrines are not to be in anywise compromised or disparaged.

We believe in the unity of the Church catholic, as having for its supreme head the Lord Jesus Christ, for its common principle faith in Him as He is revealed in the Scriptures, and for its supreme rule of practice obedience to His commands. We accord to all, under the above, the absolute right to freedom of conscience, and liberty of interpretation of all things not clearly revealed in the word of God.

The evil of proselytism is not in the change of relations of sincere believers in Christ from one Church to another, for this may be, and sometimes is from clear convictions of duty; neither is it in greatest measure in the transference of those who are discontented, or who are seeking the promotion of any selfish interest, from one ecclesiastical connection to another. The withdrawal in such a case is not loss, nor the acquisition gain. As long as human nature is what it is, there will be in all Churches restless spirits, ever ready to regard their own privileges as inferior to those of others, to look with jaundiced eyes upon all that is about them, to magnify the errors or infirmities of those with whom they are associated, and to regard with so much of admiration as they can command, whatever appears to be different from, or contrary to, what is to be seen or what is taught in their own communion. Hard things these to write, but written not in malice, but of pity. They are to be pitied. Unhappy themselves they are obstacles in the way of all spiritual progress to themselves and others. They are not irreclaimable, the grace of God is sufficient for this work as for all others, but it is among such that proselytism revels. The insidious enemy vastly increases the difficulty of reclamation. When the unhappy victim of discontent should be led to see that the correction must begin in his own heart, and in his own practice, when his neglected duties should be taken up, and prayer and the study of the word of God should engage his attention, he is indirectly taught that his conduct is justifiable, that another pastor, another Church would be the panacea for all his ills.

Scarcely less mischievous is proselytism when under the garb of friendship, perhaps of saintliness, it enters homes where peace and contentment reign, insinuates the seeds of dissatisfaction and nourishes the growth of disquiet and unrest.

In its public display it proceeds on a plan different yet not in all respects dissimilar. A minister possibly visits a community to hold protracted service, any facilities which representatives of opinions differing from his own may offer are not disdained, for a while evangelical sermons are preached, members from all denominations attend, but ere the meetings close not only are his own denominational tenets presented and enforced—this is allowable—but the opinions of others, unfairly represented, are held up for ridicule and execration. The result of all is to beget and disseminate hate and scandalize Christianity.

Such practices, public or private, are done in the name of zeal for the cause of Christ; yet they would exalt particular rites or peculiar dogmas above repentance and faith, and inverting the proper order, place the Church, nay, a mere branch of the Church, above the Great Head of the Church.

We hail all, and we claim in this to represent Presbyterianism—we hail all who name the name of Christ, and look to Him and to Him alone, as the only, and the sure, foundation of the sinner's hope, as our brethren, yet firm in our persuasion that Presbyterian doctrine and polity are founded upon Scripture, and to be preferred to all other modes of administration and forms of belief, we do admit the Presbyterian Christian to the very innermost circle of our affections.

We admire and respect the man of strong convictions, even in the non-essentials of religion—convictions intelligently formed and honorably maintained, however his opinions may differ from our own, for it is he that is to be ever found devising plans and using means for the promotion of the glory of our common Lord. We would have him with us if he will, but we would not over-persuade him, content that we see eye to eye on the great plan of salvation, and may labor together here, knowing that we shall receive the same reward hereafter.

The Charlotte *Observer* states that Rev. T. P. Johnston, who was for nearly twenty years prior to the war a missionary among the Turks, is having a pamphlet printed narrating "The Experience of a Missionary Family in Turkey." The book cannot fail to be interesting, and we hope the venerable author will find abundant success in its sale.

THE DANCING QUESTION.

The *Southern Home* says:

The Southern Presbyterian Assembly has sustained the Georgia Synod in Deacon Block' case and rescinded the action of the Atlanta Presbytery in confirming the Deacon's expulsion for allowing dancing at his house. The Deacon's full restoration to church membership is ordered. The conclusion from this seems to be, that dancing and theatre going by church members are not subject to judicial punishment, but that the church simply advises against such practices as having a demoralizing tendency. Rev. Dr. A. W. Miller, of the First Presbyterian Church, in Charlotte, however, claims that the General Assembly has left it as a matter of discretion and discipline to the respective churches. He regards membership in his church as a pledge not to frequent such places, and shall insist.

The decision in the Synod of Georgia coming up on appeal, did not decide the question of the propriety of dancing on its merits pure and simple. The mode of procedure in the session and Presbytery came under review and had to receive full and fair consideration; so Doctor Miller is right in his interpretation, for the Assembly in sustaining the Synod of Georgia, did not decide the main question. The deliverance of 1877 expressly states (after condemning the practice of dancing) that the extent of the mischief done depends largely upon circumstances. The church session is therefore the only court competent to judge what remedy to apply." * * * *

The Assembly just adjourned was overtured—it will be remembered:

Are the deliverances of 1865, 1866 and 1877 on the subject of worldly amusements to be accepted and enforced as law by judicial process?

In answering, No, to the above overture the Assembly made the following deliverance:

That these deliverances do not require judicial prosecution expressly, and could not require it without violating the spirit of of our law.

Second—That none of these deliverances were made by the Assembly in a strict judicial capacity, but were all deliverances *in thesi*, and therefore can be considered as only didactic, advisory and monitory.

Third—That the Assembly has no power to issue orders to institute process, except according to the provisions of Book of Discipline, chapter vii., in the old, and chapter —— in the revised book; and all these provisions imply that the court of remote jurisdiction is dealing with a particular court of original jurisdiction, and not with such courts in general. The injunction to us, therefore upon the sessions to exercise discipline in the matter of wordly amusements are to be understood only as utterances of the solemn testimony of these Assemblies against a great and growing evil in the Church. * * * *

In thus defining the meaning and interest of action of former Assemblies, this Assembly does not mean in the slightest degree to interfere with the power of discipline in any of its forms, which is given to the courts below by the constitution of the Church; or to intimate that discipline, in its sternest form, may not be necessary, in some cases, in order to arrest the crisis in question. The occasion, the mode, the degree, and the kind of discipline must be left to the courts of original jurisdiction under the checks and restraints of the constitution. All that is designed is, to deny the power of the Assembly to make law for the Church in the matter of "offences," or to give to its deliverances in these the force of judicial decisions.

The late Assembly does not invalidate the action of previous Assemblies, but only defines them. This in our view clearly leaves the session to the court of original jurisdiction, any action being, as by the constitution, subject to the right of appeal.

The General Assembly, let it be understood, does not decide that any session may regard dancing as a thing indifferent, (having always condemned the practice, it could not do so without self stultification), but leaves to any session to determine "the occasion, the mode, the degree and the kind of discipline."

GIVE AND YOU WILL LOVE TO GIVE.

The following copied from the *Edinburgh Review* is an extract from a speech at the Annual Breakfast and meeting of Dissenters from the Established Church. The speaker was chairman of the meeting. There is a point in it which *mutatis mutandis* might be well applied to some of our churches.

What he wished specially to bring before them was that he objected to Establishments of religion, because they interfered with the Christian duty of every man doing what he could to support his ordinances. He remembered reading a debate in the Established Church, during which a professor of that Church stated it was a remarkable thing that though Established Churches were open and people had nothing to pay, still they went to the Dissenting Churches. Suppose the Established Church were to say to a man—Come to our Church, and you will not be asked to read your Bible, or to pray, or to keep family worship, or even to observe the law's morality—would any one look upon that as a recommendation to join the Church of Scotland? If there was any reason why you should not, that was a good reason. Supporting religion and giving money was a part of a right Christian training, as well as prayer, and the reading of the word of God. To say to me—Come to the Established Church and pay nothing, was in a sense equivalent to saying—Come to our Church and you will not be asked to pray to God. All things were parallel, and that was his objection to the Established Church, that it did away with a part of the Christian training of those who supported it. Look at this curious and significant fact. For everything in connection with the United Presbyterian Church they had to pay—for church buildings, for manses, and for the support of ministers, and yet, while that was the case, the average contribution of the body for mission work alone was 4s 6d per member. The average contribution from the Free Church purely for missionary objects was 3s 11d per head, and they had besides to build their churches and manses, and support their ministers. Well, the Established Church, the members of which pay neither minister nor build churches or manses, how much do you think they pay? Scarcely 2s per member; the Church that has nothing to pay in supporting ordinances, was doing less for missionary work than the Dissenters who had to pay for the support of their own ordinances. That was a serious objection to the Established Church—it was doing away, and designedly so, with a part of their Christian training, which was very necessary. The great sin of human nature was selfishness, and there was nothing in which a man's selfishness centres more than in money. If you can break down his selfishness in regard to money, you can almost break it down altogether.

Do we not find everywhere, that those who pay least for pulpit ministrations, or other local expenses—vacant churches for example, invariably pay least to the benevolent causes of the Church?—and this outside of the question of ability.

For the N. C. Presbyterian.

WHO WILL RESPOND?

A generous Christian lady who has long been an active member of a Presbyterian church in North Carolina, sent me two hundred dollars last fall to pay the expenses of the orphan of a lamented minister in the Rome female college for one year. The young lady is here, earnest, hopeful and successful in her work. In due time she will be prepared to teach and thus support herself and become a prominently useful member of society.

A well-known pastor in South Carolina, has requested me to take on the first of September next, another orphan of a deceased minister. She is entirely destitute of means and is anxious to be prepared to teach.

Who will help this needy daughter of a fallen prophet? If no one like my noble friend, in North Carolina can undertake to meet her expenses for a year, many may write and accomplish this needful service. Letters of inquiry and contributions for this purpose will receive due attention if addressed to the Rev. J. M. M. Caldwell, Rome, Georgia.

NEWS NOTES.

Four persons united with the Presbyterian church at Goldsboro, Sabbath last, three on examination and one by letter.

Rev. Roger Martin and family have arrived at Shoe Heel, and he has taken charge of the Presbyterian churches of that place and Centre.

The Staunton (Va.) papers speak of Rev. Dr. Wilson's sermon before the Augusta Female Seminary, as exceedingly appropriate, impressive and eloquent.

The postoffice address of Rev. C. M. Shepperson, D. D., is changed from Red Banks, N. C., to Woodville, Miss. Correspondents and others are requested to note this change.

In a private letter to us Rev. C. A. Munroe writes from Crystal Springs, Miss.:

"State of religion in our town encouraging. Not a saloon within the corporation limits since the 1st of February. Less desecration of the Sabbath in the way of social visiting and pleasure rides. My congregation larger and more attentive. Union prayer meetings every Sabbath evening."

We regret to learn that Rev. Roderick Henderson, who preached for two or three Sabbaths at Lexington, N. C., with great acceptance to the congregation of the Presbyterian church at that place, declines to entertain a call to the pastorate of the church. He thinks location in a more southern latitude is required by his health.

SMYRNA CHURCH.

At a recent communion at Smyrna church the hearts of God's people were made to rejoice by the addition of nine persons to the church, nearly all of whom are in the full vigor of youth. A few days ago the session received another member at the advanced age of 72 years. Within a little over twelve months there have been eighteen added to this church on examination. The Lord be praised for these encouraging manifestations of His presence and favor.

ORDINATION AND INSTALLATION.

DEAR BRO. McLAURIN—We have had a very delightful adjourned meeting of Orange Presbytery at Reidsville. It was held for the purpose of ordaining and installing licentiate D. Irvin Craig as pastor of that congregation. There was preaching on Friday night, May 30th, and Saturday and Sunday, both morning and night. Bro. Craig was examined in all the branches required by our book, and preached on Saturday night an earnest and clear cut sermon on Justification. On Sabbath morning Rev. C. Miller preached a very earnest and appropriate sermon from the words, "Now, then, we are ambassadors for Christ." The congregation was very large and attentive. After sermon the pastor elect was solemnly set apart by prayer and the laying on of hands, and every one present seemed deeply impressed by this simple but beautiful ceremony of our Church. Afterwards Bro. A. Currie delivered a solemn and forcible charge to the pastor, and Rev. H. T. Darnell charged the people. We had beautiful weather, were most kindly entertained, and felt that the people were full of gladness and hopefulness, in securing one who has already greatly endeared himself to them as a minister, and one who gives bright hopes of usefulness in his labors, as the successor of our dear Bro. Doll. The services closed with a sermon at night by Rev. H. T. Darnell to a very large and attentive congregation. May the blessing of the Master ever rest upon the holy relation that day formed at Reidsville. H. T. D.

OLD GUILFORD SPEAKS AGAIN.

MR. EDITOR—For the third time have this people (of Gilmer and Morehead townships, in which Greensboro stands,) gone through the fiery ordeal against the whiskey ring, but by a kind and merciful Providence right has prevailed against this deadly enemy to the human race, and these good and true people have faced the enemy at the polls and defeated him again. The struggle was desperate, but had there not been indifference on the part of many good men we would have beaten them very badly indeed. The friends of this law say it is good, and, properly executed, will have very largely the effect for which it was made, viz: the closing of retail licensed bar-rooms, and driving the sale of any spirits into the dark corners, cellars and back rooms to be drank on the sly. This is shamefully too much the case, but withal, our best judges estimate that there is not one-tenth, possibly less, sold now that was three years ago, and certainly not one in ten, perhaps one in twenty, as many persons are seen drunk now that there were three years ago, with eleven open bars. Then has the law, as it has been even partially executed, proved of no effect? The bitterest enemies of prohibition answer Yes, when we tell them there is less disturbance on the street, fewer nuisances dotted here and there, and ladies can go any street alone without fear of molestation. I really believe, too, the Prohibitory Law has been of as much, or more, benefit to the colored people than the whites. God has been merciful in answer to the thousands of prayers for success that went up from His people assembled together in a concert of prayer on Sabbath afternoon. It is a great wonder that people all over the State have not taken hold of this Law and assisted in driving from the land the worst of evils, which leads to most trouble and misery for time and eternity. M.

ADJOURNED MEETING OF CONCORD PRESBYTERY.

Concord Presbytery met at Concord church (Iredell) May 30th, 1879, and was opened with prayer by Rev. T. G. Thurston, last Moderator, present.

Ministers present: R. B. Anderson, T. G. Thurston, W. A. Wood, R. W. Boyd, J. A. Ramsay, P. P. Winn and William W. Pharr. Ruling Elders: J. Witherspoon, of Statesville, and H. T. Burke, of Concord church (Iredell.)

Rev. J. A. Ramsay was made Temporary Clerk.

Rev. B. L. Beall was received on certificate from the Presbytery of North Texas. After examination and his name enrolled, he was granted permission to labor at Lenoir one half his time and elsewhere in the bounds of this Presbytery, at discretion, until the next regular meeting of this body.

Rev. S. T. Martin, of Mecklenburg Presbytery, W. R. McLelland, of Eastern Texas Presbytery, and W. B. Pressly, of the First Presbytery of the A. R. Church, being present, were invited to sit as corresponding members.

Leave was granted C. W. Robinson, licentiate, to labor out side the bounds of this Presbytery until its next regular meeting.

H. W. Flinn, candidate, presented himself for examination, with a view to licensure, when most of the time of Friday and Saturday was taken up with his examination, and on Saturday evening, the 31st, Presbytery proceeded to license him in due form to preach the Gospel as a probationer for the holy ministry.

Permission was also granted him to labor outside the bounds of this Presbytery until next meeting.

On Sabbath morning, 10½ o'clock, June 1st, Presbytery met and proceeded, according to order, to the installation of the Rev. P. P. Winn, when Rev. W. A. Wood preached the installation sermon and proposed the constitutional questions. Rev. R. B. Anderson charged the pastor and Rev. Wm. W. Pharr the people. After the installation services the Presbytery adjourned in due form.

The meeting was an exceedingly pleasant one. The congregations were good all the time, and on Sabbath a large number of people were unable to get in the church, and yet there was not the least disorder. The church over which Brother Winn is placed is one of our most interesting country charges. It is a wide field of usefulness with good missionary territory around. One member of that church remarked to me that he thought there were about two hundred Presbyterian families within the territory of that church, and it is gratifying to us to have a man of such diligence, energy and ability in that field.

WM. W. PHARR, S. C.

RELIGIOUS FEELING IN LINCOLNTON.

Our correspondent "R. Z. J." writes that a most fraternal spirit exists between the Methodist and Presbyterian churches in Lincolnton. The Methodists have time and again tendered their church to the Presbyterians, and the latter have reciprocated, as is shown by the following resolutions:

At a meeting of the Shelby Methodist Church, held on May 18th, the following resolutions were unanimously adopted:

Whereas, The Shelby Methodist church building is now about completed for our reception to hold divine service; and whereas, we, the members of the Shelby Methodist church, have been occupying the Presbyterian church during the erection of our church building; therefore,

Resolved, That the sincere thanks of the members of the Shelby Methodist church are hereby tendered to the pastor and members of the Shelby Presbyterian church for the use of their building, which was so kindly offered us.

Resolved, That we trust the mutual fraternal regards and Christian fellowship that have prevailed may continue.

Resolved,, That a copy of these resolutions be presented to the pastor of Shelby Presbyterian church, and also be published in the Shelby *Aurora*. H. T. HUDSON, Pastor.

R. B. MILLER, Recording Steward.

I am glad to say they have erected a beautiful brick church fronting the public square, which will comfortably accommodate a larger congregation, with modern improvements. I am glad also to be able to say that the Baptist church was often occupied by our ministers before ours was built.

Two Baptist ministers are conducting a protracted meeting here (Lincolnton) this week. Large numbers attend every night, the weather being delightful after refreshing summer showers.

The Reformed Presbyterian Classis have appointed a minister to preach here one Sabbath a month.

Our farmers are gathering the harvest. The wheat is good; some think it better than last year. A great deal of cotton is cultivated in this beautiful grain country, more and more every year.

CAMERON, N. C.

You will be gratified to learn of the organization of a Presbyterian church at Cameron. Agreeably to the instructions of the Presbytery of Fayetteville, the Committee of Presbyterial Visitation, consisting of Rev. D. Fairly, Rev. W. S. Lacy and Evander McGilvary, at as early a date as practicable, visited Union Church to ascertain if the way be clear to organize a church at Cameron, which is in the bounds of Union congregation and on the southeastern border. Accordingly, Tuesday and Wednesday, May 13th and 14th, were spent at Union Church, and after divine service each day the committee had long and earnest conferences with the session and deacons of Union church, and examined carefully into its affairs. It gave profound pleasure to the committee to discover the frank, considerate and Christian spirit of the pastor, officers and members of this church, their ready co-operation and friendly regard, in reference to the new enterprise at Cameron. The way was therefore found to be entirely clear, and was greatly facilitated by the kindly consideration and aid shown by Union church.

On Thursday and Friday, May 15th and 16th, the committee visited Cameron. Divine service was held on both days, two sermons being preached each day. Notice was duly given that the organization would be formally effected on Friday. Twenty-five persons, furnishing certificates from various churches, covenanted together and were organized—two elders, Daniel McIntyre and Fergus Ferguson, and one deacon, Gideon McFadyen, chosen. Mr. McIntyre had been an elder in Buffalo church. The other officers were solemnly ordained and all inducted into office. It was a pleasing and impressive scene, and witnessed by many for the first time. Of the twenty-five members thus united in this new church eleven were from Union, seven from Cypress, three from Buffalo, and the remainder from various churches.

Cameron is a station on the Raleigh and Augusta Air-Line railroad, about six miles from Union, seven from Cypress, nine from Saint Andrew's and somewhat further from Euphronia and Buffalo churches. Apart from the distance from the neighboring churches, many had been attracted to settle in the village who could only attend divine worship in the place. Presbyterians have been slow in seizing strategic points that naturally belong to them, and it is fortunate that a church has been organized here under such favorable auspices and with the generous good wishes of all. Cameron is a Scotch and a historic name in Presbyterianism. There is a great deal of earnestness and hopefulness in the new organization that bears the honored name. The people of the village are hearty, hospitable and energetic, and take great interest in what affects their enterprising town. May a favoring Providence be over the town and the church. It only remains to be added that Rev. G. M. Gibbs is the minister of the church at Cameron, and has a field promising immediate encouragement and increase. He has been with them more than a year, and is greatly beloved. W. S. L.

NOTES AND JOTTINGS.

The announced intention of the new ruler of Eastern Roumelia to discard the fez which is a symbol of Turkish authority, and adopt the Bulgarian hat, is creating great excitement in Turkey. The time when great matters could be controlled by the Sultan is past. He insists on the style of hat and will no doubt be accommodated, but the ruler will be none the more Turkish on that account.

Replying to complaint that two ministers of the Reformed Church were appointed Professors of Theology, in lieu of the consistories being called on to nominate candidates, Mr. Grevy, President of France, said:

"I thank you for your visit, gentlemen, but you are wrong in feeling alarm as to the intentions of the government, for the government cannot harbor any hostile feeling against Protestantism. I myself consider the Protestant Church as the mother of democracy in modern times. If the government entertained an intention to interfere with the independence or dignity of any Church, which is not the case, the Reformed Church is the last whose liberty it would think of restricting."

We receive many letters of an encouraging nature, and give our readers the benefit of this one from a North Carolinian, for many years past a resident of a city in Texas:

"Your draft upon me for all back dues and one year's subscription in advance to the N. C. PRESBYTERIAN will be duly honored. Would send you the amount if I knew exactly what it is, but do not and prefer to send you the money the other way. You will pardon me for having you to call my attention to the matter so often and I am obliged to you for continuing it to my address. It is as interesting to me as it ever was, perhaps more so, and I hope my name will remain on the subscription books, so long as its columns are filled with wholesome food and it wears such neat and sensible garments."

The draft was sent and promptly paid.

Gentle reader, do you owe the NORTH CAROLINA PRESBYTERIAN?

Our neighbor, the Wilmington *Star*, with regard to the funeral of the brother of the infidel Ingersoll presents the following extract from the columns of the Richmond *State*, and adds the comment which is tersely appropriate and saves all words from us.

"A handsome casket containing the body was placed on stools covered with black velvet in an apartment at the late private residence of the deceased. The darkened chamber was brilliantly illuminated by gaslight, bereaved relatives and near friends gathered closely about the casket, and Gen. Garfield, Senators David Davis, Voorhees, Blaine and Allison, and a few others, stood by. Bob Ingersoll, standing at the head, drew from his pocket a few pages of manuscript, which he laid on the coffin lid, and read with trembling voice a eulogy of deceased. It was eloquent and full of brotherly affection, but contained no reference to religions dogmas except indirectly in the closing paragraph. The impressiveness of the peculiar scene was heightened by the fierce beating of the storm without upon the darkened windows."

In such a scene how would the blessed words of the Master ring out, "I am the resurrection and the life."

MONTHLY REVIEW.

Our latest intelligence from the Soochow Mission is to the 18th of March. Mr. Davis writes that he and his teachers preach every afternoon in the street chapel. "The audiences are full, quiet and attentive." Miss Safford's health, since her return from Japan is very good. Mr. and Mrs. DuBose were at Shanghai, having been compelled to take their eldest child there for medical advice. The child was decidedly convalescent at the date of his letter.

We have letters from Campinas to the 2d of April. Mrs. Boyle, with her two children, arrived in New York on the 12th of March, after a speedy but somewhat rough passage. She returned with the hope of recruiting her impaired health. Mention is made of the safe arrival of Mr. and Mrs. Dabney at Campinas. The missionaries are all well, Mr. Lane was about to set out on a preaching tour to Rio Claro.

Our intelligence from Athens, which is to the 12th of April, is that the missionaries were all well. It was expected that Mr. Sampson or Dr. Kalopothakes would have to go to Constantinople in June, to attend a meeting of missionaries in relation to some matters connected with their missionary work.

A pleasant letter has been received from Miss Ronzone, of the 15th of April. The number of her boarders had so increased that she found it necessary to enlarge her accommodations. Two of her more advanced pupils had been made the subjects of divine grace, and were expected to unite themselves to the Waldensian church in Milan.

A letter from Mr. Hall, of the Matamoras Mission, of the 15th of April, reports: "We are all well, and all the departments of our work are going on as usual. Our Brownsville congregations have increased very much of late. Some of the higher classes of Mexicans are becoming interested in the preaching of the Gospel."

A letter has been received from Rev. J. Rockwell Smith, of the Pernambuco Mission, of the 12th of April, which is mainly occupied in relation to the great importance of reinforcing his mission. His health was good, and his general work going on as usual.—*Missionary.*

NEW PUBLICATIONS.

Yensie Walton. By Mrs. S. R. Graham Clark. Boston: D. Lothrop & Co. $1.50.

"*Yensie Walton*" is a story of great power, by a new author. It aims to show that God uses a stern discipline to form the noblest characters, and that the greatest trials of life often prove the greatest blessings. This story is subordinate to this moral aim, and the earnestness of the author breaks out into occasional preaching. But the story is full of striking incident and scenes of great pathos, with occasional gleams of humor and fun by way of relief to the more tragic parts of the narrative. The characters are strongly drawn, and, in general, are thoroughly human, not gifted with impossible perfections but having those infirmities of the flesh which makes us all akin. It will take rank among the best and most popular Sunday-school books.

"*Six Month's at Mrs. Pryor*" is a sweet story of womanly tact combined with Christian trust. A widow, with scanty means, makes home happy for a group of children, restless, wayward and aspiring, like many American children of our day. The mother's love holds them, her thrift cares for them, her firmness restrains, and her Christian words and life win them to noble aims and living. The influence of the christian household is widely felt, and the quiet transforming leaven works in many homes. By Emily Adams. Illustrated. Boston: D. Lothrop & Co. 1.25.

Walks to Emmaus. The first of a series of twenty sermons intended for the Christian year. The sermons are by Rev. Nehemiah Adams, of Boston, and are edited by his son William H. Adams. D. Lothrop & Co., Boston, publishers. Price $1. Dr. Adams was a singularly correct writer. He did not discard fancy where confusion of thought would not result, and his power of adapting his discourses to all grades of intellect was remarkable.

The Preacher and Homiletic Monthly is again in. It seems to be growing in favor. It contains sermons by Rev. C. F. Deems, D. D., J. D. Fulton, D. D., Rev. Canon Liddon, D. D., Rev. Joseph Parker, D. D., Rev. Prof. E. P. Thwing and many others. This number contains also, A Model Prayer-meeting Service, by Rev. Lewis O. Thompson, whose book on "the Improvement of Prayer-meetings" has passed through its fourth edition; a continuation of "The Suggestive Commentary on a Harmony of the Gospels," by the Editor; "Sermonic Criticism," "Preachers Exchanging Views," etc. This Monthly must prove very valuable to all clergymen and thological students. Price, $2.50 per year; 25 cents single copy. Religious Newspaper Agency, New York.

The Story of the Bible from Genesis to Revelation, told in simple language for the young. Published by Charles Foster. For sale by J. L. Shotwell, agent, Presbyterian Publishing Co., 1001 Main street, Richmond, Va. Plain cloth, $1.25; fancy cloth, black and gold, $1.75.

This is the tenth thousand of this book. It has been revised and enlarged and two hundred illustrations have been added. Years of experience in teaching—in Sabbath school and the home circle—showed the author the need of a simple version of the main portion of the Bible, such as a Christian parent would give by a brief running explanation as he read to his children. The narrative portions of the Scriptures with its precepts and doctrines are pleasantly given; the events in different books being woven into a continuous narrative, e. g. the history of the Kingdom of Israel and the life of Christ in the four Gospels. Uninteresting genealogies and lists of tabernacle furniture and many prophecies, are omitted. The language of the Bible is closely followed, only such brief explanations being thrown in as are needed to render it clear to any child. It will be a valuable assistant to any family. Children are delighted with it. We have tried it and know whereof we speak. The profuse and vivid illustrations are magnets and teachers too. Language and picture make the Scripture plain, so that the Bible book will eclipse and supplant the wonderful Sunday school novels. Two or three copies should be placed in every Sabbath school library. It would be a good plan to issue the book in four parts, so that a child could read one in a week. We commend the book for the colored people. We know of nothing so good for them.

Cæsar. A sketch by James Anthony Froude, M. A., 1879. $2.50. From Charles Scribner's Sons, New York.

Mr. Froude modestly entitles this elaborate history of Julius Cæsar a "*Sketch*," because the materials do not exist for a portrait which shall be at once authentic and complete." But he has wrought out of the existing materials a most delightful book. It is brilliant in its rhetoric, philosophic in analysis and discussion, picturesque in grouping historic incidents, artistic in painting character and motives, and painstaking in gathering, sifting and discriminating among dim facts or conflicting statements and legends. Mr. Froude shows his power of lifting the past into light, and thrilling the reader with sympathetic feelings, as in panoramic distinctness the great hero of this historic epoch moves on in grand achievements. Many details, which have been accepted as verities about Cæsar, Mr. Froude has felt constrained to discard as unsupported by good evidence, and Cæsar's character stands in fairer colors than some have painted it, and he is justly regarded as a lover of his country. Wonderfully clear pictures are drawn of the condition of the Roman State and society, and of Cicero, Sylla, Marius, Milo, Pompey, Clodius, Crassus, and all the prominent actors in the tragic drama of that age. No one can read the sketch without receiving pleasure and increased knowledge. Messrs. Scribners present the book in good style, with a fine portrait of Cæsar, and an elaborate map of Gallia.

The *Exhibitor*: A quarterly, devoted to the interest of those who use magic lanterns. C. T. Milligan, Philadelphia. May, 1879.

The *Primary Teacher's Monthly*: Evangelical and Undenominational, Mrs. W. F. Crafts, editor. June, 1879. 60 cents a year. Western Sunday School Publishing Co. John Fairbanks, Chicago, Ill.

The *Earnest Worker*: June, 1879. Per annum 60 cents; five copies to one address 50 cents. Presbyterian Committee of Publication. By Whittet & Shepperson, Richmond, Va. The exposition of the International Questions is by Professor George Howe, D. D., Columbia Theological Seminary. Every teacher in our Sabbath schools in North Carolina and elsewhere ought to have a copy of this monthly.

Catalogue of English Literature and of Books upon the liturgical, historical, topographical and genealogical antiquities of England, Scotland, Ireland and Wales. Net cash. By Bernard Quaritch, 15 Piccadilly, London. May, 1879. A valuable guide to any book buyer. Can be obtained by inclosing 25 cents to the publisher.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

Rev. J. T. McBryde was installed pastor of the Presbyterian church at Bainbridge, Ga., on May 25th.

Rev. J. L. McKeehan will serve the church at Hot Springs, Ark., as stated supply. The prospects of the church are encouraging.

Rev. H. C. Moore was on May 18th installed pastor of the two churches he has been supplying. Address him at Hamburg, Ark.

Rev. W. C. Caldwell is stated supply of the Presbyterian church at Harper's Ferry, W. Va. Correspondents are requested to address him at that place.

Mr. Carter R. Bishop was ordained on Sabbath last to the office of deacon in the Second Presbyterian church, at Petersburg, Va., to which he had been elected by the congregation.—*Central Presbyterian.*

The Westminster church in Nashville, Tenn., in charge of Rev. T. M. McConnell, received five additions to its membership at its last communion. On a recent Sabbath eleven children were baptized.

Rev. W. M. McPheeters who lately declined continuing as stated supply of the church at Liberty, Va., has accepted an invitation to take charge of two chapels in charge of the First Presbyterian church of that place.

We are pleased to learn, through a letter written in Rome the latter part of April, that the Rev. William S. Bean, who has been absent in Europe about a year is now on his way home, in excellent health, and will probably be in America by the 20th inst.—*Southern Presbyterian.*

Rev. Dr. W. E. Boggs pastor of the Second Presbyterian church of Memphis, Tenn., assisted by Rev. J. W. Hoyt of Nashville, has been holding protracted services in his church. Many persons are serious and have expressed a desire to serve Christ, and many are expected to unite with the church.

Ten members were received into Mt. Zion church in Hancock county Ga., on May 11th, and on the same occasion Maj. H. D. Beman was ordained ruling elder. The congregation of Sparta church in the same county have raised $325 towards repairing their house of worship and hope soon to receive sufficient means to improve it greatly both in appearance and in comfort.

A committee of Lexington Presbytery organized a church at Walker's Creek, Va., on 30th ulto. The new church has thirty-one members, twenty-nine were received on certificate from New Providence church, and two on profession of their faith. Two ruling elders and two deacons were ordained and installed.

Rev. J. B. McFerrin of the Methodist and Rev. J. H. Warren of the Cumberland churches, have with Rev. J. S. Arbuthnot, D. D., pastor of the Presbyterian church at Murfreesboro, Tenn., been laboring together for eight weeks immediately previous to May 11th. About one hundred and sixty persons of the two sexes have turned from the world. Fifty-three persons have united with the Presbyterian church.

Rev. A. H. Price writes to the *Christian Observer*: Recently I was made the recipient of a neat suit of clothing by the ladies of the Presbyterian church in Franklin county, Va., for which I desire to express thanks. May God bless the donors with all spiritual blessings in Christ Jesus. These tokens of affection do much to strengthen the bond, binding pastor and people together in the service of our Divine Master.

At a meeting of the Presbytery of Mississippi, held at Fayette on the 30th ult., the pastoral relation between Rev. John S. Shaw and the Bethel church was dissolved. Rev. Mr. Shaw has accepted the office of Presbyterial evangelist, and will assume, from the first of June, the charge of the field occupied by the churches of Pine Ridge, Greenwood, Fayette and Red Lick. He is authorized to act as colporteur as well as evangelist of the Presbytery.—*S. W. Presbyterian.*

The *St. Louis Presbyterian* learns that Rev. Dr. J. N. Waddell, D. D., LL. D., has been elected Chancellor of the Southwestern Presbyterian University, at Clarksville, Tenn., and adds that Dr. Waddell's well earned and widely extended reputation as an educator will add much to the institution at Clarksville should he conclude to accept the appointment. The Education cause of our Church we agree with our cotemporary, will suffer by the removal of Dr. Waddell, and yet thinking that injustice has been done to his services, it would not surprise us to learn of his acceptance.

The Presbyterian church at Shelbyville, Tenn., has recently enjoyed a very pleasant and profitable meeting, in which the Rev. E. A. Grover was ably assisted by the Rev. E. O. Frierson, of Edgefield, Tenn., who did most of the preaching. Five persons were received into the church, all of whom will doubtless prove to be valuable accessions. Wanderers were reclaimed, and the people of God strengthened and encouraged. At a congregational meeting held on the second Sabbath in May, Messrs. T. P. Wilhoite and Emmet A. Coldwell were elected ruling elders, and Messrs. John R. Dean and Hugh Eskin, deacons. Within the past year one of the most comfortable and eligible residences in town, that sold several years ago for $4,000 in gold, was secured as a parsonage for $2,400. The honor and credit of this work is due almost entirely to the ladies of the Aid Society, who made a large part of the money by their hands. We have lost very heavily by death during the past two years, and yet the church seems to be doing more both at home and for outside causes than it has for years. In addition to paying the pastor's salary promptly and fully, it gave $80 to Foreign Missions and over $60 to Education, and liberally to the other causes.—*Christian Observer.*

GENERAL.

The *Church Messenger* published at Winston, N. C., and edited by Rev. W. S. Bean, is neatly printed and contains a large amount of reading matter. It certainly bears the impress of ability in the editorial management, and will no doubt serve its branch of Christ's Church well. Bishops Atkinson and Lyman endorse and recommend it. It ought to be sustained by Episcopalians, and we heartily add that we trust it will.

On Sabbath, June 1st, Rev. Z. Doty at St. Peter's Episcopal church, Charlotte, N. C., while repeating the general prayer for rulers, &c., swooned. He was carried to the vestry room and soon revived, but was unable to close the services.

Rev. Mr. McPherson and his wife, are conducting exercises in the Methodist church Wilmington. There is great excitement and large accessions to the church will no doubt result.

ECLECTICISMS.

WHY NOT?

Examiner and Chronicle:

"Many of our readers intend to leave a part of all their property to our denominational enterprises. Why not do it now? Sure enough—why not now? The dead never give—they only relinquish. Reader, which will you do?"

DO NOT MISTAKE.

Richmond Christian Advocate:

Let us beware lest we mistake men with a nimble tongue for men of affairs. Moses stuttered, but he led Israel out of the wilderness. Aaron was an orator, and made the golden calf. Eloquence is superb exaggeration. A battle fought with a kaleidoscope for a field-glass will always end in rout.

WHERE IT LEADS.

Christian Register:

"Protestants may as well take notice that a doctrine in Catholic argument against public schools, leads not only to the subversion of their right to any voice in public education, but also to the conclusion that no true Catholic ought to submit one day longer than can be helped to a 'godless' government, nor to pay taxes, obey laws, or defend a State in which the Catholic doctrine is not the supreme law."

TRIALS NECESSAYY.

Sunday School Times:

Sunshine abounds everywhere, but only where the rain or dew follows is there life. The moon has sunshine enough, but no rain; hence it is a dead world, a lifeless cinder." Is not this equally true in the spiritual world? Those who have in their sky no portent of trial or warning of the necessity of struggle against sin, are not those whose Christian lives are most beautiful and most fruitful.

NOT IF IT WAS MY BOY.

National Sunday School Teacher:

The late Horace Mann, in delivering an address at the opening of some reformatory institution for boys, made the remark that if only one boy were saved it would be worth all the institution cost. Being taken to task by some "practical" man for making such a statement as that, to a question whether he had not over colored the matter somewhat, his unanswerable reply was, "Not if he was my boy." And there is not a boy saved anywhere who is not "my boy" to some one. No institution that ever saved a boy has seemed too costly to the parents of that boy.

IMPORTANT.

Herald and Presbyter:

It is important to have good singing in the house of God, and to this end there must be leaders. A good choir is a great help in the service, but it requires more than musical knowledge to make a good church singer. As a minister must, with his learning, have a personal interest in the Gospel preached, so the singer should be a child of God, and enter both with the spirit and understanding into the service of song. Musical committees who determine their choice of singers simply by musical diplomas, or according to the quality and quantity of voices, or from their ability to please those who frequent the opera or concert halls, make a mistake, the results of which will be felt by all who enter into the service for which they thus provide leaders.

THE MIGHTIEST FORCES.

Christian Intelligencer:

There is that which is higher and better, stronger, more enduring, and more influential than half a million of dollars. It is a human soul enlightened, sanctified, strengthened, wielded by the grace of God. The mightiest forces among men are spirits such as Augustine, Luther, Calvin, Knox, Wesley and Whitefield. They win multitudes to Christ, sanctify the fountains of thought, establish powers which work mightily through generations, and are invincible through the truth and grace of God residing in them. Christians are the stewards of God, and are responsible to him for the use of the property he gives them. Those in comfortable circumstances are accountable for their thousands, and the rich for their hundreds of thousands and millions. They are as much bound to give according to their ability as other men of narrow incomes and limited prospects.

WISDOM FOR YOUNG PREACHERS.

Zion's Herald:

We must not overlook the human secret of our pulpit success. Our habit of early developing the speaking power of our young men, of encouraging the public exercise of their gifts, of accustoming them to think upon their feet, to look an audience in the face, and to readily clothe their thoughts with clear and forcible words, is of invaluable service. There is no human advantage that will compensate the loss of this talent. Andover is not exhausted, but Phillips church looks to an itinerant university for its pulpit supply. There is abundant use for the broadest scholarship, but all knowledge and the widest reading will be well-nigh valueless in the preacher who has not a ready, magnetic and forceful address, so far as influencing others is concerned. He may be a good man, a prudent man, a fine scholar, but if he cannot arrest the attention, and hold his audience while he preaches, the great body of the people will prefer the shallow, untrained, sonorous, passionate, powerful pleader, and speaker, who touches their hearts and rouses their enthusiasm. When broad learning is married to beautiful and forceful address, and all is baptized of the Holy Spirit, the result is blessed in the extreme.

The *Christian Union* commenting upon the disposition of some of the clergymen of Chicago to compromise with the Sabbath breakers, particularly the liquor sellers, well says:

The only way to fight for a fort is to fight for the whole of it. The sooner the issue is made in Chicago between a whole Sabbath and none at all, the sooner the Christian element in the community will win the victory it will deserve. Half a Sabbath is hardly worth fighting for.

SECULAR NEWS.

[CONCLUDED FROM FOURTH PAGE.]

A great tornado swept over Iroquis, Kansas, on May 30th, and in a northeasterly direction passed through Kansas and into Nebraska. Twelve persons were killed instantly and a number wounded. The Presbyterian church was demolished and four young ladies barely had time to escape with their lives. Many other houses were demolished. Relief committees are rapidly being organized in neighboring cities and medicines and supplies are going rapidly forward.

The eruption at Mt. Ætna is in full blast. Three craters lying in form of a triangle a mile apart are pouring out streams of lava 75 or 100 miles wide and running apparently toward Randazzo, not far distant. During the night loud reports like the firing of artillery are heard.

King Alfonso of Spain in opening the Cortez, June 1st, declared for liberal principles. Efforts will be made to assimilate Cuba to the position of a Spanish province, and hasten the complete abolition of slavery. The relations with foreign powers are satisfactory.

The canal project between the Atlantic and Pacific oceans across the isthmus of Panama is to be carried out by the French company, through the Panama-Aspinwall route. The estimated cost is two hundred millions of dollars. The American engineers declare the project of a canal without locks is not feasible and the Americans have withdrawn.

The treaty between Afghanistan and England has been signed. England has acquired all she hoped for. The British government will be represented by a resident minister with a proper escort. The frontiers of British India are extended hundreds of miles toward the Russian line, and five or six millions of Mohammedans are brought under British rule. It is said that Great Britain now has twice as many Mohammed subjects as the Sultan of Turkey.

The Swedish expedition under Prof. Nordensjkjold, which sailed from Gothenburg July 4th, 1878, has been heard from. A northeast passage has been discovered from Norway to Japan. The expedition will return home through the Suez Canal. A number of hitherto unknown marine animals have been discovered. A diatomous mud was found in various spots on the ice. In appearance it is yellow, and is said to be a new mineral caused by the action of frost long continued upon the salt water.

The Zulu war is becoming apparently interminable. Cetawayo the chief of Zulus, finding that his brother, with a detachment, proposed surrendering to the British set upon them and disperfed them. The brother of Cetewayo was killed. The grass was fired, vastly increasing the difficulty of sustaining an advance by British troops. Cetawayo has intrenched himself and declares he will never surrender. Natal at present is safe, but nothing less than the destruction of the Zulu army can secure its safety. Gen. Garnet Wolsley has superseded Lord Chelmsford in command.

The commencement at the University of North Carolina went off with great eclat. The attendance is said to have the largest since 1860. Judge Thurman did not appear and Rev. Dr. Moses D. Hoge, of Richmond, delivered the annual address. Though improvised and extemporaneous, the opinion was general that nothing was lost by substitution of Dr. Hoge for Senator Thurman. Hon. Samuel F. Phillips delivered an able and scholarly oration before the Alumni Association. Paul C. Cameron, Esq., was elected permanent President of the Alumni Association. Gov. Jarvis presented the diplomas and prizes to the proficients in scholarship.

The following honorary degrees were conferred:

John H. Dillard and Thomas S. Ashe of Supreme Court, and Samuel F. Phillips, degree of LL. D.

That of D. D. on John P. Pickett, of Vicksburg, Miss.; David Sanderson, of Eutaw, Ala.; A. S. Smith, of Ringwood, N. C., and F. H. Kerfoot, of Baltimore.

The degree of Doctor of Philosophy was conferred upon Prof. W. C. Kerr, and that of Master of Arts on F. H. Busbee, of Raleigh, and John Webb, of Tennessee.

Maj. D. J. Devane, of Wilmington, has been appointed by the U. S. Circuit Court a commissioner to sell the Wilmington, Columbia & Augusta Railroad, under a decree of foreclosure.

For the N. C. Presbyterian.

MAJ. BINGHAM'S ADDRESS.

Major Robert Bingham was invited to deliver an address before the "Georgia Teachers Association" at its recent meeting in Rome, Ga. His invitation was an emphatic recognition of his ability and prominence as an educator. His cordial reception, his noble address—the unrestricted encomiums it received, and the manifest pleasure awakened by his presence and conversation, greatly delighted me as a native of North Carolina, and as a friend of the enterprising worker in the cause of education. C.

The advertisement of Bingham School will be found in this issue. The catalogue of this school for 1878 shows 142 pupils from fourteen States of the Union, and one from Asia. Liberal offers are made to sons of clergymen, and young men can mess and get a first rate education for little money. The advertisement shows reduction in prices of tuition and board, and the Superintendent claims increased facilities for the future.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

NOTICE.

Romulus M. Johnston, Esq., agent of the *Goldsboro Messenger*, is authorized to receive and receipt for any money due us for old or now subscriptions. Our friends will oblige us by paying promptly. We will welcome any new subscribers.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Richmond county, at residence of Alex. Morrison, on 5th inst., by Rev. A. N. Ferguson, Mr. W. W. McARTHUR to Miss ANNIE MORRISON.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At her home near Point Caswell, Pender county, May 30th, Mrs. KATE E. MURPHY, wife of Mr. John H. Murphy, aged 43 years.

Mrs. Murphy was a consistent member of the Presbyterian Church, a woman of deep-toned piety, leading an exemplary life to believers and to them that are without, rebuking sin in all of its phases, not only by her example but also by her words. She loved to talk of the Church and how we could best promote the glory of God. During her protracted illness of pneumonia, she suffered much, but bore her affliction without murmuring. All that medical skill could devise was done for her recovery, but in vain. The Master called and she obeyed. She longed to depart and be with Jesus. On the day she died she said that "the gate was open and she was longing to enter in." She asked her minister a few hours before she died if she was dying. He said I think not. Oh! (said she) can't I go this evening? He replied we must wait God's time. I must bear it patiently said she, and then cried "Father take me" which was about the last expression which fell from her lips, for a few hours afterwards she breathed her last without a struggle and without a groan. Peaceful death! truly it may be said of her, she fell asleep in Jesus": "Blessed sleep from which none ever wake to weep." She leaves a husband and six little children; an aged and feeble mother, sister and brothers to mourn their loss, and truly their loss is great. May God comfort the bereaved ones and fulfil His promise to the little ones, "I'll be a God to thee and to thy seed after thee."

K. McDONALD.

A DESIRABLE ARTICLE.

We verily believe that it would be rendering any family a very great service to introduce into it Kitto's Cyclopedia. This Cyclopædia is the work of John Kitto, D D., F. S. A., author of the "Pictorial Bible," the History and Physical Geography of Palestine, and editor of the *Journal of Sacred Literature*, etc., etc.

It is arranged expressly for Sunday School Superintendents, Teachers and Bible Students, and embraces a complete and authentic description of all the characters, customs, countries and events mentioned in the Bible, and those connected with them in Egyptian, Persian, Assyrian, Grecian and Roman History. Including the period of over four hundred years between the Old and New Testaments, to which are added many valuable tables, and the products of the latest researches in Biblical literature, together with the knowledge gained by the explorations and discoveries of eminent travellers. The whole illustrated with numerous cuts, maps and full page engravings from the best authenticated models and designs that antiquarian research and ancient monuments can produce.

By special arrangement we can furnish this work well printed and bound in cloth, with the NORTH CAROLINA PRESBYTERIAN one year for $4 50—or to any new subscriber, or any one sending us a new subscriber, at $4 00 for paper and cyclopædia. Publishers price is $4 50.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

WILMINGTON MARKET DURING WEEK ENDING JUNE 10.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—On Wednesday firm with sales at 24½ cents and later in day at 24¾ cents. Thursday and Friday 24½ cents. Saturday the bulk of sales reported at 24¾ cents. Monday 24¾. Closing firm.

ROSIN—$1 07½ for Strained and $1 10 for Good Strained throughout on firm market. Sales Extra No. 2 at $1 35 and Extra Pale at $4 @ $4 25.

CRUDE TURPENTINE—$1 for Hard, $1 60 for Yellow Dip and $2 10 for Virgin throughout.

TAR—Sold as received at 75 cents per 280 lbs.

COTTON—The market has fluctuated in tone, but quotations have been unchanged, and transactions exceeding light for lack of receipts: Good Ordinary 11½; Low Middling 12½; Middling 12¾ cents.

CORN—Stock fair. Demand good. Prices firm.

TIMBER—Sales 2 Rafts Common at $4; 2 Rafts Fair Mill at $5; 1 Raft do. at $6; 2 Rafts Prime Mill at $6 75. Good deal of timber on hand unsold. Market extremely dull.

WHOLESALE PRICES.

☞These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	6 a	6½
Shoulders	a	5
Dry Salted—		
Sides, per lb	5¼ a	6
Shoulders	4½ a	4¾
CHEESE—Northern Factory, per lb	10 a	11
Dairy, cream per lb	10 a	11
State, per lb	00 a	8
COFFEE—Rio, per lb	10 a	16½
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	70 a	71
DOMESTICS—Sheetings, 4-4, per yd	00 a	6¾
Yarn, per bunch	00 a	80
FLOUR—Fine, per bbl	0 00 a	4 00
Super, Northern, per bbl	4 50 a	5 00
Extra do. " per bbl	5 00 a	5 50
Family " per bbl	7 00 a	7 50
City Mills—Extra Super, per bbl	5 50 a	5 75
" Family, per bbl	6 00 a	6 25
" Extra do., per bbl	6 50 a	6 75
GLUE—per lb	6 a	12
GRAIN—Corn, in sacks, per 56 lbs from store—white	60 a	65
CORN, wholesale, in sacks	60 a	62
Corn, mixed, wholesale in sacks	57 a	57½
Corn, Cargo, per 56 lbs, bulk	55 a	55½
Oats, per bushel from store	00 a	50
Peas, Cow, per bushel	55 a	62
HOOP IRON—per ton	65 00 a	70 00
LARD—Northern, per lb	8 a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 15
MOLASSES—West Indies, old crop	28 a	33½
" " bbls	30 a	32
" " new crop	30 a	35
" " bbls	32 a	35
New Orleans	28 a	45
Sugar House, hhds, per gal	17 a	18
" " bbls., per gal	19 a	20
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	2 50
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel new crop	1 25 a	1 35
PORK—Northern, City Mess	11 00	00 00
SALT—Alum, per bag of 2 bushels	00 a	75
Alum, per ton	6 00	7 00
Liverpool, per sack	75	80
Liverpool fine, per sack	1 25 a	1 30
SUGAR—Cuba, per lb	8½a	10¾
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	9½a	9
B— " per lb	9 a	9½
C— " per lb	7¾a	8
Ex. C— per lb	8 a	8
Crushed, per lb	00 a	10
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a	3 90
TIMBER—Shipping, per M	12 00 a	13 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	[illegible]	[illegible]

NEW ADVERTISEMENTS.

THOS. A. McNEILL. FRANK McNEILL.

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LUMBERTON, N. C.

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Crampton's old Palm Soap for the Laundry, the Kitchen, and for general Household purposes. The price of the "Palm Soap" is $3.00 per box. To any one who will send us an order for 10 boxes with cash, $30, we will send one box extra free as a premium. Or the orders may be sent to us for one or more boxes at a time, with remittance, and when we have thus received orders for ten boxes we will send the eleventh box free as proposed above. If you do not wish to send the money in advance you may deposit it with any banker or merchant in good credit in your town with the understanding that he is to remit to us on receipt of the soap which is to be shipped to his care.—*Sandersville, (Ga.) Herald.*

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A Man of noted health was asked how it was he seemed to be always well. "I am not particular in my meals; I eat what I like; and whenever I feel under the weather, I resort to my **Tarrant's Seltzer Aperient**, which I keep always in the house." Wise man, and economical as well. He does not resort to violent means for relief. He uses Nature's remedy, in the shape of this aperient.

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Board $2 per day, and reduced rates for longer time and families and invalids will have the advantage of four different mineral waters, and in addition the Turkish Hot-Air, Vapor, and Medicated Baths if desired.

Springs situated 7 miles north of Hickory, on W. N. C. R. R. over the finest Road in the State. For further information address the proprietor.

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100 Hhds and Bbls New Crop CUBA,
100 " " " SUGAR HOUSE,
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50 Bbls New Crop N. O. MOLASSES,

For sale by

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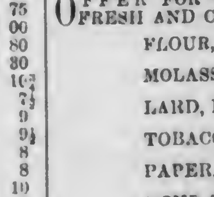

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A TEACHER—A GRADUATE OF DAVIDSON College who has had long experience in preparing boys for College, desires a situation for the next scholastic year. If desirable would continue from year to year. Satisfactory reference given. Address B., care Editor of PRESBYTERIAN, Wilmington, N. C.

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Has acquired an extended reputation, which its efficacy alone has sustained for more than FIFTY years as a remedy for Scrofula, Ulcerated Throats, long-standing Rheumatic Affections, Diseases of the Skin, White Swelling, Diseases of the Bones, Hip-joint Disease, and all cases of an ulcerous character. It is also particularly useful in Chronic Nervous Diseases occurring in debilitated constitutions, Inward Weakness, and all cases where the health is broken down by the injudicious use of Mercury, Arsenic or Quinine. It is a most useful Spring and Fall Purifier of the Blood, and is perfectly safe for the most diseased and debilitated.

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The Prince of Pulpit Orators—his powers ever a source of wonder, his example always an inspiration. The incarnation of all energy, the impersonation of all enthusiasm, he made a life so rapidly and vividly that its record reads like a novel with the hero moving as if endowed with more than mortal parts. Send for Circular and terms. Address,

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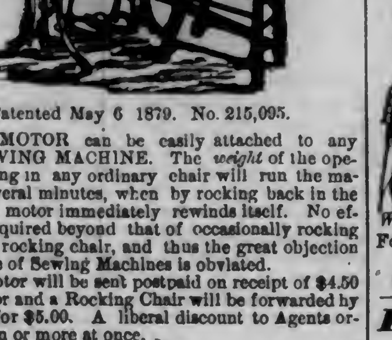

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A very large stock of HOSIERY, for Ladies and Children. Also a large assortment of LACE MITTS and LACE TOP LISLE THREAD GLOVES, so much worn this season.

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THE BUFFALO LITHIA WATERS,

For Malarial Poisoning, Especially Hepatic Diseases and Malarial Fevers.

Testimony of Distinguished Medical Men:

MALARIOUS FEVERS.

Extract from Letter of Dr. Wm. T. Howard, of Baltimore, Professor of Diseases of Women and Children in the University of Maryland, of August 1st, 1873.

Dr. Howard compares these waters with those of the celebrated Greenbrier White Sulphur, West Virginia, and adds the following:

The Greenbrier White Sulphur Waters will be recognized by all informed upon such subjects as one of the most noted Mineral Fountains of the World.

"Indeed, in a certain class of cases, it is much superior to the latter. I allude to the abiding debility attendant upon the tardy convalescence from grave acute diseases: and more especially to the cachexia and sequels incident to MALARIOUS FEVERS IN ALL THEIR GRADES AND VARIETIES."

* * * * * * * In short, were I called upon to state from what mineral waters I have seen the greatest and most unmistakable amount of good accrue in the largest number of cases in a general way, I would unhesitatingly say the BUFFALO SPRINGS, in Mecklenburg county, Virginia."

Extract from Letter of the late Dr. Thos. P. Atkinson, of Danville, Va., Ex-President State Medical Society, dated August 15th, 1874.

"The Buffalo Lithia Waters have unquestionably displayed great power in the peculiar diseases of the warm, miasmatic regions of the South, which may be grouped together under the general head of Malarial Cachexia, covering Hepatic Engorgements, Enlargements of the Spleen, Jaundice, &c."

"It is not pretended that these Waters possess any anti-periodic properties, such as belong to Quinine—At the same time, however, it is unquestionably true, that in the intermittent and remittent fevers in a chronic form, they have in numerous instances, given relief in cases which had obstinately resisted all the anti-periodic drugs of the shops. From my experience with them, I feel fully warranted in saying that, with rare exceptions, whenever disease is found originating under malarial influence, a potent remedy may be found in this water."

Extract from a Letter of Dr. John C. Coleman, of Halifax county, Va., (prior to the War a surgeon of the U. S. Navy, now retired) dated near Scottsburg, Va., January 1st, 1879.

"Perhaps no claim made for the Buffalo Lithia Waters is more thoroughly established than that they are a powerful antidote to malarial poison in all its forms and varieties. In that large class of disorders, included in term Malarial Cachexia, embracing Engorgement of the Liver and Spleen, Jaundice, Indigestion, Dropsies and Neuralgias, of which the warm malarious districts of the South are so prolific, the action of these waters as a general rule is most decided and happy, and oftentimes astonishing. In Chronic Intermittent and Remittent Fevers, they are especially efficacious. I presume there is no season at these Springs in which some cases of this character do not find relief from these Waters, which have before baffled the healing art."

Extract from Letter of Dr. Alfred Plumber, of Manson, N. C., dated March 16, 1874.

"I have known the Buffalo Springs of Mecklenburg county, Va., for twenty-five years, and have sent many patients to them. In Chronic Intermittent and Remittent Fever, and in all diseases originating in malarial poison, I have found their action almost that of a charm. I have sent young ladies to these Springs so enfeebled from this influence as to be scarcely able to walk across a floor, and in a few weeks they would become so invigorated as to be able to dance half of every night."

These springs open for guests the 1st day of June. The water in cases of one dozen half-gallon bottles, $5.00 per case at the springs. Springs pamphlets sent to any address.

THOS. F. GOODE, Prop., Buffalo Lithia Springs, Va.

J. K. McILHENNY, Agent for the Sale of the Waters at Wilmington, N. C.

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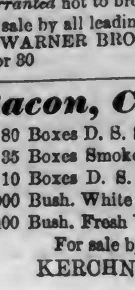

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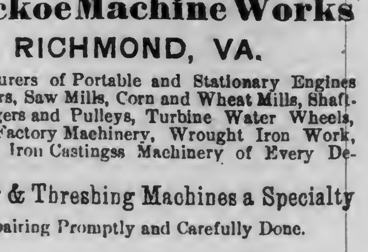

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Hiding From Papa.

Papa's lost his baby!
Searches everywhere,
Under chairs and tables,
With the greatest care!

Pulls aside the curtain,
Peeps behind the door!
Never sees the little heap
Curled up on the floor.
Never hears the whisper,
"Mamma, don't you tell!"
Nor the little laughter,
Muffled, like a bell!

Off he scrampers wildly,
Hunting here and there,
Overturning everything,
With the greatest care!
Canary has a visit,
Sitting on his perch,
Mama's apron pocket
Suffers by the search!

"Now I am so tired—
Elephant at play—
That I must take a rest
A minute by the way.
I'll lay my weary head
On this little rug."
Under mama's towel,
Lay her darling snug!

Then the merry scramblings
Papa laughed to see!
"And you din't fink, now,
That it could be me!"

—*Companion.*

Fighting the Storm.

"A fearful day, neighbor Scheffer."

"You say truly, neighbor Balt; there has been nothing like it since the great storm of '24. Heaven have pity on us!"

So muttered to each other the villagers of Seckendorf, as they crouched behind the rocks along the river bank in the gray of that wild March morning, with a hurricane such as no living man could remember rushing and roaring down the valley. Young and old, even babies and bed-ridden grandmothers were all gathered there, for it was no time to linger within walls which cracked and groaned with every blast, and might at any moment come crushing down in one mass of ruin.

Even in that sheltered spot the jackets of the men and the long hair of the women flapped in the wind like torn canvass, but out in the open ground the fury of the storm was fearful to look at. Tall trees were bending like whips, huge stones rolling down the surrounding ridges, twigs and even large branches flying through the air like straws; while on the unsheltered uplands more than one shepherd's hut had been literally blown to pieces, and laid strewn far and wide over the hillside, a shapeless wreck of shattered timbers.

But even more fearful was the sight of the flooded river below, which, swollen by weeks of rain, and lashed into fury by the tremendous gale, went foaming down the narrow valley with a roar that seemed to shake the very rocks that walled it in; and as the peasants stood gazing at it, one of them, a stalwart herdsman of the upland pastures, pointed, with a sudden paleness on his sunburned features, to the little cottage that stood on an island in the centre of the stream, at the window of which a human face had just shown itself.

"It's the ferryman and his family," whispered one. "They haven't had time to escape."

"God help them, then!" muttered another; it's all over with them now!"

At that moment the clatter of hoofs was heard along the stony road, and a single horseman came tearing down toward the bank, his white hair and his horse's mane streaming in the wind like a pennon. A murmur ran through the crowd as he approached. "It's our master—it's the Count of Hildeshiem!"

Even before he reached the spot the Count had evidently seen the danger of the island family, for his first words were:

"Two hundred thalers to the man who saves them! Who will go?"

The men looked at each other in silence. There were no faint hearts among *them*, but the bravest man might well have shrunk from that boiling whirl of foam, in whose grasp the strongest boat would have been nothing. More than one eye kindled, more than one hand clenched itself, but nobody stepped forward. At that moment a huge wave went roaring up over the islet, and striking the cottage wall, tore it away like paper, while the shrieks of the children and their mother, who were now plainly visible, were heard even above the howling of the storm.

"Will you let them perish before your eyes?" roared the Count. "If I were ten years younger I'd go myself."

Just then a solitary figure, which seemed to have arisen through the earth, so suddenly did it appear, was seen on the very brink of the river, launching a small boat. In another instant boat and man vanished together into the whirlwind of spray that filled the air. The Count clutched the horse's mane, and his lips moved as if in prayer, while more than one stifled cry broke from the peasants, as the little bark at length reappeared close to the islet, dancing like a feather amid the roaring waves that surged up around. But the ferryman had seen the coming help and prepared for it. In an instant his wife was lowered down with her baby in her arms. The other two children followed; but alas! there was no place for the father in the tiny skiff, already overloaded.

The two brave men exchanged a look, and understood each other. Off went the boat, shooting down the foaming current like an arrow. More than once all seemed over, but the oarsman's hand was sure, and at last, far down the stream, he brought his charge safe to land. Then, without halting a moment, he seized a tow rope, and dragging his boat to the point whence he had started, shot out into the raging flood once more.

"God be with him!" cried the Count fervently; no other man in Saxony would have dared such a deed!"

Stoutly did the gallant man strain at his task, but he came only just in time. The ferryman had barely leaped into the boat when the whole building came crashing down. In an instant the whole crowd was in motion, and, headed by the Count himself, they rushed down the bank to meet the rescued man and his deliverer as they touched the shore.

"There, my brave fellow!" cried the old noble, holding out his purse to the oarsman, "never was money better earned!"

"Not so, Sir Count," answered the other, "God has enabled me to keep myself by the work of my own hands, and I need nothing more. Give your gold to this poor man and his family, who have lost their all."

And without awaiting a reply he turned on his heels and disappeared.—*Albany Journal.*

A Rich Man on Riches.

The following story, says *The Wayside*, is told of Jacob Ridgeway, a wealthy citizen of Philadelphia, who died many years ago, leaving a fortune of five or six million dollars:

"Mr. Ridgeway," said a young man with whom the millionaire was conversing, "you are more to be envied than any gentleman I know."

"Why so?" responded Mr. Ridgeway.

"I am not aware of any cause for which I should be particularly envied."

"What, sir!" exclaimed the young man in astonishment. "Why, are you not a millionaire? Think of the thousands your income brings you every month!"

"Well, what of that?" replied Mr. Ridgeway. "All I get out of it is my victuals and clothes, and I can't eat more than one man's allowance, or wear more than one suit at a time. Pray, can't you do as much?"

"Ah, but," said the youth, "think of the hundreds of fine houses you own, and the rental they bring you!"

"What better am I off for that?" replied the rich man. "I can only live in one house at a time; as for the money I receive for rents, why, I can't eat it or wear it; I can only use it to buy other houses for other people to live in; they are the beneficiaries, not I."

"But you can buy splendid furniture, and costly pictures, and fine carriages and horses—in fact, anything you desire."

"And after I have bought them," responded Mr. Ridgeway, "what then? I can only look at the furniture and pictures, and the poorest man who is not blind can do the same. I can ride no easier in a fine carriage than you can in an omnibus for five cents, without the trouble of attending to drivers, footmen and hostlers; and as to anything I 'desire,' I can tell you young man, that the less we desire in this world the happier we shall be. All my wealth cannot buy me a single day more of life—cannot buy back my youth—cannot purchase exemption from sickness and pain—cannot procure me power to keep afar off the hour of death; and then, what will all avail when, in a few short years at most, I lie down in the grave and leave it all for ever? Young man, you have no cause to envy me."

MISCELLANEOUS.

Large Farming a Precarious Business.

The following figures are given by a San Francisco correspondent of a Philadelphia paper, as evidence that farming on a gigantic scale is profitable neither to the country nor to the farmer. He says: "The largest wheat producer in California, or in the world, is Dr. H. S. Glenn. He was formerly from Monroe county, Missouri. He is a man of great enterprise and energy. His ranche lies in Colusa county, and comprises 60,000 acres, nearly all arable land. He has this year 45,000 acres in wheat, which, at a low calculation, will produce 90,000 bushels. His wheat will sell for 85 cents per bushel, or $765,000. Dr. Glenn has been farming ten years, and one would suppose he ought to have a handsome sum to his credit in bank; but what with a failure of crops—which occurs two years in every five—and the enormous interest he pays on his loans, he is said to owe a round million of dollars. Last year his credit was bad, as he had no crop. Now, with his splendid crop in prospect he will probably get out. The Dalrimples of St Paul, who, ten years ago, were the largest farmers of wheat in Minnesota, raising as much as 40,000 bushels in a single year, went to the wall. Another large wheat raiser is D. M. Reavis, whose land lies on the borders of Colusa and Butte counties. He is also from Monroe county, Missouri, and has an unpretending little estate of 15 000 acres, 13,000 of which are in wheat which he thinks will average this year 30 bushels, or 390,000 bushels. He also is hard pressed, and I am told is paying 9 per cent. on a couple of hundred thousand dollars of borrowed money. If farmers raising half a million to a million bushels of wheat cannot get out of debt, it might be well to inquire what is the use of having so much land? The truth is that the frequent failure of crops in California and the waste that attends on large operations of that kind, farming on a gigantic scale in this portion of the Pacific coast must be considered a failure. North of this is Oregon and Washington Territories, there is no failure of the harvest; farming operations are carried on on a smaller scale, and consequently the farmers, while not rolling in wealth, are all well to do."

Science as a Detective.

A correspondent tells at greater length than we have space for the story of an attempted fraud which was exposed by chemistry.

An emery wheel guaranteed to stand 600 revolutions was run at the speed of 1000 revolutions, and burst, doing a large amount of damage. A suit to recover was instituted, based on a letter written by the seller of the wheel, in which the strength of the wheel was rated at 1,600 revolutions. While in the office of the prosecutor endeavoring to effect a settlement, the defendant observed that a certain make of ink was used, and he learned by a casual inquiry that the same ink was used exclusively by the prosecutor. The defendant had for several years used another ink. Taking samples of the two inks to a chemist, he was able after analysis to secure a solvent for the one which would not affect the other.

The case came to trial. Evidence was taken as to the kind of ink each party employed. Then the chemist was called, and in the presence of the jury applied the solvent, which removed the interpolated "1," and left the rest of the writing untouched. The proof of the forgery was sufficient, and the case was dismissed, leaving the dishonest prosecutor to defend himself from a criminal charge.

Old Scotch Hawkers.

Neill Elliot, who had long perambulated Scotland with his pack of miscellaneous wares, was known in every village and farmstead in the district of Kilmarnock. There was a vast fund of amusements for villagers and rustics in Elliot, who, not by any means witty in himself, never failed to elicit it in others. The condition of country when Neill began his trade was vastly different from what it was when his hawking career terminated. In his early career there were no police, either urban or rural, and no hawker's licenses yearly to be renewed requisite. Newspapers were few and costly, and intelligence of matters, political or social, was very slowly disseminated. Books were few and high in price, and a kind of pamphlet known as "Chap Books" were carried by the hawkers, and were the principal mental pabulum in those days. At farmstead and villages a hawker was a god-send in the tedium of a dull life, for he had for their amusement a budget of news gathered in his wanderings in addition to his "Chap Books." The hawkers may be regarded as the descendants and successors of the old minstrels, and some of them have composed songs of no small merit.

Thomas Macqueen was a hawker in his earlier years, and was employed by the author of "Jeanie Morrison" to pick up unprinted old songs and lilts surviving in the memories of the peasantry. The "Edie Ochiltree" of Sir Walter Scott in his "Antiquary," very well illustrates the functions of the hawkers of the olden time. Many of our aged inhabitants will recollect the famed Hawkie of Glasgow occasionally paying us a visit, and giving, with a husky humor peculiar to him, "Janet Clinker's Oration," and other comic matter. It was Hawkie who introduced the ruse of selling a straw and giving the book for nothing. The "Chap Books" which were the current studies of an older generation have now been superseded by something better. Few of the present generation, not strong in antiquarian proclivities, will care to read such books as were in vogue when Neill Elliot and others hawked them. Hugh Crawford, formerly bookseller in Kilmarnock, dealt largely in the "Chap Books," and the printing of them constituted the chief portion of his business. A few of these books we may mention. One of the most amusing of them was "Paddy from Cork," and the humor of it consisted in exhibiting his blunders; "Lothian Tom," "Leper the tailor," "Jockey and Maggie's Courtship," "The Wise Men of Gotham," "Simple John and his Twelve Misfortunes," "The Witty Sayings and Exploits of George Buchanan," were all in comic style. The accomplished scholar George Buchanan was erroneously represented as the king's fool in this absurd "Chap Book." The "King and the Cobbler," the King being Henry the Eighth, who was foolishly depicted as a merry monarch. This was to give false historic gloss to the English 'Blue Beard." There was a poetic "Thrummy Cap," and a very popular one "The Wicked wife of Beith," who had the better of St. Peter in a trial of wits, and got into Paradise in spite of the door-keeper. "Purgatory Proved and Illustrated," was a sermon ostensibly in proof of purgatory, but really an argument against it. Then there was the "Prophecies," but never fulfilled, of Alexander Peden, "The Laird of Lag," "Battle of Drumclog," "The Long Pack," and a whole host of others. Among the ballads there was the "Blackberry Courtship," "Jemmy and Nancy of Yarmouth," "The Catskin Garland," "Sir James the Rose," "Chevy Chase," "The Star in the East," a ballad by a Loudoun gardener, which was once very popular. Then there was Hogg's "Donald M'Donald," William and Margaret," and other selections of songs. Fifty years ago very few of Burn's songs were inserted in ballads. "The Land of the Leal," was a very popular song, and was very generally supposed to be, what it was not, a song of Burns.—*Scottish American Journal.*

Useful Bacteria.

Hitherto much evil, and no perceptible good, has been attributed to the minute forms of vegetable life known as bacteria. It has been left for a Russian botanist, Cienkowski, to discover an instance of their usefulness, namely, in the manufacture of beet sugar. One of the necessary stages of the process is that in which the beet juice assumes a gelatinous consistency, when it is compared to frog spawn. The cause of this condition has had many explanations. Some have thought it due to the escaped viscid protoplasmic contents of the cells, others the result of a fermentation process, causing the sugar in the juice to become converted into a "spawny" cellulose and into glucose. Jubert and Mendes, however, suggested that it was owing to the presence of peculiar organized bodies, and this suggestion Cienkowski has now confirmed, showing by his researches carried on in a sugar factory that the "frog spawn" is by its development and growth, closely related to a bacterian form described by Cohn as *Ascococus Billrothii*, which he calls provisionally *A. mesenteroides*, and that to it the beet root sugar manufacturer is indebted for the formation of his glocuse. This bacterian can be easily cultivated by keeping a slice of cooked beet root, a little moistened with water, in free contact with the air.

Cienkowski's monograph was published by the Imperial Academy of Sciences of St. Petersburg, last year.—*Scientific American.*

A Story About Crabs.

The ancients tell a very instructive fable about the crabs, who once deliberated in council what to do in ordee to amend their backward walk:

"It is a shame for us," said the speaker, addressing the assembly, "to walk contrary to all other animals. Whenever a man is unfortunate in his business at once they say, 'He walks like a crab.' We must suffer this no longer. As regards ourselves we are too old to change our habit; but let us make it a law that every parent shall train his young one, by all ways and means, never to walk otherwise than forward. Our descendants will then gradually amend the disgraceful oddity of our species."

The law proposed was unanimously adopted, and the meeting dissolved.

"It is now time," said the old crab to his young one, "that you learn to walk."

"How must I do it?" laquired the youngster.

"Lift up your feet, one after the other, and put them straight ahead, and pay attention not to walk in any other way," was the parent's reply.

"Father, walk ahead and show me," was the youngster's demand.

The old one began to walk in his old fashion, and the young one followed him at once in like manner.

"Hold!" cried the old one in anger. "Did I not tell you to walk straight ahead; why don't you obey me?"

"I cannot do differently from your example," the little one meekly replied.

To be brief, the old crab could effect nothing to the purpose by all his explanations and threats; and this is the reason why all the crabs still walk backwards.

SECULAR NEWS.

Baron Lionel Nathan Rothschild, chief partner of the famous banking house of Rothschild & Co., is dead.

The Sugar Fork mine in Macon county is said to yield $38,000 worth of corundrum at a working cost of $8,000.

James O. Woodruff, who projected the Woodruff scientific expedition, and which failed for lack of support, is dead.

The river Po has made a breach in its embankment between the villages of Sermide and the market town of Revere.

President Prado of Peru takes command of the army in person, leaving the Vice President in charge of the government.

The German government proposes to hold the Khedive responsible for his dealing with creditors of the Egyptian government.

Thomas Ewing has been nominated as the Democratic candidate for Governor of Ohio. The Greenback convention nominated A. S. Piatt for the same office.

A very distressing famine is prevailing in Cashmere. Many towns and villages have been depopulated. Large quantities of grain are being sent to relieve the distress.

The requisition of Gov. Jarvis upon the Governor of Florida for Gen. M. S. Littlefield failed. General Littlefield sued out a writ of habeas corpus and was released.

Washington and Lee University and the Virginia Military Institute, both at Lexington, Va., each claim the legacy of $5,000 bequeathed by ex-Governor Asa Packer of Pennsylvania to Washington College.

In general the prospect for cereal crops in North Carolina is reported as fine. In Hyde county corn crops seem to be remarkably good and the stand of cotton is splendid. Farmers in the northeastern part of the State are turning their attention to rice culture. The land is said to be well adapted to its cultivation. Around Morgantou the prospect is fine for an unusually heavy yield of wheat.

Be Resolute.

Irresolution is a fatal habit; it is not vicious in itself, but it leads to vice, creeping upon its victims with a fatal facility, the penalty of which many a fine heart has paid at the scaffold. The idler, the spendthrift, the epicurean, and the drunkard, are among its victims. Perhaps in the latter its effects appear in the most hideous form. He knows that the goblet he is about to drain is poison, yet he swallows it. He knows—for the example of thousands has painted it in glaring colors—that it will deaden all his faculties, take the strength from his limbs and the happiness from his heart, oppress him with disease and hurry his progress to a dishonored grave, yet he drains it. How beautiful, on the contrary, is the power of resolution, enabling the one who possesses it to pass through perils and dangers, trials and temptations! Avoid the contraction of the habit of irresolution. Strive against it to the end.

MISCELLANEOUS.

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For the N. C. Presbyterian.

PRESBYTERIANISM IN NORTH CAROLINA.

BY REV. J. RUMPLE.

GRANVILLE COUNTY—NO. II.

In the northeastern corner of the county of Granville, eighteen miles from Oxford, the county seat, some three miles from the line of Warren county, and about the same distance from the line of Mecklenburg county, in Virginia, is situated the church of

NUTBUSH.

It was named after Nuthnsh creek, a tribu tary of the Dan, which flows within a few miles of the church, on the eastern boundary of the county. The date of its organization, as given in the Manual, is 1757, though that is somewhat a matter of conjecture. It was in existence certainly prior to 1764, when it was united with Grassy Creek and Lower Tirce in calling the Rev. James Criswell as pastor. From a paper adopted by the citizens, now among the papers of the Historical Society of North Carolina, we learn that they possessed a church building in 1764. That building was situated about a mile from the site of the present church, and stood in the yard of the former residence of Mr. Charles Taylor, and is now known as the "Smith place."

The original bench of Elders consisted of John Bullock, Jesse Harper, Joseph Lindsay and Leonard Sims. The names and families of all these, except one, have long since disappeared from the community; but John Bullock has not wanted a man to occupy a seat in the session of Nntbush church, from that time till the present. His mantle fell first upon his son William, then upon his grandsons, William and John Bullock. The latter for a season alone constituted the session. But long before his death his two sons, William C. Bullock and Richard Austin Bullock, took their places in the seats of their fathers. William C. Bullock is now dead, and Mr. Walter Bullock, the youngest son of John Bullock, Esq., has been chosen to occupy the place. Verily the generation of the upright shall be blessed.

PASTORS.

The Rev. James Criswell was the first pastor of this church, and was installed in 1765. After his death in 1778, the Rev. Henry Pacillo occupied the pulpit from 1780 until 1801. After two years vacancy the Rev. John Matthews began laboring among them with great power until 1806. Rev. Leonard Prather was pastor for a short time after this, until his deposition, and in 1809 the Rev. E. B. Currie became their pastor. He labored here until 1819, and under his ministry large accessions were made to the list of members. From that time Nutbush took her place among the stronger churches of the Presbytery.

After two or three years vacancy, the Rev. S. L. Graham became their pastor in 1822, and extended his labors not only to Grassy Creek, but to Shiloh, and to Clarksville, in Virginia. His labors in the pulpit and from house to house were greatly blessed to this whole region, more especially in the churches of Shiloh and Clarksville, to which he was finally transferred, his connection with Nutbush ceasing about 1835. It was at this period that the church was very much weakened by removals to the South and West, about forty families emigrating. From this time also till 1841 the church was irregularly supplied, by Rev. Albertus L. Watts, Rev. Nehemiah H. Harding (then pastor of the church at Oxford), and by Rev. John C. Thompson, who died in the early part of the year 1840.

In August, 1841, Edward Hines, then a licentiate just from the Seminary, came to Nutbush and found only a small remnant of the old church remaining, with John Bullock and James Daniel the only elders. The latter was soon called to his rest, leaving Mr. Bullock alone. From that time, with an interval of twelve years, from 1858 to 1870, Mr. Hines has been the minister of the church—a period of 26 years. During the aforementioned interval the church was supplied by the Rev. F. N. Whaley, of Clarksville, Va.

The present session consists of Messrs. Victor M. Epps, Richard A. Bullock, Dr. Wm. R. Wilson and Walter Bullock. The resident members number thirty, with prospects of early additions, and the church is in a growing state.

In this same region of country will be found

SHILOH CHURCH.

This church is an offshot of "Old Grassy Creek," and is located in the same county, fifteen miles north of Oxford, six miles north of Grassy Creek, and a mile and a half South of the Virginia line. The region round about is known as "Abram's Plains," which was the home, a quarter of a century ago, of such men as Abram Venable, J. S. Speed, John Amis, Smith Downey, George Baskerville, Col. Gregory and others. The church was organized on the 16th of February, 1834, with forty-nine members, set off from Grassy Creek. In this service Rev. J. L. Graham officiated. The Ruling Elders were Dr. Charles L. Read, Robert K. and Frederick M. Clack, and Abram W. Venable.

The house of worship, a plain building of wood, capable of seating two hundred and fifty persons, had been erected about 1830 for the convenience of a number of old people residing in that region, but from six to ten miles from Grassy Creek. It was no part of their plan at first to organize a separate church, but by the blessing of God upon the labors of Dr. Graham, it was not long before a degree of interest was manifested which rendered separate organization a necessity. Dr. Graham was installed the first pastor of the new church in April, 1835, and remained with them till his transfer to Union Seminary in 1838. The Rev. George D. McCuen occupied the pulpit as stated supply from February, 1839, to October, 1840. In June, 1841, Rev. Daniel G. Doak, then pastor in Clarksville, Va., was installed pastor of Shiloh for one-fourth of his time, and continued until April 1st, 1842. On the 7th of that month a call was made out for the services of Edward Hines, a licenciate of Orange Presbytery, and on the 29th of May, 1842, Mr. Hines was ordained and installed pastor of the church. From that day to this the relation has continued, with nothing remarkable connected with it, except that in the last thirty-seven years the young minister's name has ascended from the foot of the roll till next its head, while he has been breaking the bread of life to one people; and further, that all the children of that little flock, born since 1840, except two (one now of 17 and the other of 14 years), have been gathered into the fold between the ages of 12 and 20; and that there has never been a case of discipline in all that time. Few churches have such a record as this. The church numbers thirty-three communicants; the average of all their gifts in a year to church purposes, including pastor's salary, is $8 40 per member.

OXFORD CHURCH.

Hugh McAdan preached at Granville Court House in 1755, and, no doubt, Davies, and Tennant, and Criswell, and Patillo, and Currie, who visited or supplied the old churches of Grassy Creek and Nutbush, gave occasional services to the people of Oxford. But it was not until about 1818 that a church was organized at the county seat. It is thought indeed that Shepherd K. Kollock was installed as the pastor of the Oxford church about 1815, and served this people until 1819, when he became a professor in the University. If this be correct the church is about three years older than the date set down in the Orange Manual.

From 1821 to 1828 Samuel L. Graham was pastor of the Oxford church. The church at the close of Mr. Graham's labors had twenty communicants. In 1829 Rev. Joseph Labaree was pastor of the church, which then had twenty-four communicants. Mr. Labaree was engaged in teaching a female school in Oxford, in connection with his ministerial services. In 1831 Mr. Labaree was removed and the Rev. Nehemiah H. Harding was the pastor. From 1829 to 1834 the Rev. Edward Hollister resided at Oxford without pastoral charge, but engaged in conducting a female academy. Mr. Hollister's school and Mr. Harding's pastoral charge of Oxford both terminated about 1835, and the Rev. Jesse Rankin soon after took charge of both the school and the church. The school was a large and flourishing one, several teachers aiding Mr. Rankin in the school. Mr. Rankin's name appears connected with Oxford for the last time in 1840, when he removed and became the stated supply of Fourth Creek, in Concord Presbytery. After a time the Rev. Jacob Doll became the pastor of this church, and continued here for a number of years. In 1856 the Rev. T. U. Faucette was the stated supply of this church, with 53 members, in 1860 71 members, in 1863 71 members, and in 1866 71 members. In 1867 Rev. H. G. Hill is reported as stated supply, with 45 members. In 1870 the present pastor, the Rev. D. E. Jordan, was elected and the church had 45 members; in 1871, 53 members, and in 1875, 75 members. Thus, in sixty years this church has had Kollock, Graham, Labaree, Harding, Rankin, Doll, Hill, Faucette, Jordan and perhaps others—at least nine ministers, or one every seven years.

It is proper to add that Oxford has maintained good female schools for a long time, and that Mrs. Grant and Miss Mitchell, the daughters of the late Dr. Elisha Mitchell, maintained a female school of a high grade in Oxford some years just prior to their removal to Statesville in 1874.

A number of years ago the Masonic fraternity in North Carolina erected a beautiful college building in Oxford, where they intended establishing an institution of learning to be called St. John's College. But their plans were frustrated by the war and its consequences, and instead of a high grade college they have established in their beautiful building an Orphan Asylum. Here hundreds of orphans from all parts of the State have been furnished a comfortable home for a season, and have received the elements of a good English education. The institution, under the care of the Grand Lodge of the State of North Carolina and under the immediate supervision of Mr. J. H. Mills, is worthy of the liberal patronage and confidence of all who love their native State, and whose hearts are capable of feeling for the poor and friendless orphan.

In addition to the churches of Grassy Creek, Nuthnsh, Shiloh and Oxford, Providence church was established in 1833, was suspended for awhile and re-established in 1852 as Geneva, Horeb in 1861 and Oak Hill in 1862. In 1856 there were six churches and 202 communicants in Granville county. In 1860 there were six churches and 313 members, a gain of 110 in four years. Passing down to 1870 there are seven churches and 226 members, a loss of 87 members in the ten years including the war, and the exodus of the colored members from our churches. In 1878 we have G. W. Farrill at Geneva, 38 members; E. Hines, Shiloh 33 and Nutbush 34; T. U. Faucette, Oak Hill 20 and Grassy Creek 38; D. E. Jordan, Oxford, say, 68 and Horeb 6—seven churches and 237 members, or a gain of eleven members in eight years.

From these statements it will be seen that in the large and wealthy county of Granville, having a population in 1870 of 24,831, the Presbyterian Church, after a struggle of a century and a quarter, under the lead of learned, zealous and devout ministers, numbers less than 250 members, or embraces about 1,000 of the population, counting four persons to each communicant, the usual number. That is, the Presbyterian is about one twenty-fourth of the whole population. Let us compare this with Mecklenburg county, where Presbyterianism was planted about the same time. This county has sixteen Presbyterian churches, with 2,616 members, or a Presbyterian population of over ten thousand (10,464) in a total of 24,299, according to the census of 1870. Or adding 2,000 for the Associate Reformed population, who are "Presbyterians true blue," and we have a county where the Presbyterian population equals all the others put together. What is the reason for the difference between Granville and Mecklenburg? No doubt Criswell, and Patillo, and Currie, and Graham, and Matthews were just as earnest, and faithful, and devout as Craighead, and Hunter, and Caldwell, and Wallis, and McRee, and Williamson. But the former labored in a county where other forms of religion were hereditary—where the fathers were Episcopalians, Quakers, Baptists or Methodists—while the latter preached to the Scotch-Irish and their descendants, to whom Presbyterianism was the household religion, almost since the days of the Culdees. Their fathers had suffered for their adherence to their Presbyterian faith on the heaths and glens of Scotland, or along the lochs and rivers of the north of Ireland, and had come to America to escape the tyranny of a Laud, a Bonner or a Jeremy Taylor, and they do not easily forget the traditions of their fathers. A lady in Western North Carolina, whose great-great-great-grandfather fought in the battle of the Boyne, still tells, with sparkling eye and kindling countenance, the traditions handed down through five generations how William led on his troops, and how James fled ignominiously from the kingdom. Both Granville and Mecklenburg illustrate how hard it is to eradicate the hereditary religious tendencies of a people.

Authorities: Foote's & Wheeler's Sketches, Gillett MSS. from Rev. E. Hines, and minutes of Synod and General Assembly.

MAGNIFY YOUR OFFICE.

Every providential indication points to a renewed divine blessing upon the ordained means of grace. There is an evident, widespread reaction in all the churches against evangelistic movements, and an awakened confidence in the regular pulpit ministration, and in the regular social services of the church. We trust the preacher will now magnify his office in the most effective and devoted exercise of his ministry. It is an honr to preach with the expectation of saving men by the pulpit discourse. We hear, in several of our churches, that the class and praying meetings were never better attended or more spiritual than now. The Master has sent His ministers—all of them—by "the foolishness (as the world esteems it) of preaching to save them that believe." A refreshing in the church itself, a new faith in the old apostolic means, a forward step all along the line, and there would be such an ingathering as the church has not yet witnessed. May God grant that this be realized during the present year.—*Zion's Herald.*

A GREAT MISTAKE.

How many people mistake bluntness of utterance for sincerity of expression! Blurting out their opinions of another's conduct or possessions, without any nice regard for the feelings of the person addressed, they comfort themselves with the thought that "they say just what they mean;" that you can always know what they think about anything." It does not occur to them that their plainness of speech in such instances is discourtesy; that their bluntness of expression is inexcusable rudeness. There are other sins in the world besides dishonesty. It is quite as much one's duty to be kindly and considerate and courteous as to be honest and sincere. Plainness of speech is sometimes a grievous offence. Keeping one's opinion to one's self is sometimes a bounden obligation. As old Feltham says: "To be plain argues honesty; but to be pleasing argues discretion. Sores are not to be anguished with a rustic pressure, but gently stroked with a ladied."—*S. S. Times.*

A LAUGH.

A good natured laugh is the key to all breasts. The truth is, that people like to be laughed at in a genial sort of way. If you are making yourself ridiculous you want to be told of it in a pleasant manner, not sneered at: And it is astonishing how the laughing population can talk without treading on the toes of their neighbors. Why will people put on long faces when it is as much easier and more comfortable to laugh? Tears come to us unsought and unbidden. The wisest art in life is to cultivate smiles, and to find the flowers where others shrink away for fear of thorns.

For the N. C. Presbyterian.

THERE IS A DARK, DARK LAND.

BY REV. OLIVER CRANE, M. D.

There is a dark, dark land,
A wide domain,
Where idol temples stand
On every plain:
There heathen millions own
Their gods of wood and stone,
Bowing to them alone,
Bowing in vain.

Hark! from that far off shore,
Come notes of war;
The God whom we adore
They too would know:
Responsive to their need,
Who will their signals heed,
And 'neath the Master's lead,
Who, who will go?

Yes, joyful to their aid
A band has gone,
And lo! night's gloomy shade
Shall be with dawn;
See! bright on India's strands
On Afric's golden sands,
On China and all lands,
A morning dawn.

Great God, arise and make
Thy glory known;
Let heathen all forsake
Their gods of stone;
Soon may earth's tribes among,
From every human tongue,
Hosannas glad be sung
To Thee alone.

Almighty Lord and King,
Thy right assume;
Subdue Thy foes and bring
Thy ransomed home;
Wherever man is found
May grace and peace abound,
To earth's remotest bound,
Thy kingdom come.

CHILDISH TERRORS.

A very bright little fellow astonished his friends one night not long since by a fit of terror. When asked to tell of what he was afraid, he said, "of bears." What an absurdity!" exclaimed Cousin Elsie, "Here you are, safely tucked up in bed, in a cheerful, warm house, and you tell me that you are afraid of savage animals, which have their home in wild forests hundreds of miles away." She forgot that "bears" probably stood in the boy's mind, for whatever spectre his imagination had conjured up, an imagination just then quickened and stimulated by having listened to some thrilling stories of adventure in the mountains of the Sierra Nevada. The child spoke truly, though the truth had a ludicrous aspect.

I want to plead with mothers in behalf of their sensitive and timorous children. There are strong, healthy boys and girls, who have no fear of the dark, who are continually free from physical cowardice, and who receive much praise for their bravery. There are others, in whom the nervous sensibility so predominates that they endure, night after night, tortures quite beyond their powers to express. Oh, the horror of these poor little creatures of the dark! Its mystery compasses them about. They lie shivering in bed, when mamma has given her kiss and gone away, and as the last door between her and themselves is closed, they plunge into a depth of distress which nobody guesses and nobody comforts. After a while sleep steals tenderly into the room, like one of God's angels, and the little brain is soothed, the tired eyelids droop, and the haunting fears flee away. When morning comes and the blessed daylight lies broadly upon the familiar room, on bureau, bed, chairs, curtains, and the pictures on the wall, the child forgets its fear. The fear does not exist, and will not return till night comes back, with its vagueness, its awe, its great wall of gloom.

Many a child has been on the brink of a conversation with a mother or friend, in which he might have been helped and uplifted, so that his life long he would have been the better for that hour, when a bantering word, or an uncomprehending one, has shut him in upon himself. Many a parent, thinking that fear was a thing to be repressed and terror a synonym for cowardice, has sternly insisted upon measures which have been fraught with evil consequences, extending over years. Physicians will assure you that girls at eighteen, and boys nearing maturity, often break down in their studies and are unable to reap the rewards they covet, because of an undue strain or a nervous shock, which left its germ of trouble in the system when they were three or four years old. We cannot too wisely or too gently look after the little children under our care.

I think we cannot err in being very gentle, very slow to condemn, and very patient in our treatment of children. We ought, indeed, to insist upon prompt obedience to authority. It is a great wrong to childhood to suffer it to grow unrestrained and unwilling to comply with restraint. But oh! how often, and how humbly should we go to our Father in heaven for help. What does that mean, "Like as a father pitieth his children," if not that compassion, tenderness, and the softness of brooding, waiting, encompassing love, are elements in the paternal heart so divine that God himself forever pours them forth in fulness.

Nor should forget so far our own childhood, as we often do, when burdened with life's later responsibilities. Children are new to the world. They lead a dual life, even as we do. While the body is growing, the soul too is receptive to influences on every side. Let us respect the individuality and study the special needs of these dear, immortal ones committed to our care.—*Margaret E. Sangster in Christian Intelligencer.*

Good works follow redemption, as fruits appear on the tree.—*Luther.*

HEBREW POETRY.

BY LYMAN ABBOTT.

With us the form of poetry consists either in rhyme or rhythm, or both. Neither is apparent in our versions of the Psalms, nor was either known to the Hebrew poets. They wrote neither in meter nor in blank verse. The form of Hebrew poetry consisted of parallelisms, sometimes repetition, sometimes antithetical. The nature of this poetical structure will be best shown by an illustration; and the first Psalm will perhaps serve for the purpose as well as any other. It is not even necessary to change a word of our common translation, only to print the sentences in a modified form. Thus:

"Blessed is the man
That walketh not in the counsel of the ungodly;
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful."

And the last verse affords an instance of the antithetical parallelism:

"For the Lord knoweth the way of the righteous;
But the way of the ungodly shall perish."

With a little thought, and with no other apparatus than an English Bible, the student can recast almost any Psalm in its poetic form. In the treatment of the Sunday-school lessons I shall print Dr. Conant's version, in which this parallelism is finely reproduced.

I define poetry as the inward truth of things, and the true poet as a seer who perceives this inward truth. This is not Webster; but for this definition I could cite very respectable authority, from Plato, who declares that poetry "comes nearer to vital truth than history," down to Gilfillan, who defines it as "truth dwelling in beauty;" or Chapin, who defines it as "the utterance of truth—deep, heartfelt truth." This last qualification is, indeed, essential to the true definition. It is not all truth that is poetry; nor all truth dwelling in beauty; but truth which is deep and heartfelt; that truth which has power over the inward life of man. And the deeper the truth, the more profoundly it moves the heart, the sublimer and higher the poetry. This definition assumes that there is an inward truth of things; a proposition which modern cynical skepticism denies. It assumes that the wild sea waves are saying something, and that Paul Dombey hears aright and Dr. Blimber is deaf. It assumes that there is a significance in the blush rose which is not in the milliner's pretty but dumb imitation; that there is a meaning in the mountain which cannot be pounded out of its rocks in a pestle, nor measured by a theodolite. It assumes that nature and life are hieroglyphs which can be deciphered, and that he who deciphers them does not put a meaning into the page, but finds it already there.

Now the inward truth of things which the Hebrew poetry expresses may be summed up in one word—God. From the earliest psalms of Moses down to the parables of Christ, the Hebrew poetry is written on an assumption that nature is a book which God has written, and in human nature is a life which God inspires; and that either one, correctly read, leads up to him. Behind the sublimest aspects of nature, behind the profoundest life of the soul, the Hebrew poet sees a sublimer Being, a profounder Life. To him both nature and the human life are interpreters of Jehovah. Beneath both the seer beholds the power that inspires them; and beholds it with a clearness of vision that has no parallel in any other poetry save that which has been taught in its school and has imbibed its spirit.

I can best express my meaning by an illustration. For this purpose compare two pictures of a thunder-storm, one Byron's, the other that of the Hebrew psalmist, and note the contrast between the two:

The sky is changed—and such a change! Oh night,
And storm, and darkness, ye are wondrous strong,
Yet lovely in your strength, as is the light
Of a dark eye in woman! Far along
From peak to peak, the rattling crags among
Leaps the live thunder! Not from one lone cloud,
But every mountain now hath found a tongue,
And Jura answers through her misty shroud,
Back to the joyous Alps, who call to her aloud.

And this is in the night: Most glorious night!
Thou wert not sent for slumber! Let me be
A sharer in thy fierce and far delight—
A portion of the tempest and of thee!
How the lit lake shines, a phosporic sea,
And the big rain comes dancing to the earth!
And now again 'tis black—and now, the glee
Of the loud hills shakes with its mountain-mirth,
As if they did rejoice o'er a young earthquake's birth.

Compare the Hebrew poet's canvas:

Then the earth shook and quaked;
And the foundations of the mountains trembled,
And were shaken because he was wroth.
There went up smoke in his nostrils,
And fire out of his mouth devoured;
Coals were kindled from it.
And he bowed the heavens and came down
And thick darkness was under his feet.
And he rode upon a cherub, and did fly,
And soared along on wings of the wind.
He made darkness his covering,
The pavilion round about him;
Dark waters, thick clouds of the skies,
From the brightness before him his thick clouds passed away;
Hail, and coals of fire!
And Jehovah thundered in the heavens,
And the Most High uttered his voice
Hail, and coals of fire!
And he shot out his arrows and scattered them,
And he shot forth lightnings and discomfited them,
And the channels of water were seen,
And the foundations of the world were made bare,
At thy rebuke, O Jehovah,
At the blast of the breath of thy nostrils.

Now I raise no question as to which of these is superior in form. It may be conceded to any critic who denies the concession that the ungodly poet is superior in diction. It may even be conceded that the Hebrew poet is rude and semi-barbaric in the form in which he endeavors to express the inward truth of the storm. His metaphors are mixed; his language is broken and tumultuous, like the phenomena which he portrays. But the inward truth which he perceives and labors to express is far sublimer than that which the more cultured English poet expresses with so much greater grace. Both see something more than electricity, its detonation and its echoes in the thunder-storm. Both perceive a truth which is *heartfelt*. Both feel that there is in nature a voice of emotion, an expression of inward life. But the Englishman does not discern the secret; he is conscious of a voice, but not of a Person; as sometimes the half-heard voice of an unknown mingles in our dreams. He can therefore only impute to nature a human passion: The beauty of the night is like the beauty "of a dark eye in woman." The Alps are joyous; the mountains mirthful, and the soul of the poet is aroused to a "fierce and far delight;" but the cause of the savage joy of nature is an imagined "young earthquake's birth." All is fictitious. There is here no true seer; no real interpreter. The only inward truth in Byron's canto is the truth that nature does really express life; that there is in its incomparable language the utterance of a profound emotion. The Hebrew poet perceives, dimly it is true, as all the spiritual truths are perceived by us in our earthly estate, the Utterer of the emotion. The beauty of the darkness and of the storm is not that of "a dark eye in a woman," but of an unseen and majestic Lord. The trembling of the mountains at his presence, the thunder is the utterance of his voice; the lightnings are his arrows; the wind is the breath of his nostrils. Both hear in the storm a voice; but one hears in it only the echo of his own untamed nature; the other the voice of God. No artist can question which of these is the sublimer conception; no Christian can question which is the truer.

It will, however, be said, and with truth, that much of ancient poetry attributes to the gods the phenomena of nature; that Homer tells us of Jove's thunderbolts as does David of Jehovah's arrows. I think it would be easy to show that there is a world-wide difference between deifying nature and perceiving a diety behind nature, between attributing god-like attributes to physical phenomena and perceiving in physical phenomena the exhibition and expression of Godlike attributes, and that this is in general the difference between pagan and Biblical poetry. This might however be questioned; what cannot be questioned is the difference in character between the gods whom the pagans perceived in nature and the God whom the ancient Hebrew poets perceive behind it. Of all pagan poets there is none who in sublimity surpasses Homer. He lived probably about the same time as David. And here is Homer's portraiture of divine almightiness:

Try if ye will
Ye gods, that all may know: suspend from heaven
A golden chain: let all the immortal host
Cling to it from below; ye could not draw,
Strive as ye might, the all disposing Jove
From heaven to earth. And yet, if I should choose
To draw it upward to me, I should lift,
With it and you, the earth itself and sea
Together, and I then would bind the chain
Around the summit of the Olympian mount,
And they should hang aloft. So far my power
Surpasses all the power of gods and men.

Contrast with this David's portraiture of Divine all-knowledge: (Psalm cxxxix.: Dr. Conant's version.)

Whither shall I go from thy Spirit?
And whither shall I flee from thy presence?
If I ascend to heaven, thou art there;
If I make the under-world my bed, lo, thou art there.
If I should take the wings of the morning,
Should dwell in the uttermost part of the sea,
There also would thy hand lead me:
And thy right hand would hold me.
And if I say: only let darkness cover me,
And the light about me be night;
Even darkness will not hide from thee,
And night will shine as the day
Darkness is as light.

What a contrast between the muscular might of a Jove, who demonstrates his power by a species of athletic feat, and that of Jehovah, from whose quiet, calm all-presence there is no escape, in life or death, day or night, time or eternity. Nor is it without reason that I have selected for contrast the power of Jove and the knowledge and presence of Jehovah; for it suggests, what is a truth, that the pagan poetry seeks to arouse reverence by depicting mere physical power and prowess in its deified nature, while the Hebrew seer almost invariably arouses a profounder reverence by depicting that power which comes of moral and intellectual qualities. Jove is an athlete; Thor is a giant; Jehovah is an all-pervading Spirit.

Nor is it less true that the Hebrew poet always finds in human experience, as in natural phenomena, the traces of his God. The innermost truth which he recalls in human life is the truth of a God immanent in the human soul. It is indeed a curious and an interesting as well as an instructive study to turn over the pages of the Psalter, and see how from the lowest to the highest experiences, from the mere hunger of the wild beasts in the forest to the most exalted aspirations or satisfactions of the human soul, every phase points to or is expressive of God in the life.

The highest theme of secular poetry is love, of the friend, the lover, the wife, the mother. The highest theme of the Hebrew poet is love, but always the transcendent love of the soul for a God whom it knows, not by scientific searching but by personal and intimate communion. In remorse for sin its burden is, "Against thee, thee only, have I sinned." In the exile from the temple, its burden is, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." In trouble "God is our refuge and strength;" and his still, small voice speaks with power of infinite calmness, "Be still, and know that I am God." And when, in his highest moods the Hebrew Psalmist gathers in imagination an immense chorus and orchestra—in the foreground, everything that hath breath; behind them the harps, and trumpets, and cornets; and yet behind them the sea with its deep bass, and the floods with their clapping hands, and the hills with their rejoicing woods—and he raises his baton to give a signal for the great choral to begin, the one auditor for whom and to whom all the exuberance of joy is to go forth is the Lord; and the reason for it is, that he cometh to judge the world with righteousness and the people with his truth. The comfort in sorrow, the refuge in trouble, the strength in temptation, the light in perplexity, and the joy in the most rapturous exhilaration is God in the soul. There is no other poetry that expresses with such profound feeling this innermost truth of human life, God immanent in human experience.

To him who does not believe that God is himself the innermost truth of life, whether of nature or of human experience, the Hebrew poetry is unmeaning. To him who believes this, or desires to believe it, there is nowhere sublimer poetry, because nowhere poetry that with simpler sublimity reveals this truth to the soul that is able to receive it.—*Christian Union.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

From London *Weekly Review*:

Canon Tristram has been offered and has declined the vacant bishopric of Jernsalem.

At Portsea, on Saturday, the Rev. Edward Irons, who has been preaching in a Mission Hall at Landport, was drowned while bathing.

Arrangements are being made for a pilgrimage to Rome, on a gigantic scale, of clergy from all parts of the world, to take place in the early part of next year.

Mrs. Spurgeon's book fund is proving a great success. During the past three years she has been enabled to give away 20,000 volumes to poor ministers of all denominations, at a cost of £3,500.

Out of a total population of 3,360,018 the Church of Scotland claims 515,786 as communicants. Of these 218,411 are males and 297,375 females, who have equal voting power with the males. The church patronage of Scotland is, therefore, according to this return, in the hands of an electorate in which the females are in a majority of 78,964.

The Bishop of Bangor has directed a commission of inquiry, under the Clergy Discipline Act, to investigate certain charges advanced against the Rev. W. Anwyl Roberts, M. A., rector of Llandyffnan-cum-Llanfairmathafarneithaf, Anglesea. A contemporary hopes that the commission will consider how far a man may be driven into morbid irritability by having constantly to address his letters from such a place as Llandyffnan-cum-Llanfairmathafarneithaf.

The two new French Cardinals, Monsignor Desprez, Archbishop of Toulouse, and Monsignor Pie, Bishop of Poitiers, were received on Monday morning at the Elysee by President Grevy, who gave them their birettas. The ceremony was purely civil, and in reply to the speeches which they addressed to him, M. Grevy assured them that the rights of the Church were not in danger, and observed that if the government of the republic did not place the rights of the Church above those of the State it was because they felt a deep solicitude for both.

The Protestant City Synod at Berlin have determined to devote the sum of £6,500 out of the church rates for the purpose of abolishing the surplice fees for baptisms and marriages. A table of fees has been published by which all may learn henceforth what they will be expected to pay. We find that baptism if administered in a house is regarded as a luxury, and the sum of 15s. will be the fee. Marriage out of hours is also a luxury, and will cost 10s., or if with flowers, carpet, and choir thrown in, 15s. The organ is an extra and 7s. will be charged for its use. The various amounts fixed by the Synod are regarded as somewhat paltry.

At the recent meeting of the Hull District Committee of Wesleyan ministers the following resolution was adopted: "That while recognizing the friendly attitude of some of the clergy of the Established Church, the committee regrets that in this district the difficulties of Methodism are increased and its prosperity hindered by the policy and teaching of many others of the clergy. Doctrines are taught and practices prevail which are Popish in their character. Guilds and other societies are formed, one condition of membership being a pledge never to enter a Nonconformist place of worship. There are instances of persecution, and the clergy are in many places seeking by a subtley meant to undermine us, and to alienate our people from us."

The following were the six questions submitted to the Rev. David Macrae, whose suspension we announced last week by the Synodical committee appointed to ascertain his theological views: "1st. Do the unsaved exist forever in a future state? 2d. Do the unsaved exist forever in a future world in a state of conscious active sin? 3d. Do the unsaved exist in a future world in a state of misery propery to sin? 4th. Does Mr. Macrae hold in any form the doctrine of a certain and awful retribution awaiting the impenitent hereafter; and if so, what is its nature? 5th. Is it irreconcilable with the character of God to permit a human being to continue forever in a state of active conscious sin? 6th. Referring to Mr. Macrae's motion and speech before the Synod, would Mr. Macrae state distinctly the amount of liberty he claims in regard to the question of the future condition of the wicked and impenitent? Does he include in that liberty the right to teach the doctrine of restoration or that of conditional immortality?" Mr. Macrae declared that he did not believe in the eteral existence of the unsaved in a future state; he acknowledged that he believed in retribution for sin, but declined to say what the nature of the retribution would be. It was, he considered, irreconcilable with the character of God that He should keep alive human beings forever in a state of conscious active sin. In reference to the teaching of the doctrine of restoration, or that of conditional immortality, he claimed the right to set aside the Westminster Confession if he believed that contradicted the Scriptures." In consequence of these answers Mr. Macrae was suspended from the office of the ministry. Mr. Macrae protested and appealed to an *in hunc effectum* meeting of the Synod.

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, JUNE 18, 1879.

THEORY AND PRACTICE.

To an editor, wearied in mind and fatigned in body, with the last hours in which to prepare for his appearance before a highly expectant public fast slipping away, the above subject might seem a perfect bonanza, fruitful of the richest thought, and admitting of the choicest variety of style and freest mode of expression. There is, in fact, so much theorizing done, and so little in the way of practice even thought of, that a mere catalogne of instances in which the sonndest and most logical theories are rendered nugatory by nonpractice, might well fill an indefinite quantity of editorial space. But to engage in the work indicated is not to our mind, preaching is not our province, nor philosophizing our mode. We must needs then practice upon the patience and forbearance of our readers while we throw ont a few reflections in the hope that they may not be entirely lost.

The author of the "Light is it Waning" well says, "all action has its root in a theory, known or unknown; and all intelligent action has its root in a theory seized and applied."

The theory—the primary, nnderlying, foundation tnth—of Christianity is, Life in Christ. Life, beginning with the acceptance of Christ in the soul, and progressing through successive stages of development to perfect manhood in Christ Jesns. Repentance and faith secnring justification, which is the *act* of God's free grace, and followed by sanctification, which is the *work* of the same free grace, enabling the Christian more and more to die unto sin and live nnto righteousness; perfection reached in Heaven.

This is the theory, a blessed theory, with God's free grace at its inception and at every step of progress. A theory thns, never inapplicable, ofttimes applied—else where were the Chnrch, and where the fruits of religion, even with the imperfections, that we see around us—and yet often, very often, in the individual Christian, overlooked, not regarded, laid aside, covered with the accumnlating dust of worldliness.

Life requires nourishment, and sound, healthful, vigorons life demands exercise—work. Peace and pardon! blessed words, accessories of the new birth in the soul; bnt growth—that comes of feeding on Christ, working with Him, by Him, through Him, for Him. Christ all and in all. Is this consecration? Full, thorough, perfect, absolnte, entire yielding up of life, and all that pertains to life, to Christ? It is the theory of Christianity. Reader! is it your practice—and mine?

DEAD WHILE THEY LIVE.

"It is high time," so an exchange once phrased it, "that those chnrches which have only a name to live had not even a name to live." The reference is to those chnrches which depend solely and entirely upon help from other chnrches for their support, through an indefinite, and apparently ever to be indefinite, term of years; which contribnte never a cent to any of the benevolent canses of the Chnrch at large; which are never represented in any Chnrch conrt; which possibly, taking no Chnrch papers, hardly know when or where there will be a Chnrch conrt.

In all seriousness, wonld it not be well for Presbyteries to inquire into this matter. Our scope of personal observation is limited, and possibly beyond our cognizance there may be no such churches, but we know what we affirm as existing to some extent.

Such chnrches will never walk, till they cease to creep, nor ever acquire strength till the are taught to exercise some degree of self-reliance.

We must not be misnnderstood, as intending to reflect in even the remotest degree, upon any Church that is struggling for existence, with the heavy pressure of poverty upon it. It is the dnty of the strong to help the weak, and to do it liberally and cheerfully, bnt we contend that no chnrch, as no individual, that is nnwilling to pnt forth an effort for self-support, deserves aid at the hands of others.

DAVIDSON COLLEGE.

We shall not, ever so partially, forestall our obliging correspondent, and dull the appetite of our readers by attempting even a condensation of the commencement exercises as pnblished in our exchanges. We shall not do these things, because our correspondent aforesaid will do ample justice in manner and matter to both Davidson and Peace. The exercises, let us merely say, passed off pleasantly and satisfactorily. Col. D. K. McRae's lectnre on "Genius and Talent" was delivered and was pronounced inimitable. Mr. A. White delivered the Alumni address. The student orators acqnitted themselves well, and the prizes were duly awarded. Maj. D. J. Devane, of Wilmington, was elected Alumni orator for Commencement of 1880.

RETIREMENT OF DR. WM. BROWN.

The valedictory of Rev. Dr. Wm. Brown appears in the last issne of the *Central Presbyterian*. He retires from the editorship after a laborions and faithfnl service of eighteen years, with the kindest regards of his cotemporaries, and we add of those to whom he has been throngh his paper a weekly visitant for so long a period. The heartiest good wishes of all attend him and will continne with him in his retirement. A single word as to the ability with which he has discharged his dnties or as to the effectiveness of his work wonld be snperfinons. The *Central Presbyterian* has been a recognized power in our Southern Chnrch and beyond, and the *Central Presbyterian* has been Dr. Brown.

We will be pardoned for expressing the feeling of deep personal regret with which we contemplate the retirement of one, with whom it has been our happiness to act, while acting independently, in such general accord and with such entire harmony; not only so, we desire to record our appreciation of the courtesies of a more direct and private nature, of which throngh him and the partner whom he so gracefully acknowledges, we have been the recipients.

It is gratifying to know that the impairment of vision which necessitates Dr. Brown's retirement, is not of so serions a natnre as to preclnde him from other lines of service for the Master, and most sincerely do we trnst that there are yet reserved for him many years of abnndant temporal and spiritnal prosperity.

DEGREES CONFERRED.

Westminster College conferred the degree of Doctor of Divinity npon Rev. W. W. Robertson of Fulton, Mo., in Missouri Presbytery, and npon Rev. Jackson Smith of Armagh, Ireland. Says the St. Louis *Presbyterian*:

"Westminster has now two cherished representatives in beautiful Erin, having some years ago conferred the degree of D. D. on Rev. Robert Watts, formerly of Philadelphia, now the distinguished Professor of Theology in the Assembly's College, Belfast, Ireland."

We learn indirectly that the doctorate of divinity was conferred by Hampden-Sydney College on Rev. E. H. Harding of First church, Charlotte, and on Rev. E. Wood of North Carolina.

We do not enter into the feeling that disapproves of these titles. Degrees are certainly conferred nnworthily, or at least injndiciously, at times, bnt of late years we can say, that so far as refers to Presbyterian ministers, within scope of our acqnaintance, the titles been most worthily bestowed.

PHYSICIAN'S RETURN OF A DEATH.

Throngh the kindness of Dr. T. F. Wood, of Wilmington, we have before ns a copy of a small book arranged to secure accurate returns of mortality, for incorporation in the tenth census of the United States. The book contains a large number of copies of a blank form of "Physician's Return of a Death," which inclndes the period from Jnne 1, 1879, to May 31, 1881. All items of information necessary to effect the end in view are provided for in the blank, and duly carried ont the plan cannot fail to be most effectnal in secnring accnrate statistics on the question of health and disease. It is designed to place a copy in the hands of every physician in the United States, and a sufficiency of the books are provided by the government for that purpose.

It is explicitly promised that all information obtained from this sonrce shall be held strictly confidential.

Any physician failing to receive a copy should address General Francis A. Walker, Superintendant of Census, Washington, D. C.

THE SCOTTISH ASSEMBLIES.

THE FREE CHURCH.

The General Assembly of the Free Church of Scotland met in Edinbnrgh on the 22d May nlt. Rev. J. Chalmers Burns was elected Moderator. Ten collections for various objects raised £20,947, being a falling off of £3,365 during the year; in 353 cases the appointed collections had not been made. The Committee on the Conversion of the Jews reported the baptism of seven Jews during the year. They are flocking to Jernsalem, where there are now 18,000. Much interest was taken in a proposal to overtnrn a decision of the Synod of Lothian and Tweeddale, regarding the holding of religions services on Christmas Day by Rev. Dr. Walter C. Smith. The Synod declined by its action to regard snch services as calling for jndicial action, bnt earnestly disclaimed countenancing or approving them. A committee was appointed to report a plan increasing the size of Assembly Hall. The membership of the General Assembly is 736, being larger than that of the British Parliament or any European or American Legislatnre. A redaction seems to be imperatively demanded by the necessities of the case. The collections for the Manse and Church Building fund was nnsatisfactory. For Church extension which contemplated raising £100,000, all bnt about £3,000 have been raised. Three Glasgow elders contributed £5,000 each to this scheme. The subject of Temperance was made a matter of conference and all shades of opinion were advanced.

The scheme of Education was earnestly discussed and adopted.

"The report of the Committee on Education stated that the income to the education scheme for the year ending 31st March, 1879, was £4350 9s. 1d. The congregational contributions amounted to £1578 7s. 7d.; legacies and donations to £1504 14s. 6d.; interest on investments, &c., to £330; and the sum received from the Ladies' Society for the Religions Improvement of the Highlands and Islands to £939 10s. There had been paid to teachers £2317 18s. 6d., given as a grant towards meeting the expense of providing the new Normal School buildings at Moray House, Edinbnrgh, £1000, and £499 13s., paid as University scholarships to male students attending the Normal Schools in Edinbnrgh and Glasgow."

Great gratification was expressed at the excellent religions training given in the Free Normal Schools. Nowhere was a better religions training to be found.

The Free Chnrch has since the disruption (in 1843), expended six hundred thousand ponnds, nearly three millions of dollars, in religions education. The best method of relieving the sufferers by the failnre of the Glasgow Bank was discussed, and a committee appointed to confer with similar committees that may be appointed. The conduct of the Presbytery of Dalkeith, the members of which nnanimously agreed to give one-tenth of their income for the year to the object, was heartily commended.

The great question before the Assembly was that of Professor Robertson Smith. The Assembly after some discussion on matters of snndry dissents and complaints against a resolution of the Synod confirming a decision of Aberdeen Presbytery sustained the complaints. The Assembly then came to a distinct consideration of discipline regarding Prof. Smith's views as to the Book of Deuteronomy which are not in accord with those of the Chnrch. Dr. A. Bonar proposed the following motion:

"The General Assembly instruct the Presbytery of Aberdeen to meet and take immediate steps for having a libel as regards the second part of the first alternative charge served in dne form up n Professor Smith; they also instruct the Presbytery in the event of their finding the libel sustained either by the admission of Professor Smith, or by adequate proof, to suspend him from his functions, professorial, ministerial, and judicial till the next meeting of Assembly; reserve the final judgment in the case till that meeting of Assembly; and the Assembly now appoint a committee to adjust the libel in view, excluding from it all the parts that are not now applicable, and to report at a future diet of this Assembly."

Principal Rainey offered as a substitnte:

"That having respect to the novelty and perplexity of this case in certain of its aspects, the serious difference of opinion that prevails throughout the Church regarding it, the gravity of the consequences which the disposal of it may involve; the General Assembly resolve, before proceeding further with the libel, to appoint a committee fairly representative of the Church, with power if they see cause, to confer with Professor Smith, directing them to consider the case in all its bearings, with a view to ascertain the best means for arriving at a result honoring to the truth of God, and fitted to secure, as far as may be, all the weighty interests which are at stake, and to report to next General Assembly."

After a lengthy discussion, without acrimony, the vote was taken and resulted in 320 for the original motion and 319 for the substitute.

ESTABLISHED CHURCH.

The Assembly of the Established Church met in Edinbnrgh on same day as that of the Free Church. A full report of the Jewish Mission Committee was made:

"The improvement in the attendance of Jewish children had been most marked in the girls' school at Alexandria, where their nnmbers had risen from forty in 1876 and forty-five in 1877 to 114 in 1878; and in Smyrna, where their nnmbers in 1878 were 130 (thirty-three boys and ninety-seven girls) against fifty-five (ten boys and forty-five girls) in 1816, and sixty boys and girls in 1877. Special attention was called to the fact that no less than 307 parishes had sent no contributions to the scheme during the past year. The total fnnds for the ordinary purposes of the Mission for the year ending 31st December, 1878, amonnted to £5,667 14s. 11d., being £1,428 0s. 2d. more than the income for last year; and the expenditnre for the same period had been £5,010 16s., being £288 5s. 1d. less than the expenditnre for last year. Bnt for the fact that the increase on legacies amonnted to the large sum of £1,163 14s. 6d. the income would have fallen short of the expenditure by £506 15s. 7d.

Robert Reid Rae, who was deposed in 1874, and is now in full communion with the Scottish National church of London (Dr. Cumming's) and who is reported as active and earnest in his labors in a private capacity, asked to be restored to the ministry. The subject was remitted to a committee.

The Committee on Union with other Churches reported having received courteous replies to their communications, but "admit that there is no hope of Union being effected with the United Presbyterian, the Reformed Presbyterian Church, or the Original Secession Church; and they also state that they have no encouragement to continne at present this correspondence with the Free Church, in regard to Union.

NOTES AND JOTTINGS.

It does seem a little hard that the General Assembly of the United Presbyterian Church should order its Board of Education not to grant licensnre to a student using tobacco in any form, unless it also forbids the indulgence of its ministers in the same habit.

The street cars in New York city are annoying the church-goers so seriously, that they complain that Sabbath services near the line of railway must be suspended, unless the running of cars on Sunday can be stopped. Churches of the various denominations, Protestant and Catholic are taking steps to effect a discontinnance.

Rev. Dr. Hoge of Richmond has an invalid daughter who has been confined to her couch for ten years past. A telephone has been attached to the pulpit of the Dr.'s church, and by a wire rnnning from the church to the roof and down the ventilator at Dr. Hoge's house, and there connecting with a Bell hand telephone, the invalid on a recent Sabbath distinctly heard the sermon and all the service of prayer and choral praise.

Acheen is a province in the northwestern part of Sumatra and contains about 25,500 sqnare miles. The government is a hereditary monarchy, entirely independent of all ontside control. The religion is Mohammedan. Its capital contains many mosques and other fine edifices. Advices come that the Dutch, who possess the remainder of the island of Sumatra, early in April sent out several detachments which devastated native villages and crops. There has been severe fighting in consequence.

One of our secular exchanges claimed, and made its claim good, to be established that the people of North Carolina might be brought to know each other better. Our great desire is, that Presbyterians throughout our Southern country may be made fully acquainted with all that is transpiring, of a religious nature, in our communion. Nothing else will so effectually draw us together and bind us in the ties of a common brotherhood. Give us then the news. A postal card and a pen, or pencil, is all that is necessary to furnish items for our "News Notes" column. With some degree of pride, certainly with gratitude, we refer to the extent to which we have been favored in this regard. We earnestly request a continuance and increase of such favors.

France and England have agreed not to require the Khedive of Egypt to appoint European Ministers, bnt they will hold him responsible for the consequence of his acts. This sounds very like a resolution, and resolutions without acts consequent, do not amount to a great deal. By the way, speaking of resolutions, we are reminded of the remark in our last Presbytery, by a brother who declined affixing resolutions to his report because he had heard of the "Acts of the Apostles," but had never heard of their resolutions; and this again introduces General Bragg, as reporting from Savannah, during the late war, that he had for its defence, five thousand men and a string of resolutions. The general was a military scientist, and we are at a loss to know what he did with those resolutions.

If the following, which we clip from an exchange, represents the general feeling of the denomination to which it refers, it is well that it should be known. The latter clause we presume is intended to explain the former:

A member of the late Episcopal Convention in Baltimore, Md., said that he would decidedly prefer giving to the Church of Rome than to any of the dissenting sects. He remarked that if a priest came to them from the Church of Rome they were bound to receive him without reordination, "because he had already received the Holy Ghost" (he meant through the Bishop's fingers); but that if a Methodist or any dissenting minister applied to them for admission, he must be reordained because he had not received the Holy Ghost.

Doesn't it strike the reader that these extracts from the *Central Baptist* and *Herald and Presbyter* are only too descriptive.

The *Central Baptist* tells of a woman in Missouri who died recently while holding a letter from a Baptist Church, "According to her own request she was buried with the letter in her hand." And the *Central* says truly: "This incident suggests the reflection that there are thousands of people who have no other passport to heaven than their church letter." It seems quite certain that many people, who would think it a dreadful thing to be excluded from the church, are living as though the simple fact that their names are on a church roll is sufficient to secure their entrance into heaven; and we fear that in many instances a church letter would be the most conclusive evidence of Christian character that they could produce. Bnt isn't that a very poor ground for hope? Dear Brother, sister, think of it!

The vote on Prohibition in Salisbury township resulted in "No Prohibition" carrying the day by a large majority. At other townships in the same county a similar result occnrred. This surprising outcome is accounted for, in the first named district, by the fact that less than four hundred out of eight hundred voters went to the polls. The *Carolina Watchman* says as to the result:

"It is still true that the liquor traffic is a curse to individuals and to the community at large, inflicting evils beyond computation. It is still true that it is a crime against the moral and physical well being of society to sustain an institution of this character. And it is still true that while the social and political evils of its continuance will fall on all alike, there is a tribunal where each must answer for himself for the consequences of its perpetnation."

The following from the *S. W. Presbyterian* seems to be a novel, pleasant and harmless diversion:

"The entertainment given in the lecture-room of the Lafayette Presbyterian church (Rev. Dr. Markham's), on Tuesday evening, June 3d, was an occasion of unusnal interest and success. The concert, vocal and instrnmental, given by the choir and young people of the congregation, manifested taste in the selection and skill in the execution of pieces that were received with pleasure and applause. The tableaux, representing scenes, in Jewish, Roman and British history, varied with groups of exquisite statuary, designed and presented (without rehearsal) by a lady of the church, were pronounced by experienced judges among the finest they had seen. It was a home affair and most creditable to our friends, whom we congratulate on their success."

What shall we say of this advertisement from the *Catholic*:

"GRAND DRAWING!!—*For One Dollar!*—A rare chance is offered to those who wish to gain a valuable property, and to *have twenty-five Masses offered for their intention*. The object of this grand drawing, which was to come off April 14th, but for the reason herein mentioned was deferred till June 10, 1879, is to raise funds to erect a church in the poor bnt promising congregation at Olathe, Kansas. . . . A ticket that entitles the bearer to one share in the 'Grand Drawing' will be sent to those who contribute one dollar ($1) For the spiritual and temporal welfare of those who bny a ticket, induce others to buy, or contribute, *however little*, to the erection of this *much needed* church, twenty five Masses will be offered. The winning number will be published in the issne of this paper next after the drawing.

NEWS NOTES.

Rev. Thomas G. Thurston has recently taken charge of the Presbyterian church at Hickory, N. C.

We are pleased to be able to announce that Rev. D. Munroe, of Soddy, Tenn., has been restored to good health, and now, since April last, preaches regularly every Sabbath to his charge.

A friend writes privately from Lenoir, in Caldwell county: Our little church has secured the services of Rev. B. L. Beall, stated supply, he entered on his duties last Sabbath. His family seem to be delighted to get back to their old home.

BURGAW CHURCH ORGANIZED.

The Sustentation Committee, of Wilmington Presbytery, met at Burgaw, N. C., on 12th instant, and on that and succeeding days, transacted such committee business proper, as came before them. By direction of the Presbytery, the way being clear, they on Saturday, 15th inst., constituted the church of Burgaw with thirteen members, from the churches of Pike, Hopewell and Second church, Wilmington. W. T. Bannerman and W. M. Hand were elected elders and S. P. Hand and J. W. Cowan deacons. On Sabbath Mr. Hand was ordained, the others had held offices in other churches, and all were installed. There was much preaching during the session by Rev. Messrs. C. M. Payne, Colin Shaw and G. W. McMillan. The congregations were large and attentive, and the exercises in full highly interesting.

A friend informs us that our statement that Rev. R. Henderson declined considering a call to Lexington church, N. C., was not accurate. We gladly publish the following:

"Mr. Henderson preached for us four Sabbaths with great acceptance, bnt when he left he *did not* decline to entertain a call; on the other hand he did very plainly intimate that he would consider the matter favorably. Our church will probably act in some way in the matter during the coming week. Our pulpit is at present supplied by Rev. Mr. Watson of Covington, Tenn., a good preacher and a most excellent man. On last Sabbath Hon. J. M. Leach was, on examination, received into our church. Our people are much pleased with Mr. Henderson, and whatever action may be taken will be harmonious."

For the N. C. Presbyterian.

THE NORTHERN CHURCH ON ROMANISM.

Dr. Patton of Chicago, the retiring Moderator of the Northern Assembly, lately convened at Saratoga, is regarded as a champion of orthodoxy. He bore up the trailing banner of Calvinism, in the contest with Prof. Swing. He was the Ajax of Mr. McCormick's old school organ, the *Interior*. Our English cousins, casting their eyes over christendom, have selected him as their teacher of Presbyterian theology in London. Hence we turn to his sermon as retiring Moderator with reasonable interest. His topic, the incarnation of the Son, is a vital one, and his declaration that it is the corner-stone of the theology of redemption is sonnd. But when he tells us that we ought to admit to the communion of the Presbyterian Church, as laymen, (not as teachers,) all who hold to Christ's incarnation for man's redemption; and when he makes his own application of this rnle in favor of Trinitarian Universalists and Papists; this seems a new role for a champion of orthodoxy, and a squinting towards Broadchurchism of no little significance. Why, even Mormons hold professedly to the incarnation! So do Campbellites, Perfectionists, and Irvingites! Let Dr. Patton's rnle be applied, and the Presbyterian Church will rival the contents of the great sheet Peter saw in vision.

Dr. Patton's recognition of the popish communion has been virtually sanctioned by his Assembly. This apostasy from the position deliberately adopted by the whole Church, in the great Assembly of 1845, is one of the significant proofs of the relaxation of doctrine and principle, now pervading the Northern Churches. In those better days, our Church truthfully declared, that Rome, being Antichrist, could not be christian; and that her sacraments are invalid and void. Now, when Rome has made herself more than ever an antichrist, and impious usurper of God's prerogative, by her recent doctrines of the papal infallibility and the immaculate conception, these Presbyterians retreat from the testimony of their fathers, and recognize the Antichrist as a christian sister in the family of churches. It would appear that Northern ecclesiastics feel the potent influence of popish votes and numbers, just as their demagogues do. Dr. Patton bases his defection on the fact that there are pions souls within the Romish communion. So, there are pions souls outside all the churches; does this prove that the world is a church of Christ? He has forgotten the distinction which Dr. Hodge so studiously evaded in his sophistical argumeuts for the church character of Rome; between the visible, and the invisible church. The latter includes all of Christ's elect, scattered among all Christian denominations, and outside them all. The former is that organized, human society, professing the true religion of Christ, and governed by his laws. Now Rome, like the great world, may include some of the elect. But as an organized society, she does not profess the true religion, nor govern herself by Christ's laws, nor preach his gospel, nor administer his sacraments. She is farther from Christ, in every distinctive trait, than the mass of worldly people in America to-day. Especially has she blackened herself with the crime—which the profane world never presumes to perpetrate—of sitting in the temple of God and showing herself as God, usurping the incommunicable attribute and authority of Jehovah. This is the era of sham-charity. Such charity towards error and usurpation which God abhors and condemns, is cruelty to souls and disobedience to our Master. The proper object of Christian charity is not hateful error, but the persons and souls of the misguided fellow creatures who have been entrapped into it, and whose miserable state ought to enlist our tenderest sympathies.

REVERENCE FOR THE SANCTUARY.

How shocking it is to see and hear conversation and even laughter in the very vestibule of God's house, and still more within the doors to see persons talking, reading, and otherwise diverting themselves until the services begin! We are not very old, and yet we can remember when such things were never known in the Presbyterian church, and would not have been tolerated. The evil, indeed, we are happy to say, is not universal, but it is extensive enough to deserve notice and call forth rebuke. We can never honor God while we thus profane his sanctuary, even by the permission of such conduct.

An evil heart is the cause of all this evil, but we can suggest some secondary causes which ought to arrest attention. The sanctuary is often used for secular or semi-religious purposes. The power of local association is not small. It is hard to feel solemn and devout in the same house in which we have been entertained by literary discourses or laughed over the anecdotes of a temperance lecture; and most of all is it hard to engage in holy worship in the very same room in which we have almost reveled in a fair or a festival; and some persons are expected to do all this.

Education has much to do with the evil in question. Those who were trained to be decorous, quiet and serious in the house of God, seldom overcome the sentiments and practices of their early days. Bnt when children are allowed to come and go at pleasnre, to sit where they choose, and to behave as their companions aronnd them do, it is to be expected that they will learn to regard God's house like any other house, and as a natnral result, to think that God is no more to be honored or revered than any other being.

We are persuaded that this sin of irreverence, which is manifested more palpably in connexion with God's sanctnary than in any other way, is one of the sorest evils of the day, and yet one that can be as easily checked as any other. The ministry and all church officers ought to give especial attention to this matter; and above all, parents need to nse every possible means to beget in the minds of their children a conviction of the paramount importance of this virtne, of reverence for God and all holy things and places, to repress all lack of it as a *vice* to be ashamed of and reprobated, like falsehood or dishonesty.—*Southern Presbyterian.*

NEW PUBLICATIONS.

The Sanitarian: A monthly magazine, devoted to the preservation of health, mental and physical culture. June, 1879. A. N. Bell, M. D., editor; T. P. Corbally, M. D., associate editor. $3 per annum. From A. N. Bell, M. D., New York.

Sunday Magazine for July at hand. Frank Leslie Publishing Co. Conducted by Rev. Dr. C. F. Deems. First by long odds among all magazines of its class. About seventy articles and as many illnstrations, besides At Home and Abroad, Editor's Portfolio, &c., &c., and the many articles in these grand divisions. 25 cents single number and $3 a year.

The subject of Prophecy is very important, and whatever candidly and intelligently discusses it is worthy of attention. The Presbyterian Publishing Company of St. Louis have brought out a work entitled *Prophecy*, and consisting of a series of lectures by Rev. A. P. Foreman, D. D. These lectures are recommended as expressing views entirely sonnd and orthodox, and duly cautious.

"The Catholic Church in the United States; Its Rise, Relations with the Republic, Growth and Future Prospects," by Rev. I. T. Hecker. 1879. From the Catholic Publication Society New York. This is a reprint of an article in the standard magazine, the *Catholic World*. It possesses significance and value, as giving the Romanist's view of the postnre and progress of his Church, and ought to be generally read. We propose to comment on its statements, but cannot do so this week.

Spiritual Songs for Social Worship, Scribner & Co., New York. This book, edited by Rev. C. S. Robinson, D. D., was prepared in response to nnmerous calls for a popular hymn and tune book. It contains, it is thought, nearly all the best hymns and tunes now used, in social worship, in 553 hymns and 330 tunes. Retail 75 cents, 20 per cent. discount to churches. A single copy will be sent for examination without charge, to be returned if not wanted, or 60 cents may be remitted if the book is retained.

We have received from the publishers, D. Appleton & Co., several of their "Handy-Volume Series" of books, among which are *The Rogue*, *An Attic Philosopher in Paris*, *An Accomplished Gentleman*, *Geier-Wally*, etc. We have given this class of literature bnt little attention, though some of these books are spoken of as possessing some very pleasant reading. This series embrace biographies and historical sketches. The second book named is said to be exceedingly interesting, containing nothing deleterious to the young mind. The last named, *Geier-Wally*, is a wild German tale. Altogether, they form a bit of pleasant reading for those who are fond of light fiction.

School History of North Carolina from 1584 *to* 1879: By John Wheeler Moore. Boards $1, full cloth $1 25. From Alfred Williams & Co., Raleigh, N. C. North Carolinians have too little State pride. We have enough to be proud of, and our children ought to know it, even if their parents choose to remain ignorant. This valnable history comes at the right time to snpply a great want in our schools. It seeks with filial devotion to portray, as well as the necessary brevity of a school book admits, our claim to respect and consideration as a State." Mr. Moore's care and diligence have furnished a book of great interest and value. Were we disposed to find fault with it, we would object to its *richness* in material. Beginning with the heroic Raleigh, Mr. Moore traces the varied fortunes of North Carolina through proprietary, colonial and revolutionary changes to this date. He shows the character of the formative population that determined our history; pictures the achievements of our gallant yeomanry, and our lofty men, and arrays a mass of facts so creditable to the State that we want our children to know them all. He writes with the bluntness of honest conviction, but without partiality or prejndice, except in his emphatic discrimination *against old bachelors*, in which he is right, in our opinion. One error he has fallen into, on page 233, about the division of the Presbyterian Church in 1855. It did not occur until after the late war began. Our Superintendent of Public Instruction has approved this book, and the late Assembly has appointed it to be used in our common schools. We hope it will be generally taught at once.

Pet Series: Six volumes, viz: Gertie's Doll, Bessie's Birds, Doll Flora, White Rabbits, Mary's Doll, Baby Gracie. By Mrs. J. Hildeburn. Illustrated. 1879. Presbyterian Board of Publication, Philadelphia. These are beautiful little books of some sixty pages each, written in very simple and perspicuous style, and each conveying in a delightful manner some valuable truth. We would like to see the joy on the faces of those who get them as presents; or of Sunday school children who secure them. Sound religious culture will be fostered by them, while the natural stories, that must be mainly true narratives, will charm the little readers.

Hearing and How to Keep It. By Charles H. Burnett, M. D., Aurist to the Presbyterian Hospital, Philadelphia, &c. 1879. 16 mo. cloth, tinted paper, 50c. From Lindsay & Blakiston, Philadelphia. This is the first of the series of American Health Primers, edited by Dr. W. W. Keen, of Philadelphia. It treats of the structure of the ear; physics and physiology of sound and hearing; the chief diseases, injuries, general hygiene of the ear, and proper and improper treatment. It is beautifully gotten up, with excellent illustrations, and is written in clear style, avoiding useless technicalities, and is adopted to the American standpoint in climate, modes of life, &c.

In Memoriam. Discourses commemorative of the Life and Work of Charles Hodge, D. D., LL. D. Published by order of the Directors and Trustees of the Theological Seminary at Princeton, N. J. From Henry B. Ashmead, Sansom street, Philadelphia. 1879. This pamphlet of 75 pages, 8 vo. contains discourses by Rev. Drs. Paxton and H. A. Boardman and Prof. C. A. Aiken, with the minute adopted by the Directors of the Seminary at their annual meeting, 1879. Pupils and admirers of Dr. Hodge will welcome them.

Blackboard and Key. W. F. Schneider publisher, Cleveland, Ohio. $3 a year, or $1 a quarter. This is a large weekly sheet, 32x48 inches, on heavy paper, with black ground and white illustrations, in the form and style of a blackboard, and designated to illustrate the weekly International Sunday school lessons for 1879. Those who lack skill as artists will find much help from this board, ready to be used and easily seen in a large room.

ELOQUENT BY MARRIAGE.

A secular journal describes a certain colonel, who is the brother-in-law of Carl Schnrz, as being "eloquent by marriage." There are a good many men in the warm season who may be described as religions after the same fashion. Their piety is represented by their wives. Why able-bodied men should be unequal to the fatigues of walking to church and listening to services, it is hard for the ordinary mind to understand. Especially is it edifying when, after the Scriptnre is read, "Give honor to the weaker vessel," the weaker vessel stands up and repeats her Creed, and then kneels down to say her prayers, while the athletic head of the house remains seated throughout, and fans himself assiduously with the only palm-leaf within reach.—*Churchman.*

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

The Presbyterian church at Greensboro, Ala., has been repaired, repainted and furnished with a new organ.

Ladies are working to obtain means to build the Walnut Grove church near Bristol, Tenn.

Rev. Robert Morrison, of Potosi, Missouri, has been chosen Financial Agent of Westminster College, Mo.

Rev. T. B. Price was installed pastor of the Presbyterian church in Buchanan, Botetourt Co., Va., on Sabbath, June 1st.

The annual June offering was made in the Presbyterian church, Staunton, Va., on Sabbath, June 1st, and amounted to $1,500.

Rev. James A. Graves, pastor of the church, Miss., on the first of June, received ten children, all there were in two families.

Rev. J. W. Pratt, D. D., has retired from the Presidency of the College of Philosophy, Letters and Science in the Central University at Richmond, Ky.

On a recent Sabbath, the members and friends of the Presbyterian church, at Crawfordsville, Ind., subscribed two thousand dollars in addition to their old subscriptions for building a church.

Rev. J. H. Moore was installed pastor of the Third Presbyterian Church of Savannah, on last Sabbath afternoon, by Rev. S. S. Law, assisted by Rev. S. W. Blain and Rev. R. O. Grant, the Committee of Presbytery. The attendance was very large, and the services were solemn and interesting.—*Christian Observer.*

The United States Court at Savannah has decided in favor of the validity of will of the late Miss Telfair, of Savannah. Miss Telfair made large bequests to the Independent Presbyterian church in Savannah, the First Presbyterian church in Augusta, the Historical Society, and for various charitable purposes.—*Southern Presbyterian.*

A friend from Kosciusko sends some very gratifying intelligence. The Lord has been visiting His people there, and a gracious outpouring of the Spirit is the result. Many persons have been converted, and the cause of religion has been greatly refreshed. We trust that the good work may go on and prosper.—*S. W. Presbyterian.*

A correspondent writes to the *Observer* that the Presbyterian church at Canton, Miss., which suffered so heavily in the yellow fever is recovering. Valuable additions have been received to the membership, and the congregations are large. The prospect is for good health and good crops the coming season, and thus relief from the most pressure.

The little church at LaGrange, Ky., struggling into existence, has lately enjoyed a season of refreshing from the Master's hand. The faithful pastor, Rev. Gilbert Gordon, closed a meeting on Friday night, 6th inst., during which there were some four additions on profession, and a quantity of good seed sown, and the church greatly revived. During the whole meeting he had the efficient help of Mr. J. H. Hooper, and at different times the assistance of Rev. S. M. Neel, of Shelbyville, Rev. James B. Converse and Rev. E. O. Guerrant, of Louisville. A pious Cherokee Christian lady has donated a lot for a church, and they now have some eight hundred dollars on hand, and hope, by the assistance of liberal brethren, to be able to build them a house of worship this summer.—*Christian Observer.*

GENERAL.

Wake Forest College, N. C., has elected Rev. Dr. E. T. Winkler to the Presidency made vacant by the death of Rev. W. Hooper. Rev. W. Wingate, D. D. Dr. Winkler is pastor of the Baptist church, of Marion, Ala., and editor of the *Alabama Baptist*. He ranks high in his denomination.

At a meeting of the Second Advent Church in Caldwell county, N. C., on 1st instant, the Advents urging the necessity of public discussion upon the peculiar doctrines of their church, with any, who differ in opinion with them, were publicly told by Rev. J. C. Cowan, of the M. E. Church, South, that he had never been fully able to see the necessity of such debate, and therefore he felt no inclination to be involved in such discussion, but that any of the Advent brethren seeing such necessity, can be accommodated by taking up on themselves the entire responsibility of becoming the challenging party, and should such be the case, the said J. C. Cowan assured them that under well defined rules and regulations of public debate they should be met, provided that a representative man be selected by them, one on whom they were willing to hang their case.—*Presbyterian Press.*

NORTHERN.

PRESBYTERIAN.

Notwithstanding the unanimous request of the Northern General Assembly to the Rev. Dr. Patton, that he would not resign his chair in the Presbyterian Theological Seminary of the Northwest, he has done so, to take effect in April next. He will assume the Professorship, to which he was recently elected, in the Presbyterian Theological College of England.

Death has been busy among the ministers of the Northern church. Rev. J. B. Wilson, of Buffalo, died at Delantic, N. J., on the 25th nlt.; Rev. Samuel B. Smith, of Carlisle Presbytery, died in Gettysburg, Pa., on May 23d. On the way, returning from the Northern General Assembly, Rev. Lorenzo Westcott died. He was Professor of Theology in Howard University, and had been in infirm health for some time.

The Presbytery of New York, at a late meeting, passed the following resolution: "The Presbytery having, through the mercy of God, been enabled to relieve most of its churches of debt, and being desirous to the exercise of its oversight of the churches to guard against embarrassments in the future, resolves that sessions and boards of trustees of the congregation be informed, that the Presbytery expects to receive notice before any moneys are borrowed and secured on the property of the congregation in which they hold office."

UNITED PRESBYTERIAN.

David Blair, of the Conemaugh Presbytery, is the senior minister of the United Presbyterian Church. Ordained October 1, 1818, he is in the sixty-first year of his service.

BAPTIST.

The Rev. W. S. Tucker, for four years pastor of the Baptist church at Hopkinton, resigned on Sunday, May 18th, closing his labors with the Baptist denomination. He will join the Episcopal Church.

METHODIST.

One cent a day from each member of the Methodist church at Dunelien, N. J., is expected to pay the church debt.

Dr. J. M. King has hunted out fifty members of Methodist churches who are now residents in Harlem, but some of whom for years have had no visible connection with any church. He has received their letters and

added them to St. James' Methodist Episcopal church.

The New York *Christian Advocate* says that the appeal for $100,000 for work upon the frontier meets with favorable responses from all parts of the country, and nearly $20,000 have been pledged already.

CONGREGATIONAL.

The Second Congregational church at Greenfield, Mass., has imported a ballad horn from London and makes music a prominent feature in the Sunday services.

Eleven of the Sunday schools in Brooklyn have over 1,000 pupils each on their rolls. The largest is Rev. Mr. Eggleston's "Christian Endeavor," where 1,800 children are taught by 131 teachers.

The Rev. Mr. Shears, until recently the Baptist pastor at Galesburgh, Mich., has joined the Congregational church at Augusta.

The late Captain Josiah Pratt, of Essex, Vt., left a sum of money to support a school for the benefit of the children of the church members, $5,000 to be used for the school-house. An annuity of $300 was also left for improving and instructing the church choir.

EPISCOPAL.

Eight Mormons were confirmed by Bishop Tuttle at Plain City, Utah, in February last, in the presence of a large audience, a majority of whom were Mormons.

The *Standard of the Cross*, which is a leading Episcopalian newspaper, says that among the clergymen and missionaries of the Protestant Episcopal Church, are 223 converts from Judaism.

There is a difficulty in St. Timoth's Episcopal Church, Philadelphia, between the Low and High Church parties, and the former have gone to court. Their bill of complaint urges irregularity in the election of twelve vestrymen on Easter Monday, and further, that the High Church respondents endeavor to place the worship in said church under the charge of the Society of St. John the Evangelist, of Cowley, England, and have called or are about to confer on the Rev. Oliver S. Prescott the position of rector, and desire to introduce novel forms of worship, contrary to the usual custom of the Protestant Episcopal Church of the U. S. A., and to allow the inculcation of strange doctrines and ritual not in accordance with the canons of the said Episcopal Church. The complainants pray that a receiver may be appointed.

REFORMED EPISCOPAL.

The Rev. M. D. Church, former pastor of St. John's Reformed Episcopal church, in Chicago, Ill., has accepted a call to Emmanuel church, Cincinnati, O.

WHERE THE STRENGTH LIES.

The real strength of every church is in its blessing of the Holy Spirit. If this is abundant it will be able for every work. It will gather in the sinners and make itself felt in surrounding reform, precisely in proportion as it is pervaded by the power given it from above. If we were not all, as Christians and congregations, so starveling in our condition, we would do more for the conversion of the world. —*United Presbyterian.*

SECULAR NEWS.

[CONTINUED FROM FOURTH PAGE.]

An agent representing the principality of Servia is to be appointed.

Parties deputed by the Life Service Bureau are now at Cape Lookout for the purpose of locating a life saving station.

The French amnesty law expired on the 5th inst. Just previously two hundred and eighty-eight additional French communists received pardon.

Woman suffrage as a reformatory measure has been tried in Wyoming and found wanting. Susan B. Anthony says it is because United States officers refuse to let them sit on juries.

A committee of the British Parliament report favorably on electric lighting for large areas, but assert that in its present state of development it cannot compete with gas for domestic uses.

The German government has determined to address other European powers, with a view to joint interference to effect an amelioration of the barbarities of war as conducted by the South American States.

The State Inebriate Asylum at Binghamton, N. Y., has been abolished and a lunatic asylum established instead. A Dr. Turner brings suit to prevent the change, claiming an interest in the property as a stockholder.

China and Spain have formed a treaty, by the terms of which Chinamen in all of the Spanish colonies will be treated like the subjects of citizens of the most favored nations, and reciprocal relations in commerce are established.

Judge Seymour has rendered a decision deposing M. C. Guthrie, the present incumbent of the Superior Court clerkship of Brunswick county, N. C., and requiring him to surrender the office and its appurtenances to S. P. Swain, contestant, and to pay a fine of $250 and costs of action. An appeal has been taken to the Supreme Court of the State.

The U. S. consul at Apia reports a destructive hurricane as having passed over Samoa in March last. Seventy-five houses belonging to the natives were destroyed. Great havoc was made among the bread fruit, orange and banana trees. No lives were lost. The storm continued for three days in gusts of wind with heavy rain. Apia is the principal city of Upolu, the most important of the nine Samoan islands of the Pacific ocean. It contains not more than four hundred inhabitants, but is the official residence of the various consuls, the Romish Bishop of Oceania, and the members of the London Missionary Society.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

NOTICE.

Romulus M. Johnston, Esq., agent of the *Goldsboro Messenger*, is authorized to receive and receipt for any money due us for old or new subscriptions. Our friends will oblige us by paying promptly. We will welcome any new subscribers.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

A DESIRABLE ARTICLE.

We verily believe that it would be rendering any family a very great service to introduce into it Kitto's Cyclopedia. This Cyclopœdia is the work of John Kitto, D D , F. S. A., author of the "Pictorial Bible," the History and Physical Geography of Palestine, and editor of the *Journal of Sacred Literature*, etc., etc.

It is arranged expressly for Sunday School Superintendents, Teachers and Bible Students, and embraces a complete and authentic description of all the characters, customs, countries and events mentioned in the Bible, and those connected with them in Egyptian, Persian, Assyrian, Grecian and Roman History. Including the period of over four hundred years between the Old and New Testaments, to which are added many valuable tables, and the products of the latest researches in Biblical literature, together with the knowledge gained by the explorations and discoveries of eminent travellers. The whole illustrated with numerous cuts, maps and full page engravings from the best authenticated models and designs that antiquarian research and ancient monuments can produce.

By special arrangement we can furnish this work well printed and bound in cloth, with the NORTH CAROLINA PRESBYTERIAN one year for $4 50—or to any new subscriber, or any one, sending us a new subscriber, at $4 00 for paper and cyclopœdia. Publishers price is $4 50.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

By Rev. John W. Primrose, on June 4th, 1879, at Somerset, the residence of Dr. G. A. Wilson the bride's father, Mr. JAMES NAT. DANIEL, and Miss ELLEN S. WILSON.

In Robeson county, Lumber Bridge township, N. C., June 12th, '79, by Rev. Hector McLean, Mr J. MAXWELL and Miss MARY C , daughter of Mr. N. Jackson Shaw.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

Mrs. MARTHA M. PHIFER, wife of Mr. W. F. Phifer, died in Charlotte, N. C., on the night of June 1st, 1879.

To those who knew Mrs. Phifer it would be superfluous to mention all those graces and virtues which made her character so lovely.

For many years she walked with God. and the closing scenes were undimmed by any doubt—undisturbed by any fear.

Her life was holy—her death was peaceful. Could one wish for more? E. H. H.

IN MEMORIAM.

Departed this life, in Winston, N. C., on the 29th of May last, Mrs. ELIZABETH CARTER BROWN, in the 69th year of her age.

She received her higher education at the Salem Female Academy, when her home was in her native county Caswell, lived for years in Davie county, and spent the close of her life near the scenes of her early training, and where reside three of her four surviving children. She early professed faith in Jesus Christ as her Saviour, under the ministry of Dr. N. H. Harding, and joined the Presbyterian church in Yanceyville; and her husband, Dr. John E Brown, dying over 30 years ago, and leaving her with five minor children, some of them quite small, she was soon made to feel that she had chosen the good part for time as well as for eternity. Her husband's dying desire that those whom he was about to leave fatherless should be raised up in the nurture and admonition of the Lord, became the great end of her efforts and prayers, and she had abundant reason to rejoice, as she was wont to do, in the faithfulness of a covenant-keeping God who declares himself to be a father of the fatherless, and a judge of the widow in his holy habitation Four surviving children, two sons and two daughters, are members of the church of her love. and both the sons are ruling elders, one in the 1st Presbyterian church of Charlotte and the other in the Presbyterian church of Winston, and all the children of her deceased son are also members of the church.

Her life's task was well done, and the results are living memorials of maternal prudence, affection and devotion, and of Christian instruction, faith and example; and her declining years were overshadowed by a rich experience of Divine grace, and by the tender and unremitting care of her loving offspring As she neared the end of her earthly pilgrimage her thoughts became more fixed on the things beyond, and those who were on terms of intimacy with her could easily mark the ripening of her character for the higher life, even in one of her quiet and modest nature which shrank from the public exhibition of its inner emotions Weeks before her last illness she said to a lady of the writer's family that she was then spending very happy nights with her Saviour—a troubling cough kept her awake, and the sleepless hours were made delightful by thoughts on the love of Jesus, and by communion with her Divine Lord Her mortal sickness lasted but a few days, and the surprise to her family was not one to her. She seems to have been calmly anticipating the end, her worldly affairs had been carefully and minutely arranged, and everything even in her chamber and wardrobe, showed the preparation of one meditating a long journey and ready for the summons to leave at any hour; and during all her illness down to its last stroke, her mind was clear, her heart fixed, and her hopes brightening with anticipations of the inheritance of the Saints in light.

Every step now to the boundary line of time and eternity was brighter and more joyful and all beholders were deeply impressed with the truth and reality of the Christian faith. The spirit brightened with the decay of its earthly tabernacle, the aged pilgrim was seen to be comforted by a Divine rod and staff as she went down into the valley and shadow of death, and she who by nature, and in her bodily strength was most unpretentious, became more and more joyful in religious exercises as she faded from the world, and to the moment of its sudden and painless departure, her soul gave stronger and more fervent expression to her trust and delight in him "who loved us, and washed us from our sins in his own blood." "The sting of death *is* sin, and the strength of sin *is* the law. But thanks *be* to God which giveth us the victory through our Lord Jesus Christ." 1 Cor. xv.: 56 57. C. H. W.

THE TIDY HOUSEWIFE.

The careful tidy housewife, when she is giving her house its spring cleaning, should bear in mind that the dear inmates of her house are more precious than houses, and that their systems need cleansing by purifying the blood, regulating the stomach and bowels to prevent and cure the diseases arising from spring malaria and miasma, and she should know that there is nothing that will do it so perfectly and surely as Hop Bitters, the purest and best of all medicines See other column.

WILMINGTON MARKET
DURING WEEK
ENDING JUNE 17.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—24½ cents throughout.

ROSIN—Strained $1 07½ and Good Strained $1 10. Sales No. 1. at $2 and Pale at $3 50.

TAR—75 cents throughout, the price being however in general nominal—for lack of receipts on which to base transactions.

CRUDE TURPENTINE—Hard $1, Yellow Dip $1 60 and Virgin $2 10.

TIMBER—Sales one Raft Fair Mill at $6 50, and 2 Rafts Prime Mill at $7 75.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	10 a	13
Sides, per lb	6 a	6½
Shoulders	a	5
Dry Salted—		
Sides, per lb	5½a	6
Shoulders	4½a	4½
CHEESE—Northern Factory, per lb	10 a	11
Dairy, cream per lb	10 a	11
State, per lb	00 a	8
COFFEE—Rio, per lb	10 a	16½
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	70 a	71
DOMESTICS—Sheetings, 4-4, per yd	00 a	6½
Yarn, per bunch	00 a	80
FLOUR—Fine, per bbl	0 00 a	4 00
Super, Northern, per bbl	4 50 a	5 00
Extra do. " per bbl	5 00 a	6 50
Family " per bbl	7 00 a	7 50
City Mills—Extra Super, per bbl	5 50 a	5 75
" Family, per bbl	6 00 a	6 25
" Extra do., per bbl	6 50 a	6 75
GLUE—per lb	6 a	12
GRAIN—Corn, in sacks, per 56 lbs from store—white		
CORN, wholesale, in sacks	00 a	65
Corn, mixed, wholesale in sacks	60 a	62
Corn, Cargo, per 56 lbs, bulk	57 a	57½
Oats, per bushel from store	55 a	55½
Peas, Cow, per bushel	00 a	50
	55 a	62
HOOP IRON—per ton	65 00 a	70 00
LARD—Northern, per lb	8 a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 15
MOLASSES—West Indies, old crop	28 a	33½
" " bbls	30 a	33
" " new crop	30 a	35
" " bbls	33 a	35
New Orleans	28 a	45
Sugar House, hhds, per gal	17 a	18
" " bbls., per gal	19 a	20
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	2 50
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel new crop	1 25 a	1 35
PORK—Northern, City Mess	11 00	00 00
SALT—Alum, per bag of 3 bushels	00 a	75
Alum, per ton	6 00	7 00
Liverpool, per sack	75	80
Liverpool fine, per sack	1 25 a	1 30
SUGAR—Cuba, per lb	8½a	10½
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	9½a	9
B— " per lb	9 a	9½
C— " per lb	7½a	8
Ex. C— per lb	8 a	8
Crushed, per lb	00 a	10
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a	3 00
TIMBER—Shipping, per M	12 00 a	13 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	3 00 a	5 00

Victor Cane Mill And **COOK EVAPORATOR** The BEST and only standard machines. FIRST PREMIUM AT 125 STATE FAIRS. Grand Medal at Centennial Exhibition. Over 48,000 sold. Safe, Reliable, Economical.

Cane Growers can't afford to risk Crops With light, weak, unfinished mills, liable to break in the midst of the season. They can't afford to waste crops with mills that don't press out all the juice, or evaporators that make syrup and sugar unfit for market, and too little in proportion to the labor and fuel they require.

Blymyer Manufacturing Co., Cincinnati, O. Steam Engines, Threshers, Bells. Circulars sent free.

TRUTHS.

Hop Bitters are the Purest and Best Bitters ever made.

They are compounded from **Hops, Buchu, Mandrake** and **Dandelion**,—the oldest, best, and most valuable medicines in the world and contain all the best and most curative properties of all other Bitters, being the greatest **Blood Purifier, Liver Regulator**, and Life and Health Restoring Agent on earth. No disease or ill health can possibly long exist where these Bitters are used, so varied and perfect are their operations.

They give new life and vigor to the aged and infirm. To all whose employments cause irregularity of the bowels or urinary organs, or who require an Appetizer, Tonic and mild Stimulant these Bitters, are invaluable, being highly curative, tonic and stimulating, **without intoxicating.**

No matter what your feelings or symptoms are, what the disease or ailment is, use Hop Bitters. Don't wait until you are sick, but if you only feel bad or miserable, use the Bitters at once. It may save your life. Hundreds have been saved by so doing. ☞$500 will be paid for a case they will not cure or help.

Do not suffer yourself or let your friends suffer, but use and urge them to use Hop Bitters.

Remember, Hop Bitters is no vile, drugged drunken nostrum, but the Purest and Best Medicine ever made; the **"Invalid's Friend and Hope,"** and no person or family should be without them. Try the Bitters to-day.

Try Hop Cough Cure and Pain Relief.

FOR SALE BY ALL DRUGGISTS.

FREE GIFT! TO ALL who suffer with **CONSUMPTION, ASTHMA, SORE THROAT, BRONCHITIS, or NASAL CATARRH.** I will send a copy of *"MEDICAL COMMON SENSE,"* free of charge. It is elegantly printed and illustrated; 144 pages, 12mo., 1879. It has been the means, in the providence of God, of saving many valuable lives. The book is invaluable to persons suffering with any disease of the **Nose, Throat,** or **Lungs.** Send name, with P. O. Address and six cents to pay cost of mailing to Dr. N. B. WOLFE, Cincinnati, Ohio.

MAGIC TRICK FAN!

Latest thing out. A pretty and durable Fan; hand it to a friend, and it instantly falls in pieces; you alone can restore it: a rich joke; causes endless fun and wonder; worth double the price as a fan alone. Sent postpaid for 20c; two for 35c; $1.40 per doz. Postage stamps taken. Address EUREKA TRICK & NOVELTY CO., P. O. Box 4614. No. 39 Ann St., New York.

Victor Cane Mill And **COOK EVAPORATOR** The BEST and only standard machines. FIRST PREMIUM AT 125 STATE FAIRS. Grand Medal at Centennial Exhibition. Over 48,000 sold. Safe, Reliable, Economical.

Cane Growers can't afford to risk Crops With light, weak, unfinished mills, liable to break in the midst of the season. They can't afford to waste crops with mills that don't press out all the juice, or evaporators that make syrup and sugar unfit for market, and too little in proportion to the labor and fuel they require.

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THIS NEW **ELASTIC TRUSS**

An Enlarged View of the Pad.

Has a Pad differing from all others, is cup-shaped, with **SELF-ADJUSTING BALL** in the center, adapts itself to all positions of the body, while the BALL in the Cup PRESSES BACK THE INTESTINES, JUST AS A PERSON WOULD WITH THE FINGER. With light pressure the Hernia is held securely day and night, and a radical cure is certain. It is easy, durable and cheap. Sent by mail, postage paid. Circulars free.

Address, Eggleston Truss Co., Manfrs. Or C. H. EGGLESTON CO., Chicago, Ill.

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Fall Session opens July 16th, 1879.
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THE FALL TERM of 1879 will open the 25th of JULY and close on 11th DECEMBER. Circulars forwarded on application.

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NEW ADVERTISEMENTS.

TARRANT'S SELTZER APERIENT

An overdose of Dinner often deranges the system, brings on flatulence and wind colic, and subjects the patient to great bodily suffering. A single dose of

Tarrant's Seltzer Aperient

will correct the acidity, relieve the pain, carry off the offending cause, and save some a long spell of illness. Its effects are gentle and thorough, and its general use would prevent much suffering.

SOLD BY ALL DRUGGISTS.

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BENSON'S CAPCINE POROUS PLASTER.

Overwhelming evidence of their superiority over all other plasters. It is everywhere recommended by Physicians, Druggists and the Press. *The manufacturers received a special award and the only medal given for porous plasters at the Centennial Exposition*, 1876 *at the Paris Exposition*, 1878.

Their great merit lies in the fact that they are the only plasters which relieve pain at once.

EVERY ONE SUFFERING FROM Rheumatism, Lame Back, or Weak Back, Cold on the Chest, Coughs, or any local pain or ache should use Benson's Capcine Porous Plaster and be relieved at once. Price 25 cents. Sold by all Druggists.

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Send for Circular and Price-List.

Crampton's old Palm Soap for the Laundry, the Kitchen, and for general Household purposes. The price of the "Palm Soap" is $3.90 per box. To any one who will send us an order for 10 boxes with cash, $39, we will send one box extra free as a premium. Or the orders may be sent to us for one or more boxes at a time, with remittance, and when we have thus received orders for ten boxes we will send the eleventh box free as proposed above. If you do not wish to send the money in advance you may deposit it with any banker or merchant in good credit in your town with the understanding that he is to remit to us on receipt of the soap which is to be shipped to his care.—*Sandersville, (Ga.) Herald.*

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MEBANEVILLE, N. C.

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Board, with furnished room REDUCED to $12 per month: Tuition to $50 per Session For particulars address MAJ. R. BINGHAM.

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Faculty: Rev. Drs. B. M. Smith, R. L. Dabney, T. E. Peck, H. C. Alexander. Treasurer and Secretary of Corporation, Judge F. N. Watkins, Farmville, Va.

P. O. Address of Faculty and Students, "Hampden Sidney, Va."

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june 12-544.26t eow

RUPTURE

DR. J. A. SHERMAN is now at his branch office, 5 South Fifth Street, St. Louis, Mo., where his patients and those wishing his treatment may consult him during the months of May and June. His book, with photographs of bad cases before and after cure, mailed for ten cents. Will be at principal office, 251 Broadway, New York, July and Agust.

TEACHERS WANTED $50 to $ 00 or $100 per month during the Spring and Summer. For full particulars address J. C. McCURDY & CO., Philadelphia, Pa.

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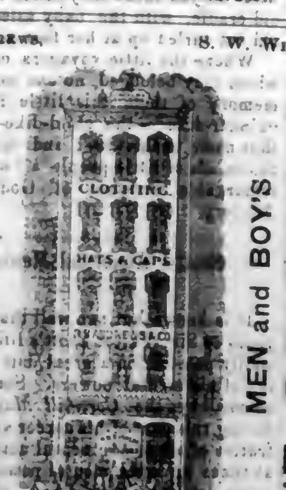

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FINE BLACK CLOTH SUITS $28.00.

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Orders from a distance promptly attended to. Goods may be returned if not entirely satisfactory.

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TO THE LADIES.

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Variety Store, 42 Market Street.
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THE FALL TERM of 1879 opens Wednesday, AUGUST 27. Board and tuition in English, $85 per session of twenty weeks.

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EXTRACT FROM LETTER OF DR. HARVEY L. BYRD.
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FOR THE FAMILY.

Why?

Why does the bud that is near to its breaking
Wake sweeter smiles than the full-blown rose?
Why does the dream on the verge of awaking
Stir deeper truths than a deeper repose?

Why does the love that is broken with parting
Lift itself higher by the fulness of pain?
Why is the incomplete rapture of starting
Close on completion we never attain?

Why? For a boundless, unsatisfied longing
Lies deepest down in the warm human heart;
Ever with this are the sympathies thronging,
Ever by this do the heaven flowers start.

Grow by our Sprng: we can follow you wholly
Only as far as its instincts are sent;
Summer's a fact that is hidden and holy;
We have not seen it—we are not content.

—*Elaine Goodale.*

Sambo's Sam.

BY EDWARD BAND.

"Bress him, honey, bress him! Don't de nuffin wrong as yer knows of. Don't yer tell a lie. Don't yer run if yer get caught."

"No, thir."

"Sure, Sam?"

"Thure."

Sam was Sambo's child. The two faced one another with expanded optics, their mutually delegated souls shining out of their ebony surroundings, and responsively grinning like two pumpkin lanterns out of the shadows of the night.

Sam seized the rope of his sled and pulled it down Pearl street. It was a yellow piece of handiwork, each of its two runners gay and frightful also with an immense red dragon. It is needless to say that it was the effort of that celestial artist, Chung Foo, sometime laundry man, Pearl street. The work had been done to square up Chung's candy account at Sambo's shop.

"Dat am a lubly boy," said Sambo, gazing after Sam.

Nature had given Sam a head and a body suggestive of a big drum mounted on another drum a good deal bigger, and his legs were short, stout and drum-like also. If he had laid down upon the sidewalk he could have rolled down hill much faster than he could have walked.

"A lubly boy," Sambo persisted in thinking, and then turned into his snug quarters.

It was this child of Sambo now going down the street, closely resembling the duck tribe in his gait. The coasting ground was a little risky. It was in the immediate neighborhood of a boy enemy, Biddy O'Tooles. She had been so much annoyed by the boys as their sleds banged against her fence, and had received so many snow-balls from their careless hands when hanging out her clothes (she ran a laundry) that she only waited a favorable opportunity to let an explosion drive along under the whole line of the race of boys. Murderous Guy Fawkes was in the plump face of Biddy O'Tooles

Biddy O'Tooles' gate was open the morning of our story, a fact noticed by her arch-enemy, Pompey Jones. He was spry as a cat, sly as a fox, and slippery as an eel. In his moral perceptions he was almost as obtuse as those animals. Pomp was a great marksman. No boy at a roll could pop off more birds from the street telegraph wire. No boy could send a stone more neatly through Biddy O'Tooles' attic window. Like a bee to his hole, or a bullet to the bull's eye, went the missiles of Pompey Jones. He now made a proposition to Sam, and at the same time giving a sly wink to the other boy coasters.

"Sammy, how are ye? Want to earn two cents jest holdin' on to yer sled and havin' a ride? There, you turn round and sit so, back to the front of yer sled," he added, dropping on the backs of the two red dragons. "You sit so, and I'll give ye a push. It won't hurt."

Sam hesitated.

"Two cents, you know, chile."

Pomp held up two old-fashioned coppers about as big as the shields the Greeks carried at Troy. One would exhaust a mine.

"Big ones, you know, Sammy. Make a soul happy! Look!"

Sam wavered badly.

"Big ones, and all yer own, boy!"

Sam yielded. With a grin he seated himself for the fatal ride. Pomp pointed the sled skilfully so that it would be likely to shoot through the opened gate into Biddy O'Tooles' yard, and likely also to knock into confusion a basket of linen that had just been brought out.

Away went Sam, innocently grinning, across the street, over the sidewalk, through the gate, plump into Biddy's basket. Such a yell of delight as went up from Pomp and his corps of spectators! Sam began to pick himself up from the mass of linen, struggling out of its snowy wealth, possibly suggesting but hardly resembling Aphrodite rising out of the foam of the sea.

"Run, boys, she's comin'!" shouted Pomp, spying his old enemy, Biddy, at the window.

Nobody, though, ran very far but the guilty one. The rest stayed and looked on from a safe distance.

"Run, Sammy," cried a spectator, in sympathy with Pomp's victim.

"No, thir!" shouted brave little Sam.

He found he was in a trap, but he meant to stand by and look after the damages.

"Arrah! arrah! villain! I'll catch ye!" came the stormy salute from an upper window, and down came Biddy as fast as two hundred pounds weight of flesh would permit her.

Sam didn't budge an inch.

"I'm thorry," he said, "I didn't thee it, and here ith money for it."

He held out the big coppers like a Greek giving up two beloved shields.

Three things astonished Biddy: Sam did not run; Sam was sorry; Sam offered to pay damages. Had Ovid's "Golden Age" dawned in the history of the race of boys?

"Twan't him, mum! 'Twas another feller steered him, and he couldn't help himself," called out the voice of a juvenile spectator at the gate.

Biddy was still more surprised.

It was an interesting sight. Sam was manfully holding his ground, his eyes lighting up with a miniature exhibition of fire-works, and in his hand was the reparation money. Biddy O'Tooles' two hundred weight of humanity was planted opposite him, like a big columbiad before a fat little poodle.

Biddy quickly came to a conclusion.

"All right, Sammy. It won't murther my clothes. Keep yer cints," said the magnanimous Biddy.

"Hurrah for Biddy O'Tooles!" came up a shout from the gate. "Hurray for Sammy!" and his juvenile admirers planted him on his sled and pulled him to Sambo's "store," presenting him as the boy that did not run. The generous and opulent proprietor in his delight rewarded each crowing urchin with a long stick of molasses candy. Off they went, gay as a line of knights armed with golden lances.

Biddy and the boys were all good friends after that.

As for Pomp, his mother executed a lively tune upon him with a small rattan, until, with all his heart, he wished it might be another boy catching it or else another woman laying it on.

—*Golden Hours for March.*

The Praying Clerk.

A New England merchant doing a large business requiring several clerks, a short time since, missed several articles of value from his store. He determined to watch the habits of these young men to discover, if possible, which one, if either of them, was not trustworthy.

There was one of them who appeared particularly active and faithful. His dress was inferior to that of the other clerks, and he was evidently not particularly popular among them. The merchant learned that this young man remained for half an hour or more after the others left, with the door of the store locked. This circumstance awakened his suspicions, and he arranged a plan to conceal himself in the store, so that he might discover what occurred when the clerk supposed himself to be unobserved. Having sent the young man upon an errand just before the hour of closing, he entered his place of concealment. The door was locked, as usual, at the proper time.

The clerk at once began to sweep and put the establishment in order. While waiting for the dust to settle he was seen to go behind the counter, and taking something from beneath it, place it in the breast of his coat.

The merchant was now alive to discover what had been taken, and what was to be done with it. The young man went to the window and sat in silence a few moments, apparently examining the package which he had taken from his breast.

The merchant was not long left in doubt. His clerk soon fell upon his knees. He saw that it was the Bible he had been reading. And now he offered aloud a simple and touching prayer for himself, his mother and sister, his employer, and particularly for a brother clerk who, he feared, was yielding to temptation. After he had finished dusting he left the store, unconscious of having had a human eye upon him.

It is easy to believe that the merchant was deeply affected by what he had seen and heard. The clerk's salary was increased several hundred dollars a year, and he was given the position made vacant by the discharge of another, whose criminal acts had been discovered.

MISCELLANEOUS.

Stonewall Jackson.

It was the end of a bleak November day, the fires of railway ties extending in a long line either way as far as the eye could reach, made still more neutral by contrast with their ruddy light the dun gray fields of stubble and the woods in which the gorgeous panoply of the earlier season was paling into russet and ashy tones. The work was over and we were waiting with impatience for the order to take up the line of march back to camp, for the evening air struck chilly through our tattered and threadbare jackets, and we had eaten nothing since early morning. Moreover, a wild rumor had spread abroad that an issue of fresh pork awaited our return, and though the long habit of expecting nothing good until it came secured us against any disappointment, there were not wanting tender memories of short biscuit to raise our anticipations higher than we cared to own. Thus preoccupied we are fain to refer to a distant cheering further down the line to the tidings of the coming rations, and we gather by the roadside in order to get off the more promptly when our turn shall arrive. The sound grows more and more distinct every moment, and now, far down the road, some moving object can be discerned in a cloud of dust which travels rapidly our way. Nearer and nearer it comes, louder and yet more enthusiastic ring the shouts, and now we make out in the dust the figure of a single horseman with a clump of others trailing off into obscurity behind him—Jackson is coming. A moment more and he is here, going at almost top speed, his hat is off, his hair blown back from his broad forehead, his eyes dancing and his cheeks aglow with excitement and the rush of the keen air. And now the cheers grow deafening and hats swung more wildly still as the men of the Foot Cavalry recognise their leader. The cavalcade passes by like a whirlwind and disappears in the dust up the road, cheered to the very last lagging courier of the escort, for we are in a good humor now with ourselves and all of the world. And as we step briskly out upon our homeward march the air feels fresh and invigorating, and the miles seem shorter than they were in the morning even the beloved biscuit is of minor consequence and the promised pork pales beside the thought which fills us, we had seen Jackson. And we got the pork besides.—"*Johnny Reb" papers in Scribner's for June.*

The Victoria Cross.

The Victoria Cross, which has just been granted to the defenders of Rorke's Drift, was instituted during the Crimean War, the Royal Warrant founding it being dated 20th January, 1856. The object of the decoration is to distinguish individual instances of merit and valor in the army and navy, but in cases where a large body of men have performed some specially daring action in which all are reported to have behaved with equal courage, a certain number of officers, non-commissioned officers and men are selected by their comrades for the decoration. The Cross is suspended from a blue ribbon in the navy, and from a red one in the army, and carries with it annuity of £10 to all except commissioned officers. In the event of any one who has already received the Cross performing such acts of bravery as would have entitled him to it, a clasp or bar, to be worn on the ribbon, is to be granted, such bar to carry with it an additional annuity of £5. No instance of the grant of the bar is, however, on record. The warrant granting the Cross provides that it shall be given only for bravery in the presence of the enemy, and to members of the army and navy only; but both these provisions have been infringed, as private O'Hea, of the First Battalion Rifle Brigade, received the decoration for courage and devotion shown in removing gunpowder from a burning railway van in Canada; and during the Indian Mutiny at least three civilians, Messrs. Mangels, Macdonnell and Kavanagh, obtained the gun-metal cross. It has also been conferred upon one volunteer, Major Heapy, of New Zealand, for gallant conduct in helping wounded men under a heavy fire, but it is remarkable that the decoration has never been bestowed upon a native of India, in spite of the numerous acts of heroism and self-devotion recorded of our Sepoys and Sowars.—*London Weekly Review.*

The Child-Dike.

Holland is a beautiful country, full of green fields, with cattle and sheep grazing in the pastures, but there are few trees and no hills to be seen. The ground is so flat and low that two or three times the sea has rushed in over parts of it and destroyed whole towns. In one of these floods, about two hundred years ago, more than twenty thousand people were drowned. In some of the towns that were flooded not a creature of any kind was left alive.

A large part of the water that came in at the time of that flood still remains. It is known as "the Maas," and in one little part of it there is a little green island—a part of an old dike or dam—which is called the "kinder-dike," or child dike, and it got its name this way:

The waters rushed in over one of the little Friesland villages, and no one had any warning. In one of the houses there lay a child asleep in its cradle—an old fashioned cradle, made tight and strong of good stout wood.

By the side of the cradle lay the old cat, baby's friend, probably purring away as comfortable as possible. In came the water with a fearful roar. The old cat, in her fright, jumped into the cradle with the baby, who slept through all the turmoil as quietly as ever. The people were drowned in their beds. The house was torn from its foundations and broken in pieces. But the cradle floated out on the angry sea in that dark night, bearing safely its precious burden.

When morning came there was nothing to be seen of the villages and green meadows. All was water. Hundreds of people were out in boats trying to save as many lives as possible, and on this little bit of an island that I have spoken of what do you think they found? Why, that same old cradle, with the baby asleep in it and the old cat curled up at her feet, all safe and sound!

Where the little voyagers came from and to whom they belonged, no one could tell. But in memory of them this little island was called "kinder-dike"—the child-dike—and it goes by that name to this day; and this story is told to thousands of little people all over Holland as a remarkable instance of God's providence.—*Nursery.*

Scott's Abnormal Mental Powers.

It is known but two well that, during the later years of Sir Walter Scott's life there came with bodily prostration a great, but not constant, falling of his mental powers. Some of the phenomena, says the *Cornhill Magazine*, presented during this part of his career are strikingly illustrative of abnormal mental action occurring even at times when the mental power is, on the whole, much weakened. "Lucy of Lammermoor," though not one of the best of Scott's novels, is certainly above such works as "Count Robert of Paris," "The Betrothed," and "Castle Dangerous." Its popularity may, perhaps, be attributed chiefly to the deep interest of the "ower true tale" on which it is founded; but some of the characters are painted with exceeding skill. Lucy herself is almost a nonentity, and Edgar is little more than a gloomy, unpleasant man, made interesting only by the troubles which fall on him. But Allen Gourlay and Caleb Balderstone stand out from the canvas as if alive; they are as life-like and natural, yet as thoroughly individualised as Edie Ochiltree and Meg Merrilies. The novel neither suggested when it first appeared, nor has been regarded even after the facts became known, as suggesting that Scott, when he wrote it, was in ill health. Yet it was produced under pressure of severe illness, and when Scott was at least in this sense unconscious, and nothing of what he did in connection with the work was remembered when he recovered. "The book," says James Ballantyne, "was not only written, but published, before Mr. Scott was able to rise from his bed; and he assured me that, when it was first put into his hands in a complete shape, he did not recollect one single incident, character, or conversation it contained! He did not desire me to understand, nor did I understand, that his illness had erased from his memory the original incidents of the story, with which he had been acquainted from his boyhood. These remained rooted where they had ever been; or to speak more explicitly, he remembered the general facts of the existence of the father and mother, of the son and daughter, of the rival lovers, of the compulsory marriage, and the attack made by the bride upon the hapless bridegroom, with the general catastrophe of the whole. All these things he recollected, just as he did before he took to his bed; but he literally recollected nothing else—not a single character woven by the romancer, not one of the many scenes and points of humor; not anything with which he was himself connected as the writer of the work." Later, when Scott was breaking down under severe and long-continued labor, and first felt the approach of the illness which ultimately ended in death, he experienced strange mental phenomena. In his diary of Feb. 17th, 1829, he notes that on the preceding day, at dinner, though in company with two or three old friends, he was haunted by "a sense of pre-existence," a confused idea that nothing that passed was said for the first time; that the same topics had been discussed, and that the same persons had expressed the same opinions before. "There was a vile sense of a want of reality in all that I did or said."

In the Jaws of a Lion.

I was out after porcupines, and was lying down one night near a porcupine's hole waiting for him to come out. I had no gun, but only my hunting knife and a knobkerrie, with which to knock the porcupine on the nose; for that, you know, kills him at once. I did not hear a sound until I found the grass near me move and a lion put his paw on me and lifted me up. The brute pressed his paws into me, but luckily my leather belt prevented his teeth from damaging me, and he carried me by holding on to my belt and coat. If either of these had given way I should have been laid hold of in a far rougher manner. A lion is like a cat in one thing; he can hold a live creature in his mouth and not damage it, just as I have seen a cat carry a mouse. I knew the nature of the lion well enough to know that if I struggled I should have my neck broken or my head smashed in an instant, so I did not struggle, but quietly drew my knife and thought what best to do. I thought at first of trying to strike him in the heart, but I could not reach that part of him, and his skin looked so loose that I feared I could not strike him deep enough, carried as I was. I knew it would be life or death with me in an instant, so, turning myself a bit, I gashed the lion's nose and cut it through. The lion dropped me as I should drop a poisonous snake, and jumped away roaring with pain. He stood for an instant looking at me, but I did not move, and he did not seem to like to carry me again. More than once he came up to within a few yards, licking the blood as it poured from his nose; but there I remained like a stone, and he was fairly afraid to tackle me again. I know a buffalo and an ox are very sensitive about the nose, and a cat if just tipped on the nose can't stand it, so I thought a lion might be the same, and so it proved.—*Among the Zulus.*

SECULAR NEWS.

The pension of $100 per month to the family of General Shields will be continued. $50 per month is granted to Mrs. Fletcher Webster.

The German Government has resolved to send the gunboat Nautilus and several vessels from the Asiatic squadron to South American waters.

The Emperor of Germany is reported, on the occasion of his golden wedding, to have pardoned six hundred persons—principally persons imprisoned for offences against himself.

The French minister at Washington is instructed to give serious consideration to the proposition for a Franco-German treaty.

A dispatch from Belgrade reports that the Russo-Bulgarian authorities, with a body of Russian troops, have taken forcible possession of the frontier claimed by Servia, by driving out the Servian officers. The population are angry and discontented.

According to private information from Vienna, Russia has proposed that Aleko Pasha shall not be allowed to summon Turkish troops without the consent of an absolute majority of the International Commission. All the powers have concurred in the proposition.

The money is ready to pay the interest on the bonded debt of Alabama.

A terrific wind storm passed over Dubuque, Iowa. Several buildings were unroofed, including the Baptist church. One life was lost.

The National Cotton Exchange of America will meet in St. Louis, on July 16th prox.

Lightning struck a large warehouse at oil works near Philadelphia, on 11th inst., setting fire to it. The flames were communicated to dwelling houses near and to the shipping in the Schuylkill river. Five vessels loaded with petroleum took fire with 10,000 barrels of oil, making a continuous line of flame one thousand yards wide. No lives were lost. Damage to shipping and cargoes $70,000, and to Atlantic Petroleum Company $500,000 to $800,000.

At Conshohockin a cotton mill was struck and burned. Loss $125,000. Insurance $50,000. Three hundred men and girls were thrown out of employment.

A Wise Deacon

"Deacon Wilder I want you to tell me how you kept yourself and family so well the past season, when all the rest of us have been sick so much, and have had the doctors running to us so long."

"Bro. Taylor the answer is very easy. I used Hop Bitters in time and kept my family well and saved large doctor bills. Three dollars worth of it kept us all well and able to work all the time, and I will warrant it has cost you and most of the neighbors one to two hundred dollars apiece to keep sick the same time. I guess you'll take my medicine hereafter." See other column.

MISCELLANEOUS.

SITUATION WANTED.

A GRADUATE OF THE BINGHAM SCHOOL and of the University of Virginia, desires to locate permanently and to establish a preparatory school of high grade.

Refers by permission to Prof. Wm. E. Peters, University of Virginia, and to the Faculty of the Bingham School, Mebaneville, where he has been teaching for the past six years. Address,
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PRESBYTERIANISM IN NORTH CAROLINA.

BY REV. J. RUMPLE.

THE PRESBYTERIAN CHURCH OF FAYETTEVILLE.

On the right bank of the Cape Fear river, at the head of steamboat navigation, stands the city of Fayetteville—the metropolis of the North Carolina Scotch. The town was once called Cross Creek, from the fact that two creeks crossed each other within its corporate limits. The first settlers being from Scotland, and many of them from Campbellton, Argleshire, when their town was laid out in 1762, they called it after the place of their birth, so that Campbellton-on-Cape Fear might recall the scenes of Campbellton-on-Kintyre. The site of this village lies between Cross Creek and the river, and is now still a small village. When the Marquis de la Fayette paid the town a visit in 1784, as a token of their admiration for his character and gratitude for his services, the inhabitants changed the name of their town to Fayetteville.

Though the town has never been a very large one and has lost much of its former prosperity in consequence of the diversion of trade into other channels and the removal of the United States arsenal, it is still an interesting place, both from its present condition and its historical associations. This town was once the home of the celebrated Flora McDonald, the preserver of Charles Edward Stewart, the young Pretender, after the disastrous massacre of Culloden Moor. This was in 1745. Twenty-eight years after this (1773) Dr. Sam Johnston and Mr. Boswell of Auchinleck spent some time with Allan and Flora McDonald, at Kingsburg, in the Isle of Skye. Dr. Johnston, who was a great admirer of royalty, was greatly gratified at being put to sleep in the same bed that the Pretender occupied when he was the guest of the Laird of Kingsburg. Allan McDonald and Flora were then contemplating a removal to North Carolina on account of pecuniary embarrassments, and in 1775, just as the American troubles were beginning to appear threatening, they arrived at Cross Creek and settled there. Their house was situated on the street leading from the market house to the court house, on the right hand, just before reaching the creek. It was burnt down in the great fire of 1831, but the outlines of its foundation could be discerned for many years, and the site is probably well known to the inhabitants of the present day. After a short stay in Fayetteville the McDonalds moved to Cameron's Hill, a Barbecue congregation, twenty miles from Fayetteville, and from that point they moved across the Pee Dee into Anson county. The husband of Flora, Capt. Allan McDonald, served under Gen. Donald McDonald in the battle of Moore's Creek bridge, in New Hanover, February 27, 1776, and, along with his General, was captured and confined for a season in Halifax jail. Gen. McDonald was paroled in a month or two by order of the Provincial Congress, and Capt. McDonald obtained his liberty about the same time, and not long after his release he and his wife Flora and the family embarked for their native land; and in her native land the heroine of Skye breathed her last, March 15th, 1790, after a life checkered with many strange vicissitudes. The McDonalds were Presbyterians, members of the Church of Scotland.

In the early days of Campbellton there was no Presbyterian church or Presbyterian preaching in the village, for none of the immigrants had accompanied their countrymen in their exode over the Atlantic. Robinson and Macklen may have paid them a visit, and it is related that the Rev. James Campbell, the minister of Barbecue and Bluff, and afterwards the Rev. Mr. Crawford preached at Cross Creek with acceptance, in occasional visits. For forty-five years they seem to have been destitute of the stated means of grace; and the wonder is that they did not lose, not merely their Presbyterianism but their very Christianity itself, in the lapse of nearly half a century. In the year 1791 they secured the services of a stated minister for the first time. The Rev. David Kerr, from the Presbytery of Temple Patrick, Ireland, came over at that time and established a high school in Fayetteville, and began regular preaching in the court house on the Sabbath. He received $400 for teaching and about the same amount for preaching. Mr. Kerr did not administer the Lord's Supper during his residence here, nor is it known that he ever administered the ordinance of baptism. Indeed, he was rather a teacher than a preacher, and ultimately abandoned the Christian ministry, and even renounced Christianity itself. Being chosen the first professor in the University of North Carolina he removed to Chapel Hill in 1794.

In the early part of the year 1800 the Rev. John Robinson, a native of Sugar Creek, in Mecklenburg county, began to teach and preach in Fayetteville. He soon organized the church, and ordained elders for its government. These first elders were Robert Donaldson, Duncan McLerau, David Anderson, Duncan McAuslin, Archibald Campbell and Col. John Dickson. The ordinance of the Lord's Supper was celebrated for the first time September 6, 1801. The church then numbered seventeen members. There was a great improvement in the moral and religious tone of the community under the ministry of Mr. Robinson, and, no doubt, had his stay been prolonged much more visible fruit of his ministry would have appeared. Though the salary of Mr. Robinson, consisting of about one thousand dollars, half derived from the church and half from the school, was an ample one for the times, yet the two employments of teacher and preacher became burdensome, and the connection was dissolved by mutual consent.

Andrew Flinn, then preaching at Hillsboro, a licentiate, a native of Maryland, but brought to Mecklenburg when little more than a year old, and reared in Sugar Creek congregation, was invited to serve them. He took charge of the church about the 1st of January, 1803, and was ordained and installed by Orange Presbytery in June of the same year. Previous to this time the ordinance of baptism was administered to the children at home. Mr. Flinn changed this custom, and on the 22d of April, 1804, he administered the ordinance publicly to Wm. Stedman and George Tillinghast, and the other parents present came forward and congratulated the parents of the infants. The new pastor was zealous and active in his ministerial work, and many were added to the church under his ministry. His income, also, was liberal, amounting to about twelve hundred dollars from the church and the school. But finding, like Mr. Robinson, the double duties of his station too onerous, he resigned and went to Camden, S. C., afterwards to Charleston. For a number of years Dr. Flinn and his church were well known through the South.

After Mr. Flinn's departure, about the beginning of 1806, Mr. Robinson returned to Fayetteville and remained three years longer, and his labors were crowned with success. But again the labor of the two offices became oppressive, and Mr. Robinson returned to Poplar Tent and began again his work there, near the first of January, 1809. Here he remained, laborious, successful, honored, beloved and revered, till his death in 1843.

In 1809 the Rev. Wm. Leftwich Turner, who had for three years served the people of Raleigh as teacher in their academy, and "pastor of the city," removed to Fayetteville and began preaching and teaching. He began preaching November 20th, 1809, and opened his school January 1st, 1810. Not long after he began his labors here the pastor's heart was rejoiced by a precious revival of religion, in which thirty-one were added to the church. Mr. Turner was aided by the venerable Dr. Hall of Bethany in these meetings. But this earnest man of God was not spared long to labor for this church. He was called to rest October 18, 1813, and as he approached the solemn hour of death he exclaimed, "O death, where is thy sting; O, grave, where is thy victory?" Mr. Turner was to have opened the first meeting of the Presbytery of Fayetteville at Centre church on the 21st of October, just three days after his labors on earth were ended, and the duty assigned to him by the Synod was discharged by the Rev. Murdoch McMillan.

His brother, Jesse H. Turner, became his successor that same year. It was the time of his pastorate here that the 1st church was erected, the corner stone being laid April 21, 1816, with Masonic rites. Dr. R. H. Chapman, president of the University, delivered an appropriate address, and Mr. Turner offered the dedicatory prayer.

This church stood for fifteen years, until, one Sabbath day in 1831, a disastrous fire swept away a large part of the city, and with the rest the Presbyterian church. Another church was speedily erected upon the same site, the afflicted people receiving sympathy and substantial aid in building a new church, from other churches in various parts of the country.

Mr. Turner remained here until March 1st, 1819. From and after May, 1819, the Rev. Messrs. Wm. D. Snodgrass, R. H. Morrison and J. G. Hamner each ministered to this church about three years, and in the order named. This brings us down to about 1828, when Josiah Kilpatrick, a son of Rev. Jos. D. Kilpatrick of Third Creek, a licentiate of Concord, settled in Fayetteville. But his course was very brief, the Great Shepherd calling him higher just as he began to feed his flock. After this Rev. Henry A. Rowland ministered to the church for three years. After Mr. Rowland's resignation the Rev. James Douglass was secured as the pastor of the church in the fall of 1833. Mr. Douglass was a native of Augusta county, Va., and was one of the most laborious, zealous and successful pastors that ever labored on the Cape Fear. Though it is more than forty years since he was called to his eternal home, his memory is still fresh and precious in the hearts of many, not only of those in Fayetteville but of others who have wandered far from their old home. His admirers do not claim that he was a man of great genius, or superior to many others in knowledge or acuteness, but at the same time they hold that few preachers could excel him in the power to interest and instruct a congregation, or to lead people to walk in the right way. The great secret of his success was his deep-toned piety and his manifest earnestness and sincerity. His discourses were faithful, pungent and affectionate. As a pastor he was diligent and active beyond his strength. His earthly labors were closed by death in August, 1837.

The D. McNeill Turner succeeded Mr. Douglass in 1837 or 1838, and left the church in 1840. Mr. Turner went first to South Carolina, thence to the Southwest. Returning to North Carolina he labored for some years teaching and preaching in Mecklenburg Presbytery, but is now laboring in Texas.

On the 1st day of March, 1841, the Rev. Adam Gilchrist began his labors in the Fayetteville church. Mr. Gilchrist was a native of Charleston, S. C., and was born April 10, 1805. He embraced religion while going to school in Morristown, N. J. He was graduated from Dickinson College, Pa., and from that place went to Princeton Theological Seminary, where he took a complete course in divinity. His first pastoral charge was Walterboro, S. C. From this place he came to Fayetteville in the prime of his life, 35 years of age, and devoted himself to his great work. He was a man much beloved, amiable in his disposition, scholarly in his attainments and impressive in his preaching. He was a modest, genial man, exemplary in all life's relations, and had a long, successful pastorate of twenty years. By his amiability, kindness and spirit of conciliation, as well as by his acceptable manner of preaching, he was enabled by the divine blessing to heal and reconcile differences and dissensions. Under his ministrations the church grew in numbers, and the spirit of brotherly love was fostered. His church numbered 283 communicants in 1856 and 315 in 1860. From 1859 his health declined, and on the 27th of March, 1861, in the house of his only surviving child, in Lake City, Fla., he fell asleep in Jesus. His sepulchre is among his people in Fayetteville, and his memory is still fragrant among the members of that community.

Mr. Gilchrist was succeeded by the Rev. John Milton Sherwood in 1861, who remained pastor of the church until early in the year 1868. Mr. Sherwood was a native of Guilford county, N. C. He was of Methodist extraction, but he imbibed the principles of Calvinism in the study of moral philosophy under the Rev. Jesse Rankin, in Lexington, N. C. After completing his course in the Seminary in 1852 he assisted the Rev. Mr. Gretter in Greensboro, and after the latter's death continued to preach in the Greensboro church until July 1st, 1854. He was then called to be pastor of the church of Washington, Beaufort county, and was ordained and installed December, 1854, the Rev. Drs. Jas. Phillips, Alex. Wilson and Drury Lacy taking the leading parts in his installation. From Washington he was called to Fayetteville. Mr. Sherwood was a modest, retiring, not to say a timid man. He wrote and preached a clear, well expressed and instructive sermon, but his modesty kept him from occupying a prominent place in the debates of the Synod and Presbytery. He was beloved by the brethren and enjoyed their confidence to the fullest extent. During the years of his pastorate in Fayetteville he drifted into the place of editor of the NORTH CAROLINA PRESBYTERIAN. In 1868 he resigned his pastoral charge of Fayetteville church and devoted his time to editorial work, and his Sabbaths were spent in preaching to three country churches. He died at his residence, near Fayetteville, January 6, 1872, and his grave is in Fayetteville. He was held in high esteem by the people whom he served, and the churches constituting his last charge have erected a handsome monument to his memory.

The Rev. H. G. Hill, the present pastor, began his labors in Fayetteville March 15th, 1868, coming from Oxford, Granville county. The church in 1878 reported 182 communicants and $2,033 raised for church and benevolent purposes.

Authorities.—Foote's Sketches, Minutes of Synod, Minutes of Fayetteville Presbytery, Minutes of General Assembly, and Notes from Rev. H. G. Hill.

For the N. C. Presbyterian.

DISCIPLINING OF DANCING.

June 14th, 1879.

MR. EDITOR:—Dr. A. W. Miller was certainly right (in a late issue) in his construction of the Assembly's late action about dancing. And this Assembly was equally right in its construction of previous action of our Assemblies. Sessions have the right to discipline by actual process, for the worse forms of this dissipation, after milder measures have been tried in vain.

But this is not the same as saying that the late Assembly should not have gone farther. We believe it should. It ought to have completed the testimony of previous Assemblies, by *enjoining* process before the sessions, after all milder remonstrance has failed for "round dancing." This and this alone would be consistent with the former declarations, and with the whole teaching of our Church. Of course our position cannot be sustained, unless this extreme form of the amusement can be shown to be positively sinful.

Our first reason then, is that whatever may be said of other dances, the "round dance" is, according to the word of God, as expounded in our constitution, a positive sin. We are now under the New Book. That constitution says that in interpreting the precepts of the Bible as to what is right or wrong, we agree to accept the teaching of our Confession, and Larger and Shorter Catechisms, as declarative of what we deem the Bible intends to allow and disallow. Well, if the larger catechism enumerates a given act as among the sins prohibited by Scripture, we as Presbyterians are pledged by our constitutional compact, to hold that the Bible intended to declare that act a sin. This is clear as a sunbeam. Now we find the larger Catechism in Ans. 139th enumerating as sins forbidden by the 7th commandment, "lascivious dances and stage-plays." It is true that "round dance" had not then been publicly practiced among professed Christians; but also because worldly conformity and laxity of morals had not yet grown so insolent as to venture such things within the pale of the Church. Yet this chronological circumstance does not in the least obscure the clearness of the teaching of our constitution. It is a recognized rule, that the "meaning of the law is the law," and that in ascertaining the meaning of a stipulation, honesty requires us to take it *"in sensu imponentis."* In plainer words: that meaning which the men who enacted the stipulation intended to put into their own words, remains the meaning of the law; and so is virtually the law. Now let any man place himself in the position of the members of the Westminster Assembly. Let him remind himself of their well-known views on Christian morals. Let him reflect that while the Christian party in the England of that day (which was represented in that Assembly) eschewed all dancing, the only dances which even the cavalier-party then used were "cotillions," "minuets," quadrilles," and possibly some "reels." Let him imagine the Westminster Divines spectators of a modern "German" and imagine himself as asking them: Reverend Fathers, is that what you had in your minds as a specimen of a "lascivious dance?" There is not an honest man in America, who does not know the Westminster Divines would have answered "Yes, that is one of them." Thus it is confessed that these "round dances" are such things as the Westminster Assembly meant to declare breaches of the 7th commandment of God. But the meaning of the law is the law; and all Presbyterians have now covenanted with each other to regard such acts as condemned by Scripture, as the Westminster Assembly judged to be condemned by Scripture. There is but one honest way for any among us to relieve his conscience of the obligation of treating "round dances" as positive sins: this is to procure an amendment of this 139th answer in the Larger Catechism. But the act, if sinful, is a public sin; and therefore it has all the circumstances making a sin such as ought to be suppressed by actual process. Supposing that all milder admonitions have been vain; for we repeat, we advocate as strongly as any man, the resort to all possible private advice, and even entreaty, before the last appeal is made to judicial process.

The attempt has been made, and even with an affected show of virtuous indignation, to evade the conclusion by saying that the charge above made against "round dances" is *indelicate*. Its defenders would have men believe that he who calls the indecent thing, however guardedly by its right name, offends against public decency! We remember an old maxim, that "actions speak louder than words." If we who protest cautiously and guardedly against the familiarities accompanying this amusement, sin against decency, what shall be said of the persons who publicly perpetrate them? How can their indelicacy be more clearly proved, than by the fact, if it be a fact, that the truthful description of them is indelicate? The amount of impudence expressed in this sophism awakens only contempt in the clear, honest mind, and is regarded as another symptom of the demoralizing effects of the abuse.

2. The Assembly ought to take this positive ground against "round dancing," because by doing so, we shall be virtually rid of the whole trouble of dancing at this time. As our worldly Christians now go, it is these "round dances" which constitute the temptation and fascination of their balls. Let the church courts make it clear, that no one can be a Presbyterian and go to this extreme; we shall practically have little more trouble about any sorts of dancing. Again: these amusements shade off from the innocent towards the criminal by many gradations. If it is obvious that there are milder forms of the amusement, which may be innocent, and so ought not to be made ground of process; it is equally obvious that there ought to be a bar interposed between our church-members and the criminal extreme. Thus for comparison: while there are several grades of temperate drinking which ought not to be prosecuted, there certainly is a last grade of drunkenness which the Church must prosecute. Since it is the Church's duty to arrest the dancing-sin *somewhere*, as all avow, the least the Church can do is to draw her line at this lowest extreme of the dissipation. It is the lowest point on which she can set up her standard against a danger universally confessed; if she cannot set it up here, she can have no standard at all. The action we commend makes the *maximum* allowance of Christian liberty, and is the *minimum* tribute of fidelity the church authority can make to Christ's law.

3. The Assembly ought to enjoin process in the cases described, because her present position, merely *permitting such discipline if sessions choose to take the responsibility*, will practically defeat all discipline. Sessions will excuse themselves from taking the responsibility. Actual process is a painful arduous task for a church-court. The performance of the duty requires great moral courage. The majority of men are moral cowards. Hence after the larger number of sessions and pastors have availed themselves of this discretion left them by the Assembly, to shirk their duty—as notoriously they do—their example will make it almost impossible for the brave and faithful pastors and sessions near them, who desire to do their duty, to do it to any good purpose. That courageous man of God, Dr. Miller, knows that when he proceeds to carry out his views of duty conscientiously in his own charge, the odious comparisons made between his course and that of less determined church rulers, with the criticisms and carpings of those who will criticise because his consistency is a rebuke to their weakness, will increase the difficulty of doing real good a hundred-fold. And when this remissness shall have become the reponsible cause of these unjust difficulties obstructive of his just discharge of his duty, the cry will be heard that his severity is "disturbing Israel." Thus the logic of the wolf will be repeated, who charged the lamb with muddying the rivulet; yet the lamb was down stream! so that demonstrably, if any muddying of the stream occurred, it must have been the wolf that did it himself.

Does any man deny that the government of our churches ought to be impartial and uniform? This evasive action of the Assembly, if it resulted in any discipline at all, would produce a government unequal and variant in different churches under the same law. One session might use the discretion allowed it to discipline what it regarded as an extreme case of the dissipation. The neighboring session might decide that an identical case in its charge was not "extreme." Is this a fancy sketch? Alas no! Here now is a very plain logical *dilemma*. If the Assembly had in its mind no specific conceivable case involving such aggravations as to make it just ground of process, then the Assembly *had no right to grant to any session* a discretionary power to discipline. In doing so, it has clothed a court inferior to and responsible to itself, with *a discretion to invade* the Christian liberty of Christ's people. If on the other hand, the Assembly did have in its mind some specific conceivable case of dancing, such as to be justly disciplined, *it ought to have defined that case*, and to have used its constitutional authority to say to the inferior courts: "When that case arises proceed to judicial discipline." And if the Assembly knows of such conceivable cases, and knows that according to Christ's law as expounded in our constitution, they are disciplinable sins, is it not a delinquency for her to legislate around about them, and confer on inferior courts a discretion of connivance? In such a case,—if such a case there is—the Assembly is bound to have a mind of its own. Its present attitude is congregational, and not presbyterian.

It is to be wished that the Assembly had exercised its common sense in answering to itself the following questions: If a similar discretion were expressly allowed church sessions as to disciplining or not disciplining other current sins common in the world around us, as lying or theft, how much discipline should we have for these after a few years? Let us suppose the Assembly speaking thus to the church-courts: "We regard lying as a practice of evil tendency, whose prevalence in our Church is to be deplored and admonished; we desire church sessions to use all the means of instruction and advice to suppress it; and we admit that lying, in its extreme forms, may be subject of actual process; to which last remedy sessions may, in their discretion resort, if other means fail, and they judge the case in hand involves the aggravations." He who knows how painful a duty discipline is; how weak human nature is; how plainly this nature, indolent and cowardly, will argue that each special case of lying fails to come quite up to those undefined aggravations which the Assembly had in its mind, knows very well that under such legislation, it would become as impossible practically to discipline for lying in the Presbyterian Church, as the Assembly is now making it to discipline for dancing.

4. It is the very duty for which Assemblies exist. "To the General Assembly belongs the power of deciding all controversies respecting doctrine *and discipline*." The least scope of power which these words confer must be this: to interpret authoritatively the meaning of the existing constitution as to doctrine *and discipline*. For, if this be denied, then the Assembly has no power whatever in these premises; but the constitution says expressly that *it has a power here*. It has been argued that the Assembly cannot exercise its interpretative power so as to define the judicial duties of the lower courts, except when it is sitting judicially as an appellate court on a particular judicial case, brought before it from a lower court. People are blinded here by the erroneous comparison with civil courts. It may be that the Court of Appeals of the State of North Carolina cannot make an authoritative ruling (or does not) save in such cases. This is because it is nothing but a court of appeals. Our Assembly is something else besides a court of appeals; it is the *supreme legislature* also of our Church, as to all legislation explicative of the will of God towards our Church (which is the only legislative power which can belong to any church-court in any form). Again, the Assembly shall give its instruction in *all cases* submitted to it in conformity with the constitution of the Church. This unquestionably points to more than one way of bringing a case under the Assembly's interpretative authority; the constitution itself enumerates four ways.

Again, the other position is preposterous, because if, a new form of committing a sin forbidden in principle by the constitution should intrude itself into the Church (a case which evidently may arise), then the Assembly could not do its duty of providing for the judicial suppression of this sin until after some session had, judicially on this new case, decided it and sent it up to the Assembly by appeal or complaint. But no session could lawfully act on such new case, until after the Assembly, the supreme authority, had authorized action. So that this notable argument would cousign the Church precisely to the absurd position of the "foolish fellow" of the Greek fable, who resolved that he would never more go into the water *until after he had learned to swim!* If the Digest and Records of our Assemblies are to be of any force these furnish examples enough in our favor.

Make no man your idol, for the best man must have faults, and his faults will insensibly become yours, in addition to your own. This is as true in arts as in morals.

GOD'S CARE.

Not a brooklet floweth
Onward to the sea,
Not a sunbeam gloweth
On its bosom free,
Not a seed unfoldeth
To the glorious air,
But our Father holdeth
It within His care.

Not a flowret fadeth,
Not a star grows dim,
Not a cloud o'ershadoweth,
But 'tis marked by Him.
Dream not that thy gladness
God doth fail to see;
Think not in thy sadness
He forgetteth thee.

Not a tie is broken,
Not a hope laid low,
Not a farewell spoken,
But our God doth know.
Every hair is numbered,
Every tear is weighed
In the changeless balance
Wisest love has made.

Power eternal resteth
In his changeless hand;
Love immortal hasteth
Swift at His command.
Faith can firmly trust him
In the darkest hour,
For the key she holdeth
To His love and power.

—*Alice C. Jennings, in the Watchman.*

OUR CATECHISM DAYS.

BY REV. THEODORE L. CUYLER.

A rising young lawyer at the New York bar writes me that his early training was of that same orthodox pattern that some of us who are older ones enjoyed. He says: "On Sabbath evenings we youngsters in my Presbyterian father's house all sat around and went through the Catechism from 'The chief end of man' to 'What doth the conclusion of the Lord's Prayer teach us?' When I went courting a good old lady tried me with 'What is effectual calling?' and I answered straightaway, so that she concluded I must be 'the right sort of a young man.' My father used to tell me, when I was grinding through the Catechism, that I'd find the good of it when I got older. I have found it, so I mean to teach it to my own children."

My lawyer friend is not the only man who has found the good of being well grounded in the Westminster Catechism. I assisted lately in the Presbyterial examination of a candidate for licensure. He gave the leading answers in the exact language of that wonderful compend of sound doctrine. The Presbytery were thoroughly satisfied with his orthodoxy, and nothing in all his Seminary course was of more practical value to him than those lessons taught him at his Ohio father's fireside out of the Catechism.

How well I remember my own boyish tugs at it, and how weary I was when I reached "That estate of sin and misery into which man fell." We youngsters thought it rather dry fodder. Our eyes often wandered over into the more engaging pages of "The New England Primer," such as the narrative of John Rogers' martyrdom, and the dialogue between the Youth and the Devil, and those immortal doggerels commencing with

"In Adam's fall
We sinned all."

That New England Primer constituted a large share of our juvenile literature; for in a rural farm house children's books were scarce fifty years ago. My own *reportorium* embraced "The Life of Catherine Brown," "Robinson Crusoe," the "Walks of Usefulness," and the well-thumbed "Primer." It had a cover as blue as its theology; but its wood-cuts were marvels of art in our childish eyes. How often we counted the tier of hapless "bairns" who stood ranged around John Rogers' stake! and were never quite sure whether the "nine small children" included "the one at the breast." Blessed book—we knew it all by heart. Of all its miscellaneous contents, the only portion which sticks by us yet, is the Shorter Catechism. That has been our sheet-anchor of orthodoxy, our compend of divinity, our safe-guard against heresy, our perpetual answer to all who asked us a reason for the faith that was in us. To that form of sound words we have held fast with as tenacious a grip as a Churchman holds to his Prayer-book, or a Scotch Highlander to the plaid of his clan. In fact, the Bible, John Bunyan, and the Catechism, constituted the *dairy* which supplied the "sincere milk" that fed our unsophisticated childhood.

Has a half century of boasted progress made any improvement on that diet? Is there a hack-load of Sunday school books that weighs as much as Bunyan? Has "advanced thought" ever got one inch beyond the Westminster Catechism? Can any theological professor of these days construct a definition equal to the answers to the questions "What is God?" and "What is Repentance unto life?" Perhaps it is a natural infirmity to think the former days were better than the present; but this we do know, that those Catechism days laid solid foundations for many an after-growth of godly faith and honest living. Among "the things that cannot be shaken" is the theology of the Westminster Catechism.—*Evangelist.*

HOW TO PRAY.

How shall we order our prayers so that they may be accepted? Go to him in infinite lowliness and trustfulness. Let the mind and soul rise into his blessed presence, and speak to him. As he is ever and always whispering to you and saying, "Ask of me," "Make known your requests," "Call upon me," "Come to me," so make your responses to these great words and say, "Lord, I do ask of thee—I do call—I do come—I do tell thee all. Be merciful to me, and always help me as I need." Thus "converse" with him. His words to us poor sinners may be considered perpetual words. They are not merely once spoken, but always spoken. In these same blissful promises, first uttered to the ancient saints, he is ever and always speaking—speaking to thee. Let your responses be equally constant. Be always conversing with him. Tell him everything. "Pour out your heart before him." Tell him all your secrets—your keenest, deepest trials—matters which you withhold from your dearest earthly friend. Talk with him of everything that interests you, and forget not that he is more deeply interested than you in those same matters. Does he care for the sparrow? Does he number the hairs of your head? Does he love you with an inconceivable love? Then fear not to walk and talk with him evermore!—*Zion's Herald.*

THE WORK OF THE HOLY SPIRIT.

Eternal life is said to consist in the knowledge of God, and of Jesus Christ whom he has sent. To impart this knowledge is the work of the Spirit. He enables us to see the glory of God, as it shines in the face of Jesus Christ. It is this discovery which produces holiness. By beholding His glory we are transformed into his image, from glory to glory. When Christ was thus revealed to Paul he was instantly converted from a persecutor into a worshipper of the Lord Jesus. And this is the history of every conversion from that day to this. It matters not to the blind that the heavens are flooded with glory, or that the earth is clad with beauty; and it matters not to the spiritually blind that God has clothed Himself in flesh and dwelt among us. But when the spirit opens our eyes, then the beatific vision breaks in upon the soul with all its transforming power; then we become new creatures in Christ Jesus.—*Dr. Charles Hodge.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

From the Loudon *Weekly Review:*

Professor Smith was to have preached in Dundee and Broughty Ferry last Sabbath, but he wrote to say that as the judgment of the Assembly points so directly to his immediate suspension from ministerial functions, he thinks it proper that he should not preach.

Rev. Mr. Fergus Ferguson, of Queen's Park U. P. Church, presided at the prayer meeting of the Gourock U. P. congregation on Wednesday night, and expressed his sympathy with the effort of Rev. Mr. Macrae to bring the creed of the Church into harmony with the Scriptures. Two things were necessary to the healthy existence of the Church—the truth and liberty. He trusted Mr. Macrae would yet be restored to his office, as his loss would be severely felt by the U. P. Church. Mr. Macrae was present.

A southern Waldensian Presbytery met at Rome last week. The most interesting feature of the proceedings was a report of a missionary journey to Southern Italy, presented by the Reverend Pons, of Naples, full of varied and onrious anecdotic interest. It read like a striking commentary of Milton's celebrated ode, showing how the Church of the Valleys, long pent-up in its Alpine fold, was now carrying its regenerating influence into those distant parts of Italy where, three centuries ago, the light of its purer religion was extinguished in martyred blood and ashes.

The Presbytery of London in conference with the College Committee, in communication with Prof. Patton relative to the Barbour chair, expressed their cordial approval of the proposal that steps be taken to found an endowed lectureship, to yield £300 per annum in perpetuity, and to be held in the first instance by the Rev. Dr. Patton at his pleasure during the tenure of his Professorship; said lectureship to involve a short annual course of not more than eight lectures; the details as to subjects embraced, the number of lectures, and the place of delivery, to be received for future arrangement by the College Committee. There can be no doubt, from the readiness with which the guarantee was responded to, that the yearly sum attached to the lectureship will be speedily converted into a permanent endowment. The intention is that the proposed course of lectures should be delivered, in successive years, in such centres as London, Liverpool, Manchester, Birmingham, Newcastle-on-Tyne, and, if opportunity offer, in Oxford and Cambridge, so as to make them, as widely as possible, helpful among intelligent and thoughtful audiences, to the defence and confirmation of the Christian faith.

On Sabbath afternoon a large congregation in the French Protestant Church, St. Martin's-le-Grand witnessed the reception of a convert from the Roman Catholic faith in conformity with the quaint and impressive rites of the old Hugnenot liturgy. Additional interest was given to the event by the fact that the convert was a French lady of position and high literary attainment. The pastor of the congregation, the Rev. G. G. Dauzgars, who for the last thirty-six years has held the position, officiated, and explained towards the close of the service that this was but one of many accomplished and prospective changes of faith, the natural and logical outcome of the great religious movement recently initiated amongst creed-professing classes of France, where the dominant Ultramontane Church was gradually, although imperceptibly, losing the hold which for ages it had maintained over the masses of that land. In many instances the proselytes, afraid to avow their Protestant predilections at home, from the social ostracism and domestic persecution which such a severing of old ties not infrequently involved, were compelled, he said, to come to this free country and make open profession of the reformed Evangelical faith. He was happy to announce that his Church had witnessed of late, and particularly within the last twelve months, many such desirable accessions from the ranks of the Roman Church.

The Spanish government has ordered energetic measures to obtain satisfaction from San Domingo for the outrage to the Spanish flag in the arrest last winter and subsequent execution of two insurgent Dominican Generals, who had taken refuge on board a Spanish vessel at Puerto Plata.

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, JUNE 25, 1879.

THE COLORED PRESBYTERIAN CHURCH IN NEWBERN, N. C.

Our readers will remember that B. B. Palmer, a colored candidate, was licensed by Orange Presbytery in April, 1878. In May he began preaching to the colored people in Newbern, as it was thonght to be an important field for the establishment of a Presbyterian church, in the midst of a very large colored popnlation. A number of them requested the movement. He continued his labors with great faithfulness and exemplary piety, under all the disadvantages and hindrances incident to a new enterprise, amid a poor people, for eight and a half months. On Sabbath, 24th November, 1878, a committee of Orange Presbytery, with Rev. L. C. Vass, pastor of the Newbern church, as chairman, fiuding the way clear, organized Ebenezer chnrch with eleven members. Three ruling elders were chosen, viz: John Randolph, Sr., Julius Willis and Geo. H. White; who, after careful study of the Confession of Faith, were ordained and installed by Rev. L. C. Vass, on Sabbath evening, December 15th. Licentiate B. B. Palmer fonnd it necessary to leave this infant church in February, 1879. For abont two months the elders faithfully conducted services, with such occasional ministerial help as they conld obtain. They then secured the services of Licentiate A. A. Scott, a gradnate of Lincoln University, who is now laboring zealously and acceptably for them, and the congregation is steadily growing. On Sabbath, 15th Jnne, eight adults were received on public profession of their faith in Christ; two adults (one probably over sixty years of age) and two infants were baptized, and the Lord's Supper was administered. Rev. L. C. Vass conducted the services, assisted by Mr. A. A. Scott.

Thus this colored Presbyterian church numbers twenty members, and their ontlook is encouraging. Several persons are ready to join, bnt were prevented from doing so on the Sabbath named. They have been worshiping in a public school honse, by permission of the School Committee. But they need and must have a building of their own soon: yet are nnable to procnre one themselves. Are there not benevolent servants of our Lord, blessed with abonnding wealth and professing special interest in the welfare of our colored popnlation, who will now help these good people? They are doing what they can nobly; and the First Presbyterian church in Newbern has been liberally contributing to sustain the daily work, in connection with the aid given by our Sustentation Committee. All know that the colored people are poor. They must for some time have annual assistance in supporting a pastor and meeting current expenses. And we repeat, they must have a neat church building. We sometimes fear that rich people will only give their money where it will make a name, and coldly pass by any modest enterprise like this, that needs only $1,200 or $1,500. But this will do more good here than $100,000 in some other places in a church or college. A grand work is open here for our Lord, if once it is well established.

We will gladly receive and forward to Newbern any sums committed to our care for this great cause, either for current help or for their building. Who will send the first check $500 or $1,000? Success here will not only make Christians glad, bnt the angels will sing over repenting sinners. May the Devine Head of the Church bless abundantly this youngest of churches in Orange Presbytery, and give them favor with richer brethren at home and abroad.

IT SUITS US.

We must confess to a certain degree of satisfaction in the course which the *Church Messenger* has evidently marked ont for itself. Clearly it does not intend to perch npon a grand and lofty pinnacle of arrogance, and not even recognize the existence of the *sects*. Its recognition, indeed, judging from its last issue, is very much that of the war-painted Indian who recognizes the white man as likely to furnish an elegant scalp; but then it is a recognition that can hardly fail to make things move around lively, and during these long summer days that is a desideratum. We are prepared indeed to welcome almost anything, while the thermometer ranges among the nineties, if it only raises a brisk little breeze.

Our cotemporary makes a strike at the Presbyterians for a lack of nnity, and cites the numerous divisions among them because of tweedledees and tweedledums. Well, be it so. If people can't agree it is infinitely better to separate than to live together in incessant jangle and discord. Our Episcopal friends hold in what they are pleased to call *the* Church, opinions more variant than any that divide the Reformed churches. The extremest Low churchman is farther from the highest Ritualist than the former is from the Presbyterian, or the latter from the Roman Catholic. That kind of nnity is not according to our taste; bnt then, *de gustibus non est disputandum*.

Our friends aforesaid have a sovereign mode of preventing disintegration. A little girl once explained how she got into bed so quickly by saying, "I get all undressed and blow out the light, and then I cry, 'Rats! rats!' and that frightens me so that I jump right into bed as quick as a wink." Whenever the Low Churchmen begin to get too much disgusted with the Remaining tendencies of their brethren the cry is raised, "Schism! schism!" and that frightens them so that they huddle together like a flock of sheep. They mean well, our friends do, and we duly respect their intentions, but they labor under the heavy hallucination of believing that their little body is *the* Church. It is funny. The child who draws a figure with all sorts of a head, four or more impossible legs, and an inadequate tail, fully believes that it represents a horse, and is as well pleased as if it was the finest production of Landseer himself. In the latter case, however, it is a visual imperfection which time will correct; in the former a disordered imagination, or a tangential offshoot from the truth, which age seems only to confirm. In either case they are well out of the way.

The rap at the Presbyterians is a gentle love tap compared to the blow at the Baptists, especially the *Hard Shell variety*. We shall leave our Baptist brethren to look out for themselves. If a little sect of 160,000 (?) in North Carolina cannot hold their own against a big Church of 5,000, they shall have no help from us.

RELIGIOUS INTOLERANCE IN AUSTRIA.

The secretaries of the Evangelical Alliance report acts of intolerance on the part of the Austrian Government, which are in the highest degree snrprising. The acts indeed, so far as the government is concerned, seem as yet rather to be permitted than ordered, and they are surprising, since bnt a short time ago Austria bid fair to range under the banner of papacy; at least to assnme a position of independence of papal control.

At a place near Prague a few persons calling themselves the "Old Reformed Church" have been forbidden to admit to their family worship, any one, not even a servant, who is not a member of the family, and the police have forced their way into houses to require compliance in this regard. The Attorney General of Pragne even maintains that grace shall not be said at meals, should a stranger be present. The adherents of the "New Church" at Vienna, who have had services for ten years, were last autumn forbidden to hold any services at all; and another Protestant community received orders not to allow non-members to attend. Last March the Congregationalists connected with the American Missions were forbidden to hold services in Pragne, or Graz in Syria. The Free Church of Scotland and the Baptist church at Vienna have been forbidden to hold services but in the English language. No attempt has been made in any case to bring charges of a moral or political character against any individual. The secretaries of the Alliance call attention to the anomaly of Austria in thus acting while she conjoins with Great Britain and the other powers in demanding the establishment of religious liberty in Servia, Roumania, Bulgaria, &c.

THE NEW EDITORS.

The *Central Presbyterian* appears in charge of Rev. W. T. Richardson and Dr. J. C. Southall. Their address to the patrons of the paper is a plain direct statement of conservatism and orthodoxy in their views, and their aim is thus expressed:

"It will be our effort to make this paper a faithful exponent of the views and doctrines of the Southern Presbyterian Church, and to defend these views and doctrines will be one principal aim in the conduct of our journal."

NOON-DAY PRAYER MEETING.

A Noonday Prayer Meeting has been organized in Wilmington, N. C. All persons so disposed meet for prayer at 12 M. of every day, at the Seamen's Bethel, and continue together till a quarter past 1 o'clock, or such less time as any may choose. We hope that this meeting will be regularly and generally attended, and will be glad to know that like services have been organized in other places.

NOTES AND JOTTINGS.

To save any possible unpleasantness, we beg that our friends will not send us accounts from the springs narrating the peculiar advantages and benefits connected with particular resorts. We throw open our advertising columns to all such—for a consideration.

The Normal School Chapel at Hill is in full blast under very encouraging circumstances. In connection with the "Peace" exercises, "No. 6." gives the points, and they are given well.

Prince Louis Napoleon, son of Louis Napoleon, and nominally Prince Imperial of France, who a few weeks since joined the British army in Zululand, was killed while reconnoitring. The prospects of the Bonapartist's party in France had become well-nigh desperate, and this ends them. Yet it is not impossible that some one of the remote scions of the Bonaparte stock may arise in time and again occupy the throne of France.

Mr. Spurgeon related, lately a very striking incident of providential interposition occurring in his experience:

He well remembered a little old woman, woman, poorly dressed, coming into the vestry some years ago at a time of great straits, which not a soul in the world knew, not even a deacon of the church; and she said to him in the most strange way, "Thus saith the Lord, Behold I have commanded a widow woman there to sustain thee." She put down £50 on the table, vanished, and he had never seen her since. He never knew her name even, and never should, perhaps, until the Day of Judgment. He supposed she would be in heaven now; it was some years ago, and she was very old then. Things had happened so, and his impression was that they would occur again.

We have given up our space to two sermons—both good—and our readers will probably agree that the space has been used to the advantage of the institutions referred to, which was to be expected, and are very pleasant reading, withal. We wish to add here that our columns contain the advertisement of Mrs. Baldwin's Augusta Female Seminary, at Staunton, Va., which certainly has very superior claims—and also of Maj. Lynch's school at High Point, and of Mr. S. W. Hughes' school at Cedar Grove. The reputations of these gentlemen are established. See advertisements of both. We call special attention to the advertisements for situations as teachers.

Our good Bro. Battle of the Tarboro *Southerner* has not favored us with a copy of his address entitled "Pests of the Press," which was delivered before the State Press Association. We would like to have it, and would ask for it, but for excessive modesty, or some other reason. It was good. The secular press say so, and though we must confess it is so easy to confess the sins of others—though we must confess, in cases more or less rare, they do say what is not—not strictly rectilineal, still in this case, they are no doubt, fairly, squarely and perpendicularly plumb. The "Pests of the Press"—what a fine chance for a play of an editor's feelings, and Bro. Battle has the finest kind of feelings and plenty of them. Will not some friend send us a second-hand copy?

A. When will you have your revival?
B. On the tenth of next month.
A. Why wait a month? Why not now?
B. Oh, well, because Mrs. X can't come before the 10th.
A. But if everything depends on Mrs. X., to whom shall we ascribe the power and the glory?

A case might be supposed, it is not at all unsupposable, that a church has secured a female revivalist, and matters are moving on as previously anticipated, fixed upon and determined. Another church in the same city, anxious for a revival, keeps perfectly cool, calm and self-possessed, longing and waiting for—what think you? A female preacher. What an attitude that would be, for a Christian church. And when the lady comes and the *predestined* revival comes off—what is to be will be, you know—whose revival is it? and to whom shall be the glory?

A fanatical sect of women, known as the "Hallelujah Lasses," and associated with some men equally lost to reason, have for sometime past figured prominently in Wales. They have been engaged in tramping the country and singing "Hallelujah songs," and gained many converts. A branch which they call the "Salvation Army" has lately opened what they call a "Salvation Factory" in Leamington. The following gives some of the results of the preaching of this sect and tends to explain its character:

Last week a novel sale took place at Blyth, an auctioneer having offered for public auction (for the benefit of whom it may concern) a large collection of "Hallelujah idols," comprising poultry, canaries, parrots, birdcages, dress rings, meerschaum pipes, a variety of ladies' and gentlemen's dress ornaments, and a miscellaneous group of other articles, which had been given up by parties in this district on their conversion by the "Hallelujah Lasses." There was a numerous attendance at the sale.

NEWS NOTES.

Rev. Mr. McKay of Griffin, Ga., preached in the Presbyterian church at Concord, N. C., on the 15th inst., and Rev. Dr. Nall of Alabama was to have preached on last Sabbath.

In addition to degrees mentioned last week as conferred, we find that the Southwest Presbyterian University conferred the title of D. D. npon Rev. J. D. McClintock of Mississippi and Rev. J. K. Hazen, Secretary of Publication, Richmond, Va. Hampden-Sidney conferred LL. D. on Rev. Dr. B. M. Smith of Union Theological Seminary and D. D. on Rev. Thomas Wharey of Virginia.

The *Iredell Gazette* tells us that Rev. W. R. McLelland preached on Sabbath, 15th inst., at Mooresville, N. C., and on Tuesday he and his estimable lady returned to their home in Texas with the best wishes of all.

At the closing exercises of Scotia Seminary, for colored girls, Rev. L. McKinnon and Rev. C. H. Wiley addressed the school in a manner that evinced a hearty interest in the welfare of the colored people. Dr. E. H. Harding—the note was crowded ont at the time—made a capital talk to the students of Biddle Institute (for colored young men preparing for the ministry) a short time ago.

PASTOR FOR OLD STONE CHURCH.

Last Sunday week Rev. Alexander Sprunt preached at Augusta church, which is now vacant, and last Sunday, at an informal congregational meeting, it was unanimously decided to give him a call. On Sunday there will be a regular congregational meeting, which Rev. R. C. Walker has been requested to moderate, for the purpose of making ont the call in full, and the congregation hope to have Mr. Sprunt with them by the first of July.—*Staunton Vindicator.*

[The church above referred to is a large and very important field for work. We do not know that Mr. Sprunt will accept, bnt we trust he will, and we unite with his other friends in rejoicing at his prospect of usefulness.—Ed. N. C. P.]

NEW CHURCH ORGANIZED.

GRAHAM, N. C., June 16.—DEAR EDITOR: The committee appointed by Orange Presbytery to organize a church at Company Shops have just discharged that duty. The committee, consisting of Rev. J. H. Fitzgerald, Rev. B. W. Mebane and Ruling Elder W. C. Donnell, met at Company Shops on Sabbath, June 15, and after divine service proceeded to organize a church composed of twenty-one members. John Anderson and John W. Rippy were made ruling elders, and T. S. Robertson and John Brown were made deacons in the usual way. The infant church starts on it's career under very favorable auspices. Most of its members have recently been brought into the church, and there met with the Lord's people for the first time on yesterday. The writer witnessed a very affecting scene: The joint heads of an interesting family came forward to unite themselves with the people of God. When the father announced his intention that morning, after a sleepless night, the joy and delight in that family brought to my mind the joy in the presence of the angels of God over one sinner that repenteth. May God pour out His Spirit upon this band, and grant that it may be a faithful church—a candlestick to hold up a bright and shining light. May the blessed Saviour walk in the midst of this infant church, and hold its spiritual authority in his right hand, and make all of its members faithful unto death. Brethren, pray for us.

B. W. M.

On the 18th thirteen persons were received (ten on profession of faith) into the Presbyterian church at Liberty, Va. All ages, from quite young to very old, were represented. Rev. Dr. J. B. Adger, of South Carolina, was present. Rev. F. S. Mallsby, D. D., is pastor.

For the N. C. Presbyterian.

THE CONCERT AT PEACE INSTITUTE.

Under the management of Prof. Baumann these annual entertainments have become proverbial in Raleigh for their excellence, and the large chapel is always crowded to its utmost capacity and spacious halls and passages of the building are filled with the overflow of the great throng attracted by the feast spread for the lovers of the art. The concert of 1879 formed no exception to its predecessors, and but increased the well-earned laurels of this far-famed institution and its enthusiastic and talented professor. It is not a very rare occurrence for a professor of music to command the admiration of his pupils by his skill, but to win not only their respect, but *love*, is not so common. No one can visit Peace Institute without discovering this high tribute paid to Prof. Baumann, and finding that he is not only admired as a skilled instructor in his art, but esteemed and loved as a faithful friend, a polished gentleman, and a sincere, earnest and humble Christian. During the late commencement he was threatened with an attack of dangerous illness, and in the anxiety manifest on every hand it was apparent that he was not only valued bnt loved.

The programme consisted of eighteen pieces of music, vocal and instrumental. Each piece was of high order. In all the lengthy programme there was not one ordinary or commonplace piece. Among the instrumental pieces there were the following brilliant specimens:

Marches Militaire (i, iii). *Schubert.*
Semiramis (overtnre). *Rossini.*
Dinorah (sinfonia). *Fasanotti;*

They were rendered by eight performers npon four pianos. In this music the uniformity of touch and concord in time and movement were remarkable; and when the listener reflected that sixteen hands were engaged in furnishing the thousands of notes that contributed to the whole, its unity was simply marvellous.

There were several piano solos. Their excellence was so marked that it is difficult to select any for distinction above its companions. Perhaps it may not be saying too much to single ont for special commendation Miss Rnmple's execution in "God Save the Queen," by *Gottschalk.*

The vocal music was exceptionally fine. The chorus "Queen of the Night" (*Smart*), by the vocal class, manifested very plainly the thorough training of the young ladies; the harmony of voice and movement was delightful. The two leading voices in the concert were Misses Nora Phillips and Nannie Burwell. Miss Phillips has a rich, full and elastic mezzo soprano, which at one time charms you with its softness and at another surprises you with its volume and power. Miss Burwell's soprano is very clear and sweet, of peculiar *timbre*, perhaps the word sympathetic would most accurately describe it. She has just such a voice as one would wish to hear render his favorite ballad. These two ladies sang two beautiful duets in which their voices blended to the best advantage. "Trust Her Not," by *Balfe*, and Deh Conte (from Norma), by *Bellini.* In the "Lost Building" (*Centemeri*) Miss Burwell won the hearty applause of the audience and Miss Phillips gave abundant evidence of the extreme cultivation her naturally fine voice had received, by her splendid rendering of *Benedict's* celebrated "Carnival de Venice."

Among the striking evidences of the excellence of the instruction given in music at Peace even the most careless will notice the perfection of accent, of time, of distinctness in articulation; the purity of tone, espe-especially upon sustained notes; the evenness as well as purity; the softness of the high notes, particularly in the diminuendo so difficult in execution; the distinctness with which each note is defined; the *clear cutness*, so to speak, of one from the other, especially in ascending or descending the scale. Music can be passably good without these characteristics, and it is rare indeed that they are to be found, bnt when once seen they are appreciated they explain why the papers in speaking of Prof. Banmann so frequently call him the "faithful and *conscientious*" teacher.

For the N. C. Presbyterian.

THE LADIES ARE MOVING.

RALEIGH, N. C., June 11th, 1879.

To the Lady Members of the Several Presbyterian Churches in Orange Presbytery:

DEAR SISTERS: The lady members of the First Presbyterian church in Raleigh, have formed themselves into a Home Missionary Society, to aid the evangelistic work, and other Christian enterprises, in Orange Presbytery; and to be under the control of the Presbytery.

Their desire is to embrace every lady member; and that there may be nothing to prevent one cent a week entitles one to membership. And if that small sum should be a burden, as in some cases it may, they are sure that it will be the pleasure of those who are able to give membership to those who are not. The object being not alone the advantage to the general work from the small contribution, but also the religious comfort of the members from their associations in the society, and the the religious pride which every one will fee in being a member of the society with all the sisters.

It is allowable also for the gentlemen to contribute, and be considered as honorary members, and it is encouraging to see their anxiety, and the pleasure and liberality with which they contribute.

Besides the advantage of the Association to the members themselves, they expect the contributions to be considerable.

Supposing that our sisters of all the churches would like to unite with us in the common design of forming a society in each church, our society has instructed me to offer this Christian greeting and to invite co-operation.

Affectionately,

MARY E. KRAUL, Pres't.

P. S.—Will not all the lady members of all the churches in all the Presbyteries in the State unite with us? M. E. R., Pres't.

MR. EDITOR: It will be seen from the above circular that the ladies of the First church of this city are thoroughly aroused on the important subject of Home Missions. It is to be hoped that their worthy example in lending a helping hand for the purpose of supplying the gospel to the destitute places of our own land may be emulated by every church in our State. They have made the assessment on each member exceedingly low—only one cent per week—enabling thereby all to become members and showing too, evidently, that they do not despise the "Day of small things." The work must commend itself to all who feel an interest in the cause of Christ; and with earnest, united action eternity can only reveal the great good that will result. We know that an appeal for this cause to the ladies of Orange and other Presbyteries throughout the State will not be made in vain when they consider the important end to be accomplished. W.

For the N. C. Presbyterian.

THE CHARLOTTE INSTITUTE FOR YOUNG LADIES.

The pleasant city of Charlotte, always awake and astir in her business relations, always alive with fresh enjoyments in her social circles, loving music and cultivating it with artistic relish, loving letters and acknowledging their charm and influence, loving money and pursuing the art of money-making with keen avidity, yet not averse to money-spending, as may be seen in the many elegant equipages that each day throng and enliven her streets, and in the tasteful and substantial homes of her people—this pleasant city of Charlotte, as it is, cherishes as one of her most valued possessions the Institute for Young Ladies. This institute was founded by Rev. Robert Burwell and his wife, of sainted memory. Since Mrs. Burwell's death and the removal of the Messrs. Burwell, father and son, to Peace Institute, it has passed through several administrations. At present it is under the superintendence of Rev. Wm. R. Atkinson, with every branch of education taught in a girl's school, in the charge of teachers of tried and well known ability. Many of those teachers, especially those of the English branches, are from our midst "and to the manner born," speaking with sweet Southern tongue the "English undefiled" in its strictest purity.

The teacher of drawing and painting has had the advantages of thorough training in the best art schools in the country, and has an admirable familiarity with the best studies and best modes of instruction that at present obtain in her department. In addition to the usual lessons in pencil and crayon drawing, oil and water colors, sketching from nature is taught, and the most delicate and exquisite ornamental painting on China, wood, slate, &c., that now finds such favor with the lovers of the beautiful. No department has given more pleasure to the pupils than the art department under the charge of Miss S. A. Sherman of New York.

That most important and attractive department in a girl's school, music, is under the direction of Dr. Alays Bidez, a gentleman who, during his residence in Charlotte, has won the highest esteem from all who know him. A thorough gentleman and a musician of the highest order, he not only carefully, patiently and conscientiously goes through the routine of giving lessons, but constantly elevates the taste of his pupils, reveals new beauties in their studies, unfolds the æsthetics of music and advances their ideas by a daily progression. As a teacher of singing Dr. Bidez has met with decided success, developing and training voices with great skill and gratifying results. His department has been steadily growing in interest and favor since the opening of the school in September last, and is now the largest and most popular in the Institute.

Mr. Atkinson, the principal of the school, whose name is the synonym for energy and strong purpose, is the ruling spirit of the whole establishment. His pupils have the utmost confidence in him and respect for him. Teachers and pupils alike rely implicitly upon him, and his presence everywhere inspires life and activity. As a teacher his forte is to make truth entirely transparent, and to stimulate every mind under his influence to its very highest working capacity. He is determined that his school shall be second to none for thoroughness and completeness. The pupils have just passed through a most searching written examination on all the studies of the year. The writer remembers so often attending the closing exercises of different schools where the interminable lists of distinctions were read, and the wonder was who were left not distinguished. In this school a distinction is not an empty compliment, but is a thoroughly deserved honor whenever conferred.

To prove the *bona fide* character of these written examinations and the high standard of instruction which warranted such tests of the pupils' attainments, the Principal submitted both the examination papers and the work of the pupils thereon to the Professors of Mathematics and Latin at the Carolina Military Institute, both of whom expressed the surprise that young lady pupils should be subjected to such rigid examinations, and gratification that they should so successfully pass them. These professors gave our Institute their written testimonial that "the instruction there was as careful and thorough as that afforded in our best male schools, and that the 'distinctions' and 'proficiencies' awarded must be good criteria of the attainments of those who receive them."

As to the home department of the school, nowhere can there be a better, sweeter, more wholesome home for girls, presided over by one not too old to have forgotten a girl's pleasures and troubles, nor too young to guard them from temptations or warn them of dangers. Mrs. Atkinson, herself no stranger, having once dwelt under this same roof as a pupil during Mrs. Burwell's life, brings now, that she herself is the home centre of the school, the experience gathered there from the teachings, the wisdom, the example of her who made the school so eminently successful in past days. To us in Charlotte no greater praise can be spoken. During the last summer vacation, just before the school opened in September, the building was thoroughly repaired and painted and renovated, the grounds put in order, and many conveniences added. Now it is one of the pleasantest places in the South. The rooms are warm and dry and equable in winter, and in summer are cool and air, are surrounded by trees and flowers, and in Charlotte.

Time forbids that we mention in detail the Latin, French and German classes, or the calisthenic and kindergarten exercises. Each language is carefully and thoroughly taught and every department fully provided for.

The initial year of this school closed on June 10th, with a concert given by the pupils under the direction of Dr. Bidez. The evening was unpropitious, the sky black with clouds and a heavy rain falling, but a large audience gathered in the chapel at the appointed hour. The room was ornamented with the drawings and paintings of the pupils of the art department, many of them of no ordinary merit and all evidencing most thorough teaching and careful finish. The usual heavy wreaths of cedar around the rostrum gave place to a lighter and more classic arrangement of oak leaves, which, with a lavish wealth of flowers, made the stage look like a lovely bower. The selections of music were nearly all new, the programme was carefully and tastefully arranged, and the pieces rendered with an accuracy, delicacy and spirit that told of unwearied training and diligent practice. The singing was particularly fine and gave great pleasure to the audience, which was the most quiet and appreciative ever witnessed on a similar occasion. Not a whisper disturbed a single performer, and yet each one felt and knew she had the sympathy and appreciation of the listeners. One of the pleasantest features of the concert was the playing of a pretty waltz by four very little girls, whose feet could not pretend to touch the floor, on two pianos. Admirably they kept together, and well deserved was the round of applause they received at the finale of their performance.

In an interval of the music Mr. Atkinson read the list of distinguished pupils and the roll of honor.

Thus ended the first year of the Charlotte Institute for Young Ladies under Mr. Atkinson's administration. With the full confidence and sympathy of the community in himself and in his teachers it is hoped and believed that the year to come will be marked with still more pronounced success and still greater progress. A CHARLOTTE LADY.

For the N. C. Presbyterian.

PEACE.

I was one of many who attended and enjoyed the late commencement of Peace Institute in Raleigh. The Raleigh papers give such full and excellent reports of all their schools that it seems superfluous for anyone else to write another line about them. But I recollect that the N. C. PRESBYTERIAN goes to a good many homes where the Raleigh papers do not, and many of our people will be glad to know that "Peace" is still going ahead, and her exhibitions were never better, nor her prospects brighter.

I was at at the kindergarten exhibition on Monday afternoon, and wish that all who are inclined to turn up their noses at the kindergarten could have seen that beautiful and interesting spectacle. Thirty dear little children going through these exercises *perfectly*, and showing such practice in mental arithmetic and geography, and Bible, as might put some grown persons to the blush. All their pretty little works, too, so well done; the school house built for the kindergarten near the central building of Peace so well arrayed and so attractive. I was "carried away," as the school girls say, with it all. But happily I came back in time to enjoy the calisthenics at night. This, too, was a beautiful and animating sight. The drill was perfect, and the girls were lovely. Miss Mattoon, their teacher, has carried the system far beyond that of Miss Fowler, who, we all thought, was first rate in her day. There is more spirit and grace in the exercise in Miss Mattoon's hands.

The address on Tuesday night, by Mr. Smith, was listened to attentively by a large audience. It was a little ont of the ordinary run of such affairs. "Dreams" was the subject, not in itself novel but novel in the application to the present time, place and circumstance. The music this evening was good, bnt only a prelude to the grand concert of the next night. Peace concerts are so uniformly good, the character of the music and the superiority of the performances are so well understood that they attract a crowd of all denominations, both from the city of Raleigh and from abroad, such as no other school can command. Prof. Baumann may be proud of these annual testimonials of the situation in which he is held as a teacher. The singing and the instrumental music all evinced the care and skill and taste that had drilled and guided the performers. A concert at Peace is a number one entertainment. When you have heard the music there are the paintings and drawings to admire, all well worth looking at. And when you are tired of looking and admiring there are the fine halls and the porches, and the best company in Raleigh to enjoy them with.

Our own people may feel secure that Peace Institute is all that it claims to be, all they could wish it to be. The management was never more thoroughly organized, nor more successful, nor more deserving our confidence and gratitude.

Your readers will be glad to hear that the University Normal School is opened and once more in a full tide of successful and enthusiastic administration. On Tuesday morning President Battle, Profs. Ladd, Mangum, McIver, Winston, Tillett, Redd, &c., &c., opened the school with about seventy-five in attendance. The students have been arriving in crowds to-day. The programme is much as last year's, involving every hour of the day in one pursuit or another, with a grand total result of much enjoyment, improvement, and happiness to all parties.

I have not yet seen many of the former pupils. The faces are mostly new so far. But I write only the third day. Miss Coe organized the kindergarten again in the University library, which has all its ball room decorations still hanging round. The blue and white hangings are not only pretty, but they protect the library from dust and sun. Prof. Tillett occupies the chair filled last year by Mr. Page—of the English language and Shakespeare. Prof. Tomlinson who was here in '77, and has lately returned from Europe, will teach grammar, &c., &c. Many will be glad to know that Prof. Hotchkiss will lecture again.

Every one looks cheerful and happy. Prof. Maugum says it is a marked feature of the school that it obeys the apostolic injunction to "rejoice always" with such a will. Mr. President is cheerful, the professors are all cheerful, the ladies are all cheerful and the gentlemen are all cheerful and the sun shines cheerfully upon them all. Will not the N. C. PRESBYTERIAN come up and take a look at it, and see what a good thing persistent work is, combined with persistent cheerfulness?

No. 6.

For the N. C. Presbyterian.

THE ANNUAL COLLECTION FOR THE INVALID FUND.

OFFICE OF HOME MISSIONS,
Baltimore, June 25, 1879.

DEAR BRETHREN: We come again to make the Church's annual appeal in behalf of her aged and infirm ministers, and the widows and orphans of her deceased ministers. The collection for this object is appointed for the first Sabbath of July, and we trust it will be unusually liberal, as there is great need that it shall be. We do not know what stronger plea to urge than simply to state that over one hundred families are dependent for aid upon your gifts, and to let these mute recipients of your bounty stand before you as the powerful advocates for your liberal benefactions. Among them you will see aged men bowed under the infirmities of years who have devoted a half century of laborious and self-denying work to the service of the Church, and who, while waiting their Heavenly Father's time to enter upon their reward, have none to whom they can look for support but God's people. In this goodly company you will also see honored matrons who have stood beside their honored husbands as they bore the heat and burden of the day, giving them comfort, encouragement and strength in their labors, but who, having been bereft of their earthly support, are clad in the garments of mourning, and while patiently awaiting the will of the Saviour depend upon your beneficence for the necessaries of life. And then the dear little children who, in the mysterious wisdom of a gracious God, have been deprived of their earthly guides and guardians, and who have now to be fed, and clothed, and educated for usefulness in the Church and the world, complete the company, and turn to you for tender regard and assistance. In the name of the Church and of the Church's adorable Head, our Lord and Saviour Jesus Christ, we ask you to send cheer to these expectant hearts by supplying their pressing and urgent wants. The Executive Committee have for some years past been unable to minister to their comfort as was needed because of want of means. It is therefore much to be desired that your gifts shall at this time be more liberal and more general than ever before. It will indeed be a bright day for the Church if the collection now to be gathered shall be sufficient to meet all the needs of those for whom it is intended. If every one will do what he can for this object we feel sure the Committee will be amply supplied with funds for this noble purpose.

With Christian regards we remain most truly yours,

RICHARD MCILWAINE,
J. LEIGHTON WILSON, } Secretaries.

P. S.—It is requested that ministers shall read this letter to their congregations and Sabbath school superintendents to their schools, and that as far as possible our Christian people who may not have the opportunity of contributing otherwise will send on their gifts directly to our office.

NEW PUBLICATIONS.

The Ladies' Floral Cabinet for June is at hand. As usual it contains many valuable hints about the treatment and culture of flowers. Published by Henry T. Williams, New York. Price 12 cents.

The Carolina Farmer: This excellent monthly magazine, devoted to the agricultural interest of the two Carolinas, contains many valuable articles. Published in Wilmington, N. C. $1 50 per annum.

Messrs. S. W. Partridge & Co., 9 Paternoster row, London, England, send us the June numbers of the following beautifully illustrated magazines: The *Children's Friend, Infant's Magazine*, each 16 pages, and *The Band of Hope Review.* Get them if you would make your children happy.

Sunday Afternoon: A magazine for the household. Contains the following articles: The Corn and the Lilies; Belief of Unbelievers; One Sunday Morning; Only a Word; Stand-By; A Sorrowful Guest; Max; Some of Miss Help's Proteges; The Monkey's Story, and others. Office of Sunday Afternoon, 309 Main st., Springfield, Mass. $3 per year.

Blackwood's Edinburgh Magazine: Leonard Scott Publishing Co., 41 Barclay street, New York. Contents for June: Riata, or Whats in a Name; Contemporary Literature; John Caldigate; The Destruction of Szegedin, Personal Notes; The Death of Major Wigram Batty; Bank Failures and their Remedies, and The Duke of Argyle's Motion.

St. Nicholas for July is unusually fine, both in illustrations and reading matter. This number will delight young and old. The Sylvan Party is very humorous. Rattle-te-Bang, Little Elsie, Green Covers and Brown, Blown Away, Hayfoot, Strawfoot, and a Poor Little Mother are among its numerous contents. $3 a year. Scribner & Co., 743 and 745 Broadway, New York.

Scribner's Monthly: This illustrated magazine for July is at hand. Its excellent contents are far too numerous for us to copy, but below will be found a portion of them: The American on the Stage; Evening; The Sphinx; Two Couples, a White and a Yellow; Madame Bonaparte's Letters from Europe; Flowers for Song; The Delusions of Clairvoyance; The Confession. Bric-a-Brac is, as usual, very good. Scribner & Co., 743 Broadway, New York. $4 a year, 35 cents a number.

Eclectic Magazine: The July number of this magazine begins a new volume. The engraving this month is a finely expressive likeness of General Albert J. Myer. Contents: A Speech at Eton; The History of Games; John Brown; Sydney Dobell; On Chinese Fans; A Problem in Human Evolution; Spring's Gift; Peter the Great; A Coquette. Besides these are the usual editorial departments or literature, notices, &c. E. R. Pelton, 25 Bond street, New York. $5 a year.

Lippincott's Magazine: Contents for July are Summerland Sketches, or Rambles in the Blackwoods of Mexico and Central America; Stratford on the Sound, illustrated; At and After the Play, Jefferson and Rip Van Winkle; Women's Husbands; A Swiss Patriot; Fate; To a Glass Vase; English Views of Franklin; In the Porch; Our Monthly Gossip, and Literature of the Day. This number is also handsomely illustrated. J. B. Lippincott & Co., publishers, Philadelphia. Terms $4 per annum.

NORTH CAROLINA PRESBYTERIAN.

Wide Awake: The July number has a 16-page National History Supplement, which celebrates the national holiday, a frontispiece and two capital patriotic stories; Bunker Hill Revived, and General Washington and the Ragamuffin. The Children's Hour at the South is finely illustrated. There are humorous poems, "The Fire Cracker and Torpedo" and "A Bad Fix;" Choosing a Kitten; Prying Lizzo, and Archery for Boys are good. The articles of permanent value, however, are Our American Artists and Winter Twilight at Hyde Park. $2 per annum. D. Lothrop & Co., Boston, publishers.

Entertainments: We have just received a very nicely bound book bearing this title from D. Lothrop & Co. Collected and edited by Lizzie W. Champency. The tablo of contents includes exercises for temperance gatherings; Fourth of July, Missionary Concerts, Thanksgiving and Christmas. Principally they are intended for use at Sunday school exhibitions and concerts. Most of the matter is new and is contributed by persons of experience in amateur theatricals, musical matters and entertainments of all kinds. Among the authors are Mrs. Champney, Susan Hale and Kate Cameron. A number of patterns of evergreen decorations for Christmas entertainments are given. Altogether the book exactly fills the place for which it was intended. Price $1.

Long Life and How to Reach it. By Joseph G. Richardson, M. D., Prof. of Hygiene in the University of Pennsylvania, &c. 1879. Mailed free for 50 cents. Lindsay & Blakiston, Philadelphia. This is the second issue of the series "American Health Primers," already noticed at large by us. Other volumes with follow at short intervals on "Sea Air and Sea Bathing," "The Summer and its Diseases," "Eyesight, and How to Care for It," "The Throat and the Voice," "The Mouth and the Teeth," "Brain Work and Overwork" &c. The real utility of this volume on "Long Life" will be manifest from mentioning a few of the topics of its sixteen chapters; viz: "Causes of Disease and How to Avoid Them;" "Contagion, and How to Escape it," "Clothing, and How to Wear It," "Pure Water and How to Obtain it," "Baths," "Food," "Excuse," &c.; all pleasantly and practically treated.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

Rev. C. R. Hemphill has been chosen Professor of Ancient Languages in the Southwestern Presbyterian University at Clarksville, Tenn.

Rev. T. M. Boyd writes from Mt. Meridian, Augusta, county, Va.: "We have had a delightful communion, six additions, and more will apply next Sabbath. We have also purchased a very handsome new organ—a great improvement on the old.—*Central Presbyterian.*

The *Texas Presbyterian* notes the arrival of Rev. J. DeWitt Burkhead at Paris, Texas. He takes charge of the Presbyterian church at Paris. His former home was Huntsville, Ala.

Rev. A. N. Wyckoff, D. D., pastor-elect of Canal Street Presbyterian church, New Orleans, is travelling North on horseback. He intends spending his vacation there, and will go the whole distance on horseback.

Four persons made a profession of faith and joined the Presbyterian church at Rayville, La., on the fourth Sabbath in May. Rev. D. A. Campbell, pastor.

The Presbyterian church at Newnan, Ga., served by Rev. James Stacey, D. D., assisted by Rev. N. Bachman, of Tennessee, has been greatly revived. Twenty-six persons have been added to the church.

Three new members were received on profession of faith, one a gray-headed man over sixty years of age, into the Presbyterian church at Bellehaven, Va., at the first communion on June 1st. The church is supplied by Rev. R. D. Stinson.

Rev. C. H. Dobbs is in charge of the Presbyterian church at Robinson, near Waco, Texas. Eight additions were received last month.

Rev. A. J. Witherspoon writes to the *Southwestern Presbyterian*: I desire through our newspapers to acknowledge the sum of five dollars, received from Mr. Alexander Sprunt, of Wilmington, N. C., to constitute himself a member of the New Orlean's Seaman's Friend Society for the year 1879. This is the first fruits of the action of our late General Assembly, recommending the cause of seamen to the prayers and alms of our people, and we confidently expect the harvest to follow. A number of persons at the General Assembly received certificates of membership, and said that they would make an effort to have them filled, and send them, as Mr. Sprunt has done, by postal order.

SECULAR NEWS.

CONTINUED FROM FOURTH PAGE.

A vigorous advance is to be made on the Zulus.

A revolution has broken out in Panama. Not expected to last long.

Transit is completely suspended on the Isthmus of Panama on account of the revolution.

Mr. R. I. McDowell has been elected president of the Traders' National Bank, Charlotte.

The Emperor of Germany has telegraphed to Empress Eugenie his condolence for the death of Prince Napoleon.

Great feeling in Paris on learning news of the Prince Imperial's death. Prince Victor succeeds to the Imperial claims.

Crop prospects in East Carolina, around Tarboro, were never better. In the Fayetteville section crops are reported promising.

It is now said that England and France unite in demanding the abdication of the Khedive, and Germany and Austria are disposed to co-operate. It is claimed too that the Khedive's sons must leave Egypt.

Cairo, June 22.—The Khedive has declined to abdicate and has referred the English and French Consuls General to the Porte.

The collision which, a short time since, was anticipated between the King of Burmah and Great Britain, through the authorities of British Burmah, was happily averted, but the insane conduct of the despot towards his own subjects has not abated. At last accounts he had shut himself up in his palace, not daring to appear in public from fear of assassination. His guards meanwhile pillage at pleasure, and trade is rapidly being paralyzed.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration. Mr. McNeely is Agent for the *Missionary*

THE TIDY HOUSEWIFE.

The careful tidy housewife, when she is giving her house its spring cleaning, should bear in mind that the dear inmates of her house are more precious than houses, and that their systems need cleansing by purifying the blood, regulating the stomach and bowels to prevent and cure the diseases arising from spring malaria and miasma, and she should know that there is nothing that will do it so perfectly and surely as Hop Bitters, the purest and best of all medicines. See other column.

A DESIRABLE ARTICLE.

We verily believe that it would be rendering any family a very great service to introduce into it Kitto's Cyclopedia. This Cyclopædia is the work of John Kitto, D D., F. S. A., author of the "Pictorial Bible," the History and Physical Geography of Palestine, and editor of the *Journal of Sacred Literature*, etc., etc.

It is arranged expressly for Sunday School Superintendents, Teachers and Bible Students, and embraces a complete and authentic description of all the characters, customs, countries and events mentioned in the Bible, and those connected with them in Egyptian, Persian, Assyrian, Grecian and Roman History. Including the period of over four hundred years between the Old and New Testaments, to which are added many valuable tables, and the products of the latest researches in Biblical literature, together with the knowledge gained by the explorations and discoveries of eminent travellers. The whole illustrated with numerous cuts, maps and full page engravings from the best authenticated models and designs that antiquarian research and ancient monuments can produce.

By special arrangement we can furnish this work well printed and bound in cloth, with the NORTH CAROLINA PRESBYTERIAN one year for $4 50—or to any new subscriber, or any one sending us a new subscriber, at $4 00 for paper and cyclopœdia. Publishers price is $4 50.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

NOTICE.

Romulus M. Johnston, Esq., agent of the *Goldsboro Messenger*, is authorized to receive and receipt for any money due us for old or new subscriptions. Our friends will oblige us by paying promptly. We will welcome any new subscribers.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In the M. E. church, Rutherfordton, June 3d, 1879, by Rev. W. M. McGilvary, assisted by Rev. R. F. Bumpass, Mr K. J. CARPENTER, to Miss MAGGIE C., daughter of Harvey D. Carrier, Esq. All of Rutherfordton, N. C.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

Suddenly of heart disease, SAMUEL JOHNSTON, aged 65 years.

Mr. Johnston was for many years a consistent member of Poplar Tent church. He loved his church and was willing to spend and be spent in her service. It is in a great measure his earnest efforts that Poplar Tent is indebted for her parsonage. His place in Poplar Tent will be very hard to fill. He was expecting to do much this fall and relieve her of debt. But his work is done. The Master has called him. We miss him, we mourn, but do not repine. The Judge of all the earth has done well.

J. H. THORNWELL.

A good and useful man has fallen. We are in sorrow. JOHN WOLFE, Esq., a ruling elder in Sharon, departed this life at his residence near Charlotte, May, 26, 1879, at the advanced age of 82 years.

It is with great heaviness of heart we chronicle the demise of such a lovely Christian and efficient officer. But to contemplate a Christian character so uniform, so symmetrical, and so amiable, produces emotions of pleasure and gratitude. Humanity rarely inherits so many excellencies, and so few infirmities as were associated in the character of the Nestor of the Sharon session. Wise in council, conservative in action, patient in delay, mild but firm in government, he established a desirable reputation, and exerted a widespread and salutary influence throughout the entire sphere assigned him by Providence. His calm, evenly, consistent deportment emitted a fragrance, which readily indicated the source from whence his treasures were supplied. His life was not simply *consistent*. He *adorned* his profession.

Mr. Wolfe believed he was converted in early life, but he did not make a public profession till after he passed the meridian. His father's large family were all Methodists and he resided in a community of like faith; but to a part of his creed he could not conscientiously subscribe, indeed, against it he believed it was his duty to testify. So he waited, hoping the developments of Providence would open a way. At length his lot was cast in six miles of Sharon, where with joy and gratitude, he identified himself with the people of God who inculcate principles accordant with his own.

As a ruler in the house of the Lord, he discharged his duties faithfully, without offending the governed. Like Abraham he commanded his house, reared his children in virtue and duty; and was permitted to enjoy the exquisite pleasure of seeing them all members of Christ's spiritual family. And so prominent was he in the community, as a peace-maker, that his agency was solicited far and near to reconcile the strifes and animosity which passion and selfish interest had excited. His majestic proportionate Christian character, his calm, dignified bearing, his countenance, his eye, his utterance, (both as to *matter* and *manner*,) commanded the reverence, and controlled the feelings of all. And yet he was so unassuming, so retiring, so unaspiring as to be unconscious of the power he exerted.

His secular avocation was husbandry. And to this calling he brought the same clear, solid discriminating judgment. His soil, home, stock and implements were good; and constantly improving. Taste, discretion and thrift were everywhere apparent. His barnes were filled with plenty. He reared, educated and endowed a large and interesting family: and yet could and did yearly contribute liberally to the treasury of the Lord.

Mr. Wolfe was endowed with a remarkable talent and taste for music vocal and instrumental. And all his family were *amateurs*. His home was the scene of frequent sacred concerts. And under his liberal patronage the devotions of Sharon were greatly improved. With truth to instruct the understanding, he associated the concord of sweet sounds to arouse and engage the feelings. His was not merely an emotional religion. But he regarded a religion without feeling as inoperative and void. He was a great lover of music and cultivated it for its inspiring agency in the public and private worship of Jehovah. His last illness was painful and protracted. In the severe paroxysms of pain he frequently endured, his family often mitigated his sufferings by repeating his favorite devotional compositions, inspiring and elevating the soul above the infirmities of the body. And when vocal utterance was no longer possible, his quivering lip would vibrate in harmony with those majestic numbers as they rolled up to the throne of Jehovah. Thus this beloved disciple literally and sweetly sang away his soul into the embraces of his blessed Redeemer. The power to utter vocal sounds is all of earth we take with us out of this world. And as our venerable father possessed it in such a high degree, and enjoyed it with such an exquisite relish: we apprehend it is no ordinary happiness he now enjoys in the Kingdom of eternal light and glory.

"How blessed the righteous when he dies!"

WILMINGTON MARKET DURING WEEK ENDING JUNE 24.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Sales at 25 cents Wednesday, Thursday, Friday and Saturday. On last named day sales were made at 25¼ cents also. On Monday firm at 25¼ cents.

ROSIN—Strained throughout $1 07½. Good Strained $1 10 until Saturday when $1 12½ was obtained. Monday $1 12½ unchanged.

TAR—From first to last 75 cents per barrel of 280lb.

CRUDE TURPENTINE—Unchanged since last report. Hard $1, Yellow Dip $1 60, Virgin $2 10.

TIMBER—Sales: 1 Raft Common Timber $3 50; 2 do. Common Mill at $4 50; 1 do. Good Mill $6 50; 2 do. do. $7; 1 Raft extra large and long, choice $10.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	6 a	6½
Shoulders	a	5
Dry Salted—		
Sides, per lb	5½a	6
Shoulders	4¼a	4¾
CHEESE—Northern Factory, per lb	10 a	11
Dairy, cream per lb	10 a	11
State, per lb	00 a	8
COFFEE—Rio, per lb	10 a	16½
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	70 a	71
DOMESTICS—Sheetings, 4-4, per yd	00 a	6¾
Yarn, per bunch	00 a	80
FLOUR—Fine, per bbl	0 00 a	4 00
Super, Northern, per bbl	4 50 a	5 00
Extra do. " per bbl	5 00 a	6 50
Family " per bbl	7 00 a	7 50
City Mills—Extra Super, per bbl	5 50 a	5 75
" Family, per bbl	6 00 a	6 25
" Extra do., per bbl	6 50 a	6 75
GLUE—per lb	6 a	12
GRAIN—Corn, in sacks, per 56 lbs from store—white	00 a	65
CORN, wholesale, in sacks	60 a	62
Corn, mixed, wholesale in sacks	57 a	57½
Corn, Cargo, per 56 lbs, bulk	55 a	55½
Oats, per bushel from store	00 a	50
Peas, Cow, per bushel	55 a	62
HOOP IRON—per ton	65 00 a	70 00
LARD—Northern, per lb	8 a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 15
MOLASSES—West Indies, old crop	28 a	33½
" " bbls	30 a	32
" " new crop	30 a	35
" " bbls	32 a	35
New Orleans	28 a	45
Sugar House, hhds, per gal	17 a	18
" " bbls., per gal	19 a	20
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	2 50
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel new crop	1 25 a	1 35
PORK—Northern, City Mess	11 00	00 00
SALT—Alum, per bag of 2 bushels	00 a	75
Alum, per ton	6 00	7 00
Liverpool, per sack	75	80
Liverpool fine, per sack	1 25 a	1 30
SUGAR—Cuba, per lb	8½a	10½
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	9½a	9
B— " per lb	9 a	9½
C— " per lb	7½a	8
Ex. C— per lb	8 a	8
Crushed, per lb	00 a	10
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a	3 90
TIMBER—Shipping, per M	12 00 a	13 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	2 00 a	5 00

SUMMER BOARD, 33 Fifth Avenue, New York.—Cool rooms, superior board, $10 weekly; $2 daily.

WANTED.

A LADY OF SEVEN YEARS' EXPERIENCE wishes a situation in a family or school to teach English, French, and Music. Especially skillful in the management and instruction of children. Address L. E. W., Yorktown, Pa., care P. Halstead.
june 25 598-4t

HUGHES' ACADEMY

CEDAR GROVE, ORANGE CO., N. C.

CLASSICAL AND MATHEMATICAL SCHOOL.

The next session of this school will open on Monday, July 14th, 1879.

Terms, per session of twenty weeks, board including all necessary expenses except washing and lights, $50. Tuition $25. Address,
S. W. HUGHES, Cedar Grove, N. C.
june 25 598-3t

A VIRGINIA LADY, WITH SEVERAL YEARS experience in teaching, desires a situation in some pleasant family or school, for the next scholastic year. References exchanged. Address,
TEACHER, County Line Cross Roads, Charlotte Co., Virginia.

LYNCH'S SELECT SCHOOL, HIGH POINT, N. C.

MAJ. WM. B. LYNCH, A. M. Principal.
B. P. REID, A. B. Assistant.

The Principal having sold out his interest in the Bingham School, of which he was a proprietor for fifteen years, opens a school Aug. 27th offering equal advantages without the military.

☞ Board and tuition per session of twenty weeks, $80.

For circular address the principal at Mebaneville, N. C., till Aug. 12th; afterwards at High Point, N. C.
june 25 598-eow je jy aug

AUGUSTA FEMALE SEMINARY, STAUNTON, VA.

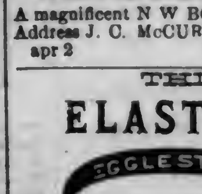
Miss MARY J. BALDWIN, Principal.

The session of 1879-'80, will open the first Wednesday in September, and close corresponding time in June following.

Terms: (For session of forty weeks, payable one-half on entering, and the balance in February—)

Selection the First: For Board, Washing, Fuel, Lights, Physician's Fee, Seat in Church, Calisthenics and full English course, including Elocution and Contingent fee—are $250.

For full particulars apply to the Principal for Catalogues.
june 25 598 3m



nov 27 568-

AGENTS WANTED For Dr. March's Great Work FROM DARK TO DAWN.
A magnificent N W BOOK just from the press. Address J. C. McCURDY & CO., Philadelphia, Pa.
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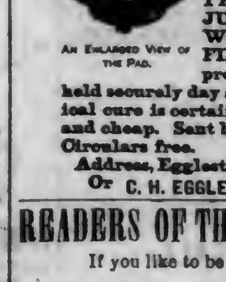
THIS NEW
ELASTIC TRUSS



AN ENLARGED VIEW OF THE PAD.

Has a Pad differing from all others, is cup-shaped, with SELF-ADJUSTING BALL in the center, adapts itself to all positions of the body, while the BALL in the Cup PRESSES BACK THE INTESTINES JUST AS A PERSON WOULD WITH THE FINGER. With light pressure the Hernia is held securely day and night, and a radical cure is certain. It is easy, durable and cheap. Sent by mail, postage paid. Circulars free.
Address, Eggleston Truss Co., Manfrs.
Or C. H. EGGLESTON CO., Chicago, Ill.

READERS OF THE PRESBYTERIAN

If you like to be satisfied deal with

MOTT & CAMPEN,
—Dealers in—
BEEF, VEAL, PORK, &C.

We keep on hand good Meats, and will endeavor to maintain our reputation in this regard. We will be pleased to have your trade. Very respectfully,
MOTT & CAMPEN,
North side Market street, bet 2d and 3rd.

P. S.—Those who have Fine Beef to sell would do well to consult us either by mail or in person.
jan 29-577-tf

NEW ADVERTISEMENTS.

TARRANT'S SELTZER APERIENT

An overdose of Dinner often deranges the system, brings on flatulence and wind colic, and subjects the patient to great bodily suffering. A single dose of

Tarrant's Seltzer Aperient

will correct the acidity, relieve the pain, carry off the offending cause, and save some a long spell of illness. Its effects are gentle and thorough, and its general use would prevent much suffering.

SOLD BY ALL DRUGGISTS.

Molasses.

100 Hhds and Bbls New Crop CUBA,
100 " " " SUGAR HOUSE,
100 " " Old Crop CUBA,
50 Bbls New Crop N. O. MOLASSES,
For sale by
KERCHNER & CALDER BROS.

THOS. A. McNEILL. FRANK McNEILL.
McNEILL & McNEILL,
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Practice in all the State and Federal Courts in North Carolina. 593 1y.

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PURE OLD
PALM SOAP

FOR
THE LAUNDRY, THE KITCHEN,
AND FOR
General Household Purposes.
MANUFACTURED BY
CRAMPTON BROTHERS,
Cor. Monroe and Jefferson Sts, New York.
Send for Circular and Price-List.

Crampton's old Palm Soap for the Laundry, the Kitchen, and for general Household purposes. The price of the "Palm Soap" is $3.90 per box. To any one who will send us an order for 10 boxes with cash, $39, we will send one box extra free as a premium. Or the orders may be sent to us for one or more boxes at a time, with remittance, and when we have thus received orders for ten boxes we will send the eleventh box free as proposed above. If you do not wish to send the money in advance you may deposit it with any banker or merchant in good credit in your town with the understanding that he is to remit to us on receipt of the soap which is to be shipped to his care.—*Sandersville, (Ga.) Herald.*
Address CRAMPTON BROTHERS,
Cor. Monroe and Jefferson Sts., New York.

FOR SALE BY
Worth & Worth,
WILMINGTON, N. C.

BINGHAM SCHOOL,
MEBANEVILLE, N. C.

The 171st Session begins July 30th 1879.

Arrangements have been made by which a limited number of young men with small means can "MESS" at $5 per month.

Board, with furnished room REDUCED to $12 per month: Tuition to $30 per Session. For particulars address MAJ. R. BINGHAM.

UNION THEOLOGICAL SEMINARY, VIRGINIA.

NEXT SESSION BEGINS AUGUST 13, '79.

Faculty: Rev. Drs. B. M. Smith, R. L. Dabney, T. E. Peck, H. C. Alexander. Treasurer and Secretary of Corporation, Judge F. N. Watkins, Farmville, Va.

P. O. Address of Faculty and Students, "Hampden Sidney, Va."

RUPTURE

DR. J. A. SHERMAN is now at his branch office, 5 South Fifth Street, St. Louis, Mo., where his patients and those wishing his treatment may consult him during the months of May and June. His book, with photographs of bad cases before and after cure, mailed for ten cents. Will be at principal office, 251 Broadway, New York, July and Agust.

NOTICE.

BUYERS of Oils will take notice that I am selling

WEST ALADDIN SECURITY OIL

at the low price of 25 cents per gallon. It is absolutely safe, guaranteed 150 deg. Fire test.

PERKINS and HOUSE SAFETY LAMPS, the best Lamp made, and only perfectly safe one, at Factory prices.

Kerosene, Lard, Mineral and Linseed Oils, Paints, Colors, Glass, &c.,
Low down at
GEO. A. PECK'S.
25 South Front Street.
jan 15 405-tf

TRUTHS.

Hop Bitters are the Purest and Best Bitters ever made.

They are compounded from **Hops, Buchu, Mandrake** and **Dandelion,**—the oldest, best, and most valuable medicines in the world and contain all the best and most curative properties of all other Bitters, being the greatest **Blood Purifier, Liver Regulator,** and Life and Health Restoring Agent on earth. No disease or ill health can possibly long exist where these Bitters are used, so varied and perfect are their operations.

They give new life and vigor to the aged and infirm. To all whose employments cause irregularity of the bowels or urinary organs, or who require an Appetizer, Tonic and mild Stimulant, these Bitters, are invaluable, being highly curative, tonic and stimulating, **without intoxicating.**

No matter what your feelings or symptoms are, what the disease or ailment is, use Hop Bitters. Don't wait until you are sick, but if you only feel bad or miserable, use the Bitters at once. It may save your life. Hundreds have been saved by so doing. ☞ $500 will be paid for a case they will not cure or help.

Do not suffer yourself or let your friends suffer, but use and urge them to use Hop Bitters.

Remember, Hop Bitters is no vile, drugged, drunken nostrum, but the Purest and Best Medicine ever made; the "**Invalid's Friend and Hope,**" and no person or family should be without them. Try the Bitters to-day.

Try Hop Cough Cure and Pain Relief.

FOR SALE BY ALL DRUGGISTS.

SELECT BOARDING AND DAY SCHOOL,
HILLSBOROUGH, NORTH CAROLINA.

Misses NASH and Miss KOLLOCK, Principals.

THE FALL TERM of 1879 will open the 25th of JULY and close on 11th DECEMBER. Circulars forwarded on application.
466-*jan.1,'79

NEW ADVERTISEMENTS.

R. B. ANDREWS, S. W. WHITING

Hats & Caps.

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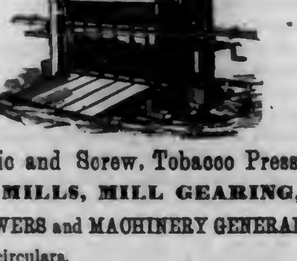

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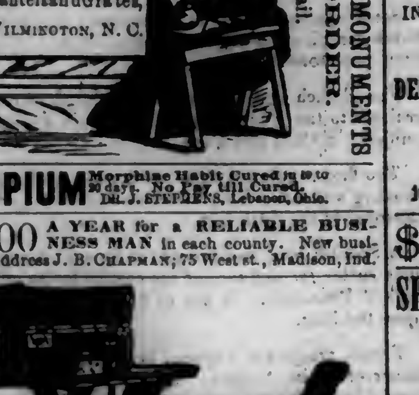

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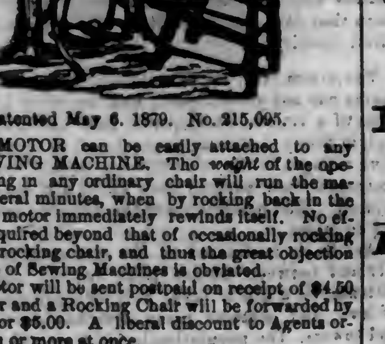

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We have personally inspected some of the examination papers of the Charlotte Institute for Young Ladies and the work of the pupils upon them. The examinations are searching, and the pupils' work gives evidence of instruction as careful and thorough as that afforded in our best male schools. We are satisfied that the Distinctions and Certificates of Proficiency awarded by the Institute are good criteria of the attainments of those who receive them. From our knowledge of the Principal's success here and elsewhere in the instruction of young ladies, we cordially recommend the Institute to those who seek a thorough education for their daughters.

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M. M. HARGROVE, Prof. of Latin, &c., "C. M. I."

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University of Virginia, July 13th, 1878.

[*From Charles B. Bradley, Professor of Thorough Bass, and Band Master, Dana's Musical Institute.*]

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[*From Rev. C. B. Hulbert, President of Middlebury College, Vermont.*]

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Extract from Letter of Dr. Wm. T. Howard, of Baltimore, Professor of Diseases of Women and Children in the University of Maryland, of August 1st, 1873.

Dr. Howard compares these waters with those of the celebrated Greenbrier White Sulphur, West Virginia, and adds the following:

"The Greenbrier White Sulphur Waters will be recognized by all informed upon such subjects as one of the most noted Mineral Fountains of the World.

"Indeed, in a certain class of cases, it is much superior to the latter. I allude to the abiding debility attendant upon the tardy convalescence from grave acute diseases: and more especially to the cachexia and sequels incident to MALARIOUS FEVERS IN ALL THEIR GRADES AND VARIETIES."

* * * * * * * * * In short, were I called upon to state from what mineral waters I have seen the greatest and most unmistakable amount of good accrue in the largest number of cases in a general way, I would unhesitatingly say the BUFFALO SPRINGS, in Mecklenburg county, Virginia."

—o—

Extract from Letter of the late Dr. Thos. P. Atkinson, of Danville, Va., Ex-President State Medical Society, dated August 15th, 1874.

"The Buffalo Lithia Waters have unquestionably displayed great power in the peculiar diseases of the warm, miasmatic regions of the South, which may be grouped together under the general head of Malarial Cachexia, covering Hepatic Engorgements, Enlargements of the Spleen, Jaundice, &c."

"It is not pretended that these Waters possess any anti-periodic properties, such as belong to Quinine—At the same time, however, it is unquestionably true, that in the intermittent and remittent fevers in a chronic form, they have in numerous instances, given relief in cases which had obstinately resisted all the anti-periodic drugs of the shops. From my experience with them, I feel fully warranted in saying that, with rare exceptions, whenever disease is found originating under malarial influence, a potent remedy may be found in this water."

—o—

Extract from a Letter of Dr. John C. Coleman, of Halifax county, Va., (prior to the War a surgeon of the U. S. Navy, now retired) dated near Scottsburg, Va., January 1st, 1879.

"Perhaps no claim made for the Buffalo Lithia Waters is more thoroughly established than that they are a powerful antidote to malarial poison in all its forms and varieties. In that large class of disorders, included in term Malarial Cachexia, embracing Engorgement of the Liver and Spleen, Jaundice, Indigestion, Dropsies and Neuralgias, of which the warm malarious districts of the South are so prolific, the action of these waters as a general rule is most decided and happy, and oftentimes astonishing. In Chronic Intermittent and Remittent Fevers, they are especially efficacious. I presume there is no season at these Springs in which some cases of this character do not find relief from these Waters, which have before baffled the healing art."

—o—

Extract from Letter of Dr. Alfred Plumber, of Manson, N. C., dated March 16, 1874.

"I have known the Buffalo Springs of Mecklenburg county, Va., for twenty-five years, and have sent many patients to them. In Chronic Intermittent and Remittent Fever, and in all diseases originating in malarial poison, I have found their action almost that of a charm. I have sent young ladies to these Springs so enfeebled from this influence as to be scarcely able to walk across a floor, and in a few weeks they would become so invigorated as to be able to dance half of every night."

—o—

These springs open for guests the 1st day of June. The water in cases of one dozen half-gallon bottles, $5.00 per case at the springs. Springs pamphlets sent to any address.

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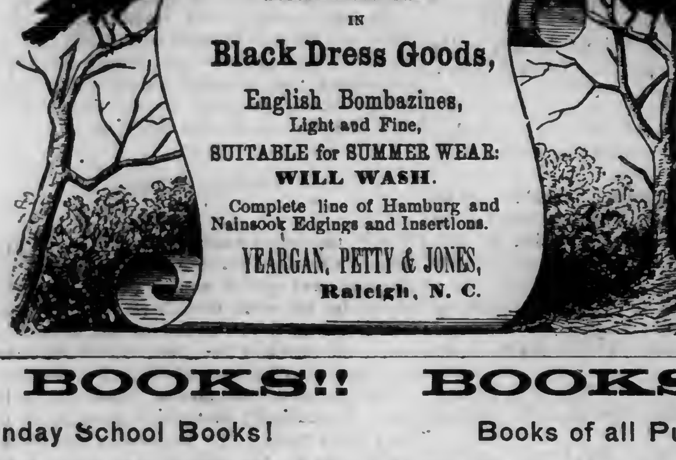

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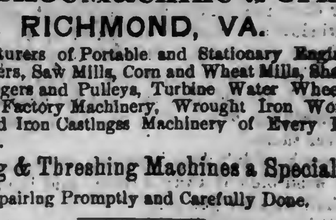

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FOR THE FAMILY.

The Look.

"And the Lord looked upon him and said 'Go in this thy might.'"—Judges vi.: 14.

I looked upon the olive grove,
What comfort could it bring?
The fruitful vine, once full of speech,
Was but a common thing.
Up to the gorgeous skies I gazed,
Down to the silvery sea,
On to the purple sunset heights.
But all was dumb to me.

Then back I turned to the vanished days,
When Christ his love revealed—
To messages of hope and peace,
His faithful hand had sealed.
And well I know, "for me he died,"
But yet no rest could be,
Until my drooping heart could sing,
"My Saviour *lives* for me!"

I looked upon my wounded feet,
So often led astray;
I strove to count my countless sins
Forever put away;
I looked on everything but Him
In desolating grief,
And found! O heart what could'st thou find
Of solace and relief?

Then sat I down before the Lord,
That He my need might see;
And helpless, hopeless, speechless, then
My Saviour looked on me
Oh look of life! Oh, might of love!
My heart that glance returned.
And meeting 'neath his heavenly smile,
With joy and ardor burned

Just so, my sweet and sovereign Lord
On Peter looked before;
He, in the strength of that one look,
Denied his Lord no more.
But followed Him in life to death;
Lord, let me do the same!
Yea, let me go in this thy might,
Strong in Thy Holy Name.

—*Exchange.*

The Whole Class.

"It is such a rainy day I don't believe I'll go to school," said Charles B— to his mother.

"Why, my son? You are not afraid of the rain. I hope?"

"Oh, no!"

"I thought you loved to go to school."

"So I do when the other boys are there; but you know that Willie and Frank are out of town, Joseph is sick, and it is so very rainy the others cannot come so far."

"Then I should think that there would be all the more need of your going to encourage your teacher."

"Yes, I know it; but it is rather hard on a boy to be the whole class in school."

"Don't you have your lessons learned?"

"Yes, but to tell the truth, it gives the teacher such a chance to ask me close questions when she has me all to herself."

"Well," said Mrs. B— to Charley, after he had returned home from school, "were you the whole class to-day?"

"I was the only scholar."

"Was it as hard as you thought it would be?"

"Why, no, it wasn't. The teacher said, 'Charley, it is hardly fair for you to answer all the questions, so you may ask me every other one.' So I did, and it was very nice. Sometimes she got to asking me home questions, too, and before I knew it I was talking just as easy as could be. I never had such good recitations as these all by myself."

In after years Charley looked back on that rainy day in school, when he represented the whole class, as the turning point in his life, for from it he learned the habit of perseverance under difficulties.—*Banner.*

The Orphans.

"Are you asleep, Susie?" Whispered a half sobbing voice, coming from a sorrowful looking little boy, as he bent over his sister's bed.

"No, Benny; what's the matter; does it hurt you yet where he whipped you?"

"Yes, awfully; and I'm so hungry. He wouldn't give me any supper. I'll tell you I won't stand it; I'm going to run away."

"And leave me, Benny? I should die in this old poor-house alone;" and Sue raised herself in the bed, and looked mournfully out of the large window.

"Let's run away together! Wouldn't it be nice if it was summer? Then we could go off in the woods where nobody could find us, and pick berries and nuts to eat, and have a splendid time.

"Hush, Benny; talk low, or you will wake up some of the others. You know it isn't Summer, and we would freeze and starve to death if we left here now!"

"I'd rather freeze to death than to be treated as I am; and I am about starved now," replied Benny half crying.

"I'll tell you, Benny. My teacher told us last Sunday 'that every-thing belongs to God;' and she told us once, if we prayed real earnest he would answer our prayer,"

'Don't you think, Susie," interrupted Benny, looking wistfully out at the clear blue sky, lighted by myriads of bright stars, "that that big dipper up there is where God keeps all his good things, like nice cakes, and pies, and honey?"

"Oh, no! of course he don't; but I think he keeps his money in it; and perhaps if we pray to him very hard he will just drop us down some. Then we could do just as we wanted to, and have everything we pleased. I should have lots of dolls, and little carriages, and dishes, and you a dog, and some tools, and a sled, and—O Benny, let's kneel down and pray this minute!"

Down went four little knees, clasped were four little hands, closed were four little eyes, and earnestly moved four little lips. God listened to their petition, and answered it in his own wise way.

After their prayer was said they crept softly to the window and looked anxiously up at the great dipper in the sky. Suddenly they clasped each other's and Susie whispered joyfully, "He did hear us! He did hear us! He did hear us! I saw something bright fall on the big stone house over there."

"I guess he didn't drop it zackly straight, or else the wind blew it away a little, said Benny. "How shall we ever get it?'

"We'll have to wait till morning, and sly off some way and just tell the folks that live there all about it, and ask them to let us go up and get it. We must go to bed now, though, so we can get up real early; and I'll tell you, Benny, may be we won't ever sleep in this old poor house again," as she kissed him good night.

Mr. Herman Rock, the owner of the "big stone house," was a soured, desolate old man. Once he had been different, when his sweet wife and child were alive, but since their death he had grown crusty and miserly. So people were rather afraid of him, and left him mostly to himself and his maiden sister, who kept house for him and was his only friend and companion. On the morning following the beginning of this story, as Mr. Rock and his sister Celia were taking their morning meal in their great clean kitchen, there came a timid knock at the door, and on opening it who should appear before them but little Susie and Benny from the poor house! The children both seemed very much frightened at first, but soon Susie summoned up courage and related the story, about their lonely condition—how they were abused, their prayer and the bright thing they saw fall on the house, and then asked permission to take a ladder and climb up and get their treasure. She told her story so simply and innocently that the two listeners' faces first wore an amused expression, which soon softened into one of pity, and the icy fetters that had long bound Celia Rock's heart soon melted away in a flood of tears, as she took the little ones in her arms and lavished on them many kind words and fond caresses.

"Give them some breakfast, then come into the sitting-room," commanded Mr. Rock in a hoarse voice as he left the room.

Celia Rock knew by the changed look and excited appearance of her brother that something uncommon was about to occur, but she was not prepared for what happened when she came before him

"Celia Rock," said he, walking hurriedly across the room, "you and I have shut out the sunlight from our lives long enough; we have locked up our talents long enough; we have hid away our gold long enough. Let us now undo the shutters and let in the sunlight; unfasten the rusty bolts that bar in our talents and improve them; dig up our gold and make use of it, that we may be as dippers, full of good things, in God's hands to drop blessings and comforts to his little children."

So Susie and Benny did find the gift God sent them—not in a bundle of gold on the top of Mr. Rock's house, as they had expected, but in a pleasant home inside. And when in after years they prayed for blessings, which seemed so bright, they added trustingly—remembering the past—"answer, Father, in thine own way."—*Northern Advocate.*

MISCELLANEOUS.

A Careless Meteor.

In the northwest corner of Emmett county, in the township of the same name, State of Iowa, bordering Minnesota State line, a meteor of unusually large dimensions recently fell. A correspondent of one of our Western contemporaries who has visited the place thus describes the meteor and the scene attending its descent:

It was about 5 o'clock in the afternoon that a terrible, indescribable noise was heard, scaring the cattle and terrifying the inhabitants for twenty miles about. There was a line of yellow-reddish smoke-colored haze, inside of which was an infernal rumble, as, at the rate of fifty miles a second, this strange, howling monster, or wonder, came toward the earth with a roar and a crash that fairly shook the earth.

Before it struck there was an explosion, terrible to hear and suggestive of the final dissolution of all things, and then, with a shock and a thud, something struck. Men ran to the spot to find that, at a point within thirty feet of the county line, the sod had been torn as though ripped by lightning, and that a hole was left in proof that someth ng had gone in there out of the way. Chunks of sod were thrown forty rods away from the hole, which, on being dug into to the depth of fifteen feet, ten feet of which distance was in solid blue clay, revealed a lump of metal resembling iron mixed with silver. The hole was dug larger, and by means of chains the mineral was taken out and found to weigh 431 ponods It is two feet long and about sixteen inches square, i a ragged chunk can be called square. Another chunk, weighing 32 pounds, fell not far distant, plowing up the sod within twelve rods of the school house near the residence of John Barber. Another piece, weighing 156 pounds, was found embedded five feet in blue clay.

There is trouble here over the find. One man, who owns the land, declares that the property is his, while the man who first found it says it is his by right of discovery. The same is the case in each instance. Suits at law have been entered by the owner of the soil against the men who dug them out, and who have hidden their treasure where the officers of the law, as yet, cannot find them.

These are the facts. Now what is the thing that fell, and where did it come from?

S. N. R.

To this the editor the La Crosse *Democrat* replies that it was undoubtedly a meteor, or a fragment of a comet thrown out by explosion, and following its orbit perhaps for thousands of years, till, losing its momentum, it came within the atmosphere of the earth, and was then, cooling as it whirled through space, attracted to the earth, and, rushing with terrible speed, drove itself into the soil, as above described. The material of which meteors are composed is known as meteoric iron, a useless, burned metal, resembling cinder of iron, but utterly useless except as a curiosity.—*Scientific American.*

The Best Left Out.

"Oh, they don't know how to live," said little Miss Walton. "They make calls, and receive company, and go to church to cut out underclothes for the poor; they drive, and do fancy work; they go to the mountains and to the seashore, and somehow the time is cut into little bits, and it is all gone, and the best is left out."

The best of life she meant. And what is the best? Undoubtedly that which gives health and force to the spirit. We are animals; we are social beings; we are spirits. The spirit is the motive power of the whole nature, as the water or the heat is the motive power of the machine. And yet we let the fire burn low, and the stream run almost dry, while we polish the machine and plan for its adornment and well-being. As animals we make sure of food and clothing; as social beings we gather around us friends, and multiply social ties; as spirits we hunger and thirst, and pine to powerlessness. And so the best is left out.

Power flows from within outward. The best is within. It is this tendency to starve the spirit through giving all our attention to the outward that gives sorrow oftentimes its healthful potency. We receive a terrible wound, and it is impossible for us to carry on our life plans. We are obliged to sit in sorrow and solitude, and in this enforced quiet the angels come and minister to us. The spirit is fed. And so persons sometimes say "I was never so happy as during the time of my greatest sorrow." Inward life, the life, flowed in because the outer had received a check. God's ancient people were in the wilderness when the manna fell for them; and many a blessed miracle has been wrought for the inhabitants of the wilderness of sorrow.

But how shall we plan our ordinary life so as not to leave out the best? No one person can answer this question for all. No one can answer it wholly for himself or herself. There are, however, some axioms that apply to spiritual hygiene.

In the first place, every woman should have some time to herself. Silence and solitude are wonderful healers. Women are exquisitely sensitive, and they are wounded and put out of tune by the constant attrition incident to modern life. In this inharmonious condition a mother cannot decide what is best for herself or for her children. She is drifting steadily away from sanity. Every woman needs some intellectual food, at least every woman with an intellect. Brilliant young girls graduate from our seminaries and colleges with honor, and thereafter subsist mentally upon a light novel now and then, and the newspapers. It makes but little difference whether the woman is rich or poor. I believe there are as many unhappy, unhealthy women in one class as the other. There is always some person or some circumstance to enslave women who will be enslaved. And the bonds grow firmer the longer they are worn.

A book that I lately read contained this suggestive sentence: "What is called physical strength is not physical strength at all; it is in the soul."

Many women are sick in soul and do not know it. And how can it be otherwise when from their spiritual regime "the best is left out."—*Christian Union.*

A Glimpse at Jenny Lind.

And, before I quit the theme of song and singers, let me mention a glimpse that I caught before leaving London of one of the celebrities of the past. On leaving the home of Mme. Albani, I ordered the street to look at the dwelling of Jenny Lind. The house stands back from the street, and a garden that must in summer be a very bouquet of flowers and verdure extends in front of it. A bust of the great singer, life size, and in marble, stands in the large bay-window that fronts the garden And beside the bust sat an elderly lady in a white mob-cap and white cashmere shawl, engaged in partaking of the afternoon cup of tea that forms so prominent a feature in English social life. She was talking to some one in the room, and as she turned to the window I saw again the face that I had last looked upon crowned with roses and lighted with inspiration, on the stage of Tripler Hall, twenty-eight long years ago. Under the disfiguring cap the fair hair, now plentifully streaked with gray was soon rolled back in precisely the same fashion as that which set all the girls in America to twisting back their tresses in those bygone years. In other respects Jenny Lind has greatly changed. Few could have recognized in the pale, worn lineaments of the elderly lady the well-nigh angelic countenance of the greatest singer of our day and generation. I permitted myself but one glance, not wishing to violate, even by a look, the sanctity of that tranquil home. I am told that Mme. Lind-Goldschmidt, as she styles herself, is very eccentric and peculiar. She still interests herself in music, being the leader of the Bach Choir, a private association, to which some of the first ladies in London belong; and so severe is she in her requirements, and so strict in demanding their fulfilment, that her high-born pupils are often tempted to rebel.—*Philadelphia Telephone.*

Flower Gardens for Children.

It is desirable on many accounts that children should cultivate flowers rather than fruits or vegetables. Most children are fond of flowers, and all can be taught to love them, and the herdler and commoner sorts at least do not tax the energies so heavily in cultivation as either fruits or vegetables. As children acquire strength and skill they may gradually be entrusted with the care of vegetables or fruits; but they must be taught to use the products of their little gardens as a means of conferring happiness on others. But of all the lessons to be learned in a garden the most valuable is the art of observing; for so varied, so delicate, so minute, and yet so unerring are the operations of nature that, though the closest study must fail to fathom her mysteries, the rewards of such study are so rich, so surprising, that even the student of tender years is perpetually stimulated to fresh researches This interest in natural objects, once awakened, will prove an inexhaustible source of pleasure. Flowers, however, form not the only study to be pursued in the garden. The sun, air, winds, rain and dew, birds, insects, the peculiarities of soil, all may be studied from nature's ever open, but too often unheeded page. —*Scottish-American Journal.*

The Autophone.

Prof. Gaby of New York has just completed a very curious and wonderful musical invention, which enables those totally unacquainted with music to execute either on the organ or piano the most difficult piece with the precision and expression of skilful performers. In this device, called the autophone, the keys of the ordinary organ or piano are furnished with a very sensitive apparatus for moving them by means of a puff of air furnished by the bellows The music, instead of being printed in the usual manner, is prepared by puncturing in a strip of paper a series of holes which correspond to the desired notes. This strip of paper is coiled on a roller, placed inside of the instrument, and slowly unwound by clockwork. As long as the paper is unpunctured no sound is heard, but the moment one of the holes makes its appearance it allows a little puff of air to pass through, which, striking on the moving apparatus, causes the note to sound. The autophone is said to be especially adapted to the organ, as the paper can be made to work the stops as well as the keys.—*Christian Union.*

Effects of the Perfume of Flowers on Health

"Contrary to a popular belief," says a writer in *Cassell's Magazine*, "it has been found by an Italian professor that fine vegetable perfumes exercise a positively beneficial influence on the atmosphere by converting the oxygen of the air into that powerful oxidising and, therefore, purifying agent, ozone. The essences found by him to produce the most ozone are precisely those which usage has selected as the most invigorating, such as cherry, laurel, cloves, lavender, juniper, mint, lemon, fennel and bergamot, several of which are ingredients in the refreshing eau de Cologne. Anise, nutmeg, thyme, narcissus and hyacinth flowers, mignonnette, heliotrope and lilies of the valley also develop ozone; in fact, all flowers possessing a perfume appear to do so, whereas those having none do not. This interesting intelligence will be gratifying to all lovers of flowers, and the cultivation of these lovely disinfectants of nature should be promoted in all marshy or foul places."

SECULAR NEWS.

Baron Rothchild's will disposes of personal property to the amount of $2,700,000.

The Jeannette Arctic expedition is to sail shortly for the North Pole via Behring Straits.

The work of putting up telephonic fire alarms in Wilmington will soon begin. The instruments have arrived.

Socialism has made its appearance in Spain. Seven conspirators arrested in San Miguel have been imprisoned.

The French government has ordered three cruisers to the Pacific Ocean to protect French subjects in Chili and Peru.

The first regular freight train over the Spartanburg and Asheville railroad arrived at Hendersonville, the 14th inst.

A Spanish brig was brought to by a U. S. revenue cutter *for defiance of* the custom house officials of Pensacola. A fine of $500 was imposed upon the brig.

French troops are engaged in suppressing an insurrection in Algiers. They have been successful in driving the insurgents before them and are pressing on to Medina.

The Raleigh *Observer* was sold on the 17th inst. to Mr. John C. Blake of Raleigh. Its publication will be continued, and we are glad to learn that Mr. Peter M. Hale will remain the editor-in-chief.

The alarm from the eruptions of Etna and Vesuvius has not yet subsided, and the wires bring news of a violent earthquake near the town of Aci, in Sicily, seven miles northeast of Catania. Five villages in the vicinity are almost wholly destroyed; ten persons were killed and several injured. The inhabitants of the district are fleeing en masse.

Aci Reale is situated on the east coast of Sicily and between Mount Etna and the city of Catania, on a hill of lava. It is built principally of lava, and contains many churches, convents and towers. The population in 1871 was 35,785. Shocks of earthquake occurred also near Santa Venere and Guardia with destruction of buildings and loss of life.

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MISCELLANEOUS

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The Presbyterian.

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For the N. C. Presbyterian.

ABSTRACT OF MINUTES OF PRESBYTERY OF FAYETTEVILLE—SPRING SESSIONS 1879.

This body met at St. Andrew's church, Moore county, N. C., April 24th, 1879, and was opened with a sermon by Rev. D. D. McBryde, from Mark vi: 13, last clause. Thirteen ministers and twenty-three ruling elders were present during our sessions.

Rev. Joseph Evans was chosen Moderator, and Rev. Wm. S. Lacy and Ruling Elder J. A. McAllister Temporary Clerks.

Absent: five ministers, and twenty-one churches not represented.

The usual committees were appointed by the Moderator.

Rev. Messrs. T. J. Allison of Orange Presbytery and G. M. Gibbs of Concord being present, were invited to sit as corresponding members.

Themes for trial pieces were assigned to Mr. D. A. McLean, one of our candidates.

Ministers and church sessions were ordered to prepare and forward to Presbytery next fall, *historical* sketches of their respective churches.

A special committee appointed for that purpose presented a report on family worship, which was adopted and ordered to be published in the N. C. PRESBYTERIAN and read from our pulpits.

Rev. D. D. McBryde was appointed commissioner to the General Assembly, and Rev. A. McQueen alternate; Mr. H. H. Hodgin, R. E. of Antioch church, principal, and J. A. McAllister, R. E. of Lumberton church, alternate.

On motion the report of the Treasurer was read and referred to the Finance Committee, together with his book and vouchers.

The Statistical reports were placed in the hands of the Stated Clerk. A special committee, consisting of Rev. Messrs. M. McQueen, J. H. Coble and A. N. Ferguson, was appointed to visit Mt. Carmel, Harmony and Buckingham churches with a view to their employing Rev. T. J. Allison one half of his time, should the way be clear.

Rev. J. H. Coble presented the report of the Committee on Education, which was approved, and the following resolution adopted:

Resolved, That Presbytery urge the pastors and stated supplies to present the claims of this cause to the churches under their care, and to use every proper means, in connection with the elders and deacons, to secure an increase of liberality in support of this cause.

Rev. D. Fairley, agent for publication and colportage, read his report, which was approved, and the resolutions appended thereto adopted, viz:

Resolved, That Mr. L. A. M Lean be again employed by this Presbytery as colporteur for three months, and that he be paid a salary of twenty-five dollars ($25) per month, allowing him besides the usual commission on sales.

Resolved 2d, That all the churches that did not take up the annual collection for colportage last August be directed to take it up on the first Sabbath in May, or as soon thereafter as practicable, and that the money be forwarned to the Treasurer.

Rev. H. G. Hill read the report on Sustentation, which, likewise, was approved, and the following appointments made as supplies to vacant churches:

Mark's Creek—One Sabbath and Sacramenta, J. H. Coble.

Centre—D. A. McRae, one Sabbath; A. McQueen, one Sabbath and Sacraments.

Shoe Heel—D. A. McRae, one Sabbath; A. McQueen, one Sabbath and Sacraments.

Vass—Dr. N. McKay, one Sabbath and Sacraments.

Flat Branch—Dr. N. McKay, one Sabbath and Sacraments.

Mt. Carmel and Harmony—T. J. Allison, one Sabbath and Sacraments.

Long Street—D. Fairley, one Sabbath and Sacraments.

The Committees on Sessional Records reported.

The following report in reference to vacant churches and stated supplies was adopted:

The Committee on Vacant Churches and Stated Supplies recommend to Presbytery the adoption of the following resolutions, viz:

1. That the pastoral relation be established with the least possible delay, when it is practicable.

2. That the semi-annual reports from the churches by the elders and the ministers, whether pastors or stated supplies, is the clearest recognition of Presbyterial authority and control, in reference to the churches and ministers.

3. That when Presbytery assents to the formation of the pastoral relation, or grants a stated supply, it is not for an indefinite time, but subject to the wishes of the parties interested and the judgment of the Presbytery.

4. That the rule requiring annual or semi-annual congregational meetings to reinvite and re-employ these stated supplies be and hereby is repealed.

The action of Presbytery in reference to the new Book of Church Order has already been published and therefore need not be repeated. The final vote stood, 17 for and 17 against it, the Moderator voting as a *presbyter*.

The Committee on Reciprocal Duties reported favorably in reference to ministers and churches so far as heard from—only 13 churches.

Presbytery adopted the following Narrative to the General Assembly:

The Committee on the Narrative to the General Assembly would submit the following report: The reports from the churches within our bounds are not complete, but give such facts and statistics as enable us to form conceptions approximately true respecting their moral and spiritual condition. We would report to the General Assembly that while some of our churches have been feeble and vacant, arrangements are in progress that we hope will soon result in giving them all the regular ministrations of the word. While there has been no extensive revival of religion, nor powerful outpouring of the Holy Spirit, many of our churches have grown under the stated preaching of the Gospel, and report accessions to their membership varying from one to thirty.

The following particulars indicate a favorable state of things among our churches:

1st. There is a good attendance upon public worship; a general desire to secure regular preaching on the part of feeble churches; the prevalence of peace and harmony, with few exceptions, and more vigorous efforts for a Scriptural observance of the Sabbath.

2d. The contribution of our churches, though not so large as they should be, are more regularly made to the Assembly's objects of benevolence, and a smaller number than formerly, report omitted collections.

3d. Sabbath school work is making gratifying progress, and increased attention is paid to the instruction and training of the children of the church.

4th. Female benevolent and missionary societies are organized within our bounds, and render important aid to our church enterprises; and in some of our Sabbath schools the children contribute regularly to the objects of church beneficence during the periods prescribed by the Assembly.

The Committee on Systematic Beneficence reported as collected for all objects $1,127 22.

The petition praying for the organization of a church at Cameron was granted conditionally, and Rev. David Fairly, Rev. W. S. Lacy and Mr. E. McGilvary were appointed to carry out their wishes, if the way be clear.

An interesting missionary meeting was held and a collection taken up, amounting to $16 05.

Rev. George M. Gibbs was received by letter from Concord Presbytery.

The agent on Sabbath schools, Rev. Wm. S. Lacy, reported on the subject.

Rev. J. P. McPherson was re-elected Treasurer of the Presbytery.

Three hundred copies of our minutes were ordered to be published.

The usual orders on the Treasurer were passed.

Rev. Wm. S. Lacy was nominated for next Moderator.

The usual vote of thanks was unanimously adopted.

Presbytery then adjourned to meet at Sharon church, Montgomery county, N. C., Wednesday before the second Sabbath in October, 1879, at 12 o'clock M.

J. P. McPHERSON, Stated Clerk.

Fayetteville, N. C., May 9, 1879.

For the N. C. Presbyterian.

THE ADDRESSES AT CHAPEL HILL.

With inimitable ease and naturalness, Dr. Hoge began with an allusion to the loveliness of the June morning, and the unique position he occupied, by no means taking the place of Judge Thurman, nor even representing himself; and paying a deserved compliment to the honored statesman whose absence all deplored, he won the hearts and attention of the audience at the outset, by his grace, dignity, playfulness, humor and power. For the simple introduction displayed all these traits of the orator.

His theme he announced as "The Nobility and Beauty of an Unselfish Life," and at once riveted attention by the story of good King John, of Bohemia, who, blind and old, at the famed battle of Cressy, with a knight on each side, rode into the conflict and died on the field of glory. The arms of the good King bore the legend "Ich Dien," *I serve*. And so impressed with his noble character and brave end, was the King of England, accompanied by his son the Prince of Wales, that then and thenceforth the words became the inscription of the arms of the Prince of Wales, and to-day his crest bears the noble legend: "Ich Dien."

A greater than King John, a life more pure, unselfish and illustrious, has impressed on the race the same lesson. For the Man of Nazareth has said: "Whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant."

Of the duty of service—of living for others; of unselfish usefulness,—of its joy and reward, I wish to speak. In itself it brought the purest pleasure, and in this age, this utilitarian age of eager search for wealth and selfish enjoyments, it was not without recognition. No longer does the hero have to secure for himself and his dynasty a throne and eternal fame by slaughter, intrigue, and conquest. The world approves and rewards those who with unselfish devotion give their powers and themselves to the amelioration of the race.

Who are among the world's benefactors who are thus honored, and are worthy to receive the love of mankind?

First let me name the Patriot Statesman. Then followed a brief delineation of the true Statesman who lived for country—above self, above party, above time; and the faithful description was greeted with sincere and earnest applause.

Second, I would name The Patriot Soldier.

Here Dr. Hoge traversed a well-worn path, yet with marvelous freshness, delicacy and tenderness. He spoke of the brave who slept. The assembly was hushed—a sacred stillness, a reverent awe pervaded the vast audience, as with pathos and power their deeds and unselfish devotions were brought to view—and the passage which was short and most eloquent, was closed with an exquisitely beautiful citation. (I thought from Timrod, but I cannot verify it.) No sound of applause echoed through the hall at its close. The silence and the tears were the best witnesses to the power of the orator.

The third class in the enumeration of the world's benefactors was the navigators and discoverers—those who had opened new worlds to commerce and added to the sum of human knowledge. Dr. Hoge sketched the eminent service (as an illustration) of Commodore Maury—the discovery of a new science and the advantage secured in commercial navigation. The tribute was not only just but feeling and eloquent, and awoke cordial response in the audience.

The inventors were next mentioned—those who had shortened processes of labor, and thereby added to human comfort and human life; those who had softened toil, and given emotion and intellect new paths of duty and new sources of delight, instead of being worn out in tedious and exhausting work.

Nor should I omit from this imperfect list the teacher, said the reverend speaker. To him, next to the mother, is the race indebted—by him moulded for usefulness. In this sphere how eminent, how appropriate, the services of women. Toiling with patient diligence or enthusiastic success, the teachers are surely among the benefactors of mankind, who win the affections and applause of all who appreciate true merit, earnest devotion, sacrifice and genius. They are among the famous, the beloved, and their schools are centres of unending influence.

And, continued Dr. Hoge, if it may be permitted to speak in this presence, and before him—I shall not mention his name—I passed such a school on my way to Chapel Hill. Nestling by the side of the railroad, along which I came, founded and maintained by an honored name is a school, one of your own, known far and near, that deserves to be enrolled with the famous school at Rugby, and stands and must remain only second to that in its influence on the age, and in the affections of all.

(I need not say that this allusion to the famous school at Mebaneville was greeted with "immense applause," and was grateful to every North Carolinian.)

Dr. Hoge next instanced the writers and authors—not merely those who discussed great questions, advanced human learning, and added to knowledge—but the creators of new thought; explorers in the realms of fancy, the great poets and masters of literature. Who can estimate the benefit of the poet's songs, and the love with which Shakspere or Scott is regarded.

The last in the enumeration was the philanthropist—those who give themselves directly to the amelioration of suffering. When we speak of them, we recall Howard and Wilberforce. But not of these I wish to think to-day. There are heroes and martyrs in humbler spheres who exact our heart's homage. Dr. Hoge then in some sketches of graphic power spoke of Mattie Stevenson, the heroine of the yellow fever pestilence; Dr. Chalmers and his ragged schools; a Brooklyn pastor and his work among the poor; the fireman's courage in rescuing the flame-imprisoned. And while some deed of daring would win eager attention and the thunder of the floor, more frequently the pathetic beauty and power of his descriptions would exact breathless heed from all, and the tribute of tears.

Why this instructive admiration of such heroism? why doth the heart of man pay unstinted homage to such exalted nobility? God hath made us so.

Let the human need of honor; the approval of conscience; the smile of heaven and the assurance of divine approbation be our incentive, our hope,—and the glory of service and the blessedness of being blessings to others lure us to this highest and noblest life.

No one can be more conscious than I how poor and unworthy a sketch of a grand speech this is. And now that I have attempted it—writing with many interruptions, without notes, and after an interval crowded with many other things engaging all my mind—I feel as if I should not send it as any account of what Dr. Hoge said. But a feeling that something was due not only to the occasion and the speaker, from the N. C. PRESBYTERIAN, but to so noble an effort itself, (conspicuously so, remembering the circumstances under which it was delivered,) and to the Presbyterian public, interested both in the University and in the triumph of so distinguished a Presbyterian divine—this has conquered my reluctance to send this.

You know very well it is impossible to report or even to describe Dr. Hoge's manner. He spoke without notes and apparently offhand, and most naturally. I have not even hinted, that here and there were tender, playful or humorous touches—passages of rich thought, of majesty and pathetic power, throughout the discourse that moved and thrilled. Indeed I can think of nothing to which to liken his oratory but nature. The wind sweeps along and at its coming leaves dance, and flowers twinkle. But it not only whispers to the violets and rustles through the boughs of sighing elms, but bows the mighty branches of the forest, and prostrates the giant oak. There was playfulness but there was likewise power. There was humor and also pathos. There was the roar of the ocean, and lordly waves rolled shoreward with mighty majesty. But the breakers were crested with fleeting though glorious beauty, there was a changing glint upon the glassy surface, there were foam and light and sparkle, and reflections of sunny skies and fleecy heavens. I heard many, and many both competent to judge and too just to bestow idle compliment, declare that they had never heard such an address within those walls.

After a brief pause, the Alumni Orator, Hon. Samuel F. Phillips, Solicitor General of the United States, was felicitously introduced by F. H. Busbee, Esq., of Raleigh. He read from manuscript. His action was quiet, his voice sonorous, his diction chaste and classic. The address was interesting to all but especially to the Alumni, and he treated very honestly and boldly of the past history of the University, of its successes and the cause and means thereto, and of the defects in previous management. His remarks seemed just and timely, and were full of valuable suggestion for the present. After this discussion he proceeded to a delineation of the character of those who had died during the year preceding. Omitting many with whom he was not closely associated, or whose service had been specially and recently laid before the public, he spoke of Hon. Hugh Waddell, Col. David M. Carter, Hon. Wm. Horne Battle, and Hon. Lewis Bond, of Tennessee.

The exercises at night—that is the *public* exercises—consisted of orations by representatives of the two literary societies — six speeches in all. They were creditable, (I thought some rather long) and specially to be commended for moral tone, earnestness and general research.

W. S. L.

TO CHRISTIAN WORKERS.

Christian worker! pause, and listen;
Christ is seeking thee to-day,
Cease thy labors for one moment,
Solemn words He hath to say.

He is standing close beside thee.
And behold his face is sad,
As he gazeth on thy service—
Which methought would make Him glad.

Such unwearied self-devotion!
Such untiring, earnest zeal!
Such rich eloquence and pathos!
Burning words that wound to heal.

Still the Lord is sadly gazing,
Hark! He now doth question thee:
Listen well, His tones are gentle—
"Dost thou work *from love to Me?*

Ah! how often, fellow Christians,
Do we need this question still?
As we now from pure affection
Working out our Saviour's will?

If our secret spring of action
Were exposed to mortal view,
Would it bear examination?
Could it be pronounced quite true?

Does not conscience sometimes tell us
That the motive power is wrong,
Of what seems our fairest action,
Of what sounds our sweetest song?

Jesus, Saviour, oh forgive us,
As with shame we this confess;
May our love to Thee grow stronger,
May our love of self grow less.

Oh reveal Thyself so plainly,
That our one desire may be
Just to let ourselves be nothing,
Lost, in love of pleasing thee.

—*London Christian.*

For the N. C. Presbyterian.

HISTORY OF MT. HOLLY CHURCH, ARK.

Mt. Holly Presbyterian church was organized May 14th, 1845, at the house of Mr. C. L. McRae, by the Rev. Aaron Williams, a domestic missionary, and was first known as the "McRae church." It was the first Presbyterian church organized in this county, and it was composed of fifteen members, embracing the families of Christopher McRae, C. L. McRae, E. W. Wright, S. D. Strain and Charles Chester in this neighborhood, and John R. Hampton near Eldorado and George Phipher in the eastern part of the county. At the organization E. W. Wright, Christopher McRae, C. L. McRae, S. D. Strain and Charles Chester were elected ruling elders of the "McRae church," afterwards named, and now known as "Mt. Holly church." But like the Israelites in the wilderness they were without any stated place of worship or any one to break to them the bread of life. About this time the Rev. W. S. Lacy settled in Eldorado, and was the first minister regularly employed by the congregation. He served as stated supply for two years and first preached in a small log cabin near Beach Creek. Here once each month this small band of worshippers assembled, and in a building almost as "unpretentious as God's first temple" offered to The Mightiest solemn thanks and supplications." Father Lacy still lives near Eldorado, bowed down with the weight of years and bodily infirmities, but with his mental faculties unimpaired, calmly awaits the summons that will call him to a brighter world to which he has so long pointed and led the way. As the centres of the congregation made it more convenient the place of meeting was changed until the winter of 1847, when the Rev. J. M. Hoge became stated supply and the congregation settled permanently at this place. For nine consecutive years he served this church with zeal, with constancy and devotion, and under his ministrations, most of the children of the church who had arrived at years of discretion were brought into its fold. Mr. Hoge was succeeded by the Rev. J. S. Barr who ministered to the congregation for two years and has since gone to his reward. In 1860 the Rev. M. A. Patterson succeeded Mr. Barr and labored among us for seven years. During his ministration the county was convulsed by civil strife, the effects of which were felt even in the sacred precincts of the Church. But we believe that Mt. Holly church was less torn by the contending passions it engendered, than many of her sister churches, and preserving the integrity of its organization during this fiery ordeal, came out still bearing aloft the banner of the cross and only anxious for the spread of the Redeemer's kingdom on earth. In the winter of 1868 the Rev. G. E. Eagleton settled in the bounds of this congregation, and was subsequently installed pastor of this church; which relation existed until January 1877. We note the period of his ministration as making the largest growth in membership—notably the year 1869 witnessing a remarkable revival, in which almost the whole youth of the Church declared "Let others do as they will, we will serve the Lord." The present pastor Rev. E. M. Munroe was installed pastor of this church in June, 1878.

During these thirty-six years of our history as a church we can recount mercies and blessings, trials and afflictions. Let us gratefully acknowledge our mercies and blessings as received from a kind Father's hands, and bowing submissively to our trials and afflictions let us realize that they too are but the chastenings of His love "who doeth all things well." During these eventful years many who started with us, parents children, friends whose names appear on our church book have gone from the Church militant, we trust to the Church triumphant, to join the "General Assembly and Church of the first-born, whose names are written in heaven. Of our elders who have gone to their reward, we would affectionately mention Christopher McRae, Samuel D. Strain, Edward W. Wright and Joseph Lewis. Others of us have been spared by God's providence and for purposes of his own will to see this new temple this day dedicated to his service. "It is by grace we are saved through faith, and that is the gift of God." Let us then this day, from this point in our existence, realizing our responsibilities, endeavor to lead holier and purer lives, and as individuals, and as a Church consecrate ourselves anew to the service of God.

*** *St. Louis Presbyteriaan* and *Christian Observer* please copy.

HOME MAKERS.

It is a prevalent idea that woman, and she alone, must always be the home maker. This is her business, it is affirmed, while that of man necessarily lies outside. It is his part to provide the means of support, hers to supply a well-ordered, gladsome, refreshing, peaceful home. There is much truth in this view, but like many other truths, it has been run into the ground from the failure to perceive the other side. A home, like a person, has a dual existence; it has an outer and an inner life; it is formed by the circumstances that surround it and the characters that dwell within it. There is the house with its appurtenances, its opulence or poverty, its comforts or inconveniences, its loaded table or frugal board, its neatness and thrift, or disorder and waste. This is the outer life of the home.

To this both man and woman equally contribute. The division of labor, as usually maintained, is, upon the whole, quite equitable. His lies outside the home, hers within; but both are equally important, equally honorable, equally remunerative in the true sense of the word. Neither his earnings, nor her care, would alone make and keep the home, even in its outer life, while united they supply all its needs. Any shirking on either side is fatal. If the man, through self-indulgence of any kind, fail to do his part the woman will be overburdened, and the family comforts curtailed or destroyed. If, on the other hand, she, through love of pleasure or lack of discretion, neglect the wise ordering of her household, or slide into fashionable extravagance, the result will be equally disastrous. Whatever he the resources, or the style of living they adopt, it requires all the abilities and painstaking of both in their respective spheres, to maintain this external domestic life with prudence, comfort and consistency.

It is, however, in the inner life of the home that we must look for its purest and most permanent happiness; and here also do we find man and woman to be equally necessary and equally responsible. Not the house, however, richly furnished and judiciously arranged, not all the labor and thought of the man in earning and the woman in managing, however praiseworthy each may be, can alone secure a happy home. They are, indeed, indispensable but not sufficient. Not only must hand and brain construct the home, but *heart* must inspire it. There must be love, patience, self-sacrifice, sympathy, contentment, courage to bear, firmness to endure—in a word, all the qualities that go to make up character. If these be absent, so is happiness, however congenial and satisfactory may be the external home.

Just here a fatal mistake is frequently made. The busy man, wearied with toil and harassed, perhaps, by the events of the day, comes home to find rest and refreshment. He feels that his labors abroad should be recompensed by comfort, ease, and freedom from care at home. This is, perhaps, natural; but he forgets that the wife and mother, if earnest and conscientious, has had her trials and labors also, and is probably in need of rest and sympathy quite as much as he is. The home is, perhaps, so peaceful and cheery that he takes it for granted that its constant inmate must be so too, and thus his thoughts become centred in what his home ought to yield to him, rather than in what he shall do to make a happy home for the family. The truth is, that home happiness is not a harvest for which one part of the household is to labor that another part may enjoy. Each one must plant the seed, and water the ground, and destroy the weeds, and then each one will partake of the bounteous crop. As the husband and wife both contribute to form the external home, they must equally unite to fill it with the living presence of unselfish affection and thoughtful kindness. If either fail in this, if one be always striving to make the home, and the other only to enjoy it, disappointment is inevitable.—*British Workman.*

WHY GOD DID IT.

At a deaf and dumb asylum a visitor was particularly struck with the comeliness and intelligence of one of the young inmates. He asked him many questions, which were promptly and correctly answered. At length he ventured upon a most delicate inquiry: "Why did God make you deaf and dumb, and me to hear and speak?" The boy took the chalk and wrote, "*Even so, Father, for so it seemed good in Thy sight.*" Asylums in which such truths are taught are the supreme ornaments of any nation.—*Herald.*

A WELL SPENT LIFE.

A minister of the gospel was asked to visit a poor dying woman. The messenger being ignorant, could give no account of her state, except that she was a very good woman and very happy, and was now at the end of a *well-spent life:* therefore sure of going to heaven. The minister went, saw she was very ill, and after a few kindly inquiries about her bodily condition said:—"Well, I understand you are in a very peaceful state of mind, depending upon a well-spent life." The dying woman looked hard at him and said:

"Yes, I am in the enjoyment of peace. You are quite right; sweet peace, and that from a well-spent life. But it is the *well-spent life of Jesus; not my doings, but His;* not my merits, but His blood."

Yes. Only one man has spent a life that has met all the requirements of God's holy law, and on which we can rest before God. Yet it is also true that they who most absolutely rest thus through life on the merits of Christ alone, are those who, by his grace, so live as to have the testimony of the conscience to their sincere aim to "live holily, righteously, and godly in the world," and often, as in this case, to win the testimony of others to their "well-spent life."—*British Messenger.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

The Pope has consecrated Dr. Woodlock Bishop of Ardagh in Ireland.

The Pope is once more endeavoring to open direct negotiations at Berlin touching the Ecclesiastical Law.

The Abbe Carrier, a chaplain in the army and a chevalier of the Legion of Honor, has joined Father Loyson (Pere Hyacynthe).

The Baptist church in Great Britain has in the last twenty-five years increased in numbers, from 85,000 to 276,000.

Bernadette, the peasant girl of Lourdes, who testified that the Virgin appeared to her in the Grotto to announce the doctrine of Immaculate Conception, has died in a convent at Nevers.

At Ipswich on Friday Mr. F. W. Wilson, proprietor of the *East Anglian Daily Times*, was presented with a cheque for £900, being the costs incurred in defending the action for libel arising out of the Akenham burial case. This amount was supplemented by the presentation of a very handsome timepiece and two bronze figures. The presentation was made by Rev. J. T. B. Hervey, rector of Shotley, near Ipswich, son of the Bishop of Bath and Wells.

The Hungarian Government has again provoked a conflict with the Protestant Church; it intends to place the Protestant schools under the strict control of the State. The real motive it is said is to Magyarise the Lutheran schools, which are mostly German, the far smaller number being Slavonian; but in order to conceal this tendency the law is extended to the Calvanistic Church. The Ministry has summoned the superintendents of the Protestant Churches, and begged them to give their opinion on the bill. All the superintendents have declared themselves incompetent to pass resolutions in the name of the Church, and they have proclaimed the bill to be an attempt to distrub the tranquility of the Protestant Church.

The old complaint against the French priests for refusing to chant the prayer for the Republic is becoming more frequent than ever. The prayer begins: *Domine salvam fac Rempublicam* (Lord save the Republic), and *Leman*, the Republican journal of Haute Savoie, declares that for a month now this prayer for the commonwealth has ceased to be used in any of the churches of the diocese. At Evian, last Sabbath, even at the bidding of the priest, who is evidently an exception in this respect, the choir refused to chant it. Indeed, there seems to be a determination among the clergy throughout France, not only concerning this prayer, but concerning many other things, to bid open defiance to the law of the land.

At Leamington Thomas Maycock, John Cartwright, William Preston, and Joseph Newcomb, members of the "Salvation Army," were summoned for having caused an obstruction in the streets. The defendants, with several others, were marching about the streets singing hymns. They stopped at Oxford street and delivered an address. The defendants asked why a paltry band could be allowed to stand and play in the streets while they were not allowed to give an address, although their object was to reclaim men from drunkenness and sin. The bench offered to dismiss the cases on payment of costs and on defendants promising not to offend again. Cartwright and Preston accepted the offer, but Maycock, who is the leader of the "army," said his conscience would not allow him to do so. He was fined and removed in custody. The "army" afterwards paraded the town singing hymns.

In accordance with the deliverance of the General Assembly, Divine service has been resumed in the St. Columba church in the Gaelic language. There has been no forenoon service conducted in the church since the 9th of February last, when the Rev. Mr. Lang, of the High church, was frustrated in his endeavor to fulfill the Presbyterial injunction of serving from the pulpit of that church the edict setting forth that the Presbytery had resolved that the Gaelic services should be discontinued. The finding of the Presbytery so very much exasperated the greater part of the congregation at that time, that when the Rev. Mr. Mackenzie was proceeding on the following Sabbath morning to conduct the service in English he was so fiercely attacked, after having uttered two or three words, that he was obliged to leave the pulpit amidst the execrations of his congregation. Since that time the keys of the church have mysteriously gone amissing on Sunday mornings.

The average income of each minister of the Irish Presbyterian Church during the year, excluding the sums received from the Sustentation and Commutation Funds, has been about £93; and when an almost equal sum is added from these general funds, it brings up the average income of all, except assistants, to £184. And if the same number of names be erected next year as have risen this year two out of every three congregations of the Church will have a residence provided for their ministers. The average income of each congregation, not including what the ministers receive from the Commutation or Sustentation Funds, is £273. The past year has been a dark one in the world of business, yet the income of the Church is only £575 less than last year, and amounts to £154,377. The report was adopted, as were also those on the State of Religion and Temperance.

The Chaplain of the Imperial family, M. Baner, preached lately a sermon in the Cathedral of Berlin, before the Emperor and the Imperial family, in which he spoke of the present state of morality, or rather immorality, in Prussia, in very strong terms. He said: "Affection, faith, and obedience to the Word of God are unknown in this country, in this our great German Fatherland, which formerly was justly called the home of the faith. On the contrary, it really seems as if it were the father of all lies who now is worshipped in Prussia. What formerly was considered generous and noble is now looked upon with contempt; and theft and swindling are called by the euphonic name 'business.' Marriages are conducted without the blessing of the Church, concluded 'on trial,' to be broken if not found to answer. We still have a Sunday, but it is only a Sunday in name, as the people work during church hours and spend the afternoon and evening in rioting in the public-houses and music-halls; while the upper classes rush to the races, preferring to hear the panting of the tortured horses to hearing the Word of God, which is ridiculed in the press and turned into blasphemy in the popular assemblies; the servants of God are insulted daily."

Kodnnda Row, a young Brahmin, at Colar, in India, has lately become a Christian. He has been for more than a year a master in Miss Anstey's Orphanage. His family reside in Colar, and as he is the first Brahmin convert to Christianity there, the event has occassioned great excitement. This young man had been constantly present when the orphans were being instructed from the Word of God, and after being much exercised in mind for some time, at last desired to confess Christ openly. The baptism took place on March 16th. There was a large concourse of spectators, including the father of Kodundh Row, who had not been apprised of his son's decision, but seemed to suspect that he had a leaning towards the Christian faith. The openly manifested grief of the father and other relatives was terrible, and they made strenuous efforts to secure possession of the young convert. With the help of the authorities, however, order was preserved, and a threatened attack on the mission premises was averted by an interview between Kodnnda Row and his father, accompanied by a female relative and an influential Brahmin. The young man was entreated to return to the faith he had abjured, but firmly resisted all the appeals made to him. His friends departed at last, saying that they would go and perform his funeral ceremonial. The Brahmins assembled in council, and ordered that no Brahmin should serve in connection with the Orphanage, but, notwithstanding this, several of them have continued to do so.

REBUILDING JERUSALEM.—This scheme seems to be now seriously contemplated. Sir Moses Montefiore and the Jews of the old school cast their longing eyes towards the ancient city of their solemnities. Not only has the great Jewish baronet repeatedly journeyed to Palestine, that he might improve the condition of the resident Jews, on whom he has lavished large sums, but he is now working a way for the re-establishment of the Jews at Jerusalem, and with that view has re-commenced the building of that city. He has recently given orders to prepare for cultivation all the land in the front of the Judah Torah houses in Jerusalem. The rocks will be removed, terraces built all along, as it used to be in the time of King Solomon; and divided into twenty-two partitions, so that every inmate of the Torah houses may cultivate the necessary vegetables, &c., for himself and family. Sir Moses has also caused a very large cistern to be constructed in the centre of the field, which will secure a full supply of water for all of them. There will be a beautiful veranda in the front of the houses, so as to protect the inmates from the glare and light of a burning sun. The veranda was sent direct from London. He has also had a new entrance made in the centre of the boundary wall, built a lodge for a watchman, and had a large bell affixed to one of the houses, to give the alarm in case of emergency.

The Jews in Jerusalem, on the whole, are very poor, and just now are suffering great trials and privations; but many of them are beginning to lift up their heads, believing that their redemption draweth nigh.

HOW TO KNOW GOD.

Some years ago a Frenchman, who, like many of his countrymen, had won a high rank among men of science, yet who denied the God who is the Author of all science, was crossing the Great Sahara in company with an Arab guide. He noticed with a sneer that at certain times his guide, whatever obstacles might arise, put them all aside, and, kneeling on the burning sand, called on his God.

Day after day passed, and still the Arab never failed, till at last one evening the philosopher, when he rose from his knees, asked him with a contemptuous smile, "How do you know there is a God?" The guide fixed his eyes on the scoffer for a moment in wonder, and then said, solemnly, "How do I know there is a God? How did I know that a man, and not a camel, passed my hut last night in the darkness? Was it not by the print of his foot in the sand? Even so," and he pointed to the sun, whose last rays were flashing over the lonely desert, "that footprint is not that of a man."

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, JULY 2, 1879.

COMMENTARIES AND THE BIBLE.

In the *Southern Presbyterian Review* for April, 1876, an elaborate and well considered article appeared on "The Professional Study of the Bible." Its author is understood to be Rev. B. M. Smith, D. D. LL. D., the learned Professor of Oriental Literature in Union Theological Seminary, Virginia. After discussing the necessity of thorough scholarship in the Greek and Hebrew for the official expounder of God's Word, and the best methods for attaining creditable, comfortable and useful skill in these ancient tongues, the distinguished essayest considers the proper use of commentaries and their value.

We will call attention to some of the practical thoughts on the subject. No commentary should be to the student the embodiment of perfect wisdom. None should be his Master. Many are unsound in theology, though very learned in textual criticism. Many, especially German commentaries and Sclavish translations thereof, are storehouses of philology, grammar and archæology, but foul with rationalism and infidelity, and full of doubts or denials as to the canon, inspiration and portions of accepted books. Others, sound in Westminster theology, that is *true to the Bible*, have small merit as critical expositors. A good commentary possesses both critical acumen and healthy orthodoxy. Commentaries should be used as friends to correct or confirm the diligent student in his own researches, and to suggest and assist in solving questions and difficulties which may escape the investigator.

Every student should have the best commentaries, and as many as he can judiciously buy. But he must sedulously prepare himself by faithful study to use these scholarly helps aright. Calvin—now translated into English—is warmly commended by Dr. Smith as *facile princeps* among commentators. Most old writers need apologies for deficiencies due to the disadvantages of their age and surroundings. They are great with much discount. Calvin needs no "apologetic eulogy," for "he not merely exceeded his predecessors in learning, zeal, charity, activity and successful energy, but he has excelled posterity" as an expositor of God's Word. Luther translated, Calvin expounded. He is entitled to glory in many other respects—as pastor, teacher, reformer and statesman—for the world is enjoying privileges and liberties of which he is the father. Ardent in piety, eloquent in speech, inflexible in his integrity, powerful in personal influence and superhuman almost in wonderful and ceaseless labors, there was none like him in his day, there is none like him to-day. He brought from his study the fruits of immense labor, wide and profound acquaintance with ponderous ancient tomes—into which many great scholars merely dip, and many know better by repute than by personal perusal—and consecrated all to illustrating Divine Revelation. With no parrot-like proficiency in Hebrew, or obsequious masoretic knowledge, and no parade of his vast literary wealth, but with steadfast communion with God, "he grasped with extraordinary power the sense of Scripture, imbued his own language with the spirit of the writers of Holy Writ—and those perused not merely in a version—fully appreciated the value of idiom and usage without being a slave to either, was an etymologist without being a trifler, and a critic without being a pedant." He never approaches the Word of God with the pygmean implements of trifling verbal criticism, but he so enters into the writer's scope and the spirit of the text, that many of his expositions resemble paraphases. This whole discussion of Calvin's merits as a commentator is commended to all who have the copy of the *Review*. He is a model, though not perfect. Yet "among uninspired men he stands the peerless expounder, advocate and propagator."

Now, while all understand the value of these tools to the professional workman and to every Christian, this difficulty arises: Amid the numerous expositors, all advertised as peerless (!), and with limited ability to buy, which will be best for me to possess? Is there any way by which I can arrive at the peculiar merits and the orthodoxy of each author? It would be an inestimable boon to have, not a book, but a brief and clear statement from a competent, practical and theologically sound scholar, as to the soundest and best critical apparatus for each book of the Bible, and for the whole Bible. Dr. Smith has kindly consented to supplement the essay—on which we have already drawn—by several articles in the PRESBYTERIAN, in which he will give detailed, practical information to guide every student in selecting commentaries according to his necessities and desires. We invite attention to his articles, and are sure they will prove most valuable indicators.

THE COLLECTION FOR THE INVALID FUND.

We published last week the call of our secretaries for this collection on the first Sabbath in July, or as soon thereafter as practicable. No collection ordered by our Church appeals more directly or more strongly to the instincts of an enlightened humanity, not to speak of the sense of Christian duty, than this. Let us think of it calmly, and act promptly, and with that liberality which the case merits. The fund is for the aid of those whose lives are worn out in the service of Christ, or those who are left dependent upon the beneficence of the Church.

We will not multiply words. Shall those suffer who, having given their lives to Christ, in infirm old age are without the necessaries of life? Few, very few, ministers of the Gospel can, in the very nature of the case, leave at their death aught to secure their widows and orphans from indigence. It were a very shame to their brethren, more favored with God's material bounty, to withhold help from them. The call is from Christ himself. He who ministers to His disciples minister unto Him.

The appeal is urgent. Over one hundred families are dependent upon this aid for the necessaries of life. More than one-fourth of these are families of ministers laid aside from their work by age and infirmity, and the rest are families of deceased ministers.

For several years past the fund has been insufficient to meet the just demands upon it. Nearly twice as much as was raised last year is imperatively needed.

Let every church give, and give with unusual liberality.

The *Missionary* gives these as instances of the need which it is sought to relieve:

"An aged and infirm minister, already a beneficiary of the Invalid Fund, has made a touching appeal to the Presbyterial Committee for increased aid. The circumstances stated are, in short, as follows: He is now 74 years old, having preached nearly fifty years; he is, and has been for four or five years, totally unable to do anything for his own support; all his family are dead except two sons; the only one of them who has been, in years, able to support him, and with whom he lives, has been reduced to great straits for the necessaries of life by the failure of his crops for three successive years and is now threatened with consumption."

The chairman of another Presbyterial Committee writes:

"I inclose an application just received from —— in behalf of Mrs. ——, widow of the late Rev. ——, who died recently at ——. I feel that we have taxed the Invalid Fund heavily during the past year—I present this application with diffidence. Bro. —— was a good servant of the Lord and his Church while he lived, and went out of the world, literally, as naked as he came into it. As to the need of aid on the part of Mrs. —— I suppose there can be no doubt, and apparently the appropriation she asks will secure to her a home and relieve her of the necessity of asking for further aid. I am sure the committee will do what lies in their power in this case."

From still another Presbytery we receive the following:

"As chairman of the Committee of Domestic Missions for the Presbytery of —— I make application through you for aid to the amount of one hundred dollars, for Rev. — — —, from the Invalid Fund. This brother is now old, and is afflicted with a painful disease which incapacitates him for work. He is poor and *needs* the help of the Church. Please do what you can for him."

These are but samples of letters we are constantly receiving and we turn to God's people for the means to supply the wants so tenderly portrayed. Let the churches be informed of these cases and that there are over one hundred of the same kind, and it is certain that they will not be backward in bestowing their gifts with a liberal hand.

HOME MISSIONS.

We regard the change of name of that cause of our Church which provides aid for feeble churches in supporting their ministers, or in building houses of worship—we regard the change of name of this cause from "Sustentation" to "Home Missions," as not the least of the many good acts of the late General Assembly. While the cause is the same the title substituted more aptly indicates it.

Now we propose that those who know of needy cases, and of worthy cases, shall use the religious papers to give publicity to the facts. What the people who are called upon to contribute need, to induce liberality, is not so much abstract appeals to their sense of duty, as facts. Like Gradgrind what they want is facts! facts! facts!

Let the people know the circumstances of individual cases; let them know the pressure of the need and the good results which will accrue from help accorded; let them know that those who are to be helped are doing their utmost to help themselves; keep back nothing and do all this without unnecessary words. State cases pointedly and concisely yet fully. It is not necessary in every case to mention names though this is desirable when it can be done. No good can come from ignoring the fact that every one likes to know where and how, as far as may be, the money he contributes is spent. It is hard to let a dollar go, and when it leaves him the average man wants to know where it is gone, that he may follow it as far as he can.

We mean nothing more than to state in a homely way, a principle of human nature, which must be recognized if we would secure liberality towards our Home Missions. Our Foreign Missions, though assuredly not supported as they should be, owe in great measure the success they have attained to the letters of Missionaries giving information as to their plans, their work and their success.

We give here as appropriately following what has been written, the following from a minister in Western Texas to our committee:

Our membership does not ask help without first trying to help themselves. We have only twelve male members and *none* of them are wealthy, and yet more than seven hundred dollars has been already raised and expended on our building.

The interests that centre in our church here, are important to the cause of Presbyterianism in West Texas.

Ours may be justly considered the out-post of Presbyterianism. We are really on the Texas frontier, and we are the only organized Southern Presbyterian church within a radius of more than two hundred miles. The surrounding country is such as to attract the attention of many who are seeking homes in the far West, and the emigrant train is an almost daily spectacle in our town. Presbyterians are coming out here as well as others, and we want to gather them in as they come and have a good, comfortable house of worship in which to welcome them on the Sabbath. Our prospects are not altogether hopeless. One year ago our little organization numbered fifteen members, one died during the year and we now have thirty (sixteen added during the year.) Congregations are increasing in size and the general religious interest seems to be gradually growing. I know that there are other fields more important than mine, but I feel that the importance of this field can hardly be over-rated. Never have I seen a people more in need of a pure Gospel. If you never were in a frontier country you could scarcely conceive of the ridiculous, foolish harangues delivered under *the name* of sermons by the preachers who flourish here; the ignorant are misled, and the intelligent, unconverted persons are induced to scoff and ridicule. Christians are fed on chaff or worse, and all need and many are hungering for the true Bread of Life. I tell you these things in order to give some idea of our condition and surroundings, that you may judge of the importance of our field.

We have just learned of the death of Mrs. M. B. Isler, the aged mother of Rev. S. B. Isler. We extend our sympathies to the bereaved brother.

NOTES AND JOTTINGS.

Major Duncan J. Devane, an eminent lawyer of Wilmington, was chosen by the Alumni Association of Davidson College as their orator for 1880. Major Devane is an alumnus of the class of 1857—the first honor man, we believe, in his class, at any rate the valedictorian. His career has been observed with satisfaction and pride by the tender mother, whose sons now invite him back to honor her annual festival, and to bring some offering of his talents and accomplishments to her altar. It is a graceful and deserved tribute from the Alumni, and one which we are sure the Major and his host of friends appreciate.

The *Interior* says: A Presbyterian who will balk and kick the dash-board, because he cannot have everything exactly his own way, had better be unhitched and traded off to the Baptists. His field of usefulness in the Presbyterian Church is so limited that he can not stand upon it without overhanging the boundary lines on all sides. Such a spirit, if generally indulged, would disintegrate and destroy the entire efficiency of the denomination.

Which is well enough, though in the trade we see no special reason why the Baptists should be selected. Wouldn't the Tankers do as well?

Peace Institute takes a new departure so far as North Carolina is concerned, in organizing a culinary department of the school. Whether to commend this move or not depends on what our girls are taught to cook. Miss Corson has reduced this matter to a science, made cooking indeed a branch of political economy by her teachings direct and through her publications, and if Peace teaches her pupils to get up a "dinner for fifteen cents" we shall have duly to applaud. To cook a beefsteak to a savory turn, or to get up a biscuit in that peculiarly short style that makes them not long for the outside world, is worthy to be ranked among the arts contributive to human happiness; but then there are crisps, and crulls, and frothe, and fripperies which may carry with them an endless train of ills, and the temptation lies strongly in the direction of their manufacture.

The welfare of nations and the happiness of individuals depend in large measure upon the character of the laws by which they are governed, and the nature of the laws depends upon the dispositions and moral affections of those who make the law-makers. But tempers and other mental and moral characteristics are largely manifestations of the state of health of individuals, and this health is promoted or deranged by culinary operations, and so, we come at last to our conclusion, that the welfare of a nation, and the happiness of individuals composing it, is to a great extent determined by its cooks.

We shall watch the course of the cooking department of Peace Institute with special interest.

We have given our space largely to the commencements. Our correspondent has taken us by his pen to the very doors, we have heard the echo of the applause, and in the distance the band—we have almost seen the pageantry he has described. It is well for us to know these things. These names may yet become famous. Some of them have already in days past been made so. It is gratifying to think that the names hitherto honored are still so worthily worn. At Davidson College the honored men were the sons of men known, loved and honored: Rev. Dr. Harding, of Charlotte; Rev. Dr. Smith, of Greensboro; Rev. Dr. Reid, of S. C.; Col. Little, of Anson; Col. Fraser, of Sumter, S. C.; Col. McIntosh, of Taylorsville; Judge Osborne, of Charlotte; Rev. Dr. Brackett, of Charleston; Gen. D. H. Hill and others, not perhaps so widely known but equally loved and honored as far as known.

Our Presbyterian people feel proud of these names, and thankful that they are so borne in the second and in the third generation. Such is the promise and such is the fruit.

And therefore we have been so generous of space. Commencements come but once a year. And many of our readers will find here their only, or perhaps their most satisfactory account of these literary festivals. And especially do we feel that we should honor our own institution, and report its progress and success, and this not only because our journal is a newspaper, but because it is the NORTH CAROLINA PRESBYTERIAN, the paper for Presbyterians.

In the French Chamber of Deputies, M. Jules Ferry, Minister of Public Instruction, made a long speech defending the secular education bill. He denied to Jesuits the right to call themselves Frenchmen, and declared that teaching by religious confraternity constituted the real peril to civil society.

This news comes by telegraph. It is well enough for us, however, to provide against future disappointment by remembering that the change now working in France is rather Anti-Romanistic than directly to evangelical Protestantism. Many most bitter against Romanism have no regard for pure Christianity, but incline rather to Rationalism. Nevertheless, the breaking loose from the thraldom of Romish superstitution opens the way for the entrance of a pure Gospel, and on the whole the prospect is more hopeful. In Germany scepticism is fearfully prevalent. A sermon preached by the Chaplain of the Imperial family before the Emperor gives a deplorable picture of the existing state of affairs. A summary of this sermon will be found in the "Religious Intelligence" on our first page.

The *Christian Intelligence* says on this subject: The Berlin correspondents of English journals add: "The German clerical newspapers, Protestant as well as Catholic, are writing in a like strain." Berlin, with a population of a million, has only one hundred and ten ministers of religion, both Protestant and Roman Catholic, and the average attendance at each place of worship is below one hundred. House to house inquiries show that in the same city "in less than one house out of eighty is there any regular use or even possession of the Bible." The state of religion and morals in the country is a cause of the greatest grief and anxiety to many of the best citizens. This social deterioration and increase of crime does not come from ignorance. Nor does the prevalence of immorality arise from a lack of artistic and æsthetic culture. Nor is intemperance the cause. The one chief reason for the degeneration of a once noble people is the substitution of scepticism for faith in the Scriptures.

NEWS NOTES.

Seven persons were received by the session upon examiation, into the communion of the First Presbyterian church at Wilmington, N. C., on Thursday last. One other, an invalid lady, had been received a week or two previously.

On every Sabbath afternoon at 4:30 o'clock religious services are held in the open air at Dudley's Grove near Wilmington. We learn that many persons attend who probably would not hear preaching elsewhere. The meetings are conducted in an orderly manner and we trust will continue to be so conducted. All persons are invited to attend these meetings. They are entirely non-sectarian.

The Wilmington (N. C.) *Star* says:

"The great religious awakening now going on at the Front street Methodist church has resulted so far in great good to the community. Up to this time there have been about one hundred and twenty-five conversions. On last Sabbath fifteen more members were added to the church, embracing those from youth to old age. The revival seems to increase in interest. Rev. Mr. Yates began the meetings about the 1st of June, and was meeting with considerable success, when, after eight or ten days, Rev. Mr. McPherson, of the Society of Friends, came in to help. He was accompanied by his wife, who, while not a preacher, seems to be very efficient in leading the wayward to the path of life."

INSTALLATION AT LITTLETON, N. C.

In accordance with the order of Orange Presbytery, Rev. J. W. Primrose was installed pastor of the Littleton church on last Sunday. Six years ago there was scarcely any prospect of building up a church at this place. There were a few scattered Presbyterians in the vicinity, but not one Presbyterian family could be found in the town. Mr. Primrose, our evangelist, began preaching to a handful of people under a carpenter shed. After awhile he was promoted, and conducted services in the upper room of a store-house. Two years ago a Presbyterian church was organized—and now we have a neat church building and a membership of seventeen. There was a very large attendance at the installation services, and much interest is manifested by the community in the growth of Presbyterianism.

We call particular attention to the fact that this church is the fruit of evangelistic effort. The success which has crowned the efforts of our evangelist proves what *might* be done, if we should pursue a more aggressive policy. Our whole church needs to be aroused on the subject of Home Missions.

J. S. W.

PENITENTIARY SABBATH SCHOOLS.

The Penitentiary Sabbath school in Raleigh, N. C., deserves notice. We have not space for the entire account of its establishment and growth as given by a correspondent of the Raleigh *News*, but we summarize it. The Sabbath school is conducted under the auspices of the Young Men's Christian Association, and has been in operation four years. Last Sabbath was an anniversary. A faithful few have kept to the work despite all discouragements. Attendance is voluntary, but nearly every one of the convicts attend.

The Architect and Warden of the penitentiary, Col. W. J. Hicks, in his last report to the Directors and the Legislature, mentions the labors of the Sabbath school workers with high commendation. Hon. B. F. Moore donated a very handsome cabinet organ for the use of the Sunday school and chapel. The General Assembly of North Carolina tendered the thanks of that body to those who had sacrificed their personal comfort and energetically conducted this Sabbath school, and they appropriated fifty dollars to purchase Bibles and other religious books for the school. The teachers now engaged are: A. M. McPheeters, superintendent; S. W. Whiting, assistant superintendent; A. D. Taylor, S. D. Wait, W. Blake, John T. Pullen, John M. Sherwood, P. C. Ennis, teachers.

MT. HOLLY CHURCH DEDICATION.

EDITOR N. C. PRESBYTERIAN—*Dear Sir*: The people of Mt. Holly, Ark., will no longer worship in the Academy where they have for a number of years been worshiping, for our new church building has recently been completed. The "finishing off" parts, such as hanging the blinds, putting down the matting, hanging chandeliers, arranging organ and sofa, and cushion for the Bible, &c., were accomplished just a day or two previous to the dedication, the ladies, of course, lending a helping hand in these crowning acts. The church is nearer the centre of the congregation than our former place of worship, being situated in a beautiful and pleasant oak grove with good wells of water convenient. Visitors all seem to be well pleased with our new church, and indeed we now have one of the handsomest, neatest and most comfortable church buildings in this section of country.

Our new church was *dedicated* to the worship of God on last Sabbath (June 15th). The sermon was preached by the Rev. W. T. Howison, of Hope, Ark. Text: John iv:24. "God is a Spirit; and they that worship him must worship him in Spirit and in truth." The preacher discussed three propositions from this text. 1st, "God is a Spirit," 2nd, "God must be worshipped," 3rd "God must be worshipped sincerely as a spirit." The sermon was very instructive and interesting and was highly appreciated by a large audience. Just before the sermon a brief history of the church from its organization to the present was read by the pastor of the church. Just after the sermon Solomon's prayer at the dedication of the First Temple (I Kings viii: 12–20,) was read by the Rev. M. A. Patterson, the congregation standing. The dedication prayer was then offered by the Rev. W. T. Howison. Thus "everything was done decently and in order." Yours, &c.,

E. M. MUNROE.

Rev. J. B. Morton writes to the *Christian Observer*: "Our church at Elberton was dedicated last Sabbath (the 9th ult.) Rev. T. P. Cleveland preached an appropriate and impressive sermon to a large and appreciative audience; he formerly ministered to this people, and is much beloved by them. Our house of worship is neat and commodious. It has been in process of erection for some time, being delayed for the lack of funds to complete it.

For the N. C. Presbyterian.

COMMENCEMENT AT DAVIDSON COLLEGE.

After the manner of novelists I begin: It was 8 o'clock, one threatening morning in June, that a party of travelers arrived in the city of Charlotte. They had been traveling all night and were tired and dusty. The unpleasant news was just certified that there would be no outgoing train to Davidson College till 9 p. m. You may be sure that these were not only Trustees, but then and there was held a meeting of the Bored; an improvised connection was made, and in a little more than four hours a carriage and a jersey emptied their five passengers each in the village known as Davidson College.

"Will it rain?" the question asked more than once by more than one during those days of pleasure, was answered from the clouds upon us as we went at a rattling pace along "the old plank," by farms and homes strangely familiar and strangely unfamiliar. For in my day the railroad had not introduced its innovations and changed so much the course of roads and the aspect of the landscape. And in that day, moreover, the no fence law was unknown. However, that ride did us all good.

It was pleasant to note improvement, not only along the road but at Davidson College. New and comfortable houses and the garniture of fresh paint greeted the eye. But the improvement was most marked and grateful in the college grounds and buildings. The "new building," as it is still called though nearly of age, has yet the bare look that is not pleasing to taste, and stands, as one of the enterprising papers that reported Commencement proceedings says, "in doric majesty and simplicity." It sorely needs the companionship of massive and venerable oaks and their sheltering protection. But the trees are coming, bravely, beautifully, and it will not be many years before the broad and spacious campus will be one of the handsomest lawns to be seen. The more unfrequented parts are well set in clover, deep and luxuriant, "where the bee sucks," and the campus lying between and about the halls, revels in softest blue-grass richly shaded, and is prettily laid off in plats and terraces. About the old chapel it is gravelly and bare, but some attention would soon make that neglected but most traversed section of the campus very pretty. Fine trees are already there.

It looks a little odd, yet it is doubtless best, to have the old and the new so interfused, to note the growth, the expansion, from the contracted views and limited resources of early days. The boys of my time will not forget old "Scotland," still one of the most popular blocks on the campus, but with another name, while "Danville" looks as smart and fresh as if it had never held courts, bred callithumps, or echoed to the devout songs of a college prayer-meeting, twenty years ago. But the new building is so massive and grand in its proportions, all else seems dwarfed, and even the halls seem small. The halls, let me tell the public so interested in all that pertains to Davidson College, are prettier than ever. One can find but few daintier rooms (I have seen none) than the Phi Hall. So cool, airy and inviting in June days. But if I were a *Eve*, doubtless that hall would seem even lovelier, with its warm colors, rich frescoes, and comfortable furniture. There is still friendly emulation, but the warmest and best of feeling between the two.

Let me tell about Commencement. There was quite a full meeting of the Board of Trustees. They are a body of true, earnest men, deeply interested in the good of the College, and continually devising means for its increased usefulness. While much of the endowment was destroyed or reduced by the war, and the income from all sources just sufficient thoroughly to man the institution, they authorized generous offers in tuition to ministers' sons of every denomination, and are considering if it is practicable to reduce the already very moderate expense of a year at college. You may be sure that all that can be done will be for the best interest of Davidson and its extended influence. The same executive committee was elected for the next year, with the exception that in the place of Rev. John Douglas, who asked specially to be excused from the service, Colonel Thomas M. Holt was put on the committee, a wise choice.

Very pleasant reunions were held in the society halls on Tuesday evening, professedly secret, yet enough is known of them to say that they are greatly enjoyed, not only by the students and regular members but by the invited guests.

Wednesday, Commencement commences. The handsome and graceful young gentlemen chosen by their fellows as marshals, in all the glory of rich and showy regalia, arrayed the line of march, from the old Chapel to Chambers' Hall. The Salisbury Band was in attendance. I do not know whether it is the best band in the State, but I judge it may be—certainly the best I have heard for many a long day, and their music on the campus, in the hall, at night or by day, left nothing in that line to be desired.

The orator of the day was Col. Duncan K. McRae of Wilmington. After prayer by Rev. Dr. Scott, formerly president of Washington College, Pennsylvania, Rev. Dr. Hepburn introduced Colonel McRae. Known as he is to you in Wilmington and throughout his native State, I need not attempt any description. His address was on "Genius and Talent," written yet delivered with great freedom and power, and I could not but think interspersed here and there with fresh, vigorous, impromptu additions. It was understood at the reporter's table that he did not wish the lecture reported. Fortunate for us—for we could only listen, entranced. His manner was nervous, slightly dramatic, impressive; his voice, though not full, was clear, incisive, ringing; his appearance dignified and distinguished; his matter—well, adjectives fail. There were fine thought, high culture, elegant scholarship, wide research. But even these did not constitute the ravishing charm of his eloquence, which, to me, lay in the perfect finish of his style—at times ornate, flowing, easy; again terse, abrupt, even jagged—always the very garb for the idea presented. As I listened I thought of marshalled troops, gleaming arms, flying pennons, all with precision, and power, and beauty, sweeping the field. Or else the sentences seemed like a costly array of jewels: cut, polished, glistening. There was oft times the sharp angle of a diamond, also its piercing blaze, while anon the soft lustre of rare pearls ravished the soul. I speak thus of the style. I can give you no idea of it without elaborate citation. A generous use of wide reading and profound and elegant study adorned the address throughout. The applause was most hearty and most appreciative.

The afternoon was given to the Alumni. It is an omen of good that they are more and more interested in the annual reunions, and are called on to contribute to the general joy of commencements. After a brief business session the oration was delivered in Chambers' Hall (the new chapel) before a fine audience, by Anthony White, Esq., of Sumter, S. C. After a graceful introduction, in which an eloquent tribute was paid to the "martyrs of a fallen cause," who had gone forth from these halls at the call of country and duty, Mr. White discussed the claims of intellectual culture in promoting political welfare and social happiness, with special reference to the duties of the alumni of Davidson College in this respect, and the advantages of moral and mental culture the institution afforded. His manner was pleasing, his style finished, and revealed a wide acquaintance with the best English authors. Mr. White is not a professional man, and hence unused to public speaking, being engaged in farming and business, but his address showed that he kept pace with the literature of the day, and both in thought and expression it reflected credit on the author and the occasion.

The evening was devoted to the representatives of the two societies—the contestants for the Fowle medal in oratory. The orators and their themes were:

A. Walker White, Concord, N. C.—"Foundation of the University of Leyden."

C. Richmond Harding, Charlotte, N. C.—"William the Silent."

W. B. Jennings, Bennettsville, S. C.—"The Captive of the Bastille."

J. F. McKinnon, Monticello, Fla.—"Ottoman Rule in Europe."

J. Z. Dunlap, Cedar Shoals, S. C.—"The Legal Profession."

The speeches were all good—thoughtful, earnest, manly. They shewed study and research, and the style was excellent, entirely free from bombast, spread-eagleism and sophomoric eloquence. The themes and the treatment deserve commendation. I may mention as specially praise-worthy the style of Mr. Harding's—the manner of Mr. Dunlap's delivery, and the elocution of Mr. Jennings'.

After the speeches, the medals given by the Literary Societies were awarded by Maj. J. A. Leland of Sumter, S. C., formerly a Professor in Davidson College. Yes, the same "old Col." of *ante-bellum* days, with the same commanding avoirdupois. He has grown grayer it is true, and the hard hand of war, and of the days since, worse than war—of imprisonment without crime, and reproach without disgrace, has born heavily upon him. But there are still the fire and fervor of old times. His remarks in delivering the prizes were largely filled with personal reminiscences, and hints of Ku Klux persecutions, mingled with humor and good wishes.

The recipients were: (note the honored names:) Philanthropic Society: Declaimer's Medal, H. W. Beall, Lenoir, N. C.; Essayists: D. H. Hill, Jr., Charlotte, N. C.; Debater's: James W. Osborne, Charlotte, N. C.

Enmenean Society: Declaimer's Medal, A. White, Jr., Sumter, S. C.; Orator's: J. Z. Dunlap, Cedar Shoals, S. C.; Debater's: B. P. Reid, Reidsville, S. C.

Later in the evening in the same hall, some personal friends in the Philanthropic Society presented through your correspondent a very handsome medal as a mark of warm appreciation to J. Allison Hodges of Little River Academy—the worthy son of our friend and fellow presbyter, J. P. Hodges, of Bluff church.

Thursday is the day of days, you know. So it seemed at any rate, the neighbor's thought. Train loads from Charlotte and Statesville, wagon and carriage loads from the country adjacent, filled the little town "plumb full" as a Trustee told me, and the mammoth hall could not hold all. The attentive marshals in their silken attire and with their magical wands were kept busy packing away the people. It was a gay and brilliant scene. Beauty, intelligence, accomplishment and culture, added their charms to this gala day and it was an inspiriting sight to gaze on the eager multitude—the array of loveliness and worth that graced Commencement Day.

The exercises were opened with prayer—striking, reverent and appropriate—by Rev. Dr. Miller, of Charlotte, N. C.

The Orator's were as follows:

The Salutatory: B. Palmer Reid, Reidsville, S. C.; Pleasure after Pain: Arthur P. Brown, Liberty Hill, S. C.; The Jews in the Middle Ages: Albert G. Buckner, French Broad, N. C.; General Lee as an Educator: James A. Wilson, Yorkville, S. C.; The American Citizen: James A. Hodges, Little River Academy, N. C.; The Mediæval Knight; James W. Osborne, Charlotte, N. C.; The Philosophical Oration: (Capitol and Labor:) Daniel A McGregor, Wadesboro, N. C.; The Valedictory: Franklin P. Ramsay, Troy, Ala.

The Valedictory indicates the first position in the class, the Salutatory the second, the Philosophical Oration the third. Of these speeches, as of those delivered the night before, I can say, all were good—excellent in matter and in manner; in manner of expression and of delivery. They were characterized by manliness, good sense, good taste, force and decided oratorical culture and power. The moral tone was exalted and pure, the religious character decided. I am sure the College, the Faculty and the Trustees were proud of the sons who went forth—and the world will hear their names some day. The Salutatory was delivered in English (good for that), and after a few words of graceful welcome, Mr. Reid discussed "The Teacher," admirably well. I shall not detail the points or the success of each speech. Messrs. Hodges and Osborne did exceptionally well, and the Valedictory addresses were effective and affecting. Mr. Ramsay discussed with decided power The Law of Growth, and but for a little flavor of sermonic style, it was a very fine discourse.

Here a remark by the way. As an innovation has been introduced in making the address of welcome in English, (instead of an unknown tongue), and only a few words of salutation, why not either abolish the farewelling, or make it brief, and, if possible, cold. No one likes to feel bad and yet one does feel most wretched in bidding every body good-bye in so public and feeling a manner. "And so do his sisters and his cousins, &c." Besides tears are not becoming to most people—men especially,—and no one likes to see the ladies with eyes red with weeping, weeping over College boys! I am in fun you know, but there's a thought somewhere along here.

Before the *Vale* was uttered the prizes awarded for excellence in various departments of study were delivered by Judge Fowle in an address of marked appropriateness, beauty and power.

The Wiley Medal (Mathematics,) was awarded to Henry L. Smith, of Greensboro, N. C.; The Rockwell Prize (Latin,) to A. C. McIntosh, Taylorsville, N. C.; The Holt Medal (Greek) to J. Porter Paisley, Guilford county, N. C.; The Fowle Medal (Oratory) to J. Z. Dunlap, Cedar Shoals, S. C.

It is but just to the successful knights, and to the institution to state how these awards are given. Dr. Hepburn explained to the audience as follows: The young men stand written examinations on Latin, Greek and Mathematics. The papers signed with fictitious names, are sent to professors in other institutions, or to distinguished scholars elsewhere and these without possibility of bias, decide who are entitled to preference. The Latin papers were sent to the Professor in Erskine College, the Greek papers to the Professor in the Johns Hopkins University, the Mathematics papers to the Professors in Washington and Lee University. Parts of letters from these gentlemen were made public. The various papers were commended in high terms, and the judges expressed surprise in every case at their excellence, and the difficulty they experienced in deciding between them.

The award for oratory is made by a committee judging from the exhibitions given on Wednesday evening. Col. McRae announced the decision, complimenting in high terms all and specially Messrs. Jennings and Dunlap, though the decision after long conference was awarded the latter.

Judge Fowle (welcomed with applause) delivered these prizes with rare elegance and eloquence. To each one he uttered a brief address rich, apt and striking, as he gave the handsome award,—but to the orator especially, a most thrilling and eloquent passage—and to all, in earnest and effective oratory, he spoke of the danger of intellectual culture, not satisfying the craving of man's higher and moral nature, and with a vivid illustration, directed the souls to the living water—freely flowing and at hand.

The degree of A. B. was conferred upon the graduates (whose names I have already given,) the degree of B. S., upon Messrs. Arthur P. Brown, of Liberty Hill, S. C., and W. H. Cozart, Washington, Ga. No honorary degrees were conferred by Davidson College at this Commencement.

Then followed the Valedictory, and the Benediction, and the grand and gallant assembly slowly dispersed—to the sound of sweet music—and with many sad partings and joyous greetings. The Commencement of 1879 is over!

Thursday evening is not on the programme. But the social enjoyment deserves mention, and like a well-ordered dinner, the best comes last. The elegant halls, brilliantly lighted, the lawns and grounds, the strains of merry music, and the soft light of stars, are all, but the mere accessories of the loveliness that has the ethereal enswathement of feminine apparel, including court-trains. In such environment, eliminating the power of heredity, (Adam ever acknowledged Eve's witching ways), it is not difficult to conjecture what might be thought or said or sung.

But without a line from any poet, I close.

W. S. L.

For the N. C. Presbyterian.

DR. SEARS AND THE PEABODY FUND.

The trustees of the Peabody Fund, *a Southern endowment* by the express will of its donor, selected Dr. Barnas Sears, before a State Superintendent of State schools in Massachusetts, and seated him on a fat salary in the city of Staunton, Va. This, of course, implies that the whole South did not contain a man as fitted as Dr. Barnas Sears to know what white children in the South need.

The newspapers report to us a new departure of the Doctor. The Legislature of the State of Louisiana has been honestly trying to diminish the extravagances of the government by relieving the oppressed tax-payers of the "fifth wheel to the wagon," a State Superintendent of Schools. Thereupon *Dr.* Barnas Sears issues his ukase from his villa in the charming "city" of Staunton, forbidding the sovereign State of Louisiana to do this thing, under penalty of robbing every child in Louisiana of all share in the benefaction bequeathed them by the excellent Mr. Peabody. To the plain mind this suggests two curious questions: First, where are the reserved rights of States, if they may be thus imperiously estopped by the mere "say so" of a non-resident of the State, residing hundreds of miles beyond its limits? Second, Dr. Barnas Sears informs the sovereign State of Louisiana that if it is his will the whole Peabody fund shall be by him manipulated and dispensed to foster and establish in all Southern States his particular crotchett of universal *education on State account*. Hence it is that he will punish any State which presumes to modify his crotchett of making the State the parent, even to the small extent of wielding its parental authority through any other agency than that particular one of a handsomely salaried, though useless, "State Superintendent of Education"—a position which Dr. Barnas Sears thinks he graced so highly in his native State of Massachusetts. He will punish this rebellious enormity summarily. How? By depriving every child in Louisiana of the gift Mr. Peabody bequeathed it! Now the query we wish to urge under this second head is this: Did Mr. Peabody say in his will that his object in this bequest was to *propagate Dr. Sears' pet theory of State usurpation*

over the whole education of this Southern people; or to bestow on as many white children in the South as possible the *benefits of gratuitous education?* Which? We should like to hear the honored trustees of the Peabody fund on this subject. Let us have the will read. If Dr. Barnas Sears has the right construction, then the bequest sinks from the rank of a noble benefaction to an insolent intermeddling with other people's business.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

Five new members were received into the church at Carrollton, Ky., on the 15th ult.

Rev. I. P. Osborne's postoffice has been changed from Reform to Cerro Gordo, Pickens county, Ala.

Rev. F. M. Railey, who has been supplying chapels in Lynchburg, has accepted a call to Liberty, Va.

Mrs. Markie Gibbs, of Baltimore, presented a beautiful communion service to the Presbyterian church at Lawrence, Miss.

Rev. J. B. Morton was recently installed pastor of the church at Lexington, Ga. Committee—Rev. Dr. Rob't. Irvine and Rev. Dr. C. W. Lane.

Eight communicants were added to the Presbyterian church at Giddings, Texas, since January last—four by certificate and four on profession.

The Board of Trustees of Davidson College resolved that hereafter the sons of Ministers of all evangelical denominations be admitted free of tuition.

Mr. W. A. Slaymaker was licensed to preach the Gospel by the Presbytery of South Alabama on the 17th ult. He takes charge of the churches of Fairview, Bethesda and Friendship, Ala.

Rev. W. B. Y. Wilkie has declined the call to Sedalia and also that to Columbia, and has yielded to the importunity of his people at Troy to remain with them.—*St. Louis Presbyterian.*

The health of Rev. Dr. McQueen, pastor of the church at Sumter, S. C., is not robust. He spends sometime at Cheraw, S. C., for recuperation, and has accepted an invitation to supply the church at Madison, Ga.

The meetings at Portland Avenue church, Louisville, Ky., have been closed—Results: church revived and refreshed and seventeen additions to the membership. Rev. J. H. Morrison, the pastor, has been greatly blessed.

Rev. J. C. McMullen was installed pastor of Concord church, (S. C.) on Saturday, May 24th. The committee installing were Rev. G. A. Trenholm, Rev. J. H. Sage and Rev. James Douglass.

Rev. Dr. N. A. Pratt, D. D., who has been laid aside from his pastoral work at Roswell, Ga., for three months past, was able to attend church on the 15th ult., as a listener. His voice has not yet been restored to him, though he is daily improving.

The First church, Louisville, received three members by profession and one by letter on the 22nd inst. On the same day a Mission Sabbath School was organized. The school exercises will be held in the Lecture room on Sixth street.

Correspondents are requested to address Rev. Dr. J. B. Stratton, care of James H. Beeman, Narragansett Pier, R. I.,—during July and August. He leaves his charge at Natchez during this time for a recuperation of health and strength.

Mr. W. S. P. Bryan was ordained and installed pastor of the church at Beverly, W. Va., on the 11th inst. Mr. Bryan was afterwards installed over the church at Mingo Flats. Wm. F. J. Brooke, a licentiate of South Alabama Presbytery, will labor with Mr. Bryan in his mountain field until the 1st of September.

Previously to the departure of Rev. Dr. Wm. Brown for the Rockbridge Baths, where he expects to spend the remainder of the summer, a letter containing $500 was delivered to him by Dr. Hoge. It was presented by gentlemen connected with the Second Presbyterian church, of Richmond, Va.

The Presbyterian Sunday School Union, of all the Presbyterian churches in Richmond and Manchester Va., was held Sunday, 22nd of June in the First Presbyterian church. The services were conducted by J. D. K. Sleight, Esq. Eight Sabbath schools, aggregating 2000 scholars were represented.

Rev. J. H. Alexander writes to the *S. W. Presbyterian* from Kosciusko, Miss., June 16th, that "on last Sabbath twenty persons were received into full communion in the church of Kosciusko. Two of this number were received on letters, the others came in on profession of faith in the Lord Jesus Christ. Eleven of these received baptism. We have been greatly blest. We give the praise to God.

The Methodist church has within a week or two received twenty-three additions, mostly on profession. Five persons were received into the Baptist church last Sabbath."

GENERAL.

The Baptist church at Weldon will be dedicated on the third Sunday in July.

The Baptist church in Vicksburg, Miss., was recently destroyed by fire, and the Jewish Temple has been offered them free of rent and unconditionally until they rebuild.

The Lutheran church at Pleasant View, near Staunton, was dedicated last Sunday. The indebtedness of the church, $300, was subscribed on the ground.—*Staunton Vindicator, 27th.*

The Baptist ministers, (white and colored) of Alleghany, Bath, Rockbridge, Rockingham and Augusta counties in Virginia, held a meeting of conference in Staunton, Va., on the 26th ult., with a view to promote mutual acquaintance and interest, and further their denominational influence throughout the territory named. Five white and ten colored ministers were in attendance.

Last week in Philadelphia Rev. James O. Latane, Rev. P. J. Stevens and Rev. Alfred Richardson were consecrated bishops of the Reformed Episcopal Church. Bishop Stevens assumes the special jurisdiction of the colored race in the South. Bishop Richardson goes to Great Britian. Bishop Latane will assume charge of the South, and expects to be located in this city. There is no Reformed Episcopal church in Richmond yet. Bishop Latane has relations in Virginia, and is well known to the ministers of the Episcopal church.—*Richmond State.*

NORTHERN.

PRESBYTERIAN.

The Rev. David Wills, D. D., has been appointed a chaplan in the United States army and is ordered to report for duty at Fort Wall-Walla, Washington Territory.

Rev. H. H. Jessup, D. D., and wife from the mission of the Presbyterian church in Syria had a reception on June 13th at the rooms of the American Board. Dr. Jessup has been offered a professorship in the Union Theological Seminary but prefers to continue his missionary work.

EPISCOPAL.

The Hon. John B. Jones, of New York, has presented the Diocese of Vermont a residence for its bishop, located at Burlington. The late General Alonzo Jackman has also by his will left his property for the benefit of the church.

Tennessee fifty years ago had a population of 420,000, and no Protestant Episcopal clergyman was within her borders. Now the population is 1,250,000 and the number of clergymen about forty.

CONGREGATIONAL.

The Rev. H. P. Lamprey, formerly a Free Baptist, has become a Congregationalist, and accepted a call to West Stewartstown, N. H.

The Congregational Church in Holliston, Mass., celebrated its one hundred and fiftieth anniversary Wednesday, June 11th, by postponement from November 11th, 1878, the exact date of the close of the third half century. The pastor, Rev. George M. Adams, delivered a historical discourse.

UNITED PRESBYTERIAN.

Rev. D. M. Ure, General Agent and Treasurer of Monmouth College has received $5,000 from John Dean, Esq., of Alleghany city, Pa.

BAPTIST.

The Rev. Charles C. Foote, who has been a pastor of the Christian church in Philadelphia for twenty-four years, has severed his relations with that body and joined the Baptist.

On Thursday last the Rev. Dr. Warren Randolph, late of Indianapolis, was formally recognized as pastor of the Central Baptist Church, Newport, R. I., the Rev. Dr. Boardman, of Philadelphia preaching the sermon.

METHODIST.

Professor Reider, a Jewish Rabbi, converted under the preaching of Mr. Moody in Baltimore, Md., has entered the ministry of the Methodist Protestant Church.

The Secretary of the Methodist Missionary Society says that the debt of $262,000 three years ago will probably be reduced to $50,000 this summer.

During the Life of the Methodist Missionary Society $8,000,000 have been expended by it in this country and $4,000,000 abroad.

SECULAR NEWS.

In Russia the poll-tax established by Peter the Great has been abolished and other taxes established.

The U. S. Senate rejected D. T. Corbin of South Carolina as Chief Justice of the Supreme Court of Utah.

Lieut. Gen. R. H. Anderson, of the late Confederate States, died at Beaufort, S. C., on the 26th ult., of apoplexy.

The Sultan of Turkey has deposed Ismail Pasha, Khedive of Egypt, in favor of his son, Prince Mohammed Tewfek.

A dangerous counterfeit half dollar is in circulation. It is lighter than the genuine coin, and may be detected by its lack of ring.

A mine of coal is being worked near Leaksville. An English mining engineer is in charge. They are now over one hundred feet under ground. The vein is said to be very rich.

Wm. Barney of Mecklenburg county, now in Paris studying with Wurtz, took the degree of Doctor of Philosophy in January last. Mr. Barney is a graduate of Davidson College and received from that institution the degree of B. S.

The project of a tunnel under the English channel seems not to have been entirely abandoned. News comes that the boring near Langatte, in France, in order to ascertain the depth necessary for the channel tunnel, has been suspended for three months on account of fresh water encountered. The soil is clayey and very hard.

A boiler exploded in Philadelphia on the 27th ult. The engine house and a part of the mill were blown in all directions. Several dwelling houses near were destroyed. The engineer was killed, and by the falling of the boiler upon a dwelling house one child was killed and another severely hurt. Two women are missing, supposed buried in the ruins.

A London dispatch states that a Protestant school house in the parish of Moyrus, Connaught, county of Galway, Ireland, has been sacked by a gang of thirty persons, who came from a distance. Bibles were thrown into the sea. This is a revival of the series of disturbances which it was thought had been quieted, after occasioning some alarm in that district some weeks ago.

A man calling himself J. H. Carter settled in Henderson county, N. C., married there and sometime after died. It now turns out that his real name was William H. Wheatley. He had been a millionaire, had been a prominent man in Brooklyn, N. Y., but fled from justice, leaving a wife behind. His New York wife came out, had the body exhumed, and took it back to New York.

A gentleman of this city has received from the president of the Historical Society of Worcester, Mass., a letter conveying intelligence of the existence of a paper among the Society's records which will forever set at rest all doubts relative to the authenticity of the Mecklenburg Declaration of Independence and the 20th of May, 1775. Certified copies of the paper have been sent for, and we are informed that the gentleman referred to will soon bring to light all the facts connected with this important historical event.—*Charlotte Observer.*

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On the 17th ult., by Rev. S. C. Alexander, Mr THOMAS C. ROBINSON, of Anson county, to Miss EMMA A. STANBACK, of Richmond county.

At the residence of Mr G. W. Middleton, the bride's father, on Thursday, May 15th, by the Rev. Jas. M. Sprunt, D. D., Miss LILLIE MIDDLETON, to Mr. B. FRANK RHODES, all of Duplin county, N. C. No cards.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At her residence in Goldsboro, on the 28th ult., Mrs. M. B. ISLER, in her 73d year.

For many years Mrs. Isler has been a member of the Presbyterian Church Her last illness was but for a few days, and she died peacefully trusting Him in whom she had so long believed. Mrs. Isler was the mother of our esteemed brother, Rev. S. H. Isler, and S. W. Isler, Esq., a prominent lawyer at the Goldsboro Bar. Her sons were both with her in her illness, and were privileged to perform the last offices of filial affection. M.

Christian Observer and *Central Presbyterian* are requested by writer to copy.

Every reader of this paper can have *free* one month's subscription to our illustrated Magazine of choice literature, LEISURE HOURS, by sending eleven cents to pay for mailing the premium that goes with the magazine, viz: a pair of Easter Cross chromos. These crosses are entwined with calla lillies, ferns, grasses, &c. We shall feel fully repaid for this gift if the articles are shown to your friends. Catalogues of 1,000 desirable and curious articles sent to all; 1c and 2c stamps taken. Address J. L. PATTON & CO., 47 Barclay street, New York.

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The main cause of nervousness is indigestion, and that is caused by weakness of the stomach. No one can have sound nerves and good health without using Hop Bitters to strengthen the stomach, purify the blood, and to keep the liver and kidneys active, to carry off all the poisonous and waste matter of the system. See other column.

WILMINGTON MARKET
DURING WEEK
ENDING JULY 1.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Sales at 25½ on Wednesday and Thursday last. On Friday price fell to 26½ cents and at these figures price has since remained steady.

ROSIN—Steady and firm at $1 07½ for Strained and $1 12½ for Good Strained throughout. Sales Extra No. 1 at $2 25 @ $2 50; Low Pale $3 @ $3 25; Pale @ Extra Pale $3 75 @ $4

CRUDE TURPENTINE—Hard $1, Yellow Dip $1 60 and Virgin $2 10.

TAR—75 cents for 280 lbs. throughout.

TIMBER—Sales one raft Common at $3; one raft Common Mill at $4 50; one do. do. at $5; one raft Good Mill at $6 25; one do. do. @ $6 50; one do. do. @ $7 50.

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The total expence of a boarding pupil for one term or half session will be $120. This amount will include Board with washing, fuel, light, furnished room and servant's attendance, tuition in English branches and Latin to those who desire it, Calisthenics, Text Books and stationery used for school purposes.

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TAKE NOTICE. LARGER AND BETTER THAN EVER. ... Package in the world. It contains 24 Sheets of Paper, 24 Envelopes, Pencil, Penholder, Golden Pen, and a piece of valuable Jewelry. Complete sample package, with pair of elegant Engraved Nickel Silver Bracelets (New Style in New York), sent by mail, postpaid, for 25 cents. 5 packages, with assorted Jewelry, $1. SPLENDID WATCH AND CHAIN FREE WITH EVERY $50 WORTH OF GOODS YOU BUY. Extraordinary inducements to Agents. J. BRIDE & CO., 297 Broadway, New York.

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THE BEST IN THE WORLD.

Our Great Specialty is *growing and distributing* these Beautiful Roses. *We deliver* Strong Pot Plants, suitable for *immediate* bloom, *safely by mail* at all post-offices. 5 Splendid Varieties, your *choice*, all labeled, for $1; 12 for $2; 19 for $3; 26 for $4; 35 for $5; 75 for $10; 100 for $13. ☞Send for our New Guide to Rose Culture—60 pages, elegantly illustrated—and *choose* from over Five Hundred Finest Sorts. Address THE DINGEE & CONARD CO., Rose Growers, West Grove, Chester Co., Pa.

feb 19 580-10teow

EAR DISEASES! Dr. C. E. Shoemaker's Book on Deafness and Diseases of the Ear and their proper treatment, especially Running Ear. How to get immediate relief from all annoyances of these diseases, and a sure, harmless and permanent cure. A book every family should have. *Sent free to all.* Address Dr. C. E. SHOEMAKER, Aural Surgeon, Reading, Pa. CATARRH

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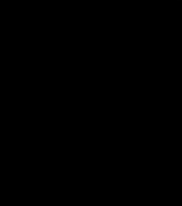
Philadelphia, Pa.

june 12-544-26t cow



Victor Cane Mill And COOK EVAPORATOR. The BEST and only standard machines. FIRST PREMIUM AT 125 STATE FAIRS. Grand Model at Centennial Exhibition. Over 48,000 sold. Safe, Reliable, Economical. Cane Growers can't afford to risk Crops With light, weak, unfinished mills, liable to break in the midst of the season. They can't afford to waste crops with mills that don't press out all the juice, or evaporators that make syrup and sugar unfit for market, and too little in proportion to the labor and fuel they require. Blymyer Manufacturing Co., Cincinnati, O. Steam Engines, Threshers, Bells. Circulars sent free.

TEACHERS WANTED $50 to $100 or $200 per month during the Spring and Summer. For full particulars address J. C. McCURDY & CO., Philadelphia, Pa.

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100 Hhds and Bbls New Crop CUBA,
100 " " " SUGAR HOUSE,
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For sale by
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Practice in all the State and Federal Courts in North Carolina. 593 1y.

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PURE OLD
PALM SOAP

FOR
THE LAUNDRY, THE KITCHEN,
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General Household Purposes.
MANUFACTURED BY
CRAMPTON BROTHERS,
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Send for Circular and Price-List.

Crampton's old Palm Soap for the Laundry, the Kitchen, and for general Household purposes. The price of the "Palm Soap" is $3.90 per box. To any one who will send us an order for 10 boxes with cash, $39, we will send one box extra free as a premium. Or the orders may be sent to us for one or more boxes at a time, with remittance, and when we have thus received orders for ten boxes we will send the eleventh box free as proposed above. If you do not wish to send the money in advance you may deposit it with any banker or merchant in good credit in your town with the understanding that he is to remit to us on receipt of the soap which is to be shipped to his care.—*Sandersville, (Ga.) Herald.*
Address CRAMPTON BROTHERS,
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FOR SALE BY
Worth & Worth,
WILMINGTON, N. C.

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BUYERS of Oils will take notice that I am selling
WEST ALADDIN SECURITY OIL
at the low price of 25 cents per gallon. It is absolutely safe, guaranteed 150 deg. Fire test.
PERKINS and HOUSE SAFETY LAMPS,
the best Lamp made, and only perfectly safe one, at Factory prices.
Kerosene, Lard, Mineral and Linseed Oils,
Paints, Colors, Class, &c.,
Low down at
GEO. A. PECK'S,
25 South Front Street.

jan 15 405-tf

TRUTHS.

Hop Bitters are the Purest and Best Bitters ever made.

They are compounded from Hops, Buchu, Mandrake and Dandelion,—the oldest, best, and most valuable medicines in the world and contain all the best and most curative properties of all other Bitters, being the greatest Blood Purifier, Liver Regulator, and Life and Health Restoring Agent on earth. No disease or ill health can possibly long exist where these Bitters are used, so varied and perfect are their operations.

They give new life and vigor to the aged and infirm. To all whose employments cause irregularity of the bowels or urinary organs, or who require an Appetizer, Tonic and mild Stimulant, these Bitters, are invaluable, being highly curative, tonic and stimulating, without intoxicating.

No matter what your feelings or symptoms are, what the disease or ailment is, use Hop Bitters. Don't wait until you are sick, but if you only feel bad or miserable, use the Bitters at once. It may save your life. Hundreds have been saved by so doing. ☞$500 will be paid for a case they will not cure or help.

Do not suffer yourself or let your friends suffer, but use and urge them to use Hop Bitters.

Remember, Hop Bitters is no vile, drugged, drunken nostrum, but the Purest and Best Medicine ever made; the "Invalid's Friend and Hope," and no person or family should be without them. Try the Bitters to-day.

Try Hop Cough Cure and Pain Relief.

FOR SALE BY ALL DRUGGISTS.

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MANUFACTURERS AND DEALERS IN
Sash, Doors, Blinds, Ornamental Wood-work and Builder's Hardware.

We have added new and improved Machinery to our Establishment, and are prepared to fill any orders in our line at short notice and low figures.

Church Windows, Doors, Pew Ends,
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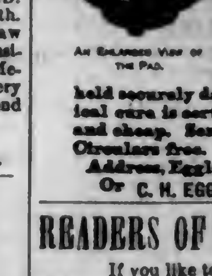

Has a Pad differing from all others, is cup-shaped, with SELF-ADJUST'NG BALL in the center, adapts itself to all positions of the body, while the BALL in the Cup PRESSES BACK THE INTESTINES JUST AS A PERSON WOULD WITH THE FINGER. With light pressure the Hernia is held securely day and night, and a radical cure is certain. It is easy, durable and cheap. Sent by mail, postage paid. Circulars free.

Address, Eggleston Truss Co., Manfrs. Or C. H. EGGLESTON CO., Chicago.

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If you like to be satisfied deal with
MOTT & CAMPEN,
—Dealers in—
BEEF, VEAL, PORK, &C.

We keep on hand good Meats, and will endeavor to maintain our reputation in this regard. We will be pleased to have your trade. Very respectfully,
MOTT & CAMPEN,
North side Market street, bet. 2d and 3rd,

P. S.—Those who have Fine Beef to sell would do well to consult us either by mail or in person;

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Hats & Caps. MEN and BOY'S CLOTHING.

NEW SPRING GOODS.

ALL WOOL CASSIMERE SUITS at $8.00, $10.00, $12.50 and $15.00.

FINE BLACK CLOTH SUITS $28.00.

FINE DRESS SHIRTS our specialty at $1.00. Best Quality at $1.25.

BEST FOUR-PLY LINEN COLLARS $1.50 per dozen.

LINEN CUFFS $3.00 per dozen.

Orders from a distance promptly attended to. Goods may be returned if not entirely satisfactory.

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Clothiers and Hatters, RALEIGH, N. C.

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TO THE LADIES.

THE SUBSCRIBER would most respectfully inform her patrons and friends that she is ready to receive orders for MAKING, also for CUTTING and BASTING DRESSES in the

Latest and Most Approved Style.

To her country friends she would say, send in your orders at once.

"First Come, First Served."

MRS. JOSEPH McLAURIN,
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MILLINERY AND FANCY GOODS!

MRS. L. FLANAGAN WISHES TO ANNOUNCE to the Ladies that she has returned from the Northern Cities, where she has been making her Fall purchases in MILLINERY and every description of FANCY ARTICLES, and is now prepared to show her patrons a VERY ATTRACTIVE and BEAUTIFUL STOCK of all the NEWEST STYLES in French Pattern Bonnets and Hats, Velvets, Silks, Feathers Flowers, Ribbons, &c.

My motto is, as heretofore, the Best Goods, the Latest Designs, the Lowest Prices and the Most Honorable Dealing.

Orders from the country solicited, and perfect satisfaction guaranteed or money refunded.

Variety Store, 43 Market Street.
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MANUFACTURERS OF
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MIXERS FOR FERTILIZERS AND CHEMICALS

Victor Cane Mill And COOK EVAPORATOR. The BEST and only standard machines. FIRST PREMIUM AT 125 STATE FAIRS. Grand Model at Centennial Exhibition. Over 48,000 sold. Safe, Reliable, Economical. Cane Growers can't afford to risk Crops With light, weak, unfinished mills, liable to break in the midst of the season. They can't afford to waste crops with mills that don't press out all the juice, or evaporators that make syrup and sugar unfit for market, and too little in proportion to the labor and fuel they require. Blymyer Manufacturing Co., Cincinnati, O. Steam Engines, Threshers, Bells. Circulars sent free.

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GINNING and THRESHING, Stationary and Portable.
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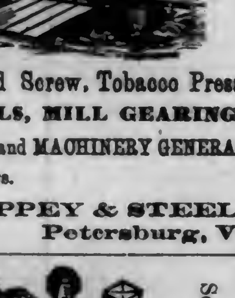
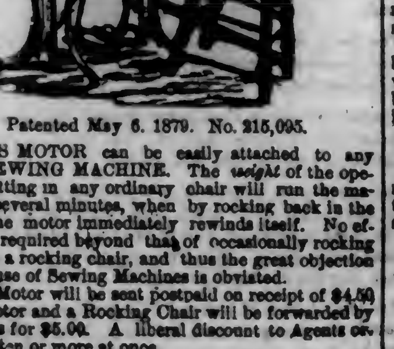
Power & Hand Presses,
UNSURPASSED IN SPEED and EFFECT.



Hydraulic and Screw, Tobacco Presses,
SAW MILLS, MILL GEARING,
HORSE POWERS and MACHINERY GENERALLY.
Send for circulars.
TAPPEY & STEEL,
may 14-6m Petersburg, Va.

GRAVE STONES and MONUMENTS MADE TO ORDER.
Send your orders by mail.

2,000 A YEAR for a RELIABLE BUSINESS MAN in each county. New business. Address J. B. CHAPMAN, 75 West st., Madison, Ind.



Patented May 6. 1879. No. 215,095.

THIS MOTOR can be easily attached to any SEWING MACHINE. The *weight* of the operator sitting in any ordinary chair will run the machine several minutes, when by rocking back in the chair the motor immediately rewinds itself. No effort is required beyond that of occasionally rocking back in a rocking chair, and thus the great objection to the use of Sewing Machines is obviated.

The Motor will be sent postpaid on receipt of $4.50 The Motor and a Rocking Chair will be forwarded by Express for $5.00. A liberal discount to Agents ordering ten or more at once.

Rights to manufacture for sale.
Address THOMAS B. CARR, M. D.,
Wilmington, N. C.

may 14 592-6m

CHARLOTTE INSTITUTE.
SESSION BEGINS SEPTEMBER 10, 1879.

Testimonials as to the Thoroughness and High Standard of the Instruction at this Institute for Young Ladies.

"C. M. I." CHARLOTTE, N. C., May 19th, 1879.

We have personally inspected some of the examination papers of the Charlotte Institute for Young Ladies and the work of the pupils upon them. The examinations are searching, and the pupils' work gives evidence of instruction as careful and thorough as that afforded in our best male schools. We are satisfied that the Distinctions and Certificates of Proficiency awarded by the Institute are good criteria of the attainments of those who receive them. From our knowledge of the Principal's success here and elsewhere in the instruction of young ladies, we cordially recommend the Institute to those who seek a thorough education for their daughters.

WM. CAIN, Prof. Math., &c., "C. M. I."
M. M. HARGROVE, Prof. of Latin, &c., "C. M. I."

Having personally inspected the examination papers of the Charlotte Institute for Young Ladies and the work of the pupils upon them, I am prepared to pronounce the course extended and the instruction thorough. I think the papers would compare favorably with those handed in by the best male schools of the State. A certificate that a pupil had successfully passed such examinations would be sufficient evidence of her attainments to any one who knew their character.

WM. W. CARSON, Prof. Mat., Davidson College, N. C.

"Having long known the Rev. Wm. R. Atkinson, as a student of the South Carolina College, subsequently of the University of Virginia, and (from personal examination of his work) as a successful teacher of Mathematics and the Natural Sciences, I can very cordially give my testimony to his fine culture, and to his skill as an accomplished instructor.

Mr. Atkinson is an honor to his profession, and his School is well worthy of the patronage of those who seek a thorough education for their daughters. CHARLES S. VENABLE."

Prof. of Math. University of Virginia.

University of Virginia, July 18th, 1878.

[*From Charles B. Bradley, Professor of Thorough Bass, and Band Master, Dana's Musical Institute.*]

"Prof. Aloys Bidez has for two years been my fellow teacher in Dana's Musical Institute, Warren, O. I have known him all the time to be faithful to his duties and painstakings in his department which was that of the Piano. This department greatly improved under his care, either through his peculiar method of teaching, or through the studies and musical works he introduced. He has always won the respect and friendship of every one of his pupils through his firmness and kindness. He has shown himself proficient in Thorough-Bass, Harmony and Orchestration; and when at one time he was in charge of the Vocal Department of this Institute, he also proved himself a thorough teacher of Vocal Music.

[*From Rev. C. B. Hulbert, President of Middlebury College, Vermont.*]

"It gives me pleasure to commend Miss Susan A. Sherman as a lady of high personal culture, and especially accomplished in her chosen profession as an Artist. A niece of the celebrated Boston Artist and Portrait Painter, Albert G. Hoyt, Esq., she early caught an inspiration from his works, and manifested something of his genius. The fine opportunities she has enjoyed from early youth, the excellent school in which she was drilled in art-culture, and the long experience she has had as a teacher, with its acknowledged success, combine to make her a rare acquisition to any Institution of Collegiate Training."

C. B. HULBERT.

N. B.—The entire corps of the able and experienced teachers of the last session has become permanently connected with the Institute. For *terms* or any information address the Principal,

Rev. WM. R. ATKINSON, Charlotte, N. C.

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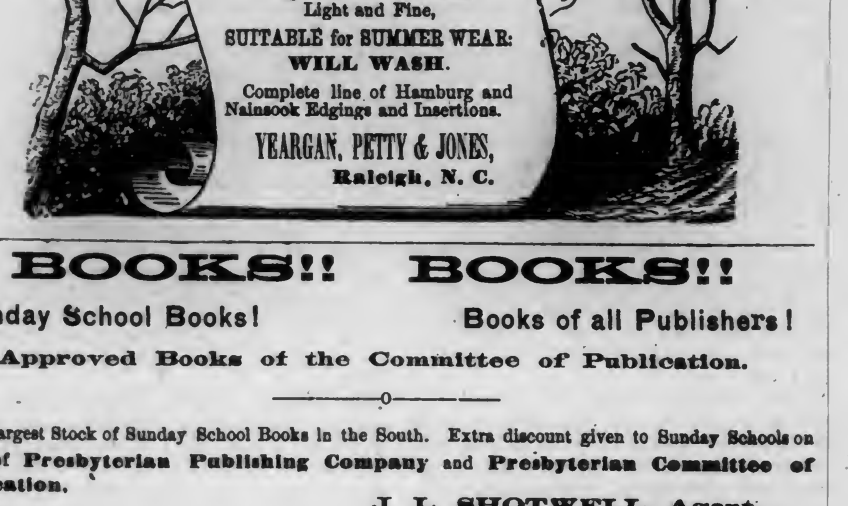

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The Largest Stock of Sunday School Books in the South. Extra discount given to Sunday Schools on Books of Presbyterian Publishing Company and Presbyterian Committee of Publication.

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1001 Main Street, Richmond, Va.

☞Please state where you saw this advertisement. apl 23-589-tf

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WE ARE AGENTS for THE HAZARD POWDER COMPANY, and keep constantly on hand, their celebrated brands of

KENTUCKY RIFLE POWDER,
IN KEGS, HALF KEGS, and QUARTER KEGS.
—ALSO—
DEER POWDER AND BLASTING POWDER
WILLARD BROS. & MEBANE,
Wilmington, N. C.

june 21 441-12m

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NOW OPEN AND SELLING AT
Old Prices,
HAVING BOUGHT A HEAVY STOCK BEFORE THE LATE ADVANCE.
COMPLETE ASSORTMENT
—IN—
ALL THE LATEST NOVELTIES.
—AT—
M. M. KATZ'
36 Market Street,
WILMINGTON, N. C.

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Bacon, Corn and Meal.
80 Boxes D. S. SIDES,
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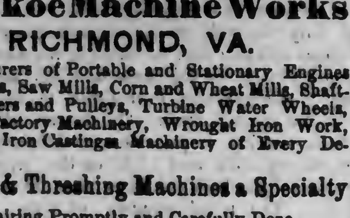
KERCHNER & CALDER BROS.



TALBOTT & SONS
Shockoe Machine Works
RICHMOND, VA.

Manufacturers of Portable and Stationary Engines and Boilers, Saw Mills, Corn and Wheat Mills, Shafting, Hangers and Pulleys, Turbine Water Wheels, Tobacco Factory Machinery, Wrought Iron Work, Brass and Iron Castings, Machinery of Every Description.

Ginning & Threshing Machines a Specialty
Repairing Promptly and Carefully Done.

TALBOTT'S PATENT SPARK ARRESTER
The Invention of the Age.

It does not destroy the draft.
It does not interfere with cleaning the tubes.
It will not choke up, and requires no cleaning.
It requires no direct dampers to be opened when raising steam (dampers being objectionable, as they may be left open and allow sparks to escape.)
It requires no water to extinguish sparks, which, by condensation, destroys the draft. Besides, when water is used, if neglected, the efficiency is destroyed by evaporation of the water, and the boiler is kept in a filthy condition.
It is simple and durable and can be relied upon.
It can be attached to any boiler.
No planter should be without one of them. Insurance companies will insure gins and barns where the Talbott Engines and Spark-Arresters are used at same rate as charged for water or horse-power.
☞Send for illustrated circulars and price list.
Branch Houses at Charlotte and Goldsboro.

WANTED.

A LADY OF SEVEN YEARS' EXPERIENCE wishes a situation in a family or school to teach English, French, and Music. Especially skillful in the management and instruction of children. Address L. E. W., Yorktown, Pa., care P. Halstead.

june 25 596-4t

$77 A Month and expenses guaranteed to Agents Outfit free. SHAW & Co., Augusta, Me.

FINLEY HIGH SCHOOL,
CLASSICAL, MATHEMATICAL AND ENGLISH.
LENOIR, CALDWELL CO., N. C.
E. W. FAUCETTE, } Principals.
H. C. DIXON,

Fall Session opens July 16th, 1879.
Board per Session of five months $50 to $60.
Tuition per Session of five months $16 to $26.
For particulars send for circular.

june 18 597-4t

HUGHES' ACADEMY
CEDAR GROVE, ORANGE CO., N. C.
CLASSICAL AND MATHEMATICAL SCHOOL.

The next session of this school will open on Monday, July 14th, 1879.

Terms, per session of twenty weeks, board including all necessary expenses except washing and lights, $50. Tuition $25. Address,
S. W. HUGHES, Cedar Grove, N. C.

june 25 598-3t

A VIRGINIA LADY, WITH SEVERAL YEARS experience in teaching, desires a situation in some pleasant family or school, for the next scholastic year. References exchanged. Address,
TEACHER, County Line Cross Roads,
Charlotte Co., Virginia.

LYNCH'S SELECT SCHOOL,
HIGH POINT, N. C.
MAJ. WM. B. LYNCH, A. M. Principal.
R. P. REID, A. B. Assistant.

The Principal having sold out his interest in the Bingham School, of which he was a proprietor for fifteen years, opens a school Aug. 27th offering equal advantages without the military.

☞ Board and tuition per session of twenty weeks, $80.

For circular address the principal at Mebaneville, N. C., till Aug. 12th; afterwards at High Point, N. C.

june 25 598-eow je jy aug

AUGUSTA FEMALE SEMINARY,
STAUNTON, VA.
Miss MARY J. BALDWIN, Principal.

The session of 1879–'80, will open the first Wednesday in September, and close corresponding time in June following.

Terms: (For session of forty weeks, payable one-half on entering, and the balance in February—)

Selection the First: For Board, Washing, Fuel, Lights, Physician's Fee, Seat in Church, Calisthenics and full English course, including Elocution and Contingent fee—are $250.

For full particulars apply to the Principal for Catalogues.

june 25 598-3m

BINGHAM SCHOOL,
MEBANEVILLE, N. C.

The 171st Session begins July 30th 1879.

Arrangements have been made by which a limited number of young men with small means can "MESS" at $5 per month.

Board, with furnished room REDUCED to $12 per month; Tuition to $50 per Session. For particulars address MAJ. R. BINGHAM.

UNION THEOLOGICAL SEMINARY, VIRGINIA.
NEXT SESSION BEGINS AUGUST 18, '79.

Faculty: Rev. Drs. B. M. Smith, R. L. Dabney, T. E. Peck, H. C. Alexander. Treasurer and Secretary of Corporation, Judge F. N. Watkins, Farmville, Va.

P. O. Address of Faculty and Students, "Hampden Sidney, Va."

SELECT BOARDING
AND
DAY SCHOOL,
HILLSBOROUGH, NORTH CAROLINA.

Misses NASH and Miss KOLLOCK, Principals.

THE FALL TERM of 1879 will open the 25th of JULY and close on 11th DECEMBER. Circulars forwarded on application.

466-*jan.1.'79

SIMONTON FEMALE COLLEGE,
Statesville, N. C.

THE FALL TERM of 1879 opens Wednesday, AUGUST 27. Board and tuition in English, $85 per session of twenty weeks.

Catalogue and circular with full particulars, on application.

Address MRS. E. N. GRANT, Principal.

feb 20 526-1y

FOR THE FAMILY.

A Wonderful Child.

I've read somewhere about a girl
Whose cheeks are rosy red,
While golden tresses curl on curl,
Bedeck her pretty head.
Her eyes, I'm told, are bright and blue
Her smile is kind and sweet;
The errands she is asked to do
Are done with willing feet.

'Tis said that when she goes to school
She's just the sweetest lass!
So quick to mind the slightest rule,
And prompt in every class.
To girls and boys she's never rude
When all are at their play:
Her "conduct"—be it understood—
Is "perfect" every day.

Where lives this child, I cannot say,
Nor who her parents are,
Although for many a weary day
I've sought her near and far.
If you should ever see her smile,
As o'er the world you rove,
Just hold her little hand a while,
And give her my best love.

—*St. Nicholas.*

A Steel-Trap Story.

A boy is a singular sort of an animal. No two boys are exactly alike. The study of one boy does not insure an understanding of any other boy. Each one is a volume in himself and has to be studied from the first. The points of similarity between any two boys are more than over balanced by their differences. I don't think the old folks knew much about boys when I was young—at least they did not act as if they did. This failure to understand a boy led my mother into at least one serious mistake. I was not a bit curious—in fact had no curiosity that I knew, of, except when my mother called me up and pointed to some particular thing and charged me not to touch it. That prohibition always stirred my curiosity to the highest pitch. If she had said nothing likely I would not have thought of that particular thing, but now that she had charged me to let it alone I wanted to see to the bottom of it at once. If she had always stated the reason for interdicting any given thing I could have stood it better, or, to put the best face on it, I thought so.

They called me meddlesome and mischievous, when, in fact, I was only trying to gain knowledge. The desire to find out why mother had been so particular often got the better of my desire to obey her, and in this respect, I suppose, most boys are alike. Just after I had completed my eighth year I found my mother in the lock room one day, down on her knees, in the darkest corner of the room, busy at something, I knew not what. "Mother, what are you doing?" I asked.

"Setting a rat trap - a steel trap," she answered.

That was a poser. If ever I had seen such a trap I did not know it. What the trap was going to steal I did not know. I knew something about rats, and I didn't see how any trap could steal them.

Words that are the same in sound always perplex one who does not know the difference in the spelling of them. I was in a deep study about that "steal" trap. Mother got up, and pointed to a flat looking piece of iron on the floor, and said, "Now, my son, you must not touch that trap, and don't come about it." I didn't for a long time; but the longer I waited the more I wanted to take just one peep at that innocent piece of iron on the floor in the corner of the lock-room. From the glimpse I had of it I didn't see how it was going to catch rats. I wanted to understand the philosophy of it. So into the room I went. There the trap lay, about as harmless a looking thing as you ever saw. It being too dark to see plainly I thought I would feel it, but lo! before I had hardly touched it, snap it went, with a click and a jerk that frightened me out of my wits. My forefinger felt awful about the first joint. Whether I had the trap or the trap had me I hardly knew; I know I did my best to turn it loose, but I couldn't. I capered over the room worse than a pony in a yellow jacket's nest. I suppose I made a slight noise, as my mother came running, in a hurried and exciting manner, and caught me in her arms and did something—I never know what—but instantly the trap turned me loose and looked as harmless as ever, only it was not in the same shape it was when I first saw it. When I came to myself, there was the churn upset, and the milk all over the floor, and ever so many eggs mixed up with the milk, and a gourd full of soft soap lying around in patches.

"Now," says mother, half in earnest and half in fun, "see what a catastrophe!" I didn't know what that was. I saw no cat about it—indeed saw nothing but that "touchous" little trap. As well as my memory now serves me, it was twelve months or more after that before I had any desire to understand the philosophy of a steel trap, or to know how it caught rats. Now, boys, when told to keep your hands off do it.—*Exchange.*

"Take Your Religion."

'Good-by," said Uncle John to Will, as he entered the cars for a few weeks' vacation in the country. "Good-by, Will. Got every thing along?"

"Yes, uncle, I think I have. There is my trunk, and satchel, and gun, and umbrella, and—"

"There, boy, I don't mean those traps. They're not every thing."

"What then?"

"O, something more important!"

"I guess I've got money enough to take me there."

"Not that, my child."

"Well, I believe you think I've forgotten my Bible, but I haven't."

"I hope you haven't forgotten that; though, to be sure, it is an easy matter to take it along, just for the respectability of the thing. Mind you use it. But how about your religion? Is that going into the country with you? Many professed Christians take a vacation from their religion just as they do from business. Don't do that, my boy. Take your religion with you. You need it. Others need it too."

"Thank you, uncle."

"Take your religion along!" sounded in the young lad's ears as he took a seat in the cars. It made him feel more courteous to his fellow-travellers. It helped him speak a word to them.

"Take your religion along!" echoed a still small voice as he met old friends in the country village, and it helped him say a word for Christ. It sounded from the church-bell, and prompted him to speak for his Master in the little village prayer-meeting, where a new voice was a great encouragement. It urged him to take the place of an absent teacher, and tell a class of lads how pleasant he found it serving Jesus.

Months have passed since then, but many still thankfully remember the young man who took his religion along.—*The Standard.*

The Conceited Spider.

In the corner of a garden attached to the house of an old miser a conceited spider had spun her silken web. Each thread was firmly attached to the moss-grown walls or friendly bushes. Within her dreaded castle she daily feasted on the bodies of the unfortunate flies which had chanced to get entangled in the sticky threads. The remains of more than seventy victims lay in the spider's prison.

One morning, as the spider was eating her breakfast, which consisted of the remains of the big fly she had had for supper the night before, a wasp knocked at the castle door. Jumping up from the breakfast table she hurried down the stair-case and opened the door.

"Good morning, Mrs. Spider," said the wasp. "Being anxious for your safety, I have come to warn you to crawl away from the garden as quickly as possible, for the old miser is dead, and some new people are going to take the cottage, and I heard them say that they were going to have the garden put in order and the wall rebuilt, and that, of course, means destroying your home."

"And so you think I am going to leave this strong castle, do you?" said the spider, pointing to the threads that ran from point to point. "Do you not think such ropes as these sufficient to prevent the destruction of that wall?"

"Very well," replied the wasp to the boaster, "if you will not take my advice I cannot help you." So saying, the neighborly insect departed.

The next morning the spider awoke to find the walls of her castle swept away, and in a moment after she was knocked down by the gardener's broom, and lay, bruised and bleeding, on the ground, till a piece of brick from the garden wall, falling on her, crushed her to death.

MORAL.—Spurn not good counsel, and never boast of your strength or of what you can do, for the strongest and wisest may fall when they least think of danger.—*Sabbath School Visitor.*

MISCELLANEOUS.

How a Man Takes Care of a Baby.

In spite of all statements to the contrary, there are men who help take care of their children. They are the kindest and best husbands in the world. They do not wish to see their wives overburdened with care and worry, and they intend to help them a great deal, and actually do. Yet it cannot be denied that their opinion concerning the value of their services and their wives opinion on the same subject do not exactly coincide. One of these good husbands will help dress the children for breakfast, and speak of it with a grandly virtuous air, while the fact is that he only washed the face of one while his wife washed and dressed the other three. He helps get the children ready for church; that is, he buttons Dick's boots and helps Jenny put on her gloves, after he has leisurely and comfortable dressed himself, while his wife ties sashes, and hunts up old gloves, and puts on collars, and curls one's child's hair, and washes another's hands, and in the intervals "does up" her own hair, and saves the baby from the razor, and Jenny's best bonnet from the baby. He stands patiently (?) in the hall as the bell begins to toll, and mildly calls, "It is getting late, Maria." Which fact Maria knows as well as he does, for her hands are trembling so with nervousness and haste that she can barely put a single pin in its right place. Just as the last strokes of the bell are sounding, they hurry off to church, losing entirely the calming influence which comes from a leisurely walk on a fine Sunday morning. He takes the opportunity to remark, with just a shade of reproof in his gentle tones, "I can't understand why it takes you so long to get ready. It really does seem as if with as much as I do to help you, we need not be obliged to hurry so at the last minute. I don't like to see you go up the aisle with your face as red as a lobster," which of course is very soothing to Maria's irritated nerves.

The father cares for the baby at night in very much the same fashion. The mother has lifted the child into her own bed, and back into its cradle again, in the vain hope that in one place or the other he will go to sleep, has brought "drinks of water," for him, rocked the cradle and sung to its uneasy occupant softly and sleepily for an hour, till finally she thinks that if she is to be in this *semi amphibious* state, half out of bed and half in, the air from the open window is too cool for her. She knows if she tries to shut it herself the little tyrant will instantly miss her presence and be ten times wider awake than ever, and all the hour's singing and rocking will be labor lost. So, with much regret, she softly asks John to get up and close the window. He has lain remarkably still and breathed rather heavily and is somewhat difficult to arouse for a man who afterward declares he was awake all the time. But like the good husband he is, he cheerfully closes the window, and gets an extra blanket for the baby, and pleasantly asks, as he settles down into the pillows again, "What makes the baby so uneasy to-night?" He manifests a strange indifference to his wife's reply, and in fact nothing more is heard from him till morning, while his wife sleepily and painfully works away for an hour longer. But at breakfast with what calm complacency does he speak of the trouble the baby made us last night, with an "us" fairly editorial in its comprehensiveness. The next night he goes into a room by himself to sleep. He can't stand it to have his rest broken so," but adds generously, "I'll take care of him the next night." And so he does till about twelve o'clock, when the baby wakes and cries. For ten minutes he tries faithfully to get him to sleep again, and then ignominiously retreats and calls for "mamma."—*Scribner.*

Experiments in Cross-Breeding Plants.

Professor W. J. Beal, desirous of testing the accuracy of some of the statements in Darwin's work, "The Effects of Cross and Self Fertilization of Plants," has been making some experiments, the results of which he records in the *American Journal of Science and Arts.* His first experiments were with Indian corn. Yellow dent corn was obtained from two men in different parts of Michigan. In one case the corn had been kept ten years or more on the same farm, and in the other instance fifteen years or more on the same farm. In both cases the corn was much alike. The two lots were planted in alternate rows in a plat by itself. The top of one set of rows were all cut off, thus securing a perfect cross on those stalks. Seed from this cross was saved and planted to compare with corn not so crossed. The yield from the crossed seed exceeded the yield of that not crossed, as 153 exceeds 100.

The next experiment was with black wax beans, a variety much cultivated for the purpose of supplying an early crop, and a kind that may be eaten, pod and all, while young. Eight rows were planted, alternately old and crossed stock, and fifteen beans planted in each of the rows. This was on May 31, 1878. On the 22d of July the pods on the two lots of plants were about alike in size, but those fit for cooking numbered 108 on the old stock, and 353 on the crossed; a difference of over three to one in favor of the crossed stock. On August 9th the pods fit for cooking, or past that condition, were 883 on the old stalk and 1,048 on the crossed. On or before the 16th of September all were harvested. The total number of pods was found to be, on the old stock 818 and on the crossed stock 1,859. The beans of the old stock weighed 20·77 ounces, while those of the crossed stocked weighed 70·33 ounces, or nearly in the proportion of 100 to 236. Six lots of fifty beans each were taken at random from the old stock, weighed, and the average for fifty found to be 269·2-3 grains. A like experiment with the crossed stock gave an average of 218·1 6 grains The average weight of an equal number of beans from each stock was nearly as 100 to 79 in favor of the old stock.—*Scientific American.*

The New Elijah.

A correspondent writes: "A man, representing himself to be the Prophet Elijah, is creating quite a *furore* in and about the ancient city of Chichester. Hearing the fame of this remarkable individual, I drove over from Portsmouth last week to have an interview with him. Passing through North Street I observed a tall, handsome man dressed in a picturesque garb of sheepskin, with a cap of the same material, and high cowhide boots, standing in the doorway of George and Dragon Inn. I went inside and commenced to speak to him, but he retired up stairs. After some difficulty he was persuaded to come down into the best room of the house, where he received me. His appearance is very striking, having very good clean-cut features of Asiatic type, being tall in stature, and having an ever ready smile, and his dark whiskers being set off to perfection by the light dress and cap. He carries a staff and small horn, which he blows through the streets and announces his meetings, which are held in the People's Park, and are very largely attended. He told me that he had been a landscape painter, and that eight months ago he had seen several visions, in which he was told to call himself Elijah at all meetings; and that he was the real prophet as foretold and promised in Malachi iv., verse 5. This verse is the whole foundation of his doctrine, which is to preach Anglo-Israelism to the English people, who, he states, are the lost ten tribes of Israel; and if they do not listen to him and in time return to Jerusalem a great famine is prophesied. It is almost unnecessary to say that at some of his meetings he has to encounter great opposition; sometimes he has been stoned, and at others made quite a hero of. He has lately in the southeast of England. He now expresses his determination to go all over London."—*London Review.*

Milton.

Milton was not an amiable man when he was traversed, either at home or abroad. He was pleasant with his friends when his friends were fond of him, and gave back his courtecus praise: he was pleasant when he was happy, and being more happy when he was young he was pleasantest then. But he could not bear with patience domestic misfortune, which he had brought on himself; he was a severe father and husband, and when he was attacked by an adversary he returned the blows, not only for the sake of justice and truth, but also because he was injured in his proud self-esteem, with an unequaled ferocity. His intense individuality made him all the more unfit for personal controversy; and much of the bitterness and violence of the manner is to be accounted for by the painful repression for so long of his true nature, and by the sacrifice of his natural work. But, with all exceptions, no grander figure stands forth in the whole of English literature, scarcely any grander in English history, than the figure of the blind, resolute, eloquent man, who now, fallen on days that grew graver and graver, sat in his room at Westminster, impassioned for work, yet still more impassioned for liberty; having done with personal wars and looking forward always always to the time when he might let himself loose, and, leaving the disputes and passions of earth, soar into the poetic air in which alone he breathed with ease, and pleasure, and triumph. He loved beauty, not only the beauty of human passion or of nature, but still more the solemn beauty of lofty thought, more than any man in England has ever loved it; and yet, in the midst of the crowding imaginations into which he shaped the messages his celestial patroness, Urania, sent him, he kept himself to the work he thought needful for his fellow-citizens, and waited quietly until all other work was done to do his greatest work.—*Stafford Brooke.*

The Quaker's Temper Mastered.

A London merchant had a dispute with a Quaker respecting the settlement of an account. The merchant was determined to bring the account into court, a proceeding which the Quaker earnestly deprecated, using every argument in his power to convince the merchant of his error; but the latter was inflexible. Desirous to make a last effort, the Quaker called at his house one morning and inquired of the servant if his master was at home. The merchant, hearing the inquiry, and knowing the voice, called out from the stairs, "Tell that rascal I am not at home." The Quaker, looking up at him, calmly said, "Well, friend, God put thee in a better mind." The merchant, struck afterwards with the meekness of the reply, and having more deliberately investigated the matter, became convinced that the Quaker was right and he was wrong. He requested to see him, and after acknowledging his error, he said, "I have one question to ask you. How were you able, with such patience, on various occasions, to bear my abuse?" "Friend," replied the Quaker, "I will tell thee. I was naturally as hot and violent as thou art. I knew that to indulge this temper was sinful, and I found that it was imprudent. I observed that men in a passion always spake aloud, and I thought if I could control my voice I should repress my passion. I have therefore made it a rule never to let my voice rise above a certain key, and by a careful observance of this rule I have by the blessing of God, entirely mastered my natural temper."

Alfred Tennyson.

The Poet Laureate is thus described by an English writer: "He looked tall, somewhat stout, round-shouldered, and he walked with a stick, as though the gout were hanging about his legs and feet. He had a long beard, which almost buried his face, and wore a pair of large, round, Chinese-looking spectacles. He had on a very broad-brimmed, weather-worn felt hat, dark trousers, gaiters, several undercoats or jackets, covered over all by a thin, shabby-looking red-tweed dust-coat, buttoned very tightly, as though it were much too small for him. Dangling outside from what should have been a clean white shirt front, was a pair of large gold-rimmed nose-spectacles. He was one of the oddest-looking creatures I have ever seen out of a Mormon meeting."

A Bird's Umbrella.

'In front of a window where I worked last summer," says a writer in the *American Sportsman*, "was a butternut tree. A humming-bird built her nest on a limb that grew near the window, and we had an opportunity to watch her closely, as we could look right into the nest from the window. One day there was a very heavy shower coming up, and we thought we would see if she covered her young during the storm; but when the first drop fell she came and took in her bill one of two or three large leaves growing close to the nest, and laid this leaf over so that it completely covered the nest; then she flew away. On looking at the leaf we found a hole in it, and in the side of the nest was a small stick that the leaf was fastened to or hooked on. After the storm was over the old bird came back and unhooked the leaf, and the nest was perfectly dry."

SECULAR NEWS.

The Oxford Orphan Asylum received $4,459 for six months ending May 31, 1879.

One two-horse load of fine tobacco manufactured in Granville county, sold for $1,297 37.

The insurrection in Algeria is ended, and four thousand insurgents are in the hands of the French.

The news that the government will oppose a second reading of the University bill in the British Parliament is very important.

Jerome Napoleon Bonaparte declines being an aspirant for imperial honors. He declines renouncing his republican principles.

Quite a severe hailstorm passed near Durham some days ago. The track was quite narrow, but in some places the hail is said to have been several inches deep. The corn was badly cut to pieces, but the damage is small.

PANAMA, June 16.—Gen. Aispuru's attempt at revolution has proved a failure. He surrendered his force, arms, &c., to the government yesterday upon agreement of the latter to pay the expenses of the revolution.

The *Times'* Vienna dispatch says the Turkish Cabinet crisis was terminated by the placing on the retired list of Fuad Pasha and Nusret Pasha, who who had accused Osman Pasha, Secretary of War, of malversation in office.

A riot occurred in Chicago last Sunday. Twenty members of a sharpshooting company on a picnic got into quarrel with a citizen and beat him. Friends gathered and the sharpshooters fired. Some were killed and others very seriously wounded.

The Khedive of Egypt seems determined not to abdicate. The representatives of the power are disposed to frighten him into it, but he merely refers them to the Sultan. The question of succession is engaging attention, but the Khedive for some reason prefers deposition to abdication.

Late advices from South America state that the Peruvian iron-clad Huascar, after running the gauntlet of the whole Chilian fleet, had arrived safely at Callao. Her attempt to destroy the tidewater condensers at Antofagasta was unsuccessful. The Chilians have armed a number of merchant steamers and now have a formidable fleet. They are pouring men into the disputed territory and preparing for a bitter struggle. Gens. Brade and Daza, with their armies, are at Iquique and Asica, both hundreds of miles from the real seat of war.

WORKINGMEN.

Before you begin your heavy spring work after a winter of relaxation, your system needs cleansing and strengthening to prevent an attack of Ague, Billious or Spring Fever, or some other Spring sickness that will unfit you for a season's work. You will save time, much sickness and great expense if you will use one bottle of Hop Bitters in your family this month. Don't wait. See other column.

MISCELLANEOUS.

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For the N. C. Presbyterian.

PRESBYTERIANISM IN NORTH CAROLINA.

BY REV. J. RUMPLE.

THE WILMINGTON CHURCHES AND THEIR MINISTERS.

The settlement of Wilmington dates back to a period prior to 1725, but it was a mere market by the river side in those early days. It was not until 1730 or 1731 that it could be called a village, and was then named New Liverpool. In 1773 a survey was made for the purpose of laying ont a town, and two years later Jno. Watson obtained a grant of 640 acres, on the west bank of the Cape Fear, including the village under the name of Newton. Its name was changed again in 1739, and it was called Wilmington after Spencer Compton, Earl of Wilmington. This is the year the celebrated George Whitefield preached at Newton on the Cape Fear, "lately settled from Scotland, and his labors were not without effect." This remark from Whitefield's letters indicated the nationality of the early settlers, and further suggests that they were Presbyterians. A few years later, 1756, the Rev. Hugh McAden visited Wilmington and preached once or twice. He was much encouraged by his visit and received and moved in his journey up towards Anglin county. The Rev. James Tate, a Presbyterian minister from Ireland, opened a school in the town in 1760, and preached and baptized the children through the country. He remained until after the opening of the Revolutionary war. Not long after the beginning of the war, in 1785, the Rev. Wm. Ingram, another Presbyterian minister from Ireland opened a classical school, and preached as occasion offered. But during all these years no successful effort was made to organize a church in Wilmington. While up the Cape Fear, in the neighborhood of Cross Creek, or Campbellton, now Fayetteville, in Orange, Granville, Guilford, Rowan and Mecklenburg, churches were planted in the country, the villages and towns did not have churches among them till after the war, and a number of them such as Wilmington, Newbern, Raleigh, Greensboro, Salisbury and Charlotte had no churches until the opening years of this century. In fact our early Presbyterian population did not incline to settle in cities, but rather to spread over the country and make homes for themselves and their children in the wilderness. The following calendar will show the dates of the following events connected with the Wilmington church.

CALENDAR OF FIRST PRESBYTERIAN CHURCH, WILMINGTON.

The Wilmington church was received under care of Presbytery, April 4th, 1817. Artemus Boies, ordained and installed May 12, 1819; died in 1820 or 1821. Leonard E. Lathrop, ordained and installed January 9th, 1823; resigned Nov. 11th, 1824. Rev. J. A. Smaltz and Rev. Alanson Benedict supplies from 1824 to 1827. Noel Robertson, ordained and installed April 20th, 1827; resigned April 1, 1828. Mr. Brobston, ordained Dec. 30, 1829, supplied church 1830. Rev. Wm. P. Hunt, installed May 13th, 1832; resigned October 4, 1834. Jas. A. McNeill, ordained Oct 4th, 1834, ordained June 13th, 1835, supplied one year. Rev. Robert Sonthgate supplied a few months in 1837. Rev. Henry Brown a few months from Jan. 1st, 1838. Rev. W. W. Eells, ordained and installed April 28, 1839; resigned Nov. 12th, 1842. Rev. Thos. R. Owen, supplied from Nov. 1842 to Sept. 1843. Rev. J. O. Stedman, stated supply from 1844, till 1850. Rev. Mr. Grier, stated supply, Jan. 18th, 1852, installed May 19th, 1854; left June 1, 1860; dissolved Oct. 10, 1861. Rev. Martin Queen, stated supply, part of 1863-'4. Rev. A. D. Hepburn, stated supply, for a few months in 1865. Rev. Horace L. Singleton, installed May 6, 1866; resigned Oct. 1. 1871. Rev. A. F. Dickson, stated supply, installed June 1, 1872; resigned May 5, 1873. Rev. C. S. Plumer, DD. LL.D., stated supply from May 1873, till March 1874. Rev. Joseph R. Wilson, D. D., installed Nov. 1, 1874; present pastor. An aggregate of 20 ministers and 99 years. The longest term of service was that of Dr. Grier, nine years. The next Dr. Stedman's, six years, the next Mr. Singleton's, five years. From this calender it will be seen that the origin of church dates to April 4th, 1817. On that day the Presbytery of Fayetteville, in session at Euphronia church received the Wilmington church under its care. There is no account of any formal organization, though in 1819 Mr. Jno. McAuslan was elected a seat in Presbytery as a member. The first minister was Mr. Artemus Boies, a native of Massachusetts and a graduate of Williams College. The corner stone of the church building, situated on the east side of Front street, midway between Dock and Orange streets, was laid in May, 1818, and the completed building was dedicated about May, 1819. Six months later the church with about 200 other buildings was consumed by fire. While the Presbyterians were thus houseless, the Rev. Adam Empie, Rector of St. James' Episcopal church, in the spirit of brotherly affection, tendered to them the use of his church for the half of each Sabbath. Immediate steps were taken to rebuild, the corner stone was laid in 1820, and the church finished in 1821.

Rev. Leonard E. Lathrop was the next pastor, and at the first communion fifteen ladies joined the church by examination. During his pastorate of two years the church prospered. After occupying a number of positions in New York and Connecticnt, Dr. Lathrop died in 1857. The Rev. Noel Robertson was the third pastor and served the church one year, from April, 1827, to April, 1828. After this the church declined, and a number of families made other church connections. After the Rev. Wm. Brobston had served the church about one year the congregation secured the services of the Rev. Thos. P. Hunt, who became the fourth pastor, and under whose care the church was thoroughly reorganized and prepared for work. Though the name of Jno. McAuslan appears in the earlier times as an elder of Wilmington church, there are no evidences of any meetings of session, nor indeed of any other elders. But in April, 1831 the names of Alex. Anderson, Wm. P. Hort, James Owen and Robert W. Gibbs appear as elders in meetings of session. They were probably elected and ordained but a short time before. It is not unlikely that the Sabbath school also was instituted in the time of Mr. Hunt's pastorate; during the first year of his ministry 29 members were added to the church, making a total membership of sixty.

A tract society, and a foreign mission society were likewise established, and the grace of Christian liberality developed. Mr. Hunt was a man of remarkable zeal, activity and energy, an acceptable preacher, a promoter of revivals, and an effective temperance lecturer. It is claimed that he deserves the honor of founding Donaldson Academy in Fayetteville. He acted as agent for various institutions and causes, was domestic missionary and chaplain in the United States Army. With all his other labors he never remitted his zeal for the cause of religion, and he participated in many precious revivals. His death occurred in Philadelphia, Dec. 5, 1876, in the 82d year of his age. He was a native of Charlotte Co., Va., and he graduated at Hampden Sidney College in 1813, was licensed by Hanover in 1823 and ordained in 1824 by the same. Mr. Hunt was succeeded in Wilmington by the Rev. Jas. A. McNeill, a licentiate of Fayetteville Presbytery—a native of Robeson county, N. C. He served the church about a year, having been ordained *sine titulo*, in 1835, but was never installed. He died in Warren Co., Miss., Sept. 27, 1837, in the 29th year of his age.

His course was short, but he was zealous and faithful in the cause of his Heavenly Master.

From April, 1836, the Rev. Robert Sonthgate and the Rev. Henry Brown, each labored for a few months. In 1839 the Rev. W. W. Eels, a licentiate of Harmony Presbytery was ordained and installed. He remained but two years, when feeble health required him to resign. Dr. Eels was living in Alleghany city, Pa., in 1877.

From 1844 till 1850, the Rev. J. O. Stedman was stated supply of this church, and his ministry here was a very important and useful one. He possessed fine administrative abilities, and instituted various useful customs, such as catechetical instruction, teachers' meetings, the monthly concert, Sabbath School for colored people and the encouragement of foreign and domestic missions. About the close of Mr. Stedman's ministry, Dr. Daniel Baker, of Texas held a series of services, and under his preaching about fifteen souls were converted. During Mr. Stedman's ministry of six years 85 persons were added to the church, or an average of 14 a year, and 70 were baptized. The church building was also renovated and beautified, and a new bell provided. Just as these things were completed, Dr. Stedman, in consequence of the ill health of his wife and other causes, left the city, and declined the call tendered to him.

Dr. Stedman was a native of Cumberland county, N. C., born Oct. 11, 1811. He graduated with honor in the University of North Carolina in the class of 1832, and in the fall of the same year entered Princeton Seminary, where he remained four years. He was licensed by the Presbytery of Philadelphia in the spring of 1836 and after preaching awhile in Baltimore, and serving as a missionary in North Carolina, he was called to the pastoral charge of the church at Tuscumbia, Ala., and was ordained by the Presbytery of North Alabama, in 1837. From this place he came to Wilmington in 1844. In 1850 he took charge of a church in Chester, Pa., and from that place he was called to the First church of Memphis, Tenn., in May, 1854. Here he continued till 1868. It was while occupying this post that he was honored with the title of D. D., by La Grange Synodical College. In 1868 Dr. Stedman organized the Alabama Street Presbyterian church, Memphis, which grew rapidly under his ministry. In 1878 Dr. Stedman is reported as P. E. of that church, which then had 100 members.

[CONCLUDED IN NEXT.]

As to the "failure" of missions in India the Rev. C. H. A. Dall, a Unitarian missionary at Calcutta, testifies that there are over 700,000 (Trinitarian) converts in that country, and that a statement in *Frazer's Magazine* to the effect that there are no converts in India is "blind, impudent, and in flat contradiction of well known facts."

For the N. C. Presbyterian.

THE COMET.

About ten years ago a book with this title, written by Haywood W. Gnion, was published by E. J. Hale & Son. Ushered to the public with a title so eccentric, and with nothing more than the routine notices of the press, at a time, too, when men's minds were distracted by political "reconstruction," the book, I think, failed to secure that consideration from thoughtful men which it deserved. Late mention of the work by the elder Hale, in one of his letters to the Raleigh *Observer*, as having elicited an elaborate comment by an Episcopal clergman of Missouri induced me to procure a copy of the "The Comet" and read what ought to have been read ten years ago—an original work of an original North Carolinian.

It is, indeed, a remarkable book. It is all about the Deluge, but if the author had entitled it "Noah's Flood" it would probably have been set down in the popular mind as an average Sunday school hook, and failed to secure notice from the general public. The title selected sounds of romance, and has therefore tended to the same result. Besides, the subject itself has been so *worried* by scientists and by commentators as to produce a feeling of literary surfeit and consequent indifference.

In the writings of modern scientists, so far as my limited observation goes, little reference or deference is made to the Bible. The statements of the old Book are either ignored or made to look absurd in the light of nineteenth century learning. Such has been the persistency of these writers in setting forth their theories of the earth and the heavens, of matter and of mind, that the man of common information, who has the ordinary faith in Scripture, and yet wishes not to appear behind the literary and scientific enlightenment of the age, finds himself making compromises between science and revelation. The learned disquisitions on natural laws, evolutions, the infinitude of time required to secure the results we see around us, and all that, are calculated to make him think—well, there is something in all this. And that "something" ends in a partial and painful compromise of his faith in some parts of the ancient Revelation. It is painful to the conscientious man, because he feels away down in his heart that if the old Scripture has failed in one part it may be a failure in other parts, and thus a film of doubt grows over the whole.

This book of Gnion's will make the inquirer feel that he rests upon a rock when he rests upon the Bible. The fact of the deluge, and of the universality of the deluge upon the face of the whole earth, are established with a certainty that produces renewed confidence in the venerable Record.

The foundation statement of the book is, that in the alternate upheaval and subsidence of the crust of the earth, which was at consequence of the flood, the Adamland, as the first earth is quaintly called, was engulfed in the waters, and the present continents and islands upheaved from the old seas. It is maintained that all this was done literally "according to Scripture," not requiring some thousands or millions of years, as some geologists insist. Read the book, if you want to see the proofs. It is astonishing with what precision he vindicates the literal account in Genesis.

Your correspondent has neither time, opportunity, nor capacity, to inquire into and comprehend the various geological theories and the theories of animated nature built thereon. He only knows that geology and its cognates have not yet attained to place among the "exact sciences." Such have been the differences among inquirers into these matters, from the Plutonians and Neptunians of the last century to the theorists and expounders of the present day, as to command more respect for their endeavors than for their conclusions. In this state of the case one may well be satisfied to stick to Noah and his remarkable exponent, Mr. Gnion. S.

GREENSBORO, N. C.

For the N. C. Presbyterian.

NATURAL AND REVEALED RELIGION.

There is perhaps no created being of the human race of sane mind entirely destitute of religion, either natural or revealed. It is our object in the present article to show the difference between these two forms of faith: that the one is of the earth earthy, transient and imperfect; that the other is of heaven, and therefore spiritual and eternal, and leading unto salvation.

Natural Religion proceeds from an observance of nature and nature's laws, but is corrupted by our fallen state and the devices of Satan. Revealed religion is from God, and is set forth and expounded in the Scriptures of the Old and New Testaments.

When God created man, according to the counsel of his own will, with truth, holiness and perfection, but with a liability to fall, He, in His infinite goodness, provided a way for his redemption, which is the first knowledge we have of revealed religion. But nearly all of the descendants of our first parents soon lost all knowledge of his divine ordinances, except perhaps by tradition, for we learn from holy writ that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his mind was evil continually." He therefore sent the flood upon the earth to destroy them. Yet they had the light to guide them, viz: this earth in a more perfect state than at present, the sun, moon and stars, and all the glories of a recent creation, leading to a natural religion, which was insufficient in the councils of God to save them even from natural, much less spiritual, death. It has been so ever since. After Noah's descendants were scattered forth upon the face of the earth they sought out and followed an infinitude of evil works and desires. They, with all the lights of nature, made for themselves gods of the sun, moon and stars, of wood, stocks and stones, and even inferior and degraded animals, and fell down before them and worshipped them. God Almighty, in his infinite benevolence and in view of his plan of salvation, has not thought proper to again show his abhorrence of the evil by utter destruction. But this is sufficient to show that the lights of nature alone do not lead to salvation. And yet we are bound to acknowledge that, although Natural and Revealed Religion differ very materially, yet in some respects they are coincident and co-operative. The lights of nature teach us the wisdom, almighty power and magnificence of God. "The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." Why the necessity of revelation if these lights are sufficient?

Revelation teaches us His benevolence and infinite love; that He even sent His Son on earth to die the death of the cross for our fallen race. On faith in Him through this death He has fixed our salvation, and not in view of His power, glory or magnificence. His infinite love values the human soul at more than the works of nature. "What doth it profit a man if he gain the whole world and lose his own soul?"

Natural Religion is like the early dawn, when the eastern horizon is slightly illuminated by the coming sun. Revealed Religion is analogous to the effulgent midday sun, when all the works of nature and nature's God are in full splendor and glory. Spirituality is above materiality, and is the next condition of man after this mortal state.

We therefore conclude that Natural Religion is not to be despised, yet not to be depended upon without other lights; that it is a valuable aid in gaining a knowledge of the wisdom, power and magnificence of our Great Creator; but does not teach us infinite love, which is the essence of redeeming faith. Neither does it teach us self-abnegation, which is an influence of the Holy Spirit. This leads us to thoughts concerning foreign missions. The heathen have the lights of nature to guide them, which we have shown are insufficient and not leading to results acceptable to God. We are commanded through our substance and through missionaries to go into the whole world and preach the Gospel to every creature. Are we doing our duty in this respect to God and man? At the bar of judgment we will have to answer this question. We are commanded to pray, "Thy kingdom come." Are we acting in good faith to utter this prayer and neglect our commanded duty in aid of its accomplishment? May the God of all mercies direct our minds to our duties. X.

MR. INGERSOLL AS STATE'S EVIDENCE.

BY REV. H. D. GANSE.

The fight against faith is a fight against human nature. Not against every part of that nature, for there is nothing more natural to a being that has a conception of duty and a reluctance to do it, than to hope there may be no retribution and no Retributor. As long as passion and self-will have sway of a man, he may be expected to scoff at God and faith, not only with rancor, but possibly with a kind of sincerity. So heartily does he wish them to be unreal, that he may even think them to be so.

But there is something more in human nature than wicked wilfulness. Men have affections, which go far to modify the lives even of the most abandoned. One who has no regard for God whom he has not seen, may even be fond of his brother whom he has seen. If such men never outlive each other, their human affections might raise no battle with their unbelief. But God arranges that death comes irregularly. Of two brothers, equally wilful and unbelieving, one dies first; and then, in the other, two things survive—the wicked passion that hates faith, and the human affection that has lost its mate, and—does what? Ask John Stuart Mill over the grave of his wife at Avignon; and ask Robert Ingersoll in the presence of his brother's corpse. Why, they fly to faith as instinctively as a hurt child flies to its mother. Not to Christian faith, indeed—the wilful argument against that is strong as ever—but to faith, in principle; to faith so unphilosophic, according to the philosophy of unbelief, and yet so imperious under the behest of the heart that it sweeps away the infidel logic as a charged water-spout sweeps off a worn fence.

No one who has read Mr. Ingersoll's late address at his brother's funeral will doubt that it was carefully prepared. What the speaker said he meant to say. But he meant to say two things exactly opposed and irreconcileable.

First came the pronounced and partisan infidel who, discarding faith, believed that every human life ends in "wreck," and in "tragedy as sad and deep and dark as can be woven of the warp and woof of mystery and death;" that death is a "dreamless sleep," and that the most searching human gaze into eternity can discover nothing but its "cold and barren peaks." So utterly hopeless did he count the collapse of death, that he made it matter of eloquent wonder whether it might not be best for a man to perish suddenly in the midst of his happiness, and go down like a ship that in full sail and in sunlight strikes a sunken rock. That is the genuine infidel philosophy about the unknowable. Having thus uttered it, why did not its apostle stop there, and dismiss the assembly? Certainly if any Christian believer had at that point risen and repeated the words of Christ, "I am the Resurrection and the Life; he that believeth in me, though he were dead yet shall he live," he would have been thought by Mr. Ingersoll to have sinned not only against courtesy, but against reason. Such an utterance would have marred that intellectual service with the jargon of superstition.

Then why should not the service end with those two telling pictures, of the plunging ship and of the barren peaks? Because Mr. Ingersoll and his infidelity stood confronted with a living human issue and were on trial. Two juries were trying them. The one consists of the multitudes to whom the same orator has ridiculed and blasphemed Christian faith. These were saying in effect; "Oh trenchant assailant of the ancient superstition, we have applauded your triumphs. But now you stand face to face with death and sorrow, as we often do, and must again. We know you are a hero at demolition. Now what have you to set up? Plunging ships and frozen peaks are admirable for rhetoric and tragic effect, but when we bury our brothers or wives or children we want something more. Don't you?"

The other jury was in Mr. Ingersoll's own breast. Memory, that treasured up the scores of years of the brother's mutual love and helpfulness, of intelligent intercourse, of personal qualities that would not seem to have perished; Love, that yearned for its lifelong object; and instinctive Hope, that claimed to know there must be a future to such a past; all these made up a new community within him which had not gone with the unbelieving lecturer on his blaspheming tours. They waited for that funeral scene. They brightened into notice before the white face of the dead as the tree trunks and leaves do before the phosphorescent light in the midnight woods. So Mr. Ingersoll had his own best manhood for a court, and was compelled to plead before it.

Under that double necessity the brother conquered the infidel declaimer long enough to give three reasons for faith in a future life. He admitted the ability of Hope to "see a star," and the ability of Love to "hear the rustle of a wing," and he quoted the words of of his dying brother: "I am better now;" and proceeded:

"Let us believe in spite of doubt and dogmas, and tears and fears, that these dear words are true of all the countless dead."

What does he mean? That the dead are all sleeping the dreamless sleep, having gone to the bottom and utterly perished? Does he need hope, and love, and a star, and a wing to persuade him of that? He avows a faith—vague enough and faint enough indeed—yet a *faith* in a future life—a faith that hinges upon no material evidence, and yet claims to be reasonable; for he summons the whole company of his brother's friends and associates, and says, "Let us believe."

Now the philosophic denier of Revelation may take either of the following grounds:

1. That human nature feels no natural and reasonable interest in the question of a future life, but that all such interest is the morbid growth of superstition. Mr. Ingersoll in his real grief, is far enough from taking that ground.

2. That the question of a future life being a natural, inevitable and worthy one, men have adequate ordinary testimony by which they can fully settle it, so that Revelation would be surplusage. Mr. Ingersoll emphatically discards any such notion as that. We have no common testimony at all.

3. That the interest in a future life being real and great, and common testimony being utterly wanting, there is nothing for a wise man to do but to repress his interest in hopeless ignorance and sheer endurance. As against the Gospel of Christ Mr. Ingersoll takes and holds that very ground, and never more emphatically than in this funeral address. But before his own gospel of the "star" and the "wing" and the dying words, "I am better now," he yields his stoical fort and becomes believer—only stipulating that "in spite of dogma" all the countless dead shall, in his creed, be "better now" together.

Now appears his essential quarrel with the Gospel. It is not that it treats of a spiritual world and a future life. That is the very topic that bereaved men are hungry to hear of. But it treats of a Judge and retribution, and offers safety only to repentance. The "wing" and the "star" do not say a word about these matters, and so the line between a reasonable faith and an unreasonable one is drawn by Mr. Ingersoll just above one "wing" and one "star." What, will he not allow even two wings? Whatever makes the rustle, it could hardly fly with one. Then will he not allow us two stars? May there not be three? He has gone for a sceptic just one step too far. He should have kept all sorts of eyesight and hearing this side of the "barren peaks." If from beyond them there comes to him a glimmer or a sound, and he tells about it, then he testifies that there is a world there. If he expects the dead to live on in that world, what keeps them? Perhaps God is there. And if Mr. Ingersoll can look and listen over "the peaks," why may not God come over them, to tell us in the hour of our agony somewhat more than Mr. Ingersoll can hear or see. Or is this the triumphant discovery of human reason in regard to faith? That it is perfectly reasonable and manly to believe in a spiritual world and a future life, provided you stop at poetical figures and at dying men's words strained out of their meaning, and so keep your faith so tenuous that it cannot fret your conscience.—*St. Louis Evangelist.*

The Karen Mission of India, which is sometimes called the gem of Baptist Missions, was commenced fifty years ago. It now comprises 304 churches, with 19,915 members. It has a theological at Rangoon, with forty-nine students.

SOBER SECOND THOUGHT.

That special seasons of revival work under the lead of the modern evangelist, says the *Congregationalist*, are followed by periods of spiritual reaction and declension, undeniably is often true. That this is not always or necessarily the case, is proved by what we have often stated in the apparent fruit of Mr. Moody's work in Boston. But it begins to be a serious question if it be not true as the rule. At a recent gathering of ministers, fifteen were present. The question was asked whether the cause of Christ is really helped on, in neighborhoods properly supplied with churches by evangelistic work. The speakers, twelve of the fifteen present, were men who believe in revivals, and who, with few if any exceptions, have had experience of successful revival work.

They were entirely agreed that, in ordinary circumstances, the labor of the modern evangelist generally does more permanent harm than good. Churches are led to feel that they can idle for ten months of the travel, and do up their religious work in the other two. Converts are apt to be superficial. The supreme importance of steady and symmetrical spiritual growth, the cultivation of holy character, is in grave danger of being forgotten. Such were some of the reasons given. They strike us as having great force, as does one other; the objectionable characteristics of some of those evangelists themselves. We once rode for two hours in a railroad car in the seat in the front of a then noted evangelist. We could not help hearing all which he said, and the explanation which he gave to the friend at his side of the "machinery" upon which he relied, was a revelation at once surprising and disgusting.

We do not assert that there are no trustworthy evangelists, or that there is no need, at some times and places, for their services. But we believe that sooner or later our churches will learn, what some are already discovering, that the judgment of the pastors mentioned above is correct, and that faithful effort of our own, where God has placed us, with only such help from without as neighboring pastors and brethren can, and gladly will give, is in the long run, more sure of God's blessing, and more fruitful of abiding conversions.

ON PUBLIC SPEAKING.

It may perhaps be of use to those anxious to become orators to know that for some cause or other almost all speakers occasionally not only lose the thread of their argument, but lose all knowledge of what they are talking about. I have seen this occur with many of our most experienced orators. When it happens, they repeat a few vague generalizations until their thoughts come back to them, and then they fall back again into their speech. Thus their temporary wool gathering escapes detection, except by those who watch them very closely. An inexperienced speaker, instead of doing this, panses, gets confused and sits down in despair. Another great mistake of budding speakers, and indeed of many who are in full bloom, is to speak too quickly. A person who wishes to be heard can hardly speak too slowly. He should pronounce not only each word but every syllable of each word distinctly. Mr. Bright once said that nothing had cost him more trouble than to learn to speak slowly. A clear, deliberate utterance of every syllable, with panses to mark the stops at the end of each sentence, does not produce the effect of tediousness, but the reverse.—*Central Advocate.*

THE VALUE OF A FIXED HEART.

If any of you are so wise that you know all the objections to Christianity, all the hard places which faith must encounter, and the dark sayings and perplexing mysteries of the gospel, remember that it is nothing to your credit. A wrecker who lives from the goods of foundered vessels and shipwrecked crews knows where all the dangerous rocks are along the coast, and he is always hovering about them. But the shipmaster knows more about the channel than about the reefs. A calm, self possessed captain of a vessel was asked, "Captain, I suppose you know where every rock and shoal is along this whole coast do you not?" "I know where *they are not*," was his reply, which is the more important thing. Admirable answer. If your faith is fixed on God and your heart is wedded to His service, you will know where the dangers and difficulties and mysteries and contradictions are not. Riding peacefully upon the great needs of His love, your greatest joy will be that you no longer live by doubts but by affirmations.—*Dr. A. J. Gordon.*

THE VALUE OF ONE TRACT.

The *Advertiser*, of Leamington, England, publishes the following: "Some 15 years ago a young man, a Spaniard by birth, visited Leamington from New York, and received a tract in the Pump rooms, which was given to him casually by a lady. It was one of Canon Ryle's tracts, and it was the means of his conversion. On returning to America, where his parents had taken up their residence, he entered one of the universities, and having been ordained by Bishop Potter, was appointed missionary to the Spanish speaking people in New York. From thence he went to Mexico some ten years ago, and was presented by the Emperor Maximilian's successor with one of the principal churches in the capital. He translated the whole of Canon Ryle's tracts into Spanish, and the result was that there are now 160 Protestant congregations in Mexico, whereas nine years ago there was but one, and 63,000 persons have seceded from the Church of Rome. This was the result of one tract casually given to a visitor in the Pump rooms at Leamington." The title of the tract is, it is said, "Are You Forgiven?"

THE BOYS.

The boy who is permitted to grow up in idleness is sure to be a worthless man. Parents should keep their sons at home reading good newspapers and books, instead of letting them run wild about the streets, learning the soft and voluptuous ways of vice, and wasting the spring of youth in lawless riotousness. Idleness is the nurse of sin, and it is far better for parents who have not the means to educate their children to give them trades, whereby they can make a livelihood when grown to manhood and thrown upon life's turbulent voyage to steer for themselves. It is far better to have a trade than to be a loafer and sot upon the streets.—*Banner.*

A FRUITFUL SIXPENCE.

At a recent Congregation gathering, at which there was a subscription to be made, Mr. John Haley, the cotton-spinner of Bramley, England, said: "I gave to Methodism the first sixpence I ever possessed; I had earned it by spinning from one spindle; and now I spin from *hundreds of spindles* at once." He subscribed a hundred guineas. He has realized the truth of the wise man's observation. "There is that scattereth and yet increaseth." (Prov. 11:24).

RELIGIOUS INTELLIGENCE.

FOREIGN.

From general sources:

There are 144 ordained Presbyterian ministers and missionaries in India.

An Association of Churchwardens has been formed for the purpose of strengthening the hands of the Protestant party in the Church.

A grateful community in the famine district of China have presented a magnificent heathen temple to the "Jesus Church."

The English Friends have five schools and missions at Ramalah, near Jerusalem, and a still larger group of missions near Beirout, in the Lebanon.

The Jesuits were recently negotiating for the purchase of a house in Rome to establish their headquarters there; but the Pope expressed such disapprobation that the scheme has been abandoned.

The anti-Copernican theory of the universe is still in actual vogue in a lesson book used in Romish seminaries—a book revised by an abbe. It states that the sun moves round the earth, and quotes Scripture in support.

The Amoy Mission of the Dutch Reformed Church received 69 persons on confession of their faith during the year, the Arcot Mission 348, and the Japan Mission 56. During the last year the Foreign Missionary Board of this Church received $10,000, a bequest from Mrs. Danser, a member of the Methodist Church.

On Tuesday the 104th conference of the Wesleyan Methodist Church in Ireland commenced in Belfast. There was a very large attendance of representatives. The President, Rev. Principal Rigg, occupied the chair, and expressed the great pleasure he felt at being amongst his brethren of the Irish Conference. He believed the late union which had taken place was full of great promise. The two bodies being fused into one, they now possessed a power they could not have when separate, Rev. Professor Pope, D. D., Dr. Gervase Smith, and Rev. E. E. Jenkins, were present as representatives from England.

Among church preferments advertised in last Friday's *Times* was a living in Surrey with an income of about £1,000 a year, with an excellent rectory house, and "choice benefice in a home county, net value £600 a year, besides a first class gentleman's residence." The friends of a clergyman advertise for an advowson or next presentation, the condition being "income not of so much importance as a good house and church." In the case of the "choice benefice" the inducement is offered of the prospect of immediate possession, which may probably be taken to mean that the present incumbent is aged or infirm, and not likely to live long.

Mr. T. Wilkins of Cheltenham, who has married his deceased wife's sister, the daughter of the parish churchwarden, has complained that the vicar of Cirencester refused to administer the sacrament to his wife; and contends that the rubric clearly shows that the vicar should have previously signified his intention to Mrs. Wilkins. The Bishop of Gloucester and Bristol having been appealed to, writes to the vicar: "After having carefully considered the report you have made to me, it is my judgment that as the law of the Church and the law of the land are both explicit, you could not have acted otherwise, though I know well it has given you great pain to have been obliged so to act."

A Dublin correspondent writes: "The spirit of religious toleration is not stronger in Fethard, county Tipperary, than in any other part of the country. At the Petty Sessions six persons were charged with breaking the windows of two residents of the town who had become obnoxious to them by allowing a woman to lodge with them who had been a Roman Catholic, but desired to become a Protestant as her husband is, who is a soldier named Mills, in the 3rd Dragoon Guards. The parish priest remonstrated with her, and after he left a mob broke the windows of the house in which she lodged. Another lodging was procured, and they broke the windows there also. When brought before Mr. French, R. M., the pleaded guilty, and expressed regret. The magistrate adjourned the case for a fortnight to test their sincerity, and commented upon the discredit and injury to the town which were likely to arise from such conduct.

On Monday the Bishop of Manchester consecrated the portion of the new cemetery at Eccles which has been apportioned to the Church of England, consisting of 56,000 superficial square yards, or about twelve acres. At the close of the ceremony the Bishop delivered an address. He regretted they should require three chapels. They were a painful reminder of the differences that separated those who all believed in one common Lord, who worshiped the same great Father, and all of whom would have to lie in the same ground, to rise again in the same assurance of a blessed immortality. It could not be otherwise than a painful thing to recognize that these differences which had divided us in life should be continued unto death. He did not know whether we should ever tone down our religious differences more than we had done at present; and, while congratulating the Burial Board on the cemetery they had established, he regretted the necessity which at present divided the Church of Christ.

NORTH CAROLINA PRESBYTERIAN.

The Presbyterian.

JOHN McLAURIN. - - - Editor.

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POETIC RELIGION.

All truth is poetic. Whatever is improving and gives light, builds up mind and heart, beautifies and enlarges the spiritual forces, and gives a desirable and grander outlook on all realities and all possibilities of the seen and unseen. God's Word and Spirit are ever lifting men above the seen and tangible to the entrancing glories of the Spiritual and Eternal; to the enjoyment of what is practically realized by the finer and divinely born powers of Faith and Hope, and an inward sense of the beauty and poetry of holy affections, a holy life, holy acts and a holy heaven. Imagination and fancy may be severely chastened and bounded, and still the unsearched sweep of azure sky arches around us with richer and more thrilling beauty and poetic teaching, than mere starry facts or golden light of a kingly sun. Our trembling boundary of light, as it mingles with the skirts of human darkness, will ever reveal to questioning souls twinkling rays of anticipated glories, and forerunning gleams of celestial beauties for the blood-washed and chosen ones. If truth fills the soul we may still revel in the jeweled paths of illumined imagination with Milton or Pollock; or may gather about us here expressive emblems of purified hope, and all the healthful adornments created by a living faith in the true and the good, for the more effective and expressive worship of Him who is the Author of truth and beauty.

But there is no life, true health or power in a mere realm of fancy, and no acceptable worship in a sensuous though gorgeous and poetic display of absorbing ceremonies. There is no ground for mingling creations of mere human tastes with God's clearly revealed facts and requirements. Worship of God is not the absorption of carnal sensibilities, or the exquisite gratification of cultivated tastes and poetic susceptibilities, though the wealth of Divine truth will feed and thrill all our capabilities of mind and heart. But there is always a tendency in religious affairs to reach after the unrevealed, and to add to the simplicity of Bible doctrines and external worship. Ceremonies that flash and glitter and impress an excited fancy; forms that soothe a disturbed conscience by their show; anything that kindles the sensuous nature, and feeds vague graspings after helps outside of God's doctrines, mortifying to the flesh—these attract and bind poor, unpardoned sinners. The beauty of a ceremony, or the blessings of a period of bodily mortification, or satisfaction from some kindly works, lifted into higher light as a churchly performance, give a poetic beauty and satisfactory lustre to church arrangements, that please the taste and ease the conscience burdened by troublesome suggestions and convictions, but do not appeal to unpalatable principles or demand appalling self-sacrifices.

Alas! many thus rejoice in times and seasons, of whom we may be afraid. They wear a placid aspect in the dim religious light of stained glass and aerial song—moving, yet imprisoned amid groined arches and deep shadowed recesses—and in the superficial statements of saving truths. Hallowing influences must flow from external graces, that may and generally do live and exhaust themselves in the form, and have no fruit of sanctified love or beautiful and holy affections. Blushing fruits and fragrant flowers, multiplied genuflexions and artistic offertories, with many self-congratulations and lofty pride of supercilious superiority, delight an ignorant mind and gild a carnal worship. Such is truly only a false poetic religion, a travesty of the true, and not a life hid with Christ in God.

Taste and beauty are never out of place in God's worship, so that they conform to revealed truth, and are not mere human additions thereto. No more poetic religion and worship can we need than such as satisfied David, and Stephen, and Paul, and John. Humblest rites of God's Church, authorized by His Word, grow instinct and luminous with Divine light and teachings. On the wings of heaven-born Faith and Love we can soar into the empyrean of Divine communion, and through tangible, saintly symbols of worship, we can drink in the augmenting lessons of a Saviour's love in the spiritual enthusiasm of a soul, baptized into the power and beauty of holiness, and thus join the poetic members of heaven in ceaseless song. Real heart-worship is the poetry of worship.

WHY IT IS.

A correspondent of one of our exchanges asks, why in the Northern Assemblies, the chairmen of committees and the majority of members are ministers, and this while the parity of teaching and ruling elders in all official business, is a principle of Presbyterian government.

The exchange referred to intimates that it is, undoubtedly, because ministers regard themselves as a superior class, and adds that ruling elders have the power to require respect for their office.

As the questions might apply with equal or nearly equal, force in our Southern Church, we make haste to say that undoubtedly our ministers do not regard themselves as a superior class. We venture an answer.

It is right and proper that those best qualified should hold the places in which responsible duties are to be discharged, and our ministers as a class are most conversant with routine duty of our courts, and with the underlying principles and the details of our government. We are not speaking of what might be the case, or what ought to be, but what is. When our ruling elders acquire by study and attention, an aptitude and a fitness for the discharge of the duties which devolve upon members of our Church courts, there will be found every disposition to give them prominence.

So far from ministers vaunting to themselves superiority, we have always found them deploring the indisposition of ruling elders to come forward in the discussion of measures affecting the Church, and further regretting the reticence of elders when any work called for is to be performed. The kind forbearance of ministers indeed, and tolerance of mistakes occurring from inaptitude on the part of elders when they essay to do their duty, and the generous aid extended when occasion requires, have always been a source of gratification.

Individual exceptions perhaps there are, but our ministers as a class find the work of the Church falling upon them by the necessities of the case. No one regularly attending our Synods, or other courts, we dare to say, has ever had occasion to note anything like to self-seeking among our ministers.

Many of our elders belong to the learned professions, many others are prominent merchants or men of business, and as a class they are notably men of the best common sense and practical knowledge, but we cannot acquit them of a sad degree of indifference to the claims which our Church has upon them.

Speaking then for the ministers of our Church we repeat distinctly, that they will heartily rejoice if our elders will take the Revised Book, and by its careful study prepare themselves to fully share with them the responsibility, and the work of our Church government. And for our ruling elders, in justice let us say, we have never heard a word that would indicate a feeling of having been overlooked or treated with disrespect.

For the N. C. Presbyterian.

PUZZLED.

I experienced this morning such a sense of relief that I hasten to tell the good news. For the last six or eight weeks I have been reading accounts of the closing exercises of the different schools and of the college commencements. If these accounts be true, then we live in a wonderful age of the world. The correspondents, almost all, agree that they never listened to such thorough examinations, to such eloquent and profound orations, or to such wonderful music (by the young ladies). They tell us further that the teachers and professors were rarely if ever equaled in any other school or college in this or any other land. They tell us too that the D. Ds. and the LL. Ds., &c., were never more worthily bestowed. Then, too, the future prospects of the different schools and colleges were never so promising. And what shakes my faith is the fact that this same song has been heard for lo! these many years, and still our schools and colleges are about the same, with a very few exceptions. Bro. W. S. L. relieved me this morning, when he said the speeches at Chapel Hill were *"creditable,* some of them a little too long." That sounds like the truth, and is the truth, for I heard those speeches.

Without joking, Mr. Editor, don't you think that writers should be a little more moderate in the accounts they give us of what they see and hear during the closing exercises of our schools and colleges?

P. H. D.

NOTES AND JOTTINGS.

A full account of Commencement at Chapel Hill was furnished by our correspondent, W. S. L. We would gladly have published, as the kindness of our friend, L., and the desire to serve Chapel Hill suggested, but other demands were inexorable. Our readers missed a great deal, of course. W. S. L. always has readers and always deserves them.

Lord Beaconsfield is fast rising to the rank of the first diplomatist of Europe, if he has not already attained the position. He possesses too a rare fund of sound practical sense which he displays in smaller matters. A golden wreath, purchased with the proceeds of a penny subscription, has been tendered him. He declines and through his secretary intimates that the person through whom it is presented is seeking place.

A Baptist paper says: "Paul, in the goodness of his heart never dreamed of Presbyterianism." Possibly; yet it matters little whether he dreamed of Presbyterianism or not; he certainly preached it faithfully and practiced it fully. The apostle, for aught we know, may have dreamed of baptism by immersion, but to our mind it is very clear that he never practiced it, or had a word, even, to say in its favor. In waking moments he probably did not think of it.

Capt. Eads, the hero of the Mississippi jetties, comes forward with a proposal which completely overshadows DeLesseps's project of a Panama canal. The latter wants $150,000,000 and twenty years time to finish the canal. Eads offers, for one-third of the sum and in one-fourth of the time, to take up a loaded ship, carry it over an inclined railway of peculiar construction across the mountains and launch it on the side of the Isthmus opposite to that from which it is taken up.

The *Presbyterian* furnishes the following item and comment:

It is not an unusual thing to give a pastor who is going out for a summer's journey a purse to help him go and come back, but the custom has just been reversed by a Methodist church in New York city, which, learning of the purpose of the pastor to continue to occupy his pulpit throughout the heated season, sent him a check of $1,000 in recognition of his faithful work.

What a fine report this is from Iceland. Iceland the region of intense natural cold, is full of religious warmth. The Word of God is the text-book of the people. Every home has its Bible, not just as an ornament, not as the well-kept cherished marriage gift, nor because of some undefined superstitious feeling of reverence, but for daily use. In Iceland the Bible is constantly read. As a consequence, Iceland is without a theatre or prison. There is no such office as sheriff. They own no cannon, and military drill is an unknown science.

J. H. Mills, Esq., superintendent of the Oxford Orphan Asylum, furnishes the following to the press. We cannot do too much, rather, which is more to the point, we certainly do too little for them:

A small contribution, yes, a very small one from each church in the State, would furnish an ample support for all the orphans collected at Oxford; but some Churches are too prosperous to remember the orphans. We are grateful to the Methodist Church of Lamberton for two dollars and sixty-five cents forwarded to the Orphan Asylum and also waiting to hear from others. A few days ago we enjoyed the pleasure of sending a little girl to a devoted minister. He writes, "I could not have suited myself any better if I had gone." We have a few more children for childless couples.

Senator Vance has been misrepresented in regard to the Lamar difficulty with Senator Conkling. He was noticed from the gallery patting Lamar on the back, and the report naturally went out that he was encouraging him and urging him on. The fact is he was advising him to be cool, and not to say what he might afterwards regret. The statement that Mr. Vance is an accomplished duelist also does him injustice, since he has always ridiculed the code, and is really well known in his section for the manner in which he has always withheld his countenance from it.—*Washington Post.*

Entirely out of the line of politics as we are and shall continue to be, it affords us pleasure to publish this in justice to Senator Vance—with pleasure would we record the like in vindication of any character unjustly aspersed.

Dr. Hoge's theme at Erskine college was: "The canon of Scripture is closed and no future revelation will be needed for doctrine or duty." The *Associated Reformed Presbyterian* contains quite a full synopsis and characterizes the sermon thus:

"The sermon of Dr. Hoge was truly a rich treat, and was greatly appreciated by his audience who listened attentively for an hour, and all regretted that he closed so soon. He spoke without any notes with great ease and fluency, in a simple but forcible style, with much animation, and showed himself to be both the profound divine and the eloquent orator. His sermon was in the line of the Apologetics, and was a grand defence of the Bible from some of the most common and subtle forms of modern infidelity."

From lack of direct information we fell into the error of reporting the title of Doctor of Divinity as having been conferred by Hampden Sidney College upon Rev. E. Wood, of North Carolina. We had misgivings at the time. Rev. W. A. Wood, of Statesville, N. C., is the recipient of the honor, and no degree conferred by any college during the past year will be recognized as more appropriately bestowed.

Dr. Wood is known as one of the ablest and best read theologians of our State. He is in the truest sense a Doctor of *Theology.* And he combines with his rare attainments great power in communicating truth to others. He is one of the most effective and popular of our preachers. And as the crown of all he illustrates in his life the truth he teaches.

If all who receive this honorary degree were as deserving as Dr. Wood and Dr. Harding, the criticisms we so often hear on its bestowal would be completely disarmed.

The *Interior* proposes the following:

Are there too many ministers? That is the best topic ever invented for a Presbyterian newspaper. It wears like a pair of shoes made of the epidermis of a Red river sanrian, and it is waterproof—so dry as to be inimical to moisture. Dr. Poor says there are not nearly enough ministers, and he is ready to impale any one who asserts the contrary upon a whole battalion of logical bayonets. We propose a compromise and the passing around of the calumet. Let us agree (1) That there are too many ministers for the number of congregations which are able and willing to pay a living support to a pastor. (2) That there are too few ministers in proportion to the great work of evangelizing the world.

And the *Christian Observer* adds:

Let us suggest that there are more merchants than handsome runs of business; more doctors and lawyers than paying practices; more teachers than eligible schools; more farmers than well improved farms. This does not prove that there are too many farmers, teachers, lawyers and merchants. It only allows the public to choose its own servants. If the number of ministers were so reduced that there were only as many ministers as churches paying a good salary, it would be a great calamity to Christendom. The churches need to have the power of choice. If every minister were assured of a comfortable place and income from the moment the hands of the Presbytery were placed on his head, it would not be a good thing for the ministry.

NEWS NOTES.

Rev. J. H. Fitzgerald is on a visit to his old home in Virginia, and Rev. H. G. Hill has been preaching in the Presbyterian church at Hillsboro.

The friends of Rev. Dr. J. B. Mack of Columbia, S. C., will be pained to learn of the loss by death of his little girl Cornelia. Dr. Mack has been sick, but is improving.

The new Presbyterian church at Mt. Olive, N. C., was dedicated on Sabbath, 6th inst. Rev. Dr. J. M. Sprunt read 1 Kings viii., and preached the dedicatory sermon from Matt. xxv: 35-36. A large and attentive congregation heard the most excellent discourse. Rev. B. F. Marable preached at night, and remained to preach on Monday night.

On Sabbath, June 29th, the quarterly communion services occurred in the Newbern church. The pastor, Rev. L. C. Vass, was assisted by Rev. S. M. Smith of Washington, N. C. All the exercises of this occasion were very pleasant. There were six persons received by certificate, and three sat for the first time at the Lord's table, being admitted on profession of faith. Total additions, nine.

Rev. Cyrus Harrington writes us:

"Good Hope (colored) church, consists of over eighty members, three ruling elders and two deacons. With commendable zeal they have erected a neat and comfortable church, near Red Bluff, DeSoto parish, La. June 29th this house was dedicated to the service of God. The sermon was from Ex. iii: 2, "The burning bush." Rev. Fortune Pierre, colored licentiate, is their minister. He seems to be giving general satisfaction to the church."

In addition to those previously reported as having united with the First Presbyterian church of Wilmington, N. C., nine others have been received. On last Sabbath seventeen persons were announced, and they, with the exception of an invalid lady, sat for the first time around the table of the Lord. Christians are greatly refreshed and a hopeful seriousness prevails. Five of the above were baptized.

Rev. J. W. Kerr, M. D., who has, since the death of Rev. A. F. Dickson, been Professor of Tuscaloosa Colored Institute, retires. Rev. D. C. Rankin, pastor of the church of Tarboro, N. C., has been elected to the post.

Dr. Kerr awaits a call to duty elsewhere. On his retirement the Executive Committee of the Institute expressed their respect and their appreciation for his fidelity in the discharge of his duties.

The young ladies of Franklin Presbyterian church are fitting up the church, and in furtherance of this laudable object have sent us some articles prepared of mica, such as card cases, photograph cases, &c., for sale. They are very pretty indeed and decidedly a curiosity in this section. We are entirely out of line for the prompt disposal of them, but any ladies disposed to aid their sisters of Franklin might relieve us and help on a good work. They can be had at the PRESBYTERIAN office.

Rev. Alex. Sprunt has accepted the call to Augusta church, near Staunton, Va., and has removed thither. His postoffice will be, henceforth, Fort Defiance, Augusta county, Va. Correspondents will please note. The church was built in 1740 and it is thus one of the oldest in the valley of Virginia. It is a noteworthy fact that from that time to the present it has had but six pastors, one of whom was the venerable Dr. Speece. Here, too, was Dr. William Brown's entire special service in the ministry. The remains of the fortifications, built by the early settlers of the Valley to defend them from the Indians, are still to be seen around the church.

Our young brother carries with him to this field, energy with a just appreciation of the importance of the post.

For the N. C. Presbyterian.

MAJOR LYNCH'S SCHOOL.

I write only to say a few things in regard to this school, which is to open in High Point on August 27th. I have had boys educated both at Bingham School and the Lenoir School, conducted by Messrs. Faucette & Co. Such schools are a blessing to any people. But Maj. Lynch has, for fifteen years, been conceded to be one of the best teachers in the Bingham School. He is the son of one of our ministers, now gone to his reward, an elder in our Church, and was at one time a much esteemed professor at Davidson College. His assistant is a young man from Davidson, with the highest testimonials from the faculty of that institution. But this is considered to be not only a good school but one of the very *cheapest* in the State. Board is only nine dollars per month, and tuition thirty-five dollars for classical and twenty dollars for lower classes. And as to the morals of the boys—they will be as safe here as they can be at any place. There is no temptation to extravagance or vice of any form. There is preaching here by all four of the leading denominations. Bro. Lynch has bought valuable property, has built a handsome academy, and says that he expects to succeed, and has determined to *deserve* success. P. H. D.

HOLY LIVING.

The prevalent ambition to number converts and accessions to the Church, we fear, is operating largely to induce indifference to the character of these accessions. It is considered the criterion of success, the only sure seal of ministerial fidelity and ability, the chief mark of superiority in a church. This produces a rivalry which is almost sure to disregard the tests of piety and the credibility of professions. It is a sad confession that many a church and its minister look too much to its growth in numbers compared with surrounding churches. Members are received on the most slender evidence of conversion. We do not demand to be assured on this point, cannot read the heart, and are bound to accept a credible profession. But then all professions are not credible; and the painful fact is that we hear of very, very few instances of rejection or postponement for further trial. This is thought to risk too seriously the entire loss of such applicants to the church which ventures to hesitate or postpone. The result is the admission or very many unfit members. Thus the church is weakened. Its very character is changed. Its moral beauty is marred, and it ceases to that extent, to honor God.

We do not accept the theory that the church is the place intended and suited to acquire the first experience of conversion. Once received, the disposition of most persons is to assume that they are certainly Christians. If they doubted before, from their own knowledge of themselves, they consider the disposition of the Session as settling the question. It is hard to get them to reopen it, and they are prepared to resist all tests, however searching. In the Church is a very unfavorable place for correcting or even discovering the fearful mistake of a premature profession.

It is a more reasonable inquiry to ask, How many more such accessions can the Church stand? or how many more, in order to break down all its moral power in the world? We know well enough that the argument involved in such a damaging influence is entirely unsound, and that it is enough for all purposes of a true logic that there are millions whom even the captious must acknowledge to be genuine Christians according to the true standard. But we know as well the common tendency to turn away from these and look at the unfavorable examples. We know that "one sinner destroyeth much good," especially if he is a church member. And then we cannot shut our eyes to the painful fact that thousands have crowded into the Church that had better be anywhere else, whose lives are either palpably unchristian or so entirely worldly, that but for the church roll they would never be suspected of being professors of religion. It is the sorest evil under the sun. It is worse than non-profession, or open vice, or infidelity. It more dishonors God, more disparages Christianity, and its effect upon ignorant and doubting minds is worse than all these other evils combined. We have no fear of infidelity or of any of the assaults of open wickedness; but we are alarmed at the numbers of unconverted persons in the Church, the sins seemingly sanctioned by false professions made and accepted, and the low standard of piety that prevails in many quarters in God's visible kingdom.

The attention of the whole Church needs to be turned earnestly in this direction and every possible effort should be made to abate this evil. We must seek to have a purer membership—a higher standard for reception, and a higher standard of conduct after reception. We urge no rash and violent pulling up of the tares, but we do think there is a loud call for greater care in the admission of applicants for church privileges, more diligent training especially of recent professors, and a firmer discipline in dealing with offenders. Of course this discipline should be at first mild, and always kind and adapted to recover and save rather than to drive off and punish; but the mind of the whole Church needs to be directed most positively to the purification of the lives of its membership and to the elevation of the entire moral and spiritual tone of our people. We need revivals *in* the Church. —*Southern Presbyterian.*

NEW PUBLICATIONS.

The Nursery—No. 1. Monthly Magazine for children.

American Agriculturist for July at hand—unexcellable.

The Felmeres, by S. B. Elliott, and the *Yellow Mask*, by Wilkie Collins are novels published by D. Appleton & Co.

A Primary Spelling Book, by Geoffrey Buckwalter, Principal of Cooper Grammar school, Camden, N. Y., 1879. Porter & Coates, Philadelphia.

The Earnest Worker, July 1879. Presbyterian Committee of Publication, 1001 Main street, Richmond, Va., 60 cents a year. J. L. Shotwell, agent.

The *North Carolina Medical Journal* contains the first, we think, and the only complete Minutes of the late meeting of the N. C. Medical Society. A complete work.

St. Mary's Muse, a Monthly Magazine, edited by the Pierian Club of St. Mary's school, Raleigh, N. C.—very creditable to its editor in all respects. We acknowledge the courtesy.

The *North Carolina Farmer* is a publication well worth the price of $1 00. We can always conscientiously recommend these agricultural publications for our farmers need them. Raleigh, N. C., J. H. Ennis, publisher.

Also from D. Appleton & Co., the New Handy Volume series *"The Last Essays of Elia"* by Charles Lamb. We shall read this as we can and expect rare pleasure in following the quaint and rugged style of this much abused and much bepraised author.

English Composition, by John Michal. M. A. Balloil, Oxon, LL. D. Edited by J. R. Green and published by D. Appleton & Co. A very capital little book, and of a kind needed in our schools. We commend Messrs Appleton for their attention to this class of literature.

The *South Atlantic* for May is before us like an old friend. Contents: Commodore Josiah Tatnall; Epithalamium; Carmilita: Nazareth to Beirout via Mount Carmel; John Davidson's Wife; Madame La Rose; Finances of the Revolution; Atlantic Discovered, a Poem;—Recent Literature. Mrs. Cicero W. Harris editor and proprietor, Wilmington, N. C.

The Primary Teacher's Monthly, Mrs. W. F. Crafts, editor, July 1879. Western Sunday School Publishing Co., John Fairbanks manager, Chicago, Ill. 60 cents a year. Mrs. Craft not only has distinguished reputation in exemplifying at S. S. conventions the work of primary teachers, but she presents every month a valuable repertory of work and wisdom in this little monthly.

D. Lothrop & Co., are publishing a number of books latterly for children; and they are admirably calculated to interest those for whom they are designed. *Poor Papa*, by Mary W. Foster, illustrated, is one which bears the test well—we mean the test of childish criticism, and is evidently written by one in sympathy with those for whom she writes. Price 50 cents in paper cover.

The *North American Review* for July has the following: Our Success at Paris in 1878, by Richard C. McCormick; the Revolution in Russia, by a Russian Nihilist; the Public Schools of England—Part 2nd, by Thomas Hughes; the True Story of the Wallows Campaign, by Gen. O. O. Howard; the Psychology of Spiritism, by George M. Beard; the Education of Freedmen—Part 2nd, by Mrs. H. B. Stowe; Recent Essays, by Thomas Wentworth Higginson.

The Abrahamic Covenant, by Rev. H. H. Hawes, of Farmville, Va., 1879, from Presbyterian Publishing Co., J. L. Shotwell, Ag't, Richmond, Va. Paper 94 pp. In fifteen short chapters this little tractate presents the scriptural authority for infant church membership and infant baptism, as growing out of God's covenant with Abraham. Mr Hawes presents here the results of many years hard study on this subject. He writes vigorously, with thorough conviction of the truth he advocates, and with convincing logic. Let those who wish to know the truth read.

Rev. S. E. Axson, of Rome, Ga., has published a book of 118 pages, pocket size, entitled: *"Difficulties of the Immersion Theory."*

We had intended to dip into it here and there so as to form a general opinion of its merits but we soon became so immersed in the clear and convincing reasoning presented, that we could not lay it aside till it had been thoroughly read. The writer treats the advocates of the system contended against, with becoming courtesy, but deals telling blows on every page against the theory of immersion as scriptural baptism. To us it is entirely satisfactory, and we wish every family in the land had a copy. The publication is approved by the committee of Publication of our Church. It will be sent to any address, postage paid, for twenty-five cents. Orders may be sent to Rev. S. E. Axson, or to the publisher, Albin Omberg, Rome, Ga.

The Sunrise Kingdom, or Life and Scenes in Japan, and Woman's Work for Woman There: by Mrs. Julia D. Carrothers, 1879, Presbyterian Board of Publication, Philadelphia. 12mo. 408 pp. This handsome book is a credit in its workmanship to the Presbyterian Board. Mrs. Carrothers has been in close connection with the "Woman's Foreign Missionary Society, of the Presbyterian Church," for seven years in Mission-work in Japan, this volume records the growth of that holy work from 1869 to 1877. It is brimful of interest and instruction. Manners and customs in that strange land are well exhibited in numerous and excellent illustrations. Touching pictures of the work of grace in heathen hearts are given. She gives a valuable account of the various "Women's Protestant Missionary Societies" in the United States; and of various phases of the missionary's life, and the qualifications needed for that work. It is good to walk by the side of this intelligent Christian woman in her work for seven years.

HERESY IN SCOTLAND.

The public mind of Scotland is more than ordinarily excited just now on the question of heresy. It is for the time being almost taking precedence of the ever animating disputes on politics. The newspapers are crowded with letters on the subject, and at every meeting, whether large or small, some allusion is made to it. Now it is just possible that in the excitement of the moment an undue importance may be attached to the subject, and that the real issue at stake may be overlooked. In the action taken by the Free Church against Professor Robertson Smith, and by the U. P. Church against Mr. Macrae, it must be conceded, that the rules and usages of each body have been adhered to, and that, therefore, on that ground neither of the accused parties has any legitimate ground of complaint. They are not in any sense martyrs of persecution; and whatever may be the sympathy felt for them as individuals it must not be so expressed as to imply that an act of personal injustice is being perpetrated.

Nor is it all right to represent these cases as forming in any sense a trial of the Bible or of any part of Christianity itself. The real point at issue is that the acknowledged views of Professors Smith and Macrae are antagonistic to the formulas and articles of the churches to which they belong. It is another thing whether these articles are right or wrong. They have been accepted as the standards of the churches, and only by a professed adherence to them were Mr. Smith and Mr. Macrae admitted as ministers. They can retain their position consistently only so long as they believe and teach the doctrines of the Church; and as they now proclaim a serious divergence from the Confession of Faith they are very properly called to account. It is a strict ecclesiastical procedure; and the only thing to be desired is that all the proceedings may be conducted in an open, manly, Christian way. Both the Church and the truth will then have no cause to regret the result, whatever that may be.—*Scottish American Journal.*

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

A Presbyterian camp meeting is to be held near Belton, Texas, commencing July 25th.

From various sources $976 72 have been contributed toward rebuilding the Presbyterian church in Walterboro, S. C.

The Atlantic Central Presbyterian church, formerly served by Dr. Leftwich, has called Rev. Dr. W. E. Boggs of Memphis, Second church.

A new house of worship for Salem church, in Greenbrier Presbytery, Va., was dedicated on the 24th ult. A large congregation attended. Four persons united with the church.

On the 22d ult. on a communion occasion twenty-two persons were received into the Presbyterian church at Hot Springs, Ark. Two adults were baptized. Rev. J. L. McKeehan is pastor of the church.

Rev. R. B. McAlpine, who has been pastor of the Presbyterian church at Uniontown, Ala., for several years past, preached his farewell sermon on the 22d ult. Mr. McAlpine will be addressed at McKinney, Texas until further notice.

The Executive Committee of Education accepted Dr. John N. Waddel's resignation and elected Rev. W. T. Richardson pastor of Third church, Memphis, as Secretary of Education. Dr. Waddel's postoffice is changed to Clarksville, Tenn.

Dr. B. M. Palmer arrived safely home on Tuesday evening last. While on his way he had a severe attack of bilious fever at Aberdeen. Prompt and skilful treatment was blessed to his recovery. Though still a good deal prostrate, he is convalescent.—*S. W. Presbyterian.*

Rev. Dr. J. R. Burgett, on the 29th ult., read from the pulpit his resignation of the pastorate of the Government street Presbyterian church of Mobile. His resignation had been handed to the session but they were tardy in acting upon it. Dr. Burgett it is said assigns inability to discharge his duties, resulting from nervous prostration, as the cause of his resignation.

A correspondent writes from Lockhart, Texas, June 19th, to the *Texas Presbyterian:* You are aware that our church has been destroyed. We are worshiping in the Episcopal church, and holding Sunday School in the Christian church. * * * We are making an effort to put up another church, and expect to be able to have all the lumber on the ground by the 1st of September.

Rev. Messrs. W. B. Thompson and T. M. McConnell and Elder James E. Wilson, publication committee, of Nashville Presbytery, have made arrangements to open a Presbyterian Depository in Nashville, Tenn. The catechisms, hymn books and other publications of our church will be kept for sale. Mr. G. E. Thompson has been appointed colporteur and will visit the churches in Nashville Presbytery.

GENERAL.

Rev. H. C. Collisson has applied for a letter of dismission from the Reformed Episcopal Church to return to the Presbyterian Church.

An arrangement has been made by which the *Southern Evangelist*, a Presbyterian paper for the colored people, has been merged in the *Africo-American Presbyterian*, published in Wilmington, N. C.

NORTHERN.

PRESBYTERIAN.

Rev. Thomas S. Williamson, who has long been a missionary among the Indians in the Northwest, died at his residence in St. Peter, Minn., on 23d ult.

METHODIST.

Chaplain McCabe says that "once at a church extension meeting he asked Bishop Peck to exhort." The Bishop replied, "I can speak better after I give," and forthwith subscribed $500.

In 1872 eight Bishops were elected by the Methodist General Conference, and no election has been held since. Three Bishops have died during the seven years. Drs. Morris, James, and Ames. This leaves but ten Bishops to do the Episcopal work of the largest denomination in America.

LUTHERAN.

Lutherans of Central Illinois, in Synod assembled, have just told their ministers not to baptize a candidate under any circumstances by immersion.

FRIENDS.

By the decision of the Friends in Philadelphia, at their late yearly meeting, the signing of a petition for a tavern license is to be made a disciplinary offence, as is also the keeping of intoxicating liquors for a beverage in one's house.

CONGREGATIONAL.

By the death of Miss Sarah W. Clark, aged ninety-two years, who died June 11th at Newburyport, Mass., the will of Annie W. Noyes, deceased, brings $2,000 into the possession of the Massachusetts Bible Society, and about twice that amount to the Home Missionary Society of New Hampshire.

A lady residing in the State of New York has deeded a farm of 180 acres in Illinois, together with all improvements, to Rev. A. H. Clapp, D. D., of New York, and Rev. Robert West, of St. Louis, to be sold by them, and the proceeds given to the American Home Missionary Society. The farm is situated in Clay county within two miles of the county seat, and is quite valuable.

EPISCOPAL.

The Bishop of the Diocese of Northern Texas confirmed lately Mr. H. B. Dean, hitherto pastor of the Congregational Church in Paris, Texas.

Right Rev. J. H. D. Wingfield, D. D., Missionary Bishop of Northern California, has decided to decline the election of bishopric of Louisiana, and will remain at Benicia, California.

The solemn ceremonies of consecrating Rev. Henry Channcey Reilley, the first Episcopal Bishop of Mexico, took place in Trinity Church, Pittsburg, Pa., June 24th. At 10 o'clock the clergy, about fifty in number, entered the church in procession. The Nicene Creed was recited by the clergy and congregation, and the consecration service followed. The Bishops present were Lee, of Delaware, who presided in the absence of the venerable Bishop Smith, of Kentucky, who was unable to be present on account of illness; Stevens, of Pennsylvania, Howe, of Central Pennsylvania, Keerfoot, of Pittsburgh, Littlejohn, of Long Island, Bedell, of Ohio, and Coxe, of Western New York.

PRESBYTERIAN (REFORMED).

The Reformed Presbyterian College has removed from Geneva, Ohio, to Beaver Falls, Pa. The Harmony Society has given to the object ten acres of land admirably situated between the two railroads, near the borough limits, on high ground, affording a magnificent view of the valley. The people of Beaver Falls and vicinity will subscribe some $10,000 toward the erection of the buildings.

BAPTIST.

Eleven years ago a colporteur of the American Baptist Publication Society gathered eleven Baptists together in Council Bluffs, Iowa. Mrs. Thickstun became pastor. During the last four years, while struggling with the building of the new house, Mrs. Thickstun has canvassed large portions of the country East, North, and South, soliciting aid, and by a discretion, tact and persistence rarely equalled, has raised several thousand dollars. The Church has cost $11,400, and was dedicated without debt.

MISCELLANY.

A kind of tile or plate of much the same shape as shingles, but of course much more durable and much lighter, bids fair to supersede the former article for roof covering. These tiles make roofs practically fire proof and are said in many places to be as inexpensive as shingles.

Twelve sets of telephones have been sent out to Sir Garnet Wolseley for use at the seat of war in South Africa. The great advantage of the telephone over the telegraph is that the General can carry on confidential talk with the officer at the distant station, and a soldier can creep out towards the enemy's lines and whisper back the information as to position. A fine wire—the thinner the better—is all that is needed. This the soldier carries on a reel upon his back, a mile weighing only a few pounds. This will be the first use the telephone has been used as an instrument of warfare.

The Catlin Collection of Indian Portraits and Curiosities was, while it was on exhibition some years ago in Berlin, seized for debt. Mr. Joseph Harrison, Jr., of Philadelphia, became, from patriotic motives, its purchaser and having rescued it from dispersion brought it back to America. Mrs. Harrison, it is now, has now presented it to the government and it has been placed in the Smithsonian Institution, where it will be put in thematic order, and then removed to the National Museum. Professor Baird, in a letter thanking Mrs. Harrison for the gift, speaks highly of the collection as an aid to the study of ethnology.

Sponge farming is a new industry. The *Christian Union* says: "According to German authority, sponge-growing may be made a profitable branch of industry. The method of cultivation consists in cutting the sponges into small pieces, attaching them to a wooden frame-work, and sinking it in the sea in locations favorable to their natural growth. In three years such pieces will have attained a marketable size. The total cost of raising 4,000 sponges (including interest on capital expended) is estimated to be $45, while the income for their sale $80, leaving a net profit of $35. As the growing sponges, after their first immersion, require no attention, it will be readily perceived that the quantity thus propagated could be indefinitely increased. As the Gulf coast and Florida have annually produce over $100,000 worth of sponges naturally, it is very probable that their income might be largely increased by judicious cultivation.

ECLECTICISMS.

QUITE SO.

Central Presbyterian:

It might be argued that a person who never took a religious paper never felt the need of one, and was therefore well-enough-informed without it. Why not add that the man who has no religion never felt his need of it, and is therefore well-enough-to-do without? But true happiness consists in the discovery and the supplying of our necessities. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

RESPONSIBILITY.

Zion's Herald:

The sense of "personal responsibility" as to Daniel Webster the most impressive consideration. And well it might be! How overwhelming is the thought that you and I must give account of our conduct to the great Judge! In this world we are jostled in among the crowd; we sin in company; our lives are braided, as it were, with a myriad other lives; but God sees us separately, and will unravel those strands, and cause us to give separate accounts of our part in these world transactions. How shall a man trained to act in concert be able to stand alone?

REDEMPTION ASSURED.

Methodist Recorder:

The young convert thinks that Christ has slain all his enemies. This is a mistake. Christ has killed none of the soul's foes. He has come into the believer's life to regenerate the will, to control the affections, and to put omnipotence into the heart. Christ coming in a man grapples with all the evil passions, and subdues them. Sword-blades of good and evil are continually crossing in a man's nature; but the grace of God turns victory on the side of virtue. The quickened soul, companied with Jesus as an Indweller, puts all enemies to flight. When a man begins to breathe from God, he begins to live. He assumes immortality, and the redemption of soul and body are assured.

CULTIVATE LOVE.

Dr. Holmes:

I had rather eat my dinner off the head of a barrel, or dress after the fashion of John the Baptist in the wilderness, or sit on a block all my life, than consume all myself before I got to a home, and take so much pains with the outside that the inside was as hollow as an empty nut. Beauty is a great thing, but beauty of garment, house and furniture and tawdry ornaments compared with domestic love. All the elegance in the world will not make a home, and I would give more for a spoonful of real, hearty love than for whole shiploads of furniture, and all the gorgeousness that all the upholsterers in the world could gather.

STRENGTH COMES FROM EXERCISE.

S. S. Times:

A man acquires physical strength by put-

forth his strength. The arm that would shrivel if unused grows muscular and stalwart with much exercise. Money is made by its risking, not by its hoarding. Grain lives by dying. It springs up by being buried. The mind gains most by giving out, not by taikng in. Telling a thing to another fixes it the firmer in one's own mind. Teaching is the chiefest help to learning. Struggling against danger is safer than shrinking from danger. A man overtaken on a plain by a blinding snow-storm would peril his life by crouching down in the hope of evading the pitiless blast, when he might save his life by rising up to trample under foot the snow as it falls. So in the higher sphere of moral action, it is by encountering evil, not by shunning it, that the Christian keeps himself pure, and makes highest attainment in the divine life. It is by seeking the welware of others that he best promotes his own welware. It is by counting not his life dear, that his life becomes precious. It is by a spirit of absolute dependence that he rises to supremest independence.

A TRUE REVIVAL.

Southern Presbyterian:

A true revival of the missionary spirit would be the true revival of the Church. Frequent and generous contributions to Foreign Missions would help every other good cause, and would serve as a powerful tonic to the feeble piety which is now so common and which finds expression in complaining of the many calls from a perishing world for help.

HOW TO HANDLE THEM.

Christian Intelligencer:

Now we do not say that ministers and other intelligent and Christian people should ignore or refuse to study and understand these subtle and imposing forms of error. But they should be handled as the chemist and physician handle poisons. They should be understood and labeled and used like these powerful chemicals, which are harmless enough under proper care, and utterly destructive when not properly employed. It is one thing to use alcohol for mechanical and medical and all scientific purposes, but it is quite another thing to saturate the body and ruin the mind and destroy the soul and the home with it as an intoxicant.

KNOWLEDGE.

Christian Advocate:

We want our Methodist people to be intelligent as well as pious, because knowledge is power. But they can only become intelligent by obeying Paul's admonition to Timothy, "Give attendance to reading." Parents of families are under a solemn obligation to provide a healthy religious literature for their children. If they are not thus furnished by wise parental care, they will furnish themselves with what may be unwholesome, or even pernicious. Already the enemy has stealthily entered many dwellings. Already the tares have been sown in many youthful hearts, while the parents have been sleeping, or declaring they could not afford to take a good family paper. Already, in many instances, permanent injury has been done to the children of many Christian parents by bad books and papers.

MISSIONS.

J. W. Reid, in Methodist Recorder:

Others object, that we have heathen at home; "that charity begins at home." You who raise this objection, how much do you give to Home Missions? How much do you contribute that the poor of your neighborhood may have the Gospel preached to them? If there are heathen at home, whose fault is it? Has not charity had time to commence her domestic duties? If a thousand years are too short a period for the mere work of benevolence at home, how many thousands are to elapse before the ends of the earth will be blessed? We have no right to detain the Gospel at home. It belongs to the whole world. We defraud the heathen when we withhold it.

WORTHY OF NOTE.

Texas Christian Advocate:

Right at this point will be a good place to record the observation from rather extended travel on "our circuit," viz: that we have yet to find a church in city or town or country where dancing has prevailed among the young members, and met the approval of those who are older, from which a genuine revival of religion has been reported since the date of this departure from the usages of Methodism. In many of these churches a large proportion of members, if not as dead as was Sisera when the nail in Jael's hand was driven through his brain, are as lukewarm as was the church of Laodicea, whom God threatened to "spew out of His mouth."

SECULAR NEWS.

The prospect of a cessation of the famine in Cashmere is gradually improving.

Thirty one men were killed by a colliery explosion in High Blantyre Pit, near Glasgow.

The blackberry trade of Salem, N. C. is said to have amounted to $450,000 in three years.

The Muscogee Mills of Pensacola, Fla., have sold to a single New York railroad four million feet of lumber, to be delivered in sixty days.

The Raleigh National Bank has declared a dividend of four per cent for the last six months. The First National Bank of Wilmington has done the same.

Owing to the dullness of trade and the general feeling of insecurity, the Industrial Exhibition contemplated for Moscow, in 1880, has been postponed one year.

An insurrection in Hayti has thus far resulted in the killing of thirty men, arresting many others and the rout of the insurgents. The leader General Parisan has escaped.

A boy who says his name is Charley Ross resides at Farmham, Quebec, Canada. He is in charge of a man who cannot speak English and who is paid to take care of him.

Negotiations for peace between England and Zululand are progressing. Terms will be hard for the Zulus, but they are supposed to be willing to accept anything that may be afforded.

The negotiations between Prince Bismarck and the Pope concerning religious differences between Germany and the Vatican are said to be progressing in a way favorable to Romish interests.

Prof. L. W. Colgrave and Miss Emma Allison made a balloon ascension from California. The balloon fell in the bay and after dragging two miles through the water surface threw the occupants out on land. They were bruised badly.

The *Nationale*, of Paris, says that in the council of Ministers, M. Lepere, Minister of the Interior, estimated that in consequence of the bad crops, purchases of foreign grain would amount to twenty million pounds sterling.

The Secretary of War has directed the Quartermaster's Department to receive from parties living at or near military posts any articles intended for the National Museum, and forward them to Washington under the regulations governing military property.

A fire occurred in Wilmington at 3 o'clock of Sunday morning last. An explosion occurred which would have doubtless done great damage had persons been freely stirring. The building standing at what is known as Eiler's corner was partially destroyed. The engines soon mastered the flames.

A terrible wind storm swept over the Northwestern States on July 3rd. Houses were demolished at Elkhorn, Dacotah territory. At Lemors, Iowa, two men were killed by a barn demolished. In Minnesota and Wisconsin the wind was accompanied with terrific thunder and lightning and an unprecedented fall of rain. Several persons were killed.

An important Supreme Court decision has been rendered. It holds that stockholders of the former Commercial Bank of Wilmington, are no longer liable for debts of that institution, as no application was made for a receiver or trustee within three years after the dissolution of the Bank.

The Attorney General of the United States advises U. S. Marshals to continue performance of the duties, as heretofore. No provision has been made for the payment of the fees of themselves or deputies. He thinks that the government would be under obligation to pay for services rendered, though future legislation will be necessary to allow payment.

The *Raleigh News* says: Rev. Dr. Miller, of Charlotte, has been collecting important documents for some time, connected with the Mecklenburg Declaration. The *Southern Home* says but does not give his name: He has received documents from England, Massachusetts, and other points, which will show that the "Hornets' Nest" of Mecklenburg did actually rebel, and that resolutions of defiance to the British crown were in truth passed. His treatment of the subject will create a sensation when it does appear.

One L. W. Lindsay, who calls himself Capt. Lindsay, and sometimes Dr. Lindsay, and who professes to be a photographer and artist, and claims to be a member of the Presbyterian Church, and makes himself prominent in the Sunday schools and church services wherever he goes, is a clever, shrewd take-in, a complete fraud, a consummate rascal. He has been operating at Statesville, Lincolnton, Lenior, Taylorsville, Olin, and whenever he could he has shamefully swindled the people by falsehood under the guise of the basest hypocrisy.—*Wadesboro Herald.*

Wesleyan Female Institute is located at Staunton, Va. The climate of the section is said to be one of the healthiest in the world, and the scenery of the section is picturesque. The school has pupils from seventeen States, and requires strict economy, especially in dress.

Davidson High School.—We find it necessary to call attention to misprint of some important figures in the advertisement of Davidson High School as it appeared in last issue. It will be found corrected in this paper.

Every reader of this paper can have *free* one month's subscription to our Illustrated Magazine of choice literature, LEISURE HOURS, by sending eleven cents to pay for mailing the premium that goes with the magazine, viz: a pair of Easter Cross chromos. These crosses are entwined with calla lillies, ferns, grasses, &c. We shall feel fully repaid for this gift if the articles are shown to your friends. Catalogues of 1,000 desirable and curious articles sent to all; 1c and 2c stamps taken. Address J. L. PATTON & CO., 47 Barclay street, New York.

Indigestion.

The main cause of nervousness is indigestion, and that is caused by weakness of the stomach. No one can have sound nerves and good health without using Hop Bitters to strengthen the stomach, purify the blood, and to keep the liver and kidneys active, to carry off all the poisonous and waste matter of the system. See other column.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the North Carolina Presbyterian, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

WILMINGTON MARKET
DURING WEEK
ENDING JULY 8.

The attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our Market report, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

Spirits Turpentine—Wednesday and Thursday 25½ cents: Saturday and Monday 25½ cents, closing firm.

Rosin—Firm throughout at $1 10 for Strained and $1 15 for Good Strained. Sales Low Pale $3 25, Pale @ Extra Pale $3 50 to $3 75, Good Extra Pale to Window Glass $4 to $4 25.

Crude Turpentine—Remains as for weeks past, steady at $1 for Hard, $1 60 for Yellow Dip and $2 10 for Virgin.

Tar—Wednesday and Thursday 75 cents. Saturday price advanced to 80 cents and remained at these figures firm to the close.

Timber—Sales 2 rafts Common Mill at $4 50, 2 do. do. at $5.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On June 30th, by Rev. G. W. MacMillan, Mr. R. C. HENRY, of Dublin, Ga., to Miss L. G. BANNERMAN, of Pender county, N. C.

At Wentworth, N. C., by Rev. C. Miller, on June 11th, Mr. D. L. WITHERS, of Ruffin, to Miss B. S RATLIFFE, of Wentworth.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Rockingham county, on June 23d JOHN LESEUR SCALES, in his 53d year. He neglected the religion of his fathers long, but a few weeks before his death he sought forgiveness and died in the hope of the Gospel. God is a covenant-keeping God.
C. M.

In Rockingham county, June 9th, WM. BAUGHN, in his 73d year.
A believer in Jesus. We trust that he has entered into the rest prepared for the people of God.
C. M.

AGENTS WANTED For Dr. March's Great Work
FROM DARK TO DAWN.
A magnificent N W BOOK just from the press. Address J. C. McCURDY & CO., Philadelphia, Pa.
apr 3 586-13t-eow

GOLDSBORO INSTITUTE,
FOR GIRLS.

Mrs. Chapman hopes on Monday, Sept. 15th, 1879, to resume the duties of her school. Apply for circulars to Rev. Dr. R. H. Chapman, Beaufort, Carteret county, N. C., until August 1st, and to the same at Asheville, Buncombe county, N. C., thence until Sept. 1, '79.
july 9 600-till oct 1st 79

HAMPDEN SIDNEY COLLEGE,
Prince Edward Co., Va.

Next session begins Sept. 4th. Expenses for scholastic year, including College fees, board, room-rent, fuel and lodging $212. Curriculum is retained embracing thorough instruction in classical, scientific and moral studies. No student advanced without standing a searching examination. For catalogue apply to
Rev. J. M. ATKINSON, D. D., President.
july 9 600-3 mos

STEUBENVILLE O., FEMALE SEMINARY.

Board, Room and Light per school year $175. Tuition in Common and Ornamental Branches Moderate. Opens September 11th. Send for catalogue.
Rev. A. M. RIED, Ph. D., Principal.
july 2 600-6t

WESLEYAN FEMALE INSTITUTE,
STAUNTON, VIRGINIA.

Any one who desires to educate his daughter thoroughly, *on the lowest terms and least expense*, in one of the first schools for young ladies in the United States, which opens September 18th, 1879, write for a Catalogue to
Rev. Dr. WM. A. HARRIS, President.
Staunton, Virginia.
july 9 600-5t

DAVIDSON HIGH SCHOOL,
FOR BOTH SEXES.
LOCATED AT DAVIDSON COLLEGE, N. C.

FALL TERM BEGINS FIRST MONDAY IN August. Spring term begins first Monday in January.

Tuition in Literary departments $1 50 to $3 50 per month. Music $3 per month. One-half in advance, balance at close of session. No charge for use of Instruments. Board, including furnished rooms $8 and $10 per month.

Miss LUCY JURNEY, of Olin, Principal of Literary Department.

Miss LELIA ROBEY, of Lenoir, Principal of Music Department.

Address either of the Principals, or
W. P. WILLIAMS,
H. P. HELPER, } Trustees.
J. LEE SLOAN,
july 2 599 tf

TARRANT'S SELTZER APERIENT.

Diseases, like rivers, spring from small causes. The roaring river may not be easily diverted from its course, nor the neglected disease from its destructive work. Taken in time, disease, which is merely an interrupted function, may be averted by the use of Nature's remedy,

Tarrant's Seltzer Aperient.

It combines the medicinal properties of the best mineral waters in the world.

SOLD BY ALL DRUGGISTS.

HORNER SCHOOL, OXFORD N. C.
Classical, Mathematical and Scientific.

Fall session begins September 1st, 1879. Instructors:
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JEROME C. HORNER, A. M.
ROBERT W. WINSTON, A. B.
For Circulars, Address
JEROME C. HORNER.
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THE LOCATION IS CENTRAL AND ADVANTAGEOUS. The climate is good. The place is noted for its health. The water is absolutely pure and of delightful temperature. The buildings are ample. The land attached may be from fifteen to eighty acres. Good energetic teachers with some business tact would find this to be a pleasant and profitable place for a school. Address,
R. LILLY, Wilmington, N. C.
july 2 599-till sep 1

$777 A YEAR and expenses to agents. Outfit free. Address P. O. VICKERY, Augusta, Maine.

BINGHAM SCHOOL,
MEBANEVILLE, N. C.

The 171st Session begins July 30th 1879.

Arrangements have been made by which a limited number of young men with small means can "mess" at $5 per month.

Board, with furnished room reduced to $12 per month: Tuition to $50 per Session. For particulars address MAJ. R. BINGHAM.

UNION THEOLOGICAL SEMINARY, VIRGINIA.
NEXT SESSION BEGINS AUGUST 13, '79.

Faculty: Rev. Drs. B. M. Smith, R. L. Dabney, T. E. Peck, H. C. Alexander. Treasurer and Secretary of Corporation, Judge F. N. Watkins, Farmville, Va.

P. O. Address of Faculty and Students, "Hampden Sidney, Va."

SELECT BOARDING
AND
DAY SCHOOL,
HILLSBOROUGH, NORTH CAROLINA.

Misses NASH and Miss KOLLOCK, Principals.

THE FALL TERM of 1879 will open the 25th of JULY and close on 11th DECEMBER. Circulars forwarded on application.
466-*jan.1.'79

SIMONTON FEMALE COLLEGE,
Statesville, N. C.

THE FALL TERM of 1879 opens Wednesday, AUGUST 27. Board and tuition in English, $65 per session of twenty weeks.

Catalogue and circular with full particulars, on application.
Address MRS. E. N. GRANT, Principal.
feb 20 528-1y

A VIRGINIA LADY, WITH SEVERAL YEARS experience in teaching, desires a situation in some pleasant family or school, for the next scholastic year. References exchanged. Address,
TEACHER, County Line Cross Roads,
Charlotte Co, Virginia.

LYNCH'S SELECT SCHOOL,
HIGH POINT, N. C.

MAJ. WM. B. LYNCH, A. M. Principal.
B. P. REID, A. B. Assistant.

The Principal having sold out his interest in the Bingham School, of which he was a proprietor for fifteen years, opens a school Aug. 27th offering equal advantages without the military.

☞ Board and tuition per session of twenty weeks, $80.

For circular address the principal at Mebaneville, N. C., till Aug. 12th; afterwards at High Point, N. C.
june 25 598-eow je jy aug

FINLEY HIGH SCHOOL,
CLASSICAL, MATHEMATICAL AND ENGLISH.
LENOIR, CALDWELL CO., N. C.

E. W. FAUCETTE, } Principals.
H. C. DIXON,

Fall Session opens July 16th, 1879.
Board per Session of five months $50 to $60.
Tuition per Session of five months $16 to $26.
For particulars send for circular.
june 18 597-4t

HUGHES' ACADEMY
CEDAR GROVE, ORANGE CO., N. C.
CLASSICAL AND MATHEMATICAL SCHOOL.

The next session of this school will open on Monday, July 14th, 1879.

Terms, per session of twenty weeks, board including all necessary expenses except washing and lights, $50. Tuition $25. Address,
S. W. HUGHES, Cedar Grove, N. C.
june 25 598-3t

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Molasses.

100 Hhds and Bbls New Crop CUBA,
100 " " " SUGAR HOUSE,
100 " " Old Crop CUBA,
50 Bbls New Crop N. O. MOLASSES,
For sale by
KERCHNER & CALDER BROS.

THOS. A. McNEILL. FRANK McNEILL.
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Practice in all the State and Federal Courts in North Carolina. 593 1y.

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PURE OLD
PALM SOAP

FOR
THE LAUNDRY, THE KITCHEN,
AND FOR
General Household Purposes.
MANUFACTURED BY
CRAMPTON BROTHERS,
Cor. Monroe and Jefferson Sts., New York.
Send for Circular and Price-List.

Crampton's old Palm Soap for the Laundry, the Kitchen, and for general Household purposes. The price of the "Palm Soap" is $3.90 per box. To any one who will send us an order for 10 boxes with cash, $39, we will send one box extra free as a premium. Or the orders may be sent to us for one or more boxes at a time, with remittance, and when we have thus received orders for ten boxes we will send the eleventh box free as proposed above. If you do not wish to send the money in advance you may deposit it with any banker or merchant in good credit in your town with the understanding that he is to remit to us on receipt of the soap which is to be shipped to his care.—*Sandersville, (Ga.) Herald.*
Address CRAMPTON BROTHERS,
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FOR SALE BY
Worth & Worth,
WILMINGTON, N. C.

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WEST ALADDIN SECURITY OIL

at the low price of 25 cents per gallon. It is absolutely safe, guaranteed 150 deg. Fire test.

PERKINS and HOUSE SAFETY LAMPS, the best Lamp made, and only perfectly safe one, at Factory prices.

Kerosene, Lard, Mineral and Linseed Oils, Paints, Colors, Glass, &c.,
Low down at
GEO. A. PECK'S.
25 South Front Street.
jan 15 405-tf

TRUTHS.

Hop Bitters are the Purest and Best Bitters ever made.

They are compounded from **Hops, Buchu, Mandrake** and **Dandelion**,—the oldest, best, and most valuable medicines in the world and contain all the best and most curative properties of all other Bitters, being the greatest **Blood Purifier, Liver Regulator**, and Life and Health Restoring Agent on earth. No disease or ill health can possibly long exist where these Bitters are used, so varied and perfect are their operations.

They give new life and vigor to the aged and infirm. To all whose employments cause irregularity of the bowels or urinary organs, or who require an Appetizer, Tonic and mild Stimulant, these Bitters are invaluable, being highly curative, tonic and stimulating, **without intoxicating.**

No matter what your feelings or symptoms are, what the disease or ailment is, use Hop Bitters. Don't wait until you are sick, but if you only feel bad or miserable, use the Bitters at once. It may save your life. Hundreds have been saved by so doing. ☞$500 will be paid for a case they will not cure or help.

Do not suffer yourself or let your friends suffer, but use and urge them to use Hop Bitters.

Remember, Hop Bitters is no vile, drugged, drunken nostrum, but the Purest and Best Medicine ever made; the **"Invalid's Friend and Hope,"** and no person or family should be without them. Try the Bitters to-day.

Try Hop Cough Cure and Pain Relief.

FOR SALE BY ALL DRUGGISTS.

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MANUFACTURERS AND DEALERS IN
Sash, Doors, Blinds, Ornamental Woodwork and Builder's Hardware.

We have added new and improved Machinery to our Establishment, and are prepared to fill any orders in our line at short notice and low figures.

Church Windows, Doors, Pew Ends,
CAPS and ARM RESTS, made in latest styles.

Factory foot of Walnut St.)
Office on Nutt Street, } Wilmington, N. C.
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IF YOU WANT A good article of FAMILY FLOUR, send orders for
'HAMPTON'S CHOICE,'
Guaranteed and sold low by
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NOW OPEN AND SELLING AT
Old Prices,
HAVING BOUGHT A HEAVY STOCK BEFORE THE LATE ADVANCE.
COMPLETE ASSORTMENT
—IN—
ALL THE LATEST NOVELTIES.
—AT—
M. M. KATZ'
36 Market Street,
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apr 30 590-3m

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NEW SPRING GOODS.

ALL WOOL CASSIMERE SUITS at $8.00, $10.00, $12.50 and $15.00.

FINE BLACK CLOTH SUITS $28.00.

FINE DRESS SHIRTS our specialty at $1.00. Best Quality at $1.25.

BEST FOUR-PLY LINEN COLLARS $1.50 per dozen.

LINEN CUFFS $3.00 per dozen.

Orders from a distance promptly attended to. Goods may be returned if not entirely satisfactory.

R. B. ANDREWS & CO.,
Clothiers and Hatters, RALEIGH, N. C.
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TO THE LADIES.

THE SUBSCRIBER would most respectfully inform her patrons and friends that she is ready to receive orders for MAKING, also for CUTTING and BASTING DRESSES in the

Latest and Most Approved Style.

To her country friends she would say, send in your orders at once.

"First Come, First Served."

MRS. JOSEPH McLAURIN,
apl 23-tf Market Street, between 8th and 9th.

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MRS. L. FLANAGAN WISHES TO ANNOUNCE to the Ladies that she has returned from the Northern Cities, where she has been making her Fall purchases in MILLINERY and every description of FANCY ARTICLES, and is now prepared to show her patrons a Very Attractive and Beautiful Stock of all the NEWEST STYLES in French Pattern Bonnets and Hats, Velvets, Silks, Feathers Flowers, Ribbons, &c.

My motto is, as heretofore, the Best Goods, the Latest Designs, the Lowest Prices and the Most Honorable Dealing.

Orders from the country solicited, and perfect satisfaction guaranteed or money refunded.

Variety Store, 42 Market Street.
oct 3-508 MRS. L. FLANAGAN.

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MANUFACTURERS OF
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SHAFTING, PULLEYS AND HANGERS.
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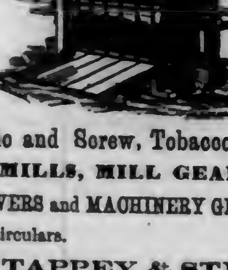
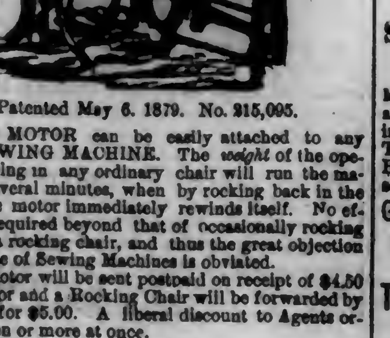
—FOR—
GINNING and THRESHING, Stationary and Portable.
CHEAP, SAFE AND DURABLE.
Power & Hand Presses,
UNSURPASSED IN SPEED and EFFECT.



Hydraulic and Screw, Tobacco Presses,
SAW MILLS, MILL GEARING,
HORSE POWERS and MACHINERY GENERALLY.
Send for circulars.
TAPPEY & STEEL,
may 14-6m Petersburg, Va.

GRAVE STONES and MONUMENTS
MADE TO ORDER.
Send your orders by mail.

$2,000 A YEAR for a RELIABLE BUSINESS MAN in each county. New business. Address J. B. CHAPMAN, 75 West st, Madison, Ind.



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THIS MOTOR can be easily attached to any SEWING MACHINE. The *weight* of the operator sitting in any ordinary chair will run the machine several minutes, when by rocking back in the chair the motor immediately rewinds itself. No effort is required beyond that of occasionally rocking back in a rocking chair, and thus the great objection to the use of Sewing Machines is obviated.

The Motor will be sent postpaid on receipt of $4.50. The Motor and a Rocking Chair will be forwarded by Express for $5.00. A liberal discount to Agents ordering ten or more at once.

Rights to manufacture for sale.
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AUGUSTA FEMALE SEMINARY,
STAUNTON, VA.

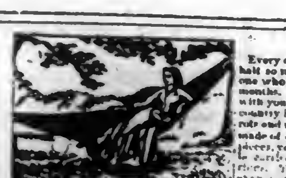
Miss MARY J. BALDWIN, Principal.

The session of 1879-'80, will open the first Wednesday in September, and close corresponding time in June following.

Terms: (For session of forty weeks, payable one-half on entering, and the balance in February—)

Selection the First: For Board, Washing, Fuel, Lights, Physician's Fee, Seat in Church, Callisthenics and full English course, including Elocution and Contingent fee—are $250.

For full particulars apply to the Principal for Catalogues.
june 25 598-3m



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Every one should own a good Hammock. There is no other one article that will give one-half so much enjoyment in warm weather as a hammock stretched in the shade, and any-one who does not own one misses much of the pleasure to be obtained in the summer months. If you are going on a vacation into the woods or to the seashore, take a Hammock with you; it will repay its cost hundreds of times. The most common Hammock in the country is the imported Mexican Grass Hammock; this is made of vegetable fibre and soon rots and unravels. The Hammock we offer is the Union Gossamer Interwove Hammock, made of doubled and twisted cotton cord, knotted at every mesh. It can be cut almost to pieces, yet it will not unravel, and it will never rot. They weigh almost nothing and can be carried in the pocket. They are handsomely trimmed in red and blue, with nickel [illegible] postpaid, 20 cents extra. SPAULDING & CO., Gen'l Agents, 43 Washington St., Boston, Mass. Special terms to the trade.

CHARLOTTE INSTITUTE.
SESSION BEGINS SEPTEMBER 10, 1879.

Testimonials as to the Thoroughness and High Standard of the Instruction at this Institute for Young Ladies.

"C. M. I." Charlotte, N. C., May 19th, 1879.

We have personally inspected some of the examination papers of the Charlotte Institute for Young Ladies and the work of the pupils upon them. The examinations are searching, and the pupils' work gives evidence of instruction as careful and thorough as that afforded in our best male schools. We are satisfied that the Distinctions and Certificates of Proficiency awarded by the Institute are good criteria of the attainments of those who receive them. From our knowledge of the Principal's success here and elsewhere in the instruction of young ladies, we cordially recommend the Institute to those who seek a thorough education for their daughters.

WM. CAIN, Prof. Math., &c., 'C. M. I."
M. M. HARGROVE, Prof. of Latin, &c., 'C. M. I."

Having personally inspected the examination papers of the Charlotte Institute for Young Ladies and the work of the pupils upon them, I am prepared to pronounce the course extended and the instruction thorough. I think the papers would compare favorably with those handed in by the best male schools of the State. A certificate that a pupil had successfully passed such examinations would be sufficient evidence of her attainments to any one who knew their character.

WM. W. CARSON, Prof. Mat., Davidson College, N. C.

"Having long known the Rev. Wm. R. Atkinson, as a student of the South Carolina College, subsequently of the University of Virginia, and (from personal examination of his work) as a successful teacher of Mathematics and the Natural Sciences, I can very cordially give my testimony to his fine culture, and to his skill as an accomplished instructor.

Mr. Atkinson is an honor to his profession, and his School is well worthy of the patronage of those who seek a thorough education for their daughters.

CHARLES S. VENABLE."
Prof. of Math. University of Virginia.

University of Virginia, July 13th, 1878.

[*From Charles B. Bradley, Professor of Thorough Bass, and Band Master, Dana's Musical Institute.*]

"Prof. Aloys Bidez has for two years been my fellow teacher in Dana's Musical Institute, Warren, O. I have known him all the time to be faithful to his duties and painstakings in his department which was that of the Piano. This department greatly improved under his care, either through his peculiar method of teaching, or through the studies and musical works he introduced. He has always won the respect and friendship of every one of his pupils through his firmness and kindness. He has shown himself proficient in Thorough-Bass, Harmony and Orchestration; and when at one time he was in charge of the Vocal Department of this Institute, he also proved himself a thorough teacher of Vocal Music.

[*From Rev. C. B. Hulbert, President of Middlebury College, Vermont.*]

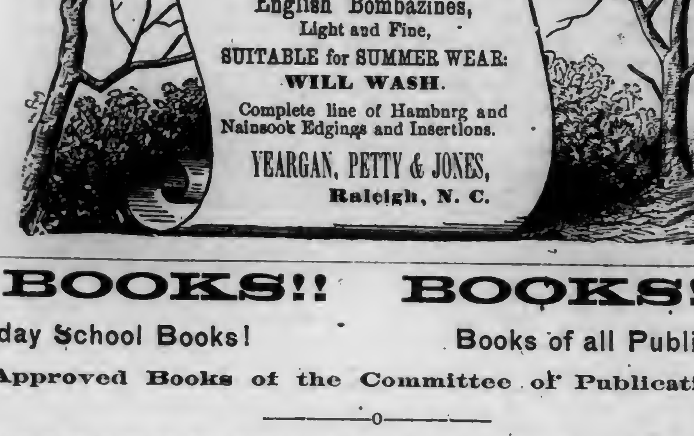
"It gives me pleasure to commend Miss Susan A. Sherman as a lady of high personal culture, and especially accomplished in her chosen profession as an Artist. A niece of the celebrated Boston Artist and Portrait Painter, Albert G. Hoyt, Esq., she early caught an inspiration from his works, and manifested something of his genius. The fine opportunities she has enjoyed from early youth, the excellent school in which she was drilled in art-culture, and the long experience she has had as a teacher, with its acknowledged success, combine to make her a rare acquisition to any Institution of Collegiate Training."

C. B. HULBERT.

N. B.—The entire corps of the able and experienced teachers of the last session has become permanently connected with the Institute. For *terms* or any information address the Principal,

Rev. WM. R. ATKINSON, Charlotte, N. C.
june 25 598-8t

RAVEN BLACK ALPACAS!



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☞Please state where you saw this advertisement. apl 23-589-tf

THE BUFFALO LITHIA WATERS,
For Malarial Poisoning, Especially Hepatic Diseases and Malarial Fevers.
Testimony of Distinguished Medical Men:
MALARIOUS FEVERS.

Extract from Letter of Dr. Wm. T. Howard, of Baltimore, Professor of Diseases of Women and Children in the University of Maryland, of August 1st, 1873.

Dr. Howard compares these waters with those of the celebrated Greenbrier White Sulphur, West Virginia, and adds the following:

The Greenbrier White Sulphur Waters will be recognized by all informed upon such subjects as one of the most noted Mineral Fountains of the World.

"Indeed, in a certain class of cases, it is much superior to the latter. I allude to the abiding debility attendant upon the tardy convalescence from grave acute diseases; and more especially to the cachexia and sequels incident to MALARIOUS FEVERS IN ALL THEIR GRADES AND VARIETIES."

* * * * * * * * In short, were I called upon to state from what mineral waters I have seen the greatest and most unmistakable amount of good accrue in the largest number of cases in a general way, I would unhesitatingly say the BUFFALO SPRINGS, in Mecklenburg county, Virginia."

—o—

Extract from Letter of the late Dr. Thos P. Atkinson, of Danville, Va., Ex-President State Medical Society, dated August 15th, 1874.

"The Buffalo Lithia Waters have unquestionably displayed great power in the peculiar diseases of the warm, miasmatic regions of the South, which may be grouped together under the general head of Malarial Cachexia, covering Hepatic Engorgements, Enlargements of the Spleen, Jaundice, &c."

"It is not pretended that these Waters possess any anti-periodic properties, such as belong to Quinine—At the same time, however, it is unquestionably true, that in the intermittent and remittent fevers in a chronic form, they have in numerous instances, given relief in cases which had obstinately resisted all the anti-periodic drugs of the shops. From my experience with them, I feel fully warranted in saying that, with rare exceptions, whenever disease is found originating under malarial influence, a potent remedy may be found in this water."

—o—

Extract from a Letter of Dr. John C. Coleman, of Halifax county, Va., (prior to the War a surgeon of the U. S. Navy, now retired) dated near Scottsburg, Va., January 1st, 1879.

"Perhaps no claim made for the Buffalo Lithia Waters is more thoroughly established than that they are a powerful antidote to malarial poison in all its forms and varieties. In that large class of disorders, included in term Malarial Cachexia, embracing Engorgement of the Liver and Spleen, Jaundice, Indigestion, Dropsies and Neuralgias, of which the warm malarious districts of the South are so prolific, the action of these waters as a general rule is most decided and happy, and oftentimes astonishing. In Chronic Intermittent and Remittent Fevers, they are especially efficacious. I presume there is no season at these Springs in which some cases of this character do not find relief from these Waters, which have before baffled the healing art."

—o—

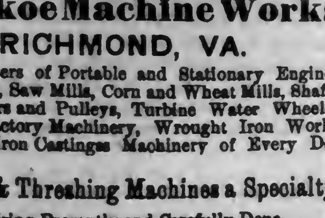
Extract from Letter of Dr. Alfred Plumber, of Manson, N. C., dated March 16, 1874.

"I have known the Buffalo Springs of Mecklenburg county, Va., for twenty-five years, and have sent many patients to them. In Chronic Intermittent and Remittent Fever, and in all diseases originating in malarial poison, I have found their action almost that of a charm. I have sent young ladies to these Springs so enfeebled from this influence as to be scarcely able to walk across a floor, and in a few weeks they would become so invigorated as to be able to dance half of every night."

—o—

These springs open for guests the 1st day of June. The water in cases of one dozen half-gallon bottles, $5.00 per case at the springs. Springs pamphlets sent to any address.

THOS. F. GOODE, Prop., Buffalo Lithia Springs, Va.



TALBOTT & SONS
Shockoe Machine Works
RICHMOND, VA.

Manufacturers of Portable and Stationary Engines and Boilers, Saw Mills, Corn and Wheat Mills, Shafting, Hangers and Pulleys, Turbine Water Wheels, Tobacco Factory Machinery, Wrought Iron Work, Brass and Iron Castings Machinery of Every Description.

Ginning & Threshing Machines a Specialty

Repairing Promptly and Carefully Done.

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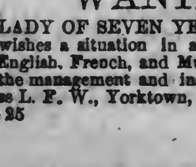

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FOR THE FAMILY.

Beautiful Things.

Beautiful faces are those that wear—
It matters little if dark or fair—
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Beautiful eyes are those that show,
Like crystal panes where heart-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless
Silent rivers of happiness,
Whose hidden fountains but few may guess.

—*Littell's Living Age.*

Edward the Black Prince.

The sun rose brightly over the little village of Crecy on the morning of Saturday, the 26th August, 1346. The golden corn was standing in the fields, the cattle were quietly grazing in the meadows, the birds were twittering in the woods; and in the still morning air rose the gentle murmur of a joyous stream. Everything spoke of peace that bright summer morning; little could one have dreamed that before that sun should have set in the West, the din and thunder of battle would wake the echoes of those quiet woods, or that those sunny fields would be torn and desolated by the angry tread of thousands of feet, or strewn with heaps of dead or dying! Yet so it was to be. A large army was even then halting in the cover of the forest over against the village, and far, far away, if any one had listened, might have been heard, mingling with the voice of the morning, the sound of a great host of horsemen and soldiers advancing in hot pursuit, and now and then a trumpet blast which echoed faintly among the hills.

The English soldiers as they rose from their beds of turf and grass, heard those far-off sounds and knew—who better?—they must fight like men to-day or perish.

So they sprang to their feet and seized their arms and armour, ready at any instant to obey the summons of action.

Suddenly, along the ranks came the cry, "The king and the prince!" and directly afterwards appeared the great King Edward III., of England riding slowly down the line of his army, and at his side a stately boy of sixteen years, dressed in black armour and mounted on a black horse. Never was a king more honored or king's son more loved, than were these two as they passed with cheery word and dauntless bearing among their loyal and devoted soldiers.

The king stopped when he had reached a spot from which a good portion of his host could hear him, and raised his hand.

Every man stood silent as he spoke.

"My loyal subjects, we must meet to-day a host greater than us in number, but not greater in valor. Fight, I charge you, for the honor of your country. My son here leads the first division of my army. This is his first battle, and sure I am he will acquit himself like a man. Do you the same, and God will give us the victory."

With such encouraging and confident words the king addressed his men, who cheered him and the brave prince long and loud.

Then every man took his helmet and his bow and waited for the enemy.

The morning passed, but still no foe appeared. But the distant murmur was now grown to a loud and ever-increasing din; and as they sat, the English could hear shouts and the neighing of horses and the tumult of many voices, which betokened the near approach of the host of King Philip of France.

It was not till about three in the afternoon that the French army came in sight of Crecy. They had had a rapid, a fatiguing march, since day-break, and were now in no condition, even with their vastly superior numbers, to grapple with the fresh and inspirited Englishmen. So thought and said many of Philip's officers, and did their best to persuade him to put off the encounter till next day.

But however much Philip might have been inclined to adopt this good advice, his army was in such a state of confusion and disorder, owing to their rapid march, that they were quite unmanageable. When the officers bade those in front to halt, those behind, shouting and impatient, still pressed on, so much so that the king and all the nobles were carried along with them into the very face of the English, who stood awaiting the attack.

When Philip saw the collision could not be put off, that the battle was inevitable, he shouted loudly.

"Bring forward the Genoese bowmen!"

Now these bowman, 15,000 in number, on whom Philip depended to scatter and drive from the field the main portion of his enemy's force, were in no sort of condition for begining a battle, after their long fatiguing march, and with the strings of their crossbows all loose with damp, and with a dazzling sun now glaring full in their eyes. But Philip, too confident to heed any such trifles, impatiently, nay, angrily, ordered them to the front, and bade them shoot a volley against the English archers, who stood opposite.

So these foreigners stepped forward, and as their manner was, gave three leaps in the air, with the idea of terrifying their foes, and then raised their bows to their cheeks, and let fly their arrows wildly in the direction of the English.

The trusty English archers, with the sun behind them, were not the men to be intimidated by leaping into the air, nor panic-struck by a discharge so ill-aimed that scarce one arrow in ten even grazed their armor.

Their reply to the Genoese was a sudden step forward, and a sharp determined twang of their bow-strings. Then the air was white with the cloud of their arrows, and next moment the foremost ranks of the Genoese were seen to drop like one man.

This was enough for those already dispirited hirelings. They fell back in panic disorder; they cut their bow-strings; they rushed among the very feet of the horsemen that Philip, in his rage, had ordered "to ride forward and cut down the cowardly villians!" Then the confusion of the French army was complete.

The English followed up their first advantage steadily and quickly. Knight after knight of the French dropped from his horse, troop after troop fell back, standard after standard tottered.

Nowhere was the fight fiercer than where the young Black Prince led the van of the English: and from a windmill on a near hill, the eager eyes of King Edward watched with pride that figure clad in black armor even in the thick of the fight, and never halting an instant where danger of duty called.

It would be too long to tell of all the fighting that day. Philip, with his great army, could not dislodge his compact foe from their position, nor could he shelter his men from the deadly flight of their arrows. Bravely he rushed himself into the fray to rally his men, but to no avail. Everywhere they fell back before their invincible enemy.

Once, indeed, it seemed as if his brave knights would surround and drive back the division of which the boy prince was leader. An English noble sent post haste a messenger to Edward to say, "Send help; the prince is in danger."

But Edward knew more of battles than most of his officers. He replied, coolly:

"Is the prince slain?"
"No."
"Is he wounded?"
"No."
"Is he struck down?"
"No."

"Then go, tell him the battle he has won so far shall be his, and his own. To-day he must win his own spurs."

The words flew like wildfire among the English ranks, and our brave men fought with renewed valor.

That evening, as the sun was getting low in the West, Philip and his host turned their backs on Crecy and fled—all that were left of them, and anywhere, to be out of the reach of the army of that invincible boy. Horseman and footmen, bag and baggage, they fled, with the English close at their heels, and never drew rein till night and darkness put an end to the pursuit.

Meanwhile, there was rejoicing and thanksgiving on the field of Crecy. The English king hastened from his post of observation, and, in the presence of the whole army, embraced his brave son, and gave him the honors of that glorious victory, wherein two kings, eleven princes, 1,200 knights, and 30,000 men had fallen. A sad price for glory!

"Sweet son," said he, "God give you good perseverance. You are my true and valiant son, and have this day shown yourself worthy of a crown."

And the brave boy bowed low before his father, and modestly disclaimed the whole glory of the victory.

Loud and long did the loyal knights and soldiers cheer their brave king and their heroic prince; and when they saw the latter bind on his helmet the plume of three ostrich feathers, worn by the most illustrious of his slain foeman, John, King of Bohemia, with the noble motto, "Ich dien" ("I serve") beneath, the enthusiasm knew no bounds. And the motto has descended from prince to prince since then, and remains to this day as a glorious memorial of this famous boy, who earned it by doing his duty in the face of danger, and setting an example to all about him that "he who serves rules."—*Boy's Own Paper.*

Faithful Sandie.

Dean Stanley in the course of a recent sermon to children in Westminister Abbey, told a touching story of an Edinburgh street boy. Two gentlemen were standing at the door of a hotel one very cold day, when a little boy with a thin blue face, his feet bare and red with the cold, and with nothing to cover him but a bundle of rags, came and said: "Please sir, buy some matches." "No, don't want any," the gentleman said. "But they are only a penny a box," the poor little fellow pleaded. "Yes but you see we don't want a box," the gentleman said again. "Then I will gie ye twa boxes for a penny," the boy said at last, and so to get rid of him, the gentleman who tells the story says, "I bought a box; but then I found I had no change, so I said, 'I will buy a box tomorrow.' 'Oh, do buy them to-night, please,' the boy pleaded again; 'I will run and get ye the change, for I am verra hungry.' So I gave him the shilling and he started away. I waited for him but no boy came. Then I thought I had lost my shilling; still there was that in the boy's face I trusted and I did not like to think bad of him. Late in the evening I was told a boy wanted to see me; when he was brought in I found it was a smaller brother of the boy that got my shilling; but, if possible, still more ragged and poor and thin. He stood a moment diving into his rags as if he was seeking something, and then said: 'Are you the gentleman that bought the matches fra Sandie?' 'Yes.' 'Weel, then, here's fourpence out o' yer shilling; Sandie cannot come; he is very ill; a cart ran over him and knocked him down, and he lost his bonnet and his matches and your sevenpence, and both his legs are broken, and the doctor says he'll die, and that's a'.' And then putting the fourpence on the table, the poor child broke down into great sobs." The two little things lived alone, their father and mother being dead. Poor Sandie was lying on a bundle of shavings. He said: "I got the change sir, and was coming back; and then the horse knocked me down, and both my legs were broken; and oh, Reuby! little Reuby! I am sure I am dying, and who will take care of you when I am gone? What will ye do Rugby?" The kind hearted gentleman took the lad's hand and said he would always take care of Reuby. Poor Sandy had just enough strength to look up as if to thank his protector, and then the light went out of his blue eyes forever.—*N. Y. Tribune.*

MISCELLANEOUS.

Velvet Grass—Meadow Soft Grass.

Among the numerous specimens of grass sent us to be named, none occur more frequently than the Velvet-Grass, or Meadow Soft Grass (*Holcus lanatus*). This grass is in itself so handsome and so unlike in appearance to other grasses with which it may grow, that it is sure to attract the attention even of those who are not especially observant. Though the books generally speak of it as occuring in moist meadows, we have often found it on the poorest sandy knolls, where little else flourishes. It grows in turf, a foot or two high from a perennial root; its leaves and sheaths are of a very pale green, being densely clothed with short soft hairs, which make them velvety to the touch, and have suggested the common names given above. The flowers are in a rather regular panicle which is very pale and often with a reddish tinge that increases its beauty. The structure of the *spikelets*, or flowers as they are popularly regarded, is so peculiar that the grass may at once be identified by those who look closely at such things. Those who are attracted to this grass by its showy appearance, are disappointed to learn that it is worthless as a forage plant. The European writers upon grasses mention it as a weed, the introduction of which into meadows and pastures is to be avoided. This grass presents one among many instances where a plant may be worthless in one locality and of value in another. While it is stated that animals will eat all the surrounding herbage and leave the Velvet-Grass untouched, we have had letters saying that animals prefered this to all other grasses. Both statements are true; the first has reference to localities where there is an abundance of better grasses, and the other from States where the grasses are few in number and generally of a quality inferior to this. As we advise our friends upon the northern border to grow crab apples if they can raise no others, so we say to those living far south, raise Velvet-Grass, if that is the best that will grow with you. But it appears that Velvet-Grass has other uses. In that very creditable Report on the Grasses of Tennessee, by Col. Killebrew, the State Commissioner of Agriculture, it is stated that this is unequalled as a grass for lawns. It has been very difficult to find a grass suitable for lawns in the Southern States, and should this do as well further south as it is reported to do in Tennessee, it will meet with great favor. According to the Report: "a yard turfed over with this grass presents a most lovely appearance, and looks as if spread with a velvet carpet." The same Report quotes Mr. Gregory of North Carolina, in favor of its utility as a hay crop; he says that "Orchard Grass in the same field will not compare with it." There now comes from North Carolina a still more important statement as to the value of Velvet-Grass. Prof A. R. Ledoux, who is doing much good work as Chemist in charge of the Experiment Station at Chapel Hill, N. C., sends us an interesting letter from one of his correspondents—one who is evidently intelligent and has given much attention to the relation of grasses to the agriculture of the State. This gentleman writes in reference to Velvet-Grass: "I have come to the conclusion that it is about the only thing that it will pay to use to recuperate the worn out lands of the South. I believe this grass to be very valuable; on the driest lands or on the wettest bottoms, it grows about as high as oats on the same land, and where it is too poor for other grasses to grow. I sow it with Red-top on poor lands, mow occasionally for two or three years, and then turn under and sow Orchard-Grass with Clover, I let these stand for some time, and when they are turned under, my land will bring eight or ten barrels of corn to the acre. I usually keep 80 acres in grass, 80 in corn, and 80 in cotton, rotating as the sod gets too tough. Orchard-Grass, Clover, and Timothy will not grow upon land so poor as where this grass (the Velvet) will make a fair crop." This is a more important matter to Southern farmers than those who have no difficulty in raising a crop of grass can understand. If this Velvet-Grass, turned under, will prepare poor land for Orchard Grass and Clover, it is a great boon to Southern agriculture, and we thank Prof. Ledoux for allowing us to make use of the above quoted letter in advance of his annual Report.—*American Agriculturist.*

The Lost Ten Tribes.

In reply to the query which appeared in the *Ladies' Own Journal*, of Edinburgh, from one anxious to be informed "if the members of that peculiar tribe, the Rankinites, who are located in the East of Glasgow, are descended of the lost ten tribes of Israel, and if so, are they of the House of Israel or of the House of Judah?" a correspondent says, "They are of the House of Israel, for we know from Bible and other history that the tribes of the House of Judah were never lost—although they were in Babylonish captivity for 70 years—and are the Jews of the present day. But we read in Genesis xxviii. 14, that the House of Israel would be spread abroad to the west, east, north, and south, and we also know by Bible history that the House of Israel went into Assyrian captivity 725 years B. C.; then we have ample proof from the classic historians—viz, Strabo, Herodotus, Diodorus, Pliny and Ptolemy—that our ancestors came from the parts of the globe where Israel was lost. Edward Hine, the living historian and lecturer, has published in his little magazine forty-seven identifications of the British nation with the Lost Ten Tribes of Israel, founded upon 300 Scripture proofs, and 120,000 copies of the admirable little magazine have already been sold. Hence we have no reason to doubt that the peculiar tribe of Rankinites, which has been for the last forty years located in the East End of Glasgow, are lineal descendants of the lost tribes of Israel. They keep themselves by themselves, associating with no others, except in a work or business capacity; and during the long period of forty years have held all their meetings in their club rooms, No. 2, Greenville street, Calton, Glasgow, and any person acquainted with the doctrines of physiognomy, ethnology, and anthropology, will at once discern them to be of Oriental descent. There is one among their number who can speak a little Hebrew, and also sing a lively Hebrew song. They have a king of their own who settles all little disputes that may arise among themselves; he is a very remarkable old man, being well versed in many of the grand arts and sciences, and at all times able and willing to amuse and instruct his fellow men; and, like King Solomon of old, there are many, like the Queen of Sheba, who call on him from many parts of the country to see and hear his wisdom, for he has at all times exemplified the virtues of friendship, courtesy, forgiveness, hospitality, patience, forbearance, gentleness, gratitude, brotherly love, relief and truth. He is considered to be one of the best carvers on wood in the world, the Children of the Sun and Moon not excepted—the only instrument he uses being a pocket knife of Oriental make, for there is stamped on the blade, "Syria, 22d day of the Ides of March year of Rome 788." With this knife he makes some of the handsomest walking sticks ever seen in Britain or any other country. He has made sticks for some of the most eminent clergymen in the land, the device of them being a serpent—cut life-like round the stick from one end to the other, the head being at the handle—emblematical of the primitive serpent that deceived old mother Eve in the Garden of Eden.—*Scottish American Journal.*

A Plea for Fancy Work.

Men exclaim against it as foolish; utilitarians, as a waste of time; while philanthropists too often denounce it as wicked. We would reply to the first that no work, however small, is worthless if it add to the cheer and attractiveness of home. To the second, that zest, diversity, and change of interest are usually real economy rather than waste of time. And bid the third look to the hill-side, where soon the "blossoming trees" of countless orchards will be tossing their fragrant "foam of promise" against the blue spring skies, and remember that the same Hand crowned the earth not only with fruitfulness, but beauty, so that even the fields of corn fluttering soft wealth of silken tassels, and of wheat bending the ripeness of their golden heads, are a perpetual delight not only to the eye of the husbandman, but the artist. Perhaps the mother may sometimes forget her mending over her tidy, but so she might over her book; and is she for that reason to renounce everything aside from her routine tasks? And true as it is, to whoever strives for self-culture, that spare moments are the "gold dust of time," yet often the mind is too weary with the friction of trial or care to enjoy even the favorite author. But more than all, with most women fancy-work is the one expression for the æsthetic sides of their natures—the artistic taste that lies, though perhaps dormant, in the heart of nearly every woman. Few can be artists or sculptors, but to see silks and worsteds assume form and beauty under their fingers give something of the same creative delight that in a fuller measure thrills the heart of Rosa Bonheur or Harriet Hosmer. We know a lady who, embroidering a table spread, and lacking patterns, gathered flowers from the garden for models. Was not hers the artist's skill, though she wrought without palette or brush? Moreover, the love of fancy work is no sign of a weak or frivolous mind. Matilda of Flanders gave to England a history in her Bayeaux tapestry, Madame de Maintenon sat at her embroidery in the midst of Louis XIV. and his ministers. Mrs. Somerville, we are told, could turn from her mathematical calculations and translations of La Place, to superintend her household, or embroider her children's frocks. Harriet Martineau, the writer on political economy, the friend of politicians and statesmen, prided herself on her skill in all fine feminine handicraft. Let women, therefore, not decry nor too much neglect their God-given love of beauty; rather let them feel a joy and pride in giving it most perfect utterance, rising, whenever possible, into higher and fuller forms of art, but when nothing better offers, making the most, by taste and skill and originality, of the much despised but by no means wholly despisable fancy-work.—*Christian at Work.*

Something About the Zulus.

The Zulus live in a beautiful and fertile land in which they have two harvests in every year, and need scarcely do more than scratch the soil and sow their seed to secure an abundance of vegetable food. There are rich pastures on which large herds of cattle feed, so that beef is plentiful; and as the bush, or "hlanzi," as they call it, is full of antelopes, wild boars, and buffaloes (to say nothing of larger game), and many of the men are keen hunters, they are particularly well off for meat. They are also great lovers of beef, which has been compared to thin gruel made with weak hock, and though this beverage is not very intoxicating, they drink such quantities of it in the course of the day that they are sleepily stupid by night. The Zulu idea of perfect happiness is plenty of beef, beer and nothing to do but just to sit still, eat, drink, and listen to whatever news and gossip any one may be able to tell them. The women do all the field and garden work, with the exception of hoeing the king's corn, which is done by the men who present themselves at the royal kraal every spring for this purpose. There is, however, one particular office which women are forbidden under pain of death to perform, and that is, milking the cows, which is always done by men and boys. They are a remarkably superstitious people, and believe devoutly in signs, omens and dreams. A man will not go out hunting if he has had a dream of ill-success on the previous night; and if he has a wonderful escape from danger or accident, always attributes it to the care of his "Ehlose," or guardian angel. Their ideas of a Creator are very indistinct, and consist merely in a tradition that the "big one of all" brought their nation originally "out of the reeds," and missionaries have not been welcome among them, because King Cetewayo has always thought that if he once admitted them a foreign army would soon follow, and to use his own expression, "eat him up."—*Scottish American Journal.*

WORKINGMEN.

Before you begin your heavy spring work after a winter of relaxation, your system needs cleansing and strengthening to prevent an attack of Ague, Billious or Spring Fever, or some other Spring sickness that will unfit you for a season's work. You will save time, much sickness and great expense if you will use one bottle of Hop Bitters in your family this month. Don't wait. See other column.

MISCELLANEOUS.

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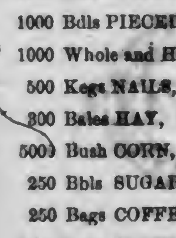

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PRESBYTERIANISM IN NORTH CAROLINA.

BY REV. J. RUMPLE.

[FIRST PRESBYTERIAN CHURCH, WILMINGTON, CONTINUED.]

On the 25th of April, 1852, the Rev. Matthew B. Grier, of the Presbytery of Baltimore, preached his first sermon in Wilmington; and, in response to an invitation, commenced laboring as stated supply on the 18th of July following. He was installed as the sixth pastor, May 19th, 1854, Rev. Messrs. A. Gilchrist, Geo. M. Gibbs, and Jas. P. McPherson, officiating. Mr. Grier continued to labor in this church until the 26th of May, 1861, a period of nine years, and his labors were much blessed. There were 156 members added to the church under his ministry, or an average of 17 per annum. Quite a number of important events characterized his pastorate. One of these was the precious revival of 1858, when 62 persons were admitted into the church in two months. Another event was the purchase, in 1854, of a neat and commodious brick dwelling house for a manse, at a cost of $4,000, while the same year members of the Church gave $4,100 to Union Seminary and the Seamen's Friend Society. A missionary chapel was also erected, and in 1858 changed into the Second Presbyterian church. A young men's prayer meeting was also established, beginning April 9th, 1858. The next year they erected a house in the lower part of the city for a Sabbath school and prayer meeting, where Mr. John N. Andrews, a colporteur, now of Statesville, gathered quite a number of pupils from the neglected classes into the Sabbath school. All these prosperous events were joined with a great calamity. This Church valued at $10,000, with its new organ valued at $2,500, was consumed by fire, April 13th, 1859. It was sad for this flock, thus a second time to lose their church by fire. But they were not long idle. A subscription of $14,000 was soon raised, a new and more desirable site purchased, the work undertaken and completed, and the Church was dedicated to God, April 28th, 1861. The Church is one of the handsomest in the State, and its interior is finished in a unique manner. The native curled pine, unpainted, but handsomely varnished is used for the finishing. The effect is very pleasant, especially to a North Carolinian, whose life has been spent where the long-leafed pine swings its branches in the air.

When the great struggle between the North and South was seen to approach, Dr. Grier, whose sympathies were with the North withdrew from Wilmington, and went to Philadelphia. Here he soon became editor of the Philadelphia *Presbyterian*, a post which he still occupies. Dr. Grier was a diligent, earnest, scholarly man, and notwithstanding the diversity of opinion between him and them, his memory is still precious in North Carolina. He was a native of Chester County, Pennsylvania, born in 1820, graduated from Washington College, Pa., in 1838, and from Princeton Seminary in 1844. He was licensed in Wilmington, Del., in 1843, and ordained by the Presbytery of Baltimore in 1847, and installed pastor of the Church at Ellicott's Mills. From this place he came to Wilmington.

From 1861 to 1865, while the country was convulsed with civil strife, the Church had no pastor. The Rev. Martin McQueen, who was the minister of the Second Church, supplied the First Church for a season in 1863 and 1864, and in the opening months of 1865, the Rev. A. D. Hepburn, occupied the pulpit.

The Rev. Horace L. Singleton, of the Presbytery of Baltimore, was called in 1865 and duly installed May, 1866, the Rev. Messrs. J. M. Sherwood and J. M. Sprunt performing the ceremony of installation. Mr. Singleton resigned Oct. 1, 1871, and returned to Baltimore. In January, 1872, Rev. A. F. Dickson began to supply the Church, and was installed June 1st, 1872. He resigned May 5th, 1873. Mr. Dickson, after preaching a short time at Chester, S. C., took charge of the Tuskaloosa Institute for training colored ministers. He was earnest, zealous, a good writer and faithful teacher. The Master called him to the rest of Heaven January 8th, 1879.

The Rev. Wm. S. Plumer, D. D., LL. D., supplied the pulpit from May, 1873, until March, 1874.

The Rev. Joseph R. Wilson, D. D., resigned his chair of Ecclesiastical History and Church Government in the Columbia Theological Seminary, in answer to a call from this church, and was installed Nov. 1st, 1874. He is now the pastor.

The Church has 260 communicants and is one of the ablest churches in the Synod.

OFFICIAL CHANGES.

In the fall of 1858 the membership of the Session had been greatly reduced: Alexander Anderson had died Nov. 15th, 1844; Hervey Law had removed North; and John C. Latta had transferred his membership to the Second Presbyterian Church. Nov. 29th, 1858 the following persons were elected elders: Dr. James H. Dickson, John N. Andrews, Barzillai G. Worth, Geo. Chadbourn and James C. Smith. At the same time a bench of Deacons was formed by election of Captain Gilbert Potter, Dr. Thomas C. Worth, Malcom McInnis, Joseph B. Russell, John W. K. Dix, Samuel Northrop and James D. Cumming. These officers were ordained and installed Dec. 26th, 1858.

Robert W. Gibbs died January 13th, 1861. By the yellow fever which desolated the city in 1862, the following official members fell, viz: Dr. James H. Dickson, Sept. 28, J. W. K. Dix, Oct. 9; Dr. T. C. Worth, Nov. 1.

The following persons were elected elders on January 23, 1868: Albert A. Willard, James D. Cumming, Samuel Northrop, Charles H. Robinson, and John McLaurin—and the following deacons: Thomas W. Player, David G. Worth, George W. Williams, Williamson Whitehead, and Edward P. George. These were installed February 2, 1868. Charles P. Mebane was ordained and installed deacon, March 12, 1868 and James Sprunt indnoted into the same office March 16, 1873.

This Church has sent from her fold into the gospel ministry, Rev. Thomas R. Owen, now a Baptist minister, Rev. Sidney Gibbs Law, a Presbyterian minister in connection with the Northern Church, and Rev. Messrs. George W. MacMillan and Alexander Sprunt of the Southern Presbyterian Church.

"UNCLE MOREAU."

Uncle Morean, or Meroh, as his name is supposed to be properly written, was an African of the Foolah tribe, born on the banks of the Senegal river, about 1770. His father was a man of considerable wealth, and he educated his son well. Meroh could read and speak Arabic fluently, understood business and figures. For some unexplained reason he was sold into slavery, and landed in Charleston in 1807, being about 37 years of age. He soon ran away from a severe master, was arrested and lodged in Fayetteville jail. From this place, Gov. Owen, of Bladen county, purchased him, being induced to do so by compassion for the poor friendless man. Meroh was a zealous Mohammedan, but at length light dawned upon his mind, and he became a Christian, first joining the Church at Fayetteville, afterwards that of Wilmington. He was copper colored, with African features. He had many friends, and was kindly treated by Gov. Owen's family. In the church in winter, the old man sat by the stove, and in the summer in the front seat. The latter years of his life were spent in calmly awaiting the Master's summons to come up higher. He died in 1864, aged about 94 years. Thus God led him by a wonderful path to the home of the just.

On Sabbath, March 16th, 1879, the pastor was enabled thankfully to acknowledge that a debt of $14,553.77, upon the Church for the purchase of a parsonage and grounds adjoining, had been paid, and the pastor's salary and all other expenses had been settled to date, so that the Church was entirely free from debt.

—*McLaurin's Annals of First Presbyterian Church, Wilmington, and general sources.*

SECOND PRESBYTERIAN CHURCH OF WILMINGTON, N. C.

In the year 1858 the Presbyterians of Wilmington were blessed with a precious revival; and as a thank-offering to the Head of the Church, a lot was secured on Chestnut, between 7th and 8th streets, and a neat wooden building was erected and dedicated October, 1858. Geo. Chadbourn, M. McInnis and John Colville acted as the building committee. Here the Second Presbyterian Church was organized by an exodus of fourteen members from the First Church. J. C. Latta and Alex. Sprunt were elected Ruling Elders, and John Colville, John R. Latta, James Price and James H. Blanks were elected Deacons. These officers were installed by the Rev. M. B. Grier, the pastor of the First Church, Dec. 10th, 1859.

The newly organized Church chose the Rev. Martin McQueen as their Stated Supply, and he began his labors in January, 1860, and continued until December, 1865. During this time the number of members increased to thirty-eight—a gain of twenty-four, or an average of six per year.

The war and the yellow fever scattered this little flock, and at the close of the war, on account of the disorganized state of things, and the reduced number of members, it was deemed best to sell the Church building and to worship with the First Church. This state of things continued until 1870, when under the auspices of some of this congregation a Sabbath school, and a day mission school were established in the Brooklyn Hall, and the Rev. H. B. Burr, chaplain of the Seaman's Bethel, was employed to overlook the work, and preach once on each Sabbath.

This arrangement continued until Nov. 1873, and meanwhile a small congregation was gathered, and a neat brick chapel built on the corner of Fourth and Campbell streets. This chapel was dedicated in June, 1872. Three members were added, and deacon John Colville was ordained as a ruling elder in Dec., 1871. From Nov., 1873, to June, 1874, the Church was without a supply. In April, 1874, a unanimous call was extended to Rev. C. M. Payne, and so prosecuted that it was finally accepted by him, and he began his labors the 1st of June, 1874. On the first Sabbath of November, 1878, Mr. Payne was installed the first pastor of this Church. At the time when he began his work here, only ten members were available—twelve having died—including ruling elder J. C. Latta, and deacons James Price and James H. Blanks. This pastorate has now continued 5 years, and to the original thirteen there have been added eighty names, or an average of sixteen each year. The roll now contains eighty-five names, seventy-five of whom are resident communicants.

The Sabbath school shows a gain of twenty pupils and has a total attendance of eighty-four members. W. H. Sprunt, and W. J. Smith were elected and ordained deacons the second Sabbath in February, 1877. The Sacrament of Baptism has been administered to sixty persons—twenty-six adults and thirty-four children.

A comfortable manse has been erected for the pastor. The contributions of this Church have been liberal, averaging for 1874 and 1875, $1,300 per year, and for the three following years about $1800 per year. The work of this Church has been *aggressive*, not deriving its members from the first Church, but seeking out and gathering in a new element. Notwithstanding the pressure of the times the Church has been gaining—the congregation increasing from the first—a new element reached—the membership cemented and crystalized, and to-day it is more self-relieved and independent than at any former time.

Between the pastors and the congregations of the two Wilmington churches fellowship with the utmost good feeling exists, and kind offices are constantly interchanged.

For the N. C. Presbyterian.

A GLIMPSE OF THE MOUNTAINS.

Without any expectation of rivaling the skill of my friend, Mrs. C. P. S., in descriptive narrative—I should yet like to attempt to entertain some of your readers by giving a slight account of some incidents of a late mountain trip—hoping by this means to induce others to come and take a share in such enjoyments.

We left Statesville at eleven o'clock on a bright sunny day. The ride to "Henry's" was uneventful, as it is a quiet country through which we passed—and most of the inhabitants were at that season busy on their farms. As the train moved away from "Catawba Station" a lonely looking individual stood gazing after us—and my conscience smote me for not remembering that James P——' was making his home there and might have been cheered by exchanging greetings with an old friend. The circumstance was food for melancholy thoughts on "lost opportunities" which have forever escaped us. The Catawba river brightened our landscape, but we were constantly disappointed in seeing scarce any wild flowers—we were several weeks too late for them. As the hours passed we kept a lookout for "the mountains," which at last appeared to strike us with their grandeur. We regretted to miss a fine view of the "Black" as our travelling companion could not tell us when and where to look for it. At a little after 6 P. M., we arrived at "Henry's" in the heart of the mountains—where we found comfortable rooms, excellent fare and a most courteous host. We were much pleased to meet Major Wilson the President of the Road, with whom we sat on the porch after supper, talking of old times and old friends, while our eyes were feasting on the sunset glow as it gradually faded away behind the Blue Ridge. Finding that we intended to spend the next day at Henry's, Major W. kindly invited us to accompany him on his rounds, dine at the "Penitentiary" and return to the hotel on the evening train. To all of this we gladly assented and on going to the train next morning Major W. offered us a ride on the engine—so L. took her perch on one side, and I on the other with the Major and the engineer standing between us. Ah! it was glorious to ascend those grand old hills in such a style. The engine seemed like a living sentient being—and when the engineer now and then loosed his hold on the lever, it was as though the rein had fallen from the driver's hand! Up and up we went, winding our way through deep cuts, over lofty trestles and high embankments, into dark tunnels—bewildered at the tortuous course which we were pursuing, and unable to decide whether the range of trestles in sight across the valley were those which we had already crossed or those to which we had not yet come. The entrances to the tunnels were draped in green, the vines and shrubs seeming to take root in the bare rocks. At last the train stopped at "Swannanoa station," a small cabin only a little below the summit of the Ridge. Here we alighted and watched the transferring of passengers and baggage into the roomy sociable old-fashioned nine-seated stage coach which was to convey them to Asheville. Major W. now directed L. and myself to put on overshoes and mount our perches once more. We were taken on and on, into Egyptian darkness, lighted up in one place by the fire of a blacksmith's forge, in a niche out in the side of the tunnel.

Soon after plunging into the darkness again the engine came to a halt and the word was given "you must alight here!" But how? We could not see our hands—much less tell where to put our feet! At some distance ahead convicts were at work using miner's lamps, and lights being brought from that quarter we descended in safety. Stepping from sill to sill and at one time forced to climb on and walk across some flat cars which stood in the way; we at last reached a place where some convicts were picking and drilling at a steep bed of rock some five or six feet in height and over the face of which flowed a stream of clear cold water. We clambered or rather were *pulled* up this bank and found ourselves in a place which looked like a long garret, the lamp-light showing the heavy beams arching the roof. This was the unfinished part of the last and longest tunnel. Word was sent ahead to bring handcars and presently we could dimly see that they were at hand. Taking our seats we were cautioned to lower our heads in order to avoid being struck by the beams overhead. The cars were very muddy, but that was a trifling circumstance, and in a few minutes we emerged from the darkness into the open air at the further end of the Swannanoa tunnel. To add to our gratification at having accomplished the trip Major W. informed us that with a single exception we were the first ladies who had passed through. Near the mouth of the tunnel an engine was standing with flat cars loaded with rails and iron for the track. We found comfortable seats on these rails and were taken a mile or two further into Buncombe county, as far as the track was laid. We wandered about seeking wild flowers until Major Wilson was at leisure to attend to us again—but instead of returning through the dark and muddy tunnel he guided us on foot across the top of the Ridge, a far less exciting mode of travel, though now and then we could hear the sound of blasting seemingly just beneath.

Just on the top of the mountain we visited a fish hatching establishment belong to the U. S. Government. The baby trout and salmon seemed lively enough, one can hardly imagine a quicker movement than the "spring" with which they seize the food which is thrown to them. These pools have a stream of clear mountain water flowing through them—and are beautifully shaded by rhododendrons, azalias, flowering locusts and other mountain trees and shrubs.

A short distance below we found a train of flat cars, loaded with earth to be used on the "files" and took our seats on a couple of *empty* powder kegs which lay on the rear car. Major W. gave directions as to the disposal of this earth and during the half-hour needed for this, our train stood on some trestle-work from which spot we had before us the finest view on the whole road—range after range of mountains receding into the blue and misty distance far away into South Carolina. Thence we moved on to a saw-mill where we alighted and sat for awhile watching the work and admiring the views. Major W. then led the way by a short walk to an exquisite retreat beside one of the many sparkling streams, where we found hidden amongst the laurels a recess in the rock, so sheltered by a craggy shelf overhead as to form almost a cave. Here we rested and chatted for an hour until informed that the engine would soon be at our disposal for the descent of the mountain. This time we took seats on the tender that nothing might obstruct the view, and although the sun's heat was intense, the cool mountain breezes prevented our being oppressed. Major W. accompanied us for a short distance, and then left us under the charge of the engineer whom we found a very agreeable companion. After winding our way downwards for several miles as we thought, the engineer halted at the stockade and I remarked "there comes Major W. and he walks as if he were tired." To our utter bewilderment he told us that he had parted with us at a spot not more than two hundred yards above, and had been at the stockade more than half an hour. It was eight miles from the saw mill to the foot of the mountain and the ride down was delightful. We reached Henry's just in time to enjoy one of Mr. Sprague's excellent dinners, Major Wilson having concluded that penitentiary fare was too rough for us.

Such a muddy individual as I was! On taking a survey of myself after reaching the hotel I was not surprised that the President of the road did not wish me to dine with him even at the penitentiary. To our great regret he was called away that evening. I had hoped to obtain from him a map of the road, as well as some information in regard to it.

My travelling companion had once passed over the "Horse-shoe bend" on a railroad in western Pennsylvania, and she gave it as her opinion that the views on our road were fully equal in beauty to those on that road, except that the cliffs are not so high. To all lovers of picturesque combinations of art and nature, I would recommend a trip over our Western N. C., Railroad and a stay of several days at and around "Henry's" in order to enjoy and fully take in the many beauties of the scenery. And there are few men who have such rare opportunities of giving pleasure to their friends as are enjoyed by Major Wilson, when "doing the honors" of his Road to those who seek such entertainment.

M.

GOLDSBORO INSTITUTE.

(Published by request, from the Goldsboro Messenger.)

MR. EDITOR:—In tendering to you her thanks for pleasant notices from time to time, of her school enterprise in Goldsboro, Mrs. Chapman would at the same time acknowledge that much of the pleasure and the profit of her past school year has arisen from the almost uniform docility, the unquestioning obedience, and the diligent habits of study, which have characterized a majority of her pupils.

Averse to publick exhibitions of young ladies of tender age, and to the blazoning of their names in publick prints, Mrs. Chapman yet feels that it is perhaps due to her pupils, that incidental, honourable mention should thus be made in a general way, of their industry and their success.

The Principals of Schools are by no means the only ones who are unwise in this matter of parading young girls before the publick gaze. Parents will, I hope, excuse the charge that they too, in many instances, are exceedingly fond of seeing their children "behind the footlights" the "cynosures of admiring eyes"—scarcely realizing that weeks, nay, months, are sometimes wasted in preparation for publick exhibitions, which might have been filled up with steady progress and improvement. Nor is this, by any means, the most objectionable phase of the so-called "Commencements"—of the present day. There is much to be deprecated, in the moral, (or the immoral) influence which they exert on the school girls, and no criterion whatever can be formed from such exhibitions of the real status of the pupil. Quiet, modest, studious girls, who have studied diligently, sometimes burst into tears and retire ingloriously from the gaze of the crowd—while a little self contained damsel, who is perhaps thoroughly superficial—"brings down the house" and bears off the palm. Self-possession is desirable, and to be inculcated, the esthetics by no means to be lost sight of in educational matters, and "school" should be made as pleasant to the pupils as is consistent with solid improvement; but sensible parents and the best teachers, I am sure, coincide in the above views, but think, or say, that "the age" requires more noise and tinsel than was formerly desired. So does the age (in some minds) require Bloomer costume, publick attitudinizing, female speakers in publick places, &c., &c. But some of the "old-fashioned," who still retain the "as" and "ks" think that the "exhibitions" of daughters should be in the drawing-rooms of mothers and friends, and that far more importance attaches to thorough home examination of children's attainments, than to the garish display of pin-backs, bride sashes worn improperly, and all the concomitants of festoons, wreaths and gas-light for the edification of a promiscuous, motley crowd of people, whose comments, if heard, would sometimes cause to tingle, the ears of doting parents, and of daughters so justly dear to parents' hearts. The influence of all this publicity and display is only evil and that continually, but your correspondent is behind the age, and becoming prolix.

In this era of "precocious young ladies" it is pleasant once more to recognize the genus "girl," and Goldsboro is to be congratulated that her school girls are, as yet, so little contaminated by theatricals, round-dances, masquerades, &c. Long may they so remain!

With reasonable co-operation on the part of the business men of Goldsboro Mrs. Chapman indulges the hope, with the aid of thorough and accomplished coadjutors, of substantially educating many of their daughters, as well as of materially advancing the business interests of the thriving and pleasant town of Goldsboro.

Can you find room in addition to the foregoing for the following, clipped from the Philadelphia *Times*:

THE CROP OF GRADUATES.

The June crop is ready to be garnered. The crop of finished young gentlemen and young ladies is large. The educational establishments have been doing their best, and for the last two or three weeks the cramming machines have been in powerful operation. Stimulated by a natural ambition to crowd through the examinations with the highest percentages of registered merit, the young people have worried by day and staid awake by night. In consequence they all expect the highest honors. Many of them have worked bravely with a view to this. The lowest honors seem to be generally shunned. They are as undesirable as it was during the war to be a private in the army. The soldier company which was raised by Artemus Ward, in which there were no privates, but every member was a brigadier general, serves as a model for some of our high-pressure institutions of learning. From some of these institutions all the graduates are to depart with "the highest honors." The "honors" become so uniform that it is small honor to bear them off.

It were both idle and ungenerous to say that all our schools are shams, or that even a majority of them graduate their scholars by a system of unwholesome cramming. There are noble men and women at the head of most of these establishments who labor faithfully for the solid good of the young people committed to their care. But there are concerns which bear the name of school and college which are mere stuffing mills, where young persons are loaded with something which passes for learning. As certain animals are fattened for market by being compelled to drink quantities of water, so are the victims of these academies prepared for commencement day by being dosed with floods of an exceedingly thin quality of literary pabulum. It keeps up appearances for awhile. It is more to the girls than to the boys that this injustice is done. There is no reason why a girl should not be fully as well educated as a boy. It is commonly supposed that the boy has his living to make, and the girl is destined to have hers made for her. But the poor girl who is thrust on the commencement platform with barely enough smattering of education to get married on, sometimes makes a match whose only element of prosperous outlook for the future, is the fact that the youth who wins her heart and hand is not smart enough to discover the shallowness of her pretensions to learning.

The Misses Cram and Sham keep what would have been called in olden days a school for girls. But they well know that if such a name were inscribed upon their sign the tendency would be to repel patrons rather than to attract them. So they call the place a seminary for young ladies, or more probably a young ladies' college. "College" sounds large. Boys go to college, and if girls can be collegiates there is a smack of wisdom in it. Some of the Female Colleges have departments to which feminine aspirants for collegiate honors are admitted at the tender age of ten years. There are "colleges" in which the diploma and the commencement day are the prime considerations and education is a secondary matter. The long and short of the business is that the girls who go through these concerns deceive themselves and are deceived with the idea that they are receiving the benefits of real education, while the fact is that they are led in a desultory way through various studies and branches of learning, only to find, after receiving a nice diploma, all tied around with pretty pink ribbons, that they have gained little or nothing worth the time they have spent.

A hint in season may be of service to the young ladies who have been graduated at the establishment of Misses Cram and Sham. "Commencement day" may have for them a meaning which is more than the customary use of the term implies. Let them now begin to study in earnest, and let the day be the commencement of a term of real profit to their minds. Even if they are to be deprived of the efforts in their behalf put forth by the literary ladies who have made a pretence of teaching them something worth knowing it is no loss. Any girl who has habits of application and study can learn more without the aid of such people than with it. Past experience may serve to show past errors. If several years have been wasted now is the time to redeem and to make the best of the present with a view to the future.

To the girl who resolutely determines to apply herself, "commencement day" may be a worthy commencement of something worth achieving.

ONLY A WORD.

Only a word! a little winged word
Blown through the busy town,
Lighter than thistle down,
Lighter than dust by roving bee or bird
Brushed from the blossoming lily's golden crown:
Borne idly here and there,
Oft as the summer air
About men's doors the sunny stillness stirred.
Only a word!
But sharp, oh sharper than a two-edged sword
To pierce, and sting, and scar
The heart whose peace a breath of blame could mar.

Only a word, a little word that fell
Unheeded as the dew
That from the darkling blue
Of summer midnight softly steals, to tell
Its tale of singing brook and star-lit dell
In yonder noisome street,
Where, pale with dust and heat,
The little window flower in workman's cell
Its drooping bell
Uplifts to greet the kiss it knows so well:
A word—a drop of dew!
But oh, its touch could life's lost hope renew.

—*Mary Kelly Boutelle, in Sunday Afternoon.*

TELL HIS WORTH.

In a city a Christian possessed of large means, of strong understanding, generous temper, well-won weight of personal influence—a man whom no bribe can buy to do wrong, who, while diligent in business, is fervent in spirit, serving the Lord, and "serving his own generation by the will of God," as did the illustrious Hebrew monarch of old—can any one estimate the worth of such a man to a community?—*Pacific Methodist.*

TEACH PAUL'S PROTESTANTISM.

If any one supposes that mere traditional dislike of Romanism will protect men from it he makes a grave mistake. It is well adapted to the human heart, and its arguments plausibly put to the ignorant and producing a revulsion—as if an innocent and beautiful system had been culminated—will secure a favorable judgment. We have to teach the people on the subject of apostacies of whatever kind, according to Paul's directions to Timothy. Failing in this we fail to be good ministers of Jesus Christ. It is true men of the world; ambitious men, with an eye to the "Catholic vote;" sordid men, with an eye to the "Catholic" dollar, will dislike this, and with a fine esthetic assumption will pronounce it ungentlemanly or narrow-minded. But whenever ministers come to the acceptance of *their* standard they may as well retire. Curiously enough, a Roman Catholic preacher may tell the American people the Romish Church is the only safeguard against immorality, and the papers will report him with admiration, and no one even matters in public against bigotry.—*Dr. John Hall.*

HOLD ON.

An infidel passing through the shadows that hang around the close of life, and finding himself adrift amid the dark surges of doubt and uncertainty, without anchorage or harbor in view, was urged by his skeptical friends to "hold on." He answered, "I have no objection to holding on, but will you tell me what to hold on by?" Here is a question which men do well to consider before they reach the closing scene. If they are to hold on, what are they to hold on by? Where is their trust? Where is their confidence? What certainty have they as they go down into the shadows? Surely a man who comes to his dying hour needs something better than infidelity can give him; he needs the guiding hand of Him who is the resurrection and the life, who has conquered death and triumphed over the grave, and who is able to bring us safely off at last. He needs that hope which is "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."—*The Christian.*

OUTDONE BY A BOY.

A lad in Boston rather small for his years, worked as errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him a little about being so small, and said to him, "You never will amount to much; you never can do much business; you are too small."

The little fellow looked at them. "Well," said he "as small as I am I can do something which none of you large men can do."

"Ah! what is that?" said they.

"I don't know as I ought to tell you," he replied. But they were anxious to know, and urged him to tell. "I can keep from swearing," said the little fellow. There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on the point.—*Exchange.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

From the London *Weekly Review* and other sources:

The attempt to establish a daily Protestant paper in Paris proved a failure.

A Baptist newspaper printed in the German language has been started in Hamburg, and in less than three months secured 4,000 subscribers."

Irish Presbyterians in General Assembly, by vote of 313 to 278, have refused to sanction the use of instrumental music in their churches.

Mrs. Frank H. Delano, of New York city, has given $5,000 to St. Paul's American Church in Rome, with which to finish the aisle walls and put a railing around the church lot.

A Wesleyan Methodist Chapel is in the course of erection at Halifax, which, it is stated, when completed, will be one of the finest places of worship possessed by that body. The estimated cost is £15,000.

Of the grand total of 94,842 men in the British army, 62,860 belong to the Church of England, 20,872 are Roman Catholics, 7,125 Presbyterians, and 3,985 are Protestants of other denominations.

The Rev. Neil D. M'Lachlan, M. A., B. D., who was recently licensed by the Greenock Presbytery, has been appointed to take Professor Robertson Smith's Chair in the Aberdeen Free Church College during the Professor's suspension.

The corner stone of St. John's College, near Shanghai, has been laid by Bishop Schereschewsky, the Protestant Episcopal Bishop for China. The institution is to be under his management. The building will be in Chinese style, and about 200 feet long. Two hundred Chinamen can be instructed in the College.

Mr. Spurgeon thinks the religious literature for women needs greatly strengthening in tone, if it is be acceptable to them. "The good ladies of our acquaintance," he says, "have, as a rule, quite as much sense as the men, and a great deal more grace."

The Minister of the Brazilian Empire has dismissed the acting director of the Polytechnic School, Rio, for refusing to execute the provisions of the recent educational decree, by which Protestants were exempted from attendance at the religious course in the schools.

Early this month thousands of strangers went to the Polish town of Czenstochan to venerate a famous image of the Virgin. While crowds were gathered in the churchyard, unable to find room in the church, lightning struck a tree and killed fifteen persons who were praying beneath it.

Two clergymen of the Church of England, who in early life distinguished themselves in battle, have recently died—Rev. Wm. Leeke, a Waterloo veteran, and for the past fifty years a clergyman of the Church of England, and Rev. Thomas Bury Wells, one of the survivors of the Battle of Algiers, who left the navy about fifty years ago to enter the church.

A new organization has been started in the Church of England called "The Evangelical Protestant Union." Its object is "to arrest the downward progress of evangelicalism, or its external assimilation to what is really semi-Popery, by preventing, if possible, further concessions on the part of evangelical clergymen; and by reclaiming, through invitation and expostulation, those who have yielded to some extent to the tide of ritualistic innovation."

The Rev. J. F. Kitto, rector of the parish of Whitechapel, London, has allowed the "Open-air Mission" the use of the new open-air pulpit attached to St. Mary's parish church, for service on one evening in each week. On Monday last it was occupied by two Baptist laymen—Mr. Thos. Blake, M. P. for Leominster, and Mr. Palmer. This is the only pulpit of its kind in England. It is built in the western wall of the church, overlooking the churchyard, and is entered from the inside of the church. The congregation are accommodated with forms placed in the churchyard. The rector preaches therein himself regularly every Sabbath during the summer months.

Rev. Edward White has given up his intention to write a life of his sister, the late Mrs. Ranyard, the author of the "Missing Link." He does so, it is said, because Lady Kinnaird is getting the work done by another hand, having formed the opinion that Mr. White's advocacy of the Annihilation theory disqualifies him from writing the account of the Bible-woman's Mission founded by his sister. In withdrawing from his purpose Mr. White says he does so in order to prevent "a scandal over a recently closed grave."

On Sabbath afternoon there was a special flower service in Berkeley Chapel, Mayfair, which was filled to overflowing with a large congregation of mothers and children. As they entered all passed up the centre aisle and presented their flowers at the communion rails. The chancel was speedily filled with flowers, piled on the communion table and on either side. Among the congregation were the Princess of Wales and her children, Princess Louise, Princess Victoria, and Princess Maud; Princess Mary and her children, and Princess Frederica of Hanover, all of whom presented bouquets. An address was delivered by the incumbent, the Rev. T. Teignmouth Shore, Honorable Chaplain of the Queen, on the text, "The flowers appear on the earth, the time of singing of birds is come." After the service the flowers were sent to the sick children in the various hospitals of London.

Rev. Dr. Talmage preached on Sabbath evening last at the Association Hall, Peter street, Manchester. Admission was by ticket. During the week he has been lecturing to large audiences in Nottingham, Manchester, Liverpool, Glasgow and Edinburgh, "The Bright Side of Things." The following letter was received from the agent of Dr. Talmage in reply to an invitation to lecture in Port Glasgow: "Westminster Palace Hotel, Victoria street, London, S. W., June 17, 1879.—Dear Sir: In reply to your kind note of the 11th inst. I can only say that I have upwards of 1,000 letters unanswered, all wanting Dr. Talmage to speak for them. Some contain fabulous offers. Now, there is but one way of getting the Doctor. If your society can afford to pay what larger places offer I may be able to drop out a larger place and give you a date in July. The lowest terms I care to take are £100. I know this is a big price, but Dr. T. is a great man, and has great demands on his time, and greater on his purse. If he lectures he wants to raise a fund to carry out a Christian work connected with his church in Brooklyn, or he must rest. You must reply very quickly. I am very truly yours, J. B. POWELL."

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, JULY 16, 1879.

THE MINUTES OF GENERAL ASSEMBLY Will be ready for distribntion early in August. Single copies, 50 cents each; bnt where ten or more copies are ordered to one address, 30 cents a copy. Orders should be sent to Jackson & Bell, Wilmington, N. C.

JOSEPH R. WILSON,
Stated Clerk of Assembly.

A QUERY.

The collection for the *Invalid Fund* was taken np on the first Sabbath in July. It is probable that in the majority of instances the pastors pressed the importance of the collection upon their congregations, urging the crying needs of the cause and quoting the appeal from the Secretaries stating that the collections last year were insnfficient and that some familes were suffering or would suffer unless a more liberal response were made to the call.

These facts suggest a query. Is it right for a minister to change his field of labor merely for the sake of getting a large salary? Snppose that he is receiving a salary which is snfficient for his present needs, bnt not to allow him to lay by anything for his wife and children after he is gone. He has no means beyond his salary and were he to die, his family would be left without support.

Under these circnmstances he receives a call to a field which will not only support him, but allow him to make some provision for the edncation of his children and for the support of his widow after his death. The qnestion is, would he be justified in making this the grounnd of accepting such a call?

Some, perhaps, wonld approve of his conrse in accepting, some wonld disapprove.

It is true the minister's work is peculiarly for God; it is true that he does not labor for money, nor does he expect his reward in this life; it is true that he of all men should illnstrate that faith in God which he preaches. All these considerations seem to point to a negative answer to the query raised. Bnt then, on the other hand, it might be said that the minister has no special promises in God's word which do not belong to all Christians; while he does not labor for money, yet he certainly mnst have it nnless he, an edncated man himself, is to rear his children without such advantages, and leave his widow helpless after his death; true he must illnstrate the faith he enjoins npon his people, bnt does he teach his people that faith in God reqnires them to make no provision for their families after their death? Does he not incnlcate a faith that *works*, not merely *waits*? If the providence of God seems to confine him to one place, then, perhaps, he may feel that God has placed him, in a position that calls for the exercise of faith with reference to his whole fntnre; bnt when that same providence opens a way by which he may thus make some provision, does not a probability arise that God intends him to nse means as well as faith in this matter? As onr pastors read the nrgent appeals made for this cause, stating that the collections are insufficient and that numbers of families are entirely dependent npon them for the necessaries of life, are they not liable to feel that to leave widow and orphans to be provided for by this Invalid Fnnd partakes more of the nature of presnmption than of faith? In view of these facts how shonld such a query be answered?

Wonld public sentiment condemn a minister for makiug this the sole grounnd for accepting work in a different field? If so, would public sentiment be jnst in snch condemnation?

PUBLIC EXECUTIONS.

To take pleasnre in witnessing snffering in any form is not brutal, nsing the term with precision, for brutes can manifest nothing worse than indifference; it is inhumane, cruel, barbarous, savage, rather than, alas!—inhnman. Civilization, Christianity, brings the refinement that draws ont the tenderest sympathies of hnman natnre and represses all that is akin to barbarity. Without these modifying and meliorating influences man gloats over human agony and revels in blood. The delight which savages take in the mutilation of their kind, and in the infliction of the extremest tortnre is sufficient proof of these assertions.

Duty may reqnire the setting aside, or the bearing up against, the gentler emotions of humanity, and they can be set aside how easily. Physicians called in the practice of their profession to see snffering in all its forms, acqnire the stoicism which can regard snch sights nnmoved; with them it is repression, not loss of sympathy, and necessary to success in their deeds of mercy. Soldiers at first recoil from the sights and sonnds of the battle-field, bnt soon learn to sleep among the dead and dying, or rnsh on to fresh carnage oblivions to all feelings of pity; with them dnty reqnires the sacrifice, rather the abeyance for the time, of the more delicate affections of the soul. Relieved of the necessity which reqnires this insensibility to hnman distress, none are more prompt than these to share the griefs of those who writhe nnder the load of sorrow or of pain.

Bnt when no all-masteriug call of dnty demands it, he who brings himself to witness snffering first regards it with indifference, then takes pleasnre in the sight, and soon finds delight in its infliction. The Godlike principle that inflicts no pain wantonly, nor regards any distress without pity, is lost to his soul. This history confirms. Robespierre, in discharge of his duties as member of the Criminal Court of Arras, was called to condemn a prisoner to death. He resigned his office in consequence and advocated the abolition of capital pnnishment. In less than ten years, by a gradual process of soul-hardening from witnessing inhnmanity, and participating in it, he had come to demand from the Assembly of France the establishment of that criminal conrt which speedily became the terrible revolutionary tribnnal. He led the Jacobins in the condemnation of the King, and in a few months had proposed the commitee of public safety with powers above the Convention, instituted the reign of terror, and sacrificed the Girondists, saying, "There are periods in revolntions when to live is a crime." Successively he destroyed Hebert, Danton and other wretches only less savage than himself, became leader of the bloody trinmvirate and master of France, that France in which "terror was the irrevocable order of the day." Snch was Robespierre, originally, and not insincerely the friend of hnmanity. Of like instances there are many: Barere, Conthon are notable. Conthon, a member of the Convention, was always foremost at the beck of Robespierre to move for blood, and became a very champion of terror. As commissioner to Lyons, when the guillotine had dnlled from nncessing work, and the hand of single murder was all too slow, he with his associates ordered grapeshot to hew down hnndreds at a time. And this was Conthon, in his early manhood, noted for amiability of disposition and devoting himself to deeds of charity.

Extreme illnstrations truly, but jnst; and accurate in following the steady and rapid conrse of demoralization from nnnecessary familiarity with human woe.

Shall the lessons of history and of experience be lost npon us? Within a few months past in North Carolina many criminals have paid the extreme penalty of their crimes on the scaffold. The law of the State provides that exections of victims of the law by hanging shall be private, nnless the proper officers of the county in which snch exections are to take place shall decide to allow the public to witness them. So far as has been noted these exections have been public. The effect is in the highest degree demoralizing. Those who attend to behold the terrible spectacle of a human being launched into eternity, (those excepted, always, who are called thither by dnty) are of all persons those whose brutal propensities need to be curbed, not stimulated. No man—shall we say no woman—can witness snch a scene from a mere instinct of curiosity and not be the loser in the finer impulses of his being.

Does it tend to deter from crime? No one thonghtfully regarding the subject can believe it. No one who has inqnired into the subject does believe it. It gratifies that same instinct which crowds the Spanish amphitheatre, to witness the agonies of the maddened beast as he rushes on to his death, or that raises the shout of exnltation when the matadore is borne lifeless from the arena. And this in a Christian land!

Does it magnify the law? With open ears the assembled throng listen to the wretched victim's denial of guilt, his profession of conversion, his assurance of a blessed immortality; with eager eyes they take in each horrible detail of the occasion, witness his dying agony and then depart—with what impressions? The courageous manner in which he meets his fate constitntes him a hero; the denial of gnilt on the threshold of eternity makes him, to them, a slaughtered innocent; a criminal, not he, but a saint in glory. The crime is lost sight of in connection with the penalty. The glamour of conrage and of piety is bewitchingly mixed in the depraved imagination with the dying throes and the lifeless form.

It has in a tenfold degree the evil influence which the reading of tales of desperadoes and assassins has npon weak minds. It is high time that Christian men, and all men of high moral feeling were exerting themselves to prevent these degrading spectacles.

WHEN TO STOP.

A gentleman and lady were once passing ont of a church together when the former asked his companion how she liked the sermon. She spoke in complimentary terms of it, adding however, "*but he passed by some very good stopping-places.*"

It was a jnst criticism. How often, alas, is a really excellent discourse deprived of the effect that it should have by the neglect of the preacher to take advantage of a good stopping-place? Sometimes the sermon is a well-rounded symmetrical treatment of the topic and it is evident that the time has arrived for the conclosion; the minister himself is conscious of it, and the audience undoubtedly are, bnt nevertheless he flonnders on repeating, emphasizing, and amplifying to his own embarrassment and the inexpressible weariness of the congregation. The good discourse is rendered entirely ineffective simply because the preacher did not stop when he had finished. Perhaps if a *post-mortem* examination were held over some of our lifeless organizations it would be discovered that they died of that lingering disease "long sermons."

Bnt preachers are not "sinners above all men" in this respect.

Who is it that has not been wearied almost past endnrance by some visitor he came and talked pleasantly for a while, bnt still lingered after conversation became a decided drag and finally left when the visitor and visited were both exhausted, and the pleasure of the social intercourse was entirely destroyed by the length of it.

How often a word of friendly connsel has been lengthened into a lecture and hence prodnced damage where only good was intended.

A reproof, which if brief and pointed, might have been effective, is frequently rendered injurions by being lengthened into a regular scolding, a little wit is pleasant, bnt if a joker does not know when to stop, he becomes wearisome and his listeners dread his approach. Indeed, what is there, of which it cannot be said that "*not too much*" is a good motto? Bnt having discussed this topic we will illnstrate it by stopping at once.

REV. DR. JOHN CUMMING.

The papers announce that Dr. Cnmming so widely known as a second Adventist and a prophet of the near dissolntion of the world, has retired from the pastorate of the church at Crown-court, Drury-Lane. His congregation have been endeavoring to raise a fund of $25,000, to purchase him an annuity and it is reported that his last years will be free from all pecuniary embarrassment.

Dr. Cnmming is now in his 70th year and it is in obedience to orders of his physician's that he retires from ministerial labor.

He is an ardent member of the Scotch Established Church and opposed the separation of the Free Church in 1843.

In 1833 he was ordained pastor of the Scotch Church, Crown-court, at a time that it was in feeble condition, and received, it is said, the pew rents as his salary. He soon became one of the most popnlar preachers in London, and was eagerly sought by American visitors.

It is qnite remarkable that, confining himself in general to a special subject, not of itself attractive to the public, he should have remained acceptable to one congregation for nearly fifty years.

Thirty years ago he published "Apocalyptio Sketches," a work which created quite a stir by reason of the anthor's views as to the end of time. "The Great Tribulation" appeared ten years later, and successfully at intervals of about three years "Redemption Draweth Nigh," "The Destiny of Nations," "Sonnding of the Last Trnmpet." In 1870 appeared "The Seventh Vial" and "Fall of Babylon Foreshadowed."

The failnres of his repeated predictions did not seem to shake Dr. Cnmming's faith in them, bnt these failnres had the effect of dalling the interest of the public in his works.

EDUCATION.

The Committee of Edncation at Memphis have rednced the salary of the Secretary nearly one half. All correspondence on the subject of Edncation should be addressed to Rev. E. M. Richardson, Memphis.

All remittances of money are to be made as heretofore to G. W. MacRae, Esq., No. 300 Front street, Memphis.

DEATH IN THE MINISTRY.

The *Southwestern Presbyterian* says:

"We have just learned of the death of Rev. William Cameron, of Overton, Texas. Mr. Cameron was for a short time connected with the Presbytery of New Orleans. He afterwards moved to Tennessee, and thence to Texas. The last years of his life were devoted to teaching, and it is the testimony of one who knew him that he had been doing a good work for the Church and schools of Overton and vicinity at the time he was removed by death.

"He was born August 26, 1816, in Cecil county, Maryland, and while quite young joined the Presbyterian Church in West Nottingham. In that church his ancestors for generations had served as ruling elders. He was edncated at Princeton, and graduated both in the College and Seminary there. On October 20, 1865, he was ordained by the Presbytery of East Mississippi. The greater part of his life in the ministry was devoted to the work of education, as a professor or principal."

HAMPDEN SIDNEY.

Among the pleasing incidents of the late Commencement at Hampden Sidney was the announcement of the donation of one hundred dollars to the College Library. The interest of this gift was greatly enhanced by the circumstances of its bestowment. The donor is in circumstances so redneed that to many it might seem hardly prudent to give as much as a hnndred dollars to any object whatever. The gift was made with the donble purpose of promoting an important interest of a valned and beloved Seminary of learning, and of doing honor to the memory of the dearest and most revered friends, lately deceased. And yet there were considerations which determined the donor to conceal the names of all parties concerned except that of the recipient of the benefaction.—*Cor. Central Presbyterian.*

NOTES AND JOTTINGS.

The *Presbyterian Weekly* of Baltimore has changed its name to the *Baltimore Presbyterian*, and Rev. W. J. Gill takes charge as Editor-in-chief. The change of name is judicious. Rev. Geo. Morrison, who retires, deserved success; let us hope that his successor will achieve it—aye, and deserve it.

If reports are true that the French government is incensed at the respect paid to the remains of the late Prince Napoleon, it would seem to argue a fear that the fickle and mercurial French people are not to be relied on to sustain the repnblic. Without some such explanation their conduct is childish and pitiable.

Let the religious papers now yield the palm for superior appreciation of what the occasion reqnired, to that New York daily paper which placed Ingersoll's address alongside of a large portion of the 15th chapter of Paul's epistle to the Corinthians, and then appended the question, "Which do you prefer?"

The *Texas Presbyterian* calls attention to the fact that the Book of Church Order requires at least three ministers and *one ruling elder* to constitnte a qnorum. By the old book three ministers and as many ruling elders as might be present—any or none—constitnted a qnorum. The adjonrned meeting of Brazos Presbytery, which should have been held at Honston on Jnne 17th, last, failed for want of the elder.

The Prince of Monaco rules a little Italian principality covering six square miles and nnmbering a little over three thousand persons as its population. The Prince is an inveterate gambler and general profligate, bnt he stands by what he calls his religion. He has denied to English and Scotch Protestants the privilege of establishing a place of worship on his territory because *it might endanger the unity of the faith.*

Pius IX. did not forget his family, but left two-thirds of his property to them. They, not being content with the interest, want the principal, and an important legal contest is likely to grow out of the matter. The *Christian Herald* remarks:

"Surely if the Pope is competent to declare the meaning and intention of biblical truth, his reading of an ordinary will should be accepted as final by the faithful. It looks as if the Roman Catholics had no more faith in Papal Infallibility than Protestants have."

A friend writes us from Sumter, S. C.: "In your issue of 2d inst, you have a paragraph relative to Rev. Dr. McQueen, our pastor, which is a little 'mixed.' Dr. Donald McQueen, his son, has accepted the invitation to Madison, Ga."

Thanks for the correction. We would like to blame the *Southern Presbyterian* for that mixture, for the information came thence, but it isn clear case in which we were wise above what was written. With this outburst of honest confession we feel better.

One of Pope Leo's grand enterprises, a Catholic bank, does not meet with the best success among the wealthy Catholics. That is they do not come down with their money, and in general money is an essential in banking. His Infallibility may have made a mistake jnst there. The Pope has another project on hand, viz.: To establish a newspaper in Rome under his direction bnt in editorial charge of Monsignor Alimonda. The first number will appear in August and be printed in seven different languages. It will discuss political and moral questions and represent the opinions of the Vatican. Mutes educated and trained in the asylum of San Pietro will be its compositors. It claims now 42,000 subscribers scattered through the world, most of whom, of course, are ministers of the Church.

Rev. John W. Davis, missionary in China for our Church has sent us a copy of the *North China Herald* published in Shanghai. We express our thanks to the brother for his courtesy and give our readers some extracts. Hnman nature is the same in every part of the world, though in some places in greater measnre than in others, its manifestations are shaped by education and the habits of the people. The following are culled from a large number of "Abstracts from *Peking Gazettes.*" In general the decrees are evidently just and wise and present no special singularity of any kind.

The first abstract indicates that "fuss and feathers" are not confined to our country:

Decree. On the recommendation on Hsi Lun, buttons and peacock feathers are bestowed on a number of officers and men who distinguished themselves in the 8th moon of this year in expelling the Mohamedan rebels from the district of Tarbagatai.

It wonld seem that "irregularities" in financial matters exist in China as with us:

Postscript memorial. The Censor Liang Chnn exposes some of the malpractices of provincial treasurers. Among other things he accuses them of being in the habit, when near vacating their posts, of paying monies not due and pocketing discounts, while monies overdne they keep back. He suggests that Governors of provinces inspect the accounts of treasurers leaving, &c. Rescript already recorded.

Here is another instance; the decree proceeds to wholesome legislation on other matters:

Decree. The Censor Wang Hsing having reported that the local officials are committing many malpractices and extortions, let Yan Ching-ming and Tsong Kwochnen investigate this matter thoroughly. Let the growing of poppy be prohibited and the people induced to grow mulberry trees or cotton, according as it suits the soil. Also let the people again be warned against the old practice of drowning female children, now more rife through the distress.

In the next we get an idea of the funeral rites of great officials:

Decree deploring the death of Kwei Ling, formerly President of the Board of Revenne, bestowing a pall, with Buddhist prayers on it, and Tls. 500 to cover funeral expenses. The Beile Tsai Cheng with ten officers of the Imperial household are commanded to pour the libation before the coffin of the deceased in accordance with the rites. Let his infant son Fu Hsu be a second-class Assistant Secretary and attached to one of the Boards when of age.

Can this be improved upon as an official report?

Postscript memorial. The same reports the rapid increase of gambling houses in the capital. He calls them the breeding places of crime and ruin, and consequently points to the necessity of at once closing all snch establishments from where the daily increasing nnmbers of criminals are recruited. He prays that the Censors of the districts in the capital be ordered to look to this in accordance with the law on the subject.—Rescript already recorded.

The Chinese evidently have correct ideas of government if this is a specimen:

Decree. The high civil and military officers in the provinces are again told to mend their ways and rule their different departments with justice and impartiality. Especially are the civil officers warned against displaying nepotism, but to only select officers of real merit and ability to fill vacancies that may occur. Only in this way can they hope to gain the respect of their subordinates and the affection of the people. The millitary officers are told to leave off sending in false muster-rolls of the men under them, and to be more honest and diligent and less extravagant.

The following gives an idea,—only a faint idea—of the immense distress consequent upon the famine, and is very creditable to Yn Lu, and his people. Eighty thousand persons for nine months is equal to 720,000 persons—over half the entire population of North Carolina—for one month:

Memorial. Yu Lu, Governor of Anhwei, states that he has stopped giving relief to the refngees from the famine districts who flocked to his province. In all 80,000 persons have received aid for a period of nine months, towards which the officials, gentry and people of An-hwei, contributed about Tls. 100,000, about $150,000. Among the contributors he especially mentions Brigade-General Ch'eng Wen-ping, and prays that for his charitable disposition, he and his ancestors for two generations may have the first rank bestowed npon them. Also that permission may be granted for two memorial arches to be erected in honor of the two old ladies who caused their sons, all high military officers, to give handsomely to the relief fnnd.—Rescript: Granted.

NEWS NOTES.

The open-air meetings continue at Dudley's Grove, Wilmington, N. C., every Sabbath afternoon. Rev. J. W. Craig will preach on Sabbath next at 4:30 p. m.

Rev. R. A. Miller leaves his work at Monroe, for two weeks preaching in Anson Co. The Monroe church is prospering under his ministrations.

On 6th, inst., Rev. F. H. Johnston preached an anniversary sermon in the Presbyterian church at Winston, N. C. He takes a short vacation into Surry county. In the last three years the membership of the church at Winston has doubled—50 then, 100 now.

Sabbath, 6th inst., was the first anniversary of Rev. D. Irvin Craig's ministry at Reidsville, N. C. On the occasion a lady 88 years old was received and baptized. The scene of baptism illustrating God's wonderful forbearance and mercy is described as very solemn.

Rev. C. M. Payne has left Wilmington for a few weeks, to recuperate. During his absence the congregations of the First and Second churches will worship together. In the former church Rev. Dr. Wilson will preach each Sabbath in the forenoon, and in the latter at night.

A kind friend, L. R. L., sends us a detailed account of the dedication Mt. Olive church, on 6th, inst. The article does not more than justice to the very admirable manner in which Rev. Dr. Sprunt conducted the exercises, bnt having already published a communication on the subject we add what is new: "Rev. B. F. Marable from Goldsboro, was with us on Sabbath evening and preached for us at night, and on Monday and Tuesday. The sermons were excellent and greatly enjoyed. No one has been received into the church during the meeting, bnt several contemplate appearing before the session at an early day. We trust, however, that seed has been sown that will spring np in God's own good time, and bring forth fruit nnto the honor and glory of His great name.

Our house of worship is neat and commodious, and will seat about 300 persons. It has been in process of erection for some time, being delayed for lack of fnnds, and has been built principally through the large liberality of one of the elders, Mr. P. J. S., (hope he will pardon the use of his initials,) and we trust that he will be liberally rewarded in this world and in the next, by Him who hath said "it is more blessed to give than to receive." The membership of our church is about twenty-five. We will have no regular preacher for this year, bnt several of the ministers have promised to supply us with preaching once a month. This is a good point for Presbyterianism, and we trnst that God who is rich in mercy and grace will ere long give ns a flonrishing church at this place. And may we ever ascribe all the praise and honor and glory to Him, who worketh all things after the connsel of His own will.

The "Rowan and Davie Cluster" has just held another of its interesting meetings at Thyatira. The exercises were opened with an able sermon on "Family Religion," by Rev. J. Rnmple. It was taken for granted by the speaker that all admitted the dnty; hence, after giving a brief history of it in the time of Adam, Noah, Abraham, &c., he proceeded to speak of its several parts, instruction, discipline and worship, closing by calling special attention to the malediction of Jeremiah: "Ponr ont Thy fury upon the heathen that know Thee not, and npon the families that call not upon Thy name." The Cluster was then called to order by J. K. Graham, Esq., the last president present. Mr. J. J. Bruner, elder from Salisbury, was elected president. Recess was taken for one hour, and those present were soon called together arnnnd an improvised table loaded with good things provided by the thoughtful ladies. As we approached the table some one, seeing how it was crowded with chicken, ham, pickles, &c., remarked, "The table is too small," to which some worthy descendant of Solomon replied, "'Twill soon be large enough," which reminds one of the Irishman's reply where his onstomer objected to the thickness of his boot soles, "Faith, and if yon wear them awhile the objection will wear away." We then repaired to the church to enjoy a feast of another kind, an interesting and able essay by Prof. Stirling, on "Worldly Amnsements." The Professor showed most conclnsively the demoralising and anti-Christian tendency of horse-racing, gaming, theatre and circus going and of ball rooms. It could be wished that snch an essay could be read in all onr churches. Then was discnssed the query, "What can be done to check the spirit of worldliness now prevalent in our churches?" This was discussed at length, and was listened to with interest by all. The next question was, "What can be done to secnre greater efficiency in church officers?" After discnssion the following was adopted:

"*Resolved*, That it is the sense of this Cluster that the efficiency of church officers may be increased, first, by diligent study of the duties required of each officer; second, by solemn and frequent meditation and prayer concerning the nature of the ordination vows taken by each officer; third, by repeated acts of consecration to God, and pions resolntion to be more faithful to the Heavenly Master."

The only other question discnssed was "What can be done to improve the singing in onr churches?" After which the Cluster adjourned, to meet at Back Creek Monday after the first Sabbath in October. All felt it to be good to spend this brief season together, and separated with the prayer that much good fruit may grow from the seed thus sown.

J. A. R.

For the N. C. Presbyterian.

RALEIGH AND HOME MISSIONS.

MR. EDITOR:—On the evening of the 5th Sabbath in Jnne, it was my privilege to address the First Church in Raleigh on the snbject of Evangelization. I was invited by the pastor, Brother Watkins, at the instance of the Ladies Home Missionary Society. I see they have sent ont circulars to all sister churches in the Presbytery, urging the formation of similar societies. We should hail this movement as auspicious. The broad churchism which in the Northern States is so rife, and is degenerating into humanitarianism is finding its way among us under the specious guise of charity, and undermining the foundations of the church. This kind of charity winks at all kinds of heresy bidding them God-speed, and is partaker of their evil deeds" (II John ii). This kind of charity, says the church of its life and energy. This kind of charity turns over the duty of preaching the gospel at home to others, and puts contempt upon the Word of God which declares that *all* Scripture is profitable. This kind of charity declines as an odious task the instruction of the Church's children in a divinely given form of government, for the conservation of a divinely given gospel—the key note of which is—justification of faith alone; and suffers others who disown our church and fellowship to proselyte them. This kind of charity—so far from being divine in its origin, is the charity of the ungodly press which so clamorously denounces all fidelity to the truth, and demands that errors shall pass unrebuked. All in the name of charity! And it is just this miscalled charity that is poisoning the life, purity and energy of the church. Its perverse lips speak lies with brazen effrontery, and shamelessly defend the men who perjure themselves by assailing covertly the creed they have openly subscribed. This world-born charity has no word of reproach for heresy or fraud, but only for the "bigots" who contend for creed and honesty.

There is no hope of successful aggressive work by the Church until this mis-born *supposititious* charity, be cast ont of the household—and heaven-born charity with its love of God and love of God's truth, which is first pure and then peaceable, be reinstated. When our people *all* work, then will we make progress. Bnt they will not all work until our preachers all fearlessly teach that this martyr Church deserves the love and fostering care of her children,—because her standard is,—not baptism, not apostolic snccession, not the deeds of the law, but *justification by faith alone*—because all her doctrines are logically harmonious with this great truth, and result in the work of faith, the labor of love, and the patience of hope *unto the end*;—and because, the Church herself, with her ministry and ordinances is a divinely given institution which divine wisdom has chosen for the conservation of saving truth until Christ shall come again. If we shun not to declare the *whole* counsel of God, then our whole people will love the Church, and work through and by her as a divinely appointed means for the salvation and edification of souls and the glory of God. Let us awake!

J. W. P.

RECEIPTS FOR BENEFICIARY EDUCATION, JUNE, 1879.

Synod of Virginia.—Roanoke Presbytery: Providence 80 cents, Boydton $3 50, Cnb Creek 65 cents, Hat Creek $2; total $6 95.

Synod of Memphis.—Western District Presbytery: Obion church $3.

Synod of Kentucky.—W. Lexington Presbytery: Springfield $7, Salem $2 65, Union $3, Pisgah $14 30; total $26 95.

Synod of Mississippi.—Louisiana Presbytery: Oak Grove $2, Central Mississippi $5 85; total $7 85.

Synod of Alabama—South Alabama Presbytery: $6 75.

Synod of North Carolina—Orange Presbytery: Mebaneville $2, Cross Roads $1, Shiloh $1, Henderson $1, Ashboro $2, Nutbush $3 25, Milton $5 94, Geneva $1; total $17 19.

Miscellaneous.—Lnsk estate legacy in part, $50; money refunded by George M. Stuard, $48 90; total $98 90.

Total receipts for the month $167 59.

E. M. RICHARDSON, Secretary.

NEW PUBLICATIONS.

We have received through Robt. E. Park, General Agent, Macon, Ga., the following books published by that substantial house, Ivison, Blakeman, Taylor & Co.

1. *Botany for Young People*, part 2. How Plants Behave; how they move; climb, &c. By Prof. Asa Gray. Illustrated.

A perfectly charming book for awakening a love for this study among youth.

2. *Swinton's Geographies.* 1. A Primary Geography introductory to his "complete course," 1879. 2. Elementary Geography for Primary and Intermediate Grades; complete shorter course. 3. A Complete Course in Geography, Physical, Industrial and Political. With a special Geography for each State. 1878.

These are admirable Geographies. Two constitute a complete course; but the "Elementary" may be used alone. The inductive methods combination of recitation text and reading lessons; the beautiful illustrations, clear letter press, oral outlines, topical reviews, and combination of physical, political and commercial Geography, make them attractive and satisfactory. We commend them too as very cheap books. The maps of the Southern States by counties in No. 3. are especially distinct and valuable.

3. *A Normal Word Book*, or Studies in Spelling, Defining, Word Analysis, and Synonyms. By John Swett.

4. Specimen pages of the New Graded Readers. They seem to be carefully and handsomely prepared, progressive, full of useful information and low in price.

Light in Dark Places; or How the Camps Lived in their Poverty. By Henry S. Drayton. Illustrated. 1879. From Claxton, Remsen & Haffelfinger, Philadelphia. $1 25.

This is an interesting story, aiming to show how a cultivated family, reduced to very needy circumstances, could retain their moral and religious life, and rear their children in health and for usefulness. There is rather too much phrenological specnlation; and some fanciful receipts for domestic economies are given.

Temperance Lectures. 1. Our Battle Cry; 2. The Force of Appetite; The Only Remedy, by Prof. John B. Gough. 1879. American Temperance Publishing House, J. S. Ogilvie, 29 Rose St., N. Y. 25 cents.

These lectures just delivered by Mr. Gough in England need no commendation. If we cannot hear his voice, we cannot circulate his eloquent words.

The Sanitarian; A monthly Magazine Devoted to the Preservation of Health, Mental and Physical culture. July, 1879. A. N. Bell, M. D., editor. New York. $3 a year.

Limitation of Epidemic diseases: Ventilation of School-houses and Dwellings for working people, are a part of its interesting contents.

Frank Leslie's *Sunday Magazine* for August at hand. We hold to it: It is the best magazine of its kind in the world. Price $3 per annum, or 25 cents a number. Rev. Dr. C. F. Deems, Editor.

Thanks for invitation to attend the Third Annual Convention of the Amateur Press Association at Goldsboro, July 21, 1879.

A-Saddle in the Wild West is a book of D. Appleton & Co's. Handy Volume series. Price 25 cents. This book proposes "a glimpse of travel among the mountains, lava beds, sand deserts, Indian reservations, and ancient pueblos of Southern Colorado, New Mexico and Arizona, by Wm. H. Rideing attached to the geographical surveys and explorations, of the United States, in the West. By snch books children, boys especially, acquire information in the way of amusement and retain it through life.

The Master's Carpet; or Masonry and Baal-Worship Identical. Illustrated, 75 cts. Pp. 377. By Edmond Ronayne, Past Master. Chicago, Ill. 1879.

In this the anther says he represents the candidate in every rite through which he passes in initiation, and aimed to show the similarity between Masonry, Romanism and Heathen Mysteries, and prove, that if the Bible be God's Word, then Masonry and Romanism are alike systems of false worship, the "mystery of iniquity." He is very violent in denunciation but the book will doubtless be read. With all such books the reader necessarily finds himself proposing: If the writer violates, as by his own acknowledgment he does, a most solemn oath not to divulge the secrets of the Order what confidence can be placed in his statements? Some will read and perhaps believe, but none can be sure they know more than before they read.

Epiphanies of the Risen Lord, is the title of a new book by Rev. George Dana Boardman, author of "Studies in the Creative Week," "Studies in the Model Prayer, &c." D. Appleton & Co., New York. $1 25.

No flippant overlook can do justice to any of Dr. Boardman's writings. They are solid ideas, clothed in bright and harmonious language; they are the outgushing of a Christian soul; or the clear, calm, expression of a heart filled with spiritual peace. We put the work before us, aside for a delightful hour when we can read it undisturbed.

Heavenly Dawn. Original and Selected Pieces. By Margaret H. Morris, $1 25. Pp. 400. Gilt. Claxton, Remsen & Haffelfinger, Philadelphia. 1879.

This dainty volume of poems was doubtless compiled to comfort beloved, deceased parents. It pictures sweet and varied associations of Home, in the shortening pilgrimage to the Home above, under the headings, Home-Life; Friendship; Nature; Chamber of Sickness; Closet of Prayer; Father and Mother; Heavenly Dawn and Heaven; Many sweet, beautiful and sustaining poems are here gathered, while others tho' lacking in poetic rythm and finish, yet bring tender home-pictures to the memory.

The *Princeton Review* for July, through Prof. Rogers, of Oxford, discusses Labor and Wages in England. Dr. Washburn treats of the Aim and Influence of Modern Biblical Culture; Mr. Wharton of Nemesis in the Court-Room. Prebendary Irons, of London, discourses on Reason, Conscience and Authority: Prof. Ferrier on "The Organ of Mind; President Potter on Music and Worship; Dr. Matheson, of Scotland, on Christ and the Doctrine of Immortality; R. P. Porter, of Chicago, on Local Government, and Prof. Shields on "Philosophy and Apologetics, strives to defend his "Final Philosophy" against a pungent attack by Prof. Patton, in the May number.

Bibliotheca Sacra. Vol. XXXVI. July 1879. 1. Defence of the Catholic Faith concerning the Satisfaction of Christ against Faustus Socinus, of Sienna, written by Hugo Grotius." 2. The Firmament. By Chas. Warring, PH. D., of N. Y. 3. The Last Days of Christ, Exegetical Notes on the Basis of Mark 14:17-16:20. By the late Rev. Horatio B. Hackett, D. D., LL.D; 4. "Errors" of the Scriptures. By Rev. Frederick Gardiner, D. D.; 5. Bible Illustrations from Bible Lands. By Rev. Thomas Laurie, D. D.; 6. Theological Education, No. iii.—A special course of theological study for those who have had no college training; 7. Notices of Recent Publications.

DEATH AND LIFE.

On 4th July last, four daughters of Appleton Oldsmith, of Beaufort, N. C., were drowned in crossing the sound from Fort Macon to their home. Their ages were 21, 19, 9 and 7 years. They were all lovely, but the two elder, Bessie and Corinne, were also highly gifted. At the time of their death the *Newbernian* had on hand, from them, two poems, which have since been published. The peculiar circumstances greatly increase interest in the writings:

MY LIFE.

BY BESSIE OAKSMITH, JUNE, 1879.

Like a single gem of the crystal dew,
A drop of the rainy showers,
A gleam from a star in the ether blue,
A bud in a world of flowers.

Like a leaf from one of the numberless trees,
A flake in a drift of snow,
A ripple in all of the rippling seas,
A blade where the grass fields grow.

Like a single ray from the pale sad moon
To lighten the gloom of night;
Or a golden beam from the sun at noon—
Or the song of a bird in flight.

Like a fleeting grain of the desert sand,
A flash of the ocean spray,
A simple shell on the lonely strand,
A rainbow fading away:

Such, such is life and though lowly, these
Have each their mission and part,—
The dew and the rain, the flowers and the trees,
The ocean—the human heart.

And like all of these in life's surging throng,
There's a simple place for me,—
A note or a chord in dear nature's song,
To swell her great harmony.

SIC ITUR AD ASTRA.

BY CORINNE OAKSMITH, JUNE, 1879.

Oh, the crosses that are carried
Which the world can never know—
Oh, the hopes by sorrow buried,
Where Lethe's waters flow!

Oh, the idols crushed and broken,
Along life's thoroughfare—
Oh, the burdens all unspoken,
Whose ashes mouldor there!

Oh, the tasks in secret taken
For God alone to see—
Oh, the patient faith unshaken,
Through years of misery!

Oh, the vain endeavors wasted,
The sacrifices lost—
Ye who life's joy have tasted,
Know not the heavy cost!

Oh well for the children of sorrow,
As they tread the lonely track,
That the shadows of to-morrow,
Have never yet come back.

We know in the great supernal,
God watches us one and all,
And gathers with love eternal,
Our treasures as they fall.

He garners them in His keeping,
However we faint and die,
And the end of earth's sorrow and weeping
Is immortality.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

A contract has been made for finishing the Presbyterian church at San Antonio, Texas, at a cost of $4,600, the sashes, glass and pews excepted. The building was begun during the pastorate of Rev. Dr. Bnting in 1859. When completed and furnished the church will be the best finished house of worship of the Presbyterian Church in Texas.

Rev. Dr. J. G. Shepperson was installed pastor of Leesville church, Campbell county, Va., on the 13th ult. Great interest was manifested in the services, and a warm welcome given to the pastor. Dr. Shepperson serves this congregation half his time, and the remainder goes to the New London congregation as an associate with its pastor, Rev. B. W. Moseley.

On the fifth Sabbath in June Rev. N. Keff Smith was installed pastor of the Third Presbyterian church of Atlanta. The committee of installation consisted of Rev. Messrs. Quigg, Martin and Fraser.

The Rev. W. J. McCormick writes to the *Southern Presbyterian*: "The committee appointed by the Presbytery of Florida to organize a church at the growing town of Waldo, discharged that dnty on Saturday and Sabbath, the 28th and 29th of Jnne, 1879. It consists of two elders and fourteen members.

Five are males and heads of young families; the rest are all mothers. Four were received on profession of faith, among whom was Dr. Joe M. Perry, formerly from Liberty Hill, S. C.; the rest on certificates from churches in various other States. It was a time of refreshing and deep solemnity. Large congregations were in attendance. May the Lord still bless them."

The Rev. G. W. Maxson has been chosen Professor of English Literature in the Alabama Agricultural College at Auburn, Ala. He is supplying the church at Auburn. During the year the membership has increased from eight to twenty-four.

The Rev. George T. Goetchius has entered on his duties as pastor of the Augusta Second church. His postoffice address has been changed from Milledgeville to Augusta, Ga. —*Southern Presbyterian.*

The ladies of the First Presbyterian church presented Dr. Nall, as a parting gift to an esteemed pastor, and as "a token of love," with a magnificent silver pitcher, goblets and silver, engraved and chased in an appropriate and artistic style.—*Columbus Times.*

Montgomery Presbytery on the 27th ult. examined licentiates R. G. Mosely and F. G. Bailey. On the next day they were ordained and Mr. Moseley installed pastor of New Bethel church. Mr. Railey was authorized to labor as an evangelist. A call from Liberty church for pastoral services of Rev. F. G. Railey was placed in his hands. He was allowed time to consider it.

The Rev. A. B. Curry, formerly pastor of the church at Darien, Ga., spent the last two years as a student at the University of Virginia, during which time he graduated in several of its schools. He has now returned to Georgia, and his post-office address has been changed from University of Virginia to Darien, Ga.—*Southern Presbyterian.*

A member of the Presbyterian church at Fayetteville, Tenn., writes to the *Christian Observer*: "We have just closed a meeting in our church in which we have been much blessed. It was begun in the Methodist church and carried on for several weeks and closed there, when our church was opened and the meeting continued. There have been a large number of conversions, and quite a number of additions to our several churches. Our church has had seventeen accessions, all on examination, and nearly all Sabbath school scholars. There was an interesting thought connected with the last set who came up together to connect themselves with our church. They all had mothers in heaven. The Rev. J. H. Bryson was with us during most of the meetings, preaching and instructing, rendering services whose value cannot be estimated in this world. The effect upon our churches and community has been very beneficial indeed."

DEGREE CONFERRED.—D. D. on Rev. Donald Fraser, of Decatur, Ga., by Adger College, and on Rev. Henry M. White, of Winchester, Va., by Washington and Lee University.

The post-office address of Rev. Dr. E. O. Guerrant, during a few weeks sojourn among the mountains of Tennessee, will be Leesburg, Washington county, Tenn. The pulpit will be supplied during his absence by Rev. A. McDonald, of Elizabethtown, and other ministers.

Rev. E. McNair, of Jackson, Tenn., has tendered his resignation of the pastorage of the church at that place.

The congregation of the Presbyterian church at Gadsden, Ala., propose to erect a new building for worship. Rev. Jas. Watson is at present supplying the church with preaching and it is growing.

A correspondent of the *Christian Observer* writes that paper from Ohio county, Ky.: "I will write you of what the Lord has been doing for us in the First Presbyterian church of Ohio county, in the Presbytery of Louisville. A protracted meeting was begun on the Monday night after the first Sabbath in June, and continued for twelve days. Rev. Angus McDonald, of Elizabethtown, was with us, according to the appointment of Presbytery, and preached twice a day for nine days. The Lord greatly blessed his earnest and pointed preaching. Much interest was manifested, and large congregations were in attendance from the beginning; and on last Sabbath, June 22d, fifteen were publicly received into the church upon profession of faith, and three by letter, making eighteen in all. Many of these are heads of families. Our people are much revived and greatly encouraged. During Rev. Mr. McDonald's stay with us he greatly endeared himself to this people. The Lord be praised for His goodness."

GENERAL.

Quite a revival is in progress in the Methodist churches of Alexandria, Va., and union meetings are held in the Methodist Episcopal church, Methodist Episcopal South, and the Presbyterian church, where much spiritual interest is manifested, and a number have been converted.

Rev. Alexander Clark, D. D., a prominent minister of the Methodist Protestant Church, died at the Executive mansion in Atlanta, Ga., on 9th inst.

NORTHERN.

PRESBYTERIAN.

The Third Presbyterian Church of Chicago has cancelled its indebtedness of $17,000.

The Third Presbyterian Church of Trenton, N. J., was destroyed by fire on 4th of July inst. The fire was caused by rockets falling upon the shingled roof. Loss $15,000, covered by insurance.

Within seventeen months the Presbytery of Idaho has increased from three churches, with one active ordained minister, to nine churches and seven commissioned, ordained missionaries, one W. C., and two licentiates.

A Presbyterian minister in Colorado has within a year organized two churches, built one house of worship, and a parsonage, bought a church organ, established two Sunday schools and three prayer meetings, taught three catechism classes, and supplied six preaching stations.

The *Interior* furnishes the following: "The ratio of gifts to foreign missions of the several evangelical denominations in this country is complimentary to our people. The Presbyterians (North, South, and United) lead with the sum, for the year, of $562,000. Next follow the Congregationalists, giving $457,000, (but they give more per capita than any other denomination.) Then come the great Methodist Church, with $342,000; Baptists, $242,000, Episcopalian $90,000; Reformed Church, $55,000. The Methodists and Baptists together, who outnumber us five to one, give only about as much as our people do."

BAPTIST.

The Rev. John M. Carpenter, who is a member of the First Baptist Church of New Brunswick, has, it is stated, fallen heir to $30,000. He has been laboring for years in the mountains as a missionary of the New Jersey Baptist Association, and is over seventy years old.

The Rev. Dr. James S. Backus, former secretary of the American Baptist Home Mission Society, died July 3d, aged seventy years.

METHODIST.

At a General Conference of the African Methodist churches of New England, recently held at New Bedford, reports showed a church-membership of 1,317. The denomination has twelve Sunday schools, containing 855 scholars.

—The Chinese in New York are meeting for religious services regularly every Sunday, and on several evenings of the week. They are under the general supervision of the Rev. C. S. Brown, Methodist missionary at Five Points.

EPISCOPAL.

Rev. Samuel S. Harris, D. D., of Chicago, has accepted his appointment to the Bishopric of Michigan.

The Rev. Dr. Hardie, of Danville, a clergyman of the Protestant Episcopal Church, has been engaged by the congregation of the Groveland Presbyterian Church, N. Y., to supply them for a year.

The Rev. Dr. S. H. Tyng, Jr., is recovering from his severe illness, but will be obliged to defer active work for some time.

The Rev. Howard Malcolm, D. D., formerly pastor of the Second Baptist Church, Newport, R. I., and now Secretary of the American Peace Society, with an office in Boston, was received into the Episcopal Church, at Newport, a few days since, by confirmation, at the hands of Bishop Clark, together with four members of his family.

CONGREGATIONAL.

The endowment of $50,000 to the Chicago Theological Seminary provides a new Professorship of "New Testament Literature and Interpretation," to which Professor Hyde is transferred from the chair of Pastoral Theology.

Miss Clarissa Cushing, a maiden lady of wealth, in Dover, N. H., has given one thousand dollars to the First Parish of Dover to be applied toward the liquidation of the debt incurred by the recent remodeling of the house of worship.

LUTHERAN.

At the beginning of the present year Augustana College at Rock Island had a debt of $33,009. During the year $16,000 of this have been paid.

REFORMED EPISCOPAL.

Liens on the Bishop Cummins Memorial Reformed Episcopal Church, at Baltimore, amounting to $5,500, have been removed by the Council of the Reformed Episcopal Church. The sale of the edifice has, therefore, been countermanded, and the church has been saved to the denomination.

The attention of our readers is called to the advertisement of the Vest Pocket Cure in our advertising columns. The *Religious Herald*, of Richmond, the Baptist organ of Virginia, says: It is endorsed by the direct personal testimony of men of national fame and of strictness of speech. It is not too much to say that no medicine ever had such support in its favor as a specific. The word of any one of the eminent divines who underwrite this antidote to dyspepsia has deserved weight. Their united witness, joined with the experimental use and approval of the preparation by well-known physicians, removes all doubt. It is, beyond question, a wonderful therapeutical agent.

SECULAR NEWS.

In Wilmington, on 12th instant, at 11 p. m., James Heaton shot and killed a colored woman, and being pursued, after running a few squares shot himself in the head and died shortly thereafter. Heaton was noted as a local politician and a desperate character.

The yellow fever broke out in Memphis. Five cases were reported and one death, but the alarm has subsided, as there does not appear to be any increase.

A matrimonial alliance is now projected between King Alphonso of Spain and Marie, Arachduchess of Austria.

Col. Thomas Holt has been re-elected President of the North Carolina Railroad Company.

Ex-Governor William Allen of Ohio, one of the most prominent politicians and popular men of that State, died at his home near Chillicothe on the 11th inst., aged 72. He was a North Carolinian by birth.

In Wilmington, N. C., on Saturday, 12th inst., at 2 p. m., in the most favorable situations the thermometer ranged at 100. On a certain piazza, in the shade, usually a very cool place, it reached 108; in the same position on Monday, 7 a. m.,—not 48 hours afterwards—it had fallen to 75 degrees. During the hours near noon on Saturday work in the sun had to be suspended. Fifteen persons died of sunstroke in Charleston, S. C.

The Supreme Court of North Carolina has reversed the decision of Judge Buxton in the Swepson case. The case is adjudged to be in Franklin, and will be tried there next term.

The captain of British barque Florence Margaret committed suicide on the 11th inst.; at least he was found dead in bed on that morning. He had been dissipating freely for some weeks. A vial which had contained laudanum was found near the corpse and medical examination showed that he had taken the contents, but whether with a view to suicide or not, is not known.

Mrs. Sarah A. Dorsey of Mississippi has made a bequest in favor of Jefferson Davis which will make his circumstances very comfortable for life. A New Orleans special says: The estate embraced in this legacy includes two large plantations in the upper part of the State and an elegant villa at Bonvoir, on the sea coast, where Mr. Davis is now sojourning, the climate and situation of which have proved especially favorable to his health and his present occupations of study and labor in the preparation of his book defensive of his administration of office as President of the Confederate States.

By a powder magazine explosion at Bodie, in California, several persons were killed and many others wounded.

A boiler exploded in Baltimore on the 11th inst. Two persons were killed and six or eight injured. Several houses were badly damaged.

Many of the royal family of England attended the funeral of the late Prince Imperial of France. The Russian, Danish and German ambassadors also were present. Flowers in profusion were used in decorating the coffin and the grave. Queen Victoria furnished a large wreath for the coffin. Prince Jerome Bonaparte and his son followed next after the coffin. The ex-Empress Eugenie was overcome with grief.

A severe storm of wind and lightning visited several places in Michigan on the 12th inst. At Pontiac the spires of the Congregational and Episcopal churches and the jail were seriously damaged and a number of the houses were unroofed. The damage to the crops and orchards in the vicinity of Pontiac is reported very great. At Port Huron the new Methodist church and other buildings were blown down. The Grand Trunk freight house was unroofed, and many houses and barns were upset or unroofed. As far as known no lives were lost. The damage to crops is very serious. In Ohio also great damage has been done.

Miserableness.

The most wonderful and marvelous success, in cases where persons are sick or pining away from a condition of miserableness, that no one knows what ails them, (profitable patients for doctors,) is obtained by the use of Hop Bitters. They begin to cure from the first dose and keep it up until perfect health and strength is restored. Whoever is afflicted in this way need not suffer, when they can get Hop Bitters. See "Truths" and "Proverbs" in another column.

The "Vest Pocket Cure" relieves Sick Stomach, Sour Stomach, Sick Headache, Colic, Flatulency, and all other troubles arising from disordered digestion. Sold by all druggists at Seventy-five cents.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Thomasville, June 19th, by Rev. F. H. Johnston, Mr. HENRY E. McIVER, of Winston, to Miss NETTIE V. THOMAS, of Thomasville.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Winston, on the 2d instant, Mrs. ELIZABETH WILSON, in the 90th year of her age.

She was of Quaker descent, and her early life and training were cast in the mould of that faith. Some time after her marriage, which occurred in 1807, she united with the Methodist Protestant Church, whence she came into the Presbyterian Church of this place at its organization 17 years ago. Full of years, she was also full of the faith and the patience which inherit the promises, coming to her grave in peace and "in a full age, like as a shock of corn cometh in his season." I.

LILLY CANNON fell asleep in Jesus on the 25th day of April, 1879.

Although but 21 years of age she was highly esteemed as one of Poplar Tent's choice lady members—beautiful in her Christian character, kind and gentle in her deportment. She leaves many friends and no enemies; she leaves a husband, sister and child to mourn her loss. For her to live was Christ and to die was gain." PASTOR.

In Greensboro, N. C., July 7th, Mrs. SUSAN ISABELLA, wife of Thomas A. Rankin in the 45th year of her age.

Mrs. Rankin had set her house in order. She was an humble believer in Jesus. March 10th, 1856, she connected herself with the Presbyterian church at Bethel, and was still at her death, an esteemed member of the same. A few days before her decease she called her family around her bed and gave them her parting council. Her end was that of the righteous, marked with Gospel peace and hope. S. N. R.

At his residence near Greensboro, June 23d, MOSES McQUISTIAN RANKIN, in the 65th year of his age.

In the death of Mr. Rankin, a good man has fallen, the community has lost a most estimable citizen and neighbor, the poor a friend, and the church a worthy and consistent member. I have heard it frequently said of him, "he died without an enemy,"—"the poor never went away from his house empty." Owing to the nature of his last illness, (congestion of the brain,) we are deprived of his dying testimony, as to the firmness and strength of the hope in Jesus. But we have what is better the testimony of a consistent Christian life. We believe it is well with him. He connected himself, by profession of faith, with the Presbyterian church, at Buffalo, September 30th, 1854, and continued an esteemed member of the same, till he was called, as we trust, to the upper sanctuary. S. N. R.

In Columbia, S. C., of cholera infantum, on June 28th, 1879, CORNELIA, the infant daughter of the Rev. J. B. and Mrs. Hattie Mack, at the age of five months and ten days.

At sunrise we "perceived that the Lord had called the child." Soon the clasp of the casket was unloosed—the lids uplifted—then, our pearl was gone—and only the cold, crumbling clay was left!

But "it is well." Yes, since thus the Saviour willed and wrought, it "is far better." Though we know not now all that we will know hereafter; yet, even now we can say and sing.

"Up in that beautiful city,
Which hath no need of the sun,
Safe—on the Shepherd's bosom—
Resteth the little one."

WILMINGTON MARKET
DURING WEEK
ENDING JULY 15.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Wednesday and Thursday 26 cents. Friday advanced to 26½ cents. Saturday and Monday 26½ cents.

ROSIN—Strained $1 10 and Good Strained $1 12½ throughout.

TAR—90 cents per barrel throughout.

CRUDE TURPENTINE—Without change throughout. Hard $1, Yellow Dip $1 60 and Virgin $2 10.

TIMBER—Sales one raft very Common at $3; one do. do. at $3 75; 3 do. Common at $4; 2 do. do. $4 50.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

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If you are suffering from poor health, or languishing on a bed of sickness, take cheer, for Hop Bitters will Cure You.

If you are simply ailing; if you feel weak and dispirited, without clearly knowing why, Hop Bitters will Revive You.

If you are a minister, and have overtaxed your self with your pastoral duties; or a mother, worn out with care and work, Hop Bitters will Restore You.

If you are a man of business, weakened by the strain of your everyday duties; or a man of letters, toiling over your midnight work, Hop Bitters will Strengthen You.

If you are young, and suffering from any indiscretion, or are growing too fast, as is often the case, Hop Bitters will Relieve You.

If you are in the workshop, on the farm, at the desk, anywhere, and feel that your system needs cleansing, toning or stimulating, without intoxicating, Hop Bitters is What you Need.

If you are old, and your pulse is feeble, your nerves unsteady, and your faculties waning, Hop Bitters will give you New Life and Vigor.

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At any rate, before purchasing or hiring any organ, send for our latest ILLUSTRATED CATALOGUE, PRICE LIST and CIRCULARS with useful information for purchasers. Sent Free.
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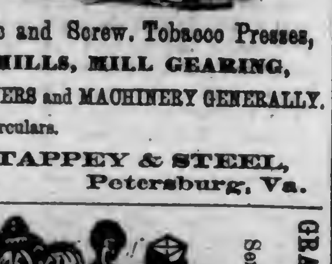

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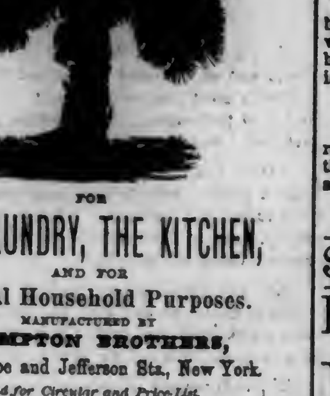

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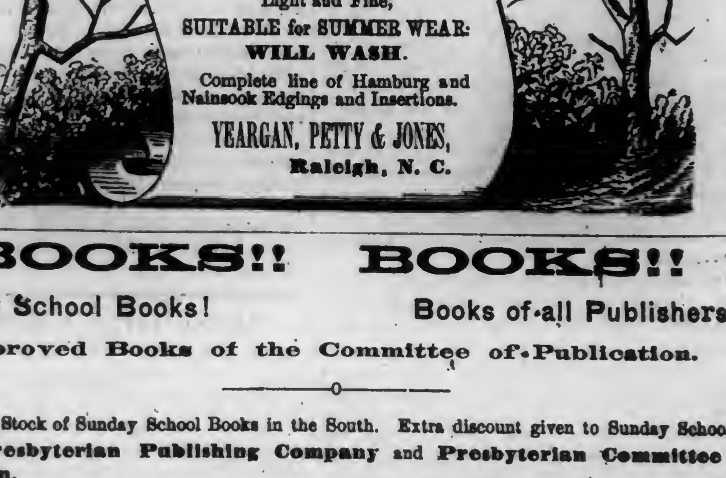

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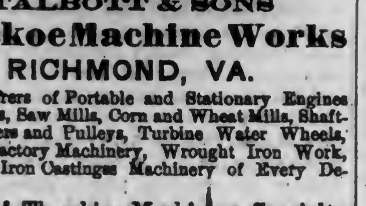

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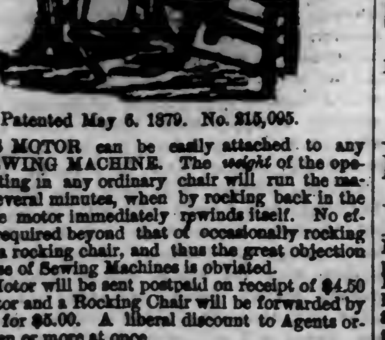

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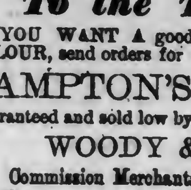

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Discouraged, little maiden,
Because your sum is hard?
A merry heart makes figures smile;
They mock your sadness all this while;
With sunny face and purpose strong,
The answer 'll come ere long.

Discouraged, anxious mother?
The child must be a child,
Serious thoughts will come with years,
With hopeful heart, instead of tears,
Now goodly seed, ere youth be gone:
The reaping comes anon.

Discouraged, weary teacher?
Call your labor vain?
The little hands that restless play,
And rise before you day by day,
In life's stern school may bear brave part;
O Weary one, take heart!

Discouraged, faithful pastor?
Hast toiled and waited long?
Thou may'st not know the flames divine
Kindled in hearts by words of thine;
Waiting is weary, but—the crown!—
Brave soul, be not cast down;

Discouraged, Christian soldier,
Because the fight goes hard?
The more the need of your strong arm.
Up! bravely sound the loud alarm!
—The watchword is, "Eternal life;"
On to the mortal strife!

—Zions Herald.

The Fortuna's Last Freight.

Three schooners were anchored in a New England seaport, one Sabbath morning. They were laden for Boston, but had been detained by foul weather.

"If it clears a bit, I'll be out o' this!" said Job Kittery, captain of the "Fortuna."

Luke, his deformed son, whose isolated and painful life had brought him very near the Saviour, seemed greatly disturbed at his father's words.

"I hoped you wouldn't start to-day," he said, in a rich, pathetic voice. "I have been listening to the church bells and wishing we could go."

"A man can't wait for the Sabbath when he has bread to earn," replied Job, testily, "You and your mother wouldn't get no clothes to wear to meetin', or meat to give ye strength to get there, if 'twa'n't for your wicked old father!" adding, "I don't see no harm in startin' to-day."

"No good ever comes o' disobeying God," said the boy earnestly. "Whenever you've ventured out on the Sabbath, mother and I have prayed that you might be kept from harm. I know God heard us, for you came back safe. But something will happen if you keep on breakin' the Lord's law."

Job sneered but his hand shook as he lit his pipe. Luke's upright life and fearless utterances often woke the old man's sleeping conscience.

"Sailors obey only wind and tide," he said gruffly. "I never bothered about Sunday, and look at my success! I own the fastest sailing craft on the coast, a cottage on shore, and buy ye piles o' books. Now what's aboard that head o' yourn?" more kindly, as the boy's lip trembled.

"I was wishing I could take my turn at the ropes; it nearly breaks my heart to think I'll never do a man's work,"—his magnetic voice so pressed with tears that the impulsive old man was forced to wipe his own eyes. "But he who created me knows best. When my days are finished here, if I love him he will give me a home where I shall never be lame and never be sick. Oh, I shall be so happy, for my back 'll be strait there, I know, and I shall see the King in his beauty."

"Don't!" murmured Job, with upheaving chest, "we want ye here, your mother and I."

It was not often the rough man was thus softened. Luke was emboldened to say, "Dear father I'll wait you there, too, if you were only a Christian, how happy mother and I would be!"

Job mastered some strong inner feeling before he could say. "I'm willin' you should take comfort, lad; but I'd lose many a trip if I was pious. I can't afford to stay in port when Sunday brings a fair wind; some other fellow'd get the start o' me. I'd been before the mast now, 'stead o' bein' cap'n o' my own ship if I'd been squeamish 'bout Sunday. Now, I start, Sunday or no Sunday, get my freight unloaded and am off with another cargo before other chaps are awake. That's the way to make this ere coastin' pay!" Job chuckled, and started up to look for signs of fair weather, Luke's appeal forgotten in his eagerness to be on the way again. The boy's only hope now was that the weather would detain them. But towards noon the fog lifted somewhat.

"The wind's shifted a leetle," said Job, "I guess I'll venture."

"Don't start to-day, father," interposed Luke. Job muttered angrily, but the lad still entreated: "I believe evil will come of it if you do."

"It's time you were cured of such notions," said Job, more incensed because the men heard this. "I'll risk Sunday work. So cast off, my boys!"

It seemed to Luke that he could not have it so; he touched his father's arm, but was shaken off and told to be silent.

"Getting under way, cap'n?" asked one from the next schooner.

"Well, yes," returned Job. "At any rate I'll creep down the harbor and see if it's clear outside.'"

"Looks thick outside to me," and the other shook his head. "I think it's comin' on to blow. There hain't a schooner that will venture out to-day!"

"So I think, sir," said the "Fortuna's mate" in an undertone.

"Heave up the anchor, boys!" cried Job. The 'Fortuna' 'ill be in Boston to-morrow morning." His heart was bound up in this swift-winged craft. As she glided down the harbor, obeying every turn of the wheel, he told again of the trades she had won, the gales she had weathered, the burdens she has carried. He said nothing about turning back when they found it "rough" outside. The mate who had sailed over many waters, thought it unwise to go on, and the men grumbled sorely.

"We shan't make much headway, with this wind, sir," again murmured the mate. "We shall have to tack constantly; the men'll be used up before morning if we try to run for Boston."

But the captain was deaf to all remonstrances. The "Fortuna" kept on into the gathering darkness; the wind howled, the waves ran mountain high, the spray dashed over her decks and upon the deformed boy who clung with both hands to his seat, as the ship rose and fell. For awhile Job seemed in good spirits, boasting that he "had carried her through worse seas." Perhaps he thought he could now, but the Lord of the Sabbath was against him, and he was to find himself powerless. At last a gloom fell upon his spirits, also. He ordered Luke below, where the boy crept into his berth, and lay with clasped hands and softly moving lips. In the fearful odds against them he trusted in God alone.

At eight o'clock the storm came in wind and sleet. Job often had to leave the wheel now to help the tired men execute his rapid orders. Luke ventured to peep out.

"Stay below, lad!" Job shouted, his face set and fierce as if in mortal combat. "You couldn't live in this!"

Job tried to "make for Cape Ann," but the gale drove them out to sea, choked the pumps, and tore away rudder and mainmast. Just as that fateful Sabbath waned, the captain abandoned the "Fortuna" to her fate, and tottered to the cabin, exhausted and half-crazed, followed by the mate and sailors.

"She's carried her last freight, my boy," said Job, piteously. "We threw it overboard long ago. I can't do anything to save her, or us, from going to the bottom."

"God took your weapons, father," said Luke solemnly. "Didn't you hear his voice in the storm?"

"Don't!" cried Job hoarsely. "I knew it was wrong to start as I did; but I dared your God, Luke. He's dealin' with me now; and you must suffer for my sin," gathering the lad in his brawny arms and weeping over him. "Boys," said he brokenly, "my folly has brought you here I can't hope for forgiveness from God, or you. If I'd hearkened to my poor lad here, we'd been safe in port now. If so be that you can square your last account with God Almighty, do it quickly, for only a miracle can save us now."

Despair was on every face before him; evil faces they were, too, for Job Kittery hired his men from wharves without any questions.

"I've done nothing but swear against the Almighty," said one, breaking the awful silence; "my account can't be squared, nohow."

"P'r'aps the cap'n's got something to make a body forget trouble," said the other, recklessly. "I never got ready for this. If I'm to go to the bottom to-night, I'd rather go without knowing it."

Before Job could speak, Luke cried, "Don't talk of drink now! Perhaps God will let us live yet. I know mother's on her knees in the cottage praying for us. God always heard her," added the child, his face shining in the gloom. "And she'll read what the Bible says about those that go down to the sea in ships'—we always do stormy Sabbaths." Job groaned. "I can say it by heart," and he repeated a portion of the 107th Psalm.

"Curus that ere should read so," said the mate, breathlessly.

"'They cried unto the Lord, and he brought them out of all their distress,'" said Luke. "Let us pray!"

The boy's lips were used to prayer. When his wondrous petition had ended, the men were on their knees, too. Even Job Kittery cried to God for mercy. Surely the young Christian and the repentant men in that storm-tossed barque made the "two or three" who have the Master's promise to be in "the midst," for the tempest was calmed, and at daylight the sinking "Fortuna" was seen by a steamship, and all on board were saved. They left the schooner to her fate. Job Kittery's pride had stretched her swift wings on the waters for the last time; she had indeed "carried her last freight," and despite his successful ventures on the Lord's day, her captain had the prospect of spending his old age "before the mast."

But Job's bitter lesson was blessed to his conversion; he became a happy Christian. Often to eager listeners the old sailor tells the story of the Cross, and how he found peace in believing by means of God's frown on the 'Fortuna's' "last freight."—*Helen C. Barnard in Zion's Herald.*

MISCELLANEOUS.

Honeymoons.

Spite of the popular view that the honeymoon is the special month of felicity, the old-fashioned idea of matrimony is certainly more true which does not regard its beginning as by any means the most happy time of wedded life. When passion gives way to deep-settled love, husband and wife afford to look back upon the honeymoon with a smile, and join youthful mockers in laughing at any luckless couple about to enter the fool's paradise. Besides the novelties of temper and disposition which then become apparent in the young husband and wife for the first time, many untoward accidents may befall them which at this interesting epoch press upon them with especial harshness. Thus the unlucky bride loses all her luggage, including the most valuable of her wedding presents; or she catches a crying cold in her head, or the measles—all which we have known to occur; or she has her most becoming bonnet irrevocable ruined by a shower; or the happy pair ramble too far afield, and find themselves footsore and out of temper; or else they are intercepted by the tide and rescued at some risk, too happy if they have not to be drawn up the cliff by ropes, to the intense delight of the watering place's visitors. If the honeymoon can be safely tided over without a quarrel, the happy pair may cherish good hopes. They must be supernaturally amiable. Another incident of honeymooos at the seaside is, that landladies and land house keepers think the youthful pair suitable victims to their greed. It is taken for granted that they are so absorbed in gazing into each other's eyes, that they will never look into such common place matters as bills; consequently we have known a couple straying through the fairy land of a honeymoon utterly forgetful of so sublunary a commodity as money, until rudely awoke by a very substantial series of bills. Indeed a honeymoney utterly often costs a happy pair in a good position of life as much in proportion as a funeral does a poor person.—*Scottish Am. Journal.*

The Clergy of Shakespeare's Day.

The humblest mechanic of England to day has conveniences and comforts which the richest nobles lacked in Harrison's day, but it was nevertheless an age of luxury and extravagance; of brave apparel, costly and showy beyond that of any Continental people, though wanting in refined taste; and of mighty banquets, with service of massive plate, troops of attendants, and a surfeit of rich food and strong drink. In this luxury the clergy of Harrison's rank did not share. Harrison was poor on forty pounds a year. He complains that the clergy were taxed more than ever, the church having become in "ass whereon every man is to ride to market and cast his wallet." They paid tenths and first fruits and subsidies, so that out of twenty pounds of a benefice the incumbent did not reserve more than £13, 6s, 8d, for himself and family. They had to pay for both prince and laity, and both grumbled at and slandered them. Harrison gives us a good account of the higher clergy; he says the bishops were loved for their painful diligence in their calling, and that the clergy of England were reputed on the continent as learned divines, skilled in Hebrew and Greek and the Latin tongue. [illegible] however, a scarcity of preachers and [illegible] in Elizabeth's time and their character not generally high. What could be expected when covetous patrons canceled their debts to their servants by bestowing livings and benefices on their cooks, grooms, pages, and lackeys—when even the universities there was cheating and [illegible] for scholarships and fellowships and [illegible] livings. The morals of the clergy [illegible] conference [illegible] and the bad work [illegible] and these conferences were a "notable spur unto all" of the ministers, whereby to apply their books, which otherwise, (as in times past,) would give themselves to hawking, hunting, cards, dice, tipling at the ale house, shooting, and other like vanities." The clergy held a social rank with trades people; their sons learned trades and their daughters might go out to service. Jewell says many of them were the basest sort of people—unlearned fiddlers, pipers, and what not. Not a few, says Harrison, find fault with our threadbare gowns as if not our patrons but our wives were the causes of our woe. He thinks the ministers will be better when the patrons are better, and he defends the rights of the clergy to marry and to leave their goods if they have any to their widows and children instead of to the church, or to some school, or almshouse, of their husbands, to bestow themselves not so advisedly as their calling requireth; do not duchesses, countesses, and knight's wives offend in the like fully so often as they? And Eve, remarks the philosopher of Radwinter, 'Eve will be Eve though Adam say nay."—*Atlantic.*

A Celebrated Runner.

The pedestrian feats of the present day are, the *Boston Journal* says, mist into the shade by the recorded exploits of Ernst Meissen, a Norwegian sailor in the English navy, early in the present century. Meissen first attracted attention by running from London to Portsmouth in nine hours, and soon after he ran from London to Liverpool in thirty-two hours. Having distinguished himself at the battle of Navarino, in 1872, he left the navy and became a professional runner. After winning a number of matches he undertook the feat of running from Paris to Moscow. Starting from the place Vendome at four o'clock in the afternoon of June 11, 1831, he entered the Kremlin at ten o'clock, a. m., on June 25, having accomplished the distance of 1,760 miles in thirteen days and eighteen hours. The employment of Meissen as a courier-extraordinary soon became a popular amusement in European courts. He ran from country to country, bearing messages of congratulation, condolence, or despatches, and always beat mounted couriers when matched against them. He never walked, but invariably ran, his only refreshment being one biscuit and an ounce of raspberry syrup per day, and two short naps of ten or fifteen minutes each in twenty-four hours. These rests he took standing, and leaning against a tree or other support, at each time he covered his face with a handkerchief and slept. After the nap he pursued his way as much refreshed as though he had slept for hours. In 1836, while in the employ of the East India Company, Meissen was charged with the conveying of despatches from Calcutta to Constantinople through Central Asia. The [illegible] 5,515 miles, which the messenger [illegible] in thirty-nine days, or in one-third [illegible] by the swiftest caravan. At last he was employed to discover the source of the Nile. Setting out from Silesia on May 11, 1842, he ran to Jerusalem, and thence to Cairo, and up the western bank of the river into Upper Egypt. Here, just outside the village of Syaag, he was seen to stop and rest, leaning against a palm tree, his face covered with a handkerchief. He rested so long that some persons tried to wake him; but they tried in vain, for he was dead. He was buried at the foot of the tree, and it was years before his friends in Europe knew what fate had befallen him.—*Pall Mall Gazette.*

Bismarck's Oratory.

"Hush! Bismarck is speaking!" With these words you are ushered into the Reichstag. And it is so. Before even hearing a word you can tell by the aspect of the Chamber that it is the Chancellor who is speaking. With their bodies stretched out, and ears wide open, everybody leans forward to listen. The pencils of the short hand writers fly over the paper with the rapidity of lightning, and you hold your breath involuntarily that you may hear better. From below is heard a feeble voice—one of those voices which by its nervous tone suggests excess of intellectual work. The words come by jerks, each sentence being laboriously formed. The orator is sometimes hurried, sometimes hesitating in his speech. He recalls each sentence, twists it, and turns it about until he has eliminated all the points which an adversary might attack. It is then only that he abandons it to the House. In listening to him you experience a strange excitement, for while this strong man continues his speech you are momentarily feeling that he will suddenly stop short in the middle of his discourse. Not that ideas are likely to be wanting, but one fears lest the weakly voice which issues so laboriously from the Chancellor's robust frame may fail in the midst of a peroration without the possibility to the hearer of picking up the broken threads. The Chancellor himself looks ill at ease while speaking, his thin white hands fidgeting how with one, now with another button of his modest [illegible] waistcoat's uniform. Then they catch [illegible] at the long pencils so much tattled about, seek refuge on the table, and at last rest on the glass of water which stands on the tribune. You might fancy that it was only this resting place that was wanting, for presently his speech grows firmer, more severe; words flow from his lips with greater clearness; his thick eyebrows are lowered still more upon the grey eyes which seem to penetrate the ranks of the Deputies. It is now evident that the orator is approaching the end of his speech; the sentences become shorter and more vigorous. And then the Chancellor draws himself up to his full height; the voice, so weak at first, gains a clear, hard ring, and he throws his last sentence like a bomb into the midst of the Chamber, resuming his seat amid the loud applause of his friends."—*Berlin Tägblatt.*

Humorous.

A good natured traveller fell asleep in a train and was carried far beyond his destination. "Pretty good joke this is, isn't it?" said he to a fellow passenger. "Yes, but a little too far fetched," was the rejoinder.

"Dont you think that a good likeness of me?" said a pretty wife to her small fraction of herself called her husband. "Very good," was the reply, "except that there is a little too much repose about the mouth."

An ambitious young writer having asked, "What magazine will give me the highest position quickest?" was told, "A powder magazine, if you contribute a fiery article to it."

A handkerchief flirtation is a very simple thing. It only requires two fools and two handkerchiefs.

SECULAR NEWS.

Raleigh is to have a telephonic exchange.

Peter's pence contributions have increased £28,000 over 1878.

Mr. S. G. Worth, under direction of the Fish Commission, has located a hatchery at Morganton. The hatchery at Swannanoa Gap has been abandoned, experience having demonstrated its unsuitableness.

The late Congress of the United States made quinine free of duty. The result can only be ultimately to reduce the price of the article greatly. At present prices have advanced, by cornering, probably, or some such device of dealers.

The condition of cotton and the prospect are said to be favorable.

Virginius Ballard, G. W. Secretary of North Carolina, I. O. of G. T., desires it to be known that the Grand Lodge will meet at Winston on August 12th, prox. Homes will be provided for all. The railroads have agreed to transport delegates at three cents per mile.

A Versailles dispatch of June 9th, says: The Chamber of Deputies yesterday, by a vote of 381 to 78, rejected the amendment to M. Jules Ferry's educational bill, introduced by M. Madier de Montjau, aiming at the prohibition of all religious orders from teaching.

The Washington *Press* reports great activity in the building line, and crops looking well.

A company of tramps, seventy-five to one hundred strong, have taken possession of a tract of land not far from New Windsor, in New York State, and defy the local constabulary. They rifle orchards, rob hen roosts and plunder generally so far as they please. The tramp laws, it is supposed, have driven them from adjoining States into New York.

The general storms that have prevailed in interior and Southern Ohio and Indiana have been of great benefit to growing corn.

Second Lieutenant Robert Loveday [illegible] M. London, Esq., of Wilmington, has been promoted to first lieutenancy in the U. S. [illegible]

Malarial Fever.

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For the N. C. Presbyterian.

PRESBYTERIANISM IN NORTH CAROLINA

BY REV. J. RUMPLE.

THE CHURCHES AND MINISTERS OF CHARLOTTE.

At the period when the earlier missionaries, Thomson and McAden, visited Western North Carolina, and even when Rev. Alexander Craighead took his abode in Rocky River and Sugar Creek, the territory now occupied by Mecklenburg county was still a part of Anson. In fact, the "seven churches" of Mecklenburg were already in a formative state, when the country was established in 1762. At this time much of the country was destitute of forests; and beautiful prairies, covered with wild pea vines and luxuriant grass, furnished pasture grounds for herds of wild deer, and hunting grounds for the Catawba Indians. The sparkling tributaries of the Catawba were environed with bustling cane brakes, and the occasional forests abounded with a rich variety of game. Into this fair land, to make a home for themselves, and to lay the foundation of a new order of civilization, came the Alexanders, Davidsons, Brevards, Polks, Jacks, Osbornes, Hendersons, Phifers, Pattons, McLearys, Grahams, Reeses, Harrises, McCullocks, Caldwells, Samples, Rossees, Wallaces, Wallaces, McDowells, Griers, Clarks, McIntyres, Pattersons, Reas, Stitts, Parkses, Walkups, Kerrs, Kirkpatricks, Honstons, Morrisons, Wilsons, Barnetts, Reids, Walkers, Hunters, Youngs, Johnstons, Cannons, Robinsons, Archibalds, Flinns, and others, whose names are as familiar as household words. Their first object was to bring into cultivation the fertile lands lying on the banks of the Catawba and Rocky rivers, Sugar Creek, Steel Creek, McAlpine's Creek, Mallard Creek, Reedy Creek, Coddle Creek, and Buffalo Creek, and erect houses for the protection of their families. This done, "Stands" or "Tents," with log seats, were provided in the sheltering forests, as preaching places, where they could assemble to hear the missionaries who came among them, or unite in the social prayer meeting.

After this, in 1762, Mecklenburg county was established, west of Anson, between Rowan and South Carolina, and extending indefinitely westward. In 1767 a tract of land, containing 360 acres, was surveyed by Henry E. McCulloch, agent for George A. Selwyn, to Abraham Alexander, Thomas Polk, and John Frohock, as trustees and directors of the town of Charlotte. As the people named their county after the native country of the new Queen of George III, who ascended the throne in 1760, so they named the county seat, Charlotte, after the Queen herself. Very loyal indeed were the hearts of these Scotch-Irish colonists, and ready to honor their sovereign in every way that was proper. But very brave and independent, when loyalty failed to secure protection.

Soon after the incorporation of the town, the court house was erected, at the intersection of what are now known as Trade and Tryon streets. This building was constructed of logs placed upon the top of brick pillows, some ten or twelve feet high. A flight of steps from the outside rose to the court room above, while the ground floor—literally such—was used as a place of worship. Here, perhaps, Craighead, who lived about eight miles north of Charlotte, on the Salisbury road, may have preached a few times before his death. After him, Balch of Poplar Tent, the scholarly McCaule of Centre and Hopewell, the polished Joseph Alexander of Sugar Creek, and Hall and Hunter and McCorkle, may have administered occasionally in this rude hall. But Charlotte was near to Sugar Creek, and its people members of that church, and from their own pastor they would receive their principal instruction.

It was from the steps of this court house, that Col. Thomas Polk, at noon the 20th of May, 1775, read the famous Mecklenburg Declaration of Independence, antedating by more than a year the general declaration issued by Congress at Philadelphia. And though this declaration did not result in the immediate liberation of the people from the English yoke, since its leading actors, finding themselves in advance of their countrymen and unsupported, were forced to resume their allegiance and quietly submit a little longer, yet the fires of liberty still smouldered in their bosoms, ready to blaze forth when the tocsin sounded the call to arms. In due time they took their places in the army of freedom and many of them gave their lives for the cause of independence. Of the twenty-seven signers of the Mecklenburg Declaration, ten were Presbyterian ruling elders, and all the rest were connected with the Presbyterian congregations of Mecklenburg, while the document itself is suggestive of the Scottish "Solemn League and Covenant."

At this period Charlotte was a small village containing about twenty houses built on the two streets which cross each other, at what is now appropriately named "Independence Square." This number of houses suggests that there were then about one hundred inhabitants.

After the death of Rev. Alexander Craighead, in 1768, the Rev. Joseph Alexander, a nephew of John McKnitt Alexander, a fine scholar,—a graduate of Princeton, became pastor of Sugar Creek Church, and Principal of its Academy. Through his influence, coupled with that of other leading men, the Colonial Legislature wanted a charter to Queen's College in Charlotte, and though this charter failed to receive the royal sanction, the institution was kept up for a season, under the care of Dr. Isaac V. Alexander, and after him, under Mr. Robert Brownfield. In 1778, Rev. Alexander McWhorter, of New Jersey, was chosen to preside over the institution, now called Liberty Hall, and the following year he removed to Charlotte. An earnest and zealous evangelist, no doubt he continued to exercise the functions of the ministry while he taught in the Academy. But his stay was brief. In the autumn of 1780 the invasion of Lord Cornwallis put an end to the exercises of the Academy, and Dr. McWhorter returned to New Jersey.

In 1787, Rev. Samuel C. Caldwell, son of Rev. Dr. David Caldwell, of Guilford, and grand-son of Rev. Alexander Craighead, was licensed by Orange Presbytery, and spent most of his time for five years in Sugar Creek and Hopewell Churches. He was ordained in 1792 over these two churches, but in 1805 he relinquished Hopewell and gave one-fourth of his time to Charlotte, for a season. In describing the character of the preaching of Mr. Caldwell and his associates of Concord Presbytery, Dr. Foote thus characterizes them: "Hall of Iredell came down like a torrent—a storm—a tempest; his friend, Wilson, of Rocky river, poured out his common sense views of the gospel like a steady day's rain; his neighbor, Robinson, of Poplar Tent, was like a summer day, with a storm of lightning and thunder, rending the oaks; Wallace, of Providence, like a hot sun melting by its direct rays; while Caldwell, of Sugar Creek was like the sunshine and showers of April." But the beloved pastor passed to his rest October 3, 1826, in the 59th year of his age.

The next year, 1827, the Rev. R. H. Morrison became the pastor of Sugar Creek, giving one fourth of his time to the people of Charlotte. He remained at Sugar Creek until 1837, when he became President of Davidson College. His relation to the Charlotte people ended, however, in 1832, and from that period onward the history of the Charlotte Church must be sketched by itself.

For many years there was no church building in the village, the people being content to worship in the court house, and the Presbyterians holding their membership in the neighboring churches. About the year 1824, or 1825, however, the first church edifice, a brick structure, was completed, on or near the site of the present church, the Rev. Jas. McRee preaching the dedication sermon. On the 11th of January, 1832 the Rev. Abner J. Leavenworth, with his family, arrived in Charlotte for the two fold purpose of conducting a female seminary and preaching to the Presbyterian congregation, though there was yet no organized church in the town. In the summer of this year (1832) an interesting revival of religion occurred under the preaching of two Baptist clergymen—Rev. Messrs. Furman and Barnes, assisted by Mr. Leavenworth. On the fourth Sabbath of August, 1832, the

FIRST PRESBYTERIAN CHURCH

of Charlotte was organized with thirty-six members, with David Parks and Nathan B. Carroll as ruling elders. In January, 1833, Mr. Leavenworth became the regular supply of the church, and afterwards was elected and installed pastor, the installation taking place May 3, 1834. At this service Dr. Morrison preached the sermon and Dr. Robinson delivered the charges. About the same time Wm. E. McRee and Jos. Sumner were elected and ordained ruling elders. In 1835, Alexander Graham, and in 1838, Dan Alexander were elected to the bench of elders. After a service of eight years, Mr. Leavenworth removed to Petersburg, Va., and was succeeded by Rev. J. F. W. Freeman as supply, who continued to serve the church until 1845. In 1842 James H. Orr was ordained ruling elder.

Up to this time the membership continued very small, there being in 1845 only two ruling elders, and 28 members.

[CONCLUDED IN NEXT.]

For the N. C. Presbyterian.

"TURN ON THE LIGHT."

MR. EDITOR:—Like your correspondent P. H. D., I am *puzzled;* "and it is all about this book of genius"—this *Comet*.

Shortly after its appearance, I read the book, and, though somewhat bewildered—not knowing what to think of it all—was charmed by the elegance and purity of the style, and amazed at the wonderful learning or imagination, the facts or fancies,—I could not tell which—of the author, then known, to me at least, only as an able lawyer, politician, and railroad president.

However, I had worked myself up to a high degree of enthusiasm about this "original work of an original North Carolinian," and was trying in my feeble way, to interest others in it, when my ardor was checked by hearing, that my old friend and school fellow, a prominent geologist, who *ought to know*, had dismissed the book with the curt criticism, that the *new* things in it were not true, and the *true* things were not new."

Afterwards I saw, in print, but where I cannot say, that a learned and distinguished man, somewhere North, regarded the book as a wonderfully clever *caricature;* that the writer's object was to show, that he could produce just as plausible arguments to sustain his wild extravagant and grotesque *theories* as the scientists could in favor of their so-called, *science* of geology.

And, now, comes your learned correspondent "S." who evidently regards the work as not only entirely serious, but *true* as well as *new*.

I am puzzled: "Turn on the Light"—some body.

DIDYMUS.

For the N. C. Presbyterian.

THE BIBLE ILLUSTRATED BY THE CHALDEAN TABLETS.

In the Chaldean Accounts of Genesis, by George Smith, translated from various inscribed tablets from among the ruins of Babylon, the prevailing numbers that occur are *twelve* and *seven;* ten is seldom used. These correspond to the same found in the Bible, and illustrate it. He found a series of 12 tablets on the subject of the deluge, like so many notes in a modern book; 12 tablets giving an account of creation. They had a circle of 12 great gods, all but one or two of whom are mates. The Romans had the same number of Superior Divinities, but equally divided in sex, with attributes nearly the same as the Chaldean.

In the tablets of creation he finds 12 months, or signs of stars; 12 constellations, or signs of the zodiac. A star near where the sun crossed the boundary between the old and new year, was one of 12 supposed to be favorable to Babylonia. "12 men fled," in one case. Something continues to a limit in 12 days. After the flood the land rose for 12 measures, &c., &c. We know how often this number 12 occurs in the Bible—75–100 times: 12 months, 12 prices, 12 tribes, 12 wells, 12 pillars, 12 stones, 12 Disciples, 12 baskets, &c. There were twelve States in Etruria; 12 divisions in Attica; Anglo-Saxons had 12 jurymen, as we now have.

There is a still greater agreement in the use of the number *seven:* 7 stages in the Tower of Babel; 7 gods, 7 warrior gods, 7 kings, 7 brothers of the same family, 7 wives, 7 winds, speaking of the dragon of the sea. "He made the evil wind, the hostile wind, the 4 winds, the 7 winds—he brought out the winds he had created, seven of them." We have in the Bible 4 winds. Ezk. 37: 9; Dan. 7: 2; 8: 8; Rev. 7: 1; but never 7. The Romans had 4 main ones, but 8 in all.

Mr. Smith finds an exact correspondence between the 7 days of creation in the Bible and in the Chaldean legends; seems connected with the deluge the same as in Genesis, or nearly. 7 evil spirits—evil gods—the 7th was the messenger of the god Ann, their king;" "in those days those 7 evil spirits came;" "7 of them, the evil gods, who like a flood descend and sweep the earth;" the spirits of death: 7 chiefs; 7 claws of the eagle; 7 gates of Hades, but the Bible has only one. Isa. 38: 14; 5: 14. "Hell enlarged herself, and opened her mouth without measure." 14: 9. In Job. 17: 16, "bars of the pit;" Ps. 9. 13, "the gates of death," is very much like the Chaldean phrase.

Luke 8: 2, "certain women, which had been healed of evil spirits and infirmities, Mary called Magdaline, out of whom went *seven devils.*" Mark 16: 9. Though Christ and the apostles often cast out evil spirits, unclean spirits, even in one case (Luke 8: 30) a legion from one man, yet the number *seven* is not found elsewhere in this connection; but in Mat. 12: 43–45, the unclean spirit taketh with himself 7 other spirits more wicked than himself, and they enter in and dwell there," &c.

In the Old Testamen 1 K. 22: 22, 23, evil spirits tronblo men. 1 Pet. 5: 8, "your adversary, the devil, walketh about," &c. Rev. 1: 4, "the seven spirits before the throne," and 3: 1, "the seven spirits of God, and the 7 stars."

Amos 5: 8, "7 stars," are mentioned. This number has been used extensively in the work. Josephus, contra Apion, II., 40, says, "there is not any city of the Grecians, nor any of the barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come." Tytler's Hist., vol. I., p. 356, says, "The week was universally divided into 7 days; and what is almost astonishing, the Chinese, the Indians and the Egyptians, designated these days by the names of the planets, ranged precisely in the same order, which order is entirely an arbitrary one, and not dependent either on their magnitude or distances from the sun. Chances could not have produced such wonderful coincidences." The number 7 was sacred to Apollo, a heathen god, born on the 7th of the month; on the 7th of every month sacrifices were offered to him: his festivals were on the 7th of every month.

We have the seven colors of the rainbow, and the changes of the moon nearly, but not quite, divide the month into weeks; we cannot say. It must have been derived from a Divine idea, and this spread over the world. We find in the Book of Esdras, in the Apocrypha, the same use of 12 and 7, the duration of the world is divided into 12 periods; 12 feathered wings, 12 kings, 7 days, &c. In the Book of Enoch too, 7 stars are imprisoned; 7 shining mountains, the glory of God on the top of the 7th; 7 other mountains north; 12 gates of heaven for sun, moon and stars; 12 open windows: but different from the Apocrypha, it divides the time of the world into 10 parts or weeks.

We sometimes find in these old documents the half of ten, 5, and the half of twelve, 6, but in no other book than the Bible do we find 3½, the half of 7, used as a sacred number. Jas. v: 17, Luke iv: 25, Dan. xii: 7, 7, 25.

We see the prevalent use of 12, in the most ancient times; and while the basis of numeration in almost all nations is ten, from counting the fingers, why is it that with merchants that the *dozen* is so common? Eggs and chickens so much per dozen. Where did it originate? With our system of coinage, increasing by tens, it would seem that it would be better and more convenient to proceed by tens instead of dozens. Brande's encyclopedia of Numeration says, "The mode of reckoning by twelves or dozens may be supposed to have had its origin in the observation of the celestial phenomena; there being 12 months or lunations commonly reckoned in the solar year. It appears in the subdivisions of weights and measures, as 12 ounces to the pound, 12 inches to a foot; and is still very generally employed in the wholesale business, extending to the second and even to the third term of the progression. Thus 12 dozen, or 144, make the long hundred of the Northern nations, or the gross of trading, and 12 times this again, or 1728, makes double gross."

The ancient Romans divided the day, from sunrise to sunset into 12 hours, and the night in the same way; they had the troy weight, and the apothecaries' weight, of 12 ounces each; the divisions of time and measure of length, 60 seconds to the minute, 60 minutes to the hour, 60 seconds, and 60 minutes in degrees of the circle of 360, is very ancient. The 60 here, as in the saros, or small hundred, 60 of our Saxon ancestors, was made by multiplying 12 by 5, v, a full hand of five fingers (made by spreading out the hand, and drawing a line on each side till they meet on the wrist) and then the great hundred, or 120, by multiplying 10, or two full hands, by 12. Our ancestors seem to have had both 10 and 12 as the basis of numeration. Tytler says that, "the Chaldeans, Egyptians, Indians, and Chinese had all the same period of 60 years for regulating their chronology." The zodiac was divided into 12 parts. One of the Scandinavian Eddes says, "From the spring Hvergelmer, in Nifelheim, flow 12 river, called the wave of Eli;" a certain writer says that from December 12 to January 6, 12 nights had more superstition connected with them than any part of the year; they are full of superstitions of a heathen origin;" i. e. in Germany, &c., we may see the use of 10 and 12 as the basis in all the languages of Northern Europe related to the Anglo-Saxon, by their mode of forming 11 and 12. The Greeks, Romans, &c., counted to 10; then 10 and 1 was 11, 10 and 1 was 12, &c., to twenty, 2 tens. But we go to 10, and make 11 and 12 differently, and then go regularly on, 10 and 3 thirteen, &c. Klipstien's Anglo-Saxon Grammar says that, "this practice of using lif, leafer, &c., in these two numerals 11 and 12 entered our system of numerals anterior to the history of our tongue, and is common to all the Germanic languages." This illustration of the Bible from the Chaldean legend in what we now speak of, the numbers 12 and 7, is a matter aside from the object of the writer and translator Smith, and one to which he does not advert; it is incidental to his wonderful corroborations of the Book of Genesis.

E. F. R.

For the N. C. Presbyterian.

AN OVERSIGHT.

Will the editor of the *Presbyterian* allow me to correct an error and call attention to an oversight in brother Rumple's article, "Granville county, No. 1," in the series: Presbyterianism in North Carolina?

He gives the membership of communicants in Grassy Creek at 38 in 1878. The number of communicants in the other churches of Granville county, is correct as given in the Minutes of the General Assembly of 1878, which report Grassy Creek with thirteen. I think I see how the error was made: Red House, immediately over Grassy Creek, reports thirty-eight. The correct number for '78 at Grassy Creek was twenty-four (24) and is now twenty-eight. The omission is this: The church in Henderson, under care of Rev. D. E. Jordan, is not enumerated with the churches of Granville. I do not know its actual membership, but it is perhaps the most promising church in the county.

The town of Henderson is rapidly growing under the impetus of the bright tobacco trade and bids fair to rival Durham. The church is likewise growing, and I hear a new house of worship is in contemplation, since the old can scarcely accommodate the congregation. To omit the church in Henderson from the list of Granville churches is an important omission.

J. W. P.

HYMNS.

Devotional verse is one of the oldest and most natural forms of song, and it is not with wherever the the instinct of worship takes outward form.

The following is Lord Shelborne's admirable definition of what a good hymn should be: "It should have simplicity, freshness, and reality of feeling; a consistent elevation of tone, and of rhythm easy and harmonious, but not jingling or trivial. Its language may be homely, but should not be slovenly or mean. Affectation or visible artifice is worse than excess of homeliness; a single hymn is easily spoiled by a single falsetto note. Nor will the most exemplary soundness of doctrine atone for doggerel, or redeem from failure a prosaic didactic style."

I believe a martial ode is understood to be one of the most difficult forms of metrical composition, and I suppose we might say the same of devotional poetry, seeing how very few fine hymns we possess.

It is thus that Dr. Johnson accounts for the difficulty: "The paucity of its topics enforces perpetual repetition, and the sanctity of the matter rejects the ornaments of figurative diction. It is sufficient for Dr. Watts to have done better than others what no man has done well." This is trenchant enough, but it seems hardly adequate, and I think the reasons are not far to seek.

A hymn ought to be simple, clear and direct, and we know that rapt devotional feeling is apt to be tinged with mysticism, which, in itself, is opposed to lucidity of expression. The literary and devotional element must be harmoniously blended and balanced, and it must be neither prosaic nor ornate. Unity of subject and purpose is also essential; indeed, many hymns lose themselves in generalities; and, last of all, it must be the perfection of form.

It is very difficult to write a good hymn, and it is remarkable that even our best hymn writers, like Charles Wesley, have seldom succeeded in producing more than one specimen of first-rate excellence; his "Wrestling Jacob," as a poetic allegory, is perhaps the most perfectly sustained work in all English hymnody. Then we have Toplady's Rock of Ages," where the harmony of the emblems, incongruous in themselves, is secured by the devotional fervor that welds them together. These are both powerful hymns. Then there is the Rev. F. H. Lyte's beautiful "Abide with me," which should be confined to its five best stanzas; and lastly, Dr. J. H. Newman's exquisite "Lead, Kindly Light." I do not know any expression in English poetry more beautiful in its way than the turn of the thought in the last half of the last stanza.

Most of John Keble's hymns are on a fairly high level; but the best of them are not equal to those I have quoted. Keble wants clearness and simplicity in thought or diction, and usually in both. This may be said of even his best pieces, such as "Morning" and "Evening." And it seems to me that the devotional poetry of the present day, in spite of its lyric sweetness and delicacy, lacks the vigor and exaltation of the older hymns.

Among other admirable hymns are the Rev. H. Twell's "At Even when the Sun;" Dr. Arthur Stanley's "O Master, it is good to be upon the Mountain here;" Dr. Watts' "Fairest of all the Lights above," and several in Dr. Martineau's excellent "Hymns of Praise," such as "Let no tears to-day be shed," and "Come tread once more the path with song."

What is it that gives a hymn its popularity? Is it merely the music to which it has been set? Let us hope not. Very few hymns reach the great heart of the people; some, like Dr. Watts', endure for generations, and English mothers are now singing them to their children in the backwoods of America, on the Himalayas, and wherever English mothers find themselves. Other hymns, apparently as beautiful, die unrecognized. It is difficult to account for this.

Sternhold and Hopkins' old version was rendered into a metrical form direct from the Hebrew. The Scottish version was by an Englishman, Dr. Rous; and now we have Lord Lorne's skilful and harmonious rendering. The 23d Psalm is lovely in all its versions; no effort of man can stale it, or quench its exquisite beauty.—*Frederick Locker.*

SANCTIFIED MEANNESS.

A lady rustling in silks is reported to have been moved in her soul to pay her pastor's wife a visit of condolence. Diamonds were swinging from her ears—glowing in mystic light from her fingers; a seal-skin coat, all warm and shiny, on her back; a coupe stood at the door, all satin lined and cushioned, with a gloved groom to do her bidding. The occasion of the call grew out of the last congregational meeting. The trustees had cut down the pastor's salary, and the poor man had to submit, or take his flight in the winter, contrary to the command of his Master. So his wife, as a dernier resort, commenced keeping boarders. The baby was sick, and drifting preachers and acquaintances turned into the manse at unseemly hours, and she could not have the meals regularly, and the boarders complained and left. This saintly sister-parishioner drew out the tale of family woes to gratify her curiosity, and then with a sigh, began to condole with the pale, blood-less-lipped woman—more a lady than herself—on their privations. Turning up the whites of her eyes, as some of the primitive preachers of the south were wont to do, as a preface to the words, "Let us look to the Lord and be dismissed," she proceeded to say, as if pronouncing the first words of a funeral address, "My dear sister, your reward is in heaven."

If some poor child of poverty in a cellar had said it as her all, it would have come over that chafed and weary spirit as a wave of balm from the tree of life, but from silks and satins, glistening in the light of diamonds, it was the vilest cant, enough to make religion a stench in the nostrils of decent worldlings. "You have your reward in heaven. Very good, sister, but will your wealthy husband endorse that promise, and make it negotiable to the milkman? "Your reward is in heaven." Will the board of trustees endorse that promise and make it negotiable to the corner grocery man? Will they make it negotiable to pay the shoe bill? Write that promise on a piece of paper, and fancy your pastor unrolling it in the sanctified way it was given, with the whites of his eyes gleaming with heavenly light, giving it to the conductor to pay six cents for a ride to see some dying parishioner too far away for his strength to endure the fatigue of walking. What do you think that conductor would say over the upturned whites of his eyes and funeral tones as he handed your promise and asked for a cent change? Very likely, "That's too thin. Railroad companies are not trading in long faces and upturned eyes."

There is a story told of Christmas Evans, who received for a large portion of his ministry but £17 per annum, and never more than £30. His biographer, himself a Welshman, says, it must be remembered, as among the anomalies of Welsh religious life, that it combines an insatiable appetite for sermons, with a marvellous disregard for the temporal comfort of the preacher. On one occasion a woman said to Mr. Evans, as he came out of the pulpit: "Well, Christmas Evans, we are back with your stipend; but I hope you will be paid at the resurrection. You have given us a wonderful sermon." "Yes, yes," was his quick reply; "no doubt of that; but what am I to do till I get there? And there is the old white mare that carries me—what will she do? For her there will be no resurrection. But what will you do? What reward will you get for your unfaithfulness at the resurrection? It's hard, but I shall get on at the resurrection; but you, who get on so well in the world, may change places with me at the resurrection."—*Presbyterian.*

TAKING TIME FOR DEVOTION.

BY MARGARET E. SANGSTER.

A friend, burdened with many cares, said to me the other day, "I am happy in my soul. I have taken time to read and pray."

I suppose there are few Christian people who do not consider it among their obligations to read God's Word and pray in secret. But too often, amid the hurry and turmoil of life, these duties are not attended to as they should be, and they cease to seem privileges to the unsatisfied heart. The chapter carelessly or hastily gone over, the prayers, abbreviated in the morning because there is so much work waiting to be done, or sleepily uttered at night, when brain and limbs are tired, constitute too much of the private devotions of many. If a blessing is to distil like dew in the soul, if countenance and demeanor and word and act are to testify of communion with the Highest, then must we often have the still hour in which we shut ourselves in and seek the presence of the Lord.

To the busy mother, who has little hands pulling at her dress and little voices calling her hither and yonder, it may appear at times impossible to enjoy the luxury of meditation and quiet reading. Her spirit is famished for the lack of repose. Her nerves are tortured by incessant friction. She loves her home and her children supremely, and toils for them with unculculating self-abnegation. Yet often her brow is clouded and her tones are sharp, and she makes those she would die for, uncomfortable and ill at ease by her fretful complaining. This would be seldomer so if she would take time every day to be by herself with the Master. Dear, tired woman, leave the household perplexities behind you, go to your own chamber, and close the door. Never mind the cross girl in the kitchen, nor the noisy little fellows who are shouting at their play in the back yard. Forget for a little while the overflowing basket, where lie so many garments to be made and mended. Be not oppressed by the thought of the troubles that are not yet, but may be in existence to vex you to-morrow, or next year. If you know that your husband is carrying a heavy heart because of embarrassments in business, do not let that crush you, but all the more, secure for yourself the time to be alone and to pray for him. The merchant in business, the sailor on the sea, the minister in his study, the clerk at his desk, the man tempted, tried, discouraged, wheresoever he may be, is the stronger and the braver if he has some one at home to pray for him.

There is a familiar hymn which we often sing in our prayer meetings, and it never grows old:

"What various hindrances we meet
In coming to a mercy-seat!
Yet who that knows the worth of prayer,
But wishes to be often there."

I think that we fail to instruct children as we should, that prayer is the real refuge for them when they have griefs and disappointments. Living intently in the actual and the present, a child's heart-aches, over what to older people seem small calamities indeed, are very hard to bear. Jesus is their friend, their helper, their guide, as well as ours. They should know that we go to Him when we are annoyed, or wounded, or anxious or terrified. We should not be satisfied with merely establishing in them the habit of morning and evening prayer, though that is much. In the tenderly affectionate ways, which come easily to those who are gentle and trustful, we ought to lead our little ones to "carry everything to God in prayer." The catechism asks, "Why is prayer necessary for Christians?" and replies, "Because it is the chief part of thankfulness which God requires of us; and also because God will gives His grace and Holy Spirit to those only who with sincere desires continually ask them of Him, and are thankful for them." Sometimes our losses and crosses so vividly set themselves in array before our eyes, and so plainly we observe what may happen to be the crook in our lot, that we are not thankful, as we should be, in prayer. Hurried petitions are apt to resolve themselves into requests only, and sometimes into requests which are very limited and very selfish. If we take time, daily, for reading, for prayer, and for devout thought, the grace of thankfulness will be fostered, and its sweet blossoms will hallow our lives and fill our hearts and homes with fragrance.

Next to the Bible itself, the biographies of strong, earnest, good men and women, aid us in cultivating piety. At least one such should always keep company with our Bible, on the little table, where are our choicest books. There are some lives so wholesome and heartsome, that they may be read many times over with pleasure and profit.

There may be many who do not need to be urged to take time to be rested, and rebuilt and refreshed, by going often to God's presence and lingering long there. Yet always there are some who are sadly conscious that they have fallen away from the warmth of their first love. The Christian life is a triumph, but it is to be gained daily, and we climb upward, over stepping-stones of defeat. We never soar as on wings, except when we get so close to the throne that the breath of heaven fills our hearts.—*Christian Intelligencer.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

From the London Weekly Review and other Sources.

The Bishops of Sicily have sent an address to the Italian Senate protesting against the Civil Marriage Bill.

Mrs. Henry Kingsley, widow of the novelist, has instituted Bible classes for the young at Cuckfield, the Sussex village in which her husband died.

During the last five years the Established Church of Scotland has gained 50,000 communicants in a population of 3,360,000. This is an increase of 12 per cent. against an increase in population of only 4 per cent.

A new organization has been started in the Church of England, called "The Evangelical Protestant Union." Its object is to oppose extreme ritualism and further the progress of evangelical piety.

A new society called "The Church and Stage Guild," has been organized in connection with the Church of England. Its object is "to provide religious and social sympathy between members of the church and the stage."

It is an interesting fact in the history of missions that during fifty years the number of native Christians connected with the missions of European and American societies has increased from 40,000 in 1825 to 500,000 in the year ending 1875. And this, with good reasons, is claimed to be an under-estimate. At no time, it may be added, has the work been more prosperous than at present.

An animated meeting in aid of the Irish Church missions to Roman Catholics was held at Dover on Monday evening, at which details were given of the violence to Protestants at Clifton and other parts of the West of Ireland, and it was unanimously resolved that a petition should be signed by the chairman, Dr. Moffat, on behalf of the meeting, and forwarded to the members of Parliament for Dover, to be presented to the House of Commons, praying the Government to protect the Protestants.

The following account of Mr. Spurgeon's Pastors' College and its work appears in a contemporary: Mr. Spurgeon's report of this college, just issued reads like an appendix to the Acts of the Apostles. The report states the very suggestive fact that no less than fifty-three chapels have been called into existence in and around London by the efforts of the Pastor's College, many of which are living centres of earnest agencies designed to reach the various classes of the population. Apart from the preaching of the Gospel of Jesus Christ, the men of the Pastors' College are nothing, but herein lies their strength and their glory. Added to the work of creating churches, Mr. Spurgeon mentions what he considered the more difficult task of reviving others. In some instances, churches have been saved from utter extinction, and have renewed their youth, under the inspiring ministry of the college men. The prosperity of other churches has also been perpetuated, and their usefulness extended. These, with the above mentioned, make a grand total of eighty-five, a work sufficient of itself to place Mr. Spurgeon amongst the foremost regenerators of society.

What will Mr. Mackonochie do next, is the question which naturally arises as we read the judgment pronounced on Saturday last? The Queen's Bench prohibition is set aside, and the sentence which Lord Penzance pronounced, suspending Mr. Mackonochie for three years, comes into force. The prosecutors in this case were the Church Association, and they are said to have expended upon it the sum of £50,000. Two judges were in favor of upholding the judgment of the Queen's Bench, but three judges being of a contrary opinion, it has been reversed with costs. The question now is will Mr. Mackonochie be content for three years to cease ministering at St. Alban's? Should he refuse, and should he be brought before the Lord Chancellor for contempt, he is of course liable to imprisonment. There are some of his friends, perhaps, who would encourage him to become "a martyr," and to pay no heed to the judgment which has just been given. More than four years ago Sir Robert Phillimore told him very plainly that he must recognize some authority superior to his own. He is now told in briefer, and perhaps sterner terms, that if he continues contumacions the law must be maintained.

Mr. Gladstone contributes to the current number of the *British Quarterly Review* an article on the Evangelical Movement—its Parentage, Progress, and Issue." The fathers of the Evangelical school, Mr. Gladstone indicates, were such men as Whitfield, Hervey, Beveridge, Romaine, and Toplady, and the main characteristics of the movement were a strong systematic and outspoken reaction against prevailing standards of life. In the subsequent pages of the paper the right Hon. gentleman sets himself to controvert certain passages in Mr. Leckey's "History of England in the 18th century," first, that before the close of the century the movement was downward in England; and second, that at or somewhere near that period it altered the whole tone and tendency of the preaching of the clergy. Against these two propositions, Mr. Gladstone advances the following counter statements:—First, that the evangelical movement never became, properly speaking, dominant in England—never held anything like the position which the corresponding party held in the Established Church of Scotland at the time when the great controversy of Patronage and the Veto Act began; and second, that without becoming dominant in this sense, it did by infusion profoundly alter the general tone and tendency of the preaching of the clergy, not, however, at the close of the last or beginning of the present century, but after the Tractarian movement had begun, and, indeed, mainly when it had reached that forward stage at which it came rather to be known in a loose and general way by the name of Ritualism. In tracing the relation of Tractarianism to Evangelism, Mr. Gladstone describes the former as a movement obviously in the direction of the Church of Rome, whereas the latter was a movement not obviously in the right direction of Tractarianism. Nevertheless he contends that if we detect in Tractarianism the parent of the Romeward movement we cannot stop there, for the evangelical scheme cannot escape a trenchant and prior responsibility.

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, JULY 23, 1879.

THE MINUTES OF GENERAL ASSEMBLY

Will be ready for distribution early in August. Single copies, 50 cents each; but where ten or more copies are ordered to one address, 30 cents a copy. Orders should be sent to Jackson & Bell, Wilmington, N. C.

JOSEPH R. WILSON,
Stated Clerk of Assembly.

WILLIAM THE BAPTIST.

The book of which this is the title was written by Rev. J. M. Chaney, of Lexington, Mo., is published by the Committee of Publication of the Southern Presbyterian Church, and is offered as an entirely fair and clear exposition of the significance of the rite of baptism, and of the mode of its administration. Its style of discussion is conversational, the arguments which are adduced in favor of immersion being set forth on the one hand by an inquirer after the truth, fully indoctrinated, however, in Baptist views, and replied to on the other in a manner showing their utter inconsistency with the teachings of Scripture. But the author does not pull down without building up, as the theory of immersion falls, the scripturalness, hence the truthfulness and the propriety, of affusion rises irresistibly and effectually. In the treatise before us, the subject is examined in the light of the Word of God alone, and in accordance with the following plan:

"1. To ascertain *the meaning of the word* used to designate the rite: To do this by examining those passages wherein the word occurs, and, from the context and attending circumstances, to ascertain in what sense the word is used by the sacred writers."

"2. To inquire what is the *significance* of the rite, and see what light this throws on the question of mode."

"3. To examine the cases of its administration found recorded in the New Testament: To examine these in the light of circumstantial evidence."

The author justly claims that "these methods are independent of each other, and if they unite in bring us to the same conclusion, we may be assured that we have the truth."

No objection can reasonably be urged against the plan, for to compare scripture with scripture is of all modes the best for ascertaining divine truth. There is no playing upon words, no culling of texts to suit a purpose, no appeal to learned opinions or obstruse disquisitions, but a plain, straightforward, comprehensive and complete examination of the subject in the light of God's Word.

Presbyterians contend that baptism symbolizes the operation of the Holy Spirit in cleansing and purifying the heart. Baptists urge that it represents the burial and resurrection of our Lord. The difference in views just here is radical. If the teachings of Scripture do not confirm the former, then sprinkling as the proper mode should be abandoned; if they do, then affusion, and that alone, must be recognized as accordant with Bible teaching. Our Baptist friends cannot reasonably forbid to other Christians the right to search the Scriptures and determine for themselves what is taught. Nor can they, who maintain their own views as alone Scriptural, deny to others the right to see matters in an opposite light. We do not unchurch those who differ with us. Faith in the Lord Jesus Christ is the essential to salvation, and the benefits of redemption are not invalidated by these erroneous views concerning the nature of baptism.

The criticism of the book in the *Biblical Recorder* is dispassionate, though the terms used are harsh. It seems enough for us to say that the terms describing the argument of the book not inaptly express the mode of criticism. Culling passages here and there to suit a purpose, cannot do justice to any sustained argument. We make no special complaint, however.

A few things we must notice. The *Recorder* says, referring to the baptism of the Eunuch: "If Mr. Chaney, or any other Pedobaptist, were to read in a newspaper in this day an account of a baptism in which both the minister and the candidate *went down into the water*, he would at once say the baptism was immersion, and I ask why will not men apply the same common sense in interpreting the Bible that they do in understanding a statement made in a newspaper? The *circumstances* in this case do prove that the Eunuch was *immersed*." *In this day*, (it is well put in,) the probabilities would all lead to the supposition that *a Baptist minister performed the ceremony*, and if so, that it was immersion. But this only proves (if it proves anything) that *now-a-days* certain antecedent circumstances are followed by certain other circumstances. It does not prove that 2,000 years ago there were any Baptist ministers; in fact it proves nothing for centuries ago. And by just such sophistry, followed by just such confident assertion, thousands no doubt are led to believe in immersion. But let us see if the sword is not two-edged. A paper states: "Mr. —— has been for three days and nights without meat and drink, and suffering under severe physical infirmity. He was visited a day or two since by a minister of the gospel, and *arose and was baptised*." The case might fairly be made stronger (Acts ix), but this will do. Now, would not any one conclude, without a moment's reflection, that the minister was *not* a Baptist minister, and that that baptism was not by immersion? Unquestionably.

Suppose another case of newspaper reporting: "It is known to our people that two ministers have been imprisoned for preaching the Gospel. Last night, at midnight, services were held in the prison, the Scriptures were expounded, the jailer was converted, and *was baptised, he and all his, straightway*." (Acts xvi.) The impression, amounting to a certainty on the public mind, from such a recital, would be that the ministers were Pedobaptists—yes, Methodists—and that the baptism was by pouring. Any suggestion of immersion would be ridiculed. Shall we ask, then, why will not men apply the same common sense in interpreting the Bible, that they do in understanding a statement made in a newspaper? Shall we say that in these cases, the *circumstances* do prove that the baptism was by *affusion*? The question is beyond settlement by any such means.

Again, "any poor, simple-hearted Christian can find immersion in the Bible, but it takes a deal of learning and special pleading to find anything else." Is that so? If so, poverty and simplicity of heart wield a wondrous power in enabling persons to see what does not exist. In truth, persons who see, or think they see, immersion in the Bible, have had Baptist practice before them, and not improbably have had Baptist teaching on the subject—and none other—presented to them with the energy and persistence for which our friends are noted. Simple-hearted, Bible-reading Christians, moreover, are not confined to that Church which believes in immersion.

As for learning, we believe that it should be employed freely and to its full extent in elucidating the sacred text—and so does the *Recorder;* at least we would be considered as doing rank injustice to a sister denomination of Christians, should we charge that ignorance was essential, or even conducive, to belief in the theory of immersion.

All ought to have well defined and Scriptural views on the subject of baptism, and William the Baptist is worthy of general circulation for that purpose.

THE HEBREW COUNCIL.

The recent Council of Hebrews in New York city was one of the most notable of recent gatherings, by reason of the importance as well as the singularity of its acts. A Hebrew college is to be opened in Cincinnati in September to give thorough training to Hebrew youth. The faculty will consist of four tutors, and a professor, the latter being also President. Two departments, preparatory and collegiate, will be organized, and special attention will be given to Hebrew literature, and the study of the historical books of the Old Testaments. Successful examination in the whole course will win the title of Rabbi. A plan for circuit preaching was adopted, in accordance with which ministers will visit various cities and towns where no organizations exist, to preach and establish schools. A proposition to secure Sabbath observance did not effect a great deal. The following was adopted:

"That the religious welfare of the Jewish community depends greatly on the preservation of the Sabbath. It is necessary for us, as for all religious bodies, to have certain ideas in common, and to have certain outward symbols to express them. The means for obtaining a better observance of the Sabbath are, however, not within the reach of the Council. Persuasion, example and education alone can produce a proper sentiment on the subject; no legislation by us can influence the matter."

The matter of most moment before the Council was the proposition to establish a Jewish agricultural colony in the West. This, which would almost seem to do violence to Hebrew tastes and instincts was adopted. It proposes to purchase a tract of land sufficiently large to be divided among fifty families, giving each for the term of seven years fifty to eighty acres free of rental. After seven years each family may purchase the land on favorable terms, and the money obtained will be further invested in land. A model farm school is to be established in connection with the above. A committee was appointed to solicit donations of money, land and farming implements. Hon. Horatio Seymour expressed interest in the subject and a letter from him was read. Delegates were in attendance from all parts of the Union, even as far south as San Antonio, Texas, and west as Omaha.

In the hands of others than Jews the land scheme would appear chimerical, but these people seldom fail in any undertaking to which they devote their energies. It is a fresh outbreak and may lead to farreaching results.

THE PROCEEDINGS OF THE LATE ASSEMBLY.

The report of the above in a pamphlet of nearly 200 pages is before us. It is neatly executed typographically, and the arrangement is good. The delay in getting it into print is explained by the following, which accompanies the pamphlet:

The Reporter apologizes to his subscribers that this report has not been issued earlier, and that it is not as full in some parts as he hoped to make it. The providence of God intervened, and rendered him unable to work for a time, and lately, only under much physical pain; so that so much time had been lost that it was better to curtail certain portions than longer to delay the completion of the report.

EDUCATION.

All correspondence with the Committee of Education of the Southern Presbyterian Church should be directed to Rev. E. M. Richardson, Secretary, at Memphis, Tenn. All remittances of money are to be made, as heretofore, to our Treasurer, G. W. Macrae, 300 Front street, Memphis.

NOTES AND JOTTINGS.

There is something almost ridiculous in the proposal to make Garibaldi, the Italian hot-blood and filibuster, President of the Peace Congress, to assemble at Rome, in 1880. The Congress, under the auspices of the Peace Society, proposes to adopt a system of international laws, looking to the settlement of all disputes among nations by peaceful means. The Society claims supporters in nearly all the legislative bodies of Europe, and also among the South American States, those chronic fighters. When duly assembled we may look out for resolutions.

Tilbury Fox, M. D., one of the editors of the London *Lancet*, and head of the University College Hospital, recently died. He was widely known as an author on medical subjects, and was a thoroughly scientific man. He requested in writing that in any obituary of him in the *Lancet*, the following might appear:

"I die a Christian in the now, I fear, much despised sense of that term, a 'simple believer in Jesus Christ as a personal living and loving Savior,' without any righteousness of my own, but perfect and secure in His; and that 'I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him until that day.'"

Dear Sir:

Perhaps one of these warm days, while you are poring over a large batch of exchanges, to cull something suitable for the N. C. P., a few dollars would move your feelings as much as a drink of cool water. * * * Enclosed please find six dollars and thirty cents, &c.

The kind friend in Alabama, who sent the above, has a just appreciation of our labors and what tends to lighten them.

The *Interior* semi-seriously intimates that it would like to omit one issue of the paper to take a week's rest. This brings vividly to mind the vacation subject. School teachers, ministers, physicians, merchants—all, can slip away for a few weeks and renew their strength, and why not editors? We have no hope ahead, and resign to our fate. Speaking of ministers, city ministers can avail themselves of opportunities, but our heart goes out to those ministers serving country charges, who are held to their work unceasingly. Think of it, you who can give your minister this much needed rest. Bring your ruling elders into service, and make a prayer meeting or two answer your purpose. Don't wait to be asked; tender it cheerfully, and you will not regret it.

NEWS NOTES.

The *Concord Register* states that the Presbyterian church at Centre, Stanly county, will be dedicated on Saturday, 26th inst.

We hope to have early tidings of the event.

We are pleased to learn, direct, that the health of Rev. Dr. William Brown is excellent, and if his eyesight can remain without further impairment it will serve for almost any ordinary work.

A horse, drawing a buggy, the property of Rev. A. McFadyen, and in which he was seated at the time with Mr. Thomas Graves, runaway on the 12th inst. and completely demolished the buggy. The gentlemen were thrown violently to the ground, but fortunately escaped with slight injuries. Mr. McFadyen was on his way to fill his regular appointment for preaching at South River chapel. The loss of the buggy is no light matter in itself, apart from the inconvenience resulting.

A correspondent favors us with the following:

"Rev. Roderick Henderson has declined the invitation to the church at Lexington, N. C. We have been abundantly blessed in the meantime by having the services of that most excellent preacher, Rev. W. Watson, of Memphis Presbytery, whose sermons delighted the whole town."

The postoffice address of the Rev. S. H. Isler has been changed from Goldsboro, N. C. to Kinston, N. C.

On Sunday, July 1st, the Lord's Supper was commemorated in the First Presbyterian Church at Raleigh, and as no account of the interesting services of that occasion and day has appeared in the PRESBYTERIAN, I must attribute your failure in receiving such a communication rather to modesty on the part of your correspondent here, than to any negligence on his part. I am always pleased to read of accessions to our Churches, and am sure that your many readers will rejoice that, on the occasion referred to, our church was strengthened by receiving fourteen members; nine upon profession and five upon certificate. Of the nine upon profession seven were boys and young men, and two adults. Eight of the nine were from the Sunday School. About forty persons have connected themselves with our Church since our present pastor, Rev. John S. Watkins, has been with us, something less than one year. In the afternoon at the baptismal service, four infants were presented to receive this beautiful service. The congregation only two days afterwards was pained to learn that one of these little lambs, the infant son of one of the adults who joined the church upon profession, on Sunday morning, had been called to the fold above.

Mr. Jesse Brown, our oldest elder, was stricken with paralysis on yesterday, the 15th inst., at his place of business, with Julius Lewis & Co., and was at once removed to his home, where he is now lying, somewhat relieved, but quite sick. Mr. Brown is quite an old man, in rather feeble health. I called upon him this morning and found him composed and cheerful in Christian faith, ready to abide God's will, whatever it may be. Mr. Brown married years ago the eldest daughter of Rev. Dr. McPheeters, a lady of great value to our church.

The Secretary of the Ladies' Home Mission Society, lately organized in the First Church, reports having received several communications, in answer to letters sent, looking to the organization of similar societies in several churches. The Rev. John W. Primrose lately, by special invitation, preached before this Society two sermons that have been productive of good and will further have a good influence.

This morning's papers notice the election of Rev. Dr. T. H. Pritchard, of the First Baptist Church of this city, to the Presidency of Wake Forest College, and his acceptance of the position. I have no hesitancy in saying that in my opinion the Trustees have acted wisely in securing Dr. Pritchard's services. The College may well be congratulated, while his church and our community will suffer a loss by his removal. W. S. P.

The Raleigh *Farmer and Mechanic* learns that Mrs. Gilchrist, widow of Rev. Adam Gilchrist, for so many years pastor of the Presbyterian Church at Fayetteville, N. C., has recently received a legacy of $100,000 left by relatives in Pennsylvania. We sincerely trust this may prove to be the case.

Correspondents are requested to address Rev. M. W. Edmonds, at Grovewood, S. C., until further notice. His former postoffice was Sumter, S. C.

Rev. S. R. Preston, formerly of Athens, Tennessee, requests his correspondents to address him at Blacksburg, Montgomery county, Virginia.

For the N. C. Presbyterian.

A LEISURELY CHAT.

GILES COUNTY, VA.

Somehow, I always feel in the leisure of summer vacation as if I wanted to chat a little with the PRESBYTERIAN. And some of my friends turn its pages then with the hope of learning my whereabouts; and (an argument for some better writers to go and do likewise) I never thus write without getting some pleasant letters from old friends. I have been telling myself this summer that certainly before many more summers I will cease to make this annual round, and my scattered friends will cease to look or expect thus to hear from me. The years fly faster, oh! how much faster than they did in by-gone days; the loving hearts, one after another, are ceasing to beat on this side of the river; the loving glances, and tones, and hand-pressures, are fewer and farther between! But we will not repine—rather give thanks that so many are left, though the splashing of the waters of the river are heard in the distance. Like Christiana, Great Heart will lead us safely through.

I am again at Waterside—again looking out at the smiling waters so near my window, now so calm and peaceful, though not many months ago they raged like an angry sea, carrying ruin and desolation in every direction, families leaving in boats in the dead of night, and finding refuge in stables, barns, anywhere; little children left in the storm and darkness alone, till others could be also rescued. Some noble lives were almost lost here. As I glance over the varied scene, hills beyond hills, green to the very top, my heart yearns for the loved ones who have crossed, not the River of Time, but the Father of Waters, to seek in another home to mend the broken fortunes caused mainly by a similar scene.

Our little church on the hill is still prospering. Our new preacher, Rev. W. B. Arrowood; and his sweet wife, live near us, and they are from the Old North State. He is warmly welcomed and much liked. We have preaching twice a month, though he serves four other churches.

Our Sunday school is kept up with unabated interest. There are, I think, eighty names on the books, though in the country all cannot attend quite regularly. Rev. J. M. Humphreys is superintendent, and George L. Bane secretary. We have the International Lessons.

The High School taught by Mr. Humphreys, now in its twelfth year, has just closed for the session with an examination that delighted its patrons. May its shadow never be less. Then came the inevitable but sad farewells, "such as pass the life from out young hearts." Happy they that the sunshine will so soon come again. One of my dear girls writes me, "I cannot sing the old songs; they bring back too vividly the days that are no more. We shall never all sing them together again, unless it is in heaven."

Write to me, dear friends, to White Gate, so when I leave my letters will be forwarded. The PRESBYTERIAN is the best substitute, but still I want letters. Some highly prized ones shall be answered soon.

Langsyne, Va., July 17, 1879.

ECLECTICISMS.

A FORTUNATE MISTAKE.

Presbyterian Weekly:

Felix Neff one day tapped a man on the shoulder whom he took for one of his friends, saying: "What is the state of your soul, my friend?" As he saw his face he apologized for the mistake. Some time after the man met him. He did not recognize him. The man said: "Do you recollect the man in the streets of Lausanne, to whom you remarked, 'What is the state of your soul?' God blessed that question to my soul's salvation."

THE WORK COMPLETE.

Methodist Recorder:

For this fullness of blessing is everywhere proclaimed where ministers honor their ordination vows. The Saviour is an all-sufficient Saviour. He does not necessarily put forth two distinct efforts in one salvation. There is danger that we get a restricted view of the divine grace. Jesus Christ, in rescuing sinners, makes complete work. He does not convert a man in sections,—saying half of him, or any fractional part of him, at one grasp, and then return to supplement His unfinished work by another grasp. That is man's method of work. Man must pause, take breath, recuperate, gain strength to go on; and so man overmore works in peacemeal ways. But, if we understand the work of salvation, it is a unit of power, not a fractional service. "The law of God *is perfect*, converting the soul." We have utmost regard for those who interpret differently. It is the one great salvation, full and eternal, to all that believe. And let all men magnify the love of God!

INTERMITTENT BELIEVERS.

Zion's Herald:

In all ages the patience of the saints has been tested by a class of jerky believers, who advance along the heavenly road by fits and starts rather than by a regular and continued movement. Life in them is an intermittent spring. Instead of a perennial flow of waters, it bubbles up and gurgles out as though painfully and against some restraint. The troubled flow is usually succeeded by a long period of acquiescence, as though the effort had induced exhaustion. Such people are built in extremes. Their action is often an over-zeal; their reaction very akin to deadness. They are saints with a vengeance, or not at all. They sing their songs in six lines eight, or in some other unusual meter, in which it is very difficult for the congregation to join; and after piping along for a time, they fall back in utter disgust that the silent ones do not join in the chorus. And yet people constructed in this irregular meter seem doomed to make merry and mourn alone. The majority are not able to keep time with them."

REACHING THE MASSES.

Rev. C. S. Pomeroy:

We hear much about "reaching the masses," and this is important in one sense of its meaning but we must remember that people are not saved *en masse*, but as individuals, and as such we must strive to reach them. People talk about the 'neglected classes,' but who are less frequently approached on the subject of religion than the rich? You can go to a river street man and talk about his soul when you would not dare to approach a resident of Euclid avenue. Your pulpit should be the street, the shop, the store, the steamboat. It may be a buggy, with your congregation on the other cushion. The field is surely wide enough."

WORTH A THOUGHT.

Interior:

When the last agony is over, and the pale face of the sufferer is still and cold in death, how keen has been the anguish to his surviving friends to remember these lost opportunities—to think how a little general sympathy, a few pleasant encouraging words, some small testimonial of esteem or token of affection, or perhaps some substantial aid which might have been given at slight inconvenience by his friends, would have saved him from this sorrowful end, or at any rate have brightened the gloom of his last desolate and struggling years! Oh, the wrecks of happiness and of hope which are scattered all along the shores of life by the wintry winds of coldness and neglect, by crushing indifference, and the mere withholding of helpful sympathy on the part of those we had a right to look to, in need, as our friends.

ROMISH TOLERATION.

S. W. Presbyterian:

Vandry, the priest who renounced Romanism at Baton Rouge, about two years ago, recently attempted to deliver a lecture on Romanism in that vicinity. His former co-religionists broke up the meeting. He has been notified that he will not be allowed to lecture on that subject. This is the Romish idea of a free country and religious liberty.

DIFFERENT WAYS TO USE EYES.

Christian Intelligencer:

How differently people look at us, and how much of the character and disposition of the looker is expressed in this way. Sometimes we meet with a glance of utter indifference which belies the cordial words the lips have framed. Then, again, a keen, comprehensive look takes us in from crown to boot-tips, evidently omitting nothing in its survey. This is a very trying ordeal to nervous or diffident persons, and makes even the most self-possessed somewhat uncomfortable. Some eyes give distrustful glances, chilling your attempts at friendliness by the doubts they express. Other eyes never meet your gaze at all, shifting restlessly all the while, as if their owners were afraid of betraying something.

Among all these ways of looking, how restful is the calm, steady glance of eyes into whose truthful depths we can look as we talk, and read of the soul within. And above all, when the glow and fervor of affection light up the eyes that meet our own, what a charm they have for us.

WOMAN'S SPHERE—HEAR HIM.

Rev. Dr. R. S. Storrs:

One of the most foolish questions ever asked is, what is going to be the sphere of woman when she is so educated? The sphere? If she don't make her own we may stop prophesying. For six centuries women taught at Bologna, taught in mathematics, the classics, natural science, philosophy, the civil and the canonical law, anatomy and surgery and medicine, taught when sometimes they must veil their faces lest the thoughts of the students should be distracted from the beauty of the subject to the beauty of the speaker. Authorship is all open to women in every department. Woman has been a physician since the days of the Iliad and the Odyssey. In France and in Russia to-day, as in the mediæval time, women are freely received into the ranks of medical practitioners and often instructors. In England and America it is going to be so. I don't know about the law, but they do say a woman is one of the most skilful conveyancers in London. I don't know about the ministry, though it is a scandal in parishes sometimes; that the minister's wife writes the most brilliant passages in his discourses. I stopped writing mine long ago lest that should be said about me. 'Is woman to have the suffrage?' I don't know, if she wants it, she will have it as sure as the revolution of the earth continues. I remember that Spain in her grandest time, had the government of a woman, the blue-eyed Isabella, the Catholic, gentle and strong, under whom this continent was discovered. I remember that as far as any monarch governs in England or ever will, England has the government of a woman to-day who was our steadfast friend in the long agony and under the heavy gloom of civil war, whose virtue, whose intelligence, have commended her to the admiration and the honor of every American heart while the name of Victoria continues. The fact is, that women, from Isabella down, have a prescriptive right to this continent, and the only wonder to any thoughtful man is, that they are willing to let men live here at all. So if they want the suffrage they will be sure to have it, and I don't know but when it comes it will turn out to be the precious amethyst that drives drunkenness out of politics.

NEW PUBLICATIONS.

The Life and Letters of Madame Bonaparte, by Eugene L. Didier. With Portrait by Gilbert Stuart. 1879. Charles Scribner's Sons. New York. $1 50.

The history of Mrs. Bonaparte, the daughter of Wm. Patterson, of Baltimore, is one of the most romantic, remarkable and brilliant of the past century. It was a period of ninety-four years. Beginning in 1785. Her character was cold, miserly, ambitious, cynical and unfilial; but her career was brilliant and in brilliant spheres; and these letters reproduce it clearly to this age. They have been recently discovered, and though not published by the family have been submitted to their inspection, and seem to appear with their blemishes and excellencies just as she wrote them. It is too fascinating a book to be laid aside even in this sultry weather. The Scribners issue it in their usual tasty style.

Book of Hymns and Tunes for the Worship of God. Approved by the General Assembly of the Presbyterian Church in the United States. Edited by Rev. E. T. Baird, D. D., and C. C. Converse, Esq. From Presbyterian Publishing Committee, Richmond, Va. $1 net, half sheep; or $1 60, gilt edge, roan.

This is a revised edition of this standard Hymn and Tune Book of our Church. Its price has been reduced from $1 50 to $1, to churches. The object in its preparation was to get a first-rate book, compiled with judgment and taste for congregational singing. Not being ourselves a musician, we submitted it to a skilful organist and composer, and give his criticism as ours; viz: For the purpose intended, the work is well done, and the selections well made. It cannot fail to be useful in choirs as well as in congregations. I find fewer "*drones*" pieces in this work than is usual in works of this class, and unhesitatingly endorse it as a whole. An excellent amateur lady-organist fully agrees in the foregoing estimate of this work.

From S. W. Partridge & Co, 9 Paternoster Row, London, the following beautifully illustrated papers for July, which we heartily praise: *The Children's Friend; Band of Hope Review;* and *The British Workman.*

We acknowledge with thanks, the receipt from Mr. Anthony Comstock, Secretary of the N. Y. Society for the Suppression of Vice, 150 Nassau street, N. Y., of four Annual Reports of the Board of Managers. As soon as we can examine them carefully, we purpose to call attention to their grand work.

The Blackboard and Key for July, 1879. W. B. Schnieder, Cleaveland, O., $3 a year.

Sunday School News and Bible Studies, $1, a year. C. H. Howard & Co., Chicago, Ill.

St. Nicholas for August, bright and sparkling as usual, is at hand. Full of pictures and unexcellable as a Magazine for boys and girls. Scribner & Co. New York. $3 00 a year, 25 cents a number.

Scribner's Monthly Magazine; Portrait of John G. Whittier; Whistler in Painting and Etching; Summer Entomology; Confidence; A Peep into Antwerp and Holland; Our Archery; Out of the World; Inside the Castle; and very much more. Scribner & Co., New York. $4 a year, or 35 cents a number.

Sunday Afternoon for August is before us. The Magazine proposes a change of name, which will be announced hereafter. It is one of the freshest and most vigorous Magazines published; we are not sure that in these respects it excels anything in its line that comes to our table.

Price $3 00 a year, postpaid. Published at the office of *Sunday Afternoon*, Springfield, Mass.

The Eclectic Magazine.—The August number of the *Eclectic* contains a fine steel-engraved portrait of Professor James D. Dana, of Yale College, one of the most honored names in American science; and the editor accompanies the portrait with an appreciative biographical sketch. The contents of the number are of the usual variety and excellence, though in deference to the season, the proportion of light and entertaining articles is rather greater than is customary. The list is as follows: "The New Bulgaria," by an Eastern Statesman;" "Chesterfield's Letters to His Son;" "Food and Feeding;" "Madame Recamier;" "Calculating Boys;" "An Invitation to the Sledge, a poem, by J. H. Symonds; "Russian Court Life under Peter III. and Catherine II.;" "Historical Aspects of the American Churches," by Dean Stanley; "Schopenhauer on Men, Books, and Music;" "Mademoiselle de Mersac;" "In the Royal Academy;" "Village Life in the Apennines;" "Recollections of Thackeray;" "London Bridge," a poem; and the Editorial Departments of Literary Notices, Foreign Literary Notes, Science and Arts, and Varieties.

Published by E. R. Pelton, 25 Bond Street, New York. Terms, $5 per year; single number, 45 cents; trial subscription for three months, $1.

Edwin Alden, Advertising Agent, Cincinnati, Ohio, has kindly furnished us with his very complete *Catalogue of Legitimate American Newspapers.* It is gotten up in the best style and Mr. Alden has our thanks.

PUBLIC EXECUTION.

The *Africo-American Presbyterian* has this to say on the subject:

It was our purpose to emphasize one aspect of the evil now under consideration, which we do not remember to have seen noticed except in the briefest and most professional manner by newspaper reporters. We refer to the growing custom of turning the scaffold and its surroundings into a sort of religious temple, where the people unite in an elaborate service, the culprit acting as priest, and from which, somewhat in the guise of a martyr and saint, he ascends to heaven amid the shouts and rejoicings of a multitude of devout and happy worshipers. A case in point occurred not ten days since. The condemned man ascended the gallows in the presence of 3,000 people, two-thirds or more of whom were colored, and calmly proceeded to engage in a religious service, conducted by a colored Baptist minister. The minister read the prisoner's "farewell address to the congregation," in which the latter sought to warn sinners and encourage the godly. He also assured all of having been forgiven for the crime that had brought him there, and of his readiness to enter heaven.

The address was interspersed with numerous responses from the "congregation," such as "Oh yes;" "go on brother," and "amen."

The minister now announced a hymn, which was sung with great fervor by the religiously inclined of the "congregation."

When the fatal moment arrived, and the drop fell, which launched the condemned man into eternity, a shout and many hearty amens went up from the religious throng near by.

Now we would not be misconstrued on this subject. None sympathize more than we with the unfortunate victim in his sufferings and prospects, who has been condemned to pay the extreme penalty of the law on the scaffold. We believe every reasonable means should be employed to induce him to make his peace with God, into whose presence he is soon to be called. No effort should be spared in this direction.

This it will be seen has nothing whatever to do with such scenes as the one above described. The condemned usually claim that matter to be settled before, and a mere statement to that effect on the scaffold could not be objected to. But these elaborate religious ceremonies are of no benefit to the culprit. *They are very injurious to those present.* Instead of contributing to deter the criminal classes they tend rather to abate their fear of the consequences of crime. When Mohammed would incite his followers to crime and bloodshed he abated their fear of any punishment and urged them on by assuring them of a home in Paradise. May not these elaborate religious services at the gallows tend to popularize this conspicuous method of entering heaven, particularly among a people whose religious impulses are very strong? Without a change, in the eyes of the superstitious, the gallows will become a point from which the sainted culprit ascends to heaven in a chariot of fire, though perhaps he did not allow his victim one moment to prepare for death. Thus it is that while the ends of justice may be secured, the salutary influence of punishment is neutralized, and in some cases destroyed, by an unnecessary religious service.

Again. Such services exert an unfavorable reflex influence upon the worshipers themselves. The culprit by avowing his readiness to die and his assurance of heaven, is transformed at once into a hero. He becomes the object of worship. The creature, and often one who has committed the grossest crime, is substituted for the Creator. In other words, these worshipers at the gallows engage in a species of open idolatry.

Finally. Such services are out of keeping with the spirit and intent of the law. The law seeks to vindicate justice, and punish and prevent crime. These services contribute to neither. Therefore all lawabiding professors of religion should discountenance them.

This aspect of the evil, however, can be easily done away with by the substitution of private for public executions.

The presence of the necessary ministers of religion and of the law are quite sufficient.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

Last Sunday morning communion was administered at the Second Presbyterian church, Rev. J. E. Booker, pastor. Rev. Dr. G. B. Stricker, who had preached the ante-communion sermons, also preached that morning. There were three additions to the church—one by certificate and two on confession. The quarterly voluntary offering amounted to $135.—*Staunton Vindicator, 18th.*

On Sabbath morning, July 13th, the regular sacramental occasion, Rev. Dr. Wm. Brown preached at Bethesda church, Rockbridge county, Va. Rev. Dr. Leighton Wilson administered the communion. Rev. C. W. Humphries is pastor of the church.

Five communicants were added to the church at Greenville, S. C., on the 5th inst.—three on profession and two on certificate.

The address of Rev. W. B. Arrowood is Poplar Hill, Giles county, Va. Correspondents please notice.

We learn from the *Mexico Intelligencer* that Dr. Grasty, pastor of the Presbyterian church in that place, has been quite sick during the last week. He was convalescing, and it was hoped he would be able to occupy his pulpit last Sunday.—*St. Louis Presbyterian.*

CHANGES OF ADDRESS—Of Rev. J. M. Rohinson, from Salado, Bell county, Texas, to Holland, same county and State; and of Rev. James Knox, from Harmony Hill, Texas, to Henderson, Texas.

Communications on the subject of education should be sent to Rev. E. M. Richardson, Secretary, Memphis, Tenn. Remittances of money should be made as heretofore, to Mr. G. W. Macrae, Treasurer, No. 300 Front street, Memphis, Tenn.

The Presbyterian church at Uniontown, Ala., on the 1st inst. dissolved the pastoral relation between Rev. R. B. McAlpine and that church. Mr. McAlpine removes to McKinney, Texas, with a view to taking charge of that church.

Mr. J. L. Stephens has accepted an invitation to supply the churches of McClellanville and John's Island for the next six months. His postoffice will be McClellanville, S. C.—*Southern Presbyterian.*

The church at Berryville, Clarke county, Va., has lately had several additions to its membership. Also one elder and one deacon ordained and installed. The pastor, Rev. C. S. Lingamfelter, has been encouraged in his labors there.—*Central Presbyterian.*

Vienna and Alabama churches, Lincoln parish, La., situated twelve miles apart, are without any regular preaching. It is a broad and interesting field for some active minister. It is a high healthy country, with good water, and on the west of the prospective railroad from Monroe to Shreveport. These churches are about midway between the Ouachita and Red rivers, and are in as healthy a country as any in the South on this latitude. It has never been visited by an epidemic. There are doubtless ministers who will be glad to correspond with Hon. E. M. Graham, Vienna, La., in reference to this interesting field of labor.—*Christian Observer.*

The postoffice address of Rev. Jerry Witherspoon will be, until September 1st, Okolona, Miss. He has leave of absence from the church at Maysville, Ky., until that time.

At the church in Richmond, Ky., of which Rev. Harvey Glass is pastor, the two Presbyterian churches, Northern and Southern, on the 6th inst. worshiped together for the first time since the late war.

Rev. W. T. Spear has entered upon his labors at Union church, Boone county, Ky., Rev. W. T. McElroy, by invitation, has been preaching there for some days. Six persons professed faith and united with the church; one will unite with the Baptist church. Mr. McElroy recently closed a meeting at Lebanon, Ky. There were nine additions to the Presbyterian church. They will unite with the church at Verona, as there is no organization at Lebanon.

GENERAL.

The congregation of the Chestnut Street Presbyterian church, in Wilmington, N. C., held their regular quarterly communion service on the 6th inst. Nine persons were publicly received to membership in the church. Seven on profession of faith and two by certificate. Four adults and one infant were baptized. The Lord came graciously and powerfully near to his people, and many were the unmistakable evidences of supremely blessed joy and renewed consecration to his service. We were made to sit together in a heavenly place in Christ Jesus, and we arose with thankful hearts and proceeded on our way with brighter hopes and nobler aspirations.—*Africo-American Presbyterian.*

Rev. Dr. Pritchard, of the First Baptist church of Raleigh, has accepted the Presidency of Wake Forest College, and will enter upon the duties of his office September 1st. Dr. Pritchard is one of the editors of the *Biblical Recorder.*

Rev. B. S. Bronson, late rector of the Episcopal church of Charlotte, N. C., has accepted a call to the Episcopal church of Wilson, this State.—*Southern Home.*

There is a Baptist nobleman at Chatham, Va., who is himself a tract society. He is President, Secretary, Treasurer, and gives all the money and does all the directing. He has his own colporteur, and, we hear, he likes the business so well that he will increase his force in the field.—*Religious Herald.*

The Methodists, have commenced the publication of a newspaper at Dallas, Texas, called *The Western Protestant.* This would seem to indicate progress for that denomination in Texas.

NORTHERN.

PRESBYTERIAN.

The death of Rev. Dr. D. H. Hamilton, pastor of the Presbyterian church at Ripley, Ohio, is announced. It occurred on July 4th. At the time he was at Kingsboro, N. Y., whither he had gone to recruit his health.

Rev. Samuel Newell, D. D., pastor of the church at Paris, Ill., died at home on the 22d ult.

The Second Presbyterian church of St. Louis, Mo., Dr. Niccolls, pastor, has been tendered and accepted as the place for holding the session of the National Evangelical Alliance, next October.—*Presbyterian.*

BAPTIST.

The Baptist church of Medfield, Mass., is the recipient of a gift of $2,100 from George Cummings, Esq., of that place.

The Baptist Home Missionary Society received in donations $128,808 42, against $135,778 09 last year. It closed the year with a debt of 31,000.

The Franklin Baptist church, of Massachusett, some twenty miles south of Boston, after a long and fruitless effort to gain a permanent foothold in a hard field, has voted to disband.

The Chicago *Times* says: "The Michigan Avenue Baptist Church of this city, is said to have the largest debt, in proportion to its membership, of any Church in the country. The debt is $1,275 for each family of the congregation."

At the Fourth Avenue Baptist church, Pittsburg, Pa., after the sermon, by Rev. J. H. Hartman, it was announced that $2,400 were needed to defray certain expenses. The sum was promptly raised, and $4,000 more, to be applied to the Church indebtedness.

LUTHERAN.

A Lutheran Synod in Illinois has directed ministers not to baptize a candidate by immersion under any circumstances.

CONGREGATIONAL.

The First Congregational Church in Chicago suspended from his post as Sunday School teacher, a Mr. Turner, for teaching a probation after death.

The average age of the thirteen ministers of Maine, connected for a longer or shorter period with the Congregational churches in that State, and who during the past year have deceased, was seventy-four.

The Rev. D. N. Beach, of Westerly, R. I., a young and active minister, has received the $250 offered by the Congregational Publishing Society, for the best book for adult classes next year. The committee consisted of the Rev. Dr. Behrends, W. E. Gould, of Portland, and Miss A. E. Carter, of Wheaton

Seminary. They did not know who the successful writer was until the award had been made.

DUTCH REFORMED.

Mr. Eugene S. Booth, having been commissioned by the Board of Foreign Missions as a missionary to Nagasaki, Japan, was ordained as a minister of the gospel by the Classis of New Brunswick, at Metuchen, N. J., on Thursday afternoon, June 26th.

REFORMED EPISCOPAL.

The Reformed Episcopal Church has now 6,448 communicants, an increase of 3,140 for the last year, the largest gain in any previous year except probably the first. There are 5,000 children in the Sunday Schools, and 100 ministers. Fifteen new congregations were added last year, and six new church buildings were opened.

EPISCOPAL.

The Rev. E. M. W. Hills, for thirteen years a priest of the Roman Catholic Church, has separated himself from that communion, and united with the Episcopal Church, in which he was brought up. He will be received by the Bishop of Southern Ohio.

METHODIST.

The late Abel Stearns, of Highgate, Vermont, left $3,000 to the Methodist Church in that place for the support of preaching.

The $670,000 which the Methodists aim to raise during the present year for mission purposes, home and foreign, are nicely proportioned out among the one hundred and four different conferences, and each is told just what it ought to give. For the Northeast Conference the amount is $20,000; Providence Conference, $12,000; Philadelphia has $46,00, the largest amount, and Arizona, $50, the smallest.

ROMAN CATHOLIC.

The *Catholic Union* says that "the Rev. John S. Siebold, an Episcopalian clergyman, formerly rector of St. Mark's Church, N. J., in the Protestant Episcopal Diocese of Western New York, was received into the Catholic Church on Sunday morning, June 29th, in St. Joseph's Cathedral, Buffalo, New York, by Rt. Rev. Bishop Ryan. Mr. Siebold is a native of Buffalo; the house now occupied by the Christian Brothers was formerly the Siebold family mansion."

SECULAR NEWS.

[CONTINUED FROM FOURTH PAGE.]

Winston has voted an appropriation of $20,000 to the Yadkin Valley Railroad.

Great preparations are making to signalize the installation of Rev. Dr. Pritchard as President of Wake Forest College.

No probability that laws for the expulsion of the Jesuits will be revived in France.

The news from Memphis is appaling. The yellow fever, which was thought to have died out, has revived. Cases are increasing daily, and a panic exists with the usual consequences of all cessation of business, and a general stampede of the inhabitants. The last reports (21st) were thirty-six new cases reported; for several days there had been no reports. Physicians declare the city to be dangerously infected and the disease spreading. The fever has appeared at quarantine in New York and Philadelphia. At the former place there have been one or two deaths.

Reports come that while some sections have been blessed with copious rains, in many others the drought has been unparalleled and is proving disastrous to growing crops, especially corn. The eastern section of North Carolina seems to be suffering most severely.

A thunder storm occurred at all points of the compass around Wilmington, N. C., on the night of 17th inst., and copious showers of rain fell in all quarters a few miles distant from the city. In the city itself there was no rain, and there has been very little or none for many weeks. Vegetation is dying and the cisterns are failing. On the occasion of the storm referred to telegraphic communication was entirely suspended for awhile.

It is not improbable that Jules Ferry will resign as Minister of Public Instruction in consequence of the failure of the anti-Jesuit bill advocated by him.

The relatives of Mrs. Sarah A. Dorsey will contest the will which bequeathed $250,000 to Jefferson Davis.

News from Zululand is more encouraging, and confidence is expressed that the war will be closed during the present season.

TAYLOR COTTON GINS.—In calling attention to the advertisement of these gins we can only say that, while of the gins themselves we can know nothing, we do know that any statement made by the gentlemen offering them for sale would be accepted by us, and may be accepted by any one as a sufficient guarantee.

The Fall and Winter session of the Charlotte Institute for Young Ladies (and children, too,) opens on the 10th of September. The management of the Rev. Wm. R. Atkinson, the Principal, has been tried by our citizens, and we are justified in saying that all are satisfied and pleased. Nearly all his Assistants are home teachers of experience and high standing, well qualified by long practice for the discharge of their respective duties. Prof. Bidez, the principal Musical instructor, is thoroughly competent, and esteemed as a gentleman by his pupils and our citizens who know him. Mr. Atkinson claims that a comparison will prove that his charges for tuition, &c., are as low and reasonable as any institution of the kind in the country. See advertisement in another column, and address him for further information.—*Charlotte Democrat.*

A DESIRABLE ARTICLE.

We verily believe that it would be rendering any family a very great service to introduce into it Kitto's Cyclopedia. This Cyclopœdia is the work of John Kitto, D. D., F. S. A., author of the "Pictorial Bible," the History and Physical Geography of Palestine, and editor of the *Journal of Sacred Literature*, etc., etc. It is arranged expressly for Sunday School Superintendents, Teachers and Bible Students, and embraces a complete and authentic description of all the characters, customs, countries and events mentioned in the Bible, and those connected with them in Egyptian, Persian, Assyrian, Grecian and Roman History. Including the period of over four hundred years between the Old and New Testaments, to which are added many valuable tables, and the products of the latest researches in Biblical literature, together with the knowledge gained by the explorations and discoveries of eminent travellers. The whole illustrated with numerous cuts, maps and full page engravings from the best authenticated models and designs that antiquarian research and ancient monuments can produce.

By special arrangement we can furnish this work well printed and bound in cloth, with the NORTH CAROLINA PRESBYTERIAN one year for $4 50—or to any new subscriber, or any one sending us a new subscriber, at $4 00 for paper and cyclopœdia. Publishers price is $4 50.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

June 20th, 1879, at the residence of her parents in McDowell county, N. C., MARY HARRIETTA CARSON, child of John and Harriet Carson, aged 2 years and 5 months.

She was an amiable, lovely child, and ardently loved by the fond parents, and the other children of the family, six in number. Her death was a crushing blow to the mother. But let her be comforted with the thought, that "it is well with the child"—far better for her to depart and be with Christ, than to remain longer in this world of sin and sorrow.

June 14th 1879, in Caswell county N. C., MATTHEW B. McCRARY, aged about 20 years.

For nearly four months this estimable young man was confined to his couch of suffering under the wasting ravages of consumption. Naturally of an amiable and gentle disposition, his sickness was borne without any show of impatience, and it seemed wonderful that one so weak and emaciated, and suffering so from sores induced by his long confinement, never murmured, and could bear his trials with such quietness and cheerfulness. "I have to lie in one position sometimes," he once said to the writer, "for about twelve hours, and of course I get very tired, but I do not want to be troublesome or complain. I only want to be patient and entirely submissive to God's will." Fond of pleasant conversation, he would engage in it with a quiet smile upon his features, even when we knew he was in pain, and his whole face bespoke deep interest when any one began to talk with him of Christ, and personal religion. He loved to allude to God's goodness to him in all his illness, and referred to the beginning of his sickness in a distant State some four years ago as a great mercy and blessing to him. His faith in Christ was very simple and childlike, always expressed with great humility, and grew brighter and stronger as his end approached. Death had no terrors for him. "My mind," said he, "is at perfect peace." His last dying struggle was severe and attended with slight delirium, but as it passed he opened his eyes with an intelligent expression, looked round about him, his features resumed their natural repose, and then, as though something caught his eye, he looked upward intently, a sweet smile lit up his face and he gently breathed his last.

"Welcome, sweet hour of full discharge,
That sets our longing souls at large;
Unbinds the chain, breaks up our cell
And gives us with our God to dwell."

H. T. D.

In New Hope Congregation, near Hillsboro, N. C., June 10th, Mrs. MARY STRAYHORN. She was born in November, 1799.

Mrs. Strayhorn lost four sons and two sons-in-law in the late war. Since that time her husband and a daughter have been taken. Under this heavy load of trouble she traveled on towards heaven without a murmur. She died a worthy member of New Hope church, which she joined many years ago, and in full hope of a blessed immortality beyond the grave.

P. H. D.

On the 22d of May last, near Clarkton Bladen county, in the 93d year of her age, Mrs. JANE McKEE, leaving 6 children, 42 grandchildren and 28 great-grandchildren. She was for many years a member of Brown Marsh church, and the Bible was the only book she read.

After a lingering disease JOEL MOORE departed this life on the eve of July 8th, aged 28 years. He died in the full hope of a blessed resurrection.

In Richmond county, June 23d, Mr. JAMES McDONALD, aged 65 years.

He was for many years an invalid, but from the testimony of one who had a right to know he bore his afflictions with much Christian submission, never murmuring or complaining. He was for about forty years a consistent member of the Presbyterian church. He has left behind a family and many friends to lament their loss. But, thanks be to God, they mourn not as those who mourn without hope. "Blessed are the dead who die in the Lord."

At Manchester, N. C., June 26th, RACHAEL WEST, daughter of A. K. and Mattie K. McDiarmid, aged 6 months and 12 days.

The removal of this dear child has darkened a cheerful home and extinguished many a cherished hope. But so the Heavenly Father has ordained. The little bud has been transplanted to a more congenial soil, to bloom in the garden of the Lord above. Jesus died to redeem even little children, and has declared that "of such is the kingdom of heaven." He calls them to himself—from their home on earth to their home in heaven; from a world of sin, and blight, and suffering to a world of light, and love, and everlasting happiness. Taken in infancy, they leave us without the pangs of parting. They die without feeling that death is a penalty, or the grave a lonely place. They have no dread of the eternal world or its retributions. They fly back to the bosom of their Heavenly Father with the same confidence that they exercise when falling into the arms of their earthly parents. Thus are they ever with the Lord—safe! happy! beautiful! glorified!

"We miss the smiles we loved to greet,
We miss our lovely, darling child;
Our Father, we have priceless treasure now,
A bounteous store laid up in heaven;
O, lead our footsteps here below,
That it may back to us be given."

Resolutions of Respect.

At a meeting of the session of Statesville church, the following resolutions expressive of their feelings in reference to death of Colonel THOMAS A. ALLISON, who died June 8th, 1879, were reported and adopted:

Resolved, That in the death of Colonel ALLISON, who for more than half a century was a prominent member of the session of this church, we feel such bereavement as only sons can experience in the loss of a venerable father, and would exclaim, as did he who witnessed the triumphant departure of the heroic old prophet, "My father! My father!"

That while we bow with humble admission to the appointment of Him who "doeth all things well," we desire to express our gratitude for His mercy in sparing so long, one whom we loved and revered, for the distinguished example of unwavering integrity, Christian manliness and generosity, which characterized his whole life, extending through a long period of undisturbed prosperity and the lost sad years of deepest adversity, and for that cheerfulness under trial, which for its constancy and brightness was truly sublime.

That we here record our gratitude to the King and Head of the Church, for that Divine Grace which so developed and guided the noble faculties of mind and soul with which Colonel ALLISON was endowed, as to make him a useful and honored officer in the church, and a man trusted and faithful in the many positions of honor in the State, which his fellow citizens called him to fill.

That we humbly pray for a "double portion" of that Grace which will enable us to follow him in all things wherein he illustrated the principles of our Holy Religion, and that we commend his example to the many friends who knew and respected him, as worthy of their study and imitation.

That our Christian sympathies are cordially extended to his bereaved family and relatives, with the earnest desire that his virtues may be cherished and imitated, and that his mantle may rest upon worthy shoulders for many generations.

That a copy of these resolutions be sent to the NORTH CAROLINA PRESBYTERIAN for publication.

J. H. HILL,
By order of Session.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On the evening of June 14th, at the residence of the bride's father, REV. WM. B. ARROWOOD to Miss MARY V., eldest daughter of Rev. Walter W. Pharr, the officiating clergyman.

A Wise Deacon.

"Deacon Wilder, I want you to tell me how you kept yourself and family so well the past season, when all the rest of us have been sick so much, and have had the doctors running to us so long."

"Bro. Taylor, the answer is very easy. I used Hop Bitters in time and kept my family well and saved large doctor bills. Three dollars' worth of it kept us all well and able to work all the time, and I will warrant it has cost you and most of the neighbors one to two hundred dollars apiece to keep sick the same time. I guess you'll take my medicine hereafter." See other column.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

R. L. Dabney, LL. D., Hampden Sidney College, Va., speaks of the "Vest Pocket Cure" as follows: It is highly esteemed here by the medical faculty. It is excellent for indigestion, flatulent colic, and all other forms of dyspepsia. Sold by all druggists at 25 cents per bottle.

WILMINGTON MARKET
DURING WEEK
ENDING JULY 22.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Held at 26 cents until Monday, when on dull market, sales were made at 25½ cents.

ROSIN—On Thursday reported firm at $1 07½ for Strained and $1 12½ for Good Strained. Friday and thence throughout, sales were made at $1 05 and $1 10 respectively.

CRUDE TURPENTINE—Remained steady at last reports until Saturday, when price advanced to $1 75 for Hard, and $2 25 for Virgin. Closing steady.

TAR—Held at 90 cents for 280 lbs., until Monday, on which day it was reported at $1 00, without receipts or sales.

CORN—Arrivals of cargoes have been to dealers. We quote at 55@56 cents, by cargo, in bulk.

TIMBER—No sales to report.

Charlotte Institute.

THE next session begins September 10th, 1879, and ends June 8th, 1880.

No Institute ever made more rapid progress in securing the confidence and esteem of its patrons than this one during the past session. Before the end of the scholastic year the number of its pupils, attracted by the well-earned reputation of the school, increased to 117, exclusive of the adult ladies who availed themselves of the superior advantages here given in the departments of Music, Art, and Modern Languages. In no respect is this Institute inferior to any other first-class boarding-school in the Southern or Middle States. Such testimonials as will satisfy an one as to the *high standard and thoroughness* of the instruction here are published in the catalogue. These testimonials are peculiarly trustworthy, inasmuch as they are given by gentlemen engaged in teaching in well known schools and colleges of the highest grade, and who are therefore qualified to express an opinion in regard to educational institutions.

The total expense for the half session or term will be $125. This amount includes board, with washing, fuel, lights, furnished room and servants' attendance, tuition in all the English branches, Latin, with either French or German, Calisthenics, *text-books and stationery for school purposes.* Pupils are not permitted to incur additional expense without permission of their parents. Parents are thus assured that their bills will not be greater than they expected.

Special arrangements and special terms for young ladies who wish to take only Music, Painting and Drawing, and Modern Languages, severally or collectively.

For further information address the Principal, Rev. WM. R. ATKINSON, Charlotte, N. C.

july 23 602-16t

COTTON GINS.

WE ARE AGENTS FOR THE

Taylor Gin,

Manufactured at COLUMBUS, GA.,

And will sell them at the following prices, delivered at buyer's Railroad Station or on River:

30 SAWS	$72 50	PAYABLE 15th NOVEMBER, 1879.
35 "	85 00	
40 "	97 50	
45 "	107 50	
50 "	117 50	

Feeders and Condensers at Cost.

We have on hand a number of BROWN COTTON GINS, Double Cylinders, which we offer at $1 25 per Saw. They are in perfect order.

DeROSSET & CO.,
july 23-4t WILMINGTON, N. C.

INSTITUTE FOR TRAINING OF COLORED MINISTERS

Under the care of the General Assembly.

Located at TUSKALOOSA, ALA.

THE FOURTH SESSION, of ten months, will commence on the 1st day of September next, under the instruction of Rev. D. C. Rankin, Professor, who has the best testimonials of fitness for the work, in his deep interest in the colored people and his past labors in their behalf, his ample scholarship, and his aptness to teach.

All the branches necessary to fit candidates for the Gospel Ministry will be taught. Some acquaintance with the early branches of English will be required for entrance. Candidates must come recommended by their Presbyteries or Committees of Education; and if of other denominations, must have similar credentials.

No charge for tuition. Board can be had on reasonable terms.

C. A. STILLMAN, Superintendent.
july 23 602-tf

Salt, Rice and Coffee.

4000 Sacks LIVERPOOL SALT,
25 Bbls. RICE,
200 Bags COFFEE,
For sale by
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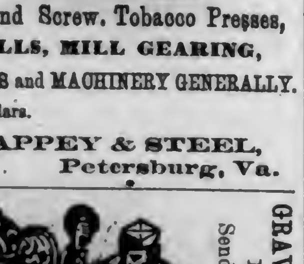

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For Malarial Poisoning, Especially Hepatic Diseases and Malaria.
Testimony of Distinguished Medical Men:
MALARIOUS FEVERS.

Extract from Letter of Dr. Wm. T. Howard, of Baltimore, Professor of Diseases of Women and Children in the University of Maryland, of August 1st, 1873.

Dr. Howard compares these waters with those of the celebrated Greenbrier White Sulphur, West Virginia, and adds the following:

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"Indeed, in a certain class of cases, it is much superior to the latter. I allude to the abiding debility attendant upon the tardy convalescence from grave acute diseases: and more especially to the cachexia and sequels incident to MALARIOUS FEVERS IN ALL THEIR GRADES AND VARIETIES."

* * * * * * * In short, were I called upon to state from what mineral waters I have seen the greatest and most unmistakable amount of good accrue in the largest number of cases in a general way, I would unhesitatingly say the BUFFALO SPRINGS, in Mecklenburg county, Virginia."

—o—

Extract from Letter of the late Dr. Thos. P. Atkinson, of Danville, Va., Ex-President State Medical Society, dated August 15th, 1874.

"The Buffalo Lithia Waters have unquestionably displayed great power in the peculiar diseases of the warm, miasmatic regions of the South, which may be grouped together under the general head of Malarial Cachexia, covering Hepatic Engorgements, Enlargements of the Spleen, Jaundice, &c."

"It is not pretended that these Waters possess any anti-periodic properties, such as belong to Quinine—At the same time, however, it is unquestionably true, that in the intermittent and remittent fevers in a chronic form, they have in numerous instances, given relief in cases which had obstinately resisted all the anti-periodic drugs of the shops. From my experience with them, I feel fully warranted in saying that, with rare exceptions, whenever disease is found originating under malarial influence, a potent remedy may be found in this water."

—o—

Extract from a Letter of Dr. John C. Coleman, of Halifax county, Va., (prior to the War a surgeon of the U. S. Navy, now retired) dated near Scottsburg, Va., January 1st, 1879.

"Perhaps no claim made for the Buffalo Lithia Waters is more thoroughly established than that they are a powerful antidote to malarial poison in all its forms and varieties. In that large class of disorders, included in term Malarial Cachexia, embracing Engorgement of the Liver and Spleen, Jaundice, Indigestion, Dropsies and Neuralgias, of which the warm malarious districts of the South are so prolific, the action of these waters as a general rule is most decided and happy, and oftentimes astonishing. In Chronic Intermittent and Remittent Fevers, they are especially efficacious. I presume there is no season at these Springs in which some cases of this character do not find relief from these Waters, which have before baffled the healing art."

—o—

Extract from Letter of Dr. Alfred Plumber, of Manson, N. C., dated March 16, 1874.

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—o—

These springs open for guests the 1st day of June. The water in cases of one dozen half-gallon bottles, $5.00 per case at the springs. Springs pamphlets sent to any address.

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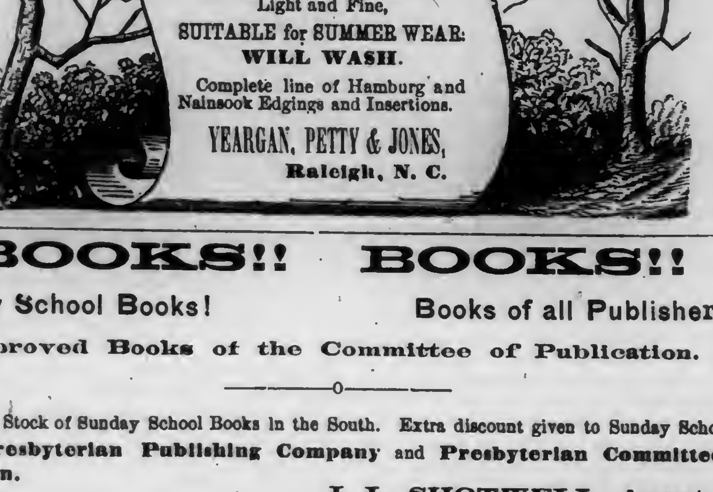

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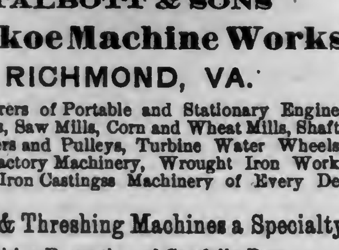

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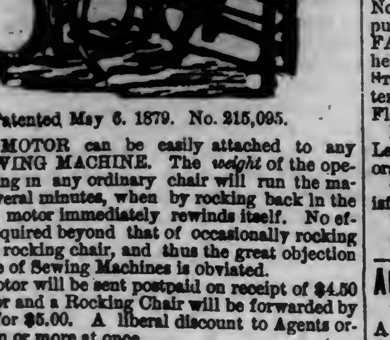

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The PresbMILY.

JOHN ... the Rain Behaves.

Beating the clover
Under and over,
Tossing it thither,
Flinging it hither,
This is the way the rain behaves!

Pelting the garden,
Begging no pardon
Though all the roses
Fall on their noses,
This is the way the rain behaves!

Drubbing and rubbing,
All the leaves scrubbing,
Then the trees shaking,
Leaving them quaking,
This is the way the rain behaves!

Splashing and dashing,
Merry drops clashing,
Each other hustling—
O, what a bustling!
This is the way the rain behaves!
—*Ruth Argyle, in July Wide Awake*

Jack's Lesson.

Here is a true story. Jack H. told it to me of his own boyhood. He was born and reared in the North of Ireland. The winters there are not usually very severe, he says, but occasionally they have very deep snows.

Father came through the shed where I was fixing straps to my new snow-shoes, one day, and said, "Jack, do you get the sheep together, before night, in the lower fold. It looks as if this storm would last all night; and if it should, it may be easier done to-day than to-morrow."

I looked up through the open door at the snow, which was falling gently and steadily. It did not seem to me likely to be much of a storm. But I had been taught unquestioning obedience, and only replied, "yes, sir, I will," and went on with my work. Before it was finished Tom Higgins came, and he had a new plan for a rabbit trap, and we spent half the afternoon in trying to carry it into execution, and the short winter day passed and the sheep were not folded. In short, it quite slipped my memory, only to be recalled by my father's question as he drew the Bible towards him for the evening worship: "Jack, have you folded those sheep?"

The blood leaped to my forehead as I was forced to reply, "No, sir. I got to playing with Tom, and forgot it."

The silence that followed my reply was dreadful to me. If my father had upbraided me with violent anger, I think I could have borne it better.

"I am very sorry, sir," I stammered out at last.

"I fear you will have reason to be," said my father. "If those sheep are lost to-night, remember there will be no more play for you until they are found. People who will not take trouble will be overtaken by trouble."

Nothing more was said. The reading and the psalms and the prayer over, I slipped quietly away to bed, taking a peep, as I went, through the shed door, to see how the weather was progressing. I saw it had increased, and the wind was rising.

Nothing had power to keep me long awake in those days, however, so I slept soundly. In the morning I found the storm was still raging. The snow lay deep on the ground, and the wind was drifting it into the hollows and packing it away into solid masses. Father came in from taking a survey of the weather, bring a rod full fifteen feet long.

"The snow is deep," said he, "I am troubled about those sheep; they always seek shelter in the hollows and along the hedges, just where the drifts will be deepest. How we shall find them I do not know. I hope you are ready for a week's hard work, my son Jack?"

"Yes, sir; I am very sorry, and I will do my best," I replied.

"Your best would have gone much farther yesterday than it will go to-day. But we won't spend our strenghth groaning over a bad job. After breakfast we will go out and try what we can do."

"In this storm, father?" said my mother, deprecatingly. "It is the worst storm of the year. The snow blows so you can scarce find your way."

"There are two hundred of those sheep," said my father. "I can't afford to lose them."

Breakfast over, we bound on our snow-shoes, and with the long pole and a snow shovel, went out to look for the lost sheep. It cleared a little before noon, though the wind still sent the snow whirling about our faces; so it was not easy or agreeable work. Father found one here and another there, and I was set to work to dig them out. Fifteen sheep were found and brought home that day.

The next day the neighbors came and helped, for the weather had moderated, and there was always danger that a sudden thaw would follow such deep snows and the sheep be drowned before they could be rescued. One by one, or in twos and threes, the poor creatures were found and taken from the snow. But at the end of a week of hard work there were still seventy-five missing.

"How long will they live under the snow, father?" I asked when a second week of work had only reduced the number of missing sheep to forty.

"I've heard of their living three weeks. We will keep on as long as we can find any alive," said my father.

The snow had settled into compact masses near thirty feet deep in some of the valleys, but we still found now and then a sheep by the hole which the warm breath of the creature made in the snow as it rose. I searched diligently for these holes. Little I cared that I hadn't had a moment's play in all the days since the storm. I was most anxious that all the sheep should be found alive. I think the first real prayers I ever offered were sent up that the thaw might keep away till all the sheep were found.

It did keep away wonderfully. At the end of three weeks all but twenty-four were rescued. Still, we searched, and now and then found a poor creature, famished and emaciated, but alive, which we carried to the farmhouse and consigned to my mother and the girls, who chafed and fed and tended it till it was won back to a degree of strength, while we spared no time from the search.

"It's no use to hunt longer; the rest are all dead," said my father one night when we were coming home dispirited and weary, having found five of the poor things lying together drowned in one of the hollows. "You look thin and pale, Jack. You have worked well. I think I must release you now."

But I would not be released. The word had been, "No play till every sheep is found," and alive or dead, they should be found. I toiled alone next day, but I found three, and one was alive. The thaw carried away the snow so fast that I had less and less area to search over now. But it was poor encouragement to work, for all I found were dead. A dozen times I was tempted to to yield to my mother's persuasions not to throw away any more labor. But my father said not a word, and I kept on.

"The sheep are all found now, father; I took off the pelt of the last of the dead to-day," I said, one evening, when he came in late from work.

"Well, Jack, this lesson has cost me almost a score of sheep and both of us a good deal of hard work; but if it teaches you to be faithful to all your duties in future, I shall not be sorry."

"Thank you, father!" said I; and I vowed inwardly that it should, and I believe it did.—*Congregationalist.*

Several hundred thousand looms are idle in the English cotton and woolen mills and the prospect in some quarters is represented as almost hopeless.

MISCELLANEOUS.

Two Days' Sport with a Tiger in the Botanical Gardens Near Calcutta.

On Monday, 6th January, two tigers belonging to the ex-King of Oudh, whose house is on the left bank of the Hughli, escaped from their cages, a keeper having incautiously left the door of their cage open when cleaning it. One was shortly after killed in the King's grounds by a Superintendent of Police; the other swam across the river and landed near the ghat in the Botanical Gardens. Shortly after landing he knocked down and mauled Mr. Bierman, one of the European assistants. Mr. Scott and he had, after first seeing the tiger, gone into a house, but came out again to look for the brute, their attention being momentarily disturbed by the chattering of a monkey (an unusual sound in the Botanical Gardens.) The brute seized his opportunity, and springing past a native, who was in front of the two gentleman, knocked down one; he then immediately returned to his lay and remained in the gardens all day. Owing to the presence of Stripes in the gardens various picnic parties had to return without landing, though one party foolishly insisted on landing notwithstanding contrary orders, but was soon obliged to beat a retreat. Towards nightfall the brute was heard giving tongue near the banyan tree, and shortly before daybreak it killed two bullocks in a small clearing a short distance to the north of the tree. The bullocks were tied up in a shed: one it dragged outside and ate one hind quarter, the other left dead inside. Early on Tuesday morning some native shikaris were in the garden trying to stalk Stripes: one of them, while peering into a small brake, was severely handled, and is not expected to recover. During the day these shikaries were reinforced by some gentlemen from Calcutta; but their efforts to get near Stripes were unavailing, and they retired about four o'clock and left the grounds. In the afternoon a *machan* was erected in a jungle to the north of the gardens, near the scene of the kill, from the top of which the shikaris might have an opportunity of potting Stripes, should he return to the scene of his feast the night before. To make matters doubly sure, an awning was improvised on the roof of a small pucka house not far from the kill, and a live bullock was securely tied to tree a few yards distant from the house within full view of the shikaries on the roof, some plantain trees being cut away to give better aim. A speculation had arisen as to whether Stripes would prefer dead meat to live; in the course of the night the question was soon set at rest Shortly after 6, four gentlemen proceeded from Bishop's College to the scene of the kill, and placed themselves in position for a good shot: two on the *machan;* two on the top of the pucka house. It was then discovered that shooting could not be depended on without something to eat: one of the party immediately went off for materials for food and drink, and as he was returning with a chukidar, distinctly heard Stripes not far off He hastened on with the food, which was soon dispatched inside the pucka house, tables and chairs being dispensed with. Posts were again taken up, and soon after the brute was again heard giving tongue, as he was prowling about in search of food; this went on for about an hour, the bullock near the house showing evident signs of intense alarm, though perfectly silent. For half an hour after this the stillness of a clear moonlight night remained perfectly unbroken; all eyes were on the stretch, when suddenly, with a magnificent bound, a fine full grown tiger was on the bullock, Instantly a shot was fired, the brute doubled up, and the bullock bolted off at full speed; another shot was now fired, and Stripes evidenly received this, too, for he sprung aside into the jungle twenty paces, moaned, and all was still. The shikaris being uncertain whether Stripes was really dead, determined to spend the rest of the night where they were, it not being considered safe in the uncertain light of the moon to venture in search of him, beaters being at a discount. Soon after, some chukidars arrived with beaters, and passed close to where Stripes was last seen; the men on the *machan* then came down and spent the rest of the night on the more comfortable roof of the pucka house belonging to a cowkeeper.—*Englishman.*

The English, Scotch and Irish Soldiers.

The warlike qualities displayed by the British soldier have ever been strongly marked. Certain of them are common to all the races which make up the population of these isles. The high courage which is born of physical superiority, the nerve, self-reliance which animates the man of muscle and many inches—these are the military virtues belonging to Englishman, Scotchman and Irishman alike. But each nationality possesses certain peculiar circumstances of its own.

THE ENGLISH.

The Englishman is cool, not easily roused to enthusiasm, caring little for the pomp and pageantry of war. He has none of the romantic craving after military glory which animates the Frenchman; addresses, declamatory or inspiring, do not appeal irresistibly to him. He is of brawny build in the upper part, has a deep chest and muscular arms, but his legs are less vigorous, and he has never been famed for his marching powers, although some of his feats of pedestrianism are as remarkable as any on record. The English soldier is not easily dismayed; his courage and spirits rise as danger increases. He is stubborn and tenacious, never knowing, as Napoleon said, when he is beaten. Want of practical experience in warfare places him often at a disadvantage at the commencement of a campaign. He is not very ready to shift for himself; not quick-witted and fertile in resource; expects to have everything done for him, and where this is impossible, grows discontented, and grumbles to his heart's content. Of the English soldier more than of any other is the aphorism true that he fights with his belly. He suffers severely from privation and hardships, and does not submit to them cheerfully even when inevitable. Jackson describes him as inferior in intelligence to many, but "when well clothed, well fed, and well lodged, no man performs his duty more steadily and more efficiently." A high sense of duty is really his sheet-anchor and finest trait. This can always be drawn upon when other appeals fail, and those who work with him may rely upon him to the full. But if he does his own duty he expects others to do their duty by him. He has the keenest appreciation of his rights, and will never submit to be "put upon" or treated with injustice by those under whom he serves.

THE SCOTCH.

In the Scotchman the warlike spirit of fiery and untamable ancesters still lingers, and the Scotch soldier is in many respects superior to the English. In frame he is more lithe and sinewy; he marches better, and can endure greater fatigue. His early life has generally inured him by exposure to hardship; he does not mind a wetting, can sleep under a hedge, is contented with the toughest and scantiest of fare. In the fight he is more impetuous and enterprising than his more stolid comrade of the south. "The impetuosity of the Scot is proverbial. It leads him far, and, on some occasions, into difficulty and danger; but it also now and then leads to the achievements of things beyond calculation." With his screeching pibroch and his wild shouts, his mediæval costume, and old clannish enthusiasm which led them "shoulder to shoulder" into many a deadly breach, the Highlander has always been a terrible foeman to encounter.

THE IRISH.

The Irishman, last of all, is an excellent soldier, to whom fighting for mere fighting sake is always a delightful pastime. He is never so happy as when in a row, whether at Donnybrook or Waterloo. He wields his rifle as readily as a shillelagh or pike, and he slaughters the enemy with the same satisfaction that he breaks the head of the man who treads on the tail of his coat. His mercurial temperament and recklessness detract rather from his usefulness in the field; his courage, like that of the lively Gaul, sometimes evaporates before he has gained the day, and he cannot be relied upon to exhibit the calm fortitude or resolute energy of the Englishman or Scot; but his *elan* will carry him always to the front, and he is incomparable in a charge. The Irish soldier is not always easy to govern. He is quick-tempered and impulsive, but he loves those officers who understand him and deal tenderly with him, and may be easily led where he could not be driven. In times past the poverty of his native home made him laugh at what the Englishman would deem privation. Compared to the rude cabin on the wild bogs, and his unvarying diet of potatoes and "point," the soldier's rations, his snug barrack-room, or water-tight tent, were luxuries which he had seldom hoped to obtain even in his wildest dreams. —*Major Griffiths.*

A Great Swamp Reclaimed.

A correspondent of the *Times* writing from Goshen, N. Y., tells hows 500 acres of pestilential marsh east of that village have been converted into the richest of farm land through the wisdom of one man. The reclaimed swamp is crossed by the Erie Railway, and was one of the most serious obstacles encountered by its engineers. To construct a foundation for the road bed it was necessary to drive a multitude of piles to the depth of 100 feet, and cover them with hundreds of thousands of loads of stone and dirt; the building of one mile of the road across the swamp costing more than any other five miles of the road from Jersey City to Piedmont.

Twenty years ago a farmer conceived the idea of draining a portion of the tract and making it tillable soil. By ditching, he reclaimed 60 acres. The first acre he bought for $1. When it was found that the draining left as a soil the finest of black muck, composed almost entirely of vegetable mould, the price advanced to $17 an acre. After the 60 acres were reclaimed, the price still further increased, until to-day as high as $1,000 has been paid for the reclaimed land. The ruling price is $500 an acre. The great value of the land is owing to its extraordinary adaptibility to the culture of onions. A crop of 800 bushels to the acre is not uncommon, and the Greycourt onion meadows are celebrated throughout the country. Quite a number of acres, (about 300) are under cultivation this year, and the success of the onion business in the meadows has led to the reclaiming of similar lands in other parts of the country, until it is believed that the onion crop of Orange county will amount to 500,000 bushels this year. The average price received by onion raisers is $1 per bushel. The average yield is 300 bushels to the acre. The crop is almost invariably sold for cash as soon as it is ready for market, and as it matures early in the season, the farmer is allowed abundant time to keep his land in the condition necessary to its productiveness.

There are 17,000 acres of swamp land in the Wallkill Valley, which will eventually be converted into this muck soil, which is the best in the world for vegetable raising. The land, after draining, is tilled with slight labor. Onion seed is sown with a hand drill, and the greatest labor in keeping down the weeds after the plant begins to grow. This work is done by boys and girls. Hundreds of these may be seen in the growing season on their hands and knees between the onion rows, pulling up the weeds that the rich soil calls rapidly into existence. The weeding requires skill and care as the soil is so loose that there is constant danger of tearing up the young and tender plants by their roots, or removing their covering of earth. The red onion is the variety grown most successfully, as the dark muck gives the white onion a dirty hue, when the onion tops are at the height of their growth, their odor fills the air for great distances around.—*Scientific American.*

Poetry the Greatest of the Arts.

A poem consists of all the purest and most beautiful elements in the poet's nature crystalized into the aptest and most exquisite language, and adorned with all the outer embellishment of musical cadence of dainty rhyme. Hence it presents us with the highest and noblest product of the æsthetic faculty, embracing as it does in their ideal forms, the separate beauties of all its sister arts. Whatever loveliness in face or feature, in hill or stream or ocean the painter can place before us on his breathing canvass, that loveliness the poet can body forth in his verse, with the superadded touch of his vivid imagination. Whatever floods of sound the singer can pour out from his ever-welling fountain of liquid treble and thundering bass, that glory the poet can reproduce for us in his graphic delineation of all things seen or heard. Even more than this the poet can do. For while painting can only portray for us the forms and colors of the human face or of external nature, with at best some pregnant suggestion of the passions and emotions at work within it—while music can only play upon our inner chords by dim hints and half-comprehended touches, "telling us of things we have not seen, or things we shall not see"—the supreme art of all can utter in clear and definite language every feeling, external or internal, which makes up the sum of human life. Besides the beauty of summer flowers, the green English meadows, and Alpine snows, and the maiden's pensive face; besides the beauty of every-mingled harmony that swells from deep-toned organ pipes or trills from modulated lips; besides its world-pictures and its music, poetry can tell us also of every love, or fear, or hope that throbs within the heart of man. Therefore we feel that this art is the first and greatest of all arts, the art which sums up and comprehends within itself the separate excellence of all the rest.—*Scottish American Journal.*

SECULAR NEWS.

The cholera has broken out in Smolensk, Russia. In Bessarabia diphtheria continues its ravages. A rescript of the government is published ordering the universal fumigation of the dwellings and clothing of the peasantry. The rescript states that the epidemic has now been raging seven years, carrying to the grave in some districts almost all of the rising generation.

The *Concord Register* says that the factory is running on full time, and the operatives are looking happy. The Company say that they have orders for their plaids as fast as they can turn them out.

The drought seems to be prevaling generally in North Carolina, and news from Richmond states that the drought is affecting the crops alarmingly. Many small water courses are entirely dried up, people having, in some cases, to drive cattle a long distance for water. A number of mills in the surrounding country have suspended operation on account of the scarcity of water. The James river, just above the city, is so low that it can be crossed at various points on foot without wetting the shoes. With all this, however, no cases of sunstroke are reported. An Augusta, Ga., dispatch of July 16th says: "There has been no rain in this section to do any good to the crops for two months. The corn in many places is literally burnt up, and will not average a fourth of a crop. Cotton is very much behind; the weed is very small, yet it is fruiting well for the size of the stalk. This has been the hottest and dryest weather since 1839." The excessive heat has been noted North and South of us. On the 16th inst., the thermometer marked 102 in the shade in New York city.

The life of the King of Belgium has again been threatened by public placard.

In the cotton report of the Agricultural Department at Washington universal complaint is made of the drought. The condition of June has not been maintained generally, though North Carolina is marked as better; being 104, against 98 for June—a gain of 6. The acreage for the whole country shows a decrease. The acreage of corn is increased, especially in North Carolina, Mississippi, Arkansas and Tennessee. In tobacco only North Carolina only shows an increase of acreage.

A terrific storm burst over Boston on 16th inst. A schooner capsized off Bird Island, and four women and boy were drowned. A man, of all on board, alone was saved. A boy was drowned by the capsizing of a boat off Hull, and a man buried in the ruins of a building struck by lightning. The damage throughout the city can hardly be ascertained at present, but it will probably amount to many thousand dollars.

Close confinement, careful attention to all factory work, gives the operatives pallid faces, poor appetite, languid, miserable feeling, poor blood, inactive liver, kidneys and urinary troubles, and all the physicians and medicine in the world cannot help them unless they get out doors or use Hop Bitters, made of the purest and best of remedies, and especially for such cases, having abundance of health, sunshine and rosy cheeks in them. None need suffer if the if they will use them freely. They cost but a trifle. See another column.

MISCELLANEOUS.

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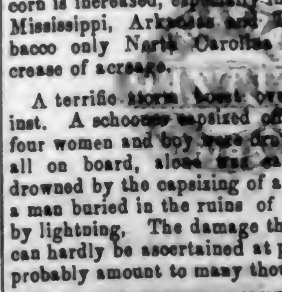

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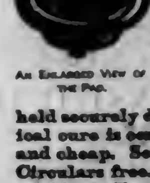

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For the N. C. Presbyterian.

PRESBYTERIANISM IN NORTH CAROLINA.

BY REV. J. RUMPLE.

[FIRST PRESBYTERIAN CHURCH, CHARLOTTE, CONTINUED.]

THE REV. CYRUS JOHNSTON

was installed pastor of the Charlotte Church on the 23rd of May, 1846, and at the same time became Principal of the Female Institute. For five years he continued to serve both the church and the school. But in 1850 he gave up the school and devoted himself entirely to preaching. In the ten years of his ministry here the membership increased from 28 to 118; a net increase of 90, or an average of nine per year. The church in the meantime had been thoroughly organized, trained to benevolent work, and became thoroughly self-supporting. In 1854 the congregation gave to church purposes, including pastor's salary, $2,361 00.

CYRUS JOHNSTON, of Scotch-Irish lineage, was born in the north-eastern part of Mecklenburg, N. C., in 1798. In conformity with a rule adopted by many of the well-to-do Presbyterian families of that day, to set apart one son and prepare him for the ministry, Cyrus, the eldest of seven sons, received early advantages of education. He was prepared for college at the Rocky River Academy, by the Rev. John Makemie Wilson, D. D., and was graduated from Hampden-Sidney College, Virginia, in 1821, with the first honors of his class. Returning home he studied theology, under the Rev. John Robinson, D. D., of Poplar Tent, and was licensed by Concord Presbytery, in 1823, and ordained by the same in 1824. For about fifteen years after ordination, Mr. Johnston preached at Bethesda, Cedar Shoals and Mt. Pleasant churches, in Bethel Presbytery, South Carolina. From this field he returned to Mecklenburg, N. C., in 1839, and preached at Providence and Sharon churches, at the same time teaching a flourishing school at Providence. From thence he removed to Charlotte in 1845 and took charge of the Female Academy, and on the 23rd of May, of the following year, he was installed pastor of the church at that place. Here he spent the remainder of his life, working for the Master, now passing through the furnace of affliction, and now rejoicing in the outpouring of the Spirit upon his labors. Not long after he went to Charlotte, five of his children—three nearly grown—were called away from earth, and his heart was filled with sorrow. The last few years of his ministry were signalized by two gracious revivals in his church, one in the summer of 1848, and the other in the fall of 1853—the latter under the preaching of the Rev. Dr. Daniel Baker, of Texas. Many of the neighboring churches were refreshed at the same time, and in a number of them Dr. Johnston rendered efficient services. At one of these meetings, held at Bethphage church, Dr. Johnston and Rev. D. A. Penick preached for a number of days at a camp-meeting. One of Dr. Johnston's sermons was peculiarly searching, and through its influence a number of professors were driven to doubt their acceptance in Christ. Upon being approached upon the subject by one of these, Dr. Johnston stated that his aim was to upset the hope of every careless church member. The ministers were regarded with great affection and reverence, and a gentleman present said that they seemed to him to be like Paul and Barnabas of old. But the faithful minister was drawing near the close of his labors, and he was called from earth in a sudden and mysterious way. Being low of statnre, thick-set, and somewhat corpulent, he had had several premonitions of apoplexy. On the 25th of January, 1855, after a somewhat uneasy night he rose and started from his home to solemnize a marriage, at some distance from home. The Rev. Albertus L. Watts, of Steel Creek, had been asked to perform the service, but his death occurred on the 23rd, two days before, and the party had then engaged Dr. Johnston's services. But again they were disappointed, for just as the omnibus was starting from his door to convey him to the station, he fell forward, and in a few minutes expired.

Dr. Johnston was a fine classical and mathematical scholar, a sound theologian, a skilful casuist, and an earnest and powerful preacher. His last years, being free from the distraction of teaching, were characterized by increased zeal for the advancement of Christ's kingdom. As a trustee of Davidson College, he worked earnestly to raise that institution to a higher grade of scholarship and usefulness, and it was during the latter days of his life that important changes for the better were made. His services in Charlotte were eminently useful to the church, and the period of his ministry may be regarded as the turning point in the history of the church, securing its success by perfecting its organization and making it self-supporting. He was also a strong and somewhat active advocate of internal improvements, and he did not hesitate, at suitable times, by public address, to encourage the people to undertake the building of railroads and plank roads. He was fearless in denouncing immorality in every form. Having one day preached a sermon that laid bare some prevalent evils, one of his congregation declared that he would never go to hear him again. Upon being told of this, Dr. Johnston remarked that he ought to come back; for on the next Sabbath he would hear much severer things than he had heard before. Curiosity, or a better mind, led the offended hearer back the next Sabbath, and he was so impressed with the truth of the preacher's remarks, that he became a stronger friend than before.

Though American-born and educated, Dr. Johnston had a very broad Scotch accent, and a peculiar pronunciation of some words, that was striking and somewhat unpleasant to strangers, but did not attract the notice of his constant hearers.

After a few months of vacancy, during which the Rev. Thomas P. Johnston preached part of the time, the church united in calling the Rev. A. W. Miller, of Fishing Creek church, Bethel Presbytery, as their pastor, in July, 1855. He accepted the call, and continued to serve them with acceptance for nearly two years. At the expiration of this time he removed to Petersburg, Va., the Presbytery dissolving the pastoral relation April 16, 1857. From November, 1857, until April, 1862, Rev. Alexander Sinclair was pastor of the church. During these five years the membership increased from about 150 to 228. After Mr. Sinclair's resignation the church was supplied for a time by Rev. Dr. Kirkpatrick, President of Davidson College, and then by Rev. R. Burwell, Principal of the Charlotte Female Institute. In 1864 Mr. Sinclair again served the church for a season, but was led to resign by the state of his health.

In October, 1865, Rev. A. W. Miller was a second time installed pastor of the Charlotte church, and continues laboring there to this day. The membership has increased to 317, and the church is now the strongest and ablest in Western North Carolina, and perhaps the most influential church in the State. In 1878 the church reported $5,186, as paid for church purposes, including pastor's salary.

Near the beginning of Dr. Miller's pastorate, in 1856, it was found that the church building was too small to accommodate the congregation, and it was determined to remove the old building and erect a new one. The result was the present beautiful and commodious church, which was completed in 1858, at a cost of about ($20,000) twenty thousand dollars. In 1875-'76 the congregation erected a neat and comfortable manse on the church lot, at a cost of about ($5,000) five thousand dollars. The church, surmounted with its tapering spire, and accompanied by its tasteful manse embowered with venerable oaks, in a spacious square, presents a beautiful and attractive scene to the attentive visitor passing up Tryon street.

Some years ago this congregation undertook a mission enterprise in the western part of the city, erected a suitable building of wood, and have been carrying on a day school and a regular Sunday School there, which have been a blessing to that part of the city.

THE SECOND CHURCH.

For nearly fifteen years the city of Charlotte has been growing rapidly, increasing from about 3,000 to 8,000 inhabitants or more, the centre of an important railroad system, trade increased, and the people gathered there from many points. Situated in a Presbyterian county, and surrounded by counties both in this State and South Carolina, where there were strong Presbyterian churches, it came to pass that the incomers embraced many Presbyterians. As the population grew there was felt a necessity for a second Presbyterian church. Accordingly, a number of persons petitioning, the Presbytery of Mecklenburg, on the 22nd of October, 1873, organized the Second Church of Charlotte, consisting of thirty-three members. Within six month this little band increased to sixty, and in the spring of 1878, one hundred and six members were reported, and $3,620 given to church purposes, including pastor's salary. Dr. Plummer, of Columbia Theological Seminary, at first was an occasional supply, preaching in the Court House, but on the 15th of October, 1874, the Presbytery received the Rev. E. H. Harding, as pastor elect of this congregation. They soon began to prepare for building a house, and securing an eligible site on Trade street, two squares from Independence Square, they erected a commodious structure, of a style of architecture somewhat unique. Here by the blessing of heaven, they have continued to worship and labor, with every prospect of continued growth and prosperity. In the growing and enterprising city of Charlotte there is room for abundant work, and material for a large increase.

For the N. C. Presbyterian.

"OR EVEN AS THIS PUBLICAN."

The first remark made in the account given of the devout man who offered the prayer, of which the above is an extract, is that "he stood and prayed thus *with himself*." The words seem to intimate that his religion and his worship was of an exclusive kind. The Scripture incident was forcibly suggested by reading the following paragraph clipped from a Northern paper published not far from Dr. D.'s home:

"Dr. Morgan Dix, of Trinity church, New York, in his 'Manual of the Christian Life,' warns churchmen not to attend the places of worship of the denominations or sects. 'Go not at all,' he says, 'neither to hear preaching out of curiosity nor to oblige friends. Keep to the church alone. You have naught to do with those without the church but to pray for them and treat them with kindness.'"

"Manual of the *Christian* Life!" Attending the places of worship of the denominations or sects is inconsistent with the Christian life—inimical to holiness, injurious to piety! So much so as to call for special exhortation on the subject, charging those who are within "*the* church" to avoid them, not to allow any consideration to induce them to attend. "*Go not at all.*" And then this great apostle adds, "You have naught to do with those without the church but to pray for them and treat them with kindness."

There is something peculiarly touching and tender about that last sentence. One is inclined to weep in grateful appreciation of the magnanimity of this successor of the Apostles to the poor misguided, blinded wretches who are "without the church."

Of course if this big gun thus delivers himself, the pop-guns throughout the country will echo his sentiments. There is nothing new, however, in all this; it is just a bold uttering of what everybody knows is the prevailing opinion of the Episcopal church. And they justify their course by reminding one of the rules of their church as if this were any justification. They politely hope that you will think nothing of it, as you know the rules of our church: i. e., "I cannot associate with you in worshiping God; do not think hardly of me for it; the only reason is because we do not think you are a church at all. You understand this." Yet if their bishop comes along this same person will invite you to attend his "services," and seem surprised that you do not go gladly to hear him. Moreover, if they are without a suitable place of worship they will accept the proffer of your "house of worship," as the bishops call it in their reports; but they will not think of allowing your preacher to use their consecrated church should anything deprive you of your "house of worship." Oh! no; "it is against their rules, you know; you must not think hardly of it; you understand how it is."

You have doubtless seen the leader of this flock in your church upon some funeral occasion, but when did you ever see him darken the doors of your "house of worship" at any other time? You might have preaching every night for three weeks, and yet he would not come near you. Did you ever see him unite with the ministers of the town in any religious intercourse? Do they belong to any undenominational Bible societies or evangelical alliances with the other ministers? Do they attend any union prayer meetings? Do they offer their churches to any of the denominations when a Presbytery, Synod, Conference or Association meets in the town? Ah! no; but you know this is "against their rules." This is no satisfactory reason. The question recurs, why is it against your rules? It is because they must stand and pray "by *themselves*."

And yet the members of the various "sects" accept this trite threadbare explanation as satisfactory! Consider the colossal arrogance of a denomination 5,000 strong unchurching over 200,000 consistent Christians in North Carolina, whose lives certainly will bear favorable comparison with those in their own communion to say the least of it; whose ministers are not so very far behind these successors of the Apostles in intelligence, education and zeal in the Master's service; withholding all sympathy, encouragement and fraternal association from them; bidding them stand aside as those "without the church." By what standard or text can this discrimination be justified, these pretensions supported? Where are the marks of an exclusive title to be the church of God? "By their fruits ye shall know them," was the God-ordained text; according to this text the sects need not blush to be compared with "the church." Can the same be said of "*the church*" itself?

IDEM.

A MEMOIR OF BISHOP MEADE.

BY BISHOP JOHNS.

Biography is one of the most fascinating forms of composition. Accordingly, the Bible, inspired by God for the use of man, is largely made up of it. In the Old Testament patriarchs, prophets, saints and sages pass before us as in a magic mirror; the heroes of the olden time stand out upon the sacred canvas "in form and moving how express and admirable!" In the New Testament we have not less than four biographies of our Lord, independent but harmonious: and these several lives of Christ constitute a distinct and most important branch of the Christian evidences.

Our own literature is particularly rich in this department. There is no more delightful reading in our language than Southey's Life of Nelson, Lockhart's Life of Scott, and Boswell's Life of Johnson. It is not often that we meet with a biographical sketch so attractive and edifying as the Memoir of Bishop Meade, by Bishop Johns. The author and the subject alike were among the most exemplary and venerable members of the order to which they belonged; and they would both have been eminent ministers of God in any age and in any branch of the Church. For nearly if not quite twenty years associated with the subject of the biography in the intimate relations of Assistant Bishop, the author had every opportunity of knowing not merely grand outlines of his character and the principal events of his life; but *the man as he was*, in those unpremeditated and unconscious manifestations of character, which are visible when a man is off his guard, and the genuine voice of nature speaks. It is like taking a man's picture when he is not sitting for his portrait. As I write the images of both of these truly apostolic men rise up before me. Bishop Johns I have known from my youth. Bishop Meade from my boyhood. As unlike as two good men and able men, of the same generation, of the same church, and of the same party in the church, could well be. The one an ornate and brilliant preacher, of finished elocution; if anything a little too studied. The other plain and unadorned, but having perhaps all the more weight and authority from his seeming indifference to the arts of the orator. In no man did force of character and will appear more impressively in his public addresses than in Bishop Meade, or contribute more to the effect. Behind every sentence the hearer felt there was a man, a man of settled convictions and indomitable will. His great, honest, manly soul transpired through his sentiments, words, tones and questions. His speaking was not an art or an inspiration, but the simple utterance of sincere conviction. He perfectly disdained the tricks of the rhetorical declaimer, and purposely adopted, or rather unconsciously employed, the more energetic and effective because the plainest and most direct style of preaching. It was not any peculiar felicity of prose, or even any remarkable originality and vigor of thought, that gave such signal weight and authority to what he said, but the known and felt character of the man.

By birth and marriage Bishop Meade was connected with many of the old historic families of Virginia, so lovingly commemorated in his quaint and curious volume entitled The Old Families and Old Churches of Virginia. His honored father was Aid-de-Camp to the Commander-in-Chief, and one of his military family. Col. Meade was highly esteemed as a man and an officer by his illustrious chief. There is an amusing story told of a conflict of politeness between them. The year before the death of Washington, Col. Meade made him a visit at Mount Vernon. They happened to meet on the opposite sides of a pair of draw bars. The Colonel insisted on pulling them down in deference to the General's rank. The General insisted upon taking them down in his character of host.

Bishop Meade's life, from youth to age, has all the unity and progress of an epic poem.

Servetur ad imum
Qualis ab incepto processerit.

He was a conscientious, manly, truthful and noble boy; affectionate to his sisters, obedient and loving to his widowed mother. A woman of strong sense and sterling piety, she trained him to filial obedience from his childhood. He was taught to obey, as George Washington was taught to obey; and so he learned to govern. The first lesson to be impressed on a child, in point of time and in point of importance, is implicit obedience to lawful authority, and eminently to parental authority. No matter what personal qualities our children may have, we need never expect to see our children men like Bishop Meade and Gen. Washington until we have parents who will have sense enough and firmness enough not only to inculcate but to enforce obedience. The modern sentimental humanitarians will never get beyond the poetical wisdom of the Bible, teaching on this subject or any other; and they will have to come back to the Scriptural doctrine of family discipline or see their children perish before their eyes. Men like Bishop Meade, like Gen. Washington, like the Hodges (Charles and Hugh), like the Wesleys (Charles and John), are not formed by unaided development, but by wise training.

A more perfect pattern of a hard-working, disinterested and conscientious parish minister than Bishop Meade it would be hard for Chaucer, or Goldsmith, or Richard Baxter to draw, for fancy or fact to supply, working with his own hands to support his family while "laboring more abundantly" than others for the interest of his own parish and the church at large, showing that it is possible for a man to pursue a secular occupation when needful and not become secularized in spirit. While scrupulously neat and clean, and therefore not indifferent to his dress, Bishop Meade was conspicuously plain in his attire to the day of his death, for many years after he became a minister of the Gospel wearing Virginia cloth. He probably gave away more than any man of his day and of his means, to purely religious and benevolent objects. As for making anything by his ministry, or choosing one place rather than another because he could get more money by it, the thought probably never entered his head. The ministry of no church can ever lose its power while it can point to men like Bishop Meade, giving away *all* that he got from his congregation, though far from rich himself, and receiving a very moderate salary as Bishop; or to a man like our own James W. Alexander—*clarum et venerabile nomen*—who positively refused an addition of one thousand dollars to his salary, when his salary was not large, compared with what other men of less note around him were getting; and he had not like some of them, a private fortune to fall back upon. It is far better for the church and *for themselves* when men lose by the ministry than when they make by it.

Bishop Meade fell upon evil days, and his life, from the time he entered the ministry to the day of his death, was a life of conflict; not that he was constitutionally perverse and contentious, but because a king among men, he was the slave of his conscience, and was manifestly called in the providence of God, to contend earnestly for the faith once delivered to the Saints. When he entered the ministry, the Episcopal church in Virginia was at the lowest point of depression. He lived to see it, and mainly under God, through his own agency and influence, in high prosperity. *His* contentions were not with other churches, but with errorists and evil-doers in his own. He did not seek a cheap representation for orthodoxy and zeal, by offensive flings at other churches, but boldly confronted the most eminent dignitaries of his own, as Paul confronted Peter, "because he was to be blamed." Probably the most painful period of his life, the most painful event in his life, was that in which he was constrained to take the leading part in the trial of the Onderdonks and of Bishop Doane.

He belonged in spirit to an earlier and a nobler time. Much of the mettle, the courage, the disinterestedness, the heroic energy, and the noble daring of the heroes of the Revolution: Of Washington, of Marshall, of Jefferson, of Hamilton and of Warren were his. He was made of the stuff of which heroes and martyrs are made: Luther, Knox, Zwingle and Calvin, the first and greatest of the Reformers. Without any claim to original genius or extensive erudition, his talents and attainments were of a much higher order than was commonly supposed. His practical writings on dancing, on horse-racing, on card-playing, and on worldly conformity in general, are unsurpassed in wisdom, force and moderation combined.

The latter part of his life was a fitting close to a faithful and steadfast course. In many respects he was peculiarly favored, and taken away from the evil to come; before the prosperity of the Confederate States grew dark. From his own home he could hear the roar of our victorious cannon on the glorious field of the first Manassas. He died with the pleasing, though delusive hope that the Confederate cause would triumph. Inheriting his father's Federal views, which were those of Washington, he was opposed to secession as a constitutional remedy, but went thoroughly with his State and section when the only choice lay between her invaders and herself. This was, in fact, the position of a vast majority of the best men and bravest soldiers of the South. It was the position of his intimate and life-long friend, whose character had been largely formed under his own personal influence—the peerless Robert E. Lee—a man who when his detractors are forgotten,

"Shall live in story and in song,
By many an age remembered long."
A man "whose name and fame shall be
An echo and a light unto Eternity."

* * * * * * * *

Bishop Meade descended the dark valley without a fear—not, as he himself said, from courage, but from faith. Still less from a vain confidence in his own merit, but from an humble trust in his crucified Saviour. His sun went down in cloudless splendor as his descending beams had so often clothed with peaceful glory, the purple summits of those grand old mountains, within whose shadows he lived and died.

J. M. A.

THE END.

The course of the weariest river
Ends in the great gray sea;
The acorn for ever and ever
Strives upward to the tree.
The rainbow the sky adorning
Shines promise through the storm;
The glimmer of coming morning
Through midnight gloom will form.
By the time all knots are riven
Complex although they be,
And space will at last be given,
Dear, both to you and me.

Then, tho' the path may be dreary,
Look onward to the goal;
Though the heart and the head be weary,
Let faith inspire the soul.
Seek the right, though the wrong be tempting,
Speak truth at any cost,
Vain is all weak exempting
When once the gain is lost.
Let strong hand and keen eye be ready
For plain and ambushed foes;
Thought earnest and fancy steady
Bear best unto the close.

The heavy clouds may be raining,
But with evening comes the light;
Through the dark are low winds complaining,
Yet the sunrise gilds the height,
And love has his hidden treasure
For the patient and the pure;
And time gives his fullest measure
To the workers who endure;
And the Word no law has shaken
Has the future pledge supplied;
For we know that when we "awaken"
We shall be "satisfied."

—*Selected.*

SILENT FORCES.

Workmen in stone quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges, and then, with great sledge-hammers, drive and drive the wedges into the flinty rock. And yet, once in a while they fail to divide the solid mass. The iron wedges and the sledges prove useless, and the workmen wonder at the stubborn rock.

But there is yet another way. The iron wedges are removed from the narrow grooves. Then little wooden wedges of a very hard fibre are selected. Now you begin to shake your heads and think, "Well, if iron wedges will not do, how is it possible for wooden wedges to be used successfully?" Just wait until we explain. The sharp, well-made wooden wedges are first put into water. They are then inserted in the grooves tightly, while wet, and water is kept in the grooves, and no sledge is needed to drive them. They would break under the severe blows of the ponderous hammer. But the workmen just let the wet wedges alone. They will do what the driven iron failed to do. How so? The damp wood swells. The particles must have room to enlarge. And the granite heart of the rock cannot withstand this influence. In a little while the solid rock parts from top to bottom, and the workman's will is accomplished.

It is so, often, in other things. What noise and visible effort fail to do, some quiet power, when applied will surely achieve. Teachers may remember this fact in mechanics, and manage some very stubborn natures by the application of the silent forces. The iron and the sledge-hammers often fail; but tears, prayers and a patient example never fail.

A CLOUD DISPELLED.

A faithful minister of Christ one day overtook an aged saint who, in reply to a question regarding his welfare said, "I know not how it is but I have been much disquieted of late. It is now nearly sixty years since the Lord Jesus found me in my sins and spoke peace to my soul, and then I had such an unquestioning repose in his love, such assurance of hope and such joy in believing that it seemed that heaven had begun on earth. But now such darkness has come over me that at times I am tempted to doubt whether I ever knew Him in truth and that it all was but a pleasing dream in which I had deceived myself." "And the reason of that is," replied the minister, "that sixty years ago, when the Lord found you you knew that you were a hell deserving sinner; you never thought of finding any good in yourself but you looked away from your sinful self to Christ and you found all that you needed in Him. You were satisfied with his finished work, his blood spoke peace to you. You saw Him as made unto you God's wisdom, even righteousness, sanctification, and redemption. But now you are beginning to say with yourself, "if I am a child of God," and there is darkness in that "if;" "if I have been a subject of divine grace for sixty years, then surely there ought to be abundant fruit to his praise, and great spiritual attainments. And you have turned away from Christ, to seek satisfaction in your life or in your own heart and all is darkness; for the earth does not become a luminous body, however long and clearly the sun may shine upon it. The Lord is dealing mercifully with you, and will not permit you to find rest in self. He will have you to turn to Christ again as ever—and will have you end where you began, rejoicing in Christ Jesus, and having no confidence in the flesh; at the end as at the beginning, a sinner saved by grace."

MORAL COWARDICE.

In nothing is the moral cowardice of men more clearly seen than in their unwillingness to stand by the defenceless and weak when they are being wronged by the strong and wealthy. Especially is this the case if our bread and butter depends upon our silence.

How very few are capable of standing boldly for an oppressed and injured man when such a course is likely to injure us. And how many wink at injustice and wrong when their interests are conserved by so doing. The stuff which reformers like Luther were made of seems to be a very scarce article nowadays.

How any man can profess to be a Christian when he has not the courage to defend what he believes to be the truth, and is willing to keep quiet when he sees the weak oppressed by the strong, and cruel injustice done to those who cannot defend themselves, passes our comprehension. What God wants of Christians, is that they should be men of strong, clear convictions and should live up to them. A true man and Christian will say, and act accordingly, "Let the truth prevail, and justice be done, though the heavens fall, and though they crush me in their fall." This is moral courage and heroism, and anything less than this is moral cowardice. May God help us to be true to our convictions and allow no false notions of temporary self-interest to hush our voices when truth and justice are in peril.—*Golden Censer.*

A WIFE'S RIGHTS.

It is a great mistake for a husband to keep his wife in ignorance of his business affairs. In ordinary families it is she who regulates the outgo, and she ought to know what is the income. Not long since, I heard a young wife, just in the early experience of housekeeping, say: "How shall I know whether we are living beyond our means? I can't get any idea of what we have to spend; and, while I try to be very careful, of course, I might spend less on my table if we were getting in debt." Surely, she ought not to be blamed if the debt and credit accounts are not prosperous. A loving and anxious wife suffers untold imaginary fears, if she sees a tired or perplexed expression on her husband's face, unless she is assured of the truest confidence between them and knows that no great concern of his is kept a secret from her.

SELF-RESPECT.

Always remember no one can debase you but yourself. Slander, satire, falsehood, injustice—these can never rob you of your manhood. Men may lie about you, they may denounce you, they may cherish suspicions manifold, they may make your failing the target of their wit or cruelty; never be alarmed—never swerve an inch from the line your judgment and conscience have marked out for you. They cannot, by all their efforts, take away your knowledge of yourself, the purity or your character and the generosity of your nature. While these are left, you are in point of fact unharmed.—*Hints for Daily Life.*

PEACE.

The believer's peace is like a river, for continuance. Look at it, rising as a little brook among the mosses of the lone green hill; by and by it leaps as a rugged cataract; anon it flows along that fair valley, where the red deer wanders and the child loves to play—with hum of pleasant music the brook turns the village mill. Hearken to its changeful hum as it ripples o'er its pebbly bed, or leaps adown the wheel, or sports in eddies where the trees bend down their branches to kiss the current. Anon the streamlet has become a river, and bears among its flood full many a craft. Then its bosom swells, bridges with noble arches span it, and grown vaster still, it becomes a stream broad enough to be an arm of old father ocean, pouring its water flood into the mighty main. The river abides the lapse of ages; it is no evanescent, moving cloud or transient rain flood, but in all its stages it is permanent.

"Men may come, and men may go,
But I flow on forever."

Evermore throughout all generations, the river speedeth to its destined place. Such is the peace of the Christian. He has always reason for comfort. He has not a consolation like a swollen torrent, which is dried up under the hot sun of adversity, but peace is his rightful possession at all times. Ever is the river in its place. And even thus, come night, come day, come sickness, come health, come what will, the peace of God which passeth all understanding will keep the Christian's heart and mind, through Jesus Christ.—*Spurgeon.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

From the London Weekly Review and other sources.

The native churches of South Africa have now a membership of 50,000 men and women; and the missionaries of all nations and churches in that section number 500.

Intelligence has been received from Kars announcing the arrival there of 300 Stundist and Molokani dissenters, being the first batch of 2000 persons who are to be banished this year from South Russia to Armenia for professing Evangelical opinions.

The Scottish Bible Society has at present in press a reprint of the Gaelic Bible of 1826, in which it is proposed to change nothing but the few misprints which escaped the careful eye of John Macdonald, afterwards the Rev. Dr. Macdonald of Comrie.

The Ritualists are said to be promoting a new religious order—the "Order of Widows." An invitation is given by the Rev. G. C. White, of Newland, Great Malvern, to "any widow who is free to give herself for Christ's sake to work for His poor and little ones to join the order.

Since Rome became the capital of united Italy, twelve Protestant churches have been built in that city, of which three are Episcopal and two are Methodist. The Baptists and Presbyterians have one each. Bibles are now openly sold in the streets of the principal cities.

Bishop Steere, of Zanzibar, on the east coast of Africa, has discovered that a translation of the Bible prepared by him in the Swahili language is intelligible to some of the tribes living round the great central lakes, and many copies have been sent into that region.

The Rev. T. Guy, a Methodist pastor in Florence, gives an interesting account of the conversion of a Roman Catholic prelate, Monsignor Count Andre de la Ville, a man of great learning. He has joined the Italian Episcopal Methodist church, of which M. Lauua is pastor.

At the St. Augustine mass for the Prince Imperial, the introduction of a dove, which perched at the moment of the elevation on a gilded eagle, was very effective. The bird, which is tame, had been trained for three days, and was attracted to its conspicuous resting-place by grain thrown on the eagle's back. It presented a beautiful effect, swaying to and fro above the rising cloud of incense.

The death is announced of the Rev. J. M. Phillippo, author of the standard history of Jamaica, and a very encyclopedia of reference of all the matters relating to that island. He had reached his eightieth year, and was fifty-six years a Baptist missionary in Jamaica, where he was a fellow worker with the illustrious Knibb, who did more than any man to bring about the abolition of slavery.

The revision of the Rubrics of the Book of Common Prayer committed to the Convocation of Canterbury, by royal letters of business six or seven years ago, was brought to a conclusion last Friday. The differences of opinion between the two Houses on the subject of the Ornaments Rubric were smoothed away by a conference, a very unusual proceeding, and a new rubric was agreed to, which, without disturbing the old one, gives considerable liberty to both sides.

Reports which have reached the Vatican from Catholic missionaries in Burmah, of massacres of missionaries and others, have led the Pope to address all the Roman Catholic powers, urging that a common effort should be made to put an end to such outrages. Those powers are requested to communicate on the subject with those not in diplomatic relations with the Vatican. New missionaries are being prepared to go out.

A meeting of persons interested in the reunion of the Roman Catholic, the Greek, and Anglican Churches was held on Tuesday at the Westminster Palace Hotel, under the presidency of Earl Nelson. Addresses in support of the movement were delivered by the chairman, the Rev. A. Gurney, the Rev. T. W. Perry, and other gentlemen, and resolutions were adopted declaring that the revival of 1833 could only attain its proper and adequate completion in the corporate reunion of Christendom; that the "religious difficulty in Christian countries; and the comparative failure of missionary enterprise were at once a record and a warning of disunion;" and affirming that there was much in the present attitude both of the religious and irreligious world as well to encourage the hopes as to deepen the zeal of those who were laboring for the restoration of visible unity.

A bazaar in aid of the Mission to Italians in London was opened last Friday by Lord Shaftesbury at the Grosvernor Hall, Buckingham Palace Road. The mission, which has been established for the Italian community in London, which now numbers upwards of 10,000, has been placed on its present footing for little more than twelve months. Previous to the formation of the committee Dr. Passalenti ministered without remuneration to those of his countrymen who came over to work at the new Law Courts on account of the strike among the masons, and now on Sabbath held a service in Italian at St. Thomas' Church, Chancery Lane, which was lent by the vicar, the Rev. J. H. Moran. A school had also been established, under the supervision of a ladies' committee, in connection with the mission. The hall was prettily ornamented in honor of the occasion, and the bazaar had some novel features in connection with it, the ladies who presided at the stalls being dressed in suitable costumes, with Italian colors. Lord Shaftesbury, Dr. Passalenti, and others having addressed those present on the work which the mission was carrying on, the bazaar was formally opened to the public.

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, JULY 30, 1879.

THE MINUTES OF GENERAL ASSEMBLY

Will be ready for distribution early in August. Single copies, 50 cents each; but where ten or more copies are ordered to one address, 30 cents a copy. Orders should be sent to Jackson & Bell, Wilmington, N. C.

JOSEPH R. WILSON,
Stated Clerk of Assembly.

WHAT SHOULD BE DONE?

One of the dread considerations connected with the appalling calamity which is upon us—for it is upon the whole country—is that whorever there is danger there seems to be panic. The hearts of men fail them from fear, and the wisest counsels are thwarted from lack of means to enforce them. There is no concert of opinion even, and what is proposed is rather thrown out, with whatever appearance of confidence, in the hope rather than the assurance of favorable results. The exception to this statement is found in the call for all who can to leave any locality in which the pestilence has reached, or is likely to reach, an epidemic form. But whither shall they flee? The gates of every city and town and village are closed against them. The very means of conveyance are denied them. Hear this wail from Memphis:

"All along our lines of railroad the people are prepared to force quarantine, after their own fashion, regardless of the rules and regulations of the Sanitary Council of the Mississippi Valley. They will cut off all intercourse, and save the State Board of Health the expense and the people the trouble of medical examinations and chemical fumigation. Already boats have refused to land at our wharf. In a few days, when the crazed have become crazier, and the idiots more idiotic, we shall perhaps find ourselves in a living hell, where to maintain order and respect for life and property will be found impossible save at the point of the bayonet."

Not only is escape prevented, but to pestilence is to be added anarchy, with all of its accompaniments of plunder, perhaps of indiscriminate bloodshed. The picture may be overdrawn, but at best it is frightful. Hundreds, aye thousands, of human beings forced to remain and await death in one of its most terrible forms. Can nothing be done? We shall be slow to condemn that instinct of self-preservation which seems to destroy every impulse of humanity, for to welcome fugitives would be to enlarge the area and multiply the victims of the scourge.

While all sanitary precautions should be taken to prevent the introduction of the disease in any new locality, in Memphis the pestilence should be encountered with all the medical skill that may be needed, and with all the pecuniary means that may be required. Never were cool heads and fearless hearts more needed. Never were prompt decision founded on wise judgment and accompanied with energetic action more imperatively demanded.

System, inexorable and authoritative should be introduced; a system of government, strict as the strictest martial law, and disobedience to which would be most summarily punished. The hand of power only can inspire confidence where men are crazed with fear. Pestilence is terrible, but anarchy adds tenfold to its horrors. Under such a system medical men of the highest skill, sure that their counsels would be followed, would be prompt to answer a call for their services, and the millions which will be forthcoming to relieve suffering, might be obtained to prevent it.

Not heartlessness, but humanity prompts these suggestions; not regard for the citizens of Memphis alone, inspires them, but the remembrance that the cities of North Carolina may soon be enduring those horrors, which, in the mercy of God, as yet we are spared.

Our Board of Health system we regard as a blessing. To control or to prevent disease in such times as these, we would clothe it with any amount of power that might be necessary. From no source can such power be derived; then it behooves all good citizens voluntarily to render unquestioning obedience to whatever is required, and the lawful authorities to compel such obedience from others.

TRUTH IS MIGHTY.

Duty requires us to show that the following extract from the *Church Messenger*, an Episcopal paper, published at Winston, N. C., is not founded on fact:

Criticasters like the NORTH CAROLINA PRESBYTERIAN and some other papers, "too *tedious* to mention," hailed or *anticipated* the appearance of the *Messenger* with flippant remarks about "the" Church, and attempted ridicule of "Low" Churchmen, and the scant number of Episcopalians in the State.

The epithet is unworthy of notice. The attempt to magnify the *Messenger* by making it appear that its advent was dreaded by numerous papers is evident, but we do not remember among all our exchanges to have seen a single expression of the kind referred to. Of the NORTH CAROLINA PRESBYTERIAN we furnish this record:

The first notice was in our issue of May 7th:

A Protestant Episcopal paper to be called the *Church Messenger* is to be established in Winston, N. C., in May.

This was the *anticipation*.

Receipt of the first number called forth this notice:

The *Church Messenger*, published at Winston, N. C., and edited by Rev. W. S. Bynum, is neatly printed and contains a large amount of reading matter. It certainly bears the impress of ability in the editorial management, and will no doubt serve its branch of Christ's Church well. Bishops Atkinson and Lyman endorse and recommend it. It ought to be sustained by Episcopalians, and we heartily add that we trust it will.

The misrepresentation was not studied and *intentional*. That we concede; but the carelessness in looking after facts, and the indifference manifested as to the rights of others is hardly excusable.

The *Messenger* in a recent number contained an article commenting on Presbyterian lack of unity. We replied and assumed the aggressive, by holding up in a light vein, the absurdity of our neighbor's claiming to represent *the church*. Hence the indignation of the *Messenger*. Doubtless the blow was heavy, but if any apology is needed we find it in the excuse of the Irishman for knocking a man down: "He stood so fair I couldn't help it."

We cannot rise to the height of indignation, indulged in by our contemporary, and here dismiss our readers from consideration of the subject, in its aspects personal to this paper, without any irritation of feeling in the matter.

It may as well be understood, that we shall exercise the liberty of exposing the fallacies, or absurdities in the principles or practice of our sister denominations when proper occasion arises. Seldom, indeed are we aggressors, but under any circumstances we shall try to take and give in genuine good humor. The humblest Presbyterian minister, as a servant of Christ, is the peer not only of any diocesan bishop, but of the archbishop of Canterbury himself, and the Episcopal Church, the Methodist Church, and all other evangelical churches are but branches, and they are branches, of the true Church of Christ. We hold further that there is no historical continuity, in succession of the Apostles, but that the Presbyterian church can fairly lay claim to historical continuity in the principles of truth, and essentially in the form of government, of the New Testament church. Of this more hereafter.

A CURIOUS RELIC.

The keeper of the lighthouse on Oak Island, at the month of Cape Fear river, lately dragged up from a depth of ten feet in the water, a leaden plate, upon which were very rudely impressed or carved various figures.

The plate was presented to the Historical and Scientific Society, of Wilmington, N. C., and at a late meeting the matter of its origin and significance were discussed at length. We give a description of the designs upon the relic, as reported by the Wilmington *Star*:

"This metal, which is somewhat in the form of an oval shield, bears upon its face a series of characters. The central figure is that of an ecclesiastic, with long hair and beard, a mitre upon his head and a cross upon his breast. On his right is a tree, with the figure of a fish across the trunk, thus forming a cross, and a bell hanging from a limb. On the left there is a larger bell, on the top of which is a bird. Beneath the figure of the ecclesiastic is an inverted fish with a ring in its mouth."

Various opinions were advanced. One that the figures were Roman Catholic symbols, and that the plate was an ancient relic left here by Irish immigrants previous to the discovery of the country by Columbus; another that the whole was somewhere, at sometime, attached to a church; and a third that it was merely a decorative attachment to a vessel built at Glasgow, Scotland, and which was destroyed on our coast while engaged in blockade running during the late war. The extreme rudeness of execution seems to militate against this theory.

The key to the historic significance of the emblems, and possibly to the age of the relic, was furnished, we think, by the following extract of a letter from Mr. Hunter Stedman, of Philadelphia. The information was obtained by Alexander Sprunt, Esq., British Vice Consul, at Wilmington, and the letter was read by him:

"I am sorry I have not had more time to look into the matter of the city of Glasgow arms. I enclose a clip from a late copy of the Glasgow *Herald*, which comprehends the pith of everything that seems to be known there at present. How such a leaden plate, evidently very old, could have reached these shores is something remarkable. The old Roman Bishops, in the twelfth and thirteenth centuries, had seals, and portions of the arms are represented in some of them—birds, fish, bells, &c.,—but none that I have seen are so perfect in their detail as the photograph from the leaden plate reveals; therefore I imagine the plate may have been made at a much later date, probably two or three hundred years ago. But the mystery is, who brought it here, and also how was it lost in the sea? also, what it could have been used for? Undoubtedly the figure represents St. Mungo, otherwise named St. Kentigern, although the mitre is the same as represented on the seal of Jaycelin, 1675 to 1699. St. Mungo's mitre as represented in the Glasgow arms is more of a crown shape. Still I do not suppose that would make any difference. St. Patrick, I think, has nothing to do with it, even if he was born in Kilpatrick, which is more than doubtful. There is, I think, something that represents the *bird* on the upper left side of the tree. It was probably not until the sixteenth century that the fish, bird and bell were placed on the tree. In older times they were represented apart, and on your leaden plate they appear both ways.

"Yours sincerely,
"H. STEDMAN."

We here give the clip from the Glasgow *Herald* referred to above:

A correspondent desires to know what led to the origin of the motto, "Let Glasgow Flourish by the Preaching of the Word," and when and by whom was it placed on the escutcheon of the city. These queries are not easily answered. The origin of the arms is variously accounted for by local historians, but no definite conclusion has been arrived at beyond the fact that the arms first appeared on the seals of the bishops of Glasgow during the 12th and 13th centuries, from which they were transferred to the common seal of the city in the beginning of the 14th century; and prior to the Reformation St. Mungo's head mitred appeared on the shield, which had two salmon for supporters, together with the motto, "Let Glasgow Flourish through the Preaching of the Word." It is, therefore, clear that we are indebted to the Church of Rome for the armorial bearings of our city. The legends connected with the arms are somewhat mythical, and savour strongly of the dark and superstitious days when miracles were wrought by Popish saints with an ease and facility truly amazing to the matter-of-fact folks of the nineteenth century. For example, we learn that the tree is a token of a miracle which St. Mungo wrought at Culross, when, the lamps of the monastery having been extinguished, he tore a frozen bough from a neighboring hazel, and, making the sign of the cross over it, it instantly kindled into flame. The bird represents a tame robin, the favorite of St. Serf, which, having been accidentally killed and torn to pieces by his disciples of Culross, was miraculously brought to life again by St. Mungo. These pretty stories might be multiplied, and perhaps the most plausible given by Dr. Cleiland in his "Historical Scraps" may be quoted here to some purpose. It has the merit of being at once poetical and sensible. The tree is emblematical of the spreading of the Gospel, its leaves being represented as for the healing of the nations. The bird is also typical of that glorious event, so beautifully described under the similitude of the winter being past, and the rain over and gone, and the time of the singing of the birds being come, and the voice of the turtle heard in our land. Bells for calling the faithful to prayers were considered so important in matters of religion that the rite of consecration was conferred on them by the dignitaries of the Romish Church. As to the salmon, it may refer to the tradition of the lady's marriage ring being lost, and afterwards found in the mouth of a salmon, at the prediction of St. Mungo, in the year 600, or it may have reference to the staple trade of the town, which was fishing and curing salmon from a very early period. In conclusion, if "P. P." wishes further information on the subject let him try and procure a copy of the late Provost Blackie's publication concerning "The Armorial Bearings of Glasgow."

G. LINWOOD.

The subject was not pressed to a final vote, and will be again discussed at a future meeting of the Society.

NOTES AND JOTTINGS.

The education bill in France does not aim at excluding all religious orders from teaching—an amendment to that effect was lost. It is merely designated to enforce those laws which prevent teaching by those organizations which are illegal. This will exclude Jesuits.

The Covington, Va., *Alleghany Tribune* announces that Rev. J. J. Keane, Roman Catholic Bishop of Richmond, will deliver a free lecture in the Methodist church on the 6th prox.

We are afraid that our Methodist friends are destined to a rude awakening.

The English Parliament passed the Irish University bill. The bill was manfully opposed by Protestants of Great Britain, and was finally passed, shorn of its objectionable features. The London *Times* thinks that a suggestion in the course of debate, that hereafter a yearly award of considerable amount might be made for those who passed the examinations, was intended to convey to the Irish Catholics that having got the University they may yet expect the money.

Under the head of a "Magnificent Reward for Risking Life" the *Christian Herald* presents the following:

"In consideration of the gallantry displayed by the non-commissioned officers and men at Rorke's Drift, the English military authorities have sanctioned the issue of *a pair of pants* and *a flannel shirt* to each man who was present on the occasion, to compensate for damage done to their clothing. The London *Standard*, in an amusing article on this announcement, says: 'It can no longer be justly said that England fails to reward the heroism of her sons. Nowadays the deeds of heroes are not to be allowed to pass unnoticed. The gallant defendants of Rorke's Drift probably fought in their shirt-sleeves, and so there was no necessity to present each of them with a new coat; but a few days' extra pay in the pockets of those new pants would make them all the more acceptable.'"

A Methodist paper says:

"Among the Presbyterians, those who do not take the church papers give (comparatively) nothing to missions."

We are not in position to verify this, but it is doubtless true, and it furnishes a hint to our ministers and elders.

The *Canada Presbyterian*, which, by the way, we reckon among our most valued exchanges, states the truth very plainly:

"It is little more than a truism to say that it is easier to stop an evil in its beginnings than at any other part of its course. It is so with Sabbath desecration, as the church-going people of New York are just finding out. It is almost too late to cry out when Sunday trains on the elevated railway are thundering past the church windows while the services are going on. The *Christian Intelligencer* bitterly complains of the injustice, and, apparently without any intention of playing on words, calls it "highway robbery." But if the church-goers of New York had been more faithful in using their power and influence to keep people from breaking the fourth commandment they would find it somewhat easier to keep them from breaking the eighth."

The *Christian Union* thus summarizes the famous Mackonochie case:

The Mackonochie case has been advanced another step by the decision of the Court of Appeal. The history of this proceeding may be briefly told. In 1874 action was commenced against Mr. Mackonochie, perpetual Curate of St. Alban's, Holborn, for ritualistic offences which had become notorious. Letters of request from the Bishop of London carried the matter before Sir Robert Phillimore, then Dean of Arches, who pronounced Mackonochie guilty of the offences, and sentenced him to suspension from clerical functions for six weeks, and admonished him to desist from such illegal practices in the future. This decision and monition were served on Mr. Mackonochie in June, 1875. In 1878 application to Lord Penzance, Dean of Arches, brought to his official knowledge the fact that the ritualistic rector continued the practices he had been admonished to give up, and a further monition was issued March 29. Mr. Mackonochie having disregarded this second monition, formal application was made to enforce the monitions. Mr. Mackonochie failed to appear at the hearing of this application, and Lord Penzance declared him "guilty of contumacy," sentencing him to a suspension from the functions and emoluments of his position (*ab officio et a beneficio*) for three years, and to pay the costs. Mr. Mackonochie then applied to Queen's Bench Division for a prohibition to restrain the execution of the sentence on the ground that it was outside the jurisdiction of Lord Penzance, and, after argument, the prohibition was granted. An appeal from the decision was at once taken to the Court of Appeal, who gave judgment June 28th, reversing the Queen's Bench, sustaining Lord Penzance, and enforcing his suspension of Mr. Mackonochie. As the English Church Union—the leading ritualistic society—is determined to test this question by bringing it to the judgment of the very highest tribunal, they will undoubtedly take an appeal to the Judicial Committee of the House of Lords and, if again defeated, to the Judicial Committee of the Privy Council.

NEWS NOTES.

Our friends will please bear in mind that we desire week by week to furnish all the news possible for this column. They have been very kind. A postal card will often contain a large amount of such news as it is most desirable to have.

Our ministers are taking their vacations. The churches of Rev. J. Alston Ramsay have given him a vacation, which he will spend at Hampden-Sidney, Va.

Rev. J. Rumple will spend some weeks at Rocky River Springs, in Stanly county.

Correspondents will please note that the address of Rev. A. Currie has been changed from Graham, N. C., to Reidsville, N. C.

The *Southern Home* of last week says:

"There was no service in the Second Presbyterian church Sunday, the pastor, Dr. Harding, being absent on a short vacation in Virginia. Dr. Miller, of the First Presbyterian church, leaves this week for evangelical labors in the mountains. The following gentlemen will supply his pulpit during the summer: Rev. W. T. Waller, of the Associate Reformed Presbyterian church, of this city; Rev. G. L. Cook, of Paw Creek; Rev. W. E. McIlwain, of Hopewell; Rev. L. McKinnon, of Concord; Rev. James Thornwell, of Concord; Rev. R. B. Anderson, of Morganton; Rev. G. D. Parks, of Sugar Creek; Rev. F. L. Cooper, of Fort Mills, S. C.; Rev. W. R. Atkinson, of Charlotte."

We learn that Rev. A. Currie, former pastor of Graham church, will open a male school in Reidsville on the first Monday in August. At present he is without a charge, but he is a ripe scholar and a faithful instructor, and should not be allowed to remain long out of pastoral work. Probably he will supply some of the feeble churches in the vicinity of his school.

For the N. C. Presbyterian.

A PRACTICAL QUESTION.

Presbyterians have much to be grateful for. God has used them as instruments in his hand in the accomplishment of much good for the human race. Their past history presents many reasons for humble gratitude to him and sincere congratulation to each other. This side of their history is not infrequently made the subject of notice, and very properly so. It is profitable, however, to take a somewhat wider range, to look not alone upon the work of Presbyterians, but that of others, and see what our work is as compared with that of other denominations. The Scriptures warn individual believers against "comparing themselves with themselves." Perhaps this applies to churches also. A study of statistics in a volume recently published by our State Government reveals some facts and suggests some comparisons which may be a matter of surprise to some of our worthy, staid, conservative Presbyterians.

According to these statistics there are two hundred and thirty-nine (239) Presbyterian churches in North Carolina. Our own official records give only two hundred and seventeen, so that the volume referred to does us more than justice. According to this volume there are *thirty-four counties* in North Carolina in which there is not a single Presbyterian church. There are *sixteen counties* where there is only one. There are *two* counties in the State which have no Methodist church. With these exceptions there is only *one* county which has less than four Methodist churches, and it has three. In the thirty-four counties in which there is no Presbyterian church, there are two hundred and eighty-eight Methodist. There are in the State, according to this government publication, two hundred and thirty-nine Presbyterian churches and thirteen hundred and twenty-one Methodist! Suppose that as many as one-half of these are colored churches, *still they have six hundred to our two hundred!* Leaving the statistics published by the State and consulting the official reports of the two denominations, we find that the Methodist Church (*exclusive of that portion of the Holston Conference which is in North Carolina*) has a membership of 61,613 whites and 445 colored, 62,058 in all. Presbyterians have 17,046.

Such are the figures. Why this is the case, is a question well worth serious consideration. To the credit of Presbyterianism in North Carolina it may be said very justly that:

1. Its ministers are fully equal in general and special culture to those of the sister denominations. Their training is as thorough, the standard of scholarship is fully as high and is as rigidly enforced. Their sermons will compare favorably with those of their brethren in the Methodist pulpits.

2. They are as zealous and diligent in the performance of their duties; are as fully alive to the importance and responsibility of their work; are as thoroughly consecrated to this work.

3. The private members of the Presbyterian church seem to be as devoted to its interests, as zealous in its good works, and as consistent in their lives as those of the Methodist Church.

4. Presbyterians are not behind Methodists in liberality. On the contrary the official statistics place them far in the lead.

According to the Conference record of the Methodist Church, 62,058 Methodists gave $6,894 78 for the three great causes of foreign and domestic missions and education; while 17,046 Presbyterians gave $11,539 00 for the same three causes; the Methodists averaging 11 cents per member, the Presbyterians 67 cents. So that lack of liberality cannot be the cause. Why is it that Methodists outnumber Presbyterians in North Carolina *three to one?*

Is there not cause for serious questioning here? Is there anything the matter with us? Is our system defective, either in matter or in manner? Can some brother explain why it is that Presbyterianism lags so far behind its sister in our State?

MACON.

For the N. C. Presbyterian.

ONE MORE BOY.

Found him in an old cabin, with a poor old wreck of a man. His parents were dead and the old man was hardly able to support himself. His brother and sister have been given to childless people, and now this boy is waiting for the next application. He is a little brighter and a little better than the average orphan boy. He claims the Presbyterian as his church. The Rev. Jacob Doll was certainly his friend, his best earthly friend. Now is there any childless couple who would like to adopt such a boy? He is doing well with us, but others could do more for him than we can, and at the same time increase their own happiness.

J. H. MILLS,
Supt. Orphan Asylum.

MONTHLY REVIEW of FOREIGN MISSIONS.

A letter from Mr. Graybill, of the 13th of June, published in our present issue, giving an account of the various operations connected with that Mission, will be read with more than ordinary interest. Senator Leandro's labors among the neighboring ranches seem to be attended with very important results. On the last of his monthly tours he was permitted to receive at San Juan, nine persons into fellowship with the Church.

A letter from Rev. J. J. Read, of the 21st of June, giving an account of the examination at Spencer Academy, and which is published in the present number of the *Missionary*, furnishes an interesting account of the condition and prospects of that Institution, and will be read with satisfaction by all who feel an interest in the improvement of the Indians. A letter from Mr. Turnbull, a Choctaw preacher, located in the neighborhood of Spencer, speaks of being much encouraged in his work, having just received to the communion of one of his churches four persons on a profession of their faith and ten children by baptism.

A letter from Miss Ronzone, of the 14th of June, has just come to hand, from which we learn that her school in Milan is growing in popularity. The number attending the school at present is about fifty, of whom twelve are boarders. The number especially of the latter class, might be greatly increased if she had the means to aid in their support. She makes an earnest appeal to Christian friends for one or two hundred dollars to enable her to enlarge the school. Who will furnish the needful help?

We have a somewhat hurriedly written letter from Rev. J. Rockwell Smith, of the 10th of June. It is mainly occupied in setting forth the necessity and urgency of a reinforcement for that Mission. He says nothing about the state of his health or the condition of his work, but we infer from the tenor of his letter that both were in a favorable condition.

We have letters from Hangchow to the 2nd of May, and from Soochow to the 3rd of the same. Some of the missionaries at Hangchow were again suffering from the effects of malaria, and it was feared that it would be necessary for Mr Stnart and family to go to the Island of Poodoo to spend the hot summer months. Mr. and Mrs. Davis had recently been on a visit to Hangchow. The missionaries in Soochow were generally in good health.

From Greece we have intelligence as late as the 9th of June. Dr. Kalopothakes and Mr. Sampson had recently visited the stations at Volos and Salonika. At each place they had the pleasure of receiving one young man to the communion of the Church. These brethren were also cheered by learning that effective measures were being employed to secure a larger measure of religious liberty both in Greece and in the Provinces that are to be annexed.—*Missionary.*

NEW PUBLICATIONS.

Blackwood's Edinburgh Magazine contains: The Zulu War; Reata, or What's in a Name; The Ghost, or Mercar's Tewor; Hidden Treasures; Forlenia Musoum; New Books; The Mandiolata; The Afghan Peace and New Frontier. $4 00 a year. Leonard Scott Publishing Co., New York.

The Nursery—Choicest publication for the youngest readers is at hand. $1 50 a year. John L. Shorey, 36 Broomfold street, Boston.

The Carolina Farmer.—Devoted to the Agricultural Interests of the Two Carolinas. $1 50 per annum. Published by W. H. Bernard, Wilmington, N. C. Full of choice selections adapted to this section.

The North Carolina Medical Journal for July contains, as always, a large amount of matter not only interesting but highly useful and instructive to the medical fraternity. It deserves the largest patronage. $3 00 a year; single copies 30 cents. Address Dr. T. F. Wood, Wilmington, N. C.

Wide Awake.—Always eagerly looked for by the children. Contents: Willy's Mishap; One Cent; The Flower School at Corlear's Hook; The Silver Boat; Retaliation; The Three Little Pigs; Baby Thankful; Out of a Dream; A Day at the Butts; and very many more. The illustrations are numerous and choice. Published by D. Lothrop & Co., Boston. 20 cents a number; $2 00 a year.

The American Agriculturalist for August is on the table. Capital! The exposure of humbugs in each number is worth the price. $1 50 per annum.

The Publishers send us *Housekeeping in the Blue Grass*, and have our thanks. This work has been before the public some time, and has won the highest commendation from all quarters. We are pleased to note its success, the present being the tenth thousand. The edition before us is new and enlarged. It is without doubt worthy of the patronage of housekeepers everywhere.

The ladies of the Presbyterian church, Paris, Tenn., edit this book, and the proceeds of sale have been, and will continue to be, devoted to religious charity. *Sent by mail*, postpaid, on receipt of $1 50. Address Robert Clarke & Co., Publishers, Cincinnati, O.

Kirwan's Letters to the Rt. Rev. John Hughes, Roman Catholic Bishop of New York. 18 mo. cloth, 60 cents; paper, 15 cents. From Presbyterian Board of Publication, Philadelphia.

The first series of these famous letters, by the Rev. N. Murray, D. D., have been republished recently in the *N. Y. Observer*, in which paper they originally appeared. The times demand of Protestants fuller knowledge of the Romish church and its doctrines; and we know of no source of information better than this little book for the general reader. Piquant, wise, searching, true and unanswerable, it affords most pleasant reading, and constitutes an armory of powerful weapons against the daring Papal apostacy. The three series of letters are embraced in this volume, many thousands of which have been circulated, and we hope many thousands more will now be called for.

The Westminster Normal Class Outlines. Junior Course. By Rev. James A. Worden. Pp. 132; flexible cloth. 1879. Presbyterian Board of Publication, Philadelphia.

Mr. Worden is General Superintendent of Sabbath School Work of the Board of Publication. He has prepared this book of twenty-six lessons of "Normal Class Outlines" with rare judgment. Each lesson has two parts; first, "Bible Study;" or illustrative methods of Systematic Study of God's Word; embracing a study of the Bible and its books, its divine origin, authenticity, &c., and the Life of Jesus. Second, "Bible Teaching," or the Fundamental Principles of Sabbath School Work, and the qualifications and methods of the Teacher's Work. A three years' course of Normal Class Instructions will be provided, and this little book is the first instalment. It will be to the advantage of every Sabbath School to enter on such a course, if they desire to secure true efficiency. A good map of Palestine in the time of Christ is inserted.

The Primary Teachers' Monthly. Evangelical and undenominational. Mrs. W. F. Crafts, Editor. 60 cents a year. August, 1879. Jno. Fairbanks, Manager of Western S. S. Pub. Co., Chicago.

WESLEYAN MISSIONS.

Sir Arthur Gordon, Governor of the Fijian Islands, was one of the speakers of the late annual meeting of the Wesleyan Missionary Society of London. We give the following extract: "My testimony to the work which I have seen going on in the Pacific is not, perhaps, really of much importance. Still it is the evidence of a man who is not a member of the Wesleyan body, and who, in the course of a varied life, has had opportunities of observation which, if he has not wholly thrown them away, must enable him, more or less, to form some judgment on what is put before him. It is the testimony of one whose official position ensures his being made acquainted with all that can be said against the missions, and with every kind of accusation that can be brought against them. In that capacity, I say, my evidence may not perhaps be considered as utterly valueless. I, therefore give it; and I say that in my opinion it is impossible to use exaggerated language, or to speak in too strong terms of the wonderful services and the wonderful results, both religious and social, which have attended the Wesleyan missions in the Pacific. All those who are acquainted in the slightest degree with the history of Wesleyan missions must be more or less acquainted with the history and origin of their mission to Fiji. You all know, therefore, what was the state of the country when that missions was undertaken. You all know what, within the memory of living men, that condition was—perpetual tribal wars, cannibalism, infanticide, murder of widows, every kind of evil and wickedness perpetrated universally. Those were the characteristics of the people of Fiji Islands. What is their condition now? Their condition now is as different from what it was then as can possibly be conceived. Out of a population of something like 120,000, more than 102,000 are regular attendants at Wesleyan churches and the remaining 18,000 are not heathens, but for the most part members of other Christian Churches. Those who have not made open professions of Christianity are but a few old men here and there, who are not to be considered or thought of when speaking of the Fijians as a people. The people of Fiji are now a Christian people. Not to mention smaller and inferior places of worship, about 800 churches have been built. Of course there are some persons who will say that this conversion to Christianity is often but external and unreal. Those statements I certainly am prepared emphatically to deny. No doubt in some cases, where you come to a population of these numbers, the profession of Christianity will be but slight and external. No doubt also in many cases, their ideas of theology may be different from our own. I dare say that many Fijians habitually use words and expressions which we use, attaching to them very different meanings and ideas from those which are associated with them in our minds; but, still, on the whole, I am quite sure that the lives and hearts of thousands among them are really swayed and guided by Christian principles, and that Christian doctrine does exercises a real and true influence over their lives and actions. Out of sixty-two ordained ministers now employed in those islands, over fifty are natives, and nearly all the lesser teachers, such, for instance, as school teachers, number over 3,000, and these are natives also. I, for my own part, never lose an opportunity of going into a native church, and hearing a native minister preach. I have often asked these ministers when they have concluded their sermons, to give me the notes from which they have preached. Most of them preach from written notes, though they do not write the whole of their sermons. In that way I have got quite a library of Fijian theology, and I can assure you that for the most part it is very good theology too. I have listened with great admiration to sermons preached by native ministers—admiration not only of their intellectual power as showing that they had grasped and understood the doctrine they were preaching, but also as evidencing that they themselves felt that which they desired to teach to others. There are many of them to whom I have listened with pleasure, and I trust, not wholly without profit."

ANALYSES FOR STATE BOARD OF HEALTH.

We regard the following circular from Dr. A. R. Ledoux, in regard to Analyses for the State Board of Health, as worthy of insertion, entire. The matter is one of the greatest importance.

LABORATORY STATE BOARD OF HEALTH,
CHAPEL HILL, N. C., June 20, '79.

By an act of the Legislation of 1879, entitled "An Act supplemental to an act creating a State Board of Health," the Chemist of the State Experiment Station was made Chemist to the Board of Health. In compliance with the requirements of the law, the Station is prepared to make such analyses as may be approved by the Secretary of the Board. The following instructions for sending samples must be carefully complied with by those wishing to avail themselves of the facilities afforded by the laboratory of the Station, and provided by the law:

1. In cases of suspected poisoning the Coroners and County Superintendents of Health must comply with special instructions which have already been sent them, or which may be sent them, or which may be had on application.

2. Analyses of articles of food, drugs, etc., examinations in cases of suspected adulteration of foods and medicines, and investigations desired in connection with the hygienic duties of the Superintendents of Health, will be undertaken when authorized by the Secretary of the Board.

3. Parties desiring a chemical examination of the waters of public or private wells must first write to Dr. Thomas F. Wood, Secretary State Board of Health, Wilmington for permission. They will then proceed to obtain a sample according to the following directions. These directions will also be complied with by agents of the Board, taking samples of water by their order: Secure one or more glass bottles, or a demi-john, which will hold at least two gallons. These bottles must be PERFECTLY CLEAN (better new.) When possible, secure a sample by letting the bottle down into the well, being careful not to stir up the bottom or touch the sides. Cork tightly with *new* corks and seal with wax. Mark each bottle with designating numbers. Pack in saw-dust, straw or tan-bark, and *prepay the express charges* to Chapel Hill.*

Having sent the samples, directed to the Experiment Station, fill out and send by mail the accompanying blank. Samples sent during the winter run great risk of freezing and bursting the bottles.

By order of Board of Health:
A. R. LEDOUX, Chemist.

*The analyses will be made free of charge to the sender, but the Board of Health has no funds with which to pay express charges.

EDUCATION.

All correspondence with the Committee of Education of the Southern Presbyterian Church should be directed to Rev. E. M. Richardson, Secretary, at Memphis, Tenn. All remittances of money are to be made, as heretofore, to our Treasurer, G. W. Macrae, 300 Front street, Memphis.

Comparative View of the Presbyterian Church.

	1879.	1878.
Synods	19	19
Presbyteries	72	72
Ministers and Licentiates	1,122	1,080
Candidates	66	68
Churches	1,767	1,675
Licensures	1,892	1,800
Ordinations	37	37
Installations	54	47
Pastoral relations dissolved	67	57
Churches organized	58	46
Churches dissolved	18	8
Churches received from other denominations	0	0
Churches dismissed to other denominations	0	0
Ministers received from other denominations	3	2
Ministers dismissed to other denominations	6	6
Number of Ruling Elders	5,961	5,726
Number of Deacons	3,779	3,650
Members added on certificate	6,301	6,045
Whole number of communicants	116,755	110,454
Adults baptized	2,901	2,815
Infants baptized	3,959	3,813
No. of baptised non-communicants	25,670	24,570
Children in Sabbath Schools and Bible Classes	70,924	66,756

CONTRIBUTIONS.

Sustentation	$35,964	$32,252
Evangelistic Fund	11,359	10,000
Invalid Fund	8,262	7,500
Foreign Missions	30,901	30,000
Education	29,011	28,000
Publication	3,369	3,000
Presbyterial	12,326	11,000
Pastors' Salaries	376,867	370,000
Congregational	32,776	30,000
Miscellaneous	25,581	24,000
Total	$1,015,563	$1,000,000

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

Rev. J. T. Paxton, for many years a member of the Presbytery of Lafayette, has recently gone from Missouri to Texas, and is supplying churches in Houston and Polk counties. Mr. Paxton is the first Presbyterian minister ordained in Texas. With restored vigor he goes back to the field of his early labors.—*St. Louis Presbyterian.*

On the first Sabbath in July two Ruling Elders, A. B. Tuller and Dr. H. A. West, and one Deacon, John H. Robinson, having been elected by the congregation two Sabbaths before, were ordained and installed in the first Presbyterian church of Galveston.—*Texas Presbyterian.*

The postoffice address of Rev. S. H. Isler is Goldsboro, N. C. It was formerly Kinston, N. C.

Rev. Dr. D. B. Ewing's postoffice address is changed from Charlottesville, Va., to Lewisburg, W. Va.

Rev. T. M. Woods, of Mercer county, Ga., and formerly of East Hanover Presbytery, on the 14th inst., was unanimously elected pastor of the Presbyterian church at Martinsburg, Va.

Ten members were received, on profession of their faith, into Rev. Dr. Murkland's (Franklin Street) church, in Baltimore, on the 6th inst. Twelve persons were admitted by certificate at the same time.

Rev. Chas. W. Robinson, of North Carolina, has recently taken charge of the Presbyterian church at Glasgow, Ky. Our correspondent writes that the people like him very much. Mr. Robinson is a young minister—from the Presbytery of Concord, N. C.—*Christian Observer.*

The postoffice address of Rev. S. D. Bogen is changed from Covington, Tenn., to Clintonville, Bourbon county, Ky.

The Rev. Maurice Waller was assisted by the Rev. T. R. Welch, D. D., of Little Rock, at a meeting during the latter part of June at the Clarendon church, Arkansas, which resulted in five additions to the church on profession of faith. The church was encouraged and strengthened.—*Christian Observer.*

The Locust Bottom Church, in Botetourt county, Va., is prospering under the pastorate of Rev. A. W. Ruff. Three members were received at last communion, and ten were received last fall.

The postoffice address of Rev. R. F. King is changed from Caney Branch, Green county, Tenn., to White Store, Sullivan county, Tenn.

We are requested to say that "all communications on church enterprises intended for Longwood church, (Pettis county) should be sent to Rev. W. G. F. Wallace, who has occupied that pulpit for the past seven months, and is engaged to supply it for twelve months to come; and that all communications for the First Church, Pettis county, should be sent to Mr. Miriam Thornton (Elder), Thornleigh P. O., Pettis county, Missouri."—*St. Louis Presbyterian.*

PRESBYTERY OF TOMBECKBEE.—At a *pro re nata* meeting of Tombeckbee Presbytery, held in Enterprise, Mississippi, Thursday, July 17th. Mr. W. G. Woodbridge, a licentiate under care of Presbytery, was ordained to the full work of the ministry. Rev. S. J. Love, Rev J. W. Moseley and Rev. Joseph Bardwell, D. D., were appointed to install Mr. Woodbridge Pastor of Enterprise church, on Sabbath, July 20th. Mr. Woodbridge is a son of Rev. J. Woodbridge, of Wesson, Mississippi.—*St. Louis Presbyterian.*

GENERAL.

Measures are being taken to build a Baptist church in Lincolnton, N. C.

Rev. T. Jervis Edwards, pastor of St. Paul's P. E. Church at Louisburg, N. C., has accepted a call to the church at Harrisonburg, Va., and will enter upon his duties the first of next month.—*Star.*

The Shelby *Aurora* learns that the Rev. Dr. Pritchard has been invited to preach a series of revival sermons in the Baptist church in this place.

The parishioners of Rev. E. A. Yates, pastor of Front Street Methodist church, Wilmington, N. C., visited him unexpectedly a few nights since and left with him many substantial evidences of regard in money and goods.

It is proposed by some of the Baptists of Georgia to build a church at Washington, in that State, as a lasting memorial of all that the Rev. Jesse Mercer, M. D., the "Father of Georgia Baptists," did for the Baptist cause in the South.

NORTHERN.

PRESBYTERIAN.

Rev. Dr. A. L. Lindsey, of Portland, Oregon, is on a missionary tour in Alaska. Some members of his own church are residing in that territory and he expects to organize a church at Fort Wrangle.

The New Middletown Presbyterian church in Delaware county, Pa., has been recently dedicated. The building cost $2,000. Over $300 were contributed at the dedication for erection of a manse.

LUTHERAN.

The Evangelical Lutheran Synod Conference of America closed its session to-day. The next meeting will be held in Chicago, on the first Monday in October, 1881. Among the results of the meeting was the adoption of a paper, which was discussed several days, providing for various changes and advances in the rules of the Church. The Conference adopted a plan to form a Stated Synod and establish a General Theological Seminary, near Chicago or Milwaukee, with three distinct faculties, viz: German, English and Norwegian. Every State Synod, however, is to have its own college.

PROTESTANT EPISCOPAL.

Bishop Riley, the newly consecrated Episcopal Bishop of the Church of Jesus in Mex-

ico, recently came into possession of a fortune from his father, and has already given $100,000 to the new Mexican church.

Rev. Dr. Hardie, of Danville, Va., a Protestant Episcopal clergyman, has been engaged by the congregation of the Groveland Presbyterian church, New York, to supply them for a year.

The annuity of $1,500 allowed to Bishop McCoskry by the diocese of Michigan will cease with the current month. But it is said that legacies left him during the year places the late Bishop above fear of want.

The sextons of Trinity Parish, in New York city, have been uniformed in black gowns, after the English fashion. For Trinity Protestant Episcopal church the gown is worn whenever the sexton is on duty; in the other churches of the parish only during public services.

METHODIST.

The corner-stone of the new M. E. church, Murfreesboro, Tenn., was laid July 4th. The church will cost when completed $3,000, and is quite a heavy undertaking for these colored people.

The new M. E. church at Ripley, Ohio, was dedicated Sunday, July 6th. Dr. Payne, of the Ohio Wesleyan University, delivered the dedicatory sermon. The church, one of the handsomest in the State, cost $40,000 and is entirely free from debt.

BAPTIST.

A new church edifice costing about $12,500 has been dedicated at Freeport, Ill., and practically free from debt, the last $2,000 being provided at the dedication.

The colored Baptists of Kentucky are moving ahead in their efforts to secure a theological school. They have purchased a desirable property, and from present indications will pay for it.

The Baptist cause in Elizabeth; N. J., has suffered from the spirit which has hurt the city—extravagance. The churches both built houses altogether beyond their means. One church, the Broad Street, lost its fine house of worship years ago, and under a new name and organization, worship in a hired edifice. They are getting along very well. The First Baptist church has an excellent pastor and preacher, the Rev. Mr. Gessler. But this church, too, has been greatly in debt, and has felt the embarrassments incident to the times.

CONGREGATIONAL.

Thirty-seven churches have been formed in Michigan in the last thirty months.

It is announced that the Rev. C. J. K. Jones, lately of San Francisco, formerly of New Bedford, and still more recently of Nantucket, is about to become a Unitarian minister.

The Rev. George Hood, late pastor of the Presbyterian church in Bethel, N. Y., has taken charge of the Congregational churches of Afton and Lakeland, in Washington county, Minn., he residing at Afton.

Mrs. Dr. Stoddard, who died in Mystic Village, Groton, Ct., a few days since, aged 79, bequeathed $2,000 to the Mystic Bridge church and $1,000 to the American Home Missionary Society.

MORAVIAN.

The Moravian church at New Dorp, Staten Island, recently celebrated the one hundred and sixth anniversary of the laying of the corner-stone. The cemetery adjoining the church is the oldest in the county.

SECULAR NEWS.

[CONTINUED FROM FOURTH PAGE.]

A renewal of the Indian war is feared. Four thousand of Sitting Bull's warriors, it is supposed, will enter the field.

Rev. Dr. Lovick Pierce, of the M. E. church, father of Bishop Geo. Pierce, is reported at the point of death at his home in Georgia. He is 94 years old.

Dr. W. W. Lane, of Wilmington, proposes to establish an infirmary in Wilmington for the treatment of Medical and Surgical diseases. On or about October 1st, it will be opened probably. We learn this from the *Wilmington Star*.

Copious rains North and South, as well as through the Cape Fear section of this State, have put a brighter face on nature. In Virginia destructive woodland fires which had been raging have been suppressed. The rains will prevent much of the damage that was feared to growing crops, but in some sections corn is ruined.

The International Bank of Hamburg has decided on voluntary liquidation. It has had a succession of losses since the Franco-German war, and its capital, £800,000, has been expended in supporting schemes in railways, banking and land.

The yellow fever at Memphis continues its work of destruction, but the mortality is light as yet. Matters are being systematized. A committee of Safety has been formed and hopes are entertained that wants can be supplied and suffering relieved without calling for funds from abroad. A faithful effort will at least be made. The Board of Health has not yet declared the fever epidemic, as the number of deaths from yellow fever is not yet so great as from all other causes. The Governor of Tennessee has assigned Col. Jno. F. Cameron, of Memphis, to the command of the local troops of the city. Two colored companies have reported for duty. A protest has been made by the citizens of Willbur, on the Paducah railroad, against establishing the yellow fever camp at that place as proposed.

Later notes of the fever.—Fourteen new cases were reported to the Memphis Board of Health on Sunday, and nine deaths as having occurred the night previous. The Howard Association returns thanks for kind offers of assistance, but declares that there is at present no need for physicians or nurses from abroad. The two colored military companies have gone into camp, and a part of the forces are employed in policing the city by day. On Monday afternoon ten new cases and two deaths were reported. Camp has been established five miles below the camp of last year. Trains have been discontinued on the various railroads leading to Nashville and the city is absolutely quarantined against Memphis.

One fatal case of yellow fever has been reported at New Orleans. Another refugee from Memphis has died in New York, but at the quarantine hospital.

The National Board of Health at St. Louis has been telegraphed by the Mayor of St. Louis that the arrival of fever refugees from Memphis is becoming so numerous that the establishment of a quarantine camp is necessary. He asks that tents and rations for a thousand persons, for thirty days, be forwarded forthwith.

Mr. Evarts, Secretary of the Treasury of the United States has been appealed to by the Mexican and British Ministers to interfere and prevent the establishment of quarantine in accordance with the proclamation of Governor Nicholls, of Louisiana. The appeal claims that the quarantine will injuriously affect foreign commerce and apparently result in a sweeping proscription of same. The Secretary declines interfering on the ground that every State has a right to establish its own quarantine and health laws, and that customs officers are subject to State authority in such matters.

There was considerable excitement in New York city on Saturday last in consequence of the death by yellow fever of Mrs. Brennan, a refugee from Memphis. She had taken lodgings in a tenement house located in the filthiest part of the city, and in which were five other families. Other refugees who were ill were promptly removed to quarantine. Some of the papers advise a landward quarantine.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

A Wise Deacon.

"Deacon Wilder, I want you to tell me how you kept yourself and family so well the past season, when all the rest of us have been sick so much, and have had the doctors running to us so long."

"Bro. Taylor, the answer is very easy. I used Hop Bitters in time and kept my family well and saved large doctor bills. Three dollars' worth of it kept us all well and able to work all the time, and I will warrant it has cost you and most of the neighbors one to two hundred dollars apiece to keep sick the same time. I guess you'll take my medicine hereafter." See other column.

NOTICE.

Romulus M. Johnston, Esq., agent of the *Goldsboro Messenger*, is authorized to receive and receipt for any money due us for old or new subscriptions. Our friends will oblige us by paying promptly. We will welcome any new subscribers.

The Connecticut Mutual Life Ins. Co, of Hartford

For thirty-three years has steadily pursued its course. It affords its members by the old-time maxims of *economy, integrity and prudence*, insurance at the lowest cost. Ratio of expenses to income has been less than any other company, in 1878 only 6.57 per cent. It offers to all who want to protect their dependents, a policy whose claims by death will be honored, or at whose lapse, for any reason, a stipulated paid-up policy can be obtained. In about ten years it has disbursed to forty-seven families in North Carolina, the sum of $188,881.00, and not a loss has been contested, but each promptly paid. This Company does not seek patronage by *specious plans*. Experience has shown that the most advantageous forms of policy are life—by annual or limited premiums, and long term endowments. Please send or call for full statement, with table of rates, &c. Office four doors south of "Yarborough House," Raleigh.

SAM'L DOUGLAS WAIT, General Agent.

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We thus furnish the NORTH CAROLINA PRESBYTERIAN and the best Illustrated and Most Popular Agricultural Monthly in the United States, for the usual price of a Religious Newspaper.

We will send the Carolina Farmer, published in Wilmington, N. C. by Wm. H. Bernard, (an excellent Magazine) to any who may prefer it to the American Agriculturist.

The American Agriculturist will be sent one year, gratis, to any one sending us *two new* subscribers at $2.65.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines are charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Robeson county, N. C, June 13th, 1879, Mr. ALEXANDER McPHERSON, in the 82d year of his age.

He was long afflicted but we hope he is now happy with his Saviour in whom alone he trusted for salvation.

At Lagrange, N. C., June 21st, at 4 P. M., Mrs. LETITIA A. WOOLEY.

She was the daughter of Eben. and Louisa Hearne, was born near Albemarle, Stanly Co, N. C., June 23, 1830, and married Dr. P. W. Wooley Nov. 20, 1851. She joined the Presbyterian Church at Sharon, Montgomery county, 1850, since which time she has lived the life of a faithful and devoted Christian. None knew her but to love her. All recognized her as a model of imitation in all the attributes of a genuine lady. In addition to a host of friends to mourn her loss, she leaves her husband and son, the latter of whom she lived to see grown to manhood. She bore her severe afflictions for five weeks with patience, frequently expressing thanks to her numerous friends that constantly attended her for their efforts to gratify all her wishes; and all the time acknowledging that the Lord had been most merciful to her.

Truly can it be said of her, that in all the relations of Christian, daughter, wife, mother, sister, teacher, neighbor and friend, she faithfully performed every duty.

WILMINGTON MARKET DURING WEEK ENDING JULY 29.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Held steadily at 25½ cents for regular packages until Saturday, when the price fell to 25½ cents. Closing firm.

ROSIN—On Wednesday quoted at $1 02 for Strained and $1 07½, but closing at $1 05 for Good Strained. Since steady at $1 and $1 05 respectively. Sales Extra No 1 at $2 25, Low Pale $3, Pale $3 25 @ $3 37½, and Extra Pale $3 50.

CRUDE TURPENTINE—Hard $1, Yellow Dip $1 75 and $2 25 for Virgin Dip.

TAR—Throughout $1 per 280 lbs.

CORN—Same as last week.

TIMBER—No sales reported

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	6 a	6½
Shoulders	a	5
Dry Salted—		
Sides, per lb	5½a	6
Shoulders	4½a	4¾
CHEESE—Northern Factory, per lb	10 a	11
Dairy, cream per lb	10 a	11
State, per lb	00 a	8
COFFEE—Rio, per lb	10 a	16½
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	70 a	71
DOMESTICS—Sheetings, 4-4, per yd	00 a	6¾
Yarn, per bunch	00 a	80
FLOUR—Fine, per bbl	0 00 a	4 00
Super, Northern, per bbl	4 50 a	5 00
Extra do. " per bbl	5 00 a	6 50
Family " per bbl	7 00 a	7 50
City Mills—Extra Super, per bbl	5 50 a	5 75
" Family, per bbl	6 00 a	6 25
" Extra do., per bbl	6 50 a	6 75
GLUE—per lb	6 a	12
GRAIN—Corn, in sacks, per 56 lbs from store—white	00 a	65
CORN, wholesale, in sacks	60 a	62
Corn, mixed, wholesale in sacks	a	60
Corn, Cargo, per 56 lbs, bulk	55 a	56
Oats, per bushel from store	00 a	50
Peas, Cow, per bushel	55 a	63
HOOP IRON—per ton	65 00 a	70 00
LARD—Northern, per lb	8 a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 00
MOLASSES—West Indies, old crop	28 a	33
" " bbls	30 a	32½
" " new crop	30 a	35
" " bbls	32 a	35
New Orleans	28 a	45
Sugar House, hhds, per gal	16 a	17
" " bbls., per gal	19 a	20
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	2 50
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel new crop	1 25 a	1 35
PORK—Northern, City Mess	11 00	11 50
SALT—Alum, per bag of 2 bushels	00 a	75
Alum, per ton	6 00	7 00
Liverpool, per sack	75	80
Liverpool fine, per sack	0 00 a	0 00
SUGAR—Cuba, per lb	8½a	10¾
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	9¼a	9
B— " per lb	9 a	9½
C— " per lb	7½a	8
Ex. C— per lb	8 a	8
Crushed, per lb	00 a	10
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ¾ bars	0 00 a	3 90
TIMBER—Shipping, per M	12 00 a	13 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	2 00 a	5 00

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

R. L. Dabney, LL. D., Hampden Sidney College, Va., speaks of the "Vest Pocket Cure" as follows: It is highly esteemed here by the medical faculty. It is excellent for indigestion, flatulent colic, and all other forms of dyspepsia Sold by all druggists at 25 cents per bottle.

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500 Bush fresh Va. Water-Ground Meal,
30 Bbls and Hhds New Crop CUBA MOLASSES,
50 Bbls SYRUPS and MOLASSES.

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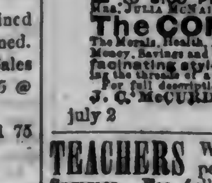

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466-*jan.1.'79

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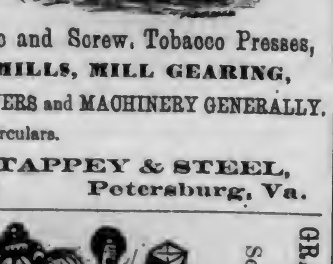

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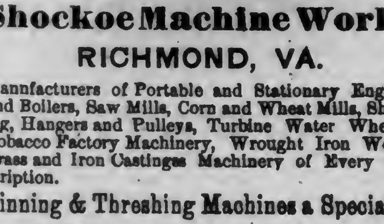

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It will not choke up, and requires no cleaning.
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If you are married or single, old or young, suffering from poor health or languishing on a bed of sickness, take

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Whoever you are, wherever you are, whenever you feel that your system needs cleansing, toning or stimulating, without *intoxicating*, take

HOP BITTERS.

Have you dyspepsia, kidney or urinary complaint, disease of the stomach, bowels, blood, liver, or nerves? You will be cured if you take

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If you are simply ailing, are weak and low spirited, try it. Buy it Insist upon it. Your druggist keeps it.

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All the branches necessary to fit candidates for the Gospel Ministry will be taught. Some acquaintance with the early branches of English will be required for entrance. Candidates must come recommended by their Presbyteries or Committees of Education; and if of other denominations, must have similar credentials.

No charge for tuition. Board can be had on reasonable terms.

C. A. STILLMAN, Superintendent.

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Kerosene, Lard, Mineral and Linseed Oils, Paints, Colors, Glass, &c.,

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Not graceful form, nor lofty tread,
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Not pearly teeth nor sparkling eyes.
Not voice that nightingale outvies,
Not breath as sweet as eglantine,
Not gaudy gems nor fabrics fine;
Not all the stores of fashions's mart,
Nor yet the blandishments of art;
Not one, nor all of these combined,
Can make one woman, true, refined.

'Tis not the casket that we prize,
But that which in the casket lies.
These outward charms that please the sight,
Are naught unless the heart be right.
She, to fulfill her destined end,
Must with her beauty goodness blend;
Must make it her incessant care
To deck herself with jewels rare;
Of priceless gems must be possessed,
In robes of richest beauty dressed;
Yet these must clothe the inward mind,
In purity the most refined.

She who doth all these goods combine
Can man's rough nature well refine;
Hath all she needs in this frail life
To fit for mother, sister, wife.
Contentment dwells within her mind,
And peace doth there a lodgement find;
He who possesses such a friend,
Should cherish well till death doth end.
Woman, in fine, the mate should be,
To sail with man o'er life's rough sea;
And, when the stormy cruise is o'er,
Attend him to fair Canaan shore.

The Professor's Chair—Frogs.

The Professor wonders how many of the class who live in the country and paddle every day in the brooks and pools know anything at all about frogs? Oh, yes! you know what they look like, and what kind of a noise they make, and very likely you have felt the tadpoles nibbling at your toes; but really and truly, now, what do you know about their ways and their appearance, and how they live? The next time you go to the brook or the pool take a look at them—if you can get near enough—and see what interesting reptiles they are. Afraid! Did the little girl say she was afraid? The Professor is surprised. What is there to be afraid of in a nice, clean, sociable frog? Why the French eat them; and the Egyptians used to worship them; and that reminds the Professor that about the first mention of frogs we have in history is when they overran Egypt. What a time the Egyptians must have had, for while one frog may be quite interesting and half a dozen may make a very palatable meal, a million or two hopping over the floors and covering the beds are far too many for comfort. The Professor wonders that, with such a visitation, Pharaoh didn't let the Israelites go long before he did.

There are lots of fabulous stories, too, about frogs. All the scholars will recollect one in particular about a very vain frog who thought he might grow as large as an ox, but in making the experiment he came to an untimely end. Some of the most entertaining frog stories are told by Frank Buckland in "Curiosities of Natural History"—a book which the Professor recommends every boy to get. The Professor's observations of frogs has run so nearly in the same direction as Mr. Buckland's and his conclusions are so similar, that he thinks he cannot do better than to quote a little from this book:

"So loud and continuous is their song," says Mr. Buckland, "especially in the breeding season, that I find it recorded—in the former good old times of France, when nobles *were* nobles, and lived in their magnificent chatteaux scattered throughout the country—that the peasants were employed during the whole night in beating the ponds within earshot of the chatteaux with boughs of trees, to prevent the slumbers of the lords and ladies being broken by their paludine neighbors. The frogs can produce this noise under water as well as on land. Ovid alludes to this fact when he says:

"Although they are under the water, yet they try to curse under the water.
Their voice, too, is hoarse, and their inflated throats swell."

"Returning from the University of Giessen, I brought with me about a dozen green tree-frogs, which I had caught in the woods near the town. The Germans call them Laub Frosch, or leaf-frog; they are most difficult things to find, on account of their color so much resembling the leaves on which they live. I have frequently heard one singing in a small bush, and, though I have searched carefully, have not been able to find him: the only way is to remain quiet till he again begins his song. After much ambush work, at length I collected a dozen frogs and put them in a bottle. I started at night on my homeward journey by the diligence, and I put the bottle containing the frogs into the pocket inside the diligence. My fellow-passengers were sleepy old smoke-dried Germans; very little conversation took place, and after the first mile, every one settled himself to sleep, and soon all were snoring. I suddenly awoke with a start, and found that all the sleepers had been aroused at the same moment. On their sleepy faces were depicted fear and anger. What had woke us all up so suddenly? The day was just breaking, and my frogs, though in the dark pocket of the coach, had found it out, and, with one accord, all twelve of them had begun their morning song. As if at a given signal, they one and all of them began to croak as loud as ever they could. The noise their united concert made seemed, in the closed compartment of the coach, quite deafening; well might the Germans look angry; they wanted to throw the frogs, bottle and all out of the window, but I gave the bottle a good shaking, and made the frogs keep quiet. The Germans all went to sleep again, but I was obliged to remain awake to shake the frogs when they began to croak. It was lucky that I did so, for they tried to begin their concert again two or three times. These frogs came safely to Oxford; and the day after their arrival a stupid housemaid took off the top of the bottle to see what was inside; one of the frogs croaked at that instant and so frightened her that she dared not put the cover on again. They all got loose in the garden, where I believe the ducks ate them, for I never heard or saw them again. These frogs cost six shillings each in Covent Garden Market; they are not difficult to keep alive, as they will eat black beetles, and these are to be procured at all seasons of the year.

"In the green-tree and edible frogs there are fissures at the corners of the mouth for admitting the external protrusion of the bladder-like cheek-pouches which are inflated from the windpipe; and these are the instruments with which they produce their noise. These cheek-pouches they invariably protrude in their struggles to escape when held by the hind legs. Under these circumstances they are also capable of uttering a peculiar shrill cry of distress, differing completely from their ordinary croak."

In Germany these green tree-frogs of which Mr. Buckland speaks are made to serve as a sort of "Old Probabilities," being put in long bottles containing a little wooden ladder. When the weather is going to be fine the frogs ascend the ladder, hoping, perhaps, to get out and enjoy it; when it is likely to rain they retreat to the bottom of the flask. Prudent Germans keep these animated barometers constantly on hand, and by consulting them before going off on a Fourth of July pic-nic are warned whether or not they must carry an umbrella and overshoes.

Speaking of rain reminds the Professor that people who have sometimes gone out of doors after a heavy rain and found the ground all covered with frogs have not unnaturally supposed that they have come down in showers. The fact is that the phenomenon has generally happened after a hot, dry time, during which the frogs were hid away under stones and lumps of earth, and that when the rain came down they have come out for a bath.

Frogs everywhere are famous jumpers, one of them—the jumping frog of Calavoras—having become celebrated on account of his feats. But the Professor doubts whether even that vivacious animal could equal the performance of the grunting frog of the West Indies, who makes nothing of a standing jump over a five-foot wall.

People who have eaten frogs say that the flesh resembles chicken. The Professor, however, is well enough satisfied with chicken, without experimenting with frogs. In Vienna they are kept in preserves, where they are brought from the country in quantities of 30,000 or 40,000 at one time, and are there fattened for food. In Paris you may get them in the markets at about one cent a piece, and have them flayed and cooked while you wait. In South Africa, too, they are used for food; and the Bechuanas have the same notions about their coming down in showers. Here in America frogs do not begin to be as large, or to make as much noise, as in tropical countries. In the neighborhood of Rio Janeiro there is a huge fellow known as the blacksmith frog, whose voice is described as being like the clanging of a hammer on an anvil; and in Peru there is a frog of such large dimensions and immense vocal powers that his croak can hardly be told from the grinding of a sugar-mill. The Professor spent last Sunday in the country, and felt deeply grateful that there were no vocalists of this kind to disturb his afternoon nap.—*Christian Union.*

Hercules-Jack and the Bull.

Jack now at length determined upon an encounter with the bull. But first he went down the lane and took a private look at the creature from behind a stone wall. He seemed so little formidable as he peacefully grazed in the meadow, that Jack promised himself an easy task in his subjugation.

In playing the part of Hercules, it was desirable, of course, to look as much like the hero as possible, and accordingly, one fine afternoon Jack slipped off to the barn with a big bundle under his arm, and there proceeded to dress himself as nearly as he could like the picture in the old mythology.

As Hercules had bare legs and arms in the picture, Jack first tucked up his trousers and sleeves, and tied them securely to his waist and shoulders; then for the lion's skin, which the hero wore, Jack fastened about his shoulders a bright red sheep-skin mat which he borrowed from the hall in the house. Next throwing off his hat, tossing his hair about like the picture, Jack seized his club and strode up and down the barn floor, feeling so brave and confident that it may be doubted if Hercules himself ever felt more so.

Thus equipped, Jack at length marched off down the lane, accompanied by three or four of his comrades, whom he had let into the secret. Precisely what he was going to do, or how he was going to do it, he evidently had no clear notion; but in this he was only like a great many other heroes, after all. However, the first thing was to seek his prey. On he went, down the lane, his bare legs blue with the cold, the sheep-skin flapping up and down on his shoulders, and the big club—too heavy to carry—dragged along behind.

Arrived at the bottom of the lane, the boys stationed themselves upon the wall, while Jack jumped over into the pasture where the bull was. He didn't walk quite so proud and erect here as in the lane—he took shorter steps; there was, perhaps, less occasion for striding now that he was near at hand. However, he advanced slowly and cautiously towards the distant herd of cattle. Now and then he turned around in a deliberative way. His pace grew steadily slower. At length when he was still some yards distant, the bull unexpectedly lifted his head to brush away a fly, and brought Jack to a sudden stand-still. Reflecting, however, that Hercules would probably not have acted in this way, Jack plucked up courage and marched boldly up very near to the unsuspecting bull. Jack had read somewhere that the most savage beast cannot endure the gaze of the human eye, and he therefore resolved to overawe the bull first with his eye, and complete his subjugation at leisure.

With this intent he planted himself about a yard distant from the bull, and putting his arm akimbo, glared fiercely at him. The unconscious animal peacefully continued his grazing. No doubt if he could have known who Jack was, and what was his errand, or if he had understood that when a small boy goes about bareheaded with his trousers tucked up and the parlor mat tied to his back, that means Hercules, and that Hercules was a hero, and that Jack meant to be another hero, and had now fixed his small blue eyes upon him with the intent of striking terror to his heart—no doubt, I say, if the bull could have understood all this, he would have been terribly frightened, and would have shaken in every limb. Certainly, if he had cast his eye upon that club, and understood that it was intended for him, I am sure he would have run away as fast as his legs could carry him. As it was, the stupid creature kept on quietly grazing and paying no more attention to Jack than if he had been a post.

This was too humiliating for a hero to endure. The boys from the top of the wall shouted:

"Don't be afraid; give it to him! Punch him in the ribs! Stare him out of countenance! Knock his horns off! Twist his tail!"

Jack advanced a little nearer; he coughed, he flourished his club. Presently, incited by the cries of the boys, he picked up a stone and threw it at the passive animal.

The bull lifted his head, and for the first time looked attentively at Jack, who immediately struck an attitude and glared at him. To his astonishment, the bull did not quail in the least; on the contrary, as if suddenly appreciating Jack's hostile purpose, he glared back so angrily and fiercely that Jack became very much discomfited and began slowly to retire. The bull tossed his head, uttered a low bellow, and stood watching Jack attentively. The red mat, about this time, began to slip from Jack's shoulders, and he pulled it up so that it hung in front of him, when at once, as if maddened by the sight, the bull made a furious rush at his antagonist. Jack did not wait to try the effect of the human eye any longer; indeed, he forgot all about the human eye, he forgot all about Hercules, and every other hero, ancient or modern, but throwing his club at the rushing animal, he fled to a small apple tree, which fortunately was near at hand. The bull stopped to toss the club, and this gave Jack a moment's time and saved his life; for he had only just scrambled up to the nearest branch when the vicious beast came bellowing up underneath, and stamping with rage.

From this unheroic position Jack was not released until the farmer came and drove the bull away. Then Jack returned to his home a sadder and a madder boy.—*St. Nicholas for August.*

MISCELLANEOUS.

The Flight of James the Second.

The account given by Rapin of James' departure from England is somewhat ludicrous. The Queen went first. On the night between the 9th and 10th of December, 1688, she crossed the Thames in disguise. She waited under the wall of a church at Lambeth, until a coach could be got ready for her at the nearest inn. She went from thence to Gravesend, where she embarked with the Prince of Wales on a small vessel, which conveyed them safely to France. The King set out on the following night. He entered a small boat at Whitehall, dressed in a plain suit and a bob wig, accompanied by a few friends. He threw the Great Seal into the water, from whence it was afterwards dragged up by a fisherman's net. Before he left he gave orders to the Earl of Feversham to disband the army without pay, in order, probably, to create anarchy after his flight.

James reached the south shore of the Thames. He travelled, with relays of horses, to Emley Ferry, near the Island of Sheppey. He went on board the little vessel that was to convey him to a French frigate lying in the mouth of the Thames ready to transport him to France. The wind blew strong, and the little vessel was unable to sail.

The fishermen of the neighborhood boarded the vessel in which the King was. They took him for the chaplain of Sir Edward Hales, one of his attendants. They searched the King, and found upon him four hundred guineas and several valuable seals and jewels, which they seized. A constable was present who knew the King, and he ordered restitution of the valuables which had been taken from him. The King wished to be gone, but the people by a sort of violence conducted him to a public inn in the town of Feversham. He then sent for the Earl of Winchelsea, Lord Lieutenant of the county, who prevailed with him not to leave the kingdom, but to return to London.

And to London he went. The Prince of Orange was by this time at Windsor. On the King's arrival in London he was received with acclamations, as if he had returned from victory. He resumed possession of his palace. He published a proclamation, announcing that having been given to understand that divers outrages had been committed in various parts of the kingdom, by burning, pulling down, and defacing of houses, he commanded all lord-lieutenants, &c., to prevent such outrages for the future, and suppress all riotous assemblies.

This was his last public act. He was without an army. He had few friends. The Dutch Guards arrived in London and took possession of St. James' and Whitehall. The Prince of Orange sent three lords to the King to desire his Majesty's departure for Ham, a house belonging to the Duchess of Landerdale, but he requested them to tell the Prince that he desired rather to go to Rochester. The Prince gave his consent.

Next morning the King enterd his barge, accompanied by four earls, six of the Yeomen of his Guard, and about and hundred of the Dutch Guard, commanded by the colonel of the regiment. They arrived at Gravesend, where the King entered his coach, and proceeded across the country to Rochester.

In the meantime, Barrillon, the French ambassador, was requested to leave England. St. Ledger, a French refugee, was requested to attend him and see him embark. While they were on the road St. Ledger could not forbear saying to the ambassador, "Sir, had any one told you a year ago that a French refugee should be commissioned to see you out of England, would you have believed it?" To which the ambassador answered, "Sir, cross over with me to Calais, and I will give you an answer."

Shortly after James embarked in a small French ship, which landed him safely at Ambleteuse, a few miles north of Boulogne; while the army of William marched into London amidst loud congratulations, and William himself took possession of the Palace of St. James, which the recreant King had left for his occupation.

The Highest Bridges in the World.

The immense height of the towers for the support of the Forth Bridge has created some surprise, and no wonder when it is taken into account that when completed they will be the highest buildings of any kind in the world. Science will, therefore, wait with some anxiety their completion. The height of the towers on the Island of Inch Garvie, midway between South and North Queensferry, will be 560 feet to support a bridge 150 feet above high-water mark; but the reason for this great altitude is that in the generality of suspension bridges the towers are built on land on either side of the span, and were this the case in the Forth Bridge towers of 150 feet less height, or 410 feet, would be sufficient; but this is impossible from the great length of the bridge.

It seems that by natural laws there is a limit to everything on this earth—that is, that man can go a certain length and no further, as, for instance, in telescopes nothing larger than Lord Ross' having been perfected for many years. In reference to buildings a correspondent the other day quoted St. Rollox stalk 430 feet high. St. Paul's cathedral is about 460 feet to top of dome, St. Peter's, at Rome, 480 feet, the Pyramids at Egypt, at least the great pyramid, is 180 feet at present in its imperfect state, but by calculation would reach 500 feet in height when finished. When it is remembered that this structure only reaches a height of 500 feet with a base of about twenty-six acres, it will be a very difficult matter to raise the Forth Bridge towers to 560 feet with a small base. These towers are to be formed of solid masonry to a certain height, and then by groups of iron pillars girded together in layers upwards.

The Niagara Suspension Bridge has one large span of 821 feet, the railway track above the water is 245 feet, or 95 feet higher than the Forth Bridge; the towers are only 60 feet high, being built on either side of the shore. The Alleghany Bridge has two large spans of 344 feet each, and the towers are 45 feet high. The Covington and Cincinnati Bridge has a single span of 1057 feet; its height above low water is 103 feet, and the towers 230 feet high. The bridge seems to give the best proportion to the Forth Bridge, which is 1680 feet for two spans, 150 feet high, and towers of 560 feet. Those we have mentioned are finished and in working order, and we may mention also the East River Bridge, connecting New York and Brooklyn. The towers of this bridge are also built on the land, and are 278 feet high. The single span is 1595 feet long, or only 85 feet less than the Forth Bridge; while the total length is 5989 feet. There is, therefore, no doubt that the Forth Bridge, when completed, will be an engineering triumph.

SECULAR NEWS.

Advices from Hayti as late as the 22nd inst., indicate that after severe fighting with heavy slaughter, the insurgents had triumphed. The President Canal had abdicated and left the Island. Public order had been restored at Port-au-Prince, and a new President will be elected.

Advices from South Africa are to the effect that Lord Chelmsford repulsed an attack from the Zulus, and inflicted a loss upon them of from 800 to 1,500 persons. He afterwards burned Ulandi. Sanguine hopes were entertained that this would lead to speedy peace, but later advices have in great measure dispelled such impressions, and the operations of the British army appear to indicate much further service.

A most unfortunate mistake, ending in tragedy, occurred a few miles from Wilmington a day or two ago. A negro under commitment for a slight offense, was being brought to this city for confinement, when he made his escape from the constable. A few hours afterwards, having heard that he was at home, the officer summoned a posse and, at night, went to the place to capture him. A colored man proceeded in advance to reconnoitre. Soon afterwards a man, supposed to be the prisoner, came running from the house towards the officer, and was hailed by the latter several times. No answer being returned when he had come so near as to disclose that he had a pistol, the officer again hailed, and receiving no response, fired. The shot took deadly effect, and the victim proved to be the negro who had been in the advance search. The officer delivered himself, and after a thorough investigation of the circumstances, he was placed under bond for his appearance at the next term of the Criminal Court.

The yellow fever continues its ravages at Memphis, though the increase in new cases is not rapid and the type is not so fatal as during the last season. Hopes are entertained that there will soon be an abatement from lack of material. It is stated, however, that negroes are flocking into the city in search of free rations, and fears are entertained that, in the absence of able-bodied men to protect property, indiscriminate plundering will soon be resorted to. The government has furnished a large number of tents to be used in lodging refugees in the country. Rations have also been furnished for twenty days. At Bon Aqua Springs, Tenn., there have been three deaths. Two cases occurred in Louisville, among refugees, but no alarm exists. Pensacola, Fla., and Galveston, Texas, have instituted strict quarantine. A fireman from a steamer plying between Havana and Brooklyn, died of yellow fever a day or two since. Every precaution has been taken to prevent the disease from spreading.

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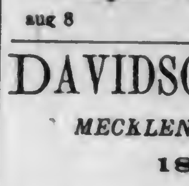

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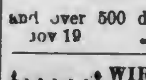

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The Presbyterian.

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For the N. C. Presbyterian.

CHEROKEE AND HER NEIGHBORS.

I have just returned from a long tour of exploration in the extreme western part of our State: and have been requested to write something about the things that impressed me most.

The first impression is the almost entire absence of Presbyterian churches in that great extent of country. This is a fact full of sadness. It is a standing reproach to us, for our lack of aggressiveness. It is not because the soil is too poor to produce Presbyterians; by no means, for that is good enough; besides, there are many citizens of that beautiful country that were once Presbyterians or are descendants of Presbyterian ancestors, and are now favorably disposed towards our Church. But they have no organizations in the section I speak of, and no shepherds to lead them into the fold of their choice. I had been commissioned as evangelist to labor in four counties, where there is no church of our denomination, while I support myself by working in the school room five days out of seven. After visiting the field, I am more thoroughly convinced than ever that *all* my time ought to be devoted to the work of the ministry—to organizing and building up churches in that long-neglected territory; I mean long-neglected by our Church.

Second. I find a great many people scattered about through that region that are not members of any church, and owing to their peculiar mental conformation, never can feel at home in any ecclesiastical connection outside of the Presbyterian system of faith and polity. This fact greatly increases our obligation to "go and work" in that part of the vineyard. But where is the support to come from while we go into the "regions beyond." An empty treasury answers, "Not here." And yet there are multitudes of rich Presbyterians, who are yearly growing richer in this world's goods, unwilling to lay their tithes upon the Lord's altar to build up the broken-down walls of Jerusalem, and to beautify the waste places of Zion.

Third. The establishment of our Church in that beautiful country, would tend rapidly to its development. People of a kindred faith would be induced to move in and add their wealth and intelligence to the general stock. The country is naturally rich in soil. It bears grain and grasses abundantly. Her minerals are gold, silver, iron, lead, corundum, mica, precious stones, marble without end and a multitude of other substances and combinations that are absolutely nameless. If our Church was only established in this country of such varied and exhaustless resources I think a large part of our moving Presbyterians would find healthful and happy homes nearer by than the far West.

Fourth. Railroads are in building to that country, both from the south and east. The railroad from Marietta, Ga., to Cherokee, N. C., is expected to be finished in eighteen months or two years. In a short time there will be a strong force put on the Cherokee & Asheville Railroad. A large amount of work has already been done on this road through Buncombe and Haywood counties. Our mountains are destined to become, not many years hence, the play-grounds of the States south of us, and to furnish homes and summer retreats for the wealthy and prosperous. Now is our time, as a church, to "go up and possess the land." A little longer delay, and it will be too late. It will be more than forty years then before some Joshua will lead us into possession.

Fifth. I was surprised to learn that the Latter Day Saints, or Mormons, are making a earnest effort to obtain a foothold in North Georgia, Western North Carolina and East Tennessee. Their shrewd and well-furnished advocates are urging their cause by every means in their power—by public addresses, by personal appeals, by printed documents, while the United States mail is constantly burdened with their messages—and I am sorry to say with too much success among the susceptible. Man is a religious animal, and if his natural craving cannot be satisfied with the pure, it will accept the impure. The field is ready for the seed, and if seeds of truth are not sown, error will take root and grow vigorously. If there ever was a time for us to work—to deny ourselves, to give liberally to the Lord's cause, to lengthen our cords and strengthen our stakes—it is now. Our cause should be pressed with all the earnestness that its greatness demands. O Lord help us to work.

Sixth. Our Methodist brethren are doing a noble work in that section. I attended a meeting of District Conference at Murphy, and was much pleased. Some of their younger ministers are above the medium grade. Their views are more comprehensive and positive than usual; and unless I prove to be a false prophet, some of them will make a mark in the world. May God bless the Methodists. They have a great work to do, and they are doing it. May their zeal stimulate us to more earnest devotion.

S. C. A.

P. S.—Some of our Mecklenburg friends urged me to write this note for the NORTH CAROLINA PRESBYTERIAN. S. C. A.

For the N. C. Presbyterian.

THE HILLSBORO SCHOOL.

Your correspondent, P. H. D., recently gave writers about schools, colleges, commencements, &c., a gentle hint not to put verity on the rack, nor to make such strong appeals to the credulity of their readers. He did not accuse anybody of falsehood; but intimated very broadly that some of them, to use an army phrase, "handled the truth mighty careless." He gave our good friend W. S. L. the meed of his approval for saying that certain speeches were "creditable, but rather too long," and proved his competency to give an opinion by avowing his own presence on the occasion. Now in what we have to say about the institution mentioned above it is our purpose to profit by Bro. P. H. D.'s remarks, to adhere strictly to the truth, and to give a judgment based on personal knowledge.

A few weeks since it was the privilege of your correspondent to attend the concert closing the session of the School of the Misses Nash and Kollock, at Hillsboro. A large and cultivated audience was present from the town, the vicinity and a distance. Not a few persons in the assembly were capable of appreciating both simple and artistic music. The entertainment was designed and accomplished with great good judgment. The decorations of the stage and hall were well chosen and skilfully arranged. The order maintained was admirable, reflecting honor alike upon the principals, the pupils and the auditory. The time occupied was so wisely limited as to avoid all tedium and fatigue. The pieces selected embraced such an admixture of vocal and instrumental, simple and scientific music, as to suit all tastes and afford much gratification to all classes.

The performances of the young ladies exhibited growing science, tending towards high art, and reflected credit both on themselves and their accomplished instructors. The present head of the musical department in the school is Professor D'Anna, an Italian by birth, and deemed by those competent to judge, able and enthusiastic in his profession, and a gentleman in character and manners.

Long and intimate acquaintance with the principals of this school, with many of their assistants, and with a large number of the pupils whom they have educated, enables the writer to pronounce it one of the best institutions in our land for promoting the cause of learning. It affords its pupils all the *advantages of a home*, cares for their physical and moral nature, as well as their intellectual development, and brings them into close and friendly contact with persons who have no superiors in the State, for culture, refinement and social position. H. G. H.

For the N. C. Presbyterian.

A SUGGESTION.

Far be it from me an humble disciple of the Lord Jesus Christ to attempt to direct or even advise His ministers of the gospel. Yet I feel constrained to offer a few suggestions which may add to their usefulness:

I suggest that in their ministrations of the word from the pulpit, they be more diffusive, always adhering, however, to the scripture as embraced in the Old and New Testaments. Human nature is so constituted that it soon becomes weary and inattentive to truths which are often or frequently promulgated. Hearers say and think this is nothing new. We have long since known or heard it, and are therefore not interested. They are like the Athenians who were always searching after something new. Now my idea is, that whilst holding on to the same truths and doctrines, that they, (the ministers) diversify their application. As for instance, taking up the ten commandments and showing forth their expositions, applications and requirements; also their constant breakers without even a knowledge of the fact that they are breaking them. We have recently known a case of this kind where the eighth commandment was the text, and was luminously expounded in all its bearings and applications by the minister, to the delight and admiration of his hearers. Although many, yes nearly all, were rebuked no one seemed to take offence. I mention the above as only an instance of that to which I would call attention. My object being to recommend a small departure from the ordinary routine of expounding the scriptures.

We have the example of St. Paul and other apostles in this application. They touched upon in their teachings, nearly all of the sins of the human race, and applied the doctrine to the offence with its denunciation and correction.

In support of the above I would respectfully call your attention to certain individual ministers, as, for instance, Spurgeon, Moody, Talmage and Beecher, the two former with praise, the two latter only as exemplifying my point. Now it is known to all that these men by their diffusiveness, originality and perspecuity, draw large and increasing crowds of hearers, many of whom, it is true, go to church merely out of curiosity. But it is a good thing to bring men under the sound of the gospel, whatever may be their motives. They are in the first place restrained from doing worse, and in the second place some are induced by conviction to embrace Christianity.

When the Holy Scripture was first written knowledge was in its nascent state and its illustrations therefore limited, but now the world is illuminated by a higher order of intelligence and, its ministers should illustrate the text of the Holy Writ by all the lights of the age and of science, and take a new departure in its application, not adhering to a single exposition of its precepts. We have heretofore contended that all ministers of the gospel are in the true sense of the word scientists of the highest order. The paths which are trodden and worn by ordinary and weekly service excite but little interest, because we are accustomed to them, but if our ministers would teach views of sins against God's law as exemplified by many good men, as set forth in the *Spectator*, the *Rambler*, the *Guardian*, and other moral and religious writings, they would excite a new interest, which would result in a more general attendance at their churches and more ultimate good.

I subordinate the above views to the test of scriptural authority, recommending nothing which would conflict with its requirements. I do not advocate a broad latitudinarianism or a divergence from our particular creed, but a more extended administration of scriptural doctrine, illustrated by the lights which science and moral and religious experience have promulgated and authorized. These views are presented not in a censuring or complaining spirit, but for consideration.

X.

EVERY DAY A LITTLE.

Every day a little knowledge. One fact in a day. How small is one fact! Only one! Ten years pass by. Three thousand, six hundred and fifty facts are not a small thing.

Every day a little self-denial. The thing that is difficult to do to-day will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy who, looking to God for grace, seeks every day to practice the grace he prays for!

Every day a little helpfulness. We live for the good of others, if our living be in any sense true living. It is not in the great deeds of philanthropy that the only blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the streets, in the neighbor's house, in the play-ground, we shall find opportunity every day for usefulness.

Every day a little look into the Bible. One chapter a day! What a treasurer of Bible knowledge one may acquire in ten years! Every day a verse committed to memory. What a volume at the end of twenty-five years.

THE TRUE WIFE.

The true wife is often unfashionable in loving her husband and him only, in not caring to attract idle admiration or the homage of the more serious adorer. When she married it was for love, pure and simple; and she did not look to her wifehood as to her papers of release from control and her charter for unlimited freedom. She has no very decided opinions on politics, women's rights, or the doctrine of the fates and free will. She slips insensibly, and by the natural training of love, into the grooves of thought where her husband finds himself, and holds his position to be the best of all because it is his. She is more content with his fame than she would be with her own; indeed, she finds hers in his, and would not care to be a personage on her own account. She desires for herself, for her honor and supreme personal happiness, only his love, only his health and prosperity; and so long as he is safe her star is without a cloud to veil its brightness.

"I DON'T LIKE THE MINISTER."

Perhaps he does not like himself any better than you like him. Perhaps he may be thoroughly convinced that there is need of some change in his make-up. But how to bring it about is the question.

We cannot see that your staying away from church will improve him. On the contrary, it will probably add to his discouragement. And discouragement is not the soil most favorable for the growth of excellence. If you would like to see your pastor abler, freer, more whole-souled and cheery, stand by him. Make him feel the stimulus of a warm friendship. It will put him upon his best for progress.

We are at a loss to see how your absence for the above reason can improve the church. Absenteeism is not a curative. It creates many ills, but we do not know of its curing any.

Least of all does it appear how your staying away from church and prayer meeting because you do not like the minister will help your own soul. Christian graces do not flourish under the deadly nightshade of a dominant criticism. There is one further view to be taken. How will your continued absence from the sanctuary where you are covenanted to worship, please the Master? It is related that for us he did some things which were not pleasant. Perhaps we may in return do for Him a thing even so very hard as to attend church although we do not like the minister.

THE BEST KNOWLEDGE.

The knowledge of religious truth is plainly the top of all knowledge whereof we are capable; not consisting in barren notions, not gratifying idle curiosity, not serving trivial purposes, but really bettering our souls, producing most goodly and wholesome fruits tending to ends most noble and worthy: this indeed is the highest philosophy, the true culture and medicine of our soul, the true guide of life and mistress of action, the mother of all virtues, the best invention of God, and rarest gift of Heaven to men. * * Hence the Christian rustic or mechanic can tell us what a learned infidel doth not know; a child can assure us that wherein a deep philosopher is lost. For, ask a peasant, ask a boy educated in our religion, who made him? he will tell you God Almighty; which is more than Aristotle or Democritus would have told. Demand of him *why* he was made? he will answer you, to serve and glorify his Maker; and hardly would Pythagoras or Plato have replied so wisely. Examine him concerning his soul, he will aver that it is immortal, that it shall undergo a judgment after this life, that accordingly it shall abide in a state of bliss or misery everlasting; about which points neither Socrates nor Seneca could assure us anything. Inquire of him how things are upheld, how governed and ordained? he presently will reply, by the powerful hand and wise providence of God; whereas among philosophers, one would ascribe all events to the current fate, another to the tides of fortune; one to blind influences of stars, another to a confused jumble of atoms. Pose him about the main points of morality and duty, and he will in a few words better inform you than Cicero, or Epictus, or Aristotle, or Plutarch, in their tracts and voluminous discourses about matters of that nature.

SACRIFICE IN EDEN.

In the institution of sacrifice we see the grand symbol that shadowed forth the curse and the blessing—the death and the life of the world. It was no offspring of reason, or of our moral nature, but given by God—given, too, *before* the expulsion from Eden. And there must have been with its institution a somewhat intelligent apprehension of the promise of a Restorer, as well, too, of the *peculiar nature* of the interposition, or the rite could have had no meaning. It was from its sublimely symbolic character that the institution of Sacrifice drew its glory and the proof of its divine origin—guilt could no more have invented sacrifice than innocency. Its offering, whether by individuals or companies of men, was peculiarly *the expression of faith*. Faith beheld in this symbol something more than an instituted worship; it was the transcript of a divine purpose hereafter to be filled. At first it was heard in a whisper only, by those still hearts longing after heavenly wisdom; but it pealed forth in clarion note on the banks of Jordan, as John the Baptist cried—"Behold the Lamb of God that taketh away the sin of the world;" and as "the voice of many waters," the salvation it symboled shall be chanted by the redeemed.—*Appeal.*

"ALL THINGS THROUGH CHRIST."

"Power into strengthless souls He speaks,
And life into the dead."

What poor, weak creatures we are until the hand of faith—however feeble—touches Christ, the fountain, the source, of all strength. We cannot see, we cannot believe; we know that our faith cannot help being the medium; that there comes an intangible power, that wondrous strength pours into the soul. The timid one becomes brave; the discouragate full of joy; the helpless strong. Just as that piece of iron, when the wire of the electric battery is applied, becomes a powerful magnet, holding scores of pounds in the air. We see not the stream, hear not the flow, see not the shine, of the electric current; but it is there, —the fact is clear,—the steel filings rushing to show it. The quiet unassuming trust, like the wee fingers of the child thrust into the father's large hand seem a trifling hold; but the father's *grasp*—the father's muscular power—the father's love—is at the back of it. It is the father's grasp that is the source of safety. So we are "kept by the power of God *through faith* unto salvation." But the hand must be stretched out; try! If it has been paralyzed hitherto, try! He can make it whole. He says "stretch forth thine hand;" try! You cannot touch it in vain; power *will* come; the old sore shall be healed; the old habit, that has thrown you down so often, shall be overcome; and you shall surely say: "I can do all things through Christ who strengtheneth me."

THE SILENCE OF SYMPATHY.

Great sorrow is silent. The soul is overwhelmed. It sinks under the hand of God into helplessness. In the presence of His power, and under the sense of His righteousness, there is a terrible dread of other and still greater sorrow. When His hand is upon us, we know that it is in justice; but conscious of sinfulness, we know not the limit of the pain He may inflict, and we are afraid. "I was dumb with silence; I held my peace even from good; I opened not my mouth, because thou didst it." At such a time the language of ordinary life is meaningless, and seems by its feebleness to mock the heart whose sorrow seeks to burst forth like a torrent. There are groanings that cannot be uttered, emotions which are wordless until the terrible pressure gives new meanings to familiar words, and forces a channel in language which can be understood in its great depth and overflowing fulness only by those of like experience. We sit alone. The presence even of friends is an intrusion; their words jar our hearts, and their well-meant sympathy is only an opening of fresh wounds. After the first great tumult is over, after the shock of the blow has passed a little, after time has taught us the language of sorrow, or when we feel the touch of the hand of one whose sorrow has been greater, the lips speak; but until then the grief is too sacred to be shared with any one, and is hidden away in the secret chambers of the soul.

Therefore true sympathy is also silent. It respects this sacredness of sorrow and does not ask to share that which is not offered. With an instinctive knowledge of the unutterableness of too great emotion, it waits for the speaking of the crushed heart. As when one is found by the road side, wounded and bleeding and sinking, the hands are busy in needed service; every want is ministered unto; the flowing blood is stanuched and the gaping wounds closed, but the story of the casualty is not asked for until the suffering one revives. So sympathy for the wounded, bleeding heart is silent. It serves, but waits until the fitting time for words. Job's friends were wise in their first overtures of comfort. They "sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great." See, also, how little Jesus spake to the sorrowful. When His heart was moved He rendered service such as was needed, but said little. When He came to the sisters, He went to the grave with them weeping. Their sorrow was His own, and His tears were a stronger expression of sympathy than any words could have been. "See how He loved Him," they said who saw Him.

Not knowing the exact measure of the sorrow of others, our words even of kindness may grate upon their hearts by their inappropriateness. Our well-meant attempts to comfort may only irritate. The commonplace expressions of the mysteries of Providence, the greatness of the affliction, and the wise purpose of good to be wrought in us thereby, may at first fail to awaken any response and be useless, because the sufferer sees as yet only the sorrow and not the sovereign grace.

It is better, therefore, to be silent until we know what is fitting to be said. And when we do speak, let it be, not in explanation of the mysteries of God's ways, but in encouragement to simple faith in God and in Christ. "Believe, and thou shalt see the glory of God," was the message of Christ to the sisters. "Let not your hearts be troubled," He said to the sorrowing disciples, "ye believe in God, believe also in Me." But until we know that the heart is ready to hear our words, let our tears and our tender and silent services express our sympathy with sorrow.

Blessed are they whom God so sustains in the very shock of sorrow, that their lips are at once opened to praise Him.—*United Presbyterian.*

TWO WAYS FOR COMMENCEMENT ORATORS.

BY SYDNEY BYRNE.

THE USUAL WAY.

Young gentlemen of the graduating class, it affords me profound pleasure to address you on this proud and happy occasion. It is a day fraught with great possibilities to each one of you. After years of laborious and faithful study you have at length attained the summit of your ambition.

You have mastered the sciences, you are well versed in classic literature, and now you stand, with the eagerness of youth, looking forward for new worlds to conquer.

And well you may. The future lies before you, and you have but to choose your own path to renown.

It has been well said, "There is always room at the top;" and in this glorious country of ours the finger of ambition is ever beckoning to the highest places, and the voice of progress always cries "Excelsior!" I see before me our future Presidents, lawyers and statesmen, for to the educated young men of our time all things are possible. * * *

And so on, for an hour, while the parents and friends listen, full of pride, and the unshaven, boyish faces grow radiant with hope, and their souls feel equal to all things.

THE OTHER WAY: UNUSUAL, BUT PREFERABLE.

Young men of the graduating class, it has been my duty and my pleasure for many years to address similar classes of eager, expectant graduates. I would bring to you to-night from my experience, and the knowledge that comes with whitening hair, a few plain, practical ideas, that, if possible, I may help you to realize some of these bright anticipations.

I look upon you with pleasure, not unmixed with anxious fear, when I remember how small a proportion of the scores of young men whom I have seen with confident step leaving the doors of the academy have realized in any degree their expectations, and how many have proved complete failures. I propose to show you why so many of the brightest graduates of the college and academy prove so helpless in the world, and have so little the element of true success. I would not discourage you, or dampen in any measure your beautiful young enthusiasm; but earnestly and faithfully try to save you from mistakes, most of which come from false views of the capability of education and culture to grapple with the problem of life.

You have been bright students here, and have at last attained all the academy offers you, and, to-night, friends are proud of you, the audience cheer your deserving efforts, the professors are satisfied, bouquets are thrown you, and you are the envy of all the junior classes. You may have been often told, and doubtless believe, that you go forth fully armed and equipped; that the world is waiting for you; that you have but to reach forth your hand and the prizes are all within your grasp. Listen to the truth:

The country is full of such as you, possible great men and Presidents, graduates of this year, last year, and many preceding years. Next to the problem of finding labor for the unemployed is the problem of finding places "at the top" for young men who fancy they can fill them. There is no room for you unless you can put your shoulder to the wheel and help in the work of the world. Many things you have learned here will never be of practical use to you, except as they help you to enlarged ideas and add to your own happiness; and there will come straits in your life when you will stand appalled at your own ignorance, as revealed to you by those whom you would gladly despise. You leave these walls to-night, "bright, particular stars," with everything combining to give you false views of your own importance. You enter the contest of life, where you are expected to engage as man with man, in the very primary department, infants, so to speak, in all practical experience. Unless you realize this, and are contented to learn worldly wisdom as well as scholastic, the result will be you will become a heaviness of heart to your mother, and give your father the hard, disappointing problem to solve, of what to do with his educated, helpless boy. If you enter business you will find the details dull. If your father can "set you up" with a competence, perhaps some unscrupulous man, who never heard of the Iliad, and knows only enough of mathematics to subtract from every one's pile and add to his own, will cheat you out of it. If you continue your studies, resolved to enter the scientific or literary field, honors will not come at once, and you will be shocked to find how often men with half your advantage will outstrip you, because, while you have been helped to your knowledge through books, they have learned it through necessity and by experience.

Is education, then, of no avail? Much, every way, if to broad ideas and enlarged vision you add practical common sense. What the world needs is, not so much ready-made great men as good, honest citizens; with self-control and wisdom sufficient to be models to their own boys; with brain power enough to accumulate the world's wealth and guide its business and commerce; with heart power enough to control its beneficence and charities, and steady purpose enough to be felt for good in their own community.

Remember, too, that cultivation is as much needed in business as in the overcrowded professions. There will be less occasion for riots when the manufacturing interests, the coal business, the railroads and the dry goods business are controlled by men of education and enlightenment, and not left to the laborer and the boatman who works his way up by sheer native force.

Do not aim for statesmanship at once. Keep the political atmosphere in your own neighborhood as clear as your personal influence can do it; throw your weight on the side of the good and elevating; make your education a purifying influence to those around you; and if you are wanted in higher places, your time will come. But you will not jump to it from these doors, though by patient industry and perseverance you may lessen the distance.

I would not dispuise from you the fact that the call to most men, probably to two-thirds of this class, is to the common walks of life; and he has fulfilled his mission who leaves a bright and shining path of integrity, even should that path be narrow and fail to cover half a continent.

Let your education increase your respect for your parents. You undoubtedly are able to puzzle your mother with many questions that are fresh to you; and your father may have forgotten, if he ever knew, problems in geometry and the translation of Virgil; but be assured that the experience in patience and love and disappointment which they have undoubtedly had in educating you, and bringing you to this present position before me, entitles them to a respect which will not be your due for many years to come.

Revere your God. All science has been but feeble, half fulfilled attempts to interpret his works, to take the earth and "subdue" it, as was commanded in the beginning.

Thus, if you go forth from here, taking the education here acquired as a solid foundation from which to start, and, with humility and not a groundless ambition, add to it from every source, we shall have at least one graduating class who will really make up the "bone and sinew" of the land, and not be an encumbering weight of adipose tissue.—*Christian Union.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

The English Catholic Union has resolved to petition the Pope for the canonization of several English "martyrs," Sir Thomas More being of the number.

The King of Belgium has written a letter to Bishop Crowther, a full-blooded African, congratulating him on the success attending his labors as a missionary in Africa.

The famine in Jerusalem is so great that the chief rabbis and the presidents of the two principal Congregations have issued an appeal for supplies of wheat, barley and other food.

Archbishop Hannon performed the ceremony of blessing a new chime of silver bells for St. Mary's Cathedral, Halifax, N. S., July 20th, and Bishop Haley of Portland preached the sermon.

A Polish peasant woman at Mankowe has established a new sect, and chosen twelve apostles to preach abstinence from wine, meat and marriage. No objection is made to the use of tea.

The Protestant Alliance have issued a circular asking the law against lotteries may be enforced against Roman Catholic enterprises of this character with the same severity as against those conducted by private persons.

A Christian woman has opened a medical mission in Jaffa, and religious services in Arabic are held three times a week in connection with it. No other agency has ever taken such a hold upon the people of that place.

At a recent synod in the canton of Berne the Roman Catholic delegates outnumbered the Old Catholics sixty-five to thirty-five, and elected their own candidates for office-bearers and the Synodical Council for the next four years.

The Church Missionary Society has commissioned the Rev. C. F. Schleuker to publish at its own cost a dictionary of the Temne language, one of the languages spoken in the neighborhood of Sierra Leone. The learned author published in 1864 a grammar of the same language.

Monsigner Count Andre da la Villa, a distinguished prelate of the Roman Catholic Church, a fine scholar and a poet of considerable merit, has abjured Romanism and joined the Italian Episcopal Methodist Church, of which Mr. Lanna, himself a convert of distinction, is pastor.

Mr. Gladstone states that when he was a student at Oxford he twice, "at the risk of rustication," attended the Baptist Chapel in the city in company with his friend, Hope Scott—once to hear Rowland Hill, and on the other occasion to hear Dr. Chalmers.

Sir Bartle Frere is authority for the statement that the inhabitants of a remote village in Deccan have abjured idolatry and caste, removed their idols from the temples and professed a Christianity which they learned for themselves from earnest reading of a single Gospel and a few tracts left among them by a merchant, who made no attempt to instruct them.

Bishop Gregg announces that henceforth his "Reformed Church of England" will be known as "The Reformed Episcopal Church in the United Kingdom of Great Britain and Ireland, otherwise called the Reformed Church of England, being free from all foreign interference, under the jurisdiction of the Right Rev. Bishop T. H. Gregg, D. D., and the Right Rev. Bishop N. E. Toke, M. A."

Services for the repose of the soul of the late Louis Napoleon were held at Lyons, France, on the 12th of July. A mob outside the church cried, "Vive la Republique!" and "Vivent les Zonlons!" A fight followed, lasting one hour. The Prefect of the Rhone has dismissed one of his subordinates for attending the services—or, to use his own language, "for having given himself up to a manifestation hostile to the government, acts of this nature being intolerable to the administration."

On Sunday last (27th ult.) the new Presbyterian church built at the head of Simcoe street, Toronto, for the congregation of the Old Bay street Presbyterian church, was formally opened for divine worship. It is a handsome and commodious building, and at the opening services large congregations were present. On Monday a public soiree in celebration of the opening was held, which was numerously attended. The erection of this church is highly creditable to the zeal and generosity of the congregation and its pastor, and is another proof of the growing influence of Presbyterianism in the city.

In the Highlands of Scotland there are several parishes in which the Established Church does not prosper. With a population of 1,005 in an Inverneshire parish, the number of communicants is eight; another parish with a population of 1,068 furnishes three; another whose population is 10,403 supplies only 236; still another parish has six communicants; another four and another five. In the Parish of Lochcarron the income of the minister is $300 a year for each member, and of members there are only two, making his income accordingly $600.

Since 1875 the Arabs have been expecting the downfall of the Turkish empire; and in December of that year the Sheik of Derejah, who calls himself the Arabian Messiah, issued an appeal, in which he arraigned the Turks for their faithlessness to the fundamental idea of Islam—the emancipation of the world from unbelief—and declared that salvation must come to Islam from Arabia. The result of this proclamation was a political organization to free Arabia from foreign rule. A recent letter from Aleppo says this movement is now spreading rapidly, and, at the beginning of this year, 60,000 persons were enrolled as members. Even in Mecca the majority of the inhabitants belong to this society; and in three weeks' time the whole body can be assembled, armed and disciplined for action.

A petition was presented on Saturday to the First Division of the Court of Session, at the instance of Mr. David Boyle Hope, Sheriff Substitute of Dumfriesshire, to have his wife ordained to give him the custody of his eldest child, a girl of about thirteen years of age. He says that Mrs. Hope some time ago became a Roman Catholic, and has, notwithstanding her written and verbal promises to him not to interfere with the religious up-bringing of his children, left his house, and put the eldest girl into a Roman Catholic school on the Continent, the name and situation of which she refuses to disclose. Mrs. Hope on the same day brought an action in the Outer House, before Lord Young, asking for judicial separation from her husband, and for aliment.

The English Church Union has published a statement from which it appears that out of a total of over 2,000 churches from which returns have been furnished, distributed over Great Britain and Ireland, the Channel Islands, and the Continent of Europe, candles in 541 cases stand unlighted upon the altar, and in 487 other instances are lighted during the celebration of the Holy Eucharist; "vestments," "colored vestments," and "linen vestments" are returned as being worn respectively in 24 cases, in 141, and 168; the Eastward position is assumed at celebration in 1,364 churches; lastly, not to exhaust the interesting indications of advance in one particular direction as afforded by multiplicity of services and celebration, it may be mentioned that a total of 1,298 churches are returned as either "free and open," "free" (by which is meant that the seats in them are unappropriated), or "open" (which signifies that they are open at all hours throughout the day for private devotions.)

TWENTY-THREE YEARS IN A CHAIR.

A lesson of patience may be learned by a visit to a quiet residence in Lewiston, Maine, where a Christian gentleman may be found who has passed the last twenty-three years of his life a helpless invalid in his chair. Injured in a schoolboy's game at the age of twelve spinal disease set in, and soon he lost all use of his arms and limbs, and even of his head. His eyes and tongue are the only members he has not lost control of, and his well worn Bible on the shelf of the chair he has occupied day and night for twenty-three years tells how he spends his time. One who visited him recently writes:

"A visit to this gentleman is a lesson for a lifetime. The man who imagines that all creation is at sword's point with himself will feel happier after a call on Mr. Rankins. 'No one but God and myself know what I suffer,' said he, 'but I guess I am about as happy as they make 'em. I don't believe that time passes more rapidly with a schoolboy than with me. I have a great many visitors every day, and my friends include a good part of the population of Lewiston. Sunday visitors to the cemetery frequently call upon me. Sometimes they sing with me and they used to hold prayer meetings in my room. When my acquaintances get low-spirited or in trouble and need advice, *they come to me.* I have leisure to think and plan for them, and they seek my counsel. Some day I shall be as well off as the rest of you. My lot is to sit in this chair, and I would not get out unless it was God's will. Some friends once called on me and asked my consent to hold a special prayer meeting to pray for my recovery. I told them I was willing they should pray that I might get well *if it was God's pleasure.*"

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, AUGUST 6, 1879.

WANTED—A GRIEVANCE.

From the days when the wolf disputed with the lamb, and before them, there have not been lacking persons who wanted a grievance. And like as with the wolf, a grievance wanted is a grievance soon found. Looking at the Church it is not difficult to find, here and there, the grievance seekers—and note—they are never found among the workers. When one can never see anything to please him in the pastor or the members, in the pulpit or the pews, you may write over against him: "Wanted—A Grievance." But in a larger sphere grievance-seeking is adopted from other causes or for other purposes. A notable example is the case of Rev. Mr. Alcott, late of Wooster Presbytery, of the Northern Church.

Mr. Alcott applies to the Presbytery to interpret the Westminster standards on the subject of Christ's atonement. The interpretation not being in accord with Mr. Alcott's views, he requests that his name might be erased from the roll of Wooster Presbytery, and that a certificate of dismissal might be granted to enable him to unite with some other body of Christians. The Presbytery not considering his views so heretical as to justify them in declining, granted the request. Mr. Alcott, just here, we think, stood forth a disappointed man. Did Wooster Presbytery discover the true inwardness of Mr. Alcott's request and check him by a counter move? or was it a clear oversight of the gentleman's aspirations? Mr. Alcott, we take it, wanted a grievance. No doubt he had read much recently of Rev. David Macrae and Prof. Robertson Smith, whose fame had reached two hemispheres, and he would like the same. What an impulse forward would have been given by the Presbytery declining the request and preferring charges. But Mr. Alcott having received due, and overdue, laudation for the honorable course he pursued, instead of quietly retiring to some other church feels called upon to ventilate his views and declare them the same as those announced by Albert Barnes. We have no special interest in the quarrel, but it is amusing to see how the Northern papers are rending Mr. Alcott. The *Herald and Presbyter*, by citations from Barnes' works, justifies the following language:

"There is no one of the blunders of Mr. Alcott more damaging to his reputation for ability that his claim to hold the views of Albert Barnes. If he has the ability to understand Mr. Barnes, surely he ought to know his views before he publicly claims to agree with them. If he had read Mr. Barnes' books he writes himself incapable of understanding one of the clearest writers of any age."

From present appearances our hero will be tossed like a feather upon the wave of controversy for a very little while, and then disappear from view. He lost all when he failed to obtain the grievance.

THE END OF THE WAR.

The Zulu war is supposed to be near its end. This announcement has been made so often that a misgiving as to its truthfulness will haunt every mind until the treaty of peace is fully concluded and its terms executed. These misgivings are strengthened by the vote of Parliament but a day or two since of £3,000,000 for expenses.

Nevertheless, the latest reports are that several powerful chiefs (a brother of Cetewayo among them) have surrendered, Cetewayo himself is a fugitive, the army is dispersed and the nation broken up. All of which is mainly true, no doubt, though subject to some qualification or abatement as to its terms. Famine in the approaching season is feared, as war has been the business of all Zululand, and no seed has been sown. Now troubles are feared from Transvaal, but these will soon be quieted.

The Zulu war has been at no time popular with the British nation, and now that it nears its end the question is asked what has been gained. Dr. Moffat, the veteran missionary, is credited with saying that by this war the cause of Christian missions has been set back fifty years. To one on the spot no doubt it so seems, yet, though immediate results may be disastrous, the final outcome is beyond human vision.

By wars, God, in His omniscience and overruling power, frequently advances His cause. This does not sanctify the means, but it teaches us that God will use such means as He may please to effect His righteous will, causing even the wrath of man to praise Him.

The political results, so far as can be foreseen, are totally inadequate to the blood and treasure expended. The *Scottish American Journal* thus views the situation:

"There remains now to be accomplished the formidable task of conciliation and reconstruction. That may tax in the highest degree the statesmanship of the British Government. The Government will now have a grand opportunity for the exhibition of a far-seeing policy in dealing with subjected uncivilized tribes which has never yet failed to serve Britain's purpose. British administrators have always been successful in conciliating and turning to good account the dark races which they have conquered. As Lord Lawrence converted the Sikhs and Ghoorkas from formidable enemies into invaluable friends, so will the Afghan hill tribe be brought over; and so, no doubt, will the Zulus—and splendid fighting material they will make, if anything else. It is probable that Cetewayo will be confirmed in his sovereignty. But such a confirmation will be made contingent on several important conditions. Among these conditions will doubtless be a cession of territory, the residence of a British Representative, a relaxation of many rigorous laws, and a conformity to some of the usages of civilized nations. It is then possible that in the end some important objects will be attained. There may still be conflicts between the two races for ascendancy. At present the white man is in a minority in South Africa. In the entire Colony of Natal there are but 22,000 Europeans, against 300,000 natives; and in the Cape Colony the Europeans, including the Dutch Boers, are but 300,000 against 1,250,000. To the north of these Colonies are numberless tribes of fierce and warlike natives, who get their impressions of white men from contact with Portuguese slave-traders. With such conditions as these existing there must be constant strife and friction. It will take time and good management to overcome these hostile elements. The work of subjugation and civilization will steadily advance; and deplorable as many of the disasters of this Zulu campaign have appeared they will eventually prepare the way for an extension of British territory, and for both the social and moral improvement of the myriads of human beings who throng the African coast."

SOUTHERN CIVILIZATION ACCORDING TO SCRIBNER'S MONTHLY.

It is probable that *Scribner* is more generally patronized in the South than any other magazine. It certainly draws considerable revenue from Southern people. It is rather mortifying to such persons to read such opinions as the following and reflect that they are carefully and deliberately composed and published by the editor of this magazine:

"Murder is committed, and the murderer shakes his bloody hands at the law everywhere and walks the streets with entire freedom and impunity. Human life is accounted of no sacredness whatever, and law and the executors of law are held in perfect contempt. The judge upon his bench is not safe. Even the lawyer who tries a case that involves serious personal relations takes his life in his hands when he does so. The most trivial causes seem sufficient to awaken the brutal instincts of men and to induce the extreme of violence. Fighting weapons seem to be in every man's pocket, as if he lived in a state of war, and he does not hesitate to use them on the smallest provocation. We read of banditti in Italy who make it unsafe for a traveler who has any money to get outside the lines of ordinary travel, and we wonder at the imbecility of a government that can give him no protection, and at the low state of civilization that renders such abuses and outrages possible. We have no longer any reason to look abroad for anomalies of this sort. These Southern murders give evidence of a lawlessness and a degraded civilization much more notable than anything that can be found among the Italian wilds and mountains. They are abominable beyond the power of an ordinary pen to characterize. There is nothing whatever to be said in apology for them. The American, when he reads of them, can only hang his head in horror and shame, and groan over the fact that such fiendish deeds can be perpetrated under his national flag without punishment, and without even the notice of those who pretend to administer the law."

This composition has the unquestionable merit of force and strength. Its statements are broad and clear; they give a very decided expression of opinion as to Southern people. They might cause a reflecting mind to inquire whether he could reconcile it with his self-respect to contribute $4 00 *per annum* to J. G. Holland to have such statements circulated far and near. Perhaps if every Southern subscriber intimated such a doubt to Mr. H. he might ponder the paths of his feet.

PROTRACTED MEETINGS.

The following from the *Biblical Recorder* so nearly expresses what we think that we reprodnce it:

We insist that all should carefully distinguish betweeu a protracted meeting and a revival. They are widely different and may exist separately, and frequently we have one without the other. And yet many confnse the two things in their thonghts and sometimes use the terms indiscriminately. It is sometimes asked, "Are you going to have a revival this year?" The questioner simply wishes to know if there is to be a protracted meeting. But like many others who do not put the confusion in words, he thinks that if there is a protracted meeting there will also be a revival. But this is not always the case. If revivals were of human origin, the two would probably go together. But only the protracted meeting is of human origin. God must give the revival. Revivals gotten up by men are useless, and worse than useless. They do vast injury to the cause. Men may appoint and hold protracted meetings, but the true revival comes from God. And for good and wise reasons He does not always give the revival every time we hold the protracted meeting. As said a good brother the other day, if God should give us a revival every time we have a protracted meeting, we should soon forget our dependence upon Him for the blessing and our hearts would be lifted up with pride.

These may seem to some to be very obvious truths, not needing formal statement. But long observation has convinced us that the people are too apt to lose sight of them. They need constantly to be reminded that God must give the blessing, or all our protracted meetings will fail.

Equally true and still more apt to be overlooked is the converse of the former statement. There may be a revival of religion without a protracted meeting. Some of the most gracious seasons of refreshing ever experienced by God's people were of this kind. There was no special effort made. But God blessed the stated ministrations of His word to the salvation of souls, the building up of His people, and the glory of His name. And just here is the great danger connected with protracted meetings. The people are so apt to forget that they ought to be looking for a blessing upon all the preaching of the word. They should be expecting the conversion of sinners under the regular weekly or monthly preaching. The preachers themselves are sometimes in danger of forgetting to look and pray for a blessing upon their regular efforts. It is upon the special services that they expect the blessing. Thus both preacher and people are led to undervalue the stated preaching of the gospel. This obviously is wrong. When God's word is faithfully preached God's promise is that it shall not be without effect. We ought then to be praying God to bless all our labors in the conversion of sinners and the building up of His cause.

The main difference between the protracted meeting season and any other season is in the amount of preaching. A man may hear a sermon and be somewhat impressed by its truth, but if he spends a week or month in busy devotion to the things of the world, those impressions are likely to be dissipated before he hears another sermon. But if the impressions of the first sermon can be followed up by another, and a third, the happiest consequences may follow. This we have in the protracted meeting.

Thus while we urge that you should not omit the protracted meeting, remember to impress it upon your own hearts and the hearts of others, that God gives the revival and that He can give it when He pleases, even without the protracted meeting.

A PREACHER FAILS.

Rev. W. H. H. Murray, known as "Adirondack Murray," from his fondness for the Adirondack region as a summer resort, has failed. He was at one time very wealthy, counting his wealth by hundreds of thousands. He is a great horse-fancier, and undertook to run a model farm. Lately he bought a patent for the making of backboard wagons of a peculiar kind, and established a company for their manufacture with a capital of $100,000. His stock in the enterprise was $40,000, and he was made vice-president. He was also publisher of the *Golden Rule* magazine.

The property has been slipping away for sometime, and Mr. Murray has been of course depressed greatly. His sensationalism does not seem to have invaded the pulpit, though it must have seriously impaired his usefulness there and everywhere. Mrs. Murray meets the occasion, and has taken out a degree in a Boston medical college in which she studied three years. She proposes to devote herself to the practice of medicine.

ASSEMBLY MINUTES.

The Minutes of the General Assembly of the Presbyterian Church in the United States, 1879, in pamphlet form, at hand, and now ready for general delivery. Messrs. Jackson & Bell have executed their work in the usual style of neatness and accuracy. Address Jackson & Bell, Wilmington, N. C.

NOTES AND JOTTINGS.

A very kind friend cheers us every now and then in this wise:

"One by one I get my people to say, 'Send me the NORTH CAROLINA PRESBYTERIAN.' I intend to have our paper in every Presbyterian family to which I preach, if possible."

M. De Lesseps reminds one of Edison in the startling character of his propositions. He now proposes to construct a railway, 16,000 miles long, to cross the Desert of Sahara and connect Algiers with Timbuctoo. The claim is advanced that the project, to cost $80,000,000, will be remunerative to stockholders. What next?

The *Texas Presbyterian* says that the Sunday laws are now in effect in that State and it remains to be seen whether those whose duty it is to see to their enforcement will do so. It adds very pointedly:

"Its not the want of laws that afflicts the people, but the need of their faithful enforcement."

We heartily agree with the *Interior* in the following:

"We notice that the Scotch Presbyterians of all types invariably speak of the confession and catechisms as the 'subordinate standards.' The prefix appears wherever they are spoken of in the Church courts. The habit is worthy of commendation and imitation. The expression honors the divine standard, which, in the language of the confession, is 'the supreme judge, by which all controversies in religion are to be determined.'"

"We gather from exchanges that recently lightning struck a church steeple during divine service, and that the shock was felt more or less severely by five members of the choir."

Choirs are attractive—at least, in general, some of the members are. We learned this in early youth; but we never before heard of the drawing influence being applied to lightning.

N. B.—We do not belong to a choir, and never did.

Among the noblo charities of the larger cities of this country and Europe the flower missions deserve an honorable place. Only those pent up in crowded houses, in the narrow streets of populous cities, and debarred by poverty from even occasional roving in the fields, can know how much pleasure can be conferred by the gift of flowers. An exchange says:

"The Rivington Street Flower Mission has already distributed this season more than fifty thousands nosegays and growing plants among the sick and poor in the tenement houses, and quantities of flowers are received daily from floral committees in different parts of the country. The good work will be continued until the winter frosts bring in to an end."

Bishop McLaren having said, "That we have in the Christian Church a priest, an altar, and a sacrifice, is God's eternal truth, and they who deny it deny the truth," the *Presbyterian* justly retorts:

"True; but all its truth depends on who is the priest, and where is the altar, and what is the sacrifice. Romo's priests could be quite as emphatic in uttering the same words."

Pere Hyacinthe has seen his day. The *United Presbyterian* has this to say of him:

"The proofs that Father Hyacinthe is another failure as a reformer of the errors and corruptions of Catholicism continue to increase. On his return to Paris some months since, he undertook to organize a Gallican Church, which even more closely resembled the Roman Church than that of the Old Catholics. For a while he was the theme of newspaper report and discussion, but now he is ignored and quite forgotten. The congregation he has organized, numbering 300, includes about all the disciples he can claim. By his recent attacks upon Protestantism, and his defence of the Church from which he has apostatized, he has alienated Protestants who had hitherto borne with him. He is esteemed an amiable and eloquent man, but sadly wanting in clearness of conviction, stern courage and dogged persistence. 'The Luther of the nineteenth century' has not yet appeared."

A lady sends us the following: "I noticed in the last *Christian Observer* a just comment on the remarks of some Northern paper about negroes communing with white people, as though it were an unheard of thing. I never heard of a church of any denomination (and probably you never did Mr. Editor) where it was not done. Our galleries were specially built for their accommodation—the colored membership was often quite large, and rarely ever was there a separate table for them; perhaps never unless several ministers were present, and another building and service was for their convenience. In Walker's Creek Church, Giles county, Va., there are now two colored members—women of unexceptionable character."

The following is a criticism made on the character of the late Brownlow North. It is probably just:

"Mr. North's mind was exactly of the kind to have originated a system of Westminster Theology, if it had not been already formulated in the Confession of Faith, and indeed he had drawn such a system from the Scriptures by independent and earnest study. Nothing is drier or more repellant when cold, nothing is mightier than this theology when heated, and North, when he began to preach it in Aberdeen and London and Edinburgh, was truly a burning and shining light because glowing with the ardor of his new-found convictions. The effect was an immense and wide-spread sensation, from which those best able to judge tell us that a very large amount of good resulted."

NEWS NOTES.

The carpeting, cushioning and painting the Presbyterian church of Greensboro has been completed. The work was done under supervision of the ladies.

STRANGE THIEVES.

The pastor at Graham, N. C., on going around to his new home found that it had been entered by thieves during the night. The thieves finding nothing to take away, very strangely left many necessary and valuable articles, such as lard, coffee, sugar, flour, soap, and many other nice and beautiful presents for the table. Such remembrances cheer and encourage a pastor, and enable him to do better work.

Rev. J. H. Thornwell writes:

NORWOOD, July 28.—Dear Brother: Our church was formally dedicated to the service of God on yesterday. Bro. Rumple of Salisbury preached the sermon and offered the dedication prayer. Although there were other services in the neighborhood our church was crowded, some having come a distance of twenty miles. The sermon was all that Bro. Rumple's most ardent admirers could have expected. Both in matter and delivery it was unexceptionable. Taking the first verse of the 84th Psalm as his text he demonstrated the attractiveness of the sanctuary by many and cogent arguments.

Rev. W. B. Arrowood writes from Poplar Hill, Giles county, Va.:

My field here is a large one, about twenty-eight miles from one extreme to the other, but our membership is small, being only about 120 in all. I preach regularly to six separate congregations—to two of them every Sabbath. Our members living in the bounds of these six congregations are organized into three churches, each session having the oversight of two congregations. We have not the material to organize separate churches at each preaching point. What we need here is the Spirit of the Living God to breathe upon the dry bones of the valley that they may live.

On July 25th twenty ministers, with representatives of twenty-nine Sabbath schools, met in the Baptist church in Winston, N. C., to organize a Sunday school convention for Forsyth county. Nine schools were not represented. The schools represented reported 1941 scholars and 254 teachers and officers. A Bible class was conducted as a part of the exercises, and free questioning was indulged. A constitution was adopted. The election of officers for the ensuing year then took place, resulting as follows:

President—Rev. C. H. Wiley.
First Vice President—J. T. Linebaek.
Second Vice President—Rev. H. A. Brown.
Secretary—E. A. Ebert.
Treasurer—Rev. F. H. Johnston.
Executive Committee—Rev. J. B. Lineback, J. C. Roberts, W. A. Shepperd, Newton Doub, T. J. Valentine.

The following delegates were elected to the State Sunday school convention:

T. J. Brown, Presbyterian Church; E. A. Ebert, Moravian; J. H. White, Methodist Protestant; S. R. Trawick, Methodist Episcopal; V. I. Beck, Lutheran; C. G. Strayhorn, Baptist, Lewis Bitting, Episcopal.

The place for holding the next county convention was decided, by a unanimous vote, in favor of the Moravian church at Salem, and the first Tuesday in August, 1880, was fixed upon as the time.

For the N. C. Presbyterian:

HOME MISSIONS.

Mr. Editor: The ladies of the First Presbyterian church in Raleigh have organized a society to advance the cause of Home Missions. They have sent out circulars soliciting the co-operation of the other churches of the Presbytery of Orange. A correspondent of the NORTH CAROLINA PRESBYTERIAN says he has, by invitation, recently addressed this church on the subject. This is a move in the right direction. Evangelization is a great work, and all legitimate means to promote its advancement meet the hearty approval and call for the best wishes of all good people. This is the work of all time, and the most glorious work on earth. May God bless the efforts of the noble women who are moving in it. When we consider its great importance, are our churches properly exercised about it? On one or two laborers, rarely more, in each Presbytery the burden of evangelistic work is laid. The question I wish to raise and remark upon is: Should not our settled pastors and stated supplies spend more time in supplementing the labors of evangelists in Home Missionary Work? The work of visiting destitute regions and collecting and building up new churches is practically almost solely committed to the few evangelists employed by our presbyteries. How rarely do we hear of a settled pastor or stated supply going out to the byways and hedges and laboring for any considerable time? May we not find in this *direction* one reason why our church grows so slowly? Heavy artillery alone is little fitted for an active campaign. This combined with light artillery, infantry and cavalry make up the active and successful army. In forts heavy pounders do good work. That is their place. But while they do efficient work there, how little fitted for an active aggressive campaign. The minister who spends day after day in his study may Sunday after Sunday preach polished, profound and great sermons to the same congregation the year round. But how much does this transcend "holding our own?" Does it not look something like sitting down and looking complacently upon past conquests? Is it the attitude which conduces to aggressiveness? Do we not need more *going* and less *standing* still? Can some of us help believing that this habit of living among books as if in grooves of adamant is one reason why we are not more aggressive? Some of our ministers meet their congregations and preach the gospel to them three times a week, others twice, others once in four weeks. All around these congregations are people who rarely hear the gospel in its purity at all. Now ought not all these ministers spend more time in supplying this destitution around about them? Ought not those ministers who have statedly the most frequent access to their congregations spend the longest time in this work, and those ministers who have least frequent access to their congregations the shortest time? Ought not those of our ministers who have only one church spend months in each year in this kind of work? Is it not duty? If it were done who can fail to see that the evangelistic area of our church would be greatly strengthened? We need that our ministers in solid phalanx go out among the poor and destitute and endure hardness as good soldiers do? We need a revival of the apostolic spirit of self-denial. It is much easier to sit in the arm-chair, and recline in the study, and read the latest reviews and freshest books than to plod along in the hot sun of summer and the chilling winds of winter, over dusty or muddy roads, and lodge at night where it is most convenient, to work amidst scarcity of comforts. It may be more gratifying to pride to abound in labors in our churches so as to be able at the end of the year to count up a large number of sermons preached, lectures delivered and pastoral visits made. But would not a distribution of this labor among the destitute regions lying around do more to advance the kingdom of the Master? We think so. Let not our ministers stay in their congregations until their health gives away and then go out to minister to the destitute under stress of circumstances—go because they can't stay. Evangelistic work needs men of strength as well as other kinds of work—nay it needs them more. He who is disqualified to labor in his charge by reason of feebleness is poorly fitted to meet the uncertain comforts incident to evangelistic work. Heed these thoughts *O my soul* for let me write for *him* who needs it most!

Are the churches unwilling for their pastors and supplies to absent themselves for this work? May there be few such—nay none such! Can they be unwilling for their ministers who have been preaching for them three times a week, or not so often, for ten or eleven months in the year to spend the remainder of their time in preaching for those who scarcely hear the gospel at all? Ought they not send their ministers off on this mission? When the whole church shall be fired with missionary zeal this will be done. May the movement which suggested these reflections be extended to all our churches and quicken a greater homo missionary work!

P. R. L.

For the N. C. Presbyterian.

EDUCATION.

COVINGTON, TENN., July 30, 1879.

To the Chairmen of the Presbyterial Committees of Education:

Please bear in mind that application for aid to students must be made annually. The fact that a student was on our list last year makes no difference. If he wishes aid this year application must be made by the Chairman of the Committee of Education in his Presbytery. Brethren will also please state whether the student is in college or seminary.

The undersigned has authority from the Committee to receive all students as beneficiaries for whom application is made in the regular way.

My post office address at present is Covington, Tenn., but letters addressed to me at Memphis will be forwarded. Quite a number of letters on the subject of education have been addressed to Rev. Dr. Waddel, the former Secretary. Brethren will bear in mind that there has been a change of Secretaries.

E. M. RICHARDSON,
Secretary of Education.

TWENTY MINUTES FOR SERMONS.

The recent announcement by a Chicago preacher, that henceforth he shall take but twenty minutes for sermons, has a sound like the notice given by express-train conductors at certain stopping places along the route, "twenty minutes for refreshments," and the motive which has to do with fixing the limit in both cases seems very much of a piece: namely, to give as short a time as possible to a necessary but rather irksome duty, which at best is an interference with one's plans, and must be done up with dispatch. In connection with the twenty minute sermons in this case, we are informed, the other services are not to be abridged. The organist will take his usual indulgence at his key-board; choir will sing to their utmost, and the long prayer will continue long. Expenses (in time) must be cut down, and a beginning is to be made with the sermon. Such a considerate attention to the preferences of the average church-goer is expected, no doubt, to stimulate church-going; and this ecclesiastical conductor who is henceforth going to compel his people to stop only "twenty minutes for sermons" evidently counts upon a large increase of passengers.

A good sermon may be preached in twenty minutes; but that does not justify the use of any such device as this to attract men to church. We do not know how the exact announcement may have sounded under what may have been peculiar circumstances; but, judged abstractly, the fisher of men who baits his hook with "twenty minute sermons" will next be advertising two minute prayers. Such expedients are undignified, unmanly, unbecoming. They tend to lower the name of religion, to cheapen the instrumentalities of the church, to put the Gospel before the world in the attitude of a beggar instead of the messenger it is. Let a minister preach twenty minute sermons if he wants to—and can; but not attempt to make capital out of the practice by advertising it.

It is very doubtful whether this preacher, whose name we do not even know, will succeed in making his sermons short by confining them within twenty minutes. Some sermons would be long even at twenty minutes, while others are short even at an hour. Some subjects demand longer treatment than others; some occasions allow it; and for a preacher to measure out his "meat" in due season "in portions of uniform size, is sometimes to overfeed his flock and sometimes to starve them." Old Dr. Emmons used to say: "No conversions after the half-hour;" and he rigidly regulated the length of his famous theological essays called sermons according to this maxim; but we venture the opinion that a good many conversions *have* attended the last part of sermons which have stretched a good deal beyond the half-hour. We know of a minister who, when he sits down to the composition of a sermon, takes so many sheets of paper—no matter what the subject and no matter what the occasion, and writes till he has filled them out. Then his sermon is done. Nothing could be more fatal to the best preaching than any such mechanical way of sermon-measuring. Not the yard-stick, nor the hour-glass, should be the preacher's guide, but common sense. When his sermon's length begins to exceed its breadth and its depth, then it is getting too long, and it is time for him to put a stop to it.—*Christian Union.*

NEW PUBLICATIONS.

The *North American Review* for August has a very interesting article—anonymous—entitled "The Diary of a Public Man." It is a record, with comments on events and sayings in Washington during the months immediately preceding the war between the States. The other articles are: A characteristic one by Wendell Phillips on Garrison, the abolitionist; "The Work and Mission of My Life," part I., by Richard Wagner; "The Power of Dissolution," by Edward A. Freeman; "The Fonnder of the Khedivate," by John L. Stephens; "The Future of Resumption," by An Old Financier; "Recent Works on Ancient History and Philology," by John Fiske.

My Daughter Susan. From D. Lothrop & Co., Boston. By Pansy. With fifteen illustrations by Miss Humphrey. This is a story, bright and interesting, intended and calculated to show how a young woman of brilliant and sympathetic nature, and fond of social gatherings, can exercise a most beneficial influence on society by opposing intemperance and the means by which its promoted and perpetuated in social life. Price in paper 50 cents.

The *South-Atlantic* for July, Mrs. Cicero W. Harris, editor and proprietor, Wilmington, N. C., is at hand. Subscription $3 per annum; single copy 30 cents.

Contents: Finances of the Revolution; Carmalita; Beiront to Damascus and Baalbec; John Davidson's Wife; The Old and New South; The Rain at Sea, a poem; Early Times in the Carolinas; Recent Literature. The contributors to the present number are D. R. Goodloe, W. H. Babcock, W. C. Johnstone, W. H. Alexander, Jo. Bean, Henry C. Maner, Edward Cantwell.

ECLECTICISMS.

GOOD REASONING.

Exchange:

It was a very pretty reply made by a little girl to the statement she heard made that our Saviour was never seen to smile. "Didn't he say 'Suffer little children to come unto me?' And they would not have come unless He had smiled."

THAT'S YOU.

Moody:

Suppose, said Mr. Moody, a million of dollars were deposited in the bank for some one's use, and he should draw out only a dollar a week—how mean and stingy you would call him. You smile, but that's you. There are millions in grace laid up for you, and yet you are living on so little.

THE TEST.

Exchange:

Said a good lady to the preacher as he came out of the pulpit, "you preached an able sermon to-night." "What is your standard of a good sermon?" "When a sermon makes you feel that you ought to do better, and that you can do better, I call it a good sermon." It would be hard to find a better definition than this.

SPIRITUAL GLADNESS.

United Presbyterian:

He has never yet enjoyed the true blessedness of his religion who has not used it in doing good. Spiritual gladness comes with those offices which are prompted by an assimilation of the soul to Him who spent His life in works of benevolence, and who crowned it all by dying for man's redemption.

THEY RESPECT THE STANDARD.

Southern Christian Advocate:

One may sneer at religion, and yet have a deep respect for a religious man. The truth is, it is the perversion and caricature of religion that the unthinking and ungodly sneer at, and not at religion itself. Finding fault with its professors and representatives is, in fact, an acknowledgment of its elevated character and lofty claims. To detect the unworthiness of the Christian is to recognize the worthiness of his standard of faith and practice.

OLD PATHS ARE THE BEST.

Christian Intelligencer:

Those churches and the ministers of our times and of our own land who have deliberately and habitually lowered the standard, and have introduced sensational and irreverent novelties into their methods of church work and into their pulpits, have set bad examples and done irreparable mischief.

THE WAY TO THANKFULNESS.

Christian Observer:

We are continually forgetting the benefits of God, and not reflecting on his goodness and loving kindness, and its manifestations and fruits. This is our disposition to forget the benefits of God. The contemplation and remembrance of them is the source of thankfulness, of praise to God, of cheerfulness. So the Psalmist combines praising the Lord and remembrance of his benefits. This is the road, the way, to thankfulness.

A TENDER HEART.

Western Recorder:

A truly spiritual and tender heart suffers more pain from its own infirmities and mistakes than it does by all the injuries that can be done it by others. Such a heart is so keenly alive to its own unworthiness and nothingness, that it can bear sweetly and cheerfully the representations or injuries of others; but it will weep and prostrate itself in secret over any unintentional wound it may have caused some one else. Of course, if such a one is made the instrument of awakening a guilty conscience, that is not wounding a person, properly speaking. That is the work of God. But a tender heart in the Bible sense, grieves over all unnecessary pain.

DON'T GET ANGRY.

Methodist:

Two rules are used for terminating newspaper subscriptions: one is to stop every paper when the time paid for expires; the other is to stop the paper upon notice by the subscriber. The first rule prevails in a few offices; the second is in general use. The latter accommodates those who wish to continue; the other would save one cent each and an infinitesimal amount of trouble to those who wish to stop. We follow the genuine rule and have given abundant notice. When you want to stop say so, paying up to date. But do not get angry because you do not like our way of doing business, for anger is always ungracious and sometimes wicked.

HARD WORK DOES IT.

S. S. Times:

Downright hard work is essential to success in anything that is worth doing in the world. No native ability relieves a man from the necessity of earnest and persistent application to whatever he undertakes, if he would be efficient in his endeavors. This is as true for men of brilliant genius as for those of moderate capabilities. Indeed, it is commonly recognized by them more readily than by inferior minds. "The fact is," says Ruskin, "that a man of genius is always more ready to work than other people, and he does, and is often so little conscious of the inherent divinity in himself, that he is very apt to ascribe all his capacity to his work, and to tell those who ask how he came to be what he is: 'If I *am* anything, which I very much doubt, I made myself so merely by labor.'" So if a man thinks he has genius in one direction or another he will best prove it by working hard and persistently at anything he undertakes in that direction. His genius will prompt him to labor, not relieve him from labor.

HEAVEN.

Northern Christian Advocate:

Wherefore, it is a mistake to be always thinking of heaven as something in the remote future. We may have it now, and may know that we have it now. If we ever have heaven at all, hereafter, it will be because it is established in our hearts here, in this vale of tears. Our only present guarantee of the future blessedness of those who die in the Lord, is the knowledge that we are now living in Him, and that we have Christ in us the hope of glory. Our heaven there will be more blessed than we are permitted to have here, because it will be in a better world, where all the conditions are more favorable to happiness, and not because the spiritual elements of it are different. What we see now dimly, we shall then see clearly. But if we have a well grounded hope of the heaven "beyond the flood," we already have in our souls what we will have there. If, therefore, we would calculate our chances for heaven hereafter, we must take an inventory of our present spiritual possessions and see if we have heaven in our souls now.

NO USE.

Christian at Work:

There is no use in putting up the motto, "God bless our home," if the father is a rough old bear, and the spirit of discourtesy and rudeness is taught by the parents to the children, and by the older to the younger. There is no use in putting up a motto, "The Lord will provide," while the father is shiftless, the mother is shiftless, the boys refuse to work, and the girls busy themselves over gewgaws and finery. There is no use in putting up the motto, "The greatest of these is Charity," while the tongue of the backbiter wags in that family, and silly gossip is dispensed at the tea table. There is no use in placing up conspicuously the motto, "The liberal man deviseth liberal things," while the money chinks in the pockets of "the head of the household," groaning to get out to see the light of day, and there are dollars and dimes for wines and tobacco and other luxuries, but positively not one cent for the Church. In how many homes are these mottoes standing—let us say hanging—sarcasms, which serve only to point a jest and adorn a satire? The beauty of quiet lives, of trustful, hopeful, free handed, free hearted, charitable lives, is one of surpassing loveliness, and those lives shed their own incomparable fragrance, and the world knows where to find them. And they shall remain fresh and fadeless when the colors of the pigment and the worsted and the floss have faded, and the very frames have rotted away in their joints.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

Address Rev. Jerry Witherspoon for the remainder of the summer at Esculapia Springs, Lewis county, Ky.

Saltillo church, in Presbytery of the Western District, is supplied by Mr. J. A. Creighton, of the middle class, Princeton.

Rev. T. M. McConnell, of Westminster church, Nashville, Tenn., is recreating among the people of his old charge at McMinnville.

Rev D. F. Smith has resigned the charge of New Providence church, Holston Presbytery, and his labors there will cease after August 10th. He will take charge of the Masonic High School, Newport, Tenn. Correspondents please note.—*Christian Observer.*

Rev. J. H. Morrison, recently of Owingville, Ky., has charge of Portland Avenue church, Louisville, Ky. Since May 1st, therehave been twenty-four additions, of which two by letter and three by profession have been very recent. We get the points from the *Christian Observer.*

A friend in Newberry county writes us: "Eight communicants were added to Smyrna church, in Newberry county, S. C., on profession of faith, during the communion meeting from the 19th to the 23d July. Seven of the eight were quite young—six were 'children of the covenant,' and one was an olderly lady. The Rev. C. B. Stewart assisted, and preached with earnestness."—*Southern Presbyterian.*

The friends of Rev. D. W. Fisher, formerly pastor of the Thalia Street Presbyterian church, of New Orleans, will be pleased to see that he has been elected to the Presidency of Hanover College, in place of Dr. Heckman, resigned. We have no doubt that, both as a scholar and competent presiding officer, Dr. Fisher will do credit to the position.—*South Western Presbyterian.*

Rev. C. H. Dobb, of Prairie View, Texas, writes to the *Christian Observer:* We have had our communion Sabbath, and on Sabbath evening I found such a deep interest I protracted the services. On Thursday Mr. King came down and preached three powerful sermons; the meeting continued morning and night for nine days, and resulted in eighteen additions and twenty-five hopeful conversions; three others will probably unite with us. I had expected assistance during the entire meeting, but failed except in the service rendered by Mr. King. The membership of the little church was doubled. This exemplifies what camp-meetings may do in new countries. Two years ago there was not a Presbyterian within three miles of Prairie View; now there are thirty-six, with a good prospect of further growth. I leave tomorrow for the Belton camp-meeting.

NORTHERN.

PRESBYTERIAN.

Rev. Henry C. Foulk died at his residence at Hagerstown, Md., on the 15th ult. He was a member of the Presbytery of St. Clairsville.

A church was organized July 10th at Hoboken, eight miles from Alleghany, Pa., by the

Church Extension Committee of Allegheny Presbytery.

Jefferson Park Presbyterian church of Chicago has called Prof. F. L. Patton to the pastorate with a salary of $3,000. He has been stated supply heretofore.

Rev. W. C. Young of Chicago has become pastor of the Central Presbyterian church, Louisville, Ky. This is the portion of the First Presbyterian church of Louisville that adhered to Rev. Dr. S. R. Wilson.

Bethany Presbyterian church, Philadelphia, which is so much indebted to Mr. John Wannamaker for its prosperity, has called Rev. J. B. Dunn to the pastorate. Mr. Dunn has been pastor of the First Presbyterian church, Boston, and the work there has prospered under his ministrations.

UNITED PRESBYTERIAN.

Rev. Dr. John S. Easton, a well known and greatly beloved minister of the United Presbyterian Church, died on the 25th ult.

LUTHERAN.

Forty years ago there were only a few scattered Lutherans west of Ohio; now there are 1,102 ministers, 3,001 churches, 367,180 communicants.

CONGREGATIONAL.

Rev. T. W. Jones of Ticonderoga, N. Y., through the surrender of claims and by cash collections, has raised recently for the church $6,500, which will save the church building.

The Rev. Robert Kirk, for three years active pastor of the Congregational church at Springfield, Dakota, after allowing the Episcopalians to step in at the eleventh hour and build a chapel with the money that had been subscribed for a Congregational church, has himself joined the Episcopalians.

The Congregational church at Torringford, Conn., during the past year has received a legacy of $500 from one of its most esteemed members, recently deceased, J. Catlin Barber, Esq., a gift of another $500 from Elias Wilcox, Esq., a long-tried friend; the present of a tower clock and the balance needed for a new and heavier bell from Hon. Robbins Battell of Norfolk and New York; a new carpet from the ladies of the congregation, and an accession of seventeen to the membership.

PROTESTANT EPISCOPAL.

Last summer a Methodist house of worship, which came into possession of a churchman by sheriff's sale, was given to Christ Protestant Episcopal church, Danville, Pa. It was beautifully fitted up, and consecrated in November last.

The Rt. Rev. Dr. Huntington, Bishop of Central New York, has just completed ten years of Episcopal authority. In that time the churches of his diocese have contributed $110,826 96 through missionary boxes, $300,213 58 for other diocesan objects, and $103,852 21 for general church purposes. The Bishop has confirmed 9,685 persons, and laid the corner-stones of 29 churches and chapels.

REFORMED PRESBYTERIAN.

There are 3,400 members in the three Reformed Presbyteries of the East, 2,300 in the three Presbyteries of the West—5,700 in all.

METHODIST.

The Methodist Episcopal church at Port Huron, Mich., was damaged to the amount of ten thousand dollars by a recent storm.

The New England Methodist Conference has requested the New York book agents to suppress a little work which they recently have published called, "What Shall I Read?"

Bishop Peck has pledged his whole estate for Syracuse University, and has his life insured for an amount sufficient to complete the endowment of a professorship in that institution.

BAPTIST.

The Baptists of Ann Arbor, Mich., have decided to build a new church at a cost of eighteen thousand dollars.

A council met at Milton, N. J., July 15th, and recognized the reorganization of a Baptist church that had an existence there some fifty years ago, but had long since lost it. Through Rev. Conrad Vreeland's labors the church has been reorganized.

DEATH OF MR. T. W. PLAYER.

Mr. Thomas Wright Player died in the morning of the 1st inst. at his home in Wilmington, N. C. He was sixty-five years of age. Mr. Player was born in New Hanover (now Pender) county, N. C., and there spent his early life; the past thirty years, or nearly so, were spent in this city. He was an officer in a company of cavalry during the war and sustained the reputation of a good soldier. At his death he was a member of the Board of Audit and Finance of the city of Wilmington. In early manhood he confessed Christ and united with Hopewell Presbyterian church. For more than twenty-five years last past, as a member of the First Presbyterian church of Wilmington, and since February, 1868, as one of its deacons, he was found faithful.

His distinguishing trait of character was conscientious adhesion to principle at any sacrifice to self; the notable trait of disposition, was that love that found its natural manifestation and its delight in relieving distress and in conferring pleasure. Firm as a rock, as for himself, when he could say "It is right," he was singularly tolerant of the opinions of those who differed from him. Doing good from the love of it, he did not await the calls of charity; he sought them. Never half in earnest in anything, when he became a Christian he was Christ's, and Christ was his. Religion was not a sentiment with him, it was a principle—not to be professed only, but to be lived.

Life's work well done, he reaps the rich reward.

Professor Stephen Frontis has taken charge of the local department of the *Iredell Gazette*. The paper is now in charge of two gentlemen fully competent to provide for the wants of its readers, and we trust it will be well patronized.

Messrs Frontis and Leazar, assisted by teachers of experience and ability, will reopen their school at Mooresville at the 18th inst. The school is now in its fourth year. They prepare boys for college and girls for the higher classes in any of the schools for young ladies.

We learn from Mebaneville that the Bingham School opened on the 30th stronger than ever before in the 85 years of its history. There were 85 cadets for duty the first day, and there are now over 100 names on the roll. It gives us pleasure as North Carolinians to note the fact that this school is prospering. It claims to be ahead of any similar enterprise south of the Potomac. 1879 will be the best year in the history of the school.

DEATH OF COL. B. F. LITTLE.—Col. B. F. Little died at his home, in Richmond county, on Saturday, July 26th.

He possessed in large measure those traits of character and disposition which endear one to those privileged with intimacy, and command the respect of those not so favored. His modesty was exceeded only by his worth, and he declined those positions of political prominence to which his talents entitled him, and to which, through his popularity he might have been elevated. An humble Christian gentleman, open-handed to every call of charity, he will be greatly missed by the Church.

SECULAR NEWS.

[CONTINUED FROM FOURTH PAGE.]

A decree has been issued at Rome, imposing a quarantine on vessels from the United States because of the prevalence of yellow fever in this country.

The cholera prevails in the South of the Japanese Empire, and a strict quarantine has been ordered for Yokohoma. The American Minister has ordered Americans to comply with the regulations. The British Minister asserts the right to break the quarantine, and the German Minister supports him. All other diplomatic representatives are indifferent, except the Russian Minister, who sides with the United States Minister.

The death rate at Memphis shows a decrease for last week over the week previous. Physicians are sanguine that the maximum death rate has been reached, and a decrease in the number of deaths may be expected. The deaths from yellow fever by the last weekly report were 26—the week previous 34.

LATEST.—Fifteen new cases reported August 4th. Rev. —— Boyle, the Roman Catholic priest, died from a relapse.

From all sections comes the glad news that corn and cotton crops are not damaged by the drought to the extent that was feared.

Mr. J. G. Cox, living near Morven in Anson county, has recently discovered some fine specimens of anthracite coal on his farm. So says the *Monroe Enquirer*.

Silk culture receives some attention in North Carolina. The *North Carolina Farmer* says: E. Fasnach, Esq., of Raleigh, reports that notwithstanding the bad and cold weather during the past spring, silk culture has proved a success. He has on hand about 200 pounds of cocoon, ready for the silk market, and over 2,000,000 of eggs. And the Goldsboro *Messenger* says: Dr. B. F. Arrington, of Goldsboro, is going into the cultivation of the silk worm on a large scale, and this fall will plant an orchard of fifty or seventy-five acres in mulberry trees, upon which he will rear the worms.

A Wise Deacon.

"Deacon Wilder, I want you to tell me how you kept yourself and family so well the past season, when all the rest of us have been sick so much, and have had the doctors running to us so long."

"Bro. Taylor, the answer is very easy. I used Hop Bitters in time and kept my family well and saved large doctor bills. Three dollars' worth of it kept us all well and able to work all the time, and I will warrant it has cost you and most of the neighbors one to two hundred dollars apiece to keep sick the same time. I guess you'll take my medicine hereafter." See other column.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

At the residence of the bride's brother, Atlanta, Ga., July 29, 1879, by the Rev. N. Keff Smith, Rev. C. R. VAUGHN, D. D., of Charlotte County, Va., and Miss MARY S. FRASER, eldest daughter of the late Hugh Frazer.

Southern Presbyterian please copy.

HOPKINSVILLE, KY., June 30, 1879.

Messrs. Polk, Miller & Co.:

I have used 25c. bottle of "Vest Pocket Cure" for Dyspepsia, and it has done me $50 worth of Good. I wish everybody knew its real merits as I do. Send me another bottle. Yours truly,

W. D. SUMMERS.

WILMINGTON MARKET DURING WEEK ENDING AUGUST 5.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—25½ cents throughout.

ROSIN—Has continued unchanged; $1.02½ for Strained, and $1.07½ for Good Strained.

CRUDE TURPENTINE—$1 for Hard, $1.75 for Yellow Dip, and $2 25 for Virgin, throughout.

TAR—Little or none arriving. Price, $1 02½ day by day for the week.

CORN—Nothing doing. No change in prices.

TIMBER—Sales 1 raft Fair Mill at $7.50; 1 raft Common Mill at $6; 1 lot Railroad Timber, Extra Mill, at $10 25.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.
BACON—Western Smoked—	
Hams	10 a 12
Sides, per lb	6 a 6½
Shoulders	a 5
Dry Salted—	
Sides, per lb	5¾a 6
Shoulders	4½a 4¾
CHEESE—Northern Factory, per lb	10 a 11
Dairy, cream per lb	10 a 11
State, per lb	00 a 8
COFFEE—Rio, per lb	10 a 16½
Laguayra, per lb	18 a 20
CORN MEAL—per bush in sacks	70 a 71
DOMESTICS—Sheetings, 4-4, per yd	00 a 6½
Yarn, per bunch	00 a 80
FLOUR—Fine, per bbl	0 00 a 4 00
Super, Northern, per bbl	4 50 a 5 00
Extra do. " per bbl	5 00 a 6 50
Family " per bbl	7 00 a 7 50
City Mills—Extra Super, per bbl	5 50 a 5 75
" Family, per bbl	6 00 a 6 25
" Extra do., per bbl	6 50 a 6 75
GLUE—per lb	6 a 12
GRAIN—Corn, in sacks, per 56 lbs from store—white	00 a 65
CORN, wholesale, in sacks	60 a 62
Corn, mixed, wholesale in sacks	a 60
Corn, Cargo, per 56 lbs, bulk	55 a 56
Oats, per bushel from store	00 a 50
Peas, Cow, per bushel	55 a 62
HOOP IRON—per ton	65 00 a 70 00
LARD—Northern, per lb	8 a 10
North Carolina, per lb	10 a 11
LIME—per bbl	0 00 a 1 00
MOLASSES—West Indies, old crop	28 a 33
" " bbls	30 a 32½
" " new crop	30 a 35
" " bbls	33 a 35
New Orleans	28 a 45
Sugar House, hhds, per gal	16 a 17
" " bbls., per gal	19 a 20
Syrup, bbls., per gal	40 a 55
NAILS—Cut, 4d to 20d, per keg	00 a 3 50
OILS—Kerosene, per gal	13½a 15
Lard, per gal	1 00 a 1 10
PEANUTS—per bushel new crop	1 25 a 1 35
PORK—Northern, City Mess	11 00 a 11 50
SALT—Alum, per bag of 3 bushels	00 a 75
Alum, per ton	6 00 a 7 00
Liverpool, per sack	75 a 80
Liverpool fine, per sack	0 00 a 0 00
SUGAR—Cuba, per lb	8½a 10¾
Porto Rico, per lb	0 a 7¼
A—Coffee, per lb	9½a 9
B— " per lb	9 a 9½
C— " per lb	7½a 8
Ex. C— per lb	8 a 8
Crushed, per lb	00 a 10
SOAP—Northern, per lb	5 a 7
Crampton's N. Y. Palm Soap, per box 100 lbs., ¾ bars	0 00 a 3 90
TIMBER—Shipping, per M	12 00 a 13 00
Mill Prime, per M	9 00 a 11 00
Mill Fair, per M	6 50 a 8 50
Inferior to Ordinary, per M	3 00 a 5 00

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

Departed this life, on the 28th day of June, 1879, at his residence, in Iredell County, after a brief illness, Mr. J. WILSON ADAMS, in the 73d year of his age. The deceased had been for many years a member of Concord Presbyterian Church. He leaves behind a beloved wife and two daughters.

"Mark the perfect man, behold the upright, for the end of that man is peace. A.

A BEREAVED HOUSEHOLD.

At Old Furnace, Gaston County, N. C., July 8th, MARY JANE BOGER, 5 years and 8 months, and on the 22d July, CHORINE MICHAL, 3 years and 4 months, children of Thomas H. and Eliza White. And Mrs. White's mother died two weeks before the children. The grief of Mr. and Mrs. White is very great, and many friends are distressed for them. July 30, 1879. R. Z. J.

TARRANT'S SELTZER APERIENT.

There are probably a majority of the human race suffering from kidney complaints. They show themselves in almost protean shapes, but always to the injury of the patient. They cause indescribable agony. The experience of thirty years shows that the best remedy for this class of diseases is

Tarrant's Seltzer Aperient.

Its properties are diuretic, which is specially adapted for such cures.

SOLD BY ALL DRUGGISTS.

J. A. BUTTERFIELD'S "REQUISITE" FOR THE SINGING SCHOOL and CONVENTION

is ready, containing a new Singing School Department, with easy pieces, many novel and attractive Glees and Choruses for Concert purposes, Anthems, etc., with a department of "Chorus Drill" that furnishes material for working up Choruses to a perfection heretofore unknown. "THE REQUISITE" certainly furnishes the best collection of music yet offered the singing public.

Price 75c. a copy; $7.50 a doz., by Express.

FILLMORE BROTHERS, Publishers, CINCINNATI, O.

WANTED.

A gentleman of experience, with good references, desires to correspond with some party needing a teacher in the family—or, a small school in the country. Salary secondary. Address S. A. H., care J. H. Myrover, Fayetteville, N. C. 605–5t

UNIVERSITY SCHOOL, PETERSBURG, VIRGINIA.

Thorough preparation for University of Virginia and other Colleges; highly recommended by faculty of University; location healthy; pupils uniformly successful. For Catalogue, address

Aug. 6–604-8t W. GORDON McCABE, Principal.

Bowel Complaints CURED BY PERRY DAVIS' PAIN-KILLER!

1840 For thirty-nine years it has had no equal in curing cases of Cholera, 1879 Cholera Morbus, Diarrhœa, and all Bowel Complaints. During the summer months every household should have a bottle near at hand for immediate use. Price, 25c., 50c. and $1 per bottle.

Sold everywhere. Aug. 6—604-4t.

AGENTS WANTED For Dr. March's Great Work FROM DARK TO DAWN.

A magnificent N W BOOK just from the press. Address J. C. McCURDY & CO., Philadelphia, Pa.

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LYNCHS' SELECT SCHOOL, HIGH POINT, N. C.

MAJ. WM. B. LYNCH, A. M. Principal.
B. P. REID, A. B. Assistant.

The Principal having sold out his interest in the Bingham School, of which he was a proprietor for fifteen years, opens a school Aug. 27th offering equal advantages without the military.

☞ Board and tuition per session of twenty weeks, $80.

For circular address the principal at Mebaneville, N. C., till Aug. 12th; afterwards at High Point, N. C.

june 25 598-eow je jy aug

If you are a man of business, weakened by the strain of your duties, avoid stimulants and take
HOP BITTERS.
If you are a man of letters, toiling over your midnight work, to restore brain and nerve waste, take
HOP BITTERS.
If you are young, and suffering from any indiscretion or dissipation, take
HOP BITTERS.
If you are married or single, old or young, suffering from poor health or languishing on a bed of sickness, take
HOP BITTERS.
Whoever you are, wherever you are, whenever you feel that your system needs cleansing, toning or stimulating, without *intoxicating*, take
HOP BITTERS.
Have you dyspepsia, kidney or urinary complaint, disease of the stomach, bowels, blood, liver, or nerves? You will be cured if you take
HOP BITTERS.
If you are simply ailing, are weak and low spirited, try it. Buy it. Insist upon it. Your druggist keeps it.
HOP BITTERS.
It may save your life. *It has saved hundreds.*

Thomasville Female College, ON N. C., R. R.

THE 25th ANNUAL SESSION OPENS AUGUST 27th. Honest thorough work in every Department, Literary Music and Art. The new building 40x72 rapidly approaching completion, will give room for over 100 boarders. Charges as low as can be afforded for best instruction and comfort. Board $10 per month. Tuition, already low, may be reduced still lower by buying a scholarship. For catalogue address H. W. REINHART, President

july 30 603-6t

AGRI. & MECH. COLLEGE OF Ky.

Fall term begins Sept. 8, 1879. A full course of instruction in English, Mathematics, French, German, Civil History, Political Economy, Civil Engineering, Chemistry, Logic and Metaphysics, Natural History and Military Tactics. Tuition $15 00 per year. Matriculation, $5.00 Unfurnished room, $5 00. Board in clubs $1 50 to $2.00 per week; in private families $4.00 to $5.00. Whole expenses, exclusive of clothing, need not exceed $120,00 per annum. Compensated labor furnished to a limited number of students. Classes taught in Practical Mechanics. Apply for catalogues to JAS K. PATTERSON, Ph.D., Lexington, Ky.

july 30 603-4t

COTTON GINS.

WE ARE AGENTS FOR THE Taylor Gin,

Manufactured at COLUMBUS, GA.,

And will sell them at the following prices, delivered at buyer's Railroad Station or on River:

30 SAWS	$72 50	PAYABLE 15th NOVEMBER, 1879.
35 "	85 00	
40 "	97 50	
45 "	107 50	
50 "	117 50	

Feeders and Condensers at Cost.

We have on hand a number of BROWN COTTON GINS, Double Cylinders, which we offer at $1 25 per Saw. They are in perfect order

DeROSSET & CO.,
july 23-4t WILMINGTON, N. C.

$2,000 A YEAR for a RELIABLE BUSINESS MAN in each county. New business. Address J. B. CHAPMAN, 75 West st., Madison, Ind.

NEW ADVERTISEMENTS.

BINGHAM SCHOOL, MEBANEVILLE, N. C.

The 171st Session begins July 30th 1879.

Arrangements have been made by which a limited number of young men with small means can "MESS" at $5 per month.

Board, with furnished room REDUCED to $12 per month: Tuition to $50 per Session. For particulars address MAJ. R. BINGHAM.

GOLDSBORO INSTITUTE, FOR GIRLS.

Mrs. Chapman hopes on Monday, 15th Sept., 1879, to resume the duties of her school. Apply for circulars to Rev. Dr. R. H. Chapman, Beaufort, Carteret county, N. C., until 1st August, and to the same at Asheville, Buncombe Co., N. C., until 1st Sept., '79.

july 9 600-till 1st oct 79

HAMPDEN SIDNEY COLLEGE, Prince Edward Co., Va.

Next session begins Sept 4th. Expenses for scholastic year, including College fees, board, room-rent, fuel and lodging $212. Curriculum is retained embracing thorough instruction in classical, scientific and moral studies. No student advanced without standing a searching examination. For catalogue apply to

REV. J. M. ATKINSON, D. D., President.

july 9 600-2 mos

SELECT BOARDING AND DAY SCHOOL, HILLSBOROUGH, NORTH CAROLINA.

Misses NASH and Miss KOLLOCK, Principals.

THE FALL TERM of 1879 will open the 25th of JULY and close on 11th DECEMBER. Circulars forwarded on application.

466-*jan.1.'79

SIMONTON FEMALE COLLEGE, Statesville, N. C.

THE FALL TERM of 1879 opens Wednesday, AUGUST 27. Board and tuition in English, $85 per session of twenty weeks.

Catalogue and circular with full particulars, on application.

Address MRS. E. N. GRANT, Principal.

feb 20 728-1y

VALUABLE SCHOOL PROPERTY FOR SALE, LEASE, OR RENT.

THE LOCATION IS CENTRAL AND ADVANTAGEOUS. The climate is good. The place is noted for its health. The water is absolutely pure and of delightful temperature. The buildings are ample. The land attached may be from fifteen to eighty acres. Good energetic teachers with some business tact would find this to be a pleasant and profitable place for a school. Address,

R. LILLY, Wilmington, N. C.

july 2 599-till sep 1

DAVIDSON HIGH SCHOOL, FOR BOTH SEXES.

LOCATED AT DAVIDSON COLLEGE, N. C.

FALL TERM BEGINS FIRST MONDAY IN August. Spring term begins first Monday in January.

Tuition in Literary departments $1 50 to $3 50 per month. Music $3 per month. One-half in advance, balance at close of session. No charge for use of Instruments. Board, including furnished rooms $8 and $10 per month.

Miss LUCY JURNEY, of Olin, Principal of Literary Department.

Miss LELIA ROBEY, of Lenoir, Principal of Music Department.

Address either of the Principals, or
W. P. WILLIAMS, H. P. HELPER, J. LEE SLOAN, Trustees.

july 2 600-tf

STEUBENVILLE O., FEMALE SEMINARY.

Board, Room and Light per school year $175. One-fourth off for minister's daughters. Tuition in Common and Ornamental Branches Moderate. Opens September 11th. Send for catalogue.

REV. A. M. REID, Ph. D., Principal.

july 2 600-6t

WESLEYAN FEMALE INSTITUTE, STAUNTON, VIRGINIA.

Any one who desires to educate his daughter thoroughly, *on the lowest terms and least expense*, in one of the first schools for young ladies in the United States, which opens September 18th, 1879, write for a Catalogue to

Rev. Dr. WM. A. HARRIS, President.
Staunton, Virginia.

july 9 600-5t

AUGUSTA FEMALE SEMINARY, STAUNTON, VA.

Miss MARY J. BALDWIN, Principal.

The session of 1879-'80, will open the first Wednesday in September, and close corresponding time in June following.

Terms: (For session of forty weeks, payable one-half on entering, and the balance in February—)

Selection the First: For Board, Washing, Fuel, Lights, Physician's Fee, Seat in Church, Calisthenics and full English course, including Elocution and Contingent fee—are $250.

For full particulars apply to the Principal for Catalogues.

june 25 598-3m

A VIRGINIA LADY, WITH SEVERAL YEARS experience in teaching, desires a situation in some pleasant family or school, for the next scholastic year. References exchanged. Address,

TEACHER, County Line Cross Roads,
Charlotte Co., Virginia.

Charlotte Institute.

THE next session begins September 10th, 1879, and ends June 8th, 1880.

No Institute ever made more rapid progress in securing the confidence and esteem of its patrons than this one during the past session. Before the end of the scholastic year the number of its pupils, attracted by the well-earned reputation of the school, increased to 117, exclusive of the adult ladies who availed themselves of the superior advantages here given in the departments of Music, Art, and Modern Languages. In no respect is this Institute inferior to any other first-class boarding-school in the Southern or Middle States. Such testimonials as will satisfy an one as to the *high standard and thoroughness* of the instruction here are published in the catalogue. These testimonials are peculiarly trustworthy, inasmuch as they are given by gentlemen engaged in teaching in well known schools and colleges of the highest grade, and who are therefore qualified to express an opinion in regard to educational institutions.

The total expense for the half session or term will be $125. This amount includes board, with washing, fuel, lights, furnished room and servants' attendance, tuition in all the English branches, Latin, with either French or German, Calisthenics, *text-books and stationery for school purposes*. Pupils are not permitted to incur additional expense without permission of their parents. Parents are thus assured that their bills will not be greater than they expected.

Special arrangements and special terms for young ladies who wish to take only Music, Painting and Drawing, and Modern Languages, severally or collectively.

For further information address the Principal, Rev. WM. R. ATKINSON, Charlotte, N. C.

july 23 602-16t

INSTITUTE FOR TRAINING OF COLORED MINISTERS

Under the care of the General Assembly.

Located at TUSKALOOSA, ALA.

THE FOURTH SESSION, of ten months, will commence on the 1st day of September next, under the instruction of Rev. D. C. Rankin, Professor, who has the best testimonials of fitness for the work, in his deep interest in the colored people and his past labors in their behalf, his ample scholarship, and his aptness to teach.

All the branches necessary to fit candidates for the Gospel Ministry will be taught. Some acquaintance with the early branches of English will be required for entrance. Candidates must come recommended by their Presbyteries or Committees of Education; and if of other denominations, must have similar credentials.

No charge for tuition. Board can be had on reasonable terms.

C. A. STILLMAN, Superintendent.

july 23 602-tf

Salt, Rice and Coffee.

4000 Sacks LIVERPOOL SALT,
25 Bbls. RICE,
200 Bags COFFEE,

For sale by
KERCHNER & CALDER BROS.

NEW ADVERTISEMENTS.

TO THE LADIES.

THE SUBSCRIBER would most respectfully inform her patrons and friends that she is ready to receive orders for MAKING, also for CUTTING and BASTING DRESSES in the

Latest and Most Approved Style.

To her country friends she would say, send in your orders at once.

"First Come, First Served."

MRS. JOSEPH McLAURIN,
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MANUFACTURERS OF
THE POOLE & HUNT LEFFEL TURBINE
WATER WHEELS,
MACHINE MOULDED MILL GEARING.
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ENGINES —FOR— GINNING and THRESHING, Stationary and Portable.

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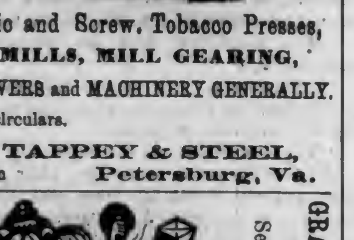

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SAW MILLS, MILL GEARING,
HORSE POWERS and MACHINERY GENERALLY.

Send for circulars.

TAPPEY & STEEL,
may 14-6m Petersburg, Va.

GRAVE STONES and MONUMENTS MADE TO ORDER.
Send your orders by mail.

Spirit Casks

1000 New N. Y. and Second Hand Casks,

For sale by
KERCHNER & CALDER BROS.

CRAMPTON'S PURE OLD PALM SOAP

FOR THE LAUNDRY, THE KITCHEN, AND FOR General Household Purposes.

MANUFACTURED BY CRAMPTON BROTHERS,
Cor. Monroe and Jefferson Sts., New York.
Send for Circular and Price-List.

Crampton's old Palm Soap for the Laundry, the Kitchen, and for general Household purposes. The price of the "Palm Soap" is $3.90 per box of 100 three-quarter pound bars—75 pounds in box. To any one who will send us an order for 10 boxes with cash, $39, we will send one box extra free as a premium. Or the orders may be sent to us for one or more boxes at a time, with remittance, and when we have thus received orders for ten boxes we will send the eleventh box free as proposed above. If you do not wish to send the money in advance you may deposit it with any banker or merchant in good credit in your town with the understanding that he is to remit to us on receipt of the soap which is to be shipped to his care.—*Sandersville, (Ga.) Herald.*

Address CRAMPTON BROTHERS,
Cor. Monroe and Jefferson Sts., New York.

FOR SALE BY
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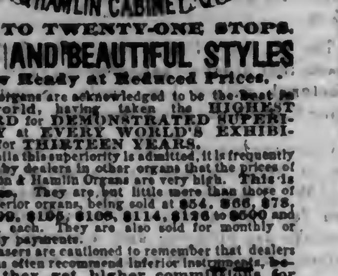
WILMINGTON, N. C.

MASON & HAMLIN CABINET ORGANS.



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NEW AND BEAUTIFUL STYLES
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These organs are acknowledged to be the best in the world, having taken the HIGHEST AWARD for DEMONSTRATED SUPERIORITY at EVERY WORLD'S EXHIBITION for THIRTEEN YEARS. But while this superiority is admitted, it is frequently charged by dealers in other organs that the prices of the Mason & Hamlin Organs are very high. This is not true. They are but little more than those of very inferior organs, being sold at $54, $66, $78, $84, $90, $108, $108, $114, $126 to $500 and upwards each. They are also sold for monthly or quarterly payments.

Purchasers are cautioned to remember that dealers in organs often recommend inferior instruments, because they get higher commissions for selling them. Insist on having a Mason & Hamlin Organ and you will have the best instrument of the class in the world, at a price but little if any more than that of very inferior organs.

If a dealer declines to furnish a Mason & Hamlin Organ, write to the Company and they will see that one is furnished you at lowest net price or on most favorable terms.

At any rate, before purchasing or hiring any organ, send for our latest ILLUSTRATED CATALOGUE, PRICE LIST and CIRCULARS with useful information for purchasers. Sent Free.

MASON & HAMLIN ORGAN CO.,
154 Tremont st., Boston; 46 East 14th st., (Union Square), New York, or 250 and 252 Wabash Ave., Chicago.

WANTED.

A LADY OF SEVEN YEARS' EXPERIENCE wishes a situation in a family or school to teach English, French, and Music Especially skillful in the management and instruction of children. Address L. E. W., Yorktown, Va., care P. Halstead.

july 16 601-4t

THE BUFFALO LITHIA WATERS,

For Malarial Poisoning, Especially Hepatic Diseases and Malarial Fevers.

Testimony of Distinguished Medical Men:

MALARIOUS FEVERS.

Extract from Letter of Dr. Wm. T. Howard, of Baltimore, Professor of Diseases of Women and Children in the University of Maryland, of August 1st, 1873.

Dr. Howard compares these waters with those of the celebrated Greenbrier White Sulphur, West Virginia, and adds the following:

The Greenbriar White Sulphur Waters will be recognized by all informed upon such subjects as one of the most noted Mineral Fountains of the World.

"Indeed, in a certain class of cases, it is much superior to the latter. I allude to the abiding debility attendant upon the tardy convalescence from grave acute diseases: and more especially to the cachexia and sequels incident to MALARIOUS FEVERS IN ALL THEIR GRADES AND VARIETIES."

* * * * * * In short, were I called upon to state from what mineral waters I have seen the greatest and most unmistakable amount of good accrue in the largest number of cases in a general way, I would unhesitatingly say the BUFFALO SPRINGS, in Mecklenburg county, Virginia."

Extract from Letter of the late Dr. Thos. P. Atkinson, of Danville, Va., Ex-President State Medical Society, dated August 15th, 1874.

"The Buffalo Lithia Waters have unquestionably displayed great power in the peculiar diseases of the warm, miasmatic regions of the South, which may be grouped together under the general head of Malarial Cachexia, covering Hepatic Engorgements, Enlargements of the Spleen, Jaundice, &c."

"It is not pretended that these Waters possess any anti-periodic properties, such as belong to Quinine—At the same time, however, it is unquestionably true, that in the intermittent and remittent fevers in a chronic form, they have in numerous instances, given relief in cases which had obstinately resisted all the anti-periodic drugs of the shops. From my experience with them, I feel fully warranted in saying that, with rare exceptions, whenever disease is found originating under malarial influence, a potent remedy may be found in this water."

Extract from a Letter of Dr. John C. Coleman, of Halifax county, Va., (prior to the War a surgeon of the U. S. Navy, now retired) dated near Scottsburg, Va., January 1st, 1879.

"Perhaps no claim made for the Buffalo Lithia Waters is more thoroughly established than that they are a powerful antidote to malarial poison in all its forms and varieties. In that large class of disorders, included in term Malarial Cachexia, embracing Engorgement of the Liver and Spleen, Jaundice, Indigestion, Dropsies and Neuralgias, of which the warm malarious districts of the South are so prolific, the action of these waters as a general rule is most decided and happy, and oftentimes astonishing. In Chronic Intermittent and Remittent Fevers, they are especially efficacious. I presume there is no season at these Springs in which some cases of this character do not find relief from these Waters, which have before baffled the healing art."

Extract from Letter of Dr. Alfred Plumber, of Manson, N. C., dated March 16, 1874.

"I have known the Buffalo Springs of Mecklenburg county, Va., for twenty-five years, and have sent many patients to them. In Chronic Intermittent and Remittent Fever, and in all diseases originating in malarial poison, I have found their action almost that of a charm. I have sent young ladies to these Springs so enfeebled from this influence as to be scarcely able to walk across a floor, and in a few weeks they would become so invigorated as to be able to dance half of every night."

These springs open for guests the 1st day of June. The water in cases of one dozen half-gallon bottles, $5.00 per case at the springs. Springs pamphlets sent to any address.

THOS. F. GOODE, Prop., Buffalo Lithia Springs, Va.

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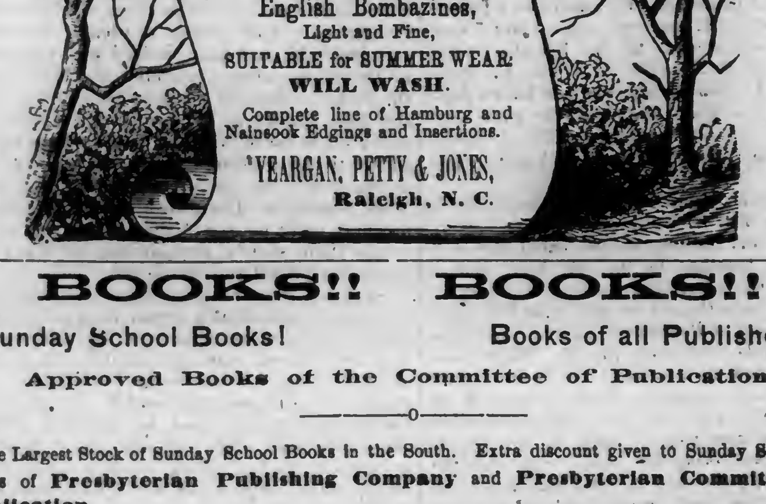

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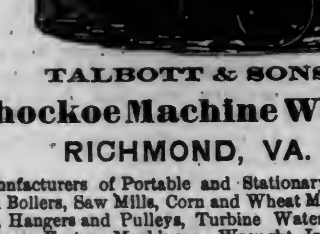

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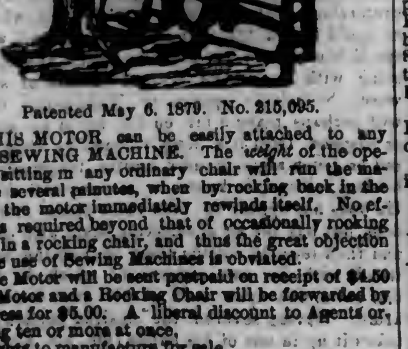

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Church Windows, Doors, Pew Ends,

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Bacon, Corn & Flour.

80 Boxes D. S. SIDES,
10000 Bush. Prime White CORN,
600 Bbls. FLOUR, all grades,

For sale by
KERCHNER & CALDER BROS.

FOR THE FAMILY.

Speak Softly.

Speak softly, gently ever!
There is no wiser part;
For harsh words pierce like steel
The yearning, loving heart.
As gems reflect in brightness
Every flitting beam,
Let words reflect in kindness
Love's sunny, love-lit gleam.

Speak softly, gently ever;
There is no better plan—
For angry words can never
Effect what kind ones can.
For, oh! a soft word spoken
May move the stubborn soul,
That still would prove defiant
Should words of thunder roll.

Speak softly, gently ever!
Words breathing naught save love!
And soon our blighted Eden
Will bloom as realms above!
For faith and fond affection
In true-love knot entwined,
With firmer cords than tempered steel
Each happy heart can bind.

—*Scottish American Journal.*

Disobedience Punished.

Robert Carter and Walter Kingdon were friends as well as school-fellows, and their friendship for each other often led them into difficulties. Walter, a good tempered boy with an open, truthful disposition, was the eldest son of John Kingdon, one of the coastguard men stationed at Staddon on the Devonshire coast. He had one brother, Lewis, a small boy of ten, who was his constant companion, following him about like his shadow.

Robert Carter's character will be seen from the following narrative: He had not lived long at Staddon, but had come with his father and mother some three months before the events we we have to record. As the fathers of Robert and Walter followed the same calling, it was natural for the two boys to be much together; but poor little Lewis found a vast difference since his brother had taken up with his new friend. The two boys were always whispering together, and would cease their conversation when he came near, making him very uncomfortable.

Mrs. Kingdon did not notice their behavior, and John, being a good deal from home, knew very little of Robert, who was always very plausible and quiet in the presence of his elders. One evening a visitor came to the Kingdon's little white cottage on the cliff. This was an Irishman, named Brian Molloy, who had known John when on a coastguard station on the west coast of Ireland, not far from the cliffs of Moher, which in some places are seven hundred feet high.

The two old friends sat on the bench beside the cottage door for hours that evening, looking out to sea, and talking of the excursions they had made together in the old days; and at length the conversation turned upon bird-nesting, which had been Brian's occupation in his youth before the act of Parliament for the protection of small birds had been passed. Walter and Lewis listened open mouthed to Molloy's tales of hair-breadth escapes. How he used to be let down over the cliff by a rope, and would creep about from ledge to ledge of the perpendicular rocks, taking the young ones from the nests, gulls, puffins and curlews; then at a given signal the men above would haul in the rope, and he would rise to the top of the cliff again.

"And what did you do with the birds," questioned Walter, eagerly; "did you eat them?"

"Sure no, my jewel," replied the Irishman, "we just boiled them down for the sake of the oil. Faith, it was foine pleasure to be down there on the rocks with the say below and the blue sky above ye, and tame it was when one got onto firm ground again. I'd do it again if the Government would let me; for it's dull work tendin' horses, which is what I've done for livin' iver since."

After this the conversation changed to other subjects, and Molloy told his friend how he had come to Plymouth to see his old mother, who lived there with a married daughter; and how he had found out quite by accident that his old friend was in the neighborhood. The boys, no longer interested, ran off to play and talk over the wonderful tales they had heard.

Carter and the two Kingdons went to school at Turnchapel, a small village about a mile and a quarter from their own little Cove. On the Saturday follow the Irishman's visit, it being a whole holiday, Bob came running into the Kingdons' cottage to fetch Walter for a ramble on the cliffs.

"Can I go mother?" asked Walter.

"Yes, Wattie; but you must take Lewis too, for I want to clean up to-day; so you shall take your dinner with you, and you may bring Bob back to tea at five if you like. Take care of your brother, and don't go to the part where the cliff is breaking away, mind; your father says it is very unsafe there."

"All right, mother," he replied, and the three boys started off together. For sometime the amused themselves on the soft turf, but after they had eaten their dinner they played at marbles and leapfrog till they were tired of both, and now sat under a big rock and talked of all they meant to do when they should be grown up. At length Walter said:

"I do like that Brian Molloy, father's Irish friend; he is so brave. Only fancy, Bob, being let over the cliffs by a rope as he was."

"Well," said Robert, "I don't see much in that; you see he was used to it all his life."

"But he must have begun some time," said little Lewis; "he wasn't always a man, you know."

"You shut up, youngster," was Bob's curt reply, "and don't try to teach those older than yourself."

Lewis said no more; he was getting used to Bob's rough speeches, and his brother did not take his part as he had done a while ago. By and by Carter spoke again:

"I say, Wattie."

"Well," said Walter.

"Let's go and look for a gull's nest."

"All right. Come on, Lewis. I hope we shall find one; but it's hard to get at them—they build so far down."

The boys now walked along the verge of the cliff, peering far down, but for sometime nothing but clumps of samphire and bunches of sea-pink were to be seen. At length, however, a shout from Bob, who was in advance, brought the others to his side.

"There—there—don't you see," he cried excitedly; "down there, on that ledge of rock among the tall grass—can't you see two young birds? Look! they're opening their beaks. Oh! if we could only get them before the old bird comes back."

"Well, we can't," said Walter, quickly; "there isn't a hole to put your foot in, and it's too far to reach over. No one but Brian Molloy with his rope could get that nest."

"You're afraid," said Bob with a sneer. He was by no means courageous himself, but he always talked as if he were.

"No, I'm not afraid, Bob, but I can't get that nest without a rope, if you can; why don't you get it yourself?"

But that was not what Carter wanted. He had made up his mind to have the nest, and meant to make Walter a cat's-paw. He unfolded his plan. Walter was to lie down on his chest and lean over the edge; Bob was to hold him fast by the legs, and Lewis to clutch hold of Bob.

"Oh, Bob!" said Lewis, quickly, "I'm sure father and mother would not like us to do it. Suppose Wattie should fall over! You know mother said we were not to go to the loose part of the cliff."

"You hold your tongue, little stupid," said Bob, "and don't preach. I'm not wanting to go to the loose part, am I? It's a good half-mile from here; you do as you're bid, and you won't be blamed."

Poor little Lewis felt very sad as his brother took off his jacket, flung himself on his face, and crawled to the edge of the cliff; but he held on to Bob with all his might, determined to do his best to support his brother. But Walter's arms were not long enough to reach the nest, though he could see the young birds just below his hand. He stretched over still further, and then a cry burst from Robert's lips, for he found that the grass was giving way under him. Walter was too far overbalanced to save himself, and, to the horor of Lewis, both boys went over the edge, and fell crashing down, uttering piercing cries for help. Lewis only just escaped by throwing himself full length on the ground, where he lay and trembled; but he soon crawled to the edge and looked over. Both nest and boys had disappeared; there was not a sign of the accident except the ledge covered with red earth where the young birds had been, and a bare spot on the top where the turf had given way under Carter's weight. With trembling limbs Lewis ran home to tell the dreadful news, and soon the fathers of the missing boys were on the spot with ropes, followed by the womenkind shuddering and crying. It seemed all too dreadful to be credited.

Then followed a time of anxious suspense. John Kingdon was lowered by a rope down the face of the cliff, and brought up first one boy, then the other—both insensible, scratched and bruised. A doctor had been sen for, and soon came, when Walter and Robert were taken home on stretchers. Walter's injuries were not serious, as he had not fallen very far. His father found him on a grassy ledge of rock; but the doctor pronounced that Carter would be a cripple for life. Poor boy! his punishment was indeed hard; and often on his sick bed he wished he had never coveted the bird's nest, but had been content to leave the young sea gulls in their rocky home. Walter doesn't care to go bird's-nesting now, and Lewis never goes to the edge of the cliffs; the shock was so great that the poor boy has never gotten over it, though now almost fifteen.—*British Juvenile.*

The Drummer Boy.

It was on the morning of September 21, 1863. Few rising suns ever shone upon a more terrible scene than that presented this morning on the battle-field of Chickamauga. The forms of hundreds of brave men lay cold and silent in death, remaining as they had fallen in the heat of the conflict, while bravely fighting. The silence of death brooded over the field, and death indeed was there in all its terror—silence rendered doubly so by the closing echoes of the terrible carnage of the past two days. The wounded had been cared for as far as possible, and now was consigned to the survivors the solemn duty of laying to rest the last remains of their beloved comrades. There lay husbands, fathers, brothers, with no one to shed a parting tear except their sturdy companions in many a weary day of toil and bloodshed.

Suddenly there rang out upon the scene of stillness the sound of a drum, long and loud, rolled out the morning reveille, startling both men and officers, coming as it did, from the midst of where all was thougt to be silent in death. The surgeon was sent to investigate. Far out among the dead he found a little drummer boy. Pale as the silent bodies around him he lay resting wearily upon his drum. The surgeon saw at a glance that all would soon be over. Both legs had been broken by a shell, and from the mangled limbs the current of life was fast ebbing away. Strong man that he was, and used to death in all its various forms, he could not tell the boy that his sufferings would shortly end, and he turned away. Going back he requested an officer to go and break the news. The officer went to the boy, and placing his hand softly upon his shoulder said: "My boy, you are badly wounded, but you will be better soon." "I know it," answered the boy; "all night long I have lain, and God only knows my sufferings through the long weary hours; but I prayed that He would let me live to see the morning sun, that I might once more beat the reveille to summons the men to duty as I have so often done before, and He has answered my prayer."

"God is very merciful; kindly answered the officer.

He is always good," said the boy," "but I know what you mean by my being better soon. I am going to die, but I am not afraid of death."

"You are a brave boy," said the officer, "but why are you not afraid to die? The boy placed his little trembling hand in his bossom and drew forth a small pocket Bible. "My mother gave me this when I left home," he answered. "She told me to read it every day, and I have done so. I know that Jesus is waiting with open arms to receive me. That is why I am not afraid to die. I want you to carry it to her, and tell her that I have obeyed her, and that I die without fear, only sorry that I could not once more see her dear face and hear her kind, loving voice." Oh, the Bible! precious book divine! Would to God that all mankind from it would learn Thy holy will, and enjoy Thy blessed promises.

MISCELLANEOUS.

The Largest Farm.

The largest cultivated wheat farm on the globe is said to be the Grondin farm, not far from the town of Fargo, Dakota. It embraces some 40,000 acres, both government and railway land, and lies close to the Red river. Divided into four parts, it has dwellings, granaries, machine shops, elevators, stables for two hundred horses, and room for storing 1,000,000 bushels of grain. Besides the wheat farm, there is a stock farm of 20,000 acres. In seeding time 70 to 80 men are employed, and during harvest 250 to 300 men. Seeding begins about April 9th and continues through the month, and is done very systematically, the machines following one another around the field, some four rods apart. Cutting begins about August 8th, and ends the fore part of September, succeeded by the thrashing, with eight steam thrashers.—*Banner.*

The Sea-Spider or Decorating Crab

(*Libinca canaliculata*).—Of all the crab tribe, this is surely the most fantastic little fellow, and ought to be considered the "missing link" which unites the animal creation to the human, for he has certainly one of the first instincts of civilization, namely, that of attempting to cover himself with extraneous and ornamental garments. He is the dandy of the sea. Bits of sea-weed are his principal reliance, but small objects of almost any kind he will appropriate, even to pieces of stone or wood. One of mine showed considerable taste and an idea of style, preferring always the most gaudy colors which he could find in the tank. These animals will spend hours every day at their toilet, appropriating with their hand-like claws bits of seaweed, *Sertularia*, sponge, or *Tubularia*. One will perhaps place a bit on the tip of his nose, or suspend from it a long, ribbon-like strip of red or green algæ, or affix similar fragments to his legs, elbows, or knees, as we may call them. He does not appear to take these pieces at random, but has the air of selecting them with care, and then leisurly cutting them off from the large fronds with his own nippers, of which he has two pairs, one upon each of his two foremost arms. Having severed the desired portion, he takes it up in one of his hands (for his nippers serve for hands as well as shears), and, placing one end of it in his mouth, evidently deposits upon it a species of mucus or marine cement, which secures the object in the position in which his lordship sees fit to arrange it, and in which matter he is somewhat fastidious. This mucus must have great strength, for in his native element he will walk about thus arrayed, without any danger of his ornaments being washed away even by the rolling surf. In the tank, when his toilet is completed, he will advance to the front or most conspicuous spot he can find and as near to the spectator as he can conveniently get, with a self-satisfied air, as much as to say: "I'm in full dress now; how do you like my style?" I have also had some of these "decorators" who showed a sort of paternal affection for the young actiniæ, each seeming to take a particular pride in placing them, sometimes five or six at once, upon his back, among the bits of algæ already there, and then parading round as if bound to give his pets a free ride.

At certain periods, like all crustaceans, this spider-crab becomes too large for its shelly covering, and is obliged to move out, or rather its house is moved away from it. This is effected by a rupture of the tissue connecting the upper and lower carapace, near the hinder part. The body is first slipped out through this opening, then Mr. Crab slowly draws out his arms, one after the other, just as a man would withdraw his from his coat, and so proceeds until the ten arms are all freed. Its old habitation is left perhaps on a rock, or hanging to a sea-weed, and the most practised eye might be deceived and take it for a living crab.—*Ocean Wonders.*

A Prince Chastised.

Nearly twenty years ago, while Queen Victoria was staying at her summer residence in Balmoral, Scotland, her son Alfred, twelve years old, now Duke of Edinburgh, strayed from the castle and missed his way home. Meeting a stout boy, with a basket of cockles (a kind of shell-fish) on his head, he hailed him.

The lad paid no attention to him. The young prince shouted again, but the sturdy fish-boy merely looked and walked on. Possibly he resented the rather peremptory tone in which he was called.

The prince for his part, was used to being obeyed by peasant boys, and the rudeness or stupidity of this one made him angry, and he repeated his command in a still fiercer tone.

"Here, you fellow, show me the way to the castle, I say!"

"I dinna kin't," said the boy, still walking on.

"Tell me, or I'll knock your basket off your head!" screamed the prince.

"Na, ye winna," said the boy coolly.

At that the young prince ran after him in a rage, and with a spiteful blow sent the basket tumbling to the ground, scattering the cockles in the dirt.

Then there was a scuffle, and the fish-boy soon punished the prince so smartly that he was glad to break away and run.

It happened that one of the royal attendants, who had been sent in search of the missing prince, caught a glimpse of the fight and ran to the rescue.

Of course, the young peasant had committed a serious offence in daring to strike a member of the royal family. He was collared, and led to the castle, sobbing with fright, but stoutly pleading his cause. He protested that he did not know "wha the gentleman was," which was undoubtedly true. He was simply resenting the loss of the fish.

Before they reached the castle Alfred exhibited a generosity worthy of his high birth. A little reflection had shown him the right of the matter.

"I was the one to blame," he said. "Let the boy go."

The attendant, however, had no idea of letting the boy go. He should give account to the Queen, and she must say what was to be done with the fellow who had assaulted her son.

The little Scot fairly quaked with alarm when he found himself shut up in an ante-room of the castle awaiting his sentence. Alfred, however, had been the first to see the Queen, and he told her the whole truth about the encounter, taking the fault entirely to himself.

Soon one of the Queen's chaplain's quietly entered the ante-room, and kindly asked the fish-boy his name, and residence, and occupation, and talked to him in such a gentle, assuring way that his fears were quite soothed.

Then the chaplain made him tell the whole story of his difficulty with the young prince, and when this was done, he smiled and told him that the Queen had said he was to be taken into another room to eat a nice supper.

Half an hour afterwards the same clergymen came again, and informed the now delighted boy that Her Majesty regretted the damage done him, and had sent him five shillings to pay for his loss and delay.

The happy boy scampered home with his money, not forgetting to gather up his basket of cockles on the way. His mother, who was a widow and poor, was as much pleased as himself; but the joy and pride of both were vastly increased when next day a messenger came from the kind-hearted Queen to make further inquiries and offer friendly aid. The result was a fortune indeed to poor young Donald, for the royal bounty sent him to school, and finally apprenticed him to a profitable trade.—*Youth's Companion.*

SECULAR NEWS.

In Richmond, Va., on 30th inst., a memorial service, under Roman Catholic auspices, of course, took place in honor of the late Prince Imperial. There was great display.

The yellow fever continues its deadly march, though manifestly less panic prevails either in Memphis or elsewhere. Louisville, Ky., is quarantining this year. Cairo observes special precautions, and so does Chattanooga. From Granada there is said to be an exodus, and one can scarcely wonder at it in view of the terrible past.

Hogs in large numbers are dying of cholera in Robeson county. One gentleman lost over fifty.

One and a half million of pounds have been expended in the Zulu war, and three millions more are called for.

Five ladies were drowned lately on the St. Lawrence river by the capsizing of a boat.

First bale of new cotton received at Albany, Ga., on the 30th ult. Sold for 21½ cents.

A submarine diver met with a horrible death in New York harbor on the 30th ult. The pipe of the submarine armor bursted beneath the water and his signal to be drawn up was mistaken.

The Mt. Airy *Visitor* says: Mt. Airy, N. C., boasts that organs—handsome organs—are manufactured within her limits. Something no other State in the South can claim.

CONSTANTINOPLE, July 30.—Prince Alexander, of Bulgaria, has telegraphed to the Porte that the Turkish troops have violated Bulgarian territory near Dubnitza, and that Bashi-Bazouks are pillaging and assassinating. The Prince demands their immediate recall.

Chief Special Agent Parker, of the Postoffice Department, at Washington, has received advices from his forces in Texas that the posse working under the direction of the Special Agents have succeeded in capturing, in Northern Texas, a gang of twelve highway robbers.

Long Mott, another of the Fort Worth gang of mail robbers, was recently convicted by the United States Court for the Western District of Texas, and sentenced to ninety-nine years in the penitentiary. The officer who pursued three members of this gang into Colorado has returned with two prisoners and satisfactory evidence that the third party is dead.

$777 A YEAR and expenses to agents. Outfit free. Address P. O. VICKERY, Augusta, Maine.

Factory Facts.

Close confinement, careful attention to all factory work, gives the operatives pallid faces, poor appetite, languid, miserable feeling, poor blood, inactive liver, kidneys and urinary troubles, and all the physicians and medicine in the world cannot help them unless they get out doors or use Hop Bitters, made of the purest and best of remedies, and especially for such cases, having abundance of health, sunshine and rosy cheeks in them. None need suffer if the if they will use them freely. They cost but a trifle. See another column.

TRY THEM YOURSELF.

PALO, IONIA, MICHIGAN, Feb. 27, 1879.

Messrs. Craddock & Co.—Gentlemen: Fifteen years ago I used your three remedies with grand success, and now write to ask if you are still in business, as I want more of those EAST INDIA REGULATING PILLS. After twenty years' suffering with *Chronic Costiveness* they entirely cured me. I now want them for a friend. Answer at once. CHARLES A HAWLEY.

MISCELLANEOUS.

THIS NEW
ELASTIC TRUSS

Has a Pad differing from all others, is cup-shaped, with SELF-ADJUSTING BALL in the center, adapts itself to all positions of the body, while the BALL in the Cup PRESSES BACK THE INTESTINES JUST AS A PERSON WOULD WITH THE FINGER. With light pressure the Hernia is held securely day and night, and a radical cure is certain. It is easy, durable and cheap. Sent by mail, postage paid. Circulars free.

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THE GENUINE
DR. C. McLANE'S
CELEBRATED
LIVER PILLS,
FOR THE CURE OF
Hepatitis, or Liver Complaint;
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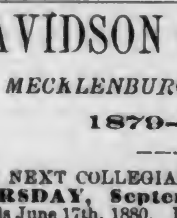

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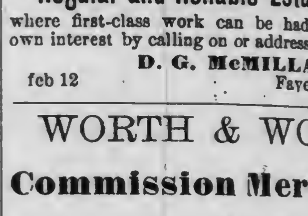

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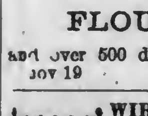

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For the N. C. Presbyterian.

COMMENTARIES ON THE BIBLE.

Rev. L. C. Vass, Newbern, N. C.:

REVEREND AND DEAR BROTHER: Considerable delay has occurred in complying with your request. This has been due to two incidents, very frequently occurring in the experience of travellers: The change of postoffice address some four or five times in two months of absence from home, and the separation from baggage. No need for this explanation would be due, but for the announcement of the editor of the NORTH CAROLINA PRESBYTERIAN, some weeks since, that this series of papers on "Commentaries on the Bible," might be expected very soon. If any apology is due for the liberty used, in addressing these papers to you, it is readily found in the fact that the preparation and publication of them is due to your request; and farther, that the attention of the readers of the PRESBYTERIAN will be, most probably, better called to the subject in view of the properly high regard in which you are held by them, especially by the younger ministers of your synod.

A few preliminary statements and explanations are in order.

The writer begs, in the outset, to disclaim all pretentions to dictate or authoritatively advise, respecting the work introduced or presented, (though already known) to the attention of readers. The ability to give advice in such matters is far below the measure, which opportunity might be presumed to justify. Farther, few need to be reminded, that no one of common prudence, undertaking to recommend commentaries, is to be held responsible for all the views presented in such works, whether critical, expository or homiletic. Commentaries hold no higher position than that of helps to the right study of the word of God.

Commentaries may be divided as to purpose and plan, into:

1. Critical interpretations of the Text, involving all that relates to the integrity of text, grammatical and logical interpretations—the meaning of words as deduced from etymology, usage, scope and context and the structure of sentences; furnishing the ground for sustaining or correcting our authorized version of the original language of the scriptures; and their right exposition as teaching what we are to believe concerning God, and what duty God requires of man.

2. Expository comments, whether based on critical, which are not at all or not fully presented, but giving the author's views of the meaning of God's word, as it appears in our version.

3. Homiletic or practical application of the truths set forth in Scripture as the rules of faith and practice. To this latter class are to be assigned all works which are in the form of lectures on portions of Scripture whether in order or by selections. In a wide sense many sermons, especially such as those of Davies, or some of Ryle's works, may be embraced in this class. In some commentaries we find specimens of all these kinds of exposition. Others are confined mostly to one kind. Then farther, we have commentaries on the whole Bible, or on the larger part of it—on the Old Testament entire or nearly such. On the New Testament entire; and some on parts of the Old and others on parts of the New.

COMMENTARIES ON THE WHOLE BIBLE—OR NEARLY ALL.

1. *"The Assembly's Annotations."*—This work was not issued, as many suppose, under the orders or authority or auspices of the venerable "Westminster Assembly of Divines." It was, however, the production of authors, some of whom were members of that body and all more or less disposed to sustain the current expositions of Scripture which underlay the theology of those eminent in that day, for their attachment to evangelical sentiments. But the work, though still in print, has been so far suspended by later, fuller and more carefully prepared while equally sound works, that the possession of it is not specially important, except as it presents an element in the history of Biblical study, and especially of the development of the doctrinal views formulated in the church synods of the century and a half succeeding the era of the Reformation.

2. *Clark's Commentary.* Dr. Adam Clark needs no introduction to the literary or theological world. He was doubtless a man of varied and extensive *learning* though *information* would be a better term. His judgment is not trustworthy, however. On matters generally accepted as decided, he has a peculiar proclivity to set forth something new, and often strange. It may be well said of him as has often been said of others, rather celebrated for novelty than soundness, "his new views were seldom true, and his true views as seldom new." He is well known as the most eminent expositor of the whole Bible, of decided Arminian affinities, if not convictions. For such as can afford the expense, it is well to own Clark's commentary, if for no other purpose than to see what has been said "on the other side."

3. *John Calvin.*—With the exception of the book of "Revelation" and a few books of the Old Testament, Calvin has left a most extended as well as learned exposition of the whole Bible. Had he never written his Institutes, his letters on numerous extended tracts, controversial and didactic—in short, had he left only this commentary, we might justly have been filled with admiration that such a work had been prepared by one who died at fifty-four years of age. His life was one of sufficient activity and his occupation in the "care of all the churches" one of sufficient labor and responsibility, to have released him from the duties of the student's chair without the necessity of an apology by him, or a criticism by others for indolence. The more composition and mechanical work of writing fills us with astonishment, and yet his work is not superficial—not pages of verbiage to express one or two ideas—nor one filled with quotations from authors never read, and the margins of the pages crowded with pedantic display of learning. He deals but little in minute criticism, but when he undertakes this style of comment we are satisfied by the result reached that his processes were sound. It must be remembered that in his day the critical apparatus for the Biblical scholar was comparatively meagre. Calvin has but little to say of authorities, but he understood the Bible in the original laugnages, and his sound judgment and powerful faculties of clear reasoning, led him to a soundness of criticism really equalled, perhaps never excelled, by those of modern days whose lives have been spent amidst libraries of lexicons, grammars, and elaborate systems of hermeneutics. His well-known principles of theology are by no means concealed in his commentaries, and those which have survived all the conflicts of opponents, the misrepresentations of the uncandid and misstatements alike of friends and foes, are set forth in his commentaries as the clear expositions of the Scriptnre, divested of the technicalities as well as the metaphysics of the day, which might excite prejudice or elicit opposition. Thus that constant reverence for Scripture which he taught in his celebrated saying, "When God hath shut His holy month let all men be silent," at once led him to avoid, alike rash speculation and positive dogma, and taught his readers to "receive with meekness" the pure word of God, clearly and solemnly set forth.

To those who may have read the quotations from an article in the *Southern Presbyterian Review* of April, 1876, given in an editorial of the PRESBYTERIAN of July 2nd, it is not necessary to add anything farther respecting Calvin as a commentator. It may, however, be stated that Dr. Tholuck honored himself and gave an excellent impulse to the right study of the Scriptnre, by editing an edition of Calvin on Psalms, and on the New Testament about forty-five years ago, and we have now, his entire commentaries accessible in an excellent translation into English under the auspices of T. & T. Clark, of Edinburgh. Those who are not prepared to purchase the whole, can procure such parts of the work as they desire. To the scholar familiar with the Latin the volume above noticed, edited by Dr. Tholuck will be acceptable, and may now perhaps be had at cheaper rates than the same parts of the work as translated into English. The Latin has been pronounced as almost as pure as that of the Augustan age. Those who prefer the English translation will do well to procure the commentaries on the New Testament and that on the Psalms, if they are unable to purchase others. Calvin's views of the principle of interpretation of the Messianic Psalms partake very much of the peculiarities of others of the period in which he lived, and doubtless greatly influenced those who have made those Psalms subjects of special study for nearly three centuries since. They belong to that kind of interpretation which recognize some sort of *double sense* in the language of the inspired penmen; that is, that while the writers predicted, *primarily*, the charactor, fortunes and destiny of David or of Solomon and the church of God, under the old dispensation, they so described them as to set forth the person, character, and destinies of Christ and His church under the New Testament dispensation. While there are doubtless many prophecies, both in the Psalms and other writings in the Old Testament, which are *typical* prophecies, setting forth by predictions what pertains to types of our Lord and His church, thus involving the great truths, ultimately unfolded in the antitypes, there are doubtless others, in which we have *direct* statements of the great and glorious things of the "latter days," description of our Lord's person, feelings in view of His sufferings and the "glory which should follow" in His resurrection, ascension and mediatorial kingdom. With this modification, however, Calvin will be found an eminently safe guide to the right apprehension of what was "written in the Law of Moses and in the prophets and in the Psalms "concerning" "Him who was to come." The student of the Scriptnre, by the careful examination of Calvin on the Psalms and the New Testament, even should he not find means of studying his works on the prophecies, will be able to lay a good foundation for a full knowledge of the great central truths of revelation, those which set forth Jesus Christ and His salvation.

Yours truly,
B. M. SMITH.

The French Protestants, with a population of 700,000 souls, contribute 1,000,000 francs a year for home and foreign missions, sustaining missionaries in the south of Africa, in Senegal, and in Tahiti.

For the N. C. Presbyterian.

"CONVICTION OF CONSCIENCE."

There are three ways of deciding a question of duty: by signs, by "conviction of conscience," and by law and facts. If the question were, whether I ought to go or not go on a certain journey, and I should determine some day on starting down the street to go if I met a man first, or not to go if I met a woman first—this would be the method by signs. If I *felt that I ought* to go and should determine therefore to go—this would be the method by "conviction of conscience." But if I studied diligently to know all the facts that had a bearing on the question and to see what course was, under the circumstances, in harmony with the law of duty, this would be the method by law and facts.

Against the second of these as a method of deciding questions of duty, some objections may well be made. In the first place, a *conviction* is a result of looking at reasons, and a true conviction of conscience is the state of mind which results from looking at the moral relations involved in the question about which the conviction exists. If one decides a question of duty without studying these relations, his state of mind is no more a conscience, than the image which one may form in his mind of an object without looking at the object, is a perception of sight. None but those who study to know their duty act conscientiously; for to act conscientiously is to act in conscious harmony with conviction.

Those who do not study to know their duty may act from superstition, laziness or pride. Superstition is the putting of extra human power in figments. This "conviction" to which appeal is too often made is a figment; and in it is vested an oracular power of deciding questions of duty, a power not possessed by man.

The appeal to "conscience" instead of to law and facts is the easy way of the lazy man, who therehy escapes the hard work of investigation and study.

It is also the way of the proud man. Doubtless, the longer a man walks in the path of uprightness the easier it becomes for him to decide which is the right path; and the ideally perfect conscience at once and unerringly perceives and unhesitatingly chooses the right, however complicated the question. But this quickness comes from practice in judging of right and wrong—never from neglecting to judge. It is the part of pride to take that method by which one can as easily and quickly decide as a perfect conscience by the right method.

F. P. H.

For the N. C. Presbyterian.

THE ENO CHURCH.

Editor of the N. C. Presbyterian:

DEAR SIR:—In your issue of the 7th of May, and under the head of "The Eno Church," we discover some slight mistakes in the printing, which we will be very thankful if corrected in your next. In reference to the Eno and Hawfield settlements, we said *The residents lived at from eight to twelve miles apart, intermarried, and were neighbors.* In the eldership, Ely *Lindsey*, not *Birdsey.* In the parable, *importunate* for *unfortunate widow. Phillips in the singular, and three Paisleys.* The object of the writer in naming these old divines (of which you only gave a part) is to show how many have passed away (apparently in so short a period), who have labored in the old church more or less, some as stated supplies, others that voluntarily gave their assistance on particular occasions; all whose names we love to remember, and though dead, yet speaketh.

LAYMAN.

DESPONDING PEOPLE.

"Why art thou cast down, O my soul?" How many have echoed this question of the Psalmist! Trials come to us which we cannot shake off in a moment, and which weigh us to the ground. Sometimes they come without a note of warning, and are therefore the harder to be borne. The young soon rally. They weep, but soon they smile again, for hope is strong within them, and the future is bright with promise. It is not so with those who are in advanced years. Their powers of body and mind are failing; their earthly work is nearly done; and already the shadows of night are falling upon them. No wonder, then, if they long for rest. No wonder if, in a desponding mood, they cry, as did discouraged Elijah in the wilderness: "It is enough; now, O Lord, take away my life."

There are losses which it is hard to bear. Death enters the home unbidden and takes away a dear companion and loved one from the family circle. There is a vacant place. No more will be seen that familiar face; no more will be heard the tones of that familiar voice. There are tears which start unbidden at the memory of a great loss, which can never be replaced. The thought which David uttered when he heard that his child was dead brings a ray of comfort: "I shall go to him but he will not return to me."

But there are trials worse than those which death can bring. It was not the child which died early, but the one which lived to manhood, which brought greatest sorrow to David. The king could banish a rebellious subject from his kingdom, but the king was a father, and he could not banish the son from his heart. A living sorrow cannot be forgotten. It cannot be buried under ground. It is with us by day and in the wakeful hours of night. We may not speak freely of it, but it dwells with us and throws a shadow upon our pathway.

There are losses in business which make one despondent. Hard earnings and scanty savings are swept away. The gains of years are sunk in a day, and then must come painful self-denial and sacrifice. The house must be sold; and, in age it may be, one must begin again the struggle for a support. Then comes failing health, and the cup of sorrow seems to be full to overflowing. The brightness is taken from life; the footsore and weary pilgrim longs to reach the end of his journey.

Child of despondency,—look upward! Though clouds and darkness are round and about you, take courage. "Hope thou in God," and all will yet be well. Keep a good conscience and do the best you can, and look to the future with unshaken confidence. God cares for His own, and will forever care for them. Fear not, then, but rejoice, for the clouds will break, the darkness will scatter, and the light—even the light from heaven—will flood with noonday brightness the path in which you walk.

God lives and reigns. He who watches the flight of the sparrow and growth of the lilly watches over you. He who led His ancient people through the Red Sea and through the wilderness into the land of promise will lead you into a better land than that. "Hope thou in God." Bear your trials with a Christian spirit, and peace will come to your troubled soul. Break forth into singing as you view with the eye of faith a brighter day and a brighter home than you have known on earth.
—*Methodist.*

I MAKE NO PROFESSION.

Yes you do—we beg pardon for saying so. You have made one just now. You have professed not to make any profession. And in the very words you contradict yourself.

There are some other articles of profession which you have made repeatedly. For instance, you profess a high regard for consistency. And because your regard for consistency is so very high, you have gone on in inconsistency. Professing to appreciate rectitude and truth and duty, you have lived without even attempting a course of life in which these excellencies shall control the whole heart. That is because true-heartedness within, and true dutifulness in conduct without, are so very important, therefore you have tried neither. In fact, dear high-tone, fault-finding, critical onsider, you are not only a professor, but one of the class of most inconsistent professors in the world.—*Exchange.*

ANTE-MORTEM.

BY MARGARET J. PRESTON.

How much would I care for it could I know
That when I am under the grass or snow,
The raveled garment of life's brief day,
Folded, and quietly laid away;
The spirit let loose from mortal bars,
And somewhere away among the stars,
How much do you think it would matter then
What praise was lavished upon me, when,
Whatever might be its stint or store,
It neither could help nor harm me more!

If, while I was toiling, they had but thought
To stretch a finger, I would have caught
Gladly such aid to buoy me through
Some bitter duty I had to do;
Though when it was done, they said, (may be,
To others—they never said to me—
The word of applause so craved, whose worth
Had been the supremest boon on earth
If granted me then,) "We are proud to know
That one of ourselves has triumphed so."

What use for the rope, if it be not flung
Till the swimmer's grasp to the rock has clung?
What help in a comrade's bugle-blast,
When the peril of Alpine heights is past?
What need that the spurring pean roll
When the runner is safe beyond the goal?
What worth in eulogy's blandest breath,
When whispered in ears that are hushed in death?
No! no! if you have but a word of cheer,
Speak it while I am alive to hear!

—*Frank Leslie's Sunday Magazine.*

CLERGYMEN LIKE THE STAND-BYS.

The simple presence of such persons in the church is of itself to every minister a powerful help and encouragement. He is glad, of course, to see new faces coming in from time to time. The poor mother, who is a stand-by at home, who has a breakfast and a husband and half a dozen children to get ready in the morning, so that she herself can come out only now and then, whenever she does come is seen with pleasure. The young men of his flock, the flowers of the kingdom, whose eyes and religious natures open usually only in the latter part of the day, but who occasionally, under the inspiration of a new suit of Sunday clothes, blossom out in the forenoon, excite in him, till he learns better, a gleam of hope. The religious casual, the small and infrequent worshipper described by Horace, owning a pew, but occupying it so seldom that when he does use it it has to be found for him by the sexton, is not by any means unwelcome; and there is always an inspiration of some sort in the great crowd of strangers who appear on Sunday nights when it has been advertised that he is going to speak on the kingdom of Satan, or the doings of the devil, or the sowing of wild oats, or some kindred theme. But after all it is the stand-bys, the men—generally old ones—and the women living often farthest from the church, who are absolutely sure of being in their places punctually every Sunday, Thanksgiving and even Fast Day, whatever the season or the weather or the subject may be—these are the ones that he looks upon with special delight and finds to be the fountains of his great earthly inspiration.—*Sunday Afternoon.*

LET GIRLS BE GIRLS.

One of the crying evils of the times is the tendency and disposition of girls to get through girlhood hurriedly and get into womanhood, or rather into youngladyhood without waiting to enjoy the beautiful season of girlhood. Speaking on this point, Bishop Morris says: "Wait patiently, my dear children, through the whole period of your girlhood. Go not after womanhood; let it come to you. Keep out of public view. Cultivate retirement and modesty. The cares and responsibilities of life will come soon enough. When they come you will meet them, I trust, as true women should. But oh! be not so unwise as to throw away your girlhood. Rob not yourselves of this beautiful season, which, wisely spent, will brighten all your future life."

INFIRMITIES OF TEMPER.

BY MARGARET E. SANGSTER.

I think more downright unhappiness and misery are caused by ill-temper in the home than by all the embezzlements, infidelities and crimes put together into which poor human nature falls. One individual, man, woman or child, is possessed of an arbitrary, overbearing or furious temper. You never know at what unfortunate moment this temper will explode. A chance word, an unlucky allusion, or a mistimed jest, will set it off, for the fuse is always laid and it needs but one touch of the match. Five, or six, or ten people shall be made temporarily wretched because one person, unconsciously perhaps, yet supremely egotistic and selfish, has never learned to control his disposition and bridle his tongue. It may be the head of the house, who is apt to be cross at breakfast time, and he goes away to business, leaving a weight of depression behind him which he is wholly unable to estimate or measure. It may be the mother who gives the reins to fretfulness or who looks like a martyr when everybody is trying to please her. Her husband carries the thought of her face to his counting-room, and the children miss their lessons and receive discredit marks because they did not get well-started for the day. Even a child, who is wilful, capricious, and stormy in mood, can overshadow a family and lessen the sum of its daily delight.

A great many ill-tempered people are very good in some other regards. They are truthful, generous, and kind. They will go all lengths to do you a service. They will divide their last dollar with you, and sit up with you when you are ill and suffering. Yet they will not scruple to trample on your ordinary comfort, to wound your feelings constantly, and to mortify you by outbreaks of passion when they ought most to be patient and courteous.

What is to be done about it? For one thing society is to blame. We must cease to look upon an infirm temper as a venial offence. We must let the person who habitually indulges it understand that he cannot be at once a bear and a saint. We must not talk or think of a bad, by which we mean an irascible, vindictive or malicious temper, as a misfortune to be pitied merely. It is rather a trait to be condemned and a sin to be ashamed of. The ill-tempered person should be met by reproof and by good-humored but constant resistance. Too often he carries all before him. For the sake of peace everybody keeps quiet. It is an old lion, and who shall stir him up? The abject submission of friends and kindred to the ill-temper of some one they both love and fear intensifies and augments the evil.

The ill-tempered adult was once a child. The fault was once manageable. On parents and preceptors, then, a heavy responsibility lies, since theirs is the duty of right training.
—*Christian Weekly.*

QUESTIONABLE AMUSEMENTS.

Many professed Christians are always saying, why am I not permitted this or that enjoyment? They seem desirous of going as near Satan's ground as possible. Well, if their hearts are there their bodies might as well go with them. It is a poor service such render the Church. A poor soul—an interesting young lady, a member of the Presbyterian Church, complained that she was so tired one morning that she did not know what to do. Upon being asked what had wearied her so, she replied that she had danced all night and had such a good time. She was infatuated with the amusement; and as her feet were blistered with the dance, she had neither heart nor strength to go to the church or the prayer-meeting. Poor girl, she never had interest enough to lead her to tire herself in work for the Lord. The Christian goes to the Theatre night after night; sits in the warm room, stifled by impure air until eleven o'clock, listening to mimicry and mockery until real life and true religion are distasteful. What bitter complaints such make if the minister's sermon should exceed thirty minutes on a beautiful Sabbath morning!

But why try to carry water on both shoulders? Why attempt to carry the name on the church roll and the heart in the world? When actions say, "Lovers of pleasure, more than lovers of God," why not avoid the burden and inconsistency of church membership?

That there is much virtuous enjoyment in the world of a secular sort, none but the blindest would deny: Christianity secludes us from none of it. Those who keep their eyes half way open cannot fail to see that there are many things which pass for amusements which are evil and only evil in their tendencies. From all these our better convictions of right and wrong, as well as religion, would seclude us. Great leniency is sometimes a great curse. A proper restraint is wholesome and always a great blessing.

It was a wise man who rejected the coachman who boasted of his skill in driving within a foot—yea, an inch of the precipice with safety. It was wise in him to employ the man who said he did not know how near he could drive to the edge, for he had always kept as far away as possible. It is wise for the strong Christian to deny himself those indulgences which may cause a weak brother to stumble. It is always safe to stand aloof from *questionable* practices. It is better every way when at the sea-side or watering places, or summer resorts, to stand by the church, the prayer-meetings, or Christian ordinances, than to frequent the ball-room, the theatre, or to squander hours at the gaming table. You cannot mix the two in practice and enjoy both.

Beware of those doubtful amusements in which the world is so anxious to have Christians indulge. It is only to drown a conviction which their votaries feel which the consistent conduct of God's children condemns, and which is of an evil tendency, if not actually wrong under all circumstances in itself. By the sorrows of those who have suffered conviction and feel drawn into the whirlpool beyond recovery; by the sufferings of those who have lost character and position and health; by the agonies of those who now occupy a culprit's place, led there by the evils of *doubtful* things, we beseech you to "abstain from the very appearance of evil."
—*St. Louis Evangelist.*

SENSIBLE TALK.

Emily Huntington Miller has been giving some sensible talks, which deserve the attention of every sensible girl in the land. She says:

"What better is she for education if she persists in silliness, and loudness, and obtrusive manners. Her researches among the treasures of science, and familiarity with the thoughts of genius, are of no value if they cannot furnish her with subjects for conversation more mighty than the gossip of society, the scandal of the day, and the probable intentions of young men who never had an intention in their lives, and are not capable of one until their brains acquire more solidity. Her artistic accomplishments are absolutely worthless unless they teach her how to beautify and adorn her home, how to distinguish the false from the true, how to be in her own person an embodiment of that grace and purity and chaste beauty, which the world worships in the marble and canvas of the old masters; unless they teach her a radical abhorrence of all the hideous distortions of fashions; of outward show, with inward untidiness; of tawdry ornaments, obtrusive finery, and unclean trailing tatters. Of what avail is it that she knows every law of her own body, and can trace for you with scientific accuracy, the working of every organ, and the linked steps of each wonderful process of life, if she lives in daily violation of them all; laying a murderous hand upon respiration and circulation; lunching at midnight upon fruit, cake, and pickles, and dreaming unutterable things in a room with all the windows hermetically sealed?"

LITTLE OFFICES OF LOVE.

In our Lord's own life it is manifest that He did, day by day, a multitude of things for the mere sake of soothing trouble, of calming irritation, of smoothing asperities, of producing amiable feelings. While He instructed men, while He inspired them with noble heroisms and ambitions. His life was also filled up with a thousand small shades of goodness, whose very nature it was to make men contented and happy, and His example is quoted for our imitation, "For even Christ pleased not Himself."—*Faith and Works.*

FALSEHOOD.

Of all the cowardly, unmanly acts in the whole range of sin a lie is the most contemptible. To a healthy mind a deliberate lie is impossible; it is absolutely incompatible with an honest self-respect. No matter whether the lie is discovered or not, the utterer is conscious that he is a liar when he looks at himself in the mirror. The man who lies, and has ceased either to feel shame or sorrow for falsehood, is the most degraded being imaginable, far beneath the maniac and the idiot.

RELIGIOUS INTELLIGENCE.

FOREIGN.

From the London Weekly Review and other sources:

The Marquis of Bute has categorically denied all statements as to his retroversion in matters of faith. He still adheres to Romanism.

Professor Brucke, who has been elected rector of the University of Vienna, is the first Protestant who has held that office since the foundation of the University.

The Rev. George F. Herrick, of Turkey, reports that the circulation of Bibles and religious literature in that country now numbers 140,000 volumes a year. The only mission, he says, which can reach Turkey is a woman's mission.

An Irish Episcopal paper complains of the "difficulty of conducting a Church paper, especially an Irish one. If the editor is impartial, he is stigmatised as a 'Ritualist' by one party, and a Inkewarm Churchman by the other."

Speaking at the Canterbury Diocesan Conference, which was held last week at Lambeth, the Archbishop of Canterbury took occasion to state, as the result of his experience, as well in the diocese of London as in that of Canterbury, that difficulties between clergymen and their parishioners were much more frequent in newly-formed districts than in old parishes. This, he thought, arose from the fact that incumbents of new districts did not hesitate to introduce changes into the churches, which they seemed to regard as in some degree their own property.

The statements of the committee appointed by the General Synod of the Irish Episcopal Church to consider the "present inadequate supply of properly qualified candidates for the work of the ministry in the Church of Ireland," are very significant. The committee could hear of only 108 persons in Ireland who were being educated for the ministry, and some of these were scarcely more than boys, just left school, or entering the university. And if this number is spread over, say, five years, which is a fair calculation, it would give an average of twenty-one candidates each year, while fifty or sixty are required. Besides, several of these will enter the ministry in England, as is evident from the fact that at the recent ordinations, twenty-one Dublin University men were ordained in England, while only seventeen were ordained for the whole of the Irish Church.

Great complaints are being made about the condition of the Episcopal church at Lidsing, a hamlet within a few miles of Maidstone. The roof and walls are terribly dilapidated, the pews partially destroyed, the pulpit is nowhere to be seen, the font is smashed to atoms, and the bell has disappeared. No service has been held for five years, and the inhabitants have to go to another parish. Nevertheless, the living of Gillingham, to which this hamlet is attached as a parochial chapelry, is worth over £500 a year.

The Archbishop of Dublin, in the name of the Irish Episcopate, has informed the Holy See that a meeting has been held with the object of coming to an understanding on the Irish Education Bill; that it was unanimously decided to be unacceptable, and that an appeal in that sense has been made to the Irish members, urging them to obtain modifications. The Pope has written in reply to Archbishop M'Cabe, highly commending the conduct of himself and his colleagues in thus defending the interests confided to them.

A scheme of retrenchment has been adopted by the committee of the Wesleyan Foreign Missionary Society. There is to be a reduction of the grants made to districts everywhere. Strictly missionary districts are to be subject to a reduction of five per cent., and those districts which are of a more pastoral character to a reduction of ten per cent. This course has become necessary owing to the enlargement of the mission field and to the falling off—to the extent of many thousand pounds—in the annual income of the society.

Mr. Klutz, agent of the Church of Scotland Mission at Constantinople and Salonica, was a fortnight ago arrested at Pristina, and his books, tracts, parts of Scripture, &c., confiscated. He was submitted to considerable indignity, and was only released at the prompt interference of the British Consul at Salonica, who was snavely told by the Governor-General that it had been a mistake on the part of the Pacha of Pristina. Mr. Klutz's crime, however, those who know better believe, was that he was the agent in distributing £4,000, in relieving poor Bulgarians whose homes had been burned, whose clothes and chattels were stolen, and whose cattle had been killed by the troops.

The large body of Dissenters from the Russian Orthodox Church who are known as the Old Believers, hitherto not recognized, and practising religious rites under official ban, are to have entire liberty of worship and to be allowed to build churches, become members of city guilds, and engage in industrial and commercial pursuits, hitherto forbidden. These reforms will not be conceded to other ancient sects, as the Skoptys, who practice self-mutilation, and the Rhyetys, who adopt doctrines and practices revolting to social order and public morality. By these reforms 12,000,000 Russian subjects will be relieved from their disabilities.

It is well known that Wick is one of the great centres of the herring fishing enterprise in Scotland. As many as 1,200 boats have been employed at this port during one season, although from want of success in recent years that number has been reduced by one-half. Each boat is manned by five or six hands, forming a total of several thousands of additional population in the fishing season. Last week many hundred of these hardy toilers of the sea landed at Scrabster Pier, Thurso, from Stornoway, on route for the Wick and east coast fishing. An interesting scene was presented on Sabbath in a field at the back of Royal Hotel, Thurso. Several hundreds were landed on that morning, and it appears that veneration for the Sabbath prevented these men from proceeding further on their journey, and they made the roadsides or any better place of shelter their home until Monday dawned. A short religious service was held by the men amongst themselves, reading from the Gaelic Scriptures, and prayer and praise from the Gaelic psalms. Seated on the grass, with heads uncovered, and a reverential expression on every face, the proceedings were very impressive.

It appears that the Canton of Friburg has long possessed, without the rest of the world knowing it, its own native Louise Latan. The *Liberte* tells us that on Friday, the 27th June, "too soon for the weal of humanity, Margaritha Bays, the Stigmatised," died at La Pierraz, in the Commune of Siviriez. The wounds of the Saviour were miraculously stamped upon her body; but she and her kinsfolk were too pious and unambitious, says the above-cited journal, to make proclamation of the extraordinary grace which she had received from on high. The extraordinary supernatural event, however, could not be altogether hidden, and certain "authorized persons" were informed of the fact, and permitted to see the wounds. She was sixty-four years old at the time of her death, and some of her devout neighbors think that the ecclesiastical authorities ought to command an examination, according to the canonical rules of procedure, in order that the preliminary steps may be taken for her eventual canonization. The Roman bishops in Switzerland, however, have more pressing affairs upon their hands, and will scarcely trouble themselves about a saint whose career has no bearing upon politics.

The small stage at the Langham Hall, was on Monday evening the scene of a somewhat curious theatrical representation, namely, that of John Bunyan's now almost classical work, "The Pilgrim's Progress." The performance of a theatrical version of this book is not, however, entirely a novelty, for Mr. and Mrs. George Macdonald and their family, who gave this entertainment, have within the last two years rendered it at various places, both publicly and privately. The portion of the book chosen as the most eligible for acting purposes is the second part, which, as every one knows, contains the journeyings of Christiana, the wife of Christian, with her children and her neighbor Mercy. It being of course impossible to use the entire story as printed, selections have been made, and in such a judicious manner that the whole plot can be followed and traced by the audience. Thus the scene opens in Christiana's home, from whence the pilgrims are followed to the Wicket-gate, to the House Beautiful, the Valley of Humiliation, and finally to the Land of Beulah. Such a representation naturally requires a considerable amount of discrimination in the manner in which it is put upon the stage and acted, so as to avoid offending any of the sensibilities or the taste of the audience, and this point had been most successfully carried out. The costumes were tasteful and well chosen, while the manner of the actors was subdued and free from the least taint of affectation. The nature of the entertainment of course precluded any very pronounced style of applause; but it was evident from the earnest attention of the audience throughout the whole piece that they fully appreciated and enjoyed all they witnessed.

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, AUGUST 13, 1879.

[ENTERED AT THE POST OFFICE AT WILMINGTON, N. C., AS SECOND-CLASS MAIL MATTER.]

THE MACRAE CASE.

We have heretofore given at length the history of the case of Rev. David MacRae, of Greenock, charged with heresy before United Presbyterian Church of Scotland. The conclusion of the whole matter has been reached, and we bring up the details.

At an *in hunc effectum* meeting of the Synod of the United Presbyterian Chnrch, held in Edinburgh, Rev. Dr. George Jeffrey, Moderator, the Synodical committee appointed to deal with Rev. David Macrae reported. Protests and appeals made by Mr. Macrae were also received and disposed of. The hall was crowded with members and visitors, as the case has excited great interest.

The first action of the Synod was to sustain the committee in declining to transmit a memorial from Greenock congregation, addressed to the Synod and forwarded throngh the Presbytery of Greenock. The first protest and appeal—that of Mr. Macrae against his preliminary suspension—was taken np. Mr. Macrae addressed the Synod at length on the merits of the question, contending that "the bad had not the same possibility of life in them as the good, that evil had no everlasting existence, and that the nniverse of God wonld eventnally be purified from sin." Two members of Synod replied. Mr. Macrae was again heard and then, no questions being asked, it was moved to dismiss the protest and appeal. An amendment was lost, and the original motion was almost unanimously carried. A second protest and appeal was presented—against the action of the committee in refnsing to serve Mr. Macrae with a libel when asked for it. The committee defended their refnsal on the gronnd that it was not, in the committee's opinion, a case in which they, with restricted powers, conld properly issne the libel; and further. Mr. Macrae had pointed to improper purposes to which he wonld apply the libel if obtained. A proposition to grant the libel was advocated in a long speech. For granting the libel there were 47 votes, and for sustaining the committee in refnsing, 277 votes. The remaining matter for discnssion was the appellant's protest against the decision of the Synodical committee, which pronounced Mr. Macrae's final suspension. Mr. Macrae was fnlly heard, thongh his remarks were not altogether conrteons to the Synod, and he was replied to by Rev. Dr. Hutton, on the part of the committee, and by Principal Cairns. Rev. Dr. Andrew Thompson moved the deliverance of the Honse in the following terms: "The Synod dismiss the protest and appeal, affirm the findings of the committee, and on the gronnd of the findings declare Mr. Macrae no longer a minister of this Church." After some further discnssion a substitute was offered reciting that "inasmuch as the divergence between Mr. Macrae and the Chnrch on doctrinal points does not require suspension *sine die*, and may be dealt with by censnre and prohibition, the final decision of the committee be not sustained." The latter motion was rejected by a large majority, and the former was then adopted by a vote of 288 to 29. The Moderator annonnced the resnlt to Mr. Macrae, and the latter gentleman addressed the Synod, claiming to be acting conscientiously. He contended that his trial had not been fair, bnt he expressed his sense of the conscientious convictions under which the majority of the Synod had declared against him, and his acknowledgement of the kind feeling which had been manifested towards him personally.

So ends this case. The proceedings from first to last have been entirely creditable to the great Chnrch, which was forced to this unpleasant dnty. The Moderator exhibited admirable jndgment and skill, and members in general acted in that orderly and nnimpassioned manner becoming a religions conrt. Evidently no feeling of personal hostility to Mr. Macrae affected any of those who sat in jndgment; on the contrary, liberty almost extreme was granted him, as to the frequent reiteration of his views and characterization of the court.

It is well to note how well in this case the Chnrch maintained its dignity. It was Mr. Macrae and not the Chnrch on trial, and that fact was never lost sight of or obscured.

NOT SO.

The duelling spirit seems to be rife all over the Sonth. The other day amid the horrors impending over Memphis, two of her citizens deliberately made each other a target. In Alabama two men highly connected lately had a political qnarrel, went out into a field, and in the presence of five hnndred spectators tried to shoot one another. And now Jndge Robert Onld, formerly Confederate Commissioner for the exchange of prisoners, and an elder in one of the Presbyterian chnrches of Richmond, Va., was on the point of fighting a dnel with another high-toned son of chivalry. Occnrrences snch as these, connected with other outrages, are doing an injury to the Sonth of which the people of that region have a very inadequate conception. Neither capital nor a desirable population will flow into a region where public sentiment tolerates snch things. The Southern people owe it to themselves to bring about a speedy reformation.

The above publication is in many respects unjustifiable. First, The statements are not accurate and the conclusion is altogether illogical. Secondly, the assertion of the article is most unkind, and unjnst. The Pittsbnrg *Banner*, from which the above is taken, is not to be noted as prone to do injustice to the South, bnt in this case it has been betrayed into so doing.

It is not true that the dnelling spirit is rife, or seems to be so, all over the South. We do not call to mind a case of dnelling by North Carolinians in over twenty years. Using a trite proverb, "One swallow doesn't make a summer," and if the three cases mentioned were accurately described they would not justify the conclnsion reached. Three particnlars to warrant a general conclnsion applicable to over ten millions of people, occupying nearly one-fourth of a continent! How absurd! As well might we cite the Pocasset murder, and one or two others, to prove that the whole North had gone mad. It is only by assuming the correctness of our second proposition that the appearance of the article can be accounted for at all.

Of the two cases first mentioned in the above indictment we know nothing, and the slur at the chivalry may go for what it is worth; the truth we are after. In the case of Jndge Onld, of Richmond, Va., it is not true that he was "on the point of fighting a duel."

The whole correspondence and proceedings before the court of investigation were published in the Richmond papers. Not expecting to refer to them editorially, we scanned them hastily, bnt drew from them these facts: That Jndge Onld was asked to retract certain expressions, said to have been made by him in pleading at law, and considered applicable to one Dr. George and his family. Judge Onld stated that the terms nsed did not apply to the parties claiming to be aggrieved, and that a disclaimer to that effect was made at the time they were nttered; fnrther—if we recollect aright—that they did not apply to any one in the sense assnmed by Dr. George. Jndge Onld also stated that had he been guilty of the condnct named he wonld certainly make proper acknowledgments; and this last statement he re-affirmed before the court when the whole was under investigation. We repeat then that Jndge Onld was not "on the point of fighting a duel." His condnct throughont was that of a self-possessed, Christian gentleman, having no intention of doing wrong. So far from the circumstances connected with this matter indicating a reign of lawlessness, the promptness with which two most influential men were arraigned, to prevent a possible breach of the peace, strikingly proves the snpremacy of the law. Some of the secnlar papers ontstrip time to bring in the news ahead, but with religious papers, if a choice mnst be made, what is .trne shonld be preferred to what is new.

It is not occnrrences snch as these that, mainly, are doing an injnry to the South; the injury comes from papers of wide influence, especially from religious newspapers, pnblishing articles in tone and spirit liko to the above.

NEWBERN COLORED CHURCH.

We are glad to chronicle the fact that our notice of this young church, a few weeks ago, is producing fruit. Our colored brethren put our article into circular form, signed by their session, and the pastor and a few brethren of the First chnrch, and are sending it to the churches. A few very kind responses have been already received to the amonnt of abont $100. They ask all to send them ONE DOLLAR, if they cannot send more. We hope neither pastors and churches nor individnals receiving this hnmble and meritorions appeal will lay it aside and do nothing. Let all, for Christ's sake, take more interest in our colored popnlation, and help them in all religious work. Let this Newbern chnrch be fostered, that it may be a light kindled by our chnrch amid this people, who do need intelligent spiritual training. Let not the chnrch in North Carolina be behind in this sympathy. All contribntions may be sent to Rev. L. C. Vass, Newbern, N. C., or if sent to ns, we will forward to him.

A GENEROUS PROVISION.

Our readers will see by referring to the advertising colnmns, that an opportnnity is being afforded to at least three candidates for the ministry, for receiving a very cheap education at that excellent institntion the *Bingham School*, located at Mebaneville in this State. We call attention to this fact, not alone because of its praiseworthiness, bnt also for the reason that the scheme npon which this offer of tnition is made is one that deserves the confidence of all our Presbyteries. It is sanctioned by a nnmber of our leading ministers, the name of one of whom appears in the advertisement itself: and Dr. Wilson's name is the more appropriately thns nsed because the larger portion of the money already snbscribed for accomplishing the object in view has been collected or promised in this city. The scheme contemplates gratnitons tnition in the case of every ministerial candidate who shall not be able, or whose friends shall not be in a condition, or whose Presbytery shall not feel authorized, to undertake his education in its earlier stages, independently of charitable aid from benevolent men who are willing to engage in snpplementing all deficiencies. Enongh money has been secnred to onable Major Bingham to extend the offer contained in his advertisement, the Major being himself a large contributor to the scheme. Let this scheme meet with more and more favor, until not three bnt thirty yonng men shall have come nnder its beneficent shadow!

THE ORPHAN ASYLUM.

The July statement of the Orphan Asylum at Oxford, N. C., shows very light receipts in cash, though the receipts in kind seem to have been quite fair. We are not doing enongh for this noble charity. The following remarks accompany the statement:

"During the month there has been a revival of religion in the Methodist church; the orphans attended the meetings and three of the larger girls joined that church. Interesting services were also held at the asylnm by ministers of the different denominations, and many of the children seemed deeply concerned.

"Work on the hospital is progressing rapidly, and we hope soon to have it completed.

"There are one-hnndred and thirty-fonr children here, and not a case of sickness.

"Three of the teachers now connected with the institntion, came here as children, and completed their edncation at Greensboro, Mnrfreesboro and St. Mary's.

"We wish to extend the orphan work by educating as many as possible for teachers.

"Several bright boys here now ought to receive collegiate educations; they might, with proper advantages, be an honor to the State and a credit to any generous persons who wonld defray their expenses at school."

THE CENTRAL CHURCH, ST. LOUIS.

The Central Presbyterian church of St. Louis (Dr. Brank's), is still nnder the heavy pressnre of that debt by which it was, not long since, wellnigh crushed. The trustees very lately sold the church to the Unitarians—this of their own motion, and based on their view of the necessities of the case. To render the sale legally valid, the vote of two-thirds of the congregation was required. On Monday night, 4th inst., the congregation after free discnssion refused to ratify. The idea of selling the chnrch to the deniers of Christ's oneness with the Father was too abhorrent.

The *St. Louis Presbyterian*, from which we gather the above, says:

"Jndge Dryden, earnestly opposing the whole measure as an nnnecessary sacrifice, was indignantly hostile to the proposition to sell to the *Unitarians*. He said that, even were it trne that the debt is too heavy for the congregation, they were not shnt np to the proposed sale as the only alternative. Said he: 'We can nnite, if need be, with our Pine street brethren. Nay, I wonld go farther: rather than consent to have this chnrch, which has been dedicated to the worship of the trinne God, sold to the *Unitarians*, I wonld vote to transfer the congregation to the Northern Assembly.' So say we. We most heartily endorse Jndge Dryden's speech. The matter is once more settled."

JEROME NAPOLEON.

The Bonapartist party, the hopes of which seemed a few weeks since to have been buried beyond recall, has suddenly revived. Not improbably a few months hence the Bonapartist will display a power to which it has been a stranger since the luckless hour of Sedan.

No weather vane changes more qnickly to the shifting of the breeze than do political opinions nnder the pressnre of self-interest. When the son of Lonis Napoleon lived, and Imperial honors appeared forever beyond the reach of Jerome, now the leader of the Bonapartists, his hostility to the Papal power in France was uncompromisingly bitter. His views were anti-religious, Socialistic, and their manifestation was ostentatious; to throw contempt upon Romish observances was his pride. Now all is changed. Realizing that the Imperial crown can be grasped, if ever, only throngh the aid of the Papal heirarchy, he has snddenly become repentant of his former errors, disavowed those acts in which he gloried, and stands ont a champion of the Ultramontanes. At the late mass for the Prince Imperial his homage was obseqnions.

Jerome Napoleon possesses many advantages, natnral and acqnired, to fit him for the leadership to which he has been elevated. Not wanting, it is now claimed, in personal courage, he has mental power, large information, and thorough education. His likeness to the Great Emperor, which is said to be startling, may serve his purpose on occasion, more effectnally than more worthy qualities. He is allied by marriage to royal families, his wife being the sister of the King of Italy and of the Qnoen of Portugal. The disaffection which he at first encountered from the Imperialists is disappearing, and Mr. Rhoner's organ now avows its adhesion to his fortnnes.

That the sitnation has materially changed, and Republicanism in France has to meet it facto face, is quite apparent.

VACATION.

Some of our contemporaries have taken their vacations, or will take them. One of our care-burdened toilers writes ns in a way calculated to excite longings in the same direction, but all snch aspirations for freedom break down for the reason he assigns. Let ns stand in our lot (seeing we can't do otherwise) and make the best of it. Here is what he says:

Dear Mr. McLaurin: I am obliged to you for the word of sympathy for the country pastor, who is never offered a vacation. I feel for yon too, and if I were a rich man I wonld send yon something that would bear yonr expenses dnring a breathing spell. Having time to get breath yon wonld return to the tripod with yonr yonth renewed, and the NORTH CAROLINA PRESBYTERIAN wonld be newer and better than ever and really *we* wonld be the gainers after all. Here I am sweltering in the Angust heat, the thermometer np among the nineties. Well it is somewhat refreshing to read after those favored brethren who are now in the hill conntry. We will have anyway the pleasure of imagining things. It don't take many green backs to build an air castle! This hot day how nice to sit nnder the spreading branches of a large tree by the side of a sparkling mountain stream and angle for its speckled trout, or to drink the pure, cold water that gnshes from the mountain side, and then to dinner with the fresh sweet milk from the spring honse, and the "fresh, cow's butter," as a neighbor of mine says, after eating oil, tallow, and ochre! Let's go! What say yon? Where shall we go first? To Asheville and then to Black, or Bald, or Cæsar's Head?

Enongh of this. The sermon for next Sabbath is hardly yet on the stocks, and come it mnst, like yonr weekly editorials, vacation or no vacation.

[EDITORIAL CORRESPONDENCE.]

CHAUTAUQUA ASSEMBLY.

CHAUTAUQUA, N. Y., Ang. 9, 1879.

The Chautanqna Sabbath School Assembly is now an "institntion," being five years old. It is an organized power, and its influence is being felt more and more widely each year. In reaching this place we passed from Baltimore via Harrisbnrg, Pa., to Pittsbnrg, throngh some of the most beantifnl scenery in the conntry, along the fertile banks of the Snsqnehanna and bright, blne Jnniata, and over the rugged Alleghenies. At night the iron fnrnaces, and rolling mills, and coke bnrnings blazed on either hand fiercely in the darkness, and their treasures were seen "cord-ed" np in smoke-crowned Pittsbnrg. This is an interesting Western city, throbbing with its great activities in this iron and petroleum centre. *Sometimes* the snn breaks through the dense clouds that crown the crowded city. Thence we traveled through the oil regions of Pennsylvania. It recalls the wild speculations of the past. "Petroleum Centre" had, twelve years ago, some 15,000 inhabitants, and was said to be the largest mail-distributing office in the State outside of Pittsbnrg. Now the cars scarcely stop there and the place polls only a few votes. Oil City is dead, its wells being unproductive. Still the oil business is very extensive at other points, and refineries abonnd near Pittsbnrg, the business being largely monopolised by one great firm. Bnt we will not panse on general matters.

Lake Chantauqua is in South Western New York; distant from Lake Erie seven miles, and above its level 700 feet, and above the ocean level 1,400 feet. It is said to be the highest water on the globe, navigable by steamer. As we approached Mayville we looked upon this beantifnl sheet, twenty-two miles long by three miles wide. It is circled by well-wooded hills; its waters are beautifully clear, and abound in a variety of fish. A *veritable* legend traces its name to a memorable remark, made by a tried husband to his irrepressible sponse, viz: "Psha! talk away!" While Lake Erie sends its waters to the Gnlf of St. Lawrence, this lake on the opposite slope of the great divide ponrs its wealth throngh the Ohio into the Mississippi and Gnlf of Mexico. Rude remains of the ancient Monnd-Bnilders and the famous Six Nations are found aronnd its shores, and many local traditions of the early white settlers still live.

The Chautanqua "idea" is to make Sunday school teachers better teachers; to lift into higher light those who have lacked edncational advantages; and to train all in the best method of work for sonls, in the school. While it reaches out for light in science and philosophy, in geography and languages, the Bible is the governing text book, and all study is to enable teachers and scholars to understand and nse and apply its great trnths efficiently under God.

Rev. J. H. Vincent, D. D., Sunday School Secretary of the M. E. Chnrch, is the father of this Chautauqna scheme of combining pleasnre and instruction in the studies of the two weeks spent here in July and Augnst, and those to be prosecnted at home. Lewis Miller, a well-known and liberal man of wealth, heartily coincided with Dr. Vincent in selecting this beautiful and easily accessible point for annual gatherings. In 1874 eighty acres, comprising Fair Point, now Chautauqna, three miles from Mayville, were pnrchased, and in June the meetings were inaugurated. On its diversified area of hills and vales, amid its beautiful and lofty groves, are now a thonsand tents and romantic Swiss chalets, and neat cottages, a large hotel, a New England kitchen and a nnnber of eating houses, a neat chapel, telegraph and post office, and supply and book stores. The waves of the lake are now beating musically nnder the window of my cottage home, and the thermometer is to-day 60 degrees and below. Winding walks, rustic bridge spanning ravine, flowing fonntains (one gushing ont of the knot of a tree in a bold stream), statues gleaming amid foliage; hnndred of bright Chinese lanterns and the brilliant electric lights at night, combine to promote the comfort of five thonsand delighted people already here. In Palestine Park we can walk over Lebanon and the mountains and plains of Canaan, and along the Dead Sea and Jordan's "peaceful" banks, and trace ont the wars of Israel and travels of Christ. The extensive model of Jernsalem, VanLennep's Mnseum of Eastern Cnriosities, a model of the Tabernacle and its furniture (one-half the actual size), a section of the Pyramid (one-thirtieth of its size), and exhibitions of persons in Eastern costumes, help wonderfully in Bible study. The teaching is popular bnt not superficial; limited, bnt comprehensive and stimulating. Bnt I must reserve other interesting facts for another letter.

NOTES AND JOTTINGS.

A Baptist exchange, after giving some admirable advice as to what should be done at the protracted meetings of that denomination, says:

"And when yon are baptizing the candidates, don't forget to tell them of the importance of taking the *Recorder*."

That will never do. It looks to ns like taking the candidates at a disadvantage, for just at that time and nnder the circumstances of an immersion, a person might be willing to snbscribe to almost anything.

But the idea that religions papers ought to be remembered when accessions are made to churches is a good one. We snggest that our friends act npon it. To be sure it will often happen that persons coming into full communion with ns are from families that take the NORTH CAROLINA PRESBYTERIAN and read it—that's a good word for ourselves—but manifestly the paper ought to increase its list with the growth of the Church.

It is stated npon the authority of a German paper that the Rothschilds, among other securities for a loan of two thonsand millions francs to the Sultan, hold a mortgage npon the entire land of Palestine.

If trne the Land of Israel may soon be in the hands of the Jews, and the Restoration may be sooner than we think.

The *Central Presbyterian* comes out in qnarto form and looking in its brand new dress, as bright and blooming as a yonng bride. Its editors are determined to make the *Central* in every way worthy of extensive patronage. We are glad to learn that their subscription list is increasing.

NEWS NOTES.

We specially invite news from all quarters for this column.

Rev. L. C. Vass wishes every Presbyterian minister had as nice a people as his. They have granted him a month's vacation, and he is now off on his tour.

A friend writes that Rev. Robert Nall, D. D., of Ala., has been preaching since the first of July at Swift Creek church, Iredell connty, with great acceptance to large congregations. He adds: Perhaps there are few ministers in our Church whose labors have been more blessed than Dr. Nall's in the last half century.

A communication on the subject of the dedication of the church at Centre, (Norwood) Stanly county, has been received, and R. H. C. has our thanks for his kindness. As we published the news last week, the article wonld be, in some measnre, a reiteration, and we therefore glean for pnblication what has not already appeared.

The organization of a church at Centre was effected abont twelve months ago, mainly throngh the exertions of Rev. J. H. Thornwell. Four members constitnted the church at first, and by their assidnous efforts, with the assistance of a few friends, a fine house of worship has been erected. Four hundred persons can be seated very comfortably.

Meetings following the dedication have been continned, and at last accounts were still in progress. On the night of Augnst 3rd one young man was baptized and united with the church.

The people of Norwood expected a good time, bnt their most sangnine expectations were exceeded. The nnmber of persons in attendance was very large, being from six adjoining counties. The hospitality of the citizens was boundless. All indeed, we jndge from our correspondent's article, was enjoyment. The dedication sermon and indeed all of the exercises are represented as most excellent in style and order. The following jnst tribute is paid to Rev. J. H. Thornwell:

Brother Thornwell has by his Christian zeal and untiring devotion to the great work of the Lord, and the interest he has manifested in the salvation of this people, won that attachment to him which is of no ordinary character. Long may he live and serve them as pastor and may he have many sonls for his hire.

A Bell telephone with the Blake transmitter, has been placed in the First Presbyterian church, at Wilmington, and is connected with the residence of Col. John D. Taylor, several squares distant. This was done throngh the kindness of the Bell Company that an invalid lady might hear the Sabbath services. On Sabbath last the instrnment was nsed for the first time, and the effect was wonderful. The instrument is placed in an inconspicnous place at the pulpit, and is thus some fifty or sixty feet from the choir gallery, yet every note of the singers and every shade of tone of the organ was heard, and the voices of the singers distingnished. Dr. Wilson's prayers, and the entire sermon, were heard with exactness. Thus science comes in, to bless and comfort God's afflicted ones. The lady had not heard a sermon before in many weary months, prolonged to years. The Blake transmitter, by which such wonderful resnlts are reached, is used, we understand, by none other than the Bell Telephone Company.

COLORED PRESBYTERIAN CHURCH (NORTHERN) OF DAVIDSON COLLEGE.

MR. EDITOR:—The membership numbers forty. They own a lot and comfortable building. Their pastor, Rev. David S. Baker, teaches a free school in the congregation five months in the year, partly at the expense of the State, and is making his people intelligent. The children also receive instruction in a Snnday school taught by young ladies of the village and students from the college. There is preaching by the paster once a month on Sabbath morning, and every Sabbath night, and a prayer-meeting every Wednesday night. This last has been set on foot within the past year, and now has an average attendance of eighteen. The attendance on the preaching has increased and good attention is given. Three have been added to the church, one by certificate. The contributions have reached an average of one dollar a member, which is considered a fair amount for the means of the contributors. The spiritnal condition of the church is encouraging. The pastor was educated at Lincoln University, Pa., and commands the respect of this community. He is a quiet Presbyterian worker; and, by his preaching and teaching, and by the example of himself and wife—who appears to keep a home that may well serve as a model to those among whom she lives—is a specimen of the most powerful human agency for good that could be put among the colored people. If he works here twenty years as he has for one, he will most eloquently illustrate what can and should be done for his race by Tnscaloosa Institute. F. P. R.

Davidson College, Ang. 9, 1879.

ELDER'S AND DEACON'S CONVENTION.

The Sixth Annual Convention of the Elders and Deacons of Mecklenbnrg Presbytery was held at Olney church, in Gaston county, on the 5th and 6th of this month. The following churches were represented, via: Steel Creek, Charlotte First and Second churches, Mallard Creek, Sharon, Union, Long Creek, New Hope and Olney. The retiring president, Elder R. McNeely, being absent, Elder J. N. Hanna was chosen to act as president *pro tem*. After reading the Scriptnre, singing and prayer, the convention was permanently organized by the nnanimons election of S. A. Torrence, president, H. B. Hnffstetler, vice-president, and James Wilson and J. Q. Holland, clerks.

The convention then proceeded to the discussion of the subjects that had been selected by a committee.

The first subject was: "The young men of the Church; the importance of rendering them active laborers in its service." Snbject introduced by Gen. J. A. Yonng. The Yonng Men's Christian Association was highly recommended as an efficient way of rendering yonng men active laborers. Those who recommended it stated that they had witnessed in their respective churches the benefits of this Association in this direction.

Second subject: "The study of the Bible, and the best method of promoting it in the Church and Sabbath schools." Snbject introdnced by T. B. Price and J. R. Hntchison.

Third snbject: "The relation of the Church and the dnties of its officers to the Sabbath school, and the dnty of pastors and sessions to provide teachers qnalified for their dnties." Snbject was introdnced by J. P. Alexander.

Fonrth snbject: "Prayer—secret, social and public, and the faith of the Christian in its efficacy." Introdnced by J. N. Hanna and J. R. Kinkade.

Fifth snbject: "Methods of raising fnnds for Church enterprises, and the dnty of Christians in relation thereto." Snbject introduced by W. Mc. Caldwell.

Sixth subject: "Representation in the conrts of the Chnrch." Introdnced by H. K. Reid. After a few very important words upon this subject, Mr. Reid submitted to the convention a resolution to this effect, viz: That the convention recommend to all the churches of Mecklenburg Presbytery the plan of selecting delegates to the higher conrts of the Chnrch to represent them for a period of not more than three nor less than two years, and that this resolution be considered and acted upon by each session, and they report to the next meeting of this convention.

The seventh snbject discnssed was: "The Bible." Gen. J. A. Young introdnced this snbject and delivered an instructive and interesting address.

There was one subject on the list of subjects omitted on accnnt of the absence of the elders who were to introduce this subject.

The Convention selected Mallard Creek church as the place for their next meeting. I am sorry to state that only two ministers were present on this interesting occasion. I heard more from this good body of Elders and Deacons on pure and nndefiled religion, and the ways of increasing religions interest in the churches, than we generally hear in an entire meeting of Presbytery. There is a general desire in Presbytery to hear from our elders; to hear their views upon different matters pertaining to the churches. Now there are two ways by which we can hear them speak more in public npon these things. One way is, that ministers themselves (who like to hear themselves talk) give the elders an opportnnity, and the second way to hear them speak, is to attend the Convention of Elders and Deacons. I was also impressed with the fact that the Convention acts, in all things they undertake, with an eye to the favor and prosperity of their presbytery and the glory of God. Snch a convention will cause the officers of the church to become acquainted with one another and more interested in each other and in the churches of which they are the representatives. Then let us all as ministers and congregations assist and encourage this Association of Elders and Deacons.

J. J. K.

PRESBYTERIAL NOTICES.

Concord Presbytery stands adjonrned to meet at Bethesda church on Satnrday, the 13th of September next, at 11 o'clock A. M.

WM. W. PHARR, S. C.

All delegates who attend the approaching meeting of Concord Presbytery are requested to drop a postal to W. E. McNeely, Esq., postmaster at Amity Hill, Iredell connty, N. C. Delegates will be met either at Shepherd's Cross-Roads, or in Statesville, or at Gilbert's. In writing they will please indicate their choice of stopping places.

The Presbytery of Central Texas will meet (D. V.) at Robinsonville, at 11 o'clock A. M., on Thnrsday, October 23.

L. TENNY, S. C.

THE WRONG WAY.

Until a comparatively late period we have congratulated onrselves on what seemed to be a sort of physical and moral impossibility that such a perversion of woman's influence shonld ever prevail in our own section. Our general conversation and even our climate seemed to be against it. The superior refinement which we claimed seemed to consist very largely in an instinctive and nnconquerable repugnance on the part of all our women to all masculine propensities and performances, and which was strengthened and protected by the firm convictions and faithful guardianship of our men. Male women, female lectnrers, public speakers, preachers, and all "women's rights" advocates, were the abomination of our people.

Bnt we seriously fear that a change for the worse has begun. There are, indeed, thonsands who cling to the old sentiment. Bnt we see indications that in many quarters it is giving way. What gives us the greatest nneasiness is that this new or at least imported spirit is seen very largely in the popular methods of female edncation. There is a strong disposition to thrnst our girls before the public eye and ear. The great end of edncation, in a large proportion of cases, is *display*—the end which foolish and vain parents seek, which accommodating teachers studiously gratify, and which children learn to prize at a very early age, and which grows upon them as they advance in their course. To secure this, not only are our girls paraded before a crowd in concert and in "solo" performances, bnt they are taught and stimulated to *declaim*, or as the fashionable term has it, "*they give a recitation*," exhibiting precisely as boys do, who are expected to be the lawyers, statesmen and preachers of the fntnre. Calisthenics is an admirable exercise to develop the mnscles, promote health, and cultivate grace of movement; bnt we cannot see the propriety of exhibiting a class of girls in short dresses and on a high stage before a gazing audience. There is no donbt this helps to cnltivate that *confidence* which is thought to be so desirable, in order that they may, as it is called, "do justice to themselves."

This whole system is evidently prodncing boldness of manners, and is rapidly doing away with that *shame-facedness and sobriety* which a holy apostle recommended as woman's most beantifnl adornment. The preminm on modesty is going down in the social market. It is now called *prudishness*, and those who are afflicted with it are pitied as nnfit for the world. Nothing in the history of woman is more to be deprecated. It may seem that our fears are extravagant. Bnt we are governed by the maxim, "*Obsta principiis.*" The rate of this downward progress is likely to be accelerated, and hence we utter a word of warning.—*Southern Presbyterian.*

THE METHODIST EPISCOPATE.

There is considerable current discnssion among the Methodists as to the basis on which their Episcopate stands. There seem to be three theories on the subject. One theory is essentially Presbyterian, and holds that the "ministry is one in kind, purpose, and divine ordination." Each minister is the peer of every other, and the bishops simply represent a clergy whose inherent functions they exercise by delegation. Another theory assumes that Mr. Wesley received Episcopal consecration from the hands of Bishop Erasmus, and, by virtne of this ordination, in turn consecrated Dr. Coke as Bishop of the Methodists in America; the office of bishop being transmitted by regular consecration from that day to this. A third theory has recently received a very full exposition from Dr. Raymond, of the Garret Biblical Institute, Chicago. He maintains that "Mr. Wesley ordained Mr. Coke for the same reason that Paul ordained Timothy—for the reason that, in his judgment, he was providentially called thereto." He adds that the validity of Dr. Coke's ordination is not derived from Mr. Wesley's authority as a presbyter in the Church of England, bnt from his authority as founder of the Methodist Church," and the Methodist Church is not "a Congregational Church or a Presbyterian Church, but a true and valid Episcopal Church." Dr. Raymond's theory is met by very strenuous opposition, and there is evidently wide difference of opinion on the snbject inside the Methodist Church.—*Christian Union.*

For the N. C. Presbyterian.

A GOOD MAN GONE.

LAURINBURG, N. C., August 8.

Brother McLaurin: It is with sadness that I announce to you the death of Maj. John McNeill, ruling elder in Laurel Hill church. He fell asleep in Jesus about 9 o'clock Saturday night, Augnst 2nd. He had been unwell dnring the week, bnt was able to be up a good portion of the time—in fact he sat at the dinner table with his family on the day of his death. He died at the advanced age of 78 years (less a few days.) For nearly 30 years he was an efficient and faithful elder in Laurel Hill church. His sudden separation has cast a deep gloom over our church and community. Bnt we have cause for rejoicing that our loss is his eternal gain.

He was an Israelite indeed in whom there was no gnile. Everyone looked upon him as a model Christian. Everyone had the most entire confidence in him as a man of integrity and honesty, and especially as a man of deep-toned piety.

I feel wholly incompetent to write anything that would do full justice to the memory of this noble man of God. I will not at present attempt an extended notice, and suffice for the present to say that he witnessed a good testimony for Jesus. In his case the grave had no victory, and death was robbed of his sting. In the last struggles of this earthly life the victor's smile crowned his face. There was no violence in the dissolution between soul and body. His departing spirit wrote one word like a halo across his countenance, and death crystalized it there. That word was "Peace."

For the N. C. Presbyterian.

SIMONTON FEMALE COLLEGE.

Mr. Editor: In these days when so much is said of "the higher education," I wish to bespeak a little attention to the claims of Simonton Female College, situated in the Piedmont section of our State.

It does not claim to be perfect in all its arrangements and appointments, nor do its teachers expect that it ever will be so, *for* they hope to make new improvements in each snccceding year.

The teachers of Simonton College make it their first aim to give their pupils thorough instruction in "the three R's," and in all English branches taught in first-class schools, those especially which can be of most practical benefit to women in the every-day life of after years. They believe, however, that women should, so far as possible, be ornamental as well as useful, and instructions are therefore given in music, drawing, painting—in oil and in water-colors—on silk, velvet, china, wood, &c., &c. An accomplished German lady, Mrs. Kliffmuller, assisted by her daughter, has charge of these departments. They have had the advantages of the best instruction in Germany and France, and I would state, for the benefit of the citizens in this free and enlightened Republic, that they took private lessons not long since, from the teacher who was giving lessons at the same time to the Crown Prince and Princess of Russia.

As regards the Principal, Mrs. Grant, and her sister Miss Mitchell, they need no introduction. They are too well known through this and other States as accomplished scholars. I do not believe, Mr. Editor, that there are any teachers in our land who do more thorongh work for their pupils. It is an old saying, that "you can lead a horse to water but you cannot make him drink." So they make it their aim to lead their pupils to the fountain of knowledge, and use all reasonable efforts, by mild but firm discipline, to enable them to receive the full benefit of the advantages offered. "Graduation" is not set before the pupil as the chief aim and end of school life, beyond which no further efforts will be needed for mental improvement. I believe the old saying to be good and true, that "home is the best place," bnt if there is an exception, I would make it in favor of Mrs. Grant's school. After four years observation I am prepared to say it is everything the home and the school ought to be.

W.

NEW PUBLICATIONS.

We are ashamed to say that *Frank Leslie's Sunday Magazine*, edited by Dr. C. F. Deems, is the best magazine of its kind in the world: ashamed, because we have said that, or its equivalent, so often. Yet, to say less would not be just, and it would be hard indeed to say more. Let it stand as said, and keep it standing. The September number is on the table.

Ladies' Floral Cabinet is popular with the ladies and published by Henry T. Williams, New York. Price 12 cents, single number.

Ruth Erskine's Crosses is the name of an elegantly bonnd book of 428 pp. By Pansy. Boston: D. Lothrop & Co. Price, $1 50. We have not had time to read the book, bnt have no donbt that it is snch a book as will highly please its readers.

Ruth Erskine is a professed Christian. Her mother dying before she was old enough to appreciate her loss, she has been brought np tenderly by her father, a wealthy judge, and at the time the story opens, has arrived at womanhood, esteemed and beloved by those who know her. Snddenly a blow falls which, for a time, completely prostrates her, and puts to a severe test the principles she has so long professed. Her father confides to her the fact that years before, while she was a child, he had contracted a second marriage, which had been kept secret, and that now a sense of dnty compels him to openly

NORTH CAROLINA PRESBYTERIAN.

acknowledge it, and take home his wife and daughter. Ruth learns too, that her stepmother, who is in a distant part of the country, is uneducated and unpolished, though she finds later that the qualities of her heart amply recompense for the lack of outward culture. The revelation is a terrible one to Ruth. Anger, sorrow, wounded pride, and a dread of the jars, mortifications and possible household troubles in the future, make her rebellious, and she resists the entreaties of her father to accept the condition of things in a proper spirit. The story shows how by degrees this spirit was overcome, and that what had seemed the greatest trial of life proved at last the greatest blessing.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

Rev. J. C. Caruthers, of Grenada, Miss., has been tendered a vacation till September 1st, by his congregation. His address will be Starkville, Miss.

Rev. J. J. Robinson, of Eufaula, Ala., has been spending some time in Atlanta, preaching in Presbyterian and Methodist churches.

Rev. N. Keff Smith, since taking charge of the Third Presbyterian church in Atlanta, Ga., has been greatly blessed in his labors. Eight members have been received on profession and fourteen by certificate.

PRESBYTERIAN.

Licentiate B. F. Thompson, of the Presbytery of Nashville, has taken charge of the churches of Madison and Hendersonville, in that Presbytery.

We learn that Mr. James King, of Jackson, La., bequeathed six thousand dollars to the Southwestern University. A few years since the late Mr. McKowen, of honored memory, the life-long friend of Mr. King, also left a handsome bequest to the University. Thus far, all the legacies the University has received have come from Louisiana.—*Southwestern Presbyterian.*

The congregation of Government Street church, Mobile, Ala., unanimously declined to accept the resignation of their pastor, Rev. Dr. Burgett, and he was requested to withdraw it. By a unanimous vote, they expressed regret that there had existed any cause for his tendering the resignation, furthermore assured him of their devotion, and pledged their hearty support. A vacation on account of his health was granted till November.

The South Franklin Street Presbyterian church, of Mobile, Ala., have adopted the following protest, which was read from the pulpit: "We, the members of South Franklin Street Presbyterian church, of Mobile, witnessing the great and increasing Sabbath desecration in our city, by godless people, in keeping open stores, giving excursions, playing of games, shooting practice, walking matches, and other like things, do greatly deplore this violation of God's law as well as our statute law, and do earnestly pray God to bring it to an end. In these our prayers and our endeavors to come unto the help of the Lord in the stopping of this evil, we ask to be joined by the Christian people of the city, as well as by all law-abiding citizens.

W. H. Richardson, Pastor."
G. G. Duffee,
T. M. Vass, } Session.
J. D. Mooney,
In behalf of the Church.

On the night of Thursday, July 31st, Rev. George T. Goethius was installed pastor of the Second Presbyterian church of Augusta, Ga.

The Rev. J. H. Higgins writes to the *Texas Presbyterian:* "On the first Sunday in June, I received into the Texarkana church six members, one by certificate, five on profession of faith, and baptized three of the five, and three children. On the fourth Sunday of June, I received and baptized a lady who was baptized in infancy in the Catholic Church; I also baptized her two children with another child. Our church in Texarkana is a live, growing church, has a splendid Sunday School, best in the city, numbering with teachers and scholars about one hundred. I preach for them once a month. They are very anxious to have it oftener—at least twice a month."

The following Protestant ministers are reported as remaining in Memphis: Rev. Dr. W. E. Boggs, of the Second Presbyterian church; Rev. Eugene Daniel, of the First Presbyterian church; Rev. George C. Harris, of St. Mary's Episcopal church; Rev. S. H. Landrum, of the Central Baptist church; Rev. William Dalzell, of Grace Episcopal church; Rev. J. D. Stewart, of the Georgia Street Methodist church; Rev. W. H. Barksdale, of the Chelsea Baptist church.

The postoffice address of the Rev. T. W. Erwin, Financial Agent of Austin College, has been changed from Sherman to Carrollton, Dallas county, Texas.

The postoffice address of the Rev. R. F. King, has been changed from Caney Branch to White Store, Sullivan county, Tenn.

A church has been organized among the colored people under the auspices of the First Presbyterian church of New Orleans.

At the stated celebration of the Lord's Supper last Sunday, it was announced that the Session had admitted five persons, three by letter, and two by examination.—*St. Louis Presbyterian.*

The organization of the Berean Presbyterian colored church in this city, was an occasion which assembled a large number of Christians of all denominations. In the discourse, Dr. Palmer showed how the whole system of Presbyterian belief flows from the sentiment which exalts God and humbles the pride of man. Every one of our doctrines may be submitted to this test.—*Southwestern Presbyterian.*

GENERAL.

Rev. B. R. Hall, pastor of the Fifth Street Methodist church, of Wilmington, N. C., enjoys the affection of his congregation. On Thursday night last they paid him a visit and bestowed their goods on him abundantly.

A telegram was yesterday received from that distinguished divine Rev. Dr. T. E. Skinner, now at Gainesville, Ga., stating that he had received the call to the First Baptist church of this city. There seems to be no doubt of his acceptance of the call.—*Raleigh Observer.*

A Georgia Methodist has given $2,500 to build a church in Shanghai, China.

The *Southern Churchman* says: "The late Bishop Wilmer, of the Diocese of Louisiana, announced that during the twelve years of his episcopate, he received into our communion 400 Romanists. Two of our younger parishes in New York city, not over four years old and of respectable numbers, are formed entirely of the same converts. Three years ago St. Joseph's church, at Rome, N. Y., was formed of fifty families who came in a body from Romanism, and asked admission to our Church, and they now remain 'absolutely faithful.'"

NORTHERN.

PRESBYTERIAN.

Calvary Presbyterian church, San Francisco, which was formed by Dr. W. A. Scott in 1854, celebrated its 25th anniversary on the 23d ult.

The New Presbyterian church at Chico, Cal., is one of the handsomest church edifices on the Pacific coast. The pastor is the Rev. J. W. Ellis.

Rev. Dr. James Alexander died at Moundsville, W. Va., on July 26th. For years he had been without pastoral charge on account of physical infirmity. He was over 70 years of age.

Rev. J. W. Scott, D. D., LL. D., died at Ridgeway, N. C., on July 25th. He was 70 years of age. His chief life work was education. At time of his death he was a Professor in Biddle Institute, for training colored ministers, at Charlotte, N. C.

METHODIST.

Brooklyn Methodists who favor the removal of the limitations of the itinerancy so as to permit permanent pastorates, have organized a society with that object in view.

A parsonage will shortly be erected by Washington Square Methodist Episcopal church in New York city adjoining their church property. It is said that in beauty of design and convenience it will be unsurpassed by any in the Conference.

A legacy of $3,000 from the estate of the late Abel Stearns, of Highgate, Va., has been received by the Methodist church of that city. It is to be used for support of preaching.

LUTHERAN.

The Swedish Lutherans of Grand Rapids, Mich., have just dedicated a new church at a cost of $2,748.

EPISCOPAL.

At the Protestant Episcopal Church of the Holy Trinity in Philadelphia, Rev. John G. Bryant was recently ordained. He expects to become a missionary in Liberia as soon as he has completed a brief course of medical studies. He is a native of North Carolina, but having been emancipated from slavery at an early age, went to Liberia.

The Rev. S. S. Harris, recently elected Bishop of the Episcopal Diocese of Michigan, fired the first gun at the Star of the West, at Charleston, S. C., when that vessel was sent to the relief of Fort Sumpter. We find this in an exchange.

BAPTIST.

R. B. Hall for twenty-seven years a Methodist minister, has joined the Baptists and been ordained to their ministry. He is seventy-four years of age.

Nearly half of the denominational strength of the Free Will Baptists is in the New England States. They are put down in their register for 1879, at 75,686 members.

CONGREGATIONAL.

The Westhampton, Mass., Congregational church will observe its centennial in September.

One person in every seventeen in the State of Vermont is said to be enrolled in the membership of the Congregational churches. The number of Congregationalists is 20117. One-fourth of the ministers are said to be without pastoral charge.

An exchange says: The church in Marysville, Ohio, Rev. William A. James, pastor, has realized thus far about $3,500 as the profits on a cook-book, which a few of its ladies have prepared and published. This money has been used to furnish an attractive brick church, and several hundred dollars are left for a parsonage fund.

The Chicago Plymouth Congregational church in the erection of its noble house of worship, incurred a heavy debt. A few days ago every dollar of that debt had been paid. This was brought about in a private way.

Bethel Academy, under the control of Rev. L. K. Glasgow, has commenced its operations with about sixty pupils. This school, as conducted, is a credit to the principal and a blessing to the neighborhood of its location, as the instructions given are thorough.—*Southern Home.*

NOTICE.

Romulus M. Johnston, Esq., agent of the *Goldsboro Messenger*, is authorized to receive and receipt for any money due us for old or new subscriptions. Our friends will oblige us by paying promptly. We will welcome any new subscribers.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
Bacon—Western Smoked—		
Hams	10 a	12
Sides, per lb	6 a	6½
Shoulders	a	5
Dry Salted—		
Sides, per lb	5½a	5¾
Shoulders	4½a	4¾
Cheese—Northern Factory, per lb	10 a	11
Dairy, cream per lb	10 a	11
State, per lb	00 a	8
Coffee—Rio, per lb	10 a	16½
Laguayra, per lb	18 a	20
Corn Meal—per bush in sacks	70 a	75
Domestics—Sheetings, 4-4, per yd	6¾a	7
Yarn, per bunch	00 a	80
Flour—Fine, per bbl	0 00 a	4 00
Super, Northern, per bbl	4 50 a	5 00
Extra do. " per bbl	5 00 a	6 50
Family " per bbl	7 00 a	7 50
City Mills—Extra Super, per bbl	5 50 a	5 75
" Family, per bbl	6 00 a	6 25
" Extra do., per bbl	6 50 a	6 75
Glue—per lb	6 a	12
Grain—Corn, in sacks, per 56 lbs from store—white	00 a	67½
Corn, wholesale, in sacks	62 a	65
Corn, mixed, wholesale in sacks	60 a	62½
Corn, Cargo, per 56 lbs, bulk	55 a	56
Oats, per bushel from store	00 a	50
Peas, Cow, per bushel	55 a	62
Hoop Iron—per ton	65 00 a	70 00
Lard—Northern, per lb	8 a	10
North Carolina, per lb	10 a	11
Lime—per bbl	0 00 a	1 00
Molasses—West Indies, old crop	.28 a	33
" " bbls	30 a	32½
" " new crop	30 a	35
" " bbls	32 a	35
New Orleans	.28 a	45
Sugar House, hhds, per gal	16 a	17
" " bbls., per gal	19 a	20
Syrup, bbls., per gal	40 a	55
Nails—Cut, 4d to 20d, per keg	00 a	3 50
Oils—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
Peanuts—per bushel new crop	1 25 a	1 35
Pork—Northern, City Mess	11 00	11 50
Salt—Alum, per bag of 3 bushels	00 a	75
Alum, per ton	6 00	7 00
Liverpool, per sack	75	80
Liverpool fine, per sack	0 00 a	0 00
Sugar—Cuba, per lb	8½a	10¼
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	9½a	9
B— " per lb	9 a	9½
C— " per lb	7½a	8
Ex. C— per lb	8 a	8
Crushed, per lb	00 a	10
Soap—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ¾ bars	0 00 a	3 90
Timber—Shipping, per M	12 00 a	18 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	3 00 a	5 00

THE MINUTES OF GENERAL ASSEMBLY

Will be ready for distribution early in August. Single copies, 50 cents each; but where ten or more copies are ordered to one address, 30 cents a copy. Orders should be sent to Jackson & Bell, Wilmington, N. C.

Joseph R. Wilson,
Stated Clerk of Assembly.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On the 30th July, 1879, at the residence of K. C. Chisholm, in Marlboro, S. C., by Rev. J. A. Cousar, Mr. P. J. DORSEY, formerly of Burke county, to Miss CATTIE CHISHOLM.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Harnett county, 25th July, Miss FLORA BUIE, for many years a consistent member of the Presbyterian Church.

"Many are the afflictions of the righteous; but the Lord delivereth him out of them all."

July 14th, Mrs. CATHERINE McLEAN, wife of Gen. A. D. McLean, of Harnett county.

A most estimable woman in all the relations of life: few leave behind them a record so blameless. To a naturally amiable and gentle temper, there was added the beautiful humility and piety of a true Christian. She wore habitually the ornament of a meek and quiet spirit, altogether unassuming, but true to her convictions, clear, decided and outspoken at the call of duty.

She leaves her stricken husband and children to the covenanted care of the God she loved and served, and to the community in which she lived and the Church of which she was a member. She has given the rich legacy of a well spent life, the savor and example of a noble wife, mother, neighbor and Christian.

"Write, blessed are the dead who die in the Lord." * * * "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. Wherefore, comfort one another with these words."

N. McK.

Entered into rest, at the residence of her son, M. C. McNair, in Robeson county, on June 24th, 1879, after an illness of four days, JENNETT LITTLE McNAIR, aged 88 years.

In this aged saint was centered all the Christian graces which go to make up a perfect female character. She was gentle, amiable, industrious and deeply pious; ever thoughtful of others and anxious to contribute to their pleasure and comfort.

The Bible was her constant companion; she read it through several times, with Scott's Commentaries and Practical Observations.

Abiding, as it were, under the shadow of the rock, "resting in the Lord and waiting patiently for Him," she was spared far beyond the period allotted to our race, and "fell as a shock of corn fully ripe," and leaving with us the blessed assurance that our loss is her eternal gain.

She lived in this community 75 years, and "none knew her but to love her." She came as the wife of one of the oldest ministers of Centre Church, the Rev. Malcolm McNair. Her place in the Church militant is now exchanged for the employments and praises of the Church triumphant. With her the turmoils of a well spent life are forever past, and her happy spirit, borne upon the wings of faith, has ascended to unite with the General Assembly and Church of the first born. With us her memory will long be precious.

One Who Knew and Loved Her.

At his home, in Richmond county, on the 27th ult., Col. B. F. LITTLE, in the 49th year of his age.

He was taken sick on Sunday, the 20th. On Friday following, he received notice from his physicians that his case was critical. He received this information with a pleasant smile, without the least agitation or alarm, saying he had not before so regarded his case, not being aware of the giving way of his vital energies. On receiving this information, however, he calmly proceeded to set his house in order.

His family and friends having been called in to receive his last farewell, there ensued a scene not soon to be forgotten by those whose privilege it was to be present. Those who had read it could not fail to be forcibly reminded of Bickersteth's poetic ideal of a death-bed farewell, in his "Yesterday, To-day and Forever"—for his reached as high a perfection in actuality as Bickersteth conceived in ideal. His remarks were partly general, concerning the manner in which it becomes us to live in the world; and partly special, to each individual. As he descended from the general to individuals, with remarks beautifully appropriate and felicitously adapted to each individual case, from his most intimate associates down to his sorrowing servants and subordinates, one and another, on receiving what he said, was overwhelmed with emotion. He remained calm and self-possessed, his voice unfaltering and his diction, as it were, inspired. These remarks lasted over an hour, at the close of which he said, "Now I am exhausted—let me sleep."

After his sleep he seemed to revive a little, but soon sank back; and thus he continued, occasionally reviving, then sinking back, until the death stupor began to pass over him, under which he lay for three hours as one asleep, until he ceased to breathe, about 4 o'clock in the afternoon.

Thus passed from earth a spirit so pure, so noble, so humble, so full of the virtues of this life, and of the graces of the immortal life, that those who followed him to the grave felt, amid their sorrow, a sense of exaltation and hope which can be imparted only by the purest Christian influence. He was much devoted to the Church of his choice—Presbyterian—in which he had lived a consistent and active member for the last 20 years of his life, contributing liberally of his ample means to the various benevolent causes of the Church, as well as to the poor of the surrounding country.

He was a man whom God had greatly blessed in every way, and who in humble thankfulness delighted in being the channel of blessings to others. Truly may it be said of him,

"Unskilful he to fawn, or seek for power,
By doctrines fashioned to the varying hour;
For other aims his heart had learned to prize,
More bent to raise the wretched than to rise."

But a life like his no single act can characterize. In every relation in life, in every sphere of usefulness, he manifested the same noble traits—admirable alike for the kindness of his heart, the gentleness of his nature, the meekness of his spirit, the largeness of his views, the soundness of his judgment, the lofty integrity of his character, the untiring zeal of his devotion to duty and the systematic and severe simplicity of his life. He has thus left his children a legacy far more precious than gems or stores of gold: to the world, an example which exalts the dignity of human nature, and to all sorrowing friends a memory as ennobling as it is precious.

While, therefore, we bow in humble submission to the will of God, we cannot but feel deeply bereaved by the loss of such a friend, in the prime of his life and in the midst of his usefulness—in the midst of his usefulness in his family, in his community, in the Church and in the State. But while his loss to us in all these spheres is great, yet we do not sorrow as those who have no hope. He died, as we would all wish to die, in great peace and composure of mind, in calm and vigorous exercise of that faith which overcomes the world and deprives death of its sting.

"Calm on the bosom of thy God,
Fair spirit rest thee now.
Even while with us thy footsteps trod,
His seal was on thy brow.
Dust to its narrow house beneath,
Soul to its place on high!
They that have seen thy look in death
No more may fear to die."

Pastor.

WILMINGTON MARKET
DURING WEEK
ENDING AUGUST 12.

The attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our Market report, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

Spirits Turpentine—Has held steady, but without activity, at 25 cents.

Rosin—On Thursday last price fell 2½ cents on Strained and on Good Strained, and sales were effected at $1 for former and $1 05 for latter.

Crude Turpentine—Market steady at $1 for Hard, $1 75 for Yellow Dip and $2 25 for Virgin.

Tar—On Wednesday $1 10, firm; on Thursday price advanced to $1 15½, and has since continued firm.

Corn—Better tone to market; prices are firm. Stock moderate. Demand good.

Timber—Hear of no sales.

A Wise Deacon.

"Deacon Wilder, I want you to tell me how you kept yourself and family so well the past season, when all the rest of us have been sick so much, and have had the doctors running to us so long."

"Bro. Taylor, the answer is very easy. I used Hop Bitters in time and kept my family well and saved large doctor bills. Three dollars' worth of it kept us all well and able to work all the time, and I will warrant it has cost you and most of the neighbors one to two hundred dollars apiece to keep sick the same time. I guess you'll take my medicine hereafter." See other column.

Messrs. Polk, Miller & Co.:

My wife had Dyspepsia very bad. She has taken one bottle "Vest Pocket Cure," and I am frank to say it has almost entirely cured her. I would not be without it. Send me two more bottles.

Yours fraternally, J. M. TAYLOR, P. M.,
May 9th, 1879. Myrtle Station, Va.

NEW ADVERTISEMENTS.

TAKE NOTICE!

Money has been provided to board three Candidates for the Ministry, in a messing club, at Bingham School. They get their tuition free.

Address Maj. R. BINGHAM, Mebaneville, N. C., or, Rev. Dr. WILSON, Wilmington, N. C.
605—1mo

RUPTURE

Dr. J. A. SHERMAN is now at his branch office, 5 South Fifth Street, St. Louis, Mo., where his patients and those wishing his treatment may consult him during the months of May and June. His book, with photographs of bad cases, before and after cure, mailed for ten cents. Will be at Principal Office, 251 Broadway, New York, July and August.
Aug. 13—605—2t-eow

GOLDSBORO INSTITUTE, FOR GIRLS.

Mrs. Chapman hopes on Monday, 15th Sept., 1879, to resume the duties of her school. Apply for circulars to Rev. Dr. R. H. Chapman, Beaufort, Carteret county, N. C., until 1st August, and to the same at Asheville, Buncombe Co., N. C., until 1st Sept., '79.
july 9 600-till 1st oct 79

HAMPDEN SIDNEY COLLEGE, Prince Edward Co., Va.

Next session begins Sept. 4th. Expenses for scholastic year, including College fees, board, room-rent, fuel and lodging $212. Curriculum is retained embracing thorough instruction in classical, scientific and moral studies. No student advanced without standing a searching examination. For catalogue apply to

Rev. J. M. ATKINSON, D. D., President.
july 9 600-2 mos

SELECT BOARDING AND DAY SCHOOL,
HILLSBOROUGH, NORTH CAROLINA.

Misses NASH and Miss KOLLOCK, Principals.

The Fall Term of 1879 will open the 25th of JULY and close on 11th DECEMBER. Circulars forwarded on application.
466-*jan.1.'79

SIMONTON FEMALE COLLEGE, Statesville, N. C.

The Fall Term of 1879 opens Wednesday, AUGUST 27. Board and tuition in English, $85 per session of twenty weeks.

Catalogue and circular with full particulars, on application.

Address MRS. E. N. GRANT, Principal.
feb 20 528-1y

STEUBENVILLE O., FEMALE SEMINARY.

Board, Room and Light per school year $175. One-fourth off for minister's daughters. Tuition in Common and Ornamental Branches Moderate. Opens September 11th. Send for catalogue.

Rev. A. M. REID, Ph. D., Principal.
july 2 600-6t

AUGUSTA FEMALE SEMINARY, STAUNTON, VA.

Miss MARY J. BALDWIN, Principal.

The session of 1879-'80, will open the first Wednesday in September, and close corresponding time in June following.

Terms: (For session of forty weeks, payable one-half on entering, and the balance in February—) Selection the First: For Board, Washing, Fuel, Lights, Physician's Fee, Seat in Church, Calisthenics and full English course, including Elocution and Contingent fee—are $250.

For full particulars apply to the Principal for Catalogues.
june 25 598-3m

A VIRGINIA LADY, WITH SEVERAL YEARS experience in teaching, desires a situation in some pleasant family or school, for the next scholastic year. References exchanged. Address, TEACHER, County Line Cross Roads, Charlotte Co., Virginia.

Charlotte Institute.

The next session begins September 10th, 1879, and ends June 8th, 1880.

No Institute ever made more rapid progress in securing the confidence and esteem of its patrons than this one during the past session. Before the end of the scholastic year the number of its pupils, attracted by the well-earned reputation of the school, increased to 117, exclusive of the adult ladies who availed themselves of the superior advantages here given in the departments of Music, Art, and Modern Languages.

In no respect is this Institute inferior to any other first class boarding-school in the Southern or Middle States. Such testimonials as will satisfy an one as to the *high standard and thoroughness* of the instruction here are published in the catalogue. These testimonials are peculiarly trustworthy, inasmuch as they are given by gentlemen engaged in teaching in well known schools and colleges of the highest grade, and who are therefore qualified to express an opinion in regard to educational institutions.

The total expense for the half session or term will be $125. This amount includes board, with washing, fuel, lights, furnished room and servants' attendance, tuition in all the English branches, Latin, with either French or German, Calisthenics, *text-books and stationery for school purposes.* Pupils are not permitted to incur additional expense without permission of their parents. Parents are thus assured that their bills will not be greater than they expected.

Special arrangements and special terms for young ladies who wish to take only Music, Painting and Drawing, and Modern Languages, severally or collectively.

For further information address the Principal, Rev. WM. R. ATKINSON, Charlotte, N. C.
july 23 602-16t

INSTITUTE FOR TRAINING OF COLORED MINISTERS

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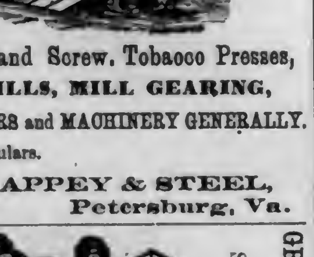

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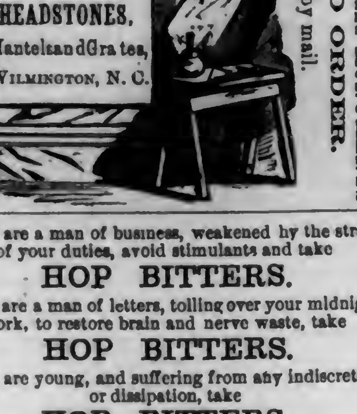

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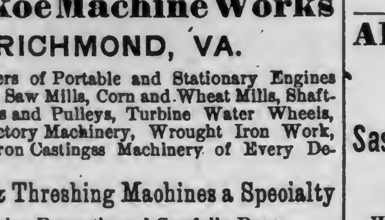

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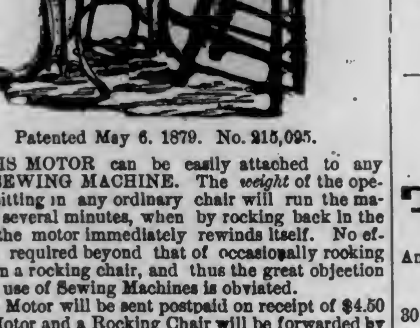

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FOR THE FAMILY.

Two Days.

BY MRS. E. T. CORBETT.

No fairer day was ever seen—
The sky of cloudless blue—
The tall old trees like tents of green,
With sunlight sifting through.
But warmth and brightness brought no ease,
No soothing for my pain,
And singing birds and droning bees
Took up one sad refrain—
The echo of my longing heart,
They bore it back to me:
"*The friend so long and truly loved*
Is far away from thee!"

A winter morning, dark and gray—
The leaden sky hangs low,
The wailing wind rose with the day;
Upheaps the drifting snow.
I watch through half-blurred window pane
The sullen, driving storm,
But spite of tempest's howl and strain
My heart is light and warm.
These wild discordant voices blend
In one sweet melody:
"*The friend so long and truly loved*
Is coming back to me!"

—*Christian Intelligencer.*

Early Flowers.

"As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud."

The clear blue of the sky was dappled here and there with puffy white clouds. Jenny sat on the doorstep watching them. They seemed to her to be the snow-drifts of the past winter drifting away from their home to be packed away for another season, just as her mother packed up her furs and flannels.

"That is the little puff that lay so long on the gate post, and that is the bank that lay so long by the fence in the garden, and this one is the drift on the roadside," said Jenny, pointing with her finger to the western sky.

"I wonder where they go to, and if they get dumped down as Tom dumps the gravel on the walks, or if they come down in a snow storm. When they get all piled up what a big place full of snow they must make! How nice it would be to jump in it and shake it up as Mary Ann shakes up the feather bed! I wish I knew where the clouds were emptied. I guess I'll follow them and see."

Jenny rose up from the doorstep, and as fast as her little feet could carry, followed the lead of the beautiful banks of cloud that were driven along by the gentle breeze across the clear blue sky.

On and on she went until she reached the woods. Here the trees met overhead and partly shut out the clouds and partly obstructed her way in the attempt to follow. A new interest here presented. Hundreds of little wild flowers were springing up. Here in their mossy beds were groups of hepaticas, here wild violets, there snowy white blood-root.

Jenny thought no more of the clouds. She ran from flower to flower until both hands were full. Then she sat down on the ground to arrange them, quite forgetful that the sun was sinking in the western sky and the curtains of the twilight were being drawn around her.

There was one at home who had not forgotten her. Dear papa saw his little girl skipping along the farm lane, and when he heard that she was nowhere to be found he whistled to old Carlo the dog, and went in search of her. Carlo easily tracked her steps and just as she stood up with both hands full of flowers, wondering where she should go next, Carlo came bounding towards her, followed by papa.

"Where has my little girl been all the afternoon?" he inquired, taking her up in his arms and kissing the rosy cheek that now rested on his shoulders.

"I went to find the snow-drifts, papa. I saw them sailing on, on, on, and I thought if I could only run fast enough I might catch up in time to see them pitched down and packed away."

Papa laughed.

"But I lost sight of them in the woods, and I found so many beautiful flowers that at last I forgot all about them."

Now all this was told in a very childlike way, for Jenny was very little and could not talk quite straight yet.

"Does my little girl know she has caught last winter's snow-drifts?" asked papa. "God gave the snow and it went down into the ground and has come up again in these beautiful flowers."

"But the snow was very cold, papa, and I do not see the snow in these flowers, and—" Jenny was hesitating as she looked first at the flowers in her lap and then up towards the sky, from which all the snow-white clouds had disappeared, and—and—I think I like the flowers best."

"God is good to us, my darling; He orders all things for the best. Out of the cold and the storm He brings beauty and peace."

Jenny was too young to understand, but she heard her father say, "The snow from heaven returneth not thither, but watereth the earth and maketh it bring forth and bud"—and then her head sank down on his breast and he carried his sleeping little girl home.

No, Jenny could not understand about it then, but years afterwards, when her father was dead and many sorrows had come upon her, then she thought of the flowers that grew in the woods after the wintry storms, and the words came back to her, "God is good to us, my darling; He orders all things for the best," and she was comforted. Peace sprung up in her heart like the wild flowers that grew up after the snows had melted.

She opened her Bible and read the remainder of the verses which so many years before her father had repeated over her as a sleeping child: "So shall my word be that goeth out of my mouth: it shall not return to me void."

With wisdom born of experience she understood it now, and she could say, "It is true," for out of the word of the Lord she had found comfort.
—*Christian Intelligencer.*

The Tale of a Tub.

We believe it was Sydney Smith who said that in time of danger, absence of body is better than presence of mind, and most people will be inclined to agree with the genial divine. The following anecdote of his boyhood will show, however, that the future wit evinced the possession of the latter quality at an early age.

At the time of which we write, his father occupied, with his family, the habitable part of an old ruined castle near Woodford, in Essex. At a short distance from the castle was a sheet of water, large enough, in English eyes, to be dignified with the title of lake. Young Sydney, although unable to swim, was passionately fond of boating, but his aquatic aspirations were sadly restricted by the fact that he had no boat, and his father being decidedly opposed to his venturing upon the water at all, was not likely to provide one for him.

In this dilemma Sydney's inventive genius soon found a way of overcoming the difficulty. Taking his little sister into his confidence, he surreptitiously possessed himself of a large tub from the castle laundry, and persuading her to accompany him, launched it upon the lake. Provided with a small piece of board as a paddle, the adventurous young navigator managed to paddle his unwieldy craft to the very middle of the lake.

He was greatly elated by his success, and waved his paddle triumphantly aloft with the air of a conqueror. Alas! it slipped from his hand, fell into the water and floated off beyond his reach, leaving him without any means of propulsion, at the mercy of the winds and waves. There was nothing left but to cultivate patience, and wait for succor; so, like a new Diogenes, he remained seated in his tub, trying to calm the fears of his sister, who was now badly frightened and crying bitterly.

It was not long before the perilous position of the two children was noticed from the house, and soon the father and mother, with all the household at their heels, ran down to the bank in great alarm. Indeed, the situation was one of real peril. The crank, top-heavy craft in which they were embarked seemed ready to capsize every instant, and the agonized father could think of no means of rescuing his darlings that did not involve so much loss of time as to invite a catastrophe.

A favorite dog had followed the folks to the shore, and as if understanding that something was amiss, several times plunged into the water, and after swimming out a little way returned, apparently conscious of his inability to help.

Young Sydney, however, who had remained cool and collected, despite the lamentations of his mother and the others, suddenly exclaimed: "Get a rope, father, get a rope and tie it to Jack's collar; perhaps I can call him to me!"

His father, filled with admiration for the courage and self-possession of the boy, quickly procured a rope, and, tying one end to Jack's collar, pointed to the tub, while Sydney at the same time called and whistled to the dog. The intelligent animal at once sprang into the water and swam out towards the tub, while Mr. Smith paid out the rope from the shore, and Sydney encouraged the dog with shouts of "Here Jack! Here Jack! Good dog! Good fellow!" and the like. It was a long swim, and the anxious watchers hardly hoped that the dog could accomplish it; but he stuck to his task bravely, and at length reached the tub, and was seized by the collar by his delighted young master. Untying the rope from the dog's neck, Sydney fastened it to the tub, and was speedily drawn to the shore, where the children were instantly clasped in the arms of their overjoyed parents.
—*Freemen's Journal.*

MISCELLANEOUS.

For the N. C. Presbyterian.

Brute Reason.

A friend sends us the following as a case hardly short of reason:

Under the caption "Antics of Animals," I was lately reading in the Lynchburg *News* a collection of short articles, many of which showed brute instinct—as men call it—in an agreeable light, and some of which seem to be close of kin to man's "boasted reason." What I am about to relate is of the same character.

A gentleman living in Southwestern Virginia owns a female pointer, which, last fall, was the mother of seven pups. The creek upon which the gentleman's dwelling is located was, in September last, visited by an unprecedented freshet, by which the house was surrounded, and the premises completely flooded. The water reached an empty corn crib, in which the helpless canine family were housed, and covered the floor to the depth of a foot or more. The mother, to save them, carried them to a barn, more than one hundred yards off, having to swim with them nearly the whole distance, and deposited them beyond the reach of the water. They were found next day—only two alive, and they subsequently died; the others had probably been drowned on the passage. Taking them one at a time, the poor creature had been compelled to swim nearly a mile.

The freshet having carried off large quantities of fencing, had left ungathered crops exposed, and all the hogs were turned into the barn yard. That poor brute stood guard over her dead family for a week, and would not suffer man or beast to approach them. B.

Giles county, Va.

Nicknames of British Regiments.

The brave but luckless Twenty-fourth are known as Howard's Greens, from their grass-green facings, and the name of an officer who led them for twenty years in the last century. It is a popular fallacy to imagine that the Twenty-eighth borrow their designation of the Old Braggs from the exhibition of a spirit of boasting or braggadocio. Bragg was their Colonel from 1734 to 1751, whence the soubriquet. They are also known as the Slashers, but wherefore is uncertain. Some authorities believe that they got their title from their dash at the passage of the River Brunx, in the American war of Independence; others say it arose from a party of the officers having disguised themselves as Indians, and having cut off the ears of a magistrate who had refused quarters to the women of the regiment during the trying winter. The Thirty-first are denominated the Young Buffs, having been mistaken for the Third at the battle of Dettington. The whimsical cognomen of the Havercake Lads is conferred on the Twenty-third, from a habit of the Sergeant Snaps of the corps to entice recruits by displaying an oat-cake spitted on their swords. The Thirty-fifth used to be termed the Orange Lilies; the Thirty-sixth the Saucy Greens; the Thirty-eighth the Pump and Tortoise, on account of their sobriety and the slowness of their movements when stationed once at Malta, and the Thirty-ninth Sankey's Horse, from the circumstances of their having been once mounted on mules on a forced march when commanded by Colonel Sankey; they are also called the Green Linnets, from their pea-green facings. A punning version of its number, XL., namely, the Excellers; is fixed on the Fortieth. The renowned Forty-second retains its designation of the Black Watch, the independent Scotch companies from which it was formed having been called so on account of their dark tartans. The phrase Light Bobs marks out the Forty-third, albeit it is claimed by all light infantry soldiers. The Forty-fourth swell with natural vanity over the Old Stubborns, gained in the Peninsula. The classical epithet of the Lacedemonians was an alias of the Forty-sixth, a pedantic officer having harangued his bravo boys on the beauties of Spartan discipline while shot and shell were flying around. It would be hard to discover the Forty-seventh under the cognomen of the Cauliflowers; and assuredly no friend of the gallant Fiftieth would ever dream of referring to it either as the Blind or the Dirty Half Hundred. Similar to the Excellers in the mode of origin of their sobriquet are the Kolis, as the Fifty-first are called from the initials of the title, King's Own Light Infantry. "Die hard, my men, die hard," cried the heroic Inglis to the Fifty-seventh at Albnera, and ever since the plucky West Middlesex is the Die Hards.—*All the Year Round.*

Preserving Cleopatra's Needle.

The London Metropolitan Board of Works recently took in hand the subject of preserving Cleopatra's Needle, which had caused so much trouble to float to its destination. After consultation with experts, it was decided to grant to one Henry Browning the job of cleaning and coating the monolith with a solution of his own invention. The effect, says the *Times*, has exceeded the most sanguine expectations. In operating upon the granite, Mr. Browning first gave it a thorough cleansing, removing all the sooty and greasy matters from the surface, and indurated it with his invisible preservative solution. The effect has been to give freshness to the granite as if only just chiseled from the rock, retaining the original color, disclosing the several veins, the white spar shining in the sun's rays like crystals, and exhibiting the polished portions as they formerly existed. More than this, the "intaglis," or the hieroglyphic engravings, come out far more pointedly than before, and the injuries the stone has received are now plainly distinguishable from the hieroglyphics. The solution soaks well into the pores of the granite, and the best authorities consider that it will have the effect of thoroughly preserving the monolith for centuries yet to come.—*Christian Union.*

Plowing by Electricity.

Plowing by steam has many difficulties attending it, and two French engineers not unknown to fame have invented a machine for plowing by electricity. The *Scientific American* says that they have devised an arrangement to utilize the motive power in a fixed position, so as to do the work of several adjacent farms through the medium of electricity. They have adopted the Gramme dynamo-electric machine for the generation of electricity, and similar machines as the electro-dynamic agent for reconversion of the electricity, conveyed to any required distance by cables, into motive power.

An engine in a sugar factory, situated 1,300 feet from the field, gave motion to the dynamo-electric machines which supplied the electricity, about eight horse-power being employed. When in light ground two furrows have been made, but in heavy ground only one, the power transmitted to the plow being but that of three or four horses. The designers will, however, soon have machinery ready which will enable them to use a four furrow plow.

The gramme machines at the works were driven 1,600 revolutions per minute, while those on the windlasses made 800 per minute. The pulleys, made 133 revolutions per minute, and the hauling drums 14 and 27 under the slow and fast speeds respectively, the corresponding speeds of the plow being 164 and 266 feet per minute. The furrows were 10 8 inches wide and 7·87 inches deep. Making two furrows, about 24 square yards were plowed per minute. It was found that about 50 per cent. of the work of the fixed engine was realized on the field, and that the efficiency of the electro-dynamic apparatus is from 30 to 60 per cent. according to the distance of transmission.

Bank of England Notes.

The financial editor of the Philadelphia *Ledger* states, on the authority of official report, that the notes of the Bank of England are made from pure white linen cuttings, never from rags that have been worn. They have been manufactured for nearly two hundred years by the same family, the Portals, Protestant refugees. So carefully is the paper prepared that even the number of dips into the pulp made by each workman is registered on a dial by machinery, and the sheets are carefully counted and booked to each person through whose hands they pass. The printing is done by a most curious process in Mr. Coe's department within the bank building. There is an elaborate arrangement for securing that no note shall be exactly like any other in existence. Consequently there never was a duplicate of a Bank of England note except by forgery. According to the *City Press* the stock of paid notes of seven years is about 94,000,000 in number and they fill 18,000 boxes, which, if placed side by side, would reach three miles. The notes placed in a pile would be eight miles high; or if joined end to end would form a ribbon 15,000 miles long; their superficial extent is more than that of Hyde Park; their original value was over $15,000,000,000, and their weight over one hundred and twelve tons.—*Scientific American.*

"Who Will Carry Me Over."

A few years ago, in a New England village, a little boy lay upon his death-bed. Starting suddenly up, he exclaimed: "Oh! mother, I see such a beautiful country, and so many little children, who are beckoning me to them; but there are high mountains between us, too high for me to climb. Who will carry me over?" After thus expressing himself, he leaned back on his pillow, and for awhile seemed to be in deep thought, when, once more arousing and stretching out his little hands, he cried, as loud as his feeble voice would permit:

"Mother, mother, the strong man's come to carry me over the mountain!" He was peacefully asleep. The strong man had indeed, come to carry the little one over.

Lemon Verbena.

The well-known fragrant, sweet-scented, or lemon verbena (*Lippia citriodora*) is regarded among the Spanish people as a fine stomachic and cordial. It is either used in the form of a cold decoction, sweetened, or five or six leaves are put into a tea-cup, and hot tea poured upon them. The author of a recent work, "Among the Spanish People," says that the flavor of the tea thus prepared "is simply delicious, and no one who has drunk his Pekoe with it will ever again drink it without a sprig of lemon verbena." And he further makes a statement, more important than all the rest, if true, that is, that if this decoction be used one need "never suffer from flatulence, never be made nervous or old-maidish, never have cholera, diarrhea, or loss of appetite."

A Brave Wife.

Lord Beaconsfield, when Mr. Disraeli, was once driving down to the House of Commons with his wife. Deeply immersed in cogitation, he alighted from his brougham and closed the door on one of his wife's fingers. Although suffering great pain, she uttered no cry until he was in the lobby, out of earshot. Then she summoned the footman to open the door, released her imprisoned finger, and fainted. She is reported to have said to Mr. Disraeli, when telling him next morning of the mishap, "I would not have cried out for the world. In thinking of my sufferings, you would have been so agitated that very probably the most salient points of the important speech you were about to deliver would have been omitted."

SECULAR NEWS.

New Orleans declared to be free from yellow fever.

The King of Southern Abysinia announces suppression of the slave trade in his dominions.

Thirty-five hundred colliers have struck in North Staffordshire, England. This affects 17,000 persons.

A locomotive boiler exploded at Albany, August 6th. Three men were killed and three others badly scalded.

An iron steamship, bound from Antwerp to Naples, was wrecked during a fog off the island of Ushart, France, and twenty-seven persons were drowned.

A report published in the *New York Herald* that the crew of a yellow fever vessel had been discharged at Wilmington, N. C., and sent North by the authorities, is utterly false.

Official reports from Paris state that the grain in the South of France has been harvested in excellent condition, and that in the north and west a good average crop may be expected.

Keith Johnson, leader of the expedition to explore the head of Lake Nyassa, died of dysentery on the 28th of June at Berobero, 130 miles inland from Doressolorm. The exhibition will be continued by Mr. Thompson, scientific assistant of Mr. Johnson.

We are pleased to announce that Mr. Donald McRae, of this city, has been appointed by Governor Jarvis' Commissioner of the Exhibition" from the State of North Carolina for the World's Fair, to be held in the city of New York in 1883. This appointment was made on the recommendation of the Presidents of the Chamber of Commerce, Produce Exchange and Board of Trade, who had been requested by the Governor to make a suitable recommendation for the position. We are glad to know that Mr. McRae has consented to accept, as he will represent North Carolina as she should be represented, and will reflect credit upon the State in holding this representative position.—*Star.*

Some parties in San Francisco, who have been working up the matter for some time past, have discovered the wreck of the steamer Brother Jonathan, which foundered off Point St. George, near Crescent City, in July, 1865. She lies in an upright position in about twenty-two fathoms of water, and about fifty fathoms from the submerged rock on which she is supposed to have struck. There were about one million dollars in Treasury notes and bullion in her safe, and the finders are fitting out an expedition for the recovery of the treasure, which belonged to the government, but whose claim is held to have lapsed on the expiration of ten years after loss.

Factory Facts.

Close confinement, careful attention to all factory work, gives the operatives palid faces, poor appetite, languid, miserable feeling, poor blood, inactive liver, kidneys and urinary troubles, and all the physicians and medicine in the world cannot help them unless they get out doors or use Hop Bitters, made of the purest and best of remedies, and especially for such cases, having abundance of health, sunshine and rosy cheeks in them. None need suffer if the if they will use them freely. They cost but a trifle. See another column.

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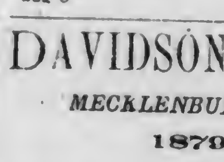

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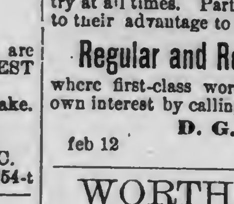

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For the N. C. Presbyterian.

COMMENTARIES ON THE BIBLE.

NO. II.

Rev. L. C. Vass, Newbern, N. C.:

4. Continuing the description of commentaries on the whole Bible, the next calling for attention is the voluminous work of *Lange*, the American edition in English dress, with various additions and corrections, under the editorial supervision of Dr. Philip Scharf, aided by some of the most eminent biblical scholars of the United States.

The conception of such a work, proposing a combination of critical, exegetical, doctrinal and practical comment and exposition, is worthy of high commendation. It must, however, be at once apparent, that the enterprise involves manifest disadvantages. It could hardly be practicable, by the most careful supervision and the utmost freedom granted by authors to the editor, to receive a proper measure of homegeniety. Then the effort to reproduce the doctrinal and homiletic views of the German Pietists has resulted in the addition to the work of an immense amount of rather commonplace, and sometimes, jejune remarks. However much we may sympathise with the pious sentiments, expressed in these compositions, not only do they fail to impress the American reader with any really valuable thought, but the style is entirely out of harmony with the literary taste of our day. This latter fact might not serve to lessen the sentiments expressed, were such invested with any specially intrinsic merit. The notes of various readings furnish to all critical readers of the Bible in the original langnages very excellent material for forming sound judgment. The Exegeses, even with emendations and cantions, by the American editor and his aids, are by no means always safe. We are often rather startled by remarks in this part of the commentaries, which, though not impeaching the received theory of inspiration, seem more in sympathy with "advanced thought" than with our theological teachings.

Still the work has in itself a safe-guard, in that by its very voluminous size and high price it is placed beyond the reach of the great mass of those who might be misled by the tone and scope of Exegeses, which have been just criticised. And while some such persons may yet procure any volume or volumes of the entire work, there is another consideration in the incomplete development of views which might prove deleterious, affording ground of hope that very few readers of ordinary intelligence and scholarship will receive much injury. It is to be hoped that the learned and industrious editor will find time and sufficient assistance to condense the twenty-four volumes into about four, in an abridged and expurgated edition.

5. *The Speaker's Commentary*, prepared under the suggestion of the Speaker of the House of Commons of Great Britain, and edited by Dr. Coke, is a work somewhat of the plan of Lange's; but not liable to the objections on account of needless hulk, nor to the criticisms on account of dangerous tendencies. The praiseworthy effort to be concise, along with the equally commendable purpose to present a work fully abreast with the results of historical and scientific investigation and the labors of modern Biblical critics, has exposed the writers in many cases to the charge of a defective discussion and injurious brevity. While the errours of unfriendly criticism have been prevented, there has been an absence of sufficiently explicit and full preventation of the refutation desired and purposed. Still there is a prevalent spirit of candor, fairness and piety, with sound and conservative exposition, set forth in a fresh and pleasing style, which renders the work a really valuable contribution to the study of Scripture.

6. *D'Oyley and Mant*, in two quarto volumes, published by the "Society for Propagating Christian Knowledge," is a commentary of the same general plan and purpose with the preceding. The work, however, has not obtained very wide or general circulation. The writers, as those of the "Speaker's" commentary, were mostly if not all, of the Church of England. It must not be supposed that they have been necessarily sectarian—at all events anything of this sort to an offensive degree occurs so rarely, if ever, as to escape attention by the occasional reader.

7. *A Commentary, the result of the joint labors of Patrick, South, Whitby, Arnold and Lanman*, designed rather for popular than professional use, is easily accessible, for ministers, but to those owning Scott's and Henry's commentaries, especially Scott's, this work would not have any special advantage. It belongs to the class of evangelical commentaries, but readers must be watchful against the interpretations of some of these authors, known to have been men of at least moderate Armenian views.

8. *Matthew Poole's* learned work entitled *Synopsis Criticorum*, has long held a deservedly high place in the estimation of Biblical scholars. It has been long ont of print, but copies are still to be had, and often on moderate terms. The great value of this bulky work, in five large folio volumes, in not very large print, is now chiefly to be found in the full view presented of the state of Biblical scholarship in Poole's day. But its critical material has been either superseded by that of better character or by its absorption in later works.

9. *Matthew Poole's* Commentary on the Bible in English, known as "*Annotations*," is not one abridgment, nor a translation of the "Synopsis" bnt designed to be a compendious presentation of the most advanced class of expositions for popular nse in that day. Only the Old Testament as far as Isaiah, chapter lviii, was Poole's work. The rest was that of various other authors.

10-11. This letter may be closed by a brief notice of the commentaries of Dr. Thomas Scott and of Matthew Henry. Both are too well known to need words of commendation; and had not a certain class of writers rather depreciated their valne, nothing would be required beyond the mention of the works.

Dr. Scott's "Notes" and "Observations" are well worth the attention of onr young ministers, and those editions of the work, which contain his critical "notes" on the text of the New Testament in the Greek, are exceedingly valuable. Dr. Scott was a moderate Calvinist, but sound, and a mere moderate Episcopalian, anticipating the expression of the true origin and nature of Diocesan Episcopacy (see notes on Acts 20: xvii, and parallel passages) by Dean Stanly and Dr. Ellicot, which have recently arrested such notice.

Matthew Henry gives in clear and forcible terms, and often with much quaintness, the more excellent exposition, without troubling us with the critical grounds, on which it is based. Neither Scott nor Henry supersede more modern works on particular portions of Scripture, especially the Messianic Psalms and unfulfilled prophecy. The memorable failure of historical facts to justify the interpretations of many writers of their day and standing, while tending to weaken our confidence in their general ability may well serve to illustrate the need of special caution, in handling such portions of Scriptnre.

12. *The Commentary of DeGill* falls in as to ability and utility, with most of those now named. Except to those interested in his peculiar views as a Baptist, the addition of his work to either Poole, or Scott, or Henry, would not be desirable.

Yours truly,
B. M. SMITH.

For the N. C. Presbyterian.

"THE LIGHT: IS IT WANING?"

MR. EDITOR:—This is a little book which I have read with great pleasure, and I hope with some profit, and which I wish to recommend to my brethren in the ministry, whether preaching or ruling elders.

Abont the year 1850, I made a little speech in Orange Presbytery on the efficiency, or rather *inefficiency*, of the ministry, and in it recommended a book just come ont which I had read with absorbing interest, "An Earnest Ministry," by John Angell James. For many years afterwards those of the brethren who bought and read it never met me without thanking me as heartily for recommending the book as if I had made it a present to them. The effects on their own lives and on their preaching was so marked as to be easily observed, while the whole style of their preaching—its efficiency and success—was known and felt by many. I have often thought since that that little speech was about the best preaching I ever did, for its effects were widespread and lasting. And I thank God to this day that He put it into my heart to make it, and at the *proper time*.

Now, brethren, I honestly believe that this little book—"Is the Light Waning?"—will do as much good in these times as James's "Earnest Ministry" did at the time the brethren of Orange Presbytery bought it and read it so eagerly. When I finished reading the book the other day, I said to my son: "If I had a hundred dollars, I would buy this book and make it a present to every member of the Synod." And so I would, for I am sure I could not spend the money better. But its value cannot be estimated by money. It has a valne that no money can buy. Only let the *truths* of this book (its author is the lamented A. Flinn Dickson, our own countryman, whom many knew only to love and admire), let the *truths* of this book, I say, be deeply imbedded in the hearts and minds of our brethren—let them but imbibe the self-consecrating spirit which it inculcates, and let this spirit bear them away with itself in the great work of the ministry, and our churches would soon put on a new face—would soon wear another respect. Instead of the sighs, and the despondencies, and the wailings over a languishing church, there would be rejoicing and congratulations over the church revived. Then would be accomplished the utterance of the prophet almost literally: "The Lord will comfort Zion—he will comfort all her waste places—he will make her wilderness as Eden, and her desert as the garden of the Lord; joy and gladness shall be found therein—thanksgiving and the voice of melody."

Buy the book, dear brethren, and read it *slowly*, if you can; but that you can't do, if there is any life in you. But read it carefully, read it prayerfully, ponder it thoroughly; or as the Episcopal prayer-book says in one of its collects, "*read, mark, learn* and *inwardly digest*" its contents, and if "your profiting does not appear unto all," then I am no prophet. Do so, brethren, and you will never regret it, but on the other hand, like the brethren of Orange Presbytery some thirty years ago, you will, as long as you live, thank your *old friend* and brother.

D. L.

THE FUNCTION OF PRAYER.

Because prayer is efficacious, it does not follow that there is no limit to its efficacy. It is a means of grace divinely appointed indeed; but it has been appointed for a specific purpose. When we ascertain this purpose, we know the function of prayer. To make use of it for any other, would be as inappropriate as to use the eye for hearing or the ear for seeing. Every Christian, then, needs to know what is the exact function of prayer.

We indicate the function of prayer when we say that prayer is designed, not to *supersede*, but to *complete*, human labor. Its efficacy begins where the power of the petitioner ends, and it does not begin before. It was appointed, not to take the place of human activity but to effect that which no human activity can accomplish. An example will make this truth clear. When we offer the petition, "Give us this day our daily bread," we do not overcome the necessity of laboring for that bread to the extent of our ability. Bnt we know that, labor as faithfully as we will, contingencies over which we have not the least control may easily occur between our labor and the enjoyment of the fruits of it, which, if they occur, will make the latter impossible. Because these lie beyond the field in which our power is efficacious, we invoke the power of God. Or we may be powerless to labor, and therefore we may call on God for an extraordinary display of his power. This, then, is the function of prayer. It does not supersede human activity; but, by God's appointment, complements it with the power of God himself. And this is the view of prayer which Paul presents in one of the most eloqnent passages to be found in the New Testament. In this passage (Ephesians vi: 11-18), he portrays the Christian as clothed in the armor and bearing the weapons of a soldier of the Empire. He describes the number and the prowess of the foes he must meet, and he exhorts those to whom he is writing to see to it that they are both armed and panoplied. Bnt it is not until he supposes them to be ready thns to put forth their own strength that he bids them nse this effective aid, in the words "praying always with all prayer and supplication in the Spirit."

We refer to this subject because there are not wanting signs that many Christians suffer with intellectnal confusion at just this point. And this confusion is promoted by the strong and immanent desire of sinful man to adopt any expedient that will obviate the necessity of Christian work. We would not, of conrse, write one word intended or calculated to weaken any one's faith in the power of prayer when properly offered. God urges us to pray with faith and importunity. He assures us that He will answer our petitions. He does not limit the subject of our petition to our spiritual needs. He would have us implore Him for material benefits as well as for the influence of the Holy Ghost. Bnt nowhere does He teach us that prayer may take the place of honest, hearty work. Our work should be done in a prayerful spirit indeed; bnt our prayers should be offered while we are working as well as before we begin work, and when we have done our utmost. This right of petitioning God was never meant to lead us to abate one jot of labor or of struggle. God aids those who aid themselves. He works within us to will and to do of his good pleasure, while we are working ont our own salvation. He will hear our prayers for holiness only while we struggle against the impellings of the sin within us and the temptations of sin abont us. He will regard our supplications for the conversion of the world, only as he sees us laboring in that direction. The prayer of faith, which he regards, is the prayer of the faithful; who is ready to do and dare, to undergo and overcome, until human resources are exhausted. It is man's extremity that is God's opportunity.

Prayer being designed, not as a substitute for, but as the complement of human power, it is for us to give and labor and sacrifice while we pray, to trust in the meantime that our heavenly Father will manifold our little gifts from His countless treasures; will energize our poor labors by the forth-putting of his omnipotence; and will make acceptable our sacrifices through the power of the Holy Ghost. Such are the prayers which God loves to answer.—*S. S.. Times.*

FAITH.

God must change before He will let a sinner perish who trusts in Christ. O, it is wonderful what power faith has! I recollect standing at the Mansion House one day, waiting to cross over to the other side, when the omnibuses were coming from all the corners of the compass, and I was looking for an opportunity to run in and out between them. A blind man came up and said, "I am sure you will lead me across; I am sure you will lead me across." I am sure I did not want the job; but I was quite sure that, if the blind man was sure I would do it, I could not decline to do it; and did it accordingly. I did not like to have a blind man's confidence thrown away. It seemed as if his confidence was my compulsion. And O, blind sinner, lay hold upon the skirts of Christ to-night, and say, "Jesus, I believe Thou wilt lead me into heaven. At any rate, I mean to trust Thee to do it. I have done with saving myself, and I mean to rely on Thee and on Thee only." I tell you, your faith will compel Him: your trust shall hold him fast. He will do any thing for faith. Was He not overcome at the brook Jabbok by Jacob's faith? Did not faith in the woman that touched the hem of His garment win a cure? And when He spoke to the Syro-Phœnician woman, and called her a dog, did she not win healing for her daughter by the brave stand she made by her faith? The Lord waiteth to be gracious! Trust Him, sinner. The Lord help you to do so; and He shall have the glory, for ever and ever!—*Rev. C. H. Spurgeon.*

THE FLASK OF A GEM.

An American travelling by himself in the Holy Land was taken ill of malarial fever at Jerusalem.

As he lay on his lonely couch, nearly hopeless of recovery, a stranger called to see him, and was admitted. Without giving his name, he proposed reading a passage from the Scriptures. He selected a short, beautiful Psalm, and having finished the reading, retired in the same quiet way he had entered. But the effect on the sufferer was powerful. Light broke through the gloom; and there arose in his soul a calm trust in Israel's Keeper. From that time the force of his disease abated, and his restoration was finally complete.

The Psalm chosen by the unknown visitor was the one hundred and twenty-first, and the name of the traveller, Dr. Joseph A. Seiss, Lutheran minister of Philadelphia.—*Christian Intelligencer.*

QUIET LIVES.

In a valley, centuries ago,
Grew a little fern leaf, green and slender—
Veining delicate and fibres tender,
Waving when the winds crept down so low,
Rushes tall, and moss and grass grew round it,
Playful sunbeams darted in and found it:
Drops of dew stole down by night and crowned it:
But no foot of man e'er came that way;
Earth was young and keeping holiday.

Unless? Lost? There came a thoughtful man;
Searching nature's secrets far and deep;
From a fissure in a rocky steep
He withdrew a stone o'er which there ran
Fairy pencillings, a quaint design,
Leafage veining, fibres clear and fine,
And the fern's life lay in every line!
So, I think, God hides some souls away,
Sweetly to surprise us the last day!

PUTTING OFF.

A preacher determined to preach on the text. "Now is the accepted time; now is the day of salvation." Whilst in his study, thinking, he fell asleep and dreamed that he was carried into hell and set down in the midst of a conclave of lost spirits. They were assembled to devise means whereby they might get at the souls of men. One rose and said, "I will go to the earth and tell men that the Bible is all a fable—that it is not divinely appointed of God." No, that would not do.

Another said, "Let me go. I will tell them that there is no God, no Saviour, no heaven, no hell," and at the last words a fiendish smile lighted up all their countenances. "No, that will not do; we cannot make men believe *that*."

Suddenly one arose, and with a wise mien, like the serpent of old, suggested: "No, I will journey to the world of men and tell them that there *is* a God, that there *is* a Saviour, that there *is* a heaven—yes, and a hell too—but I'll tell them *there is no hurry*; to-morrow will do; it will be 'even as to-day;'" and they sent him.—*Exchange.*

WIFE.

What do you think the beautiful word "wife" comes from? It is the word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of that dreadful word *femme*. Bnt what do you think it comes from? The great value of Saxon words is that they mean something. Wife means "weaver." You must either be housewives or housemoths; remember that. In the deep sense, you must either weave men's fortunes, or embroider them, or feed upon and bring them to decay. Wherever a true wife comes, home is awake around her. The stars may be over her head, the glow-worm in the night-cold grass may be the fire at her foot; but home is where she is; and for a noble woman it stretches far around her, better than houses ceiled with cedar and painted with vermilion, shedding its quiet light far for those who are else homeless. This I believe to be the woman's true place and power.—*Exchange.*

GOD LOVES.

Do your gods love you?" asked a missionary. "The gods never think of loving," was the cheerful answer. The missionary repeated the sixteenth verse of the third chapter of St. John's Gospel: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but should have everlasting life." "Read it again," asked the arrested pagan. "That is large light—read it again." A third time the blessed words were repeated, and with this emphatic response: "That is true—I feel it."

CHILDREN.

Children hunger after new things and new ideas. They will learn with pleasure from the lips of parents what they deem drudgery to learn from books, and even if they have the misfortune to be deprived of many educational advantages they will grow up intelligent if they enjoy in childhood the privilege of listening to the conversation of intelligent people. Let them have many opportunities of learning in this way. Be kind to them, and don't think it beneath you to answer their little questions, for they proceed from an implanted faculty which every true man and woman should take delight in gratifying.

AFTER DARK.

The difference between day and night is universally perceived and universally acknowledged, and the varieties of its effects still afford a large field for intelligent observation.

We shall not now go into this subject extensively, showing the reciprocal influence of the physical and psychical natures of man and the modification of this influence by broad daylight and by dark night. There is one point, however, to which we wish to call special attention, and that is the relation of night to children in cities.

We say in cities, because ordinarily in the country there is but one thing for a child to do at night, namely, stay in the house. Another reason is that the writer, alas! knows very little of childlife in the country. He knows something of it in the city. He was born in a city. Until he was ten years of age he knew nothing of country life. He has spent more than half his life in cities in Europe and America. This has given him some experience and some opportunity for observation. He has watched also the growth of many children in many families, and has taken pains to notice the effect of different kinds of culture.

Almost invariably boys who have been allowed to roam free at night have come to moral shipwreck and social destruction. The exceptions have been where there was a wholesome temperament, a strong intellect, and peculiar social influences. Men and boys, women and girls, whatever may have been their culture, feel that there is something in the streets at night different from that which is in the day—something that excites apprehension, or creates alarm, or gives license. Boys that are demure by day will say things at night they would blush to utter in the daylight.

The result of our observation is the clear conviction that it is absolutely necessary that parents know *exactly* where their children are from sundown to sunrise. No boy ought to be allowed to go alone off the pavement of his father's house after sundown. It ought not to be a hard restriction; to a boy thus trained from infancy it will not be. It is unnatural that a child should want to go off to play in the dark with other children. The desire never comes until the child has *begun* to be corrupt. Sometimes, for quiet, parents will allow their children to go "round the corner" to play with some other children. Sometimes this is allowed through mere carelessness. We never knew it to fail to end disastrously. We have in our mind one or two striking cases in which weak mothers have pleaded for this liberty for their children, and are now reaping the bitter fruits.

Childhood should be trained with the gentleness of love and the firmness of sagacious authority, bnt whether these are at the command of the parent or not, there is one rule absolutely indispensable for the safety of the child and the honor of the family, namely, that while the child is small he shall never go off the lot without his parents or some other proper guardian; and that when he grows older, until he becomes of age, his parents ought to know where he is every moment of his time, and ought to know that he is in bed before 11 o'clock. Where this cannot be secured by the exercise of gentleness it must be obtained by authority. A refractory child may make the house hot if he is kept in it, but better endure eight or ten years of such heat than to have that child ruined, and all the family suffer through the remainder of his career.

We have spoken of boys because we do not suppose that any girls of decent families are allowed to be on the streets after dark.

We could enforce this lesson by statements of harrowing cases, if these were necessary. We do earnestly beseech parents who read this article to lay it to heart, to begin to make observations upon the condition of their children at night, to find where they are, and to prepare to answer to God our Heavenly Father for the painstaking care which they give to their children.—*C. F. Deems.*

A VALUABLE RELIC.

An exceedingly interesting and valuable relic has been discovered by the Rev. T. Somerville of Glasgow. It is no less than one of the original copies of the Solomon League and Covenant, which were sent all over Scotland for subscription. It is a small quarto, dated 1648. After the text of the Covenant are double columns of names, among them the reputed grandson of Queen Mary, and a famous chaplain in the army of Gustavus Adolphus. There are also the names of elders and deacons, some still represented by leading families in Scotland. It appears that a bankrupt tradesman, about to emigrate to the other side of the world, found this curious and precious document, in cleaning out his household effects, between the leaves of an old grandfather's Bible, and not wishing to take it out of the country sold it to Mr. Somerville. The latter has added it to the few other surviving copies of the famous document in the Advocate's Library in Edinburgh. The signatures show a diversity of quaint penmanship, and now and then "his mark," certified to by a notary, shows that some of the sturdy old Covenanters could not write their names.—*Christian Intelligencer.*

JUSTICE AND PRAYER.

"One hour of justice," said Mohammed, "is worth seventy years of prayer." But that is not the wise word of a prophet or even of a philosopher; it is the snap-judgment of an enthusiast. There is no true prayer that does not make way for justice; no man truly prays who does not seek to be made more just. Seventy years of genuine prayer will produce a great many hours of justice.—*Sunday Afternoon.*

AN AMERICAN MINISTER AMONG THE EDINBURGH CHURCHES.

The Rev. Dr. John F. Hust, an American divine, who is making a tour of Europe, recently spent a few days in Edinburgh. In writing to a New York paper, he says:

In Edinburgh one gets an excellent opportunity to arrive at a fair estimate of the Scotch pulpit. That city is not only the Athens of Scotland and the whole country north of London, bnt in many respects it is, as well, the religions centre. It is busy in religious work from morning to night. No stranger can walk its streets without being convinced of the intensity of its Christian life. It is the one place where, above all others, my young companions—Messrs. Ferry and Coit—and myself have come in contact with street preaching. Young men had their Bibles with them, read short passages, sang snatches of familiar hymns, made brief expositions, and then went off to other parts of the city, to do the same work in the marketplaces and street corners. The Edinburgh pulpit has less stir and dash than that of London, but is exceedingly scriptural, and the sermons are thoroughly wrought ont. The pastor of the venerable St. Giles' Church, Dr. Lees, preached a sermon on the charity that never fails, which had none of the traditional divisions, and was ornate, even to the Guthrie standard, but was delivered in such an unimpassioned style that the wonder was that the congregation could hear with any interest at all. But one thing strikes all strangers from America here in the public services—the people come to hear the gospel just because it is the gospel. They do not seem to care who is to preach or what is to be his theme; but they come and listen for the reason that it is the Word. They have little curiosity on their faces. So when Dr. Lees walked up into his little barrel-pulpit, with his great gown drapery about him, and read from his dainty manuscript, there was a breathless attention to every word he said; but no word of the sermon seemed to burn its way into the heart, or was carried away as a treasure into the closet and over the battlefields. Bnt then his text was a grand one, and when he pronounced it the people thought of it afresh. His prayers were direct, simple, forcible. They had no introduction, no skillfully-built framework, no perorations for human ears, but were simple expressions of the great wants of the soul to the near Friend. I would gladly have climbed again up the hill, and over the cobble-stones, leading to the Canongate and St. Giles, to be within the inspiration of such prayers.

Principal Cairns is one of the best Scotch theologians, and an earnest preacher withal. He was announced to preach in a distant part of the city, and so we threaded our way to the church. It was a little low building in the rear of a large house, and badly ventilated. Cairns is a tall, muscular, fresh-looking man. He has been writing and working too long to be without gray hairs. He has the broad Scotch accent which, in Scotland, goes for much. In fact, I have already been told a good many times in Ireland, Scotland and England that we Americans have such a peculiar accent that we can always be identified in any part of the British islands. The sermon of Cairns was extemporaneous only in delivery. It had been prepared with great care, was methodically arranged, was preached with great earnestness, and was a whole body of divinity in itself. It was full of fibre and had the quality of taking firm hold of the conscience and memory. It was seized by the audience with earnestness, and, when over there was a feeling that the soul was richer and stronger for what another soul had said richly and strongly. I noticed that the preacher, lest some part of his sermon might be forgotten, went over the entire analysis at the close, just as Sidney Smith was wont to deal with his essays. Americans will have an opportunity to hear Cairns next year, when he goes over to Philadelphia to participate in the Pan-Presbyterian Council.

BIRTH.

There is a large class of people who deem the business of life far too weighty and momentous to be made light of; who would leave merriment to children, and laughter to idiots, and who hold that a joke would be as much out of place on their lips as on a grave stone or in a ledger. Surely it cannot be requisite to a man's being in earnest, that he should wear a perpetual frown. Is there less of sincerity in nature doing her gambols in spring, than during the stiffness and harshness of her wintry gloom? And is it then altogether impossible to take up one's abode with truth, and to let all sweet homely feelings grow about it and cluster around it, and to smile upon it as a kind father or mother, and to sport with it, and hold light and merry talk with it, as with a loved brother or sister; and to fondle it, and play with it, as with a child. No otherwise did Socrates and Plato commune with truth; no otherwise Cervantes and Shakespeare.

BE CONSISTENT.

You wonder and lament that sinners do not inquire; bnt are *you* inquiring? You wonder that they do not *feel;* bnt do *you* feel? Can you expect a heart of *stone* to feel, when a heart of *flesh* does not? You are surprised that sinners can sleep. It is because you sleep alongside of them. Do yon bnt get awake, and bestir yourselves, and look up and cry to God, and you will see how soon they will begin to be roused, and to look about them, and to ask the meaning of your solicitude. O, that the saints would but inquire!—*Nevins.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

The Annuity Fund for Dr. Cumming has reached the sum of $9,000.

Rev. Dr. Hyde gives a catalogue of 107 literary works published in the Hawaian language.

The first church erected in Spain in connection with the Church of England has just been opened.

An Association of the Baptist churches in Japan has been formed, and at the first council, held recently, sixty representatives were present.

At the Tent Free Breakfast on Glasgow Green on Sabbath morning, 2,200 persons were fed, and in the afternoon 1,500 children received dinner.

A Chinese Congregational church has been organized at Honolulu, and six converted Chinamen have been admitted by baptism to its membership.

A church for the use of English worshippers has just been opened at the well-known watering place of Marienbad in Bohemia, by the Bishop of Bath and Wells.

At a public meeting held on Monday afternoon at Dundee, addressed by Signor Gavazzi and other clergymen, an auxiliary branch of the Italian Missionary Society was formed.

A missionary of the Free Church of Scotland, Rev. James G. Robertson has succeeded in planting several churches and schools among the Fingoe Kaffirs. He is a native of Dundee.

In Okayama, Japan, there is a population of 35,000, seventy-five of whom recently attended the opening services of a new mission established there by the missionaries of the American Board. The mission is to be a permanent one, having large hope of success.

The Moravian General Synod in session at Hernhut, Germany, has done nothing of special importance. The noble little band move on in their mission work faithfully. Bishop Edmund DeSchieuitz was elected President of the Synod, the first American ever so honored.

A gold medal to be competed for annually in the Montreal Presbyterial College has been founded by Mr. David Morrice. The *Canada Presbyterian* says: This is the third medal founded in connection with the college in addition to a large number of scholarships ranging in value from $100 down.

Outside of the mission work the Moravians are a very small denomination, having but 122 congregations and about 16,000 members. Nearly 71,000 souls, however, have been converted from heathenism by their efforts. They have 340 missionaries in the foreign field, and contribute on an average six dollars each per annum.

The workmen on the new Christian church at Jahra, India, were formerly professional thieves, but were converted under the missionary efforts of the Rev. Narayan Sheshadri, who visited this country several years ago. These men have become carpenters and masons, and have learned various other branches of useful industry.

The General Congress of the Cecilia Societies of Germany will be held this year at Ratisbon on the 4th, 5th, and 6th of August. The object of these societies is to effect a reform of the music in the Roman Catholic churches, and to bring it back to the more severe styles of which Palestrina and his school are types.

The *Sonntags Blatt* says: It having been stated that the Bishop of Jerusalem was ignorant of German, and therefore unsuitable for the appointment as regards our countrymen, we are pleased that not only has Dr. Barclay, the Bishop appointed by the Queen of England, already had ten years' experience in Jerusalem as an English pastor, bnt he has an accurate knowledge of Hebrew and of the Talmud, and he is conversant with the Arabic and German languages.

The Wesleyan Methodists of Great Britain held their 136th annual conference at Birmingham on 22d July. They confess to a falling off in their numbers last year of 3,000, bnt Methodism does not seem to be near its fall, for in London this body has raised £120,000 for the erection of fifty new chapels, and thirty of these are already completed. The Methodist chapels in London contain now 80,000 more sittings than was the case twenty years since, when there were 30,000 only.

A bronze stature on a granite pedestal, the whole to cost $15,000, is to be erected in Edinburgh, to John Knox. The *Weekly Review* says of the subscription: The Moderators of the Presbyterian churches of the country head the list; after their names come those of Dean Stanley and Principal Tulloch. We are glad to notice also the names of representatives of the leading Nonconformist bodies in England, and of other gentlemen who simply as lovers of truth and liberty gladly join in the effort now made to honor the memory of Knox.

The twelve or fifteen millions of Coreans have to this day no portion of the Holy Scriptures in their own tongue. Their country, as well known, has for 2,000 years been hermetically sealed against visitors from without; and has succeeded till now in excluding even the Christian Missionary who has found his way almost throughout the known world. The Japanese have recently forced a treaty on their neighbors, which now gives them access to one port; and the new native church of Japan have resolved (it is said against the wish of their pastors and teachers) to send one of their number to carry to Corea that Gospel which has so recently won their allegiance. Yet more significant of the new order of things probably in store for this jealously guarded country, one-half of the New Testament has now been translated into the language of Corea. The translator, the Rev. John Ross, missionary of the United Presbyterian Church at New Chwang, Manotruria, told the story of his work to the Western Committee of the National Bible Society of Scotland at its meeting in Glasgow on Monday last, and laid on its table a fair copy in manuscript of the complete Gospel of Matthew. Mr. Ross has, under great difficulties, succeeded in producing a version which has been found easily intelligible by all the stray Coreans who have made their way through the famous "Gate" which separates their country from North China. The language is said to be phonetic, and to be so easily acquired that it is read and written by the entire adult population of the country. The Committee cordially agreed to render Mr. Ross every assistance in their power in printing one Gospel by way of experiment, and ere long, it may be hoped, a new version of the Scriptures will thus be added to the 250 already extant.

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, AUGUST 20, 1879.

BETTER TIMES.

We have so often looked ahead hopefully for the brighter times to come, and have been so often disappointed, that we almost fear to bring the subject again before our readers. But more prosperous times are before us. We do not believe that they will burst upon us like an electric flash, but that they will advance, as is indeed more desirable, steadily and surely. In fact, they are coming forward now. Fine crops are made on every hand, all manufacturing interests are improving. Some gleanings of the *Holyoke Manufacturer* we bring forward to enable our readers the more readily to "thank God and take conrage."

The lumber business is improving North. Men in the lumber business in Calais, Me., report the business outlook more promising there than it has been for years. They have all the orders they can fill, the business has assumed a healthy tone, though prices are low, all are regaining confidence and feel hopeful of a good fall trade. The Muscogee, Fla., mills have sold to a single New York railroad four million feet of lumber, to be delivered in sixty days. This is said to be the largest summer order ever filled by a Southern mill. The Boston *Journal* says:

"Following the improvements of the iron industry there are encouraging signs of better days for the lumber trade and in the coast carrying business, both of which have felt the depression most seriously. The prices of lumber are improved, and the demand is much greater. Coasting has suddenly become a fair business again."

With regard to the manufactnre of cloths the New York *Economist* says that "the live woolen goods commission men feel very happy now that their goods are generally sold ahead of production. They have done a better business this season than any time within the last five years. At no time within the history of the trade have orders for goods been placed so early and so largely as in this season." And again the Boston *Journal:* "One of the best indications of better times in manufacturing enterprises is the resumption of dividends by companies that have previously passed. The Androscoggin pays the first since January, 1878; Dwight first since July, 1874; Hill first since July, 1875, with the exception of 3 per cent. July, 1877. The Newmarket has not paid regularly since 1874, dividing 3 per cent. July, 1875, 3 July, 1877, 2 July, 1878, and now 3 per cent. The Chicopee increase from 3 to 5 per cent., Manchester 4 to 5, Naumkeag 2 to 3, and Pacific 6 to 8 per cent. The Ætna has decreased from 5 to 3 per cent."

So too the Moodus Yarn Company are so busy that they have employed a set of night hands, and the Granite Twine mills of the same place are about to start up with new machinery, after a vacation of two years.

In New York and New Jersey an extraordinary impulse has been given to the iron trade. Mills that have not for years been in full operation are now exerting themselves to the utmost, and manufacturers are crowded with orders.

Lands that were non-productive because never reclaimed are now being brought under cultivation on the Southern seacoast and put in tillage for provisions. The N. Y. *Tribune* thinks justly that "no better sign of improvement in the times is needed than that afforded by the rise in desirable New York city real estate. The recent sale of the Douglass property on Fifth and Madison avenues, opposite the Central Park, is the latest illustration. This property, consisting of thirty-four lots, was offered two years ago at auction for less than $400,000. It has just been sold for something less than $600,000 by Messrs. R. G. Dun & Co., of the Mercantile Agency, who owned it, and who make a clear profit of nearly $200,000 by the operation, receiving in a single cash payment $300,000."

We have, at least shown, we think, that the wave of prosperity has reached others; we will soon feel its influence in the South.

Now we need to hasten the good times by helping one another. Pay your debts as fast as you can, and as far. If you are a creditor, fortunately owing no man anything, bear along with those who owe you, and remit where you find to exact would be oppressive. But our prime counsel now is to be just toward God. Withhold nothing from the various causes of benevolence that are appealing for aid. Remember there is no debt more binding than that to your preacher. See to it that he is paid to the utmost dime. And what toward ourselves? Nothing—No advice to give. We are perfectly willing to trust ourselves in the hands of those who pay their preacher, and contribute liberally to Home and Foreign Missions, the support of disabled ministers and their families, &c., &c. Such people *will* take their church paper and pay for it. The converse of this proposition is also true: that those who take the paper and pay for it promptly, will pay their preacher and contribute to the causes of benevolence.

Let us put on the garments of praise, and look forward rejoicingly—aye, go forward manfully, to give fresh energy to whatsoever our hands find to do.

THE MEETINGS OF PRESBYTERIES.

The fall meetings of Presbyteries will soon be on hand. It will not be practicable for us to attend those meetings in the Synod of North Carolina, but at each Presbytery there will be a special representative of this paper, who will receive any subscriptions due or past due, and heartily welcome any new subscribers. We have received many kind and encouraging words lately, which assures us that the paper is appreciated. We have had to note, too, as an indication of special promise, that some who had discontinued long since are returning. Our friends are asked to interest and exert themselves as far as they can for the paper, and give such a report at Presbytery as will cause us to go forward rejoicingly.

TWO AND TWO.

A minister of Wilmington Presbytery asks:

"What of the 'two and two' we were promised at Mt. Zion last spring a year ago if we would abolish the fall meetings of Presbytery? I think I wrote to as many as six different brethren to help me in my large field at the spring communion and not one responded aye—could not come. And I presume that I am not one whit more accommodating than my brethren. I can't go either. My people are unwilling to spare me. Yet I think if the matter were properly explained they would consent to it."

We copy this extract because it brings the subject referred to clearly before those specially concerned. The brother who writes the above, thinks nothing can be effected, otherwise than through the action of Presbytery. But if the people of the various churches will seriously think of it they will probably be in some cases at least, willing to make a prayer meeting answer for a preaching appointment once in a while. The ruling elders might be brought into this service with advantage to themselves, and the communion season would be made more enjoyable and more useful, by bringing in additional preaching.

NOTES AND JOTTINGS.

A subscriber sends pay for his paper and gives us this encouragement: "It is a very welcome visitor and a great comfort and pleasure to my family and myself."

Constant reception of such as that makes the "merry heart that doeth good like a medicine."

The *Church Messenger* explains why it failed to recognize our courtesy, and why it used the language it employed in a late issue. The explanation is that we sent the PRESBYTERIAN in exchange to the office of publication, instead of to the editor, forty miles therefrom. The PRESBYTERIAN, on its receipt at the publication office, should have been mailed to the editor; but the explanation is entirely satisfactory to us.

"When we came here
There were no Christians,
When we went away
There were no heathen."

These were the words inscribed as an epitaph, upon the tomb of William Geddies, a Scotchman who in spite of the jeers and jibes of those who lacked his faith, went to Aneityum, in the New Hebrides, as a missionary. The epitaph describes the field when he entered and the field when, after thirty years service, he left it for his heavenly reward.

The Pope of Rome has blessed M. DeLesseps' Panama Canal scheme. Very comfortable this to M. DeLesseps, doubtless, but if he cannot succeed without the Pope's blessing he cannot succeed with it, for papal blessings do not command premiums in the stock market. A few thousands, cash, would be much more to the purpose.

The *Southwestern Presbyterian* brings forward this which is startling:

There are some 14,000 periodicals published in Europe; of these only fourteen are Roman Catholic. Of the 8,500 on this continent but 113 are of that faith; and of the 1,000 in South America only eleven. So much for the comparative intelligence of Protestanism and Roman Catholicism.

Rev. Dr. Lorimer, Principal of the Presbyterian College of London died on 1st inst. He had been sick but a few days and was supposed to be recovering, when by relapse he suddenly died. He had been connected with the College since its commencement, formerly as Professor of Biblical Criticism, but for the past eighteen months as Principal. He has written several works but is best known as the author of a memoir of John Knox. He was 67 years of age.

Dr. Holland says in *Scribner's Monthly* for September:

"We believe that there is nothing more common among educated Christian men than the conviction that the old opinions touching the inspiration of the Scriptures are unsound and indefensible."

So much for a publication looking in great measure for its support to Christian readers. Is it not time to let *Scribner* severely alone?

Efforts are seriously making to effect tenement house reform in New York city. The inspectors, composed about equally of physicians and engineers, are busy in visiting the houses, requiring proper ventilation, having filth removed, &c. There are said to be 25,000 tenement houses in New York city.

A note calling attention specially to Rev. Dr. B. M. Smith's articles on "Commentaries on the Bible" was crowded out last week. We now invite attention thereto. "Chautauqua Notes" will be found specially interesting; the article "The Light: Is it waning?" from the pen of one of the most venerable and most beloved brethren should be read and noted on.

Dr. Smith's article in next issue will be "Commentaries on the Old Testament and parts of it."

The following, cheering testimony to the practical effect of Foreign Missions is from Keshub Chunder Sen. It is an answer to the question: Who and what is Christ? Sixty thousand in Southern India accepted him as their personal Saviour last year; but this is only a small proportion of the ranks of Christian missions. The wave of inquiry is extending in an ever-widening circle. "Lift up your eyes and look on the fields; for they are white already to the harvest."

The *Presbyterian Journal* brings forward the following advice given by a Michigan lady. It is worth a premium:

"It is not by fretting or worrying or plying the fan that we can keep cool, but by taking up our work, doing it bravely and cheerily, with as little fuss as possible."

The Primitive Church Methodist Missionary Society is the rather cumbersome title of a small society in Ireland, who may never have separated formally from the Established (Episcopal) church, though they are at quite a distance from the centre. The Society is conducted on the principle of the employment of itinerant preachers, who must be lay agents in connection with the Episcopal Church. At the late Annual Conference in Dublin, of those who had not joined the Wesleyans, special efforts were made by the Episcopalians to adopt these wanderers, or as some would say, reclaim them. Canon Kinsley endeavored to show that Wesley never intended that the Methodist Church should be separated from the Church of England, and he declared it to be the object of the Primitive Methodists to maintain that position. The Bishop of Kilmore presided, and Archdeacon Reichel gave a special address to the preachers on the necessary qualification for the work.

The jealousy with which the British Parliament guards its honor is illustrated by the summary punishment of one Mr. Ward, a solicitor at law, of large practice, who was arraigned for having abetted a Mr. Grissell in attempting to corrupt a committee of the House of Commons. The principal, Grissell, having escaped to France, the accomplice was arrested and brought before the bar of the House, charged with a breach of privilege. The members remained covered and the speaker recited the charge and called for the defence. Mr. Ward withdrew, a discussion followed and a motion to commit to prison in the Clock Tower was unanimously carried. The imprisonment may, at the pleasure of the House, extend to the end of the session.

The proceeding is unusual in that other than members of Parliament are seldom taken into custody by the Sergeant-at-Arms. The last occupant of the room occupied by the present prisoner was a member, confined for nonattendance on committee.

Our country seems to be far behind England in the establishment of coffee taverns as a substitute for liquor shops. These coffee houses are doing a good work, though at their best they can only mitigate an evil which ought to be suppressed. Earl Cairns in opening a coffee tavern lately, made these sensible remarks:

If the people of this country would save only half what they expend in strong drink they could pay off annually the interest on our national debt, the expenses of our army and navy, judicial establishments, civil service, and education, and thus virtually abolish taxation. He deplored the fact that in twenty-two years the drink bill of the country had increased from £92,000,000 to £150,000,000. No better work could be done than to promote the cause of sobriety. One advice he gave to the promoters of coffee taverns. If well managed, he said, they ought to be commercially successful, and it was desirable that prices should not be fixed too low, as working men did not want to be made objects of charity.

Not in the Established Church of England only, and its branches, is the utmost contrariety of doctrine to be found under the name of unity. The Mohammedans have in their fold two parties so far apart in their views that a positive division seems not improbable. The Sunnites take in Mohammedan traditions as equally binding with the Koran. They are strictly conservative, holding with great tenacity to old usages, and wear as a distinguishing garb white turbans. The Schyites always wear red turbans and are extremely radical and progressive. They make light of all traditions, even hold the Koran in light esteem, and do not believe in miracles.

The English Nonconformists are not pleased with the New Burials Act passed by the British Parliament. It seems indeed from some of its provisions, to have been arranged specially to show how not to do it. We take this description of it from the *Christian Union:*

"The new Act provides that corporations of boroughs, improvement commissioners, local boards, and poor law guardians may construct and maintain a cemetery; they *shall* mark out the consecrated and the unconsecrated portions of the cemetery; within the consecrated portion they *shall* build a chapel, according to a plan approved by the bishop of the diocese, where the Burial Service of the Established Church *shall* be read in all cases; they *may* set apart the unconsecrated portion of the cemetery, or a part of it, as a place of burial for Nonconformists, and *may* allow the bodies of such persons to be interred therein, under such regulations as they may appoint; they *may allow*, in any chapel built on unconsecrated ground, a burial service to be performed other than that of the Established Church, by any minister of another church or congregation, duly authorized by law to officiate in such church, or recognized as a minister by the religious society to which he belongs. In other words, a portion of each cemetery will be consecrated and open, as a matter of right, for the burial of members of the Church of England, but it is left to the discretion of the local authorities to provide an unconsecrated portion for Nonconformists, and to allow them the use of their own burial services. Strange that they are not delighted!"

[EDITORIAL CORRESPONDENCE.]

CHAUTAUQUA NOTES.

CHAUTAUQUA, N. Y., August 13.

Joseph Cook calls this a "University." It is a Sabbath School Teachers' University, for he may here get an insight into everything bearing on his work. He may see all methods of working exemplified by experienced leaders, ask them freely for information on any desired points, enter here upon the very plan proposed, and learn every help he needs. Let us see briefly how this is done.

First, enter the "Children's Temple." It is a large and airy circular room, with great doors opening into other apartments, half way around; but all can be and is usually thrown into one hall. Here hundreds of children assemble each day and are drilled in Scriptural lessons under selected leaders and in sacred song. Organ, blackboard, &c., are all here on an extensive platform: and adults can look on,

Across the street is a neat chapel, used for infant classes, lectures on New Testament Exegesis, &c. A little beyond is the new Pavilion or Amphitheatre. A natural hollow in the hill-side was chosen and smoothed, and seated from the bottom to the top of the hill in semicircular form. At the bottom sweeps out a grand platform; and rising back of that platform in ascending rows of seats is the choir gallery, with room for at least five hundred singers. This Amphitheatre will seat three thousand and five hundred people. Chairs are brought in, and as it is open on all sides under the roof, which extends far beyond the seats, many can and do stand on the hill-top, so that four thousand or more auditors may be gathered here.

Again, under the beautiful forest trees, in another part of this magnificent park, is the Auditorium, which with its raised and roofed platform and choir gallery, and wide sweeping seats, will accommodate a larger audience still.

Then comes the new Parthenon, or Hall of Philosophy, just dedicated. It stands in a beautiful grove, and reproduces the Grecian hall for teaching. It is merely a Grecian roof supported by pillars, its sides being entirely unenclosed. It is filled with chairs and will accommodate a thousand hearers.

Besides these, there are tents used for smaller gatherings. Also an Oriental House, with its flat roof, protected by the high parapet, is filled with models of Palestine and Professor Vaurlaner's admirable collection of articles exhibiting Eastern manners and customs. From the roof we have every morning the Christian muezzin's loud call to prayer in musical Arabic. These are some of the provisions made for work.

A condensed programme of one day's proceedings will give an idea of what use is made of this great preparation:

August 13th, 6 A. M. Morning Bells.

6.40 A. M. Prayers.

8 A. M. (a) Children's Hour in Temple; (b) Early Lecture, by Rev. A. A. Hodge, on "The Augustinian Theology" (in Hall); (c) Devotional Conference (in Auditorium), conducted by Maj. Cole.

9.30 A. M. (a) Competitive Examination (Chapel); (b) Musical College (Auditorium); (c) The Earth as an Astronomical Body, by Dr. Warren (Amphitheatre).

11 A. M. Joseph Cook on Alcohol and the Human Brain.

1 P. M. Denominational Congresses—Baptist, Methodist, Presbyterian, &c.—in various places.

2.30 P. M. Lecture and Readings; Elocution, by Prof. Churchill, of Andover; Singing, by Mr. Sankey.

4 P. M. Microscopy—(a) Models, Palestine, Geography of David's Life, Jerusalem, Tabernacle, Herod's Temple, Biblical Museum, lectures by different experts; (b) Frank Beard with Normal Class in Pencil and Crayon; (c) Calisthenics.

5 P. M. Biblical Exegesis, Greek and English, Prof. Strong.

7 P. M. Lecture on Confucius.

8 P. M. Joseph Cook and "Question Box;" Singing by Mr. Sankey.

10 P. M. Warning Bell.

10.30 P. M. Night Bells—all quiet.

These exercises are varied every day. Besides there are schools of languages, &c.

NEWS NOTES.

The *Southern Home* states that the First Presbyterian Church in Charlotte, will soon undergo considerable repairs.

The same paper says: Rev. Samuel M. Smith, son of Rev. Dr. Jacob Henry Smith, of Greensboro, and at present pastor of the Presbyterian Church at Washington, N. C., has received an invitation from the church at Columbus, Ga., to visit it with a view to a call.

A correspondent states that at Mt. Carmel Church in Richmond county there has been a glorious meeting. It commenced 8th of August inst., and lasted till the 14th and was under the ministrations of Rev. S. C. Alexander of Mecklenburg Presbytery. Nineteen were added to the church. The writer says, in his opinion, there has never been such a preacher in their country. At Mt. Harmony, preaching commenced on the 15th inst., and will be continued as long as any interest is manifested.

Rev. S. Henry Bell, formerly of Wilmington Presbytery, now, we think, of Wrightsville, Pa., is delivering public lectures in the State just named. His subject is the "Lifted Veil" and he exposes unsparingly the numerous counterfeits and frauds which infest society. The papers speak in the highest terms of Mr. Bell's polished manner, fine command of language and choice arrangements of words and sentences.

The *Aurora*, of Shelby, says that Rev. R. Z. Johnston is holding a protracted meeting in the Presbyterian church of that town.

Rev. B. W. Mebane, of Graham, N. C., is on a short tour of rest.

Rev. Dr. J. R. Wilson, pastor of the First Presbyterian church of Wilmington, has left for a few weeks travel North.

At sparkling Catawba Springs, Rev. E. A. Yates, of the Methodist church, preached on Sunday, 10th inst. Rev. Dr. W. A. Wood preached on the Sabbath previous. The weather at the springs has been cold enough for blankets and comforts, still the numbers are said to be increasing daily, and the company to be unusually pleasant.

The old lightning rod attached to the steeple of the First Presbyterian church of Wilmington, N. C., has been removed and a new one substituted. The old rod had been struck three times by lightning and more or less damage done to the steeple. The rod now put up is five-eighths of an inch in diameter, composed of forty-nine strands of copper wire closely twisted, and the rod is about a hundred and ninety-seven feet in length, one hundred and seventy-five feet being above ground. In addition to the new rod, general repairs will be made to the steeple and roof. The whole will cost probably $500 or $600.

Rev. J. H. Morrison, formerly of North Carolina, now of Louisville, Ky., writes us:

There are many wide fields in Kentucky which need cultivating for Presbyterianism—and hence for Christ's cause—against the false teaching and errors of the Campbellite Church.

In many places they teach such heresies as the following:

1. That immersion is *essential* to salvation. When asked, "Why, then, did Christ die?" they cannot answer.

2. In many places they hold that there is no Holy Spirit. I have heard them pronounce what they call the "benediction," and they used these words alone: "May the blessing of God and the grace of Jesus Christ be with you. Amen."

3. In many places they hold that "anybody can preach." They seem to ignore Heb. v: 4, and 1 Tim. iv: 14.

4. They have no patience with *"creeds."* I have asked many of them, "What is a creed?" and they could not tell. When I read them the Apostles' Creed, they said: "Why, I believe that." They should be regarded as piratical vessels, who have no *colors*, as Dr. Stuart Robinson once said.

I hope the Old North State will keep itself pure from their contamination, and "contend earnestly for the faith once delivered to the saints."

Rev. H. T. Darnall, of Milton, N. C., for several days previous to August 14th assisted the Rev. T. U. Faucette at the old Red House church. There were some thirteen cases of interest, among which several gave expression to hope. God's people seemed greatly strengthened.

Since the above was received, Rev. T. U. Faucette writes on the same subject: "The Red House church has enjoyed a delightful season of grace. The meeting was continued for ten days, from the first Sabbath in August. The church was greatly edified, and eight or ten persons were, we trust, led by the spirit to embrace the Savior. Brother Darnall was with us much of the time, and we all rejoiced together in seeing the work of the Lord revived."

WEST HANOVER PRESBYTERY.

The regular meeting of West Hanover Presbytery was held at Lebanon church, August 6th. Rev. G. L. Petrie, of Charlottesville, was elected Moderator, and Rev. L. B. Johnston and P. P. Barbour were elected clerks.

Licentiate T. P. Epes, of West Hanover Presbytery, was received.

Rev. G. A. Wilson, who accepted a call from the church in Appomattox county, was received from Greenbrier Presbytery.

Gordonville and Orange county C. H. churches were granted leave to prosecute a call for the pastoral services of Mr. William E. Cave, a licentiate of Maryland Presbytery.

Rev. B. M. Wailes and Elder Allen were appointed to organize a church composed of members of Lebanon church. The new church is to be called Tabor.

Resignation of Rev. H. Henry, from the pastorate of Lebanon church, was accepted.

Rev. Dr. Dabney called special attention to the need of raising funds for Home Missions, and the Presbytery will endeavor to secure fifty cents per member from the churches.

Dr. Dabney and the Stated Clerk were appointed a committee to revise the manual.

Next regular meeting Cove church, April 24, 1880.

AN IDIOSYNCRACY OF AGE.

We have from a correspondent in one of our central towns, the following note of an idiosyncracy arising from extreme old age. It is certainly nothing more, but it is very sad nevertheless.

MR. EDITOR:—An old gentleman of ninety summers living in this place, had himself measured for his coffin a few days ago. After its completion, he was asked why he had so acted. His reply was, that coffin makers charge their own price after a man is dead. He has also selected his burial place, which has been staked off. He never goes to church—does not believe in the resurrection—yet reads the Bible more regularly than any one in the place, having faith only in the first nine chapters.

The recent rains have put a different face on things around us, but it came not a moment too soon.

Yours truly,

ELDER.

NEW PUBLICATIONS.

The Old Preacher's Story.—This book has been neatly issued by the Presbyterian Publishing Company. It contains 628 pages of clear large type, and is handsomely bound. The style is beautiful and the characters represented in the most agreeable manner. There is a series of incidents in the history of the church, town and people, with which the preacher spends his whole life. The incidents interest the most careless reader and hold the attention throughout the entire book. Although written in the style of romance, there are moral teachings which produce a good effect upon its readers. It presents different characters, while it defends the Presbyterian doctrine and preaches the Gospel to its readers. Written by Rev. L. P. Bowen. St. Louis Publishing Co. Price $1 50.

Scribner's Monthly for September has the following contents: Sandy Hook; The University of Rome; Confidence; Haworths; Brazil; Four-Leaf Clover; Signs and Symbols; My Lord Fairfax, of Virginia; A Poor Mother; English Spelling and Spelling Reform: The Art School of Philadelphia; Destiny; W. S. Gilbert; The Documents in the Case; The Willis; A Story of the Dry Season; In Memoriam; September; The Blush; Topics of the Times; Communications; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac. $4 00 a year; 35 cents a number. Scribner & Co., New York.

Sunday Afternoon for September is on our table, with contents as follows: Cris-Cross; Popular Literature for the Young; Esther and Ruth; A Bit of New England; the Little Old Church; Bethany; The Public Schools and National Culture; The Old Log School House; Calvin the Sinner, concluded; The Hebrew Hereafter; Sing Cuckoo; A Practical Leaven; The Charities of a Summer; Latimer as a Social Reformer; A Buried Hope; Sketches in Southern California; The Still Hour; Editor's Table; Literature. The next number of this magazine will be issued under the title of "Good Company. Published at Springfield, Mass. $3 per annum.

St. Nicholas for September at hand, and contains: Frontispiece; Three Drews and a Crew; Rosebud; The Chateau D'Oiron; A Soul for Music; Puck and the Butterfly; Bob's Missionary Work; Eyebright; A Run After Swordfish; Helmets and Violets; Try; Her Fan and Her Furs; On Wheels; One Summer Day; Off for Boy-land; A Queen; Gretelein and Her Queer Stove; A Jolly Fellowship; Nora's Oil Well; The Frolicsome Fly; Buttered Peace, in Choctaw; The Story of a Prince; For Very Little Folk; Jack-in-the-Pulpit; The Letter Box; The Riddle Box. $3 a year, 25 cents a number. Scribner & Co., Broadway, New York.

How Two Girls Tried Farming is the title of a book from D. Lothrop & Co., Boston, Mass. *Dorothea Alice Shepherd*, the author, is said to be Ella Farman, editor of Wide Awake, and this, which is no doubt true, accounts for the charm of the work. It is illustrated and the pictures are tempting. Ladies binding wheat, looking after the chickens, and attending to other farm duties are very pretty, and suggestive of happiness. On the whole the book will be found good reading. It is founded on the actual experience of two young ladies who followed the advice of Horace Greeley and "went West," bought a farm, stocked and managed it themselves, and, without help from masculine arms, made the experiment a success.

Lippincott's Magazine for September: Profusely illustrated. Now ready. Containing Catskill and the Catskill Region; Summerland Sketches; Through Winding Ways; His New Birth; Trouville; Envoi, a poem; De Lauzun, De Fersen, and Marie Antoinette; The Grasshoppers; My Husband's Hobbies; An Ascent of the Matterhorn—a graphic account of the perilous climbing practised by the adventurous Alpine tourists, by Charles P. Howard; Notes on the Intelligence of Birds; Mr. Carmichael's Conversion; A Grand Council at Okmulgee; Our Monthly Gossip; Literature of the Day. J. B. Lippincott & Co., Publishers, 715 and 717 Market street, Philadelphia. $4 a year, single number 35 cents.

PRESBYTERIAL NOTICES.

Concord Presbytery stands adjourned to meet at Bethesda church on Saturday, the 13th of September next, at 11 o'clock A. M.

WM. W. PHARR, S. C.

All delegates who will attend the approaching meeting of Concord Presbytery are requested to drop a postal to W. E. McNeely, Esq., postmaster at Amity Hill, Iredell county, N. C. Delegates will be met either at Shepherd's Cross-Roads, or in Statesville, or at Gilbert's. In writing they will please indicate their choice of stopping places.

The Presbytery of Central Texas will meet (D. V.) at Robinsonville, at 11 o'clock A. M., on Thursday, October 23.

L. TENNEY, S. C.

THE MINUTES OF GENERAL ASSEMBLY

Are ready for distribution. Single copies, 50 cents each; but where ten or more copies are ordered to one address, 30 cents a copy. Orders should be sent to Jackson & Bell, Wilmington, N. C.

JOSEPH R. WILSON,
Stated Clerk of Assembly.

THE INTRODUCTION OF THE TELEPHONE.

The rapidity attend the introduction of the telephone as a means of business communication is shown by the fact that thirteen months ago the first telephone was put up in Chicago. The American District Telegraph Company now has over fifteen hundred patrons—that is to say, it has put up that number of telephones, with the corresponding number of wires. The carbon telephone constructed by Edison is used. The company has a central office and nine branch offices, which take in nearly every portion of the city. At its central office and branches the number of messages per day average 20,000. The demand for the telephone may be inferred from the fact that the company has forty-seven men and five teams constantly employed in putting up new lines and instruments, and twelve others who are constantly engaged in keeping the lines in repair.

It is also stated that a company has been recently started to introduce the instrument in Paris, the Government having granted the first concession ever made for running telephonic wires to Mr. Frederick A. Gower, of Providence, R. I. Hitherto the telephone has not been used in France, the Commissioners appointed by the Telegraph Department to examine existing systems not being satisfied with them. The currents in Gower's telephone are generated by a magnet strong enough to allow a battery to be dispensed with. The increased power is gained by abandoning the horse-shoe form. It is shaped in a half-circle, with two arms bent into the centre, where they nearly touch each other. Signaling is effected by blowing through a reed like that of a parlor organ, this reed being cased in a tin tube and passing under the diaphragm, near the poles of the magnet. Superfluous vibration, the cause of indistinctness, is thus dispensed with. The vibration in the reed sets up an intense vibration in the diaphragm, which transmits a magneto-electro current to the receiver, producing a clear, loud note. The speaking tube is then taken up, and the voice is heard distinctly. The diaphragm and magnet are encased in a small metal box, from which the reed emerges.—*Christian Union.*

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

Rev. Dr. J. H. Martin is spending his vacation in the mountains of North Carolina.

Rev. W. S. Johnson organized Wise county church, Dallas Presbytery, Texas, with twenty-three members.

The postoffice address of the Rev. D. F. Smith has been changed from Stony Point to Newport, Cocke county, Tenn.

The postoffice address of the Rev. J. E. DuBose has been changed from Pulaski to Brownville, Tenn.

A series of meetings was held at Catholic church in Bethel Presbytery which ended on the 5th inst. Thirteen communicants were added to the church.—*Southern Presbyterian.*

The call tendered Rev. F. M. Woods by the church of Martinsburg, W. Va., has been accepted by him.

Rev. W. G. F. Wallace once a month goes over a field over a hundred miles in extent in Missouri. His postoffice address is Sedalia, Missouri.

The health of Rev. T. W. White, of Greensboro, Ala., is very feeble.

Central Mississippi Presbytery has received Mr. John H. Boyd as a candidate for the ministry.

Rev. J. H. Bryson has informed the Moore Memorial church, Nashville, Tenn., that he can serve them only a few weeks longer.

The Presbyterian church of Waynesboro, Va., has been much improved in appearance by repainting and penciling.

There were seven additions to Loch Willow church on August 3rd, inst. Rev. Dr. E. D. Jenkins assisted the pastor Rev. A. S. Moffet.

Rev. Dr. F. P. Mullaly, assisted Rev. F. H. Gaines at Hebron church, Va., on August 3rd. Five additions by profession.

Rev. W. F. Wilhelm who has, during the first twelve months been assisting Rev. M. L. Lacy, in supplying the Presbyterian church in Lewisburg, W. Va., has been engaged for the next year.

Rev. S. D. Bogge has changed his postoffice from Covington, Tenn., to Clintonville, Bourbon county, Ky.

On the 5th inst., Rev. Robert Morrison, who is travelling in behalf of Westminster College, was much bruised and scratched, and his buggy demolished by the running away of his horses.

At a called meeting of the Presbytery of Palmyra, on 28th July ult., Professor C. C. Herman, of Westminster College, was ordained to the full work of the Gospel ministry.

Rev. C. R. Dudley succeeds Rev. Mr. Wilkie at Troy, between which and his present charge, Olivet, his time will be divided. Hereafter, Troy, Lincoln, Mo., will be his postoffice.—*St. Louis Presbyterian.*

The *St. Louis Presbyterian* states that at the last stated celebration of the Lord's Supper in the church at Marshall, Mo., seven persons were received. In the services of the occasion the pastor, Mr. Nesbit, was assisted by Rev. O. W. Gauss, of Booneville.

Rev. Wm. M. Stratton, pastor of Mizpah church, Presbytery of St. Louis, has notified his people that at next meeting of the Presbytery he will ask leave to resign his charge.—*St. Louis Presbyterian.*

On the 3rd inst., Rev. J. P. Smith preached a sermon commemorative of the tenth anniversary of his pastorate of the church at Fredericksburg, Va. During the ten years the congregation have given for pastoral support and general church purposes about $30,000, and for benevolent purposes about $7,000; 130 members were on the roll ten years ago; 50 have been received by certificate and 134 by profession, since.

The Presbytery of Louisville dissolved the pastoral relation between Rev. T. E. Converse and Bardstown, Ky., Presbyterian church on the 7th inst. There have been some cases of discipline in the church and much consequent disaffection. Rev. T. E. Converse resigned the pastorate, and his resignation, with the vote of the church against its acceptance, was laid before Presbytery. Presbytery accepted Mr. Converse's resignation, while they expressed entire confidence in his Christian and ministerial character and enjoined the session to continue their efforts to correct existing evils.

Rev. S. F. Tenney writes to the *Texas Presbyterian:* "I am glad to report that we have recently experienced another season of refreshing in Concord church, in Houston county. The church was much revived, and eight persons added on examination. You will remember that this church was organized last November. It now has 39 members. During the meeting three families had each three children baptized, and there were six adult baptisms. Rev. W. W. McElwee, of Palestine, and Rev. J. T. Paxton assisted in the preaching. In the same neighborhood, on the fourth Sabbath of July, I organized a colored Presbyterian church of 14 members, with one Ruling Elder. This church is supplied once a month, by Rev. W. M. Viney, a colored licentiate.

Yours,

S. F. TENNEY.

Crockett, Texas, August 8, 1879.

GENERAL.

We hear that the corner-stone of the Lutheran church, to be built at Company Shops, N. C., will be laid next Thursday.

The First Baptist church of Galveston, Texas, has called Elder W. O. Bailey as pastor. Mr. Bailey has been preaching at Henderson, Texas, for some time, and is corresponding editor of the *Baptist Herald.* He succeeds Dr. Wm. Howard, who has served twelve years.

Bishop Stevens, of the Reformed Episcopal church, writes to the *Appeal* that the last instalment of a debt of $1,200 on a lot, has been paid by the church in Charleston, S. C. They have now, besides the lot paid for, a comfortable one-story house, used as a parsonage by Rev. E. A. Forest, and a small two-story building used for a training school. The property is situated in a very good locality, high and dry. Efforts will now be turned to collecting funds to erect a modest church building. This will cost possibly $1,500.

Rev. Dr. Thomas E. Skinner, of Georgia, has accepted the pastorate of the Salisbury Street Baptist church of Raleigh, which was vacated recently by Rev. Dr. T. H. Pritchard. Dr. Skinner was pastor of this church several years ago and continued in its service a very long time. He is greatly beloved by the people. He will enter on his pastoral duties on the first of next month.

Rev. Dr. Landrum, of Memphis, has accepted a call to a church in Savannah, Ga. Dr. Landrum is an eminent Baptist minister, and his devotion in nursing the sick during several seasons of epidemic has endeared him to many.

The jubilee of the Virginia Synod of the Lutheran Church will begin at Woodstock at 9 o'clock on the morning of August 26.

Miss. Mary Nelson, daughter of Rev. Robert Nelson, was married at Yokohama, Japan, June 21st, to Rev. James H. Quimby, of the Episcopal Mission at Tokio. The bride is well known in Augusta, and spent her last week in America on a visit to a relative here before her departure under the auspices of the American Home Mission, for Japan. Her mother, Mrs. Rosa Nelson, is a native of Augusta, and has been a missionary to China for many years.—*Staunton Vindicator.*

NORTHERN.

PRESBYTERIAN.

A Presbyterian congregation has made a commencement at Astoria, Oregon, and worships in a hall. The first Presbyterian organization in the State was established at Clatsop Plain, a few miles from Astoria.

The Union Theological Seminary of New York has $200,000 in buildings and grounds, $750,000 in invested funds, and an income of $50,000 a year.

Rev. Dr. G. W. Musgrave, of Philadelphia, has presented the Musgrave Chapel of the First Church, Bethlehem, Pa., with two lots adjoining the chapel and valued at $1,400. The Doctor has heretofore given the chapel nearly $4,000 in money.

The managers of Lane Theological Seminary, Cincinnati, have lately built a beautiful new hall, with elegant parlors, sunshiny recitation rooms, and a spacious gymnasium. The Rev. Dr. James Eells accepts the professorship of homiletics, which is a leading one, and will bring him in contact with the young men who are preparing to be ministers. Dr. Eells resigns his pastorate at Oakland, Cal., to enter on this work.

The debt of the Presbyterian Church of New Brighton, Pa., has been entirely removed.

BAPTIST.

A gentlemen and his wife, both members of the First Church, Kansas City, Mo., are building, at their own expense, a new edifice for it, which is to cost $40,000.

The Trinity Baptist Church of Brooklyn, N. Y., is in a very prosperous condition. Rev. O. E. Cox became pastor of this young church three years ago. It then had some forty members; it now numbers two hundred.

Fourteen missionaries, it is announced, are under appointment by the Executive Committee of the Baptist Foreign Missionary Society, to stations in Asia, and will set out for their respective destinations between this and the month of October.

CONGREGATIONAL.

The new stone building for the Congregational Church, at Grinnell, Iowa, costing $30,000, and seating eight hundred and fifty persons, is one of the finest in that State. It has an audience room 90 feet by 78, and the seats are arranged in a semi-circle, each rising three and a half inches above the one preceding. The church was organized in 1855.

Four years ago, the Presbyterian and Congregational Churches at Albany united in support of a minister. For three years a Presbyterian minister was hired, then one of the latter denomination, when at the end of six months the former voted to withdraw, in good feeling. Now the Congregationalists are

making an effort to raise the entire salary of $1,000, and $900 have already been subscribed.

METHODIST.

The city of Port Huron, Mich., was visited by a tornado on Friday, July 11, by which the beautiful Methodist church was completely ruined.

The Rev. B. F. Tiller, pastor of St. John Methodist church, Memphis, Tenn., was attacked by the yellow fever at his home and went to Shelbyville, Tenn., where he died.

The Rev. E. B. England, of the Central Illinois Methodist Episcopal Conference, stationed in the Second church, Peoria, Ill., has accepted the pastorate of Christ's Reformed Episcopal church of that city.

A movement is on foot to raise $18,000 to purchase the exposition building at Des Moines, Iowa, and convert it into a Methodist University for Iowa. The cost of the building is $30,000, but the stockholders offer $12,000 as their own donation to the enterprise and the citizens of the town propose to [raise] the remainder and present the building [to] the Iowa Conference.

EPISCOPAL.

St. Stephen's church, San Francisco, Cal., has just received a bequest of five hundred dollars, to found a fund in aid of the poor of the parish.

Grace Church, Chicago, recently celebrated the close of the twentieth year of the pastorate of Rev. Dr. Clinton Locke. During these twenty years there have been 1,002 baptisms, [illegible] confirmations, 473 funerals, 370 marriages, and there have been contributed for objects, inter and extra parochial, in round numbers, $420,000.

Father Theophilus Van der Moortel, a Roman Catholic clergyman of Chicago, has joined the Protestant Episcopal Church. He has been a priest and a member of the Society of Jesus, has been attached to the Church of the Holy Family, in West Twelfth street, Chicago, and a Professor in St. Ignatius College, and has also been actively engaged in mission work. He is an accomplished scholar and eloquent preacher.

REFORMED PRESBYTERIAN.

A commission of the New York Presbytery met at St. Johnsbury, Vt., on the 29th and 30th of July, and organized a Reformed Presbyterian congregation, under the name of the "St. Johnsbury Congregation." The congregation consists of thirty-two members. Three elders and two deacons were elected.

GENERAL.

A correspondent of the *Examiner and Chronicle*, writing from California, says: "Chinese are undoubtedly here to stay, and not to go, and their evangelization is a part of the burden the Lord puts upon his people. Already the conservative Episcopal church has elected a Christian Chinaman to the rank of a deacon; the Methodist and Presbyterian and Congregational denominations in these cities have flourishing missions and Sunday Schools, and have honored laymen and ministers enlisted in the blessed effort to prepare the Chinamen for the better age ahead that is assuredly coming."

SECULAR NEWS.

We see the following as an advertisement going the rounds: All parties holding bonds and coupons of the city of Wilmington, N. C., will please send for financial circular, to Henry Savage, Treasurer.

A laborer ploughing in a field at Southwich, England, a few weeks ago, turned up an earthen jar, which broke in pieces, and disclosed ninety-one silver Roman coins, including some of Vespasian, Hadrian Nerva, and Antonius.

Professor Foerster, of Berlin, announces the discovery by Palisa at Berlin on the 7th of August, of a planet of the eleventh magnitude, in 22 hours 7 minutes right ascension, 3 degrees 56 minutes south declination, with a motion south.

Tennessee has rejected by a majority of 15,000, the plan to pay 50 per cent. on her indebtedness.

The Bishops of Belgium have declared that all teachers in schools established by the State under the new education bill, are excommunicated.

The fire which occurred Thursday morning, at Parker's Landing, Pa., as the result of lightning, has proved more destructive than was expected. Efforts to extinguish the burning oil have up to this evening been ineffectual. Five tanks, containing 85,000 barrels of oil have been burned.

Germany is said to have abandoned the friendship of Russia for that of Austria and England.

The British Parliament was prorogued on the 15th inst., by the Queen. She made a speech rehearsing at length the various topics of interest to the country.

The Southern Historical Society met at White Sulphur Springs on the 15th inst. Gen. J. R. Chalmers, of Mississippi, delivered an address on "Forrest and His Companions." Gen. D.H. Maury presided. Among the prominent ex-Confederates present were noticed Gens. Toombs, Lawton, Alexander and Gilmer, of Georgia, Maury, Lee, Lilly, Field and Gaines, of Virginia, ex-Gov. Brown, of Georgia, Gov. Matthews, of West Virginia, Bishop Atkinson, of North Carolina, Rev. Drs. E. R. Vine, of Georgia, Hoge, of Virginia, George B. Taylor, of Rome, Italy, and a large number of others.

A heavy storm prevailed all along the North Carolina coast on Sunday night—rather, on Monday morning. The damage in Wilmington was mainly from uprooting of trees, blowing down of fences, and the like, and was not heavy. In the surrounding country fruit trees were blown down, and crops of corn and cotton injured to some extent. It was feared that the works at New Inlet at the mouth of the Cape Fear river were seriously damaged, but it has been ascertained that no material harm was done. The storm was very severe at Beaufort and at Morehead City. It is reported that the Atlantic Hotel has been swept away with all its furniture. The guests escaped with their lives but lost all their effects. The Ocean House and several stores are also reported as having been washed away.

Turkish affairs are getting no better fast. The private advisers of the Sultan believe that he is in a condition to oppose Europe. A serious crisis is anticipated.

WASHINGTON, August 15.—The August returns to the Department of Agriculture show a slight decline from the condition in the July average. The condition for the whole country is 91, a loss of two per cent. since July first. The State averages are—North Carolina 86, loss of 8; South Carolina 82, gain of 1; Georgia 87, gain of 1; Florida 97, loss of 4; Alabama 100, gain of 4; Mississippi 98, gain of 6; Louisiana 89, loss of 4; Texas 79, loss of 11; Arkansas 96, loss of 7; Tennessee 105, gain of 4. At the date of the returns rains were reported generally.

The severe dought which prevailed in the large tobacco growing States, namely, Virginia, North Carolina, Tennessee and Kentucky, during June and July, was a great injury to the crop. The average for the whole country is only 77, against 84 last year at the same date. Rain is reported since July 26th very generally, and the prospects are that the September returns will show a decided change for the better.

Severe storms are reported all over England. Great damage has been done to crops.

General Grant's daughter, Mrs. Nellie Sartorius is not dead as reported. It was another Mrs. Sartorius.

The yellow fever in Memphis shows no signs of abatement. The negroes are the principal sufferers. Occasional cases have occurred in villages at greater or less distance from Memphis.

A serious riot in which five men were killed and many wounded occurred in Quebec, Canada, on 15th inst. The fight was between French Canadians and Irishmen, all parties being ship laborers. The former had withdrawn from the General Ship Laborer's Association and set up for themselves. To show their strength they paraded the streets in a body, about 3,000 strong. The Irish set upon them with the above result.

An accident occurred on the C. C. & A. Railroad, about 20 miles from Columbia, S. C., on 16th inst. First reports were that four persons were killed and twenty-eight wounded. Later accounts state that two coaches fell down an embankment, and turned completely over in the descent. Sixteen persons were wounded, but not seriously. The accident was caused by a defective rail.

OFFERS EXTRAORDINARY.

We offer WORCESTER'S QUARTO DICTIONARY fully Illustrated and Unabridged. Library sheep; marbled edges. Publisher's price $10 00, as a premium for 12 new subscribers to the NORTH CAROLINA PRESBYTERIAN at $2 50 each.

Most of our distinguished writers prefer Worcester's to any other dictionary, and it is recognized as authority by the departments of the United States Government.

Expressage at receiver's cost.

OR WILL SEND

The above Dictionary	$10 00
NORTH CAROLINA PRESBYTERIAN, one year	2 65
American Agriculturist one year	1 60
	$14 25

For $10 to any one address.
Expressage of Dictionary at receiver's cost.

—or—

NORTH CAROLINA PRESBYTERIAN, one year	$2 65
American Agriculturest one year	1 50
	$4 15

Will be sent to any new subscriber on receipt of $3.

We thus furnish the NORTH CAROLINA PRESBYTERIAN and the best Illustrated and Most Popular Agricultural Monthly in the United States, for the usual price of a Religious Newspaper.

We will send the Carolina Farmer, published in Wilmington, N. C. by Wm. H. Bernard, (an excellent Magazine) to any who may prefer it to the American Agriculturist.

The American Agriculturist will be sent one year, gratis, to any one sending us *two new* subscribers at $2.65.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

Near McLeansville, in Guilford county, July 31st, by the Rev. Jas. C. Alexander, Mr. W. A. GRAY and Miss CORNELIA WAGNER, all of Guilford county.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In the vicinity of Turnersburg, Iredell county, July 17, 1879, JOSEPH WELCH, aged about 75 years.

He had lived in Mocksville 20 years, and joined the Presbyterian church there; removed to Iredell county in 1856, and united with the church of Bethany. He was a quiet, inoffensive, good man, and will be much missed in the community. A wife and several children survive him.

Mrs. MARTHA E. BLAKE, relict of Mr. Jesse Blake, died suddenly in Holly Township, Pender county, N. C., on 27th ult. Mrs. Blake ate supper, apparently in usual health, but before 10 P. M. had died. She was 64 years old. An only son, now a physician in South Carolina, survives her. For thirty-five years she was a member of the Baptist church, and for the last three years a member of Mt. Williams Presbyterian church.

Near Tar Heel, Bladen county, on the 8th of July last, after an illness of a few hours, ELMIRA DeLAVERLETTE, only daughter of Mr. and Mrs. J. McKay Robeson.

"It is well with the child," for the Saviour says, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." The death of this bright and happy little darling is a strange providence to the parents, but it is the voice of their God, who is too wise to err and too good to harm. PASTOR.

In Pender county, near Point Caswell, N. C., after a lingering disease, Mr. JOEL O. MOORE departed this life on the eve of July 8th, aged 28 years. He was a consistent member of Moore's Creek Presbyterian church—confessing Christ at the age of 18 and endeavored to live according to his profession of faith to the day of his death. Though an invalid the most of the time since the writer knew him, yet it was good to sit beside his sick bed, and learn patience through suffering. And as he lived so he died, in the full hope of a blessed resurrection. K. McD.

Died, after a long and protracted illness, in the town of Monroe, on the 10th day of June, 1879, Mr. WILLIAM HENDERSON SIMPSON. By reason of strength, the deceased had almost finished his three score years and ten, being 66 years, 11 months, and 27 days old, He was born and raised in Union county—then a part of Mecklenburg. As a citizen he was faithful to his trust, serving as magistrate for about thirty years, and as Clerk of the Court for about fourteen years—both of which offices he filled well. In 1868, he was licensed to practice law, and continued in his profession up to the time of his sickness.—He was kind to the poor, the widow, and indulgent to the debtor. At the age of 23 Mr. Simpson with some of his family, joined what was then known as "old Union church," now Bethlehem Presbyterian church; and at the organization of the Presbyterian church in Monroe, or soon thereafter, he became one of its members; thus, for over 40 years, he was a member of the church. Mr. Simpson was confined to his bed for over three months. He bore his sickness with much resignation, and studied how to be as little trouble as possible to his kind and watchful wife and friends. During his sickness, his wife, speaking to him about his condition, and apparent changes, he replied that he had made preparation for that change long ago. One by one our friends are passing over the river. A faithful husband, a kind father, and one possessing many virtues, has been called up higher. He leaves a widow, eight children, and numerous friends to mourn his loss.—Bereaved widow, know thou that God has promised to be a husband to the widow! Fatherless children, know that God has promised to be a father to the fatherless! Disconsolate friends, know that God has promised to be a friend that sticketh closer than a brother! Weep not, friends. True, the father's voice is hushed; his step will be heard no more, and to earth no more will he come, but you can go to him. "My grace is sufficient; I will not leave you comfortless." "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." PASTOR.

MESSRS. POLK, MILLER & CO.:
I have used two-thirds of 25 cent bottle of "Vest Pocket Cure," and am a changed man. May it benefit others as it has me.
C. ALBERTSON,
Albemarle House,
Elizabeth City, N. C.

WORKINGMEN.

Before you begin your heavy spring work after a winter of relaxation, your system needs cleansing and strengthening to prevent an attack of Ague, Billious or Spring Fever, or some other Spring sickness that will unfit you for a season's work. You will save time, much sickness and great expense if you will use one bottle of Hop Bitters in your family this month. Don't wait. See other column.

NOTICE.

Romulus M. Johnston, Esq., agent of the *Goldsboro Messenger*, is authorised to receive and receipt for any money due us for old or new subscriptions. Our friends will oblige us by paying promptly. We will welcome any new subscribers.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

WILMINGTON MARKET
DURING WEEK
ENDING AUGUST 19.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—On Wednesday last sales were made at 24¾ @ 24½ cents, closing at latter figures; Thursday and Friday 24½. On Saturday price fell to 24¼ cents, and on Monday sales were made at those figures; closing steady.

ROSIN—Strained $1 and Good Strained $1 02½ throughout.

TAR—Receipts taken at $1 15 till Monday, when price advanced to $1 20.

CRUDE TURPENTINE—Until Friday last receipts were placed at the figures which have ruled for many weeks past; on that day prices fell to $1 60 for Yellow Dip and $2 for Virgin. Hard remained unchanged at $1.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES
BACON—Western Smoked—	
Hams	10 a 12
Sides, per lb	6 a 6½
Shoulders	a 5
Dry Salted—	
Sides, per lb	5½a 5¾
Shoulders	4½a 4¾
CHEESE—Northern Factory, per lb	10 a 11
Dairy, cream per lb	10 a 11
State, per lb	00 a 8
COFFEE—Rio, per lb	10 a 16½
Laguayra, per lb	18 a 20
CORN MEAL—per bush in sacks	72½a 75
DOMESTICS—Sheetings, 4-4, per yd	6¾a 7
Yarn, per bunch	00 a 85
FLOUR—Fine, per bbl	0 00 a 4 00¾
Super, Northern, per bbl	4 50 a 5 00
Extra do. " per bbl	5 00 a 6 50
Family " per bbl	7 00 a 7 50
City Mills—Extra Super, per bbl	5 50 a 5 75
" Family, per bbl	6 00 a 6 25
" Extra do., per bbl	6 50 a 6 75
GLUE—per lb	6 a 12
GRAIN—Corn, in sacks, per 56 lbs from store—white	00 a 67½
CORN, wholesale, in sacks	66 a 70
Corn, mixed, wholesale in sacks	60 a 62½
Corn, Cargo, per 56 lbs, bulk	60 a ( )
Oats, per bushel from store	00 a 50
Peas, Cow, per bushel	55 a 62
HOOP IRON—per ton	65 00 a 70 00
LARD—Northern, per lb	8 a 10
North Carolina, per lb	10 a 11
LIME—per bbl	0 00 a 1 00
MOLASSES—West Indies, old crop	28 a 33
" " bbls	30 a 32½
" " new crop	30 a 35
" " bbls	32 a 35
New Orleans	28 a 45
Sugar House, hhds, per gal	16 a 17
" " bbls., per gal	19 a 20
Syrup, bbls., per gal	40 a 55
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B— " per lb	9 a 9½
C— " per lb	7¾a 8
Ex. C— per lb	8 a 8
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Crampton's N. Y. Palm Soap, per box 100 lbs., ¾ bars	0 00 a 3 90
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MALARIOUS FEVERS.

Extract from Letter of Dr. Wm. T. Howard, of Baltimore, Professor of Diseases of Women and Children in the University of Maryland, of August 1st, 1873.

Dr. Howard compares these waters with those of the celebrated Greenbrier White Sulphur, West Virginia, and adds the following:

The Greenbrier White Sulphur Waters will be recognized by all informed upon such subjects as one of the most noted Mineral Fountains of the World.

"Indeed, in a certain class of cases, it is much superior to the latter. I allude to the abiding debility attendant upon the tardy convalescence from grave acute diseases: and more especially to the cachexia and sequels incident to MALARIOUS FEVERS IN ALL THEIR GRADES AND VARIETIES."

* * * * * * * * In short, were I called upon to state from what mineral waters I have seen the greatest and most unmistakable amount of good accrue in the largest number of cases in a general way, I would unhesitatingly say the BUFFALO SPRINGS, in Mecklenburg county, Virginia."

———o———

Extract from Letter of the late Dr. Thos. P. Atkinson, of Danville, Va., Ex-President State Medical Society, dated August 15th, 1874.

"The Buffalo Lithia Waters have unquestionably displayed great power in the peculiar diseases of the warm, miasmatic regions of the South, which may be grouped together under the general head of Malarial Cachexia, covering Hepatic Engorgements, Enlargements of the Spleen, Jaundice, &c."

"It is not pretended that these Waters possess any anti-periodic properties, such as belong to Quinine—At the same time, however, it is unquestionably true, that in the intermittent and remittent fevers in a chronic form, they have in numerous instances, given relief in cases which had obstinately resisted all the anti-periodic drugs of the shops. From my experience with them, I feel fully warranted in saying that, with rare exceptions, whenever disease is found originating under malarial influence, a potent remedy may be found in this water."

———o———

Extract from a Letter of Dr. John C. Coleman, of Halifax county, Va., (prior to the War a surgeon of the U. S. Navy, now retired) dated near Scottsburg, Va., January 1st, 1879.

"Perhaps no claim made for the Buffalo Lithia Waters is more thoroughly established than that they are a powerful antidote to malarial poison in all its forms and varieties. In that large class of disorders, included in term Malarial Cachexia, embracing Engorgement of the Liver and Spleen, Jaundice, Indigestion, Dropsies and Neuralgias, of which the warm malarious districts of the South are so prolific, the action of these waters as a general rule is most decided and happy, and oftentimes astonishing. In Chronic Intermittent and Remittent Fevers, they are especially efficacious. I presume there is no season at these Springs in which some cases of this character do not find relief from these Waters, which have before baffled the healing art."

———o———

Extract from Letter of Dr. Alfred Plumber, of Manson, N. C., dated March 16, 1874.

"I have known the Buffalo Springs of Mecklenburg county, Va., for twenty-five years, and have sent many patients to them. In Chronic Intermittent and Remittent Fever, and in all diseases originating in malarial poison, I have found their action almost that of a charm. I have sent young ladies to these Springs so enfeebled from this influence as to be scarcely able to walk across a floor, and in a few weeks they would become so invigorated as to be able to dance half of every night."

———o———

These springs open for guests the 1st day of June. The water in cases of one dozen half-gallon bottles, $5,00 per case at the springs. Springs pamphlets sent to any address.

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10000 Bush. Prime White CORN,
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KERCHNER & CALDER BROS

FOR THE FAMILY.

They Didn't Think.

BY PHŒBE CARY.

Once a trap was baited
With a piece of cheese.
It tickled so a little mouse
It almost made him sneeze.
An old rat said: "There's danger;
Be careful where you go!"
"Nonsense!" said the other;
"I don't think you know!"
So he walked in boldly;
Nobody in sight:
First he took a nibble;
Then he took a bite;
Close the trap together
Snapped as quick as wink,
Catching mousey fast there,
'Cause he didn't think.

Once a little turkey,
Fond of her own way,
Wouldn't ask the old ones
Where to go or stay.
She said, "I'm not a baby:
Here I am, half-grown;
Surely I am big enough
To run about alone!"
Off she went; but somebody,
Hiding, saw her pass,
Soon like snow her feathers
Covered all the grass
So she made a supper
For a sly young mink,
'Cause she was so headstrong
That she wouldn't think.

Once there was a robin
Lived outside the door,
Who wanted to go inside
And hop upon the floor.
"No, no," said the mother:
"You must stay with me;
Little birds are safest
Sitting in a tree!"
"I don't care," said robin,
And gave his tail a fling.
"I don't think the old folks
Know quite everything."
Down he flew, and Kitty seized him,
Before he'd time to blink.
"Oh!" he cried, "I'm sorry,
But I didn't think."

Now, my little children,
You who read this song,
Don't you see what trouble
Comes of thinking wrong?
And can't you take a warning
From their dreadful fate,
Who began their thinking
When it was too late?
Don't think there's always safety
Where no danger shows;
Don't suppose you know more
Than anybody knows;
But, when you're warned of ruin,
Pause upon the brink,
And don't go under headlong,
'Cause you didn't think.

—*Balt. Epis. Methodist.*

Uncle Jean's Story.

BY LOUISE STOCKTON.

"All finished," said Louise, sitting down on the grass, and I do hope, Uncle Jean, that thy story is of war and of brave men."

"It certainly is of war; how brave were the men thou must decide. So, to begin: It was a dozen years ago, pretty nearly, when I had just come ashore from a long cruise, and was in the greatest hurry to go home to see my mother, that just as I was fairly ready to go, the captian of the "Deliverance" fell sick, and I was ordered to take his place and be ready to sail at once. I did not like it. It was a compliment, but I would rather have gone home—you see I had been away for years. 'Thou dost not wave thy sword over thy head,' said Count Hohenstack, who was my friend. 'I keep it for fighting, not waving,' said I, but in truth I had no heart for waving. As for the 'Deliverance,' she was a good little frigate of twenty-eight guns, and had as a comrade, and under my orders, the 'Isabel,' with twenty-four guns, and my old messmate, Gasper Brissac, for captain. What we had to do was to take a fleet of twenty merchantmen to Genoa. It was dangerous service, for we were at war with England, and her ships were lively enough if there was the prospect of a prize afloat.

"We had to hurry our preparations, as the Captain's had put things back, and one day when I was at the inn, seeing people, I was told that some one wanted to see me and wouldn't come in. When I went out, long after, there sat my dear little mother, and near by was old 'Gray Jacques,' harnessed to the blue cart, and Jules driving. How glad I was to see her! She had to come, she said, to see me before I sailed. I at once told everybody that wanted me to come that night, and I took my mother off to the ship, and I showed it to her. Ah, how it pleased her to see me captain of it!

"The next day, at noon, we sailed. It was all very good for a time, but off the coast of Spain we met the Englishmen. Two ships. One carried forty-eight, the other forty-four guns. It was great odds, Louis! My surgeon stood by me at the moment. 'There's no use in it,' he said. 'No use in what?' 'In making show of fight. We'll have to surrender at last.' This was a nice way to talk to a superior officer, wasn't it? 'And give up the merchantmen?' said I. 'Of course. They will necessarily be captured, and we have to think of ourselves sometimes.' 'Not first,' said I, 'we didn't come out for that.' So I just ordered him below, and told him if he opened his mouth to the men in this way, he would never doctor any one again, and then we went into action. It was lively work, Louis, and enough, as the cabin-boy says, to make a shark laugh, to see how desperately our guns fired. We had so few in comparison with the enemy that we had to do double work. Fortunately we had plenty of ammunition. There was but one thing to do, to keep both the Englishmen engaged and let the merchantmen get off. If we had let one of them free our fleet would have been lost, so we kept at it. When the merchantmen were out of sight; when our decks were slippery with blood, and our masts gone, we surrendered, but it was to the second mate of one of the vessels, for the officers were all dead. There was but a handful of us left, and we were hurried on board the enemy, as our ship was sinking fast. As for me, I had a ball in my leg, and Brissac a cut in his shoulder."

"We," continued the old sailor, "were taken to Portsmouth, and when we reached the shore we were ironed!

"Think of it, Louis, we Frenchmen, taken in battle, fighting like tigers, and fighting well, put into irons! Ah, it makes my blood boil when I remember it! I could not walk to the prison, and we were not on parole, so we were put into a cart, and the people crowded around us, hooting and scoffing. I told Brissac to fancy it applause, and then the louder they screamed the better he would like it, but he just shook his head. He was sick, and he was disgusted. As for me, I was furious! Never would I so treat a prisoner of war! They put us in a sort of inn, up in the upper room, where the windows were tightly barred, and a guard paced the hall.

"For some days an English doctor came to see us and dressed our wounds, but we had no confidence in him, but one day the guard pushed in a little fellow, and said: "There, go work for thy bread.' He was a Frenchman, a surgeon; and now he came and often talked of our escape, for upon it we were resolved. The surgeon had more liberty than we, as he went from room to room, accompanied by a guard, but he never left the house. Had I been in his place I would soon have been free, but he could not see that it was possible. Then, one day, he came to us in great joy, for he had secured a file, and that he gave to us. It made our way clear, for if once the windows were open to us we felt sure of escaping, and now, every day we talked and planned, and we called the file "a wound," and France "a cure," and the guards "objections," fearing we would be overheard. Of course we worked. The file was poor, but little by little the bars were sundered until they were held together by almost a thread, and our progress was concealed by bread-crumbs rubbed in soot.

"When the surgeon found he would have company in escaping he was cheered, and thought of new ways of help. There was a Swiss who brought cheese to the soldiers. He had been in Paris; he was not unfriendly, and he wanted money. Of this we gave him nearly all we had, and promised much more. Of course, if we escaped we would have to go by sea, but how? No Englishman would have sold his boat, and the Swiss would not have dared to buy; he was known to be poor, and he was no sailor nor fisherman. So the days went on, the bars were sawn almost through, but we were yet prisoners. One day, however, in a little tavern where the Swiss used to go, there sat a Norwegian who owned a shallop. He drank and drank, and he went to sleep with his head on the table. To him the Swiss went, and he shook him. 'Arouse,' he said, 'you must go to your boat;' and so he took him by the arm and led him to his own room, put him to bed, took away his clothes, and locked the door. Then he went swiftly to the surgeon and told him to prepare. That night we would be off! Then he bought bread, cheese, and beer, and put in the shallop, and took her in the twilight up a little creek.

"And we! We cried in each other's arms when the surgeon told us that liberty was so close at hand. France and liberty! Never in battle had our hearts beat so fiercely! And yet I—I was uneasy. I had a sense of what my part was to be, but I could not think of it; and I talked and talked to Brissac of what our plans would be. The surgeon was sure he could escape, for he was no longer closely watched; and, at midnight a stone was to be thrown against our window by the Swiss; and then we were to break the bars, and, upon ropes made of our bed-clothes, we were to descend. It was near midnight when, as we sat and watched the minutes slowly creeping by, that I took my courage in my hands, and told Brissac he would have to go alone! I don't like to-day, Louis, to think of what he said, and how he begged. I could not persuade him that I could not walk to the boat Even if I could not, he said, there would be three of them, and they could carry me. He could help me out of the window and the others could receive me at the ground; then he would follow; and, between them, they could easily get me to the boat. I reminded him of my size—that I was not a slim young fellow like him, but heavy, and almost helpless. He would not listen to anything. The worst of it was, for me especially, that all he said was true, and that it could have been managed just as he said, if it had not been for the fact of the danger of detection. I could have slid down the rope, and, with their help, I could have gotten to the boat, if we were unmolested; but if we should have chanced to meet any one, my presence would have been fatal to the whole party. I could not run. I would at once be known; and Brissac, I knew, whatever the others would do, would never desert me, and the end would be that we should be shot. To this the faithful fellow answered that the night was dark, the hour late, and the road led out of town; so the chances were that we would meet no one. We kept up this discussion, sometimes sadly, sometimes with heat and short words, until after the stone struck the window; and even after Brissac had the rope ready, and had embraced me, he urged me to go. 'No!' said I, finally. 'If you are in France you can work for my release. If I go, we may all be lost; and if you stay, as you still threaten, of what use will it be? We shall come to feel that God gave us an opportunity and we refused it. Go, then, urge my release, and tell my mother that I still remember not to think of Jean Berthold first.'

"Well, he went. We both wept; but he went. Then I crept to my bed. I was alone. The guard passed the door. 'If he should come in,' I thought, 'even yet they could be overtaken!' and, in English, I called out, 'Brissac, my lad, give me the water-jug; I die with thirst!' and then I upset a chair. The guard paused, I heard him laugh, and he went on. In the morning I threw up the bed-clothes on Brissac's bed, and when our breakfast came, the guard said: 'That lazy fellow, is he not up yet?' It was noon before it was discovered, for I sang and I talked, and it was thought we were both within. The surgeon was first missed."

"Wasn't there a great fuss made?" asked Louis, excitedly.

"Indeed there was! The drums were beat, the guards put under arms, the country scoured by horsemen, but, as I repeated again and again, that Brissac was a good walker, they did not set sail to look for him. The Swiss was never thought of until, when I was released, I sent the Norwegian money for his shallop."

"Then you did get off?" said Louis.

"Of course I did," replied his uncle, laughing, "how else thinkest thou I would be here?"

"And how?" asked Louis.

"My king sent for me," said Jean Berthold, proudly. "The merchantmen had told wonderful tales of what we did to save them, and it was thought we were all lost; so when Brissac reached St. Malo—and it took them forty-eight hours—the people rose and would have smothered him with kindness. They took him in triumph through the street, and he broke from them and told them I was in prison yet. I don't know what nonsense he talked, but the queen heard of it, and she sent for him, and the end was the king paid for my release."

MISCELLANEOUS.

Mosques and their Ministers.

In all Mohammedan countries the mosque is the great centre of religion and political influence. It is especially so among the Afghans. In the cities there are mosques attached to every street, and the villages to each section or parish. The village mosques are usually very simple structures of mud, but not unfrequently they are buildings of stone or brick with some architectural pretensions. The ordinary mosque is constructed in the figure of a square court with about one-third of it covered in with a three-domed roof. Within the covered portion is a *Mihrab*, or niche, marking the *Kibla*, or the direction of Mecca, to which all Mohammedans turn their faces during prayers. There is a *Mimbar*, or pulpit, consisting of three steps, from which the preacher recites the Friday *Khutbah*, or oration. If the mosque is situated on a river bank the ablutions are performed in the stream; but if there is no river, either a well or a tank will be constructed within the precincts of the courtyard for that purpose. The floor of the mosque is covered with matting, and the rich and the poor pray side by side, the chief with his servant and the ruler with his subject, men of wealth or rank enjoying no special distinction. Women are not forbidden to attend public places of worship, but they are not encouraged to do so, and in Afghanistan (and the same may be said of other Mohammedan countries) females never pray in the mosques. The Muslim takes off his shoes at the entrance of the mosque, carries them in his hand sole to sole, and places them upon the floor a little before the spot his head will touch in prostration. The mosque is not only the Muslim place of worship, but it is the village school or college, and if the priest in charge should be a man of renowned scholarship or piety, his pupils will be very numerous. The students from a distance reside in the mosque and receive their daily rations from the parish. The mosque is presided over by an *Iman*, or priest, whose pay is derived from the endowments and the free-will offerings of the people. The position of *Iman* is somewhat similar to that of a beneficed clergyman in Britain. His duties are to lead the prayers, to perform marriages and burials, and to settle the disputes of his parishioners. But unlike the clergyman of Britain, the Mohammedan priest is not expected to pay pastoral visits to his people, but the people pay frequent visits to their priest. Indeed, the social position of the Mohammedan priest is estimated entirely by the reputation he has, and by the number of people who visit him daily. If the *Iman* be a scholar and also a man of reputed sanctity, his advice will be sought upon almost every conceivable question, and the benefit of his prayers will be solicited in behalf of the most multifarious necessities.

Rotten Wood as a Pest Breeder.

Commenting on the filthy condition of the rotten wood pavements of Memphis, and their alleged influence in causing the outbreak of yellow fever there, the Baltimore *Sun* says that they have been continually denounced as foci of pestilence ever since 1873. The joints between the blocks and the ruts grow so deep and so enlarged that they are soon filled in with filth, which in warm, damp weather offers a wide surface for putrefactive action and for the generation of noxious effluvia. The blocks themselves become water-soaked and rotten below the surface, so that when any one is taken out it is found to be no more than a black, pulpy mass of decay, upon which the sun is acting all the time, eliminating malarious gases from it.

The cause of the yellow fever which devastated Norfolk in 1856 was very largely attributed to the decay of wood shaving, which had been used to fill in a wharf. The Memphis pavements must supply a much larger proportion of poisonous miasmata to the air than was given out by these decaying shavings at Norfolk. It is a peculiar property of half decayed wood in masses to retain moisture, to continue long in a state of slow fermentation, and to give off malarious effluvia. In country neighborhoods many a case of typhoid fever has been caused by a neglected wood pile near the house, where, upon a gradually accumulated mass of chips and sawdust that is fair enough on the outside, but rotted down to mould at the bottom, all the kitchen slops have been poured. It is a well known fact in sanitary works that hospital gangrene often results from washing the wood in floors of wards with water, and on shipboard new or moist timber is injurious to the health of the sailors. The damp timbers of the United States steamer Plymouth, retained and were able to revive and propagate the yellow fever germs recently, in spite of the most careful fumigation, disinfection and refrigeration during a whole winter. The decayed wood of the berth deck of this steamer could not be disinfected, so resolutely did it retain within itself the fever germs.

Memphis is paved with mile after mile of this sort of decayed wood, and every block, exposed to a sweltering sun, may nurse a fatal fever germ. These pavements were laid down ten to twelve years ago, and are reported by Mr. Niles Merriweather, a civil engineer, as being "almost entirely gone from decay and hard usage, so that their rotten and honeycombed condition makes them so many cesspools and receptacles for the retention of all manner of street filth and noxious gases, and they should therefore be removed as rapidly as possible."—*Scientific American.*

Timothy and His Mother.

If there be one word more touching and musical than another in our language, I suppose it is that which is first on lips in infancy, and often last in the hour of death, the word *mother*. For the roughest and the most hardened, as well as for the giddiest and most trifling, *this* word has a spell that belongs to no other, until we learn that there is One who loves us as even a mother never could; then her name yields to that of Jesus. Happy the child who learns to love and honor his Saviour for his mother, and his mother for his Saviour.

There was a Jewish mother, long years ago, who, blessed herself in the knowledge and love of her God, spared no pains to bring up her little son in the same teaching that she had received in her own childhood from her grandmother. She had married, indeed, one who was not formerly of her own religion, and perhaps her husbands early training having been in the follies of the idolatrous Greeks, made her the more anxious to establish her boy in the worship of the God of her forefathers, the Lord Jehovah. Day by day, while he stood at her knee, his dark eyes lifted up to hers with all the truthfulness of childhood, would she unroll before him the parchment records which told in words that could not err the histories of the past, and our wisdom as well as our hopes for the future. It seems that her labors were early crowned with a measure of success; he maintained a stainless character amidst the many temptations which beset the season of early youth; and though he was not yet a believer in Jesus of Nazareth, there was that about him which attracted the great Apostle of the Gentiles, when he passed through Timothy's native city. He seemed at once to take him to his heart as an adopted son; he sowed the good seed of the Gospel on the kindly soil which had been long since prepared by God's blessing on his mother's training; and when he had himself found the pearl of great price, the young Christian desired nothing better than to bring others to share his own joy. Faithfully he stood beside the beloved father of his adoption, amidst sore persecutions, perils by land and sea and deaths oft, and he lived so far to reap the earthly reward of fidelity, that he received from the Apostle's own hand the important Bishopric of Ephesus, and died himself the spiritual father of many souls.—*Canada Presbyterian.*

SECULAR NEWS.

Great activity prevails in the New Jersey iron trade.

Two fatal cases of cholera are reported in London.

Cases of Asiatic cholera are reported at Constantinople.

750,000 pounds of tobacco shipped from Madison county.

Spain anticipates renewed trouble in Cuba, and has taken measures accordingly.

Stanley, the African explorer, has arrived at Sierra Leone and started for the river Congo.

Coubt Andrassy, Prime Minister of Austria, has retired and a new ministry has been formed.

Now reported that M. Rhoner's organ, *L'Ordre*, renounces Bonapartism, and declares for Democracy.

Of 800,000 shares of Panama canal stock put on the London market only 20,000 have been applied for. Yet DeLesseps determines to persevere.

The tone of articles in the Russian newspapers indicate that there is much feeling against Germany. Prince Gortschakoff's views are supposed to be represented.

Since the rains everything looks more cheerful, and from all directions news comes that crops will be at least averaged, and in many sections they will be beyond this.

A paper styled the *Independent Pilot*, and edited by *Prof.* A. S. Richardson, is issued from the office of the *People's Paper* at Concord. It is published in the interest of the colored people.

It is claimed, we believe, that the records at the mint in Charlotte will show a larger yield of gold, all things considered, from the Cabarrus mines than those of any other county in the State. —*People's Paper (Concord).*

Latchi, divisional leader to the Zulus, will be at best only desultory attacks. He had determined to stake all on the late battle which resulted so disastrously. He has been completely deserted by his warriors.

The Irish University bill has passed the British House of Lords in the shape in which it came from the House of Commons. It makes provision for fellowships, scholarships and other ordinary endowments similar to those of the London University.

Col. Gordon, Governor-General of Southern Egypt, meets serious opposition of a warlike character in his efforts to abolish the slave trade. He has been in the main successful, and lately succeeded in defeating the slavers. He killed eight of the leaders in battle and hung nine.

Such improvements have been made in the Krupp cannon in England that it is supposed the whole English ordnance system may have to be reformed. Krupp cannon have proved equal in penetration to Woolwich guns of twice their weight. In one case, at a range of 2,700 yards, the horizontal deviation of shot was only two feet ten inches and the vertical deviation nine and half inches

THE TIDY HOUSEWIFE.

The careful tidy housewife when she is giving her house its spring cleaning, should bear in mind that the dear inmates of her house are more precious than houses, and that their systems need cleansing by purifying the blood, regulating the stomach and bowels to prevent and cure the diseases arising from sprink malaria and miasma, and she should know that there is nothing that will do it so perfectly and surely as Hop Bitters, the purest and best of all medicines. See other column.

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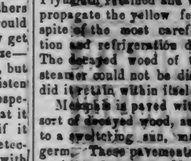

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PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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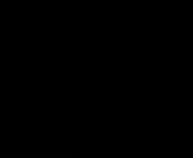

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For the N. C. Presbyterian.

COMMENTARIES ON THE BIBLE.

NO. III.

Rev. L. C. Vass, Newbern, N. C.:

Resuming these notices of commentaries, our attention is next turned to

COMMENTARIES ON THE OLD TESTAMENT AND PARTS OF IT.

1. The writings of some of the Fathers, especially Jerome, Augustine and Chrysostom, contain many valuable contributions to the interpretation of Scripture, and the late English expositors have recently availed themselves of these writings. But as few pastors, especially among the yonnger ministers, have access to the ponderons folios of the Fathers, the reader's time need not be occupied by any farther notices.

2. *Cocceius* of the 17th centnry, has made valuable contributions to the exegesis of Hebrew Scripture in his extensive Lexicon, and by his critical notes on nearly all the books of the Old Testament. His views, in this kind of commentary, are generally esteemed sonnd and useful. But his fondness for the theory of a "double sense"—the existence of a spiritual besides the literal meaning of the words of the Scriptnres—has greatly marred his interpretations, when he attempts exposition. From one living in the 17th century, we could not expect either the exegesis or exposition, which the advantages belonging to later scholars have enabled them to present. Most of what is really valuable in his criticism has been appropriated by writers subsequent to his day, and in view of this fact and the statements made above, his works have not obtained extensive circulation and their valne, considered relatively to their extent, may be regarded insufficient to justify their introdnction into a private library.

3. Cappel in the early part of the 17th century, and Le Clerc, nearer its close, have each left a critical commentary on the Old Testament. The remarks already made respecting Cocceins as to the relative valne of critical works on the Old Testament, prepared at that period, will apply to the works of these writers. They are also rather bnlky, and while valuable as books of occasional reference, for the same reason assigned as to Cocceius, the expense of procuring them would hardly be justified by the benefit they might afford in a private library.

4. Ainsworth, on the Pentatench, Psalms and Canticles (Song of Solomon) retains a high value especially in view of his judicions use of Rabbinical learning, in illnstrating the meaning of the Hebrew.

5. Alexander J. A., on Isaiah, is simply indispensable to the atndent who wishes to acquire a full and clear knowledge of the writings of the evangelical prophet. With his wonderful linguistic attainments, he was able to read, as if in his vernacular, the works on Isaiah, in Greek, Latin, German, French, Spanish and Italian and has presented a "synopsis criticorum" of the most valuable contributors to the exegesis and exposition of the prophecies of Isaiah, both ancient and modern. His sturdy common sense, clear perceptions of truth and error, invincible convictions of evangelical trnth, homage for the Divine Word, and adoring love to the Christ of prophecy, promise, history and apostolic teaching, combined with his extensive learning, gave him nnsurpassed advantages, as an interpreter. In his introdnction, especially that to the "Later Prophicies," he has by sound reasoning on conceded facts and the firm establishment of historical positions, hitherto questioned, with his cutting sarcasm mingled with irresistible hnmonr, put aside the vain conccits, sophistical theories and rash assumptions, as well as unfounded interpretations of continental rationalists and their fawning imitators, in Great Britain and the United States. Often, by one short sentence, he cuts off by the roots, paragraphs of elaborate and specions exposition, sustained by immature learning and illegitimate criticism of men ever learning and never coming to the knowledge of the truth."

6. Dr. Alexander's work on the Psalms, is not equal to the foregoing. It lacks the extended criticism, the fuller examination of views conflicting with his own and the more complete exposition. Yet it is a work of great value for the training of the student to the cultivation of critical accnracy in translation and the grammatical interpretation of the language. It may be questioned whether the method, or rather principle, of interpreting Messianic Psalms is the best, in allowing a primary reference to David, on which that respecting Christ is based. It may be true of some Psalms that the description of the sufferings and the joy of the writer may be accepted, not only as that of all believers, bnt as finding a culmination in its verification in onr Lord's life. But there are certainly others as the second, forty-fifth, seventy-second, hnndred-and-tenth, which find verification only in Him, setting forth relations only trne of Him, and snch as twenty-second and fortieth describe feelings, which it is hard to believe have ever fonnd an example, in the conscionsness of any other than the Great Mediator.

Yours, &c.,
B. M. SMITH.

For the N. C. Presbyterian.

EXTRACTS.

"That the baptism of John was not Christian baptism would seem plain: (1) Because it belonged to the old dispensation. The Christian church was not yet established. (2) It bonnd no man to faith in Jesns Christ as the son of God and the Saviour. (3) He baptised all Jndea, hnt all the people of Jndea, Pharisees and others, were not thereby made professing Christians. (4) It was a baptism simply nnto repentance, as a preparation for the coming of Christ. (5) Those who were baptised by John were re-baptised when they professed to become Christians. Of the mnltitndes converted on the day of Pentecost and immediately after, many no donbt had been baptised by John, and yet they were baptised anew. And, according to the interpretation almost nniversally received in onr day, of Acts xix: 1, 6, Panl baptised in Ephesns 'certain disciples' in the name of the Lord Jesns, who had already been baptised by John.'

"To be unbaptised is a grievons injnry and reproach; one which no parent can innocently entail on his children. The neglect of baptism, which implies want of appreciation of the ordinance is one of the crying sins of this generation. It is good to be of the nnmber of those to whom God has made a special promise of grace and salvation. For the promise is nnto ns and onr children. It is a great evil to he 'aliens from the commonwealth of Israel, and strangers from the covenant of promise.' They, therefore, sin against God in their own sonls who neglect the command to be baptised in the name of the Lord, and those parents sin grievously against the sonls of their children who neglect to consecrate them to God in the ordinance of baptism. So let the little ones have their names written in the Lamb's book of life, even if they afterwards choose to erase them. Being thns enrolled may be the means of their salvation." DR. HODGE.

THE BEAUTIFUL NAOMI.

BY MARGARET E. SANGSTER.

The unselfish devotion of the beautifnl Rnth, that lovely yonng woman of Moab, who clung so passionately to her mother-in-law, and shared her fortnnes so trnstfnlly, is one of the most interesting of Old Testament scenes. Long, long ago the events of that idyllio story took place; yet this snmmer, as the winds go rippling throngh the bending grass, and the grapes begin to grow large and round on the sun-kissed vines, it is as fresh and new as ever. No pastoral in literatnre compares with it. It is a poem of the heart and the dew of the world's day-dawn sparkles npon its lines. How many a yonth, how many a maiden, how many a true, tender soul, plighting troth for all life's changes has done it, the ages throngh, in those resolute words of Ruth, "Entreat me not to leave thee, or to return from following after thee; for whither thon goest, I will go; and where thon lodgest, I will lodge; thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be bnried. The Lord do so to me, and more also, if aught bnt death part thee and me."

Rnth has inspired eloquent pens and gifted pencils. As the ancestress, who into the royal line whence our Saviour sprang, brought the thread of Gentile blood, she received special honor. She, with others, with brave men and holy women, belong to the stately company of whom Panl said, "And truly, if they had been mindful of that country from whence they came out, they might have had opportnnity to have retnrned."

Bnt more and more, as I read the simple narrative, the beauty of the elder woman grows npon me. The lovelinss of the aged mother is something which appeals very strongly to those who have dear mothers of their own, who are leaning on them a little more, and ever a little more, as they descend the evening slopes of life. How wistfully we regard them when now and then the feeling comes to ns that only a few years at best, and they will be gone. How we need them more now, it seems to ns, than when we were playing at their feet. How we trnst them, refreshing onrselves after the dnst and toil of the day by their innocent, single-hearted, straightforward steadfastness. The purity, the sonl-strength, the spirtuality and the lovingness of onr beantiful mothers, our mothers who are no longer young, except as the heart keeps its yonth, are to ns as a charm and a defence. To many a low-roofed cottage on New England hills, to many a homestead by the sea, the boys and girls, hard-working men of hnsiness, grave professors, elegant women, leaders of the social world, will return this snmmer, drawn to the old place as by a magnet: and why? Because they want to see Naomi. She is sitting by the western window with her Bible on her lap and her knitting in her hand, and her patient eyes are looking down the road, over which child after child of her training has gone to take a share in the world's dnties, and oh! how glad she will be when one after another comes back, lifting the old latch and crying ont, "Mother, dear mother, I've come home to see yon!"

Sometimes Naomi is very lonely. Elimelech and Mahlon and Chillon, all died in the land of Moab. She went out full and she came home empty. She has no sweet Rnth, not even an inconstant Orpah to cheer her as she sits by herself with nobody of her own kin to care for and love her. I think I never feel so profonndly sorrowful for any one as for an aged woman who in the feebleness of later years is regarded as a burden by somebody who makes a merit of endnring her infirmities. Every aged mother, whether her children are here or have been gathered to heaven before her, should dwell in the land of Beulah. There should be some winsome woman, with the pulses of yonth still beating buoyantly, who should minister out of her affluent life to the impoverished one, and who, emulating Ruth of old, should take the bitterness from the desolate heart.

I am told that there are old women who are indeed trials to those with whom they dwell. They are frivolons, spiteful, cross-grained and noisy, and as memory fails and the gray hairs come npon them, they take on no snpreme beauty, such as your mother and mine wears, a sunset glory, richer than the former hours beheld. I do not know any snch, bnt I can imagine them, the product of wasted lives. If seed-time was nnimproved and the harvest was scanty shall we expect anything of the aftermath? Bnt, even though she be nnattractive and irritable, and capricions, Naomi in her old age should never be neglected. She may be thirsty for love, and her life long, love may have been given her by dole. For the sake of the happy old age which we desire, when our own toiling time is past, let ns be thoughtful, considerate and deferential to the women who have reached the borderland of the dark river, on whose other side are the saints.

Naomi, in the Bible, was a mother-in-law. There has been a great deal of cheap satire and foolish fun directed at this much maligned character. In real life the mother-in-law is nsnally the friend who comes to the front promptly, in all domestic crises, and who pnts her own ease aside to be helpful in another home, when she has fairly earned the right to leisnre in her own. She is nsually the idolized and indulgent grandmother of a flock of indulgent children, and her pride in them, and in their parents, is enough to excite a smile. The daughter's husband, and her son's wife, have been adopted and elected into her generous maternal heart, and they, as they ought, love her loyally and believe in her fondly.

Ruth's mother-in-law, however, must have been exceptionally amiable and wise, for in the Oriential honsehold she held, as she holds in the East to-day, the sceptre of an absolnte anthority. Her son's wives were nnder her control, and she conld make them happy or wretched, according as she used her power. Evidently Naomi's away was a gentle and gracions one, retaining its influence when home and wealth were gone, and a weary, hopeless widow, she grew sick with that yearning for native land which oppresses the exile, even nnder favorable circnmstances and propitions skies. Adverse fortnne and triple bereavement did not make her cold or selfish. She wonld not take the sacrifice of the yonng lives so freely offered her, without an earnest protest, "Nay, my daughters," she said, when they were fain to go with her, and she embraced the Orpah who left her, as she did the Rnth who clave to her. In the economy of the East, the shrewish mother-in-law is a despot, who stirs up continnal strife, the hotter and more malignant that several sons and their wives are nnder the same roof, and life drifts by in idleness and ignorance. Bnt in Elimelech's house, though the Moabitish women may have kept their gods, and not wholly have worshipped the God of Israel, there was the sound of morning and evening prayer, and we may be snre that Naomi always turned her face toward the plains and hills of her fathers when she knelt to ask for guidance from above. Ruth, in that formal leave-taking of her own people, and that solemn love-covenant she made with Naomi, renounced her childish religion, and fully adopted that of the land to which she was going. Henceforward the two were united, and no wonder when Naomi was again at home, that loving and admiring glances rested on "the damsel that came back with Naomi, ont of the country of Moab,"—*Christian Intelligencer.*

WEARY WOMEN.

Nothing is more reprehensible and thoroughly wrong than the idea that a woman fulfills her dnty by doing an amonnt of work that is far beyond her strength. She not only does not fulfill her duty, but she most signally fails in it, and the failnre is truly deplorable. There can be no sadder sight than that of a broken-down, over-worked wife and mother—a woman who is tired all her life through. If the work of the house-hold cannot be accomplished by order, system and moderate work, without the necessity of wearing, heart-breaking toil—toil that is never ended and never begun, without making life a treadmill of labor, then, for the sake of humanity let the work go. Better to live in the midst of disorder than that order should be purchased at so high a price—the cost of health, strength, happiness and all that makes existence endurable. The woman who spends her life in unnecessary labor is by this very labor unfitted for the highest duties of home. She should be the haven of rest to which both husband and children turn for peace and refreshment. She should be the careful, intelligent adviser and guide of the one, the tender confidant and helpmate of the other. How is it possible for a woman exhausted in body, as a natural consequence in mind also, to perform either of these offices? No, it is not possible. The constant strain is too great. Nature gives way beneath it. She loses health and spirits and hopefulness, and more than all, her youth, the last thing that a woman should allow to slip from her, for, no matter how old she may be in years, she should be young in heart and feeling, for the youth of age is sometimes more attractive than youth itself. To the over-worked woman this green old age is out of the question; old age comes on her sore and yellow before her time. Her disposition is ruined, her temper is soured, her very nature is changed by the burden, which, too heavy to carry, is dragged along as long as wearied feet and tired hands can do their part. Even her affections are blunted, and she becomes merely a machine—a woman without the time to be womanly, a mother without the time to train and guide her children as only a mother can, a wife without the time to sympathize with and cheer her husband, a woman so over-worked during the day that when night comes her sole thought and most intense longing is for the rest and sleep that very probably never come; and, even if it should, that she is too tired to enjoy. Better by far let everything go unfinished, to live as best she can, than to entail on herself and family the curse of over-work."—*Sanitary Magazine.*

MARRIAGE.

Love is proverbially blind; bnt a girl loses nothing if she allows a little commen sense to mix with it. Many a girl has had her whole happiness for life destroyed because she obstinately chose to form her estimate of the character of a snitor exclusively by his behaviour towards her, and his professions of love, rather than by his condnct towards others. It is a pretty safe rule that a man whose whole life is but an exemplification of selfishness will not long continue generous in relation to his wife. Character is seldom revolutionized by marriage. There may be a slight reform temporarily; it rarely lasts long. And men suffer as much as women from ill-assorted marriages. Many a towering ambition has been crushed, many a cnpful of happiness has been converted into the dregs of bitterness, from the neglect of a young man to become thoronghly acquainted with a girl before taking this most important step in life.

CONSECRATION.

BY WILLIAM NORRIS BURR.

Lord, I am in thy hands; for Thee
Nothing or anything I'll be;
A willing sacrifice, I give
Myself to Thee, for Thee to live.

Most for the Master's use I'd be,
Finding my joy in serving Thee;
Humble, that all around might see
Only the mind of Christ in me.

Nothing would I esteem too rare
To place within Thy loving care.
Here, Lord, I give this will of mine,
For I would know no will but Thine.

—*S. S. Times.*

WRINKLE FOR A MAN AND WIFE.

How often is the happiness of many a well-meaning conple marred by their forgetfulness of the dnty enjoined upon us, to bear "one another's burdens and so fulfill the law of Christ!"

How often when John comes home from work a little pnt out because things have not gone quite smoothly at the workshop, or Sally is just a wee bit out of temper because the children have been rather more trouble-some than nsual—how often, I say, in such a case, instead of gentle words to make things pleasant, is some snch remark as this indnlged in, "Hollos! why how cross you are to-night!" This leads to the retort, "I ain't cross a bit; it's you that's always trying to make a body angry;" then one word of course brings on another, and a most uncomfortable evening they spend, yon may be sure.

Now, I knew a couple with whom this difficnlty not nnfrequently occurred, and very wretched for the time it made them. But they were really very fond of one another, and had more common sense than many people I have met with. What wonder, then, that they should pnt their heads together and try to find some means by which this state of things could be got over.

They did; and now I will tell you the experiment they tried and what was the result. It was agreed between them that if things had gone nnpleasantly with John dnring the day, when he came home he was to wear his paper cap a little on one side, and Sally then must do her very best to make all smooth at home. If, on the contrary, her temper had been ruffled by little household trobles in the day, a corner of her apron was to be tncked up on John's retnrn, and he was then to be more amiable than nsual. The plan was tried and answered admirably. Many a pleasant evening was enjoyed which otherwise would have been passed in great discomfort.

At length they fonnd themselves in this dilemma. One evening John returned with his paper cap immensely on one side, and what was his dismay on entering the house to find that Sally's apron also was tucked up. Now what was to be done? Whose dnty was it to give way and try to make things pleasant to the other? The difficnlty lasted only for a moment. Looking at each other strangely they both burst out into a hearty laugh. John gave his wife a long and loving kiss, and they have since been heard to say it was one of the happiest evenings they ever spent.

More than this, that very night, I have good cause to know, they lifted up their hearts together in thanks to Him who had enabled them to overcome the wicked one, and in prayer that He would ever keep them steadfast in their love to Him and to each other; and now I am sure for twenty miles around there is not a happier couple to be met with than John and Sally.—*British Workman.*

UNDER-MANNED.

In May last Rev. Fleming Stevenson said, in an address before the London Missionary Society:

"But the message is this—it was given me by men in the far distant mission field; it was given me from the dying bed. I bore it throngh my wife from the death-bed of one of yonr noble women yonder—Mrs. Edkins. It was given me in Japan and in China and in India. The words are always in my mind. I never can lose the sound or meaning of them. The one cry was this, 'We are under-manned. We are holding posts with one or two men, and we onght to have fifty men. We are holding them against every disadvantage. We cannot take rest when we are tired; we cannot get relief when we are sick. We work through sickness and weariness, and sometimes throngh despondency; bnt we hold these posts nntil we die, only,' (they said), 'do not forget to tell the churches at home that we are under-manned." The missionary societies know it to their cost, bnt the churches do not realize it, and their cry was not to the missionary society—it was to the Church at home, 'We are under-manned.' Sometimes we are content to send out commerce and literatnre, and there is no question that there are a thousand indirect agencies at work—commerce, literature, Western culture, and charities that the famine has produced—which are all influencing opinion in that distant East. But these are only after all the light squatters that we have sent. Remember, too, that our commerce is tainted with opinm, and our literatnre is marked with a baneful skepticism. Sometimes the books that pass into inquirers' hands are sceptical books, placed in their hands by sceptical Englishmen and sceptical Americans. Remember that this great Western literatnre may not at once do anything in those countries but dissolve what already exists; they are preparatory and dissolving forces at the best; what is wanted is that great Christian forces should be sent ont to this field, and that the churches should march their whole regiments ont upon Hindostan, China and Africa, that we should not be content with one or two, nor ever be satisfied until there are at least as many missionaries representing every church abroad as there are ministers representing every church at home. 'Under-manned'—what is the meaning of it? It means that opportunities are lost, that they are postponed, it may be for a generation; those who stay here cannot tell, in fact, what it means. The meaning sometimes to the missionary is so terrible, that while he sees a station there that he could open if only he had a man to stand beside him, and another here if he could send a man to evangelise; he is tied to the work which he cannot leave, and the opportunities pass away. Let us go with a greater spirit of earnestness and consecration into this blessed work of our Lord Jesus Christ. It seemed to me when I went round that we were watching the building of an enormous temple. We saw walls rising up in some lands—not visible in others; we saw workmen always at their post, the stones beside them and the tools in their hands; we found them daring and enduring, full of hope, although those who lacked their motive said they had reason for despair; we found them admiring, not the beauty of the walls as they rose, but the glory of Christ in whose honor they would be raised; we found that there was one blessed thought among them all, that the time would come when that building would be completed, and when the aisles would be filled with a great company, each chanting the praises of Jesus Christ in his own tongue, when the pillars of that church, that mighty temple of God, will bear up the great and glorious roof; when there will be only one song sung and one love known, the song of Jesus Christ and the love of the blessed Lord; and, when that building is raised, will come the time when the last that is left upon earth will bear the blessed saying of the Lord, 'Come, ye blessed, enter into the kingdom prepared for you of My Father.' Therefore, I say, let us go and work by our prayer and by our love at home, and sustain those missionaries that are yonder."

RELIGIOUS READING.

If it be asked if religious reading is interesting, there must be differing replies. The person of slight Christian experience, and whose exercise in reading has been wholly or mainly in that which is secular, will answer at once in the negative. The one of advanced spiritnal life, and whose practice has been to study the Bible and some of its religious helps, will respond in the affirmative. It is a question of taste and appreciation, and must be settled as these are taken properly into account. It would be foolish to accept the opinion of an uneducated person on a question of philosophy, but not more so than to permit an unbeliever, or a worldly believer, to fix our estimate of religious literature.

There are Christians frank enough to say that such reading is very dry. They enjoy newspapers, magazines, books of travel, and the best novels, but get neither entertainment nor instruction from books of devotion or Christian information. If they have such, it is in deference to the sentiment which makes them appropriate to a Christian home, or through some accident of purchase, or the generosity of friends.

If we think for a moment of those who have produced the books of a religious kind that are pronounced standard, we will easily be persuaded that the fault of dryness must be in those who read and not in the literature. The best minds and hearts of the world have been devoted to its production. Learning, experience, character, deep feeling and the rest look forward to the day when all the bishops shall be "'verts" and the clergy recruited from the weak-backed yonng men who posture and cross themselves every Sunday at Alban's, Holborn, or St. Peter's, London Docks. It is not improbable, however, that some effort will be made to bring this state of things before the Propaganda, so as to prevent Cardinal Manning from giving undne influence to the ex-Anglican element.

painstaking care—these have all been employed by its authors, and it is not to be supposed they would all fail to make it interesting. Into many pages and volnmes have gone the prayers and consecration of devont lives, which, because they were near God, would receive a communication of His Spirit in their sonls. The writing of a saintly man comes from a sphere of holy communion. It has npon it the breath of the Spirit. Can it, therefore, be essentially dry?

If it be asked how the proper taste for it can be acquired, the answer must be, in two ways, and first, by the practice of reading it. It is a result of education and familiarity. If we take an author who is devoted and scholarly and persistently read him, the effect will be to grow into an appreciation of his style and spirit. Especially will this be so if accompanying the reading there is a spirit of earnest asking and devont contemplation of the trnths communicated. The second way will be by cultivating the soul into a deeper experience of the Gospel and a closer walk with God. The person so exercised will then seek such reading as will be congenial to him, and this will be the kind that was formerly dry and sapless. He will have a new taste as well as "a right spirit," and will feel the need of the pious companionship to be fonnd in the thonghts and reflections of religions writers. His sonl will crave what before it despised, and growing still in his nearness to the Saviour, and learning more of the excellence of His trnth and spirit, he will find himself so attracted by a Christian biography, a volume of poems, and other devotional compositions, as to prefer it to all others. The novel will become too poor to be desired, and all will be made subordinate to that which tells in some way of the love and ores and devotion to the Master.—*United Presbyterian.*

ROME'S RECRUITS.

The Roman correspondent of a London paper writes: The Propaganda is giving its close attention to the ecclesiastical affairs of England, and every effort is being made to appraise the exact condition of the Anglo-Roman Church. The convert element has obtained the upper hand, and in London especially they are being placed by Cardinal Manning into all the most important positions. In due corse the episcopate will be recruited from the ex-Ritnalists, and the old traditions of the days of Milner and Wiseman will be completely snapped asunder. Romanising Anglican clergymen who are in the black books of their bishops have now an excellent chance of being made Roman Catholic priests without professional training; and they may consider themselves as men marked out for higher promotion if they will volnnteer to teach the man-millinery of Ritnalism to a robnst clergy, who have spent their college life in studying dogmatio and pastoral theology, placing the question of altar decoration and sanctuary etiquette in the last place. One serious complaint made to the anthorities here is, that ex-Anglican priests will not work in the provinces. They shirk Liverpool, and dislike Manchester, where the Romish clergy have hard times and small pay. They do not object to watering-places; bnt London and especially the West End, is their "joy and their crown." They religiously avoid the dozens of thousands of Irish poor to be found in Whitechapel, Clerkenwell, or Southwark, and confine themselves to a *dilettanti* apostolate in prim lodgings, with an occasional starring engagement for "one night only" down at the East End. These heart-bnrnings among the Anglo-Roman clergy go to prove that the men who have raised snch agitation in the Church of England are not more submissive when they enter a Communion which they acknowledge to be the ideal of their dogmatic dreams. It is not likely that much notice will be taken here in Rome of the grievances of English Papists, whether lay or clerical. Leo XIII. is anxions to appoint a competent sncccssor to Monsignor Rinaldi, who was formerly the manager of the British Department of the Propaganda. Some hidden influence has, however, been brought to bear upon the Vatican; and an Italian who has never been to England holds this important position. A Roman Monsignor who speaks broken English is scarcely a fitting personage to rule an episcopate which has been misunderstood because its members partake of a national character entirely different from that of the Latin nations. The priests of England justly say that their fidelity to their religion is too well known to admit of doubt. The old-fashioned section were for a long time effaced by the school represented by the *Dublin Review*. Bnt the elevation of Cardinal Newman to the purple is a proof that the aggressive school is not to have the monopoly of teaching, and we may hope that Rome will yet learn that the converts leave the pit villages of Durham or the poorer quarters of the northern towns, to men who have been to college for twelve years, part of which has been employed in teaching or in supplementary studies. The Anglican "vert" loves to rule. He has no Public Worship Regulations Act to fear. He can burn incense, wear vestments, hear confessions, and anoint the skin, without that whisper of remorse which told him in his Ritualistic days that he was looked upon as insincere by everybody save a few friends. He has a little money—nay, he may keep his fellowship at Oxford now. Bnt he is not happy. He finds that Popish priests dislike his crotchets and his "flash in the pan" zeal, as much as did Dr. Jackson or Dr. Bickersteth. The poor Irish prefer a priest who has been trained to minister to them. The priests write to Rome and complain of men who want to be doctors before they have been disciples. The result is that some of them become Unitarians, like Father Suffield. Others get sick of their work and withdraw;

RELIGIOUS INTELLIGENCE.

FOREIGN.

In the Rhine valley a religions revival is in progress, and among its frnits are 200 oases of conversions in the town of Dusseldorf alone.

In some of the English ritnalistic societies every member is obliged to pledge himself never to enter a nonconformist place of worship.

The resignation of Cardinal Nina, the Pontifical Secretary of State, is spoken of as imminent. Snch a step seems to indicate a change in the Vatican policy.

The Bishop of Llandaff, in opening a new church at Cardiff on Tuesday, said that a considerable nnmber of dissenting ministers were applying to him for ordination.

A Paris correspondent says MM. Louis Blanc, Clemenceau, Naquet, and other members of the Extreme Left have submitted a proposal for the repeal of the Concordat and the cessation of all ecclesiastical subsidies, on the ground that all forms of belief or nnbelief should be on a perfect equality.

The Bible Christian Society have continned their sittings at Trnro Wesleyan Chapel. The report, which was adopted, showed that in their Home, Canadian, Australian, and New Zealand Missions they had 186 preachers, 855 local preachers, 681 chapels, and 15,067 full members, being a small increase on the year.

It is asserted that Cardinal Manning has sent to the Pope a carefnlly compiled Memorandnm relating to the condition of the Roman Catholic Church in England, to serve as a basis for a scheme of reorganization. The communication, it is said, will be favorably entertained by the Vatican.

It is reported that the order of Jesnits is about to make the island of Jersey one of its headquarters, and that for this purpose it has pnrchased the Imperial Hotel, which was built about fourteen years ago by a limited liability company (since wonnd np), at a cost of about £40,000.

The Methodist Episcopal conference of Sweden held its annnal session at Stockholm July 10-15. Bishop Wiley presided. A glance at the reports presented shows that the society has: Preachers 53, societies 94, local preachers 109, members 5,536, probationers 3,451, chapels 53, Sunday schools 133, scholars 6,649.

Rev. David Macrae declines the call to his old congregation at Gonrock, which congregation has voted to leave the United Presbyterian Chnrch. Bnt then, Mr. Macrae has a call to the School Wynd church, the late Mr. Gilfillan's a much more influential chnrch. The excitement in the Gonrock congregation is dying ont.

The polyglot character of the popnlation for which the Chnrch of England missionaries at Constantinople labor is illnstrated by the fact that the school at "the Home" is made up of twenty-six Armenians not Protestants, eighteen Armenians who are Protestants, eleven English, four Americans, one German, one Dane, one Hungarian, two Jews, two Bulgarians, and four Greeks.

Mr. Thomas Brassey, M. P., offers a prize of £25 for the best handbook of suggestions to merchant officers willing to help their crews in spiritnal matters, and to promote the more devont observance of the Lord's day at sea. The Earl of Aberdeen and the Bishop of Dover are amongst the adjudicators, and the Missions to Seamen Society, 11, Buckingham Street, Strand, London, W. C., issues the conditions under which the competitive essays are to be written. Dnring the century succeeding the Reformation divine service was conducted daily on board ship, as it still is in the Qneen's service, bnt in the majority of the 37,000 British merchant ships of to-day even Snnday worship is neglected.

The Russian Synod has voted 50,000 roubles (about 37,500) toward extending the Greek Chnrch in Japan. The reports received by the Synod from its missionaries in the Mikado's empire announced a large increase in the nnmber of converts, at Tokio alone there being more than one thousand now professing the Greek faith. Recently the chief official in charge of the Japanese prisons joined the Russian orthodox church and directed his snbordinates to give the missionaries full liberty to prosecute their work in the establishments nnder their charge. This is said to have resnlted in adding 120 persons to the body of converts.

In the Convocation of the Province of York last Friday, a lengthened discussion took place on the Athanasian Creed. Rev. C. P. Peach moved, and Canon Temple seconded, that no additional explanatory rubric is required. The Bishop of Durham moved an amendment, that the word "shall" in the rubric be changed to "may," thns allowing the optional use of the creed. The Archdeacon of York seconded the amendment, which was carried in the Upper House, bnt rejected in the Lower House by 34 to 8. The original motion being withdrawn, the Dean of Chester moved the entire omission of the rubric, which was rejected in the Lower House. No change will therefore be recommended.

Fourteen peasants have been tried at Tamboff for attempting to murder a prestaff, or Government bailiff. The particulars are as follows: Last year, in the village of Solazgori, in the Spasski district of the province of Tamboff, a holy spring appeared on the surface, and excited wonder throughout the country by the miraculous healing powers its waters possessed. The peasants of the village, to guard the spring from injury by the crowds of pilgrims resorting to it, placed a watchman over the spot. The village priest then blessed both the watchman and the spring, and gave the sanction of religion to the gathering from all parts of the sick, the halt, and the blind. The result of this was a great development of the pilgrimage, and a corresponding influx of wealth into Solazgori. The matter was reported to the Government, and as of late a number of holy springs have appeared in various parts of Russia, and the discovery of them has become a common thing with villages trying to draw trade to their districts, a prestaff, or Government bailiff, was sent to Solazgori to report npon the alleged miracles effected. On his arrival his inquiries elicited that the healing powers of the spring were exaggerated, and, in consequence, he dismissed the watchman from the spot, and drove away the pilgrims.

The Presbyterian.

JOHN McLAURIN, [illegible] Editor.

WILMINGTON, N. C.

WEDNESDAY, AUGUST 27, 1879.

WHY WE SHOULD GIVE.

Money is wanted—money will always be wanted—to carry on the work of the Church at home and abroad. Nothing is to be gained by closing our eyes to the fact. God designs that the wealth which he distributes among his people, shall be used in such measure as may be required in prosecuting his work, and it is He that provides the necessity.

We are in constant danger of overlooking the fact that his design in thus calling for what he has placed in our trust, is not that He cannot dispense with the means of His people. The main-spring of human action, when not under divine grace, is selfishness. But the prime law of Christian life is self-denial—sacrifice.

The Great Head of the Church illustrated the principle in His earthly walk, and pre-eminently in the culmination of His work of redemption on the cross; the Scriptures are filled with the teaching expressly or by plainest reference. This self-denial requires the reversal of all unholy affections, the foregoing of all sinful pleasures. It makes the will of God the supreme law, and places us and all we have, and of our own free will, at His disposal.

But not only by the example of Christ and by the precepts of Scripture is self-denial inculcated. God has instituted that worship of Him shall be in part by the return to Him of the gifts with which he has endowed us; that regular and constant practice shall enforce and promote His teachings. The return of these gifts for the promotion of God's glory brings into lively exercise the graces of self-denying love, and humble trust in His providence. The natural selfishness of the human heart needs to be broken down and destroyed, and the giving as God has blessed us for the advancement of His cause is a means to that end. Giving is then a special means of grace; at once a duty and the highest privilege. It is a requirement from which none are exempt. No individual has more right to do this giving for another than he has to do for another the praying, or the exercising of faith, or the studying of the word of God.

We are not authorized to regard the work of the Church in the world in the same light, or as governed by the same principles, as any vast secular enterprize: and yet too often it is just thus that we do regard it. A call is made as at the present time for increased contributions, that the opportunities which God has made for the furtherance of his work may be embraced, and the facilities which He has placed at command may be duly used. Instead of joyously hasting in thankfulness to Him, to pour into His treasury the necessary means, we set to work to devise appeals to human selfishness. Voluntary surrender is the requirement, and all fairs, festivals, lectures or other plans, whether harmful or otherwise in the incidents which accompany them, are baleful in that they provide a consideration to self-interest—a compensation other than God proposes—and thus thwart the prime purpose for which the plan of giving was instituted.

If the individual Christian hopes for God's blessing upon himself, if he would see the Church of God prosper, he must come forward heartily and cheerfully to give as he is blessed, from a sense of duty to his Maker.

Whoever, standing as the messenger of God to men, fails to give them the opportunity, to urge the duty and rightly to teach the nature and design of Christian giving, fails in the performance of a most important part of his service.

Is there not great need that the Church should be aroused to the fact that cheerful, self-denying giving is a means of grace, as clearly so as prayer or meditation? In how many congregations is it true that the opportunity for giving is not even presented? or if a call is made for offerings to any object of benevolence, that it is done in a way that carries with it the impression that compliance is at best a matter of indifference? When we shall awake to a full sense of duty in this matter we shall have no complaints that ministers' salaries are not paid, that the widows and orphans of the Church are destitute, that our home missions are neglected, that the foreign mission work must be curtailed, while the heathen are stretching out their hands for the Gospel, and messengers are urgent to go forth; for the Lord of Hosts will open the windows of heaven and pour forth such a blessing that there shall not be room enough to receive it.

DEAN STANLEY.

To members of his own communion the Dean of Westminster must be much of a mystery, and scarcely less to others. Strongly favoring some of the claims of the Baptists as to baptism he is practically a most pronounced non-immersionist. Expressly declaring that Presbyterianism represents the form of government of the early Christian Church, he yet holds firmly to prelacy. Devotedly attached to the Episcopal Church, he yet consorts most amicably and interchanges freely with members of any other evangelical body of Christians. Latterly he has been preaching on the "Book of Common Prayer." He proposes to improve it. Shade of Elizabeth! He pronounces especially against the rule which prevents the burial service being read over "the most saintly member of the Society of Friends, or the most innocent child of a Baptist."

We admire this "Broad Churchism," no doubt the more because the breadth is toward us rather than from us.

But, apart from his views as a churchman, the Dean is a power in England. The royal family of England, with the good Queen at their head, and little regard for republican France before their eyes, had fully determined that the remains of the late Prince Imperial should have a resting place in Westminster Abbey and that a monument should be erected over them. The Dean entered heartily into the plan, but the nation opposed, and the press discusses it fully. Parliament makes it a subject of inquiry, and decides that the Dean of Westminster has sole authority in the matter. And now Dean Stanley with the rare good sense which distinguishes him, albeit the not less sensible Queen approves, acquiesces with the wish of the people. Long may Westminster enjoy the services of the wise Dean Stanley.

FIGURES FROM THE MINUTES.

An esteemed friend has collated the following for us, and has our thanks for the kindness:

According to the Minutes of the last General Assembly there are 117 ministers in the Synod of North Carolina, 222 churches and 17,747 members.

Orange Presbytery has 58 churches, 32 ministers and 3,515 members; paid average salary to 22 ministers about $712; raised for Benevolence $3,279; for all objects $27,296; added on examination 202 persons, and has 12 vacant churches.

Concord Presbytery has 35 churches, 23 ministers, 3,526 members; paid to 17 ministers average salary $618; raised for Benevolence $5,944; for all objects $24,257; added 156 members and has 6 vacant churches.

Fayetteville Presbytery has 49 churches, 19 ministers, 4,925 members; paid 19 ministers an average salary of $558; raised for Benevolence $1,824; for all objects $16,541; added 565 members, and has 6 vacant churches.

Wilmington Presbytery has 32 churches, 15 ministers, 1,727 members; paid to 10 ministers an average salary of $394; raised for Benevolence $895, for all objects $26,336; added 80 members and has 3 vacant churches.

Mecklenburg Presbytery has 47 churches, 27 ministers, 4,054 members; paid to 21 ministers an average salary of $553; raised for Benevolence $3,722, for all objects $19,838; added 259 members, and has 1 vacant church.

There are more Presbyterians in Fayetteville Presbytery than in any other, and more were added to the church in that Presbytery. Wilmington Presbytery has the smallest number of members and raised the least for Benevolence, but paid its ministers more than any other Presbytery. Mecklenburg Presbytery is second in number of Presbyterians, and raised more for Benevolence than any other Presbytery except Concord (Salisbury church is credited with more than $4,000 for Education), and has but one vacant church. It receives occasional services from three neighboring ministers; but the Presbyterians in Mecklenburg Presbytery pay their ministers less than any other ministers in the Synod receive for their service, the average salary being about $553.

These figures are taken from the Minutes of the Assembly, which are compiled from the actual returns made to Presbyteries by the sessions. Doubtless more has been done by many of our people and churches, but sessions did not report it.

NOTES AND JOTTINGS.

The papal blessing to DeLesseps canal scheme avails him little. The scheme is abandoned for to-day. But this is doubtless a case in which to-morrow never comes.

From an exchange we take the following: A church, with fifteen members, was recently organized at Gainesville, Texas, of which Rev. W. L. Miller is pastor.

We presume this refers to Rev. Willis L. Miller formerly one of the editors of the NORTH CAROLINA PRESBYTERIAN.

The following is worthy of imitation between all Evangelical denominations:

"A young minister desired to leave Methodism and join the Church of England, but the Bishop of Rochester declined to receive him until he had paid up all that the Wesleyan Theological College was entitled to for giving him his training."

What does it mean? We clip from the *Interior:* During the last two or three months booksellers of Leipsic have not been able to fill the orders for dictionaries, grammars, and primers of the Russian language, for maps, plans of cities, and guide-books of the Russian territory, which have poured in from officers of the Russian army.

The extent to which the Sabbath day is desecrated in this country is becoming truly alarming. Perhaps the most fearful phase of the subject is found in the countenance given to it, even the participation in it, by Christians under the name of worship. In some places camp-meetings are held, occupying several days, including the Sabbath, and on that day extra trains are run and an admission fee charged for entrance to the grounds. Of course, under such circumstances it is not possible to prevent the most disgraceful dissipation and disorder. Little can be done to stem the tide of evil in the direction of Sabbath desecration while Christians encourage it. At Chautauqua the gates are closed on Saturday evening and are not again opened until Monday morning.

The *Catholic Mirror* of Baltimore contains a letter from a correspondent, stating that Bishop Kerne of Richmond lectured at Covington, Va., "in a Methodist meeting house." A week or two since we ventured the opinion that our Methodist friends would be ill-repaid for their courtesy. Here is a part of what the Bishop said to his Methodist entertainers:

The Bishop showed, then, that the Catholic Church is the only infallible guide to truth and light, and that none other than an uniform and unerring guide could pretend to be of divine institution; hence he concluded, that other religious denominations were wanting in the essentials that constitute the Church of Christ.

The Presbyterians of Petersburg could have advised them on the subject.

A correspondent sends us an account of the Union Y. M. Christian Association which held its sessions at Lumber Bridge church, in Robeson county, N. C., on 2d inst. Of fifteen societies associated only three (Antioch, Big Rockfish and Lumber Bridge) were represented. The crowd present, however, was large. Mr. Dockery Johnson of Richmond county delivered the address. Our correspondent says these societies have done good in bringing persons out to perform their duties in the Church.

NEWS NOTES.

We especially invite news from all quarters for this column.

The Presbyterian congregation have purchased the Fayetteville Street [illegible] Pritchett's, where they propose erecting a church in the near future.—*Greensboro Patriot.*

The Lenoir (N. C.) *Topic* says: The Presbyterian church is undergoing repairs, and has received a new coat of paint. It now presents a very handsome appearance.

Rev. J. Rumple's vacation of four weeks at Rocky River, proved to be only a few days. At the organization of Centre Church, in Norwood, and the protracted meeting on the occasion he preached twenty-one sermons.

Rev. C. M. Payne, pastor of the Second Presbyterian Church, Wilmington, has returned home and resumed his labors. He will, during the absence of Dr. Wilson, pastor of the First church, preach in the Second church in the forenoon, and in the First church in the afternoon of each Sabbath.

In the proper column is announced the marriage of Rev. H. G. Hill. We extend our heartiest congratulations. The Fayetteville, N. C., *Gazette* informs us that Mr. Hill has a four week's vacation which he will spend with his bride, partly at each, Buffalo Lithia Springs and Richmond, Va. The Fayetteville church will be filled during the absence of its pastor, by Rev. J. M. Rose, of Portsmouth, Va., and by Rev. Messrs. J. P. McPherson and Jos. M. Atkinson.

SABBATH SCHOOL CELEBRATION.

There will be held at Galatia church, Cumberland county, N. C., a Sabbath School celebration, on Saturday, September 13th, at 11 o'clock a. m., conducted by Rev. William S. Lacy, pastor of Buffalo and Euphronia churches.

The public are cordially invited to attend, and especially parents and children and Sabbath School workers.

CALDWELL CHURCH.

Mr. Editor: It has been well and truly said that variety is the spice of life. It is this that gives life and freshness to newspapers. I have thought that a short account of my journeyings in these ends of the earth might afford at least some of the variety which comes in to make up the spice of life.

On the several Sabbaths in August I attended a communion meeting in Caldwell church. This was formerly called Paw Creek, taking its name from a stream that runs through the congregation and empties into the Catawba river. But some years since the congregation applied to the Presbytery to change the name to Caldwell, as a memorial to Rev. S. C. Caldwell, who was the first minister who preached and organized the church in that place. The church is located on the railroad running from Charlotte to Lincolnton, six or seven miles from Charlotte—embracing a beautiful and fertile region lying between Charlotte and the Catawba river. There are some things about this congregation that will arrest the attention of those who visit it, and are worthy of public notice. First, the number of very old people. You will find in this congregation more old people than are generally found within the same limits. There are a large number whose ages range from seventy-five to ninety. A few months since a man died in the bounds of that congregation 101 years of age. There is a venerable man still living about ninety years of age, who was long an active elder—a pillar in the church; and though surrounded by infirmities, he is still an example of regularity in his attendance upon the means of grace. These old people indicate that the climate is healthy and that the people are temperate and industrious. But another feature in the congregation that will arrest the attention of the visitor is the number of children and young people. A few years since, when they had no pastor, I was there at a communion, and baptized sixteen children at one time. The children and young people are the hope of the Church. The number of these make this a peculiarly interesting and a highly desirable field for ministerial labor.

Another thing that will be noticed by a close observer is the number of families who have the same name. There are fourteen families of Todds, and fourteen of Cathey, nine Johnstons and five families of McCords. These make up a large portion of the congregation. They have been noted for their unanimity and harmony. But if there should be an apple of discord tossed in among them, and these large families array themselves against each other, they would be liable to fall to pieces, showing that Solomon spoke the words of truth and soberness where he says a brother offended is harder to be won than a strong city, and their contentions are like the bars of a castle. But these numerous families are linked together by many ties of affinity and consanguinity, and they have been successful in keeping the unity of the Spirit in the bonds of peace.

Presbyterianism has never developed itself as fully in that congregation as in some other places in this county. I think this is owing to the fact that until recently the congregation has never had a pastor to live among them, and thus be identified himself with them. Their ministers have all before this lived outside of the congregation. But brother Cook, who now ministers to them with great acceptance and success, has settled among them and identified himself with them. They feel that he is their pastor; he feels that they are his people. They are greatly encouraged to support him and to labor for them. One result has been that they have raised from four hundred dollars, for half the time (which they had great difficulty in paying), to one hundred dollars for the whole time of their minister. This they pay with cheerfulness and promptness. They are now taking a step in the right direction to build a larger and more comfortable house of worship. This will have a great moral influence in binding the people together and uniting them upon the church of their fathers, for where the treasure is, there the heart will be also. This congregation, with the smiles of the Great Head of the Church, promises to be one of the headquarters of Presbyterianism in this county.

W. W. P.

NEW PUBLICATIONS.

Ladden & Bates, of Savannah, Ga., send us the *Southern Musical Journal*, published by them. We wish this as a Southern enterprise, every success. This is what the publishers say:

Thirteen dollars for one can be realized by subscribing for the *Southern Musical Journal*. Only $1 00 yearly secures it. $1 00 worth of choice Vocal and Instrumental Music is published in each monthly number and $1 00 worth of Premium Sheet music is presented each subscriber; $13 worth of Music, all told. Besides this there is given over one hundred pages (Sheet Music size) of valuable and instructive musical reading matter, comprising musical sketches, discussions, editorials, hints, correspondence and general musical intelligence from all parts of the world, (the South not excepted.) Send Ten Cents and you will receive a specimen copy (containing $1 00 worth of Music) by return mail. Address Ladden & Bates, Southern Music House, Savannah, Ga.

The Nursery is at hand with its exceptionally clear and expressive pictures, and its charming rhymes for the very little folks. J. L. Shorey, Boston, $1 50 a year, 15 cents a number.

The *Carolina Farmer* for September has as usual a large and well selected assortment of articles suitable for the farm and the household. Wilmington, N. C. Price $1 50 per year. We club this Magazine with the NORTH CAROLINA PRESBYTERIAN—$3 25 for both.

Wide Awake for September. D. Lothrop & Co., Boston, Mass. Only $2 00 a year. One of the very choicest of magazines for boys and girls. Mrs. Farman is in her element in catering for the children. The reading matter is fine, and the pictures well suited to the joyous natures of youth.

Blackwood's Edinburgh Magazine for September, published by Leonard Scott Publishing Company, N. Y., price $4 a year, contains the following: Godfrey's White Queen; Notes from Cyprus; Reata, or What's in a Name; Stock-Jobbing and the Stock Exchange; St. Neot's in Cornwall; Half-Hearted; India and the Silver Question; Contemporary Literature.

Mr. William Black's new story, entitled "White Wings: a Yachting Romance," is begun in the September number of the *Eclectic Magazine*. It opens very charmingly, and promises to be one of Mr. Black's best. Besides Mr. Black's story it contains a large number of interesting and valuable articles from the foreign periodicals and a fine steel engraving entitled "Penn's Treaty with the Indians." The new volume of the Magazine began with July number, and promises to be one of the best ever issued. The regular price of the *Eclectic* is $5 per year, or 45 cents per copy; but the three numbers of the new volume will be sent to any one as a "trial subscription" on receipt of $1 00, and now is a good time to give it a trial. E. R. Pelton, publisher, 25 Bond Street, N. Y.

DRIFTING.

There is a great deal of drifting in this world. There are a great many men who are merely chips or straws upon a stream, borne along by the current whatsoever direction it may take. There are many people who drift so far as their views and opinions are concerned. They adopt—no, they don't adopt; they are not active enough for that—they are adopted by the sentiments which prevail around them. They take their color from the society in which they mingle. In Canada we see this in political affairs. The same thing may be observed in the matter of religious belief. A man is torn away from his old faith, such as it is, and landed at length in a faith altogether different, such as it is; and he has not been aware of the change until it has fully taken place. The same thing may be witnessed also in the matters of character and life. Men are all the while floating along calmly, serenely whither they would never deliberately choose to go. They "drift." They "drift" from honesty to dishonesty, from purity to impurity, from sincerity to duplicity, from charity to bigotry.

We have sometimes thought that most of the evils which we see around us are due to this habit of "drifting" on the part of men. One said that "more evil is wrought for want of thought than is wrought for want of heart." And the statement is not far from being true, the doctrine of total depravity to the contrary notwithstanding. Men are led unthinkingly, unreasoningly, by their associations, by forces which they are hardly aware of, forces, certainly which they do not intentionally submit to.

But it may be asked: "Is it not inevitable that men should "drift" to some extent? Is it not inevitable that outside influences should leave their impress upon them? We answer, yes. But then we add: The formative forces should not be entirely outside of men. There should be something within as well as without every man that shall decide what he shall be and do. Every man should have a mind of his own; every man should have a soul and conscience of his own. And before that mind, and before that soul and conscience, every article of belief and every detail of conduct should pass muster. What are men's minds for if they are not made to work? What are men's consciences for if they are never called into operation?

We believe that it is generally confessed that there is much erroneous religious doctrine in the world of to-day. There are those who go far astray because they believe too much. They carry on their backs a burden of traditionalism that is heavy enough to sink a ship of three thousand tons register. They echo all the voices of fathers and grandfathers. Then there are those who go far astray because they believe too little. They will hardly carry an empty soldier's knapsack. But there is worse than this. There is a large amount of defective religious life in the world of to-day. It is crippling our churches, hindering all spiritual progress, bringing disaster and defeat on the armies of righteousness and truth. Why are these things? We have too much "drift wood" among Christians.

Reader, we don't mean you. But try to learn whom we do mean. Look and see if the cap will fit your friend in the next pew. —*Canada Presbyterian.*

WILL THE JEWS RETURN?

The Record of the Free Church of Scotland, in answer to the question, "Will the Jews return to Palestine?" gives the following important summary:

"This is not a possibility of the far future. They are going back now, and what is more interesting to the Christian is the fact that the land of their promised inheritance is rapidly becoming their own in fee. If we compare the present time with eighty-three years ago, when the Sublime Porte permitted only three hundred to live within the walls of the Holy City, the change is remarkable. Forty years since, the Porte modified this original order so that a larger number could abide there; but they were shut up in narrow and filthy quarters, next to the dog and leper quarters, the objects of contempt and cruel oppressions. But even this quarter restriction was removed ten years ago. And now the ruling power is in the hand of Great Britain, and the sceptre itself is in the hand of an Israelite, and Baron Rothschild holds a mortgage on Palestine as security for 200,000,000 francs loaned to the Sultan of Turkey. It looks very much as if accomplished fact had put itself in the place of prophecy.

"The Jews, after the quarter restrictions were removed, bought all the land which could be obtained within the gates, and have built entire streets of houses without the gates. With the improvements inevitable from liberty and possession of homes have come kindred progressions in provisions of charity for the destitute and afflicted. The German Jews have sixteen of these. Two journals have been started, and in the Rothschild and other Jewish hospitals 6,000 patients are under constant treatment. The Venetian Jews have given 60,000 francs to found a school of agriculture; and, in evidence of a progress that shows divine care and intervention, the number of Jews has doubled in about ten years. In 1869 there were not more than seven thousand Jews, shut up in their quarters; and though a vast improvement on the past, still they appear to us wretched enough to make the most careless sigh over the mighty fallen. But in the five succeeding years they increased to more than 13,000. We do not believe all the Jews will return, even under the most favorable circumstances, any more than all returned from the Babylonish captivity; but God will yet have representative remnants from every nation, kindred, and tongue under the whole heavens. Jerusalem will yet be the joy of the whole earth."

CALL AND WORK.

Probably the larger part of those in the ministry have at sometime passed through a season of peculiar depression and distress in regard to their work. Very often soon after the entrance upon the work there is a sense of a great indefinable want, a reaching out for a something we do not possess. We have chosen our course deliberately as called of God, and we do not desire to turn from it. On the contrary our interest becomes more intense, and we labor more earnestly in it, but we find the way closed upon us, or we labor without results. We toil, but are dissatisfied with our best efforts. This experience often returns upon us at later periods, and always with the same distress of mind.

A careful examination will generally show us, that it arises either from our not working up to our call or from our working beyond it. There is sometimes an introversion of the mind which is supposed to be humility and self-examination, but which is really pride and self-trust. It does not spring from faith and the desire to see large results from our own labors. We dwell with a certain measure of satisfaction on our consecration to God's work, but we as earnestly study our own work and estimate it at a high value. When what we consider our best efforts seem to be fruitless, we are depressed, and lament that all is darkness. The real trouble is, we are not working up to our call. If we would turn away from ourselves to that for which we are set apart, and without thought for ourselves work for God and humanity as opportunity is given; if we should look less for results and more for opportunities; if we would recall our services less and God's promises more; if we would cease estimating effects and prepare more for future work; if we would forget the things behind and reach out unto the things before, caring less for our own gratification and more for God's glory, our seasons of depression would fill our hearts with strength.

This failure to follow closely God's guidance sometimes leads us to work beyond his call, with the same unhappy results. It may be in the line of our real call, but ahead of God's time, or it may be aside from that for which God has chosen us. Paul was not allowed to preach when and where he chose, but he followed closely God's Spirit, and waited or turned aside as directed. We may regard it as a fixed rule that if God calls us he has a work for us to do. If we press forward beyond that call to a work for which we are not yet prepared, as when we fall behind his call, there is disappointment. Ministers are often moved with strong desire for a larger field, or for a different one, but enter it only to find disappointment. A young man burns with a desire to preach the Gospel, and seeks licensure before he has completed what experience has shown to be the necessary training, and then finds himself without appointments in the work he sought. What is the conclusion? That God has not called him to the work of ministry? No, but that he has pressed beyond his call, leaving the work to which he was called, and has entered that for which he is not qualified. His Presbytery accedes to his wish; but if the higher authority has no work for him to do, he may safely go back to his studies and let the licensure lie inactive until he has evidence that he is called of God.

If a pastor feels cramped and longs for a field of larger usefulness, let him be patient and wait, assured that if God wishes him elsewhere he will open the way. If the door is closed, we may knock, but may not push it open. God's call is to work, but it is to the work he puts before us.—*United Presbyterian.*

THE SENTIMENTAL.

Not many people know to what extent they are controlled by mere sentiment. They do not intend to be so controlled, but they are; and their lives, if this were left out, would be totally different from what they are, and very often much more consistent and effective. For, while sentiment is good in its proper place and measure, it is really valuable only when it is not admitted to authority and government. It acts sometimes as an inspiration, softens feelings that would otherwise be harsh, excites tenderness, affection, and takes away from exact justice the rigidity that might make it despotic, or at least severe, diffusing thus a spirit of kindliness over life that is as beautiful as it is helpful. It would be altogether wrong to banish this element and put men on the *regime* of precise, untempered, rationalistic devotion to the truth. But reason and conscience must rule when we expect to make our work beneficent, since they alone are able to arrive at such judgment as well stand the test of life and time. We need to take the truth, not to flutter over it and bubble out our admiration and enthusiasm, but to examine it carefully, prayerfully, in the light of the Scriptures and providences of God, and then calmly make up our minds as to duty and what we shall do. The passion of a sudden emotional excitement will easily lead us into all kinds of absurdities if there is not connected with it the balancing power of good rational thought and considerate judgment. A good deal of our religion is too strongly infected with this spirit of sentimentalism to make it stregthening to the soul and character, or hopeful in the world's work. People do not reason as to what they ought to say, sing, or do, but consult their feelings; and acting under their impulses, they easily manifest their strength and exert their influence. The result is a good deal of effort in poor directions, and many spasmodic exhibitions of zeal, which perish and die without success or reward. Very many of the hasty efforts at reform which grew rapidly from small beginnings into convulsive movements, were instances of the influence of this principle. They had much good in them; they were inspired by noble motives, helped by excellent people, and included a large amount of thought and morality, but the power that controlled them was not so much sober intelligence and reason as sentiment. As they appeared suddenly and grew up rapidly, so they quickly passed away.—*London Weekly Review.*

EDUCATION.

To the Chairmen of the Presbyterial Committees of Education:

Please bear in mind that application for aid to students must be made annually. The fact that a student was on our list last year makes no difference. If he wishes aid this year, application must be made by the Chairman of Education in his Presbytery. Brethren will also please state whether the student is in College, or in the Seminary. The undersigned has authority from the Committee to receive all students as beneficiaries for whom application is made in the regular way.

My postoffice address at present is Covington, Tenn., but letters addressed to me at Memphis will be forwarded. Quite a number of letters on the subject of Education have been addressed to Rev. Dr. Waddel, the former Secretary. Brethren will bear in mind that there has been a change of Secretaries.

E. M. RICHARDSON,
Secretary of Education.

THE BEST WEALTH.

It is not gold or goods that make a man wealthy. The best wealth is of the heart, an enlightened mind, a loyal conscience, pure affections. He is wealthiest who has the largest stock of wisdom, virtue and love, whose heart beats with warm sympathy for his fellow man, who finds good in all seasons, all men. The generous man who pities the unfortunate, the poor man who orders well his life, the loving man who clings closely to his family and friends, the studious man who seeks instruction in all things, are the truly wealthy men.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

Rev. R. P. Kerr has declined a call from the church at Tallahassee, Fla.

Rev. S. D. Bogge has entered upon his duties as pastor of the churches of Hopewell and Clintonville, Ky.

The Rev. Dr. John B. Adger was installed pastor of Hopewell (Pendleton) church on the 27th ult.—*Southern Presbyterian.*

Rev. P. D. Stephenson of Trenton, Tenn., has accepted a call to Sedalia, Mo., and will soon enter upon his work there.—*St. Louis Presbyterian.*

The pulpit of the Presbyterian church at Greensboro, Ala., is now vacant. The Female College is also at this time without a principal.

Rev. A. Shotwell, one of the editors of the St. Louis *Presbyterian*, is off on a recuperative tour. He has worked hard and long, and well deserves the rest.

On 3d inst. John H. Brady and James C. Carr were ordained ruling elders to fill vacancies caused by the death of Lorenzo D. McNair and of Geo. Harrel.

The postoffice address of Rev. J. E. DuBose has been changed from Pulaski to Brownsville, Tenn. He has taken charge of the church at Brownsville.

Rev. L. H. Blanton of Paris, Tenn., who has been absent on a tour in quest of health, has returned home. His health has not improved, and he is unable to resume pastoral labor.

Rev. J. M. Travis writes to the St. Louis *Presbyterian*: "Rev. C. W. Humphries of Rockbridge Baths, Va., has accepted a call to supply the Pleasant Hill, Paris and Florida churches, all in Monroe county and the Presbytery of Palmyra. Mr. H. is looked for about the 1st of September."

A correspondent of the *Christian Observer* writes that the church building of the Presbyterian congregation of Danville, under the pastoral care of Rev. Dr. Alexander Martin, is being rapidly demolished, and they hope to have a more modern and capacious one in its place. They worship at present in the Methodist church, and the Synod of Virginia will meet in that building in October.

The church at Lancaster, Texas, is a feeble organization of only twelve members, but is hungry for the preaching of the Gospel. A correspondent writes us that it would contribute $250 the first year toward the support of a minister, and a larger salary the second year. Cannot an arrangement be made to supply it? Prof. C. M. Lyon of Lancaster will answer inquiries in reference to it.—*Christian Observer.*

The venerable William S. Plumer, D. D., of South Carolina, entered his 78th year on July 26. He is still vigorous, and articles from his pen frequently appear in the religious papers. In his younger years he was a prolific writer. He is the author of twenty-nine volumes and ninety-one tracts, which have been published by New York, Philadelphia and Richmond houses. —*N. Y. Herald.*

Lebanon church, Albemarle county, has succeeded in obtaining the pastoral services of Rev. B. M. Wailes for a part of his time. A Sunday school has been organized, which gives promise of great usefulness.—*Central Presbyterian.*

Rev. A. J. Witherspoon, chaplain of the Seamen's Bethel in New Orleans, writes to the St. Louis *Presbyterian* in regard to his work in that city: "In regard to the Sabbath school work at Carrollton, that mission is supported by the Ladies' Aid Society of the First Presbyterian church (Rev. Dr. Palmer's). The second mission is sustained by the Brotherhood of the same church, and the Bethel by the New Orleans Seaman's Friend Society and Ladies' Bethel Association. These are the three missions I preach to at morning, afternoon and night, which gives me three sermons on Sabbath when ships are in port. At present the quarantine has run all the ships away, and the Bethel is being enlarged so as to contain about 200 more persons. I am at present deeply engaged in the Sabbath school work, which is a very important branch of my work as city missionary, and I thank God for the interest at Carrollton. Rev. Dr. Palmer has entirely recovered, and looks as well as ever, and preaches as often as ever. He is at present gone to St. Tammany parish, by appointment of Presbytery, to preach at Madisonville and Mandeville, two watering places or summer resorts across Lake Pontchartrain. The brethren are all well, the health of the city very good, thanks to God."

GENERAL.

The Baltimore conference of the M. E. Church South has lost by death one of its most highly esteemed members. Rev. Thos. B. Sargent died at his home in Baltimore of apoplexy. He was in his 75th year.

Last Thursday the corner-stone of the new Evangeligal Lutheran church to be erected at Company Shops was laid. It was named Macedonia. Rev. W. Kimball of Gibsonville was master of ceremonies, and Rev. Mr. Lutz of Winston delivered the address. There was a large congregation present. The address was delivered in Union church, and we hear it spoken of as a fine production. The work of building the church is to be pushed ahead, and its completion is looked for by Christmas.—*Alamance Gleaner.*

From the *Carolina Watchman* we condense: "The Rowan (N. C.) Sabbath school Association lately held an annual meeting at Luther's chapel. Twenty Sabbath schools and the following denominations were represented: Lutheran, Methodist and Presbyterian. The various questions set for discussion occupied about two days. Rowan County Bible Society held its annual meeting at Luther's chapel, near China Grove, on 13th inst. A fine showing was made, viz: To the credit of this auxiliary with the parent society in New York there is $96 14. On motion it was ordered that $50 of this amount should be donated to the parent society if not needed in Rowan county. The following officers were elected for the ensuing year: J. L. Graeber, president; Pastors of Evangelical Churches in Salisbury, vice presidents; J. D. McNeely, treasurer; J. F. Ross, depositary; the executive committee are: P. N. Heilig, R. R. Crawford, J. D. McNeely, Geo. L. Wright, B. F. Rogers and the vice presidents *ex officio.*

NORTHERN.

PRESBYTERIAN.

The will of Mrs. Means has been admitted to probate in Allegheny county, Pa. She leaves the Home Board of Missions $2,000, the Foreign Board $25,000, and smaller bequests to the Disabled Ministers' Fund and to Bethel church, of which she was a member.

Rev. J. W. E. Ker died in Philadelphia recently, in his 71st year. He had not been in the active ministry lately on account of infirm health.

The Sunday school of the First Presbyterian church, Orange, N. J., has twenty-nine officers and teachers and two hundred and fifty-two scholars. It was formed in 1816 of four persons.

On the 3d of August Rev. J. E. Platter organized a Presbyterian church at Cedar Vale, Chautauqua county, Kansas, with thirteen members. This is the first Presbyterian church organized in that county. There have been eleven churches organized in Kansas since April 1st.—*Presbyterian.*

The *Christian at Work*, of which Rev. Dr. W. M. Taylor is an editor, says: "As some of our contemporaries are mentioning the probabilities that the Rev. Dr. Taylor may accept the pastorate of the St. John's-wood Presbyterian church, London, we take occasion to state by authority to state that Dr. Taylor has declined the overtures which were made to him by the St. John's-wood church, and will remain with his people of the Broadway Tabernacle church."

EPISCOPAL.

The Rev. Dr. S. S. Harris, Bishop elect of Michigan, will be consecrated in St. Paul's church, Detroit, on the 17th of September.

The Rev. J. C. Fleischacker has entered the service of the Protestant Episcopal Society for Promoting Christianity among the Jews of New York. His duty will be to act as a missionary to the Jews, to induce them to become Episcopalians.

The Protestant Episcopal church in Kentucky owns thirty-eight churches and chapels, and has 4,142 communicants.

Bishop Clarkson of Nebraska recently admitted to the order of Deacons Rev. Joshua V. Himes, who for thirty-four years had been a missionary and editor among the Second Adventists. Mr. Himes is seventy-four years of age. He has been assigned to a missionary circuit in Dakota.

BAPTIST.

Two converts from Romanism were baptized at West Medway, Mass., July 10, by the pastor of the Baptist church.

The Rev. James French has charge of mission property in and about Denver, Col., which he is managing for the Baptist Home and Foreign Mission Societies. This property has already netted to these societies about $40,000, and at the same rate about $60,000 will yet be realized.

MORAVIAN.

At the recent meeting of the General Synod, seventeen invitations to begin new missions were declined on account of a lack of funds.

UNITED PRESBYTERIAN.

Munificent bequests have gone to the Foreign and Home Boards of Missions, and perhaps to other Boards and institutions of the United Presbyterian Church, from the late Mr. John McNab, long a well known and active member and elder in that church.

CONGREGATIONAL.

The new minutes of the Congregational churches of Michigan show a total membership of 17,142, which is a net gain of 633 for the year. From the summary of ministers, it appears that only nine are installed pastors, while 189 are not installed. According to the Congregational Year Book, while there are only 910 pastors regularly installed over their churches, there are 1,806 acting pastors—nearly double the number.

Rev. Enoch Pond, D. D., of Bangor, Me., has just completed a new book of six or seven hundred pages entitled "Conversations on the Bible." This is late work for a man eighty-eight years old. Dr. Pond has been forty seven years in connection with the Bangor Seminary, and his influence over the 500 students who have graduated from this institution, has been great and beneficial. He has prepared for publication over sixty volumes, besides pamphlets. Among these, his lectures on Christian Theology reached a fourth edition, his lectures on Pastoral Duties, a second, and his reply to Dr. Judson on Baptism, a third.—*Congregationalist.*

LUTHERAN.

The German Lutheran congregation in Pitts-

NORTH CAROLINA PRESBYTERIAN.

burgh, Pa., formerly served by Rev. Mr. Wenzel as pastor, has given notice to the President of the Pittsburgh Synod that they have severed connection with that body, and assigns as a reason that it cannot approve the General Council either as to doctrine or practice.

The Rev. Daniel Kloss, late of Highland, Doniphan county, Kansas, formerly of New Berlin and Lykenstown, Pa., has left the Lutheran church, and is now serving the Congregational church in Highland.

METHODIST.

A Methodist church was dedicated near Haines' Falls, in the Catskill Mountains, on the 27th of July. Rev. Dr. L. H. King conducted the services. The building cost $4,000 and was dedicated free of debt.

The Rev. G. DeB. Stoddard, of Providence Conference, has withdrawn from the ministry and membership of the Methodist church.

The Rev. A. W. Wilson, Secretary of the Missionary Society of the Methodist Episcopal Church South, has received from a brother in Kentucky $6,000.

ROMAN CATHOLIC.

Up to this time $600,000 have been subscribed towards the erection of the Cathedral in New York city. About $5,000,000 will be necessary to complete the Cathedral and the buildings connected with it.

GENERAL.

The Methodist Episcopal Church stands third in the list in regard to the amount of appropriations for foreign missions from the Missionary Societies of the United States. It appropriates $300,664, and the Presbyterian Board and the American Board expend over that amount.

ECLECTICISMS.

DO WHAT YOU CAN.

United Presbyterian:

When a man is able to do but little the temptation to leave that little undone is often very strong. It should be watched and resisted until overcome. The Master is familiar with the measure of our ability, and asks only what we are able to do. Nor shall he that is "faithful in the least" be without his reward.

PRAYER A NECESSITY.

S. S. Times:

"Those who neglect the habit of regular prayer soon find that nothing so quickly affects the sweetness and the strength of the Christian life, or its nearness to a right spiritual condition. As a recent German writer expresses this idea: "The lark goes up singing towards heaven; but if she stops the motion of her wings, then straightway she falls. So it is with him who prays not. Prayer is the movement of the wings of the soul: it bears one heavenwards; but without prayer, he sinks in the filth of earthly impulses."

THE PROBLEM.

Banner:

Then what is to be feared in this country now, is not consolidated Romanism, but disintegrating Romanism. What American institutions and the Protestant churches have to meet and deal with now, is not Rome with its adherents held firmly in its grasp; but what is much worse, these former adherents escaping from Rome and in their blindness and madness ready to resist all civil and religious authority. This is the problem to be solved, so far as Romanism is concerned; to American statesman and the evangelical Churches must address themselves, as well as to the other responsibilities crowding upon them at the present time.

MAKE NO APOLOGIES.

Zion's Herald:

Do not engage in the objectionable practice, in the pulpit, of making apologies. If you have nothing worth saying, the people will find it out soon enough without your telling them; if you have a really valuable thought, they will consider your apology a misstatement, or an act of unpardonable vanity. In either case it is better to speak out plainly what you have to say. You need have no fears that the people will not know the value of your utterances. They know you better than you know yourself, and after all your attempts to hide your defects under shallow apologies, will estimate your service for just about what they are worth.

THE REASON WHY.

Exchange:

Albert Barnes says many times, "No man has more piety than he wishes to have and labors to have." I verily believe the reason why so many of us are spiritual pigmies is because we have such low conceptions of what we ought to be. We have a sort of undefined idea that we ought to be more spiritually-minded, and that it is possible for us to become so, but we have never called a halt in the march of life long enough to look into our hearts and see how far we are from what it is our duty to be, and to form a fixed purpose to attain a nearer approach to God. We may sing "Nearer, my God, to Thee," till we grow gray, but we shall make small progress until we form the habit of private meditation and prayer.

TOO "TOUCHY."

Methodist Recorder:

The average Christian man is too "touchy." He manages to get himself insulted too many times in a year—about the seventy times seven. The gospel plies the figures on the other side of the count. Christians must bear patiently the offences of the world. Even a brother's offense must be forgiven, once, twice, thrice, again and again into indefinite hundreds of forgotten pardons. But how painfully true is the remark that Christians show temper about as quickly as quick-tempered sinners! Let there be mastery of this rebel self. The lips that pray and sing praise should not so easily quiver and turn white in rage. The true disciple is sweet-spirited and loving and gentle and calm.

IS THERE LOSS OF POWER?

Church and School:

"Why has the pulpit lost its power? is the plaintive inquiry of some melancholy individuals. We would answer this question by asking another! How do you know the pulpit has lost its power? One sure indication of prevailing and generally influential talent in any direction is the number of eminent names connected with that field of effort. And in what generation has there blazed a brighter constellation of eminent preachers than now? Consider, too, the revivals which are so frequent in our days. Further, scrutinize the actual influence of the average pastor in the average congregation. From all these observations we shall be inclined to reverse the inquiry above and ask, What is the secret of the prodigious power of the pulpit in these days?

THE CHURCH ONE.

Herald Presbyter:

Christ speaketh not of fields as many, but of the field as of one. We speak of nations who are savage or barbarous, or half civilized, civilized or enlightened. We speak of Christian and of heathen lands, of the home and foreign fields. To make the classification, as a matter of convenience, is no doubt proper enough, but we shall err grievously if we ever allow them to suggest the idea that any one part of the earth is entitled more than another to the reception of the gospel blessings. Let us not forget that *the Church* is one, or, at least, ought to be one—not necessarily one in organization, but one in faith, one in Christian effort and Christian love.

BEAR THE BURDEN.

Wahrheitszeuge:

"Ah," sighed an old, faithful clock which I had in my room, "what a burden is life! These weights wear me out. With much pleasure would I say, 'Tick—Tick,' and strike, as is my duty, if I only need not carry these dreadful heavy weights; I am not free from them one single hour." So it sighed daily, till I, moved with pity to my dear old favorite clock, took away its weights, when its complaints stopped; but it never gave me a sign of gratitude since; it was henceforth silent as the grave. So it would be with many of us if we were without the burdens of life. No doubt they are often heavy and wearisome, but needful to our spiritual life.

SECULAR NEWS.

[CONTINUED FROM FOURTH PAGE.]

Reports of wrecks by the late gale continue to come in.

The floods in England are fearful—in some places the highest ever known.

Accounts from counties east and west report the corn crop as unusually large.

Two new cases of yellow fever in New Orleans. The report that it is spreading is denied.

The London *Gazette* announces that the Grand Cross of the Order of the Bath has been conferred upon Lord Chelmsford, late Commander-in-Chief of Her Majesty's forces in South Africa.

Great excitement prevails in San Antonio on account of the prevalence of small pox. Five white families are infected. Heretofore the disease has been confined mainly to Mexicans and negroes.

A St. Petersburg dispatch to the London *Daily Telegraph* says very serious signs of a disturbance have been observed among the peasantry. The recent proclamation affirming the permanence of the present disposition of land was designed to meet the grave and increasing danger.

The London Missionary Society received a telegram, August 23d, from Aden, announcing that Dr. Mullens, formerly foreign secretary to that Society, died of peritonitis on July 10th. Dr. Mullens had gone, at his own urgent request, to assist in establishing a mission on Lake Yongarzika.

A dispatch dated at Henry, N. C., 24th inst., states that on the night of the 23d the mail and passenger train on the Western North Carolina railroad, with an excursion train attached, was wrecked at Mud Cut by a landslide. A coach containing excursionists was completely buried, but no one was seriously injured.—*Star.*

Rev. J. S. Kalloch, nominee of the workingmen's party for mayor of San Francisco, was shot on the 23d by one DeYoung, whom, in a speech, he had denounced. Intense excitement was the immediate consequence. DeYoung was hurried to jail and the workingmen assembled demanding his delivery to them. General McComb, commanding the State troops, in the absence of the Governor from the capital, called on the U. S. Secretary of War, and obtained 50,000 rounds of ammunition. Troops have been called out to defend the jail. A collision is imminent. Kalloch was shot through the left lung, but there is a probability of his recovery. At latest accounts Kearney, the famous leader of the workingmen, had succeeded in quieting the crowd for the time.

The yellow fever shows no signs of abatement in Memphis. The report for the week made on Saturday, 23rd inst., was 148; whites 69, colored 79. Total number of deaths from yellow fever, for the week, 31; to date, 177. Crime is on the increase. Threatening letters have been sent to the newspaper offices, containing threats against citizens, and especially against city government officers, if certain demands are not complied with. Vigilance committees are talked of and daily accessions are made to the minute men. The police force is also being strengthened by the addition of a mounted force for all-night duty. This branch of the police had lively work with a gang of six men, who committed a robbery on Trigg avenue, Thursday night, finally succeeding in capturing five of the number. A white military company has been organized.

MAJOR LYNCH'S SELECT SCHOOL.—The school of Major Lynch, at High Point, deserves consideration from those looking for an institution where their boys will not only receive a thorough education, but be kept under the strictest moral restraint. The Principal has associated with him Mr. B. P. Reid, a first-honor graduate of Davidson College. The village of High Point has fine advantages in that it is a healthy location, board can be had cheaply, and Sabbath services are held by the four evangelical denominations. Send to Major W. B. Lynch, High Point, for circulars setting forth the special advantages of the school.

ATLANTA MEDICAL COLLEGE.—The advertisement of this institution appears in this issue. It is no doubt worthy of the patronage of those pursuing medical studies. Its reputation and standing are said to be equal to the highest.

PRESBYTERIAL NOTICES.

Concord Presbytery stands adjourned to meet at Bethesda church on Saturday, the 13th of September next, at 11 o'clock A. M.
WM. W. PHARR, S. C.

All delegates who will attend the approaching meeting of Concord Presbytery are requested to drop a postal to W. E. McNeely, Esq., postmaster at Amity Hill, Iredell county, N. C. Delegates will be met either at Shepherd's Cross-Roads, or in Statesville, or at Gilbert's. In writing they will please indicate their choice of stopping places.

The Presbytery of Central Texas will meet (D. V.) at Robinsonville, at 11 o'clock A. M., on Thursday, October 23.
L. TENNEY, S. C.

The Presbytery of Fayetteville will convene at Sharon church, Montgomery county, N. C., on Wednesday, October 8th, 1879, at 12 o'clock, M. The opening sermon will be preached by Rev. Joseph Evans.
J. P. MCPHERSON, Stated Clerk.
FAYETTEVILLE, N. C., Aug. 18, 1879.

Members of Fayetteville Presbytery who expect to attend the fall meeting at Sharon church, and who wish to come by rail, will be met at Lilesville, the nearest depot, 18 miles from the church. Members who would be thus accommodated will please communicate the same to R. McKinnon, Mt. Gilead, stating what day they will be at the depot.

THE MINUTES OF GENERAL ASSEMBLY

Are ready for distribution. Single copies, 50 cents each; but where ten or more copies are ordered to one address, 30 cents a copy. Orders should be sent to Jackson & Bell, Wilmington, N. C.
JOSEPH R. WILSON,
Stated Clerk of Assembly.

OFFERS EXTRAORDINARY.

We offer WORCESTER'S QUARTO DICTIONARY fully Illustrated and Unabridged. Library sheep; marbled edges. Publisher's price $10 00, as a premium for 12 new subscribers to the NORTH CAROLINA PRESBYTERIAN at $2 50 each.

Most of our distinguished writers prefer Worcester's to any other dictionary, and it is recognized as authority by the departments of the United States Government.

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OR WILL SEND

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We will send the Carolina Farmer, published in Wilmington, N. C. by Wm. H. Bernard, (an excellent Magazine) to any who may prefer it to the American Agriculturist.

The American Agriculturist will be sent one year, gratis, to any one sending us *two new* subscribers at $2.65.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

NOTICE.

Romulus M. Johnston, Esq., agent of the *Goldsboro Messenger*, is authorized to receive and receipt for any money due us for old or new subscriptions. Our friends will oblige us by paying promptly. We will welcome any new subscribers.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

MESS. POLK, MILLER & CO.:
I have used your "VEST POCKET DYSPEPSIA CURE" and it acted like a charm; quickly cuts and dissolves cankered stomach and is all it claims to be a "NATIONAL REMEDY FOR OUR NATIONAL DISEASE."
J. W. THOMAS, M. D., New York City.
July 2, 1879.

WORKINGMEN.

Before you begin your heavy spring work after a winter of relaxation, your system needs cleansing and strengthening to prevent an attack of Ague, Billious or Spring Fever, or some other Spring sickness that will unfit you for a season's work. You will save time, much sickness and great expense if you will use one bottle of Hop Bitters in your family this month. Don't wait. See other column.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Fayettteville on the 19th inst., by Rev. Jno. M. Rose of Portsmouth, Va., Rev. H. G. HILL, pastor of the Presbyterian church of Fayetteville, to Miss KATE L. SHEPHERD, second daughter of the late Judge J. G. Shepherd.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Cabarrus county, Aug. 11th, little JENNIE GOODNIGHT, daughter of C. M. B. and A. J. Goodnight, aged five years, three months, and fourteen days.

O Lord! the message from Thy throne has come,
We hear Thy voice and give her back to Thee;
With tears we lay our darling in the tomb,
In faith her spirit at thy feet we see.

Miss MARY A. MORRISON, daughter of the late George M. Morrison, of Bethany congregation, Iredell county, N. C., died on the 26th ult., aged about 65 years.

She had been a member of the Presbyterian Church about 50 years. She suffered a long time with paralysis; and in the latter part of her life endured great pain with patience. She rested from her labors in the joy of the Lord. Death was gain.

In Salisbury, N. C., Aug. 15, 1879, Mrs. MARY B. McKENZIE, wife of Mr. Jno. W. McKenzie and daughter of Mr. J. J., and Mary A. Bruner, in the 31st year of her age.

Though assured that to her death was gain, yet her influence and her presence here seemed so necessary, that many attached friends and relatives cannot help feeling saddened by the void made by the departure of this estimable and lovely Christian woman. A sorrowing husband, six motherless children, parents, brothers and sisters mourn, but not as those who have no hope. Brought up in the Presbyterian Church here, she had been for a number of years a worthy and consistent communicant in the same. Naturally joyous and bouyant in youth, in the midst of household cares and wasting illness, she was brave, faithful, untiring, submissive, hopeful. She was ready to depart and be with Christ. J. R.

WILMINGTON MARKET DURING WEEK ENDING AUGUST 26.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Has sold throughout at 24 cents. Closing firm.

ROSIN—Strained $1 and Good Strained $1 05 from day to day. Sales Extra No. 1 at $2 25 @ $2 50; Low Pale $2 75; Pale $3.

TAR—Sold at $1 20 on Wednesday last. On Thursday price fell to $1 10, and sales then and since have been made at those figures.

CRUDE TURPENTINE—Prices of past few weeks held steady until Friday when Virgin and Yellow Dip sold at uniform price of $1 60, being a decline of 40 cents on Virgin. Hard $1 throughout.

CORN—We do not change quotations though market is very firm and prices tend upward. Market is very unsettled and almost bare but supplies are daily expected.

TIMBER—Sales of Common Mill at $5; 2 rafts Fair Mill at $7; one do. Good Mill at $8; 1 do. do. $8 25; one do. do. $8 00; one do. First Class large and long $9 50; one do. do. $10.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	6 a	6½
Shoulders	a	5
Dry Salted—		
Sides, per lb	5½a	5¾
Shoulders	4½a	4¾
CHEESE—Northern Factory, per lb	10 a	11
Dairy, cream per lb	10 a	11
State, per lb	00 a	8
COFFEE—Rio, per lb	10 a	16½
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	72½a	75
DOMESTICS—Sheetings, 4-4, per yd	6½a	7
Yarn, per bunch	00 a	85
FLOUR—Fine, per bbl	0 00 a	4 00½
Super, Northern, per bbl	4 50 a	5 00
Extra do. " per bbl	5 00 a	6 50
Family " per bbl	7 00 a	7 50
City Mills—Extra Super, per bbl	5 50 a	5 75
" Family, per bbl	6 00 a	6 25
" Extra do., per bbl	6 50 a	6 75
GLUE—per lb	6 a	12
GRAIN—Corn, in sacks, per 56 lbs from store—white	00 a	67½
CORN, wholesale, in sacks	66 a	70
Corn, mixed, wholesale in sacks	60 a	62½
Corn, Cargo, per 56 lbs, bulk	60 a	00
Oats, per bushel from store	00 a	50
Peas, Cow, per bushel	55 a	62
HOOP IRON—per ton	65 00 a	70 00
LARD—Northern, per lb	8 a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 00
MOLASSES—West Indies, old crop	28 a	33
" " bbls	30 a	32½
" " new crop	30 a	35
" " bbls	32 a	35
New Orleans	28 a	45
Sugar House, hhds, per gal	16 a	17
" " bbls, per gal	19 a	20
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	2 50
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel	1 60 a	1 75
PORK—Northern, City Mess	11 00	11 50
SALT—Alum, per bag of 2 bushels	1 00 a	00
Alum, per ton	6 00	7 00
Liverpool, per sack	75	80
Liverpool fine, per sack	0 00 a	0 00
SUGAR—Cuba, per lb	8½a	10¼
Porto Rico, per lb	0 a	7¾
A—Coffee, per lb	8½a	9
B— " per lb	9 a	9½
C— " per lb	7½a	8
Ex. C— per lb	8 a	8
Crushed, per lb	00 a	10
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a	3 90
TIMBER—Shipping, per M	12 00 a	13 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	3 00 a	5 00

NEW ADVERTISEMENTS.

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The Twenty-Second Annual Course of Lectures will commence October 15th, 1879, and close March 4th, 1880.

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Mrs. Chapman hopes on Monday, 15th Sept, 1879, to resume the duties of her school. Apply for circulars to Rev. Dr. R. H. Chapman, Beaufort, Carteret county, N. C., until 1st August, and to the same at Asheville, Buncombe Co., N. C., until 1st Sept., '79.
july 9 600-till 1st oct '79

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Next session begins Sept. 4th. Expenses for scholastic year, including College fees, board, room-rent, fuel and lodging $212. Curriculum is retained embracing thorough instruction in classical, scientific and moral studies. No student advanced without standing a searching examination. For catalogue apply to
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THE FALL TERM of 1879 will open the 25th of JULY and close on 11th DECEMBER. Circulars forwarded on application.
466-*jan.1,'79

SIMONTON FEMALE COLLEGE, Statesville, N. C.

THE FALL TERM of 1879 opens Wednesday, AUGUST 27. Board and tuition in English, $86 per session of twenty weeks.

Catalogue and circular with full particulars, on application.
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june 25 596-eow je jy aug

PEACE INSTITUTE, FOR YOUNG LADIES, RALEIGH, N. C.

THE NEXT ANNUAL SESSION COMMENCES on the first Wednesday in September, 1879, and closes the first Wednesday of June, 1880.

The terms have been reduced from 10 to 20 per cent. in all departments.

The total expence of a boarding pupil for one term or half session will be $120. This amount will include Board with washing, fuel, lights, furnished room and servant's attendance, tuition in English branches and Latin to those who desire it, Calisthenics, Text Books and stationery used for school purposes.

For liberal propositions to pupils entered for whole scholastic year see Catalogue and Circular page 30. For circulars containing full particulars as to Course of Study, &c. Address,
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No Institute ever made more rapid progress in securing the confidence and esteem of its patrons than this one during the past session. Before the end of the scholastic year the number of its pupils, attracted by the well-earned reputation of the school, increased to 117, exclusive of the adult ladies who availed themselves of the superior advantages here given in the departments of Music, Art, and Modern Languages. In no respect is this Institute inferior to any other first-class boarding-school in the Southern or Middle States. Such testimonials as will satisfy an one as to the *high standard and thoroughness* of the instruction here are published in the catalogue These testimonials are peculiarly trustworthy, inasmuch as they are given by gentlemen engaged in teaching in well known schools and colleges of the highest grade, and who are therefore qualified to express an opinion in regard to educational institutions.

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Special arrangements and special terms for young ladies who wish to take only Music, Painting and Drawing, and Modern Languages, severally or collectively.

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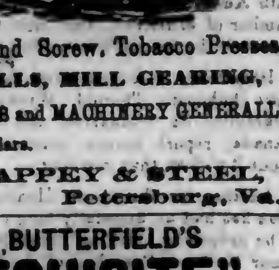

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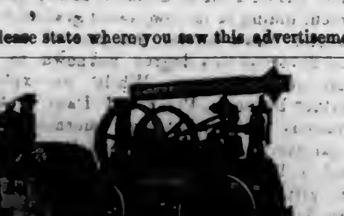

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Crampton's old Palm Soap for the Laundry, the Kitchen, and for general Household purposes. The price of the "Palm Soap" is $3.90 per box of 100 three-quarter pound bars—75 pounds in box. To any one who will send us an order for 10 boxes with cash, $39, we will send one box extra free as a premium. Or the orders may be sent to us for one or more boxes at a time, with remittance, and when we have thus received orders for ten boxes we will send the eleventh box free as proposed above. If you do not wish to send the money in advance you may deposit it with any banker or merchant in good credit in your town with the understanding that he is to remit to us on receipt of the soap which is to be shipped to his care.—*Sandersville, (Ga.) Herald.*

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Hop Bitters are the Purest and Best Bitters ever made.

They are compounded from Hops, Buchu, Mandrake and Dandelion,—the oldest best, and most valuable medicines in the world and contain all the best and most curative properties of all other Bitters, being the greatest Blood Purifier, Liver Regulator, and Life and Health Restoring Agent on earth. No disease or ill health can possibly long exist where these Bitters are used, so varied and perfect are their operations.

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FOR THE FAMILY.

No Time Like the Present.

If you're told to do a thing,
And mean to do it really,
Never let it be by halves;
Do it fully, freely.

Do not make a poor excuse,
Waiting, weak, unsteady;
All obedience worth the name
Must be prompt and ready.

When father calls, though pleasant be
The play you are pursuing,
Do not say, "I'll come when I
Have finished what I'm doing."

If you are told to learn a task,
And you should begin it,
Do not tell your mother, "Yes,
I'm coming in a minute."

Waste not moments nor your words,
In telling what you could do
Some other time; the present is
For doing what you should do.

Don't do right unwillingly,
And stop to plan and measure;
'Tis working with the heart and soul
That makes our duty pleasure.

—*Phebe Cary.*

Summer Out of Doors—After Moccasin-Flowers.

BY ROSE TERRY COOKE.

Mrs. Nemily and I have "plants on the brain," as a scoffer says, and a certain Monday not long ago, though it was Monday, was also June.

I had wrestled all the morning with a patent pen, warranted to make writing a mere pastime; and in the strife I had ruined my dress with splashes of ink, colored my fingers deeply and darkly, smeared the illusive and treacherous little machine imaginatively called a "filler" from end to end, and entirely destroyed my temper (for after all these mishaps the patent thing declined to make its mark), when suddenly I remembered that we two plant-lovers had heard where the pink moccasin-flower grew, and had planned to go and find it that very afternoon. It was refreshing enough to my tired head and weary fingers to think of such a rest, but it was better still to arrange it successfully, and, after some contriving and some coaxing, we persuaded Peter and Paul to take us. Mrs. Nemily and Paul, however, did not wait for Peter and me—they had a stop to make at their uncle's, and we followed as soon as might be.

The day was cold, and not bright. "Nice winter weather" Peter sarcastically remarked; but still there was summer foliage about us, and plenty of wraps supplied warmth; so, well satisfied, we began our journey down the lovely little valley that lies south of Mytown.

On one side of us a sharp precipice rose, covered partly with trees, but showing here and there a sheer cliff of cruel granite from among the leaves that fluttered lightly in the wind! On the other hand, a bright little meadow spread its varied tints of green, enameled with deep-blue flag-flowers, golden buttercups, milky daisies, and the deep orange tassels of a slight, tall swamp-flower whose name I forget; the harmony of color was wonderful, the tints countless, elusive, indescribable, but all exquisite; and as we crossed and recrossed the bright brook that fed all this greenness, and saw the big-headed kingfisher fly from his sport at the noise of wheels, with harsh creak, or the oriole flash across the grasses, and heard a cat-bird giving his gratuitous concert from the topmost twig of an elm, it was impossible not to think how God must have enjoyed creating so beautiful a world. Think of it! to have made one of those wild-convolvulus vines that wreathe the rough fences must have been pure pleasure. Look at the detail of those classic leaves and perfectly graceful sprays—every fine outline and delicate angle defined with a beauty sculpture never knew; and in a few days what airy cups will open to sun and dew all over this lovely verdure; cups pink with the cool, reserved tints of dawn, not the rose's warm and living blush, but that cold and serene pink that early morning alone knows; and as one bud closes itself in a spiral of sleep another opens, as gracious and as fair, close on the place of the sleeper. Even the insect that preys on this wild beauty is in itself splendid, being a tiny beetle, so shining that it looks like a diamond spark in the sunshine.

This is high art, dearly beloved; and you who labor at cat-tail reeds and awkward sunflowers, making the screen of the period, for the amusement of posterity, should come out into the fields with me and see how much more lovely are the weeds with which Nature decorates than all the ungainly devices of Eastlake or conventional posies of Morris. If I could paint, I would cover my walls with a trellis of these wild bindweeds and make you admire in spite of yourselves.

After a half-hour's progress through this clustering and crowding beauty of leaf and flower and bird, we overtook our friends.

"What is it we are going after?" inquired Paul, with a meek voice, belied by the twist of his mustache.

"Cyripedium satisfactionem!" mocked Peter.

"Oh!"

And then they looked at their wives, but met only silent contempt. Mrs. Nemily and I are hardened to their scorn; it does not affect us from men who carry a daily paper into the woods, or smoke a cigarette in the perfumed silence of a forest nook. An occasional indulgence in diluted botany pleases us and does not hurt them; while cigarettes and papers in such precincts wound the finest feelings of our natures. But, as my ten-year-old daughter sagely remarks:

"You can't rely on men, Mamma!"

We were just turning off the road as this scornful jeer assailed us, in through a pair of bars, and past a tiny cemetery where lies in peace one whom we all remembered. A true and typical New England woman, fragile as the wild anemone that springs in the clefts of the rocks, but sternly conscientious and faithful to duty as the grimmest Puritan of old New England days. Poor child! it was curious and pitiful to see the war of spirit and flesh that wore her into her grave; the fair, delicate face, with set lips and cold, sad eyes, the constant toil imposed on a figure slight as a young birch sapling, and as ill able to endure the weight of work and responsibility she took on herself as that delicate tree to bear the snows of a severe winter; and, at last, the unwilling yet patient suffering unto death, and the latest words of a tired soul:

"Now I shall have rest! rest!"

All this came back to me as I cast a look at her green grave; and thought of her abundant entrance into the kingdom and peace of God.

Past this little garden of the Lord, a few steps brought us into the forest-path where we hoped to find our treasures. On either side stately pine trees rose up far in air, and made columns of rich darkness, which rarely a stray sunbeam entered and reddened; the ground was strewn with brown and slippery "pine-needles," and above, the crowded boughs, soft and dark, sang, like the anthem of the sea, a choral, grand and powerful, though subdued as organ-tones heard afar off; incense of God's own making filled this earthly temple, and the ground was strewn with bright-scarlet berries on trails of deep, green vines, tiny spires of the smallest convallaria, delicate and fragrant as its namesake, the lily of the valley, and here and there a fresh cluster of the smaller ferns. We stood enchanted; the beauty of Nature is so finished, its minutest detail is so perfect, that it tells a story of divine creation by its very contrast with man's rough work. There was a moment's pause, and then a bit of deep pink met my eye.

"There they are!"

And Mrs. Nemily exclaimed:

"She has found them first! I knew she would!"

And why should I not? I have known them ever since I went with my father, in the old chaise, a little child, to gather them on Windsor plain; I have been with another since, not only to gather but transplant them; and with neither of these shall I ever drive, or walk, or talk again, till the dead alive and the living dead find mutual resurrection. The flower lives and talks to me still—why should I not recognize it before a stranger?

Yes, there they were, the straight, clean stem springing up from between two broad, large leaves that lay flat on the sand and pine-needles; a stem almost overborne with the quaint, veined, deep-pink pouch, that has an accord with the tint of the pine-trees and their slender columns curiously harmonious. The

"Brown and slender Manitou of flowers"

need ask no daintier moments for his little feet, as he stands to drink sweet dews from the painted cup's vermillion edge, where Bryant saw and sung him, than this cool and pink-veined shoe of deep purplish pink, swung ready for him on its green stem.

Here were enough to have shod a tribe of Manitous; and, with the hunger of true plant-lovers, we could not get enough. Though we filled our baskets with sods, threaded through with the thick, fibrous roots, yet the more we took up the more there seemed to be, nodding gently in these brown and odorous glades; and we began to wonder if their kindred, the gold-colored and the great rose-and-white cypripediums grew thereabout.

We pushed on through the slippery paths, and came out on a bit of meadow, sunny and golden-green, hiding in its low, sweet grasses lower and sweeter straw-berries, the first of the season, and flavorous to a degree unknown to the baskets of civilization. While we explored for further blossoms, Peter and Paul profaned the gracious scene with their morning paper and cigarette, and we had our quest to ourselves—and a bootless quest it was. Nature had but one gift for such greedy children; we must be satisfied with its profusion. So we turned our faces homeward, across the hills, swept now by chilly winds, while, high in heaven, a mighty cloud, stretching from the northeast like a pair of hovering wings, threatened storm for the morrow. But we cared little now; we had found the pine moccasin-flowers, and set in our souls a perfect woodland picture and the memory of a pleasant day; it was one of out-door summer glories never to be forgotten; and on the frame of this landscape is written:

"Oh! if so much of beauty pour itself
Into each vein of life and of creation,
How beautiful must the great fountain be!
The Bright! The Eternal!"

—*Christian Union.*

MISCELLANEOUS.

The Pope's Private Garden.

Its particular interest is in the fact that for eight years the Popes have not stepped out of the Vatican Palace except to go into this garden, and naturally it is jealously secluded from profane intruders. However, we bribed the official and were let into the garden surreptitiously with permission to remain an hour, and we improved the time to the utmost. Until recently it has been only a place to stroll about in on foot. But now the Pope is having a carriage rode made through it, and has just had an elegant landau constructed in Rome, with the papal escutcheon upon it, expressly to drive about the garden in. The principal avenues are bordered by flat hedges, and in passing along you catch glimpses, through green arches, of the sweetest little sylvan retreats that you can imagine—birds singing, fountains babbling, light and shade playing through the flickering leaves, the air full of the scents of orange-blossoms and roses, shady paths winding in and out, up and down, in the most distracting way, the ground covered with a thick matting of leaves, the accumulation of years. Here, an ancient sarcophagus, with sculptured figures in relief; there a marble statue, gray with age, and a something inexpressibly weird in the twilight gloom, the solitude and air of neglect and decay. Again, you emerge upon open, sunny spaces, and the promenade skirts a quadrangular space sunken fifteen or twenty feet, with perpendicular walls, originally, perhaps, the vaults of some ancient construction. This is laid out in an immense flower-garden, and in the midst the gorgeous papal monogram traced in living verdure.

"A pretty surprise was a small grotto in rock-work, representing that of Notre Dame de Lourdes, in which stood a little fancy figure of the Virgin, at her feet a little grating through which offerings were dropped, and three tiny streams of water flowing from tiny spouts into a little basin, and above these words: "Drink and be healed." Of course, we applied our mouths to the little streams and drank the consecrated water.

"We thought we had explored every nook and corner of the garden, but had failed to find the place we were specially in search of, the famous casino, where Pius IX. used to sit on sunny days, and which is said to be a favorite resort of the present Pope for studying and writing. We met a servant who went with us to show the way, and gave us a boquet of exquisite damask roses. The casino is completely enclosed and hidden by high hedges, entered by a single arch. Following a path through shrubbery, we passed under a deep stone archway, lined with mosaics—three niches each side filled with ancient statues—and came upon a small circular esplanade with fine mosaic pavement, enclosed by two semi-circular loggias or porticos supported by marble columns, the ceiling and inside walls covered with beautiful but faded frescoes and curious mosaic and shell work, with niches occupied by busts and statues. All around was a wilderness of flowers and shrubbery, and close by the great dome of St. Peter filled in the view. Finally through a distant arch, we saw a vista of trees, and following it up came out upon an elevated terrace, where, under the shade of old trees covered with purple blossoms, was a large basin of water upon which was a man-of-war in bronze, eight or ten feet long, the rigging complete, rows of cannon projecting from its sides, the mariners at their post. From this terrace was a view of the city, the castle of St. Angelo prominent in the foreground and Monte Mario on the left, the valley of the Tiber beneath and the Campagna stretching out to the Alban range in the distance."—*Cor. Detroit Free Press.*

Life at the Seaside.

A correspondent of the *Southwestern Presbyterian* gives such a graphic and picturesque account of sea-bathing, as practised at the summer resorts, that we are fain to copy it for our readers:

NARRAGANSETT PIER, R. I., August 12.

Mr. Editor: The spectacle of hundreds, or at our popular seaside resorts, thousands of people, attired in costumes of every fashion or hue, rushing into the waves and plunging about in the foaming spray, amidst such a clamor of cries and laughter-peals as was never heard except in a mad-house, is certainly a very strange, if not an absurd one. Very grave characters, however, indulge in this exercise, and the fascination of it seems to be well-nigh universal. I have half a suspicion that one element in the charm of sea-bathing lies in the fact that the party engaging in it enjoys a temporary escape from the rigors of dominant conventionalisms. Think of a majestic Senator or a venerable divine exchanging their symbolic robes for a suit of blue or gray flannel, encasing the whole person from neck to knee, trimmed with white tape, and belted with a white circingle—think of such a personage emerging from his robing-room, bare-headed, bare-footed and bare-armed, stepping along the strand, lifting convulsively first one foot and then the other, as the cold waves strike them; cautiously getting deeper and deeper into the water, until, when his body has accommodated itself to the temperature of the element, a broad grin of satisfaction spreads over his countenance, and he is ready for any of the antics of the bather. Do you not believe that a large portion of his enjoyment consists in his exemption from buttons and neck-ties, from starch and buckram, and in the liberty allowed him, without a breach of decency or a loss of respectability, of playing the boy again? Or think of the young maiden, living habitually under the regime of Fifth Avenue etiquette, and fretted in every movement and impulse by a law of fashion as stern in its exactions as that of Draco, feeling herself free to appear before the public with her head turbaned with a fantastic oil-cloth cap, with her body enclosed in a sack of coarse material, girdled at the waist, and descending to the knees, and eked out by loose and short pantaloons, concealing while not confining the limbs, with her feet encased in blue, red, or variegated stockings—think of such a creature feeling herself actually privileged to skip and gambol over the beach like some young animal just let loose from the tether, and to laugh and shout in very emulation of the breakers; and to float or swim, or flounder, *ad libitum*, on the surging waters! Does not self expand, dilate, revel in a joy as sense of personality and vitality under such circumstances, on a scale unknown to the poor imprisoned soul under the remorseless restrictions of social despotism? I never see this motley crowd, in the furor of glee which seems to possess them while in the surf, without reflecting, "What a set of children these people are," and without adding to this reflection, "Yes! but this is the essence of their enjoyment—the very cream of their pleasure—that they are here permitted to be children once more."

Without any speculation, however, there are reasons enough of a most obvious kind to explain the attractiveness of this diversion. It has in it the gratefulness which attends bathing generally, made manifoldly more intense by the facts that the element here is salt water, not fresh, and water which is in perpetual motion, not still; that the continuity of an excited multitude disposes the mind of each participant in the sport sympathetically to share in the prevalent excitement, and chiefly that bathing in the ocean and the surf is an exercise which enlists the constant attention, the agility, and sometimes the stalwart strength of the person engaging in it. In fact, he is for the time a sort of athlete. He is resisting force incessantly, and force which, if he is not on his guard, will some time give him an ignominious fall. The evidence of the amount of muscular energy put into play by a fifteen minutes' struggle with the waves is the lassitude and the desire for refreshment or sleep which commonly follows the process. The approach of a monster billow generally has a twofold effect. It starts one crowd of bathers (the agile and experienced) *towards* it, that they may meet it at a proper advantage; and another crowd (the timid and inexpert) *landward*, that they may get beyond the line where the billow is likely to break and pour down its volume in a concentrated cataract. Fat and bulky people, presenting so much surface to the wave, are particularly apt to be sufferers in the *melee*. I have in my mind the picture of a very large rotund man who was completely felled and submerged the other day, whose look of bewilderment as he regained his footing after his temporary burial "in gurgite vasto," was indescribably ludicrous. The worst of his case was that, just as the consciousness that he had somehow been very badly treated was dawning upon his mind, another enormous billow came and put him through the same process. What the issue of this experience was, I do not know; probably a rapid exit, on his part, from the water.

The secret of the art of dealing with a breaker is simply to detach yourself from the land. To retain your hold on this is resistance. To surrender it is to let the surge bear you along, as it will do, of course, a short distance, and then plant you on the bottom again. Most persons therefore, upon the approach of a wave, meet it with a spring, and are clasped by it thus as in an embrace, instead of being smitten by it, as with a blow. Sometimes, as a long billow comes rolling in to the shore, hundreds of heads may be seen bobbing like jugs upon its crest. An alert swimmer will dive into its bosom, as it rears itself to the breaking point, and pass quietly through it. Others avoid a shock by stooping so low that the projected volume of water curls over their heads, with comparatively little violence, provided always that the feet be lifted from the ground. The sea apparently is supreme in its own domain. Your trust in *terra firma* must be abandoned, if you would propitiate its powers. This process of obviating the fury of a rushing billow reminds one of the Scripture method of turning away wrath by a soft word. While the rank and file of the bathing army are engaged in this contest with the breakers, a detachment in front and another in the rear are pursuing in different forms, their sport. In the foreground the little folks, with infinite delight, dabble in the broad area of snowy spray, into which the broad billows spread themselves; while away out beyond the gathering swells, in what is called "smooth water," a score of adventurous experts may be seen swimming at a distance from the shore, which [illegible] der. [illegible] accidents [illegible] confidence or fool-hardiness on the part of the victims. It will be due to somebody in this class, I greatly fear, that some day the boast, so often uttered here, "No life was ever lost at Narragansett Pier," will be contradicted.

Let your readers know that [illegible] harlequin [illegible] describing in this letter [illegible] eleven to [illegible] the time [illegible] community.

Yours, J. B. S.

SECULAR NEWS.

Reported that the various Mormon congregations in North Georgia are organizing for an immediate exodus to Utah.

Tewfik Pasha, Khedive of Egypt, is determined to follow his father in governing through native ministers.

Three Imperialist newspapers have been discontinued in France for want of support. This does not say much for the progress of Bonapartism.

Houston, Texas, has quarantined against Galveston, notwithstanding the latter city claims to be entirely clear of yellow fever or other epidemic disease.

The Russian government is about to contract with American firms for the construction of a number of cruisers. The cost to the government will be twenty-five million roubles.

Dispatches of August 21st, from Niagara and Port Dalhousie, Thorold, Willard, Allansburg, Bearsville, St. Catharine, and Port Robinson, Canada, report severe shocks of earthquake about 3 o'clock that morning.

Another revolution in Mexico is imminent. Diaz has had an unusually long rest. He is said to be preparing a [illegible] against Senor Vallarta, President of the Supreme Court and Vice President, [illegible] troops are rapidly concentrating [illegible].

Very many vessels were driven ashore by the late storm on our coast. The Br. Barque North Carolina was driven ashore at Little Island, Va., and is probably a total loss. She was valued at $42,000, and one of the finest vessels that ever entered the port of Wilmington. She was at the time of the gale bound from Wilmington to Baltimore for cargo.

The North Carolina Press Association, prevented by the storm from assembling at Morehead City, held its sessions at Goldsboro. Col. Wm. L. Saunders, Secretary of State, (one of the editors of the Raleigh *Observer*, presided. The annual address was delivered by Col. J. D. Cameron, of the Durham *Recorder*. Dossey Battle, Esq., of the Tarboro *Southerner*, was elected President for the ensuing year.

THE TIDY HOUSEWIFE.

The careful tidy housewife when she is giving her house its spring cleaning, should bear in mind that the dear inmates of her house are more precious than houses, and that their systems need cleansing by purifying the blood, regulating the stomach and bowels to prevent and cure the diseases arising from spring malaria and miasma, and she should know that there is nothing that will do it so perfectly and surely as Hop Bitters, the purest and best of all medicines. See other column.

TRY THEM YOURSELF.

PALO, IONIA, MICHIGAN, Feb. 27, 1879.

Messrs. Craddock & Co.—Gentlemen: Fifteen years ago I used your three remedies with grand success, and now write to ask if you are still in business, as I want more of those EAST INDIA REGULATING PILLS. After twenty years' suffering with *Chronic Costiveness* they entirely cured me. I now want them for a friend. Answer at once. CHARLES A. HAWLEY.

Eighty pills in a box, each pill a dose. Sent by mail, prepaid, upon receipt of $1.25. Ask your druggist for Dr. H. James' EAST INDIA REGULATING PILLS or send direct to us

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MISCELLANEOUS.

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ELASTIC TRUSS

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THE GENUINE

DR. C. McLANE'S

Celebrated American

WORM SPECIFIC OR VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a knawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,

DR. C. McLANE'S VERMIFUGE will certainly effect a cure.

IT DOES NOT CONTAIN MERCURY in any form; it is an innocent preparation, *not capable of doing the slightest injury to the most tender infant.*

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are not recommended as a remedy "for all the ills that flesh is heir to," but in affections of the liver, and in all Bilious Complaints, Dyspepsia and Sick Headache, or diseases of that character, they stand without a rival.

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No better cathartic can be used preparatory to, or after taking Quinine.

As a simple purgative they are unequaled.

BEWARE OF IMITATIONS.

The genuine are never sugar coated.

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Each wrapper bears the signatures of C. McLANE and FLEMING BROS.

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PREVENT YELLOW FEVER!

It has been well proved that prevention is better than cure. A very simple and effective preventative for Yellow Fever and other fevers has been found in BENSON'S CAPCINE POROUS PLASTERS. They were used during last season in New Orleans very successfully. The common method of using them was to apply them over the stomach, changing them every week. They are one OF THE MOST ACTIVE ANTISEPTICS and seem to destroy the poison. One reason why they are of special value is that they stimulate the digestion, and thus enable the system to overcome the influence of the malarial poison. They are a cheap and almost certain preventative. Ask your physician about them. Benson's Capcine Plasters are a sure preventative and cure for chills and fever if worn as above. Price 25 cents.

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oct 8-606 MRS. L. FLANAGAN.

Bowel Complaints

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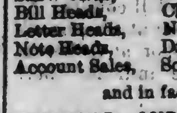

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For the N. C. Presbyterian.

A SINGULAR CHARACTER.

In John xiii: 2 it is said that the devil put it into the heart of Judas to destroy Christ, and verse 27, "After the sop satan entered into him." But this possession by satan is by the free consent of the man's own will giving way to the devil, and not like the demoniacal possessions so often mentioned in the Bible, where the evil spirits took forcible control of human faculties, and used them at their pleasure. "We all feel (says Trench) that Judas' possession, when satan entered into him, was specifically different from that of most of the unhappy persons whom Christ came to deliver." He sold himself to work iniquity, and in his case, who had enjoyed so great privileges, taking such a course after eating with the Lord, we are taught a solemn lesson with regard to those who have stood high in the Church, and have handled holy things, and yet have turned back to work wickedness.

We once knew a case of this kind where, though the man was not outrageously criminal so that the civil law could take hold of him, yet who did great evil in society, and his peculiarities took a singular turn.

His name was John R—. His grandfather, of the same name, had been a long time before the pastor of a church in Duxbury, Massachusetts, and he probably inherited the liberary of his ancestors, for, at the sale of his effects after his death we saw a good many large folio volumes, like Pool's Synopsis.

He was born in 1760, in one of the interior towns of Connecticut. His father was an extensive merchant, in the old revolution, and also a farmer. He was connected by birth and marriage with the first families in the country, the Hydes, the Trumbulls, &c. The father was a near neighbor to Jonathan T. (Brother Jonathan), Governor of the State from 1770 to 1783.

He had the best opportunity for early education. Within less than half a mile of his father's house was at that time one of the most famous schools in the country, kept up continually for more than thirty years by Nathan Tisdale, a graduate of Harvard College in 1740. The academy, in the centre of the town, stood on an open grass plot a few rods south of the church, and a school was kept up in it till near the middle of this century. Master Tisdale's school acquired such a reputation as to attract scholars from the West India Islands, Georgia, North and South Carolina, as well as from New England and the Northern colonies. His pupils, it is said, were received at Yale College, on his recommendation, without examination.

John R— also had one of the best preachers for pastors up to the time of going to college—Rev. Solomon W—, who was graduated at Harvard College in 1719, and ministered at that place from 1722 to 1776. A man of learning, an able preacher, faithful pastor, a friend of education, the above mentioned school was established mainly by his efforts. It is said of him "that few ministers of his day accomplished so much for the promotion of literature and science among their people as Dr. W—."

John R— entered Yale College and was graduated in 1780. Where he studied theology we do not know, but there were several neighboring pastors, men of ability, if no one yet had succeeded Dr. W—, in his native place.

January 14, 1789, he was ordained and installed pastor of a Congregational church in Massachusetts. Whether he had preached there sometime before his ordination does not appear. A writer in the *American Quarterly Register*, Nov. 1837, says: "More than six years elapsed before Mr. R—, Mr. Parkman's successor, was invested with the pastoral office. He continued in the place several years, but incipient difficulties, which early appeared, were not diminished by time, and eventually resulted in his dismission. He then removed to Connecticut." He resigned there October 1, 1807. What he did in the meantime does not appear, but he returned to his native place in 1815. He had married Abigail Drury in Massachusetts, and had two children. His wife died December 29, 1816. His daughter was a grown young lady in 1823. His son, John A., went into commercial business in a large city and acquired great wealth, but died long ago.

The reason of his dismissal from the church in Massachusetts is left very indefinite. We do not know of what he was guilty, but infer that he was deposed from the ministry and excommunicated from the church. He was a man of wealth, and bought out the interests of the other heirs in the paternal estate, settled down there and became a very troublesome member of society. He had law-suits and quarrels continually. There was a goose found in the highway, on the opposite side of the way to him. A neighbor, thinking it unhealthy, ditched and drained it off. He sued the neighbor for that. He got a telescope, by which, when at home, he could inspect the premises of his neighbors for some distance around. Sabbath mornings he would station himself at the church door, and insult the preacher as he entered the sanctuary, "Well, old pope, you have not stuck the tomahawk into me yet." The pews were annually sold to raise the salary. He could secure any seat he desired. He selected one near the centre of the church on the broad aisle, in the most conspicuous place, and just before a pillar that supported the gallery. He had a peg driven into this to hang his hat upon. The writer has seen him come in late in cold weather, wearing a large overcoat, with a large cape, with a great many brass buttons. Before taking his seat he must have his hat in the right place, unbutton his overcoat and take out of his vest pocket a little awl, to fasten up his watch to the back of the seat before him to watch the progress of the sermon. Then he would commence ahem! ahem! which he would repeat some sixty times in one sermon.

A few days ago a man told the writer that he had seen Mr. R. going to church on Sabbath morning in the warmest weather of summer with that overcoat on and woolen gloves, as if very cold. If he had loaned out money and the borrower displeased him any way he must pay up the money immediately.

One of the worst of his acts, and one which perhaps exceeds all ever heard of before, was that as he could keep his seat in time of communion he brought his own bread and wine, and when the officers of the church carried around the elements he partook of his own by himself.

After the loss of his daughter in 1823, and the departure of his son, being cut off from society in a high degree, he married, in February, 1824, Betsey Tiffany, born in 1769, who had lived for a long time in the old storehouse on his premises with her aged mother, and had many years before lived in the family of the writer's father.

But at length, in 1832, he died suddenly—fell down in a fit at a street corner not far from the church where he had acted so strangely—at the age of 72. He went to his sad account after preaching and administering the sacrament eighteen years.

Must we not conclude that, in some sense, the devil entered into him?

His last wife survived him till 1871, when she also died, aged 102.

A few days ago we saw the lofty granite monument, more lasting than brass, erected by the son in his lifetime to the memory of his ancestors, with eleven names engraved on it. The family name is now extinct in that region of country? E. F. R.

For the N. C. Presbyterian.

COMMENTARIES ON THE BIBLE.

NO. IV.

Rev. L. C. Vass, Newbern, N. C.:

6. *Rev. Mr. Barnes* was a prolific commentator on Scripture. His excellence as a pastor and a certain prominence, acquired by his conspicuous and unenviable position in the great church controversies and schism of 1837-'8, together with his studious habits, combined with adaptation of his ealier efforts in the preparation of "Notes on the Gospels," especially for the benefit of youth, conspired to give great popularity and success to all his expositions on the Scriptures. His works on the Old Testament—Job, Daniel, Psalms and Isaiah—are not comparable for extent of learning, judiciously applied, with the commentaries of Dr. Alexander, even those on the Psalms. His extensive reading and familiarity with German Biblical literature, enabled him to produce works of great merit, but his scholarship was rather of that kind which evinces great knowledge than great wisdom. His admiration of German authors on criticism on the Scriptures, or an inability to discriminate rightly or to apprehend fully their tendencies, hindered him from decidedly refuting positions of the German school of criticism, and, by independent discussion, sustaining interpretations which have been so extensively received as to become almost a constituent part of the Faith of the Church. (See Barnes on Job. xix: 25-27.) His work on Psalms is more creditable and useful, though his system of interpreting the Messianic Psalms is, to some extent, liable to the criticism already given on some.

7. *Blayney* on Jeremiah and the book of Lamentations, while containing much excellent matter, presents a notable illustration of a failure to arrange the prophet's writings on some other plan than that in which they had appeared for centuries, and been approved both by Jews and Christians. Owing perhaps to this failure, as much as to any other cause, the work has fallen into comparative obscurity.

8. *Burke's* Guomon on the Psalm's is a good specimen of the olden criticisms. It gives full analytical summaries; and his exegeses is good for the exegetical culture of his day.

9. *Bythner's* (Lyra Prophetica) work on the Psalms, has retained a high reputation to our day, and deservedly. Though almost limited to a grammatical interpretation and verbal criticism, it may yet be used with profit to aid in a student's training in that kind of criticism. Yet later writers have made such use of his labours as greatly to diminish the demand for this work. The recent reproduction of an edition of some of the writings in Oriental literature is a tribute to his excellence. The edition to which allusion is made contains his Grammar: whether the "Lyra" is comprehended has not transpired.

10. *Alford* on Genesis and part of Exodus must not be omitted, though passed over in this attempt to follow an alphabetical order. Dean Alford is better known by his excellent critical and expository work on the New Testament. His effort in the interpretation of this part of the Old Testament is equally creditable to his learning and to his skill in making a right use of knowledge, which can by no means be said to have puffed up its professor. In few, well-chosen and sound words, he "puts to silence the ignorance of foolish men." His commentary is full, without being tedious, and explicit and positive, without being dogmatic. His effort is directed rather to the instruction of the mass of the people, than to that of their teachers; and yet not without decided advantage to them, providing them, not only a training to study and the communication of knowledge, but also exemplifying the method of making that knowledge intelligent and edifying to others. There is no parade of learning; and while making difficult places smooth and plain, he does not encumber his text nor burden his readers with the minute processes by which he reaches his results. His commentary on the New Testament will be noticed in the proper place.

11. *Caldwell* on the Psalms. Mr. C. was an earnest and devoted minister of the Episcopal Church. His brief professional life was spent in Norfolk, Alexandria, and Amherst county. His work is incomplete, there being only fifty Psalms expounded, in a series of lectures. The exposition is devout, practical and suggestive for the reader, and highly valuable as such, though not critical.

12. *Cowles* on the Pentateud, Psalms, Ezekiel, Daniel, Proverbs and Songs, is probably the part of an intended exposition of the whole Bible. Mr. C. has adopted a plan of commenting on the Scripture very much resembling that of Dr. Alexander. He gives us the results of his studies of the Scripture in the original languages. His conciseness with clearness and judicions as well as sound exposition rank him among the best of our authors of American birth and rearing. There is every reason to expect him to be an extensive writer on the Scriptures, and from the specimens now published, his works may prove not only sound, but eminently instructive in the best methods of studying the Scriptures in the original languages, and also edifying to ministers and people at large. While, in explaining the Psalms, he accepts, for many, the principle of a double or higher as well as a lower application, on the ground that with proper modification, language adopted to express sentiments belonging to all Christian people, also presents them as having a culminating verification in the experience of the Messiah; at the same time, he recognizes in the clearly marked Messianic Psalms a primary and sole application to Him of whom David "in the Psalms" as well as "Moses" in the Law and "the Prophets" did write.

Yours truly, B. M. Smith.

A SCENE IN CHURCH ON SUNDAY.

A rich merchant, a poor widow, a young man battling with temptation, and a poor cigar-maker who had lately lost his wife, were among the number who entered the massive portals of the elegant church at E——, last Sunday night. The rich merchant sought his highly upholstered pew, the poor widow an obscure corner, and the cigar-maker and the young men endeavored to make themselves comfortable near the door.

The service commenced; the choir sang a hymn alone, the minister kneeled on a soft ottoman and prayed for all the world, then the collection was taken up, a long list of ungodly amusements was announced for the coming week, another hymn was sung to a tune which no one knew but the choir, and then the minister, with all eyes riveted upon him, announced his text. Until then a helpless and disinterested look upon the faces of our friends; the service as yet had no attractions for them. The merchant was evidently in the realms of stocks and bonds, and worrying about the coming dividend. The poor widow was in doubt about the coming rent. The cigar-maker had been in church twice since his wedding—once at his wife's funeral and on the present occasion; he evidently did not feel at home. The tempted young man was still agonizing over his temptations, and discussing it *pro* and *con*.

But now, as the minister stands up to deliver the oracles of God, their disinterestedness is turned to expectancy. They evidently felt "hungry." It matters little where the text was located, the subject was "Evolution." The congregation settled itself down to hear a fine discourse, and to luxuriate in the realms of their minister's fancy. Vast and deep was the learning he had acquired, long and wide were the paths of knowledge he had trodden. He summoned all his logic and rhetoric to demolish his opponents, and the ghosts of ungodly science were only summoned forth to be put to a glorious flight. Tyndall, Huxley and Darwin were crushed beneath the weight of his arguments and consigned to everlasting infamy by the invective of his sarcasm. He had arrived as far as the Carboniferous period and was holding before his hearers' eyes the first vestiges of an arborescent vegetation, when a wave of uneasiness passed simultaneously over our four friends. Their destitute hearts rebelled against the feast of mind. The merchant had left one part of his heart to be filled with Christ. The elements of his better nature had pleaded with him to wait at least until Sunday night before he had given that sacred reservation to the world. But now as he sat listening to "Evolution," stock, bonds, merchandize and worldly ambition was soon scrambling for the sacred locality and Christ stood without grieved. The poor widow immersed in deep affliction was looking for the hand of Christ to draw her out. Instead of her having her wounds healed up with the balm of God's mercies and promises, there came floating toward her in soft cadences and mellifluous sweetness, words that she understood not and which sounded like "Crustacean," "Articulates," "Batracians." She went down to her lonely house with her face dimmed and with a heart whose longing had remained unsatisfied.

The poor cigar-maker, who had always thought more of tobacco than of Christ, had lately been brought into the presence of God by the death of his wife. He had just caught a faint glimpse of the fact that the best part of life was beyond the grave. Hastening to the church he listened eagerly for some words of cheer, and looked in vain for beam of hope. A gap had been taken out of his nature, and he was unconsciously looking for Christ to fill it. But a despondent look settled over his face as the void remained unfilled, and he never knew how near he had been to the kingdom. What was he to know about the "tridactyl foot-prints of ornithoid reptiles!" The tempted young man had come to church as a place of refuge. Fierce and bitter was the conflict which was raging within him. He listened eagerly for some words of comfort, but none came. Instead of Christ's pleadings he heard something about the Tertiary epoch. Instead of having some sweet peace distilled into his soul he listened to a Ciceronian period on prehistoric man." He gave up in despair, and just as the minister was ending in a brilliant peroration the temptation overpowered him. And as the vast congregation was slowly wending its way out of church enlivened by the peals of the organ there were four who were going into the coming week with dissatisfied hearts. There were four who had hungered for Christ and had been filled with the husks of science.—*New York Advocate.*

A LITTLE WHILE.

REV. WASHINGTON GLADDEN.

What is this that He saith?
"It is but a little while,
And trouble and pain and death
Shall vanish before His smile.

"A little while," and the load
Shall drop at the pilgrim's feet,
Where the steep and thorny road
Doth merge in the golden street.

But what is this that he saith?
"A little while," and the day
Of the servant that laboreth
Shall be done forever and aye.

O the truth that is yet untold!
O the songs that are yet unsung!
O the sufferings manifold,
And the sorrows that have no tongue!

O the helpless hands held out,
And the wayward feet that stray
In the desolate paths of doubt
And the sinner's downward way!

For a silence soon will fall
On the lips that burn for speech,
And the needy and poor that call
Will forever be out of reach.

"For the work that ye must do
Before the coming of death
There remaineth, O faithful few,
But a little while," He saith.

—*Sunday Afternoon.*

LIGHT READING.

It is not to be denied that, considering the nature of their wares, publishers and booksellers have certain responsibilities which do not press upon those who are engaged in other trades, except those which supply the world with food and medicine. The butcher and the grocer are bound not to sell unwholesome food; the apothecary not to sell adulterated drugs, or poisons, except under certain restrictions; and the publisher is, in like manner, bound not to sell indecent books, or books which he believes to be of evil tendency. Apart from these considerations, however, he is free in his calling like any other manufacturer or trader, and may—must—sell just what his customers prefer to buy.

* * * * *

There is now and has been for a long time, in operation an influence at work upon the external form of all literary publications which has tendered not only to reduce their bulk and to cheapen them, but to make them brief and even fragmentary. That vaguely outlined but pretty well apprehended and very important personage, the general reader, has a great dislike for anything long, except a long story—that is, a novel. For readers who are not specialists in reading (and the general reader is never a specialist) it is useless to publish voluminous books. The continuous cry is for small books—something short. Moreover, length is not the only characteristic in disfavor with the general reader. He dislikes systematic treatment, thoroughness and detail. He wants everything made short, simple and easy. He likes a primer of literature, a primer of science, a primer of art, in which a man who has thoroughly studied a subject has prepared it for him, the reader, in such a way that he can feel that he has mastered it in a month or a week—why not in a day? He is quite ignorant that the disentanglement of a subject and the systematic reconstruction of it, with the thought demanded by those processes, is the most valuable part of study, and that the more he frees himself from this trouble the less will he really know about anything. However, the demand for literature in this form is imperative. The monthly magazine is the result of a conformity to it, and newspapers of the present day contain articles upon subjects in science, literature and art, which twenty-five years ago no editor would have ventured to publish. This fashion has its objectionable points. It tends to encourage superficiality, to engender conceit and to lead incompetent persons to form opinions upon very insufficient knowledge. But on the whole, its tendency is good. A little knowledge, however great, must be little in its beginning. The fashion of administering literature, science and art in small and simple doses brings great numbers of people under their influence who otherwise would remain without a tincture of any one of them. People who would not touch any bound book but a novel will read a little paper bound pamphlet or a magazine article, or if not equal to one of these, an article in a newspaper, upon a subject of which they would otherwise remain in ignorance. In this way thought is stimulated and the appetite for knowledge provoked. This is one of the means by which the present time has become one of such general intellectual activity. The mind of the world at large has been excited to action by little books on great subjects.—*N. Y. Times.*

CHRISTIAN WOMEN.

We have no doubt there are hundreds of educated Christian women in all our great evangelical churches, who are just now for the first time, beginning to find out what they can do and what they were made for. There are some within the circle of our acquaintance who have made this discovery within the last ten years, who have waked up to the consciousness of new spiritual life, to the glorious discovery that God has given them a work to do, a mission of usefulness to fulfill. They have seen, as though the scales of worldliness and selfishness had fallen from their eyes—that there is a higher life for educated Christian women than that of selfish enjoyment. They have seen the folly of a mere butterfly existence in the sunshine of fashionable society. As by an inspiration from heaven, they have been made to feel that God and society and the church of Jesus Christ, and a world yet lying in the darkness of paganism, have claims upon them which are not met and answered by a life spent in the frivolity and extravagance and heartless dissipations and elegant gewgaws of what is called genteel society. What a waste of life and health and money and happiness is everywhere witnessed in the gay saloons and parlors of this great world of fashion where woman shines! And what a new world of power will be gained for God and the true ends of existence when all this talent, education, influence of society's queens shall be converted, consecrated, and turned into other channels!

This is just the change which is now going on among many of the best educated, the most gifted, the wealthiest and most accomplished ladies of our times. It is a change which will reconvert half the Church. But it is going on, God is moving on the hearts of his daughters as on a great deep. It is at once the deepest and most important fountain of influence in the world. Many have discovered already, and others are making the discovery every day, that there is something after all worth living for, that God has given to women in his Church a sublime destiny, that He has consecrated her by a baptism from heaven to a noble work, and that she may learn what it is at the Cross.—*Correspondence of the Interior.*

AMERICAN MISSIONS IN TURKEY.

The Seventeenth Annual Meeting of the Mission to Eastern Turkey has recently been held at Mardin. This mission has four stations—Mardin, Erzroom, Van and Harpoot. It also has several large and important centers, as Diarbekir, Mosul, Bagdad, Bittis, Trebizond, etc. On account of the disturbed state of the country no meeting was held for the last two years. The reports from different parts of the mission are unusually encouraging. In the Erzroom field, which was ravaged by the late war, there are increased congregations and a new spirit of inquiry. In regions where the truth was wont to be rejected with violence people are now asking for preachers and teachers. Even in Southern Russia, in the region beyond Kars, in the districts of Erzroom, Tiflis, and even Echmiadzin, the residence of the Catholicos, the spiritual head of the Armenians, there is a strong leaning toward the truth. There is not very much religious liberty in that part of Russia, but there is much more than formerly, and if cautious, wise laborers were at hand they would find abundant opportunities for sowing the seed, opportunities such as have in previous years been sought in vain. In the district belonging to Mardin there is also unusual encouragement. The ancient Syrian of Jacobite Church has its center in that field. The process of disintegration has evidently begun in this church. The Patriarch has been absent in England, India and Constantinople for five or six years, and the members of that communion are looking about for some other spiritual home, with an apparent leaning towards Protestantism. Mosul, which was once a missionary station and which has more missionary graves than any city in the interior of Turkey and which is a stronghold of the Papacy, was never in so hopeful a state as now. A large company of respectable men are in the habit of meeting together every Sunday for the study of the Bible, who are so largely leavened with the truth as to be practically Protestants. And the papal Nestorians, of whom there is a respectable number, are becoming disgusted with Rome. Even in Bagdad a little light appears to be springing up. The great want everywhere is faithful, earnest laborers. The workers are out of all proportion to the harvest. Mr. Cole is at present alone in Erzroom, where three missionaries are absolutely essential. The missionary force in Mardin, too, needs to be strengthened by the addition of another family to help to care for Mosul and to lead the Jacobites, who occupy the district between Mardin and Mosul, to the truth. There is also a great lack of *native* laborers of the right kind. "Turkish reforms" are still *talked* about. Two Reform Commissioners, one a Turk and the other a Papal Armenian, have recently been sent from Constantinople, with large salaries, to execute reforms. They are now at work in Diarbekia. They make large pretensions, but there is little hope that they will accomplish any permanent good. Reforms can hardly be accomplished through the agency of the Turks. They are too thoroughly corrupt. Possibly the Central Government may have some expectation of improvement, but it is a question whether this whole movement is not an intentional sham to deceive England and Europe once more. Sir Henry Layard, the English Ambassador, in private letters, constantly expresses the hope of substantial improvement, but with reports from consuls and others, constantly describing the actual state of affairs, it is difficult to see how such a delusion can be maintained. The corruption of Turkish officials is not the only reason for despair or reform. The Government is bankrupt, and its debt is increasing every day. It appears to have no care for the people, but is continually making them poorer. During the war a large amount of paper money was printed and scattered through the country. As it was irredeemable, except for taxes, of course it depreciated rapidly until, a few months ago, by a telegram from the capital, it was demonetized and in a single hour it became nearly worthless, and many were ruined. So too in regard to copper. This has been the basis of trade for a good many years. As it was not in use at the south, the region about Harpoot was flooded with it, and there had come to be quite a large discount upon it. The other day the local government wholly abolished it, making no provision for its redemption, so that in a single day this money, too, became nearly worthless, and the community are left to suffer. It is not allowed to be carried elsewhere. There is no principle of political economy which is not habitually violated. How can political reform come through such hands? In addition to these evils, there is a prospect of scarcity of food and high prices. Rains for the last year have been very deficient. Poor crops are universal as far south as Bagdad. The northern part of the great Mesopotamian Plain, which is one of the chief grain-producing districts of the Empire, is almost naked.—*Christian Union.*

PARTIAL TRUTH.

It is said by a man of skeptical spirit that "of the two ministers he heard, one preached about God as if there had been no Christ, and the other about Christ as if there had been no God." Assuming the justice of this charge, both were unfaithful to "the ministry of reconciliation" with which they had been entrusted, a ministry, summed up by the Apostle in the proposition, "That God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." Nor is it enough to say that each sacrificed half of the truth which this proposition embodies. God, without "the grace of Christ," is not the God of the Scriptures, and Christ, without "the righteousness of God," is not the Christ of the Scriptures. He only has the truth here, who has the whole truth; all that comes short of this is falsehood.—*Presbyterian Journal.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

A recent accession of twenty-six persons to the Presbyterian church in the City of Mexico is announced.

The 700,000 Protestants of France contribute 1,000,000 francs a year for the support of home and foreign missions.

Returns show that the operation of the Sunday Closing Act in Ireland has diminished the number of arrests for drunkenness two-thirds.

Padre Cruci, an ex-Jesuit, is editing an Italian translation of the Bible, with the design of bringing accepted Protestant and Roman Catholic versions into harmony with modern scholarship.

The Archbishop of Canterbury publishes an appeal for two young clergymen to go to Kurdistan to teach the Nestorians, who are anxious to revive their church, and have asked the Church of England to send them teachers.

The English Church Missionary Society received the very large sum of $237,930 from the children alone during the last missionary year. It was gathered by the little collecting books, cards and boxes that the society sends out.

At a prayer meeting in London, special prayer was asked for the Divine blessing on 10,000 postal cards that had been sent out to "upper class families," each card bearing four texts of Scripture. Lord Radstock and some of his friends have largely engaged in this variety of evangelical effort.

It is stated that the names of the Roman Catholic prelates to be raised to the purple at the consistory to be held at Christmas or Easter next are under consideration, and that the hat to be allotted to Great Britain will be given either to Monsignor Strain, Archbishop of St. Andrews, or Monsignor Maccabe, Archbishop of Dublin.

Mr. Charles Dickens addressed to Mr. Spurgeon a series of questions respecting the Metropolitan Tabernacle, to be answered for the "Dictionary of London." One of the queries related to the "terms of membership." Mr. Spurgeon replied that at the Tabernacle they have no terms: "the *condition* of membership are conversion and baptism."

Dr. Blodget, of Pekin, writes to the *Missionary Herald* some cheering news from that city. He says eleven persons have just been received by baptism, including a family of six from Ho-kien-fu, who were relieved last year as famine sufferers. One of the baptized was a Buddhist priest, named Meng, who surrendered his certificate of priesthood, his sacred bowl, and his sacred garments, and lost withal a very comfortable income.

The *Canada Presbyterian* says that "there is a Presbyterian church among the Chippewas—or the Ojibways, as they call themselves—on Lake Superior. They now report twenty-two members, with a most excellent and intelligent Indian (half-breed) pastor. Last year eighteen were received to the Church, and fourteen adult baptisms show that these were from the heathen Indians."

A singular claim for the recovery of 30,000 francs has been brought against a priest in the neighborhood of Madrid by the heir of a connoisseur whom he had attended in his last moments. The plaintiff alleges that the defendant refused to absolve the dying man until he had burned two valuable paintings by Rubens, as he objected to them from a moral point of view, and that this act of vandalism had injured the estate to the extent mentioned. The court has not, as yet, given its judgment in the case.

It may be a matter of surprise to many that there is a Christian church in the city of Cabul, Afghanistan. But in the Bella Hissar (or walled fort) and not far from the Ameer's palace, there has been a little Armenian church ever since the days of Nadir Shah, and his little band of Armenian Christians have been allowed to worship their God and Saviour undisturbed in that church all through the many political and administrative changes that have taken place in that city. At one time there was a considerable number of Armenian Christians in Cabul, but now there are not more than twelve souls. Most of these have received baptism from clergymen of the Church of England.

The Russian Synod has voted 50,000 roubles towards spreading the Russo-Greek religion in Japan. Intelligence received by the Synod from its numerous missionaries in the Mikado's dominions reports a rapid increase in the number of converts, at Tokkio alone, there being now more than 1,000 Japanese professing the Russo-Greek faith. Recently the chief official supervising the prisons in Japan joined the Russian Orthodox religion, and ordered his subordinates to allow the missionaries to pursue their labors freely in the establishments under their charge. His conversion has had the effect of causing 120 persons to change their religion for that of Russia.

A Spanish correspondent writes to the *London Review* that "a recent occurrence at Garriquella, near Figueras, in Catalonia, has attracted attention. Some Protestant pastors were arrested by the civil guards or gendarmes on Sabbath before last, during Divine service, the congregation being dispersed, the women driven out of the place of worship, and the men stopped till their numbers and their names were written down in the police books. The *Correspondencia*, the most popular and most extensively read paper in Madrid, justifies the conduct of the authorities by stating that 'the free exercise of public worship is subject to some legal formalities, and that one thing is the temple, and another the domestic hearth. As these formalities were disregarded the domestic hearth lost its immunity, and hence the arrest of the pastors.' If one can understand the *Correspondencia*, it should be inferred that, though meeting for Protestant worship in a temple or church is allowed, family prayer in a house is a crime, and those taking part in it are liable to arrest and prosecution. Be it remembered that the service was at Garriquella, where the Protestants have no chapel, was held not by a 'domestic hearth,' but in a large room in a private house with open doors."

A singular wedding took place on Saturday last at Barnes parish church, the ceremony being performed by the Rev. John Ellerton, M. A., rector of Barnes, the bride and bridegroom, Eliza, the eldest daughter of Richard Shipman, of Hope Villas, Barnes, and Robert Froude Prettejohn, being members of the "Garden of Eden" of the Order of Danicites, which was organized at 40 Brunswick square, W. C. The pledge of that society is to abstain from flesh, fowl, alcohol and tobacco. The guests, as well as the bride and bridegroom, wore a pair of silver tassels on the left shoulder, the badge of the several vegetarian societies in common, which was very effective. After the ceremony the company partook of an excellent breakfast, consisting, in addition to a large and costly bridal cake, of greengages, pineapples, strawberries, gooseberries, cherries, melons, bananas, nuts, savory vegetable pies, haricots, lentals, green peas, and numerous other savories, various fruit tarts and pies, biscuits, syrup of limes, lemonade, &c. The reverend gentleman who officiated, being one of the party, expressed his surprise that such an elegant and sumptuous wedding breakfast could be prepared to the exclusion of all animal food, the tables literally groaning under the weight of a delightful variety of the fruits of the earth. One of the most remarkable novelties of the occasion was that the bridal pair and guests had the privilege of dipping in the waters of the river Jordan, which had been brought from the Holy Land by the founder of the order, who, in a speech in praise of the vegetable system of diet, stated that, being a life vegetarian, he was delighted to think that this wedding party, which was the first he had ever attended, should be of the Order of the Danielites.

Dean Stanley, in a sermon recently delivered at Westminster Abbey, on the Book of Common Prayer, maintained that there are two modes in which that book may be improved—namely, by giving greater elasticity and freedom to forms of worship, and by removing stumbling blocks which contract the limits of the Church of England, and give offense to persons outside its borders. In the course of his sermon the Dean said: "On this, the seventh Sunday after Trinity, an extraordinary scene took place in the chief church of the city of Edinburgh, which makes the day and the service forever famous. On the seventh Sunday after Trinity, in the month of July, 1637, the English liturgy was read for the first and last time in the National Church of Scotland. It had been forced upon the Scottish people by the imprudence and haste of England, and its prayers were received as the symbol of an alien Church and a superstitious religion, and the congregation became more and more excited as the service proceeded, and at last, as the Dean of Edinburgh read the collect, in which we joined to-day, 'Lord of all power and might,' an old woman threw a stool at his head, and the church became the scene of general uproar, and from that day to this the English liturgy has never been read in the National Church of Scotland—not even in the time of Charles II. The incident is worthy of reflection. It shows the folly of thrusting upon a reluctant people forms of worship, however excellent, with which they are not familiar. It shows, also, how greatly these fierce asperities are softened by time, for although the English Prayer-Book has never been adopted by the Church of Scotland since that day, hostility towards it has almost passed away, and I myself have read again and again in Scottish churches the very collect which almost cost the Dean of Edinburgh his life."

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

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THE TRUE PRINCIPLE OF ACTION.

As there are all sorts of people in the world so are there all sorts of people in the Church; that is to say there are all varieties of disposition and all kinds and degrees of mental characteristics. We have the quiet, gentle, lamblike dispositions who represent the graces of Christianity, and we have rugged untamed natures who, while they work most zealously for Christianity, manifest little of its spirit, and we have all that lies between. God requires what he has given us to be used in His service. We may not plead that we do not possess the peculiar gifts or graces needed for the various occasions or opportunities which arise. It was so in times that are past. The modest retiring, sweet-tempered, Melancthon, in the earliest days of the Reformation, amid all the clamor and amid all the turbulence of the times did his work well; John Knox braving royalty in all the fearlessness of a martyr spirit improved the occasion presented to him. So Calvin, Luther, and later Wesley and hosts of others. We may not all be reformers. We certainly are not all called to devise new plans, to innovate upon established usages, or even to pull down all that is now standing in the hope that some new and better structure will be erected. Our best service probably in the present state of the Church would be to strengthen the things that remain. The plans, the modes, the machinery of our Church are sufficient for present practical purposes. If they are not the best that can be devised, at least no better have been tried, probably no better have been suggested. The work before us we say distinctly is not to pull down but to build up. To employ all our powers of mind, all the advantages of whatever kind we may possess, in pushing forward the work which our hands find to do. We are not disposed to deplore the fact that in the Church are those whose disposition is to throw every obstacle possible in the way of every plan proposed, whatever that plan may be; we are not disposed to complain that they have nothing to propose in lieu of that which they would destroy, or that at best any plan they propose has nothing better to recommend it than the fact that it has not been tried. We do not complain of these things—we do not regret them—because the fact that all schemes, or modes of operating them, will be certainly opposed and opposed with deadly vehemence, necessitates the utmost wisdom in projecting and the utmost skill in maturing any plan for the work of the Church. The very difficulties sure to be encountered ensure the strength and solidity necessary to perpetuity and effectiveness.

Our present machinery and our present modes are fully adequate to the work to be done, but yet the work halts. Certainly there is much to be done that we are not doing. One difficulty, it seems to us, is lack of system—system founded on a single principle; such a system as would throw every thought, every affection, every action forward to one single point. The whole army of Cromwell moved forward like a machine directed by the hand of one man, for it was vitalized by a single idea, that of duty to God.

So all the powers of the Church, so many of which are now latent, ought to be invigorated by the truth that Christ is our Lord and King, as well as our Redeemer and Saviour; as a writer now reaping his reward expressed it: "Christ Jesus, the Lord; not only Redeemer, but King; to be not merely trusted, but loyally served." With this as a principle actuating not only every preacher, not only every office-bearer, but every individual of the Church; not only occasionally, or from time to time, but every day, every hour—at all times; not calling into service a part of one's talents, or gifts, or substance, but laying everything wholly, entirely, absolutely at the Lord's feet—we say with this, which is only reasonable service, Christianity would be an irresistible force, and peace and gladness would soon reign throughout the earth.

ROWLAND HILL.

Sir Rowland Hill died last week in his 84th year. He was early celebrated as a mathematician, and conceived ideas with regard to postal reform. He was the inventor of the penny postage system, which has accomplished so much for Great Britain and the world. In 1837, when he proposed it, it was speedily approved by the nation and adopted by the Government, and he was employed to have it put into successful operation. From the first the plan succeeded, and while every other department of the Government went into arrears the Postal Department made a surplusage of revenue. Nevertheless an unfriendly political change threw Mr. Hill out of office. A public testimonial raised £13,000 for him, and he soon regained his position. On his retirement on account of ill-health, Parliament granted him £20,000, and his salary of £2,000 was continued to him for life.

He received many medals and other testimonials, and was made a Knight Commander of the Bath. He deserved all of his honors as a public benefactor.

DEATH OF REV. B. WAYNE.

The *Southwestern Presbyterian* contains the following announcement of the death of Rev. Benjamin Wayne of Napoleon Avenue church, New Orleans:

"On last Thursday morning we were startled by the intelligence of the death of Rev. Benjamin Wayne of this city. We had seen him a few days before in excellent health, anticipating an excursion to Mandeville, to fill a Presbyterial appointment, and the fact of his death seemed almost incredible.

"He had preached on Sabbath, August 17, and closed with more than usual impressiveness, exhorting the impenitent in view of the great uncertainty of life. Next morning, as he went into bathe, he plunged from the steps of the bath house and fell, his groin striking on the top of a broken post in the water. He fainted in getting out, but was at once taken to the house of a friend. Inflammation set in, and he died of peritonitis on Thursday morning, August 21st.

"He was an earnest and assiduous minister and a useful citizen. In the year 1857 he became a member of the Presbytery of New Orleans. At that time a little missionary enterprise was trying to hold itself together in the upper suburb of the city. It attracted his attention. They frankly told him there was no prospect of anything permanent. He asked them 'if there was no prospect for a minister who was willing to contribute two-thirds of his salary?' With that understanding he commenced his labors there. And there, against wind and tide, with self-denying toil, supporting himself by teaching in the public schools, he was laboring until the time of his death. By his untiring zeal, the Napoleon Avenue church—a neat, well furnished, solid brick church—was built and paid for. It will serve as a fitting monument to the memory of his devoted and self-denying life.

"The funeral services were conducted in the church. Addresses were made by Drs. B. M. Palmer, T. R. Markham and H. M. Smith, who had been associated with Mr. Wayne ever since his entrance into this Presbytery. Revs. James Beattie and J. W. Flinn took part in the exercises, which were concluded at the grave with a touching prayer by Dr. R. Q. Mallard.

"The day was stormy, much like that on which we interred the lamented M. W. Trawick a year ago, but the church was well filled with sympathizing friends."

METHODISM IN NORTH CAROLINA.

The following shows an improved prospect. It is from the Raleigh *Christian Advocate:*

The spiritual condition of the church, we think, is better than it has been for years. There is less liquor-drinking, less indulgence in worldly amusements, and more earnest workers in the church than there has been for sometime. It is true there are some who drink liquor and indulge in worldly amusements, and many who do not work at all, but we are satisfied from the reports made, that the number of each is less than heretofore. Then the financial condition of the church has been and is still improving. Our people are becoming more and more interested in the support of the ministry, as a general thing, and the financial outlook for the future is promising. Taken all together we are rejoiced to believe that our church in North Carolina is in better working condition than it has ever been. We are not standing still, we are improving. Let us see to it that we continue so doing. God has a grand work for us to do. Let us qualify ourselves for it. Let every minister and every layman, every woman and every child, find something to do in the church for God. If the Methodists of North Carolina would gird themselves aright and afresh for the conflict with sin and, in solid phalanx, charge upon the enemy in every stronghold of vice in the land, a new era would dawn upon the church and upon the State. We can accomplish wonders for God. Let us do it.

NOTES AND JOTTINGS.

We see our exchanges North generally congratulating themselves on increasing subscription lists, and our Methodist and Baptist contemporaries in this State are rejoicing in a like spirit. We trust our friends will determine that the NORTH CAROLINA PRESBYTERIAN shall keep pace with them.

The Jews propose to elect a chief rabbi for the Jewish congregations of the United States. Delegates from twenty-five congregations lately met in the city of New York for that purpose. Rabbi Malbin has been mentioned for the position, as one whose learning and eloquence could be made very effective in developing Judaism, but the meeting did not accomplish anything definite.

The Convocation of Canterbury, as is known, accomplished nothing with regard to the Ornaments Rubric. In answer to the Royal Letters of Business it has issued a schedule covering over fifty fools-cap pages and containing one hundred and forty-three recommendations touching forty-seven Rubrics. The Convocation of York also failed to agree upon any action in the matter of the Ornaments, and it is left unchanged.

In the Methodist Church there is what is known as the "holiness movement," a revival of the doctrine of perfection. One of the prominent speakers lately used this language:

"Many mistake the nature of sanctification in confounding purity of heart with maturity. Purity is something taken away from the soul; maturity is something added to us in more development and growth. A man may be a child in sanctification as well as in justification. Purity is an instantaneous work, and maturity is a gradual work."

We can readily take in that maturity is a gradual work, that is that sanctification is not a state, but a work of grace—but we are confused on that idea of purity. We would like to have the proposition made clearer.

The Roman Catholics of England are not growing in influence although increasing in numbers. There are a few Romanist members of the British House of Commons, but they are all Irish. A secular paper notes this:

"There is not a single Roman Catholic peer, except Lord Acton, who now is never heard from, whose utterances command attention, scarcely one even of those have changed their faith, whose voice is heard in the House of Lords. The dutiful Duke of Norfolk, a figure-head at meetings, has no reputation for ability; neither has the millionaire Marquis of Bute. It is this conspicuous lack of Roman Catholics in high places which has gone so far to neutralize the triumphs of Rome in the matter of converts. Moreover, this has been further lessened by the circumstance of the conversion of father or mother being by no means necessarily followed by that of children. The late Lord Dunraven joined the ancient faith; the present peer is Protestant. The Duchess of Buccleugh became a Romanist; her husband and all her children are Protestants. Again, the Marchioness of Lothian's change to Rome had no influence upon the religion of her son, the Marquis. A huge crop of curates and maiden ladies has unquestionably been garnered by Rome in England, but of the men who permanently affect opinion on national life, but a very small number."

The following account of the English Wesleyan Conference we copy from the *Christian Union:*

"The meetings of the Wesleyan Conference since our last report have been largely attended. Sixty candidates for the ministry have been examined as to their Christian experience and call to the ministry. The Stationing Committee has made its report for the coming year. The ordination service of the candidates, held August 7th, was crowded and very impressive. The service, adopted with slight changes from that of the Church of England, was read by the President the Rev. B. Gregory. A large number of ministers took part in the act of ordination by the laying on of hands. The charge was delivered by the Rev. Dr. Rigg. In the report on the examination of candidates, it was noted that there was a decline in proficiency in Hebrew and Greek. The Rev. William Arthur and the Rev. Frederick W. Macdonald were appointed a deputation to visit the Methodist Episcopal Church in this country. Reports show a total membership of 377,613 with 23,984 persons on probation. During the past year 40,152 new members have been received. The revision of the Liturgy gave rise to an animated debate. In many Wesleyan chapels Mr. Wesley's abridgement cannot be found, and the service of the Church of England is used almost without alteration. As the result of the discussion, the whole matter was referred to the next Conference, a committee being authorized to gather suggestions and get advice of counsel on the proposed revision in the meantime."

With regard to Romanism in New England the figures look startling enough, but the *Christian Union* shows that the growth is from emigration:

An examination of statistics shows a remarkable growth of Roman Catholicism in New England during the last thirty years. There are now connected with this church six dioceses, one arch-bishop, five bishops, 596 priests, 520 churches, eighty-one chapels, two colleges, thirty academies, 107 parochial schools, containing 33,609 pupils; nineteen asylums, seven hospital, and a Catholic population of 861,000. The growth in thirty years is indicated by figures which show an increase in that time of four dioceses, four bishops, 524 priests, 525 churches and chapels, twenty-nine academies, 107 parochial schools, twenty-three asylums, and 761,000 Catholic population. If these figures represented a spread of the Romish faith among a resident population they would certainly be startling, and much has already been made of them as indications of a remarkable church growth, and as prophetic of the future strength of the Romish church in this country; but it is significant that they nearly correspond with the increase of foreign population in New England in the same period of time. The Boston *Weekly Advertiser* estimates the increase of foreign population during this period, by immigration and by birth from foreign-born parents, at about 893,010. The spread of Romanism has been therefore, almost entirely among its own adherents.

Baboo Keshub Chunder Sen, is a man of very great learning, the leader of the Brahmo Somaj, and a man withal of very great influence among his people. He is one of those pitiable beings who are stretching out their hands towards the truth, but seem to be not able to grasp it. Groping he is in the dark, and yet the man who could utter such words as the following is surely not beyond hope. In the course of a lecture delivered by Chunder Sen in Calcutta a few months ago he asked "Who rules India?" What power is it that sways the destinies of India at the present moment?" And he then proceeds to give the following answer: "You are mistaken if you think that it is Lord Lytton in the Cabinet, or the military genius of Sir Frederick Haines in the field, that rules India. It is not politics, it is not diplomacy, that has laid a firm hold of the Indian heart. It is not the glittering bayonet nor the fiery cannon that influences us. * * * Armies never conquered the heart of a nation. No! If you wish to secure the attachment and allegiance of India, it must be by exercising spiritual and moral influence. And such indeed has been the case in India. You cannot deny that our hearts have been touched, conquered, and subjected by a superior power. That power is Christ. Christ rules British India, and not the British Government. England has sent us a tremendous moral force in the life and character of that mighty prophet, to conquer and hold this vast empire. None but Jesus—none but Jesus—none but Jesus ever deserved this bright, this precious diadem, India; and Christ shall have it."

NEWS NOTES.

We specially invite news from all quarters for this column.

Some sacrilegious wretch stole the communion service from the Presbyterian church in Pineville, N. C. There ought to be no difficulty in detecting the thief, as he must needs offer them for sale. We trust he will soon be captured.

The health of Rev. Dr. Charles Phillips still continues very poor. He has in consequence been compelled to resign the professorship of mathematics at the North Carolina University. Assistant Professor Graves has charge of the department for the present, and J. S. Manning, a recent graduate, has been chosen to take the place of Mr. Graves.

Fifth Creek church has enjoyed a delightful season of grace. Rev. Dr. Nall of Alabama had been supplying the pulpit through July. He commenced a protracted meeting on the 2d of August and continued till the 19th, preaching nearly every day at 9 a. m. and 7 p. m. to large congregations. Rev. E. F. Rockwell was present part of the time and rendered good service, as did Rev. Mr. Fulford of the Baptist church. The church was greatly edified, and twenty-eight persons (four of them heads of families) were, as we trust, led by the Spirit to embrace the Saviour and were received into the church. To thirteen of these the ordinance of baptism was administered. One suspended member was restored and two persons were received by certificate—in all thirty additions—and there is reason to believe that there will be five or six more at the approaching communion meeting. Some six or eight others who obtained a hope in Christ will connect with other churches.

COM.

A Wesleyan chapel with ritualistic services is among the recent religious novelties of England. The edifice has a transept and chancel. The pulpit and font are of Caen stone, beautifully cut, with shafts of Mexican onyx. The reredos is in seven panels, with canopied heads. In the chancel are stalls for thirty-six choristers, who are attired in black cassocks. It is known as the Chapel of St. John Manningham, Bradford.

For the N. C. Presbyterian.

THE ANNUAL COLLECTION FOR THE EVANGELISTIC FUND.

OFFICE OF HOME MISSIONS,
Baltimore, August 26, 1879.

DEAR CHRISTIAN FRIENDS—In reminding you that the time of this collection is the first Sabbath of September, we venture to ask that your contributions will be as large as your circumstances will allow. The General Assembly has authorized an effort to raise twenty thousand dollars, which is believed to be the smallest sum upon which the work can be conducted efficiently. This amount is more than two and half times as much as was raised last year, and it will require a real effort on the part of our Christian people to reach it. And yet, we feel sure, it can be attained if a collection is taken up in every church and our Christian friends will all give what they can.

The object of this collection is to promote the evangelization of our own land. It is believed to be the duty of the Church to extend the privileges of the Gospel to all the destitute places in our own bounds, and to give its light and knowledge, and ordinances and saving truths to all our fellow citizens. With this view the Presbyteries appoint evangelists and send them forth into fields which are wholly unoccupied, or at least very insufficiently supplied with the means of salvation, that through their instrumentality Christian families may be visited, Sabbath schools be gathered, churches be organized, the Gospel be preached and the institutions of religion be established. Much has already been accomplished by this agency, but much unoccupied ground yet remains. In one Presbytery in Texas there are seventeen counties, which, so far as is known, no Presbyterian minister has ever visited. These counties and other sections of the State are rapidly filling up with immigrants, who are generally poor and who ought to have the Gospel sent to them. So, too, in Arkansas, Louisiana, Florida and Mississippi, there are large territories which need to be occupied for Christ and the Presbyterian Church, while in the other States embraced in the bounds of the General Assembly, although they are more highly favored, there are many places where the light of Divine truth shines feebly, if at all. The work to be done is immense, and its importance cannot be over-estimated. Its claims upon you grow out of your relations to Christ and His Church, and to those whose wants we are now pleading. Ought not an effort to be made to save these perishing souls? Does not loyalty to Christ demand that His Gospel shall be given to them? Should not our love for the Church make us eager to extend its blessings to those who know them not? Have not our countrymen who are ignorant of the glad tidings of salvation, and who are hastening to an undone eternity, special claims upon our benevolent regard and compassion? Is there not necessity that the Church and its members shall awake to the great duty of disseminating the truth throughout our whole land, so that all its people may be brought under its influence and be led to know and serve God? All of you will doubtless give an affirmative reply to these inquiries, and we trust you will feel it a privilege to promote these great objects by giving as liberally as you can to this cause. The laborers are, some of them, already in the field. Others are standing ready to go as soon as the means for their support are secured.

The Executive Committee of the General Assembly look to you to say, by your generous gifts, that the work shall go forward until the whole land is possessed for Christ.

Yours in Christian bonds,

RICHARD MCILWAINE,
J. LEIGHTON WILSON, } Secre's.

NEW PUBLICATIONS.

Music—F. W. Helmick, No. 136 West Fourth street, Cincinnati, O., sends us "*Plant Sweet Flowers on my Grave.*" The melody is said to be beautiful, but we have not yet given it a trial.

The *American Agriculturist* for September is at hand. Its claims upon farmers and horticulturists cannot well be overstated. The present number is perhaps richer than usual in articles and illustrations. We club with this Magazine, The NORTH CAROLINA PRESBYTERIAN and *American Agriculturist* to every new subscriber for $3 00. The *American Agriculturist* will be sent free to any one sending us two new subscribers to the N. C. PRESBYTERIAN at $2 65 each.

Littell's Living Age.—The numbers of *The Living Age* for the weeks ending August 23d and 30th respectively, contain the following articles: The Worthies of Norwich, and the Hatton Papers, *Edinburgh;* Saint Evermond, and Cardinal Newman, *Fortnightly;* A New Dialect, or Yokohama Pidgin, *New Quarterly;* Influence of the Mind on the Body, *Cornhill;* A State Dinner in Andorra, *Macmillan;* The Reign of Humor, *Globe;* Introductions, *Queen;* A Centenarian, *Lancet;* President Hayes' Education, *National Portrait Gallery;* The Feast of the Supreme Being, translated from the French of *Adolph Adam;* with the continuation of Jean Ingelow's "Sarah de Berenger;" Miss Keary's "Doubting Heart;" and Gertrude, a short story from the Argosy; and the usual amount of poetry.

For fifty-two such numbers of sixty-four large pages each (or more than 3,000 pages a year), the subscription price ($8) is low; while for $10 50 the publishers offer to send any one of the American $4 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., publishers, Boston, Mass.

North Carolina Medical Journal for August contains the usual number, perhaps we should say an unusual number, of articles of very great interest to the medical profession. Our time at the moment permits only to scan a few, and they are such as should arrest the attention not only of every physician, but of every citizen of the State.

The paper on the Use and Abuse of Alcohol, an abstract of the Address of Dr. J. F. Long, of Newbern, before the Medical Society of North Carolina is a powerful temperance appeal. It especially appeals to physicians for exceeding caution in their administration of alcoholic stimulants. The terrible evils resulting from thoughtlessness or indifference in prescribing such stimulants are set forth in the strongest terms. Dr. R. H. Lewis of Raleigh, conclusively shows in the paper on Spectacles in Youth, the importance of correcting defects in the visual organs of the young, before age renders these defects irremediable. The Doctor illustrates that frequently the general physical health is injured by non-attention to impairment in vision. The subject is worthy of the strictest attention.

Dr. R. L. Payne writes under the caption, There is Danger in a Kiss. This is a startling proposition, but Dr. Payne treats it as well known to physicians that various diseases are communicated by kissing. In fact, there seems no doubt that very many physicians do recognize diseases as being transmitted by kissing, but consider it useless to raise their voices against a prevailing fashion. Dr. Payne should be thanked for calling public attention to the evil. Why not discard a practice which has nothing but custom to recommend it?

The contents of the *British Quarterly Review* are: The Evangelical Movements, Its Parentage, Progress and Issue; The Feelings and the Intellect, or the Psychology of the Emotions; Reforms in the University of Oxford; Irenæus, his Testimony to Early Conceptions of Christianity; The City Companies; The City of Glasgow Bank Failure and Trial; England and the Greek Question; Contemporary Literature.

The Westminster Review has: Free Trade Reciprocity and Foreign Competition; The Federation of the English Empire; Aryan Society; State Papers, Charles I.; The Life of the Prince Consort; Theoprastus Such; An Unrecognized Element in Our Educational System; Contemporary Literature; India and Our Colonial Empire.

The Edinburgh Review has: Canon Stubbs' Constitutional History of England; The Worthies of Norwich; Brugsch's Egypt Under the Pharaohs; The Holton Papers; Intemperance and the Licensing Laws; The Works of Rembrandt; The Scotts of Buccleuch; The Fallacies of Evolution; Rural England; A Brief Retrospect.

North American Review, September, has: The Genius of Nathaniel Hawthorne, Anthony Trollope; The Standard of Value, Prof. Simon Newcomb; The Work and Mission of My Life, part 2, Richard Wagner; The Diary of a Public Man, part 2; Confession of an Agnostic; Intrigues at the Paris Canal Congress, A. G. Menocal; Three Important Publications, M. W. Hazeltine.

HOME MISSION SOCIETIES.

In our last number we urged the formation of such societies in all the churches. Since that article was written, we have received contributions from two such societies. We also see in the NORTH CAROLINA PRESBYTERIAN that in the Presbytery of Orange an earnest movement is being made in this matter. To all such efforts we bid God speed. They are much needed to revive the interest of God's people in the work immediately dependent upon them, and which they are bound by every consideration to Christian duty to do. Nothing could promise better for the future of our Zion than a general awakening in all the churches to the obligation resting upon them to give the Gospel to our whole land. This movement ought not to be left altogether to the Christian women, but the male members of the Church ought to be interested and gotten to take part in it. We want a universal revival on this subject. Our whole communion ought to be stirred and all its members take part in this grand effort. We have plenty of strength to do a great work for God and our country, if we can only secure organization and get our Christian people to co-operate with one another and with the Assembly's work. The most efficient instrumentality yet discovered for inciting and propagating and maintaining interest on the subject, is through Christian women, but, while we look to them as the active workers, we want them to enlist the help of our Christian men, so that the full strength of the Church may be drawn out. It is highly important from every point of view, that as little delay as possible shall be carried on with zeal and liberality. "The field is white unto harvest." The laborers are ready. What we now need is the funds to send God's servants forth to gather fruit to the glory of His holy name. Let them be supplied, and with the Divine blessing, a good work will soon be done.—*Missionary.*

RIGHT WAY AND WRONG.

Two men, members of the Church, met with misfortune in their business. After having enjoyed long prosperity and lived in the decorous use of God's gifts, trouble beset them and they saw all their gains of former years fade away, and found themselves compelled to begin the world anew. One of them received his trial as a discipline sent of God, and in undoubting faith went on his way, serving his Master, who he was sure was still loving him. He even grew more devoted to every religious interest. His place was never vacant in the house of God. He made it a point to be present at every prayer meeting. He took a new interest in the affairs of the church, and so far as he had ability, he showed himself additionally liberal in the support and spread of the Gospel. An air of improved piety appeared in his countenance and life. He was growing into a better man. His friend took the other direction. He was soured. He attended church but poorly, forsook all the interest he formerly had in the work of the congregation, grew critical, severe, fault-finding, crotchety and disagreeable. His whole life changed into a contradiction to that he had formerly professed and practiced, so that he was as gruff a backslider as he had once been an exemplary believer. Now mark the result: The one grew strong in all good fellowship, and cheerfully devoting himself to the work of repairing his broken fortunes, received the confidence and help of his brethren, and finally secured for himself such a footing that he was safe against all contingencies of want and fear. The other repelled friendly sympathies, sank into indolence and sloth, and both as to business and character, lived a wreck and warning to all who knew him. The moral is, that if misfortunes come they ought to be received in a Christian spirit. If they are not, they will but thicken and increase till the life is lost under their burden.—*United Presbyterian.*

MONTHLY REVIEW MISSIONS.

We have intelligence from Greece as late as July 3. A letter from Mr. Sampson, published in our present issue, gives a very pleasing account of the condition and prospects of that Mission, and will be read with great interest by all who feel an interest in the Missionary work.

We have intelligence from Hangchow to the 23rd of June, and from Soochow to the 27th of the same. At the former place some of the missionaries had suffered a good deal from chills and fever. At the latter place, Mr. DuBose's eldest child has been seriously ill, but was much better at the date of our letter.

Intelligence has been received from Campinas as late as the 2nd of July. The missionaries and their families were well, but nothing of special interest connected with their work is reported. Mr. Lane was at the village of Tiete, on the 28th of June, on one of his evangelistic tours. While he found his work to be very laborious, he was, nevertheless, very much encouraged by the prospects of usefulness. Mr. Boyle was also engaged in the evangelistic work, but in a different section of the country from that occupied by Mr. Lane.

The journal of Rev. Mora Leandro, published in our present issue, gives an encouraging account of the prospects of the work in the country about Matamoras.—*Missionary.*

PRESBYTERIAL NOTICES.

Concord Presbytery stands adjourned to meet at Bethesda church on Saturday, the 13th of September next, at 11 o'clock A. M.

WM. W. PHARR, S. C.

All delegates who will attend the approaching meeting of Concord Presbytery are requested to drop a postal to W. E. McNeely, Esq., postmaster at Amity Hill, Iredell county, N. C. Delegates will be met either at Shepherd's Cross-Roads, or in Statesville, or at Gilbert's. In writing they will please indicate their choice of stopping places.

The Presbytery of Central Texas will meet (D. V.) at Robinsonville, at 11 o'clock A. M., on Thursday, October 23.

L. TENNEY, S. C.

The Presbytery of Fayetteville will convene at Sharon church, Montgomery county, N. C., on Wednesday, October 8th, 1879, at 12 o'clock, M. The opening sermon will be preached by Rev. Joseph Evans.

J. P. MCPHERSON, Stated Clerk.

FAYETTEVILLE, N. C., Aug. 18, 1879.

Members of Fayetteville Presbytery who expect to attend the fall meeting at Sharon church, and who wish to come by rail, will be met at Lilesville, the nearest depot, 18 miles from the church. Members who would be thus accommodated will please communicate the same to R. McKinnon, Mt. Gilead, stating what day they will be at the depot.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

A call has been extended to Rev. J. H. McNeilly from Moore Memorial church of Nashville, Tenn.

Rev. J. J. Chisholm has returned from Europe and will resume his labors in Harrodsburg, Ky., the first Sabbath in September.

The address of Rev. J. Albert Wallace has been changed from Mossy Creek, Tenn., to Bristol, Tenn. He has accepted the Professorship of Mental and Moral Science in King College.

Union Theological Seminary at Hampden-Sidney opened on the 13th ult. Four new students—thirty-two in all. The new library building, to cost $13,000, will soon be commenced.

Rev. John McElhenny, who died January 2, 1871, at the age of 90 years, served the church at Lewisburg, W. Va., 62 years. A suitable monument has recently been placed over his grave.

Rev. Charles R. Hemphill, late Professor in the Theological Seminary at Columbia, S. C., has left that city for a new home at the South-western Presbyterian University, Clarksville, Tennessee.

The *Christian Observer* notes that the post-office address of the Rev. T. E. Converse is changed from Bardstown to Louisville, Ky. He will, for the present, assist in the management of the *Observer.*

Rev. R. E. Cooper, pastor of the Rock Hill and Ebenezer churches in Bethel Presbytery, has a month's rest, as he has had each autumn for three years past. He has served his present churches twelve years.

Rev. A. H. Mecklin writes to the *Christian Observer:* "We have closed an interesting meeting at French Camps. We had five accessions to our church. We feel that our church has been blessed of the Lord."

Rev. S. M. Luckett writes to the *Texas Presbyterian* that Rev. Dr. H. B. Boude of Austin College preached twenty-one very fine sermons at Milford, Texas, during a protracted meeting of eight days. The church was greatly revived. Four persons were added on profession of faith and three from other churches.

Rev. Dr. J. B. Stratton has been residing at Narragansett Pier. The *Southwestern Presbyterian* says: "We are glad to learn that the health of Dr. Stratton has been greatly improved by his sojourn there, and that he will leave that place with his expectations of restored vigor fully realized. About the first of October he will start for home."

Rev. W. A. Alexander, licentiate of Central Mississippi Presbytery, and graduate of the last class in Princeton Seminary, has accepted an invitation from Lexington and Franklin churches, in Holmes county, Miss., and will enter upon his duties immediately. These churches have also signified their intention of giving him a regular call to become their pastor. His postoffice address is Lexington, Miss.—*Christian Observer.*

Rev. Thos. Drew of Chase City church, in Roanoke Presbytery, is on a visit to New York city and will remain a month. During his stay he will preach in one of the churches of the city. The Mecklenburg *Democrat* pays him this high compliment: "Mr. Drew has few superiors in the pulpit of the United States, and we have no doubt that his earnest, logical and eloquent sermons will meet with the appreciation of his Northern congregations."

Rock church, Greenwood, S. C., has been revived. Communion service was held on Sabbath, July 3d, after which, for several days, prayer meetings were held. Rev. John McLees, the pastor, was aided by Rev. Messrs. Porter and Sibley of the Methodist church, and by Dr. J. O. Lindsay of the Presbyterian church. The stores in the town were closed during these meetings, and nearly every one attended them. Mr. McLees was assisted by Rev. O. B. Stewart in a meeting held in another part of the above congregation on the 9th of August, ulto., at the Buchanan schoolhouse. The meeting lasted five days. Rev. John McLees, in writing to the *Southern Presbyterian* says: "The Spirit of God was poured out on the people, and a number were seen inquiring the way to Zion with their faces thitherward. On Wednesday, the 13th ultimo, the meeting was closed, as my own health was such that I could not attend the service, and Brother Stewart was also worn out. Thirteen persons professed faith in Christ at that place during the meeting, and others were deeply concerned about their soul's salvation. On last Sabbath three other members were added to the church in the village—making an addition of sixteen members in all."

Rev. A. J. Witherspoon has been visiting Baton Rouge conducting a series of religious services in the Presbyterian church, which is now vacant. He visited also very freely from house to house. He writes to the *Southern Presbyterian:* "I am much pleased with this people, and I wish to direct attention to this most interesting field of ministerial labor. The population of Baton Rouge is between seven and eight thousand. The town is 140 miles above New Orleans, on the east side of the Mississippi river. It is the first bluff from the Crescent city. There are refreshing breezes and pleasant nights. Water is good, both cistern and well. There are high table lands on the Baton Rouge side, and sugar plantations on the other side of the river. The population is intelligent. It is the site of the State University, Institute for the Deaf and Dumb, Institute for the Blind—all handsome buildings—the penitentiary, United States barracks, schools, male and female, public and private. The Constitutional Convention has decided that Baton Rouge is to be again the capital of the State. The Presbyterian church is a nice looking building, and the congregation include the most respectable people of the place. There are many interesting German families. The salary offered a pastor is $1,000, and I have been told that it is always paid. Baton Rouge seems to me to be a place very much after the order of Columbia, S. C., and that is one thing that makes me like it. Samuel P. Greves, W. Hubbs, J. O. McWhorter and J. Joor are the elders."

In regard to the Belton, Texas, camp meeting, Rev. C. H. Dobbs writes to the *Christian Observer:* "This meeting commenced on Nolan's Creek, one mile from Belton, Bell county, Texas, July 24th, and continued eleven days. A large concourse of people assembled from three to five times a day to hear the gospel. Presbyterians from Bell and the ten adjoining counties camped during the whole time upon the ground. Many pleasant associations were formed and old acquaintances renewed. The following ministers were present: A. J. Loughridge, H. E. Rose, J. M. Robinson, W. F. Gillespie, R. M. Loughridge, C. W. Peyton, S. A. King and myself. Considerable interest was awakened, and there were a number of hopeful conversions. The struggling cause of Presbyterianism in the county was greatly strengthened, and the heart of Rev. Mr. Peyton and his little band of workers cheered and encouraged. The meeting throughout was orderly; the attention was excellent. The business part was satisfactory; everything came to time; the hospitality of the good people unbounded; the water excellent and abundant; the arbor commodious, well seated; well lighted and densely shaded. The nights were lovely. Christ and him crucified was faithfully preached, and all saints seemed to be happy. How many were converted eternity alone will reveal; there was no excitement and no attempt to get up one.

NORTHERN.

PRESBYTERIAN.

Rev. John M. Bisbop, of Lebanon, Md., has just finished a pastorate of seven years, during which there were one hundred and twenty-six additions to the church. He remained a year longer than he designed, to help the church out of a debt occasioned by a cyclone which, about a year ago, did great damage.

Rev. Dr. Tucker, pastor of the Madison Avenue Presbyterian Church in New York, will go to Andover Seminary. He has been about four years in New York.

The Rankin family, of East Tennessee, has furnished fifteen Presbyterian ministers.

Rev. J. H. Gill, a member of the Presbytery of Cincinnati, died at Lockland, Ohio, on the 7th ult. He was licensed in 1844 and was 72 years of age at the time of his death.

CONGREGATIONAL.

The corner-stone of the new edifice of the Union Church, Worcester, Mass., was laid Monday afternoon, August 11th.

The statistics of the Congregational churches of Ohio show a membership of 22,775, with a net gain of 715 from last year. The number of settled pastors is 58, acting pastors 63.

The Legislature of New Hampshire has recently passed a law taxing church property on all sums exceeding ten thousand dollars, which is receiving much opposition. The clergy, in some instances, denounce the injustice of the law from the pulpit.—*Christian Intelligencer.*

Rev. H. B. Dean, a Congregational minister, formerly of Massachusetts, since of Illinois, and now of Texas, is about to take orders in the Episcopal Church.

UNITED PRESBYTERIAN.

A gift of ten acres of land at Blue Stone, Va., from Mr. Wm. McLean, will be used as a site for the proposed Stanton River Mission, which will be known as the Blue Stone Mission.

Dr. Dales, of Philadelphia, says: "More children and adults are now studying the Westminster Catechism than at any time since they were prepared by the Westminster Assembly. In Philadelphia one of the United Presbyterian churches has two sessions of the Sabbath School each Lord's day, one of them to be always devoted entirely to the study of the Catechisms. The happiest results are following."

EPISCOPAL

The Bishop of the Diocese of New York is president, and Rev. Dr. Gallagher manager, of a society called the "Church Mission to Deaf Mutes." The society was incorporated in 1872 for the purpose of promoting the spiritual welfare of these unfortunate people, many of whom are graduated from State schools every year with no provision made for their religious needs. Funds are needed for its support.

On Sunday, August 31, the Bishop of Ohio ordained to the diaconate, Rev. Wm. T. Whitmarsh, formerly a Baptist minister.

The statistics of the Episcopal Church in South Carolina are as follows, viz: Ministers 44, churches 59, mission stations 10; communicants 3,741 white and 714 colored, total 4,455, net gain in communicants during the year 96; total contributions for all purposes during the past year $65,474 19.

The corner-stone of an Episcopal church was laid at Palinville, in the Catskill Mountains, N. Y., July 30th.

Rev. W. R. Tillinghast, rector of Trinity Episcopal church, of Detroit, Mich., was accidently killed by a pistol carelessly handled by another. He was camping out at Fox Island at the mouth of the Detroit river at the time.

BAPTIST.

Twenty thousand one hundred and seventy-five dollars toward the twenty-five thousand necessary to be raised in order to rebuild the Baptist church at North Adams, Mass., has been secured.

The Rev. Robert Boyd, D. D., the distinguished minister of the gospel and author, died at his home at Waukesha, Wisconsin, on the 1st ult. He was born in Scotland in 1816, and entered the Baptist ministry at Stirling.

The Rev. T. J. Knapp, D. D., of Bradford, has received a call to the First Baptist church of Union City, Pa. He has also been offered the position of editor and publisher of the *Christian Observer* of Buffalo, N. Y., but has not decided which position he will accept.

METHODIST.

A contribution of six thousand dollars has been received by Dr. A. W. Wilson, the Corresponding Secretary of the Southern Methodist Episcopal Missionary Society. Four thousand are for the erection of a Methodist church in Soochow, China, and fifteen hundred for a boarding school in the same place, and the five hundred for a contingency that may arise.

The records show that the Book Concern at New York has paid for objects outside of its own business since 1836, by order of the General Conference, the sum of $2,120,893 35. This amount is made up of the sum paid the Church South, the sum paid for the Bishops' salaries and traveling expenses, and dividends to the Annual Conferences.

THE TAYLOR GINS.—We are specially pleased to learn that the Taylor Gins sold by Messrs. DeRosset & Co. (see advertisement) are going off rapidly. This speaks better than any mere verbal commendation of the machines. Messrs. DeRosset & Co. are, as we have heretofore said, gentlemen of strict business principles, and to be absolutely relied on.

SABBATH SCHOOL CELEBRATION.—There will be held at Galatia church, Cumberland county, N. C., a Sabbath school celebration, on Saturday, September 13th, at 11 o'clock a. m., conducted by Rev. William S. Lacy, pastor of Buffalo and Euphronia churches.

The public are cordially invited to attend, especially parents and children and Sabbath School workers.

COTTON.—The special attention of farmers is called to the advertisement of Messrs. Alex. Sprunt & Son. These gentlemen have a large experience, and a most unexceptionable reputation for business promptness and financial integrity, to recommend them.

SECULAR NEWS.

[CONTINUED FROM FOURTH PAGE.]

The Grand Hotel, Paris, has been sold by auction for £854,000 (about $4,272,000).

Seventy-nine boys and girls have been taught to swim by Professor Lincke at his pond near Raleigh. He has given 2,320 free baths.

The cholera is reported at Ostend, Brussels, and Western Flanders, and the Astrakhan plague at Kermushah on the Turco-Persian frontier.

A company of real or imitation Zulu warriors are giving exhibitions in France of the manner in which the Prince Napoleon was killed.

All but about $5,000,000 of the four per cent. certificates have found their way back to Washington, been cancelled, and have disappeared forever.

The Illinois crop of wheat according to figures of the Board of Agriculture amounts to 42,041,252 bushels, estimated as worth $3[illegible].

Large amounts of U. S. bonds are on their way from London to this country, and last week a steamer from Havro brought over $[illegible],000 worth of gold bars.

By the failure of the Consolidated, Exchange and Ville Marie Banks, Canada, five million dollars capital has been "wholly wiped out," and there is a loss to depositors and bill holders of $800,000 more.

More than one-half of the glass used in the United States is produced in Pittsburg, where over 5,000 hands are employed in making it; 30,110 tons soda ash were used in the business during last year, and the value of the glassware amounted to nearly $7,000,000.

A Russian physician, M. Malarevsky, struck by the prevalence of short-sightedness among literary men, proposed that books should be printed in white ink on black paper, and he has made experiments with fifty persons which tend to confirm his view.

A Florida man, who owns 150,000 cattle and is richer than any other man in the State, is a recluse, living in a shanty which has neither fireplace nor chimney. He sells his surplus cattle in Cuba; he seldom sees men, and he hides his money in cans on his land.

The first indictment under the fish law took place in Staunton, Va., last week. The charge was of taking and destroying fish by means of fish berries. Deer can be killed legally in Virginia between September 1st and January 1st. In South Carolina the law against killing deer expired (we see it stated) on 1st inst.

A correspondent writes us from Iredell county: "The crop prospects are good here, especially along the South Yadkin river; corn crops splendid. Rather too much rain for tobacco and cotton. I have been praticing medicine here for thirty-five years, and never saw better health at this season of the year.

The Peruvian ironclad Huascar has been very successful against the Chilian navy. Its most successful feat was silencing a land battery of 150-pounder Krupp guns. It also sunk a Chilian ironclad and a Chilian transport with a regiment of soldiers and $1,000,000 worth of stores on board.

G. W. Patterson, an old pioneer, died in Uvalde, Texas, on the 22d ult., aged 89. He was a native of North Carolina, lived a while at Tuskaloosa, Ala., moved to Texas in 1845, and commanded the spy company at the battle of Horse-shoe Bend, where he killed an Indian chief with a hatchet.

General John B. Hood, the famous Confederate general, died in New Orleans of yellow fever on 30th ult. One of his daughters, Lydia Hood, is also dead, and one or more others are sick. In all 17 cases of yellow fever have occurred at New Orleans this season. In Memphis on Monday there were sixteen new cases. Three new cases are reported at Mississippi City.

In the belfry of the Episcopal church at Ellicottsville, N. Y., there is a bell which was cast in Moscow in 1708, and was one of a chime for the cathedral which was burned during Napoleon's Russian's campaign. Along with other old metal this bell was brought to New York by a sea captain as ballast for his vessel. Eventually it was carried to Troy and became the property of a well known bell founder of that city. It was there discovered by a member of the Ellicottsville parish, who purchased and gave it to the church. Its condition is sound and its tone still good.

EDUCATION.

To the Chairmen of the Presbyterial Committees of Education:

Please bear in mind that application for aid to students must be made annually. The fact that a student was on our list last year makes no difference. If he wishes aid this year, application must be made by the Chairman of Education in his Presbytery. Brethren will also please state whether the student is in College, or in the Seminary. The undersigned has authority from the Committee to receive all students as beneficiaries for whom application is made in the regular way.

My postoffice address at present is Covington, Tenn., but letters addressed to me at Memphis will be forwarded. Quite a number of letters on the subject of Education have been addressed to Rev. Dr. Waddel, the former Secretary. Brethren will bear in mind that there has been a change of Secretaries.

E. M. RICHARDSON,
Secretary of Education.

THE MINUTES OF GENERAL ASSEMBLY Are ready for distribution. Single copies, 50 cents each; but where ten or more copies are ordered to one address, 30 cents a copy. Orders should be sent to Jackson & Bell, Wilmington, N. C.

JOSEPH R. WILSON,
Stated Clerk of Assembly.

OFFERS EXTRAORDINARY.

We offer WORCESTER'S QUARTO DICTIONARY fully Illustrated and Unabridged. Library sheep; marbled edges. Publisher's price $10 00, as a premium for 12 new subscribers to the NORTH CAROLINA PRESBYTERIAN at $2 50 each.

Most of our distinguished writers prefer Worcester's to any other dictionary, and it is recognized as authority by the departments of the United States Government.

Expressage at receiver's cost.

OR WILL SEND

The above Dictionary	$10 00
NORTH CAROLINA PRESBYTERIAN, one year	2 65
American Agriculturist one year	1 60
	$14 25

For $10 to any one address.

Expressage of Dictionary at receiver's cost.

—or—

NORTH CAROLINA PRESBYTERIAN, one year	$2 65
American Agriculturest one year	1 50
	$4 15

Will be sent to any new subscriber on receipt of $3.

We thus furnish the NORTH CAROLINA PRESBYTERIAN and the best Illustrated and Most Popular Agricultural Monthly in the United States, for the usual price of a Religious Newspaper.

We will send the Carolina Farmer, published in Wilmington, N. C. by Wm. H. Bernard, (an excellent Magazine) to any who may prefer it to the American Agriculturist.

The American Agriculturist will be sent one year, gratis, to any one sending us *two new* subscribers at $2.65.

NOTICE.

Romulus M. Johnston, Esq., agent of the *Goldsboro Messenger*, is authorized to receive and receipt for any money due us for old or new subscriptions. Our friends will oblige us by paying promptly. We will welcome any new subscribers.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

MESS. POLK MILLER & CO., RICHMOND, VA:

GENTLEMEN:—The "Vest Pocket Cure for Dyspepsia" has done me more good than any medicine I ever tried. My father who is a regular physician endorses it. What will you take for the receipe? I can sell quantities of it in this section. I hope it may find its way into every Southern home.

W. N. WISDOM,
CORINTH, HEARD CO., GA.

May 7, '79.

Malarial Fever.

Malarial fevers, constipation, torpidity of the liver and kidneys, general debility, nervousness and neuralgic ailments yield readily to this great disease conqueror, Hop Bitters. It repairs the ravages of disease by converting the food into rich blood, and it gives new life and vigor to the aged and infirm always. See "Proverbs" in other column.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Gaston county, on the 28th of August, by Rev. J. J. Kennedy, Mr. J. M. SIDES and Miss M. C. FERGURSON.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Gaston county, August 21, 1879, JOHN KENNEDY STOWE, son of Mr. J. Logan and Mrs. June Stowe, aged 16 months and twelve days.

In Gaston county, on 20th ulto., Mr. WM. B. FORD, aged 72 years.

At his home near Olney church, Gaston county, August 24, 1879, Mr. JOHN C. TORRENCE, aged sixty-seven years.

He was industrious and successful in his business, a blameless and useful citizen, a kind and generous neighbor, an affectionate husband, father and brother, a constant and sympathizing friend.

Early in manhood he professed faith in Christ and in August, 1849, was ordained ruling elder in the Independent Presbyterian church of Olney. When the reunion of the churches took place he became a member of the session of Olney Presbyterian church. He took great interest in the welfare of the Lord's household, and up to the very time of his death was a very valuable and efficient officer.

He rose on Sunday morning in apparently good health and a little while after breakfast was found reclining on a couch as if enjoying comfortable repose; but it was the still and breathless sleep of death into which he had passed at the call of that beloved Redeemer in whom he trusted, and whom his happy spirit now beholds and adores.

"My flesh shall rest in hope."

At the residence of her husband in Cameron, Moore county, after a protracted and painful illness, Mrs. ANNA JANE McINTYRE consort of Mr. D. McIntyre and daughter of Gen. A. D. McLean, in the 45th year of her age.

She leaves an affectionate husband, five children, an aged father and many relations and friends, to mourn her untimely end. Mrs. McIntyre was no ordinary woman. Reared by pious parents she was early led to see the vanity of all earthly things and seek an interest in Christ as her only hope. She joined the Presbyterian Church (Tirza) before she was grown, and up to the day of her death adorned her profession by a holy walk and Godly conversation. Having naturally a strong mind, which was highly cultivated, she was well qualified for the duties of after life. In her 21st year she married Mr. McIntyre a teacher by profession and entered with him upon their arduous and responsible duties. As a teacher she had few equals. It was not only her pleasure to train the mind but also to cultivate the heart, diligently laboring to instil into the youthful mind the principles of our holy religion. Possessing naturally a lovely disposition, rendered more lovely by grace, she never failed to gain the confidence and affection of her pupils and to exert her influence for their good. Indeed all who knew her loved her. As a Christian she was always consistent, zealous and active. She loved the Church of her choice its doctrines and precepts. Her pastor and family were never forgotten as evinced by frequent evidences of thoughtfulness and affection. Her last sickness was protracted and painful yet no murmur was heard; she had learned to suffer as well as to do the will of her Master. She had a strong faith and implicit confidence in her Saviour to whose care she felt she could safely commit the dear loved ones left behind. Her end was peace. Her death has caused a void in the family circle and in the little church recently organized, of which she was a zealous and active member. Her mortal remains were interred in the cemetery at Buffalo (to which church she formerly belonged), by the side of two dear loved ones gone before. The jewel is taken to be reset and shine with brighter luster in the Master's crown of joy and glory. It is the Lord let him do what seemeth to him good.

PASTOR

WILMINGTON MARKET DURING WEEK ENDING SEPTEMBER 2.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—The sales have been at 24 cents throughout. Closing dull.

ROSIN—On Wednesday, Strained $1 and Good Strained $1 02½. Later in the week both qualities ruled at $1 indifferently, until Monday when sales of Strained were made at 95 cents. Sales Extra No. 1 at $2 25; Low Pale to Pale $2 75@3 00; Extra Pale $3 25.

CRUDE TURPENTINE—Has ruled steady throughout at $1 00 for Hard and $1 60 for Virgin and Yellow Dip.

TAR—Sold as it arrived at $1 10 per 280 lbs., until Tuesday, when sales were made at $1 05.

TIMBER.—Sales one raft Fair Mill at $7 50, and one do. do. at $8 00.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.
BACON—Western Smoked—	
Hams	10 a 12
Sides, per lb	6 a 6¼
Shoulders	a 5
Dry Salted—	
Sides, per lb	5½a 5¾
Shoulders	4¼a 4¾
CHEESE—Northern Factory, per lb	10 a 11
Dairy, cream per lb	10 a 11
State, per lb	00 a 8
COFFEE—Rio, per lb	10 a 16½
Laguayra, per lb	18 a 20
CORN MEAL—per bush in sacks	72½a 75
DOMESTICS—Sheetings, 4-4, per yd	6¼a 7
Yarn, per bunch	00 a 85
FLOUR—Fine, per bbl	0 00 a 4 00
Super, Northern, per bbl	4 50 a 5 00
Extra do. " per bbl	5 00 a 6 50
Family " per bbl	7 00 a 7 50
City Mills—Extra Super, per bbl	5 50 a 5 75
" Family, per bbl	6 00 a 6 25
" Extra do., per bbl	6 50 a 6 75
GLUE—per lb	6 a 12
GRAIN—Corn, in sacks, per 56 lbs from store—white	00 a 67½
CORN, wholesale, in sacks	66 a 70
Corn, mixed, wholesale in sacks	60 a 62½
Corn, Cargo, per 56 lbs, bulk	60 a 00
Oats, per bushel from store	00 a 50
Peas, Cow, per bushel	55 a 63
HOOP IRON—per ton	65 00 a 70 00
LARD—Northern, per lb	8 a 10
North Carolina, per lb	10 a 11
LIME—per bbl	0 00 a 1 00
MOLASSES—West Indies, old crop	28 a 33
" " bbls	30 a 32½
" " new crop	30 a 35
" " bbls	32 a 35
New Orleans	28 a 45
Sugar House, hhds, per gal	16 a 17
" " bbls., per gal	19 a 20
Syrup, bbls., per gal	40 a 55
NAILS—Cut, 4d to 20d, per keg	00 a 2 50
OILS—Kerosene, per gal	13½a 15
Lard, per gal	1 00 a 1 10
PEANUTS—per bushel	1 50 a 1 75
PORK—Northern, City Mess	11 00 11 50
SALT—Alum, per bag of 2 bushels	1 00 a 00
Alum, per ton	6 00 7 00
Liverpool, per sack	75 80
Liverpool fine, per sack	0 00 a 0 00
SUGAR—Cuba, per lb	8½a 10¾
Porto Rico, per lb	0 a 7½
A—Coffee, per lb	9½a 9
B— " per lb	9 a 9½
C— " per lb	7½a 8
Ex. C— per lb	8 a 8
Crushed, per lb	00 a 10
SOAP—Northern, per lb	5 a 7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a 3 90
TIMBER—Shipping, per M	12 00 a 13 00

NEW ADVERTISEMENTS.

THE TAYLOR GINS ARE GOING RAPIDLY.

COTTON GINS.

WE ARE AGENTS FOR THE

Taylor Gin,

Manufactured at COLUMBUS, GA.,

And will sell them at the following prices, delivered at buyer's Railroad Station or on River:

30 SAWS	$72 50	PAYABLE 15th NOVEMBER, 1879.
35 "	85 00	
40 "	97 50	
45 "	107 50	
50 "	117 50	

Feeders and Condensers at Cost.

We have on hand a number of BROWN COTTON GINS, Double Cylinders, which we offer at $1 25 per Saw. They are in perfect order.

DeROSSET & CO.,
WILMINGTON, N. C.

sep 3-4t

SALT, BAGGING, TIES &C.

5000 Sacks LIVERPOOL SALT, Stripped and full weight,
600 Half Rolls BAGGING, 2 and 2¼ lbs.
1000 Lbs Twine,
80 Boxes D. S. SIDES,
1000 Bush Fresh Water MILL MEAL,
250 Bags COFFEE, Java and Rio,
100 Bbls. SUGAR, all grades,
25 Bbls. A No. 1 RICE,
25 Boxes CHEESE,
800 Bbls. FLOUR, all grades,
500 New N. Y. SPIRIT CASKS,
100 Bbls. GLUE,
20 Tons HOOP IRON, 1 inch. 1¼ inch and 1½ inch, Nails, Bungs, &c.

For sale by
KERCHNER & CALDER BROS.

sep 3 608-tf

HALL & PEARSALL

OFFER FOR SALE AT CLOSE PRICES, A FRESH and COMPLETE stock of GENERAL GROCERIES, consisting in part of

100 Boxes D. S. SIDES,
25 Bbls New MESS PORK,
15 Tubs choice Northern BUTTER,
450 Bbls FLOUR, MADE FROM NEW WHEAT AND PUT IN FANCY PACKAGES,
3000 Bush CORN, White and Mixed,
30 Bbls and Hhds New Crop CUBA MOLASSES,
50 Bbls SYRUPS and MOLASSES.

sep 3—608-tf

Views!

LAKE WACCAMAW AND VICINITY; ALSO, Views of all points of interest in and around WILMINGTON.

Moore's History of North Carolina; another lot just received.

School Books and School Stationery. ☞Literal discount to Country Dealers.

C. W. YATES.

Don't forget the ORGUINETTE, the most wonderful instrument of the age.

sep 3 608-tf

COTTON!

IN VIEW of the approaching Cotton Season, the undersigned offer their services to Planters and Country Merchants

For the Sale of Cotton,

Which they are prepared to do

On the Most Economical Charges.

They will warrant the full price of the day of sale. Account sales will be rendered promptly, and proceeds be at once remitted.

ALEX. SPRUNT & SONS,
Wilmington, N. C.

September 3d, 1879. 608

FARM FOR SALE.
150 ACRES.

THE DWELLING CONSISTING OF SEVEN rooms, within half mile of Cameron Depot, Moore Co. N. C. An elevated and healthy situation, good water, good neighborhood. About sixty acres in cultivation; about ten acres of it branch swamp, well ditched and very productive; balance well wooded. Terms easy. Title unincumbered. Would prefer to dispose of it to one who would become a patron to my school. A rare opportunity to purchase a good farm convenient to church, school, mail and railroad facilities. For further particulars call and examine, or address D. McINTYRE, Cameron, N. C.

sep 3 608-3t

NEW ADVERTISEMENTS.

A bad breath may result from acidity of the stomach or from billiousness. In either case a few doses of

Tarrant's Seltzer Aperient,

administered according to directions, will supplant this unpleasant companion with a sweet and healthful one. It is a saline corrective, specially suitable for warm weather, and leaves the system strong to do its work of recuperation.

SOLD BY ALL DRUGGISTS.

ATLANTA MEDICAL COLLEGE.

The Twenty-Second Annual Course of Lectures will commence October 15th, 1879, and close March 4th, 1880.

FACULTY—J. G. Westmoreland, W. F. Westmoreland, W. A. Love, V. H. Taliafero, Jno. Thad. Johnson, A. W. Calhoun, J. H. Logan, J. T. Banks; Demonstrator, J. W. Williams.

This well-established College affords opportunity for thorough medical education.

It is in affiliation with, and its tickets and diplomas recognized by, every leading medical college in the country.

Requirements for graduation as heretofore.

Send for Announcement, giving full information.

JNO. THAD. JOHNSON, M. D., Dean,
Atlanta, Ga.

aug 27 607-4t

GOLDSBORO INSTITUTE, FOR GIRLS.

Mrs. Chapman hopes on Monday, 15th Sept., 1879, to resume the duties of her school. Apply for circulars to Rev. Dr. R. H. Chapman, Beaufort, Carteret county, N. C., until 1st August, and to the same at Asheville, Buncombe Co., N. C., until 1st Sept., '79.

july 9 600-till 1st oct 79

HAMPDEN SIDNEY COLLEGE,
Prince Edward Co., Va.

Next session begins Sept. 4th. Expenses for scholastic year, including College fees, board, room-rent, fuel and lodging $212. Curriculum is retained embracing thorough instruction in classical, scientific and moral studies. No student advanced without standing a searching examination. For catalogue apply to

REV. J. M. ATKINSON, D. D., President.

july 9 600-3 mos

SELECT BOARDING AND DAY SCHOOL,

HILLSBOROUGH, NORTH CAROLINA.

Misses NASH and Miss KOLLOCK, Principals.

THE FALL TERM of 1879 will open the 25th of JULY and close on 11th DECEMBER. Circulars forwarded on application.

466-*jan.1,'79

SIMONTON FEMALE COLLEGE,
Statesville, N. C.

THE FALL TERM of 1879 opens Wednesday, AUGUST 27. Board and tuition in English, $85 per session of twenty weeks.

Catalogue and circular with full particulars, on application.

Address MRS. E. N. GRANT, Principal.

feb 20 728-1y

LYNCHS' SELECT SCHOOL, HIGH POINT, N. C.

MAJ. WM. B. LYNCH, A. M. Principal.
B. P. REID, A. B. Assistant.

The Principal having sold out his interest in the Bingham School, of which he was a proprietor for fifteen years, opens a school Aug. 27th offering equal advantages without the military.

☞ Board and tuition per session of twenty weeks, $80.

For circular address the principal at Mebaneville, N. C., till Aug. 12th; afterwards at High Point, N. C.

june 25 598-eow je jy aug

PEACE INSTITUTE, FOR YOUNG LADIES,
RALEIGH, N. C.

THE NEXT ANNUAL SESSION COMMENCES on the first Wednesday in September, 1879, and closes the first Wednesday of June, 1880.

The terms have been reduced from 10 to 20 per cent. in all departments.

The total expence of a boarding pupil for one term or half session will be $120. This amount will include Board with washing, fuel, light, furnished room and servant's attendance, tuition in English branches and Latin to those who desire it, Calisthenics, Text Books and stationery used for school purposes.

For liberal propositions to pupils entered for whole scholastic year see Catalogue and Circular page 30. For circulars containing full particulars as to Course of Study, &c. Address,

REV. R. BURWELL, Principal.
Raleigh, N. C.

july 2 599-to sep 15.

AUGUSTA FEMALE SEMINARY,
STAUNTON, VA.

Miss MARY J. BALDWIN, Principal.

The session of 1879-'80, will open the first Wednesday in September, and close corresponding time in June following.

Terms: (For session of forty weeks, payable one-half on entering, and the balance in February—)

Selection the First: For Board, Washing, Fuel, Lights, Physician's Fee, Seat in Church, Calisthenics and full English course, including Elocution and Contingent fee—are $250.

For full particulars apply to the Principal for Catalogues.

june 25 598-3m

WANTED.

A gentleman of experience, with good references, desires to correspond with some party needing a teacher in the family—or, a small school in the country. Salary secondary. Address S. A. H., care J. H. Myrover, Fayetteville, N. C. 605-5t

TO THE LADIES.

THE SUBSCRIBER would most respectfully inform her patrons and friends that she is ready to receive orders for MAKING, also for CUTTING and BASTING DRESSES in the

Latest and Most Approved Style.

To her country friends she would say, send in your orders at once.

"First Come. First Served."

MRS. JOSEPH McLAURIN,

apl 23-tf Market Street, between 8th and 9th.

Bowel Complaints
CURED BY
PERRY DAVIS' PAIN-KILLER!

1840 For thirty-nine years it has had no equal in curing cases of Cholera, 1879 Cholera Morbus, Diarrhœa, and all Bowel Complaints. During the summer months every household should have a bottle near at hand for immediate use. Price, 25c., 50c. and $1 per bottle.

Sold everywhere. Aug. 6—601-4t.

THOS. A. McNEILL. FRANK McNEILL.

McNEILL & McNEILL,
Attorneys at Law,
LUMBERTON, N. C.

Practice in all the State and Federal Courts in North Carolina. 593 1y.

TAKE NOTICE!

Money has been provided to board five CANDIDATES FOR THE MINISTRY, in a messing club, at Bingham School. All candidates get their tuition free. Address MAJ. R. BINGHAM, Mebaneville, N. C., or, REV. DR. WILSON, Wilmington, N. C.

605—1mo

$2,000 A YEAR for a RELIABLE BUSINESS MAN in each county. New business. Address J. B. CHAPMAN, 75 West st., Madison, Ind.

$77 A Month and expenses guaranteed to Agents Outfit free. SHAW & CO., Augusta, Me.

NEW ADVERTISEMENTS.

Charlotte Institute.

THE next session begins September 10th, 1879, and ends June 8th, 1880.

No Institute ever made more rapid progress in securing the confidence and esteem of its patrons than this one during the past session. Before the end of the scholastic year the number of its pupils, attracted by the well-earned reputation of the school, increased to 117, exclusive of the adult ladies who availed themselves of the superior advantages here given in the departments of Music, Art, and Modern Languages. In no respect is this Institute inferior to any other first-class boarding-school in the Southern or Middle States. Such testimonials as will satisfy an one as to the *high standard and thoroughness* of the instruction here are published in the catalogue. These testimonials are peculiarly trustworthy, inasmuch as they are given by gentlemen engaged in teaching in well known schools and colleges of the highest grade, and who are therefore qualified to express an opinion in regard to educational institutions.

The total expense for the half session or term will be $125. This amount includes board, with washing, fuel, lights, furnished room and servants' attendance, tuition in all the English branches, Latin, with either French or German, Calisthenics, *text books and stationery for school purposes.* Pupils are not permitted to incur additional expense without permission of their parents. Parents are thus assured that their bills will not be greater than they expected.

Special arrangements and special terms for young ladies who wish to take only Music, Painting and Drawing, and Modern Languages, severally or collectively.

For further information address the Principal, Rev. WM. R. ATKINSON, Charlotte, N. C.

july 23 602-16t

INSTITUTE FOR TRAINING OF COLORED MINISTERS

Under the care of the General Assembly.
Located at TUSKALOOSA, ALA.

THE FOURTH SESSION, of ten months, will commence on the 1st day of September next, under the instruction of Rev. D. C. Rankin, Professor, who has the best testimonials of fitness for the work, his deep interest in the colored people and his past labors in their behalf, his ample scholarship, and his aptness to teach.

All the branches necessary to fit candidates for the Gospel Ministry will be taught. Some acquaintance with the early branches of English will be required for entrance. Candidates must come recommended by their Presbyteries or Committees of Education; and if of other denominations, must have similar credentials.

No charge for tuition. Board can be had on reasonable terms.

C. A. STILLMAN, Superintendent.

july 23 602-tf

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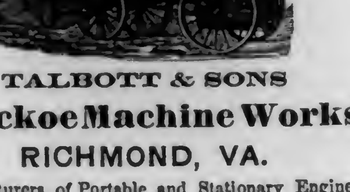

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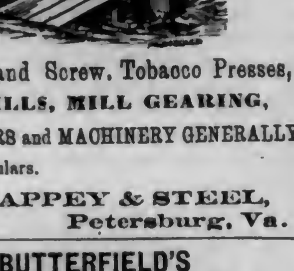

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Extract from Letter of the late Dr. Thos. P. Atkinson, of Danville, Va., Ex-President State Medical Society, dated August 15th, 1874.

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Extract from a Letter of Dr. John C. Coleman, of Halifax county, Va., (prior to the War a surgeon of the U. S. Navy, now retired) dated near Scottsburg, Va., January 1st, 1879.

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Extract from Letter of Dr. Alfred Plumber, of Manson, N. C., dated March 16, 1874.

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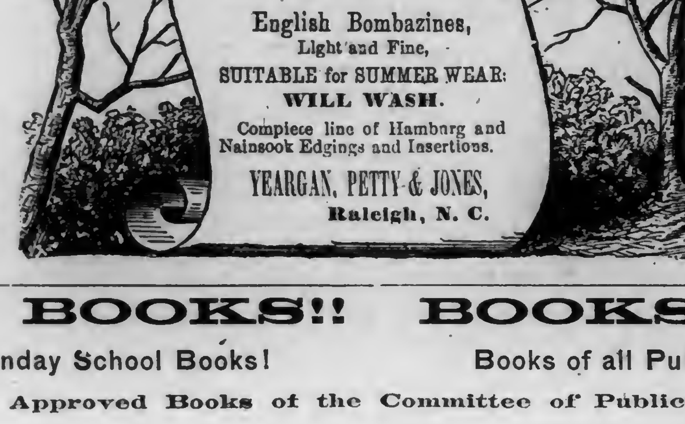

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FOR THE FAMILY.

A Baby's Complaint.

Oh, mother, dear mother, no wonder I cry,
More wonder by far that your baby don't die;
No matter what ails me, no matter who's here,
No matter how hungry the "poor little dear,"
No matter if full, or all out of breath,
She trot's me, and trots me to death!

I love my dear nurse, but I dread that great knee;
I like all her talk, but woe unto me!
She can't be contented with talking so pretty,
And washing, and dressing, and doing her duty;
And that's very well, I can bear soap and water,
But mother, she is an unmerciful trotter!

Pretty ladies, I want to look at your faces,
Pretty cap, pretty fire, let me see how it blazes.
How can I, my head going bibity-bob?
And she trots me the harder, the harder I sob;
Oh mother, do stop her, I'm inwardly sore,
I hiccup and cry, she trots me the more
And talks about "wind" when 'tis she makes me ache:
Wish 'twould blow her away for poor baby's sake!

Thank goodness I'm still, oh blessed be quiet!
I'm glad my dear mother is willing to try it;
Of foolish old customs my mother's no lover,
And the wisdom of this, she can never discover;
I'll rest me awhile, and just look about,
And laugh up at Sally, who peeps in and out,
And pick up some notions as soon as I can,
To fill my small noddle before I'm a man.

Oh dear, is that she? Is she coming so soon?
She's bringing my dinner with teacup and spoon!
She'll hold me with one hand, in tother the cup,
And as fast as it's down, she'll just shake it up,
And trumpity-trump with the greatest delight,
Her heel is still going from morning till night.
All over the house you may hear it, I'm sure,
Trot, trotting!—Just think what I'm doomed to endure!

—*Old Newspaper.*

Little Johnny's Letter.

TRANSLATED FROM THE GERMAN.

Little John one day took it into his head to write a letter to God. In France, where the scene of our story is laid, it is no uncommon thing to see women and children enter the churches with a letter in their hands, which they lay on the altar and then go quietly away. They believe God will certainly grant their requests if He has them before Him in writing day and night.

Johnny was then six years old, and wore pants cut off at the knee. He had light hair in great profusion, and clear blue eyes full of love: but they had often been dimmed with tears. His little jacket was finely made, but sadly torn; on one foot he wore a girl's shoe, on the other a boy's. They were both full of holes, and had lost their heels. The poor boy was cold and hungry; for it was a winter's night, and when it came into his mind to write a letter to God, he had had nothing to eat since the day before at noon.

I think you will wonder how he could have gotten his letter ready to send, seeing that he could neither read nor write.

In that part of the city of Paris, near a street corner, lived a public writer, or "editor," as such people are called by the French. For a small sum this man wrote letters for people who could not write themselves, and Father Bonin, as he was called in all the region round about, had written nobody could tell how many letters. He had been a brave soldier, but having been severely wounded in battle, he was unfit for further service. His wound, however, was not such as to prevent his getting a living by some quiet employment.

Johnny looked through the dingy window of his room, and saw the old soldier. "Good-day," said Johnny, as he entered the room; "I want to get a letter written."

"It will cost you ten cents," said Father Bonin.

"Little Johnny, who had brought no money because he had none, looked sad and made a bow, saying, "Then excuse me, sir."

Then he opened the door to go, but Father Bonin, who was pleased with his little visitor, called him back, saying, "Are you a soldier's child, my boy?"

"No," answered Johnny, "I am mamma's child, and nothing else."

"Oh, I understand," said the writer; "and you have not ten cents then."

"No; alas, I have not even one."

"Nor your mother, either? Oh, I see. And so you want a letter written so that you might get some porridge. Isn't it so, my boy?"

"That's just it," thought Johnny.

"Go ahead, then," said the old soldier; "half a sheet of paper and a little ink will not make me much poorer."

Johnny obeyed, and Father Bonin made ready the paper, dipped his pen in the ink, and began as elegantly as a writing master would have done—"Paris, Jan. 17, 1857,"—and then, on the next line—"To Mr.——what is the name?"

"Whose name?" said Johnny.

"Why, the name of the man to whom the letter is to be addressed."

"What man?"

"Why, the man you wish to supply you with porridge."

Johnny understood the old man at last, and replied, "It is not for any man."

"Oh, then it's for a lady?"

"No, it's not for any lady."

"Who ever heard of such a thing?' exclaimed Father Bonin, in anger: "Don't you know, then, for whom your letter is?"

"Oh, yes," answered the boy, weeping.

"Tell me, then, and let us go ahead."

Johnny's face was red as fire. It is no little thing to engage a public writer for such a correspondence. But he took courage and said, "I want to send a letter to the dear Lord in heaven."

Father Bonin did not laugh. He said very seriously, "I hope, my boy, you don't mean to impose on an old soldier of the line. So, face about! To the left, wheel! March!"

Johnny did as he was told. I mean, he turned on the heel that was on his foot, for his shoe had none, and was about to go.

When Father Bonin saw the dear boy so prompt to obey, he changed his mind again, and, looking sharply at the boy, said, "There is no need of misery here in Paris. What is your name, my little man?"

"My name is John."

"What! nothing more?"

"No, only John."

Father Bonin felt his eyes growing moist, and, to hide it, shrugged his shoulders. "What do you wish to say to God?"

"I should like to tell Him that my mamma has been asleep since four o'clock yesterday, and to ask Him to wake her, for I can't at all."

The soldier felt a heavy weight on his heart He was anxious about what the boy would say next, and anticipated something bad. So he asked him, "What more about the porridge?"

"Oh, she would like a little so much," said the child. "Before mamma fell asleep, she gave me the last piece of bread. She said two days ago, 'I am not hungry.'"

"How did you try to wake her?"

"I kissed her, as I always do."

"Did she breathe?"

A beautiful smile passed over Johnny's face. "I don't know; don't mammas always breathe?"

Father Bonin turned away his face, for two great tears were flowing down his cheeks. He did not answer the child's question, but said with a trembling voice, "Didn't you notice anything when you kissed her?"

"Yes, she was so cold. Oh, it was so cold at home."

"And did she shudder at the cold?"

"Oh no; she looked so beautiful! so wonderfully beautiful! Her hands were white and folded on her breast. She did not move at all. Her head lay back on her pillow, and she seemed with her half-closed eyes to be looking straight into heaven."

Father Bonin thought within himself, "How often have I envied the rich, though I have always had enough to eat and drink, but here is one who has died of hunger." Then he called the boy to him and lifted him on his knee, stroked his hair and said to him, "My child, your letter is written and sent, and has reached its destination. Take me to your mother's."

"That I will do gladly, but why do you weep?" asked the wondering child.

"I am not weeping," said the old soldier, covering the boy with kisses; "but you will weep, my poor child, my dear Johnny. Do you know, I love you as if you were my own child?"

"Oh, it is foolish in me; but I too once had a mother. It was long ago, but it seems as if it was only to-day that I stood by her dying bed and she bade me farewell, as she said, 'My son, be a brave man and a good Christian.' I have been a brave man, but alas, what a poor Christian!"

Father Donin arose with the child in his arms and as he pressed him to his heart he said, as if speaking to some invisible person, "Behold, mother, and rejoice. My friends may laugh at me, but where thou art gone I will go. More than this: I will also bring this little one to thee, and he shall never leave me; for his precious letter, which was never written, has received two answers; it has given to him a father and to me a son."

The poor woman, who died of hunger, woke no more in this world. Who was she? I do not know, nor can I tell what she endured. But there is a man in Paris still young. He is an "editor," but not in a miserable hut, like Father Bonin. He writes many beautiful things, and his name is widely known. But we love to think of him as the "little Johnny." Father Bonin is a happy and honored old man, and more than this, an excellent Christian. He has a large share in the success of his adopted son, his "little one," as he still often calls him, and when he related this story, he said, "I do not know who the postmaster is who takes charge of letters of this kind; but this I know, they always reach the right address."—*The Watchman.*

MISCELLANEOUS.

The Excavated Wonders of Pompeii.

Eighteen hundred years ago the city was full of life. Nearly 30,000 people promenaded its streets, and it was a scene of Roman luxury and voluptuousness. Its situation on the sea made it a most fashionable place of resort for the wealthy Romans, and the Emperor Claudius had his pleasure house there, and the great orator Cicero a residence. About one hundred years ago the entombed city was discovered, and immediate action was taken to excavate as much of the ruins as possible.

The work has been going steadily on, but not more than one-half of the city has yet been exhumed. Still, many acres have been dug over and miles of street have been brought to the light of day.

The city is now a perfect picture of a Roman city 1800 years ago. The streets are narrow, some of them not being more than eight feet across, but they are straight and regular. The pavement is composed of large flat stones or blocks of lava, and the deep ruts cut in them by the Roman chariots are clearly perceptible. At the crossings are large stepping stones for the use of the pedestrians, so as to keep their feet from the mud. Everything in the streets was silent and death-like. There were no human beings in the houses, no promenaders in the streets; all were deserted. The dwelling houses are generally small and one-storied.

EXHUMED WONDERS.

In one of the kitchens was found a fowl put into a skillet, and a stew pan containing a small pig for roasting, all prepared eighteen hundred years ago. In the "House of the Vestals," upon the door-sill, is the word "Slave,"—welcome. A mosaic with the representation of a fierce dog, with the inscription "Cave Canem," beware of the dog, is near the threshold of the "House of the Tragic Poet." In the streets are many shops which still have the signs over the doorways. In the baker's shop a batch of loaves was found which had been in the oven since the 24th of August, A. D. 79. The mill was turned by horse power.

TEMPLES AND FORUM.

The various temples that have been exhumed contain idols made of marble, silver and gold. Three hundred skeletons were discovered in the Temple of Juno all crowded together and burned beneath the ashes.

The amphitheater, which is about half a mile from the present excavations, is in a splendid state of preservation. It is built of stone, is in the form of the Coliseum at Rome, and was used for the gladiatorial shows. It is 430 feet long by 355 feet wide. The stone steps seat 14,000 spectators. Placards with the announcement of theatrical performances are still to be seen on the walls. The "Villa of Diomede," so called because a tomb bearing that name was found near by, and for this reason it was supposed to have belonged to a Diomede, is the one that has been rendered famous by Bulwer's description of it. It stands just outside the "Herculaneum gate," and the supposed owner was discovered in his garden with a bunch of keys and a purse filled with gold and silver coin in his hands. In the cellar of Diomede's house, huddled together in a corner, were found eighteen skeletons, mostly females, supposed to have been members of the family.

HUMAN SKELETONS.

Over 600 human skeletons have already been exhumed, but fortunately most of the inhabitants managed to escape, having heeded the warning of the burning mountain. Only the bones remain of the victims, the flesh having mostly perished, but now and then a little tuft of mouldy hair has been found clinging to the skull. The positions of the bodies in every possible form of contortion all indicate a violent death, one of agony and suffering. A miser was found grasping a bag of gold in his hand.

In one room a family group embracing each other in death, in another the bones of dancing girls mingled with the broken instruments of music, can be seen; in another place the skeleton of a cook at his place near the stove in the kitchen. Outside of the gates in his sentry-box stands a Roman soldier in complete armor, with the key to the city gate in his hand. After standing faithfully at his post for seventeen centuries, he was discovered "clad in rusty armor, the helmet on his empty skull and the spear in his bony fingers." In the city prison, not far distant, were found the prisoners, some with their "feet made fast in the stocks."—*Christian at Work.*

An Ancient Rose Tree.

Herr Lennie, a well known botanist of Hildesheim (Hanover), thus describes a remarkable rose tree (or rather climber, for it is supported against a wall of the church) growing in his town, and which was in existence when Christianity itself was little more than 7,000 years old, and, if tradition is to be believed, had even then been blooming nearly 300 summers. "The oldest known rose tree in the world," he says, "is one at present growing against the wall of the cathedral of this town (Hildesheim), remarkable alike for its extreme age and for the scanty nourishment with which it has supported itself for so many centuries. It varies but slightly from the common dog rose (*Rosa canina*); the leaves are rather more ovate, the pedicels and lower leaf surfaces more hairy, and the fruit smaller and more globular. The stem is two inches thick at its junction with the root, and the whole plant covers some 24 square feet of the wall. Bishop Hezilo, who flourished between 1054-1079, took special interest in this rose as being a remarkable monument of the past; and when the cathedral was rebuilt, after being burned down in 1061, he had it once more trained against the portion of the wall which had been spared by the fire. Tradition states that in the year of grace 814 the Emperor Ludwig the Pious, son of Charlemagne, was staying with his court at Else. Being desirous of hunting in the huge forest where now stands Hildesheim, mass was said by the imperial chaplain at the place of rendezvous. By some mishap, when the service was concluded and the party dispersed, the vessel containing the sacred elements was left behind. On returning to the spot the following day great was the surprise of the chaplain to find the holy vessel overshadowed by the tender branchlets of a lovely rose, which had sprung up in the night and now filled the air with the perfume of its flowers. The emperor shortly after arrived, and by his command a chapel was built, with the altar standing on the spot occupied by the roots of the rose, that very rose which is now blooming as freshly as though a single decade, and not a thousand years, had passed over its head." But, tradition aside, certain it is that the roots of the existing rose tree are buried under the altar of the cath dral, and consequently inside the building, the stem being carried through the wall to the outer air by a perforation made expressly for it.—*Scientific American.*

Influence of the Mind on the Body.

Andrew Crosse, the electrician, had been bitten severely by a cat, which on the same day died from hydrophobia. He seems resolutely to have dismissed from his mind the fears which most naturally have been suggested by these circumstances. Had he yielded to them, as most men would, he might not improbably have succumbed within a few days or weeks to an attack of mind-created hydrophobia—so to describe the fatal ailment which ere now has been known to kill persons who had been bitten by animals perfectly free from rabies. Three months passed, during which Crosse enjoyed his usual health. At the end of that time, however, he felt one morning a severe pain in his arm, accompanied by thirst. He called for water, but "at the instant," he says, "that I was about to raise the tumbler to my lips, a strong spasm shot across my throat; immediately the terrible conviction came to my mind that I was about to fall a victim to hydrophobia, the consequence of the bite that I had received from the cat. The agony of mind I endured for one hour is indescribable; the contemplation of such a horrible death—death from hydrophobia—was almost insupportable; the torments of hell itself could not have surpassed what I suffered. The pain, which had first commenced in my hand, passed up to the elbow, and from thence to the shoulder, threatening to extend. I felt all human aid was useless, and I believed that I must die. At length I began to reflect upon my condition. I said to myself, 'Either I shall die, or I shall not; if I do, it will only be a similar fate which many have suffered, and many more will suffer, and I must bear it like a man; if, on the other hand, there is any hope of my life, my only chance is in summoning up my utmost resolution, defying the attack, and exerting every effort of my mind.' Accordingly, feeling that physical as well as mental exertion was necessary, I took my gun, shouldered it, and went out for the purpose of shooting, my arm aching the while intolerably. I met with no sport, but I walked the whole afternoon, exerting at every step I went a strong mental effort against the disease. When I returned to the house I was decidedly better; I was able to eat some dinner, and drank water as usual. The next morning the aching pain had gone down to my elbow, the following day it went down to the wrist, and the third day left me altogether. I mentioned the circumstance to Dr. Kinglake, and he said he certainly considered I had had an attack of hydrophobia, which would probably have proved fatal had I not struggled against it by a strong effort of mind."—*Cornhill Magazine.*

Fungi in Man.

The human ear is sometimes attacked by a disease which shows itself in the form of a running sore; in many cases the tympanum is destroyed and hearing lost before the nature of the malady is discovered. The disease is due to the growth of a microscopic plant or fungus of the *Aspergillus* family. It especially thrives when, from any cause, the secretion of wax in the ear is stopped or hindered. The microscope is a valuable assistant in the discovery of this fungus.

Consumption, the most disastrous malady that afflicts humanity, is now said to be caused by a yeast plant that flourishes in the blood. The presence of this fungus in the blood is readily shown by the microscope, and now forms the subject of careful study among physicians.

Dr. Ephraim Cutter, M. D., of Boston, Mass., has devoted much labor to this subject, and, we understand, has recently produced microphotographs of the fungus with Tolles' remarkable 1-75 objective.

We believe that Dr. James H. Salisbury, of Cleveland, Ohio, was among the earliest to detect and describe this curious yeast plant of the blood.

SECULAR NEWS.

Two mild cases of yellow fever are reported at St. Louis.

Sir Rowland Hill died in London, on 27th ult., aged 84 years.

We learn from a Paris dispatch that Ludwig Vogal, the celebrated Swiss historical painter, is dead.

The estrangement between Bismarck and Gortschakoff, it is asserted, does not affect the relations between the Czar and Emperor.

Gen. J. B. Hood, who lost his wife a few days since by yellow fever, is now down with the disease at New Orleans, as is his daughter ten years of age.

The excitement in San Francisco consequent upon the shooting of I. S. Kalloch has subsided, and the discussions will henceforth be conducted with less acrimony.

Jerome Napoleon believes there will in time be a revulsion of public opinion against Republicanism in France; but he is personally opposed to anything resembling a *coup d'etat.*

France and England have definitely chosen Messrs. Baring and DeBligniéris as Comptrollers of Egyptian finances, and require the Khedive to formally announce it. The Khedive is compelled to conform, but protests against DeBligniéris.

Lloyds agent at Yokohama telegraphs (says a London dispatch of the 28th ult.), under date of August 25th, that the steamer Nordenskjold, supposed to be the store ship for the Nordenskjold Arctic expedition, has been totally lost. The crew were saved.

Gen. Manteufel will go to Warsaw on the occasion of the approaching review there to salute the Czar on behalf of the Emperor of Germany. This it is said has nothing to do with the dispute between the ministers of Russia and Germany, but is a mere formal courtesy.

The Supreme Court of North Carolina unanimously decided that, in the somewhat famous "School Bill" case, Speakers Moring and Robinson had no right to sign the bill after the adjournment of the Houses. This sustains those gentlemen in their action. A bad matter of negligence, or error, or oversight, or whatever it was; but it can't be helped now.

Two bales of new cotton were reported in Wilmington market on the morning of 28th ult: one from McCaskill & McLean, of Laurinburg, consigned to Messrs. Lilly & Bro.; the other to Messrs. Williams & Murchison, from Mr. W. M. Gibson, of Laurel Hill, N. C. The former classed as strict low middling, and will be shipped to New York; the latter as low middling sold at 12½ cents.

A Madrid dispatch states that the Spanish Government has announced that all vessels arriving at Spanish ports, after the 23rd of August, from the Southern States of North America, must undergo quarantine.

The *Pall Mall Gazette's* Brussels correspondent telegraphs that the Pope has accepted the resignation of the Bishop of Tourai, the principal opponent of the new educational legislation in Belgium.

The Secretary of War at Washington, under the direction of the President, has reviewed the proceedings and findings of the court martial of January 10th, 1866, by which Assistant Surgeon General Hammond was dismissed from the service, and recommends that the findings and sentence be annulled, and that in accordance with the authority conferred by act of March 15th, 1878, the name of Wm. A. Hammond be placed on the retired list of the army as Assistant Surgeon General, without back, present or future pay, or allowance of any kind whatsoever. The recommendation of the Secretary of War has been approved by the President.

INDIGESTION.

The main cause of uneasiness is indigestion, and that is caused by weakness of the stomach. No one can have sound nerves and good health without using Hop Bitters to strengthen the stomach, purify the blood, and to keep the liver and kidneys active, to carry off all the poisonous and waste matter of the system. See other column.

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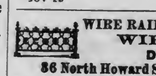

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For the N. C. Presbyterian.

A CLASSIC PICTURE.

The poet Horace sometimes presents a pic... to the eye as well as to the fancy in the ...arrangement of his words. What art in Ode ... book i., where he calls upon the queen ...Love to desert her wonted and favorite ...haunts and take possession of a new temple. ...Even in the next stanza he directs all her re... in her train to attend and encircle her ...while she removes to her new abode:

Fervidus tecum *Puer* et salutis,
Gratiæ zonis, properentque *nymphæ*
Et parum comis sine te *Juventas*,
Mercurius que.

Here are *Cupid*, the regular attendant upon ...Venus and her son, *Puer;* the Graces, three ...in number—Aglaia, Enphrosyne and Thalia ...—called also the three Charities, the personi... ...tion of grace and beauty, "maidens in the ...full bloom of life." The nymphs are very ...numerous female beings, very beautiful, con... ...stituting the attendants on the higher female ...deities. Juventas is Hebe, the personifi... ...cation of youth; and Mercury "as being the ...god of eloquence," that is, "of lively and en... ...tertaining conversation." These all form a ...most appropriate retinue for the Goddess of ...Beauty and Queen of Love. If we could, like ...the Grecian painter, select a cluster of beau... ...tiful females, and had all the world to select ...from, and all ages—if all the Helens, and ...Cleopatras, and Aspasias, and Phryaces that ...have descended from our first fair mother, ...in perfection of beauty,—could be brought ...together to grace the progress of the greatest ...queen that ever sat on a throne, the sight ...could not be more charming than that here ...presented to the imagination.

When the poet invites the Paphian God... ...dess of Love and Beauty, the Queen of Laugh... ...ter, the mistress of the Graces, to come, ...wafted by the zephyrs over the sea in her ...chariot drawn by doves, and her attendants ...crowned with roses and myrtle, to dwell in a ...beautiful temple prepared for her by her favorite ...Nymphs (the sweet one), her group of at... ...tendants are supposed to surround her just as ...their names surround the one verb in the ...middle of the sentence making the stanza.

E. F. R.

For the N. C. Presbyterian.

COMMENTARIES ON THE BIBLE.

NO. V.

To Rev. L. C. Vass, Newbern, N. C.:

DEAR SIR: Continuing the notices of commenta... ...ries on parts of the Old Testament, Dr. *Ham...mond*, of England, who lived in the 17th ...century, invites brief notice. He wrote on ...the Psalms, part of Proverbs and the whole ...of the New Testament. It is not necessary ...to assign to the latter work any separate spe... ...cial notice. Dr. H. is one of the best speci... ...mens of the older puritan divines. He was ...evidently a scholar of no mean attainments, ...and brought his knowledge of the Hebrew, ...which appears to have been full and thorough, ...to the explanation of the Psalms and a few ...chapters of Proverbs, with excellent success. ...His exegetical skill is more specially mani... ...fested in tracing the historical as well as cur... ...rent meaning of words. It is not a reflec... ...tion on his ability, in expounding the Mes... ...sianic Psalms, to write that he rather inclines ...to accept them, at least in part, as having ...primary reference to David and secon... ...darily to Christ; of which, is a striking speci... ...men his interpretation of the second. But ...the writers, and some of great eminence, ...have adopted as already shown, this treacher... ...ous scheme. To the exposition (with a para... ...phrase) of the New Testament he brings ...much evidence of great scholarship of high ...order. In short, the readers of our day may ...spend much time far less profitably in exam... ...ining Hammond than the writings of many ...of the terms far better known and admired in ...our day.

Dr. *Horne*, Bishop of Norwich in the last cen... ...tury, has left a work on the Psalms, which has ...ever held a high reputation for its eminently ...pious and practical character. It is clear ...and decided on the Messianic Psalms, find... ...ing in this primary scope and purpose, the ...Spirit of the New Testament. While some ...would class him among those who find Christ too ...often by straining passages of Scriptnre, though ...not conceding the justice of the criticism, ...it is safer to accept it as creditable, than the ...opposite characteristic of many more modern ...expositors, of finding Christ no where. Bishop ...Horne has presented in his preface decided ...evidence of great knowledge of the principles ...of sound and discriminating criticism, as ap... ...plicable to the interpretation of the Psalms: ...and in the work itself has given us rather re... ...sults than processes of study. Perhaps any ...one who cannot afford to purchase many ...books will find this work a most desirable aid ...in interpreting this inspired liturgy of the ...church of all ages.

15. *Bishop Horsley*, of St. Asaph's, was ...nearly cotemporary with Bishop Horne. He ...has left a work on the Psalms, and also one ...on Hosea. Both works present some instances ...of critical skill in interpreting the Hebrew. ...But the remarks are in a very literal sense. ...only "Notes." These volumes both rather ...supply hints of important topicks deserving ...study, than give, either much aid in inter... ...preting or in training the student to that ...work. While the works of this author have ...a value in the history of exegesis and exposi... ...tion of the Scripture, they are, by no means, ...comparable with Horne in evincing the abil... ...ity of the author to instruct his readers.

10. *Henderson* on Isaiah, Jeremiah, Eze... ...kiel and the minor Prophets. Dr. H. is well ...known as an eminent dissentiug minister of ...London, and one specially distinguished as a ...preacher and pastor, as well as a learned ...scholar in Oriental languages and in Greek ...literature. With conceded and great ability ...to interpret the word of God, it is much to ...be regretted that he has been led, as a literal... ...ist, to mar in a great degree the otherwise, ...sound and scholarly views which he gives on ...the meaning of the text he proposes to ex... ...pound. He is very rich in giving a "synop... ...sis criticorum" on passages of special diffienl... ...ty, and the student will derive great assist... ...ance, both in verbal criticism and grammati... ...cal interpretation. He has made extensive ...use of his knowledge of other Oriental lan... ...guages, in elucidating the words of the proph... ...ets. His peculiar views of the principles by ...which they are to be interpreted cannot do ...away with the value of his verbal exegesis. ...It is by no means meant that his translations ...are always safe guides. His work on Isaiah ...has become known very extensively through ...the frequent references and quotations made ...by Dr. J. A. Alexander, and the owner of ...this last work will do well to procure a copy ...of Henderson's. His Introduction to Isaiah ...is a mine of information, exceedingly valua... ...ble, when it does not find an application, ...often strained, to sustain his peculiar theories. ...The work on the minor Prophets has a spe... ...cial value, as being one of very few which ...have made those valuable and difficult por... ...tions of the Old Testament a subject of criti... ...cal examination and pertinent exposition.

Yours truly, B. M. SMITH.

For the N. C. Presbyterian.

MAY WOMEN PREACH?

To those who receive the Word of God as ...their rule of faith and practice this is not a ...question of custom or expediency, but of in... ...terpretation. In 1 Cor. xiv: 34 we have from ...the inspired pen of the Apostle Paul, "Let ...your women keep silence in the churches, ...&c." It is argued by some that this restric... ...tion had reference to the Corinthians alone, ...and hence it is written "your women." This ...cannot be the proper interpretation, for the ...Apostle writes in 1 Tim. ii: 11, "Let *the woman* learn in silence, &c.;" clearly a gen... ...eral command. In 1 Cor. xiv: 34, the Greek ...is so paragraphed, and some of our scholars ...so punctuate it, as to read "as in all churches ...of the saints let your women keep silence in ...the churches," i. e. let your women conform ...to the custom in all the churches of the ...saints, and this view agrees with what comes ...after; in the 35th verse the Apostle goes on to ...say as a reason for the silence imposed upon ...'your women;' for it is a shame for ...'women,' or as the earlier manuscripts read, ...'a woman' to speak in the church. This ...change from the definite to the indefinite ...shows that this prohibition was intended to ...be binding on *women in general*, and there ...can be no grounds for referring this restriction ...unto a few bad, bold women in the Corin... ...thian church.

It is held by some that the meetings in ...which Paul enjoins silence upon women were ...merely of a *business character*. The connec... ...tion plainly points to their religious charac... ...ter. The passages show they were religious ...meetings. See 1 Cor. xiv: 26, 36, "the word ...of God," "psalm," "doctrine," "revelation," ...and "interpretation" are under consideration, ...and 1 Tim. ii: 8 to 15, "prayer, faith, love ...and sanctification, with sober-mindedness," ...are the themes; in both cases religious ...topics and exercises, not business concerns.

The opinion that these restrictions had ...reference only to synagogues or other and ...particular church buildings is not tenable, for ...women are enjoined to keep silence in *the churches*, a *general command*, and the word ...translated church and churches means "reli... ...gious assembly," and not merely a building. ...Another view is that only so much silence is ...required of women as good order and woman... ...ly subjection demand. Against this stands ...the positive injunction "Let your women ...keep silence in the churches;" "it is not ...permitted unto them to speak; it is a shame ...for a woman to speak in the church."

It is claimed by others that this prohibi... ...tion had reference only to *senseless speaking, foolish talking*, in the church—all Christians, ...male as well as female, are elsewhere exhort... ...ed against foolish speaking, not merely in the ...churches, but anywhere and everywhere. If ...foolish speaking was the point of this prohi... ...bition, why is it not implied that the women ...were permitted to speak if they would utter ...sensible thonghts? The usual meaning of the ...word translated speak is not to babble, but to ...speak; 1 Cor. ii: 7 it is used when one speaks ...the wisdom of God; 1 Cor. ii: 4 wisdom of the ...spirit; Heb. i: 1, 2 it is used for the speaking ...of God. Trench, the great student of words, ...says that all those contemptuous uses of the ...word in classic Greek, as to talk at random, ...&c., are foreign to the New Testament usage ...of the word.

Others would make this restriction refer ...only to women asking questions publicly upon ...points of doctrine, and in confirmation they ...cite "let them ask their husbands at home." ...We admit that the prohibition includes this, ...but insist that it goes beyond and includes ...all public speaking on the part of women in ...the exercises of the sanctuary. But does not ...this interpretation prove too much and cut ...off women from the work of the Sabbath ...School? Certainly not. It is clear from the ...whole connection that the reference is to ...the exercise of gifts as public speakers in the ...assembly of the saints, public debates, discus... ...sions, exhortations and preaching—the func... ...tions of a public official, a teacher of religion. ...In this sense no matter how much our mod... ...ern lights may differ from them, it is plain ...that the Apostle Paul, guided by divine in... ...spiration, did not believe in women preach... ...ing.

PRESBYTER.

DANCING FOR EMPTY MINDS.

It is justly remarked, that a merely repres... ...sive policy, where no innocent substitute for ...vicious amusements is offered, may more ...probably repel than reform the youth of our ...Church. There is a trait of human nature ...which the wise pastor should study. We ...usually speak of man as "a social being." ...The mass of human beings scarcely deserve ...so elevated a description, and should rather ...be termed gregarious. The gregarious in... ...stinct in them is potent. They shun solitude, ...and earnestly crave the *presence* of their kind; ...but not *converse* with their kind. For, in fact, ...ordinary people have not intellectual re... ...sources enough to furnish anything that de... ...serves the name of conversation, except for a ...small fraction of the hours they crave to ...spend together. To be compelled to keep up ...intelligible conversation the whole time ...would be to them more irksome than the sol... ...itude from which they flee. Here is the true ...source—so far as the non-intellectual amuse... ...ments. People need something which they ...may do together, so as to provide for the in... ...stinct of gregariousness. This solution is ...verified in the case of the old house wives, ...who spend a long summer day in each other's ...presence, with little social community save ...their occupation of knitting. It was verified ...around the planter's fireside, in former days, ...when children and servants pleasantly spent ...the long winter evening in the common task ...of "picking cotton." It is verified in the ...long *sederunts* of whist-playing old ladies and ...gentlemen. The communion in the mild ...excitement of their game gives play to the ...gregarious appetency without taxing their ...vacant minds for any other contribution to ...the mutual interconse. The same solution ...accounts for a large portion of the interest in ...the more decent dances of our fathers. Often ...have we seen young fellows at social gather... ...ings, with minds too unfurnished for sus... ...tained converse, detained in the parlors in ...part by the unsatisfied gregarious instinct, ...yet insufferably "bored." But at last the ...music enters, and they are immediately re... ...vived. Here now is something which they ...can *do in common*—a social occupation which ...brings them into a gregarious union, to ...which their heels are competent, if their ...heads are not.

The problem for the parent, then, should ...be, not overlooking this trait, to find social ...occupations which may satisfy it, and yet ...may be innocent, and instead of aggravating ...the incapacity and leading downwards, like ...the dance, to deeper mental vacuity and posi... ...tively vicious sentiments, may instruct while ...they please and unite. Might not a holy in... ...genuity find a sufficient variety of such gre... ...garious occupations? One suggestion is that ...of parlor vocal music, both social and sacred; ...another is the time-honored usage of reading ...aloud. Let the selections vary from "grave ...to gay," while never coarse or demoralizing; ...and let "them who are strong bear the in... ...firmities of the weak," by yielding their at... ...tention in turn to the simple matter which ...may interest without fatigning even the ...juvenile and the vacant mind. Thus the ...temptation to less safe amusements may be ...obviated, and the social hours of the young ...be made enjoyable, without being made dan... ...gerous.—*R. L. Dabney, in Southern Presbyterian Review.*

PROTESTANTISM IN FRANCE.

No student familiar with the history of ...France in the seventeenth century can fail to ...recognize the rapid growth of Protestantism ...which was then apparent there, especially ...among its substantial middle class; nor can ...the unprejudiced student of the later history ...of that unhappy country overlook the intil... ...mate connection between the eradication of ...French Protestantism and the wretchedness ...of the France of Louis XV. The Protestants ...of France, including thousands of its most ...intelligent, industrious and virtuous citizens, ...perished in the St. Bartholomew massacre, ...or were driven into exile on the revocation of ...Henry of Navarre's famous act of toleration, ...known as the Edict of Nantes.

On the 1st of November, 1685, the year of ...the Revocation, Lady Russell quotes in one of ...her letters the statement of her sister, then in ...Paris, that of 1,800,000 Protestants in France ...not more than 10,000 were left, and these ...would soon be converted by the dragoons or ...perish. Remembering that the base intoler... ...ance of Louis XIV was only the last act of a ...century of persecution, it is doubtless true ...that at one time the number of Protestants in ...France was so high as 1,800,000; and such ...freedom as England allowed the Nonconform... ...ists would have made half the whole popula... ...tion Protestant, if not Evangelical, at the ...present day. But we rather accept the esti... ...mate of 1,000,000 as the number affected by ...the revocation of Henry IV's edict in the year ...1685, or one-twentieth of the population of ...France as it then was. But that twentieth, ...as Richelieu, and even Mazarin, more than ...once acknowledged, included no little pro... ...portion of all that was best and noblest in the ...country. Richelieu's reply to the Protestant ...ministers who presented an address to him on ...the surrender of La Rochelle was honorable ...to both—"Gentlemen, I am glad to receive ...you, if not as an ecclesiastical body, at any ...rate as men of letters, whose learning and ...talent I much esteem." Not only in learning, ...but in trade and manufacture, and not only ...in ordinary pursuits, but in politics and the ...army, the fact that the Protestants so far ex... ...celled their poorer Roman Catholic brethren ...has been assigned as a stronger motive in ...urging on Louis XIV to his base and ruinous ...national policy of intolerance, even than re... ...ligious antipathy.

The result was that, from first to last, about ...300,000 Protestant exiles from France found ...refuge in England. To Holland and Prussia ...many more went in search of a home and ...freedom to worship God. Each of those Pro... ...testant countries may thank the Grand Mon... ...arch for the gift to them of France's best ...sons. It was indeed at a costly price to ...herself; for when the terrible crisis of her ...Revolution came, the want of wise, temper... ...ate, virtuous leaders, such as their sons might ...have supplied, was one of the grand sources ...of France's sufferings and cruel Reign of Ter... ...ror. It is difficult to over-estimate the bene... ...fits with which they repaid the lands which ...gave them a home. What they did for schol... ...arship in Prussia, which owes to them the ...culture that resulted in the Berlin Academy; ...what they did for manufacturing industry in ...Holland, which Philip II had tried to strip ...of the Netherlanders as Philip III effectually ...deprived Spain of the Moriscoes—all that and ...more they did for England, introducing new ...manufactures, giving a fresh impetus to lib... ...eral thought and honest Protestantism, and ...by the learning of some of their divines, ...healthfully stimulating theological research. ...The present Archbishop of Canterbury, in ...addressing a congress of his clergy in the ca... ...thedral, pointed with just pride to the chapel ...in the Metropolitan Cathedral of Canterbury ...which had been appropriated to the use of ...the Huguenot refugees. Their clergy in many ...cases conformed to the Church of England, ...and added to its strength at a critical period; ...their soldiers and statesmen aided William III ...in the great constitutional revolution; and ...many distinguished names in English letters ...and science perpetuate the evidence of Hu... ...guenot descent. Spitalfields in London still ...retains interesting traces of the colony of ...Protestant French refugees who there intro... ...duced the manufacture of silks. Picardy ...Place in Edinburgh perpetuates the site of ...the village of French silk weavers whose des... ...cendants can still be traced.

In Scotland and Ireland, as in England, in ...India as in the United States, in Canada, and ...in the more recent colonies, are to be found ...those who trace their descent from the noble ...refugees who, from Charles IX—aye, from ...the death of Louis XII—to Louis XIV, found ...an asylum for religion's sake in Protestant ...England.

It is indeed the proud boast of England ...that she has been the ark of freedom for the ...persecuted victims of oppression for centuries. ...It may be worth recalling in this connection ...that England owes her present Premier, the ...Earl of Beaconsfield, to the same intolerant ...absolutism which expelled the Jews as well as ...the Moriscoes from Spain. The first writer ...to attempt satisfactorily to trace the refugees ...was M. Weiss, whose *"Histoire des Refugies Protestants de France"* appeared in 1853. The ...third of its six books is devoted to the Hugue... ...not families in Great Britain. But before ...that Mr. Southerden Burn, secretary of the ...commission for collecting non-parochial reg... ...isters, had extracted from them a catalogue ...of all the congregations, Walloon and Dutch, ...as well as French, to whom this country had ...given an asylum from the times of Henry ...VIII.

The Bouveries, the great Romilly, Arch... ...bishop Trench, Brunel, Dupont, Ronbiliac ...the eminent sculptor, De la Beche the geolo... ...gist, and indeed a long roll of distinguished ...names in all departments of high achieve... ...ment, in letters, in science, in politics and ...diplomacy, its arts, manufactures, and all ...else, prove how England has been repaid an ...hundredfold for the welcome given to our ...Protestant brethren in their hour of trial.—*P., in Weekly Review.*

"HE NEVER GIVES."

This remark was made in regard to a church ...member in good standing, in the community, ...and free from scandal in the church. Don't ...he pay pew rent? Yes; but that he pays for ...a seat for himself and family. That is no ...more giving than when he pays for his Sun... ...day clothes. Does he put nothing in the col... ...lection boxes when they are carried round? ...Yes, a little, very little, and he hides it in his ...hand, and reaches near the bottom so the ...amount cannot be seen, and the man that ...carries the box says it is always a nickel or a ...penny. Is he a member of the church? Yes, ...and goes to the communion regularly. Is he ...able to give? Certainly he is. He is prosper... ...ous in business and lives in good style. What ...is the difficulty in his case, do you suppose? ...Is he a hypocrite? Probably not. Is he a ...Christian? There is reason to fear that he is ...not; that he is deceived. Deceived how? The ...love of money is probably the root of the evil ...in his case. Don't your pulpit sound forth ...truth in regard to giving of our substance to ...God and his cause? Yes, but it don't reach ...him. Do you believe he thinks he is a Christ... ...ian? I don't believe he thinks much about ...it. In all probability he expects clearer views ...and hopes in future, and is living in a care... ...less state. Is there any hope for such people? ...There is some hope, of course, but much less ...than for such as are outside of the Church. ...Such a feeble reliance upon past experience, ...along with a consciousness of sin and negli... ...gence, must constantly enfeeble and pollute ...the conscience, until it is harder to reach than ...in the case of the openly wicked. Is there ...nothing that can be done to save such people? ...While there is life there is hope, while they ...wait upon the means of grace. Ought such ...people to be in the church? The church ...would be better off without them, but if they ...were told their duty plainly, and under pres... ...sure were to do better, it would not really ...improve their spiritual condition; and to turn ...them out would be no better; besides, giving ...should be from the heart, and anything like ...force work would be of no real advantage. Is ...the pulpit as faithful as it ought to be with ...such people? Perhaps not, and yet there is ...enough said to show them their sin and dan... ...ger, if they would but heed the warnings they ...hear. What hope is there, then, for them? ...The only hope is in the outpouring of the ...Holy Spirit in the heart. Vain is the help of ...man. Ought there not to be special prayer, ...then, for the help of the Spirit? No doubt if ...ministers, in addition to their faithful preach... ...ing of the truth in regard to giving, would ...pray earnestly that God would show the people ...their failures in this respect, a change might ...be expected. Oh, is it not sad that there are ...so many in the Church who have a name to ...live while they are dead? Indeed, it is. The ...only hope is in help from on high.—*Herald and Presbyter.*

"AS A SLEEP."

With eyes close sealed in slumber,
With quiet breath and slow,
With dreams one cannot number,
And visions none can know,
The long years overtake us,
And leave us on the way,
Till one shall pause to wake us
To an immortal day.

We dream of radiant Pleasure
That mocks at sad-eyed Pain;
Of love no man can measure,
And glory sought in vain.
Of all the past has taken,
Of all the future brings;
Of lost hopes, aims forsaken,
The heart's most precious things.

Sometimes before the dawning,
We start from troubled dreams
To catch half hints of morning
In faint and fitful dreams.
And hard is the believing,
When thus we almost wake,
That "as a sleep" is living,
Which only death can break.

—Zion's Herald.

PRAISE YOUR WIFE, MAN!

For pity's sake, give her a little encouragement. It won't hurt her. She made your home comfortable, your hearth bright and shining and agreeable—for pity's sake, tell her you thank her, if nothing more. She don't expect it. It will make her eyes open wider than they have these ten years, but it will do her good, and you too. There are many women to-day thirsting for words of praise—the language of encouragement. Through summer's heat, through winter's toil, they have drudged uncomplainingly, and so accustomed have their fathers, brothers and husbands become to their monotonous labors, that they look for and upon them as they do for the daily rising of the sun and its daily going down. Home every day may be made beautiful by an appreciation of its holiness.

TO BREAK OFF BAD HABITS.

Understand clearly the reason, and all the reasons why the habit is injurious. Study this subject till there is no lingering doubt in your mind. Avoid the places, the persons and the thonghts that lead to the temptation. Frequent the places, associate with the persons, indulge the thonghts that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, ten times, a thousand times. That only shows how much need there is for you to strive. When you have broken your resolution just think the matter over and endeavor to understand why it was that you failed, so that you may be on your guard against a recurrence of the same circumstances. Do not think it a little or easy thing that you have undertaken. It is folly to expect to break off a habit in a day, which may have been gathering strength in you for years.

LITTLE THINGS.

Springs are little things, but they are sources of large streams; a helm is a little thing, but it governs the course of the ship; a bridle-bit is a little thing, but we know its use and power; nails and pegs are little things, but they hold the parts of a large building together; a word, a look, a smile, a frown are little things, but powerful for good or evil. Think of this, and mind the little things. Pay that little debt; if it is a promise, redeem it; if it is a dollar, hand it over. You know not what important events may hang upon it. Keep your word sacred; keep it to the children—they mark it sooner than any one else.

TROUBLE.

All trouble is not borrowed; neither is it the result of a depressed condition of mind. How, then, shall we meet this real trouble, that is the heritage of life across which sin and death are evermore casting their shadows? There are those who have sought to battle alone with trouble; but out of every such trial, however bravely borne, there comes only the sense of loneliness and loss, which is cheerless and without comfort, like a stately palace with the lights gone out; its chambers, that once echoed the sound of happy voices, now silent as the grave. There are others who try to forget their troubles, after the manner of a certain tribe of savages in Africa, who bury their dead in the silence of the night, and then driving cattle over the newly stirred earth, seek to obliterate every sign of the burial, and go away, never more to mention the name of the departed. Alas! when men try to overcome trouble in these ways, how futile are all their efforts. In contrast, how blessed is the hope and comfort which, in the day of trial, is revealed in the heart that trusts God and flies to divine sources of refuge and help! Our heavenly Father does not keep His children from troubles. They often fall with overwhelming severity upon them, but He is always near to them, and in His own good time transmutes them into blessings. Every page, almost, of the Bible has a word of cheer and comfort for those in trouble. Happy is that man whose life has verified, as so many have done, the words of the apostle: "Tribulation worketh patience; and patience, experience; and experience, hope." This is to have the soul, taking root in the midst of earthly trial and trouble, blossom forth in the beauty and strength of an immortal hope.

COME NEARER.

But have you come to Christ already and found relief? Then *come nearer, nearer still.* The closer your communion with Christ the more comfort you will feel. The more you daily live by the side of the Fountain the more you shall feel in yourself "a well of water springing up into everlasting life," (John iv: 14). You shall not only be blessed yourself, but be a source of blessing to others. In this evil world you may not perhaps feel all the sensible comfort you could desire. But remember you cannot have two heavens. Perfect happiness is yet to come. The devil is not yet bound. There is "a good time coming" for all who feel their sins and come to Christ, and commit their thirsting souls to His keeping. When He comes again they shall be completely satisfied. They shall remember all the way by which they were led, and see the need-be of every thing that befell them. Above all, they shall wonder that they could ever live so long without Christ, and hesitate about coming to Him.—*Canon Ryle.*

DEATH SCENE.

A sister of Francis Ridley Havergal, whose death occurred a few weeks since, says of her: "God seemed, at the last, to permit unusual agony, during which her peace and joyful confidence never once failed. I believe it was to convince gloomy, foreboding Christians that Fannie's joy in life, as in death, was not from her naturally bright temperament—it had a far deeper source." Of her last moments this sister gives the following touching description: "Then came a terrible rush of sickness. When it ceased the nurse gently put her comfortable, when she nestled down in the pillows, exclaiming, 'There, it is all over now. Blessed rest!' She folded her hands, one over the other, on her breast; and now, with Stephen's gaze, she looked steadfastly on the King's face, for nothing else could have reflected such a glorious, unearthly radiance into her eyes. For ten minutes we watched that meeting with her King, and nurse said her face looked so expressive, as if she was already talking with Him. And then, instead of groans, came a glad, almost cooing sound, 'O! O! He's come at last!' Then she tried to sing again, and one sweet high note did come, 'He—.' It died away, and with gentlest ebbing her breath ceased, and we saw she was gone. I could only whisper, 'Glorified.'"

WOMEN.

Love and appreciation are to a woman what dew and sunshine are to a flower. They refresh and brighten her whole life. They make her strong-hearted and keen-sighted in everything affecting her welfare of home. They enable her to cheer her husband, when the cares of life press heavily upon him, and to be a very providence to her children. To know that her husband loves her, and is proud of her, and believes in her; that even her faults are looked upon with tenderness; that her face, to one, at least, is the fairest in the world; and the heart which is to her the greatest and the noblest, holds her sacred in its inmost recesses above all women, gives her strength, and courage, and sweetness, and vivacity, which all the wealth of the world could not bestow. Let a woman's life be pervaded with such an influence, and her heart and mind will never grow old, but will blossom and sweeten, and brighten in perpetual youth.

CALVINIST AND ARMINIAN SAILORS AGREED.

Dr. Duncan was in Leghorn, Italy, when two godly shipmasters came to the port—the one from Leith, the other from England—the one a Presbyterian, and the other a Wesleyan. The Wesleyan came and asked him to preach in his ship. "Oh," said he, "I could not do that; for you see I am a Calvinist and you are an Arminian, and I might say something to injure your feelings." "Sir," was the reply, "what we wish you to do is to come and preach against the devil." That is certainly a Catholic platform. Calvinist and Arminian should always be agreed to preach against the devil, and in the name of a common Master.

A PLEA FOR THE BOYS.

Mothers teach their daughters from the earliest days to keep house, tend dolls, receive miniature guests at miniature tables, to drink miniature tea, and perpetrate miniature chat. Why is the boy deprived of his work-shop, counting-room and state-house, or their equivalents? Pens and paper, needles, scissors and thread coax the embryo women to activity. Why should the embryo man be left to the flies and molasses cup, or the kettle steaming on the stove, and be called a fool besides. Get him a box of tools; it may be full of hints to you, a gimlet won't bore at the handle, of course, but it will do far more to fathom a boy's nature than rods of birch or rattan, or hard names and despondency. Talk about undistribution of brains, indeed! Give a hearing to the boy; the hungry, anxious, troublesome boy; who wants to do something but don't know how.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Madame Revel, wife of Dr. Revel, Professor in Florence, is dead. Dr. Revel is one of the most prominent ministers connected with the Waldensian Church, and Mrs. Revel has been very active and very useful in her labors in the same connection.

Rev. M. Willis, D. D., LLD., long and intimately connected with the Presbyterian Church in Canada, died in Edinburgh, Scotland, on the 19th of August, in the 80th year of his age.

The Rev. Robert Chambers, formerly of Whitby, Canada, has accepted a commission from the American Board of Commissioners for Foreign Missions to go as a missionary to Erzeroum, Eastern Turkey.

Professor Bruck, a Protestant, has been elected "Rector Magnificus" of the six-century old University of Vienna. He is the first Protestant who has held that office.

The title of the new magazine, which is announced as to be issued in the interest of the Evangelical party of the Church of England, will be *The Churchman.* It will be conducted and contributed to by the leading men, both lay and clerical, of the party it will represent.

A party of 3500 pilgrims left Paris recently for Lourdes. The number is double as large as that of last year, and the increase is attributed, it is said, to the religious ferment against the Jules Ferry bill.

A telegram from Rome says the Pope's health and strength are rapidly decreasing. The physicians insist on an immediate change of air, but the Pope refuses to entertain the proposal, and absolutely forbids his own brothers or any of the cardinals to press the subject.

Great Britain has eight societies for the conversion of the Jews. On the continent of Europe there are in different localities about a dozen more. About 250 agents are in the employ of these various societies. The aggregate income of the societies is about half a million dollars. No branch of missionary effort brings in such meagre returns. It is estimated that the cost of converting each Jew, as yet reached by the operations of any of these societies, is about $1,000.

More than two hundred opium smokers have been cured of their deadly habit within six months at Dr. Osgood's hospital, in connection with the Foo-chow Mission of the American Board. There is now a great demand by opium smokers for admission to the hospital.

The Free Church of Scotland has sent a lady, Miss Waterston, to Central Africa as a medical missionary. She is the third woman who has had the courage to undertake the long journey from the coast, to settle among the savages in the vicinity of the great lakes.

The Antonelli law suit is once more a figure in the Italian courts of justice. The Countess Lambertini, it is said, purposes applying to the Court of Appeal for the revocation of the sentence, basing her plea on new evidence, and revealing her mother's name. This lady, it is declared on authority, is married to a Roman gentleman, by whom she has several children."

There has been some correspondence in one of the denominational newspapers as to the income of the Wesleyan ministers. It is not generally known that there are allowances for children, house, &c., in addition to stipend, which, even in poorer circuits, brings up the total income of the Wesleyan minister to something like £200 to £250 a year, or its equivalent.

This mission is about to receive a valuable addition to the number of its workers in Miss Waterston, who made South Africa her home about twelve years ago. She joined the band of missionaries at Lovedale, then, as now, under the superintendance of Dr. Stewart, and for seven years has conducted with marked success an enterprise all her own—the training of Kaffir girls.

Intelligence has been received of the unexpected death, on July 15th, of the beloved wife of Rev. Dr. C. S. Valentine, of Jeypore, Rajpootana, India. Her death is not only a severe blow to Dr. Valentine, who is doing a good work in Jeypore as a missionary, but to the sacred cause of missions in general. This devoted Christian lady made herself singularly useful amongst the natives of Jeypore, where her memory will be fondly remembered.

In three towns of the department of Allier, in France, where ten years ago there were about sixty Protestants, there are now nearly 1,000, all of them being proselytes. At Montargis, the birthplace of Admiral Coligny, a year ago there were between forty and fifty, now there are 150. At Chateauroux a Roman Catholic officer was recently buried with great pomp, and in his will was found a clause leaving money to build a Protestant place of worship. Wherever there are 200 or more Protestants without a church they now receive aid from the State. At Valenciennes, where twenty years ago there were only forty, there is now a church with a membership of 250. At Lyons, the second city in France, and a stronghold of Roman Catholicism, three mission rooms were nightly crowded, while in Paris are conducted twenty-two mission stations, with an average weekly attendance of 8,000.

The Vienna *Neu, Freie Presse* prints an ordinance issued by the Imperial Police Directory of Krakau, offering a reward for the discovery and seizure of a certain lady, who has just made her escape from the Norbertan convent of nuns. It appears that she was received by the nuns last November, under the pretence that she was a voluntary convert from Judaism to Christianity. Her name is given as Roche, Ruchel, Rebecca, or Helena Fisher, or Fischl; she has varied these names in various places; is twenty-five years old, and professes to be the daughter of a Jewish Rabbi. She was distinguished in the convent for her remarkable sanctity. It appears from the police report that she has played the same trick of conversion elsewhere, and the authorities conjecture that she is now repeating the curious trick at some other convent.

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, SEPTEMBER 10, 1879.

ON BUSINESS PRINCIPLES.

Certainly the work of the Church ought to be conducted on business principles, and quite as certainly it often happens that such principles are set at nought, if not at defiance. In fact the utter disregard in ecclesiastical affairs, of what are recognized as the plainest common sense rules of business is sometimes amazing. An instance of sound procedure we have at hand from an exchange:

"The First Congregational church of Grand Rapids, Mich., executes the Lord's business on business principles. They have retained their present pastor, Rev. J. Morgan Smith, sixteen years. During this time the pastor has never had occasion to inquire about salary. On the 15th of every month the amount is placed to his credit in the bank. The church has steadily increased in numbers, until it is the largest of the denominations in the State, with a membership of six hundred. The church has, during these years, also built and furnished, free from debt, a new house of worship, seating 1,200 people. It has assisted in erecting the second church of the city, and a third building for a mission school. This summer the church gave the pastor a three months leave of absence, salary continued. The Sunday congregations have been fully sustained in size during the pastor's absence, and even the mid-week services have not declined in interest or numbers during July and August."

Business principles as applicable to the Church and as recognized by the world are not always identical, we hasten to say, though in the matter of contracts between man and man the same practice is frequently inculcated, for different reasons. The fulfilment of contracts, from a worldly point of view, is necessary to establish credit, and from such a view, that "honesty is the best *policy*" is a maxim entirely sound. Financial credit is serviceable to the Church likewise, and should be secured for its benefit, though the duty of fulfilling contracted obligations rests on a principle infinitely higher than any policy. That principle is the love to our fellowmen enjoined in the Scriptures, which finds its exercise in doing unto others as we would that they should do unto us.

Outside, or apart from Christian tenets, the only principles of business recognized as strictly correct are such as are expressed by the phrases "Look out for number one," "No friendship in trade," and the like. They accept utter selfishness—what will result in personal advantage or gain, irrespective of any other considerations—as the prime and governing motive, while Christianity utterly repudiates the sentiment; indeed Christianity is not only in opposition to this actuating principle of the world but at extremes with it.

It is not our purpose to follow out this line of thought. However far apart may be the sentiments on which action is based, and however certain it is that employing worldly means sometimes secures desired results at such a sacrifice as to render them accursed—despite this, it is true that the recognized principles of procedure in ordinary business affairs are very often entirely proper, and ought to be adopted in the work of the churches. As the Church must have its plans involving the use of secular or material means, so it must have its policy in which maxims of worldly prudence or wisdom are allowed due influence. Due influence, we say, for under no circumstances can any results justify the employment of means, or the use of modes, contrary to the teachings of the Scriptures. We cannot afford to ignore common sense, and set aside the laws of cause and effect in our ecclesiastical operations.

Church work ought to be prosecuted with zeal and earnestness not less than that bestowed upon secular pursuits. All that is done as mere matter of form is worse than trifling. No extensive secular enterprise is content to have its stockholders or officers meet, transact routine business and adjourn. In all such matters coming together means business. Resolutions are not in name only resolves; they are a basis for action and usually map out work.

But in nothing perhaps is the Church more unbusinesslike than in its arrangements (in general), if it may be said to have any arrangements, for the supplying of vacant churches. A settled law of business is that where demand exists, supply must be speedily found, and the thing wanted and the person wanting must be brought together as directly and as promptly as possible. These considerations project and build our railroads, sustain our telegraph lines, support the postal system, and by furnishing advertising keep up and carry on our newspapers. Scores of churches, even in our branch of the church alone, are vacant, and scores of ministers, capable and willing, are without charges, and so it always is. Vacant churches do not know where or how to get supplied, or after a few fitful efforts to secure a pastor, subside into a state of resignation or indifference. Ministers cast about very much at random, and finding no way open, go to school-teaching, or pursue (and who can blame them) any secular calling that promises to yield a support. He who shall devise a plan by which the churches needing pastors and the pastors needing churches can be brought together speedily and directly, will confer an inestimable benefit upon the Church and be fully entitled to its eternal gratitude. The subject is not new, nor has the necessity been entirely overlooked; but it is worth all the thought that can be given to it. We would be glad to have it discussed.

THE TUNKERS.

Our friends, the Tunkers, have lately held an annual Council at Broadway, Va. They are a peculiar people, not so much in that they believe in immersion as the only mode of baptism, as that they require the candidate to kneel and be plunged in head first, and that they have various other curious customs. They believe in washing each other's feet, and in the late meeting they were exercised on a "query" asking that liberty might be granted to practice the single mode. The single mode is where one person washes and another wipes the feet of a brother; in the double mode both exercises are performed by one person. The question was deferred to next year. The rule in church matters is to decide all matters by unanimous consent, consequently minorities control. A very interesting discussion was on the dress of the brotherhood. Some of their newspapers—they appear to have several—have been using "unkind phrases" as to the clothes, calling them "straight jackets, round-tailed coats," and the like, and have referred to the "idolatrous-clothes religion." A report was made requiring the wicked editors to make acknowledgment of their errors. Two of the editors objected to the report as being in the nature of a verdict and condemning the accused without a hearing, but the moderator was equal to the occasion, and decided that it could not be a verdict until it was passed. A committee of supervision was appointed to see that the editors of church papers admit no articles assailing the doctrines or practices of the Brotherhood.

The query asking that the wearing of hats by ladies be not made a bar to membership was not adopted, and the rule against hats remains in force.

This year the Council was free from the distracting questions of many past meetings, viz: Whether coats shall be worn with a standing or rolling collar, and whether baptism in a pool is valid.

The Tunkers were founded in 1708 in Germany, by Alexander Mack. Many of them, under persecution, came to America between 1719 and 1729, and here they have flourished to some extent. They are most numerous in Pennsylvania, Ohio, Maryland, Virginia and Indiana, and number 500 churches and 50,000 communicants. In some respects they are very like to the Quakers. They dress very plainly and talk precisely, and will not fight nor take any oaths; they observe the Lord's Supper, however, which the Quakers do not. They will not go to law, and until recently the taking of interest on money was not allowed. They anoint the sick with oil for recovery, and in baptismal immersion, in connection with dipping (even while the person baptized is in the water), they lay on hands and pray.

At one time in Germany they had a monastic order; celibacy was considered a virtue, but the members of the order might marry if they wished. It is claimed that they had a Sunday school, organized forty years before Raikes organized the present general system, and that it was continued thirty years.

DEATH OF JUDGE KERR.

Judge John Kerr died at his residence in Reidsville, N. C., on the 5th inst. He was born in Virginia in 1811, but to North Carolina he gave the services of a noble life. He was a brilliant orator and an able counsellor at law. As a politician he was not successful, though he once represented his district in Congress. Perhaps the independence of thought, and the inflexibility of manner which characterized him, detracted from his popularity before the masses. At the time of his death he was a Judge of the Superior Court of North Carolina. But in the retrospect of Judge Kerr's life, all earthly honors fade before the fact that he was an humble servant of Christ—a working Christian. He was an ardent Baptist, but we have never heard him charged with aught that could reasonably offend those of different views. The writer of the following extract from the editorial columns of the Wilmington *Morning Star* knew Judge Kerr intimately, and writing truly, writes from the heart as well:

"John Kerr is dead. A great heart has ceased to beat. A noble, magnanimous soul has passed from this world. There never lived a truer man. He hated meanness and he loved his friends. During the last years of his life he was full of Christian zeal, and often delivered religious addresses that were marked by the deepest unction and pathos and beauty and eloquence. He leaves a dependent wife and children. The Father of the widow and orphan will watch over them.

"'Never to mansions where the mighty rest,
Since the foundations came a *nobler* guest.'"

MEETINGS OF PRESBYTERIES.

Presbytery of Montgomery met on August 27th, at Locust Bottom, Va. The Richmond *Dispatch* says: "Rev. W. R. Coppedge was elected Moderator; clerks, Rev. J. C. Dinwiddie and ruling elder L. W. Vermillion, of Giles county. Licentiate W. B. Arrowwood, of Mecklenburg Presbytery, North Carolina, was received under care of Presbytery. Calls were placed in his hands from Walker's Creek, Pearlsburg and Hoge's chapel, in Giles county, and arrangements made to ordain and install him as pastor of those churches. Rev. W. T. Richardson was heard in behalf of the *Central Presyterian*, and resolutions adopted commending that paper to the patronage of the churches. A colored church, organized at Lynchburg, was taken under care of the Presbytery. Rev. A. H. Price stated that he had ceased to labor in Franklin county, and licentiate W. M. McPheeters was directed to occupy that field. Presbytery decided in favor of a division of the Synod of Virginia into two or three synods, expressing its preference for the division into *three*."

Presbytery of Roanoke met August 27th at Briery church. An overture was received from the session of Drake's Branch church asking, "Whether an elder or deacon may not demit his office just as a minister, according to chap. XII., sec. 3, of the Rules of Discipline, if fully satisfied in his own conscience that God has not called him to the office?" Upon the recommendation of a committee consisting of Drs. Peck, Alexander, and Wharey, the overture was answered in the affirmative.

Resolutions were unanimously passed condemning the traffic in ardent spirits, and declaring it to be the duty of pastors and church sessions to warn church members against it.

A permanent Sabbath committee, as recommended by the General Assembly, was appointed. Rev. H. A. Brown, Dr. H. C. Alexander and elder W. W. Read constitute the committee.

A pastoral letter on the subject of the Sabbath was adopted and ordered to be printed and circulated.

A committee was appointed to organize a church at Birch Creek chapel on the second Sabbath in October.

NOTES AND JOTTINGS.

The Central Presbyterian church in St. Louis continues to furnish the papers with news items. The last is that after the congregation consented to sell, the trustees of the Unitarian congregation declined to buy, and so the matter stands at present.

The falling off of receipts into our treasury has reached a point that requires us to seriously expostulate. Crops are coming in now and we must ask for remembrance by our friends. Many persons dislike to receive personal reminders through the mail, and we certainly dislike to send them, but we will be compelled to do so, if we cannot have a prompt response to this appeal. Please send any arrears *at once!*

The last New York Legislature passed a law prohibiting such public performances as knife and sword playing, shooting apples or balls from the heads of persons, and the like—that is such as are dangerous to the performers. It also requires managers of public resorts, such as Long Branch and others, to provide surf or life-boats for securing bathers in time of danger. Hunting, trapping and the like on Sunday are forbidden, and other wise regulations of a similar character have been made.

Some who are much younger than Dr. Jeter, of the *Religious Herald*, will appreciate the truth of the following remarks by him. The subject is worthy of deep thought:

"In nothing has there been so striking a change among Baptists, within the range of my observation, as in religious conversation. We have now much talk on topics, more or less closely connected with religion. We hear much of plans for usefulness, the doings of conventions, the merit of preachers, the qualities of books, the progress of churches, and the like; but we rarely hear a conversation on personal piety. That was the almost universal topic among our fathers. Wherever and whenever they met, they conversed of their experience—the dealings of God with their souls. Children would listen with great interest to the accounts they gave of their conversion, their doubts and fears, their joys and hopes, and their conflicts with temptation. The young were strongly impressed with the reality and importance of religion by these unstudied but very sincere conversations, which were not unfrequently accompanied by tears."

There is no such thing as religion tolerated in Spain, that is evident from what is transpiring there. The Secretary of the Evangelical Continental Society reports one of its agents as being tried "for burying a person, at the request of the relatives, in a cemetery which the priests claim as their exclusive property; another one is being tried for holding meetings in a village to which he had been invited." The latter has been tried twice before and sentenced to fine and imprisonment, and his present trial is on appeal. A colporteur was imprisoned for holding religious service. At Camunas the Protestant pastor and the Catholic priest are alike persecuted. The villagers stated to the former that though they liked him personally they had sworn to destroy the Protestant cause. The Catholic had to leave. The Protestant says he will remain at his post to the end, though the whole community is greatly excited and the peril to him and his family is very great. He has a Sunday school attended by thirty-four children and six adults; besides this he preaches and distributes many copies of the Bible.

NEWS NOTES.

We specially invite news from all quarters for this column.

Rev. P. P. Winn writes to us under date of September 3rd: "On last Monday night we closed a very interesting meeting at Troutman's Depot, six miles south of Statesville. The venerable Dr. Nall came on the Monday preceding, and preached twice every day for a week. Brother Anthony, of the Lutheran Church, and his people, cordially united with us in the services, part of which were held in the Lutheran Church, and part in a public hall where I preach monthly. The Lord blessed the preaching of His word. God's people were revived, and several, we trust, brought to a personal interest in the Saviour. Brother Nall impressed himself upon us as a man "mighty in the Scriptures." He is to begin a meeting at Unity Church, in Rowan county, on next Friday. May the Lord bless his preaching there.

REVIVAL AT STEELE CREEK.

An interesting and successful revival of religion has been progressing for the past week in Steele Creek Church, in this county. The pastor, Rev. John Douglas, has been assisted by Rev. J. Lowrie Wilson, of York, and Mr. Trenholm, of Chester, and services have been conducted day and night. The church building, which is a very large one, could not seat all who attended on last Sabbath. Twenty-one were received into the church on examination and three on certificate. All of the meetings have been well attended and a deep interest was manifested throughout. We rarely ever hear sermons that surpass those preached by Messrs. Trenholm and Wilson, who conducted the services on Sunday, and at which time the pastor also administered the sacrament of the Lord's Supper. Steele Creek is now probably the largest and most intelligent congregation of the Presbyterian Church in this section of the South.—*Southern Home.*

UNION THEOLOGICAL SEMINARY,
VIRGINIA, September 4, '79.

Editor N. C. Presbyterian:

DEAR SIR: Last Monday, the evening of the 1st of September, was an important epoch in the history of this beloved "school of the prophets." It was the appointed time for laying the corner-stone of the new library building which is now being erected at this place. A large number of persons were present to witness the exercises of the hour. The stone was laid under the direction of the Masonic order. Solemnity was given to the occasion by prayer and the singing of a hymn, peculiar to the order, with a very familiar old tune. After they laid the stone and tried the square, level, &c., they poured upon it corn for nourishment, oil for joy, and wine for refreshment. When these exercises were concluded all repaired to the Seminary chapel to hear an address by Rev. Dr. B. M. Smith. The address was very interesting and appropriate, embracing a brief historical sketch of the Seminary, and setting forth the object contemplated in erecting a building for the library.

The number of volumes now in the library is about 11,000, and the books from first to last have been selected with very great care, the object being to train the mind, and so furnish it with the truth of God's word that all who leave this school may be well prepared to proclaim the Gospel with power, in purity and simplicity. The capacity of the building which will soon be erected will be conveniently about 30,000 or 35,000 volumes if filled. Some matters of very great importance have been taken into consideration in the plan of this house: First, as to heating comfortably in winter; secondly, as to ventilation in summer; and third as to light.

The windows will be constructed to afford the very best light, and in addition there will be a skylight.

The library building and library are for the present generation, not only, but for generations to come. It will be open from early forenoon till late in the day, and all who will may spend their time in acquiring knowledge. Especially any who wish to inform themselves on religious or moral subjects will find this institution useful. The books in general are standards for reference, though many are for attentive and thorough study—text books and the like.

At Union Seminary the Bible is the supreme text book. All of the studies accord to its teachings. The purest Calvinistic doctrine—rather the strictest Presbyterianism—is presented, defined, illustrated and enforced upon the mind, in harmony with its revelation in the Scriptures. The Synods of Virginia and North Carolina have cause to be thankful to God for such a noble institution of learning as Union Seminary; an institution than which none can furnish more competent professors, or purer knowledge. Let us continually thank the Giver of all good for this great blessing.

All the students have not yet returned. When all are in their places there will be nearly or quite as many as last year; at present forty-four students are here.

Hampden-Sidney College opened to-day, with about forty students. Parents could not do better than to send their sons to this institution. L. A.

NEW PUBLICATIONS.

The *Preacher and Homiletic Monthly* is again at hand. We had not received this magazine for a month or two, and really thought it had discontinued its visits. We are free to say we miss it when it fails to appear, for though we cannot agree to all that all of the sermons as published contain, there is very great variety, and the editor's views appear to be sound. The present number contains sermons by Dr. McCosh, Dr. Van Dyke, Dr. Tyng, Horatio Bonar and many others, Studies in the Book of Revelations, Science in the Pulpit, by Rev. John Moore; Expository Preaching, by Dr. Wm. M. Taylor—besides the usual standing departments, such as, Queries and Answers, Preachers Exchanging Views, Sermonic Criticism, &c. Several new features of interest will be added to the new volume, which commences with the next number. Rev. Dr. Cuyler, unsurpassed as a writer, will furnish a monthly series of articles full of suggestions to preachers; Dr. Deems will write on the Preacher's Work; Dr. W. M. Taylor will continue his articles on Expository Preaching. Clergymen subscribing before October 1st can get the magazine for $2. The price is $2 50. Address and remit to I. K. Funk & Co., 21 Barclay street, New York.

We return our thanks for a copy of Dr. A. R. Ledoux's *Annual Report of the North Carolina Agricultural Experiment Station for 1879.* A rapid glance shows that it is a very interesting and highly valuable work, particularly to the farmer. The analyses of seed and of commercial fertilizers are particularly valuable.

The *North Carolina Farmer*, published monthly at Raleigh, by J. H. Ennis, at $1 per annum, is exceedingly low priced, considering the number, the variety and the value of the articles it contains.

Webster's Speeches: The great orations and speeches of Daniel Webster, with an introductory essay on "Daniel Webster as a Master of English Style," by Edwin P. Whipple, with a new portrait. 8vo.; cloth $3.

A really valuable work, to be published Sept. 15. The publishers, Little, Brown & Co., Boston, Mass., claim that this is the first good collection of Webster's best speeches, which has been furnished in one volume at a popular price, and they further say: "To bring the masterpieces of our great statesman and orator into more accessible form, so cheap that they can be owned in every American household where good books are read, the publishers have issued a large octavo volume of nearly 800 pages, containing the speeches which have especially given renown to the name of Webster. The fact that the subjects are such as not now to excite party criticism, only gives them the more value as noble and permanent specimens of statesmanlike statement, argument and eloquence. In respect to mere diction, the volume commends itself to every young student and professional man as a model of style—clear, terse, strong, bright, inspiring. Every word which Webster uses is thoroughly alive with the forces of his mind and character. However vehemently men may have disagreed with his opinions, nobody ever questioned the fact that he so understood the art of writing English that his place is among the foremost of the prose-writers of the United States. The preparatory essay on "Webster as a Master of English Style," by Edwin P. Whipple, is an interesting and critical examination of the elements of style and matter which make these speeches so much more readable to-day than those of other great orators of former generations."

PRESBYTERIAL NOTICES.

Concord Presbytery stands adjourned to meet at Bethesda church on Saturday, the 13th of September next, at 11 o'clock A. M.

WM. W. PHARR, S. C.

All delegates who will attend the approaching meeting of Concord Presbytery are requested to drop a postal to W. E. McNeely, Esq., postmaster at Amity Hill, Iredell county, N. C. Delegates will be met either at Shepherd's Cross-Roads, or in Statesville, or at Gilbert's. In writing they will please indicate their choice of stopping places.

The Presbytery of Central Texas will meet (D. V.) at Robinsonville, at 11 o'clock A. M., on Thursday, October 23.

L. TENNEY, S. C.

The Presbytery of Fayetteville will convene at Sharon church, Montgomery county, N. C., on Wednesday, October 8th, 1879, at 12 o'clock, M. The opening sermon will be preached by Rev. Joseph Evans.

J. P. MCPHERSON, Stated Clerk.

FAYETTEVILLE, N. C., Aug. 18, 1879.

Members of Fayetteville Presbytery who expect to attend the fall meeting at Sharon church, and who wish to come by rail, will be met at Lilesville, the nearest depot, 18 miles from the church. Members who would be thus accommodated will please communicate the same to R. McKinnon, Mt. Gilead, stating what day they will be at the depot.

Presbytery of Mecklenburg will meet at Philadelphia church, ten miles east of Charlotte, on the 17th day of October, at 11 o'clock a. m. R. Z. JOHNSTON, S. Clerk.

Lincolnton, Sept. 4, 1879.

The 219th session of Orange Presbytery will be held at Alamance church, Guilford county, on Thursday, the 16th of October, 1879, at 1 o'clock p. m. Sessions are expected to send up written reports on state of religion and reason of non-representation at last meeting. N. B.—Under the Revised Book of Church Order, now the law of the Church, *every* church is entitled, irrespective of its pastoral relations, to representation in the Presbytery. F. H. JOHNSTON, S. Clerk.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

Postoffice address of Rev. J. L. Barnes has been changed from Stanford to Paint Lick, Kentucky.

Rev. J. C. Malloy, of Owenboro, Ky., is off on vacation in East Tennessee, but will return early in September.

Rev. R. B. McAlpine has declined the call to McKinney, Texas. His address is changed to Princeton, N. J.—*Christian Observer.*

Rev. Dr. Thomas Wharey preaches at Keysville, Va., twice a month, and there is a prospect of organizing a church and building a house of worship before long.

Rev. E. O. Guerrant, now among the clouds in Western North Carolina, is improving in health and hopes soon to return to his charge in Louisville, Ky., fully restored.

Dr. W. B. Robertson and Mr. James Armistead have been elected elders of the Second church, Lynchburg, and were installed on the 24th.—*Central Presbyterian.*

Rev. J. H. Moore, while conducting a meeting at Hebron church, Ky., recently, was taken sick, and at present, though not considered seriously ill, is not able to preach.

Rev. W. B. Y. Wilkie, pastor-elect of the Columbia church, will begin his labors there next Sunday. Correspondents will please address him henceforth at Columbia, Mo.—*St. Louis Presbyterian.*

At the close of the meeting at Baton Rouge, La., of which the Rev. A. J. Witherspoon gave our readers an account last week, five communicants were added to the church on profession of their faith; and five children and one adult were baptized.—*Southern Presbyterian.*

During the last three weeks the interior of Pine Street church has been undergoing repairs. It is expected that the stated services will be resumed next Sunday, when Dr. Rutherford, returned from a short visit to Kentucky, will occupy the pulpit.—*St. Louis Presbyterian, 5th.*

The Rev. L. E. Scott writes to the *Central Presbyterian* from Hampton, Va.: "A Presbyterian church was organized in the bounds of the East Hanover Presbytery last April at Hampton, by a committee appointed for the purpose, of which Rev. J. M. Rose was chairman, consisting of twelve members. At our communion on the first Sabbath in August two were added to our little band—one by certificate and one on profession of faith. I entered upon the work in this field on the second Sabbath in June last. Preach alternately at Hampton and Suffolk. We are making every effort to build a church edifice at Hampton. The importance of our little move here will appear when you bear in mind that this is the only (?) Presbyterian church regularly ministered to on the peninsula. We are much encouraged to go forward by the assurance that succor will be given us by friends. I have never seen such determination and zeal manifested in church enterprise as here. We are in great hope that several others who are much interested will join with us.

GENERAL.

Rev. John G. Whitfield of the N. C. Methodist Protestant Conference died at Enfield, N. C., on the 28th ulto., in the 69th year of his age.

Rev. W. S. Bynum, Episcopal minister of this place, has received and accepted a call to the rectorship of St. Paul's chapel in Winston.—*Greensboro Central Protestant.*

Rev. Dr. George B. Taylor is still an invalid at the Caldwell House at the White Sulphur Springs. His physician thinks he is suffering from accumulations of malaria, collected in his system while in Italy.—*Staunton Vindicator.*

Rev. Mr. Moser, a Lutheran minister residing near China Grove, is now a dangerous madman, and has to be kept from his wife and children for their safety. The insanity is the result of a serious spell of typhoid fever, and it is feared is incurable.

Rev. Dr. McAnally of the St. Louis *Christian Advocate*, on Sabbath, Aug. 31st, reached his semi-centennial as a minister. The *St. Louis Presbyterian* says: "After a ministry of fifty years the Doctor is still hale and full of work as pastor and editor and in occasional services in the regions roundabout. And so may it be for many a year to come."

Rev. Thomas E. Skinner was installed pastor of the First Baptist church of Raleigh, N. C., on Sabbath last, 31st ult. Rev. Dr. T. H. Pritchard delivered the address. Rev. Dr. T. H. Pritchard was installed as President of Wake Forest College. A large crowd attended. Addresses were delivered by Rev. A. C. Dixon, Rev. Dr. Skinner, Judge Merrimon and the President. The corner-stone of Wingate Hall was laid, Rev. Dr. Skinner delivering the address.

On Saturday last the debt which has been hanging over the Baptist church for eleven years was paid off in full. The cost of recent repairs to their property has been paid off in full also. We congratulate our Baptist friends on the happy state of their affairs, and trust a future of brightness, both temporal and spiritual, is opening before them. Mr. Carroll deserves great credit for his prudent management of church matters.—*Lexington (Va.) Gazette.*

The *Africo-American Presbyterian* reports, through its correspondents, revivals in several churches (colored) in North Carolina connected with the Northern Presbyterian Church. At Wilson five adults and three infants were baptized and seven persons received to membership; at Ebenezer church there were many inquirers, backsliders restored, and a delightful Christian feeling prevailing; at Bensalem with four baptisms and additions there was great and general interest; at Oakland church, on August 17th, with remarkably orderly proceedings, there were twenty-five hopeful conversions.

The Presbytery of A. R. church met on Monday at Amity church, Iredell county, Rev. W. B. Presly, pastor. The following ministers delivered sermons: Revs. C. B. Betts of Charleston, S. C.; W. W. Orr of Huntersville, N. C.; Dr. James Boyce of Due West, S. C.; E. E. Boyce of King's Mountain, N. C.; R. Lathan of Yorkville, S. C., and W. T. Waller of Charlotte. Presbytery was opened with a sermon by Rev. D. G. Caldwell. Rev. W. W. Orr was chosen moderator. Messrs. W. O. Cochrane and Horace Rabb each delivered a discourse preparatory to license. There were forty delegates present. Mr. Mason Pressly of Coddle Creek, son of Dr. Pressly, was received as a student of theology. J. L. Chalmers and R. M. Stevens also preached trial discourses. Horace Rabb and W. O. Cochrane were licensed. Rev. E. E. Boyce officiated. Steele Creek, Rev. J. C. Chalmers' church, was selected as the next place of meeting.—*Southern Home.*

Rev. Dr. Adiel Sherwood, a Baptist veteran, died in this city August 18th. Born at Fort Edward, New York, October 3d, 1791, he was nearly 88 years old. He was a minister for sixty-nine years, and forty years ago was noted for his power in revivals. He was also a scholar of eminence, as his "Notes on the New Testament" testifies. He was a guileless man, as singularly unobtrusive as he was unusually worthy. He lived a busy, useful life: he died the death of the righteous.—*St. Louis Presbyterian.*

NORTHERN.

PRESBYTERIAN.

Rev. Dr. John Armstrong of Fairfield, Iowa, died on August 13th, after an illness of two weeks.

Mrs. Thomas of Philadelphia has built a neat stone church at Kane, Pa., at a cost of $20,000 and presented it to the Presbyterian congregation.

The Board of Foreign Missions has under appointment to foreign fields Mrs. Johnson from Southern Illinois to Syria, Miss Matilda Cochrane for Monterey, Miss Susan Calhoun, who will remain a year here preparing for the work, and Miss Hartwell.

The Rev. Edwin Town, a member of the Presbytery of Newcastle, died of neuralgia of the heart, in Wilmington, Del., August 26th, in the 77th year of his age.

The First Presbyterian church at Saratoga, which is embarrassed by debt, has lately had friends to donate $6,500 conditional upon the amount of $12,000, which is needed, being raised.

The Memorial Presbyterian church of Brooklyn has doubled its membership since its present pastor was called, two years ago.

EPISCOPAL.

Rev. John A. Paddock, rector of St. Peter's church in New York city, is spoken of as the successor of Bishop Odenheimer of New Jersey.

The statistics of the Diocese of Pennsylvania are as follows, viz: Number of parishes 124, clergy 201, candidates for orders 28, baptisms during the last conventional year 3,599, of which 549 were adult, confirmations 1,559, communicants added 1,886, removed or died 937, present number of communicants 23,387, Sunday school teachers 2,683, Sunday school scholars 26,231, teachers of Bible classes 210, scholars in Bible classes 5,964, number of churches and chapels 137, value of church property $6,560,000.

The condition of the Episcopal Church in Nebraska is shown by the following statistics: Number of parishes 26, organized missions 25; unorganized missions 45, total of parishes and missions organized and unorganized 96, number of clergy 29, candidates for orders 3 educational institutions 2, professors and teachers 13, students 156, Sunday school teachers 184, Sunday school pupils 1,702, baptisms during the year 207, confirmations 140, present number of communicants 1,350. Contributions: for domestic and foreign missions $294 39, diocesan missions $1,022 46, parochial purposes $15,135 72; total of contributions $16,452 57. Value of churches, parsonages and institutions $182,308 11.

METHODIST.

An effort is making at Des Moines, the Episcopal residence of Bishop Andrews, of the Methodist Church, to raise $18,000, with which to purchase an exhibition building for an institution to be known as the Methodist University of Iowa. The owners of the building value it at $30,000, but offer it at $18,000, making the remaining $12,000 a gift. About $5,000 more will be needed to put the building in proper condition for use.

An exchanges says: Bishop Moore (colored) of the African Methodist Episcopal Zion church of America, that numbers about 200,000 members, is now in England raising funds in aid of Zion Hill Collegiate Institute of Middletown, Pa., and the Wesleyan University of Fayetteville, N. C.

The Rev. Moses How, a Methodist Episcopal clergyman of Portsmouth, N. H., is said to be the oldest preacher of any denomination in New England. He is ninety years old, and he began to preach sixty-five years ago.

The chapel expenditure of the Wesleyans of Great Britain has been increased from $1,230,500 to $2,168,500, and more than six million dollars have been spent in the payment of debts. In 1865 the Jubilee fund of $900,000, which had been collected during two years, was distributed; in 1879 the Thanksgiving fund has nearly reached that sum hardly a year after it was started.

BAPTIST.

By the will of the late George Mugway, of Salem county, N. J., the small farm on which he resided at the time of his death is given to the use of the First Baptist church of Salem. The farm, with the improvements thereon, is valued at about $3,000.

The Fourth avenue Baptist church in Pittsburgh, Pa., has subscribed and actually paid out for building, current expenses and benevolent objects over $85,000.

CONGREGATIONAL.

There are 22,775 Congregationalists in Ohio.

The average ministerial age of the 190 Congregational ministers in Maine, is twenty years; of the 52 who have no charge, thirty-four years; of the others fourteen years. Of the ordained ministers, six have been in the ministry from 51 to 64 years, average 56 years; twenty from 41 to 48 years, average 44; seventeen from 31 to 40 years, average 35, thirty-two from 21 to 30 years, average 26 years; forty-four from 11 to 20 years, average 15 years; seventy-one from 1 to 10 years, average 5.

DUTCH REFORMED.

The congregation of the First Reformed church, of Chicago, Ill., by a noble effort begun in last May, has relieved its property from debt. The largest subscription was one of $600, the next of $200, and after that some of $150, others $100, and a number ranging from $50 to $6. This is admirable liberality on the part of a church composed almost exclusively of laboring men, and one's admiration of their action is increased when he hears them saying: "The removal of this debt will enable us to help others more than we have been able to do for some years."

GENERAL.

Rev. Dr. Stuart Robinson was at Bismarck Grove, Kansas, last week, participating in the "church encampment." On the 30th ult., he lectured on "The Old Testament prophecies and history confirmed by discoveries in the East." The same day, in the afternoon, Gov. St. John and Hon. A. B. Jutmore delivered addresses on "Church and State," and Miss Merrill lectured on "Kindergarten and Infant class work."

"The scene at the Tabernacle," says a telegram, "has been enlivened and given an Oriental air by the introduction of the peculiar and gorgeous costumes of Egypt, Syria, Persia, Arabia, Turkey, Greece and Rome, by a company of twenty-five ladies and gentlemen, selected from the young people sojourning here."

A pleasing feature of the day has been the introduction of a beautiful model of a house in Jerusalem, with the manners and customs, modes of dress, salutations and ceremonies of the East, by Rev. J. S. Ostrander, D. D., of New York.

Nearly 600 camps are in the grove, and the attendance at the morning and evening sessions is generally large."—*St. Louis Presbyterian.*

ECLECTICISMS.

MISDIRECTED SYMPATHY.

United Presbyterian:

When a man is going on in a way of sin, or one that leads inevitably in that direction, it is a merciful Providence that arrests and turns him in the other direction. Very frequently people who are disposed to be sympathetic regret that some one has met with a financial loss, failing to see that this material misfortune will prove a high moral gain. His monetary stumbling was necessary to his spiritual safety and prosperity.

GOOD PREACHING.

Presbyterian Banner:

It is a grievous mistake to suppose that the people do not desire sermons carefully prepared. The more Scriptural and solid matter that can be put into them the more will they be valued. Abstruse speculations and the processes of elaborate learning are not wanted, but the results of the most devout study, set forth in the language of the people, freshly, vigorously and pointedly, are needed.

CHURCH PAPERS.

Christian Advocate:

For fifty years I have so watched the influence of church papers upon individual and family and church developments, that I am persuaded that no man is suited to the pastoral office who does not thoroughly canvass his congregation, and entreat, and exhort, and beg, and if necessary scold (a little) until every regular attendant upon his ministry, whether member or not, takes, or regularly borrows, one or more of our church periodicals, and a great many of our books. It pays every way, but especially in creating a conviction that contribution to church expenses is a duty.

REST VS. WORK.

New York Methodist:

We have often thought, during twenty-five years of steady work, that it would be a great pleasure to be perfectly free from engagements and duties for, say, three months. The other day we compared views with a friend who had reached what has always seemed to us an oasis of delights—he has no business and can rest! But, unfortunately, the green island in the desert of cares has one bad feature; you cannot see across it. So that all the pleasures of resting with no burden on one's back is taken away by anxiety about the future employment. Depend upon it, the true repose must be taken in your work; and happy is the man who can rest with his burdens strapped fast to his shoulders.

A FUNDAMENTAL ERROR.

Herald and Presbyter:

Many make as a plea against giving to missions the heavy tax to support the home church. To pay for our church privileges, they say, costs so much we have nothing extra to give for work outside. In this they are doubtless sincere. There is a great fundamental error here, which we wish to correct, if possible. The money we give to support the home church is not *benevolent giving* in any sense of the term. Indeed it is not *giving* in any sense, any more than is paying the school tax, or grocer's bill, or carpenter's bill. The fact is, the church is a necessity with us and our families as much as our school. We cannot get on without it. We would not bring up our children in a place where there are no churches, and church privileges.

THE SAFE MEDIUM.

Sunday Afternoon:

Who shall teach us the safe medium between fretfulness and apathy; between the eagerness that never rests and the sluggishness that never wakes? Complete resignation is not an unmixed good, for there are some things to which we ought not to be resigned, some mischiefs that we ought to mend and not to tolerate. We have seen men who were too well contented; there is a divine discontent that ought sometimes to invade and stir us all. Others again are always pushing, fuming, straining to achieve the impossible, to conquer the invincible; they never know the meaning of quiet or repose. Somewhere between these extremes of stress and stagnation there is a golden mean in which the divine impatience never degenerates into human restlessness, and the stupor of sinful sloth gives place to the peace of God.

A GREAT THING.

Presbyterian Journal:

The world is a mighty antagonist. It is as subtle as it is strong—more to be dreaded in its whispers to the heart's secret inclinations than in gross shapes of evil. And it is a great thing, by God's help and our own effort, to keep it in its place, and say to its eager pressure: "Thus far, and no farther." A great thing, oh merchant, to carry the clue of rectitude through the labyrinths of traffic, and to feel the woof of eternal sanctions crossing the warp of the daily interests. A great thing, oh politician, to withstand the fickle teachings of popularity, to scorn the palatable lie and keep God's signet upon your conscience. A great thing, oh man, whatever your condition, to resist the appeals of envy and revenge, of avarice and pleasure, and to feel that your life has higher ends than these. Strenuous must be the endeavor, but proportionately blessed is the victory of him who in the issues overcomes the world.

THE USE OF FLOWERS.

Methodist Recorder:

Flowers are created as coral insects create islands in the sea. The exquisite fabric is made visible by an adherence of atoms according to a divine law, as operative now as in the Eden morning. The living, sentient germs of the flower hear the secret trumpet sounds; and obedient to the command of the Supreme Intelligence, they arrange themselves in order, as really responsive to law as the soldiers who march and counter-march in the field-review. A rose is not an accident. It is a divine creation. It is an intelligent thought embodied. All the glories of the garden, and all the grandeurs of the summers, are processes of law, sentient, living entities, one answering to another, and all of them touched by the hand of God—grouped in order, harmoniously blended and poised in the visible universe of atoms, allegiant to the will of the Almighty. And as God moves upon the particles that answer His call by blooming out into flowers, so His volitions transform plant, animal, stone, star, and sun, and He can create the new heavens and the new earth.

WHY NOT?

Christian at Work:

Why should not the doctrine of the finiteness of punishment be tolerated and given place when held by ministers in churches commonly called Evangelical? For several reasons: let us enumerate two or three. First, the doctrine of eternal punishment, always held by the great body

of Christians, is not weakened, but every way strengthened, by the Greek exegesis of the latest scholarship; that is to say, the fixed and regular meaning of *aioneos* remains both by etymology and usage Greek and Hellenistic, precisely "everlasting," as it always has: neither Moses Stuart nor Alexander Campbell have advanced an iota of proof in the other direction. Beyond all reasonable doubt the disciples understood *aioneos* to mean everlasting, for the Greek language has no other words more emphatic than *aion*, eternity, and *aioneos*, everlasting, to express endlessness. Again, the "limited" interpretation is born of the philosophy of an invertebrate goodishness and not of any want in Scripture; men wanted the Bible to teach the limitation of punishment, so they construed the Bible to meet their wishes. Again, if the text bearing on so prominent a doctrine may in response to a strong feeling be wrested to mean directly the opposite from what they express, so may any other doctrine, including that of the Trinity; and the "thus saith the Lord" becomes of not the slightest importance.

SECULAR MISCELLANY.

William H. Vanderbilt employs a small army of men—27,706.

A. H. Stephens did not publish his book, "War Between the States," for gain, but he has received $35,000 royalty on it.

Dr. Edward Warren, formerly of Lynchburg, Va., now of Paris, has received the decoration of the Legion of Honor.

Within forty miles around Steubenville, Ohio, six millions pounds of wool are raised. At an average of thirty-five cents per pound this will realize $2,100,000.

The first Javanese princes who ever visited England are at the Westminster Palace Hotel in London. They are Gondosiwoyo, Prince of Java, and his son, Radhen Mas Soenaryo.

England is the only European country which has not been officially invited to send military officers to witness the Russian military manœuvres, in which one hundred thousand troops will take part.

The Great Eastern as a meat-carrier between London and Texas will carry, so said, 2,000 head of cattle, or 36,000 sheep. Alterations necessary to be made to fit her for the business will cost $500,000.

The city of Paris is now directly connected by telegraph lines with 113 French towns. The new administration of the telegraph is in combination with the postoffice. A large increase in the number of dispatches is reported.

Mr. Potter, a member of the British Parliament, has undertaken a free trade mission to America. He is to lecture this fall at Chicago, Boston, New York and other trade centres on the fallacies of protectionism.

The latest news from Cashmere is less favorable. The drought continues and the corn crops are parched up. The condition is wretched beyond description. With timely rains a rice crop equal to half the average will be secured.

As an instance of how the business of canning fruit has grown, it is now said that more than five million cans of corn beef are packed annually in Maine and sold in every part of the world. The corn beef canned is found on the tables even in Norway.

During a heavy gale the captive balloon in Paris burst just after it had come down from an ascent. No one was hurt. The accident is attributed by the aeronauts to the sudden condensation of the hydrogen consequent on low temperature following the great heat.

Eighty farmers recently emigrated from Northern Yorkshire and Durham. They are of various classes, ranging from the tenant farmer upwards, and come hoping to find prosperity here. They can command a capital of from 2,500 to $3,000, and one group in copartnership have $6,000.

What will be, it is claimed, the largest telescope in the world has been contracted for by Sir Henry Bessemer. It will cost $220,000 and be mounted in a monster observatory now being constructed for it on Championhill in London. Henry Bessemer is the inventor of Bessemer steel and was knighted a few months ago.

The old Arctic discovery ship Resolute is rapidly disappearing under the hands of the shipbreakers at Chatham dockyard. The majority of her timbers are in a very decayed state, some of them being so rotten that they fall to pieces almost at the least touch.

A very large fish was captured at Mackinaw Mich., lately. It was about ten feet in length, and its weight is estimated at about four hundred pounds. It is perfectly transparent, and the action of the heart and other functional organs can be plainly seen.

Great Britain has about as many sheep as the United States and gets more wool. The number of sheep is about thirty-five million. This for a country about half as large as Texas, and possessing the highest priced lands in the world. The great service of the sheep is said to be in the manure; otherwise it is said they do not pay.

Russia and China are still far from arriving at an amicable settlement of the Kuldja difficulty, and war is regarded as imminent. The Chinese have over one hundred thousand men and one hundred guns, and as they are known to have been drilled after the European fashion, curiosity is excited to know whether the Russians will come out of the encounter victorious.

Dr. Phillips, of London, has recovered $35,000 in a suit against a railroad company for injuries received from an accident. This is one of the largest sums ever won by an individual under the circumstances, but Dr. Phillips is not happy. He claims that his expenses were over $5,000, his professional income $25,000, and that he was disabled sixteen months. He has appealed.

The marriage between King Alphonso of Spain and the Archduchess Marie Christine of Austria was supposed to have been settled. It was stated that November 28 would be fixed as the day of marriage and that a commission of Spanish grandees would escort the Queen elect from Vienna to Madrid, but the Spanish people are said to be very averse to the arrangement, and Spanish Kings are not omnipotent.

Ismail, the ex-Khedive of Egypt, if all accounts be true, provided against poverty when he retired from office. He is said to have taken $1,500,000 in cash from the treasury, and other property worth $18,000,000. He is since reported as about to sell his dinner-ware. He has one gold service worth two million dollars, and thirteen silver services which altogether aggregate two millions and thirteen hundred thousand. He will still have a service in carved *ruolz* for 100 persons, and another in rose crystal, to stock his cottage home.

It will require four years to complete the new Eddystone Lighthouse, and about $300,000. Its tower will be 132 feet high, and the light will be 130 feet above the highest spring tide. It is to rest on a solid granite foundation, the massive stones dovetailed together and keyed down firmly to the living rock; for 45 feet above this the tower will rise in solid masonry.

Two specimens of ourang-outang have been placed in the Jardin d'Acclimation, the older one having been captured, with others, at Borneo after a desperate chase, in the course of which eight natives lost their lives. The animals fell into an elephant trap, thirty feet deep, and were gradually reduced by hunger to a state of weakness, when they were garroted and shut up in a cage. The older one measured about five feet, and is said to be the largest ever brought to Europe.

For the second season the rats in the Deccan, India, are terrible. They overspread the country like locusts, and destroy crops to much the same extent. An exchange says: "So grave has become the aspect of affairs that a "rat committee" was appointed to inquire into the best means of disposing of these creatures. They went thoroughly into the question after the manner of committees in India, and their recommendations are carefully tabulated. The people are to be induced to turn out *en masse* and face the enemy, rewards are to be offered for dead rats, and, in fact the invasion is to be treated as a matter to be dealt with vigorously by the whole community."

The largest cultivated wheat farm on the globe is said to be the Grondin farm, not far from the town of Fargo, Dakota. It embraces some 40,000 acres, both government and railway land, and lies close to the Red river. Divided into four parts, it has dwellings, granaries, machine shops, elevators, stables for two hundred horses, and room for storing 1 000,000 bushels of grain. Besides the wheat farm, there is a stock farm of 20,000 acres. In seeding time 70 to 80 men are employed, and during harvest 250 to 300 men. Seeding begins about April 9th and continues through the month, and is done very systematically, the machines following one another around the field, some four rods apart. Cutting begins about August 8th and ends the fore part of September, succeeded by the thrashing, with eight steam thrashers—*Banner.*

NORTH CAROLINA HOME INSURANCE.—We call attention to the advertisement of the North Carolina Home Insurance Company, of Raleigh, N. C. This Company has been organized and before the public for ten years, during which time it has paid back to policy holders for losses, above $90,000. The Company does business in North Carolina alone and has in its directory some of the staunchest and best business men in the State. The Company always pays its losses promptly, and its business is conducted by skillful, efficient, expert underwriters. This staunch Company needs no praise at our hands, being so favorably known to our readers.

EDUCATION.

To the Chairmen of the Presbyterial Committees of Education:

Please bear in mind that application for aid to students must be made annually. The fact that a student was on our list last year makes no difference. If he wishes aid this year, application must be made by the Chairman of Education in his Presbytery. Brethren will also please state whether the student is in College, or in the Seminary. The undersigned has authority from the Committee to receive all students as beneficiaries for whom application is made in the regular way.

My postoffice address at present is Covington, Tenn., but letters addressed to me at Memphis will be forwarded. Quite a number of letters on the subject of Education have been addressed to Rev. Dr. Waddel, the former Secretary. Brethren will bear in mind that there has been a change of Secretaries.

E. M. RICHARDSON,
Secretary of Education.

OFFERS EXTRAORDINARY.

We offer WORCESTER'S QUARTO DICTIONARY fully Illustrated and Unabridged. Library sheep; marbled edges. Publisher's price $10 00, as a premium for 12 new subscribers to the NORTH CAROLINA PRESBYTERIAN at $2 50 each.

Most of our distinguished writers prefer Worcester's to any other dictionary, and it is recognized as authority by the departments of the United States Government.

Expressage at receiver's cost.

OR WILL SEND

The above Dictionary	$10 00
NORTH CAROLINA PRESBYTERIAN, one year	2 65
American Agriculturist one year	1 60
	$14 25

For $10 to any one address.

Expressage of Dictionary at receiver's cost.

—or—

NORTH CAROLINA PRESBYTERIAN, one year	$2 65
American Agriculturest one year	1 50
	$4 15

Will be sent to any new subscriber on receipt of $3.

We thus furnish the NORTH CAROLINA PRESBYTERIAN and the best Illustrated and Most Popular Agricultural Monthly in the United States, for the usual price of a Religious Newspaper.

We will send the Carolina Farmer, published in Wilmington, N. C. by Wm. H. Bernard, (an excellent Magazine) to any who may prefer it to the American Agriculturist.

The American Agriculturist will be sent one year, gratis, to any one sending us *two new* subscribers at $2.65.

NOTICE.

Romulus M. Johnston, Esq., agent of the *Goldsboro Messenger*, is authorized to receive and receipt for any money due us for old or new subscriptions. Our friends will oblige us by paying promptly. We will welcome any new subscribers.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

THE MINUTES OF GENERAL ASSEMBLY

Are ready for distribution. Single copies, 50 cents each; but where ten or more copies are ordered to one address, 30 cents a copy. Orders should be sent to Jackson & Bell, Wilmington, N. C.

JOSEPH R. WILSON,
Stated Clerk of Assembly.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

Malarial Fever.

Malarial fevers, constipation, torpidity of the liver and kidneys, general debility, nervousness and neuralgic ailments yield readily to this great disease conqueror, Hop Bitters. It repairs the ravages of disease by converting the food into rich blood, and it gives new life and vigor to the aged and infirm always. See "Proverbs" in other column.

Messrs. Polk, Miller & Co:

GENTLEMEN:—Please send me another bottle of your "Vest Pocket Cure" for Dyspepsia. I have used the trial bottle, and have no hesitation in saying I believe it superior to anything known to the public.

J. W. CHALK, Pilot Point, Tex.

May 25, 1879.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Lincoln county, by Rev. R. Z. Johnston, on the 2d of September, CALVIN CARPENTER to Miss JULIA E. HALLMAN.

In Robeson county, on the 3rd inst, at the bride's residence, by Rev. A. N. Ferguson, Mr. B. F. SMITH, formerly of South Carolina, to Mrs. SARAH I. McCALL, of Robeson, N. C.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

Suddenly, at her home in Rahway, N. J., on Saturday, August 23d, HARRIET ELIZABETH, wife of Edward R. Stanly, formerly of Newbern, N. C.

Mrs. Stanly was a daughter of Isaac and Eliza Tull, of Lenoir county, N. C. Early in life she united with the Church. In 1854 she became a member of the Presbyterian church of Newbern, N. C., of which the writer was then pastor.

Mrs. Stanly's character was one of great firmness, united in a marked degree with quietness and gentleness. Faithful in all the duties of her own Christian life, and never compromising with the world in matters of religion. She was nevertheless gentle and forbearing respecting others. She was always to be found on the side of right and truth and holiness. Humble and cheerful, never unduly exalted, and never desponding. She performed well the duties of a quiet and useful life.

She was ever a warm friend of the poor. While sorely tried by repeated afflictions, she presented an example of cheerful resignation to the will of God, and knew how to sympathise with the sick and the unfortunate.

In her death her family sustains an irreparable loss—an affectionate companion and a loving, Christian mother. A large circle of friends are bereaved. The community lose the example of a sincere and humble Christian, and the Church of Christ on earth one of her most devoted and self-sacrificing members.

W.

Of diphtheria, in Gray's Creek township, September 2d, 1879, ELLEN ELIZABETH, daughter of Alexander and Susan E. Pate, age 2 years 3 months and 7 days.

Why should we mourn for those who die,
So young, so bright, so fair?
'Tis Jesus calls them to the sky
To live with him up there.

Then grieve not for your darling child,
Who now has gone before,
To greet you with a heavenly smile
When you reach that happy shore.

Yes, with out-stretched arms, she'll meet you,
Dear papa and mama,
Upon that bright and shining shore
Where you'll part—no, never more.

McK.

In this city, August the 4th, 1879, MARIAN ADRIAN, daughter of James and Sarah E. Bagley, aged 5 years, 10 months and 5 days.

After a painful season of sickness and suffering, endured with much patience, little Marian was called to that rest of which her sweet little voice often sang, "I'll soon be at home over there." A child of the covenant, she received careful training, and had early manifested a peculiar susceptibility of the truths of religion. She believed in prayer, loved to hear about Jesus, and to sing the hymns for children. She was much interested in the Sabbath School, punctual in her own attendance, and anxious to get her play-mates to accompany her. Although so young during the nine months she had been a Sabbath School scholar, she brought into the school nine new scholars. For her teacher, superintendent and pastor she always had a bright smile of affection and interest.

We miss her sweet form and bright ways. Her home is desolate, her friends are filled with sorrow, and her parents are heart-broken over the loss of their only child. Still "We sorrow not as those who have no hope." We know "our loss is her gain." Too sweet a flower for the uncongenial clime, she has been transplanted in God's garden above, where she will flourish in eternal spring-time. "She cannot come back to us, but we can go to her." God make this sorrow a great blessing to all concerned; by it draw us nearer to Him, and help us to say "The Lord giveth and the Lord hath taken away, blessed be the name of the Lord."

P.

In Yanceyville, N. C., on the 7th of August, 1879, ELLA WATT, infant daughter of Robert Roan, aged 5 months and 22 days.

The mother died, after a lingering illness, on the 6th of May, and the little babe was consecrated to God in baptism over its mother's coffin, and committed to the care of its grandparents (Col. and Mrs. Robert B. Watt.) God has now called it also to join its sainted mother above. It seemed to be left for a while to comfort those who, in the death of its mother, lost their last child, and then, its brief earthly mission done, to return to its mother's arms above. God gave it and God took it away, blessed be His name forever.

D.

WHOLESALE PRICES.

☞These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	6 a	6½
Shoulders	a	5
Dry Salted—		
Sides, per lb	a	5¾
Shoulders	4½ a	4¾
CHEESE—Northern Factory, per lb	10 a	11
Dairy, cream per lb	10 a	11
State, per lb	00 a	8
COFFEE—Rio, per lb	10 a	16½
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	72½ a	75
DOMESTICS—Sheetings, 4-4, per yd	6¾ a	7½
Yarn, per bunch	00 a	85
FLOUR—Fine, per bbl	0 00 a	4 00
Super, Northern, per bbl	4 50 a	5 00
Extra do. " per bbl	5 00 a	6 50
Family " per bbl	7 00 a	7 50
City Mills—Extra Super, per bbl	5 50 a	5 75
" Family, per bbl	6 00 a	6 25
" Extra do., per bbl	6 50 a	6 75
GLUE—per lb	6 a	12
GRAIN—Corn, in sacks, per 56 lbs from store—white	00 a	73
CORN, wholesale, in sacks	66 a	70
Corn, mixed, wholesale in sacks	00 a	65
Corn, Cargo, per 56 lbs, bulk	60 a	00
Oats, per bushel from store	00 a	50
Peas, Cow, per bushel	55 a	63
HOOP IRON—per ton	70 00 a	75 00
LARD—Northern, per lb	8 a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 00
MOLASSES—West Indies, old crop	28 a	33
" " bbls	30 a	32½
" " new crop	30 a	35
" " bbls	32 a	35
New Orleans	28 a	45
Sugar House, hhds, per gal	16 a	17
" " bbls., per gal	19 a	20
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	3 00
OILS—Kerosene, per gal	13½ a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel	1 50 a	1 75
PORK—Northern, City Mess	11 00	11 50
SALT—Alum, per bag of 2 bushels	1 00 a	00
Alum, per ton	6 00	7 00
Liverpool, per sack	75	80
Liverpool fine, per sack	0 00 a	0 00
SUGAR—Cuba, per lb	8½ a	10¾
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	9½ a	9
B— " per lb	9 a	9½
C— " per lb	7½ a	8
Ex. C— per lb	8 a	8
Crushed, per lb	00 a	10
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ¾ bars	0 00 a	3 90
TIMBER—Shipping, per M	12 00 a	18 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	3 00 a	5 00

WILMINGTON MARKET DURING WEEK ENDING SEPTEMBER 9.

SPIRITS TURPENTINE—Market held steady at 23¾ cents until Monday, when, on firm market, sales were made at 24 cents.

ROSIN—Steady throughout at 90 cents for strained and 95 cents for good strained. Sales of extra No. 1 at $2 25, low pale at $2 62½@2 75, pale at $3, good pale to window glass at $3 12½@3 40.

CRUDE TURPENTINE—$1 for hard and $1 60 for yellow dip and virgin throughout.

TAR—Dropped to $1 on Wednesday last, and all sales since have been made at that price. Market steady.

COTTON—Receipts are as yet very light. The price has advanced during the week, ¼ cent on Wednesday last, and the same on Monday's quotations: Good ordinary 10½ cents, low middling 11¼ cents, middling 11½ cents.

CORN—Demand moderate and stock fair. No cargo receipts and no special change in prices.

TIMBER—Sales 1 raft common mill at $5, 2 do. fair mill at $6 50, 1 do. do. at $6 75, 1 do. do. at $7 50, 2 do. good mill at $8, 1 large and long raft extra mill at $10.

NEW ADVERTISEMENTS.

The N. C. HOME INSURANCE CO., OF RALEIGH, N. C.

(Organized in 1868.)

Insures against loss by fire on dwellings, furniture, stores, merchandise and farm property, including

Cotton Gins

of the better kind, on as favorable rates as any reliable Company.

JOHN GATLING, President.
W. H. CROW, Vice-President.
W. S. PRIMROSE, Sec. and Treas.
P. COWPER, Adjuster and Supervisor.
aug 20 606-3m

TARRANT'S SELTZER APERIENT

No one who is thoroughly regular in the bowels is half as liable to disease as he that is irregular. He may be attacked by contagious diseases, and so may the irregular, but he is not nearly as subject to outside influences. The use of

Tarrant's Seltzer Aperient.

secures regularity, and consequent immunity from sickness.

SOLD BY ALL DRUGGISTS.

Fresh Arrivals.

100 Boxes CREAM CHEESE,
50 Tubs LARD,
10 Tierces Fairbanks' LARD,
100 Boxes SOAP,
100 Boxes POTASH and LYE,
200 Bags SHOT,
BAGGING AND TIES,
10 Tierces good cheap HAMS.
For sale low by
HALL & PEARSALL.

NEWBURY & CHASTEN
COMMISSION MERCHANTS,
WILMINGTON, N. C.

Special attention given to sale of

COTTON and NAVAL STORES.

Charges low and prompt returns.

Refer to Bank of New Hanover, Wilmington, N. C.
sep 10 609-1m

Goldsboro Institute for Young Ladies.

ANNUAL SESSION opens 15th September 1879, and closes second Friday in June, 1880.

FACULTY:

Rev. Dr Chapman, Ancient Languages, Mental and Moral Science.
Mrs. V. S. M. Chapman, English Belles Lettres.
Mr George Royall, Mathematicks and Penmanship.
Dr. F. A. Welter, (Graduate of the University of Berlin) Musical Director.
Mrs. Welter, Modern Languages and Drawing.
Send for circulars to
REV. DR. R. H. CHAPMAN,
Goldsboro, Wayne county, N C.
sep 10 610-toct1

ATLANTA MEDICAL COLLEGE.

The Twenty-Second Annual Course of Lectures will commence October 15th, 1879, and close March 4th, 1880.

FACULTY—J. G. Westmoreland, W. F. Westmoreland, W. A. Love, V. H. Taliafero, Jno. Thad. Johnson, A. W. Calhoun, J. H. Logan, J. T. Banks; Demonstrator, J. W. Williams.

This well-established College affords opportunity for thorough medical education.

It is in affiliation with, and its tickets and diplomas recognized by, every leading medical college in the country.

Requirements for graduation as heretofore.

Send for Announcement, giving full information.

JNO. THAD. JOHNSON, M. D., Dean,
Atlanta, Ga.
aug 27 607-4t

AUGUSTA FEMALE SEMINARY, STAUNTON, VA.

Miss MARY J. BALDWIN, Principal.

The session of 1879-'80, will open the first Wednesday in September, and close corresponding time in June following.

Terms: (For session of forty weeks, payable one-half on entering, and the balance in February—)

Selection the First: For Board, Washing, Fuel, Lights, Physician's Fee, Seat in Church, Calisthenics and full English course, including Elocution and Contingent fee—are $250.

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Misses NASH and Miss KOLLOCK, Principals.

THE FALL TERM of 1879 will open the 25th of JULY and close on 11th DECEMBER. Circulars forwarded on application.
466-*jan.1.'79

UNIVERSITY SCHOOL,
PETERSBURG, VIRGINIA.

Thorough preparation for University of Virginia and other Colleges; highly recommended by faculty of University; location healthy; pupils uniformly successful. For Catalogue, address
Aug. 6—604-8t W. GORDON McCABE, Principal.

EMPLOYMENT FOR LADIES OR MEN. $50 to $100 PER MONTH easily made selling Mrs. JULIA McNAIR WRIGHT'S new book entitled **The COMPLETE HOME** The Morals, Health, Beauty, Work, Amusements, Members, Money, Savings and Spendings are all clearly dealt with in facinating style, full of anecdote and wit, holding the threads of a charming narration of family life. For full description and extra terms, address J. C. McCURDY & Co., Philadelphia, Pa
july 2 599-12t eow

TEACHERS WANTED $50 to $100 or $200 per month during the Spring and Summer. For full particulars address J. C. McCURDY & CO., Philadelphia, Pa.
apl9 587-13teow

RUPTURE

Dr. J. A. SHERMAN is now at his branch office, 5 South Fifth Street, St. Louis, Mo., where his patients and those wishing his treatment may consult him during the months of May and June. His book, with photographs of bad cases, before and after cure, mailed for ten cents. Will be at Principal Office, 251 Broadway, New York, July and August.
Aug. 13—605—2t-eow

NEW ADVERTISEMENTS.

Charlotte Institute.

THE next session begins September 10th, 1879, and ends June 8th, 1880.

No Institute ever made more rapid progress in securing the confidence and esteem of its patrons than this one during the past session. Before the end of the scholastic year the number of its pupils, attracted by the well-earned reputation of the school, increased to 117, exclusive of the adult ladies who availed themselves of the superior advantages here given in the departments of Music, Art, and Modern Languages. In no respect is this Institute inferior to any other first-class boarding-school in the Southern or Middle States. Such testimonials as will satisfy any one as to the *high standard and thoroughness* of the instruction here are published in the catalogue. These testimonials are peculiarly trustworthy, inasmuch as they are given by gentlemen engaged in teaching in well known schools and colleges of the highest grade, and who are therefore qualified to express an opinion in regard to educational institutions.

The total expense for the half session or term will be $125. This amount includes board, with washing, fuel, lights, furnished room and servants' attendance, tuition in all the English branches, Latin, with either French or German, Calisthenics, *text books and stationery for school purposes.* Pupils are not permitted to incur additional expense without permission of their parents. Parents are thus assured that their bills will not be greater than they expected.

Special arrangements and special terms for young ladies who wish to take only Music, Painting and Drawing, and Modern Languages, severally or collectively.

For further information address the Principal, Rev. WM. R. ATKINSON, Charlotte, N. C.
july 23 602-16t

INSTITUTE FOR TRAINING OF COLORED MINISTERS
Under the care of the General Assembly.
Located at TUSKALOOSA, ALA.

THE FOURTH SESSION, of ten months, will commence on the 1st day of September next, under the instruction of Rev. D. C. Rankin, Professor, who has the best testimonials of fitness for the work, in his deep interest in the colored people and his past labors in their behalf, his ample scholarship, and his aptness to teach.

All the branches necessary to fit candidates for the Gospel Ministry will be taught. Some acquaintance with the early branches of English will be required for entrance. Candidates must come recommended by their Presbyteries or Committees of Education; and if of other denominations, must have similar credentials.

No charge for tuition. Board can be had on reasonable terms.

C. A. STILLMAN, Superintendent.
july 23 602-tf

PEACE INSTITUTE, FOR YOUNG LADIES,
RALEIGH, N. C.

THE NEXT ANNUAL SESSION COMMENCES on the first Wednesday in September, 1879, and closes the first Wednesday of June, 1880.

The terms have been reduced from 10 to 20 per cent. in all departments.

The total expence of a boarding pupil for one term or half session will be $120. This amount will include Board with washing, fuel, light, furnished room and servant's attendance, tuition in English branches and Latin to those who desire it, Calisthenics, Text Books and stationery used for school purposes.

For liberal propositions to pupils entered for whole scholastic year see Catalogue and Circular page 30. For circulars containing full particulars as to Course of Study, &c. Address,

REV. R. BURWELL, Principal.
Raleigh, N. C.
july 2 599-to sep 15.

SIMONTON FEMALE COLLEGE,
Statesville, N. C.

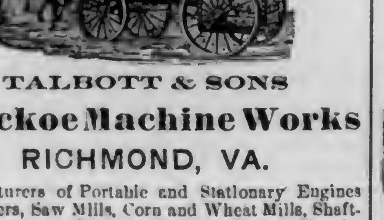
THE FALL TERM of 1879 opens Wednesday, AUGUST 27. Board and tuition in English, $85 per session of twenty weeks.

Catalogue and circular with full particulars, on application.

Address MRS. E. N. GRANT, Principal.
feb 20 528-1y

GOLDSBORO INSTITUTE, FOR GIRLS.

Mrs. Chapman hopes on Monday, 15th Sept, 1879, to resume the duties of her school. Apply for circulars to Rev. Dr. R. H. Chapman, Beaufort, Carteret county, N. C., until 1st August, and to the same at Asheville, Buncombe Co., N. C., until 1st Sept., '79.
july 9 600-till 1st oct 79



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The Invention of the Age.

It does not destroy the draft.
It does not interfere with cleaning the tubes.
It will not choke up, and requires no cleaning.
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It requires no water to extinguish sparks, which, by condensation, destroys the draft. Besides, when water is used, if neglected, the efficiency is destroyed by evaporation of the water, and the boiler is kept in a filthy condition.
It is simple and durable and can be relied upon.
It can be attached to any boiler.
No planter should be without one of them. Insurance companies will insure gins and barns where the Talbott Engines and Spark-Arresters are used at same rate as charged for water or horse-power.
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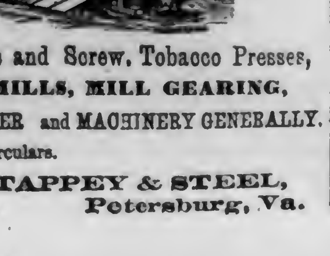

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Send for circulars.

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PURE OLD
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THE LAUNDRY, THE KITCHEN,
AND FOR
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Send for Circular and Price-List.

Crampton's old Palm Soap for the Laundry, the Kitchen, and for general Household purposes. The price of the "Palm Soap" is $3.90 per box of 100 three-quarter pound bars—75 pounds in box. To any one who will send us an order for 10 boxes with cash, $39, we will send one box extra free as a premium. Or the orders may be sent to us for one or more boxes at a time, with remittance, and when we have thus received orders for ten boxes we will send the eleventh box free as proposed above. If you do not wish to send the money in advance you may deposit it with any banker or merchant in good credit in your town with the understanding that he is to remit to us on receipt of the soap which is to be shipped to his care.—*Sandersville, (Ga.) Herald.*

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Send your orders by mail.

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MRS. L. FLANAGAN WISHES TO ANNOUNCE to the Ladies that she has returned from the Northern Cities, where she has been making her Fall purchases in MILLINERY and every description of FANCY ARTICLES, and is now prepared to show her patrons a VERY ATTRACTIVE and BEAUTIFUL STOCK of all the NEWEST STYLES in French Pattern Bonnets and Hats, Velvets, Silks, Feathers Flowers, Ribbons, &c.

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We have added new and improved Machinery to our Establishment, and are prepared to fill any orders in our line at short notice and low figures.

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PERKINS and HOUSE SAFETY LAMPS, the best Lamp made, and only perfectly safe one, at Factory prices.

Kerosene, Lard, Mineral and Linseed Oils, Paints, Colors, Glass, &c.,

Low down at
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A gentleman of experience, with good references, desires to correspond with some party needing a teacher in the family—or, a small school in the country. Salary secondary. Address S. A. H., care J. H. Myrover, Fayetteville, N. C. 605-5t

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They are compounded from Hops, Buchu, Mandrake and Dandelion,—the oldest best, and most valuable medicines in the world and contain all the best and most curative properties of all other Bitters, being the greatest Blood Purifier, Liver Regulator, and Life and Health Restoring agent on earth. No disease or ill health can possibly long exist where these Bitters are used, so varied and perfect are their operations.

They give new life and vigor to the aged and infirm. To all whose employments cause irregularity of the bowels or urinary organs, or who require an Appetizer, Tonic and mild Stimulant, these Bitters, are invaluable, being highly curative, tonic and stimulating, without intoxicating.

No matter what your feelings or symptoms are, what the disease or ailment is, use Hop Bitters. Don't wait until you are sick, but if you only feel bad or miserable, use the Bitters at once. It may save your life. Hundreds have been saved by so doing. ☞$500 will be paid for a case they will not cure or help.

Do not suffer yourself or let your friends suffer, but use and urge them to use Hop Bitters.

Remember, Hop Bitters is no vile, drugged, drunken nostrum, but the Purest and Best Medicine ever made; the "Invalid's Friend and Hope," and no person or family should be without them. Try the Bitters to-day.

Try Hop Cough Cure and Pain Relief.

FOR SALE BY ALL DRUGGISTS.

THE TAYLOR GINS ARE GOING RAPIDLY.

COTTON GINS.

WE ARE AGENTS FOR THE

Taylor Gin,

Manufactured at COLUMBUS, GA.,

And will sell them at the following prices, delivered at buyer's Railroad Station or on River:

30 SAWS	$72 50	PAYABLE 15th NOVEMBER, 1879.
35 "	85 00	
40 "	97 50	
45 "	107 50	
50 "	117 50	

Feeders and Condensers at Cost.

We have on hand a number of BROWN COTTON GINS, Double Cylinders, which we offer at $1 25 per Saw. They are in perfect order.

DeROSSET & CO.,
sep 3-4t WILMINGTON, N. C.

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IN VIEW of the approaching Cotton Season, the undersigned offer their services to Planters and Country Merchants

For the Sale of Cotton,

Which they are prepared to do

On the Most Economical Charges.

They will warrant the full price of the day of sale. Account sales will be rendered promptly, and proceeds be at once remitted.

ALEX. SPRUNT & SON,
Wilmington, N. C.
September 3d, 1879. 608

Views!

LAKE WACCAMAW AND VICINITY; ALSO, Views of all points of interest in and around WILMINGTON.

Moore's History of North Carolina; another lot just received.

School Books and School Stationery. ☞Liberal discount to Country Dealers.

C. W. YATES.

Don't forget the ORGUINETTE, the most wonderful instrument of the age.
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Latest and Most Approved Style.

To her country friends she would say, send in your orders at once.

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apl 23-tf Market Street, between 8th and 9th.

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is ready, containing a new Singing School Department, with easy pieces, many novel and attractive Glees and Choruses for Concert purposes, Anthems, etc., with a department of "Chorus Drill" that furnishes material for working up Choruses to a perfection heretofore unknown. "THE REQUISITE" certainly furnishes the best collection of music yet offered the singing public.
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Address MAJ. R. BINGHAM, Mebaneville, N. C., or, REV. DR. WILSON, Wilmington, N. C.
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$77 A Month and expenses guaranteed to Agents Outfit free. SHAW & Co., Augusta, Me.

FOR THE FAMILY.

Off for Boy-Land.

Ho! All aboard! A traveller
Sets sail from Baby-land!
Before my eyes there comes a blur,
But still I kiss my hand,
And try to smile as off he goes,
My bonny, winsome boy!
Yes, *bon voyage!* God only knows
How much I wish thee joy.

Oh tell me have ye heard of him?
He wore a sailor's hat
All silver-corded round the brim,
And—stranger e'en than that—
A wondrous suit of navy-blue,
With pockets deep and wide;
Oh, tell me, sailors, tell me true,
How fares he on the tide?

We've now no baby in the house;
'Twas but this very morn,
He doffed his dainty 'broidered blouse,
With skirts of snowy lawn;
And shook a mass of silken curls
From off his sunny brow;
They fretted him—"so like a girl's!
Mamma can have them now."

He owned a brand-new pocket book,
But that he could not find;
A knife and string was all he took;
What did he leave behind?
A heap of blocks with letters gay,
And here and there a toy;
I cannot pick them up to-day,
My heart is with my boy.

Ho! Ship ahoy! At Boyhood's town
Cast anchor strong and deep!
What tears upon this little gown
Left for mamma to keep?
Weep not, but smile; for through the air
A merry message rings:
"Just sell it to the rag-man there!
I've done with baby things!"

—*St. Nicholas.*

"Patience."

"Mother," said Mary, "I can't make Henry put his figures as I tell him."

"Be patient, my dear, and do not speak so sharply."

"But he won't let me tell him how to put the figures, and he does not know how to do it himself," said Mary, very pettishly.

"Well, if Henry won't learn a lesson in figures suppose you try to teach him one in patience. This is hard to teach, and harder to learn than any lesson in figures, and perhaps when you have learned this the other will be easier to both."

Mary hung her head, for she felt that it was a shame to any little girl to be fretted by such a little thing, or indeed, by anything; and she began to think that perhaps she deserved to be blamed as well as Henry.

A fretful, impatient child makes himself and all about him very unhappy. Will you try to learn a lesson on patience?—*Well Spring.*

An Arab Village by Moonlight.

"Oscar walks on in front with our three Arabs; each man carries a long pole in his right hand and a lantern in his left; the dim, uncertain light of the latter casting weird shadows on our path, giving to the lissome Arab figure proportions almost gigantic, whilst the reflection of their long staves stretches far out into the darkness beyond. A great plain of sand surrounds us, we catch the dim outline of rocky hills in the distance, right and left, whilst over one crag, higher than the rest, the moon is rising slowly in the bright, cold glory peculiar to this Eastern atmosphere. 'Sinking ankle-deep in the sand, and then only emerging to be tripped up by a bit of brushwood, is apt to become monotonous,' as Oscar observes, adding, 'Glad the poor wretches have energy to cultivate anything, but I wish to goodness they would do it in a more convenient place. Not very encouraging to pay a visit to people who choke up their front drive with cabbages and bean stalks.' 'No, we can scarcely be said to have had a friendly welcome,' answers Rachel, with a little shiver; for by this time we are entering the deserted Arab village, and a perfect army of ill-conditioned, wolfish dogs set up a chorus of barks and howls to keep us away. The long poles do their work now. A few judicious strokes in their midst, and the wretched mongrels slink away, sulky and discomfited, and we are allowed to enter in peace. The bright moonlight falls on the low white roofs of the miserable Arab houses, or rather hovels; we pass in silence through narrow dirty lanes, shut in by high mud walls. Here and there a dog, more daring than the rest, greets us with a sleepy growl; but otherwise a death-like stillness prevails. No human being is visible. Our own individuality becomes almost oppressive, in the weird-like desolation around. The bright, clear moon shines down upon dirt and abomination of every sort, lighting it up with pitiless truth. Refuse, heaps of bean pods, cabbage stalks, broken pottery, and wisps of dirty straw lie about in reckless confusion. Every footstep brings fresh signs of squalor and misery. How hard and unlovely it must all seem in the daylight. But the shadows and the moonlight, and, above all, the strange, unnatural silence, give a touch of ghostlike poetry to the village now. 'It is like a city of the dead,' whispers Rachel, pressing closer to Elsa and me. The girl's face has a white, strange look about it in the moonlight. Oscar sees it also, and turns around to speak to her, but checks himself. The spirit of the place is upon us all. For a moment we stand in hushed silence, gazing on the ruin and desolation around us; then mechanically turn our steps onward. A few moments more we walk in single file through another narrow lane of hovels, and then emerge upon a large square, probably the native market place. Here a strange sight greets us. Rachel's city of the dead seems suddenly to have restored her victims. But can they be living, breathing human beings? Two long rows of cross-legged Arabs stretch from end to end of the square. They are seated in absolute silence upon the ground, smoking their long 'narghilehs.' Their white turbans and feet shod in bright red-and-yellow morocco slippers form the only points of color and relief to the dark, picturesque-looking rags that cover them with a sort of pathetic dignity no English rags could ever achieve. We pause for a moment watching the strange scene, hardly liking to venture down the narrow path between them. It seems almost like invading the solitude of a company of ghosts. But our Arabs have no such scruples, and the men themselves are utterly without curiosity, so far as we are concerned. They treat our presence with an absolute indifference which is almost humiliating. Not a single eye is raised to watch the 'Howadji,' and we walk through the curious, silent ranks, unnoticed and unmolested. I think we all breathe more freely when the last ghost-like couple has been left behind, and we find ourselves on the farther side of the village, with the open sand once more beneath our feet, the great black rocks above us, and far below the stretch of the shore, and the old Nile slumbering peacefully under the Eastern moon."—*From "Egyptian Bonds," by Katherine Bates.*

Shoemaking by Machinery.

Should some Rip Van Winkle of the past wake up from his long sleep and visit his old haunts once, in few respects would he find a greater alteration than in the employment of labor-saving machinery. Some idea of the use of such machinery may be gleaned from a few facts representing American industries. It is stated that in this country, on the simple article of shoe pegs and shoe peggers, there are 576 patents, and there are 2,000 of these patents on machinery. One class of machines last year sewed, it is estimated, forty-five million pairs of shoes, and another class pegged fifty-five million pairs. Ten men with the present machinery can make six hundred pairs of shoes a day; four hundred and sixty bushels of loose pegs are made in New England per day, and one cent's worth will peg four pairs of shoes. Two million shoe lasts were made in the United States last year, all turned out by machinery. What a change is this from the old days when a man would commence and finish a pair of boots by hand, taking as much time to make one pair as it now takes a man to make some dozens.—*Christian at Work.*

Ain't Pigs Strong.

I made up my mind once that they are. Or, rather, one of the flat-nosed, grunting brutes made up my mind for me. He fixed the idea in me. He made it stick. I have never changed my opinion from that day to this. I have never attempted since to argue with a pig on that subject.

You want to know how it was? Well I was a youngster, about as old perhaps, as some of you. I lived in Ninth street in New York. And I had lately got my arms into a roundabout, and my legs into boots. Stiff, shiny boots, with plenty of squeak in them, and with red tops and straps. Boots big enough for a young man full nine years of age. I have never been such a hero since—never been half as old or great a man—as when I mounted those boots. How I did stride and strut, and look down at them! There was no need of putting the best foot forward. I hadn't any foot that was not best. I pitied all poor unfortunates who knew nothing of the glory of new boots.

But about that pig. Ninth street, where I lived, was in those days at about the north end of the city—near the jumping-off place. In fact, within about ten rods of that same place. For between us and Tenth street there was a hill about half dug away, from the top of which we boys used to jump off down into the loose sand, and fill our shoes with sand, and go home with dirty stockings. Folks have lumbered up our play-ground since with big three story houses. But in those good old times boys could run right across from one street to the other, and pigs could wander at their own sweet wills.

I rather think I was just getting beaten at hop-scotch—and disgusted with the game, of course—when one of these bristly fellows came along the street, and a bright idea struck me. We would catch him and have a ride! That we would. What were pigs for, but to give a body a ride?

But the first thing was to catch him. Nothing easier than that. So into the house I darted, and pounced upon Bridget's clothes-line. Bran new, clean line, that Bridget didn't know any better than to hang shirts and collars and sheets on But it was just the thing to catch pigs with, as you shall see.

One end of the rope was made into a slip-noose, and the other end I got one of the fellows to tie around my waist. The plan was, you see, to lay down the noose in the street for piggy to "put his foot in it," and then for me to lean back in those new boots and pull him in. Capital plan. Sure to work to perfection. The other fellows would have been glad to hold the rope, and have some of the glory. But I couldn't allow it Not that there was not enough of it (of the glory, that is—not the rope) to go around and give every boy a share. But I wanted it all myself. It was enough for the rest of them to have the fun of looking on. And they began to think so themselves before long.

I said it was a capital plan, and sure to work. But somehow there was a hitch about it. No, not a hitch exactly; I wished there *was*, when operations had begun. But the plan didn't work, and a more disgusted urchin than I was you never saw in your life.

Piggy stepped into the noose; there was no trouble about that. And the noose slipped down tight around his leg. All right so far. But when the time came for the pulling in, pig, rope and boy all went in the wrong direction. It was highly improper. It was not down in the plan. I didn't approve of it. But there was no help for it. After that squealing brute I went, stumbling, sprawling up again, catching at every stoop-railing, shouting to the boys to hold him in, and discovering suddenly that friendship, in a selfish world, is but a hollow name. For I grieve to say that they stood and laughed and roared as if their sides would burst.

But a lamp-post that we passed soon proved a friend in need—a friend indeed. For, while piggy ran one side of it, I having no affection for him, and willing to part company, took the other. That brought him up all standing, for the lamp-post wouldn't budge. So he squealed and kicked and tugged till he worked his leg out of the noose, and left, without taking leave, for parts unknown. As for me, I wriggled out of the noose at my end of the rope, and tramped back home, dragging Bridget's clothes-line, a sadder and wiser youth. When I arrived there I marched into the parlor, where my big brothers were at a game of chess, and remarked to one of them, thoughtfully, "I tell you what, Bert, *ain't pigs strong?*"

And from that day to this, when I see a young man going into low, vile company, and boasting that he shall lead them—not they him; or putting himself into the noose of some brutish habit, thinking he can manage it and stop when he chooses, I feel like telling him, Take care! pigs are strong! Take care!—*"Uncle Ned" in Congregationalist.*

MISCELLANEOUS.

Four Hours in the Dark.

It is a humiliating confession to make—but geography is pitiless, and our national vainglory must bow to its degrees—that for four hours in every twenty-four the entire territory of the United States is deprived of sunshine. As the sun goes down on our farthest Aleutian island its morning rays are just lighting up the hill tops of the western coast of Ireland, and the breadth of the Atlantic lies between us and daylight. To our Fenian citizens this may be another and cogent reason for annexing the dear little isle of the harp and the shamrock; but until it is done the exultant cry of the *Rocky Mountain Presbyterian*, that the sun never sets on the United States, must be admitted to be a trifle exaggerated. It does set every day, and, paradoxically, four hours before it rises.

In the depth of our humiliation we may possibly console ourselves with the reflection that—though our British cousins can say with truth what we cannot—the sun really shines on the United States when it is up. We have to submit to four hours of sunlessness a day: England is lucky to get four hours of sunshine. So life has its compensations, and existence in the United States remains unendurable, though we do not (geographically speaking) make quite so great a spread as we thought.—*Scientific American.*

Discoveries in Babylon.

Antiquarians anticipate finding immense treasures of ancient literature in the libraries of Babylon which are now being discovered and await the spade of the excavator. About two-thirds of the Assyrian library of Assurbanipal, or Sardanapalus, the son of Esarhadon, has been secured, and is now in the British Museum. The books consist for the most part of small inscribed tablets of clay. The interest attached to their study cannot fail to be great, for by them we are brought into contact with men and women who lived in the days of old Hebrew kings and prophets, and even, it is supposed, as far back as the patriarchs. By a patient, diligent, and earnest band of scholars these are being deciphered; the variety and extent of the information gained is at present very imperfectly known. Strange to say, the literature of ancient Assyria was in a language distinct from that spoken by the people, a learned language of former times, understood by the literary men of the age, like the Latin of our own day. It is called the Accadian tongue. Its study was imperative on scholars, and acquired by the help of lexicons and grammars. From lectures recently delivered at the Royal institution by Rev. A. H. Sayce, we gain some elementary knowledge of the literature, which appears to have been very varied in its character. The historical documents bring unexpected but most valuable evidence of the accuracy of the Chronicle of the Old Testament. The religious literature is of course full of gross superstitions, but it is said that most of the mythological fables of ancient Greece, such as the labors of Hercules, the loin of Nemea, the bull of Crete, etc., are found there already. The Sabbath of the seventh day appears to have been observed with great strictness; even the monarch was forbidden to eat cooked meat, change his clothes, take medicine, or drive his chariot on that day. There are some astronomical observations which show considerable research, as, for example, one which speaks of spots on the sun. As Sir H. Layard once found a crystal lens in the ruins of Nineveh, it is probable that some rude form of instrument was known. Not the least singular discovery is a catalogue, compiled four thousand years ago, which directs the person wishing to consult any book to search out and write down the number and hand it in to the librarian.—*United Presbyterian.*

An Inch of Rain on the Atlantic.

In Lieutenant Maury's "Physical Geography of the Sea" there occurs a very remarkable passage, which may just now be found suggestive of a good many curious computations to those who have time and taste for arithmetical oddities. He endeavors to impart some idea of what is implied in "an inch of rain. The Atlantic Ocean, he says, presents an area of twenty-five millions of square miles, and supposing that a single inch of rain falls on a fifth part of this area, he computes that it would weigh three hundred and sixty thousand millions of tons. It might fall in a day or it might fall in an hour; but whatever the time, he points out the disturbance of the equilibrium of the ocean which such an immense weight at the first presentation of the idea, might be expected to exert. In addition to the bulk of water which, it is easy to believe, may sometimes pour down on any section of the Atlantic in the course of an hour or so, he further calculates the quantity of salt left behind when the water was drawn up in the form of vapor, and which might also be expected to exert a vast influence in disturbing the saline equilibrium of the sea. He finds that with the abstraction of three hundred and sixty thousand million tons of water, salt would be left behind to the amount of sixteen million tons, or somewhere about twice as much as all the ships in the world would carry as a cargo. If all the water the Mississippi discharges in the course of a year were taken up in one mighty measure and cast into the ocean at one effort, it would not make a greater disturbance in Neptune's "balance of power" than would the fall of rain supposed. The Atlantic must have had of late many an inch of rainfall over a fifth of its surface, and to a ready imagination Maury's startling figures will present a curious idea of the oceanic commotions that must all unobserved, have been occasioned by drops of rain.—*London Weekly Review.*

To Preserve Autumn Leaves.

Spread fresh the leaves and press them in a suitable dish, with alternate layers of fine sand, which is thoroughly dry and as hot as the hand can bear. When the sand has cooled they may be removed, smoothed under a hot iron, dipped for a moment in clear French spirit varnish, and allowed to dry in the air.

A Vegetable Curiosity.

A remarkable freak of vegetation has appeared in the grounds of R. B. Tatman, at Worcester, in the shape of a potato vine which bears tomatoes. It appears to be a mixture of the two vegetables, and is accounted for by the fact that a strong tomato vine from chance-sown seed grew in the same hill with the potatoes, and the pollen of the two plants became mixed. Unfortunately the vines were pulled up before the peculiarity of the growth was noticed. Some of our agriculturists may derive a valuable suggestion from this. As both the potato and the tomato are of the solanaceæ family, it is not impossible that one should be fertilized by the other, and a remarkable economy of labor might be effected if careful and scientific cultivation should produce a plant which should bear good potatoes at the roots and good tomatoes on the tops.—*Springfield (Mass.) Union.*

SECULAR NEWS.

A. B. Cornell, formerly Collector of Customs at New York city, has been nominated by the Republicans as their candidate for Governor of the State of New York.

The Chilians are much disappointed at the result of the war with Peru, and the ministry is in danger of assassination, especially since the loss of their iron clad Rimac. The rioters were fired upon and three killed.

A terrific gale at New Orleans and on the coast of the Gulf of Mexico, as also up the Mississippi river, prevailed on the 1st inst. Immense damage was done. Numbers of sugar houses and many other buildings were blown down. At Franklin the Roman Catholic church was destroyed. At New Orleans forty-five coal boats sunk. A steamer also sunk and the pilot was drowned. The Presbyterian church at Morgan City was blown down. From St. John the Baptist parish news comes that the orange crop is badly damaged, and the pecan trees stripped of their fruit. Sugar cane and rice are in a deplorable condition, leveled as close to the earth as if cut for the mills.

The Dick and Dillard law school at Greensboro has nineteen students. Judge Strong's school at Raleigh has fifteen.

At Thomasville Female College there will be eighty boarding scholars besides many local pupils.

The Wilmington *Star* states that the prospects for rice in the Cape Fear section are represented as very fine. On one plantation near Wilmington, the property of Col. S. L. Fremont, 108 acres will yield probably fifty bushels to the acre, and a portion of it probably sixty bushels to the acre.

The Howard Association of Memphis appeals for aid to benevolent persons throughout the country. Their funds are entirely exhausted, and unless help comes in, the Association will be compelled to relinquish their work, and abandon the sick and needy to their fate.

The Spanish government will send twenty thousand troops to Cuba to maintain tranquility. Seventy-eight deaths from yellow fever occurred at Havana week before last.

The British cotton circular represents a scarcity of raw cotton probable in Europe, and of course large prices in the opening season. But this will not do to depend on.

The remains of Sir Rowland Hill have been buried in Westminster Abbey.

Cetowayo's powder magazine has been destroyed, and messengers from him offering to surrender on condition of the departure of all British troops, were told to inform the former Zulu chief that he was no longer king and must surrender unconditionally.

Funds have been raised in different places in behalf of Gen. Hood's orphan children. On the first day in Atlanta nearly $1,000 were raised. Inman, Doven & Co. telegraphed $250 to head the list. At Greensboro White Sulphur Springs $200 were collected.

INDIGESTION.

The main cause of nervousness is indigestion, and that is caused by weakness of the stomach. No one can have sound nerves and good health without using Hop Bitters to strengthen the stomach, purify the blood, and to keep the liver and kidneys active, to carry off all the poisonous and waste matter of the system. See other column.

A MAN OF A THOUSAND.

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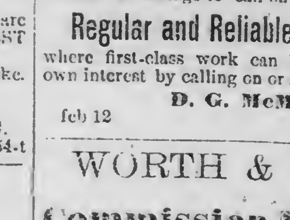

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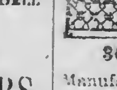

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For the N. C. Presbyterian.

COMMENTARIES ON THE OLD TESTAMENT AND PARTS OF IT.

NO. VI.

Dr. L. C. Vass, Newbern, N. C.:

Among European, especially German, commentators, Dr. *Hengstenburg* has always enjoyed the highest reputation. Besides his celebrated work, "Christology of the Old Testament," a commentary on the predictions of the Messiah, containing both critical and expository discussions of the Messianic prophecies of the Old Testament, he has written several elaborate works: on the Psalms, on Ezekiel, on Ecclesiastes, on the Gospel of John, and on the Apocalypse. The first named work is best known and has always had a deserved confidence, as well for the critical ability displayed, as for the sound evangelical tone which pervades the style of thought. It has been said that Dr. Alexander's work on the Psalms was first proposed as a translation of Hengstenberg, and then its purpose gave way to the plan adopted of writing an independent commentary. However this may have been, the two works are types of kindred modes of interpretation, and even the mental kindred of the writers. Dr. H. is a more diffuse writer and is fuller on matters of minute grammatical interpretation and verbal exegesis. At the same time, his exposition based on this critical work, is proportionately full. The interpretation of the Psalms, regarded as distinctly Messianic, is clear and decided. There is no failure in presenting, with a confidence sustained by the best laws of interpretation, the unfolding of God's purposes respecting His Son, and the mission and character of Him who was the "Desire of Israel" and the "Hope of a World." Recognizing the typical character and pictures of David, in not a few Psalms, which also point out the Messiah, the author yet urges the principle of interpreting others as direct prophecies. As has been done by Dr. Alexander, he endeavors to perform the work of *explaining* the Word of God, leaving to preachers the application of the truth thus unfolded in its practical bearing on the faith and on the conscience of readers. The other works on Ezekiel and on Ecclesiastes are well worthy of the careful examination of students.

Keil on the Old Testament, is evidently proposed to be extensive. A volume each is given to Genesis, Exodus and Leviticus. As the publication of the first was in 1858 and of the last in 1867, it is doubtful how long we may wait for the completion of the enterprise. Other volumes have possibly been published but have not come to hand. The author is very full in his introduction to Genesis presenting an account of the geological theory of the cosmogony, then (1857–8) most prevalent. His extreme views on this subject, however, did not prevent his writing a valuable critical exposition of the language of the books of Genesis, Exodus and Leviticus, in which the reader may find much profit. On the generally accepted Messianic interpretation of Genesis xlix: 10, he is not unhappy, nor can his conclusions, even on critical grounds, be accepted. If, however, he has erred, he has shown ability of a decided character. Perhaps, incidently, good may result to the cause of sound interpretation and sound biblical theology, from the fact that a writer of such eminent learning as Keil has not been successful in vindicating his interpretation at war with the positions of some of the most valuable contributions to the exposition of the Scriptures.

Keil and Delitzsch have now completed a critical exposition of the Old Testament, in about thirty octavo volumes. This work is, decidedly, one of the best specimens of the labors of a German mind. The criticism of the Hebrew text and the commentary which follows are valuable helps to the student, as well as creditable to the author. They evince no tendency to the views of Ralizch. On the contrary, they take the decided ground of accepting the paramount authority of those, confident that, ultimately fully developed and formulated proportions of science when reached, will sustain the interpretation which is demanded by grammatical and logical authorities. These volnmes are less voluminous than Lange; having avoided the plan of, at least, doubtful expediency, dividing the exposition into exegetical, dogmatical and practical, or homiletic portions. T. & T. Clark, of Edinburgh, have laid English speaking people under great obligations by publishing a translation of this work. Doubtless purchasers may obtain any volume or volumes which they may select. The portion assigned to the Psalms, is very full and of itself a valuable addition to a minister's library. They have also given an excellent commentary on the Epistle to the Hebrews, in two volumes, which with great critical acumen and fidelity to fundamental truth, provides an excellent aid to the student of this most valuable presentation of "Christ and Him crucified." Exceptions may be well taken to the rather dogmatical style and superficial discussion of the reasons for rejecting "testament" in ix: 15, 16, and substituting "covenant" or "dispensation" and for insisting that "eternal spirit" in ix: 14 can only denote our Lord's divine nature.

Cornelius Lapide (or as he called himself Cornelie Van Steen and, in French, Cornelie la Pierre,) was a Jesuit of the latter part of the seventeenth century. He wrote on the whole Bible. A notice of the work having been inadvertently omitted under its proper heading, of "commentaries on the whole Bible," is here introduced. He mainly expounds the Vulgate, but does not shun to discuss the words and constructions of the original language of the Bible, in doing which, he is full and generally judicious. The reader will find some of the best reasons for the accepted interpretation of Matt: xvi: 17, 18 but it is interesting to notice how the ingenious author, with all his reverence for antiquity, rather objects to the view of those fathers, which corresponds to what he terms the "Genevan." While some contend for the papal view of Peter's primacy among the apostles, they fail to recognize *primacy* of his *successors*. According even to Lapide, there would then appear no sure evidence that papal supremacy was "of the fathers." The work, for one of such size, (ten closely printed, thick quarto volumes) has had extensive circulation. At least three editions, though not entirely complete, were published in the last century, and two in this—one as late as 1858-'75.

Yours truly, B. M. SMITH.

For the N. C. Presbyterian.

GOETHE'S MODEL UNIVERSITY.

Goethe believed that in education every faculty of mind, body and soul should be cultivated with steady, systematic and gradual harmony. Is it not strange that, although his model university was delineated with so much minuteness in the 18th century, this 19th century, with all its achievements, has not yet realized his great ideal. I have not his book, Wilhelm Meister, before me this moment, but I will endeavor to speak from memory, the outlines of his description.

The father and son reach the university. It is a domain of marvellously beautiful land, with rich meadows and pastures, parks, groves and orchards—in short, a miniature kingdom, peopled with students. As Meister and his son accompanied by one of the fathers of the institution (called in Carlyle's translation an overseer), passed along the highway, the groups of students, engaged in various charming rural occupations, such as leading flocks, mowing meadows, orcharding, &c., salute them. These salntes are varied and curious, and performed with the precision of military manouvres. The younger students turn towards the "overseer," fold their arms across their breasts and look with smiling gratitude towards heaven. The next in order turn towards the officer in a similar manner, but instead of folded arms and eyes directed heavenward, they look cheerfully upon the ground and clasp their hands behind their backs. The third class, composed of the older students, on seeing the approach of the the overseer, spring into military line with their heads turned to the right and arms straight depending at each side. On asking the meaning of these various striking and beautiful postures and movements, Meister was informed that the students were required to keep their meaning a secret, as they found it added greatly to a youth's moral worth and dignity to learn to be able to keep a secret. He who blabs about everything becomes untrustworthy. But to him, as he was about to trust his son to their care, these things would be explained. They taught that the foundation of all moral and spiritual excellence lay in *reverence*. The various salutations teach them the duty of reverence—a three fold reverence. Reverence for God, the maker and giver of all, is shown by the folded arms and heavenward glance. Reverence for the earth, the scene of our labors and the store-house from which God feeds our bodies, is shown by the downward look and clasped hands. The third salutation, in which the students range themselves side by side, show our reverence for each other, our unity of action, our common brotherhood. Without union we can accomplish nothing. We reverence God, we reverence the earth upon which He has placed us, we reverence each other. Each of these principles is taught in "the Creed: the first article is Ethnic, and belongs to all nations; the second Christian, for those struggling with affliction and glorified in affliction; the third teaches an inspired communion of saints, that is, of man in the highest degree good and wise."

On the next day Wilhelm Meister is conducted through a stately and magnificent building, where a gallery of splendid paintings shows all the scenes depicted in the Old Testament, arranged in panels, and above and below in "socles and friezes" they had arranged the kindred subjects depicted in classic mythology, showing how profane history, like a shivered mirror, gives back distorted gleams of ancient truths. Thus, above the picture of Abraham entertaining the angels, Apollo is seen visiting the herdsmen of Admetus. Another splendid gallery gave the scenes of the New Testament, much softer and more beautiful in treatment than those in the Old Testament; but, to Meister's surprise, they ended with the Last Supper, instead of the Crucifixion. They informed him that the Crucifixion was reserved for the third series; that taught the greatest of spiritual truths. The gallery containing this series opened but once a year, and could not be shown at that time.

In passing again along the highway, Meister observed that now and then a solitary student made no salutation as the Overseer passed. He found these individuals were undergoing the severest punishment ever inflicted by the laws of the institution. They were declared unworthy to show reverence. If this punishment failed to effect a reformation, they were expelled as incorrigible. Music was taught in its highest perfection. Every form of picturesque labor was accompanied by singing. The various tasks were marked by songs peculiar to that particular employment. Sometimes a solo, sometimes a chorus, sometimes they sang together in alternating parts. Everything to cultivate the ear and eye was constantly around them, while their hours of study were given to the usual branches of knowledge taught in such institutions. Architecture was taught practically by the erection of costly and elegant buildings. In one of their halls a splendid group of statnary was seen, and as Meister entered, a number of students were engaged in copying this piece of statnary, some on paper and some on canvass. The superior called on a single student to describe in words the historic event portrayed before them by the chisel of the sculptor and the pencil of the painter. He obeyed, in words so eloquent and thrilling that the marble figures seemed to live and move under the vivifying effect of his magic tongue. This was one of their lessons in oratory.

On Meister's second visit, his son had been a year in the institution. He entered on a different side and passed through pastnre lands filled with horses. And "all at once the horizon darkens with a fierce cloud of dnst. At full gallop rushes forward a vast multitude of these noble animals, guided and held together by mounted keepers. The monstrous hurly-burly whirls past the traveler; a fair boy among the keepers looks at him in surprise, pulls in, leaps down and embraces his father." To Meister it looks as if his son were receiving the training of a young Arab or Kalmuck Tartar. And he asks if this savage occupation of feeding and training animals does not have the effect of making the youth "himself roughen into an animal?" They answer that they use by way of counterpoise, the softest and most elegant of accomplishments, poetry, oratory and music. "Your son has turned himself to Italian, and in the monotonous solitude of his herdsman life, you will hear him send forth many a dainty song, with exquisite feeling and taste." Wilhelm was surprised to find no provision made for teaching dramatic poetry; in their numerous edifices none seemed destined for theatrical purposes. He asked if this branch of human talent were entirely neglected. The reply was that, after mature consideration, they rejected the Drama. "It is not consistent with the truth and earnestness which should characterize a noble life." The combined arts appear to us like a family of sisters of whom the greater part inclined to good economy, but one is light-headed and desirous to appropriate and squander the whole goods of the household. The theatre is this wasteful sister; it has an ambiguous origin which in no case, whether as an art, a trade or amusement, it can wholly conceal."

I have given a very imperfect sketch of Goethe's ideal Institution. I hope some one who speaks clearer English than Carlyle, will translate the book in which it is found. It is so hard to follow Carlyle's turgid sentences, and get unclouded ideas therefrom. But one thing is certain: Goethe, with all his sins, points us out a nobler road to learning than any that has yet been trodden. It is a truly royal road, cultivating every faculty of mind and soul and body. No pale, diseased smokers and drinkers would come forth from such a mental empire. No men too weak to cope with the difficulties of life. The strong and skilful hand, the practical eye, the cultivated ear, the thoroughly trained and harmonious voice, the devout soul, the well-filled mind. Our Western wilds offer situations where all this beauty of landscape and fertility of soil is ready for one of Goethe's universities. A mere industrial school, where the poor student has the heavy task of providing his own board, is not the thing. He is too young and untrained to bear this premature burden. Still less do our ordinary collegiate institutions meet the wants of the nation. It is the nation that needs education, and not so much particular classes. We are becoming a nation of uneducated novel readers. The cheap publications at ten and fifteen cents each place these books within the reach of every individual. And the Christian philanthropist is waiting, with anxious suspense, to see what manner of national character is going to be developed by an education of simple and unadulterated novel-reading. They go from the primer to the novel, and this is the extent of their literary acquirements, in a vast majority of cases. Ill-health is the rule, a vigor us constitution the exception. Whatever makes a noble race of men and women is the only true civilization. Yet people labor under the strange hallucination that comforts, luxuries, and fashionable living constitute civilization. It is those things which make the downward stream which will lead us to national ruin. We are rocking ourselves to sleep in the rapids above the falls—the abyss is before us. H. M. I.

JESUS EVERYWHERE.

"Where is He that is born King of the Jews?" Matt. ii: 2. Where is He? In the manger, as a helpless infant. On the cross, as a sacrifice for sinners. On the cloud, ascending into heaven. On earth, invisibly partaking in the prayers of even two or three devontly gathered for His worship. At the right hand of the Father on the throne of universal providential sovereignty. On the throne of Christendom. On the throne of the Gentiles. On the throne of Israel. From every such view of His exaltation let us gather fresh assurance that the purpose and promises of God can never fail; that whatever clouds may hide the sky shall sooner or later be dispelled; that however long the rights of the Redeemer may appear to be relinquished, or denied, or in abeyance, they shall yet be openly asserted and universally acknowledged; that He who was born to reign; that His dominion shall be endless; that the very things which seem to threaten its execution shall eventually further it. If even the apostasy and casting off of Israel, the chosen race with whom the church of old appeared to be identified, did not prevent its continued existence and progressive growth until the present hour, what disaffection or resistance, personal or national, can now arrest its onward march to universal empire? No! let Bethlehem and Calvary, and Christ and Paradise, and Christendom and Jewry all bear witness that what He was born to bring about must come to pass; the day, though distant, shall arrive when the kingdoms of the world are to become the kingdoms of our Lord, and of His Christ; and when the joint hallelujah of angels and men, of the Church on earth and of the Church in heaven, of Jews and Gentiles, shall proclaim the final and eternal answer to the question, "Where is He that is born King of the Jews?"—*J. Addison Alexander.*

COARSENESS.

Any lack of refinement in one's manner, or any inciviility in one's ordinary personal address, ought certainly to be a matter of regret to the person whose daily life displays such a defect. But it is by no means uncommon for men and women to think, or to pretend to think, that rudeness of manner and neglect of the courtesies of life are evidences of a strong character; and that a coarse and uncivil habit of speech is an admirable proof that the speaker is a "plain, blunt man," who is above shams and pretences.

Now, while coarseness may exist along with strength of character and righteousness of life, it is always a blemish to them, and never a help. It is, of course, true that refinement is not righteousness, and that a rude and ignorant saint is always better in the sight of God's sight, if not in man's, than a refined and intellectual sinner. But that is not the question at issue. The only point concerning which one ought to think, is the question whether a lack of graciousness in character and courtesy in manner, is in itself a good thing or a bad thing. Unfortunately, there is too common a tendency to confuse this question by considering it along with totally irrelevant matters. Badness is sometimes polished; goodness is sometimes rough; therefore, illogically concludes the hasty reasoner, anxious to excuse his own coarseness, rude strength is better than courteous strength. This shallow argument finds plenty of acceptance, because it is a great deal easier for most people to be thoughtlessly coarse than to be studiously gentle; and so they conclude that it is a matter of little moment whether their manners are attractive or not.

Every one who is trying to lead a good life, should also try to lead a winsome and courteous life. By abandoning gentleness of disposition and graciousness of word and deed, he throws away a means of growth and an effective weapon. Coarse Christians little know how often they play into the enemy's hands. It is almost always a grave mistake, in a matter of manners, or in any other matter, to try to put yourself on other people's level. If you are trying to do right, the chances are that, by adopting a coarse manner of speech or action, you will degrade yourself, both in your own eyes and in those of him whom you are trying to reach, and yet will fail in the good you seek. Rude and rough people are ready to excuse themselves for their own coarseness; but, after all, they despise it in those who are striving to instruct and help them.

Cleanness and brightness and winsomeness, in thought and word and deed and manner and material surroundings, are always ready to help what is good. Coarseness and dinginess and ugliness are evils that must sometimes be endured, but ought never to be defended as virtues in themselves. If a bad man lacks refinement, his manners are of a piece with his morals. But for a good man to be common in tastes, ungrammatical in speech, repulsive in personal appearance, and rude in conduct, is a proof that he is willing to put his goodness to a very severe test in the eyes of the world; and that he does not find, from his reading of the Old Testament and the New, that God desires that all things be done decently and in order.—*S. S. Times.*

CHRISTIAN FELLOWSHIP.

It is a mistake to suppose that Christian fellowship is in the keeping of certain sects, and can only be had by those to whom they disperse it. The fellowship that is doled out, officially, by an organization, is of very little consequence. The faithful and loving disciple of Christ will not fail of friendship; good men will love him for his Master's sake, and the recognition of those who can see no goodness that does not bear their own denominational trade mark he can do very well without.—*Sunday Afternoon.*

The London Missionary Society has received a telegram from Aden announcing the death of Rev. Dr. Mullens, at Mpwapwa, in Central Africa, on July 10. Dr. Mullens was the foreign secretary of the London Missionary Society, and left England a few months ago to aid in establishing a mission on Lake Tanganyika. He was for many years a missionary in India, and since his return to England has more than once undertaken long foreign tours in connection with the work of the London Missionary Society.

FOR JESUS.

We have made a great advance in the Christian life when in all our work, whether general or specific, we are able to say we have done it all for Jesus. We profess, of course, to do it all for Him; but in that, as in other things, there is an unhappy gap between the profession and the practice, and, closely examining our hearts and trying the springs of our activities by appropriate tests, we conclude that very often, instead of having set the Lord before us, we have acted for ourselves. That absorbing love of Christ which will constrain us to act for him, and him alone, is too seldom a practical Christian possession.

A Christian is occupying his place in the church, giving a creditable attention to its interests, and winning for himself a name for fidelity and good conduct. He is interested in the work of his congregation, prays and labors for its prosperity, gives money to support the ministry, and helps on with the various objects and schemes it fosters, exhibiting all the while a spirit, a steady devotion, which is above criticism. Surely he is doing all for Jesus. Without question he is animated by the one controlling consideration—a wish to honor the Master and build up His kingdom, for His sake. And yet after all, perhaps, if the truth were known, he is actuated by some desire or consideration that is much less worthy. He may be thinking only of securing his own personal safety, as if he would buy heaven at the price of a mere mechanical consecration. He may be under the influence of a desire to keep up appearances and carry himself creditably in society, or he may be moved by the pride which will constrain him to foster the church where he has his membership, as a rival enterprise for which he is in part responsible.

A minister preaches the Gospel faithfully. He is a good student, an earnest laboror in the field, and according to current measurement he is esteemed as rigidly filling the place to which he is appointed. Every candid judgment respecting him is that he is doing all for the Master's sake. To him Jesus is all. In the spirit of Paul, he is counting all thing but loss for the excellency of the knowledge of Christ. But in him, notwithstanding the good appearances, there may be the fatal fault. Perhaps he is but an ambitious worker for the work's sake, or for the sake of what it will temporarily produce. Probably he is acting under the prompting of emulation, or is thus displaying one form of his personal self-seeking; or, at best, possibly he is only preaching, teaching and working in the interests of society and the temporal well-being of his fellowmen. He is not moved, in soul and action, and by the "woe is me" solemnity, to act upon the real principle—for Jesus sake.

It is easy to deceive ourselves in these matters, and we cannot spend too much care in seeking to overcome carnal temptations and reach the right aim and position. If in eating and drinking we are to do all for the glory of God, how much more shall the larger "whatsoever" be performed under the same rule! If the commonest service rendered to a man is to be done as "unto the Lord," how much more important is it that our religious life and work shall be free from everything that is less than consecrated to him and his praise! Let us seek to have our hearts filled with his love, so that we may be able to feel that our acts, words, thoughts, influence—that they will all be for Jesus!—*United Presbyterian.*

DR. CHALMERS.

Chalmers was Principal of the University and Professor of Theology and Divinity proper. He was also royal chaplain for Scotland, and subject to the order of the Queen to preach at any time or place that the royal will might determine. He was the Jupiter Tonans of Scotland at that time, and the Magnus Apollo of the evangelical party for over a quarter of a century. He at once molded and led the best minds of Scotland. The country was ripe for such a movement as the disruption of 1843, and that condition of public sentiment in the nation and in the Church of John Knox was the direct result of Chalmers' teaching, alike in the rostrum and the pulpit. When he preached he preached like an angel from heaven. When he lectured to his students he always spoke as a man who was groping his way into the hearts as well as the heads of his hearers. His views had so thoroughly permeated the whole country that the Honorable Fox Maule (afterward Lord Panmure) in the House of Commons, warned the nobles of England against a measure which might result in the disruption of the National Church of Scotland, using these words: "I tell England, and I tell the civilized world, that if this Parliament shall hazard a disruption in our national Kirk, nine-tenths of the intelligence and piety will go out of the Church, simply because it is the movement of Thomas Chalmers;" and Lord Panmure's prediction was verified by the disruption of 1843.

In the rostrum, as in the pulpit, Chalmers read closely. His manner was rather awkward, his dialect very broad Fifeshire, and his voice by no means sweet or well toned, yet not harsh nor disagreeable. His eye was mellow, yet the very symbol of earnestness, purity and sincerity. When he became intensely interested in his topic or theme, his eye was the most expressive and overpowering organ of his whole head. It looked as though his brain was on fire, and his soul—his whole soul—aglow. As he swung back and forward in the rostrum, and the big thoughts rolled out of his great soul, the one hundred and thirty-four students who sat at his feet, and fifty or sixty amateur students in the gallery, were at times electrified. Old hoary-headed scholars and sages would look down from the gallery, and the embryo divines of Scotland and Ireland would look up—while both would feel literally spellbound by some of his magic sentences. The pens of the students would unconsciously fall on their note books, and after one of Chalmers' avalanche of thought, there would be a moment's pause, a still, breathless silence in the class room, then an audible utterance almost unconscious, but always earnest and unaffected, of approbation. —*Dr. R. Irvine, in Frank Leslie's Sunday Magazine.*

THE RELIGION OF THE ARMY.

A somewhat curious Parliamentary return has recently been printed. It occurred to Major O'Beirne, the member for County Leitrim, that it would be interesting to know to what religious denomination each man in the army belonged; and the return now before us gives this information with respect to all men serving at home on the 1st of September last. From this it would appear that the army consists of 62,860 members of the Church of England (or men who choose to call themselves such), 7,125 Presbyterians, 3,985 "other Protestants," and 20,872 Roman Catholics. The proportion of men wearing good-conduct badges is somewhat in favor of the Church of England, while the Presbyterians claim a larger percentage of men holding certificates of education than any other sect. The Household Cavalry, the Grenadier and Coldstream Guards, and the 52nd Light Infantry, are the most conspicuous regiments for the number of Churchmen in their ranks, while in the Scots Greys and the 93d and 79th Highlanders the number of Presbyterians predominate. The Roman Catholics are equally to be found in the Irish regiments, the 4th (Royal Irish) Dragoon Guards and the 18th (Royal Irish) Infantry standing at the head of the list, while the 47th Lancashire and the 103d and 104th—two of the Old East India Company's regiments—show a large proportion. The 41st (the Welsh) regiment has the largest number of Dissenters in the Infantry, and in the Cavalry, for some unascertained reason, the 21st Hussars show the strongest muster of "other Protestants." Of the non-commissioned officers throughout the army, about 70 per cent. belong to the Church of England, 9 are Presbyterians, 5 Dissenters and 16 Roman Catholics; and to show how nearly the religion of the men corresponds to their nationality, it may be stated that 73 per cent. are English, 9 per cent. Scottish, and 18 per cent. Irish.—*London Weekly Review.*

DINING OUT.

We, of the Presbyterian Church, sometimes make very fine points upon ourselves. We examine our own literature and Sabbath school requisites, and by the aid of powerful magnifiers, compare them with the issues of private and other publishing houses, and a fancied shadow of a shade of favorable difference in quality or price, will sometimes decide the scale, and put the text-books and literature, even of denominations other than our own, into the schools, and so cut the young people off from contact and sympathy with their own Church. As well might we decide to dine regularly at Mrs. Brown's because we imagine the dinners are a shade better than those at home, or to spend our evenings at the house of Mrs. Smith, because Mrs. Smith and the little Smiths are possibly more congenial than one's own wife and children. Let us sustain our own Church, our own Boards, our own Sabbath schools department and literature, just as we conserve our own homes and fireside. For Presbyterians, these instrumentalities are certainly superior to any others. Let us avail ourselves of them, and thus promote for them that strength and efficacy which alone can give the highest excellence and the widest success.—*Westminster Teacher.*

"NEVERTHELESS."

Be sure and put this word after all your prayers. We are apt to pray thoughtfully as to our wants, but thoughtlessly as to God's intentions. The pressure of our necessities makes us imperious. Our prayers are full of unconscious dictation. We map out the Divine duty; we dig channels through which he is commanded to flow. We give direction even to the Infinite Director. This is wild praying. This piety run to license. This is the height of self-assertion. When you are in trouble, pray. When you have some heavy cross to bear, so heavy that you shrink from the bearing, pray. When some cup is pressed to your lips, of such bitterness that your soul shudders and shrinks at the thought of drinking it, pray. But after you have prayed, when the cry of agonized entreaty has gone out of you, and risen like a wail into heaven, add *nevertheless.* "If it be possible let this cup pass from me; nevertheless, not my will, but thine be done."

IT NEVER DIES.

Philosophy has sometimes forgotten God; a great people never did. The skepticism of the last century could not uproot Christianity, because it lives in the hearts of the millions. Do you think that infidelity is spreading? Christianity never lived in the hearts of so many millions as at the present moment. The forms under which it is professed may decay, or they, like all that is the work of man's hands, are subject to the changes of moral beings; but the spirit of truth is incorruptible; it may be developed, illustrated and applied; it never can die; it never can decline. No truth can pass away. The flame is undying, though generations disappear. Wherever moral truth has started into being, humanity claims and guards the bequest.—*Banner.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

There are in Edinburgh five Baptist churches, three open and two closed, comprising some 2,000 members.

The Waldensian Church numbers only thirty-nine congregations, but maintains evangelists in seven different parts of the world, and in the Transvaal in South Africa its mission among the Magwamba is maintained at a cost of £1,000 a year.

A lady at Florence has just presented to the Swedenborgen Church at Kensington three *bass relievo* sculptures by Flaxman—in fact, the very works by which he secured his election as a Royal Academician. Flaxman himself was a member of what is called the New Church.

Rev. H. J. Pace, for many years priest in charge of St. Helen's Roman Catholic Mission at Ongar, Essex, has joined the Church of England. The reason for this step is stated to be Mr. Pace's inability to accept the recent additions—notably the dogma of infallibility—to the Roman doctrines. Mr. Pace is now a layman, and has recently married.

Messrs. Comber and Grenfell, two English Baptists, have been exploring up the Congo. They visited San Salvador, the capital of the Congo country, and were received in a friendly manner. They also went on to Tungwa, where they visited Saba, the king of Makuta. Tungwa, 300 miles from the coast, is an irregular cluster of some 200 houses, which no European had entered before, and the missionaries pronounce it the prettiest town they have seen in Africa.

A singular project has made some progress in France. In the belief that an era of religious persecution is at hand, a number of Roman Catholics and Royalists have united in a scheme for seeking liberty to uphold the Roman Catholic faith by fleeing to the Island of Papua, where they contemplate establishing a monarchy under M. de Brenil, the Marquis de Roys. The vessel has been purchased and provisioned for this expedition, and is now at Flushing.

Arrangements are being made for the holding of an All-World Sunday school Convention in London next year, in connection with the Raikes Centenary. The Church of England Sunday school Institute and the Wesleyan and Old Bailey Sunday school Unions have the matter principally in charge. It is intended to hold services in St. Paul's Cathedral, the City Road Chapel and Mr. Spurgeon's Tabernacle. Mass meetings will be held in Albert Hall and elsewhere.

The sacred functions which fall upon sea officers in long voyages include some of the most solemn ordinances of religion. Not only have they to conduct Divine worship with their crews but they are often the only visitors of the sick and dying, whilst they have frequently to baptize infants and bury the dead. As a large portion of the lives of seamen are spent out of the United Kingdom they are greatly dependent upon their officers for religious instruction. The Missions to Seamen Society, 11 Buckingham st., Strand, W. C., has just issued the conditions for a prize essay on "Lay Work in the Merchant Navy," for which £25 will be given.

From Africa we learn of the confirmation of Mrs. Lightourn, the chief of Fallangia, who has become a warm patroness of the mission work at Rio Pongo, which she once forbade. Thirty-two adults, freed slaves, landed by Her Majesty's ship Thesis, have been baptized at Trorelma. From Asia we hear of considerable numbers of converts being baptized in China and India. At Poonah some sisters from Wantage are carrying on very successfully an orphanage and industrial school. The Bishop of Colombo has delivered a very conciliatory charge, the missionaris of the Church Missionary Society being present, and has formed a standing council. A site for a cathedral has been secured.

The Emperor of Russia has written to the Pope, taking advantage of an opening made by some communications made to him through the Prince of Bulgaria. In this letter the Emperor declares his readiness to make peace with the Roman Catholic Church in Poland. The Sultan has also written to the Pope, stating his desire to leave full liberty to the Roman Catholic Church in his dominions, and to preserve good relations with the Vatican. Four prelates will be created cardinals, and several bishops will be appointed at the consistory to be held next month, but the hats will not then be conferred upon the new cardinals, nor upon those created during the last few months, this ceremony being postponed until the consistory to be held just before Christmas.

A number of ex-officers and soldiers of the late Pontifical Zouaves, together with some others in Belgium, have, it is stated, gone to Central Africa to devote themselves to the propagation of the Roman Catholic faith among the natives. News has been received in Courtrai, whence they started some time since, that they had a good passage as far as Aden, and expected to reach Zanzibar on the 27th July, where they will probably remain for a month. Their caravan is to be divided into three sections, the first consisting of Captain Van Oost, Lieutenant Verhaet, Father Moinet, three other priests, and a friar, is to proceed beyond Lake Tanganyika, to found a mission in Manyeuma Land. The second, under a father and two Scotchman, is to go beyond the Victoria Nyanza; and the third, consisting of MM. Loosveldt and d'Hoop, and two or three priests, to form a station not far from Tabora.

Queen Victoria, as supreme head of the Established Presbyterian Church of Scotland, gave her *imprimatur* a few years ago to the measure for the abolition of the patronage of church livings in her dominions north of the Tweed. Her Majesty, as supreme head of the Prelatic Church established in England and the Isle of Wight, and as a noble woman who takes a close and neighborly interest in the affairs of those who are immediately about her Court, is probably at the present moment unpleasantly cognizant of the scandal of the sale of patronage at the gates of one of her own estates. There appears in Thursday's *Times* an offer to the highest bidder of the next presentation to the rectory of Wootton, "beautifully situate," as the advertisement tells us, between Cowes and Ryde, in the Isle of Wight. Woottoon is altogether a desirable place, which justifies all the praise the advertiser bestows upon it. There is a small, ancient church for the use of the people on Sundays, and there is a good modern residence for the parson all the year round. The tithes have been commuted at £111, which is not a large sum, but there is a charming pendicle to this stipend in a glebe extending to about 176 acres. To a man with an easy conscience and long purse, who desires to enjoy the pleasures of this life, and possibly earn the occasional privilege of Royal countenance, consistently with the manifestation of a *dilletante* interest in eternal things, the modern residence and extensive glebe of Wootton offers excellent attractions, and the next presentation to the living ought to fetch a long price in the market. The duties are probably light, since the population numbers only eighty.

NORTH CAROLINA PRESBYTERIAN.

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, SEPTEMBER 17, 1879.

SABBATH LAWS.

The question, now perhaps the most prominent before the country, at least that which is most momentous in view of the consequences to result from its determination, is: Shall we have a Christian Sabbath? The subject is under very general discussion, and is treated from various standpoints.

That the observance of the Sabbath in cessation from labor, is in strict accord with a law of nature which requires periodical rest as essential to bodily health and mental vigor, is supported by the testimony of the most eminent physicians the world over, and can hardly be seriously called in question from any quarter. But this is not more than remotely involved as a point on which the people of this country, particularly in our cities, are called to discuss the question. It is claimed that the laws requiring cessation from secular business, interfere with freedom of conscience, by imposing upon the people a religious observance to which they are averse. We are the farthest from upholding anything which would use civil force to insure the performance of religious duty, and we believe that Christian men should be careful in their advocacy of laws to prevent Sabbath desecration, to separate the questions of religious observance and civil expediency. The matter of conscience does not enter into the consideration of the question whether the liquor saloons shall be opened upon the Sabbath, or the factories shall be worked, or the railroad trains shall be run. No one's conscience is violated in requiring him to refrain from these things. The Sabbath laws as civil institutions—though they are founded, as are all just laws, upon Scriptural teaching—are designed to conserve public morality and promote the well being of society. They are intended to insure to every man the privilege of worshiping God, though they do not compel him to do so. They step in between the struggling toiler for bread and the exacting taskmaster, to stay the injustice. But they do more—yes, they recognize, if you will, that Christianity is superior to Paganism; that the civilization of the present is infinitely to be preferred to the barbarism of the past; and they interpose an insuperable obstacle to the retrograding into utter infidelity and atheism. The plea of liberty urged against Sabbatarian laws can with equal force be urged against all laws. Laws are enacted against the carrying of concealed weapons. Is complaint made against such laws as an infraction of liberty? Does not every one quietly acquiesce in consideration of the necessity of preserving the peace of society?

What is aimed at by those who would subvert the present laws requiring Sabbath observance is, in its fullest scope, to usher in a reign of license. The notorious Bennett, now justly undergoing his punishment for circulating obscene matters in the mails, is a champion of the anti-Sabbatarians. This wretch was, until arrested by the hand of the law, the editor of a notorious sheet published in the interest of vice. Robert J. Ingersoll, the notorious infidel, James Parton, Elizur Wright and others of what is called the National League, are doing their utmost to break down all religion. They strike their deadliest blows at the Sabbatarian laws. Right well they may, for those laws are the outposts which must be carried before they march as conquerors over every other bulwark of civil and religious freedom. The friends of morality and religion cannot sit supinely and permit these anarchists to work their destructive ends. The public conscience must be aroused. The National League claims 150 auxiliary leagues in different parts of the country. Even in Baltimore a league is to be established, and soon in every city of note throughout the country the seeds of this enemy to all good will be sown broadcast.

The plea, as always with all such measures, will be for the privilege of Sabbath enjoyment, and, strange to say, they will call to their aid such nominal Christians as profess to believe in a Sabbath of recreation, in opposition, as they would claim, to a Puritanical Sabbath. But God's laws are not to be trifled with. If we give up the holy observance of the Sabbath, and find our own pleasure in that day, soon the exaction of labor will follow, and the periodical season of rest will be known no more.

A writer in the *United Presbyterian* pictures the observance of the Lord's Day in Scotland:

"In the cities the quiet of the Sabbath is very marked. In the earlier hours of the day scarce any one is seen upon the streets, but when the church bells begin to call their worshiping assemblies, immediately the streets begin to teem with life. Great crowds of people, of all sizes and ages, which fill the streets, not only on the sidewalks but in the roadway as well, from all parts, are seen gathering to the house of God. Edinburgh has long been famous for her great churches and ministers. While the multitudes of this great city of over two hundred thousand inhabitants seek the house of God, not a street car is run and few carriages are driven."

This where the Sabbath is regarded as a day to be kept holy to the Lord. Contrast this with the following notes of a traveler in Germany, where what are called liberal views prevail:

"In going to church Sabbath morning we have passed fields where women were patiently hoeing endless rows of potatoes, often with children two or three years old clinging to their skirts, swaying about in the loose soil, and crying to be taken up. So much for Sabbath morning in Germany."

And again:

"We have counted thirty women in one grain field binding sheaves. The early morning of the day, 'so calm, so bright,' had called them to their labor, and as we saw them the setting sun was throwing its slant rays athwart the weary faces."

Let us hold fast to our Sabbaths, and thus resist the beginnings of an evil, the ultimate results of which it would beggar language to describe.

THE BOOK OF CHURCH ORDER.

It is highly important that all the officers, and it would be well that the unofficial members, of our churches should secure copies of the Book of Church Order adopted by the late General Assembly.

We call special attention now to the change of representation in Presbytery. The new order is that "the Presbytery consists of all the ministers and one Ruling Elder from each church within a certain district."

By another change only communicating members are entitled to vote for the pastor or any church officer.

The Book of Church Order can be obtained from J. L. Shotwell, Agent of the Committee of Publication at Richmond, Va., or of the St. Louis Publishing Company.

THE AFGHAN WAR.

England finds herself again involved in a war with Afghan. The murder of the British Embassy and its retainers demands retributive justice, and Great Britain of all nations answers fully such demands. Latest advices state that the revolt against the Ameer, who is the protege of Great Britain, is becoming general. A holy war is being preached throughout Afghanistan. The Viceroy professes to be assured of speedy success in suppressing the revolt, but such assurances are not to be relied upon. Russia is charged with having instituted, at least with fomenting the disturbance, but there seems to be no evidence to substantiate the charge.

DR. CHARLES PHILLIPS.

Publication of the following resolutions, which were crowded out previously, is due to Rev. Dr. Phillips.

They were unanimously adopted by the Trustees of the University of North Carolina, on the occasion of his resignation:

WHEREAS, The Rev. Charles Phillips, D. D., has tendered to the Board of Trustees his resignation of the Chair of Mathematics at the University of North Carolina, and the same having been accepted, therefore, be it

Resolved, That by his long and useful connection with, and services in our University, in which he received its highest honors as a student, and successively filled the offices of tutor and Professor, and was associated as colleague and companion with those eminent men, Swain, Mitchell and the elder Phillips, and on whose shoulders the Trustees with so much propriety placed the mantle of his learned and venerable father, immediately after his sudden death; by his manly and earnest efforts to re-organise that institution on the broad principles of an elective University, as demanded by public necessity, and by his intelligent zeal and co-operation as a citizen, in and out of the institution, in the support of the cause of general education, and sound morals, Rev. Chas. Phillips, D. D., has endeared himself to the Board of Trustees of the University, its Faculty, its students, and the intelligent citizens of the State, and we therefore deem it due alike to him and to ourselves to express in this manner our sincere regret at the separation. The more so as it has been caused by long and continued bad health; and to assure him of our deep sympathy in his suffering and afflictions, of our continued interest in his welfare, and of our desire for his restoration to health.

Resolved, further, That President Battle be instructed to tender to Dr. Phillips the use and occupation of the house and lot now occupied by him, free of rent, until the same shall be needed by the University.

Resolved, further, That the Secretary of the Board furnish Dr. Phillips with a copy of these resolutions at an early day.

DEATHS OF MINISTERS.

We clip from the *Southern Presbyterian*:

DEATH OF THE REV. DR. N. A. PRATT.

The patriarch of the Synod of Georgia, our venerated and beloved father and brother, Dr. Nathanael Alpheus Pratt, of Roswell, Cobb Co., has passed from earth to the saints' everlasting rest. So quick and quiet was the passage, that it may be called a translation. "He walked with God; and he was not; for God took him." His months of weariness, but not of pain or restlessness, were closed at early twilight, on the 30th of August, 1879.

Dr. Pratt preached his last sermon on Sabbath the 16th of last March. Four days after, on the 20th, he was attacked with paralysis of body and voice. He rallied sufficiently to walk about his house and premises, and to ride out occasionally. But his articulation continued to be very imperfect, allowing only occasional words. After two months, there was a gradual yet perceptible decline of strength. Last Friday, the 29th of August, Brother Buttolph was sent for to be with him in his closing hours. After entering the chamber where "the good man was about to meet his fate," and after an affectionate welcome, he said to Dr. Pratt, "I trust all is peace with you." Dr. Pratt, to the joy of all present, responded, "All is peace!" The next day he rallied sufficiently to go from his chamber into his porch, but seemed to be restless. He was taken back to his chamber, and passed away in a moment, just as his son, Dr. Pratt, Jr., was preparing to place him in bed.

The Rev. Messrs. Buttolph and Jones, having been sent for to conduct the funeral, reached Roswell on Sabbath afternoon. On Monday morning, Sept. 1st, at 10 o'clock, the solemn services were conducted by the above ministers, assisted by a highly esteemed brother of the Methodist Church South, the Rev. Mr. Kofer, the resident minister, who had been very attentive to Dr. Pratt. It was an occasion of the deepest solemnity and tenderness. An overwhelming congregation (some coming ten miles) filled the church. The factories and all places of business were closed. All ages, conditions and denominations, gathered in tender love and deference to him, the holy man of God, who had gone in and out before them for more than thirty-nine years. Mingled emotions thrilled that crowded assembly: thankfulness, that they had known and listened so long to a minister so able, so consistent, so faithful to God and man, a living demonstration of the gospel he proclaimed; tears and keen sorrow, at the fact that they should see his face no more, and never more listen to that voice so sweet in leading the songs of Zion, so tender and truthful, alike to saint and sinner. And, as devout men bore him to his burial, the very heavens seemed to sympathize, and mingled their torrents with the tears of the people, who marched on unmindful of the copious showers. We laid the aged pastor to rest amidst four generations who had been under his ministry, to wait the coming of that last day for which all other days are made.

A better, purer man, a more devoted subdued child of God, a more consecrated minister, we have never known. Eighty-three years and six months a sojourner on the earth; fifty-six years an embassador for Christ; for many years a husband most devoted, a father and grand-father most tender and faithful. He could have said: "I have wronged no man; I have corrupted no man; I have defrauded no man. I have coveted no man's silver or gold. I owe no man anything but love. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto them also that love his appearing."

J.

DEATH OF DR. WARDLAW.

Rev. T. D. Wardlaw, one of the most distinguished Presbyterian ministers in Tennessee, died at Shelbyville, Friday, August 22, at the age of about 55 or 60 years. He was born in Ireland, and was regarded as one of the most accomplished and highly educated ministers in his Church, and was one of the ripest scholars in Tennessee. He was for a long time pastor of the Presbyterian church in Clarksville, and a Professor in the college at that place. On account of his pronounced Southern views during the war, he was silenced from preaching by the Federal authorities. He thereupon went to New York, studied medicine, and graduated as an M. D.

He was pastor of several churches in Pennsylvania, Kentucky and Tennessee. In character he was modest and reserved with strangers; with those he knew, frank and gifted with a mild, genial humor, which was like May sunshine. In the pulpit he was too metaphysical to be popular, and yet he won, even upon the mass of hearers, by his clear demonstrations and his solid logic. Not a pulpit orator, he was not excelled as a pulpit reasoner. His learning was vast, but so deftly used that it appeared as patch work in his sermons or conversation. His work was from it. It was not used as reasoning. As a close and constant friend, a true man, a genial companion, simple and unostentatious as a child in his intercourse, and as inflexible as a rock in the right, none who have ever known will ever forget him.—*Nashville American.*

NOTES AND JOTTINGS.

We invite the attention of our readers to the article of "H. M. I." on our first page. It will be found pleasant and suggestive. The concluding remarks are especially to be commended for their sound practical character.

Statistics of the Internal Revenue Bureau show that this country produced 15,000,000 gallons more of spirituous liquors this year than last, and besides imported, in excess of former years, 4,434,455 gallons. What a terrible amount of vice and ignorance, crime and suffering are involved in the above fact.

The *Churchman* revives again in its last issue, the old oft-refuted calumny that John Calvin regretted his lack of prelatic ordination. He was never ordained at all, except by his institutes says the *Churchman*, and heartily approved of prelacy, alleging that the Presbytery of the Continental Reformers was the result of necessity, not of choice. And the same old garbled and distorted and disjointed and misquoted extracts are adduced in proof of the same illogical conclusions. Dr. Samuel Miller once *persuaded* Dr. Bowden that these conclusions were rash and unlearned. But they will pass for learning with the readers of the *Churchman*, and with that the *Churchman* will be satisfied. It is easy to believe what one wishes were true—even in defiance of all history.

Mr. J. H. Mills, Superintendent of the Orphan Asylum at Oxford, N. C., to his August statement appends the following remarks:

August closed with 138 orphans in attendance, and many others asking admission. The new building, though delayed for want of lumber, will be occupied, at least in part, by the middle of September, and we shall then feel at liberty to increase the number of children.

The absence of the Superintendent during most of the month of August prevented prompt replies to the inquiries of many correspondents.

Persons desiring orphans should describe such as they want, state distinctly what they will require of them, and then what they will do for them. It is needless to write and ask "what do you require?" Do not send us any list of references, as we always write to somebody else.

Generally postmasters and mail agents are kind to the orphans. But a good man, Mr. D. A. Sugg, of Radiance Lodge, No. 132, sent the orphans $7 60 by mail, and it seems to have been lost on the way. There must be somewhere between Snow Hill and Oxford, a man mean enough to rob an orphan. Among all Mr. Wesley's illustrations of human depravity there is none equal to this.

We are uneasy about our people. They are so prosperous that many have forgotten the orphans. It may be necessary that afflictions shall be in mercy sent.

A very great sanitary improvement has been inaugurated in New York city by the establishment of free baths. The *Christian Union* says of it: A very great, but little commented on, sanitary improvement in this city has been the establishments of free baths, largely patronized by laboring men and their families. The baths are opened at 5 o'clock in the morning, at which long files are patiently awaiting admission, and, in order to be in time, some of the bathers sleep all night in their neighborhood on trucks and piles of lumber. On Mondays, Wednesdays and Fridays they belong to the women; on Tuesdays, Thursdays and Saturdays to the men. Each bather is allowed twenty minutes, after which the police can eject him—if he can be caught. In a week 110,000 women and girls, and 161,000 men and boys took advantage of these free bathing places, which at times were so crowded as only to allow eight square feet to each bather. Whether these baths are justly or unjustly denounced as sources of disease, tainted as they are with garbage and sewage, flowing in from the tainted rivers, the throngs who resort to them plainly show the need of some such means of refreshment for the bodies of tenement-house dwellers in the hot months, and indicate the necessity for better provision for cleanliness throughout the year. In nearly all the large towns of England a cold plunge, shower or swim may be obtained for a penny, and for four cents a hot bath, in public establishments, built by the municipalities or local boards of health, but self-supporting thereafter at these moderate charges.

A series of very interesting articles recently appeared in the *Raleigh Observer* on the subject of Cooking Schools. They are from the pen of Mrs. Helen Campbell, who has charge of the cooking department of Peace Institute at Raleigh. The only school of the kind in the South is the one above mentioned, and there very few in this country. Mrs. Campbell has been attending the lectures of Mrs. Corson who has charge of the Cooking School in New York city, and who has become quite celebrated in her management of that institution. We are impressed with the opinion that Mrs. Campbell is as described, a lady of fine attainments, but must think she was carried away with enthusiasm in stating that the economy practiced by the French in their *cuisine* "is the key to their wonderful recuperation after an exhausting war, and a cruelly enormous ransom." Yet it may have been one of the factors to that astounding result, for all know that the largest expenditures in ordinary living are in supplies for the table.

As one of the matter-of-fact toilers for existence, we wish abundant success to anything that will fit our daughters for preparing the daintiest dishes and the most healthful at the least possible cost.

The *Observer* says:

"The stockholders of Peace Institute have had erected during the vacation a most convenient and commodious building for the use of pupils in this department, and it will be ready for occupancy in a few days. It is the intention of Mrs. Campbell and the Principals, to extend the advantages of the school and to form classes for ladies of the city, who desire to avail themselves of the opportunity thus offered of learning cooking in all its branches as taught in the New York schools."

We learn that Peace Institute opened with prospects of a full session, and that there are now about eighty names on the roll.

While there is so much Sabbath desecration to deplore, it is pleasant to have the following to note gleaned from exchanges:

"In Paris thirty-five years ago stores of all kinds were open on Sabbath morning. Now large establishments are closed, and only a few of the smaller are open. In Italy, too, labor is far less general on Sabbath than formerly."

It is well known that Wick is one of the great centres of the herring fishing enterprise in Scotland. As many as 1,200 boats have been employed at this port during one season, although from want of success in recent years that number has been reduced by one-half. Each boat is manned by five or six hands, forming a total of several thousands of additional population in the fishing season. Last week many hundreds of these hardy toilers of the sea landed at Scrabster Pier, Thurso, from Stornoway, en route for the Wick and east coast fishing. An interesting scene was presented on Sabbath in the field back of the Royal Hotel, Thurso. Several hundreds were landed on that morning, and it appears that veneration for the Sabbath prevented these men from proceeding further on their journey, and they made the roadsides or any better place of shelter their home until Monday dawned. A short religious service was held by the men amongst themselves, reading from the Gaelic Scriptures, and prayer and praise from the Gaelic psalms. Seated on the grass, with heads uncovered, and a reverential expression on every face, the proceedings were very impressive.

The latest religious intelligence received from Rome by the *Freeman's Journal* of New York, by cable dispatch, is the announcement that Right Rev. F. X. Leroy, hitherto Bishop of Natchitoches, has been made Administrator of the Arch-diocese of New Orleans, with the right of succession as Archbishop.

Rev. Mark S. Gross, priest of Wilmington, N. C., has been appointed Vicar Apostolic of North Carolina.

The following which we copy with pleasure from the *Southwestern Presbyterian* is self-explanatory:

CHARLOTTE INSTITUTE,
Charlotte, N. C., Sept. 6, 1879.

Mr. Editor:—Reading your words of sympathy for General Hood's bereaved family, I have resolved to express my own by offering to any of his daughters, as soon as she may be old enough, all the advantages of the Charlotte Institute from the time she may enter until she shall have completed the whole course; this offer including every expense which can be incurred in the way of board and tuition, leaving to any other friend to incur only the expense of clothing.

Respectfully,
WM. R. ATKINSON,
Principal of Charlotte Institute.

NEWS NOTES.

We specially invite news from all quarters for this column.

A protracted meeting at Mooresville Presbyterian church commences to-night. The pastor will be assisted by Rev. Dr. Mattoon, of Biddle Institute, Charlotte, and Rev. Mr. Chester, of Castanea Grove.—*Iredell Gazette, Sept. 12th.*

UNITY CHURCH, CONCORD PRESBYTERY.

Dear Brother: Dr. Robert Nall has been preaching at Unity twice a day, 9 o'clock A. M. and 7.30 P. M., since the 5th inst. Interest, deep at the beginning, is continually increasing. God's people revived, sinners awakened, some rejoicing in hope. Results hereafter.

Yours, &c.,
R. W. BOYD.

Woodleaf, N. C., Sept. 12.

Rev. J. R. Wilson, pastor of the First Presbyterian church, Wilmington, N. C., expects to return to fill his pulpit on the first Sabbath in October. The next regular communion in this church will be observed on the second Sabbath.

Rev. P. R. Law, in charge of the churches of Pittsboro and Haywood, in Orange Presbytery, has been offered a vacation of one month. We hope the rest, much needed by him, will be fully secured and that he can return fully invigorated.

The fall term of Davidson College will commence to-morrow, 18th inst. A friend informs us that all of the professors are on the ground, except Prof. Sampson, who will doubtless be at the opening.

MONROE CHURCH, MECKLENBURG PRESBYTERY.

The Monroe Presbyterian church, Rev. R. A. Miller, pastor, on last Sabbath received into membership three persons by certificate and two upon examination. On Thursday night previous, one elder, Mr. S. R. Williamson, was elected and ordained. At the same time Dr. J. E. Traywick and Mr. Randolph Myres, who had been previously ordained to the diaconate, were elected deacons of this church.

We learn that the pastor is greatly encouraged in his work, and we add that his labors have been indefatigable and his conduct of the charge most judicious.

We published the good news of a revival in Steele Creek church last week. Now with pleasure we give details furnished by Rev. John Douglas, the pastor:

"We would not seem either vainglorious or ungrateful for distinguishing blessings conferred. But as our own hearts have been made glad, we joyfully tell to others what a great work the Lord hath done among us, how His people have been revived and what numbers have been added to the church. On the 28th of August last, we commenced at Steele Creek church the usual services connected with our fall sacramental season, beginning Thursday morning, to continue over to the Sabbath. A kind Providence seemed to arrange everything for our convenience and comfort, and for the advancement of His own good work. We had clear and mild days, with bright and lovely nights. He sent us workmen who need not be ashamed, rightly dividing the word, and giving to each a portion in season. The pastor was assisted through the whole meeting by Revs. J. Lowry Wilson and George A. Trenholm, and part of the time by Rev. F. L. Leeper, all from Bethel Presbytery, S. C. These brethren labored earnestly and most acceptably—not with enticing words, but the demonstration of the Spirit. The minds of the people had previously been prepared for a good time and were anxiously expecting it. 'They were all waiting for him,' like Elijah's servant, from the commencement of the services; they went to the top of the mountains to look for the promised and descending blessing. As an earnest of what was in reserve, four persons came forward at the beginning of the meeting and were received into the communion of the church. From that time the attendance was daily increased and the attention undivided. Each one looked as if it was good to be there, and all as if they had come there to get good. There were three services a day, at least, two during the day and one at night. With it all, there was no appearance of fagging or indication of weariness. You could see the up-turned eyes and the extended neck. The preaching was free from high-sounding words or exciting appeals to the fears or passions of men: it was earnest, persuasive and convincing. Every sermon was apparently preached as if the speaker felt he had *specially* been commissioned to deliver it. What was most encouraging in this work, it appeared to begin at the house of God: Christians were first revived—seemed to realize the worth of prayer, no longer "slow of speech," but prevalent in prayer. Day after day our *large* house was filled with attentive hearers nearly to its utmost capacity. On Sabbath there could not have been much short of *fourteen hundred* attentive hearers in the house and around the house. Yet, during the whole service, the most perfect order and close attention were observed and paid. The night services were quite as well observed as those of the day. The exercises closed on Monday at noon, very much to the regret of a full and weeping congregation. Never before have we witnessed or realized such a scene as was exhibited in our closing, parting act. It was not ministers and people weeping apart, but *all* weeping together; "for each other flowed the sympathising tear." Long will the names of these faithful brethren be remembered in Steele Creek church as ointment poured forth. During the meeting *twenty-two* persons were added to the church on a profession of their faith in Christ—a few weeks previous four others had been added by certificate—making twenty-six in all. And we have reason to believe there are others still who wish to know what they must do to be saved.

"'Bless the Lord, O my soul, and all that is within me; bless His holy name, (bless Him for what our eyes have seen and our ears have heard,) who crowneth us with His loving-kindness and tender mercies.'"

We closed yesterday, at Alamance church, a meeting which lasted six days. The occasion was our fall communion. We had a refreshing season. Brother Miller, of Madison, preached seven sermons, which for logical simplicity and clearness of style, richness of Gospel matter, and the sweet earnestness and unction with which they were delivered, were very models of pulpit eloquence. These were followed by four discourses by Dr. Smith, of Greensboro, who preached with his usual and well-known clearness and power. The Holy Spirit was with us, and out of twenty-six persons who attended the inquiry meetings, about half that number are indulging in a hope in Christ, in some bright, in others less assured."

W. B. T.

Along with the above our kind brother sends the following interesting note of Alamance church:

Alamance church, since her organization, in 1753, has occupied successively three houses of worship, and is now occupying, and will soon have completed her fourth. The time appointed for the dedication of this building is Saturday, the 18th of October, during the meeting of Orange Presbytery, whose sessions are to begin at Alamance church on the 16th. The Rev. C. H. Wiley has been invited, and has given his consent to deliver a historical sketch and preach the dedication sermon. And the session hereby cordially invites the children of this old mother church, especially all ministers of the Gospel, wherever scattered, without respect to denomination, who have gone forth from her bosom at various times, and are laboring in different parts of the great field, to meet us in re-union on this occasion, which we hope to make a pleasant one to all.

Few churches, if any, have a history more interesting and eventful than that of Alamance. Standing on the door steps of the old fane more than a century ago, and turning the ear eastward, one might have heard distinctly the crash of conflict in which blood first flowed in the cause of American freedom, for the battle of the Regulation is no myth. And a few years later, from the same sacred threshold, and looking toward the west, or in the direction of Guilford Court House, the booming of another battle, in which the same cause was virtually decided, might also have met the ear. And if the listener were a member of the congregation that worshipped in that house, how must his heart have thrilled to know that many dear ones, ministers, elders and brethren, were in or near the deadly strife. When it is remembered in what times this old church was planted, in the midst of what surroundings it grew, what was the character of the flock that worshiped here, and of the shepherds who fed it, (the first two pastorates covering one hundred years) and who and how many were the ministers sent forth in each successive generation to preach the Gospel of Christ, the story of Alamance will not be without interest whether to the patriot or to the Christian. On the day appointed that story will be told, if the Lord permits, in fitting terms, and the listeners will no doubt be many.

W. B. TIDBALL.

PRESBYTERIAL MEETINGS.

The *Presbytery of Atlanta* met at Smyrna church on the 28th of August. Rev. Dr. J. H. Martin was chosen moderator. Rev. Dr. J. T. Leftwich was dismissed to the Presbytery of Baltimore. Mr. J. F. McLelland was licensed to preach the Gospel. A Presbyterial Committee on the Sabbath was appointed, consisting of Rev. J. N. Bradshaw, Rev. F. McMurray and Elder D. A. Thompson. Rev. A. A. Jones, colored, formerly a member of Knox Presbytery, was received under the direction and care of the Presbytery. Mr. Geo. W. Scott was elected Treasurer of Presbytery. Rev. D. Fraser, D. D., was appointed temporary evangelist to visit the feeble and vacant churches, the different members of Presbytery being appointed to fill his pulpit during his absence. The Committee on Missions were authorized to secure the services of Rev. N. Bachman of Tennessee as evangelist. The following resolution was adopted:

"*Resolved*, That Presbytery has heard with pleasure the report of the Board of Trustees of Davidson College, and would express our gratification at the prosperity and continued usefulness of the College, and that we heartily recommend this institution to the favor and patronage of the members of our churches."

Presbytery adjourned to meet at Griffin on Wednesday before the third Sabbath in April next, at 7½ o'clock p. m.

Presbytery of Potosi met at Bellevue church August 24th. Eight churches were not represented by elders. All the ministers were present. The Water Valley church, consisting of 13 members, organized on the 24th of May last, was received under the care of Presbytery and its name enrolled. Rev. James V. Worsham was received from the Presbytery of South Carolina. The following report on Sunday schools and Publication was adopted:

"The Committee on Sunday schools and Publication respectfully report that they have duly considered the recommendation of the Assembly on the subject of colportage and Sunday school administration, page 48 of Minutes, and do not see the way clear to recommend any action at present. We earnestly recommend to all churches and Sabbath schools the *Earnest Worker*, the *Children's Friend* and the *Lesson Papers* published by our Committee."

Rev. Wm. McCarty was dismissed to the Presbytery of Palmyra. During the session Rev. A. W. Milster was installed pastor of Bellevue church. Spring meeting will be held in Brazeau, April 22d, next.

A called meeting of the *Presbytery of Central Texas* was held at Waco on 3d instant. The relation of Rev. W. S. Johnson to the Presbytery as Evangelist was dissolved, and thanks returned to him for his services. Mr. R. A. Robinson was received as a candidate for the Gospel ministry. A committee was appointed to organize a church in Williamson county, if the way be clear, and Rev. Messrs. G. R. Waddell and O. F. Rogers of the Presbytery of Western Texas were authorized and requested to organize a church at Coleman City, if the way be clear.

NEW PUBLICATIONS.

Easy Lessons in Popular Science, and Hand Book and Pictorial Chart: Combining the conversational, catechetical, blackboard and object plans, with maps, illustrations, &c., by James Monteith, author of school geographies. $1, postpaid. 1879. From A. S. Barnes & Co., N. Y. This is a most admirable book for primary instruction in our schools. With numerous and excellent illustrations and outline maps, it pleasantly and clearly introduces to the scholar a vast amount of useful information concerning what he sees about him and what he would see if he traveled. Ocean currents, dock and ship building, waterfalls, canals and locks, bridges, trees and plants, mines and mining, lighthouses, birds, animals and insects are some of the subjects treated. All these subjects are combined with exercises in spelling, writing and reviews, so as to fix each lesson in the mind.

The Country and the Government: By Rgt. Hon. W. E. Gladstone, M. P. 10 cents. A. S. Barnes & Co., New York. 1879. This is a reproduction in Barnes' Series" of Gladstone's articles in the *Nineteenth Century*, and will give an intelligent grasp of the living questions before the English Ministry.

The Summer and its Diseases: By James C. Wilson, D. D., physician to the Philadelphia Hospital, lecturer in Jefferson Medical College, &c. 50 cents. 1879. Lindsay & Blakiston, Philadelphia. This is the third of the series of "American Health Primers," and, like its predecessors, is packed with most useful, popular information as to summer fevers, colds, diarrhœa, sunstroke, the skin in summer, &c.

The Sanitarian for August and September, 1879. A monthly magazine devoted to the preservation of health, mental and physical culture. $3 a year. A. N. Bell, M. D., editor; T. P. Corbally, M. D., associate editor. These are two marked numbers. We call attention to papers on "Outdoor Life," "Yellow Fever Infection" and "The Town Pump," and in September to the discussion by Dr. Allen of the "Education of girls, as connected with their growth and physical development," and Liernur's "New system for keeping cities clean," commended by Dr. Lanng of New Orleans, with many valuable notes in the Editor's Table.

The Primary Teacher's Monthly: Evangelical and undenominational. Mrs. W. F. Crafts, editor. September, 1879. 60 cents a year. The Western Sunday School Publishing Co., Chicago, Ill.

The Earnest Worker: September, 1879. 60 cents a year. Presbyterian Committee of Publication, Richmond, Va. The exposition this month is by Rev. Wm. Dinwiddie of Alexandria, Va.

We have received from the American Temperance House, J. S. Ogilvie, publisher, 29 Rose street, New York, two popular concert exercises for Sabbath schools and juvenile organizations, by Mrs. E. H. Thompson: No. 1. "The Christian's Journey," 16 pages; No. 2. "The Story of Redeeming Love," 16 pages, at 6 cents each, or 60 cents per dozen. They are composed of selections from Scripture and hymns, conveniently distributed.

Messrs. Charles Scribner's Sons send us notices of several new books for October, viz: the concluding volumes of Mr. Gladstone's Essays, Mrs. Burnett's Haworth, The Gracchi, Marius and Sulla, by A. H. Beesly, the latest addition to "Epochs of Ancient History," and the republication of the Memoir of S. S. Prentiss, for sometime out of print, and Jules Verne's History of Exploration and Travel. Froude's Cæsar has reached its sixth edition.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

The *Southern Presbyterian* states that Rev. T. D. Wardlaw, of Shelbyville, died on 30th of August.

Rev. I N. Campbell has accepted a call from Union church, Lexington Presbytery. His post-office will be Parnassus, Augusta county, Va.—*Central Presbyterian.*

The congregation of Montgomery City, Mo., not only granted Rev. W. E. Burke a month's respite, but also furnished a handsome little sum of money in addition.

An attempt was made on Saturday night last to burn the church, but the effort was hindered by the direct agency of the God of Providence.—*P., in Southwestern Presbyterian.*

The Presbyterian church at Columbus, Miss., voted by a small majority to call Rev. C. A. Chichester to the pastorate, but no steps were taken at the meeting at which it was done to prosecute the call.

At a recent two days' meeting at Providence church, (Presbytery of Mississippi) there were eight hopeful accessions to the communion, and its spiritual strength greatly revived. The pastor, Rev. A. McCallum, was assisted by Rev. D. A. Planck.

A meeting of ten days' continuance at Rector Chapel, in the Presbytery of Western Texas, was closed on the 31st ult. Fourteen persons were added to the church on examination and five by letter. Rev. R. C. Garrason is the pastor. Rev. R. E. Sherrill, Rev. W. E. Caldwell and licentiate Porter McCurdy preached.

The Macon *Telegraph* learns that Rev. Donald McQueen, of South Carolina, has been invited to fill the pulpit of the Presbyterian church at Milledgeville, and will begin his pastoral relations on the third Sabbath of this month. Mr. McQueen is a son of the genial and big-souled Rev. Donald McQueen, D. D., of Sumter, S. C., and is said to be a very promising young divine.

The *St. Louis Presbyterian* says: A note from Troy, Ky., brings us the good news that the church there, of which Rev. W. J. Lapsley is pastor, has just enjoyed a refreshing. Rev. Dr. J. L. McKee, of Danville, was with Mr. Lapsley, and preached the Gospel with great earnestness, simplicity and power. Sixteen persons confessed Christ. This accession makes the number of those who have been added to the church during Mr. Lapsley's three years' ministry, about forty, and the total number of members at present about one hundred and seventy.

The late storm, which destroyed the Presbyterian church of Morgan City, La., and the Catholic church at Franklin, as heretofore noticed, also blew down the neat little Presbyterian church at Centreville. The tower of the Presbyterian church at Thibadeaux was blown off, and the plastering much damaged. Much loss was experienced by churches of other denominations. The Methodist church at Jeanerette was badly damaged, the Episcopal church at Franklin was unroofed, and the Catholic church at Centreville blown down. The dining room of the residence of Rev. C. M. Atkinson was lifted from its foundation and carried about six feet.

Rev. James Wilson writes to the *Texas Presbyterian* from Macy, August 25th: "We have recently had Rev. Dr. Byers with us at Wheelock and had a profitable meeting; added two families of Wheelock to our church, and four young persons. Three of these were our baptized children the other five had no previous connection with the Presbyterian Church. One of the families are English Episcopal, and on renewed profession, in the absence of evangelical Episcopacy, and after observation of modes of worship here, gave us there preference and seem to go heartily with us. The other family come to us on profession, and their preference as expressed for our church was our holding, in its integrity, the promise "to you and to your children."

Weatherford Presbyterian Church, as we learn from Rev. W. S. Johnson reporting to the *Texas Presbyterian*, has had many difficulties to contend against, but has pushed bravely forward. Hardly a communion season has passed since Rev. L. B. Chaney took charge of the church, without several members being added; at the last communion, three members were received, two on certificate, and one on examination. The membership has now reached 56. The Sabbath school and prayer meeting are kept up, and as far as I could judge, the members seem to be devoted to the church and pastor, and anxiously laboring for its prosperity. To their credit it can be said that, though they have had heavy expenses in trying to support their pastor and repair their church, they have contributed liberally to all the benevolent schemes of our General Assembly. They do not seem to be any poorer on account of it, and the blessing of God seems to be resting on them.

A correspondent of the *Southern Presbyterian* writes from Eatonton, Ga.: "Our church in Eatonton has been without regular preaching since last December, and is now longing for regular services. I write this, hoping it will meet the eye of some one of our ministers who may be seeking new fields of labor, and open correspondence with us. We have the use of a good building, the Union church, for one-half the time, but have no manse. We have about thirty-five communicants, and many children who would, with proper training, come in to strengthen us. We can raise four hundred dollars, and we think that by a union with one of the neighboring churches we could support a man with small family. Our church stands high, and a great future is before us, if the Good Shepherd sends us an under-shepherd who will gather us together and break unto us the bread of life. The Rev. R. Milner has kindly visited us twice this summer, riding fifty miles so do so, and will preach to us again on the second Sabbaths in September and October. This good man seems to be untiring in his work for the Master. Waiting and watching, I am yours in Christ."

A correspondent of the *Southwestern Presbyterian* writes to that paper under date of September 5th: The Presbyterian church at Bladon Springs, Ala., is one of the weak and vacant churches of the Presbytery of South Alabama. It has been in existence not more than seven or eight years.

A meeting was recently held there, conducted by one of the brethren of the Presbytery sent to visit them. The church was much encouraged and revived through the power of the Word and Spirit of God. Six were added on profession of their faith. Three of them were men—heads of families, bringing two households into full union and communion with the church—the parents becoming members, and the children being baptized. The rest were young people, in whom all felt the deepest interest. Some seven or eight others manifested a serious concern. But the meeting lasted only four days, including the fifth Sunday of August, and was then unavoidably brought to a close, our Methodist brethren continuing the preaching a few nights longer.

It is very desirable that this little church should be regularly supplied. Bladon Springs is a delightful resort, with unsurpassed mineral waters.

Rev. S. F. Tenney writes to the *Southern Presbyterian*, of his work in Eastern Texas: "I

...are to report that by direction of Presbytery I visited recently the town of Orange, in Orange county, where we have a small church, organized last year. I found Orange a flourishing place of probably 1,500 or 2,000 inhabitants. Many of the residences are very comfortable and tasteful in appearance. The people are intelligent and refined in their manners. Though there are but few members of the Presbyterian church, yet a good many families of non-professors were brought up under Presbyterian influences, and prefer the Presbyterian Church. A very desirable building lot has been given for building a Presbyterian church, and the lumber for building has also been offered. The town is improving quite rapidly, and is likely to improve much more when the trains run through, connecting Houston and New Orleans, which it is said will take place in a few months. Seven or eight large steam saw-mills and shingle-mills are in constant operation, shipping an immense quantity of lumber by rail to Western Texas, and by the river and gulf to Southwestern Texas and to Mexico. Beaumont, a town on the Sabine River, (Orange is on the Sabine), is some twenty or thirty miles distant from Orange by rail. It is also a lumber town, and is improving rapidly. We have a few Presbyterians there, but no organization. These two places, and perhaps one or two other points along the railroad, could be supplied by the same minister for the present. The prospect for the growth of our Church at these points seems very inviting. We greatly need a faithful and energetic minister for that field, and he ought to be on the ground soon. A young man, or one with a small family, could probably be supported there. Any minister who may read this and be willing to go to that field, may learn further particulars by corresponding with me."

The latest and most valuable work on finances, and the profitable use of surplus funds by corporations, capitalists or those of lesser means, has just been issued by Messrs. ITHAMAR DIBBELL & CO. ... Broad Street, New York. Complimentary copies furnished those interested in finance or investments, and to all others, on receipt of 25 cents.

SECULAR MISCELLANY.

The number of recruits to be drawn for the Russian army this year is fixed at 218,000.

Harvard College has a Chinese professor. He is forty years of age, "slender and well dressed," and has brought his wife and six children to live in Cambridge.

American manufacturers have the order for the object glass for the Pulkowa, Russia, telescope. The diameter of the lens is to be thirty inches, and the price to be paid is $... The metal work and mounting will probably cost as much more. The largest object glass in the world at present is only twenty-six and one-fourth inches in diameter.

Two cadet engineers from the Annapolis Naval Academy will be admitted to the Royal Naval College at Greenwich, England, next month. They will be the first Americans who have entered and studied in that institution.

Captain Eads, who successfully completed the great jetties below New Orleans, is a small, rather fragile-looking man. A peculiar pallor of his skin and a very quiet manner make him seem even smaller than he is; but he has a very thoughtful and determined face, like a man who has the utmost confidence in himself, and knows how to wait.

The late storm on the coast is said to have caused damage to the sugar crop to the extent of 500,000 hogsheads. The falling off in molasses will be 100,000 barrels. It is estimated that on the lowlands of Mississippi the aggregate destruction of cotton will amount to 250,000 bales. Loss in machinery, sugar houses, buildings, fences, &c., is reckoned at $...,000.

Tennyson's brother changed his name to Turner in order to inherit an income of $... a year. He left no children and Tennyson can now get the estate on the same terms; but he will not accept the condition.

The *Southern Home* says of the appointment of Judge Gilmer: Governor Jarvis has appointed Col. John A. Gilmer, of Greensboro', Judge of the Fifth District in the place of Judge Kerr, deceased. This is probably the most popular selection that could have been made in the district for Mr. Gilmer stands well as a lawyer, and the people have the most implicit confidence in his fairness and integrity. Judge Gilmer is probably the youngest Judge in the State. He was a gallant soldier during the war and is badly crippled. He has represented his county several times since the war in the State Senate and made a most acceptable public servant.

Jay Gould has again contributed $5,000 to the Memphis sufferers. The Pittsburg Relief Association sent $1,000.

The last King of the Montauk Indians is dead. King Stephen Pharaoh, as he was lately called, having died recently. Of late years the tribe herded cattle for their neighbors of Easthampton, around the fresh banks of Kongonock Lake. Pharaoh died in a windswept cabin all alone by the pond. His title was worn not quite in vain, since the tribe he governed have really a right of occupancy on their promontory on Long Island, a right which Judge Dykman decides must be looked upon as an encumbrance to real title. The King expressed a wish to see Sag Harbor before he died, and was driven thither while in an expiring state, and succumbed on his return that evening.

Messrs. Polk, Miller & Co:

GENTLEMEN:—Please send me another bottle of your "Vest Pocket Cure" for Dyspepsia. I have tried the trial bottle, and have no hesitation in saying I believe it superior to anything known to the public.

J. W. CHALK, Pilot Point, Tex.

May 25, 1879.

PRESBYTERIAL NOTICES.

Concord Presbytery stands adjourned to meet in Bethesda church on Saturday, the ... September next, at 11 o'clock A. M.

WM. W. PHARR, S. C.

All delegates who will attend the approaching meeting of Concord Presbytery are requested to drop a postal to W. E. McNeely, Esq., postmaster at Amity Hill, Iredell county, N. C. Delegates will be met either at Shepherd's Cross-Roads, or in Statesville, or at Gilbert's. In writing they will please indicate their choice of stopping places.

The Presbytery of Central Texas will meet (D. V.) at Robinsonville, at 11 o'clock A. M., on Thursday, October 23.

L. TENNEY, S. C.

The Presbytery of Fayetteville will convene in Sharon church, Montgomery county, N. C., on Wednesday, October 8th, 1879, at 12 o'clock, M. The opening sermon will be preached by Rev. Joseph Evans.

J. P. MCPHERSON, Stated Clerk.

FAYETTEVILLE, N. C., Aug. 18, 1879.

Members of Fayetteville Presbytery who expect to attend the fall meeting at Sharon church, and who wish to come by rail, will be met at Lilesville, the nearest depot, 18 miles from the church. Members who would be thus accommodated will please communicate the same to R. McKinnon, Mt. Gilead, stating what day they will be at the depot.

The Presbytery of Mecklenburg will meet at Philadelphia church, ten miles east of Charlotte, on the 17th day of October, at 11 o'clock A. M.

R. Z. JOHNSTON, S. Clerk.

Lincolnton, Sept. 4, 1879.

The 219th session of Orange Presbytery will be held at Alamance church, Guilford county, on Thursday, the 16th of October, 1879, at 1 o'clock p. m. Sessions are expected to send up written reports on state of religion and reason of non-representation at last meeting. N. B.—Under the Revised Book of Church Order, now the law of the Church, *every* church is entitled, irrespective of its pastoral relations, to representation in the Presbytery.

F. H. JOHNSTON, S. Clerk.

The Presbytery of Harmony will meet at Midway church, October the 9th, at 11 o'clock a. m.

W. A. GREGG, Stated Clerk.

It Seems Impossible.

That a remedy made of such common, simple plants as Hops, Buchu, Mandrake, Dandelion, &c., should make so many and such marvelous and wonderful cures as Hop Bitters do, but when old and young, rich and poor, Pastor and Doctor, Lawyer and Editor all testify to having been cured by them, you must believe and try them yourself, and doubt no longer. See other column.

HALE'S WEEKLY.—Mr. Peter M. Hale announces that in Raleigh, N. C., he will publish a weekly paper after the 7th day of October next. The advertisement will give further information. "Hale" is a household word in North Carolina journalism, and Mr. P. M. Hale, as editor of the Raleigh *Observer*, did not permit the prestige acquired from his father's fame to be lowered. We feel assured that the *Weekly* will achieve success.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Moore county, near Jonesboro, on the 31st of August, 1879, LAURA ANN, daughter of David and Eliza Johnston, aged 13 years, 2 months, and 8 days.

Laura is gone. Though young, the Master called her. Her illness was short. She gave evidence of her readiness for the summons. May we all be ready when called.

J. R. W.

In Gaston county, August 31st, 1879, MARY ELIZA, daughter of Mr. S. J. and Mrs. Katie Hand, in her fourth year.

"It is well with the child."

In Duplin county, June 28th, 1879, Mr. DANIEL SOUTHERLAND, in the 64th year of his age.

The deceased was a valuable member of the community in which he lived. He was strictly just in his dealings, and benevolent in disposition. Though modest and retiring, yet his qualities were seen, appreciated, and won the respect of all. What he did was in a quiet way and for the good it might accomplish. He was a regular attendant at church, though having never connected himself with it. He contributed liberally to its support and seemed to manifest much interest in its workings and advancement. He leaves a widow to mourn his loss. May the Heavenly Father comfort and sustain her in this affliction.

At his home, near Hawfields Church, on Friday, September 5th, DAVID WHITE KERR, in his 61st year. He was a ruling elder in the Hawfields Church. Opened Sabbath school, of which he was Superintendent, and his Bible class, on the last Sabbath in August, and was laid to rest at the same church on the next Sabbath.

P.

In Robeson county, N. C., Sept. 2d, 1879, in the 48th year of his age, COLIN McPHERSON, son of the late Alexander McPherson, who died a few months before him. He was an exemplary member of Philadelphus Church.

Near Whiteville, N. C., Sept. 11th, HENRY PINCKNEY, son of W. H. and L. M. Sellers, aged 13 months and 23 days.

EDUCATION.

To the Chairmen of the Presbyterial Committees of Education:

Please bear in mind that application for aid to students must be made annually. The fact that a student was on our list last year makes no difference. If he wishes aid this year, application must be made by the Chairman of Education in his Presbytery. Brethren will also please state whether the student is in College, or in the Seminary. The undersigned has authority from the Committee to receive all students as beneficiaries for whom application is made in the regular way.

My postoffice address at present is Covington, Tenn., but letters addressed to me at Memphis will be forwarded. Quite a number of letters on the subject of Education have been addressed to Rev. Dr. Waddel, the former Secretary. Brethren will bear in mind that there has been a change of Secretaries.

E. M. RICHARDSON, Secretary of Education.

OFFERS EXTRAORDINARY.

We offer WORCESTER'S QUARTO DICTIONARY fully Illustrated and Unabridged. Library sheep; marbled edges. Publisher's price $10 00, as a premium for 12 new subscribers to the NORTH CAROLINA PRESBYTERIAN at $2 50 each.

Most of our distinguished writers prefer Worcester's to any other dictionary, and it is recognized as authority by the departments of the United States Government.

Expressage at receiver's cost.

OR WILL SEND

The above Dictionary	$10 00
NORTH CAROLINA PRESBYTERIAN, one year	2 65
American Agriculturist one year	1 60
	$14 25

For $10 to any one address.

Expressage of Dictionary at receiver's cost.

—or—

NORTH CAROLINA PRESBYTERIAN, one year	$2 65
American Agriculturest one year	1 50
	$4 15

Will be sent to any new subscriber on receipt of $3.

We thus furnish the NORTH CAROLINA PRESBYTERIAN and the best Illustrated and Most Popular Agricultural Monthly in the United States, for the usual price of a Religious Newspaper.

We will send the Carolina Farmer, published in Wilmington, N. C. by Wm. H. Bernard, (an excellent Magazine) to any who may prefer it to the American Agriculturist.

The American Agriculturist will be sent one year, gratis, to any one sending us *two new* subscribers at $2.65.

NOTICE.

Romulus M. Johnston, Esq., agent of the *Goldsboro Messenger*, is authorized to receive and receipt for any money due us for old or new subscriptions. Our friends will oblige us by paying promptly. We will welcome any new subscribers.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

THE MINUTES OF GENERAL ASSEMBLY

Are ready for distribution. Single copies, 50 cents each; but where ten or more copies are ordered to one address, 30 cents a copy. Orders should be sent to Jackson & Bell, Wilmington, N. C.

JOSEPH R. WILSON, Stated Clerk of Assembly.

WILMINGTON MARKET DURING WEEK ENDING SEPTEMBER 16.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—Sales at 24½ cents until Friday, when price advanced to 24½ cents. At these figures market firm to the close.

ROSIN—On Wednesday sales were made at $1 for Good Strained; on the succeeding day buyers and sellers could not agree on figures; Thursday sales were made at 97½ cents for Good Strained; on Saturday market settled on firm basis of 92½ cents for Strained and 97½ cents for Good Strained. On Monday sales were made at figures last named and market closed firm. In finer grades there has been unusual activity and prices have ruled firm. Sales of Extra No 2 at $1 25; Low to Extra No. 1 $1 45@$2; Low Pale $2 62½; Pale to Extra $3@$3 25.

CRUDE TURPENTINE—No change in prices since last report; Hard $1; Virgin and Yellow Dip $1 60.

TAR—Receipts taken at $1 day by day until Saturday, when price fell to 90 cents per barrel. On Monday price was unchanged but nominal, there being neither receipts nor sales.

COTTON—On Wednesday price declined to 11 cents for Middling and 11¼ cents for Low Middling. At these figures prices remained steady with a good demand. Official quotations: Good Ordinary 10½ cts; Low Middling 11 cents; Middling 11¼ cents.

CORN—Is in good supply and demand fair. We make no special change in prices.

TIMBER—Sales one Raft Inferior at $3; 1 raft common at $4; 1 do. common mill at $5; 3 do. fair mill at $7; 2 rafts do. at $8.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	0 a	6½
Shoulders	a	5½
Dry Salted—		
Sides, per lb	5½a	6
Shoulders	4½a	4¾
CHEESE—Northern Factory, per lb	9 a	9½
Dairy, cream per lb	10 a	11½
State, per lb	00 a	8
COFFEE—Rio, per lb	11 a	16
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	72½a	75
DOMESTICS—Sheetings, 4-4, per yd	6½a	7¾
Yarn, per bunch	00 a	85
FLOUR—Fine, per bbl	0 00 a	4 00
Super, Northern, per bbl	4 50 a	5 00
Extra do. " per bbl	5 00 a	6 50
Family " per bbl	7 00 a	7 50
City Mills—Extra Super, per bbl	5 50 a	5 75
" Family, per bbl	6 00 a	6 25
" Extra do., per bbl	6 50 a	6 75
GLUE—per lb	6 a	12
GRAIN—Corn, in sacks, per 56 lbs from store—white	70 a	72½
CORN, wholesale, in sacks	66 a	70
Corn, mixed, wholesale in sacks	60 a	65
Corn, Cargo, per 56 lbs, bulk	60 a	00
Oats, per bushel from store	00 a	50
Peas, Cow, per bushel	55 a	62
HOOP IRON—per ton	70 00 a	75 00
LARD—Northern, per lb	8 a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 00
MOLASSES—West Indies, old crop	28 a	33
" " bbls	30 a	32½
" " new crop	30 a	35
" " hhds	32 a	35
New Orleans	28 a	45
Sugar House, hhds, per gal	16 a	17
" " bbls., per gal	19 a	20
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	3 00
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel	1 50 a	1 75
PORK—Northern, City Mess	11 50	12 00
SALT—Alum, per bag of 3 bushels	1 00 a	00
Alum, per ton	6 00	7 00
Liverpool, per sack	75	80
Liverpool fine, per sack	0 00 a	0 00
SUGAR—Cuba, per lb	8½a	10¾
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	9½a	9
B— " per lb	9 a	9½
C— " per lb	7½a	8
Ex. C— per lb	8 a	8
Crushed, per lb	00 a	10
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a	3 90
TIMBER—Shipping, per M	12 00 a	18 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	3 00 a	5 00

THE 17th ANNUAL FAIR OF THE Cumberland County Agricultural Society, WILL BE HELD AT Fayetteville,

Commencing on Tuesday the 11th, and Closing on the 14th NOVEMBER, 1879.

A liberal list of Premiums is offered, and the prospects are bright for a good Fair.

WM. ALDERMAN, Secretary.

sep 17 610-till14nov

HALE'S WEEKLY.

ON TUESDAY, the 7th day of October, 1879, and in the City of Raleigh, the undersigned will commence the publication of

Hale's Weekly, *A North Carolina Democratic Newspaper.*

These four words convey all that a column of Prospectus could tell: the good of the State; the success of the Party which is the life of the State and the country; the publication of all the news; these the objects proposed. That he can do the last and contribute to the first and second, the subscriber does not affect to doubt. The people have set their seal of approval upon his past and he does not doubt the future.

HALE'S WEEKLY will be printed from new and beautiful type and on fair white paper. The price will be $2 per annum. No name will go upon its mail books without payment, and no paper will be sent after expiration of the time paid for.

P. M. HALE.

Raleigh, N. C., Sept. 15, 1879.

ALTAFFER & PRICE

MANUFACTURERS AND DEALERS IN

Sash, Doors, Blinds, Ornamental Woodwork and Builder's Hardware.

We have added new and improved Machinery to our Establishment, and are prepared to fill any orders in our line at short notice and low figures.

Church Windows, Doors, Pew Ends,

CAPS and ARM RESTS, made in latest styles.

Factory foot of Walnut St. Office on Nutt Street, near Red Cross. } Wilmington, N. C.

apl 16 588-1y

NEW ADVERTISEMENTS.

VALUABLE TRUTHS.

If you are suffering from poor health, or languishing on a bed of sickness, take cheer, for Hop Bitters will Cure You.

If you are simply ailing; if you feel weak and dispirited, without clearly knowing why, Hop Bitters will Revive You.

If you are a minister, and have overtaxed yourself with your pastoral duties; or a mother, worn out with care and work, Hop Bitters will Restore You.

If you are a man of business, weakened by the strain of your everyday duties; or a man of letters, toiling over your midnight work, Hop Bitters will Strengthen You.

If you are young, and suffering from any indiscretion, or are growing too fast, as is often the case, Hop Bitters will Relieve You.

If you are in the workshop, on the farm, at the desk, anywhere, and feel that your system needs cleansing, toning or stimulating, without intoxicating, Hop Bitters is What you Need.

If you are old, and your pulse is feeble, your nerves unsteady, and your faculties wanting, Hop Bitters will give you New Life and Vigor.

Try Hop Cough Cure and Pain Relief.

For sale by all Druggists.

The N. C. HOME INSURANCE CO., OF RALEIGH, N. C.

(*Organized in* 1868.)

Insures against loss by fire on dwellings, furniture, stores, merchandise and farm property, including

Cotton Gins

of the better kind, on as favorable rates as any reliable Company.

JOHN GATLING, President.
W. H. CROW, Vice President.
W. S. PRIMROSE, Sec. and Treas.
P. COWPER, Adjuster and Supervisor.

aug 20 606-3m

TARRANT'S SELTZER APERIENT

No one who is thoroughly regular in the bowels is half as liable to disease as he that is irregular. He may be attacked by contagious diseases, and so may the irregular, but he is not nearly as subject to outside influences. The use of

Tarrant's Seltzer Aperient

secures regularity, and consequent immunity from sickness.

SOLD BY ALL DRUGGISTS.

Fresh Arrivals.

100 Boxes CREAM CHEESE,
50 Tubs LARD,
10 Tierces Fairbanks' LARD,
100 Boxes SOAP,
100 Boxes POTASH and LYE,
200 Bags SHOT,
BAGGING AND TIES,
10 Tierces good cheap HAMS.

For sale low by

HALL & PEARSALL.

NEWBURY & CHASTEN COMMISSION MERCHANTS, WILMINGTON, N. C.

Special attention given to sale of

COTTON and NAVAL STORES.

Charges low and prompt returns.

Refer to Bank of New Hanover, Wilmington, N. C.

sep 10 609-1m

Goldsboro Institute for Young Ladies.

ANNUAL SESSION opens 15th September 1879, and closes second Friday in June, 1880.

FACULTY:

Rev. Dr. Chapman, Ancient Languages, Mental and Moral Science.
Mrs. V. S. M. Chapman, English Belles Lettres.
Mr. George Royall, Mathematicks and Penmanship.
Dr. F. A. Welter, (Graduate of the University of Berlin) Musical Director.
Mrs. Welter, Modern Languages and Drawing.

Send for circulars to

REV. DR. R. H. CHAPMAN, Goldsboro, Wayne county, N. C.

sep 10 600-1oct1

ATLANTA MEDICAL COLLEGE.

The Twenty-Second Annual Course of Lectures will commence October 15th, 1879, and close March 4th, 1880.

FACULTY—J. G. Westmoreland, W. F. Westmoreland, W. A. Love, V. H. Taliafero, Jno. Thad. Johnson, A. W. Calhoun, J. H. Logan, J. T. Banks; Demonstrator, J. W. Williams.

This well-established College affords opportunity for thorough medical education.

It is in affiliation with, and its tickets and diplomas recognized by, every leading medical college in the country.

Requirements for graduation as heretofore.

Send for Announcement, giving full information.

JNO. THAD. JOHNSON, M. D., Dean, Atlanta, Ga.

aug 27 607-4t

AUGUSTA FEMALE SEMINARY, STAUNTON, VA.

Miss MARY J. BALDWIN, Principal.

The session of 1879-'80, will open the first Wednesday in September, and close corresponding time in June following.

Terms: (For session of forty weeks, payable one-half on entering, and the balance in February—)

Selection the First: For Board, Washing, Fuel, Lights, Physician's Fee, Seat in Church, Calisthenics and full English course, including Elocution and Contingent fee—are $250.

For full particulars apply to the Principal for Catalogues.

june 25 598-3m

SELECT BOARDING AND DAY SCHOOL, HILLSBOROUGH, NORTH CAROLINA.

Misses NASH and Miss KOLLOCK, Principals.

THE FALL TERM of 1879 will open the 25th of JULY and close on 11th DECEMBER. Circulars forwarded on application.

466-*jan.1.'79

INSTITUTE FOR TRAINING OF COLORED MINISTERS

Under the care of the General Assembly. Located at TUSKALOOSA, ALA.

THE FOURTH SESSION, of ten months, will commence on the 1st day of September next, under the instruction of Rev. D. C. Rankin, Professor, who has the best testimonials of fitness for the work, in his deep interest in the colored people and his past labors in their behalf, his ample scholarship, and his aptness to teach.

All the branches necessary to fit candidates for the Gospel Ministry will be taught. Some acquaintance with the early branches of English will be required for entrance. Candidates must come recommended by their Presbyteries or Committees of Education; and if of other denominations, must have similar credentials.

No charge for tuition. Board can be had on reasonable terms.

C. A. STILLMAN, Superintendent.

july 23 602-tf

GOLDSBORO INSTITUTE, FOR GIRLS.

Mrs. Chapman hopes on Monday, 15th Sept, 1879, to resume the duties of her school. Apply for circulars to Rev. Dr. R. H. Chapman, Beaufort, Carteret county, N. C., until 1st August, and to the same at Asheville, Buncombe Co., N. C., until 1st Sept., '79.

july 9 600-till 1st oct '79

NEW ADVERTISEMENTS.

Charlotte Institute.

THE next session begins September 10th, 1879, and ends June 8th, 1880.

No Institute ever made more rapid progress in securing the confidence and esteem of its patrons than this one during the past session. Before the end of the scholastic year the number of its pupils, attracted by the well-earned reputation of the school, increased to 117, exclusive of the adult ladies who availed themselves of the superior advantages here given in the departments of Music, Art, and Modern Languages. In no respect is this Institute inferior to any other first-class boarding-school in the Southern or Middle States. Such testimonials as will satisfy an one as to the *high standard and thoroughness* of the instruction here are published in the catalogue. These testimonials are peculiarly trustworthy, inasmuch as they are given by gentlemen engaged in teaching in well known schools and colleges of the highest grade, and who are therefore qualified to express an opinion in regard to educational institutions.

The total expense for the half session or term will be $125. This amount includes board, with washing, fuel, lights, furnished room and servants' attendance, tuition in all the English branches, Latin, with either French or German, Calisthenics, *text-books and stationery for school purposes.* Pupils are not permitted to incur additional expense without permission of their parents. Parents are thus assured that their bills will not be greater than they expected.

Special arrangements and special terms for young ladies who wish to take only Music, Painting and Drawing, and Modern Languages, severally or collectively.

For further information address the Principal, Rev. WM. R. ATKINSON, Charlotte, N. C.

july 23 602-16t

CRAMPTON'S PURE OLD PALM SOAP

FOR

THE LAUNDRY, THE KITCHEN,

AND FOR

General Household Purposes.

MANUFACTURED BY

CRAMPTON BROTHERS,

Cor. Monroe and Jefferson Sts., New York.

Send for Circular and Price-List.

Crampton's old Palm Soap for the Laundry, the Kitchen, and for general Household purposes. The price of the "Palm Soap" is $3.90 per box of 100 three-quarter pound bars—75 pounds in box. To any one who will send us an order for 10 boxes with cash, $39, we will send one box extra free as a premium. Or the orders may be sent to us for one or more boxes at a time, with remittance, and when we have thus received orders for ten boxes we will send the eleventh box free as proposed above. If you do not wish to send the money in advance you may deposit it with any banker or merchant in good credit in your town with the understanding that he is to remit to us on receipt of the soap which is to be shipped to his care.—*Sandersville*, (Ga.) *Herald.*

Address CRAMPTON BROTHERS, Cor. Monroe and Jefferson Sts., New York.

FOR SALE BY

Worth & Worth, WILMINGTON, N. C.

TALBOTT & SONS

Shockoe Machine Works RICHMOND, VA.

Manufacturers of Portable and Stationary Engines and Boilers, Saw Mills, Corn and Wheat Mills, Shafting, Hangers and Pulleys, Turbine Water Wheels, Tobacco Factory Machinery, Wrought Iron Work, Brass and Iron Castings Machinery of Every Description.

Ginning & Threshing Machines a Specialty

Repairing Promptly and Carefully Done.

TALBOTT'S PATENT SPARK ARRESTER.

The Invention of the Age.

It does not destroy the draft.
It does not interfere with cleaning the tubes.
It will not choke up, and requires no cleaning.
It requires no direct dampers to be opened when raising steam (dampers being objectionable. as they may be left open and allow sparks to escape)
It requires no water to extinguish sparks, which, by condensation, destroys the draft. Besides, when water is used, if neglected, the efficiency is destroyed by evaporation of the water, and the boiler is kept in a filthy condition.
It is simple and durable and can be relied upon.
It can be attached to any boiler.
No planter should be without one of them. Insurance companies will insure gins and barns where the Talbott Engines and Spark-Arresters are used at same rate as charged for water or horse-power.

☞ Send for illustrated circulars and price list.

Branch Houses at Charlotte and Goldsboro

POOLE & HUNT, BALTIMORE,
MANUFACTURERS OF
THE POOLE & HUNT LEFFEL TURBINE
WATER WHEELS,
MACHINE MOULDED
MILL GEARING,
SHAFTING, PULLEYS AND HANGERS,
STEAM ENGINES AND BOILERS,
MIXERS FOR FERTILIZERS AND CHEMICALS.

ENGINES

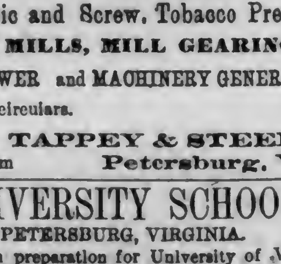
—FOR—

GINNING and THRESHING, Stationary and Portable.

CHEAP, SAFE AND DURABLE.

Power & Hand Presses,

UNSURPASSED IN SPEED and EFFECT.



Hydraulic and Screw, Tobacco Presses,

SAW MILLS, MILL GEARING,

HORSE POWER and MACHINERY GENERALLY.

Send for circulars.

TAPPEY & STEEL, Petersburg, Va.

may 14-3m

UNIVERSITY SCHOOL, PETERSBURG, VIRGINIA.

Thorough preparation for University of Virginia and other Colleges; highly recommended by faculty of University; location healthy; pupils uniformly successful. For Catalogue, address

Aug. 6—604-8t W. GORDON McCABE, Principal.

RAVEN BLACK ALPACAS!

BOOKS!! BOOKS!!

Sunday School Books! Books of all Publishers!

Approved Books of the Committee of Publication.

The Largest Stock of Sunday School Books in the South. Extra discount given to Sunday Schools on Books of Presbyterian Publishing Company and Presbyterian Committee of Publication.

J. L. SHOTWELL, Agent,

1001 Main Street, Richmond, Va.

☞ Please state where you saw this advertisement. apl 23-589-tf

THE BUFFALO LITHIA WATERS,

For Affections of the Kidneys and Bladder.

RELIEF OF INFLAMMATION AND ULCERATION OF THE BLADDER.

AFTER THE LIFE OF THE PATIENT HAS BEEN DESPAIRED OF BY HIS MEDICAL ATTENDANT.

[Extract from Letter of Dr. T. B. Greer, of Rocky Mount, Franklin county, Va., of June 3, 1876.]

"I have recently had occasion to try the 'Lithia Water' in a case of Inflamation and Ulceration of the Bladder, caused by the retention of urine, the result of stricture of twenty years standing. I had exhausted all of the resources, both of experience and authority, and when my patient commenced the use of it, had no hope of his recovery. He has been using the water five weeks, with results so favorable that he now has every prospect of complete recovery, and without some unexpected change in his condition, will be on his feet in a short time. The effects of the water in this case have been marvelous. For the sake of humanity I shall keep a record of the case, and report to you as it advances."

In a subsequent communication Dr. Greer, referring to the above case, says:

"In the case of 'Inflamation and Ulceration of the Bladder,' heretofore reported, the patient recovered, and I attribute the recovery entirely to the Lithia Water."

STONE.

CASE OF MR. C. WOLFFE, OF POINT COUPEE PARISH, LA.

POINT COUPEE PARISH, LA., April 2, 1878.

MR. THOMAS F. GOODE, Proprietor Buffalo Lithia Springs, Va.:

Two years ago I began to suffer with a severe and constant pain in my kidneys, which was soon followed by violent attacks, averaging about two a week, causing excruciating agony, from which I was frequently relieved by the discharge of stone of from four to six grains in weight: at other times by the passage of smaller stones, and sometimes by sand in considerable quantities.

I sought, but in vain, the best medical assistance, and as the result of this state of things, I was reduced to such a condition that my medical advisers told me frankly that I had nothing to hope from remedies; that my condition was a hopeless one, and I looked to death alone for a termination of a miserable existence. Mr. J. L. Lyons, a druggist of New Orleans, about six months ago, advised me to try the Buffalo Lithia Water, Spring No. 2, which I did. About a week after I commenced the use of it I had an attack of less than usual severity, in which I passed two small stones, *one of which I placed in a tumbler of the water, and in about three hours found it dissolved to fine powder.* That gave me confidence, and I determined to persevere in its use. I have had no attack whatever since, nor has there been any discharge of stone or sand.

The pain in my kidneys has entirely disappeared; my weight, which had been greatly reduced, I have fully regained, and my general health has been entirely restored. I very cheerfully acknowledge my indebtedness to the Buffalo Lithia Water for my life, and the comfort which I now enjoy.

Respectfully, C. WOLFFE.

Statement of Mr. J. L. Lyons, Wholesale Druggist and Importer, 42 *and* 44, *corner Granvier and Camp sts., New Orleans, La.*

NEW ORLEANS, LA., April 5, 1878.

I am personally cognizant of the truthfulness of the foregoing statement of Mr. C. Wolffe, who is one of our best citizens.

J. L. LYONS.

These Waters in cases of one dozen half gallon bottles, can be had at $5 per case at the Springs, and of J. K. McILHENNY, Wilmington, N. C., $— per case. Springs pamphlet sent to any address.

THOS. F. GOODE, Prop., Buffalo Lithia Springs, Va.

J. K. McILHENNY, } Agent for the sale of these Waters at Wilmington, N. C.

SIMONTON FEMALE COLLEGE, Statesville, N. C.

THE FALL TERM of 1879 opens Wednesday, AUGUST 27. Board and tuition in English, $85 per session of twenty weeks.

Catalogue and circular with full particulars, on application.

Address MRS. E. N. GRANT, Principal.

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FARM FOR SALE. 150 ACRES.

THE DWELLING CONSISTING OF SEVEN rooms, within half mile of Cameron Depot, Moore Co. N. C. An elevated and healthy situation, good water, good neighborhood. About sixty acres in cultivation; about ten acres of it branch swamp, well ditched and very productive: balance well wooded. Terms easy. Title unincumbered. Would prefer to dispose of it to one who would become a patron to my school. A rare opportunity to purchase a good farm convenient to church, school, mail and railroad facilities. For further particulars call and examine, or address D. MCINTYRE, Cameron, N. C.

sep 3 608-2t

GRAVE STONES and MONUMENTS MADE TO ORDER. Send your orders by mail.

MILLINERY AND FANCY GOODS!

MRS. L. FLANAGAN WISHES TO ANNOUNCE to the Ladies that she has returned from the Northern Cities, where she has been making her Fall purchases in MILLINERY and every description of FANCY ARTICLES, and is now prepared to show her patrons a VERY ATTRACTIVE and BEAUTIFUL STOCK of all the NEWEST STYLES in French Pattern Bonnets and Hats, Velvets, Silks, Feathers Flowers, Ribbons, &c.

My motto is, as heretofore, the Best Goods, the Latest Designs, the Lowest Prices and the Most Honorable Dealing.

Orders from the country solicited, and perfect satisfaction guaranteed or money refunded.

Variety Store, 42 Market Street.

oct 3-508 MRS. L. FLANAGAN.

SALT, BAGGING, TIES &C.

5000 Sacks LIVERPOOL SALT, Stripped and full weight,
600 Half Rolls BAGGING, 2 and 2¼ lbs.
1000 Lbs Twine,
80 Boxes D. S. SIDES,
1000 Bush Fresh Water MILL MEAL,
250 Bags COFFEE, Java and Rio,
100 Bbls. SUGAR, all grades,
25 Bbls. A No. 1 RICE,
25 Boxes CHEESE,
800 Bbls. FLOUR, all grades,
500 New N. Y. SPIRIT CASKS,
100 Bbls. GLUE,
20 Tons HOOP IRON, 1 inch, 1¼ inch and 1½ inch, Nails, Bungs, &c.

For sale by KERCHNER & CALDER BROS.

sep 3 608-tf

NOTICE.

BUYERS of Oils will take notice that I am selling

WEST ALADDIN SECURITY OIL

at the low price of 25 cents per gallon. It is absolutely safe, guaranteed 150 deg. Fire test.

PERKINS and HOUSE SAFETY LAMPS, the best Lamp made, and only perfectly safe one, at Factory prices.

Kerosene, Lard, Mineral and Linseed Oils, Paints, Colors, Glass, &c.,

Low down at

GEO. A. PECK'S, 25 South Front Street.

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THE TAYLOR GINS ARE GOING RAPIDLY.

COTTON GINS.

WE ARE AGENTS FOR THE

Taylor Gin,

Manufactured at COLUMBUS, GA., And will sell them at the following prices, delivered at buyer's Railroad Station or on River:

30 SAWS	$72 50	PAYABLE 15th NOVEMBER, 1879.
35 "	85 00	
40 "	97 50	
45 "	107 50	
50 "	117 50	

Feeders and Condensers at Cost.

We have on hand a number of BROWN COTTON GINS, Double Cylinders, which we offer at $1 25 per Saw. They are in perfect order.

DeROSSET & CO., WILMINGTON, N. C.

sep 3-4t

COTTON!

IN VIEW of the approaching Cotton Season, the undersigned offer their services to Planters and Country Merchants

For the Sale of Cotton,

Which they are prepared to do

On the Most Economical Charges.

They will warrant the full price of the day of sale. Account sales will be rendered promptly, and proceeds be at once remitted.

ALEX. SPRUNT & SON, Wilmington, N. C.

September 3d, 1879. 608

Views!

LAKE WACCAMAW AND VICINITY; ALSO, Views of all points of interest in and around WILMINGTON.

Moore's History of North Carolina; another lot just received.

School Books and School Stationery. ☞ Liberal discount to Country Dealers.

C. W. YATES.

Don't forget the ORGUINETTE, the most wonderful instrument of the age.

sep 3 608-tf

TO THE LADIES.

THE SUBSCRIBER would most respectfully inform her patrons and friends that she is ready to receive orders for MAKING, also for CUTTING and BASTING DRESSES in the

Latest and Most Approved Style.

To her country friends she would say, send in your orders at once.

"First Come, First Served."

MRS. JOSEPH McLAURIN, Market Street, between 8th and 9th.

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AGENTS WANTED For Dr. March's Great Work FROM DARK TO DAWN.

A magnificent N W BOOK just from the press. Address J. C. McCURDY & CO., Philadelphia, Pa.

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$77 A Month and expenses guaranteed to Agents Outfit free. SHAW & CO., Augusta, Me.

KERCHNER & CALDER BROTHERS. WHOLESALE GROCERS AND COMMISSION MERCHANTS WILMINGTON, N. C.

FOR THE FAMILY.

Safe with God.

Something round which it may twine
God gives every little vine.

Some little nook or sunny bower
God gives to every flower.

Some green bough or mossy sward
God gives every little bird.

Night and day, at home, abroad,
Little ones are safe with God.

—*Banner.*

The Street Workers of New York.

A PHILOSOPHIC PEDDLER.

It was on the way to Saratoga, by way of boat, in the latter part of the month of September, that I met the subject of this sketch. The "season, at the great watering place was over, and there were very few travelers. After supper, toward nine o'clock in the evening, I took a fancy to wander around the lower deck to take a look at the machinery and listen to the playing of a not very tuneful harp. Going forward, amidst a maze of merchandise of every description, I found myself among the "steerage" or "deck" passengers, who, for a very small fare, can take the journey to Albany, and are allowed to sleep on the boxes and bags in the forward part of the boat. There were nearly a score of persons, about equally divided between German and Irish, and they were nearly all asleep. Turning to come back, my attention was arrested by a man who was evidently one of the deck passengers, but removed at some distance from them. He was seated on a box near one of the lights and reading a book. He asked me the time, and that led to quite a lengthy conversation between us, which, leaving out my questions and much that is irrelevant, let me epitomize thus:

"Yes, sir, I'm a peddler—I might say, sir, a traveling peddler; for I'm 'ere to-day, and no one knows where to-morrow. You think I'm a Jew, perhaps, because you find most peddlers who come to your house to be Jews. Well, you are only partly right. I was born in England; my mother was a Jewess, my father was an Englishman; and, as you see, I have what a 'nmerons friend o' mine calls, 'an 'Ebraic cast o' beauty,' and, as you 'ave ears to 'ear, you may detect, once in a while, but not hoften, that my haiches are not quite regular. Always been a peddler? Bless you, I should 'ope not. My father were a tradesman in the old country. He kept a kind of a notion store, where you could buy most anything and heverything. We were not by any means well-to-do. It's a poor country to rise in, as you know, sir. You've got to be born risen. We all had to work, my mother and my brother (who got tired of the 'ole thing and ran hoff to Haustralia, and we never heerd from him since), and I ran of errands, and carried bundles, and made myself, as the sayin' goes, 'generally useful.' My father was not a colleg-bred man, but he was a great reader. He read hanything and heverything all the time he could spare; and, between me and you, sir, he were much better fitted to keep a book-stall than a notion store, of which he didn't 'ave much *notion*, anyhow. He was a quiet man, wrapped hup in 'is hown thoughts, though very gentle and kind and good to all about 'im. He taught me to read, which I learned to do quite quick, and I would 'ave been as great a reader as he if I had had the chance, but I din't.

"Well, my father died, and that brought about terrible changes. My mother took on awful, for, you see, she used to look up to him—he hein' a bookish man, and she having little learnin' herself—and she used to think of 'im as a sooperior creature. But aside from that he was a very good and a very lovable man. She took to drinkin' too much to drown her sorror, and in a year she died. So, there I was, at twenty years of age, left alone, for, strange to say, I 'adn't hanother relative in the world exceept my brother, and I didn't know where he was. I came to this country thinkin', and rightly, it was the place to make money for a man with small means (I had about $1,000). I went West. I opened a notion store in a live city, and I stayed there for fifteen years. I 'ad no fices to speak of, I saved my money, and at the end of that time I was worth a matter of $8,000.

"Well, sir, I think you'll bear me hout in one hassertion, and that is, that the Jews, as a class, are not a speculative race; they make their money by 'ard work and savin' what they make. But remember I'm not a full-blooded Jew—people must take me as the Englishman does his hale—'alf and 'alf. So, you see, when I got so much money saved up, though I'd been thrifty and saving all the while, I found the American fever for speculation growing upon me. I saw people investin' in this, and investin' in that, and doubling and trebling their money, and why shouldn't I? As I always kept my mouth pretty close, no one knew what I was worth, or, indeed, that I was worth anything, for my store was a very small affair. But as soon as I signified a desire to invest I had hoffers from all quarters and for all sorts of henterprises. To make a long story short, I put my $8,000 into a mining haffair which butterly failed, and I, with a lot more of poor fellows, lost all. Then wasn't I discouraged! I followed my mother's hexample, and gave way to drink for a time, but 'ad some of my father's sense, and I soon saw that wasn't the thing, and I stopped—clean short hoff. I always liked to travel, so I sold out my store and took to peddling in the notion and cheap dress goods line.

"I went farther out West, goin' as far as California, though I didn't walk, of course, over the plains. I have been in nearly every State in the West and South and all the Eastern States several times over."

"And now?" I interrupted.

"I am on my way to the northwestern corner of the State."

"In the notion line yet?"

"Oh, no, sir. I've something that catches the people better."

He displayed to me his basket. It was filled with that glittering kind of cheap jewelry sold by many street venders on Broadway, Eighth avenue and the Bowery.

"Yes, sir," he continued, looking with an admiring eye at the showey mass, "that's what takes 'em now-a-days, especially the wimmen. Is the profits large? Well, let me show you. These imitation diamond studs cost a cent and a half a piece; they retail for twenty-five cents. These jet crosses are a cent and a half a piece; they retail for twenty-five cents. Ladies and gentlemen's sets, diamond—imitation of course—breastpins and finger-rings cost all the way from one to four dollars a gross, and sell for from twenty-five to fifty cents each. In the South, among the negroes, I 'ave hoften and hoften got a dollar for a set that didn't cost me hover four cents. And factory girls down East will sooner 'ave jewels than food, though some of 'em are pretty smart and you can't fool 'em very easy.

"My mode of life? Oh, sir, it's quite simple. You see hambition is the bane hof mankind, hespecially hin this country. As long as you're hambitious you can't be 'appy. That's *my* doctrine. When I was workin' and savin' and tryin, to make so much I wasn't 'appy, but now I am. I don't bother about the future. I makes a good livin' in a pleasant way and it suits me. You're looking at the boxes here, and thinkin' it can't be very 'pleasant.' Well, it's all in custom. Lay an old blanket down 'ere, and I'll be as comfortable as you in your stateroom to-night. My 'elth, thank Heaven, is good. Of course I walk a great deal; I eat good; I sleep good; I 'ave no desire for fine clothes. With a book and a pipe I can be content. I don't drink at all, for its only foolin' money away I 'ave to work for. In the spring, summer and early fall I travel in the country. In the winter time I am in the city, generally standin' on Broadway or the Bowery. Married?

"No, sir, not married, nor don't hintend to be. I don't think I can haccomplish that great object in life of makin' one woman 'appy—no, sir, I honestly don't, for I'm different from many men. What book was I readin'? 'Ere it is."

It was Emerson's "Conduct of Life," and it is Emerson himself who somewhere says that if, traveling on some far Western train, we should chance to sit next a passenger who was reading Plato, we should feel like hugging him. That thought came to me when I discovered that this somewhat original character was reading a book like the "Conduct of Life," and, though my enthusiasm was not so great as to take the affectionate turn suggested, I could not help but have great respect for the man.

"I picked it hup, he continued, "at a bookstall in Nassau street. Yes, I read all I can, mostly solid books. I take after my father in that respect. When traveling, I stop at cheap conntry 'otels. In the city I get a small 'all bedroom. Winter hevenings I stay at 'ome and read, or go to the theatre when business is good. I'm a Church of England man, sir, in religion—a very broad one, for I believe, like the Universalists, in the final salvation of all—*Christian Union.*

Children Can Serve Christ.

The boy that carried the five loaves and two fishes was of some service to the benevolent and wonder working Saviour.

A little boy once said to his mother:

"I should like to have lived in the time of our Saviour, that I might have done something for Him."

His mother smiled and said:

"What could a child of your years have done for Him to prove your good will?"

The little boy thought a moment, and then said:

"I could run everywhere doing his erranda."

Now this boy could still serve Christ by giving his little savings to translate print and circulate Bibles and Testaments. The Lord Jesus could still see him do it, and still remember all he did for heathen boys and girls.—*Bible Advocate.*

MISCELLANEOUS.

A Syrian Family on the Housetop.

An American family on the housetop would be a strange sight. But it is not a strange sight in the East. The roofs of the houses are flat, and play an important part in the domestic history of the family. In the mild climate of Syria and Palestine the housetop is the resort at evening, and in the hot summer months here their beds are spread, covered by a booth or awning, and the whole family sleep in the open air to avoid the heat and to escape from the fleas.

Here the Turkish rug is spread and the family take their evening meal. The father holds the nebreej or flexible tube of the narghileh pipe, the mother holds a little cup of Arab coffee, and the children amuse themselves with music on the shepherd's pipe and the tambourine.

Flower pots stand on the wall, as the Orientals are excessively fond of flower culture, prizing above all others the rose, the pink, the jasmine and tube-rose.

The housetop has a parapet around, according to the Mosaic injunction. This precaution is too often neglected, and I have sometimes heard of boys falling backwards from the roofs while flying their kites. In many of the cities and towns the houses are built close together, covering the streets which pass beneath them like tunnels, so that the roofs of the houses form one continuous surface. In the villages the streets are so narrow and the roof beams project so far over the streets that one can readily run from one end of the town to the other on the roofs. When our Lord said, "Let him that is on the housetop not come down," he meant, let those who are on the housetop in time of attack upon the city not try to come down into the city, but jump across from roof to roof to the end of the town, and then escape into the country.

Town meetings are held on the housetops, proclamations are made on the housetops, the olives, figs and grapes are here spread out to dry. Before the wheat is ground it is washed and spread on the housetop, and the children watch it while drying to keep away the sparrows. Here the washed clothes are hung out, and here the women of the households meet and lean over the parapets, either to see what is passing in the street or to talk with the neighbors. The Mohammedans pray on the housetop, turning their faces towards Mecca.

In the cities the roofs are made of cement, and in the mountain villages of earth a foot thick. I once preached on a housetop to several hundred people in a Lebanon village. Sometimes bonfires are built on the housetops, and watchmen often watch the village vineyards in fruit time, sitting in booths, on the highest housetops in the village. When the American female seminary was built at Beirut some of the native Syrian friends protested against its being roofed with French tiles in the European fashion, on the ground that there would be no housetop to walk on and to use for the various domestic purposes of the school. An Oriental housetop is a great convenience, but alas! those flat roofs too often leak, and sometimes, when covered with earth and soaked with rain, they fall in and bury the whole family alive in the ruins.—*Dr. Jessup, in Christian Weekly.*

Military Pocket-Handkerchiefs.

Geography is a weak point with the French nation. The Germans, when they invaded France, were found to know the country better, and to possess better maps of it, than the natives themselves. Culture in France, indeed, seems to be the possession of the few, and that probably is one cause of the dangerous instability of the government. The men in power appear to have discovered this, and are evidently doing all they can, despite priestly opposition and intrigue, to strengthen themselves and the country by educating the masses. One of the expedients adopted for popularizing science in the army partakes of the ludicrous, suggesting as it does the "moral pocket-handkercher" for the elevation of the little niggers which Dickens has made famous. The French soldiers, we are told, have for some time had pocket-handkerchiefs served out to them, on each of which is printed a map of France and its principal colonies; and now others are being distributed bearing impressed on them the leading directions in reference to arms, equipments, harness, drill, &c., of the infantry and cavalry.—*London Review.*

Japanese Gardens.

The love of flowers, shrubs and trees is widely spread in Japan; even in the busy commercial quarters of the large towns almost every house has its garden spot with its tiny dwarf shrubs. These dwarf shrubs and trees probably owe their origin to the narrow limits of space, and their production is carried on to such a ridiculous degree that a Dutch merchant was shown a box three inches deep, and with one square inch of surface, in which a bamboo, a fir, and a plum tree, the latter in full bloom, were growing and thriving. The price asked for this botanical curiosity was about $300. The method of dwarfing is by checking the circulation of the sap, cramping the extension of the branches, and chilling the roots in flat porous pots, which are kept constantly cold and wet. Many dwarf plants have striped or variegated leaves, and the production of such varieties, both dwarfed and in the natural size, is a favorite hobby with Japanese gardners. In the portions of the garden immediately surrounding the house no tree or shrub is allowed to retain its natural size, but within one sees fans, ships in full sail, round tables, candelabra, large crescents and stiff rectangular walls. A soft, velvet-like turf covers the ground, and the clean gravel paths are bordered with gay stones, dwarf trees, and flower vases. From the ponds, in which gold fish swim; and from the artificial rivulets, rise mossy little rocks, to which tiny bridges of every conceivable shape lead. Such spots require too much care and attention to admit of wide extension, and so they generally occupy but a comparatively small space in front of the mansion. High pruned hedges enclose these green boudoirs, where nature is disguised and curbed as conventional culture and the usage of "good society" demand. Without these hedges lie the wilder parts of the garden, where nature is left more to herself. Japanese gardens look most beautiful towards the end of autumn, when the foliage of the maple assumes a bright purple hue, and the azaleas and wax trees are clothed in dark purple tints. About this time, too, the winter chrysanthemum is in full bloom; it is the favorite flower of the Japanese, who possess countless varieties of it. The size and splendor of its star-like flowers are often incredible.—*Gardener's Chronicle.*

The Newspapers.

A minister was once in conversation with a few friends as to what course ought to be adopted with regard to misrepresentation in the press, and a friend said to him, "The obvious course is not to take notice of what is said of you in the papers. People will find you out in time if you do not contradict these things." "Well," said the minister, heaving a deep sigh, "that was the course I once pursued. I commenced life with a resolution that, whatever the press might say of me, I would take no notice of it. For years and years I persevered, till at last my friends came to me and said, "There is an accusation in one paper of such an unutterably villainous kind that you owe it to yourself and to your friends to contradict," The minister felt that in this case an exception must be made. He contradicted the report, as he informed the friends to whom he was recounting his experiences. "Well," said one, "and what did the newspapers do?" "Why," the minister answered, "they went and proved it."

Henry Clay and the Goat.

The following anecdote of Henry Clay has been published before, but it is amusing enough to be repeated:

As he came out of the Capitol at Washington, one day, he saw a frightened woman in the street vainly endeavoring to ward off the attacks of a sportive goat, and, he gallantly, in spite of his years and office, seized the goat by the horns. The woman thanked him and passed on. Mr. Clay would have liked to move on also, but the goat had his own views about the interference with his innocent amusement. As soon as the woman's deliverer loosed his hold on the two horns, the animal rose majestically on his hind legs and prepared for a charge. In his own defense Mr. Clay now took the animal as before by the horns and thus for a time they stood, while a crowd of street boys gathered about, immensely amused at the unusual spectacle of a Senator and a goat pitted the one against the other in a public street. As long as Mr. Clay held the goat by the horns all was well enough; but the moment the quadruped was free, he made a fresh preparation for a charge. Not a boy offered assistance, but after a while one ventured to suggest, "Throw Billy down, sir," Mr. Clay at once adopted the report of that committee, and tripping the goat up, tried to pass on. Before he could turn away, however, the goat was up, in lofty preparation for a new charge. Mr. Clay gave his enemy the floor, or pavement once more, and, keeping him there, turned to the boy with the question, "And what shall I do now?" "Cut and run, sir," the lad replied.

Ocean Splendor.

When the sea is perfectly clear and transparent, it allows the eye to see objects at a very great depth. Near Mindora, in the Indian Ocean, the spotted corals are plainly visible under twenty fathoms of water. The crystalline clearness of the Carribean Sea excited the admiration of Columbus, who, in the pursuit of his great discovery, ever retained an open eye for the beauties of nature. "In passing over those splendidly adorned grounds," says School, "marine life shows itself in an endless variety of forms; the boat, suspended over the purest crystal, seems to float in the air, so that a person unaccustomed to the scene easily becomes giddy. On the clear, sandy bottom appear thousands of sea-stars, sea-urchins, mollusca and fishes of a brilliancy of color unknown to our temperate seas. Burning red, intenso blue, lively green and golden yellow, perpetually vary; the spectator floats over groves of sea plants, gorgonias, corals, alcyoniums, flabellums and spongos that afford no less delight to the eye, and are no less gently agitated by the heaving waters, than the most beautiful garden on earth when a gentle breeze passes through the waving boughs."

SECULAR NEWS.

The Republicans carry the Maine Legislature, and the election of Governor falls to that Legislature.

Mrs. Margaret Haughton of New Orleans has contributed $500 for the support of the children left orphans by the death of General Hood and Mrs. Hood.

Col. John A. Gilmor has been appointed Judge of the Superior Court of North Carolina by Gov. Jarvis, to succeed the late Judge Kerr. It is conceded to be an excellent appointment.

Judge Graves has put his foot down squarely against gambling and the violation of the Sunday liquor laws in Asheville, as several parties discovered to their cost last week.—*Asheville Citizen.*

The spotted typhus fever is announced as creating great distress and alarm in some of the counties of Georgia. Fifty men, mostly young, are reported as having died in a few days in the country.

Col. Siler got out a piece of mica which, in its crude state, weighed fifty-two pounds. When cleaned and ready for the market it brought fifty-two dollars. Such pieces of mica are very rare.—*Franklin Western Reporter.*

A. B. Cornell, formerly Collector of Customs at New York city, has been nominated as the Republican candidate for Governor of New York. The Democrats (regular) nominated Lucius Robinson for re-election, and the Tammany wing nominated John Kelly.

It is announced in several of the secular papers of the State that Mr. P. M. Hale, formerly of the Raleigh *Observer*, will probably start a newspaper in that city in October. We wish Mr. Hale most abundant success in anything he undertakes.

The Wilmington *Morning Star* has seen a letter from Dr. T. J. Turner, Secretary of the National Board of Health, in which he says that there are no resignations of the board now on hand, and that it is news in Washington that the President of the board, Dr. Cabell, of the University of Virginia, has any purpose of resigning.

The prospect for the cotton crop of Alabama is reported as twenty per cent. worse than last year, and that of Mississippi as five per cent. worse. In Georgia, with good weather for next thirty days, the crop will be full. North Carolina reports vary, representing in some counties an increase, in others a falling off from last year. The report from Louisiana is favorable. A good crop may yet be made in South Carolina. From Texas the reports are very conflicting, some reporting a falling off and others an increase.

In Afghan a revolt has occurred, in the interest of an aspirant to the throne. The Ameer is faithful to British interest but powerless. The entire British embassy with their attendants, one hundred in number, were murdered, with the exception of nine who escaped. They sold their lives dearly, and two hundred and ten of the insurgents were slain.

The Winston *Leader* says: The corn yield will be the largest ever known in this section, from present indications. Brown's warehouse in Winston recently had 90,000 pounds of tobacco on the floor at one time. Dr. T. M. Osborne of this place is in receipt of information to the effect that he has fallen heir to a considerable amount of real estate in Arkansas, and city property in Lexington, Ky., valued at $10,000.

The Hendersonville *Courier* says: Prof. Hidden, the agent of the famous Thomas Edison, the discoverer of the telephone, phonograph, and electric light, was in this place last week. The Professor was accompanied by General Clingman, and was prospecting on Green River in search of platinum, of which material a large quantity will be required to perfect his electric light. Mr. Edison, we are informed, will pay $20,000 in cash for a platinum mine.

Miscellaneous.

The most wonderful and marvelous cures, in cases where physicians, sick or pining away from a condition of miserableness, that no one but we who sell them, (profitable patients for doctors,) is obtained by the use of Hop Bitters. They begin to cure from the first dose and keep it up until perfect health and strength is restored. Whoever is afflicted in this way need not suffer, when they can get Hop Bitters. See "Truths" and "Proverbs" in another column.

A MAN OF A THOUSAND.

A Conservative Crisis. When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of **Consumption**. His child is now in this country, and enjoying the best of health. He has proved to the world that **Consumption** can be positively and permanently cured. The Doctor now gives this Recipe free, only asking that each remit two three cent stamps to pay expenses. This Herb also cures night-sweats, nausea at the stomach, and will break up a fresh cold in twenty-four hours. Address, CRADDOCK & CO., 1032 Race St., Philadelphia, naming this paper.

MISCELLANEOUS.

THIS NEW

ELASTIC TRUSS

AN ENLARGED VIEW OF THE PAD.

Has a Pad differing from all others, is cup-shaped, with SELF-ADJUSTING BALL in the center, adapts itself to all positions of the body, while the BALL in the Cup PRESSES BACK THE INTESTINES JUST AS A PERSON WOULD WITH THE FINGER. With light pressure the Hernia is held securely day and night, and a radical cure is certain. It is easy, durable and cheap. Sent by mail, postage paid. Circulars free.

Address, Eggleston Truss Co., Manfrs.
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45 Years Before the Public.

THE GENUINE

DR. C. McLANE'S

CELEBRATED

LIVER PILLS,

FOR THE CURE OF

Hepatitis, or Liver Complaint,

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For the N. C. Presbyterian.

COMMENTARIES ON THE OLD TESTAMENT AND PARTS OF IT.

NO. VII.

Rev. L. C. Vass, Newbern, N. C.:

If you do not find these notices too much protracted and tedious you may be willing to have the mention of a few more additional names of successful students of the Old Testament or parts of it.

Marlorat on the Prophecies of Isaiah and on the New Testament has been over three centuries in existence. Marlorat was a cotemporary of Calvin, and reflects his opinions on Scripture. While rather an exposition of the Scriptures, in the Vulgate translation, there is evidence of the author's knowledge and judicious use of the text, in the original languages. In this, one of the earliest monuments of the learning and labors of the Protestants of the 16th century, we find the germs of those views of Scripture truth, which have come to rank as fundamental articles of Christian Faith. Marlorat also wrote on Genesis and Psalms, works which have gone out of print. Those now before us, though the date has been lost from the title page, appear by the type, contracted words, &c., to belong to the era of the middle of the 15th century. There is no evidence available to show that they have ever been reprinted. They are very voluminous, the work on Isaiah having 700 pages folio, and that on the New Testament 1600, and the print is fine and lines close. But doubtless the bulk of the volume has prevented reprinting. Any opportunities of procuring copies ought not to be lost by students, as most probably such volumes could be had at very low prices, and would certainly be valuable acquisitions. For, besides their intrinsic value, these writings afford illustrations of the skill in exposition possessed at that early period of the Reformation, and the rapid advance from mediæval musings about saints, and the metaphysical speculations of schoolmen; thus forming a strong testimony to the superior advantages of the study of the Bible, in the formation and development of a sound and intelligent piety.

Rev. Dr. T. V. Moore, the lamented pastor of the First church, Richmond, Va., and then of the First church, Nashville, published, while in Richmond, a commentary on *Zechariah, Haggai* and *Malachi*, the last three of the Minor Prophets. The work reflects great credit on his knowledge and skill as a critical interpreter of the original language of the Old Testament, and is a sound and judicious exposition of some passages of equal interest and difficulty to the student of the inspired Word. Its tone is everywhere evangelical and pious. The circulation of this valuable work, having failed to meet the demands of its merits, is perhaps very much due to the rather condescending and often contemptuous tone of opinions expressed, when any opinion is expressed, by Northern writers respecting the works of Southern authors. In addition to its decided and intrinsic excellence, it is valuable as an example to our pastors, especially the younger, in inciting to like effort. Here is shown what a laborious and successful pastor can effect by judiciously directed study and a wise economy of time. Thus Dr. Moore has not only left a monument to his honor, but also still "being dead yet speaketh" words of encouragement to his younger brethren, and imperts them "go and do likewise."

Murphy on Genesis, Exodus and Leviticus. This contribution to the careful study of the Old Testament Scriptures, in the original language, is introduced to us by Rev. Dr. Josiah P. Thompson. He informs us that Dr. Murphy was elected Professor of Hebrew, &c., in Belfast (Irish Presbyterian) "Assembly's College Belfast in 1847." This "college" corresponds to our Theological Seminary. The "Queen's College" adjacent is a purely literary institution, and furnishes large numbers of students to the "Assembly's College" every year.

Dr. Murphy has, in these works, given clear evidence that a knowledge of the Hebrew language is of real practical value to the interpreter of Scripture. He addresses himself, and that with eminent success, to the work of refuting the objections of those who, sympathizing rather with the interpretations of scientific men, depreciate, if they do not fully impeach, the credibility and hence the inspiration of Moses. Dr. M. does not flinch from giving a decided idea of the Scriptural account of the creation, as that which we are bound to receive as true and incontrovertible. For all events, since God has created a world and written a book, it is fair to believe that the records deduced from the "work" will coincide with the records written in the "book."

At this time, as an eminent Christian scholar in science has said (quoting for substance), "The classifications of works is not yet sufficiently accurate and full, to give us the data of a satisfactory scheme of interpreting the 'work.'" But the "book" *can be* interpreted. While the "work" may not be fully apprehended the "book" may be rightly interpreted. Enough confidence in what has been deduced from the "work" and the interpretation of the "book" as set forth by our author, exist to justify us in believing there is no *real* contradiction, but, on the other hand, a substantial agreement in both of these venerable authorities.

Dr. M.'s views of the extent of the flood are perhaps objectionable and inconsistent with his positions on cognate subjects. But he is neither an ultraist nor a skeptic. On the contrary, his (otherwise known) keen and conclusive replies to the skeptical cavilings of Bishop (!) Colenzo fully vindicate him from the bad suspicion of unsoundness. It is exceedingly desirable that the libraries of our ministers should be supplied with works of this character, and if any of our intelligent elders and laymen are incautiously misled by the speculations of the skeptical scientific men they ought, before forming settled opinions, take the trouble to read the works of such writers as Murphy and Alford. Such writers, by the most careful critical investigations, have been led to sustain the views which have been learned from hosts of good and wise men who have, with simple faith in God's word, been led to really sounder opinions of the work of creation than science has led its votaries to adopt. This digression from the avowed and main purpose of these notices of commentaries is not altogether aside from their scope, and may, otherwise, commend itself to the reader.

Schultens' learned work on the Book of Job and that of *Dr. Good* are worthy of the student's attention, the first for the contributions made to the interpretation of this venerable poem, by his knowledge of the Arabic, and the second for the general culture evinced by the translation of the author's language into English, of a very pleasing style of sentiment and expression.

Rosenmuller, E. F. C., published, during the closing years of the last and early years of this century, a critical exposition of the Pentateuch and Joshua, Job, Psalms and the the larger and minor Prophets. The work has passed through several editions, and finally appeared, about fifty years since, in a compendium or abridged form. It still holds a place of high repute for its scholarship and general correctness, though ranked rather as belonging to the class of rationalistic writings—far less, however, than the work of his father on the New Testament. It is remarkable for the extensive collation of parallel and illustrative passages, and had the application of them been more governed by other canons of interpretation besides that of usage, the work would have been more unexceptionable. As it is the *material* thus afforded is of permanent value, and the present lower prices render the acquisition of the work more easy to the student, who will find the compendium (edition of 1828-36) sufficient for his purposes.

Yours truly, B. M. SMITH.

For the N. C. Presbyterian.

THE MOUNTAIN LAKE.

Much has been written and said of late about the magnificient mountain scenery of the Old North State—unrivaled in sublimity and grandeur by any east of the Rocky mountains. I have heard it said since I have been in Virginia that "The Land of the Sky," by Christian Reid, had done more to bring the mountains of North Carolina into public notice and draw visitors than all the advertisements put together.

But while I cheerfully grant the palm to North Carolina, you will permit me, a North Carolinian, to enter a noble rivalry for a most lovely spot in a sister State. In some respects this spot is unrivalled in any country or any clime. Who ever heard of a large lake on the top of a mountain? Yet this is literally true here. It is situated in Giles county, Va., about twenty-five miles from Christiansburg, on the A. M. & O. R. R., from which station a daily stage runs during the summer season. The ascent to the lake from the foot of the mountain is about four miles.

Besides the lake there is a most rare combination of most rare scenery in this vicinity, which, all taken together, combine to make it one of the most attractive summer resorts for pleasure seekers and true lovers of natnre in this whole country.

Time and space will permit me to call attention to only the most prominent points in this grand galaxy of natnre.

THE LAKE ITSELF.

One of the most interesting facts about this Lake is its recent origin. Old settlers living in that vicinity thirty-five years ago could remember when no lake was there. It was then a basin-shaped depression surrounded on all sides by mountains. In this basin were various springs whose waters ran down to the lower end of the basin and disappeared in the crevices between the craggy rocks that now bound that part of the lake. As water was very scarce in that vicinity, this basin became a well known watering place for cattle and horses which were grazed on the fertile mountain sides around. For this reason farmers chose this spot to salt their stock. By and by, the trampling of stock which gathered here in numbers for water and salt, and to fight the flies in the heat of summer, filled up the crevices through which the water made its exit, and the lake began to form. Year after year it added to its waters from its own bosom. Higher and higher the waters rose on the sides of the basin, until the tops of the highest trees were left far beneath its surface. Wider and wider it stretched its waters, patiently, steadily, imperceptibly enlarging its borders, till it was three-quarters of a mile in length and about a quarter of a mile at its widest place, and about three miles in circumference, following the meanderings of the bank. Some say it was twenty, others forty years, in filling up. It runs over the basin at the north end. Had the basin been a few feet lower on the southern end, it would have flown over there, watering a very fertile tract of land, which would increase its value immensely. One farmer, I was told, offered a thousand dollars for the privilege of cutting a ditch and letting it out on the south instead of the north end, but was denied.

This body of water was originally called "The Salt Pond," from the circumstance mentioned above, of salting the stock there during the grazing season. But the energetic yankees who now own it gave it the more refined name of "The Mountain Lake." You must be very careful, when you go there, not to say "Salt Pond;" O no! that is too vulgar: although it is the name by which it is commonly known in the surrounding country. You would at once be put down as a rustic or barbarian, who had no sense of the beautiful nor refinement of taste. But you must say "Mountain Lake," which after all is more appropriate as well as more beautiful and refined.

As you sail over the bosom of this placid lake and look down into the waters, the tops of the trees may be seen below you, still standing as they grew before they were consigned to a watery grave. All the trees and snags which were in the way of boat riding have been taken away.

BALD KNOB.

This knob is about three-quarters of a mile from the lake. It is reached by a very good mountain road, leading to the very top. It is called "Bald," I suppose, because it *is bald*. The oak trees up there do not grow more than two or three feet high. The whole top is covered with a thick shrubbery of this kind; but it is too cold and windy for large timber, though the soil is rich to the very top. Our party was up there about noon on the 8th of September, and it was so cold and the wind blew so hard we had to seek shelter behind some bushes and rocks, and even then it was disagreeably cold.

The mountain scenery from this knob is superb. Few if any better in the State. Five States can be seen—North Carolina, West Virginia, Tennessee, Kentucky and Virginia. You seem to stand in the middle of the world, while in every direction mountain range after mountain range rises, one above another, as far as the eye can reach. Far in the distance, towering above all the rest, may be seen Mt. Mitchel, in North Carolina. My heart leaped for joy even at the sight of the land of my childhood. On the west, New River is seen winding its way on to the Father of Waters. As the eye scans the rugged country toward the Grand Father, near which this rises, and sees nothing but mountain after mountain, interspersed, intermingled and interlocked in every conceivable direction and position, it would seem impossible that a river could make its way over or through so many mountains of difficulties. But God opened it a way through them all and led it safely on beyond mountains and cliffs and crags, where it mingles its waters with the calm, peaceful waters of the still-flowing Mississippi. So when I look forward in the future and see mountain after mountain rise to intercept my onward march to holiness, happiness and heaven, faith grows strong, for the God who provided the river its way has marked out my pathway, and will not suffer any mountain to interpose till my soul, triumphant over every obstacle, sinks forever in the calm, peaceful ocean of eternal happiness and glory.

I did not see a sunset from this knob, but heard them described as being "like the gate of heaven." I don't know what that is like; but I do know the sunrise that I saw was beautiful, grand, glorious, sublime beyond description. The eastern horizen was girded by a belt of yellowish cloud. The north wind was carrying on its wings light, flitting clouds. To the south a heavy fog had settled in the valleys, resembling a sea of white-waved, wool-sifted down, like freshly ginned cotton, leaving the tops of the mountains sticking out like so many islands. The air was clear and the profile of the mountains even in the distance was clearly marked out. The hills and valleys in every direction were dotted with fields and houses and forests, with here and there a country village, calmly sleeping in the stillness of the early dawn. The gates of day had already been thrown open in the east, and Aurora was pouring floods of golden lights through her portals, painting the clouds with colors of many a varied hue. Then the king of day himself stepped through and raised his shining head above the mountain tops. No artist could paint, no pen describe the scene that then presented itself. I wish the whole world could have witnessed the grand panorama of grandeur and sublimity which was then unfolded to the observation of a solitary beholder. The clouds seemed to be hastening up to see and pay their homage; and as they received their golden colors from the penciling of his beams, they passed on rejoicing, laden with glory. Now his glowing disk is partially obscured—now he bursts through and shows his burning face—lighting up all that sea of wool far in the distance with tints of delicate pink. The scene was constantly changing, like the turning of a kaleidoscope, each one vieing with the others and proclaiming that "the Hand that made me was divine."

While I stood there, on that temple not made with hands, all alone among the clouds, beholding the glorious panorama which the mighty hand of God had spread out and adorned, I could but fall down and worship and adore, exclaiming with the Psalmist, "O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches."

THE CASCADE.

When you visit "The Mountain Lake" be sure and go to the cascade. You will never regret it. The cascade is a waterfall on Little Stony Creek, about six miles from the lake. One prong of the creek runs from the lake. A very good grade road runs from the lake to within three quarters of a mile of the cascade. The rest of the journey is made on foot down the creek; but the pedestrian is well paid for his trouble by the wild and romantic scenes through which his path leads him. Tall spruce pines like so many masts, pointing heavenward, stud the banks; while the laurel and other evergreens overhang the crags and cliffs and shoals over which the murmuring waters go, leaping, skipping, dancing, foaming along, making sweet music for the soul.

But you are ready to go into raptures over the wild grandeur of the scene which bursts upon you at the *cascade*. You are above it as you approach, and see a sheet of water about ten feet broad from over a precipice about forty feet perpendicular, then down a very steep shoal fifty feet farther, where it sinks into the placid waters below. At the bottom of the cascade you stand, as it were, in a large amphitheatre or rather horse-shoe-shaped cavity, some two hundred feet in diameter, bounded by a high rock wall of natural masonry one hundred and fifty, or one hundred and seventy-five feet high; one side perpendicular to the bottom, the other overhanging, and at the bottom filled with earth at a steep angle. The floor of this amphitheatre of nature is solid rock. The water pours over at the toe of the horse-shoe, while the wall on each side is elevated considerably above the toe. A beautiful miniature rainbow was seen playing in the mist of the falling water. The rock over which the water pours is overhanging, and the visitor may walk between the falling sheet of water and the wall without getting the least wet. The water is several feet in front of him. To stand underneath this "sheltering rock" fifty or sixty feet above the bottom of the precipice, and see the sparkling waters falling between you and the sun is unspeakably grand. The sun never shines at the bottom of this precipice except an hour or two in the middle of the day, as he peers in with his golden beams between the heels of the horse-shoe.

BARNEY'S WALL.

There is still another point in this grand galaxy of natural scenery which must not be omitted: It is called "Barney's Wall." I did not have time to visit this place; but those who have visited it say it is still grander than the cascade, on account of its deep gorges, craggy outlines and its long and lofty walls. The wall is represented as about a half mile in length and one thousand feet high, five hundred to eight hundred of the perpendicular. It is situated about a half mile from the cascade.

Many other points too numerous to mention in this vicinity, claim the attention and onlist the interest of the lovers of nature. Taken all in all I think it is one of the rarest combinations of natural scenery found anywhere.

ACCOMMODATIONS AND IMPROVEMENTS.

All these places and the whole country around, including 53,000 acres of land, are owned by the wife and son of General Haupt, of Philadelphia. Mrs. Haupt spends the summer there and has the management of her hands. They have a large, comfortable hotel, and splendid fare; a store, a chapel, and various buildings for the accommodation of visitors. These buildings are all within a few rods of the lake. They have a little harbor in the edge of the lake, in which are moored a number of nice boats for pleasure riding on the lake. My wife and I had a delightful sail in the morning before breakfast, which gave us a keen relish for "oat meal mush, orris stew, (stewed beef), mutton chops, beef steak," &c., &c., which was served for us bountifully and in good style.

Mrs. Haupt is an excellent Christian lady, belonging to the Lutheran church. She feels that she is divinely sent to that place to elevate and christianize the poor people who live on the sides of the mountains and in the valleys around, and she is doing a good work. She has Sunday schools and prayer meetings among them, which she conducts herself. She hires them, buys berries and fruits from them, even if she does not need them and has to throw them away; but she will not give them anything for nothing. She helps them by enabling and requiring them to help themselves.

There is one peculiarity I must not omit—a strange mixing of the religions with the worldly. Every night after supper the bell rings for prayers in the chapel. Mrs. Haupt leads in prayer herself if there is no minister present to do it. After prayers they repair to the parlor, the piano is raised, the music begins, and all parties (who wish) join in the giddy dance. And it is none of your "square" dancing either; but the "round," at least I suppose it is, judging from the position of the left arm of the gentleman, for it is almost *around*. She does not believe there is any harm in dancing. W. B. A.

"HE LEADETH ME."

In that far-off beautiful land to which we go, we shall remember this: Every ravine passed, every perilous passage crossed, we shall appreciate, as we cannot do now, the glorious hand of our God and Saviour which upheld and guided us step by step. And oh, what results where we least expected them!

A young girl is to unite with the church this very Sabbath morning. She has a dear brother who has strayed somewhat from the fold, has become proud in the strength of his manhood, and will fain take his own course, despite the prayers and solicitude of his tender, loving mother.

This morning Angeline feels that she must speak to that brother, and invite him to be present at her own consecration. How shall she approach him? She fears a positive rebuff. She starts to his room; her heart fails her, and she returns. Again she makes the effort, and again she trembles and retires. Still the burden is laid upon her and she dares not go to the house of God with the duty unfulfilled.

The third time she resolves to go in, at whatever cost, and appears in his presence with the simple sisterly plea, "William, I am going to unite with the church this morning, will you not be present?"

That brother looked with some surprise, but with no rebuff or frown, he answered "I will." Judge of the maiden's relief; of her inward joy! Yet such are often the ways of God. Though that brother was faithful to his promise, years went on ere the seed sown that morning sprang up, and those were years of more wandering.

But there came a time when God spoke to him. The Holy Spirit touched his heart. The rock was smitten, and the waters flowed. Now all the mother's prayers and tears are remembered, though she herself had long since died. Now the sister is summoned to his presence, and with joy William goes back to the time of that seed-sowing. Nothing ever touched him like that. Who can doubt the care, the power of the Holy Ghost? "He leadeth me."—*Am. Messenger.*

INWARD RESOURCES.

Of all men the minister most needs inward resources. Much of his work is voluntary. There are no outward rules and forms to exact it. The mechanic and the tradesman are helped on by the pressure of outside affairs, the lawyer by his cases in court. The best part of the minister is done without any of these inspirations. He must be an inspiration to himself, or rather he needs to seek an inspiration from above. The soul of a good pastor will be a law unto itself, will see the needs of the cause of Christ and feel a burden to relieve them. In him the love of Christ takes the place of more material and visible aids in other callings; his inward yearnings to do good in extending the cause of Christ will lead him out in steady and effectual endeavor to bless men and also to bring them to the Cross.—*Zion's Herald.*

YEARNING.

In us, O Christ, Thy mind be wrought,
Thy spirit in us dwell.
By Thee, the perfect teacher, taught,
Our will to Thine submissive brought,
Who doeth all things well.

With thee, O Christ, we walk the deep:
Afflicted, tempest tossed;
With Thee, our loving vigils keep,
Watching with those who sweetly sleep,
Departed, but not lost.

Thy mind, O Christ, to us reveal,
Thy perfect will make known;
For those whose wounds we fail to heal,
May we a Christ-like pity feel,
And make their griefs our own

Thy paths, O Christ, are perfect peace.
Thy thoughts are full of love,
From bonds of sin our souls release,
And bid the power of passion cease,
And all our guilt remove. —*Advance.*

THE AFGHANS.

Before the beginning of the present century little was known about Afghanistan and its inhabitants. The country was known to be rugged and mountainous, and the people hardy and warlike, professing the Mohammedan faith. In 1799, when Sir John Shore was Governor-General of India, no little alarm was caused at Calcutta, by a rumor that the King of Cabul, with an army of Afghans, was about to invade India, and deliver the "faithful sons of Islam" from the yoke of the "infidels." Russia was not heard of in these days as a disturbing influence, but suspicions of French intrigue, through emissaries at the court of Teheran, were mixed with this earliest Afghan scare. It was resolved by the Court of Directors to organize a Mission in order to establish friendly relations with the ruler of Kabul, and to obtain some accurate knowledge of the Afghan country. It was not till October, 1808, that this embassy left Delhi, under the guidance of Hon. Mountstuart Elphinstone. His "Account of the Kingdom of Kabul and its Dependencies," published in 1815, was the first, and is still in many respects the best, of the many volumes that have issued from the press on these regions. Elphinstone Sahib recrossed the Indus in June, 1809, after having established friendly relations with the Afghans, and his embassy was long remembered with wonder and respect. "It would have been well if succeeding misunderstandings and disasters had never occurred to obviate the moral effect and the favorable impression created on that occasion."

The national appellation of the people of Afghanistan is either Afghan, Pathan, Pashtun, or Puktun. In India they are generally called Rohillah (or highlanders).

The language of the Afghans is Pashto or Pukhto; Pashto is the Sanscrit formation, with a large admixture of Persian and Arabic words. The character is Arabic, with the addition of five letters. It is spoken by the people of the Peshawar valley, who are chiefly Afghans, and in certain parts of the Derajat, and by the inhabitants of the city of Kabul.

The only portion of Afghanistan now in the possession of the British is the Peshawar valley, which lies between the Khyber Pass and the river Indus, with a portion of the Kohat Derajat and districts. This territory came into possession of the British Government after the second Sikh war in 1849. The Peshawar district is separated from the Kohat and Derajat districts by a chain of mountains inhabited by independent Afghan tribes. It is the most northerly of the British Trans-Indus territory, and contains an area of 2,400 square miles, and is divided through its whole extent by the Kabul river (the ancient Cophes), which falls into the Indus immediately above Attock. The population of the whole district is estimated at 524,000. Peshawar is the capital of the district which bears its name, and is the only town of importance within its boundaries. It contains a population of about 60,000, a mixed race of Afghans, Sikhs and Hindus. The present city was built by the celebrated Mogul Emperor Akbar, who is said to have given it its present name, signifying an "advanced out-post."

The city of Peshawar is not only a great commercial centre, situated as it is at the gate of Central Asia, but it is regarded as an important military frontier station. The climate has an unhealthy reputation, and little has been done to secure good water supply or to attend to sanitary arrangements.

The hospitality of the Afghans is proverbial. Each section of the village has its Hujrah, or guest-chamber, and every chief of consequence keeps one. These are supplied with beds, quilts and pillows, and the wayfaring traveler can here claim protection for the night, with the usual meals. The laws of hospitality, however, merely extend to the village boundary, and within these limits they are seldom violated; but beyond, the unprotected traveler may be plundered and robbed by the very people who but a few minutes before gave him the salutations of peace.

The salutations of the Afghans are very peculiar, and exhibit very strikingly the hospitable and social character of the people. When a superior meets a man of inferior rank to himself he will, as he passes, say, "May you never be tired," which ought to call forth the rejoinder, "May you never grow poor." As soon as a stranger arrives at a village guest-house it is his duty to give the usual Mohammedan salaam, "The peace of God be with you," which will receive the hearty response of every villager seated there, repeated several times over: "May you ever come! May you ever come!" And where he again proceeds on his journey he will leave with the usual blessing, "To the protection of God we commit you."

The Afghans are a "religious people," God-worshippers, but not God-fearers. Their bigotry and fanaticism are very much on the surface. Depth of religious feeling is not common. The village chief is always ready and willing to entrust his soul's interest to his mullah or priest, and if he is pretty regular in his devotions and in the payment of the tithe, and orthodox in his profession of faith, he can die in the odour of sanctity with the veriest minimum of piety.

Almost inseparable from the guest-house is the mosque; indeed the mosques and Hujrahs are the only public institutions of an ordinary Afghan village. Every mosque is presided over by an Iman or Priest, who is supported by its endowments, and the tithes, or Zakat. In addition to the Iman there is often a Moulvie, or learned divine, whose duty it is to instruct the students, these students being supported by the contributions of the people. In some villages there are Government schools, but they are always regarded by the people as rival institutions to the mosque, and are therefore not popular with the more religious Mohammendans, who only consider that true education which treats of religion. The subjects generally taught in schools connected with the mosques are the Koran, the traditions, and works on Muslim Theology in Arabic; the Gulistan, the story of Yusef-o-Zulekha and other poems in Persian; and perhaps one or two easy Pashto books.—*Canada Presbyterian.*

WHERE WOMAN FINDS CHRIST.

Man hunts after God with his understanding, and fails to find him; science searches after Him with its lenses, and its face seems like a blind man trying to help his sight by using a glass eye; logic tries to soar toward God, and waves its wooden crutches in mimicry to witness; woman sees Him, feels Him within, discerns Him above, sees Him in Christ; she who was last at the cross and the first at the sepulcher, has seen the Lord ever since in His sympathy and in His sovereignty, in His power and in His wondrous parable; she feels Him in the deepest experience of her heart, and then she sees Him in all the providential history of the world, in all the creation round about, from the golden spots on the butterfly's wing to the triple suns above. The universe to her is full of God, and that thought of God, that revelation of God, it is hers to make to the world. —*Rev. Dr. Storrs.*

KINDNESS.

Who ever did a real kindness for another without feeling a warm glow of satisfaction creep into some shady corner of the heart, and fill it with sweetness and peace? It is like tying a knot of violets and mignonette into the button hole, just where their perfume may rise deliciously to our sense all day. And what a pleasure it will be, when the present trouble is over, to remember that, even in the darkest days, we found time and inclination to give other persons some portion of that tenderness, or practical helpfulness, which was the overflow of that generous spirit, which finally bore us through it all to a happy and peaceful ending. "Rejoice with them that do rejoice, and weep with them that weep."

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from exchanges:

It is a notable fact that the great proportion of honors at the recent Paris exposition were carried off by Protestant artistes and artisans.

All Methodist work among the soldiers in Paris is for the present suspended. A visit from the Prefect of Police to the minister has rendered this course imperative. The suspension is supposed to be the result of some misunderstanding of Methodist work.

In connection with the French Wesleyan Conference special efforts are being put forth to establish schools in which English girls may have a first class education with all the advantages of home life. Such an institution has been established at Nimes, and already promises to do well. The head of the school is Pasteur M. Lelievre.

The Welsh Calvinistic Methodists' Conference at Protheli have approved of the Sunday Closing Bill for Wales, and condemned the raising of money for church purposes by means of lotteries and bazaars. The churches were exhorted to repentance and prayer, in view of hard times and bad harvest prospects.

In the New Testament Revision Committee it was proposed to get rid of the word "penny," as giving a wrong idea of the Roman denarius, and to read, "He gave every man a denary." But to this a witty dean objected that there might be confusion with a deanery, which poor and unlearned persons must not suppose can be got so easily.

A Christian church has lately been built on a hill near Sabra, India, by native Christian masons, carpenters and other artisans, and these workmen were originally thieves by profession. In consequence of having become Christians they have not only forsaken their evil ways, but learned their various trades. This good work is mainly the fruit of Mr. Namyan Sheshadri's labors.

After the publication of the last Encyclical Letter, which only seemed to leave open to the Jesuits revolt or complete submission to Leo XIII., a secret meeting of the order was held at Fiesole, the result of which is a memorial, signed by the General and the provincial heads of the Order, declaring themselves submissive to and entirely at the disposition of the Pope. The sincerity of this move is considerably questioned at the Vatican.

The Rev. Parr Harvey, the rector of Hornsey, was, on Saturday night at the rectory, presented with a check for £1,000. Mrs. Harvey at the same time received a diamond ring. Mr. Harvey has been rector of Hornsey for fifty years, and the testimonial was subscribed to by Nonconformists as well as Churchmen. During Mr. Harvey's incumbency a rectory and the body of the church have been built, six new churches erected, and the seventh is now in course of erection.

Messrs. Johnson and Richardson, colored students of Mr. Spurgeon's college, who sailed from England last September, as missionaries to Bakunda, on the west coast of Africa, have gained already a strong foothold among the people. Through the influence of the king all the boys in the village of 1,000 have been sent to their school. When very sick, last April, the king made his will, commending his youngest son to the care of the missionaries, and commanding his subjects to obey them and protect them and their wives.

The church wardens of a certain church being disgusted with the penuriousness of a rich peer who, since the collection began to be taken up in a bag instead of a plate, contributed nothing but coppers, resolved to shame him into liberality. They cut a slit into the bottom of the bag and passed it first to his lordship, whose bronze penny fell with a resounding clash to the floor, plain to be seen of all men. Next day his lordship took all his prayer-books and cushions home, and deserted the church for good and all.

A strong delegation of English Jews have just been appointed to take part in an "international convention" of the Children of Israel, which is to be held at Paris early next month. Amongst the list of English deputies are—Baron Henry de Worms; Sir George Jessel, the Master of the Rolls; Sir Baron H. Ellis, K. C. S. I.; Sir Julian Goldsmid, Bart., M. P.; Mr. Serjeant Simon, M. P.; Baron de Stein; Mr. Reuben de Sasson, and other well-known and wealthy Jews. The condition of the oppressed Jews in Russia, Roumania and Bulgaria is the chief theme to be brought before the convention.

The missionaries of the American Board in Japan have established a new mission in Okayama, a city of 35,000 inhabitants. Seventy-five natives attended the first service. The spread of Christianity in Japan during the last seven years has been remarkable. There are now 43 Protestant churches in that country, with a membership of 1,500. There are 54 Sunday schools, with 2,000 scholars; 3 theological schools, with 175 students; 81 missionaries, 93 native assistant preachers, 10 native pastors, and 150 preaching places. In addition to the distinctively religious work, a large number of secular schools are carried on by Christian teachers.

On Sabbath, at the different masses in all the Roman Catholic churches and chapels of the archdiocese of Westminster, the officiating priest read a communication which had recently been received from Rome, and was the reply of his Holiness Pope Leo XIII. to a petition presented to him on behalf of the Catholics of England and Scotland by lady Marcia Herries of Terregles, Dumfriesshire. Her ladyship, in her appeal to the Holy Father, called to mind that devotion to the Blessed Virgin Mary had greatly diminished in fervor in both Scotland and England since the days of the Protestant Reformation; but, at the same time, being desirous that it should revive as much as possible in the hearts of the faithful, she considered that the frequent recital of the Litany of the Blessed Virgin would be very conducive to that end. In order, however, that the faithful of these islands might be more incited to a frequent and pious practice of this salutary devotion, the petitioner earnestly entreated that his Holiness would deign to bestow the apostolic benediction, and, moreover, grant an indulgence on each Saturday and on the feast days of the Blessed Virgin Mary to all who should devoutly recite or sing the prayer named in each church and chapel of the several archdioceses and dioceses of the Catholic church in Scotland and England. Popo Leo, in his reply, says: "Earnestly desiring that the devotion to the Blessed Virgin Mary should everywhere flourish, we grant one apostolic benediction and an indulgence of seven years to the faithful of England and Scotland according to the petition. Given at the Vatican, Rome, on the 6th day of May, 1879."

Twenty thousand one hundred and seventy-five dollars toward the twenty-five thousand necessary to be raised in order to re-build the Baptist church at North Adams, Mass., has been secured.

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, SEPTEMBER 24, 1879.

SHALL WE CHANGE?

The times have changed, we are told, and we must change with them. We are told that our ideas on religion must be advanced to conform to the theories and the speculations of those who have made a study of natural science, those who, discarding the truths of revelation, look to unaided reason alone in the light of nature, for what they are to believe concerning God. They would tell us that prayer is idle breath; that Bible history is an allegory, and all that is written of apostles and prophets is not even a well told tale; that "life originated by the agency of atomic force," or that "life is the product of a certain disposition of material molecules having for its foundation a gelatinous mass." According to these we are evolved from the apes, and by a similar process of evolution we shall be evolved into—what? O, what? Can the light of nature do no more for us than this? How pleasant to turn from all this to the plain Word of God: "God created man in his own image, in the image of God created He him; male and female, created He them." "All things were made by Him, and without Him was not anything made that was made." "The Spirit of God hath made me, and the breath of the Almighty hath given me life."

Others would test the Word of God by the wisdom of man, receiving what they understand, and rejecting what they cannot compass, or perverting all to their preconceived notions of justice or propriety. From the fool who hath said in his heart, "No God," to the emissary of the devil who repeats those words which lured a world to ruin, "Ye shall not surely die," in one thing they are agreed: to turn the truth of God into a lie. "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." "Yea, let God be true, and every man a liar."

Faith, itself a direct gift from God, imparted by the Holy Spirit, is not contrary to reason, but in itself the highest exercise of it. It does not forbid the investigations of science but it refuses to adopt the vain imaginings and the wild speculations of human reason as against the revelation of God. And what has been proved by those who array science against revelation? Nothing but what may be disproved to-morrow. Natural science is progressive and is ever changing. Darwin thinks his theories are correct, but awaits further light; at best they are theories, not capable of demonstration. Neither are scientists agreed among themselves; a conclusion reached by one is rejected by another. And when they intrude upon the domain of theology they are without chart or compass. Rejecting that light in which they might see light, they flounder on into impenetrable darkness.

It is no new thing for the students of science to shout their triumph over revelation, but as time advances facts are brought to light which confirm the teachings of Scripture. There was a time when infidelity claimed that explorations in Bible lands proved that cities spoken of never existed, and that events alluded to in Scripture were disproved by archaeological researches. Now all that is exploded, the later researches of Layard and Smith are the strongest confirmation of Holy Writ. So will it ever be—the Word of God is true from the beginning.

Yes, the times have changed, knowledge is increased, learning has advanced, but man has not changed. He still loves darkness rather than light; he still dislikes to retain God in his knowledge; he still loves evil more than good; and lying rather than to speak righteousness. And God has not changed. He is the infinite, eternal, unchangeable Jehovah, whose promises are sure, and whose word is immutable. The assaults of infidels and atheists upon the truth of God, can make no inroads upon the faith of those who receive that truth into honest hearts. Everyone who is taught of the Spirit knows in whom he has believed. He who does the will of God knows of the doctrine that it is of God. The personal experience of every child of God testifies unerringly that His testimonies are sure, and His faithfulness to all generations.

LITERARY TITLES.

We confess that we have not imbibed the spirit of those who declaim unsparingly against the titles conferred by colleges. That their bestowal sometimes does no credit to the judgment of the institutions by which they are dispensed is true, but our Southern colleges, especially those of high reputation, have not in the main, we think, erred seriously in this direction. Some statements made by the *Christian Union* dispose us to think that the time has come when, for the sake of those deservedly holding these titles, some plan should be devised to direct and restrain the bestowment of them.

The journal referred to states that three hundred colleges and universities in the United States confer degrees or assume the right to confer them. All England, with a population of twenty-three million, has only four universities which can confer degrees; all France, with a population of thirty-six million, only fifteen, and these are branches of one institution; all Germany, with a population of forty-two million, only twenty-two; while the single State of Ohio, with a population of three million, has thirty-seven degree-bestowing institutions. It is no uncommon thing for men to make a personal application for the title, with recommendations of their fitness to receive it signed by their fellow-townsmen, and when the application comes from a man of some local influence to an impecunious college the temptation is rarely resisted. In the Social Science Congress, held during the last week at Saratoga, two plans were proposed to remedy, or at least to reduce, this abuse. President Barnard, of Columbia College, proposed that the United States adopt the European plan, according to which the power to confer degrees is confined to a single body, or a few bodies, especially empowered by the government for that purpose. He also proposed that the State of New York set an example to other States of the Union by confining the power of granting degrees to the Board of Regents, who should appoint a board of examiners by whom all candidates should be first examined. President Gilman, of Johns Hopkins University, proposed to reach the same result by a board of examiners appointed and paid by the voluntary co-operation of the various institutions of learning in the country.

The *Christian Union* thinks that a better reform would be to dispense with all merely honorary titles entirely: that is, with all which do not in themselves indicate an office or profession. The habit of conferring titles, decorations, knighthoods, etc., survives in this country only in honorary degrees. If the custom is worth maintaining at all, the European method is more consistent than ours; the power of conferring them should be confined to government, and the degrees themselves should not be confined to ministers and literary men.

We have not given that thought to the subject which would justify a pronounced opinion, as to the proper plan to be pursued, but we should be very chary of bestowing any honorary title upon one who should seek it in the way indicated above. Modest merit would be at a fearful disadvantage where the ordeal of an examination had to be submitted to. But, above all, we would not have the Government in charge of the matter, for in no great while the degrees conferred would be based on services to the party. The titles referred to are D. D., LL. D., Ph. D., &c. Why the Government should confer the title of Doctor of Divinity, or Doctor of Philosophy we cannot comprehend. There are those who urge the entire abolition of all titles to ministers of the Gospel, and some may regard the titles beyond that of Reverend as opposed to the principle of the parity of the ministry. If we believed that any Presbyterian of average sense, could regard the title of Doctor of Divinity as assigning to any minister of the Gospel a position above his brethren, we should heartily advocate its entire abolition.

NOTES AND JOTTINGS.

The Alumni of Union Theological Seminary are earnestly desired by Rev. Dr. B. M. Smith to furnish him information in reference to their ordination and work. He is preparing a general catalogue of Union Seminary. The matter is important. Address Dr. Smith, at Hampden-Sidney College, Prince Edward county, Va.

The managers of the Annual Fair of the Egg Harbor City Agricultural Society throw down the gauntlet to those who contend for observance of the laws of the Sabbath, and they defy all righteous public opinion. They opened the Fair on the Sabbath, and the Camden & Atlantic Railroad ran its excursion trains to the grounds on that day. On the whole perhaps it is best that the Sabbath violators should plainly show that they do not intend to stop short of abolishing the Sabbath.

The *Ceylon Times* furnishes the following: The cost of the Cape War will not be less than ten millions sterling; setting aside all exaggerated reports about the slaughter amongst the enemy's ranks, it is pretty certain that, including the last thousand at Ulundi, we have not disposed of more than five thousand of them; what does that total give us as the cost of each Zulu? We make it to be £2,000 a head, and this sets us to thinking.

How little occasion there would be for such wars if $10,000 were expended in bringing each one of these heathen to Christ.

We were particularly struck with the following in the *Richmond Christian Advocate*. Substitute Presbyterianism for Methodism and it expresses what have been our thoughts and feelings:

Over and over have you seen the statement from revivals: "Many of the converts were heads of families."

How wise to give these "heads of families" the religious journal of their church! Is there anything better to insure their growing off well in religion and Methodism?

We look and wonder that no list, small or large, comes from the church where "many of them were heads of families."

We find this going the rounds and "make a note on't" for the benefit of our little readers and their mothers: "A writer in the *Evangelist* has called attention to a small but very common error which older people as well as children make in repeating the familiar little prayer, 'And now I lay me down to sleep.' Probably there are few persons who do not use the definite article 'the' before the word 'Lord' in the second and fourth lines. By so doing they simply make an affirmation and not an invocation. The writer with very good reason holds that the prayer should be given as follows:

"And now I lay me down to sleep,
I pray *Thee*, Lord, my soul to keep;
If I should die before I wake,
I pray *Thee*, Lord, my soul to take."

The *United Presbyterian* points out the "true inwardness" of the blatant infidel, Ingersoll, to what he styles ecclesiasticism in the White House. How much selfishness has to do with actions, whether for good or ill:

"Ingersoll, it will be remembered, was an aspirant to the Berlin Mission after the election of President Hayes. In deference to the Christian sentiment of the land, and earnest remonstrances of ministers and members of churches, the President declined to make such appointment. That was the odious "ecclesiasticism" that fired the heart of Ingersoll, and has sent him over the land raging against religion ever since.

The *Presbyterian* notes the following:

"We have reached it at last—the 'Final Theology,' we mean. It is in the shape of a book by Rev. Leicester A. Sawyer, who thirty years ago published a translation of the New Testament, in which he proposed a number of amendments to the common version, such as 'whitewashed tombs' for whited sepulchres; 'Chief Guide and Perfecter' for Author and Finisher, &c. What he proposes as the 'Final Theology may be learned from a few sentences. Here are some specimens: 'The religion of Jesus was saved from being completely wrecked and lost after his death, not by Peter and his colleagues at Jerusalem, but in spite of them, by the Syrian and Egyptian congregations * * * Paul's scheme is still adhered to by the Catholic churches, and by all evangelical Protestants, leaving the far more sublime and effective scheme of Jesus to be introduced and brought anew to the test of experiment, after eighteen hundred years of neglect.' That will do.

The *Religious Herald* makes a good point in wanting the friends of Rev. John A. Doll, who it is said will run for the Virginia Legislature, to hold him back till it can reproach his ordination sermon, "I am doing a great work, and therefore I cannot come down." On the same general subject the *Christian at Work* has this:

"Rev. I. S. Kalloch has been elected Mayor of San Francisco. Well, we hope he will make a better Mayor than he has a minister. Imagine St. Paul running for the office of Ædile, and leaving an Epistle to the Corinthians unfinished, attend a public meeting in Rome, mount the platform, and denounce the parentage of his competitor! But St. Paul was of different stuff. Preaching was his life. "This *one* thing I do"—and he did it."

We must not be understood as comparing the persons referred to in either case.

The following concerning Evangelization in France" is a summary prepared by the *Christian Union*, and could not be improved by paraphrase:

Dr. Somerville's evangelistic meetings in France continue to be very successful. At St. Servan the crowds were so great that people had to be turned away. The authorities of the various towns are apparently in sympathy with the movements and render every assistance in their power, and this in spite of the influence which the priests bring to bear upon them. Pastor Hirsch, of Queret, has recently made a tour in the department of the Correze and was everywhere met by the same eagerness to hear the truth. It was as if the people were hearing the Gospel for the first time. The Catholic Bishop of Tulle tried to induce the local authorities to silence the preacher by accusing him of reviving the blasphemy of Nestorius against the immaculate conception of the Virgin Mary, and the Catholic press has teemed with denunciation of these Protestant services. At Montargis, a year ago, there were between forty and fifty Protestants, now there are 150.

NEWS NOTES.

We specially invite news from all quarters for this column.

The Rockingham (N. C.) *Spirit of the South* announces that Rev. T. J. Allison has received a call to the Presbyterian church at Mebaneville.

We note from the Newbern *Nut Shell* that Rev. L. C. Vass, pastor of the Presbyterian church at Newbern, N. C., has commenced a series of sermons on St. Paul's Epistle to the Romans.

A friend writes in a business letter from Charlotte, N. C.: "We are repairing, repainting and frescoing our church (the First Presbyterian) and when finished it will be the handsomest church in the State."

LEXINGTON, N. C., Sept. 19, 1879.

Mr. Editor: God bless those dear churches who show a tender regard for, and an appreciation of their ministers and families. How refreshing are these oases in the care-worn minister's life!

Anticipating my arrival with my family, among them, the dear friends of the Lexington church, God bless them all, had taken possession of our home, put the house in excellent condition, made it fully ready for occupation, and the supper table groaning under provisions and dainties of every description, enough for our small family for a week. Then the ladies, (what would our church do without their invaluable labors?) led their grateful minister to the pantry and presented him with supplies for a long while to come. We cannot express our gratitude, but only pray that He who takes knowledge of a cup of cold water, may abundantly bless them. We do wish every one of God's ministering servants had as kind and noble a people as compose the Lexington church.

Fraternally, A. M. WATSON.

UNITY CHURCH, CONCORD PRESBYTERY.

Dear Brother: Our protracted meeting at Unity, after continuing for twelve days, closed on the 16th inst. The manifestations of the presence of the Spirit of God were unmistakable. There were penitent heart searchings and importunate prayer on the part of others. More than 40 persons obtained a comfortable hope of the pardon of sins. Of these thirty-one were admitted to the Lord's table, and others will make application when an opportunity is given. Seven adults were baptized. Neighboring churches shared the blessing, and will receive additions to their membership. Dr. Nall presented the truth clearly and faithfully, and the Lord blessed it abundantly. The interest continued until the close of the meeting, the house being crowded, and some coming forward as inquirers for the first time on the last night. "Unto Thee, O God, do we give thanks, unto Thee do we give thanks; for that Thy name is near Thy wondrous works declare.". Yours, &c.,

Woodleaf, Sept. 20. R. W. BOYD.

[We have received the same news from Mr. Edmund Rice, and return our thanks.—ED.]

CONCORD PRESBYTERY, FALL MEETING.

STATESVILLE, N. C., Sept. 16, 1879.

Dear Brother McLaurin: Concord Presbytery met, according to adjournment, at Bethesda church, on Saturday, September 13th, at 11 a. m. Bethesda is eight miles southeast of Statesville.

The opening sermon was preached by the retiring Moderator, Rev. J. H. Thornwell, from John i: 42.

Rev. B. L. Beall was appointed to discharge the duties of the stated clerk, that officer being absent on account of sickness. Rev. James Wharey was elected moderator, and Rev. Jas. A. Ramsay and E. M. Stevenson, Esq., temporary clerks.

Fourteen ministers and eighteen elders were present during the meeting, though some of these did not come till Monday.

Rev. Dr. Hepburn and Rev. L. McKinnon were elected trustees of Davidson College. The report as to the condition and prospects of the college was very encouraging.

Revs. E. F. Rockwell and J. Rumple, and Dr. R. L. Beall were appointed a committee on the observance of the Sabbath.

The Agent of Publication reported that our colporteur had sold over $400 worth of books since last December. This good work among our churches is to be continued.

The Presbytery discussed with much interest the subject of educating colored young men for the ministry, and directed its ministers and church sessions to look out suitable young men and recommend them to the Committee on Education.

A petition was presented from Presbyterians residing at Troutman's Depot and in the immediate vicinity, asking for the organization of a church there.

The petition was granted, and Revs. P. T. Penick, P. P. Winn, W. A. Wood, D. D., and Elders J. H. Hill and E. McNeely, were appointed a committee for this purpose.

Another petition for the organization of a church was presented from several members of Concord (Iredell) church in the Clio neighborhood, which is some seven miles north of that church.

Action on this petition was deferred till the adjourned meeting of the Presbytery, during the sessions of Synod.

The following resolution was unanimously adopted:

Resolved, That the members of our churches and congregations are advised not to attend upon the public religious ministrations of females, because by so doing they will encourage an act prohibited by the Word of God.

Our ministers were directed to read this resolution from their pulpits.

The next spring meeting of Concord Presbytery will be held at Davidson College, on Thursday before the third Sabbath in April next, at 11 a. m. P. P. W.

TRANSYLVANIA PRESBYTERY

Met on Sept. 3d. Rev. J. V. Logan was chosen moderator. A call from New Providence church was placed in the hands of Rev. Barbee Betts. He retains it for the present. Rev. W. Crow accepted a call from Paint Lick church which was placed in his hands and a committee was appointed to instal him on Sabbath, 28th inst. Free conversation on religion showed an encouraging state of religion. A committee on Sabbath observance was appointed, in accordance with the recommendation of the General Assembly, and pastors and supplies requested to preach on the subject of the observance of the Sabbath. A committee was appointed to visit the church at Hustonville and report. An adjourned meeting will be held in Harrodsburg on the 18th prox. to ordain and instal Mr. J. J. Chisholm pastor of the church in that place. Next regular meeting at Stanford, Ky., Thursday before fourth Sabbath in April.

For the N. C. Presbyterian.

DR. J. LEIGHTON WILSON'S VISIT.

The spirit of missions has been greatly revived in Union Theological Seminary by a visit from Dr. J. Leighton Wilson, Secretary of Foreign Missions, whose zeal in these enterprises is well known to all the church. His soul is wrapped up in this work, his earnestness and enthusiasm are contagious, and the effects of his solid arguments and appeals are not merely temporary but lasting; therefore it is a good thing for any body of Christians to hear him on these subjects.

Besides many private conversations with individuals, he made two addresses, one an informal talk to the students, the other a missionary sermon in the Seminary chapel to the public, and both brimming with good news. In his private conference with the students he stated something that will be a glad surprise to your readers, as it was to us, viz: That by reason of unexpected liberality on the part of certain individuals and churches the committee was now able to send out and support three new missionaries: one to China, one to Greece and one to Pernambuco; and that he had come to talk about these three fields and to call for volunteers from the class which will graduate next April. His account of the condition of these missions was very cheering. To aid the students in their self-examination as to the fitness for the work, he specified some of the requisites of a missionary, such as a sound constitution, reasonable facility in acquiring a foreign language, a prudent matrimonial alliance, and freedom from the responsibility of dependent mothers and sisters. It is likely that the present Senior Class will give three men to the mission work and perhaps four.

In his sermon Dr. Wilson spoke of the results and prospects of missionary labor in what was forty years ago considered the most unpromising part of the heathen world. Africa, dwelling strangely on the providential preparation of that country for the reception of the Gospel, as seen in the mighty net work of water communications traced by Stanley and his great predecessors and stretching over the vast rich interior of the dark continent; and as seen also in the preparation (for those interior truths) of a language marvelous in its flexibility and its capacity for conveying new truths, especially religious truths. This exceedingly interesting subject is developed by Dr. Wilson in an article entitled "Central Equatorial Africa, a new Field for Missionary Effort," and republished from the Catholic Presbyterian in the August number of the *Missionary*. Verily the command of these providences to the church is plain: "Arise, go over, and possess this land for the Lord your God hath given it to thee. M.

A CALL.

To the Churches Under the Care of the Presbytery of Mecklenburg:

DEAR BRETHREN: There are four counties in the extreme western portion of our mountain territory in which there is not one Presbyterian minister. Your Presbytery at the spring meeting appointed the Rev. S. C. Alexander evangelist for that destitute region, hoping that the work will be sustained by the prayers and money of you, the professed friends of Christ.

The evangelist is willing to enter upon this work and support himself in the field, if the churches will raise enough to bear the expense of his removal, and to give him a start for securing a living by his own efforts. Surely the churches will be willing to do this much towards supplying this vast region with a pure gospel. It will require five hundred dollars to move his family to the field and support them until he can secure a living by a school.

Are there not some of our members to whom God has given much, who will be not only willing but glad to take a part in this important work? Let all who have anything to give send it to J. C. Burroughs, at Charlotte.

G. D. PARKS, Ch'rman.

NEW PUBLICATIONS.

The *South Atlantic* for August is at hand. Mrs. Cicero W. Harris, editor and proprietor, Wilmington, N. C. $3 per annum. We give the contents: Carmelita, by W. H. Babcock; Richard Dobbs Spaight, by John H. Wheeler; The Late Prince Napoleon, by D. J. O'Connell; Influence of Mind and Body on each Other, by Jos. A. Creech; A Ballad of the Third Crusade, by Paul H. Hayne; John Davidson's Wife, by W. H. Alexander; From the Talmud, by Paul T. Horry; Beirout to Constantinople, by W. C. Johnstone; a Curious Inauguration, by Th. Von Jasmund; Recent Literature.

From S. W. Partridge & Co., 9 Paternoster Row, London, we have received for August and September the following attractive illustrated serials: 1. *The Children's Friend*, 16 pages, 25 cents; 2. *Infant's Magazine*, 16 pages, 25 cents a year; 3. *Band of Hope Review*, 4 pages.

Southern Educational Monthly, Walker, Evans & Cogswell, Charleston, S. C.

The Educational Reporter, 16 pages. From Robert E. Park, General Agent, Macon, Ga.

We have received the *Princeton Review* for September, with the following varied articles from distinguished writers in Europe and America: Prof. P. Schaff discusses "Progress of Christianity in the United States;" Prof. Luigi Ferri, the "Philosophic Movements in Italy;" Prof. Henry Coppee, "Painting in its Historic Relations;" Rev. H. N. Day, "Religion and Morality;" Prof. Calderwood, "The Problem of the Human Will;" Sheldon Amos, "The Laws of War in their Bearing on Peace;" Pres't R. L. Dabney, "Secularized Education;" and Principal Shairp, "Virgil as a Precursor of Christianity." While many latitudinarian articles now appear in this Review, we yet have the Gibraltar of Orthodoxy represented by our President Dabney. It is an advantage, yes a necessity, to cultured men to know what positions are held by "broad churchmen," who stand unchallenged in their respective churches. This Review meets this want, though it is not an exponent of Princeton theology of the Alexander and Hodge type. 37 Park Row, New York; $2 per annum.

Sunday Magazine for October contains the usual number and variety of articles, entertaining and instructive, and adopted to all ages and classes. We heartily commend it. Published at Frank Leslie's Publishing House, New York, at $3 a year.

From D. Appleton & Co., New York, we have *Uncle Cæsar* and *The Distracted Young Preacher*. These are volumes of the Handy Volumes Series. Quite entertaining. 25 cents each.

Good Company (formerly the *Sunday Afternoon*) comes to us in a fancy cover, and altogether bright in appearance and matter as a new shilling. The present number commences a new volume. Contents: In a Meadow, a poem; A Wilderness Romance; Hospital Work in New York; James Johnson's Opportunity; Shared, a poem; The Laborer and His Hire; Do Not Even the Publicans the Same? a story; Nature and Revelation; My Birthday, a poem; A Committee of Five; The Politeness of Ogasawara; Something to Do; The Firefly, a poem; In the Fatherland; A German School; All Day Long in Paris; Non Nobis, a poem; Mr. Scattergood's First Parish; A Storm; Is There not a Lie in Our Right Hand? The Water Lily, a poem; Along the Line, a story; Editor's Table. Price $3 a year. Address Edward F. Merriam, Springfield, Mass.

Holmes' First Reader: Under the supervision of Geo. L. Holmes, LL. D., of University of Virginia. University Publishing Co., New York. We have already commended the "University Series" of Readers. They are now officially recommended by the N. C. Board of Education. The binding of these books has been admirably strengthened by the tape in the back, so that the backs may be completely doubled without injury.

The *Catholic Presbyterian:* An international journal, ecclesiastical and religious. September, 1879. Contents: Are we Drifting? by Prof. Welch, D. D., Auburn Theological Seminary, N. Y.; The Princess Elizabeth, Queen of Bohemia; Educational Policy in India, by Prof. Candlish, D. D., Glasgow; Theologians of the Day (Joseph Cook), by President McCosh, LL. D., D. D., Princeton College; The Late Lord Lawrence, Viceroy of India, by George Smith, C. I. E., LL. D.; Rise and Progress of the Presbyterian Church in Canada, by Rev. Robert Campbell, M. A., Montreal; Professional Training in the Various Presbyterian Churches; Scottish Moderatism and the "Quarterly Review," by A. Taylor Innes, Advocate. Anson D. F. Randolph & Co., 900 Broadway, N. Y. $3 a year postpaid, 25 cents a number.

Lippincott's Magazine for October contains Rambles of Three, part first—a summer isle, illustrated, a bright and amusing article depicting the rambles and experiences of a party of American artists in Italy—by Margaret Bertha Wright; Summerland Sketches; My Past, a poem; Through Winding Ways; Sunday in England, a sketch of English life; Nothing Menial, a story; Lady Harriet Acland; Chamois Shooting with the Emperor of Austria, illustrated; The Double Life of Martin Staples, a strange story; The Study of English in Germany; My Friend the Communist, a story; The Buried Wealth of South Jersey; Our Monthly Gossip; Literature of the Day, $4 a year, 35c. single number. J. B. Lippincott & Co., publishers, 715 and 717 Market street, Philadelphia.

Eclectic Magazine.—The October number of the *Eclectic*, contains a finely executed portrait on steel of Francis Parkham, one of the most eminent of American historians. The literary contents of the number are as follows: Hours in a Library—Gray and his School; The French Play in London; The Study of the Classics; Souvenirs of Madame Vigee Le Brun; Half-Hearted, a poem; White Wings: a Yachting Romance; The Origin of the Week; Conversations with Prince Napoleon; An Episode in the Russo-Turkish War; Mademoiselle de Mersac, a novel; Influence of the Mind on the Body; Americans in Europe; Is Nest-Building an Instinct in Birds? The Two Crosses of Honor; At Sea, and the biographical sketch of Mr. Parkham. Besides these, the editorial departments, filled with copious notes on home and foreign literature, science, and art, complete a number of great interest and variety.

Published by E. R. Pelton, 25 Bond street, New York. Terms, $5 per year; single number, 45 cents; trial subscription for three months, $1.

St. Nicholas, prince of Magazines for girls and boys, is again at hand. October Number is not ahead—no, that couldn't be—of its long line of predecessors, but it is up to the best, and the little Johnnies and Jimmies and Katies and Sallies will jump with delight. We intend to read it ourselves, for the Railroad in the Air will teach us all that we need to know of the elevated railroad in New York. Then the children have "A little Round Head in a Little Red Bonnet" and "The School in the Wood," and ever so many more. And the pictures! so many and so good! $3 00 a year; 25 cents a number. Scribner & Co., New York.

We are always glad to receive the *Nursery*. October number is now at hand. The typography is exceptionally good, and as we have heretofore noted the pictures unsurpassed in expressiveness and clearness of impression. John L. Shorey, publisher, Boston. $1 50 a year.

To the Alumni of Union Seminary Now Living, and the Friends of those Deceased.

It is proposed to prepare a General Catalogue of this Seminary. Each Alumnus will please send *at once* to the undersigned the *date* of leaving the Seminary, whether a full graduate or not, the date and place of his licensure, ordination, and installation, and by what Presbytery, and of any change in his field of labor or his official work, and the title and time of publication of any pamphlet or work of which he is the author, or a copy of the same for the Library.

Friends or relations of deceased Alumni will please communicate the same information respecting them. B. M. SMITH.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

A call has been tendered to Rev. Thos. Ward White from Vienna and Alabama churches in Louisiana.

On the 7th inst. two young ladies connected themselves with the Presbyterian church in Charlottesville, Va.

Rev. Dr. E. Thompson Baird has received a unanimous call to visit the Presbyterian church at McKinney, Texas.

The postoffice address of Rev. W. T. McElroy has been changed to Danville, Ky., to which place he has removed.

Rev. A. E. Grover, now supplying the church at Shelbyville, Tenn., has notified the congregation that he will retire at the close of the year.

Rev. P. D. Stephenson takes charge of the church at Sedalia, Mo. His postoffice address has been changed to that place from Trenton, Missouri.

On last Sabbath there were five additions to the Presbyterian church of Ashland, of which Rev. W. F. Bishop is the pastor.—*Central Presbyterian.*

The Presbyterian church at Strawberry Plains, East Tenn., was struck by lightning on a recent Sabbath. The congregation had left the building only a short time before.

Rev. J. E. Booker is for the present occupying the chair in the Augusta Female Seminary, made vacant by the death of Prof. T. R. Edmunds.—*Staunton (Va.) Vindicator.*

On the first Sabbath in August, as we learn from the *Christian Observer*, Messrs. Wm. Fife and R. B. Kirk were ordained ruling elders of the church at Mt. Olivet, Ala., and on the first Sabbath in September four persons were received on examination and one by letter. Rev. I. P. Osborne has charge.

The *Southwestern Presbyterian* says: Rev. Dr. W. E. Boggs, of Memphis, has accepted the call to the pastorate of the Central church, Atlanta. But being now occupied among the sick in the epidemic at Memphis, he declines to leave his present position until the epidemic is over.

At a protracted meeting, held in the church at Macon, Tenn., commencing August 23d and closing September 3d, nine persons were received into the Presbyterian church on profession of faith; others will probably follow, and yet others will probably connect with other churches.

During the meetings, August 23d to 25th, in Pine Ridge church, Mississippi Presbytery, there were seventeen accessions to the church. The services were in charge of Rev. John S. Shaw, evangelist, and Rev. Dr. McInnis. Three months ago when the evangelist was sent to preach to these people there were only five members.

Rev. L. B. Johnston writes to the *Central Presbyterian* under date Sept. 13, 1879, that on the fifth Sunday in August he began a protracted meeting in Columbia, Va. Rev. Dr. Bell, the evangelist of our Presbytery, was present and assisted in all the services, which continued until Thursday night. As one result of our meeting, a list of sixteen names was drawn up petitioning West Hanover Presbytery to organize a church at Columbia, to be called the Rivanna church. Besides these, several other persons testified their purpose to join this church when organized. Arrangements were also made for the regular supply of the incipient church with stated services.

The Charleston *News and Courier*, speaking of Zion church in that city, has this to say: "It is now thirty years since a number of pious men, building better than they knew, erected this large edifice for the accommodation of colored worshipers of the Presbyterian faith. The Rev. J. B. Adger, D. D., and the Rev. J. L. Girardeau, D. D., were among the first workers in that vineyard, and those fathers in the Church will be pleased to know that, under the pastorate of the Rev. D. X. Lafar, Zion continues to prosper and increase. At the communion service yesterday seventeen young persons were admitted to the church, and the impressive scene was witnessed by a large congregation."

Rev. R. Lewis writes to the *Christian Observer*, concerning the Cornerstone Church, Amherst county, Va: "The Lord is graciously visiting us again in Cornerstone Church, gladdening the hearts of His children and converting sinners. A beloved Methodist brother is conducting the meeting. He came recently from Norfolk, Va., and has been laboring in a circuit, including the above named union church, preaching for us during the past, and thus far in the present year, once a month. His preaching pleases all; is unsectarian and of a high order intellectually and spiritually; and is successful in winning souls to Christ. It is only a few days since he commenced his meeting, and about twenty are already rejoicing in hope, and many seeking the Saviour.

Rev. C. M. Atkinson writes to the *Southwestern Presbyterian*, under date September 12th from Morgan City, La.: "The yellow fever is here again. One death and several cases. Also one case of the fever in Franklin—a Mrs. Young, on a visit there from New Orleans. Franklin, on Tuesday, quarantined against this place; and now Jeannerette has quarantined against Franklin, and this town also. So we have trial upon trial. It is ours to endure with cheerfulness the will of our heavenly Father. None of my people are yet stricken with the fever. My own little family are very well. I found the friends at Centreville much cast down, but left them full of hope, which hope, I cannot think, will be disappointed. The Barnetts (our folks just this side of Centreville) suffered much, and our friends on Bayou Sale yet more. The cane was magnificent before the storm, but now it looks dreadful. With the most favorable season, none expect more than one third or one-half a crop.

Rev. J. H. Wiggins, who supplies the Kilgore church, in the Presbytery of Eastern Texas, writes to the *Texas Presbyterian*: "I began a protracted meeting on Friday night before the fourth Sunday in July, at New Danville organization at Kilgore. We had large and attentive congregations. Meeting lasted thirteen days. I preached sixteen sermons. Bro. Alexander, of the M. E. Church, preached for us three times; Bro. Dawson, of the same Church, once." We ing the whole time no excitement prevailed. Eight joined our church, all on profession of faith. Four of the eight received the rite of baptism. Three others joined us at Kilgore on profession of faith, the fruits of a meeting held in that place by the Methodists, assisted by Dr. Marshall, of our Church. We all feel greatly encouraged.

Rev. Dr. R. L. Dabney writes to the *Central Presbyterian:* The readers of the *Central* have not forgotten the vivid picture of the Presbyterianism of the old time, about Meehum's River and Mountain Plains in Albomarle, drawn for them by J. Marshal McCue, Esq. His narrative showed them how our cause had been on an ebb-tide, now, for fifty years, the waters receding, as it were, into a narrower bound near Rockfish Gap, forfeiting the old stronghold at Mountain Plains to another denomination. But, for the last two years, the Rev. Hugh Henry and the young Tabor church have gallantly resisted that the old ground shall be re-occupied, and the waters are flowing back in a refreshing wave. Tabor church, but a few miles from the old headquarters, has been re-fitted, at a great expense, and is now filled by a good congregation. A good, modest manse, admirably situated near Hillsboro, and near the church, is under roof, and the title to the ground secure. The Tabor people are a "feeble folk" like the conics, "yet they make their houses in the rock." Their strength is strained to exhaustion. They need help, and they deserve help. They ask for but little, for their aims are humble. I would suggest for them that each one of us help them to the amount of a dollar; and as they have a great deal of the old Scotch blood in their veins, remind them of the old Scotch saw—"Many a mickle makes a muckle." Especially do I call on the descendants of Elder William Woods, and their connections: of the Wallaces, Prisons, and Waylands, in the Valley, far and near, to throw in their mite. Send it to the Rev. Hugh Henry, Greenwood Depot, Va.

GENERAL.

The *Africo-American Presbyterian* states that during a series of meetings, at Hermon Presbyterian church, in Rock Hill, S. C., on and after August 27th, fifty three persons were received on profession of their faith, twenty-nine of whom were baptized.

The Newberry (S. C.) conference of the Lutheran church adopted a memorial to be presented to Synod, asking that body to either merge the two conferences—Newberry and Central—into one, or re-establish the former boundaries.

The Southern Baptist Theological Seminary, Louisville, Ky., was opened on the 1st inst., with about fifty-six students present for duty, a larger number than has ever before been matriculated on the opening day of a session.

The annual meeting of the Cabarrus county Sunday school convention was held in Concord, N. C., on the 11th inst., and was opened by Rev. L. McKinnon, the retiring president. Rev. H. T. Cole was elected president for the ensuing year, and C. G. Montgomery, Esq., secretary. A vice president for each township was also elected and an executive committee elected. Twelve Sabbath schools of the Methodist, Lutheran and Presbyterian churches were represented. Interesting addresses were delivered by the pastors of the churches represented, and a discussion was held on measures that will best advance the Sabbath school cause. The convention adjourned after having enjoyed a pleasant and profitable session.

NORTHERN.

PRESBYTERIAN.

Twenty-five new students were enrolled at the opening of Princeton Seminary, and the number will probably be increased to forty. At Allegheny there are forty-one new students.

Rev. Frank Newton, missionary of the Presbyterian Board who has been in this country to recuperate his health, will leave early in October for his post in India. Mrs. Newton will accompany him.

Rev. Thomas Lawrence, pastor of the Presbyterian church at Sharpsburgh, Pa., has been elected to the Chair of Homiletics and Biblical Exegesis in Biddle University, and has accepted the appointment, and will at once enter upon its duties.

Rev. Edward Harris, of Long Island Presbytery, died in Newburyport, Mass., on the 14th inst. He was 81 years old.

BAPTIST.

During the last four years nearly three hundred persons have been baptized in the Baptist church at Connellsville, Pa., and a new church erected without debt.

Rev. James L. Spurgeon, assistant of his brother the Rev. C. H. Spurgeon, is in New York on a visit to this country.

The twenty-ninth annual meeting of the German Baptist conference was held in the First German Church of Berlin, Ontario, August 31-September 2. Seventy delegates were present, representing the German Baptist Churches of Ontario, and of New York, Connecticut, New Jersey, Pennsylvania, Delaware, and Maryland. Reports from fifty churches show a state of general prosperity throughout the organization. The conference supported twenty missionaries during the past year, and has a total membership of 4,601.

LUTHERAN.

P. Born, who has been serving as pastor of a German congregation at Dayton, Ohio, was expelled from the Synod of Pittsburgh, at its recent meeting in Fairview, Ohio.

CONGREGATIONAL.

Mr. C. C. Lyman of Hartford, Conn., gave $250 to the American Home Missionary Society, and $250 to the American Board last month. The receipts from the State in July for the two socicties were respectively $875 and $4[illegible]. The American Missionary Association received $1,500 in the same month.

The ladies of the Congregational church at Marysville, Ohio, had extraordinary luck with the cookery book they published. It brought them $3,500 for their church debt, which they say is better than though they had secured the services of Mr. Kimball.

The Rev. Wm. Patton, D. D., a distinguished Congregational clergyman, died suddenly of congestion of the lungs on Tuesday night, September 9, at his home in New Haven, Conn. He was 81 years of age at the time of his death.

During the last thirty months thirty-seven Congregational churches have been formed in Michigan, which is believed to be a larger number than in any other State during the same period.

METHODIST.

The Metropolitan M. E. church, in Washington, is in great financial stress, and will have to be sold unless a respectable sum can be raised with which to pay a part of the debt of $300,000.

The *Central Christian Advocate* says: "It is a remarkable fact that the Protestant ministers, three in number, who have died of yellow fever this year were all Methodists—Messrs. Tiller, Ridley and Stewart.

The new iron tabernacle on the Methodist camp ground at Martha's Vineyard cost $10,000, and will seat 4,000 people.

In 1784 the M. E. Church in the United States was organized with 84 itinerant preachers and 14,988 members. At the close of 1878 these numbers had increased to 11,676 itinerant preachers and 1,698,282 members.

UNITED PRESBYTERIAN.

Mr. D. J. Robertson, a student under care of

...bany Presbytery, has been dismissed to the Presbyterian Church.

The Theological Seminary at Xenia, Ohio, was opened in their new, commodious and well-furnished building. Over thirty students are present or accounted for—the largest number in attendance for many years.

Rev. E. H. Stevenson a professor in Anderson Collegiate Institute, N. Y., dropped dead at his post last week while teaching. He was a minister of the United Presbyterian Church, and spent ten years as a missionary in India

GENERAL.

The *Reformer and Jewish Times* says that by actual calculation there are in the United States seven Jewish ministers without pulpits and fifteen congregations without ministers.

By a recent canvass of the towns of Westminster, Putney, Dummerston, Marlboro and Halifax, Vt., it is discovered that less than one-fifths of the population ever attend religious worship. Out of 1,212 families in these ... seventy-six were found without a copy of the Bible, and of these seventy-six only twenty-three were Roman Catholic, leaving fifty-three American Protestant families destitute of the Word of God.

McINTIRE'S DRY GOODS.—R. M. McIntire to-day announces his full preparation for fall and winter business. He has been for ... years engaged in the sale of Dry Goods, making Dress Goods, Carpets and the like a specialty. Our lady friends appreciate his efforts at large, but in the matter of Bridal Trousseaux—we drop the pen in despair!

SECULAR MISCELLANY.

The Newbern *Daily Nut Shell* has enlarged its size. The *Nut Shell* contains a great deal of news and its readers will appreciate the improvement.

Bleak House, Islington, which is believed to have suggested the title of one of the well-known works of Dickens, was completely destroyed by fire on Sabbath.

The average product of anthracite coal for the week was 494,000 tons. The increase for the year amounts to 6,235,000.

The North Carolina Life Insurance Company yesterday forwarded a check for $1,000 to pay its loss on the life of the late Colonel Rufus L. Patterson of Winston. The State Life always makes it a rule to be prompt in its settlements, and is winning itself a splendid name for reliability and safety.—*Raleigh News.*

A correspondent, writing to the Glasgow *Herald* on "the way in which work from women is paid by some firms in Glasgow," says: "A shirt contains about sixty yards of machine stitching and thirty yards of basting, and for this work 1½d. is paid. A lady in this city worked for a week for 6d., working on an average five hours a day."

It is said that the largest room in the world under one roof, and unbroken by pillars, is at St. Petersburg. It is 650 feet long by 150 in breadth. By day it is used for military displays, and a battalion can conveniently manœuvre in it. By night it is often converted into a vast ballroom, lighted by twenty thousand wax tapers. The roof is a single arch of iron.

M. Verard de Saint-Anne, the author of a scheme for constructing a viaduct across the Straits of Dover, has announced his intention of proceeding shortly to England to explain his project, with the view of enlisting the aid of capitalists.

Dr. J. J. Summerrell and Mr. William Murdoch have gone to Mitchell's Peak, on Black Mount. We learn that they intend to examine the granite found on this mountain, with a view of erecting a monument to the late Elisha Mitchell, D. D.—*Carolina Watchman.*

Mr. William Burney, who graduated at Davidson College in 1875, has just returned from abroad. He spent three years at Heidelberg, Germany, under Bunsen, the most eminent living chemist, and took the first distinction, *summa laude*, an honor rarely attained by American students. He also spent one year in Paris. Although a very young man, scarce 20 years of age, he is Wm. Burney, Ph. D.—*Iredell Gazette.*

The case of a deaf mute cow is reported by a Russian veterinary surgeon. A cow 12 years old, of Algava breed, belonging to a Russian nobleman, never showed signs of hearing or bellowed. Seeing the other cattle bellow, she tried to imitate them by stretching out her neck and head and opening her mouth, but she could not produce any sound. The sense of vision of this cow was found to be unusually developed.

A New York paper states that the amount of gold received there during the last week was $8,860,000, which is more than double the largest week's receipts of specie ever before recorded, we believe, and, with $3,887,910 during the first week of the month, makes $12,687,910 in less than half of September. The shipments from Europe on Saturday alone amounted to $5,000,000 more. Within six weeks $21,515,543 in specie has actually arrived at this port, and enough more is on the sea to swell the receipts to about thirty million dollars.

SECULAR NEWS.

[CONTINUED FROM FOURTH PAGE.]

Shoe Heel has contributed $12.25 to the Oxford orphan fund.—*Star.*

The friends of Dr. I. W. Herron, of Berryhill township, will regret to learn that he met with a very painful accident yesterday morning. He mounted his horse just after daylight and started off to see a patient. In riding through the yard he was caught by a wire clothes line and thrown off, the fall causing a fracture of the thigh bone near the hip joint. It is feared that the accident will prove a very serious one.—*Charlotte Observer.*

A special from Norfolk, Va., to New York, of the 19th, says Mrs. Jane Y. Christmas, a daughter of the celebrated Mrs. Myra Clark Gaines, of New Orleans, died yesterday morning at Warrenton, N. C., it is said of yellow fever. She came from New Orleans about two weeks ago, and brought the disease with her. She leaves three children. Mrs. Gaines was with her.

Chicago has again given $1,000 to the Howard Association of Memphis. Four new cases of yellow fever are reported at Greenville, Miss., and one death at Concordia.

A fight between U. S. troops and hostile Indians, near Hillsboro, New Mexico, resulted in ten soldiers being killed and a number wounded.

News comes from Rome, dated Sept. 19th, to the effect that at the Consistory on that day the Papal Nuncios at Paris, Vienna, Madrid and Lisbon were created Cardinals.

The firm of James Adger & Co., in Charleston, S. C., has failed. The liabilities are said to be nearly two million dollars. Their failure caused the suspension of the hardware house of J. E. Adger & Co. Geo. H. Walter & Co. first failed, precipitating the failure of James Adger & Co. The People's Bank, another sufferer, has made an assignment.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In this city, the 1st of August, 1879, THOMAS WRIGHT PLAYER, aged 64 years, 7 months and 16 days.

A member of the Board of Audit and Finance of the City of Wilmington and a deacon of the First Presbyterian church. His occupying these positions gives evidence to the respect and esteem entertained for him in this community, in which he dwelt. As a good citizen, an upright man, a devoted Christian, and a kind friend, none knew him but to esteem him. Still it was in the retirement of the home circle that his virtues came forth preeminently. As the affectionate and attentive husband, the tender, loving, watchful father, the sympathetic, generous and hospitable neighbor, how much he was to us in his unobtrusive merit, we knew not until his precious presence was taken from us. May the Lord help us to bear this heavy burden, and console our aching hearts. He cannot come back to us, but we can go to him. May we have grace to follow in his footsteps, to remember his admonitions and to emulate his virtues, so that when our time shall come, we too may go down to our graves in peace and be prepared to meet the loved one where there shall be no more death.

Dearest father, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that has bereft us—
He can all our sorrows heal.

Yet, again we hope to meet thee
When the day of life is fled,
There in heaven with joy to greet thee
Where no farewell tear is shed.

M. L.

In Lexington, N. C., on the 6th inst., of consumption, Captain JOHN HENRY MABRY, aged 44 years and 3 months.

Captain M. leaves an afflicted widow and beloved sisters to mourn their sad bereavement; but they "mourn not as those who have no hope." None who knew Brother M. ever questioned the sincerity of his profession. His was an humble, confiding faith, which was much more apparent from his walk than from any claims on his part. During his protracted illness he would manifest some impatience at the delay of his Saviour, but his general resignation was an ornament of a gracious soul.

Our Presbyterian church has lost in his death one of her deacons.

Who of us that remain shall next go up higher?

W.

In Richmond county, at the residence of Miss Katie McCormick, on the 2d of August, Miss Peggy Murphy, aged 89 years.

The messenger came unexpectedly. The exact time of his arrival is not known, as all were sleeping. But we hope that to the departed sudden death was sudden glory.

Departed this life on the evening of the 8th of September, Mr. WILLIAM CORBETT, in the 79th year of his age.

K. McD.

IN MEMORIAM.

Death has removed from our midst our beloved brother and honored colleague, Major JOHN McNEILL. The Sabbath previous he had worshiped with us on earth, and on the succeeding Lord's day he was with the general assembly of the first-born in heaven, loosed from the weary load of life, and rejoicing in happiness for which he had tarried long and hoped with earnest desire.

He was born August 23d, 1801, and died August 2d, 1879. He served as ruling elder in Laurel Hill church for nearly 37 years.

We are met to lament the parting and record our sense of the loss, which the community, the church and the family have sustained in the death of one who faithfully fulfilled his duties in the relations of life; who showed the sanctifying power of the gospel in his walk and conversation; who led the way and lured to brighter realms.

But why speak of loss? O selfish sorrows of selfish hearts! He is within the door that shuts out loss and every hurtful thing. Look on the dreary way of this present evil world; the thorns and thistles wherever we turn. What wrongs and trials and tears; what struggles and strife the journey has! From all of these he has now escaped; and shall we mourn?

Death makes no breach in love and sympathy, and though the mortal tongue be dust and no sound can reach our ears, there is an inward spiritual speech that greets us still, and bids us do the work that he laid down and take up the song where he left off the strain: and so to journey on till we reach the place where are laid up our treasures and our crown.

We give thanks to Him who is the resurrection and the life, for our religion that stands alone in its assurances, that death is robbed of its sting, the grave of its victory, and that to die is gain.

Therefore in offering our condolence to the bereaved family, we exhort them not to doubt the blessed reality of the resurrection life; but be comforted by what is implied in "being with Christ," and believing that when their Lord rolled away the stone from His own sepulchre. He opened the grave for all who trust in Him, they should be calm and composed because of the Christian faith that sustains and cheers.

For ourselves let us call to mind that such a separation awaits us all. Never a morning wore to evening that some heart did not break. The bitter cup of death is passed around, and all must pledge in it. Looking for this, let us accustom ourselves to dwell on the unspeakable gain of departing to be with Christ: and reflect that God does nothing through mistake, and nothing which is not in the end for our good. "Flesh and blood cannot inherit the kingdom of God," but these frail bodies must return to their dust, that they may be made anew with power to bear up the "far more exceeding and eternal weight of glory."

COMMITTEE.

The sixty-sixth annual session of the Synod of North Carolina will be held in the Presbyterian church, Statesville, N. C., Wednesday, October 22, 1879, at 7½ p. m.

WM. S. LACY, Stated Clerk.

Members of the Synod of North Carolina, ministers and ruling elders and visitors who expect to attend the sessions of Synod in Statesville are requested to notify at once,

W. H. MORRISON,
Chm'n Com. of Arrangements.

PRESBYTERIAL NOTICES.

Concord Presbytery stands adjourned to meet at Bethesda church on Saturday, the 13th of September next, at 11 o'clock A. M.

WM. W. PHARR, S. C.

All delegates who will attend the approaching meeting of Concord Presbytery are requested to drop a postal to W. E. McNeely, Esq., postmaster at Amity Hill, Iredell county, N. C. Delegates will be met either at Shepherd's Cross-Roads, or in Statesville, or at Gilbert's. In writing they will please indicate their choice of stopping places.

The Presbytery of Central Texas will meet (D. V.) at Robinsonville, at 11 o'clock A. M., on Thursday, October 23.

L. TENNEY, S. C.

The Presbytery of Fayetteville will convene at Sharon church, Montgomery county, N. C., on Wednesday, October 8th, 1879, at 12 o'clock, M. The opening sermon will be preached by Rev. Joseph Evans.

J. P. McPHERSON, Stated Clerk.

FAYETTEVILLE, N. C., Aug. 18, 1879.

Members of Fayetteville Presbytery who expect to attend the fall meeting at Sharon church, and who wish to come by rail, will be met at Lilesville, the nearest depot, 18 miles from the church. Members who would be thus accommodated will please communicate the same to R. McKinnon, Mt. Gilead, stating what day they will be at the depot.

Presbytery of Mecklenburg will meet at Philadelphia church, ten miles east of Charlotte, on the 17th day of October, at 11 o'clock a. m.

R. Z. JOHNSTON, S. Clerk.

Lincolnton, Sept. 4, 1879.

The 219th session of Orange Presbytery will be held at Alamance church, Guilford county, on Thursday, the 16th of October, 1879, at 1 o'clock p. m. Sessions are expected to send up written reports on state of religion and reason of non-representation at last meeting. N. B.—Under the Revised Book of Church Order, now the law of the Church, *every* church is entitled, irrespective of its pastoral relations, to representation in the Presbytery.

F. H. JOHNSTON, S. Clerk.

The Presbytery of Harmony will meet at Midway church, October the 9th, at 11 o'clock a. m.

W. A. GREGG,
Stated Clerk.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

THE MINUTES OF GENERAL ASSEMBLY

Are ready for distribution. Single copies, 50 cents each; but where ten or more copies are ordered to one address, 30 cents a copy. Orders should be sent to Jackson & Bell, Wilmington, N. C.

JOSEPH R. WILSON,
Stated Clerk of Assembly.

OFFERS EXTRAORDINARY.

We offer WORCESTER'S QUARTO DICTIONARY fully Illustrated and Unabridged. Library sheep; marbled edges. Publisher's price $10 00, as a premium for 12 new subscribers to the NORTH CAROLINA PRESBYTERIAN at $2 50 each.

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We will send the Carolina Farmer, published in Wilmington, N. C. by Wm. H. Bernard, (an excellent Magazine) to any who may prefer it to the American Agriculturist.

The American Agriculturist will be sent one year, gratis, to any one sending us *two new* subscribers at $2.65.

It Seems Impossible.

That a remedy made of such common, simple plants as Hops, Buchu, Mandrake, Dandelion, &c, should make so many and such marvelous and wonderful cures as Hop Bitters do, but when old and young, rich and poor, Pastor and Doctor, Lawyer and Editor all testify to having been cured by them, you must believe and try them yourself, and doubt no longer. See other column.

EDUCATION.

To the Chairmen of the Presbyterial Committees of Education:

Please bear in mind that application for aid to students must be made annually. The fact that a student was on our list last year makes no difference. If he wishes aid this year, application must be made by the Chairman of Education in his Presbytery. Brethren will also please state whether the student is in College, or in the Seminary. The undersigned has authority from the Committee to receive all students as beneficiaries for whom application is made in the regular way.

My postoffice address at present is Covington, Tenn., but letters addressed to me at Memphis will be forwarded. Quite a number of letters on the subject of Education have been addressed to Rev. Dr. Waddel, the former Secretary. Brethren will bear in mind that there has been a change of Secretaries.

E. M. RICHARDSON,
Secretary of Education.

WILMINGTON MARKET
DURING WEEK
ENDING SEPTEMBER 23.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—On Wednesday 25 cents and so throughout, Thursday excepted, when all sales were made at 24½ cents. Closing firm at 25 cents.

ROSIN—Strained 92½ cents and good strained 97½ cents; extra No. 2 $1 25, low No. 1 $1 50, low pale $2 87½@3 00, pale to extra pale $3 12½@3 37½.

CRUDE TURPENTINE—Steady throughout at $1 for hard and $1 60 for virgin and yellow dip.

TAR—First to last 90 cents per barrel.

COTTON—Has steadily declined from opening on Wednesday at 10¾ cents to 10½ cents on Monday.

CORN—Stock fair and demand moderate. We make no change in prices.

TIMBER—Sales 2 rafts very common at $3, 1 raft at $4, 3 rafts fair mill at $7, 1 lot fine railroad timber at $10.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	0 a	6½
Shoulders	a	5½
Dry Salted—		
Sides, per lb	5¾ a	6
Shoulders	4½ a	4¾
CHEESE—Northern Factory, per lb	9 a	9½
Dairy, cream per lb	10 a	11½
State, per lb	00 a	8
COFFEE—Rio, per lb	11 a	16
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	72½ a	75
DOMESTICS—Sheetings, 4-4, per yd	6¾ a	7¾
Yarn, per bunch	00 a	85
FLOUR—Fine, per bbl	0 00 a	4 00
Super, Northern, per bbl	4 50 a	5 00
Extra do. " per bbl	5 00 a	6 50
Family " per bbl	7 00 a	7 50
City Mills - Extra Super, per bbl	5 50 a	5 75
" Family, per bbl	6 00 a	6 25
" Extra do., per bbl	6 50 a	6 75
GLUE—per lb	6 a	12
GRAIN—Corn, in sacks, per 56 lbs from store—white	70 a	72½
CORN, wholesale, in sacks	66 a	70
Corn, mixed, wholesale in sacks	00 a	65
Corn, Cargo, per 56 lbs, bulk	60 a	00
Oats, per bushel from store	00 a	50
Peas, Cow, per bushel	55 a	62
HOOP IRON—per ton	75 00 a	80 00
LARD—Northern, per lb	8½ a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 00
MOLASSES—West Indies, old crop	28 a	33
" " bbls	30 a	32½
" " new crop	30 a	35
" " bbls	32 a	35
New Orleans	28 a	45
Sugar House, hhds, per gal	16 a	17
" " bbls., per gal	19 a	20
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	3 00
OILS—Kerosene, per gal	13½ a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel	1 50 a	1 75
PORK—Northern, City Mess	11 50 a	13 00
SALT—Alum, per bag of 2 bushels	1 00 a	00
Alum, per ton	6 00	7 00
Liverpool, per sack	75	80
Liverpool fine, per sack	0 00 a	0 00
SUGAR—Cuba, per lb	8½ a	10¾
Porto Rico, per lb	0 a	7¾
A—Coffee, per lb	9½ a	9
B— " per lb	9 a	9½
C— " per lb	7½ a	8
Ex. C— per lb	8 a	8
Crushed, per lb	00 a	10
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ¾ bars	0 00 a	3 90
TIMBER—Shipping, per M	12 00 a	13 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	3 00 a	5 00

NOTICE.

Romulus M. Johnston, Esq., agent of the *Goldsboro Messenger*, is authorized to receive and receipt for any money due us for old or new subscriptions. Our friends will oblige us by paying promptly. We will welcome any new subscribers.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

Rev. R. L. Dabney, LL. D., Hamp. Sidney Col., Va.
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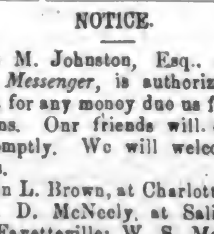

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Tarrant's Seltzer Aperient.

It will save much pain and danger Nature sometimes is so outraged by the burden she is made to carry, through the heedlessness of her children, that she openly rebels, and punishes fearfully. Don't neglect the proper treatment when the symptoms first appear. Resort to the aperient, and get well speedily.

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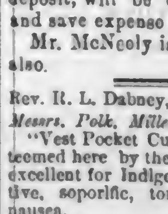

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If you are suffering from poor health, or languishing on a bed of sickness, take cheer, for Hop Bitters will Cure You.
If you are simply ailing; if you feel weak and dispirited, without clearly knowing why, Hop Bitters will Revive You.
If you are a minister, and have overtaxed yourself with your pastoral duties; or a mother, worn out with care and work, Hop Bitters will Restore You.
If you are a man of business, weakened by the strain of your everyday duties; or a man of letters, toiling over your midnight work, Hop Bitters will Strengthen You.
If you are young, and suffering from any indiscretion, or are growing too fast, as is often the case, Hop Bitters will Relieve You.
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If you are old, and your pulse is feeble, your nerves unsteady, and your faculties waning, Hop Bitters will give you New Life and Vigor
Try Hop Cough Cure and Pain Relief.
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ANNUAL SESSION opens 15th September 1879, and closes second Friday in June, 1880.
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Mr George Royall, Mathematicks and Penmanship.
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ATLANTA MEDICAL COLLEGE.
The Twenty-Second Annual Course of Lectures will commence October 15th, 1879, and close March 4th, 1880.
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The session of 1879-'80, will open the first Wednesday in September, and close corresponding time in June following.
Terms: (For session of forty weeks, payable one-half on entering, and the balance in February—)
Selection the First: For Board, Washing, Fuel, Lights, Physician's Fee, Seat in Church, Calisthenics and full English course, including Elocution and Contingent fee—are $250.
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THE next session begins September 10th, 1879, and ends June 8th, 1880.
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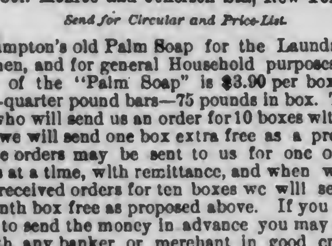

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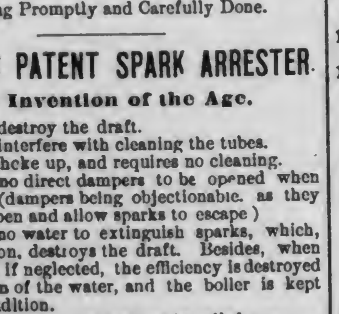

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Respectfully, R. M. McINTIRE.
sep 24 611-1y

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Catalogue and circular with full particulars, on application.
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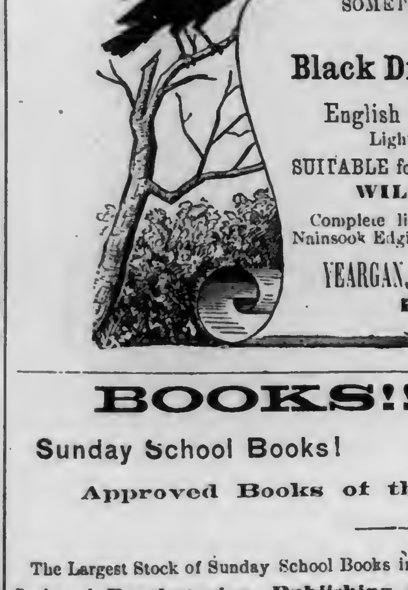

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5000 Sacks LIVERPOOL SALT, Stripped and full weight,
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80 Boxes D. S. SIDES,
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25 Boxes CHEESE,
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Nails, Bungs, &c.
For sale by
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Latest and Most Approved Style.
To her country friends she would say, send in your orders at once.
"First Come, First Served."
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WE ARE AGENTS FOR THE
Taylor Gin,
Manufactured at COLUMBUS, GA,
And will sell them at the following prices, delivered at buyer's Railroad Station or on River:

30 SAWS	$72 50		
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40 "	97 50		
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We have on hand a number of BROWN COTTON GINS, Double Cylinders, which we offer at $1 25 per Saw. They are in perfect order.
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Special attention given to sale of
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Charges low and prompt returns.
Refer to Bank of New Hanover, Wilmington, N. C.
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BUYERS of Oils will take notice that I am selling
WEST ALADDIN SECURITY OIL
at the low price of 25 cents per gallon. It is absolutely safe, guaranteed 150 deg. Fire test.
PERKINS and HOUSE SAFETY LAMPS,
the best Lamp made, and only perfectly safe one, at Factory prices.
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Low down at
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IN VIEW of the approaching Cotton Season, the undersigned offer their services to Planters and Country Merchants
For the Sale of Cotton,
Which they are prepared to do
On the Most Economical Charges.
They will warrant the full price of the day of sale. Account sales will be rendered promptly, and proceeds be at once remitted.
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Under the care of the General Assembly.
Located at TUSKALOOSA, ALA.
THE FOURTH SESSION, of ten months, will commence on the 1st day of September next, under the instruction of Rev. D. C. Rankin, Professor, who has the best testimonials of fitness for the work, in his deep interest in the colored people and his past labors in their behalf, his ample scholarship, and his aptness to teach.
All the branches necessary to fit candidates for the Gospel Ministry will be taught. Some acquaintance with the early branches of English will be required for entrance. Candidates must come recommended by their Presbyteries or Committees of Education; and if of other denominations, must have similar credentials.
No charge for tuition. Board can be had on reasonable terms.
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The Morals, Health, Beauty, Work, Amusements, Members, Money, Savings and Spendings are all clearly dealt with in fascinating style, full of anecdote and wit, holding the threads of a charming narration of family life. For full description and extra terms, address
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WHOLESALE GROCERS
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COMMISSION MERCHANTS
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FOR THE FAMILY.

Broidery-Work.

BY MARGARET J. PRESTON.

Beneath the desert's rim went down the sun,
And from their tent-doors, all their service done,
Came forth the Hebrew women, one by one.

For Bezaleel, the master, who had rare
And curious skill, and gifts beyond compare,
Greater than old Misraim's greatest were—

Had bidden that they approach at his command,
As on a goat-skin, spread upon the sand,
He sate, and saw them grouped on every hand.

And soon, as came to pass, a silence fell,
He spake and said:—"Daughters of Israel,
I bring a word: I pray ye, hearken well.

"God's Tabernacle, by his pattern made,
Shall fall of finish, though in order laid,
Unless ye women lift your hands to aid."

A murmur ran the crouched assembly through,
As each her veil about her closer drew—
"*We are but women!—what can women do?*"

And Bezaleel made answer:—"Not a man
Of all our tribes, from Judah unto Dan,
"Can do the thing that just ye women can:

"The gold and broidered work about the hem
Of the priests' robes—pomegranate, knop and stem—
Man's clumsy fingers can not compass them.

"The sanctuary curtains that must wreathen be
And bossed with cherubim—the colors three,
Blue, purple, scarlet—who can twine but ye?

"Yours is the very skill for which I call;
So bring your cunning needlework, though small
Your gifts may seem: the Lord hath need of all!"

* * * * * * * * * *

O Christian women! For the temples set
Throughout earth's desert lands—do you forget
The sanctuary curtains need your broidery yet?
—*S. S. Times.*

To Go or Not to Go.

A GLASGOW INCIDENT.

Mr. John Dobie held a situation worth £200 a year in the custom house at Glasgow, and had held it for fifteen years or more; for he was now about forty years old, and had a wife and eight children.

Mr. Dobie lived in the West End of Glasgow, but not in the fashionable part; his house was as small as would hold his family, and lay in the district called Anderston. For the sake of those who do not know the second city of the empire, it may be explained that Glasgow has for its back-bone one long line of road, running nearly straight from east to west, considerably longer than Oxford street and Holborn, together with Cheapside to boot. The custom house lies on the river side, a little way off this line, at a point near the middle of it, where it is called Argyle street; indeed St. Enoch's church and the square in front of it occupy all the space between Argyle street and the custom house. Mr. John Dobie's walk, on six days of the week, was one mile on this straight line, ending with a sharp turn to the right through Enoch's square, and into the place of invoices, registers and bills lading; and on the first day of the week his walk was just the same, except that he had the company of some of his children and his wife, and that he stopped at the door of St. Enoch's church and went into his pew.

One Saturday night, in the last part of November, some five-and-thirty years ago, there was a press of work in the custom house. The clock stood at fifteen minutes past eleven, and was hasting on to mark the close of the week, when Mr. Reginald Crabbe came into the room where our friend was working and bade the porter put fresh coals on the fire. Mr. Crabbe was the head of the department, and recently transferred to Glasgow from London. When Mr. John Dobie heard the order given, he lifted his head and said, in a tone of wonder, but quite respectfully, "It will be Sabbath morning soon," whereupon other clerks lifted their heads also, looked at the clock and at Mr. Crabbe, and seemed as if they were of the same opinion with Mr. John Dobie.

"What difference does that make?" said Mr. Reginald Crabbe, sharply. Then, remembering that he had come into Puritan Scotland, he added, "This work must be finished, gentlemen. But some of you may have scruples, as Mr. Dobie seems to have of going on to-night, and others may be tired. We shall stop at twelve; but those who don't return at ten to-morrow morning may expect to find their desks occupied by others on Monday."

Nobody spoke after Mr. Crabbe retired, and simple John Dobie went home with a heavy heart. Had he done wrong in speaking? He had spoken on impulse, in mere astonishment that the Lord's day was not to be a day of rest; ought he to have held his peace? And what course was he to take to-morrow?

He had by no means settled this question by the time he reached his door. Sometimes the plainness of the command, "Remember the Sabbath day to keep it holy," seemed to settle the whole matter; but after a few steps the thought of his wife and eight children upset him, and he began to question whether it might not be his duty to go to the custom house rather than to St. Enoch's church next morning. He thought it almost certain that if he did not, the rigorous new chief, Mr. Crabbe, would keep his threat, and next Monday would see him and his cast on the world. As I said, he was a very plain, ordinary man, slow at thinking, with no force about him; safe enough as long as he was in a steady round of work, but much at a loss when thrown suddenly into any new set of circumstances; and when he knocked at his own door, he was rather leaning towards going to his work instead of to church.

His wife ascribed his silence and his anxious look to extra fatigue, and so, to his great relief, she asked no questions. He had an honest, loving heart, and did not wish to disturb her Sabbath rest by suggesting that on Monday the bread-winning might have ceased. While she slept, he lay and thought; but thinking was not his strong point, and he made little of it. Even when he thought of God and his Saviour, his ideas got hazy and his feelings perplexing, for he was weary and stunned, and the little sleep he had before morning was not very refreshing. He prayed, however, and honestly committed his way to God, and went through the regular family worship with his household as usual. Some peace came after that, yet he had by no means made up his mind; and during the hour that he was alone, while his wife was getting herself and the bairns ready for church, all his perplexity came back. Only now he leaned rather toward going to St. Enoch's as he had done every Sabbath for many years, and taking the risk of what Monday would bring forth. He sat with his Bible before him and remembered having heard of persons who had been led out of trouble by finding suitable texts, and wished that such a text would come to him. But, though he shut his eyes and prayed in a confused, plaintive way for guidance, no such decisive text came to him, and he was relieved when Mrs. Dobie and the children appeared ready for the walk to church.

There was nothing very remarkable about the prayers or the sermon that last Sabbath of November, 1845; but Mr. John Dobie was rather astonished to find how easy his mind became. For once the idea suggested itself to him that he had better look in at the custom house after the forenoon service; but he found it not nearly so difficult to dismiss that idea as it had been to put on his Sabbath coat in the morning. He went home with his wife, returned to St. Enoch's in the afternoon, and conducted the evening worship with his children almost as usual. The worst time was when he was alone, and after that, when he was in bed, recalling the deeds of the day. The deed was done and could not be recalled; whatever the consequences might be, he must abide by them. His conscience was certainly more at rest, but his heart and head were sadly troubled. He could scarcely hope that Mr. Crabbe's bark would prove worse than his bite, so that it was probably not worth his while to go to his work on Monday. Still, he thought, it would be best to go and learn his fate, and then come home to tell the sad story to his wife.

There was little sleep for John Dobie that night, and his walk to business next morning was sufficiently miserable. When he reached the custom house, lo! his desk was waiting for him as he had left it, and not a word was spoken. He found out that his fellow-clerks had been there yesterday, but they treated him just as before, perhaps with a shade more of respect. He did not see Mr. Reginald Crabbe till Thursday, and then not the slightest reference was made to the affair of Saturday night.

When the worthy man went home to tea, his heart was very light, and his wife was glad to see him looking himself again; but he gave her no reason for the change. He thought once to tell her, but when he thought again there was nothing to tell her. It was only a fright he had, and he was ashamed of how near his weak heart had been to giving way. He had rather grieved than prayed; it was wonderful how God had helped him. But there was nothing to talk about.

Indeed, Mrs. John Dobbie, who was just as plain a person as her husband, only with a comelier face, never knew anything about it till some months had passed, and then John could not help telling her; for in May next Mr. Reginald Crabbe asked John Dobie to come into his private room. "Have you heard, Mr. Dobie, of the situation vacant at Greenock; and do you think you would like its duties?"

"Yes, Mr. Crabbe, I have heard of it," was all that Mr. Dobie could answer. He knew of the death by which it was made vacant, and he knew that it was a place of trust, with a salary of £350 a year. The thought had just crossed his mind how pleasant such a salary would be, but he had instantly reflected how thankful he ought to be to God that his own salary was going on all right.

"And do you think you would like the duties?" said Mr. Crabbe again, rather wondering that no answer had been given to that part of his question.

"The work is, I understand, sir, not so heavy as here, but the responsibilities are greater. Certainly I would like the duties, and I think I could perform them faithfully."

"That's just it, Mr. Dobie. If you are not afraid of the responsibility, I have much pleasure in saying the appointment is yours. We must have a man there with a conscience, and I know you are one who can be thoroughly trusted."

Mr. John Dobie that evening committed the extravagance of riding home in an omnibus—not that he was recklessly discounting the future, but because he was in haste to tell his wife of the approaching removal to Greenock. And when he was doing that, he could not help telling her how it all came about.—*The Sunday at Home.*

What Ought we to Do?

"Patty, come here, for I want to ask you some curious questions that my mother has been asking me. What ought we to do in march when the wind blows?"

"What ought we to do? Why, hold our bonnets fast that they may not be blown away."

"Yes, but that is not the answer. I will tell you what it is: we ought to love one another."

"Very true, but I did not think of that."

"Now for another question. What ought we to do in April, when the showers fall?"

"Why, put up an umbrella, or run under a tree, or into the house."

"You have not given me the right answer now. This is the right answer: we ought to love one another."

"That is just the same as the other."

"Yes, it is. And now for my last question. What ought we to do when May comes with its flowers?"

"Why, 'love one another,' I suppose."

"You are right, Patty. Let the month be what it may—whether the wind blows, the showers fall and the flowers spring or not, just the same—every month of the year, and every hour of the day, we ought to keep the commandment of the Saviour, 'Love one another.'—*Guiding Star.*

MISCELLANEOUS.

An English Churchyard.

The tower of the church at Essant Hill was so low that it scarcely seemed to rise above the maples in the hedges. It could not be seen until the last stile of the footpath across the meadows was passed. Church and tower then came into view together on the opposite side of a large open field. A few aged hawthorn trees dotted the sward, and beyond the church the outskirts of a wood were visible, but no dwellings could be seen. Upon a second and more careful glance, however, the chimney of a cottage appeared over a hedge, so covered with ivy as hardly to be separated from the green of the boughs. There were houses, of course, somewhere in Essant, but they were so scattered that a stranger might doubt the existence of the village. A few farmsteads, long distances apart, and some cottages standing in green lanes and at the corners of the fields, were nearly all; there was nothing resembling a "street," not so much as a row. The church was in effect the village, and the church was simply the mausoleum of the Dessant family, the owners of the place. Essant Hill as a name had been rather a problem to the archæologists, there being no hill; the ground was quite level. The explanation at last admitted was that Essant Hill was a corruption of D'Essant-ville. It seemed probable that the population had greatly diminished; because, although the church was of great antiquity, there was space still for interments in the yard. A yew tree of immense size stood in one corner, and was by tradition associated with the fortunes of the family. Though the trunk was much decayed, there were still green and flourishing shoots; so that the superstitious elders said the luck of the house was returning. Within, the walls of the church were covered with marble slabs, and the space was reduced by the tombs of the Dessants, one with a recumbent figure; there were two brasses level with the pavement, and in the chancel hung the faded hatchments of the dead. For the pedigree went back to the battle of Hastings, and there was scarce room for more heraldry. From week's end to week's end the silent nave and aisles remained empty; the chirp of the sparrows was the only sound to be heard there. There being no house attached to the living, the holder could not reside; so the old church slumbered in the midst of the meadows, the hedges, and woods, day after day, year after year. You could sit on the low churchyard wall in early summer under the shade of the elms in the hedge, whose bushes and briars come right over, listening to the whistling of the blackbirds or the varied note of the thrush; you might see the whitethroat rise and sing just over the hedge, or look upwards and watch the swallows and swifts wheeling, wheeling, wheeling in the sky. No one would pass to disturb your meditations, whether simply dreaming of nothing in the genial summer warmth, or thinking over the course of history since the prows of the Norman ships grounded on the beach. If we suppose the time, instead of June, to be August or September, there would not even be the singing of the birds. But as you sat on the wall, by and by the pheasants, tame as chickens, would come up the hedge and over into the churchyard.—*Scottish-American Journal.*

Improvements of the Sahara.

For some time past there has been considerable agitation in Europe over some plan for cutting a channel from the Mediterranean into the Desert of Sahara, in order to flood a vast depression that has there been discovered, and return it to its supposed original condition of a land-locked sea. The latest advices from Paris indicate that the conversion of the Desert of Sahara into an inland sea might not, after all, be so much of a blessing to the continent of Africa as was claimed when the project was first broached. Its shores would be as arid as those of the Mediterranean in Tripoli, and if the climate should change, the date crop, the principal support of the natives would be ruined. The routes of the caravans from Tunis and Algiers to the interior would also be destroyed, and the whole inland trade deranged. It is also predicted that the pressure of the mass of water would produce perturbations in the subterranean currents which feed the artesain wells in the oases, and might cause them to fail, and thus entail the loss of hundreds of thousands of palm-trees. It is now probable that this project will be abandoned, and a railway from Algeria to the mouth of the Senegal River constructed. The distance from Algiers to Timbuctoo is about 1,600 miles, and the cost of constructing the road is computed at $80,000,000. Soudan contains magnificent rivers, large lakes and innumerable shade-trees. Rice, sugar-cane, cotton and indigo can be easily produced there, and it would be merely a question of time before Algeria and Marseilles would reap the benefit of this cultivation of the Sudan territory. According to surveys made from Affreville to Laghoust, where the Sahara proper begins, there appears to be no more difficulty in the construction of the road than is now met with on the Algerian roads. The French exploring parties have not been farther south than El Goleah yet, about 220 miles from Laghoust, where a dry valley known as Ollua, stretches to the oasis of El Goleah. The Sahara Valley contains a hard, rocky soil, and the hills of sand which at one time were believed to occupy its whole length and breadth cover, it is now known, only the ninth part of its territory. These sandy hills are not even considered obstacles to the construction of a railway, and wherever they are occasionally swept away by the violent winds tunnels could be built so as to protect the road. The supply of water for the use of the engines especially, as at least three trains per day will have to traverse the desert, is what puzzles the minds of those who are planning this railway; but they expect to overcome this by placing on the various trains tanks sufficiently large to contain all the water required during twenty-four hours. A railway across Sahara, and a tunnel through the Isthmus of Panama, certainly ought to gain for French engineers a reputation for boldness and originality in design, if nothing more.—*Christian Union.*

Leprosy in Scotland.

Dr. Andrew Fergus in his late address on "Preventive Medicine" before the British Medical Association, gave some interesting items about leprosy.

A lady of Lochow built a leper-house at the Gorbals of Glasgow in the year 1350, but more hospitals were founded much earlier, even more than two hundred years before the Glasgow institution. In the burgh records for 1537 we find that the then magistrates ordered four persons supposed to be lepers, "to be viscit, and gif they be found so, to be secludit of the town in the Hospital at the Brigand."

Another relic: In May, 1585, the authorities of Aberdeen built ports to prevent the entrance of people who might bring the infection. Gibbets were erected "one at the nearest cross, one other at the brig of Deo, and third at Haven mouth, that in case any infectit person arrive or repair by sea or land to this brough, or in case ony indweller of this burgh receive, house or harbour, or give meat or drink to the infectit person or persons, the man to be hangit, and the woman to be drownit."—*From The N. C. Med. Journal.*

Mother.

Despise not your mother when she is old. Age may wear and waste a mother's beauty, strength, senses and estate; but her relation as mother is as the sun when it goes forth in its might, for it is always in the meridian, and knoweth no evening. The person may be gray-haired, but motherly relation is always in its bloom. It may be autumn, yea, winter, but with the mother it is always spring. Alas! how little do we appreciate a mother's tenderness while living! How heedless are we in youth of all her anxiety and kindness! But when she is dead and gone—when the cares and the coldness of this world come withering to our heart—then it is that we think of the mother we have lost.

SECULAR NEWS.

The Democrats carried the Third Congressional District of California.

B. F. Butler has been nominated for the Governorship of Massachusetts by the Independent Democrats.

By the burning of the Deaf and Dumb Asylum at Delivan, Wis., a loss of $100,000 was incurred. No lives were lost.

The Raleigh *Observer* says: The young people of Durham propose to give an entertainment, at an early day, for the benefit of Gen. Hood's children.

There is a good opening now in Oxford for building contractors, first-class mechanics, brick masons, &c. We want live, energetic workingmen.—*Torchlight.*

Hon. Jefferson Davis writes a letter declining to let his name go before the Legislature of Mississippi as that of candidate for the United States Senate.

The *Oxford Torchlight* says: Spencer Corbett, one of the orphans of the Asylum, died last Friday, aged 8 years. He was a native of Pitt county. This is the only death that has occurred among the orphans for two years.

Four of the principal unions, as reported by the chairman of the Annual Congress of Trades Unions, which assembled at Edinburgh on the 15th inst., spent during the past year £260,000 in relieving the wants of members.

The Quarantine Inspector of Havana reports two vessels infected with yellow fever as having left for New York and one for New Orleans. During August there were 417 deaths from fever. 150 cases now in the hospitals.

A tenement house in South Boston, occupied principally by Germans, was burned on the night of the 17th inst. Five persons, so far as known, were burned to death or killed by jumping from the roof or upper windows. The number of deaths may prove to be even greater than this. Others were seriously, perhaps fatally, injured.

The yellow fever still holds in Memphis, though the deaths are not so numerous as a few weeks since. Every house in which a case of fever has been developed is being disinfected. The Citizens' Committee, of Chicago, sent $1,000 to the Howards. The Secretary of War announces that, "It has been decided by the President and Cabinet, after full consideration, that since the recent action of Congress, relief for the people in the yellow fever camps must come either from the National Boards of Health or the State authorities. Congress having passed a law on the subject Federal action must be guarded thereby." Dr. Cabell, President of the National Board of Health, telegraphs that "we will supply rations to persons now to go out of Memphis into camps for a period in no case to exceed twenty days." The fever is spreading in the country adjacent to Memphis.

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For the N. C. Presbyterian.

COMMENTARIES ON THE OLD TESTAMENT AND PARTS OF IT.

NO. VIII.

Rev. L. C. Vass, Newbern, N. C.:

In this closing number on the Commentaries on the Old Testament, the reader is invited to a notice of some *Monography* of varied merit, but all deserving some attention.

1. *Burrowes*, on the *Song of Solomon*, has been, for over twenty-five years, before the publick. The work was the result of studies prosecuted amid the "exercises and duties connected with the pastoral charge of a retired congregation." The author proposes, in his introduction, to correct misapprehensions respecting the *Song of Songs;* and defends the allegorical meaning. This defence is ably made. The interpretation of the "song" is quite scholarly and pious, and the book is well worthy of careful study. It is well known that the pious and laborious pastor, McCheyne, made great use of the striking passages of the Song, as texts, and the Scotch ministry, more than any other are, perhaps, addicted to this custom. It is saying much for the allegorical interpretation, that so many of the most excellent, pious and learned ministers have adopted it, and based on it some of the most affecting views of the truths of the Gospel.

2. *Cox on Daniel.* Dr. C., not very extensively known in the United States, enjoyed a high, and it appears, well deserved reputation in England. This work on Daniel, though very brief, is highly commendable, both for its excellent portraiture of Daniel, and the sound and pious views of the meaning and extent of the propbet's revelations, respecting the kingdom of Christ. Both Dr. Borrowes, in the volume on the "Song," and Dr. Cox in this on Daniel, rather give *expositions* than exegetical explanations. But they show their careful study of the original Scriptures, by the results rather than by a parade of learning.

3. *Dr. Kay's* work on the Psalms was first prepared by the author while connected with the bishop's college, Calcutta. It was, however, enlarged, but as it is now, a volume of only 468 pages 12 mo., of average type, the reader will not regret its having been re-written. It is indeed *multum in parvo*. We seldom find so much valuable and instructive matter, in so small a space. His "notes" are always suggestive and interesting. The original words of the Psalm are printed in Roman letters, a method of presentation of the Hebrew language, which can have no special value: the reader who can understand the words thus printed, having of course, sufficient acquaintance with the Hebrew to read them, in the Hebrew characters. The Jewish division of the Book of Psalms is accepted by the author, and whether to be regarded as correct or not, he has made no injudicious use of it, but in some cases appears to have found, by it, some striking elucidations of the text. The Psalms, usually regarded as Messianic, are accepted as such, by the writer, and those applied by the writer of the New Testament to our Lord, are most clearly and decidedly evinced to be such by their careful and critical examination. The author has been eminently successful in a judicious use of parallel passages. The only blemish in the part of his plan is one entirely too common, that he sacrifices clearness to brevity, by failing to quote fully, or fully enough to give a clear view of the pertinence of the citations of the passages adduced. Though by full quotations in place of mere references, the bulk of the volume might have been increased, the usefulness to the reader would more than have compensated him for the additional expense in procuring, and the extended time required in using this most excellent work on the Psalms. It ought to be owned by every student of this precious portion of Scriptures.

4. *Luther's Exposition* of the "Psalms of Degrees" (120-134 inclusive) presents spare evidence of any careful critical study. The work, however, is by no means without important value as a specimen of the practical application of Scripture truth, in instructing the people of his day, in the firm support to the doctrines of the Reformation to be properly gathered from the word of God.

5. *Dr. John Miller's* commentary on the "Book of *Proverbs*," is strongly marked by some of the author's peculiarities, as an exegete. He indulges fully (what seems with him, almost a passion) in hunting up and using *new meanings*. With characteristic candor, he expresses the "thought that *some* of his readings" may hold. One must examine the book for himself, to discover the extent of *innovation* on established and current modes of interpretation. But it cannot be denied, that "some of his readings" have much value, and farther the new "readings" are not very often specially injurious. The student who has a good Hebrew Lexicon and some insight into the etymology and use of Hebrew words, need not fear being misled, while all may find much excellent suggestion and instruction, in the work. Whatever may be Dr. Miller's departure from the sound doctrine, this book seems out of sympathy with aught except the words of Gospel truth, and is replete with the homage to the person and impressions of the redeeming work of the gracious Saviour. It is also full of solemn thoughts for regenerate and unregenerate, on the obligations of a Christian's life.

6. *Dr. Plumer's* "Studies in the Psalms" has become well and favorably known. It is a careful book *of the kind*, a treasury of information on the various versions and views of leading commentaries. The student has thus material for forming opinions in the light of *authorities*. Thus, by this work *knowledge* may be increased, *provided* the student can retain in memory the names of authors and their views; and he may also increase in *wisdom*, provided he has sufficient biblical learning and skill to discriminate among the authorities and the mass of divergent opinions. But for a work to aid the student in the art of interpreting Scripture for himself, its commendation must be decidedly moderate. For general readers, the eminently pious and suggestive "observations" and "reflections," which close the notes on each Psalm, have great value, but are too much extended. The sentiments, while excellent, in many cases, cannot be clearly seen to be specially germane to the particular Psalm, which they follow, and in others, though in words, not the same, in scope and purpose very much resemble observations elsewhere presented. If Drs. Alexander and Hengstenburg have erred on one extreme, in giving little or no space for homiletics, Dr. P. has erred on the other in giving too much. The price of the work is moderate and every student will find the use a compensation for the expense of its possession.

7. *Stuart's* (Dr. Mores) commentary on Proverbs differs materially from Dr. Miller's, mentioned above. About one-third of the work is occupied with an "introduction." This, indeed, is not intrinsically to be regretted, as it is a mine of information on the subject of *Proverbs*, both inspired and uninspired, both of the Jews and other nations. Still, it may be questioned, whether even for ministers, so much of this kind of "introduction" was needed in connection with this book and as an important contribution to its right interpretation, or to the right training of students in their biblical studies. Dr. Miller has presented in an appendix of about one hundred pages a large number of "original expositions." Dr. Stuart has perhaps more wisely included such contributions in the body of his work. He is very minute and exhaustive in his criticisms. As a work evincing great learning and not a little wisdom, in explaining and illustrating the word of God, no one can properly deny great credit to the author, and a proper use of his labors will greatly add to the benefit of the student.

8. *Stuart on Ecclesiastes.* Here also we find the author's estimate of "introduction" illustrated by the occupation with it, of one-third of the volume. He has, however, very properly regarded the positive skepticism about the book, and its condemnation as uninspired, on the part of some German scholars, and the doubting tone of more evangelical men, respecting its character, as sufficient reason for a careful examination of the whole subject, and an able and conclusive defence of the inspired authority of the book. Dr. S. brings his knowledge of the Hebrew language to his aid, in minute criticism as well of words as sentences and on the one hand, reports the unconsidered and inconclusive views of rationalism, and on the other, sustains and confirms those which promote sound truth and piety. The work is, indeed, throughout bristling with the statements of new readings and captious criticism, and the author leaves no opportunity unused to defend and expound the true wisdom.

9. *Tholuck on the Psalms*, translated by Rev. Mr. Mombert, is introduced to us, by the author, in these words, explaining his *purpose* in its publication: "My object in writing my commentary, was this: *To interpret the Book of Psalms in the Spirit of Calvin;* and basing it on the helps derived from the newly gained views of modern times, to adapt the volume to the wants of the people and also to professional men, who, besides strictly grammatical commentaries, look for a guide to the spiritual understanding of this portion of Holy writ." The fulfilment of the author's purpose is before us, in a 12 mo. vol., of 500 pages. The effort of the translator, imitating the author, to prevent in the translation of the Psalm, the *form* of blank verse, is, as most of such efforts are, a failure. The *reading* of such "verse" is very much the same in rhythmical cadence, as that of our version in its prose form. But the *matter* of the book is of more importance than its form. In this respect, it is just what Tholuck's reputation would lead us to expect. His naturally strong, amiable affections here appear, with the added grace of the Spirit and his vast learning is subordinated to setting forth for readers of plain minds, in plain language, the results of his study; and while thus adapted to the popular mind, it is far from being unsuited to the professional, since everywhere it is suggestive of profound views of the Divine government and plan, as presented in these time-honored and world-wide known lyrics of the "sweet singer of Israel."

10. *Turner's Companion to Genesis*, is rather a successful effort towards explaining *hard* things than a general commentary. The author was the well known professor of Oriental and Biblical Literature in the General Theological Seminary of the Protestant Episcopal Church in New York. He shows in this book how well he knew how to use his vast stores of learning judiciously. That the work has not been more widely known and more fully appreciated is more due to the want of ability in the readers, or to a preference by many of them for the studies of *attitudinarianism* to those of the matters "touching the King" and His spiritual kingdom.

11. *Weiss, Rev. Benjamin*, published in 1859 "a new translation and exposition of the Song of Solomon." He was a Christian Jew, and wrote also on Psalms and Ecclesiastes. This work describes the song as historical of the old and prophetical of the new Church. In its general scope and the principle of interpreting its language, it presents the views of the allegorical interpreters, holding to the marriage relation as furnishing the illustration of the relation of the Church and her Lord. It may be perused with profit and an interest heightened by its authorship, by the student of Scripture.

Yours truly, B. M. SMITH.

For the N. C. Presbyterian.

"THE DYING BOY."

It is the faith of the Presbyterian Church that *all* children who die in infancy, that is before they reach the age of accountability, are *elect infants*, and are "regenerated and saved by Christ through the Spirit, Who worketh when and where and how He pleaseth." This position can be established by the teachings of sacred Scripture. It appears reasonable to the reflecting mind, and is confirmed by the testimony of religious experience. Now it may be freely admitted that too much of our Sabbath school literature is not only overdrawn but fictitious, and it may be tauntingly said "all the good children die," still the fact cannot be disproved that there have been numerous, well authenticated, remarkable death scenes in the history of young children, which testify fully unto the wonderful workings of the Holy Spirit.

The following fact came under my personal observation during the fall of 1877:

Little Freddie T. was a remarkably bright and healthy boy, aged seven years, and an only child. His parents were members of the Church, and they sought to train him as a child of the covenant in the nurture and admonition of the Lord, and though of such tender years little Freddie had manifested great interest for sacred things and fondness for Bible stories. The great destroyer, diphtheria, came into our midst and little Freddie became a victim. For several days the indications were favorable and there were hopes of a speedy recovery. During this period I saw him several times, and was surprised to see how patiently and cheerfully he endured his sufferings. It soon became evident that in spite of every remedy he grew worse, and in a few days we saw that there was no chance for him. As his end drew nigh, on account of his tender age it was not thought necessary to inform him that he could not live. For fear it might alarm him and hasten the end nothing had been said in his presence about death, nor had he been allowed to perceive the anxiety of his friends. Several hours before he died he beckoned his parents to his side and in a faint whisper said, "Papa, mama, I am going to die, I am going to heaven, I am going to Jesus, I want to leave this troublesome world; I am sorry to leave you, but I want to go to Jesus." He tenderly pressed their hands, bade them and their attending friends an affectionate farewell and sent messages of parting to absent relatives, then he called for his little Bible, pressed it to his heart and lips and begged that it might be read to him. About this time I came in, and never will I forget that scene. There lay the dying boy with eyes preternaturally bright, fixed upon the Bible reader, and, though breathing with feeble and labored breath, intent on hearing every word. He acknowledged my salutation by a slight movement of the head, fixed his searching eyes on my face and in a faint and husky voice whispered to me, "Read." I took the book, selected passage after passage, and whenever I stopped reading he would look at me again and say, "Read." After nearly an hour had been spent in reading I prayed with him, and left him to visit another sick child. When I came back it was all over, and little Freddie had passed from the "reading and trusting" to the "seeing and knowing," had gone to that precious Saviour who said, "Suffer little children to come unto me," and who, I believe, had sent His Spirit to prepare him for that "going." As I gazed upon the peaceful face of the dead child I felt devoutly sure, "It is well with the child." As I went away musing on this remarkable conduct there came into my mind the words of the psalmist, "Out of the month of babes and sucklings hast thou ordained strength." C. M. P.

GIVE SOMETHING.

Yes, reader, give something to somebody. God gives. Christ gives. The angels give. The earth, the air, the sea, the sun, give. All nature gives continually. A thousand gratuities flow to our hands. A thousand gifts are freely bestowed upon us every day. All we have or hope for of good is of gift. Gifts are pleasant and profitable. They bless the giver; they gladden the receiver. They betoken kindness, and beget love. Opulence, patrimony and wealth among men are unequally distributed, hence gifts and charities are needful to maintain a proper and healthful equilibrium of possessions. Without them the rich become unsympathetic and the poor suffer. Neither are independent of the other: the rich rely on the poor for toil and drudgery, the poor on the rich for pay and sustenance. All classes are dependent on God.

I am satisfied from observation and experience that the less a person gives the less they will feel disposed to give, while on the other hand if one continually draw on his charities, his benevolence will increase proportionally to his gifts. Beneficence grows by cultivation: let the divine plant alone and it will die. No better way to become miserly can be invented, than to withhold perpetually. Poor Christians ought to give, to afford him who said, "Give and it shall be given unto you," a chance to repay them on his own principle. Some believers are poor, always were poor, and always will be poor, just because they never give anything to anybody. In proportion as their gifts are withheld and their faith in God dies out, in the same ratio will these stingy Christians grow poorer and more niggardly. "We milk the cows," says the dairyman, "to keep them from drying up." Even so men draw on their purses for every good object, lest the milk of human kindness fail, and the sordid, parsimonious spirit become utterly predominant.

Do not wait to be solicited to give: go out of your way to perform the gracious deed. Give not with a frown, but with a smile. Give ungrudgingly. Do not give irregularly nor at random, but systematically and methodically. Give as you would pray: it is a Christian duty. Give away what you do not need: and sometimes, at least, give what you *do* need; only this last is sacrifice. Study that word, *Give:* perhaps you do not know what it signifies. It is used hundreds of times in the Bible to describe a donation from God to man. To the richest church in Asia, Paul said, "What have ye that ye did not receive?" O remember, that "every good and perfect gift" mankind enjoys, is from the good Father in heaven, and like Him who lavishes gifts on saint and sinner alike, practice mercy, charity, and benevolence. Kill the stingy disposition stone dead. Give all you can, give kindly, give now. Give with a firm trust in Almighty God. "Give and it shall be given unto you, good measure, pressed down, shaken together and running over." (Luke vi: 38.) Do it. D. T. TAYLOR.

THE KINGLY ONE, THE STRANGER.

Listen! listen! He is there,
Knocking, knocking, worn with care;
'Tis the Kingly One, the Stranger,
He who came from glory down;
Cradled once in Bethl'em's manger,
Wearing now of thorns a crown.

Listen! listen! thee He seeks;
Knocking, knocking; yes, He speaks;
What! poor soul, dost thou not know Him?
With night dews His locks are wet,
Surely, thou wilt kindness show Him;
What thou ow'st, dost thou forget?

Listen! listen! at the door,
Knocking, knocking, o'er and o'er:
"Sinner, sinner, long I've sought thee!"
This He says to you and me:
"On the cross, with blood I've bought thee;
Wilt thou not my foll'wer be?"

Listen! listen! still the same:
Knocking, knocking, 'twas thy name;
Hark His accents, soft and tender!
Yes, I will unbar the door;
Enter! I make full surrender;
Reign within me, evermore.

—*Rev. J. E. Rankin, D.D., in Congregationalist.*

THE GIFT OF TALKING.

The world talks a great deal too much. It would be better for all parties if nine in every ten of the "winged words" flying about in this world had their feathers clipped amongst men, or even amongst women, who have a right to a larger allowance of words.

There is, however, one exception to this charge of over-talking, husbands generally do not talk too much to their wives. A man is a fool who lies at a woman's feet, makes her his idol, worships her very caprices, and adores the most unreasonable of her frowns. This is going too far; and no sensible wife would covet such vicarious idolatry. But the opposite extreme is to be equally guarded against. The Irish have a homely proverb, "He hangs up his fiddle behind the door when he comes in," is the way in which they indicate a man who is social and pleasant everywhere but in his own family. Literary men have the reputation of not being over social with their wives, and perhaps sometimes they deserve it: John Milton gave his wife so little of his company that a few weeks after marriage she ran away from him, and went home to her parents, and honest John had to promise amendment before she would return. Lord Byron and Charles Dickens also quarreled with their wives and separated from them. Southey was in the habit of shutting himself up all day in his study, so that Wordsworth said of him, that "his library was his wife." It is probable, also, that professional men, as ministers, doctors, lawyers, are chargeable more or less with the fault of not talking enough to their wives. No doubt the wife herself is sometimes to blame for this want of sociality. She perhaps takes little interest in her husband's pursuits, and manifests no sympathy with him in his toils and trials. A man should if possible give up some time every day to the pleasure of his wife's society. And if a man finds pleasure in his wife's company at any time I take it for granted he would wish to spend the evening with her. When I sit with a woman I try to entertain her both with my wit and my wisdom, and am happy to hear her talk, even though she should chance to be my own wife, and never thinking of tolerating silence for one instant. Good health, good spirits, and a contented mind, will change Robinson Crusoe's island into Fonthill Abbey, or Abbotsford, and a good chat with one's wife is a great help to such valuable possessions. The benefit also will be mutual. The prospect of a pleasant talk with her husband in the evening will cheer a sensible woman through the labors of the day, and strengthen her to do battle with a whole host of household cares and vexations.

When a number of people get together the gift of talking is very important. But there is one evil to be guarded against, and it is this, monopolising the conversation in company. Even good talkers are sometimes guilty of this breach of manners. Dr. Johnson is regarded as the master of the art of conversation; he made it a matter of careful study, but he could not talk without a subject teeming with elements of known contradictory opinions, and he would listen to nobody but himself. Coleridge, too, was in the habit of monopolising the conversation. Unless he could have all the talk he would have none. But this is not conversation, it is not talking with the company, but talking to the company. The great difficulty in conversation is raising a continual succession of suitable topics, and this should be done so as to call forth the talking powers of others.

Lord Bacon says, "Let a man have read, thought, studied as much as he may, rarely will he reach his possible advantages as a ready man, unless he has exercised his powers much in conversation." The gift of talking well is one of the elegancies of social life, an important part of good breeding, both a benefit and a luxury. Yet this important accomplishment is not learned and studied as it should be, while worthless things have been exalted to the position of arts. Taking soup gracefully was once raised to the rank of a science, and lessons on the subject were given by a Frenchman in London. Let all, then, but especially young people, try to acquire the gift of talking well, which is such a valuable ornament of social life, and an organ of festal delight.—*Rev. W. Harvey, Maryport.*

HOME MISSIONS.

The Secretary of Home Missions calls earnestly for the formation of Ladies' Home Mission Circles in all our churches. The doors opened to us for spreading the gospel at home are many and effectual. Our Assembly calls upon the church to double her gifts to this cause this year. None doubt the duty of helping it: it is Christ's cause among our own countrymen.

But it may be asked: Why do we need Ladies' Mission Circles for it? The Church has her annual contribution in every congregation. Every pastor and session are, in theory, standing agents for this, as for all the other works of the Church. The answer is: That it is impossible to make all good people alike. There are always a few, more intelligent, more zealous, more energetic than the many. The many are not unwilling to give something to Home Missions; and they may be moved, inspired, and led by more zealous friends to do much. But if they be left to themselves, they will postpone or forget the work, so that their contributions will be wholly lost to it. The real use of these circles, then, is to bring the forgetful many into contact with the active few, or to enable the better informed members to communicate their impulse to the mass of the members. *Experience* proves the value of these Circles; for wherever one is kept alive in a Church, the contributions are doubled or trebled without anyone's being overburdened.

The points to be observed, in beginning one, are these: The organization must be *very* simple, with very few rules. They need only a presiding member, and a treasurer who shall also be secretary, and can preside if necessary.

The meetings should not be onerous, especially in the country. Members should be allowed to send their monthly gift, if it is not convenient to attend in person.

The monthly gift *required* by the rule should be very small; in poor churches, not more than *a dime* per month per member. But members should be encouraged to give more if they can.

Every member should promise personally to be a canvasser for the cause.

There should be regular members (ladies only), and associate members, who are not required to attend meetings. These may be either men or women. This widens the resources of the society.

The Circle should be a working body, and provide for all members who have time, some work; sewing, knitting, millinery, preserving or pickling fruits, &c., by which they shall earn money for home missions.

Now, there is not a church in town or country, so weak or so scattered, that the good women may not sustain such a circle as this. Is there a week-day prayer-meeting, or is Saturday a preparation day for worship preliminary to the Sabbath? For convenience, let the ladies of the country churches appoint their monthly meetings a half-hour before or after that service, and have full notice given from the pulpit. Their work will be social, edifying, cheerful and happy; and they will be surprised how much money they will send to Dr. McIlwaine, and how easily.

Now, *somebody get up and begin*, in every church of our connection, or at least in every one which has not a Foreign Mission's circle. If everybody waits for everybody, nothing will be done—souls are "perishing for lack of knowledge." Brother pastor, pick out the right ones.—*R. L. D., in Central Presbyterian.*

It is the presence and favor of the Lord that transmutes the ills of life into occasions and seasons of actual joy. A king in his palace may be miserable, and a beggar in his hovel may be happy, not because there is anything in the palace to create misery or anything in the hovel to cause joy. No. The opposite would rather be the case. The king is miserable because he has only a palace; the beggar is happy because he has more than a hovel.—*Christian at Work.*

PRESBYTERIAN CHURCH OF GOLDSBORO, NORTH CAROLINA.

The following article relative to the Presbyterian church of Goldsboro, N. C., we copy from the *Messenger* of that town. While very concise, it seems to be a very complete historical narrative, and worthy of the attention of any future historian of the Presbyterian church in North Carolina.

Waynesboro referred to was formerly the county seat of Wayne county, but on the settlement of Goldsboro (a few miles away) rapidly fell back and has long since disappeared.

Mr. W. H. Groves, referred to below, is now a minister of the Presbyterian Church in Virginia, but was at the time of supplying the church in Goldsboro a licentiate of Wilmington Presbytery:

"Our information in regard to the organization of this Church is extremely meagre. In fact we have no account of any service having been held at any time in Waynesboro. It is more than probable that such services were held by various ministers previous to the incorporation of Goldsboro, but of the names of the Reverend gentlemen who officiated, we have been unable to obtain any information whatever.

The Presbyterian Church of Goldsboro was organized on the 17th of February, 1855, by the Fayetteville Presbytery, with eleven members. At this time Mr. Willis Hall, and N. B. Ball were ordained as Ruling Elders.

At this time and for months afterwards Rev. D. T. Towles preached for the congregation once in every month holding services in the Town Hall, then the centre of the town. In February, 1857, the Rev. John Nott took charge of the congregation, and it was during his ministration that the present house of worship was completed. This building was chiefly erected through the energy and liberality of Mr. Willis Hall and Mr John Everett. The building, with the exception of the belfry, is entirely of brick and is admirably adapted to the purposes for which it was designed. The interior handsomely arranged, the pews are comfortably constructed, both below and in the galleries, and the acoustic proportions of the house are perfect.

In the year 1857, the congregation lost, by death its first elder, and Mr. J. R. Dyer was elected to the Eldership, and continued to fill this office until 1860, when Dr. Samuel A. McDowell succeeded him.

In January 1860 Rev. W. W. Latta assumed charge of the congregation, and continued his ministry until the breaking out of the war.

In March 1861, the church at Everettsville was dissolved and the congregation united with the church in Goldsboro. During the year 1861, Rev. S. H. Isler, assumed charge of the congregation, and continued to fill the pulpit, with occasional interruptions, during the trying scenes of the late war, and remaining as pastor until 1867. Mr. Isler was succeeded by Rev. L. McKinnon, who remained as pastor until 1872. During his ministry, characterized as it was by his great energy, the church received a new impetus, and the congregation was materially enlarged. It was due not only to powerful rhetorical efforts of Mr. McKinnon that his success was so noticeable, but to his inherent industry and zeal, by the power of which he awakened his congregation to a knowledge of their duty

Upon the resignation of Rev. L. McKinnon, the services of the church were rendered, for a short time, by that venerable and lovely christian gentlemen, the Rev. N. Z. Graves, to whom may be applied without alteration and in all truth, the lines,

"None knew him but to love him,
None named him but to praise."

Mr. Graves being at that time engaged in teaching, at the College, and being unable to discharge all the duties of the pastorate, it was deemed judicious to secure the services of a regular minister. The Rev. Mr. Groves was thereupon invited to take charge of the congregation. He accepted the call, but filled the pulpit for a short time, when he resigned. At his resignation the Rev. Mr. Graves re-assumed the pastoral charge and continued to fill the pulpit until his removal from Goldsboro.

Mr. Graves, upon his leaving Goldsboro, took charge of the Warrenton Female Academy, which institution he conducted until his death, which occurred in the early part of the present year, regretted by all who knew him. He was a gentlemen of profound learning, a pure christian, living always a righteous and godly life, and passed to his rest with a conscience void of offense to all men.

During the four years following the retirement of Mr. McKinnon, but little progress was made in accession to the church, owing to the frequent changes and the desultory character of the services, but the able services of Rev. Mr. Graves, his terse and comprehensive sermons, and above all his godly and christian walk in life, left an indelible impression upon the congregation which is now developing into blessed results.

In January, 1876, the Rev. B. F. Marable assumed charge of the congregation and has since filled the pulpit to the entire satisfaction of his flock. Much faithful labor has been done by his predecessors, which it was his privilege to enjoy, but he has not been content to enjoy simply the work of other hands, but has endeavored to fill out the measure of their works. Since his advent among our community, Mr. Marable, has by his courtesy and urbanity in social intercourse, no less than by his vigorous and logical sermons in the pulpit, endeared himself to all our citizens.

The present surroundings of the congregation are in many respects more encouraging. During the past four years the number of communicants has been more than doubled. Though there has been no large accession at any time, the result of special effort, there have been additions from time to time, showing a steady and healthy growth of the church. There has also been great progress in christian liberality. For the past several years the congregation has raised for church purposes, not less than $20 for each communicant. This fact alone, indicates far more than ordinary benificence, since it is well known that a number of the members are in limited circumstances.

But the most promising augury for the development of the interests of the church is the number of brightly promising youth connected with the congregation; of these, there are more than one hundred. These of sufficient age are being trained and educated in the Sabbath Schools, under the direction of Mr. T. B. Hyman as superintendent. Under the blessings of Divine Providence, the church has every season to be thankful.

The congregation is united and faithful; and has every reason to hope for a bright future.

The present officers of the church are: Elders John Everitt, J. W. Gulick, S. W. Caldwell, T. B. Hyman, Dr. George L. Kirby; Deacons H. W. Burwell and L. H. Castex.

A brief epitome of the church will more fully show its progress. Four years ago it numbered thirty-nine members, it now numbers ninety members.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from exchanges:

The native churches of the American Board in Ceylon contributed last year $2,790 47, an average of $3 15 for each member.

A dispatch from Rome says that the negotiations with Germany have abruptly terminated, and the Falk laws will remain intact.

The Bishop of Madagascar has arrived in England and hopes to obtain £5,000 for the erection of a permanent church at Antananaviro, the capital city of the country.

The Dean of Brussels has issued a circular forbidding Roman Catholics to send their children to the public schools because they have been condemned by the Pope and the bishops.

The United Presbyterian Church of Scotland has no less than eighteen missionaries in Jamaica alone, and nearly 7,000 communicants, add also does a great home mission work.

On Sabbath, at Ditton, near Liverpool, the Roman Catholic Bishop of Liverpool ordained twelve German priests, exiled under the Falk laws, who have finished their ecclesiastical education at Ditton.

Cardinal Manning, who returned to Liverpool on Tuesday, from where he had been summoned post haste to baptize the Duke of Norfolk's heir, at a public meeting described that nobleman as "the first layman of the Roman Catholic Church in England." Lothair has fallen in estimation.

Intelligence has been received that the natives in the neighborhood of Livingstonia and farther north on the west side of Lake Nyassa, at the Sanitarium of Kaningina, are flocking under the protection of the Free Church mission stations in large numbers. At the latter place upwards of 2000 are under the care of the missionaries. The rainfall this year on the shores of the lake is reported to be much greater than during the past two years.

The Vatican is cultivating friendly relations with the civil powers. In Russia the Russian Catholic clergy have received instructions to co-operate with the government within the limits imposed by their sacred office to combat the plague of Socialism. To the King of the Belgians the Pope himself has written, assuring His Majesty that he desires peace and concord above all things; and further to show the goodwill of the Vatican, candidates preferred by the government have been selected for two vacant dioceses.

The *Christian Intelligencer* says: From a correspondent in Paris, we believe to be trustworthy, we have the following startling information: "One of the most beloved and godly of the French pastors, M. Guillaume Monod, is declaring himself to be the Christ, and has had the idea for forty years. For nearly twenty years M. Monod, who is the brother of the late Adolph and Frederick Monod, and uncle to Theodore Monod, has been the pastor of the Reformed Church in this city, and for the same length of time the President of the French Branch of the Evangelical Alliance. And, what is very surprising, the *soi-disant* Christ has a very respectable following, and some of his disciples are rich people. Lately a pastor has been converted to his views, and is preaching them. I have known M. Monod very intimately for a number of years.

Archdeacon Denison writes that two meetings of Churchmen who prefer to keep the Prayer-book as it will be held in London, Thursday, November 13, at Exeter Hall, 2 p. m.; at St. James' Hall, 7 p. m. The names of chairman will be published with the resolutions in good time. The order of the meetings excludes, 1, all comment upon the Prayer-book in whole or in part, favorable or unfavorable; 2, all controversial discussion of any portion of its contents. The object of them being simply to make collective demonstration of weight and volume against the attempt to alter the Prayer-book now publicly in preparation, and, in important particulars of a formal character, already far advanced; and to declare that, regard being had to all the circumstances and conditions of the case, it is not expedient to make any such attempt at this time.

At Hammersmith there has been a very successful experiment made lately of the Gospel under canvass. It came about thus: A lady bought a plot of ground, and it was intended to erect a wooden structure as a Gospel Hall. The Board of Works objected, and the scheme appeared likely to fall through, when an offer was made of a large marquee, in which services have been held; and the very novelty of the thing has drawn large numbers of people to the services, which were held nightly, with a sermon at each. Not only so, but those interested in them patrolled the neighborhood singing hymns, so as to let everybody know what they were about. There was a sort of picnic air about the thing which proved a great "draw" in a neighborhood not very accessible to ordinary ecclesiastical influences; and the promoters of the plan feel deeply indebted to the Board for their opposition.

Nestling in a leafy nook of the western Carpathian slopes, the cozy little village of Czik-Szent-Domokos serves as an interesting illustration of Papal inefficiency. For two hundred and eighty years this hamlet and its communal district have lain under the ban of Rome, which does not appear to have interfered materially with the prosperity and happiness of their inhabitants. In the year 1599 Pope Clement VIII. pronounced the major excommunication, according to the text of the formula composed by St. Ernulphus upon the commune of Szent-Domokos, where Cardinal Bathori had been assassinated, and the supreme curse of that Pontiff has never since been taken off the luckless village by his successors. In 1607 the Szent-Domokosians, panic-stricken by a severe visitation of the plague, which had swept away all the inhabitants of the commune but sixty-five, petitioned the Bishop of Karlsburg to intercede with the Holy See on their behalf, to the end that the ban of the Church might be raised. His Grandeur promised to plead their cause at Rome, but imposed upon them, as a preliminary condition to their possible forgiveness, the observance by themselves and their descendants for one hundred years of a strictly penitential fasting diet. They promised to perform this atonement for their sins; but, reflecting that their own privations would avail nothing for the salvation of their children's souls if their children should fail to fast when their turn should come to mortify the flesh, the Szent-Domokosians went on eating meat as usual, for, they justly reasoned, who would be able at the expiration of the penitential century to prove to the satisfaction of the Holy See that the fasting regulations had been faithfully observed all the time? Their recalcitrance, however, was duly noted by successive Pontiffs, and its consequence has been that the Szent-Domokosians of the present day still live, and live very comfortably, under the dread interdict of the Roman Church.

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, OCTOBER 1, 1879.

RELIGION IS LIFE.

In one of Dr. Taylor's late sermons he says:

"Religion is a mattter for the entire life, for the family and for the world, as well as for the chnrch; and the servant who "sweeps beneath the mat" ont of regard to Jesus, does a thing which, in its own place, is as acceptable to him and as holy as when she takes into her hand the sacramental symbols of bread and wine. This divorce between religion and life is one of the deadliest heresies of our times."

Dr. Taylor is right. No Christian will deny it. And the world, outlying, never forgets it. There is no instrnmentality so powerful to impress the great concern upon the minds of sinners as the logic of a holy life. It is God's trnth under the influences of the Holy Spirit, made manifest to men. The religion that confines itself to the forms of religious worship, that assnmes its garb on the Sabbath and wears it in the honse of God, but casts it off in the counting room and the workshop, that gives no heed to the fatherless and the widow, that seeing the suffering by the wayside passes by on the other side, of what avail is that?

The heart mnst be right. Truly, there can be no holy life that does not spring from the indwelling of the Holy Ghost in the heart. Bnt holy affections will find their normal exercise in even the minntest details of daily life. In great concerns which the world cannot bnt note, religion may be counterfeited, and often is; but in the little acts of life: the kindly word, the faithful, willing service in the various relations of life, the modest act of charity, where no earthly reward is possible, not even gratitnde is probable, where in all the motive is but to please the Savionr, there true religion is. Christianity, Christ in the soul, does exist along with much of imperfection, much of sin—not becanse of religion, bnt apart from it, in spite of it—and never reaches its perfection here, bnt it is still true and will be ever true that the test of religion is the life of its possessor. Is it not one of the greatest needs of the Church that we shonld recognize the truth that conversion means tnrning from sin nnto holiness—living for Christ?

MR. MILLS' BOOK.

ABOUT CHILDREN: Blood and Diet; Walking and Talking; Books and Schools. By J. H. Mills, Superintendent of the Orphan Asylum, Oxford, N. C. Single copies 10 cents, three copies 25 cents. 1879.

This little pamphlet of abont twenty-five pages is jnst at this time rnnning the gaunt-let of criticism. In some qnarters it is made a subject of unsparing denunciation and in others it receives unstinted praise. In fairness and justice it is entitled to neither all the commendation that its friends bestow npon it, nor all of the censnre with which its enemies visit it.

It is hardly possible to do jnstice to this little book without premising of its anthor that he is an earnest Christian man, that he is occnpying a position for which he is probably better fitted than any other man in the State, and that he is there, against his own wishes, in deference to public opinion freely expressed.

Mr. Mills is a man not of a single idea, bnt of one idea so preponderating that he may be said to be overwhelmed in it. All other ideas are subordinated to that; consequently he looks at matters too mnch in one light, and not unfreqnently he gets distorted views. Bnt it is, after all, the men of one idea, in the above sense, who accomplish their work. It behooves those who approve the grand charity represented, when they wonld criticise the pamphlet, to remember the pecnliarities of the author.

The book is written in the qnaint style peculiar to its writer. Matters staid and solemn are associated with things exceedingly trivial and common place, bnt there is in the mode of expression often a sharp directness, which tells on the reader—sometimes tells to disadvantage. The merit of the style consists in the effect prodnced. Ideas one can hardly call new, but still unnoticed in the bustle of life, are brought to the front and nrged upon attention. The reader sees what he always knew, vividly presented in the black and white characters of print, and gives to the subject thought it conld not otherwise obtain. On the whole Mr. Mills' style is an eccentricity, well suiting Mr. Mills, bnt not to be commended to those who lack Mr. Mills' earnestness of purpose and zeal for his work.

The sermon by a sinner is, we think, a very clear case where the sermon was written first and the text chosen afterwards. If we may be pardoned, the text is not the best selection and the application is too indirect. Not ourselves a member of the Masonic fraternity, we nevertheless highly respect them, and have not spared our praise for the part they have taken in the support of the Orphan Asylum. All that Mr. Mills says of them is deserved no doubt, but they are placed in contrast to the Christian Chnrch in a way calculated to create a false impression with regard to Masonry, and to do marked injnstice to the Church.

We have written freely, becanse onr high regard for Mr. Mills himself and for the orphan cause seemed to demand it. The pamphlet will succeed throngh the kind attentions of the press, in bringing the work done at Oxford to public attention, and the chnrches will probably, as heretofore, enjoin charity upon their members; bnt the modes of distributing this beneficence and the special object to which it shall be distribnted will hardly be chnnged; at least each individnal Chnrch will decide for itself in this matter.

HOW IS IT?

We hear much of Sabbath desecration elsewhere, and now it is reported to ns that, in the city of Wilmington, in a club room at the intersection of two of our principal streets the Sabbath is spent in playing billiards and cards. Are onr local authorities aware of this? Are those who engage in this desecration of the Sabbath, utterly regardless of public opinion? Have they no regard for the laws of the land?

A HOPEFUL WORK.

Romanism seems to be on the decline among the French citizens of Canada. The *Canada Presbyterian* says:

"Our readers will rejoice to learn that there is at the present time qnite a movement towards Protestantism among many of the priests and ecclesiastics of the Church of Rome in the province of Qnebec. We learn that the office of the Board of French Evangelization in Montreal has recently been visited by a nnmber of snch, inqniring concerning the teachings of the Bible, and that within the past few weeks one priest, two Christian brothers and a friar, have abjured Romanism and placed themselves under the care of the Board. In addition to these others are studying the Bible, and will, we trust, soon be led by the Spirit of God to embrace the faith of the Gospel."

Further the journal referred to states that there are evidences that many of the Romish clergy are dissatisfied with the teachings of Rome, and would break loose from their thraldom bnt for the uncertainty of their welcome among Protestants. It is difficnlt indeed for Protestants to appreciate the difficulties which environ those situated as are any of those who, having been bred Roman Catholics, determine to renounce the errors of Rome. Tho difficnlties are vastly increased when snch persons belong to the Romish priesthood. The case is thus well presented:

"Apart altogether from the relentless persecntion of the Romish hierarchy and the terrible bitter opposition of relatives and friends, they have to face the question, how to obtain the means of support on becoming Protestants? Driven from the society of former friends, where are they to find a home? Penniless, with no clothing even bnt their priestly robs, where are they to find food and raiment? Persecnted by those of their former faith, to whom are they to tnrn for sympathy and for that Christian nurtnre and care they so much need? Can it be wondered at that many of them hesitate to take the decisive step? Is the wonder not rather that any should take it with the almost absolnte certainty of the trials and obstacles they mnst encounter and the sacrifices they mnst make?"

These converts look chiefly to the Presbyterian Chnrch for sympathy and counsel, and the *Presbyterian* snggests that a home for ex-priests should be established under the snpervision of a prndent, loving, earnest Christian gentleman, where they would be warmly welcomed and protected, and surrounded by a healthy Christian influence.

Those who have recently separated from the Romish Chnrch are under the care of the Board of French Evangelization, and for some of them positions have been assigned in the French mission schools of the Presbyterian Church. A strong appeal is made for aid to assist the Board in providing for those who place themselves under its care, and also for the sympathy of all Christians in their behalf.

THE STATE FAIR.

We acknowledge the courtesy of an invitation to the Nineteenth Annual Fair of the North Carolina Agricnltnral Society. We had previously received a pamphlet containing Rnles and Regnlations and Schednle of Premiums of the Society. The State Fair is one in which, as citizens of North Carolina, we must feel a certain degree of pride. The approaching Fair will snrpass in popnlarity any that has preceded it, if there is dne appreciation of the efforts making to secnre pnblic favor.

NOTES AND JOTTINGS.

The *Biblical Recorder* says:

"Two Presbyterian preachers in Texas have invented a new religion. They are now writing a new Bible. Will some brother find ont where these two men were born and educated? We wish to know."

We cannot answer onr contemporary precisely, bnt we furnish the following from the *St. Louis Presbyterian:*

"The above fanatics, with several others of like stripe, were Cnmberland Presbyterian ministers in Texas, bnt withdrew from that Chnrch, as we nnderstand the matter, in their folly, and are now at the head of a new thing called the "Tabernacle of the Coming Lord." Between this tribe and the "holiness band," the people of Corsicana and vicinity have been sorely tried dnring the past few months."

The following advertisement appears in the *Central Presbyterian:*

"*Boarders.*—Rev. Dr. and Mrs. William Brown expect to reside in Fredericksburg, Va., this winter. In connection with Miss Caruthers and Mrs. Davis as teachers, they desire to receive into the household, after October 1st, two or four school girls, whose education and health will be under carefnl snpervision. Address for terms, MISS CARUTHERS,
"Fredericksburg, Va."

In calling attention to the advertisement the *Central* says what it is perfectly safe to endorse—"The pupils will be highly privileged who shall secnre the advantages offered."

We are informed that Rev. Dr. R. Nall, whose work in the western part of onr Synod has been so blessed, is a native of North Carolina. He was born in Montgomery connty, and there lived until he was eighteen years of age.

The Presbyterian (Philadelphia) says of the article on "Secnlarized Education" in the September nnmber of the *Princeton Review* from the pen of Rev. R. L. Dabney:

"The most incisive article is Dr. Dabney's, and in it he stands fast by his colors as a Christian man."

A brother who has been sending ns new snbscribers, cheers ns thus:

"I hope to be able to send yon other snbscribers soon. I want the NORTH CAROLINA PRESBYTERIAN in every family of my charge."

The family of the late Judge John Kerr is left in very destitnte circnmstances. The religions books in his family are offered for sale. The family consists of Mrs. Kerr and five little children and they are homeless. An appeal is made to the Baptists of North Carolina to raise fnnds to pnrchase the honse now occnpied by Mrs. Kerr in Reidville. We snggest that Judge Kerr was not only a worthy member of the Baptist Chnrch, bnt a distingnished North Carolina and a Christain gentleman, and it wonld be most becoming and proper for all citizens to aid in this work.

Messrs. James Adger & Co. and Messrs. J. E. Adger & Co., of Charleston, S. C., whose failnre was reported a few days since, occnpied in business circles, not only in Charleston bnt elsewhere, the highest reputation not only for integrity bnt for Christian benevolence. The *Southwestern Presbyterian* says: "It will be a satisfaction to them that the best portion of their wealth is secnre, namely, the good name they have won, and the good deeds they have done."

Richmond Christian Advocate:

One of the nnmerons editors of the *Religious Herald* mnst "have hay on his horns." He throws ont a defiant challenge to his "Pedobaptist brethren."—He is ready to try conclusions with them. Listen:

"Let us settle it. We call npon our Pedobaptist brethren either to produce the passage in Greek, which proves *Baptizo* means to *sprinkle or pour*, or else admit that it has no snch meaning."

We will ventnre a timid observation.

It seems to ns that *Baptizo* in Matthew iii: 2—"He shall baptize you with the Holy Ghost"—also in Mark i: 8, Lnke iii: 16, John i: 33, Acts i: 5, means "to pour," for the *mode* of that baptism is described to wit: "to ponr ont npon, "fell on all of them," "shed on," "sat upon each of them," etc.

We trnst this gentle answer will turn away his wrath and sauge him, as it were.

NEWS NOTES.

We specially invite news from all quarters for this column.

Onr correspondent W. S. L, says in a note:

"You will be glad to hear that we have at length entered onr new house of worship at Buffalo church, the fourth, I nnderstand, built on the same site. The honse is finished—not yet furnished. It has been built if not in "troublous," at least in very hard times, and it will cost us a great effort to finish paying for it. Our people do not think it ought to be dedicated until it is fully paid for. Will you not come then, and tell of onr gladness and thanksgiving—and how pretty and convenient a church we have? We began the work with great enthusiasm, and have met with difficnlties and discnragements sometimes, bnt every one now feels thankful, satisfied and glad. May the Spirit constantly abide within its walls."

We call attention to the notice of Synod, and especially to the request of W. H. Morrison, Chairman of the Committee of Arrangements. It adds very much to the comfort of the congregation entertaining to have prompt response to notices.

MT. ZION CHURCH, LOUISIANA.

By Presbyterial appointment, held a meeting with Mt. Zion church, Cadd's parish, the last days of August and the first week of this month. Results:

1. Church revived.
2. Five yonng people—three heads of families, were added to the church.
3. One household, a widow with three small children, baptized.
4. Three adnlts and six children baptized.
5. The preacher was mnch blessed to be the means of doing good.

CYRUS HARRINGTON.

Mt. Zion church consists of Curry's, Gillieses, and McDonald's from Richmond county, N. C. C. H.

CHURCH AT HAYWOOD, N. C.

Rev. P. R. Law writes: "I have just closed an interesting series of services in my church here. There have been six additions to the church. Others are inquiring the way of life still."

Mr. F. P. Ramsay, who recently gradnated with such high distinction (and of whom the papers announced that he wonld enter Union Theological Seminary, N. Y.,) will study at Colnmbia. He writes that all of the Faculty are present and twenty-one students are on the grond. Davidson College opened with an increased attendance of abont one-third.

We are requested to say that *all* the lines of public transportation in the State have been applied to for customary courtesies to the delegates of Synod. The following have responded: C. F. & Y. V. R. R., (Fayetteville to Gnlf), C. C. R'y, (Wilmington to Shelby), pass delegates and return for one first-class fare; W. N. C. R. R., (from Salisbury to Swannanoa Gap): "Members of Synod, on paying fare to Statesville, will be returned free of charge." Atlantic Coast Line, 3 cents per mile each way. R. & D. R. R. (Goldsboro to Charlotte) says: "All agents in North Carolina are instructed to sell to delegates and visitors to the meeting, round trip tickets to Salisbury at 6 cents per mile. The tickets will be on sale on October 20th, 21st and 22nd, and will be good to return within ten days from date of sale. The certificates printed on the tickets mnst be filled up and signed by the Stated Clerk or the tickets will not be good to return."

Other answers will be published as received.

From the New Orleans *Democrat* we clip the following with regard to the work of Rev. A. J. Witherspoon:

"The energy and industry which have been displayed by the Rev. A. J. Witherspoon in his noble work for the social and mental advancement and moral improvement of the sailors have met with a bonnteous reward. The Bethel, on Fulton street, near Jackson, is known throughont the world and revived in the memories of many hundreds of those who go down to the sea in ships and who are thonsands of miles away. From a small beginning the Bethel has, through the generosity of the people of this city, become an institution of which New Orleans may well be proud. The building has recently been enlarged and is now sufficiently commodious for all purposes in connection with the work to which it is devoted. The reading room of the Bethel is well supplied with interesting and instructive literatnre, and will be open daily and nightly. Religious services, conducted by the chaplain, open this evening at 7:30 o'clock, and will be held each following Sunday evening."

FURTHER FROM FIFTH CREEK.

At a communion meeting which closed on Sabbath, 21st of September, at Fifth Creek church, there were eighteen accessions to the church, to six of whom the ordinance of baptism was administered. With thirty additions some three weeks ago, in all there have been forty-eight additions, and the spiritual strength greatly revived. Rev. R. Nall, D. D., conducted the late communion meeting, preaching with power and solemnity to large and attentive congregations. He has been spending the past three months in this region of country and his labors have been wonderfully blessed wherever he labored. May God yet spare his life many years that he may continue the faithful ambassador for Christ, as he has been for many years past, winning sonls to Him. The outpouring of the Holy Spirit has extended to the churches of other denominations in this county.

Sept. 22, '79. COM.

NEW HOPE CHURCH, ORANGE PRESBYTERY.

DEAR BROTHER—At onr fall communion at New Hope church, last week, we received two members on examination, continued the meeting throngh six days and there were nine others who professed a hope of salvation. Bro. Jas. L. Curry gave ns six good, solid, Gospel sermons. Yonrs, &c., P. H. D.

High Point, N. C., Sept. 25.

PRESBYTERIAL MEETINGS.

Ebenezer Presbytery met Sept. 16th at Clintonville, Ky. Rev. F. W. Lewis was chosen Moderator. Rev. S. D. Boggs was received from the Presbytery of Memphis, and measnres were taken for his installation over the churches of Clintonville and Hopewell. Rev. W. T. Spears was received from the Presbytery of West Lexington. A call from Richwood church for his pastoral services was found to be incomplete and was tabled for an adjourned meeting to be held during the sessions of Synod. Twenty-five ministers and ruling elders were present and the meeting was a very pleasant one.

The *Presbytery of Chesapeake* met at Waterford, Va., September 17th. Rev. Dr. A. W. Pitzer was elected Moderator. Mr. Jas. N. Vandeventer, a member of Catoctin church, was received as a candidate for the Gospel ministry. The pastoral relation between the Rev. J. P. Strider and the Rapidan church, was dissolved on account of the ill-health of the pastor. The *Central Presbyterian* was commended to the patronage of the people. A committee on the observance of the Sabbath, consisting of Revs. Cannon, Turnbull and Branch and elders Ball and Bradon, was appointed.

STATE SUNDAY SCHOOL CONVENTION OF NORTH CAROLINA.

The second annual Convention will be held in Greensboro on Friday and Saturday, the 7th and 8th of November, opening at 10½ a. m. Organized counties are entitled to one delegate from each denomination in the county; other counties to two delegates from each county. The friends of the work will please look after the appointment of delegates. Delegates will please notify the secretary of the Executive Committee of their purpose to attend. They will be met at the depot and conducted to their homes.

JNO. E. RAY, Chm'n Ex. Com.
W. F. ALDERMAN, Secretary.

Secular papers of the State are requested to copy.

For the N. C. Presbyterian.

PUT ON THE BRAKES.

When a collision occurred some weeks ago npon the Western North Carolina Railroad, which so narrowly escaped producing most fearful consequences, the presence of mind of a young man npon the train probably saved a nnmber of lives. When he found that several of the crowded coaches had been detached from the engine by the violence of the shock, and had started back down the descending grade, he shonted to the only brakeman on that part of the train, "Put on the brakes." The prompt obedience of his order stopped the coaches before they had gained snch velocity of motion as to be unmanageable. A few moments delay would have been fatal, and many lives must have been lost, if those detached coaches had rnshed down npon the other train, which was toiling np the steep ascent. The God who notes the fall of a sparrow pnt it into that young man's heart to use the means which prevented a most horrible accident, and the same overrnling God often extends His mighty arm and pnts on the brakes when his children are rushing on to destrnction.

How many whose thonghtfnlness, it may be, thns saves the lives of others, are all unconscious that they are going with daily increasing velocity on the down-grade to eternal ruin! The descent is so gradnal and pleasant that they feel no alarm, bnt they may awake to a sense of their danger when it is too late, unless they call at once, and in earnest, upon God to stretch ont His almighty arm and "put on the brakes."

For the N. C. Presbyterian.

AT GALATIA.

Sweeping down from the mountains, I find myself on third day of travel at the hospitable home of an elder of Galatia church. A twelve miles drive along a sandy road brings me from the historic town of Fayetteville to the shadow of Galatia church. It is a comely wooden building, commodious and spacious, painted within and without, not freshly, however, and in good repair. It is well furnished within, with a gallery on three sides: and would seat, I judge, 600 people. Its worthy pastor I well knew, and representatives from the church had attended Presbytery. Yet I felt that I was now not "off among old friends," but "off among new friends." I did not feel so long, however. Was ever a Presbyterian minister in Scotch community, in a Presbyterian congregation, without feeling that he was at home? And if he didn't feel so, wonldn't they *make* him feel so?

The NORTH CAROLINA PRESBYTERIAN has explained why I was at Galatia. It seems that I was expected to "conduct" a Sunday school celebration, but I rather think that the Sunday school celebration "conducted" me. It conducted me down from the mountains of Virginia, among most hearty, kind and hospitable Presbyterians, all around a wonderfully long and well-filled table, through a very pleasant day. That's what it did, and a good deal more!

Early on Saturday, the 13th September, children, little and big, Sunday school workers and friends, Galatians and dwellers in the regions round about, gathered together to hear and to enjoy, to see and be refreshed. As the Presbytery's Agent of Sabbath Schools, I had been sent for to encourage and counsel the army of teachers and scholars, parents and children that came to the "celebration."

About half-past ten, under the guidance of Superintendent McGill and Assistant Bine, the Sunday school met and engaged in singing. The vast congregation (I suppose about six hnndred) gathered in the church and filled it, up stairs and down. Rev. Joseph Evans, of St. Paul's, and Rev. G. M. Gibbs, of Cameron, were present, of the Presbytery, besides your correspondent. After devotional exercises, in which all took part, the agent, your humble servant, addressed the audience. It was a grand privelege to speak to snch a multitude, all attent and devout, on snch a theme. Over the speaker was the legend, wreathed in green, "Not by might, nor by power, bnt by My Spirit, saith the Lord." On the front of the gallery opposite, was the inscription, "What shall the Harvest be?" I thought them most solemn and appropriate mottoes for such a day!

I shall not report what I said. It is possible I may want to say some of it again! Nor shall I tell how long I took to say it, as theu I might never get the chance to say it over! If any one wishes to know how long, Bro. Evans can tell.

At any rate, after the exercises in the church were over, every one's appetite was well whetted: or even without an appetite, the tempting array set on the long table could not be resisted. A blessing was devoutly asked, and the signal given. As Bunyan wonld say, "at that, we fell to." There was enough and to spare. The repast was elegant and ample, and hospitably served. The multitudes did all eat and were filled. And that is the fullest compliment.

The recess was enjoyed. In social intercourse most pleasant and unrestrained the hour passed rapidly. Many lingered, having come from far, in hope that some additional service might be held. So in the afternoon a sermon was preached, after which the crowd slowly dispersed.

I think the meeting did good. It is pleasant to see one another, to meet new faces and make new friends. The Sunday schools of the church and neighboring churches were cheered and encouraged, and we gained the benefit of a wider experience.

It may be observed that the minister supplying this church was not present. Those who know him, Rev. J. P. McPherson, need not be told that it was from no lack of interest in his own schools. But in order to allow me to be present on Saturday, he had denied himself the pleasnre of being with his own people, and we had exchanged pulpits. On Sunday large congregations attended Galatia—almost as large as the day before. A stranger at church asked me where Mr. McP. was, and why I was at Galatia, and I told him: "He's preaching to my people today." But the rest of the old story did not take place—*i. e.*, my questioner did not say as the old Scotch woman did: "Well, they'll be gettin a treat the day;" bnt it *was* so, nevertheless. My people did have a treat. I think it wonld be well if we conntry pastors exchanged pulpits more frequently.

With this sage reflection, and with many pleasant recollections of Galatia, and that memorable Saturday, I conclude. W. S. L.

MONTHLY REVIEW OF MISSIONS.

Our last intelligence from Campinas is the 30th of July. The missionaries and their families were in their usual health, and the different departments of the missionary work going on as usual. Mr. Boyle and Mr. Wingertnr, the colporter was absent on one of his evangelistic tours in the direction of Franca.

From Soochow our latest dates are to the 19th of July. Rev. Messrs. DuBose and Davis with their families, were temporarily at Poodoo Island, for the benefit of sea air. The heat in Soochow becomes so intense in the summer months that a temporary withdrawal to the sea-coast becomes an almost absolnte necessity. Miss Safford was still in Soochow, bnt much prostrated from the effects of the heat. Mr. Davis has been engaged for a year or two in translating the New Testament into the Soochow dialect. He had got Matthew and a large part of Mark printed before he left Soochow. Letters both from Mr. and Mrs. Stnart of the Hangchow Mission, published in our present issue, will be read with much interest.

From Greece our last intelligence is to the 6th of August. Dr. Kalopothakes was expected back at that date from a short tour he had taken to recruit his health. Mr. Sampson, it was expected, would have to visit England soon, to attend to matters connected with his Mission. He reports that the prospects of this Mission were encouraging.

We have a postal from Mr. Reid, of the Choctaw Mission, as late as the 28th of August. His health, as well as that of his family, has been greatly improved in connection with the vacation in the school. He was in Texas, on his way to Spencer Academy, where the Indian Presbytery was to meet on the 18th of September. Messrs. Hagan and Harrison were already on the ground to commence the labor of the coming session.—*Missionary.*

NEW PUBLICATIONS.

The Covenant is the title of a bright semi-monthly journal published at Philadelphia, in the interest of the Reformed Episcopal Church. The price is $1 per year. It certainly will make its mark if the specimens received do not seriously mislead us.

Messrs. Lee & Shepherd of Boston have written us that they will immediately publish Jules Verne's new book, which has just appeared in Paris, viz: *The Tribulation of a Chinaman in China.* The book is intensely interesting and amusing, and many of the popular features of the day, snch as the Phonograph, Capt. Boynton in his Rubber Suit, Life Insurance Companies, Banking Speculations and various other eccentricities of the times are woven into the narrative.

The Earnest Worker: October, 1879. 60 cents a year. Presbyterian Committee of Publication, Richmond Va. The editorial on the session and the Sabbath school ought to be read by all.

The Library Magazine of Select Foreign Literature: 16mo. Weekly, 40 pages. $1 a year. American Book Exchange, New York, John B. Alden, manager. This will aggregate about 2,000 pages of reading matter a year, which is estimated to be more than the *Eclectic Magazine* contains. The type is small but clear. The selections in this nnmber are from the *Contemporary Review, Good Words, Blackwood* and *Nineteenth Century.*

The *Contemporary Review, Fortnightly Review* and *Nineteeth Century*, monthlies published by George Munro, 17 to 27 Vandewater Street, New York, are at hand. Price $2,25 per annum for each, and so full are they of well selected and reliable articles that it is difficult to decide which is the best.

Wide Awake for October opens with a frontispiece that all the boys will enjoy, and which illustrates Rev. I. L. Beman's true story of "Hunting Deer." This is followed by an interesting article from Mary Wager-Fisher on the Philadelphia Reform School," with thirteen pen and ink drawings by Hermann Faber. Then comes a capital story about "Polly's Temptation," with a charming drawing by "Champ," who also has a full-page drawing for Mrs. Lizzie W. Champney's "Trotting Song." And so we might go on for near half a column telling of the wonders of *Wide Awake*, bnt the children who have ever seen a copy, know what fnn Mrs. Farman gets up for them, and all others can know as well by sending $2 for a year's subscription to D. Lothrop & Co., publishers, Boston, Mass.

The *North Carolina Medical Journal* ought to be—how often have we said that?—in the hands of every physician in the State. But we need not bound its circnlation by State lines, it deserves a wide-spread circulation. September number has many communications from North Carolina physicians and others on cases occurring in their practice or otherwise coming to their knowledge, and very much admirably selected matter. Price $3 per year. Address Dr. Thos. F. Wood, Wilmington, N. C.

Scribner's Monthly for October is on our table. Contents: The Camp of the Carbonates; Ups and Downs in Leadville, or the Piping Shepherd of Fortuny; Field Sports in Minnesota; Edison's Inventions; Jonrnalism as Exemplified by the late Mr. Bagehot; Confidence; English Spelling and Spelling Reform; Widowed; Sleep of Years; Haworth's; A Sailor in a Cotton Field; The New Year; Brazil's Arthur Sullivan; Her Conqnest; Annnnciata; Dick; The Unknown Ship; Topics of the Times; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac. Scribner & Co., New York. $4 a year—35 cents a number.

MEETING OF SYNOD.

The sixty-sixth annual session of the Synod of North Carolina will be held in the Presbyterian church, Statesville, N. C., Wednesday, October 22, 1879, at 7½ p. m.

WM. S. LACY, Stated Clerk.

Members of the Synod of North Carolina, ministers and ruling elders and visitors who expect to attend the sessions of Synod in Statesville are requested to notify at once,

W. H. MORRISON,
Chm'n Com. of Arrangements.

PRESBYTERIAL NOTICES.

The Presbytery of Central Texas will meet (D. V.) at Robinsonville, at 11 o'clock A. M., on Thursday, October 23.

L. TENNEY, S. C.

The Presbytery of Fayetteville will convene at Sharon church, Montgomery county, N. C., on Wednesday, October 8th, 1879, at 12 o'clock, M. The opening sermon will be preached by Rev. Joseph Evans.

J. P. MCPHERSON, Stated Clerk.

FAYETTEVILLE, N. C., Aug. 18, 1879.

Members of Fayetteville Presbytery who expect to attend the fall meeting at Sharon church, and who wish to come by rail, will be met at Lilesville, the nearest depot, 18 miles from the church. Members who would be thns accommodated will please communicate the same to R. McKinnon, Mt. Gilead, stating what day they will be at the depot.

Presbytery of Mecklenburg will meet at Philadelphia church, ten miles east of Charlotte, on the 17th day of October, at 11 o'clock a. m. R. Z. JOHNSTON, S. Clerk.

Lincolnton, Sept. 4, 1879.

Conveyances will be in Charlotte, October 17th, at 9 a. m., to take the members of Presbytery out to Philadelphia church.

The 219th session of Orange Presbytery will be held at Alamance church, Guilford county, on Thursday, the 16th of October, 1879, at 1 o'clock p. m. Sessions are expected to send up written reports on state of religion and reason of non-representation at last meeting. N. B.—Under the Revised Book of Church Order, now the law of the Church, *every* church is entitled, irrespective of its pastoral relations, to representation in the Presbytery. F. H. JOHNSTON, S. Clerk.

Delegates to Orange Presbytery will get off the cars at Greensboro, where accommodations will be provided them for the night, and conveyances to carry them to Alamance church, six miles distant, on the morning of the 16th. Arrangement with the railroad authorities for the usual reduction of fare will be attended to. W. B. TIDBALL.

The Presbytery of Harmony will meet at Midway church, October the 9th, at 11 o'clock a. m. W. A. GREGG,
Stated Clerk.

ECLECTICISMS.

THE GREATEST EVIL.

The Methodist:

Answering a conundrnm of a subscriber, we remark that there is no reason why a murderer should not die forgiven of God—therefore, at peace. But there are good reasons why a trnly converted murderer should be very modest in his profession of faith. We should not put much confidence in a noisy conversion under the gallows—because a truly converted man would keenly feel the enormity of his crime. The greatest evil in this matter is that insatiable curiosity of the public which murderers and newspapers conspire to satisfy.

THE REAL DANGER.

Presbyterian:

Here are some sentences pointed with trnth:—"The Chnrch is in danger; the Confession is in danger, the Bible and the Christian religion are in danger.' Don't believe a word of it. At least they are not in danger from Robert Ingersoll or David Macrae, or the scores of unbelievers, doubters, and agitators that torment the air with their cries. The real source of danger is the disloyal life led by many a disciple of Christ. A bad life is the worst heresy. A godless, selfish, cold-hearted, grasping trustee, or committee man, or 'adherent,' not to say member of a church will do more harm than a legion of sceptics. It is the enemy within the pale that causes moral and spiritnal paralysis."

FALSE INTERPRETERS.

Nashville Advocate:

There are a class of men in this country who are always ready to assnme the office of interpreters of Providence, especially in the line of "jndgments" upon persons they do not like.—This is presumptuous, and dangerous.—God wields his own thunderbolts; and he is his own interpreter. His thoughts are not as our thoughts nor His ways as onr ways. Let the narrow creatures who could make Eternal Wisdom and Goodness the instrument for the gratification of their wicked prejndices, stop their gabble.

A CASE OF HUMAN NATURE.

S. S. Times:

In a recent effort to pay off a church debt, the children in a Sunday-scoool were asked to each earn something for a special contribution to this end. A little girl had earned thirty cents. "I'd like my money in pennies," she said, as Sunday approaches; "because then it will make more noise when I drop it into the box." That child was a good deal like older folks. If they have any thing to give, the temptation is to make as much noise as possible.

WORTH REMEMBERING.

Christian Advocate:

For fifty years I have so watched the influence of church papers npon individual and family and church developement, that I am persuaded that no man is snited to the pastoral office who does not thoroughly canvass his congregation, and entreat, and exhort, and beg and if necessary, scold (a little) until every regular attendant upon his ministry, whether member or not, takes, or regularly borrows one or more of our church periodicals, and a great many of our books. It pays every way, but especially in creating a conviction that contribution to church expenses is a dnty.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

The postoffice address of Rev. E. Cater is Yazoo City, Miss.

Rev. J. S. Montgomery has received a call to the church at Uniontown, Ala.

Eight accessions have been made to the church at Wheelock, Texas. The church is under the care of Rev. James Wilson.

The postoffice address of Mr. Donald McQueen has been changed from Madison to Milledgeville, Ga.—*Southern Presbyterian.*

The church at Liberty, Va., has provided a thousand dollar organ and a handsome and comfortable parsonage. The pastor, Rev. F. G. Riley, is greatly encouraged.

On the 13th ultimo Rev. S. R Preston was installed pastor of the church at Blacksburg, Va. Rev. J. M. Rawlings presided and Rev. Daniel Blair delivered the charges.

Mr. Wm. Bryant, a licentiate of the Presbytery of Florida, has accepted a unanimous call to the pastorate of the Presbyterian church at East Lake George, New York.—*Southern Presbyterian.*

"Vidi" writes to the *Texas Presbyterian* from Lancaster, Texas, 17th Sept.: "The Presbyterian church here is being greatly revived and blessed. Seven additions this week, five by certificate and two by profession of faith."

At the Central Presbyterian church of Lynchburg (colored) an additional ruling elder, —Franklin, was installed. The pastor, Rev. Leroy R. Johnson, is doing his work faithfully, in spite of feeble health.—*Central Presbyterian.*

Rev. J. Simpson Frierson writes to the *Southern Presbyterian*: "My health has very much improved, and with the Lord's continued blessing I hope I may be fully able to return to my much loved work again by the latter part of November."

The Edgefield mission, in South Carolina Presbytery, supplied by licentiate A. E. Norris, recently received five persons, three by certificate and two on profession of faith. Four children were baptized. Rev. J. R. Dow of Atlanta assisted. The congregation need a church building and are taking steps to have one.

Rev. L. E. Scott writes to the *Central Presbyterian* from Hampton, Va.: "On the first Sabbath of September we received three members into the church, two upon certificates of dismission from other Presbyterian churches and one upon profession of faith—making in all seventeen members in our little church. We are gradually growing in numbers and I trust in grace."

Bethany church, Va., Presbytery of East Hanover, of which Rev. Henry M. Anderson is the pastor, recently enjoyed an outpouring of the Holy Spirit. Eight persons were added to the church on profession of faith. Four others gave hopeful evidence of conversion. Mr. Anderson has resigned the pastorate, much to the regret of his charge.

As the result of a recent work of grace in the Anchor of Hope church, Virginia, we learn from the *Christian Observer*, fourteen members have been received, and among these there are five male heads of families. There are quite a number who will yet unite with the church. The pastor, Rev. W. V. Wilson is greatly comforted and strengthened.

Rev. M. B. Shaw of Clinton, La., in a private letter to the *St. Louis Presbyterian*, says: "I closed a very interesting service in one of my mission fields last week, brother McAlister assisting me. There were three additions, adults—two males and one female—two of whom were baptized. This is a point where I began to preach Sunday evenings three years ago. We have already gathered eleven persons into our church from that out-station.

Recently James A. Cannada and Marcellus A. Stuart, were ordained deacons in Bethesda Church, Hinds county, Miss.; and on the same day nine children were baptized. During a protracted meeting held in Bethesda church, commencing Friday, August 29th, and concluding Sept. 6th, thirteen persons were received on profession of their faith, and four by letter; two were restored to the communion of the church, and some who had fallen into sin came forward and promised to lead a life of holiness; and besides, others were converted, some of whom will join our church after a while.—*Christian Observer.*

Rev. R. M. Longhbridge writes to the *Texas Presbyterian* in regard to a work of grace in the Presbyterian church at Clinton, Western Texas, about the 1st of August: "Bro. Rankin, agent of the American Bible Society, informed me that he was present at a meeting held there about that time by Mr. Turner, a licentiate under the care of Presbytery of Weston Texas, who was assisted by Rev. J. M. Connolly of the same Presbytery. Sixteen persons professed religion and were added to that little church and the congregation was much revived. They were mostly young men and young women. Rev. J. M. Connolly, who has been very unwell for some months, was able on this occasion to preach one of his excellent sermons, and to receive into the church and baptize those sixteen persons.

Rev. W. B. Bingham writes the *Southwestern Presbyterian*, Sept. 18th: We have just closed a meeting of eleven days at this place; brother Rondebush, Munroe, and the pastor of the Methodist church of this place aiding in the services. The congregations were large and attentive, and the preaching practical and earnest. The meeting was felt to be a profitable one. The faith of God's people was strengthened and their hopes revived. Our church received four accessions on profession of faith in Christ, and one resting under suspension was restored. On the Sabbath preceding this meeting, two were received—one by letter and one on profession of faith. These tokens of Divine favor encourage our hearts; for we have long been in a cold state.

Parents are awakening to a sense of their privilege and dnty in regard to consecrating their little ones to the Lord in baptism. The pastor has recently baptized nine children, bnt they were not all of the same family, as was the case in Brother Grafton's congregation.

GENERAL.

Rev. Dr. J. C. Hiden, pastor of the Baptist church at Greenville, S. C., has returned to his work. He has been restored by a trip to the mountains to his usual health of body and mind.

The Rev. Dr. E. W. Warren, pastor of the First Baptist church has resigned his pastorate with the purpose of returning to his former church in Macon, Georgia. Dr. Warren was pastor of the Macon church twelve years, and has been in Richmond four years.—*Central Presbyterian.*

NORTHERN.

PRESBYTERIAN.

The Stuarts, of New York, have presented Princeton College with a handsome residence for President McCosh.

At the late meeting of Nebraska City most of the time was taken up with the consideration of mission work within the bounds of Presbytery. The Rev. George L. Little reported having organized five churches within the bounds of the Presbytery since the April meeting.

The Presbyterian says: "The bell which now hangs in the belfry of the Presbyterian church, Woodbury, N. J., was originally a convent bell, brought over from St. Domingo, during the insurrection there in 1791, to Philadelphia, and from thence to Woodbury. It is supposed to be several hundred years old. The bell owned and formerly used by the Second Presbyterian church in Bridgeton, N. J., originally belonged to a Spanish convent. The Spanish inscription on it is as distinct as when the bell was cast.

UNITED PRESBYTERIAN.

Miss Janette B. Cameron, of the United Presbyterian church in Rochester, N. Y., is to accompany the Rev. Dr. Bushnell on his return to Africa.

Mr. D. J. Robertson, a licentiate of the Presbytery of Albany, obtained a letter of good standing and a dismissal to the Presbytery of Louisville of the Presbyterian church. In the latter Presbytery he has received a pastoral call. Allegheny Theological Seminary opens with a class of twenty-five students.

EPISCOPAL.

Trinity Episcopal church, Oxford, Pa., a rural parish, raised last year $1,002 for foreign missions. Contributions for other objects bring the total up to $3,313.

The Rev. Telfair Hodgson, D. D., has been elected Vice Chancellor of the University of the South at Sewanee, Tenn. Dr. Hodgson has been Dean of the Theological Department.

METHODIST.

The laymen of the Columbia River Conference have elected Mrs. Rev. H. K. Hines a reserve lay delegate to the next General Conference. Her husband is a ministerial reserve delegate.

LUTHERAN.

There are twenty-four Evangelical Lutheran and three Independent Lutheran churches in Chicago, Ill.

BAPTIST.

The Baptist denomination numbers in Connecticut 300 churches and has an aggregate of 24,811 members, making an average of 83 to a church. Seventy-nine churches only exceed 100 members each.

The Rev. E. J. Goodspeed, D. D., of Syracuse, N. Y., has accepted the position of principal in the Benedict Institute, the South Carolina school for freedmen.

CONGREGATIONAL.

Rev. Dr. Joseph P. Thompson died in Berlin, Prussia, on the 20th ultimo. He was, in early life, a member of the Presbyterian church, but became a Congregationalist, and for over thirty years has been a minister in that communion. At one time he was an editor of the *Independent*. He was an author of distinguished reputation and published several theological works.

Andover Seminary has nearly 100 theological students.

The Rev. J. C. Lovering, for several years and until recently pastor of the Unitarian church in Watertown, Mass., was admitted on last Sabbath to the Phillips Congregational church of that town on confession of faith.

SECULAR NEWS.

[CONTINUED FROM FOURTH PAGE.]

A party of young men from Dallas and Fort Worth, Texas on a hunting excursion were attacked by Indians and seven of their number killed after fighting two days.

There are few deaths at Memphis daily and the number of cases is not so large. N. C. Fowler of New York sent $3,000 to the Howards. A Catholic priest, Father Reville, died on the 21st inst. A burglary is reported by two masked negroes.

Cetewayo is confined at Cape Town and all the remaining chiefs in Zululand have surrendered to the British authorities.

Cholera has broken out among the British troops near Cabul. Six fatal cases occurred in one regiment, and another is affected by the same disease.

The Vicar Patriarchal has arranged his differences with the Porte, and he will proceed to Rome to conclude a favorable convention for the recognition of the Roman Catholic Church in Turkey.

Attention to the dissolution of the firm of Petty & Jones, Raleigh, N. C., and the formation of the business under the firm of Yeargan, Petty & Co. Those trading there should by all means try them.

SECULAR MISCELLANY.

Queen Victoria disapproves of the sale of photographs of what are called fashionable beauties. An English paper suggests that the principal sinners are ladies of the aristocracy, and the remedy lies in her Majesty's own hands.

The great landlords of England are beginning to feel the tightness of the shoe which pinches the small farmers. Lord Willoughby has thirteen farms tenantless in Warwickshire, the Duke of Portland has thirty, and the Duke of Newcastle as many. The Trustees of the Newcastle estate intend to work the hands themselves.

An exchange says: This is probably the eve of a great telephonic war, the end of which no prophet can foresee. Already nearly a hundred patents embodying supposed improvements in telephones have been issued, and more than a dozen interference suits are now pending before the Patent Office, brought in the names of as many patentees. These suits are set for a hearing in February.

A contract has been made for introducing the electric light into the lobbies of the Capitol at Washington.

A Russian engineer, M. Daniloff, has commenced the work of uniting the Black Sea with the Caspian. The work will rank with the Suez Canal as a specimen of scientific engineering.

The revival in the iron trade in this country is calling for skilled labor from Europe. Thirty engineers and machinists have been brought from Bradford, England, to Philadelphia, and a Philadelphia firm has ordered one hundred riveters.

In Paris the sum of $6,325,960 is about to be expended in building new elementary schools and enlarging those now in existence.

A line of steamers to carry coal to the Mediterranean from Philadelphia is soon to be established. The export trade in coal is now considerable, more than three hundred thousand tons being at present ordered and awaiting shipment.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration. Mr. McNeely is Agent for the *Missionary* also.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Lincolnton, on the 17th of Sept., by Rev. W. R. Wetmore, Mr. GEORGE L. BARTLETT and Miss MARY HOKE.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At her home, near Jonesboro, N. C., April 6th, 1879, Miss JENNETT DALRYMPLE, in the 78th year of her age.

Of an honored lineage and family loved and respected, and possessed of competence, the subject of this notice lived a long life of usefulness, of quiet and unostentatious kindness, of marked simplicity and dignity, and passed from earth mourned and lamented by friends, dependents, relatives and neighbors. She never united with the church upon public profession of her faith, though her life and character were so exemplary as to lead all who knew her best to esteem her a Christian. During her last sickness, her pastor had frequent conversations with her. She confessed her sole trust in the Lord Jesus Christ as her Saviour, and expressed her regret that she had not acknowledged him before men. She was warmly attached to the church of her birth and her choice, and was a generous friend of its enterprises.

"The righteous hath hope in his death."

At her home on Little River, not far from Jonesboro, N. C., on the 28th June, 1879, JOHN H. DALRYMPLE, in the 72d year of his age.

Not long after the death of his sister, mentioned in the previous notice, the brother was "called to follow." Mr. Dalrymple had been an elder of Buffalo church (with which he united early in life) for the long term of forty-four years, being ordained in 1835. At the time of his death he was the senior elder of the session. For more than eighty years one, and sometimes two, of the name and of this family have been members of Buffalo session. Of late years Mr. Dalrymple's health has been infirm; but earlier in his service he was a man of marked influence—firm, true and intelligent. He was a generous friend of the church, a kind neighbor, full of unobserved charities, and a good man.

But an hour or so before his death, with clear mind and conscious of his condition, he expressed to his pastor his unshaken trust in Jesus and his abiding confidence that He would be with him to the end.

A large concourse of friends attended the funeral services at Buffalo church. His remains were laid to rest with the ashes of his kindred in the old family burying ground.

May the God of all comfort sustain the bereaved ones and sanctify to them their loss.

In Caswell county, N. C., September 2d, 1879, of bilious fever, after an illness of about eight days, LULA LEE WILLIAMSON, second daughter of Thomas F. and Lydia Williamson.

Lula is gone. She was just entering upon that period of life, being in her 17th year, when all the excellent traits of womanhood begin to manifest themselves and throw a halo of gladness around the sacred hearthstone. From infancy she was modest and retiring—always obedient, and ever thoughtful to render those services of love which tend to make others happy. She loved her Bible and loved to pray, and for months before her death was deeply concerned in her personal salvation. We had hoped ere long to have received her as a communicant of Bethesda church—

But death, by heaven's high decree,
The blooming flower descried;
He pointed o'er life's narrow sea
And said, "To yonder side."

She died with uplifted hands, praying that God would give her grace to trust Him. We can but hope and think she has gone to join the church of the redeemed in glory. May the God of all grace comfort the heart-broken parents and lift the light of His countenance upon that bereaved household.

D. I. C.

In Marion, N. C., on the 20th of September, of diph-theria, ADDIE RANKIN, aged 11 years.

After a protracted illness, borne with exemplary patience, RACHEL, daughter of the late Neill and Catherine Ferguson, and wife of Gideon Tyson, Esq., of Bladen county, aged 33 years.

The deceased became a member of St. Paul's church, Robeson county, during the ministry of Rev. Mr. McDonald. Her conduct in all the relations of life was such as to command the confidence, respect and affection of all who knew her. PASTOR.

IT IS WORTH A TRIAL.

"I was troubled for many years with Kidney Complaint, Gravel, &c.; my blood became thin; I was dull and inactive; could hardly crawl about, and was an old worn out man all over, and could get nothing to help me, until I got Hop Bitters, and now I am a boy again. My blood and kidneys are all right, and I am as active as a man of 30, although I am 72, and I have no doubt it will do as well for others of my age. It is worth the trial. (Father.)

EDUCATION.

To the Chairmen of the Presbyterial Committees of Education:

Please bear in mind that application for aid to students must be made annually. The fact that a student was on our list last year makes no difference. If he wishes aid this year, application must be made by the Chairman of Education in his Presbytery. Brethren will also please state whether the student is in College, or in the Seminary. The undersigned has authority from the Committee to receive all students as beneficiaries for whom application is made in the regular way.

My postoffice address at present is Covington, Tenn., but letters addressed to me at Memphis will be forwarded. Quite a number of letters on the subject of Education have been addressed to Rev. Dr. Waddel, the former Secretary. Brethren will bear in mind that there has been a change of Secretaries.

E. M. RICHARDSON,
Secretary of Education.

A CALL.

To the Churches Under the Care of the Presbytery of Mecklenburg:

DEAR BRETHREN: There are four counties in the extreme western portion of our mountain territory in which there is not one Presbyterian minister. Your Presbytery at the spring meeting appointed the Rev. S. C. Alexander evangelist for that destitute region, hoping that the work will be sustained by the prayers and money of you, the professed friends of Christ.

The evangelist is willing to enter upon this work and support himself in the field, if the churches will raise enough to bear the expense of his removal, and to give him a start for securing a living by his own efforts. Surely the churches will be willing to do this much towards supplying this vast region with a pure gospel. It will require five hundred dollars to move his family to the field and support them until he can secure a living by a school.

Are there not some of our members to whom God has given much, who will be not only willing but glad to take a part in this important work? Let all who have anything to give send it to J. C. Burroughs, at Charlotte.

G. D. PARKS, Ch'rman.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

SELMA, Ala., Feb. 12, 1878.

Messrs. Polk, Miller & Co:

DEAR SIRS:—My wife and myself have derived great benefit from your "Vest Pocket Cure," in cases of flatulency and indigestion. Messrs. Cawthorn & Coleman, at my suggestion, procured some of it in the small vials. But as I do not wish to spend a double price for these, and intend to use it regularly, I send one dollar for larger vial. Yours,

REV. T. W. HOOPER,
Selma, Ala.

OFFERS EXTRAORDINARY.

We offer WORCESTER'S QUARTO DICTIONARY fully Illustrated and Unabridged. Library sheep; marbled edges. Publisher's price $10 00, as a premium for 12 new subscribers to the NORTH CAROLINA PRESBYTERIAN at $2 50 each.

Most of our distinguished writers prefer Worcester's to any other dictionary, and it is recognized as authority by the departments of the United States Government.

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OR WILL SEND

The above Dictionary	$10 00
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Will be sent to any new subscriber on receipt of $3.

We thus furnish the NORTH CAROLINA PRESBYTERIAN and the best Illustrated and Most Popular Agricultural Monthly in the United States, for the usual price of a Religious Newspaper.

We will send the Carolina Farmer, published in Wilmington, N. C. by Wm. H. Bernard, (an excellent Magazine) to any who may prefer it to the American Agriculturist.

The American Agriculturist will be sent one year, gratis, to any one sending us *two new* subscribers at $2.65.

WILMINGTON MARKET
DURING WEEK
ENDING SEPTEMBER 30.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—In this article there has been quite a stir during the week past. Sales on Wednesday at 25 cents on firm market, Thursday 25½ cents, Friday 26 cents, Saturday 26½@26¾ cents, Monday 27, 27¼, 27½, 27¾ and 1,000 casks at 28 cents. On Tuesday sales at figures last named.

ROSIN—Market has been generally quiet and closes dull with Strained throughout at 90 cents and Good Strained at 95 cents. Sales No. 2 at $1 15, Extra No. 1 $2 12½, Low Pale to Pale $3 12½@3 25, Extra Pale $3 62½.

CRUDE TURPENTINE—Wednesday $1 for Hard and $1 70 for Yellow Dip. Next day price advanced 10 cents on Hard, and at $1 10 and $1 70 respectively prices remained steady until Monday, when Yellow Dip advanced to $1 80.

TAR—Price advanced on Wednesday from 90 to 95 and 97½ cents. At figures last named receipts were taken, closing on Monday at 97½ cents.

COTTON—From 9¼ cents on Wednesday for Middling prices advanced to 9½ and 9¾ cents, and on Monday 9¾ cents for Middling.

CORN—In fair stock with moderate demand. No cargo arrivals.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.
BACON—Western Smoked—	
Hams	10 a 13
Sides, per lb	0 a 6½
Shoulders	a 5½
Dry Salted—	
Sides, per lb	6¼a 6½
Shoulders	4½a 4¾
CHEESE—Northern Factory, per lb	9 a 9½
Dairy, cream per lb	10 a 11½
State, per lb	00 a 8
COFFEE—Rio, per lb	11 a 16
Laguayra, per lb	18 a 20
CORN MEAL—per bush in sacks	72½a 75
DOMESTICS—Sheetings, 4-4, per yd	6¼a 7¾
Yarn, per bunch	00 a 85
FLOUR—Fine, per bbl	0 00 a 4 00
Super, Northern, per bbl	4 50 a 5 00
Extra do. " per bbl	5 00 a 6 50
Family " per bbl	7 00 a 7 50
City Mills—Extra Super, per bbl	0 00 a 6 00
" Family, per bbl	0 00 a 6 50
" Extra do., per bbl	0 00 a 7 00
GLUE—per lb	6 a 12
GRAIN—Corn, in sacks, per 56 lbs from store—white	70 a 72½
CORN, wholesale, in sacks	68 a 70
Corn, mixed, wholesale in sacks	00 a 65
Corn, Cargo, per 56 lbs, bulk	62 a 00
Oats, per bushel from store	00 a 50
Peas, Cow, per bushel	55 a 62
HOOP IRON—per ton	75 00 a 80 00
LARD—Northern, per lb	8½ a 10
North Carolina, per lb	10 a 11
LIME—per bbl	0 00 a 1 00
MOLASSES—West Indies, old crop	28 a 33
" " bbls	30 a 32½
" " new crop	30 a 35
" " bbls	32 a 35
New Orleans	28 a 45
Sugar House, hhds, per gal	16 a 17
" " bbls., per gal	19 a 20
Syrup, bbls., per gal	40 a 55
NAILS—Cut, 4d to 20d, per keg	00 a 3 25
OILS—Kerosene, per gal	13½a 15
Lard, per gal	1 00 a 1 10
PEANUTS—per bushel	1 50 a 1 75
PORK—Northern, City Mess	11 50 12 00
SALT—Alum, per bag of 2 bushels	1 00 a 00
Alum, per ton	6 00 7 00
Liverpool, per sack	75 80
Liverpool fine, per sack	0 00 a 0 00
SUGAR—Cuba, per lb	8½a 10½
Porto Rico, per lb	0 a 7½
A—Coffee, per lb	9½a 9¾
B— " per lb	9 a 9½
C— " per lb	7½a 8
Ex. C— per lb	8½a 8¾
Crushed, per lb	00 a 10
SOAP—Northern, per lb	5 a 7
Crampton's N. Y. Palm Soap, per box 100 lbs., ¾ bars	0 00 a 3 90
TIMBER—Shipping, per M	12 00 a 18 00
Mill Prime, per M	9 00 a 11 00
Mill Fair, per M	6 50 a 8 50
Inferior to Ordinary, per M	3 00 a 5 00

AGENTS WANTED for the Best and Fastest Selling Pictorial Books and Bibles. Prices reduced 33 per cent. National Publishing Co., Phila., Pa. oct 1-8t

SALT.

3000 Sacks LIVERPOOL SALT, Stripped and full weight,

For sale by
KERCHNER & CALDER BROS.

BAGGING, TIES AND TWINE.

800 Half Rolls BAGGING, 2 and 2¼ lbs.
2000 Bdls. New ARROW TIES, New and Pieced.
3000 Lbs BALING TWINE.

For sale by
KERCHNER & CALDER BROS.

CHEESE.

200 Boxes No. 1 CREAM CHEESE,
For sale by
KERCHNER & CALDER BROS.

NEW ADVERTISEMENTS.

We Have Secured

THE SERVICES of Mr. M. H. CURRAN as foreman of our

Merchant Tailoring Department,

who brings to the position an experience of many years in fashionable Broadway, New York.

OUR STOCK OF

Cloths, Cassimeres, Diagonals, Worsted, Suitings and Pant Stuffs

is entirely new, and of good fabrics and genteel styles. We solicit patronage.

MUNSON,
The Clothier and Merchant Tailor,
oct 1-1t Wilmington, N. C.

H. McL. GREEN,

GENERAL COMMISSION MERCHANT, AND AGENT FOR THE SALE OF

Ton Timber.

WILMINGTON, N. C.

Timber a specialty. Liberal advancements made on all consignments. oct 1-2m

TARRANT'S SELTZER APERIENT

PAIN IS A BLESSING. It locates disease. Whenever the bowels become irregular, use

Tarrant's Seltzer Aperient.

it will save much pain and danger. Nature sometimes is so outraged by the burden she is made to carry, through the heedlessness of her children, that she openly rebels, and punishes fearfully. Don't neglect the proper treatment when the symptoms first appear. Resort to the aperient, and get well speedily.

SOLD BY ALL DRUGGISTS.

NEWBURY & CHASTEN

COMMISSION MERCHANTS,
WILMINGTON, N. C.

Special attention given to sale of

COTTON and NAVAL STORES.

Charges low and prompt returns.

Refer to Bank of New Hanover, Wilmington, N. C.
sep 10 609-1m

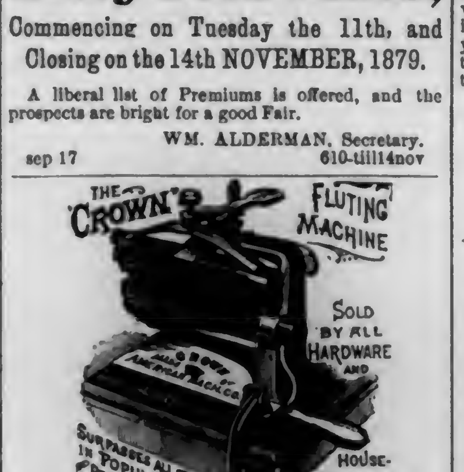
THE 17th ANNUAL FAIR
OF THE
Cumberland County Agricultural Society,
WILL BE HELD AT

Fayetteville,

Commencing on Tuesday the 11th, and Closing on the 14th NOVEMBER, 1879.

A liberal list of Premiums is offered, and the prospects are bright for a good Fair.

WM. ALDERMAN, Secretary.
sep 17 610-till14nov



sep 24 611-4t

EMPLOYMENT
For 1000 Ladies and Gentlemen

During the next six months. Small capital required. Wages from $7.00 to $30.00 per day. For full particulars, address
TURNBULL BROTHERS, Publishers,
Baltimore, Maryland.

sep 24 611-4t

VALUABLE TRUTHS.

If you are suffering from poor health, or languishing on a bed of sickness, take cheer, for
Hop Bitters will Cure You.

If you are simply ailing; if you feel weak and dispirited, without clearly knowing why,
Hop Bitters will Revive You.

If you are a minister, and have overtaxed yourself with your pastoral duties; or a mother, worn out with care and work,
Hop Bitters will Restore You.

If you are a man of business, weakened by the strain of your everyday duties; or a man of letters, toiling over your midnight work,
Hop Bitters will Strengthen You.

If you are young, and suffering from any indiscretion, or are growing too fast, as is often the case,
Hop Bitters will Relieve You.

If you are in the work-shop, on the farm, at the desk, anywhere, and feel that your system needs cleansing, toning or stimulating, without intoxicating,
Hop Bitters is What you Need.

If you are old, and your pulse is feeble, your nerves unsteady, and your faculties wanting,
Hop Bitters will give you New Life and Vigor

Try Hop Cough Cure and Pain Relief.
For sale by all Druggists.

ALTAFFER & PRICE

MANUFACTURERS AND DEALERS IN

Sash, Doors, Blinds, Ornamental Wood-work and Builder's Hardware.

We have added new and improved Machinery to our Establishment, and are prepared to fill any orders in our line at short notice and low figures.

Church Windows, Doors, Pew Ends,

CAPS and ARM RESTS, made in latest styles.

Factory foot of Walnut St. Office on Nutt Street, near Red Cross. } Wilmington, N. C.
apl 16 588-1y

GOLDSBORO INSTITUTE, FOR GIRLS.

Mrs. Chapman hopes on Monday, 15th Sept, 1879, to resume the duties of her school. Apply for circulars to Rev. Dr. R. H. Chapman, Beaufort, Carteret county, N. C., until 1st August, and to the same at Asheville, Buncombe Co., N. C., until 1st Sept., '79.
july 9 600-till 1st oct 79

INSTITUTE FOR TRAINING OF COLORED MINISTERS

Under the care of the General Assembly.
Located at TUSKALOOSA, ALA.

THE FOURTH SESSION, of ten months, will commence on the 1st day of September next, under the instruction of Rev. D. C. Rankin, Professor, who has the best testimonials of fitness for the work, in his deep interest in the colored people and his past labors in their behalf, his ample scholarship, and his aptness to teach.

All the branches necessary to fit candidates for the Gospel Ministry will be taught. Some acquaintance with the early branches of English will be required for entrance. Candidates must come recommended by their Presbyteries or Committees of Education; and if of other denominations, must have similar credentials.

No charge for tuition. Board can be had on reasonable terms.

C. A. STILLMAN, Superintendent.
july 23 602-tf

NEW ADVERTISEMENTS.

Charlotte Institute.

THE next session begins September 10th, 1879, and ends June 8th, 1880.

No Institute ever made more rapid progress in securing the confidence and esteem of its patrons than this one during the past session. Before the end of the scholastic year the number of its pupils, attracted by the well-earned reputation of the school, increased to 117, exclusive of the adult ladies who availed themselves of the superior advantages here given in the departments of Music, Art, and Modern Languages. In no respect is this Institute inferior to any other first-class boarding-school in the Southern or Middle States. Such testimonials as will satisfy an one as to the *high standard and thoroughness* of the instruction here are published in the catalogue. These testimonials are peculiarly trustworthy, inasmuch as they are given by gentlemen engaged in teaching in well known schools and colleges of the highest grade, and who are therefore qualified to express an opinion in regard to educational institutions.

The total expense for the half session or term will be $125. This amount includes board, with washing, fuel, lights, furnished room and servants' attendance, tuition in all the English branches, Latin, with either French or German, Calisthenics, *text-books and stationery for school purposes*. Pupils are not permitted to incur additional expense without permission of their parents. Parents are thus assured that their bills will not be greater than they expected.

Special arrangements and special terms for young ladies who wish to take only Music, Painting and Drawing, and Modern Languages, severally or collectively.

For further information address the Principal, Rev. WM. R. ATKINSON, Charlotte, N. C.
july 23 602-16t

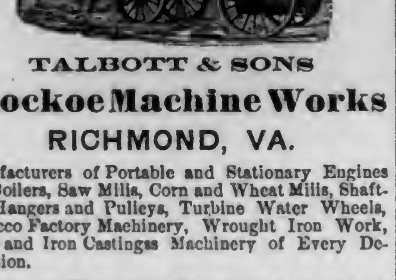
CRAMPTON'S
PURE OLD
PALM SOAP

FOR
THE LAUNDRY, THE KITCHEN,
AND FOR
General Household Purposes.
MANUFACTURED BY
CRAMPTON BROTHERS,
Cor. Monroe and Jefferson Sts., New York.
Send for Circular and Price-List.

Crampton's old Palm Soap for the Laundry, the Kitchen, and for general Household purposes. The price of the "Palm Soap" is $3.90 per box of 100 three-quarter pound bars—75 pounds in box. To any one who will send us an order for 10 boxes with cash, $39, we will send one box extra free as a premium. Or the orders may be sent to us for one or more boxes at a time, with remittance, and when we have thus received orders for ten boxes we will send the eleventh box free as proposed above. If you do not wish to send the money in advance you may deposit it with any banker or merchant in good credit in your town with the understanding that he is to remit to us on receipt of the soap which is to be shipped to his care.—*Sandersville, (Ga.) Herald.*

Address CRAMPTON BROTHERS,
Cor. Monroe and Jefferson Sts., New York.

FOR SALE BY
Worth & Worth,
WILMINGTON, N. C.



TALBOTT & SONS
Shockoe Machine Works
RICHMOND, VA.

Manufacturers of Portable and Stationary Engines and Boilers, Saw Mills, Corn and Wheat Mills, Shafting, Hangers and Pulleys, Turbine Water Wheels, Tobacco Factory Machinery, Wrought Iron Work, Brass and Iron Castings Machinery of Every Description.

Ginning & Threshing Machines a Specialty

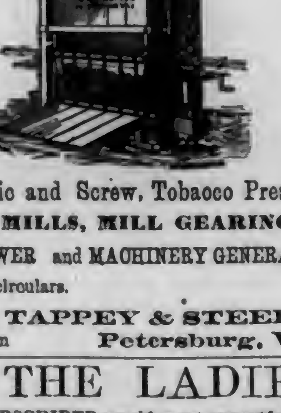
Repairing Promptly and Carefully Done.

TALBOTT'S PATENT SPARK ARRESTER
The Invention of the Age.

It does not destroy the draft.
It does not interfere with cleaning the tubes.
It will not choke up, and requires no cleaning.
It requires no direct dampers to be opened when raising steam (dampers being objectionable, as they may be left open and allow sparks to escape.)
It requires no water to extinguish sparks, which, by condensation, destroys the draft. Besides, when water is used, if neglected, the efficiency is destroyed by evaporation of the water, and the boiler is kept in a filthy condition.
It is simple and durable and can be relied upon.
It can be attached to any boiler.
No planter should be without one of them. Insurance companies will insure gins and barns where the Talbott Engines and Spark-Arresters are used at same rate as charged for water or horse-power.
☞Send for illustrated circulars and price list.
Branch Houses at Charlotte and Goldsboro.

ENGINES
—FOR—
GINNING and THRESHING, Stationary and Portable.
CHEAP, SAFE AND DURABLE.

Power & Hand Presses,
UNSURPASSED IN SPEED and EFFECT.



Hydraulic and Screw, Tobacco Presses,
SAW MILLS, MILL GEARING,
HORSE POWER and MACHINERY GENERALLY.
Send for circulars.

TAPPEY & STEEL,
may 14-6m Petersburg, Va.

TO THE LADIES.

THE SUBSCRIBER would most respectfully inform her patrons and friends that she is ready to receive orders for MAKING, also for CUTTING and BASTING DRESSES in the

Latest and Most Approved Style.

To her country friends she would say, send in your orders at once.

"First Come, First Served."

MRS. JOSEPH McLAURIN,
apl 23-tf Market Street, between 8th and 9th.

KERCHNER &
CALDER
BROTHERS
WHOLESALE GROCERS
AND
COMMISSION MERCHANTS
WILMINGTON, N. C.

Dry Goods and Carpets.

DRESS GOODS AND TRIMMINGS a specialty. Dresses made to order on short notice and in the latest styles, at $6, $8, $10, $12 50 and $15.

Bridal Trousseaus

Furnished at very reasonable prices. Correspondence solicited in relation thereto. A large assortment of

Cloaks, Dollmans, and Circular Water Proofs, Shawls,

ALSO

FLANNELS, FLANNEL UNDER GARMENTS for Ladies, Gents and Children.

HOUSE FURNISHING GOODS, embracing Blankets, Spreads, Towels, Linen and Cotton Sheeting, etc. Lace and Muslin Curtains, Lace Lambrequins, Cretones, Repps for Lambrequins and Curtains,

CARPETS, RUGS AND OIL CLOTHS.

Brussels, 87½, 90, 95 cents and $1. Three Ply, $1, $1 10, and $1 15. Extra Super, 85, 87½, 90 and 95 cts. Ingrains, 60, 65 to 75 cents. Cotton, 25, 37½ to 45 cents. OIL CLOTHS in all widths.

Respectfully, R. M. McINTIRE.
sep 24 611-1y

Dissolution of Co-Partnership.

THE FIRM of PETTY & JONES was dissolved by mutual consent on the first day of September 1879.

R. E. PETTY,
T. N. JONES.

Yeargan, Petty & Co.,

WHOLESALE AND RETAIL DEALERS IN

Dry Goods, Notions, Boots and Shoes, Hats and Caps, Trunks, &c.,

RALEIGH, N. C.

Having purchased the entire interest of Mr. T. N. Jones in the business of the above mentioned firm, we hereby announce that we will continue to occupy

THE LARGE THREE STORY BRICK STORE,
NO. 30 FAYETTEVILLE STREET.

The first floor of which will be filled to its utmost capacity with the best selected stock of the season especially for our retail trade.

Our second and third floors will contain the largest stock ever exhibited in this market exclusively for our wholesale trade.

Mr. T. N. Jones, formerly of the firm of Petty & Jones, will continue with us in the capacity of salesman.

YEARGAN, PETTY & CO.,
oct 1-3t Dealers in Dry Goods.

BOOKS!! BOOKS!!

Sunday School Books! Books of all Publishers!

Approved Books of the Committee of Publication.

—o—

The Largest Stock of Sunday School Books in the South. Extra discount given to Sunday Schools on Books of **Presbyterian Publishing Company** and **Presbyterian Committee of Publication.**

J. L. SHOTWELL, Agent,
1001 Main Street, Richmond, Va.

☞Please state where you saw this advertisement. apl 23-589-tf

THE BUFFALO LITHIA WATERS,

For Affections of the Kidneys and Bladder.

—o—

RELIEF OF INFLAMMATION AND ULCERATION OF THE BLADDER.

AFTER THE LIFE OF THE PATIENT HAS BEEN DESPAIRED OF BY HIS MEDICAL ATTENDANT.

[Extract from Letter of Dr. T. B. Greer, of Rocky Mount, Franklin county, Va., of June 3, 1876.]

"I have recently had occasion to try the 'Lithia Water' in a case of Inflamation and Ulceration of the Bladder, caused by the retention of urine, the result of stricture of twenty years standing. I had exhausted all of the resources, both of experience and authority, and when my patient commenced the use of it, had no hope of his recovery. He has been using the water five weeks, with results so favorable that he now has every prospect of complete recovery, and without some unexpected change in his condition, will be on his feet in a short time. The effects of the water in this case have been marvelous. For the sake of humanity I shall keep a record of the case, and report to you as it advances."

In a subsequent communication Dr. Greer, referring to the above case, says:

"In the case of 'Inflammation and Ulceration of the Bladder,' heretofore reported, the patient recovered and I attribute the recovery entirely to the Lithia Water."

—o—

STONE.

CASE OF MR. C. WOLFFE, OF POINT COUPEE PARISH, LA.

POINT COUPEE PARISH, LA., April 2, 1878.

MR. THOMAS F. GOODE, Proprietor Buffalo Lithia Springs, Va.:

Two years ago I began to suffer with a severe and constant pain in my kidneys, which was soon followed by violent attacks, averaging about two a week, causing excruciating agony, from which I was frequently relieved by the discharge of stone of from four to six grains in weight; at other times by the passage of smaller stones, and sometimes by sand in considerable quantities.

I sought, but in vain, the best medical assistance, and as the result of this state of things, I was reduced to such a condition that my medical advisers told me frankly that I had nothing to hope from remedies; that my condition was a hopeless one, and I looked to death alone for a termination of a miserable existence: Mr. J. L. Lyons, a druggist of New Orleans, about six months ago, advised me to try the Buffalo Lithia Water, Spring No. 2, which I did. About a week after I commenced the use of it I had an attack of less than usual severity, in which I passed two small stones, *one of which I placed in a tumbler of the water, and in about three hours found it dissolved to fine powder.* That gave me confidence, and I determined to persevere in its use. I have had no attack whatever since, nor has there been any discharge of stone or sand.

The pain in my kidneys has entirely disappeared; my weight, which had been greatly reduced, I have fully regained, and my general health has been entirely restored. I very cheerfully acknowledge my indebtedness to the Buffalo Lithia Water for my life, and the comfort which I now enjoy.

Respectfully, C. WOLFFE.

Statement of Mr. J. L. Lyons, Wholesale Druggist and Importer, 42 and 44, corner Granvier and Camp sts., New Orleans, La.

NEW ORLEANS, LA., April 5, 1878.

I am personally cognizant of the truthfulness of the foregoing statement of Mr. C. Wolffe, who is one of our best citizens. J. L. LYONS.

These Waters in cases of one dozen half gallon bottles, can be had at $5 per case at the Springs, and of J. K. McILHENNY, Wilmington, N. C., $— per case. Springs pamphlet sent to any address.

THOS. F. GOODE, Prop., Buffalo Lithia Springs, Va.

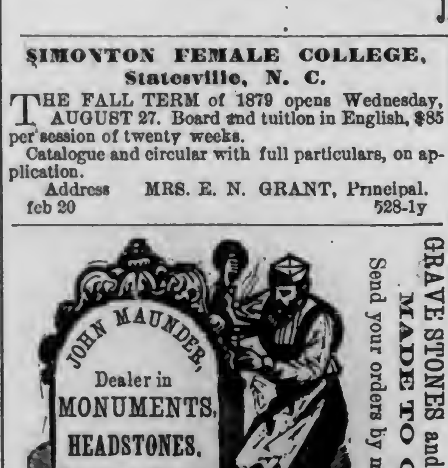
J. K. McILHENNY, { Agent for the sale of these Waters at Wilmington, N. C.

SIMONTON FEMALE COLLEGE,
Statesville, N. C.

THE FALL TERM of 1879 opens Wednesday, AUGUST 27. Board and tuition in English, $85 per session of twenty weeks.

Catalogue and circular with full particulars, on application.

Address MRS. E. N. GRANT, Principal.
feb 20 528-1y



GRAVE STONES and MONUMENTS MADE TO ORDER.
Send your orders by mail.

MILLINERY AND FANCY GOODS!

MRS. L. FLANAGAN WISHES TO ANNOUNCE to the Ladies that she has returned from the Northern Cities, where she has been making her Fall purchases in MILLINERY and every description of FANCY ARTICLES, and is now prepared to show her patrons a VERY ATTRACTIVE and BEAUTIFUL STOCK of all the NEWEST STYLES in French Pattern Bonnets and Hats, Velvets, Silks, Feathers Flowers, Ribbons, &c.

My motto is, as heretofore, the Best Goods, the Latest Designs, the Lowest Prices and the Most Honorable Dealing.

Orders from the country solicited, and perfect satisfaction guaranteed or money refunded.

Variety Store, 42 Market Street.
oct 3-508 MRS. L. FLANAGAN.

Views!

LAKE WACCAMAW AND VICINITY; ALSO, Views of all points of interest in and around WILMINGTON.

Moore's History of North Carolina; another lot just received.

School Books and School Stationery. ☞Liberal discount to Country Dealers.

C. W. YATES.

Don't forget the ORGUINETTE, the most wonderful instrument of the age.
sep 3 608-tf

SELECT BOARDING
AND
DAY SCHOOL,
HILLSBOROUGH, NORTH CAROLINA.

Misses NASH and Miss KOLLOCK, Principals.

THE FALL TERM of 1879 will open the 25th of JULY and close on 11th DECEMBER. Circulars forwarded on application.
466-*jan.1,'79

$777 A YEAR and expenses to agents. Outfit free. Address P. O. VICKERY, Augusta, Maine.

Fresh Arrivals.

100 Boxes CREAM CHEESE,
50 Tubs LARD,
10 Tierces Fairbanks' LARD,
100 Boxes SOAP,
100 Boxes POTASH and LYE,
200 Bags SHOT,
BAGGING AND TIES,
10 Tierces good cheap HAMS.

For sale low by
HALL & PEARSALL.

NOTICE.

BUYERS of Oils will take notice that I am selling

WEST ALADDIN SECURITY OIL

at the low price of 25 cents per gallon. It is absolutely safe, guaranteed 150 deg. Fire test.

PERKINS and HOUSE SAFETY LAMPS, the best Lamp made, and only perfectly safe one, at Factory prices.

Kerosene, Lard, Mineral and Linseed Oils, Paints, Colors, Glass, &c.,

Low down at

GEO. A. PECK'S,
25 South Front Street.
jan 15 405-tf

COTTON!

IN VIEW of the approaching Cotton Season, the undersigned offer their services to Planters and Country Merchants

For the Sale of Cotton,

Which they are prepared to do

On the Most Economical Charges.

They will warrant the full price of the day of sale. Account sales will be rendered promptly, and proceeds be at once remitted.

ALEX. SPRUNT & SON,
Wilmington, N. C.
September 3d, 1879. 608

The N. C. HOME INSURANCE CO.,
OF RALEIGH, N. C.
(*Organized in 1868.*)

Insures against loss by fire on dwellings, furniture, stores, merchandise and farm property, including

Cotton Gins

of the better kind, on as favorable rates as any reliable Company.

JOHN GATLING, President.
W. H. CROW, Vice-President.
W. S. PRIMROSE, Sec. and Treas.
P. COWPER, Adjuster and Supervisor.
aug 20 606-3m

THOS. A. McNEILL, FRANK McNEILL.

McNEILL & McNEILL,
Attorneys at Law,
LUMBERTON, N. C.

Practice in all the State and Federal Courts in North Carolina. 593 1y.

FOR THE FAMILY.

The Mother's Prayer.

Hear me, O Father, ere I rest
This night upon my bed;
Let thy blest Spirit in the heart
Of my dear son be shed.

Forgive him, should he wayward seem,
For sake of Thy dear Son;
Without the blood of Calvary
Are all of us undone.

Lead him, as only Thou canst lead
The faltering steps of youth,
Through tempting and entangling snares,
To paths of heavenly truth.

Watch o'er him, with Thy loving care,
Wherever he may be;
Thou knowest the yearnings of my heart—
I leave it all with Thee.

—*Advance.*

Mrs. Thompson's Visitors.

When thou doest thine alms, do not sound a trumpet before thee.—*Matt. vi: 2.*

"Please, ma'am, don't you want to buy some matches?" said a sweet voice.

The lady addressed gazed for a moment upon two little girls standing upon her front porch. They could not have been more than six or eight years of age—such wee things out in the cold November winds—the elder carrying a packet under her arm, and the other a purse clutched tightly in her little chubby hands.

"No we have plenty of matches, said the lady,

"Yes, ma'am," was the meek reply, and the two little girls had turned down the steps.

How cold they looked, so scantily dressed; and then, their manner, how different from the scores of peddlers which tramped the streets almost daily. Mrs. Thompson could not shut the door.

"Little girls," said she.

"Yes, ma'am," said a quivering voice, and as the little girls turned back, Mrs. Thompson saw that the sweet blue eyes of the younger one were filled with tears.

"Aren't you cold?"

"Yes, ma'am."

"Come in, then, and get warm. I want to talk with you."

The little girls came forward, and Mrs. Thompson led them into the nice, warm dining-room.

"Now let me take off your things," said the lady, and you shall eat your supper while I have a chat with you. Tea is just ready."

"Please, ma'am, we are not beggars," said the older one, her pale cheeks flushing.

"Of course you are not," said Mrs. Thompson, quickly. "You are my visitors."

The little girls looked shyly at each other, and then dropping their heads with a pleasant smile, submitted to have their hoods and shawls removed.

"Now," said Mrs. Thompson, after the tea had been finished to the satisfaction of all, "I am going to make you a little present to take home to your mamma. My friends often make me presents, and if I can, sometimes I return them; but as many of my friends are very wealthy, very often I can do no more than say 'thank you.' I like to get presents very much, don't you?"

"Once we did before papa died, but no one makes us presents now," said the elder little girl.

"Well, I am going to, and I love to have visitors, too, very much—and best of all little girl visitors—and so now that I have become acquainted with you, I shall expect you to come and see me often. Indeed, I shall be very much hurt if you do not."

"Oh, we will come!" said the elder one. "I think it is nice to have such a sweet place to come visiting don't you, Gertie?"

The little one nodded her head, and then Mrs. Thompson, with gentle fingers, again robed the little girls saying, "You may bring the basket back the next time you come to see me."

"Yes, ma'am," they replied in chorus, clutching hold of each other's hands, as they started down off from the porch.

Mrs. Thompson watched them until they turned a corner, and then she went into the house, wondering if she should ever see them again.

But scarcely a week had passed before they came to restore the basket, and after that they became frequent visitors, always meeting with a kind reception.

At last a holiday arrived, and again Mrs. Thompson found them upon the front porch.

"Please, ma'am," said the smaller one, the bright smile breaking out all over her face, "we have come to spend all the day with you."

"Yes, we don't have any matches to sell today," said the other.

"I am so glad," said Mrs. Thompson. "Come right in and take off your things;" and taking each by the hand she led them into the parlor full of grown up ladies.

The little girls hung back, the elder one saying: "Please ma'am, we didn't know that you had other company."

"Oh, that's no difference," smiled Mrs. Thompson. "Ladies, let me make you acquainted with my two little friends, Nellie and Gertie Harrington."

The ladies smiled and nodded, though some could not conceal their surprise, and Mrs. Thompson, to put the little ones more at their ease, seated them on the sofa with a beautiful book of prints to engage their attention.

They seemed very well contented until they had looked the book through, then Nellie said: "Please, Mrs. Thompson, if you'll get our things, we'll be going now."

"Indeed! I guess you will not go without your dinner," said Mrs. Thompson, "after the table is already set for you and everything."

The little ones half-smiled, half-blushed, then walked out with their hostess and occupied a position at her right and left.

After the meal as the ladies were walking back into the parlor, the little one pulled her sister's dress, whispering: "What did you do with it, Nellie?"

"Slipped it back of the lounge," blushed Nellie. "Please, Mrs. Thompson, we brought you a present, but hated to give it to you before all the ladies. If you will wait a moment out here I'll go and get it."

Mrs. Thompson took a small packet from the little girl's hand as she returned from the parlor, and very carefully undid the wrappings.

"This for me?" asked the lady, as a beautiful picture came to light.

"Yes; our present to you," smiled Gertie.

"Where did you get it?" asked Mrs. Thompson.

"Mamma drew the picture, and Gertie and I made the frame out of acorn cups; mamma taught us. Do you like it?"

"Like it!" exclaimed Mrs. Thompson, and abruptly turned to her visitors, saying: "Just what a lovely present my two little friends have brought me; a beautiful pencil sketch by their mother. Is it not beautiful?"

"It took a long time to draw it," said Nellie. "It is mamma's childhood home. There is the old mill close by—grandpapa owned it; and that old building with the moss and ivy clinging to it, was where they went to church."

"I shall prize it very much," said Mrs. Thompson, hanging the picture between two costly chromos, and she would not let the little girls go home until the last lady had gone, and then just as the street lamps had been lighted she put on her cloak and hat, and taking each girl by the hand said:

"It is now time for me to visit you. I am going home with you to spend the evening."

The little ones were delighted; keeping up a half skip and jump by her side, now and then pressing her hand lovingly with their tiny fingers.

Mrs. Thompson went into the one neat room, and to the children's introduction to the pale little woman sitting sewing by the window she went straight up to her and throwing an arm around her neck left a kiss upon her cheek, then laughingly throwing off her things, she took up a piece of sewing from the table and seating herself, her fingers flew as swiftly as Mrs. Harrington's as she kept up a gay chat all the while.

After that Mrs. Thompson visited the poor widow many times, and the latter in return came to love to visit the kind lady as well as did her little girls

At one time, two years later, in a conversation with a good clergyman, the widow said: "Oh, the children do not sell matches any more, but go to school, and it all came through Mrs. Thompson, sir; in fact, everything we have almost," and the widow paused a moment to gaze admiringly upon her bright carpet, the snowy curtains, the flowers and bird in the windows, then continued: "I never saw such a woman. Somehow she has a way of doing things that you don't know it until after it is done, and I do not believe she ever breathes a word about what she does."

"No, I guess not;" said the preacher, "for I have been her pastor a number of years and she is my wife's most intimate friend, yet have I never heard from *her* lips an account of one good action."

"Mrs. Thompson is a lady who does not sound a rumpet before her in doing her alms, therefore will she be rewarded openly by her Father in heaven. 'Blessed are they who knoweth their Master's will and doeth it.'"—*National Baptist.*

"Cross Patch."

This was the nickname Helen's mates all gave her, and I'm sorry to say it was appropriate. She was interesting in many ways, but cross from morning till night, and though not in her teens, "crow's feet" already disfigured her brow. A voice originally sweet was fast becoming shrill and discordant, and rosy lips, from a habit of pouting, protruded far too much for beauty. She wondered why other girls were greater favorites than herself; why her mother's most intimate friends soon became weary of and indifferent towards her. Some of these ugly facts stared her in the face every day. Still she never stopped to reflect on the cause of such disagreeable effects, but fretted, fumed and scolded because everybody was having nicer times than herself.

She had a darling blue-eyed sister, golden-haired, sunny faced, with a nature so genial and a disposition so lovable, her friends, old and young, called her "Sunbeam."

A regular duty of these two sisters was to wash up the breakfast and tea things each day, to relieve their mother, who was burdened with many cares, but deprived herself of their assistance at other times that they might attend school.

One March morning a heavy sleet covered the ground. After breakfast, as Eva was feeding the poultry, Helen looked out of the window and noticed her sister's happy countenance as she stood with her flock of white Leghorns and Chillagoogs around her; some of the tamest were eating crumbs from her hands. Although a pretty sight, it roused Helen's envy, and her cross spirit vented itself in scolding. "You lazy girl! Out there playing with those chickens! Come right in to your work!" Eva made no reply—only continued to smile and scrape at the dish she held in hand. This was too much for "Cross Patch;" so she crept up behind Eva, and jerking her by the arm, exclaimed, "You naughty girl! Why don't you come in when I call you?" The plate shivered to atoms—a small matter, however, compared with the accident that befel poor Eva, for she slipped on the ice in such a manner as to dislocate her hip, and was carried into the house shrieking with pain. A surgeon was summoned, and all that love and skill could devise was done for her relief, but for hours her suffering was intense. This deplorable accident finally resulted in a disease of the hip, by which poor Eva was rendered a cripple for life! You may rest assured that Hellen was cured of her scolding; a terrible cure certainly, but a sure one. No one ever heard a cross word escape her lips again; but tears often filled her eyes, and her perfect devotion to her injured sister was attested by many delicate and loving attentions. Helen hunted the woods for the earliest wild flowers; gathered baskets of tiny rocks, shells, lovely mosses, ferns and lichens, read and sang to Eva; caressed her tenderly as if trying (ah! so vainly!) to make amends for past unkindness. Helen could never be happy again. She wore a sad face and her heart was sadder still, aching with bitter remorse and unavailing regrets.

The neighbors and school children clubbed together, and purchased a comfortable invalid's chair for their little favorite Eva, and during the pleasant spring days Helen took a mournful pleasure in wheeling her sister around the yard under the lilacs, the rose bushes, the cherry and apple trees. Grateful smiles were her sweet reward, for Eva's was a forgiving heart, and though a daily sufferer during the few years she lived, the little invalid was ever patient and uncomplaining. Persons often remarked, "What a pity her bright young life should have been thus overshadowed!" They could not see that darker, invisible cloud which brooded over Helen's spirit, Helen's home, Helen's life, and all the sad result of a needless display of ill-temper. Dear children, never scold! Never ill-treat a brother or a sister. You know not the sorrow it may cause. Be "sunbeams," like Eva, if you would be loved, lovely and happy. Little children, love one another."—*Canada Presbyterian.*

MISCELLANEOUS.

Blushing and Blanching.

Blushing is occasioned by sudden dilation of the small blood vessels, which form a fine network beneath the skin, and when they admit an increased volume of red-blood, cause the surface to appear suffused with color. Blanching is the opposite state, in which the vessels contract and squeeze out their blood, so that the skin is seen in its bloodless hue. The change effected in the size of the vessels is brought about by an instantaneous action of the nervous system. This action may be induced by a thought, or, unconsciously, by the operation of impressions producing the phenomenon habitually. In a word, blushing may become a *habit*, and it is then beyond the control of the will, in so far as the will can generally, if not always, conquer any habit. It is almost always useless, and certainly seldom worth while, to strive to cure a habit of this class *directly*.

The most promising course is to try to establish a new habit, which shall destroy the one it is desired to remedy. For example, if blushing is, as generally happens, associated with *self*-consciousness, we must establish the sway of the will over that part of the nervous system which controls the size of the vessels by calling up a feeling opposed to *self*-consciousness. It is through the mind these nerves are influenced. Then influence them in a contrary direction by antagonizing the emotion associated with blanching. Thus, if the feeling which causes the blushing be expressible by the thought, "Here am *I* in a false and humiliating position," oppose, or still better, anticipate and prevent, that thought by thinking, "There are *you* daring to pity or feel contempt for another." Avoid going on to think who that "other" is, because the aim must be to eliminate self. Constitute yourself the champion of some one, any one, and everybody, who may be pitied, and the ever-zealous and indignant foe of those who presume to pity. Most persons who blush with self-consciousness blanch with anger, and this artificial state of mock anger will soon blanch the face enough to prevent the blush. It only requires practice in the control of the emotions and the production of particular states at will—the sort of expertness acquired by actors and actresses—to secure control of these surface phenomena. Blushing and blanching are antagonistic states, and may be employed to counteract each other, control of the physical state of the blood-vessels being obtained through the emotions with which they are associated.—*Lancet.*

Neglect of the Eye.

Whatever an ounce of prevention may be to other members of the body, it certainly is worth many pounds of cure to the eye. Like a chronometer watch, this delicate organ will stand any amount of use, not to say abuse, but when once thrown off its balance it rarely can be brought back to its original perfection of action, or, if it is, it becomes ever after liable to a return of disability of function, or the seat of actual disease. One would have supposed from this fact, and from the fact that modern civilization has imposed upon the eye an ever increasing amount of strain, both as to the actual quantity of work done, and the constantly increasing brilliancy and duration of the illumination under which it is performed, that the greatest pains would have been exercised in maintaining the organ in a condition of health and the greatest care and solicitude used in its treatment when diseased. And yet it is safe to say that there is no organ in the body the welfare of which is so persistently neglected as the eye.

I have known fond and doting mothers take their children of four and five years of age to have their first teeth filled, instead of having them extracted, so that the jaw might not suffer in its due development, and become in later years contracted, while the eye, the most intellectual, the most apprehensive, and the most discriminating of all our organs, receives not even a passing thought, much less an examination. It never seems to occur to the parents that the principal agent in a child's education is the eye, that through it it gains not only the sense of the methods and ways of existence of others, but even the means for the maintenance of its own; nor does it occur to the parents for an instant that many of the mental as well as bodily attributes of a growing child are fashioned, even if they are not created, by the condition of the eye alone.

A child is put to school without the slightest inquiry on the part of the parent, and much less on the part of the teacher, whether it has the normal amount of sight; whether it sees objects sharply and well defined, or indistinctly and distorted; whether it be near-sighted or far-sighted, whether it sees with one or two eyes; or finally, if it does see clearly and distinctly, whether it is not using a quantity of nervous force sufficient after a time not only to exhaust the energy of the visual organ, but of the nervous system at large.—*Dr. Edward G. Loring.*

Hanging Gardens of Assyria.

Mr. Rassam's excavations on the Mujelibi Mound have proved that this was the site of the famous hanging gardens, for in its ruins he found wells, aqueducts, and ponderous masses of stone, all proving that the building had been erected, as the Greek writers say, to imitate mountain scenery. The stone used was a black basalt, which is found only in the Armenian hills, and the immense masses must have been floated down the river. In a mound to the south of the mass of city ruins, called Jumjuma, Mr. Rassam discovered the remains of a rich hall or palace, with columns composed of enameled bricks and mosaic; the cornices were of painted brick, and the roof of rich Indian black wood. From the position of this palace or banqueting hall it would appear to have been situated on the bank of the river, and was probably the site of the state festivals and banquets. The inscriptions found there prove the edifice to have been erected by Nebuchadnezzar, and probably beautified by his successors.—*Athenæum.*

SECULAR NEWS.

The Captain of the Cunard steamer Brest has had his certificate suspended for six months because the steamer ran ashore.

Indictments have been brought against a number of the principal barkeepers of Richmond, Va., for selling liquor on Sunday.

One hundred tons of coal sold by the Delaware, Lackawanna & Western Railroad Company brought a trifle lower prices than those obtained at the last sale.

News comes from Charleston under date September 23d, that Special U. S. Deputy Marshal A. N. Davis was shot yesterday at Spartanburg by J. B. Panther, while serving a bench warrant issued in North Carolina, but made serviceable in Spartanburg District, by Judge Bryan. Davis had his thighbone broken.

Stanley, the African explorer, has arrived at Sierra Leone and preparations are being made for the complete exploration of the Congo river. His purpose was to act secretly and under an assumed name, but to lull suspicions which threatened to put an end to his enterprise he was compelled to divulge his name and plans.

The State Board of Health of Tennessee forbade the introduction of loose cotton into Memphis. An injunction was prayed against the rule and granted by Judge Galloway. The State Board before abandoning their works around Memphis will await the effect of the injunction. It appears that no lawyer in Memphis could be found to resist the injunction.

There seems to be a difference between Cardinal Nina, Papal Secretary of State, and the Jesuits as to conduct on the Belgian education laws. The former is for moderation and the latter would go to extremes. The Pope hesitates, meanwhile the threatened refusal of the sacraments by the Bishops to the elementary school teachers who retain their posts under the new system, has so far led to the resignation of only one hundred out of a total of seventy-five hundred teachers.

The *Agence Russe*, semi-official organ of Russia, denies that that power is intriguing with Afghanistan, and the denial is probably true. The *Agence* says: "Had Russia wished to create difficulties for England she would have liberated Abdul Rheman, the pretender to the Afghan throne, whom, on the contrary, she is watching on the Samarcand, and preventing his flight to Afghanistan. Events at Cabul and in the Turcoman territory tend to prove the necessity of a good understanding between England and Russia."

The following items relative to the University of North Carolina are from the Chapel Hill *Ledger*: "President Battle, Dr. Ledoux and Professors Redd, Mangum and Hooper have each organized a Bible class on Sundays, and the students are now required to attend one of these. The Senior Class organized last Saturday by electing T. H. Battle president, W. R. Slade poet, A. L. Phillips historian and R. Ransom secretary. Some new features have been added to the curriculum studies in the University. A class in drawing is taught by Professor Simonds and one in commercial arithmetic by Professor Graves. This is coming to the practical.

A MAN OF A THOUSAND.

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MISCELLANEOUS.

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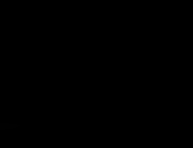

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For the N. C. Presbyterian.

BURIED WITH CHRIST BY BAPTISM.

A ministerial brother has requested me to give him my opinion of Rom. 6: 2–4. With the permission of the editor of the PRESBYTERIAN, I will do so through the columns of that paper. It will be needful to make a few preliminary statements.

According to the invariable usage of the classics, and of the Old and New Testament writers, the word *baptizo* represents a certain state or *condition* into which the subject of the baptism is put, without any reference whatsoever to the *mode* by which that condition is induced. The following is Dr. Dale's definition of classic baptism: "Whatever is capable of thoroughly changing the character, state or condition of any object, is capable of baptizing that object; and by such change of character, state, or condition does, in fact, baptize it." A person baptized *into water* will inevitably be drowned, unless he should quickly be unbaptized, that is, taken out of the condition into which he was put *by his baptism*.

The Greek writers also frequently use the word *baptizo* in cases where the receptive element is not physical, but ideal, directly indicating the condition into which the baptism puts the subject of it; as "baptized into drunkenness," "baptized into sleep," &c. In case of baptism into drunkenness, wine is the agency, but there is no physical receptive element. The drunken man was not put into wine, but the wine was put into him. In the Jewish baptisms water or blood was the instrument, and the ideal element indicating state or condition was ceremonial purification. In the baptisms of the New Testament, the element indicated by *eis* is never physical, but ideal, indicating the condition of the person baptized; as, "Baptizing them into the name of the Father," &c. (Mat. xxviii: 19); "Baptized into the name of the Lord Jesus" (Acts viii: 16, and xix: 5); "Baptized into Jesus Christ," and "into His death," and "baptism into death," (Rom. vi: 3, 4, Gal. iii: 27); "Baptized into the name of Paul" (1 Cor. i: 13, 15); "Baptized into Moses" (1 Cor. x: 2); "Baptism of repentance into the remission of sins" (Mark i: 4); "Baptized into one body" (1 Cor. xii: 13.

In the language of Dr. Dale, "The prepositions *eis* and *en*, in connection with baptism throughout the New Testament, are used with a severe discrimination which has no exception. The former (*eis*) is invariably employed to designate the receptive element (which is always ideal), and the latter (*en*), or the dative alone, is always used to denote the agency, whether efficient, that of the Holy Spirit, or symbolic, that of water."

In the passages above referred to, and in many others, the words "baptize" and "baptism" indicate a condition into which the soul is brought by the Holy Spirit, where water as an agency is not only not allnded to, but is necessarily excluded.

In the passage in Romans nnder consideration there is no allusion to water; and the Apostle does not say, we are baptized into water, or with water, but "*into Christ*" and "*into His death.*"

If the practice of the "Baptists," and their interpretation of this passage were correct, then the passage would have to be paraphrased (altered) to read thus: "So many of us as were dipped in water into Jesus Christ, were dipped in water into His death. Therefore we are buried with Him by a dipping in water into His death."

I confess that I cannot make any sense of such an interpretation. As a dipping consists in a putting in and taking ont, is a person thus put in water and taken ont of water, also really or professedly put in and taken ont of Christ? The Apostle makes no allnsion to any dipping in water, hnt he refers to that work of the Holy Spirit by which a sonl is put in the Lord Jesus Christ, not to be taken ont, but to remain in Him forever. He is alluding to *true Christians*, and not to those who, supposing they were baptized with water or dipped in water, might or might not be true Christians. They are described as "dead to sin" (verse 2), "freed from sin" (verse 7), "alive unto God" (verse 11). As the death unto sin, and the life unto God, are not the death and life of the body, that is, physical death and life, the buried *with Christ* cannot possibly mean the putting the body into the grave or into the water "*with Christ.*" The Apostle did not say that baptism with or into water buries us with Christ; bnt he says that baptism into Christ buries us with him. Tho two propositions are very different. Does the Apostle *use* the one and *mean* the other? To teach that ritual baptism buries the *body* would be to teach an absurdity—death by drowning as an ordinance of the visible church. And to teach that ritual baptism buries the sonl, would be to teach rank heresy, if it taught anything at all. Besides, can the putting a person into the earth or into the water, *and taking him out immediately* be properly indicated by the word *bury*? The passage makes no allusion whatever to a *dipping in water*. When Josephus used the phrase "Baptized into insensibility," did he mean, dipped in water into insensibility? When Clemens Alexander used the phrase "Baptized into sleep," did he mean dipped in water into sleep?

Buried with Christ is the condition of a sonl that is *dead to sin*. The death and burial of those to whom the Apostle is alluding (those who are baptized into Christ by the Holy Spirit), are their death and burial with Christ unto sin. The phrase "Baptized into Christ" represents a condition of the soul similar to the condition indicated by the phrase so often used in the New Testament, "In Christ."

The phrase "Baptized into His (Christ's) death" means virtually the same thing; just as the phrases "Salvation by our Lord Jesus Christ" and "Redemption through His blood" mean virtually the same thing.

Those who are buried with Christ continue buried with him, *and at the same time* are "risen with Him," and "alive unto God," and "walk in newness of life." P. T. P.

CONCORD PRESBYTERY.

OFFICIAL ABSTRACT OF THE MINUTES.

Concord Presbytery met at Bethesda church September 13th, and was opened by a sermon and constituted with prayer by Rev. J. H. Thornwell, the retiring Moderator.

There were present during its sessions fifteen ministers and nineteen elders.

Rev. J. M. Wharey was elected Moderator; Rev. James A. Ramsay and E. M. Stephenson temporary clerks.

Rev. R. B. Anderson returned the call from Newton church, which had been placed in his hands.

The reports of the licentiates, J. C. Kennedy and C. W. Robinson, in reference to their labors, were approved; and the latter was transferred to the Presbytery of Louisville, Kentucky.

The annual report of the Trustees of Davidson College conveyed the intelligence of an increase in the number of students, and of the healthy condition of its finances. The honorary degree of A. M. will no longer be conferred, and no more ministerial scholarships will be issued. Gratuitous instruction will be given to the sons of regularly ordained ministers of the gospel of all denominations. Rev. A. D. Hepburn, D. D., and Rev. L. McKinnon were re-elected Trustees of the College.

The Agent of Publication reported that the work of colportage is receiving increased attention among the Presbyteries, and that our colporteur had sold about $400 worth of books and about $150 worth of Bibles, and that there is reason to hope that the work will be self-sustaining, notwithstanding the fact that at the present time the expenses are $50 in excess of the profits. He also reported a small amount due the Presbytery by the Assembly's Committee of Publication.

The churches were urged to take up collections for the evangelistic fund of the Presbytery, and remit the sums collected to the treasurer, that the immediate wants of that department of labor may be supplied.

From the report of the narrative on the state of religion, ordered to be sent to Synod, it appears that the cause of temperance has made commendable advancement, that in most instances the spiritual condition of the churches is healthful, and that one church has enjoyed an extensive revival of religion.

Revs. E. F. Rockwell and J. Rumple, and Dr. R. L. Beall were appointed a committee to co-operate with the Assembly's committee on the observance of the Sabbath.

The Agent of Foreign Missions called to the special notice of the Presbytery the large contribution to that cause by the church, the Ladies Society and the Female Seminary in Statesville.

Action in behalf of the colored race was taken by the adoption of the following resolutions:

1. That our ministers and sessions are directed to seek out pious colored youth who may desire to enter the gospel ministry, and furnish the Committee of Education with the names and postoffice addresses of such as they can recommend.

2. That the Committee of Education shall carefully examine every colored person offering himself as a candidate for the ministry, on experimental religion and his motives for seeking the ministry; and if his examination is approved endeavor to secure the funds necessary to bear his expenses at some institution of learning approved by this Presbytery; and the committee is allowed to draw in any particular year any money remaining in the treasury for education, after the wants of the beneficiaries who are directly under the care of the Presbytery have been supplied for that year.

Revs. P. T. Penick, P. P. Winn, W. A. Wood, and Elders E. M. McNeely and J. H. Hill were appointed a committee to organize a church at Trontman's Depot, if the way be clear.

The following resolution was adopted and ordered to be read from the pulpit by our ministers:

That the members of our churches and congregations are advised not to attend upon the public religious ministrations of females, because by so doing they will encourage an act forbidden by the Word of God.

The next stated meeting of Presbytery will be held at Davidson College on Thursday before the third Sabbath of April, 1880, at 11 o'clock a. m.

Presbytery adjourned to meet in Statesville during the sessions of Synod, at the call of the Moderator. WM. W. PHARR, S. C.

For the N. C. Presbyterian.

MRS. CHAPMAN'S SCHOOL, GOLDSBORO N. C.

Mr. Editor:—Of a number of schools for young ladies in the State, I have a very high appreciation. They merit all the commendation they have secured, and a still wider sphere of usefulness. The names of the Misses Nash, Mrs. Grant and Miss Mitchell, and the Burwells, will never be forgotten in North Carolina. The elevating influence of character, formed under their direction will illuminate generations to come. And when the final award is voted them, and others like them, W. R. Atkinson will have no reason to complain of the place assigned him by an appreciating public. He has but recently joined the corps of the State's educators, but if I am not greatly mistaken in his powers, he has added to it an immense force.

Now one word for our home institution—Mrs. Chapman's school. This would be needless, but that the school has been but *recently* organized, and therefore has not yet secured the share of public attention which it so greatly merits. As an educator, Mrs. C. needs no commendation. Few persons in the State can show so large a number of fine characters, the result of personal instruction, as she. For a number of years her name was intimately associated with the educational history of Newbern, and then of Wilmington, is entirely familiar in the East, and well-known too in the western part of the State.

Her instruction is of that very kind which it greatly needed—having a large share of honest conservatism. The education of our day, and especially the female education, is imbibing too much of the spirit of the times—*the spirit of push*. Hurry is the watchword, and many girls are hurried into an education, which at best is superficial nonsense. A graduate was asked if she had studied Butler's analogy. Her reply was, I have really forgotten, but if it is in the catalogue I studied it. It *was* in the catalogue, and she *had* forgotten—*forgotten* that she had studied Butler's analogy.

That educator is sadly stupid, who does not abandon old, exploded errors, and appropriate new truth in his department of work. The world is yet in its infancy on the subject of education—the word has not been defined. What is education? Close books, and answer. What an endless variety we should have—worse than Sidney Smith's definition of conscience.

But the temple has been somewhat purified. Many an opinion which was a hideous skeleton to boys of my day, has been buried out of sight. These opinions are supplied by others, not always true; but having name of truth. We learn slowly on all subjects, whether astronomy or education.

Time was when the prominent idea of a school house was, that it afforded jail accommodations for wicked gamins. The idea now begins to prevail that it is a place not only for mental improvement, but intellectual *enjoyment*. When this shall be fully understood by all teachers and pupils, the world will have made vast progress, on this important subject.

But old opinions are not always false, some of them are immeasurable true—"thoroughness in education," for instance, compromise this to "rapid progress," "variety of attainment," or any thing else, and the poor child is victimized utterly—sent into the world under a delusion—to become a laughing stock to all sensible people.

Now among the excellencies of Mrs. Chapman's school, is the old fashion notion of *thoroughness*. Girls are taught to spell, to read, to write, arithmetic and grammar, and then if they have time, and capacity, the higher branches; *but not till then*. There is no such order as French, and then English, if time allow. Though the modern languages are taught by an accomplished instructor (Mrs. Welter), the leading idea of the school is a *thorough English education*.

The department of music is under the direction of Dr. Welter, a gentleman of broad culture, and unquestionable ability in his department. All the departments of the school are ably filled, and over the whole, shines the radiant benignty of the ripe scholarship, and lovely Christian character of Dr. Chapman. Those who send their daughters to this school may feel sure that they will breathe the purest air, intellectual and spiritual. 76.

For the N. C. Presbyterian.

COMMENTARIES ON THE OLD TESTAMENT AND PARTS OF IT.

NO. IX.

Rev. L. C. Vass, Newbern, N. C.:

The unexpected length of the last number crowded out a notice of two works on Isaiah, which are highly deserving of mention. *Vitringa*, on Isaiah, has been well known, and proved a source of great advantage to students of the evangelical prophet for more than a century and a half. The author not only gives an interpretation based on sound principles, but he examines carefully the views of previous writers, and gives reasons for dissent or agreement. His views are presented with great fullness and abundant illustrative information respecting the surrounding nations, both nearer, as Edom, Moab, Tyre and Philistia, and more remote as Damascus, Syria, Egypt and Babylon. Extensive introductions precede the commentary, discussing the prophet's life, the general scope of the prophecy, style, time of composition and canonicity. It is to be regretted that the work is so voluminous and also so scarce that few can avail themselves of it.

Lowth, the Bishop of London, during part of the latter half of the eighteenth century published a new translation of Isaiah, with critical and explanatory notes and preliminary dissertation. The work created such an impression abroad that a German translation was published at Goettingen, 1779-81. Bishop Lowth's freedom in amending the text on what appeared to many slight grounds, has doubtless impaired the value and circulation of the work. Bishop Stock, in 1804, made an effort to improve Lowth's version, resulting rather in a new and metrical translation. With whatever defects Lowth's work may be chargeable it will be found by the student a valuable aid.

COMMENTARIES ON THE NEW TESTAMENT—(Works included in commentaries on the whole Bible will not be noticed.)

1. *Bengel's* Gnomon of the New Testament has grown in reputation for nearly a century and a half. In 1858 an English translation, by four of the most accomplished scholars of Great Britain, was published by T. & T. Clark of Edinburgh. Thus this valuable work has received a new and enlarged circulation. The word "gnomon" was adopted by the author as expressive of explanation, involving both exegesis and exposition. He proposes to show or point out the meaning of the Scripture, as the gnomon of a dial points out the time of the day. To an unrivaled and happy brevity he unites the rare merit of perspicuity, and in his terse, weighty and suggestive notes he often condenses into a few lines matter which others require a page fully to set forth. The student will perhaps gain more for the cost of this work on the whole New Testament, than can be otherwise secured.

2. *Bloomfield* has given, for the special benefit of ministers and candidates and the more intelligent laymen, two critical works on the New Testament. The first is a "synopsis criticorum" published in 1826. He was a most eminent scholar in oriental and classical learning. In preparing this elaborate work he availed himself of the labors of his predecessors from Chrysostom, who led in sonnder methods of interpretation than any of the patristic writers, to the most eminent expositors of the continent and Great Britain, of the early part of this century. He discriminates between the latitudinarian and neological writings of the rationalistic German school and their really valuable contributions to sound exegesis. In such a work we could not expect the author to set forth so fully his own teachings. But in his second work, "The New Testament, with notes, critical, philological and exegetical," published about ten years later and introduced to American readers by Prof. Stuart of Andover, the author has well fulfilled the promise of its title. Adopting the text of Mill substantially, and carefully rejecting conjectural amendments, he has omitted all others, unless sustained by the united authority of the best ancient manuscripts, ancient versions, Fathers and early printed editions. An asterisk denotes readings which have been altered, and explanations of the reason are given in the notes. Brackets indicate interpolations and a line drawn over the clause or sentence in brackets, those words or sentences regarded as spurious, important readings, adopted by the best critics of that era, as Wetstein, Matthæi, Griesbach and Scholz, are noticed, when not accepted. This method of treating the vexed question of "various readings" is truly characteristic of the modesty of true learning, and might well have been imitated by those who followed Bloomfield, possessing his taste though not his ability for such work. His annotations are drawn from careful discrimination of the labors of the others, or original, derived from his extensive resources and excellent judgment. He aims to reproduce for the information of his readers what he concludes by his study was the sense intended by the author, instead of endeavoring, with Cocceius and others, to ascertain and present all possible meanings of the text explained. As against infidels, he endeavors to show that the Scriptures are intelligible to the humble and intelligent student, and that difficulties and obscurities are rather ascribable to the incompetency or dogmatic peculiarities of interpreters. He leans too decidedly to Arminian views, but with candor in statements, so that we not only clearly see his meaning, but often, by the very quotations made from other authors, are provided with means for refuting his own opinions. No one work of our day supersedes this learned and elaborate commentary on the whole of the New Testament, though many monographs on one or more parts may prove more satisfactory.

3. *Beza*, the colaborer and biographer of Calvin, wrote very fully on the New Testament. He gives, in parallel columns, the Greek text and the Latin vulgate and his own translation. His annotations, with verbal explanations, a synopsis of the teachings of the Gospels and of the Epistles, with commentary on the context involved, make a very full exposition. The work is specially valuable for the ability of the verbal criticisms and the sound exposition, to which subsequent writers on the New Testament were so much indebted. The printing of the work at Cambridge in 1642 is suggestive of the well known reputation in which the author stood among the English Puritans. In the same volume we have the commentaries of J. Camerarius, a French Protestant and very learned Greek scholar. It is very brief and is rather a work of "Notes" on which one may base more extended expositions.

4. *DeBeausobre and L'Enfant*, on the New Testament, deserves passing notice, not so much for any specially valuable contributions to the interpretation of the New Testament as for being one of the few valuable translations from the original Greek into the French language. The many "excellent and judicious observations" contained in the work comprise the substance of remarks offered by the best interpreters.

5. *Doddridge's* "Paraphrase and Version of the New Testament, with critical notes and a practical improvement of each section," is a work which lays no claim to originality, but is one of the best specimens of a combination of that "knowledge" which "dwells in heads replete with thoughts of other men," with the wisdom "which dwells in minds attentive to their own." The book is eminently adapted to meet the demand for which its name, "Family Expositor," indicates, which was the purpose of its pious writer in compiling it, and well sustains the reputation of the author of the "Rise and Progress of Religion," for a thorough knowledge of practical or experimental divinity, derived from a familiar acquaintance with the Word of God.

6. *Erasmus'* Paraphrase on the New Testament, with notes, is among the earliest productions of the writers of the Reformation. His preface is dated 1521. Both his accurate knowledge of the Greek language and his celebrity as the editor of the first printed edition of the entire New Testament in Greek, a work which passed through five editions, have served to impart to this, his only effort in explaining the words of the book, a rare and continued interest. At the same time, it will be found that his paraphrase and notes furnish the germs of the views which more recent writers have developed more fully.

8. *Alfords'* voluminous critical and exegetical commentary is perhaps the most important work on the New Testament produced in our generation. He gives a carefully, critically revised text, a digest of various readings, marginal references to verbal and idiomatic usage and extended introductions to the several books of the New Testament. However one may differ from some of his dogmatical views, and correctly criticise their fair induction from the Scriptures he explains, the meed of high praise is due him, for his diligent and laborious execution of such an enterprise as the production of a work so full of the apparatus for a critical study of the New Testament.

9-10. Of Wolff's "Curæ Philologicæ" on the New Testament and Wetstein's celebrated critical work, it is only necessary to say that both deserve attention for their acknowledged ability, the first in a discriminating exhibition of the views of others, and the second for full illustrations of the text of the New Testament by quotations from Jewish, Greek and Roman writers.

11, 12-13. Kyphe, Elsna and Raphelius have not written *commentaries* but rather illustrations of the idiomatic passages, and use of particles, derived from extended parallels gathered from the Greek classics. Any one or all of these works may constitute valuable aid to the careful and minute investigations of the grammatical interpreter.

Yours truly, B. M. SMITH.

"GIVE WHAT THOU COMMANDEST, LORD."

Oh, give what Thou commandest, Lord,
Then as Thou wilt command!
I will return to Thee the wealth,
Which falls from out Thy hand.

Give tears—that I may weeping see
The sins which pierced Thy breast,
Then I will mourn at sight of Thee,
In bloody garments dressed!

Give faith—that to Thy sacred cross
My soul may turn her eye,
That bound and crucified with Thee,
I to the Law may die!

Give life—that I may rise from death,
And leave corruption's bed,
To live in resurrection power,
With Thee, my living Head!

Give love—which from Thy loving eye
Shall draw its light divine,
That body, mind and soul may be
In consecration Thine.

Give peace—O Holy Son of God,
Share Thou Thy peace with me,
And I will trust Thy Father's word,
That I am heir with Thee!

Give hope—victorious Lord, and I,
Through all the heavenly land,
Will praise the grace which bids me trust,
A Brother's strong right hand!

Grace Webster Livingstone, in The Congregationalist.

THE RULING POWER.

It is either Christ, or self. When the Lord Jesus comes in, it is as a King; He ascends the throne of our will and affections, interest Himself in all that appertains to our welfare—temporally, spiritually. And so long as there is the daily, simple object to please Him, our actions gratify Him. If self be the end of our desires, then self is the ruling power. Our understanding, our will, our affections, our duties are but empty vessels till Christ fill them; He is not only *All* but *in all*—Col., iii.: "*Christ is all, and in all.*" Therefore, if our hearts truly receive Christ, He is *in all*; "the law of the Spirit of Life in Christ Jesus hath made us free from the law of sin and death." We shall then have a secret disposition to do all pleasing to Him and reject all that would be displeasing. But if Christ be not the ruling power, then self reigns—even though we may be led to do those things which, of their nature, are not contrary to Christ. Zaccheus only went to see the person of the Great Teacher; but the result was the reception of Christ into his heart; and "the half of my goods I give to the poor," marked the beginning of the new reign in his soul.—*The Appeal.*

A MOTHER'S LOVE.

"There are two kinds of love—love which receives and love which gives; and as "it is more blessed to give than to receive," a mother's love which is always giving, is the choicest love of all. Children honor most the mother that loves most; and religious daughters make pious mothers. One hundred and twenty clergymen, being assembled together, were invited to state the human instrument of their change of heart. How many laid the crown of that mercy on their mother? Above one hundred! Her children rise up, and call her blessed."

It may seem but a thankless toil or a lowly destiny to care for little ones, and bear the weariness and pain that waits upon a mother's lot. But that mother who sees her children born again through her instrumentality, and made a blessing to the world in answer to her prayers, has not labored in vain nor spent her strength for naught.

And even if the fruits of all her toil and pain seem lost in the silence of some little grave, even then she need not be disconsolate. For, to Rachel weeping for her children, "Thus saith the Lord, refrain thy voice from weeping and thine eyes from tears: for *thy work shall be rewarded*, saith the Lord; and thy children shall come again from the land of the enemy. And there is hope in thine end saith the Lord, that thy children shall come again to their own border." (Jer. xxxi: 17.)—*The Christian.*

"BE OF GOOD COURAGE."

The power of Satan is great; and it is his appropriate business continually to assault the saints of God. It, then, in some unhappy and evil moment (by thine own fault, be it remembered,) he gains an advantage, lament over it deeply, but do not be discouraged. Remember, if the great enemy gets from thee thy resolutions, thy fixed purpose, he gets all. To be on the contrary, he, and he only, hath victory written upon his forehead, who, in the moment of his severest overthrow, hath still the heart to say, "With the Lord to help me, I will try again."—*Upham.*

OLD SINS.

Dr. Guthrie, says: "I have read of brave, stout captives, who have escaped from prison, but who brought away with them swollen joints or festering wounds, as marks and injuries of the cruel fetters. And do not old sins continue to hang about a man, even after grace has delivered him from their dominant power? Who does not need every day and hour to resort to the fountain of cleansing, and wash his heart in the blood of Christ, oftener than he washes his hands in water? We need to be renewed day by day; converted as it were, not once or twice, but every day. Surely, the happiness of a child of God lies mainly in this—that sin though it remains within his heart, has ceased to reign there, and that, made perfect at length in holiness, he shall enter at last into the full and glorious liberty of the children of God.

"I CAN'T GET ACQUAINTED."

So said a lady, who had recently been admitted by letter into the membership of a large church, to the pastor.

"I am very sorry, my sister," was the reply;" "the members are generally considered quite friendly, and there is much pleasant social intercourse among them."

"But scarcely any of them speak to me, or, seem to know me when I come to the church, or meet them in the street."

"Do you speak to them?"

"I do not like to speak first. It was so very different in the first church I joined."

"Where you passed the days of your childhood and youth, you were of course more widely known, and when you were baptized, it was a more direct introduction to the Christian sympathies and affection of the church. Do you attend our prayer meetings?"

"No; I have not been yet."

"The best place to form acquaintances among the members is at the prayer meetings. The Sabbath congregations are so large, and so many strangers attend, that members can scarcely become familiar with each other, if they meet only there. But if you are seen regularly at the prayer meeting, you will soon be recognized and welcomed. Have you been to the Dorcas Society?"

"Oh, no! I did not like to go where all were strangers to me."

"But how are they to become acquainted with you, if you do not give them an opportunity? I hope you have visited the Sabbath school?"

"No. I should like to take a class, but I have been waiting for an invitation."

"My dear friend, do you not perceive that you are far more to blame for remaining a comparative stranger among us, than the members of the church generally can be? You are waiting for advances to be made by those to whom you give scarcely an opportunity for friendly intercourse. You give them no reason to think that you desire an acquaintanceship. Now, my advice to you is, attend the more familiar meetings of the church, manifest an interest in its spirituality and prosperity, kindly recognize any whom you know to be members, dispense with the worldly courtesy that requires a formal introduction to these disciples of Jesus, and then if they remain indifferent to you, the blame will rest with them."—*Watchman and Reflector.*

DOCTRINAL INSTRUCTION.

The religion of Christ is a system of doctrine. The sacred truths of revealed religion are employed in the Holy Spirit in regenerating and sanctifying the soul. The experience of the Church shows that those who have been early trained in the doctrines of the Bible, are her most hopeful and steadfast children. Truth, early imbibed, is like seed thrown into the ground. The idea that doctrines must not be taught until they can be understood, involves the practical dilemma of discovering exactly when a beginning should be made. The safest course is *to begin very early*. Teach a child to answer "What is the chief end of man?" as soon as you please. Such lessons will expand his mind, strengthen his memory, and lay up stores of precious truth, which God may early use for his salvation. The Sabbath schools of every church should teach the formularies of that church. A Presbyterian Sabbath school that neglects to teach the Shorter Catechism, needs conversion.—*Exchange.*

PARENTS.

If there is such a thing as pure and perfect joy upon earth, it is that which fills the heart of a parent when he hears of the wisdom, and virtue, and prosperity of a child. If there be sorrow that admits not of consolation, it is the sorrow of a father for the vice and folly of an ungracious, thankless son, and for the misery into which he has plunged himself. We hope our young readers will remember this, and so live as to add to the happiness of their parents.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from exchanges:

Among the fruits of a revival in the Rhine Valley are two hundred cases of conversion in the town of Dusseldorf alone.

Many of the favorite Sankey hymns have been translated recently into the Hindoostanee laugnage by the Rev. Isaac Fieldbrave, the native pastor of the church at Lucknow, India.

It is said that so far as is known the first sermon on temperance, and announced by advertisement as such, in the old world, was preached by Rev. Dr. Edgar, of Belfast, in 1829. A jubiloe celebration of the occasion is to be held shortly.

In Central Africa a large number of Jewish negroes have been discovered. Nearly every family possesses the law of Moses on parchment. They trace their origin to the first captivity, when some of the natives fled to the desert and intermarried with the natives.

Count Carlo Pecci, the Pope's eldest brother, who has been paralyzed for some years, died in Rome on the 29th ult., aged 86. The Pope is about to resign the Bishopric of Perugia, and appoints as his successor Canon Foschi. The approaching consistory will be held on or about the nineteenth of September, but the date is not yet absolutely fixed.

The first stone of Cologne Cathedral was laid on August 15th, 1248. It is to be hoped that the next anniversary, the 632nd, will really see the finishing of the great minster. The two towers have now reached their last stage, and have only to be fitted with their massive caps of solid stonework.

Much astonishment has been caused at the War Office by the receipt of an application for a pension from Mrs. Butler, widow of the late Roman Catholic chaplain of the forces at Davonport, on behalf of herself and two children. As the marriage was legally solemnized, and as neither the law of the land nor of the service prescribe celibacy, the authorities had no alternative, but to grant the pension applied for.

The much-vexed question of a successor to Monsignor Bataille, the late Bishop of Amiens, is, it appears, at length solved. Monsignor Gnilbert, Bishop of Gap, a highly Liberal priest, who some time since made a sensation in the French Catholic world by declaring that the Church and the Republic could live together on good terms with each other, is with the assent of the Holy See, to be promoted to the vacant bishopric, he in turn being succeeded at Gap by M. Roche, another Liberal priest.

A Presbyterian convert in Siam not being allowed to marry without indulging in certain heathen rites, the matter was referred to the King. As a result of this appeal, the King has issued a proclamation, setting forth that every man shall be allowed in future without molestation, to worship God according to the dictates of his own conscience. Those who embrace Christianity are not forced to worship spirits, or to work on the Sabbath.

In the course of a sermon at St. Joseph's Roman Catholic Chapel, Liverpool, on "Holy Communion," Cardinal Manning said that of the 18,000 Catholics in the parish of St. Joseph only 3,000 came to the Sacraments of the Church. If he took from the 15,000 two or three thousand—those who might be children or perhaps bedridden—there were 12,000, the sons and daughters of St. Patrick, who were spiritually dead.

The Dundee congregation have unanimously resolved to again call Rev. David Macrae to their pulpit, with the understanding that a church unconnected with the United Presbyterian shall be formed. A minority of two elders and thirty communicants of the Gourock church decline to follow Mr. Macrae, and desire to adhere to the United Presbyterian Church.

The Baptists have 275 churches as the result of their work in Sweden. One of these, at Stockholm, has added to its membership 175 persons during the past year, and now has a total of 1,000 members. Its chapel, with a seating capacity of 1,500, is crowded at each service. A theological seminary, belonging to this denomination in Sweden, has twenty-one students.

Dr. Pusey, English Ritualist, acknowledges that he has for forty years received the confessions of all who came to him, and "these confessions, in many cases, became habitual to the wish of those who made them."

A Roman Catholic bishop in Poggio, Mirteto, says Catholicism is rapidly losing ground, and unless the secular arm of Europe interferes Italy will be a reformed country at the beginning of the twentieth century. Here is what is said by a Roman Catholic journal of Milan: "Since 1870 the Protestants built fourteen new churches in free Rome; opened many schools, asylums, meeting rooms; gave away millions of Bibles and tracts; distributed alms and made use of various means to induce the sheep to enter their fold. More churches and schools are to be built, and another new conventicle will be shortly erected in the Via Nazionale, near the Piazza Odeschalchi. This building is to form another Waldensian establishment. The Waldensian community is possessed of considerable resources, including one in the Corso near the Sciarra Palace. The Waldensians have twelve or thirteen thousand pounds standing in hand ready for purchasing a site for a new church. This money was collected in a few months in Scotland by the exertion of Mr. Stewart, of Leghorn. The Waldensians offered a large sum of money for Dr. Gason's church in the Piazza San Silvestro, but that gentleman refused to sell it. Sir Augustus and Lady Pagot are among the patrons of the Waldensians in Rome, and her ladyship was active in promoting the Waldensian bazaar this summer. The British ambassador is not so liberal towards the British church, and, in fact, has deserted Mr. Wass, the Anglican chaplain, for the American church in Via Nazionale."

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, OCTOBER 8, 1879.

HASTY ADMISSIONS.

Undoubtedly one of the worst evils to the Chnrch at the present time resnlts from the hasty admission of candidates to the sealing ordinances of religion. In the Presbyterian Church, candidates for admission are to be examined as to their knowledge and piety, and their qualifications in this regard, the Session as a conrt assembled and properly constitnted is to determine. Not many weeks since—to note disapproval—attention was called to the fact that a member of one of the largest Presbyterian churches in this country, stated in pnblic print that he had been received into the communion of the Chnrch without having appeared before the session, and without having nndergone any examination whatever. The circumstances nnder which the above statement was made, justifies the inference that in the chnrch referred to the practice of admitting persons without examination was general. That very many persons, sincere most probably, yet lacking the advice or instruction which might guard them against self-deception, would be admitted where such disregard of all precaution prevails, is almost unavoidable, and in all such cases the door of entrance is thrown wide open to any who might desire to enter from impure motives. Sometimes, candidates are willing to confer with the pastor, but from various reasons, in general diffidence, or a misnnderstanding of what will be reqnired, they request that they may be received without going before the session, upon the simple report of the minister, or by visitation of a special committee.

To conserve the pnrity of the Chnrch, conformity to those requirements which tend to gnard the entrance into membership, and to exclude the nninformed or nnworthy is essential at all times. The necessity for caution will be apparent from a consideration of that low state of spirituality in the churches, much of which is probably due to improper admissions even where all prescribed forms are rigidly observed. Surely this is not the time, if there ever was a time, when vigilance can be relaxed. Yet, all should remember that it is not the desire of chnrch officers to exclude persons who desire to nnite with those who profess love for the Savior, but to encourage and to welcome them. Examination by the Session is not a cnrious and nnkind inquisition, but most friendly inquiry designed not only to protect the Chnrch, but in an especial manner to serve the individual examined, by guarding him against possible errors which may be fatal. The great danger both to the Chnrch and the individual is that tenderness and sympathy, in themselves most proper, may be allowed to repress free inquiry.

The Second Presbyterian Church of Petersbnrg, Va., we are advised, has recently resolved not to consider an application for membership unless the party has had an opportunity for private conference with the applicant, and fnrther that the vote of the session shall be taken after the applicant has retired. What is proposed may be nnnsnal, yet in both regards it appears to ns to be most highly jndicious. All that any session shonld desire to know is that a party appearing before them is prepared to make a credible profession of faith in Christ. Bnt how is this knowledge to be obtained? It cannot be elicited by a single qnestion, or even a few leading qnestions. Not nntil one has a correct knowledge of sin, its nature and consequences, and of holiness its origin, its necessity and the means of its maintenance and growth; of repentance nnto life, the redemptive work of Christ—all tanght in the word of God, and imparted to the sonl by the Holy Spirit—not nntil he has a correct, albeit it may not be a fnll knowledge of these things, can he make a credible profession of faith. If one who has had no previous interview with the pastor, or other member of the session, appears, it is not at all improbable, that what he feels to be the strangeness of his situation will nnfit him for the intelligent answers which, nnder other circnmstances, he might make; or, if appearing cool and apparently self-possessed, how exceedingly difficult it is to determine whether such conduct results from correct apprehension of the truth, or is the mere consequence of mental intelligence without spiritual appreciation. It is not overlooked that a general acquaintance with one's modes of thought, and habits of life, may go far towards enabling a session to decide in cases like that proposed, bnt every member of this chnrch conrt has doubtless experienced the difficnlties of which we speak. Bnt action mnst be taken, and just here too often enter the feelings which lead to the reception of the applicant, perhaps to the injury of the Chnrch and the peril of his soul. We can scarcely think that a mere desire to increase the membership can influence the decision, bnt there is a feeling, rather a hope, (not justifiable, we believe), that in the Chnrch, and throngh the stated ministrations of the gospel, possible deficiencies will be corrected; the fear also exists, that rejection may cause a revulsion of feeling on the part of the applicant, and turn his thoughts entirely away from the subject of religion. Every member of session too, will bear witness to the fact, that where a pastor can state that the candidate has a clear appreciation of important truths, naming them, and the party concerned assenting, that the latter is placed at ease, and a few qnestions from any members of the session will greatly tend to entirely satisfactory information. Of conrse, no conference with the pastor precindes—or should be allowed to preclnde,—examination by the session.

The propriety of the applicant retiring before the vote is taken, is too obvions to require comment.

CAN IT NOT BE DONE?

The General Assembly recommended that the churches raise during the cnrrent year for Sustentation $40.000, for Evangelistic Work $20.000, and for the Invalid Fund $12,000.

In response to this action, the Presbytery of Lexington determined to raise $2000 for Sustentation; $750 for Evangelistic Work and $600 for the Invalid Fund. The Presbytery of St. Louis also appointed a committee to devise means to raise its proportionate share of these funds. Other Presbyteries have perhaps adopted similar measures. This is a move in the right direction. It is an effort to give practical effect to the recommendation of the General Assembly and to sustain its work in accordance with the exigencies of the Church. Many of the Presbyteries have, however, not yet met. Others of them which have already held their fall meetings but overlooked this matter, will probably meet during the sessions of their Synods. Would it not be well for these to take such action as is invited by the General Assembly? Will it not be possible too for Synods to give some attention to these important interests and to throw their moral weight in favor of a higher measnre of effort in their behalf? The welfare of the Church demands a more liberal prosecution of these indispensable branches of work, and the General Assembly has solemnly commended it. It only remains, therefore, for all who acknowledge the binding obligation of the recommendation, to do what they can to give practical effect by action.

OUR PROGRESS AS A CHURCH.

The subject of our lack of comparative growth, growth compared with other churches, is one of prime importance and demands attention. We propose in our next issue to enter npon its consideration, and plainly set forth the causes which we believe conduce to this most undesirable result. The views to be expressed, possibly may not accord with those of some members of our Synod, and our columns will be open to any who may be disposed to assign reasons for dissent. That the subject may evoke such friendly and courteous discussion as shall awaken the Chnrch to its importance, and lead to an encouraging advance in its prosperity is our earnest desire.

An article making a comparative exhibit of growth in the different Synods constituting our General Assembly, and understood to be from the pen of Dr. McIlwaine, is published in another column.

In this exhibit the Synod of North Carolina appears as having within the last five years, attained a greater ratio of increase than most of her sisters, yet this does not impair the necessity of rigid inquiry into the causes of our laggard advance compared with other leading denominations.

REPLY OF MR. MILLS.

Mr. Mills' book is a proper subject for criticism. Our criticism was free and candid, but we did not impugn the motives of Mr. Mills, certainly did not intend to do so. What we said about Masonry and the Church was in these words:

"Not ourselves a member of the Masonic fraternity, we nevertheless highly respect them, and have not spared our praise for the part they have taken in the support of the Orphan Asylum. All that Mr. Mills says of them is deserved, no doubt, but they are placed in contrast to the Christian Church in a way calculated to create a false impression with regard to Masonry, and to do marked injustice to the Chnrch."

Whether our article was a jnstifiable criticism on the book, can he ascertained by reading the book and comparing it with the article.

We are a friend to the Orphan Asylum, and really think that it does not receive the aid it should from our citizens.

Here is Mr. Mills' reply:

Meekly snbmitting to all criticisms of "Abont Children," and to those purely personal, as they claim to be admissible on account of the connection, I feel bonnd to ask that serions accnsations be made definite and specific. In your last issne I find myself accnsed of making "a false impression with regard to Masonry," and of doing "marked injnstice to the Chnrch." It is always wrong to make "a false impression" of any thing. When such a charge is made, the defender is entitled to precise specifications in order that he may correct his error or repent of his sin. My impression of Masonry is easily stated: In the hands of worthless or wicked men, the institution is worthless or wicked. In the hands of good men it confers many moral and social benefits on mankind, helps the needy and defends the helpless, even when they are nnconscious of danger. When Rev. Thomas P. Hunt was Chaplain of the Grand Lodge in Raleigh, and pastor of the Presbyterian chnrch, he was the spiritual adviser of a large number of influential men, who heard him with reverence and affection. It still seems to me that many ministers accomplish good by working with benevolent societies. After dne deliberation, I am not conscions of making any "false impression with regard to Masonry."

Very sorry indeed if I have done "injnstice to the Chnrch," the hope of mankind for happiness in eternity. I ought to love every Christian Chnrch, and, if possible, help to extend its influence. Yet I am deeply grieved at what I have seen among the churches. Several denominations laboring for a centnry in our State and passing throngh four bloody wars, opened no honse for the reception of orphans. This is a sad fact, bnt it can be stated without injustice. The daughter of a dead Confederate soldier was hired out by her nearest relative to be a servant in a negro family, and to wait on negro boys going to school.

I talked with the girl, standing within one mile of seven chnrches, and was sorry that no one tried to help her. I asked a prominent minister if he had ever given any thought to the orphan work of our State. He said "no, I never have;" and he has not done so yet.

I told a presiding elder how some orphans were neglected and enslaved in his district. He was sorry, promised to nse his influence for their relief, bnt never did. He lives in North Carolina, bnt does not belong to the North Carolina Conference, and I am glad of it. Our people are prosperous, exceedingly prosperons. Our chnrches are rich and able to pay pastors, support missions, and help all benevolent enterprises. The ministers as a rnle, are learned, talented, and consecrated. The ministry of the Presbyterian chnrch is now conspicuous for unnsnal ability. Bnt are these able men, these burning and brilliant gospel lights, making any snch impression on the people as we might reasonably expect? Some of them are, but every observer is obliged to see that many churches (while doing much good) lack the confidence of ontsiders to such an extent as to limit their influence. All denominations need more illustrations of the gospel, as preached; more men and women "going about doing good."

It is so hard to believe in a religion when its "living epistles" contradict its positive precepts! The best revivals are those which begin with big collections for benevolence. In many cases genuine revivals have followed our orphan entertainments. And if you wish to ruin a protracted meeting, just "omit the usual collection for fear of destroying the solemnity of the occasion."

Now I am very sorry if there is any "injustice" in these statements. Perhaps it may be healthy to face the facts, and profit by them.

J. H. MILLS.

NOTES AND JOTTINGS.

With pleasure we publish the communication on first page relative to the very excellent school of Mrs. Chapman at Goldsboro. We are glad to pnblish this, because we have, where requested, extended the same privilege to all others. But we find it necessary, that we may do even justice to all concerned, to announce that hereafter, nnless a school is distictly a Presbyterian institution, and we are at liberty to so state, such communications will be declined. This conclusion we have reason to know will be in accord with the practice of our contemporaries, and will receive the sanction of those specially interested. This will not preclude the publication of any items of news concerning the schools, if such news is of general interest.

We are requested to call attention to the fact that the time of holding the State Snnday School Convention of North Carolina has been changed from the 7th and 8th to the 14th and 15th of November. We reprint the notice.

Rev. Dr. Whitfield, of Charlotte, as reported in the *Biblical Recorder*, says:

"O, I had such a royal time with Owen, and Thomas, and Toy, and Jones, and Flippo, at Norfolk. I felt like a Mecklenburg Presbyterian on commnnion Snnday, though I did not keep a face so solemn. Those are splendid fellows. A man could work better if he knew they were in a hundred miles of him."

Qnite so! Splendid fellows, those Mecklenburg Presbyterians. We are out of the hnndred-mile range, but we work the better because of them, although so far away. Happy Dr. Whitfield! here's our hand.

Major Robert Bingham writes with regard to the education of boys who expect th enter the ministry:

"I have one candidate and hope to get five before long. The one I have is No. 1."

"Old Landmarker" says, in the Richmond *Religious Herald*:

"I do not only believe that all baptized by Dr. Weaver previons to his recent baptism should be rebaptized, bnt wonld recommend the exclnsion from chnrch fellowship of snch as refuse to do this."

After all, this is only to be consistent; bnt it is startling to note where consistency in a wrong course will lead.

The Princess Louise, who as our readers are aware is the daughter of Qneen Victoria and wife of the Governor-General of Canada, exemplifies, says the *Canada Presbyterian*, the scriptnral principle, "Bear ye one another's burdens," in her visits to hospitals, infants' homes, etc., and the practical sympathy she ever manifests in the happiness and well-being of the nnfortunate inmates. Not merely taking a glance at the misery in general; bnt going carefnlly into the particnlars of individnal cases, thns proving that she is her mother's daughter in the warmth of her affections and her willingness to honor the Divine injnnction.

Presbyterians will please note:

"We have had a precious revival. At its close we made an effort to pnt the *Herald* into every family in our chnrch, and secnred for yon twenty-seven new subscribers."—*Correspondent Religious Herald (Baptist.)*

Pere Hyacinthe, from whom so much was at one time expected has retnrned to his old ways. The *United Presbyterian* states it concisely:

"Father Hyacinthe is conducting services in Paris but little different from the regular order of the Catholic Chnrch, from which he claims in some sense to have seceded. He has mass, prayers for the repose of the dead, and does not hesitate to do any papistically absurd thing that comes in his way. Some of the good people who took part with him in his chnrch are tired of the association, and a correspondent writes to one of the newspapers to say that "French Protestants are keenly feeling their mistake in joining and snpporting by press, pen and purse a man who now seizes every opportnnity for preaching against Protestantism."

NEWS NOTES.

We specially invite news from all quarters for this column.

From a friend we learn that Mr. J. L. Williamson, a licentiate of Bethel Presbytery, has a call to the pastorate of Tirzah and Waxhaw chnrches, in that Presytery.

ASHPOLE CHURCH, FAYETTEVILLE PRESBYTERY

Dr. D. Sinclair writes under date Oct. 2: There has been a delightful meeting at Ashpole chnrch. The services commenced on Thnrsday and continued until the following Monday. The Rev. H. M. Brearly was assisted by the Rev. J. A. Consar and the Rev. Dr. Evander McNair. The gospel was preached with great ability, faithfulness and power every day and night dnring the meeting. The weather was propitious and the congregations large and attentive. Three members were added to the chnrch, two on examination and one by certificate.

MT. CARMEL, FAYETTEVILLE PRESBYTERY.

Rev. S. C. Alexander writes: I have been preaching at this chnrch since last Jannary, one-fourth of my time. In August, we held a protracted meeting for seven days. The Holy Spirit came down in power. Our congregations were large and attentive. Many tears were shed. Nineteen members were added to the church. On last Sabbath one more came in, making *twenty* additions by examination.

Two prominent citizens over sixty years of age, and several men in middle life, with others younger, were volnnteers for the army of onr Great Captain. The chnrch was greatly revived. One man over eighty years of age, gives good evidence of living faith, hnt has not yet joined the chnrch—he feels so deeply his nnworthiness. I have been told that the Presbytery at one time discnssed the propriety of striking this church from its roll; bnt if the Lord has nndertaken to bnild it np it will yet be a praise in Zion.

I have seldom seen snch a shaking among the dry bones as has been in this valley. All praise to His name!

May sleeping saints be waked np all over onr land, and may onr chnrch go forward in the work of conquest.

The Presbyterians of Washington, N. C., are taking steps to build a parsonage.

A correspondent writes that Buffalo chnrch is beantifully located in abont a mile and a half of Sandford, N. C., and reflects great credit npon the entire commnnity, and especially upon Col. John B. Massemore, the architect. He thinks he can safely say it equals any of the city churches in our State.

Rev. Dr. A. W. Miller, of Charlotte, N. C., has retnrned from his evangelical labors in the mountains, to his pastoral labors. He preached in the Second Presbyterian church on the 28th nlt. Pending the repairs in the First church the two congregations worship together in the Second church. We get the item from the *Southern Home*.

Rev. Dr. J. R. Wilson has returned to his home, and his labors in the First Presbyterian church of Wilmington, N. C.

A friend writes us that the Second Presbyterian church of Petersbnrg, Va., is ahont completing a substantial brick manse on the church lot, corner of Washington and Gnarantee streets.

SODDY, Tenn., Oct. 1, 1879.

Mr. Editor: After an absence of nearly two weeks, preaching and visiting at Washington, Sweetwater, etc., and attending the meeting of Knoxville Presbytery at Madisonville, I retnrned yesterday evening almost too hoarse to pray at the revival now in progress at the M. E. chnrch at this place.

The meeting of Presbytery was a very pleasant and harmonious one. Bro. McCallie, of Chattanooga, preached the opening sermon and was elected Moderator. Elder Ralf, of the First church of Knoxville, was nominated for Moderator, and only lacked a few votes of being elected. The report of the Executive Committee on Foreign Missions was better than nsnal. So far as heard from, the Snnday schools were generally in a good condition; one reported an increase of 175 scholars during the last six months. Very few accessions to chnrches were reported, bnt the brethren all seemed deeply interested in the Master's work and desirous of a true revival within our bounds. Rev. A. C. Snoddy, of Holston Presbytery, was received and permitted to labor at Lebanon church. D. M.

For the N. C. Presbyterian.

OFF AMONG OLD FRIENDS.

In response to kind and earnest solicitation from old friends in a former charge, I tore myself away from my new chnrch and all, to spend a few days in the mountains of southwest Virginia. The papers just now seem to be "down" on ministerial vacations—even the bright "Interior" of Chicago, so I remark in passing that I went on a preaching visit. And thought it was a most charming vacation, neither health nor recreation led me to take the trip. I am not afraid to take the affirmative in discussing the qnestion: Is it wise, is it right to give a faithful pastor a vacation? Bnt not now.

Of the journey, in these days of convenient and rapid transportation, I need not say anything. Less than eighteen hours of *traveling* took me from Sanford to Max Meadow. There were also eighteen hours of waiting, as the connections, were not made in the direction I was jonrneying.

Two things struck me, (metaphorically I mean!) on the cars. One;—What pleasant friends one makes in traveling, and what a pleasure to meet friends too! I rode a hnndred miles with a gentlemen—educated, traveled, cultivated, well-read, modest and a fine converser—I didn't say conversationalist. The hours flew by, scenery, books, papers, scientific theories, fnn—all were charmingly commented on by my unknown companion. The Book of books—the one thing needfnl—the King and His Kingdom—were reverently and appreciatively spoken of. When he left the cars I felt thankful that in the jam, I had shared my seat with him. I learned that he was a professor in a Southern University.

I met other friends too. Among the trnnks and in the hnbbnb at Lynchburg, whom should I see bnt a presbyter of the First Church, Wilmington? Bnt I cannot tell you of all such pleasant snrprises.

The other thing I wished to speak of as noteworthy, was the kind of literatnre sold and read on the train. Ten years and less ago, one could not travel without having the most licentious and offensive reading thrust into his face for purchase. I do not know whether Mr. Comstock has had anything to do with it. I hope it is a change in the pnblic demand,—for the supply always caters to the demand. The great pnblishers have done wisely and well in printing cheap editions of really worthy books. The Half Hour Series—the various cheap "libraries" of novels, the Handy Volnmes, and Little Classics—the great papers, political, scientific and literary—these were the articles offered for sale. In North Carolina—good old State!—on two railway lines, I saw neat racks with Bibles in them, *and they were read*. I saw more than half a dozen travellers read from the sacred pages the morning I left. In Virginia too, I saw one lady reading Dr. James Alexander's precious volume of "Consolation," and another reading Goulburn's "Thonghts on Personal Religion." Of course, these were exceptional. Light literature is nsually the mental pabulum of travelers. Bnt from observation as careful as it could be, not to be noticeable and impertinent, I saw nothing that might not come into our houses, and be read by ladies or children.

It would hardly be fair to take snch a rnn as I did, on a lovely afternoon, from Lynchbnrg to Wythe county, without saying something of the mountains. The A. M. & O. Railroad crosses the Blue Ridge and the Alleghany, and other parallel ranges beyond. The monntains are not so lofty and ragged as those that guard our State, bnt the Peaks of Otter in Bedford not far from Liberty, and the Salt Pond in Giles, have a world-wide fame. The valley from Bnford's to Christiansburg is exceedingly enchanting, especially near Salem. Long slopes np to the very crest, smooth level valleys, softly rounded hills,—all are covered with verdure.—Since the Augnst rains doubly rich and green, while here and there are herds of cattle grazing in repose and content. Nestling in handsome groves, the mansions stand, surmounted by neat fields and quarters. Often as I have seen this country, by moonlight and sunlight, it still has new charms.

Passing through tunnels, and over ridges, along tumbling waters and it often seemed seeking

"Round purple peaks
Blue inlets and their crystal creeks,"

we bnrst at length upon the lovely valley of Max Meadows. The beholder is surprised at seeing so fair and sweet a view. Along the waters of Reed creek a valley broadens in some places nearly to the width of a mile, and with its adjacent slopes and hills forms a scene of unusual lovelinss. And now every spot is familiar—every place hallowed by some precious memory—every home sacred in recollection!

It does not become me to speak of matters so personal. Changes in almost every home bring tears to the eye. But they are still the same true, warm, good friends as when I left more than six years ago.

What a pleasure to go back and see them all! Not all! For

"Even friendship's lock yields to the key
Held in the icy hand of death."

There are few honds so sacred as the pastoral tie. There is nothing that so sustains the fainting heart of the minister as the assurance that his people love him. There is nothing that so soothes the pang of separation when duty calls as the knowledge that their thoughts and their prayers are for him. All this and more I had. What a pleasure then to greet such friends!

But, after all, the minister's joy is in his work. God had graciously visited His people and refreshed Zion. Many whom I knew and loved, from whom I parted with sadness because "ont of Christ," I now greeted as "in Christ." They had "found the Lord!" Their faithful and beloved pastor had urged me to be with him at a continuation of the meeting that had proven a blessing to so many. If it is a joy to speak the message, if it is a joy to speak it to old friends, how much more was it a joy to tell of Jesus to those who desired to know Him? Snch was the privilege granted me, in the very church in which nearly ten years before I was ordained, and where I first assumed the solemn duties of a pastor's office. I cannot tell you how solemn, how precious, how delightful a time it was to me. The congregations were large, serions and attentive. The message was delivered. It is God's to grant the increase.

After six or eight days of preaching, and a few of visiting among old and tried friends, I bade adien and retnrned, having been absent two weeks. I need not say how cheered and refreshed I have been. I hope I was missed at home, but I am sure not one of my good and true people but was glad that so pleasant a trip and so delightful a season had been enjoyed by me.

W. S. L.

NEW PUBLICATIONS.

The North American Review for October has the following: The Woman Question, by Francis Parkman; Science and Humanity, by Frederick Harrison; Lonis Napoleon and the Southern Confederacy, by Owen F. Aldis; The Railway Problem, by Robert Garret; The Diary of a Public Man—Part III; Spencer's Evolution Philosophy, by E. L. Yeamans; Recent History and Biography, by A. K. Fiske.

Blackwood's Edinburgh Magazine. This excellent magazine for September contains the following interesting articles: Syria; Part I Among the Druses; Resta, or What's in a Name; Godfrey's White Queen—concluded; The Prize French Novel; Rufus Hickman of St. Botolph's; Review of the Session. Terms $4 per annum. Leonard Scott Publishing Company, 41 Barclay street, New York.

Messrs. Robert Carter & Bros., inform us that they will issue in October, Doctrinal Sermons, by Francis L. Patton, D. D., Lady Sybil's Choice, by Emily S. Holt, and Bible Children, by Rev. J. Wells. And in November: The Book of Job, Illustrated by John Gilbert, and elegantly gotten up. They have also issued a new edition of D'Aubigne's History of the Reformation in the Time of Calvin, in 8 volnmes, and reduced the price from $16 to $8, and a new edition of Dr. McCosh's Works in 5 vols., for $2 a volume. These reductions will be welcomed.

Eyesight and How to Care for It. By Geo. C. Harlan, M. D., Snrgeon to the Wills' Eye Hospital, etc. 50 cents; Lindsay & Blakiston, Philadelphia, 1879.

This is the fourth volnme of this admirable series of "American Health Primers." Contents: Anatomy of the Eye; Physiology of Vision; The Ophthalmoscope; Injuries and Diseases; Optical Defects; Spectacles; Practical Suggestions for care of Eyes; and Effects of School Life npon the Sight. This last chapter is very valnable.

The Primary Teachers' Monthly, for all teachers of children, Mrs. W. F. Cratts, editor. 60 cents a year.

We welcome this sprightly little monthly for October, as it flies on its mission of nsefulness, from the Western Sunday School Publishing Company, Chicago, Ill.

The Sunday Library, vol. I, No. 1. J. S. Ogilvie & Co., 29 Rose street, New York, $2 50 a year.

The pnblishers propose to issue in library form a complete moral story, free from sectionalism and sectarianism, which in book form wonld sell for $1 to $1 75. It is their design to furnish cheaply a story teaching some great fundamental truth, calculated to counteract immoral and sensational literature, and to build np strong Christian characters. The form is quarto, in clear type, with from thirty to sixty pages in each number.

The Medical Intelligencer. A quarterly bnlletin of new books on Medicine and the Collateral Sciences. Lindsay & Blakiston, Philadelphia.

OUR FIELD—ITS PROGRESS AND DECLINE.

We present herewith a table showing the strength of the Synods and of the whole Church in the years 1874 and 1879, and the relative increase or decrease in each during the intervening period. We ask our readers to study this table.

SYNODS.	1874. Ministers.	1874. Churches.	1874. Members.	1879. Ministers.	1879. Churches.	1879. Members.	Per Cent. of Increase. Ministers.	Churches.	Members.
Alabama	46	110	6,502	46	114	6104	0	3.6	Decrease, 6.1
Arkansas	35	78	3,387	41	79	3369	17.1	1.2	Decrease, .5
Georgia	90	163	8,161	89	179	9439	Decrease. 1.1	9.8	15.6
Kentucky	88	135	8,238	83	136	9374	Decrease. 6.	.7	13.5
Memphis	71	129	6.234	68	141	5790	Decrease. 4.4	9.3	Decrease, 7.1
Mississippi	73	161	8,161	70	166	8404	Decrease. 4.2	3.1	2.9
Missouri	67	141	8,000	73	131	7512	8.7	Decrease. 7.6	Decrease, 6.3
Nashville	63	115	7,554	61	116	8190	Decrease. 3.2	.8	8.4
North Carolina	94	206	15,453	117	222	17747	24.4	7.7	14.8
South Carolina	92	157	11,033	102	161	11230	10.8	2.5	1.7
Texas	58	106	3,681	80	149	5388	37.9	40.5	46.3
Virginia	191	263	19,552	219	298	24208	14.5	13.3	23.8
Whole Church	968	1764	105,956	1049	1892	116755	8.3	7.2	10.1

The following results appear:

1. Five of the Synods have fewer ministers, one fewer churches, and four fewer members than five years ago.

2. There has been very little growth in the Synods of Alabama, Arkansas, Memphis, Mississippi and Missouri, and in some of them a positive decline.

3. The growth in Kentucky and Nashville has been chiefly in members, both having fallen off in the nnmber of ministers, and having increased only one church each.

4. The growth in South Carolina has been considerable in ministers, but very slight in churches and members.

5. There has been a decrease of one minister in Georgia, but a considerable increase in churches and members.

6. The only Synods in which substantial progress in all the elements of ecclesiastical progress has been achieved are North Carolina, Texas, and Virginia.

7. The growth of the Church, as a whole, has not been large or encouraging.

In connection with these facts, it ought not to be forgotten that the period we are considering has been one of very great financial and social distress in a large part of our territory. It ought to be borne in mind too that the population of some of our States is possibly smaller than it was five years ago, and that the emigration from the congregations in some of these has been large, while the immigration into Texas accounts to a considerable degree for the relative gain in that Synod. Nor ought it to be overlooked that the great epidemic of last year and those of previous years have seriously injured many of our chnrches. When, however, due allowance has been made for these things, they hardly suffice to account for the condition of some portions of the Church. Nor are we able fully to account for it. Nevertheless, it is important that the facts shall be known, the causes of which, the Synods themselves may profitably inquire into, with the view of devising means in the use of which more gratifying results may be obtained. "Behold, the Lord's arm is not shortened that it cannot save, neither His ear heavy that it cannot hear." There must be a discoverable cause for the disparity in results noticed. From one standpoint, there is no good reason apparent, why the results in Virginia, Kentucky, and Missouri, or in North Carolina, South Carolina, and Georgia, should be so different. And yet there must be a sufficient reason, which can be found ont, if it is searched after by those who are familiar with the Church's work and the causes which promote or hinder it in the several Synods. Possibly presbyterial oversight is more thorough and practical in some of the Synods than in others. Probably there is a better Evangelistic system in North Carolina, Texas and Virginia, and they give more attention to strengthening the weak points and to occupy the waste places than is common in other parts of the Church. We do not suppose that there is more zeal or ability among their ministers, or more piety among their members, and yet as a fact, the ontcome of their labors in the extension and upbuilding of the Church is vastly greater, and we must believe that the reason is to be found, in part at least, in the fact that they give more systematic and earnest regard to efforts for occupying and cultivating the field entrnsted to their care. If this is so, then no argument is needed to induce Presbyteries and Synods which may not have taken special cognizance of these matters, to give good heed to them. The facts of the case speak for themselves, and constitute the strongest argument which can be offered. Certainly, there is nothing which claims more earnest attention from our ecclesiastical judicatories, after the preservation of the trnth in its integrity, and a maintenance of a Scriptural standard of piety in the churches, than the increase of the ministry, the growth and multiplication of churches, and the extension of religion throughout the land. Every possible effort ought to be made not only to conserve all the interests of the Church which have already been gained, but also to propagate and extend them far and wide, and to this end our Church courts, from the Session up to the General Assembly, ought to give good heed to devising and executing practicable plans of work for the extension of the truth, the salvation of souls, and the upbuilding and enlargement of Zion. It will not do to be content to stand still. Progress is the watch-word of our faith.—*Ex. P., in Central Presbyterian.*

PRESBYTERIAL MEETINGS.

St. Louis Presbytery.—Rev. W. E. Burke was received from the Presbytery of Lafayette. The pastoral relation between Rev. W. M. Stratton and Mizpah church was dissolved. With regard to the Assembly's resolution touching special collection of funds for the evangelistic course, the Presbytery recommends ministers and elders to use *special* efforts in this behalf. Rev. W. B. Y. Wilkie was dismissed to the Presbytery of Missouri. A committee on Sabbath Observance was appointed. A committee was appointed to see that all weak churches are visited by deputations going two and two, and holding protracted meetings.

Lexington Presbytery.—Rev. I. N. Campbell declined a call to Shemariah church for half-time, which call was placed on his hands about a year ago, and accepted a call from Union church for whole time. He will be installed on October 11th. The pastoral relation between Rev. C. W. Humphries and Bethesda church was dissolved. Watkins' Creek church was enrolled. A committee was appointed to collect facts and statistics relative to Sabbath observance. Presbytery required all the churches under its care to make an earnest effort to raise $20,000 as their proportion of the $50,000 asked by the General Assembly for the cause of Home Missions; that the churches also raise $750 for Evangelical work, and $600 for the Invalid fund. Dr. J. L. Kirkpatrick, and Rev. D. A. Penick, and elders J. T. L. Preston and D. M. Switzer, were nominated Commissioners to the next General Assembly. An adjourned meeting will be held in the lecture-room of the First church, Staunton, Oct. 9th, at 11 o'clock a. m., to receive and make arrangements for the installation of Rev. Alex. Sprunt, as pastor of the Augusta church.

Abingdon Presbytery appointed a committee to organize a church at Chatham Hill, in Smythe county, Va. The question of a division of Synod was referred to a special committee.

Indian Presbytery.—The organization of four colored churches was reported, and they were enrolled. Mr. Benjamin Woods was received as a candidate for the ministry. A committee was appointed to ascertain what amount of funds can be raised by the churches for the support of a mission to be sent ont to the Comanches, Kiowas and other wild tribes, and also to find a snitable man for the work. The report from the Narative was hopeful.

Presbytery of Nashville.—Rev. Alexander Cowan accepted a call to the pastorate of McMinnsville church. He will be installed Oct. 19th. Licentiate F. B. Thompson received calls from Madisonville and Hendersonville churches. Arrangements will hereafter be made for his installation.

Presbytery of Paducah.—Mr. Joseph H. McCullough was received as a candidate for the ministry. The standing committees were revised and changes made. The Narrative deplores the coldness and lethargy which exist.

Presbytery of Missouri.—Mt. Olivet church was re-enjoined to elected additional elders if the way be clear. An overture was received from the session of Brownville church relative to sessional duty. A committee was appointed to confer with the session. A committeo was appointed to organize a church at Dalton if the way be clear. Resolutions on Sabbath observance were passed, and a committee of three appointed on the subject. An adjourned meeting will be held in Columbia dnring the fall to receive Rev. W. B. Y. Wilkie from St. Louis Presbytery and to install him pastor of Columbia church.

West Lexington Presbytery.—Licentiate R. Cecil was received from Transylvania Presbytery. He accepted a call from the church at Nicholasville, and Presbytery decided to hold an adjourned meeting on Nov. 13th to ordain him and to install him pastor of that church. Rev. J. H. Morrison was dismissed to the Presbytery of Louisville. John Foxworthy, of Beard church, and Joseph H. Skinner, of Union church, were received as candidates for the Gospel ministry.

Tuscaloosa Presbytery.—Rev. I. P. Oshorno was received from the Presbytery of Columbia. Rev. J. W. Kerr was dismissed to the Presbytery of Mississippi and Rev. Thos. Ward White to the Presbytery of North Mississippi. The pastoral relation between Rev. H. R. Raymond, Jr., and Livingstone church was dissolved. Arrangements were made to organize a church at York Station, and also a colored Presbyterian church at Tuskaloosa. A tribute was adopted to the memory of the late Johnathan Bliss, for many years an efficient and faithful ruling elder. Progress was reported in the work of colportage by Mr. E. T. Going. Narratives from 26 out of 30 chnrches were encouraging, showing that all but two had had preaching during the year, 21 had Sabbath schools, 11 have prayer meetings, and five observe the monthly concert, and that most of them are in a healthy, growing condition. The recommendations of the General Assembly were urged upon the attention of the churches, and plans adopted for carrying them into operation. Gadsden was chosen as the place for the next meeting.

State Sunday School Convention of North Carolina.

The second annual Convention will be held in Greensboro on Friday and Saturday, the 14th and 15th of November, opening at 10:30 a. m. Organized counties are entitled to one delegate from each denomination in the county; other counties to two delegates from each county. The friends of the work will please look after the appointment of delegates. Delegates will please notify the Secretary of the Executive Committee of their purpose to attend. They will be met at the depot and conducted to their homes.

JNO. E. RAY, Chm'n Ex. Com.

W. F. ALDERMAN, Secretary.

Secular papers of the State are requested to copy.

MEETING OF SYNOD.

The sixty-sixth annual session of the Synod of North Carolina will be held in the Presbyterian church, Statesville, N. C., Wednesday, October 22, 1879, at 7½ p. m.

WM. S. LACY, Stated Clerk.

Members of the Synod of North Carolina, ministers and ruling elders and visitors who expect to attend the sessions of Synod in Statesville are requested to notify at once,

W. H. MORRISON, Chm'n Com. of Arrangements.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

At the communion of Dr. Guerrant's Church, last Sunday, there were eight additions to the membership, seven of them by profession—*Christian Observer.*

On the 14th of September last, Rev. J. F. Strider, pastor of Rapidan Church, Presbytery of Chesapeake, resigned pastoral charge of the congregation. The congregation reluctantly assented. On 17th ult., the Presbytery dissolved the relation.

Mr. Wm. R. Brady was ordained deacon in the Lebanon Church in Hinds county, Miss., on 21st. ult.

Rev. Roderick Henderson has changed his post office address from Bradford, Canada, to Bishopville, Darlington county, S. C. He takes charge of the churches of Turkey Creek and Centre Point in Kershaw and Darlington counties, S. C.—*Christian Observer.*

Rev. R. W. Mecklin has changed his post office address from Batesville, Miss., to Water Valley, Yalabusha county, Miss. This does not indicate a change of work, but of location. He has been called as pastor of Sand Springs Church.—*Christian Observer.*

Rev. J. S. Shaw, without changing his work has changed his post office from Fayette, Miss., to Natchez, Miss.

Rev. G. S. Roudebush will conduct the Peabody school at Crystal Springs, Miss.

The health of Rev. Dr. A. L. Kline, formerly pastor of the Presbyterian Church in Brandon, Miss., has improved.

A correspondent writes to the *Southwestern Presbyterian* that on Sabbath, 28th ult., a communion service was held at the Second Mission, corner of Pleasant and Laurel streets. There were over forty communicants, and it was a precious occasion. There were three persons received on profession of faith in Christ, and of that number two were Sabbath school scholars, who manifested a clear view of the way of salvation in their examination before the Session, and it speaks well for the thorough instruction imparted in that school, and especially the drill in the Shorter Catechism by its present faithful Superintendent.

During the last few weeks, the pastors of three of the most important churches in South Carolina have tendered their resignations: the Rev. Dr. D. McQueen, of Sumter; the Rev. S. H. Hay, of Camden; and the Rev. Luther H. Wilson, of Yorkville.—*Southern Presbyterian.*

At the last communion season, seven communicants were added to Nazareth Church, in Enoree Presbytery, under the pastoral care of the Rev. R. H. Reid. At the same time $50 was contributed to Foreign Missions.—*Southern Presbyterian.*

The post office address of Rev. W. H. Woods has been changed from Middletown, Va., to Marlboro, Frederick county, Va., and the address of Rev. Wm. McCarthy has been changed from Shawneetown, Mo., to Ashley, Pike county, Mo.

NORTHERN.

PRESBYTERIAN.

Laying the corner stone of the colored Presbyterian church, was performed on Saturday last, in Winston. A Masonic deputation from Danville was present. The procession marched from Hinshaw's Hall to the site of the church, where J. P. Buford, W. M., performed the ceremonies of laying the corner stone. Rev. J. J. Hood then delivered the address.—*People's Press.*

A correspondent of the *Africo-American Presbyterian* reports a revival the result of two weeks meeting in Fayetteville, N. C. Fifteen young persons signified a desire to become Christians. Of this number three were added on examination and baptized. Other additions will be made as the meeting progresses.

From a letter of Rev. R. M. Hall to the *Africo-American Presbyterian* we copy the following relative to a meeting of Catawba Presbytery (Northern) in N. C.:

A member of this Presbytery has recently learned through a member of Mecklenburg Presbytery that one of our churches, Duncan's Creek, desires to change its ecclesiastical connections from this to Mecklenburg Presbytery, and Presbytery passed the following resolution:

"This Presbytery having heard that Duncan's Creek church wishes to transfer its ecclesiastical relations to Mecklenburg Presbytery, cordially approve of the action."

Rev. John H. Blake was granted a dismission from this Presbytery to Brazos (Texas) Presbytery.

SECULAR NEWS.

The *Raleigh Observer* says that one hundred and sixty-two students have entered at the State University this session.

The Dutch Arctic Expedition, after penetrating as far as Francis Joseph Land, has returned.

Forest fires were raging fiercely last week in the vicinity of Norfolk, Va. Many roads are impassable. The loss is difficult of estimate. Two large barns and a granary, all filled with grain, the products of the summer on the farm of John Tiernan, were destroyed.

The proposition before the trustees of the Peabody fund to ask the aid of the General Government in behalf of the education of colored persons has been postponed.

The following important decision has been rendered: The Assistant Attorney-General, upon a case recently submitted to him for the Postoffice Department, has given his opinion that, under the 226th section of the Regulations, which is section 3,894 of the Revised Statutes, as amended by the act of July 12th, 1876, letters addressed to lottery companies, or to individuals, when addressed to them as agents for such companies, are unmailable per se, and that postmasters should refuse to register a letter when so addressed. A circular has been issued in accordance with its provisions instructing all postmasters to refuse to mail or register letters or circulars so addressed, or to mail or register circulars to schemes against which the Postmaster General has issued orders under the provisions of sections 873 and 1,045 of the Postal Laws and Regulations of 1879. A list of these schemes, nearly 100 in number, may be found in the September and October *Guide.*

A stand at the Adrian, Mich., fair on which about two thousand persons were assembled, broke down on the 3d inst. Sixteen persons were killed and over seventy wounded, some it is supposed fatally.

Boston has sent a second $1,000 to the Memphis sufferers. The number of new cases reported for the week ending Oct. 4th is 68; whites 33, colored 35; total reported to date 1,347. Total deaths from yellow fever for the week, inside the city, 20; total deaths to date, 403. The disease continues to spread outside of Memphis.

Two hundred and fifty emigrants have arrived from Bremen, and are to settle, it is said, near San Antonio, Texas. Most of them are Prussians—the remainder Bohemians and Poles.

A lawsuit is likely to result from the famous walking match, because the track was a few yards short of a full mile in length.

Capt. D. R. Murchison, President of the Wilmington Compress Company, sent a check of $300 to the Fire Department of Wilmington, in behalf of the Company, and of Messrs. Williams & Murchison, as a testimonial of appreciation of the services of the firemen at the recent fire.

EDUCATION.

To the Chairmen of the Presbyterial Committees of Education:

Please bear in mind that application for aid to students must be made annually. The fact that a student was on our list last year makes no difference. If he wishes aid this year, application must be made by the Chairman of Education in his Presbytery. Brethren will also please state whether the student is in College, or in the Seminary. The undersigned has authority from the Committee to receive all students as beneficiaries for whom application is made in the regular way.

My postoffice address at present is Covington, Tenn., but letters addressed to me at Memphis will be forwarded. Quite a number of letters on the subject of Education have been addressed to Rev. Dr. Waddel, the former Secretary. Brethren will bear in mind that there has been a change of Secretaries.

E. M. RICHARDSON,
Secretary of Education.

PRESBYTERIAL NOTICES.

The Presbytery of Central Texas will meet (D. V.) at Robinsonville, at 11 o'clock A. M., on Thursday, October 23.

L. TENNEY, S. C.

Presbytery of Mecklenburg will meet at Philadelphia church, ten miles east of Charlotte, on the 17th day of October, at 11 o'clock a. m. R. Z. JOHNSTON, S. Clerk.

Lincolnton, Sept. 4, 1879.

Conveyances will be in Charlotte, October 17th, at 9 a. m., to take the members of Presbytery out to Philadelphia church.

The 219th session of Orange Presbytery will be held at Alamance church, Guilford county, on Thursday, the 16th of October, 1879, at 1 o'clock p. m. Sessions are expected to send up written reports on state of religion and reason of non-representation at last meeting. N. B.—Under the Revised Book of Church Order, now the law of the Church, *every* church is entitled, irrespective of its pastoral relations, to representation in the Presbytery. F. H. JOHNSTON, S. Clerk.

Delegates to Orange Presbytery will get off the cars at Greensboro, where accommodations will be provided them for the night, and conveyances to carry them to Alamance church, six miles distant, on the morning of the 16th. Arrangements with the railroad authorities for the usual reduction of fare will be attended to. W. B. TIDBALL.

BINGHAM SCHOOL numbers 133 for the current session, which is 45 per cent. ahead of the last, and 20 per cent. ahead of any previous session. The new teacher, Capt. Sharp, with a Randolph-Macon A. M., and a Leipzig *Ph. D.*, is making a fine impression. 13 States are represented. The last recruit who has entered, comes all the way from *Brazil.* The catalogue for 1879 will contain more than 160 names.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and Throat and Lung, Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative power in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 *Powers' Block, Rochester, New York.*

IT IS WORTH A TRIAL.

"I was troubled for many years with Kidney Complaint, Gravel, &c.; my blood became thin; I was dull and inactive; could hardly crawl about, and was an old worn out man all over, and could get nothing to help me, until I got Hop Bitters, and now I am a boy again. My blood and kidneys are all right, and I am as active as a man of 30, although I am 72, and I have no doubt it will do as well for others of my age. It is worth the trial. (Father.)

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At the Anson Institute in Wadesboro, on the 22d ult., Mrs. ANN BROWN, daughter of Owen Holmes, of Sampson county. Aged about 83 years.

She was a woman of remarkably sound judgment and great energy of character. She was left a widow with eight children, one-half of whom preceded her to the spirit world. By her untiring effort she gave them a liberal education. She was a member of the Presbyterian Church. As God had sustained her all through life, He also gave her dying grace. A few moments before her departure she called for the children; when one said, "Grandma, are you willing to die?" she replied, "Perfectly willing," and also said to them, "Meet me in Heaven," and then fell asleep, to awake in the better land. COX.

In Monroe, on the 30th ult., HERBERT, son of Thos. M. and Henrietta Brown, aged 1 year 4 months and 3 days.

"Love shieldeth not our idols from death's unsparing darts."

"Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." R. A. M.

At Madison, N. C., September 26th, 1879, WM. R. D. LINDSAY, in his 77th year.

He was born March 23, 1803. He was one of the original members of the Greensboro church, and was elected its first elder in the year 1821, when he was only 18 years old. He continued to hold the office of ruling elder in that church until his removal to Madison, in the year 1853. That same year he was made elder of the Madison church, and held the position until his death, making 58 years that he held the office of ruling elder—32 years at Greensboro and 26 years at Madison. He was a praying elder, and his minister and church will greatly miss his prayers. He was strict in the observance of all his religious duties. The family altar was erected and long maintained in his house. He loved his Bible and carefully and continually read its pages. He loved to go to the house of the Lord and unite in the worship. We doubt not he is now enjoying purer worship in the upper sanctuary. He long held the position of postmaster at Madison, and was faithful and conscientious in the discharge of all his duties. During the latter part of his life, though often very feeble, he yet felt constrained to be at his post, and he has not unfrequently gone to the office when he had to be supported by his faithful wife. The day before his death, though having had a severe chill the night before, and scarcely able to walk, he went out to the office and prepared a registered letter; returning to the house he fell upon the bed, and soon becoming unconscious, he could not be fully aroused, and died the next morning. He was three times married—his third wife survives him, and three of his children—Mr. Lucius J. Lindsay, of Danville, Mr. Wm. S. Lindsay, of Greensboro, and Mrs. Lydia Olives, of Chatham county.

Faithful old soldier of Christ, his labors are ended, and he has entered into the rest that remains for the people of God. C. M.

RESOLUTIONS OF RESPECT.

ADOPTED BY THE SESSION OF HAWFIELDS CHURCH.

WHEREAS, It has pleased Him, who orders all things, to remove from us our beloved brother, DAVID W. KERR, a ruling elder in this church, and while we bow in submission to God's Providence, yet we cannot but express our sorrow, at what seems to us in our short-sightedness, so severe a blow to us as a session, to the church of which he was a member, and to the community at large.

2d, While we deplore his loss we can but commend his example to all around as a man and Christian, upright, honest, faithful in his obligations both to God and man, conscientious in all his duties, and fearless in their performance, modest and retiring; yet when the Church of God, called him to the front, he never failed to answer. True to his Church, true to his friends, true to his country, we grieve over his loss as one of Nature's noblemen.

3d, That a copy of the above resolutions be spread on the minutes of the session, and a copy be sent to the family of our deceased brother, and also to the NORTH CAROLINA PRESBYTERIAN with a request to publish.

Mebaneville, N. C., October 3d, 1879.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

By Rev. C. N. Morrow, at Mebaneville, N. C., Sept. 30th, Mr. ALEXANDER PATTON to Miss JULIA A. WOODS.

On the 23d of September, by Rev. J. Evans, JOHN W. McDONALD, Esq., to Mrs. ELLEN McEACHERN. All of St. Pauls.

MILLINGTON, Kent Co., Md., June 13, 1877.
Messrs. Polk, Miller & Co:
Please send me another lot of "Vest Pocket Cure." I have received great benefit from it already, and can recommend it to others cheerfully.
REV. THOS. W. BROWN, Balt. Conf.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

OFFERS EXTRAORDINARY.

We offer WORCESTER'S QUARTO DICTIONARY fully Illustrated and Unabridged. Library sheep; marbled edges. Publisher's price $10 00, as a premium for 12 new subscribers to the NORTH CAROLINA PRESBYTERIAN at $2 50 each.

Most of our distinguished writers prefer Worcester's to any other dictionary, and it is recognized as authority by the departments of the United States Government.

Expressage at receiver's cost.

OR WILL SEND

The above Dictionary	$10 00
NORTH CAROLINA PRESBYTERIAN, one year	2 65
American Agriculturist one year	1 60
	$14 25

For $10 to any one address.

Expressage of Dictionary at receiver's cost.

—or—

NORTH CAROLINA PRESBYTERIAN, one year	$2 65
American Agriculturest one year	1 50
	$4 15

Will be sent to any new subscriber on receipt of $3.

We thus furnish the NORTH CAROLINA PRESBYTERIAN and the best Illustrated and Most Popular Agricultural Monthly in the United States, for the usual price of a Religious Newspaper.

We will send the Carolina Farmer, published in Wilmington, N. C. by Wm. H. Bernard, (an excellent Magazine) to any who may prefer it to the American Agriculturist.

The American Agriculturist will be sent one year, gratis, to any one sending us *two new* subscribers at $2.65.

WILMINGTON MARKET DURING WEEK ENDING OCTOBER 7.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Firm on Wednesday at 28 cents; on Thursday 27½ cents, weak; Friday 27 cents, and Saturday and Monday without change. Closing very firm.

ROSIN—90 cents and 95 cents for Strained and Good Strained, until Monday, when $1 was bid for latter quality. Sales No. 2 and Extra No. 2 at $1 10 @1 25, No. 1 $1 75, Extra No. 1 $2 50@2 75, Low Pale to Pale $3 12½@3 25, Extra Pale $3 50.

CRUDE TURPENTINE—Hard $1 10, Yellow Dip $1 90. On Friday and Saturday the latter quality was quoted at $1 80@1 90, and on Monday price settled at former figures.

TAR—97½ cents on Wednesday. On Thursday price advanced to $1 and at these figures all receipts since have been taken.

COTTON—Sales made day by day until Saturday on a basis of 9⅞ cents for Middling: on that day and since Middling has been quoted and sold at 9¾ cents.

CORN—We make no change in quotations.

TIMBER—Sales of 1 raft Common at $4, 1 do Fair Mill at $7, 1 do do at $7 25 and 1 at $7 50.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	0 a	6½
Shoulders	a	5½
Dry Salted—		
Sides, per lb	6¼a	6½
Shoulders	4½a	4¾
CHEESE—Northern Factory, per lb	9 a	9½
Dairy, cream per lb	10 a	11½
State, per lb	00 a	8
COFFEE—Rio, per lb	11 a	16
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	72½a	75
DOMESTICS—Sheetings, 4-4, per yd	6¾a	7¾
Yarn, per bunch	00 a	85
FLOUR—Fine, per bbl	0 00 a	4 00
Super, Northern, per bbl	4 50 a	5 00
Extra do. " per bbl	5 00 a	6 50
Family " per bbl	7 00 a	7 50
City Mills Extra Super, per bbl	0 00 a	6 00
" Family, per bbl	0 00 a	6 50
" Extra do., per bbl	0 00 a	7 00
GLUE—per lb	6 a	12
GRAIN—Corn, in sacks, per 56 lbs from store—white	70 a	72½
CORN, wholesale, in sacks	68 a	70
Corn, mixed, wholesale in sacks	00 a	65
Corn, Cargo, per 56 lbs, bulk	62 a	00
Oats, per bushel from store	00 a	50
Peas, Cow, per bushel	35 a	62
HOOP IRON—per ton	75 00 a	80 00
LARD—Northern, per lb	8½ a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 00
MOLASSES—West Indies, old crop	28 a	33
" " bbls	30 a	32½
" " new crop	30 a	35
" " bbls	32 a	35
New Orleans	28 a	45
Sugar House, hhds, per gal	16 a	17
" " bbls., per gal	19 a	20
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	3 25
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel	1 50 a	1 75
PORK—Northern, City Mess	11 50	12 00
SALT—Alum, per bag of 2 bushels	1 00 a	00
Alum, per ton	6 00	7 00
Liverpool, per sack	75	80
Liverpool fine, per sack	0 00 a	0 00
SUGAR—Cuba, per lb	8½a	10¾
Porto Rico, per lb	0 a	7¾
A—Coffee, per lb	9¼a	9½
B— " per lb	9 a	9¼
C— " per lb	7½a	8
Ex. C— per lb	8¼a	8¾
Crushed, per lb	00 a	10
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ¾ bars	0 00 a	3 90
TIMBER—Shipping, per M	12 00 a	18 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	3 00 a	5 00

WANTED!

A MIDDLE-AGED WOMAN, with experience—to take charge of two children, five and three years of age.

Address, Box 40, Durham, N. C.

oct 7-2t

NEW ADVERTISEMENTS.

Customers Wanted.

We are now receiving our Fall stock of

DRY GOODS, CLOTHING, BOOTS, SHOES, Groceries, Hardware, COTTON BAGGING, TIES, &c.,

All of which we are offering low.

Highest cash price paid for COTTON, NAVAL STORES, and all kinds of country produce.

BRYAN & CO.,
Jonesboro, N. C.

oct 8-4t

SMALL FRUITS.

16 Pages. Very instructive. *Free to all applicants.* Including Price List of Plants and Trees FREE. **Fruit Recorder**, Monthly, $1 00 per year. Specimens FREE. Address: A. M. PURDY, Palmyra, New York.

TARRANT'S SELTZER APERIENT

PAIN IS A BLESSING. It locates disease. Whenever the bowels become irregular, use

Tarrant's Seltzer Aperient.

it will save much pain and danger. Nature sometimes is so outraged by the burden she is made to carry, through the heedlessness of her children, that she openly rebels, and punishes fearfully. Don't neglect the proper treatment when the symptoms first appear. Resort to the aperient, and get well speedily.

SOLD BY ALL DRUGGISTS.

SUPERIOR NUTRITION THE LIFE!

IMPERIAL GRANUM

THE GREAT MEDICINAL FOOD

The Salvator for Invalids and the Aged. An Incomparable Aliment for the Growth and Protection of Infants and Children. A Superior Nutritive in Continued Fevers, and a Reliable Remedial Agent in all Diseases of the Stomach and Intestines.

THIS justly celebrated DIETETIC PREPARATION is, in composition, principally the GLUTEN derived from the WHITE WINTER FLINT WHEAT CEREAL, a solid extract, the invention of an eminent Chemist. It has not only been highly recommended but certified to by a large number of Chemists and Physicians—representing a very high degree of medical science—as the *Safest, Most Acceptable and Reliable Food for the Growth and Protection of Infants and Children, and for Mothers lacking Sufficient Nourishment for their offspring.*

Unlike those preparations made from animal or vinous matter, which are liable to stimulate the brain and irritate the digestive organs, it embraces in its elementary composition—

That which makes strong Bone and Muscle, That which makes good Flesh and Blood, That which is easy of Digestion—never constipating, That which is kind and friendly to the Brain, And that which acts as a preventive of those Intestinal Disorders incidental to Childhood.

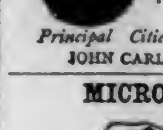
And, while it would be difficult to conceive of anything in Food or Dessert more CREAMY and DELICIOUS, or more NOURISHING and STRENGTHENING as an aliment in *Fevers, Pulmonary Complaints, Dyspepsia and General Debility,* its RARE MEDICINAL EXCELLENCE in all INTESTINAL DISEASES, especially in

Dysentery, Chronic Diarrhœa and Cholera Infantum, HAS BEEN INCONTESTABLY PROVEN.

Sold Wholesale and Retail by DRUGGISTS AND PHARMACISTS IN THE *Principal Cities of the United States.*

JOHN CARLE & SONS, NEW YORK.

MICROSCOPIC CHARM.



This magnifies 1000 times. The Ten Commandments, the Lord's Prayer, Noted Authors, Centennial Views, American Scenery, etc., are encased in a beautiful ivory case, occupying a space no longer than the eye of a fine needle, yet magnifying to such an extent as to show the Lord's Prayer printed in large type. Sample, 15c.; per dozen, $1.00; per gross, $9.00. My mammoth illustrated Catalogue of new Novelties, Watches and Agents' Goods, mailed Free.

PETER W. WILLIAMS, 18 & 20 Third Ave., Chicago, Ill.

BRIGHT, ATTRACTIVE, CHEERFUL.

Mrs. Julia McNair Wright's New Book,

THE COMPLETE HOME

Full of PRACTICAL INFORMATION, The young House-keeper's GUIDE, The Experienced House-Keeper's FRIEND.

House-Keeping, Cooking, Dress, Accidents, Sickness, Children, Company, Marriage, Religion, Morals, Money, Family Government, and a multitude of other topics fully treated. Tells how to make the Home BEAUTIFUL and HAPPY.

"A book of more practical utility will seldom, if ever, be found outside of inspiration."—*Christian Advocate.*

NEEDED in every city home in all country homes BY Rich and Poor Young and Old. Fine Paper, Clear Type, Beautiful Binding, Splendid Illustrations. Nearly 600 Pages. Low price. Sells rapidly.

AGENTS WANTED! Liberal Commission. Description and terms free. Address J. C. McCURDY & CO., Philadelphia, Pa.

FREE GIFT! TO ALL who suffer with CONSUMPTION, ASTHMA, SORE THROAT, BRONCHITIS, or NASAL CATARRH, I will send a copy of "MEDICAL COMMON SENSE," free of charge. It is elegantly printed and illustrated; 144 pages, 12mo., 1879. It has been the means, in the providence of God, of saving many valuable lives. The book is invaluable to persons suffering with any disease of the Nose, Throat, or Lungs. Send name, with P. O. Address and six cents to pay cost of mailing to Dr. N. B. WOLFE, Cincinnati, Ohio.

AGENTS WANTED For the handsomest and CHEAPEST BIBLES Ever furnished Agents. Extra Terms and Large CASH PREMIUMS. FORSHEE & McMAKIN, Cincinnati, O.

$55.66 Agents Profit per Week. Will prove it or forfeit $500. $4 Outfit free. E. G. RIDEOUT & CO., 218 Fulton St. N.Y.

NEWBURY & CHASTEN

COMMISSION MERCHANTS,

WILMINGTON, N. C.

Special attention given to sale of

COTTON and NAVAL STORES,

Charges low and prompt returns.

Refer to Bank of New Hanover, Wilmington, N. C.

sep 10 609-1m

H. McL. GREEN,

GENERAL COMMISSION MERCHANT,

AND AGENT FOR THE SALE OF

Ton Timber.

WILMINGTON, N. C.

Timber a specialty. Liberal advancements made on all consignments. oct 1-2m

SALT.

3000 Sacks LIVERPOOL SALT, Stripped and full weight,

For sale by KERCHNER & CALDER BROS.

BAGGING, TIES AND TWINE.

800 Half Rolls BAGGING, 2 and 2¼ lbs.

3000 Bdls. New ARROW TIES, New and Pieced.

3000 Lbs BALING TWINE.

For sale by KERCHNER & CALDER BROS.

SELECT BOARDING AND DAY SCHOOL.

HILLSBOROUGH, NORTH CAROLINA.

Misses NASH and Miss KOLLOCK, Principals.

THE FALL TERM of 1879 will open the 25th of JULY and close on 11th DECEMBER. Circulars forwarded on application.

466-*jan.1,'79

$777 A YEAR and expenses to agents. Outfit free. Address P. O. VICKERY, Augusta, Maine

NEW ADVERTISEMENTS.

Charlotte Institute.

THE next session begins September 10th, 1879, and ends June 8th, 1880.

No Institute ever made more rapid progress in securing the confidence and esteem of its patrons than this one during the past session. Before the end of the scholastic year the number of its pupils, attracted by the well-earned reputation of the school, increased to 117, exclusive of the adult ladies who availed themselves of the superior advantages here given in the departments of Music, Art, and Modern Languages. In no respect is this Institute inferior to any other first-class boarding-school in the Southern or Middle States. Such testimonials as will satisfy an one as to the *high standard and thoroughness* of the instruction here are published in the catalogue. These testimonials are peculiarly trustworthy, inasmuch as they are given by gentlemen engaged in teaching in well known schools and colleges of the highest grade, and who are therefore qualified to express an opinion in regard to educational institutions.

The total expense for the half session or term will be $125. This amount includes board, with washing, fuel, lights, furnished room and servants' attendance, tuition in all the English branches, Latin, with either French or German, Calisthenics, *text-books and stationery for school purposes.* Pupils are not permitted to incur additional expense without permission of their parents. Parents are thus assured that their bills will not be greater than they expected.

Special arrangements and special terms for young ladies who wish to take only Music, Painting and Drawing, and Modern Languages, severally or collectively.

For further information address the Principal, Rev. WM. R. ATKINSON, Charlotte, N. C.

july 23 602-16t

CRAMPTON'S PURE OLD PALM SOAP

FOR THE LAUNDRY, THE KITCHEN, AND FOR General Household Purposes.

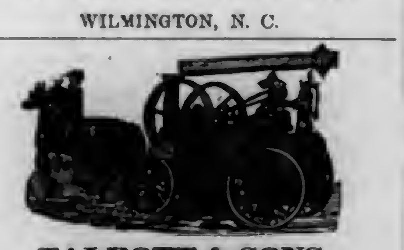
MANUFACTURED BY CRAMPTON BROTHERS, Cor. Monroe and Jefferson Sts., New York.

Send for Circular and Price-List.

Crampton's old Palm Soap for the Laundry, the Kitchen, and for general Household purposes. The price of the "Palm Soap" is $3.90 per box of 100 three-quarter pound bars—75 pounds in box. To any one who will send us an order for 10 boxes with cash, $39, we will send one box extra free as a premium. Or the orders may be sent to us for one or more boxes at a time, with remittance, and when we have thus received orders for ten boxes we will send the eleventh box free as proposed above. If you do not wish to send the money in advance you may deposit it with any banker or merchant in good credit in your town with the understanding that he is to remit to us on receipt of the soap which is to be shipped to his care.—*Sandersville, (Ga.) Herald.*

Address CRAMPTON BROTHERS, Cor. Monroe and Jefferson Sts., New York.

FOR SALE BY *Worth & Worth,* WILMINGTON, N. C.



TALBOTT & SONS

Shockoe Machine Works

RICHMOND, VA.

Manufacturers of Portable and Stationary Engines and Boilers, Saw Mills, Corn and Wheat Mills, Shafting, Hangers and Pulleys, Turbine Water Wheels, Tobacco Factory Machinery, Wrought Iron Work, Brass and Iron Castings Machinery of Every Description.

Ginning & Threshing Machines a Specialty

Repairing Promptly and Carefully Done.

TALBOTT'S PATENT SPARK ARRESTER.

The Invention of the Age.

It does not destroy the draft.
It does not interfere with cleaning the tubes.
It will not choke up, and requires no cleaning.
It requires no direct dampers to be opened when raising steam (dampers being objectionable, as they may be left open and allow sparks to escape.)
It requires no water to extinguish sparks, which, by condensation, destroys the draft. Besides, when water is used, if neglected, the efficiency is destroyed by evaporation of the water, and the boiler is kept in a filthy condition.
It is simple and durable and can be relied upon.
It can be attached to any boiler.
No planter should be without one of them. Insurance companies will insure gins and barns where the Talbott Engines and Spark-Arresters are used at same rate as charged for water or horse-power.
☞ Send for illustrated circulars and price list.
Branch Houses at Charlotte and Goldsboro.

ENGINES

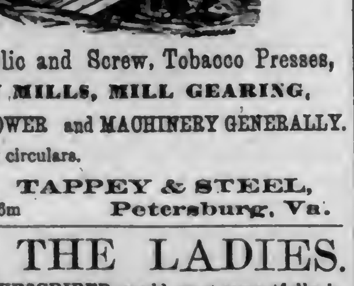
—FOR—

GINNING and THRESHING, Stationary and Portable.

CHEAP, SAFE AND DURABLE.

Power & Hand Presses,

UNSURPASSED IN SPEED and EFFECT.



Hydraulic and Screw, Tobacco Presses, SAW MILLS, MILL GEARING, HORSE POWER and MACHINERY GENERALLY.

Send for circulars.

TAPPEY & STEEL, Petersburg, Va.

may 14-6m

TO THE LADIES.

THE SUBSCRIBER would most respectfully inform her patrons and friends that she is ready to receive orders for MAKING, also for CUTTING and BASTING DRESSES in the

Latest and Most Approved Style.

To her country friends she would say, send in your orders at once.

"First Come, First Served."

MRS. JOSEPH McLAURIN, Market Street, between 8th and 9th.

apl 23-tf

KERCHNER & CALDER BROTHERS

WHOLESALE GROCERS AND COMMISSION MERCHANTS

WILMINGTON, N. C.

Dry Goods and Carpets.!

DRESS GOODS AND TRIMMINGS a specialty. Dresses made to order on short notice and in the latest styles, at $6, $8, $10, $12 50 and $15.

Bridal Trousseaus

Furnished at very reasonable prices. Correspondence solicited in relation thereto. A large assortment of

Cloaks, Dollmans, and Circular Water Proofs, Shawls,

ALSO

FLANNELS, FLANNEL UNDER GARMENTS for Ladies, Gents and Children.

HOUSE FURNISHING GOODS, embracing Blankets, Spreads, Towels, Linen and Cotton Sheeting, etc. Lace and Muslin Curtains, Lace Lambrequins, Cretones, Repps for Lambrequins and Curtains,

CARPETS, RUGS AND OIL CLOTHS.

Brussels, 87½, 90, 95 cents and $1. Three Ply, $1, $1 10, and $1 15. Extra Super, 85, 87½, 90 and 95 cts. Ingrains, 60, 65 to 75 cents. Cotton, 25, 37½ to 45 cents. OIL CLOTHS in all widths.

Respectfully, R. M. McINTIRE.

sep 24 611-1y

Dissolution of Co-Partnership.

THE FIRM of PETTY & JONES was dissolved by mutual consent on the first day of September 1879.

R. E. PETTY,
T. N. JONES.

Yeargan, Petty & Co.,

WHOLESALE AND RETAIL DEALERS IN

Dry Goods, Notions, Boots and Shoes, Hats and Caps, Trunks, &c.,

RALEIGH, N. C.

Having purchased the entire interest of Mr. T. N. Jones in the business of the above mentioned firm, we hereby announce that we will continue to occupy

THE LARGE THREE STORY BRICK STORE,

NO. 30 FAYETTEVILLE STREET.

The first floor of which will be filled to its utmost capacity with the best selected stock of the season especially for our retail trade.

Our second and third floors will contain the largest stock ever exhibited in this market exclusively for our wholesale trade.

Mr. T. N. Jones, formerly of the firm of Petty & Jones, will continue with us in the capacity of salesman.

YEARGAN, PETTY & CO., Dealers in Dry Goods.

oct 1-3t

BOOKS!! BOOKS!!

Sunday School Books! Books of all Publishers!

Approved Books of the Committee of Publication.

The Largest Stock of Sunday School Books in the South. Extra discount given to Sunday Schools on Books of Presbyterian Publishing Company and Presbyterian Committee of Publication.

J. L. SHOTWELL, Agent,
1001 Main Street, Richmond, Va.

☞ Please state where you saw this advertisement. apl 23-589-tf

SIMONTON FEMALE COLLEGE, Statesville, N. C.

THE FALL TERM of 1879 opens Wednesday, AUGUST 27. Board and tuition in English, $85 per session of twenty weeks.

Catalogue and circular with full particulars, on application.

Address MRS. E. N. GRANT, Principal.

feb 20 528-1y

MILLINERY AND FANCY GOODS!

MRS. L. FLANAGAN WISHES TO ANNOUNCE to the Ladies that she has returned from the Northern Cities, where she has been making her Fall purchases in MILLINERY and every description of FANCY ARTICLES, and is now prepared to show her patrons a VERY ATTRACTIVE and BEAUTIFUL STOCK of all the NEWEST STYLES in French Pattern Bonnets and Hats, Velvets, Silks, Feathers Flowers, Ribbons, &c.

My motto is, as heretofore, the Best Goods, the Latest Designs, the Lowest Prices and the Most Honorable Dealing.

Orders from the country solicited, and perfect satisfaction guaranteed or money refunded.

Variety Store, 42 Market Street.

oct 3-506 MRS. L. FLANAGAN.

Fresh Arrivals.

100 Boxes CREAM CHEESE,
50 Tubs LARD,
10 Tierces Fairbanks' LARD,
100 Boxes SOAP,
100 Boxes POTASH and LYE,
200 Bags SHOT,
BAGGING AND TIES,
10 Tierces good cheap HAMS.

For sale low by HALL & PEARSALL.

NOTICE.

BUYERS of Oils will take notice that I am selling

WEST ALADDIN SECURITY OIL

at the low price of 25 cents per gallon. It is absolutely safe, guaranteed 150 deg. Fire test.

PERKINS and HOUSE SAFETY LAMPS, the best Lamp made, and only perfectly safe one, at Factory prices.

Kerosene, Lard, Mineral and Linseed Oils, Paints, Colors, Glass, &c.,

Low down at GEO. A. PECK'S. 25 South Front Street.

jan 15 405-tf

COTTON!

IN VIEW of the approaching Cotton Season, the undersigned offer their services to Planters and Country Merchants

For the Sale of Cotton,

Which they are prepared to do

On the Most Economical Charges.

They will warrant the full price of the day of sale. Account sales will be rendered promptly, and proceeds be at once remitted.

ALEX. SPRUNT & SON, Wilmington, N. C.

September 3d, 1879. 608

AGENTS WANTED for the Best and Fastest Selling Pictorial Books and Bibles. Prices reduced 33 per cent. National Publishing Co., Phila., Pa. oct 1-8t

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Mrs. Chapman hopes on Monday, 15th Sept., 1879, to resume the duties of her school. Apply for circulars to Rev. Dr. R. H. Chapman, Beaufort, Carteret county, N. C., until 1st August, and to the same at Asheville, Buncombe Co., N. C., until 1st Sept., '79.

july 9 600-till 1st oct 79

INSTITUTE FOR TRAINING OF COLORED MINISTERS

Under the care of the General Assembly. Located at TUSKALOOSA, ALA.

THE FOURTH SESSION, of ten months, will commence on the 1st day of September next, under the instruction of Rev. D. C. Rankin, Professor, who has the best testimonials of fitness for the work, in his deep interest in the colored people and his past labors in their behalf, his ample scholarship, and his aptness to teach.

All the branches necessary to fit candidates for the Gospel Ministry will be taught. Some acquaintance with the early branches of English will be required for entrance. Candidates must come recommended by their Presbyteries or Committees of Education; and if of other denominations, must have similar credentials.

No charge for tuition. Board can be had on reasonable terms.

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july 23 602-tf

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Church Windows, Doors, Pew Ends,

CAPS and ARM RESTS, made in latest styles.

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If you are suffering from poor health, or languishing on a bed of sickness, take cheer, for Hop Bitters will Cure You.

If you are simply ailing; if you feel weak and dispirited, without clearly knowing why, Hop Bitters will Revive You.

If you are a minister, and have overtaxed yourself with your pastoral duties; or a mother, worn out with care and work, Hop Bitters will Restore You.

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If you are young, and suffering from any indiscretion, or are growing too fast, as is often the case, Hop Bitters will Relieve You.

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Try Hop Cough Cure and Pain Relief.

For sale by all Druggists.

sep 24 611-4t

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During the next six months. *Small capital required.* Wages from $7.00 to $20.00 per day. For full particulars, address TURNBULL BROTHERS, Publishers, Baltimore, Maryland.

sep 24 611-4t

THE 17th ANNUAL FAIR OF THE Cumberland County Agricultural Society, WILL BE HELD AT Fayetteville, Commencing on Tuesday the 11th, and Closing on the 14th NOVEMBER, 1879.

A liberal list of Premiums is offered, and the prospects are bright for a good Fair.

WM. ALDERMAN, Secretary.

sep 17 610-till14nov

CHEESE.

200 Boxes No. 1 CREAM CHEESE,

For sale by KERCHNER & CALDER BROS.

FOR THE FAMILY.

The Weed's Mission.

Tall grew a weed outside a garden gate,
Inside a gladiole in splendor grew.
"Why do *you* with the autumn blossoms wait?"
The flower asked. "There is no need of you.
In truth, I know not why you live at all—
Only a few, pale, yellow blooms you bore
And worthless are your seeds. Pray, droop and fall.
I should not grieve at seeing you no more.
I grace the world, for evening's brightest skies
Are not more rich in gold and red than I,
And every day the ling'ring butterflies
Beg *me* to stay till *they* must say 'good by.'"

"Yes, you *are* beautiful," the weed replied,
In patient voice, "and I am plain indeed.
But God knows why." Just then a bird, bright-eyed
And scarlet-beaked, saw the clust'ring seed,
And lighting on a slender branch he ate
With many a little chirp of thankful glee,
Then spread his wings and perched upon the gate.
And blessed his wayside friend in melody.
"Ah!" said the weed, when he had flown, 'proud flower,
A hungry, south-bound bird *you* could not feed
Though you rejoice in Beauty's gracious dower—
That boon was granted to an humble weed!"

—*Margaret Eytinge, in October Wide-Awake*

A Little Bit of a Story.

Bertie had been to see his grandmother, and either she had forgotten—it was so long ago—what her little boys used to eat, or else it was just as she said, that her children used to eat everything, and she believed in giving children everything they wanted. At any rate, however it was, this much I do know: she gave Bertie everything he wanted that afternoon. Late strawberries and early currants, three glasses of lemonade, half a cucumber, ginger-snaps by the — but there, please don't ask me how many he had of them, for I don't believe even the small boy himself would have cared to count them, and I'm forgetting the milk that he drank for supper, the currant pie he ate, the cream cakes and hot biscuits. Can you wonder that the little boy went home feeling very uncomfortable, or that he begged to go to bed half an hour earlier than usual?

The little boy fell into a short, uneasy sleep, to dream the most dreadful dreams of being chased by an immense cucumber, that was, after all, a bear, and to wake again to scream and cry for mama, with the most dreadful pain that a disobedient little boy ever had!

Everybody came flying up stairs then—mama and papa, Maggie and Louie close behind them, Sarah, the nurse, with the baby she was rocking to sleep in her arms, and the fat cook with the fish she was cleaning for breakfast in her hands. But Bertie didn't see them; the cucumber bear of pain had tight hold of him, was gnashing his teeth and taking such bites out of the little boy that all he could do was to scream for mama to help him.

So she did help him with all her might and main, until, a good many hours after everybody's bedtime, though no one had thought of going to bed, he was able to sit on his father's lap, wrapped up, weak and sick enough, but free from pain, quite ready to shut his eyes and listen, till he fell asleep to papa's funny song about the frog that would "a-wooing go, whether his mother would let him or no."

Bertie had a tender little heart. He always meant to be a good boy; and when, the next morning, he saw mama's heavy eyes, and heard her say that she had not been in bed all night, no wonder that he had to have a good cry with his arms tight around her neck, or that he promised never to forget and eat so much again.

"What can I do, mama, if I have got to lie here all day? The sheets are all twisted around, and I want to have the pillow turned over. Oh, dear me!"

"There, dear little boy," mama said, as she smoothed the sheet and turned the pillow, "I know it's very hard to lie in bed, but whose fault is it? Mama's? And are you going to punish her by being cross? Try just as hard as you can to be patient and quiet all day long. That will help you to get through this hot day easiest, and then I'll know just how sorry you are."

So Bertie tried and tried. It was pretty hard work, but, first of all, Maggie paid him a visit, and cut him a string of paper dolls as long as the bed. Then Louie brought her pet fan to keep the flies away. Mama sang to him; and last of all, with the sunset, papa came home from the city, pleased to hear that his little son had been patient all day, and quite willing to lend a listening ear to Bertie's request for a story.

"A story! dear me! I've told all mine over and over so many times over. Let me see. Oh! I guess I'd better tell you what happened out in the yard just now.

"You know the grass is pretty long on the lawn under the chesnut trees. Thomas hasn't got around to cutting it yet. Well, there was a grasshopper out in that long grass this afternoon. He couldn't be seen very easily, and he was having a nice time all to himself, singing away. The wise books say that grasshoppers sing with their legs, bob their knees together. That's a funny way to sing, isn't it, Bertie?

"However, this grasshopper was singing, and this is what he sang:

"'O, a grasshopper leads a jolly life,
He dances and sings all day.'

"And while he was singing a sparrow was sitting on a tall rose-bush near him, looking out for something to eat, and when he heard the grasshopper's song, he said: 'Ah, ha! Mr. Grasshopper, I'll be after you. Won't you make a nice supper!' So he listened and listened, till he saw exactly where he was, and then he flew down to catch him. But that grasshopper wasn't to be caught napping. No, indeed; he had his eyes wide open, and he saw just what the sparrow was about, and so he got himself ready for a jump.

Now a grasshopper can jump one hundred and fifty times its own length. Just think of that! If a man could do the same he could jump—let me see—three hundred yards, I think; but I am getting too old to do sums in arithmetic."

"Oh, no, indeed, papa," answered a chorus of three. "You'll never be too old to do anything."

"Well, I'm much obliged, I'm sure, for your compliments. When the sparrow flew down, the grasshopper made a spring and jumped so far that you could have knocked the sparrow down with a feather, as people say, he was so surprised. He flew back to the rose-bush and began to stare with his mouth wide open, and looked as if he was saying, 'Well, of all the jumps I ever saw! Well, to be sure!' and then he scratched the top of his head with his claw and cleaned his bill on the rose tree branch, as birds do when they are thinking very hard, and then tried to make up his mind what to do next.

"And just then the grasshopper began to sing again:

"'A grasshopper leads a jolly life,
He dances and sings all day.'

And the sparrow said to himself, 'Oh, there you are, are you, you chirping monkey? I'll have you yet!'

"So he determined to be very cunning about it, and pretended not to see him or to mean any harm, and he looked around quite carelessly and began to sing his own little songs as cheerfully as you please. But all the while he kept his eye on the place where the grasshopper was sitting, and then he hopped down on the grass and began to pick up seeds, to scratch his head, and look very busy indeed; and all the while he was hopping nearer and nearer the grasshopper, until at last he got so close that he felt sure he could reach him with one good hop more. But now you'll see what happened to him.

"While he was getting nearer and nearer the grasshopper, he didn't know that all this time Louie's gray pussy was creeping up nearer and nearer to him."

"Oh, papa," broke the chorus of three again, "Miss Mittens didn't catch him, did she? Oh, please don't tell us she did!"

"Now just wait and listen quietly, my dears, and I'll tell you all about it. You see, just as the sparrow was going to make another hop and gobble up poor Mrs. Greenshakes, the pussy cat had got within good jumping distance and was getting ready for her spring.

"But people who are going to do cruel things should always look behind. While the cat was so busy creeping up to the sparrow on her velvet mittens, Toby, the dog, who had broken loose from his chain this afternoon, was making his way quietly toward her over the grass, and in half a second more he would have had her in his mouth.

"But Mr. Toby should have looked behind him as well as the cat. It isn't the first time, you know, I have had to settle with Mr. Toby about running after the cat. So I took up my cane and started after him very quietly and had just got so close to him that I lifted my cane to strike him when—what do you think? I put my foot close to a wasp's nest, and all the wasps came buzzing about me. And so, just as I was going to hit the dog, and the dog was going to spring on the cat, and the cat was going to pounce on the sparrow, and the sparrow was going to gobble up the grasshopper, one of the wasps crept up and stung me on the leg so sharply that I let my stick fall and cried out 'Oh!'

"The dog turned around and saw me; the cat turned around and saw the dog; the sparrow turned around and saw the cat; and off they all raced and jumped and flew as fast as their legs would carry them; and the grasshopper rubbed his knees together and sang with all his might:

"'A grasshopper leads a jolly life,
He dances and sings all day.'

"And I dare say if you go down in the long grass to-morrow, before John begins to mow, you'll find him there singing that very same song."

How the children laughed over papa's story; and after they had paid him with interest in kisses, they all agreed, if Bertie was well enough, to go the very next morning and look for that very same grasshopper.

But whether it was really he or one of his brothers, or even his grandfather, perhaps the little children never quite decided.

They did find somebody singing away for dear life in the long grass, and by listening very hard, and by making believe a great deal, they felt very sure they heard him say:

"'A grasshopper leads a jolly life,
He dances and sings all day.'

"My Spare Moments."

A poor country lad came one morning to the door of the head-master of a celebrated school, and asked to see him. The servant eyed his mean clothes, and thinking he looked more like a beggar than anything else, told him to go round to the kitchen. The boy did as he was desired, and soon appeared at the back door.

"I should like to see Mr.——," said he.

"You want a breakfast, most likely," said the servant; "and I can give you that without troubling him."

"Thank you," said the boy; "I've no objections to a bit of bread, but I should like to see Mr.——, if he can see me."

"Some old clothes maybe you want," remarked the servant again eyeing the boy's patched clothes. "I think he has none to spare;" and without at all minding the boys request, she went about her work.

"Can I see Mr.——?" again asked the boy, after eating his bread and butter.

"Well, he's in the library; if he must be interrupted, he must, but he does like to be alone sometimes," said the girl, in a peevish tone. Opening the library door, she said, "Here's somebody, sir, who is very anxious to see you, and so I let him in."

I do not know how the boy introduced himself, or how he opened his business, but I know that after talking a while the Principal put aside the paper he was studying and took up a Latin book and began to examine the new comer. The examination lasted some time. Every question which the Principal asked, the boy answered as readily as could be. "Well!" exclaimed the Principal, "you certainly do well!" looking at the boy from head to foot over his spectacles. "Why, my boy, where *did* you pick up so much?" "*In my spare moments*," answered the boy.

Here he was, poor and hard-working, with but few opportunities for schooling, and yet almost fitted for college, by simply improving his *spare moments!* Truly, are not spare moments the "gold dust of time?" How precious they should be! And yet how apt we are to waste them!

What account can *you* give of your spare moments? What can you *show* for them? Look and see. This boy could tell you how much, how very much can be laid up by wisely improving them; and there are many, *many* other boys, I am afraid, in the jail, in the house of correction, in the forecastle of a whale ship, in the gambling house or the tavern, who if you could ask them when they began their sinful courses, might answer, "In my *spare moments*." "In my spare moments I gambled for marbles." "In my spare moments I began to smoke and drink." It was in my spare moments that I first began to steal chesnuts from the old woman's stand." "It was in my spare moments that I got acquainted with wicked associates." Take care of your spare moments!—*The Children's Record.*

MISCELLANEOUS.

A Scotch Heroine.

The other day there died at Kinghorn a heroine of the Grace Darling type. Helen Petrie, a native of Unst, one of the Shetland Islands, is the party to whom we refer. Helen was not brought up to much in the seafaring way, being more generally employed about the croft; but for all that, like most of the other Shetland women, she could put her hand to an oar when required. The 26th of May, 1856, will be long remembered in Unst as one of the stormiest days within the memory of the fishing population. On that day the bulk of the inhabitants were on the beach straining their eyes out to sea in the expectation of seeing the fishing boats return. One after another came in until the last was in sight. This boat with a crew of four men, incautiously, but no doubt in desperation to stem the rapid current, hoisted sail. In a moment it was capsized, and the occupants hurled into the water. Two of them were observed to be immediately swept away and drowned, the other two were noticed clinging to the keel of the boat and fast drifting out to sea. Helen implored those on the beach to pull to the rescue of the unfortunate men, but was everywhere met by the assurance that it was impossible to do so with safety, and that a rash attempt would only culminate in the throwing away of several more lives.

A thin, wiry woman of no great physique, but possessed of a countenance that in every lineament expressed firm determination, Helen pushed a punt into the water and asked for volunteers, declaring that if no one accompanied her she would make the attempt herself. Her sister-in-law immediately jumped in after her and took the other oar. Her father, an old man, over seventy years of age, after trying to persuade her not to run the risk, when he saw her determined, although lame of one hand, got into the stern of the boat and took the tiller. Amidst the prayers and tears of their relatives, the forlorn hope put out to sea. Their noble exertions were crowned with success. As they reached the boat one of the men had lost his hold and fallen into the water, but was caught by Helen by the hair of the head and dragged into the boat. The other drowning man was next got in, and they pulled for the neighboring islands, where they effected a landing, and the two unfortunate men were restored. Two days after this event the Royal National Institution for saving of life from shipwreck presented her with their silver medal, of which during the remainder of her days she felt extremely proud. Nor was this the only occasion on which this noble woman disclosed the same qualities, for two years after this she was again the means of saving three lives in a similar way. For the last twenty years, like many of her fellow islanders, she was employed in Leith as a domestic servant. She was a simple-minded, straightforward, strictly pious woman.

Hay Fever.

At the present time there are probably nearly 50,000 people suffering from hay fever.

When this affection was first recognised it was supposed that it depended upon the irritation produced by the pollen of certain flowers and grasses which floated in the air in the months of May, June, July and August of each year.

Subsequently it was claimed that two distinct forms of the disease existed, and to one was given the name of "June cold," while the other received the name "autumnal catarrh."

Further observation revealed the fact that an affection characterized by symptoms essentially the same as those seen in connection with hay asthma, hay fever, June cold, rose cold, autumnal catarrh, etc., occurred in seasons of the year in which none of the supposed exciting causes of the hay fever could operate, and for some time the reasoning was that it must be some other disease than that produced by the pollen of plants. It was also observed that certain persons were peculiarly affected when brought in contact with certain animals, such as the cat, and by the vapor from certain animal substances, such as warm milk. These observations, and others of like character, have from time to time led to modification of former opinions regarding the nature of hay fever, and at last, have given rise to a theory which has been promulgated as one capable of explaining all the phenomena of the disease whenever occurring.

In this country two books have been written on hay fever: one—the oldest, and for a long time the only systematic monograph upon the subject—by Dr. Jeffrier Wyman, of Boston; the other by Dr. Geo. M. Beard, of New York.

In Dr. Beard's book we find the first open announcement of the theory to which we have already referred, namely, the "nerve theory." This theory is the result of the study of one hundred cases, and it is that hay fever is a neurosis. According to this theory, the disease is subjective; external irritants, which are exceedingly numerous, such as rag weed pollen, etc., are of a secondary and a tertiary character and powerless in themselves to produce the disease, and produce the disease only when acting on a nervous idiosyncrasy.—*Medical Record.*

Nail's Measure.

Many persons are puzzled to understand what the terms "fourpenny," sixpenny" and "tenpenny" mean as applied to nails. "Fourpenny" means four pounds to the thousand nails, or "sixpenny" means six pounds to the thousand, and so on. It is an old English term, and meant at first 'ten pound" nails (the thousand being understood), but the old English clipped it to "tenpun," and from that it degenerated until "penny" was substituted for "pound." When a thousand nails weigh less than one pound they are called tacks, brads, etc., and are reckoned by ounces.—*Scientific American.*

The Mariner's Compass.

Since the construction of iron steamships it has been much more unstable than before, insomuch that the captain assured me on our voyage that the proper verification of the compass took off his thought and attention than all other subjects. There are several compasses on the ship, and unless corrected no two of them would point in the same direction. This is due to the disturbing influence of the attraction of the iron of which the ship is made, and which attracts the needle unequally, according to the position of the compass in the ship. For instance a compass amidships is attracted equally before and behind, the mass of iron being equal or nearly so. A compass in the stern is attracted most in front, and the needle will tend in that direction, and *vice versa*. Not only so, but as the general direction of the needle is north, the disturbing influence of the ship's attraction is felt every time the ship's course is changed. As, for instance, to a compass in the stern, and sailing due north, all the attraction is in the same direction (north). As soon as the ship's course is changed for the east or west, the ship's attraction is in that direction, and the compass is influenced accordingly. Add to this the fact that at different points, geographically, the compass varies so largely as frequently to vary six degrees within one day's sail, and the captain's assertion, that the correction of the compass took more of his thought and attention than all other subjects combined, is perfectly intelligible. The wonder is that in these iron ships, and with all the varying conditions, it can be properly corrected at all so as to be of use. It is only by the most constant vigilance, and by locating the correcting magnets in different parts of the ship as required, that it is finally done.—*First Impressions in Europe.*

SECULAR NEWS.

The Emperor of Russia is suffering from mental anxiety which is increasing.

The Spaniards are defeating the Cuban insurgents. The end of the war seems to be near at hand.

General Diaz, President of Mexico, in his late message says that the foreign relations of Mexico are of the most amicable character, and the prosperity of the country is general. Gen. Diaz declines a re-election.

At a meeting of the trustees of the Peabody Educational Fund Dr. Sears, the general agent, advises that the general government grant aid to the Southern States to aid them in educating the ignorant classes.

A fire occurred at the Wilmington compress on the morning of October 1st, by which a large amount of cotton, amounting probably from $30,000 to $35,000, was destroyed. The Taylor compress was burned, but the damage to machinery is not rated over $5,000. The entire loss is covered by insurance.

The steamship France arrived at New York with six hundred thousand dollars in twenty franc pieces.

Reports from Memphis have not been so favorable. A riot was attempted at one of the camps and four of the ringleaders were arrested. Two military companies have been disbanded. Boston sent $1,000 and asked for a statement of condition and needs. The fever is spreading in the country near Memphis.

Mobile has removed its quarantine restrictions against New Orleans.

There have been various causes of dissatisfaction existing for sometime past among the Ute Indians in Colorado, the first of which seems to have been the intrusion of white miners on the Indian reservation. Quite recently the government agent had a misunderstanding with the Indians and asked for protection. Maj. Thornbury, with three companies of cavalry, was dispatched to him, and on their way were attacked by the Indians, several hundred in number, and had to retreat. On the retreat Maj. Thornbury was killed, as were also ten enlisted men and a wagon master. Three officers and twenty-five men were wounded. A freight outfit of Indian supplies was burned, and three-fourths of the mules and horses of the command were killed.

Five of the City of Glasgow Bank directors, convicted of issuing false abstracts of balance sheets, and sentenced on the 1st of February last to eight months' imprisonment, were released October 1st amid the hootings of the crowd.

CURED OF CONSUMPTION.

Lovelaceville, Ballard Co., Ky.

Messrs. Craddock & Co.:

Gentlemen:—Please send me twelve bottles of *Cannabis Indica*, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of Consumption some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles

Respectfully, J. V. HULL.

N. B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. We know that it positively cures Consumption, and will break up a fresh cold in twenty-four hours. $2 50 per bottle, or three bottles for $6 50. Pills and Ointment, $1 25 each. Address,
CRADDOCK & CO., 1032 Race st., Philadelphia.

WICKED FOR CLERGYMEN.

"I believe it to be all wrong and even wicked for clergymen or other public men to be led into giving testimonials to quack doctors or vile stuffs called medicines, but when a really meritorious article is made up of common valuable remedies known to all, and that all physicians use and trust in daily, we should freely commend it. I therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them." Rev. —— —, Washington, D. C.

MISCELLANEOUS

THIS NEW
ELASTIC TRUSS

Has a Pad differing from all others, is cup-shaped, with SELF-ADJUST'NG BALL in the center, adapts itself to all positions of the body, while the BALL in the Cup PRESSES BACK THE INTESTINES JUST AS A PERSON WOULD WITH THE FINGER. With light pressure the Hernia is held securely day and night, and a radical cure is certain. It is easy, durable and cheap. Sent by mail, postage paid. Circulars free.

An Enlarged View of the Pad.

Address, Eggleston Truss Co., Manf'rs.
Or C. H. EGGLESTON CO., Chicago, Ill.

THE GENUINE
DR. C. McLANE'S
Celebrated American
WORM SPECIFIC
OR
VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a knawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,
DR. C. McLANE'S VERMIFUGE
will certainly effect a cure.

IT DOES NOT CONTAIN MERCURY
in any form; it is an innocent preparation, *not capable of doing the slightest injury to the most tender infant.*

The genuine DR. McLANE'S VERMIFUGE bears the signatures of C. McLANE and FLEMING BROS. on the wrapper. —:o:—

DR. C. McLANE'S
LIVER PILLS

are not recommended as a remedy "for all the ills that flesh is heir to," but in affections of the liver, and in all Bilious Complaints, Dyspepsia and Sick-Headache, or diseases of that character, they stand without a rival.

AGUE AND FEVER.

No better cathartic can be used preparatory to, or after taking Quinine.

As a simple purgative they are unequaled.

BEWARE OF IMITATIONS.

The genuine are never sugar coated.

Each box has a red wax seal on the lid with the impression DR. McLANE'S LIVER PILLS.

Each wrapper bears the signatures of C. McLANE and FLEMING BROS.

Insist upon having the genuine DR. C. McLANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name *McLane*, spelled differently but same pronunciation.

PREVENT
YELLOW FEVER!

It has been well proved that prevention is better than cure. A very simple and effective preventative for Yellow Fever and other fevers has been found in BENSON'S CAPCINE POROUS PLASTERS. They were used during last season in New Orleans very successfully. The common method of using them was to apply them over the stomach, changing them every week. They are one OF THE MOST ACTIVE ANTISEPTICS and seem to destroy the poison. One reason why they are of special value is that they stimulate the digestion, and thus enable the system to overcome the influence of the malarial poison. They are a cheap and almost certain preventative. Ask your physician about them. Benson's Capcine Plasters are a sure preventative and cure for chills and fever if worn as above. Price 25 cents.

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MANUFACTURERS OF
THE POOLE & HUNT LEFFEL TURBINE
WATER WHEELS,
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MILL GEARING,
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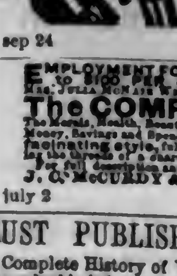

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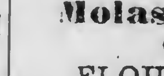

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For the N. C. Presbyterian.

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ON THE NEW TESTAMENT AND PARTS OF IT.

NO. X.

Rev. L. C. Vass, Newbern, N. C.:

14. *Burkitt's* Expository Notes and practical observations on the New Testament, is designed especially for private families and personal edification. The style and method of presenting the practical "observations" are somewhat those of Mr. Henry; and his sounduess on the great doctrines of grace is clearly evinced. Still to ministers and students of divinity, besides the interest they have in common with Christian people generally, Burkitt's work furnishes a pleasing example of the edifying manner of presenting truth in order to promote clear views of Christ and the plan of salvation.

15. *Whitby's* Paraphrase and Notes on the New Testament is generally sound on the great truths of Christ's mediatorial office, especially as respects His death as an expiatory offering and His ever prevalent intercession. Most of his critical work is well performed, as he possessed some specially important qualifications for such service. But it must be granted that, measured by a Calvinistic standard, he is defective in his teachings respecting God's relation to the plan of salvation prior to the coming of Christ. The work is too voluminous for a private library of a man of limited means, and more recent commentaries very much supersede it, though it may prove very valuable to the student, and, as it is not much in demand, can probably be procured at tolerably low terms.

16. *Wordsworth's* "New Testament," with Introductions and Notes, is somewhat on the plan of Alford's, in criticism on the Greek text, though not so fully carried out. Allowing somewhat for the views of a general predestination as opposed to particular, there is, in his statement of a general truth that the plan of salvation has been perfected by God, the ground taken, that according to this plan the *admission into the Church* is a pledge of salvation, and so the office of the baptism of infants as held and taught by the Church (of England) is quoted to show that those presenting a child for baptism are not to doubt that "Christ will receive and embrace him in the arms of his mercy and give him the blessing of eternal life." But this is no place to discuss these views. They are only presented to show how a scholar, and evidently a man of pious reverence for the Scriptures, may be misled.

17. *Olshausen's* commentary on the New Testament has been long before the publick. Neither the German original nor the translation by Kendrick present a commentary on the *whole of the New Testament*, but so much as is to be obtained fully justifies the reputation in which the author has been held for a combination of exact philological learning, careful training of the logical connection and full unfolding of the thought, with hearty sympathy with the spirit of the sacred writers." He clearly and constantly recognizes the organic union of the entire Scripture, and in respect of vitally essential views of doctrinal teachings is in accord with evangelical Christians. The defect of the work is its voluminous character and the mistiness and inconclusiveness of the author's views of many passages the teachings of which are subjects of dispute.

18. *Rosenmuller's* "Scholia in New Testament" has been before the publick for over sixty years. Rationalistic views and tendencies have rendered it distasteful to evangelical students, and his slavish subjection to mere exegesis has induced a great distrust of his conclusions on critical grounds. The work is valuable in more senses than one.

1. ON THE HISTORICAL BOOKS.

1. *Adamson's* "Gospel according to Matthew Expounded," is a commentary on the English text, given in chapters according to the translation and divisions of the English version. This does not prevent the author from giving the results, though not the critical processes of his own study of the original text. He deals rather with the truths taught, than in expounding *how* those truths are derived from the language of Scripture. Indeed the work is rather a series of brief and pertinent treatises on the Christian system, as suggested by the passages before the author. Occasionally he gives such specimens of acumen and exegetical skill that the reader could wish he had adopted more the office of a critical interpreter of the works of the Scriptures than an expounder alone.

2. *Alexander* (J. A.) on the Gospel of Mark, and (sixteen chapters) of Matthew and the Acts of the Apostles "explained," presents an example of commentary on Scripture just the opposite of Dr. Adamson. In other words we have the text elaborately "explained," in the use of an accurate knowledge of the original Greek. Perhaps no effort to render explanations, based on the Greek text, intelligible to the English reader, have ever proved as successful. The author endeavors to present, in the English word selected to represent the Greek, under its modifications of grammatical accidents, of usage and context, the nearest possible synonym for each word; thus, as far as can be done, placing the reader in the position of one to whom the Greek was vernacular. With an acceptance of the established division of the text into chapters and verses, after giving a brief analysis of the contents of the chapter, he takes up verse by verse, rarely more than one—and proceeds with his explanation. On controverted passages he indulges in the expression of brief but sound and well sustained views of the opinions of others and a clear exhibition of those accepted by him as correct, and his reasons for his conclusions. To the minister these commentaries are wonderfully suggestive, and with those of Eadie, to be noticed in their proper places, constitute the very best aids to expository preaching, and on texts which embody thoughts capable of expansion, furnish the material for sermons of the topic order. These two authors present in their writings, the most sufficient and satisfactory substitutes for works providing "skeletons of sermons."

3. *Butler's* (J. G.) "Bible Reader's Commentary," is a "Life of Christ" formed by weaving the language of the inspired biographers into a consecutive, complete story. The orderly arrangement of the text in convenient portions or sections, is followed by a brief "*Reading*," comprising a few sentences of a paraphrastic character, in composition, and experimental bearing in sentiment, with a view of giving a clear bird's eye view of the passages, contained in the "section." Then follow notes and comments, explanations of the *words*, and the course of thought, and its presentation by the Scripture writers. This part of the plan is designedly a compilation, consisting of extracts or summaries from the writings of about one hundred authors. There are appendices consisting of brief summaries of the teaching of Scripture, on fundamental topics, such as the Trinity, Person of Christ, Offices, Doctrine, Character, Admissions of Skeptics, &c., &c. The work, so far as executed, on the four Gospels, is well suited to be a "hand-book" for students, rather suggestive of subjects and results of studies of others, than as a guide and aid to independent and careful investigation of the ends of Divine revelation.

4. *Birch's* "Quatuor Evangelia Graece," 1788, is of some historical value, exhibiting the state of Biblical criticism, especially presenting a list of manuscripts then known and the use to which they had been subjected, in illustrating the "various readings," their comparative value and aid in correcting or amending the *Textus Receptus*. But later and more complete information on these subjects, by eminent critics Griesbach to Tischendorf, have superseded Birch's work for the purposes proposed to be accomplished. Similar statements apply to other writers of that period whose names need no mention.

5. *Campbell's* "Four Gospels Translated," &c., has received the seal of extensive approbation by its wide circulation. While the translation is justly objectionable, in several particulars, the "notes" form an excellent philological commentary on the Gospels; and the dissertations on important topics and, especially on the meaning of Greek words of decisive influence in shaping Scriptural theology, form, of themselves, a treasure of sacred criticism well worth more than the price of the entire work. An edition published in London by Tegg & Son, 1834, in two volumes, is perhaps the least costly, though none are high-priced.

5. *Kuinol's* commentary on the Historical books of the New Testament is especially valuable for its philological criticisms and as being less tainted—though still objectionable—by dogmatic hypothesis, than many productions of German divines. To each book are prefixed valuable introductions, characterized by extensive and accurate research in all matters connected with the explication of whatever belongs to the *outside* work of the interpreter of Scripture.

6. *Pearce's* work on the Historical Books was highly valued by the generation of 1770-1800. The author was a truly learned man, and his successive promotions under ecclesiastical and royal authorities, attest the high consideration in which he was held. Besides a running commentary on the text, partaking somewhat of the nature of an explanatory paraphrase, he has given "notes" of permanent value, on the words of the writers in the Greek language, presenting instances of grammatical interpretation and illustrations of the places, customs and natural and ecclesiastical conditions of the Jews.

7. *Slier's* "Word of Jesus" is an effort to present the great teachings of the greatest of Teachers, on their intrinsic merits. He has brought to this effort a pious zeal and a devoted love to the Saviour. He leaves no opportunity unused to enter his protest against Ritualism. Fanciful or infidel interpretations are at once attacked and exposed. None can read this book without feeling that he is under the guidance of one who is profoundly imbued with the mind of Christ. Dr. Steir's work is the more valuable as showing what can be done by an earnest Christian pastor, with all his daily and weekly pressing pastoral duties; and its success is an encouragement to ministers in like circumstances to "give attention to reading."

Yours, &c.,

B. M. SMITH.

For the N. C. Presbyterian.

THAT "COMET."

MR. EDITOR: Your correspondent, respectfully undersigned, has read a newspaper anecdote which may or may not be illustrative of his position on "The Comet."

Two darkies were overhauling a sermon delivered the Sunday before by their sable pastor: "Now, what did brudder Jones mean when he said dat Jonah swallowed de whale? I allers thought it was plum t'other way." "Ah, Sam," was the reply, "I've noticed for a good while dat whenever brudder Jones opens his mouf he's mighty apt to put his foot in it."

Now, the question is, when your correspondent opened his "mouf" about that "comet," a few weeks ago, did he "put his foot in it" or not? Brother "Didymus" has made him nervous in regard to the whereabouts of his pedal extremity, for he has taken up a notion that brother D. knows a thing or two, and has skill to judge of the position of one's foot, whether it is in the right place or not.

I gather from the brief communication of "Didymus," that Gnion's book is regarded by the learned as a sort of extravaganza or caricature, perhaps with a view to show that about as good arguments might be produced in support of his grotesque positions, as those held forth in support of the received or established positions of the science of geology.

Your correspondent was not aware of such verdict of learned men touching the book, or indeed that there was any verdict at all. His pursuits in life having been, necessarily, more after victuals and clothes than science or theories of any sort, he is not qualified for satisfactory investigation of matters of this nature. Like Didymus, he was fascinated with the brilliant style of the book, the positions and arguments of which seemed so ingeniously to corroborate the sacred narrative, for which he cherishes habitual reverence, that he gave perhaps too easy credence to the production.

But is "The Comet" a mere fanciful extravaganza?

Ransy Sniffle pounded the earth with his fists, clawed up the sand and stuck his thumbs into the ground in the way of gonging, "jest to show how he could ha' fout."

An English prelate once wrote a book to prove that Napoleon Bonaparte was a myth, and astonished the literary world by the ingenuity of his arguments.

About forty years ago a man named Locke, in New York, wrote the celebrated moon hoax—about the discovery of inhabitants in the moon who had wings, &c. It was so cleverly done as to impose upon even learned men. A committee of savants went down from Hartford to New York to see about it, and found, to its disgust, that it, the committee, had put its foot in it, or, in the more polite phrase of the wags of that day, got Locke on the understanding.

It is disagreeable to a fellow to find out that he has been fooled, and the chagrin is not mitigated by the consciousness that he has been accessory in the business himself.

But I am inclined to think, from what I have heard of the character of the author of "The Comet," and from certain internal evidences in the book itself, that it was written in good faith and with serious intent. And, although I unaffectedly confess to sad lack of learning in this behalf, I am further inclined to think that the main position of the author is not altogether unworthy the consideration of educated men.

An analysis of the work cannot be here attempted, but the general idea as I apprehend it is about this: That previous to the Flood the strata of the earth had been undisturbed, except by such gentle forces as produced an undulated surface, rising nowhere near the height of the mountains of our day; that each successive step or period of creation, from chaos to habitable earth, substantially took place in the order described in Genesis—the flora, the fishes, the fauna and the fossil remains thereof, each occupying its regular and appointed period and place. But that, at the Flood, when all the fountains of the great deep were broken up—the internal elements and forces of the globe put in violent agitation—then continents were submerged in the waters; the bottoms of seas raised to the surface; the strata of the earth rent into fissures—heaved into mountain heights—sunk into the abyss, or mixed, in places, in that inextricable confusion which now so puzzles the geological inquirer.

A deeper insight than that of the writer hereof into the discoveries and inferences of science, perhaps shows irreconcilable disagreement between this theory and historic geology; but it seems to me to account, with considerable show of plausibility, for existing geological phenomena.

Was the Flood universal?

I am aware that the weight of modern comment, theological as well as geological, is in the negative, the opinion being held that the deluge was confined to the valley of the Euphrates and perhaps some parts adjacent, as the then only inhabited portion of the earth, or at least the only portion inhabited by man—that a bigger flood was unnecessary to effect the divine purpose.

Is there any ground for suspicion that Scripture has been somewhat wrested, in this instance, in order to accommodate it to assumed truths of geology? While we ought by no means to take advantage of the veneration entertained for the Scriptures to sustain a falsity in science, he it equally far from us to wrest Scripture into the support of any scientific theory whatever.

Whatever is to be allowed (and much must in many cases be allowed) for idioms of ancient language, and for oriental figures of speech, as well as for errors and unavoidable shortcomings in translations, it is a strain upon the common mind to make much of such allowance in case of certain direct, positive, particular expressions in the scriptural account of the Flood. The moral cause and the physical fact of the Flood are set forth with wonderful plainness of speech. Permit me to transcribe a few passages, as more likely thus to fix the attention of the reader than a mere reference to the text:

"The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." * * * * "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights." * * * * "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life, of all that was in the dry land died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days."

We look in vain for tropes in these passages. It is all plain and literal as our English language can make it.

Let it be noted that, in the process of creation, the fishes of the sea, the fowls of the air and the beasts of the field were created before man, and occupied the earth, perhaps the whole face of the earth, when Adam was made. If I am not mistaken, this is the teaching of geological science as well as that of the book of Genesis.

Now, if this was so, and the deluge was only partial in extent—confined to the valley of the Enphrates, as the only abode of primeval man—why should Noah take two and two of every species of fowl and brute into the ark?

But enough, Mr. Editor, for this once. If you think it will not worry the patience of your readers the subject will be pursued somewhat further next week.

S.

LABOR ON SUNDAY.

BY A MEMBER OF THE NEW YORK BAR.

The opinion of courts as to what may lawfully be done on Sunday is by no means a trustworthy guide to what is right. But it is worth considering. Courts do not undertake to say what moral duty dictates, but what the laws prescribe or forbid. Now, as these laws are distinct, and many of them quite different, in the various States, it has naturally come to pass that the decisions differ; the same kind of business may be lawful in one town and unlawful in the town adjoining for the reason that a State boundary line runs between the two. But these distinctions are in details. However the laws are phrased and whatever particular things they may forbid there is pretty general agreement in this principle: to forbid ordinary business and labor except works of necessity or charity. Probably few persons have practical difficulty in deciding what may be done by way of charity. But there has been much doubt and perplexity over "works of necessity." Necessary is a very vague word.

One view in which the judges have agreed is that the law does mean that work must be "absolutely necessary," as the phrase is. The necessity meant is a relative one. Scarcely anything is absolutely necessary to be done, in the strictest sense. Says one judge: "If nothing but absolute necessity was intended it would, in general, be unlawful to prepare a meal on the Sabbath; because it might, without difficulty be previously prepared, or most people might safely enough fast for twenty-four hours. To supply gaslight would be equally unlawful, for people might use candles previously provided, or might retire to bed at twilight." Other judges have discussed this topic in many ways. The gist of what they say may be stated thus: The law contemplates that the community has a general need that all should rest on Sunday; most of the affairs and doings of week-day life are less important than this need of a rest day; but some few are superior. To keep the body physically sustained by food, to provide facilities for worship during some hours of the day, and for restful mental occupation during others; to nurse and heal the sick; to provide prompt burial for the dead—these and some other objects are superior to the need of general repose. Necessary work includes all that is indispensable to be done on Sunday in order to secure attainment of whatever is more important to the community than its day of rest. Where the complaint was that a servant girl rode to her employer's house Sunday morning to cook breakfast, and that a coachman harnessed the horses and drove the family to church, the judges held that the work was lawful.

Another view adopted is that the law does not mean a personal necessity, but one arising out of the nature of the thing to be accomplished and the need of the community for it. That one is very poor and in great need of wages is not the kind of necessity that allows him to labor. There was a man in Arkansas who had a little wheat-patch, but was too poor to own a cradle needed for gathering it. He worked for neighboring farmers through the week in cradling their wheat, on Saturday night borrowed a cradle, and on Sunday cut his crop. The decision was that his being poor made no difference; there is no general necessity that wheat shall be reaped on Sunday; therefore no one may do it. There was a shoemaker in Massachusetts who could not quit his work in the shop on week days without throwing the other hands out of work, for they need what he produced; so his garden got in a sadly weedy condition. At last he got two days off, Friday and Saturday, and hoed all he could, working by moonlight till late Saturday night. But he did not get quite through; and yet he must go back to the shop on Sunday morning. So he hoed the last few hills on Sunday. He argued that this was necessary work; but the judges said that that was not the right kind of necessity.

Another view widely established is that the Sunday law against work is not designed to prevent or destroy any lawful vocations altogether. Therefore if the nature of a business or a process is such that it does not admit of a cessation once a week, whatever must needs be done on Sunday to keep it going is necessary. Examples are, the work of seamen on a voyage, the duties of a policeman or watchman, the prosecution of a manufacture which cannot be completed in six days or stopped and resumed. An Indiana brewer escaped a fine upon this ground. He proved that the process of malting barley was such that it required ten days, and that any neglect during that time to turn it three or four times a day would spoil it. The court said that he might go into his brewery on Sunday and turn the barley enough to preserve it. Probably the maple-sap cases rest on this ground. There have been two instances, one in Vermont and one in Indiana, where farmers who went out to their maple trees to bring in the sap have been prosecuted. They said that the sap would not stop running, and the nature of the business did not allow providing buckets large enough to hold what would flow in a day and two nights. The judges said that going to empty the buckets might be called necessary. A man conscientious about obeying the fourth commandment would very likely submit to the expense of buying large buckets or to the loss of what ran over from small ones. But the courts are agreed that they have nothing to do with a person's obeying the commandment; that is a question for his own conscience; the judicial duty as to Sunday work consists only in restricting it to what the nature of vocations more important than rest, or which cannot be suspended, requires.

With respect to all those business matters which depend upon the course and events of nature, courts act on the common sense principle that whatever can, by good judgment and forethought, be anticipated or postponed cannot be deemed necessary; but exigencies which cannot be foreseen, such as storms, shipwrecks, conflagrations and the like, create a necessity. There was a Massachusetts paper mill the machinery of which became clogged in consequence of sand accumulating in the "wheelpit." To stop the wheel on a week day would throw the hands out of work; so a man volunteered to dig out the pit on Sunday. While he was doing this the engineer carelessly started the wheel, and the digger was hurt. He sued the mill company for damages; to which they answered that he himself was to blame; he had no business to be cleaning out the wheel-pit on Sunday. Such work could be done on a week day. And the judges so decided. At Scitnate, in the same State, there is a beach where, years ago, the tide would wash up a kind of sea weed which was valuable to farmers for manuring lands. As the ebbing tide would wash it away again, some of them went on Sunday to gather it, and were prevented. The judge said the case was a knotty one; if a vessel were wrecked upon the beach, to work in saving the cargo would be lawful; but the fact that the fish in bay were unusually abundant some Sunday would not justify casting the nets. How it would be if a whale were stranded was, he said, a puzzle. On the whole, he thought the farmers were justified in saving their kelp. There are an indefinite variety of these instances, and many diverse decisions. Sometimes the same question is decided in opposite ways: as, the question whether cargo may be put on board ship on Sunday when the river is about to freeze, so that if the work is delayed navigation may close and prevent the voyage.

Upon the whole no one need, or can, object to the general rule of the Sunday laws against business and labor—there are some statutes which forbid particular vocations by name; these are another matter—who does not object to the general feeling in the community that a week rest-day is needed and useful. Whatever must be done on Sunday to prosecute a business or attain objects which the community at large need more than the rest day is necessary work, and allowable under the administration of the law as it is conducted throughout the country at large. The person who is asked to labor in opening the church for worship; in selling medicines; in cooking meals; in preparing Monday morning's paper; in selling dry goods and groceries; in serving drinks over a bar; may form a good judgment whether the ultimate object of the task is more valuable or less to the community than the regularity and quiet of the day of rest.—*Christian Union.*

THREE TYPICAL PREACHERS.

It has been my recent privilege, says a correspondent of the "Examiner and Chronicle," to hear three London preachers who enjoy a world-wide renown. Poles apart in their ecclesiastical relation, schools of belief and methods of thought, they agree in the fact that each after his kind is a leading and representative man.

CHARLES H. SPURGEON.

Not much need be written of him who was first in the order of my hearing. It goes without saying that Mr. Spurgeon is a most royal preacher—considered merely as a preacher, probably the foremost man in Christendom. His Tabernacle constitutes one of the very biggest institutions in big London. It is now all but universally recognized as such. The newspapers that once sneered at him as a charlatan or mountebank have quite laid aside their contemptuous airs, and now speak of him with respect. It is at last pretty well understood that a man who for twenty-five years can hold a regular audience of from five to seven thousand people, must be a somewhat potential unit in this world's affairs. When I heard Mr. Spurgeon the other Sunday he was, I think, at his best—much better, according to the information of friends, than on the Sunday immediately preceding and following.

Mr. Spurgeon I think to be the foremost preacher in the world, not because of preeminence in genius, but by virtue of the fact that he possesses nearly all the elements of good preaching in harmonious combination. Others surpass him easily enough in this or that particular quality of pulpit excellence, but none equal him in the happy union of all these qualities. Many preachers are more learned, more profound, more logical, more inspiring and suggestive to the intellect. Many surpass him in the lofty flight and broad sweep of their imagination. Many are more contagious and magnetic on the emotional side; but where is the man that has all these, and yet others, in such respectable degree and so admirably blended? And he has a voice such as nobody else possesses—a voice that gives to a platitude the dignity and effect of an apothegm. I suspect he could pronounce the word "*Mesopotamia*" in such a way as to throw an audience into tears. Best of all, Mr. Spurgeon is an unconpromisingly loyal preacher of the gospel. He packs the Tabernacle by no sensation, but just by telling over the old, old story. For this I do greatly honour him. He has done a work of infinite value, by showing us what we want "to draw," is not "another gospel," but the ancient Gospel uttered as if it were God's truth.

CARDINAL MANNING.

On the next Sunday seeing Cardinal Manning announced to preach in the Pro-Cathedral, South Kensington, I went in search of his Eminence. (Rome is careful not to call things by names that anybody else uses. By Pro-Cathedral, I believe is meant a temporary Cathedral.) I sought the Cardinal with large expectations. I was prepared to see a splendid edifice crowded with a vast throng, and rather looked to find some ducal coronets at the door. Judge of my not unpleasant disappointment on being ushered into a house of exceedingly moderate pretensions, both as to its size and architectural character, not merely filled, and the audience in social quality evidently not much above a Romish audience in America. It is said that the Cardinal is expecting to get back Westminster Abbey and the other edifices that Henry the Eighth stole from mother Church, but judging from what I saw at the Pro-Cathedral, the day of this recovery is considerably distant.

Presently his Eminence mounted the pulpit, duly preceded and followed by candlebearers and the rest. He is an old man of slender figure, with a sincere, benevolent, classical face apparently worn with study and care. He somewhat resembles Dean Stanley. His preaching was simple, earnest, conversational in style, and characterised by admirably pure and nervous English. In substance and tone the sermon, as was to be expected, leaned towards the value of works and ascetical practices. In contrast with Spurgeon's sweet, encouraging presentation of divine truth, it adopted a strain somewhat harsh and depressing, though there was very little in its doctrine or spirit to which a Protestant hearer could take exception. The Sunday proved to be that of the unhappy St. Lawrence, whose pictorial agonies as he writhes on his burning gridiron are nearly as familiar to us, and much more horrible, than those of poor St. Sebastian, stuck as full of arrows as a pin-cushion is of pins. Glancing at the life of the martyr, the Cardinal said that the obvious lesson of his example was a lesson of "*fortitude*;" and so, taking for a text the words, "Be strong in the Lord," he proceeded to enforce the importance of this virtue.

The sermon was able and interesting, though without anything to mark it as the work of about the most eminent Roman Catholic prelate in the world. In the course of his observations the Cardinal surprised me by asking his "children"—in this tender phrase he often addressed his hearers—"Who of you fast now?" "Who abstains from meat on Friday?" I was not prepared to hear from such lips the confession of extensive revolt against the absurd tyranny of the Church.

STOPFORD A. BROOKE.

In the evening of this same Sunday I listened to the above-named clergyman in his chapel in Bloomsbury. Said chapel is a miracle of inconvenience and discomfort, and would not be tolerated for a day anywhere in the world but in dear, stupidly conservative old England. The perpendicular backs of the pews come up to the sitter's ears, and the ponderous galleries project themselves nearly in the middle of the audience-room. Mr. Brooke is a florid, burly, typical Englishman, some forty years of age, I should say, with what is very uncommon in this island, a bad voice, and what is lamentable common, a bad delivery. He has a little impediment in his speech that I rather like, which compels him to wrestle gently with the letter *r*, so that when he would say round or rain, he says *wound* and *wain*.

Having in view the witty distribution of the English Church people into Platitudinarians, Attitudinarians, and Latitudinarians, it is well known that Mr. Brooke is a shining light in the last division. On this occasion he stuck to his class. His sermon was a very nice little æsthetical homily on what constituted "the light of home." He described this light as consisting mainly in *good temper*, the allowance *of freedom to the various members of the family* and in *work*. The discourse was put in very sweet and beautiful English. Some of its illustrations were exquisite, and I have no doubt that, if printed, it would make very charming and useful reading. My feeling while hearing it was, that as an *occasional sermon* it was proper enough, especially if it had been somewhat tinctured with the Gospel; but regarded as regular Sunday food, it struck me that it would be gruel of a very watery sort.

LONDON, August 13, 1879.

—*Canada Presbyterian.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from exchanges:

A dispute in Madras as to the ownership of a supposed hair of the Prophet's beard has been decided.

On Sabbath five adult Israelites were baptized in the Episcopal Jews' Chapel, Palestine Place.

Arrangements are progressing satisfactorily for the holding of an All-World Sabbath school Convention in London next year in connection with the Raikes Centenary.

The Rev. Dr. Porter of Belfast, author of the "Giant Cities of Bashan," has been appointed president of Queen's College, Belfast, in place of Rev. Dr. Henry.

A Roman Catholic Assurance Company, for the purpose of carrying on the business of life and fire insurance in Great Britain and Ireland, and in the States of Continental Europe, is being formed.

The Rev. M. Cornelio, Archdeacon of Piedimonte de Alife, province of Naples, has been excommunicated for holding Liberal opinions. The act of excommunication was affixed to the church door with a hell and candle. There is great indignation among the populace.

Thirty thousand people recently assembled in Bengal, at a mela, or fair, to hear the Gospel. Two rows of huts, each 500 feet by 10, were erected and a large pavilion built. Articles were bought and sold, and the services each day were crowded to listen to the hymns and addresses.

Advices from the West Coast of Africa present a curious picture of the festival attending the public presentation of Prince Dukeii the future King of Old Calibar. His Majesty was attired in a robe of bright colored cloth; on his head was the worn-out hat of an admiral, and at his back was a long brush of peacock's feathers.

The Bishop of Gibraltar has issued a pastoral letter, urging the establishment of an English Church in Cyprus. At Nikosia, he says, there is a church which was erected by the Crusaders, and the bishop advocates the securing of this interesting structure, which is now in the hands of the Turks, and used as a granary and stable.

It is stated that the Duke and Duchess of Norfolk, as soon as the latter is sufficiently recovered, will make another pilgrimage to Lourdes. Last autumn they went there to pray for the consummation of the event which is now being celebrated among the Duke's people, and on this occasion they will go to offer up their thanksgiving.

M. Gorden of St. Petersburg, secretary of the Association for the Diffusion of Knowledge among Russian Israelites, and well known as a Hebrew author and poet, has been summarily transported to Siberia without any legal proceedings or trial. The specific charge seems to have been that he was discovered reading the Nihilistic journal, *Land and Liberty*.

Next October the Orthodox French Protestants will hold a general Synod of a non-official character: The object of this Synod is to deliberate on the situation of Protestantism in France. The government refuses to give the approaching assembly an official character. Many provincial consistories are convoked to choose delegates who will represent them at the October assembly.

A superb present has been made to the Church of the Oratory in South Kensington. It is a memorial by Lord Bute of his marriage, which took place in that church four years ago. The gift consists of a couple of handsome lamps or candlestands for use in the sanctuary, each having seven lights, and being an exact reproduction of the seven-branched candlesticks of the Jewish Tabernacle. They are of bronze, heavily gilded, and stand on blocks of marble, with the arms of Lord Bute and the Pope engraved thereon. These marble blocks alone cost £4,000, and with the fine carving took over four years to complete.

A movement is in progress for erecting a Presbyterian church at Canterbury, England. A circular soliciting funds, says: "Presbyterianism is no new thing in Canterbury. The old English form has died out, but the French form has never been extinguished; and the Presbyterian service begun three hundred years ago for the Huguenot refugees is continued to this day in the crypt of the cathedral."

Central Madagascar keeps the Sabbath. In Antananarivo, a city of 100,000 people, there is no trade of any kind going on, and no shop open on that day. There are no less than twenty chapels in the city, some of them holding more than a thousand persons, and these are all well-filled on Sunday. This shows the hold which Christianity has taken upon the nation.

Little work is often held out as an inducement to those who buy advowsons, but we do not remember before to have met with a case in which the living was boldly advertised as a sinecure. Such a "sinecure rectory," however, is offered for sale at Norfolk, by a firm of solicitors at Fakenham. No church, no residence, income derivable from commuted tithes £169 6s. per annum. Present incumbent in his seventy-ninth year.

From the fifty-sixth annual report of the Berlin Society for the Promotion of Christianity among the Jews, it appears that the total number of the Hebrew race to-day is about what it was in the days of King David—between six and seven million. Of these, five million are in Europe, one million five hundred thousand in America, two hundred thousand in Asia, and eighty thousand in Africa. The majority of the African Jews live in the Province of Algiers. But they are to be found in Abyssinia, and all along the north coast, and even in the Saharan oases, frequently acting as intermediaries between Mohammedans and Christians. Of the Asiatic Jews twenty thousand are assigned to India and twenty-five thousand to Palestine.

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, OCTOBER 15, 1879.

WHAT IS THE MATTER?

A few weeks ago a valued correspondent sent us an article—which we published—showing the vast difference in numbers between our own church and the Methodist and Baptist churches in North Carolina. He desired an answer to the question "Why is it that others have gone so far before us in this great work of carrying the gospel to the people of our State?"

We will endeavor to give an outline of the principal reasons, as they appear to us, for this state of things. Various reasons have been suggested at different times. But many of the suggestions seem to be wide of the mark. To any candid mind, the question will arise, is it because of the superior piety and zeal in those churches? We never heard anyone affirm this to be so, but the question arises so promptly that it must be met; and that, too, on the very beginning of such an inquiry as we are now making. If the fact be as the question intimates, we need seek no further. Deeper and more ardent piety, and greater zeal, will account for all. But an acquaintance of many years, and of some extent with the ministry and people of the three Churches convinces us that this is not the case. We would not disparage, and we do not disparage the brethren of those Churches when we say that they are not more devoted nor more zealous than our own. A proof of this is to be found in the fact that we are outstripping them in the foreign field as far as we are behind them in the home field. So their larger success at home is not to be explained by a claim of greater purity.

It has been said as an explanation that our doctrines are unpalatable to the natural hearts of man and that for this reason we are unpopular. We cannot accept the explanation. These doctrines are the same that they were when they swept with such power over Scotland and Holland, and the human hearts they encounter are the same in character. But even here experience proves the fallacy of the reasoning. One, of the very churches compared with ours in that statement is a church that teaches Calvinistic doctrine as fully, if not as uniformly as we do.

We cannot accept the statement that our scriptural Calvinism is a bar in the way of the progress of our church.

Is it then true that the Presbyterian Church is in government and organization unsuited to the times and the people? We cannot admit that this is so for we hold that the Lord gave to His Church a government as well as a faith, and we claim that we have not been disobedient to the Divine Teacher. If now our Church is organized on the principles revealed in the Word of God then it is clear that it is not the fault of our form of government that others have been going before us.

This seems to have brought us face to face with what we hold to be a correct answer to the question we set out to meet.

It is not in our doctrine; it is not in our government; then it must be in our methods—in our methods of work, our modes of administering the divinely revealed principles of government, and our modes of preaching this divinely revealed System of Doctrine.

An examination of this position will, we apprehend, show it to be true. Let us look at some of the particulars involved:

The most remarkable deficiency in our methods of work seems to consist in the neglect of the evangelistic office in the ministry of the Word. Our forefathers came from a country in which the office and work of the pastor were considered sufficient to meet all the ordinary needs of the Church. The evangelist had well-nigh ceased to be regarded as one of the Master's chosen instrumentalities for propagating the Gospel. The age in which the habits of the Church had been formed was not a missionary age. And in consequence, the habits and traditions which came with them across the sea were such as were in a large measure unsuited to the needs and conditions of the work on this side of the water. Churches were formed here and there by immigration. Or they were gathered by the independent labor of some minister who, uncalled by presbytery or people, was engaged in evangelistic labor. In any case the church so formed called a pastor or stated supply and gave themselves only to the work of maintaining the Gospel among themselves. The thought of sending it to the destitute regions around seems not to have been entertained. And while clamorous necessities and equally clamorous opportunities were rising on every hand, no thought seems to have been entertained that the Lord was calling them to undertake the work. The Methodist and Baptist Churches were more fortunate in the traditions which they brought with them to this country. The work of the evangelist has from the beginning been made prominent by them both. In the Methodist Church it has perhaps had an undue prominence. Almost every pastor is also an evangelist. Most of them in former times had more work to do as evangelists than as pastors.

It is given to us to see and note the results of this difference in methods of work. The two denominations referred to are to be found in every part of North Carolina. They are everywhere strong, confident and aggressive. And the task of winning new territory for our Church is now harder by reason of the fact that they have gone in and taken possession of openings which we might have occupied and did not.

We are unwilling to dwell on the sad mistake now noted. For it was not a bare mistake; it was unfaithfulness as well. If our Church had felt a due sympathy for the needy; if any adequate desire to glorify our Master had possessed us, then our zeal would have found a way to the vacant places around us, and our Church would have gone with at least equal step by the side of others to gain and possess the land for the Lord.

But let us not be understood as charging a peculiar dereliction upon our Church. Only two in all the number which occupy the State with us have outstripped us. We are glad of all that has been done. We are thankful for all that our Church has had grace to do. We are hopeful for the future; and not less hopeful—nay more so—for the wide-spread spirit of discontent, with the unaggressive policy of the past. In the hope of directing this awakened spirit to wiser measures and better results, we have written the above, and shall write again.

DEATH OF REV. JOHN DOUGLAS.

Early on the morning of the 8th inst., before the day had dawned, Rev. John Douglas passed from earth to heaven. The meagre data at hand do not admit of such extended notice as his valuable services to the Church demand. Other friends will doubtless supply the lack.

Mr. Douglas was about 70 years of age. He was born in South Carolina, and reared in Chester county, near Purity church, which, during a part of his ministerial life, he supplied. Toward the close of the late war he removed from near Charleston, resigning his labors on the islands in that neighborhood, we have heard, and took charge of the churches of Steele Creek and Pleasant Hill, in Mecklenburg county. He remained with these churches until his death. Steele Creek in communicants outnumbers any other Presbyterian church in North Carolina.

Mr. Douglas died of catarrhal fever. His end was unexpected, for a very few days before he was apparently in robust health. But a few weeks ago, in a contribution to our columns, he announced the blessing God had bestowed upon him and his church in the outpouring of His Spirit, and expressed his gratitude to God for the signal favor. From this crowning mercy of a long and useful life he was called to his heavenly reward.

The *Southern Home* justly says of him:

"Steele Creek will never have a more beloved and faithful pastor. His genial humor, Christian sympathy and large liberality endeared him to all who knew him, and his death will be a great loss to the Presbyterian Church, of which he was a prominent minister."

It had been intended to inter the remains in Chester county, but this was found to be impracticable, and the obsequies were performed at Steele Creek church, and in its graveyard the remains were deposited.

The Charlotte *Observer* says of his work:

"The influence of his life and teachings was made manifest at his grave when the elders of the congregation appointed a meeting to take steps to continue the work which he had begun, that the elements which he had combined might continue to work together without cessation—that the spirit which he had been the means of infusing into the church might not lose any of its vitality for lack of one to fill his place."

After writing the above we received the following, written from Rutherfordton, by Rev. W. E. McIlwain:

"DEAR BRO.: I sent you a telegram from Charlotte, informing you of the death of Bro. John Douglas, but suppose I was too late for this week's issue. I therefore send you a more extended notice for next week's issue:

"Leaving my home on the 8th inst., I proceeded to Charlotte on my way to this place, to aid Bro. McGilvary at his approaching meeting at Little Brittain church. Before reaching Charlotte I was informed of the death of our brother, and having a few hours to spend in the city I made a hasty visit to Steele Creek church, and found the home of Bro. D. filled with his sorrowing people. Soon I was permitted to fix my eyes upon the noble form, now prostrate, and that happy face scarcely changed in death, and as I looked and thought, and thought and looked, could not refrain from mingling my tears with the widowed wife and the widowed church. This done, I repaired to another room, where I found Mrs. Douglas and Miss Sue Baker, the adopted daughter, surrounded by sympathizing friends, and bearing up under the blow as grace only could enable them. Having only a short while to remain I read the xlvi Psalm and commended the family and friends to Him who is "our Refuge and Strength." From Mrs. D. I learned that the health of Bro. Douglas had been declining for several months, but he had not, on this account, missed a single appointment. He had lately attended a meeting of the Board of Directors of Columbia Seminary, and stopped on his return home to attend the meeting of the A. R. Synod at Union church, in Chester county, arrived at home on Saturday evening, and although suffering from a violent cold, preached at Steele Creek on Sabbath. He was able to visit some of the sick on Monday, but was confined to his bed on Wednesday, and in one week his disease, gastric fever, terminated in death. He did not seem to realize that death was so near. He gave no instructions as to his burial and uttered no farewell words. He leaves behind him an adopted daughter, and a devoted wife who has walked with him for more than forty-two years and who, by her genuine piety and unusual intelligence, has added greatly to his happiness as a man and his success as a minister.

"Perhaps for your next week's issue I can furnish a few facts of his history."

THE PROSPECT IN ZULULAND.

A venerable missionary is credited with having said a short time ago that the Zulu war had set back the missionary cause fifty years. At the time we expressed our hope and persuasion that this opinion might not be verified. The *London Weekly Review* advances some very sensible reasons for supposing that the settlement of the war proposed by the British Government will greatly conduce to the evangelization of the land. The future government of the country will be a British protectorate with home rule. The territory will be divided among chiefs independent of each other, but dependent upon the British government. A British resident will represent the latter, and no arms or even merchandise can be imported without his consent. The ruthless military system of the former chief will be, of course, abolished, and freedom to marry according to the ancient customs of the land will be accorded. Under the former government missionary operations were always precarious to say the least; under the new order even without the direct influence of the government, circumstances favorable to missionary operations will be greatly increased. Instead of bloodshed and rapine as a chronic state of affairs, peace will reign. Deprived of opportunities for exercising their savage propensities, and under direct encouragement from their conquerors, they will turn to the development of civilized life and engage in peaceful pursuits. Absolute protection will be vouchsafed and the natives will be allowed free ingress or egress into or from any of the British provinces. The Zulus are said to be intelligent and there is a reasonable prospect that soon native preachers can be raised up to proclaim Gospel tidings at home and carry them to other parts of Africa.

God seems indeed in this case, as in so many others, to be about to show that he can cause the wrath of man to praise Him.

THE USUAL COURTESIES.

We are requested to say that *all* the lines of public transportation in the State have been applied to for customary courtesies to the delegates of Synod. The following have responded: C. F. & Y. V. R. R. (Fayetteville to Gulf), C. C. R'y (Wilmington to Shelby), pass delegates and return for one first-class fare; W. N. C. R. R. (from Salisbury to Swannanoa Gap)—"Members of Synod, on paying fare to Statesville, will be returned free of charge." Atlantic Coast Line 3 cents per mile each way. The Atlantic, Tennessee & Ohio Railroad offers reduced rates to delegates passing over their line (from Charlotte to Statesville), equivalent to a little more than 3 cents per mile. The Raleigh & Augusta and the Raleigh and Gaston Railroads will pass members and visitors to Synod for 6 cents per mile for both ways. R. & D. R. R. (Goldsboro to Charlotte says—"All agents in North Carolina are instructed to sell to delegates and visitors to the meeting round trip tickets to Salisbury at 6 cents per mile. The tickets will be on sale October 20th, 21st and 22d, and will be good to return within ten days from date of sale. The certificates printed on the tickets must be filled up and signed by the stated clerk, or the tickets will not be good to return. The steamboat companies on Cape Fear river, as always, grant reduced fare.

COLUMBIA SEMINARY.

As the fact, we presume it is a fact, that the Columbia Theological Seminary has lost seriously by the failures in Charleston has become current, it becomes proper for us to refer to it. That the truth should be known is desirable, to prevent exaggerations or misconceptions which may arise. The *Register* of Columbia recently had this to say:

"Our readers will share with us in feelings of deep regret at the announcement that the Theological Seminary of the Presbyterian Church, situated in this city, will probably suffer serious loss by the failure of Adger & Co. The extent of their loss has not yet been accurately ascertained, but those who are in a position to know, think it will hardly be less than $25,000 or $26,000. If this proves to be the case, the institution will be left without the means of continuing its exercises. The request of the Board of Directors to Rev. Dr. Plumer that he would visit the churches of the State in behalf of the seminary was made before the failure of Messrs Adger & Co., was known, and now the necessity for his doing so is of course greater than it was then. We sincerely trust his mission may be abundantly blessed, and that some means will be providentially found for the maintenance of this most useful institution. There are now twenty-one students training for the gospel ministry within its walls; thirteen of them are in the senior class, six in the middle and two in the junior, and its graduates are scattered not only over the Southern States but over the American continent and the world."

NEW ORLEANS BETHEL.

It is right hard to keep up with the New Orleans Seamen's Bethel; they move around so lively, and get up so much that is novel and interesting, and of real, solid, good service withal. Whatever adds to the moral or religious enjoyment of seamen always commends itself to Christian hearts. The surest method to counteract the evil influences of vice, by which seamen are specially beset, is to win them to virtue by presenting opportunities for social and religious enjoyment. We clip the following from the New Orleans *Daily City Item:*

"The new room of the Upper Bethel, one hundred feet long, could not seat or stand the audience that was assembled last evening. Many could not get into the building, but stood outside and kept perfect order. There were at least 800 persons present although the weather was threatening. It was a great success. Dr. Matthews made a speech that never will be forgotten, especially by the men of the sea. Although it was highly humorous in its body, yet it ended with a burst of eloquence that touched every heart.

"Miss DeGruy gave some fine pieces on the piano, but it was the songs of the seamen that charmed and amused the large audience. The concert was given by the seamen of the English ship Iron Cross, Capt. Randall. The captain took no part, but was delighted to see his sailor boys, under the direction of his son, Johnny Randall, an apprentice boy of the ship, hold spell bound at least 800 people for over an hour. The handsome bouquet of flowers thrown from the ladies of the audience, was a pleasing feature of the evening.

"The children of both Homes near the Bethel, Jewish and Episcopal, were present by special invitation of the chaplain.

"The favorite English ship Belgravia, that visits New Orleans every season, will be invited to give the next concert, on Monday evening next. The Monday night concerts are free, and designed for the innocent amusement of seamen, boatmen and river men, and all connected with the marine interests of New Orleans, and their families and friends. Temperance Friday evenings.

EDUCATION.

To the Chairmen of the Presbyterial Committees of Education:

Please bear in mind that application for aid to students must be made annually. The fact that a student was on our list last year makes no difference. If he wishes aid this year, application must be made by the Chairman of Education in his Presbytery. Brethren will also please state whether the student is in College, or in the Seminary. The undersigned has authority from the Committee to receive all students as beneficiaries for whom application is made in the regular way.

My postoffice address at present is Covington, Tenn., but letters addressed to me at Memphis will be forwarded. Quite a number of letters on the subject of Education have been addressed to Rev. Dr. Waddel, the former Secretary. Brethren will bear in mind that there has been a change of Secretaries.

E. M. RICHARDSON,
Secretary of Education.

NOTES AND JOTTINGS.

Thanks to the Synod of North Carolina are due, and will be formally tendered, to the various railroad and steamboat companies which have extended the facility of reduced fare to delegates to the approaching meeting of Synod. We reprint the list in this issue with such additions as have come forward.

As a report has gained currency that diphtheria is epidemic at Raleigh and the result is damaging to the schools of that city, Mr. J. B. Burwell, principal of Peace Institute, applied to the health officers for a correction of the statement. Here is the reply:

"SIR: We are in the receipt of your note stating that great injury had been done the schools of Raleigh by exaggerated reports of the ravages of diphtheria, and have laid the same before the Board of Health. We are authorized to state to you as the unanimous opinion of the Board that there had been a few sporadic cases of diphtheria as there is always in the spring and fall, but that it has never assumed an epidemic form, and has now almost if not entirely disappeared. The Board of Health are keeping an accurate account of the death-rate from all causes, and will be prepared to show that Raleigh is the healthiest town on the Atlantic slope—the death-rate from all cases not being more than 1½ per cent., whereas the Carlisle table, the usual guide for life insurance societies, estimates the death-rate of healthy persons within a small fraction of two per cent. All cases are reported promptly to the Board, and no case has been reported in either of the three excellent female seminaries or in the two institutions of the deaf and dumb and the blind. You will therefore please inform your correspondents that their fears have been unduly excited, and there will be no danger in a prompt return of the pupils. (Signed) Rich'd B. Haywood, M. D., President of the Board of Health; James McKee, M. D., Superintendent of Board of Health."

Let us suggest that the churches in our Synod will promptly and carefully prepare the necessary lists of their elders and deacons as called for by the Stated Clerk of the Synod. Read the call carefully and comply *exactly*. The matter is one of importance.

Amusing blunders sometimes occur from papers having a plurality of editors. A joke is told of the *Religious Herald* that one editor having prepared two articles intended to be regularly consecutive on the same subject, and then leaving his post, the associate reversed the natural order, and published the last first. Even worse than this: the same paper in one issue heartily condemned Dr. Weaver's views and course on alien immersion, and in a subsequent issue as heartily approved it. The *Christian at Work* catches the *Interior* in a similar blunder. During the absence of the managing editor on his vacation, the *Interior* heartily endorsed an article on "Nude Art." On the return of the editor mentioned he scored Dr. Crosby saying just the reverse of the previous utterance.

A London paper publishes a list of notable persons who have become Roman Catholics. They are quite numerous. The *Christian Union* sums them thus:

"The list includes the names of one duke, two marquises, five earls, fifteen barons and lords, irrespective of courtesy titles, seven baronets, three knights, one general, one admiral, ten members of parliament, four queen's counsel, four professors, 168 beneficed clergymen, 67 of whom have become priests, and 198 gentlemen, sons of peers, fellows and the like, 51 of whom have taken sacerdotal orders. Among women five duchesses, 38 peeresses, wives of baronets, knights and others, and 33 ladies of position have gone over to the Church of Rome. Many persons prominent in society, art and literature are included in the movement. Some of these are Thomas Arnold, brother of Matthew Arnold and son of Dr. Thomas Arnold of Rugby; Thomas Burnand; Emily Bowles, the authoress; Florence Marryat, the novelist; Miss Froude, niece of the historian; Miss Gladstone, sister of the ex-premier; Coventry Patmore, the poet; "Prof." Pepper; Adelaide Anne Proctor, grand-daughter of Sir Walter Scott; Elizabeth Thompson, painter of the 'Roll Call;' and the eldest son of the celebrated philanthropist, Wilberforce."

The article on our first page, furnished to the *Christian Union* "by a member of the New York bar," will be found interesting as showing how the Sunday civil laws are construed by the highest legal authorities in the various States. We would be glad to have, and we speak also for our readers, from any of our eminent lawyers a report of any decisions by the courts of North Carolina.

Our readers will doubtless like to know what Mrs. General Booth has to say in defence of the "Hallelujah Lasses." The *London Weekly Review* reports the following from a lecture by her in Glasgow City Hall:

"Mrs. Booth said that the principles of the army were those of aggressive Christianity. The efforts were directed chiefly to the lower classes of the population, and those at the head of affairs had acted on the principle that novelty is better than stagnation. They had accordingly used every means in their power, such as the "Hallelujah Lasses," converted thieves, and ruffians of every description to attract attendances from the slums. The extraordinary expedients adopted drew the very lowest to their meetings. They went for a time from motives of curiosity, but at last God got His hook in their jaws, and they were then obliged to attend. The army consisted of 120 corps, with 180 officers. They had 3,256 speakers who were ready to preach under any circumstances and at any risk. They had 143 theatres, music halls and warehouses where they held annually 50,000 meetings. Besides these, there were 40,000 open-air meetings, at which over 2,000,000 people were obliged to hear something of the Gospel. Their income was £20,000 yearly, £14,000 being subscribed by the people."

One cannot contemplate the outbreak of the Indian war from a moral point of view without wondering why at present, and in all past time as well, our government should overlook the solemn responsibility which is upon it, to observe its solemn treaty obligations with the Indians. A vast amount of money is expended, and valuable lives are lost, because a few persons, passing by millions of acres, intrude upon the domain reserved to the Indians by treaty stipulations, and appropriate it to themselves. Does the government owe this sacrifice of faith and honor to the few adventurers who thus involve it in war? Can they not be arrested and summarily punished? Protected by the government in their crimes, nothing less than extermination of the Indians will satisfy them. Would our government deal with British or other national territory in this way? The answer to that question is enough to cause the brow of any American to mantle with shame.

There is something touching in what is recorded of the King of the Zulus, heretofore known only as a ruthless tyrant, now a helpless captive in the hands of his conquerors. On seeing the soldiers at drill on board a British man-of-war he expressed his surprise and admiration: "Oh! I was only born yesterday. I am a mere baby. I never should have fought against such good men as the English, who intended to take away my country and govern it so much better than I could. They shot at us to make us Christians; I ask pardon for shooting back at them."

On another occasion he remarked to the Governor of Cape Colony: "I was a child of the British Government. My father (the English) came to chastise me for wrong doing. I caught the stick with which he wished to beat me, and broke it. I did wrong to fight him and am punished. I am no longer king. The English are a great people. They will not kill those who fought with them. I hope the great queen will pardon me, and allow me to return to my country, and give me a place, and permit me to build a kraal."

When first captured his bearing was calm and stately, as he passed between the lines of soldiers drawn up before and around him. Wearing a red blanket upon his breast in the manner of a Roman toga, he stepped slowly, looking round with head thrown back and haughty gaze at the soldiers around him. When captured he asked the rank of the officer who had taken him. He treated the Native Contingent contemptuously.

There seems indeed to be a great work of Protestant evangelization going forward in France. We clip from the *Christian Union:*

"Every week brings new facts to illustrate the spread of the evangelical movement in France and the popular interest in it. At an assembly lately held in a Protestant church in Paris in connection with the Evangelical Society of France, a French lawyer stated, as a most remarkable fact, that on his journey through France he had had opportunity to ascertain that at no former time could the Gospel be preached so freely as now; and that among the people there prevailed a great hunger and thirst after the word of life. Wherever in the provinces Biblical expositions were announced no hall could be found large enough to hold overflowing masses. They came from two and three miles around, not for curiosity, but from a desire to hear the word of God. The people are turning away with discontent from the empty shows of the Romish Church; they have found out that the desire of the soul is not stilled by it and they are greedy to hear the teaching of a pure faith. The Sunday-schools, which are established in all the large cities, meet with more and more favor, and are well attended. The secretary of the Central Evangelical Society of Paris thinks if that Society had the means it could establish a new Protestant church in France every week."

NEWS NOTES.

We specially invite news from all quarters for this column.

THYATIRA CHURCH, CONCORD PRESBYTERY.

MILL BRIDGE, Rowan Co., Oct. 9.

Dear Brother: While I am writing, I will give you a word or so for your News Notes.

We had our communion at Back Creek the fourth Sabbath of September. Brother Wharey, from Rocky River, was with us, and gave us some solid Gospel food, which was enjoyed very much, and by which we will be enabled to grow stronger in the faith.

My communion at Thyatira was held the first Sabbath of this month. I was alone, as Brother Wm. W. Pharr, who was to assist me, was detained by sickness. We were all sorry not to have him, and especially sorry to hear of his continued sickness. There were eight additions on profession of faith. Some others are deeply interested as to their salvation. We have had no special protracted services; these additions are but the evidences of God's blessing upon the ordinary, regular preaching of His word. To Him be all the praise.

Yours truly,
J. ALSTON RAMSAY.

Buffalo church, in Fayetteville Presbytery, is not the only one rejoicing in a new house of worship. The people of Smyrna church have just finished within the year a neat and commodious building, in which Presbytery held its fall meeting a year ago. The congregation of Union church, in Moore, are now building a more substantial and suitable house of worship; and the good people of St. Paul's, Sherwood, St. Andrew's, Lumber Bridge, Lanrinburg, and others perhaps, are renovating, inproving and completing their sanctuaries. We are glad to chronicle such tidings. It is doubtless true of other Presbyteries. Let us hear.

FARMVILLE CHURCH, VIRGINIA.

FARMVILLE, Va., Oct. 9.

Dear Brother: Rev. Dr. Pryor, of Nottoway Court House, has just finished a preaching service of eleven days for me. God blessed us greatly. Thirteen have confessed Christ openly; others will soon do so. Much interest pervades my congregation still, and the church is greatly revived. We are blessing and praising God with glad hearts.

Yours fraternally,
HERBERT H. HAWES.

Four persons have been received recently into the communion of the First Presbyterian church in Wilmington, N. C. On Sabbath, 12th inst., they publicly professed their faith in Christ, and took their seats at the Lord's Table. One adult and two children were baptized.

The first communion service held in the new church of Buffalo took place on the first Sunday in October. The congregations on Saturday, and especially on Sabbath, were very large, attentive and solemn. Ten persons were received into the communion of the church. It was a precious season and exceedingly enjoyed by all.

Rev. Dr. J. G. Hamner, of Baltimore, well known and greatly beloved in this Synod, and in the Southern Church, adds to a business note in a contemporary journal: "I have been sick for six months; I shall never be able again to preach, yet I am now in my eighty-second year. I commenced the study of theology with Dr. Moses Hoge, and at his death, in 1820, I went to Princeton. I am just ten days younger than our friend Hoge. I now tremble from head to foot. You see I do not write as I used to do."

The postoffice address of Rev. T. J. Allison is changed from Rockingham, N. C., to Mebaneville, N. C. His labors at the latter place begin on next Sabbath, 19th inst.

Rev. A. J. Witherspoon, chaplain of the Seamen's Bethel in New Orleans, writes that they recently had nine seamen, while in the port, to connect themselves with that church.

MONROE CHURCH.

MONROE, N. C., Oct. 13.

Mr. Editor: On yesterday our Monroe session received six into full communion, four of our young people by examination and two by certificate. If you desire, give this to your readers. Such does me and I reckon others good.

R. A. MILLER.

CONCORD, (IREDELL.)

STATESVILLE, Oct. 11.

Dear Brother:—We have just closed a delightful meeting at Concord (Iredell) Church. Brother Rumple came on Friday, the 3rd inst., and has preached us a series of sixteen most excellent sermons. There was serious and prayerful attention from the first; and our congregations were large both day and night. There were more than fifty anxious inquirers, and about forty are rejoicing in hope. One of the most delightful features of the meeting is the revival of God's people. Christians are greatly refreshed and encouraged. Our hearts are full of joy! To God be all the praise.

P. P. W.

THIRD CREEK, CONCORD PRESBYTERY.

The following gratifying intelligence we clip from the *Carolina Watchman* of Salisbury, N. C.:

"A very interesting revival of religion has been going on at Third Creek church, in this county, for eight days, under the ministration of Rev. A. L. Crawford and Rev. R. Z. Johnston. Forty-four persons, embracing all ages and sexes, have made a profession, and on examination were received into the communion of Third Creek, on Sunday last. The occasion attracted thither a very large congregation, and old members of the church were greatly refreshed and encouraged by this gracious outpouring of the Spirit among them."

In addition to those mentioned above we learn that five persons were received by certificates. Five adults and a goodly number of children were baptized.

NORTH CAROLINA S. S. CONVENTION.

In pursuance of the call of a committee appointed by the National Sunday School Convention, which assembled in Atlanta, Ga., two years ago, delegates from the Sabbath Schools of North Carolina met in Raleigh last fall to organize a Convention for the State. At this last assembly a committee was appointed to draw up a constitution to be presented at the approaching meeting in November next, due notice of which has been given in our columns. An Executive Committee was also designated to announce the time of the approaching meeting and to prepare a programme of exercises.

Appropriate topics of discussion have been settled by the Committee, and the services of persons prepared to discuss them will be secured.

The general object of the State Convention is to develope Sabbath School organizations in the various counties and townships throughout the State, and to promote their usefulness.

The outworking of the whole plan will lead to organizations successively in townships, in counties, and in each State. The National Sunday School Convention, composed of delegates from each State, meets quadrennially and devotes special attention to the matter of Uniform Lessons.

The topics brought under discussion in the State Convention will be as indicated above "How to promote Sabbath School organization in counties and townships;" "The proper basis of the Sabbath School;" and others connected with the Sabbath School system.

We presume that necessarily the discussion will be limited to those questions upon which all can agree, and will not trench upon denominational usages or privileges. How far this latter consideration may consist with uniform lessons we are not advised. Under no circumstances could we favor an abandonment of the teachings that enforce the distinctive doctrines of our Church.

Whether or not such conventions will work for good, must depend upon a judicious selection of topics for discussion, and upon the wisdom and earnest piety of those who debate them. It is of the first importance then that organizations sending forward delegates should select the best informed and readiest men as their representatives.

OFFICIAL LISTS.

To the Ministers and Sessions of Presbyterian Churches in the Synod of North Carolina:

I am required by Rule 12, of the Standing Rules of the Synod (see printed Minutes of Synod for 1878, p. 44) "to publish the names of the Ruling Elders and Deacons belonging to the churches under its care, in the Appendix to the Minutes, at least once in every five years."

This publication ordered by Synod, should have been made in connection with the minutes of 1878. But for obvious reasons it could not then have been done. It is designed to comply with this requirement, in the issue of the Minutes of the Synod for 1879.

The Stated Clerks of the different Presbyteries are required to forward to the Stated Clerk of Synod "a correct list of the names of the Elders and Deacons, and their postoffices, in the different churches."

To enable them to do so, I earnestly request you to send at once to the Stated Clerk of your Presbytery, a complete and correct list of the Elders and Deacons of your church, with their respective postoffices.

May I ask immediate and careful attention to this request?

As such a list would be unsatisfactory and in a measure useless if not full and accurate, I especially request that particular attention be paid to the *initials* of the names, and to the postoffice of each Elder and Deacon. Let the Clerk of the Session be indicated also.

A circular postal card has been addressed to all the ministers in the Synod having charge of churches, and to every vacant church. As some ministers may not meet their churches for some weeks, I ask that each session respond promptly to this public notice.

The Stated Clerks of the Presbyteries are of course known to each church. Their names and address may be found in the Appendix to the Synod.

Be so good as to attend to this matter at once.

WM. S. LACY,
Stated Clerk of Synod of North Carolina.

For the N. C. Presbyterian.

A SUGGESTION.

Editor N. C. Presbyterian: DEAR SIR—In your paper of 10th of September I see an article headed "On Business Principles," and soliciting suggestions from any one who may find any solution of the one great want in our Church of supplying vacant pulpits. As I have some idea of business, so far as secular matters are concerned, I would suggest the following plan: At the meeting of our Synod a committee of one or more be appointed and located at Raleigh, who will be known as keeping an "intelligence office of vacant churches and unemployed ministers." Whenever a vacancy occurs in a church, or a minister is unemployed, let them report at once to this office with all needful information. By this means our churches and ministers would know at once where to go for any information of that kind. A sufficient sum could be raised in different ways to pay what small expense might be necessary to sustain the office: one way of raising the amount to defray such expense would be, say a fee of one dollar or more from such churches or ministers who may receive the benefit of such information. In large cities such offices are kept in order that women and men may find employment when out of service. It works well there, why not supply our need in the same way?

I make these suggestions. Should the Church see fit to do anything of the kind, of course improvements could be made in many ways.

SENEX.

For the N. C. Presbyterian.

MORE PREACHERS.

From the statistics published in your last issue, showing the relative increase or decrease in the strength of our Synods during the last five years, it is seen that in 1874 the whole number of ministers in the Church was 968, and in 1879 the whole number is 1,049, a small and discouraging increase indeed. This showing is bad enough, and the future seems to promise nothing better, but only worse, as will appear from the following facts:

Last year the total number of divinity students at our two seminaries was 80; this year the total number is only 69, 21 at Columbia and 48 at Union. Last year 30 new candidates began their theological studies, 6 at Columbia and 24 at Union; this year only 9 new candidates are reported, 7 at Union and 2 at Columbia. These figures make it painfully evident that we are going backward. The table you published gave North Carolina Synod a high place as to increase in the number of ministers, the per cent. being 24.4, second only to that of Texas, and larger than that of any of the older Synods. Of course the next five years *ought* to show still greater progress; but, supposing that North Carolina should depend on her own churches for her ministers. She will undoubtedly fall short of that per cent. unless there is a change. Perhaps it is not generally known that from the whole Synod of North Carolina there was this year but one addition to the number of our theological students. These facts show that if Presbyterians do not awake and work, the Church must prove faithless to the charge of her Great Head in failing to furnish preachers of His Gospel. Nay, more; the condition of her own life is that she speak the Word of Life to others. And this state of things justifies an appeal to the young men of our church who are gathered at Davidson and other colleges, and also to those who are not pursuing a college course, and do not propose doing so. The great majority of them are training themselves to become teachers, physicians, editors, lawyers, farmers, engineers, merchants, and have never seriously considered this question: "Am I called to preach the Gospel?" Without considering anything but their unworthiness of the glorious privilege, they have answered, "No." But if all the Christian youth in the Presbyterian Church were to think over the question as carefully as they think when comparing the similar professions and examining their fitness for one and another with a view to choosing, and if they were to pray over it, I feel sure that "yes" would be the answer of enough of them to check this decline in the number of ministers; and not only so, but to make the per cent. of increase much larger in the future than it is for the last five years. Now, that is no doubt that some young men are deterred from entering the ministry by erroneous and possibly superstitious notions of the call to preach. "A call is an expression of the Divine will that a man should preach the Gospel." How is this expression given? "The Holy Spirit enlightens and influences the man's understanding and conscience, to interpret the Bible truths and the personal qualifications which reasonably point out preaching as his work." In his little treatise entitled, "What is a Call to the Gospel Ministry?" Dr. Dabney shows that a man may decide the point in this way: "As a redeemed sinner I owe God my best service. If I have wholly dedicated myself to Him, the question for me is: "In what profession can I best promote His glory?" This is resolved into two others: 1. What are my capacities? Study 1 Tim. iii: 1-7 and Titus i: 6-9, whence it is gathered that the main requisites of the minister are a hearty and healthy piety, a fair reputation for holiness of life, a respectable force of character, some Christian experience and aptness to teach. 2. What are the demands of God's cause *now?* "The harvest truly is plenteous, but the laborers are few; pray ye therefore, the Lord of the harvest that He will send forth laborers into His harvest."

W. W. M.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

Five additions to the Second church, Louisville, Ky., (Dr. Robinson's) on Sabbath, October 5th.

The committee appointed by the Presbytery of Transylvania, duly installed Rev. W. Crowe, pastor of Paint Lick church, on Sabbath, the 28th ult.

Last Saturday, at a special meeting of Charleston Presbytery, the Rev. John G. Law, of Darlington, S. C. was dismissed to the Presbytery of Harmony.—*Southern Presbyterian.*

The church of Mt. Horeb, Augusta county, Va., Rev. T. M. Boyd pastor, has recently provided itself with a complete set of new furniture, handsome organ, &c.—*Central Presbyterian.*

A correspondent informs us that at the late communion at Nazareth church, near Reidville, S. C., seven persons were received upon profession of faith. At the same time the congregation contributed fifty dollars to the foreign missionary cause.—*Christian Observer.*

The Rev. W. W. Ratchford writes us that thirteen communicants were recently added to Bullock's Creek church, and ten to Shiloh church—all on profession of their faith. Thirteen of the twenty-three were baptized. These churches are in Bethel Presbytery, S. C.—*Southern Presbyterian.*

Rev. G. A. Wilson was installed pastor of the church at Appomattox Court House, Va., on the 28th of September. Rev. Drs. Dabney and Stoddert conducted the installation services. This church, planted by Rev. G. W. Leyburn, about twelve or thirteen years ago, in a village destitute of any regular church services, bids fair to become a power for good in that community.—*Christian Observer.*

The Rev. S. L. Morris, pastor of the church at Walhalla, S. C., writes to the *Southern Presbyterian*: "During the past week, the Rev. J. R. Riley and I preached four nights in succession at the Flat Rock school house, about four miles from Walhalla. The fourth and last night the session of Walhalla church accompanied us, and ten were received on profession of faith into our church. Seven others applied, but, being members of the M. E. church, they are waiting to get certificates and unite by letter. About twenty signed a petition asking Presbytery to organize them into a church. If this organization takes place others have given their names that they will unite with it. A Presbyterian church can be organized in that section with a membership of about twenty. Ten years ago Walhalla Presbyterian church was organized with thirteen members, and it now has about one hundred and thirty."

The *Christian Observer* says of the Portland Avenue church, Louisville, Ky., of which Rev. James H. Morrison is pastor: The members and officers of this church have shown most commendable promptness and liberality to God's house. On a recent Sunday morning the announcement was made that on the following Sunday a collection would be taken up for the purpose of putting a new roof on the church. The Monday following the shingles were in the yard; Thursday the roof was on, complete. On the return of the pastor, after two weeks' absence, the officers of the church informed him that the roof and work were paid for. "God loveth a cheerful giver." Where the pocket is converted, there is evidence that the heart is indeed converted by God's grace. With the accession of twenty-five members to the communion of the church, and an increasing Sunday School, and a new roof to cover it all, this church enjoys God's blessing, and with the spirit of zeal and prayer, has a hopeful outlook.

NEW PUBLICATIONS.

The *Sunday Magazine* for November, with its wealth of contents and profusion of expressive pictures, is on hand. The article "Religion of Shakespeare" is worth the cost of this number, and besides there are fifty-six articles of every variety of religious, moral and historical reading. Besides these there are the departments "At Home and Abroad" and the Editor's Portfolio. The illustrations number fifty-six. $3 a year, 25 cents per number. Frank Leslie's Publishing House, 57 Park Place, New York.

The *Carolina Farmer* for October is at hand, with contents so numerous that we can mention only a few of the articles: Exclusive Use of Mineral Manures; Robinson on Rice; Suggestions of Planting; Budding the Peach; Petroleum; The Age of Wonders; Cotton; Practical Self-setting Dog Law; Hawks and Owls; Turnips; Early Peaches; Hard Soap; Sherbet; Shade for Sheep; Cleaning Dishes—selections here and there from a large number of valuable articles. W. H. Bernard, publisher. $1 50 per annum.

The *South Atlantic* for October is on the table. Contents: Grandfather Mountain and Jim Riddle; Carmelita, continued; Settlement of the Eastern Question; Dorothy—Gift of God—a Ballad of the New Orleans Plague of 1878; A Daughter, translated from the German; John Davidson's Wife, concluded; Constantinople to Athens; A Ghost Story in Dixie; Recent Literature. $3 a year. Mrs. Cicero W. Harris, editor, Wilmington, N. C.

The *Ladies' Floral Cabinet* for September is before us. It comes in a new dress. This journal appears to be very popular with the ladies. Henry T. Williams, New York; price 12 cents per copy.

The *Preacher and Homiletic Monthly* for October is before us. The departments are: Sermonic; The International S. S. Lessons; Exegetical; Brotherly Talks with Young Ministers; Prayer Meeting Service; Preachers and Reporters Studies in the Book of Revelation; Preachers Exchanging Views; Sermonic Criticism; Queries and Answers; Helpful Data in Current Literature; Themes and Texts of Leading Sermons Preached During the Month; and Suggestive Themes. Per year $2 50; single numbers 25 cents. Rev. I. K. Funk, 21 and 23 Barclay Street, New York.

The *Sanitarian* for October. A. N. Bell; A. M., M. D., editor. New York, $3 a year. Every month this magazine is freighted with valuable articles on preservation of health, mental and physical culture. Disinfection by Heat. The Unsanitary Condition of Savannah, and Georgia's Necessity will attract attention in this number.

The *Presbyterian Monthly*, Original, Eclectic, Illustrated and Devoted to Literature, Science, Art, Patriotism, and Religion, is on our table. The editor is Rev. Dr. Alfred Nevin, and twelve among the ablest ministers in the Northern Presbyterian Church are announced as contributors. This October number contains 160 pages of very choice variety of very interesting matter. Time is not permitted to do more than glance over its pages, but we lay it aside for a period of leisurely enjoyment. The magazine is published by William Syckel Moore, Philadelphia.

DRUNKEN STUFF.

How many children and women are slowly and surely dying, or rather being killed, by excessive doctoring, or the daily use of some drug or drunken stuff called medicine, that no one knows what it is made of, who can easily be cured and saved by Hop Bitters, made of Hops, Buchu, Mandrake, Dandelion, &c., which is so pure, simple and harmless that the most frail woman, weakest invalid or smallest child can trust in them. Will you be saved by them? See other column.

Millington, Kent Co., Md., June 12, 1877.
Messrs. Polk, Miller & Co:
Please send me another lot of "Vest Pocket Cure." I have received great benefit from it already, and can recommend it to others cheerfully.
Rev. Thos. W. Brown, Balt. Conf.

SECULAR MISCELLANY.

A London weekly paper, styled *The Bicycling Times*, is devoted entirely to events and news pertaining to the bicycle.

A memorial tablet in honor of the late Baron Lionel de Rothschild was recently unveiled in the East London synagogue.

Mrs. Grinnell, the widow of the late Henry Grinnell, of New York, will receive from the English Lords of Admiralty a handsome piece of furniture made from the timbers of the old Arctic exploring ship Resolute.

The proprietor of the Pullman car invention reports that paper wheels have run 400,000 miles under his cars without repairing, while the average running power of an ordinary wheel is from 55,000 to 60,000 miles.

The following interesting information in regard to the children of the Late General John B. Hood is furnished by the Hood fund committee of New Orleans: The surviving children of the late General John B. Hood are ten in number, viz: Annabel and Ethel Genevieve, twins, aged 9 years; John Bell, Jr, aged 8 years; Duncan Norbert, aged 7 years; Marion Maud and Lillian Marie, twins, aged 6 years; Odile Musson and Ida Richardson, twins, aged 3 years; Oswald, aged 13 months; Anna Gertrude (at date Sept. 15), aged 7 weeks. All are at present under the care of their material grandmother.

The ex-Empress Eugenie has accepted an invitation from Queen Victoria to visit the Highlands of Scotland, and will reside at Abergeldie Castle.

The St. Petersburg *Golos* says that 11,854 persons were imprisoned in the Central Prison at Moscow during the summer, 10,477 of whom were condemned to exile in Siberia.

There are said to be fully 200,000 beggars tramping through the German Empire, and they are estimated to get as alms not less than $18,000,000 annually in money, not counting the food and clothing given them.

There being a drouth in the Zuni country during June, the Puelos took an image and carried it in procession sixty miles to their sacred spring, hoping thereby to secure rain.

Hale's Weekly has entered the journalistic field, as previously announced. It presents a bright and attractive appearance, and bears promise of working itself into general favor. Its editor wields the pen of a ready and forcible writer, is well known throughout the State, and carries with him into his new enterprise the best wishes of a host of friends. The terms of the paper are $2 per year, cash in advance.

For the N. C. Presbyterian.

Near Fayetteville, Oct. 7, '79.

Mr. Editor:—It is with feelings of profound regret that I announce the death of Mr. Erasmus H. Evans, which occurred at his residence, in Cumberland county, on Thursday, October 2nd, in the fiftieth year of his age.

Mr. Evans in early life chose farming as his profession, and paid strict attention to its duties the remainder of his life, and by close application to business, became one of the largest and most successful farmers in the county.

He leaves a large family and many friends to mourn his loss. Rockfish.

Lyon's Heel Stiffeners keep new boots and shoes straight. Sold by shoe and hardware dealers.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

At Thyatira church, October 9th, 1879, by Rev. J. Alston Ramsay, Mr. JOHN M. RICE and Miss SARAH J. GRAHAM.

On Wednesday, the 8th instant, at the residence of Mr. George McN. Rose, by the Rev. H. G. Hill, assisted by Rev. John M. Rose, Mr. WM. B. PHILLIPS, of Chapel Hill, son of Rev. Charles Phillips, D. D., to Miss MINNIE R. McNEILL, of Fayetteville, N. C., daughter of Rev. George McNeill, deceased.

At the residence of Mr. H. W. Williams, in Limestone county, Texas, on the 1st inst., by Rev. H. Moseley, Col. W. P. MOSELEY, of Mexia, to Miss MARY, third daughter of David Murphy, Esq., of Cumberland county, N. C.

North Carolina Gazette requested to copy.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At his residence in Goldsboro, October 1st, 1879, Mr. JOHN EVERETT, in the 77th year of his age. A long life of usefulness, and ten years of great affliction, prepared him for the change as few men are prepared. For five years he has been as dependent as a child on the constant care of his devoted wife, and children. During all these weary months, he has never been free from physical pain, yet in all this he "maintained his integrity," and "sinned not with his lips." He died as he had lived, with his faith in the Redeemer unshaken.

Mr. Everett was the senior elder of his church. This office he filled worthily, being always ready to meet its obligations, and perform its duties. The beauty of his Christian life was simple faith—its strength was consistency. He served God in "word and in deed." He was among the earliest friends of the Presbyterian Church in this place, and for a number of years, almost the only efficient male member. Through his activity, aided by a few others, a most comfortable house of worship was erected, and will remain for many years as a reminder of the largeness of his liberality.

When the church was organized it was with eleven members, and almost as many discouragements. It now has a young, vigorous and independent congregation. This result is due to the Christian life, of this venerable elder, more than to the efforts of any other man. If his successors shall foster the vine in the same spirit with which he watched its tender years of infancy, they may hope for a large reward—a rich vintage.

His race is run, his work is done; and when we stood around his grave, the hearts of all the people said: "Well done thou good and faithful servant; enter thou into the joys of thy Lord." B. F. M.

At the residence of her son, Mr. Augustus Monroe, in Putnam county, Florida, Mrs. EFFIE MONROE, in the 80th year of her age.

She was born in the Isle of Skye, Scotland, in March 1800. Her parents, Daniel and Nancy Shaw, moved to this country when she was three years old, and settled in Montgomery county, N. C. There she was married, January 6, 1825, to John Monroe, of Scotch descent, and in her 26th year entered the communion of Mt. Carmel Presbyterian church. In 1855 she removed with three sons to Putnam county Florida, her husband and two daughters having died before her removal. On Saturday morning, August 30, 1879, she gently sank into rest—her life wearing away, like the sun's setting at the close of day.

Hers was a life of eminent, practical piety, kindness and sympathy, which greatly endeared her to her family and many friends. Her last words, in keeping with a life of continued trust in Jesus alone, were the prayer, "Lord save me!" E. H. Briggs.

Palatka, Fla., October 6, 1879.

MEETING OF SYNOD.

The sixty-sixth annual session of the Synod of North Carolina will be held in the Presbyterian church, Statesville, N. C., Wednesday, October 22, 1879, at 7½ p. m.

Wm. S. Lacy, Stated Clerk.

Members of the Synod of North Carolina, ministers and ruling elders and visitors who expect to attend the sessions of Synod in Statesville are requested to notify at once,

W. H. Morrison,
Chm'n Com. of Arrangements.

PRESBYTERIAL NOTICES.

The Presbytery of Central Texas will meet (D. V.) at Robinsonville, at 11 o'clock A. M., on Thursday, October 23.

L. Tenney, S. C.

OFFERS EXTRAORDINARY.

We offer Worcester's Quarto Dictionary fully Illustrated and Unabridged. Library sheep; marbled edges. Publisher's price $10 00, as a premium for 12 new subscribers to the North Carolina Presbyterian at $2 50 each.

Most of our distinguished writers prefer Worcester's to any other dictionary, and it is recognized as authority by the departments of the United States Government.

Expressage at receiver's cost.

OR WILL SEND

The above Dictionary	$10 00
North Carolina Presbyterian, one year	2 65
American Agriculturist one year	1 60
	$14 25

For $10 to any one address.
Expressage of Dictionary at receiver's cost.
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North Carolina Presbyterian, one year	$2 65
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	$4 15

Will be sent to any new subscriber on receipt of $3.

We thus furnish the North-Carolina Presbyterian and the best Illustrated and Most Popular Agricultural Monthly in the United States, for the usual price of a Religious Newspaper.

We will send the Carolina Farmer, published in Wilmington, N. C. by Wm. H. Bernard, (an excellent Magazine) to any who may prefer it to the American Agriculturist.

The American Agriculturist will be sent one year, gratis, to any one sending us *two new* subscribers at $2.65.

WILMINGTON MARKET
DURING WEEK
ENDING OCTOBER 14.

The attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our Market report, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

Spirits Turpentine—Sales on Wednesday at 27½ cents; on Thursday advanced to 27½; Friday 28; Saturday 28½ and 29 cents; Monday and Tuesday firm at 29 cents.

Rosin—Strained 95 cents and Good Strained $1 on Wednesday; Thursday market opened firm at $1@$1 05 respectively, and later sales at $1 for both qualities. Sales were made on Friday on firm market at $1 15 for Strained and $1 20 for Good Strained. On Saturday market quiet and prices nominally unchanged, and Monday the same. Sales Extra No. 2 at $1 35; Low to Good No. 1 at $1 50@$2; Pale to Good Pale $3@$3 25; Extra Pale $3 50.

Crude Turpentine—On Wednesday, Thursday and Friday $1 10 for Hard and $1 80 for Yellow Dip. Price advanced 10 cents on Yellow Dip on Saturday, and remained at $1 10 and $1 90 respectively to close of report.

Tar—$1 throughout.

Cotton—Wednesday 9¾@9⅞ cents for Middling; Thursday at 9⅞, closing quiet; Friday 9⅞, closing firm; Saturday 9⅞, quiet and steady; Monday large sales on basis of 9 15-16; on Tuesday, at time of closing report, market was quiet.

Corn—Good stock and light demand.

Timber—Sales 1 raft common at $3; 1 do. do. at $3 50; 1 do. do. at $4; 1 do. fair mill at $6 50; 1 do. do. at $7; 1 do. do. at $7 50; 1 do. do. at $8 50. Latter represented as very fine.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.
Bacon—Western Smoked—	
Hams	10 a 12
Sides, per lb	0 a 6½
Shoulders	a 5½
Dry Salted—	
Sides, per lb	6¼a 6½
Shoulders	4½a 4¾
Cheese—Northern Factory, per lb	9 a 9½
Dairy, cream per lb	10 a 11½
State, per lb	00 a 8
Coffee—Rio, per lb	11 a 16
Laguayra, per lb	18 a 20
Corn Meal—per bush in sacks	72½a 75
Domestics—Sheetings, 4-4, per yd	6¾a 7¾
Yarn, per bunch	00 a 85
Flour—Fine, per bbl	0 00 a 4 00
Super, Northern, per bbl	4 50 a 5 00
Extra do. " per bbl	5 00 a 6 50
Family " per bbl	7 00 a 7 50
City Mills Extra Super, per bbl	0 00 a 6 00
" Family, per bbl	0 00 a 6 50
" Extra do., per bbl	0 00 a 7 00
Glue—per lb	6 a 12
Grain—Corn, in sacks, per 56 lbs from store—white	70 a 72½
Corn, wholesale, in sacks	68 a 70
Corn, mixed, wholesale in sacks	00 a 65
Corn, Cargo, per 56 lbs, bulk	62 a 00
Oats, per bushel from store	00 a 50
Peas, Cow, per bushel	55 a 62
Hoop Iron—per ton	75 00 a 80 00
Lard—Northern, per lb	8½ a 10
North Carolina, per lb	10 a 11
Lime—per bbl	0 00 a 1 00
Molasses—West Indies, old crop	28 a 38
" " bbls	30 a 32½
" " new crop	30 a 35
" " bbls	32 a 35
New Orleans	28 a 45
Sugar House, hhds, per gal	16 a 17
" " bbls, per gal	19 a 20
Syrup, bbls, per gal	40 a 55
Nails—Cut, 4d to 20d, per keg	00 a 3 25
Oils—Kerosene, per gal	13½a 15
Lard, per gal	1 00 a 1 10
Peanuts—per bushel	1 50 a 1 75
Pork—Northern, City Mess	11 50 12 00
Salt—Alum, per bag of 3 bushels	1 00 a 00
Alum, per ton	6 00 7 00
Liverpool, per sack	75 80
Liverpool fine, per sack	0 10 a 0 00
Sugar—Cuba, per lb	8½a 10¾
Porto Rico, per lb	0 a 7½
A—Coffee, per lb	9½a 9½
B— " per lb	9 a 9¼
C " per lb	7½a 8
Ex. C— per lb	8½a 8¾
Crushed, per lb	00 a 10
Soap—Northern, per lb	5 a 7
Crampton's N. Y. Palm Soap, per box 100 lbs., ¾ bars	0 00 a 3 90
Timber—Shipping, per M	12 00 a 18 00
Mill Prime, per M	9 00 a 11 00
Mill Fair, per M	6 50 a 8 50
Inferior to Ordinary, per M	3 00 a 5 00

PROVERBS.

"No one can be sick when the stomach, blood, liver and kidneys are healthy, and Hop Bitters keep them so."

"The greatest nourishing tonic, appetizer, strengthener and curative on earth Hop Bitters."

"It is impossible to remain long sick or out of health, where Hop Bitters are used."

"Why do Hop Bitters cure so much?" "Because they give good digestion, rich blood, and healthy action of all the organs."

"No matter what your feelings or ailment is, Hop Bitters will do you good."

"Remember, Hop Bitters never does harm, but good, always and continually."

"Purify the blood, cleanse the stomach and sweeten the breath with Hop Bitters."

"Quiet nerves and balmy sleep in Hop Bitters."

"No health with inactive liver and urinary organs without Hop Bitters."

Try Hop Cough Cure and Pain Relief.

FOR SALE BY ALL DRUGGISTS.

ORGAN BEATTY PIANO
[illegible] Address DANL. F. BEATTY, Washington, New Jersey.
oct 15 614-1y

AGENTS WANTED For the Pictorial Bible Commentator. 1018 Pages. 475 Illustrations and Maps. The most complete and comprehensive Commentary on the entire Scriptures (in one vol.) ever published. Price, $3.75. Bradley, Garretson & Co., 66 N. 4th St., Phil'a., Pa.
oct 15 614-1y

NEW ADVERTISEMENTS.

Customers Wanted.

We are now receiving our Fall stock of

DRY GOODS, CLOTHING, BOOTS, SHOES, Groceries, Hardware, COTTON BAGGING, TIES, &c.,

All of which we are offering low.

Highest cash price paid for COTTON, NAVAL STORES, and all kinds of country produce.

BRYAN & CO.,
Jonesboro, N. C.
oct 8-4t

"As yellow as a Lemon," expresses the fact that jaundice has set in. The poor, ill-used liver has turned like the "trodden-upon worm," and asserted her rights. Use at once

Tarrant's Seltzer Aperient

regularly, according to directions; get the system in proper shape, and soon the bloom of youth will return to the cheek and health be restored. No medicine is better for the general system than Tarrant's Aperient.

SOLD BY ALL DRUGGISTS.

NEWBURY & CHASTEN
COMMISSION MERCHANTS,
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Special attention given to sale of
COTTON and NAVAL STORES.
Charges low and prompt returns.
Refer to Bank of New Hanover, Wilmington, N. C.
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H. McL. GREEN,
GENERAL COMMISSION MERCHANT,
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Timber a specialty. Liberal advancements made on all consignments. oct 1-2m

SELECT BOARDING AND DAY SCHOOL,
HILLSBOROUGH, NORTH CAROLINA.
Misses NASH and Miss KOLLOCK, Principals.

THE FALL TERM of 1879 will open the 25th of JULY and close on 11th DECEMBER. Circulars forwarded on application.
466-*jan.1.'79

$777 A YEAR and expenses to agents. Outfit free. Address P. O. VICKERY, Augusta, Maine

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of the better kind, on as favorable rates as any reliable Company.

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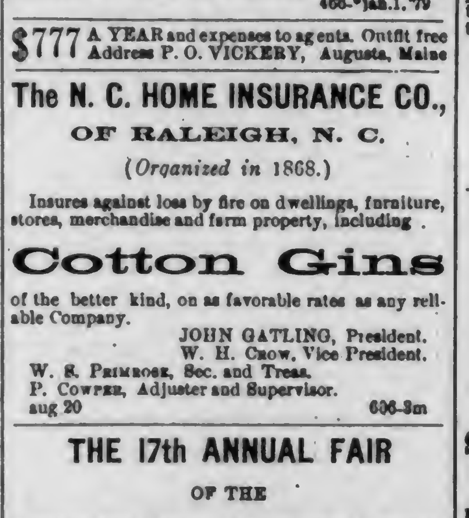
W. S. Primrose, Sec. and Treas.
P. Cowper, Adjuster and Supervisor.
aug 20 606-3m

THE 17th ANNUAL FAIR
OF THE
Cumberland County Agricultural Society,
WILL BE HELD AT
Fayetteville,
Commencing on Tuesday the 11th, and Closing on the 14th NOVEMBER, 1879.

A liberal list of Premiums is offered, and the prospects are bright for a good Fair.

WM. ALDERMAN, Secretary.
sep 17 610-till14nov



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SALT.

3000 Sacks LIVERPOOL SALT, Stripped and full weight,

For sale by
KERCHNER & CALDER BROS.

$55.66 Agents Profit per Week. Will prove it or forfeit $500. $4 Outfit free. E. G. RIDEOUT & CO., 218 Fulton St. N.Y.
oct 8 413-26t

WANTED!

A MIDDLE-AGED WOMAN, with experience—to take charge of two children, five and three years of age.

Address, Box 40,
Durham, N. C.
oct 7-2t

COTTON!

IN VIEW of the approaching Cotton Season, the undersigned offer their services to Planters and Country Merchants

For the Sale of Cotton,

Which they are prepared to do

On the Most Economical Charges.

They will warrant the full price of the day of sale. Account sales will be rendered promptly, and proceeds be at once remitted.

ALEX. SPRUNT & SON,
Wilmington, N. C.
September 3d, 1879. 608

MILLINERY AND FANCY GOODS!

MRS. L. FLANAGAN WISHES TO ANNOUNCE to the Ladies that she has returned from the Northern Cities, where she has been making her Fall purchases in MILLINERY and every description of FANCY ARTICLES, and is now prepared to show her patrons a Very Attractive and Beautiful Stock of all the NEWEST STYLES in French Pattern Bonnets and Hats, Velvets, Silks, Feathers Flowers, Ribbons, &c.

My motto is, as heretofore, the Best Goods, the Latest Designs, the Lowest Prices and the Most Honorable Dealing.

Orders from the country solicited, and perfect satisfaction guaranteed or money refunded.

Variety Store, 42 Market Street.
oct 2-508 MRS. L. FLANAGAN.

AGENTS WANTED for the Best and Fastest Selling Pictorial Books and Bibles. Prices reduced 33 per cent. National Publishing Co., Phila., Pa.
oct 1-8t

NEW ADVERTISEMENTS.

Charlotte Institute.

THE next session begins September 10th, 1879, and ends June 8th, 1880.

No Institute ever made more rapid progress in securing the confidence and esteem of its patrons than this one during the past session. Before the end of the scholastic year the number of its pupils, attracted by the well-earned reputation of the school, increased to 117, exclusive of the adult ladies who availed themselves of the superior advantages here given in the departments of Music, Art, and Modern Languages. In no respect is this Institute inferior to any other first-class boarding-school in the Southern or Middle States. Such testimonials as will satisfy an one as to the *high standard and thoroughness* of the instruction here are published in the catalogue. These testimonials are peculiarly trustworthy, inasmuch as they are given by gentlemen engaged in teaching in well known schools and colleges of the highest grade, and who are therefore qualified to express an opinion in regard to educational institutions.

The total expense for the half session or term will be $125. This amount includes board, with washing, fuel, lights, furnished room and servants' attendance, tuition in all the English branches, Latin, with either French or German, Calisthenics, *text books and stationery for school purposes.* Pupils are not permitted to incur additional expense without permission of their parents. Parents are thus assured that their bills will not be greater than they expected.

Special arrangements and special terms for young ladies who wish to take only Music, Painting and Drawing, and Modern Languages, severally or collectively.

For further information address the Principal, Rev. WM. R. ATKINSON, Charlotte, N. C.
july 23 602-16t

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PURE OLD
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THE LAUNDRY, THE KITCHEN,
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MANUFACTURED BY
CRAMPTON BROTHERS,
Cor. Monroe and Jefferson Sts., New York.
Send for Circular and Price-List.

Crampton's old Palm Soap for the Laundry, the Kitchen, and for general Household purposes. The price of the "Palm Soap" is $3.90 per box of 100 three-quarter pound bars—75 pounds in box. To any one who will send us an order for 10 boxes with cash, $39, we will send one box extra free as a premium. Or the orders may be sent to us for one or more boxes at a time, with remittance, and when we have thus received orders for ten boxes we will send the eleventh box free as proposed above. If you do not wish to send the money in advance you may deposit it with any banker or merchant in good credit in your town with the understanding that he is to remit to us on receipt of the soap which is to be shipped to his care.—*Sandersville, (Ga.) Herald.*

Address CRAMPTON BROTHERS,
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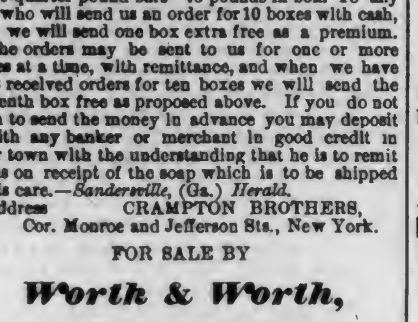
WILMINGTON, N. C.



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Manufacturers of Portable and Stationary Engines and Boilers, Saw Mills, Corn and Wheat Mills, Shafting, Hangers and Pulleys, Turbine Water Wheels, Tobacco Factory Machinery, Wrought Iron Work, Brass and Iron Castings Machinery of Every Description.

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TALBOTT'S PATENT SPARK ARRESTER.
The Invention of the Age.

It does not destroy the draft.
It does not interfere with cleaning the tubes.
It will not choke up, and requires no cleaning.
It requires no direct dampers to be opened when raising steam (dampers being objectionable, as they may be left open and allow sparks to escape)
It requires no water to extinguish sparks, which, by condensation, destroys the draft. Besides, when water is used, if neglected, the efficiency is destroyed by evaporation of the water, and the boiler is kept in a filthy condition.
It is simple and durable and can be relied upon.
It can be attached to any boiler.
No planter should be without one of them. Insurance companies will insure gins and barns where the Talbott Engines and Spark-Arresters are used at same rate as charged for water or horse-power.
☞Send for illustrated circulars and price list.
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GINNING and THRESHING, Stationary and Portable.
CHEAP, SAFE AND DURABLE.
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HORSE POWER and MACHINERY GENERALLY.
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THE SUBSCRIBER would most respectfully inform her patrons and friends that she is ready to receive orders for MAKING, also for CUTTING and BASTING DRESSES in the

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Furnished at very reasonable prices. Correspondence solicited in relation thereto. A large assortment of

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Brussels, 87½, 90, 95 cents and $1. Three Ply, $1, $1 10, and $1 15. Extra Super, 85, 87½, 90 and 95 cts. Ingrains, 60, 65 to 75 cents. Cotton, 25, 37½ to 45 cents. OIL CLOTHS in all widths.
Respectfully, R. M. McINTIRE.
sep 24 611-1y

Dissolution of Co-Partnership.

THE FIRM of PETTY & JONES was dissolved by mutual consent on the first day of September 1879.
R. E. PETTY,
T. N. JONES.

Yeargan, Petty & Co.,
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Notions, Boots and Shoes, Hats and Caps, Trunks, &c.,
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Having purchased the entire interest of Mr. T. N. Jones in the business of the above mentioned firm, we hereby announce that we will continue to occupy

THE LARGE THREE STORY BRICK STORE,
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The first floor of which will be filled to its utmost capacity with the best selected stock of the season especially for our retail trade.

Our second and third floors will contain the largest stock ever exhibited in this market exclusively for our wholesale trade.

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THE BUFFALO LITHIA WATERS,
For Affections of the Kidneys and Bladder.

—o—

RELIEF OF INFLAMMATION AND ULCERATION OF THE BLADDER.

After the Life of the Patient had been despaired of by his Medical Attendant.

[Extract from Letter of Dr. T. B. Greer, of Rocky Mount, Franklin county, Va., of June 3, 1876.]

"I have recently had occasion to try the 'Lithia Water' in a case of Inflamation and Ulceration of the Bladder, caused by the retention of urine, the result of stricture of twenty years standing. I had exhausted all of the resources, both of experience and authority, and when my patient commenced the use of it, had no hope of his recovery. He has been using the water five weeks, with results so favorable that he now has every prospect of complete recovery, and without some unexpected change in his condition, will be on his feet in a short time. The effects of the water in this case have been marvelous. For the sake of humanity I shall keep a record of the case, and report to you as it advances."

In a subsequent communication Dr. Greer, referring to the above case, says:

"In the case of 'Inflammation and Ulceration of the Bladder,' heretofore reported, the patient recovered and I attribute the recovery entirely to the Lithia Water."

—o—
STONE.

Case of Mr. C. Wolffe, of Point Coupee Parish, La.

Point Coupee Parish, La., April 2, 1878.

Mr. Thomas F. Goode, Proprietor Buffalo Lithia Springs, Va.:

Two years ago I began to suffer with a severe and constant pain in my kidneys, which was soon followed by violent attacks, averaging about two a week, causing excruciating agony, from which I was frequently relieved by the discharge of stone of from four to six grains in weight: at other times by the passage of smaller stones, and sometimes by sand in considerable quanties.

I sought, but in vain, the best medical assistance, and as the result of this state of things, I was reduced to such a condition that my medical advisers told me frankly that I had nothing to hope from remedies; that my condition was a hopeless one, and I looked to death alone for a termination of a miserable existence. Mr. J. L. Lyons, a druggist of New Orleans, about six months ago, advised me to try the Buffalo Lithia Water, Spring No. 2, which I did. About a week after I commenced the use of it I had an attack of less than usual severity, in which I passed two small stones, *one of which I placed in a tumbler of the water, and in about three hours found it dissolved to fine powder.* That gave me confidence, and I determined to persevere in its use. I have had no attack whatever since, nor has there been any discharge of stone or sand.

The pain in my kidneys has entirely disappeared; my weight, which had been greatly reduced, I have fully regained, and my general health has been entirely restored. I very cheerfully acknowledge my indebtedness to the Buffalo Lithia Water for my life, and the comfort which I now enjoy.

Respectfully, C. WOLFFE.

Statement of Mr. J. L. Lyons, Wholesale Druggist and Importer, 42 and 44, corner Gravier and Camp sts., New Orleans, La.

New Orleans, La., April 5, 1878.

I am personally cognizant of the truthfulness of the foregoing statement of Mr. C. Wolffe, who is one of our best citizens J. L LYONS.

These Waters in cases of one dozen half gallon bottles, can be had at $5 per case at the Springs, and of J. K. McILHENNY, Wilmington, N. C., $— per case. Springs pamphlet sent to any address.

THOS. F. GOODE, Prop., Buffalo Lithia Springs, Va.

GREEN & FLANNER, } Agent for the sale of these Waters at Wilmington, N. C.

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THE FOURTH SESSION, of ten months, will commence on the 1st day of September next, under the instruction of Rev. D. C. Rankin, Professor, who has the best testimonials of fitness for the work, in his deep interest in the colored people and his past labors in their behalf, his ample scholarship, and his aptness to teach.

All the branches necessary to fit candidates for the Gospel Ministry will be taught. Some acquaintance with the early branches of English will be required for entrance. Candidates must come recommended by their Presbyteries or Committees of Education; and if of other denominations, must have similar credentials.

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C. A. STILLMAN, Superintendent.
july 23 602-tf

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Factory foot of Walnut St., Office on Nutt Street, near Red Cross, } Wilmington, N. C.
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FOR THE FAMILY.

The Butterfly.

BY F. M. S.

She has such lovely velvet wings!
Soft plumes of richest brown,
With dainty golden pencilings
That glitter in her flutterings
Like flame a gust hath blown.

She poises on a clover bloom,
The upright wings are seen;
Pure silver stars the shades illume;
This perfect beauty is,—for whom?
What can it mean?

Do flowers, and winds and streams have eyes,
That this fair thing should be?
These tender lines, these sumptuous dyes?
Of Beauty's conquering witcheries
What need hath she?

Could I but grasp the haunting hints
That come, and quickly go,
Like the gleaming of her argent tints,
Life's secrets, with its deep intents,
I should surely know.

But, is it strange a thing that is
A winged thought of God,
Should come in beauty like to this?
Or from a treasury like His,
Perfection be bestowed?

—*Faith and Works.*

Little Gretchen's Narrow Escape.

Many years have passed since the perilous escape from death we have to tell of happened. It occurred abroad. In some districts of Alps the Protestant churches are far apart. Far, that is, if you calculate the climbings and descendings of the winding roads. But the simple-hearted, pious people will face, not only the toil but also the great risks which are added at some seasons. Gretchen Heilberg, a little stout hearted maiden of about twelve, the only daughter of a well-to-do Tyrolese gentleman, was one of this sort. The church nearest her parent's chalet was somewhat more than two miles distant. But bad, indeed, must the weather be to prevent her, when Sunday came, from setting out. The church itself was not in sight, being built on the other side of a great projecting spur of one of the mountains; but the road, after vanishing from sight for a little way, again became visible for a moment, more than a mile off, just where it rounded the side of the mountain. It was at this point that the members of the household used to look out for little Gretchen in going and returning, whenever she made the journey alone.

Nearly every part of the year had its special peril for this road. In the winter the winds were frightful. At the most exposed spots walls for shelter had been built, but in spite of these there was at times positive danger of the wayfarer being caught by the fierce gusts and hurled over the steep precipice. The dangers in the early spring were of another kind. It was the avalanche—the snow thunderbolt which then had to be feared. As soon as the sun's beams attained strength enough to melt the snow which lay on the lowest slopes of the mountain, slips of many tons weight might take place. In some seasons the first of these falls might come on very suddenly; once they had begun it was possible for them to follow one another nearly as quickly as salvos of artillery.

On one Sunday morning in the year we tell of little Gretchen, Bible in hand, had set out alone. Her father and her brother were making a business journey in Bavaria. Besides the domestics a grown-up male cousin, then on a visit to them, was the only one left at home with Frau Heilberg, who was something of an invalid. For some time before the weather had been fine, and a treacherously soft breeze had been wandering about the upper valleys. It promised soon to make the snow-drops and violets spring again in the more sheltered nooks; but, alas, it had another task—to set the avalanches sliding.

This had been mentioned before Gretchen started, but nobody thought the danger was near. It was believed that everything was safe for yet a couple of days to come. All the household knew how great a privation it would be to Gretchen not to be present at church. She was permitted to go.

The little black spot which they so well knew marked her arrival at the far off bend of the road we have spoken of duly appeared. It moved on—it vanished round the bulging side of the mountain. So far they know all was safe. But hardly a quarter of an hour had passed before a slight rumble was heard. Frau Heilberg, looking up, saw through the window a sight, the fatal significance of which she knew almost before she saw it. Where for months before the low southern slope of the mountain, that fronting towards the chalet, had shown a steady, unfailing covering of white, there was now visible an irregular darkish path, while from below it was rising up a mist, a vapor.

The snow had slipped. That dark patch, she knew, was the mountain side; the vaporous curling beneath was the spray of the snow sent back upwards by the sharp concussion. A scream which instinctively escaped from her mother's heart quickly brought to her side Jean Marcel, the cousin, who had been sitting in another room. The house was all astir in a moment. The domestics had heard the dull, far-off rumble, and though it had meant nothing to Jean Marcel's French ears, they knew at once what it signified. Great was the ringing of hands at poor Gretchen's danger.

Clearly, if faintly, as the noise of the avalanche had reached the chalet, they knew, both mistress and servants, that not a murmur of it would reach the valley on the other side. Owing to the peculiar formation of the mountain it never did so. Everything depended upon whether Gretchen should reach the bend of the road, and perceive that the fall of snow had begun, and then be able to retrace her steps round the angle before another down rush came. Nay, there was one other chance hanging on a hair finer yet. If the avalanche did fall she might be saved if it fell just at the moment when she stood at the curving point of the road. The rocks immediately overhead formed a kind of pent house, shouldering the snow off on either side. She would indeed be made a prisoner, but the villagers of the other valley would be nearly sure to rescue her.

What a time of suspense for the invalid mother! The window was thrown open, and there she sat at the aperture, supported by her nephew Jean, never taking her gaze from where that bit of road was discernible. The sun shone steadily on, seeming to her cruelly pitiless in its splendor. Was not every atom of its brilliancy, every instant of its unceasing glory, melting the snow, and thawing the fragile ice-chains which supported the avalanche underneath which Gretchen might at any moment appear? The bell of a neighboring convent had in the meantime began to ring; the kind Roman Catholic inmates had also perceived what had happened. It was all but hopeless that the signal would be of any use. For it to be so it would have to be heard by some one on the higher road across the main valley, who could communicate with the other village.

Slowly the moments crept on; fiercely the sun flamed on the snow. Then the time, instead of lagging, made for itself wings and flew; for it was the hour for the black spot which meant dear little Gretchen to reappear at the bend of the road.

"It is not her!" gasped the mother. "I will not believe it; my eyes are strained with watching." It was the mother's heart trying to persuade herself against the evidence of her eyes. There was a spot; it moved along. It is undoubtedly Gretchen. Now the mother lost faith as well as hope. "She will come on past the penthouse of the rocks; she will be killed for going religiously to church."

Jean Marcel could say nothing. He was a brave young man, but there was nothing he could do. Gretchen was a mile and a half away, with the near part of the road between them blocked with the fallen snow. Eagerly he divided himself between attending to his aunt and leaning toward the window.

"Yes," repeated Gretchen's mother, as the far off dark spot kept moving, seeming to be just leaving the place of shelter, "yes, she will be cruelly killed for going to worship God."

A voice ought to have sounded in her ears, "O, ye of little faith!" For at that instant, just before the little ball had left the overhanging rocks, a zig-zag line was seen to shoot along that face of the mountain slope. The snow below and within the line shot downwards, and vanished in a white mist which hid the black ball.

"She is gone!" cried Jean Marcel.

Slowly the mist cleared. It went off on either side; the rocks had split the falling snow into two parts. Fainter grew the rising vapor of snow spray; slowly it cleared, and with a shriek of joy the mother announced that her instinct-sharpened eyes had been the first to see again the dark ball which signified Gretchen. The girl was safe.

At the convent, it was afterward told, that they had seen her through a telescope. They, when she came visible, saw that she was on her knees praying; the uplifted hands appearing to be raised to the white mountain overhead. But this was an illusion. Little Gretchen was supplicating the Maker of the mountain—He who causeth snow and hail to praise Him. And He heard her.—*Presbyterian Journal.*

MISCELLANEOUS.

A Curious Clock.

The *Scientific American* describes and illustrates a remarkable clock which, it is claimed, surpasses all other horological achievements, not excepting the great clock of Strasburg. The new timepiece is the invention of Mr. Felix Meier, of Detroit, Mich. The clock is 18 feet high, 8 feet wide, and 5 feet deep, and weighs 4,000 pounds. The framework is entirely of black walnut, elegantly carved. Above the main body of the clock is a marble dome, upon which Washington sits in his chair of state, protected by a canopy, which is surmounted by a gilded statue of Columbia; on either side of Washington is a colored servant in livery guarding the doors, which open between the pillars that support the canopy; on the four corners of the main body of the clock are black walnut niches containing human figures, emblematical of the march of life; the two lower ones are supported by two flaming torches; one of them contains the figure of an infant, the second the figure of a youth, the third of a man in middle life, the fourth of an aged graybeard, and still another, directly over the centre, containing a grinning skeleton representing Father Time. All of these figures have bells and hammers in their hands. The infant's bell is small and sweet-toned; the youth's bell larger and harsher; the bell of manhood strong and resonant; that of old age diminishing in strength, and the bell of the skeleton deep and mournful. At the end of every quarter hour the infant in his carved niche strikes with a tiny hammer upon his bell. At the end of each half hour the youth strikes, at the end of three-quarters the man, and at the end of each hour the graybeard. Death then follows with a measured stroke to toll the hour, and carved cupid projects from either side, with wings to indicate that time flies. At the same time a large music box, manufactured at Geneva expressly for this clock, begins to play, and a surprising scene is enacted upon the platform beneath the canopy: Washington slowly rises from his chair to his feet, extending his right hand, presenting the Declaration of Independence. The door on the left is opened by the servant, admitting all the Presidents from Washington's time, including President Hayes. Each President is dressed in the costume of his time. The likenesses are good. Passing in file before Washington, they face, and raise their hands as they approach him, and walking naturally across the platform, disappear through the opposite door, which is promptly closed behind them by the second servant, Washington retires into his chair, and all is quiet save the measured tick of the hugh pendulum and the ringing of the quarter hours, until another hour has passed. Mr. Meier has spent ten years of patient labor and $7,000 in cash in perfecting his clock.

Caesar, His Men, and His Arms.

He was the ablest Roman then living, and he had the power of attracting and attaching the ablest men to his service. He had five years in which to look about him, and to act at his leisure—as much time as had been given to Pompey of the East. Like Pompey, too, he had been left perfectly free. No senatorial officers could encumber him with orders from home. The people had given him his command, and to the people alone he was responsible. Lastly, and beyond everything, he could rely with certainty on the material with which he had to work. The Roman legionaries were no longer yeomen taken from the plough, or shopkeepers from the street. They were men more completely trained in every variety of accomplishment than perhaps ever before followed a General into the field, or even since. It was not enough that they should use sword and lance. The campaign on which Cæsar was about to enter was fought with spade, and pick, and axe and hatchet. Corps of engineers he may have had; but if the engineers designed the work, the execution lay with the army. No limited department would have been equal to the tasks which every day demanded. On each evening after a march a fortified camp was to be formed, with mound and trench, capable of resisting surprises, and demanding the labor of every single hand. Bridges had to be thrown over rivers. Skips and barges had to be made and repaired, capable of service against an enemy, on a scale equal to the requirements of an army, and in a haste which permitted no delay. A transport service there must have been, organized to perfection. But there were no stores sent from Italy to supply the daily waste of material. The men had to mend, and perhaps make, their own clothes and shoes, and repair their own arms. Skill in the use of tools was not enough without the tools themselves. Had the spades and mattocks been supplied by contract, had the axes been of soft iron, fair to the eye and failing to the stroke, not a man in Cæsar's army would have returned to Rome to tell the tale of its destruction. How the legionaries acquired these arts, whether the Italian peasantry were generally educated in such occupations, or whether on this occasion there was a special selection of the best, of this we have no information. Certain, only it was that men and instruments were as excellent in their kind as honesty and skill could make them; and however degenerate the patricians, and corrupt the Legislature, there was sound stuff somewhere in the Roman constitution. No exertion or no forethought on the part of any commander could have extemporized such a variety of qualities. Universal practical accomplishments must have formed part of the training of the free Roman citizen. Admirable workmanship was still to be had in each department of manufacture; every article with which Cæsar was provided must have been the best of its kind.—*Froude.*

The Dead-Point in Mind Tension.

It is a common subject of marvel that criminals in the presence of immediate execution are usually self-possessed, and often exhibit singular composure. The doomed creature sleeps through the night before his violent death, and rises composed to pass through the ordeal. The exceptions to this rule are few, and there is no reason to suppose that the individuals who display greater emotion, or who are prostrated by the agonizing prospect of death, feel their position more acurately than those who preserve control of their demeanor. It is a prevalent but groundless error to suppose that the state of mind in which most capital offenders meet their doom is one of scare or paralyzing amazement. They retain every faculty, taste, consideration and even fancy. They frequently give tokens of especial thoughtfulness, and are punctilious in the observance of rules and the adoption of measures to minimize their own pain, and the trouble and sympathetic suffering of those by whom they are surrounded, or who will be left burdened with their memories. Mentally and physically the criminal, during the last few hours of his life, in the immediate presence of a cruel death, is self-possessed and tranquil. His pulse is even less disturbed than those of the officials who are compelled to take part in his execution. Why is this? The answer will be obvious on reflection. The mind has reached what may be designated a "dead-point" in its tension. The excitement is over, the agony of anticipation, the trembling doubt between hope and fear of escape, has exhausted the irritability of the mind, and there is, as it were, a pause, an interval of passive endurance between the end of the struggle for life, and the bitterness of remorse and agony of disappointment which may begin at death. In this interval the mind is released from the tension of its effort for self-preservation, and almost rebounds with the sense of relief that comes with certainty, even though the assurance be that of impending death. In the pause there are time and opportunity for the recognition of surrounding circumstances which have been, as it were, overlooked in the yearning for life. The clearness of mental vision the cognizance of details displayed at such a moment, are remarkable, not only on account of the strange circumstances under which they occur, but in degree. Men and women who have for some time previously exhibited no trace of delicacy or refinement exhibit characteristic traits of thought always. They are, so to say, lifted out of themselves and placed in new conditions calculated to awaken feelings of courtesy, which seldom fail to respond. The mental state of a criminal during the hours preceding execution presents features of intense interest to the psychologist, and, rightly comprehended, it is to be feared they would throw new light on the supposed preparation these unfortunate persons evince for a fate which, being inevitable, they at the final moment are able to meet with a composure in which hypocrisy or self-deception find the amplest scope.—*The Lancet.*

Proposed New Polar Expedition.

Our readers are probably aware, says the London *Graphic*, that an influential Central Committee has been formed, to which forty-nine provincial committees are affiliated, for the purpose of organizing an expedition to the North Pole on the plan recommended by Commander Cheyne, R. N., who is strongly of opinion that balloons will form an important element in all future Arctic explorations.

An illustration (in the *Graphic*) depicts three balloons as ready to start from the winter quarters of the ship during the first week in June, their destination being the North Pole. The average temperature in the early part of June is about 25 deg. Fah. The balloons are named Enterprise, Resolute, and Discovery; each will be capable of lifting a ton in weight, the three carrying a sledge party intact, with stores and provisions for fifty-one days. The ascent will be made on the curve of a roughly ascertained wind circle, a continuation of which curve will carry them to the Pole, but should the said curve defect, then the required current of air can again be struck by rising to the requisite altitude, as proved by experiments that different currents of air exist according to altitude; this fact Commander Cheyne himself observed when, in charge of the government balloons in his last expedition, he sent up four at the same moment to different altitudes, being differently weighted, they took four different directions to the four quarters of the compass, giving him his first practical idea of ballooning in the Arctic regions. Captain Temple's experiments with the war balloons from Woolwich Arsenal have fully confirmed this important desideratum in aerostation.

About thirty hours would suffice to host our aeronauts from the ship to the Pole, should all go well. We asked Commander Cheyne how he was going to get back; his answer was cautious: "According to circumstances," he said, "My first duty is to get there. When there leave it to us to get back. We have many uncertainties to deal with, and a definite programme made now might be entirely changed when the time came to carry out the journey south. Condensed gas would be taken in steel cylinders, hills would be floated over by expansion and contraction of the balloons, and in the event of any accident occurring we always have our sledge party with sledge, boat, stores and provisions for fifty days intact and ready for service." Scotland has taken up this novelty in Arctic exploration with avidity, and England, though more cautious in the matter, has at last given her adhesion to the project being carried out. Canada is likely to join, and Commander Cheyne has received an invitation from the Canadian Minister of Finance, Sir Samuel Tilley, K. C. B., to deliver his lectures in Canada, with the promise of a warm reception.—*Scientific American.*

SECULAR NEWS.

Ten thousand house carpenters in Paris struck for higher wages last week.

On Sabbath, 28th ult., Prof. Wise and a Mr. Burr ascended in a balloon from St. Louis and nothing having been heard from them since, are supposed to have fallen into Lake Michigan and been drowned.

LATER.—A large balloon was seen passing over Albion, Mich., going rapidly in a south-westerly direction. It is supposed to contain the persons mentioned above.

Fires continue in Russia. One occurred at Riga on 8th inst., destroying forty houses and some government buildings.

The famous Peruvian iron-clad Huascar has been captured by the Chilians.

The Massachusetts Democratic Convention nominated John Quincy Adams for Governor.

A gang of robbers stopped the Chicago and Alton train on the night of the 8th inst., and breaking open the Express Company's safe got $50,000, it is estimated, of booty. A reward of $15,000 is offered for their capture.

The Morganton *Blade* has information that the fish hatchery is now ready for the reception of the instalment of salmon eggs which are expected to arrive by express from McCloud river, California, within a few days. Last week the water was turned into the building and it was found that the arrangement of the apparatus is complete. The capacity of this hatchery is 720,000 salmon eggs, with water capacity and house room for much more extended work if necessary.

The yellow fever appears to be increasing in Memphis. Stations outside of Memphis are infected. At Harrison's Station, Miss., seventy miles from Memphis, there were four cases, all of which proved fatal.

An agent of Mr. Edison reports having found two metals, zircon and samarskite, in considerable quantities in Western North Carolina. These metals will prove very useful. Another metal, saussaze, not heretofore known to exist in the State, has also been found.

The September report of the Oxford Orphan Asylum says: "Our hospital, though not entirely finished, is occupied, and our doors are now open to a large number of orphans. During September two orphans were adopted, and several others went to honorable employment. One boy, who ran away in August, was arrested for crime in September. He came here too late, being about fourteen years of age, and posted in every vice."

CURED OF CONSUMPTION.

Lovelaceville, Ballard Co., Ky.

Messrs. Craddock & Co.:

Gentlemen:—Please send me twelve bottles of *Cannabis Indica*, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of Consumption some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles.

Respectfully, J. V. HULL.

N. B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. We know that it positively cures Consumption, and will break up a fresh cold in twenty-four hours. $2 50 per bottle, or three bottles for $6 50. Pills and Ointment, $1 25 each. Address,

CRADDOCK & CO., 1032 Race st., Philadelphia.

HOW TO GET SICK.

Expose yourself day and night; eat too much without exercise; work too hard without rest; doctor all the time; take all the vile nostrums advertised, and then you will want to know

HOW TO GET WELL.

Which is answered in three words—Take Hop Bitters! See other column.

MISCELLANEOUS.

THIS NEW

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[NEW SERIES—VOL. XII—No 615.] WILMINGTON, OCTOBER 22, 1879. [OLD SERIES—VOL. XXII—No. 1,235.]

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For the N. C. Presbyterian.

COMMENTARIES.

NO. XI.

Dr. L. C. Vass, Newbern, N. C.:

Continuing a notice of works on the "Historical Works of the New Testament," there ...a considerable number which are *monographs*. Sometimes, however, one author has written several on different parts of the Gospel and Acts. The notices may therefore be still arranged by authors.

1. *Godet* on Luke in two, and on John in three, volumes, are the works of a French writer of very decided evangelical sentiments. In both works we are guided to a full apprehension of the meaning of S. S. by summaries of the teachings, both historical and didactic, and their clear, verbal explanations and an analysis, both of grammatical structure and the logical purport of the passages. Occasionally the writer enters into discriminating discussions of the views of others, both predecessors and contemporaries. It is refreshing to know that French Protestants have other sources of understanding the Scriptures than the writings of Renan and his school. The work on Luke has been translated.

2. *Jacobus* on the Gospels and on the Acts. The distrust of Dr. Barnes' works of Biblical exposition, which grew up in the Presbyterian Church over thirty years ago, opened a demand and a field for other expositors. Into this field, and to meet a demand Dr. Jacobus entered, with zeal and the ability derived from long critical study of the Scriptures. Of the dogmatic character of these expositions there need be no suspicion. While not putting forward criticisms on the original Greek the author has clearly availed himself of the knowledge he had thus derived, and set before us results tending greatly to encourage the study of the Word of God, and aid in acquiring familiarity with its contents. Perhaps he has extended too far illustrations derived from his personal observations while a traveler in the East. And it is at least doubtful whether a success attended his effort to carry out a harmony of the Gospels, according to the method of textual references at the heading of the sections. A harmony, to be of practical value, ought to present the text of the several Gospels in one view, and that better in parallel columns. Few will take the trouble to look up the references, and still fewer derive advantage from reading them separately, or, if together, apart from the "Notes." The work, mainly designed for the young and for families, has yet strong claims on students of divinity and ministers.

3. *Van Doren's* suggestive commentary on Luke, in two volumes, is certainly *suggestive* of impracticability in deriving much benefit from the execution of his plan. His "suggestions" are all good, but have no thread of continuous connection with each other, and often the relation of many of them to the text is of that sort that they might as well be placed with other passages. The vast number of suggestions is correspondent to the nearly *one hundred authors* consulted.

11. *Owen on the Gospels* is professedly a *compilation*, yet a critical study of the New Testament in Greek for a quarter of a century gave the author a familiarity with the work, by which he was well prepared to write a critical, expository and practical commentary for ministers, students, private Christian Bible classes and Sunday schools." There is an absence of all pedantry or "parade of learning" and the matter of the work seems well chosen. Dr. Owen was, perhaps, hasty in adopting the recent (1866) "emendation" of the text of the Bible.

12. *Kyle's* Expository Thoughts is full of eminently pious and edifying "thoughts." There is little effort to *explain* the text and the author's efforts do not appear to have in view any special critical examination of the original language.

13. *Lampe* on John, in three thick folio volumes in the Latin language, and printed one hundred and fifty years ago, still retains its reputation of being "the most valuable work on John's Gospel." With extensive learning, both in classical and Biblical literature, and the judgment to bring his vast resources to bear on the work of explaining the Word of God, he has left little to be desired in unfolding the profound and affecting truths revealed by the "beloved disciple" respecting the Divine Master's life and teachings. It would be a valuable contribution to the apparatus of the student should some competent hand give us, in a translation, a somewhat abridged edition of this work, in which any important elements of interpretation derived from modern investigations might be incorporated. The work is specially adapted to the *mature* student.

14. *Morison* on Mark's Gospel is a work of profound scholarship. One knows not which most to admire, the extensive erudition of the author or his protracted and tedious labor in the collection and judicious use of the material which is incorporated in this volume. It is a well printed volume of 500 pages 8 vo., of rather finer than medium print. Besides the usual amount of excellent critical exposition, both of words and topics, the author has given thorough and satisfactory investigations of some of the most minute topics connected with the accurate translation. He appears entirely at home in respect of all the literature of the Gospel of Mark, and no question belonging to "Introduction" has escaped his diligent study. His exposition is arranged according to the chapters of our version, and the text printed at the top of the page. Then, in his verbal criticism, we have before us the English words; not only each under clause is introduced for examination, but the whole context in which it stands. The opinions conflicting with his own interpretation are concisely and candidly stated, examined in a scholarly manner, and adopted, modified or rejected, according to the methods he approves and results he obtains.

15. *Whedon's Commentary* on the New Testament was prepared on "Suggestions in behalf of the tract department of the Methodist Episcopal Church." Of course, notwithstanding the long list of authors consulted by the writer, the doctrinal character of the commentary was settled when the writer undertook the composition of the book. The work being designed to meet the wants of the Tract Department, is prepared for popular use. Without pretending to present a critical exposition, or the results of careful critical study of the Gospel in the original language, Dr. W. has made a judicious use of the volumes mostly used in preparing this work. It is liable to the criticism already suggested in respect of the work of Dr. Jacobus touching the plan adopted to combine, with the Exposition, a Harmony.

17. *Gloag's* "Critical and Exegetical Commentary on the Acts of the Apostles" is, according to this title, rather an explanation of the Greek text than an exposition, and the text used is that of Tischendorf's (seventh) edition of the New Testament. He by no means, however, slavishly follows the distinguished critic, whose work he has adopted as preferable to the *Textus Receptus*. The author does not profess to contribute to doctrinal theology nor practical religion. But in his critical work he is fully on guard against the spirit or principles of the Terbingen school as well as the rationalism of the elder German critics. It must not be understood, however, that Dr. G. restricts his work to *mere skeletons* of criticism. On the contrary he makes a proper use of this part of the apparatus of a biblical scholar, for explaining difficult passages and refuting the theories and schemes of those whom he regards as incompetent or erroneous teachers. Though prosecuting his labors according to the usual division of chapters, he has failed to present the text along with the notes, but arranged the whole preceding them. He has also nicely divided the book into sections, according to the several subjects of the history, in order.

18. *Hatchett* on the Acts has been long before the public and obtained justly a high reputation for critical ability and a judicious use of his knowledge of German interpreters, and the materials of criticism of which they have been always recognized the most successful as well as laborious collectors. Apart from the writer's peculiar partialities, due to his denominational (Baptist) relations, the work may be ranked with the preceding, as worthy of the student's careful study.

19. *Humphrey's* Commentary on the Acts of the Apostles is also exegetical as distinguished from expository, and in a small 12 mo. volume of about 200 pages he has succeeded in presenting to the reader a valuable amount of judicious explanations of the original Greek. This brief work, and especially Dr. Gloag's are eminently useful by presenting to the student the Greek words, which are explained, along with the explanation, and, when necessary, the entire clause containing such words. Dr. Alexander gives explanations of the same sort which, as observed, he does most successfully for the English reader. To the Greek scholar, however, the method of these critics is more satisfactory.

There are two kinds of works on the New Testament which, though not commentaries, are of inestimable value in the study of the Gospels. These are "Harmonies" and "Lives of Christ." Of "Harmonies," not to mention scores inaccessible to readers generally, or superseded, or with notes and explanations of German compilers, in the German language, there are three—McKnight's, Newcome's and Dr. Robinson's (on the basis of Newcome)—worthy of notice. No criticism on the execution of these works is here attempted, since, to be at all useful, much more space would be required than is available. All alike present in parallel columns the passages of the several evangelists who narrate the same event of the history.

Of "Lives of Christ" the last quarter of a century has been prolific. There are three which deserve special notice.

1. *Hanna.* This work can be commended with almost entire approbation. Its style is easy and pleasing, and *reverence for the authority of Scripture* predominates over every other sentiment connected with the work of preparation.

2. *Lange.* Fuller, and exhibiting too much tendency to draw on the fancy, and suggests fillings in supposed gaps. Speculation is not intrinsically wrong on such a topic, provided it is presented as *speculation* and not so insinuated (it may be inadvertently) as to mislead.

3. *Farrar*, with a charming style, invests some of the most well known passages of our Lord's life with fresh interest. But the compiler has forgotten his legitimate office in many cases and becomes a misleading commentator and expositor instead of historian. On the facts recorded by the evangelists respecting demoniacal possessions, Dr. F. is specially to be criticised, but more specially when he informs us that the sacred historian has stated the possession of the swine by demons, *merely in accordance with the popular opinion*. This is virtually a denial of the historian's inspiration, even in the lowest form. Either the historian was inspired to record as *fact* what was a mere *popular opinion* or was uninspired in writing what he did write!

In closing, notice may be taken of a "Life of Paul," the great apostle, by Conybeare and Howson. The work has become a sacred classic. It has now been published in a cheap abridged form. Yours, &c., B. M. SMITH.

For the N. C. Presbyterian.

THAT "COMET."

II.

WAS THE FLOOD UNIVERSAL?

It is suggested as matter for thought, that Eden with its Garden of Delights was probably obliterated by the Flood. Few subjects have been such trouble to the antiquary as the search for Paradise. The traveler who grows sentimental over some traditional or supposed site of the Garden, looks about as ridiculous as Mark Twain weeping at the grave of Adam! The conjecture of Mr. Guiou, that Eden slumbers beneath the waves of the Pacific ocean is hardly more unreasonable than several other conjectures concerning its whereabouts.

The river that went out of Eden to water the garden and from thence was parted and became into four heads, is an enigma, the solution of which might identify the site; but nobody has been able to solve it, and, I presume never will be.

Noah and his family of course talked in the same language after as before the Flood. After landing from the ark and beholding the new and strange phase of creation, it was natural that they should bestow old names upon objects bearing real or fancied resemblance to those familiar to them before. Thus, the names of some of these ante-diluvian river heads may have obtained their counterparts, as the Euphrates, for instance; while other names, as Pison, Gihon, &c., may not have been applied to any of their new streams. At all events, there is no river system now which answers to the description in Genesis.

The theory of a partial flood confines it to a comparatively small spot of earth, east of the Mediterranean sea, as sufficient for the destruction of the then world of mankind.

This is very unsatisfactory. The increase of population in the ante-diluvian epoch must have been in far greater ratio as to time than at present; for the average life of man was then over five hundred years, instead of less than one hundred years, as it has been since. It was two thousand years from Adam to the deluge. It was about the same length of time from the deluge to the establishment of the Roman Empire or the birth of Christ. Thus the race from Noah having so nearly an equal start, it is reasonble to presume that the increase from Adam, in that undoubtedly prolific period, was at least as rapid as the increase from Noah.

The population of the Roman Empire, about the time of Christ, was one hundred and twenty millions. The Empire then occupied the territory on all sides of the Mediterranean sea, extending from the Atlantic to the Euphrates, three thousand miles in length, and from Dacia on the north, to the Atlas mountains, on the south, two thousand miles in breadth. Though so important in the written history of the world, it was but a small portion of the globe of the earth; and we know not what multitudes of Barbarians lived outside the limits of the Empire—in the farther East, in Africa, perhaps also in America. So far from being an extravagant supposition, that the numbers outside approximated the numbers inside the Empire, the probability is they were greater. In such case the population of the earth could not have been less than two hundred and forty millions, at a period two thousand years after the Flood. Is it reasonable to suppose that the population was less at the deluge, two thousand years after man's creation? And, could a flood confined to the valley of the Enphrates, or even to as large a territory as the whole Roman Empire, have wrought the destruction of the human race? I trow not!

It is hard to bring the mind up to an adequate idea of the magnitude of this wonderful event, in its purpose and effect; the tendency of our poor faculties is to stop far short of a true conception of the awful reality.

If the universality of the deluge be admitted, the premises of "The Comet" do not seem so unreasonable, however grotesque some of its minor deductions may appear. On a subject so grand and so fascinating, the author of lively imagination may unconsciously permit fancy to interfere somewhat with the slow process of investigation.

A universal flood may be considered as at once cause and consequence of the changes which resulted in the present status of the crust and surface of the earth.

How came the old sea shells upon our highest mountains? Mr. Guiou's theory, as I apprehend it, does not require that the waters of the Flood should have risen to the tops of the mountains, at their present altitude, but that the mountains, with all their fossil wealth, were heaved up above the surface of the waters in the convulsions attending the deluge.

No matter how long the times occupied in the great periods of creation; no matter how numerous and varied the productions, vegetable, animal and mineral, of each successive layer or stratum of the earth—when *all the fountains of the great deep were broken up* by the Almighty fiat; that is when the internal forces of fire, or water, or both, were set in terrible commotion, and the solid frame of the globe convulsed and torn by the shocks thereof; then the strata of the old earth above the waters and below the waters, down to their deep foundations, were shaken and wrinkled like sheets of old parchment—heaved from the abyss into rounded hill and ridgy height—or spread out in plain, or vale, or riven into horrible fissures, with their edges turned up to the skies in millions of splintered crags, the mountain summits of our modern earth.

To the superficial observer, and possibly to some profound investigators, the great geological phenomena of earth suggests the idea of violence—of such an earthquake as shook the globe from centre to circumference. The facts attest that from its depths to its scarred surface, our planet has suffered violence at the hand of the Maker. The fearful convulsions at Lisbon, at Carraccas, and other earthquakes at divers places; the eruptions of Etna and Vesuvius and Stromboli, of Cotopaxi, Hecla, Mauna Loa and others, may be considered as lingering echoes of the grand catastrophe when the primeval nations were suddenly destroyed with their sins upon their heads.

Let not man object that the result of the Flood, in the destruction of mankind, was more than commensurate with the cause, to-wit: the corruption of mankind. In the Divine economy, moral government is paramount, and the physical creation, in the hands of God, subservient. Witness, the Flood; the destruction of the cities of the plain; the plagues of Egypt; the razing of Jerusalem, and a thousand other instances in profane history, if we could read them in the light which Inspiration lends to its records.

What dignity almost divine—what disgrace almost infernal—does the moral power of choice bestow upon man! By his own consent the imagination, the purposes and desires of his heart became only evil continually; consequently his overt sins so abominable, that, in the strong language of the East, "it repented the Lord that he had made man on the earth, and it grieved him at his heart." Hence the Flood.

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God."—Ps. xc: 2.

This is from a Psalm entitled "A prayer of Moses, the man of God"—the man skilled in all the learning of the Egyptians; acquainted with all the traditions of his own people, reaching directly back to Noah; with whom the Angel of the Lord had communed at the flaming bush in the plain of Midian, and the Lord on the thundrous brow of Sinai; whose hand wrote or compiled the Book of Genesis; who knew whereof he spake.

I trust this paraphrase may not be considered an irreverent speculation:

"Before the mountains were brought forth" —before the crust of the earth was rent by the breaking up of all the fountains of the great deep, and the mountains brought forth from the abyss of waters. And then, away back before that, "or ever thou hadst formed the earth"—the Adamland before the Flood, where dwelt the first creation of man; "and the world," that is the earth and the surrounding heavens, the system of created things. "Even from everlasting to everlasting thou art God"—even from before each of these wondrous acts of Omnipotence away down into the mysterious future, the self-existent, the eternal.

"He fills His own eternal now;
And sees our ages wasted."

"Thou art God." These three words have an awful emphasis, overwhelming to the understanding and the imagination of man, because connected with these specified exhibitions of Almighty power.

Now, if the reader has not found out that I have written nothing new, it is not my fault. I have merely set forth, with little regard to order, some prominent thoughts gathered in support of a position which I am inclined to regard as mainly true. The reason for the faith that is in the writer may not satisfy others. I wish I could "turn on the light;" but, alas, what can the flicker of my poor taper show where torches have blazed in vain?. S.

NO GOD.

BY MRS. SIGOURNEY.

"No God!—no God!" The simplest flower
That on the wild is found,
Shrinks as it drinks its cup of dew,
And trembles at the sound.
"No God!" astonished echo cries
From out her cavern hoar,
And every wandering bird that flies
The solemn forest lifts its head,
The Almighty to proclaim;
The brooklet in its crystal urn
Doth leap to grave his name;
High sounds the deep and vengeful sea
Along his billowy track,
And red Vesuvius opes his mouth
To hurl the falsehood back.

IS PROHIBITION A FAILURE?

Persons interested in the liquor traffic are in the habit of asserting that the prohibitory law now in force in the State of Maine has proved a failure; that there is as much drinking done there now in secret as was done in public before the law came into operation; and that the proper way to diminish drunkenness is to afford the greatest possible facility and encouragement to the open and public sale of liquor. In reply to such assertions an ex-Mayor of Portland furnishes the following comparative statistics. If the prohibitory law has been the means of effecting the wonderful changes indicated by his figures it is an abuse of language to speak of it as a failure. Ex-Mayor Kingsbury says: "In 1830, in Maine, there were 2,000 open bars, 460 taverns with open bars, and nearly every grocery store kept the article on sale. The estimated sales amounted to nearly $12,000,000. Now there is not an open bar in Maine; and no tavern or grocery keeps it for sale, and the estimated sales do not reach half a million. In 1830 the use of liquor was nearly universal. It was found in every house. Now it is a rare and exceptional case. The large majority of the people are total abstainers. Public sentiment is so strong in that direction that even the political parties are compelled to make their nominations for office in obedience to it. In 1830 there were 10,000 persons (one ont of every 45 of the population) who were inebriates and 200 deaths from delirium tremens. But now not one in three hundred is a drunkard, and there are not fifty deaths annually from delirium tremens. These facts are but a few illustrations of the many that might be given of the marvellous changes wrought ont by the combined workings of the prohibition law, moral suasion, and public opinion."—*Canada Presbyterian.*

CHRISTIANS SHOULD BE OBEDIENT.

Christians are Christians just in the measure in which they are obedient. Faith is as obedient as it is confiding; love is as dutiful as it is affectionate; humility is as submissive as it is lowly; penitence is as much afraid of sinning as it mourns for sin; joy is as quick to do the will of God as it is enraptured and transporting; and zeal is as warm and steadfast in opposing all that is wrong, as when it burns with its boldest and most active spirituality. It is a dry doctrine—a dead orthodoxy, no more resembling true piety than a marble statue does a living man—that does not express itself in obedience.

SIN PUT AWAY.

"Blessed is that man to whom the Lord will not impute sin." Our sins cannot hinder us, nor withdraw us from prayer; for they are gone, they are no sins, they cannot be hurtful to us. Christ dying for us, is as all the Scriptnre, both of the Old and New Testament, witnesseth, "He that taketh away our sorrows." Like as when I owe unto a man a hundred pounds: the day is expired, he will have his money; I have it not, and for lack of it I am laid in prison. In such distress comes a good friend, and saith, "Sir, be of good cheer, I will pay thy debts;" and forthwith payeth the whole sum and setteth me at liberty. Therefore, though our sins condemn us, "we have an Advocate with God the Father, Jesus Christ the righteous." We have *one* Advocate, not many; neither saints, nor anybody else, but only Him and no other, neither by the way of meditation, nor by the way of redemption. He only is sufficient, for He only is "the door;" let Him have all the praise. "Behold the Lamb of God, which taketh away the sin of the world."—*Latimer, burned A. D.* 1555.

MANAGEMENT OF CHILDREN.

There is too much mistaken kindness in the management of children. The law of love is great but united firmness is greater. Your children can be your aids to good housekeeping. Make them helpful and useful, and you make them happier. Let them early form habits of neatness and order, and when you are weary you will not have to wait on their carelessness. Teach them to give you courteous speech and manner, and they will live to honor you. Let no part of your house be too good for your family. Let the boys as well as the girls' bed-rooms be light and cheery. Take great pains to have the home attraction stronger than can come from outside influences. So few children confide in their parents or guardians. Would it not be well to take an interest in them, and draw them toward us, instead of repelling?

SUNDAY RECREATIONS.

BY A MEMBER OF THE NEW YORK BAR.

The Sunday laws aim to secure a day of general rest from ordinary labor, but no one is obliged to devote it to religion. Hence the question remains: If one may not work and wishes somewhat else than religious occupations, what may he do under the Sunday laws? What recreations are allowable?

Amusements. Amusement is not in itself contrary to the spirit of modern Sunday laws. People may amuse themselves, if they are quiet and peaceable. A man in Missouri went hunting one Sunday and was prosecuted. The district attorney argued that it was work, but the judges said, not so. There was no law to sustain the prosecution but a law against working; now hunting for pleasure, they said, is not "working." But it makes a difference whether what one is doing is for his own pleasure or for wages and to amuse other people. In Buffalo the proprietors of a public garden engaged an aeronaut and staff for an ascension on Sunday. When they sued for their pay the proprietors defended because it was a contract for unnecessary work, and the court sustained the defense. Many of the amusements for the masses, the shows, plays and sports which persons provide for profit, are practically found to be adverse to the usefulness of the rest day, and are prohibited by special laws. These vary in different regions of the country. There is a law in New York State, passed last winter, which forbids shooting, hunting, trapping or caging birds or wild beasts. There is another, an older law, which forbids dramatic entertainments. It does not follow that these things are unlawful across the line, in New Jersey, or Connecticut. In England an act forbids opening "places for public amusement." A few years ago a company opened an aquarium, with a reading room in connection, and a band of music. They were prosecuted. The judges said they were sorry to decide against such an establishment, but they must: it was clearly a place of amusement. The managers then discontinued the band and closed the reading room. But they were prosecuted again, and the judges said the changes made no difference.

Excursions. More travel is tolerated upon Sunday than the law permits. Two grave difficulties embarrass any enforcement of State Sunday laws against conveyances and travelers: one is the right of way of the United States mail, and the other is the impracticability of separating the sheep from the goats among passengers. The State courts have considered that the responsibility is upon Congress of saying whether or not a mail shall be carried to and fro; and that if a railroad train, for instance, is carrying mail bags in performance of a contract with the Postoffice Department to transport a mail on Sunday, the engineer and conductor can neither be stopped on their way nor punished afterwards because the law of the State may prohibit traveling. Moreover there are some motives for travel which almost any Sunday law recognizes as justifying it: one may lawfully use a public conveyance for going to church, or to attend the sick, or to seek a doctor. Again, the tendency of public opinion has been turned toward some allowance of facilities of travel. The result has been a general toleration of a good deal of travel which probably comes within the prohibitions in the statute book. It is so likely that a train or steamboat carries a mail, and so difficult to ascertain whether each passenger is upon secular or Sunday errands, that the conveyances run without so much interference from the courts as, theoretically, there might be. Questions of running railroad trains and steamboats are practically decided by the directors in view of the requirements of the mail service and the demands of the public wishing to travel; horse cars and omnibuses in cities are allowed in the discretion of the city authorities; and rural stages are for the most part willing to rest, and not much tempted to run.

Excursion conveyances, however, do not carry mails or passengers who could confuse the question by pleading an errand of necessity or mercy. And recent experiments in Connecticut have shown that if the law of the State prohibits Sunday travel—different States have different laws—it can be enforced against an excursion boat if energetic effort is made. An interesting aspect of this topic is presented where excursionists have been upset, or run off the track, or blown up, and their suits for damages have been met with the objection that they were traveling on Sunday. For example, a man is driving along a highway, and comes of a sudden upon a hole in the road; his horse stumbles and breaks his leg, and the driver is thrown out and hurt. He sues the highway officers for leaving the road in that condition, but their lawyer cross-examines him as to where he was going, and for what, and elicits that it was only a pleasure drive. The judge then tells the jury that the town is not under legal obligations to keep highways in order for pleasure driving on Sunday, for it is against the law. Verdict for defendants. Many cases of the kind have been known years ago, especially in New England. But, in later years, and in the Western and Middle States, when railroad corporations have urged the same doctrine they have not succeeded so well. The courts have held, in effect, that railroads and steamboats need not run on Sunday, unless they wish, to accommodate excursionists; but if they do they must take the same care, and bear the same responsibility as on other days. Taking the country at large it is no excuse for an engineer's negligence in wrecking or blowing up a party of excursionists that they were pleasure traveling on Sunday.

Newspapers. These present the question in two aspects: Is it lawful to publish a paper on Sunday morning? and, Is it lawful to work on Sunday to publish a paper on Monday morning? The theory of Sunday laws would be that the judges should take the general judgment and experience of the community as to whether the publication of a morning paper on either day is one of those general needs which is equal to the need of a rest day. If it is, then the work necessary to be done on Sunday to publish either is lawful. But the community is not agreed on this question. What shall the courts do under that state of facts? Publishers of newspapers are not agreed. In some cities or offices the choice is to publish Sunday and omit Monday, and thus give editors and type-setters a Sabbath day. In others the preference is to omit Sunday and publish Monday; which comports with the view of giving readers a Sabbath day. Other papers are issued on all days alike. And religious people are not agreed. The general practice in the larger cities of advertising church services in Sunday morning papers is adapted to make a judge suppose that a considerable per centage of active managers of churches both think it right that papers should be published and also believe that a proportion of church-going people do read the aforesaid papers before church time. And the number of persons who refrain from buying a Monday's paper because it was probably produced by Sunday's work is trivially small. The courts have been perplexed, like the community. But there is good ground for saying that the law will sustain a paper in taking either day for rest. A statute which commanded publication of an advertisement in a "daily paper" has been held to be obeyed by publishing it in a paper which took Monday for a holiday; the judges said that the phrase "daily paper" was subject to the general right to observe a rest day. On the other hand, the law does not forbid publication on either day or both. In New York it was formerly decided that Sunday morning papers were unlawful; but the Legislature passed an act to permit them.—*Christian Union.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from exchanges:

The Church of England is to have a new church edifice in Rome.

In China an idol temple has been presented to the Missionary Society of the Methodist Free Church.

At Gourock, on Saturday, the foundation stone of a new Roman Catholic chapel and school was laid by Bishop Macdonald, D. D.

The Rev. Professor Chalmers will be the new principal of the London College (Presbyterian) as successor to the late Professor Lorimer.

A Quaker lady, Hannah Hall, is visiting Sydney on a religious mission from America. She has had good audiences at her meetings.

In February next there will be five Sabbaths. This fact occurs but three times in a century. Thus, after 1880 we will have to wait until 1920 before the shortest month in the year can again boast of five Sabbaths.

The Norwegian Methodist Conference was recently held. It returns: preachers 23, local preachers 16, members 2,823, churches 23; total collections $3,765, Sunday schools 41, teachers and scholars 2,454.

M. Loyson, better known as Pere Hyacinthe, has returned from Aix-les-Bains, and officiates at his church in the Rue Rochechouart. He has now some 4,000 disciples. The expenses are, however, very heavy, the church alone costing £400 in rent.

A "House of Rest," of which the Archbishop of Canterbury is president, is to be opened at Mentone, for the benefit of Church of England clergymen who have broken down in health, and who are unable to bear the expense of a winter abroad.

The Presbyterians of New South Wales are raising funds to send a deputy to Great Britain to try and procure twenty Presbyterian ministers. There are many vacant charges, and religious services are almost unknown in many parts of the interior, although populated by Scotchmen.

The English Episcopal Bishop of Lahore, India, appeals for aid to build a cathedral at the capital of the British province of the Punjanb. Mr. Gilbert Scott has designed a building to cost £30,000. It is expected that the government of India will subscribe one-sixth of this amount.

Prof. Lias of St. David's College, Lampeter, in the latest volume of the "Cambridge Bible for Schools," gives an exhaustive note on St. Paul's "thorn in the flesh." After detailing the various hypotheses advanced by previous writers, he concludes that hastiness of temper was probably the apostle's thorn.

A sad accident occurred at Alum Bay, Islo of Wight, on Monday, resulting in the death of a clergyman, the Rev. Mr. Mackenzie, a visitor staying at Bournemouth. He went in the excursion steamer from Bournemouth to Alum Bay, and whilst walking along the edge of the cliffs facing the Solent he slid over, and was picked up at the bottom soon afterwards, quite dead, being literally dashed to pieces, having fallen a distance of nearly five hundred feet.

One hundred and fifty more amnestied Communists arrived at Paris on Sabbath from New Caledonia. They were welcomed by a considerable number of people, but no incident worthy of note occurred. The funeral of one of the amnestied Communists took place on Sabbath. The Socialist party meant it to be a political demonstration, but they seem to have been signally unsuccessful.

The Bishop of Gloucester and Bristol, addressing a church gathering near the latter city on Monday afternoon, spoke with apprehension of the disquietude and restlessness manifested in the Church of England generally, and expressed a hope that it would work itself out without touching those things which all good Church people wished to hand down to their children's children. He trusted in God that we were not going to have the whole Prayer-book pulled about, and spoke of the tremendous risk of offering that venerated book to the caprices of revisers. Mr. Monk, M. P., concurred in those remarks.

At a meeting of the Swansea Town Council on Wednesday, Mr. Alderman Phillips objected to the Mayor and Corporation officially attending church on Tuesday next, on the occasion of the opening of the Church Congress, when a sermon will be preached by the Archbishop of Canterbury. He spoke of the "paraphernalia" and show of such like ceremonies, and said he refused to be compelled to attend church by resolution. The motion in favor of attending church was, however, carried.

Another instance of priestly intolerance at Rome is attracting attention. Franceschi, a Protestant, being very ill, requested the ministrations of Dr. Ribetti, Waldensian pastor, while his wife wanted him to have a Catholic priest. She drove Dr. Ribetti off, and the priest took his place. Ribetti seconded in writing the declaration of Franceschi that he was a Protestant, and called on the city authorities for protection. The priest placed himself by the sick man's bedside and, calling in the police, had Dr. Ribetti put out of the house.

A recent letter from a correspondent at Pekin contains the following information concerning the recent prevalence of typhus fever in China: "Six Protestant missionaries and seven Roman Catholic sisters were carried off. Dr. Dudgeon, so well known in Scotland, has been almost the only recovery. The fever followed the dreadful famine of the previous year, and spread over the whole of North China, wherever the refugees flocked. There was hardly a house without one or more of the inmates being laid down."

The project of the late Monsignor Dupanloup, Bishop of Orleans, for the decoration of Orleans Cathedral with ten painted windows representing scenes in the Jeanne d'Arc, has met with more success than might have been expected. A sum of 125,000f. was quickly subscribed, and a competition was opened to which all the glass-painters in France were admitted. The result of this competition, as already mentioned, has been that the design of M. Lorin, of Chartres, has carried off the first prize of 4,000f. and that he is commissioned with the execution of the historical memorial.

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, OCTOBER 22, 1879.

WHAT IS THE MATTER?

We have heretofore noted one of the reasons which, as we think, accounnt for the greater and more rapid progress of other Churches in comparisou with onr own. That reason we stated to be onr own neglect of evangelistic work. We did not attempt to *show* that this was a blunder. Nor shall we do so now. We are satisfied that auy one who will consider the nature and demands of the work, in these times when settlements were new and popnlations widely scattered, will agree with ns that it was a sad mistake.

Another question now presents itself. Are we making *now* a fair proportionate uso of this arm of effectiveness? We think not. We can see in most of onr presbyteries room aud opportnnity for the employment of mauy evangelists, if we had the men and the means. And nntil we shall devise and execute some plan for meeting this deficiency we may expect to see others preoccnpy and hold the gronnd; or worse, we may expect to see it left to be possessed by the world and the devil.

We know of but few subjects of more importauce at this time, and few which more imperatively demand thorough investigation at our hands, or one more practical in their issnes than that of the natnre, scope and necessity of the evangelist's office aud work.

Another prominent defect in our work is that so little is done. Indeed almost nothing is done in most of onr churches to employ the talents and energies of onr church members. Even onr ruling elders have formerly been tanght to think that they had nothing to do as pastors of the flock. And a jealons fear of mistakes and disorder has kept back the private members, has repressed their zeal, or at least has not fostered and gnided it. The result is that a working congregation is almost unknown among us. The writer of this article has never known *one*. Congregations we have known in which a number of active and working members were to be fonnd, bnt we never knew one in which these working members were uot a meagre minority. A working congregation! Where is one to be fonnd? But some one will say, "Neither can you find one in either of the other denominations." We are not snre of that. We think we can find some in which the drones are an exception. Their methods may not be such as to commend them to ns, but they are such as do enlist their people and bring all the force of their congregations to bear upon the objects they have in view. They do at the time and in the way they intend bring ont the working power of their people. We, on the other hand, leave church work to our ministers, except in the Sabbath school. And with the Sabbath schools not excepted we leave it to the ministers and a few consecrated men and women, who are willing to be singnlar and conspicuons in order to do good.

Shall we stop to show that this is a blnnder and a sin? Is it not plain enongh from the bare statemeut? Now who can estimate the loss of efficiency thus incnrred? Who does not knowv that onr aggressive strength would be reinforced and multiplied many fold if this evil conld be corrected?

Here, then, is another subject for investigation. A wise directory for congregational work—or, if the word is preferred, church work—wonld meet a most imperative need. It is not enongh to leave it to pastors and sessions. Some men, able and nsefnl in other ways, have no capacity for organizing snch movements. They need to be told how and to have the momentnm of the church itself to carry them forward. Our Chnrch is in need of somethiug which shall bring forward and bring ont all onr strength.

A special form of the defect jnst referred to is the neglect of the Church to employ the talents of the rnling elders in the very service to which they have been called. They are pastors of the flock by the very terms of their ordination vows. It is their dnty to guide, to feed and to control. How much of either are they in the habit of doing. Yet many of them are exceptionally well qnalified for this work.

And to see them spend week after week among their flocks and take no thonght of them, nor of the Master's interest in them, is indeed a sad sight, and the more is it sad because it is commou. And to see them Sabbath after Sabbath only listeners to the Word when they might he going after the wanderers along the highways and hedges and bringing them in, is also a sad sight, and not the less sad that it is so common. If the day shall ever come wheu our churches, ministers, officers and people shall move together for Christ, then also will dawn the period of onr most abonnding success. And in proportion as we approach that standard of nnited effort shall we approach that measnre of prosperous increase.

To these reasons we add another which has already been treated in these columns. For various reasons, it has long been the case, that onr presbyteries *have exercised but little control* over either ministers or churches. The right of snpervision is seldom called into use. The formation and dissolution of the pastoral relation are almost the only cases in which the Presbytery takes action at all. And in these cases, its action rarely, if ever, passes beyond ratifying what has already been done by the churches and the ministers. Dnring the whole period which intervenes, from the begining of a pastorate to its close what presbytery ever steps in to see how the parties are fnlfilling the covenant formed nnder that presbytery's sanction? Aud yet to the presbytery belongs the pastoral authority, and npon it rests the pastoral responsibility of the whole church within its bonnds. Is a session unfaithfnl, who else but the presbytery can interpose and bring them np to their duty? Is a pastor growing negligent, idle and careless of his dnty, from whom would a word of connsel come with such weight and effect? Has a church forgotten or withheld the money support promised its pastor or is it refnsing to him and to the sessions due encouragement, support and obedience in the discharge of their arduous dnties, who has the right, and wields the moral power, and on whom rests the obligation to admonish that delinqnent church and recall it to the discharge of its dnty? We wonld not ventnre to visit with irreverent censure these venerable courts; (it is written Thon shalt not speak evil of the rnler of thy people) yet we wonld with due respect, point to this also as an evil sorely needing remedy. If presbyteries are neglectful who shall see that those nnder their charge are faithful?

Does any one ask, is not this the case in these churches also which are here compared with ours? The answer is, No; it is not at least in anything like the same degree. In the Baptist church they have no supervising authority. And while the lack of it is, as we hold, an element of weakness, it will not compare for evil effect with one that folds its hands and goes to sleep. Presbyterial oversight and the power thereof actively and wisely employed will form an immense power for good. Unemployed it is only an incnmbrance; a weight to be borne; a clog upon the activities of the church.

In the Methodist church this oversight is diligently employed. The character and work of each minister is every year called up before the annual conference for review. Four times a year in the quarterly conferences, the state of the church and its work in each charge and congregation are examined and snch action taken as may be considered wise and right. Thus every minister and every church are looked after with carefnl regnlarity. Their mode of applying the principle may be objected to by some. We are not discussing the mode. We are calling for the application of the principle and are willing to adjonrn all discnssion of methods till the time when that shall become a practical question.

Meanwhile we wonld ask, can any one doubt as to the good results of a faithful and godly discharge of this pastoral dnty by our presbyteries?

We believe these venerable courts through all onr bounds are becoming more wakefnl and intent upon their dnty. We are glad to believe it. We hail this awakening as another sign of the approach of a day when the Lord will abnndantly revive, refresh and bless our church.

May the day be hastened!

ANOTHER MISSIONARY DEAD.

It is with much regret that we learn from the *Christian Observer* of the decease of Mrs. Leyburn, the widow of the late Rev. George W. Leyburn, beloved missionary of onr Church to Greece. Some two weeks ago she went to Louisville to attend npon an invalid daughter, the wife of one of the editors of the *Observer*. In the brief space of six days she herself became ill, grew worse and died, in the sixty-ninth year of her age.

It is fitting that the record of this sainted woman's life should be preserved for the edification and encouragement of God's people. We find that "forty-two years ago Rev. George W. Leyburn and his wife joined Rev. S. R. Honston and his wife, in Greece, for the purpose of mission work in the island of Scio. Disappointment awaited them: before they arrived Scio had been desolated by the Turks. Bnt a prominent Spartan arrived at Athens about that time and asked for religious teachers for his people, and accordingly the missionaries bent their steps thither. Again a disappointment, for after about five years of labor there they were compelled to close their school by reason of the interference of the Greek government, and soon, without building a church or enrolling a single convert, they left the country. Mrs. Honston was buried among strangers at Cairo, in Egypt. Mr. and Mrs. Leyburn returned home. Four years and a half ago they were again called by the Church to resume work in Greece. Bnt again the labors of Mr. Leyburn were cut short. In three or four months his zealous efforts for the Master brought him to the grave. His last sickness, his death and his grave were among strangers at Saloniks, Turkey."

The Synod of Kentucky, which was in session at Bowling Green, passed resolutions of respect for her memory. At the funeral service twelve Presbyterian ministers were present.

THE CAUSE OF EDUCATION.

The collection for this cause is to be taken up on the first Sabbath in November, or as near thereto as practicable. Let us hope that the importance of this cause will receive the consideration due, and that the churches will liberally respond to the call upon their benevolence. Every effort has been made, and is being made to conduct this branch of the Church's operations on the most economical plan possible. The salary of the Secretary has been redneed about one-half. There is great need for enlargement both in students and in means.

REV. JOHN DOUGLAS.

We gather further information relative to the life of the late Rev. John Douglas from the *Southern Presbyterian*

He was gradnated at the South Carolina College in the year 1830. One year after this he united with the Presbyterian Church, and on the first of January, 1833, he entered the Theological Seminary in this place, finishing the course of study in 1835.

In April of that year he was licensed to preach the gospel, and on the 30th of April, 1836, he was ordained and installed pastor of Purity and Concord churches in Bethel Presbytery, which he served npwards of eleven years. Thence he removed to James Island, where he spent fifteen years of his life in faithful labor among the whites and blacks. The first gun fired in the war of 1860—1865 was within 150 yards of his own door. He saw his house dismantled, its foundation dng into rifle pits, and his church burnt to ashes. Yet, in ministry of mercy and love did he spend those four sad years of our civil strife.

In November, 1865, he visited Steele Creek church in North Carolina, and in the following year became the pastor of that church and of Providence church in the Presbytery of Concord. In the same year, 1866, some 50 persons were added to the two churches, and the average admissions for six years were nearly thirty annually.

Our brother Douglas was an earnest and sincere Christian, having the salvation of souls and the good of the Church at heart. He was a genial companion, a man of great good sense in things practical, with a heart full of sympathy for the suffering and distressed, and one whose business in life was to do good. He was a valnable member of Presbytery, succeeding Dr. Palmer as Clerk of Charleston Presbytery, and was for some years Stated Clerk and Treasnrer of the Presbytery of Bethel. He was a trne and devoted friend and for many years a Director of the Theological Seminary at Columbia. And, among the benefactions he bestowed upon it, was the scholarship he fonnded by a donation of $2,050, in 1864, the income of which for the last fifteen years has been applied to the education of young men for the ministry of reconciliation.

NOTES AND JOTTINGS.

St. Louis Presbterian: "The Supreme Court of Texas has affirmed the constitutionality of the Sunday law, much to the disgust of certain gentlemen who purpose to serve their adopted country by retailing beer and by other such exercises on the Lord's day. Let the Christian men and all good citizens of Texas stand by their Supreme Court.

The following relating to the baptism and religious faith of Henry Clay. We clip from an exchange:

Under the impression that Mr. Clay was baptized by immersion, the Rev. Mr. Ryland a baptist minister writes to Rev. Dr. Berkley, Rector of St. Peter's Church, St. Louis, to learn the particulars: The Reverend Doctor replies, that on the 22d of June, 1847, he baptized Mr. Clay, and on the same occasion also his daughter-in-law, Mrs. Thomas Clay, with four of her children. This took place in the parlor of the house at Ashland, and "the water was applied by the hand' out of a large glass vase." This is a matter of comparatively little importance; and yet it will not be without a certain degree of interest in the eyes of many persons. Henry Clay was seventy years of age when he was baptized; and he died five years after. The brief account which Mr. Berkley gives, in his letter, of the religious life of that eminent statesman and eloquent orator, is very interesting. "His faith," he says, "in the Divine authenticity of Christianity, and in the Atonement made by the Lord Jesus Christ for the sin of the world, was as simple as that of a child.

THE FIRST PRESBYTERIAN CHURCH.

Not a day passes that there are not several scores of persons in the First Presbyterian church to see the beautiful frescoing just completed by Messrs Kronger & Son. The building has undergone such a change that it would not be recognized by the members of the congregation. No such frescoing has ever been done in Charlotte, and we question if there is anything equal to it in the State. The wood work has been painted by Mr. C. A. Frazier to correspond to the colors in the frescoing, and work on the inside of the building has been finished. The painters are now on the steeple and when that is completed, will begin to paint the outside of the building giving it a color something like limestone. It was hoped that it would be ready for use to-morrow, bnt the paint is not sufficiently dry to admit of this. By the Sunday following, the congregation will be called together there for the first time in six or eight weeks, although the outside will not have been finished by this time. Now carpeting has been purchased and will be put down between the seats as well as in the aisles. The entire cost of the improvements including the iron roofing will not fall short of $2,000, and no debt will be incurred to defray the expense. The committee who have had the improvements in charge are to be congratulated on the admirable taste displayed in all the details, and the congregation upon the possession of a church building which is not inferior to any in the State.—*Charlotte (N. C.) Observer.*

For the N. C. Presbyterian.

A DENIAL.

Mr. Editor: I received a letter from a brother minister in which he desired to know whether the rumor (extensively circulated) was true that I was restrained from attending upon the ministry of Miss Painter, in Mooresville, because I took such strong grounds against her before her arrival. I take this opportunity to contradict that report.

As I have been publicly charged by the Methodist minister of this place with having prevented the number of "converts" from reaching 500, I intend in a few weeks, from the pulpit, and, if you will permit, from the columns of your paper, to show why Presbyterians cannot consistently encourage such meetings as have been lately held here in the Methodist church. Yours, &c.,

P. T. Penick.

NEWS NOTES.

We specially invite news from all quarters for this column.

FAYETTEVILLE PRESBYTERY.

The Presbytery of Fayetteville met at Sharon church, Montgomery county, N. C., Wednesday, October 8th, '79, at 12 o'clock m,, and was opened with a sermon by Rev. Joseph Evans, Moderator, from Isa. lxiv: 6. "We all do fade as a leaf."

After constitution by prayer, and the calling of the roll, Rev. Wm. S. Lacy was chosen Moderator, and Rev. N. T. Bowden and Ruling Elder G. B. Cole temporary clerks.

There were present during the sessions of Presbytery fourteen ministers and twenty elders. Five ministers were absent, and thirty churches were not represented.

The committee appointed for the purpose, reported having organized a church at Cameron, N. C.

Rev. C. M. Shepperson, D. D., was dismissed to the Presbytery of Louisiana.

Rev. Roger Martin was received from the Presbytery of Orange.

Calls from Centre and Shoo Heel churches for Rev. Roger Martin were laid before Presbytery, placed in his hands, and accepted by him, and the Presbytery took order for his installation as pastor of these churches on the third Sabbath in November, at Centre church, at 11 o'clock a. m., and at Shoo Heel church at 7:30 p. m., of the same day. Rev. J. H. Coble, Rev. H. G. Hill and Rev. Wm. S. Lacy, Committee, with Rev. A. N. Ferguson as alternate.

Lanrinburg presented a call for the pastoral services of Rev. J. H. Coble, for half his time, which was placed in his hands and accepted. Arrangements were made for his installation on the fourth Sabbath in November. Rev. Messrs. Lacy, Ferguson and Martin, Committee.

Arrangements were also made for the supply of Mount Carmel and Harmony churches, and a committee appointed to visit those and adjacent churches with reference to a permanent pastorate.

Similar action was taken with regard to Lumberton.

Laurel Hill was chosen as the place and Wednesday before the fourth Sabbath in April, 1880, as the time of next meeting.

Reports of the Agents of the various Executive Committees were duly made, and presented various points of interest. The works of Home Missions and Foreign Missions were objects of special consideration. A change was ordered in the conduct of Home Missions, the Presbytery undertaking its own work, appropriating a per cent. of contributions to the general work.

The reports of the Narrative and Systematic Beneficence were encouraging.

A committee was appointed to aid the General Assembly's Committee on the Sabbath. Rev. Roger Martin, Rev. J. H. Coble and D. S. Morrison were appointed said committee.

The missionary meeting was held on Saturday, and interesting addresses were made. This good custom is kept up.

Many members of Presbytery left on Friday.

Good congregations heard the Word every day. W. S. L.

ORANGE PRESBYTERY.

This Presbytery met at Alamance church in Guilford county, about seven miles from Greensboro, on Monday, 16th October, at 1 o'clock. Opened with a sermon by the retiring moderator, Rev. A. Currie, from Matt. xiv: 31—"O thou of little faith, wherefore didst thou doubt?"

There were present twenty-one ministers and seventeen ruling elders at the first roll call. Rev. C. H. Wiley was elected moderator. Rev. T. U. Faucette and Ruling Elder T. A. Watkins temporary clerks.

Rev. W. R. Atkinson was dismissed to the Presbytery of Mecklenburg. The call from the Tarboro church for the pastoral services of Rev. D. C. Rankin was returned to the Presbytery and Rev. D. C. Rankin was granted permission to labor out of the bounds of Presbytery. Mr. J. Kivette Stockard, a member of the Graham church, was received under the care of the Presbytery as a candidate for the ministry.

Mebanesville church received permission to employ Rev. T. J. Allison as stated supply for one year, for one-half of his time, and Bethlehem church for the other half. Grassy Creek church called Rev. John W. Primrose for one-fourth of his time and Shiloh for another fourth.

Professor Ledoux presented the needs and claims of Chapel Hill church before the Presbytery, and a committee was appointed to consider and report on the matter.

Permission granted to Rev. A. M. Watson, of the Presbytery of Memphis, to labor within the bounds of the Presbytery for six months.

J. T. Crocker was heard in behalf of Ashboro church, and the matter referred to the Agent of Sustentation.

Oregon church called Rev. D. I. Craig for one-fourth of his time, and Oak Forest for another fourth.

Letter from W. T. Whitehead, of Halifax county, read before the Presbytery in behalf of Presbyterianism at Scotland Neck, and was referred to the Agent of Sustentation.

Church at Company Shops granted leave to employ Rev. B. W. Mebane for two Sabbath nights in each month, with the consent of the Graham church.

A special order for conference in church work, with closed doors, was fixed for Monday afternoon. A committee reported a church organized at Company Shops, and the name was entered upon the roll. Report of Agent of Sustentation made order of day 10 o'clock on Monday. Resolution for division of Presbytery was put upon the docket. A special order of the day was fixed to hear report of a committee on routine business.

Rev. C. H. Wiley delivered on Saturday an entertaining and instructive historical address, and in the afternoon preached the dedication sermon, after which the new church was dedicated to the worship of God.

The new church is a handsome brick building—audience room 40x50 feet, the whole house 40x65 feet.

Several additional members of Presbytery have dropped in since the session commenced.

The Presbytery will be in session on Monday and possibly Tuesday also.

MECKLENBURG PRESBYTERY.

Huntersville, N. C., Oct. 20, 1879.

Dear Brother: I send you a brief minute of Presbytery's late meeting:

Presbytery of Mecklenburg met at Philadelphia church, in Mecklenburg county, on the 17th ult. at 11 a. m., and was opened with a sermon by Rev. G. L. Cook, from the 14th chapter of Hosea.

Rev. W. M. McGilvary, of Rutherfordton, was elected moderator, and Rev. S. C. Alexander and Gen. R. D. Johnston temporary clerks.

Letters from Revs. McAboy, Graves, Towles, Martin, Kirkpatrick and J. E. Morrison were received and their excuses for absence sustained.

A call from Sharon church for the pastoral services of Rev. D. P. Robinson was read and and being found in order, permission was granted the church to prosecute the call before Bethel Presbytery, to which Rev. Mr. Robinson belongs.

One new member was gained. Rev. Wm. R. Atkinson was received from the Presbytery of Orange and his name enrolled.

Report of Rev. M. R. Kirkpatrick, pertaining to his evangelistic labors, was read and diligence and fidelity commended.

The following supplies were appointed for Steel Creek and Pleasant Hill (charge of our late Brother Douglas), viz: W. W. Pharr, A. W. Miller, D. D., G. L. Cook, W. R. Atkinson, G. D. Parks and W. E. McIlwain.

A new feature of the Presbytery was a conference on the subject of revivals, which added materially to the interest of the session.

Delegates to next Assembly were nominated and are as follows: Revs. G. D. Parks and W. E. McIlwain, and Elders H. M. Parks (of Providence church) and Dr. J. A. Reedy (of Lincolnton).

Perhaps the most important action of Presbytery was the ordering of a collection to be taken in all the churches on the second Sabbath of November to defray the expenses of Rev. S. C. Alexander in removing from Wadesboro to Murphy, should he see his way clear to accept the appointment of evangelist in that region. Gen. R. D. Johnson and Col. J. L. Brown, of Charlotte, were also appointed a committee to solicit funds for this object.

The following committee was appointed to prepare a suitable memorial of Rev. John Douglas, viz: W. E. McIlwain, W. B. Corbett and A. G. Neel, of Steele Creek.

Saturday evening Presbytery adjourned to meet at Dallas, Gaston county, on Friday before third Sabbath of March.

Presbyter.

FURTHER FROM THIRD CREEK CHURCH.

Mocksville, N. C., Oct. 14, 79.

Rev. A. L Crawford writes: On the 8th inst., I closed a meeting at Third Creek church that was wonderfully blessed of God. The meeting lasted eight days, and it was truly a "season of refreshing from the presence of the Lord," in which about sixty were hopefully added to the church by profession, and four by certificate. In the very commencement of the meeting it was evident that the Lord had come into the midst of that people in the greatness of His power. The influence of the Spirit seemed to be shed down in a remarkable manner. The assemblies were large, solemn and attentive day and night. God's power was seen and felt, and the displays of His grace and power were so striking that the most aged had never witnessed the like before. Several aged persons, and heads of families were gathered into the fold of the Good Shepherd, and entered the Church through the appointed door of baptism.

Brother R. Z. Johnston preached for me a part of three days with great acceptance. And Brother W. A. Wood preached the closing sermon with more than his usual earnestness and power.

I may add, Mr. Editor, that a few days after the meeting closed, I was kindly remembered by that good people in a most pleasant and substantial way. I was permitted to "reap their carnal things." May they realize to its fullest extent the precious truth uttered by our Divine Saviour, "It is more blessed to give than to receive."

HUNTERSVILLE CHURCH.

Mr. Editor: At the meeting of Mecklenburg Presbytery at Asheville, one year ago, a petition of certain members of Ramah and Hopewell churches asking for an organization at Huntersville, a station on the A. T. & O. R. R., was granted. The church, with about forty members, was organized in November. Although the people are poor (I have been informed that the entire congregation does not possess $20,000 worth of taxable property) they determined to erect a church building at once. They went to work, and I need make no further comment on their diligence than to say that, on last Sabbath, October 12th, I administered the Lord's Supper in their new church. Of course, it is not yet completed, but far more has been done than remains to be done, and that, too, with no great deal of assistance from without; nay, notwithstanding the fact that by a robbery, $96 belonging to the church was lost. The building is forty feet by sixty, and seated, on last Sabbath, not fewer than five hundred persons.

I have said that the most of the work has been done by the congregation itself, and the people will still do much more, but it is desirable that the building should be finished at once. Now, I think that all will agree with me that this congregation has shown that it deserves assistance in its work. Any one, therefore, who may desire to aid them, may send any contribution to me and it will be at once placed in the hands of those in charge of the work.

I may state that, since the organization, there has been preaching regularly twice a month. To the original roll there have been added thirteen members by certificate and five by profession of faith.

J. F. Latimer.

Davidson College, N. C., Oct. 16.

Mr. C. W. Robinson, late a licentiate of Concord Presbytery, now of the Presbytery of Lonisiana, will be ordained to the full work of the Gospel ministry on the 24th inst., and at the same time installed pastor of the Presbyterian church at Glasgow, Ky. The friends of Mr. Robinson in the Synod of North Carolina will be pleased to know of his prospects for usefulness, and be prepared to rejoice at his future success.

TAYLORSVILLE CHURCH.

Taylorsville, N. C., Oct. 16.

Dear Sir: A preaching service of six days just closed at Taylorsville church. Three persons were received to the communion of the church on profession of faith.

Thos. G. Thurston, S. S.

FRANKLIN CHURCH.

Rev. R. W. Boyd writes from Woodleaf, N. C., Oct. 14th, 1879:

Dear Brother: Dr. Nall preached for us at Franklin church ten days, ending the 12th inst. Ten persons were added to the church, nine on examination. Of these three received baptism.

The doctor's visit to us will long be remembered. He drew many hearts to himself as well as to his master. We praise God for His great goodness to us.

Dr. Nall and wife started on their return to Alabama yesterday. He fills an appointment in that State before the meeting of his Presbytery.

For the N. C. Presbyterian.

THE CAUSE OF EDUCATION.

To Ministers and Churches:

Dear Brethren: The day set apart (first Sabbath of November) for the annual collection to aid our students for the ministry is near at hand. There were enrolled last year eighty-eight students. During the year seven withdrew from the care of the Committee, on account of receiving aid from other sources, and one abandoned the study for the ministry. The number enrolled this year up to the present time is sixty-two. The health of one of these has failed and he has returned home by the advice of physicians, and one has withdrawn for the present on account of domestic considerations. The whole number is not yet reported, and we hope we shall be permitted to enroll as many or more than we had last year. But this number is far below what we ought to have. During last year there was a net increase of only five ministers. In view of our immense field at home, and of the whole heathen world, in view of our honor as a Church, in view of perishing souls, in view of the constraining love of Christ and His express command to us, "Pray ye the Lord of the harvest that He would send forth laborers into the harvest," shall we be satisfied to "live at this poor dying rate?" Are we doing our duty as ministers, as churches, as Christians? Why has no greater progress been made? Why is there not a greater increase of ministers and a larger ingathering of souls? Is it not for the want of consecration? Is it not because God's people have withheld the tithes from the storehouse of the Lord? Is it not because our ministry and our students have been inadequately supported? And have not the ministry themselves failed to instruct the people and press upon them the duty and the necessity of giving liberally of their substance? With the amounts contributed by the churches the last ten years the Committee have been able to pledge to the students only $125 to those in the Theological Seminary and only $100 to those in College. But this is not enough. No student can pay his board, buy his clothes and books with these sums. He must have help from other sources, or be harrassed with care and hindered in his studies.

I appeal to every brother, minister, officer and private member, to remember these students, and give us a cheerful and liberal collection on the first Sabbath of November, or as soon thereafter as possible. The students are now in pressing need of help. Brethren, do not fail. E. M. Richardson, Sec. Ed.

PRESBYTERIAL MEETINGS.

Presbytery of Maryland.—Licentiate W. E. Cave was dismissed to the care of West Hanover Presbytery. The narrative was encouraging.

East Hanover Presbytery.—The organization of a new church at Belle Haven was reported. Mr. W. S. Campbell was received as a candidate for the ministry. The report on home missions was presented by Dr. Witherspoon, who gave many interesting facts. A permanent committee on the Sabbath was appointed. It consists of Rev. Dr. C. H. Read, Rev. W. N. Scott and Judge Onld. There was a very small attendance, not one-fourth of the members being on hand. The following resolution was adopted:

"*Resolved*, That the Presbytery has heard with great pleasnre that the health of Rev. Dr. Brown has improved, and that he expects to make his home for the present in Fredericksburg; and inasmuch as there is a wide mission field lying contiguous to him the Presbytery request him to take charge of the mission work in this field, as far as the weather and the state of his health will permit, and refer the matter to the executive committee of Domestic Missions for further conference with Dr. Brown in reference to it."

Louisville Presbytery.—Rev. G. S. Roudebnsh was dismissed to the Presbytery of Mississippi. Rev. J. H. Morrison was received from the Presbytery of West Lexington, and licentiate C. W. Robinson from the Presbytery of Concord. Calls were presented to Rev. M. H. Houston from Taylorsville and Cane Run; to Rev. J. H. Morrison for Portland avenue, Louisville; Rev. T. E. Converse, Benlah; and Mr. C. W. Robinson, Glasgow. Committees were appointed to install Messrs. Morrison and Houston. Mr. Robinson was examined for ordination, and a committee appointed to ordain him and install him pastor of Glasgow church on 24th inst. A committee on the Sabbath was appointed.

Presbytery of Winchester.—Licentiates Jos. L. Sherrard and William F. Cosner were ordained to labor as evangelists in Grant county, W. Va. Rev. F. M. Woods was received from the Presbytery of Shenango, Pa. Rev. Alexander Sprunt was dismissed to the Presbytery of Lexington. Rev. F. M. Woods received a call from the church at Martinsburg; installation services appointed for October 15th. A call was also presented from the churches of Shepherdstown and Kearneysville for services of Rev. J. A. Armstrong. A petition was received asking for organization of a church at Round Hill, Va. A committee was appointed to visit Oakland church. Reports on state of religion encouraging. Special committee on the Sabbath continued. The Presbytery is opposed to a division of Synod.

New Orleans Presbytery met in the Second German church, New Orleans, Oct. 8th, Rev. J. W. Flinn, moderator. Received: Rev. A. N. Wyckoff of the South Classis of Long Island and and J. H. Nall, D. D., from the Presbytery of Macon. A minute concerning the late Rev. Benj. Wayne was adopted. Order taken for installation on third Sabbath of November of Rev. A. N. Wyckoff as pastor of Canal street church, and second Sabbath for installation of Rev. Dr. Nall as pastor of Prytania street church.

For the N. C. Presbyterian.

Presbybytery of Harmony met pursuant to adjournment, in the Midway church, and was opened with a sermon by Rev. Dr. Plumer, from Prov. xviii: 10. Twenty ministers and twenty-seven elders were present. Rev. J. A. Cousar was elected moderator and Rev. H. G. Gilland temporary clerk. Several important pastoral relations were dissolved, viz: that between Rev. D. McQueen, D. D., and the Sumterville church, of forty-three years standing; that between Rev. S. H. Hay and the Bethesda church, Camden, of twenty-eight years standing; and that between Rev. W. T. Thompson and the Hopewell church, of seven years standing. Rev. W. T. Thompson was dismissed to the Presbytery of Nashville. He has accepted an invitation to the Presbyterian church at Shelbyville, Tenn. Committees were appointed to organize two churches within the bounds of Presbytery. During the sessions of Presbytery Rev. R. D. Perry was installed pastor of Midway church. Five churches in Fairfield county signified their purpose to petition Synod to be set off to Bethel Presbytery. The Presbytery of Harmony expressed its approval of the contemplated change. Presbytery adjourned to meet at Darlington on Saturday before the second Sabbath in November to receive and, if the way be clear, install Rev. J. G. Law as pastor of the Darlington church. Rev. Dr. Plumer was appointed to preside and preach the sermon, Rev. J. S. Cozby to deliver the charge to the people, and Rev. H. M. Brearly to deliver the charge to the pastor. The next spring meeting of Presbytery will be held in Cheraw. W. A. Gregg, Stated Clerk.

For the N. C. Presbyterian.

Bethel Presbytery met at Shiloh church October 9th, 1879, and was opened with a sermon by Rev. J. H. Saye, moderator. During the session there were present sixteen ministers and nineteen ruling elders. Rev. F. Brantly was chosen moderator and Elder W. B. Thompson temporary clerk. Mr. J. W. McLure of Beth-Shiloh and Mr. J. P. Miller of Pleasant Grove churches were received as candidates for the Gospel ministry. Calls were presented from the churches of Warlton and Tirzah for the pastoral services of licentiate J. L. Williamson. He was examined on the usual branches and preached a trial sermon, all of which being satisfactory Presbytery agreed to ordain and install him pastor of said churches on Saturday before the first Sabbath in November. The pastoral relation between Rev. L. H. Wilson and the church at Yorkville was, by consent of parties, dissolved, and Bro. Wilson was dismissed to the Presbytery of Atlanta. Licentiate J. G. Henderson was dismissed to the Presbytery of London, Ontario, Canada, and licentiate H. C. Fennell to the care of Ennoree Presbytery. Reports from the churches were, for the most part, encouraging. A cheering report was heard from Rev. D. Harrison, who has been preaching since the last meeting at Carmel Hill, a point neglected for several years by Presbytery, and also from Rev. J. S. White, who recently preached there during protracted services. Elders James Hemphill, J. L. Harris and J. G. Lowry were appointed to secure for Presbytery a deed for Carmel Hill church property, and this church and the work connected with it were commended to the care of the Committee of Domestic Missions. A petition signed by ninety-one persons, asking for the organization of a church in the upper portion of York county was granted, and a similar request was made by the people in the vicinity of Blackstocks, which was not granted on the ground of present inexpediency. The Committee on Colportage made encouraging report of the work intrusted to their care. The good people of Beth-Shiloh and vicinity gave a cordial reception and generous hospitality to Presbytery, and in return enjoyed the opportunity of receiving great spiritual blessings from the sermons preached during the occasion. Peace and harmony prevailed, and Presbytery adjourned Saturday evening to meet at Beersheba church Thursday before the first Sabbath in April, 1880, at 11 o'clock a. m. S. C.

THE SYNOD OF KENTUCKY.

[*Report of the Christian Observer condensed.*]

The Synod met at Bowling Green, Ky. Rev. L. H. Blanton was elected Moderator. An invitation to visit the semi-centennial of the Synod of Cincinnati, on the 31st of October, inst., was accepted, and Rev. D. O. Davies, principal, and Rev. H. M. Scudder, alternate, were elected delegates to bear the fraternal salutations of the Synod of Kentucky.

The subject of Sabbath breaking and General Lawlessness occasioned a very earnest debate, which resulted in a committee being appointed to report on the subject. The committee, by its chairman, Dr. Robinson, presented a very able report which was adopted.

Rev. E. M. Richardson, Secretary of the Assembly's Committee on Education, addressed the Synod, and in response the presbyteries are called on to use all means in their power to secure more full and complete collections.

Rev. Dr. J. Leighton Wilson made an earnest talk on Foreign Missions. The Synod urged a more full consecration of our children and our substance to the extension of the Lord's kingdom; the regular observance of stated mission meetings; the increased circulation of the *Missionary* and other missionary periodicals; the organization of ladies missionary societies; the enlistment of the interest of Sunday School children in the foreign missionary work, and the introduction into Sunday School libraries of such missionary publications as are enumerated in the *Missionary* for December, 1878; and finally, the Synod pledged itself to an effort to secure a contribution of at least $1 a member (instead of 37 cents a member, as last year) from all our churches.

Rev. Dr. J. K. Hazen addressed the interest of the Committee of Publication, at Richmond, Va., and also spoke on the Sabbath school work. The Synod in response warns the people against vicious errors that may be disseminated in Sunday school papers not under the control of the Church, and renewed the expression of its confidence and interest in the general work of the Committee and recommends that work to the liberality of the congregations and people.

The report of the Committee on Systematic Beneficence showed that only half of the churches had assisted in the work, and that the aggregate contributions average but little more than a dollar a member. Appropriate action was taken in regard to evangelistic labor.

The Committee on Sabbath schools reported a series of very timely and appropriate resolutions.

The death at Louisville, Ky., of Mrs. Elizabeth W. Leyburn, widow and co-laborer of Rev. Geo. W. Leyburn, formerly missionary to Greece, was announced, and a resolution of reverence for her character and of sympathy for her relatives was adopted.

The next meeting of the Synod will be held at Georgetown, Ky., October 13th, 1880.

Rev. S. F. Tenny writes to the *Texas Presbyterian* Oct. 9, 1879: "We closed a meeting at this place on the 1st inst., which lasted two weeks. Three persons were received by examination. Several others we hope will be shortly received. Large congregations attended. Rev. J. DeWitt Burkhead, of Paris, Texas, preached about a week three times a day, and made a deep impression on the minds of the people. Dr. Byers assisted in the latter part of the meeting and expounded the truth with his usual ability. A Methodist brother also preached for us two nights with much ability.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

Rev. James A. Waddell has changed his post-office address from Lexington to Ivy Depot, Albemarle county, Va.

The Presbytery of LaFayette, Mo., lately received Rev. J. A. D. Hughes, formerly a minister of the Protestant Episcopal Church.

In College church, Hampden Sidney, Va., of which Rev. C. White is pastor, on October 5th, one person was received on profession of faith and two by letter.

An interesting communion season was held in the church of Fredericksburg, Va., Sabbath, October 12th. The Rev. B. T. Lacy, D. D., preached in the morning to a large congregation, and six members were received upon confession of faith in Christ. The Rev. Dr. Brown preached at night. On the preceding Sabbath the pastor baptized ten little babes of his congregation.—*Central Presbyterian.*

Rev. J. M. Rice, pastor of the church at Covington, Va., in Montgomery Presbytery, has been in feeble health and did not feel equal to the duties of the late communion. A correspondent of the *Central Presbyterian* says: "Rev. W. F. Wilhelm came and preached with much acceptance on Friday night, and twice each on Saturday and Sabbath and Monday night. The large congregations listened with solemn attention. We had a delightful communion season. Long may the salutary impressions of the occasion continue and deepen. The session received one applicant into the full communion of the church, whereupon she, like Paul, *having stood up* was baptized. The congregation were pleased to see their pastor in their midst, though only able to place the water of baptism on the head of the maiden confessing Christ."

The *Central Presbyterian* says: "The Rev. Thomas T. Jones, pastor of Brunswick church, writes us: 'God's blessing came to the congregations at Union church in Brunswick county, in connection with the preaching and prayers of the brethren, who favored us with their attendance upon the recent meeting of East Hanover Presbytery at this church. After the adjournment two of the brethren, Rev. W. A. Campbell of Manchester and the moderator, Rev. R. D. Stimson of Northampton, remained with us until the following Tuesday, and preached most acceptably to our people. On Sabbath morning three persons, all children of the Covenant, were received into the communion of the church. Others were also deeply moved, several hoping that they had experienced a saving change of heart, who may in due time make public profession of their faith in Christ.'"

Rev. R. B. Monroe assisted the pastor, Rev. G. F. Storey, in preaching at Dry Creek church, Mississippi Presbytery. Recently there were fifteen additions to the church.

A correspondent writes to the *Christian Observer*: "At a service held in Suffolk, Va., on Monday night, October 6th, we received six persons into the Presbyterian Church. Of these, two were adults, and the remaining four children, who were brought forward by their parents and presented to the Lord, who once graciously said, 'Suffer little children to come unto me and forbid them not, for of such is the kingdom of God,' i. e., His Church on earth. The ceremony was peculiarly solemn and impressive." Rev. J. M. Rose, of Portsmouth, preached.

A protracted meeting, conducted at Mooresfield, Nicholas county, Ky., by the Rev. H. M. Scudder, assisted by Elder J. A. Hopper, of Perryville, was closed on the fourth Sabbath of September. There were ten additions to the membership of the Presbyterian church.—*Christian Observer.*

Rev. W. J. Lapsley writes from Troy, Ky., October 9th: "I occupied my pulpit at Troy last Sabbath for the first time since my vacation in September. The results of our late precious meetings still continue to come in. Last Sabbath there were two more additions on profession. Our weekly prayer meeting has been increasing in attendance and interest. We have organized a young men's prayer meeting, from which good results are hoped for."—*Christian Observer.*

NEW PUBLICATIONS.

The Model Christian Worker, John Potter, by Rev. William P. Breed, D. D. 80 pages. Presbyterian Board of Publication, Philadelphia. 1879.

An admirable and intensely interesting biographical sketch of a useful, working Christian, who was born in 1803 and died in August, 1878. He began his work for the Lord at 17 years of age, and became widely known by public labors as a lay colporteur in Western Pennsylvania and Philadelphia. The book is fitted for encouraging and arousing God's children. Dr. Breed has arranged his material skilfully.

The Sabbath Month: Devotional thoughts for Young Mothers. By Louise Seymour Houghton. 168 pages. Presbyterian Board of Publication, Philadelphia. 1879.

A unique little book, containing thirty-one brief meditations: appropriate, suggestive, comforting, and filled with pious fervor. We know of nothing so suitable for mothers in their "Sabbath month," and so calculated to bring them "a time of refreshing." Mrs. Houghton deserves thanks for her "cup of cool water."

From the Presbyterian Board of Publication, Philadelphia, we have the following excellent new tracts, in neat 12 mo form for the pocket:

No. 190. John Potter and Uncle Bon. 4 pages. By Rev. W. P. Breed, D. D.

No. 191. What Becomes of the Second Commandment. 8 pages. By Rev. A. F. Dickson.

No. 192. Mose the Sexton, or a Talk About Popery. 36 pages. By Rev. T. W. Hooper, D. D.

No. 193. The Dignity of Labor or Christ as a Carpenter. 24 pages. By Rev. Samuel W. Fisher, D. D.

No. 194. Christians Commanded to Baptize their Children. 8 pages. By Rev. A. Marsh.

No. 196. The Call to Foreign Missionary Work. 12 pages. By Rev. Charles Hodge, D. D.

The Normal Teacher, J. E. Sherrill, editor and proprietor. Danville, Ind. September, 1879. Per year $1.

D. Appleton & Co., send us "Table Talk;" to which are added Imaginary Conversations of Pope and Swift, by Leigh Hunt. The price of the book in paper cover is only 30 cents. A very valuable little book it is.

Blackwood's Edinburgh Magazine for October is before us. Contents: Syria—Part II.; Round About Damascus; A Deadly Feud; A Tale from France: Iron; Reata, or What's in a name—Part VII; The Demise of the Kaisabund; Contemporary Literature, VIII; News officers; The Cabul Mutiny. $4 a year. The Leonard Scott Publishing Co., 41 Barclay street, New York.

Lippincott's Magazine for November, now ready, has the following contents: Rambles of Three; Illustrated; Summerland Sketches; or Rambles in the Backwoods of Mexico and Central America; Gœthe's mother. Illustrated. A lively paper on this remarkable woman, with extracts from her correspondence, etc. By Alfred S. Gibbs; Aimee; Where the Beef comes from. An interesting paper on cattle-breeding in Texas and Colorado; The Secret Societies of Southern Italy; A Slight Misunderstanding; Leadville; Three Friends, a Poem by Emma Lazarus; Sir Charles Godfrey, Baronet. A character sketch. By Philip Bourke Marston; Lato; The Bicycle, and riding it; Sheridan's "Critic." A paper on a hundred-year-old; but still popular play. By J. Brander Matthews; Our Monthly Gossip: Fall Shopping; The Author of "Blindpits;" Emile Zola and the Prince Imperial; "Astonishing the Britishers;" Cherbuliez and his Wife; Literature of the Day. For sale by all book and news dealers. Terms: Yearly subscription $4; single number, 35 cents. J. B. Lippincott & Co., publishers, 717 Market street, Philadelphia.

Lyon's Heel Stiffeners keep new boots and shoes straight. Sold by shoe and hardware dealers.

The audiphone is receiving many complimentary notices from the press. We have not ourselves seen it. A pamphlet will be sent free by the American Audiphone Co., 287 Vine street, Cincinnati.

DRUNKEN STUFF.

How many children and women are slowly and surely dying, or rather being killed, by excessive doctoring, or the daily use of some drug or drunken stuff called medicine, that no one knows what it is made of, who can easily be cured and saved by Hop Bitters, made of Hops, Buchu, Mandrake, Dandelion, &c., which is so pure, simple and harmless that the most frail woman, weakest invalid or smallest child can trust in them. Will you be saved by them? See other column

MILLINGTON, Kent Co., Md., June 12, 1877.
Messrs Polk, Miller & Co:
Please send me another lot of "Vest Pocket Cure." I have received great benefit from it already, and can recommend it to others cheerfully.
REV. THOS. W. BROWN, Balt. Conf.

DEATH OF MISS MARY B. PECK.—Miss Mary B. Peck died on the 15th inst. For more than a score of years she had been an invalid, and latterly for many months was confined to her couch. 'Twas her's in the dispensation of God's providence to suffer and to wait, and thus in uncomplaining submission she glorified Him. But after the weariness of suffering comes the Heavenly Rest; after the waiting comes the joyous meeting with Him who also suffered, that we might be saved.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Gaston county, October 7th, 1879, by Rev. J. J. Kennedy, Dr. FRANK ROBINSON and Miss LAURA E. REID.

By Rev. S. C. Littlepage, near Cincinnati, Walker county, Texas, on October 1st, Mr. CLAUDE B. SMITH and Miss FANNIE McJUNKIN. All of Walker county.

At Gravelly Hill, in Bladen county, on the 15th inst., by the Rev. A. McFadyen, Mr. CHARLES CLINTON CORBETT, to Miss ANNA, daughter of the late John D. Beatty.

At Davidson College, N. C., October 8th, 1879, by Rev. J. F. Latimer, Mr. WM. C. PEASE, of Columbus, Ga., to Miss M. ADDIE BURNEY.

At the residence of the bride's father, October 2d, by Rev. R. W. Boyd, Mr. J. A. LIPPARD and Miss BETTIE A., daughter of Jesse Powlass, of Rowan county.

October 14th, at the residence of the bride's father, J. Q. A. Leach, near Pittsboro, by the Rev. P. R. Law, Mr. N. McK. BRYAN and Miss E. S. LEACH.

In Rowan county, at the residence of the bride's father, October 16th, by Rev. R. W. Boyd, Mr. JAMES D. LAURENCE and Miss MARY ALICE, daughter of James Watson, Esq.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Gray's Creek Township, Cumberland county N. C., at the residence of Mrs. Ellen Pate, of Diphtheria, on the 10th inst., CHARLES HILL, son of Dr. J. L. and M. L. McKay, aged 1 year, 8 months and 10 days.

With Him who said "Suffer little children to come unto me," Charlie is at rest. He was a bright, noble boy—the joy of a good mother, the pride of an indulgent father, and a favorite with all who knew him. The fairest flower of the fondest hopes of loving parents has been cut down, and Charlie was snatched from their fond embrace, leaving a vacancy around the family hearth, never to be filled; for his sweet voice ringing in the yard, and the sound of his little feet on the parlor floor, will be enjoyed by them no more forever. He is gone from them, to sleep on in peace 'till the morn of the resurrection, when the father and mother can kiss their boy again.

Weep not for Charlie—he is only gone
To meet you on the other shore;
"Forbid them not" was not to one,
For Christ has said it to one and more.

Prepare to meet him—he is at rest:
To him the crown has now been given;
No troubles wave across his breast,
He is happy now in heaven. J. F. B.

IN MEMORIAM.

Died—at Brevard, Transylvania county, N. C., on the 3d of October 1879, in the 5th year of his age, EDWARD VERNON MARTIN, youngest child of Rev. S. Taylor and Mrs. Belle Venable Martin.

While this dear child of the covenant possessed physical beauty and rare mental gifts, the most marked feature of his character was his unbounded affection. His life was a life of love, and it brought unbroken sunshine into the home in which God had placed him. The only sorrow he ever caused his parents was the sorrow of separation. It was beautiful to behold the power of grace in overcoming the curse of sin in the case of a little child. The promise which is to the believer and his children was verified. I have spent much time in brother Martin's family, and many times, as I have watched his daily life, and especially during his protracted sickness, I have felt assured that the graces of the Spirit were manifest.

The truths of the Bible, the ruin of sin, the redemption through Christ were favorite topics in his conversations with his parents. Frequently during family worship, he would stop the reading to ask an explanation of the passage read, and when visiting the family he would ask me to read his favorite passages at family worship. Though a child, he was a student of the Word. To the last, when we thought he was too weak to take part in the service, his little voice was heard in feeble notes uniting with his brothers and sisters and parents in repeating the Lord's prayer, which followed the special petitions. During his days of health, he told his father that he knew he was a sinner, and when asked how he could be saved from sin, he answered, "by Jesus."

In the early stages of his sickness, weeks before his death, and before he was supposed to be in a dangerous condition, he said he expected to die; and on another occasion, while here at my house, he said, "Papa, I don't think I will ever get well." His quiet submission to painful remedies, and his patient, uncomplaining endurance of prolonged pain, were beyond what I ever thought possible for a little child. We can only account for it by the presence of the Good Shepherd, who cares for the lambs. During the whole of his sickness, even when so weak that he could scarcely speak, he never failed to say "thank you" when any one smoothed his pillow, gave him a drink of water or performed any kind office for him. When cold with the chill of death he repeated after his mother, in tones of indescribable pathos and sweetness, the first four verses of his Psalm, the xxiii.

He told his father he was not afraid to die with Jesus. When his mother asked him, "Baby do you know the angels are coming to take you to heaven?" he answered, "Yes." His mother then said, "What will papa and mama do, darling, when you go to heaven?" Without any hesitation he replied, "you must come too." When, at the approach of the dawn of the day of his death, his pillows were smoothed for him, a little dove-like note was heard from his bed as he said, "Good night to all." After the power of speech had failed him, casting glances of indescribable tenderness at his father and mother, who were bending over him, from eyes whose expression no one could portray, he heaved a sigh, and in a moment, without a struggle, passed into the arms of the tender Shepherd, and was borne to rest within the fold.

"A brightness hath passed from the earth,
Yet a star is new-born in the sky;
And a soul hath gone home to the land of its birth,
Where are pleasures and fulness of joy!
Where its thirst shall be slaked with the waters that spring,
Like a river of light from the throne of the King."
W. H. D.

THE GREAT SUCCESS

Which has attended the sales of SCRIBNER'S MONTHLY and ST. NICHOLAS during the past year authorizes the publishers in making broader plans for the future. The regular edition of SCRIBNER'S MONTHLY has steadily increased from month to month, until it now averages about 100,000 copies,—an increase of twenty thousand within the year.

ST. NICHOLAS,

"THE WORLD'S CHILD-MAGAZINE,"

has also attained the great popularity it deserves. John G. Whittier wrote of it: "*It is little to say of this magazine that it is the best child's periodical in the world.*" And that universal opinion is the same, not only in America, but in England, where it has been received with the highest praise. The *London Daily News* "wishes it could point out its equal in English periodical literature" and the *Spectator* has called it "the *best* of all children's magazines." In Paris, Monsieur Delagrave is to issue a monthly adaptation of ST. NICHOLAS in French, and a volume made up from ST. NICHOLAS is to be translated into Arabic for the delight of Moslem children.

BUY THE NOVEMBER NUMBERS

of both these magazine; they begin new volumes and are of wonderful beauty and excellence. Each has two frontispieces, and is permanently enlarged—ST. NICHOLAS is printed on heavier paper, with broader margins, and containes over sixty illustrations, and about thirty stories and poems.

A NEW ORLEANS NOVEL

of Creole life, by George W. Cable, author of "Old Creole Days," begins in SCRIBNER; "Confidence," by Henry James, Jr., is continued, and in addition to articles on art, short stories, etc., there are six papers of special interest to farmers, on "The Agricultural Distress in Great Britain;" "Small Fruits," by E. P. Roe; "Lawn-Trees," by Samuel Parson, etc., etc.

"THE REIGN OF PETER THE GREAT,"

by EUGENE SCHUYLER, is noted editorially. This splendid series of ILLUSTRATED HISTORICAL PAPERS, the greatest work of the sort yet undertaken by any popular magazine, will begin in the January issue and will continue for two years.

The November number has been delayed on account of the enlargement and increased editions. They may now be had of dealers, or will be sent by the publishers on receipt of price. *Note that these numbers begin the volumes of each magazine.*

SCRIBNER'S, $4 a year; 35 cents a number. ST. NICHOLAS, $3 a year; 25 cents a number.

SCRIBNER & CO., New York.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative power in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 *Powers' Block, Rochester, New York.*

WILMINGTON MARKET DURING WEEK ENDING OCTOBER 21.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—On Wednesday 30 cents per gallon. On Thursday sales were made successively at 30½@31 cents. On Monday sales were made at 32½@33 cents, and on Tuesday, at close of report, market was steady at these figures at close.

ROSIN—On Wednesday firm at $1 12½ for Strained and $1 15 for Good Strained. Sales on Thursday of 2,000 barrels at $1 15 for both qualities. Friday, Strained $1 15 and $1 20 for Good Strained. Saturday, sales at $1 20 indifferently, and later same day sales at $1 35 for Good Strained Monday unchanged. Sales Good to Extra No. 2 at $1 2"@1 35; Low to Extra No 1 $1 50@2 75; Low Pale to Pale $3@3 25; Good to Extra Pale $3 50@3 75.

CRUDE TURPENTINE—From $1 10 for Hard and $1 90 for Yellow Dip, on Wednesday and Thursday. prices advanced on Friday to $1 20 for former and $2 for latter quality. Saturday $1 25 and $2 10 respectively. Monday firm and unchanged.

TAR—Throughout receipts taken at $1.

COTTON—Wednesday 10½@10¾ cents for Middling; Thursday 10¾@10¾ cents; Friday 10¾ cents, Saturday market firm and sales made freely at 10½ cents. Monday sales reported at 10¾@10¾ cents, with upward tendency.

CORN—See table.

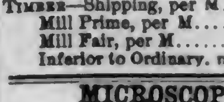
TIMBER—Sales of 2 rafts Prime Mill at $8 50. Very little good Timber in market, and the mills all running. Good Timber is wanted and will sell readily at remunerative prices.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices

ARTICLES.	PRICES	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	0 a	7½
Shoulders	a	6½
Dry Salted—		
Sides, per lb	6¼ a	6¾
Shoulders	0 a	5
CHEESE—Northern Factory, per lb	0 a	11
Dairy, cream per lb	00 a	13
State, per lb	00 a	10
COFFEE—Rio, per lb	11 a	18
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	00 a	77½
DOMESTICS—Sheetings, 4-4, per yd	6¼ a	6½
Yarn, per bunch	00 a	85
FLOUR—Fine, per bbl	0 00 a	4 00
Super, Northern, per bbl	4 50 a	5 00
Extra do. " per bbl	6 00 a	6 50
Family " per bbl	7 50 a	8 50
City Mills Extra Super, per bbl	0 00 a	6 00
" Family, per bbl	0 00 a	6 50
" Extra do., per bbl	0 00 a	8 00
GLUE—per lb	6 a	12
GRAIN—Corn, in sacks, per 56 lbs from store—white	75 a	77½
CORN, wholesale, in sacks	72½ a	75
Corn, mixed, wholesale in sacks	00 a	65
Corn, Cargo, per 56 lbs, bulk	62 a	00
Oats, per bushel from store	00 a	55
Peas, Cow, per bushel	65 a	70
HOOP IRON—per ton	75 00 a	80 00
LARD—Northern, per lb	8½ a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 00
MOLASSES—West Indies, old crop	28 a	33
" " bbls	30 a	32½
" " new crop	30 a	35
" " bbls	32 a	35
New Orleans	28 a	45
Sugar House, hhds, per gal	00 a	18
" " bbls., per gal	20 a	20½
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	3 60
OILS—Kerosene, per gal	13½ a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel	00 a	1 60
PORK—Northern, City Mess	12 00	12 50
SALT—Alum, per bag of 3 bushels	00 a	00
Alum, per ton	6 00	7 00
Liverpool, per sack	8	85
Liverpool fine, per sack	1 35 a	1 40
SUGAR—Cuba, per lb	8¼ a	10½
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	9½ a	9½
B— " per lb	9 a	9½
C— " per lb	7½ a	8
Ex. C— per lb	8½ a	8½
Crushed, per lb	00 a	10
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ¾ bars	0 00 a	3 90
TIMBER—Shipping, per M	13 00 a	13 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	3 00 a	5 00

MICROSCOPIC CHARM.



This magnifies 1000 times. The Ten Commandments, the Lord's Prayer, Noted Authors, Centennial Views, American Scenery, etc., are encased in a beautiful ivory case, occupying a space no longer than the eye of a fine needle, yet magnifying to such an extent as to show the Lord's Prayer printed in large type. Sample, 15c; per dozen, $1.00; per gross, $9.00. My mammoth illustrated Catalogue of new Novelties, Watches and Agents' Goods, mailed Free.
PETER W. WILLIAMS, 18 & 20 Third Ave., Chicago, Ill.
oct 8 613-4teow

EMPLOYMENT FOR LADIES OR MEN. $60 to $100 PER MONTH easily made selling Mrs. JULIA McNAIR WRIGHT'S new book entitled
The COMPLETE HOME
The Morals, Health, Beauty, Work, Amusements, Members, Money, Savings and Spendings are all clearly dealt with in fascinating style, full of anecdote and wit, holding the threads of a charming narrative of family life. For full description and extra terms, address J. C. McCURDY & Co., Philadelphia, Pa.
july 2 599-12t eow

AGENTS WANTED For the handsomest and CHEAPEST BIBLES Ever furnished Agents. Extra Terms and Large CASH PREMIUMS
FORSHEE & McMAKIN, Cincinnati, O.
oct 8 613-13teow

NEW ADVERTISEMENTS.

Customers Wanted.

We are now receiving our Fall stock of
DRY GOODS, CLOTHING, BOOTS, SHOES, Groceries, Hardware, COTTON BAGGING, TIES, &c.,
All of which we are offering low.
Highest cash price paid for COTTON, NAVAL STORES, and all kinds of country produce.
BRYAN & CO., Jonesboro, N. C.
oct 8-4t

TARRANT'S SELTZER APERIENT

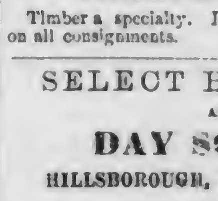
"As yellow as a Lemon," expresses the fact that jaundice has set in. The poor, ill-used liver has turned like the "trodden-upon worm," and asserted her rights. Use at once
Tarrant's Seltzer Aperient,
regularly, according to directions; get the system in proper shape, and soon the bloom of youth will return to the cheek and health be restored. No medicine is better for the general system than Tarrant's Aperient.
SOLD BY ALL DRUGGISTS.

NEWBURY & CHASTEN
COMMISSION MERCHANTS,
WILMINGTON, N. C.
Special attention given to sale of
COTTON and NAVAL STORES.
Charges low and prompt returns.
Refer to Bank of New Hanover, Wilmington, N. C.
sep 10 609-1m

H. McL. GREEN,
GENERAL COMMISSION MERCHANT,
AND AGENT FOR THE SALE OF
Ton Timber.
WILMINGTON, N. C.
Timber a specialty. Liberal advancements made on all consignments. oct 1-2m

SELECT BOARDING AND DAY SCHOOL,
HILLSBOROUGH, NORTH CAROLINA.
Misses NASH and Miss KOLLOCK, Principals.
THE FALL TERM of 1879 will open the 25th of JULY and close on 11th DECEMBER. Circulars forwarded on application.
466-*jan.1.'79

FREE GIFT! TO ALL who suffer with CONSUMPTION, ASTHMA, SORE THROAT, BRONCHITIS, or NASAL CATARRH. I will send a copy of "MEDICAL COMMON SENSE," free of charge. It is elegantly printed and illustrated; 144 pages, 12mo., 1879. It has been the means, in the providence of God, of saving many valuable lives. The book is invaluable to persons suffering with any disease of the Nose, Throat, or Lungs. Send name, with P. O. Address and six cents to pay cost of mailing to Dr. N. B. WOLFE, Cincinnati, Ohio.
oct 8 613-4teow

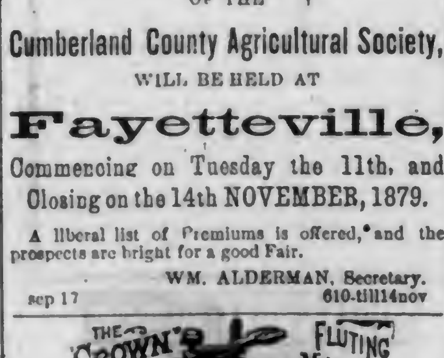


CATARRH
Asthma, and Bronchitis cured at your own home by DeVONE'S INHALENE a healing vapor taken direct to the disease. The most reliable treatment known. Satisfaction guaranteed. ☞ Home Treatment sent on trial, to be returned if not satisfactory. Send for Circulars to the HOME MEDICINE CO., S. W. cor. 10th and Arch Sts., Philadelphia, Pa.
sep 24 611-5t eow

BRIGHT, ATTRACTIVE, CHEERFUL. Mrs. Julia McNair Wright's New Book,
THE COMPLETE HOME
Full of PRACTICAL INFORMATION. The young House-keeper's GUIDE, The Experienced House-Keeper's FRIEND. House-Keeping, Cooking, Dress, Accidents, Sickness, Children, Company, Marriage, Religion, Books, Money, Family Government, and a multitude of other topics, treated. Tells how to make the Home BEAUTIFUL and HAPPY. "A book of more practical utility will seldom, if ever, be found outside of inspiration."—*Christian Advocate.*
NEEDED in every city home BY Rich and Poor, in all country homes Young and Old. Fine Paper, Clear Type, Beautiful Binding, Splendid Illustrations. Nearly 600 Pages. Low prices. Sells rapidly.
AGENTS WANTED! Liberal Commission. Address J. C. McCURDY & CO., Philadelphia, Pa.
oct 8 613-4teow

The N. C. HOME INSURANCE CO.,
OF RALEIGH, N. C.
(*Organized in 1868.*)
Insures against loss by fire on dwellings, furniture, stores, merchandise and farm property, including
Cotton Gins
of the better kind, on as favorable rates as any reliable Company.
JOHN GATLING, President.
W. H. CROW, Vice President.
W. S. PRIMROSE, Sec. and Treas.
P. COWPER, Adjuster and Supervisor.
aug 20 606-3m

THE 17th ANNUAL FAIR
OF THE
Cumberland County Agricultural Society,
WILL BE HELD AT
Fayetteville,
Commencing on Tuesday the 11th, and Closing on the 14th NOVEMBER, 1879.
A liberal list of Premiums is offered, and the prospects are bright for a good Fair.
WM. ALDERMAN, Secretary.
sep 17 610-till14nov



sep 24 611-4t

SALT.
3000 Sacks LIVERPOOL SALT, Stripped and full weight,
For sale by
KERCHNER & CALDER BROS.

COTTON!
IN VIEW of the approaching Cotton Season, the undersigned offer their services to Planters and Country Merchants
For the Sale of Cotton,
Which they are prepared to do
On the Most Economical Charges.
They will warrant the full price of the day of sale. Account sales will be rendered promptly, and proceeds be at once remitted.
ALEX. SPRUNT & SON,
Wilmington, N. C.
September 3d, 1879. 608

NEW ADVERTISEMENTS.

Charlotte Institute.

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FOR THE FAMILY.

Autumn Voices.

Fading flowers whisper:
"Little ones farewell!
Will you miss our faces
From the hill and dell?
Will you dream about us
In the wintry night,
When the silent snowflakes
Hide the earth from sight?

Flying birdies warble:
"We are going, now;
Will you long to see us
On the blooming bough?
Though our airy journey
Far away must be,
Sweeter, brighter faces
We shall never see.

Silver brooklets murmur:
"Little ones good-by!
Winds are growing chilly,
Bitter days are nigh.
We shall miss your bright eyes
Peeping o'er the brim,
When in icy fetters
We lie hushed and dim"

"Flowers, birds, and brooklets,"
Little ones reply,
"Earth is sad and lonely
When you bid good-by.
We shall not forget you,
Never, never fear;
We'll be watching for you
Early in the year!"

—*George Cooper, in The Nursery.*

"Little Things."

"I like my nephew very much, and I think he is just the boy I want."

The speaker was Mr. John Graham, a merchant in one of our large cities. The person to whom he spoke was his brother, who had come on a visit from the West, bringing the nephew of whom the remark with which I have opened this little story was made.

"Harry is a manly boy," his father said, with pride, as he looked toward the lad, who was waiting on the croquet ground for his uncle to join him in a game. "I have brought him up to be honest and truthful. I do not think I ever know a boy in whose word I could put more implicit confidence than in his. If I have time with you, John, I hope you will see that the examples he has put before him are good ones. It is not only easy, but very natural for a boy to imitate the conduct of those about him. He does it unconsciously, often, and if that conduct is not what it ought to be he soon gets into bad habits."

"Oh, you may feel easy on that score, Dick," answered his brother. "If Harry comes into the store, I shall have him near me most of the time, and you can trust me can't you? I think you know what my habits are well enough to feel safe in leaving him to my special care."

"Yes, I think I do," answered the other. "I want my boy to grow up an honest, truthful man, and I certainly would not leave him with you if I did not have confidence in your ability to set him an example."

His brother joined Harry on the croquet ground, and they began their game. The boy and his uncle were very fond of the game, and both played to win. Harry's father had no fault to find with that. It was what he liked to see. He wanted his boy, in work or play, to go into it with his whole heart, and do the very best he could. But he did not want him to be so desirous of winning as to stoop to the use of unfair means. He wanted him to win honestly and fairly, or not at all. As he watched the game he saw several performances that startled him. More than once, when his ball was out of position for its wicket, he saw his brother move it until it was in position. Harry detected the cheat once or twice, and told his uncle that he had moved his ball. Without saying, in so many words, that he had not moved it, his uncle managed to convey that idea, and the play would go on. Harry made a skilful run and struck for the last wicket, but hit the wire, and the ball bounded back, stopping in such a shape that it would have been impossible for him to have driven it through when his play came, if he had not moved it a few inches. When his uncle was playing he gave it a push with his mallet, and succeeded in getting it into such a position that when his play came, he ran through the wicket and hit the post.

"You moved your ball, didn't you?" said his uncle; "I saw where it stopped, and thought that I had the advantage of you, as you would have to take one stroke to get into position, and that would throw the game into my hands."

But Harry protested, without telling what might be termed a "square lie"—though it was that in fact, and nothing less—that he had not meddled with his ball, and his uncle gave up as having been mistaken.

"Come here, Harry, I want to talk with you," said his father; and Harry came and sat down on the steps, and his uncle went off to the stables.

"Do you feel satisfied with the way in which you won that game?" Harry's father asked.

The boy's face flushed. "No, I don't" he said; "but uncle John cheated, and I had to, or I wouldn't have stood any chance at all."

"Does a dishonest action on the part of another justify one on our part?" asked his father, gravely.

"You don't call Uncle John dishonest, do you?" asked Harry, in surprise.

"Yes; what else could you call it?" asked his father. "Dishonesty is dishonesty in work or play. He cheated. He stole an advantage. He really denied having done so. You did the same. Can you call your conduct anything but stealing and telling a lie to cover up the theft?"

"No," answered Harry, after a moment's thought; "but I didn't think it could be so very bad, because—because—"

"Because what?" asked his father, as Harry hesitated.

"Because Uncle John's a member of the church, and I didn't think he'd cheat and—and deny it if it was wrong. It was only croquet, anyway, and that's why he did it, probably. If it had been anything else—"

"That is no excuse for him or for you," his father said. "It was the example that I looked at. Dishonesty is dishonesty, as I said, in work or play. If you can justify it when you are merely amusing yourself, you certainly will justify it when there is anything to be gained by it. If you cheat at one thing, it is quite likely you will cheat at another. If you tell a lie about your play, you will be apt to tell one about your work. You see what it leads to. It's the beginning of greater things. A little cheat or theft, and a little lie, prepare the way for larger ones which will be sure to follow."

"I think you are right; in fact, I *know* you are. But I didn't think it could be so bad, because Uncle John did it."

"Never do anything because some one else does it," said his father. "Ask yourself if it is right or wrong, and let your conscience guide you."

That night the brothers were sitting in the library together.

"I shall not leave Harry here," Mr. Graham said. "Shall I tell you why, John?"

"Yes, certainly," answered his brother.

"Well, I am afraid I can't trust you to set him an example."

"Can't trust me?" Mr. Graham faced about in great surprise. "What do you mean, Dick?"

His brother told him about the talk he had had with Harry over the morning game of croquet.

"But that was nothing but a game of croquet," said the merchant. "You don't mean to say you think I'd cheat or lie about my business, do you?"

"No, I don't," answered his brother. "You have formed honest business habits, I think. You formed them years ago, and they have become part of yourself. But with Harry it is different. He is a boy, and more easily influenced than you are. He is susceptible to all impressions. Unfair play at croquet would not end there. The playground is the world in miniature, and as the boy receives impressions there and forms habits, so will the world of work into which he is to go by-and-by find the man to be. The child is father of the man, they tell us truly. If Harry learned to cheat at croquet, and to lie about it, he would not hesitate to do the same in business, and the boy who grows up to manhood with those habits fixed upon him is on the road to ruin. What was done to-day may have been a trifling thing within itself, but it was laying a foundation for a structure of dishonesty, and I felt startled when I saw how readily Harry imitated your example."

I see it," his brother answered, "but I never thought of it in that way before. I ought to ask Harry's pardon for what was done thoughtlessly, and I will. Of course I knew it wasn't right, but I thought it was only a game of croquet,' and never took the trouble to think anything more about it."

Ah, that's it. Only a "little thing," and we think no further. If we did, we might set the world a better example than we do.—*S. S. Times.*

MISCELLANEOUS.

The Power of the Sea.

Next to the action of rain and rivers comes the gnawing effects of coast waves. The wave thunders against the cliff, which mocks its seemingly impotent rage by dashing it backward in a cloud of foam and spray, but it returns again and again to the charge until persistency wins the day. The east coast of England, which has for centuries been fast yielding to the attacks of the German Ocean, furnishes Sir C. Lyell with the majority of his illustrations in the interesting chapters upon the action of tides and currents. That eminent geologist tells us how towns and villages, marked by name in old maps, now lie fathoms deep beneath the waves. In one case, which came under his notice, houses had within the memory of living men stood upon a cliff fifty feet high, but in less than half a century houses and cliffs were all engulphed, and sea water deep enough to float a frigate occupied their site. As many as twelve churches, each further landward than the last, have been built in one parish, and all but one have been swallowed up by the sea. Churchyards have consequently been destroyed in many places, the corpses and skeletons having been washed out of their graves and floated away by the tide. Sir C. Lyell himself saw human remains protruding from the cliff at Reculvers, in Kent, in 1861. And he humorously alludes to a scene depicted by Bewick, which, he says, numerous points on that coast might have suggested: the graveyard of a ruined abbey, undermined and almost isolated by the sea, with a broken tombstone in the foreground, serving as a perch for the cormorants, and bearing the inscription, "To perpetuate the memory ——," one whose very name was obliterated, and whose monument was ready to fall into the waves. And he aptly, though somewhat sarcastically, suggests that such a tombstone would have been a fit tribute to the memory of "some philosopher" who had taught "the permanency of existing continents," the "era of repose," or the "impotence of modern cause."—*Belgravia.*

Lightning Rods.

In an interesting article in the *Building World* it is stated that there is in Carinthia a church which was so often struck by lightning that at length it became the custom to close it during the summer months. This continued until in 1778 the church was rebuilt and provided with a suitable lightning conductor, since which time the building has been struck but few times and has suffered but little damage. It was at one time held that the best way to protect a building was to repel the lightning from it, and as glass is one of the best non-conductors a thick ball was placed upon the top of the spire of Christ Church, Doncaster, England, but in 1836 lightning struck the church, shattering the ball and seriously damaging the spire. The carrying out of a theory which in this case proved so disastrous has had a happier result in the Houses of Parliament, London, where Sir W. Snow Harris, who was charged with protecting the building, carried the flat copper bands which were used for lightning conductors behind the plastering of the walls; and Faraday caused a spiral channel, following the course of the stairs from top to bottom, to be cut in the granite of the lighthouse on Plymouth breakwater, in which was laid a massive copper lightning rod. One of the best instances of what may be called natural protection is afforded by the London Monument. This column, some two hundred feet high, is crowned by a bronze flame, which typifies the great fire of London; this flame is in contact with the bars of the iron cage in which it was found necessary to inclose the balcony at the top, to prevent persons from throwing themselves over, and the bars in their turn connect with the rail of the balcony and the hand-rail of the staircase which descends to the ground. It is useless to try to insulate the vane spindle or finial upon a tower or spire by using glass rings; it is better to make this rod the upper part of the lightning conductor. The earth end of a lightning conductor should be carried to continually damp earth or running water, but not to a stone-lined well or cistern.—*Scientific American.*

The Politeness of the Saxons.

The Saxons are a very polite people—so over polite that they not unfrequently bring down ridicule upon themselves. It used to be told in Dresden that a stranger in the city was one day crossing the bridge that spans the Elbe, and asked a native to be directed to a certain church which he wished to find. "Really, my dear sir," said the Dresdener, bowing low, "I grieve greatly to say, but I cannot tell you." The stranger passed on, a little surprised at this voluble answer to a simple question. He had proceeded but a few rods when he heard hurried footsteps behind him, and turning, saw the same man running to catch up with him. In a moment his pursuer was by his side, his breath nearly gone, but enough left to say, "My dear sir, you asked me how you could find the church, and it pained me to say that I did not know; just now I met my brother, and asked him, but I grieve to say that he did not know either."—*Scottish American Journal.*

Carlyle in London.

Thomas Carlyle belongs to a small band of men of letters who in his own words "have travelled through life in calm and virtuous majesty, and are hallowed in our memories not less for their conduct than their writings." Amidst the tumults and changes of a feverish time, and the quarrels and calamities of petty souls, he has risen above all jealousy, preserved an absolutely unblemished name, and enjoyed that peace of serene activity, which is the most substantial happiness attained on earth. Coming to London in early manhood, he established himself in an unpretentious house in a quiet street in Chelsea—a house sufficient, but not more than sufficient, with room for his books and such friends as might visit, not his house but himself, and there he has remained for forty years, looking with perfect indifference, too profound for conscious scorn, upon the palatial buildings constantly rising to west of him and to north of him, in which successful shop-keepers, stock jobbers, railway contractors, bubble company proprietors, and other favorites of fortune and the age, had their reward. That small house has been his home and ideal palace, in which, as he had well assured himself, he would partake of all the real joys that flesh is heir to. Thatched in from the wind and rain, paying his way, doing his work, he satisfied all his real wants, and had within him no raging crew of vanities to appease, such as have tormented Voltaire and other authors, like those dogs that Milton saw at hell-gate yelling in eternal hunger round Sin, their mother. If any Prince Consort, English aristocrat, American humorist, German statesman, or other loyal admirer, wished to see him, the admirer could make his way to Cheyne-row, Chelsea. It was of infinite importance for Carlyle to have the approval of the judge in his own breast; of infinite importance also to have the approval of the Eternal Maker; it was of some importance, but of very little in comparison what the great body of his countrymen thought of him; it was of no importance at all what the leaders of fashion thought. The impertinence of a cross or a ribbon, offered him in his old age by "him they call Dizzy," he could quietly, not ungraciously, put aside; the more appropriate honor of a place in the Prussian Royal Order for Merit he could graciously accept. He was "king of himself and of his world," as he said of Goethe; able at all times to consume his own smoke; firm in that silent, modest, yet self-sufficing and unconquerable pride, which is as knightly armour to defend and as kingly purple to a man. His life has been in the plainest sense practical, and yet it has been ideal and sublime. —*Peter Bayne.*

Expense of Railroad Cars.

The following figures are given regarding the cost of car building by one of the leading firms engaged in this branch of manufacture. The average price of box cars is from $400 to $450, while in 1872 they were as high as $1,200. A milk car costs about $100 more. A baggage car truck and a passenger car truck are of about the same expense. The price of a baggage car varies from $2,000 to $2,500. The cheapest style of Wagner's drawing-room cars may be made for $8,000, the usual price being $12,000. This includes all the furnishing. The cheaper drawing-room cars, four wheels, are made for $10,000, while ordinary mail cars cost from $2,000 to $3,000; distributing cars are more expensive. Cars for the New York Elevated Road cost from $2,500 to $3,000. The ordinary passenger cars cost $4,200; the last built for the Hudson River Road cost $5,400, which included a heater and some extra fixtures. Small cars for carrying ore cost $200.

An Unlucky Color.

Under the vigorous administration of James IV. of Scotland the young Earl of Caithness incurred the penalty of outlawry and forfeiture, for revenging an ancient feud. On the evening preceding the battle of Flodden, accompanied by three hundred young warriors, arrayed in green, he presented himself before the King, and submitted to his mercy. This mark of attachment was so agreeable to that warlike prince that he granted an immunity to the Earl and all his followers. The parchment on which this immunity is inscribed is said to be still preserved in the archives of the Earls of Caithness, and is marked with the drumstrings, having having been cut out of a drumhead, as no other parchment could be found in the army. The Earl and his gallant band perished to a man in the battle of Flodden; since which period it has been reckoned unlucky in Caithness to wear green or cross the Ord (a huge mountain betwixt Caithness and Sutherland) on a Monday, the day of the week on which the chieftain advanced into Sutherland, on his way toward the South.

The first inquiry of a woman after marriage should be, "How shall I continue the love I have inspired? How shall I preserve the heart I have won?" Gentle lady, at the present moment your husband thinks you are the loveliest, the gentlest of beings; destroy not the illusion—be lovely still—be gentle still.

Rector's wife (severely)—"Tommy Robinson, how is it you don't take your hat off when you meet me?" Tommy—"Well, marm, if I take off my hat to you, what be I to do when I meet the parson himself?"

"But you know, pa," said a farmer's daughter, when he spoke to her about the addresses of his neighbor's son, "you know, pa, that ma wants me to marry a man of culture!" "So do I, my dear, so do I, and there is no better culture in the country than agriculture."

SECULAR NEWS.

A Maryland firm is reported as about to establish a sash, blind and door factory in Washington, N. C.

Something over $50,000 of new city bonds have been issued by the Treasurer of the city of Wilmington in exchange for past due bonds and coupons.

Colonel Robert M. Douglas, who lately recovered $58,000 from the U. S. Treasury on a cotton claim, has had such enormous charges made by the lawyers he employed, that he refuses to pay them and will contest their demands at law.

The steamship Servia from New York brought $40,000 in gold coin.

The directors of the Oxford and Hendersonville Railroad have determined to construct the road upon the broad gauge system. Which we think is wise, though it may be otherwise.

L. M. Johnston of Cartoogachaye township, in this county, planted a piece of rice bottom last spring in a new kind of corn. It has beat him badly. He cannot pull the fodder to the ear. The stalks are over sixteen feet high, six inches in circumference, ten feet to the ear, and well eared. The fodder is five feet in length and six inches broad.—*Franklin Reporter.*

We have received the premium list, rules and regulations of the Seventeenth Annual Fair of the Cumberland County Agricultural Society, to be held at Fayetteville November 11th, 12th, 13th and 14th, 1879. Very neat indeed, and the fair will no doubt not fall behind its well-deserved reputation. Our thanks are returned for a ticket of entrance.

The British have entered Cabul, the capital of Afghanistan. No doubt a large force will garrison the place and it will be kept firmly under British rule. No quarter was given any one caught firing on the troops, and prisoners taken were shot.

Superintendent Scarborough says that the average pay for teachers in North Carolina for the few months they teach is $23 18 per month—less than 75 cents a day.—*Farmer and Mechanic.*

Ohio election carried by the Republicans. They elect their Governor by a large majority, and get a majority in each branch of the Legislature.

Mr. Wm. B. Crews, well-known as one of Granville's crack farmers, has sent us an ear of corn raised on his low grounds. It is twelve inches long, has twenty rows, weighs one pound ten ounces, and has between eleven hundred and twelve hundred and fifty grains. This monster ear will be exhibited at the State Fair.—*Oxford Free Lance.*

The National Bell Telephone will hereafter conduct the telephone business of the country, paying a royalty to all concerned. The principal contestants have been Edison, the great inventor, and Gray, of Chicago. The Gray interest, it is said, will receive 20 per cent. of all rentals.

A fleet of Russian vessels, bearing letters of Marque and reprisal, have, it is said, been ordered to Japanese and Chinese waters. This is supposed to bode no good to Great Britain!

CURED OF CONSUMPTION.

Lovelaceville, Ballard Co., Ky.

Messrs. Craddock & Co.:

Gentlemen:—Please send me twelve bottles of *Cannabis Indica*, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of Consumption some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles.

Respectfully,
J. V. HULL.

N. B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. We know that it positively cures Consumption, and will break up a fresh cold in twenty-four hours. $2 50 per bottle, or three bottles for $6 50. Pills and Ointment, $1 25 each. Address,
CRADDOCK & CO., 1032 Race st., Philadelphia.

HOW TO GET SICK.

Expose yourself day and night; eat too much without exercise; work too hard without rest; doctor all the time; take all the vile nostrums advertised, and then you will want to know

HOW TO GET WELL.

Which is answered in three words—Take Hop Bitters! See other column.

MISCELLANEOUS.

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ELASTIC TRUSS

An Enlarged View of the Pad.

Has a Pad differing from all others, is cup-shaped, with SELF-ADJUSTING BALL in the center, adapts itself to all positions of the body, while the BALL in the Cup PRESSES BACK THE INTESTINES JUST AS A PERSON WOULD WITH THE FINGER. With light pressure the Hernia is held securely day and night, and a radical cure is certain. It is easy, durable and cheap. Sent by mail, postage paid. Circulars free.

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WORM SPECIFIC
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VERMIFUGE.

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THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a knawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

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250 Bags COFFEE,
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A North Carolina Democratic Newspaper.

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P. M. HALE.
Raleigh, N. C., Sept. 15, 1879.

MISCELLANEOUS.

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NO. XII.

1. ON PAUL'S EPISTLES.

Rev. L. C. Vass, Newbern, N. C.:

It will be convenient to group the Epistles, not only according to authors but also as to relative size of those of Paul.

2. *On Paul's larger Epistles.* (1) *Romans.*

(a) *Dr. Hodge's* work has long been in use by many ministers. It is a good model for such a work, and an excellent aid to teach how to study. With his usual clearness, and with the aid of his accumulated stores of learning, Dr. H. has, in moderate compass, presented a full exposition of the apostle's masterly epistle. If any object to the predominant importance appearing on the dogmatic teaching, let him remember that the apostle's discussion is replete with dogma. Whoever desires to find the scriptural basis of the Calvinistic scheme will not look in vain in these pages.

(b, c). *Stuart's* and *Barnes'* works on this book were published before Dr. H.'s. Their selections from their understandings of the results of critical examinations of converted passages were, doubtlesly, conscientiously stated. But it does not follow that either the criticism or the exposition were faultless. Those who wish to know the ablest representations of Paul's teachings which are divergent from Calviniatic views will find them in these volumes.

(d). *Tenot* on Romans presents a paraphrase of each verse in order and adds notes at the close of the volume, thus making a book not very convenient for reading in order, or for reference. For a brief summary it is not without value.

(e). *Turner's* Commentary is alike creditable to his skill in interpreting the Greek text and his ability in sustaining interpretations which set forth, in a sound and edifying manner, the doctrines of grace. There is no uncertain utterance on topics respecting which too many "other clergy" of the Episcopal Church chose to be silent, or give vent to views derogatory of the character and government of God.

(f g h). *Locke, McKnight* and *Trollope* are fair specimens of the tinge of Arminian views, found in the efforts of men to explain away what so many esteem the "hard things" of our "beloved brother Paul." Take one example: Rom. ix: 16, "Him that willeth" denotes Isaiah's *desire* to bless Esau, and "him that runneth" Esau's *running* to find agreeable food for Isaiah. This is from Trollope.

(i j). *Meyer* and *Tholuck* are examples of a class of German writers on the Bible, who, while not fully in accord with us in interpretations which clearly sustain Calvinistic symbols, do not so pervert their sound and extensive learning as to mislead the careful student. They are both excellent specimens of writers who exhibit great diligence in investigating truth and candor in its statement.

(k). *Forbes'* Analytical Commentary is a novel application of the "parallelism," a distinguishing feature of Hebrew poetry to the interpretation of prose writings. The author professes general agreement with the bulk of Calvinistic interpreters as to the great doctrines of the epistle, and claims for his peculiar method of developing truth some decided advantages.

(l). *Dr. Plumer's* bulky work, and also that on the Epistle to the Hebrews, evince the same laborious enterprise and present very much the same kind of results. The special advantage of this work is that they supply to those who cannot procure more than one commentary a substitute, as to *information*, for several.

(m). *Godwin*, in a 12mo. volume, thick paper and large type, has taken just the opposite course to the preceding. The work is well calculated to suit those whose time and opportunities are limited. They may obtain a bird's eye view of the teachings of the apostle, both in the use of the writer's summaries and his notes on important passages. He gives his views with apparent candor, and yet one can hardly avoid and impression that he is all the time aiming to be as modorately Calvinistic as possible, and presents his opinions as if afraid of being accused of Calvinism.

3. *Epistles to the Corinthians.*

Besides the excellent work of Dr. Hodge there are few monographs on these Epistles worthy of notice.

4. *Epistle to the Hebrews.*

On this, besides Dr. Plumer's, mentioned already, we have—

(a). *Owen*, learned, minutely critical, eminently practical. For one who has leisure and desires to study *everything* connected with the Epistle this work is exceedingly valuable, though to recommend Owen is very much like recommending sunlight. There will be found, however, that which characterizes all his writings, a tiresome succession of divisions and subdivisions, repeated over and over till the reader finds himself almost lost in his effort to procure some hold on the main topic under consideration. For a book of reference none is superior.

(b). *Stuart* and *Barnes* are not as unsafe guides in their work on this Epistle as in some others. Students, however, will find in their full exegetical comments materials which at once give good examples of the labor and care with which the Word of God ought to be expounded, and a fund of information which may often be useful in leading them to results sounder than those reached by these writers.

(c). *McCaul* has published a unique but most instructive work by bringing to bear on the interpretation of the Epistle a vast fund of Rabbinic learning. It is obvious that such an Epistle calls for such material, and Mr. McCaul has apparently made a judicious and successful use of it in illustrating as well as in explaining the words of the apostle.

(d). *Dr. Sampson's* lamented death deprived us of his full as well as mature thoughts on much of this Epistle. But the posthumous volume, prepared by the editor with scrupulous fidelity to the author's manuscript, presents a constant testimony to the great loss sustained by our Church when Dr. S. was called away, in the maturity of his scholarly accomplishments. Every Southern minister will do well for himself and honor himself in procuring a book most eminently creditable to sound Southern scholarship and piety.

(e). To *Turner* on the Hebrews the terms in which his work on Romans may be commended are fully appropriate. It may be noted too that in this Epistle, which sets forth the shadowy and typical character of the Old Testament institutions of worship, Dr. Turner, though an Episcopalian, seems to have found no authority for the perpetuation of the office of "priest" in the Christian dispensation.

(f). *Steward's* work on this Epistle is rather a full, continuous exposition, which, however, shows the fruit of diligent labor and discriminating exegesis. It is a posthumous publication, edited by the loving hands of a widow and orphan daughter. Had the author lived to publish it some portions might have been fuller and more minute in exposition. But as it is the pleasing style and pious tone and striking suggestions together give it deserved confidence and power for good.

(g). *Wittichius* is another of the writers of the Reformation period, valuable as an evidence of the earnestness with which they studied the Scriptures, and from this study brought forth those imperishable symbols of faith which stand as the guide of millions in the study and foundation of the great truths of Redemption.

2. *On Paul's minor Epistles.*

(a). *Dr. Eadie* on Galatians, Ephesians, Colossians and Philippians leaves really little room or need for any other exposition. Dr. E. is the prince of Biblical expositors. In exegesis a full match for the best foreign critic, in clear and forcible exposition, combining explication and application, unequaled since the days of Calvin and in suggestive enlargement of the thoughts of the apostle, the best aid to the student who wishes to learn the use of scripture-expository preaching. The apologists and advocates of rationalistic views are courteously but conclusively put aside and in the hands of one who seems to have imbibed the spirit of the great apostle, as well as his sound logical acumen and warm Christian sentiment, the words of truth are laid open with convincing power and evangelical application.

(b c). *Ellicott* on Thessalonians, Galatians and the pastoral epistles, and *Lightfoot* on Galatians and Philippians, are excellent contributions from two of the best scholars of the English Church to the commentaries of our day, in which the materials gathered by German scholarship are so admirably made serviceable in overthrowing German rationalism.

(d). *Benson* on the Epistles to the Thessalonians, the pastoral and the catholic epistles, is an excellent specimen of the students of his day (1699-1762), who, as Dissenters, shut out from the opportunities enjoyed by Churchmen, still attained great ability as expounders of Scripture. A decided Calvinistic training would not have derogated from the excellence of these "paraphrases and notes." His sensible views on the laws of interpretation were far in advance of many of his day.

3. *On the Catholic Epistles.*

There is only space to mention *Leighton* on 1 Peter, a work of established character, and *Demarest*, a writer of our own day and country, on 1 and 2 Peter, of very creditable performance and full of excellent truth, well set forth in exposition, both critical and practical.

4. *On the Book of Revelations.*

There remains space for brief mention of *Hengstenberg*, whose elaborate work appears to have opened a new method of treating this wonderful work, which *Dr. Ramsay* of Lynchburg, Va., most ably carried out in his expository lectures on eleven chapters, showing the bearing of the book on the exhibition of God's dealings with opposers of His work, in and by His Church, through time.

On many works, as Brown, McGhee, Lille, Chalmers and Haldam, which are rather lectures and discourses, textual or topical, on Ephesians, Peter, Romans, &c., no remarks are offered, as they hardly fall into a list of *commentaries*.

With thanks to you and the readers of these notes, I am yours truly, B. M. SMITH.

For the N. C. Presbyterian.

AMONG THE TOMBSTONES.

CONCORD, N. C., Oct. 11, 1879.

MR. EDITOR: On the new Salisbury road, about half way from this town to Salisbury and about two miles to the west of the road going from here, was once a Presbyterian church. More than a hundred years ago the Andersons, the Lynches, the Longs, the Millers, the Hayeses, the Hendersons (not the Salisbury family) and the McPhersons met here to worship. This church was established before any of the Lutheran churches in Rowan, and was called by the early German settlers the "English church" to distingnish it from their own. I know from one trustworthy witness now living, and aged 75 years, who was born and raised within three miles of the place, that preaching had ceased there at his earliest recollection. From another trustworthy witness now living, and 81 years of age, I learn that he was on the ground sixty-two years ago and that the church building was then rotting down. From a lady who died sixteen years ago, aged 84, I learned that she herself was baptized at this church and that it was a Presbyterian church, and that all the members were Scotch, and that the colony was surrounded by a German population. The name of this church was "Crystal Spring," on account of the excellency of the water which a large, bold spring on the ground then furnished. But there is no spring there now. The same silent, sombre forest is there yet, but every trace of the spring has long since disappeared. And so, too, have the people who once worshipped here, and their descendants also. Not even the name of any member of this early colony now remains in this region, nor is there now to be found a Presbyterian within a radius of five miles. Whence came they? Who preached to them? Where did they go? There is in the graveyard there an old tombstone of William McPherson, "who departed this life September ye 14th, 1777, aged 41 years."

Among the other tombstones is one of polished granite, eight inches wide and eighteen to twenty inches in height, from which I have transcribed the following, giving it line for line here as it stands on the stone. The lettering is in good condition yet, and there was no trouble to make it out correctly:

IMIAH R 179—
WARICH GEBHRN
DEN IOC DOB
ER UND WI
ETER ZUR ER
TERN GEBRA
CHT IM IAHR
1792 SEPT
EMBER TN
14 DANIEL
CORREL BER
EITEI CHUN.

It might be well enough for Bro. Rumple to look up this old church ground. It belongs to the Presbyterians and they ought to take care of it. At least those of us who have dead buried there think so.

Respectfully, WM. M. COLEMAN.

REMARKS BY THE EDITOR.

In consequence of the lack of punctuation and the very bad spelling—sometimes important vowels being omitted—the inscription is difficult to decipher, but one of our German merchants, a fine scholar and linguist, furnishes the following, which is, without doubt, a correct translation:

"In the year 179—, I was born the 1st day of October, and was brought back to earth in the year 1792, the 14th September. Daniel Correl. Plant out oaks."

ORIGIN OF THE INQUISITION.

We must dwell a little on the events of 1229. This year a council was held at Toulouse, under the Papal Legate, the Cardinal of St. Angela. The foundation of the Inquisition had already been laid. Innocent III and St. Dominic share between them the merit of this good work. In the year of the fourth Lateran, 1215, St. Dominic received the Pontiff's commission to judge and deliver to punishment apostate and relapsed and obstinate heretics. This was the Inquisition, though lacking as yet its full organization and equipment. That St. Dominic died before it was completed alters not the question touching his connection with its authorship, though of late a vindication of him has been attempted on this ground, only by shifting the guilt to his Church. The fact remains that St. Dominic accompanied Simon de Montford's armies, that he delivered the Albigenses to the secular judge to be put to death—in short, worked the Inquisition so far as it had received shape and form in his day. But the Council of Toulouse still further perfected the organization and developed the working of this terrible tribunal. It erected in every city a Council of Inquisitors consisting of one priest and three laymen, whose business it was to search for heretics in towns, houses, cellars and other lurking places, as also in caves, woods, and fields, and to denounce them to the bishops, lords or their bailiffs. Once discovered, a summary but dreadful ordeal conducted them to the stake. The houses of heretics were to be razed to their foundations, and the ground on which they stood condemned and confiscated—for heresy, like the leprosy, polluted the very stones, and timber, and soil. Lords were held responsible for the orthodoxy of their estates, and so far also for those of their neighbors. If remiss in their search the sharp admonition of the Church soon quickened their diligence. A last will and testament was of no validity unless a priest had been by when it was made. A physician suspected was forbidden to practice. All above the age of fourteen were required on oath to abjure heresy, and to aid in the search for heretics. As a fitting appendage to these tyrannical acts, and a sure and lasting evidence of the real source whence that thing called "heresy," on the extirpation of which they were so intent, was derived, the council condemned the reading of the Holy Scriptures. "We prohibit," says the fourteenth canon, "the laics from having the books of the Old and New Testament, unless it be at most that any one wishes to have from devotion a psalter, a breviary, for the divine offices, or 'The Hours of the Blessed Mary,' but we forbid them in the most express manner to have the above books translated into the vulgar tongue."—*The History of Protestantism by the Rev. Dr. Wylie.*

VISIT THE PASTOR.

The end to be accomplished by pastoral visiting in many cases can be more effectually gained by people coming to the pastor than by his going to them. There will be something in the simple act of their seeking him that will do them good. The Christian who, of his own choice, courts an interview with his pastor will talk much more freely and honestly than if the pastor goes after him. We have paid hundreds of visits to unconverted persons—some known to be interested about their souls—without ever any assurance that our visit did good; but we can recall but few cases in which persons came to us as inquirers after the way of life who did not find the Savior.

We believe heartily in visiting the pastor. It is an inspiration to him. It saves him time. It affords better opportunity for a calm and prayerful interview than can usually be had at one's house or place of business. It always pays the pastor to teach the people to come to him. They may be slow at first; but once worked up to it, they will see its advantage and enjoy it. Besides its other desirable features, this plan will remove all excuse for complaining of the pastor, if he does not visit. If his people really wish to see him and are well they know where and when to find him.

Every pastor should have it understood that he has a place and time when he can be seen by those who desire to confer with him on spiritual questions. As a rule, we believe it best, in the city, for the place to be at the house of God, as many will meet him there that could never pinch up courage to enter his private house. While a pastor should always be accessible to any who need his spiritual counsels, it is best to name his hour for seeing visitors. This will encourage the timid to come, prevent disappointments, and keep off intruders.

Let the pastor remember that, in training his flock to look to him in the moment of need, he does a better deed than if he should teach them to expect him to be perpetually looking after them. He is a wise shepherd that can so teach his sheep that, whenever the wolf or tempest comes, they will run to him for shelter. It is rarely a pastor's duty to pay official calls to one who can be induced to call on him.—*Religious Herald.*

THERE IS AN EYE.

There is an Eye that never sleeps
Beneath the wing of night;
There is an Ear that never shuts
When sinks the beams of light.

There is an Arm that never tires
When human strength gives way;
There is a Love that never fails
When earthly loves decay

That Eye is fixed on seraph throngs;
That Ear is filled with angel's songs;
That Arm upholds the worlds on high;
That Love is throned beyond the sky.

—*Bishop Heber.*

PYRAMIDAL RELIGION.

The *new Pyramidal Religion* receives something of a buffet from the hands of Professor R. A. Proctor in the September *Contemporary:* but first let us answer the question which will naturally arise, What is the Pyramidal Religion? The Pyramidal Religion is nothing less than a bit of fetich worship of the great Pyramid of Cheops. When Prof. Piazzi Smyth, some few years ago, visited the Pyramid, he undertook its complete measurement, and gave to the world some noteworthy results. Among other things, he found in it the square of the circle; he discovered that the vertical line falling from the apex to the base of the Pyramid was exactly the one-hundredthousandth of the polar diameter of the earth; that the Pyramid was placed on an exact meridianal line. But he did not stop there. He discovered that the larger of the two galleries measured a little over four thousand inches, and the lesser eighteen hundred and eighty inches, and that there was a deep well sunk below the Pyramid: whereupon Prof. Smyth concluded that the larger gallery was a measure of time for the old dispensation before Christ—4,004 years, each inch in the gallery indicating one year of time. Then, as the large gallery leads to the small, he includes the small gallery to represent the Christian epoch, and as it is 1,880 inches long, why, next year the Christian dispensation will come to an end, and we shall all have to order our ascension robes: as to the deep well,—what does that typify but the bottomless pit? But the reader will naturally ask, How came the Pyramid to prophesy the length of the Old Testament and New Testament dispensation; how came it to pass that the Egyptians symbolized the polar diameter of the earth when the spheroidity of the earth was unknown to the Egyptians? Prof. Smyth answers—indeed, it is the only answer he can give—that the men who set up the great work builded better than they knew; he concludes that it is a history of the past and a prophecy of the future that the Lord caused the Pyramid to be constructed, and he inspired the heathen of those days to build it as an everlasting sign and witness for Him; and Prof. Smyth quotes the propet Isaiah as referring directly to the Pyramid. This, then, with a good deal more which might be mentioned, constitutes the Pyramidal Religion, of which there are adherents in this country among the clergy and laity: some have even produced some books on the subject, although, as one has simply been made of Prof. Piazzi Smyth's book, they do not call for mention. As we have said, Prof. Proctor takes issues on some, if not all these points. He finds that the Pyramid does *not* lie on an exact meridianal line; that the length of the large gallery in inches does not conform to the years of the Old Dispensation, as held to by the best authorities; and the Professor might have added—although he does not—that this is really the year 1882 instead of 1879—an error of some three years existing in the present chronology—so that according to the Pyramidal Religion, we ought to have seen the end of the New Dispensation two years ago. Prof. Proctor concludes that the Pyramid was built for astronomical purposes; the gallery, constructed at an angle of 30 degrees, was for the purpose of recording the position of the North Star—though while admitting that the gallery was constructed "with great skill," he says that there is demonstrable error in the calculations of the builders: the true level was secured, he thinks, by flooding the chamber with water, which was turned off into the deep well—Professor Smith's "bottomless pit!" "It is certain," says Prof. Proctor, in conclusion, "that the Pyramid was constructed for astronomical observations, and I conceive it to be utterly unreasonable to imagine that the costly inferior fittings and arrangements were intended to subserve no other purpose than to be memorials, and that too not until, in the course of thousands of years, the whole mass of the Pyramid had begun to lose the exactness of its original figure." There never was a more perfect craze than the new theories based upon supposed data of the construction of the great Pyramid; we say supposed data, for it is clear in this matter Prof. Smyth's conclusions hold the same relation to facts that many a thought does to the wish that first fathered it. On the whole, the outlook of the apostles of the new Pyramidal Religion is not very favorable.—*Christian at Work.*

REVIVALISTS.

Some of our modern evangelists—more properly rambling revivalists—are adopting methods of questionable propriety, to say the least, in conducting their meetings. We do not refer so much to the order of exercises and the mode of worship, as we do to the doctrines taught and the plans adopted to get men, women, and children to make confession of conversion. The object with some of these revivalists, unless they are totally misrepresented, seems to be to report large numbers of professions. Sinners are told that they have nothing to do but to stand up in the congregation as a declaration of their purpose to change their course of life, or come forward and give their hands to the preacher as the open profession of faith in Christ. It often turns out that persons under a momentary impulse, stand up or come forward, as the case may be, and are instantly enrolled as new converts. This step is often taken by persons who have had no deep convictions of sin, and who have not sincerely repented. The whole of it amounts to a transient emotion, and nothing more. The heart is unchanged, and after the singing and praying and the excitement of the protracted meeting comes to an end the misled victims of the false teaching fall back into their former habits and bring a reproach upon revivals and the cause of Christ.

The defect is in the institutions given. It is all a surface work; the conscience has not been probed. The exceeding sinfulness of sin has not been brought home to the heart.—The bitter cry, "God, be merciful to me a sinner," has not been extorted. The preacher has dwelt almost exclusively on the love of God, the death of Jesus, the invitations of the gospel, and the joy of heaven. He has narrated some touching incidents and appealed to the sensibilities of his hearers. Under a momentary impulse, men and women and children are ready to stand up or to come forward and give the hand to the preacher as a confession of a desire to be Christians. As a preliminary step this may all be very well; but it is premature to count all as genuine converts who have gone only thus far.

We have no authority to make the ways of salvation too easy. The sinner should feel his guilt, confess and forsake his sins and fully gain his consent to deny himself, take up his cross and follow Jesus. Confessing publicly a desire to become a Christian has its value, but this, of itself, is not enough. The right eye must be plucked out. Favorite sins must be given up. The crucifixion of the flesh with its affections and lust is involved in becoming a Christian. Nothing short of spiritual regeneration, by the Holy Ghost sent down from heaven is true conversion. We must be born again—born, from above; born of God; pass from death into life; become a new creature, or the work of conversion is defective.

It is not intended by anything that is here said to be cast any unjust censure upon rambling revivalists; nor do we intend by any manner of means to convey the idea that there are not many genuine conversions in the meeting conducted by the class of men and women of whom we write. Nor, yet again are we to be understood as entering any objection to a system of evangelism carried on by any of the churches in our land. On the contrary, we heartily approve of the plan of sending out men under the sanction and by authority of the church. But what we have to say is, that these evangelists should be amenable to some conference, synod or association—that they should be answerable to some ecclesiastical tribunal for the doctrines they preach and the manner in which they conduct their meetings.—*Richmond Christian Advocate.*

THE SAD PRAYER-MEETING

The prayer-meeting to which we refer has not yet been held. It may be some time before it takes place. The account of it may be found in the 6th chapter of Revelations: "And they said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." This is the prayer that will be offered.

And there will be a great multitude at that meeting. Many prayer-meetings are very thin. Few are present. Not so the one before us; millions will not be there. *Distinguished persons* will be present—those who usually have little or nothing to do with prayer-meetings. But they will come to this meeting. We have express mention of this: "And the kings of the earth, and the great men, and the rich men, and the mighty men, said, Fall on us," etc. They may never have been a meeting where there was prayer before. But they cannot stay away from this.

There will be great *emotion* in that prayer meeting. It will not be a dull, and drowsy, and formal. There will be the deepest feeling. Men must have the most terrible emotions when they are led to ask the rocks and mountains to fall on them. There will be no stupidity in that meeting.

They will *all* pray. Some prayer-meetings have but two or three that take part in them. Not so in this meeting. Not only the great men shall pray, but "every bondman and every freeman." *All* will pray. And what a prayer! They so ill treated the blessed God here, that they now despair of any mercy. Hence, the dreadful prayer before us, "Hide us from the face of Him who sitteth on the throne." All who persist in treating Christ unworthily are on the way to this meeting. They restrain prayer now, but they will pray at this meeting.

Reader, if you have little to do with prayer in this world—if no domestic or sacred altar is fragrant with the incense of your supplications—you are certainly on your way to this meeting. If you do not pray here, you assuredly will pray there.

Be persuaded to avoid that meeting. There will be enough there without you. Let the blessed duty of prayer be your joy here from day to day. Love it; watch in it; persevere in it. In faith and humility carry it on. Let nothing but death stop you. Then, while others pray for the rocks and mountains to hide them for the face of Him that sitteth on the throne, you will sing, "Worthy is the Lamb that hath redeemed me unto God by his blood."—*Presbyterian Journal.*

BIBLE REVISION.

This is a co-operative work, undertaken by scholars in Europe and America. It is, in some sense, a confidential work, and as yet incomplete, but I may be allowed to state in general terms its objects.

These are at once conservative and radical. Conservative in that we do not propose to offer a new version of the Bible, but rather to rejuvenate our English Scriptures, bringing up the version to the present state of Biblical learning and that of the English language. Conservative also in that the same idioms, the same vocabulary and the same associations with which the present excellent version is endeared to us will be preserved; yet it will be radical so far that the plan contemplates every improvement possible, namely:

1. A restitution of the original text. The *textus receptus* comes from mediæval MSS. when Biblical criticism had not been perfected as now. New MSS. have been found, old ones revised, and the uncial in place of the cursive text is employed.

2. Typographical errors are to be corrected. For example, "strain at a gnat" will read "strain *out* a gnat."

3. Errors of translation are to be corrected. These are seen in the use of tenses, the definite article, participles, and in other words.

4. It will be attempted to establish consistency. Now a Greek word, for example, is rendered in a dozen different ways. The early translaters worked in independent companies, and also tried to bring out the fullness of the English tongue, forgetting the loyalty due to the original and to English idiom.

We shall attempt also to remove decayed words, substituting haggage for "carriage" and anticipate for "prevent," etc.

5. The italicising is to be revised. "The whole of man" is better than "the whole *duty* of man."

6. The present chapters are to be retained, but prose is to be printed as prose and poetry as poetry.

7. Auxiliary helps are to be given, as suggested by Usher's Chronology, in chapter headings.

The work will be printed at the University Press, England. The New Testament is to be issued next year, not waiting for the Old.

It may be said, in closing, that this union of European and American scholars of various denominations has been marked by delightful harmony of spirit, all of them bent on the single purpose to give to the Church the nearest equivalent in English to the original and inspired Word of God.—*Dr. Schaff.*

THE CUP OF SORROW.

On classic cups and vases we have sometimes seen devices carved by the cunning hand of the sculptor. So around the cup of trial, which God commends to the lips of suffering Christians, are wreathed many comforting assurances. Here is one of them: "All things work together for good to them which love God." Here is another like it: "As thy day, so shall thy strength be." Afflicted friend, turn thy cup of sorrow around, and you will see engraved on it these precious words: "As one whom his mother comforteth, so will I comfort you." Turn it again, and read: "My grace is sufficient for thee." The whole cup is encircled with the words of love. But it requires faith to read them. They are invisible to selfishness and blind unbelief. And God sometimes washes the eyes of his children with tears, in order that they may read aright his providence and his commandments.—*Rev. T. L. Cuyler.*

THE GOOD SCHOLAR.

Two things together, says Dean Stanley, are the very model of a good scholar. First you must listen; you must hear; you must be silent; you must be attentive. We can never hope to gain real wisdom or knowledge unless we are willing to be taught, unless we look out for instruction, unless we fix our minds. He who is always talking without listening to what others say; he who is always asking questions without waiting for an answer; he who allows his mind to wander from one thing to another; he who thinks he is wiser than his teachers, and cleverer than his companions; he who does not look up to what is above himself, whether old or young, is not learning as Jesus Christ learnt. We must also be good askers of questions.

DIFFICULTY.

Difficulty is the nurse of greatness, a harsh nurse, who roughly rocks her foster-children into strength and athletic proportions. The mind, grappling with great aims and wrestling with mighty impediments, grows by a certain necessity to their stature. Scarce anything so convinces me of the capacity of the human intellect for indefinite expansion in the different stages of its being, as this power of enlarging itself to the height and compass of surrounding emergencies.—*Exchange.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Condensed from exchanges:

Various Scotch Presbyterians adopted memorial minutes on the death of Principal Lorimer.

The Roman Catholic community in Greenock are about to build another church, at a cost of between £8,000 and £10,000.

The *Unita Cattolica* contradicts a Brussels story of the Pope having paid a visit *incognito* to Castelgondolfo for change of air.

The death was announced at the late session of London Presbytery of Rev. Hugh Ritchie of Formosa, the oldest missionary of the Church.

To the great satisfaction of the Canadian churches of the Maritime provinces, Bishop Latane has taken Episcopal charge of the Reformed Episcopal churches in Canada.

It is announced that Rev. Wm. Inglis, for many years one of the leading writers on the *Globe* newspaper, has accepted the editorship of the *Canada Presbyterian*, and will assume the duties pertaining to the position on the 1st proximo.

Lord Chancellor Cairns has been preaching to large audiences in Scotland. And some of the clergy are terribly chagrined thereat. One Irish Episcopal clergyman talks about some judgment that will come upon the Chancellor if he does not desist from touching sacred things.

The Rev. L. W. Kip, of the Amoy Mission, China, returned to recruit a week or so ago. He has been strengthened and inspired by the voyage home. His address is 193 St. James Place, Brooklyn, L. I., N. Y: Rev. S. R. Brown, D. D., arrived from Yokohama, Japan, on Wednesday of last week, surprisingly benefited by the voyage by way of the Isthmus.

The Presbyterian Church of Canada has lost one of its foremost ministers in the death of the Rev. Dr. Topp, pastor of Knox church, Toronto. His death, which was very sudden, took place on the evening of October 6th, from disease of the heart. He was making arrangements to lay aside his ministerial duties when he was suddenly called to cease all labor and enter into the rest of God.

Considerable attention has for some time been given in Presbyterian circles in Ireland, to the question of the employment of licentiats, many of whom are ready to do the work of the Church, but cannot find opportunity to do it. It is felt by many that some systematic employment of the large number of licentiates at present waiting for "calls" would result in great benefit to the Church. The Rev. Professor Witherow, ex-Moderator, suggests in the *Presbyterian Churchman* for October that they should be employed as temporary or occasional assistants.

A meeting has been held of those favorable to forming a congregation in Dundee, with Mr. Macrae as pastor. Nearly 1,000 persons were present. Mr. Macrae made a statement thanking his friends in Dundee for their steadfast and generous support, hoping their connection would be long and friendly. Resolutions were passed forming a congregation and appointing several gentlemen, some of them formerly managers of School Wynd Church, to be managers of the new congregation, and to make the necessary arrangements for commencing worship. The first service is expected to take place on the first Sabbath of November.

The Edinburg correspondent of the London *Times* writes: "The selection of Dr. William Jack to fill the vacant Mathematical Chair in the University of Glasgow disappoints the hopes of the friends of Professor Robertson Smith of Aberdeen, while it also disconcerts the reckoning of those ecclesiastics who relied on the appointment of the latter as a means of extricating the Free Church from the perplexing situation in which his case now stands. There can be no doubt that if Professor Robertson Smith had obtained the appointment which he sought, and for which he is so well qualified, the Free Church would have been relieved of a great difficulty. He would at once have resigned his ecclesiastical professorship, and his case would in all probability have collapsed. As it is the case must be fought out to the bitter end; and it is becoming more and more evident that not only the end but also the process will be bitter enough. It will come before the General Assembly in May next as substantially a new case. That will be the third annual meeting before which this *cause celebre* has appeared, and unless some unlooked for change comes over the spirit of the Church's dream, there is no reason why the heretical shuttlecock should not continue to be tossed between the Presbytery and the General Assembly for as many years to come."

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, OCTOBER 29, 1879.

PIOUS PASTORS' PAINS AND PLEASURES.

Often does the faithful pastor cry out, "Who is sufficient for these things?" His work is so momentous in all its aspects, requires such wisdom, watchfulness, self-denial, zeal and self-consecration, that it is manifest his is no light office. In his efforts to fulfill his appointed mission many pangs agitate his soul. He sees in his fold many blinded by the "god of the world," and insensible of their imminent danger, and of the claims and beauty and value of the glorious Gospel. On these impenitent hearers, he sadly looks, with painful apprehensions of fearful ruin overwhelming them suddenly at last. And what a night will settle on their souls!

How painful to see a man, a woman, careless of known obligations to God, and permitting trifles, futile doubts, unworthy earthly cares, to banish all serious thoughts about their souls, and keep them from their duty of standing up for Jesus.

What a weight on his tender heart, when professing Christians yield to the world, and sinful practices, and grasp after earthly reward for themselves and children, more than after heavenly; and when they seem ashamed to act in the fear of God, by humbly, yet firmly declining to engage in doubtful enterprises.

What pastor does not know, in pulpit and closet, bitter grief at the carelessness of children and youths, as they grow up under his ministry, and appear to forget all early pious training, and that they have priceless souls, perishing without Christ. He sorrows over amiable young women and excellent young men, resting satisfied with their beautiful natural graces, while forgetful that amiability, honesty and morality are not likeness to Christ; but that to be like Christ is to love Him with the whole heart, and to be holy.

He groans over persons who are poorly informed about the Bible, and have a mere smattering of scientific knowledge, gained from a newspaper or a fugitive book, or ever-shifting philosophical *theories*, but who rise in sturdy pride against God's sure truth, and ignorantly, yet fatally deny the God that brought them here. And if he suffer not from unkindnesses or imputation of wrong motives by some, nevertheless his spirit often sinks within him at the fear lest some immortal soul perish, because of his unfaithfulness in preaching Christ and Him crucified, and with tears and entreaties warning and beseeching sinners to be reconciled in Him to God, through His atoning blood.

No one, however, has greater joys than the faithful, self-denying pastor. He has the comforting and sustaining sense of God's gracious presence; the stability of His unchangeable promise that human weakness shall be made strong. Then in his heart beams the light of joy for the joy of those led under his ministry to Christ, and gathering around him as his spiritual children, begotten by the Gospel. His too, the comfort of seeing church members leading consistent Christian lives; of ministering to them in the depressing hour of sickness and calamity, and in the hour of death, made bright by hopes of Heaven, by the presence of the Saviour on the banks of the now shining river, that touches earth and heaven, and over which Christ safely carries them with psalms of victory.

Yes, the pastor, himself nothing, rejoices in Christians, as his epistles of commendation, known and read of men; in their constant prayers for him; and above all in the superlative honor of his position as a workman for and with God; the Ambassador of God, praying men in Christ's stead, "be ye reconciled to God;" and at his being ever unto God a sweet savor in Christ, in them that are saved, and in them that perish. His heart exclaims, "Thanks be unto God for the triumphs in Christ; for the glory of the pleasures of the Gospel ministry, that far outshine its passing pains; and for the abiding building of God, and the blood-bought crown, that await the faithful workmen, that endure hardness as good soldiers of the Cross, unto the end. Thus weighing pains and pleasures, his work grows more precious; and as he hastens with song to his reward, God is well pleased.

NOTES FROM SYNOD.

The Synod of North Carolina met at Statesville on the 22d inst. The opening sermon was preached by Rev. J. R. Wilson, D. D., Moderator, from Rev. v: 6.

During the meeting there entered from Orange Presbytery 14 ministers and 5 ruling elders; from Concord Presbytery 13 ministers and 23 elders; from Fayetteville 11 ministers and 5 elders; from Wilmington 5 ministers and 4 elders, and from the Presbytery of Mecklenburg 13 ministers and 13 ruling elders—a total of 56 ministers and 50 elders.

Rev. E. F. Rockwell was elected Moderator, and Rev. J. C. Alexander and Mr. H. C. Hamilton temporary clerks.

A report from the Committee on Sabbath Desecration, appointed by the last Synod, reported that the Legislature of North Carolina had responded to the demand of the religious people of the State by appropriate legislation. The committee was continued and further duties assigned. Gen. John A. Young was added to the committee.

The report of the Agent of Sustentation was read and ordered to be printed in the appendix to the minutes.

The special committee appointed by the last Synod on the Education of a Colored Ministry was read and elicited a very animated debate. Resolutions urging the importance of the subject, and recommending the support of the Institute at Tuskaloosa to the churches were adopted.

On the report of Rev. L. McKinnon, Agent of Education, it was directed that the General Assembly be overtured to unite the causes of Publication and Education under one secretary.

Rev. L. C. Vass, Agent of Sabbath Schools, reported, and considerable discussion, bringing out much interesting information, ensued.

The Colportage work was canvassed and recommended to the presbyteries in connection with the Agent of Publication.

Prof. J. R. Blake made a very able and interesting address on the merits of Davidson College and was followed by Rev. L. McKinnon in a masterly presentation of reasons for the support of that institution. The Synod has its welfare greatly at heart. We expect to publish an epitome of Prof. Blake's address in our next issue.

The N. C. PRESBYTERIAN was warmly commended to the support of the churches.

Rev. Dr. Richard McIlwaine was present and heartily welcomed by the Synod. He addressed the body on the subjects of Home Missions, Evangelization of the Colored People, the Invalid Fund and on Foreign Missions, and though the time consumed was short, imparted much valuable and interesting information on these subjects.

A resolution disapproving of the preaching of the gospel by women was adopted.

Synod adjourned to meet in Raleigh on the second Wednesday of November 1880.

In lieu of the opening religious exercises there was preaching at 11 o'clock each forenoon during the session. The change found to be very generally, probably universally acceptable; the tedium of the ordinary exercises of Synod was relieved, and freshness and renewed interest was imparted to the proceedings.

During the sessions nine sermons of remarkable earnestness and power were preached, and some of the ministers remained after the adjournment, to continue religious meetings. From these meetings much good is looked for.

The universal sentiment among all who were present during this meeting of Synod is that it was one of rare enjoyment. Not an incident occurred to mar the pleasure of the occasion, and the good people of Statesville spared nothing that could contribute to the welfare and enjoyment of their guests.

PRESBYTERY OF WILMINGTON.

An adjourned meeting of Wilmington Presbytery was held on the 24th inst., (during session of Synod) at Statesville, N. C. Five ministers: C. M. Payne, K. McDonald, J. R. Wilson, D. D., G. W. MacMillan and S. H. Isler, and four ruling elders: J. H. Barrantine, John Colville, J. W. Gulick and John McLaurin were present. Dr. J. R. Wilson presided as Moderator, and Rev. S. H. Isler was elected temporary clerk.

A Sabbath School Committee, viz: Rev. Dr. J. R. Wilson, Rev. C. M. Payne and ruling elder John Colville was appointed.

A communication from Rev. B. F. Marable, resigning the pastorate of the church at Goldsboro was received, and the church at Goldsboro, through its commissioner J. W. Gulick, concurring, the pastoral relation was dissolved, to take effect on January 1, 1880.

Rev. S. H. Isler requested that the pastoral relation between himself and Cobb's Mill might be dissolved, and order was taken to cite the congregation to appear and show cause, if any, why the pastoral relation should not be dissolved.

NOTES AND JOTTINGS.

The editor of this paper desires to return his special thanks to friends in Statesville for their kindness during his recent visit to that town, to Col. John L. Brown, of Charlotte, for his aid and to himself and family for unremitting kindness and hospitality. A very pleasant feature of the late tour of the editor was a cordial greeting from Messrs. McDowell of the *Southern Home* and Messrs. Caldwell & Chambers of the *Charlotte Observer*.

Our notes on the Synod of North Carolina are less full than they otherwise would be because in a few days the prompt and capable Stated Clerk will present to our readers a full abstract of the proceedings.

The great Marshal Von Moltke, who is regarded almost everywhere as the ablest general since Napoleon, keeps holy the Sabbath. In the morning he goes to church, and during the remainder of the day is employed chiefly in reading good books. He is as wise in the things of eternal life as he is in matters merely pertaining to this world.

The *Baptist Review* thus discourses: "If the Baptists increase in the same ratio they have increased since 1800, and the population of the world increases at its present ratio, in 2100 A. D. everybody in the world will be Baptists."

The *Christian at Work* responds: "If all the trees were bread and cheese, and all the water ink, if all the milk were changed to silk what would the people drink?"

Every indication of returning prosperity should be hailed with delight. There have been many signs recently that the backbone of the "hard times" is broken. The resumption of work in the mills and the brightening up of commercial business this fall in the Northern cities are noticeable among these indications. But the best evidence is that furnished by the quarterly circular of Dun, Barlow & Co. According to this reliable authority the business failures for the third quarter of the present year show a marked increase in confidence and steadiness in business life. For the third quarter of 1878, the failures numbered 2,853, with liabilities amounting to $66,378,363. For the quarter ending October 1, 1879, the failures numbered 1,262; liabilities $15,275,550. The number of failures is thus less than one-half, the amount of liabilities less than one-fourth what they were a year ago. For the nine months of 1878, the failures were 8,678, with liabilities reaching $197,211,129. For the corresponding term of the present year the failures were 5,320; liabilities $81,054,940.

The longevity of ministers is remarkable. The following, which we take from the *Presbyterian Banner* refers to ministers of the Northern Presbyterian Church. In our Church the longevity is also notable:

"The average number of deaths among the ministers of our Church, who number a little less than five thousand at the present time, is given at 86 4-5 each year for the last five years. The average age of the ministers who have died during the same time has been 62 1-5, and the average proportion to the whole number of ministers who die is one in fifty. Of the ninety-seven whose decease is noted in the last Minutes twenty-five were between the ages of 60 and 70, twenty-four between 70 and 80, and fifteen above 80. The average age of the ninety-seven was 63 7-9 years."

The French government might do well to make haste slowly, in returning the exiled communists, and restoring them to citizenship. Four hundred of these pests arrived in Paris lately, and were enthusiastically received by those of like opinions. A communist, one of the pardoned, was lately elected to the French Chamber of Deputies, and the government sets itself to do its work over by prosecuting him for his communistic utterances. Clearly, the clemency extended is not appreciated.

Something more than a year ago some well known persons, not intellectually overweighted, left this country to become heathen. They have been heard from. The Himalaya *Chronicle* reports them:

"A barouche containing two natives, apparently Bombay Brahmans, and a lady and gentleman, has been seen of late driving morning and evening through several of the large stations of Upper India. The occupants thereof are closely watched by the police; in fact, a European officer is seen, and, is said to their knowledge and disgust, to dog their steps with persistent accuracy, following them on the highway and the iron way. The female party appears to take the lead, and at Meerut the other day delivered herself, in the open air, of an oration. She declared herself from America, but her bad English showed no trace of Yankee twang. But incidentally she said that, although from America, she was not of America, but of Russia! The burden of her speech was the insufficiency of all religious systems which had come under her notice to meet the demands of a progressive age, and she now seeks her desideratum in the creeds of Hindostan. She was at Agra with her party, and it is said that surveillance is so displeasing to the company that they at once intend turning their steps to Bombay, whence they set once but a short time since."

We have been presented by Dr. Wood, one of the editors of the *N. C. Medical Journal*, with a card copied from that publication which contains the census of the city of Wilmington for 1879, tabularly arranged. From this a number of interesting facts are learned. The total population is 17,004, distributed under the heads of white and colored, male and female (of each race), with sub divisions containing the number of persons under 18 months, from 18 months to 6 years, from 6 to 21 years, from 21 to 45 years, from 45 to 55 years, 55 to 70 years, 70 to 80 years, 80 to 90 years, 90 to 100 years, and those over 100 years. It is a singular fact that of the next to the last class there are 2 female white and 2 male colored and 1 female colored, and of those more than 100 years old there is one female colored person. Among the whites there are 44 more females than males, but the colored females outnumber the males 920—or far more than is accounted for by the relative numbers of the two races. The mortuary statistics are interesting. The death rate to the 1,000 population is for infants under 18 months, white male 100, female 102; colored male 193.67, female 214.02. The death rate from 21 to 55 years is, white male 6.81, female 5.21; colored male 12.13, female 11.07. The death rate per 1,000 of the entire population is 20. The number of children enrolled in the public schools is, white 343, colored 717. The total number of school children from 6 to 21 years is, white 1,896, colored 3,025; but the total number, white and colored, nearly equally distributed between the races, attending other schools, is 2,483. It should have been stated above that the total population is thus distributed: white 6,716, colored 10,228. The commercial statistics make a favorable show for the business of this port. The total value of the cotton received is stated at $6,425,325. Entered the port 469 vessels, which does not include what is called "the musquito fleet," or small coasting schooners.

We confess we were not aware till now that doctrinal infallibility had ever been claimed for the Czar of Russia. That the absurdity should be revived at this time is without doubt to be ascribed to governmental policy. From the London *Weekly Review* we get the report.

A few days ago the Metropolitan of Moscow preached a sermon in the Kremlin on the infallibility of the Czar and his officials. For criticizing the sermon of the prelate the newly established newspaper *Vostock* has been summarily suppressed, and the writer of the article dismissed to Siberia. The sermon was published without comment by the *Moscow Gazette*, but the *Vostock* criticised warmly the Metropolitan's dogmatic assertions, particularly those referring to the Divine inspiration of his Majesty, and, through him, of his officials. Intelligent Russians at Moscow speak privately of the Kremlin sermon as being a grave and serious error. To a great degree the dogma of the infallibility of the Czar has always been upheld by the Orthodox Church, and it is still a common belief among the more ignorant of the moojiki, but of late years the doctrine has diminished in importance, and has been regarded by the "intelligence" of Russia as nearly extinct. The fresh impulse given to the belief by Archbishop Macarius is considered all the more remarkable because it proceeds from a prelate who is at once a brilliant scholar and a man of powerful, independent views. Whether he was inspired by the Government to deliver his sermon as a set-off against the insidiousness of Nihilism is as yet unknown, but a report in the affirmative derives some color from the fact that the authorities are distributing copies of it broadcast among the people.

When we enter upon the discussion of a scientific subject we are driven by the timidity of ignorance to call in the help of some of the masters. Here is the topic of the Compound Nature of the Elements, and, handily, some notes from the *Christian Union* on Mr. Lockyer's recent researches and revelations. In his address to the British Association, this famous physicist and astronomer observed that when carefully-distilled metallic sodium was condensed in a capillary tube, placed in a retort, and heated in a Sprengel vacuum, it gave off twenty times its volume of hydrogen. Phosphorous, carefully dried, and submitted to the same treatment, gave off seventy volumes of a gas which appeared to consist chiefly of hydrogen. Although it gave in the spectroscope some of the lines of the phosphorus it was not phosphoreted hydrogen, as it gave no action with solution of cupric sulphate. A specimen of magnesium, carefully purified, gave a magnificent series of colored phenomena. The hydrogen line first appeared, then the D line characteristic of sodium, and lastly the green line of magnesium; and then, as the temperature gradually increased, mixtures of all three lines appeared. In this experiment only two volumes of hydrogen were collected. Neither gallium nor arsenic afforded any gas. From sulphur and some of its compounds sulphurous anhydride was always obtained. From iridium hydrogen was given off *in vacuo* before heating; while from lithium no less than 100 volumes of hydrogen were disengaged. The conditions of these experiments were all uniform. Mr. Lockyer refrains from drawing any conclusions, as under the circumstances they would hardly be justified. Yet, as the *Christian Union* remarks, these experiments, as well as many others of modern science, strongly indicate that nearly all the so-called elements are manifestations of one or two substances under different conditions.

NEWS NOTES.

We specially invite news from all quarters for this column.

At Communion, during Synod, a young man, son of an attending minister, was received into the Statesville Church, on confession of faith. A lady was also received by letter.

On the first Sabbath in October five persons united with the church at Norwood, in Concord Presbytery. This church is making rapid advances. Rev. J. H. Thornwell has been returned as evangelist for the ensuing year, and the church has raised $200 to supplement his salary.

At a late communion at Topsail, in Pender county, at which Rev. Geo. W. McMillan was assisted by Rev. Dr. R. H. Chapman two persons were added to the church. The report from this church is highly encouraging as to the renewed interest and zeal of its members.

We are pained to learn that the health of Rev. Wm. W. Pharr, the Stated Clerk of the Presbytery of Concord, is so infirm that he has not been able to attend to ministerial or other duties for some time. This statement will suggest to correspondents that he is not able to reply to communications with the promptness he would desire. The sympathies of his brethren of the Synod are with him in his affliction.

The great work of grace is still in progress at Third Creek church in Concord Presbytery. Rev. A. L. Crawford informs us that four persons united with the church on profession on Sabbath, 19th inst., and others are anxious in regard to the welfare of their souls. Sixty-eight accessions have thus far been the fruits of this revival.

Goldsboro *Messenger*: We are pleased to learn that Rev. B. F. Marable will continue to fill the pulpit of the Presbyterian Church in this town, during his residence here, until his successor is elected.

Lumberton *Robesonian*: The Presbyterian Church of this town, is now without a pastor, and our town without services one Sabbath in every month. "Come over into Macedonia and help us," by supplying the missing Sunday.

SYNOD OF VIRGINIA.

The Presbyterian Synod of Virginia met at Danville last Wednesday, and concluded its sessions Saturday evening. The opening sermon was delivered by Rev. Dr. Bullock, of Alexandria, and Rev. W. A. Campbell, of the East Hanover Presbytery, was elected moderator. Narratives from the Presbyteries were read, showing the religious condition of affairs. Some of these were very interesting and showed considerable additions to the churches. On the proposition for a division of the synod the report stated the vote to be 110 in favor to 111 in opposition, Greenbrier Presbytery declining to vote. The subject of division was then indefinite postponed. The synod numbers 225 ministers, 303 churches and 24,208 members. The next session of the synod will be held at Martinsburg, W. Va. —*Baltimore Sun.*

PRESBYTERIAL MEETINGS.

Greenbrier.—We condense from the *Central Presbyterian*: All the ministers present, and sixteen elders. Rev. M. H. Bittenger was made Moderator, Rev. G. T. Lyle and elder G. H. Lewis, Clerks. Rev. W. F. Wilhelm was received from Montgomery Presbytery, and a letter dismissing to us from Elizabeth Presbytery, Rev. James Shearer, who has been called to Huntington, but could not be present at this meeting. The recommendations of the General Assembly, in regard to the Sabbath, were adopted. Much interest was shown in a scheme to introduce more largely the books of our Publication Committee in our bounds. The narratives showed special revivals in but few of the churches, though most of them seem to be making steady progress. Rev. J. H. Lewis and elder J. M. Sydenstricker were chosen delegates to next General Assembly: with Rev. D. S. Sydenstricker and elder S. Clark as alternates. The next regular session will be held at Buffalo, on the 29th April, 1880.

Holston.—Abridged from the *Christian Observer*: Rev. S. B. Campbell, Moderator. On the Stated Supply question the following action was taken:

Resolved, 1. That Presbytery will not longer approve or sanction the indefinitely continued stated supply system, in congregations where the difficulties in the way of establishing the pastoral relation are not insuperable.

2. That the sessions of churches be enjoined to take this matter under careful and prayerful consideration, in view of their accountability as under shepherds, to whom have been committed the best interests of the flocks.

3. That the ministry be enjoined to use all diligence by instruction, advice and admonition, by exchange of pulpits, and by any other method available, to educate congregations up to the adoption of this beautiful and essential feature of Presbyterianism.

4. That the Committee of Sustentation be directed to co-operate with ministers and congregations in hastening the accomplishment and consummation of this end in every way possible.

Chickasaw.—Gathered from the *Christian Observer*: Rev. W. T. Savage, Moderator. Commissioners to Assembly—Rev. J. D. West; alternate, Rev. W. T. Savage; Col. W. L. Lorance, elder; alternate, Wm. B. Gilmer. Rev J. L. Harris dismissed to Dallas Presbytery. Next regular meeting at Pontotoc, Thursday before third Sabbath in April, 1880, but Presbytery will meet during Synod at Jackson.

Brazos.—Call by the Moderator to meet October 22, in Houston, as the meeting in June failed for want of quorum. So published in the *Texas Presbyterian*.

For the N. C. Presbyterian.

AMERICAN BIBLE SOCIETY.

The stated meeting of the board of Managers was at the Bible House, Astor Place, on Thursday, October 2d, at half-past three o'clock, P. M., Frederick S. Winston, Esq., Vice President, in the chair.

The Committee on Finance reported the receipts for September, from auxiliary societies, churches, and individuals, $8,030 37; rents, $888 65; legacies, $5,266 28; for book's sold, $10,606 20; total, $24,791 50. Disbursements, upon their audit and warrant, $31,816 61.

The Committee on publication reported that the issues for the month of September were 72,559 volumes; and that 3,224,000 copies of the Agate Testament had been printed from duplicate sets of plates made ten years ago, and recommended a new set of plates to be made.

Among the important grants recommended by the Committee on Distribution, and approved by the Board, were the following: To the Society's Agency in Russia, 10,000 copies of the Reval-Esthonian Bible, manufactured at the Bible House, for distribution in Reval in Esthonia; to the Presbyterian Board of Foreign Missions, for the Zulu Mission, 400 copies of the Mpongwe Scriptures and 200 Gospel of St. John, in the Dikele dialect; to the German Mission of the Meth. Ep. Church, $8,900 in funds for printing Scriptures at Bremen, for distribution in Germany; and $2,500 in books for colportage work in destitute portions of this country.

The Committee on Agencies reported that during the past five months eighty-six colporteurs had been employed by this Society in thirteen different States. As the results of their labours, 83,842 families were visited, of which 17,720 were found to be destitute of the Scriptures, and 13,638 of these were supplied; and that 58,137 copies of Scripture had been distributed by sale and gift through this agency. The cost to the Society for the labour of colporteurs was thirteen cents for every family visited, or nineteen cents for every copy of Scripture distributed. This expense was met by the sale of books entrusted to them, and in addition, $4,210 48 returned to the Society.

Important recommendations were made to the Board by the Committee on Legacies, respecting their department of the Society's business, which were adopted.

Two auxiliaries were recognized, one in Iowa and the other in Colorado.

With kind regards of C. H. WILEY,
Dist. Sup't for A. B. S.

NEW PUBLICATIONS.

BOOKS.

Tribulations of a Chinaman in China: By Jules Verne. Translated by Virginia Champlin Boston: Lee & Shepard. Cloth, 12mo. 1880. This fantastic story, written in Verne's lively manner and abounding in useful information of Chinese life, has a sound moral, to wit: that happiness consists in doing good for others. At bottom it is a book of practical philosophy, though tricked off in the garb of dashing adventure. It is well printed on good, thick paper and handsomely as well as strongly bound.

Errors of the Roman Catholic Church, including lectures by Bishop Marvin. St. Louis: James H. Chambers. 1878. Cloth. 12mo. These of the Bishop's lectures which we have found time to read are sound and practical. We trust this book will have a good circulation. Such works are needed in order to refute the fallacies of the communion of the Scarlet Woman.

The Skin and its Troubles: Health Primer series. New York: D. Appleton & Co. 1879.

The Abrahamic Covenant: By Rev. H. H. Hawes. St. Louis: Presbyterian Pub. Co. Richmond: Presbyterian Com. of Publication. Pamphlet. A painstaking study of the subject of infant baptism, by one of our clearest writers.

Christie Johnstone: By Charles Reade. New York: D. Appleton & Co. 1879. This is one of the cheap "Handy Volumes" which this great house is issuing. Reade is regarded as a master of sensation in fiction.

A Gentle Belle: By Christian Reid (Miss Fisher of Salisbury, N. Y.) New York: D. Appleton & Co. Both of the above are "paper back novels," but of the better class. Miss Fisher has written much pleasing literature of the lighter sort. Her stories are moral. *A Gentle Belle* is one of her very best.

PERIODICALS.

The Catholic Presbyterian for October: London and New York. Contents: The Philosophy of Perception, P. Bayne; The Scriptural Ideal of a Ruling Elder, Robert Watts; The Other Side of Calvinism, W. J. Robinson; Frances Ridley Havergal, E. R. Hope; Woman's Foreign Mission Work in America, D. A. Cunningham; The Reformed Church of France Since '72, C. E. Babut; The Evangelical Alliance at Basle, J. E. Carlyle; Notes of the Day; The General Council; General Survey.

Scribner's Monthly for November is an important issue. Having no room for mention of all its prominent features we name the portraits of Bayard Taylor, Mr. Stedman's sketch of the Poet, the article on Small Fruits, and the beginning of Mr. Cable's new Louisiana story as deserving of special attention.

The Eclectic Magazine for October. New York: E. R. Pelton. Contents: History and Politics, Prof. Seeley; A Dialogue on Human Happiness, W. H. Mallock; My Journal in the Holy Land, part 1, Mrs. Brassey; Two Men of Letters, George Saintsbury; Dulce est Desipere, a Latin student's song of the twelfth century; White Wings: a Yachting Romance, William Black; Contemporary Literature—Readers; The Problem of Sanity; Ancient Egypt, Reginald Stuart Poole; Venetian Sonnets, Prof. Blackie; Mademoiselle de Mersac, a novel; Weather Forecasting; An Editor's Troubles; A Hungarian Episode—Zigeuner Music, by the author of "Flemish Interiors;" Contrasts, a poem; and a biographical sketch of M. Guizot, to accompany the portrait. Four editorial departments.

The *Nineteenth Century* for October. $2 25 per annum. 20c. a copy. George Munro, publisher, 17 Vandewater street, New York. The following is the attractive table of contents of this valuable Review: Modern Atheism and Mr. Mallock, Miss Bevington; Flogging in the Army, Ach'd Forbes; Familiar Letters on Modern England, K. Hildebrand; The New Departure in Indian Finance, Henry Fawcett, M. P.; Lucrezia Borgia, H. S. Wilson; Baptism, by the Dean of Westminster; Notes by the Way in India: the Land and the People, J. A. Caird, F. R. S.; Recent Science, supervised by Prof. Huxley; The Olympian System *versus* the Solar Theory, Rt. Hon. W. E. Gladstone, M. P. Also Splendid Misery, by Miss M. E. Braddon, from *London World*.

The *Contemporary Review* for October: From George Munro, publisher, New York $2 25 per annum, 20c. a copy. This is a valuable republication of this English monthly in clear type and cheap form. Contents: India and Afghanistan, Lt. C. R. Osborn; Critical Idealism in France; Paul Genet; On the Moral Limits of Beneficial Commerce, F. W. Newman; The Myths of the Sea and the River of Death, C. F. Keary; Mr. Macvey Napier and the Edinburgh Reviewers, M. Browne; The Supreme God in the Indo-European Mythology, Jas. Parmesteter; Lazarus' Appeals to Dives, H. J. Miller; The Forms and Colors of Living Creatures, Prof. Mivart; Contemporary Life and Thought in Turkey, by an Eastern Statesman; Contemporary Books: Notice; White Wings: a Yachting Romance, W. Black.

The November *Wide Awake* (D. Lothrop, Boston) contains, among much other good matter for young folks, a portrait and sketch of the poet Cowper.

That first-class monthly, the *American Agriculturist*, with a supplement, October.

With the November number, now before us, that excellent periodical, the *Southern Musical Journal*, commences its 8th volume. Savannah: Ludden & Bates.

The *Nursery* shows steady improvement in a good publication. Those illustrations in the November number are just A 1.

We regret to notice the suspension of the *Carolina Farmer*, a valuable periodical of its class.

The November *St. Nicholas*, though a little late, is even better than ever, both in letter press and in pictures. The magazine has been enlarged. Good as it is, the publishers think it incumbent upon them to make it better from time to time.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

Dr. Dabney, in the *Southern Presbyterian*, defends himself from the attack of one who thinks he ought not to contribute to the *Princeton Review*.

Rev. J. M. Kirkpatrick removes from Newbern, Va., to Big Lick, Roanoke county, same State, where he takes charge of a school.

We are glad to learn of the convalescence of Rev. J. N. Sanders, of Bloomfield, Ky., who has been quite ill of typhoid fever.

The author of "The Young Marooners," Rev. F. R. Goulding, writes to the *Christian Observer* that his working time seems to be almost over, and quotes from Whittier:

"And so beside the silent sea
I wait the muffled oar."

Rev. M. C. Hutton tells the *Southern Presbyterian* that he has just closed a ten days' meeting at Danceyville, Tenn., at which eleven baptized children were received into free communion.

Rev. W. T. Spears, Richwood, Boone county, Ky., writes to the *Christian Observer* of eleven additions to the church from the preaching of himself and Rev. W. T. McElroy. He will soon be installed pastor of that church.

Christian Observer: The Presbyterian church at Chattanooga, (Rev. J. W. Bachman, pastor) is prospering. Since the beginning of the year, forty members have been received into this church, twenty-five of them on profession of their faith.

Accessions reported in *Christian Observer:* Florence, Ala., Rev. M. L. Frierson, pastor—four, three of them on confession; Edwards, Hinds county, Miss., sixteen, Rev. Dr. John Hunter, of Jackson, assisting; Denmark, Tenn., Rev. J. H. Gillespie assisting pastor, Rev. S. C. Caldwell, eight—six on confession; Third church, Knoxville, Tenn., ten—seven on confession of faith.

Condensed from *Texas Presbyterian* correspondence: Paris; On our sacramental occasion, the first Sabbath in this month, eight persons were received into the church. Baptism was administered to two adults and one infant. Clinton: Twenty persons added to Clinton Church, licentiate Z. B. Graves assisted by Rev. J. M. Conolly. Jacksonville: Seven—four young ladies, three young gentlemen. Quite a large church building has just been erected. Church organization new.

The *Southern Presbyterian* reports the sale to satisfy mortgages, of the First German Presbyterian church of New Orleans. Bought in by a venerable elder, Caspar Auch, and the church enters on a new career, free from debt.

Christian Observer: Rev. J. H. Morrison was duly installed pastor of Portland Avenue church (Louisville) in accordance with the order taken by Louisville Presbytery, last Sabbath afternoon. Rev. Dr. Robinson presided and preached the sermon. Rev. J. H. Moore gave the charge to the pastor and Rev. E. O. Guerrant the charge to the people. Mr. Morrison's labors have been richly blessed during the few months he has been ministering to this people, and he is greatly beloved both in the church and in the community.

A correspondent writes to the *Christian Observer:* "As the result of the meeting at Jonesboro, Ga., in which Rev. N. Bachman labored so earnestly—twelve were received on profession, at the organization of the church, on Sunday evening, Sept. 8th, by Rev. Messrs. Rogers and N. Keff Smith. The church was organized with thirty-eight members. Mr. Bachman does not go to Decatur, as you have it. He was there in the spring. He goes next week to Cedar Town, and then to Rome. We have had a fine meeting here.

Christian Observer: Rev. S. J. Bingham has been preaching at Vernal, in Green county, Miss., about fifty miles north of Moss Point, Miss. He preached ten sermons, the last week in September, "received sixteen members into the church, ordained and installed two elders, baptized three adults and one infant. The Christians were greatly revived, and say 'they have never enjoyed so precious a meeting before.' New life is imparted to them. They have sent a petition to the Presbytery of Tombeckbee, with forty-six names, to have them organized into a church, and have earnestly requested the Presbytery to meet at Vernal next fall, and they will have a camp-meeting in connection with the Presbytery."

GENERAL.

Raleigh *Christian Advocate:* God has blessed us wonderfully this year in North Carolina. Hundreds of persons have been converted and added to the church. Almost every charge has had a gracious revival.

A Northern exchange says: Bishop Atkinson, an old and intimate friend of the late Bishop Whittingham, will be invited to deliver a memorial address at the service in honor of the deceased which will be held in Baltimore during next month.

Further additions to the Church: Result of a union meeting at Keachi, La., six persons joined the Presbyterian church, and some six or eight the Methodist. The preachers were Rev. Cyrus Harrington and four Methodist divines. Eight were added to Union church, Augusta county, Va., October 12th. A committee of Lexington Presbytery installed Rev. I. N. Campbell the previous Saturday.

NORTHERN.

PRESBYTERIAN.

Rev. Jacob Schwartz, of the Presbytery of Potosi, died on the 23d ult., near Farmington, Mo., where he had lived for several years in honorable retirement from ministerial duty. So says the *St. Louis Presbyterian*.

The *Presbyterian* informs us that Rev. Joseph Maloney, pastor of Emmanuel Reformed Episcopal church, Philadelphia, has been received into Central Presbytery of Philadelphia on his acceptance of the Presbyterian Confession of Faith. He has been called to the Northwestern Presbyterian church.

Deaths: Rev. D. A. Quern, pastor of Tuscarora and Union Corners, New York; David A. Frame, Montclair, Pa.; Rev. A. L. Brooks, Danville, Ill.

Rev. T. DeWitt Talmage, on his arrival from Europe, was given a large reception at the Brooklyn Tabernacle by his congregation and friends.

Prof. Francis L. Patton was recently installed over the Jefferson Park Presbyterian church, Chicago, Rev. Dr. Kittredge preaching the sermon. The succeeding Sunday he received thirty-one to membership.

Five new churches organized in Presbytery of Nebraska since spring; in Omaha Presbytery two, and in Kearney Presbytery two.

In Jack county, Texas, two churches were recently organized—one at Gertrude, the other at Lost Valley.

At the late meeting of the Presbytery of Oshosho Rev. C. W. Price was received from the Presbytery of Ebenezer in connection with the Southern Assembly. He takes charge of the churches of Cherokee, Weir City and New Pittsburgh, Kansas. Says the Philadelphia *Presbyterian*.

A northern exchange says: The four largest Presbyterian churches in the county are—Dr. Cuyler's Brooklyn, with 1,085 members; Dr. Talmage's Brooklyn, with 1,058; Dr. Tucker's, New York, with 1,600; and Dr. Hall's, New York, with 1,570.

Dr. Leftwich's congregation, Baltimore, will fit up an orphan asylum.

As the result of several meetings a church has been organized at Laynesville, on the Missouri river.

CONGREGATIONAL.

There is a large increase in the attendance on the Yale Divinity School.

At a meeting of Fairfield West Consociation at Stamford, September 4th, Rev. G. B. Wilcox was dismissed from the Congregational church in that place, to assume the Professorship of Pastoral Theology in Chicago Seminary.

The New Hampshire Missionary Society has lately received a legacy from the estate of Mrs. Betsey Whitehouse, of Pembroke, which amounts to $70,000, and is invested in government bonds; only the interest to be spent.

The remnants of Brother Adirondack Murray's church in Boston have been gathered together with the view of forming a new church on a broad and progressive Christian basis. The effort to secure solidity in its finance is said to promise success. The Rev. H. A. Shorey, who has succeeded Murray in the charge of the *Golden Rule* becomes pastor of the new enterprise.

On the 5th inst., Superintendent Roy, of the Home Missionary Society, organized a Congregational Church of thirty members in Randolph county, North Carolina, Salem Church P. O. Rev. Islay Walden, of the Reformed Seminary and Classis of New Brunswick, N. J., is in charge of the work.

BAPTIST.

Services preliminary to the departure of fifteen missionaries to India were held at the Central Baptist Church, New York city, October 10th. Among the speakers was the Rev. J. A. Spurgeon, of England. The missionaries were sent out by the American Baptist Union

Newton Theological Institution opens a new year with an accession of twenty-four new students, two of whom enter the Senior class.

The St. Louis Baptist Association has withdrawn fellowship from the Second Baptist Church of that city, and its pastor, Dr. Boyd. The specifications are that Dr. Boyd believes, and has taught and preached, that all men will ultimately be saved; that a Jew may be saved without believing in Jesus; that close communion is only an inference drawn from one passage in the Scriptures; and that the Baptist denomination is too rigid in its views of communion.

METHODIST.

Four Chinese converts were baptized in the branch Chinese M. E. Mission in San Jose, Cal., September 7th.

The building for Clark University (colored) has been contracted for at Atlanta.

Ex-Governor Claflin, of Massachusetts, has given $8,000 to Claflin University, Orangeburgh, S. C.

Among the preachers received into the Indiana Conference at its late meeting was Rev. Dr. Underwood, of the Reformed Episcopal Church.

The *Wesleyan Advocate*, published at Macon, Ga., estimates that fully 20,000 persons have been brought into the Methodist Episcopal Church South, the past summer.

The Iowa Lay Electoral Conference requested the Bishop to reduce the number of districts in the Conferences, favoring the introduction of lay delegation in annual conference and containing the itinerancy as it now exists.

Four new Methodist churches are being built in Michigan: one at Galion, another at Goodland, costing $1,200, the third at Homer, costing $11,000 to be dedicated early this month, and the fourth at Port Huron.

Within a few years past two good churches owned by the Methodist Episcopal Church South in Baltimore, have been sold, and are now Jewish synagogues. The Methodist Protestant church on Lexington street has also been sold, and is now a German Reformed church.

EPISCOPAL AND REFORMED EPISCOPAL.

An extraordinary spectacle was witnessed in St. John's Episcopal church, on Bedford avenue and Wilson street, Brooklyn, L. I., on Sabbath morning, October 5th, when two hundred and eighty persons were added to the membership.

The New York Synod of the Reformed Episcopal church has made laymen eligible as presiding officers.

Bishop Stevens, of the Episcopal Diocese of Pennsylvania, has been quite ill from chronic catarrhal pneumonia, but is slowly improving.

Miss H. S. Benson, of Philadelphia, has made a donation which enables the responsible parties to finish the payment of claims on the Bishop Cummins Memorial church, Baltimore.

The Rev. Dr. Kirkus, rector of one of the Episcopal churches of Baltimore, asked September 28th for contributions of "gold, silver and jewelry" from the congregation toward the manufacture of a new communion service. A half bushel measure of silver plate and jewelry was the response. These offerings, including a diamond ring, were valued at $1,100.

ROMAN CATHOLIC.

The Philadelphia *Presbyterian* says: There are only three Roman Catholic churches in the State of New Jersey which are consecrated; that is to say, there are only three that are out of debt, which is the condition on which consecration is granted. One of them is in Princeton, and it was consecrated last week. In order to give the service a slight flavor of the church's

"environment," the sermon was preached by "Father" Denny, who was formerly a Presbyterian.

Rev. S. R. Brown, D.D., completed his translation of the book of Revelation before leaving Japan, two months ago, and passed it over to the Committee for revision. This finishes the translation of the New Testament into Japanese. In the course of time there will be four versions, adapted to different classes of the people.—*Christian Intelligencer.*

The Theological Seminary at Princeton offers a prize of six hundred dollars, to be awarded at the close of the term, with the understanding that the student gaining the prize will spend the year following in study at Princeton. It is to be known as the "Hebrew Fellowship."—*Presbyterian.*

GENERAL.

A farewell missionary meeting was held in the North Reformed church, Newark, N. J., on Tuesday evening, October 14th, to Rev. J. Heyer Polhemus, who goes as missionary to Zacatecas, Mexico, under the care of the Presbyterian Board.

Rev. Mr. Alcott, whose name was stricken from the roll of the Presbytery of Wooster, has received a call to a Cumberland Presbyterian church which has been formed in Fredericksburg, Ohio, composed of a number of the members of his former church.

NEW ADVERTISEMENTS.

We invite attention to the advertisement of Messrs. Brown & Weddington, Hardware Dealers of Charlotte, N. C. These gentlemen have had a long experience in their line of trade and are prepared to give entire satisfaction to their customers.

Mr. T. L. Seigle offers an attractive line of articles in the way of Dry Goods. He deserves the extensive patronage which his establishment is enjoying.

The Audiphone advertised has received special commendation from many of our contemporaries of the religious press. We have little doubt it will be found very useful.

SECULAR NEWS.

Mass meeting to support the anti-rent party in Ireland was held in New York Monday night.

The Republican majority on joint ballot in the Ohio Legislature is 31.

Two hundred Memphis refugees have returned. Fever dying out. Epidemic declared ended.

The Local Ministers' Conference of the Methodist Church was held last week at Clayton, N. C.

Nine medical students at the University. We hope this beginning will encourage others to go.

Three students were suspended at Davidson College last week. It is rare this penalty has to be enforced, but the faculty know how to maintain discipline.

The lecture of Col. A. M. Waddell was a success every way. It will be repeated at an early day, so we learn from the *Star*.

There were ten thousand people at the soldiers' reunion of both armies at Salisbury, last week, and speeches were made by Senator Vance, Gov. Jarvis, Judge Fowle, Gen. Leach and others.

Straighten your old boots and shoes with Lyon's Patent Heel Stiffeners, and wear them again.

THE MAP OF PALESTINE.

We have sent out this map quite extensively, and it has, we believe, given universal satisfaction; at least, no complaints have been made, and many have expressed hearty appreciation.

It is 28x42 inches in size and sold by publishers at $1 00.

We furnish gratis with one *new* subscriber at $2 65.

ECLECTICISMS.

Southern Christian Advocate:

The young man who, a short time ago, drew $15,000 from a nameless lottery, (we wouldn't advertise the concern if we remembered the name) was one fortunate (?) among many other unfortunates (??). One ticket worth $15,000 means more than fifteen thousand worth nothing. Everybody knows this, and yet people will patronize the lottery. Thanks for the protection of the government: The post office department has instructed all postmasters in this country to refuse to mail or register letters or circulars addressed to lottery companies or their agents.

Central Presbyterian:

There are perhaps a dozen Evangelical churches in the world which preach Jesus Christ and his salvation—that we are sinners—that we are saved by believing on Him—that we are regenerated and sanctified by the Holy Ghost. Opposed are all the hosts of Romanism, Ritualism, Broad-Churchism, Infidelity, Mohammedanism, Buddhism, Paganism. Let us not spend our strength in quarreling among ourselves and contending for non-vital issues. Let us work together, and fight the common enemy. There is work enough for all to do in beating these great armies. The rest is comparatively unimportant. Let us rally around the one central banner which all of us carry, and keep steadily in view the main object.

United Presbyterian:

In this state of constant and almost unceasing spiritual refreshment that ought to be sought most earnestly by all Christians. It is that to which, under the promise, they are entitled. It is something, also, that will not be withheld, if the right means are used to obtain it. We are in danger, under the impulsive spirit of the day and the processes adopted by the Church, to forget this stable condition of the soul after which all Christians should habitually seek. And if ministers and they who labor with them will but pray until they are blessed as Stephen and Barnabas were, there will be no need of exceptional means of securing revivals. There will be revival all the time. The windows of heaven will never be closed; the clouds will never cease giving their benignant showers.

Interior:

Louis Kossuth puts in a word which is not pleasant for the Austrians. He says, with striking appropriateness, that Austria becomes the satellite of Germany, and the plan of the combined powers to appropriate European Turkey will force an alliance of France and Russia. And he remarks that when France next goes to war with Germany, she will engage that power's whole attention, leaving Austria to bear the brunt of the undivided power of Russia. He reminds the Magyars that they may again feel the heel of the Cossack. All these remarks of the old man eloquent are dangerously probable. When Germany struck France she found her enemy honeycombed with the corruptions of Imperialism. The Republic is a different foe. It was the Republic which conquered Europe less than a century ago.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

TRIBUTE TO THE LATE REV. JOHN DOUGLAS.

At a meeting of the Sabbath School of Steele Creek Congregation on the 19th inst., the following preamble and resolutions were unanimously adopted. We as a Sabbath School, in the Providence of God, are called to lament the sudden death of our beloved Pastor and Superintendent of our Sabbath School, viz: REV. JOHN DOUGLAS, who departed this life at his late residence on the 8th inst., 3 A. M., aged about 70 years.

Resolved, 1st.—That while we lament our sore bereavement—that Rev. John Duglas is no more—yet we humbly bow with submission, to the will of Him, in whose hands are the destiny of us all, who orders and directs all things for his own glory.

2nd, We would devoutly render our most hearty thanks to the Giver of every good and perfect gift, that this Sabbath School has been permited to enjoy his able and efficient services as Superintendent for so long a period.

3d, We would be admonished by his sudden death, that this is not our abiding place, "For here we have no continuing city"—we too, must soon lay down our armour, and cast our mantle around those who are soon to be our successors. And may we so live and so act, that when the bridegroom shall come at midday or midnight—when the "cry is made," "Behold the Bridegroom cometh,"—that we may be found with our lamps trimmed and burning, "ready to go out to meet him."

4th, That a copy of the above preamble and resolutions be furnished the family of our deceased Superintendent, and a copy forwarded to the Editor of N. C. PRESBYTERIAN, with a request to publish the same.

H. D. STOWESEC. J. J. PRICE, Chairman.

MISS CHRISTIAN CAMPBELL, was born in Cumberland county, N. C., August 18th, 1812, and died September 26th, 1879, being 67 years, one month and 6 days old.

She had been 45 years a consistent member of Long street Presbyterian Church. For 25 years she had been a great sufferer; but she illustrated the Christian Graces, and especially that of *patience* in a remarkable manner.

She had no doubts or fears and died in peace. Like Mary she sat at Jesus, feet and learned from Him lessons of heavenly wisdom, and now she rests in peace.

J. P. M.

OFFERS EXTRAORDINARY.

We offer WORCESTER'S QUARTO DICTIONARY fully Illustrated and Unabridged. Library sheep; marbled edges. Publisher's price $10 00, as a premium for 12 new subscribers to the NORTH CAROLINA PRESBYTERIAN at $2 50 each.

Most of our distinguished writers prefer Worcester's to any other dictionary, and it is recognized as authority by the departments of the United States Government.

Expressage at receiver's cost.

OR WILL SEND

The above Dictionary	$10 00
NORTH CAROLINA PRESBYTERIAN, one year	2 65
American Agriculturist one year	1 60
	$14 25

For $10 to any one address.

Expressage of Dictionary at receiver's cost.

—or—

NORTH CAROLINA PRESBYTERIAN, one year	$2 65
American Agriculturest one year	1 50
	$4 15

Will be sent to any new subscriber on receipt of $3.

We thus furnish the NORTH CAROLINA PRESBYTERIAN and the best Illustrated and Most Popular Agricultural Monthly in the United States, for the usual price of a Religious Newspaper.

We will send the Carolina Farmer, published in Wilmington, N. C. by Wm. H. Bernard, (an excellent Magazine) to any who may prefer it to the American Agriculturist.

The American Agriculturist will be sent one year, gratis, to any one sending us *two new* subscribers at $2.65.

NOTICE.

Romulus M. Johnston, Esq., agent of the *Goldsboro Messenger*, is authorized to receive and receipt for any money due us for old or new subscriptions. Our friends will oblige us by paying promptly. We will welcome any new subscribers.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.
BACON—Western Smoked—	
Hams	10 a 12
Sides, per lb	0 a 7½
Shoulders	a 6½
Dry Salted—	
Sides, per lb	6½a 6¾
Shoulders	0 a 5
CHEESE—Northern Factory, per lb	0 a 11
Dairy, cream per lb	00 a 13
State, per lb	00 a 10
COFFEE—Rio, per lb	11 a 18
Laguayra, per lb	18 a 20
CORN MEAL—per bush in sacks	00 a 77½
DOMESTICS—Sheetings, 4-4, per yd	6½a 6¾
Yarn, per bunch	00 a 85
FLOUR—Fine, per bbl	0 00 a 4 00
Super, Northern, per bbl	4 50 a 5 00
Extra do. " per bbl	6 00 a 6 50
Family " per bbl	7 50 a 8 50
City Mills—Extra Super, per bbl	0 00 a 6 00
" Family, per bbl	0 00 a 6 50
" Extra do., per bbl	0 00 a 8 00
GLUE—per lb	6 a 12
GRAIN—Corn, in sacks, per 56 lbs from store—white	75 a 77½
CORN, wholesale, in sacks	72½a 75
Corn, mixed, wholesale in sacks	00 a 65
Corn, Cargo, per 56 lbs, bulk	62 a 00
Oats, per bushel from store	00 a 55
Peas, Cow, per bushel	65 a 70
HOOP IRON—per ton	75 00 a 80 00
LARD—Northern, per lb	8½ a 10
North Carolina, per lb	10 a 11
LIME—per bbl	0 00 a 1 00
MOLASSES—West Indies, old crop	28 a 33
" " bbls	30 a 32½
" " new crop	30 a 35
" " bbls	32 a 35
New Orleans	28 a 45
Sugar House, hhds, per gal	00 a 18
" " bbls., per gal	20 a 20½
Syrup, bbls., per gal	40 a 55
NAILS—Cut, 4d to 20d, per keg	00 a 3 60
OILS—Kerosene, per gal	13½a 15
Lard, per gal	1 00 a 1 10
PEANUTS—per bushel	00 a 1 60
PORK—Northern, City Mess	12 00 12 50
SALT—Alum, per bag of 2 bushels	1 00 a 00
Alum, per ton	6 00 7 00
Liverpool, per sack	80 85
Liverpool fine, per sack	1 35 a 1 40
SUGAR—Cuba, per lb	8½a 10¾
Porto Rico, per lb	0 a 7½
A—Coffee, per lb	9¼a 9¾
B— " per lb	9 a 9½
C— " per lb	7½a 8
Ex. C— per lb	8¼a 8¾
Crushed, per lb	00 a 10
SOAP—Northern, per lb	5 a 7
Crampton's N. Y. Palm Soap, per box 100 lbs., ¾ bars	0 00 a 8 90
TIMBER—Shipping, per M	12 00 a 18 00
Mill Prime, per M	9 00 a 11 00
Mill Fair, per M	6 50 a 8 50
Inferior to Ordinary, per M	3 00 a 5 00

You Can be Happy.

If you will stop all your extravagant and wrong notions in doctoring yourself and families with expensive doctors or humbug cure-alls, that do harm always, and use only nature's simple remedies for all your ailments—you will be wise, well and happy, and save great expense. The greatest remedy for this, the great, wise and good will tell you, is Hop Bitters—believe it. See "Proverbs" in another column.

MILLINGTON, Kent Co., Md., June 12, 1877.
Messrs Polk, Miller & Co:
Please send me another lot of "Vest Pocket Cure." I have received great benefit from it already, and can recommend it to others cheerfully.
REV. THOS. W. BROWN, Balt. Conf.

WILMINGTON MARKET DURING WEEK ENDING OCTOBER 28.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Has advanced regularly and rapidly since last report. Wednesday 33 cents; Thursday 34 cents; Friday sales at 36 cents; Saturday 38; Monday sales at 40, and later at 41 cents.

ROSIN—On Wednesday Strained and Good Strained $1 25; Thursday $1 30 for former and $1 35 for latter; Friday $1 40 for both, and at last figures firm to the close.

CRUDE TURPENTINE—On Wednesday and Thursday $1 25 for Hard and $2 10 for Soft; Friday $1 30 and $2 25 respectively; Saturday and Monday $1 50 and $2 50.

TAR $1 Wednesday and Thursday; $1 25 Friday and Saturday; Monday $1 30.

COTTON—Sales on Wednesday at 10¼@10¾ cents for Middling; on Thursday sales at 10¾ cents and later at 10¾ cents; Friday 10½ cents; Saturday 10¾ and later 10¾ cents; Monday as Saturday

NEW ADVERTISEMENTS.

SALT. SALT. SALT.

10.000 SACKS LIVERPOOL SALT,
In store and in transit.
For sale at WILLARD'S, No. Water st., Wilmington, N. C.
oct 29 616-tf

BROWN & WEDDINGTON,
HARDWARE MERCHANTS,
Charlotte, N. C.,

KEEP THE LARGEST AND BEST ASSORTED Stock of Hardware, Carriage Material and House Furnishing Goods of any house in the South, and will

Compete in Prices,
—EITHER—
WHOLESALE OR RETAIL,
With any Market.

All we ask is an examination of our Goods and prices. We are selling Goods
VERY CHEAP FOR CASH.
We give our personal attention to the filling of orders.
BROWN & WEDDINGTON,
oct 29—616-1y P. O. Box 185.

FALL STOCK.

WE HAVE ON HAND NOW THE LARGEST and most handsome
STOCK OF GOODS
We have ever offered in this market. A thorough examination of our Stock will not only convince you that it is full, but you will find that we can compare styles, qualities and prices with any house in the State. Our stock of
Fancy Dress Goods, Cashmeres and Alpaccas
Is complete, and we are confident we can please any one wanting anything in this line. A full line of Flannels, Repellants, Cassimeres, Jeans, Damasks, Oil Cretonnes, Domestics, &c. We have a very large stock of CLOAKS AND SHAWLS that we will sell very cheap. Our stock of
Clothing, Hats and Caps,
Boots and Shoes, Trunks and Valises, is complete, and at prices that will make it to your interest to buy from us. Carpets and Oil Cloths.
T. L. SEIGLE & CO.,
Opp. Charlotte Hotel, Tryon st., Charlotte, N. C.
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SAWING THE LOG.

THE GREAT SUCCESS OF THIS WONDERFUL IMPROVED Labor Saving RIDING SAW MACHINE is fully demonstrated by the number in use and the present demand for them. It saws Logs of any size. One man can saw more logs or cord wood in one day and easier than two men can the old way. It will saw a two foot log in three minutes. Every Farmer needs one. Township agents wanted. Send for Illustrated Circular and Terms.
Address W. W. BOSTWICK & CO., 178 Elm St., Cincinnati, O.
oct 29 616-4teow

THE DEAF HEAR Through THE Teeth
PERFECTLY all ordinary Conversation, Lectures, Concerts, etc., by means of a recent Scientific Invention, THE AUDIPHONE. For public tests on the Deaf—also on the Deaf and Dumb, see New York Herald, Sept. 20; Christian Standard, Sept. 27, etc., also our Free pamphlet. It displaces every form of Ear-trumpet. Address American Audiphone Co., 207 Vine St., Cincinnati, O.
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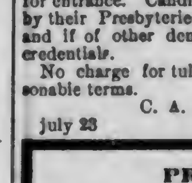
PRIZE MEDAL, PARIS, 1878.

MAKE and SAVE MONEY BY USING THE CELEBRATED MODEL PRINTING PRESS
Any smart boy can readily manage it and do hundreds of dollars worth of work every year. It will save BUSINESS MEN all their printing bills. Presses for Business Printing $3 to $10. Card Presses as low as $3. Rotary foot and steam power presses $100 to $160. 7,000 now in use. Send 10 cents for handsome illustrated 24-page Instruction and Specimen Book, entitled
HOW TO PRINT
and copy of MODEL PRINTER'S GUIDE, with all the particulars. J. W. DAUGHADAY & CO., Inventors and Manufacturers, 723 Chestnut Street, Philadelphia.
"The Model Press surpasses anything we ever expected. It has about paid for itself in two weeks.—BENSON & MCGILL, Hartwell, Ga." "I would not take $100 and be without the Model Press. It has netted me in less than three months over $200.—J. H. STAGR, Hartford, Conn." "No investment will pay as well as a Model Press. In my own business I have saved about $100 a year by its use.—B. J. BICKNELL, Memphis, Tenn."

SIMONTON FEMALE COLLEGE.
Statesville, N. C.
THE FALL TERM of 1879 opens Wednesday, AUGUST 27. Board and tuition in English, $85 per session of twenty weeks.
Catalogue and circular with full particulars, on application.
Address MRS. E. N. GRANT, Principal
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EMPLOYMENT
For 1000 Ladies and Gentlemen
During the next six months. *Small capital required.* Wages from $7.00 to $30.00 per day. For full particulars, address
TURNBULL BROTHERS, Publishers, Baltimore, Maryland.
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AGENTS WANTED for the Best and Fastest Selling Pictorial Books and Bibles. Prices reduced 33 per cent. National Publishing Co., Phila., Pa. oct 1-8t

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3000 Sacks LIVERPOOL SALT, Stripped and full weight,
For sale by
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"It feels like a ball of fire rolling up and down the chest," is a common expression among sufferers from indigestion. Then use
Tarrant's Seltzer Aperient
to get the system into a healthy condition, so that the digestive organs can do their legitimate work, and you won't be troubled after eating. Dyspepsia is the fruitful mother of many sad diseases resulting from the torpid condition of the stomach, and this aperient carries off easily and pleasantly the cause, and this cures the disease.
SOLD BY ALL DRUGGISTS.

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COMMISSION MERCHANTS,
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Charges low and prompt returns.
Refer to Bank of New Hanover, Wilmington, N. C.
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HILLSBOROUGH, NORTH CAROLINA.
Misses NASH and Miss KOLLOCK, Principals.
THE FALL TERM of 1879 will open the 25th of JULY and close on 11th DECEMBER. Circulars forwarded on application.
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The N. C. HOME INSURANCE CO.,
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Cotton Gins
of the better kind, on as favorable rates as any reliable Company.
JOHN GATLING, President.
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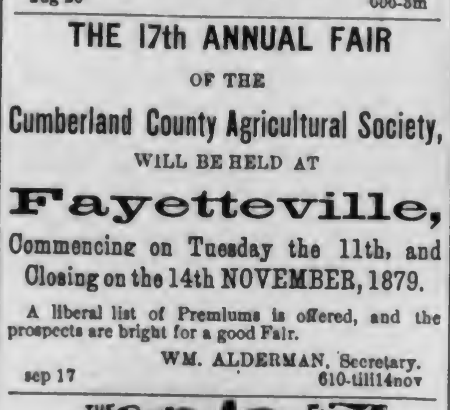
aug 20 606-3m

THE 17th ANNUAL FAIR OF THE Cumberland County Agricultural Society, WILL BE HELD AT
Fayetteville,
Commencing on Tuesday the 11th, and Closing on the 14th NOVEMBER, 1879.
A liberal list of Premiums is offered, and the prospects are bright for a good Fair.
WM. ALDERMAN, Secretary.
sep 17 610-till14nov



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COTTON!
IN VIEW of the approaching Cotton Season, the undersigned offer their services to Planters and Country Merchants
For the Sale of Cotton,
Which they are prepared to do
On the Most Economical Charges.
They will warrant the full price of the day of sale. Account sales will be rendered promptly, and proceeds be at once remitted.
ALEX. SPRUNT & SON, Wilmington, N. C.
September 3d, 1879. 608

INSTITUTE FOR TRAINING OF COLORED MINISTERS
Under the care of the General Assembly.
Located at TUSKALOOSA, ALA.
THE FOURTH SESSION, of ten months, will commence on the 1st day of September next, under the instruction of Rev. D. C. Rankin, Professor, who has the best testimonials of fitness for the work, in his deep interest in the colored people and his past labors in their behalf, his ample scholarship, and his aptness to teach.
All the branches necessary to fit candidates for the Gospel Ministry will be taught. Some acquaintance with the early branches of English will be required for entrance. Candidates must come recommended by their Presbyteries or Committees of Education; and if of other denominations, must have similar credentials.
No charge for tuition. Board can be had on reasonable terms.
C. A. STILLMAN, Superintendent.
july 23 602-tf

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"No one can be sick when the stomach, blood, liver and kidneys are healthy, and Hop Bitters keep them so."
"The greatest nourishing tonic, appetizer, strengthener and curative on earth Hop Bitters."
"It is impossible to remain long sick or out of health, where Hop Bitters are used."
"Why do Hop Bitters cure so much?" "Because they give good digestion, rich blood, and healthy action of all the organs."
"No matter what your feelings or ailment is, Hop Bitters will do you good."
"Remember, Hop Bitters never does harm, but good, always and continually."
"Purify the blood, cleanse the stomach and sweeten the breath with Hop Bitters."
"Quiet nerves and balmy sleep in Hop Bitters."
"No health with inactive liver and urinary organs without Hop Bitters."
Try Hop Cough Cure and Pain Relief.
FOR SALE BY ALL DRUGGISTS.

ORGAN BEATTY PIANO
New Organs 13 Stops, 3 set Golden Tongue Reeds, 2 Knee Swells, Walnut Case, warn'd 6 years, Stool & Book $98. New Pianos, Stool, Cover & Book, $143 to $255. Before you buy be sure to write me. Illustrated Newspaper sent Free. Address DANL. F. BEATTY, Washington, New Jersey.
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NEW ADVERTISEMENTS.

Charlotte Institute.

THE next session begins September 10th, 1879, and ends June 8th, 1880.

No Institute ever made more rapid progress in securing the confidence and esteem of its patrons than this one during the past session. Before the end of the scholastic year the number of its pupils, attracted by the well-earned reputation of the school, increased to 117, exclusive of the adult ladies who availed themselves of the superior advantages here given in the departments of Music, Art, and Modern Languages. In no respect is this Institute inferior to any other first class boarding-school in the Southern or Middle States. Such testimonials as will satisfy an one as to the *high standard and thoroughness* of the instruction here are published in the catalogue. These testimonials are peculiarly trustworthy, inasmuch as they are given by gentlemen engaged in teaching in well known schools and colleges of the highest grade, and who are therefore qualified to express an opinion in regard to educational institutions.

The total expense for the half session or term will be $125. This amount includes board, with washing, fuel, lights, furnished room and servants' attendance, tuition in all the English branches, Latin, with either French or German, Calisthenics, *text-books and stationery for school purposes.* Pupils are not permitted to incur additional expense without permission of their parents. Parents are thus assured that their bills will not be greater than they expected.

Special arrangements and special terms for young ladies who wish to take only Music, Painting and Drawing, and Modern Languages, severally or collectively.

For further information address the Principal, Rev. WM. R. ATKINSON, Charlotte, N. C.
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PURE OLD
PALM SOAP

FOR
THE LAUNDRY, THE KITCHEN,
AND FOR
General Household Purposes.
MANUFACTURED BY
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Cor. Monroe and Jefferson Sts, New York.
Send for Circular and Price-List.

Crampton's old Palm Soap for the Laundry, the Kitchen, and for general Household purposes. The price of the "Palm Soap" is $3.90 per box of 100 three-quarter pound bars—75 pounds in box. To any one who will send us an order for 10 boxes with cash, $39, we will send one box extra free as a premium. Or the orders may be sent to us for one or more boxes at a time, with remittance, and when we have thus received orders for ten boxes we will send the eleventh box free as proposed above. If you do not wish to send the money in advance you may deposit it with any banker or merchant in good credit in your town with the understanding that he is to remit to us on receipt of the soap which is to be shipped to his care.—*Sandersville, (Ga.) Herald.*
Address CRAMPTON BROTHERS, Cor. Monroe and Jefferson Sts., New York.
FOR SALE BY
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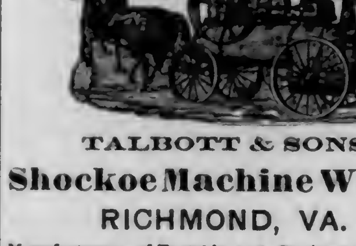
WILMINGTON, N. C.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Manufacturers of Portable and Stationary Engines and Boilers, Saw Mills, Corn and Wheat Mills, Shafting, Hangers and Pulleys, Turbine Water Wheels, Tobacco Factory Machinery, Wrought Iron Work, Brass and Iron Castings Machinery of Every Description.
Ginning & Threshing Machines a Specialty
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TALBOTT'S PATENT SPARK ARRESTER
The Invention of the Age.
It does not destroy the draft.
It does not interfere with cleaning the tubes.
It will not choke up, and requires no cleaning.
It requires no direct dampers to be opened when raising steam (dampers being objectionable, as they may be left open and allow sparks to escape.)
It requires no water to extinguish sparks, which, by condensation, destroys the draft. Besides, when water is used, if neglected, the efficiency is destroyed by evaporation of the water, and the boiler is kept in a filthy condition.
It is simple and durable and can be relied upon.
It can be attached to any boiler.
No planter should be without one of them. Insurance companies will insure gins and barns where the Talbott Engines and Spark-Arresters are used at same rate as charged for water or horse-power.
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GINNING and THRESHING, Stationary and Portable.
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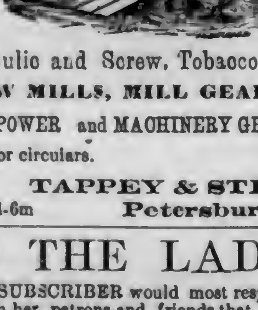
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SAW MILLS, MILL GEARING,
HORSE POWER and MACHINERY GENERALLY.
Send for circulars.
TAPPEY & STEEL,
may 14-6m Petersburg, Va.

TO THE LADIES.
THE SUBSCRIBER would most respectfully inform her patrons and friends that she is ready to receive orders for MAKING, also for CUTTING and BASTING DRESSES in the
Latest and Most Approved Style.
To her country friends she would say, send in your orders at once.
"First Come, First Served."
MRS. JOSEPH McLAURIN,
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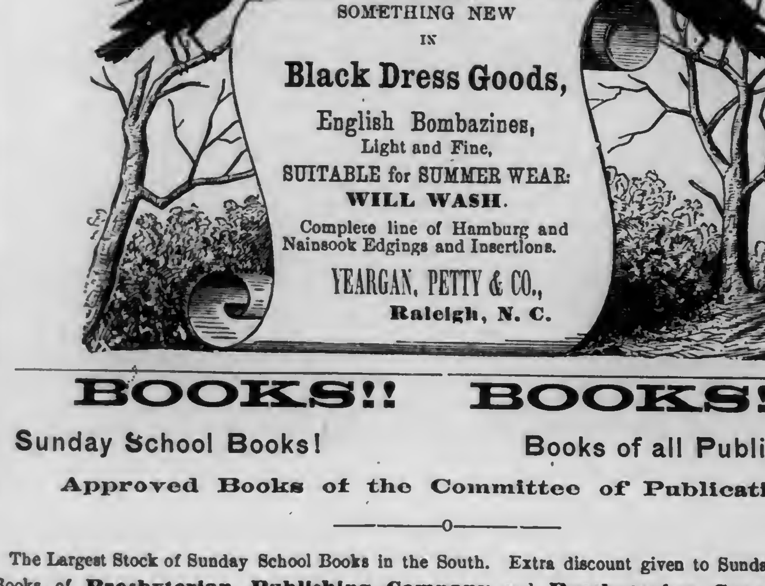
KERCHNER & CALDER BROTHERS
WHOLESALE GROCERS
AND
COMMISSION MERCHANTS
WILMINGTON, N. C.

"HOME AGAIN."
I HAVE JUST RETURNED FROM NEW YORK, AND HAVE ADDED LARGELY TO MY STOCK
In Every Department.
My second visit has enabled me to add many novelties in
DRESS GOODS AND TRIMMINGS.
Dresses made to order on short notice, and at the lowest prices for first class work.
Ladies' Cloaks and Dollmans in Great Variety.
—CARPETS—
Many new and pretty styles have been procured, which could not be had early in the season.
RUGS, MATS, OIL CLOTHS, &C.
GOOD GOODS at reasonable prices. Respectfully,
R. M. McINTIRE.
sep 29 616-1y

Fall and Winter Goods
—AT—
M. M. KATZ'S,
36 MARKET STREET.
BARGAINS IN BLACK DRESS SILKS.
Our celebrated heavy soft Gros Grain for One Dollar per yard. COLORED SILKS, SILK VELVETS, SATINS, in plain and satin stripes.
DRESS GOODS,—Satin Melange, Cashmere Soie, Brocade Persan, Persan Raye, Raye Broche, Cavalo Mohair, Striped Satins, Camel's Hair, Colored Cashmeres, from 45 cents up. Colored Alpacas, all shades, 12½ cents; Double Width Colored Alpacas, heavy, only 16 cents per yard.
MOURNING GOODS.—The best assortment ever offered here in Drab D'Ete, Bombazine, Tamise, Crape Cloth; Plain, Striped and Brocade Cashmere; Henriettas, Mohairs, Australian Cloth.
CLOAKS, WATERPROOFS, SHAWLS, Trimmings; Silk, Grass and Chenell Fringes; Gloves and Hosiery, every style, good and cheap; Skirts and Corsets. The best Fifty Cent Corset ever sold in the city. RIBBONS—Fancy, Satin, Striped and Brocaded. Laces and Embroideries in greatest variety. Housekeeping Goods, Blankets, Flannel.
MEN AND BOYS' WEAR. Ladies' Cloth, Ladies' and Children's Merino Vests, Ruchings, Ties, Fancy Goods. One Thousand Dozen Linen Handkerchiefs, from 5 cents up; DOMESTIC GOODS, &c, &c., all at prices which defy competition, and qualities which cannot fail to give satisfaction. I can assure my kind patrons that every article will be sold AS LOW, and the majority LOWER, than at any previous season. Send for samples to
oct 22 M. M. KATZ, 36 Market Street.

RAVEN BLACK ALPACAS!


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THE BUFFALO LITHIA WATERS,
For Affections of the Kidneys and Bladder.
RELIEF OF INFLAMMATION AND ULCERATION OF THE BLADDER.
AFTER THE LIFE OF THE PATIENT HAS BEEN DESPAIRED OF BY HIS MEDICAL ATTENDANT.
[Extract from Letter of Dr. T. B. Greer, of Rocky Mount, Franklin county, Va., of June 3, 1876.]
"I have recently had occasion to try the 'Lithia Water' in a case of Inflamation and Ulceration of the Bladder, caused by the retention of urine, the result of stricture of twenty years standing. I had exhausted all of the resources, both of experience and authority, and when my patient commenced the use of it, had no hope of his recovery. He has been using the water five weeks, with results so favorable that he now has every prospect of complete recovery, and without some unexpected change in his condition, will be on his feet in a short time. The effects of the water in this case have been marvelous. For the sake of humanity I shall keep a record of the case, and report to you as it advances."
In a subsequent communication Dr. Greer, referring to the above case, says;
"In the case of 'Inflammation and Ulceration of the Bladder,' heretofore reported, the patient recovered and I attribute the recovery entirely to the Lithia Water."
STONE.
CASE OF MR. C. WOLFFE, OF POINT COUPEE PARISH, LA.
POINT COUPEE PARISH, LA., April 2, 1878.
MR. THOMAS F. GOODE, Proprietor Buffalo Lithia Springs, Va.:
Two years ago I began to suffer with a severe and constant pain in my kidneys, which was soon followed by violent attacks, averaging about two a week, causing excruciating agony, from which I was frequently relieved by the discharge of stone of from four to six grains in weight: at other times by the passage of smaller stones, and sometimes by sand in considerable quanties.
I sought, but in vain, the best medical assistance, and as the result of this state of things, I was reduced to such a condition that my medical advisers told me frankly that I had nothing to hope from remedies; that my condition was a hopeless one, and I looked to death alone for a termination of a miserable existence. Mr. J. L. Lyons, a druggist of New Orleans, about six months ago, advised me to try the Buffalo Lithia Water, Spring No. 2, which I did. About a week after I commenced the use of it I had an attack of less than usual severity, in which I passed two small stones, *one of which I placed in a tumbler of the water, and in about three hours found it dissolved to fine powder.* That gave me confidence, and I determined to persevere in its use. I have had no attack whatever since, nor has there been any discharge of stone or sand.
The pain in my kidneys has entirely disappeared; my weight, which had been greatly reduced, I have fully regained, and my general health has been entirely restored. I very cheerfully acknowledge my indebtedness to the Buffalo Lithia Water for my life, and the comfort which I now enjoy.
Respectfully, C. WOLFFE.
Statement of Mr. J. L. Lyons, Wholesale Druggist and Importer, 42 and 44, corner Granvier and Camp sts., New Orleans, La.
NEW ORLEANS, LA., April 5, 1878.
I am personally cognizant of the truthfulness of the foregoing statement of Mr. C. Wolffe, who is one of our best citizens.
J. L LYONS.
THOS. F. GOODE, Prop., Buffalo Lithia Springs, Va.
GREEN & FLANNER, Agent for the sale of these Waters at Wilmington, N. C.

THOS. A. McNEILL. FRANK McNEILL.
McNEILL & McNEILL,
Attorneys at Law,
LUMBERTON, N. C.
Practice in all the State and Federal Courts in North Carolina. 593 1y.

CHEESE.
200 Boxes No. 1 CREAM CHEESE,
For sale by
KERCHNER & CALDER BROS.

AGENTS WANTED For the Pictorial Bible Commentator. 1,018 Pages. 475 Illustrations and Maps. The most complete and comprehensive Commentary on the entire Scriptures (in one vol.) ever published. Price, $3.75. BRADLEY, GARRETSON & CO., 66 N. 4th St., Phil'a., Pa.
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A MIDDLE-AGED WOMAN, with experience—to take charge of two children, five and three years of age.
Address, Box 40, Durham, N. C.
oct 7-2t

$777 A YEAR and expenses to agents. Outfit free Address P. O. VICKERY, Augusta, Maine

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MANUFACTURERS AND DEALERS IN
Sash, Doors, Blinds, Ornamental Wood-work and Builder's Hardware.
We have added new and improved Machinery to our Establishment, and are prepared to fill any orders in our line at short notice and low figures.
Church Windows Doors Pew Ends
CAPS and ARM RESTS, made in latest styles.
Factory foot of Walnut St., Office on Nutt Street, near Red Cross } Wilmington, N. C.
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AND AGENT FOR THE SALE OF
Ton Timber.
WILMINGTON, N. C.
Timber a specialty. Liberal advancements made on all consignments. oct 1-2m

NORTH CAROLINA PRESBYTERIAN.

FOR THE FAMILY.

Love-Song

(AFTER THE ANTIQUE.)

Call the facets of the dew!
Bid them sparkle for thine eyes!
Rob the violet's tender blue,
Borrowed from less azure skies!
And charm the Rose, that softly glows,
To lend thy cheek its changing dyes!

But deem not, Maid, an honest mind
Such fickle toys as these may win;
The painted rind may charm and blind,
Yet dare not show the cheat within.
Dear Maid, a sweet, shy Rose thou art—
Ah—tell me! hath the Rose a heart?

—*W. M. Briggs; Scribner for November.*

Little Bo Peep.

Little Bo Peep!—ah, where away
Leads she her sheep, this summer day?

Somewhere the shy little maid must be—
She's so nut-brown real to you and me!

—*Paul Pastnor in November Wide Awake.*

The Minister's Wife—A True Story.

We were about getting a new minister, a difficult matter, as all can testify who have tried it. He had preached for us a Sabbath or two. He was earnest, that was unquestioned; had a consistent life for his record, and that was a great point; was a good thinker, and a fearless advocate of what he believed, but his voice was poor, he was not quite so famous as some wished, and his hearing was not sufficiently marked and dignified, some of the people said.

Yet as often as anything disparaging was remarked somebody immediately added, "But his wife is lovely!" We heard this reiterated so often that some of us finally said, "What difference does it make? We thought it was not the wife we were to settle over us, but the man himself?" Every possible objection was overruled, however, because the wife was so beyond compare.

He came, and brought with him one whom we were all eager to see and know; one of the sunniest, gentlest, yet strongest, most unselfish women it has ever been my blessing to know and love. She was not beautiful, but her face had such a kindling of interest for one and all that you could never forget its expression.

She entered heartily into his work; they were all *her* people, her friends. She showed no partiality. No one of us ever felt that she liked one above another. She kept our secrets locked in her own heart, and never betrayed a trust.

No one ever heard her speak ill of another. She was approachable to everybody, yet we paid her deference, both from her position and because we loved her. Men and women received alike equal favor and honor at her hands. We looked to her as a leader, while she was in reality a companion. We expected her home and husband would be first in her care and affections, and so they were.

She was interested in everything, cultured enough to talk with the learned, and not above the poorest and most ignorant of her flock. She never showed irritability. If she had temper she conquered herself by prayer. She was her husband's best adviser.

Not everything went right with the minister He was able, but not always wise; sometimes hasty, sometimes domineering, it seemed; sometimes saying things better left unsaid, occasionally too frivolous, and now and then too austere. Some said he liked the rich better than the poor, the cultured better than the unlettered. Some said he was over-ambitious, that he was not always unconscious of himself, others that he lacked magnanimity in pecuniary matters and in the little things of every-day life; but they liked his preaching, and always added, "He has such a lovely wife!"

She healed all differences, and really kept the church a unit by her kindliness and Christian tact. A wife less sympathetic, or less wise and capable, would have completely changed the aspect of affairs.

A little child came into the minister's home, and the young wife went out of it. I never saw a church so crushed. For weeks and months every face wore a wistful look, as though they hoped in some unexplained way to meet her, perchance, and feel again her cordial welcome. The pastor, too, began to realize as never before how she had brightened and sustained him. The people cared for the motherless child because it was *her* baby. A blessed revival followed, and her death was the spiritual life of a great number. The little failings of the minister were forgotten in the noble work he did to win souls, and yet they were not fully satisfied, and the pastorate was changed.

Our pulpit has since then been filled by able and eloquent men, who have had pleasant wives, and our church has prospered, but our hearts have hungered again and again for the lovely woman who came to be such a power in our midst. We have said to each other often in all these years, "Doesn't it, indeed, make a difference what kind of a wife the minister has?" Ah, vastly more than he thinks, when he chooses her as his companion, and vastly more than the people imagine when he comes among them to be their leader and guide!—*Congregationalist.*

The Paradise of Babies.

The real "Paradise of Babies" is Japan,—as has been said many times,—for not only do the children have every imaginable toy, but many persons get their living by amusing them. Men go about the streets and blow soap-bubbles for them with pipes that have no bowls as ours have. These young Japs have tops, stilts, popguns, blow-guns, magic lanterns, kaleidoscopes, wax figures, terra cotta animals, flying-fish and dragons, masks, puzzles, and games; butterflies and beetles that flutter about; turtles that move their legs and pop out their heads; birds that fly about, and peck the fingers and whistle; paste-board targets that, when hit, burst open and let a winged figure fly out; and—most wonderful of all, perhaps—little balls looking like alderpith, which, thrown into bowls of warm water, slowly expand into the shape of a boat, or a fisherman, a tree, flower, crab, or bird.

The girls of Japan have dolls' furniture and dishes, and, of course, dolls. They have dolls that walk and dance; dolls that put on a mask when a string is pulled; dolls dressed to represent nobles, ladies, minstrels, mythological and historical personages. Dolls are handed down for generations, and in some families are hundreds of them. They never seem to get broken or worn out, as yours do; and, in fact, they can hardly be the dear playmates that yours are.—They are kept as a sort of show; and, though the little owners play with them, they do not dress and undress them and take them to bed, as you do. A good deal of the time they are rolled up in silk paper and packed away in a trunk. On the great festival day of the Japanese girls,—the Feast of Dolls, of which no doubt you have heard,—there is a great show of dolls and toys, and it is the event of the year for the queer little black-eyed maidens. The Feast of Flags is the boys' great day, and they have banners, flags, figures of warriors and great men, swords, and other toys suitable for boys.—*Olive Thorne, in St. Nicholas for November.*

Things Not to Do.

Never talk slang. Never say you have been *dished* when you mean you have been disappointed. Never say you have been *sold* when you mean you have been cheated. Never say a thing is "too thin," or "that's the worst I ever heard," or "tell that to the marines." Never say *awful* for very, and *try never to exaggerate.* Never slam the door. Never lose your temper. Be calm, whatever happens.

Forming Character.

Character is from a word whose root denotes a mark made in anything by cutting, carving, engraving or scraping. The infant is supposed to have no character. The parent forms it by carving into its nature and impressing upon its mind, ideas, opinions, tastes, and qualities. Thus temper, manners, virtues are developed. You form all these. You develope the good or the evil, the sweet or the bitter, the elevating or the debasing. The chisel is harder than the marble; the stronger prevails over the weaker. If you are evil-hearted you engrave your evil nature on the mind or habits of your child or friend. You mould, you shape in a measure every person you know or see. You stamp the good or the bad on your associates and acquaintances, just as your heart is pure or dark. Your words and deeds do this. Hence to a certain degree you are responsible for all character that is formed about you. I hold you to this position of responsibility. There is no escape. Are you marking out for yourself in lines of light a good character in which Christ the perfect man is the central figure, and so carrying out a grand eternal destiny? Will your carving stand the scrutiny of the eye of God? Or, are you stamping the wrong, the bad, the dark lines of sin on your nature and on the nature of others? Remember the carving of the evil hand is hard to efface or change.

My friend you have very little character anyway, while ont of Christ,—suppose you permit the Lord to give you a good one. He will do it. Alas, a solemn reflection connected with this matter is, that we are forming characters that will be exhibited in all their beauty and grandeur, or hideousness and shame in the great day. To have Christ within, now and forever, is of priceless worth. Look to this matter.—*The Christian.*

The Welcome Visitor.

The man who knows how to "drop in" of an evening, draw his chair up to your hearth as if it were his own, and fall into the usual evening routine of the household as if he were a member of it—how welcome he always is! The man who comes to stay under your roof for a season, and who, without being intrusive, makes you feel that he is "at home" with you, and is content in his usual fashion of occupation—how delightful a guest he is! And the houses—ah! how few of them—into which one can go for a day or a week and feel sure that the family routine is in no wise altered, the family comfort is in no wise lessened, but, on the contrary, increased by his presence—what joy it is to cross their threshold! What good harbours of refuge they are to weary wanderers!

What to Feed Young Chicks.

At the early stage hard-boiled eggs are wholesome and nourishing for them. But unless eggs are plenty and cheap they are an expensive food, and not at all indispensable. Bread crumbs, dry or soaked in milk, will answer very well for first feeding. As a staple food for the first few weeks some breeders recommend wheat bran and coarse corn meal in equal parts. This should be either scalded or cooked, and fed to them in a crumbly state. It is well occasionally to cook the meal with meat scraps from the table, or to put in a little grass of some sort. Boiled potatoes, cabbage chopped fine, meat raw or cooked, and table scraps will all be relished by the little birds, and will help them to grow. This variety is more essential in the early spring, before the grass and insects appear. Cracked corn, dry, and whole wheat are both excellent articles of food. These may be alternated with the meal and bran mentioned above, feeding each three times a day. In cold weather a little red pepper may be used in the morning meal to advantage. Those who are feeding with a view to attain weight for the early market would do well to increase the proportions of corn meal, using two parts of this to one of bran.

The Floods in Spain.

A dispatch from Paris to the London *Times* says: "The total damage by the recent floods in Spain is estimated at 60,000,000f. Three thousand five hundred houses and one hundred and twenty mills were destroyed. King Alfonso has subscribed 50,000f. for the relief of the sufferers, and the Princess of Asturias 5,000 piastres. The Bank of Spain has collected 60,000f. for the same purpose." A dispatch from Madrid to the *Siaddard* says: "The Cortes will be asked to relieve Murcia from direct taxes in consequence of losses occasioned by the inundation. The flood was subsiding rapidly on Saturday and no fresh danger was expected."

Literary Items.

According to the *Literary World*, Boston, the author of "Signor Monaldini's Niece" is Mary Agnes Tincker. She is an American and a Roman Catholic, and has spent some years in Rome, although now living in this country.

Religious books have almost as large a sale as the yellow-covered literature. E. P. Dutton & Co. cannot print Canon Farrar's *Life of St. Paul* fast enough to supply the demand. The first edition was sold before it left the press.

We would not go to Mr. Matthew Arnold for theology, but may agree to take his word in matters relating to literature, in which he is a proficient and master. His latest work has been to publish a volume containing choice selections from the poem's of Wordsworth, together with a preliminary essay in which he discusses his qualities and his place among the poets. It is a pleasure to hear him say that Wordsworth is "one of the chief glories of English poetry," and to have him recommend his writings in preference to those of many who are usually ranked far above him. It is the fashion to read Shakespeare, and it is not the fashion to read Wordsworth, and yet the latter is full of a literary and moral grace of which the distinguished dramatist never dreamed. It will be a real gain to the morals of the rising generation if they shall be induced by Mr. Arnold to get the poems he so warmly commends and make them subjects of careful study.—*United Presbyterian.*

M. Louis Blanc is said to be so small a man that, when sitting at his desk in the Chamber of Deputies, merely his head is visible. His voice is also very weak, and this fact, together with his small stature, has won him among many the name of "The microscopic orator." He talks as though he were writing a book or addressing somebody from the tribune.

"The highest reach of human science is the scientific recognition of human ignorance. *Qui nescit ignorare, ignorat scire.*"—*Sir William Hamilton.*

"Go out, young man; she's not here," said a Pennsylvania minister in the midst of his sermon, to a youth he saw standing hesitatingly in the doorway.

MISCELLANEOUS.

Superiority of Women.

Modesty is the distinguishing attribute of women, as courage is said to be that of men. Women are conservative, men destructive; men create, women preserve; men kill, women save life; the courage of men leads to enterprise, but the greatest enterprises have been saved from ruin by the quick wit or courage of a woman. Men temper their pity with judgment, women give theirs for sweet pity's sake alone, neither inquiring nor caring as to the merits of the case. Men may have talent, but women have tact; men accomplish much with great exertion, but women move the world by unseen influences, and by work which neither shows nor exhausts. It is admitted that women are better judges of character than men, and this is partly owing to the fact that in their instinctive judgment the question of morality has greater influence on the judgment than with men. A woman cannot give you reasons for her decision, but it is generally correct; a man will overwhelm you with reasons in favor of an erroneous conclusion. Women have many of the prominent traits or qualities which make up what we call genius in men—the great poets, the great artists, and even the great conquerers, had all the woman's side of their nature strongly developed; and it has been often observed that almost every really great man owed his best points of character—those which made him powerful—to the mother. Women live by faith, men by works. Women believe, men wait for proof. Mary went to the grave to seek the risen Saviour, but Thomas must lay his finger in the wounds before the stubborn doubts give way. Men take the world by storm, women gain their point by slow and silent approaches. Men are impetuous, women persistent. Men are easily discouraged, women are patient and tenacious. Men are ready for change, the nomadic nature is strong within them; women suffer by change, they do not bear transplanting well.—*Scottish-American Journal.*

Antiquity of the Sabbath.

It is fashionable nowadays for those opposed to the holy observance of the Lord's Day to speak contemptuously of it as merely a Jewish ordinance, which is no more binding upon Christians than any portion of the Mosaic ceremonial law. Such persons, of course, ignore the facts that the institution of the Sabbath is coeval with the creation, that the Sabbath was observed by the Israelites, in the wilderness prior to the giving of the law from Mount Sinai (Exodus xvi), and that our Saviour expressly declared that "the Sabbath was made for man"—*i. e.*, for the whole human race, and not for one nation only. It is very interesting to find that the researches which of late years have been made in the ruined cities of Assyria and Babylonia, and which have so signally confirmed the literal accuracy of the Bible narrative in other particulars, furnish evidence of the observance of the seventh day as a Sabbath even by a heathen people centuries before the exodus. From the great library at Nineveh, two-thirds of which is now in the British Musem, much interesting information has been obtained regarding the Accadians, the original inhabitants of Chaldea, who flourished up to about the time of the call of Abraham. They appear to have been a people of considerable culture and learning for such remote times, and to them we, in these days, owe the signs of the Zodiac and the days of the week. The seventh day, Sabbath, was kept as a day of rest with almost Jewish severity. The king was forbidden on it to eat cooked fruit or meat, to change his clothes or wear white robes, to drive his chariot, to sit in judgment, to review his troops, or even to take medicine. It is evident that in these regulations, whimsical as some of them were, there lingered the memory, obscured by time and spiritual darkness, of a divinely instituted Sabbath. Doubtless further researches will bring to light increasing evidence on this as on other Biblical matters. We live in the days when God is of a truth causing the stones to cry out.—*London Review.*

Preaching in English.

I think some spiritual power is lost by many of our preachers not preaching in the English language. There are half a dozen sets of languages in England, and there is a certain stratum of language which is nearly all Latin, and that happens to be the peculiar lingo of a number of brethren. Depend upon it, our power over the masses will be in our speaking so that we can be understood. They make fearful blunders over what we say when we speak plainly, but if we use hard words they will not know what you mean. We must try and cut long words right in halves, and when we have done so we must burn the two places. Take the common Saxon tongue. "But we should be vulgar," says one. Well, be vulgar. They used to make the sponsors at baptism promise that they would see that the child was instructed in the "vulgar tongue," and we have to make the people comprehend the Gospel, not reverence us for our Latin.—*C. H. Spurgeon.*

SECULAR NEWS.

Bethany College, W.Va., was partially burned on 23d.

By burning of a Spanish steamer in the West Indies forty lives were lost.

Montauk cotton mills, Long Island, have been burned. Partly insured.

It is said by some persons that the late State Fair was the best that has been held.

The *Semi-Weekly Beacon* is a new Greensboro paper which we have not yet seen.

Col. T. M. Holt was re-elected president and Capt. Donson was continued as secretary of the N. C. Agricultural Society.

Mr. Wm. Burney of Davidson College, just returned from Germany, has been appointed to a scholarship in Johns Hopkins University.

Dr. W. W. Davis, an old and respected citizen of Wilmington, died here last Thursday, after a long illness. Cancer in the face was his disease.

The total regular attendance at the New York city schools during September was 127,480 pupils, the largest on record. The city has 11,688 persons in its night schools.

A short harvest makes great distress in Hungary. The heavy rains have done some damage in parts of the Southern States.

Mr. Wade H. Harris, of Concord, formerly local editor of the Wilmington *Sun*, severely injured one of his feet recently, by sticking a needle in it.

India ranks fourth among the countries in the world for the extent of coal deposits. She has 30,000 square miles of coal fields; the United States 500,000; China, 400,000; and Australia, 240,000; but only 500,000 tons are annually mined in India.

When the European military systems now in progress are completed Italy will have 2,000,000 soldiers; France now has 1,815,000 soldiers, and in 1802 will have 2,723,000; Russia already disposes of 2,389,000 men, while Austro-Hungary has 1,194,000.

The Wilmington *Star* says Col. A. M. Waddell has consented to deliver, at the next meeting of the Historical and Scientific Society, his celebrated lecture on the Ancient History of North Carolina, being a complete vindication of the Scandinavian legend and the testimony of Baron Von Humboldt to the effect that North Carolina was settled originally by Hibernians.

The Wilmington *Review* notes a very flattering, and, to the producers, a very gratifying increase in the price of all kinds of naval stores very recently. A month ago, September 18th, spirits was quoted at 25 cents, and to-day it sold for 31 cents. Rosin is in demand to-day at $1 25 for strained and $1 30 for good strained, as against 92½ and 97½ cents a month ago.

A poem attributed to Goethe and published in critical editions of his works—"The Journal"—has been brought out in separate form in Germany. Last month the copies of the poem on sale in a leading bookstore of Vienna were seized by order of the royal prosecuting counsel on the same grounds that books are taken possession of in the United States by Anthony Comstock. For a German city such a proceeding was vastly more astonishing than the seizure of an edition of one of Byron's poems would be in New York.

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MISCELLANEOUS.

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A Religious Family Newspaper: Devoted to the Intellectual, Moral and Spiritual Interests of the People.

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For the N. C. Presbyterian.

LETTER FROM SIAM.

FOR THE LITTLE FOLKS.

CHIENGMAI, North Laos, Siam, July 22, 1879.

MY DEAR FRIENDS: It is surely with no feeling of vanity that I make the following letter public. It was written at Nan Inta's own suggestion, and with no idea of publication. It will interest you, instruct you, and should do you all good. Others of you who talk may well lay to heart the appeal of our beloved elder and assistant. The N. C. PRESBYTERIAN has no better men among its correspondents, and it is doubtful whether the Presbyterian Church, North or South, have any more faithful ruling elders than he is. The original was sent to the one to whom it was addressed, a pupil in the Simenton Female College, Statesville, where, under Mrs. Grant's and Miss Mitchell's efficient training, we trust she is preparing to answer the call hereby sent to her, and through her to some of you. I give almost a verbatim translation:

"Loong Nan Inta's compliments to Emelie. Loong Nan has joy, because God has mercifully taken care of papa, mamma, Cornelia and Allie, and Norwood, being well and happy, every one. Also Loong Nan and his wife, and his children and grandchildren are well, because the merit of our God has taken care of us. Also Pa Peng (his wife) and Kam Tip (his second daughter) have received the sacramental baptism. Of Loong Nan's seven children only Kam Tip has received the sacrament of baptism. Of the others Kam Ai, Nan Seewachi, Nan Seepa, Kaoma Rnen, Kammoon and Oon Ruen, these six have not yet been baptized, but have faith (are believing). Loong Nan prays Emilie to entreat the brethren (relatives), who are the great teachers of your school and Church, to pray for Loong Nan's children and grandchildren and relatives and friends in Chiengmai. Also to pray for all the teachers, male and female, and all their pupils. Cornelia and Allie are exercising on the instrument with Miss Campbell.

"Again, I beg Emelie to remember Chiengmai and the towns around, namely, Lappoen, Lakaun, Muang Praa, M. Nan and Hlnang Chabang, M. Ngow, M. Pugow and M. Chiengkeng. All of these towns have many inhabitants, and they are all in darkness. Loong Nan begs Emelie, his beloved neice, to stir up the brethren (relatives) to pray that God will send His laborers to come to this kingdom to make it the inheritance of our God. Again, when Emelie has finished her education and turned her books, all finished) to return, we beg her to establish her heart to come to this land, and if she intends to go to any other nation, we beg her to come to Chiengmai first.

"Again, Loong Nan's former troubles, caused by the persecutions of the Prince, God has graciously granted him peace, and God has also graciously granted to others to know Him, because He inclined the heart of the great King of Siam to send a royal decree forbidding the princes and masters in Chiengmai to oppose those who wish to become Christians and forbidding any oppression of those who have or shall become such in future.

"Loong Nan also begs Emelie to tell Evander that Loong Nan remembers him, sending greeting, and begs Evander not to forget Chiengmai."

Many of you remember that the writer of the above was the first Laos convert admitted to the Church, the one who was first led to believe in Buddhism, and to study the books of the Christian religion, by an eclipse of the sun in 1868, which convinced him that their books cannot be relied on. He is the one that so pathetically asked why we had not sent the Gospel to the Laos before his parents and ancestors had passed away, though he has one grandmother, nearly a hundred years old, living in the city. She has long been quite deaf, but has good teeth, and otherwise is in good health. Nan Inta himself is in his 60th year, and this is his own mother tongue. You will remember another incident, written before, concerning him. When he was to be ordained a ruling elder he was told he must read the Confession of Faith, as he would be required to subscribe to it. When he finished he said he saw "nothing peculiar in it. It was very much like what he had been reading in Paul's Epistles." In the first persecution he was a refugee for a time to a neighboring city, and last year was kept in confinement till he was taken sick, and would have died if we had not get permission to bring him to our place for treatment. We trust that all who read his simple but urgent appeal for his people will be stirred up to earnest prayer on their behalf.

Our last communion was a day to be remembered in Chiengmai. Eleven persons were received to the communion of the Church on public profession of their faith. Ten were natives, by baptism. The other was a child of the covenant, a little girl eight and a half years old. Though young we could not resist her earnest plea to be admitted to the communion, and ask for little Allie your prayers. Three children were baptized at the same time. This gives us a membership of forty-four adults and nearly sixty baptized members. Three of these last were girls from the female boarding school new tanght by Miss Cole and Miss Campbell. With them the middle-aged and the old man of 76 stood up, some with their children and grandchildren entering into a solemn covenant with God. Nan Inta's oldest daughter, Kaoma Rnen, and her infant child, and his youngest son, Oon Rnen, were baptized, leaving still three sons and one daughter not yet church members. One family is worthy of special notice. It was the "household of Laang Boon," herself and her neice on profession of faith, and two bright little boys on the faith of the mother. She belonged to a good family, her first husband being a prince and an uncle of the present viceroy's wife. On his death she married a widower, whose first wife was suspected of witchcraft, and through him Laang Boon and her two little boys became suspected and were to be driven away from their homes, according to Laos custom, to a village where only the suspected witches and their families reside. To save her from a doom that they dread second only to death she was divorced from her husband, and he was allowed to be sent off alone, hoping thereby to turn away the suspicion from the rest of the family. But it was all in vain. The neighbors clamored for the expulsion of the wife and children, and all the sickness in their village was attributed to them. At the request of a prince, a son of her first husband by a different wife, I took the family on our place, promising to risk the spirit of the dead, and do all I could to protect her against her living enemies. Her house was to be torn down and the very trees on the lot felled, to leave no haunting place for the spirit to dwell. Soon after this the King's proclamation of religious toleration arrived, one clause of which gave us a legal right to protect her. Meanwhile she had made over to us by written agreement her two boys for six years to be taught, and the neice, a girl of twenty, had become a favorite pupil in the girl's school. From the first they were interested listeners to the Word, and silently the Holy Spirit enlightened their minds, and at our last communion they applied for admission to the church. On examination before the session she was reminded that her divorce was in the days of her darkness and ignorance, and was asked if she would now be willing to allow her husband to return if we would protect him. The memory of what she had suffered and feared led her to answer, "No, she preferred the separation to be final." As there was a regular legal divorce according to Laos style, and as there was no probability of her marrying again, neither Bro. Wilson nor I thought it right to make the rennion to her husband a condition of admission, however gratifying it might be, as an evidence of a change of heart. Nan Inta could hardly reconcile the refusal with a new heart, and was for insisting on it. We did not inform her on Saturday night of the result of the examination, expecting to confer with our elder and speak to her in the morning. But early on Sabbath morning Laang Boon came up to inform us that on deliberation and prayer she had decided, as this life is short and the next has no end, to make any sacrifice or take up any cross that her Saviour might require, and was willing to leave the whole question to Providence and the Church. That was all that even Nan Inta could ask, for it was only a hypothetical case after all, as no one knew whether her husband wished to return, or whether there might not be other insuperable obstacles in the way. But her prompt and frank decision was a victory that filled us all with joy, as no better evidence could have been given of the true spirit of Christian sacrifice, of all for Christ. We rejoice over the whole family as in a double sense a conquest over Satan. Her bright little boys, we hope, will some day become ministers. We ask your prayers for them.

The examination before the session showed us that during the last two or three months God's Spirit had attended the preaching of the Word with more than usual power. The Lord was with us and we almost knew it not. While we were yet waiting He had already come.

We again ask special prayer in behalf of our Church and mission. And how many of the old or the young who read these lines will give up all for the sake of following Christ?

Your true friend,

DANIEL MCGILVARY.

For the N. C. Presbyterian.

DID THE APOSTLE PAUL USE SLANG WORDS?

Mr. Editor: In your last week's issue (20th October) you had an excellent article, six or eight lines long, on the fourth page, first column, at the bottom, entitled, *"Things Not to Do."* And the main things not to do was the use of *slang* or *cant* words or phrases. It is hardly worth while to give a definition, as such words or phrases are in such common use that all who read this will know what I mean. The use of them is more the result of *habit* than any thing else, and a very bad habit it is. It would appear more frequently than it does if the rules of correct speaking and good writing, and I may add of good breeding, had not taught the ear to be offended with the repetition of the same sound, and oftentimes caused us to reject on that account the word which offered itself first to our recollection.

The question is, did the great Apostle ever use such *slang* words or phrases? I think there is no doubt of it, as can be easily shewn. The Apostle, in writing, had his whole soul so intently engaged on the subject in hand that even if he knew of such good writing rules he did not regard them, and of course such words would occur from mere habit. The truth is *an example* of this kind runs through several of his Epistles, and especially in the Epistle to the Ephesians. The word is *"riches,"* used metaphorically as an augmentative of the idea to which it happens to be subjoined. Thus, *"the riches of his glory;"* *"his riches in glory;"* *"the riches of the glory of his inheritance;"* *"riches* of the glory of this mystery." See Rom. ix: 23; Eph. iii: 16; Eph. i: 18; Col. i: 27. Again, *"riches* of his grace," twice in Eph. i: 7, and ii: 7; *"riches* of the goodness," Rom. ii: 4; *"riches* of the wisdom of God," Rom. xi: 33; *"riches* of Christ," "Eph. iii: 8. In a like sense the adjective is used, as, Rom. x: 12, *"rich* unto all that call upon him;" Eph. ii: 4, *"rich* in mercy;" 1st Tim. vi: 18, *"rich* in good works." And so also is the adverb used—Col. iii, 16, "let the word of Christ dwell in you *richly.*" This figurative use of the word, though so familiar to the Apostle Paul, does not occur in any other part of the New Testament, except once in the Epistle of James, ch. ii: 5, "Hath not God chosen the *poor* of this world, *rich* in faith?" where it is manifestly suggested by the antithesis.

After this *one* example, so striking that it unnecessary to give others, which could easily be done, I wish to make a single remark: That the Apostle's *slang* words and phrases—as they certainly were—differed in *toto cœlo* from those now in common use. "The *riches* of his grace" and "the *riches* of his glory," fall on my ear with a sound, and a meaning too, far different from the common *slang* of the day, as *"awful sweet," "real nice,"* &c. In the one case there is a majesty of thought, an elevation of piety, a tenderness of heart, and a singleness of purpose, which no man ever did or ever will *attentively* examine without admiration; in the other a stupid vulgarity, sheer poverty of thought, the *fear* of saying anything definite, and the most arrant nonsense, which no man of good sense and good breeding can listen to without ineffable disgust.

D. L.

ADDRESS TO THE CHURCHES.

ADOPTED BY THE SYNOD OF NORTH CAROLINA AND ORDERED TO BE READ IN THE CHURCHES.

The Synod of North Carolina to the Churches within its bounds, sendeth greeting:

DEARLY BELOVED: The close of another Synodical year brings with it the duty of reviewing our condition and progress in the past twelvemonth.

All of our Presbyteries have sent up reports on the state of religion within their bounds. In these, the aspect presented of our beloved Zion is one of mingled lights and shadows. We learn much in respect of the spiritual condition of the Church, for which we give devout thanks to God; and much also which awakens in our hearts alarm and sorrow.

There are, blessed be God, many marks of hopeful progress, indicating the continued presence and the operation of the Holy Ghost in our churches.

The regular ministrations of the Gospel appear to be more extensively enjoyed by our people than has been the case for years past. There are comparatively fewer vacant pulpits—and throughout our bounds the report is of general, respectful and increasing attendance on the preached Word.

Additions to the Church on profession have been made, not in large numbers, but steadily; while in several instances the accessions have been quite numerous, as the result of more than ordinary interest in religion and the awakening influences of the Holy Spirit.

An increasing interest in Sabbath school work is also apparent, indicating an awakening of intelligent zeal in this important department of spiritual work in the family and in the church.

The attention of our people in some places is being called also more earnestly to the condition and wants of our colored population, and something is beginning to be done towards their moral and spiritual elevation.

We are glad to note also a decided tendency to more systematic and enlarged beneficence throughout the Synod. Slowly but constantly the stream of contributions to all the benevolent enterprises of the Kingdom of Christ rises, awakening the hope that ere long it may swell into a flowing river. In this connection we mark with satisfaction the increase of organized effort among the pious women of our Church for the support and promotion of home and foreign missionary work. May the Lord increase their number and bless the work of their hands.

But, dear brethren, there are also, we are pained to behold, dark shadows in the picture: alarming and painful signs of the spirit which is of this world invading and paralyzing the visible body of Christ. All the reports make mention of the neglect of family and social prayer, more especially the former. They also call attention to the widespread desecration of God's holy day in some of the communities in which his Church is set to shine as a holy light. It is painfully apparent, too, that in many of our churches the ministry of the Word is not faithfully supported, and that there is in some degree a carelessness and remissness in the rendering of the worldly maintenance promised to their spiritual teachers.

Brethren, these things ought not to be so. That the fire should go out on the domestic altar; that prayer meetings and the monthly concert should be neglected; that the blessed Sabbath, made for man's spiritual rest and edification, should be turned into a day for our own pleasure and indulgence; and that they who are over you in the Lord to lead you in the way of life and salvation should suffer this lack of performance on your part of stipulated engagements; all these things call for humiliation and are to be deplored as very serious evils, which if suffered to remain uncorrected will eat as a canker into the very heart of the church.

We exhort you to the diligent exercise of every Christian virtue—especially of faith, humility, courage and self-sacrificing devotedness to your high and holy calling. The eye of Him who walketh in the midst of the seven golden candlesticks, and holdeth the seven stars in His hand, is upon you, and His word of comfort and strengthening assurance, amid all your trials and difficulties and perplexities rings yet across the centuries for us, and for all His blood-washed Church. "Be then faithful unto death, and I will give thee a crown of life."

The Synod sends you its salutations. "Grace be with you all. Amen."

MINUTES.

Adopted by the Synod of North Carolina, Touching Ministers Deceased Since the Last Meeting.

REV. N. Z. GRAVES.

The committee appointed to prepare a minute of the death of Rev. N. Z. Graves would submit the following:

Death has snatched another of the beloved ones of this body from us. The attractiveness of Brother Graves's character was felt by all who knew him. To know him was to love him. He labored for years among us as a minister, and the fruits of his labors are visible in Clinton, in Goldsboro, and in Warrenton, where he died. He is now permitted to enjoy above the blessedness of the pure in heart.

REV. JOHN MONROE ANDERSON.

The committee appointed to draft a minute expressing the feelings of the Synod in view of the death of Rev. John Monroe Anderson would respectfully submit the following:

We mourn his death, but we thank God for his life while with us, enriched as it was with superior loveliness and grace.

Fitted by natural endowment and acquired qualification to shine among men, he laid all his gifts on the altar of the Master's service. That service for the larger part of his life was rendered as an educator of youth, and here he excelled not more by the ability which he displayed than by that moral impress which his pupils received from the truthfulness, gentleness and winning tenderness of his character. His highest praise is to say that they loved him, whether as professor in the college, or pastor in the congregation. His active labors for the good of others, for the advancement of the kingdom of our Lord, for the salvation of souls were only limited by the infirmities of the body. Under the encroachments of insidious disease, which only too soon began its deadly work upon him, his bodily strength gradually wasted away, yet the same cheerful piety was exhibited by him to the last, and crowned his dying hour. We feel that in his removal from this earthly scene a sad breach has been made in our ranks, and that he has left to us the legacy of a very precious memory, to be cherished by all who knew him as an incentive to faithfulness in working and a comfort in watching for the coming of our blessed Lord.

REV. JOHN DOUGLAS.

The committee appointed to prepare a memorial paper expressive of the feelings of Synod touching the death of Rev. John Douglas, pastor of Steele Creek and Pleasant Hill churches, Presbytery of Mecklenburg, would submit the following:

Rev. John Douglas was graduated at the South Carolina College in 1830, and completed his theological course in Columbia Seminary in 1835. In April of the same year he was licensed to preach the gospel, and on the 30th April, 1836, he was ordained and installed pastor of Purity and Concord churches, in Bethel Presbytery, where he remained until 1846, when he removed to James Island, and took charge of the James Island church, in the Presbytery of Charleston. Here fifteen years were filled up with unremitting, faithful toil, when his labors were suddenly arrested, and his peaceful home and precious charge became the theatre of a great civil war. According to a recent statement "He saw his home dismantled, its foundations dug into rifle pits, and his church burnt into ashes." Yet in the ministry of mercy and love did he spend those four sad years of our civil strife," as a domestic missionary, along the coast of Charleston. In January, 1866, he was transferred to the Presbytery of Concord, and was duly installed Pastor of Steele Creek and Pleasant Hill Churches. Here for thirteen years he made "full proof of his ministry," laboring as one who watched for souls and seemed not for a moment to lose sight of the responsibilities of his station. And by the grace of God his labors were not in vain. During these busy, prayerful years his churches were greatly revived and strengthened. The eldership was by him inspired and led, and under his eye the work of the deacon became a system and hence a success, and the word preached by him proved the power of God unto the salvation of many souls. About fifty accessions were made to his churches during the first year of his labors, and not less than two hundred and fifty since his ministry began in this Synod.

And his influence was not confined to the local church, but was felt abroad. He was a much valued member of his Presbytery, and had been often and justly honored by this Synod and the General Assembly. For years previous to his death, he was a member of the Board of Trustees of Davidson College, a Director of the Columbia Seminary, and a Trustee of the General Assembly.

Brother Douglas's life was a busy one, a joyous one, and a successful one. Therefore, whilst suppressing our grief over our great and irreparable loss, let us not forget to give thanks unto God, for raising up such a witness for His truth, such a preacher of His Gospel, such a winner of souls, and sparing him to the church for a period of not less than forty-three years.

ABSTRACT OF THE MINUTES OF THE PRESBYTERY OF MECKLENBURG.

Presbytery met at Philadelphia church, Friday, October 17, at 11 a. m., and was opened with a sermon by the Moderator, Rev. G. L. Cook, from the 17th chapter of Hosea.

Present seventeen ministers and twenty-two elders.

Rev. Wm. M. McGilvary was elected Moderator, and Rev. S. C. Alexander and Gen. R. D. Johnston Clerks.

Letters of excuse for absence were read from Revs. L. R. McAboy, D. D., William Graves, D. T. Towles, J. E. Morrison, S. T. Martin and M. R. Kirkpatrick.

Rev. Mr. Wharey, of Concord Presbytery, being present, was invited to sit as a corresponding member.

Rev. Wm. R. Atkinson was received from the Presbytery of Orange.

Sharon church presented a call for the pastoral services of Rev. D. P. Robinson, of Bethel Presbytery, which was approved and the church authorized to prosecute the same before Bethel Presbytery.

R. I. McDowell, Esq., was re-elected a Trustee of Davidson College, to serve four years, and Rev. Wm. H. Davis was elected in place of Rev. John Douglass, deceased, and Rev. E. H. Harding, D. D., in place of Jas. A. Miller, resigned.

The following minute was adopted:

Presbytery learns in sadness and sorrow of the death of our beloved brother and co-presbyter, the Rev. John Douglas, pastor of Steele Creek and Pleasant Hill churches, on the 8th of October, 1879, and extends its sympathies to his family and the people of his charge, and appoints Revs. Wm. E. McIlwaine, Wm. B. Corbett and A. G. Neal, a committee to prepare a sketch of our deceased brother.

Revs. A. W. Miller, Cook, McIlwaine, Atkinson and Parks were appointed to supply Steele Creek church one Sunday each.

Presbytery directed a collection to be taken up in the churches on the first Sunday in December, to raise funds to aid Rev. S. C. Alexander, Evangelist, to move his family to the mountain country, the field assigned him, and appointed Col. John L. Brown and Gen. R. D. Johnston, of Charlotte, to solicit funds for this object.

R. D. Johnston, Chairman Colportage Committee reported, that very few churches had contributed, and Presbytery directed a collection to be taken up in the churches on the 2nd Sunday in December for this cause.

Saturday afternoon was spent mainly in a conference on the subject of revivals, which was discussed by Revs. Wm. H. Davis, Pharr, Alexander, Parks, Corbett and Drs. Harding and Miller.

Candidate Geo. S. Robertson was dismissed on his own request to Holston Presbytery; and candidate Robert S. Arrowood was, at his own request relieved from further preparation for the ministry, and his name dropped from the roll.

Rev. Wm. B. Corbett, agent, made a report on Foreign Missions.

The roll was called and thirty-nine churches were reported, and a Narrative was prepared and ordered to be forwarded to Synod.

The thanks of the Presbytery were tendered to the congregation for hospitalities and kind attentions, in sending so far for the members.

Presbytery adjourned to meet at Dallas, on Friday, at 7 p. m., before the third Sunday in March, 1880.

Attest: R. Z. JOHNSTON, Stated Clerk, Lincolnton, N. C., Oct., 20, 1879.

FALSE SENTIMENT AS TO WORK FOR YOUNG LADIES.

A false sentiment has rendered it derogatory for a woman to be a business woman, for a girl to earn or appreciate dollars and cents, if she can possibly find a father, brother or uncle to support her. The noble army of working women, who of all women best demonstrate their *raison d'etre*, is in general a despised army; and while society applauds the woman who is an artist, an editor, an author, it does so by calling her a genius, and setting her out of that grand corps where she legitimately belongs. Families with three, four or five daughters, whether there are sons or not, if the father can possibly support them, are brought up to do nothing but "help mother a little!" This helping is not generally really learning house-keeping and seamstress work in all its varieties, but skimming the surface of things, making a cake, dusting a room, trimming a gown, and leaving those weightier matters of the law, as shirt-making, ironing, bread-making and beef-cooking to some one else.

Girls speak of it as a hardship, if they are obliged by stress of circumstances to earn a support. "Anna thinks it so hard; all her friends have their time to themselves, and she is forced to teach, poor child!" The whole training of the girl is aside from knowing about business; she reads stories and fashion magazines, not newspapers, and works on science and architecture, and practical everyday life. She does not learn telegraphy, or carving, or furniture decorating, or gardening, or book-keeping, nor does she go into her father's business and learn it as her brother would, if she had one; bless you, it would make her a working woman.

Thus out of this army of working women are kept, so far as possible, all women of education, means, refinement, cultured taste. These organized into a society make no end of blunders in business, and regard them as creditable, rather than otherwise, as a Chinese lady cherishes the deformity of a cramped foot. If they read common law and medicine so as to be well informed on these points as ordinary men; bless you, "they are very odd," at the least. These good ladies, with the very best intentions, undertake to handle the working woman question; they are thrown into contact with the poor, and knowing absolutely nothing of what it is to earn a living, or what it costs to earn a dollar, or what a dollar can be made to bring, they have only the most general and no particular sympathies; on the one hand they will be deceived and kill by over-kindness, on the other, they will misunderstand and kill by hardness.

It needs working women to understand and help working women; then they knew that being bread-winners does not forfeit for them their position as wives and mothers; that while they earn daily wages they have the affections of the hearth; that the poor mother, left a widow, wants to keep her children in a home, not to sew them broadcast in orphan asylums; that the poor couple who have passed their married fifty years, unhonored, it is true, by a golden wedding, do not want to be thrust, one into an Old Men's Home, the other into an Old Women's Home, or put in the separate wards of an almshouse, or one to go to one Blind Asylum and the other to another. There is a fine kind of charity in England where endowments have been left so that decent, destitute old couples, or single people, can have a nice three-roomed cottage, with fuel, water and lights, and a certain number of shillings weekly on which to subsist; and they can take in an orphan grandchild, or feeble child, living as in their own home, subject only to certain regulations of sobriety, cleanliness and good order.—*Sunday Afternoon.*

"PAY JOHN WILLIAMS."

At a church meeting not far from Boston, a man who credit was not the best, and who was somewhat noted for his failure to meet his obligations arose to speak. The subject for the evening was, "What shall I do to be saved?" Commencing in measured tones he quoted the passage, "What shall I do to be saved?" He paused, and again more emphatically asked the question, "What shall I do to be saved?" Again, with increased solemnity and impressiveness of manner, he repeated the momentous inquiry, when a voice from the assembly answered in clear and distinct tones, *"Go and pay John Williams for that yoke of oxen you bought of him!"* The remainder of the gentleman's address was not reported. All present appreciated the fitness of the unexpected word in season, and were saved from hearing a lengthy exhortation from a swindler's lips.

The incident has led us to think that there are a good many people who, before they make much progress in walking in the way of salvation themselves, or guiding others therein, will have to "Go and pay John Williams," or John somebody else, the money that they honestly owe them. There is no man shrewd enough to pursue a course of dishonesty and trickery, and still retain the favor of God in this world, or a good hope of glory for the world to come. It is best to settle up, square up, and pay up, and then it will be in order to talk in the prayer meeting.—*Christian.*

I GO BY THE BOOK.

Two men were standing on the deck of a ship, which was on the stocks, and nearly completed, in a ship-yard. One of them was the foreman, and the other was one of the carpenters engaged in building the vessel. "Well, David," said the foreman, "I have been thinking I would like to talk with you a little. I hear you are one of those who say they know for certain that they are saved, and I am curious to learn how that can be."

"Well," said David, "I *know* it is a reality; and I knew, too, that there is such a thing as knowing that one is saved. What is the breadth of this water-way?"

"Why, fourteen inches all round, to be sure; what makes you ask that, when you know?"

"But are you quite sure that it is to be fourteen inches?" said David.

"Certainly."

"But what makes you so sure?"

"Why, I go by the book;" and as he said so he pulled a small memorandum book out of his pocket, in which were marked the size and position of the various things on the deck. "I'm sure it is fourteen inches, for it is here in the book, and I got the book from headquarters."

"Oh! I see," said David. "Now, look here; that is just exactly how I know I am saved; *'I go by the Book;'* and as he said so he pulled a New Testament out of his pocket. *I just go by the Book;* it came from headquarters; it came from God; and it says here; 'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life'. John iii: 16. I took God at His word."

CHARLES LAMB TO YOUNG MEN.

The waters have gone over me. But out of the black depths, could I be heard, I could cry out to all those who have but set a foot in the perilous flood. Could the youth to whom the flavor of his first wine is as delicious as the opening scenes of life, or the entering upon some newly-discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will—to see his destruction, and have no power to stop it, and yet not able to forget a time when it was otherwise; to bear upon him the pitious spectacle of his own ruin—could he see my fevered eye—feverish with the last night's drinking, and feverishly looking for to-night's repetition of the folly; could he but feel the body of the death out of which I cry, hourly with feeble outcry, to be delivered—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from exchanges:

There are only 13,750 beneficiaries in the Church of England, while the number of clergymen is nearly 24,000.

There is a rumor in the air that the Papacy is looking toward Jerusalem as the place to which to transfer the throne of the Pope.

Cardinal Manning is expected at Rome at Christmas to confer with the Pope on the reorganization of the Roman Catholic Church in England.

After a series of prolonged debates the Geneva Great Council have adjourned the consideration of the separation of Church and State to the month of May next.

It is reported that Canon Farrar will probably be nominated to the Deanery of Worcester. The office is worth £1200 a year, with a handsome residence near the cathedral.

The Waldensian Church, overloaded as it is with a large and increasing evangelistic work, in its poverty maintains two hospitals at Latonr, which Englishmen report to be "jewels of order, of comfort, and neatness."

The people of Tinnevelly, Southern India, are still flocking to the Christian churches. Bishop Caldwell reports a net increase in membership of 4,182 during the twelve months ending on the 30th of last June.

The Rev. Dr. Rooney, the Roman Catholic chaplain who accompanied the body of Prince Imperial from the Cape, has been presented by the Bonapartist Princes with a complete set of vestments and altar requirements especially suited to the needs of a missionary life in Africa, whither the Doctor returns in November.

On Tuesday morning M. Jules Grevy presented the Cardinal's biretta to Mensignor Meglia, the late Papal Nuncio at Paris, with the usual ceremony, at the Elysee Palace. The new Cardinal expressed his firm conviction that this solemn act would prove a public testimony to the union and excellent relations existing the Holy See and the government of the republic.

The artist who executed the Bunyan gates purchased by the Duke of Bedford, and presented by his Grace to the Baptist chapel at Bedford about four years ago, has given the original castings to the College in Regent's Park, of which Dr. Angus is the principal. The same institution has also been fortunate enough to get from the Duke of Bedford a replica of Mr. Beehm's magnificent statue of John Bunyan, which the Duke presented to the town of Bedford in 1873. The panels of the gate will be placed in the entrance hall of the College.

An imperial ukase, bearing date Sept. 24 (O. S.), has been issued in Russia decreeing that Baptists, who are legally free to exercise their religion, require authorization from the Provincial Governors to open chapels; that their pastors cannot preach sermons or officiate until they have been confirmed in their office by the Governors; that pastors of foreign origin must swear fidelity for the duration of their stay in Russia; and that the Baptists' registers shall be kept by the local civil authorities. The ukase is accompanied by temporary regulations for keeping the registers. The *Russki Pravda*, a newspaper which recently received a second "warning," publishes the following statement from Ust-Kamenogorskay as to the persecution of the Old Believers in these parts: In the district of Bisk, in the neighborhood of Kamenogersk (Semipalatinsk region), an ancient sect of "Old Believers" has long been located. The members of this community are quiet and patriarchal. They belong to the Episcopal, or "priestless" sect, and emigrated to Siberia in the reign of Elizabeth, retaining their old forms and customs. A great calamity has now befallen this quiet people, devoting themselves to peaceful and industrial pursuits. Some officials, "more zealous than sensible," bethought themselves of persecuting this ancient sect, notwithstanding that these Old Believers have been located there since the year 1750, and have exercised the right of worshiping there according to their own forms. The persecution commenced by annulling their marriages, prohibiting religious worship, &c. Most distressing scenes took place on the annulment of the marriages. In several cases the parties have been married several years and have large families. The families are separated. The mother and children are taken away from the father to another village. Not unfrequently they are exposed to all manner of insults, and thus a family loses its head and bread-winner. A man and wife, after living together ten or fifteen years, are torn apart. The persons engaged in prosecuting their investigations against these people allow themselves most unwarrantable licenses—taking away the religious books of the sect, burning them, and holding out throats of manacles, &c. Not unfrequently the officials are aided in their persecutions of these unfortunates by denunciations on the part of the local priests (of the "orthodox" or National Church). The officials of the communes and the priests in this distant part of the empire are, as a rule, far below the position they occupy.

A proposal has been made in the Common Council of London to open the Guildhall Library on Sundays, and a letter against the Sunday opening, signed by Lord Shaftesbury, the Bishop of London, Sir J. H. Kennaway, M. P., Sir Charles Reed, Mr. Samuel Morley, M. P., the president of the Wesleyan Conference, Mr. Spurgeon, and eighty-seven bishops, members of Parliament, and the leaders of religious bodies, has been sent to the members of the Council. The letter stated that the Sunday opening of libraries cannot be carried out without the Sunday employment of the attendants, and if the Sunday closing principle be broken down in favor of libraries it will be broken down for the opening of numerous other places of amusement and recreation throughout the country. If, says the letter, the libraries be opened on Sundays for those who find pleasure in them, why should the aquariums, the concert rooms, and the operas be closed against those who find pleasure in these? The arguments for opening libraries on Sunday are equally strong for the Sunday opening of numerous other places of amusement, and if it be right for men to work in a public library on Sundays it cannot be wrong for them to work in a shop or factory on Sundays. The religious character of the Sunday is what more than anything else preserves it as a day of rest from labor, and if the religious observance of the day be broken down an immense impetus will be given to secular work and amusements on the day of rest. Proposals to open the free libraries on Sundays have been refused in Leeds, Leicester, Salford, Bolton, Nottingham and other places. The proposal has been negatived by 104 votes against 4.

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, NOVEMBER 5, 1879.

DAVIDSON COLLEGE.

Those who had the pleasure of hearing the address of Prof. J. R. Blake, at Synod, in behalf of Davidson College, are to be esteemed fortunate. We shall endeavor to present a part of what was said, for our readers cannot know too much of the advantages of this excellent institution of learning.

The present outlook of the college is very encouraging. *Its patronage is increasing.* Owing no doubt to the lack of funds in the treasury of the Church, the number of candidates in preparation for the ministry is not so large as usual; nevertheless, there are now eighteen or twenty more students in the regular college classes than at the corresponding time last year.

The preparatory class of the college, established two years ago, has been of great service. This preparatory school, unlike those of many Southern colleges, contains only a few boys, and is simply a *drill class* just below the Freshman, designed to fit unprepared scholars coming from academies, to enter upon the regular college course of Davidson. To accommodate friends in some sections, who desired to educate their boys at Davidson College, it became necessary either to lower the standard of instruction to the level of the academies in those sections, or to devise a way to elevate those who might apply to the proper educational standing. The drill class was therefore a necessity, and the wisdom of its establishment has been fully verified by results. Besides its special work, this class brings up any students of the Freshman class who may be deficient in any department of study pertaining to that class. Several Freshmen are now in this way receiving gratuitous aid in the preparatory class.

The finances of the college are adequate to meet current expenses, but are not sufficient to justify the outlays which a more extended usefulness would demand. But for the liberal benefactions of the college there would be a large surplus for these additional purposes. An aggregate of $2,240 is now received by students in gratuitous tuition, and of this amount one-half is given directly to the Church in tuition to candidates for the ministry.

The expenses of any student need not exceed about $200. Several of the best young men of the institution expend only from $192 to $220, and this includes tuition, board, wood, lights, washing, books, society fees—indeed everything except clothing. The *lightness* of these expenses will be apparent by comparison with many colleges furnishing no better education, and at a cost of from $300 to $600.

The educational work done at Davidson College is of very superior quality. In the lower classes the foundation is laid and cemented with hard, patient, pains-taking drill work. Thoroughness in the ground-work is considered essential as a preparation for the advanced studies, and the special merit of the scholarship of the institution and its great success in the higher culture of the classics and the sciences, is to be ascribed to the pains-taking and laborious elaboration of first principles.

There is probably no curriculum college in the land which has a more extended or more thorough course than Davidson in the Scientific Departments. A double course in both Natural Philosophy and Chemistry is furnished, with extensive philosophical, chemical and geological apparatus and cabinets. In the Sophomore year students are taught in the line of general and experimental Physics; this is continued in the Junior year with the aid of Mathematics, and is followed up into Astronomy during the Senior year. General Chemistry likewise begins in the Junior year, and is followed up in the Senior year by practical Chemistry, Mineralogy and Geology. The department of English Literature, History, Logic, &c., is in the hands of Rev. Dr. Hepburn, President of the college, well known for his fine scholarship and wonderful magnetism in the class room.

Johns Hopkins University is placed on a higher plane than any in the South, and it may not be too much to say than any other in the United States. It is largely a post-graduate institution. A recent report shows that the graduates of twenty-nine institutions in this country and in Europe are found within its halls. Of these twenty-nine institutions only three have as many graduates as Davidson College has, and none have more. Howard, Yale and the University of Virginia, each, has four, and Davidson College has four. No other college has so many. The entire State of North Carolina sends only four students to Johns Hopkins University; of these three are from Davidson College. Nothing can more certainly prove the extent and thoroughness of the educational training of Davidson College.

The moral and religious influences by which the students of Davidson are surrounded are exceptional, and confer upon that institution a special claim to patronage. The following facts are given in illustration:

There are at this time in the college *fifty* members of the various Christian Churches, and of these twenty-four are candidates for the ministry. There are two Christian Associations among the students, and they contain twenty-eight working members; of these twenty are engaged in Sabbath school work in and around the village. They maintain also three or four Sabbath schools for white and colored children, and four weekly prayer meetings among the young men.

Davidson College is thus emphatically a school of Christian gentlemen.

We regret that we have not full notes of the able address of Rev. L. McKinnon, President of the Board of Trustees of Davidson College, which address supplemented that of Prof. Blake. Mr. McKinnon dwelt particularly upon the moderate cost at which the very superior advantages of the college could be obtained, and especially called attention to the liberality of the institution, in that it offers free tuition to sons of ministers of any denomination, and provides that deserving young men otherwise unable to secure to themselves its advantages, may do so by giving their promissory notes for tuition, without interest during their stay in the institution. As board can be had in clubs at $6 per month, and at boarding houses at from $8 to $10 per month, thorough education is thus placed within the reach of every young man of the right material.

A committee was appointed to prepare a paper setting forth the importance of Davidson College to the Church and country, and urge the friends of Presbyterianism and learning to aid in its endowment.

JOTTINGS OF THE TRIP TO SYNOD.

The atmosphere of Statesville, cold and crisp, we found a pleasant change from the moist but balmy air of our city by the sea, and the gently undulating hills of clay were in not unpleasing contrast to the sandy plains of the East. Statesville is a bright little town, in which the handsome residences and tasty gardens and lawns bespeak the thrift and comfort of its inhabitants. Our opportunities did not admit of visiting the many objects of interest which had been named to us, but a few moments were snatched from duty to take a view of the surrounding country from the observatory of Simonton Female Institute. From this point the prospect is one of surpassing loveliness. Below and immediately around lay the quiet little village of Statesville, and stretching away the broad, green forests, with here and there a farm to tell of man's dominion over nature. Far away to the north the Pilot Mountain, in outline so strikingly unique, reared its bold crest, and next door neighbor rose the Sauratown. Many miles to the east the Blue Ridge threw out its peaks in one continuous chain, and prominent among them, the lofty Grandfather stood forth to special notice. Thus like wave upon wave the mountains rolled upon each other, till in the distant south they were lost to view. No visitor to Statesville should miss the sight.

What rare enjoyment is furnished by a meeting of Synod. Here old friends come together, friendships are cemented and new friendships formed. Friends? No! all these are brethren: children of one Father, and heirs of a common inheritance. And like brethren they meet. Hands are crossed and swift the electric flash of Christain love courses from heart to heart. The cordial greeting, the merry jest, the social badinage, the quick but kindly repartee—how delightful all! But these are incidentals. Work for the Master calls them together, and all hearts, all minds, strive together for its accomplishment. Looking over an assembled Synod one sees the aged patriarch, his work wellnigh done, awaiting his call almost within the gleamings of the heavenly glory; and the strong man, full panoplied for work, wrestling, striving, is the very host of service; and the young man, just entering the field, earnest, hopeful, watchful, and vigorous—and all are pressing on.

During the recent sessions of Synod there were opposing arguments and animated discussions, but nothing to rankle into malice. The sessions of our Synods are always harmonious, but this was unusually so. The elders were interested in the proceedings, and occasionally took part in the debates. In the work of the churches there is clearly improvement, and promising indications of a movement forward.

But all earthly pleasures have an end. The time comes when we must part, and how sadly pleasant is the parting. As all stand, brethren of the Synod, and brethren not of the Synod, and sing the parting hymn

Blest be the tie that binds,
Our hearts in Christian love,

how memories of the past and forecastings of the future crowd themselves upon the mind! How many who were wont to join in just such parting scenes have crossed the narrow stream of death, and look down upon us from the heavenly rest! The now sainted forms of Douglas and Anderson, who were with us when last we met, rise up before us, and Graves, gentlest of men, absent indeed in body, but with us in spirit. How many singing that parting hymn will meet again on earth? To many it was a parting for all time; let us hope to none a parting for eternity.

We shall always cherish fondest recollections of the meeting of Synod at Statesville.

SOUTHERN PRESBYTERIAN REVIEW FOR OCTOBER.

This excellent Quarterly has just reached us at the end of the month for which it is issued. Its contents are as follows:

1. The Lord's Supper. By the Rev. Prof. Thos. E. Peck, D. D., Union Theological Seminary, Virginia.
2. The Ministerial Gift. By the Rev. P. P. Flournoy, Knowles, Md.
3. The Jurisdiction of the Evangelist. By the Rev. J. A. Lefevre, D. D., Baltimore, Md.
4. Professor Flint's Sermon before the General Council at Edinburgh.
5. The Public Preaching of Women. By the Rev. Prof. R. L. Dabney, D. D., LL. D., Union Theological Seminary of Virginia.
6. The Alternatives of Unbelief. By the Rev. Prof. H. C. Alexander, D. D., Union Theological Seminary of Virginia.
7. Davidson's Hebrew Grammar. By the Rev. Alfred Jones, Petersburg, Va.
8. The Recent Ordination at Hangchow. By the Rev. John B. Adger, D. D., Pendleton, S. C.
9. Critical Notices.
10. Recent Publications.

A glance at the above will satisfy any one that this number has special interest. It is rich with timely articles. Perhaps in this State, article 5 will be first read. Dr. Dabney well says: "The arguments advanced by those who profess reverence for the Bible in favor of this unscriptural usage must be of course chiefly rationalistic." Those conversant with the pleas urged in this State in advocacy of Mrs. Moon's and Miss Painter's preaching must have been painfully impressed with the bold rationalism avowed. Not seldom has it been said, "They do good; therefore the Scriptures *ought* to permit females to preach, if they do not." For this bold impugning of the wisdom of God the way has been prepared by long years of unscriptural and rationalistic revival methods. Sometimes it takes centuries to develop evils which lie hidden in the wisdom of man. It is better to adhere to the "Thus saith the Lord" in all matters of doctrine, worship and polity.

Article 7 is interesting to those who persevere in Hebrew.

Article 1 is interesting and instructive for everybody.

Articles 3 and 8 are companion pieces. They discuss a living question, and should be read together. It is strange that for these many years, during which the foreign evangelist has done a noble work, his status has not been accurately determined. The revival of Home Mission work first brought the question prominently before the mind of the Church. Even the New Book does not define the evangelist, and we are glad that the last Assembly appointed a committee, with Dr. Lefevre as chairman, to add a new chapter on this topic. The New Book, even, makes *no provision for the foreign evangelist.* It says he (the evangelist) may organize churches and ordain ruling elders and deacons therein. It does not extend his authority to the ordination of pastors and evangelists, even though such be natives of foreign countries. Now Dr. Lefevre is obviously right in one principle: "the measure of the evangelist's power is the work which his field requires him to perform," though this principle must of course be limited by other principles permanent in our Constitution. For want of such limitations we agree with Dr. Adger in some points on which he dissents. The Synod of North Carolina was the first to define the nature and functions of the evangelist's office. This was in 1876.

On this subject more anon. J. W. P.

NOTES AND JOTTINGS.

Any new subscription for one year sent between this time and the first day of January next will be credited to January 1, 1880.

Many of our subscribers expected to pay us this fall. The Southern country is certainly in better financial condition now than for many years past, and we beg all who are in arrears to send forward promptly whatever is due.

In our notes from the Synod of North Carolina, in our last issue, we omitted to state that the proposition to reduce the number of Trustees of Union Theological Seminary was not adopted.

It seems so irrational as to be hardly credible, that any one professing to be a religious teacher should announce what is stated below as coming from a Roman Catholic bishop. The queries of the *Philadelphia Presbyterian* are well put:

"The closest medium of intercession between God and man" is what Bishop Elder, of Natchez, Miss., calls the Virgin Mary." Where is He that ever liveth to make intercession for us? He also declared that as "Christ was the Redeemer of all mankind, so was the Blessed Virgin truly and really the mother of all mankind." Where is mother Eve?

The *Christian at Work* furnishes the following:

"The revision of the Bible, now nearly completed, has been a far more expensive work than most persons imagine. There are fifty-two members of the committee, and these meet for five days in every three weeks. No salary is paid to any one of them, but they are allowed their traveling and hotel expenses. These, with other items, will bring the cost of the first edition of the Revised Bible as estimated by the University Presses, who are responsible for it, to about $200,000, and, consequently, it has been determined to sell the first few issues at a high price, in order to cover the outlay. The new Bible will receive no "authorization" either from Parliament or Convocation. It has been discovered incidentally during the sittings of the committee that the so-called Authorized Version never was in fact authorized either ecclesiastically or politically. It made its way by its own merits, and the Revised Bible is expected to do the same.

Simonton Female Institute, at Statesville, N. C., is under very superior management, offers the best accommodations to boarders, and furnishes admirable instruction to the pupils. At present there are fifty students in the school, twenty of whom are boarders.

We had the very great pleasure recently of meeting Mrs. Grant and Miss Mitchell, in charge of the Institute, and of meeting the other ladies who assist in the instruction. Among the latter we were especially gratified in forming the acquaintance of Miss McGilvary, daughter of Rev. Daniel McGilvary, Missionary to Siam. The lady was educated in the school for the responsible position she now occupies. Through her kindness we hope in our next to give our readers some interesting news relating to the mission referred to.

A "corner" on newspapers is one of the novelties of the age. An association composed mostly of foreigners has purchased many of the leading newspapers in Italy, and is actively negotiating for the possession of others. An unbought organ makes the discovery, and urges the minister of the interior to take into consideration the danger which threatens the government. We give the item as from the *Interior*.

The city authorities of Charlotte, N. C., deserve credit for having forbidden a travel-Operatic Company to give a concert on a recent Sunday night. And this recalls to mind that the same city sometime ago refused to permit a grossly indecent performance by a strolling band of women. We know of a city nearer home that did not act as well.

At Statesville we had the pleasure of meeting Mr. J. B. Ramsay, editor of the *Landmark*. We here take occasion to return our thanks for courtesies received. The Synod highly appreciated the kindness of Mr. Ramsay in publishing a report of each days proceedings for distribution among the members.

The *Carolina Spartan* of Spartansburg, S. C., very kindly says:

The N. C. PRESBYTERIAN, John McLaurin, editor, published at Wilmington, N. C., price $2 55 a year, has been regularly received at this office the present year. This is a paper which we can most heartily commend. The *leader* in the last number—"What is the Matter?"—might be read with profit by every layman of that Church, or any other, as for that matter. The selections are well and judiciously made; the editorial columns are not cramped and one-sided, and there is a sprightliness about the paper that makes it very readable. Again, we say that we can heartily commend this as a first-rate family paper.

The Lumberton *Robesonian* also referred specially to the article "What is the Matter?" which makes it becoming in us to say, that the article was written by an editorial correspondent of this paper. The name of the writer we do not feel authorized to mention.

NEWS NOTES.

We specially invite news from all quarters for this column.

At an adjourned meeting of Concord Presbytery, held last week, in Salisbury, N. C., Mr. J. N. H. Summerill was, after a thorough and satisfactory examination, licensed to preach the Gospel. Mr. Summerill is a grandson of Rev. Dr. Elisha Mitchell, and a son of Dr. J. J. Summerill, an elder in the Presbyterian church at Salisbury. We think under the circumstances we can answer for his knowledge of the Shorter Catechism. Mr. S. spent several months in Scotland prosecuting his theological studies, but wisely determined that he would study special branches in our Union Theological Seminary.

LADIES' MISSIONARY SOCIETY.

The Ladies' Foreign Missionary Society of the First Presbyterian church, of Wilmington, met in annual session on November 3rd, at the Lecture Room of said church, where a brief address was made by Dr. Wilson, and the Society re-organized for the ensuing year, by the re-election of Mrs. Dr. Dickson as President, and Mrs. Dr. Wilson as Secretary, and Mrs. Geo. Chadbourn as Treasurer.

This Society was very successful during the past year, the amount collected being $253.05, altogether by subscription on the part of the ladies alone.

At Synod we learned that the health of the venerable and greatly beloved Rev. Dr. Drury Lacy is very infirm, but he still retains his mental faculties unimpaired, as our readers will note. No one can have more heartily the sympathies of the brethren.

We are glad to know that the article from Dr. Lacy, published in this paper sometime ago, and recommending "The Light, is it Waning?" brought to him several letters of thanks from persons who had bought the book on his recommendation.

Three persons were received by letter into the Presbyterian church at Yanceyville, N. C., on the first Sabbath in October. Through the efforts of the ladies the church has been newly and neatly painted.

The *Concord Register* says: "Rev. J. F. Cannon, a native of this county, and at present pastor of the Presbyterian church at Leesburg, Va., is on a visit to his relatives near this city."

A friend writes that Rev. Roderick Henderson, of Canada, is preaching with great acceptance to the churches of Centre Point and Turkey Creek, in Harmony Presbytery.

A KIND RECEPTION.

MORGANTON, Oct. 31, 1879.

Mr. McLaurin: I drop you a hurried note. Got home from Synod Tuesday and found one room of the manse lined with good things; was puzzled to know why our folks had anticipated Christmas; learned of a report reaching here that *Statesville was starving us!* This explained it. I shall not make mouths water by going into detail. One gentleman's contribution was a barrel of cut loaf sugar and a mat of the finest old Java. The note accompanying was better even than the gift.

Most truly yours,
R. B. ANDERSON.

AND ANOTHER.

On his return home from Synod, bringing with him his family, who had been absent some weeks, Rev. C. M. Payne, pastor of the Second Presbyterian church of this city, met a most cordial welcome. Kind friends of his flock had warmed and lighted the manse, and a fine supper awaited their arrival. The whole was a sincere testimonial of the affection of the people for the pastor.

The church at Tarboro, N. C., is without a pastor, and earnestly desires to secure one. The session solicits correspondence to that end. The point is an important one, and we earnestly trust that the want of the church will soon be supplied.

THE SYNOD OF MISSOURI.

[*Condensed from the St. Louis Presbyterian.*]

Met at Boonesville, October 16th, ultimo. Rev. Dr. J. K. Hazen addressed the Synod in behalf of the cause of Publication, of which he is Secretary, and resolutions looking to increased support of this cause were adopted by the Synod. Resolutions were adopted in response to an address from Rev. E. M. Richardson, Secretary of Education, urging the churches to increased liberality, and calling upon ministers and elders to encourage the young men of the Church to consider seriously the demand for more ministers. The Committee on Sabbath Schools made a lengthy report, urging more thorough organization and recommending Presbyterians to appoint Sabbath school superintendents. The Foreign Mission cause was earnestly commended to the increased liberality of the churches. A committee on the Sabbath was appointed. A request from the Presbytery of Upper Missouri to be united with the Presbytery of La-Fayette, forthwith, was granted.

PRESBYTERIAL MEETINGS.

Presbytery of Florida assembled on 15th ult. Rev. A. Duncan, D. D., of Schuyler Presbytery, Illinois, was received upon certificate, and according to the prescribed form. A question raised by a member as to whether an Episcopal minister, who says that "as a priest I can forgive sins" should be allowed the use of our pulpits, was referred to the session in each case.

Cherokee Presbytery met Oct. 16th. Order was taken for the installation of Rev. James E. Jones as pastor of Silver Creek church for one-half his time. Davidson College was again commended to the confidence and patronage of the people. Rev. W. A. Milner presented the following inquiry, "Whether a minister has any right to change the contract entered into between himself and the church at the time of his installation, with the consent of Presbytery?" The Presbytery having declined to answer said inquiry. Rev. W. A. Milner gave respectful notice of complaint to Synod.

Augusta Presbytery met Oct. 21st. Mr. Donald McQueen, a licentiate of Mecklenburg Presbytery, was received under care of Presbytery, and after his examination sessions were taken for his ordination and installation as pastor of the Milledgeville church. Synod was overtured to appoint a day of fasting and prayer in view of the general low state of religion. Synod was also overtured to divide the Presbytery.

For the N. C. Presbyterian.

TO THE LADIES OF ORANGE PRESBYTERY

The field of labor on which the evangelist assigned to the eastern part of the State entered a few years ago has been worked up and assigned to pastors, with the exception of one point. That one point is the beautiful town of Wilson, between Goldsboro and Rocky Mount. It is an enterprising, thrifty town, of about 2,500 inhabitants. Your evangelist has had encouraging congregations, but he has been hindered in his work by the want of a church building. The Baptists have all along courteously given us the use of their own, but it is obvious that courtesy and Christian propriety demands of us silence on all distinctive points of doctrine in their own home. This effectually prevents all direct effort to build up our own Church. Just so long, too, as we have no building of our own the mission lacks stability and prominence in the eyes of the people. This has been so obvious to the writer that he has, from time to time, set forth the facts and urged the churches to give us a building. Small sums have been contributed and we have *procured a site.* For this we had to pay $500.

We ought to have a church in Wilson. The strongest denominations in the town are the Primitive (anti-Missionary) Baptists and Methodists. Then come the Episcopalians and Missionary Baptists and a small body of Disciples (Campbellites). The town is one of considerable importance. That we may do effective work there a church-building is an imperative necessity. Without it the mission must be ultimately abandoned, and we know not for how long. In case Orange Presbytery should be divided the need of a church in Wilson will be all the more felt. With a building we could invite outside sympathy and co-operation, organize a Sunday school and conduct protracted services. Now what we ask is that the ladies in Orango Presbytery take this matter in hand, through home mission societies or otherwise, and build a church there themselves, *with what aid they can get* from the few Presbyterians in Wilson. Put it in this way rather than ask them to help the Wilson people. Make it your enterprise, and correspond with John Hutchinson, Esq., of Wilson, or Mrs. M. E. Nadal, as to amount needed and amounts reported raised from time to time. I suppose that $500 would be necessary, and we ask the co-operation of all the churches. Let us remember, however, that there are few strong churches and many weak ones, so that the burden will have to be assumed mainly by the few. In conclusion I call attention to a resolution of the Presbytery, made at Alamance:

"The building of a Presbyterian church in Wilson is commended to the liberality and zeal of the ladies in the churches of Orange Presbytery."

We would gladly receive help from any outside the Presbytery who are disposed to help us. J. W. P.

MONTHLY REVIEW OF MISSIONS.

We have a letter from Mr. Lane, of the Campinas Mission, as late as the 2d of September. He writes, "In the midst of all the drawbacks we have, I have never felt more encouraged than at present with the spread of the Gospel in the interior of the country. I cannot just now think of leaving this field, nor would be wise to do so. We must labor and pray for more grace and for more entire resting upon our Lord."

We have intelligence from Pernambuco to the 29th of August. Mr. Smith reports progress in his work. He writes, "Some weeks since we commenced a Sunday School in the morning before regular worship, for old and young, married and unmarried, and of both sexes. It is in its infancy as yet. We have between twenty-five and thirty pupils, divided into seven classes, that are taught by myself and members of the church. About the same time I changed the Thursday evening service to a Catechism class for the whole congregation, having as text-books the Shorter Catechism and Confession of Faith. Both of these measures have been well received. My class makes very satisfactory progress, but I fear the attendance on the Thursday evening service may be diminished. I have also instituted the monthly concert of prayer for Foreign Missions on the first Monday of each month."

These are important measures, especially in a community that has known nothing about evangelical religion until recently.

From Spencer Academy we have had intelligence as late as the 12th of September, and from Mr. Reid, who had been detained at Paris, Texas, on account of sickness in his family, as late as the 22d of September. We were glad to learn that Mr. Reid's health had been greatly improved during the vacation in the school, and that the sick members of his family were also improving. He was about to leave for Spencer to be present at the opening of the new session. Less inconvenience has been experienced from the prevalence of intermittent fever than in former years. It was expected that there would be a full school at the opening of the session.

We have letters from the Soochow missionaries as late as the 14th of August, and from Mrs. Randolph from Tungchow, in north China, where she had gone for relaxation, as late as 15th of August. The hot season in Soochow had been so unusually severe this year that all the missionaries had to withdraw to the sea coast for a few weeks. This has become an almost absolute necessity, if our brethren would escape the utter prostration that would unfit them for active labor during the remainder of the year. Fortunately the island of Poodoo, which is very accessible, affords them all the advantages of sea air that could be desired. Mr. DuBose, at the date of our letter, was on his way back to Soochow, almost too soon we fear. Mr. and Mrs. Davis were still at Poodoo, and Miss Safford was about to leave Soochow for a few weeks' recreation.—*The Missionary.*

REDUCED FARE.

Delegates to the State Sunday School Convention, which meets in Greensboro, November 14th and 15th, will buy return tickets, as the Railway Companies of the State kindly consent to pass them at *reduced rates.*

JNO. E. RAY, Ch'rm'n Ex. Com.
W. F. ALDERMAN, Sec.

NEW PUBLICATIONS.

We advise all our readers, whether they own a foot of land or not, to supply themselves with that treasure of useful, practical, reliable information, the *American Agriculturist*, so named because started 38 years ago as a rural journal, but now enlarged to embrace a great variety of most useful reading for the Household, Children included, for the Garden, as well as the Farm—for all classes. Each volume gives some 800 original Engravings, with descriptions of labor-saving and labor-helping contrivances, of plants, fruits, flowers, animals, etc., including many pleasing, as well as instructive, pictures for young and old. The constant, systematic exposures of Humbugs and Swindling Schemes by the *Agriculturist* are of great value to every one, and will save to most persons many times its cost. Altogether, it is one of the most valuable, as well as cheapest, Journals anywhere to be found. The cost is only $1 50 a year, or 4 copies for $5. Single numbers 15 cents. Subscribe at once for 1880, and receive the rest of this year free, or send a 3-cent stamp for postage on a specimen copy. Address Orange Judd Company, Publishers, 245 Broadway, New York.

Bound neatly in handsome paper covers and containing 234 pp., there comes to us from D. Appleton & Co., *Appleton's Dictionary of New York and Vicinity.* From the inspection we have been able to give the work, it is just what it purports to be. The model is *Dicken's Dictionary of London*, but the present book is essentially original. We should say that it would be of immense service to either the commercial or the uncommercial traveler.

Bibliotheca Sacra: Vol. xxxvi. October, 1879. W. F. Draper. Andover. 1. The Angel of Jehovah, Prof. C. Goodspeed, Woodstock, Ontario, Canada. 2. Notes on Grotius' Defense, Rev. Frank H. Foster, North Reading, Mass; 3. Bible Illustrations from Bible Lands, Rev. Thos. Lawrie, D. D, Providence, R. I.; 4. The Last Days of Christ, Exegetical Notes on the Basis of Mark xiv: 17 to xvi: 20, the late Rev. Horatio B. Hackett, D. D.-LL. D.; 5. Relations of the Aryan and Semitic Languages, No. 3, Comparative Phonology, Rev. J. F. McCurdy, Ph. D., Princeton, N. J.; 6. An Essay in Systematic Theology, Rev. Geo. T. Ladd, Milwaukee, Wis.; 7. The Sabbath Under the Old Dispensation, Rev. Wm. DeLoss Love, D. D., South Hadley, Mass; 8. Theological Education, No. 8: The Multiplication of Theological Seminaries; 9. Recent Publications; Index to the 36th volume. With this number the 36th volume is completed. While we may differ from its views in many respects yet we recognize the ability with which the magazine is conducted, and no one can study its pages without advantage, but it calls for *study*, not skimming.

From the days of our earliest boyhood, when we were wont to look for fair weather promised on the holidays, and search hopefully for the "snow" in which we so much delighted, we have had a tender spot in our memory for *Turner's Almanac.* A copy from James H. Enniss, publisher, is before us, and the predictions, as of old, are there. We intend to stick to Turner, in spite of many disappointments, and defy "Old Probabilities" forever. The recipes, too, are there, and the farm and garden notes. Price 10 cents.

ECLECTICISMS.

LOOK TO IT.

Nashville Advocate:

The man who shrinks the payment of his just share toward the support of the Gospel, has taken the first step in backsliding. No command of God can be violated with impunity and without loss.

QUIET WORK.

United Presbyterian:

There is more quiet work done for the Saviour and his suffering people, and other poor, than the world knows of. The men and women who go about on quiet missions, reading the Bible, praying, talking, providing material help in food and clothing, and otherwise distributing their charities are more numerous than even Christians imagine. They get no mention in the newspapers—it is part of the glory of their work that they do not.

OUTLIVE CRITICISM.

S. S. Times:

The best way of meeting unjust criticism on your spirit and conduct is by showing in your spirit and conduct that the criticism is unjust. There is very little use in arguing the case. In the long run no one but yourself can harm either your character or your reputation. There may be times when you will suffer unjustly; but sooner or later the public will judge you at your true worth. As you work and as others defame, "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for Him."

DO YOUR WORK WELL.

Southern Christian Advocate:

Now, we have no objection to a young man making a good lawyer of himself, or a good doctor, or succeed well in any of the high callings of civil life. We have objections, however, in behalf of the well being of society, to his making a pettifogger or a quack of himself, when he might have been a decent man and have made an honest, honorable living in an humbler vocation. It is not the business that ennobles the man; it is the man that dignifies the business. Any one whose opinion is worth consideration will think more of an humble laborer who does his work well, than of another who awkwardly intrudes himself into the prominence of professional life without capacity or fitness for its duties and obligations.

TIRED OUT.

Congregationalist:

It is a pity so many people expect themselves or their children to suffer by being tired of sitting during the Sunday service. The same children are in the school room five and six hours a day five days in the week, and would have the finger of scorn pointed at them if they were found yawning and whining day after day about being tired. Recently I saw more than twenty men and boys sitting on logs in the hot sun fishing, and although not half of them got a nibble once an hour, every man and boy sat in his place for three full hours; how much longer I cannot tell. Commend me to the parents who take their children to church with them, and who, from the youngest to the eldest, have back-bone and faith and red blood enough not to think of being tired, even if they sit in one place for forty minutes. It is about time that sensible and observant Christian people discarded all this weak and washy nonsense about the tiresomeness of Christian worship.

WHAT THE CHURCH NEEDS.

Southern Churchman:

It is evident what the Church needs is not so much to have people baptized and confirmed as to have them converted. Place in any community a small number of converted men and women, thoroughly and wisely in earnest, and they would accomplish a mighty work. They would be considered by the mass of the people very old fashioned and disagreeable. But probably not more so than the Apostles, who gave themselves up to the work which would be approved of God.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

Rev. W. S Johnson reports to the *Texas Presbyterian* that an interesting meeting is in progress at Palo Pinto, Texas, and that Rev. Mr. Chaney is with him.

The Rev. R. D. Stimson writes to the *Central Presbyterian* from Accomac county, Va., saying: "Our new church at Belle Haven is almost completed, and will be dedicated on the second Sabbath in November. The Rev. N. M. Woods, of Norfolk, is to preach the sermon."

The Rev. J. W. Rosebro assisted Rev. J. E. Booker, pastor of the Second church of Staunton, Va., in the services preparatory to a recent communion. There was one addition on profession of faith. The quarterly voluntary offering for the debt on church amounted to $200—the four offerings for the year amounted to $550.

Rev. W. T. Thompson, of Harmony Presbytery, accepts a call to the church at Shelbyville, Tenn.

The *Southwestern Presbyterian* states that in the Napoleon Avenue church, New Orleans, a neat tablet has been erected to the memory of Rev. Benjamin Wayne.

On Sunday, the 19th inst., a new Presbyterian chapel was dedicated at Brambletea, on the eastern suburbs of Norfolk. This building is of brick, and cost $1,000. It was put up by Dr. Armstrong's congregation, and the dedication sermon was preached by the minister.—*Central Presbyterian.*

At Jonesboro, Ga., a Presbyterian church has been organized with thirty-seven members, four elders and three deacons.

CERTIFICATE REVOKED.—Notice is hereby given to ministers of the Presbyterian Church, and all others, that a certificate of character issued by me to Rev. J. Phelps is revoked. A letter from the pastor of the First (Congregational) church of Hartford, Conn., informs me of his improper use of it. All Presbyterian and other religious papers are requested to copy this notice and to caution ministers and churches against receiving him on that letter. JAMES PARK.

Stated Clerk Presbytery of Knoxville.
Knoxville, Tenn, Oct. 13, 1879.

Four additions are reported to the church at Selma, Ala. From this church, recently, a new church called Vine Hill was organized. The church embraces ten members formerly of Selma church. Dr. Todd and John Lapsley were elected ruling elders and James Lapsley deacon.

To the church at Jacksonville, Texas, recently seven persons were admitted to membership. The church is under the care of Rev. R. W. Smith.

Eight additions are reported to the church at Brunswick, Ga., under care of Rev. R. A. Mickle; and four additions, three being on profession of faith, to the church at Florence, Ala. Rev. M. J. Frierson has charge of the latter church.

The postoffice address of Rev. Wm. McCarthy has been changed from Shawneetown, Mo., to Ashley, Pike county, in the same State.

Rev. Dr. Donald McQueen, through physical infirmity, is unable to preach. Harmony Presbytery, at his request, concurred in by the congregation, dissolved the pastoral relation, which had existed forty-three years. The congregation have requested him to retain the parsonage and minister to them as far as his strength will allow.

A few weeks ago fifteen communicants were added to the Dry Creek church, in the Presbytery of Mississippi.—*Southern Presbyterian.*

Rev. W. W. Houston, who has been supplying the church at Salem, Va., since July last, has notified the sessions that he will retire from that relation to the church. The session regret, expressing in strongest terms their appreciation of his services.

As pre-announced would be the case, Mr. C. W. Robinson was on Oct 24th, duly ordained to the ministry and installed pastor of the church at Glasgow, Ky., by a committee of Louisville (not Louisiana) Presbytery.

Some thirty or forty colored persons have their membership in the Bethel church, in Fayette county, Ky., and the colored people attend there in larger numbers, perhaps, than any other Presbyterian church of its size in the State. They study the Shorter Catechism, and have a part in the Sabbath school.—*Christian Observer.*

Sixteen persons have lately been added to Oak Grove church, Ala.

Mr. McDonald's friends in North Carolina—they are numerous—will be glad to hear of his and his work. We clip from the *Christian Observer:* "The church at Elizabethtown, Ky., has been for two years and a half under the pastoral care of Rev. Angus McDonald. He is an earnest, pointed preacher, and the people of Elizabethtown may congratulate themselves in securing such a man to minister unto them. He has a good field for work; the material from which to draw in building up the church is very good, and plentiful. Since Rev. Mr. McDonald has had charge of this field, by his faithful efforts and the blessing of God, sixty or more persons have been added to their number. He has a large place in the hearts of his people, and is loved by the community in general. His Sabbath school is a capital one, and the great number of children and young people connected with it is a hopeful sign for the future of the church. On the 19th inst. the pastor closed a meeting of some six days' continuance, assisted by the Sunday school missionary, J. H. Hopper, in which was considerable interest; four professed faith in Christ, and three united with the church; the prospect is good for several other additions before many days."

Rev. S. R. Preston writes to the *Christian Observer* from Blacksburg, Va., October 20th: "We have much encouragement in our church at this time. Within the last six days we have received twelve into the church, and a few weeks ago three others, making fifteen in all. I know of others still who will join soon. The pastors in town held a joint service, lasting about ten days, closing the 9th of this month. The Spirit is at work among us. A deep seriousness, earnest attention and good congregations at all our services tell plainly of His presence. All of the above number were received on examination except three by certificate." Writing of his work in Montgomery county, Va., Mr. Preston says: "I have recently installed two elders and two deacons additional; young men who have at once taken up the cross of public prayer, and now al-

ternately conduct a weekly prayer meeting of 18 or 20 souls about four miles from town."

GENERAL.

The vote of the Greenville church, S. C., on accepting Dr. Hiden's resignation was a tie. The moderator cast his vote in favor of accepting the resignation. Dr. H. has a host of friends in Greenville, and has accomplished a grand work there.—*Biblical Recorder.*

The McKendree church, of the Southern Methodist Church, on Fourth street, Nashville, Tenn., was consumed by fire on Sunday last. Loss, $30,000; insurance, $25,000; which is well divided among various insurance companies.—*Christian Intelligencer.*

Miss Berenice Morrison, a young lady, a simple-hearted member of the Methodist Episcopal Church South, living in Missouri, has built and furnished complete, an observatory for the Pritchett Institute at Glasgow, Mo., at a cost of $25 000. It is said to be one of the finest in this country. In addition she gives $75,000 to endow the Institution.—*Presbyterian.*

NORTHERN.

PRESBYTERIAN.

The Chambers's Presbyterian church in Philadelphia has given a call to Rev. Dr. J. M. P. Otis, formerly of Wilmington, Del.

Rev. Alexander Sinclair, at one time pastor of the First Presbyterian church at Charlotte, N. C., was recently installed pastor of the Presbyterian church at Marion, Ohio.

The Talmage case was brought before the Synod of Long Island at its recent meeting. Only two sections out of seven were allowed as in order by the Judicial Committee to whom the appeal was referred. The Synod heard Dr. Spear, counsel for defendant, and postponed the case to an adjourned meeting of the Synod, to be held in Jamaica, L. I., the second Monday in December.

BAPTIST.

The Rink in Clermont and Vanderbilt avenues, Brooklyn, N. Y., has been purchased by Rev. J. D. Fulton's congregation, that a "People's" church may be made of it.

CONGREGATIONAL.

Rev. Lyman D. Boynton has changed his views on some of the fundamental doctrines of the Bible, and withdraws from the ministry of the Congregational Church.

The Congregationalists have twenty-five churches and twelve preaching stations in Oregon and Washington Territory. They contain 1,045 members.

The *Congregationalist* says: "The wave of returning prosperity has struck even the ministry. In proof, witness the fact that the people of Williston church, Portland, Me., at a recent church meeting, added $500 to the salary of their pastor, Rev. F. Clark, making it now $2,500. This is the third time the pleasant operation has been repeated.

REFORMED EPISCOPAL.

The Rev. H. H. Washburne, of the Bishop Cummins' Memorial Reformed Episcopal church, Baltimore, has retired to New York to engage in secular pursuits.

The Reformed Episcopalians have leased the old Unitarian church at East Cambridge, Mass., and are subjecting it to thorough repair.

METHODIST.

The *Methodist Protestant* says that the Mount Vernon Methodist Episcopal church, Baltimore, Md., is encumbered with a debt of $60,000, and that Grace church, the next finest edifice they have in Baltimore, has a burden upon it of some $55,000.

At the Southern Illinois Conference three Baptist ministers, each representing different phases of the Baptist Church, were admitted, their ordinations being accepted by the Conference.—*Presbyterian.*

GENERAL.

The value of church property of all kinds in the State of New York is estimated at $117,610,-000.

The American Board of Foreign Missions has received and expended $17,000,000; has organized not far from 350 native churches, with about 53,000 communicants; has sent out 550 ordained missionaries, about 250 unmarried lady missionaries; has reduced to writing 26 languages; has issued in 46 languages more than 2,300 educational and religious publications, and has under instruction more than 400,000 pupils. About 100,000,000 of heathen are reckoned as falling to the care of the American Board.

SECULAR MISCELLANY.

A Michigan man has sent the A. & N. C. R. R. a railway velocipede. It requires to be worked with the hands as well as the feet, and can be made to travel twenty miles an hour.

Hon. Zachariah Chandler was found dead in his bed at a hotel in Chicago on the morning of Nov. 1st. He had addressed a large political meeting the night before.

Disastrous gales and floods have interrupted travel in Spain. Bridges have been swept away, railroad embankments washed down, dwelling houses and mills carried away and a large extent of country flooded. Sixty persons were drowned.

People are flocking back to Memphis. The *Avalanche* and the *Appeal* resumed publication in full size. Total number of deaths by yellow fever to date 1,521.

A set of desperate outlaws, white men, have occupied an impenetrable swamp near Milledgeville, Ga., and from their fastness sally out to commit murder and to plunder. They are known as the "swamp angels." The Governor is resolved to capture the gang, but thinks not less than a regiment of soldiers will be required to do it.

The richest heiress in this country is said to be the daughter of the late Dr. Ayer of Massachusetts, the manufacturer of patent medicines. Her fortune is estimated at five million dollars, and there is a rumor that she is betrothed to the grandson of Dom Pedro I. of Brazil.

The Paris *Gaulois* asserts that the ex-Empress Eugenie, notwithstanding all efforts to dissuade her, will embark next February for Zululand to pray on the spot where her son was killed.

Ouray, the chief of the Utes, owns a farm of 300 acres, about 100 of which he cultivates. He lives in a neatly built and commodious adobe house, built for him by the government and neatly furnished and carpeted.

Queen Victoria has outlived every bishop and judge in England, Scotland and Ireland who was in office when she ascended the throne. She commissioned eight premiers to form thirteen different administrations, and has outlived all her premiers but Mr. Gladstone and Lord Beaconsfield.

The *Christian at Work* says: Mr. Judah P. Benjamin has recently purchased a beautiful Parisian residence for the sum of $60,000. It is stated that this sum amounts to less than one-half of his yearly income from his practice in the English Courts. A Southern journal recalls the fact that Mr. Benjamin, fourteen years ago, after the dispersion of the Confederate Government, tramped on foot from Central Georgia to Florida and escaped in an open boat to Nassau with a single ten-dollar gold piece in his pocket, which he gave to the negro who rowed the little boat. He is said to preserve an unchanged sympathy and devotion to his Louisiana friends, and to look forward enthusiastically to revisiting the State and those old friends.

A boy has recently made an extensive discovery of Roman coins near Nassenfuss, in Styria. Near the high road, about a foot and a half below the surface of the ground, he found nearly 5,000 coins, almost all copper, the greater portion in an earthen pot, and the rest lying upon and around it. The pot was quite soft, but after a short exposure to the air it became quite hard. Owing to oxidation and the infiltration of clay most of the coins were welded together in a shapeless mass, and great pains and care were needed to separate them with as little injury as possible. They belong to the reigns of Severus, Gallianus, Claudian, Aurelianus and Probus. The largest portion belong to these two. There were none of Diocletian, so that probably they were hidden shortly before his reign.—*Christian Union.*

The millinery assortment of Mr. N. H. Sprunt, is complete and full, and well deserves the attention of the ladies. For further particulars we refer to advertisement.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Milton, N. C., on the 24th September, 1879, Mrs. FANNIE M. SALZMAN, in the 38th year of her age.

This estimable christian lady had been for 19 years a devoted member of the Milton Presbyterian church, and in her personal character, as well as in all the relations of life—as a wife and mother, a daughter and sister, she illustrated the virtues of a christian profession, and adorned it with a godly walk and conversation; of a gentle and amiable disposition, she was dearly loved by a large circle of friends and kindred, and warmly responded to their affection.—Her piety was deep-toned, but bright and cheerful, evincing its controlling influence over her heart and life, but coupled with that "meek and quiet spirit which is in the sight of God of great price," and her death was one of the greatest triumph and peace.—It seemed indeed to be deprived of all its terrors, and her sorrowing husband and friends cannot soon forget the scene as she bade each one farewell—gave them precious words of comfort and counsel, and committed to their care her three little children.—With a mind unclouded even to the last, she engaged in pleasant conversation with those around her bedside, and seemed as one just waiting to enter upon some pleasant journey. Truly of her it might be said, "her end was peace." As life slowly ebbed away and her voice grew faint, she was heard repeating as to herself, the words of a favorite hymn—

"In the sweet fields of Eden,
On the other side of Jordan,
There is rest for the weary," &c.,

and when it was almost impossible to catch the dying whispers, said, "Glory and honor and ..... forever and ever." Thus passed away her gentle spirit, leaving loving hearts to mourn their loss, but not as they that have no hope. May they all meet again in joy, in those "sweet fields," on the other side of the flood. PASTOR.

In Caswell county, at his residence, on the 6th of October, of Typhoid fever, Capt. ELBRIDGE G. MITCHELL, in the 52d year of his age.

Capt. Mitchell will be sadly missed, not only by his bereaved family, but by the whole community. He had been for a number of years a professing christian, and was for some time previous to his death a ruling elder in Grier's (Presbyterian) church. He was honored and respected by all who knew him, for his firm integrity and uprightness of character. He was a man of great industry and energy, and was cut down just at the meridian of life, in the midst of prosperity. He has left a widow and three orphan children to mourn his loss. In their sore affliction they will have the warmest sympathy of many relatives and friends; nor will they be forgotten, we may be sure, by Him who has promised to be the Father of the fatherless and the Judge of the widow.

"The pains of death are past,
Labor and sorrow cease;
And life's long warfare closed at last,
His soul is found in peace."

IN MEMORIAM.

Minutes adopted at a meeting of the session of Madison church, Oct. 12, 1879:

Whereas, it has pleased God in His wisdom, and as we surely believe merciful providence, to take from the session and the Church our revered and most highly esteemed brother elder, Mr. W. R. D. LINDSAY, we desire to express and record upon our Session Book a sense of our love for him and gratitude to God for the loan of His servant, whom He has permitted to go in and out amongst us so many years.

1st. We do acknowledge every good gift as from the Lord. We do most gratefully acknowledge the Christian example of our brother in every relation of life as husband, parent, citizen and officer in this church.

2d. Whilst ever diligent in business, his heart was ever open and warm to the Church and her interests, to hospitality and to the calls of charity.

3d. We do most cordially commend the remembrance of him and his walk, to ourselves, the members of the church over which he was called to rule, and to all who knew him, as well calculated to end in the joyful welcome of "Well done, good and faithful servant, enter into the joy of the Lord."

4th. We extend to his widow and surviving children our hearty sympathy, and pray that the God of the widow and the fatherless may ever be near to them in love.

Mrs. SUSAN MARY READ, wife of Mr. Isaac Read and oldest daughter of the late Frederick Nash, departed this life on the 15th ult., after a protracted illness, which she bore with christian patience and fortitude, with a tender and affectionate consideration, and a grateful sense of kind attentions, assiduous care and devoted love, which she received in unceasing ministrations of willing hands and loving hearts. The writer was acquainted with her from blooming youth to the withering touch of age, and loved her for her moral worth, as did all who knew her. She leaves a husband with seven sons and many friends and relations to mourn their irreparable loss. All her sons were in the Confederate army and conspicuous for their gallantry—they are settled in various parts of the country from New York to Texas, citizens of intelligence and worth, living monuments of the wisdom of her maternal care and training. During Mrs. Read's illness no words of impatience passed her lips, and she expressed in glowing and earnest terms her assured hope of salvation through the merits and righteousness of the Saviour. She was a woman of culture and literary taste, with a large share of sound judgment and common sense garnished with the grace of the christian's faith, developing in all the walks of life the well balanced character of a bright and lovely woman. She was ever mindful of her duties to God and neighbor, all the endearing relations of friends, daughter, sister, wife and mother, she sustained with a steadfast affection, a uniform and sweet affability and a courteous dignity, which could only spring from the impulses of a high nature, ennobled by the principles of christianity. She was in her 74th year and came from her home in Brooklyn in feeble health on a visit to the family home-stead, and now rests in the burial place of the family, with the remains of the loved ones, who have preceded her in the journey to that "House not made with hands eternal in the Heavens."

Hillsboro Oct, 24, 1879.

At Mebaneville, N. C., October 27th, of typhoid fever, after one month of intense suffering, MARY IDA, aged 19, daughter of John and Elizabeth Mebane, of Marion county, Texas.

When Ida was six months old her mother died, leaving her to the tender care of her aunt, Miss Mag Woods, who trained her up in the nurture and admonition of the Lord. Two years ago she was received into the full communion of the Hawfields church, and her walk as a christian was blameless.

When tortured by disease she longed for the rest of the people of God, and agonized for those dear to her, who she felt were wandering from the fold of God. "Write, Blessed are the dead who die in the Lord." P.

NOTICE.

Romulus M. Johnston, Esq., agent of the *Goldsboro Messenger*, is authorized to receive and receipt for any money due us for old or new subscriptions. Our friends will oblige us by paying promptly. We will welcome any new subscribers.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration.

Mr. McNeely is Agent for the *Missionary* also.

Straighten your old boots and shoes with Lyon's Patent Heel Stiffeners, and wear them again.

MILLINGTON, Kent Co., Md., June 12, 1877.
Messrs. Polk, Miller & Co:
Please send me another lot of "Vest Pocket Cure." I have received great benefit from it already, and can recommend it to others cheerfully.
REV. THOS. W. BROWN, Balt. Conf.

EDUCATION.

To the Chairmen of the Presbyterial Committees of Education:

Please bear in mind that application for aid to students must be made annually. The fact that a student was on our list last year makes no difference. If he wishes aid this year, application must be made by the Chairman of Education in his Presbytery. Brethren will also please state whether the student is in College, or in the Seminary. The undersigned has authority from the Committee to receive all students as beneficiaries for whom application is made in the regular way.

My postoffice address at present is Covington, Tenn., but letters addressed to me at Memphis will be forwarded. Quite a number of letters on the subject of Education have been addressed to Rev. Dr. Waddel, the former Secretary. Brethren will bear in mind that there has been a change of Secretaries.

E. M. RICHARDSON,
Secretary of Education.

TO AGENTS.

It will not be practicable to write to each one of the Agents of the NORTH CAROLINA PRESBYTERIAN, and ask them to continue their exertions. We now make the general request, and take occasion to thank them and all other friends for the disinterested kindness so fully and so constantly manifested in the past.

OFFERS EXTRAORDINARY.

We offer WORCESTER'S QUARTO DICTIONARY fully Illustrated and Unabridged. Library sheep; marbled edges. Publisher's price $10 00, as a premium for 12 new subscribers to the NORTH CAROLINA PRESBYTERIAN at $2 50 each.

Most of our distinguished writers prefer Worcester's to any other dictionary, and it is recognized as authority by the departments of the United States Government.

Expressage at receiver's cost.

OR WILL SEND

The above Dictionary	$10 00
NORTH CAROLINA PRESBYTERIAN, one year	2 65
American Agriculturist one year	1 60
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For $10 to any one address.

Expressage of Dictionary at receiver's cost.

—or—

NORTH CAROLINA PRESBYTERIAN, one year	$2 65
American Agricultureist one year	1 50
	$4 15

Will be sent to any new subscriber on receipt of $3.

We thus furnish the NORTH CAROLINA PRESBYTERIAN and the best Illustrated and Most Popular Agricultural Monthly in the United States, for the usual price of a Religious Newspaper.

The American Agriculturist will be sent one year, gratis, to any one sending us *two new* subscribers at $2.65.

WILMINGTON MARKET
DURING WEEK
ENDING NOVEMBER 4.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Wednesday sales at 42 and 42½ cents; Thursday 44, 45@45½ cents; Friday 47 cents; Saturday no buyers and market weak at 45 cents. On Monday price fell to 40 cents.

ROSIN—Wednesday sales Strained at $1 40; Thursday sales Strained at $1 45 and Good Strained at $1 50, and at these prices market continued steady to the close. Sales Extra No. 2 at $1 85, Low No. 1 at $2 25@2 50, No. 1 to Extra 1, $3 25@4 00, Low Pale $4 50.

CRUDE TURPENTINE—Wednesday $1 50 for Hard and $2 50 for Yellow Dip; Thursday $1 75 for former and $2 75 for latter; Friday sales at same figures and later same day at $2 and $3 respectively; Saturday $2 for Hard and $3 for Yellow Dip

TAR—Wednesday $1 40; Thursday $1 45; Friday quoted $1 65, without sales. On Saturday and Monday sales were made at $1 85.

COTTON—Sales on Wednesday at 10½@10¾ cents for Middling; Thursday and Friday sales on basis of 10¾ cents for Middling; Saturday better feeling and 10⅞ cents were obtained. On Monday 10¾ cents, quiet and steady.

CORN - Very little new Corn arriving. Stock is fair and prices declining. See table.

TIMBER Good heart Timber of any length is wanted. We hear of sales of 1 raft Common Mill at $4; 1 do. do. at $5; 1 do. Good Mill at $7; 1 do. do. at $9, and 1 raft extra large, long, good heart Timber at $11 00.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	0 a	7½
Shoulders	a	6½
Dry Salted—		
Sides, per lb	6¾ a	7
Shoulders	0 a	5
CHEESE—Northern Factory, per lb	0 a	11
Dairy, cream per lb	00 a	13
State, per lb	00 a	10
COFFEE—Rio, per lb	11 a	18
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	00 a	77½
DOMESTICS—Sheetings, 4-4, per yd	a	6½
Yarn, per bunch	00 a	85
FLOUR—Fine, per bbl	0 00 a	4 00
Super, Northern, per bbl	4 50 a	5 00
Extra do. " per bbl	6 00 a	6 50
Family " per bbl	7 50 a	8 50
City Mills—Extra Super, per bbl	0 00 a	7 00
" Family, per bbl	0 00 a	750
" Extra do., per bbl	0 00 a	8 00
GLUE—per lb	6 a	12
GRAIN—Corn, in sacks, per 56 lbs from store—white	75 a	
CORN, wholesale, in sacks	68 a	70
Corn, mixed, wholesale in sacks	00 a	68
Corn, Cargo, per 56 lbs, bulk	62 a	65
Oats, per bushel from store	00 a	55
Peas, Cow, per bushel	65 a	70
HOOP IRON—per ton	00 a	80 00
LARD—Northern, per lb	8½ a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 00
MOLASSES—West Indies, old crop	28 a	33
" " bbls	30 a	32½
" " new crop	30 a	35
" " bbls	32 a	35
New Orleans	28 a	50
Sugar House, hhds, per gal	19 a	20
" " bbls., per gal	00 a	21
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	3 60
OILS—Kerosene, per gal	13½ a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel	1 00 a	1 15
PORK—Northern, City Mess	12 00	13 50
SALT—Alum, per bag of 2 bushels	1 00 a	00
Alum, per ton	6 00	7 00
Liverpool, per sack	80	85
Liverpool fine, per sack	1 40 a	1 50
SUGAR—Cuba, per lb	8½ a	10½
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	9½ a	9½
B— " per lb	9 a	9½
C— " per lb	0 a	8½
Ex. C— per lb	8½ a	9
Crushed, per lb	00 a	10
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ¾ bars	0 00 a	3 90
TIMBER—Shipping, per M	12 00 a	18 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	3 00 a	5 00

You Can be Happy.

If you will stop all your extravagant and wrong notions in doctoring yourself and families with expensive doctors or humbug cure-alls, that do harm always, and use only nature's simple remedies for all your ailments—you will be wise, well and happy, and save great expense. The greatest remedy for this, the great, wise and good will tell you, is Hop Bitters—believe it. See "Proverbs" in another column.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and Throat and Lung, Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative power in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 *Powers' Block, Rochester, New York.*

NEW ADVERTISEMENTS.

MILLINERY AND FANCY GOODS.

WE ARE OFFERING TO THE PUBLIC THE Latest Novelties in the Millinery Line.

Our Trimming Department is Complete,

and comprises the leading styles.

Our Flexible Hip Corset, with improvements, is just in. No extra charge.

We have on hand a large assortment of Fancy Ribbons, and special bargains are offered in Feather Tips. Our Fancy Goods Department is larger than ever, with an elegant and varied assortment of Goods to please the ladies.

The Finest Assortment of Ties in the City.

N. H. SPRUNT, Exchange Corner.
nov 5 617-tf

TARRANT'S SELTZER APERIENT.

"It feels like a ball of fire rolling up and down the chest," is a common expression among sufferers from indigestion. Then use

Tarrant's Seltzer Aperient.

get the system into a healthy condition, so that the digestive organs can do their legitimate work, and you won't be troubled after eating. Dyspepsia is the fruitful mother of many sad diseases resulting from the terpid condition of the stomach, and this aperient carries off easily and pleasantly the cause, and this cures the disease.

SOLD BY ALL DRUGGISTS.

NEWBURY & CHASTEN
COMMISSION MERCHANTS,
WILMINGTON, N. C.

Special attention given to sale of

COTTON and NAVAL STORES.

Charges low and prompt returns.

Refer to Bank of New Hanover, Wilmington, N. C.
sep 10 609-1m

SELECT BOARDING
AND
DAY SCHOOL,
HILLSBOROUGH, NORTH CAROLINA.

Misses NASH and Miss KOLLOCK, Principals.

THE FALL TERM of 1879 will open the 25th of JULY and close on 11th DECEMBER. Circulars forwarded on application.
466-*jan.1,'79

The N. C. HOME INSURANCE CO.,
OF RALEIGH, N. C.
(*Organized in 1868.*)

Insures against loss by fire on dwellings, furniture, stores, merchandise and farm property, including

Cotton Gins

of the better kind, on as favorable rates as any reliable Company.

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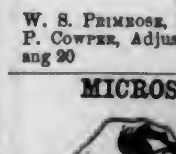
W. H. CROW, Vice President.
W. S. PRIMROSE, Sec. and Treas.
P. COWPER, Adjuster and Supervisor.
aug 20 606-3m

MICROSCOPIC CHARM.



This magnifies 1000 times. The Ten Commandments, the Lord's Prayer, Noted Authors, Centennial Views, American Scenery, etc., are encased in a beautiful ivory case, occupying a space no longer than the eye of a fine needle, yet magnifying to such an extent as to show the Lord's Prayer printed in large type. Sample, 15c; per dozen, $1.00; per gross, $9.50. My mammoth Illustrated Catalogue of new Novelties, Watches and Agents' Goods, mailed Free.
PETER W. WILLIAMS, 18 & 20 Third Ave., Chicago, Ill.
oct 8 618-4teow

$55.66 Agents Profit per Week. Will prove it or forfeit $500. $4 Outfit free. E. G. RIDEOUT & CO., 218 Fulton St. N. Y.
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FREE GIFT! TO ALL who suffer with CONSUMPTION, ASTHMA, SORE THROAT, BRONCHITIS, or NASAL CATARRH. I will send a copy of '*MEDICAL COMMON SENSE*,' free of charge. It is elegantly printed and illustrated; 144 pages, 12mo., 1879. It has been the means, in the providence of God, of saving many valuable lives. The book is invaluable to persons suffering with any disease of the Nose, Throat, or Lungs. Send name, with P. O. Address and six cents to pay cost of mailing to Dr. N. B. WOLFE, Cincinnati, Ohio.
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CATARRH
Asthma, and Bronchitis cured at your own home by DeVONE'S INHALENE a healing vapor taken direct to the disease. The most reliable treatment known. Satisfaction guaranteed. ☞ Home Treatment sent on trial, to be returned if not satisfactory. Send for Circulars to the HOME MEDICINE CO., S. W. cor. 10th and Arch Sts., Philadelphia, Pa.
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ORGAN **BEATTY** PIANO
New Organs 13 Stops, 3 set Golden Tongue Reeds, 5 Oct's, 2 Knee Swells, Walnut Case, warn'd 6 years, Stool & Book $98. New Pianos, Stool, Cover & Book, $143 to $255. Before you buy be sure to write me. Illustrated Newspaper sent Free. Address DANL. F. BEATTY, Washington, New Jersey.
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GRAVE STONES and MONUMENTS
MADE TO ORDER.
Send your orders by mail.

THE 17th ANNUAL FAIR
OF THE
Cumberland County Agricultural Society,
WILL BE HELD AT
Fayetteville,
Commencing on Tuesday the 11th, and
Closing on the 14th NOVEMBER, 1879.

A liberal list of Premiums is offered, and the prospects are bright for a good Fair.

WM. ALDERMAN, Secretary.
sep 17 610-till14nov

NEW ADVERTISEMENTS.

Charlotte Institute.

THE next session begins September 10th, 1879, and ends June 8th, 1880.

No Institute ever made more rapid progress in securing the confidence and esteem of its patrons than this one during the past session. Before the end of the scholastic year the number of its pupils, attracted by the well-earned reputation of the school, increased to 117, exclusive of the adult ladies who availed themselves of the superior advantages here given in the departments of Music, Art, and Modern Languages. In no respect is this Institute inferior to any other first class boarding-school in the Southern or Middle States. Such testimonials as will satisfy an one as to the *high standard and thoroughness* of the instruction here are published in the catalogue. These testimonials are peculiarly trustworthy, inasmuch as they are given by gentlemen engaged in teaching in well known schools and colleges of the highest grade, and who are therefore qualified to express an opinion in regard to educational institutions.

The total expense for the half session or term will be $125. This amount includes board, with washing, fuel, lights, furnished room and servants' attendance, tuition in all the English branches, Latin, with either French or German, Calisthenics, *text-books and stationery for school purposes.* Pupils are not permitted to incur additional expense without permission of their parents. Parents are thus assured that their bills will not be greater than they expected.

Special arrangements and special terms for young ladies who wish to take only Music, Painting and Drawing, and Modern Languages, severally or collectively.

For further information address the Principal, Rev. WM. R. ATKINSON, Charlotte, N. C.
july 23 602-16t

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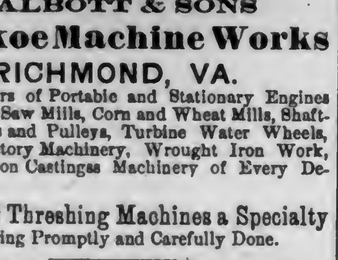
PURE OLD
PALM SOAP

FOR
THE LAUNDRY, THE KITCHEN,
AND FOR
General Household Purposes.
MANUFACTURED BY
CRAMPTON BROTHERS,
Cor. Monroe and Jefferson Sts., New York.
Send for Circular and Price-List.

Crampton's old Palm Soap for the Laundry, the Kitchen, and for general Household purposes. The price of the "Palm Soap" is $3.90 per box of 100 three-quarter pound bars—75 pounds in box. To any one who will send us an order for 10 boxes with cash, $39, we will send one box extra free as a premium. Or the orders may be sent to us for one or more boxes at a time, with remittance, and when we have thus received orders for ten boxes we will send the eleventh box free as proposed above. If you do not wish to send the money in advance you may deposit it with any banker or merchant in good credit in your town with the understanding that he is to remit to us on receipt of the soap which is to be shipped to his care.—*Sandersville, (Ga.) Herald.*

Address CRAMPTON BROTHERS,
Cor. Monroe and Jefferson Sts., New York.

FOR SALE BY
Worth & Worth,
WILMINGTON, N. C.



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Shockoe Machine Works
RICHMOND, VA.

Manufacturers of Portable and Stationary Engines and Boilers, Saw Mills, Corn and Wheat Mills, Shafting, Hangers and Pulleys, Turbine Water Wheels, Tobacco Factory Machinery, Wrought Iron Work, Brass and Iron Castings Machinery of Every Description.

Ginning & Threshing Machines a Specialty
Repairing Promptly and Carefully Done.

TALBOTT'S PATENT SPARK ARRESTER.
The Invention of the Age.

It does not destroy the draft.
It does not interfere with cleaning the tubes.
It will not choke up, and requires no cleaning.
It requires no direct dampers to be opened when raising steam (dampers being objectionable, as they may be left open and allow sparks to escape)
It requires no water to extinguish sparks, which, by condensation, destroys the draft. Besides, when water is used, if neglected, the efficiency is destroyed by evaporation of the water, and the boiler is kept in a filthy condition.
It is simple and durable and can be relied upon.
It can be attached to any boiler.
No planter should be without one of them. Insurance companies will insure gins and barns where the Talbott Engines and Spark-Arresters are used at same rate as charged for water or horse-power.
☞ Send for illustrated circulars and price list.
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BRIGHT, ATTRACTIVE, CHEERFUL.
Mrs. Julia McNair Wright's New Book.
THE COMPLETE HOME
Full of PRACTICAL INFORMATION.
The young House-keeper's GUIDE.
The Experienced House-Keeper's FRIEND.
House-Keeping, Cooking, Dress, Accidents, Sickness, Children, Company, Marriage, Religion, Morals, Money, Family Government, and a multitude of other topics fully treated. Tells how to make the Home BEAUTIFUL and HAPPY.
"A book of more practical utility will seldom, if ever, be found outside of inspiration."—*Christian Advocate.*
NEEDED in every city home in all country homes **BY** Rich and Poor Young and Old.
Fine Paper, Clear Type, Beautiful Binding, Splendid Illustrations. Nearly 600 Pages. Low prices. Sells rapidly.
AGENTS WANTED! Liberal Commission. Description and terms free.
Address J. C. McCURDY & CO., Philadelphia, Pa.
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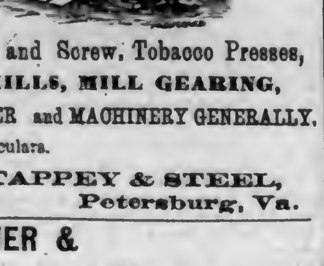
GINNING and THRESHING, Stationary and Portable.
CHEAP, SAFE AND DURABLE.
Power & Hand Presses,
UNSURPASSED IN SPEED and EFFECT.



Hydraulic and Screw, Tobacco Presses,
SAW MILLS, MILL GEARING,
HORSE POWER and MACHINERY GENERALLY.
Send for circulars.
TAPPEY & STEEL,
may 14-6m Petersburg, Va.

KERCHNER &
CALDER
BROTHERS
WHOLESALE GROCERS
AND
COMMISSION MERCHANTS
WILMINGTON, N. C.

"HOME AGAIN."

I HAVE JUST RETURNED FROM NEW YORK, AND HAVE ADDED LARGELY TO MY STOCK

In Every Department.

My second visit has enabled me to add many novelties in

DRESS GOODS AND TRIMMINGS.

Dresses made to order on short notice, and at the lowest prices for first class work.

Ladies' Cloaks and Dollmans in Great Variety.

—CARPETS—

Many new and pretty styles have been procured, which could not be had early in the season.

RUGS, MATS, OIL CLOTHS, &C.

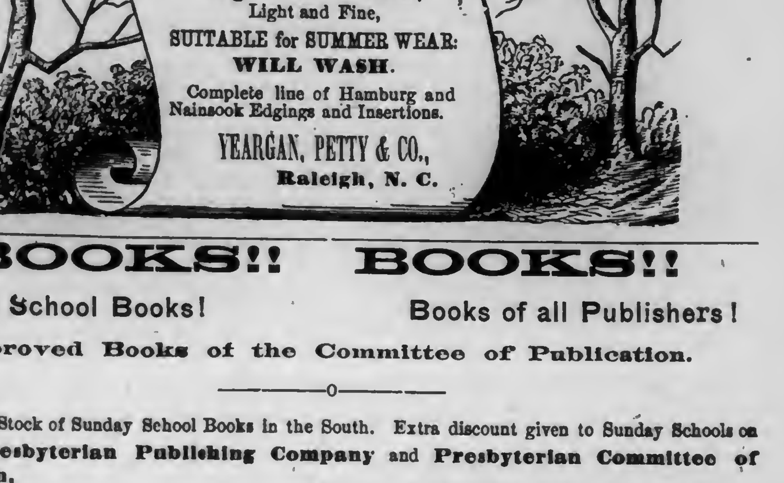
GOOD GOODS at reasonable prices. Respectfully,
R. M. McINTIRE.
sep 29 616-1y

Fall and Winter Goods
—AT—
M. M. KATZ'S,
36 MARKET STREET.
BARGAINS IN BLACK DRESS SILKS.

Our celebrated heavy soft Gros Grain for One Dollar per yard. COLORED SILKS, SILK VELVETS, SATINS, in plain and satin stripes.

DRESS GOODS,—Satin Melange, Cashmere Soie, Brocade Persan, Persan Raye, Raye Broche, Cavalo Mohair, Striped Satins, Camel's Hair, Colored Cashmeres, from 45 cents up. Colored Alpacas, all shades, 12½ cents; Double Width Colored Alpacas, heavy, only 16 cents per yard.
MOURNING GOODS.—The best assortment ever offered here in Drab D'Ete, Bombazine, Tamise, Crape Cloth; Plain, Striped and Brocade Cashmere; Henriettas, Mohairs, Australian Cloth.
CLOAKS, WATERPROOFS, SHAWLS, Trimmings; Silk, Grass and Chenell Fringes; Gloves and Hosiery, every style, good and cheap; Skirts and Corsets. The best Fifty Cent Corset ever sold in the city. RIBBONS—Fancy, Satin, Striped and Brocaded. Laces and Embroideries in greatest variety. Housekeeping Goods, Blankets, Flannel.
MEN AND BOYS' WEAR. Ladies' Cloth, Ladies' and Children's Merino Vests, Ruchings, Ties, Fancy Goods. One Thousand Dozen Linen Handkerchiefs, from 5 cents up; DOMESTIC GOODS, &c, &c., all at prices which defy competition, and qualities which cannot fail to give satisfaction. I can assure my kind patrons that every article will be sold AS LOW, and the majority LOWER, than at any previous season. Send for samples to
oct 22 M. M. KATZ, 36 Market Street.

RAVEN BLACK ALPACAS!



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AGENTS WANTED For the Pictorial Bible Commentator. 1,018 Pages, 475 Illustrations and Maps. The most complete and comprehensive Commentary on the entire Scriptures (in one vol.) ever published. Price, $3.75. BRADLEY, GARRETSON & Co., 66 N. 4th St., Phil'a., Pa.
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GENERAL COMMISSION MERCHANT,
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WILMINGTON, N. C.
Timber a specialty. Liberal advancements made on all consignments. oct 1-2m

BAGGING, TIES AND TWINE.

800 Half Rolls BAGGING, 2 and 2¼ lbs.
2000 Bdls. New ARROW TIES, New and Pieced.
8000 Lbs BALING TWINE.
For sale by
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Statesville, N. C.

THE FALL TERM of 1879 opens Wednesday, AUGUST 27. Board and tuition in English, $85 per session of twenty weeks

Catalogue and circular with full particulars, on application.

Address MRS. E. N. GRANT, Principal
feb 20 528-1y

THE DEAF HEAR Through THE Teeth PERFECTLY all ordinary Conversation, Lectures, Concerts, etc., by means of a recent Scientific Invention, THE AUDIPHONE. For public tests on the Deaf—also on the Deaf and Dumb, see *New York Herald, Sept. 28; Christian Standard, Sept. 27,* etc., also our Free pamphlet. *It displaces every form of Ear-trumpet.* Address, American Audiphone Co., 107 Vine St., Cincinnati, O.
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WE HAVE ON HAND NOW THE LARGEST and most handsome

STOCK OF GOODS

We have ever offered in this market. A thorough examination of our Stock will not only convince you that it is full, but you will find that we can compare styles, qualities and prices with any house in the State. Our stock of

Fancy Dress Goods, Cashmeres and Alpaccas

Is complete, and we are confident we can please any one wanting anything in this line. A full line of Flannels, Repellants, Cassimeres, Jeans, Damasks, Oil Cretonnes, Domestics, &c. We have a very large stock of CLOAKS AND SHAWLS that we will sell very cheap. Our stock of

Clothing, Hats and Caps,

Boots and Shoes, Trunks and Valises, is complete, and at prices that will make it to your interest to buy from us. Carpets and Oil Cloths.

T. L. SEIGLE & CO.,
Opp. Charlotte Hotel, Tryon st., Charlotte, N. C.
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EMPLOYMENT FOR LADIES OR MEN. $50 to $100 PER MONTH easily made selling Mrs. JULIA McNAIR WRIGHT'S new book entitled **The COMPLETE HOME** The Morals, Health, Beauty, Work, Amusements, Members, Money, Savings and Spendings are all clearly dealt with in fascinating style, full of anecdote and wit, holding the threads of a charming narration of family life. For full description and extra terms, address J. C. McCURDY & Co., Philadelphia, Pa
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AGENTS WANTED For the handsomest and CHEAPEST BIBLES Ever furnished Agents. Extra Terms and Large CASH PREMIUMS. FORSHEE & McMAKIN, Cincinnati, O.
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SALT.

3000 Sacks LIVERPOOL SALT, Stripped and full weight,
For sale by
KERCHNER & CALDER BROS.

BROWN & WEDDINGTON,
HARDWARE MERCHANTS,
Charlotte, N. C.,

KEEP THE LARGEST AND BEST ASSORTED Stock of Hardware, Carriage Material and House Furnishing Goods of any house in the South, and will

Compete in Prices,
—EITHER—
WHOLESALE OR RETAIL,
With any Market.

All we ask is an examination of our Goods and prices. We are selling Goods

VERY CHEAP FOR CASH.

We give our personal attention to the filling of orders.

BROWN & WEDDINGTON,
oct 29—616-1y P. O. Box 185.

SALT. SALT. SALT.

10.000 SACKS LIVERPOOL SALT,
In store and in transit,
For sale at WILLARD'S,
No. Water st., Wilmington, N. C.
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PROVERBS.

"No one can be sick when the stomach, blood, liver and kidneys are healthy, and Hop Bitters keep them so."
"The greatest nourishing tonic, appetizer, strengthener and curative on earth—Hop Bitters."
"It is impossible to remain long sick or out of health, where Hop Bitters are used."
"Why do Hop Bitters cure so much?" "Because they give good digestion, rich blood, and healthy action of all the organs."
"No matter what your feelings or ailment is, Hop Bitters will do you good."
"Remember, Hop Bitters never does harm, but good, always and continually."
"Purify the blood, cleanse the stomach and sweeten the breath with Hop Bitters."
"Quiet nerves and balmy sleep in Hop Bitters."
"No health with inactive liver and urinary organs without Hop Bitters."

Try Hop Cough Cure and Pain Relief.
FOR SALE BY ALL DRUGGISTS.

INSTITUTE FOR TRAINING OF COLORED MINISTERS
Under the care of the General Assembly.
Located at TUSKALOOSA, ALA.

THE FOURTH SESSION, of ten months, will commence on the 1st day of September next, under the instruction of Rev. D. C. Rankin, Professor, who has the best testimonials of fitness for the work, in his deep interest in the colored people and his past labors in their behalf, his ample scholarship, and his aptness to teach.

All the branches necessary to fit candidates for the Gospel Ministry will be taught. Some acquaintance with the early branches of English will be required for entrance. Candidates must come recommended by their Presbyteries or Committees of Education; and if of other denominations, must have similar credentials.

No charge for tuition. Board can be had on reasonable terms.

C. A. STILLMAN, Superintendent.
july 23 602-tf

COTTON!

IN VIEW of the approaching Cotton Season, the undersigned offer their services to Planters and Country Merchants

For the Sale of Cotton,
Which they are prepared to do
On the Most Economical Charges.

They will warrant the full price of the day of sale. Account sales will be rendered promptly, and proceeds be at once remitted.

ALEX. SPRUNT & SON,
Wilmington, N. C.
September 3d, 1879. 608

FOR THE FAMILY

From Statesville American.

The Unlearned Orator.

I heard an aged man, a man of care—
His face was pale, and silver'd was his hair,
His voice was tremulous, but calm and sweet—
He long had worship'd at the Saviour's feet;
He had not knowledge that is taught in schools,
And knew not rhetoric, its laws and rules,
But taught of God, his voice was pray'r and praise,
While health did crown the measure of his days.
To little children he was good and kind,
Plain in his speech, and humble in his mind;
I've seen him seat them silently in line,
And teach them often from God's book divine;
Its bless'd truths fell meekly from his tongue—
It seemed that he again was fresh and young—
So sweet and simple, gentle, was his strain,
The children looked, and listened, looked again;
With him they smiled at pleasant things he said,
Then soon, with him, the melting tear was shed,—
As he now talked of One who for them died,
And named the cruel spear that pierced His side,—
How little children, He had once caressed,
And kindly took them in His arms and bless'd,
When men would them have pushed far off, aside,
Or yet, perchance, to them would scold or chide.
He'd talk to them of cats, of chickens too,
Of anything the children loved or knew,
And then, with beaming eyes, and tone of awe,
He would some precious, touching moral, draw,
Or quote the Saviour's words and deeds of love,
His hands and face, raised reverently above,
The children following his looks on high,
With quivering lip, and moistened eye;
Now o'er Jerusalem, with Christ they weep,
Now, with the winds and waves, are lulled to sleep,
Then to the Mount, he'd gently lead the way,
And show where Jesus went to weep and pray,
How willingly He died, their souls to save,
To conquer Death, and lift them from the grave.
The children, eager on his accents hung,
Truth fell so simply from the speaker's tongue,
And older hearts did listen long and well,
To hear the blessed tidings as they fell,
From lips more eloquent than Plato's tongue,
Of whom the ancient Greeks and Romans sung.
I've heard, he spoke where men were learned and great,
Among the Doctors of the Church and State,
A colporteur, as humble and as mild,
In dress and manners simple as a child,
And that his words fell with such pathos there,
That stony hearts were mov'd to tears and pray'r:—
He spoke of God, his own dear hope and trust,
The blessed joys of all the good and just,—
How he, himself, was taught that love to know,
Which Jesus to the sinner doth bestow.
"I have no learning," were the words he said,
"My friends were poor—we toil for daily bread,
To school, three months, in all, I never went,
But many blessings still, to me were lent;
My mother," then he said, with grateful voice,
"Bereft of him, the husband of her choice,
On me her infant son, bestowed her care,
And knelt with me, in humble fervent pray'r;
How oft, her hand, plac'd on my youthful head,
I've felt the burning tears, for me, she shed,
And now in life's great drama I have part,
Those tears—I feel them trickling on my heart."

These words he said with true, poetic soul—
Behold the tide of feeling swell and roll,
For oft, ambition, wreath, and glory flee,
And leave us, children, at our mother's knee.

—MIGNONETTE.

Statesville, Saturday, May 4, 1867.

A Lesson of Faith.

"If a man die shall he live again? All the days of my appointed time will I wait, till my change come."—*Job. xiv: 14.*

"Let me hire you as a nurse to my poor children," said a Butterfly to a quiet Caterpillar, who was strolling along a cabbage leaf in her odd, lumbering way. "See these little eggs," continued the Butterfly, "I don't know how long it will be before they come to life, and I feel very sick and poorly, and if I should die, who will take care of my baby butterflies when I'm gone? Will *you*, kind, mild, green Caterpillar? But you must mind what you give them to eat, Caterpillar! They cannot, of course, live on *your* rough food. You must give them early dew and honey from the flowers; and you must let them fly about only a little way at first; for, of course, one can't expect them to use their wings properly all at once. Dear me! it is a sad pity you cannot fly yourself. But I have no time to look for another nurse now, so you will do your best, I hope. Dear! dear! I cannot think what made me come and lay my eggs on a cabbage leaf! What a place for young butterflies to be born upon! Still you will be kind, will you not, to the poor little ones? Here, take this gold dust from my wings as a reward. Oh, how dizzy I am! Caterpillar you will remember—about—the—food—"

And with these words the Butterfly closed her eyes and died; and the green Caterpillar, who had not had the opportunity of saying "yes" or "no," to the request, was left standing alone by the side of the Butterfly's eggs.

"A pretty nurse she has chosen, indeed, poor lady!" exclaimed she, "and a pretty business I have in hand! Why, her senses must have left her, or she never would have asked a poor crawling creature like me to bring up her dainty little ones! Much they'll mind me, truly, when they feel the gay wings on their backs, and can fly away out of my sight whenever they choose! Ah! how silly some people are, in spite of their painted clothes and the gold dust on their wings!"

However, the poor Butterfly was dead, and there lay the eggs on the cabbage leaf; and the green Caterpillar had a kind heart, so she resolved to do her best. But she got no sleep that night, she was so very anxious. She made her back ache with walking all night long round her young charges for fear any harm should happen to them; and in the morning she said to herself—

"Two heads are better than one. I will consult some wise animal upon the matter, and get advice. How should a poor, crawling creature like me know what to do without asking my betters?"

But still there was a difficulty. Whom should the Caterpillar consult?

"I wonder which is the wisest of all the animals I know," sighed the Caterpillar, in great distress; and then she thought and thought till at last she thought of the Lark; and she fancied that because he went up so high, and nobody knew where he went to, he must be very clever and know a great deal; for to go very high (which *she* could never do) was the Caterpillar's idea of perfect glory.

Now, in the neighboring cornfield there lived a Lark, and the Caterpillar sent a message to him, to beg him to come and talk to her; and when he came, she told him all her difficulties, and asked him what she was to do, to feed and rear the little creatures so different from herself.

"Perhaps, you will be able to inquire and hear something about it the next time you go up high," observed the Caterpillar, timidly.

The Lark said "Perhaps he should," but he did not satisfy her curiosity any further. Soon afterwards, however, he went singing upwards into the bright blue sky. By degrees his voice died away in the distance, till the green Caterpillar could not hear a sound. It is nothing to say she could not see him; for, poor thing! she never could see far at any time, and had a difficulty in looking upwards at all, even when she reared herself up most carefully, which she did now; but it was no use, so she dropped upon her legs again and resumed her walk around the Butterfly's eggs, nibbling a bit of the cabbage leaf, now and then, as she moved along.

"What a time the Lark has been gone!" she cried at last. "I wonder where he is just now? I would give all my legs to know. He must have flown up higher than usual this time, I do think. How I should like to know where it is that he goes to, and what he hears in that curious blue sky. He always sings in going up and coming down, but he never lets any secret out. He is very, very close."

And the green Caterpillar took another turn round the Butterfly's eggs.

At last the Lark's voice began to be heard again. The Caterpillar almost jumped for joy, and it was not long before she saw her friend descend with hushed note to the cabbage bed.

"News, news, glorious news, friend Caterpillar," sang the Lark; "but the worst of it is you won't believe me!"

"I believe everything I am told," observed the Caterpillar, hastily.

"Well, then, first of all, I will tell you what these little creatures are to eat"—and the Lark nodded his beak towards the eggs. "What do you think it is to be?—guess!"

"Dew, and the honey of flowers, I am afraid," said the Caterpillar.

"No such thing, old lady! something simpler than that. Something that *you* can get at quite easily.

"I can get at nothing quite easily but cabbage leaves," muttered the Caterpillar; in distress.

"Excellent! my friend," cried the Lark, exultingly, "you have found it out. You are to feed them with cabbage leaves."

"*Never!*" said the Caterpillar, indignantly. It was their dying mother's last request that I should do no such thing."

"Their dying mother knew nothing about the matter," persisted the Lark; "but why do you ask me, and then disbelieve what I say? You have neither faith nor trust."

"Oh! I believe everything I'm told," said the Caterpillar.

"Nay, but you do not," replied the Lark; "you don't believe me even about the food, and yet that is but a beginning of what I have to tell you. Why, caterpillar! what do you think those little eggs will turn out to be?"

"Butterflies, to be sure," said the Caterpillar.

"*Caterpillars,*" sang the Lark; "and you'll find it out in time;" and the Lark flew away, for he did not want to stay and contest the point with his friend.

"I thought the Lark had been wise and kind," observed the mild, green Caterpillar, once more beginning to walk round the eggs, "but I find that he is foolish and saucy instead. Perhaps, he went up *too high* this time. Ah! it's a pity when people who soar so high are silly and rude nevertheless! Dear me! I wonder whom he sees, and what he does up yonder."

"I would tell you, if you would believe me," sang the Lark, descending once more.

"I believe everything I am told," reiterated the Caterpillar, with as grave a face as if it were a fact.

"Then I'll tell you something else," cried the Lark; for the best of my news remains behind. *You will one day be a butterfly yourself!*"

"Wretched bird!" exclaimed the Caterpillar, "you jest with my inferiority—now you are cruel as well as foolish. Go away! I will ask your advice no more."

"I told you you would not believe me," cried the Lark, nettled in his turn.

"I believe everything I am told," persisted the Caterpillar, "that is"—and she hesitated—"everything that it is *reasonable* to believe. But to tell me that butterflies' eggs are caterpillars, and that caterpillars leave off crawling and get wings and become butterflies! Lark, you are too wise to believe such nonsense yourself, for you know it is impossible."

"I know no such thing," said the Lark warmly. "Whether I soar over the cornfields of earth or go up into the sky I see so many wonderful things I know no reason why there should not be more. Oh, Caterpillar, it is because you *crawl*, because you never get beyond your *cabbage leaf*, that you call *anything impossible*."

"Nonsense," shouted the Caterpillar, "I know what's possible and what's not possible, according to my experience and capacity, as well as you do. Look at my long green body, and these endless legs, and then talk to me about having wings and a painted feathery coat. Fool—"

"And fool you! you would be wise, Caterpillar!" cried the indignant Lark. "Fool, to attempt to reason about what you cannot understand. Do you not hear how my song swells with rejoicing as I soar upwards to the mysterious wonder-world above? Oh, Caterpillar, what comes to you from thence, receive as I do, upon trust."

"That is what you call—"

"*Faith,*" interrupted the Lark.

"How am I to learn Faith?" asked the Caterpillar.

At that moment she felt something at her side. She looked round—eight or ten little green caterpillars were moving about, and had already made a show of a hole in the cabbage leaf. They had broken from the Butterfly's eggs!

Shame and amazement filled our green friend's heart, but joy soon followed, for as the *first* wonder was possible the *second* might be so too.

"Teach me your lesson, Lark!" she would say, and the Lark sang to her of the wonders of the earth below and of the heavens above. And the Caterpillar talked all the rest of her life to her relations of the time when she should be a butterfly.

But none of them believed her. She, nevertheless, had learned the Lark's lesson of faith, and when she was going into her chrysalis grave she said, "I shall be a Butterfly some day."

But her relations thought her mind was wandering and said, "Poor thing!"

And when she was a butterfly, and was going to die again, she said:

"I have known many wonders—I have faith. I CAN TRUST EVEN NOW FOR WHAT SHALL COME NEXT!"—*Parables from Nature, by Mrs. Alfred Gatty.*

For the Boys.

"Sir," said a boy, stopping before a man on his cart, "do you want a boy to work for you?"

"No," replied the man, "I have no such want."

The boy looked disappointed; at least the man thought so, and asked:

"Don't you succeed in getting a place?"

"I have asked at a good many places," said the boy. "A woman told me you had been after a boy, but it is not so, I find."

"Don't be discouraged," said the man, in a friendly tone.

"Oh, no, sir," said the boy, cheerfully, "this is a very big world, and I feel certain God has something for me to do in it."

"Just so, just so," said a gentleman who had overheard the talk, "Come with me, my boy; I am in want of somebody like you."

It was the doctor, and the doctor thought any boy so anxious to find his work would be likely to do it faithfully when he did find it.

If everybody had the spirit of this little lad there would be no idlers in the world, standing on the corners, sitting in the shops, waiting for work to come to them. Work does not often come so. Almost everything worth having, like ore in the mine, must be sought for.—*Canada Presbyterian.*

MISCELLANEOUS.

Scottish Songs.

Every way you take them—in authorship, in sentiment, in tone, in language—they are the creation and property of the people. And if educated men and high-born ladies, and even some of Scotland's kings, have added to the store, it was because they had lived familiarly among the peasantry, felt as they felt and spoke their language that they were enabled to sing strains that their country's heart would not disown. For the whole character of these melodies, various as they are, is so peculiar and so pronounced that the smallest foreign element introduced, one word out of keeping, grates on the ear and mars the music. Scottish song has both a spirit and a frame-work of its own, within which it rigorously keeps. Into that frame-work, these molds, it is wonderful how much strong and manly thought, how much deep and tender humanheartedness, can be poured. But so entirely unique is the inner spirit, as well as the outward setting, that no one, not even Burns, could stretch it beyond its compass without your being at once aware of a falsetto note. It was the glory of Burns that, taking the old form of Scottish song as his instrument, he was able to elicit from it so much. That Burns was the creator of Scottish song no one would have denied more vehemently than himself. When he appeared, in 1786, as the national poet of his country, the tide of taste was running strong in favor of Scottish song. He took up that tide of feeling, or rather he was taken up by it, and he carried it to its height. He was nurtured in a home that was full of song. His mother's memory was stored with old tunes or songs of her country, and she sang them to her eldest boy from his cradle-time all through his boyhood. Amid the multifarious reading of his early years the book he most prized was an old song book, which he carried with him wherever he went, poring over it, he says, as he drove his cart or walked to labor, song by song, verse by verse, carefully distinguishing the true, tender or sublime from affectation or fustian. Thus he learned his songcraft and his critic-craft together. The earliest poem he composed was in his seventeenth summer, a simple love-song in praise of a girl who was his companion as a reaper in the harvestfield. The last strain he breathed was from his death-bed, in remembrance of some former affection.—*J. C. Shairp, in Atlantic Monthly.*

An Anecdote of Carlyle.

One of our friends from Kirkaldy has been a pupil of Carlyle, and when the philosopher visits Scotland he finds a welcome retreat in the home of his old scholar. Some four years ago he was residing thus with a friend, and one evening the host said, "Now, Mr. Carlyle we are going to have family worship"—thinking, perhaps, that he might wish to retire before that exercise was begun. But Thomas said, "Well, bring me the Book, and I'll read for you." The Bible was given to him, and he began to read at the Book of Job, which, as all who know "Hero Worship" will remember, is a special favorite with him. For a time it was delightful to listen, as he went on chapter after chapter, and his quiet but quaint "asides" of parenthetic remark were sometimes exceedingly rich. As, for example, when he came to the words, "where the wicked cease from troubling and the weary are at rest," he said, as if thinking aloud, "Ay, I had forgotten that was *there*." So, again, in reading the first speech of Eliphaz, he said, "Well, Eliphaz did not make much of that anyway." But it was soon evident that he would put the patience of his hearers to almost as great a trial as that to which Job's was subjected. For anything that appeared, he had become oblivious of the occasion and its surroundings, and was entirely absorbed in that old debate, and if uninterrupted, he might have read on to the end of the book! So, after their patience was exhausted, his niece, by whom he was accompanied, recalled him to himself, saying, "The servants must be weary, and will wish to go to sleep." Whereupon he closed the Book with a sharp, short, clasp-like sound, and betook himself to the next room and to his pipe. Ludicrous a little, doubtless! yet suggestive, too. For is it not better to be absorbed in the thought of the Book than punctilious about the form of worship? And would it not be to edification sometimes, in the closet at least, if not around the family altar, if the fictitious divisions of the books of Scripture were ignored by us, and we were to read them as connected wholes, and not simply in fragmentary pieces? We do not judge, and yet we confess that there is something to us amazingly interesting in the vision of that rugged old man, who has done battle with so many of the shams of his age, sitting there in the midst of that home group and reading at eventide the Book of Job. May He who spoke out of the whirlwind to that afflicted patriarch come at the end also to our gnarled old philosopher, that he, too, may say, "I know that my Redeemer liveth."—*Dr. Wm. M. Taylor, in Christian at Work.*

SECULAR NEWS.

The investments of the ex-Empress Eugenie are estimated to be worth $5,000,000. They consist in part of Hungarian estates, a castle in Spain, and a fine place in Switzerland.

The loss to the British Government in camels which perished during the Afghan war is said to be near $5,000,000.

Eminent Bonapartists are in London endeavoring to effect a reconciliation between the ex-Empress Eugenie and Prince Jerome Napoleon.

Illinois is represented as the banner State in the matter of total abstinence. More than six hundred of its towns and villages have no license, and several counties have no rum sold. The whole State is alive to the cause of temperance.—*Philadelphia Presbyterian.*

Three negroes attempted to rob Mr. W. G. Huntley on the road near Wadesboro. Mr. H. fired at one negro and supposed he had mortally wounded him. The other negroes fired at Mr. H. but failed to hit him.

The British Parliament has been prorogued.

The French ministry will oppose unlimited amnesty.

The Ameer of Afghanistan has abdicated. A proclamation that the British government takes possession of the country has been issued. The people are submissive but sullen.

Mr. T. B. Hyman was quite successful, it is reported, in securing contributions for the Oxford Orphan Asylum.

Maj. Gen. Joseph Hooker died suddenly at Garden City, L. I., on the 31st ult.

The gold and silver medals awarded by the North Carolina Fair for manufactured tobacco, was taken by Mr. Joseph E. Pogue, of Henderson.

All the bridges on the French Broad river, above Smith's bridge, at Asheville, were recently swept away by a flood.

It is rumored that Paul H. Hayne, the South Carolina poet, proposes to remove North to live.

A great deal of sickness, mostly diphtheria, is reported in the lower part of Brunswick county.—*Wilmington Star.*

A change in the French ministry is imminent.

Admiral John J. Abernethy, long a Medical Director in the navy, died in New York on the 29th ult.

The Peace Congress at Naples, in which 650 societies are said to have been represented, broke up in a row.

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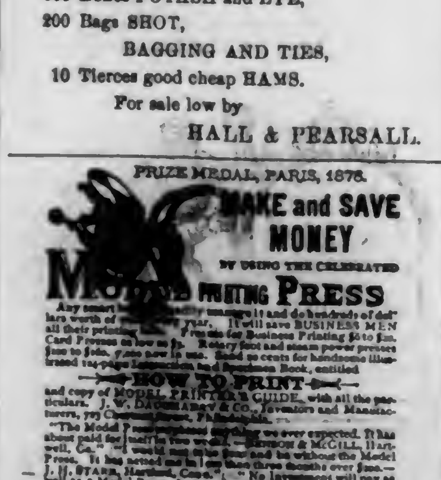

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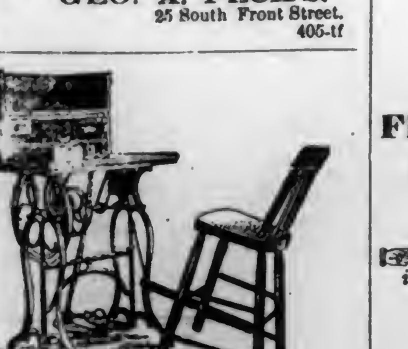

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ABSTRACT

of the Minutes of the Sixty-Sixth Session of the Synod of North Carolina, held in Statesville, N. C., October 22, 25, 1879.

The Synod of North Carolina met, according to adjournment, in the Presbyterian church of Statesville, N. C., Wednesday, October 22, and adjourned October 25, 1879. The Synod was opened with a sermon by the Moderator, Rev. Joseph R. Wilson, D. D., from Rev. v: 6. After sermon Synod was constituted with prayer.

There were present during the sessions of Synod, one hundred and twelve members, of whom sixty-one were ministers and fifty-one ruling elders. Fifty-four ministers were absent, of whom fourteen sent excuses for absence, and one hundred and seventy-five churches were not represented.

The Rev. E. F. Rockwell, of the Presbytery of Concord, was elected Moderator, and Rev. J. C. Alexander, of the Presbytery of Orange, and Ruling Elder H. C. Hamilton, of the Presbytery of Concord, were chosen temporary clerks.

The special committee appointed at last meeting of Synod, (Rev. J. M. Atkinson, chairman) to lay before the Legislature the action of Synod touching Sabbath Desecration by railways, made the following report:

The committee appointed to bring the matter of Sabbath observance to the notice of the Legislature of North Carolina, would respectfully report that they attended to that duty; and that their efforts were attended with gratifying success. The Legislature took the matter in hand and had such action as it believed will secure a better observance of the sacred day, so far as their authority extends.

Rev. J. M. Atkinson and Gen. J. A. Young were appointed a special committee to report to Synod what further action with reference to Sabbath observance, if any, should be taken under the action of the last General Assembly on this subject. The committee reported that they found nothing calling for further action by the Synod.

The report of the Directors of Union Theological Seminary was read, and with accompanying papers, suggesting certain changes, and a communication from the Synod of Virginia, was referred to the Standing Committee. The committee made report thereon as follows, which was adopted:

The Synod renews its expressions of confidence in this beloved and important institution for the training of ministers, and records its gratitude for another year of signal usefulness and blessing.

With reference to matters on which the special counsel of the Synod is requested, the Synod of North Carolina deems it inexpedient to diminish the number of directors, and refers the question of a change of sessions to the Board of Directors.

The Synod hereby re-appoints the Fourth Class of Directors, whose term expires at this meeting, to-wit: Rev. Walter W. Pharr, Mr. Wm. Murdock, and in place of Rev. J. P. McPherson, Rev. Wm. S. Lacy.

The report of the Agent of Sustentation was approved, and its publication requested by standing rule in the North Carolina Presbyterian.

The report of the committee appointed at last meeting of Synod "As to the Education of a Colored Ministry" was approved and the following resolutions appended thereto, adopted:

1st. That Synod recommends to its Ministers and Church Sessions more vigorous efforts in seeking out suitable candidates for the colored ministry, and when found that the claims of the proposed candidates be referred to the several Presbyteries for appropriate action.

2nd. That Synod urges upon all its churches to give to Tuskaloosa Institute, our seminary for educating a colored ministry, a more liberal material and moral support.

The report of the Agent of Education was approved, and its publication requested by standing rule of Synod, in the North Carolina Presbyterian. The following resolutions appended thereto were adopted:

1st. That, in accordance with the recommendation of the General Assembly, the last Thursday in February, in 1880, be observed as a day of prayer to God for the outpouring of His Spirit upon our institutions of learning and the youth of our Church.

2nd. That this Synod respectfully overtures the General Assembly to convene in Charleston, S. C., next May, to unite the educational interest of our Church with that of publication, under one secretary.

In connection with the report on Education, Synod took order to hear Prof. J. R. Blake, in regard to Davidson College.

The following resolution was adopted:

Resolved, That a committee be appointed to prepare a paper setting forth the importance of Davidson College to the Church and to the country, and urging the friends of Presbyterianism and learning, to increase its patronage and to aid in its endowment.

Under this resolution the Moderator appointed the following committee: Rev. L. C. Vass, Rev. H. G. Hill, and Rev. J. Henry Smith, D. D.

The committee reported the following paper, which was approved, and it was ordered that a copy be furnished the North Carolina Presbyterian for publication:

The Committee on Treasurer's Book and Account made a report, which was amended and adopted, and is as follows:

Your committee appointed to audit and report upon the Treasurer's books beg to submit the following:

The books are kept with that neatness and exactness which are characteristic of the Treasurer, and correct vouchers are on file for all disbursements.

We respectfully call the attention of the Synod to the remarks of the Treasurer accompanying his report.

The committee to whom were referred the Statistical Reports of the Presbyteries made the following report which was adopted:

The Committee on Statistical Reports respectfully report to Synod:

From the Reports submitted to Synod, it appears that during the year six ministers have been received into the Presbyteries, two each by the Presbyteries of Concord and of Fayetteville, and one each by Orange and Mecklenburg; five have been dismissed to other Presbyteries, three from the Presbytery of Orange and one each from Concord and Fayetteville; there have been two licensures, one each by Concord and Mecklenburg; there have been two ministers ordained, both by Orange Presbytery; the pastoral relation has been constituted in seven churches, five in the Presbytery of Orange, and two in the Presbytery of Concord; this relation has been dissolved in three instances, one in each of the Presbyteries of Orange, Wilmington and Mecklenburg; three evangelists have been appointed, two in Orange and one in Mecklenburg Presbytery; seven churches have been organized, three in Orange Presbytery and one in each of the other Presbyteries, and in addition one church of colored people, organized in Newbern under the name of Ebenezer, has been received under the care of Orange Presbytery, according to the plan recommended by the General Assembly.

Your committee further report the death of three ministers of the Synod, to wit: Rev. N. Z. Graves of the Presbytery of Wilmington, Rev. John Monroe Anderson of the Presbytery of Orange, and Rev. John Douglas of the Presbytery of Mecklenburg.

Committees were duly appointed to prepare suitable minutes for the adoption of Synod, relative to the deaths of these brethren. Synod took special order on Saturday to hear these papers, which, after remarks by members of the body were adopted by a rising vote of Synod; after which Synod engaged in prayer, led by the Rev. James P. McPherson.

[The minutes have been published in the N. C. Presbyterian.]

The Stated Clerk was directed to forward copies of the Minutes of Synod to the respective families of the deceased, with the Synod's expression of sincere sympathy.

The report of the Agent of Sabbath Schools was approved, and its publication requested by standing rule of Synod in the N. C. Presbyterian.

The report called attention to the resolutions of the General Assembly of 1879, which were ordered to be recorded, and are as follows:

1. No part of the work of the Church today demands more careful supervision and control from the courts of the Church than our Sabbath schools. The efficiency, thoroughness and success of this work as an agency of Church progress must be greatly promoted by its systematic organization under presbyterial and sessional authority.

2. It is manifest that the Church should afford to those who are engaged in a work so important, so vital in its welfare, every facility to prepare themselves for its successful prosecution, that our presbyteries and sessions should establish a higher standard of qualification for the teacher's work, encourage teachers to attain it, and to afford them the means of doing so.

3. That in the multiplicity of books and the variety of Sunday school aids that crowd themselves upon the notice of our schools, many of them having no church responsibility or control, there can be safety for our Church and its Sabbath school work, only in the closest scrutiny by our constituted authorities of everything that is used in our schools.

The report of the Agent of Publication was approved and its publication requested by standing rule of Synod in the N. C. Presbyterian. The resolutions passed at the last meeting of Synod were reaffirmed, and are as follows:

Resolved, That all our presbyteries be urged to enter upon the work of Colportage, and to prosecute it with vigor to the fullest extent of their means and opportunities.

2. That in the selection of Sabbath school literature, the preference should be given to the publications of our own committee by our ministers and churches, and officers of Sabbath schools, and heads of families.

The editor of the N. C. Presbyterian, John McLaurin, by invitation, addressed the Synod in regard to the interests of that paper.

The following resolutions were adopted in response:

1. That the Synod has heard the editor of the N. C. Presbyterian with pleasure on the condition and prospects of that paper, and assures him of its hearty sympathy and co-operation in his efforts to enlarge its usefulness.

2. That the Synod commends the N. C. Presbyterian as a paper worthy of the confidence and liberal patronage of our people, and hereby encourages its ministers and elders to aid in extending its circulation, until every family is supplied with a copy.

The report of the special committee appointed to report "as to what can be done to promote the greater efficiency of Evangelistic work in our bounds," was read and laid on the table.

The following resolution was adopted:

That Synod hereby appoint a Synodical Agent of Evangelistic Labor to consider and report annually on white and colored evangelization in its bounds.

Under this resolution Rev. C. M. Payne of Wilmington Presbytery was chosen Synodical Agent of Evangelistic Labor.

Rev. Richard McIlwaine, D. D., the General Assembly's Secretary of Home and Foreign Missions, addressed the Synod in regard to those interests.

The following paper in response was adopted:

The Synod of North Carolina has heard with pleasure the address of Rev. Dr. McIlwaine, the Assembly's Secretary of Home and Foreign Missions, and cordially commends to our people the causes which he represents, and adopts the following resolutions:

That we recommend that our presbyteries endeavor to raise for the objects of Home Missions and Evangelistic work $6,000 in the aggregate, or an average of 35 cents per communicant.

2. That we also recommend that our Presbyteries be urged to raise for Foreign Missions the aggregate of $12,000, or an average of 70 cents per communicant.

3. That in order to accomplish this purpose, our ministers be urged to employ the approved agencies in use, viz: The circulation of *The Missionary*, the monthly concert of prayer, and the faithful and frequent presentation of these causes from the pulpit.

The Committee on Minutes of General Assembly reported as follows, which was adopted:

Your committee would respectfully report that they have carefully examined the Minutes of the Assembly, and call the attention of the Synod to the following matters:

1, p. 38. The Concert of Prayer for the young on the last Thursday of February.

2, p. 39. The repeal of the action touching exhorters.

3, p. 43. The answer of the Assembly, that overtures to that body should come from lower courts, and not from individuals.

4, p. 46. The appointment of Presbyterial Committees on the Sabbath.

5, p. 48. The recommendation of the *Earnest Worker* and the *Children's Friend* in Sabbath Schools.

6, p. 52. The collection for Tuskaloosa Institute, first Sabbath in December.

7, p. 54. The Monthly Concert to be observed and collection taken up.

8, p. 59. Sabbath schools under Presbyterial and Sessional authority.

An overture from the Presbytery of Mecklenburg was read and referred to the Committee on Bills and Overtures. Upon the report of the committee, the following action was taken:

The Committee on Bills and Overtures would report Overture No. 1, from Presbytery of Mecklenburg, requesting Synod—first, to decide the question, "Does the absence from the printed minutes of a church court of the proper record suffice to nullify the action of said court;" second, to order the reception of the report of the committee appointed at its sessions in Charlotte, in 1877, in relation the publication.

In response to the overture from the Presbytery of Mecklenburg, Synod replies: first, that the Presbytery was mistaken as to the grounds upon which the Moderator based his ruling at the session of Synod in Goldsboro, October, 1878; that ruling was not that the record spoken of was absent from the *printed* but from the *written* minutes of Synod.

It was further ordered that the printed explanation of the absence from the minutes of a correct record of the action taken in Charlotte, made by the former Stated Clerk, Rev. Jacob Doll, be preserved in connection with the record.

It was then ordered that the Committee on the Publication Interests, raised under the action in Charlotte, be discharged.

The following resolution with reference to "Woman Preaching" was adopted:

Whereas, Some of our people have been disturbed by "Woman Preaching," and some of our brethren have desired from this body a deliverance upon the subject; therefore

Resolved, That public preaching by women being opposed to the Word of God, is therefore opposed to the welfare of His people, and all our members are instructed to give it no countenance.

The Stated Clerk presented the Statistical Report of the Synod to the General Assembly. It is as follows:

The Synod of North Carolina respectfully reports to the General Assembly of the Presbyterian Church in the United States, that it consists in whole of 115 ministers, having under their care 226 churches, 6 licentiates and 19 candidates, viz:

PRESBYTERIES.	MINISTERS.	CHURCHES.	LICENTIATES.	CANDIDATES.
Orange	30	60	1	8
Concord	24	35	2	5
Fayetteville	19	50	..	2
Wilmington	14	32	2	..
Mecklenburg	28	49	1	4
Total	115	226	6	19

The Synod further reports that its next stated meeting will be held in the First Presbyterian church, Raleigh, N. C., on Wednesday, November 10, 1880, at 7 o'clock p. m.

The following resolutions in regard to enrolling members of Synod was adopted:

Resolved, That the stated clerk and the pastor of the church in which the Synod holds its annual session be constituted a Committee of Enrollment, who shall at a convenient hour before the opening of the Synod prepare the Roll of the Synod, after the manner of the preparation of the Roll of the Assembly. And to this Committee of Enrollment shall each member report for enrollment upon appearing at Synod.

The following persons were chosen Trustees of Synod for another year: Col. John E. Brown, chairman, Charlotte, N. C.; Col. J. B. Rankin, Charlotte, N. C.; Mr. J. L. Brown, Charlotte, N. C.; Mr. R. J. McDowell, Charlotte, N. C.; Mr. J. H. Welbourne, Lexington, N. C.; Mr. D. F. Cannon, Concord, N. C.

The next stated meeting of the Synod of North Carolina will be held in the First Presbyterian church of Raleigh, N. C., on the second Wednesday of November (10th), 1880, at 7 o'clock p. m.

Closed with singing, prayer and the apostolic benediction.

Wm. S. Lacy,
Stated Clerk.

For the N. C. Presbyterian.

SOME THINGS DONE BY ORANGE.

The October session of Orange Presbytery was one of special interest. It is not our purpose to give a resume of its proceedings, as this has been already done.

One afternoon was devoted to a free conference on Church work, with *closed* doors, but owing to pressure of business and other circumstances the order was passed over. We hope the brethren will give this matter thought prior to the spring meeting. There are many things which might be discussed at such a conference which it would be manifestly improper to discuss with open doors—many things which make the burden of much serious conversation, but which cannot be reached ordinarily in open Presbytery, because without a motion some routine brother will call us to order.

Another matter of interest was the Presbytery's order in the matter of sessional

REPORTS ON STATE OF RELIGION.

The committee to abridge the routine work made a valuable report, and in accordance with their suggestions much time will be saved in future. Among other things, instead of semi-annual reports on state of religion as heretofore, only the spring report is required. But prior to this action is was resolved that the recording of these reports on the session books be left optional with the churches. We think this was a mistake. Though whipped out in this matter we don't wish to stay whipped. It was urged by a large minority, and at a time when many of the members had been excused from further attendance, that at least the spring report ought to be recorded, because thus only could much interesting matter for the future historian be preserved. We think this reason good and sufficient. The only argument urged against it was the labor of transcribing. The strength of this argument—if, indeed, it ought to be accorded any force—is diminished by the fact that henceforth only one annual report is required. In response to the minority's plea it was said that the statistical report furnished all necessary historical data. With this we cannot concur. It gives bare figures and none of the facts which explain these figures. The statistical report shows, for example, a decrease or increase of membership, but not the causes. It may have been due to war, pestilence, migration; or, in case of large increase, to a wonderful work of grace, but on all *causes* the figures are silent. There may be a vacancy, but the statistical report will not show it; neither can it appear, except by inference, in the ordinary record of sessional meetings. If it should be explicitly stated, red-tapism would certainly find an exception. History has to do not merely with phenomena, but with metaphenomena. Our sessional records at present are unfit material for the future historian. They furnish him a skeleton only, whereas he wants a portrait. The Church as a living organization is what we wish to hand down to posterity. Every one who has ever attempted to sketch the history of a Presbyterian church by the aid of its ancient records has found himself baffled at every step. Let Brother Rumple testify. Our sessional records do not give even all the facts. What say they of Sunday schools and Bible classes, and prayer meetings, and home and foreign mission societies, and religious instruction of the negroes? What say they of any of the facts which show that the Church lives, and how it lives and labors? Surely the brethren have made a mistake. This action is the *grave of our Presbyterian history*. It is optional with the session to record this report: they may make it obligatory on themselves. Let us rescind the ruling, however, at next Presbytery, for the benefit of the Church at large, *and because it is unconstitutional*. "Every session shall keep a fair record of its proceedings." One of its proceedings "is to carry out the injunction of the higher court," in making a *sessional* report on state of religion. This ruling says they need not keep any record of it at all.

J. W. P.

LOVELINESS IN WOMEN.

Loveliness in women, though it may vary in its character and manifestations at different periods of life, is not the property of youth only. There is a great and undeniable charm in the fresh beauty of eighteen, to which inexperience and early romance lend perhaps additional fascination. A pretty girl of that age; who has been untouched by care, and who knows of the world through imagination only, is a very delightful object, and many men may wish they might take captive her first affections. Between eighteen and twenty-two, the changes of a girl, so far as the charms of her person go, are not likely to be great; but in that time, by longer intercourse with society and by natural development, she may grow more companionable for men of maturity, find her carriage and self-control better and greater. Those are important years in a young woman's life, the years during which, in our climate, the majority of the sex are married. And yet from twenty-two, twenty-five or twenty-six, a maiden may and generally does still further advance in attractiveness and adds to the store of her charms. She is still young, but she has outlived many youthful fancies, and feels some of the dignity of womanhood. No better age than those in a maiden's life, and never is she lovelier. But why stop at twenty-six! What fairer women are to be found than those between twenty-six and thirty, and even older? Girls of eighteen may look at them as unsought old maids, and yet they are in their womanly prime, and may capture hearts which have been steeled against girlish fascination. Oftentimes they make the best of wives, and men find a solace and companionship in their society which immaturity cannot give. They have the advantage of experience, and they have learned the lessons taught by longer contact with the world, while still they may not be averse to falling in love. It is not because of a woman being eighteen, or twenty-six, or thirty, that makes her lovely in the eyes of men. She may be just as lovely at one age as the other; but inasmuch as most marriages of women occur between the ages of 18 and 26, it is safe to assume that the majority of men prefer to take wives who are not older. But all men of taste and discernment admire feminine beauty and loveliness, whether they show themselves in budding youth or riper maturity; and it may safely be asserted that if a young women is lovely at 18 she ought to be lovelier at the greater age. But let her give no further thought to the subject. The beauty that is unconscious is the most alluring, and loveliness that exercises its sway without apparent effort is sure to make the best conquest.—*Scottish-American Journal.*

HID WITH CHRIST.

It is a life *hidden* with Christ in God. That word "hidden" is but another touch of the apostle's pencil to express the profound marriage and intimacy of the regenerate life with God. All real spiritual unions are hidden ones. A genuine friendship is the hiding of one heart in another. There are external friendships, where one heart touches another, as stone touches stone, in merely outward contact, because society, or interest, or convenience may demand it. Remove the external pressure and the hearts roll apart as stones do. But when two drops of water touch each other, each hides itself in each. All this is but the faintest possible illustration of the meaning of this word "hid." A life hid with Christ is a life so joined to Him as to be lost in Him. It is laid away in Him. It is protected, guarded, nourished in Him. This is the innermost meaning of becoming a Christian—we are dead, and yet alive. We are dead to the old and lower—we are alive to the new and higher.—*Christian Union.*

UNSANCTIFIED SCOLDING.

Do not advocate a holy life in a scolding and unsanctified tone. Don't press men to seek perfect peace as if you were driving reluctant animals before you. Don't talk in funeral tones about it, and urge it as if the grave was yawning under feet. It is the high birthright of every child of God to be like Him. You are not in the happiest condition to set it forth unless the "candle of the Lord" shines brightly upon your own heart and face. It is a Beulah land where heavenly gales fan the earth and the fruits of Paradise invite the taste. Encourage the people of God to go up and possess it. Tell them they are well able to do so, although the Anakim may still remain in the land. It is a good thing to carry into the pulpit with you one of the clusters of grapes native to this "enchanted ground." There is nothing so impressive and subduing as a real, loving, glowing, melting heart experience. Let this be seen, and the milk and honey and the fruit of that region will be greatly coveted.—*Zion's Herald.*

GOSSIP.

Can the evil wrought by gossip be estimated? We think not. A wise woman can scarcely say too little in company if the conversation trenches in the least upon scandal. Many a social, noble-minded woman has been obliged to withdraw herself from a neighborhood intimacy which would have been pleasant otherwise, because her remarks were returned by some idle tale-bearer, so perverted as to make her doubt the existence of genuine friendship, and accept loneliness for the sake of the safety it brought. You say we must talk "about something." Yes; and through that very fact we see a remedy for the evil, to so thoroughly interest ourselves in other and better things that we find no space to spare for our neighbor's affairs. Let us talk of our work, our homes, our house-plants, our books or our babies. Let us teach our eyes to find beauty everywhere, while we blind them by constant watchfulness to blemish. Never, under any circumstances, cast the first stone. Then, if any erring neighbor goes down, you cannot blame yourself for assisting the downfall.—*Scottish-American Journal.*

CHINESE MISSION.

The missionary laborers now in the field are, Rev. J. L. Stuart and Mrs. Stuart, Rev. G. W. Painter, Mrs. A. E. Randolph and Miss Helen Kirkland of the Hangchow Mission; Rev. H. C. DuBose and Mrs. DuBose, Rev. John W. Davis and Mrs. Davis and Miss A. C. Safford of the Soochow Mission.

At an early period in the history of the mission, a station was formed at the Gin-tsin, a large city to the west of Hangchow, by Rev. Messrs. Stuart and Helm. It was continued something more than two years, but being found so difficult of access from Hangchow, it was given up. Soon after, however, the Soochow Mission was undertaken. Soochow is situated somewhat to the north of a line extending from Hangchow to Shanghai. It communicates by water not only with Hangchow and Shanghai, but with Ningpo, a large and important city to the south. Soochow has a large population and in some respects is one of the most important cities in Central China.

It will readily be understood that in entering upon the missionary work in places like Hangchow and Soochow, where the Gospel had never before been made known, that a great deal of what may be called *preparatory* work had to be done before any very marked results could be realized. The language had to be acquired; the character and habits of the people themselves had to be studied; superstition of the grossest character and forms of idolatry that had grown gray with age had to be assailed; evangelical truth had to be disseminated; schools and seminaries had to be established and maintained; the Scriptures had to be translated and circulated in the vernacular tongue; the people had to be visited at their homes, and in innumerable other ways the minds of the people had to be prepared for the reception of the Gospel. The history of missionary operations in China, shows, too, that while this work of preparation is necessary and unavoidable, it is by no means a just cause for discouragement. All the older missions in that country are now being crowned with abundant success in the conversion of men, and such, no doubt, will be the case with our own mission at no distant day, if we only continue to sow the good seed in faith and hope. The seed time, in the providence of God, must precede the harvest season.

Our brethren in China have not been idle. They have been exceedingly industrious in breaking up the fallow ground; in scattering the good seed far and wide, and now they are cheered by unmistakable signs of a rich approaching harvest. Their employments and their labors are varied and manifold, but all tending to the one great object of the salvation of lost men.

At the two Stations six street chapels are open daily, in which the missionaries and three native preachers hold daily service from one to three hours. Three boarding schools of 30 pupils each are kept in active operation, whilst there are nine day schools, embracing 178 pupils, all of whom are receiving thorough Christian instruction from day to day. The four missionaries spend about one month each year in evangelistic labors in the surrounding country and in circulating religious books and tracts. The ladies of the mission visit the schools and the parents of the children from day to day, as they have strength to do so. Besides these labors the members of the two missions have prepared as many as seven different books, viz: Two Catechisms, a Treatise on the Soul, an Arithmetic, Peep of Day, a Sabbath School Hymn Book, a translation of the Book of Daniel, whilst the four Gospels and the Acts are now passing through the press. The last mentioned has been prepared by Rev. John W. Davis, of the Soochow Mission; the hymn book by Rev. Ben. Helm; the Treatise on the Soul, the Peep of Day and some others by Miss Safford of the same mission. Schools, chapel services, daily visits to the Chinese women and itinerating labors are all carried on at both of these stations. There are connected with the two stations two organized churches, embracing thirty-two native members in all.

From this brief statement of facts, it will be readily seen that our missionary brethren have not only been actively and laboriously engaged in their work, but that a most important footing has been gained, and, that if these labors are followed up in reliance upon the blessing of God, the time is not distant when they will be permitted to reap a rich harvest in the conversion of precious souls. They need and they expect the sympathies, the prayers and the aid of God's people whom they have left behind, and it is earnestly hoped that in this most reasonable expectation they shall not be disappointed.—*The Missionary.*

GOLD DUST.

Fancy runs most furiously when a guilty conscience drives it.—*Thomas Fuller.*

Pray to God at the beginning of all thy works, that so thou mayest bring them all to a good ending.

The most terrific storm of real woe in a man's heart rarely flings its froth and foam as high as his lips.

The physically blind feel their infirmity; but what shall we say of the morally blind?—*Jean Paul.*

We are hanging up pictures every day about the chamber walls of our hearts that we shall have to look at when we sit in the shadows.

Let us gather up the sunbeams,
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff.

When the mind, like a pure, calm lake, reflects back the light which is shed from heaven, the image of God is upon it commensurate with its capacity, for the tiniest drop of dew images forth the true, though not the full radiance of the sun.—*Bethune.*

Many a Christian trusts Christ to carry him through the valley of the shadow of death, who does not rely upon Him to take him through the dread to-morrow. If you are Christ's you have no right to worry. He is a safe pilot. You can trust Him in the shallow, quiet river as well as in the sea beyond.—*Alliance.*

The most beautiful thing in human life is attainment to a resemblance of the Divine.—*Quintilian.*

Beautiful? Yes, but the blush will fade,
The light grow dim which the blue eyes wear;
The gloss will vanish from curl and braid,
And the sunbeam die in the waving hair;
Turn from the mirror and strive to win
Treasures of loveliness still to last;
Gather earth's glories and bloom within,
That the soul may be bright when youth is past.

It is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth.—*Bacon.*

There cannot be named a single pursuit or enterprise of human beings in which there is so little possibility of failure as in praying for sanctification.—*J. W. Alexander.*

Hear the just law—the judgment of the skies!
He that hates truth shall be the dupe of lies:
And he that will be cheated to the last,
Delusions strong as hell shall bind him fast.
—*William Cowper.*

The body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, so we must watch and labor for all that we ask.—*Jeremy Taylor.*

One hour of eternity, one moment with the Lord, will make us utterly forget a lifetime's desolation.—*Bonar.*

The work that is to tell in heaven must be that which is done on purpose for heaven. The work that is done for earth goes down with us to our graves.—*Ludlow.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from exchanges:

It is reported that the Jews in the Don Cossack territory have received notice to leave the country within two years.

The *Examiner* says: "We learn from St. Petersburgh that the Holy Synod is engaged examining a proposal of the Metropolitan of Moscow for establishing a Russo-Greek bishopric in Japan."

The rich Englishman, Thomas Holloway, is erecting, at his own expense, an institution for the higher education of girls. The building alone, which has been begun, is to cost $1,385,000; it is 410 feet in length.

It is stated that the late Rev. Dr. J. P. Thompson's chief purpose in fixing his residence at Berlin was to write a great book on Moses, to which all his studies in Egyptology were subsidiary; but it is feared that he was not able to complete his task.

The Parsees of Sholapore have invoked the aid of the Sun on behalf of the British arms in Afghanistan. With this object in view what is known in the Zoroastrian religion as the Japan ceremony was performed for six days in the local fire-temple.

Alarmed at the position of affairs in Belgium, the Pope will despatch Monsignr Pallotti as Nuncio to Brussels, with special instructions to the Belgium bishops to adopt a more conciliatory attitude in their present conflict with the State.

The Bishop of Gibraltar has just been visiting the congregations in South Russia belonging to his diocese. At Odessa he is said to have expressed a wish that some of the rites and ceremonies of the Russian Church might be adopted by the Anglican establishment.

Cardinal Nina, overworked and fatigued, has asked permission to resign his office of Pontifical Secretary of State. The Pope has emphatically refused to accept his resignation, but has accompanied his reply with warm encomiums on the services he has rendered.

The new schools of St. Wilfred, which, with other buildings, have been erected by the Duke of Norfolk at Sheffield, at a cost of £10,000, have been opened by the Roman Catholic Bishop of Leeds. The noble Duke intends also to erect a church close to the schools on a scale of considerable magnificence.

John Dunn's declaration against Christianity has caused universal disgust and indignation. There are nine deserted missionary stations in Dunn's territory, which is that nearest the Natal frontier. The Swedish Bishops Schroeder and Ofteboro have been advised by their counsels to proceed with building operations, throwing upon Dunn the responsibility of forcibly ejecting them—if he dares.

According to a Constantinople despatch, Sir Austen Layard is endeavoring to obtain the release of Hodja Ahmed Noureddin, who is under arrest for having assisted a Protestant clergyman to translate certain religious works into the Turkish language. The tribunal by which he is to be tried has, it is stated, already been appointed, and the Constantinople papers say he will be condemned either to death or fifteen years hard labor.

For three years past there has been preaching to Hindoo converted natives in English. Rev. W. Milne says: "There are more than 15,000 educated natives in Calcutta who understand English perfectly, and it is thought the Gospel should now be preached to them in the same simple, full, and direct way that it is preached to those who are nominally Christians."

Stanly calls the great river which he is ascending into the heart of Africa "the Livingstone." He has a company of fifteen Europeans and about two hundred native Africans. His instructions are in a religious spirit, though not given by a religious society.

The Home at Constantinople, under the charge of the American Board of Commissioners for Foreign Missions, is overrun with applications to such an extent that the teachers have given up one of their parlors for a dormitory. This year for the first time Turkish girls have entered the institution.

An English exchange says: The Hon. and Rev. Mr. Petre is a priest, and will on his father's death succeed to the earldom. He will be the first priest who has sat in the English House of Lord since the days of Queen Elizabeth.

More persons were added to the mission churches of the American Board in 1878 than in any other year since the great revival in the Sandwich Islands. Thirteen new churches were organized, and 2,000 members added.

A new "Mortara case" is reported from Turin—this time a girl. The daughter of a Jew has been induced to enter a convent and kept there in spite of the earnest endeavors by her friends to secure her escape.

The Roman papers publish the Latin text of a letter addressed by Leo XIII. to Cardinal di Luca on the subject of the philosophy of St. Thomas. The Pope says that inasmuch as the city of Rome is the cathedral of the supreme Pontiff, and as youth from all countries flock to it for instruction, it should excel all others in its teaching, and therefore an academy should be founded in Rome under the patronage of St. Thomas Aquinas, which should be devoted to illustrating and explaining his works, to demonstrating the force and reasoning of his sentences, to propagating his salutary doctrines, and preventing the diffusion of gross error. He concludes by confiding to Cardinal di Luca the task of drawing up for his approval and authorization a plan which shall respond to his intention.

The death of the Rev. Nicholas Armstrong, which took place at Albany Heath last week, marks as nearly as possible the last stage of what some may regard as a crisis in the creed of the "Catholic Apostolic Church," known as "Irvingites." Mr. Armstrong was the last but one survivor of the apostolic brotherhood, the Apostle of England, Mr. John Bates Curdale, having predeceased him in July, 1877. A surpassing interest attaches to the sole remaining Apostle, for a belief had prevailed that the second coming of Christ would take place before the last of the band of Apostles had passed away. As it is nearly fifty years since the "resuscitation" of the apostolate, it will be seen that within a very short period, to be measured by the duration of a single and now protracted life, either a momentous event is to be realized or an article of Irvingite belief has to be exploded or modified.

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, NOVEMBER 12, 1879.

WHAT IS THE MATTER?

NO. III.

Unavoidable delay has occurred in our discussion of this most important subject. Meanwhile the Baptist Convention has met and the report of their Board of State Missions shows their work advancing and their church growing and prospering in every section of the State. When the Methodist Conference shall meet, a similar exhibit will be made.

We are not envious at the prosperity of these churches. But we do long to see our own church moving with equal energy and success. We therefore ask again the attention of all our people and especially of all who bear rule in the Church.

Another defect in our methods of work is to be found in what may be called the total lack of any

RESERVE FORCE.

An illustration will more plainly show our meaning. A pastor finds in his congregation such a state of things as leads him to believe that a "protracted meeting" would result in revival and increase in the church. But his hands are full. Such a meeting involves the preaching of eight, ten, or more sermons, on certain special points of divine truth. He has no such sermons on hand, and he has no time to prepare them. He sends for help and fails to get it. Repeated efforts result only in failure. And after awhile he sees the prospect which did look so fair, pass away. Some neighboring church of another denomination holds a series of services, such as he desired to hold, and the fruit of his long labor is gathered by others. Now the reserve force of which we speak would in this case furnish the needed help. Reasons for the establishment of such a reserve have been found in the experience of all who have ever attempted to work where churches and ministers are few in number. A controlling reason is that but a small number of men have been endowed with gifts such as are needed for instructing the people, and also with gifts such as are needed for awakening the conscience and leading it to an immediate decision. More briefly, there are but few preachers who are both instructive and awakening. These gifts are not incompatible. Some men have both in a high degree. But most men have only one.

Now where this is the case there is an urgent call for some one to supplement the deficiency. We have seen the sad results of neglecting to meet this want, in one congregation after another, till we feel confident that there is hardly a pastor in our Synod who has not observed it, and but few of our churches that have not lost heavily by it.

In the Methodist Church this reserve force is provided by the Presiding Elder, whose field of labor covers the fields of several other ministers in charge of circuits and stations. To this reserve may be added the local preachers of the various charges. Of these two classes it may be said that they are often men of high qualities, sometimes of commanding abilities. And where they are not, they can at any rate fill for one or two Sabbaths the place of one whose gifts are suited to meet the crisis which calls for the use of the reserve. Thus, every emergency—whether of promise or of danger—can be met, and that by men who ought to be specially qualified to meet it.

In the Baptist Church there is not so full provision made to meet emergent needs, and they as well as we sometimes suffer from the lack of it. But their evangelists traveling among their churches, and the much larger number of their ministers enables them to make special provisions far more effectually and frequently than we can.

AND IT PAYS.

We know the objection will arise, "But it is impossible for us to do what is here required." We are not sure of that. "The *slothful* man saith there is a lion in the path." If one is there he is in the "King's highway" where he has no right to be and it is our business to put him out.

This may suggest another of our troubles. Many of our people, and perhaps all of our pastors, have been troubled with cases of spurious conversion and have at least *seen* what they regarded as spurious revivals. We suppose there will be no question raised as to the injury done by these counterfeits wherever they appear. But one form of the injury is so striking that it deserves a special notice. It comes from a natural re-action against the evils noted, and may be described as caution degenerated into suspiciousness. Unquestionably there has been produced in the minds of many a

DISTRUST OF REVIVALS,

which has not failed to do mischief. It is not a little singular that such distrust ever obtained a foot-hold in a Church which makes the divine sovereignty a cardinal point of its doctrine. And it is still more singular that it should ever have been able even for an instant to obtain rest for the sole of its foot in a Church with a history such as ours has. And yet more is it remarkable that any Christian should ever seem to be less alive to the dangers of stagnation, than to the fancied perils of revival.

We use the expression "fancied perils," because we are sure that the very caution which produces the fear would avoid the dangers which under other circumstances become real. Now what is the effect of this distrust? In some cases, at least, it has led to a careful repression of any unusual manifestation of interest, lest an outbreak of "wild-fire" should occur; and this repression has too often repressed the interest as well as the expression thereof. There is a terror resulting from over-caution that is as dangerous as that which is the child of over-confidence. And we earnestly ask our brethren to consider whether in avoiding the one they have not fallen upon the other.

There is only one other defect to which we now have time to refer. In our judgment it is one of high importance. Indeed, if it is a defect at all, its very nature makes it a momentous one. We suggest it, in a spirit of the profoundest deference, to the candid judgment of our ministerial brethren. To us it seems that there is *too little of the ethics of religious thought* in the ordinary preaching of our ministers. We believe that our people need to be more fully instructed in the matter of Christian practice and duty; in the character, malignity, and effect of sins as well as of sin; in their honest obligations to God and to their fellow men. We believe that the particulars of morality as well as its foundation, ought to be expounded; that the precepts of the law as well as its authority, and its connections ought to be explained and applied to the conscience. We are not unaware of the use that is made of the proposition that "doctrine is in order to godliness." We assent to the statement, and ask does not doctrine concern itself with the law?

Is not the neglect of this teaching one explanation of the shallow convictions of sin, and of the too easily satisfied consciences, of which we hear so much complaint? Let these subjects be generally and publicly understood and then it will be held that he who by extravagant living deprives himself of the power to pay his honest debts is a cheat, and he who idly takes up a false and injurious report against his neighbor is a slanderer and a liar, even though he repeat the story precisely as he heard it. And with such principles well and fairly understood the discipline of the Church would conform more fully to the Word of God; the scandal and offense of inconsistent living would be in a measure put away, and spurious conversions would be less frequent because enlightened consciences would refuse the false peace that comes not from the Spirit of God.

We hope to return to this subject at an early day.

NOTES AND JOTTINGS.

We are requested by the Stated Clerk of Synod to say that as the official lists of elders and deacons will be the last matter placed in the hands of the printer (in the issue of the next minutes of Synod) if any church or session has failed as yet to send the list asked for, to the stated clerk of the Presbytery to which such church belongs, if it will *at once* respond to this call, it will yet be in time. Such reports must reach the stated clerks of Presbyteries before the 18th of November.

Let every church in the Synod, that has neglected to do this little thing, send at once to the Stated Clerk of the Presbytery in which it is, a correct list of the elders and deacons, with their respective postoffices. Be careful as to the initials and the spelling of the names, and state who is the clerk of the session.

The *Richmond Christian Advocate* says:

"Sometimes a church, like a monitor, has a revolving turret—"articles" facing several ways—sweeping the sea at all points. Mr. Gladstone gives the Establishment of England the credit of "a Popish Liturgy, a Calvanistic creed, and an Armenian clergy."

Spain and Portugal are close neighbors, yet the latter is far in advance of the former in the matter of religious liberty. It is now more than a year since the King of Portugal and his Cabinet signed a decree, which went into effect at the beginning of the present year, for the civil registration of the births, deaths and marriages of the Protestants of the kingdom. This signifies that these Protestants are freed from all penalties and disabilities on account of religion. Better this, an equal chance before the intelligence of a responsible people, than a summary appeal to the cruelty of the Inquisition.—*Southern Christian Advocate.*

The New York Synod makes a good showing on benevolent work. The contributions for the past year aggregate $263,000, an excess of $41,000 over the previous year. The New York Presbytery gave upward of $232,000, an average of $13 per member. The average in the Synod is $8.

Professor Tyndall in the last number of the *Fortnightly Review* says:

"If asked whether science has solved, or is likely in our day to solve, the problem of the universe, I must shake my head in doubt. Behind, and above and around us the real mystery of the universe lies unsolved, and, as far as we are concerned, is incapable of solution. The problem of the connection of body and soul is as insoluble in its modern form as it was in the pre-historic ages.

"There ought to be a clear distinction made between science in the state of hypothesis and science in the state of fact.

"And inasmuch as it is still in its hypothetical stage, the ban of exclusion ought to fall upon the theory of evolution.

"After speaking of the theory of evolution applied to the primitive condition of matter, as belonging to the dim twilight of conjecture, the certainty of experimental inquiry is here shut out.

"Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data, and they only yield to it a provisional assent.

"In reply to your question, they will frankly admit their inability to point to any satisfactory experimental proof that life can be developed, save from demonstrable antecedent life.

"I share Virchow's opinion that the theory of evolution in its complete form involves the assumption that, at some period or other of the earth's history, there occurred what would be now called spontaneous generation. I agree with him that the proofs of it are still wanting.

"I hold with Virchow that the failures have been lamentable, that the doctrine is utterly discredited."

This is simply a clear, outspoken, truthful confession that those who profess to have found light that will supersede the revelation of God are yet hopelessly in the dark.

The *Covenant* of Philadelphia is a spicy little sheet. It is a Reformed Episcopal advocate, and here is the way it flings into the *Churchman:*

"The *Churchman* says:

"'The idea of sect is the formation of a body of believers who are like-minded; there is no object in seeking any others.'"

"Now it occurs to us that St. Paul had something of that idea? He even made so much account of it, as to write to the Philippians, '*Fulfil ye my joy, that ye be like-minded*, having the same love, being of one accord, *of one mind.*'—*Phil. ii: 3.*

"Why, that's the very idea of sect"—isn't it? Nay, he went so far as to pray: 'Now the God of patience and consolation, grant you *to be like-minded* one toward another, according to Jesus Christ!"—*Rom. xv: 2.*'

"Manifestly, St. Paul wasn't much of a Churchman—was he? And we, of *'the sects,'* are in pretty good company, after all!"

Again:

"'Is there any body of believers in the land which does feel the stress of a church position? Certainly, the claim of apostolic succession implies a doing of apostolic works.'—*The Churchman.*

"Certainly it does. And the world has about settled down to the conclusion that the "doing of *apostolic works*" is, by all odds, the best "*apostolic succession.*" The Apostles' *spirit* will prove the apostolic ministry; and without that spirit, all claims to that ministry are a sham and an offence.

"*'If I do not the works of My Father, believe me not.'*"

Great Britain finds herself compelled not only to conquer Afghanistan, but to govern it. A protectorate is a necessity. By the way, it is said that Russia will seize Northern Afghanistan if the new Parliament follows the Beaconsfield policy."

Mr. J. B. Gill has consented to act as agent for this paper at Statesville, N. C. He may be found at the postoffice, and we will be greatly obliged to any persons in Statesville or the vicinity who may pay any arrears due, who will subscribe through his agency, or who will aid him in procuring new subscriptions.

We make no reference to any political party of the past, present or to come, for it will be hey-day with us when we enter the realm of of politics; but when we hear politicians crying themselves hoarse for a stable government, we cannot refrain from asking: Should any government be stable if it be not founded on principles of equity and right? We answer, Nay.

Our readers may have heard much nonsense about the undertaking of a half crazy friar to find the chariot wheels of Pharaoh in the Red Sea. On this subject we clip from the *Christian at Work:* "The Abbe Meigne of Paris wants 300,000 francs as capital with which to start an expedition in search of the remains of Pharaoh's army. His object is not only to pick up such valuables as may be at the bottom of the Red Sea, but, by finding the whole or any part of the Egyptian host, to demonstrate the truth of that part of the Bible which tells of their destruction. The Abbe has a heavy undertaking before him. Apart from the fact that nobody knows where Pharaoh's host went down, there also remain the hypotheses that an impenetrable strata of sand overlies the deceased Egyptians, or that men and beasts were driven hither and yon by wind and wave, and so far from resting in the precise spot where the floods covered them; and are in a state of infinitesimal saline solution, which even a thousand-power microscope would fail to reveal. So the Abbe Meigne's prospects of discovering any part of those "six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them," is about as slim as that of discovering a pair of Abraham's cast-away sandals. All of which suggests the question, Where did the Israelites cross the Red Sea? Three or four theories are prevalent. The Arabs locate the Exodus several miles south of Suez, between the promontory of Atakah and Ayun Musa, where the Red Sea is about ten miles wide. This view is strengthened by the Bible reference to the *walls* of water on both sides of the army, but, as Dr. Schaff says, "it is impossible that 600,000 armed men, with women and children, and their herds of cattle, could have crossed such a distance in one night without a prodigious accumulation of miracles." Another theory places the crossing at the head of the gulf, a little north of Suez. Here is a shoal channel, four miles long and less than a half mile wide, in which there are several islands and sandbanks, bare at low water. The Israelites might easily have crossed here; indeed, so strong is the tide that a strong east wind—such as we are told Jehovah caused "to blow all night"—would have made the walls of water of which the Bible speaks. This locality is generally favored by modern biblical critics, Right here the reader will recall the fact that it was here that Napoleon, deceived by the tidal wave, attempted to cross in 1799, and, in his own words, nearly became a second Pharaoh. As we have said, it is not likely any of the rusty old chariots, nor so much as a broken axle or harness buckle, will ever be brought to light. Possibly some papyrus may be found with a private record of the wonderful event. But the search for this would be about as uncertain as the hunt after the precious stones that Aaron wore in his breastplate."

The secular papers are having a happy time over the plagiarism of Dr. Lorimer of Chicago. We don't object, for he deserves it all, but the *Christian at Work* has assuredly hit the mark in the following: "And now we suggest to the Doctor, if the war upon him goes much further, to have himself put on trial before some ecclesiastical tribunal. Then see how quickly the tide will turn in his favor! There is nothing like an ecclesiastical trial to insure one permanent popularity and a big share of public sympathy. It was never known to fail."

The notorious D. W. Bennett, confined in the penitentiary for circulating obscene matter through the mails, was a shining light in the National Liberal party. Since his imprisonment, and failure to get a pardon from the President, his former friends and supporters are turning against him. Another prominent character in this infidel set who propose to elevate the universal brotherhood of man above the plane of Christianity is one Rawson, secretary of the National Liberal League. This elegant type of superior morals has just been divorced from his wife for bigamy, of which his victim was not aware at the time of marriage. On his trial it was proved that he had served a term in the New Jersey penitentiary for larceny. Elisur Wright, president of the League, declares that there is no justification for an attack on the league because of the characters of these men; that the principles of the league are correct, notwithstanding the wickedness of its prominent supporters. A style of logic this, that they do not allow, for the Christian Church. But one cannot, on seeing this early fruitage of evil, ask what will be the harvest of full maturity.

The Abstract! Then the Reports! We love to do the Synod's bidding, and our Presbyterian people must know what is going on in the bounds of this great Synod. There is much to be thankful for, and to rejoice over. There is much, alas! to make us hang our heads with shame. "The man," says Sidney Smith, "is on the high road to improvement who sees wherein he comes short and feels sorry for it." Some day, when we recover from the perusal of these long (may we say dry?) documents, and dreary and valuable figures, with which the Stated Clerk and the Synod has deluged us, we shall take a quieter ramble through the field and note what we survey. The metaphors of the above are somewhat mixed, but the idea is doubtless understood. We mean that after awhile we hope to say something about what is told us in these papers. Meanwhile let them be read.

NEWS NOTES.

We specially invite news from all quarters for this column.

ORDINATION.

At a called meeting of Montgomery Presbytery, held at Lynchburg, Va., on the 28th of October, the Rev. W. B. Arrowood was ordained that he may become pastor over the churches of Hoge's Chapel, Pearisburg, and Walker's Creek, Giles county, Va. A committee was appointed for his installation, to take place on the 21st, 22nd and 23rd of November, Rev. W. W. Dinwiddie to preach the sermons and Rev. S. R. Preston to deliver the charges.

Dr. C. N. Hutchinson, for many years a ruling elder in Sharon church, Mecklenburg Presbytery, died at his home on the 7th inst. He had been in failing health for some years. He was an earnest and efficient church officer.

One person was added to the Presbyterian church at Carthage, and one by certificate, recently. Much interest has been manifested by the congregation in the preaching of Rev. M. McQueen, the pastor, and of Rev. David Fairley, by whom he was assisted.

MECKLENBURG PRESBYTERY.

CRAB TREE, HAYWOOD COUNTY, N. C., October 27, 1879.

MR. EDITOR:

Dear Brother:—We held our Sacramental meeting yesterday, the fourth Sabbath of October, in Waynesville. There was preaching Saturday, Saturday night, and also on Sabbath before the Sacrament. And a pleasant season it was. The session had the pleasure of receiving six persons to the communion of the church, three by letter and three by examination. Two of the candidates received the Sacrament of baptism, after the example of Saul, of Tarsus; "having *stood up*, they were baptized." (Greek Testament.) It was a pleasant sight to see a young maiden in the morning of life, as well as an aged matron, of nearly or quite 70 summers, consecrating themselves to the service of their Saviour. Thanks to the Great Head of the Church for mercy drops, and to the riches of His grace be all the praise. D. T. TOWLES.

Rev. W. A. Gregg writes, Nov. 6th:

"The congregation of Hopewell church, Harmony Presbytery, have invited Licentiate E. Geddings Smith, of the same Presbytery, to supply their pulpit, with a view to his becoming their pastor."

COVINGTON, Tenn., Nov. 5.

Mr. Editor: After this date my address will be Memphis, Tenn. We have seventy students enrolled, and will have more.

I frequently get money orders for the cause of Education. All money for this cause should be sent to our Treasurer, G. W. MacRae, 300 Front street, Memphis, Tenn.

Fraternally, E. M. RICHARDSON,
Secretary Education.

For the N. C. Presbyterian.

TO STATED CLERKS.

It will be remembered that when the Clerk read the Statistical report on the floor of Synod in Statesville, objection was made to the form as conveying an erroneous impression as to the composition of a presbytery. Our good brother Lacy, the Clerk, seemed to think the objection was well taken, and requested to be referred to the record, chapter, page, &c. But the oldest Clerk in the Synod rose and said he had served in this capacity for many long years and had always used the form objected to, and would continue to do so until better advised. Of course such a speech would move all objections, and the Synod reported the General Assembly that it consists of five presbyteries, and that these presbyteries consist of so many ministers, *having under their care so many churches, &c.*

It is the last clause that I object to. Churches (or sessions) are parts of Presbytery. Why say they are under care of ministers, as if ministers only constituted Presbytery? A church session—every session—belongs as much to a presbytery as a minister, and when the name of a church is enrolled its representatives are just as much members of Presbytery as a minister is when his name is enrolled. Indeed, one presbytery in our connection only calls the roll of churches when it organizes, and enrolls the minister and elder representing as members, giving every session its right to be represented by a minister and elder.

This matter was brought to the attention of the General Assembly, and the Publication Committee was instructed to correct the blank forms for presbyterial reports, and I respectfully refer my brethren to the Minutes of the General Assembly of 1875, St. Louis, where they will find (pages 10 and 20, printed minutes,) the following record:

"Overture No. 15 is from the Presbytery of Macon, calling attention to the fact that the phraseology of the Presbyterial Reports, issued in blank under the direction of the Assembly, conveys an erroneous impression as to the composition of a presbytery, and requests that the defect be corrected.

"The committee recommend that the Assembly order the substitution of the following form for that now employed, viz:

"The Presbytery of —— reports that it comprises — ministers and — churches, and has under its care — licentiates and candidates."

Two brethren from the Synod of North Carolina served on the Committee of Bills and Overtures in the Assembly of 1875, which recommended and secured this change, and I call on these brethren (Rev. H. G. Hill and Prof. W. J. Martin) to help me in the difficult matter of correcting the errors of my most respected fellow servants—the Stated Clerks of the North Carolina Presbyteries.

R. Z. J.

PURGE THE ROLLS.

We often hear complaints that injustice is done churches in the comparison of their substantial offerings with those of other churches, because their recorded membership is not correct.

The remedy is with the sessions. Let them purge the rolls. It is the duty of the session to "keep a fair record of baptisms, of those admitted to the Lord's table, of non-communicating members, and of the deaths and dismissions of church members." If the church membership be not correctly reported, it is the fault of the session. Often the registers have been kept in so slip-shod a fashion that members dead and dismissed have been retained on the rolls. Still, under the old book, there was good ground of complaint, inasmuch as sessions were required to report non-resident members. All this is remedied by the new book, and this brief notice is meant to call attention to its provisions.

In the first place, "When a church member or officer shall remove his residence beyond the bounds of the court to whose jurisdiction he belongs into the bounds of another, if he shall neglect for twelve months, without satisfactory reasons given to both these courts, to transfer his ecclesiastical relations, the court whose bounds he has left shall be required to transfer them. And should that court neglect this duty the one into whose bounds he has removed shall assume jurisdiction, giving due notice to the other body." Rules of Discipline, chap. xv., sec. 2.

And again: "If the residence of a communicating member be unknown for three years, shall be retired upon a separate roll until he shall reappear and give satisfaction, of which due record shall be made." *Ibid*, sec. 4.

It remains now for the sessions to carry out these provisions of the new law in time for the spring reports and the next General Assembly.

J. W. P.

For the N. C. Presbyterian.

WHAT ARE WE DOING FOR OUR CHURCH PAPER?

The Raleigh *Christian Advocate* states that within the last twelve months, after dropping 700 old subscribers for "deliquency," its list has been increased 1,200, showing 1,900 more subscribers obtained in that short interval—certainly very surprising and gratifying results, and, I suppose, far outstripping any other religious paper in the State. I wish I knew how this result was accomplished. Has it been on account of some great improvements made in the subject matter and methods of conducting the paper? Perhaps there may be something in this, but it seems to me there is more in the following explanation: Every minister belonging to the Methodist Church in North Carolina, I suppose, is an agent for the *Advocate*, and most of them are *active agents*, and they make it a point as they go from house to house to urge upon the people the necessity of subscribing for "their own Church paper." Now, there have been religious awakenings all over the State, and quite a number have been added to the Church. I venture to say that most of them have already been instructed as to their obligations to the paper, and that very many of them have sent on their names to the *Advocate*. Without meaning to reflect at all upon the excellency of that paper, we believe that its subscription list has been swelled by the efficiency of its agents, and especially its *ministerial agents*.

Now for my reasons for making the above reference: At the late meeting of Synod I met the editor of our Church paper, the N. C. PRESBYTERIAN. I listened with pleasure to his remarks, and the flattering resolutions adopted in indorsement of the paper, and I saw with much pleasure his warm reception, and I have no doubt many promises were made in his favor. But I have seen this done over and over again for years, and still I know the subscription list is very much smaller than it ought to be, when we remember the *real merit* of the paper and the number of Presbyterians in the State. I would liked to have asked Bro. McLaurin how many of that Synod acted as *interested agents* for the paper. I did ask some questions from those of the brethren with whom I was brought into contact, and I was surprised to meet with some who did not even take the N. C. P. but encouraged papers published in other States. Now I never heard of a Methodist minister doing this, and I submit that, if many of them were to do so, the list of the *Advocate* would soon fall off. I claim that the Church paper is a great aid to the minister, that our own paper is as well if not better suited to the wants of our people than any that is published, and that our first obligations in that respect are unto that paper; and I believe that if every Presbyterian minister in the State were to exert himself to enlighten his people as to their duty, making it a point to bring the matter before them, and either act himself or have some efficient man in his congregation appointed agent, we too would find the subscription list of our paper rapidly increasing. Brethren, let us try the experiment.

MINISTER.

EDUCATION.

To the Chairmen of the Presbyterial Committees of Education:

Please bear in mind that application for aid to students must be made annually. The fact that a student was on our list last year makes no difference. If he wishes aid this year, application must be made by the Chairman of Education in his Presbytery. Brethren will also please state whether the student is in College, or in the Seminary. The undersigned has authority from the Committee to receive all students as beneficiaries for whom application is made in the regular way.

My postoffice address at present is Covington, Tenn., but letters addressed to me at Memphis will be forwarded. Quite a number of letters on the subject of Education have been addressed to Rev. Dr. Waddel, the former Secretary. Brethren will bear in mind that there has been a change of Secretaries.

E. M. RICHARDSON,
Secretary of Education.

PRESBYTERIAL MEETINGS.

Presbytery of Enoree met on the 16th ult. Licentiate H. C. Fennell was received from Bethel Presbytery and order was taken to ordain him and install him pastor of Liberty Springs for half his time.

Presbytery of Mississippi. Rev. J. W. Kerr was received from the Presbytery of Tuskaloosa, and Rev. G. S. Boudebush from the Presbytery of Louisville. Mr. A. Hall Fant was received as a candidate for the Gospel ministry. A very favorable report of the standing and prospects of G. W. Brown, colored candidate for the ministry, was made.

Presbytery of South Carolina. A committee was appointed to organize a church at Flat Rock, in Oconee county, if the way be clear. Rev. E. P. Davis was elected Presbyterial Sabbath school Superintendent.

Presbytery of St. Johns. An overture to the Synod of Georgia relative to the formation of a Synod of Florida was adopted. Petitions from persons residing at Bereford and Akron, praying for the organization of churches at each of these places, were granted. Rev. T. D. Latimer, of the Presbytery of Eastern Texas, was continued an evangelist of the Presbytery of St. John's.

Presbytery of Louisiana. The organization of Grace church was reported. J. H. McWharton is the elder and R. H. Carruth deacon.

At an adjourned meeting of the *Presbytery of Missouri* Rev. W. B. Y. Wilkie was received from Presbytery of St. Louis. A call from Columbia church was placed in his hands and accepted. Mr. J. H. Gauss was taken under care as a candidate for the ministry.

Presbytery of South Alabama. Vine Hill church was reported as organized.

Presbytery of Ouachita met October 18th. Rev. E. M. Monroe was elected moderator. Prescott and Shady Grove churches were enrolled. A call for services of Rev. W. T. Howison to Hope church for one half his time was placed in his hands, and he retains until spring meeting of Presbyterry.

For the N. C. Presbyterian.

Presbytery of Central Texas met at Robinson Oct. 23. Present, 13 ministers and 15 ruling elders. Rev. R. M. Tuttle was received from the Presbytery of Paducah. Rev. H. Moseley was elected evangelist of the Presbytery to make his headquarters at Comanche. The churches of Carolina and Blue Ridge received permission to employ Rev. R. M. Loughbridge till the next meeting. Licentiates Wm. Boyd and A. H. P. McCurdy were given leave to labor within the Presbytery. The name of the Robinsonville church was changed to Robinson. Committees previously appointed to organize churches were continued, and one was appointed to organize, if the way be clear, at Perry Station, in Falls county. A committee was appointed to settle with the depositary the affairs of the depository at Waxahatchie, so far as this Presbytery is concerned. For the purpose of securing more attention to the benevolent operations of the Church and more general contributions, the churches were directed to hold a meeting in reference to each object at some convenient time before the regular collection therefor, at which the pastor, or some one appointed by him, or by the session, shall make an address on the subject. The narratives of the state of religion were generally favorable, though only 3 churches reported revivals. The additions to these three numbered 60. The next meeting is to be at Rockdale, on Thursday before the full moon in April next. L. TENNEY, S. C.

NEW PUBLICATIONS.

Scribner & Co. send vol. viii. of *Scribner's Monthly*, containing the monthly issues from May to October, 1879. Once a month for the past six months we have brought *Scribner's Monthly* to the notice of our subscribers, sometimes approvingly, sometimes otherwise. This volume is handsomely bound in green cloth and contains 952 octavo pages and 400 wood engravings.

St. Nicholas we have always commended. Vol. vi., Nov. 1878 to Nov. 1879, is at hand. More fancifully bound than Scribner, but more to suit the young people, probably.

The *Preacher and Homiletic Monthly* is in. A very good number of a very good magazine. $2 50 per annum. Address Religious Newspaper Agency, New York.

The *Fortnightly Review* for October, 1879. $2 25 per annum or 20 cents a number. Geo. Munroe, publisher, 17 to 27 Vandewater st., New York. The cheap republication in America of this valuable English Review on excellent type contains: South Africa Once More, by J. A. Froude; The Channel Islands, G. S. Lefevre, M. P., and many other excellent articles.

The People's Magazine, devoted to literature, science and temperance. 36 pp. quarto. Monthly, 50 cents a year. 1000 Arch street, Philadelphia.

Chinese Immigration. By S. Wells Williams, LL. D. A paper read before the Social Science Association at Saratoga, September 10, 1879. Postpaid for 25 cents: Chas. Scribner's Sons, New York.

Winter and Its Dangers. By Hamilton Osgood, M. D., editorial staff of the *Boston Medical and Surgical Journal.* 50 cents. 1879. Lindsay & Blakiston, Philadelphia.

The *Westminster Question Book.* International Series for 1880. A manual for teachers and older scholars. Presbyterian Board of Publication, Philadelphia. This little handbook seems capitally arranged, with a variety of maps and helps, and with the Shorter Catechism taken up in each lesson.

The Mohammedan Missionary Problem: By the Rev. Henry H. Jessup, D. D., for 24 years missionary to Syria. 1879. Presbyterian Board of Publication, Philadelphia. 138 pp., flexible cloth. Dr. Jessup was the Moderator of the last Northern General Assembly, in May, at Saratoga. He there delivered a remarkable discourse, which, at the earnest request of many, has been rewritten and enlarged, and published as above.

Old Faiths in New Light: By Newman Smyth, author of "The Religious Feeling." 12mo. 391 pp. Charles Scribner's Sons, New York. 1879. This is a reverent essay towards formulating our "ultimate philosophy" in the light of science and unshaken consciousness, that shall harmonize all questionings. In many ways old forms of divine truth have been discredited. Mr. Smyth, passing through agitations and doubts of the day, here maintains the faith—the heritage of his Christian childhood as taught by honored parents. He says: "I would read the old faiths, which I still believe, in the light of modern thought, to which I cannot be blind; I would help others, if possible, to walk still in the old ways which prophets and apostles have trod, but in the light of to-day." Dorner, Ewald and Lotze lead him, while mindful of Draper, Hegel, Kuenen, Oehler, Huxley, Vogt, Buchner and others who are pioneers in scientific and biblical studies. He endeavors to marshal the results of the researches of specialists under one leading idea, and to show how, on the scientific theory of development, the Bible—all truth—has grown up under healthy and perfect law; under the light and necessity of human nature and history on one hand, and under the manifest, co-ordinating, supernatural guidance and inspiration on the other. Though sometimes he may admit almost too much, yet he writes clearly, honestly and vigorously, opens new lines of thought and may help many troubled souls out of the thickets of speculative and scientific doubt. It is right to meet infidelity thus, yet above all, lighten the old, precious faith in the clear light of the Holy Spirit.

The Princeton Review. November, 1879. 37 Park Row, New York. $3 a year. Contents: Prof. Huxley's Exposition of Human Philosophy, by President Porter of Yale College; University Questions in England, Goldwin Smith, D. C. L., Toronto; Prof. Tyndall Upon the Origin of the Cosmos, Mark Hopkins, ex-president Williams College; Comparative View of American Progress, R. P. Porter, Chicago; The A Priori Novum Organum of Christianity, L. H. Atwater, D. D. LL. D., Princeton; Bimetalism, Prof. W. G. Sumner, Yale College; Points of Contact between Science and Revelation, Principal J. W. Dawson, D. C. L., F. R. S., Montreal; Herbert Spencer's Data of Ethics," President McCosh, D. D. LL. D., Princeton College.

White Robes is the name of a nice little Sunday school song book, from Oliver Ditson & Co.

The *Sunday Magazine* is again on the table. This number for December. Each number seems to excel the last, and no other magazine of the kind comes into comparison.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

The first Presbyterian church in Houston, on 27th ultimo, unanimously extended a call to Rev. Dr. R. K. Smoot, of Austin. Dr. Smoot is called to succeed Rev. J. H. McNeilly, whose pastoral relation with the church was recently dissolved. Item from *Texas Presbyterian.*

Changes of Postfiices.—Rev. W. H. Vernor, evangelist of Presbytery of Brazos, from Velasco, Texas, to Columbia, in same State; Rev. O. B. Caldwell, from Hempstead to Lancaster, Dallas county, Texas; Rev. J. K. Hitner, from Mayslick to Mayesville, Ky.

The postoffice address of Rev. C. M. Howard is at Oldtown, Grayson county, Va.

At Amelia C. H., Va., a protracted meeting was held recently. About twenty have expressed a hope in Christ, and others are still concerned. We received fourteen into our full communion on Sabbath before last.—*G., in Central Presbyterian.*

Rev. Dr. R. G. Brank has tendered his resignation of the Central Presbyterian church of St. Louis.

Rev. Dr. J. A. LeFevre, of Baltimore, is recovering from a spell of sickness.

Rev. J. N. McCain is supplying the church at Lavacca, Texas. Two members were received into the church by profession on the second Sabbath in October.

Licentiate B. F. Thompson, through the Presbytery of Nashville, has received calls from Madison and Hendersonville churches.

Rev. J. N. McCain, of the Presbytery of Western Texas, writes us that Texana church has received sixteen members within just six months of the present year, and none of them were raised in connection with the branch of the Church with which they united.—*Christian Observer.*

A fine church building for the Presbyterian congregation of Eminence, Ky., is being erected. A correspondent of the Louisville *Courier-Journal* says it does great credit to the congregation constructing it; it would do credit to a large city. Our church is indebted to the faithful labors of Rev. William Irvine, of Christiansburg, who has been preaching at Eminence, as well as to the large hearted Presbyterians of the place, a small band but a liberal band, for the beautiful church building.

Rev. Dr. J. T. Hendrick has been visiting the church at Columbus, and preaching. At a recent communion ten persons were received on profession, and there was deep religious feeling throughout. They want a minister—can pay about $600.

Rev. J. M. Caldwell, of Carrollton, Miss., was seriously injured recently by being thrown from his buggy. His left hip joint was dislocated and the bone fractured.

"Last Sunday evening, the colored Presbyterians of this city took initiatory steps towards organizing a colored Presbyterian church, by encouragement and sanction of the Tuscaloosa Presbytery. This move has been delayed from the want of at least a partially educated ministry; but as this difficulty is being met by the practical success of the Institute for Training Colored ministers, the organization of a separate church seems to be the next step in order. We learn that Mr. Rankin, the Assembly's Professor, is the right man in the right place; and that the students under him are making commendable progress. The colored people being thrown on their own resources, the most important step in their elevation is the school room and educated ministry; and in this every true Christian patriot can but wish them success."—*Tuscaloosa Gazette, Oct. 30.*

Mr. J. J. Chisholm, on Oct. 19th, ult., by the Presbytery of Transylvania, was ordained to the full work of the Gospel ministry, and at the same time installed pastor of the Presbyterian church at Harrodsburg, Ky.

A protracted meeting was held in the church at Decherd, Tenn., beginning on the second Sabbath in September, which resulted in greatly reviving the church. The Rev. Alexander Cowan assisted the Rev. W. Bryce Thompson, the pastor, and preached twice a day during the week. The result of his faithful labors was an addition of eleven members to the church. The Rev. Harry Wheless, a student of Vanderbilt University, afterwards preached for the pastor on two Sabbaths, and four others professed faith in Christ. On Sabbath, October 26th, seven were admitted to membership in the church; making eighteen in all that have been received since the special services began, last month—fifteen upon profession and three upon certificate.—*Christian Observer.*

Rev. E. M. Yantis has resigned the charge of the Barnesville, Bethel, and Lawson churches. His correspondents will please note that his post-office is changed from Converse, Clinton Co., to Brownsville, Saline Co., Mo.—*St. Louis Presbyterian.*

Rev. W. J. Lapsley, of Troy, Woodford county, Ky., has been called to the Mizpah church, near this city. Mr. Lapsley was formerly pastor of Mizpah, and his return will give great joy to a people who have continued most warmly attached to him.—*St. Louis Presbyterian.*

NORTHERN.

PRESBYTERIAN.

Three years ago only 100 members of the Presbyterian church in Holt county, Mo.; no Presbyterian preaching in eighteen months. Since that time 252 members have been gathered, through the exertions of two men, and two

houses of worship built. Now in the county five churches, and will be another soon.

The Ninth Presbyterian church of Indianapolis, Ind., has arranged to bring together its scattered members and have one preaching service a day. It has been nine years under suspension.

A member of Rev. Dr. Shaw's church, Rochester, N. Y., determined to celebrate his birthday by sending $25,000 to the Board of Home Missions of the Presbyterian Church.

BAPTIST.

The Welch Baptists have some six conferences in this country, the largest of which is the Eastern Pennsylvania, with thirty churches and 2,500 members. In all, there are about 5,000 Welch Baptists in the United States.

The *Journal and Messenger*, some time ago, announced the ordination at Richmond, Ind., of H. B. Blakewell, formerly a Presbyterian minister, and said to have a letter showing that he was in good standing in his Presbytery. It is believed that the said "Blakewell" was none other than a B. H. Blackwell, formerly of Seymour, Ind., who had been excluded from the ministry of the Presbyterian Church.

METHODIST.

The original debt on the Mount Vernon Place Methodist church, Washington, D. C., was $18,-000, which with eight years interest added amounted to nearly $30,000, and after full and free conference among themselves, the gentlemen holding mortgages resolved to surrender the entire claim upon the church, except the small sum of $3,000; in other words to give $27,000.

CONGREGATIONALIST.

Rev. C. W. Pitcher, of Randolph, N. Y., was encouraged by Bishop Coxe and decided to enter the Episcopal ministry, but on mature reflection has concluded he cannot subscribe to the doctrine of apostolic succession, nor countenance Episcopal exclusiveness. He will remain a Congregationalist.

Twenty-one missionaries of the American Board are now on the way to their fields of labor and nine more are under appointment to go ere long.

Among the missionaries sent out last year by the American Board five were children of missionaries.

The State of Missouri has received $4,800 less from the New York Society than during the year previous, and paid $350 more into the treasury. Seven churches in the State have come to self-support during the last three years.

EPISCOPAL.

Assistant Bishop Pinkney succeeds Bishop Whittingham, deceased, of Maryland.

Rev. Dr. T. A. Starkey, a High-churchman, has been elected Bishop of New Jersey.

SECULAR MISCELLANY.

The President has issued a proclamation appointing the 27th of November as a day of Thanksgiving and Prayer.

Jay Cook has settled with his creditors, paying the principal in full, and good interest. He pays, it is said, $1,122 37 for every $1,000 of claims.

A $500 piano cover of red satin, lined with white silk, and made by a Chinaman after 12 years' labor, is exhibited at New Haven.

There are about 200,000 telephones now in use in the United States, and there is a demand for a million more.

Cleopatra's needle, while being removed for shipment to the United States, was seized by the creditors of the Egyptian Government.

The South will raise this year about 5,000,-000 bales of cotton, 200,000 hogsheads of sugar, and very nearly 600,000,000 pounds of tobacco. This will be half a million more bales of cotton, twice as much sugar, and 100,000,000 more pounds of tobacco than she ever raised before.

A German Jewish paper believes that the Jews are descendants of Ishmael. Among the facts in support of this theory it notes that circumcision is practiced, that Abraham is a common name among them, that they eat pork, and that the laws respecting individual purity are very similar to those prescribed in the book of Leviticus.

Lately 149 carrier pigeons were carried from Aix-la-Chapelle to Metz and imprisoned a month. On being liberated 134 went directly back home, the first bird reaching Aix-la-Chapelle, 112 miles distant, in four hours and twenty-eight minutes. On another occasion, the weather being clear and fine, and the wind fair, some birds flew from Cologne to Berlin, 300 miles, in five and a half hours.

A cheap and simple piece of machinery has been invented, and is in operation at Winchester, S. C., which spins seed cotton into thread. It is claimed this invention will save 100 per cent. to the profit of the planter, as it saves him the expense of ginning, bailing, bagging and ties.

An association of ladies in Pennsylvania have succeeded in purchasing the house which General Washington occupied as his headquarters at Valley Forge, and have begun a movement to buy the 2,000 acres adjoining, in which the old breastworks are still in good preservation, and erect a soldiers home there.

A steamship drawing 24 feet 7 inches of water passed through the Mississippi jetties Oct. 31st. The water was four inches below the average, but there was no detention at any point.

The tax collector of San Francisco, finding it impossible to collect the tax on a Chinese hospital in that city, levied on a wooden god or idol that he found in the building. He was immediately paid.

SECULAR NEWS.

The steamer Champion, bound from New York to Charleston, collided with the ship Lady Octavia early (before day) on 7th inst., forty miles directly north from Cape May. The steamer sank in four minutes. Thirty persons of the crew and passengers are supposed to be lost and twenty-five saved and placed on another vessel. Capt. Lockwood of the steamer is saved. The steamer is valued at $200,000.

Rev. Dr. Lovick Pierce, the father of Bishop Pierce, of the M. E. Church, died at his home in Sparta, Ga., in his 95th year.

The steamer Falcon, Capt. Kirby, of Charleston, out from Baltimore with a full cargo and eleven passengers, collided with a three-masted schooner off Barren Island. The passengers were put in the boats and saved. The officers and crew, twenty-five in number, saved themselves by climbing into the rigging of the Falcon, whence they were rescued.

NOTICE.

Romulus M. Johnston, Esq., agent of the *Goldsboro Messenger*, is authorized to receive and receipt for any money due us for old or new subscriptions. Our friends will oblige us by paying promptly. We will welcome any new subscribers.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration. Mr. McNeely is Agent for the *Missionary*

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Mooresville, N. C., November 5th, 1879, by Rev. P. T. Penick, Dr. J. R. McLELLAND to Miss MARY D. RANKIN, daughter of Mrs. M. C. Rankin, relic of Dr. Samuel D. Rankin.

November 4th, 1879, in the Presbyterian church, Winston, by the Rev. F. H. Johnston, Mr. WILLARD Y. REVELLE, to Miss MARY ESTELLE BACON, all of Winston.

In Rowan county, at the residence of the bride's father, October 28th, by Rev. R. W. Boyd, Mr. J. H. GILLEAN and Miss LIZZIE, daughter of Mr. David B. Sheen.

In the Presbyterian church at Haywood, N. C., on the 5th of November, by the Rev. P. R. Law, Mr. T. M. CROSS and Miss MARY W. SCOTT, and Mr. J. E. BRYAN and Miss A. L. PARHAM.

In Orange county, by Rev. J. L. Currie, on the 4th of November, at the residence of the bride's father, Mr. WILLIAM H. MORRIS, of Wake county, to Miss BETTIE M. HUGHES, of Orange.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At Meares' Bluff, near this city, at 6 A. M., November 4th, after a few hours illness, of membraneous croup, HARRY, son of Richard and Eva Chapman, aged 2 years and 26 days.

This sudden bereavement fully exemplifies the saying, "Death loves a shining mark." Little Harry was a promising child of fine form, beautiful features and bright, winning ways, which attracted him to all who knew him, and made him a pride and joy to his fond parents. But alas, Death has claimed "the Darling," and left us lonely, desolate and heart-broken. And yet we believe a "covenant keeping God" has done this in love and mercy, for our good and his gain, and in the midst of our great sorrow we hear the voice of Jesus saying, "Suffer the children to come unto me;" and since we know that a loving Saviour has taken the little ones to his own dear arms, shall we not be comforted, "that he is safe in the arms of Jesus." PASTOR.

MARY ROXANA CARSON, wife of W. P. Carson, of Rutherford county, was born December 1 1829: died October 15, 1879, of typhoid fever, after an illness of 23 days. She calmly fell asleep in Jesus. She professed religion in her 15th year, and joined the Methodist church. After marriage she went with her husband to the Presbyterian church, but always remained a Methodist in sentiment. She was a consistent christian. She was beloved, respected and honored by all who knew her. She had no enemies. On her death bed she said to her husband: "If I should die, I would go straight to heaven." Before her death she frequently sang "Pass me not, O gentle Saviour," and "Jesus can make a dying bed." She leaves a husband and nine children. Let us endeavor to follow her example and meet her in heaven.
ROBAH F. BUMPASS.

In Harnett county, on the 11th of October, near Little River Academy, N. C., Mrs. JANETT A. HARRIS, relict of R. E. Harris, in her 47th year. The suffering and afflictions of the subject of this notice were protracted and intensely saddening.—During her life, especially during her widowhood, the tender symphathies of her numerous friends were enlisted in her behalf. And in her last illness, and at her death, the intense sorrow of her two orphan daughters, and the distressing desolateness of these and the feeble and aged mother of the deceased, evoked the profound sympathy of the entire circle of friends and relations.

But they sorrow not as those who have no hope. She was a member of Sardis church, and her last lucid hours were spent in communion with the Saviour, who we trust hath received her, where the weary are at rest, and where pain and sorrow are never known. McB.

MEMORIAL OF REV. JOHN DOUGLAS.

At a previous meeting of the congregation of Steele Creek, the undersigned were appointed a committee to prepare a suitable memorial of our much beloved pastor, Rev. John Douglas, and in compliance, we submit the following preamble and resolutions:

Rev. John Douglas was a native of Chester county, S. C., graduated at South Carolina College, studied Theology at the Theological Seminary, Columbia, S. C. He was licensed by Bethel Presbytery, at Bethel church, S. C., in April 1835, and labored for a time at Purity church, Chester county, S. C., and for a time at James Island. He entered on his labors at Steele Creek in January 1866, was installed pastor of Steele Creek and Pleasant Hill churches, Mecklenburg county, N. C., same year, and as such was diligent, faithful, and successful in his labors.—He fed the flock from the pulpit, and was welcomed in the household by all classes. His labors were not confined to his pastoral charge, but extended to all schemes identified with Christ's Kingdom. He was for many years an efficient Trustee of Davidson College, a Director of the Theological Seminary at Columbia, S. C., and a Trustee of the General Assembly. But his work on earth is done. He breathed his last at his late residence on the 8th September, at 3 A. M., aged about 70 years; and while we mourn our bereavement, "we sorrow not as others which have no hope," as we doubt not that he is now with the General Assembly above, and in the enjoyment of the reward promised to the faithful laborer.

Resolved, 1. We with deep feeling of heart, mourn over our bereavement—that our venerable and much-beloved pastor shall no more be leading and directing us in the way of duty, sympathizing with us in our sorrows, or sharing with us rejoicing. But we humbly bow to the will of Him who does all things well on earth and in heaven—not our will, but thine, Oh Lord, be done.

2. We would offer thanks to the great Head of the Church that he was continued so long with us—and that his labors were so abundantly blessed by the presence of the Holy Spirit, making the Truth effectual.

3. We would hereby express our heartfelt sympathy with his beloved, and now bereaved widow—who so long shared his labors, joys and sorrows. We would cordially and affectionately commend his bereaved family to the protecting care and providing goodness of Him who hath promised He will be "a father of the fatherless, and a judge of the widows."

4. That we as the people whom he taught by precept and example, should endeavor to improve the lessons of instruction which he so often pressed upon our attentions, viz: "For to me to live is Christ"—that in the end it may be gain to die. This solemn event may soon come, as in this instance, it may be—suddenly. Let us then live as becometh the Gospel of Christ—all sacrifices will be repaid. God's promises are true: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

5. That a blank page in our Session book be devoted to the memory of our beloved pastor.

6. That a copy of the foregoing preamble and resolutions, be furnished the family of our deceased pastor, and a copy forwarded to the Editors of the NORTH CAROLINA PRESBYTERIAN and the *Southern Presbyterian*, with a request to publish the same.

A. G. NEEL,
T. B. PRICE,
W. P. BROWN, } Committee.
J. S. COLLINS,
W. H. CLARK,

October 26, 1879—Read, approved, and unanimously adopted by Steele Creek congregation.

CURED OF DRINKING.

"A young friend of mine was cured of an insatiable thirst for liquor that had so prostrated his system that he was unable to do any business. He was entirely cured by the use of Hop Bitters. It allayed all that burning thirst; took away the appetite for liquor; made his nerves steady, and he has remained a sober and steady man for more than two years, and has no desire to return to his cups, and I know of a number of others that have been cured of drinking by it."—From a leading R. R. Official, Chicago, Ill

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative power in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 *Powers' Block, Rochester, New York.*

Straighten your old boots and shoes with Lyon's Patent Heel Stiffeners, and wear them again.

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About twelve years ago I suffered from Dyspepsia. Falling in with the "Vest Pocket Cure," I gave it a fair trial. After its use I could eat anything with impunity. I am sure I am indebted to this medicine for what of health and physical comfort I have had for the last sixteen years. I have known many since to be relieved by its use

WILMINGTON MARKET DURING WEEK ENDING NOVEMBER 11.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Quiet at 40 cents on Wednesday; Thursday sales at 38 cents; Friday opened dull at 38 cents, with sales later in the day at 36 and 35 cents; Saturday sales at 35 and later at 33 cents, closing with 33½ cents bid; Monday sales were made at 37 cents, and market closed steady.

ROSIN—Strained brought $1 45 on Wednesday, and Good Strained $1 50, and held at these figures without reported sales till Friday, when price fell to $1 35 and $1 40 respectively. On Saturday 1000 barrels were sold at figures last named. On Monday prices fell to $1 30 and $1 35 respectively; sales Pale at $5.

CRUDE TURPENTINE—Wednesday $1 75 for Hard and $2 75 for Yellow Dip; Thursday a decline of 25 cents on each quality; Friday sales at $1 50 and $2 50 respectively; Saturday Hard $1 25 and Yellow Dip $2 25 with sales; Monday no change.

TAR—$1 35 on Wednesday; $1 50 on Thursday; $1 50@1 62½ on Friday; Saturday $1 50, and Monday the same.

COTTON—Sales on Wednesday at 10½ cts. for Middling. On Thursday sales were made at 10⅞ cents; Friday unchanged; Saturday price advanced to 11 cents. On Monday sales were made at 11¼ cents, but later at 11⅛ cents, closing dull. Official quotations: Ordinary 10½, Good Ordinary 10⅞, Low Middling 11, Middling 11¼, Good Middling 11½.

CORN—No special change to note.

TIMBER—No sales for want of stock. Good timber is much wanted and will bring remunerative prices.

WHOLESALE PRICES.

☞These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	6 a	7½
Shoulders	a	6½
Dry Salted—		
Sides, per lb	6½ a	7
Shoulders	0 a	5
CHEESE—Northern Factory, per lb	0 a	11
Dairy, cream per lb	10 a	13
State, per lb	09 a	10
COFFEE—Rio, per lb	11 a	18
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	60 a	77½
DOMESTICS—Sheetings, 4-4, per yd	a	6½
Yarn, per bunch	00 a	85
FLOUR—Fine, per bbl	0 00 a	4 00
Super, Northern per bbl	4 50 a	5 00
Extra do. per bbl	6 00 a	6 50
Family per bbl	7 50 a	8 00
City Mills Extra Super, per bbl	0 00 a	7 00
Family, per bbl	0 00 a	750
Extra do., per bbl	0 00 a	8 00
GLUE—per lb	6 a	12
GRAIN—Corn, in sacks, per 56 lbs from store—white	55 a	
Corn, wholesale, in sacks	68 a	70
Corn, mixed, wholesale in sacks	60 a	68
Corn, cargo, per 56 lbs, bulk	62 a	65
Oats, per bushel from store	0 a	55
Peas, Cow, per bushel	65 a	70
HOOP IRON—per ton	00 a	80 00
LARD—Northern, per lb	8½ a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 00
MOLASSES—West Indies, old crop	28 a	33
" " bbls	30 a	32½
" " new crop	30 a	35
" " bbls	32 a	35
New Orleans	28 a	50
Sugar House, hhds, per gal	19 a	20
" " bbls, per gal	00 a	21
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d. per keg	00 a	3 60
OILS—Kerosene, per gal	13½ a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel	1 00 a	1 15
PORK—Northern, City Mess	12 00 a	12 50
SALT—Alum, per bag of 2 bushels	0 00 a	00
Alum, per ton	6 00 a	7 00
Liverpool, per sack	80 a	85
Liverpool fine, per sack	1 40 a	1 50
SUGAR—Cuba, per lb	8½ a	10½
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	9½ a	9¾
B— " per lb	9 a	9½
C— " per lb	0 a	8½
Ex. C— per lb	8½ a	9
Crushed, per lb	09 a	10
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ¾ bars	0 00 a	3 90
TIMBER—Shipping, per M	12 00 a	13 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	[illegible]	[illegible]

NEW ADVERTISEMENTS.

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For all times,
HOLIDAYS, WEDDING, BIRTHDAY,
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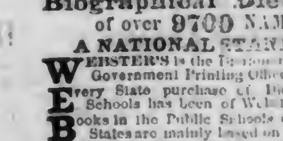

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1000 Half Rolls Bagging, 2¼, 2 and 1¾ lbs.
1000 Bdls Arrow Ties, New and Pieced.
5000 Sacks Salt.
For sale by KERCHNER & CALDER BROS.
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200 Hhds and Bbls. Cuba and Sugar House Molasses 100 Boxes Long Clear Sides and Backs 100 Tubs and Tces Lard. For sale by
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12,000 SACKS LIVERPOOL SALT.
Ground Alum, 150 to 200 lb Sacks.
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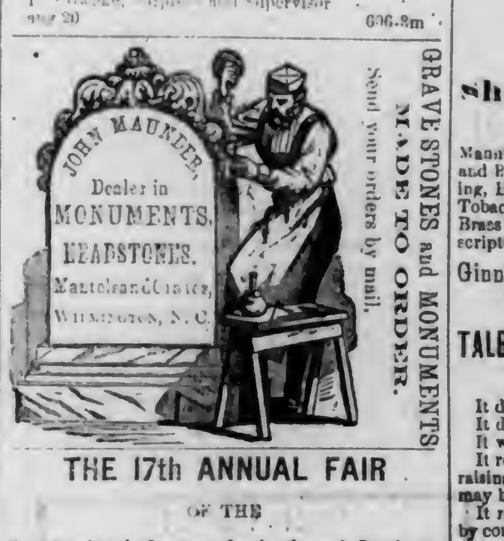

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A liberal list of Premiums is offered, and the prospects are bright for a good Fair.
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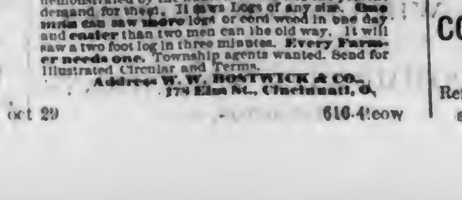

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get the system into a healthy condition, so that the digestive organs can do their legitimate work, and you won't be troubled after eating. Dyspepsia is the fruitful mother of many sad diseases resulting from the torpid condition of the stomach, and this aperient carries off easily and pleasantly the cause, and this cures the disease.

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Crampton's old Palm Soap for the Laundry, the Kitchen, and for general Household purposes. The price of the "Palm Soap" is $3.90 per box of 100 three-quarter pound bars—75 pounds in box. To any one who will send us an order for 10 boxes with cash, $39, we will send one box extra free as a premium. Or the orders may be sent to us for one or more boxes at a time, with remittance, and when we have thus received orders for ten boxes we will send the eleventh box free as proposed above. If you do not wish to send the money in advance you may deposit it with any banker or merchant in good credit in your town with the understanding that he is to remit to us on receipt of the soap which is to be shipped to his care.—*Sandersville, (Ga.) Herald.*

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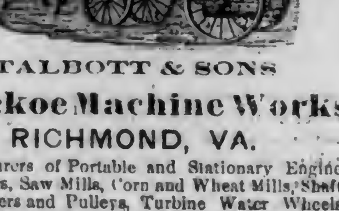

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The Invention of the Age,

It does not destroy the draft.
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It will not choke up, and requires no cleaning.
It requires no direct dampers to be opened when raising steam (dampers being objectionable, as they may be left open and allow sparks to escape).
It requires no water to extinguish sparks, which, by condensation, destroys the draft. Besides, when water is used, if neglected, the efficiency is destroyed by evaporation of the water, and the boiler is kept in a filthy condition.
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No planter should be without one of them. Insurance companies will insure gins and barns where the Talbott Engines and Spark-Arresters are used at same rate as charged for water or horse-power.
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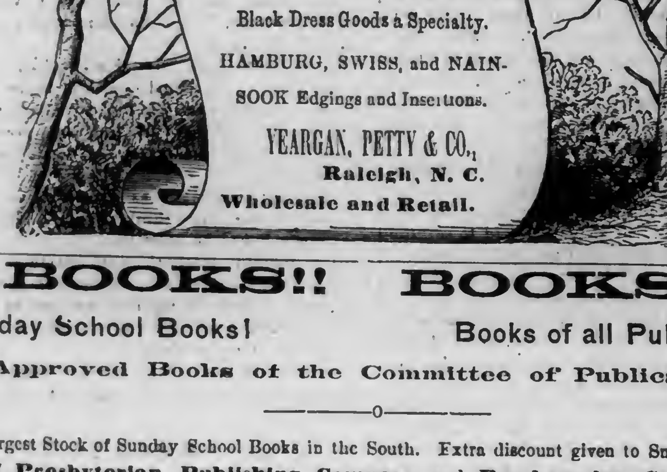

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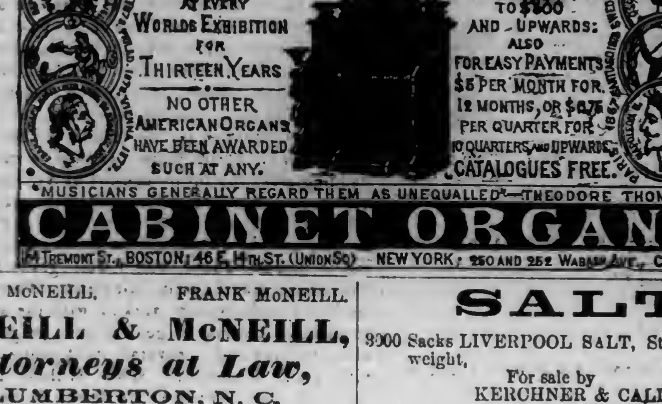

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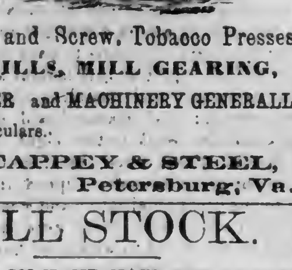

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FOR THE FAMILY.

The Prince's Honeycomb.

BY MARGARET J. PRESTON.

I was discomfited and sick and sad,
By reason of the way;
For God's exhaustless store of promise had
Been overlooked that day.

And I was weak to faintness with the weight
Of trials undergone:
This way and that I looked disconsolate,
And blindly stumbled on.

Within my hand I held the pilgrim's rod,
But in my hunger grief,
Disusing it, I had forgotten God,
In sudden unbelief.

When all at once, amid the jagged ways,
Through which I panting clomb,
I found right in my foot-path, with amaze,
A dropping honeycomb.

I asked not who had sent it: all I knew
Was, that my need was sore;
I dipped my rod, and from its sweetness drew,
And I was faint no more.

O hearts that yearn, like princely Jonathan's,
O'ermastered by the strife
That starves the aims and circumvents the plans
Of all the loftier life—

O souls that stagger under doubt's eclipse,
Let but some promise be
The Prince's honeycomb unto your lips,
And how your eyes will see!

—*S. S. Times.*

The Faithful Martha.

In a little village of Eastern Prussia lived a man named Bluma, with his wife and his three children. A severe typhus fever had prevailed in the place, and the man was attacked with it, and was near death.

They had brought up their children in the fear of God, and loved them tenderly; yet they knew that they could give them nothing more than such love, besides bread and clothing. They taught them that they must not murmur when they were pinched with poverty, but must be thankful that it was no worse. They taught them obedience and discretion, and unity and love, all together. As the father became sick, Frau Blume was often overburdened with work, and the little Martha did all that lay in her power, and behaved like a little housewife. She looked after the cow, milked her, made the butter, cooked the soup, tended the father, and never sat still. The other two children kept as quiet as possible, and were glad to do any work that was laid upon them.

To the sick man the behavior of his children was often a real joy at heart; but his sickness continued a very long time. For many months he could not work, and at last he had to sell the cow, so that his family need not suffer hunger. "It is better," he used to say, "for us to live on water gruel than to get into debt."

Martha prayed and begged to be allowed to go out to service, so as to take a burden off her parents and to earn something for them. At last they consented, for necessity lay upon them, although it made their hearts very heavy; Martha was still so young, and far from strong enough to work out at service. She looked very small and pale, and was poorly clad, so that the other girls who were seeking service always got a place in preference to her.

Martha had tried her fortune with several rich peasants, but everywhere she was refused. It was a trial to the poor child to have to go home as on the evening before, and say that nobody wanted. But there was a Sandbauer, as she called him, because his house stood on a sandy place. She could still ask there; she heard that the wife had just dismissed her maid.

It was a dark, cold evening, and she was very tired, but she mustered up courage and knocked at the door.

The Sandbauer himself opened. "Who is begging so late in the evening?" he demanded of her; for he thought she was a beggar child.

"I heard that a maid was wanted here," said she, modestly.

The bauer laughed, bade her come in, and said to his wife: "Here comes a strong, capable maid," such as you have desired. I wonder what will come next?"

"Come here," said the peasant's wife; and Martha stood in the door.

"How old art thou?"

"Nearly eleven years."

"Art thou strong?"

"I hope so."

"Canst thou not answer yes or no?" asked the wife.

"Father thought I was not, but I feel that I am; so I do not rightly know."

Very well. Is that thy best clothing?"

"Yes."

"Is that thy warmest dress?"

"That is my mother's dress; mine is not good for much."

"And what service canst thou do?" asked the peasant, and looked at her from head to foot.

"That I do not know, sir," said Martha; for she did not well understand what he meant.

"Canst thou milk? Canst thou wash? Canst thou scour? Canst thou feed the pigs? Canst thou make butter?" asked the wife; and to all Martha answered yes.

"Yes, but how?" asked the peasant.

The poor Martha blushed up to her ears, and said: "Well, just as well as I can, sir."

"She is too small, and not strong enough, said the man.

"I don't know about that," answered the peasant's wife, whom the child pleased. "Thou lookest very pale, child; hast thou been sick?" she asked.

"No," answered Martha.

"For I would in no case take you into my house if you had had the typhus fever."

Martha cast down her eyes to the ground, but said nothing.

"Thou hast not had the typhus?" asked the peasant's wife.

"No, I have not been sick."

Then the man and his wife talked together, and at last the latter said: "We will try it with thee; but thy father can give thee some better clothes?"

"Ah, no! he is very poor," said Martha.

"But the tradesman will trust him until thou canst earn the money to pay for them."

"We never run in debt," said Martha.

"Good, good! that I must approve," replied the Sandbauer. "Thou canst give her a dress, to be sure," he said, turning to his wife.

"If she is a good child, I will do it immediately," promised the peasant's wife. "Then canst begin thy service to-morrow morning; for I need help immediately."

Martha looked up at her, her eyes full of tears, and said: "Frau Bauerin, my father has had the typhus."

The peasant couple looked at each other.

"Thou understandest that I cannot take thee when the sickness has been in your house," said the wife.

"Yes, indeed," and the tears dropped on her hand; "that was the reason I told you."

"Now," the peasant's wife went on, "I will consider the matter, and in the morning thou canst come early. If we send thee back, we will send something back with thee; but perhaps we will keep thee."

Martha went home and told her parents everything, and that very evening the Sandbauer made inquiries about the Blumes, and when on the next morning Martha stood at her door, he let her in with a pleasant smile.

"I hear that thy father has had the typhus some time ago," said he, "and we wished to know about thee. Shall I tell thee why? Because thou hast been taught to be truthful and upright and industrious; and that is worth more in our eyes than the fine clothes and the strength of all the maids whom we have sent away hitherto."

So then Martha was hired, and the Sandbauer and his wife proved a good master and mistress; and Martha's good behavior obtained places for both her sisters as soon as they were old enough. And for what did all three children save their money which they so earned? They wanted to buy their parents a cow, and they did it, too.

They prospered more and more, and often said to each other: "We thank our parents for all; what they taught us is better than silver or gold. Rich people can become poor, and great people become abased, but he who is rightly instructed never loses his treasure; and our parents have taught us to live according to the instruction of God's word, and have lived that way before us."

—*Sunday School Times.*

Sammy's Morning Walk.

It was the same Sammy who was nearly choked by a caterpillar when he was trying to steal sugar out of the sugar-bowl.

One cool morning in the fall, when he was about four years old, he slept very late, and when he awoke he seemed to be all alone in the house. To tell the truth, it was so late that the other children had all gone to school, and his mother was out behind the shed hanging out clothes.

Sammy found his little jacket and trousers, and taking them on his arm, went all over the house for some one to dress him, but nobody could be find.

"I know what I'll do!" he said to himself. "I'll go over to Mrs. Packer's. She's a good woman, and she'll dress me."

He had never been over there more than two or three times, for this family had lately moved there, and the house was quite out of sight over the hill "across lots," but he remembered the way, and trudged along.

It was a frosty morning, and the weeds and bushes he had to go through were as high as his head, and so wet that when he got there his little shirt and the clothes he carried were as wet as if they had been dipped in a brook.

Mrs. Packer was busy working over butter when she heard a very gentle tap at the door. "Come in!" she said, both hands in the butter.

In came Sammy, dripping like a drowned rat, and his legs so covered with the blossoms of the golden-rod, through which he had come, that they were as yellow as a Brahma chicken's.

"Why, Sammy Brown!" exclaimed Mrs. Packer.

"Our folks was all gone, but I knew you would dress me," said Sammy, sitting calmly down by the stove.

Lucky for Sammy, Mrs. Packer had a house full of boys, so she could send him home in dry clothes. And one of her big boys carried him on his back through all the high weeds and grass, and put him over the fence into his father's yard.

"How late Sammy does sleep this morning!" his mother was just thinking, when the front door opened, and he came in.

"I'm dressed, mother!" said Sammy. "But these are Billy Packer's clothes, for mine was awful wet. And, oh! my legs was just as yallow as they could be when I got over there. It's a pretty cold, damp morning."

"Sammy Brown!" his mother began. But then she had to stop and laugh.—*Youth's Companion.*

A Queen's Wedding Trousseau.

A writer in a London contemporary states that the trousseau of the Archduchess Christine, the future wife of King Alfonso, includes a number of costumes devised from models of the time of Louis XIII., one of them being of blue embossed velvet and opal colored satin, with fringes of small pearls, intermingled with silver lace, that will certainly produce an impression at the Escurial. The collar of the corsage is also of the richest silver lace. "I may mention," the writer continues, "another dress, intended for the future Queen of Spain, composed of rose, Lavallière silk, with the front of the bust and the skirt of royal blue satin, and trimmings of antique gold and silver gimp. The Archduchess's bridal veil of Brussels point lace, reproducing the arms of the different kingdoms into which Spain was divided, is the present of her aunt, the Queen of the Belgians. On the occasion of wedding mass the future consort of Alfonso XII. will wear a dress of silver cloth with garlands, brilliant with sparkling white jet, and intertwining myrtle with orange blossoms and lillies. The trousseau, indeed, would well grace Prince Charming's marriage in fairyland. There are cambric handkerchiefs, worked with the arms of Spain and Austria, in gold thread, paignoirs of white taffetas and in several light colors, edged with point d'Alencon. What is there not indeed? I shall have to recur to all these marvels and give you a description of the innumerable presents which the bride is to receive. The Royal corbeille, which already forms the topic of conversation among the lady leaders of society, has full claims to the honor of being chronicled."

Two Poets and the Horse Collar.

"I led the horse to the stable, when a fresh perplexity arose. I removed the harness with difficulty; but after many strenuous efforts I could not remove the collar. In despair, I called for assistance, when aid soon drew near. Mr. Wordeworth brought his ingenuity into exercise, but after several unsuccessful attempts he relinquished the achievement as a thing altogether impracticable. Mr. Coleridge now tried his hand, but showed no more grooming skill than his predecessors, for, after twisting the poor horse's neck almost to strangulation, and the great danger of his eyes, he gave up the task, pronouncing that the horse's head must have grown (gout or dropsy?) since the collar was put on; for, he said, 'it was a downright impossibility for such a huge *os frontis* to pass through so narrow a collar.' Just at this instant a servant girl came near, and understanding the cause of our consternation: 'La! master,' said she, 'you don't go about the work in the right way; you should do like this;' when, turning the collar manner, will attend, bringing presents for the bride and groom. Besides this, particular and almost peremptory invitations, in writing, are sent to each household on whom the to be wedded folks may have some especial claim for former generosity under like circumstances. Presents of all sorts—food, furniture, fuel, table and chamber linen, and even sheep, lambs, calves, goats and ponies—are among the gifts.

MISCELLANEOUS.

"Look at the fate of summer flowers,
Which blow at daybreak, droop at even song,
And, grieved for their brief date, confess that ours,
Measured by what we are and ought to be,
Measured by all that, trembling, we foresee,
Is not so long."

Self-Contented People.

History has many examples of self-contented people. Queen Elizabeth was decidedly one—at least on the subject of her personal attractions. Malville, the Scotch ambassador, tells us that she inquired particularly regarding the stature of his mistress, Queen Mary. "Was she taller than herself?" and on Melville replying in the affirmative, Elizabeth sharply rejoined, "Then your Queen is too tall, for I am exactly the right height." Possibly Shakespere had this anecdote in his mind when he wrote the scene where Cleopatra questions the messenger regarding her rival Octavia—

"Let him not leave out
The color of her hair * * *
* * Bring me word
How tall she is;"

and contrasts the Roman lady's personal attractions with her own charms. The messenger calls Octavia "low-voiced," which Cleopatra translates—

"Dull of tongue and dwarfish,
He cannot like her long."

Sometimes it is their moral, rather than their personal, qualities that fill people with self contentment. Philip II. of Spain, reviewing his life on his death-bed, could calmly inform his confessor that he could not recall having committed a single wilfully sinful act—a somewhat startling assertion from the lips of a man who was the Nero of his age. In the British Museum is a magnificent Bible presented by this same monarch to his faithful servant, the Duke of Alva, or, as the inscription runs, "from the best of kings to the best of subjects." The inhabitants of the Low Countries during the 16th century might have questioned the truth of Philip's self-assumed title. Kings are not the only people who thus praise themselves. Dean Ramsay tells an amusing anecdote of a Scotch shoemaker who fancied he had a gift for preaching, and who was overheard praying that "as Providence had called him to be great, it would also keep him good." Artists and authors are proverbially self-contented, unless they fall into the other extreme of despondency and self-depreciation. Great men like Buffon and Hogarth extolled their own talents without reserve. "There are only five geniuses in the world," remarked the former, "Newton, Bacon, Leibnitz, Montesquieu and myself;" and Hogarth, completing his "Marriage a la Moda," told his friends that he was "about to gratify the world with such a sight as they should never have equaled." "When I am dead you will not readily meet another John Hunter," said the great anatomist of the last century. Sometimes the self-contented person rejoices in a likeness—generally imagined—which he discovers between himself and some great man, dead or living. His photographs are wonderfully like the portraits of Lord Byron or the Duke of Wellington; or he is often mistaken in a crowd for one of the royal family—at least, so he assures his friends. Swift once rebelled against this kind of vanity in his friend Ambrose Phillips, who believed himself to be an exact likeness of Julius Cæsar, and was fond of telling people that the great conqueror was a "man of lean make, pale complexion, about 5ft. 5in. high, and extremely neat in his dress"—an exact description of Phillips himself. The sarcastic Dean listened patiently, and then dryly remarked that "for his part he always imagined Cæsar to have been a plump man, just 5ft. 5in. high, not very neatly dressed, in a black gown with puddings in the sleeves."—*Scottish-American Journal.*

The Antiquity of Forks.

Among the recent finds in the explorations of the relics of the ancient lake dwellers of Switzerland is a pair of forks, apparently invented for table use. They were fashioned from the metatarral bone of a stag. This gives a higher antiquity to table forks (if they were really intended as such) than has hitherto been suspected. Other bone implements and ornaments are frequently found. Animal remains are also common. Among them are the bones of the dog, the badger, and the common otter. The latter were doubtless met with in the immediate neighborhood of the lake, but the presence of the bones of the wild ox and of the bear indicate that the lake dwellers were bold and skilful hunters, as well as ingenious tool makers. They were also keepers of cattle, for the most numerous animal remains brought to light were those of the common cow and the moor cow. These exist in every stage of growth, showing that their owners had a taste for both veal and beef, while their fondness for venison is proved by the many bones of the stag and roe discovered by the explorers. Evidence of a like character shows that they were hunters of the wild boar and eaters of the domesticated pig, and the existence of the beaver in Switzerland in prehistoric times is attested by the presence, among other bones, of several which comparative anatomists declare to have belonged to that rodent. One omission on the list is striking. No mention is made of the bones of horses having been found, from which it may be inferred with tolerable certainty that the horse was either altogether unknown to the ancient lake dwellers, or that they had not succeeded in capturing and taming him.—*Scientific American.*

SECULAR NEWS.

Two farmers of Sampson have tried raising tobacco as an experiment, and are well pleased.

Messrs. A. S. Abell of the Baltimore *Sun* and Geo. W. Childs of Philadelphia have contributed $1,000 to the Hood orphan fund.

The Oxford Orphan Asylum has 137 children under its care. The receipts were exceedingly light in October. This ought not so to be.

The Readjusters have carried Virginia. The Republicans elect the Governor of New York and carry the Legislature. With scarcely an exception, perhaps without an exception, Republican majorities have been increased in the elections held in the Northern States.

A meeting has been held at the Wilmington Produce Exchange looking to the extension of the American Union Telegraph Company's line to this city. The new company guarantees a reduction of fifty per cent. in the rates for five years.

A Brussels dispatch of Nov. 4 reports great improvement in the mental condition of Carlotta, the widow of the ex-Emperor Maximillian of Mexico, and the complete restoration of her sanity is now considered probable.

The *Roan Mountain Republican* learns that Rev. George Randall of Yancey county has killed 575 ground hogs the past summer, and that on account of his mighty deeds as a hunter his church proposes to retire him from the ministry.

The copper ore discovered in Ashe county last July is now being worked by seven hundred men. A vein has been opened over 1,000 feet in length. Ten blast furnaces are at work and 10,000 pounds of the refined metal is turned out daily.—*Lenoir Topic.*

It is estimated, we believe, that the total indebtedness of North Carolina is to-day less than at the date of the breaking out of the war. Furthermore, as we learn from State Auditor Love, the increase in the aggregate valuation of the State, real and personal, will run between fifteen and twenty million over the previous assessment.—*Raleigh Farmer and Mechanic.*

BE YE LIKE FOOLISH.

"For ten years my wife was confined to her bed with such a complication of ailments that no doctor could tell what was the matter or cure her, and I used up a small fortune in humbug stuff. Six months ago I saw a U. S. flag with Hop Bitters on it, and I thought I would be a fool once more. I tried it, but my folly proved to be wisdom. Two bottles cured her, and she is now as well and strong as any man's wife, and it only cost me two dollars. Be ye like foolish."—B. W., Detroit, Mich.

MISCELLANEOUS.

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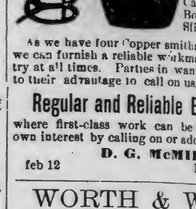

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6. *Education*—First Sabbath in November.

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For the N. C. Presbyterian.

REPORTS OF BENEVOLENT WORK TO THE SYNOD OF NORTH CAROLINA.

REPORT OF THE AGENT OF SABBATH SCHOOLS.

[Published by request of the Synod.]

Your Agent of Sabbath Schools respectfully reports that it is impossible to present to the Synod any satisfactory statement about the general progress and outlook of the Sabbath School work in the Synod, as the Presbyteries fail to furnish him with their reports. This year Mecklenburg and Concord Presbyteries have furnished him no reports, and that of Fayetteville, through some accident, has just been received.

From the data on hand and the Minutes of the General Assembly, the following meagre report is submitted:

Orange Presbytery reports 2,131 scholars, Concord 3,191, Fayetteville 1,759, Wilmington 805, Mecklenburg 1,899. Total 8,872.

This shows an increase of 645 scholars over the number reported last year. In the three Presbyteries reporting there have been 434 additions to the Church by conversions from the Sabbath schools, which constitute the largest portion of the entire additions to the churches.

There are some signs of hopefulness and increased attention to this great work of the Church among her children, who are her wards under the covenant; and a little more attention seems to be paid to training the youth in systematic giving. But there is need to call the earnest attention of all our Presbyteries to the action of the Synod for the last two years, and to the resolutions of the General Assembly of 1879, as recorded in the Minutes, page 59, which are herewith appended.

Respectfully submitted.

L. C. VASS, Agent.

[The report was approved, and the resolutions appended appear in the abstract already furnished.]

REPORT OF THE AGENT OF EDUCATION.

[Published by request of the Synod.]

The Agent of Education would respectfully submit to the Synod the following report:

1. There are at present under the care of the several Presbyteries comprising this Synod 16 candidates for the Gospel ministry, being three less than the whole number last year. This number is distributed among the Presbyteries as follows: Orange Presbytery has 6 candidates, Mecklenburg 4, Fayetteville 1, Concord 4 and Wilmington none.

2. Of these 16 candidates 11 are beneficiaries, 10 receiving aid from the Church and 1 supported by a minister of the Synod of North Carolina. The number of beneficiaries is the same as last year.

3. The whole amount of money raised within the bounds of this Synod for the cause of Education is $5,349. Of this amount Mecklenburg contributed $381, Orange $433, Fayetteville $213, Concord $4,228, and Wilmington $94. Of the amount credited to Concord Presbytery it should be stated that the First Presbyterian church in Salisbury gave $3,000 to endow a scholarship in Davidson College, and $1,000 for their own educational enterprises. This leaves $228 as the real contribution of Concord Presbytery. The whole amount contributed by the Synod as above obtained by your Agent is $3,161. This is $1 more than the contribution made for the same purpose last year.

Your Agent would respectfully submit for the consideration of Synod the following resolutions:

[These resolutions as adopted appear in the abstract.]

Respectfully submitted.

L. MCKINNON, Agent.

[The report was approved, and the resolutions adopted, as already published.]

REPORT OF THE AGENT OF FOREIGN MISSIONS.

[Published by request of the Synod.]

The Agent of Foreign Missions reports:

That during the year ending April 1st, 1879, the sum of $4,947 was raised in the Synod for Foreign Missions—$531 more than was raised the year before—being a fraction more than 27 cents per communicant.

Concord Presbytery raised $1,159, an increase; Mecklenburg $1,133, an increase; Orange $1,078, an increase; Fayettoville $797, a decrease; Wilmington $555, an increase.

Only 33 Sunday schools in the Synod contributed. They raised $634. Some Sunday schools raised as much as the congregations. One Sunday school in the largest congregation of communicants in the Synod raised for this cause a little more than the congregation did. Ladies' Aid Societies raised a good portion of the aggregate sum. 37 ladies' aid societies contributed for this cause, which is 11 more than last year.

Concord Presbytery makes special mention of the efforts of the Statesville church in this matter for the last two years, and commends to others the benevolence in this direction of the Statesville church, its Ladies' Aid Society and the Female Seminary. The contribution of this church last year was $148, of the Ladies' Missionary Society $101, of the Simonton Missionary Society $24, aggregating the sum of $273, the largest contribution in the Synod.

Of the 222 churches in the Synod 184 contributed.

One minister of this Synod, a member of Concord Presbytery, a native of Rowan county, the Rev. John W. Davis, is still in the Foreign field, in the China mission. The Assembly's committee report him in good health in July last, but resting on the seacoast during the heated summer season. He has been translating the New Testament into the Soochow dialect, and had Matthew and most of Mark printed.

This is about all that can be reported as to the efforts of this Synod in this work.

Your Agent has no information touching the agencies used to advance the cause. He cannot report how many copies of the *Missionary* are taken, whether it is carefully and generally read; how many monthly concerts are held, or what attentions are given to the children in Sunday schools to encourage their interest in this cause.

It is gratifying to Synod to learn that there has been a constant increase in the amount of funds raised for Foreign Missions for several years.

This work devolves mainly on the ministry. There are 117 ministers in the Synod, and the aggregate sum raised has been about $42 per minister. Our brethren in the Synod of Virginia raised about $61 per minister. Might not we of the Synod of North Carolina do as much? Respectfully submitted.

R. Z. JOHNSTON, Agent.

[The report was approved.]

REPORT OF THE AGENT OF PUBLICATION.

[Published by request of the Synod.]

The Treasurer of the Assembly's Committee acknowledges the receipt of contributions to Publication for the year ending March 31, 1879, as follows: Presbytery of Concord, $24 75, Fayetteville $134 72, Mecklenburg $191 60, Orange, $231 42, Wilmington $41 99, total $624 48; an increase of $80 24, compared with the amount raised last year.

The Presbyteries report the following amounts contributed to Publication for the same year, viz: Concord $117, Fayetteville $158, Mecklenburg $219, Orange $201, Wilmington $72; total $767.

The difference is accounted for by the fact that in some of the Presbyteries a certain part of the collections was retained for the work of colportage at home.

Last year 118 of the 217 churches in the Synod reported collections for this cause; this year 141 of the 221 churches, showing a considerable increase (23) in the number of contributing churches.

Ten out of 35 churches in Concord Presbytery, with an aggregate membership of 548, report no collections.

Ten out of 49 churches in Fayetteville Presbytery, with 691 members, no collections.

Twenty-one of 47 churches in Mecklenburg Presbytery, with 1,151 members, no collections.

Twenty-three of 58 in Orange Presbytery, with 791 members, no collections.

Sixteen of 32 in Wilmington Presbytery, with 540 members, no collections.

The average per membership of the contributing churches is 5.4 cents.

COLPORTAGE.

The work of Colportage is properly embraced under the Publication Department of Church Work, but your agent has been unable to get at the facts fully in regard to this work in the Synod.

Concord Presbytery has engaged actively in the work during the year, keeping a colporteur in the field for a large part of the time.

In Fayetteville Presbytery a colporteur has been employed for at least three months.

In the Presbyteries of Orange, Mecklenburg and Wilmington nothing has been done in the field, but steps are being taken with the view of actively engaging in the work as soon as possible.

As to the condition of the Assembly's Committee of Publication, it is hardly necessary to say what is well known, that the committee is still burdened and straitened with debt.

Considerable progress has been made by way of reducing the indebtedness during the year, but the reasonable expectations indulged have not been realized, and the operations of this committee especially in the line of benevolent provision and distribution of religious literature are still wholly stayed. A contribution of $5 00 from each church, or of ten cents from each member, would extinguish the debt and leave the committee free to carry out the original design of this arm of the church's benevolent work.

Your agent would call the attention of the Synod to the excellence and cheapness of the Sabbath School literature furnished by this committee: the *Earnest Worker*, we have every reason to believe, is growing in favor with our people. Its circulation has increased by 2,000 since last year. It ought to have a circulation of 2,000 at least in the Synod. It is a very valuable aid to parents and teachers in their instruction of the children, and ought to have the exclusive patronage of our people. The same thing may be said of the *Childrens' Friend*. It is an additional reason for supporting these papers that the royalty the committee receives from the publishers is, with the present circulation, sufficient to defray about one-half the expenses of the committee. If the circulation were doubled the royalty alone would defray the expenses and leave the general contributions of the church to be applied wholly to the benevolent work of the committee.

Your agent has no new resolutions to offer this year, but recommends that the action taken last year be re-affirmed. [See Minutes of Synod, p. 14]

Respectfully submitted,

F. H. JOHNSTON, Agent.

REPORT OF THE AGENT OF SUSTENTATION.

[Published by request of the Synod.]

Your Agent for Sustentation would make the following report: The facts and figures presented over the Assembly's year, ending the 1st of last April, and are gathered from the Assembly's Minutes, the Annual Report of its Treasurer, and the information given by the chairmen of Sustentation Committees in the several Presbyteries.

1. Your attention is first directed to *Ministerial Support.*

In the Synod we have 117 ordained ministers, 7 licentiates, and 222 churches. The amount paid in salaries, according to the Assembly's Minutes, is $57,354.

Orange Presbytery, with 32 ministers and 2 licentiates, pays $12,677; Concord, 23 ministers, 2 licentiates, $10,512; Fayetteville, 19 ministers, no licentiates, $10,554; Wilmington, 15 ministers, 2 licentiates, $8,944; Mecklenburg, 28 ministers, 1 licentiate, $11,667.

The *average salary* actually paid laboring ministers is as follows:

In Orange Presbytery, with 3,515 communicants, $653; Concord, 3,526, $584; Fayetteville, 4,025, $659; Wilmington, 1,727, $688; Mecklenburg, 4,054, $530; Synod, 17,747, $616.

In obtaining this average only laboring ministers, with charges, have been considered. For this reason, and because the whole amount is slightly larger, the average salary paid in Synod is reported as $100 more than last year. According to the statements of Presbyterial Agents, the average salary promised is as follows:

In Orange $600, Concord $775, Fayetteville $710, Wilmington $800, Mecklenburg no report.

Ministerial support has made some advance in the Synod since last year. The whole amount contributed to this object has somewhat increased, and the average salary paid to laboring ministers has been considerably augmented.

2. The next subject claiming notice is *Sustentation proper.* This includes the aiding of feeble churches in supporting their ministers, and in completing their houses of worship.

To this object Orange Presbytery has contributed, to the cause, $333, to the Assembly's Committee, $333; it has received $350, disbursed $350; Concord—to cause, $258, to Assembly's Committee, $54, received nothing, disbursed $212; Fayetteville—to cause, $140, to Assembly's Committee, $140, received $100, disbursed $87; Wilmington—to cause, $234, to Assembly's Committee, $70; received nothing, disbursed 234; Mecklenburg—to cause, $593, to Assembly's Committee, $593, received $400, disbursed $400. In Synod, to cause, $1,558; to Assembly's Committee, $1,190.

Three Presbyteries co-operate with the Assembly's Committee in this work and two act independently, though some of their churches send contributions to the General Treasury. The average contribution to Sustentation in the Synod has been about 8½ cents per communicant; a decrease upon last year of more than 6 cents.

Churches have generally been grouped into self-sustaining pastorates, and of 222 churches in Synod, only 22 are reported as vacant. Some of these have been supplied since the spring meetings of Presbyteries.

In Concord Presbytery, during the year, three church buildings have been erected.

In Fayetteville, two have been completed and one is in progress.

In Wilmington, one church has paid for a parsonage, which causes the contributions to congregational purposes in this Presbytery, to exceed this year, $16,000.

In Mecklenburg, two churches have been built and one is in progress.

3. *Evangelistic Work* now claims attention.

Orange does not co-operate with the Assembly's committee in this work, has 2 Evangelists on salaries of $700 and $600. Of these amounts $750 is expected from the fields, and $550 from the established churches. This Presbytery contributed to Assembly's Committee, $37.

Concord does not co-operate with the Assembly's Committee, and has one Evangelist on a salary of $700. Its contributions to the cause are $316, to Assembly's Committee, $7. Its disbursements are $325.

Fayetteville co-operates with the Assembly's Committee, but has no Evangelist for his whole time. It reports contributions to cause $176, to Assembly's Committee $176. received from it $50. Some evangelistic work is done by settled ministers, and one minister has given one-fourth of his time to this work, on a salary of $125 from the field.

Wilmington does not co-operate with the Assembly's Committee, and has no Evangelist. Some mission work has been done by its settled ministers. It has appropriated $80 to aid church erection.

Mecklenburg does not co-operate with the Assembly's Committee, and has no acting Evangelist, but three ministers give part of their time to evangelistic work, and receive in salaries $500. This Presbytery contributes to cause $500, to Assembly's Committee $42.

In the Synod there are 7 Evangelists for the whole or a part of their time, on salaries amounting to $2,880. For evangelization outside of our bounds we have contributed $212. The average contribution to evangelization within the bounds of the Synod has been about 16 cents per communicant.

4. Your Agent would report as to *Invalid Fund:* Orange Presbytery has contributed to the cause $235, to Assembly's Committee $235, received $160, disbursed $160; Concord—to cause $100, to Ass. Com. $37, received nothing, disbursed $100; Fayetteville—to cause $146, to Ass. Com. $146, received $120, disbursed $120; Wilmington—to cause $103, to Ass. Com. $103, received $50, disbursed $50; Mecklenburg—to cause $208, to Ass. Com. $208, received nothing, disbursed nothing.

Six families and four invalids are reported as aided.

Average contribution to this object in the Synod, about 4½ cents per communicant. Last year it was 5 cents.

5. The *Relief Scheme* should be mentioned. So far as your Agent can learn, this scheme for providing for the families of deceased ministers by paying an annual sum, has been embraced by but 3 ministers, and no church in the Synod.

6. The *Evangelization* of the *colored people* is the last subject embraced in this report.

In Orange Presbytery there is one colored church, and one colored minister, on a salary of $400—$100 furnished by the Assembly's Committee, and $300 by the field. No contributions for this object for the Assembly's Committee are reported.

In Concord the ground is occupied by the Northern Assembly. It reports no colored churches, and has given no contributions to colored evangelization.

In Fayetteville, there are two colored churches, preached to one-half the time by a white minister, who receives $25 from the Assembly's Committee. Four churches have contributed to this object $10. Some preaching to the colored people has been done by settled ministers.

In Wilmington, there is occasional preaching to the colored people by white ministers. There are no colored ministers or churches. The contributions to this cause amount to $20.

In Mecklenburg, there is occasional preaching to the colored people by white ministers. In one church a large number of colored members contribute to the support of the white pastors.

In the Synod, we have one colored minister and three churches, while the amount of contributions for the evangelization of the colored people will probably not exceed $300.

Respectfully submitted,

H. G. HILL, Agent.

For the N. C. Presbyterian.

PRESBYTERY OF ORANGE.

ABSTRACT OF PROCEEDINGS OF THE 219TH SESSION AT ALAMANCE CHURCH, OCTOBER 16-21, 1879.

Presbytery met according to adjournment, and was opened with a sermon from Matt. xiv: 31, by the moderator, Rev. A. Currie.

Rev. C. H. Wiley was chosen moderator and Rev. T. U. Fancette and Elder T. A. Watkins temporary clerks.

There were present at the meeting 22 ministers, and 20 churches were represented.

The minutes of the last meeting were read, and the usual committees were appointed.

Candidates received.—Mr. James Kivett Stockard, member of Graham church, was, after careful examination, received under the care of the Presbytery as a candidate for the Gospel ministry. He is now pursuing his literary course at the University of North Carolina. Mr. William F. Thom, a member and ruling elder of Alamance church, and formerly a candidate for the ministry, was again, after examination, taken under care of Presbytery and directed to enter upon his theological course at the Union Seminary, Va.

Calls and Dismissals.—Rev. Messrs. W. R. Atkinson and H. B. Pratt were dismissed by their own request, the former to the Presbytery of Mecklenburg and the latter to the Presbytery of Bethel. Rev. D. C. Rankin returned the call from the church at Tarboro, and obtained leave to labor without the bounds of Presbytery until the spring meeting. A call from Grassy Creek church for the pastoral services of Rev. John W. Primrose for one-fourth of his time at a salary of $150 was placed in his hands and accepted—Rev. John S. Watkins to preside, preach and charge the people, and Rev. D. E. Jordan to propose the constitutional questions and charge the pastor: time left discretionary with the committee. Shiloh church obtained permission to employ Rev. J. W. Primrose for one Sabbath as stated supply at a salary of $125. Mebaneville church obtained permission to employ Rev. T. J. Allison as stated supply for one year for one-half his time at a salary of $500. Bethlehem church asked for the other half of this brother's time at a salary of $225, which request was referred to the Agent of Sustentation. Rev. A. M. Watson of the Presbytery of Memphis obtained leave to labor within our bounds for one year. (At the adjourned meeting, during the session of Synod, the Lexington church obtained permission to employ Mr. Watson for the whole of his time at $600.) Calls from the churches of Oregon and Oak Forest for the pastoral services of Rev. D. I. Craig for one Sabbath each were read, but Presbytery declined to put them in his hands, and directed the Stated Clerk to write to those churches explaining the reasons of its action. The church at Company Shops obtained leave, provided the church at Graham consent, to employ Rev. B. W. Mebane, pastor of Graham church, to preach for them two Sabbath nights in the month on a salary of $50.

Sustentation and Evangelistic Work.—Presbytery, after considerable discussion, adopted the following resolutions:

1*st. Resolved*, That the Presbytery, warmed and encouraged by the experience of the past, desires to impress afresh on the mind of the Church the vital and solemn importance of Sustentation.

2*d. Resolved*, That the effort be made to raise during the year ending April 1, 1880, for Sustentation proper the sum of $1,000, for the Evangelical Fund $800, for the Invalid Fund $500, and for the Colored Evangelistic Fund $300—being an average of 73 cents per communicant.

3*d. Resolved*, That the Agent of Sustentation distribute among our churches their respective proportions of the sums indicated in the foregoing resolution, taking as the basis of division not the membership but the pastor's salary, and advise each church through its session of the amount, and that they be requested to make earnest efforts to raise the amount.

Foreign Missions.—The Agent of Foreign Missions made his report, and the following resolutions were adopted:

Resolved, 1*st*, That this Presbytery feels the great importance of Foreign Missions, and regrets that more has not been done for this object by its churches.

Resolved, 2*d*, That we are glad and thankful to hear of the success that our Church at large has had in this important work.

Resolved, 3*d*, That we will make greater effort to have our people informed with regard to what our missionaries are doing, and thus strive to stimulate our churches to greater liberality in supporting this cause.

Resolved, 4*th*, That we recommend to our people to subscribe for and read the *Missionary*, that they may learn what our Church is doing for the heathen and how greatly their aid is needed.

Minutes of the Assembly.—The following action was taken: *First.*—In regard to the direction of the Assembly to Presbyteries "to exercise due diligence in assisting to collect back funds appropriated on their recommendation to candidates who have abandoned preparations for the ministry," the Presbytery directs its Agent of Education (1) to inquire if there are any such who are or have been under the care of this Presbytery, and (2) if there are to correspond with them as to their paying back the money furnished them with a view to entering the ministry, and (3) to make a report of the whole matter to this Presbytery at the next spring meeting. *Second.*—The observance of the usual concert of prayer for youth on the last Thursday of February is recommended to all our churches. The Presbytery reports the recommendation to all the churches under its care. *Third.*—The Presbytery concurs in the recommendation of the Assembly in regard to the Sabbath, and hereby appoints —— as said Presbyterial Committee, and further that a minister be appointed to preach at the next meeting of Presbytery a sermon on the Holy Sabbath, its nature, design and observance. (The moderator appointed Rev. J. M. Atkinson, Rev. J. H. Smith, D. D., and Rev. W. B. Tidball to be the committee above recommended; and, on motion, Rev. J. H. Smith, D. D., was appointed to preach the sermon as above directed.) *Fourth.*—In regard to the request of the Assembly to the Presbyteries, "to send up from year to year to the executive committee of Home Missions statements of the work undertaken independently of the executive committee by the churches under their care on behalf of the colored people, and of the contributions made in support of their work," the Presbytery directs its Stated Clerk to make such report to the executive committee. *Fifth.*—The Assembly having recommended that the first Sabbath in December of each year be designated as the day for the annual collection in behalf of the colored institute at Tuskaloosa, Ala., the Presbytery calls this subject to the consideration of our churches, and concurs in the recommendation of the Assembly as to the first Sabbath of December, or the first convenient day thereafter.

Routine Business.—The Presbytery made some changes in the method of conducting the business of the body, with the view of avoiding waste of time in mere routine any further than was absolutely necessary, and of securing at the same time full reports from all the churches on the various matters required by the Standing Rules. The following is an abstract of the action: 1st.—It is ordered that "wherever in the Standing Rules the roll is required to be called for reports of the churches of their diligence in the matters specified they be changed so as to require *written* reports to be sent up annually to the spring meeting." 2d.—Rules 30 and 31 are changed so as to make it the duty of the Committee on Systematic Benevolence, at the spring meeting, to examine and report judgment on the reasons given by any church for failing to take up any collection ordered by the General Assembly, and making it the duty of the Stated Clerk to endorse said judgments on the report of the delinquent church, and return it to the same on the adjournment of the Presbytery. 3d—A special committee to be called the Committee on Routine Matters is to be appointed at the spring meeting to review and report on the written reports (except the Narrative) on matters required and specified in the Standing Rules. Churches reported (by this committee) delinquent without good excuse are to be immediately notified by the Stated Clerk of their delinquency, and required to report in writing to the fall meeting what they have done towards repairing the failure. 4th.—A standing committee, consisting of the Agent of Sustentation, the Stated Clerk and the Treasurer, is appointed, to be called the Committee on Assessments, whose duty it shall be to raise at every spring meeting, or at any meeting if necessary, the assessments to the Presbyterial Fund and the apportionments to the Evangelistic Fund, and recommend such changes in the amounts as in their judgment may be deemed wise and proper, and to fix the amounts for newly organized churches. 5th.—Four committees, instead of two, are hereafter to be appointed to review Sessional Records. 6th.—The Stated Clerk is directed to issue a blank form of report for the use of sessions in making out their reports on matters required by the Standing Rules.

Resolutions.—A resolution was adopted commending the building of a church at Wilson to the liberality and zeal of the ladies of the churches of this Presbytery. A resolution to divide the Presbytery was introduced and placed on the docket and finally referred to a committee to bring in a report upon it at the next meeting—the committee consisting of Rev. Messrs. F. H. Johnston, J. H. Fitzgerald and D. E. Jordan.

Resolved, That the Presbytery return their hearty thanks to the people of this community for their hearty hospitality, and to the people of Greensboro for entertaining the members, and that the pastor read this resolution to the congregation.

Supplies.—Rev. Messrs. J. L. Currie, J. S. Watkins, C. N. Morrow, T. J. Allison and J. H. Fitzgerald were directed to preach, each one Sabbath, at Chapel Hill between this and the time of next meeting. Rev. D. E. Jordan and Rev. J. S. Watkins were appointed to visit Lonisburg and administer the Sacrament and preach at discretion before the next meeting.

Washington was chosen as the place and Wednesday before the last Sabbath in March next as the time of the next stated meeting. The reading of historical sketches was postponed to the next meeting. Rev. John S. Watkins was appointed to write the history of the Raleigh First church from the close of Dr. Lacy's ministry to the present time. Col. Thos. M. Holt was re-elected trustee of Davidson College, to serve four years.

The commissioners to the General Assembly, Rev. Messrs. Alexander and Johnston, reported attendance on the meeting of that body at Lonisville, Ky.

Presbytery adjourned Tuesday at noon, to meet in Statesville during the Synod at call of the moderator.

F. H. JOHNSTON, S. C.

Winston, Oct. 28, 1879.

THE STRANGER IN CHURCH.

In our churches we do not make enough of what may be called the gospel of the handgrip. There the utmost cordiality of personal intercourse should be exhibited. After every prayer meeting there should be cheerful mingling of God's people in conversation. Inquiries should be made about each other's "good estate;" there should be no stiffness or formal introductions. Especially should strangers be welcomed by an immediate approach to them. This same rule of Christian courtesy applies just as strongly to the Sabbath service.—*Presbyterian at Work.*

CHRIST UNVEILED.

A Spanish artist was once employed to paint the "Last Supper." It was his object to throw all the sublimity of his art into the figure and countenance of the Lord Jesus; but he put on the table in the foreground some chased cups, the workmanship of which was exceedingly beautiful. When his friends came to see the picture on the easel, every one said, "what beautiful cups!" "Ah!" said he "I have made a mistake; these cups divert the eyes of the spectator from the Lord, to whom I wished to direct the attention of the observer." And he forthwith took up his brush and blotted them from the canvas, that the strength and vigor of the chief object might be prominently seen and observed. Thus all Christians should feel their great study to be Christ's exaltation; and whatever is calculated to hinder man from beholding Him in all the glory of His person and work should be removed out of the way! "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

MARRIAGE.

As a school of character matrimony tends to develope truthfulness, which is the cornerstone of character, and the occurrences of common life are continually showing us that there is no relationship in which truth is so greatly rewarded or falsity and disloyalty so bitterly punished as in this estate. The parental relations ensuing from matrimony develope courage, patriotism and loyalty, as shown in the father's defence of his home and the mother's defence of her children, and the changed and improved attitude of those who have thus given hostage to fortune. Matrimony developes also self-control and self-sacrifice, which issue from mutual labor, mutual affection, mutual interest and the mutual suffering of domestic affliction. As a conservator of the home and family ties we find that the stability of social order and the hope of human progress are involved in the preservation of this estate. All human associations may dissolve or change without fatal disaster to society if the family survives. When we consider what life and society would be without the parental and fraternal instincts that run through it like golden threads, the imperious necessity of preserving the home and family ties becomes strikingly apparent, and when we ask theorists what they would offer us in place of this sacred estate we are amazed at the futility and inadequacy of their answer. I offer to young women some practical hints. Remember you are not forced to marry. There is an honorable career for you outside of matrimony. Never marry a man whom you cannot respect. The marriage of convenience is an unholy compact. Never marry a man to reform him. Avoid certain popular, but lying maxims, about the reformed debauchee making the best husband. Choose an honorable single life before an alliance with a man who lacks the prime elements of truthfulness, personal purity, honor and sobriety.

A religion that never suffices to govern a man will never suffice to save him. That which does not distinguish him from a sinful world will never distinguish him from a perishing world.—*John Howe.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from exchanges:

Under the auspices of the "Indian Female Instruction Society" nine ladies have just left for India as Zenana missionaries.

The debt of the French Protestant Missionary Society, 60,000 francs, has been paid by private subscriptions.

At Canterbury, England, the seat of the Archepiscopal palace, they are building a Presbyterian church.

Native Christians only two or three years out of heathenism are building and sustaining churches and schools on the Mortlock Islands in Micronesia.

At a meeting of this Presbytery last week a resolution was passed that a strong remonstrance be sent to the Colonial Secretary against John Dunn's arbitrary exclusion of missionaries from Zulnland. Astonishment was expressed that such a "character" should have been entrusted with such powers.

Many persons will learn with interest that of late the health of the Rev. John Cumming D. D., F. R. S. E., has somewhat improved, although he is still utterly unfit for ministerial work. A fund sufficient to secure the sum of £300 as an annuity to the Rev. gentleman has been realised.

The Old Believers and peasants of the village of Butkeff, having built a new church in lieu of the one destroyed seven years ago, have been condemned by the Circuit Court of Vladmir to two months' imprisonment. The church is to be sold, and the proceeds handed to the provincial authorities.

The Greenock Presbytery, United Presbyterian Church, Scotland, has voted unanimously to suspend five of the elders of Gourock church, Mr. Macrae's old parish, for refusing to return to their allegiance.

A splendid new church was opened in Liverpool, England, lately, by Rev. Dr. Dikes. The church, which cost £15,000, was erected by a few friends as a memorial of the union between the two branches of the English Presbyterians.

Two Protestant native preachers have been imprisoned by the Spanish authorities at Figueras, and that in the most filthy and unendurable prison. The Spain of Philip II., of the Inquisition of the Anto da Fe, is still the same, except in the onteide moral pressure of the nineteenth century.

An important concession to foreigners has been made at Tientsin, where a large hospital for the treatment of disease has been built by Leung Chang in gratitude for the recovery of his wife under the treatment of foreign physicians after the native doctors had given her up. The hospital is entirely under the care of foreign medical men.

A deputation from the General Council of the Evangelical Alliance, which represents England, France, Germany, Switzerland, and other countries, will have an interview with the Emperor of Austria for the purpose of presenting his Majesty with a memorial having reference to various recent acts of religious persecution in the Austrian Empire.—Mr. Alderman M'Arthur, M. P., and the Hon. and Rev. E. V. Bligh have been appointed the delegates for England on the deputation. They left for Vienna on Thursday morning.

The Secretary of the (London) Prayer-Book Revision Society has sent the London *Weekly Review* some papers on a subject of the very gravest importance to the community at large, namely, that of Auricular Confession and Priestly Absolution. These papers consist of the copy of a Bill introduced into Parliament by Lord Ebury (President of the Society) near the end of the last session, for the alteration of a few passages in the Book of Common Prayer which have been wrongfully alleged in support of Auricular Confession and Priestly Absolution. When this bill is re-introduced by Lord Ebury next session, it is proposed to add a clause to the following effect: "Wherever in the Book of Common Prayer the word 'Priest' is used as designating a minister of the Church of England, such word 'Priest' shall be deemed and held to have the meaning of the word 'Presbyter,' and no other meaning." It is said that Lord Shaftesbury has expressed concurrence in the step taken by Lord Ebury. A form of petition in favor of the bill has also been forwarded to us, in which regret is expressed at the rapid increase of the practice of Auricular Confession and Priestly Absolution in this country, "as being alike inconsistent with the Protestant character of the National Church, injurious to public morals, and subversive of the peace of families," and it is added that some members of the Episcopal Bench, when appealed to, have expressed their inability, under the existing state of the law to deal effectually with the evils complained of

An incident, noteworthy as bearing upon the attitude of the French Government to the Romish Church, took place at a recent sitting of the Paris Municipal Council. On assuming office as prefet of the Seine, M. Herold found that all patients received into public hospitals were, failing a declaration of religion, assumed to be Roman Catholics, and placed under the charge of the chaplain. This the Prefet regarded as an abuse, and he forthwith ordained that every sick person should, on entering a hospital, be asked, first, if he wished to declare his faith, and next, an affirmative reply having been given, of what particular sect he claimed membership and spiritual succor. The change met, it is said, with public approval, but on September 29 the Cardinal-Archbishop of Paris issued a circular directing the chaplains to ignore M. Herold's regulation, and proceed with their duties as though it did not exist. At a meeting of the Council to which reference has been made, M. Delabrousse drew the Prefet's attention to the circular, and demanded an assurance that any chaplain preferring the authority of the Archbishop to that of the department he served should be at once dismissed. In reply, M. Herold evaded discussion of the circular by assuming to regard it as a paper foreign to his administration. He went on to say, however, that his new rule would be enforced without regard to exterior acts, but with "much moderation." Subsequently he declared that it is only possible to proceed a step at a time in the road to such liberty as his interpellators demanded, adding, "I believe I have done something, and I despair not of doing more."

A weak mind is like a microscope; which magnifies trifling things, but cannot receive great ones.—*Chesterfield.*

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, NOVEMBER 19, 1879.

The Synod of North Carolina, at its late meeting, passed the following resolution:

"The Synod commends the N. C. PRESBYTERIAN as a paper worthy of the confidence and liberal patronage of our people, and hereby encourages its ministers and elders to aid in extending its circulation, until every family is supplied with a copy."

OUR SABBATH SCHOOLS.

One of the hopeful signs of the times is the very great interest manifested in the work of our Sabbath schools. The discussions of the subject have taken a wide range, comprehending the nature and necessity of these organizations not only, but the modes and principles to be observed in their proper conduct. Necessarily there exists some diversity of views on the latter branch of the subject, but on the former all evangelical Christians may be said to agree; at least, any dissent is remarkable only because of its singularity.

In some quarters there is a disposition to go quite beyond the sphere in which Sabbath schools should move and institute dramatic entertainments for them. We heartily agree with a contemporary that no more reason exists for providing such entertainments for Sunday schools, as such, than for organizing stock-broking concerns for our church members. Some may stand aghast at our temerity, but we demur at the expression that the "Sabbath school is the *nursery* of the church." We are not, in a spirit of contradiction, quibbling about words, nor should we object, but for the impression, too often carried into practice, that the Sabbath school is to be promoted and sustained, not to say principally worked, by amusing the children.

The Sunday school is a *school* where children are to be taught as to their relations to God, and so trained in their duty to Him, that in due course they will be prepared to take their places in His church, and appreciating their responsibilities will be fitted to perform them. The grand object for which such schools are instituted should never for a moment be lost to view or obscured.

Presbyterian Sabbath schools should be schools of training for the Presbyterian Church—distinctively so, and decidedly so. With the Bible itself as the cardinal text book, the Westminster Catechisms and the Confession of Faith should be associated, and children taught that these latter are but Bible truths shaped into a different mode of expression. The periodical publications of our own Church, designed to aid in the dissemination of truth, should in all cases be preferred and diligently used. Call this illiberal who will, it is sheer, practical common sense, that those who believe that Presbyterianism is the purest form of doctrinal Christianity should teach their children so.

The children of Presbyterian parents, consecrated to God in baptism, are members of his visible Church, and should be taught, at home and in the Sabbath school, that the whole duties, privileges and responsibilities of full membership await them; and that arriving at years of discretion it should naturally follow that they turn from sin unto holiness, and willingly accept the service of Christ, and God who is faithful will seal the covenant of their childhood to their everlasting salvation.

The children of our Sabbath schools, in order to qualify for their future blessed service, should not only be taught sound doctrine, but they should be trained to its practical application. Broad views of the work of the Church in its entirety should be inculcated, and their aid in furtherance of the cause of Christ should be invoked. Giving, not to one but to every cause in which the Church is engaged, should be laid before them as not duty only, but the highest privilege.

In some schools collections are taken for school purposes, and for them only. When practicable (and when is it not practicable?) books, lesson papers and all things necessary for the school itself, should be provided by the church to which any school belongs, that unselfishness may be promoted, and looking away from themselves they may grow to regard the work of the whole Church as theirs.

These are not fanciful theories, but convictions clearly formed and entirely capable of being realized in practice. Children well taught and trained can be made the lever which will lift our Church to a much larger measure of duty than otherwise it can ever attain. The great hope of the Presbyterian Church lies in the proper training of the children of the covenant.

THE WHOLE WORK OF THE CHURCH.

It will be remembered that very near the hour of adjournment of the late Synod, Rev. Dr. Smith offered a resolution for the appointment of a "Committee on the State of the Church." As time did not admit of the thorough discussion of the subject, it was very properly docketed for consideration at the next Synod.

The resolution referred to contemplates through the Committee an annual report to Synod of the number of evangelists employed, number of churches organized, number of conversions, &c.—in general, whatever will set forth the work, condition, growth, prospect and needs of the Church.

The views of Dr. Smith as to the propriety of the action proposed we think will upon reflection commend themselves to all. The reports of various committees are able, and so far as they go satisfactory, but they are necessarily imperfect as to details, and in a retrospect of the entire work of the Church in the State, the impression forced upon the mind is, that our knowledge is fragmentary, at least not so arranged as to give even to members of Synod a clear, concise, yet full and complete knowledge of what has been done, how the work stands and what is required for our future well-being and advancement.

Let any one undertake to answer to himself with regard to what was done within our bounds during the past year, as to the number of souls converted, new churches organized, ministers ordained, evangelists employed, new territory occupied; what monies were raised for pastoral work, and for the various objects of church and mission work, home and foreign; the number of ministers, elders, deacons, licentiates, candidates, whole number of communicants—we say let any one undertake to grasp his knowledge of these, and he will appreciate how little ready knowledge he has of many of them.

By careful and laborious examination of reports and of the Assembly's minutes, these items can be gathered with tolerable accuracy by each for himself, but few will task themselves to acquire the information, and the general audience at Synod, and the members of the Church at large, by reasons of the difficulties, will remain ignorant of what it is most desirable to know.

A large and judiciously selected committee would be able to make such a report as would present at one view the whole work of the Church, and prove suggestive as to its special wants. Such a report would moreover tend to encourage the hearts, and better concentrate the activities of the whole Church.

These we think are the views of the author resolution, and in them we fully concur.

A reference to the reports of the benevolent work of our Synod as published on the first page of this paper will go far we think to confirm the propriety of the proposed action. Agents of the causes confess that on many points of interest they can furnish no information, and this not because of any lack of interest certainly, nor of diligence, but because no single person can gather and collate all of the facts in reference even to one branch of the work.

Difficulties will present themselves to many minds in the prosecution of the plan, but we suppose none will object to the desirableness of the results contemplated. Dr. Smith would have the committee consist of the stated clerk of the Synod and the stated clerks of the Presbyteries, as having the information more readily available, with perhaps one or two others.

The whole subject is worthy of thought and discussion, and any imperfections in the outworking can be corrected by experince.

THE SYNOD OF ALABAMA.

Met in Talladega on the 29th ult. Twenty-two ministers and eighteen ruling elders were present. Rev. Dr. McIlwaine was present, and addressed the Synod on the various benevolent causes of which he is Secretary. Rev. Dr. J. K. Hazen addressed the Synod on the cause of Publication. A committee was appointed to again lay the subject of Sabbath desecration before the Legislature of Alabama. An interesting and encouraging report was made with regard to the Orphans' Home, of which Rev. A. R. Holderby is principal. Ministers and sessions were recommended to encourage the formation of colored Presbyterian churches in the bounds of Synod as soon as and wherever practicable. Special action to secure contributions to Columbia Seminary was taken.

GOOD NEWS FOR COLUMBIA SEMINARY.

The following, so highly creditable to the Adger family, and which will be so welcome to the friends of Columbia Theological Seminary, we copy from the *Southwestern Presbyterian:*

"We had occasion, sometime since, to speak of the failure of James Adger & Co., of Charleston. The failure was not only distressing on account of the general esteem cherished for the firm itself, but also for the fact that among the liabilities of the firm there is reported nearly $30,000 of the funds of our Theological Seminary at Columbia.

We see in the Charleston *Courier* that a statement of their affairs has been published. The liabilities amount to about $1,600,000. Of this amount over $800,000 is due to different members of the Adger family. Something over $300,000 consist of funds held in trust. With a magnanimity which lends additional lustre to their honored name, the different branches of the family withdraw all their own claims until, first, these trust funds, and after that, all other outside creditors shall have their claims satisfied.

By this arrangement the Seminary claims are made perfectly good. They will be paid in full, and all other creditors will be paid in full. If there is any loss it will fall on the members of the firm and the members of their family, who voluntarily assume to share their burden."

DEATH OF REV. T. D. LEA.

The *Christian Observer* says: The name of this venerable minister, who has been for some time in infirm health, is to be added to the roll of those who have gone to their reward. He died in Sherman, Texas, on the 4th of November, aged 64 years and 9 months. Rev. J. S. Moore, D. D., sends the following brief sketch, conveying the sad news to his wide circle of friends:

"Rev. Mr. Lea had been suffering for years with bronchial affection, and of late had a complication of diseases. Death came, and bade his sufferings cease, and did it so gently that his watchful friends did not know when he died. He 'fell asleep' as quietly as an infant on its mother's bosom. During his illness, when prostrated by disease and racked with pain, when asked how it was with his soul he answered that God had given him peace and grace far beyond what he could have expected. While there were no raptnrous heavenly visions given him, he rested securely and sweetly on the promises of God. He feared no evil as he passed through the valley of the shadow of death.

"The deceased was born in Leasburg, N. C., and graduated at Centre College, Danville, Ky. He studied theology at Princeton Seminary, and was a good scholar and sound theologian. He had been principal of some of our best academies, such as Montrose, Mississippi, and Silliman Institute, in Louisiana. The work which he loved most was preaching, and he never lost an opportunity to preach when able to do so. He began his ministry in Pennsylvania, and had preached in eight States. He was devotedly attached to the doctrines and order of the Presbyterian Church, and he was not ashamed to defend and propagate her principles. His delight was in the house of the Lord. No more faithful attendant or diligent listener could be found in the sanctuary, when no longer able to preach himself. He was always striving to serve his Master in some way. Our Church has lost a faithful, consecrated, true man; his family a loving and devoted father. Our loss is, no doubt, his gain.

"'Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.'"

NOTES AND JOTTINGS.

Our readers will pardon us for giving up the first page mainly to reports and abstracts of the work of the Church. We have thought best to devote the space required at this time, so as to allow us the room in the future. The reports are mainly short and should be read. Communications that have been held over will appear as we can spare the room for them. We thank those who favor us and beg that they will be patient. Our wish is to give at least four columns of selected matter on first page every week. Communications *should be short*. Long communications are not read.

The death of Rev. Jacob Abbott, who died a short time since, is an event worthy of being specially chronicled. The *Christian at Work* says this of him: "Mr. Abbott was successively a pastor and principal of an admirable school for ladies in this city; but his great success was gleaned in the field of literature, and although the books for the young people have multiplied to a marvelous degree, we doubt if, on the whole, any author has done the work that Mr. Abbott has done. His Young Christian Series, Franconia Stories, and Rollo books, are works of their kind the best possible; and if any reader thinks it easy to write a book for the young folks, we will set before him no severer task than that of rivaling our dead author in his own field. As a writer Mr. Abbott was entertaining and instructive: he never played with facts, nor took the young folks on the boundary-line which separates fact from fiction. To have given such a pure, wholesome and elevating literature to the succeeding generations, is to render beneficent service, for which our author's name will always be held in honored and grateful remembrance. Mr. Abbott left behind, we believe, four sons, two of them distinguished as lawyers, the others being clergymen, and one of the latter the Rev. Dr. Lyman Abbott, the accomplished editor of the *Christian Union*. Time has been busy the present year, and has gathered many sheaves for his Master; but it has taken from earth none more honored in the field of a wholesome literature than the late Jacob Abbott."

Once in a while news has come from Turkey which raised hopes that the domination of Mahommedanism will be broken, but all such hopes have been premature. A correspondent of the *Christian Union* cites some facts which prove that reforms, slight as they are, do not give to a Christian any rights in Turkey. Equality as between a Mohammedan and a Christian there is nothing of, and the law does not allow a Mohammedan to change his religon. Two years ago, on account of the difficulties, the Church Missionary Society gave up its mission to the Turks, and now Dr. Koelle, the missionary of that society, and the only missionary in Constantinople, is there on his own authority.

Dr. Koelle, some days ago, was arrested and all papers found on him were seized. These papers were some religious works translated into the Turkish language. A learned Turk who assisted in the translations was thrust into prison, and the papers are calling for summary punishment upon him.

As the government is Mohammedan, every Turk who changes his religion is regarded as not only an apostate but a traitor.

The British Government has been rather compromised by Sir Garnet Wolseley's appointment of one John Dunn to the government of one of the provinces of Zululand. Dunn, some twenty years since, voluntarily renounced civilization, and as far as he could, of course, Christianity along with it, and settling in Zululand relapsed into the barbarism of its inhabitants. He has always been an opponent of the missions, and has done more than perhaps any other one obstacle, to impede their progress. Since his appointment he has denied to the missionaries the right to settle on his territory, though he is said to have been induced to modify this restriction. A man who could willingly renounce Christianity, even only nominal Christianity, for heatheism, or civilization for barbarism, certainly is not the man for such a place as Dunn occupies. The people of Great Britain will regulate that matter we may be very sure.

A contemporary says: "A great many people say, 'I liked so much of that sermon, or that editorial, or that address, or that casual remark; I will write and tell him so.' And then a day or two pass, and then comes the thought, 'Well, I guess I won't—it's too late, anyway.' Which brings us to remark that it is always well to yield to a kindly impulse at once, and above all, don't sacrifice it to a second thought about 'the proprieties,' or something of that sort. There are too few kind words said at best, and the one who purposes to try his friend with a compliment is not apt to go wrong. There isn't too much kindness in the world."

Of a truth it does no harm to encourage any one, when with due regard to truth you can do so. A kindly word often lifts a heavy burden from a desponding heart.

The Baptists are not generally behind, it must be allowed, in any well watered country, but here is what a correspondent of the *Examiner and Chronicle*, writing from California, has to say:

"In proof of the healthier feeling that everywhere exists on the Chinese question, may be cited the greater emphasis that all Protestant denominations, excepting the Baptist, are now putting upon distinct Chinese evangelization. Kearneyism and its adjuncts practically killed Baptist Chinese work in San Francisco. The record is one for the denomination in California to sit in sorrow over. The Methodists, the Congregationalists, the Presbyterians, and the Episcopalians in San Francisco, and in Oakland, have large constitnencies of Chinese 'schools,' 'homes' and 'churches.' Thousands of dollars are spent in them every year."

Our ministers are recommended by the Boston *Transcript* to use the bicycle. It is said that English ministers make extensive use of it for exercise in their pastoral visitations.

The *Christian at Work* says: "The papers are discussing the definition of the Protestant Episcopal Church in McClintock & Strong's *Cyclopedia* to which the *Christian at Work* first called attention. The definition is: 'That portion of the Church of Christ which has its local habitation in the United States of America.' Such a definition won't hold water enough for sprinkling a little baby."

We should rather think not. That cyclopedia is likely to be well advertised. The publishers, we may be sure, were caught napping by whoever penned the article in which the definition is found.

NEWS NOTES.

We specially invite news from all quarters for this column.

A lady writes us from Asheville, N. C.:

"We were cheered at our last communion a few weeks since, by the addition of six persons to our church and two persons a few weeks before."

A series of meetings commencing on Wednesday night of last week were held in the Second Presbyterian church of this city. They were very delightful. Three young persons were received into the communion of the church on profession of faith.

The heartfelt sympathies of the friends of Rev. James Kelly, in this Synod, will go out to him on reading the following sad intelligence:

ELIZABETHTOWN, N. C., Nov. 14.

Dear Brother McLaurin: From Leeland, S. C., comes the sad news that on yesterday our dear brother, Rev. James Kelly, lost his eldest child (in her sixth year) by that dreadful scourge diphtheria. Dejannette Mary was a bright little girl, and we all loved her the more tenderly because she was an invalid. May God in mercy spare the little brother and sister left behind, and comfort the sorrowing parents. In haste, I am yours,

A. McFADYEN.

INSTALLATIONS.

The committee of Fayetteville Presbytery appointed to conduct the installation services at Centre and Shoe Heel churches, met on the day chosen, and performed the pleasant duties assigned them.

On Sunday morning, Nov. 16th, 1879, Rev. Roger Martin was installed pastor of Centre church. Rev. John H. Coble of Laurinburg presided, preached the sermon and propounded the constitutional questions. His text was from the parable of the sower, Luke viii: 5-8. His subject was the "Hearers of the Word." Rev. W. S. Lacy of Jonesboro delivered the charge to the pastor, and Rev. H. G. Hill of Fayetteville the charge to the people.

It was a large, solemn and attentive congregation. I could not but recall my last visit. The sacred edifice was the scene of mourning and sorrow, clad in the habiliments of woe, and every one saddened and overwhelmed with grief. Men may pass away, but the Church abides. Men, the faithful and beloved, are called to their rest and reward; but their memory lives and their works do follow them. One standard-bearer falls on the walls of Zion, and God raises up another. With precious recollections of the past, with earnest resolves for usefulness and hopeful purposes for the future, these chastened and favored people enter into new relations, and form their solemn covenant with God and His servant. It was a day to be remembered, and the union consummated promises under the blessing of God great usefulness and comfort.

At night, Rev. Roger Martin was installed pastor of Shoe Heel church, the two congregations of Centre and Shoe Heel being united in one pastoral charge. Rev. H. G. Hill presided, preached the sermon and propounded the constitutional questions. The subject of his discourse was the Divine Estimate of the Church, as shown in what God does for Zion, based upon Isa. xliii: 4. Rev. J. H. Coble delivered the charge to the pastor, and Rev. W. S. Lacy the charge to the people.

These interesting services, attended by a large congregation, were held in the new and comely house of worship which the good people of this young and energetic church are building. It is yet unfinished, but will soon be ready for occupancy. Well-proportioned and spacious, the church is an ornament to the village and a credit to the congregation. Under most favorable auspices the church and pastor enter upon their work, and the pastoral relation thus constituted and consummated gives promise of hope and service.

The simple and impressive directions of the Book (I started to say *New Book*) of Church Order were followed; and the service was solemn and edifying. The exercises in each case, though of necessity somewhat protracted, were attended with interest and seriousness, and the solemn vows and devotional exercises engaged in with due views of responsibility. Many are the ardent prayers that this charge may be as of old, crowned with special blessings. Pastor and people alike acknowledge the hand of Providence, the guiding of the Great Head of the Church in the union. May there ever be the marks of the Divine favor on both. W. S. L.

A friend sends us the following items:

At a meeting of the Directors of Columbia Theological Seminary, held on 11th inst., Rev. Dr. W. E. Boggs was elected a Director in place of Rev. John Douglas, deceased.

Dr. Plumer declines to visit the churches in behalf of the Seminary, on account of his age and increasing infirmities.

A Columbia paper states: "The deficiency in the income is still somewhere between $350 and $400 per month, and the directors will have to close the Seminary after this term, which ends in May next, unless the churches come to their assistance and contribute the funds necessary to carry it on and pay off an already existing debt of $1,000. The directors are determined not to use any of the endowment for current expenses, feeling that as trustees they are bound not to do so."

For the N. C. Presbyterian.

COLLECTION FOR THE ORPHAN ASYLUM.

It is to be hoped that the religious and secular press of the State will give publicity to and the ministers of all denominations will carry out fully the proposition to take up a collection for the benefit of the Oxford Orphan Asylum on Thanksgiving Day, the 27th instant, and thus by our works manifest a true appreciation of God's goodness to us during the past year.

If unable to attend the services hand in your private contributions to your pastor or to the Master of the nearest Masonic Lodge, as may be convenient, whom I feel assured will cheerfully forward it to Brother Mills, the Superintendent of the Asylum.

We most cordially endorse the appeal above made to the sense of gratitude, and to the sense of humanity of our citizens. Let us help the orphans.

NEW PUBLICATIONS.

The Throat and the Voice, by J. Cohen, M. D., Lecturer on Disease of Throat and Chest in Jefferson Medical College, &c., No. 5 of American Health Primers. 50 cents. Lindsay & Blakiston, Philadelphia. 1879.

We call the special attention of clergymen and all public speakers to this instructive number of the Health Primers.

We have the November number of *The Missionary Herald*, published by the American Board of Commissioners for Foreign Missions, 1 Somerset street, Boston. $1 10 a year. It is an especially valuable number, as it contains the Report at the recent Annual Meeting in Syracuse; and several interesting papers read there, as "Ten Years in Japan," and "The Proposed Mission in Central Africa."

The Medical Intelligencer, a Quarterly Bulletin of New Books on Medicine, and the Collateral Sciences. By Lindsay & Blakiston, Philadelphia.

Messrs. S. W. Partridge & Co., No. 9 Paternoster Row, London, send us the charming November numbers of *The Infants' Magazine, The Children's Friend*, and *The Band of Hope Review*, all illustrated profusely.

Messrs. Charles Scribner's Sons inform us that they will soon issue, or are just bringing out several works of universal interest, viz: "The life and works of Gilbert Stuart," the great artist, with illustration by the new photogravure process; "Letters of Charles Dickens;" "Dr. Shedds' Commentary on Romans;" "Uhlhorn's Conflict of Christianity with Heathenism;" "The Boy's Frissari;" and Prof. Baird's "Rise of the Huguenots in France." Charming reading for December, with "Hans Brinker," and Haworth's, and Rousselet's "Serpent Charmer."

Sermons Preached on Various Occasions. By James DeKoven, D. D., late Warden of Racine College. With an Introduction, by Morgan Dix, S. T. D., Rector of Trinity Church. New York: D. Appleton & Co., 549 and 551 Broadway.

Dr. DeKoven, it will be remembered, was a man of the highest ritualistic views, and was nominated but failed of election to a bishoprie. We have not had the time to review the book thoroughly, but it is represented as displaying no great amount of scholarship, but yet evidencing fervent piety in the author, and calculated to please and instruct Dr. DeKoven's friends and admirers.

The Appletons, of New York, are publishing a series of works on Classical Authors. *Euripides* is now before us. It is a capital work. One that will repay any reader who delights in the study of those who have enriched literature by their works. The price is only 60 cents.

Di Cary is a novel also from Appleton. By M. Jacqueline Thornton. It belongs to Appleton's Library of American Literature. The price is 75 cents.

ECLECTICISMS.

THAT CANNOT BE EXCEEDED.

Interior:

What influence on earth can exceed that spiritual beauty which comes from a long life consecrated early at the cross, spent in the service of God and humility, and ripening daily for its translation to the higher type of heaven.

NOT IN THAT SUCCESSION.

Religious Herald:

A minister of the gospel who is seen to be more anxious about the length of his vacation and the amount of his salary, than about the purity of the church to which he ministers, or the salvation of the souls for whom he is set to watch, is manifestly not in the real apostolic succession, whatever human credentials he may be able to show.

THE RICH POOR MAN.

Nashville Christian Advocate:

We met the man who is not able to take his church paper. He owns a large farm, is building a new and costly house, and when we met him was driving a span of blooded horses. There was a pinched and hard look about him that indicated poverty—of some sort. But it was not of the purse.

WRITING FOR THE PRESS

Christian Observer:

Another remark is, that when a man writes for the press, he should first find out whether he has anything to say—what it is that he wants to say—and then say it briefly and clearly. A theological student once took a sermon to Dr. Dabney for a friendly criticism. After listening to it, the doctor asked him, "Mr. ——, what is the point that you aim at in that sermon?" On receiving an answer, the doctor replied, "Now go all over it and see whether every head of your discourse aims directly at that point." The same advice is excellent for writers for the press.

GREATNESS.

Presbyterian Journal:

It was a remark of John Hunter, that "there never was a man who wanted to be a great man who ever was a great man. For great men have endeavored always to do some great action that seemed to tend to some great good, and the effect made them great. Wanting to be great is vanity without power."

Something parallel to this was Longfellow's saying: "That the talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame."

But the climax of the sentiment, after all, is found in the inspired precept, "Whatsoever you do, do all to the glory of God."

THE TELLTALE TRAIT.

Sunday School Times:

A personal trait does not need to be a great or a prominent one in order to be a telltale revelation of character. It is said that a famous old artist once saw a statue of a faun standing in a public place. Desiring to give it an appearance of old age, he took his hammer, and with one light blow struck a single tooth from the jaw. That was enough; the marble no longer portrayed a young creature, and the perfectness of the other teeth ceased to have any importance. So, in personal character, it may be a very little thing which tells to the most careless observer the whole story of the badness or the goodness of that life.

WORK FOR OTHERS.

United Presbyterian:

It very often happens that Christians try to secure spiritual growth by simply attending to themselves. They work away at some kind of self-discipline, shut themselves of from the world, devote themselves to what they call "revivals," all their efforts being centred on themselves, but the more they try the more they fail to get what they want. If they would but let themselves alone, and direct their energies to doing good work to somebody else, they would immediately make a start in healthy progress. Nobody will best grow under the simple regime of self-culture. It is when we forget ourselves, and looking off to the Saviour, try to help the sinning, suffering, struggling, fallen—then it is we will "bud forth pleasantly" in a promising life.

TRY IT.

Congregationalist:

He who really believes Infinite Love numbers the very hairs of his head, and orders all his steps with wisest regard to his best welfare, and who prays and works in the spirit of that faith, must find himself growing more and more into the state of mind and heart which Peter speaks of, as "Casting all your care on Him, for He careth for you." Try it, anxious and troubled soul.

WHAT WILL YOU DO?

Presbyterian:

Mr. Spurgeon is said to thus address every person seeking membership in his church: "Well, if you are received, what individual work are you going to take up and carry on for the Lord?" As a result he now has enrolled in his parish register 5,756 communicants, who represent just so many willing workers under his leadership. He saves his own strength by doing nothing that his parishioners can do equally well.

HOW TO TREAT THE PASTOR.

Canada Presbyterian:

Ministers are not perfect. Neither are wives, or husbands, or parents, or even children. They are not improved by detraction. He who will parade the faults of the pastor either has a false conception of the relation, or he is mean enough to do the same for a member of his own family. If you cannot conscientiously classify your pastor, as you ought, as among your dearest personal friends, to stab whose reputation would be to wound yourself, then class him among your enemies and fulfill the Lord's command, *pray for him.* Any good minister would prefer to have an enemy who should pray for him importunately than a so-called friend and brother who should slander him. Help, brethren of the churches. Do not hinder. Our work, our aim is one. Our spirit, our hearts should be one, also.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

Savannah Presbytery dismissed Rev. H. F. Hoyt to the Presbytery of Macon. Mr. Cyrus Shelton was taken under the care of the Presbytery as a candidate for the ministry.

At the stated celebration of the Lord's Supper, at Pine Street church, last Sunday, Dr. Rutherford announced that seven persons had been received by the session, three of them on examination.—*St. Louis Presbyterian.*

Licentiate S. F. Taylor has received a unanimous call to the churches of Beulah and Hebron, in Kentucky.

Miss Belle Leyburn, who has been laboring as a missionary in Greece for several years, returned to this country a few days ago, and will make her home for the present with her sister, Mrs. Thomas E. Converse, in this city.—*Christian Observer.*

Three additions were made on the 2d inst. to the church at Owensboro, Ky., in charge of Rev. J. C. Molloy.

The labors of Rev. W. T. McElroy have been greatly encouraged at Crittenden. He has just closed a meeting of about ten days at Crittenden, in which thirteen persons were added to our Church—twelve on profession and one by letter. —*Christian Observer.*

A correspondent, writing from McAfee, Ky., November 5th, reports a very interesting meeting in progress at New Providence church, in which the Rev. Russell Cecil, the pastor, was assisted by Rev. Mr. Chisholm. At that date there had been twelve or thirteen additions to the church, and the interest was still increasing. —*Christian Observer.*

Rev. W. G. White, assisted by the Sunday School missionary, J. H. Hopper, on the 7th inst., closed a meeting of a few days' continuance, resulting in six additions to the church.—*Christian Observer.*

Twenty-two persons have lately been added to the Cottage Church at Nashville, Tenn. Services were conducted by Rev. Dr. T. A. Hoyt. Rev. H. S. Yerger has been invited to supply this church half his time, the remainder being given to Edgefield Second church.

Rev. A. R. Banks writes to the *Christian Observer* of the Cottage Grove church, in Louisiana: Two intelligent young ladies were received into the church on profession, and there were some eight or ten inquirers.

Changes in post-office addresses: Rev. W. H. Woods, from Middletown to Marlboro, Frederick county, Va.; Rev. A. Enloe, from Franklin to West Harpeth, Williamston county, Tenn.

Recently the new Presbyterian church at Mitchell's Station, Culpeper county, Va., was dedicated. Rev. Dr. M. D. Hoge preached the sermon. Rev. J. P. Strider has been forced to give up this charge on account of failing health, and has left for Florida.

Last Saturday the Rev. John Gordon Law was installed pastor of the church at Darlington C. H., S. C.—*Southern Presbyterian.*

Fifteen persons have been received into the church at Blacksburg, Va., within a few weeks past.

On last Sabbath Rev. J. H. Nall, D. D., was installed pastor of the Prytania Street church. Next Sabbath Rev. A. N. Wyckoff is to be installed pastor of the Canal Street church.—*Southwestern Presbyterian.*

Rev. R. N. Smith, pastor of the church at Rusk, Texas, writes to the *Texas Presbyterian* that on the 2d inst. seven persons were received into that church on profession of faith. He also informs that paper that two persons were admitted to the Jacksonville church.

Rev. R. S. Burwell writes to the *Texas Presbyterian*, Nov. 3d, with regard to the church at Denton, Texas: "Rev. J. S. Moore, D. D., of Sherman, came over and began services Friday night before the fourth Sunday of October. Results show that his earnest and instructive sermons did good, and all, not only Presbyterians but others who heard him, thoroughly enjoyed them. There were seven additions to the church, all on profession of faith, one husband and one wife, thus sending joy into two households, three young men and two girls. The whole church was greatly refreshed and encouraged, and Presbyterianism strengthened." He adds: "I sent you a postal card in August telling you of a meeting at West Fork church, in Tarrant county, thirty-five miles from here. No notice of it has appeared and I suppose you did not get the card. I had no help, though I tried hard to get some. Meeting continued five days. Three additions, one by letter and two on profession. Since then we have received one more member."

NORTHERN.

PRESBYTERIAN.

The Presbytery of Colorado has entered actively on mission work among the Mexicans, of whom there are 20,000 in the State. At their late meeting they licensed a Mexican ruling elder to preach to his countrymen.

Miss Fannie Cundell, of St. Louis, daughter of Rev. J. N. Cundell, is under appointment as missionary to Syria of the Presbyterian Board of Foreign Missions. She will meet Dr. Jessup in London and go with him to her station at Tripoli.

The late meeting of the Colorado Presbytery licensed Jose Pabio Ortega, a member of the Legislature of New Mexico and a wealthy man, to preach the gospel.

The only Presbyterian church in Arizona is at Tucson.

The *Herald and Presbyter* says: The largest salary does not always make the loudest call. It is noted that Rev. Dr. Tucker, of New York, who leaves the Madison Square Presbyterian church for a Professorship in Andover Seminary, leaves also a salary of six thousand dollars, with the various perquisites of a wealthy city church, and accepts one of three thousand and no perquisites at all.

BAPTIST.

The new Second Baptist church of St. Louis, Mo., said to be the finest church building of that denomination in the world, and costing two hundred thousand dollars, was dedicated last week.

At Elizabeth, N. J., the First Baptist church has lost its house of worship, following the fate of the Broad Street church. It is now occupying the house on sufferance; but it is the property of the mortgagee.

METHODIST.

During the past year the receipts of the General Missionary Committee of the M. E. Church were $551,859 30, and the disbursements were $572,266 90, exhibiting a deficiency of $20,407 60. Though the total debt has been reduced $199,318 40 in the last three years, there is still a balance of $63,037 15 due. Contributions from the Western conferences have increased $15,180 70, while those from the Eastern conferences have decreased $14,686 50.

Grace Methodist church in Washington, Del., has just paid a debt of $67,000. The largest subscription was $12,500, the smallest one dollar. There were nineteen members who subscribed $1,000 each.

CONGREGATIONALIST.

The United Congregational church, Newport, Rev. Henry J. Van Dyke, Jr., pastor, is making quite extensive repairs upon the interior of its house of worship. The expense, which will amount to several hundred thousand dollars, is met by private subscriptions.

The Second Congregational church in Holyoke, Mass., Rev. J. L. R. Trask, pastor, received 30 persons to membership on Sabbath, November 9, 20 on confession. This makes 91 additions for the year. A mission chapel has been built at a cost of $1,000, and a Sunday school of 85 members gathered in.

PROTESTANT EPISCOPAL.

The late Bishop Whittingham of Maryland, in his will, devised his valuable library, consisting of about 15,000 volumes, to the Diocese of Maryland. The cost of the collection (which constituted nearly all of his worldly possessions) is estimated to have been from $15,000 to $20,000.

SECULAR MISCELLANY.

Unfavorable weather for cotton in October was reported for Georgia and Alabama. In all the other States it was favorable. The returns indicate a falling off of 15 pounds of lint per acre, which would make a deficit in this years crop of 290,000 bales of 450 pounds each. All of the South Atlantic States show the same decline. Texas falls off 35 per cent. The Mississippi States show decided gains.

The engrossed draft of the constitution of Kentucky, which it was feared was lost, has been found, and is safe among the archives.

The advance in wheat is giving the western millers trouble. In Cincinnati and St. Louis there is a movement looking to the closing of mills till wheat declines.

A Berlin dispatch says that the diphtheria is gaining more and more ground in Rome. The disease has attained such frightful proportions in some regions that the mortality exceeds the births.

The Greensboro *Patriot* is greatly improved under its new management.

The Concord *Press* comes semi-weekly. We never could understand how our good brother McLauchlin could get up and keep up so large a paper, and thrive upon the job; but he seems to do so.

Maj. Wright Huske, of Fayetteville, gathered nearly 470 bushels of corn from eight acres of land.

The Greensboro *Patriot* says that Dr. R. K. Gregory and I. F. Davis have made an improvement in the steam engine, which practical engineers pronounce the best improvement that has been made in twenty-five years.

Col. J. McLeod Turner has made a call for the reunion of the brigade commanded first by Gen. Branch and then by Gen. Lane.

An entire family was suffocated by the burning of a tenement house in New York.

It has been decided in New York that a sale of a cemetery lot is an absolute transfer. Right of sepulture in a Catholic cemetery denied by a priest, has been overruled by the court.

The Emperor William is said to have informed the Czar that neither he (the Emperor) nor his son will ever make war on Roma

The means of transportation are not sufficient to carry off the grain harvest and it is accumulating in the western cities.

Thomas Bell, the American sculptor, lives in a simple, pretty, flower-surrounded home, which he built himself, just outside one of the old gates of Florence.—*Christian at Work.*

The tunnel between Jersey City and New York has been commenced. A shaft has been sunk at the foot of Fifteenth street, Jersey City.

The New York Flower Mission received 144,000 bouquets during the season, and distributed them among the hospitals, prisons, asylums and tenements of the city. The rooms at No. 239 Fourth avenue are now closed, but will be open about December 1st to receive evergreens and other objects suitable for use in trimming asylums and hospitals during the Christmas season.—*Christian Intelligencer.*

A Californian sends flowers across the continent by taking a large potato, cutting it in two, scooping out most of the pulp, putting in a flower and joining the potato again. The moisture of the potato keeps the flower fresh during the journey.

Maximilian's widow, so long known to the sympathetic world as "Poor Carlotta," gives promise of a speedy recovery from the mental disorder from which she has suffered so acutely since the tragic death of her unfortunate husband. Her memory has returned, and she converses freely and lucidly of her painful experience in Mexico. It is her intention to write a history of the attempt to found an American empire, and it is expected that the work will be graphic and of the deepest interest.—*Interior.*

To the long list of antiquities tombs, Mosaic pavements, coins, etc., found of late on the Mount of Olives is now to be added the latest—a rock cut tunnel, about sixty-five feet in length, now dry, but in perfect state, leading into the mountain to a cistern of large size. It occurs in the possessions of the Carmelite Monastery. These indications, to which there seems to be no end, show very clearly that during the days of Christian occupation the entire Mount was built upon with dwellings or structures of public utility and of much art, as well as cost.—*Independent.*

Harvard College is to be congratulated on the receipt of the largest bequest in its history, one which will amount, all told, to something like half a million of dollars. The generous testator is the late Walter Hastings, of Boston; who gives substantially from $200,000 to $250,000 for the erection of a new college hall in memory of his father, grand-father, and great grand-father, all of whom were Harvard graduates, and the remainder of his estate, after certain life trusts shall have been discharged, for a Walter Hastings fund, the income of which is to be expended at the discretion of the President and Fellows.—*Christian Union.*

IMPORTANT TO FARMERS.

Dr. A. R. Ledoux, in charge of the Experiment Station, sends us the following circular relative to chemicals for agricultural purposes. It is important to dealers and farmers. Introducing the circular Dr. Ledoux says:

"Your farmer readers will notice that all the materials which they use in composting can be purchased, under certain conditions, *anywhere.* Acid phosphate and dissolved bone must be purchased from some of the forty-five manufacturers *who have paid the tax and have the right to sell* their phosphates and dissolved bones in North Carolina. Guided by this circular your readers will have no difficulty in procuring goods from parties who have the right to sell, and, if cheated in their purchases, can obtain the assistance of the Experiment Station to secure redress."

Action of the Board of Agriculture.—At a meeting of the Board of Agriculture, October 15, 1879, it was resolved that the following articles should be admitted free of tax, with such additions as may afterwards be made by the Executive Committee, upon consultation with the Chemist: Ground bone, bone ash, ground bone black, ground phosphate rock, or other mineral phosphate, nitrogenous organic matter commercially free from phosphoric acid and potash, nitrate of soda, nitrate of potash (or saltpetre), sulphate of ammonia, muriate of ammonia, kainit, sulphate of magnesia, sulphate of potash, lime, plaster, ground cracklings, ground tankage, salt and oil of vitriol.

Upon the following articles the license tax will be exacted: Any of the above articles, or others, sold for fertilizers or fertilizing material under any trade mark or proprietary brand, dissolved bone, dissolved bone black, dissolved mineral phosphates (all acid phosphates or superphosphates) and any two or more of the articles mentioned in the first list, if combined, either chemically or mechanically.

Major Lynch's School, at High Point, we are pleased to learn, has opened very flatteringly. Sixty scholars is the limit Major Lynch proposes to receive. The number of pupils is now about forty.

Messrs. Yeargan, Petty & Co., of Raleigh, N. C., are large Jobbers of Dry Goods, Notions, Boots and Shoes. They feel confident that they can sell these goods to MERCHANTS on better terms, and more satisfactorily, than the Merchants can obtain them further North.

Death of Mrs. Northrop.—On the morning of the 18th inst., shortly after midnight, died, Mary, wife of Mr. William Harriss Northrop, of this city. She was in her 36th year.

Nature had been true, in depicting in the face and form of the deceased, the inimitable grace and loveliness of her inner spirit. To every life its sphere of duty. 'Twas hers to move calmly among a circle of loving relatives and friends and gild the path to Heaven. A disposition so singularly lovely, as seeming almost to have escaped the Fall, was sanctified by that humble repose on Christ which marked her for the crown.

God's will! We know not now, but we shall know hereafter.

For real good beef, you may go to Mott & Campen. We know about it:—and for Insurance, commend us to DeRosset & Northrop. The very best companies are represented, and the Agent will serve you conscientiously, readily, and in every respect satisfactorily.

Rev. R. L. Dabney, LL.D., Ham. Sid. Col. Va. *Messrs Polk, Miller & Co:*
Vest Pocket Cure is highly esteemed here by the regular Medical Faculty and the people. It is excellent for Indigestion and Flatulent Colic sedative, soporific, tonic, slightly aperient, without nausea.

No Safer Remedy can be had for Coughs and Colds or any trouble of the throat, than "*Brown's Bronchial Troches.*" Imitations are offered for sale, many of which are injurious. The genuine Bronchial Troches are sold *only in boxes.*

Straighten your old boots and shoes with Lyon's Patent Heel Stiffeners, and wear them again.

NOTICE.

Romulus M. Johnston, Esq., agent of the *Goldsboro Messenger*, is authorized to receive and receipt for any money due us for old or new subscriptions. Our friends will oblige us by paying promptly. We will welcome any new subscribers.

Col. John L. Brown, at Charlotte, N. C., and Messrs. J. D. McNeely, at Salisbury; J. D. Williams, Fayetteville; W. S. Moore, Greensboro, N. C.; will receive and receipt for any subscriptions to this paper. The checks of these and many other agents, on their local banks of deposit, will be cashed here, without discount, and save expense of postal order or registration. Mr. McNeely is Agent for the *Missionary.*

OFFERS EXTRAORDINARY.

We offer Worcester's Quarto Dictionary fully Illustrated and Unabridged. Library sheep; marbled edges. Publisher's price $10 00, as a premium for 12 new subscribers to the North Carolina Presbyterian at $2 50 each.

Most of our distinguished writers prefer Worcester's to any other dictionary, and it is recognized as authority by the departments of the United States Government.

Expressage at receiver's cost.

OR WILL SEND

The above Dictionary	$10 00
North Carolina Presbyterian, one year	2 65
American Agriculturist one year	1 60
	$14 25

For $10 to any one address.
Expressage of Dictionary at receiver's cost.

—or—

North Carolina Presbyterian, one year	$2 65
American Agriculturest one year	1 50
	$4 15

Will be sent to any new subscriber on receipt of $3.

We thus furnish the North Carolina Presbyterian and the best Illustrated and Most Popular Agricultural Monthly in the United States, for the usual price of a Religious Newspaper.

The American Agriculturist will be sent one year, gratis, to any one sending us *two new subscribers* at $2.65.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

October 29th by the Rev. D. E. Jordan, at the residence of the bride's father, in Oxford, N. C., Mr. N. B. CANADY and Miss MARY C. YOUNG, daughter of Dr. P. W. Young, all of Oxford.

Also by the same at the Presbyterian church in Henderson, Nov. 12th, Mr. R. JEMSON JONES to Miss MOLLIE D., daughter of Mr. W. L. Meadows, of Wilmington, N. C.

By Rev. H. McLean, November 6th, 1879, in Blue Spring's township, Robeson county, Mr. EDWARD A. McNEILL and Miss SALLIE M., daughter of John C. Campbell.

In Alamance county, N. C., November 11th, 1879, by Rev. C. N. Morrow, Mr. WILLIAM A. WOODS to Miss NANNIE C. JOHNSTON, all of Alamance, N. C.

In Alamance county, N. C., November 13th, 1879, by Rev. C. N. Morrow, Mr. GABRIEL L. WALKER of Caswell, N. C., to Miss IDA T. BASON, of Alamance, N. C.

At Thyatira, Nov. 12, 1879, by Rev. Jas. A. Ramsay, Mr. J. SAM'L McCUBBINS and Mrs. LEONORA N. LUCKEY.

On the same day and by the same, Mr. ROBERT C. KNOX and Miss ANNIE M. KRIDER, daughter of the late Rev. B. S. Krider.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At Burgaw, 8th November, 1879, Mrs. NORA H. LINDSAY, in the 29th year of her age.

Near Denton, Texas, Nov. 11th, 1879, JOHN RANKIN PAISLEY, formerly of Guilford county, N. C., aged 76 years. He has entered into rest.

In Bladen county, on 29th Oct. last in the 80th year of his age, Mr. DURUM LEWIS.

Confined to his room for four years, the most of the time in bed without a murmur he awaited the will of the Master and passed away resting for salvation upon the merits of a crucified Redeemer.

On 29th Oct. in the 27th year of his age JOHN C. WILLIS.

The afflicted parents of this noble and promising young man mourn not as those who have no hope. Five years ago along with thirty-two others he joined the church of Beth Car and his life afterwards was that of the consistent Christian. Beloved by all who knew him he will be sadly missed.

In Bladen county on Nov. 3d, Mrs. HARRIET A. MURPHY, wife of Mr. Daniel Murphy, in the 35th year of her age, leaving behind a husband and six little children, one of them one day old. Mrs. M., was a member of Brown Marsh church and we trust is now at rest. May God bless those whom in His wisdom He has so sorely bereaved.

Near Laurinburg, in Richmond county, at the residence of Wm. Buchanan, on Sabbath morning, Oct. 12th, Miss MARY BLUE, aged 63 years.

She had been under the band of affliction for several months and part of the time a great sufferer. But she bore her afflictions with remarkable patience, never was a murmuring word heard from her lips. In her sickness she recognized the hand of a kind and merciful Parent and with true Christian submission could say "It is the Lord; let him do what seemeth to him good." For many years she was a consistent member of the Presbyterian Church. In mourning her departure we mourn not as those without hope. "Precious in the sight of the Lord is the death of his saints."

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative power in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 *Powers' Block, Rochester, New York.*

WILMINGTON MARKET
DURING WEEK
ENDING NOVEMBER 18.

The attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our Market report, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

Spirits Turpentine—The market has held steady at 37 cents throughout.

Rosin—Strained $1 35 and Good Strained $1 40 throughout.

Crude Turpentine—Has been taken as coming in at $1 25 for Hard and $2 25 for Yellow Dip

Tar—Wednesday $1 50; Thursday price fell to $1 25 and arrivals were sold at these figures; Friday sales $1 25 and later $1 15; Saturday $1 15; Monday $1 10.

Corn—No special change to note.

Cotton—Very small sales were made on Wednesday at 11½ cents per lb for Middling; on Thursday market was quite active at 11⅝ @ 11½; Friday an advance to 11¾ was obtained; Saturday market quiet and nominal; Monday sales were made at 11⅝ @ 11½ cents. Tuesday unchanged up to going to press

Timber—Good wanted. None on market.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices

Articles.	Prices.	
Bacon—Western Smoked—		
Hams	10 a	12
Sides, per lb	0 a	7½
Shoulders	a	6½
Dry Salted—		
Sides, per lb	6¾ a	7
Shoulders	0 a	5
Cheese—Northern Factory, per lb	0 a	11
Dairy, cream per lb	00 a	13
State, per lb	00 a	10
Coffee—Rio, per lb	11 a	18
Laguayra, per lb	18 a	20
Corn Meal—per bush in sacks	00 a	77½
Domestics—Sheetings, 4-4, per yd	a	6½
Yarn, per bunch	00 a	85
Flour—Fine, per bbl	0 00 a	4 00
Super, Northern, per bbl	4 50 a	5 00
Extra do. " per bbl	6 00 a	6 50
Family " per bbl	7 50 a	8 50
City Mills Extra Super, per bbl	0 00 a	7 00
" Family, per bbl	0 00 a	750
" Extra do., per bbl	0 00 a	8 00
Glue—per lb	6 a	12
Grain—Corn, in sacks, per 56 lbs from store—white	75 a	
Corn, wholesale, in sacks	68 a	70
Corn, mixed, wholesale in sacks	65 a	67½
Corn, Cargo, per 56 lbs, bulk	57½ a	62
Oats, per bushel from store	00 a	55
Peas, Cow, per bushel	65 a	70
Hoop Iron—per ton	00 a	80 00
Lard—Northern, per lb	8½ a	10
North Carolina, per lb	10 a	11
Lime—per bbl	0 00 a	1 00
Molasses—West Indies, old crop	33 a	36
" " bbls	35 a	38
" " new crop	35 a	37
" " bbls	37 a	39
New Orleans	28 a	50
Sugar House, hhds, per gal	28 a	24
" " bbls., per gal	00 a	25
Syrup, bbls., per gal	40 a	55
Nails—Cut, 4d to 20d, per keg	00 a	3 60
Oils—Kerosene, per gal	13½ a	15
Lard, per gal	1 00 a	1 10
Peanuts—per bushel	80 a	1 10
Pork—Northern, City Mess	12 00 a	12 50
Salt—Alum, per bag of 2 bushels	1 00 a	00
Alum, per ton	6 00 a	7 00
Liverpool, per sack	80 a	85
Liverpool fine, per sack	0 00 a	1 75
Sugar—Cuba, per lb	8½ a	10½
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	9½ a	9¾
B— " per lb	9 a	9¼
C— " per lb	0 a	8¾
Ex. C— per lb	8½ a	9
Crushed, per lb	00 a	10
Soap—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ¾ bars	0 00 a	3 90
Timber—Shipping, per M	12 00 a	13 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	3 00 a	5 00

CURED OF DRINKING.

"A young friend of mine was cured of an insatiable thirst for liquor that had so prostrated his system that he was unable to do any business. He was entirely cured by the use of Hop Bitters. It allayed all that burning thirst; took away the appetite for liquor; made his nerves steady, and he has remained a sober and steady man for more than two years, and has no desire to return to his cups, and I know of a number of others that have been cured of drinking by it."—From a leading R. R. Official, Chicago, Ill

NEW ADVERTISEMENTS.

DeROSSET & NORTHROP,
FIRE AND MARINE
INSURANCE AGENTS,

REPRESENTING Standard American AND English Companies.

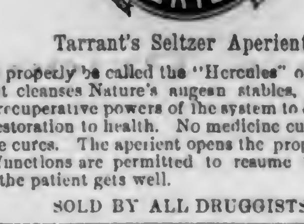
28 North Water Street,
WILMINGTON, N. C.
nov 19 619-tf

READERS OF THE PRESBYTERIAN

If you like to be satisfied deal with
MOTT & CAMPEN,
—Dealers in—
BEEF, VEAL, PORK, &C.

We keep on hand good Meats, and will endeavour to maintain our reputation in this regard. We will be pleased to have your trade. Very respectfully,
MOTT & CAMPEN.
North side Market street, bet. 2d and 3d.

P. S —Those who have Fine Beef to sell would do well to consult us either by mail or in person.
nov 19 619-tf



Tarrant's Seltzer Aperient.

May properly be called the "Hercules" of medicine, for it cleanses Nature's augean stables, and allows the recuperative powers of the system to do the work of restoration to health. No medicine cures; Nature alone cures. The aperient opens the proper avenues, the functions are permitted to resume their work, and the patient gets well.

SOLD BY ALL DRUGGISTS.

FREE 2 Papers and 7 Wonders! Money in them and no mistake. Send 3 names on postal to S. P. HOUSE, Wadsworth, Ohio.
nov 19 619 2t

Fashions in the Latest Style.
Literature, Poetry, Art.

Beautifully illustrated. One Dollar's worth of Paper Patterns. $1.50 a year. BLAKE & CO., No. 853 Broadway, New York. Sample no. 15 cents.

The Domestic Monthly Magazine.

POWDER! POWDER!

WE ARE AGENTS for THE HAZARD POWDER COMPANY, and keep constantly on hand, their celebrated brands of

KENTUCKY RIFLE POWDER

IN KEGS, HALF KEGS, and QUARTER KEGS.

—ALSO—

Deer Powder and Blasting Powder

WILLARD BROS.
Wilmington, N. C.

PROVERBS.

"The Richest Blood, Sweetest Breath and Fairest Skin in Hop Bitters."

"A little Hop Bitters saves big doctor bills and long sickness."

"That invalid wife, mother, sister or child can be made the picture of health with Hop Bitters."

"When worn down and ready to take your bed, Hop Bitters is what you need."

"Don't physic and physic, for it weakens and destroys, but take Hop Bitters, that build up continually."

"Physicians of all schools use and recommend Hop Bitters. Test them."

"Health is beauty and joy—Hop Bitters gives health and beauty."

"There are more cures made with Hop Bitters than all other medicines."

"When the brain is wearied, the nerves unstrung, the muscles weak, use Hop Bitters."

"That low, nervous fever, want of sleep and weakness, calls for Hop Bitters."

Hop Cough Cure and Pain Relief is Pleasant, Sure and Cheap.

FOR SALE BY ALL DRUGGISTS.

FITS CURED PROMPTLY and PERMANENTLY. I send a bottle of my celebrated remedy, with a valuable treatise on this disease, free to all sufferers who send me their P. O. and Express address. Dr. H. G. ROOT, 183 Pearl Street, New York.
nov 19 619-13t

DECORATE Your Homes by using Embossed Pictures for Pottery, Scrap Books, etc. 1000 Evergreen band, Handsome sample package, 10 cents; 8 assorted sheets, 25 cts.; 11 sheets, 50 cts.; 15 sheets, $1.00. Illustrated catalogue with each order. Stamps taken. Agents wanted. Burt & Prentice, 15 Beekman St., N. Y.
nov 19 619-2teow

THE IMPROVED
DEMAS

A turning lathe and bracket saw combined. So low in price as to come within the reach of all. Boxed free and delivered to Express Co. with all extras on receipt of $8.00. The Improved 1880 Holly Scroll Saw, $3.00. Lester, New American, Fleetwood, Dexter, and all leading machines at manufacturers' prices.

☞Send Stamp for Illustrated Catalogue. Address
J. J. WATROUS,
38 Arcade, Cincin'ti, O.
nov 19 619-4teow

ARTHUR'S HOME MAGAZINE

Taking literary rank with the best periodicals of the day, it claims to be, in its peculiar characteristics and varied Departments, more thoroughly identified with the people than any other magazine of its class, going into their homes, not only as a power for good, but as a pleasant companion and friend.

Attractive Features.

Arthur's is a live Magazine, always keeping up with the times

Its serial and shorter stories are from the pens of some of the best writers in the country.

Its literature is pure and elevating, and it never contains a line or word offensive to good taste.

Its Illustrations of fashions are practical, and give help, and not bewilderment and disgust, to those who wish to know the new and prevailing styles

What the Press Says.

The best monthly magazine published in America. *News*, Clinton, Mich.

Arthur's Home Magazine is one of the best that reaches this office.—*Free Press*, Ripon O.

Bright and sparkling as ever and filled with everything to make it a welcome guest. *Independent*, Paw Paw, Mich.

If you want a Magazine that is in every respect a model, both in appearance and matter, subscribe for Arthur's Home Magazine.—*Home Monthly.*

There are always daintily-illustrated articles and the most sensible fashion plates to be found.—*Weekly Aurora*, Cleveland, Ohio.

Reduced Rates for 1880:

1 Copy, one year	$ 2 00
2 Copies, "	3 50
3 " "	5 50
4 " "	6 00
8 " " and one to club-getter	12 00

Butterick's Patterns in every number.

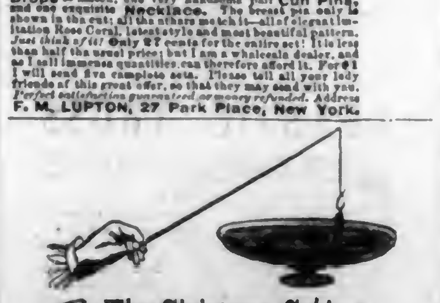
Specimen Number 10 Cents.

T. S. ARTHUR & SON,
227 South Sixth St., Philadelphia, Pa.
nov 19 619-1t

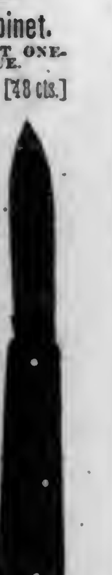
An Elegant Holiday Present.—A Gilt Bound Autograph Album, with 48 beautifully engraved pages and 47 select quotations, all for 15c post-paid, Stamps taken. Agents wanted. E. RAY, West Haven, Ct.
nov 19 619-4t eow

NEW ADVERTISEMENTS.

LADIES, Read This! Upon receipt of only 27 cents in postage stamps I will send by mail to any lady reader of this periodical, a Complete Set of Elegant Imitation Rose Coral Jewelry, consisting of one elegant Breast Pin, one pair of Ear Drops to match, one very handsome pair Cuff Pins, and one exquisite Necklace. The breast pin only is shown in the cut; all the others match it—all of elegant imitation Rose Coral, latest style and most beautiful pattern. Just think of it! Only 27 cents for the entire set! It is less than half the usual price; but I am a wholesale dealer, and as I sell immense quantities can therefore afford it. For $1 I will send five complete sets. Please tell all your lady friends of this great offer, so that they may send with you. Perfect satisfaction guaranteed or money refunded. Address F. M. LUPTON, 27 Park Place, New York.



The Christmas Cabinet.
FIVE NEW ARTICLES AT ONE-HALF THEIR VALUE.
[48 cts.] USEFUL, AMUSING, AND INSTRUCTIVE. [48 cts.]



No. 1.—Japanese Magnetic Fish.—Five varieties, contained in a neat box of Japanese wood, with plate in neat box of bamboo rod, silk line, and magnetic hook. The fish seize the hook, and the lucky fisherman draws them out of the water. A quaint and curious toy.

No. 2.—No Plus Ultra Pocket Knife.—Warranted best quality cast steel; the spring cannot get clogged nor wear the pocket, being entirely concealed within the handle which is a solid piece; latest invention in cutlery, elegantly finished, first-class every way.

No. 3.—Pocket Comb.—Made of finest horn, tough and durable, in a neat case; cannot soil the pocket. Suitable for ladies or gentlemen. A handy, useful article.

No. 4.—Pinafore Card Game.—Two games in one, the latest out. Funniest, jolliest, and most original ever published. Capable of endless changes, for any number of players; has no equal as a social pastime. The 168 cards, including Question, Answer, and Forfeit Cards, will keep the jolliest parties and social gatherings in amusement for an entire evening.

No. 5.—Japanese Crepe Pictures.—Representing gaily-dressed Japanese ladies, beautiful landscapes, and artistically drawn figures, transferred in indelible colors to Japanese Elastic Crepe of the finest texture. They make beautiful and brilliant tidies for backs of chairs and lambrequins, centre-pieces for table covers, etc.; are very fashionable, and will be admired and liberally commented upon by your friends.

Our Illustrations show but four of the articles [illegible], as it is difficult to show the Pictures in reduced scale. We furnish the entire lot, of 5 articles in all, in a strong case, by mail, post-paid, for only 48 cents, or in three cent postage stamps. This offer is made for the purpose of introducing our goods in new localities, and to procure new names for our Holiday Catalogues. We will send 3 Cabinets for $1.25. No further reduction. Send us clean postage stamps of any denomination, as we prefer them to silver. Don't send pennies or nickels. Address all orders to

Eureka Trick and Novelty Co.,
P. O. Box 4614. 39 Ann St., New York.

This advertisement will not appear again.

Our latest improved sawing machine cuts off a 2-foot log in 2 minutes. A $100 PRESENT will be given to two men who can saw as much in the old way, as one man can with this machine. Circulars sent free. W. Giles, 741 W. Lake St., Chicago, Ill.

Caution.—We are stopping all infringements upon our Patents, and have sued W. W. Bostwick and Farmers' Manufacturing Co., for making machines like ours. We have also sued W. H. Clark, of Star City, Ind., for using and selling said machines.
nov 19 619 4t eow

Bagging, Ties and Salt.

1000 Half Rolls Bagging, 2¼, 2 and 1¾ lbs.
1000 Bdls Arrow Ties, New and Pieced.
5000 Sacks Salt.

For sale by KERCHNER & CALDER BROS.
nov 12 618-tf

Molasses, Bacon and Lard.

200 Hhds and Bbls. Cuba and Sugar House Molasses 100 Boxes Long Clear Sides and Backs. 100 Tubs and Tces Lard. For sale by
KERCHNER & CALDER BROS
nov 12 618-tf

Salt. Salt.

12,000 SACKS LIVERPOOL SALT.
Ground Alum, 150 to 200 lb Sacks.
Fine Salt 150 lb White Seamless Sacks.
Fine Salt 224 lb White Seamless Sacks.
For sale at WILLARD'S,
No. Water st, Wilmington, N. C.
nov12 618-tf

Customers Wanted.

We are now receiving our Fall stock of

DRY GOODS, CLOTHING, BOOTS, SHOES,
Groceries, Hardware,
COTTON BAGGING, TIES, &c.,

All of which we are offering low.

Highest cash prices paid for COTTON, NAVAL STORES, and all kinds of country produce.
BRYAN & CO.,
Jonesboro, N. C.

The N. C. HOME INSURANCE CO.,
OF RALEIGH, N. C.
(Organized in 1868.)

Insures against loss by fire on dwellings, furniture, stores, merchandise and farm property, including

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GRAVE STONES and MONUMENTS MADE TO ORDER.
Send your orders by mail.

INSTITUTE FOR TRAINING OF COLORED MINISTERS

Under the care of the General Assembly.
Located at TUSKALOOSA, ALA.

THE FOURTH SESSION, of ten months, will commence on the 1st day of September next, under the instruction of Rev. D. C. Rankin, Professor, who has the best testimonials of fitness for the work, in his deep interest in the colored people and his past labors in their behalf, his ample scholarship, and his aptness to teach.

All the branches necessary to fit candidates for the Gospel Ministry will be taught. Some acquaintance with the early branches of English will be required for entrance. Candidates must come recommended by their Presbyteries or Committees of Education; and if of other denominations, must have similar credentials.

No charge for tuition. Board can be had on reasonable terms.

C. A. STILLMAN, Superintendent.
july 28 602-tf

NEW ADVERTISEMENTS.

MILLINERY AND FANCY GOODS.

WE ARE OFFERING TO THE PUBLIC THE Latest Novelties in the Millinery Line.

Our Trimming Department is Complete,

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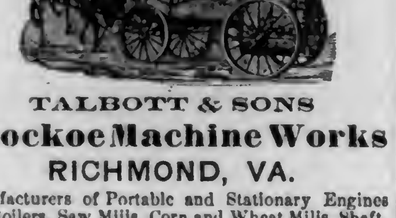

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FOR THE FAMILY.

Song of the Hills.

BY MRS. R. H. FLEMING.

I gazed where gray rocks lifted
Their hoary heads on high,
And stood like Titan bulwarks
Outlined against the sky.
And from the dim recesses
A glorious anthem rolled—
A note of noble triumph
Swept o'er those boulders old.
"In His hand are the deep places of the earth: The strength of the hills is His."

I stood where the whispering forests
Waved on the mountain's breast,
And the morning clouds hung lightly
Above the lofty crest.
Then up to azure heaven
The song rose high and higher,
As a mighty harp pulsated,
And led an unseen choir.
"In His hand are the deep places of the earth: The strength of the hills is His."

My footsteps onward wended
Down to the Summer plain,
Where the breezy zephyrs fluttered
Above a verdant main.
But still from glen and meadow
Uprose the joyous lay,
And wind and sunshine caught the strain
And bore it on their way.
"In His hand are the deep places of the earth: The strength of the hills is His."

—*Christian at Work.*

The Nobleman's Offer.

A forcible illustration of the sin and folly of those who doubt the Lord's promises of salvation, and delay to accept his proffered grace, is found in the following account of the offer made by a British nobleman to his tenants. The substance of the story we have often heard, and believe it to be entirely true. We give it as reported in the *Interior*, from the lips of George J. Mingens, Superintendent of the New York City Mission.

Lord Congleton, one of the band of earnest Christian workers, among whom Lord Shaftsbury is perhaps the most widely known—men who would be noble without hereditary titles, and who share that exceptional grace to which not many mighty or noble are called—had thrown himself heartily into evangelical work both among the London poor and upon his own estates. Not being gifted with all that persuasiveness of speech which some possessed, he found that few believed his report, and grieved that the message of God's love which he bore was rejected and neglected by so many. Pondering the matter in his mind, he sought to teach his tenants a lesson of faith which they could not well forget, and which might incline them to believe the testimony concerning Christ and his great salvation.

The session of Parliament was over, and he started for his country seat. The morning after his arrival he had the following notice posted in various conspicuous places about the village that lay upon his estate, and on the great gate of his private grounds:

"NOTICE.

"Lord Congleton will be present, with his Steward, at his office in the village, between the hours of 9 a. m. and 12 noon, —— day of ——, and will then and there pay freely all accounts and debts, to whomsoever owing, of any of his tenants who cannot discharge their obligations. To avail themselves of this offer, the applicants must present their account in the form of separate bills, containing the exact statement of the amount and nature of the debts owing to each creditor. They must give also a statement of their own means and whatsoever property they may have. CONGLETON."

Soon around each placard a crowd began to gather. Curiosity, astonishment, possessed the villagers. "What does it mean?" And crowds gathered around the office. To one and all the steward gave only one answer: "That is Lord Congleton's signature: the notice speaks for itself." Further explanation of his master's motives he refused; nor would he answer any questions. "He was simply ordered to fix up those placards. That was all he know."

The day drew on, with an increasing excitement on the part of the poor. Some looked at the latter clause. It seemed to intimate they must surrender all they had to claim the benefit. They were not insolvent, and so *they* concluded not to apply. Others had accounts of a nature they did not like to expose to his lordship. Others had little faith in the whole matter. 'Twas some new, unscountable whim of Lord Congleton's. "But there's his own signature: he'll never dishonor that," said a neighbor. And so discussion ran high.

Many gathered up their accounts, and made out the required statements, resolving to see how others fared, and if they succeeded, to present their list of hopeless debts. Some planned how to keep back part of their assets, and some again, deterred by arguments or ridicule, gave up all thought of the matter.

The day came, and the crowd of tenants and lookers-on were gathered near the office. All efforts to gather any further information were fruitless. A little before the hour Lord Congleton's carriage drove up, and he stepped hastily into the office, and the door was closed and locked after him. Precisely at nine a step came from the inner room, and they heard the bolt thrown back.

Men looked at each other. None were willing to go first, fearing either the confession of poverty or the ridicule that would meet an unsuccessful application. "You go and try, Jones," said a man to his neighbor. "I'm not so poor as you think for," was the reply, albeit each had shown friends their lists, and consulted with them about the debts they meant to present. So the minutes wore by, while men looked upon each other and waited.

It was near ten o'clock when an old couple, who for two or three years had been inmates of the poorhouse, entered the group before the office. "Is it true," they said, "Lord Congleton has offered to pay all our debts?" "Don't know: he has paid none yet." "But has any one been in?" "Not yet." Just then the notice hanging outside the office door caught the old man's eye. It was faded by sun and rain. "Why, wife," said he, "this has been here for days, and I know his lordship's signature. Thank God! we can die at least free of debt," and they started for the door. "Aye, aye; you go first, old man, and tell us how you fare." "I don't think you are out of the poorhouse yet." "Guess he'll be fooled." So their neighbors' comments fall about their ears as they entered.

Within the inner office they found Lord Congleton and his steward. The old man laid his statement and bills upon the table, saying: "These are my debts, my lord. I have nothing, but live in the poorhouse. This, however, matters little if I die debt free."

"Why should I pay your debts?" asked the nobleman. "I cannot tell *why* except that you *say* you will. I know your signature, and believe your promise." 'That is enough," said Lord Congleton.

The steward then made up the account, and drew a check, which he handed to his master. He looked at it, compared it with the statement and passed it with his signature to the old man. He earnestly thanked his benefactor, and then started to the door, saying:

"I must tell my neighbors." "No, you must not," said Lord Congleton, "they must trust *my* word."

Then the old couple were shown into another room to wait till twelve, and in the meantime the steward told his master their history. Coming down from comparative comfort, their poverty had been misfortune, but not fault. Lord Congleton was interested in them, and ordered the lease of a little place to be made out in their name, which he added to the check.

Outside the time wore away, and as the old people did not come forth all settled down to the opinion there was nothing in it. Twelve drew near. Men looked at each other but did not go. Slowly the hour rang out, and with the last stroke the door opened and the old man came out. "Have you got your money?" With that he showed his check. "Good as a note of the Bank of England!" There was a rush around Lord Congleton as he entered his carriage, and men shook at him their statements "My lord, will you pay *my* debts?" "Lord Congleton, there's my account."

"Friends, it is past twelve o'clock," said he, as he drove away.—*Presbyterian Journal.*

The Echo.

A little boy once went home to his mother, and said, "Mother, sister and I went out into the garden, and we were calling about, and there was some boy mocking us." How do you mean, Johnny?" said his mother. "Why," said the child, "I was calling out 'Ho!' and this boy said 'Ho!' So I said to him, 'Who are you?' and he answered, 'Who are you?' I said, 'What is your name?' He said, 'What is your name?' And I said to him, 'Why don't you show yourself?' He said 'Show yourself.' And I jumped over the ditch, and I went into the wood, and I could not find him, and I came back, and said, 'If you don't come out I will punch your head,' and he said, 'I will punch your head.'"

So his mother said, "Ah, Johnny, if you had said, 'I love you,' he would have said 'I love you.' If you had said, 'Your voice is sweet,' he would have said, 'Your voice is sweet.' Whatever you said to him he would have said back to you." And the mother said, "Now, Johnny, when you grow and get to be a man, whatever you will say to others they will, by and by, say back to you," and his mother took him to that old text in the Scripture, "With what measure ye mete it shall be measured to you again.—*The Presbyterian.*

MISCELLANEOUS.

In the Mines of Siberia.

Of the treatment of political exiles in Siberia, as it has been carried on for a long time past, I have before me a thrilling description from the pen of Mr. Robert Lemke, a German writer, who has visited the various penal establishments of Russia, with an official legitimation. He had been to Tobolsk, after which he had to make a long, weary journey in a wretched car, until a high mountain arose before him. In its torn and craggy flank the mountain showed a colossal opening similar to the mouth of a burnt out crater. Fetid vapors, which almost took away his breath, ascended from it.

Pressing the handkerchief upon his lips, Mr. Lemke entered the opening of the rock, when he found a large watch-house, with a picket of Cossacks. Having shown his papers of legitimation, he was conducted by a guide through a long, very dark and narrow corridor, which, judging from its sloping descent, led down into some unknown depth. In spite of his good fur the visitor felt extremely cold. After a walk of some ten minutes through the dense obscurity, the ground becoming more and more soft, a vague shimmer of light became observable. "We are in the mine," said the guide, pointing with a significant gesture to the high iron cross-bars which closed the cavern before them.

The massive bars were covered with a thick rust. A watchman appeared, who unlocked the heavy iron gate. Entering a room of considerable extent, but which was scarcely a man's height, and was dimly lit by an oil lamp, the visitor asked, "Where are we?" In the sleeping room of the condemned! Formerly it was a productive gallery of the mine; now it serves as a shelter.

The visitor shuddered. This subterranean sepulchre, lit by neither sun nor moon, was called a sleeping room. Alcove-like cells were hewn into the rock; here, on a couch of damp, half-rotten straw, covered with a sackcloth, the unfortunate sufferers were to repose from the day's work. Over each cell a cramp-iron was fixed, wherewith to lock up the prisoners like ferocious dogs. No door, no window anywhere.

Conducted through another passage, where a few lanterns were placed, and whose end was also barred by an iron gate, Mr. Lemke came to a large vault, partly lit. This was the mine. A deafening noise of pickaxes and hammers. There he saw some hundreds of wretched figures, with shaggy beards, sickly faces, reddened eyelids; clad in tatters, some of them barefoot, others in sandals, fettered with heavy foot-chains. No song, no whistling. Now and then they shyly looked at the visitor and his companion. The water dripped from the stones; the tatters of the convicts were thoroughly wet. One of them, a tall man of suffering mien, labored hard with gasping breath, but the strokes of his pickaxe were not heavy and firm enough to loosen the rock.

"Why are you here?" Mr. Lemke asked.

The convict looked confused, with an air almost of consternation, and silently continued his work.

"It is forbidden to the prisoners," said the inspector, "to speak of the cause of their banishment."

Entombed alive; forbidden to say why!

"But who is the convict?" Mr. Lemke asked the guide with low voice.

"It is number 114," the guide replied, laconically.

"This I see," answered the visitor; "but what are the man's antecedent? To what family does he belong?"

"He is a count," replied the guide, "a well known conspirator. More, I regret to say, I cannot tell you about number 114."

The visitor felt as if he were stifled in the grave-like atmosphere—as if his chest were pressed in by a demoniacal nightmare. He hastily asked his guide to return with him to the upper world. Meeting there the commander of the military establishment he was obligingly asked by that officer—

"Well, what impression did our penal establishment make upon you?"

Mr. Lemke stiffly bowing in silence, the officer seemed to take this as a kind of satisfied assent, and went on—

"Very industrious people, the men below; are they not?"

"But with what feelings," Mr. Lemke answered, "must these unfortunates look forward to the day of rest after the week's toil!"

"Rest!" said the officer, "convicts must always labor. There is no rest for them. They are condemned to perpetual forced labor, and he who once enters the mine never leaves it."

"But this is barbarous!"

The officer shrugged his shoulders, and said, "The exiled work daily for twelve hours, on Sundays too. They must never pause. But no—I am mistaken. Twice a year, though, rest is permitted to them—at Easter-time, and on the birthday of his majesty, the emperor."—*The Contemporary Review.*

Rodrigo Borgia, Pope Alexander VI.

The life, the actions, and the character of this Pope will forever remain a moral problem. It must be remembered that he *was* Pope. He was not merely an almost incredibly wicked man, but he claimed to be the Vicar of God. Apart even from the darkest crime which stains his infamous memory, his life was a long breach of the commandments which say thou shalt not steal, thou shalt do no murder, thou shalt not commit adultery, thou shalt not bear false witness against thy neighbor. Alexander VI. is, perhaps, the greatest and the foulest criminal in history; and he is, furthermore, an occupant of the chair of St. Peter, the infallible pontiff of a Church which claims to be connected with Christianity. Alexander did not hate or contemn the world; he was no Titanic sceptic or atheist, whose profound unbelief in divinity, and raging scorn of humanity, led him to despise heaven and to defy hell. No, he believed—in his way; but he could turn from incest, from adultery, from murder, to worship the Virgin, to perform mass, to fulfil any of the highest and most mystical functions of sacerdotal sacredness. He touches humanity chiefly in his love for his children, but he is otherwise as infra-human as he is undivine. It would almost seem as if some demon had, in mockery of men, created a being who should thrive through unsurpassed wickedness, and who—as the profoundest effort of most devilish satire—should be placed on high in the then chief office of Christendom, and be worshipped by millions as the infallible representative on earth of the all-wise, all-merciful, omniscient and eternal God.—*Nineteenth Century.*

Don't Give Up.

A gentleman traveling in the northern part of Ireland heard the voices of children, and stopped to listen. Finding the sound came from a small building used as a school house, he drew nearer; as the door was open, he went in and listened to the words the boys were spelling.

One little fellow stood apart, looking very sad. "Why does that boy stand there?" asked the gentleman.

"O, he is good for nothing," replied the teacher. "There's nothing in him. He is the most stupid boy in the school."

The gentleman was surprised at this answer. He saw that the teacher was so stern and rough that the younger and more timid were nearly crushed. After a few words to them, placing his hand on the head of the little fellow who stood apart, he said: "One of these days you may be a fine scholar. Don't give up; but try, my boy—try."

The boy's soul aroused. His sleeping mind awoke. A new purpose was formed. From that hour he became a fine scholar. It was Dr. Adam Clarke. The secret of his success is worth knowing: "Don't give up; but try, my boy—try."

Early History of the Steel Pen.

The early history of the steel pen is curiously obscure. The most diligent search fails to discover the first maker or the earliest date of this implement. There were steel, or rather iron pens made, we believe, in Holland as early as the middle of the seventeenth century. Toward the close of the last century Mr. Harrison, an ingenious Birmingham mechanic, made steel pens for Dr. Priestly. One of them is nothing more than a tube turned out of a flat strip of metal, with the sides and points filed away in the shape of a pen. The first actual supply of such pens, it is believed (the authority for the statement is no more than local tradition), was made by a Sheffield workman, whose name is forgotten. From time to time, as far back as 1809, steel pens, hand shaped, turned and filed, were made as curiosities or luxuries for presents; but it was not until about 1824 that such instruments were produced in considerable quantities, as regular articles of manufacture. Mr. James Perry was the first manufacturer, but the process was tedious and costly. The metal was steel rolled out of wire, and for this Mr. Perry paid as much as seven shillings a pound. To the first person he employed he gave five shillings for making each pen; and even when the trade had become regular he gave for some years as much as thirty-six shillings a gross to his workmen. Now, thanks to machinery and modern improvements, pens—not very good ones, perhaps, but good enough to write with—can be made and sold at a profit for three cents per gross!—*N. Y. Graphic.*

A New Idea About Corn.

An exchange tells of a man who plants, two or three weeks after the crop is planted, a new hill of corn every fifteenth row, each way. And this is the reason: If the weather becomes dry after the filling time, the silk and tassels both become dry and dead. In this condition, if it should become seasonable, the silk revives and renews its growth, but the tassels do not recover. Then, for want of pollen, the new silk is unable to fill the office for which it was designed. The pollen from the replanted corn is then ready to supply silk, and the filling is completed. He says that nearly all the abortive ears, so common in all corn crops, are caused by the want of pollen, and he has known ears to double their size in this filling.

SECULAR NEWS.

The Maine Legislature is Democratic.

There are 2,200 children in the Raleigh schools.

A probability exists of an alliance between Turkey and Russia.

Numerous casualties are reported at sea from a hurricane Oct. 28th and 29th.

Trade is improving in Manchester, England, which accounts in part for the rapid rise in cotton.

Mr. T. B. Ryan, from New York, is about to start a Democratic paper in Hillsboro to be called the *Southern Mail.*

Fernando C. Beaman has been appointed by the Governor of Michigan U. S. Senator to succeed Senator Chandler, deceased.

Gov. Jarvis has appointed the 27th day of November as a Day of Thanksgiving to be observed throughout North Carolina.

A report has reached Galveston, Texas, that in a fight with Indians near the Sierra Mojada mines fourteen Americans were killed.

The New York election resulted in the election of all the Republican candidates for State officers, except that of Engineer and Surveyor. To this office Horatio Seymour, Jr., Democrat, was elected.

"Good Enough for Home."

"Why do you put on that forlorn old dress?" asked Emily Manners of her cousin Lydia, one morning after she had spent the night at Lydia's house.

The dress in question was a spotted, faded, old summer silk, which only looked the more forlorn for its once fashionable trimmings, now crumpled and frayed.

"O, anything is good enough for home!" said Lydia, hastily pinning on a soiled collar; and twisting up her hair in a ragged knot, she went down to breakfast.

"Your hair is coming down," said Emily.

"O, never mind; it's good enough for home," said Lydia, carelessly. Lydia had been visiting at Emily's home, and had always appeared in the prettiest of morning dresses, and with neat hair, and dainty collars and cuffs; but now that she was back again among her brothers and sisters, and with her parents, she seemed to think anything would answer, and went about untidy, and in soiled finery. At her uncle's she had been pleasant and polite, and had won golden opinions from all; but with her own family her manners were as careless as her dress; she seemed to think that courtesy and kindness were too expensive for home wear, and that anything was good enough for home.

There are too many people who, like Lydia, seem to think that anything will do for home; whereas, effort to keep one's self neat, and to treat father, mother, sister, brother, and servant kindly and courteously, is as certainly a duty as to keep from falsehood and stealing.—*Early Dew.*

BE YE LIKE FOOLISH.

"For ten years my wife was confined to her bed with such a complication of ailments that no doctor could tell what was the matter or cure her, and I used up a small fortune in humbug stuff. Six months ago I saw a U. S. flag with Hop Bitters on it, and I thought I would be a fool once more. I tried it, but my folly proved to be wisdom. Two bottles cured her, and she is now as well and strong as any man's wife, and it only cost me two dollars. Be ye like foolish."—R. W., Detroit, Mich.

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For the N. C. Presbyterian.

ANCIENT WOMEN.

A writer in the last number of the *Princeton Review*, speaking of the Roman poet Virgil, says: "The country housewife going about her work more pleases him than the grandest of patrician matrons. You remember his picture in the eighth book of the Æneid of the thrifty dame at the middle of the night, first when a woman compelled to support life by spinning wakes to light the fire that slumbered in the embers, adding night to her day's work, and keeps her handmaids laboring long by the blaze, all that she may be able to preserve her wedded life in purity, and bring up her infant sons."

We are here reminded of the capable woman in the time when the words of King Lemuel (Prov. xxxi: 10) were penned, "The heart of her husband doth safely trust in her." "She seeketh wool and flax and worketh willingly with her hands." "She riseth while it is yet night, and giveth meat to her household, and a portion to her maidens," evidently that they may help in her work. "She layeth her hands to the spindle, and her hands hold the distaff." "Her candle goeth not out by night."

The description throughout the chapter is too long to quote in full, but it is far superior to that of the Latin poet, so long afterward. Similar customs existed in distant ages and in different countries. At the time of Tarquin the Proud, according to Livy, Lucretia, the wife of Collatinus, was found late at night sitting in the middle part of the house, among her wakeful handmaids, spinning wool. She does not appear to have retired to rest and risen again, like the dames of Virgil and Solomon. In ancient times the quantities of a good wife were poetry, beauty, fidelity, chastity and skill in spinning and weaving, and some say that "wife" comes from weave.

E. F. R.

For the N. C. Presbyterian.

ALAMANCE CHURCH.

The fall session of Orange Presbytery was held in the historic congregation, which has recently built a new house of worship. On Saturday forenoon the Presbytery adjourned to hear the Historical Address by the Rev. C. H. Wiley; the address being really introductory to the dedicatory services of the afternoon.

The day was threatening and rain fell at intervals during both the morning and afternoon. Notwithstanding this however, the people came from the north and the south, from the east and west and sat down (as many as could find seats) in the church; the overflow filled the aisles and vestibule and thronged the windows.

The speaker was emphatically the right man in the right place. Every one who knows him, knows how warm his heart is towards North Carolina and how richly his mind is stored with the incidents of her history. But the warmest spot in that heart is given to the immediate place of his birth; in the innermost sanctuary *Alamance* is enshrined. Her very hills and trees and streams are hallowed and his memories are closely akin to reverence.

He spoke *con amore*; there was evident throughout the whole of the address the enthusiasm that is born of love and pride. The address was two hours and fifteen minutes in length (some said two hours and a half) and the highest compliment that could be paid it was the close and unwearied attention which it received from beginning to end. Your correspondent could have listened longer without fatigue or decrease of interest, and as he was in no way connected with the persons and places and incidents described, it may be imagined how intensely interesting it must have been to those who were. The speaker spoke *ex abundante* hence the following notes can be but fragmentary and brief when compared with the address; and are doubtless inaccurate in some particulars.

The church and ground were given by a gentleman whose name even, had passed from the neighborhood, but his descendant in the *fourth generation* was the speaker on the occasion. A young man assisted in the services who bore the same name as that of the very first person buried in the old graveyard (Mebane). There was a regular system of government in North Carolina when that section (Alamance) was a wilderness. Eastern and southern North Carolina was first settled. Yet the government, though far in the east, was sufficiently strong to keep that section in peace and quietness. Its influence and power were felt over what is now known as North Carolina though it was located near the sea coast. There are no records earlier than 1750. Tradition however, as reliable almost as history, fixes the settlement of the section of country around Alamance church in 1750; the time of the beginning of that great movement in the world, known as the *Scotch Irish emigration*.

God in his providence reserved a virgin soil of the very best, *the Piedmont section*, for this emigration. The movement forked, part going to Tennessee, part to South Carolina, and a part to North Carolina.

A company in Pennsylvania known as the *Nottingham Company* settled in that immediate section and in Rockingham county about 1750. Schools and seminaries were planted by the emigrants which have wielded great power. In five years after they entered the country the settlements were fixed. The colony was successful. The country at their entrance upon it was wild and entirely unsettled, yet there are no traditions of failure destitution or suffering, but of success and prosperity. The old deeds made to them by the Earl of Granville show that they selected the best lands. They had no market town; the people manufactured everything they needed except their groceries. Other goods were about the same price then as now but these articles were fifty per cent. higher. Molasses was higher in proportion than anything else. They manufactured their own linen had fuller's shops and hat shops all over the country; there is some linen in the congregation now one hundred years old. Every considerable farmer manufactured his own leather and nearly all the young people learned to make their own shoes. Shad came up the Buffalo creek as far as the bridge immediately north of what is now the town of Greensboro. The forests were magnificent and abounded in game, bees, honey, &c., and were vocal with the songs of birds. The United Synod of New York and Philadelphia, was then the highest Church court in the land. Hanover Presbytery on the Potomac River was the nearest Church court at this time. The Synod above mentioned sent missionaries to the scattered settlements in the Carolinas. Alamance was settled by a party in religion called the *Whitfieldians* or *new lights* (as distingnished from the *old lights* or *old side* party. They were revivalists and the congregation has been ever since a *revival* congregation, having regular stated protracted services. It is certain that they had an organized congregation and a house of worship before they had any expectation of a stated ministry. It is probable that their first church building was erected before an ordained minister had ever visited the section. Somewhere about the year 1760 they determined to build their first church and met in the woods for that purpose; as a beginning of the work they all knelt in the forest and were led in prayer by Andrew Finley and immediately afterward the sound of the axe was heard and a log church was built. It is probable that Andrew Finley held regular services in this church before the congregation was properly organized. It exorcised a good influence—there were no paupers, no criminals, no border ruffians, no spiritual destitution, no ignorance; the moral character of the people was excellent, and their intelligence compared favorably with their descendants of the present day. Among the old deeds and papers of that day there are none signed with *a cross mark* (✕). In nearly every family were to be found such books as *Boston's Fourfold State*, the works of *Baxter*, *Doddridge*, Fox's *Book of Martyr's*, Bibles, Larger and Shorter Catechisms. This church belonged to Hanover Presbytery. Its first regular minister was its first pastor Rev. David Caldwell; he probably ministered to the people before he became their pastor. He was installed in 1768. At his installation a petition was sent up to organize a Presbytery and *Orange Presbytery* was organized at Haw Fields' church in 1770. The original membership of the church cannot now be ascertained. The congregation extended over an area where there are now *eight* Presbyterian churches not including other denominations. The name Alamance is doubtless derived from *Allemande* (meaning German). This portion of the settlement bordered on a Dutch settlement which was called Allemande to distingnish it from the Scotch Irish and Allemande became corrupted into Alamance. The church was organized with seventy members. Alamance and Buffalo together had one hundred and fifty communicants, and were one pastorate. They were a church going people and their regular congregation on Sabbath was equal to the large assemblage which greeted the speaker on that Saturday. There were three early historic revivals in the church. The whole section used to unite in camp-meetings which were held at a central point in the congregation, about the location of the present poor house of Guilford county. Orange Presbytery at that time embraced North Carolina and parts of east Tennessee and South Carolina. Ministers from what is now Fayetteville Presbytery used to come to Alamance to preach. A Female Society was organized in the church in 1823. Nearly all the ladies in the congregation were members. Some of them came ten miles on horseback with children in their arms to attend the meetings of this Society. They made money *with their own hands*, had no church-fairs then. They helped to support young men at the Seminary and assisted them in their primary education also. They educated an Indian for the missionary work, they took the old *Missionary Herald*. This Society raised $500 for this work. This Society still lives in the daughters and grand-daughters of these pious women.

The Sabbath school was organized in 1855 and was great in its day. John Finley was its first superintendent. He used to go around the whole school asking each of his scholars to meet him in heaven. On the days on which there was no preaching the session of the school lasted from 10 A. M., to 4 P. M., with an intermission for lunch.

A secular school was taught in the session house, afterwards at a place three miles distant from the church. This school was regularly kept up and many distinguished men gained the rudiments of their education in it. There have been four churches erected.

1st. The log church already mentioned.

2d. Frame house in 1800—seats for six hundred and sixty (or one thousand on a squeeze). Seats in this house reserved for colored people and well filled too; they added great volume to the singing. The colored people had great attention paid to their instruction and were generally taught to read.

The 3d church, a brick house, erected in 1844.

The 4th (the present house of worship) 1875. A neat brick building, audience room 40x50 feet, recess of the pulpit and vestibule making its total length 65 feet.

The following ministers have supplied their pulpit: Dr. Caldwell, 1768–1821; Dr. Carruthers, 1821–1861 (Dr. C. came first as an assistant to Dr. Caldwell); Rev. P. H. Dalton preached from time to time for the congregation after Dr. Carruthers' resignation in 1861; Rev. Willis L. Miller, 1863–1865.

Latter part of 1865 Rev. W. B. Tidhall became stated supply and was installed pastor in 1867. In 1826 Alamance and Buffalo separated and became two pastorates instead of one as formerly. The colony is one hundred and twenty-five years old; the church is one hundred and twenty years old; the pastorate one hundred and fifteen years old. During the first ninety-three years of the pastorate there were only two pastors. During the one hundred and fifteen years there have been only *four*. Since its existence the church has passed through three civil wars and has been the seat of contending armies. During the revolutionary war Lord Cornwallis encamped in the congregation upon the premises of Ralph Gorrell. At the battle of Guilford Court House a company from this congregation was engaged under the command of Capt. Forbes killed in that battle, and whose monument now stands in the graveyard.

There have been four different governments over this people.

The Presbytery of Orange used to meet in this church every two years: Sept. 26, 1798; Sept 24, 1800; Sept 28, 1802; Sept. 26, 1804; Sept. 24, 1806; Sept. 28, 1808; Sept. 26, 1811. On October 7, 1813 the Synod of North Carolina was organized in Alamance church, and Dr. R. H. Chapman was elected Moderator. From this congregation have come *at least twenty ministers* of the gospel. Among whom are the following: W. B. Paisley, Saml. Paisley, Jno. Matthews and three sons, W. Caldwell Matthews, Jno. D. Matthews, D. D., Ky., Robert C. Matthews, D. D., Ill, (Rev. Jno. Matthews was the originator of the Seminary now merged into the Chicago Theological Seminary). James Kerr, Jno Paisley, Jno. McLean, Addi E. Thom, David K. Thom, David G. Doak, Jno. H. Cohle, Jno. Woodburn, C. H. Wiley, L. A. T. Joh, D. C. Rankin, E. M. Pritchett, Saml. McAdoo, (licentiate of Orange, afterwards joined Cumberland church). J. H. McNeilly, is of Alamance stock. Robert Donnell, eminent in Cumberland Presbyterian church. Geo. Donnell also in Cumberland church. Ministers from this congregation are in Kentucky, Tennessee, Indiana, Illinois, Alabama, Mississippi and Texas.

For about 70 years this congregation was represented one-fifth of the time in the Legislature. It has produced a State judge and his son a United States judge; a member of Congress and his son a state judge. It sent a representative to the Confederate Congress. It has sent out eminent teachers and professors. The last church court held in this church, until the present meeting of Presbytery, was the Synod in 1813, its first meeting. During the address Mr. Wiley gave a sketch of Dr. Caruthers which is omitted in these notes. This is but the dry skeleton of a very interesting and instructive and in some places eloquent address.

For the N. C. Presbyterian.

HASTY ADMISSIONS TO THE CHURCH.

"A church was formed by Rev. Gilbert Tenant out of those who were the followers and converts of Mr. Whitfield. No less than 140 were received at first, after a strict examination. The admission of a large number more was delayed only because their exercises and spiritual states had not attained such maturity as to afford satisfaction to themselves or to the officers of the church." (Life of Whitfield, p. 47 Notes: Philadelphia, 1780.)

This course does not suit modern times. when new members are received into our churches as soon as they profess conversion, and before every one is fully assured of its reality.

R.

A QUIET MIND.

Of all blessings to be desired, a quiet mind seems most worthy the Christian's seeking. "Calm me, my God, and keep me calm," must often be our prayer, as we encounter the changes of life.

Most of us have found out how much easier it is to bear up bravely under a great misfortune than to act with patience, good temper and courage when little things go wrong. How many times a day are we tried and harassed in the family! One person is apt to be irritated at trifles, and to speak petulantly and hastily when provoked. Nothing spreads more quickly than such an infirmity. It is as subtle as malaria, and as hard to overcome. If father or mother have the habit of speaking in a harsh, rasping voice, or of magnifying little faults into great crimes, the children will soon learn the trick of scowling browns and cross words. We never hear a little girl scolding her doll, in uplifted tones, nor see her striking and shaking it, without a suspicion that in that way she sees the home government administered. And when we observe gentleness, sweetness and unselfishness predominating in the conduct of children, the inference is natural that they live in sunny atmosphere, and have beautiful examples set before them daily.

How often we mothers have gone from our rooms, where we have had a tender season of communion with God, have read precious promises in His Book, and been strengthened against need, and then, secure, as we thought, against temptation, have had all the peace banished by some untoward occurrence! To enter the parlor and find that Jennie is playing tea with the china which is your pride, or that Tommy has made a horse of your frail Japanese chair; to have a favorite hook, which you loaned in the goodness of your heart, come home stained and torn; to go to the kitchen, and be confronted by the stupidity or obstinacy of an ignorant servant; these are common experiences, and how often our self-control flies before them! It is as humiliating as it is common to find that when we are on the level of our highest moods we are apt to be swept down to our lowest.

How can we exercise ourselves so as to have a quiet mind?

In two or three ways.

We cannot invariably control our thoughts and impulses, but our words and our tones are in our own power. We may resolve to preserve silence when we are exasperated, till we feel calm, and never to elevate our tones when annoyed. A low, clear voice is a great charm in a woman, and when it is a mother's is has an almost magical influence in the maintaining of harmony in the household.

If we would have a quiet mind, we must give fair play to this house in which our mind dwells. Often the temper is uncertain and fortitude breaks down because the body is worn out by illness and sleeplessness. Let us resolve to secure some needed repose, and some small space of solitude every day. There should be one room to which, morning or afternoon, we may retire, and be safe from intrusion, while we read, meditate, rest or pray.

Let us make daily and practical use of our Bibles. They are full of help, of instruction, and of comfort. We can open them nowhere without finding some thought of God, outshining like a star, and dispensing its brilliant light for our cheer and guidance. The way of perfect trust is the only peaceful way in this world, and they have most of its joy who dwell nearest the heavenly Father.—*Lady cor. Christian at Work.*

TEACH ME TO LIVE.

Teach me to live! 'tis easier far to die;
Gently and silently to pass away,
On earth's long night to close the heavy eye,
And waken in the realms of glorious day.

Teach me that harder lesson, how to live,
To serve Thee in the darkest path of life;
Arm me for conflict now; fresh vigor give,
And make me more than conqueror in the strife.

Teach me to live! my daily cross to bear,
Nor murmur though I bend beneath its load.
Only be with me; let me feel Thee near;
Thy smile spreads gladness on the darkest road.

Teach me to live, and find my life in Thee;
Looking from earth and earthly things away;
Let me not falter but untiringly
Press on, and gain new strength and power each day.

Teach me to live! with kindly words for all;
Wearing no cold, repulsive brow of gloom;
Waiting, with cheerful patience, till Thy call
Summons my spirit to her heavenly home.

—*Selected.*

YESTERDAY, TO-DAY AND FOREVER.

There is, so scientific people tell us, one point, even in a whirling wheel, which is at rest. One line of atoms at the axis, around which all the others revolve, is still. When we conceive of providence, intricate and confused as it is, well typed by the prophet as "a wheel in the middle of a wheel," we are always to remember that God Himself is sitting unmoved at the centre of the universe, the Father of lights, from whom cometh down every good and every perfect gift, and with whom there is no variableness, neither shadow of turning. And there is relief and comfort in this.

Shocked and shifted as we are in this life, our minds become impressed with a sense of insecurity. We are agitated with a thousand disquiets. No lot in the world is safe. Affairs fluctuate. Individual experience flits and plays with the phases of the moon. Institutions are not fixed. Even the perpetual hills do bow, and the eternal hills do change their bounds. Stability seems but an empty fiction or a dream. Versatilities mock our expectation; vicissitude is the rule of earthly existence.

Over all sits God calmly. His throne never sleeps. His patience never wearies. He wills and waits at His own pleasure. We look up and find Him watching; we know where to find Him always. And the beauty and glory and welcome of this thought is centred upon the one revelation that the God whom we see is the Saviour whom we love; "Jesus Christ, the same yesterday, and to-day, and forever."

The idea of our divine Lord as a person is to many minds exceedingly indefinite. He seems a mere historic character, born, living, dying, like any other being among the generations of men. We accept His deity as a mysterious doctrine of revelation, essential, of course, to His office and work; but our understanding of the ineffable meaning it bears is very vague and irrelevant. And that strange life, which began at the manger in Bethlehem, ran through some sorrowful years in Galilee, and then ended on the cross at Jerusalem, has no real significance as a mission of Immanuel, "God with us." We hardly know how to deal with it. Really the weakness of many believers is owing to their absolute inability to make this personal career of our Redeemer available in their experience.

Such confusion is perfectly natural. It is the necessary sequence of a miserable mistake. How childishly inadequate is the conception of an infinite Son of God, which limits Him consciously or unconsciously to an earthly history ending in a failure! Now the Scripture insists that Jesus' birth was not His beginning, nor His death His end. The thirty-three years of His human existence bear almost no measure or relation to the real duration of His life. He was living for an eternity previous to their commencing; He is living now in an eternity as unbroken and as boundless as ever. The incarnation was an incident in His career; it was only a part of His work of redemption, a necessary part, a noble part, but not the whole. His biography would have to be written with an alphabet, the Alpha of which, no human voice ever repeated, the Omega of which no mortal tongue would know how to speak.—*Chas. S. Robinson, D. D., in S. S. Times.*

ONE DROP AT A TIME.

Have you ever watched an icicle as it formed? You noticed how it froze, one drop at a time, until it was a foot long or more. If the water was clear, the icicle remained clear and sparkling brightly in the sun; but if the water was but slightly muddy the icicle looked foul, and its beauty was spoiled. Just so our characters are forming: one little thought or feeling at a time adds its influence. If each thought be pure and right the soul will be lovely and sparkle with happiness; but if impure and wrong, there will be wretchedness.

RELIGIOUS SALUTATIONS.

A large, if not the largest, class of salutations can be traced to intercession. The deeply religious character of the Orientals showed itself specially in their salutations. The Hebrew word *barak*, "to bless," had all the meaning of saluting, welcoming, and bidding adieu, the person spoken to being in each case commended to God. "Blessed be thou of the Lord;" "The Lord be with thee;" "and Jacob blessed Pharoah, and went out from before him;" are instances which illustrate the usage of the word. They are paralleled by the Arabian, "God grant thee His favours," "May God strengthen your morning," "May your morning be good;" by the Persian, "I make prayers for thy greatness;" and by the Ottoman, "Be under the guard of God." "My prayers are for thee," "Forget me not in thy prayers." And we cannot be surprised that this kind of salutation is found to exist, in some shape or other, among all national greetings. Our religion has come from the East, and some of their religious salutations still survive; as, for example, in the Esthonian "God guide you," the "Adieu" of the French, the "Go with God, Senor" of Spain, and our "God be with ye," corrupted "Good-bye." And here it may be remarked, in passing, that the obviously religious phrases have been preserved by nations in a sense less distinctly religious than the English, while they have been lost or changed among ourselves. Has the closer intimacy of the Continent with Roman Catholicism produced an effect upon outward expression, or is the change due to our greater reverence for sacred names—a reverence, often of course, merely Pharisaic, but which has led us, as it led the later Hebrews, to shrink from uttering the actual name of the Deity, and either to corrupt it as in "Good-bye," or eliminate it as in "Mercy me," "Save you, sir," while the French are much more lavish with their "*Mon Dieu*," and the Germans with their "*Mein Gott!*" If these suggestions will not hold, perhaps we may find a more rational solution in the universal tendency of the West, and especially of the English, towards brevity; which tendency would find illustration in our "Good day," in German "*Guten Tag*," in the Swedish "*God dag*," and in the French "*Bonjour*." The religious character of the Easterns is obvious, or obtrusive, likewise in their answer. To the question, "How is your health?" an Arab would reply, "Praise be to God," the tone alone showing whether he was well or ill. "Is it well with thee?" would draw forth the response, "God bless thee and preserve thee." These were the stock answers which it was and is still considered rude to vary—an instance, by the way, of punctilio and conservatism truly characteristic of Oriental ceremoniousness and stagnation. This style of answer reminds us of the *Deo Gratias*, a salutation of the early Christians, who, carrying out the apostolic injunction, "In all things give thanks," laid themselves open to the ridicule of the heretics, who said it was only an answer. "Thank God, how are you?" is one of the salutations in Arabia at the present time. In Andreas Hofer's district of the Tyrol the people still salute with "Praised be Jesus Christ." Among the poorer classes in Poland the visitor often says, "The Lord be praised," to which reply is, "World without end. Amen."—*Cornhill Magazine.*

THE EDICT OF NANTES.

When Louis XIV. revoked the Edict of Nantes, he expelled from France nearly all his subjects, except the Atheists, who would not conform to the Roman Catholic religion. He drove out the manufacturers, who were for the most part Protestants, and thus destroyed the manufacturing supremacy of France. He expelled Protestants of every class—advocates, judges, doctors, artists, scientists, teachers, and professors. And, last of all, he expelled the Protestant soldiers and sailors. According to Vauban, 12,000 tried soldiers, 9,000 sailors, and 600 officers left France, and entered into foreign service. Some went to England, some to Holland, and some to Prussia. Those who took refuge in Holland entered the service of William, Prince of Orange. Most of them accompanied him to Torbay in 1688. They fought against the armies of Louis XIV. at the Boyne, at Athlone, and at Aughrim, and finally drove the French out of Ireland. The sailors also did good service under the flags of England and Holland. They distinguished themselves at the sea-fight off La Hogue, where the English and Dutch fleets annihilated the expedition prepared by Louis XIV. for his descent upon England. The expatriated French soldiers occasionally revisited the country of their birth, not as friends, but as enemies. They encountered the armies of Louis XIV. in all the battles of the Low Counties. They fought at Ramilies, Blenheim, and Malplaquet. A Huguenot engineer directed the operations at the siege of Namur, which ended in the capture of the fortress. Another Huguenot engineer conducted the operations at Lisle, which was also taken by the allied forces. While there, a flying party, consisting chiefly of French Huguenots, penetrated as far as the neighborhood of Paris, when they nearly succeeded in carrying off the Dauphin. The Huguenot officers who took refuge in Prussia entered the service of Frederick William, Elector of Brandenburg. Some were raised to the highest offices in his army. Marshal Schomberg was one of the number. But when he found that William of Orange was assembling a large force in Holland for the purpose of making a descent upon England, he requested leave to join him; and his friend, Prince Frederick William, though with great regret, at length granted him permission to leave the Prussian service. The descendants of the Huguenot officers who took refuge in Germany revisited France on more than one occasion. They overran the eastern and northern parts of the French Empire in 1814 and 1815; and, last of all, they crushed the descendants of their former persecutors at Sedan, in 1870. Not long since, Jules Simon, when Premier of France, reminded his countrymen of what they had lost by the tyrannical edict of Louis XIV. He recalled the fact that not less than eighty distinguished officers of the German staff were representatives of Protestant families who were expelled from France by the revocation of the Edict of Nantes!—*Good Words.*

GIRLS IN SOCIETY.

It is rather curious that these young ladies, so ready to appropriate attentions and invite affection, are seldom attractive to the persons they so desire to please. It is man's prerogative to woo, woman's to be won; and she should not be won too easily or too soon. It is a very precious gift that a young girl makes when she surrenders herself wholly, for all her life, to him who has asked her to be his, and she should be very sure of her love; very sure it is not her vanity that is pleased, rather than her heart; very sure that her affianced husband is an honorable, God-fearing, kind and upright gentleman. The marriages which come from too brief an acquaintance, from a watering-place intimacy, or a few transient meetings at gay parties, often end in bitter disappointments.

While you are dignified and above even the most refined flirtation, it is not necessary that you should be needlessly prim and austere. Enjoy conversation and music and excursions with your friends, simply as friends, and in the thorough trust of friendliness, and take the sweetness of innocent hours with those young like yourselves. But, in all things wherein you have a doubt, in all questions of propriety, take counsel of your mothers. Young girls are safe if they give their mothers their entire confidence, without reserve and without fear. No one else can so fittingly judge what you ought and what you ought not to do. And though in future a lover may adore you, and a husband guard you with tender fondness, you will never, in life, meet with a love purer, stronger, and more supremely unselfish than the love of your darling mother. Let every girl be assured of this.—*Christian at Work.*

FIGHT A GOOD FIGHT.

A stingy Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear-trumpet directed upward toward the preacher. The sermon moved him considerably. At one time he said to himself, "I'll give $10;" again he said, "I'll give $15." At the close of the appeal he was very much moved, and thought he would give $50. Now, the boxes were passed. As they move along his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded that he would not give anything. "Yet," said he, "this won't do—I am in a bad fix. This covetousness will be my ruin." The boxes were getting nearer and nearer. The crisis was upon him. What should he do? The box was now under his chin—all the congregation were looking. He had been holding his pocket-book in his hand during this soliloquy, which was half audible, though in his deafness he did not know that he was heard. In the agony of the final moment he took his pocket-book and laid it in the box, saying to himself as he did it, "Now sqnirm, old natur'!"

Here is a key to the problem of covetousness. Old natur' must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole pocket-book may, by-and-by, get the heart into the charity-box, and then the cure is reached. All honor to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitating, besides pointing a paragraph for the students of human nature.—*Good Words.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from exchanges:

A church in the Sandwich Islands numbers 4,500 members and is the largest in the world except Rev. C. H. Spurgeon's.

Rev. David Macrae was inducted as pastor of an Independent Congregation at Dundee, Scotland, on the 31st ult.

Three Roman Catholic missionaries have left the Roman Catholic college, near London, for Afghanistan.

The Chief Rabbi of the English Jews, Dr. Adler, has resigned after thirty-five years of ministration. The executive of the council have proposed the election of Dr. Adler's son, Dr. Hermann Adler, as his colleague and successor.

Cardinal Manning will proceed to Rome early next month to plead his scheme, "which, by admitting certain changes in the external organization of the Catholic Church in England, will facilitate the return to the true faith of one important group of English Protestants."

Rev. Theodore Meyer recently stated at the anniversary meeting of the Jewish Mission of the Presbyterian Church of England, that during the year all the operations of the Mission had been carried on uninterruptedly and not without encouragement; and that during the eight years he had now been laboring in London he had been privileged to admit by baptism into the visible Church of Christ more than forty Jews; that a few of these indeed gave him great sorrow by their inconsistant walk, but that by far the greater number walked worthily of their high vocation, some even being burning and shining lights, engaged in proclaiming that Gospel which they had experienced to be the power and wisdom of God unto salvation.

The Bishop (Ceylon) continues to harass the Church missionaries in the useful work. Now he has gone to Badulla, where the Rev. Mr. Schaffter, one of the clergymen who was refused a license, had dared to hold simple Gospel services in an unconsecrated building, at the earnest request of many of the inhabitants. The Bishop severely attacked the members of the congregation at the church there, and said they had sinned in attending the services of 'that person," the tronhler of the Church, and that he must excommunicate all who attend after that warning. The inhabitants are very indignant, and are about to hold a public meeting to consider the matter. The Bishop, in a long oration, publicly denounced the services held by the Rev. Mr. Schaffter, and threatened excommunication and loss of all the privileges of the Church to those who should further attend them. Do we live in the middle ages?—*Ceylon Observer.*

The *Examiner* says: "The religious world of Russia is in a flutter of excitement. Prospects have been created of a future *rapprochement* of the Anglican and Russo-Greek Churches, and sanguine prelates are discussing the length of the interval that separates them from the period when English clergymen will come to them to adopt their sparkling ritual. The originator of these great expectations is 'Charles Sandford,' Bishop of Gibraltar, who has been paying a visit to the Southern parts of Russia. In the course of his journeyings he arrived at Odessa, and called upon General Geintz, the Governor, by whom he was invited to dinner. After the meal was over, the host, to interest his guest, had a solemn service specially performed in the Gubernatorial Chapel, and we imagine that it must have been of a generally representative character, as it occupied more than three hours, the Bishop the whole time manifesting the greatest interest in the spectacle. The next day 'Charles Sandford'—we continue the narrative in the form it appears in the special telegram in the *Golos*—had a lengthy interview with the Archpresbyter Platon, and, in taking, his departure, said, 'I hope that some of the ceremonies of the Russo-Greek Church may some day be accepted by our own, when we are more closely acquainted with one another." Whether the Bishop of Gibraltar simply meant this as a compliment to please Archpresbyter Platon, who has the reputation of being a good, amiable man, or whether the brilliancy of the Russo Greek service inspired him with Ritualistic longings, we are at present unable to say; but his words have been deemed of such importance that they have been printed in every Russian newspaper, and General Geintz's chaplain is generally believed to have half converted to orthodoxy the sympathetic English prelate."

A *London Review* correspondent writes: "Sweden has of late years made great progress in various directions, as, for instance, in the diminution of intemperance, the improvement of the penal system, and other movements, largely aided by the earnest personal influence of the illustrious Oscar I. and his son Oscar II. There has been concurrently a widespread revival of religion, manifesting itself in active lay preaching, Sabbath school extension, and deepened convictions as to the pacific nature of true Christianity. The Swedish clergy, who are required by law to be graduates of one of the two Universities of Upsal or Lund, and who are a very intelligent and useful body of men, have not manifested that breadth of liberality towards some of these new activities which a really wise policy might have suggested. And even the civil authorities have at times exercised much harshness towards some of the conscientious scruples of the converts to deeper convictions of religious truth, including many persons who still adhere to the national (Lutheran) Church, as well as the increasing number of Baptists, some of which latter body in Sweden rather approximate in their views to those of the Society of Friends. Recently a farmer in South Sweden was imprisoned for refusing to swear before a court of justice. Another farmer in the same district is being proceeded against for refusing to have his child baptized by the clergy. A young man from Skania was lately imprisoned for thirty days in a dark cell, and was almost blind on his release, because he conscientiously objected to military service. In various localities the Sabbath school labors of the 'revivalists' are being actively opposed by the clergy, who nevertheless often inform foreigners (as at the recent congress of the Evangelical Alliance at Basle) that 'perfect religious liberty prevails in Sweden." Whilst this undue harshness is tending to cherish the very opinions and convictions which it is designed to enppress, it is imposing disabilities and trouble upon many of the most loyal and useful people—men similar to those Baptists and 'Friends' who in this country and in the United States and elsewhere receive from the governments honorable consideration and the fullest protection for their liberty of conscience. Catholic Spain, Italy and Austria are in some respects more tolerant of religious differences than Lutheran Sweden."

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, NOVEMBER 26, 1879.

The Synod of North Carolina, at its late meeting, passed the following resolution:

"The Synod commends the N. C. PRESBYTERIAN as a paper worthy of the confidence and liberal patronage of our people, and hereby encourages its ministers and elders to aid in extending its circulation, until every family is supplied with a copy."

RUSSIA.

It must be exceedingly difficult to govern Russia, as the following statistics show: The population in 1875 was over eighty-five millions, and the Russian sway extended over an area of eighty-three hundred and fifty-one thousand square miles. An area over one hundred and eighty times that of North Carolina, and a population about eighty times as great. One hundred different tribes or nations, speaking forty different langnages, are under Russian rule; it follows that the varieties of disposition and the mental characteristics are almost endless, and that every shade and degree of civilization and enlightenment exist. The Greck Church represents the national religion, and its adherents are estimated at not less than 58,000,000; but there are also Armenians, about 600,000; Roman Catholics 7,250,000; Mohammedans 7,225,000; Jews 2,650,000; Buddhists and other pagans 550,000.

Under a liberal and enlightened government like that of Great Britain, in which vital Christianity, though not a prime factor, is an influential and conservative element, peaceful and effective administration of the laws is the natural ontworking and result, and the revolntionary spirit, wherever arising, is easily quelled. But in the existing state of Russian society and the diverse conditions which have been enumerated, without the ameliorating and shaping influences of religion, there is but one resource to preserve order—onlaying of the strong hand of despotic power.

Revolutions are not sudden and spasmodic outbnrsts of passion. They result from real or fancied wrongs, treasured in memory, brooded over, discussed as far as may be, and transmitted as a legacy of hate from sire to son, perhaps for generations. For years, perhaps for ages, under the pall of ignorance, the mailed hand of despotism may keep the people enslaved, but there comes a time when with changed conditions the passions surge over, carrying destruction to rulers and to ruled alike.

The people of France bore passively the grinding tyranny, gilded though it often was, of the long line of wicked rulers that preceded Lonis XVI., for with all their weaknesses and vice these rulers retained their iron grasp upon the liberties of the people. Upon the head of Louis XVI. fell the bolt of longpent wrath; upon his head it fell because of his virtues, which to people long unused to such, was weakness. The monarch who loved his people expiated the crimes of those who hated them. The history of Russia is a history of revolntions. Sometimes successful, the people have hurled dynasties to ruin and placed new despots on the throne, but mainly Russian monarchs have been men of iron will, who knew the worth of power and weilded it relentlessly. Before such men resistance resulted always in unsparing massacre and fresh inflictions of tyranny. In one city the bloody Ivan put 60,000 persons to death with torture, because they manifested the instincts of freedom. Peter the Great did much for his country, but no man's life was aught before him. Nicholas I. the father of the present Czar ascended the throne to encounter a wide-spread conspiracy, but relentless energy and unsparing vengeance secured to him a long and prosperous reign.

Russia of to-day has less to fear from the political complications which surround and threaten her, than from the revolntionary projects of Nihilism. Alexander I., the present Czar, has not deserved ill of his subjects. Despite the rigor of his dealings with conspirators against his throne, he is a liberal and a benevolent prince. One of the first acts of his reign was the emancipation of the serfs, by which over twenty millions of people, who were always transferred with the soil they tilled from owner to owner, were declared free, and virtually were made freehold farmers. No ruler more humane, no greater lover of his country and his people has ever governed Russia.

The conspiracy which has assumed proportions so formidable, unlike revolutions in general, is not the ontgrowth of tyrannous misrule, but the inevitable consequence of infidel teachings unopposed by the truth of God. During the reign preceding the present, and for a score of years before it, the severest restrictions were placed upon such literature as seemed to encourage or incite republican ideas, and with such literature infidel and atheistic philosophy was associated. Since the accession of Alexander, and under the institution of his more gentle rule, the teachings of the materialistic philosophy have extended until the schools throughout the empire are infected, and even the precincts of the palace itself have been invaded. The false philosophy has been carried beyond the bounds of the boasted reason which it worshipped, and Nihilism emerges as belief in nothing.

Nihilism does not propose reform of existing laws and institutions. Its aim is uncompromisingly, entirely, destructive. All property of Church and State would disappear in its success, and the very foundations of society be destroyed. Nihilism is nothingness, and its advocates the very direst foes to all religions and social order.

Alexander, it may be all too late, is compelled to the rigorous course he pursues. It should have been the mission of Christianity to oppose these doctrines of a false philosophy; to have enlightened the minds and to have imbued the souls of the people with the divine truth which would prove an antidote to the poison so freely administered. But religion in Russia is mainly represented by the Greek Church, an elaborate ecclesiastical structure, rejoicing in magnificent forms and bewitching trappings, but cold and dead as stone—alike indifferent and powerless—a gilded sepulchre, nothing more.

To Nihilism the teachings of Huxley, Darwin, Virchow and all such writers naturally lead. The infatuation of these miserable fanatics stands out as a verification of that revelation they reject, for if men will not receive the love of the truth that they may be saved, God sends them a strong delusion that they shall believe a lie!

THE COLORED PRESBYTERIAN CHURCH.

One item of peculiar interest is mentioned in the Statistical Reports of the Presbyteries to the Synod of North Carolina, at its late session in Statesville. It is this: "One church of colored people, organized in Newbern under the name of Ebenezer, has been received under the care of Orange Presbytery, according to the plan recommended by the General Assembly." While there is work being done by our ministers among the colored population, this is the only organized church among them, of which we know, in our connection in this State. None are reported in the Minutes of the Assembly for 1879, and no others in the Statistical Report of the Synod. We gladly hail this beginning of a most important work. Some time ago we gave an account of the organization of Ebenezer Presbyterian church. The work has been going on in Newbern under a colored licentiate, Mr. A. A. Scott, and the general oversight of Rev. L. C. Vass, pastor of the First Presbyterian church there. At present the great drawback to their success is the want of a neat church building for their services. These are now conducted in a public school house. Many of the colored people are watching with interest this enterprise, yet hesitate to join it as they wish, because it has not the outward show of ability to stand. Every one understands this. The members are firm and zealous and are striving among themselves to raise money towards getting a building lot and church. But they are all poor, and cannot accomplish this work themselves. They have sent a circular letter to our churches and some individuals, asking modestly but earnestly for the gift of ONE DOLLAR, if no more can be sent. We hope no church or person receiving this circular will fail to respond. Do not lay it aside. The cause is noble. Establish this church at once, and its success will tell on the general work among the colored race, and will be to the glory of our Redeemer. We will cheerfully forward any sums sent to us for this good cause, or they may be sent directly to Rev. L. C. Vass, Newbern, N. C. If each of the 115 ministers and 226 churches in our Synod would, for Christ's sake, immediately act in this matter, and send a generous gift to these colored Presbyterian brethren, they might have a modest church as a Christmas gift from the Synod. Shall they have this joy?

DEATH OF REV. W. B. CRAWFORD.

The following from Rev. A. L. Crawford will touch the hearts of all who read it. Let us be silent here.

MOCKSVILLE, N. C., Nov. 21.

Mr. Editor:—DEAR SIR:—It is with a sad and heavy heart that I write you of the death of my son, Rev. W. B. Crawford, pastor of the church at Washington, Arkansas. He died on the 15th inst., at his residence in Washington, of typhoid malarial fever, after an illness of ten or eleven days. He had just seemingly entered upon his work when he was stricken down. He had entered his 29th year, and had been about four years in the ministry. How mysterious the Providence, that one so young, so full of life, hope and promise should so early be cut down. In his last letter to me, dated Nov. 1st, writing of his separation from home and kindred, he says: "A time is coming when we shall all be brought together never more to part." And then he added: "My work keeps me busy, but I am happy in it." How soon was his work finished! About four days after he was seized with his last sickness. He was a member of the last General Assembly that met in Louisville, but is now a member of "the General Assembly and Church of the First-Born in heaven."

I can write no more.

Yours, &c., A. L. CRAWFORD.

DEATH OF REV. P. W. WARRINER.

The *Texas Presbyterian* says: This father in Israel fell asleep in Jesus at his home in Tyler, November 3rd. Thus another of the old pioneers has entered into rest. Faithful, laborious, and earnest, while able to work, he has now joined the great company of the redeemed which no man can number. Thus the ranks of the standard-bearers who early unfurled the banner of Presbyterianism in this great commonwealth are being depleted gradually, and soon all will be gone. The Fathers are passing away! May their mantle fall upon the young Elishas who are to take their place and carry on the Lord's work in our Zion! Dr. Marshall, long his associate in labors for the Master, gives a brief sketch of his life and work in another column.

NEW ORLEANS SEAMEN'S BETHEL.

The following from the *Southwestern Presbyterian* is so out of the ordinary run of our religious intelligence that we give it a special place in our columns:

"MR EDITOR: Do not let me weary you and your readers, but I am glad, and I know that you will rejoice and all readers, to hear that the good work still continues at the Bethel.

"On last Wednesday, at prayer meeting, three Christian seamen connected themselves with the Bethel church while in this port and four on Sabbath before last, among them the captain, chief officer and surgeon of the steamship Tentonia, which is destined to be the great emigrant vessel that will visit New Orleans every four months. I presume there is no better managed vessel that visits this port than the Tentonia. Emigrants do not hear oaths from its officers.

"Thirty-seven seamen have recently connected themselves with the Bethel church while in the port of New Orleans. They were members at home of the Presbyterian, Baptist, Methodist, Episcopal and Lutheran churches.

"On last Sabbath night, November 9th, two sailors joined the Bethel church on profession of faith in Christ, and it was refreshing to listen to their statement on examination before the session; and here let me remark that the Sabbath school children and the sailors in their examinations for church membership, can tell, and do tell in a clearer way, what Christ has done for them than others that I have heard in statement to the session.

"Dr. Nall preached at the Bethel on Sunday before last a glorious Gospel sermon, and was with the session, and I said to him, 'Now examine these sailors thoroughly,' which he did, and he and all of us were delighted with the direct and striking answers. I tell you, Mr. Editor, there is no disguise about 'Jack;' if he is wicked he is apt to show it, and if he is pious and loves Christ he seems to love Him with all his soul, and is quite ready to give an answer for the hope that is in him.

"On Wednesday before last the chief officer and surgeon of a steamship took an active part in the prayer meeting services, and on last Wednesday the surgeon delivered a lecture on the claims of Christ to our love and loyalty.

"If there is any doubting Thomas about what the Lord is doing for seamen let him come and see at the Bethel on Wednesday and Sabbath nights. SEAMEN'S CHAPLAIN."

NOTES AND JOTTINGS.

Mr. R. E. Eskildson, hospital steward at Fort Johnston, Smithville, N. C., writes, enclosing subscription, and adds:

"There are no Presbyterian churches, families, or preachers in this village, or in this county, so far as I know, and during the past two years of my service here I have only been visited once by a Presbyterian minister. Rev. Colin Shaw called once, for a few minutes, while here on an excursion last summer. Hence as the N. C. PRESBYTERIAN is the only earthly representative of our Church outside of my own family, in this county, I assure you we prize it too much to give up its welcome visits."

The facts above call for some comment: The only Presbyterian family in Brunswick county except the one above referred to lives a few miles from Wilmington and is connected with the membership and congregation of the Second Presbyterian church of this city. Presbyterian ministers sometimes visit Smithville during the summer season on pleasure trips, to remain a few hours there or in the vicinity, but such have not, we are satisfied, been aware of any representatives of Presbyterianism in Smithville. We assure all that the Presbyterianism of Smithville makes up in intensity for its lack of volume, and our Church ought to look after it. As for Brother Shaw, of course he found the Presbyterian family. You couldn't *hide* Presbyterianism where he wouldn't find it.

Our lady correspondent who dates from Langeyne, requests that her friends will address her at Pittsboro, N. C.

Dr. George W. Lawrence, of Hot Springs, Ark., says that raw oysters will certainly relieve, if they do not cure asthma, consumption and all pulmonary complaints. They should be taken internally. The first thought that strikes one is that the physician and the oyster beds are very far apart, but the Doctor may be right.

Don't let us forget the Orphans at Oxford while returning thanks for the undeserved mercies and blessings with which God has favored us.

There are 137 children in the Asylum. The whooping cough has broken out among them. They need good warm clothing and healthful food. Funds are exhausted. In the name of common humanity, if we do not recognize the higher claims of Christianity, let there be collections taken up on Thanksgiving Day, or other practical means devised, to aid these children. Mr. Mills, appealing for help, says:

"The friends of the orphans are invited to send us bed covering, flannel cloth, yarn socks and stockings, and any kind of warm clothing. We shall also need fat pork and beef, meal, flour, hominy and peas; strong food being essential to bodily vigor."

The late Baptist State Convention unanimously adopted the following resolution:

WHEREAS, We feel a deep interest in the work of the Oxford Orphan Asylum, and believe it is doing an inestimable amount of good; and whereas, we believe that the Baptist people of the State will feel it to be not only a duty, but a privilege, to contribute regularly to its support; therefore,

Resolved, That all our pastors are hereby earnestly requested to take up a collection at each of their churches, at least once a year, in behalf of this great and important object.

The Thanksgiving proclamation was read on last Sabbath from both of the Presbyterian churches of this city, and the cause of the Orphans is urged upon the liberality of the Presbyterians of Wilmington.

While we are disposed to lament the evil that is surging around us, let us also look at the manifestations of good. The defenders of the Sabbath are active. In New Jersey recently a conference was held in which the Law and Order Association of Newark, the Methodist Conference, the Baptist Convention of the State, the Presbyterian Synod, and the Temperance Alliance were represented. A unanimous agreement was entered into to labor earnestly and vigorously in opposition to those who are leagued in the interest of vice.

Again, it is altogether hopeful that such vigorous and effective measures are taken against lottery swindles. The Postmaster General, by his orders to postmasters throughout the country, is certainly doing service in the right. Even greater effort in this direction will doubtless be made. Great credit is due to Anthony Comstock, who has the high honor of being, by evil-doers of all kinds, the worst abused man in the United States. Mr. Comstock has had a number of policy dealers, in New York, arrested and there is a prospect of a suppression of the vice in that city, if the parties are not pardoned after conviction, or before. Now let us stop all lotteries of any kind at church fairs and festivals.

We are often indebted to the *London Weekly Review* for foreign religious news, and we believe that in this department it is reliable, but on the political questions of this country we must look elsewhere for our information. With regard to the presidential prospects for next year here is the *Review's* idea of the situation:

The Democrats have lost the valuable aid of Mr. Tilden, who has refused to allow himself to be again nominated; while if the Republicans put forward General Grant a large number of the party will abstain from voting. In the meanwhile an independent candidate has been invited to enter the field in the person of Mrs. C. Woodhull, the well-known advocate of peculiar doctrines regarding the sexes. This lady has not yet made known her decision. Should she consent, her followers and admirers, who are rather numerous in New York and other centres, will make a determined effort to return her, not altogether without a prospect of success in the present divided state of the parties.

The small boys of Danville called the Presbyterian Synod the Presbyterian sinners.—*Richmond Christian Advocate.*

To this the *Central Presbyterian* retorts:

That reminds us of our disappointment many years ago in another Virginia village, when the Conference met there. The boys had looked forward to the meeting with great interest; they had got it into their heads that the Methodist ministers were circus riders; but when they came riding into town, they saw from the character of their horses, that it would be a very poor circus.

The *Presbyterian* says:

Dr. Leonard Bacon, of New Haven, is fond of having a discussion in a monologue about Presbyterianism and Presbyterian ways. No one replying to him he has the field to himself, and roams about undisturbed. Just now he seems to be wondering what Presbyterians are to do for a new Catechism, and thinks it will be a difficult problem to adjust. The problem does not trouble us at all, we assure Dr. Bacon. We are publishing, buying and using more copies of the Westminster Catechism than at any period of the Church's history, and hear no voice lifted asking for a new one. "The old is better."

The Northern Presbyterian Church will have a Quarterly Review representing its doctrines distinctively. The name is to be the *Presbyterian Review*, and its managing editors, says the *Presbyterian*, are to be Rev. Drs. A. A. Hodge, of Princeton, and C. A. Brigge, of New York. Drs. Herrick Johnson, Samuel J. Wilson, F. L. Patton and others, are to be co-operating editors. Assurances of sympathy and of literary and pecuniary help have been given heartily and promptly by numerous pastors, professors and laymen. A financial basis has been provided to meet the exigencies of the experimental period, which ought to be a short one.

It is not surprising that the Northern Church should rise in indignation against the *Princeton Review* as at present conducted.

NEWS NOTES.

We specially invite news from all quarters for this column.

From a private source we learn that Rev. L. H. Baldwin, formerly of Virginia, but at present of the Presbytery of Newark, N. J., has had a cordial and unanimous call to the church at Tarboro, N. C. He will enter upon regular service of the congregation on the first of January.

We are glad to have Mr. Baldwin return to us. The *Tarboro Southerner* compliments Mr. Baldwin by saying that his delivery is graceful and forceful, and the sermon heard was effective. It adds: "We regard Mr. Baldwin as a powerful pulpit orator."

A friend writes from Austin, Texas: "In your issue of the 12th inst. you copy from the *Texas Presbyterian* a copy of the call to Dr. R. K. Smoot from the Houston church. As Dr. Smoot has not accepted and will not accept the call, I hope your will publish this as additional news."

At the late communion service of Richlands church, in Onslow county, N. C., five persons were received into membership on profession of faith. There were no special services or exercises, and Rev. Geo. W. MacMillan had no aid. Three of the persons admitted were baptized. This is pleasant and encouraging news. We learn that the occasion was a delightful one.

INSTALLATION.

Rev. John H. Coble was installed pastor of the Presbyterian church at Laurinburg, N. C., on Sunday, November 23rd.

The committee of Fayetteville Presbytery, charged with this duty, filled their various parts. Rev. Wm. S. Lacy presided, preached and proposed the constitutional questions. The discourse was founded on I. Cor. v: 20, and treated of the Minister as an Ambassador of Christ. Rev. Roger Martin delivered the charge to the pastor, and Rev. A. N. Ferguson the charge to the people. A large congregation waited with interest and solemn attention upon these exercises.

The relation thus constituted promises much usefulness. The pastor and people are not unacquainted with each other, for the church has been supplied by Mr. Coble for seven years. The building is attractive and convenient, beautifully situated, and has been recently painted and refitted within and without. The people are united and enthusiastic. They even threaten to entertain Synod some of these days! Laurinburgh is a village of some 800 or 1,000 inhabitants, and has three handsome church edifices—Methodist, Baptist and Presbyterian—besides two churches for colored people. The shops of the Carolina Central Railway are situated here, and there are evidences of thrift and energy. It is hoped that this pastoral relation thus happily consummated will be fruitful of great good.

ROWAN AND DAVIE CLUSTER.

MILL BRIDGE, N. C., Nov. 21, 1879.

DEAR BRO:—The "Rowan and Davie Cluster" held its last meeting at Back Creek church on Monday last, Nov. 17th. The Cluster was opened with a sermon by Rev. R. W. Boyd, I. Thess. 5:11 last clause. Bro. B., spake of the fact that we are here being fitted for the place which God designs us to occupy in that vast spiritual temple which is now in process of erection. That we are to "edify" or build up each other, by means of the influence of our example upon each other. After the sermon John K. Graham, Esq., was elected president, and the "Cluster" entered upon its regular business. After a short recess we reassembled to hear an essay by Prof. R. Stirling, on "The Sabbath School Teacher." From one of so much experience with Sabbath Schools, and who has so much love for the work, we naturally expected much; and *we were not disappointed*. The question "What is the duty of parents and Church officers to the Sabbath School?" was then discussed at some length. On account of threatening weather the Cluster did not continue through the next day, as usual; but adjourned to meet at Unity on Monday after the third Sabbath in February, 1880.

Yours, &c., J. A. B.

"SOMETIME."

MR. EDITOR:—I beg for an insertion in your columns of the following scrap of delightful poetry, the sentiment of which is at once so instructive and so comforting. It will interest many of your readers to know that it was a favorite piece with that very dear lady whose death has, within these few past days cast so deep and so wide a shade of sorrow over the community which her sweet life had so served to adorn: Mrs. MARY MCLAUGHLIN NORTHROP. I have reason to know that her afflicted husband, and others of her bereaved relatives, have had the burden of their grief lightened somewhat by the power of these thoughtful lines; and it may be that there are more of God's people who, now mourning overmuch on account of lost friends, may also find a drop or two of consolation herein.

I would not, if I could, prepare for publication an exhaustive memoir of her whose name I have just mentioned; for I very much doubt whether such a memorial would prove satisfactory to those stricken ones who loved her too well when living, to witness with pleasure, now that she is dead, even the most touching display of her virtues in cold type. Indeed no one, even of those who knew her best, could catch and fix in description the aroma of a character so rare and so exquisite. Enough to know that when on earth she so lived *for* God as to render it certain that she now lives *with* Him. J. R. W.

"*Sometime*, when all life's lessons have been learned,
And sun's and stars forevermore have set,
The things which our weak judgment here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue:
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, He heeded not our cry,
Because his wisdom to the end could see,
And o'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things because it seemeth good

And if, sometimes commingled with life's wine
We find the wormwood and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink.
And if some friend we love is lying low,
Where human kisses cannot reach her face,
Oh, do not blame the loving Father so,
But tear your sorrow with obedient grace!

And you shall shortly know that lengthened breath,
Is not the sweetest gift God sends his friends,
And that sometimes the sable pall of death
Conceals the fairest boon His love can send.
If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to-day. Then be content, poor heart;
God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loose, may rest,
When we shall clearly know and understand,
I think that we will say that "God knew best."

For the N. C. Presbyterian.

LOOK AFTER THE TETHER.

A tether is a restraint for horses or cattle at pasture—a rope, halter or chain—to keep within certain bounds. In those counties of the State where fences are taken away, farmers are learning to use the tether: they tether their horses and cattle. As one rides along the public roads through these counties he will be reminded of the popular saying: "Gone to the length of his tether," or as Mr. Webster would say, "tedder." It takes some care to learn how to tether cattle and horses. They will tear loose and trespass beyond their limits if they are not watched.

Let us look through this tether at some of the ways by which a minister is held to his pastorate. Sometimes a severe strain is put on the tether that binds a minister to his people, and if it is not carefully fastened he will get away.

Some people pet their ministers, but a good and faithful man cannot be held by such a tether as that—it is too weak to hold him—perhaps it would hold a woman preacher. No *manly* man is satisfied with it, and cannot be controlled by any mere *ex officio* estimate of his character, deferential forms, society manners, dead-head privileges, and complimentary notices. These are ways by which a minister is *tolerated*, not tethered.

A good salary, promptly paid, is a good tether. But even this will not hold a strong, conscientious pastor, under the inspiration of his Master's approval.

It goes against the grain to call upon certain people, especially to minister to those who are always more ready to receive the attentions of other ministers than their own, to talk plainly and kindly with offended people, to deal promptly and faithfully with backsliders, and crotchety people, and others who want to be petted and sweetened and praised, and to do all this while the censorious and supercilious Canaanite is standing around watching every motion and every blunder. If a good salary is all that restrains a strong man, he will get away from such service as this; or, if he does not get away, it will be because he is not strong enough. A stronger man would.

A well watered, healthy place and a poor but cultivated people, is a good tether and hard to break. But an earnest, aggressive, thinking man will break even this, when a severe strain comes upon him. His blood healthy, fire in his eyes, smile on his face, his emotions awakened by contact and communion with congenial gentlemen in other parts, he can't stand still, he will look around him and tramp over his grounds; he will find it soft under his feet in some places, and the stimulants on which he once fed, lose their influence and a paralyzing weight presses him down, and with powerful energy he pulls at his tether, and if it is not very carefully examined by experienced and thoughtful people, the weak worn place in it will give way. A farmer has to study the habits of his stock; he does not know them at first; it takes time. So our Presbyterian system of permanent pastoral charges, rests on a solid principle. You can't tie a minister to a field in six months or a year. His tether must be fastened in the *hearts* of his people, or he will tear out and leave. Heart-power can't be secured in a day.

I know a minister who has been permitted to give the right hand of fellowship to a goodly number of young people during the few past years, and he has now the pleasure of seeing them bringing their individual offerings in their own hands. A silent, tender, thoughtful attention is given to his preaching, till there is some *fellow feeling* between that minister and those young people, which is the strongest tie that binds minister and people. If a people have fellow-feeling for their minister, so that he feels its restraint, he can't get away from them. It ties him to their family altars and firesides. R. Z. J.

For the N. C. Presbyterian.

A REMINDER.

TUSKALOOSA, Ala., Nov. 15, 1879.

The churches under the care of our General Assembly are respectfully reminded that the *first Sabbath* in *December* is the day appointed for collections for the support of the Institute for the Training of Colored Ministers, at this place.

The school is in successful operation under the able instructions of Rev. D. C. Rankin. Eight students have been in regular attendance during the present session, and have made satisfactory progress. Others are expected. We ask for liberal contributions from all our churches, and from all individuals, favorable to this important enterprise, so that we may extend its advantages to larger numbers.

Money to be forwarded to Dr. J. T. Searcy, Treasurer.

By order of the Executive Committee.

C. A. STILLMAN,
Corresponding Secretary.

NEW PUBLICATIONS.

Child Lore: Edited by Clara Doty Bates, and published by D. Lothrop & Co., Boston, is a capital book for the little folks. It carries us back to the very first days of memory, to the Cat and the Pudding Bag String tale, Cinderella and Blue Beard, and all the fairy tales. It contains 100 original engravings and 80 exquisite colored pictures, illustrating these gathered treasures of child lore with notes and preface by the editor. Large quarto, price $3.

The *Catholic Presbyterian* for November contains: Some Words Regarding the Hypothesis of Kuenen, R. Flint, D. D. LL. D.; The Unchangeableness of the Apostolic Gospel, Prof. C. Von Orrell; The Church of the Trans Vaal, by a Cape minister; Naturalization of the Church in Heathen Countries, S. H. Kellogg, D. D.; The Problem of the Laboring Classes in Great Britain, W. G. Blaikie, D. D.; The Professional Studies of the Presbyterian Clergy in Scotland, Rev. James Iverach, M. A.; Religious Liberty in the United States, Hon. Henry W. Williams; Notes of the Day; General Survey; Notes and Queries. New York: Anson D. F. Randolph & Co. $3 per annum, 25c. single number.

Blackwood's Edinburgh Magazine for November is at hand and contains: Reata, or What's in a Name; An American Princess; Whig Reviewers as Painted by Themselves; Syria, conclusion; The Maromites; A Poor Devil; Among the Afghans; A Surveyor's Narrative; The Recess. The Leonard Scott Publishing Co., 41 Barclay street, New York.

Good Company is before us. It has the following contents: Doom and Dan; At the Banquet; Certain Men of Mark; Tales of the Civil Damage Law; Good Luck; November; Horace Bushnell; Freethinking Criticised by a Freethinker; An Answer to the Cry for More English; In November; Jane Hicks; The Judges and Crime; Assaying in a New Camp; Saved from Himself; Opportunities West; The Food of the Poor; A Holy Leaf; Lost and Found; Editor's Table; Literature. Good Company, Springfield, Mass.

The Eclectic Magazine for December gives us the following table of contents: Parliamentary Government in America; Lucrezia Borgia; My Journal in the Holy Land; Earth born Meteorites; A Sleepless Night; White Wings; Maxims of Wisdom; Kaspar Hauser; History and Politics; Merit and Fortune; Mademoiselle de Mersac; The Most Powerful Telescope in Existence; An Italian Moliere; The Oldest Art in the World: Irish Long Soug; Richard S. Storrs, D. D., LL D., with portrait; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. $5 per annum, single copies 45 cents; special subscription for three months $1. E. R. Pelton, 25 Bond street, New York.

Lippincott's Magazine for December, profusely illustrated, contains: Among the Biscayans; Summerland Sketches; Rose; The City of the Simple; Aimee; The Impressionist School of Painting; Changes; English Coffee Palaces: Monsieur le Charmant; Foreign Education for Young Republicans; In the Backwoods of Carolina; Three Days; Poisoning, and How to Treat It; Our Monthly Gossip; Literature of the Day.

We have received from Martin V. Calvin, General Southern Agent, Augusta, Ga., the following Educational Works, published by Lippincott & Co.:

1. *Sanford's Primary, Intermediate, Common School, and Higher Analytic Arithmetics*, by Shelton P. Sanford, A. M., Professor of Mathematics in Mercer University, Georgia.

Nothing better than this series of four Arithmetics can be desired for our schools. A most careful examination shows their excellence in clear definitions, ample exercises, and exact analysis. In their full and elucidating application of the analytic system to arithmetic, they surpass any series we have examined.

2. *Worcester's School Series of Dictionaries*, embracing primary, 60 cents; school elementary, $1; and comprehensive, $1 75.

The first and last are largely illustrated, and all have large appendices, containing a mass of important information. The series is very complete. Especially valuable is the comprehensive dictionary, exhibiting authorities for pronunciation and extended notices of synonyms; preliminary discussions of sounds, and the English language, and elaborate tables giving the pronunciation of classic, scriptural and geographical names, words and phrases from foreign languages; ancient mythology, &c. Very low introductory prices are offered.

The Contemporary Review for November from George Munro, publisher, 17 Vandewater street, N. Y., $2 25 a year.

Contents: On Freedom, by Max Muller; Mr. Gladstone; Two Studies Suggested by his "Gleanings of Past Year;" The Ancient Regime and the Revolution in France, by Prof. Von Sybel; What is the Actual Condition of Ireland? by E. S. Robertson; The Deluge; Its Traditions in Ancient Nations, by F. Lenormant; Suspended Animation, by R. A. Proctor; John Stuart Mill's Philosophy Tested, by Prof. W. S. Jevons. Also "White Wings," from *Cornhill Magazine*.

Scribner's Monthly.—Contents for December; The Capitol of New York; Brother Antonio; Two Visits to Victor Hugo; Poems, by American Women; The Johns Hopkins University; Confidence; Coffee Culture in Brazil; Success with Small Fruits; The Grandissimes; Waiting for Winter; and many others. Scribner & Co., New York.

The Nursery for December—choicest of periodicals for the very little ones—is at hand. Price $1 50 a year. J. L. Shorey, Boston.

Wide Awake for December is so good that the Christmas number can hardly be better—however, something very fine is promised for the holidays. Sammy Sealskin's Enemy, with which the number opens, is one of the best of Rev. Edward A. Rand's stories, this is followed by Mrs. Celia Thaxton's story of Bergetta's Misfortunes, for which J. G. Frances has made one of his irresistible cut pictures—two pictures for which alone anyone can well afford to buy this number. A Model Sewing School, by Mrs. Lillie, is written from the English point of view. Palmer Cox gives one of his fine animal pictures, a whole Æsop's Fable in itself, and there are puzzles, and letters for little folks, and a piece of Christmas music. Only $2 00 a year. Now is the time to subscribe.

Ella Farman, editor. D. Lothrop & Co., publishers, Boston.

Vivian the Beauty, by Mrs. Annie Edwards, is a novel of the Handy-Volume Series, from D. Appleton & Company. From the list of contents we think it must be very entertaining. Price 30 cents.

The Sunday School Quarterly, an aid to the Study of the International Sunday School Lessons. By Rev. F. N. Peloubet. First Quarter, 1880. From W. A. Wilde & Co. Boston.

Well arranged, with pictorial illustrations, commentary, doctrines and duties, in convenient quarto form of 40 pages.

ECLECTICISMS.

THE RELIGIOUS NEWSPAPER.

Presbyterian:

The power of a religious newspaper is far wider than its circulation or the number of its subscribers. It is an imponderable agent, diffusing itself all along the lines of thought. Men grasp its teachings, they know not how. Its thoughts find their way into the secular press, and are also brought forth in the unconscious utterances of the pulpit.

STUDY THE BOOK.

Presbyterian Journal:

Do you wish to be eminently successful in winning souls to Christ? Study THE BOOK. This is the two-edged sword that pierces to the dividing asunder of soul and spirit, joints and marrow, and is a discerner of the thoughts and intents of the heart. Machinery has been invented which, worked by skillful hands, can furnish to order a greater number of nominal converts, manufactured in a given period; but "the truth" alone makes children of God and heirs of immortality.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

Mr. E. G. Smith, who has for several months been supplying the churches of Horeb and Aiswell in Fairfield county, S. C., has been invited to supply Hopewell church in Marion county, S. C., recently made vacant by the removal of the Rev. W. T. Thompson to Shelbyville, Tenn.—*Southern Presbyterian.*

Dr. Charles H. Read, pastor of Grace Street church, Richmond, Va., has returned home from a visit North. His visit was for the purpose of obtaining aid for his church, and he was encouraged by receiving $2,300. Pledges and payments in Richmond make the whole amount contributed $5,000, and about as much more is needed to complete the church as proposed.

Rev. A. N. Wyckoff was installed pastor of Canal Street Presbyterian church in New Orleans on Sabbath, 16th inst. Rev. James Beattie presided, Dr. Palmer preached and the charges to pastor and people respectively were delivered by Dr. Markham and Dr. H. M. Smith.

At an adjourned meeting of East Hanover Presbytery on Friday, 14th inst., at Portsmouth Presbyterian church, licentiate L. E. Scott was ordained to the full work of the gospel ministry as an evangelist, to labor in the eastern portion of this Presbytery.—*Central Presbyterian.*

Rev. W. S. Thompson has had charge of Trinity church, New Canton, Va., for thirty seven years. At the late communion five persons were added to the church.

A correspondent writing to the *Central Presbyterian* from Bethel church, Augusta county, Va., November 17th, says: "At the recent communion of this church, Rev. J. J. Murray pastor, there were eight additions. One week before a series of sermons was begun at an outpost of the congregation, and yielded good results. Rev. W. E. Baker assisted and preached excellent sermons. Those at the church on Friday and Saturday were particularly striking."

The address of Rev. W. W. Houston has been changed from Salem, Roanoke county, Va., to Lexington, Va.

The boys of Tabb Street Presbyterian church, Petersburg, Va., have formed themselves into an association for the purpose of improving their Sunday school library. They have issued a prospectus announcing that on Saturday next they will issue the first number of a weekly journal, to be called *The Cheirogram*, to be edited and published by them. Each number will contain a condensed but accurate report of Dr. Witherspoon's sermon of the preceding Sabbath night, prepared by Dr. Witherspoon, and to appear as an exact *fac simile* of the handwriting of the contributors. The boys hope by this means to obtain a fine library for the Sunday school.—*Cor. Dispatch.*

Rev. O. F. Rogers writes to the *Texas Presbyterian* from Coleman, Texas: "By appointment of the Presbytery of Central Texas I organized a church here last Saturday, Nov. 8, to be under the care of Central Texas Presbytery. We have eleven members and others are expected to unite with us soon. On Sabbath we had one of the most delightful communions it has been my privilege to enjoy in Texas." The are going to build a cheap but comfortable church, and need help.

Under date Nov. 8, 1879, Rev. W. P. Hall writes from Bryan, Texas, to the *Texas Presbyterian*: "By invitation the Rev. J. W. Sexton recently visited us and preached two excellent discourses. After the close of service we held a congregational meeting and gave him a unanimous call to become our pastor. A postal received from him to-day informs us of his acceptance, which gives us great joy, as we have been so long thirsting for spiritual nourishment. We expect him the first of December and a cordial welcome awaits him."

The revival in New Providence church, Ky., in which reference was made last week, resulted in twenty additions to the church on profession. Rev Barbee Betts was assisted by Rev. R. Council. The interest continues.

Rev. S. D. Hogg, pastor of Hopewell and Clintonville churches, writes us, under date of Paris, Nov. 14th: "We closed a pleasant meeting at Hopewell last week, with three additions, two by letter and one on profession. The Rev. Jerry Witherspoon assisted the pastor. The meeting of Ebenezer Presbytery at Clintonville was followed by several days' preaching. Rev. J. M. Evans assisted the pastor. There were three additions, two by letter and one on profession.—*Christian Observer.*

The new Presbyterian church at Belle Haven, Va., was dedicated on Sunday, Nov. 9th. The building cost $1,200, is gothic in style, and of suitable dimensions.

The new Presbyterian church at Mitchell's Station, Culpeper county, Va., is nearly completed, and was dedicated on Nov. 6th. On the day of dedication nine members were received into this church on certificate.

Rev. Thomas Ward White's postoffice address is changed from Greensboro, Ala., to Charleston, Tallahatchie county, Miss.

A new church was dedicated at Wesson, Miss., Nov. 2d.

Rev. Alex. Sprunt was, last Saturday, installed pastor of the Old Stone church, Rev. T. M. Boyd delivered the charges both to pastor and people.—*Staunton (Va.) Vindicator, Nov. 21st.*

On Saturday evening, Nov. 9, an impressive scene was witnessed in the Presbyterian church in this city. The ordination of two ruling elders of the new colored Presbyterian church. The colored congregation met on the previous Wednesday evening and elected Luke Lowry and Davenport Grant ruling elders, both of whom are highly respected and pious men. Sunday evening the session, as a presbyterial committee, proceeded with the ordination of the candidates by prayer and laying on of hands. Rev. Mr. Mackin, the Assembly's professor in the Institute, gave a lucid Bible warrant for the office, with an explanation of its duties and the character befitting it. Dr. Stillman also made forcible remarks, and proceeded with the ordination prayer, which, for fervor and eloquence, must have been indicted by the Spirit. The colored brethren seemed deeply impressed, and we venture that a more intelligent membership, though small, can scarcely be found anywhere. They will soon procure a house of worship, and, by the assistance of the white elders and the colored students, they will launch their little boat, and may it follow in the wake of the "Old Ship of Zion," free from storms and reefs, and prove a blessing to their branch of the human family.—*Tuskaloosa Gazette.*

NORTHERN.

PRESBYTERIAN.

Rev. Ariel M. Master, lately in charge of a Congregational church, has come back and accepts an invitation to the Presbyterian church at North La Crosse, Wis.

The Presbytery of Solomon was very weak when formed three years ago. Now it has 53 churches and 27 ministers.

Thirty two Presbyterian churches have been organized in Kansas during the past year, with an average membership of fifteen persons.

Chief Joseph's band of captive Nez Perces is a group of Presbyterian people. A full blood Indian by the name of Archie B. Lawyer, a licentiate of Presbytery of Oregon, came from his distant home in Idaho to preach to them. He reports over one hundred who profess to be Christians, and wish to be connected with the Presbyterian Church.—*Presbyterian.*

CONGREGATIONALIST.

The church in West Medway, Mass., Rev. J. M. Bell, pastor, has just issued a new manual. It is a remarkable fact that in a period of 129 years this church has dismissed but two of its ministers. Rev. Jacob Ide, D. D., who still holds the relation of senior pastor, was ordained in 1814. He has been very feeble for many months past.—*Christian Intelligencer.*

METHODIST.

Rev. T. R. Taylor, expelled from the Baptist Church in Texas for teaching the doctrine of sanctification as understood by the Methodists, has united with the latter body.

The liabilities of the Missionary Treasury of the Methodist Church have decreased during the last year from $141,922 to $63,037 16.

PROTESTANT EPISCOPAL.

At a recent meeting of the General Board of Missions in New York $25,000 was raised in a single hour for the support of Bishop Riley's mission in Mexico.

REFORMED EPISCOPAL.

The *Episcopal Recorder* gives the following news of the Second Reformed Episcopal church, Philadelphia, Rev. Dr. Nicholson's: "At the time of Mr. Powers' death there was a mortgage upon the ground on which this church was erected to the amount of $36,000. This mortgage executors of Mr. Powers' will maintained they were unable to assume, though the intention of Mr. Powers was proven, and in conversation they expressed themselves as satisfied of that fact. A very generous friend of the church has now legally and irrevocably assumed the principal and interest of the mortgage, so that the church is now out of debt."

BAPTIST.

On Sunday morning, Nov. 9th, five persons were baptized in Philadelphia, one of whom was a Presbyterian minister, Rev. Henry Lesch of the Central Presbytery of Philadelphia.

The New Jersey Baptist Anniversaries were lately held at New Brunswick. President Campbell made a short address at one of the meetings. There are 32,000 Baptists in the State.

LUTHERAN.

Brobst's *Lutherische Kalendar* for 1880 has been issued, and it gives the grand total of all divisions of the Lutheran Church in America as containing 3,087 ministers 5,376 congregations and 689,195 communicant members.

INDEPENDENT CATHOLIC.

The Independent Catholic Church consecrated the Rev. Father McNamara its first bishop at a service held in Standard Hall, New York city, last Sunday night. There was a large audience in attendance, and on the platform were a number of Protestant clergymen, including the Rev. Drs. Prime and Philip Schaff. After a sermon by Father O'Connor, chancellor of the church, the ceremony of consecration was performed in accordance with a ritual adopted by the Independent Catholic Church. At the close of this ceremony the communion was administered after the Protestant manner. The services of this new church are said to be largely attended and several priests have united with it.—*Christian Union.*

SECULAR MISCELLANY.

A fire broke out in Wilmington on Saturday morning before day, by which the planing mills of Messrs. Colville & Taylor were destroyed, as were also the sash and blind factory of Messrs. Altaffer & Price and a naval store shed of Messrs. Alex. Sprunt & Son. A large quantity of lumber and naval stores was destroyed. The total loss amounts to about $40,000. We learn that Messrs. Altaffer & Price expect to order new machinery and hope in a short while to resume operations. We presume Messrs. Colville & Taylor will also rebuild.

The American Health Association held its sessions at Nashville last week, and discussed measures looking to the prevention of the incipiency and spread of yellow fever. An advisory council was appointed. The Southern members are Drs. Webb of Alabama, Cobb of Florida, Campbell of Georgia, Johnston of Mississippi, Halliday of Louisiana, Clapp of Tennessee, Joyner of Virginia, Wood of North Carolina, Lebby of South Carolina and Rutherford of Texas.

Sixty-five farmers and their families left Liverpool for Texas on 21st inst. They are mostly Englishmen, but a few are Irish and Scotch.

The new telegraphic cable between France and the United States has been formally opened for business.

In the course of the cholera epidemic in Japan there have been over 90,000 deaths.

The Cumberland fair is said to have been very successful.

The King of Holland has the largest private conservatory in the world. It contains two immense palm-trees, the smaller of which weighs two and a half tons, beside a wonderful collection of tropical plants. The glass dome of this huge greenhouse is ninety feet high and one hundred and eighty feet in diameter.

A friend writes from Reidsville that "Mr. Leach, with a class of eleven orphans, raised between $30 and $40 for the Orphan Asylum."

Prince Gortchakoff is now in his eighty-second year. The Czar himself is nearly sixty-two. Lord Beaconsfield is seventy-four. Bismarck is sixty-five; and Von Moltke, who "can hold his tongue in seven languages," is seventy-nine. The Emperor William is nearly eighty-three.

"Lies! Big Lies!"

Not so fast my friend; for if you would see the strong, healthy, blooming men, women and children that have been raised from beds of sickness, suffering and almost death, by the use of Hop Bitters, you would say "Truth, glorious truth." See "Truths," in another column."

CHAPLAIN RANDOLPH MACON COLLEGE, VA.
Messrs Polk Miller & Co:
Many cases of Dyspepsia within my knowledge have been cured by VEST POCKET CURE Cramps, Colics, Headaches, and all sorts of pains from indigestion yield promptly to it. The cures of this sort are innumerable.

25c. buys a pair of Lyon's Patent Heel Stiffeners and make a boot or shoe last twice as long.

IF SUCCESS be the true test of merit, it is certainly a settled fact that "*Brown's Bronchial Troches* have no equal for the prompt relief of Coughs, Colds and Throat troubles.

NOTICE.

Romulus M. Johnston, Esq., agent of the *Goldsboro Messenger*, is authorized to receive and receipt for any money due us for old or new subscriptions. Our friends will oblige us by paying promptly. We will welcome any new subscribers.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Mecklenburg county, on the 6th of Nov. at residence of the bride's father, Miss M. V. JAMISON and Mr. M. M. McCORD, Rev. W. E. McILWAIN, officiating.

Near Manly, Moore county, on 14th ult., by Rev. M. McQueen, Mr. PINK POPE, of Manly, to Miss MAGGIE E. McLEAN, daughter of J. K. McLean, Esq.

At the residence of the bride's father, John B. Graham, Esq., on the 19th ult., by Rev. M. McQueen, Mr. WM. W. McDOUGALD of Cumberland, to Miss FLORA M. GRAHAM of Moore.

At the Presbyterian church in Reidsville, N. C. Nov. 11, 1879, by Rev. D. Irwin Craig. Mr. WILLIE R. STAPLES, of Reidsville, N. C., and Miss MARY ALICE WATT of Lawsonville, N. C.

On the 19th inst., at the residence of the bride's mother in this city, by the Rev. Geo. W. McMillan, Miss SALLIE E. RUSSELL to Mr. N. N. McMILLAN of Onslow county.

On Nov. 5th, at the residence of the bride's father, by Rev. H. F. Wiley, Mr. W. A. MOORE of Pender county, N. C., to Miss SALLIE R. McRACKIN, eldest daughter of Wm. McRackin, Esq., of Brunswick county, N. C.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

On Tuesday 18th inst., of congestion little MARCUS, son of F. S. and MARY S. ROYSTER, age one year five months and twenty-one days.

OFFERS EXTRAORDINARY.

We offer WORCESTER'S QUARTO DICTIONARY fully Illustrated and Unabridged. Library sheep; marbled edges. Publisher's price $10 00, as a premium for 12 new subscribers to the NORTH CAROLINA PRESBYTERIAN at $2 50 each.

Most of our distinguished writers prefer Worcester's to any other dictionary, and it is recognized as authority by the departments of the United States Government.

Expressage at receiver's cost.

OR WILL SEND

The above Dictionary	$10 00
NORTH CAROLINA PRESBYTERIAN, one year	2 65
American Agriculturist one year	1 60
	$14 25

For $10 to any one address.
Expressage of Dictionary at receiver's cost.

—OR—

NORTH CAROLINA PRESBYTERIAN, one year	$2 65
American Agriculturest one year	1 50
	$4 15

Will be sent to any new subscriber on receipt of $3.

We thus furnish the NORTH CAROLINA PRESBYTERIAN and the best Illustrated and Most Popular Agricultural Monthly in the United States, for the usual price of a Religious Newspaper.

The American Agriculturist will be sent one year, gratis, to any one sending us *two new* subscribers at $2.65.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	0 a	7½
Shoulders	a	6½
Dry Salted—		
Sides, per lb	6¼ a	7
Shoulders	0 a	5
CHEESE—Northern Factory, per lb	0 a	11
Dairy, cream per lb	00 a	14½
State, per lb	00 a	10
COFFEE—Rio, per lb	18 a	18
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	75 a	77½
DOMESTICS—Sheetings, 4-4, per yd	a	6¾
Yarn, per bunch	00 a	85
FLOUR—Fine, per bbl	0 00 a	5 00
Super, Northern, per bbl	5 50 a	6 00
Extra do. " per bbl	6 25 a	6 50
Family " per bbl	7 50 a	9 00
City Mills—Extra Super, per bbl	0 00 a	7 25
" Family, per bbl	0 00 a	7 75
" Extra do., per bbl	0 00 a	8 25
GLUE—per lb	6 a	14
GRAIN—Corn, in sacks, per 56 lbs from store—white	72½ a	77½
CORN, wholesale, in sacks	68 a	72½
Corn, mixed, wholesale in sacks	65 a	67½
Corn, Cargo, per 56 lbs, bulk	57½ a	63
Oats, per bushel from store	00 a	60
Peas, Cow, per bushel	65 a	70
HOOP IRON—per ton	00 a	90 00
LARD—Northern, per lb	8½ a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 00
MOLASSES—West Indies, old crop	33 a	36
" " bbls	35 a	38
" " new crop	35 a	37
" " bbls	37 a	39
New Orleans	28 a	50
Sugar House, hhds, per gal	23 a	24
" " bbls., per gal	00 a	25
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	3 60
OILS—Kerosene, per gal	13½ a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel	80 a	1 10
PORK—Northern, City Mess	12 00	12 50
SALT—Alum, per bag of 2 bushels	00 a	00
Alum, per ton	6 00	7 00
Liverpool, per sack	80	85
Liverpool fine, per sack	0 00 a	1 75
SUGAR—Cuba, per lb	8½ a	10¾
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	0 a	11
B— " per lb	9 a	11½
C— " per lb	9 a	9½
Ex. C— per lb	0 a	9¾
Crushed, per lb	00 a	11½
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a	3 90
TIMBER—Shipping, per M	12 00 a	13 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	3 00 a	5 00

DURING WEEK
ENDING NOVEMBER 25.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—On Wednesday sales were made successively at 37½, 38 and 39 cents per gallon; on Thursday price advanced regularly by ½ cent per gallon to 43 cents; Friday sales were made at 42 @ 43 cents; Saturday market opened at 43 cents and fell successfully to 42½ and 42 cents; on Monday price fell to 39 cents.

ROSIN—Strained $1 35 and Good Strained $1 40 throughout. Sales Extra No 1. to Extra Pale at $3 75 @ $4 75.

CRUDE TURPENTINE—$1 25 for Hard and $2 25 for Yellow Dip until Saturday when price advanced 25 cents on both qualities. On Monday sales at $1 25 @ $2 25 respectively.

TAR—$1 10 throughout.

COTTON—Sales Wednesday at 11¾ cents for Middling closing weak; Thursday very quiet and nominally 11½; Friday moderate sales at 11½; Saturday 11 7-16 @ 11½; Monday small sales at 11½ cents. Official quotations: Ordinary 10¾; Good Ordinary 11; Low Middling 11½; Middling 11¾; Good Middling 11¾.

TIMBER—Very scarce and wanted. No sales are reported.

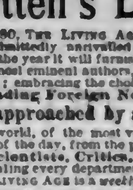
NEW ADVERTISEMENTS.

A WONDER IN OPTICS.

MAGIC LANTERN
36 VIEWS $12.00
THEO. J. HARBACH, 809 FILBERT ST., PHILA., PA.

A COMPLETE EXHIBITION FOR $12.

"THE PRINCE AMONG MAGAZINES."—N. Y. Observer.



THE GREATEST LIVING Authors, such as Prof. Max Muller, Rt. Hon. W. E. Gladstone, Jas. A. Froude, Prof. Huxley, R. A. Proctor, Edw. A. Freeman, Prof. Tyndall, Dr. W. B. Carpenter, Frances Power Cobbe, The Duke of Argyll, Wm. Black, Miss Thackeray, Mrs. Mulock-Craik, Geo. MacDonald, Mrs. Oliphant, Jean Ingelow, Thos. Hardy, Matthew Arnold, Henry Kingsley, W. W. Story, Turguenief, Ruskin, Tennyson, Browning, and many others, are represented in the pages of

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In 1880, THE LIVING AGE enters upon its *thirty-seventh* year, admittedly unrivalled and continuously successful. During the year it will furnish to its readers the productions of the most eminent authors, above-named and many others; embracing the choicest Serial and Short Stories by the Leading Foreign Novelists, and an amount

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For the Sale of Cotton,

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On the Most Economical Charges.

They will warrant the full price of the day of sale. Account sales will be rendered promptly, and proceeds be at once remitted.

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September 3d, 1879. 608

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We have on hand a large assortment of Fancy Ribbons, and special bargains are offered in Feather Tips.

Our Fancy Goods Department is larger than ever, with an elegant and varied assortment of Goods to please the ladies.

The Finest Assortment of Ties in the City.

N. H. SPRUNT, Exchange Corner.
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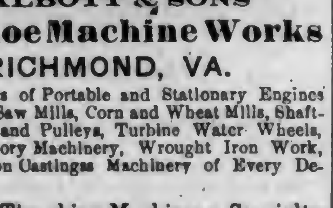
SOLD BY ALL DRUGGISTS.



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The Invention of the Age.

It does not destroy the draft.
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It will not choke up, and requires no cleaning.
It requires no direct dampers to be opened when raising steam (dampers being objectionable, as they may be left open and allow sparks to escape)
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It is simple and durable and can be relied upon.
It can be attached to any boiler.
No planter should be without one of them. Insurance companies will insure gins and barns where the Talbott Engines and Spark-Arresters are used at same rate as charged for water or horse-power.
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12,000 SACKS LIVERPOOL SALT,

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"A little Hop Bitters saves big doctor bills and long sickness"
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Hop Cough Cure and Pain Relief is Pleasant, Sure and Cheap.
FOR SALE BY ALL DRUGGISTS.

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COTTON BAGGING, TIES, &c.,

All of which we are offering low.

Highest cash prices paid for COTTON, NAVAL STORES, and all kinds of country produce.

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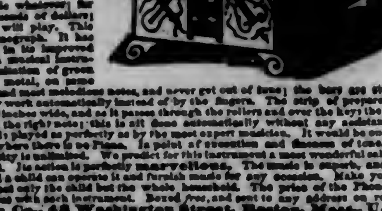
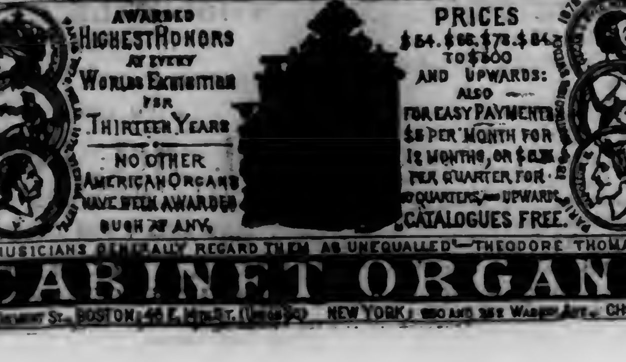
THE PHONOGRAPH SET TO MUSIC.

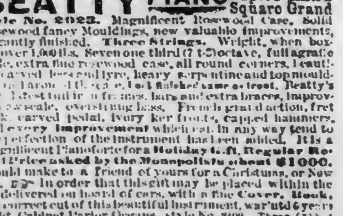
The Phonographic Piano.—A Most Wonderful Invention.



The Phonographic Piano has been called the most marvellous mechanical invention of the age. It will play any tune that ever was written, in a melodious and pleasing manner. Difficult and simple music produced in a masterly style, and it can be played by a child as well as by a grown person, and will furnish music for singing schools and social gatherings of any description, playing hour after hour, without any knowledge of music being required in the operation. [The remainder of this small-print notice is illegible.] Address The Massachusetts Organ Co., 48 Washington Street, Boston, Mass., U. S. A.



1879 BEATTY'S 1880
HOLIDAY GREETING.



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ORGANS New and Elegant Upright Cabinet Parlor Organs, style No. 2400, Three (3) Sets Golden Tongue Reeds, Thirteen (13) Stops, Two (2) Knee Swells, Solid walnut case, Fancy Top, &c. Warranted Six Years, all the modern improvements, with Stool and Book, boxed and delivered on board of cars, for only $98.00. This Cabinet Parlor Organ is the sweetest toned instrument ever before manufactured in this or any other country. Order one for a Holiday Present, or for your own fireside. Special Holiday Offers now ready, on all styles of the Beatty Piano, Grand Square and Upright, and Church, Hall, Chapel, and Parlor Organs. ☞ New Pianos, Stool, Cover, Book $143 & upwards. ☞ New Organs, Stool, Book $35 & upwards. Warranted. ☞ Send reference or have instrument consigned to your express Agt. Freight Agt. or Bank Cashier. Pay only after you fully test at your own fireside. Cash with Order have preference on order book. Money refunded if unsatisfactory.

GREAT SUCCESS Once more I am permitted to send forth my Holiday Greeting. Never before has my enormous business been so large as it is at the present moment, now nearly a hundred thousand of my celebrated instruments have found their way to happy firesides in all parts of the civilized world. Upon the strength of this great success, our citizens have chosen me their Mayor, by the largest majority ever before cast. So great has been the demand for my world renowned instruments (many of which I saw while traveling in Europe last year.) I am compelled to erect the largest factory (that is selling direct to the public) on Earth. Situated as it is on one of the finest locations in N. J., at Washington, Cor. Railroad Ave., and Beatty St., (Name of street changed to Beatty, by act of council in honor of the great enterprise,) and within one hundred yards of the Junction of four different railroads, leaving for all parts of the country. Some idea of this immense structure can be gained from the following viz., in its construction over three hundred tons of lumber were required, thirty tons of slate were used in its roofing. It contains nearly four hundred widows an Engine of sixty horse-power, drives over $9,000 worth of the finest wood working machinery. The above cut gives but a faint discription of this mammoth building. ☞ Labor and Material is Advancing. If you ever intend to buy an instrument, Now is your Opportunity. If you do not want one for your own fireside, buy for a Holiday Gift for your friend. ☞ Latest Illustrated Newspaper, (Holiday Edition) Sent Free. ☞ Please show this Holiday Offer to your Friends.

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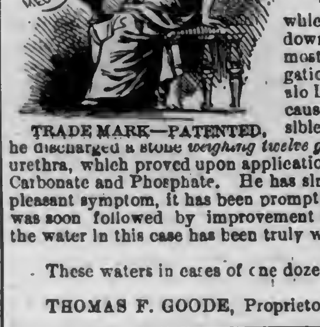

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BUFFALO LITHIA WATERS

Take the place of the Surgeon's Knife for Stone in the Bladder.

The case of a son of Dr. B. S. Hardy, of Hookerton, Green County, N. C., stated by him. Extract from Letter dated 22nd, of Oct., 1879.

"My son has been for several years afflicted with stone in the bladder, which frequently occasioned intense suffering, and resulted in the breaking down of his general health, and in complete nervous exhaustion. The most approved remedies accomplishing nothing beyond an occasional mitigation of its symptoms, a little more than a year ago I put him upon the Buffalo Lithia Water, Springs No 2, the use of which for some three weeks caused the discharge of a number of gravel of small size giving inexpressible relief, and about a month after my letter to you of last November, he discharged a stone *weighing twelve grains*, the largest I am confident that I ever knew to pass through the urethra, which proved upon application of test to be of a mixed character, consisting chiefly of Calcium, Carbonate and Phosphate. He has since experienced but little trouble, and whenever there has been any unpleasant symptom, it has been promptly relieved by a few goblets of the water. The discharge of the stone was soon followed by improvement in his general health, which has been fully restored. The action of the water in this case has been truly wonderful."

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These waters in cases of one dozen half gallon bottles $5 per case at the Springs.

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I HAVE JUST RETURNED FROM NEW YORK, AND HAVE ADDED LARGELY TO MY STOCK

In Every Department.

My second visit has enabled me to add many novelties in

DRESS GOODS AND TRIMMINGS.

Dresses made to order on short notice, and at the lowest prices for first class work.

Ladies' Cloaks and Dollmans in Great Variety.

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Many new and pretty styles have been procured, which could not be had early in the season.

RUGS, MATS, OIL CLOTHS, &C.

GOOD GOODS at reasonable prices. Respectfully,
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—AT—
M. M. KATZ'S,
36 MARKET STREET.

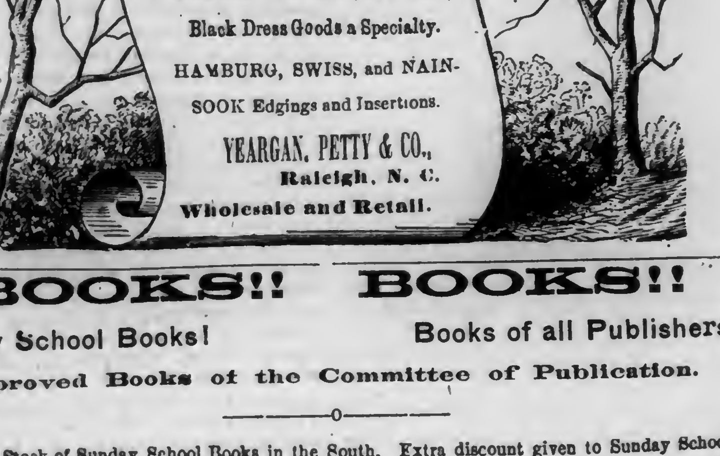
BARGAINS IN BLACK DRESS SILKS.

Our celebrated heavy soft Gros Grain for One Dollar per yard. COLORED SILKS, SILK VELVETS, SATINS, in plain and satin stripes.

DRESS GOODS,—Satin Melange, Cashmere Soie, Brocade Persan, Persan Raye, Raye Broche, Cavalo Mohair, Striped Satins, Camel's Hair, Colored Cashmeres, from 45 cents up. Colored Alpacas, all shades, 12½ cents; Double Width Colored Alpacas, heavy, only 16 cents per yard.
MOURNING GOODS.—The best assortment ever offered here in Drab D'Ete, Bombazine, Tamise, Crape Cloth; Plain, Striped and Brocade Cashmere; Henriettas, Mohairs, Australian Cloth.
CLOAKS, WATERPROOFS, SHAWLS. Trimmings; Silk, Grass and Cheneil Fringes; Gloves and Hosiery, every style, good and cheap; Skirts and Corsets. The best Fifty Cent Corset ever sold in the city. RIBBONS—Fancy, Satin, Striped and Brocaded. Laces and Embroideries in greatest variety. Housekeeping Goods, Blankets, Flannel.
MEN AND BOYS' WEAR. Ladies' Cloth, Ladies' and Children's Merino Vests, Ruchings, Ties, Fancy Goods. One Thousand Dozen Linen Handkerchiefs, from 5 cents up; DOMESTIC GOODS, &c, &c., all at prices which defy competition, and qualities which cannot fail to give satisfaction. I can assure my kind patrons that every article will be sold AS LOW, and the majority LOWER, than at any previous season. Send for samples to

M. M. KATZ, 36 Market Street.
oct 22

RAVEN BLACK ALPACAS!



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1000 Half Rolls Bagging, 2¼, 2 and 1¾ lbs.
1000 Bdls Arrow Ties, New and Pieced.
5000 Sacks Salt.
For sale by KERCHNER & CALDER BROS.

Molasses, Bacon and Lard.

200 Hhds. and Bbls. Cuba and Sugar House Molasses. 100 Boxes Long Clear Sides and Backs. 100 Tubs and Tces Lard. For sale by
KERCHNER & CALDER BROS.
nov 12 618-tf

FOR THE FAMILY.

Shaping the Future.

We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.

The tissue of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown.

Still shall the soul around it call
The shadows which it gathered here,
And, painted on the eternal wall,
The past shall re-appear.

Think ye the notes of holy song
On Milton's tuneful ear have died,
Think ye that Raphael's angel throng
Has vanished from his side.

Oh no! we live our life again;
Or warmly touched, or coldly dim,
The pictures of the past remain—
Man's work shall follow him!

—John G. Whittier.

Docks.

As for me, I wanted Robinson Crusoe—that large, fine edition down at Hemmens' book store, with the colored pictures. I wanted it for my own—not to return to somebody else when I had read it through. What was one reading for such a book as that?

Dick didn't want Robinson Crusoe. Not a bit of it; nor any other book. The less he saw of a book the better he liked it.

He was my brother—my twin brother, too—but we weren't any more alike than—well, than two honeysuckle blossoms one yellow and the other red, on the same stalk.

What Dick did want was one of Tony's black puppies. Tony was Mr Lesseps' hostler, and he was raising the dogs to sell. Mr. Lesseps was our next neighbor, and his little Alice was the sweetest blue-eyed, golden-curled beauty that ever ran with her arms reached out to meet two admiring young playfellows like us. Dick thought all the world of Alice, but I do believe he saw even more loveliness in the tawny velvet hide, the turbid blue eyes of either one of the little fat trio cuddled asleep a greater part of the time on the straw in Mr. Lesseps' stable.

Robinson Crusoe was two dollars and a half. The best puppy was two dollars and a half. They might as well have been a million. How were we two youngsters to have five dollars pocket money all at once? and how long would it take us to save it?

Our father had only the year before bought our summer home in the country. He was a busy merchant in New York, and knew very little about farming. Mr. Lesseps' place was beautiful and elaborate, for he had owned it a long time, but ours was still in the rough, and there remained a great deal to be done in every part of it, ploughing, grading, planting and what not. Father used to come out and spend a day or two in the week with us, and how he did enjoy getting on his farm clothes and going around watching the work and supervising his men here and there, seeing things come more and more into shape.

But I was telling you how much Dick and I wanted five dollars. We wanted it so much that one morning when father had gotten on his duster and was waiting for the carriage to come round to take him to the station, we went to him, and Dick, who was generally the spokesman for the two, acquainted him with our desires. I said nothing, but the petition in my eyes seconded the motion.

You ought to have seen father's face. "Five dollars! Well, well! that's a tall want for little shavers like you! What do you want to do with five dollars?"

We told him. He listened to us, looking from one to the other as we severally expatiated upon the merits of our desiderati.

"Well, now, let's see," said he. "I have to work for my five dollars; and it needs a great many to take care of you two little chaps, and all the rest of it, don't you see?"

Yes, we saw.

And would we "be willing to work for our five dollars?"

"Yes, yes"

"Well, what do you want to do most?" he asked, his merry eyes twinkling. "Will you pull weeds?"

"Yes, sir," we eagerly responded.

"Come along, then," he said, and taking us each by the hand he led us into the lawn yet to be, now merely a grass-grown pasture field, and up to a tall plant with great leaves, and a plumy head of great seed-vessels stirring softly in the summer air.

"There!" says father. "Now, there are about ten thousand of these things on the place, and for every one you'll pull up I'll give you a penny; so you can be rich, boys, if you like, both of you. You can buy all Tony's pups, Dick, and Hal here, he can get books enough to start a library. Hey? How's that?"

Well, we thought that was delightful. We thought we could have our hearts' desires—say next morning—and father left us looking back and laughing from the carriage to see us pulling with all our might at the big dock.

We might as well have pulled at one of the stone pillars of the carriage porch. We looked at each other in blank disappointment, and we also looked at our hands; they smarted already.

"This one is so big," says Dick, "let's find little ones that will come up easy."

It wasn't a hard matter to find them—all we wanted—but, alas! the little ones held on harder than we could.

Jim Holt, our farmer's son, was passing by, with a rake over his shoulder. He looked at us, smiling dryly.

"What you doin'?" he asked. We tugged away, flushed and determined.

"Don't you know you can't pull docks?" said he. "Why, them things has iron bars for roots, and they go through to the other side of the yairth, and then they're clinched in!"

"Poh!" we said, "no such thing."

"Fact!" says Jim, looking at us soberly as he walked away. "that where the iron comes from; that's the way they raise it."

"Father was making fun of us," said I, "he knew we couldn't do it."

Dick was looking at the inside of his hands and rubbing them against his trousers' legs. "Let's go to Tony's and see the puppies," said he.

Tony's white teeth grinned as he saw us. He was polishing a set of harness; and in an empty stall near by, in the corner, on a pile of straw and old horse blankets, lay three little buff roly-polys snuggled together in warm, panting slumber. They lifted their sleepy heads as we smoothed them, and looked at us drowsily out of their dark-blue clouded eyes, and then down they heavily dropped again into slumber.

We told Tony our experience of the morning. But what was our surprise before we had proceeded far to see him suddenly pause in his work and listen to us with attention, and when we had finished throw his head back and burst out laughing, and then keep slapping his knees and laugh on, rolling his head from side to side! We could not help laughing heartily in sympathy, though what in the world it meant we didn't see. "Oh ho!" he chuckled at last "Now dat ar's curus. Ha! ha! Mas'r King he do' 'no' no great 'bout farmin'! Now Mas' Dick, yo' got yo dog, sho'. Yo' tell yo' fader he kin fotch 'long h's ten t'ousan' out o' de back, 'cos yo' go'n to git it now, no mistake 'bout dat ar." And then he proceeded to tell us in his own fashion, which I will translate for brevity's sake, that if we possessed our souls in patience till there came a good rain to wet the soil down to a great depth the dock roots would pull nearly as easily as turnips, and we could pile them, so to speak, Pelion upon Ossa.

There is no need to say how often, after this, our gaze was directed toward the heavens, nor how suddenly we became interested in the weather article in father's *Tribune*. Father would sometimes ask, "Well, boys, how about those weeds? When shall I bring out the five dollars?" And he would merely look at each other with a smile which we understood well enough, but which to him meant our enlightenment as to the staying power of the common dock.

At last there appeared ominous lines in Prof Probabilities' diagram. There came a day when winds and gusts and gathering gloom darkened and deepened, and then a storm broke over the earth such as people tremble to see. We were not selfish enough to be glad, either, when we heard of all the ruin and death the tempest was bringing on sea and land. The rain fell in sheets, the streets ran torrents, the winds roared and raged. When at last the storm ceased and the sun appeared once more, nature scarcely seemed rejoicing, but exhausted, drooping, broken, as if its strength were gone and it had no heart left.

But although we had been half frightened at the fury of the test, and wholly sorry at its violence, there had been space enough for us to remember our own special enterprise. We had gone out the first few hours after the rain set in, and essayed a sturdy dock. It seemed just as firm as the first one which had defied all our effort. We went to Tony to ask an explanation. He answered us by letting a hose pipe discharge itself for ten minutes or so on a stalwart root growing near, and then showing us how easily our united strength could dislodge it. "Groun' got to be soakin'—jes like sponge;" he said, "den yo' do it—jes's I tell yo'."

The morning of the day it cleared we went to him. He grinned when he saw us afar off, and began a pantomime of stooping and pulling which we well understood. "Ebbery ting reddy now," he said, "yo' kin git yo' ten t'ousan', if yo' wan' to. Tell ye chil'en," he continued, "keep um all in a heap, out o' sight, som' 'er, till yo' git all yo' want; 'n 'en pile um up, de whit roots inside, nice—so' fader can count 'um easy."

We pulled docks two hours, and by that time we had emptied four hand-cart loads under the woodshed, and piled them neatly, one hundred and fifty strong. But we could do no more—at least that day. Our backs ached; our fingers were blistered—to say nothing of boots and clothes stiffened with the mud of the soaked soil, and drenched from the dripping weeds.

When father came home on the third afternoon, we took each one of his hands, and led him out—silently, in reply to his questions, but with giggles and capers he was at a loss to understand—till we walked him in front of the white bristling piles in the wood-shed.

"There they are," said one of us.

"Five piles—a hundred in each," added the other.

"A penny a piece, father."

"I'm going to start a library."

"I'm going to have the best puppy."

Father looked from one to the other as we spoke.

"How did you get them?" he asked.

"We pulled 'em."

"Pulled 'em! *You* pulled 'em?"

"*We* pulled 'em."

When we had sufficiently enjoyed our triumph we explained. He regarded us with wide opened eyes of comic astonishment meanwhile, and then he gravely drew his port-monnaie from his pocket and counted us out each two dollars and a half.

"Well, boys," says he, "I don't know but I've got my five dollars worth as well as you. Jim! Here!" he called. "Tell your father to set all you fellows to work on dock roots all over the place; don't leave a single one, if it takes all day," and before he had finished talking we were already on our way to Tony, and Dick gathered up his own especial favorite into his arms, looking at it as if it were a package of Hope's candy and he were hungry. The next day father brought me out my Robinson Crusoe. *—Mrs. E. C. Gibson, in Christian Union.*

MISCELLANEOUS.

Burns in Edinburgh.

Burns set out on his first visit to Edinburgh on a pony he had borrowed from a friend. The town that winter was agog with the ploughman poet." Robertson, Dugald Stewart, Blair, "Duchess Gordon, and all the gay world," were of his acquaintance. Such a revolution is not to be found in literary history. He was now, it must be remembered, twenty-seven years of age; he had fought since his early boyhood an obstinate battle against poor soil, bad seed, and inclement seasons, wading deep in Ayrshire mosses, guiding the plough in the furrow, wielding "the thresher's weary flingin' tree," and his education, his diet, and his pleasures had been those of a Scotch countryman. Now he stepped forth suddenly among the polite and learned. We can see him as he then was, in his boots and buckskins, his blue coat and waistcoat striped with buff and blue, like a farmer in his Sunday best; the heavy ploughman's figure firmly planted on his burly legs; his face full of sense and shrewdness, and with a somewhat melancholy air of thought, and his large dark eye "literally glowing" as he spoke. "I never saw such another eye in a human head," says Walter Scott, "though I have seen the most distinguished men of my time." With men, whether they were lords or omnipotent critics, his manner was plain, dignified, and free from bashfulness or affectation. If he made a slip, he had the social courage to pass on and refrain from explanation. He was not embarrassed in this society, because he read and judged the men; he could spy snobbery in a titled lord; and, as for the critics, he dismissed their system in an epigram. "These gentlemen," said he, "remind me of some spinsters in my own country who spin their thread so fine that it is neither fit for weft nor woof." Ladies, on the other hand, surprised him; he was scarce commander of himself in their society; he was disqualified by his acquired nature as a Don Juan; and he, who had been so much at his ease with the country lasses, treated the town dames to an extreme of deference. One lady, who met him at a ball, gave Chambers a speaking sketch of his demeanor. "His manner was not prepossessing—scarcely, she thinks, manly or natural. It seemed as if he affected a rusticity or landertness, so that when he said the music was 'bonnie, bonnie,' it was like the expression of a child." These would be company manners; and doubtless on a slight degree of intimacy the affectation would grow less. And his talk to women had always "a turn either to the pathetic or humorous, which engaged the attention particularly." The Edinburgh magnates (to conclude this episode at once) behaved well to Burns from first to last. Were heaven-born genius to revisit us in similar guise, I am not venturing too far when I say that he need expect neither so warm a welcome nor such solid help. Although Burns was only a peasant, and one of no very elegant reputation as to morals, he was made welcome to their homes. They gave him some good advice, helped him to some five hundred pounds of ready money, and got him, as soon as he asked it, a place in the Excise. Burns, on his part, bore the elevation with perfect dignity; and with perfect dignity returned, when the time had come, into a country privacy of life. His powerful sense never deserted him, and from the first he recognized that his Edinburgh popularity was but an ovation and the affair of the day. He wrote a few letters in a high-flown, bombastic vien of gratitude; but in practice he suffered no man to intrude upon his self-respect On the other hand, he never turned his back, even for a moment, on his old associates; and he was always ready to sacrifice an acquaintance to a friend, although the acquaintance were a noble duke. He would be a bold man who should promise similar conduct in equally exacting circumstances. It was, in short, an admirable appearance on the stage of life—socially successful, intimately self-respecting, and like a gentleman from first to last.

The Home of Plants.

When we find certain plants growing wild in certain localities we are likely to consider these localities their natural homes—we conclude that they prefer such localities to any other. In this, according to the *Popular Science Monthly*, we may or may not be correct. Plant life is one ceaseless struggle, and as in animal life the weaker is constantly succumbing to the stronger. As the weaker is overpowered it is pursued by the stronger; and thus many plants are driven from the soils they would prefer and forced to take refuge in less congenial soils, simply because these form retreats into which the stronger plants cannot follow. We have many strong points in support of this idea. Take the case of the pine for one of them. We find the pine on poor, sandy soil, and we at once decide that poor, sandy soil fills the natural requirements of the pine; but transfer the pine to a rich soil, remove the deciduous trees from about it, and you find it at once a far more flourishing tree than it was in its sterile sands. This, then, explains how it is. The pine cannot bear crowding as can many other growths, and so it retreats before them until it has reached localities into which they cannot come But for this fact we would have pines growing in every portion of the country.

Then there is the willow, and the cotton-wood, and the sycamore. We find them closely hugging the wet margins of streams and we consider them habitually "water growths," but not so. Give them fair play and they will flourish on the high lands equally as well; hence we must consider that they have merely retreated to the situations in which we find them, not because they like wet soil better but because they are here saved from destruction at the hands of those enemies that are most powerful on dry land, but cannot grow in contact with water.

Then the weeds on our farms afford us another illustration. They are there not always from choice, but because our destruction of the more powerful wild growths has given them a showing for their lives which they could not find in the woods

A Bedouin Horseman.

While climbing slowly up a steep bank on the opposite side, a Bedouin of the tribe of Ben Issacher, mounted on a pretty black mare, overtook us at full gallop. He pulled up and joined our party, and we talked to him for some time through Karam. Alford offered to buy his long spear with silver-bound joints At one end was an iron point to stick into the ground when not in use, and at the other a sharp point of burnished steel. He was a most friendly and affable Bedouin, and showed us all his arms—pistol, sword, knife, and so forth When we arrived at the rocky plateau at the top of the hill, he gave a sort of performance for our amusement, galloping about and whirling his lance with dramatic effect and many loud cries, as he thrust at and parried thrusts from an imaginary enemy. He turned and twisted his mare about with incredible ease and swiftness, only guiding her with a halter, for the bit, which is scarcely ever used except in warfare, hung idly from his saddle all the time. We rode together for some distance, and at parting he took the charm from his horse's neck—a crescent-shaped piece of wood—and presented it to me with a most graceful salaam. Altogether we were rather pleased with our fellow-traveller, until old Hadji Hassan let out that his parting words had been a strongly expressed wish to find any two of us alone in a place where he could use his weapons in earnest. Six together were beyond his ideas, so he made the best of his disappointment.*—Fraser's Magazine.*

Humorous.

A gentleman doubted his ability to climb a picket-fence, but one growl from a dog gave him the necessary confidence, enterprise and alacrity.

A gentleman was one day relating to a Quaker a tale of deep distress, and concluded very pathetically by saying, "I could not but feel for him." "Verily, friend," replied the Quaker, "thou didst do right in that thou didst feel for thy neighbor; but didst thou feel in the right place—didst thou feel in thy pocket?"

One day a stranger came into the office, looking angry, and inquired for Greeley. I pointed him to the little den where Greeley was scratching away for dear life, and he made for it. As he went in I heard him say: "You —— old hypocrite!" Greeley did not look up or even pause, but kept driving his pen madly on, his nose within a couple of inches of the paper, and his lips whispering the words after the pen, as was his wont. The fellow continued, calling Greeley's attention to an article that had offended him, and denouncing him as a villain, a coward and a liar, with an oath about every other word, meantime threatening to "knock his head off." Greeley didn't stop for a moment, but jabbed his pen into the ink and wrote on unruffled by the blasphemy. At last the intruder exhausted his vocabulary and turned to leave the room, when Greeley jumped up and squeaked out to him, "Say, neighbor, don't go! Stay here and free your mind!"*—Oliver Johnson.*

The best lawyers always tell the best stories, and with none the less zest when at their own expense. Not long ago Counsellor C—— was before Surrogate Calvin in a case where the question involved was as to the mental condition of the testatrix. The witness under examination, herself an aged lady, had testified to finding Mrs. Seaman failing, childish, and that when she told her something she looked as if she did not understand. Counsellor C——, cross-examining, tried to get her to describe this look, but she didn't succeed very well in doing so. At last, getting a little impatient, he asked: "Well, how did she look? did she look at you as I am looking at you now, for instance?" The witness very demurely, replied: "Well, yes; kind of vacant like."

SECULAR NEWS.

The British government has about satisfied itself of the complicity of the ex Ameer of Afghanistan in the massacre of the British embassy.

Snow storms prevailed on the 19th inst. all along the Atlantic coast, and in some sections well into the interior. In Wilmington there was more snow than has fallen in many years. Turner's Almanac failed us this time.

Hale's Weekly says that a tobacco factory is to be started in Raleigh. Sixteen hands will be employed.

Chief Justice Smith has been discharged by his physicians in New York.

Two Irish speakers have been arrested on the charge of having, in public speech, used language calculated to incite a breach of the peace. There is great excitement in consequence and it is questionable whether the laws can be enforced without the strong hand of government.

The Wadesboro Fair failed on account of the weather, snow a foot deep being on the ground. The prospect was good for a fine showing.

The first State Agricultural and Industrial Fair of colored people in the world was held in Raleigh, commencing Monday, Nov. 17th. It was opened by Gov. Jarvis. The display was highly creditable.

LONDON, Nov. 20.—An Odessa dispatch says about a dozen of the most prominent Russian cotton manufacturers have lately gone to Egypt to buy enormous quantities of raw material, and hire all the plantations on the banks of the Nile. The chief aim of these merchants, who, it is stated, are worth 20,000,000 roubles, seems to be to shake off the yoke of the English and the Liverpool market. All the produce of Russia will not suffice to meet the wants of the Russian cotton factories.

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MISCELLANEOUS

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For the N. C. Presbyterian.

PRESBYTERIANISM DEFENDED.

I know that the phrase "*Presbyterianism defended*" will be considered by some as synonymous with the phrase *Methodism attacked*. Against this idea I do most earnestly protest. Those who understand what are the distinctive doctrines of the Presbyterian Church, and who sincerely embrace and love them, must of necessity have very decided objections to many of the sentiments expressed, and to many of the measures used, in promoting a work of grace by those who reject those doctrines. In extremely rare instances have these objections been expressed *from the pulpit* by Presbyterian ministers: and they have refrained from doing so, although they have seen the injury resulting from the prevalence of these objectionable sentiments and measures, *for the sake of peace*. Presbyterian ministers have conscientiously stood aloof from, or at least by refusing their co-operation have tacitly manifested their disapprobation of those religious meetings in which certain measures are used, and certain instructions are given; and on this account have been charged with opposing a work of grace; and they have refrained from giving their reasons for what is considered as strange conduct, *for the sake of peace*. So that the advocates of these objectionable measures and instructions have always held the vantage-ground. By reason of *this silence* so generally observed, the mass of the people, especially in those localities where the members of different denominations are mixed together, see but one side of the subject, and remain in absolute ignorance of the reasons which influence the conduct of the Presbyterian clergy. To give publicly their reasons would be construed into an attack of the doctrines and methods of the Methodist Church. But notwithstanding the fact that such a construction will be put by some upon what I shall write under the title at the head of this article, I affirm that I am seeking only to *defend* what I believe to be truth, and truth of great practical importance. I shall condemn not men but measures, and will avoid every expression inconsistent with that charity which Christians should have towards those who differ from them in religious opinions. The charity which is from above is "peaceable" as well as "pure," but it is "*first pure*." To have such a charity towards those who hold religious errors as will induce the endeavor to correct their errors, is to have the spirit of Christ. To have charity for what is believed to be religious error, is to have the spirit of the father and lover of lies.

It should not be forgotten that Calvinistic divines *are put upon the defence* of what they believe to be the truth, by reason of the charge made against them that by refusing to co-operate with their Methodist brethren in the use of these objectionable methods of conducting religious meetings, they are hindering the conversion of sinners.

It is a fact that more souls are led to make a public profession of religion in the use of the methods alluded to, than by the simple preaching of the gospel without the use of these methods. Those Churches which adopt them are outstripping in numbers those which do not adopt them. If they are lawful; if a greater number of souls are converted, and a greater number, being self-deceived, are not injured, by the use of them; then *the facts alluded to above is true*. And it becomes the imperative duty of the Presbyterian clergy *either to withdraw from their present position of disapprobation, or defend it*.

The methods objected to have recently been brought prominently to view in many portions of our State in connection with the public preaching of females. I will therefore, in the first place show the grounds of objection to this method by which it is sought to advance the cause of religion.

The doctrine that a woman may, with the approbation of the Head of the Church, exercise the function of preaching which belongs to the minister of the Gospel, seems to the minds of most thoughtful Christians, when it is at first presented to them, so new, so absurd, so plainly opposed to the proprieties of social civilized society, and to the teaching of the word of God, that many are led to conclude that a studied effort to agitate it will give it a prominence before the public which it does not deserve; and that it is treated with silent contempt, it will soon die an ignominious death. I am not of this opinion. There are thousands of persons in North Carolina to-day who within the few years have become converts to the doctrine that God has set the seal of His approbation upon the public ministration of the gospel by women. And thousands more will soon be led to embrace the same opinion in localities not yet visited by that class of enthusiasts. Notwithstanding the reaction, and the revulsion from the movement that will take place, and notwithstanding the fact that those who will not become converts to the new doctrine will be more decided in their rejection of it, yet the errors concomitant with such a movement that will be embraced by multitudes, will not be easily eradicated. The love for that kind of religious excitement which is brought into existence by appeals to the emotional nature is similar in its intensity and tenacity to the love for strong drink. The self-deceived especially, will, as a general rule, and under favorable circumstances, suffer a recurrence of the spiritual intoxication. Besides this movement, unconsciously to the minds of many well meaning people who advocate it, is a potent auxiliary of infidelity in its present phase and mode of attacking the Church of God. Those who adopt the the opinion that men and women may lawfully preach the gospel, though they should not be chosen and set apart to the office of the Gospel ministry by an organized visible Church of Christ, are in danger of coming finally to the belief that the visible Church with its *divinely appointed ordinances* is an institution which may be dispensed with.

If all the ministers of the Gospel who believe that this woman movement is a positive violation of the commands of God, and *therefore must* be deleterious to the spiritual interests of man, would publicly present the arguments in proof of that position, and use all their influence to persuade their people that it is wrong for them to indulge their intense curiosity to witness an act forbidden by the word of God, the movement will not be likely to be so extensive. It is the encouragement given to it by good men who do not think that it is right, that greatly helps it forward. If it be a movement approved of God, let us help it forward by all means. If it is not, then let us openly and fearlessly denounce it.

With these preliminary remarks, I will proceed in my next article to give the arguments found in the Bible against women preaching.

P. T. Penick.

INTERESTING INCIDENTS.

The following, which refers to the Missionary Work in Siam, is an extract from a letter of Rev. Daniel McGilvary, received by his daughter, to whom it was written, last July. The young lady kindly gives permission to publish it:

Yesterday was one of our delightful communions which are getting to seem like real communions. It used to be hard to reconcile it with our youthful ideas of a communion to have only Mr. and Mrs. Wilson, Wannno, Loong Nan and one or two others, but we began to feel strong when we had any beside ourselves. Now with our little church of thirty-three adults, and a congregation of eighty, it really does seem as if it were no longer a day of such very "small things" as it once was.

We were sitting at the table yesterday morning when Nan Inta came up gesticulating, "Good news! Good news!!" Our dear old Chew Phya See-hanat, from Lakann, had arrived at an out village and would be in to communion as soon as he could, and if he should be a little late to please wait for him. But he got in an hour or two before time. If he had rained down from the sky we would hardly have been taken more by surprise. When we bade the dear old man good-bye last year, when he was so unceremoniously sent off by the second king. I had a special communion for him, and told him that we would go to see him, but we hardly expected him ever to come to us again. Just think; he is 74 years old, and left his home, over fifty miles away, on Thursday morning last, on foot, and walked over the mountains until Saturday night, when he reached a village about ten miles from here, weary and worn, with feet perceptibly swollen, hoping to get here on Saturday night. There he met a friend who kindly let him have an elephant to ride in on Sabbath morning. He was thus enabled to get here in time and save some extra suffering, as the last ten miles would have been very hard for him. We had a general rejoicing, you may imagine. He believes that he was enabled to get here in answer to prayer. He says he prayed for the rain to be stayed, and had not a shower on the mountains. You know he was sent off from here last rainy season, and he prayed that he might be protected from rain. Once or twice he could hear it, but he was kept dry. A happy accident, Tiudal would say, but may it not have been something more? I sat and listened at the man's simple faith in that and in many other experiences of his there alone, and I felt that I ought to take lessons from him. At any rate I did not tell him that the rain was accidental, for I do not believe that it was. This morning he was telling me about blessing those who kindly received him, in a way that made me fear it might be misunderstood for a Buddhist ceremony of the same kind, when he said, "Why, Jesus told his disciples when they entered a house or city and were received to let their blessing rest on it; if not to shake off the dust of their feet." He knows a great deal about the Bible which he had been reading twenty years in the one given by your dear grandfather. Of course he has some wrong ideas, but it is interesting to see the freshness of some of his ideas gathered from the fountain head. We have some disadvantages by our early training, with our many advantages, but you will be sure to see the good old man some day. I have no doubt that Chew Phya See-hanat will one day drink new wine in the Father's kingdom without a walk of fifty miles over mountains and forests to reach it. The excitement of the day kept him up yesterday but he had quite a fever last night. What made it better was, he did not certainly know till Sabbath morning that it was our communion Sabbath. As it was he met all the Christians, who were all glad to welcome him, and it seemed so nice that he met the one of all others most interesting.

We had the largest *regular* congregation that we had ever had. A prince who seems as if he were about embracing the Gospel, was among the number. Dr. Cheek performed an operation on him last year which relieved him, and he learned to read and we hope will be converted. Another old man, Mun Chammam—do you remember him?—was with us yesterday. He used to write Laos manuscripts for us. Mr. Wilson and I met him on our first visit, and he has always been a friend, but always relied on the stock of merit that he had made by building a temple when young and in better days. He has been an invalid for three or four years, and has spent most of his property except his house. Of course his priest friends that he used to feed, and but few others have much to do with him. He is now 76 years old, and never until the last month has he shown any evidence that his afflictions had humbled him. He seems convinced at last that he has no merit. His knowledge of our books is quite extensive as he both reads and has written some of them. He walks about the house and I had our young men to go after him in a boat. He seemed to enjoy the day, and when leaving wanted to know when we would baptize him.

But I must not forget another one of our special causes of gratitude yesterday. Quite an interesting young man, who had been living with us almost a year, and had learned to read the Siamese and our Sunday School books and the Shorter Catechisms, appeared before the session and stood a very satisfactory examination and was baptized with the child of one of our members. It was my day to conduct the services and I was aided in them too, for which I am also thankful. How easy it is to preach or speak when God's Spirit is seriously present with us.

For the N. C. Presbyterian.

REV. WM. PERKINS ON JUDE v: 10, 16, 18.

"The second point is how intemperate persons in these things corrupt themselves: namely, four ways: 1st, in regard of their bodies, upon which, by their sin of intemperance, they call sundry sicknesses, diseases, yea, and hasten their death; 2d, they disgrace God's image, making themselves worse than the beasts; 3d, they destroy their souls, for no drunken or riotous person shall inherit heaven; 4th, they overthrow their families in wasting their substance to the maintenance of their intemperance, and so bring ruin to the places where they live.

In these sedncers we have a glass wherein to behold the state of our days and times; in which intemperance has taken place, not only in profane houses but even in religious places, and where religion is professed.

A common practice is to drink with glasses without feet, which must never rest; also by the bell, the die, the dozen, the yard and other measures, and then use *tobacco* or other means to *sharpen appetite still. An horrible* sin. First carried to England, 1586, thirty years before, exceeding this sin of these seducers themselves. Seeing intemperance bringeth just corruption, and in the end destruction, upon the offenders, we must make conscience of sobriety and temperance. This is the end of God's grace, which has appeared to teach us to live soberly. And whosoever cannot obtain thus much of himself to deny abuse of the creatures will never attain to the denial of himself for Christ's sake, and is as yet a man of no religion." E. F. R.

THE REFLEX POWER.

The great work that our churches and various missionary societies are doing is seen in its abundant fruits. The day is past when it is plausibly said that nothing comes of missionary effort, and that money expended in fostering and carrying it on is wasted. If we take up one of our own missions and look at the results of it, we will be led to acknowledge that it of itself sets at rest the question as to whether it is profitable to send men and women to preach the Gospel to the heathen.

But sometimes we forget to think of the value of this work upon the Church at home. Mr. Spurgeon said a year or two ago that we need not so much ask if the perishing can get along without us, as whether we can live without trying to save them.

And if a Church will but rightly think of it, it will enter into its work of beneficence impelled by the feeling that the reflex influence of what it does for others will be an infinite compensation for its labor and expenditure. The great enemy which Christians have to fight is selfishness, and it may assail them in their churches and worship as well as in business and social life. Their provision for their own enjoyment and comfort in worship being ample and on a liberal scale, they would be astonished, and insulted perhaps, to be told that they were in danger of injury from excessive regard to their own private interests. "Are not these," they would say, "are not these arrangements we have made for worship proof of our generosity and that we are thinking more of doing good than simply of our own gratification?" And they will be honest in their belief. After all, they have but provided for themselves and their families accommodations for religious services, and have possibly thought but little of the wants of the world around and beyond them. We may make even our Psalm singing and preaching a means of cultivating selfish self-love, and for shutting up the fountains of our souls that ought to be open and flowing for the refreshing and rejoicing of our fellowmen.

It is for this reason that we need the exercise of training in missionary effort. For our own souls' good we need to look beyond ourselves and give to those who are in need. Our piety requires that we shall expend our means and strength in seeking to promote that which will bring to us no earthly advantage, and which will be in its intention and character a real charity to persons towards whom our hearts may be directed. The church which restrains its sympathy from the world in its neighborhood and farther off, no matter how generous it may be towards itself, will dwarf and perish under its own inconsiderate spirit. An appeal to our heart of benevolence is as much an offer of blessing to ourselves as an expression of a want and claim on the part of those from whom it comes.—*United Presbyterian.*

CLERGYMEN'S SONS.

I think that of all sections of mankind the clergymen are those to whom, not only for their own sakes, but for the sake of the community, marriage should be most commended. Why, sir, are you not aware that there are no homes in England or Scotland from which men who have served and adored their country have issued forth in such periodical numbers as those of the clergymen of our church? What other class can produce a list so crowned with eminent names as we can boast in the sons we have reared and sent forth into the world? How many statesmen, soldiers, sailors, physicians, lawyers, authors, men of science have been the sons of village pastors? Naturally, for with us they receive careful education, they acquire, of necessity, the simple tastes and disciplined habits which lead to industry and perseverance; and for the most part they carry with them through life a purer moral code, a more systematic reverence for things and thoughts religious, associated with their earliest images of affection and respect, than can be expected from the sons of laymen, whose parents are wholly temporal and worldly.—*Lord Lytton.*

FROM DARKNESS INTO LIGHT.

BY S. S. PHILLIPS.

A dying Christian upon being asked, Do you know me, can you see me now? replied, No; all is dark, but it will be all bright soon.

Through the gathering gloom of night,
Comes there no celestial ray,
Never a single gleam of light
Lends its aid to cheer my way.

But the midnight gathers o'er me,
Rushing waters round me flow,
Nothing can I see before me,
Nor eye marks where footsteps go.

But there's One who's e'er beside me,
And upon His arm I lean;
Now my fears no longer chide me,
Though His form is yet unseen.

For His voice is softly saying,
"It is I, be not afraid;"
My alarm still more allaying—
"I'll protect, be not dismayed."

So though earth-friends be not near me,
Still I'm safe by His dear side;
In His arms secure He'll bear me,
E'en o'er Jordan's rolling tide.

Hark! I catch the sweetest singing,
Singing of the saintly band,
And I hear the anthem ringing,
As it rolls along the strand.

See! the darkness now is parting,
And the shadows flee away:
Oh! the golden light is darting
Into an eternal day.

On Him rests the glorious light,
Who hath brought me to this place,
And in its effulgence bright,
I behold Him face to face.

'Tis; Oh, 'tis, my great Redeemer!
Father, Friend, and Crucified,
King of Kings, and Lord forever,
Risen God, and Glorified.

Bound Brook, N. J., November 1st, 1879.

—*Christian Intelligencer.*

LIVE FOR SOMETHING.

Thousands of men breathe, move and live—pass off the stage of life and are heard of no more. Why? They did not partake of good in the world, and none were blessed by them; none could point to them as the means of their redemption; not a line they wrote, not a word they spoke could be recalled, and so they perished; their light went out in darkness and they were not remembered more than insects of yesterday. Will you thus live and die, oh! man immortal? Live for something! Do good, and leave behind you a monument of virtue, that the storms of time can never destroy. Write your name by kindness, love and mercy, on the hearts of thousands you come in contact with year by year, and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of the evening. Good deeds will shine as brightly on the earth as the stars of heaven.—*Dr. Chalmers.*

NEAR TO CHRIST.

"Never is the believer so near to Christ's heart, and the Spirit's comforts, and heaven's joys, as when the flood of dark and broken waters is surging beneath and around him, lifting him upon their crested billows.

The higher the ark which bore the church of old rose upon the flood, the nearer it mounted towards heaven.

As earth receded heaven approached, and the vessel, floating away upon the bosom of the swelling deep, mounted higher and higher.

Is it not so with the believing soul when floods of great waters come upon it?

As these waters rise and swell, sinful follies, worldly vanities, carnal pursuits, pride, self and ignorance disappear, and the soul gets nearer to heaven."

MIRTH AT HOME.

BY MARGARET E. SANGSTER.

A merry heart doeth good like a medicine, but a broken spirit drieth the bones, declares the wisest of men. Fanny Kemble once advised a friend to cultivate in the young people she taught an equal love for the good, the beautiful and the absurd, defending herself from the charge of frivolity in commending the last of the three, by telling, how, in a day of deep depression, she had been cheered and brightened for hours, by the exquisitely droll scuttling away of land-crabs from her horse's feet.

A swift appreciation of the ludicrous is the happy birthright of some fortunate people, but there are those who never see a joke quickly, and who cannot comprehend why it makes others laugh, even after it has been duly explained. If, as the proverb says, laughter is medicinal, they are much to be pitied. They are not cushioned against the sharp corners and hard knocks of life. There is a coarse wit which is allied to buffoonery, and may descend to indelicacy, and the less we have of that the better. Some of our American humorists have defaced their pages by scenes and stories which only blunt the fine sense of purity and take off the bloom of modesty. There is fun enough of an innocent and wholesome sort, without accepting this. The brightness and buoyancy which make the dull day cheerful, which lift the wearied and the ill from their depression, and which impart courage when disaster seems imminent, are priceless gifts. The merry-making the best of things, seeing the silver edge along the thickening cloud, remembering how much worse misfortunes might have befallen, and being cheery when others are disconraged, how noble are these qualities when put in practice, and how brave they may be. I agree in a measure with the brilliant French woman, who said that "The joyousness of a spirit is an index of its power;" words true for all time. It should be a matter of conscience with us to maintain serenity of outward appearance under all circumstances, and never to monopolize the conversation with accounts of our pains, perplexities, or grievances.

I have been thinking much lately about fun and frolic, as educational and beneficient in the home. I think we take it too much for granted that if we go to church, pay our debts, send our children to school, and are generally courteous and well-behaved, good times in the household will follow of course. Would it not be well to arrange a little for them? You live in an agreeable neighborhood, and have families around you whose relations with your own are satisfactory and mutually pleasant. Could you not, once a week, or once a fortnight, this coming winter, have a neighborhood sociable where there could be readings, and recitations, music, and sprightly conversation? And, while naturally the young ladies and gentlemen would be the chief actors and performers on the occasions, it would not be my idea at all to have the maturer people left out. As we go on towards middle life, we are apt to draw ourselves too much from society, and become too devoted to mere work and manifest duty. The boys and girls should not have all the pleasure and cheer. They would be happier, and safer, if fathers and mothers shared with them more of the festivities which are appropriate to their age.

We are often thoughtless in our reproofs of children for their incessant motion, playfulness and vivacity. The bubbling-up of mirth from their youthful natures is like the effervescence of a mineral spring. Yet the children are ill-taught, and ill-bred, if their noisy games and riotous sports are constantly destroying the chance their elders have for rest, recreation, and quiet thought. There is no need of this, nor are they the happier if unrestrained in this regard. The world out of doors is large and roomy enough for romping, climbing, running, chasing and shouting, and every healthy lad and blooming little maiden needs and should have a full share of this active exercise and wholesome frolic. What can you expect of them, however, unless you provide rational amusement suitable for their stage of development, and unless you include them in what is going on in the household? Every intelligent family should have its books and papers, its games and puzzles for the children, but it should have, too, its volume of history or travels, for reading aloud to the whole circle, the younger ones listening, silent and interested, even though they do not understand all they hear. We cannot overstate the culture which young people unconsciously absorb from paying attention to good reading. Their vocabularies are enlarged. They become familiar with good authors, and their respective styles, and they have something to think and talk about far better than the small gossip of the village.

Do not let us think that reading and music are the only factors we can impress into the service, if we would have mirth at home. The winter apples in the bins, the nuts in the bag, the occasional candy pull, the extra dish on a stormy night, the keeping of home anniversaries, remembering each birthday, and distinguishing it by gifts and tokens, and the thousand nameless little courtesies which may be woven into the weeks and months, have each and all their place in binding hearts together and in making life beautiful and benignant. Home should never be dull, insipid, or flavorless. It may be shaded by sorrow, it may be darkened by anxiety, and it may be hedged in by poverty, but if love is there, and tact and unselfishness, there may be mirth and gladness, like rifts in the clouds, every day. It is sometimes a rare heroism to be cheerful in the face of calamity, but there are brave souls who, trusting in the Lord, achieve it. Flowers grow on Alpine cliffs, and the sweetest home blossoms may spring from cold banks of adversity.—*Christian Intelligencer.*

WHAT A WOMAN CAN DO.

As a wife and mother she can make or mar the fortune and happiness of her husband and children. By her thrift, prudence and good management, she can secure to her partner and herself a competency in old age. By her tender care she can often restore him to good health. By her counsel and her love she can win him from bad company, if temptation, in an evil hour, has led him astray. She can do as much as man, perhaps even more, to degrade him, if she chooses to do it. As a wife she can ruin her husband by extravagance and folly; by want of affection she can make an outcast of a man who might otherwise have become a good member of society. She can bring bickerings and strife into what has been a happy household. She can become an instrument of evil instead of an angel of good. As a mother her words and her ways should be kind, loving and good. If she reproves her language should be choice and refined. The true mother rules by the laws of kindness, and to her children the word "mother" is synonymous with everything pure, sweet and beautiful.

DAVIDSON COLLEGE.

At its recent meeting in Statesville the Presbyterian Synod of North Carolina unanimously approved and adopted the following paper:

Your committee appointed under the resolution "to prepare a paper setting forth the importance of Davidson College to the Church and the country, and urging the friends of Presbyterianism and learning to increase its patronage and to aid in its endowment, respectfully report the following:

Davidson College, dear to all Presbyterian hearts, was established forty-two years ago in Mecklenburg county, in one of the most pleasant and easily accessible parts of North Carolina, and one of the most healthy portions of the United States. It is the child of many earnest prayers, many liberal gifts, and much self-denying and lofty philanthropic labors. After watching its course for many years and through sore trials and serious pecuniary losses, we to-day thank God for its present healthy and stable condition, its past invaluable services to our Church in this State, and in all the States of the Southern Atlantic slope, and for its superior equipment with a noble faculty, equal to that of any other institution of learning in ability to train our sons for active business and professional life.

We know of no institution within our reach that can surpass or even equal Davidson College in these respects, viz:

1. In the ability of its faculty to impart a thorough and effective education.

2. In the high moral tone always prevailing among its students, and the large proportion of them who are candidates for the Gospel ministry in the various churches.

3. In its grand benevolent work in offering tuition free to the sons of ministers of every denomination; and farther, in giving the tuition fees, in the shape of a loan, to any poor but deserving young man.

4. In the cheapness of its boarding ranging from $5 to $10 per month.

Whether therefore the superiority of the education afforded, the moral influence, the generous service for those that need, or the reasonable rates at which such advantages may be obtained, be considered, Davidson College is eminently deserving of a wide and hearty patronage, as the best and safest place for our sons, where the best and safest education may most cheaply be secured.

In view, farther, of these facts, while the college is now on a solid foundation, it yet needs a far more munificent endowment to enlarge its faculty, and to make every desirable improvement in its facilities for doing the best educational work that can be done anywhere in this country.

We therefore second any appeal made by this institution for an increase of its endowment. Its endowment ought to be increased from its present amount to at least $500,000. No lover of sound education and of the cause of our blessed Lord can do anything that will be more effective in promoting these high aims for generations to come, than by bestowing on this loved college the most liberal gifts, both by immediate bestowments, and by generous arrangements for future donations in any effective way.

GOLD DUST.

These self-inquiries are the road
That leads to virtue and to God.

Forgiveness is rarely perfect except in the breasts of those who have suffered.

All other knowledge is hurtful to him who has not honesty and good nature.—*Montaigne.*

Every man throws on to his surroundings the sunshine or the shadow that exists in his own soul.

I think the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent even when he is in the right.—*Cato.*

A zealous soul without meekness is, like a ship in storm, in danger of wreck. A meek soul without zeal is like a ship in a calm, that moves not as fast as it ought.—*Mason.*

Any spiritual blessing is worth more than the most costly temporal good. A devout thought, a pious desire, a holy purpose, is better than a great estate or an earthly kingdom.—*Plumer.*

The damps of autumn sink into the leaves and prepare them for the necessity of their fall: and thus insensibly are we, as years close round us, detached from our tenacity of life by the gentle pressure of recorded sorrow.—*Landor.*

The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest;
In lark and nightingale we see
What honor hath humility.

—*Montgomery.*

The difficulty of conduct does not lie in knowing what it is right to do, but in doing it when known. Intellectual culture does not touch the conscience. It provides no motive to overcome the weakness of the will, and with wider knowledge it brings also new temptations.—*Froude.*

'Tis weary watching wave by wave,
And yet the tide heaves onward;
We climb like corals, grave by grave,
But pave a path that's sunward.
We're beaten back in many a fray,
But newer strength we borrow,
And where the vanguard camps to-day
The rear shall rest to-morrow.

—*Gerald Massey.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from the London Weekly Review:

A new bridge across the Tiber at Rome, the first built during a thousand years, has been opened without the presence of Pope, cardinal or priest.

The Pope has presented his likeness, by the Hungarian painter, Soldatics, to the Austrian Emperor, and Cardinal Newman has ordered a duplicate of it.

The Pope has given 8,000 francs for the purpose of establishing economic kitchens for the use of the poorer classes in Rome during the coming winter.

On the 1st of January next will appear the first number of the *Aurora*, a daily paper planned and issued by the Vatican, as a more authoritative exponent of the Pope's views than the existing clerical paper.

The pilgrim's caravan to Mecca, which has hitherto been provisioned at the expense of the Turkish Government, is unable this year to get any assistance, a circumstance which, it is said, has never before occurred since the establishment of the Ottoman Empire.

In a pastoral letter to his clergy, appealing for funds to promote ecclesiastical education, Dr. Vaughan, the Roman Catholic Bishop of Salford, states that the cost of the education of a priest may be estimated at £1,000. During the last seven years he has had to find no fewer than 108 priests, and there are now seventy-five exercising the ministry in the diocese who were not in it seven years ago.

The Church Missionary Society is desirous of establishing a sanatarium on the West Coast of Africa. Mount Cameroons was selected, and an exploring party found a suitable site at an elevation of 7,500 feet; but to build a house and cut a road is more than the society can afford at present, so the missionaries must do the best they can. The idea is quite a new departure in missionary work, and certainly never entered the heads of the old Portuguese missionaries.

A contemporary says that the Senatus of the University of Oxford has, by a majority of nineteen to eleven, refused to accept a bequest of £40 per annum, which was to be given as a prize for the best essay on "The Protestant Christian Religion as Established in this Country by Law." Had the word "Protestant" been omitted the gift would have been accepted, as the Senatus regard the country as essentially catholic.

The Earl of Shaftsbury, speaking at a meeting held at Willis's Rooms to hear an address from the Rev. Dr. Jessup, for twenty-five years missionary in Syria, strongly urged the claims of the American missions to support. He observed, however, that for these missions to identify themselves with any direct aggression upon the Mahommedan religion would be to incur the risk of getting into difficulties, not only with the Turkish Government, but also with our own Government.

Lord Bute has been translating the Breviary, and is evidently inclined to translate the Bible. He cannot use the "Protestant version," for it is admittedly incorrect, and is being revised. Nor can he use the Roman Catholic version, for it is more imperfect than the Protestant. This confession has led to a demand from the Holy See for a new translation. The *Weekly Register*, however, thinks that the Pope might direct a revision to be made of King James's book. Then it would become "orthodox." Fancy having to make a Bible orthodox.

A ceremony once general among sportsmen, the Mass and blessing of the Dog on St. Hubert's Day, the 3rd of November, has now fallen into disuse. The Duc d'Aumale, however, keeps up the tradition, and at four in the morning he and his guests assembled in the parish church, where his chief huntsman Houvari held in a leash, Rabagas, the oldest member of the pack. Gravely seated on the steps of the altar, Rabagas seemed to receive with some surprise the holy water and the Orleans cockade which was attached to his neck, but he committed no indecorum like his predecessor Corbean, who last year devoured a wax candle. At the elevation of the host, the six huntsmen sounded on the trumpet the blast of St. Hubert, and on leaving the church they gave the "Reveil du Veneur, the "Conde," and the "D'Orleans."

Ritualism in Ceylon.—The *Ceylon Observer* says: "It was with a feeling of disgust, rather than surprise, that we heard at Kalutara of a characteristic action on the part of Father Dothy, the Anglican 'priest' placed there by Bishop Copleston—and an intolerant action, too—with which some of his own congregation are naturally indignant. It appears that Mr. H. H. Cameron, Assistant Government agent, wished the priest to perform the marriage ceremony which would make that gentleman the partner of Miss Macleod, daughter of the late Dr. Norman Macleod, one of her Majesty's chaplains for Scotland, and of world-wide fame as editor of *Good Words*; but of course the priest was not going to disgrace his exhanlted office by performing a ceremony in which a Presbyterian should be one of the actors! Refusal was made, and a journey of twenty-six miles had to be made, and another and more liberal minister—a Church missionary—had to be obtained to tie the knot at Galeeface Church, Colombo. It will, perhaps, come to her Majesty Queen Victoria's ears how the daughter of her former favorite minister was refused to be married to a Churchman by one of the priests who receive part of their stipends from the general revenue of this colony—a revenue raised largely from Buddhists, Hindus, and Mohammedans. 'O tempora, O mores!' Even the local *Times*, the supporter of the Bishop and his priests in many of their pranks, cannot stand this last exemplification of the manners and ways of the extreme Ritualistic school, and roundly calls for a censure from the Bishop on one of his own favorite clergymen, specially selected and imported by himself!"

HOW MUCH BETTER.

How much better were it that thou shouldst even lose something for thyself, and win others thereby, than thou shouldst remain on thy height, and let thy brother perish! Like the servant who hid his Lord's talent, though thou fastest, sleepest on the earth, strewest thyself with ashes and ever mournest, if thou art of no use to others, thou doest nothing great.—*Chrysostom.*

He who climbs above the cares of the world and turns his face to his God has found the sunny side of life. The world's side of the hill is chill and freezing to a spiritual mind, but the Lord's presence gives a warmth of joy which turns winter into summer.—*Howard Crosby.*

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, DECEMBER 3, 1879.

The Synod of North Carolina, at its late meeting, passed the following resolution:

"The Synod commends the N. C. PRESBYTERIAN as a paper worthy of the confidence and liberal patronage of our people, and hereby encourages its ministers and elders to aid in extending its circulation, until every family is supplied with a copy."

LIBERALITY—FALSELY SO CALLED.

There is a great deal of nonsense indulged in under the name of liberality in religion. We are gravely told that sentiments, beliefs, practices, however contrary to the teachings of Scripture, must be tolerated, if only those who entertain, or who exercise themselves in them are 'sincere.' But religion, restricting the term to its precise signification, is obligation to God, and it necessitates that state of the affections, that exercise of the reasoning powers, and those employments of the energies of mind and body, that are consonant with his revealed will. The only liberality allowable is with regard to such questions of faith or order as are not clearly made known in God's Word. No one, then, may set aside the fundamental doctrines of Christianity, and demand that the hand of fellowship shall be extended as to those who are enrolled in the army of the living God.

Under this false notion of liberality men have been found, Christian teachers and Christian laymen, occupying Jewish synagogues and carefully avoiding the name of Christ lest they should give offense to a part of their auditors. Shame, upon all these who would thus sell the truth! Presbyterians, we rejoice to say, have never been found so recusant to the principles of right and common sense; this while they, of all denominations of Christians, are foremost in tolerating opinions which do not compromise those truths of the Gospel which are essential to salvation.

Yet it is a sore evil even in the Presbyterian Church, that its members are frequently disposed to regard as of little consequence the doctrinal truths which their Church has adopted, fully believes and should unstintedly teach.

Let us extend to all who accept vital faith in the Lord Jesus Christ, as the truth essential to salvation—let us extend to all such our heartiest aid and sympathy; but let us as Presbyterians hold firmly to those doctrines taught by the Apostles under the inspiration of the Holy Ghost, as a most important part of what man is to believe concerning God, and as full of the most comforting assurances to the believer.

The growth of our Church cannot be facilitated by setting aside or ignoring any part of Divine revelation. It owes its power in the past, and will be indebted for its prosperity in the future, to the tenacity with which it intelligently holds, and fearlessly teaches, those much derided doctrines first announced by the Apostle Paul and afterwards formulated by Calvin. Fearful will be its degeneracy, if pandering to a false sentiment of liberality, it obscures those blessed truths which it is its mission to proclaim.

INTRODUCTION OF CHRISTIANITY INTO GREAT BRITAIN.

Some time ago a friend suggested that we should give our readers the historical account of the introduction of Christianity into Great Britain. The special subject, like that of the profane history in general of so many centuries since, is involved in some uncertainty. We can only present opinions which have been advanced and have been entertained in various quarters. Nothing that can be presented will be new to such of our readers as have studied church history, but the presentation may prove not uninteresting to the general public. It will be well if what is written shall lead to general inquiry into the continuity of succession of Presbyterianism, not from the days of the Apostles merely, but from the very foundation of the Church in the family of Abraham.

England was invaded by Julius Cæsar in the year 55 B. C., and in the following year he obtained a firm foothold in the country. The Roman power was not fully established, however, until A. D. 61, when Suetonius destroyed numerous Druidical temples in the Isle of Anglesea and overthrew the British princess Boadicea. About this time, A. D. 63, it is claimed by some that the Apostle James first published the Gospel in Great Britain. Others attribute the first publication of the Gospel to Simon Zelotes, another Apostle, and yet others to Aristabulus, to St. Peter, &c. William of Malmesbury, and after him many other monks, maintained that Joseph, of Arimathea, and twelve others were sent into Britain from Gaul, by St. Philip, A. D. 63, were successful in establishing Christianity, and spent their lives there. Clemens Romanus states that St. Paul travelled to the utmost bounds of the West, and this, in connection with the statement of Eusebius and Theoderet that the Apostles visited Great Britain, is taken to maintain the assertion that St. Paul proclaimed the Gospel in that country. It is likewise urged that among the many thousands of Romans who passed over into Britain in the reign of Claudius and his successors, there were doubtless some Christians who spread the knowledge of Christ. But the principal reliance has been on the reported application of King Lucius to Pope Eletheurus for Christian teachers about A. D. 150-176. (*See note of Dr. Murdock on Mosheim.*)

Dr. Mosheim considers the balance of probability in favor of the supposition that some of the Apostles, or companions of the Apostles, visited Great Britain, though the fact cannot be established. That Joseph of Arimathea visited that country is altogether improbable. Lucius, Dr. Mosheim agrees, was a restorer and second father of the English churches, and not their original founder. His name is Roman, but he was not a king, as Britain was a Roman province. We quote literally: "His application, I can never believe, was made to the Bishop of Rome. It is much more probable that he sent to Gaul for Christian teachers. The independence of the ancient British churches on the See of Rome, and their observing the same rights with the Gaelic churches, which were planted by Asiatics, and particularly in regard to the time of Easter, show that they received the Gospel from Gaul, and not from Rome."

We have given the above at some length to present one side of the question, but the account of the introduction of Christianity into Scotland, not through the Romish Church but directly from the churches of Asia Minor through Gaul, with which country there was active commercial intercourse, is much more satisfactory. "In confirmation of this view is the assertion of Baronius, the Romish historian, on the authority of Vatican manuscript, that Christianity was carried to Great Britain A. D. 35, thus several years before the death of the Apostle John, which occurred about A. D. 100. Tertullian, born about 60 years after the death of St. John, asserts that 'those parts of Great Britain that were inaccessible to the Romans (i. e. Scotland) had become subject to Christ.' Such a result could only be accomplished, requiring, as it would, the overthrow of the powerful Druidical religion, after many years of labor, and this renders it highly probable that the Gospel was proclaimed during the lifetime of the Apostle last mentioned. But the probability, amounting almost to certainty, is established by the fact that "Scotland was occupied, in part at least, by a branch of the great Celtic race, which, taking its origin in Asia Minor, extended its migrations through Asia Minor, across to Northern Italy, and Southern Germany, to Gaul, Iberia and the British Isles, giving its indelible characteristics to the Celtic people of France, Scotland and Ireland. A branch of this race occupied Galatia, and it is very easy to see from the Epistle to the Galatians that these Gauls of ancient times had precisely the same characteristics of the Gauls of modern times, and would be likely to act from the same impulses. The blood relationship of the Celtic tribes would naturally lead to missionary efforts from the Celtic or Galatian Christians of the East among their brethren of the West, and these efforts would be likely to extend to the Celtic tribes of Britain, Ireland Scotland, by the ordinary channels of intercourse which were open throughout the Roman empire. Hence, we find the origin of that Celtic Christianity which is as distinct a type of the Church as the Greek, Latin or Teutonic Christianity. The type of Christianity introduced into Scotland, let it be remembered, was not that of Rome, but that of the Eastern Churches."

Neander says that "the peculiarity of the later British Church is evidence against its origin from Rome, for in many ritual matters it departed from the usage of the Romish Church, and agreed much more nearly with the Churches of Asia Minor. It withstood for a long time the authority of the Romish papacy. This circumstance would seem to indicate that the Britons had received their Christianity either immediately, or through Gaul, from Asia Minor, a thing quite possible and easy by reason of the commercial intercourse." Other authorities are quoted by Dr. Moore in his little book entitled the "Culdee Church," but our limits do not admit of further extracts.

We have quoted much of the above verbatim from Dr. Moore's work above mentioned, and in conclusion advise our readers to procure the book from the Richmond Committee of Publication, not only for information on the subject to which our remarks are necessarily restricted, but to show to them that Presbyterianism can be established as a continuous succession from the Apostolic Church.

COLLECTIONS FOR THE ASYLUM.

We have little doubt that the suggestion to take up collections for the Orphan Asylum at Oxford, on Thanksgiving Day, was generally followed.

In Raleigh churches of various denominations held joint services and collected for the purpose.

In Wilmington joint services of Methodists, Baptists, Lutherans and Presbyterians were held in the First Baptist church. The audience was very large, and Rev. E. A. Yates, of the Methodist Church, delivered a discourse which could not be surpassed in its appropriateness to the occasion and its general merit. After the sermon, Rev. J. B. Taylor, pastor of the Baptist church, very happily presented the needs of the orphans, and furnished information as to the past usefulness and the present facilities of the Asylum. The collection amounted to $116 25.

A collection among the merchants of Wilmington, without general personal appeal, realized $36.

These collections throughout the State, we trust, will amount in the aggregate to a sum sufficient to help on the orphans for sometime to come.

NOTES AND JOTTINGS.

We beg attention to our premium offers, which will be found on the third page.

On Sabbath evening, 16th, as we are pained to learn, through a correspondent, died little Mary Walker, an infant child of Rev. James M. Wharey. Such announcements always cause a sympathetic thrill in hundreds of hearts, but those who know the parents will feel for them most deeply.

The article "Presbyterianism Defended" on first page is the first of several which will appear. It seems hardly necessary to state that they will be clear, firm and positive expressions of the truth from a Presbyterian standpoint.

The Assembly's Executive Committee on Foreign Missions are so much encouraged by an increase of receipts in October that they have ventured to appoint three missionaries for the fields most urgently needed. We give the information from the *Missionary:*

At the last meeting of the Executive Committee of Foreign Missions, Rev. B. F. Thompson, of the Synod of Nashville, Mr. A. Sydenstricker, of the Synod of Virginia, and Mr. Joshua Phipps, of the Synod Nashville, were appointed foreign missionaries. Mr. Phipps and Mr. Sydenstricker, are members of the senior class in Union Seminary, Virginia, and they will not be ready to engage in the work until their studies are completed, which will not be until next spring. Mr. Phipps is expected to join the Greek and Mr. Sydenstricker the China Mission. Mr. Thompson graduated at Union Seminary something more than a year ago. He is expected to reinforce the Pernambuco Mission, and it is hoped he will be ready to sail by the first of January next, if not before.

The Essex County (N. J.) Bible Society proposes to celebrate in 1880 the semi-millennium of the English Bible, and invites Bible Societies throughout the State of New Jersey to unite with it. The Wickliffe translation of the Scriptures was finished in 1830.

We had intended to note last week, but it was overlooked, that Rev. J. B. Converse, one of the editors of the *Christian Observer* had retired from his connection with that journal, giving place to his brother, Rev. T. E. Converse.

A writer in the *Christian World*, a Baptist paper, proposes the following:

"I wish to throw out a suggestion. Paul speaks of some who were 'baptized for the dead;' why should we not have baptism for the infirm? It seems to have been considered right that all in some form or other should be baptized; if any was prevented by death, another was baptized for him. What objection can possibly be raised against baptizing by substitute those prevented by infirmity? Of course it would be needful to take stringent precautions against any who 'may well endure it' claiming that they are 'weak;' but, on the other hand, I would remind my Baptist friends that, if immersion cannot be made in some form or other applicable to all believers, whatever their bodily state, that is strong argument against it."

What next?

So much clear, sound, solid sence is contained in the remarks of the the *National Baptist*, as given below, on the subject of ministerial support, and the comments of the *Christian at Work* are so appropriate, that we adopt the whole and give it to our readers:

"The *National Baptist* takes up the subject and comes to the conclusion that 'the man who preaches for a church gratuitously does them a harm, fosters in them a spirit of niggardliness, and defrauds to pastor who comes after him. All over the country are churches that have been ruined by cheap or gratuitous preaching. They give nothing; they do nothing.' And it tells the story of what occurred in Indiana:

"'A minister moved into the State at an early day and took up a large tract of land. He worked on it through the week and on Sunday preached to four churches. He had no salary; O, no; he was none of your hireling ministers; the people turned out and did his plowing and his harrowing, and his mowing and his reaping; 'and,' said he, 'I have seen thirty teams on my land at a time.' Meanwhile the land was rising, and he became quite a rich man. He rarely preached that he did not cast scorn and reproach on 'salaried ministers;' but it is very safe to say that, in proportion to the labor he bestowed, not a minister in the country got a better salary. Before he died he set up each of his sons with a fine farm. It is proper to add that before his death this brother saw his error and frankly confessed it. 'I have been soundly converted,' he said, in public. Let us have done with this folly of preaching without pay for those who are able to support the Gospel.'

"The minister fared better than most ministers who get no salary. One of the most acceptable of ministers and pastors we ever knew was possessed of a very handsome fortune yielding a large income. But he obliged his church to pay him a decent salary, which, let us say, he expended in charity. In this way his church was brought up to the high water mark of Christian giving. If they had had their preaching for nothing, they would have considered it a cheap article, to be valued accordingly. Except in case of the extremest poverty, it is a great mistake to preach to any church gratuitously; besides which, a Gospel supplied gratis, with the minister supporting himself, is pretty apt to prove seed sown on stony places, which, because it has no root, withers and dies away. Old Satan, no doubt, would like to establish a few of these don't-pay-your-preacher-a cent churches. Clearly he has nothing to fear from them. The Apostle Paul was alike the greatest preacher of his time and one of the most disinterested of men. Yet he would have his earnings. As a rule, the clergy will do well to be satisfied to follow the great apostle's example."

NEWS NOTES.

We specially invite news from all quarters for this column.

Correspondents will please note that the address of Rev. P. P. Winn is changed from Taylorsville, Alexander county, N. C., to Statesville, Iredell county, N. C.

The ladies of the Home Missionary Society of the First Presbyterian church of Raleigh held a dime party last week. The entire proceeds will be given to aid in building a Presbyterian church in Wilson, N. C. We have not heard the amount realized.

The following refers, we feel quite confident, to Moore's Creek church. Our kind brother failed to give the name:

"On the first Sabbath of this month at our regular communion we received into the full communion of the church two persons. Bro. D. B. Black was with us, and preached two good sermons for us on the Sabbath. May the Lord add unto the Church such as shall be saved." K. McDONALD.

BETHANY CHURCH.

We have just closed an interesting meeting at the old Bethany church, which continued one week. Mr. Rumple did good service and preached fourteen times with great power. The church was much refreshed, and many were deeply impressed, though only four of our precious youth professed conversion.

E. F. R.

Cool Springs, Nov. 20, 1879.

The following, sent us by Capt. W. J. Potter, colporteur for the American Tract Society, we publish with pleasure:

"*Dear Bro:* It was good to see a crew of shipwrecked sailors of the Norwegian brig Prosperity around their boats praying and giving thanks for their deliverance after being stranded on the beach. When I came up to them they were singing the Gospel Hymns in their own tongue. I made the proposition to hold prayer, and led first, and they all followed audibly."

"Smithville, N. C., Nov. 26."

Swedish and Norwegian sailors are generally Lutherans, and frequently have a pious element in their natures that is sadly wanting in the seamen of other nationalities.

INSTALLATIONS.

Rev. W. B. Arrowood was installed pastor of the churches of Hoge's Chapel, Pearsalling and Walker's Creek, in Giles county, Va., on Friday, Saturday and Sunday, the 21st, 22d and 23d of November. Rev. W. W. Dinwiddie preached the sermon and delivered the charges on each occasion. Rev. S. R. Preston, who was appointed to assist, was not present.

Dear Presbyterian: It is many a day since I sent you an article from my pen, but yesterday was such an interesting day to many of us that I feel constrained to give you some account of it; and though I am "only a woman" and not even a member of the church of which I write, I still dared to claim, and felt that I received, a part of the blessing that came to Grassy Creek church in the installation of their pastor, the Rev. John W. Primrose.

The day was very cold, but the sunshine of heaven seemed to beam upon us with unusual brightness as we wended our way (six miles) to the old church which has passed through so many vicissitudes, but now once more lifts up its venerable head and bids Presbyterianism "arise and give thanks," for a new era is commenced in our midst. Not only Grassy Creek, but our dear old Shiloh, whose closed doors have looked so silent and sad, are now awake to the voice of a shepherd, and soon, we hope, to be united into one pastorate.

Well, having arrived at the end of our six miles, we were glad to see that the coldness of the weather had not reached the hearts of the people, as the church was soon filled, not quite to overflowing, but with a goodly number of earnest and attentive listeners to the faithful preaching of the Rev. John S. Watkins, who conducted the entire service, both Mr. Jordan and his alternate being unavoidably absent. I wish I could tell you of that fearfully truthful and solemn sermon, but will only give the text, which was, "And let him that is unjust be unjust still, and he that is filthy let him be filthy still." I hope that Mr. Watkins will preach that sermon many times, and that I may hear it again and again, if not from his lips yet from the Spirit which brought it home to our hearts and consciences. Truly, many of our ministers, of other denominations as well as our own, are preaching with greater power and unction than in days past. What does it portend? May it not be the dawning of the glorious kingdom of our Lord?

The charges, both to the pastor and people, were most solemn, earnest and faithful. A year ago I heard the charge given to him (Mr. Watkins) on his installation at Raleigh, and it seemed peculiarly appropriate that the one who received it on that occasion should perform the same office for his brother minister on this. We of the Shiloh church hope to participate in a like service a year hence in our own little church.

There are other things of interest to us that I would like to write of, but I must not trespass further upon your time and space.

Very truly, B. R. S.

Nov. 24, 1879.

For the N. C. Presbyterian.

E. & O. E.

MR. EDITOR: In two places in the Abstract of the Proceedings of Orange Presbytery, published last week, your types make blunders, which I should not care to notice in this public manner, but for the reason that they are likely to mislead people interested in the proceedings of that venerable body, and who will read even the dryest sort of ecclesiastical documents.

The *first* error is in the 1st line of the 1st resolution under the head of Sustentation, &c. The word *warmed* should read *warned*. Though encouraged in some respects, the brethren of Presbytery did not feel specially *warmed* by the "experience of the past" in regard to sustentation. They felt warned, however, by the points that menace the life and progress of the Church through inadequate ministerial support.

The *second* error is likewise a literal one—letters are little things, but they can make a big difference. It occurs in the paragraph on Routine Business, in the 4th item. The word *raise* should have been *revise*. The "Committee on Assessments" was not empowered after the manner the word *raise* suggests in the connection. There would be a mighty tempest *raised* in the next Presbytery if this had been so. It is a very difficult thing to keep assessments and apportionments to the mark at which they now stand. Their specific gravity is very positive, and heavier than lead. It is not contemplated, I believe, to *raise* them any higher.

Yours fraternally,

F. H. JOHNSTON, S. C.

For the N. C. Presbyterian.

TO THE CHURCHES OF THE PRESBYTERY OF MECKLENBURG:

DEAR BRETHREN: In addition to the fields already occupied by evangelists and missionaries, there is an urgent call for an increase of the number of our workers. The fields now served by the Rev. R. A. Miller and Rev. J. P. Gammon, need two more men. And for the counties of Rutherford, Polk and Cleaveland our cause needs another earnest minister in addition to those already in that field.

In order to make this arrangement so necessary for further development and growth of the churches of those fields, it will require enlarged contributions to the Evangelistic and Sustentation Funds. Seven hundred dollars from all our churches to each of these causes will sustain the men already employed and enable us to place three more men at important posts. Now this much can be raised by earnest effort on the part of the elders and deacons of our churches. An average of fifty cents per member for both cases or twenty-five cents for each one, will enable us to accomplish the work. And is it asking too much of any member of our churches to bring an offering of fifty cents for Christ and His cause? I could give you the names of poor children in my church who are giving more than this. Remember God's unspeakable gift of Christ for your present and eternal welfare; remember that though He was rich, for your sake He became poor that you might be rich; and then under the constraining love of Christ it will be your joy to give for the honor of His name and the good of His kingdom. What you do, do promptly; for this is the time of year when there is most money in the hands of our people, and now is the time for earnest work in securing what is so much needed. May God help you in good work and give great success to your efforts.

Fraternally yours,

G. D. PARKS, Ch'rman Com.

MONTHLY REVIEW OF MISSIONS.

From Matamoras we have intelligence as late as the 3rd of October. Miss Hattie Longbridge, daughter of Rev. R. M. Longbridge, for many years a missionary among the Creek Indians, has recently been installed as assistant teacher to Mrs. Hall in the school for Mexican girls in Brownsville, Texas, and there is now reason to believe that this school will become very efficient in promoting the cause of evangelical religion in this whole region of country. Mr. Hall's letter, published in our present issue, shows that vital religion is still making encouraging progress, some fifteen persons having been received to the communion of the two churches during the month on a profession of their faith, and about the same number of children have been added by baptism. Mr. Hall was on a missionary tour up the Rio Grande.

From China, we have letters as late as the 1st of October. Mr. Davis under this date makes the following remarks about the want of laborers, which ought to be seriously pondered by every member of the Church: "We do need laborers so sorely. It is absolutely necessary that another missionary should be sent at once to Hangchow. The brethren in that city are carrying heavy burdens, and if either of them should break down, and there is great danger of it, it is difficult to say what would be the consequences. It is simply heart-rending to see men labor for ten years, and when just ready to stretch out their hands to gather the rich fruits of their toils are cut down or crippled and nobody at hand to take their places and gather the rich harvest." Mrs. Randolph and Miss Safford were both expected back to Soochow about the 1st of October, from their recruiting tours to the north. Mr. Davis was still engaged in getting his translation of the Gospel and Acts through the press.

We have a letter from Dr. Kalopothakes to the 2nd of October. He had just returned to Athens from Salonica, where he had been on a visit to the missionary brethren of that place. Dr. K's health is a good deal impaired, and he much needs relaxation from his onerous labors. He speaks of the imperative necessity of sending an American missionary at an early date to occupy the stations of Volos and Salonica, the former in the province of Thessaly and the latter in Macedonia.

We have letters from Campinas to the 2nd of October. So far as mentioned the missionaries were all well and were prosecuting their labors as usual. Mr. Lane is very much encouraged in the prosecution of his evangelistic labors.—*Missionary.*

NEW PUBLICATIONS.

Milton's Paradise Lost. Books I. and II. With Introduction, M. A., Ph. D.; 65 cents post paid. From Ginn and Heath, Boston, 1879.

Study and parsing in Paradise Lost was dry work to us in boyhood. A book like this would have been a joy indeed. The explanations, literary, lexicographical, and grammatical; the classical parallels, and diagrams with text to unfold Milton's cosmography, are all tersely arranged, and calculated to awaken interest, and stimulate thought and teach true appreciation of true poetry. 'The book is the outgrowth of teaching, and will help students, and be a welcome companion to the general reader. Teachers should send for and examine this book. Lycidas is added, with introduction and notes.

The Primary Teachers' Monthly, Evangelical Undenominational. Mrs. W. F. Crafts, editor. 60 cents a year. December 1879. Western S. S. Publishing Co., John Fairbanks, Manager, Chicago, Ill.

For 1880, this choice magazine will be changed to a quarterly, and the price reduced to 35 cts. a year. Those who try it will hold on to it.

The Fortnightly Review for November. 20 cents a number, or $2 25 a year. George Munro, publisher, New York; contents: A German View of the British Army; Winter Quarters; The Austrians in Bosnia; Men and Women; Arnold's Wordsworth; An Indo-Mediterranean Railway; Fiction and Fact; The Conflict of Laws, II.; Assurance Investments; Home and Foreign Affairs; also, Young Mrs. Jardine, by Miss Mulock, from Good Words.

The Oriental Church Magazine, devoted to religion, science, literature and art. Edited by Nicholas Bjerring. Quarterly. $3 per annum. The American News Company, 39 Chambers street, New York.

Contents: Russia's Great Poet, The Fortunes and Influence of Hellenism, by D. N. Botassi; Modern Spiritualism; Russia's Contribution to Arctic Research, by E. Vale Blake; Yakoob Beg; How the President is Chosen, by W. H. Forman; The Baptismal Service.

This is the third number of this Quarterly, somewhat delayed. It is a valuable enterprise in bringing before English-speaking people the Russian view of their literary, national and ecclesiastical affairs. The publication of the Church's Liturgies is most acceptable, as illustrating the faith of millions who adhere to the Greek Church.

Geo. Munro, 17 Vandewater street, New York, sends his cheap republication of the English Monthly, *The Nineteenth Century*, November, 1879, $2 25 a year.

Contents: Public Business in the House of Commons, by Henry Cecil Raikes, M. P.; The History of Money, by Sir John Lubbock, Bart, M. P.; Is Typhoid Fever Contagious? by Dr. T. J. Maclagan; Alsace-Lorraine Since 1871; Cinderella; The Noxious Gases Bill; Experiments in Punishment, by Sir Edmund F. Du Cane; Compulsory Providence—a reply to Mr. Blackley—by the Rev. W. Walter Edwards, M. A.; The Book Language of China, by Herbert A. Giles; The Unity of Nature—a speculation—by the Rt. Rev. the Lord Bishop of Carlisle; The Spoilt Child of Europe, by R. W. Hanbury, M. P.; Splendid Misery, by Miss M. E. Braddon, chapters xviii to xxi.

The South Atlantic for November is on our table. Contents: Theirs, by Th. Von. Jasmund; Carmelita—continued—by W. H. Babcock; Ah, Pictured Leaves—a poem—by Jno. Henry Boner; Athens, and its environs; Frank Benson's Love Story, by E. W. L.; Editorial—Our Common Schools.

Subscription $3 a year; single copy 30 cts. Mrs. Cicero W. Harris, Wilmington, N. C.

St. Nicholas. The promise of Scribner & Co. that the December number would excel is amply fulfilled.

Art in the Nursery. Price 50 cents. Boston: D. Lothrop & Co., Publishers. It has indeed been a very long time since we have seen a book so well calculated to please the children. The Pictures are irresistibly droll, and may well amuse even older persons. For a Christmass present for the little ones we can think of nothing better.

Every Day Songs. By H. C. Schoeller. Published by R. W. Carroll & Co., Cincinnati. Price 30 cents.

ECLECTICISMS.

WEIGH THIS.

Nashville Advocate:

A mercenary preacher is a sad spectacle; but no layman can, with any propriety, denounce such a preacher until he has done his whole duty in the matter of supporting the ministry. The observance of this rule would silence many censorious tongues.

SEEK THE HOLY SPIRIT.

United Presbyterian:

To keep good seeds in a condition where they cannot germinate, is a sure way to prevent them from producing fruits and flowers. And if we fill our minds with seed-thoughts without seeking the vitalizing power of the Spirit, what good result can we expect from them? Unblessed knowledge is at best but unproductive.

STUDY THE BOOK.

Presbyterian Journal:

Do you wish to be eminently successful in winning souls to Christ? Study THE BOOK. This is the two-edged sword that pierces to the dividing asunder of soul and spirit, joints and marrow, and is a discerner of the thoughts and intents of the heart. Machinery has been invented which, worked by skilful hands, can furnish to order a greater number of nominal converts, manufactured in a given period; but "the truth" makes children of God and heirs of immortality.

DILIGENCE.

Exchange:

We find in Scripture that most of the appearances which were made to eminent saints were made when they were busy. Moses kept his father's flock when he saw the burning bush; Joshua is going round about the city of Jericho when he meets the angel of the Lord; Jacob is in prayer, and the angel of God appears unto him; Gideon is thrashing and Elisha is plowing when the Lord calls them; Matthew is at the receipt of custom when he is bidden to follow Jesus, and James and John are fishing. The Almighty Lover of the souls of men is not wont to manifest himself to idle persons. He who is slothful and inactive cannot expect to have the sweet company of the Saviour.

ELECTION.

Examiner and Chronicle:

Multitudes of people hold the doctrine of election in abhorrence. But Rev. H. M. Sanders, in a sermon preached the other Sunday evening from his own pulpit, spoke of it as one of the "precious" doctrines of the Bible, and couldn't see why any one should not hail it as the open door to his salvation. Why should any man hold the electing love of God to be his obstacle? Better do as the aged woman did, who said that if she knew there were but three to be elected, she would go straight to Jesus and find out if she wasn't one of them. So far from being the foe of any one's salvation, the doctrine of election is the only pledge given among men that any person will be saved. Therefore the doctrine was to be received as one of the precious truths of God, full of his own boundless beneficence, and not as an arbitrary hindrance set in the way that leads to life.

THE RIGHT NAME.

Sunday School Times:

A good and efficient Sunday school class without any name is better than a dull and lazy one with the noblest of titles. But if your class does boast some distinctive name, let its members be worthy of it. "Little Lambs of the Flock" does not afford a wholly satisfactory designation of a half-dozen loud-voiced and unruly boys; neither does "zealous workers" befit a class of girls who never work any more than they can help, and who do not even study their lesson before they present themselves in the Sunday school room. If you have a name, fight for it as bravely and as constantly as a soldier fights for his battle-flag; if you cannot do this, the name is not worth printing on your next anniversary programme. It ought to be both a record of past endeavors and an incitement to new triumphs.

NOT THIS WORLD.

Pacific Christian Advocate:

Completed satisfaction is not attainable in this life. God has made the soul so vast in its desires after good, so unlimited in its capacity for the enjoyment of himself, that not anything in this life, even in the economy of grace, will fully satisfy its every want. After the blood of atonement has washed away every stain that sin has made, there is a forgetting of those things that are behind, and a reaching forth unto those that are before. He into whose heart has shined the light of the glorious Gospel of Christ, will not be content until the uncreated splendor of the upper sanctuary shall burst upon his enraptured vision. He who has been permitted to sit together with Christ in heavenly places here will not be satisfied until he be permitted to sit down with the Master upon His throne on high.

RICHEST AND POOREST.

Selected:

Richest are they
That live for Christ so well,
The longest day
Would scarce suffice to tell
In what wide ways their benefactions fell.

Poorest are they
That live to self so true,
Their longest day
Brings but such good to view
As they may need self's service to pursue.

ABILITY AND AVAILABILITY.

Zions Herald:

There is a wonderful difference between ability and availability. Many a minister, without conspicuous self-conceit, is conscious of his ability—natural and cultivated. He knows he can both write and preach better than certain other ministers who are unaccountably popular. He is a gentleman in his manners, and is thus recognized by men of all denominations in the vicinity of his public labors. But strangely enough, his services are not eagerly sought after by the churches. Inferior men, of certain sensational and magnetic abilities, are preferred before him. He cannot condescend to the modes that seem to secure the popularity and success of these men. He does not believe in cant, in effusive exercises and demonstrative performances. But still, in every church, there will be seen this broad distinction between ability and availability. The former will oftentimes fail to impress the masses, while the latter sweeps everything before it. Happy is he who is both able and available; but God has a place for every one; the great secret of life is to find it and be satisfied with it.

At a school house a few miles from Lexington, Ky., a protracted meeting of about ten days resulted in nine additions to the church.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

Rev. R. B Morrow, who has been acting as stated supply of the Presbyterian church at Brandon, Miss., for the past two years, announced to the congregation that on January 1st his labors with them would cease. On the 21st ult. a congregational meeting was held and resolutions complimentary to Mr. Morrow and expressing regret at his decision were passed.

Lexington Presbytery will meet in the chapel at Millboro Depot on December 3d, at 7 p. m., to consider the call from Windy Cove church for the pastoral services of Rev. G. L. Brown for all his time, to consider the missionary ground adjacent to the churches in Bath county, and to effect such changes in the pastoral relations in Bath county, as may seem wise.—*Staunton (Va.) Vindicator.*

Rev. L. B. Cheney writes to the *Texas Presbyterian* from Weatherford, Texas, under date of Nov. 20th: "Since you last heard from us we have had two additions on profession of faith. Our church is growing steadily in numbers and piety, and in favor with the people. We confidently expect eight or ten more additions very soon."

We noted last week, through the kindness of a friend, that Rev. Dr. Smoot would not leave Austin in response to a call from the church at Houston, Texas. We copy from the *Texas Presbyterian;* "His church so earnestly protests against his removal that he feels it his duty to remain with them. His further considering the call would cause them to carry the matter to Presbytery and protest against it. In view of the fact that the church has doubled its membership, the debt be found against the church has been largely reduced, and that the general prosperity of the church is now so encouraging he is compelled from a sense of duty to decide adversely to the call. The Houston church will be disappointed in the decision and the Austin church will be gratified."

The Synod of Texas, at its late session at Fort Worth, adopted a request to the General Assembly to divide the Synod. The Presbyteries of Dallas, Paris and Eastern Texas to be called the "Synod of Red River," and the remaining Presbyteries, viz: Western Texas, Brazos and Central Texas to constitute the Synod of Texas. The new Presbytery of Paris was formed from Eastern Texas.

In the Synod of Memphis the subject of Sabbath desecration was very prominent, and strong recommendations for action were sent down to the Presbyteries.

At the session of the Presbytery of Eastern Texas, Nov. 15th, Churches of New Hope, Alston and Freewill (colored) were reported as organized since last meeting. Alex. Turner, the colored candidate at Tuskaloosa, was reported as making good progress. Presbytery, after examination, decided to ordain Mr. W. M. Viney (colored) as an evangelist to the colored people. The ordination will take place on Saturday, December 6.

At Dallas Presbytery, meeting Nov. 18th, Wise County Church was reported as organized by the evangelist. Rev. R. S. Burwell was granted permission to retain the call from Denton church till next Presbytery. Rev. Dr. R. T. Baird was received from the Presbytery of East Hanover.

Rev. M. L. Frierson, pastor of the church at Florence, writes us under date of November 17: "I have just returned from a series of meetings in the country, about ten miles from Florence. A church known as Middle Cypress church, was organized, with eleven members. Messrs. Jacob Potterfield and James Simpson were chosen as elders, and Dr. J. D. Yeiser and Mr. Wm. Hull, deacons. One member was received on profession of faith, and several more will join at our next meeting, who were hindered by sickness and other causes at this meeting.—*Ib.*

Four additions were made to the church at New Providence, Va., recently. Rev. J. E. Booker of Staunton, aided Rev. Dr. Junkin, the pastor.

Correspondents are requested to note the change of address of Rev. James Shearer, from Liberty Corner, N. J., to Huntington, W. Va. Mr. Shearer takes charge of the Presbyterian church at Huntington.

Rev. Dr. John D. Matthews, late pastor of Portland Avenue church in Louisville, Ky., has accepted a call to the Presbyterian church in Denison, Texas.

Rev. Jerry Witherspoon, of Maysville, Ky., has received a call to the church at Jackson, Tenn.

The *Christian Observer* says: Ten communicants were recently added to the church at Columbus, Miss., under the pastoral care of the Rev. J. D. McClintock.

The Reid Memorial church, in Summerville, Ga., is to be supplied by Rev. W. S. Bean, formerly pastor of the Presbyterian church at Washington, Ga.

Rev. J. A. Armstrong has returned to his charge at Shepardstown and Kearneyville, W. Va. He has been absent recruiting his health, which is much improved.

Rev. J. M. Clymer writes that an interesting work of grace is in progress in his church in Keyser, W. Va., in which he has had the assistance of Rev. H. M. Woods, of Martinsburg. Fifteen persons have presented themselves at the inquiry meeting, while others seem deeply impressed. He will continue the meeting, praying that the Lord will grant them an abundant harvest.—*Christian Observer.*

Rev. A. W. Milster writes to the *St. Louis Presbyterian* from Caledonia, Mo., Nov. 17: "I spent a week, including the second Sabbath in this month, with Rev. J. B. Rubey, bishop of Wayne county, in a meeting at the Water Valley church, which is under his care. We had, in many respects, a delightful meeting. Christians were revived, and six persons were brought out from the world to confess Christ as their Saviour. The Lord be praised and to Him be all the glory. It turned home last Saturday and found, to the joy of my heart, that a precious work of grace had begun here. It came without any preconcerted plans on our part. It began with the Methodist quarterly meeting, but has been from the first, virtually, though not in name, a union meeting between the two churches—Methodist and Presbyterian. The entire community seems to be aroused. More than a score have confessed Christ, and many more are anxious about their souls."

NORTHERN.

PRESBYTERIAN.

Dr. Hawley's church, the First Presbyterian of Rochester, N. Y., has received 3,029 members in seventy years. During Dr. Hawley's pastorate 875 of them have been received.

Chief Joseph's band of captive Nez Perces is a group of Presbyterian people. A full blood Indian by the name of Archie B. Lawyer, a licentiate of the Presbytery of Orange, came from his distant home in Idaho to preach to them. He reports over one hundred who profess to be Christians, and wish to be connected with the Presbyterian Church.—*Christian Intelligencer.*

A debt of $600,000, on the churches in New York Presbytery two years ago, has been reduced to about $50,000. This Presbytery has under its care seven mission chapels (which cost $36,653), with 3,000 members and 7,586 scholars in the Sabbath schools.

The Presbyterian church at Honeoye, N. Y., has united with the Congregational Association. This is the third church that has thus changed during the year.

CONGREGATIONALIST.

Rev. Dr. Edward Eggleston, the novelist and pastor of a church in Brooklyn is likely to have to resign his pastorate on account of ill-health. He will take a long rest in hopes of thorough restoration.

The Mount Vernon church, Boston, sustains a Chinese school in that city; thirty-five pupils are in attendance, whose ages range from twelve to forty years. The teachers use books with English and Chinese and a slate or slip of paper. The school has been established about three years, and some of the pupils who have used its advantages have done exceedingly well after leaving it.—*Christian Union.*

UNITED PRESBYTERIAN.

The Rev. James McNeal, of the United Presbyterian Church in Tennessee, has joined the Southern Presbyterian Church.

Mr. Theodore C. McKelvey has been appointed a missionary of the United Presbyterian Church to India

EPISCOPAL.

The Rev. F. B. Allen, lately of the Chambers st Congregational church, Boston, has been ordained to the diaconate in the Episcopal Church, and has been made the assistant of the Rev. Phillips Brooks.—*Christian Union.*

The confirmation of the Rev. E. A. Rand, in the Episcopal Communion, which took place this week, makes the fifth transfer from the Congregational ministry to the Episcopal Church within the past two years.—*Christian Union.*

Rev. Dr. Stephen H. Tyng, Jr., has gone to the West Indies in search of health.

Rev. John N. Gallaher has been elected Bishop of Louisiana. He is rector of Zion Episcopal church, in New York city, and was a colonel in the Confederate army.

LUTHERAN.

The congregation of St. Matthew's Evangelical English Lutheran church, Brooklyn, took possession of a church edifice recently purchased for them at a cost of $25,000, Nov. 16th.

The Rev. Dr. Charles F. Schaeffer, senior Professor in the Lutheran Theological Seminary, Philadelphia, died in Philadelphia on Sunday, Nov. 23d.

INDEPENDENT CATHOLIC.

The Rev. J. V. McNamara, formerly a Roman Catholic priest, was, on last Sabbath week, elevated to the office of Bishop of an "Independent Catholic Church," in the city of New York. The movement has been led thus far by the eloquent "Bishop" and one or two ex-priests who were converted through his preaching.—*Presbyterian Journal.*

BAPTIST.

The Worcester Academy, in Massachusetts, is a Baptist Academy. It is free from debt, has a very commanding location, a fine building valued at $100,000, and an endowment of $56,000. Lately the President of the Board of Trustees, Hon. J. H. Walker, said to the Trustees: "If you will raise $20,000 I will add $10,000 to it." The condition has been met, and $30,000 have been added to the endowment. He has given in all $16,000.—*Presbyterian*

Within a few days $5,000 have been paid into the Treasury of the American Baptist Publication Society, for the Bible work of the Society.—*Presbyterian.*

METHODIST.

There is a new Methodist church. It budded in the 10th of February last, and has more recently taken a name, "The Annual Conference of the Methodist Church. Its chief strength is in Philadelphia. Its features are no bishops, no time-limit of the pastorate, and the English Wesleyan system of making appointments. This church has twelve appointments, ten of which are in Philadelphia.—*Presbyterian.*

We recommend MESSRS. R. B. ANDREWS & Co., of Raleigh, to any of our readers needing clothing. No house in the State we feel sure, enjoys a better reputation.

THE UNKNOWN.

Messrs. Howell & French, Tar Heels, as they style themselves, have laid before us their amateur paper, *The Unknown.* It is very creditable for the first copy and we wish our young friends abundant success.

SECULAR MISCELLANY.

Paris is again established as the legal capital of France. M. Gambetta congratulated the Chamber of Deputies on the restoration.

Three more Roman Catholic bishoprics are to be established in the United States under the jurisdiction of the Archbishop of New York.

Mexico is again revolutionizing. The Mexican army is being depleted by desertions and the government finds difficulty in procuring men to oppose the insurgents.

There are twenty-one artesian wells in Fort Worth, Texas, fourteen of which yield from 300 to 1,500 barrels of water per day. This water is conveyed to all parts of the city in water tanks on wagons, and delivered at ten cents per barrel to consumers.

A fire occurred on the west side of Cape Fear river, at Wilmington, on the night of the 29th inst. The damage was not serious, though the stills of Mr. Alfred Martin and of Mr. Alex. Johnson were seriously imperilled. A few barrels of rosin and tar and a dross still belonging to Mr. Martin were consumed, and Mr. Johnson lost his cooper shop and tools, and a lot of staves. The property of the latter was fully insured.

Oranges, lemons, olives and almonds are to be cultivated in Florida soon by a large number of Italian colonists, on their way to that State.

Dr. D. L. Phares of Wilkinson county, Miss., has discovered a process by which he can make sorghum syrup equal to the finest Louisiana golden syrup. It is claimed, also, that from good sorghum cane two hundred barrels of molasses, or eight thousand pounds of sugar, can be made to the acre.

The whaling barque Helen Mar arrived at San Francisco, Nov. 26th, from the Arctic ocean, bringing the crew of the barque Mercury, abandoned in the ice October 24th, north of Herald Shoals, where the barque Vigilant was also fast when the Helen Mar left. The captain of the latter fears the Arctic exploring yacht Jeannette will be frozen up in the ice pack, in which case there is little hope of her getting out.

M. de Lesseps will start for Panama early in this month prepared to make a survey of the Panama isthmus for his canal.

Another great excitement in the stock market in New York. In all this gambling the uninitiated are faring badly. It is said even ministers of the Gospel are entrapped in this vice.

The long talked of marriage between King Alfonso of Spain and the Austrian Archduchess Maria Christina was solemnized on 29th inst. An imposing demonstration was made.

The Grand Opera House of Toronto, Canada, was destroyed by fire on the 29th ulto. The loss of property amounted to $225,000. The janitor and his wife and child were burned to death.

The war in Cuba is not yet ended. A fight took place last week in which several insurgents were captured.

Rev. Dr. Wm. I. Buddington, pastor of Clinton Avenue Baptist church, died in Brooklyn, N. Y., on the 28th inst.

We are glad to learn that work on the W. N. C. R. R. is progressing rapidly and satisfactorily. The first train of cars will pass through the great tunnel on Wednesday, Dec. 17th, running to a point within six miles of Asheville.—*Greensboro Patriot.*

In addition to the gold mine sold by Mr. Oliver Cansey for 25,000, which we mentioned last week, we understand he has sold another for $13,000, and is negotiating for the sale of one more, in which he owns a controlling interest, in Moore county.—*Greensboro Patriot.*

Madame Christine Nillson, for singing twelve times during the wedding festivities of King Alphonso, is to receive $19,000.

The Congress of the United States assembled on Monday, 1st inst.

OUR PAPER.

We do not forget that the NORTH CAROLINA PRESBYTERIAN is read not only by Ministers, who by reason of training and study are specially fond of profound discussions of religious philosophy, but by both sexes, and by all classes and conditions of persons. Consequently it is our aim to present such a *variety* of moral and religious reading that the paper will command itself to all as a popular vehicle of such information and instruction as not only ought to be read, but as *will be read* by young and old, rich and poor, clergy and laity, learned and unlearned. We present no elaborate prospectus. To any who may desire to know more of the paper, we refer to its friends, who may be found in almost any community, or we will gladly send sample copies on application.

OUR PREMIUMS.

We invite special attention to the premiums we are offering with the NORTH CAROLINA PRESBYTERIAN for the ensuing year:

To any subscriber, the paper one year, and Kitto's Cyclopedia ($5 00 edition) for $4 75.

The paper one year and Conybeare and Howson's Life of St. Paul ($4 00 edition) for $4 50.

The paper one year and Cruden's Unabridged Concordance for $4 00.

To any one sending us THREE new subscribers we give

SMITH'S BIBLE DICTIONARY,

OR

THE LIFE OF ST. PAUL

As a premium for two new subscribers, at $2 65 each, we give

CRUDEN'S CONCORDANCE.

To every *New Subscriber* at $2 65 we will give a MAP OF PALESTINE, 28x42

We have sent this Map to a large number of persons and feel justified in saying it gives entire satisfaction. The publisher's price is $1 00.

To any new subscriber, for $3 00, we will send the *American Agriculturalist* one year in connection with the NORTH CAROLINA PRESBYTERIAN

The best Agricultural Magazine in the United States, with the NORTH CAROLINA PRESBYTERIAN, for the usual price of a religious newspaper.

The Cyclopedia and the Bible Dictionary are very cheap—*exceedingly cheap.* And

CRUDEN'S CONCORDANCE,

COMPLETE—UNABRIDGED.

Being an index to every important word in the Scriptures and the Apocrypha—with full definitions of the Theologicol and Scriptural meanings of words, and having the texts indicated with the respective meanings. We say this Concordance—the best probably in the world is a *marvel of cheapness.* No Christian family—or other family—should be without it.

WE SPECIALLY OFFER

The Paper one year with the

CONCORDANCE,

To any new Subscriber for $3 50.

In all cases we prepay postage.

"Lies! Big Lies!"

Not so fast my friend: for if you would see the strong, healthy, blooming men, women and children that have been raised from beds of sickness, suffering and almost death, by the use of Hop Bitters, you would say "Truth, glorious truth." See "Truths," in another column.

CHAPLAIN RANDOLPH MACON COLLEGE, VA.
Messrs Polk Miller & Co:
Many cases of Dyspepsia within my knowledge have been cured by VEST POCKET CURE. Cramps, Colics, Headaches, and all sorts of pains from indigestion yield promptly to it. The cures of this sort are innumerable.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

On Monday night, 17th ult., at 12 o'clock, MAY, wife of W. Harriss Northrop, aged 35 years.

We know not now, but we shall know hereafter.

Near Beatty's Bridge, Bladen county, N. C., on the morning of the 25th ult., Mr. WILLIAMS GAYLOR departed this life, in the 51st year of his age.

Mr. Gaylor was a member of Black River Chapel, and died in the full assurance of a blessed resurrection. He was a devoted husband, an indulgent father and a kind and obliging friend and neighbor. He leaves a widow and seven children to mourn their loss. But they sorrow not as those who have no hope.
K. McD.

IN MEMORIAM.

In the death of Mr. DUNCAN MALLOY, on the 2d of November, we mourn the loss of an esteemed relative, a valuable member of the community and an example of the believers, in word, in spirit and in faith.

Born on the 20th of July, 1803, he was brought up in the Laurel Hill neighborhood, Richmond county, N. C., where also he died. Endowed with fine mental faculties, possessing remarkable conversational powers and an unusual tact in imparting his knowledge, he engaged at different periods of his life in the business of teaching, with good success. In his early manhood, following the steps of thousands of others seeking the earthly good, he searched through all the West, and down into the foreign regions of South America. But his kind Protector and Guide, reserving a better thing for him, withheld this from his grasp, and, leading him by ways that he knew not of, brought him back to set his face heavenward, and his affections upon a more enduring substance, and to start anew on the journey to the home of his heart and his portion forever. Now, when his Heavenly Father says to him, "Seek ye my face," his heart replies, "Thy face, Lord, I will seek." And in response to the mercies that followed him all his days, he was heard to say, "I shall be satisfied when I awake with Thy likeness; I shall be perfectly, *perfectly* happy." He found the supreme good, and desired nothing beside it, but with the insatiable ambition that religion inspires longed to know his Lord more clearly, resemble Him more closely, and enjoy Him more fully. Experiencing the enlarged views and feelings of the subjects of Divine grace, he soared by all that mortals idolize, and keeping on the wing, continued the search till he reached the rest and the prize, so satisfying, so infinite. He felt all the sentiment of the poet—

"He, by Himself hath sworn,
I on this oath depend,
I shall, on eagles' wings upborne,
To heaven ascend;
I shall behold His face,
I shall His power adore;
And sing the wonders of His love
Forever more."

Such is the excellency of the soul. Other creatures partake of the present good suited to their natures, and seek no farther. Man alone is capable of such sublime satisfaction. He was made for it. Without this hope his greatness would be unaccountable. As it has been forcibly expressed, "He would seem a vessel freighted at an incalculable expense for an important enterprise, designed to sail an immense voyage, only to cruise a few leagues a few days, then founder and be lost."

Many who, like our friend, have reached the three score years and ten, seem to have run their round, while he just entered the threshold of existence, and now, with capacities amazingly enlarged, and the cycles of eternity to be provided for, what attainments and enjoyments that will yield unwavering satisfaction forever and ever, has he entered upon.
A FRIEND.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Bladen county, N. C., November 19th, 1879, by Rev. H. B. Garriss, Mr. L. M. PERRY and Miss M. A. SELLERS.

At the parsonage of Bethany church, Iredell county, N. C., by Rev. E. F. Rockwell, on the 17th ult., Mr. JAMES WELLINGTON TUNISON, of Pana, Illinois, to Miss KATE McGREGOR, niece of Rev. S. S. Murkland, of Farmville, Va.

In the Presbyterian church, Graham, N. C., Nov. 20th, 1879, by Rev. B. W. Mebane, Mr. JAMES R. HUGHES, of Greensboro, and Miss BETTIE A. LONGEST, of Graham.

In the Presbyterian church, Lincolnton, N. C., on the evening of November 17th, 1879, Mr. THOS. H. HOKE to Miss ANNIE, daughter of Col. Wm. H. and Belle Michal, all of Lincolnton. Rev. R. H. Morrison, D. D., officiated, and the pastor made the invocation.

On November 26, by Rev. John W. Primrose, at Louisburg, N. C. JESSE A. JONES of Raleigh and Miss MARY H. SPENCER.

By the Rev. Roger Martin, Nov. 20, 1879, at the residence of Mr. John McGirt, the bride's father, Mr. WM. B. McMILLAN and Miss CATHARINE A. McGIRT, all of Richmond county.

By the Rev. Roger Martin, Nov. 27, 1879, at the residence of Mr. Archibald McGirt, the bride's father, Mr. JULIUS A. ALFORD and Miss MARY ELLEN McGIRT, all of Robeson county.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and Throat and Lung, Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative power in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 *Powers' Block, Rochester, New York.*

WILMINGTON MARKET

DURING WEEK

ENDING DECEMBER 2.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Market very weak on Wednesday last at 39 cents; on Friday price fell to 37 cents (a few casks sold at 35½ cents); on Saturday market rallied and sales were made successively at 37, 38 and 39 cents; Monday the market was dull and drooping. At close of our report on Tuesday the market was unsettled and nothing done.

ROSIN—Strained and Good Strained held to previous quotations on Wednesday and Friday, with market dull; on Saturday prices fell to $1 30 for both qualities; Monday nominally same but market dull.

CRUDE TURPENTINE—In this article there have been frequent changes. On Wednesday prices paid were at $1 50 and $2 50 for Hard and Yellow Dip respectively; on Thursday an advance of five cents was obtained on each quality; Friday first lots were sold at last prices named, but the demand ran figures up to $1 65 for Hard and $2 65 for Yellow Dip, and later to $2 75 on latter quality; Saturday and since $1 50 and $2 50 respectively; Tuesday price not settled at our close.

TAR—Tranquil and unchanged throughout.

COTTON—Throughout the market has been firm at 11¼ cents for Middling, with considerable activity; on Tuesday steady but hardly so firm.

CORN—No special change to note.

TIMBER—Sales 1 raft Common Mill $5; 1 do. Fair Mill at $6 50; 2 rafts Good Mill at $8 50.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.
BACON—Western Smoked—	
Hams	10 a 12
Sides, per lb	0 a 7½
Shoulders	a 6½
Dry Salted—	
Sides, per lb	0 a 7½
Shoulders	0 a 6
CHEESE—Northern Factory, per lb	0 a 11
Dairy, cream per lb	00 a 14½
State, per lb	00 a 10
COFFEE—Rio, per lb	13 a 18
Laguayra, per lb	18 a 20
CORN MEAL—per bush in sacks	7½ a 77½
DOMESTICS—Sheetings, 4-4, per yd	a 6½
Yarn, per bunch	00 a 85
FLOUR—Fine, per bbl	0 00 a 5 00
Super, Northern, per bbl	5 50 a 6 00
Extra do. " per bbl	6 25 a 6 50
Family " per bbl	7 50 a 9 00
City Mills Extra Super, per bbl	0 00 a 7 25
" Family, per bbl	0 00 a 7 75
" Extra do., per bbl	0 00 a 8 25
GLUE—per lb	6 a 14
GRAIN—Corn, in sacks, per 56 lbs from store—white	72½ a 77½
CORN, wholesale, in sacks	68 a 72½
Corn, mixed, wholesale in sacks	65 a 67½
Corn, Cargo, per 56 lbs, bulk	57½ a 62
Oats, per bushel from store	00 a 60
Peas, Cow, per bushel	65 a 70
HOOP IRON—per ton	00 a 90 00
LARD—Northern, per lb	8½ a 10
North Carolina, per lb	10 a 11
LIME—per bbl	0 00 a 1 00
MOLASSES—West Indies, old crop	33 a 36
" " bbls	35 a 38
" " new crop	35 a 37
" " bbls	37 a 39
New Orleans	28 a 50
Sugar House, hhds, per gal	23 a 24
" " bbls., per gal	00 a 25
Syrup, bbls., per gal	40 a 55
NAILS—Cut, 4d to 20d, per keg	00 a 3 70
OILS—Kerosene, per gal	13½ a 15
Lard, per gal	1 00 a 1 10
PEANUTS—per bushel	80 a 1 10
PORK—Northern, City Mess	12 00 a 12 50
SALT—Alum, per bag of 2 bushels	00 a 00
Alum, per ton	6 00 a 7 00
Liverpool, per sack	80 a 85
Liverpool fine, per sack	0 00 a 1 75
SUGAR—Cuba, per lb	8½ a 10½
Porto Rico, per lb	0 a 7½
A—Coffee, per lb	0 a 11
B— " per lb	9 a 11½
C— " per lb	9 a 9½
Ex. C— per lb	0 a 9½
Crushed, per lb	00 a 11½
SOAP—Northern, per lb	5 a 7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a 4 20
TIMBER—Shipping, per M	12 00 a 18 00
Mill Prime, per M	9 00 a 11 00
Mill Fair, per M	6 50 a 8 50
Inferior to Ordinary, per M	3 00 a 5 00

SUDDEN CHANGES OF THE WEATHER often cause Pulmonary, Bronchial and Asthmatic troubles. *"Brown's Bronchial Troches"* will allay irritation, which induces coughing, oftentimes giving immediate relief.

25c. buys a pair of Lyon's Patent Heel Stiffeners and make a boot or shoe last twice as long.

NEW ADVERTISEMENTS.

SALT! SALT! SALT!

21,000 Sacks now on way from England, and daily expected, consisting of Fine Table Salt, 224 lbs and 150 lbs, in white twilled sacks, 150 lbs in Dundee stripe sacks. Liverpool Ground Alum Salt, in new striped sacks, from 150 to 200 lbs. Send for quotations delivered at your depot.
Apply at WILLARD'S,
No. Water st., Wilmington, N. C.
dec 3 621-tf

Molasses! Molasses!

CUBA, SELECTED CUBA, PORTO RICO, NEW Orleans in Hhds, Tierces or Barrels, at
WILLARD'S.
dec 3 621-tf

FIRST EDITION, 103,000.

So rapidly are orders increasing for the DECEMBER SCRIBNER that it is thought the first edition of 103,000 will not supply the demand. One cause of the recent increase in circulation, by which 100,000 *November Numbers were sold in two weeks,* is undoubtedly due to the growing interest in the two serials, Henry James, Jr.'s, "Confidence," and Geo W. Cable's NOVEL OF NEW ORLEANS LIFE, "The Grandissimes." The latter, begun in November, promises to be among the strongest works of fiction that have appeared in American literature. The December number also includes TWENTY POEMS BY AMERICAN WOMEN, comprising verse by many of our most prominent women writers; "Two Visits to Victor Hugo," by H. H. Boyesen, with a large portrait engraved by Cole; an illustration of the Johns Hopkins University; a paper by Burroughs on "Nature and the Poets;" "THE NEW CAPITOL AT ALBANY," it is thought, the first completely illustrated description yet published—in eighteen pages and with twenty-three drawings; "SUCCESS WITH SMALL FRUITS," the second of E. P. Roe's valuable papers, profusely illustrated, and an article on "Coffee Culture in Brazil"—an industry of world-wide interest, described from personal observation. "THE REIGN OF PETER THE GREAT," By EUGENE SCHUYLER, will begin in the February number. The illustrations for the first of this splendid series of Historical Papers are now almost completed, and include several finely engraved reproductions of famous Russian paintings.
Sold, and subscription received, by book and news dealers, at $4 a year, 35 cents a number.
SCRIBNER & CO., New York.

BLYMYER M'F'G CO. BELLS.
Church, School, Fire-alarm, Fine-toned, low-priced, warranted. Catalogue with 1500 testimonials, prices, etc., sent free. Blymyer Manufacturing Co., Cincinnati, O.
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THOS. A. McNEILL. FRANK McNEILL.
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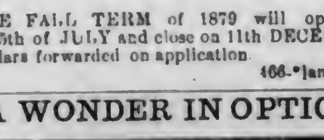
LUMBERTON, N. C.
Practice in all the State and Federal Courts n North Carolina. 598 1y.

BROWN & WEDDINGTON,
HARDWARE MERCHANTS,
Charlotte, N. C.,
KEEP THE LARGEST AND BEST ASSORTED Stock of Hardware, Carriage Material and House Furnishing Goods of any house in the South, and will
Compete in Prices,
—EITHER—
WHOLESALE OR RETAIL,
With any Market.
All we ask is an examination of our Goods and prices. We are selling Goods
VERY CHEAP FOR CASH.
We give our personal attention to the filling of orders.
BROWN & WEDDINGTON,
oct 29—616-1y P. O. Box 185.

SELECT BOARDING
AND
DAY SCHOOL,
HILLSBOROUGH, NORTH CAROLINA.
Misses NASH and Miss KOLLOCK, Principals.
THE FALL TERM of 1879 will open the 25th of JULY and close on 11th DECEMBER. Circulars forwarded on application.
466-*Jan.1.'79

A WONDER IN OPTICS.


A COMPLETE EXHIBITION FOR $13.

READERS OF THE PRESBYTERIAN
If you like to be satisfied deal with
MOTT & CAMPEN,
—Dealers in—
BEEF, VEAL, PORK, &C.
We keep on hand good Meats, and will endeavour to maintain our reputation in this regard. We will be pleased to have your trade. Very respectfully,
MOTT & CAMPEN.
North side Market street, bet. 2d and 3d.
P. S.—Those who have Fine Beef to sell would do well to consult us either by mail or in person.
nov 19 619-tf

GRAVE STONES and MONUMENTS
MADE TO ORDER.
Send your orders by mail.

An Elegant Holiday Present.—A Gilt Bound Autograph Album, with 48 beautifully engraved pages and 47 select quotations, all for 15c post-paid, Stamps taken. Agents wanted. RAY & CO. West Haven, Ct.
nov 19 619-4t eow

AGENTS. READ THIS
We will pay Agents a Salary of $100 per month and expenses, or allow a large commission, to sell our new and wonderful inventions. We mean what we say. Sample free. Address SHERMAN & CO., Marshall, Mich.

COTTON!
IN VIEW of the approaching Cotton Season, the undersigned offer their services to Planters and Country Merchants
For the Sale of Cotton,
Which they are prepared to do
On the Most Economical Charges.
They will warrant the full price of the day of sale. Account sales will be rendered promptly, and proceeds be at once remitted.
ALEX. SPRUNT & SON,
Wilmington, N. C.
September 3d, 1879. 608

NEW ADVERTISEMENTS.

MILLINERY AND FANCY GOODS.
WE ARE OFFERING TO THE PUBLIC THE Latest Novelties in the Millinery Line.
Our Trimming Department is Complete,
and comprises the leading styles.
Our Flexible Hip Corset, with improvements, is just in. No extra charge.
We have on hand a large assortment of Fancy Ribbons, and special bargains are offered in Feather Tips.
Our Fancy Goods Department is larger than ever, with an elegant and varied assortment of Goods to please the ladies.
The Finest Assortment of Ties in the City.
N. H. SPRUNT, Exchange Corner.
nov 5 617-tf

TO THE LADIES.
THE SUBSCRIBER would most respectfully inform her patrons and friends that she is ready to receive orders for MAKING, also for CUTTING and BASTING DRESSES in the
Latest and Most Approved Style.
To her country friends she would say, send in your orders at once.
"First Come, First Served."
MRS. JOSEPH McLAURIN,
apl 23-tf Market Street, between 8th and 9th.

TALBOTT & SONS
Shockoe Machine Works
RICHMOND, VA.
Manufacturers of Portable and Stationary Engines and Boilers, Saw Mills, Corn and Wheat Mills, Shafting, Hangers and Pulleys, Turbine Water Wheels, Tobacco Factory Machinery, Wrought Iron Work, Brass and Iron Castings Machinery of Every Description.
Ginning & Threshing Machines a Specialty
Repairing Promptly and Carefully Done.
TALBOTT'S PATENT SPARK ARRESTER
The Invention of the Age.
It does not destroy the draft.
It does not interfere with cleaning the tubes.
It will not choke up, and requires no cleaning.
It requires no direct dampers to be opened when raising steam (dampers being objectionable, as they may be left open and allow sparks to escape.)
It requires no water to extinguish sparks, which, by condensation, destroys the draft. Besides, when water is used, if neglected, the efficiency is destroyed by evaporation of the water, and the boiler is kept in a filthy condition.
It is simple and durable and can be relied upon.
It can be attached to any boiler.
No planter should be without one of them. Insurance companies will insure gins and barns where the Talbott Engines and Spark-Arresters are used at same rate as charged for water or horse-power.
☞ Send for illustrated circulars and price list.
Branch Houses at Charlotte and Goldsboro.

FREE 2 Papers and 7 Wonders! Money in them and no mistake. Send 3 names on postal to S. P. HOUSE, Wadsworth, Ohio.
nov 19 619-2t

POWDER! POWDER!
WE ARE AGENTS for THE HAZARD POWDER COMPANY, and keep constantly on hand, their celebrated brands of
KENTUCKY RIFLE POWDER
IN KEGS, HALF KEGS, and QUARTER KEGS.
—ALSO—
Deer Powder and Blasting Powder
WILLARD BROS.
Wilmington, N. C.

PROVERBS.
"The Richest Blood, Sweetest Breath and Fairest Skin in Hop Bitters."
"A little Hop Bitters saves big doctor bills and long sickness."
"That invalid wife, mother, sister or child can be made the picture of health with Hop Bitters."
"When worn down and ready to take your bed, Hop Bitters is what you need."
"Don't physic and physic, for it weakens and destroys, but take Hop Bitters, that build up continually."
"Physicians of all schools use and recommend Hop Bitters. Test them."
"Health is beauty and joy—Hop Bitters gives health and beauty."
"There are more cures made with Hop Bitters than all other medicines."
"When the brain is wearied, the nerves unstrung, the muscles weak, use Hop Bitters."
"That low, nervous fever, want of sleep and weakness, calls for Hop Bitters."
Hop Cough Cure and Pain Relief is Pleasant, Sure and Cheap.
FOR SALE BY ALL DRUGGISTS.

Customers Wanted.
We are now receiving our Fall stock of
DRY GOODS, CLOTHING, BOOTS, SHOES, Groceries, Hardware, COTTON BAGGING, TIES, &c.,
All of which we are offering low.
Highest cash prices paid for COTTON, NAVAL STORES, and all kinds of country produce.
BRYAN & CO.,
Jonesboro, N. C.

FITS CURED PROMPTLY and PERMANENTLY. I send a bottle of my celebrated remedy, with a valuable treatise on this disease, free to all sufferers who send me their P. O. and Express address. DR. H. G. ROOT, 183 Pearl Street, New York.
nov 19 619-13t

CHEESE.
200 Boxes No. 1 CREAM CHEESE,
For sale by
KERCHNER & CALDER BROS.

FALL STOCK.
WE HAVE ON HAND NOW THE LARGEST and most handsome
STOCK OF GOODS
We have ever offered in this market. A thorough examination of our Stock will not only convince you that it is full, but you will find that we can compare styles, qualities and prices with any house in the State. Our stock of
Fancy Dress Goods, Cashmeres and Alpaccas
Is complete, and we are confident we can please any one wanting anything in this line. A full line of Flannels, Repellants, Cassimeres, Jeans, Damasks, Oil Cretonnes, Domestics, &c. We have a very large stock of CLOAKS AND SHAWLS that we will sell very cheap. Our stock of
Clothing, Hats and Caps,
Boots and Shoes, Trunks and Valises, is complete, and at prices that will make it to your interest to buy from us. Carpets and Oil Cloths.
T. L. SEIGLE & CO.,
Opp. Charlotte Hotel, Tryon st., Charlotte, N. C.
oct 29 616-tf

D^E ROSSET & NORTHROP,
FIRE AND MARINE
INSURANCE AGENTS,
REPRESENTING } Standard American AND English Companies.
28 North Water Street,
WILMINGTON, N. C.
nov 19 619-tf

DRESS GOODS AND TRIMMINGS.
HOUSE FURNISHING GOODS.
LADIES' AND GENTS' UNDERWEAR.
Children's Merino Under Suits—A great comfort and convenience.
CLOAKS AT $5, $6, $7, $8, $10 AND UP.
LADIES' DOLLMANS FROM $10 UP. } Very Fashionable this Season and Very Pretty.
PLAIN AND FANCY DOUBLE WIDTH GOODS,
In Black, Gray, Brown, Navy, &c, for Circulars.
A large assortment CARPETS, Cotton, Hemp, Ingrain, Extra Super and Brussels.
OIL CLOTHS IN ALL WIDTHS, MATS, RUGS, &c.
Respectfully, R. M. McINTIRE.
dec 3 631-1y

R. B. ANDREWS. (ESTABLISHED 1847.) S. W. WHITING.
R. B. ANDREWS & CO.
Men and Boys Extra Large Sizes
CLOTHING, CLOTHING,

Dress Shirts, Cuffs, A Specialty.
TIES, SCARFS, HATS AND CAPS,
Half Hose, Suspenders, A Large Assortment.
Gloves,
Handkerchiefs, Underwear, We give special attention to orders from a distance.
Trunks, Valises, &c. LIBERAL DISCOUNT TO MINISTERS.
NO. 27 Fayetteville St. Raleigh. N. C.

Fall and Winter Goods
—AT—
M. M. KATZ'S,
36 MARKET STREET.
BARGAINS IN BLACK DRESS SILKS.
Our celebrated heavy soft Gros Grain for One Dollar per yard. COLORED SILKS. SILK VELVETS, SATINS, in plain and satin stripes.
DRESS GOODS.—Satin Melange, Cashmere Soie, Brocade Persan, Persan Raye, Raye Broche, Cavalo Mohair, Striped Satins, Camel's Hair, Colored Cashmeres, from 45 cents up. Colored Alpacas, all shades, 12½ cents; Double Width Colored Alpacas, heavy, only 16 cents per yard.
MOURNING GOODS.—The best assortment ever offered here in Drab D'Ete, Bombazine, Tamise, Crape Cloth; Plain, Striped and Brocade Cashmere; Henriettas, Mohairs, Australian Cloth.
CLOAKS, WATERPROOFS, SHAWLS. Trimmings; Silk, Grass and Chenell Fringes; Gloves and Hosiery, every style, good and cheap; Skirts and Corsets. The best Fifty Cent Corset ever sold in the city. RIBBONS—Fancy, Satin, Striped and Brocaded. Laces and Embroideries in greatest variety. Housekeeping Goods, Blankets, Flannel.
MEN AND BOYS' WEAR. Ladies' Cloth, Ladies' and Children's Merino Vests, Ruchings, Ties, Fancy Goods. One Thousand Dozen Linen Handkerchiefs, from 5 cents up; DOMESTIC GOODS, &c, &c., all at prices which defy competition, and qualities which cannot fail to give satisfaction. I can assure my kind patrons that every article will be sold AS LOW, and the majority LOWER, than at any previous season. Send for samples to
oct 22 M. M. KATZ, 36 Market Street.

To Sunday Schools.

The Scholars' Quarterly was started in 1876 as a 32 page book. It is now a 46 page book, containing, besides the lesson matter, a colored map, beautiful pictures and appropriate music. It is used in schools of all denominations, throughout the United States and Canada, and a special edition is published each quarter in London, for use in Great Britain. For 1880 it will be greatly improved, and its price reduced.

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FOR THE FAMILY.

The Things Unseen.

We babble much of proof—let us talk less;
We can but prove the lesser, lower things—
Things further from us: when God's blessedness
Dwells in us, as the light in dew, it brings
An instant recognition. How should I
Stand outside self (one little half within),
With testing rod in hand, with "how" and "why"
On the wise lip, and in this mood begin
To measure out the half of self, and call
The weak result the truth? Does not our need
That clamors most for the Unknown, which Paul
Declared at Athens once forever, plead
That, by its strong demand, its tears and cries,
Too near ourselves for proof He ever lies?
—*London Spectator.*

The History of a Leaf.

A STORY FOR VERY LITTLE FOLKS.

A large maple tree stood alone by the side of the road, not far from a house. It's branches spread out over the road, and in summer made a pleasant shade, where tired men and horses often stopped to rest. But now there was no shade, for it was in early spring-time, and though the branches were dotted with buds, not one leaf had yet made its appearance. Now a gentle shower fell, and through the long day there was a stirring in the heart of one of the buds, and just as the bright sun was sinking to rest, a little leaf emerged from it and took its first survey of the world. It was a very little leaf, all wrinkled and creased with having been folded up so long in the bud; and it was tinged more with red than green, as some kinds of new leaves nearly always are.

When it found itself all alone and unprotected from the cold, it trembled and wished itself safe within the bud again; but just then the branch which supported it espied and thus welcomed it: "Hail! little messenger of spring. You are the first in the train of greenery; but I fear that if Jack Frost makes us a call to-night you will wish you had stayed in until to-morrow."

"And who is Jack Frost?" asked the leaf.

"Do you feel cold?" said the branch, without answering its question.

"Yes, indeed," said the leaf, "I am chilled to my very heart."

"Well, that is because Jack Frost is near us in the air," returned the branch; "and if he really comes here, I fear you will never live to see the morning."

At this the leaf trembled more than ever, but though the frost king kept hovering around in the evening, he did not visit the maple, and at midnight he took his departure—frightened away by a soft, warm shower.

In the morning, when the leaf wakened up, she found herself surrounded by myriads of leaves which looked just as she had looked the evening before, while for herself she found that she was somewhat larger than she was then, and the blush which covered her face was not quite so deep as before.

And now, as she was a little larger than the rest, she began to entertain those nearest her with a history of what had taken place before they had opened their eyes to the light; and in telling of the threatened approach of the frost king, she felt very brave and forgot how she had trembled the night before. The nearest leaves listened for awhile, and then growing tired, allowed her to continue without an audience.

The early summer passed away and left the leaves much changed in appearance. The red tint had left them, and they were now clothed in the brightest verdure and had all grown very much; but our little leaf which came out first was no longer larger than the rest. The refusal of her sisters to allow her to do nearly all the talking had caused her to feel bitterly toward them, and when she found out that some of them were growing faster and had become larger than herself, she became very jealous indeed, and withdrew entirely from their society and occupied herself with watching the travelers as they went whirling by or paused to enjoy the coolness of the shade.

Two little children came there often to play. They built a play-house and carpeted it with moss, furnished it with moss-covered stones for chairs, and beds made of leaves with moss quilts. So, you see, the little leaf had plenty to look at, though it grew very lonely at times for somebody to talk to.

The time wore on until the month of roses came, when one day the two little children were sitting in their play-house, and the little leaf heard one of them say:

"Oh! see that pretty leaf up there, away up high; the one that does not look just like the rest."

This set her to wondering if she were the one meant, and looking around, she found her neighbors all looking as usual, but in herself she saw a change. There was a dash of yellow on one side, and her edges were trimmed with a yellow line. She wondered that she had not noticed it before. She forgot that she had been so busy watching the passengers that she had no time to see anything else, for since she had quarreled with her sisters, her only happiness was in forgetting herself and them; but now when she could again boast of something which they could not, she attempted to renew her intercourse with them.

"See," said she, "what a beautiful color I am getting to be. I think it is much prettier than to be all green, like the rest of you are."

But before any of the leaves could answer, the branch said: "Yes, it is pretty; but it reminds us that autumn is in the future."

"Why does it remind you of autumn?" asked the leaf, trembling, though she hardly knew what she had to fear.

"Oh! that is just the way all the leaves began to look before they fell off in autumn last year," returned the branch.

A great terror struck to the heart of the little leaf, and she was silent. She looked at the ground, as if measuring the distance of her fall, and held on more tightly than ever.

As the days passed on she sat gloomily by herself and thought about the future. One day a man with a little child rode by, and the little fellow wanted some leaves; and because his father could not reach higher to get the branch he wanted, he pouted and would not have the branch he got for him, but threw it down in the road, and there it lay, crushed by whirling wheels, mangled by horses' feet, and the pity of the sister leaves could not restore it to its place or save its life. And as the golden light upon the little leaf deepened, and the line around her edge grew broader, she thought: "I will be just like the other leaves when I fall—the horses will walk over me and the wheels will grind me down into the dust"—and silently she shed many bitter tears as she thought of her fate.

When her sister leaves saw her weeping, they were sorry for her, and would have tried to comfort her; but they remembered how proud she had been, and felt afraid to speak to her. But after awhile, when they saw that she could not stay with them much longer, one of them said: "O, leaf, we will be sorry to have you leave us, but we wish you a pleasant journey;" and the little leaf was so glad to find that the rest were sorry for her that she answered quite pleasantly. The other leaves told her that they too would go upon the same journey soon, that she was only going a little while before the rest, and she began to feel reconciled to going, and could think and talk about the future without grieving.

One day there came a very strong breeze, and the leaf felt that her time had come. So she said "Good-by" to the sister leaves and loosened her hold of the branch, and in a moment she was taken away and all her sisters waved a farewell to her.

The breeze carried her upward and then descending laid her beside one of the moss-covered stones in the play-house, and she was picked up by one of the play-house children, who shouted: "See, sister, what a pretty leaf! We'll take it home for mama to put in her book of dried flowers."

This story of the leaf shows us that it is not only wrong to be proud, but it will make us unhappy too; and that, if we are something which others cannot be, or have something which they haven't, it is not because we are better than they, but only that we have more to be thankful for. And it shows us, too, that if anyone has felt angry towards us, as the little leaf did toward her sisters, we should be willing to forgive and even to forget all about it, and in time of trouble, help with pitying words, if we can do no more.—*United Presbyterian.*

MISCELLANEOUS.

The Lion Tamer's Peril.

Coup's show was at Towanda last week. At the close of the concert an exciting scene occurred, long to be remembered by those present. It is the custom, after the concert is over, to feed the animals in the presence of the audience. The den of Prof. McDonald's performing lions is so constructed by swinging iron gates from the back of the cage that each animal has an apartment to itself while feeding. Everything was secure and the meat placed in position by means of an iron fork, the animals seizing their food and drawing it through the bars of the cage.

After they are done feeding, the gates are again thrown back, leaving them together in harmony. It sometimes occurs that the animal will not devour all the food allotted him, which would be removed before the gates opened, placing them in one department. It is customary in all menageries to omit feeding one day each week. Animals thrive better to fast one day each week. Consequently they are more ferocious and anxious for their food after their twenty-four hours' fasting.

On the day stated, the den was divided in the usual manner, the large African lion "Ned" in one end, the Asiatic lioness in the centre, and the powerful leopard in the other end, and their food provided. "Ned" quickly finished his repast and retired to his corner, seemingly satisfied; the leopard also finished his meal; but the lioness retired to a corner of her apartment, leaving a portion of her meat near the gate which separated her from the leopard.

The attendants neglected to remove the meat which the lioness had left, and opened the gate which separated her from "Ned." Just as the iron gate fell back to its place, the leopard espied the meat near the bars of the centre apartment and sprang to drag it to the gate. "Ned" anticipated this movement, and at the same instant placed his enormous paw on the meat. A terrible struggle ensued. Prof. McDonald was at this time attending to other duties, but was immediately called. All that has ever been necessary before in such an emergency was simply for the Professor to speak, and "Ned" would at once yield to his master. This time, however, he paid no attention to him, and seemed determined to be master himself.

McDonald took the large feeding fork and tried to force the meat from him, but without avail. With the determination that a brave man can place himself in the jaws of death in performing his duty, McDonald made preparations for entering the den, remarking as he did so, "You or I must be master." The moment McDonald closed the door behind him, "Ned" sprang upon him, and with claws extended, struck him a terrible blow in the breast, tearing his vest and shirt, and lacerating his flesh. The blow staggered him to the end of the cage, where he slipped and fell on the greasy floor. An attendant, thinking to assist him, took him by the foot and pulled him near the door, and again "Ned" struck him on the thigh, tearing overalls, pants and underwear, and the flesh in frightful manner.

Children screamed, ladies fainted, and strong men stood paralyzed, with lips compressed and faces white as snow. The only one that was calm and collected was the "Lion King" in his terrible prison. He regained his feet, and with blood flowing from his breast and thigh, his clothing torn into shreds, he stood for a moment looking at his favorite, who had retired again with his meat under his paw. No one can ever forget the look of mingled dignity, pride and affection depicted on his features as he said in an authoritative and loving voice, "Ned, what are you doing? Do you mean to kill me, your best friend?"

It really seems that the "king of the forest" understood every word this man said, and, looking at him for a moment, "Ned" dropped his eyes, and with his paw shoved the meat from him, which said as plain as words could speak, "I surrender." McDonald approached him, and calling for his stool, seated himself beside his "noble friend." "Ned" then licked the blood from his master's wounds.—*Towanda Republican.*

How Old is Glass?

The oldest specimen of pure glass bearing anything like a date is a little moulded lion's head bearing the name of an Egyptian king of the eleventh dynasty, in the Slade collection at the British Museum. That is to say at a period which may moderately be placed as more than 2000 years B. C., glass was not only made, but made with a skill which shows that the art was nothing new. The invention of glazing pottery with a film or varnish of glass is so old that among the fragments which bear inscriptions of the early Egyptian monarchy are beads, possibly of the first dynasty. Of later glass there are numerous examples, such as a head found at Thebes, which has the name Queen Hatasoo or Hashop, of the eighteenth dynasty. Of the same period are vases and goblets and many fragments. It cannot be doubted that the story preserved by Pliny, which assigns the credit of the invention to the Phœnicians, is so far true that these adventurous merchants brought specimens to other countries from Egypt. Dr. Schliemann found disks of glass in the excavations at Mycenæ, though Homer does not mention it as a substance known to him. That the modern art of the glass blower was known long before is certain from representations among the pictures on the walls of a tomb at Beni Hassan, of the twelfth Egyptian dynasty; but a much older picture, which probably represented the same manufacture, is among the half-obliterated scenes in a chamber of the tomb of Thy, at Sakkara, and dates from the time of the fifth dynasty, a time so remote that it is not possible, in spite of the assiduous researches of many Egyptologers, to give it a date in years.

Some Things Learned by Experience.

If your coal fire is low, throw on a tablespoonful of salt, and it will help it very much. A little ginger put into sausage meat improves the flavor. In icing cakes dip the knife frequently into cold water. In boiling meat for soup use cold water to extract the juice; if the meat is wanted for itself alone plunge in boiling water at once. You can get a bottle or barrel of oil off any carpet or woolen stuff by applying dry buckwheat plentifully and faithfully; never put water to such grease spots, or liquid of any kind. Broil steak without salting; salt draws the juices in cooking; it is desirable to keep these in if possible; cook over a hot fire, turning frequently, searing on both sides; place on a platter, and salt and pepper to taste. Beef having a tendency to be tough can be made very palatable by stewing gently for two hours, with pepper and salt, taking out about a pint of the liquor when half done, and letting the rest boil into the meat; brown the meat in the pot. After taking up make a gravy of the pint of liquor saved. A small piece of charcoal in the pot with boiling cabbage removes the smell. Clean oilcloths with milk and water; a brush and soap will ruin them. Tumblers that have had milk in them should never be put in hot water. A spoonful of stewed tomatoes in the gravy of either roasted or fried meats is an improvement. The skin of a boiled egg is the most efficacious remedy that can be applied to a boil; peel it carefully, wet and apply it to the part affected; it will draw off the matter and relieve the soreness in a few hours.—*Scottish-American Journal.*

Seeing One's Circulation.

Dr. C. Huter, a German savant of Griefswald, has devised a simple arrangement which demonstrates the circulation of the blood in the human body by making it visible. What is known as Purkinje's experiment previously enabled an observer to witness the circulation in his own retinal blood-vessels; but now, for the first time, can the flow of the vital fluid in one person can be watched by another, and with sufficient accuracy to detect anything abnormal, and to obtain invaluable assistance in the diagnosis of disease. Dr. Huter's method is as follows: The patient's head being fixed in a frame, on which is a contrivance for supporting a microscope and a lamp, his lower lip is drawn out and fixed on the stage of the microscope by means of clips, the inner surface being uppermost, and having a strong light thrown upon it by a condenser. When these preparations are completed all the observer has to do is to bring the microscope to bear on the surface of the lip, using a low-power objective, and focusing a small superficial vessel. At once he sees the endless procession of the blood corpuscles through the minute capillaries, the colorless ones appearing like white specks dotting the red stream. Dr. Huter asserts that from taking careful note of variations in the blood-flow and changes in the corpuscles he has derived great advantages in the treatment of medical cases.—*Christian Union.*

Traveling Stones.

Many of our readers have doubtless heard of the famous traveling stones of Australia. Similar curiosities have recently been found in Nevada which are described as almost perfectly round, the majority of them as large as a walnut and of an irony nature. When distributed about upon the floor, table or other level surface, within two or three feet of each other, they immediately begin traveling toward a common centre, and there lie huddled up in a bunch like a lot of eggs in a nest. A single stone, removed to a distance of three and a half feet, upon being released at once started off with wonderful and somewhat comical celerity to join its fellows; taken away four or five feet it remained motionless. They are found in a region that is comparatively level and is nothing but bare rock. Scattered over this barren region are little basins from a few feet to a rod in diameter, and it is in the bottom of these that the rolling stones are found. They are from the size of a pea to five or six inches in diameter. The cause of their rolling together is doubtless to be found in the material of which they are composed, which appears to be lodestone or magnetic iron ore.—*Christian Union.*

The Moment of Fear.

Bonaparte lost four aides-de-camp during the short time he was in Egypt. One of them, Croisier, appearing to Napoleon to lack the proper degree of boldness at the proper moment, he burst out against him in one of his violent and humiliating attacks of abuse and contempt. The word coward escaped him; Croisier determined not to survive it; he sought death on several occasions, but did not succeed till the siege of Acre. He was in attendance on Napoleon in the trenches there, when such a sharp look-out was kept by the garrison that if an elbow or feather showed itself above or beside them, it was immediately grazed by a bullet. Croisier watched his opportunity and jumped upon the platform. "Come down, I command you!" cried Napoleon, in a voice of thunder; but it was too late; the victim of his severity fell at his feet. Murat, the chivalrous braver of all danger, had also his moment of fear, which lost him the countenance of his general until displeasure could no longer resist the brilliancy of his achievements. It was at the siege of Mantua, in the first Italian campaign, that Murat was ordered to charge a body of troops that were making a sortie from the garrison. He hesitated, and in his confusion declared himself wounded; he was removed from the presence of the general and in every way discountenanced. In Egypt he was sent out on the most distant and dangerous services; in short, he more than reconquered his character before the battle of Aboukir, on which occasion Napoleon himself was obliged to declare he was superb. The brave Marshal Lannes one day severely reprimanded a colonel who had punished a young officer for a moment of fear. "That man," said he, "is worse than a poltroon who pretends that he never knew fear."—*Scottish-American Journal.*

Humorous.

"Silence in the court," thundered a Kentucky judge the other morning. "Half a dozen men have been convicted already without the Court's having been able to hear a word of the testimony."

"Woman is a delusion, madam," exclaimed a crusty old bachelor to a witty young lady. "And man is always hugging some delusion or other," was the quick retort.

Two Irishmen traveling on the Baltimore & Ohio Railroad track came to a mile-post, when one of them said, "Tread aisy, Pat. Here lies a man 108 years old. His name was Miles, from Baltimore."

If every pastor were to relate some of his comical experiences in performing the marriage ceremony the public would be greatly amused. We have read of one who was called upon to unite a man to his fourth wife. Approaching the couple, he asked them to rise, and was astonished to receive the reply, "We've usually sot."

SECULAR NEWS.

We are pleased to learn that Chief Justice W. N. H. Smith, of the Supreme Court of North Carolina, has returned in improved health from New York, where he has been under medical treatment.

The Raleigh *News* says that Moore county can boast of more minerals than any county in the State. It has twenty-eight gold mines, six silver, eight copper and nine or ten iron, and a general assortment of the various other minerals.

Great excitement prevails in Ireland on account of the arrest of Daly and Davitt for treasonable utterances in connection with the anti-rent troubles. One hundred and twenty soldiers were kept under arms and one hundred additional policemen in readiness.

The depot and stables of the Eighth Avenue Railroad Company were destroyed by fire on the 25th ult. One hundred horses were burnt. Five firemen were buried under the walls, but only two were seriously hurt. The loss is $250,000.

The South Carolina Legislature convened on the 15th ult. The session will probably be a short one.

We have never seen greater improvement in a newspaper than that exhibited by the *Greensboro Patriot* under its new management. It is now one of the best secular newspapers in the State.

The steamer Lake Champlain came in collision with a barque at sea, and sunk her. The crew were saved.

The illhealth of the Empress of Russia is serious. She has been obliged to postpone her journey to Florence.

Relations between Russia and Persia are not now friendly.

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For the N. C. Presbyterian.

OUR SISTER SYNOD.

MR. EDITOR: I have just returned from a visit to the Synod of South Carolina, at Rock Hill. I had never seen Dr. Plumer, but recognized him at the distance of a hundred yards by his venerable appearance.

Synod was largely occupied with the consideration of the interests of Columbia Seminary. The trustees reported that unless some measure was devised to meet current expenses they would feel constrained to discontinue the exercises after the present scholastic year.

An overture was adopted asking the Assembly to assume the burden and divide it out among all the Synods. It is to be hoped that some plan more likely to succeed will be hit upon before the next session.

The topic of absorbing interest was an overture to the Assembly asking a repeal or modification of its lost deliverance on worldly amusements. It was presented by Dr. Girardeau and advocated in a speech of about two hours, which of itself was worth the trouble of going to Rock Hill to hear. He is an orator in the highest sense of the word—no mere word painter, but a reasoner as well. The ideas seem to be jumping off like electric sparks from every part of the body, mouth, eyes, head, hands, fingers and even feet. When he talks he talks all over. The point contended for was the right of the Assembly, *not to make law* but to *declare what is law*, and declare it authoritatively, as well by a deliverance *in thesi* as by a judicial decision. The other side was being opened by Dr. Adger when I had to leave. From the part of his speech that I heard, I understood him to deny that this right was denied by the Assembly's deliverance, asserting that it only meant to answer specifically the specific and limited question whether the former deliverances of the Assembly on worldly amusements required judicial prosecution. A glance at the debates recorded by Mr. Wolfe, and report of the deliverance in question, taken in connection with the action approving the records of the Synod of Georgia, as explained by Dr. Woodrow, will show that this ground cannot be held. The Assembly did unquestionably deny, as a proposition, that its *in thesi* deliverances can have the force of laws.

Other speakers were to follow but I was unable to stay longer to hear what they had to say, or learn the result of the vote.

One thing more deserves mention: These brethren, differing toto cœlo on great principles and maintaining opposite sides with intense earnestness, were yet able to treat each other as Christian gentlemen, and said not a word that would tend to interfere with the friendliest personal relations.

Dr. Wilson gave us an address on Africa as a mission field, which made me feel that if I were only a young man I would feel like starting there at once. Yours truly, S. H. C.

For the N. C. Presbyterian.

PRESBYTERIANISM DEFENDED.

It is contended that the lawfulness of women preaching has been decided by the number of conversions that have taken place by that instrumentality—the Lord Himself having set the seal of His approbation upon the practice.

The conversion of a soul is the work of *God alone*. The means employed *are only means*, and are effective only when *God uses* them. He may, and often does make use of wicked men in direct violation of His command to effect His purposes of mercy. Are these acts to be justified upon the ground that God uses them to a beneficent effect? In other words, "shall we do evil that good may come?" Shall we do an act which God has forbidden, because by means of that act He sometimes effects the temporal or spiritual good of his creatures? If so, then the greatest sin ever committed on earth may be justified, yea, in fact, must cease to be a sin, because by its instrumentality God effected the salvation of all the children of Adam who will be saved. If wicked men had not been guilty of the violation of the sixth commandment, in murdering the son of God, not a sinner of Adam's race could have been saved. Does that fact make the putting to death of the Lord Jesus Christ a justified act? But if the killing of Jesus by the Jews was treason as well as murder, even supposing that they knew him to be their Lord and King, and that their motive had been the salvation of the human race, then it cannot be right to do any act which God has forbidden—that is to say, it cannot be right to do wrong—in order that God may have the opportunity of working good out of it. That the end justifies the means is a doctrine of the Romish Church which has been productive of untold sufferings and horrible murders of thousand of Protestants at the hand of its fanatical devotees.

It is upon *this plea*—that *"she is doing so much good"*—that many have justified the preaching of a woman. It is insisted that God has done so much good through this instrumentality. If we are to be governed in our conduct by such reasoning, then, in deciding whether to do a certain act, we are not to consider whether God has forbidden it, but whether He sometimes brings good out of it. Away with such a principle, so utterly destructive to all good morals. *Abraham did not think it was right for him to disobey God in order to save the life of his child.*

How much of the seeming good resulting from the preaching of women is real, and whether the evil will not, in the end, greatly overbalance the good, are questions which may hereafter be considered. The question now to be decided is, not whether God may or does effect good by the acts of His creatures, but *a question of the interpretation of Scripture.* The question is, is the interpretation which the people of God, learned and unlearned, have given in the past ages, of the passages of Scripture which have seemed to them so clearly to forbid women preaching, the true interpretation?

In the 14th chapter of 1st Corinthians, Paul, having given direction about the way in which *men* whom *He has "set in the Church"* may so use their God-given authority to speak in the Church as to prevent confusion, goes on to say in the plainest and most positive manner, "Let your *women* keep silence in the churches; for it is not permitted unto them to speak." In the house of God, she is to be regarded as a learner, not a teacher, and if she should not understand what has been publicly taught by *men*, she is not even then permitted to break the enjoined silence by asking questions; she must ask her husband *at home.* (Verse 35.)

It is evident that those women who, by their disorderly conduct, gave occasion for these prohibiting injunctions of the Apostle, were *wives.* Single women being kept in subjection at home, in those days, never dreamed of such a monstrous absurdity, such daring presumption, such unheard of impropriety, as undertaking publicly to "reprove, rebuke, exhort, teach" their own parents and the parents of other children.

The direction given by Paul to Timothy (1 Tim. ii: 11-14,) is equally explicit. "I suffer not a woman to teach." Teaching religion in the church of God by a woman is just as clearly forbidden as stealing, murder or lying. That this is the case is more clearly seen when we notice the reasons given for the prohibition. Women "are commanded *to be in obedience.*" "It is a shame for women to speak in the Church." They are required to "Learn in silence *with all subjection.*" They are forbidden to "usurp authority over the man." "For Adam was first formed, then Eve." And the woman "was in the transgression" first. Paul declared his injunction to be *"the commandments of the Lord,"* and he appeals to the law of Moses to confirm his decision: "Thy desire shall be to thy husband, and he shall rule over thee."

The *Church*—I do not mean a *meeting house*, nor a Sunday School class of boys and girls—is an assembly of the professed people of God, *men*, women and children, associated together for the purpose of worshiping Him in His appointed way. A teacher of such an assembly is the superior of the learners in it. (A teacher was denominated by the Jews Rabbi, *master*—not *mistress.*) The ruler in such an assembly is the superior of the subjects. And it will be seen by a careful examination of the Word of God that the right to rule in the Church was included in the right to teach. And the members were required to obey them that had the rule over them.

It is therefore a reversion of the order which God has established for the man to be learner and the woman his teacher—(the man the disciple and the woman the Rabbi-ess;) for the man to be the subject and the woman his ruler. By taking such a position a woman impudently and presumptuously takes herself out of the place where God has put her, and usurps the power which God has given only to the *man.* God has said "the head of every man is Christ, and the head of the woman is the man." This new doctrine says the head of man is woman. In that case, who is the head of woman? (In the first century there were no women's rights associations to dispute the inspired authority of Paul.)

In the religious meetings recently conducted in different parts of this State, a certain Quakeress (who does not see in the Bible any command to be baptized and to partake of the Lord's Supper, but who does see with the eyes of her soul, somewhere outside of the Bible, a command to her to preach) *was the ruling Spirit.* She was constituted temporary *head of affairs.* Ministers, and other officers of the Church, private members, men, women and children, were subject to her authority, so far as the conduct of the meeting was concerned; and they all sat at her feet as learners of the Gospel. Some of the disciples of this Rabbi-ess said that they had never heard the Gospel preached before. One minister of the Gospel said that she was inspired as truly as was the Apostle Paul, though not to the same degree. One minister of the Gospel, in a prayer to God, in the congregation, called her an angel.

Now, how do the advocates of woman-preaching interpret the passages of Scripture above alluded to? I have heard of only three interpretations differing from the one commonly received:

1. It is affirmed that these prohibitory clauses, with the reasons annexed, mean simply that a woman *must not ask questions in a meeting house.* She may teach, exhort, preach, talk, and take control of a religious meeting, and yet not usurp authority over man. But she has violated the law, and has usurped authority, *if she asks a question.*

2. It is affirmed that a woman must "learn in silence, with all subjection," *in the household,* but *not in the Church.*

3. It is affirmed that this prohibition respected only Jewish women, or at most, women of that age. According to this interpretation, the woman *of this age* may usurp authority over the man. It is not true now as it used to be, that Adam was first formed, then Eve.

These are not interpretations of the Word of God, but only evasions of its plainest teachings. P. T. PENICK.

[TO BE CONTINUED.]

LOSSES IN BUSINESS.

Losses in business, like other troubles, are fraught with valuable lessons to the Christian, but it frequently happens that the irritation they produce prevents the sufferer learning them. An incident occured recently at Clapham, England, which shows how an earnest Christian may hear such losses not only with fortitude, but in a spirit of child-like docility which no mere formalist can attain. One morning Mr. Thornton, a merchant at Clapham, received notice of a failure by which he would lose a sum equivalent to half a million dollars. On the same morning a minister from the country called at his counting-house to ask a subscription to an important object. Hearing that Mr. Thornton had suffered this loss, he apologized for having called. But Mr. Thornton took him kindly by the hand, and said: "My dear sir, the wealth I have is not mine, but the Lord's. It may be that He is going to take it out of my hands and give it to another; and if so, this is a good reason why I should make good use of what is left." He then doubled the subscription he had formerly intended to give.—*Christian Herald.*

FORETHOUGHT AND OVER-SOLICITUDE.

BY MARGARET E. SANGSTER.

The Master knew that His disciples would often be careful and troubled about many things, and therefore He spoke loving and gracious words to them which were precisely suited to their needs. Among the most precious of the commands of Jesus are the words contained in the 6th chapter of the Gospel of Matthew, from the 19th verse to the end. And yet to us modern nineteenth century Christians they are sometimes, because of our little faith, a puzzle, and we are at a loss to know how we can obey them literally. There are times in soul-life and times in home-life when we are like mariners tossing on a stormy sea, and we fear that the ship will never cast anchor in a haven of peace. We have not quite let go our faith, but the lamp is burning dimly, and we do not see the way, nor one walking before us there, even on the waves, whose hands bear the print of the nails. Yet these are the very times when, if we listen, we hear the comforting assurances of the Bible ringing out, clear and sweet, over billow and reef, bell answering bell in silvery tones till the air is filled with jubilant voices. And then, though we have trouble and toil, though we are losing where we hoped to gain, and finding defeat where we anticipated success, we cannot be cast down nor dismayed. The voice of Jesus says so tenderly, "Come unto Me, and rest," that in the very crisis of discouragement we arise strengthened. It is wonderful how the Bible is studded with words of promise, words of peace and words of cheer, so that, open it where we will, we find that which is exactly what we need in the present distress.

But we must take thought for the morrow. We must sow if we would reap, and the same book which bids us take no thought tells us that whatsoever a man soweth that shall he reap. If we are wasteful and improvident we must pay the penalty in privation and suffering.

How is it that wise forethought is right and fretful repining wrong? Where is the point at which we may be sure of having done all we can, and at which we may pause, saying, "Lord, thou knowest what we want. Fulfil thy precious word in our experience, to the glory of thy grace."

Well, of one thing we may be certain, and that is, that it is never found at the place of purely selfish ease. We are commanded to work while the day lasts, to improve the time and to do unto others as we would that they should do unto us. If, for any reason of indolence or personal luxury, or material gratification, we fold our hands, refusing to labor at our own difficulties, they will not be removed from us. But we are not bidden to work beyond our strength. We are prohibited from lifting to-morrow's load before we arrive at it. And just here, it is, that the lesson of trusting comes in so sweetly. When we have, in a prayerful spirit, and as well as we know how, provided for the day's emergencies, then let us leave ourselves, and our work, and everything that concerns us, at God's feet. He will care for His own. Many people carry their burdens to the cross, but the trouble is, that they do not leave them there. They carry them away again. Unbelief robs them of what Jesus would fain bestow, if they would but accept it at His hand.

It is always easy to think the lot of our neighbor less crooked than our own. The fact is, that there is very little in life over which we cannot find room to be very anxious, unless we have learned to heed the Saviour's command, not to take undue thought, and unless we accept His assurance, "Your Father knoweth what things ye have need of before ye ask Him." Our children approach maturity. They must meet temptation and trial. We cannot save them from conflicts and struggles, though in our weak love we often wish that we could. Their Divine Father loves them with a wiser, stronger love than ours, and He has appointed their paths. Having educated them, and prepared them as best we can, for the sober duties and stern responsibilities of life, let us take no undue thought for the morrow. Training in the fear of God, and in strict integrity, should count for something. Daily trust and daily consecration to the Lord should count for more. We and our children are His. Let us believe it and not fret.

Sometimes, when everything seems to be going wrong, if we could see the end from the beginning, we should be consoled by the knowledge that really everything was right. There is true comfort in leaning consciously on God. He knows the way He taketh, and are we not blessed if we are walking with Him, blessed in the dark and in the light, in the storm and in the sunshine? For the rest, the steadfast soul can be thankful, if it finds room for service in the place where the Lord has given it an abode. Service now, rest hereafter.—*Christian Intelligencer.*

INFLUENCE OF A MOTHER'S TEARS.

History records no more suggestive incident than the memorable termination of the siege of Rome by Coriolanus. No child ever perused the narrative without extraordinary emotion. There is something in it which appeals with an effect that may not be resisted to the heart and the consciousness of all. Who has not in imagination dwelt on the scene? A stout and stardy warrior, steeled by years of active military service against the pitiful appeals of suffering humanity—the victim of fierce and ungovernable passions—smarting under a keen sense of accumulated wrong—consecrates the energies of his life to the avenging of his injury, and exiled from the city whose annals his military prowess has adorned, sallies forth, the infuriated minister of wrath. Sacrificing all higher and ennobling aspirations—sullying forever the hard earned laurels of the victor of Corioli—he seeks, even at the price of a traitor's fame, to purchase a satisfying vengeance. Rallying around him an army of the enemy he had prostrated for her, he throws himself with an exulting legion upon the offending city, and thunders at her gates. Appalled and prostrate at the realization of her seemingly inevitable doom, Rome trembles before him. With humbled pride, her haughty senators, in solemn procession, come to sue for mercy. Disdainfully repulsed, they dispatch the minister of their religion to woo with the hopes of future bliss, and intimidate with the prospect of a coming retribution. But all is vain. Unrelenting and unmoved by every appeal, the stern veteran relaxes not his purpose. Then come the mother's tears. Bending under the weight of years—sustained by a holy hope—the aged matron rallies forth. Who can paint the scene? Who may realize the meeting? In the most inseparate soul there are treasured associations and memories which, forgotten amid the wild tumult of angry passion, awaken at the whisper of a mother's name, to beat in every pulsation of the heart and thrill through every fibre of the frame. There is a sentiment of holy veneration in the soul of the child to its mother, which he must sound the lowest depths of infamy who may forget or disregard. With streaming eyes and anguished hearts the Roman mother kneels to plead with her traitor son. Appealing to him by all the hallowed memories of his uncorrupted boyhood, and chiding with the affectionate rebuke and tenderness that well up from a mother's soul towards an erring child, she conjures him to relinquish his cherished purpose. The warrior is unmanned. Talk not of *grief* till thou hast seen the tears of a warlike man. Fearful, but of brief duration, is the struggle of contending emotion. Instinct triumphs—the cup of vengeance is dashed untasted from the lips—Rome is safe again. A mother's tears have changed the destiny of the world.

AGREEING WITH EVERYBODY.

In point of fact, it is utterly impossible for a man to agree with everybody, or to avoid making enemies, in some sense. If he has no opponents, it necessarily follows that he is either a hypocrite or a cypher. Some persons are so destitute of any real strength of character that no one cares what they think, and so no one takes the trouble to disagree with them. A person of strong convictions and sound common sense *must* arouse opposition in a world not yet in a millennial condition. Such is the variety of tastes and opinions; such is the sincere difference of belief, even on the most fundamental subjects, such as the nature of God and the distinctions between right and wrong; such is the heterogeneous character of even the smallest social world, that no sincere person can avoid disagreement with a large number of those with whom he associates. If he seems always to agree with all, he is in the nature of things guilty of falsehood toward some. That constant courtesy which is always a duty need never be hypocritical. Servility and deceit are not courteous; they are in reality gross insults. He who professes agreement with opinions utterly divergent, practices deceit, throws a large share of his influence on the side of error, and weakens his own character. As George Eliot says, "his mind is furnished as hotels are, with everything for occasional and transient use."

It is evident that such a man must become more and more incapacitated for the performance of any sound reformatory work in the world. His moral force and even his intellectual ability, become hopeless weakened. He must be measured rather by the lowest level to which he sinks, than by the highest summit to which some more powerful spirit occasionally drags him. He is merely a member of society, which, according to the author just quoted, is "chiefly made up of human beings whose daily acts are all performed either in unreflecting obedience to custom and routine, or from immediate promptings of thought or feeling to execute an immediate purpose." Their immediate purpose is simply to be thought agreeable by the person with whom they have to do at the moment; and hence they have no kinship with the real helpers of the world, by whom every separate act is subordinated to a deliberate plan and a sound moral method.

Because we must deplorably fail if we attempt to agree with everybody, it by no means follows that we ought to show our independence by disagreeing with everybody. The perpetual cynic is as repulsive and injurious as the perpetual sycophant; for if the latter flatters the bad, the former denounces the good. The right method is to pursue a course of personal independence, remembering the old maxim which reminds us that Christ's service is true liberty. His is the only approbation we need. If we agree with him and his laws, we must agree or disagree with men and measures just as they seem to us right or wrong. We should praise what we can and blame what we must. If we are honest men those who disagree with us will give us their respect, which is better than their liking. If we are dishonest, in order that we may say we have not an enemy in the world, we shall be likely to make good men our enemies, and to cause bad men to despise us.—*Sunday School Times.*

HELPING THE YOUTH.

The effort that is being made to increase the effectiveness of Sabbath school work is one in every way deserving commendation. It suggests a desire to make this important branch of service worthy of the end for which it is carried on, and it indicates that there is a growing wish to care for the youth of the Church. Whatever we may say about having all the people of a congregation attend the Sabbath school, and however far in some cases this is realized, it is understood after all that it is an institution originated and carried on in the interests of the children. The justification of its existence consists in its suitableness for giving them instruction in the truth of the Gospel and training in the ways of the Church.

We have frequently presented complaints of the denominations that their membership does not increase. There are revivals, during which large numbers are received and enrolled, and there are encouraging accounts of statistical prosperity in many quarters, yet a final summing up discloses the unhappy fact that if there has not been loss, there has been but little gain.

Now, the natural growth of the church population ought to yield a large yearly increase to the enrollment; and if no gain is made by conversions from the world, there should be evidence of numerical strengthening. The fact that this is not so, shows that the Church's children are not true to their obligations. They wander off from the early home and Christian fold, losing themselves in the worldliness that solicits and absorbs their devotion. Whatever can be done to resist this tendency will be well done.

The hope of the Church is in its own children. Mission schools are good and saving souls from death, they may be expected to add something to the force of the kingdom, but the real dependence for stable and effective strength must be in the youth born in the kingdom and inheriting its blessings. We are glad, therefore, to see any appropriate effort made to more fully gain the youthful heart and secure its spiritual consecration.—*United Presbyterian.*

TIME FLIES.

Have you seen those marble statues in some public square or garden which art has so finished into a perennial fountain that through the lips, or through the hands, the clear water flows in a perpetual stream, on and on forever, and the marble stands there, passive, cold, making no effort to arrest the gliding water? It is so that time flies through the hands of men—swift, never pausing till it has run itself out; and there is the man petrified into a marble sleep, not feeling what it is which is passing away for ever. It is so, brethren, just so, that the destiny of nine men out of ten accomplishes itself, slipping away from them, aimless, useless, until it is too late.—*Robertson.*

SCRIPTURE TRANSLATIONS.

Rev. John W. Davis, one of our missionaries in China, sends the following to the *Missionary.* He wrote at Shanghai, Oct. 1st:

"I send you by this mail a copy of Matthew, one of Mark and one of Luke. John has not yet been bound. I also enclose you a sheet which will show you how the work goes on. Since I came from Poodoo with renewed strength, August 23d, I have put through the press about 140 octavo pages. The Gospel of John was printed in fifteen days. I hope to complete Acts in about two weeks. I have frequent letters from Soochow. My native assistant carries on the work during my absence; he preaches in the chapel and watches over the day school which Mrs. Davis opened a few months ago. I hope to make my forthcoming book useful in the school. It is a work in the Soochow dialect and hence will be easily understood by the scholars. The three maps, (1) of Palestine, (2) of Jerusalem, (3) Paul's travels, will be highly useful in connection with the notes. Paul's missionary movements are, in the notes, traced out with great minuteness. I hope to use the book for many years, so I have done the work of tracing out Paul's travels, once for all.

"The brethren in Hangchow, appreciating the importance of my finishing the work at once, have kindly postponed the mission meeting for two weeks, till October 22d. This is a great accommodation to me. Rev. William S. Holt, superintendent of the Presbyterian Mission Press here in Shanghai, has been very, *very* kind to me. He obtained for me the aid of a fine teacher, gives me the free use of his library, which contains the works of Addison, Alexander, William Smith, Ellicott, Angus, Hodge and others; found a good Chinese engraver for me, so that I have been able to enrich my pages with several illustrations of great value. Among them are the ground plan of the temple and a map of Jerusalem. Mrs. Randolph has returned from North China to Hangchow. Miss Safford expected to arrive soon from Pekin, where she has been spending a short time. Mrs. Davis and I are quite well."

READING WITHOUT THINKING.

We quite understand the ambition of men engaged in intellectual pursuits to "keep up with the world's thought." But it is this effort that fills all the professions with crammed men, and leaves them scant of thinkers. Baling the ocean with a dipper is the work for those only who do not realize the shortness of time or the greatness of the task. There is so little truth in the world, science is pulling up her stakes and setting them forward so frequently, that not half so much would be lost as the average student, now pressed and puzzled on all sides, would think, if he should intermit his baffling pursuit of knowledge for a few years, and go to using what wisdom he has. The daily press will keep a man from getting rusty. A few of the old classics—including first the chief classic of all, the Bible—will give him food and stimulant enough; and nature and his own heart will give him the best themes and thoughts.—*Golden Rule.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

It takes $58,000,000 a year to support the State Church in England.

The resignations of Belgian teachers to escape excommunication now number 2,472 out of about 20,000.

The Reformed Episcopal Church in England, of which Bishop Gregg is the head, added 3,000 to its membership in the last year.

The Pope has contributed an autograph, with an appropriate verse from Genesis 8 and Psalm 106, to the album of autographs of royal and distinguished personages, which will be one of the chief attractions at the Paris fetes in behalf of the sufferers from the floods in Murcia.

One-tenth of the members of the Methodist Free Church of Great Britain are on foreign mission stations. The increase for the past year was 237, making the total 7,000. The receipts of the Missionary Society were $89,-300.

The girls' boarding-school at Sidon, Syria, has prospered during the past year. There are now in the school about forty pupils, all children of native Christian families. Four of the graduates are engaged in teaching in different villages. This school has now twenty-five of its graduates engaged in teaching.

The Protestant church at Versailles being about to be rebuilt, the congregation, through the efforts of M. Jules Favre, who has married a Protestant and is himself an attendant, has secured the temporary use of a room under the Œil de Bœuf. Louis XIV. never foresaw Protestant worship in his own palace.

A special school of diplomacy is to be established at the Vatican. Its object will be to make known to ecclesiastical students the history of Pontifical diplomacy from the original documents preserved in the archies of the Vatican, and will thus be intimately connected with the Vatican Library, which is under the charge of Cardinal Hergenrother.

In 1872 the Canada Presbyterian Missionary Board sent Rev. Mr. McKay to Northern Formosa, where his work has been so successful that there are now 7 schools with 150 scholars, 15 chapels with as many trained native preachers, 5 trained helpers, 2 Bible women, a hospital and 263 communicants, including 11 elders and 5 deacons. The number of hearers is estimated at 2,000.

The image of a god of the Philistines has been unearthed near Gaza by an Arab who was quarrying stone. The idol is 15 feet high, and represents an aged man, with hair in long ringlets, and lengthy beard, one arm being crossed over the breast, while a drapery covers the shoulders. The pedestal bears no inscription, and is carved in one huge piece with the figure, which was found in a recumbent position, buried in the sand on the top of a hill near the sea, having evidently been removed from its original site. The Pasha of Jerusalem has placed a guard over the idol to preserve it from the Gaza fanatics.

The Rev. Canon Marrable, D. D., thus writes of Christ Church Cathedral, Dublin: "It is perhaps desirable that the public should be informed that distinct acts of idolatry are, from time to time, practiced in this cathedral, as palpable as in any Romish mass house in this land—I mean men bowing before the representation of our blessed Lord, as crucified, in the east window crossing and blessing themselves before it. I have again and again witnessed these genuflections during and after Divine service. Surely it is time for the authorities to be alert, and take action for the removal of objects which are the occasion of such scandal in what ought to be a Protestant church. It is painful for me, as one of this cathedral body, to write this letter, but the acts of idolatry which I and others have seen, urge me to make public what I have long since anticipated and expressed, in my former correspondence, as a certain consequence of the erection of such Romish devices."

The Edinburgh *Daily Review* says Dr. Wylie's "History of Protestantism," is sorely exciting the ire of the Ritualistic clergy of England. Among other instances we may mention that a letter, dated "Parsonage, Etal, Nov. 3rd," addressed to the secretary of the "Crookham and Pallinsburn Mutual Improvement Club," expressed the writer's intention of withdrawing his quarterly subscription unless the "History of Protestantism" were removed from the library. The writer added that he could not sufficently express his dislike and disapproval of that work. The secretary, we understand, replied that, according to the rules, the existing state of things in the reading room could not be changed unless a motion be entered in a book kept for the purpose, and the promoter attend in person at a general meeting to move his motion. This work, the first issue of which had a vast circulation, is now in its second issue, which doubtless will bring it up to some 100,000 copies. It is being widely sold in Canada. Recently Mr. Millar, of London, placed a copy of it in all the public libraries of the county of Caithness.

Peter's pence is a failing speculation. The Ultramontanists admit, whist they deplore, the falling away of the faithful from the paths of salvation; yet surely on this score Rome has but slight cause for complaint. The current of Roman Catholic charity, which so long flowed to Rome to purchase fresh straw for the prisoner in his dungeon at the Vatican, has been diverted to Lourdes and Sallette Montmartre, to rearing gorgeous fanes on the sites where the Virgin has held converse with peasants in their native *patois.* It was declared that the erection of a splendid basilica to glorify the Sacred Heart was an affair of public utility, of absolute necessity. It was needful that Paris should have constantly before her eyes a monument overlooking the great and gay city, which should remind it of its wayward wickness. Yet the millions which were needed to rear the fane do not flock in so quickly as into the coffers of speculators who promise larger and more tangible interest. Subscriptions are falling off, and many are the devices employed to raise the wind and stimulate the zeal of the faithful. Advertisements proclaim that the faithful will obtain the honor and glory of having their initials chiselled on a stone in the cathedral for 120 francs, and their names and arms chiseled ou a pillar for 5,000 francs. The *Bulletin de Vaw National* extends this system to other sacred edifices. The same rates for advertisements are maintained. Two initials for 120 francs, five letters for 300 francs, and a name and armoral bearings on a pillar for 5,000 francs; but the promoters can only guarantee that the "letters on the pillar shall be legible." The purchasers of initial tablets will have no legal claim upon the Church if their letters are effaced.

A MERRY HEART.

I'd rather be poor and merry than inherit the wealth of the Indies with a discontented spirit. A merry heart, a cheerful spirit, from which laughter wells up as naturally as bubble the springs of Saratoga, are worth all the money bags, stocks and mortgages of the city. The man who laughs is doctor, with a diploma indorsed by the school of nature; his face does more good in a sick room than a pound of powders or a gallon of bitter draughts. If things go right he laughs, because he is pleased; if they go wrong he laughs, because it is better and cheaper than crying. People are always glad to see him, their hands instinctively go half way to meet his grasp, while they turn involuntarily from the clammy touch of the dyspeptic, who speaks on the groaning key. He laughs you out of your faults, while you never dream of being offended with him. It seems as if sunshine came into the room with him, and you never know what a pleasant world you are living in until he points out the sunny streaks on its pathway. Who can help loving the whole-souled, genial laughter? Not the huffoon, nor the man who classes noise with mirth, but the cheery, contented man of sense and mind! A good humored laugh is the key to all breasts. The truth is that people like to be laughed at in a genial sort of way. If you are making yourself ridiculous you want to be told of it in a pleasant manner, not sneered at. And it is astonishing how frankly the laughing population can talk without treading on the toes of their neighbors. Why will the people put on long faces when it is so much easier and more comfortable to laugh? Tears come to us unsought and unbidden. The wisest way in life is to cultivate smiles, and to find the flowers where others shrink away for fear of thorns.—*Banner.*

POWER IN THE HUMAN VOICE.

In a recent discourse, Dr. Bartol spoke of the wonderful tones of Dr. Channing's voice. He said Channing was an insignificant figure, short and slender, about one hundred pounds of flesh during the last years of his life being the garment and instrument of this mighty soul. In the desk, however, he was of commanding height. Where was the hiding place of that marvellous voice? one of the three most eloquent, says Emerson, that he ever heard. He spoke with an habitual rising inflection rather than cadence, which seemed to raise every listener to the skies; soft yet audible; melting yet resonant; clear when it whispered, and clarion when it rang. He told me that with speaking for many years new tones had been developed in his voice. One day at his home an unbeliever complained of Christ's denunciation of the Pharisees as too severe. Channing got the Book, turned to the passage, and read the "Woe upon woe!" in his way, so solemn, gracious and calm. "Oh," said the infidel, before the recitation stopped, "if He spoke in that tone, my objection is withdrawn." Henry Clay's voice was called a band of music, Webster's was a trumpet, Channing's a harp.

A STAR IN THE CROWN.

A young lady was preparing for the dance hall, and standing before a large mirror, placed a light crown ornamented with silver stars upon her head. While thus standing, a little fair-haired sister climbed in a chair and put up her tiny fingers to examine the beautiful head-dress, and was accosted thus: "Sister, what are you doing? You should not touch that crown." Said the little one, "I was looking at that and thinking of something else." "Pray tell me what you were thinking about—you little child." "I was remembering that my Sabbath School teacher said that, if we saved sinners by our influence, we should win stars to our crown in heaven; and when I saw those stars in your crown I wished I could save some soul." The elder sister went to the dance, but in solemn meditation the words of the innocent child found a lodgment in her heart, and she could not enjoy the associations of her friends. At a seasonable hour she left the ball and returned to her home, and going to her chamber, where her dear little sister was sleeping, imprinted a kiss on her soft cheek, and said, "Precious sister, you have won one star for your crown;" and, kneeling at her bed-side, offered a fervent prayer to God for mercy.

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, DECEMBER 10, 1879.

The Synod of North Carolina, at its late meeting, passed the following resolution:

"The Synod commends the N. C. PRESBYTERIAN as a paper worthy of the confidence and liberal patronage of our people, and hereby encourages its ministers and elders to aid in extending its circulation, until every family is supplied with a copy."

WHAT IS THE MATTER?

NO. IV.

Once more we approach the discussion of this deeply interesting question, and if any of our readers are beginning to grow weary we beg them to remember that the interest of our Church is involved in the solution and in the remedy of the evils pointed out. And not the interest of our Church only but of the kingdom of our blessed Master. For it is impossible for any part of the visible Church to suffer without injury to the cause of Christ.

Another evil to be noted in looking over our system of working is the

DEFECTIVE EDUCATION

of our ministers. We imagine now that we can see how some of the readers of this article are lifting their hands, and others are almost ready to lay down the paper, thinking the staid NORTH CAROLINA PRESBYTERIAN has gone wild.

We ask a little patience while we unfold our view of the case: It is written, "He that winneth souls is wise." Now in what does that wisdom consist? It may be briefly stated under two heads: First, in the knowledge of the message he is to deliver. Second, in knowledge of those to whom it is to be delivered. The first of these requirements is carefully provided for in our ordinary method of procedure. The candidate is examined on his experimental acquaintance with religion, and on his knowledge of the system of doctrine taught in the Word of God. But there is no possible way of examining him as to his knowledge of men. And so we send him forth as a probationer to try his gifts, and unless he is found to be utterly lacking, a call comes for his ordination, and he is ordained to the full work of the ministry.

But is this the whole statement of the case? Let us see. A young man enters the ministry at the age of twenty-five. He has been three years in the seminary, four years in college, and ten or twelve years at school before going to college. Since he was eight or ten years old he has been living among books and with book-men. The foundation period of his life is past or nearly past. And his training has been such as to keep him aloof from the interest and sympathies of the mass of the people among whom he is afterwards to move, and in whom he must be interested if he is to influence them for any good. He has been carefully educated in such a way that his tastes, his habits of thought and his objects of interest are to a large extent separate and apart from those of the busy and toiling multitude around him. It may almost be said that he has been carefully educated away from sympathy, with the pursuits and plans and notions of common life. He has no knowledge of men from experience. He cannot judge them by himself, for his education has put too wide a gap between them. He is unable to reach them, and he is often filled with sadness at the failure of his most earnest efforts, while other ministers of less scholarship and no more native ability are meeting with abundant success, and are building up flourishing churches all around him.

Let us suppose a case which may make this clearer to our minds. A young minister just from the seminary has taken charge of a church in the country, in a neighborhood of not more than the average share of cultivation. There is a number of families in the community who have only a limited English education, and are not reading people. They attend church, and he properly feels that he ought to visit them in his pastoral rounds. He reaches the home of one of these late in the day, and it is expected he will spend the night there. The husband is away on the farm, and so the wife meets him and invites him into the house. Conversation begins in the ordinary inquiries after each other's health, and the common remarks about the weather, and the few items of neighborhood news are soon exhausted. Then an awkward silence falls upon them. It is broken now and then by a painful effort, but the parties have so few matters of common interest that the effort is a failure. She is unable to discuss with him the latest work on theology or philosophy, and he is equally unable to converse with her on the matters of her every-day life and interest. He knows as little of the cares and comforts, of the responsibilities, difficulties and pleasures of her life as she knows of the subjects to which his thoughts and study are given. At nightfall the farmer comes in and meets his guest with cordial greeting, and promises himself a pleasant evening in the company of an intelligent man. But the guest knows no more of crops and farming than he does of housewifery, and he feels as little personal interest in them. Conversation flags and dies or is kept up by painful effort. When the young minister leaves that house it is with a sense of relief, and the people whom he has been visiting are equally relieved. And yet there has not been an unpleasant word, and both parties have done their best to please.

We have perhaps given an extreme case, but we have done so to illustrate a common fact. Men who have lived among books and whose business has been with them, do find it hard to talk with people whose training has only made them familiar with their business and with the interests that gather round their own lives.

Let us take another case: A minister of a different denomination visits the same house. His training from sixteen years of ago was received on the farm and behind the counter. He is at no loss for matters of animated dialogue, and when he leaves both parties remember the visit with much pleasure. Whose church will that family attend, supposing them to be unattached to any? The question answers itself.

But what will you do? says one. Will you lower our standard of education? No. Our complaint is of defective education. We would raise it to the point of greater efficiency. As to the means of raising it, that is another matter which we may discuss when we come—if we ever do—to consider the remedies for these evils. That there is an evil here, we believe that the wisest and best of our Church feel very keenly.

Another important defect is to be found in the very common failure to preach

OUR OWN DOCTRINE

in those matters wherein we differ from other Christians. And this becomes at once apparent when it is remembered that most people get their impressions of our doctrines and ordinances from the representations of their opposers. Presbyterian ministers and people have been so anxious to avoid controversy with other denominations, that they have, as a rule, carefully avoided such discussions till it has come to be common for members of other churches to say, "If these Presbyterians have anything to say in defence of their doctrines, why do they not speak out?" Meanwhile the impolitic patience and reserve of our people are maintained till silence is taken for confession of weakness, and prejudice becomes confirmed and inveterate. Take the public teaching of most of our pulpits from year to year and what doctrinal exposition is given of those matters which distinguish us from other Christian Churches? Is it any wonder that uninformed people yield to the prejudices which are created by those who reject and oppose the doctrines of the Presbyterian Church? And even where prejudice is not awakened is it strange that they fail to see any justifying reason for the separate existence of a Church whose ministers teach only the great doctrines of salvation, and as the hearers think, teach them precisely as they are taught in other churches? Is it strange that very many feel that there is no need of the Presbyterian Church?

We fear our readers are growing tired of this discussion. We expect to close this branch of it in one more article. If any of our brethren dissent from the views here expressed let them vigorously express their dissent. Let the subject be sifted to the bottom.

DEATH OF MRS. E. L. CONVERSE.

Mrs. Eliza L. Converse, formerly a missionary to China, died in Louisville, Ky., on Sunday, 30th ult.

The disease which resulted in the death of Mrs. Converse was contracted in infancy, and was induced by the privations attending the missionary labors of her parents in Southern Greece. Despite lameness, consequent upon the disease, she was very active until a recent return of the disease in its severity caused her death.

In 1869 the lady, now deceased, was united in marriage to Rev. Thomas E. Converse and accompanied him to his work in China. She remained in China laboring as faithfully as generally infirm health would permit until compelled to return to America. Of late years she has served the Master by co-operating, in her sphere, with her husband in his labors as pastor of the churches of Woodstock, Va., and Bardstown, Ky.

DEATH OF REV. EDWARD HINES.

Rev. Edward Hines died at his home in Granville county on the 27th ult. He was probably about sixty-five years of age at the time of his death. He was a native of Virginia, graduated from Union Theological Seminary in 1841, and settled in Granville county, N. C. His life was spent in ministering to the churches in Granville county. Nothing would seem to have received his first services, in 1841, while he was as yet a licentiate. On the 29th of May, 1842, he was ordained to the full work of the ministry, and installed pastor of Shiloh church. The pastorate thus formed continued till within a few months past. The churches of Oak Hill, Henderson, Grassy Creek, Shiloh and Nutbush at various times enjoyed his ministrations.

A friend of the deceased, who was personally intimate with him many years, writes thus:

"What shall be said of one who fought so long his Master's battles and bore so faithfully that Master's burdens, except that he always wore, in such manner as became the Christian warrior and servant, the honors of his Lord's service, and performed all that was commanded of him, in humility and in reverent spirit? By his own well regulated and most cheerful fireside, by the beds of those laughing or in mortal pain, in Sunday school, prayer meeting and church session, just as in the pulpit, he was frank, wise, loving, spiritual, abounding in kindly good will to men. Withal he was earnestly devoted to their eternal salvation, which he urged upon them on all fitting occasions in fervid, saintly manner. Mr. Hines was free from cant as the pure air and the clear blue heavens. To his neighbors he was the kind Christian pastor, and none was too obscure or abandoned to call forth his benevolence. All had full confidence in him, and some of his best friends to-day—those who will most sincerely mourn his death—are those of other communions with whom, in spirit of true Christian charity, he often worshiped. No man could be more earnest in his desire to do good. Some have had their lips touched with live coals from the altar, and have entranced their hearers by splendid spells of eloquence, or have been learned in all the lore of the schools, and have taken of their grand stores of wisdom and imparted to the needs of their fellow men. But he, with less oratory and narrower learning, has told the Old, Old Story to thousands, whose names are written in the Lamb's Book of Life with his. As a preacher, Mr. Hines was pointed, earnest, practical, rather than ornate or discursive. On occasions his sermons were elaborated with great care, and sometimes he chose to meet the sophistries of scientific infidelity by a logical analysis adequate to the demand upon his talents. But he was always in earnest! Usually his style of speaking exhibited this characteristic in a most marked manner, though emphasis was seldom misplaced, and the tenderness towards suffering humanity, which he felt at all times, was never regarded by his auditors as affected or melodramatic or maudlin.

"In the councils of the Church he will be sadly missed. True that, owing to his increasing age and family cares, he had not of late been so regular an attendant at Synod and Presbytery as formerly, but such a man as he—one so full of practical wisdom, so willing to serve, so spiritually minded—cannot depart this life without leaving a void. There are those who remember his zeal in behalf of the theological seminaries and the training of our ministry, who, when these lines shall be read, will call up his great qualifications as a member of important committees. Those will agree with us and with his old friends in Granville, N. C., and Mecklenburg, Va., that an able and most useful servant of God has finished his earthly work and gone to his glorious reward in those "mansions in the skies," of the anticipated delights of which, while here, he was so fond of singing and speaking."

Of Mr. Hines' last days Rev. D. E. Jordan writes:

"Rev. Edward Hines has gone to his reward. He had been preaching several days for me at Silver Spring, an outpost of the Henderson church. He seemed to be in unusually good health and his preaching was evidently blessed. He seemed to speak as if he felt the nearness of the things which are unseen and eternal. On Wednesday night he was attacked by an acute neuralgic disease in the chest. This continued, with intervals of rest, a little more than a week. On Thursday afternoon, about 5 o'clock, he passed away. I was with him till Monday once or twice every day. He was at times in great pain, but his joy in the blessed Saviour was full and overflowing. He seemed to labor for words to express the richness of his comfort and peace. He was buried at Shiloh church on Saturday in the presence of a large congregation of sorrowing friends and neighbors. The Lord be with his bereaved family."

ATTENTION!

Members of the class of '74–5 of U. T. Seminary will send their class letters at once to Rev. W. A. Dabney, Pine Bluff, Ark.

NOTES AND JOTTINGS.

The date of the establishment of the Sabbath school at Alamance church was 1825, not 1855, as was printed in the published account.

For the following very kind notice we return our thanks to *Hale's Weekly*:

"Presbyterian readers will not overlook the claims of that excellent paper, the NORTH CAROLINA PRESBYTERIAN. It was always a good paper, and if it receives the support it deserves, it receives all its best friend could wish."

A Baptist church in England in the interest of fellowship proposes to receive affusionists into its membership, classifying them as "non-denominational members" but denying them the right to speak or vote in all cases where the subject of baptism or other denominational differences are in question. A contemporary thinks simply uniting with Pedobaptists in celebration of the Lord's Supper would be sufficient evidence of Christian catholicity and courtesy, and be decidedly preferable to what is little more than a rather absurd incongruity.

"An announcement is made concerning the policy of the Roman Catholic Church in New England toward the public schools. The Archbishop, following the advice of the Pope to a European bishop, has directed all the priests in the Archdiocese of New England to establish parochial schools at once. He threatens parents who refuse to patronize the new schools with the terrors of the Church. In localities where the influence of the public schools is thought to be particularly injurious to Catholic youths the priests are instructed to withdraw the childen at once, even if there be no parochial schools in the vicinity."—*Christian at Work.*

In our section there is no need of a Papal dictum. Whoever hears of Catholic children attending a Protestant school? The practice is quite the other way, to the shame of Protestants we say it.

In the lecture-room of Dr. Markham's Church, in New Orleans, on the 27th ult., Senator Vance, of North Carolina, delivered his celebrated lecture, "The Scattered Nation." The proceeds were given to the Ladies' Bethel Association.

A correspondent of the Augusta *Chronicle and Constitutionalist* says of it:

"It was a splendid effort. David Labatt, the eminent Jewish lawyer and scholar, pronounces it the noblest and most just tribute the children of Israel have ever received at the hands of any Christian."

And the *Southwestern Presbyterian*:

"We had the pleasure last week of listening to a lecture by Senator Vance, of North Carolina, on "The Scattered Nation." It is a subject on which he has lectured before, in other places, and the impression it made elsewhere created a very earnest desire to hear it. For the cause of the Bethel, he allowed himself to be prevailed on to deliver it. We were among the audience who were instructed by its learning, charmed by its eloquence, and amused by its flashes of humor.

"The Senator is a bold speaker as well as a sound thinker. In these days of *dilletanteism* it is positively sensational to hear a public speaker who has nerve enough to say that the idolatry of Greece and Rome was "beastly," or that our so-called scientists "worship science because they are ignorant of it." But these are only some of the features of the lecture. If you have an opportunity to hear it, don't neglect it.

"The Senator has made a host of friends among us. We hope that he will repeat his visit."

Rev. John W. Davis has struck the right key in the following, which we take from the *Missionary*:

"When the Romans took Jerusalem there was one unusually powerful battering ram used by them to which the Jews gave the Greek name of "Ho Nikou," the conqueror, for they saw that its power was irresistible. Before its terrible blows the strongest walls that Herod's pride had built went down, and a breach was made in spite of the strength of the masonry and the desperate activity and courage of the defenders. We have such a weapon as this, viz: *Truo spiritual religion.* Herein lies our power: If we are to conquer idolatry, break down the walls of superstition and wilful ignorance that surround this great Chinese Empire, we must do so by the help of the conqueror, *piety.* Cherish this above all things else. Let the Church be full of spirituality; then, and not till then, will she "look forth as the morning, fair as the moon, clear as the sun, and *terrible as an army with banners.*

The immense change which has taken place in the religious sentiment of France is thus set forth by the *Christian Union*:

"A notable incident in France was the holding of a Protestant service in the Palace of Versailles November 2d. In one of the pavilions a pulpit was set up, and there, in the same building in which Louis XIV. signed the Revocation of the Edict of Nantes, Luther's "Chorale" was chanted and the Huguenot liturgy recited. The audience was a very large one, and the President of the Consistory of Paris passed through it carrying the great pulpit Bible in his hands. The use of the room has been temporarily given to the Protestants by the French Government."

We are pleased to note from the November statement of the Oxford Orphan Asylum that over $1,700 were received in cash for this deserving institution. Of this amount $500 were contributed by the Grand Lodge of Masons. The contributions in kind were also liberal. Goldsboro contributed very largely.

NEWS NOTES.

We specially invite news from all quarters for this column.

In a private letter of December 1st Rev. B. W. Mebane writes:

"Last week I assisted Brother Tidball in a protracted meeting at Stony Creek. Deep interest was manifested over the whole congregation for several days. I hope great good was accomplished; but am not prepared to say how much.

"Yesterday was communion season with our young church at Company Shops. We received one member. It was a precious occasion with all. It was the first time the elders had ever carried the emblems of Christ's body and blood to a congregation of believers; it was the first time the infant church had ever received them. So much interest was manifested that I have determined to protract the meeting. May God's power be felt amongst us."

GREENSBORO CHURCH.

GREENSBORO, N. C., Dec. 2.

Dear Brother McLaurin: We have just held our November communion, and had the pleasure of receiving eleven into our fellowship, nine by certificate from other churches and two by examination. We had most gratifingly large and very attentive congregations and uncommonly good preaching, Saturday and Sabbath by Brother McKinnon, of Concord. It was a precious communion occasion, and greatly enjoyed by our people; and we will all be glad to hear Brother McKinnon again. He made a deep impression on all.

J. HENRY SMITH.

GRASSY CREEK CHURCH.

We are indebted to Rev. J. S. Watkins for an account of the installation of Rev. J. W. Primrose as pastor of Grassy Creek church. We omit this, as it appeared last week. The brother adds:

"Grassy Creek is the oldest church in Orange Presbytery. It was organized in the year 1753. After a lapse of 126 years the building still stands, and with some repairs will still do good service. Presbyterianism has received a new impulse in this section under the faithful services of our evangelist. Old Grassy Creek church is looking up again and is probably destined to regain its former strength and influence."

For the N. C. Presbyterian.

ALMA, ARKANSAS.

MR. EDITOR—In and around this rising little railroad town, 160 miles west of Little Rock and fifteen miles east of Fort Smith, are Col. J. A. McNeely, Robert Rankin, Mrs. Alexander and family of your State, and a few others from Tennessee and Mississippi, who are working to establish our church here. We are few in numbers and feeble, therefore we extend a cordial invitation, so any of our Presbyterian brethren of your or sister States who intend removal, to cast their lots with us and assist us in the labor we have undertaken. We possess soil, climate, productions and society which we deem *superior* (to the Southerner) to any portion of the West. Wheat, corn, cotton, tobacco, grass, fruit, all flourish here, though corn and cotton are the leading crops.

Our community is peaceable and orderly. We have a Baptist, Methodist, Campbellite and Presbyterian congregation.

Inquiries addressed to Col. McNeely or myself at this place will meet with full and prompt and reply. Correspondence invited.

J. K. P. DOUGLASS.

Alma, Crawford co., Ark., Nov. 28.

For the N. C. Presbyterian.

THE SYNOD OF SOUTH CAROLINA.

At the recent session of the Synod of South Carolina, at Rock Hill, the opening sermon was preached by Rev. Dr. Junkin of Charleston. 53 ministers and 46 elders were present. Rev. N. W. Edmunds of the Sumter Institute was elected moderator, and Rev. H. G. Gilland temporary clerk. Rev. Dr. Wilson, of the Assembly's Committee of Foreign Missions and Sustentation, made a stirring appeal in behalf of the above named causes, and a collection was taken up the former, amounting to $75. The cause of Education was represented by Rev. E. M. Richardson, and the cause of Publication by Rev. James K. Hazen. Davidson College was represented by Prof. Latimer, who reported 104 students, 40 of whom are from South Carolina. Rev. S. T. Martin, Rev. W. R. Atkinson and Rev. S. H. Chester of the Synod of North Carolina were present. Rev. Dr. Girardeau, from the Synod Committee on Licentiates, made a very able report, which was ordered to be printed in the *Southern Presbyterian Review.* The condition and wants of the Seminary were fully considered, and Synod resolved to raise within its bounds this current year $2,000. Five churches in Fairfield county were set off from Harmony to Bethel Presbytery. Rev. W. W. Wills is pastor of two of these churches. Rev. Mr. Pratt supplies one of them, and Rev. R. G. Smith, who has accepted a call to Hopewell church, has been supplying the remaining two. Synod adjourned to meet in Sumter, Nov. 17, 1880. W. A. G.

NEW PUBLICATIONS.

The North American Review for December is before us: Contents: Romanism and the Irish Race in the United States, part 1, James Anthony Froude; Young Men in Politics, George S. Boutwell; The Religion of To-Day; Is Political Economy a Science? Prof. Bonamy Price; English and American Physique, Geo. M. Beard; The Permanence of Political Forces, part 1, Cuthbert Mills; Recent Literature, John R. G. Hassard. D. Appleton & Co.

The British Quarterly Review for October has Adolphe Monod, a biographical sketch; Irenæus, His Testimony to Early Conceptions of Christianity; Dr. Johnson; The Vatican and Civilization; What is Religion? Political Prospects of Italy; University Education in Ireland; Contemporary Literature.

The Edinburgh Review for October has Germany Since the Peace of Frankfort; Mozart; The Philosophy of Color; Spedling's Life of Bacon; The Civil Engineers of Britain; The Family of Mirabeau; Froude's Cæsar; The Code of Criminal Law; Impressions of Theophrastus Such; Afghanistan.

D. Appleton & Co. of New York send us a number of their Handy Volume books. We give their titles and think they will be interesting to those who like that kind of reading. They are: *My Queen; The Alpenstock*, a book about the Alps and Alpine adventure; *Peg Woffington; The World's Parodies; Comedies for Amateur Acting.* This last contains some expressions which play lovers would not condemn, but which are not yet, fortunately, allowable in society. These books Appleton & Co. sell at 25 and 30 cents.

Of quite a different style and of far superior merit is another work from the Appletons: *Solar Light and Heat:* The source and the supply. *Gravitation:* with explanations of Planetary and Molecular Forces. By Zachariah Allen, LL. D. This work is a sequel to a publication by the writer, in the year 1861, entitled "The Philosophy of the Mechanics of Nature, and the Source of Natural Motive Power." It is desired to eliminate and arrange in due order the rudimentary facts and principles therein detailed, and to show their harmony with the laws that control the material universe.—(*Preface.*)

The Preacher and Homiletic Monthly for December is on the table. It contains the usual large number of sermons from the most eminent preachers on a great variety of subjects, with a large mass of other interesting and valuable matter. The Departments, Sermonic Criticism and Preachers Exchanging Views, we always turn to with avidity. Per year $2 50, single number 25 cents. Religious Newspaper Agency, New York.

The Mouth and the Feet. American Health Primer, No. 7. By J. W. White, M. D., D. D. S., editor of the Dental Cosmos. 50 cents. Lindsay & Blakiston, Philadelphia, 1879.

The Missionary Herald, December, 1879. Congregational House, No. 1 Somerset street, Boston. $1 10, post-paid, per annum.

This is the organ for the grand "American Board of Commissioners for Foreign Missions." With its maps, beautiful illustrations in the department for young people, and its important missionary news from all quarters, it is a delightful visitor to the family. In 1880 it will appear in new dress, with larger pages, and better space for maps and engravings.

Mr. John L. Sherey, Boston, Mass., the enterprising publisher of the popular monthly *The Nursery*, sends *The Child's Monthly*, 50 cents a year, and *Easy Reading*, both handsomely illustrated, and capital for children.

The Ladies' Floral Cabinet for December, 1879. Per annum $1 25. Adams & Bishop, 40 Beekman street, New York.

Each subscriber to this beautifully illustrated magazine receives also $1 30 worth of Flower Seed. Each number contains a piece of music. It is a gem.

The Presbyterian Publishing Company, of Richmond, Va., send us the *Golden Light*, a little book, in paper cover, of 32 pages, containing nearly thirty new and choice pieces of music, set to songs appropriate to the Sunday school and home circle. Several songs are added to the above. No. 1 is before us. A similar publication will appear each six months, keeping up with the times and adding freshness and variety to our Sunday school music. The price of the *Golden Light*, single copy, is 10 cents; per dozen $1 00, postage 10 cents; per hundred $7 50, postage 1 00.

ECLECTICISMS.

THE ROYAL ROAD TO REVIVAL.

The Evangelist:

There is but one way to get up a revival; and that is to get down into the dust of humility and prayer. There is no royal road to revival but the King's highway, and that leads to his feet and the mercy-seat.

THE BEST SELF-EXAMINATION.

United Presbyterian:

There is a good kind of self-examination and a bad. The latter is that which is usually practiced, and consists of nothing more than an inventory of the soul, with the end in view of enumerating the gains of a season or period. "One look at Christ, is better than ten at ourselves," was the remark of McCheyne, and all good Christian experience proves it true.

WHAT IS NEEDED TO CONVINCE.

Southern Presbyterian:

To convince them of the supernatural character of our religion, we must exhibit a type of morality higher than this world ever reaches; we must show a purity of character, an integrity of purpose, a firmness of principle, a zeal for God and holiness and an uncompromising opposition to all sin, which are far above the capacity of natural virtue. To influence the world, we must not conform to it, but dissent from it. The farther we carry our unlikeness and separation from the world, the more will we command its respect and confidence.

THE PREACHER'S WORK.

Christian Observer:

The preacher must dig for old materials, old thoughts, old truths. Perhaps the older the better, because less familiar to the present generation. He must secure an abundance of them, that he may have a large store to select from. He must have them well assorted in his mind, so that he can find them when wanted. From many varied sources he must draw them, so that they may present forms as varied as the silver ores which come from different mines. And then he must work, as does the inventor, in recombining these old materials in new relations. The originality must lie in the connection which he establishes between these facts.

THE PRESSING WORK.

Central Presbyterian:

Church extension should be inscribed upon our banners, and the spirit of extension awakened among our people and our ministers. There is more of this spirit of late, as is evidenced by the fact that so many of our presbyteries are sending out evangelists and giving greater attention to home missions. There is room for this work, even in the oldest of our presbyteries, and where the fields are best supplied—how much more in those presbyteries covering a large extent of country with only a few churches.

WHAT THE WORLD NEEDS.

Christian Intelligencer:

The world needs to-day not more patient and clear-eyed scholars, not more millionaires, not greater ability in statesmanship, but men of greater organizing and executive ability, but more holy and saintly living, more godliness, more Christlike men and women. This world will be heaven begun below" when all the men and women in it are holy. Would to God there were more said in the pulpit and everywhere in commendation of holiness. Would that a supreme regard for God's will and a supreme desire for God's approbation were magnified as the highest wisdom, the loftiest and best rule and aim of life.

ASSOCIATIONS OF THE SABBATH.

Baltimore Episcopal Methodist:

The holiest names that glow in the Church's history are blended with its hallowed scenes; the richest ingathering of souls that have been made have been made during its hours. The lands that have most sacredly cherished its observance have been the greenest spots among the nations. And the sweetest memories of piety, the richest trophies of grace, the prayers of the sainted dead, the blood of the noble martyred, the bright recollections of the past and the brighter anticipations of the future—all that is most precious in the heritage of the Church, cluster around and consecrate the observance of "the Lord's day."

HOW TO GIVE ADVICE.

S. S. Times:

Help in the line of verbal suggestions ought to be a matter of special study, for without tact and good judgment the utility of advice may be seriously impaired or wholly destroyed. It is not enough to go blundering along, offering our advice, asked or unasked, pertinent or impertinent, to everybody who we think stands in need of it. Before one endeavors to offer such suggestions as occur to him, he ought to make up his mind whether speech or silence is his duty; and, if he concludes he can make the world or the individual the better for his advice, he ought then to use his utmost endeavors to speak words that shall be sensible, kindly, and timely.

THE PHILOSOPHY OF PRAYER.

The Christian Advocate:

In engineering there is a simple process of measuring angles and an included base line, by which the location of an inaccessible point is accurately determined and thus practically reached. In spiritual engineering prayer is the process by which the humblest saint can reach the pulpit. Prayer is the link by which Omnipotence is coupled on to human weakness and applied to the burdens of life. It is the inspiration by which Omniscience is imparted to human ignorance, and applied to the problems of life. When it is necessary for us to do the impossible, we must pray. When it is necessary for us to find the secret spring of action, we must pray.

NATURE'S LAWS WORK DOWNWARD.

Interior:

The lower life cannot command the upper. The lump of earth cannot shape the flower. The flower cannot determine the flight of the bird above it. The bird's wing cannot reach the thought of a man. But the laws of nature work downward in supreme control. The thought of a man can measure the flight of a bird. The bird can draw nectar out of the flower. The flower can root itself in the lump of earth. It is just as true in the moral realm. The very best part of the kingdom of this world fails to command heaven. Avarice cannot bend generosity to itself, passion cannot bend purity. The love of the world cannot open the gates of glory. Spiritual laws work downward. Grace has power over nature. Heaven owns the kingdom of earth, and most profoundly it is true, they who have that kingdom have all things.

SPIRITUAL DESPONDENCY.

Active devotion to Christ's service is a cure for spiritual despondency. The faith-faculty gets numb by long inaction, just as a limb becomes numb and useless if it is not exercised. The love-power grows cold if it is not kept fired up. When faith and love both run low, the soul easily falls into an ague fit. What you need is to get out of yourself into a sympathy with, and downright efforts for the good of others. When a desponding Christian came to old Dr. Alexander for relief the Doctor urged him to pray. "I *do* pray continually." "What do you pray for?" The young student said, "I pray that the Lord would lift upon me the light of His countenance." Then replied the sagacious veteran, "Go and pray that He will use you for the conversion of souls." This was on the principle that a man who is in danger of freezing will keep himself warm by pulling others out of the snow. Zealous workers for Christ seldom drift into the region of fogs. They are too busy to nurse doubts, and the exercise of their graces keeps them in a glow.—*Dr. T. L. Cuyler.*

THE SIGN OF HIS PRESENCE.

Everywhere troubled hearts are asking, What are the signs of a revival of religion? It is not the cry of the multitudes even of professed Christians, for they are exceedingly comfortable, and appear not unlike those who said they were "rich and had need of nothing." There is a comfortable feeling in all our churches. Peace reigns supreme, and there is but little disposition to find fault with pastors, especially if there is no difficulty about the salary. But this popular peace is the quiet of death. Life is full of agitations and frictions. The body twinges with growing pains. It is not a healthy condition when the preaching is not found fault with because of its personalities and its sharp inquisitions into the soul's secrets. If there is unusual life in the pulpit men will get provoked and imagine themselves as specially pointed out and unmercifully cauterized. Men and women should hear sermons that will shove them off the pedestals of self-content. They will then come to believe that they have no religion at all, and it is a most hopeful sign to see them searching about to see if their past has not been full of hypocrisy. Out of such conflicts, in which we are thrown back upon ourselves, we will come purer and better, more loving and trustful.

Our very worst phase of backsliding is our belief that things are going on well enough, and need no more than a little adjusting. And this is a fatal deception. Matters in the church are not well enough. Men and women are living and dying in the gall of bitterness around us. The forces of sin are rampant in infernal ingenuity and violence. Scepticisms, like Pharaoh's pests, are crawling into your very kneading troughs. Intemperance has a fang planted in the heart of half the families of this land, either directly or indirectly. The marriage relation, in which is the Shekinah of religion, is dishonored and contemned. The family altar is set away with the old-time traps of the household in the garret or sent to the auction. The prayer-closet is becoming an obsolete word, and if it abides in the household the doorway is closed with cobwebs. And one of the worst features is that multitudes of good people do not want to hear of the mischiefs of the hour. They cry in pathetic protests, "O comfort us! We don't want to look on the dark side!" Skies lighted by dying meteors are better than no light at all, and others have hinted that this dark side of the picture presented too often will injure the paper, as if the truth was to be observed by wads of paper.

But darkness itself would not be recognizable without some light, and there is some light. "Thou hast a little strength," we may say to the church, and the little strength is shown in this, that there are many who will know the worst, to quicken their energies to the rescue, and knowing God is able, and convinced of His strength and their own impotence, are turning to Him. We can illustrate this hopeful sign thus: When your children are playing in the winter days in the snow, they never complain of cold hands until they come in and put them to the fire, and then the wails of pain go up to mother for help. There are many now doing no more than crying of cold hearts. It shows that they are no longer in the regions of unrelenting ice, but they have reached the fire at last, and now feeling the pangs of their coldness in its presence, are crying to their Father to come to their relief. And this we hear in the hymns that seem as by Divine intuition to be chosen in our meetings for prayer—"Nearer, my God, to Thee;" "Come, Holy Spirit, Heavenly Dove;" "O! for a closer walk with God;" "More love to Thee, O Christ;" are now as crests on the waves of religious song.—*The Presbyterian.*

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

The Rev. George T. Chandler has been installed as pastor of the church at Americus, Ga.—*Southern Presbyterian.*

On Saturday, Nov. 8th, a church was organized at Acran in the Presbytery of St. John's. The membership consists of nine persons received at the time of profession and four others. Six of the former received baptism. Mr. James P. Miller and Mr. James R. Campbell were ordained elders, and Mr. E. McEwen was ordained deacon.

Dallas Presbytery has commissioned Rev. Dr. A. P. Smith and T. W. Erwin to organize a church in Dallas county, Texas, to be called Mt. Olivet.—*Texas Presbyterian.*

Rev. D. L. Wilson, pastor of the Broadway Presbyterian church, Rockingham county, Va., has resigned his charge and requested the congregation to unite with him in asking the Presbytery of Lexington to dissolve the pastoral relation.—*Staunton Vindicator, 5th inst.*

Tho Rev. J. W. Sexton has accepted an invitation to become pastor of the church at Bryan, Texas.—*Southern Presbyterian.*

Protracted services followed the dedication of the new church at Belle Haven, and at the communion, on Sunday, the 16th ult., (the first communion in the new church) three persons were received on profession of faith.—*Central Presbyterian.*

As results of a ten days meeting at Pleasant Ridge church, in Tuskaloosa Presbytery, of which Rev. C. M. Hatton is pastor, ten members were received on profession of faith, others were deeply interested, and the church greatly revived. A weekly prayer-meeting for young men was organized. Rev. Dr. D. D. Sanderson aided the pastor.

The house of worship belonging to Woodruff church, in the Presbytery of Enoree, was dedicated on the first Saturday in November. The Rev. A. A. James preached the dedication sermon.—*Southern Presbyterian.*

Rev. W. H. Reid, of Nazareth church, Spartanburg county, S. C., has had a beautiful family horse presented to him by his congregation.

The Rev. James E. Jones, pastor of the church at Cedartown, Ga., writes us that his church and the community in which it is situated have been greatly blessed during a series of meetings recently held. Nineteen communicants have been added to the Presbyterian church, and considerable numbers to the Methodist and Baptist churches.—*Southern Presbyterian.*

The postoffice address of the Rev. R. C. Ligon has been changed from Lowndesville to Stony Point, Anderson county, S. C.

The Presbyterians of Louisville, Ky., at a union meeting for thanksgiving service, on 27th ult., raised $310 for the Presbyterian Orphanage at Anchorage, Ky.

Rev. W. J. Lapsley will remain at Troy, Ky. He has declined the call to Mupen church in Missouri.

A correspondent writes to the *Christian Observer* that Rev. S. F. Tenney will soon take charge of the *Texas Presbyterian.*

The postoffice address of Rev. W. R. Coppedge is changed from Catawba, Roanoke county, Va., to Sinking Creek, Craig county, in the same State.

Rev. J. H. Wiggins writes to the *Texas Presbyterian* from Longview, Texas, November 11th, 1879: "During our meeting in Henderson, we received a young lawyer into our church. Congregations good. Church seemed revived. Beginning on Saturday night before the fourth Sunday in September, I preached four days to good congregations. Received four members into the church, three of the four on profession of faith. On the fourth Sunday of last month I received one member and baptized three children. The ladies of the church have put a beautiful carpet on and around the the pulpit. They also have a beautiful sofa and two nice chairs, and were daily looking for a carpet for the aisle. Another commendable feature is their promptness in paying salary which they pay every month. In the church here (Longview) I have received four members—one on profession and three by certificate within the past few weeks.

P. S.—Since writing the above I have been to Texarkana, and received two members into the church, one on certificate and one on profession of faith; the latter received the rite of baptism."

Rev. Dr. R. G. Brank has been induced by the urgent solicitations of his ministerial brethren and of the congregation of the Central Presbyterian church of St. Louis, Mo., to withdraw his resignation of the pastorate.

Rev. A. W. Milster writes to the *St. Louis Presbyterian* from Caledonia, Dec. 1st, concerning Bellevue church: "Yesterday was a happy day with us. Fourteen persons were received into the communion of the church, thirteen of whom were received on profession of their faith in Christ and one on certificate from the Methodist Church. 'Hitherto hath the Lord helped us.' His name be praised."

Rev. P. D. Stephenson was installed pastor of the Sedalia church, Nov. 23d, by a committee of the Presbytery of LaFayette. Rev. J. A. Quarles preached the sermon and delivered the charge to the people, and Rev. A. W. Nesbit delivered the charge to the pastor.—*St. Louis Presbyterian.*

Rev. W. H. Clagett has received a call to the Presbyterian church in Leadville, Col., where he has been preaching several weeks.—*St. Louis Presbyterian.*

Rev. J. M. Travis writes to the *St. Louis Presbyterian:* "We last night closed a precious meeting at South Fork church. It has continued for eleven days. Our church has not been so moved to prayerfulness and efforts for Christ's cause for several years. There were twenty-six additions. Many of

these were young men. Rev. J. A. Calhoun of Palmyra did the preaching and it was well done. It was rigidly orthodox—rather more expository than is usual at such times—was forcible and stirring."

NORTHERN.

PRESBYTERIAN.

The Westminster Presbyterian church, Toledo, Ohio (Rev. Dr. McCracken's), has borne a debt of $17,000 for some years. On Sunday, November 16, the trustees announced that subscriptions to the full amount had been received.—*Presbyterian.*

A. E. Garrison of Kingman, Kansas, writes to the *Presbyterian*, "There is *one* man that I am anxious to find somewhere in the wide world of ministerial life, and that is a minister to come to Kingman and take charge of the Presbyterian church."

Telegraphic news of Dec. 3d brought this intelligence: "A fair was held last night at a Presbyterian church, corner Broad and ...ord streets, Philadelphia, to defray the expenses of the new organ. Early this morning some of the decorations caught fire, and before the flames could be extinguished everything combustible, including the new organ, was destroyed, and nothing remained but the bare walls and steeple. The church stood alone on the lot, so that the fire did not spread to the surrounding property. The church cost $150,000 about ten years ago, and the damage is estimated at $50,000, which is covered by insurance."

METHODIST.

Rev. John F. Gaucher of Baltimore, Md., has announced his purpose to give $10,000 for the training school in Japan—$5000 to the publishing house in Germany, the remaining $5000 to be held in trust for the Martin Mission Institute.

The National Camp-meeting Association have resolved that they will not hold a national camp-meeting where gate fees are taken on the Sabbath.

One Mrs. DeGroot has given the land and will have, at her expense, a new church edifice built for Methodist worship in Newark, N. J. This is the report.

LUTHERAN.

Roanoke College, Va., will receive $16,000 at the death of the widow of the late Jacob Persinger of Roanoke county. Mr. Persinger makes the provision in his will.

PROTESTANT EPISCOPAL.

At the General Theological Seminary in New York city fifty young men have matriculated. The seminary is general for Episcopalians.

A debt of $30,000 on the Seabury School of Divinity at Faribault, Minn., has been paid by friends, and daughters of the late Robert Means Mason have given $20,000 to endow a professorship of Exegesis to be called for their father.

Grace church, Detroit, Mich., has been relieved of debt by a gift of $16,000 from J. W. Waterman, a retired real estate dealer.

BAPTIST.

The Baptists of Ohio expended during the past year $6,063 21 for State Missions. During the same period their district associations spent $5 634 35 in district missionary work. The two amounts aggregate $11,697 56.

Only 20 Baptist churches in Colorado, with a membership of 1,000. The aggregate amount paid for salaries of all the ministers last year was $1,200.

The *National Baptist* says: "In twenty Baptist churches in Philadelphia, with a membership of about 6,500 persons, the attendance at the weekly prayer-meetings is reported at 1,588. Included in the above is the Fourth Baptist church, at Fifth and Buttonwood streets, whose reported membership is the largest, there being 952 communicants, and the attendance at prayer-meetings 214."

UNITED PRESBYTERIAN.

Messrs. Ibraheem Yoosef and Iscaros Masood were ordained by the Presbytery of Egypt at its meeting, October 15th, and settled, the former in the pastoral charge of the native church in Osiout, and the latter of the one in Benook, both in Upper Egypt.—*Presbyterian.*

CONGREGATIONALIST.

The *Christian Intelligencer* says: Hartford, Vt., as well as Hartford, Conn., has an honorable reputation for supplying churches with ministers. Twelve ministers and six ministers' wives have gone out from that town, besides sixteen deacons and twenty deacons' wives.

The New Jersey Minutes just published, show a list of thirty-one churches (eight of them in Pennsylvania, Maryland, District of Columbia or Virginia,) having a total membership of 4,685, with a net gain of fifty-three for the year, total charities, $15,055; home expenses, $67,802.

SECULAR MISCELLANY.

A California newspaper says: "Bodie, Cal., is the only city of 8,000 inhabitants in the world, which has no church.

Peter Cooper will give $30,000 to the Cooper Union, New York, for the purpose of furnishing free instruction in the use of tools and machinery.

A cave just discovered near Quero, in the Province of Treviso, Italy, contains a large number of bears' teeth and bones, as also a quantity of stone impliments.

The lottery mania at Mandalay is said to be so possessed the people that Burmese parents are selling their daughters to procure money to purchase tickets.

For Mrs. Hayes two Philadelphia ladies made a beautiful screen of black cloth, embroidered in colors and set in an ebony frame. It was presented to her at the Methodist Fair in Philadelphia recently.

A whole brass band in one man has invaded the streets of Brooklyn. He plays a bagpipe with his fingers; beats a drum, carried on his back, with drum-sticks fastened to his arms; sounds a pair of cymbals and a triangle, with a motion of the foot, and completes his medley of sounds by jingling the bells on the little cap he wears on his head.

California farmers are cultivating fig trees for the sole purpose of raising and fattening hogs. The fruit contains large quantities of saccharine matter, hence is very fattening. The fig-tree once well started, requires litttie attention, bears several crops a year and is very profitable.

The *Bombay Gazette* says that King Theebaw, of Burmah, has made ready for his son and heir two cradles, covered with gold, and studded with diamonds and rubies and said to be worth five lacs of rupees (£50,000.)

On the 6th inst. the police of New York made a descent upon the lottery establishment of M. A. Dauphin.

It is not generally known that the trade in furs in North Carolina has assumed large proportions. Raleigh and Greensboro are the principal markets from which the furs are shipped. The pelts dealt in are commonly those of the mink, otter, fox, coon, muskrat and rabbit. The skin of the silver fox is the most valuable of all, and for a good one is paid $200. The season begins about the 1st December and closes the 1st of May. Mr. Joseph P. Hayes of this city handled last year 7,000 skins of the fox, mink and coon and 300,000 dozen rabbit skins.—*Hale's Weekly.*

A Berlin dispatch to the *Standard* says the Czar will inform the nobility of Moscow, at the reception, of his determination to call a number of unofficial advisers to assist him in the government of the empire. The council will be purely deliberative, without any right of control or interference. It will be chosen partly by the suffrages of the middle and peasant classes, and partly by direct nomination of the Czar from the ranks of the hereditary nobility. Other measures of local reform will be announced. These innovations have been strongly advocated by the Czarewitch.

DEATH OF MRS. MARY P. HARRISS.—Mrs. Mary P. Harriss died in Wilmington, on the evening of the 3d instant, at the age of 78.

Since the year 1831, nearly fifty years, she had been a consistent member of the First Presbyterian church of this city. To her children, grandchildren and great-grandchildren she presented an example of unobtrusive, truthful and devoted Christian character.

Blessed are the dead which die in the Lord; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

DEATH OF DR. KING.—Dr. J. Francis King, one of the most skilful and popular physicians of Wilmington, died in New York, on Sunday evening last.

To very many families in this city Dr. King was specially endeared in the practice of his profession, and to those the loss will be like the loss of a brother. Dr. King was about 50 years of age. For a few months past he had laid aside the practice of his profession in search of health.

We call attention to the offer of new and choice books by the Presbyterian Publishing Company, of Richmond, Va.

THE HOME CIRCLE.—We were favored yesterday by a call from Mrs. M. Britton, editor of *The Home Circle*, a paper published in Charleston, S. C. It is devoted to literature, romance and home matters, and especially designed to suit the tastes and serve the interests of the ladies. The copy before us is very clearly printed and in every way creditable. We commend the paper to our lady readers.

OUR PAPER.

We do not forget that the NORTH CAROLINA PRESBYTERIAN is read not only by Ministers, who by reason of training and study are specially fond of profound discussions of religious philosophy, but by both sexes, and by all classes and conditions of persons. Consequently it is our aim to present such a *variety* of moral and religious reading that the paper will commend itself to all as a popular vehicle of such information and instruction as not only ought to be read, but as *will be read* by young and old, rich and poor, clergy and laity, learned and unlearned. We present no elaborate prospectus. To any who may desire to know more of the paper, we refer to its friends, who may be found in almost any community, or we will gladly send sample copies on application.

OUR PREMIUMS.

We invite special attention to the premiums we are offering with the NORTH CAROLINA PRESBYTERIAN for the ensuing year:

To any subscriber, the paper one year, and Kitto's Cyclopedia ($5 00 edition) for $4 75.

The paper one year and Conybeare and Howson's Life of St. Paul ($4.00 edition) for $4 50.

The paper one year and Cruden's Unabridged Concordance for $4 00.

To any one sending us THREE new subscribers at $2 65 each we give

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OR

THE LIFE OF ST. PAUL

As a premium for TWO new subscribers, at $2 65 each, we give

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To every *New Subscriber* at $2 65 we will give a MAP OF PALESTINE, 28x42

We have sent this Map to a large number of persons and feel justified in saying it gives entire satisfaction. The publisher's price is $1 00.

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Being an index to every important word in the Scriptures and the Apocrypha—with full definitions of the Theologicol and Scriptural meanings of words, and having the texts indicated with the respective meanings. We say this Concordance—the best probably in the world is a *marvel of cheapness*. No Christian family—or other family—should be without it.

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That if every one would use Hop Bitters freely there would be much less sickness and misery in the world, and people are fast finding this out, whole families keeping well at a trifling cost by its use. We advise all to try it —*U. & A., Rochester, N. Y.*

FOR CATARRHAL and Throat Disorders "*Brown's Bronchial Troches*" are renowned and marvellously effective, giving immediate relief in most cases.

Messrs. Polk Miller & Co:
Vest Pocket Cure is of tried virtue. I have seen Dyspepsia cured completely by it. It seems to be an antidote to our "National Disease." The ingredients are not kept by the apothecaries, and have been difficult to get —Editor Richmond Christian Advocate

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

Near Carthage, Moore county, on 4th of December, by Rev. M. McQueen, Mr. D. A. PRIEST, of Cumberland county, and Miss CATHARINE CAMERON, of Cumberland county.

At Thyatira church, Nov. 26, 1879, by Rev. J. Alston Ramsay, Mr. ELIJAH MILLER and Miss ANGIE HOUCK, daughter of Col. W. A. Houck.

In Orange county, N. C., Nov. 20th, 1879, by Rev. C. N. Morrow, Mr. ROBERT SHARP and Miss NANNIE C. HART. All of Orange county.

In Alamance county, N. C., Nov. 26th, 1879, by Rev. C. N. Morrow, Mr. WM. A. BARNWELL and Miss LIZZIE PATTON. All of Alamance county.

25c. buys a pair of Lyon's Patent Heel Stiffeners and make a boot or shoe last twice as long.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At Hillsboro, N. C., on the night of Saturday, the 29th of November, Dr. EDMUND STRUDWICK.

He was born in Orange county in March, 1802, and was therefore in his 78th year. His remains were interred on Monday afternoon.

No death so much in the form of a public calamity has ever fallen upon the citizens of Hillsboro. Identified with that community for more than half a century, he had won, and through his long life retained in an unusual degree, the affection, the respect, the confidence of all classes. The good physician, the safe counsellor, the generous friend, the hospitable gentleman, the enlightened citizen, in all the varied relations in which he stood to the world he won every heart and commanded every judgment. Father, friend, guide, his heart, his purse and his professional skill were at the command of all, and without question, his warm affections and his generous bounty were unstintedly lavished. No man has ever gone down to the grave followed by more sincere outpourings of heartfelt sorrow.

His was a beautiful Christian life, exemplifying its highest and purest characteristics by consistent and uniform observance of its teachings. Nothing but its pure and elevating lessons could have animated a heart so warm and so guileless, so affectionate, so generous and so trustful. A long life of active devotion to duty, glorified with the brightest attributes of the Christian character, is suddenly closed, but closed without the usual terrors of the death-bed, for his eyes closed upon this mortal existence without the consciousness of suffering, and the dawn of a glorious eternity broke up his vision with the blissful transition of a bodily translation.

In Wadesboro, on the 24th of November, Miss SARAH ANN, second daughter of Edmund T. and Catherine Lilly.

Long days and wearisome nights were the portion of the deceased, yet she bore them with Christian patience. For about twenty years she had been an humble follower of Jesus, in the Presbyterian Church. In every department of life: as a teacher, as a daughter, as a sister, and as a friend, she exemplified the power of divine grace, but it was in her last sickness when she, by her patience and submission, so beautifully adorned the doctrine of Christ. She was willing to live or ready to depart. She lived a life of faith in Christ, and in her death she gave evidence that she was going home to reap the reward of that life, true life, eternal life. In this State she leaves a lone sister and many friends to mourn her death, but they have the hope, that it is well with the departed. PASTOR.

At the residence of her husband, on Middle Sound, New Hanover county, on the morning of December 1st, Mrs. HANNAH CATHARINE EVERETT, wife of Mr. Reuben Everett, aged about 50 years.

Deceased had been a consistent member of the Methodist Episcopal Church for a goodly number of years; and in her life was exemplified much Christian patience and forbearance. The hearts of her sorrowing relatives and friends are cheered by the bright hope that she has passed over the river and is now in the full enjoyment of the rest that awaits those who are faithful to the end. All is well!

"High in heaven's own light she dwelleth;
Full the song of triumph swelleth:
Freed from earth and earthly failing,
Lift for her no voice of wailing." B.

WILMINGTON MARKET
DURING WEEK
ENDING DECEMBER 2.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Sales were made at 38 cents until Friday, when price declined to 37½ cents. Saturday 37½ cents, and so unchanged till close.

ROSIN—Strained and Good Strained $1 30 throughout period of report, with increased activity towards the close.

CRUDE TURPENTINE—Hard $1 60 and Yellow Dip. Receipts day by day sold at these figures.

TAR—Receipts were taken regularly at $1 10 per 280 lbs.

COTTON—On Wednesday sales were made at 12@12½ cents for Middling, an advance of ⅛@¼ cent on quotations of previous day. Thursday market opened firm and sales were made at 12⅜; Friday 12⅜; Saturday market opened firm and sales were made at 12⅜ cents, but later 12¼ cents was best offer. Monday market settled at figures last named.

GRAIN—Market firm and Corn in demand. Peas—Market dull and demand light.

TIMBER—One extra fine lot Railroad timber sold for $12 50; one lot raft timber, Fair Mill, at $7 50. Scarce and wanted.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.		
BACON—Western Smoked—			
Hams	10	a	12
Sides, per lb	0	a	7½
Shoulders		a	6½
Dry Salted—			
Sides, per lb	0	a	7½
Shoulders	0	a	6
CHEESE—Northern Factory, per lb	0	a	11
Dairy, cream per lb	00	a	14½
State, per lb	00	a	10
COFFEE—Rio, per lb	13	a	18
Laguayra, per lb	18	a	20
CORN MEAL—per bush in sacks	00	a	75
DOMESTICS—Sheetings, 4-4, per yd		a	7½
Yarn, per bunch	00	a	85
FLOUR—Fine, per bbl	0 00	a	5 00
Super, Northern, per bbl	5 50	a	6 00
Extra do. " per bbl	6 25	a	6 50
Family " per bbl	7 50	a	9 00
City Mills—Extra Super, per bbl	0 00	a	7 25
" Family, per bbl	0 00	a	7 75
" Extra do., per bbl	0 00	a	8 25
GLUE—per lb	14	a	16
GRAIN—Corn, in sacks, per 56 lbs from store—white	72½	a	75
CORN, wholesale, in sacks	65	a	67½
Corn, mixed, wholesale in sacks	65	a	67½
Corn, Cargo, per 56 lbs, bulk	60	a	62½
Oats, per bushel from store	60	a	57½
Peas, Cow, per bushel	60	a	65
HOOP IRON—per ton	00	a	95 00
LARD—Northern, per lb	9½	a	10
North Carolina, per lb	10	a	11
LIME—per bbl	0 00	a	1 00
MOLASSES—West Indies, old crop	33	a	36
" " bbls	35	a	38
" " new crop	35	a	37
" " bbls	37	a	39
New Orleans	28	a	50
Sugar House, hhds, per gal	24	a	25
" " bbls., per gal	00	a	26
Syrup, bbls., per gal	40	a	55
NAILS—Cut, 4d to 20d, per keg	00	a	3 70
OILS—Kerosene, per gal	13½	a	15
Lard, per gal	1 00	a	1 10
PEANUTS—per bushel	80	a	1 15
PORK—Northern, City Mess	12 00		12 50
SALT—Alum, per bag of 2 bushels	1 00	a	00
Alum, per ton	6 00		7 00
Liverpool, per sack	80		85
Liverpool fine, per sack	82½	a	85
SUGAR—Cuba, per lb	8½	a	10½
Porto Rico, per lb	0	a	7½
A—Coffee, per lb	9	a	11
B— " per lb	9	a	11¼
C " per lb	9	a	9½
Ex. C— per lb	0	a	9½
Crushed, per lb	00	a	11½
SOAP—Northern, per lb	5	a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00	a	4 20
TIMBER—Shipping, per M	13 00	a	18 00
Mill Prime, per M	9 00	a	11 00
Mill Fair, per M	5 50	a	8 50
Inferior to Ordinary, per M	3 00	a	5 00

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Single copy by mail 10 cents; per dozen $1 00—by mail $1 10; per hundred $7 50—by mail $8 50
This number will be followed every six months by similar publications, each containing twenty-five or thirty new and choice pieces of music, and about the same number of standard Sunday School hymns.
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466-*jan.1,'79

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They will warrant the full price of the day of sale. Account sales will be rendered promptly, and proceeds be at once remitted.
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September 30, 1879. 608

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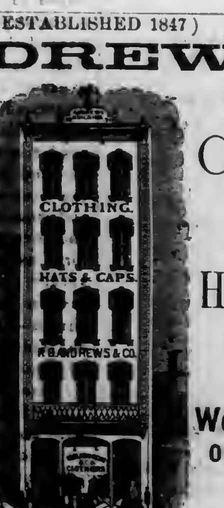

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BARGAINS IN BLACK DRESS SILKS.
Our celebrated heavy soft Gros Grain for One Dollar per yard. COLORED SILKS, SILK VELVETS, SATINS, in plain and satin stripes.
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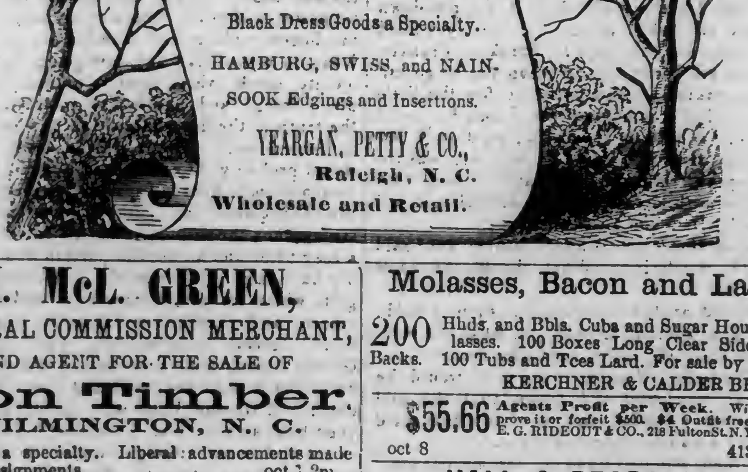

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THE FALL TERM of 1879 opens Wednesday, AUGUST 27. Board and tuition in English, $85 per session of twenty weeks.
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The undersigned have this day associated themselves together under the firm name of
BOATWRIGHT & McKOY,
For the purpose of carrying on a
General Wholesale and Retail Grocery,
AT THE OLD STANDS,
5, 7 and 8, North Front Street,
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We solicit a liberal share of the public patronage.
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MAGIC LANTERN WITH 36 VIEWS $12.00 THEO. J. HARBACH 809 FILBERT ST PHILA PA
A COMPLETE EXHIBITION FOR $12.

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Under the care of the General Assembly.
Located at TUSKALOOSA, ALA.
THE FOURTH SESSION, of ten months, will commence on the 1st day of September next, under the instruction of Rev. D. C. Rankin, Professor, who has the best testimonials of fitness for the work, in his deep interest in the colored people, and his past labors in their behalf, his ample scholarship, and his aptness to teach.
All the branches necessary to fit candidates for the Gospel Ministry will be taught. Some acquaintance with the early branches of English will be required for entrance. Candidates must come recommended by their Presbyteries or Committees of Education; and if of other denominations, must have similar credentials.
No charge for tuition. Board can be had on reasonable terms.
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Molasses, Bacon and Lard.
200 Hhds. and Bbls. Cuba and Sugar House Molasses. 100 Boxes Long Clear Sides and Backs. 100 Tubs and Tces Lard. For sale by
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$55.66 Agents Profit per Week. Will prove it or forfeit $500. $4 Outfit free. E. G. RIDEOUT & CO., 218 Fulton St. N. Y.
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100 Boxes D. S. SIDES,
25 Bbls New MESS PORK,
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CHEESE.
200 Boxes No. 1 CREAM CHEESE,
For sale by
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Fresh Arrivals.
100 Boxes CREAM CHEESE,
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10 Tierces Fairbanks' LARD,
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BAGGING AND TIES,
10 Tierces good cheap HAMS.
For sale low by
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KEEP THE LARGEST AND BEST ASSORTED Stock of Hardware, Carriage Material and House Furnishing Goods of any house in the South, and will
Compete in Prices,
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All we ask is an examination of our Goods and prices. We are selling Goods
VERY CHEAP FOR CASH.
We give our personal attention to the filling of orders.
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SALT! SALT! SALT!
21,000 Sacks now on way from England, and daily expected, consisting of Fine Table Salt, 224 lbs and 150 lbs, in white twilled sacks, 150 lbs in Dundee stripe sacks. Liverpool Ground Alum Salt, in new striped sacks, from 150 to 200 lbs. Send for quotations delivered at your depot.
Apply at WILLARD'S,
No. Water st., Wilmington, N. C.
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FOR THE FAMILY.

Two Ways of Putting It.

The Sultan awoke with a stifled scream:
His nerves were shocked by a fearful dream:

An omen of terrible import and doubt—
His teeth in one moment all fell out.

His wisemen assembled at break of day,
And stood by the throne in solemn array.

And when the terrible dream was told,
Each felt a shudder, his blood ran cold,

And all stood silent, in fear and dread,
And wondering what was best to be said.

At length an old soothsayer, wrinkled and gray,
Cried, "Pardon, my lord, what I have to say;

"'Tis an omen of sorrow sent from on high:
Thou shalt see all thy kindred die."

Wroth was the Sultan; he gnashed his teeth,
And his very words seemed to hiss and seethe,

As he ordered the wiseman bound with chains,
And gave him a hundred stripes for his pains.

The wisemen shook as the Sultan's eye
Swept round to see who next would try:

But one of them, stepping before the throne,
Exclaimed, in a loud and joyous tone:

"Exult, O head of a happy state!
Rejoice, O heir of a glorious fate!

"For this is the favor thou shalt win,
O Sultan—to outlive all thy kin!"

Pleased was the Sultan, and called a slave,
And a hundred crowns to the wiseman gave.

But the courtiers they nod, with grave, sly winks,
And each one whispers what each one thinks.

"Well can the Sultan reward and blame:
Didn't both of the wisemen foretell the same?"

Quoth the crafty old Vizier, shaking his head,
"So much may depend on the way a thing's said!"

—*Christian at Work.*

Trusting God.

One of Daniel Quorm's class said that she "could not trust the Lord where she could not trace him." Daniel did not believe in that, and, after speaking his own mind, he called on "Frankie," who spoke as follows:

"You've been talkin' about trustin' in the Lord when we can't trace him. Well (bless his dear name!) I don't know anything about tracin' him, and I never thought anything about that. But I do love to think about trustin' him, and I do know something about that (bless him)!

"I be a poor, ignorant scholar, an' always seem to be down at the bottom o' the class in a good many things. But (bless him!) I've had enough, I reckon, to make me a'most the top o' the class in trustin' him. O, dear leader! it be 'xactly as you've been sayin'—so safe that you don't think 'pon it, just lyin' down in his arms, without a morsel o' care or frettin', but feeling so sure that everything be as right as it can be, and never a shadow o' fear comes creepin' between his sunshine an' me. Why, if heaven be any better than that, then heaven must be a wonderful place, sure 'nough.

"It came to my mind a week or two ago, so full, an' sweet, an' precious that I can hardly think of anything else. It was durin' them cold northeast winds; these winds had made my cough very bad, an' I was shook all to bits, and felt very ill. My wife was sittin' by my side, an' once, when I had a sharp fit of it, she put down her work, an' looked at me till her eyes filled with tears, an' she says: 'Frankie, Frankie, whatever will become of us when you be gone?' She was makin' a warm petticoat for the little maid, so, after a minute or two, I took hold of it an' says: 'What are 'ee makin', my dear?' She held it up without a word; her heart was too full to speak. 'For the little maid?' I said. 'An' a nice warm thing, too. How comfortable it will keep her! Does she know about it?'

"'Know about it? Why of course not,' said the wife, wondering. 'What should she know about it for?'

"I waited another minute, an' then I said: 'What a wonderful mother you must be, wife, to think about the little maid like that!'

"'Wonderful, Frankie? Why, it would be more like wonderful if I forgot that the cold weather was a comin', and that the little maid would be a wantin' somethin' warm.'

"So, then, you see, I had got her, my friends," and Frankie smiled. "'O wife!' says I, 'do you think that you be goin' to take care o' the little maid like that, an' your Father in heaven be a goin' to forget you altogether? Come now (bless him!), isn't he as much to be trusted as you are? An' do you think that he'd see the winter comin' up sharp an' cold an' not have something waiting for you an' just what you want, too? An' I know, dear wifie, that you wouldn't like to hear the little maid go a-frettin' and sayin: 'There the cold winter be a-comin', an' whatever shall I do if my mother shall forget me?' Why, you'd be hurt and grieved that she should doubt you like that. She knows that you care for her, an' what more does she need to know? That's enough to keep her from frettin' about anything. Your heavenly Father knoweth that you have need of all these things. That be down in his book for you, wifie, an' on purpose for you, an' you grieve and hurt him when you go to frettin' about the future, an' doubtin' his love.'

"'Ah, Frankie! I wish I had your faith,' says she. An' I let her go on with her work, hopin' she would think it over.

"When the little maid came home from school that afternoon she had a bit of a sick headache. She went frettin' about the kitchen whilst her mother was gettin' the tea, an' could not rest quiet for a minute altogether. But when the wife sat down the little maid came an' laid herself in her mother's arms, an' put her head on her bosom, an' her mother began to sing a quiet kind o' hymn to her. Then the little maid forgot her frettin' and sunk down all snug an' comfortable, and in a few minutes she was gone off to sleep.

"'Frankie,' I says to myself, as I gazed at it, 'there's a lesson for thee. Sometimes the children o' the heavenly Father get all fretful an' sickly, an' they go here an' there, and can't find a comfortable place anywhere, but are all nervous an' fidgety. Here's what thou must do, Frankie; thou must come and lay thyself down in the everlastin' arms, an' lean thy tired head upon the bosom o' thy dear Lord, an' draw his love in all around thee; an' a'most before thou know it all thy fears an' troubles shall be hushed off to sleep, an' thou'lt hear nothin' but a quiet kind o' sighin' in thy soul tellin' o' his love.' Ah! it be more than true, truer than any words can tell, or anybody can think, for 'like as a father (or mother either) pitieth his children so the Lord pitieth them that fear him.'

"It be a poor thing to go a tracin' him. But it be a blessed thing, sure 'nough, to put your trust in him. An' I can't understand how anybody can help a doin' it. Why, when things have come to the worst, an' I do know what that be—when the money been gone, an' the cupboard been empty, an' the devil has come a-temptin' for he do love to hit a man when he's down—I've got down 'pon my knees, just like as if I'd got down under the cross for a bit o' shelter from the storm. An' whichever way the wind blow, a man can get shelter there. Well, let me lift my eyes to Jesus, an' see him there for me, with the crown o' thorns, an' the nails in his blessed hands an' feet, an' very soon my heart be so full as ever it can hold. 'O, Frankie!' I cry out, 'the King o' glory died for thee—died like that. One drop o' his precious blood is more than all worlds, but for thee his heart emptied itself.' He gave himself for me."

The old man's voice grew hoarse with emotion as he went on:

"Why, I kiss those bleeding feet, an' every bit o' life an' strength in me cries out: 'My dear Lord, I can starve, but this I can never do—never, never. My Lord, I can never doubt thy love.'"—*Daniel Quorm.*

MISCELLANEOUS.

Walter Scott.

That Scott was the mechanic of his genius, or that genius was the slave of his pride, takes nothing from the inherent value of his work. His life was apart altogether from his creations; and we should say no one was more puzzled to explain their immediate and immense popularity than he was himself, though we know now that it was in the glamour of romance and the haze of antiquity hanging round every sentence—in the witchery of which by a strange unforced subtility he enwrapped his reader—that his most potent charms lay. Besides, the time wanted the man and the man came—came to a clear field. Had he come now, with all the gauze of his hoary trappings, he would have had to encounter vastly greater coldness and unconcern. His plots are not of the modern kind; the reader is never made to caracole past hobgoblins and murders to the abyss of the catastrophe; the most of his characters are grand public men and women—the incident history manipulated; and every creature of his creation appears before us in drapery that hangs gracefully together. Goethe repeatedly commends this feature in Scott, and admired as unique the subtile charm—it cannot be called skill—which made characters merge imperceptibly from high tragedy into side-scenes and side-play.

Describing the manners of past ages, Scott himself can never be identified or confounded with any of his princely personalities. He takes us back to the time and the spot, and puts the pigment on before our eyes. His drawing is none the worse because of its elaborateness, or because precision is not greatly studied. Every face has its clear outline and fitting complexion; and his respect for the reader makes him put his own spectacles out of the way, when his work is done, and say, "There it is, sir, take your own view."

You can't mistake the color of the pantoufflee, the shape of the ruffles, or the turn of the shoe. The only things he borrowed from the present were his faces. He went about picking up 19th century men and sent them adrift in the middle ages. His lover's face appears in three places; Erskine was Darsie Latimer; Miss Cranstoun, Die Vernon; Laidlaw, Dandie Dinmont; and M'Guffog, a witness in the tipsy minister's case, figures along with Dirk Hatteraik in "Guy Mannering." Rarely, however, does he draw on his own experience, except, perhaps in the matters of beauty, horsemanship, and honor. He would have fought a duel with Gen. Gourgaud, if the General had challenged him as he expected for a political disclosure in the 'History of Napoleon." Mr. Hutton truly says, he did himself what he would have made his heroes do. He is like none of his successors, who all deal with the intense present and intense reality. Said Carlyle, "Your Shakespeare fashions his characters from the heart outwards; your Scott fashions them from the skin inwards, never getting near the heart of them." The justice of this judgment has been only feebly impugned. It is because he seldom gets near the heart, and seldom felt the dreadful poignancy of intense emotions, bitter experiences, and the tearing conflicts of the inner world, that his endless romance is endlessly entertaining. His men and women, like himself, lived in baronial residences, and, like him, they have much heart, a good deal of brain, but very little soul, and none of the over soul. He had little dissective or analytic power, and never concealed his inaptitude for the domestic pictures. "The big bow-wow strain I can do myself like any now going, but the exquisite touch which renders ordinary commonplace things and characters interesting, from the truth of the description and the sentiment, is denied me." The religious novel, too, he would probably have shunned, for his views on sacred themes were but sparingly expressed; and the impression one gathers from his works strengthens the suspicion that his choice between a rosy prior and an ascetic puritan would probably have lain with the monk. Indeed, his religion, while, for aught we see, it was perfectly sincere, and practical so far as it went, was a little formal, conventional, and apathetic. George Macdonald's heresies and spiritual Presbyterians would have perplexed him. The philosophy of George Eliot was immeasurably beyond him; as also was Thackeray's philosophic satire and moral thoughtfulness; in short, he seems to have joined in the comical couplet of Walter de Mapes:

> "Mysterious and prophetic truths
> I never could unfold 'em."

He dearly loved a joke, and wrote many, but, as a class, they are of a decidedly lumbering kind. He had neither the crisp humor nor the exquisite pathos of Dickens. Yet his style, full of adroit grace, and always plump and round, easily eludes the imitator. Often redundant and elephantine, there is freshness in the redundancy itself. He always wrote without throes, the result being a full and easy flow. The mere plot gave him little trouble; he arranged the heads and plans of chapters while he dressed or superintended the planting of his trees; and if the printers pressed him for copy his composition was all the more free and swift that something goaded him on. We dare say it might be said of him that of all ready-writers he was the only one whom Sheridan would have excepted when he said, "Easy writing is sometimes very hard reading"—*From "Great Novelists" by James Crabb Watt.*

Better and Cheaper Fences.

In 1860 an Iowa blacksmith attempted to render wire fence more effective by attaching a kind of barbs or points along it, at frequent intervals. He bent a common horse-shoe nail once around the wire closely, leaving the two ends projecting as barbs on each side. As the nails worked loose by the expansion and contraction of heat and cold, he tried to fasten them by winding a small wire spirally around the large main wire to bind the nails in place. From this beginning has sprung up a great variety of forms of single, double, triple and quadruple barbs, on single and double wires, straight and twisted together, and on straps or flat strips of steel, both straight and twisted. The *American Agriculturalist* for December 1 gives engravings and descriptions showing the exact form and size and mode of construction of no less than twenty-one different forms of barbed wire and barbed strips for fencing, and the editor speaks of half a dozen still different forms that he has seen, but has not yet had samples of for sketches, which will be illustrated hereafter.

A strong objection to many forms of these barbed fences is their liability to pierce, tear and injure animals, yet over 100,000 miles of such fencing have been recently erected. However well adapted for the large western fields, they are too *barb*-arous for use, at least around small lots, or where animals are very valuable, or for the sides of travelled highways, and especially for line fences around village lots. The editor of the *American Agriculturalist* has been studying up the subject during the past season, at the West as well as East, and says that among the forms of barbed fence now in use, there are some which, by a little modification which he has suggested to the manufacturers, in the form and length of the barbs, may be adopted everywhere, even in villages for enclosing small plots, as well as on all farms. Also, that such fences made of steel are far cheaper than wood; that they are stronger; that they are almost imperishable, and that they are even ornamental. A series of illustrated articles will give the merits and demerits of the different forms of barbed steel fencing, and the new varieties adapted to all circumstances. Iron or steel posts will also be described, and a call is made upon inventors to devise a new form of iron post that shall supersede wood, both in cheapness and durability. A fortune is in store for the inventor of such a post.—*American Agriculturalist.*

The Man of Iron.

Prince Bismark has earned the name of the Man of Iron, but his life shows he is not destitute of the softer qualities which characterise ordinary mortals. An incident related by a friend of the Chancellor's proves his susceptibility to the tender passion:

"In his rambles among the Tyrolese Mountains, Prince Bismarck, then simply Herr von Bismarck, was obliged to have recourse at Mitterhad, a small village near Meran, to the hospitality of a well-to-do farmer, called Holgner, with whose only daughter Josefa, a beautiful girl, he fell in love. His affections were reciprocated by the fair one, but the father, a bigoted Roman Catholic, interposed, stoically forbidding all further intercourse with the heretic Protestant, who, after vain endeavors to appease the animosity of the parent, finally left Mitterhad and reluctantly withdrew his suit.

"The poor girl, whose love and sympathies were so rudely tried, had eventually to marry a Catholic farmer at Salzburg, where she died after giving birth to a daughter. In one of his visits to Gastein Prince Bismarck, whose name had in the mean time become famous all over the world, retraced his steps to the scene of his early romance, and on hearing of the sad fate of his former love transferred his interest to her child. The latter, now grown and regarded as the very picture of her mother, recently celebrated her wedding, on which festive day she was gratified by a kind letter and costly presents from her mother's rejected suitor.

Cologne Cathedral.

The beautiful Cologne Cathedral at length is near completion, and August next will see it finished. Begun in the very midst of the "ages of faith," when monarchs beggared themselves to raise magnificent structures, of which only picturesque ruins now remain for the world to look at, this extraordinary temple lagged behind all its contemporaries in the work of construction, saw them reach their mature glory, decline, and sink to ruin, itself being all the time an unfinished fabric. The first stone of the Cologne Cathedral was laid in 1248, when the grand edifice now left, perfect, or ruined, in Europe, were either just finished, or like Notre Dame, in Paris, were in rapid progress; but while the most elaborate of them took only three centuries to bring to perfection, Cologne has absorbed more than double the time. It took nearly three centuries to complete the choir, and since that date it has required liberal aid from nearly all the sovereigns in Europe to keep the construction going. What now remains to be done is the last stage and crowning decoration of the stately towers.—*Christian at Work.*

Nazareth as It Is.

Nazareth, as compared with other towns of this unhappy and down-trodden land of Palestine, improves upon acquaintance. It is better, has more decent houses, and shows more industry and thrift than any of the miserable villages I have passed through since I left Jerusalem, with the exception of Naples. It is the chief commercial town of Galilee and the mart of exchange between the merchants of Acre and Caiffa and the Bedawin. Viewed from the top of the hill to which in all probability it formerly extended, it presents a pleasing appearance, while the view from that hill is one of the most extensive and charming I have seen in the East. Renan, in his "Life of Jesus," says that no place in the world was so well adapted to dreams of absolute happiness. The women of Nazareth are the most beautiful in all Palestine, with the exception of the women in Bethlehem, where nearly the whole population is Christian. They certainly contrast favorably with the ignorance and degradation of women in the purely Mohammedan villages. They wear around their forehead and face a roll of silver coins called "semedi," to which our Saviour alludes in the parable of the lost piece of silver (Luke xv.) They walk the street unveiled and mostly barefooted, and gather every morning and evening around the marble trough of the Virgin's Fountain," gossiping and quarrelling, and filling their large water jars, which they carry very gracefully on their heads. I was touched by a beautiful little girl that took me by the hand and imploringly looked up to me as if she had lost her father or mother.—*Sunday at Home.*

Wall Street, New York.

Across the island of New York, in 1685, a wall made of stone and earth, and cannon mounted, was built to keep off the savages. Along by that wall a street was laid out, and as the street followed the line of the wall it was appropriately called Wall Street. It is narrow, it is short, it is unarchitectural, and yet its history is unique. Excepting Lombard street, London, it is *the mightiest street* on this planet. There the government of the United States was born. There Washington held his levees. There Mrs. Adams and Caldwell and Knox and other brilliant women of the Revolution displayed their charms. There Witherspoon and Jonathan Edwards and George Whitefield sometimes preached. There Dr. Mason chided Alexander Hamilton for writing the Constitution of the United States without any God in it.

There negroes were sold in the slave mart. There criminals were harnessed to wheelbarrows and, like beasts of burden, compelled to draw, or were lashed through the street behind carts to which they were fastened. There fortunes have come to coronation or burial, since the day when reckless speculators, in powdered hair and silver shoe buckles, dodged Dugan, the Governor General of his Majesty, clear down to yesterday at three o'clock.

The history of Wall street is to a certain extent the financial, commercial, agricultural, mining, literary, artistic, moral and religious history of this country. Only a few blocks long, it has reached from the Canadas to the Gulf of Mexico, from San Francisco to Bangor. There are the best men in this country, and there are the worst. Everything, from unswerving integrity to tip-top scoundrelism—everything, from heaven-born charity to bloodless Shylockism.—*Extract Sermon of Dr. Talmage.*

SECULAR NEWS.

Queen Victoria is reported as quite ill.

The Louisiana election on the 2d inst. resulted in success to the Democrats.

Dr. Edmund Strudwick, an eminent physician, died at his home in Hillsboro on 23d ult. He was 78 years of age.

England has Afghanistan absolutely in possession. Yakoob Khan, last of the Ameers, has been sent out of Cabul.

Capt. T. J. Robinson of Fayetteville, N. C., formerly Professor of Mathematics in the U. S. navy, and attached to the Observatory at Washington previous to the late war, died at home a few days since. At the time of his death he was Secretary of the North Carolina Department of Agriculture.

An attempt has been made to assassinate the Czar of Russia. A train was laid and the car in which he was supposed to be traveling was blown up. Fortunately the usual positions of the Czar's car and the car containing his baggage had been changed, and the baggage car was destroyed.

The Belgian school troubles have led to the public assertion by the Archbishop of Mechlin Belgium, that the Pope is not infallible except when he judges questions which rest on the testimony of God, that is, on his revealed truth or revealed law.

Wm. E. Gillman, formerly a successful merchant of New York but convicted of forgery and for the past two years an inmate of the New York penitentiary, has been pardoned by Gov. Robinson. During his confinement he lost by death his daughter and very recently his wife. The death of the latter, it is said, was made the occasion of the pardon, which had been previously refused.

Lady Beautifiers.

Ladies, you cannot make fair skin, rosy cheeks and sparkling eyes with all the cosmetics of France or beautifiers of the world, while in poor health, and nothing will give you such good health, strength and beauty as Hop Bitters. A trial is certain proof. See another column.

MISCELLANEOUS.

"THE PRINCE AMONG MAGAZINES."—*N. Y. Observer.*

THE GREATEST LIVING Authors, such as [illegible] are represented in the pages of

Littell's Living Age.

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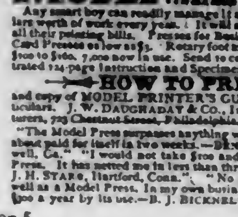

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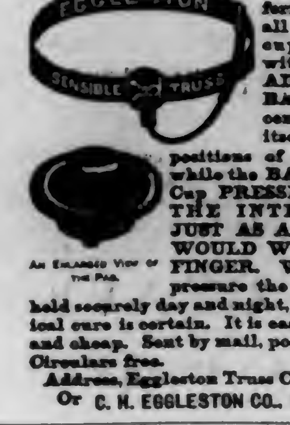

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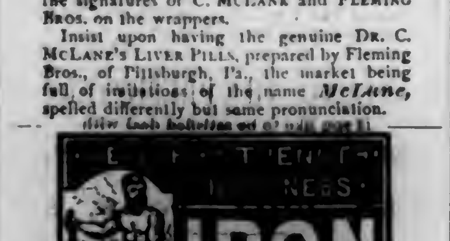

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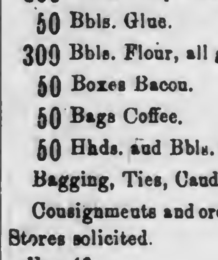

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For the N. C. Presbyterian.

MODERATORS.

Some one has said "The fragmentary flashes of conversation, passing words, almost the idle words, of earnest men, how valuable they are!" If so, why is it that so many resolutions of good, earnest men in Presbytery and Synod seem to be so soon forgotten?

I very respectfully ventnre to say the fault often with the moderator. A resolntion is offered and sometimes voted on without debate and without being announced from the chair. A few vote, but the matter in hand does not impress itself on the members, and the moderator very often does not declare what the matter is which has been voted npon. Sometimes measures are proposed and adopted by earnest men almost without the moderator. Sometimes a motion is made to refer important matters to a committee, and the persons named to serve on the committee, all by one member before he takes breath, and the question submitted to a vote before the real merits of the motion are considered.

This is all wrong. Gentlemen do not like to be placed in such a condition, and it is the moderator's business to keep them ont of it. He can keep the main qnestion before the members till it is decided, and then *so announce* it, and if any member seems to be making him and embarrassing the honse, he can properly check him. It is always unpleasant for one gentleman to call another to order or oppose irregular and unbecoming conduct, but the moderator is expected to do it. Earnest, good men cannot wisely and safely handle and determine important matters in assembly without a moderator.

A few years ago a motion was made on the floor of the Synod of North Carolina that the moderator shall appoint, at the opening of each annual session, a committee on statistics, to whom should be referred the statistical reports of the presbyteries. The motion was seconded and properly explained by the mover, and adopted. Perhaps a half dozen voted for it, and none voted against it; but the moderator did not call attention, nor announce the motion, nor explain after the vote the rule adopted. Since that time the Stated Clerk has very properly placed the appointment of such committee on the docket, and such committees have been annually appointed and have persisted in doing the business of the Stated Clerk, to wit, compiling the Statistical Report for the General Assembly, and at the last Synod two such reports were approved, one offered by the Committee on Statistics and the other by the Stated Clerk. True, the last committee did go a little further, and reported the number of ordinations and deaths in the Synod.

Then it was that the matter aimed at was again brought up on the floor by way of Dr. H. H. Smith's motion to make the several stated clerks in the Synod a committee, with the stated clerk of Synod as chairman, to compile statistics in an annual statement of the progress of Synod, noting deaths, ordinations, installations, changes, members added to membership, &c. His motion lies over on the docket till next meeting.

Now all this is just what was contemplated by the mover of the rule appointing a committee on statistical reports, adopted several years ago. If Dr. Smith will let his motion take the place of the rule already adopted it may be well to adopt it next fall, if the moderator will just for once call attention to the matter in hand, and see that members understand it, and then *announce* what the vote is. I believe all assemblies of other denominations appoint a committee on statistics.

R. Z. J.

For the N. C. Presbyterian.

PRESBYTERIANISM DEFENDED.

I will notice the arguments given in defence of woman-preaching somewhat in detail, because, weak as they have seemed to some, they have served to convince others of the propriety of the practice.

It is considered by some a convincing argument in favor of the preaching of women, that if they are forbidden to preach in the Church, they are also forbidden to teach in the *Sunday School*. That is the same thing as to say that if both of these acts are forbidden it is right to do both. By this moral arithmetic, two wrongs make two rights. But surely God has not forbidden a woman to teach a class of boys and girls, because He has refused to give her the office of teacher in a church. The giving of instruction to her own children or to the children of other parents, does not contravene her state of subjection to *man*. Because she is forbidden to teach her superiors, it does not follow that she is not permitted to teach her inferiors and equals. (I speak of her inferiority to man only in the sense in which the Bible speaks of it.)

It is said that there were prophetesses as well as prophets in the olden times. That is true; but these persons belonged to a class distinct from the class of teachers. "God hath set some in the church, first, apostles; *secondarily*, prophets; *thirdly*, teachers." (1 Cor. xii: 28.) If a woman, claiming the right to teach in the Church belongs to the third class, the class of teachers, she does not belong to the second class, the class of prophets. The prophet was distinct from the teacher, because, under the direct inspiration of God, he could foretell future events, which the mere teacher could not do. The cases recorded in the Bible of prophetesses are therefore improperly cited to prove that a woman may preach,

But let us notice these cases. We read of Miriam the prophetess opening her mouth in the public congregation on two occasions: Once when she spoke against Moses, and God, in anger, made her a leper, and again, when she sang an *inspired song* in company with *other women*. The words of Hnldah and Deborah are a portion of *the Word of God*. It was by inspiration that Anna the prophetess learned and declared that the babe eight days old, that was brought into the temple, was the Great Redeemer of men. It is not said that the four daughters of Philip *preached*, but that they *prophesied*. It is said, "your sons and daughters shall *prophecy*"—not preach. None but fanatics can believe that God has in these last times delivered to either men or women, prophecies, or inspired dreams, or inspired visions. When women were forbidden to prophesy—not teach—with their heads uncovered, the covering of the head was intended to indicate "the power on her head," which was *the power of her husband*, thus showing her state of subjection to man even while delivering an inspired message. Read carefully 1 Cor. xi:3-10.

Is there any mention in the Bible of a woman preaching? The little Jewish maid in Syria, who told, not Naaman, but his wife, of a prophet in Israel who could cure her husband of the leprosy, has been cited. If that record proves that that little girl had authority to preach, then it can be proved that we may properly have not only women preachers, but girl preachers. There is no sort of objection to the kind of preaching done by that little girl. The "woman of Samaria" has been called a preacher because she went home and said to her neighbors, "Come see a man that told me all things that ever I did." If she was a preacher, then those women were also preachers who, having heard some celebrated woman-preacher, went home and said to their neighbors, "come and hear for yonrselves a woman who is converting the worst sinners in the country." Was Mary Magdelene a preacher because she carried a message from our Saviour to His disciples? Then when I send a message to the elders of my Church by a woman, that woman may be called a preacher. It has even been thought by some that women have a right to preach because Rhoda told certain disciples at a prayer meeting that Peter was standing at the door. I do not see why the case was not cited of the babes and sucklings who, when Christ approached Jernsalem, cried "Hosanna," &c. Thus there would have been baby preachers as well as women and girl preachers.

It is said that the female preachers of the present day do not profess to be ordained ministers of the Gospel; that they do not stand in the pulpit, nor pronounce the benediction, nor administer the sacraments. I answer, God is not man that He should stickle for mere forms. He does not regard the wood of which a pulpit is made with any sacredness. He does not convey any mysterious grace to the people, with the words of the benediction, because they have been pronounced by one who was authorized to say them. Away with such notions. The holy God does not employ nor tolerate necromancers. *The thing* forbidden is *preaching*—not standing in a pnlpit, &c. To whomsoever God gives the right to preach, He gives the right to prononnce the benediction. The refnsal of a woman preacher to stand in the pnlpit, and to perform other acts nsually done by ministers of the Gospel, is either intended as a blind before the eyes of a credulous people, or it is a confession that God did not put her into the ministry, but that she has put herself into that responsible office. If a man steals, does it make any difference in the eyes of Jehovah whether he does it with his gloves on or off? *Every word in the Greek New Testament designating a religious teacher, preacher, pastor, evangelist, or ruler, is in the masculine gender.* And now, admitting that the public instructions of a female preacher are sound, that her measures are proper, and that God does convert sonls through her instrumentality. Still, if she is forbidden to preach, and the forbidden act continues to be done, the evil results will in the end greatly preponderate over the good. Sin must at least be followed by its dreadful consequences. The evil effects of this woman movement are mainly in the fntnre; but if it is not stopped, they are *sure*. As surely as a people are led to believe that men and women need no more call of God, or qualification, or election by the Church of God, than the Jewish maid, and the woman of Samaria and Rhoda, so surely will they come to ignore the visible Church as a divine institution, and necessary for the conversion of sinners. As a natural result of these nnscriptnral opinions which are spreading over the land, and boldly advocated in numerous newspapers and magazines, it must be believed that a man or woman who has not been received into a Christian Church, and who ignores its ordinances and who believes the doctrine of universal salvation, or any other false doctrine, and is moved by his or her spirit to preach it, and can move a crowd to believe it—that is, *to be converted* to that faith—has as much right to preach as the Apostle Paul. This woman movement, carried to its legitimate results would obliterate the distinction between the Church and the world, between ministers of the Gospel and those who are not. It is directly in the interests of Broad Churchism, which is one of the prevailing heresies of the present age. It is the rationalism which the devil taught Eve in the garden. *No one that avows the right of a woman to preach, can consistently deny her the right of suffrage, or eligibility to any civil office in a republican Government.*

P. T. Penick.

[TO BE CONTINUED.]

For the N. C. Presbyterian

CHRIST AND THE OLD TESTAMENT.

Canon Clayton says: "The references made by Christ to the Old Testament are almost endless. He met his adversaries with the Scripture. It was not with arguments, but with the Bible. Thrice over he met Satan's attack with 'It is written.' In every part of his life he referred to the Scriptures. Even after his resurrection there was no difference in the way in which he showed his reverence for Scripture. Just before his departure from earth to heaven, he told his disciples that 'all things that were written in the law of Moses, and in the Prophets, and in the Psalms, concerning Him, must be fulfilled.' Our Lord knew the darkness of the human mind, even when most cultivated by philosophy and science; he knew that by natnre we cannot comprehend spiritnal things, and therefore he 'opened the understanding of his disciples that they might understand the Scriptnres.'"

One of the greatest mistakes ever made by the Romish Church was her rejecting the teachings of so large a portion of the Old Testament. Take a single instance: The Hebrew political economy required magistrates to be elected by the people themselves, and these elections to be confirmed by the chief magistrate. Moses, their divinely inspired law-giver, said to the nation—"Take (elect) ye wise men, and nnderstanding, and known among your tribes, and *I* will make them rnlers over you." (Dent. i: 13.) These rnlers were to be in the following proportions—"rnlers of two, rulers of fifties, rulers of hundreds, rulers of thousands," &c., &c. Alfred the Great copied this Mosaic system of government. This tithings (ten citizens living contiguous to each other) his hundredens and his counties were in exact accordance to the Hebrew model. He copied pages of the books of Moses into his book of laws. He opposed the celibacy of the clergy. He showed himself a student of the Bible. The ten rulers of ten and two rulers of fifty formed a jury (not quite like ours, however,) of twelve men who held their courts with a "hnndreden" to preside over them. From the court of the hundred lay an appeal to the court of the thousand, which was also composed of twelve men (ten rulers of hnndred and two of five hnndred), presided over by the ruler of thousand, &c., &c., on up to the Sanhedrim, the highest body, against whose decision there was no appeal.

In England this or a very similar system of administering justice gave rise to that matchless system, which they call *Common Law*. It is known nowhere else in Enrope, and hence the superiority of Great Britain over all other nations in government. It makes a free, self-governing people. It is scoffingly called by Romanists *jury-made law*, and for centnries, the Romish Church fought for its extinction in Great Britain. British lawyers call it the *lex non scripta*, or nnwritten law. It teaches simply that the convictions of twelve honest, Christian citizens, with no prejndices to bias their judgment, will always produce a more righteous sentence than can be obtained by the decisions of any dead jnrist, even though he were as learned as Justinian.

The Roman civil, or statnte law, was first introduced into England by Theobald, a Norman abbot, who was elected to the See of Canterbury in 1133. This prelate appointed a professor, Roger, surnamed Vicarius, a Norman priest, who opened a school in the University of Oxford to teach it to the English people. But they were too much attached to their own system—their beloved jury-made laws, their *lex non scripta*—to exchange it for any other. The clergy were at that time a very powerful body, and it is wonderful to observe the pertinacity with which the British people resisted their spiritual guides in this matter. The Common Law was the Bible system, the Statute Law was the learned heathen system; yet the clergy fought for the latter, while the laity clung tenaciously to the former. The famous Parliament of Morton declared against the Statnte Law. Nearly a centnry later, in the reign of Richard II., the nobility again onnnciated that, "this realm of England hath never heen nnto this hour, neither by the consent of our lord the King and the lords of Parliament shall it ever be, ruled or governed by the civil law." So violent became the contest that at length Pope Innocent IV. forbade even the reading by the priests of the decision of the conrts of common law, because "it was not founded on the imperial constitutions (of pagan Rome, please observe), but merely on the customs of the laity." The disputo was kept on foot until the reign of Edward I., when the "laws of England (the Common Law), nnder the new discipline introdnced by that skilful commander, obtained a complete and permanent victory." (Rees's Cyclo.)

The Nihilism of Russia and the Socialism of Germany could never exist in a self-governing country, where jury-made law was the rule. Under its wholesome influence, the people become contented, self-reliant, just and merciful.

Some of our Southern statesmen, are avowing themselves in favor of a monarchy, declaring that the rule of the Northern politicians, with a president at their head, is harder to bear than our condition would be under a king. But they would find no difference. The reforms we need are to be *found in the Bible*, and nowhere else. King or president would make little difference. I would be glad to see our president, senators and judges elected for longer periods of time than at present. Frequent changes produce a constant political fever which fosters a revolutionary spirit. I would not say elect them for life, because old age weakens the memory and reasoning powers. But I would like to see each one of them serve from the time of election until he reaches say sixty years of age. He can then give instructions to his successor, and not feel that he is turned ont of office, but that his long service has come to a graceful and honored end.

Oh, with such a treasury of wisdom in our hands as the Bible, how is it that we make such fearful mistakes! The Hebrew system of public education was the best, their system of agriculture was the best, their system of government was the best, that the world has ever seen.

"Search the Scriptures," said our Lord, but how few, how very few, search what *He* called the Scriptures—the Old Testament. The Old Testament and the New are as necessary to each other as the two blades of a pair of scissors: it is disastrous to give up either.

H. M. I.

REVERENCE.

In our day this old-fashioned and most beautiful grace is less practiced than it should be by the young. Independence is so praised and so sought after that we sometimes forget that it may be elevated into a mistaken importance. No young lady can have a well balanced character who has not ingrained within her reverence, first for God, her Creator and Redeemer; next for her parents, and afterward for all that is lovely and of good report. We should feel and practice reverence toward the aged. They have borne life's heat and burden. They have experience which we lack. True reverence will make us patient with their infirmities, and gentle toward them in their declining years. We should regard the Bible with veneration, and listen with respect to all who teach it, especially to ministers, whose office it is to tell the good-tidings of life. You may depend upon it that the young girl who is habitually flippant, and who laughs at things which the common consent of the world holds sacred is not a gentlewoman. She lacks reverence.—*Christian at Work.*

LITTLE KINDNESSES.

Each one of a thousand acts of love cost very little by itself, and yet when viewed altogether, who can estimate their value? What is it that secures for one the name of a kind neighbor? Not the doing of half a dozen great favors in as many years, but the every day kindnesses, neither of which seems of much consequence considered in itself, but their continued repetition sheds a sunlight over the whole neighborhood. It is so, too, in the family. The child whose good offices are always ready when they are wanted—to run up steps or down—to get chips or rock the cradle, or to run on an errand and "right back"—and all with a cheerful look and pleasant temper, has a reward along with such good deeds. If a little girl cannot take her grandfather on her lap, as he takes her on his, she can get his slippers, or put away his hook, or gently comb his thin locks; and whether she thinks of it or not, these little kindnesses that come from a loving heart are the sunbeams that lighten up a dark and woeful world.—*London Register.*

EXPIRING CALVINISM.

While Alexander was ravaging the East rumor after rumor reached Athens that the great conqneror was dead. And the arrival of each rumor was followed by an enthusiastic outburst of popular joy. And now and then rumors go abroad that Calvinism is dead, and the exultation of certain people is hardly less enthusiastic than was that of the Athenians of old. The latter, however, had good reason to wish the wild Macedonian marander under the sod, but what Christian of whatever name can give a good reason for the wish that Calvinism should sink into the grave?

Calvinism does not lack enlogists even among indifferentists, even among opponents. Mr. Froude asks, as with a puzzled air, "How it came to pass, that if Calvinism is, indeed, the hard and unreasonable creed which modern enlightenment declares it to be, it has possessed such singular attractions for some of the greatest men that ever lived; and how, being, as we are told, fatal to morality, the first symptom of its operation has been to make the moral law the rule of life for states as well as persons? If it be a creed of intellectual servitude, how was it able to inspire and sustain the bravest efforts ever made by man to break the yoke of unjust authority? When all else has failed, when patriotism has covered its face, and human courage has broken down; when intellect has yielded with a smile or a sigh, content to philosophise in the closet, and abroad worship with the vulgar; when emotion and sentiment, and tender imaginative piety have become the handmaids of superstition, and have dreamt themselves into forgetfulness that there was any difference between lies and truth, the slavish form of belief called Calvinism has borne ever an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder like flint than to bend before violence, or melt under enervating temptation." Mr. Bancroft writes: "We boast of our common schools. Calvin was the father of popular education, the inventor of free schools. We are proud of the free States that fringe the Atlantic. The Pilgrims of Plymouth were Calvinists; the ships from Holland that brought the first colonists to Manhattan were filled with Calvinists. He that will not not honor the memory, and respect the influence of Calvin, knows little of the origin of American liberty." The Rev. Dr. Curry, an able historian, and one of the greatest names of the past in the Methodist Church, has written of the Westminster Confession that it "is the clearest and most comprehensive system of doctrine ever formed. It is not only a wonderful monument of the intellectual greatness of its framers, but also a comprehensive embodiment of nearly all the precious truths of the Gospel." "We concede to the Calvinistic Churches the honor of having all along directed the best religious thinking." "Some of the best fruits of the Christian life, and the noblest specimens of the Christian character, have been exhibited among those who have been, at least in theory, Calvinists."

Time was when more than one half of France was Protestant, and those Protestants were Calvinistic Presbyterians. And these were the men that constituted the life blood of French virtue. They were those who fought the great fight with Catherine de Medici and the Guises. Time was when the Netherlands were overrun by hordes of Spanish invaders, who, in the name of the Pope of Rome, were bent upon setting up the Inquisition, and binding hand and foot every champion of true religion and free thought. And the Dutch heroes who made sacrifices, and displayed a heroism rarely equalled and never surpassed, even breaking down the dykes, and calling in the inundating ocean to their aid, were, to a man, Calvinistic Presbyterians. Time was when King Charles, Earl Wentworth and Archbishop Laud had Ireland under the heel of despotism, and England bound hand and foot, Church and State, and lying helpless before the throne, and were directing all the energies of the realm to the subjugation of Scotland. And they who not only successfully breasted this invasion, but rolled back the tide, and raised a spirit that took off the heads of all three of those tyrants, and saved constitutional liberty for the world, were to a man, Calvinistic Presbyterians. Why in the world, then, should any man, who loves his country despise Calvinism?—*London Weekly Review.*

HAPPINESS IN THE NEWLY MARRIED.

It is the happiest and most virtuous state of society in which the husband and wife set out together, make their property together, and with perfect sympathy of soul graduate all their expenses, plans, calculations, and desires, with reference to their present means and to their future and common interest. Nothing delights me more than to enter the neat little tenement of the young people, who, within perhaps two or three years, without any resources, but their own knowledge or industry, have joined heart and hand, and engage to share together the responsibilities, duties, interests, trials, and pleasures of life. The industrious wife is cheerfully employing her own hands in domestic duties, putting her house in order, or mending her husband's clothes, or preparing the dinner; whilst perhaps the little darling sits prattling on the floor, or lies sleeping in the cradle, and everything seems preparing to welcome the happiest of husbands and the best of fathers, when he shall come home from his toil to enjoy the sweets of his little paradise. This is the true domestic pleasures. Health, contentment, love, abundance, and bright prospects are all here. But it has become a prevalent sentiment that a man must acquire his fortune before he marries—that a wife must have no sympathy nor share with him in the pursuit of it—in which most of the pleasure truly consists—and the young married people must set out with as large and expensive an establishment as is becoming those who have been wedded for twenty years. This is very unhappy; it fills the community with bachelors, who are waiting to make their fortunes, endangering virtue and promoting vice; it destroys the true economy and design of the domestic institution, and it promotes the idleness and inefficiency among females, who are expecting to be taken up by fortune, and passively sustained without any care or concern on their part; and thus many a wife becomes, as a gentlemen once remarked, not a "helpmeet," but a "help-eat."—*Winslow.*

WOMAN'S MISSION.

The longer I live, the less grows my sympathy with women who are always wishing themselves men. I cannot but believe that in every life that is truly noble—truly good—truly desirable—heaven bestows upon us women in as unsparing measures as upon men. It only desires us, in its great benevolence, to stretch forth our hands to gather for ourselves the rich joys of intellect, of nature, of study, of action, of love and of usefulness which it has poured forth around us. Let us only cast aside the falseness, silly veils of prejudice and fashion, which ignorance has bound about our eyes; let us lay bare our souls to heaven's sunshine of truth and love; let us exercise the intelligence which it has bestowed on us upon worthy and noble objects, and this intelligence may become keen as that of men, and the paltry high heels and whalebone supports of mere drawing-room conventionality and young-ladyhood withering up, we shall stand in humility before heaven, but proudly and rejoicingly by the side of man! different always, but not less noble, not less richly endowed. All this we may do, without losing one jot or one tittle of our womanly spirit, but rather solely owing to these good—these blessed gifts—through a prayerful and earnest development of those gems of peculiar purity, of tenderest delicacy and refinement, with which heaven has so especially endowed the woman. Let beauty and grace, spiritual and external, be the garments of our souls. Let love be the very essence of our being—love of heaven, of man, and of the meanest created thing—love that is strong to endure, strong to renounce, strong to achieve! Alone through the strength of love, the noblest, the most refined of all strength—our blessed Lord Himself having lived and died teaching it to us—have great and good women hitherto wrought their noble deeds in the world; and alone through the strength of all-embracing love will the noble women who have yet to arise, work noble works or enact noble deeds. Let us emulate, if you will, the strength of determination which we admire in men, their earnestness and freedness of purpose, their unwearying energy, their largeness of vision; but let us never sigh after their lower so-called *privileges* which, when they are sifted with a thoughtful mind, are found to be the mere chaff of the rich grain belonging to *humanity* and not alone to men. The assumption of masculine airs or of masculine attire, or the absence of tenderness and womanhood in a mistaken struggle after strength, can never sit more gracefully upon us than do the men's old hats and great-coats and boots upon the poor old gardener of the English garden. Let such of us as have devoted ourselves to the study of an art—the interpreter to mankind at large of heaven's beauty—especially remember this, that the highest ideal of life, as well as in art, has ever been the blending of the beautiful and the tender, with the strong and the intellectual.—*Exchange.*

DO ALL FOR GOD.

"The practical life of the Christian comprehends three distinct elements, viz.: working, fighting and suffering. We have to do the will of God in our business: this is working. We have to oppose our bosom sin and to resist temptation; this is fighting. We have, finally, to endure with cheerfulness and submission whatever cross the Lord Jesus pleases to lay upon us; this is suffering. And to be right in the practical department of the Christian life is summed up in these three things to work devoutly, to fight manfully, and to suffer patiently. Each man's wisdom and happiness must consist in doing, as well as his faculties will admit, the work which God sets him. And now that the true motive, which lifts up the humblest duties into a higher atmosphere, and refines away their earthliness, and glorifies them: "Whatsoever ye do, do it heartily as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."—*Goldburn.*

A THOUGHT FOR THE RICH.

What an awful thing it is to die rich! Imagine the Master auditing the account of a servant who has left behind a million! If that poor wretch who had but one talent was cast into outer darkness because he laid it up, instead of using it in his Master's service, what will be the doom of those who, with their half million and millions (while giving, it may be, a few thousands for decency's sake), have, year after, hoarded up countless treasures which they could never use?

Think of poor Christians pinched with cold and hunger! Think of the Redeemer's cause languishing for the want of that filthy lucre which they hold with close-fisted selfishness! Yet listen to their talk! "I am but a steward." "I am not my own." "Every believer in Jesus is my brother or sister." What a mockery! Will not this be the Master's language to many a professor, "Out of thine own mouth will I condemn thee?"

GOLD DUST.

Life is a school, and trouble is one of the lessons.

Falsehoods always endeavor to copy the mien and attitude of truth.—*Johnson.*

"The hand of Christ, first strewed the snow on Lebanon, and smoothed the slopes of Calvary."—*Ruskin.*

Age is not all decay—it is the ripening, the swelling of the fresh life within, that withers and bursts the husks.—*George Macdonald.*

"The sandal-tree perfumes, when riven
The axe laid it low;
Let man who hopes to be forgiven
Forgive and bless his foe."
—*Sir W. Jones.*

To fill the sphere which Providence appoints is true wisdom; to discharge trusts faithfully and live exalted ideas, that is the mission of good men.

Remember, you are not a tree that can live or stand alone. You are only a branch, and it is only while you abide in Christ as the branch in the vine that you will flourish, or even live.—*M'Cheyne.*

And lo, I have caught their secret.
The beauty deeper than all;
This faith—that life's hard moments,
When the jarring sorrows befall,
Are but God plowing His mountains;
And those mountains yet shall be
The source of his grace and freshness
And His peace everlasting to me.
—*W. C. Gannett.*

As the tree is fertilized by its own broken branches and falling leaves, and grows out of its own decay, so men and nations are bettered and improved by trial, and refined are our broken hopes and blighted expectations.—*F. W. Robertson.*

If you sit down at set of sun,
And count the acts that you have done,
And counting find
One self-denying act, one word
That eased the heart of him who heard;
One glance most kind,
That fell like sunshine where it went,
Then you may count that day well spent.

But if through all the livelong day
You've cheered no heart by yea or nay;
If through it all
You've nothing done that you can trace,
That brought the sunshine to one face;
No act most small,
That helped some soul, and nothing cost
Then count that day as worse than lost.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

It is said that the "Old Catholics" desire henceforth to be called "Christ Catholics."

The first Protestant Church in Tyrol was consecrated on the 2d of November at Innsbruck.

The Christian Reformed Church of the Netherlands, which was formed in 1834, as a protest against the rationalizing tendencies in the Reformed Church of Holland, have now 300 ministers and 350 congregations.

In response to the offer of a prize for the best essay on "The Promotion of Religion in Men of War," fourteen essays have been received, and are now under consideration of a committee who have undertaken to act as judges.

A synod for the diocese of Canada was formed on Wednesday, November 29, by the branch of the Reformed Episcopal Church there under the jurisdiction of Bishop Gregg, and application made to the General Synod in England for a bishop for Canada.

The Cardinals to whom the Pope recently submitted several questions for consideration have replied that in their opinion there is no absolute urgency for the holding of a Vatican Council, which could not now be held in Rome, and should not take place elsewhere.

In Chili the Roman Catholics have published a "Popular Catechism," directed especially against the Presbyterian Missionaries. It sums up the case against them in these words: "The Protestant doctrines are horrible in theory and immoral in practice, abhorrent to God and man, vicious to society, contrary to all purity of thought and devoid of all shame. Neither the Pagans nor the Turks have ever attained to such impiety of doctrine."

The Protestant Synod of Prussia has taken the liberty of expressing its disapproval of the custom of holding military reviews on Sabbath, and the Emperor William bluntly reproves it for what he evidently esteems its impertinent presumption. He says that the "conception of the Sabbath as a day of mortification and penance is altogether repulsive to the traditions and tastes of the German people." So is such a conception to any other people, but it is the sheerest clap trap to accuse those who favor the preservation or restoration of the sanctity of the day with desiring to make one of the kind alleged.

With reference to a statement lately published to the effect that in the event of the French Education bill becoming law the Jesuits contemplate the establishment of a school in Jersey, a contemporary hears on good authority that the society has already purchased a large building in the island, to be used for educational purposes. In view of possible religious troubles in France, the archives and principal relics belonging to the monastery of the Grand Chartrense are shortly to be transferred for safe keeping to England, where they will be deposited at the new Carthusian monastery in Sussex.

There is in the Royal Library at Stockholm an immense manuscript which when open, covers about a square yard of surface, and requires two or three men to lift it. It consists of 309 leaves of thick parchment, and probably of asses' skin, and contains the Old Testament, the Antiquities and Jewish Wars of Josephus, the Origines of Isidore, a medical work of Johannicus Johannes Alexandrinus, the New Testament, a curious picture of the devil, and other miscellaneous matter. It belongs to a small Benedictine monastery at Podlazic, in Bohemia, and tradition asserts that it was written in one night, with the devil's help, by an imprisoned monk. The date of its transcription may be ascribed to the period between 1224 and 1239. Late in the sixteenth century it was taken to Prague, whence it was carried off by the Swedes in the last year of the thirty years' war (1648.) Since then it has been in its present home.

Among the ecclesiastical antiquities of Cyprus, the seaport town of Larnaca, most frequently visited by foreign vessels, contains one that has a certain degree of interest. The Greek Church, attached to the Monastery of St. Lazarus, stands in the centre of a large square, one side of which is a burial ground, enclosed by tall iron railings, and the other three sides consist of the cells formerly inhabited by the community of monks, but now let out on hire to common lodgers, while the cemetery has become a boy's playground. The church is reported by Greek religious tradition to contain the tomb of Lazarus, who is said to have come from Bethany long after our Saviour raised him from the dead there, and to have ended a long life here in Cyprus. They keep tapers ever burning in the vault beneath the altar; there is a descent by a few steps, and in the dim light of the shrine a granite slab is visible, arched at the top, with a little spring of water under it, filling a stone basin. This water is said to have miraculous properties for healing of sores, by the application of rags dipped in the water. It would seem that the Lazarus, the poor man who had sores mentioned in the new testament parable of Dives and Lazarus, is considered by the Greek clergy to be the Lazarus that was raised from the dead.

A correspondent, whose letter has just been received, writing from Madagascar on September 13th, says: "You are aware that the Malagasy have adopted the Protestant faith, and, under the guidance of a Christian Queen and an enlightened government, are rapidly advancing in civilization. The Jesuit priests, who are now under the protection of a 'special commissaire' from France—recently arrived in the country—are resorting to what looks like very much like force. The commissaire blusters, threatens, gives sundry hints about 'French men of war,' and magnifies trumpery charges against the government into matters of grave political importance. The Jesuits are laying claim for religious purposes to a large and valuable piece of ground in the centre of the capital on doubtful evidence. In one province in particular they dictate to governors and native officers, hind and flog Protestant teachers, break up the schools, interrupt the worship of the people in the chapels on the Sabbath, officially complain of the preaching, the hymns, and even the prayers of the native ministers, and in one case at least they have induced a chief to pull down a Protestant chapel. The government is in a dilemma, and the whole country is in a state of excitement and trepidation. The fear of the French is so great that the government is afraid to move in case it get into other and worse difficulties. The impression of some is that there is a definite plan to create difficulties between Catholics and Protestants, and bring this government into such complications as will afford a pretext for French interference, and ultimately, it may be, for a French protectorate."—*Weekly Review.*

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, DECEMBER 17, 1879.

The Synod of North Carolina, at its late meeting, passed the following resolution:

"The Synod commends the N. C. PRESBYTERIAN as a paper worthy of the confidence and liberal patronage of our people, and hereby encourages its ministers and elders to aid in extending its circulation, until every family is supplied with a copy."

OVERTURES TO THE GENERAL ASSEMBLY

An overture from Dallas Presbytery to Synod on the subject of Woman Preaching, led to an elaborate and complete deliverance by the Synod, discountenancing the practice. The Synod also prepared an overture to the next General Assembly praying for a deliverance from that body that would disapprove of the practice, and of any countenance to it.

The Synod of South Carolina from the report of the Committee on the Minutes of the General Assembly adopted the following minute:

"WHEREAS, It has come to the knowledge of this Synod that the deliverance of the last General Assembly, touching worldly amusements, is understood by many as favoring indulgence by church members in such amusements:

"Therefore this Synod, while denying the correctness of this construction, does hereby utter its solemn testimony against members of our churches conforming to the world and indulging in what is known as 'worldly amusements.'"

After the adoption of this minute Dr. Girardeau presented an overture for adoption by the Synod, praying the next General Assembly 'that it will consider and repeal, or at least seriously modify, so much of the deliverance of the last Assembly, at Louisville, in relation to Worldly Amusements, as declares that all deliverances of the General Assembly, and, by necessary implication, of the other courts of the Church, which are not made by them in a strictly judicial capacity, but are deliverances *in thesi*, can be considered as only didactic, advisory, and monitory."

The Committee on Bills and Overtures, to whom this overture was referred, unanimously recommended its rejection. An earnest debate ensued and the Synod by a large majority of the members present adopted the overture as presented by Dr. Girardeau, and the whole subject will again be before the General Assembly.

PRACTICAL PAPACY.

We have several times had occasion to call the attention of our readers to the tendencies of Roman Catholicism in the United States.

At the risk of being considered an alarmist, we again lift the voice of warning. The occasion is found in the incident recorded in the following extract from an exchange:

"The Rev. Mr. Chiniquy, the ex-French Canadian priest, who some years since renounced Romanism and became a Presbyterian, came to Holyoke and delivered a lecture, stating the reasons for his change of creed. Father Dafresne forbade the members of his flock to attend the lecture and listen to the renegade from the true faith. A Mr. Joseph Parker, who was one of his parishioners, concluded to exercise his own liberty, and, having attended the lecture, he refused to acknowledge his error. For this the priest excommunicated him from the Church, and then threatened to excommunicate all members of his flock who should venture to patronize him in his business as a hackman. The proof showed that a funeral party went to church with Parker's carriages, and that the priest turned them away, saying: 'When you know better than to come here in those hacks I will do your work, and not before. I forbid all members of this church from hiring the hacks or carriages of Joseph Parker, or using them, on the pain of excommunication from this church.' The proof further showed a long list of persons who, by the priest's denunciation and threats, had been intimidated from dealing with this Mr. Parker, to the serious damage of his business."

The genius of the *papacy* appears revealed in this incident.

Our last warning was from the intimidation of voters by the threatening of excommunication pronounced against all who did not vote for a certain candidate.

That was in Canada. Now we have an instance upon our own soil, in the Republic of the United States: In the face of such instances as these can any one fail to see the dangers of this monstrous system of priestly tyranny?

The propagators of this so-called religion have the brazen effrontery to face the verdict of all history with a summary denial, but these are the facts of *to day*, occurring in our own country and under our own eyes.

Evidently the papacy remains unchanged. Its priests may make their plausible presentations of its doctrines that are laid against its door, but they cannot deny these things. Any thoughtful man can forecast the sad result of this system if it ever gains the mastery in the United States. Instances of this sort are not very rare. They show the deepest intolerance; they manifest the tendency to dictate to men not only in religion, but to men in politics and ordinary business affairs, and *whenever resisted the latent spirit of the inquisition creeps out in such persecution as it can dare to attempt.* Were free scope allowed it, can any sane man doubt for a moment what its course would be?

THE SUPPRESSION OF VICE.

The "Society for the Suppression of Vice," of which Mr. Anthony Comstock is the executive officer in the Eastern cities and Mr. R. W. McAfee in the West, has done, and is doing, an amount of good which cannot be overestimated, in the suppression of the transmission of obscene literature through the mails and in counteracting the devilish efforts which are made to ruin our sons and daughters by the circulation of immoral publications in other ways.

The society meets with opposition at every turn. Comstock's character has been assailed and his surveillance, absolutely necessary as it is to the work in hand, has been denounced far and wide as attacking the individual rights of American citizens. Arguments, never sound, but sometimes sufficiently plausible to deceive men who cannot be suspected of any sympathy with vice, have been brought forward, and thus persons of unsullied personal character have been found asking pardon for the most abominable wretches, justly condemned by the laws of the country to a punishment only too mild for the offense. We have heretofore applauded the President for the firmness displayed in rejecting an application for the pardon of the infamous Benedict. Subsequent disclosure have amply justified the President in his course.

We dare not defile our columns even by fittingly characterizing the damnable traffic in which monsters, whom it were sheer flattery to call human beings, are engaged; a traffic that aims at nothing less than the utter ruin for time and eternity of our children, and the bringing of desolation worse ten thousand times than death to our homes; a traffic that invades our offices, our schools, our homes; a traffic from which not a city, not a town, not a village, not a cross-roads postoffice is exempt. Our contemporary, the *St. Louis Presbyterian*, puts it none too strongly in saying that "one can form no true conception of this damnable traffic, until he hears Comstock of New York or McAfee of St. Louis, who, in the spirit of the most admirable philanthropy, are ferreting out the miscreants and bringing them to merited punishment. Neither is it enough to *hear* Comstock and McAfee. One must *see* what they have to show in corroboration of their statements—the papers, the books, the pictures, the implements, which they have captured, literally by the ton, from the incarnate devils who make a business of manufacturing and selling these means of corruption."

Thankful we are that the laws of our country do recognize the crime and provide for its punishment. Thankful too that there are men willing to incur any odium, to brave any danger in ferretting out and bringing to punishment the offenders. Much has been done to break up this vile business, but the infamy can never be totally suppressed until public sentiment becomes so intensified, and so unified against the traffic, that no villain engaged in it will dare to show his face among men.

The religious press must come to the front in the denunciation of this crime, and upon them will devolve mainly the upholding of the hands of those who are doing the noble work of its suppression. Not we gladly, we rejoicingly, say, that the secular press in general approve or in any degree sympathize with the atrocity. Hopeless indeed would be the case were it so, but the subject is one distinctly within the domain of the religious press, and it is altogether fitting that they should be found prominent in the fight for the eradication of the evil.

But while we are prompt to acquit the secular press in general, it must be allowed that the press is used to a large extent in disseminating the vile literature by advertising for its vendors. It is stated positively that newspapers having a daily circulation of over 216,000 copies, and weekly of over 608,000 are known to contain these advertisements.

Is it not time to awake out of sleep?

Our readers must pardon our reference to a subject which we would gladly refrain from handling; but we could not say less, and in one regard for decency we dare not say more.

EVANGELISTIC WORK.

We commend the example of the churches at Mills River and Hendersonville to our churches. Where preaching can be had only once a fortnight or once a month, why cannot a sermon be read, prayer offered and God be praised in song? It needs only the will to do it, and some one or two to start the movement. Many persons feel that they cannot pray in public. We do not question their sincerity of motive, but they can attend and countenance and encourage others. Mission Sabbath schools might be made to do a work which will tell upon eternity. Who will try? Read what these churches are doing and make the effort.

We are glad to get such news. Our churches and our paper need to know what is doing, that they may be induced to undertake, or be encouraged to persevere, in the work of Christ.

DONATIONS.

Persons benevolently inclined are accustomed at this season of the year to send us funds to be applied to sending the Presbyterian to persons who otherwise, because of pecuniary disability, would be deprived of the comfort of its visits. Any one can do a good work by sending us funds (with addresses, preferred,) and many hearts can thus be cheered and many households benefitted at very small cost to the donor.

ROUTINE WORSHIP.

"Decently and in order" is an inspired injunction, and man's experience apart from its inspiration emphasizes its importance.

In order to its observance a certain amount of routine regulation is necessary. Anything in excess of this amount is burdensome and damaging. There are a great many careless bodies in the world and their slip shod way of transacting business is a great stumbling block and cause of offense to others.

On the other hand there are not a few who are painfully precise and exasperatingly orderly. They believe in doing everything by the rule and compass. They are great sticklers for the regulation way of arranging every thing, and are never satisfied until this is accomplished. Who has not seen such a brother rise up in Presbytery and put in his oar in the matter of a mere verbal criticism perhaps, and waste much valuable time in discussing that which he himself admits is of very great insignificance? You cannot escape such men; they are ever on the watch, and they "make a man an offender for a word." *Such men make an idol out of their system.* It matters not how good a resolution may be it cannot be satisfactory unless it has a certain *regulation* shape about it.

A sermon may be very striking and forcible, but it is severely criticized unless it is built according to a certain recognized *regulation* model.

Such persons are afraid of everything which has not the ancient ear-marks on it. Presbyterians are peculiarly liable to this species of idolatry and hence need to watch themselves. There is danger of sacrificing strength to order. "Faultily faultless, icily regular, splendidly null," wrote the poet.

A mill pond is regular, staid, dignified and quiet—but then oh! how *stagnant!* The torrent may sometimes overflow its banks and may possibly sweep away some rubbish in its course, but still it is preferable on the whole to the pond.

DEATH OF REV. SAMUEL McKINNEY.

Rev. Dr. Samuel McKinney, of Huntsville, Texas, died at his home on 27th ult., in the seventy-fourth year of his age. He removed to Texas from Tennessee many years ago, was the first President of Austin College, and laid the corner-stone of Sam Houston Normal School, and at one time had charge of that institution. During his mature life he has been a Presbyterian minister. His labors have been principally in the education of youth.

NOTES AND JOTTINGS.

The Synod of South Carolina at its late session took into earnest consideration the affairs of Columbia Theological Seminary, and resolved to undertake to raise within its bounds $2,000 during the ensuing year to meet the current expenses of the institution. The amount was apportioned among the Presbyteries. Resolutions were also adopted urging upon the General Assembly the support of the Seminary.

An overture was received from Enoree Presbytery requesting Synod to petition the Legislature of South Carolina to pass an act prohibiting the running of freight trains on the Sabbath day. A committee was duly appointed, and since the adjournment of Synod a bill proposing the desired legislation has been introduced into the Legislature.

Le Pelerin, a French journal, gives a graphic account of the reception of the late Pope in heaven. How the news was obtained is not stated:

"Upon entering Paradise he (Pius IX.) received a crown from the hands of the Immaculate Virgin Mary, as a reward for the crown he had conferred on her while on earth. St. Joseph, whom he had made the patron and protector of the Church, did not fail to shake him cordially by the hand and thank him. On seeing him enter St. Peter instantly gave the pitch, and the heavenly choir struck up, whilst Frances de Sales and Alphonso de Liguori, whom he had proclaimed doctors of the church, extolled each in turn the exploits and achievements of his Pontificate. And fifty-two saints and twenty-six blessed, who own to Pius IX. their existing position, regaled him with melodious concerts."

After the failure of the late attempt at assassination of the Czar of Russia, that sovereign called together the nobility and officers near the throne and partook of bread and salt. The covenant of salt is referred to in Numbers xviii: 19, where after the portion of the priests had been assigned, God said to Aaron, "It is a covenant of salt for ever before the Lord unto thee and to thy seed with thee." Again, in Chronicles xiii: 5, Elijah reminded Jeroboam and all Israel that God had given the kingdom over Israel to David and his sons forever by a covenant of salt. In eastern countries partaking of one's salt binds the partaker to inviolable fidelity. In "*Biblical Things Not Generally Known*" we find it related that Baron du Tott, while travelling in Turkey, was visited by Moldovanji Pacha. The Pacha, on departing, called for bread and salt. Taking a pinch of the salt he put it on the bread and then turned to the Baron, with assurance that he, the Pasha, might thenceforth be relied upon. Another account, less truthful perhaps but more romantic, is of the leader of a fearless band of robbers, who had entered the palace of a Persian prince and gathered a large amount of spoil. By accident he stumbled over something which he supposed to be very valuable. To satisfy himself he put it to his mouth and discovered that it was salt. He had tasted the Prince's salt and thus considering himself as having entered into a "covenant of salt" with the Prince, refused to let any part of the booty be removed. Sometime after he informed the Prince of the adventure and was appointed to a command in the army. He eventually ascended the Persian throne and established a dynasty of kings.

NEWS NOTES.

We specially invite news from all quarters for this column.

MONROE CHURCH, MECKLENBURG.

Monroe church, in Union county, of which Rev. R. A. Miller is pastor, at the communion on the 14th inst., received two young ladies on profession.

Rev. James H. Morrison, pastor of Portland Avenue Presbyterian church, Louisville, Ky., and son of Rev. Wm. N. Morrison, of Asheville, N. C., was married on 2d instant to Miss Elizabeth S. Brannon, of Louisville.

MEBANEVILLE CHURCH.

MEBANEVILLE, N. C., Dec. 8.

Dear Sir and Brother: On Sunday, Nov. 30th, Major Robert Bingham was ordained an elder and Mr. Thomas H. Fowler a deacon by the session of Mebaneville church.

On yesterday the sacrament of the Supper was administered in our church, and five persons united with the church, four by examination and one by letter.

Yours very truly,

T. J. ALLISON.

Rev. A. McFadyen writes from Leeland, S. C., Dec. 11th:

"To-day death in the form of diphtheria again invaded the family of Rev. James Kelly and carried off his only son, James Donald, in the fourth year of his age. How many hopes centered in this very promising boy are now blasted forever! Sad indeed now, and desolate, the home of our dear brother; only one child left where there were, four weeks ago, three! And while the parents are anxious about the little one still in their charge, they know it is well with Dejaunette and James; for they are with him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.

Rev. S. Taylor Martin, pastor of Hendersonville and Mills River churches, preaches an alternate Sabbath during the winter season to each church, and during the summer to one in the forenoon and the other in the afternoon. Mills River church holds service every Sabbath, however. A sermon is usually read in the pastor's absence, and members are called on to pray. In cases where natural diffidence is hard to overcome the Lord's Prayer is repeated.

In the regular Sabbath schools for whites, held both at Mills River and Hendersonville, these churches have two mission schools for whites and two for colored persons which are held every Sabbath afternoon. The schools for the whites are the one west of Mills River church and the other east of French Broad river, each three miles from the church. The former numbers thirty scholars and the latter twenty.

The schools for negroes are at the respective churches, and together they bring in from sixty to seventy scholars.

Beyond the direct advantages of these schools to the scholars, they employ all of the members in the Master's cause.

MARK'S CREEK CHURCH, FAYETTEVILLE PRESBYTERY.

Rev. A. N. Ferguson writes us:

"We have recently had an interesting meeting at Mark's Creek church, one of the feeblest churches belonging to Fayetteville Presbytery. The church is located in a sparsely settled section of country, consequently the congregation is small. For the last three or four years they have had no regular preaching except that part of this time I have been preaching for them occasionally on Saturdays and fifth Sabbaths. On the fifth Sabbath in last month we had service there and concluded to continue the service for a few days, if the interest would seem to justify. It pleased the Lord to meet with us. Eight were added on examination; all except three were heads of families. Two or three of this number had joined different churches several years ago, but had been so long away from their churches that they hardly considered themselves really in the Church. To show the power of God's spirit and grace, in this work, one man bordering on his three score and ten came out on the Lord's side; another had spent fifty or more years in the service of the world, and we were impressed with a remark which this man made after being received into the church. Says he, with much earnestness, "I regard my life as a failure! Here is half a century spent in folly—half a century or over trifled away." We assured him that he had the greater cause for thankfulness that the Lord had brought him out at last, and that if he had been cut off in sin his life would have been a *terrible failure.* This church has been greatly revived. To the Lord be all the praise."

For the N. C. Presbyterian.

THANKS! THANKS!

A large box filled with bed clothing and clothing for wife and children and table supplies, and other useful articles, from kind Christian friends, and all the way from my old Fayetteville home, calls forth this reiteration of thanks. We assure our friends that it came in a needy hour, and although it failed to reach us on Thanksgiving Day, yet we trust that the Lord, Who put it into their hearts to remember us on that day, will reward them daily with His best gifts.

I would take this opportunity also to record, for the encouragement and honor of God's people, some other tokens of His favor to us, administered by the hands of some other of His people: In October I received a handsome sum of money from one who also participated in filling this box, and who, indeed, I may testify from my boyhood, has not ceased her gifts. I tell it now rather that others may rejoice with me in this manifestation of grace, and especially, that, now, when she is afflicted in body and growing feeble, this grace abounds.

Brother Anderson, of Morganton, wrote lately how his people had pounded him. I was glad of it. For I can testify that he is himself free and large in his gifts. For since the day that I began to reside within the bounds of his church he has not ceased to pound me, notwithstanding my cries for him to desist, and let me add that in this benevolence his little wife, a daughter of a noble-souled sire, with full and free heart and hand has joined in.

During the month just past some of Brother Anderson's church have shown their zeal in the Lord's service by sending us quite a number of useful articles, while, before, a year ago, they saw fit to turn over to us the whole of their Invalid Fund.

To all these friends we again say thank you, thank you! Thanks to the Lord for this abounding grace in the Church who, in her poverty still finds ways to show her liberality! May it abound yet more and more. May this be the spring whence shall flow the river which shall make glad the city of our God! May the Church find in this way, at least, that she can support her ministry liberally, supply all her waste places, help on the missionary work and build up the Kingdom of our Lord Jesus Christ!

J. H. COLTON.

For the N. C. Presbyterian.

THE CHILDREN'S NEW YEAR'S OFFERING FOR SUSTENTATION.

Dear Young Friends: The time has now come for us to ask you again, on the approach of the commencement of another year, to remember the needs of our poorer Christian brethren, and to give as you may be able for the purpose of aiding them in establishing and maintaining the stated and public ministrations of God's house. As we have told you before, the object of the collection to be taken up is to provide assistance for feeble congregations in supporting their ministers and in securing suitable houses of worship. There are several hundred of our churches which are unable, without aid, to furnish means for the support of their ministers, and there are nearly one hundred such churches which have no church building in which to assemble on the Lord's day. They have to meet either in private houses, or school buildings, or court houses, or in the churches of other Christian denominations, the use of which is kindly given for a season. In order to supply all these needs a large amount of money must be raised. The General Assembly has authorized us to ask $40,000 of the whole Church, and we feel sure that the children and Sabbath schools will wish to do their share. Last year eighty-four Sabbath schools contributed $722 16 to this cause. This year, we hope that many more schools will make collections, and if possible, in larger amounts. According to the Minutes of the last General Assembly, there are under its care 1,044 Sabbath schools with 67,851 scholars. Now if a collection is taken up in every school and every child will give something, a large amount will be raised and much will be done, not only to supply the destitute with the Gospel, but also to provide them with houses of worship, where the children may meet on the Sabbath to be instructed in the truths of the Scriptures and the grown people may gather to worship God. We ask every one of you, then, to give what you can to this important object on the first Sabbath of January, at which time we have been accustomed to call on you in behalf of this cause.

With assurance, dear children, of our best wishes and kind regards, we remain,

Very truly yours,

RICHARD MCILWAINE,
J. LEIGHTON WILSON,
Secretaries.

NEW PUBLICATIONS.

Biblical Things Not Generally Known: A collection of facts, notes and information, concerning much that is rare, quaint, curious, obscure and little known in relation to Biblical subjects. New York: Dick & Fitzgerald, publishers. We are greatly pleased with the book and a cursory glance at this book justifies us, we think, in copying and adopting, the following from the preface:

"There is a vast fund of information that would elucidate Holy Scripture hidden away in books of travel that have had their day, and passed into the upper or back shelves of libraries; in works of Biblical criticism that can only be wisely used by the advanced Bible student; in writings of Continental authors, which are hidden in a foreign tongue; in Oriental literature, which is known only to the few; and in modern works of too expensive a character to come within reach of the general reader. Such little known and valuable help in Biblical study is collected and classified for easy reference and in a readable form in the present work. Every paragraph will be found either to elucidate or illustrate at least some passage of God's Word; and by the aid of the copious indices, both of the subjects dealt with and of the texts referred to, the contents of the work are placed at the ready command of the Bible student, the teacher, and the preacher, while every effort has been made to secure that the book shall be attractive to the general reader; one that may be pleasantly and usefully taken up in leisure moments; one that Christian parents may wish to have lying on the family table; one that shall be regarded as essential by all who earnestly desire to enlarge their acquaintance with that great treasure of truth which God has given to man."

The book is bound in cloth in very handsome and appropriate style.

We are greatly pleased to learn that the *N. C. Medical Journal* is becoming increasingly appreciated by physicians generally. November number is before us. The articles, both original and selected, are of the first order of merit.

We know of no publishing house superior to D. Appleton & Co. of New York. Their *Popular Science Monthly* for January is very choice, as a glance at the following list of contents will show: The International Weather Service; John Stuart Mill; A Roguish Household Pet; On the Migrations of Races; Vaccination in New York; The Most Powerful Telescope in Existence; The Moral Sense in the Lower Animals; Middle-Age Spiritualism; History and Methods of Paleontological Discovery; Interoceanic Canal Routes; Premature Burials; Why do Springs Overflow? Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes. Price 50 cents.

The Conflict of Christianity with Heathenism: By Dr. Gerhard Uhlhorn. Edited and trans ated by Prof. E G. Smith and C. J. H. Ropes. 1879 Charles Scribner's Sons. $2 50. We have not recently read a book of more valuable matter and absorbing interest. Dr. Uhlhorn is head of the Lutheran Church in Hanover and of the Theological School of Loccum, a distinguished preacher and Protestant author. He has had fine opportunities for critical historical study and has used the accumulations of recent historical investigations in picturing the vital conflict in the establisment and doctrinal organization of the Christian Church. The book is enlivened by personal incidents in the lives of the actors, and possesses a striking unity that brings all its stores of wide research and learning to make one clear and decided impression. He marshals the powers in conflict and delineates vividly the religious and moral status of heathenism, and the new life and conscious power of Christianity. Then the conflict begins and passes before us in its varied phases, at the stake and under adverse Roman legislation, with an unfolding of the standpoint of the contending parties, the dying vigor of heathenism and the developing power of the Church. Then he presents the decisive struggle and the crowning triumph of the Cross. He gives the circumstances of the victory, a masterly analysis of the character of Constantine the Great and of Julian, in closing this fine historical monograph.

Sunday Magazine for January. Once more we say it, this magazine surpasses any literary publication of the kind we have ever seen.

A pamphlet entitled *Limitation and Prevention of Diphtheria*, by R L Payne, M. D., and published by the N. C. Board of Health is on our table. The work is highly commended in medical quarters and ought to be circulated broadcast. Copies can be had of Dr. T. F. Wood, Secretary of the Board at Wilmington. The amount of money for postage alone will determine the limit of copies sent to any address. One cent will pay postege on two copies.

Appleton's Journal for January, 1880, contains: A Stroke of Diplomacy; Cinderella; Dinners and Literature; Mr. Gladstone as a Man of Letters; The Seamy Side; What is Religion? Letters of Charles Dickens; Fragments: Matthew Arnold on Poetry, Mr. Irving's Shylock; Editor's Table. The department, "Books of the Day" is particularly full and rich. D. Appleton & Co., 549 Broadway, New York. $3 yearly.

ECLECTICISMS.

NOTHING WINS LIKE LOVE.

Southern Presbyterian:

Nothing wins like love; and if that love is pure, unselfish, free from bigotry and sectarian zeal; if it seeks out those from whom no return can be expected; if it labors in obscurity, and gives its alms away from the sight of men; if it seeks out the neglected poor who do the least begging; if it willingly endures inconvenience, labor, and even self-denial, to relieve suffering and want, the world will feel and confess its power and trace it up to the bosom of Him who is Love.

THE REASON WHY.

Times:

Enlightened people laugh at the heathen who twirls a revolving plate on which his prayer is written, and fancies that he has thus done his duty to his god. But thousands of our comfortable, well-fed, and benevolently-inclined citizens are doing all their charity by machinery. And that is one reason why the silent poor are not reached.

THE REMEDY FOR DOUBT.

Western Christian Advocate:

Christians who are full of doubts and troubled with skepticism may find a cure in a deeper tone of piety, a more thorough Christian experience. Young converts may be troubled with skeptical doubts, and old professors often are, but there is a cure for both. Let any person make an honest, earnest, persevering effort to live up to the requirement of the Gospel, and he will not long doubt its truth. He will have such an experience as will leave no room to doubt; the unimpeachable witness will testify within him, and end his last doubt.

FORGIVENESS.

Christian Intelligencer:

Forgiveness, to be such, *must* include forgetfulness of the offense which called for it. It is always easier to forgive than to forget, and to treasure the memory of our own magnanimity is too common a fault. Real forgiveness remembers not what it forgave. There are few better tests of Christian character than this. A quick forgetfulness of injury, a resolute turning away from all brooding over it, signifies a greater growth in grace than many a more conspicuous quality would indicate. And what is more winning than this ready forgetfulness and forgiveness? But to cultivate it successfully, self love must be put down and kept out of sight.

NEVER DISAPPOINTED.

United Presbyterian:

A lady who prays each Sabbath morning that she may that day have something suited to her either in the way of encouragement or reproof, finds that she is never disappointed. A word in the Psalm, or prayer, or sermon, is sent her, and she goes home not only feeling that her prayer has been answered, but that she has been benefited by the services. How many Christians do just this way? How many families, in their Sabbath morning's devotions, and how many Christians, in their secret prayers, make it a special petition that the pastor may be blessed in his preaching, and that they may have spiritual profit from the exercises? If there were more of this there would be greater edification.

WORK FOR CHRIST.

Church and School:

How can we do the most for Christ? Well, begin by doing something. Look out some one thing and do that. You can comfort a three-year-old who has lost his shoe in the mud. You can explain the assurance "I go to prepare a place for you," to some troubled soul who needs the comfort of a sure hope. You can cultivate a sensible, and therefore Christian intimacy with your next neighbor. You can get three boys together and teach them a twenty minutes lesson of joy and duty.

POOR INDEED!

Zions Herald:

The only man who is a master of the world is he who loves Jesus supremely—with a love that rules the heart and the life. Such a man uses every earthly thing in subordination to his ruling spiritual affection. But of him who gives the world, in any of its aspects or relations, such a measure of his love as sets aside any claim of heaven, the Scripture saith, "If any man love the world, the love of the Father is not in him." And he who has not the "love of the Father" in his heart, is poor indeed!

COURAGE.

Exchange:

What we want in our daily exposures to temptation, what the father or brother wants in his business, what the mother or daughter wants at home, what the school-boy or school-girl needs in the associations of the class-room or the play-ground, what we all want chiefly is Christian courage—the courage of our convictions, the courage of high calling, readiness to suffer anything, all things, and even to die rather than sin and bring reproach on Christ.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

The health of Rev. J. N. Saunders is improving.

Eight members have been added to the church at Hernando, Miss., within the last two months.

A few weeks ago ten communicants were added to the church at Columbus, Miss.—*Southern Presbyterian.*

The postoffice address of the Rev. Dr. Wm. E. Boggs has been changed from Memphis Tenn., to No. 57 Washington street, Atlanta, Ga.

Correspondents of Rev. J. R. Zively, evangelist of the Presbytery, are requested to address him at San Marcos, Texas. His former residence was at Elgin.

A new Presbyterian house of worship was dedicated at Hillsboro, Hill county, Texas, on the 9th ult., by Rev. Henry Moseley, of Cotton Gin, Texas.

The churches to which Rev. F. A. Thompson ministers this year (Springfield and Port Royal, Va.,) have been greatly blessed. The former has received about twenty additions, the latter eleven.—*Central Presbyterian.*

In our last issue we published the report of a correspondent of the *Christian Observer* that Rev. S. F. Tenny would shortly take charge of the *Texas Presbyterian.* The last named paper declares the report unfounded.

The *Central Presbyterian* says that at the Communion of the Second Presbyterian Church of Richmond, Va., (Dr. Hoge's), on Sabbath, November 30th, eleven persons were received by certificate, and two by examination.

As the fruits of a revival of the Presbyterian church at Cedartown, Ga., of which Rev. J. E. Jones is paster, nineteen communicants were added to the Presbyterian church and many to other churches.

A church was organized, Nov. 30th, at Harperseville, Ala., in connection with South Alabama Presbytery. The church consists of sixteen members, two ruling elders and two deacons. Rev. James M. McLean ministers to them.

Rev. D. L. Wilson, pastor of the Broadway Presbyterian church Rockingham county, Va., has resigned his charge and requested the congregation to unite with him in asking the Presbytery of Lexington to dissolve the pastoral relation.—*Christian Observer.*

York church, at York Station, Ala., was organized 26 ult, and added to Tuskaloosa Presbytery. Sixteen members were enrolled, one of whom was received on profession and baptized. Dr. J. F. Allison and Messrs. Oliver Wiley and R. J. Barr chosen ruling elders and Mr John Mawhenney, deacon. The officers all were installed and Mr. Barr ordained.

The *St. Louis Presbyterian* says: Last Sunday was the seventh anniversary of the beginning of Dr. Rutherford's labors as pastor of Pine Street church. During this time the additions have averaged forty a year, and the contributions foot up $80,000.

The church at Lexington, Mo., is rejoicing in both temporal and spiritual prosperity. The *St. Louis Presbyterian* says: The house of worship has been repaired and repainted, within and without, and now presents a very neat appearance. Not only so, but better—infinitely better—ten persons have recently been added to the church on profession of faith, and we learn that others are expected soon to confess Christ. The pastor, Rev. G. L. Leyburn, and his people have much reason to feel encouraged.

The stated celebration of the Lord's Supper took place in the Central Church (Dr. Brank's) last Sunday. It was announced that the Session had admitted four persons by letter. We learn also that, but for providential hindrances, four others would have sought admission by examination.—*St. Louis Presbyterian.*

Rev. J. Rice Bowman, of Harrisonburg, Va., has received a call from a congregation near St. Louis, and has gone there to visit the field. His old congregation met Sunday and adopted resolutions urging him not to accept and promising him if he will stay "to aid in his labors more cheerfully and earnestly in the future than we have done in the past."—*Central Presbyterian.*

At an adjourned meeting of West Lexington Presbytery on the 13th ult, Rev. Russell Cecil was ordained to the Gospel ministry and installed pastor of the church at Nicholasville, Ky. Rev. W. J. Lapsley preached the sermon; Rev. G. H. Rout presided and delivered the charge to the people. Rev. J. G. Hunter delivered the charge to the pastor.

The occasion of the farewell of Dr. Boggs to the congregation of the Second Presbyterian Church of Memphis is represented as very affecting. The congregation accepted their pastor's resignation on assurance that his life depended on removal from Memphis. It will be remembered that Dr. Boggs received a call from Atlanta during the prevalence of the yellow fever epidemic, but declined to leave Memphis at that time.

The congregation of the church at Cynthiana, Ky., after a sermon by Rev. Dr. Stuart Robinson on the duty of consecrating their means to God's service raised $1150 toward the completion of their house of worship. Eight hundred and fifty dollars had been previously raised by the ladies and pastor to complete the basement, and $2,150 had been raised for the general work. The building probably will be completed soon. Rev. Jno. E. Triplett, pastor elect of this church, was received into the Presbytery of West Lexington, from the Presbytery of Montgomery, on November 13th.

During the absence of Rev. Dr. Bunting, editor of the *Texas Presbyterian*, and pastor of the church at Galveston, at Synod, a fire broke out in his home. By the prompt and courageous action of Mrs B. it was soon suppressed, but not until the furniture was damaged and Dr. B.'s wardrobe entirely destroyed.

Two ladies called upon the pastor, and with a delicacy which does honor to their heads and hearts, placed in his hand when leaving, a note expressing their deep sympathy, and containing $125.

The *New Orleans Democrat* publishes resolutions complimentary to Rev. A. J. Witherspoon, adopted by the Presbyterian Brotherhood of that city on the occasion of releasing him from the care of the city mission work that he may devote himself exclusively to the chaplaincy of the Seamen's Bethel and the Carrollton Mission. The *Democrat* thus compliments Mr. Witherspoon: 'There is not perhaps in this or any other city a purer man or a more earnest and faithful Christian worker than Rev. A. J Witherspoon. His gentle manners, courteous bearing and his unmistakable piety have all contributed to his remarkable success in city missionary work. While laboring in this field he has given much attention to the Seamen's Bethel. Under his care and guidance that institution has grown steadily in influence and numbers until now it attracts wide attention. There is no doubt that the Bethel will now become more attractive than ever, if that is possible, and that it will steadily grow in popular favor."

NORTHERN.

PRESBYTERIAN.

The *St. Louis Presbyterian*, regretting the fact, states that the High Street church, in St. Louis, Mo., connected with the Northern Assembly, has succumbed to the burden of debt. The house of worship has been sold, and the church disolved.

The Stated Clerk of the Presbytery of Westminster states that at a meeting held in Columbia Pa., Dec. 1st, they suspended Rev. Wm. J. Bridells from the Gospel ministry.

By the will of Dr. Oliver White, of New York city, the sum of $1,000 and all his medical library are bequeathed to the Presbyterian Hospital of New York. Three-fourths of the income of $3,000 are to be given to the support of the pastor of the Presbyterian Church, Somers, N Y., after the death of one person named.—*The Presbyterian.*

Rev. James Kinner Wilson, died at Wakeeny, Kansas, on the 26th of November. He was pastor of the Presbyterian Church at Wakeeny, active and dilligent and successful in his pastoral work.

BAPTIST.

During a pastorate existing for the past thirty five years, Rev. Dr. E. M. Levy, pastor of the Berean Baptist church, Philadelphia, has baptized over one thousand converts.

METHODIST.

The Methodists of Philadelphia recently held a fair for the benefit of their orphanage, and realized $15,000 net.

Rev. J. F. Goucher, pastor of Gilmore Street Church, Baltimore, has given a lot of ground in the city, 83 by 140 feet, for erecting a suitable building for the education of colored ministers. He gives in addition $5,000, on condition that $6,500 are raised otherwise.

LUTHERAN.

The Rev. Dr. C. P. Krauth, Vice-President of the University of Pennsylvania, has been requested by the Pittsburgh Synod of the Lutheran Church to undertake the preparation of a life of Martin Luther.—*Presbyterian.*

PROTESTANT EPISCOPAL.

A Huguenot church, the Church De Saint, in New York City, which has worshipped for many years after the Presbyterian order, has gone over to the Episcopal Church. It numbers eighty-four communicants.

REFORMED EPISCOPAL.

Rev. Dr. R. S. Moran, formerly of the North Carolina Conference, has been called to the rectorship of the Church of the Redeemer, of the Reformed Episcopal Church, in Washington City.

The Reformed Episcopal Church now has ninety-seven ministers, including six bishops, who all have pastoral charges. Of the ninety-seven ministers sixty-four are in the United States, fourteen in Canada, and nineteen in England, where the Church is increasing more rapidly at present than it is in the United States.—*Christian at Work.*

CONGREGATIONALIST.

The Congregationalist church at South Boston, Mich., has extended a call to the Rev. John Turner, recently of the Methodist Church.

A bronze tablet, set in block polished marble, has been placed in the wall of the Church of the Strangers, in Mercer street, as a memorial of gratitude to the memory of the late Commodore Vanderbilt, who gave the church to the society. The expense of the tablet was met by individual subscriptions of not more than $1 each. The inscription upon the tablet is as follows; "Erected to the

memory of Cornelius Vanderbilt by the Church of the Strangers."—*Christian Intelligencer.*

GENERAL.

It is said that more than fifty ministers, including professors, teachers and others, engaged in different departments of religious work, reside in Princeton, N. J.

The *Christian at Work* says: Brooklyn is no longer entitled to the distinctive name of the "City of Churches," being now far behind several other cities of this country in proportion of churches to population. There are at least ten prominent cities that go ahead of her. She has only one church for every 1,721 of population, while Washington, which deserves the name that Brooklyn wears, has one for every 932. Cleaveland has one for every 1,044; New Orleans one for every 1,345; Cincinnati one for every 1,345; Baltimore one for every 1,412, and Boston one for every 1,666. St. Louis is nearly as well off for churches as Brooklyn, having one for every 1,852 population. As for this city, it is nearly as far behind Brooklyn as Brooklyn is behind Washington. The proportion stands one to 2,613. In New York State a better showing is made than Washington herself. The figures are 1 to 805.

SECULAR MISCELLANY.

The Wilmington *Star* tells, through a correspondent, of a red oak tree in Brunswick casting a shade of ten thousand square feet. Just above the ground it is seven feet and a half in diameter.

Col. Charles R. Jones' address before the Carolina fair at Charlotte, on the subject of "Small Grain," is highly commended.

Osnaburgs made by Col. Tom Holt's Haw River factory took the first premium at the Cincinnati exhibition.—*Farmer and Mechanic.*

The Bank of England supports a rifle corps of its own, which in time, it is intended, shall do away with the necessity of drafting a force every night from one of the household regiments to guard the national money chest.

In the Bermudas numbers of houses are built of rock coral, which have the advantage of being extremely durable, as well as permeable by air currents, thus rendering the houses cool and light. Other varieties of the non-cellular branch are used in Barbadoes for door steps, and even for making roads.

The *Durham Recorder* says: Professor Ledoux has been invited to deliver the opening address before the American Agricultural Society in New York, and has gone on for that purpose. This is a high compliment to a Southern man.

The *Durham Recorder* says: Dr. Charles Phillips, accompanied by his wife, took the train here Wednesday afternoon for New York, for the benefit of medical treatment for Dr. P., who, though bright and cheerful as ever, is still very much of an invalid.

The railway to Mount Vesuvius, the last new project in mountain-climbing, is now finished. It is 900 metres in length, and will enable tourists to ascend by it to the very edge of the crater.

To answer a demand for bronze one cent pieces the Philadelphia Mint turned out over 3,000,000 pieces of that denomination last month. This supply did not equal the demand.

Do little things as if they were great, because of the majesty of Jesus Christ, who dwells in thee; and do great things as if they were little and easy, because of his omnipotence.—*Pascal.*

There is a burden of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given up concerning them.—*Matthew Henry.*

We take pleasure in recommending Munson, the clothier. His advice is good, for nothing makes a man feel better satisfied with himself than a suit of new clothes.

We are in receipt of the Catalogue of Bingham School for 1879. The number for the current session (the 171st) is 50 per cent. ahead of the *last* and 25 per cent. ahead of *any* former Session. Every Southern State, we believe, is represented and also New York and Wisconsin, Brazil and Siam. The catalogue claims that the culture of the faculty is broader, the discipline and instruction better, the satisfaction given to pupil and patron greater, than ever before. The Prize and Scholarship features are new and so is a Leipzig Ph. D. among the teachers of a Southern School. The increase from 106 in 1876, 123 in 1877, 142 in 1878 to 166 in 1879, is very significant. Board is $12 per month Tuition, $50 per Session. See Advertisement.

Messrs. Polk Miller & Co: Your Pocket Cure is of tried virtue. I have seen Dyspepsia cured completely by it. It seems to be an antidote to our "National Disease." The ingredients are not kept by the apothecaries, and have been difficult to get.—Editor Richmond Christian Advocate.

Maj. W. B. Lynch, whose advertisement appears in to-day's paper, is a grandson of Rev. Wm. Bingham, the great educator, and founder of Bingham School, first located in Wilmington. Maj. Lynch was educated by the late W. J. Bingham and for sometime associated with him in the school at Oaks, N. C. As one of the proprietors of Bingham School he was associated with Col. and with Maj. Bingham at Mebaneville, N. C., for fifteen years.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and Throat and Lung, Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative power in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 *Powers' Block, Rochester, New York.*

WILMINGTON MARKET DURING WEEK ENDING DECEMBER 16.

The attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Sales at 38 cents throughout.

ROSIN—Strained and Good Strained $1 30 on Wednesday and Thursday. On Friday sales Strained and Good Strained at $1 27½. Saturday no sales and prices nominally unchanged. Monday dull at $1 25 for both qualities.

CRUDE TURPENTINE—$1 60 for Hard and $2 60 for Yellow Dip, until Monday, when former figures and also $1 75 for Hard and $2 75 for Soft were obtained. On Tuesday at close of report market was very unsettled, with a tendency to lowest figures above given, but price had not been determined.

TAR—Wednesday $1 15, since $1 10, but on Tuesday at close of report $1 only was offered by buyers.

COTTON—No sales on Wednesday and market quoted at 12½ cents for Middling; Thursday, without sales price was quoted at 12½ cents; quotations on Friday 12½ cents; Saturday, market dull and inactive at 11½ cents; Monday no change. At close of report the tendency was to lower prices.

CORN—In fair demand; stock limited. We make no change in prices.

TIMBER—Sales of 2 rafts Common at $5, 1 do. do. Mill at $6 50, 1 do. do. at $7, 2 do. Good Mill at $8, 1 do. do. at $8 50, 2 do. Prime Mill at $10, 2 do. do. at $11 50 and 1 do. Extra Mill at $12 50.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

At Mill Bridge, Dec. 11, 1879, by Rev. J. Alston Ramsay, Mr. H. A. Holmes and Mr. A. E. Nail.

On the 4th inst., at Pioneer Mills Cabarrus county, N. C., by Rev. James M. Wharey, Mr. Robert Lee Cochran and Miss Mollie L., daughter of Col. J. C. Barnhardt.

On the 2d inst., by Rev. Walter W. Pharr, in Poplar Tent congregation, Cabarrus county, Robert H. Smith and Miss Ella M. Smith.

In Lumber Bridge township, Robeson county, N. C., Dec. 11th, 1879, by Rev. Hector McLean, Mr. William Maxwell and Miss Eliza, daughter of Lauchlin McFayden, who died in the late war.

In the Presbyterian church, Rutherfordton, N. C., Dec. 10th, 1879, by Rev. W. M. McGilvary, Mr. A. N. Daniel, of Wilson, N. C., and Miss Ida McEntire, of Rutherford county, N. C.

In Calvary church, Louisville, Ky., Tuesday evening, 2d inst., by Rev. J. G. Minnigerode, Rev. James H. Morrison, pastor of Portland Avenue Presbyterian church, Louisville, and son of Rev. Wm. N. Morrison, Asheville, N. C., to Miss Elizabeth S. Brannon, of Louisville.

On the evening of the 3d inst., in the Presbyterian church, Asheville, N. C., Robert B., son of Rev. R. B. Sutton, of Greensboro, N. C., and Sallie, youngest daughter of Rev. Wm. N. Morrison, the officiating clergyman, of Asheville.

In the Presbyterian church, Lincolnton, N. C., by Rev. R. Z. Johnston, on the 11th December, T. H. Cobb, Esq., and Miss Nellie, daughter of Capt. V. Q. Johnson, Superintendent of Carolina Central Railway.

At the manse of the Second Presbyterian church of this city, Dec. 11th, by Rev. C. M. Payne Mr. Reuben Grant and Miss Bettie McMillan. All of this city.

At the residence of the bride's father, Dec. 9th, by S. S. Webb, Esq., James A. Zachary and Lina Pickard.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Moore county, on the 9th of November, Miss SARAH BLACK, in the 80th year of her age.

Her death was calm and peaceful, as her life had been. Her suffering was protracted, and though often severe, was borne without a murmur. She waited patiently for her release, humbly relying on the wisdom and faithfulness of her Saviour, whom she had loved and trusted for nearly sixty years. She was modest and unassuming, wearing the "ornament of a meek and quiet spirit." Her life was a bright example of what the Christian life should be—a constant evidence that she "had been with Jesus."

PASTOR.

On the 21st of August, 1879, Mrs. T. M. DOUGLASS, in the 42d year of her age.

Mrs. Douglass was a member of the Presbyterian Church, and previous to her death expressed her trust in Christ as her Saviour. She leaves two orphan daughters to mourn the loss of a mother's prayers and training. May the God of the fatherless and motherless be their God. P. T. P.

On the 16th November, at Rocky River parsonage, MARY WALKER, youngest child of J. M. and M. W. Wharey, aged nearly 2 years.

The oppositions and disappointments with which we meet in life are but the touch of Providence to keep us in the right way. Without them we would wander to this side and that, forsaking the one path that leads to Himself and the Kingdom.—*United Presbyterian.*

OUR PAPER.

We do not forget that the NORTH CAROLINA PRESBYTERIAN is read not only by Ministers, who by reason of training and study are specially fond of profound discussions of religious philosophy, but by both sexes, and by all classes and conditions of persons. Consequently it is our aim to present such a *variety* of moral and religious reading that the paper will commend itself to all as a popular vehicle of such information and instruction as not only ought to be read, but as *will be read* by young and old, rich and poor, clergy and laity, learned and unlearned. We present no elaborate prospectus. Any who may desire to know more of the paper, are referred to its friends, who may be found in almost any community, or we will gladly send sample copies on application.

OUR PREMIUMS.

We invite special attention to the premiums we are offering with the NORTH CAROLINA PRESBYTERIAN for the ensuing year:

To any subscriber, the paper one year, and Kitto's Cyclopedia ($5 00 edition) for $4 75.

The paper one year and Conybeare and Howson's Life of St. Paul ($4 00 edition) for $4 50.

The paper one year and Cruden's Unabridged Concordance for $4 00.

To any one sending us THREE new subscribers at $2 65 each we give SMITH'S BIBLE DICTIONARY, OR THE LIFE OF ST. PAUL

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DR. AYER'S LABORATORY, that has done such wonders for the sick, now issues a potent restorer for the beauty of mankind—for the comeliness which advancing age is so prone to diminish and destroy. His VIGOR mounts luxuriant locks on the bald and gray pates among us, and thus lays us under obligations to him for the good looks as well as health of the community.

25c. buys a pair of Lyon's Patent Heel Stiffeners and make a boot or shoe last twice as long.

A FAVORITE COUGH REMEDY.—For Colds, Sore Throat, Asthma, Catarrh and other diseases of the bronchial tubes, no more useful article can be found than the well known "*Brown's Bronchial Troches.*"

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	0 a	7½
Shoulders	a	6½
Dry Salted—		
Sides, per lb	0 a	7¾
Shoulders	0 a	6
CHEESE—Northern Factory, per lb	0 a	11
Dairy, cream per lb	00 a	14½
State, per lb	00 a	10
COFFEE—Rio, per lb	18 a	18
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	00 a	75
DOMESTICS—Sheetings, 4-4, per yd	a	7½
Yarn, per bunch	00 a	85
FLOUR—Fine, per bbl	0 00 a	5 00
Super, Northern, per bbl	5 50 a	6 00
Extra do. " per bbl	6 25 a	6 50
Family " per bbl	7 50 a	9 00
City Mills—Extra Super, per bbl	0 00 a	7 25
" Family, per bbl	0 00 a	7 75
" Extra do., per bbl	0 00 a	8 25
GLUE—per lb	14 a	16
GRAIN—Corn, in sacks, per 56 lbs from store—white	72½ a	75
CORN, wholesale, in sacks	65 a	67½
Corn, mixed, wholesale in sacks	65 a	67½
Corn, Cargo, per 56 lbs, bulk	00 a	62½
Oats, per bushel from store	60 a	57½
Peas, Cow, per bushel	60 a	65
HOOP IRON—per ton	90 00 a	95 00
LARD—Northern, per lb	9½ a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 00
MOLASSES—West Indies, old crop	00 a	30
" " bbls	00 a	33½
" " new crop	35 a	37
" " bbls	37 a	39
New Orleans	28 a	50
Sugar House, hhds, per gal	00 a	20
" " bbls., per gal	00 a	22
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	3 75
OILS—Kerosene, per gal	13½ a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel	80 a	1 15
PORK—Northern, City Mess	12 00	12 50
SALT—Alum, per bag of 3 bushels	75 a	1 00
Liverpool, per sack	85	90
Liverpool fine, per sack	a	1 75
SUGAR—Cuba, per lb	8½ a	10½
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	0 a	11
B— " per lb	9 a	11½
C— " per lb	9 a	9½
Ex. C— per lb	0 a	9½
Crushed, per lb	00 a	11½
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a	4 20
TIMBER—Shipping, per M	12 00 a	13 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	8 00 a	5 00

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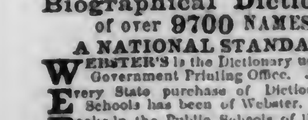

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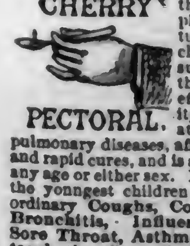
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In diseases of the pulmonary organs a safe and reliable remedy is invaluable. AYER'S CHERRY PECTORAL is such a remedy, and no other so eminently merits the confidence of the public. It is a scientific combination of the medicinal principles and curative virtues of the finest drugs, chemically united, of such power as to insure the greatest possible efficiency and uniformity of results. It strikes at the foundation of all pulmonary diseases, affording prompt relief and rapid cures, and is adapted to patients of any age or either sex. Being very palatable, the youngest children take it readily. In ordinary Coughs, Colds, Sore Throat, Bronchitis, Influenza, Clergyman's Sore Throat, Asthma, Croup, and Catarrh, the effects of AYER'S CHERRY PECTORAL are magical, and multitudes are annually preserved from serious illness by its timely and faithful use. It should be kept at hand in every household for the protection it affords in sudden attacks. In Whooping-cough and Consumption there is no other remedy so efficacious, soothing, and helpful.

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466-*jan.1,'79

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A SONG BOOK FOR
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North side Market street, bet. 2d and 3d.

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We have on hand a large assortment of Fancy Ribbons, and special bargains are offered in Feather Tips.

Our Fancy Goods Department is larger than ever, with an elegant and varied assortment of Goods to please the ladies.

The Finest Assortment of Ties in the City.
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TO THE LADIES.

THE SUBSCRIBER would most respectfully inform her patrons and friends that she is ready to receive orders for MAKING, also for CUTTING and BASTING DRESSES in the

Latest and Most Approved Style.

To her country friends she would say, send in your orders at once.

"First Come, First Served."
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"A little Hop Bitters saves big doctor bills and long sickness."
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Hop Cough Cure and Pain Relief is Pleasant, Sure and Cheap.
FOR SALE BY ALL DRUGGISTS.

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HARDWARE MERCHANTS,
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KEEP THE LARGEST AND BEST ASSORTED Stock of Hardware, Carriage Material and House Furnishing Goods of any house in the South, and will

Compete in Prices,
—EITHER—
WHOLESALE OR RETAIL,
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All we ask is an examination of our Goods and prices. We are selling Goods
VERY CHEAP FOR CASH.

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oct 29—616-1y P. O. Box 185.

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Under the care of the General Assembly.
Located at TUSKALOOSA, ALA.

THE FOURTH SESSION, of ten months, will commence on the 1st day of September next, under the instruction of Rev. D. C. Rankin, Professor, who has the best testimonials of fitness for the work, in his deep interest in the colored people and his past labors in their behalf, his ample scholarship, and his aptness to teach.

All the branches necessary to fit candidates for the Gospel Ministry will be taught. Some acquaintance with the early branches of English will be required for entrance. Candidates must come recommended by their Presbyteries or Committees of Education; and if of other denominations, must have similar credentials.

No charge for tuition. Board can be had on reasonable terms.
C. A. STILLMAN, Superintendent.
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200 Boxes No. 1 CREAM CHEESE,
For sale by
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A WONDER IN OPTICS.
MAGIC LANTERN 36 VIEWS 12.00
A COMPLETE EXHIBITION FOR $12.

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FIRE AND MARINE
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REPRESENTING } Standard American AND English Companies.
28 North Water Street,
WILMINGTON, N. C.
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For the Sale of Cotton,
Which they are prepared to do
On the Most Economical Charges.

They will warrant the full price of the day of sale. Account sales will be rendered promptly, and proceeds be at once remitted.

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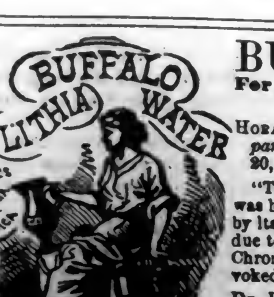

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BUFFALO LITHIA WATERS
For Diseases of the Uric Acid Diathesis, Especially Gout, Rheumatism, Stone or Gravel:

HORATIO C. WOOD, *Professor of Materia Medica, etc., in the Medical Department of the University of Pennsylvania, in the Medical Times of July 20, 1878.*

"The Water of the Buffalo Springs, of Mecklenburg county, Virginia, was brought to our notice by a Baltimore physician, who had been relieved by its use of some very troublesome and alarming symptoms, believed to be due to an inherited gouty diathesis. Trial in one or two cases of inveterate Chronic Gout has afforded much satisfaction to us, free diuresis being provoked and followed by relief of symptoms."

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[Extract from letter dated Baltimore, November 11, 1879.]

"My acquaintance with the therapeutical properties of the Buffalo Lithia Water extend over several years, and to a large number of cases in this city, and also to a season as resident physician at the Springs. As a consequence of this long experience and observation, I feel that what I am about to say in regard to the properties and action of Spring No. 2 will be verified by all those giving the water a fair trial in the diseases hereinafter named, as well as in analogous or kindred conditions of the organism. I have witnessed the best results from the action of this water in Chronic Gout, Rheumatic Gout, Rheumatism, Gravel, and Stone of the Bladder, and I not hesitate to express the opinion that in *all* diseases depending upon or having their origin in the Uric Acid Diathesis, it is unsurpassed, if indeed it is equaled by any water thus far known to the profession."

THOS. F. GOODE, Proprietor, Buffalo Lithia Springs, Va.
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LADIES' AND GENTS' UNDERWEAR.

Children's Merino Under Suits—A great comfort and convenience.
CLOAKS AT $5, $6, $7, $8, $10 AND UP.

LADIES' DOLLMANS FROM $10 UP. } Very Fashionable this Season and Very Pretty.

PLAIN AND FANCY DOUBLE WIDTH GOODS,
In Black, Gray, Brown, Navy, &c., for Circulars.

A large assortment CARPETS, Cotton, Hemp, Ingrain, Extra Super and Brussels.
OIL CLOTHS IN ALL WIDTHS, MATS, RUGS, &c.

Respectfully, R. M. McINTIRE.
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R. B. ANDREWS & CO.

Men and Boys CLOTHING, Dress Shirts, Cuffs, TIES, SCARFS, Half Hose, Suspenders, **Gloves,** Handkerchiefs, Underwear, Trunks, Valises, &c.

Extra Large Sizes CLOTHING, A Specialty.

HATS AND CAPS, A Large Assortment.

We give special attention to orders from a distance.

LIBERAL DISCOUNT TO MINISTERS.

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Fall and Winter Goods
—AT—
M. M. KATZ'S,
36 MARKET STREET.

BARGAINS IN BLACK DRESS SILKS.

Our celebrated heavy soft Gros Grain for One Dollar per yard. COLORED SILKS, SILK VELVETS, SATINS, in plain and satin stripes.

DRESS GOODS.—Satin Melange, Cashmere Sole, Brocade Persan, Persan Rave, Raye Broche, Cavalo Mohair, Striped Satins, Camel's Hair, Colored Cashmeres, from 45 cents up. Colored Alpacas, all shades, 12½ cents; Double Width Colored Alpacas, heavy, only 16 cents per yard.

MOURNING GOODS.—The best assortment ever offered here in Drab D'Ete, Bombazine, Tamise, Crape Cloth; Plain, Striped and Brocade Cashmere; Henriettas, Mohairs, Australian Cloth.

CLOAKS, WATERPROOFS, SHAWLS. Trimmings; Silk, Grass and Cheneil Fringes; Gloves and Hosiery, every style, good and cheap; Skirts and Corsets. The best Fifty Cent Corset ever sold in the city. RIBBONS—Fancy, Satin, Striped and Brocaded. Laces and Embroideries in greatest variety. Housekeeping Goods, Blankets, Flannel.

MEN AND BOYS' WEAR. Ladies' Cloth, Ladies' and Children's Merino Vests, Ruchings, Ties, Fancy Goods. One Thousand Dozen Linen Handkerchiefs, from 5 cents up; DOMESTIC GOODS, &c., &c., all at prices which defy competition, and qualities which cannot fail to give satisfaction. I can assure my kind patrons that every article will be sold AS LOW, and the majority LOWER, than at any previous season. Send for samples to
oct 22 M. M. KATZ, 36 Market Street.

RAVEN BLACK ALPACAS!

H. McL. GREEN,
GENERAL COMMISSION MERCHANT,
AND AGENT FOR THE SALE OF
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WILMINGTON, N. C.

Timber a specialty. Liberal advancements made on all consignments. oct 1-2m

SIMONTON FEMALE COLLEGE,
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THE FALL TERM of 1879 opens Wednesday, AUGUST 27. Board and tuition in English, $85 per session of twenty weeks.

Catalogue and circular with full particulars, on application.

Address MRS. E. N. GRANT, Principal.
feb 20 528-1y

CO-PARTNERSHIP.

The undersigned have this day associated themselves together under the firm name of

BOATWRIGHT & McKOY,

For the purpose of carrying on a

General Wholesale and Retail Grocery,

AT THE OLD STANDS,

5, 7 and 8, North Front Street,

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We solicit a liberal share of the public patronage.

JOHN L. BOATWRIGHT,
THOS. H. McKOY.

Wilmington, N. C., Oct. 8, 1877.
oct 10 509-

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200 Hhds and Bbls. Cuba and Sugar House Molasses 100 Boxes Long Clear Sides and Backs. 100 Tubs and Tces Lard. For sale by
KERCHNER & CALDER BROS.

$55.66 Agents Profit per Week. Will prove it or forfeit $500. $4 Outfit free. E. G. RIDEOUT & CO., 218 Fulton St. N.Y.
oct 8 413-26t

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OFFER FOR SALE AT CLOSE PRICES, A FRESH and COMPLETE stock of GENERAL GROCERIES, consisting in part of

100 Boxes D. S. SIDES,
25 Bbls New MESS PORK,
15 Tubs choice Northern BUTTER,
450 Bbls FLOUR, MADE FROM NEW WHEAT AND PUT IN FANCY PACKAGES,
3000 Bush CORN, White and Mixed,
30 Bbls and Hhds New Crop CUBA MOLASSES,
50 Bbls SYRUPS and MOLASSES.
sep 3—608-tf

Fresh Arrivals.

100 Boxes CREAM CHEESE,
50 Tubs LARD,
10 Tierces Fairbanks' LARD,
100 Boxes SOAP,
100 Boxes POTASH and LYE,
200 Bags SHOT,
BAGGING AND TIES,
10 Tierces good cheap HAMS.
For sale low by
HALL & PEARSALL.

KERCHNER & CALDER BROTHERS
WHOLESALE GROCERS
AND
COMMISSION MERCHANTS
WILMINGTON, N. C.

FOR THE FAMILY.

Baby Has Gone to School.

The baby has gone to school; ah, me!
What will the mother do,
With never a call to button or pin,
Or tie a little shoe?
How can she keep herself busy all day
With the little "hindering thing" away?

Another basket to fill with lunch,
Another "good-bye" to say,
And the mother stands at the door to see
Her baby march away;
And turns with a sigh that is half relief,
And half a something akin to grief.

She thinks of a possible future morn:
When the children one by one,
Will go from their home out in the world,
To battle with life alone,
And not even the baby be left to cheer
The desolate home of that future year.

She picks up garments here and there,
Thrown down in careless haste,
And tries to think how it would seem
If nothing were displaced,
If the house was always as still as this,
How could she bear the loneliness?

—*Baltimore Presbyterian.*

Abel Cole's Peaches.

BY SARAH P. BRIGHAM.

Jonas Cole owned a snug little house and a ten-acre peach orchard just behind it. This was all the property he had, except his wife and seven children. Eight mouths to fill, besides his own, caused him to work very hard, and sometimes he was irritable and discontented. But when the peach-orchard began to bear and yield an income, his life grew easier. He sent the peaches carefully packed in boxes to Philadelphia, and they found a good sale. They had to be picked a little hard, and mellowed on the way, so that when they reached the customers they were ripe and juicy—just right to eat. One autumn there came a week of intensely hot weather, quite unusual for the season. Mr. Cole's peaches ripened very rapidly, and he foresaw many of them would decay before he could get them to market.

"There are at least six bushels that'll be a dead loss," he said testily. "They'll rot, every one of 'em, before they git to Philadelphia. Don't see why the hot weather didn't come in August, when it ought to."

"Father, why don't you peddle 'em in the village?" inquired Abel. "Put the price down a little, and sell 'em right off. They are just right to eat now, and needn't be lost."

"Well said, Abe. Take old Don and go round and sell them. You may *have* this lot of peaches, and all the money you can get for them. Look out and drive good bargains."

Abel's eyes brightened. "Oh, that's jolly!" he exclaimed. "Whew! won't I make a fine spec' out of this?"

He harnessed Don into the big lumber wagon, and filled it with a load of fine peaches. A drive of a mile brought him into the village.

"P-e-a-c-h-e-s! p-e-a-c-h-e-s!" he cried. "Nice large peaches! Sixty cents a peck."

The first stop he made was at 'Squire Rockwell's. They had just been supplied elsewhere and did not want any. The next house was old Mrs. Mowrey's who was blind of one eye and lame in one leg.

"Don't believe she'll take any," thought Abel as he knocked at the door; "but I don't mean to skip a house. I'll try 'em all; that's the way to get customers. Want to buy some superb peaches?" he inquired, as the old woman came limping up to him.

"Yes, but my wants and money never go together; haven't a cent; it's all I can do to get bread," was the sorrowing reply.

Abel pondered a moment. "This load of peaches belongs to me. Father gave them to me. Bring out a two quart dish and I'll fill it for nothing. I'll favor you since you've had such a hard lot."

Mrs. Mowrey presented a six quart pail, and her eye brightened as Abel filled it high with peaches, which she received with a shower of thanks.

"Got a little out of pocket there," thought Abel, driving on, "but I'll make it up on somebody who's rich. 'Twon't do to press the poor."

A church and school house were upon one side of the street, and the common upon the other, so that Abel drove slowly on several rods, making no stop. In the meantime he was castle-building, and the gay colored pictures of the future he printed with the imagination were like a bright, real light on his path.

"This lot of peaches," he thought, "taking out what I gave old Widow Mowrey, will bring me towards fifteen dollars. I'll spend one dollar for an algebra, and the rest I'll put in the bank to keep towards going to college. Many is the boy, as poor as I, who's gone to college and made his mark in the world. I'll be a lawyer; that's the profession to rise in; yes I will!"

Just then Mr. Cartwright, a dry goods dealer, chanced to appear in sight.

"Hello, Abel," he called; "stop! I've a word to say."

Abel pulled the reins and waited for Mr. Cartwright to come up.

"Want a place in my store?" he inquired.

"Yes, *sir*," returned Abel, promptly.

"Well, then, come next week and begin work," said Mr. Cartwright.

Abel reflected a little.

"I want a chance to go in a store till I can do better," said he, "but in the end I'm going to college and to make a lawyer. I'll stay with you a few months, if you wish, and work real hard."

"Where are you going to get the means to go to college?" asked the merchant, with a doubtful smile.

"Where there's a will there's a way. I've two legs, and two arms, and a head. That's my capital. This load of peaches father gave me; it'll bring enough to give me a start. I expect fifteen dollars, at least, and I shall put it into a bank."

"Don't count your chickens before they are hatched," answered Mr. Cartwright, laughing.

The parsonage was now close by. Mrs. Aaron Philipson, the minister's wife, stood in the doorway.

"Peaches! peaches!" sung out Able; "only sixty cents a peck; want to buy, ma'am?"

"Yes," replied the lady, pleasantly, "but ministers' families must not indulge in luxuries. Little is the money we have for anything but real necessities. Your peaches are splendid ones; hope you'll find ready market for them."

"O mother do take one peck," pleaded a little girl by her side. "I haven't had but just one peach to eat this whole year."

"You shall have some," exclaimed the generous Abel, and he poured out a full peck and a half upon the kitchen table, and he stood and watched with delight the family as they eagerly seized the peaches and devoured them.

At the next house Abel found a good customer. Mrs. Hartley was going to have "company to tea," and bought a half bushel. How sweetly the dollar and twenty cents she paid Abel jingled in his pocket. It was charming music to his ears, and his spirits rose to fever heat.

Just opposite lived his best friend, Jacob Armstrong. This boy was sitting upon the piazza in an easy-chair, very pale and thin. He was recovering from typhoid fever.

"Jacob, don't you want some of my nice juicy peaches?" called out Abel. "I own this load."

"Yes, indeed," quickly replied Jacob.

Abel selected the best in the wagon, and the pale face of the sick boy brightened on seeing them.

In this way Abel Cole continued to dispose of his peaches. In two hours the wagon was empty. More than two-thirds of the load had been given to the sick and destitute, and all the money the generous boy returned home with was less than three dollars.

Great was Mr. Cole's indignation upon seeing so small a sum. Fearful oaths came from his mouth, and he abused his son with violent language.

"O father," plead Abel, "I wasn't to blame. There were so many people who couldn't pay, that I couldn't help giving to them."

"Abel is a soft-hearted idiot," laughed his cousin Philip, who stood by. "When I want to get rich, I'll take him for a partner. Ha! ha!"

With keen sarcasm and ridicule Philip told some of the village boys the way Abel Cole sold peaches. It reached the ears of Mr. Cartwright, the merchant, and he questioned Abel. The boy would not deny that he had given away most of the load of peaches. Mr. Cartwright was a hard, grasping man. Pity for the unfortunate was unknown to him, and he said sharply:

"Abel, if this is the way you drive bargains, you'll never do for me. I must have a boy in my store who will keep his eye fixed on the profit. Guess you'd better look for work elsewhere. You are not sharp enough."

Poor Abel! His generous kindness had cost him his place. He left Mr. Cartwright with a bursting heart, and went and sat down on a rock by the roadside, and covered his face with his hands, while great tears fell slowly down his cheeks.

A month passed.

About half a mile from Mr. Cole's house, there was a railroad crossing. Abel was returning from the village one morning, and had just come in sight of the words, "Look out for the engine," when he saw Deacon Jones' brindle cow standing on the track. The express train was a little below, coming in all its mighty power, whistling and belching smoke.

"Oh, dear," exclaimed Abel. "The Deacon's cow'll get run over. Hollo! go 'long! go 'long!" he shouted, running towards the cow and brandishing his arms. The cow did not stir. No sense of her imminent danger reached her dull instinct. "Go 'long! Hollo! Get out!" screamed Abel, and he picked up a small stone, with which he hit her in the side. This forced the cow to take a few steps and clear the track. Abel followed, but his foot struck against one of the rails, and he fell violently forward, striking his head against a sharp, projecting rock, and lay half stunned and motionless on the ground, with one foot on the rail. Objects were dark and indistinct before him. He had a faint realization of danger, and attempted to move his foot, but it was powerless. He could not stir. No human eye could see him. There was no ready hand to lift him from the ground.

One—two—minutes passed. On came the train. It went whizzing by at full speed. A darting, terrible pain dashed from Abel's foot to his brain, then all was a blank.

Three hours passed. When Abel awoke to consciousness he was lying on the bed in his own room. Dr. Monroe was beside him with his fingers upon his wrist. There was a strong smell of ether in the air, and his mother's face was ghastly white.

"What's happened? Where am I?" asked Abel in a bewildered voice.

"In your father's house, with friends," answered the doctor.

Abel gazed wildly about a moment.

"Oh, my leg!" he cried. "What sharp pain there is! What's the matter?"

Then he put his hand to his head and slowly moved it downward. His leg was tightly bandaged. Horrible! his right foot was gone. Oh, what a shiver of agony overspread his soul as he made this discovery!

"Your foot was crushed by the cars. The only way to save you was to amputate it," said the doctor tenderly, with moist eyes.

Abel closed his eyes and clasped his hands. No sound issued from his lips for many minutes. Then he said, in a hoarse, hollow voice, "How I do wish I had died! I can never go to college. I can never make a lawyer. I am a cripple for life."

A month passed. Abel's limb was beginning to heal, and he could get around on crutches, but his prospects in life were in ruins. All joy was crushed out of his heart, and his way was viewless and starless. It takes adversity often to reveal to us who are our true friends. This season of agony and darkness brought to the front scores of friends Abel was unconscious of possessing.

When the news of the terrible accident which had befallen Abel Cole was spread over the village profound sorrow was everywhere felt. His generous open nature had made him greatly beloved, and many pitying hearts longed to lighten the blow for him. His name was in every household, and soon people began to talk earnestly about doing something to ameliorate his condition. "Poor Abel!" said one and another. "He has a noble heart. His generosity cost him a place in the store, and saving Deacon Jones' cow has made him a cripple for life. What can be done for him?" Then a subscription paper was carried around. Its purpose was to raise sufficient money to defray Abel's expenses to Appleton Academy one year, and then to send him to college.

The first name that went down was Peter Lee's, a wealthy manufacturer. It stood opposite one hundred dollars. The next name was David Armstrong, with another hundred. He was Jacob's uncle. Jacob had eloquently pleaded his friend Abel's case. "O uncle," he shouted, "instead of helping me do give to Abel Cole. He's a cripple for life, and a tip-top boy."

So it was everywhere. People who had money gave liberally, and those who had none told his sad story to others and excited them to pity and help.

One bright morning Rev. Aaron Phillipson entered Abel's room with a smiling face. The boy was sitting by the window with folded hands, lost in a painful reverie.

"Abel," said the minister tenderly, "do you know how much you are beloved? Your misfortune has caused deep sorrow everywhere, from least to greatest. See what your friends have done for you!"

He put the paper with a long list of well known names into his hand. There were one thousand dollars in large and small sums.

"Dear boy! You are to go to Appleton Academy one year, and afterwards to college. See this little bank book with your name on it. The money given you has been put in the bank till you are ready to use it. It is enough, with help from the college funds, to give you a superior education."

Happy Abel! The dearest wish of his heart, despite his loss of foot, was about to be realized. A thousand sunbeams seemed to dance over his heart. He felt as if he had suddenly ascended a high mountain of light, and the hard, weary road he had traveled had come to an end.

More than twenty years have come and gone. Abel Cole is a man now, in the noonday of life. Higher, higher, higher he has climbed. From a close student he became a wise, convincing lawyer. His staunch integrity won the public confidence, while his active benevolence and interest in every reformatory movement made him honored and beloved. But the basis and corner stone of his success was laid in boyhood by his spirit of self-sacrifice and generous kindness which gained all hearts; and when a dark day came scores of true, helping hands were outstretched, and by their aid he has climbed to the top of the ladder and stands on the proud eminence of many achievements.—*Zion's Herald.*

MISCELLANEOUS.

Phenomena of Rain.

One of the most curious things about rain is the inequality of its distribution. Of course rain may be measured in inches in almost any measure set out to catch it. If a pail, for example, be put in an open space on the ground it will catch as much rain as would otherwise have sunk into the ground on the space occupied by the pail. If we visit the pail after every shower we may, by means of a two foot rule, tell what depth of rain has fallen. This is the principle of the rain gauge. In practice better means are of course adopted, so as to prevent evaporation and to measure the depth. Now it is of great consequence where we place our rain gauge. It might be supposed of no importance whether it were on the top of the house or in the garden close by; and yet, strange to say, a gauge in the garden near Westminster Abbey caught twenty-three inches of rain in the course of the year, while one on the roof of a house caught only eighteen inches, and one on the top of the Abbey caught only twelve inches; fact is, rain forms at a low elevation—much lower than is generally supposed; or, if not actually formed at a very low elevation, it increases the size of the drops which come from higher levels. Thus, while Mr. Glaisher was descending in a balloon, he passed through a dry and then through wet fog, where the drops of rain were exceedingly fine, covering his note book like pins' points. These increased in size on approaching the earth and more rapidly when very near the earth.—*Christian Union.*

A Remedy for Diphtheria.

IMPERIAL RUSSIAN LEGATION,
WASHINGTON, Nov. 16, 1879.

To the Editor of the Telegram:

In view of the increase of diphtheria in several places of the State of New York, I hasten to communicate to you for publicity a very simple remedy, which, having been used in Russia and Germany, may prove effective here. Out of several others Dr. Letzerich, who made extensive experiments in the application of this remedy, has used it in 27 cases, eight of which were of a very serious nature, all of which had a favorable result except in one case, when the child died from a complication of diseases. For children of one year he prescribes the remedy for internal use every one or two hours as follows:

NATR. BENZOIC, pur. 5.0 solv. in aqua distillat aq. menth. piper. ana 40.0 syr. cort. aur. 10.0.

For children from one to three years old he prescribed from seven to eight grammes for 100 grammes of distilled water, with same syrup; for children from three to seven years old he prescribed ten to fifteen grammes, and for grown persons from fifteen to twenty-five grammes for each 100 grammes.

Besides this, he uses also with great success the insufflation on the diphtherial membrane through a glass tube in serious cases every three hours; in light cases three times a day of the natr. benzoic pulver. For grown people he prescribes for gargling a dilution of ten grammes of this pulver for two hundred grammes of water.

The effect of the remedy is rapid. After twenty-four or thirty-six hours, the feverish complaints disappear completely, and the temperature and pulse become normal. This remedy was used also with the same success by Dr. Braham Braun and Professor Klebs, in Prague; Dr. Senator, in Cassel; and several others in Russia and Germany.

Hoping that the publication through your widely-spread paper will prove beneficial in the United States, I remain yours, very truly,

N. SHISHKIN,
Minister of Russia to the United States.

Clergymen's Sore Throat—A Remedy.

In last number, a "Subscriber" wished to know the cure for the "preacher's sore throat." Let me give a remedy which, within a day after application, never failed to cure mine. It is simple and inexpensive—so very simple that some readers will doubtless smile at it. Take some milk and heat it, but not to a degree to give pain to the throat; then use it as a gargle once every fifteen minutes. If twenty-four hours pass before relief is had, it will be the first failure I have ever heard of. A lady living here had the diphtheria so badly that the medicines of the physician seemed to do no good. She tried my remedy, and in an hour the swelling had entirely subsided. I have been urged to give this receipt to the press for the benefit of others, so I send it to you for publication. Let "Subscriber" or other brothers try it, and report.

N. C. A.

Colebrook, N. H.

We submitted the above remedy to one of the ablest of our metropolitan physicians. His answer was: If clergymen will add an amount of lime water equal to the milk, they will have the best gargle known to medical science.—*Homoletic Monthly.*

Sponge Gathering Around Key West.

A Florida correspondent of the *Farmer and Fruit Grower* tells how sponges are gathered off Key West, in which waters, and along the Gulf coast of Florida, are the principal sponging grounds of the United States. The sponge schooners have two places for cleaning sponges, namely, Anclote Keys and Rock Island. The several varieties of sponges are classed according to their marketable value as "sheep wool," "yellow," "fox glove," "grass," etc., besides one class, the "loggerhead," which has no value, and is not thought worth picking up. The first named is the variety most sought, as it bears the best price. The most of the vessels engaged in the sponge trade are owned and fitted out at Key West. The outfit of a sponge schooner consists of a number of long poles with hooks fastened on the end for gathering; from three to seven small boats called "dingies;" from seven to fifteen men—according to the number of boats—with provisions for from eight to twelve weeks; water-glasses, etc.

In sponging each dingy carries two men, with water-glasses, sponge hooks, and other necessities. While one man sculls the boat about, the other, lying across the boat's thwart with his head in the water-glass, scans the bottom for sponges. The water-glass is nothing but a common deep wooden pail, with a circular pane of glass for a bottom. Placing this upright in the water, and putting the head in far enough to exclude most of the light, one can easily see an object on the bottom in six or seven fathoms of water. The sponger directs the sculler how to go by waving his hand, and when in a desirable position he thrusts his long pole down and hooks his sponge.

The vessels usually remain out upon the bars from Monday until Friday evening of each week, coming into the Keys Friday night in order to clean the sponges gathered the week previous, put those gathered the current week into the crawls, put their wood and water on board, and prepare for the next week. The freshly gathered sponges are put into crawls or pens, made by driving posts in the sand, where, at low water, they will be quite or almost dry. Here they are left until the next Saturday, to be washed by the tides. On the following Saturday they are cleansed by striking them one or two light blows with a paddle.—*Scientific American.*

SECULAR NEWS.

Castelle has been summoned to form the Spanish ministry, Senor Ayrala having declined.

Two bills have been introduced into the U. S. House of Representatives expressing sympathy for Ireland. One general and the other to her Majesty's government. Both have been referred.

Women voted in Boston on the 9th inst. for members of the school committee.

Great anxiety is felt in Hungary and Transylvania on account of the destruction of dams on the principal rivers. But for the intense cold several towns and villages would be submerged. Some towns were partly inundated and several houses fell in. No loss of life is reported.

Secretary McCrary of the War Department has been confirmed as U. S. Judge of the Eighth Circuit. Alex. Ramsey has been nominated as successor to the Secretaryship.

The insurrectionary troubles in Mexico hardly amount to revolution, and the government seems likely to suppress them. General Gonzales has been arrested and is in close confinement.

The Irish are starving in some districts, and this aggravates the anti-rent movement. Starving people are not affected by soft words or logical reasoning, Irishmen particularly.

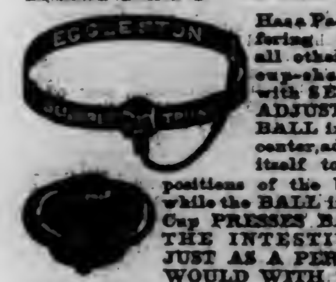
The New York Cotton Exchange reports from twenty six counties in Virginia and North Carolina that 92 per cent. of the cotton has been gathered. Fifty-one per cent. is reported as marketed. The crop is supposed to be less than that of last year.

Lady Beautifiers.

Ladies, you cannot make fair skin, rosy cheeks and sparkling eyes with all the cosmetics of France, or beautifiers of the world, while in poor health, and nothing will give you such good health, strength and beauty as Hop Bitters. A trial is certain proof. See another column.

MISCELLANEOUS.

THIS NEW
ELASTIC TRUSS



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An Enlarged View of the Pad.
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THE GENUINE
DR. C. McLANE'S
Celebrated American
WORM SPECIFIC
OR
VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a knawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,
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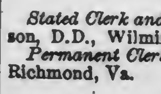

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For the N. C. Presbyterian.

PRESBYTERIANISM DEFENDED.

In continuation of my defence of the Presbyterian clergy against the charge that they hinder the conversion of sinners by standing aloof from the "revival" meetings that are sometimes held, I will proceed to give the grounds of my objections to certain other methods, used in such meetings, which tend to produce spurious "conversion."

The use of the "anxions seat" or the "mourner's bench," with the measures which usually attend it, is objectionable for the following reasons:

1. Almost invariably the motion of rising and going to an anxious seat in the presence of anxious, sympathising friends, is attended with a flood of feeling gushing from the soul, which is not and cannot be *the result of a deeper conviction of sin produced by the Spirit of God through the instrumentality of that act.* Whether the person was previously under a true conviction of sin or not, his act of rising and going to the seat designated is apt to give rise to feelings not induced by the Holy Spirit. Generally, by means of the instructions given to him when urged to take this step, and from the impulses of his own heart, there arises in his mind the feeling of complacency in view of the fact that, in his opinion, he has taken one right step, and therefore is in a hopeful way of obtaining salvation. Such a feeling is not only not created by the Spirit of God, but, being a counteraction of His work, is positively injurious. The sinner is encouraged about himself, and this state of mind is a most dangerous one. He has made up his mind to "get religion," and although he has no true conception of what genuine religion is, he thinks that by taking this step he is in a fair way to get it. This complacent spirit tends to counteract any work of the Holy Spirit leading to a state of self-despair and entire reliance upon Christ. His true position as a guilty, helpless and lost sinner, is thus hid from his eyes. His feelings, greatly excited, and not based upon right apprehensions, will be apt to run ahead of his judgment and lead him to wrong conclusions. Under the circumstances, the distressed sinner, longing to be rid of his distress, is exceedingly liable to fall into some snare of the great adversary of souls, who is always on the watch to tempt men to believe a lie, and to take up with a false hope.

2. The fact that practically, more stress is laid upon these measures for getting up religious feelings among saints and sinners, than upon the preaching of the word of God, is an undeniable proof of their injurious tendency. The Holy Spirit uses the *word of God alone* for the conviction and conversion of sinners. He never uses any other instrumentality. But there is very little of the word of God presented to the sinner, and that little is not likely to be clearly apprehended when he is being urged to go to an anxious seat, and his mind is excited by seeing others excited, and pressing forward to be prayed for, and when the praying and singing are going on around and over him. *The conversions are expected to take place under such circumstances as these, and not when sinners are listening to truth clearly and forcibly presented by the minister of God.* Dependence being placed by the anxious sinner as well as the preacher, upon these agencies for accomplishing the work of salvation, dishonor is done to God's own work, by which alone He saves souls. I have often seen sinners who were thoughtless about their spiritual interests, and who were evidently paying no attention to the sermons preached in their hearing, become greatly affected, and make a joyful profession of religion soon after these measures began to be used. A sinner cannot be too deeply concerned about his soul. But a deep concern of mind by reason of the discernment of his true condition in the sight of God, and the state of an excited and confused mind, are two different things. The one is to be prayed for and sought for in the use of the means of God's appointment. The other is to be deprecated. In the one case, the Spirit having given the sinner a view of himself, may give him a view of Christ. In the other case the person is an apt subject for Satanic delusion.

I will close this article by giving extracts from the writings of some eminent divines who labored in many revivals of religion, and who gave to the subject of revivals many years of prayerful thought.

Rev. Archibald Alexander, D. D., late professor of theology in Princeton Seminary, says: "All means and measures which produce a high degree of excitement, or great commotion of the passions, should be avoided; because religion does not consist in these violent emotions, nor is it promoted by them: and when they subside, a wretched state of deadness is sure to succeed. The subject of religious impressions ought not to be brought much into public notice. It ought not to be forgotten that the heart is deceitful above all things, and that strong excitement does not prevent the rising of pride and vain glory. * * * On this account, I prefer having the anxious addressed and instructed as they sit undistinguished in their seats, rather than calling them out to particular pews, denominated *anxious seats.* * * * All measures which have a tendency to diminish the solemnity of divine worship, or to lessen our reverence for God and divine things, are evidently wrong; and this is uniformly the effect of excessive excitement. Fanaticism often blazes with a glaring flame, and agitates assemblies as with a hurricane or earthquake; but God is not in the fire, nor the wind nor the earthquake. His presence is more commonly with the still small voice."

Rev. Samuel Miller, D. D., late professor in Princeton Seminary, alluding to anxious seats, says: "As means to be *used at all*, unless under very special circumstances, they are eminently adapted to generate fanaticism; to give a taste for ostentatious display in the service of the sanctuary, to favor the rapid multiplication of superficial, ignorant, untrained professors of religion; and to prepare the way for almost every species of disorder."

Rev. Heman Humphrey, D. D., late President of Amherst College, after alluding to several powerful revivals of religion with which he was acquainted, and stating that of the two hundred and seventy graduates of the College, two hundred were hopefully pious, goes on to say: "Calling anxious sinners into the aisles, to be addressed and prayed for, has not been practiced within the circle of my observation; nor have they been requested, before the great congregation, to come forward from every part of the house, and occupy seats vacated for that purpose; and wherever such measures have been adopted, within my knowledge, I believe that the cause of revivals has lost more than it has gained by them. It is unsafe to argue from the present effect of any new system, that it is better than the old. It may accomplish more in a week, but not so much in a year. It may bring a greater number of persons into the visible kingdom of Christ, but not so many into His spiritual kingdom."

If space permitted I could quote similar sentiments from many other distinguished ministers of the Gospel.

P. T. PENICK.

[TO BE CONTINUED.]

For the N. C. Presbyterian.

THE INDESTRUCTIBILITY OF BAPTIST PRINCIPLES.

Such is the heading of a leading article in a recent issue of the *Religious Herald.* It "was prepared to be delivered at the dedication of the house of worship of the Second Baptist church, St. Louis. This helps to explains the superlatively arrogant tone of article. It was seasoned especially to suit the taste of Immersionists on a great festival occasion when high flavoring is thought to be peculiarly appropriate. We wish to enumerate these indestructible Baptist principles and offer a few comments on them.

Baptist principle No. 1—"The sufficiency of the Scriptures as a rule of faith and practice." After this, we are surprised not to find in the list, "The Inspiration of the Scriptures," "Justification by Faith," "The Resurrection," "General Judgment," &c. The assumption that these doctrines were *Baptist* principles would not have been more absurd. This reminds us of Esop's fly sitting on the axle of a chariot and exclaiming "What a dust I do raise!" The doctrine of "the Sufficiency of the Scriptures" was formulated in the standards of many Reformed Churches before the Baptist sect, in anything like its present form, had an existence. After the chariot of the Reformation had been rolling on gloriously to victory for two or three centuries then this little pugacious sect jumps on the the axle and crys out, "What a dust I do raise!"

Baptist principle No. 2—"Immersion the only baptism." They may have this and welcome. All we have to say is that it is glaringly inconsistent with the other. The Scriptures teach that Christ baptized the apostles and others on the day of Pentecost by "pouring out," "shedding forth," the Holy Ghost upon them. Thousands and millions have been baptized by Christ since that day who have not been immersed. This is the baptism which the Scriptures teach to be of fundamental importance. It is this for which other Christians are laboring and praying, and while Christ continues to grant it in answer to their prayers they will be content to symbolize it by the affusion of water, and let the immersionists glory in their principle.

Baptist principle No. 3—"Believers the only subjects of the ordinance." Of course they except such cases as Judas Iscariot and Simon Magus. The correct interpretation of this principle is that *children* of believers are not entitled to the ordinance. Whatever else may be said of this principle, it is certainly one in which no believer has any reason to rejoice. On the contrary, we rejoice in the conviction that "the sufficiency of the Scriptures" teaches that "the promise is to you and your children;" that the children of believers "are holy;" that the children of ancient believers were expressly entitled to a sealing ordinance; that in every case where the apostles applied the sealing ordinance of baptism to the head of a house, they applied it also to every member of the household; and that *ergo* Christians may now, with divine warrant, hold a more comforting principle than this of the Baptists.

Baptist principle No. 4—"Churches composed exclusively of baptized persons." In order to appreciate this it must be taken in connection with principle No. 2—then this truly Baptist principle is, to-wit: "Churches are composed exclusively of *immersed* persons." Hence there is but one Church, in a collective sense, and that is the Immersionist Church. All other societies appropriating to themselves the name are mere shams, impostures. Immersion is the only door, and only those who have gone in thereat are in the Church. The Papacy can go no further in arrogant pretentions. But the question arises, what is the use of a Church? These societies, which claim to be, but are not, churches, are preaching the Gospel with as much power and success as the real, *bona fide* Church. Their members are adorning the doctrines of the Gospel with as holy living as can be paralleled by members of the genuine Church. They are doing as much to promote the glory of God and the salvation of sinners, as much to dissipate the darkness of heathenism and lift the whole race to purity and happiness. What greater or more glorious mission is the Church accomplishing? A careless observer would conclude that the mission of the Church is precisely the same as that of those societies, and the most thoughtful observer would conclude that it is not fulfilling this grand mission with more signal success. What would the world loose then if the Church should some day become transformed into a Presbyterian or Methodist society? The answer must be that the world would loose nothing but the practice of *dipping* and a persistent wrangling about its importance. This then is the *distinctive* mission of the one, only, true Church, "composed exclusively of immersed persons," to teach the world the vast importance of plunging converts head and ears under water. Truly an inspiring mission, and well does it fulfill it. This it calls "*the* faith once delivered to the saints."

Baptist principle No. 5—"Churches independent in government." Behold again the fly of the fable! This unscrupulous principle was emancipated long before the first Baptist was born. Fortunately for the Gentile churches of Antioch, Syria and Cilicia, it was not held by them, and so they received with reverent joy the lenient decree of the Jerusalem council.

Baptist principle No. 6—"The Lord's Supper, a feast within and not without the churches." Mix this with principles Nos. 2 and 4, and you have the true import, to-wit: The Lord's Supper belongs exclusively to the one only true apostolic Immersionist Church. As only the immersed are in the Church they only have a right to this ordinance. Members of Presbyterian and Methodist societies may not even have a crumb from the Master's table. It is not denied that they have been converted, that they love the Lord who spread the feast with an intensity of affection not exceeded by the privileged children who sit at the table, that they labor and suffer for Him with as much cheerfulness, are as ready to die for Him, and rejoice in the consciousness that their labor and suffering are as graciously accepted and blessed. Why then not allow them at least a dog's portion? The only answer is that owing to an incurable delusion, and not willful obstinacy, they have not entered the fold by "the door," which, in spite of John 10: 7, is immersion.

This ends the chapter. We next notice the reason assigned for calling these *Baptist* principles: "Because they are held in their entirety by Baptists and only Baptists." If he means by "*entirety*," that all these principles are held by no other one denomination, we will not question his statement. But if he means what is most evident from the language and tone of the whole article, that no other denomination holds in its "entirety" any one of these principles, then he means what he *ought not* to mean. Only two of the principles are *distinctively* Baptist, namely: "Immersion the only baptism," and "Believers the only subjects of the ordinance."

Whether these two principles are indestructible we are willing to leave to time to determine. We only know that during a long period of the Church's history, since the days of Christ, they did not exist. If they were held by the Apostolic Church they have been once destroyed, and therefore may be again. Moreover, if these principles are necessary to the existence of the Church, as is claimed, then it follows that for many centuries previous to the Reformation the Church had not existence. "The gates of hell" *did* "prevail against it." The so-called Reformation was no reformation, for there was no church to reform. The true statement would be that the Church was raised from the dead in the 16th century, giving the first evidence of returning animation in the fanatical Anabaptists of Germany, and afterwards developing into fullness of life in England about the middle of the 17th century. But why does the Baptist brother think these principles will never die again? (1) Because they have retained their vitality under such trying circumstances. These principles have lived and flourished in spite of all the innumerable blunders and the many internecine wars of the Baptists who hold them; and in spite of all the destructive efforts of all those who are not Baptists. Having lived through such fiery ordeals, certainly they must be indestructible. This argument not only has weight with the learned Baptist doctor, but the force of it was once acknowledge by an "intelligent Pedobaptist," who gave it as his reason for transferring his membership to the Baptist Church. He thought that God must be with a Church that could carry on so many intestine wars and commit so many blunders and yet not destroy its principles! In another column of this same *Herald* a Pseudo-Methodist gets into an argument with a *bona fide* Baptist, and puts this question—"Do you think if we were wrong, such prosperity would attend us?" *Bona fide* Baptist answers—"Did you know that truth often fails to keep pace with error?" Under such a poser the Pseudo-Methodist had to succumb. Let us match Baptist with Baptist. The doctor says the fact that our Church prospers under adverse circumstances is proof that her principles are indestructible. Mr. Bell, also Baptist, says in reply, "Do you know that error is often more prosperous than truth?" Mr. Bell might back up his side by reference to the world-wide prosperity of the Papacy. (2) These principles are indestructible, "because plainly written in the Scriptures." This is no mean reason, and so we are not surprised to find that not only one but thousands of intelligent Pedobaptists have felt and acknowledged its force. "Thousands, by reading the Scriptures alone, in spite of their Pedobaptist training, and their denominational prejudices have been constrained by their consciences to become Baptists." This *may* be true, but it can only be true on the supposition that these thousands were absolutely prevented from having Baptist preaching. If only one Baptist preacher had access to them, and that for only one brief hour, it is altogether improbable that they were left to the "reading of the Scriptures alone" to find out that it was their duty to be immersed. From the very constitution of his religious nature a Baptist preacher cannot neglect an opportunity to teach the people how to find immersion in the Bible. "So far as we are informed, Baptist, and Baptist only, direct inquiries to the Scriptures, and the Scriptures alone, for guidance in regard to Christian ordinances and church membership." We will not comment on the probable extent of the Doctor's information, but we cannot forbear a brief comment on this asserted reliance of Baptists on the *self-evidencing* light of the Bible in regard to "Christian ordinances and church membership." The meaning plainly is that other denominations direct inquiries to their polemic writers in order that they may learn from them the merits of sprinkling, while the Baptists, good souls, go on preaching nothing but Christ and Him crucified, striving only to save souls, and if an inquirer comes to them to make inquiry about the mode of baptism and the Church he should join, they send him to the Bible and tell him to decide the question for himself. This is the most inexcusable mistake that any man acquainted with the Baptist could make. To illustrate, we have been reading the *Religious Herald* regularly for two or three months, and during this time there have not been two successive issues free from discussions on the subject of immersion. During the same time we have read regularly five other religious papers published by different denominations, and there has not appeared the half of five articles in all of them together on this subject. This is a fair specimen of the different zeal with which Baptists and others teach inquirers in "regard to church ordinances and membership."

They evidently recognize what we have suggested, that it is their distinctive mission to teach the world they importance of a "watery burial." They proclaim it on the "housetop" and speak it in "the ear in closets." The doctor tells us why Baptist principles do not flourish in England. "Their churches early adopted open communion. By logical necessity open communion leads to mixed church membership. Mixed church membership closes the mouth of the pastor on the subject of Baptism." So we have it at last that Baptist principles can never flourish where the pastor's mouth is closed on the subject of baptism. What stranger confirmation could there be of the fact already mentioned that baptism, including mode and subject, is the only distinctive doctrine of the Baptist Church? Silence its preachers on this subject and it cannot prosper. No wonder it harps eternally on this theme. Its corporate life depends on it. This is the only excuse it has for a separate existence. CLARK.

THE PRESBYTERIAN CHURCH.

It is one of the honors of the Presbyterian Church that she has not been under the necessity of seceding from the great Apostacy. She stood, by a desperate and forlorn struggle, in the valleys of Piedmont and of Scotland, successfully against the absorption. If there is any Church that can claim a succession through all time, through the chasm of fifteen hundred years from Luther to Paul, and over the other dismal chasm, from John the Baptist, our Great Sprinkler, to Moses, fifteen hundred years more, it is the Presbyterian Church. It has fought all the great battles of time, and is still holding its way. It has occupied, we may proudly and thankfully say, the forefront of the war of time, for the great fundamental doctrines of the faith. It has held them against statesmen and kings, against philosophers and fanatics, and against the sword that persecuted unto death. Its names are escutcheoned with the many of whom the world was not worthy. Its record, its sublime succession is on high. And yet it has never been a Church of dogmatic bigotry. It has never given its sympathy to absolutism. It shakes hands with all Christians, and counts their institutions valid, if not scriptural. It has always accounted substantive doctrine and principle more valuable than ritual, and has, therefore, always been patient of the fanaticism that wastes itself on modes. It has none of the *esprit de corps* of the zealot, because it has an evangelical sympathy too wide to be confined within the limits of a denomination. It is generous to a fault. It gives without stint its material to make other communions, but never compasses sea and land to make one proselyte. It blocks out the truth from the quarry and throws with generous hand the pabulum of thought to every people. Popular manipulators appropriate and adapt it to their uses. Still she abides by her quarry work, her grand mission to feed the world with truth, rejoicing and continuing to rejoice that "nevertheless every way Christ is preached." This is noble. But has not the time come when we must train our children and ourselves to a more cohesive loyalty to the Presbyterian Church? Has not the time come when we should more perfectly popularise the two great fundamentals of Presbyterianism, the elder and the family, and take the field as well as abide by the foundry? Nay, the Presbyterian Church of this country owes it to Christ and to herself more perfectly to unfurl her banners, and instead of a popular literature to uphold to the world the sturdy religion of Knox and of Murray, of Coligny, of Augustine and Paul. Let us honor the faith which it is our honor to possess.—*London Weekly Review.*

Putting on Christ.

To be clothed with is to wear his likeness, to illustrate his characteristics, and to walk as he walked. It is to take his yoke and carry the burden which he appoints. It is to resign our will to his will, our life to his law, and so to present to men the beauty of a Divine ideal in a human experince. Only then can we say:

"Lord, make my heart rejoice or ache,
As seemeth best to thee;
And if it be not broken, break,
And heal it if it be."

"What though we may seem to stumble,
He will not let us fall;
And learning to be humble
Is not lost time at all."

As Guthrie has said, if, like the treading of camomile, or the crushing of a sweet-scented plant that bathes in odors the hand that bruises it, or the burning of incense that draws out its latent perfumes, our trials call forth resignation, humility and obedience, we may indeed rejoice in the discipline that brings us to wear the looks of our Lord. There are active as well as passive virtues, which the putting on of Christ involves. His was a character of strong, active and self-denying zeal—of unwearied devotedness in the work given him to do. "As many of you as have been baptized into Christ have put on Christ." By this consecrating ordinance the disciple receives the ontward badge of an inward grace, enrolls himself among God's people, and pledges himself to unite with them in doing God's work. He makes no compromise with the flesh to fulfil its lusts, with indolence, selfishness, pride, covetousness and worldliness. He does not aim to get to heaven as cheap as he can, to spend in religion as little money, as little time and as little effort as possible, but to seek *first* the kingdom of God, to give his Saviour his freshest thought and emotion, the first fruits, as well as the tithes of all his earnings, and so imitate him who said, "The zeal of thy house has eaten me up." When we thus put on Christ, the world will believe in our professions and be more ready to follow our advice, emphasized by the power of a consistent example.

For the N. C. Presbyterian.

REDEMPTION.

A CHRISTMAS ANTHEM.

BY REV. OLIVER CRANE, M. D.

Lo! in the regions of measureless glory
Seraphs exultant, in symphonies new,
Sweetly are chanting, are chanting the story;
God can redeem, and His justice be true:
See them all joyant seem,
Swift as the lightning's gleam,
Bearing the blissful theme—
God is incarnate, and man is redeemed!

List! on the midnight this sweet song is swelling
Faintly and soft as from spirit-toned lyres,
Sweeter and louder its echoes are dwelling—
'Tis, 'tis the song of the cherubic choirs—
"Joy through the earth be known,
Peace from the holy throne,
Glory to God alone,
God is incarnate, and man is redeemed."

See, thro' the darkness o'er Bethlehem beaming,
Brightens the star that portendeth His birth;
Shepherds, it is not in fitfulness gleaming.
See! it directs to the Saviour of earth!
Thither now hastening,
Glad your oblations bring,
Over the Infant sing—
God is incarnate, and man is redeemed.

Heralds of Jesus, arise and proclaim Him,
Borne on the bosom of ocean's dark tide,
Hence to the heathen. Oh! hasten and name Him,
Name Him the Lord who has suffered and died.
Yes, to the farthest bound,
Haste where'er man is found,
Spreading the tidings round—
God is incarnate, and man is redeemed!

INDIVIDUAL DUTY.

However much we must rely, in our efforts for good, upon mutual help and upon organization and social machinery, the reformation of society and of the individual will, working in a lonely way, and reliant, for its best labor, upon itself as helped by God alone. The most imposing combination of men is strengthless unless it rests, at last, upon some independent power of mind. From an autocracy to a democracy, no aggregation of numbers can bring any strength to its work unless it is moved by the influence, in one of its members or in a thousand of them, of a spirit which would be willing, if need be, to go forth single-handed in all the bravery of an individual struggle.

Chas. Kingsley has strongly emphasized the essential nakedness of the most favored souls. Alone we must make our most important decisions in life, and alone we must go to the grave. The Germans call one of their greatest authors "the only," because they find none but himself with whom to compare him. In a true sense the humblest man or woman may be called by the same title; and just as man rises in intelligence and in power for good, so does he perceive more and more clearly that God has made him a being who must, in a large measure, do his own work in his own way, subject only to the Maker of all. From the upbuilding of the Christian Church down to the performance of the humblest of life's labors, we are never absolved from the duty of individual influence.

By the right contemplation of the power of individual influence, and of the positive duty of personal independent development, there can come nothing but strength to our faith and speed to our work. The most individual of men have not been the most egotistic or the most foolhardy. They have not spent their time in wicked self-examination or moody introspection. They have, like Paul, felt themselves to be God's own messengers and representatives, and yet the humblest of His creatures. They have simply perceived their duty to themselves and to others, and have tried to follow whithersoever it led. They have looked beyond any present gregarions advantage, or the temporary glitter of numerical majorities. They have felt in their hearts the strong power of the Maker himself, and so have perceived, with Athanasius, that one man with God is a majority. And thus have they wrought the better for Him whom they serve, for their fellows and for themselves. They have remembered that one that fears God and eschews evil is greater in God's sight than a legion of those who prefer the fellowship of men to that of a pure heart, even though he have to endure as many woes and temptations as the lonely sufferer in the land of Uz.—*S. S. Times.*

ROMANISM vs. THE CONSTITUTION.

An anonymous writer, quoted by James Anthony Froude in the *North American Review*, utters these words of truth. Words they are which should be well pondered:

"The Constitution of the United States repudiates the idea of an established religion, yet the Pope tells us that this is a violation of God's law, that by that law the Roman Catholic religion should be made exclusive and the Roman Catholic Church, acting alone through him, should have supreme authority over, not only individuals, but nations, peoples, and sovereigns. The Constitution guarantees liberty of speech and of the press; the Pope says this is the liberty of perdition, and should not be tolerated. The Constitution requires all the people and all the Churches to obey the laws of the United States; the Pope anathematizes this provision because it requires the Roman Catholic Church to pay the same obedience to the law which is paid by the Protestant Churches. The Constitution subordinates all Churches to the civil power except in matters of faith and discipline; the Pope declares this to be heresy, because God has commanded all governments to be subordinate to the Roman Catholic Church. The Constitution repudiates royal powers; the Pope proclaims that the world must be governed by royal power, that it may protect the Roman Catholic Church to the exclusion of other Churches. The Constitution allows the free circulation of the Bible and the right of private judgment in interpreting it; the Pope says that the Catholic Church is the only living authority which has the right to interpret it, and that its interpretation should be the only one allowed. * * Given a continuance of the opportunities which now exist in consequence of our drowsiness and indifference, and who shall say that there may not come a time when the empire of ecclesiastical Rome shall flourish over the ruins of the fairest and most prominent republics that ever existed."

GOLD DUST.

Upright simplicity is the deepest wisdom, and perverse craft the merest shallowness.—*Barrow.*

The great ends of life are best gained by him who in all his conduct is animated by the love of Christ.—*McLeod.*

Family prayer serves as the edge and border of the day, to preserve the web of life from unraveling.—*Robert Hall.*

The Christian is not one who looks up from earth to heaven, but one who looks down from heaven to earth.—*Lady Powerscourt.*

When you are reading a book in a dark room, and come to a difficult part, you take it to a window to get more light. So take your Bibles to Christ'—*McCheyne.*

The Church has creed enough and orthodoxy enough; what she wants is to fill up the measure of her creed with a clear, clean, Christ-like life.—*Ormiston.*

Largely Thou givest, gracious Lord;
Largely Thy gifts should be restored.
Freely Thou givest; and Thy word
Is, "Freely give;"
He only who forgets to hoard
Has learned to live. —*Keble.*

God does not love us because Christ died; for Christ died because God loved us. God so loved the world that He gave His only begotten Son.

Experience is the Lord's school; and they who are taught by him usually learn by the mistakes they make that they have no wisdom, and by the slips and falls they meet with, that they have no strength.—*John Newton.*

By putting on Christ you will put off the love of this world; you will live above the world while you live in it. If Christ be in the heart, the world will be in its proper place. If you are clothed with the sun, the moon (all subluuary things) will be under your feet.—*John M. Mason.*

The great difficulty is so to feel the reality of both worlds as to give each its due place in our thoughts and feelings—to keep our mind's eye, and our heart's eye, ever fixed on the Land of Promise, without looking away from the road along which we are to travel toward it.—*Hare.*

With things of earthly sort, with aught but God,
With aught but moral excellence, truth, and love
To satisfy and fill the immortal soul!
Attempt, vain inconceivably! attempt,
To satisfy the Ocean with a drop,
To marry Immortality to Death
And with the unsubstantial shade of Time,
To fill the embrace of all eternity. —*Pollok.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

During the last year the Gospel was preached in one thousand towns and cities in China where it had not been previously heard.

The Porte has substantially accepted the proposals of the Vatican for the diplomatic representation of the Holy See at Constantinople.

The meeting at Manchester in behalf of the Wesleyan thanksgiving fund has just been held, and was most successful, upwards of £9,000 having been promised.

Up to midsummer Dr. J. Cochran, Presbyterian missionary in Persia, had treated 3,000 patients since December. There is no other skilful physician within 120 miles, and some patients came a journey of three or four days to see him.

The Pope has sanctioned rules for the guidance of the bishops and clergy in Switzerland, which, while enforcing the canon law, make certain exceptions in order that the bishops and clergy may not be impeded in the exercise of their ministry.

Bishop Colenso has issued an address to the "Christian people" of Britain to aid him in inducing the government to depose "John Dunn, the polygamist Englishman," who has been made "King of the largest of the thirteen satrapries into which Zulnland is divided."

At the Metropolitan Tabernacle on Sabbath it was announced that a letter had been received from the Rev. C. H. Spurgeon, now sojourning at Mentone, stating that he had been overtaken by a similar attack of rheumatic gout to those which had before brought him so low. He trusted, however, that by the advantages of a genial climate he would soon rally, and be able to return to his church at the appointed time in full vigor of health.

One of the wealthiest noblemen of Belgium, the Comte de Grimbergen, has died at Brussels. Before dying he had to invoke the intervention of the public authorities to be disembarrassed of relations who wanted to compel him to die with the rites of the Roman Catholic religion. The fortune left by him is estimated at about 20,000,000 francs. Among his legacies is one of 500,000 fr. for the construction of a seaside residence for the children of the public schools.

On Tuesday evening a very large congregation assembled in St. Paul's Cathedral, occupying all the available space from the western portals to the south-eastern limit of the edifice. Spohrs oratorio, "The Last Judgment," constituted the principal part of the service. The object, it was stated in a pamphlet issued to the congregation, was not to gratify the ear or the taste; it was intended to suggest to Christians, and indeed to all men and woman present, some of the most solemn realities of existence. The service throughout was choral, and occupied nearly two hours.

Mr. Walter, M. P., read a paper on "Reading and Preaching" in the St. Paul's Chapter House on Tuesday. Having referred to the defective elocution of most of the clergymen of the Church of England, and said they should endeavor "to get rid of gabbling and sing-song," he inferred that much of this monotonous delivery was due to the fact that they were a privileged class, never meeting with hostile criticism. He recommended preachers to speak instead of reading their sermons, and suggested the establishment of a special order of eloquent ecclesiastics.

A lady named Elizabeth Tocock was summoned to the Hampstead police court on Wednesday, for "vexing, troubling and disquieting the clergyman conducting the service at St. John's parish church, Hampstead. The vicar complained that the defendant had disturbed him excessively for a long time past by her manner of singing, her voice being pitched in a shrill key and time not being kept. The defendant strenuously protested against the charge. She said she had attended the church for twenty-seven years, her whole heart was in the service, and she thought a church was a place for singing and worship. The Bench said the defendant was liable to imprisonment for two months, but they adjourned the summons to see if the annoyance ceased.

A suggestion in connection with the proposed amendment of the marriage laws is made by the Rev. E. H. Bickerstith, vicar of Christ church, Hampstead. The reverend gentleman urges that the legal hours for marriage, now from 8 to 12 in the forenoon, should be extended so as to embrace ten hours, from 8 in the morning till 6 in the evening. He contends that this alteration would be a benefit, not only to the working classes, but to those above them in social rank. Sobriety and publicity were, he says, probably the objects aimed at in so closely restricting the legal hours, but experience proves that the limit of the forenoon is in itself no security for either; nor are inebriate or clandestine marriages more common in countries where there is no such restriction.

A notable instance of the duplicity of Papal diplomacy is announced from Belgium. The Belgian Government had complained to the Pope of the open rebellion of the bishops, of the unchristian conduct of the cures, who refused absolution to dying tutors and governesses of the public schools, and who excommunicated a son for attending the funeral of his mother, an instructress in a public school. The Minister read to the Belgian Parliament the Pope's assurance of his disapproval of the conduct of the bishops, who had greatly exceeded their duties. Yet it was publicly proclaimed at a large meeting at Brussels, last week, that the Pope had privately patted the bishops on the back, bidding them fight on manfully; and the bishops admit having received communications from Rome essentially differing from the official documents sent by the Belgian Minister accredited to the Pope. How are free and fair-spoken Governments to deal with Powers which use these double-edged swords which cut both ways? The difficulty imposed upon the Belgian Government is enhanced by the false position in which her Constitution has placed her before Rome. The Belgian Constitution contains two contradictory principles. The Government abdicates all control over the Church—any interference in its administration, or in the nomination of cures or bishops; to whom, on the other hand, the State engages to pay liberal salaries. The Church has thus all the advantages of separation from the State with none of its attendant disadvantages. It enjoys an uncontrolled autonomy and independence, whilst the State is bound to endow it with liberal revenues.

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, DECEMBER 24, 1879.

The Synod of North Carolina, at its late meeting, passed the following resolution:

"The Synod commends the N. C. PRESBYTERIAN as a paper worthy of the confidence and liberal patronage of our people, and hereby encourages its ministers and elders to aid in extending its circulation, until every family is supplied with a copy."

CHRISTMAS.

Christmas once again, dear friends! And we send our greetings to many Presbyterian homes, where our face is welcomed, and our words of cheer and comfort, of sympathy and counsel, are received with smiles.

To many friends, where mirth and gladness reign, we bear our joyous message. The distant ones have come home. The children with their children gather round the familiar hearthstone, and the good old days come back with so much freshness and delight, that hearts are softened and tears gleam upon happy faces, and the voice trembles, even amidst most joyous utterances. A big wood pile, plenty of lightwood, nuts and goodies, cooing babies and romping children, dogs, guns, rabbits—oh! what a jolly time is this festive week in many a country home in our happy Southland! Who cares for gray olonds, and sleet, and snow, and cold winds, and dark days, when Christmas comes! "It is not always spring," nor Christmas either. Be happy, kind friends, and "let your moderation be known unto all men." "In all thy ways acknowledge Him."

But it is too true—

"Into each life some rain must fall,
Some days must be dark and dreary."

Some may read these lines with aching hearts. "The saddest season of all to me," says Heine, "is the season when all nature rejoices and I am crushed; when every heart but my poor heart is merry." The deserted home, the scattered family hindered by dire necessity from gathering together again, the hovel of destitution, misery and wo, these find Christmas but a mockery and a grief. To you, too, kind friends, comes the sweet song of choral hosts: "Peace on earth, good will towards men." The Child that was born in Bethlehem, *the Christ that is*, not "the Christ that is to be," for He is "the same yesterday, to-day and forever," not only *hath* borne our sorrows, but bears them still. Blessed be His name!

The very contrast, however, wakens the tenderest feeling, the profoundest sadness. The prattle of little lips is hushed; their dear and trifling anxieties for our happiness have ceased. Oh! how empty the home, and how full the heart! To come back to the ohamber made precious and holy by the happy life and patient suffering and early death of those dearest to us—this is "sorrow's crown of sorrow." To leave the dust so cherished far away from us to the tender care of earth, and wind, and nature, to the watch of quiet stars and the good God above! What can our poor hearts do?

"The wintry snows will soft enfold,
Spring's sweetest violets dress the mould,
And the sun clothe with rarest gold,
The grave where our loved one sleeps."

Here Nature is dumb, and Reason is blind. But the voice of Faith utters: "This mortal shall put on immortality." Glory to God in the highest. Christ has come in the flesh. He has triumphed over the grave. He is with the living and the dead.

On this day of holiest memories, let hearts estranged be drawn together; let the absent be remembered and cherished; let the loving rejoice and kindle anew by treasured token and loving greeting the flame of enduring affection; let the poor be made glad; let the widow's heart be caused to sing for joy; let the heavy burdens be lifted, the burdens of want, of care, of grief. And in all LET GOD BE GLORIFIED!

Well may Christmas be called *"the Children's Day."* Their very helplessness and dependence appeal to us. Let us make them wisely happy. In sight of the Father of us all, we are but little children, helpless and dependent. How good is He! how considerate of our weakness, how forgiving of our shortcoming! Thus remember the little ones, whom He never forgets. We give you, too, little children, our most cordial greeting. *God bless every little child that reads the* PRESBYTERIAN. God bless every home to which our message comes!

SPEAK OUT.

The discussion opened up in this paper on the question "What is the Matter?" and which has been widely read, and, we have good reason to think, as to its terms, highly approved, has been receiving consideration in a very earnest, practical and masterly manner from our contemporaries of the *Central Presbyterian* and *Southern Presbyterian*. We are pleased to note it, because it is the pressing subject before us as a Church at this time. It is a vital question, indeed, and we trust that the discussion will continue on the part of those and other journals in the same friendly spirit which has thus far characterized it. But thus far the views advanced are mainly on one side. Our desire is to awaken the Church to the importance of the subject, and to draw out the various views and opinions of our people, that by comparison, or even friendly collision, the best plan for promoting the growth of Presbyterianism may be evoked. Beyond this we disclaim all zeal.

We know that some persons believe that the disparity in numbers between Presbyterianism and other denominations can be sufficiently accounted for by the greater care taken in receiving members into our communion. We know, too, that some regard the preparation of our candidates for the ministry as unnecessarily extended and elaborate, at least that we might in some cases advantageously lower the requirement of scholarship and reduce the term of training.

Allowing, as we do, a large measure of force to the former proposition, we cannot accept it as accounting for our numerical disparity; nor are we prepared to accede to the advisability of the latter proposal.

We do not propose to debate the question here, but again offer our columns to those who will use them in throwing light upon the matter at issue, the only condition being that the subject, not the writers, will be discussed. Let the brethren speak out freely.

HOW TO GET A BIBLE.

A pastor of one of our churches writes as follows:

"Some while ago an offer was made by some parties or party at the North, perhaps New York, to send any child a copy of the Bible if a minister of the Gospel would write them a line that the child had memorized the Shorter Catechism and repeated it *verbatim*. Do you know the address of the party or parties? I feel sure you would find this an interesting topic for a few editorial lines. Let the public know through your columns if the offer is still made."

We presume the offer is still open, and trust that many of our Sabbath school children will avail themselves of it.

The address asked for is, SPENCER & FRELINGHUYSEN FUND, Station M, Bible House, Astor Place, New York.

The application must be accompanied by a certificate from the minister in charge, that the party for whom the application is made recited *perfectly and at one time* the whole of the Westminster Shorter Catechism, and ten cents must be sent to defray the expense of postage.

CHANGE OF EDITOR.

Rev. L. Tenny takes charge as editor of the *Texas Presbyterian*, Rev. Dr. R. F. Bunting having retired that he may devote himself to pastoral work. The paper will be published hereafter at Waco, Texas. Our best wishes go with Dr. Bunting in his future labors, and to Mr. Tenny we cordially extend the right hand of fellowship, and wish him all success.

OUR RULING ELDERS.

The following, from an "Address to the Ruling Elders of the Presbyterian Church," by a correspondent of the *Southern Presbyterian* is well worth laying to heart by those addressed:

"DEAR BRETHREN: You stand on an equal footing with ministers in the presbytery. There all are rulers. You are responsible for every measure adopted by that body. You ought, therefore, to dispute every single measure that you do not fully approve. You are solemnly bound as the guardians of God's Church to assert your place and your importance in the presbytery. Rest in God's word and in our standards as the reliable exposit of that word, and you will be intrenched and invulnerable.

The presbytery is a "holy convocation." It is the Church of God assembled in her representatives. *The Spirit of God is in the presbytery.* "Whatsoever ye shall bind on earth shall be bound in heaven" has its own precious and beautiful sense in our presbyteries and General Assembly. When the early apostolic council rose and sent off Paul and Barnabas with their pastoral to the churches it contained these wonderful words: "For it seemed good unto the Holy Ghost and to us." The days of inspiration are past, and the days of infallible decisions are past. But the days of the Holy Ghost are not past, and the nearest thing human on this earth to infallibility is a council of the Church solemnly and prayerfully resolving. "Lo! I am with you," said Jesus; and if Jesus is with us "let us rejoice with trembling." Let us act worthy of our Guest. Oh, how much out of place is levity and petulance in a presbytery; hilarity or rancor! Dear rulers, you quench the Holy Spirit in the presbytery by tardiness, by strolling, by neglecting her hours of prayer. You lean too much on the ministers, too little on God. You are not spectators, you are *rulers* in a *consistory of rulers*. Woe worth the day when you shall congratulate yourselves that all this important work is done by ministers and you relieved; when slight business excuses shall have quieted your feelings of responsibility because the ministers will discharge your part. Here is the danger of to-day. You are absorbed in your secular calling. You flatter yourselves that, like mothers, the ministers will keep the house while you are making the money to support it. You go to your presbytery or your session without a measure or suggestion on your heart. With blank curiosity you await the motion of your minister, who, all on fire with zeal, proposes some measure of improvement or discipline. It *will* do, and while yet just on the margin of the question you vote it, your principal responsibility, as you suppose, being in the store or on the farm. Is it possible for spiritual rulers to divide work thus, giving to the minister all the spiritual part, and you content with the secular part? Do you not make the acceptability of your minister responsible for initiating measures of discipline? Will your apparent tardiness and want of interest make it convenient for you to escape the responsibility of an unpleasant sessional action? Will you pile responsibility on your minister? Is he alone able to do all the ruling and teaching? To prepare the sermon and the lecture, to read and study thereunto, to visit all the sick, to win all the strangers, to hear the stories of the troubled, to attract the worldly, and in addition to all this to do the ruling? ruling in its widest sense? Nay, my brethren, you are in more immediate contact with the people than your minister. You know their religious condition better. You know what pulpit subjects would best suit that condition. You know where your minister is wanting, where he is losing ground, where his preaching is too theoretical. It is yours to prompt him, to give him the help of your counsel. The holy office of the ministry, sprung from yours, like a goodly branch more comely than the parent stem, tends to loftiness and distance from the people. The man of God of modern days is still a "Nazarite unto God," an abstinent, yet social; a man of manners, yet of no class; in sympathy with all, yet identified with none; holy, without isolation; free and accessible, without contamination. The minister occupies a very peculiar position. You, dear brethren, are in many respects, his medium of contact with the world. Church power, lodged with him, would miss its mark in visionary and transcendental schemes. You are his ballast. Your wisdom is necessary to him in the presbytery, in the session and in all the pastoral work. Neither the minister nor the church *can prosper without you*. O, ruling elders, come back to your pristine position and hold it."

CURE FOR DRY PREACHING.

There is doubtless a great deal of very dull preaching in our pulpits. It would be strange if there were not. Just think of it. Twice or three times every week the preacher, unless he is really sick, must appear before his congregation and speak upon substantially the same theme to the same audience. It matters not what his condition of body, mind or soul may be; it matters not how he may have been occupied during the preceding week. He may have had many extra call upon his time and his attention; sickness and bereavement or other hindrances may have greatly interfered with his preparation, but when Sunday comes and the bell rings he must be at his post prepared to address his people. Can it be expected that he will always be fresh, striking or even interesting in his remarks? Where is the profession upon which such demands are made? Hence it must be expected that even the most faithful, diligent and even *able* ministers will be dull sometimes.

But to our "cure." It has been given to us as an *authentic* incident. In a certain congregation there was great and universal complaint made of the sermons of the preacher. He was dry and uninteresting to a painful extent. The leaders of the congregation talked the matter over and discussed plans by which they might effect a change in the pastorate, but they could not make up their minds to wound the feelings of their preacher to whom they were all personally attached. *At last they resolved that every member of the congregation should pray earnestly for the pastor.*

The result is said to have been electrical. The preaching improved greatly and steadily, a deep interest pervaded the whole community, the congregations were largely increased and a glorious revival of religion blessed the church.

Are you afflicted with a dry preacher? Try our remedy. There is no patent on it, and you are welcome to it.

NOTES AND JOTTINGS.

A quadrilateral fight has been going on between some of our contemporaries. The *Independent*, in a discussion on the subject of evolution, in which, by the way, it was put *hors du combat* by the *Central Presbyterian*, made the following statement:

"We are all taught in our best schools, by our scientific authorities, almost without exception, and we, laymen in science, are therefore compelled to believe that man was—at least so far as his physical structure is concerned—evolved from irrational animals."

The *Herald and Presbyter* raised a doubt as to the correctness of the assertion, and the *Independent* rejoined that it would be well to inquire. The New York *Observer* promptly wrote to several leading colleges and received replies from Yale, Princeton, Amherst, Williams', Lafayette, Hamilton, Brown University, Union and Rochester, that no such doctrine is held or taught by them. It is now the *Independent's* turn if it wants it.

The many friends of Dr. P. L. Murphy, formerly of this city, will be pleased to hear of the honors conferred upon him in his new home. He is now an officer in the Asylum for the Insane at Staunton, Va. The Staunton *Vindicator*, from which we copy the following is at fault in making Dr. Murphy a native of Wilmington. He was born in Sampson county, N. C., we are very sure.

There were ten applicants for the position.

"Dr. P. L. Murphy who was elected Third Assistant Physician, is a native of Wilmington, N. C., and a son of a (former) prominent lawyer there. He left a lucrative practice to come to Virginia, in which State he married, and where he has resided for a year, the past six months being occupied as assistant at the Asylum. He was warmly recommended for the permanent post by the assistant physicians of the institution."

The Reidsville *Times* says:

"'Speaking of towns,' said a Raleigh man the other day, 'the people of Milton beat all for praying I ever saw.' 'How's that?' 'Well, I was there on a visit and went home with Miss S. from church, and her father had prayers before I left, then I called by Mr. W.'s to say good-bye, and there we had prayers again, and then I went with young H. home to spend the night and we were called in to prayers before going to bed. It was more praying on a Sunday than I had ever heard before. But they are Presbyterians, you know."

Complimentary to the Presbyterians, we call that.

Rev. Enoch Cobb Wines, D. D., a member of the Presbytery of New York, died at his home in Cambridge, Mass., on 10th instant. Dr. Wines spent the greater part of his life in teaching. In 1854 he was made Professor of Ancient Languages in Washington College, Pennsylvania, and in 1863 became President of the City University of St. Louis. In 1862 he was appointed Secretary of the New York Prison Association. His name deserved to be enrolled high on the scroll of fame, for his labors in behalf of reform in the management of prisons and in efforts to secure the reclamation of prisoners.

We append from the *Christian Intelligencer*:

"Dr. Wines was strongly interested in prison reform and in the reclamation of prisoners, and it was mainly through his efforts that the National Prison Association was formed at Cincinnati in 1870. Of this society he was Secretary. He went to Europe in 1871 to attend the meeting of the International Penitentiary Congress in London, which he had done much to promote, and at which twenty-six governments were represented. He was Chairman of the Permanent International Commission which met at Brussels in 1874, and at Bruchsal in 1875. Dr. Wines was the author of various reports of philanthropic bodies to which he belonged. He also published, in 1832, "Two Years and a Half in the American Navy" (2 vols.); in 1852, "Commentaries on the Laws of the Ancient Hebrews," and in 1858, "Adam and Christ." He was the author of other educational works, including "Hints on a System of Popular Education."

Our readers will not misunderstand us by supposing that we would give any countenance to the notion that our Saviour was born on the 25th of December. The exact date is entirely unknown, and the probabilities are against the day selected; nevertheless there seems to be no impropriety in setting apart one day for the proper Christmas festivities. The error to be guarded against is that we do not invest the day itself with any sacred significance.

"Calvin," in the *Philadelphia Presbyterian* brings forward a new process, and one not to be commended, for admitting members into the Presbyterian Church:

"In a recently published account of the organization of a Presbyterian church in Missouri, we are told that three persons without letters, but who were known to have formerly been members of a Presbyterian church, and to have been in good standing at the time of their removal from it to their present homes, were admitted to the new organization *by acclimation*. This reveals a new and somewhat easy process of admittance to church membership. How long the acclimating process lasts down in Missouri, and what its dangers are, are matters which we would like to see explained."

The journal above referred to finds another novelty:

"We have heard of many qualifications which are demanded of pastors in our time—some singular and some ludicrous. Above all things, in the popular estimate, a minister must be a "live" man, or as some put it, a man with "snap in him," who can "run" a church, &c. But a new claim has just been put in for a vacant Universalist pulpit in Philadelphia, for which a correspondent of an exchange asks the question, "Hasn't New England a persuasive, *woman eyed*,' manly man to take the place?"

We seldom meet a happier retort than the following:

Rev. Mr. Bland, blandly declared recently, from his Cambridge pulpit, "If you tell people any sort of a lie about religion, they will believe it," adding, "Both the Catholic and Evangelical churches teach that belief will save a man, no matter what he does." The *Congregationalist* thinks the latter remark must have been designed to test and illustrate the former.

Rev. B. R. Hall, during the past two years or more, pastor of the Fifth Street Methodist church of this city, has removed to Statesville to assume the pastorate there. At times during Mr. Hall's residence in this city, we had the pleasure of co-operating with him in Christian work, and we can heartily commend him to our friends in Statesville as a courteous gentleman and an earnest worker in the common cause of Christ.

The New York *Herald* says:

"It is an effete delusion that the clergy in city or country disapprove of Sunday newspapers. The experience of the Sunday *Herald* always has been that *clergymen and their families* are its most eager and appreciative readers."

If this be true it does not prove that the issuing of Sunday papers is right, but that the clergymen and their families are wrong.

But there is another side. The post master of New York assigns as a reason for not delivering Sunday mails:

"We tried the experiment once before, and found such energetic and widespread opposition to it that we had to abandon it. Clergymen as well as laymen called on me, in perfect delegations, to protest against the 'desecration' of the Sabbath, and many people either refused to receive their letters at their houses or wrote to me that they did not wish any Sunday delivery at all."

The *Christian Herald* produces the above and adds: "There is never such a thing as a Sunday issue of the daily papers in London."

If we are not misinformed the law of North Carolina with regard to capital executions, provides that they shall be private, unless the county authorities order otherwise. Yet we do not remember to have heard of a single private execution since the passage of the law. A criminal is to be hung in Wilmington on the 9th prox., and we learn that this execution will be private. In the interest of good morals we heartily trust so.

The following, from the Wilmington *Star*, may prove of interest to some of our readers:

"There has lately been a raffle beom in Newton. The boys, says the *Enterprise*, got into a raffling way last Saturday, and went it lively. A set or two of silver-plated knives and forks, a silver pitcher, clock, &c., were raffled off, and things boomed. Men of all ages, sizes and professions went a beau or two. But it stopped short, never to go again, when a J. P. got a copy of Battle's Revisal, and read the law on lotteries. Then followed a refunding of money, a gnashing of teeth, a mumbling of words, a lot of lit up faces—the fellows who had lost—and the day's sport was at an end.

The *New York World* gives this. We would like to have the change in the world generally accepted. It is both reasonable and right;

"You remember, sir, you married me many years ago," said a gentleman to a distinguished preacher in Charlotte, N. C. "No, don't say I married you," was the reply, "but that I married you," and thereupon he explained to the satisfaction of the married man that this was the word that ought to be used, whether it was in the dictionary or not, and now he defies any one to prove that according to analogous formation in the language the word is incorrect. It means to make married, and that's what the preacher does."

NEWS NOTES.

We specially invite news from all quarters for this column.

CLIO CHURCH ORGANIZED.

Rev. P. P. Winn writes us:

"On Saturday, November 29th, the committee appointed by Concord Presbytery to organize a church at Clio Academy met for that purpose. The committee, consisting of Rev. W. A. Wood, D. D., Rev. P. P. Winn and Elder J. M. Alexander, found a good congregation assembled. Letters of dismission were presented by twenty-six persons, eighteen from Concord (Iredell), five from Bethany, two from Taylorsville and one from Shelby. These were then organized into the church of Clio. Messrs. Chas. King and John O. McLelland, formerly elders in Concord (Iredell), were installed as elders over the new church. Mr. Robert Hill, formerly a deacon in the same church, was installed as deacon over the new church, and Messrs. Hill, Brown and Clarke were elected trustees. Miles Hill, Esq., to whom the old Clio Academy property legally belongs, will make a deed of it to the church. By putting on a new roof and ceiling the old Academy will make a very comfortable church, capable of seating about 250 persons. These repairs the people propose to make soon. They are very much encouraged and are now endeavoring to secure regular monthly preaching. With the Lord's blessing, we will doubtless have here a strong church. It is an old Presbyterian neighborhood, where all confess a church ought to have been organized fifty or seventy-five years ago."

CONCORD CHURCH, IREDELL.

From the same source we have the following:

"On Saturday and Sabbath, December 6th and 7th, we had a delightful meeting at Concord (Iredell) church. On Saturday Bro. Wood of Statesville preached an excellent sermon from 2 Cor. v: 17. After preaching, the session met and received a large number of our young people to the communion of the church. On Sabbath morning several more were received, and it was a goodly sight, causing joy in our hearts and "joy in heaven," when all of these young people, thirty-three in number, stood in front of the pulpit to make a public profession of their faith in the Saviour, and then for the first time united with God's people in the communion of the Lord's Supper."

Rev. R. A. Miller has left the cheerless paths of bachelorhood and become duly enrolled among the benedicts. Our marriage columns tell the rest. We wish all joy to the united pair.

CAMERON AND CYPRESS.

Rev. G. M. Gibbs writes:

"Have just closed communion meetings at two of my churches—Cameron and Cypress. Had very pleasant meetings at both churches, but no special interest. At Cameron we received four members, three by certificate, and one by examination. These, with three received on a previous occasion by examination, give us an addition of seven to our little church organized last spring.

At Cypress we received four members also, one by letter and three on examination. For these blessings we feel thankful and ascribe all the praise to God.

THE STATESVILLE CHURCH.

Mr. Editor: During the recent Synod in Statesville, we had more preaching than is usual on such occasions. The Word was in power. God set his seal on the message which the brethren brought to us. This was so manifest, that I resolved to continue the meeting. Brothers Chester, Cook and Mebane remained and preached for us till Thursday after Synod. Brother Winn then came in and preached about two weeks. At the close of the meeting Brother Taylor Martin was present and preached for us. All these brethren were evidently guided by the Lord. There was a fitness in every word spoken. There was the most earnest attention to the last. The members of the church were greatly revived. God gave to His people the spirit of prayer. Sixteen persons have been received into the church—some of them between fifty and sixty years old. There are others, who, I trust, are prepared to make a public profession of their faith. The Methodist brethren also had a meeting about the same time, and many were added to that Church. Yours truly, W. A WOOD.

December 19, '79.

On Sabbath, 21st inst., at the First Presbyterian church of this city, Mr. B. F. Hall was ordained to the office of Ruling Elder, and Col. John D. Taylor and Messrs. H. H. Munson, James Alderman and W. R. Kenan to the office of Deacon. They were installed as officers of the First Presbyterian church at the same time.

Rev. Dr. Wilson happily improved the occasion to trace in a very concise, but clear and satisfactory manner, the principle and practice of Presbyterianism (i. e. Elderism) from the family of Abraham, through the Jewish Church into the Church as re-organized in the days of the Apostles. The exercises were in accordance with the provisions of the "Book of Church Order."

For the N. C. Presbyterian.

OLD TIMES AND NEW.

"Fortune favors the" busy, sometimes. Your correspondents have often kept you and your readers advised of what goes on in Raleigh. But an unexpected pleasure was afforded me this week, as business detained me in Raleigh over last night (Friday, Dec. 12th). The choir of the First Presbyterian church, under the competent training of Professor Baumann, of the Peace Institute, and some of the young ladies of the Institute, gave a concert,—if two concerts can be called one—in the Institute chapel.

The first part was the Old Folks Concert, in which "Meune Singers and Womenne Singers," in the quaint costumes and customs of the olden time, regaled an eager and delighted audience. The music of a hundred years ago is hard to beat: songs of love, of home, of patriotism—songs that went to the heart. Amusement, too, was furnished, not only by mirth-provoking choruses, but by a capital burlesque reading.

The second part was a sudden change to the age of the phonograph and the electric light. I had often heard of Professor Baumann's matchless skill in showing off (not himself but) his scholars, in training voice and finger to the most perfect musical expression. I was glad to have the opportunity of seeing and hearing for myself. May I give my impressions?

First. The programme struck me. Here were arrayed gems from Liszt, Verdi, Mendelsohn, Rossini, and scarcely less distinguished composers, to be rendered by school-girls and amateurs. Diluted arrangements of these master pieces, I supposed they were, leveled down to the estimated capacity of the average performer and singer. But I discovered that they were by no means either simplified, weakened or watered. Professor B. *levels up* his pupils to the masters—not the masters down to them.

Second. The rendition fully equalled the programme. Two long selections, one from "Il Trovatore," the other from "Stabat Mater," led by solo voices and sustained by full rich choruses, were superior to anything I ever heard, and I have heard much good music. The vocal solos were also admirable; and indeed all was. No piece on the programme but was well chosen and as well performed. I shall mention no name, but I must speak of the exquisite execution of Liszt's "Lucia," by the accomplished daughter of a prominent Presbyterian minister. I did not suppose it was within the range of one less competent than a renowned artist to render a piece so difficult and elaborate, with such brilliance, power and delicacy—and that too without a sign of a note before her—and with such artless ease and grace!

The second part was enriched, too, by a recitation, showing the careful and successful training of the teacher of elocution, Miss Mattoon. The accomplished elocutionist enchained attention from the first syllable uttered to the last. The articulation was exceedingly distinct: the voice rich, full and varied—manner natural and graceful, and the representation of the changeful and intense feelings of the poem recited, "The Polish Boy," perfect.

So pleasant an evening I have rarely spent; and what a delicious close to the growl of the street, and the hot air of offices! Business before pleasure, always; but could we have such pleasure after business, life might be *too* dear.

VISITOR.

ACKNWLEDGEMENT.

Our brethren in Wilson acknowledges, with many thanks, the receipt of the following sums for building their church:

Anonymous, Greensboro, $2 50; anonymous, Castalia, $7 00; W. S. Moore, Greensboro, $5 00; Mrs. Grant and Miss Mitchell, Statesville, $5; Ladies' Home Mission Society of First church, Raleigh, $70 00. Total, $89 50.

JOHN W. PRIMROSE.

NEW PUBLICATIONS.

Our American Artists. $2. From D. Lothrop & Co. Boston. 1879. This is a superb quarto, in handsome dress of black, green and gold, on elegant paper, richly illustrated, and with entertaining and instructive letter-press. It is not only fitted for a most charming present, but it will give acquaintance with American art, foster a taste for such pursuits in our children and allure them to success by happy examples.

Christmas Pie. 1879: D. Lothrop & Co., Boston. Postpaid $1 50. This is a handsomely gotten up book, with six engravings, for the larger girls and for bright Christmas. A cheery family gathers around the old shining oak table in the long dining room with a royal Christmas pie. How lips will smack as from its ample depths busy thumbs pull out plums. It would be a study to watch the faces as plum number one, number two, &c., appear. We like the book.

Scribner's Monthly for January at hand. Appears to be a capital number.

Blackwood's Magazine for December, published by Leonard Scott & Co., New York. Contents: The atrical Reform; The "Merchant of Venice" at the Lyceum; Reata, or What's in a Name; Progress; Bush-Life in Queensland; Old Squires and New; The Roads and Rivers of Norfolk and Suffolk; A Liberal Address; Political Rabies; The Late John Blackwood.

As an eclectic magazine containing the choicest and most varied selections from the standards of periodical literature of this country and Europe *Littell's Living Age* probably stands first. It is published weekly by Littell & Co. of Boston for $8 a year, and each number contains over sixty pages.

Lippincott's Magazine for January, contains: Sargent's Rodeo; Summerland Sketches; An Unthrift; Umilta; From a Corner; Forty Years Ago; From the Farm to the Shop; Adam and Eve; The Bull Fight; A Little Piece of Heaven; International Copyright; About Mary Ann; The Duc de Morny; Our Monthly Gossip; Literature of the Day. J. B. Lippincott & Co., Philadelphia.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

The church at Yorkville, S. C., has invited the Rev. S. Taylor Martin, of Hendersonville, N. C., to become its pastor.

A friend writes us: "Mr. H. C. Fennel was ordained and installed pastor of the Liberty Springs (Cross Hill) church, December 5, by a commission of Enoree Presbytery, consisting of Revs. F. Jacobs, D. D., J. Y. Fair, A. P. Nicholson, and Ruling Elder S. R. Todd. This church, which has hitherto been very much divided, is most happily united in Mr. Fennel. His preaching and his personal intercourse with the people of his charge are highly acceptable. There is every reason to hope that his ministrations will be blessed to them. The call for Mr. Fennel's services, from this church, is for only half his time; the other half is engaged by Rocky River church, in South Carolina Presbytery."—*Southern Presbyterian.*

The Portland Avenue Church, of which Rev. James H. Morrison is pastor, received five additions on Sabbath, 14th inst. The pastor is greatly encouraged in his labors by the success which has attended them.

A series of meetings, following the November communion, has just closed in the church at Paris, Ky. The pastor, Rev. L. H. Blanton, was assisted for more than two weeks by Rev. J. M. Evans, of Augusta, Ky., who preached with great earnestness and acceptance twice every day. At the close of the meeting, Rev. J. W. Pratt, D. D., delivered four sermons of wonderful eloquence and power. As a result of the meeting, the church has been revived, and seventeen souls have been added to the membership.—*Christian Observer.*

A correspondent of the *Courier Journal* thus writes of a meeting at Hopkinsville, Ky.: "The meeting which commenced at the Presbyterian church last week is still (Dec. 8th) in progress. Rev. J. C. Tate, the pastor of the church, is assisted by Rev. W. E. Keller, of Bloomfield, Ky. Mr. Tate, who has been in our midst about nine years, is held in the highest esteem. He is an able speaker, and an agreeable, social companion. Mr. Keller was connected with Gen. Morgan's command, afterwards became a lawyer, then a judge, and is now a most eloquent preacher of the Gospel. He made a heavy raid Sunday night upon infidelity. His keen-edged logic was particularly scathing to Ingersoll, and seemed to be relished by the large audience in attendance, the body and gallery of the church being crowded. Drs. Keen and Brewer, of the Baptist and Methodist Churches, gave up their usual Sunday evening services in order to hear this able and eloquent divine."

On Sabbath, 7th inst., Rev. W. R. Coppedge was installed pastor of Sinking Creek, Va. Rev. R. R. Houston preached and presided, and Rev. A. H. Price delivered the charges.

We learn the Rev. J. W. Sexton has already entered upon his new field of labor at Bryan. His people gave him a very cordial welcome, and he is much encouraged at his prospect for usefulness and success. His address is changed from Huntsville, Texas, to Bryan, Texas.—*Texas Presbyterian.*

The Galveston *News* says that during Dr. McNeilly's ministry of nearly two years there have been collections of nearly $11,000; members admitted, 114; baptisms, 50; net gain in members, 80; total membership 237; sermons preached 300.

Rev. J. A. Smith has been pastor of the Presbyterian church at Princeton eight months, during which time there have been seven addition to the church. At the last communion two persons were received on profession of faith.

Rev. Leroy R. Johnson, colored, pastor of the Central Presbyterian church (Southern), Lynchburg, Va., has accepted a call to the colored Presbyterian church of Greensboro, N. C., which is connected with the Northern Assembly. Mr. Johnson is connected with Montgomery Presbytery, and is an able and useful minister.—*Central Presbyterian.*

At a recent meeting of East Hanover Presbytery, Rev. J. C. Painter was allowed to resign the pastoral charge of Hartwood church, and was dismissed to Chesapeake Presbytery. He is invited to supply Waddell and Rapidan churches in that Presbytery. Mr. Painter's postoffice address is Rapidan, Culpeper county, Va.—*Central Presbyterian*

Rev. C. M. Howard writes to the *Christian Observer*, Dec. 12th, from Campbell C. H., Va.: "The ice has been broken in this Gospel-hardened town. We have been meeting at the throne of grace in our closets at 5 a. m. every morning, and selecting individuals to pray for, till we have such a revival as was never seen here before. There are now a very large number of inquirers, and country people around for miles are coming in and overflow the church. Everything is very quiet. Much time is spent in silent prayer, but conviction seems to be very deep, largely among middle-aged men of influence in the community, whom none of the numerous meetings before have moved. Those prayers you asked for in your paper (for which I thank you) have been answered. May they keep on ascending. I expect to leave here in a week or so for Old Concord church, near Concord Depot, A. M. & O. railroad, nine miles from here."

The church building of the First Presbyterian church of Houston, Texas, has become so unsafe that Rev. Dr. McNeilly would not venture to preach his farewell sermon in it. Another house of worship will have to be built.

On a recent visit of Rev. W. S. Johnson, evangelist, to Graham Presbyterian church in Texas, six were added on examination and one on certificate.

NORTHERN.

PRESBYTERIAN.

The late William Bee of Ashland, Ohio, by will, bequeathed to the Board of Home Missions the sum of $800, to the Board of Foreign Missions $500, to the Board of Relief $500, to the Committee on Freedmen $500, and to the American Tract Society, New York, $800.—*Presbyterian.*

The First Presbyterian church in Quincy, Ill., reared the walls of a building in 1855, but it was soon strewed into ruins by a violent storm. Only a year ago, January 3, 1879, a house of worship just completed on the same spot was swept away by a terrible fire. On the last Sabbath of November the people were gathered in a new church building more beautiful than any which has preceded it, which they joyfully dedicated to God.—*Presbyterian.*

PROTESTANT EPISCOPAL.

St. Luke's church, the only Protestant Episcopal church in Montclair, N. J., is to be sold under foreclosure on January 3, unless the congregation raise the amount necessary to pay off the mortgage, the original amount of which was $15,000, but since increased to $16,000.

REFORMED EPISCOPAL.

The Reformed Episcopal church of Denver is now an established fact. The organization was perfected Sunday by the election of wardens and vestrymen. The name decided upon is "Trinity Reformed Episcopal Church of Denver, Colorado."

FRIENDS.

The Indiana Quakers report that eighty-one had to be disowned during the past year, while 113 resigned. They, however, have gained six over last year.

UNITED PRESBYTERIAN.

A pastor, writing from Lowell, Ohio, to the *United Presbyterian*, says: "Yesterday (Thanksgiving), before our service at the church began, one of my elders, Mr. J. C. McFarlane, whom the Lord hath blessed with a goodly amount of this world's goods, and with a heart of love for the Saviour and His cause in the world, came to me and placed in my hands a "thank-offering for the Lord." It was done up in three parts—two thousand dollars for the Home Mission, two thousand dollars for the Church Extension Boards, two thousand dollars for the Freedmen's Mission—in all six thousand dollars.

CONGREGATIONALIST.

The thirty-first annual meeting of the First church in San Francisco, Cal., Rev. A. L. Stone, D. D., pastor, held November 24th, showed the present membership to be 350, of whom 373 are women. For salary of pastor, interest on the church debt and taxes, $15,000 have been raised the past year.—*Christian Intelligencer.*

The estate of Mrs. Josephine M. Ellis, late of Milford, N. H., has been settled, and the residuary legatees, the American Board and Home Missionary Society, have received $36,410 81 each.

SECULAR MISCELLANY.

General Joseph E. Johnston was lately in Raleigh and a gentleman asked him rather pointedly why the Southern army did not take Washington after the first battle of Manassas. Rising on his toes, he replied: "There were two reasons—myself and the Potomac river. I had reached that age that I knew that an American soldier could not ford a river a mile wide and eighteen feet deep."—*News.*

Mr. Burwell Ellington, of this county, was found dead in a turkey "blind," on the 16th inst. He was quite a noted huntsman, and had gone that morning to a "blind" that he had prepared for wild turkeys, and it is supposed that while watching there he died from heart disease.—*Pittsboro Record.*

A telegram from London, Dec. 9th, says: "Mr. James MacLean, of Saint Rollox Chemical Works, has informed the Glasgow Philosophical Society that, after experiments since 1866, he has succeeded in obtaining crystallized forms of carbon which Professors Tyndall and Smith, and Mr. Maskelyne, of the British Museum, do not doubt are diamonds.

A Brooklyn wife sues the owner of a drinking shop for $10,000 damages, because she says her husband has squandered fully that amount there for drink. The case will be tried under the civil damage act of New York. Such suits are frequent in the West, with the verdicts nearly always for the plaintiff.

Fish are killed in the streams of Georgia by exploding cartridges of dynamite under water. So general has this practice become that fears are expressed that in many places the fish will be entirely destroyed.

The Earl of Aberdeen is about to build, at a cost of $175,000, a line of railroad, ten miles in length, through his Scotch estates.

The Irish servant girls of the cities of New York and Brooklyn, during the year 1879 sent home to their parents, brothers and sisters, the enormous sum of $1,350,000.

Nellie Grant Sartoris wears a fine miniature of Queen Victoria, set in precious stones, which the queen gave her a few years since, when they first met.

There are to be constructed in New York city by Cornelius Vanderbilt one house which will cost him $750,000; by William K. Vanderbilt one, the expense of which will be $200,000; and by William H. Vanderbilt two together, which will aggregate $700,000—in all, $1,650,000.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

At "The Maples," near Woodlawn, Gaston county, by Rev. R. Z. Johnston, on the 17th of December, Mr. K. S. FINCH and Miss SUSIE S. NIMS.

At the residence of Mr. E. R. McCormic, near ... Church, on the 18th inst., by Rev. A. N. Ferguson, Mr. DANIEL F. WEBSTER and Miss LIZZIE McCORMIC, all of Richmond county, N. C.

At Tarboro, December 16th, by Rev. John W. Primrose, Mr. JOEL H. BROWN and Miss SUSAN McCULLEN.

In Barbecue Township, Harnett county, on the 3rd inst., by L. McN. McDonald, Esq., JOHN A. McDONALD and Miss KATE, eldest daughter of Daniel Darroch.

On December 11th, by Rev. P. P. Winn, Prof. H. BURKE of Concord, (Iredell) Academy, and Miss M. AMANDA STEVENSON, all of Iredell county.

In Barbecue Township, Harnett county, on the ... ult., by Rev. James McQueen, M. E. CAMERON and Miss EFFY CLARK.

In Upper Little River Township, Harnett county, on the 11th inst., by Rev. A. Campbell, NEILL McLEAN and Miss MARY ANN, eldest daughter of Wm. W. Salmon, Esq.

In Wilkes county, at the residence of the bride's father, by Rev. Thomas G. Thurston, on December 4th, Mr. J. H. SPEARS, of Cabarrus county and Miss MARY A. WELBORN.

In the Presbyterian Church at Whiteville, N. C., on the 17th inst., by Rev. H. B. Garriss, Rev. R. A. MILLER, pastor of the Presbyterian Church in Monroe, N. C., and Miss ELLA BROWN.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Gaston county, December 12th, Mrs. LOUISA WRIGHT, in the 58th year of her age. There were ... months between her death and that of her husband, Capt. James Wright.

She had been for many years an exemplary Christian member of New Hope Church. Her three surviving daughters have the sweet consolation that their mother is in heaven, enjoying that rest that remaineth for the people of God. PASTOR.

TRIBUTE OF RESPECT.

The Session of Sharon Church adopt the following minute as a last tribute to the memory of our worthy and esteemed Brother, Dr. C. N. HUTCHISON, who, in the providence of God, has been taken from our midst in the meridian of his life and usefulness. Aged 34 years and 6 months.

He was born of pious parents; but was deprived of parental care at a very tender age; yet doubtless the prayers of a pious mother, and the Christian training of an affectionate step-mother brought him at a very early age to know and love the truth as it is in Jesus. In his youth he was never known to quarrel with a playmate: and his Christian character, his love of peace, gentle reproof, and kind admonitions to the wayward, caused him to exert a salutary influence over all with whom he came in contact. While a student at college the same spirit of piety marked his life. And some of the most profane were brought by his influence to attend the young men's prayer meeting, and are now ministers of the gospel.

His purpose in seeking an education was that he might become an Ambassador for Christ. But that insidious disease, consumption, laid its withering hand upon him, and failing health caused him to give up the cherished object of his life. He then turned his attention to the study of medicine. But by the time he had qualified himself for its practice, the disease had made such inroads upon his constitution that he was again forced to abandon his pursuit and retire to private life. For several years before his death his health was so feeble that to him his life seemed rather a burden than a pleasure, though forced to abandon every Christian privilege, yet he was never heard to utter a murmur. And his unfailing cheerfulness amidst his sufferings was a constant surprise to all who knew him. In his Christian character he has left us a noble example which all should strive to follow. He was indeed, a living epistle of Christ, known and read of all men. As an elder he was faithful and conscientious in the performance of every duty. The prosperity of the Church and the salvation of souls was the burden of his prayers. And, perhaps, few men have lived so constantly in an atmosphere of devotion. In view of this record the Session would resolve,

1st. That the death of such a man is a loss to any community; and in his death we have lost a beloved brother in Christ, and a devoted and efficient co-laborer.

2nd. That while we are filled with sadness because we shall see his face no more, yet we rejoice to know that our loss is his eternal gain.

3rd. That while we bow in humble submission to the will of our Heavenly Father, our prayer should be, "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

4th. That in token of our sympathy, a copy of this minute be sent to his bereaved family, and that it be spread upon our minute book in the usual manner, and that a copy be sent to the NORTH CAROLINA PRESBYTERIAN for publication.

MEMORIAL TRIBUTE.

At a meeting of the Session of McPherson Church on November 9th, 1879, Mr. J. A. McArthur and Dr. A. McDougal were appointed a committee to prepare a memorial on the death of our beloved elder DANIEL CURRIE. They submitted the following, which was adopted unanimously, and ordered to be published in the NORTH CAROLINA PRESBYTERIAN:

The ruthless hand of death has removed from our midst our beloved brother and ruling elder Mr. Daniel Currie. He had been for several months greatly afflicted, confined to his room and deprived of church privileges, which to him was a sore trial, and also of attending the Sabbath School, of which he had been a faithful and untiring Superintendent for many years, and in which he was so deeply interested that even in the decline of life, and under the infirmities of old age, he seldom failed to be at his post. During his long affliction, although at times his sufferings were great, no murmur was ever heard to escape his lips. He bore his affliction with Christian fortitude, and calm submission to the will of God, often saying, when friends would offer their sympathy, "It is all right; it is the Lord's doing." But his work is done and his sufferings ended. The Master has taken him from the Church militant to the Church triumphant, where, freed from all the cares and troubles, and sufferings of this life, he received that happiness for which he labored and ... to a better and brighter world above.

Mr. Currie was born of Christian parents, about the year 1797, and departed this life on the 23rd day of ... 1879, in the 82nd year of his age. He professed Christ in early life, and was elected elder of McPherson church in the year 1864, which office he faithfully up to the time of his last sickness. Few men were ever more faithful and conscientious in the discharge of every duty. We mourn his loss, but are comforted by the assurance that our loss is his eternal gain. It is the Lord: let Him do what seemeth to Him good.

Resolved, That while we bow in humble submission to the will of Him who doeth all things well, we ... feel a deep sense of the great loss which ... sustained by the death of such a man. A loss to our community and to our Church, as well as to his bereaved family. For the loss of one so ... in the discharge of every duty, as a neighbor, as a Christian, and as an office-bearer in the Church of God, we can but mourn.

Resolved, That while we extend to the bereaved family our most sincere and heart-felt sympathy in their irreparable loss which they have sustained, we would rejoice with them at his peaceful end. That in his last days he was enabled to realize so fully the comforting assurance that all was well. That death was completely robbed of its sting, and boasted none of its victory. He is not lost, but gone a little in advance to occupy those mansions prepared for him by that blessed Saviour whom he so ardently loved and served.

Resolved, That a copy of the above be sent to the bereaved family, and one also to the NORTH CAROLINA PRESBYTERIAN for publication, and that this tribute be transcribed in our Sessional Records.

By order of Session.

J. A. McARTHUR, } Committee.
DR. A. McDOUGAL, }

Polk Miller & Co:
... Pocket Cure is of tried virtue. I have seen dyspepsia cured completely by it. It seems to be an antidote to our "National Disease." The ingredients are not kept by the apothecaries, and have been difficult to get.—Editor Richmond Christian Advocate

OUR PAPER.

We do not forget that the NORTH CAROLINA PRESBYTERIAN is read not only by Ministers, who by reason of training and study are specially fond of profound discussions of religious philosophy, but by both sexes, and by all classes and conditions of persons. Consequently it is our aim to present such a *variety* of moral and religious reading that the paper will commend itself to all as a popular vehicle of such information and instruction as not only ought to be read, but as *will be read* by young and old, rich and poor, clergy and laity, learned and unlearned. We present no elaborate prospectus. Any who may desire to know more of the paper, are referred to its friends, who may be found in almost any community, or we will gladly send sample copies on application.

OUR PREMIUMS.

We invite special attention to the premiums we are offering with the NORTH CAROLINA PRESBYTERIAN for the ensuing year:

To any subscriber, the paper one year, and Kitto's Cyclopedia ($5 00 edition) for $4 75.

The paper one year and Smith's Bible Dictionary ($4 50 edition) for $4 50.

The paper one year and Cruden's Unabridged Concordance for $4 00.

To any one sending us THREE new subscribers at $2 65 each we give
SMITH'S BIBLE DICTIONARY,
OR
THE LIFE OF ST. PAUL

As a premium for TWO new subscribers, at $2 65 each, we give
CRUDEN'S CONCORDANCE.

To every *New Subscriber* at $2 65 we will give a MAP OF PALESTINE, 28x42

We have sent this Map to a large number of persons and feel justified in saying it gives entire satisfaction. The publisher's price is $1 00.

The Cyclopedia and the Bible Dictionary are very cheap—*exceedingly cheap.* And
CRUDEN'S CONCORDANCE,
COMPLETE—UNABRIDGED.

Being an index to every important word in the Scriptures and the Apocrypha—with full definitions of the Theological and Scriptural meanings of words, and having the texts indicated with the respective meanings. We say this Concordance—the best probably in the world is a *marvel of cheapness.* No Christian family—or other family—should be without it.

WE SPECIALLY OFFER
The Paper one year with the
CONCORDANCE,
To any new Subscriber for $3 50.
In all cases we prepay postage.

One pair of boots or shoes saved every year by using Lyon's Patent Metalic Heel Stiffeners.

Our State has very fine schools. Our columns just now contain advertisements of several and more will be added, for we do not pretend that all are in. This week we introduce to our readers the FINLEY HIGH SCHOOL, the HORNER SCHOOL and the LAURINBURG HIGH SCHOOL, which are of the best. While on the subject of schools we call attention to Mr. J. W. Gilmer's call for a Classical Teacher. The University of North Carolina is just in.

Ladies, Delicate and Feeble.

Those languid, tiresome sensations, causing you to feel scarcely able to be on your feet; that constant drain that is taking from your system all its former elasticity, driving the bloom from your cheeks; that continual strain upon your vital forces, rendering you irritable and fretful, can be easily be removed by the use of that marvelous remedy, Hop Bitters. Irregularities and obstructions of your system are relieved at once while the special causes of periodical pain are permanently removed. Will you heed this? See "Truths."

What is the best and safest preparation to turn gray hair to its natural color, but not dye it? Hall's Vegetable Sicilian Hair Renewer.

FOR BRONCHIAL, ASTHMATIC, and Catarrhal Complaints and Coughs and Colds, *"Brown's Bronchial Troches"* manifest remarkable curative properties. Imitations are offered for sale, many of which are injurious. The genuine *"Brown's Bronchial Troches"* are sold *only in boxes.*

The Phonographic Piano.

A recent invention of an eminent Swiss musician. It plays any tune in the most melodious and pleasing manner, and is preferable to the most expensive music-box. A child can operate it, and the low price at which it is sold will insure a sale in every music-loving household.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	0 a	7½
Shoulders	a	6¾
Dry Salted—		
Sides, per lb	0 a	7¾
Shoulders	0 a	6½
CHEESE—Northern Factory, per lb	0 a	11
Dairy, cream per lb	00 a	14½
State, per lb	00 a	10
COFFEE—Rio, per lb	18 a	18
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	80 a	82½
DOMESTICS—Sheetings, 4-4, per yd	a	7
Yarn, per bunch	00 a	85½
FLOUR—Fine, per bbl	0 00 a	5 00
Super, Northern, per bbl	5 50 a	6 00
Extra do. " per bbl	6 25 a	6 50
Family " per bbl	7 50 a	9 00
City Mills Extra Super, per bbl	0 00 a	7 25
" Family, per bbl	0 00 a	7 75
" Extra do., per bbl	0 00 a	8 25
GLUE—per lb	14 a	16
GRAIN—Corn, in sacks, per 56 lbs from store—white	77½a	80
CORN, wholesale, in sacks	72½a	75
Corn, mixed, wholesale in sacks	70 a	72½
Corn, Cargo, per 56 lbs, bulk	68 a	70
Oats, per bushel from store	60 a	62½
Peas, Cow, per bushel	60 a	65
HOOP IRON—per ton	90 00 a	95 00
LARD—Northern, per lb	9½ a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 00
MOLASSES—West Indies, old crop	00 a	30
" " bbls	00 a	32½
" " new crop	35 a	37
" " bbls	37 a	39
New Orleans	28 a	50
Sugar House, hhds, per gal	00 a	23
" " bbls., per gal	00 a	24
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	3 75
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel	75 a	1 05
PORK—Northern, City Mess	12 00	12 50
SALT—Alum, per bag of 2 bushels	75 a	1 00
Liverpool, per sack	90	95
Liverpool fine, per sack	a	1 75
SUGAR—Cuba, per lb	8½a	10½
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	0 a	11
B— " per lb	9 a	11½
C— " per lb	8½a	9
Ex. C— per lb	0 a	9¾
Crushed, per lb	00 a	11½
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a	4 20
TIMBER—Shipping, per M	12 00 a	18 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	3 00 a	5 00

WILMINGTON MARKET
DURING WEEK
ENDING DECEMBER 24.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—The market has ruled steady throughout at 38 cents per gallon.

ROSIN—The sales for the week appear to have been confined almost exceedingly to Good Strained, and were sometimes for spot delivery, but principally for delivery at buyer's option either to January 1st or 15th, and always at $1 20 per barrel.

CRUDE TURPENTINE—Sales reported on Wednesday last at $1 70 for Hard and $2 70 for Yellow Dip. All sales since at $1 65 and $2 65 respectively, until Monday, when price dropped to $1 60 and $2 60. Tuesday no change.

TAR—Receipts taken as offered day by day at $1 10 per barrel.

COTTON—On Wednesday official quotations were nominal at 12 cents for Middling, being ⅛ cent advance on figures of the day previous. On Thursday and Friday sales were made at 12 cents for Middling. Saturday market very quiet and nominal at 11⅞ cents. Monday sales at 11⅞ cents.

CORN—Receipts are light and demand good. We refer to table for quotations.

TIMBER—Sales of 3 rafts Common at $5, 2 do. do. Mill at $6 50, 1 do. Prime Mill at $9 50; 1 railroad lot small sizes and long lengths at $10 50; 1 raft large sizes and long lengths, extra sizes, at $13.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative power in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 *Powers' Block, Rochester, New York.*

HOMES
in Western Arkansas.

The Little Rock and Fort Smith Railway offer for sale the best LANDS in the West or South-West, with healthy climate, fertile soil, and not affected by drouth. Easy terms of sale. Full information.
Apply to W. D. SLACK, Land Com'r,
dec 24-624-13t Little Rock, Ark.

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WE ask the attention of our friends and customers to our large and handsomely selected stock which is our

Fourth Purchase this Season.

Consisting of Dress Goods in all colors and prices, Cassimeres, Jeans, Flannels, Blankets, Shawls, Balmoral Skirts, Tickings, Domestics, Sheetings,

READY-MADE CLOTHING,

Hats, Caps, Boots and Shoes.

Don't forget we sell the best Shirt in the City for the money. Wool Shirts and Vests for Ladies and Gents underwear.

Call and get one of our $1 Umbrellas, which is as good as you ever bought at $1 25.

Notwithstanding the advance in prices, we are still selling many of our Goods at old prices.

Orders solicited.
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Opp. Charlotte Hotel, Tryon st., Charlotte, N. C.
dec 24 624 tf

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THROUGH THE TEETH!
PERFECTLY, all Ordinary Conversation, Lectures, Concerts, etc., by NEW Channels, to the Nerves of Hearing, by a wonderful New Scientific Invention, THE DENTAPHONE. For remarkable public tests on the Deaf—also on the Deaf and Dumb—see New York Herald, Sept. 28; Christian Standard, Sept. 27, etc. It displaces all Ear-trumpets. Size of an ordinary Watch. Send for our FREE pamphlet. Address AMERICAN DENTAPHONE CO., 297 Vine St., Cincinnati, Ohio

PEACE INSTITUTE,
For Young Ladies,
RALEIGH, N. C.

THE Spring term commences on the 16th of January 1880, and closes the 1st of June following. The total expense of a boarding pupil for one term is $120, payable in advance. This amount will include board, with washing, fuel, lights, furnished room and servant's attendance, tuition in English branches and Latin, Calisthenics, Text Books and Stationery used for school purposes. For $150 all the above, with Instrumental Music and use of Piano.
For circular containing particulars as to terms, Course of Study, &c., address
REV. R. BURWELL & SON,
dec 24-624-3m Raleigh, N. C.

HORNER SCHOOL,
OXFORD, N. C.

INSTRUCTORS—J. H. Horner, A M, J. C. Horner, A. M, R. W. Winston, A. B. (Univ of N. C.)

The Spring Session will begin January 19th, 1880. Board and Tuition per session of five months, $100.
For circular, address
dec 24-1m J. C. HORNER.

FINLEY HIGH SCHOOL,
Lenoir, Caldwell Co., N. C.

THE Spring Term will begin January 14th, 1880. Tuition per term, from $16 to $25. Board, in good private families, per term, $50. Washing and lights extra.
For further particulars, send for circular.
E. W. FAUCETTE, Principal.
dec 24 624-3t

University of North Carolina,
CHAPEL HILL N C, December 22, 1879.

THE exercises of the University will be resumed on the first Monday of January, 1880.
For catalogues apply to
KEMP P. BATTLE, President.
dec 24 624 2t

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A Classical, Mathematical, and Commercial Academy.

W. G. QUAKENBUSH, (Bingham School and University of Va.) Principal.
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Charges per session of 20 weeks—Tuition $30; Contingent Fee $1; Board $50.
The second session will begin Monday, January 19, 1880. For circulars and further information, address the Principal, Laurinburg, N. C.
dec 24 624-4t

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A Classical Teacher Wanted.
Address me at Greensboro, N. C.
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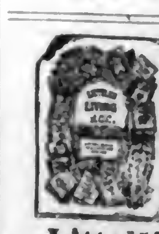
W. J. MOTT,
North side Market street, bet. 2d and 3d.
P. S.—Those who have Fine Beef to sell would do well to consult me either by mail or in person.
nov 19 619-tf

SIMONTON FEMALE COLLEGE,
Statesville, N. C.

THE SPRING TERM of 1880 opens Thursday, January 15. Board and tuition in English, $85 per session of twenty weeks.
Catalogue and circular with full particulars, on application.
Address MRS. E. N. GRANT, Principal.
feb 20 528-1y

NEW ADVERTISEMENTS.



THE GREATEST LIVING Authors, such as Prof. Max Muller, Rt. Hon. W. E. Gladstone, Jas. A. Froude, Prof. Huxley, R. A. Proctor, Edw. A. Freeman, Prof. Tyndall, Dr. W. B. Carpenter, Frances Power Cobbe, The Duke of Argyll, Wm. Black, Miss Thackeray, Mrs. Mulock-Craik, Geo. MacDonald, Mrs. Oliphant, Jean Ingelow, Matthew Arnold, Henry Kingsley, W. W. Story, Turgenief, Carlyle, Ruskin, Tennyson, Browning, and many others, are represented in the pages of

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Jan. 1, 1880, THE LIVING AGE enters upon its 144th Volume, admittedly unrivalled and continuously successful. A *weekly magazine,* it gives more than

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Now is the time to subscribe, beginning with the *New Year.*

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To all new subscribers for 1880 will be sent gratis the numbers of 1879 which contain, besides other interesting matter, the first chapters of two new serial stories recently begun in THE LIVING AGE from advance sheets, viz.: "HE WHO WILL NOT WHEN HE MAY," by MRS. OLIPHANT, and "ADAM AND EVE," by the author of those remarkably attractive stories, "Dorothy Fox" and "Hero Carthew."

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Full Weight Guaranteed.

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300 Different kinds of Goods to select a suit from, which, made up in CURRAN'S best style, will enable you to spend

A Merry Christmas and Happy New Year.
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N. H. SPRUNT, Exchange Corner.
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To her country friends she would say, send in your orders at once.

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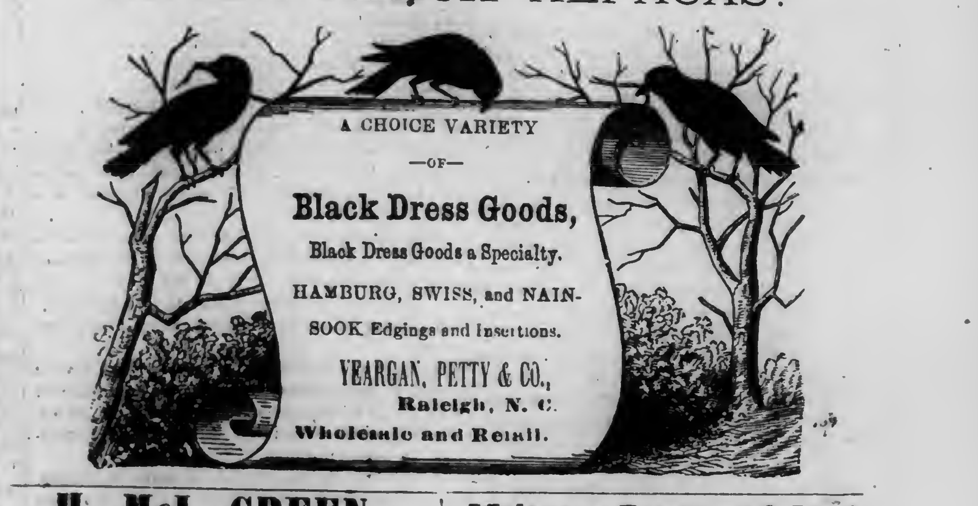

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THOS. H. McKOY.

Wilmington, N. C., Oct. 3, 1877.
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A consignment from the makers at Factory prices—a new and excellent Machine. Prices very low.

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sep 3—606-tf

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WILMINGTON, N. C.

FOR THE FAMILY

Never Out of Sight

I know a little saying,
That is altogether true;
My little boy, my little girl,
The saying is for you.
'Tis this, O blue and black eyes,
And gray—so deep and bright—
No child in all this careless world
Is ever out of sight.

No matter whether field or glen,
Or city's crowded way,
Or pleasure's laugh or labor's hum
Entice your feet to stray;
Some one is always watching you,
And whether wrong or right,
No child in all this busy world
Is ever out of sight.

Some one is always watching you,
And marking what you do,
To see if all your childhood's acts
Are honest, brave and true;
And watchful more than mortal kind,
God's angels pure and white,
In gladness or in sorrowing
Are keeping you in sight.

Oh, bear in mind, my little one,
And let your mark be high!
You do whatever thing you do,
Beneath some seeing eye;
Oh, bear in mind, my little one,
And keep your good name bright,
No child upon the round, round earth.
Is ever out of sight.

—*Northern Advocate.*

A Bible Definition.

A friend of ours, who was one day hearing his little six-year old Alice say her "definitions," asked her the meaning of "earthquake" and "volcano."

"I know, father. God tells us in the Bible what they are." "Does He? Why, where, Allie?" "In the 104th Psalm, 32d verse." Now turn to that passage, and see if this little student of the Bible didn't make a good answer.—*Youth's Companion.*

Paul Warner's Christmas.

BY MRS. J. B. MOORE BRISTOR.

Frederick Lindsay opened his eyes Christmas morning on all that was comfortable and beautiful. His room was artistic in the way of elegant furnishing; the mossy carpet, like a green, velvety patch from the woods, enamelled with flowers; here and there in the gilt and crimson paper that covered the walls a little gem of landscape, a sweet face, or a group full of character, carried you away in thought, bringing before you dreary coast scenes on the storm-washed shore of Maine, or the peaceful Isle of Wight; winter views, also, from the pencil of celebrated artists, in which gusts and eddies of snow blinded the eyes of the wagoner toiling up the lonely road, covering every twig of hemlock and pine with pearl and ermine. In others the moon shone, showing the bare branches of trees spreading over the roof of the house, from the window of which a cheering light shown brightly over the snow. There fine engravings, a well-filled book case, two or three statuettes, an easy chair near the cosiest of grates, over which was laid the very suit he had admired at one of the down-town clothing houses—a silky granite cassimere, with stylish rolling collar and newest scarf, and by it a brown Melton overcoat, fitting perfectly, easy and elegant. Mamma must have laid them there when her boy slept, as a happy surprise that bright morning. In the bellows pocket was a portemonnaie, with a twenty dollar goldpiece and a note from papa, "My dear son Frederick, with your father's best love, and his wish that the coming year may be the most useful, and therefore the best of your life." Below were the words, "Freely ye have received, and freely give." The beauty of the gifts, the words of the loving, and the divine command, coming in the first freshness of that morning touched his heart.

His father and mother had always sought to throw round him all that was cheerful and beautiful, and at fifteen years few had seen so little of the sharp, the really sad side of life as he. We must all come in contact with it some time, and the way we deal with it will determine much of our character and usefulness. We should be roused by the sight to a knowledge of the great end and object of life—useful service. Too often we pass by on the other side, avoiding what should call out sympathy.

Frederick's father determined that all this Christmas should not be a vision of unmingled happiness, and after breakfast called him to ride with him to a back street in a poor part of the city. How the narrow streets—alleys really—contrasted with the spaciousness of Broad street, the darkness of these little rooms, so closely overshadowed by the neighboring walls, with the lightness which came from that open garden, with its statues, evergreens and summer fountain. Into one of these small houses, and up a pair of narrow stairs, he followed Mr. Lindsay. The little room was almost filled with the bed, stand, stove, bureau and chairs. Two little windows looked into the alley below, or rather into opposite windows. On the sill of one of the windows a board was nailed, covered with pots, in which grew some cinnamon geraniums, a drooping vine, and a chrysanthemum, now faded; a few wood prints cut from newspapers were pinned to the wall, and on the stand were a few books, bottles of medicine and a candlestick. The only cheerful thing was the fire in the little stove. On the bed was a boy of Frederick's own age; much older in the face however, for there were lines of care and pain on the brow and round the mouth. Only his head and arms moved; his lower limbs had been paralyzed for years. He put out his hand to grasp Frederick's and his bright eyes beamed at the sight of the handsome lad in his elegant outfit, for Paul had a keener love for beauty than Fred, who had had it round him all his life. Mostly those who came to see Paul were old people, men and women. Boys of his own age, light-hearted and happy, avoided that sick room and patient sufferer; and company of this kind the poor boy craved. "Paul has been crippled in this way eight years, Frederick," said Mr. Lindsay, sadly; "he needs all the cheerfulness you can bring him." In his own circle of friends Fred had a kind, winning way that made him very popular. Paul soon felt its charm as he listened eagerly to stories of that outside world of which he knew little, and in which he took no part.

When Mr. Lindsay looked at his watch and said he must go, what keen disappointment passed over Paul's wan face. It was so seldom he had a treat of the kind, and in his whole life he had never seen any boy so pleasant as this new, bright acquaintance of an hour. Yet what could he offer of cheer or attraction to one like Fred, to whom all life must be full of sunshine? He could judge by the elegance of his clothes that he must live in a world which to Paul would seem like fairy land. The bright happy look went out of his eyes. His mother had rarely ever seen it there in those long years of pain, and there was a feeling of bitterness in her heart now, as she looked at Frederick, in his healthful beauty, with life all bright before him, and contrasted his probable future with that of her own suffering Paul.

"Will you ever come again?" asked Paul, doubtfully, his sensitive mouth quivering as he spoke. He did not like to show how very much he longed for his company, when he was not sure that it was enjoyed by his more favored friend.

"Indeed I shall, and very soon to spend a whole afternoon," answered Fred, heartily. Paul's eyes brightened again, and his mother choked down the rising bitterness, and felt her aching heart warm towards Fred. It is thus that the rich should draw to them the hearts of the poor.

"Papa," said Fred, as they rode home together, "would you mind much if I were to go and see Paul for two hours this afternoon? You know I will be home after that, and I would like to take him some things. Besides, you know, I should like to make some one happy on Christmas Day."

"I should be very glad to have you go," said Mr. Lindsay. "I never saw Paul's face wear that radiant look before. To be able to call out the love of any human being, is a gift; one which God means us to use for good. Every power, talent, influence, or endowment; even bright eyes, winning faces and manners, are given us that we may be more useful."

When Frederick and his father were gone, Paul lay quite still for awhile, thinking over that morning's brief happiness. What a happy world there was, into which he had never penetrated. But if he had been well, he never would have known Fred. Their paths lay too far apart. They would never have met.

Then he began to wonder when he would come again. And by and by, having lain awake the night before, thinking sadly of his own lonely lot, he fell asleep. Mrs. Warner left him, to answer a low knock at the door, finding a servant there with a warm Christmas dinner, abundant enough to last the widow and her son for several days, and a note in Fred's boyish hand.

"Dear Paul, I want to give you as happy a Christmas as I can, so I am coming to spend two hours with you this afternoon. I shall bring some books and games, and we will have a good time. Your friend, Frederick Lindsay."

Long after that, when Paul's suffering life was closed, and his mother with blinded eyes looked over his few things, trying to think of the eternal joy into which he had entered, yet longing with an agony of pain to clasp him in her arms once more, she found in a memorandum book this bit of Fred's writing, thus marked by Paul: "Dear Fred's *first* note."—*Presbyterian Journal.*

MISCELLANEOUS.

From $400 to a University.

So many munificent private charities distinguish this age that it seems as if Providence had chosen certain men of money-making aptitude to carry out its beneficent designs.

They toil for years, raking gold from a thousand streams. Then they transfer their accumulations into some philanthropic or educational channel, and, for centuries minister to mind and body.

These gold-rakers may be conscious or unconscious of the divinity which shapes their ends. That matters not, save to themselves, but they, nevertheless, execute the divine purpose.

One of these chosen ones was Johns Hopkins, of Baltimore. His contribution to the catalogue of munificent charities was the university and the hospital which bear his name.

He was brought up on a Maryland farm, associated with a rare deed of philanthropy. On it Johns' grandfather had, before the Revolution, emancipated one hundred slaves. After seven years of hard labor in a grocery store Johns began his business career, at twenty-four, with a capital of four hundred dollars.

He had, however, in addition to this sum, that which some young men neglect to consider ready assets but which old merchants view as substantial capital—experience gained by hard service and an aptitude for business. When he died, fifty-four years after he opened his little store, he was worth several millions of dollars, and every cent of it was made honestly.

One of the peculiarities of the young grocer is worthy the consideration of those beginning a business life. He was willing to start in a small way. Keeping within the limits of his capital and credit, he opened a small store, put in it a small stock, and spread out on the counter many samples.

If a customer desired two bags of coffee instead of the one Johns had in stock, he hurried off to the importers, and in a few minutes the bag was in the store.

What he bought was always paid for on the day the bill was due. He gained a reputation for promptness and for that square dealing which never evades the plain sense of a bargain.

Another peculiarity, one which caused him to be misunderstood, was that he habitually declined to sign subscription papers for charitable objects. His friends, even, did not know that he was saving his money for a special purpose, then incubating in his mind.

"My money is not intended for you," was his answer, when asked to give money to advance other people's plans. "It is not mine. *I did not make it.* It merely rolled up into my hands, and I know what for. I must keep to my own work."

Yet Johns Hopkins gave away a good deal of money to those whom he thought would use it wisely. He frequently forgave a debt, or advanced capital, or pointed out a good investment to deserving men.

A poor widow was trying to make a living. Johns Hopkins was one of five persons who loaned her one hundred dollars each to stock a small shop. Two years afterward the loan was returned with interest, and four of the five lenders accepted their shares. Johns Hopkins refused his, saying: "I don't want it. Keep it and lend it again in the same way."

After his death an engraved likeness of the rich man was found hung in many counting-rooms. In each case it hung there because Johns Hopkins had done the firm some signal service.

Shortly before his death he divided eight hundred thousand dollars equally among sixteen nephews and nieces. "Whatsoever is more than this cometh of evil," he said. His beginning life with a capital of four hundred dollars emphasized the apothegm.

With the rest of his fortune he fulfilled the destiny under whose shadow he had toiled.

That destiny was to found a university, a hospital and a colored orphan asylum. The university provides free scholarships for young men from Maryland, Virginia and North Carolina. The hospital, connected with which is a training school for nurses, cares for the wealthy and the poor of the black and the white. The asylum is for destitute orphan colored children, who will be provided for until they reach a self-supporting age, when they are to be apprenticed to some trade.—*Youth's Companion.*

The Floating of a Loan.

The first step taken when a foreign state—let us say Egypt, for example's sake—has applied to some well-known financial house whose name is a power of itself, is the drawing up of a secret "contract" between the Government wanting the money and the London backers, who will on the faith of the anticipated success of the loan give advances on terms profitable to themselves. A prospectus is then made ready by some competent firm of London solicitors, setting forth in as glowing terms as possible the advantages which will accrue to investors if they lend their money in return for the bonds of the said foreign government. Copies of this prospectus are forwarded several days in advance to an advertising firm having wide connections, which undertakes to do the advertising for a consideration. But these agents in London do a great deal more than the advertising. Most of them keep their "literary man," whose business it is to write a series of paragraphs which set forth the good points of the forthcoming loan, and which paragraphs are dispatched to the city editor, together with the advertisement, usually late in the afternoon of the day preceding the date of issue of the loan. The prospectus duly appears next morning in the newspapers, and simultaneously in the city article there appear those commendatory notices, either as furnished, or re-written by the city editor or his clerk upon their model. So far, then, the means for creating the condition of a favorable reception for the loan have been provided. The manipulations of the outside world have been provided for, and now the manipulations commence inside the Stock Exchange. Two or more "jobbers" who deal in the particular market the loan is connected with—foreign, American or London—are secretly employed by the "contractors" to bid for the bonds 1 to 1½ premium; that is £1 or £1 10s. above the price at which the loan is nominally issued—the price, that is, named in the prospectus. The fact of this being done superinduces the belief that these new bonds must be a valuable security, seeing that habitual dealers on the Stock Exchange have already offered more than the government which is responsible for them itself asked for. Outsiders are induced to apply to the contractors for a number of the bonds, in the expectation of securing the premium by afterward selling at the higher price already quoted in the market. Thus, by the help and with the co-operation of stockbrokers and "jobbers," the loan is gradually worked off upon the public; and British investors and capitalists give their hard-won earnings to construct some impracticable railway in the wilds of South America, to feed the cravings of semi-barbarous Oriental monarchs for Western luxuries, or to do something still more wasteful. The vast sums that have been lost in foreign loans of late years show that this is no exaggerated picture, though of course many of their number are perfectly legitimate, and the proceeds may be applied to useful purposes.—*Scottish American Journal.*

Costume of an Eastern Bride.—Jer. ii: 32.

Van Lennep, describing present day Oriental costumes, says:

"The costume of the bride is deemed a matter of the highest importance, since much may depend upon the effect produced by the first sight of her, which her husband is supposed to obtain. She sometimes wears the very bridal suit which her mother wore before her, and, in some instances, that of her mother-in-law, but usually a new outlay is made for the occasion at the expense of the bridegroom. The friends of the bride's family take this opportunity to show their good will by sending presents, which, with the rest of the trosseau, are exhibited in a room set apart for the purpose during the week preceding the wedding. Orientals are celebrated for their love of display and magnificence, and some of the costumes prepared for such occasions are rich and gorgeous beyond expression. The following description of a bridal *entary* or wedding robe was given us by an Oriental tailor who had often seen, as well as assisted in making, such a dress. It should measure six yards from the shoulder to the end of the train, and the long sleeves must sweep the floor. One of the finest he described was of rose-colored silk: It was spread out upon a carpeted floor, while seven women skilled in embroidery worked upon one side of the long breadths and seven upon the other side, under the direction of an embroiderer-in-chief of their own sex, who designed the work and appointed to each one her work. The first layers of embroidery with gold thread had already been wrought by men, and the women were now putting on the finishing touches by sewing on golden spangles and pearls. The sum paid to the directress alone for superintending the needle work on this single robe was five hundred dollars, while the charge for the work done by her subordinates was two thousand five hundred dollars. In speaking of it she said, in a depreciating tone, 'Ten years ago I used to make such dresses for the Sultan's slaves, and now he has grown so economical that I make them only for his wives.' The entire cost of the robe, materials and all, was estimated at ten thousand dollars. Indeed these garments are often priceless, for they are embroidered in diamonds and other precious stones in clusters or bouquets, the buttons from the throat to the waist and sleeves consisting of diamond 'solitaires.' These are worn, not by princely and royal personages alone but also by the wives and daughters of grandees and bankers in Constantinople, Cairo, Damascus and all the chief cities of the empire."

SECULAR NEWS.

We learn that the *Orphan's Friend* will make its appearance sometime early in January.—*Torchlight.*

Gen. R. B. Vance has presented to Congress a petition of citizens of Western North Carolina that the place of holding the United States District Court be changed from Statesville to Morganton, N. C. Referred to Committee on the Judiciary.

Mr. J. P. Caldwell, who has presided over the editorial columns of the Charlotte *Observer*, and Mr. J. L. Chambers, local editor of the same paper, have purchased the Statesville *Landmark* and will transfer their labors to its columns. These gentlemen have made their mark as editors of the *Observer* and will doubtless achieve pronuiery success in their new enterprise. Our good wishes go with them.

The great tunnel through the Blue Ridge has been finished, and a train carrying the Governor and the State Board went through, and the whistle could be heard plainly in Asheville. The barrier has been safely penetrated, and the people of North Carolina breathe freer.—*Southern Home.*

Gen. Grant has completed his tour. He arrived in Philadelphia on the 16th inst. and was received with the most demonstrative enthusiasm. It is estimated that there were 30,000 persons in the line of procession, including a military force of about 7,000, and an equal number from the Grand Army of the Republic. At night the city was brilliantly illuminated.

The Bank of Wilmington, N. C., has made a final settlement of its financial affairs, and the surplus remaining will be distributed among its stockholders to the extent of thirty-five cents per share, payable on application to Col. Wm. L. Smith, trustee. This, although a small amount, will greatly relieve the stockholders from any future responsibility. This is the only bank in North Carolina doing business during the war that has made any returns to its stockholders.—*Wilmington Star.*

Last week Matthew Jones of Gates county, aged 65 years, married his fifth wife, a young girl aged 16 years, his fourth wife being dead only three weeks on the day of his marriage.—*Elizabeth City Economist.*

The lumber for the new hotel which will be built at Morehead City next summer, to take the place of the wrecked Atlantic, is now being sawed at Kinston. It is contemplated to make the hotel a winter as well as a summer resort, and make it headquarters for the Northern hunters to pass the winter.—*Raleigh Observer.*

The Charlotte Chamber of Commerce gave an elegant entertainment last Friday night to the gentlemen who have located in our midst for the establishment of mining and various other industries. Speeches were made by a number of gentlemen, and a most generous and cordial welcome given to men who are not dead beats, to settle among us.—*Southern Home.*

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PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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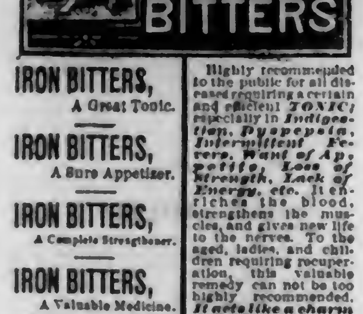

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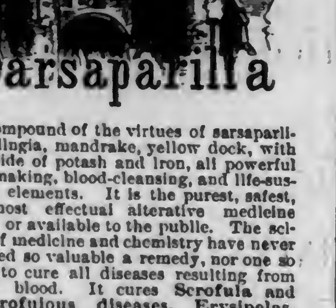

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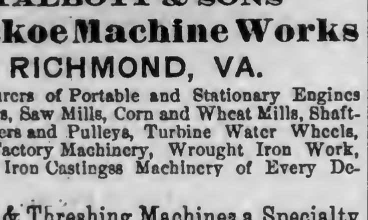

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For the N. C. Presbyterian.

THE LATE SYNOD OF SOUTH CAROLINA.

Mr. Editor: Your correspondent S. H. C. (issue of Dec. 10) gave an interesting account of the late meeting of the Synod of South Carolina, and of the discussion there had concerning a constitutional question as to certain deliverances *in thesi*. Dr. Girardeau (whom your correspondent rightly describes as "an orator in the highest sense of the word, no mere word painter but a reasoner as well") proposed for the adoption of the Synod an overture to the Assembly requesting it to modify its last deliverance touching worldly amusements, so as to avoid what he held to be a serious error as to its *in thesi* deliverances. It is much to be regretted that so many members of the body—one-half nearly—took their departure before the question was settled. The eloquent orator, who is as universally and deservedly beloved by his brethren as he is gifted with intellect and with speech, carried his point, but only by a vote of 36 to 17 with 8 *non liquets*, several of these last being of the most sober thinkers of the body. The question was on the adoption of the overture, and there were 25 in the depleted Synod who could not agree to it, notwithstanding the two hours and more of earnest advocacy devoted to it by this most popular, able and influential leader. As to the 36 who agreed to it, one might safely conclude that some of them voted for the paper without having the very fullest or completest comprehension of the nice constitutional question it involved, believing confidently, as was quite natural, that their trusted and admired friend and teacher could not mislead them. Then again, one member of the Synod, having published that the object was to have the Assembly *reaffirm its former decision that dancing is a sin*, I am led to suppose also that this impression prevailed with several, and that it accounts for more than one of the votes given. Certainly, however, this was an error. The distinguished leader never works by *indirection*. That is not his style. Upon no such questions as whether dancing is or is not a sin, did Dr. G. enter at all, nor could he have sought in this way to gain a condemnation of it by the Assembly. But some, it would seem, hoped for such a result to grow out of the overture and therefore voted for it. Be this as it may, Dr. Girardeau discussed simply the constitutional point which your correspondent has stated with adequate exactness, viz: whether the Assembly has not the right "not to *make laws* but to *declare what is law*, and to declare it authoritatively as well by a deliverance *in thesi* as by a judicial decision." His position, if I understood him, was that the deliverance *in thesi* has the very same binding force and is to be used in the same way as the judicial decision. It is law to be enforced by judicial process. There is no difference between these two kinds of decision by our highest court. This, if I mistake not, and so your correspondent seems also to have supposed, was the position of the eloquent pleader. Whether he would have actually said that the Louisville Assembly ought to have answered the Atlanta Presbytery's question *affirmatively* instead of *negatively*, declaring that the deliverances of 1865, 1869 and 1877 are to be enforced as law by judicial process, it is not for me to decide. Dr. Adger propounded that very question to him but an interruption occurred and the question was not answered. But this much appears to be certain, viz: that Dr. G. maintained that the Louisville Assembly, in adopting Dr. Peck's paper, declared that the only deliverances of the body which have any binding force are its judicial decisions while all the others have but *advisory* force like those of a council amongst the Congregationalists.

I understand Dr. Adger to deny that this was a fair interpretation of the Assembly's words. He insisted that the question from Atlanta was a specific one and the answer not less specific and *related only to the three differences*. This, I am forced to believe, is a ground too narrow, and that it cannot be deliberately maintained with success. Your correspondent is certainly correct in the more general statement that the Assembly did "unquestionably deny as a proposition that its *in thesi* deliverances can have the force of law." But at the same time Dr. Adger was clearly right in affirming which was the more important point, that the inference drawn from the Assembly's words was not a just one. That inference certainly was that the Assembly denied that its deliverances *in thesi* have any binding force at all, or any more force than the advice of a Congregationalist council. Now, what Assembly could ever say, what Presbyterian ever did hold that any deliverances of your highest court can be without binding force and are to be considered mere advice? This was a man of straw set up by Dr. Girardeau against which, after he had set it up, he proceeded to level all his artillery for two mortal hours, and which, of course, he completely demolished. His speech was both able and eloquent, and, what is more, his positions, for the most part, were cordially accepted, no doubt by all those who voted against his paper, their chief objection to it being that they deemed it irrelevant to any utterance of the Louisville Assembly.

The question put to the late Assembly was whether the three deliverances were to be *enforced as law by judicial process*. These were the emphatic words. The question was certainly precise, and the answer not less so. It was in the negative, and three reasons were given for this answer: The first because these deliverances do not require judicial procession expressly, and could not, without violating the spirit of our law; the second, because none of them were made in a strictly judicial capacity but were deliverances *in thesi*, and therefore only didactic, advisory and monitory; the third because the Assembly has no power to issue orders to institute process except in one of the four ways provided for bringing cases before it. These, as it must appear, I think, to your readers generally, were good reasons why the Assembly should declare that these deliverances were not to be enforced as law by judicial process, but they justify no man in saying that that high court claimed for any of its deliverances a mere advisory influence. It was hardly fair for the distinguished speaker to single out that one word "advisory" and ring the changes on it, passing over the two accompanying words "didatic and monitory." And so it was hardly fair to compare the Louisville Assembly to a Congregationalist or a New School body. Our late Assembly, as Dr. Adger pointed out, did exercise its grand didatic and monetary power, uttering a solemn testimony against the great and growing evil of worldly conformities. It lifted no voice against even the sternest discipline judged to be necessary in such cases by the lowest courts. It claimed for even the individual church *officer* the rights of "inspection, inquest, remonstrance, rebuke and private admonition." Not one of these belongs to even a council, much less an individual officer, among the Congregationalists. The comparison made was therefore invidious, and for one I, as a member of the Synod, regret that it should have adopted a paper in which any such comparison of the Assembly is to go before that body at Charleston. The Assembly has been invited to come to South Carolina, and I am sorry the Synod of South Carolina is to give it any such compliments as this.

The General Assembly certainly has the right to declare what is law, and to declare it as authoritatively by a deliverance *in thesi* as by a judicial decision, and yet these two kinds of decision have not the same sort of binding force, and are not to be used in the same way. In ecclesiastical, as in civil courts, there is a great and manifest difference in the character and use of deliverances *in thesi* and judicial decisions of particular cases. Our courts of law would be no bulwarks of liberty if this difference were not jealously guarded and constantly insisted on. And it will be a sad day for our Church if ever a deliverance by a mere accidental majority of votes in our Assembly is to be acknowledged as having the very same force and to be capable of the very same applications with a strictly judicial decision; and, if ever such a mere expression of abstract and general opinion is to be enforced as law by judicial process, Presbyterians love law and order, but they are, and ever have been, lovers also of liberty and defenders of the right of private judgment. We are not to be tried except in accordance with the strict provisions of our Church's constitution, and these get all their force and power through being derived from the very Word of God.

A judicial decision binds by deciding authoritively a particular case. Beyond that circumstance it binds only as all the other deliverances of our Church courts bind, and that is whenever they are, and because they are, proper and true interpretations of God's Word.

Now, if I remember rightly, it was one of the chief objections of Dr. Girardeau to the Louisville deliverance that it *made a difference* between these two kinds of decisions. But a difference there certainly is. Dr. G. evidently interprets the Assembly as signifying that the judicial decision is the binding one, but the other only *advisory*. The design, he supposes, was to belittle the one sort while magnifying the other. But no such design can be ascribed to our highest court. No necessity lay upon it to honor one sort and to dishonor another sort of its decisions. All it had to do at Louisville, and all it did, was to signify that the two sorts of decision in question are *different in nature* and to be *used differently*.

Your readers, I hope, Mr. Editor, will not count me tedious. The question is one which must interest us all. Synods and councils may err and have often erred. We all have the right, and it may be the duty, of sitting in judgment on their judgments.

Rock Hill.

For the N. C. Presbyterian.

PRESBYTERIANISM DEFENDED.

In some "revivals" of religion the kind of truth that is needful to produce a genuine conviction of sin, is withheld, except when it is partially and incidentally conveyed in the prayers that are offered, and error is substituted in its place. Sinners are not shown by the light of God's Word the depth of the depravity of their hearts. They are not taught that their hearts are by nature no more capable of producing the good fruits of faith and repentance than an evil tree is capable of producing good fruit; that by reason of the desperate wickedness of their hearts they will never believe and repent, unless God, in His mercy, convert them by the putting forth of an almighty power, which, in His sovereignty, He may give or withhold as he pleases. By those who do not believe this humbling doctrine, and by some who do, it is thought that to tell a sinner of his utter helplessness after such a style as that—that is, to tell him, *without any concealment*, HOW LOST he is,—would discourage him from seeking the salvation of his soul. (They are afraid that God either cannot or will not make alive a dead sinner, unless that sinner renders God the needed assistance.) And the sinner by nature hates such a soul humbling doctrine. *Man* cannot convince him of its truth. He can be convinced of it only by the Holy Spirit.

On the other hand, he is told that he can repent and believe with the power God has already given to all men, and that if he will do so *then God will save him*. But God does not convert the man who has converted himself. And the reason why any are converted under such teaching is because God is greater than man, and counteracts the influence of the error, and by means of the truth makes some sinners see their truly lost condition. When religious teachers probe slightly the wounds of sin, and slightly heal them, they may expect to see a speedy breaking out of old sores.

Again. The impression made upon an anxious sinner that he is a "*penitent*" while he is confessedly still an unbeliever, is a false impression, and eminently calculated to induce a spurious conversion. There never was an unbelieving sinner who was truly penitent for his sins. The anxious sinner upon whom such a false impression is made *thinks better of himself than he ought to think, and is on the direct road to a false profession of religion*, from which road God, in his mercy, *may* turn him. Being deceived in the matter of repentance, he is likely to be deceived in the matter of his faith. (Mr. John Wesley, after describing the "repentance not to be repented of," says to the sinner who has exercised it, "Thou art not far from the Kingdom of God. One step more, and thou shalt enter in. Thou dost *repent*. Now *believes the Gospel*." See his "Sermons on Several Occasions," vol. i, sermon vii.

To Presbyterian readers I need not go into an argument to prove that if a man is penitent for his sins *they are all forgiven*, and that a forgiven sinner cannot be an unbelieving sinner: that no sinner ever repented without believing, nor believed without repenting. If an anxious, yet still an unbelieving sinner, who is told that he is penitent for sin, becomes truly *converted*, it is because he believed, not the human testimony, but the testimony of the Holy Spirit, who impressed upon his mind the truth that he had not repented, and that he must repent or perish.

Sometimes an anxious sinner, surrounded by a number of mourning and rejoicing souls, is told by his spiritual adviser that he has "got religion" and that it is his duty to rejoice in the Lord. In every such case the adviser presumes to take the place of the Holy Spirit and to inform the sinner of the state of his heart in the sight of God. How fearfully dangerous is such tampering with an immortal soul!

A certain celebrated female preacher, who, during a certain revival of religion, had been instrumental in the professed conversion of more than a hundred sinners, after a short conversation with a certain man, said to him, "Now you are all right; get up and shout." He believed her statement, and, as a natural consequence, followed her advice with great alacrity and joy of heart. *Such "instruction" cannot be too severely condemned.* That woman was guilty of the presumption of assuming the prerogatives of God, who alone can know the heart. The man believed *upon human testimony* that he was "all right"—that is, that his sins were forgiven. If, in that fearful crisis of his soul, his informant *made a mistake*, then he believed a lie; and if he should never be undeceived, *that woman will be Satan's instrument in his eternal damnation.*

There is reason to believe that "instruction" of this kind is often given *especially when new converts are employed to "instruct" the anxious.* Is it any wonder that Presbyterian parents refuse to suffer their children to be subjected to the dangers attending such instruction?

Now it is evident that when, in a "revival" of religion, such manners are used and such instructions are given as I have alluded to, there will be a greater number of spurious conversions than when the Word of God alone is relied on as the Spirit's agency for the conviction and conversion of sinners.

Several years ago a prominent minister of the Gospel in North Carolina stated it as his belief and the result of close observation that not more than one in ten of the professed converts in the Church to which he belonged gave evidence of a genuine change of heart. Mr. John Wesley suggests the doubt whether out of fifty thousand Methodists in his day, five hundred were genuine Christians, and says that those who were not, were "two-fold more the children of hell than ever they were before." (See his sermon 120, vol. ii.) One Christian out of a hundred professed converts! I think Mr. Wesley was mistaken. The proportion of true Christians in his Society must have been much greater than he thought. But suppose the average proportion to be one in ten. "*Where are the nine?*" By the testimony of Christ, their last state is seven fold worse than the first. (Matthew xii: 43-45.) It is possible, but not probable that they will ever be converted. If their souls are ever again brought under sympathetic religious impressions, they will doubtless take the same path as before, to the same termination—a spurious conversion.

Is it not better to use God's appointed means only, namely, the preaching of truth which, though repugnant to the "carnal mind," the Holy Spirit uses to convert sinners, and thus save one or more, than to save one and make nine seven fold more the children of hell than before, without the seventh part of a probability of their salvation?"

Dr. Archibald Alexander says: "The Church is not always benefitted by what are termed revivals; but sometimes the effects of such commotions are followed by a desolation which resembles the track of the tornado. I have never seen as great insensibility in any people as in those who had been the subjects of violent religious excitement; and I have never seen any sinners so bold and reckless in their impiety as those who had been loud professors, and foremost in the time of revival. If I had time, I might illustrate this remark by a reference to the great revival of the West, which commenced about the close of the year 1800 in the south part of Kentucky, and by which the Presbyterian Church in that region was for many years broken and distracted and prostrated; but I must forbear. When people are much excited their caution and sober judgment are diminished, and when preachers are ardently zealous in revivals people do not suspect them of holding errors, or of entertaining the design of subverting the truth."

P. T. Penick.

[TO BE CONTINUED.]

"DON'T WORRY."

It is doubtful if there is philosophy enough in the world, even if it were impartially distributed, to put a stop to worry. Some people would begin to fret, the next day after such a distribution of the antidote, that they hadn't got their share. And then some things are as much stronger than philosophy as blood is thicker than water. Temperament is one of them. Inherited mental traits, or habits that have crystalized into disposition, are more of the same sort. A man who has the elements so mixed within him that he naturally borrows trouble, and crosses bridges before he gets to them, and permits things small or great to fret him, is bound to worry. He may as well attempt to alter his complexion, or change the thickness of his skin, as to stop worrying. The most he can do is to control the expression of his mental state within himself,—and that is often more wearing to him than to give vent to his feelings. Speech is the safety valve for constitional worriers, and they are truly blessed if they have a friend with a willing ear and a buoyant heart on whom their poured-out troubles have no more effect than a summer-shower on a silk umbrella.

To this class of unfortunates it is quite useless, and sometimes little short of impertinence or cruelty, to keep forever saying: "Don't worry." One might as well say to the wind, "Don't moan," or to water exposed to zero weather, "Don't freeze." The only thing to do, is to remove the cause of the worry,—or, if that be impossible, to divert the attention to more pleasant subjects for a time. The worrying of the world is not wholly in vain, it is well to remember. The troubled and perplexed people, other things being equal, often have the foresight to perceive and the prudence to avert troubles over which the care-free and merry-hearted might stumble and fall. Until we get our millennium in something more tangible and universal than spots and splices, it won't do to be too uncharitable toward worry.

But if there ever should be organized a Society for the Prevention of Worry, we think it might find a field for useful and hopeful labor in combating the habit of idle and pointless complaining, and chronic fretfulness, which blights so many homes. It could warn young people to beware of forming the habit. It could encourage the victims of it to stop and count ten before uttering a fretful word as some people have to do to prevent outbreaks of temper. It would teach overwrought mothers and over-active fathers to take more sleep—to breathe a better air—to stop over-loading their stomachs—and thus abolish many of the strictly physical causes of a disagreeable habit of unamiableness. An ounce of prevention is worth a pound of cure, in this matter; for the descending steps of the scale are: worry, fret, growl, bite. And when one has reached that depth, philosophy won't save him. Reform has as hopeless a job in tackling him as it has in dealing with an old-back politician. Conversion—the real, old-fashioned conviction of sin, repentance, and a new birth—will alone do the job.—*Golden Rule.*

THE PRAYER-MEETING.

Time, the hour after tea, on a breezy winter evening. It has grown colder since sundown. The stars glitter like diamonds in the steel-blue sky. The dead leaves drift before the wind. People button up their coats tightly, and walk fast to keep warm. Inside, the house never looked cosier. The fire burns cheerily, and the pleasant sitting-room fairly shines with brightness and comfort.

The sound of a church-bell is heard. Enters Aunt Sophia, with her things on.

"Who is going to prayer-meeting?"

"Not I," says Emily, from the sofa.

"Nor I," responds Eliza, from the piano stool. "Maria and I are just about to try our new duet."

"I suppose I'll *have* to go," father answers, laying aside his evening paper with an air of resignation, while mother, with a rather reluctant "I suppose I *ought*," rolls up her fancy-work and goes after her bonnet and shawl.

This scene, or one like it, is not an unusual one. It is enacted often in many homes. The majority of church going people are not *fond* of attending the weekly prayer-meeting, however loyally they may wend their way thither. It is distinctly duty, in their minds, and as distinctly not pleasure, which urges their steps. Else why are ministers so constantly drumming up their forces to this particular work? Why, when the assembly-room is pleasantly warmed, pleasantly lighted, and comfortably furnished, as it usually is, should it be but thinly filled with guests on the evening? Why should any need urging to go there? When we remember the object of the prayer-meeting, and the character of those who compose it, we should rather wonder why it is that it seems necessary in most churches to remind the members not to neglect it. Surely, an hour spent in united prayer must be so fruitful of spiritual good, so restful to the weary soul, and so helpful to all who are marching heavenward, that none will stay away who can possibly go. The ideal prayer-meeting is very near that land of Beulah described by the almost inspired pen of John Bunyan.

But the real prayer-meeting, with which we are familiar, far too frequently has too little of the heavenly atmosphere about it. Women attend it, devoutly and regularly, and almost invariably they outnumber the men who are, like Abdul, faithful found. Possibly the reason is that women are by nature and training more patient than men with gloom, inconsequence, and religious platitudes, perfunctorily expressed. Far be it from us to criticise all prayer-meetings in this general way. Of some, better things can be written. Unfortunately, too many are, to speak plainly, so insipid and uninteresting—not merely to the unconverted, but to the thinking and cultivated among Christians—that it requires heroism to go to them. One puts down the book which is suggestive and stimulating, and leaves the friends who are sympathetic and congenial, with something like regret, and the conviction that the evening will be given up for no adequate purpose. There are good people to whom the prayer-meeting is a fetich, and who are happy if only there. We do not refer to them, but to those whose time is precious, and who regard all time as a sacred gift from the Father's hand.

To make our prayer-meetings more profitable, is there anything which common sense can suggest?

In the first place, less talk about the Jews and Gentiles, about Abraham and David, and what this apostle and that one did, and more about ourselves and our needs, and Christ's power to help us now, would be a great gain. Everywhere we want Christ. We need to cluster close around Him in our blended gatherings for prayer. In one way, we cannot have too much of the Bible, nor dip too deeply into its old well, but when it is used to introduce vague generalities, pious assertions, and incoherent rhapsodies, which leave out of sight the fact that we are tempted and tried, sinful and weak to-day, the Bible is misused. We have all heard prayers which were scriptural in their phraseology, and yet which violated the whole idea of prayer. They informed the Lord of current events in this world. They introduced the speaker's personal prejudices. They roamed all over the field of missions, of politics, and of literature, but forgot that penitent, tired, famishing souls had come to the throne of grace to be pardoned, rested and fed.

O! how many times do we need to bear in mind the pattern, so simple, so comprehensive, that the Master gave us when He said, "After this manner pray ye," and then repeated, "Our Father who art in heaven!" How much richer than patriarchs and prophets are we, who have been taught that divine prayer from our cradles!

By entering heartily into the spirit of the meeting, singing cheerily, and inciting those who can well do so to take part in the exercises, and, above all, by praying for the meeting at home, we may do something to make it more attractive and profitable.—*Christian at Work.*

A PRESBYTERIAN TREE.

THE TRUE SUCCESSION.

We published about a month ago an article designed to show the faithfulness of God in giving effect to His declaration that "the promise is to you and *your children*," and to present, moreover, a refutation of the oft-repeated calumny that the sons of ministers are worse than other boys. We propose in the following family tree to give another practical illustration of what was then stated:

William Smith was born in the county of Gloucester, Va., and settled in Powhatan county (then part of Cumberland) about 1743, having married a lady of the same surname, whose relatives resided near one of Mr. Davies' preaching places in Hanover or New Kent. On a visit to her relatives she first, and not long after on another occasion he, became subjects of grace under Mr. Davies' preaching. He became an elder of the Cumberland church:—then covering in its bounds Cumberland and part of Prince Edward counties. He reared a family of nine children, nearly all of whom became the pious progenitors of other Christian households. His residence, Rontrow, still in the family of the third and fourth generations, became, and for over one hundred years continued to be, the scene of daily family worship—often the home of ministers, and always the place of sojourn for them and other pious residents of Prince Edward and Richmond on their occasional journeys. Five of his children became the ancestors of ministers and ministers' wives to the number of thirty-four.

1. His daughter Anne, married Rev. Drury Lacy. Father and mother (the L's) both died, he in Philadelphia and she at home near Hampden Sidney, each ignorant of the other's death, in 1815, leaving three sons and two daughters, neither of whom were at that time professors of religion. The oldest son, Wm. S. Lacy, on becoming pious entered the ministry, and is still living in Arkansas, nearly ninety years of age. One of his sons is Rev. B. T. Lacy, D. D., of Missouri. His next son, Horace, became a pious physician and an elder. He has left a son in the ministry, Rev. M. L. Lacy, of Lewisburg, W. Va. The youngest son, Rev. Drury Lacy, D. D., of Raleigh, did not become pious till he was over twenty-five years of age. He also has a son in the ministry, Rev. William S. Lacy, Jr., of Fayetteville Presbytery. His oldest daughter married Rev. Davies Hoge, and became the mother of Revs. Drs. Moses D. Hoge and William J. Hoge. Her daughter married Mr. Marquiss, and is the mother of Rev. William H. Marquiss, of Missouri, and of the wife of Rev. George T. Lyle, of Virginia. Mr. Lacy's youngest daughter married Rev. James H. Brooks, and became the mother of Rev. James H. Brooks, D. D., of Missouri.

2. Another daughter of Mr. Smith married Maj. Jas. Morton, of Prince Edward, long known as an Elder. His (Major M.'s) oldest daughter married Rev. J. H. Rice, D. D., but left no children. His oldest son became an Elder. Another daughter married Rev. James Wharey, and became the mother of Rev. Thomas Wharey, D. D., and Rev. James Morton Wharey. Two of the daughters married one Rev. Archibald Currie, and became the mother of Rev. James L. Currie, of North Carolina, and another married Rev. H. G. Hill. Major Morton's third daughter married Mr. James McNutt, of Augusta, and her daughter married Rev. Henry Brown and became the mother of Rev. J. Merrison Brown.

3. The youngest son of William Smith was Josiah Smith, father of the Rev. Dr. B. M. Smith, of Union Theological Seminary, who, as stated in the *Central Presbyterian* of the 19th ult., has three daughters (grandchildren of Wm. Smith,) who married, respectively, the Rev. P. P. Flournoy, Rev. J. W. Rosebro, and Rev. J. A. Preston. Another son is and Elder and a daughter married an Elder.

4. Mr. S.'s oldest daughter married Mr. Pleasants, and their oldest daughter married Rev. Moses Waddell, D. D., father of Rev. Isaac W. Waddell and Rev. Dr. John N. Waddell, and grandfather of Rev. Geo. Waddell, of Texas.

5. The youngest daughter married Mr. Wm. S. Smith, of Henrico, an Elder, and her daughter became the wife of an Elder, and mother of Rev. H. H. Hawes, and of a daughter who married Rev. E. P. Terhune, D. D.

Such is the genealogy of William Smith's lineal male and female descendants. Such a record is a subject for reflection. We doubt not that when all secrets are revealed the history of the Church will exhibit many similar correspondences between the lines of natural and spiritual descents from the one great spiritual Father Abraham, and "heirs according to the promise." And what a lesson is impressed as to the value of parental faithfulness in the spiritual training of their children. There are few of the "money kings" of this world in the line we have given; but William Smith left to his children and their descendants an inheritance that will prove infinitely precious in the progress of "the ages upon the ages."—*Central Presbyterian.*

DISCOMFITED.

The sceptical Mr. Bradlaugh was once lecturing in a village in the north of England, and at the close challenged discussion. Who should accept the challenge but an old, bent woman, in the most antiquated attire, who went up to the lecturer and said, "Sir, I have a question to put to you." "Well, my good woman, what is it?" "Ten years ago," she said, "I was left a widow, with eight children utterly unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and my family. I am now tottering to the grave; but I am perfectly happy, because I look forward to a life of immortality with Jesus in heaven. That's what my religion has done for me. What has your way of thinking done for you?" "Well, my good lady," rejoined the lecturer, "I don't want to disturb your comfort; but—" "O! but that's not the question," interposed the woman; keep to the point, sir. What has your way of thinking done for you?" The infidel endeavored to shirk the matter again, the feeling of the meeting gave vent in uproarious applause, and Mr. Bradlaugh had to go away discomfited by an old woman.—*Presbyterian.*

GOLD DUST.

Oh, many a shaft at random sent,
Finds aim the archer little meant,
And many a word at random spoken
May soothe or wound a heart that's broken.
—*Sir Walter Scott.*

Let us take care how we speak of those who have fallen on life's field. Help them up, not heap scorn upon them. We did not see the conflict. We do not know the scars.—*John Todd.*

The providence which watches over the affairs of men works out of their mistakes, at times, a healthier issue than could have been accomplished by their wisest forethought.—*Froude.*

When I see a man with a serene countenance it looks like a great leisure that he enjoys, but in reality he sails on no summer's sea. This steady sailing comes of a heavy hand on the tiller.—*Thoreau.*

Oh hearts of love! Oh souls that turn,
Like sunflowers, to the pure and best,
To you the truth is manifest:
For they the mind of Christ discern
Who lean, like John, upon the breast.

The shortest and surest way to live with honor in the world is to be in reality what we would appear to be; and, if we observe, we shall find that all human virtues increase and strengthen themselves by the practice and experience of them.—*Socrates.*

He that hath many things to trust to is in suspense which he should take hold of; but where there is but one left, with what greediness will he clasp hold of that. God cuts down worldly props that we may make Him our stay.—*Charnock.*

Without earnestness no man is ever great, or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not in it depth of shadow.—*Peter Bayne.*

Every day
A little life, a blank to be inscribed
With gentle deeds, such as in after time
Console, rejoice, where'er you turn the leaf
To read them.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

The rabbi of the Jewish synagogue at Strasburg has become a convert to Christianity.

Rev. Charles Scott gives the following statistics of ministers in Great Britain: Episcopal 25,163, Congregational 5,246, Presbyterian 4,051, Methodist 3,969; total 39,349.

Dr. V. M. White of London publishes statistics to show that Catholicism is declining, relatively, in the United Kingdom. In 1841 the Catholics formed 27 per centum of the population; now their proportion is 18 per centum. He thinks, however, that the political influence of the Church of Rome has increased.

An Old Catholic priest, who recently made a tour through Eastern and Central France, reports that he was astounded at the evidence of a change in the religious sentiment since he was a priest in France. Everywhere the people declared they were ready to throw off Ultramontanism and organize Old Catholic communities.

The Samoan Islands have been entirely Christianized. Out of a population of about 40,000 some 35,000, or seven-eighths, are connected with Christian churches. The London Missionary Society reports 26,493, the Wesleyans 4,794, the Roman Catholics 2,852 and the Mormons 126.

Native Christians on the Mortlock Islands who were heathen two or three years ago are now building large church edifices and school houses, and meeting all the expenses of their teachers. On one of these islands every adult is a professed follower of Christ.

Mr. Stone has given $25,000 to the Armenian College at Harpoot. The Prudential Committee of the American Board have also made appropriations out of the Otis estate to other Mission Colleges: $10,000 each to Jaffra Collage in Ceylon, to Central Turkey College in Aintab, and to Armenia College at Harpoot.

The Jesuits have arrived at the Court of Mtesa, in Uganda, Africa. The mission of the Church Missionary Society of England is likely to be broken up, evidently by the intrigues of the Jesuits. Some of the missionaries have left, and those who remain can do little.

Rev. Hunter Corbett writes from China that a native pastor, in connection with the English Baptist Church, has lately received 130 members. Of this number sixty-five are women. Some of the women traveled twenty-five miles on wheelbarrows in order to be buried in baptism. In many villages there are little bands of inquirers who meet on the Sabbath to worship God and study the Scriptures.

Henry Keet, who died a short time ago in England, was a Wesleyan minister whom the Bishop of Lincoln years ago refused to deal with—the disputes leading at last to a suit at law against the Bishop to establish Mr. Keet's right to place the title "Rev." before his name on the tombstone of his daughter. Mr. Keet gained a decision in his favor and the "Rev." was ordered to be placed on the stone. At his funeral the other day when an attendant was about to let fall the usual handful of earth on the coffin the vicar of the parish, who was present, stooped down and himself performed that little service.

A letter written by Miss Helen Blair, of Prince Mission, Caffraria, to a member of the Foreign Sunday School Association, states that there has been a Sunday school conducted at the mission for six years, some of its older scholars going out into the bush and holding a mission for the children there. At the home school there is an attendance of 100, and a collection averaging fifty cents is taken every Sunday and devoted to distribution of tracts in the Kaffir language among the mission scholars. A children's meeting is held every Wednesday, at which the audience is represented as deeply attentive. There is also an industrial school at the station, established by a gift of $2,400 from Mr. Ross, of Scotland. Mrs. S. B. Armstrong writes of the sudden accession of spiritual interest in Pampluna, a town of Navarre, where not long ago "the word Protestant meant a demon from hell," but where now there are twelve children in the Sunday school and many attending the meetings. A new mission has recently been opened in Vacencia by an Englishman. The inundations of Murcia seem to be having a softening effect on the working classes.

The recent promise of the Emperor of Austria to the deputation of the Evangelical Alliance that he would investigate the cases of persecution and see that justice is done, will in due time bear fruit. While it is true that his Cabinet decided some two weeks ago that the long-persecuted believers in Stupitz, a village near Prague, should now have the right to hold house worship, "Hausgottesdienst," with invited guests, it is equally true that the people in question have not received this decision. The rumor that a similar right had been granted to Rev. Mr. Adams, of the American Board, and others in Prague is as yet only a rumor. The following facts show the continued intolerant spirit of the local authorities. Not long ago, six or eight Baptists met for prayer in the house of a postman in one of the suburbs of Vienna. They were dispersed by the police. The postman was informed that he could have little or no hope of a pension if he continued to allow such meetings in his house. On a recent Sunday the police found their way into a house in another part of Vienna. The fifteen people there assembled for prayer were dispersed, and the males ordered to appear, at 3 o'clock of the same day, in police court. In a Bohemian village, some time ago, a married couple for conscientious reasons left the Romish Church. Recently, at the birth of their first child, they applied within the term prescribed by the law to have the birth entered in the State register expressly provided for parties belonging to religious communities not recognized by the State. The application was refused, and the parents were ordered to have their child baptized by the Romish parish priest, on the ground that a child must have some religion and that the parents had none. During the present month Rev. Mr. Balzar, a self-educated Bohemian and an earnest preacher of the gospel (Reformed, but not connected with the State Church,) has been forbidden to hold any more meetings. Mr. Balzar has been suffered by the authorities—that is, they have not stopped him—to preach in Northeastern Bohemia some ten years. He has gathered about him a company of true Christians, and is doing a good work. All this in the face of Art. XIV. of the Fundamental (Austrian) State Law of Dec., 1867, which guarantees full religious liberty to [illegible] in the realm.—*Christian Union.*

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, DECEMBER 31, 1879.

The Synod of North Carolina, at its late meeting, passed the following resolution:

"The Synod commends the N. C. PRESBYTERIAN as a paper worthy of the confidence and liberal patronage of our people, and hereby encourages its ministers and elders to aid in extending its circulation, until every family is supplied with a copy."

THE LAST DAY.

The date of this issue is suggestive. For the last time the familiar date of 1879 meets our eye. The morrow brings new duties, new hopes, new trials, with its new and strange figures. But our thenghts now are of this last day of 1879.

Trite words of counsel and sage advice fall from the lips, and trite reflections are uttered as we are halted in life's highway and made to contemplate the flight of time. The shortness of each fleeting year, the neglected duties silently reproaching us, the sundered friendships and parted families—the sad breaches in many monrning households—these and kindred thoughts fill the mind and soften the heart. In the busy world we do not like to be forced to such reflections. The crowded present, the more absorbing future push from our meditations the fading past. Well is it that something gives us pause, even thongh it be the empirical mark of the closing year.

It is a day of busy memories—many "mournful and pleasant to the soul," and others full of bitter reproaches and burning regrets. How the aged saint turns with sad eyes to the pages of the past! Life's morning was so sweet and fair! But silken tresses are dust, and lisping voices are hushed forever.

"The mossy marbles rest
On the lips which he has pressed,
In their bloom;
And the names he loved to hear
Have been carved for many a year
On the tomb!"

Yet the same servant of God may say of the loved and lost: "Gone before." And the golden sunset of life "gives promise of a goodly day" in the morrow of eternity.

But those of middle age, and even the young also, are compelled to grow sad as a loved year passes away, no more to be recalled. The last day has come. The things left undone must lay over now till the next year. Forgotten duties, unimproved privileges, squandered moments, all have gone beyond our reach forever. The friend that brought us such priceless treasures—three hundred and sixty-five caskets crowded to the brim—has retreated. And, alas! how have we trampled some of his choicest gifts beneath our careless and guilty feet!

When it is forever too late—when the golden moment has fled—then we bewail with useless tears our shortcomings. Let us live henceforth so as to show that our penitence is not fruitless.

The contemplation of the *last things* must fill the soul with seriousness. "I feel a serene pleasnre,' said an aged and dying servant of God, "in thinking that this is the last time I shall need this or that thing—the last time I shall need a sup of water—the last time I shall need medicine, or the doctor's care. This is my last day on earth."

Should this be the last day of life, instead of the last day of the year, to any of us, would it bring serene pleasnre? Let us so live henceforth that such would be the certain and blissful result. A consciousness of *The Last Day*, a present conviction of its certain coming, would help much to this end. A living of each day as if it were the last would make each life useful, serious and happy, and life's close peaceful and blessed, as when one

"Lies down to pleasant dreams."

THE NEW YEAR.

A story from Denmark, in the days when she was queen of the seas, tells us that two Danish barques riding a stormy main, passed each other in mid-ocean, both so borne along by wind and tide that only the briefest salutation could be exchanged. Said one captain to the other, amid the tempest and storm, "What news?" The voice of the other rang like a clarion over the raging sea, "God reigns!" And the two vessels drifted away on their trackless journey to meet no more. It was all that could be said. It was enough.

Like two great ships in mid-ocean, the Old Year and the New have met, exchanged a word of greeting and parted. They touch each other no more, until moored side by side in the presence of the King, they give report of their voyage. But the message of the passing to the coming year is that of the stern Danish Captain, "God reigns!"

The past teaches it. How plain the governing power of a Mighty Ruler, in the events of history. No more signal proof that the Assyrian King was the rod of His wrath, than that other kings and rulers have been used by Him for the chastisement of Israel. His chosen people were led with flaming clouds and mighty power through the wilderness. And with equally marked and magnificent guidance does He control and bring forward His church to-day.

This ringing assurance gives hope for the future. All the marvelous appliances of this busy, practical and aggressive age, God can utilize for the advancement of His plans. All the mighty foes arrayed in hostile phalanx against Zion, He can thwart and defeat. The poorest recruit in His service, and the humblest resources of His people, He can use in the great conflict, and teach us, as He has so often done, that it is "not by might nor by power." God reigns! God reigns!

As the march of time leads us then to reflection; to regret for past shortcomings and earnest resolve for future fidelity and diligence; let us enter upon our work with cheerfulness and hope. There is every reason for both joy and encouragement. The race is not to the swift nor the battle to the strong. Let our past failnres but make us the more diligent. The soldier who has shirked, must be more than ever alert, brave and constant, to prove his renewed allegiance. The Captain can do without him, but it is a part of His plan, for many wise reasons, to use him. The victory is certain, but it is to be won by hard fighting. Let no one think there is nothing for him to do. The fact that God reigns is reason for every one's fidelity.

And let the work be done with gladness. "The Lord loveth a cheerful giver," and giving is but one and one of the most delightful forms of service. We may be sure it is not transcending the Scripture to say "The Lord loveth a cheerful worker." Indeed the Psalmist says "serve the Lord with gladness." And the great Example for us has said, "I delight to do Thy will, O God."

"Ah, well is it for those who have the privilege of work in God's kingdom," says one who wearily lies on a bed of pain. "To me comes no such delightful service." But even to you, kind reader, to whom God appoints wearisome days and sleepless nights, to you comes the blessed comfort of the assurance "God reigns." And if this year, like the last, is to be one of enforced idleness, of suffering, disappointment, and worse than helplessness—positive trouble to those to whom you would spare all trouble if you could—think you not that *God knows best?* So out of the gloom of the fast receding year, hear the ringing voice speaking bravely and cheerily to you, "God reigns."

Many changes will come. But the day follows the night as surely as night comes. And even the night wears on her ebon brow starry jewels, and gems of light.

"We feel and know that we can go
Wherever God leads the way."

With brave heart and true, rejoicing in the knowledge that God reigns, let us greet the New Year, with its duties and responsibilities, and pass the words and the hopes that cheer and sustain us to those that follow.

Happy New Year to all!

PATRIOTISM(?) RUN MAD.

In the *Philadelphia Presbyterian* of the 13th inst., is published a Thanksgiving Sermon by Rev. Chas. Wadsworth, D. D., in which occurs the following unseemly glorification of the United States flag:

"O brave banner! Even the wise men of the East have seen thy star—thy stars—shining out of their firmament, and have brought forth kingly treasures—gold, and frankincense, and myrrh."

Now we have not a word to say against celebrating the honor and glory of our national flag. Its fame is not hid in a corner; ready homage and welcome meet its proud folds in every clime, and millions are ready to defend its purity with fortune and with blood. But we would not have expected so good a man as Dr. Wadsworth to descend to such reprehensible, sensational, extravaganza, as to run a parallel between the American flag, no matter what its worth, and our adorable Redeemer, in the homage paid to each. We have no sympathy with any such unwarranted language anywhere; and none, especially, when used in the church of the living God, where the Gospel of grace is to be proclaimed to lost sinners. Far distant be the day when any such comparisons shall be heard from pulpits anywhere in this broad land!

DONATIONS.

A goodly number of persons there are, widows of deceased ministers, and others, who would be glad to have the NORTH CAROLINA PRESBYTERIAN, but who are utterly unable to afford the luxury. Any one desirous of helping us to supply the paper in such cases may send such sums as they choose to us. We will furnish the paper at $2. It is always best to send names and addresses of those whom the donor would bless, but it is not essential.

NOTES AND JOTTINGS.

We assure the *Christian Observer* that in saying that the report of its correspondent as to the editorship of the *Texas Presbyterian* was unfounded we meant nothing offensive. We confess, however, that to have said the correspondent was mistaken would have been better.

There is no truth in the report that Rev. Dr. Moran, of the Methodist Episcopal Church, has been ordained as a priest of the Reformed Episcopal Church. In fact, if we are not at fault, the latter Church does not recognize the priesthood. It accepts the sound scriptural doctrine on that subject, that under the Christian dispensation there are no priests.

The *Christian at Work* says:

It was the late gifted Dr. Guthrie who spoke of a shipbuilder who paid him the greatest compliment by saying: "During the preaching of most ministers, be they short or long, I generally contrive in my own mind to lay the keel and build the ship from stem to stern; but during your sermon I cannot lay a single plank." There is a sight of business done sitting in the pew, and he is a rare minister who can drive dollars and cents out of the head of Mr. Onepercent while preaching.

"Three-thirds of those who receive sprinkling and pouring for baptism carry a guilty conscience." So said a colored preacher of Florida to Dr. Marston. How near that brother was to the truth we shall never know. —*Biblical Recorder.*

Arcades ambo! Sometime since the *Recorder* stated in positive terms that Presbyterians in preaching Pedo-baptism did not believe what they asserted; now it seems to have found a negro preacher way down in Florida to pipe a responsive strain.

Our Secretaries report an income during November, 1879, from Ladies' Missionary Associations of $101 79 over same month last year. The gifts from all ordinary sources from April 1st, 1879, to December 1st have increased about $1,000. Enconraging, but let us press on till the cause of missions is free from all embarrassment. The *Missionary* ought to be in every Christian family. Any number is worth the price of a year's subscription, which is only fifty cents. Let sessions appoint some one in every congregation to present its claims and the subscription will be increased by thousands.

Our friends have latterly been cheering us greatly by their expressions of kind appreciation, and by their assurances of their active exertions in our behalf.

One, enclosing a favor, writes: "Am glad to help in the extension of the circulation of the NORTH CAROLINA PRESBYTERIAN. Think it is a blessing to our church."

A ministerial brother writes from another Synod:

"I don't know of any paper in our church I would prefer to the N. C. PRESBYTERIAN. It is a real live, interesting and instructive paper."

On Christmas Day we received from one who has been working for the paper in his congregation, aided by his pastor, nineteen new subscribers—and these words of encouragement: "Hope to be able to send a few more names next week."

Other brethren have sent us names of new subscribers, as an earnest of more to come. Thanks for all.

Last, but by no means last in esteem, is the NORTH CAROLINA PRESBYTERIAN, the friend of every good work and the discerner of the signs of the times. Each one of these papers has its peculiar tone and its peculiar sphere of action. All of them are first class. As an humble member of the fraternity, we rejoice in the success of these great Church papers, and confess to an honest pride in them as exponents of the Southern Presbyterian denomination and the truth as it is in Jesus.

We clip the above from *Our Monthly*, a pamphlet published by the boys of the Thornwell Orphanage at Clinton, S. C. The kindly notice of the various Southern religious papers, exhibited, we think, a nice and an appreciative discrimination of the characteristics of each. To say that each paper has its peculiar tone and its peculiar sphere is true and is of itself a compliment to each. The NORTH CAROLINA PRESBYTERIAN claims its individuality and asks no higher compliment than that it is "wide awake." By the way *Our Monthly* has improved vastly of late and has become a newsy little paper. Better things yet are promised and will be apt to come. We wish the boys all manner of success.

The poem on our fourth page from Rev. Oliver Crane, M. D., was first published in the New York *Observer*. Dr. Crane has been favoring other religious papers, notably the *Christian Secretary*, of Hartford, the editor of which is a poet of repute, but we have reason to hope that we shall soon again be enabled to class him as a regular, at least a very frequent, contributor to our columns.

North Carolinians, everywhere, will thank *Hale's Weekly*, of Raleigh, for the following relative to the famous song, "The Old North State:"

Our New York correspondent asks about Judge Gaston's song. The facts about it are these: About the year 1840, a band of strolling Tyrolean musicians passed through Raleigh, and our old friend, Mrs. Mary J. Lucas, now of Charlotte, but then teaching music in Raleigh, caught one of the melodies to which they sang one of their national songs and played it by ear on the piano. The venerable and venerated Mrs. James F. Taylor took a fancy to the tune and asked Judge Gaston to compose a song for it, which he did. The Supreme Court (Ruffin, Daniel, and Gaston) usually met for consultations, in Judge Gaston's office, on the corner of Hargett and Salisbury Streets, and it was during a consultation one afternoon that Judge Gaston wrote the song, writing it at intervals during the session of the Court.

PRO RE NATA.

At the request of the Rev. Messrs. Dalton and Watkins, and of Messrs. W. S. Primrose and A. R. Ledoux, elders, I hereby call a *pro re nata* meeting of Orange Presbytery, in Greensboro, N. C., at 10 o'clock a. m., Jan. 8, 1880 (Thursday).

The object of this meeting is to act upon a call from Chapel Hill church to the Rev. Jas. L. Currie. C. H. WILEY, Moderator.

Winston, N. C., Dec. 26, 1879.

NEWS NOTES.

We specially invite news from all quarters for this column.

DISSOLUTION OF PASTORATE.

Rev. J. A. Ramsay writes:

"At a 'Call Meeting' of Concord Presbytery, held at Mooresville, N. C., Dec. 20th, the pastoral relation between Rev. P. T. Penick and Prospect Church was dissolved. The state of Brother P.'s health would not permit his retaining that Church in connection with Mooresville. He will, for the present, at least, give his whole time to Mooresville."

HARMONY PRESBYTERY.

At an adjourned meeting of the Presbytery of Harmony, held during the Session of Synod at Rock Hill, S. C., the committee appointed to organize a church in the Fork of Black river, reported that duty performed, and New Harmony church, with twenty members, was added to the roll of churches.

Rev. W. W. Mills was dismissed to the Presbytery of Bethel. W. A. G.

We are glad to learn from the Chapel Hill *Ledger* that Rev. Dr. Charles Phillips, is improving very rapidly at his new quarters in New York.

BURGAW CHURCH.

At a meeting of the congregation of Burgaw church, Dec. 19th., Rev. J. S. Black was requested to serve the church in future. Mr. Black asked time for consideration. On the night of the 26th inst., the same congregation held a Dime Party. The sum of $49 05 was realized and with this they hope to place their house of worship in condition for use.

PETERSBURG, VIRGINIA, ITEMS.

A friend sends us the following:

Second Presbyterian Church, Providence permitting, will celebrate the regular quarterly communion on the first Sabbath in January, at which time some of the children of the Church are expected to "put on Christ," not by baptism, as we sometimes hear, but by a public profession of faith in the Saviour, and to take upon themselves the vows which their parents made for them in their infancy. The pastor, Rev. S. K. Winn, is preaching earnest gospel sermons twice on Sabbath and during the week.

The manse built on the Church lot is now finished. The building is one of great architectural beauty and a model of convenience, and quite an ornament to that part of the city. Churches contemplating building a manse would do well to examine it before commencing their work.

Dr. Witherspoon, of Tabb Street Church, is delivering an interesting course of lectures Sabbath evenings on the Prophets, a copy of which he furnishes to boys of the Sabbath School for publication in the *Cheirogram*. Should any of your readers have occasion to spend Sabbath nights in the city, they would do well to go and hear the doctor.

The Rev. Alfred Jones who preaches to two other churches in the country, is working faithfully to build up this Church—the old Street Presbyterian Church—in the western part of the city. In his work he has the sympathy of all the Presbyterians in the city. Tabb Street Church is the mother of the enterprise and lends material aid in the work of Mr. Jones.

HIGH POINT, N. C., Dec. 23, '79.

Dear Brother McLaurin:

Chapel Hill church made out a unanimous call for Brother Jas. L. Currie on last Friday night for half his time. They call him to live with them, and offer him $500 for two Sabbaths a month. P. H. D.

[It is fair to presume that Mr. Currie will accept the call, as a meeting of Orange Presbytery has been called to consider the subject. —ED.]

IONA PRESBYTERIAN CHURCH.

ROBESON COUNTY, N. C., Dec. 20, '79.

Dear Editor:

Rev. Mr. Kenedy, a blind Presbyterian, preached at this church to-day, Sabbath, to a large congregation. Though on short notice a purse of $16 was made up for him. One liberal-souled church officer, whose name is withheld, gave $5. He made a good impression by his sojourn among us as well as by his sermon. He is on a short tour among the churches of Fayetteville Presbytery.

McI.

For the N. C. Presbyterian.

THE THREE PRIZE ESSAYS.

MR. EDITOR: I have finished the perusal of three little volumes. They are prize essays. Some six or seven years ago the Hon. Richard Fletcher, LL. D., of Boston, died, and provided in his will for a special fund from which $500 was to be offered every two years for the best essay on what may be termed the best method of counteracting worldliness among Christians, and better exhibiting or exemplifying religion and increasing the efficiency of Christianity, &c. The first Fletcher prize essay was awarded to Rev. D. W. Faunce, a Baptist minister, in 1874, and in 1875 it was published, entitled, "The Christian in the World." It is a 12mo. of 236 pages. The second Fletcher prize essay appeared in 1877, entitled "The Children of Light," by a Northern Presbyterian minister, Rev. Wm. W. Faris, a 12mo. of 312 pages. The third Fletcher prize essay appeared in 1879. This prize of $500 was awarded Nov. 1st, 1878, to our own brother, Rev. A. F. Dickson of Tuscaloosa, who died January 8th, 1879, perhaps before the volume was issued by the Congregational Publishing Society of Boston. The title of Bro. Dickson's essay is "The Light: Is it Waning?" It is a 12mo. of 156 pages, considerably smaller than either of the two preceding. About a year ago, Dec. 19th, 1878, there appeared a book notice of this little essay, which (as I have since read Bro. Dickson's essay) I unhesitatingly pronounce *unjust*. The reviewer, I feel pretty certain, had not read the book with care nor in a good spirit. He seems, too, not to have known who the author was, and says, "The author looks through blue glasses, and all things appear to him ghastly and sombre. We do not know how five hundred dollars could be put to a worse use than by publishing the opinions of the prize hypochondriac of New England" !!! I was mortified and surprised to see this in the Chicago *Interior*. I am satisfied that the writer of that book notice wrote before reading it, or after a very careless and superficial perusal. It deterred me, however, very nearly a year from getting the book, and now I want to commend it, to urge its circulation, especially among ministers and pastors. It deserves the premium awarded it. Few books so small contain so much that is striking, important, practical, able and well put. The second prize essay is also very good, but inferior, I think, to Mr. Dickson's and to Mr. Faunce's. There is something stilted and stumpy in his style. His sentences are short and he makes but little use of any punctuation marks except the period. The reading fatigues like walking over railroad ties, and there is something artificial in his classification of topics under the word "Light," but still there is a great deal, that is very good and suggestive. My criticism is more against his manner than his matter. Very unexpectedly there is a hearty Christian tribute on page 267 to the name and worth of Stonewall Jackson. The first essay, by Mr. Faunce, I have just read. He is a very clear, forcible and eloquent writer. It is an earnest and practical appeal for a higher standard of Christian living. It addresses the Christian in his business and social relations, in his daily duties and recreations, and tells him how he is to be a "Christian in the world" and a blessing to his race. It seems to me that the wide distribution and careful perusal of these little books would be of great benefit to our ministry and membership. They are generally sound, earnest, practical and suggestive. J. HENRY SMITH.

Greensboro, N. C., Dec. 23, 1879.

For the N. C. Presbyterian.

THE ANNUAL COLLECTION FOR SUSTENTATION.

OFFICE OF HOME MISSIONS,
BALTIMORE, Dec. 24, 1879.

Dear Christian Friends: The collection to be taken up on the first Sabbath of January for Sustentation is one of the most important which has ever been asked from the churches. At no time have the demands of the work been more extensive or importunate. This was so manifest to the last General Assembly that it sanctioned an effort to raise at least $40,000, and requested Presbyteries to take steps to secure this amount from the churches. If the movement to obtain this large sum is to be successful, all the friends of the cause will have to concur with unusual liberality in the effort. Not only will it be necessary for a collection to be taken up in all the churches, but our Christian friends will each have to give more largely than heretofore. There is need, too, that the Ladies' Societies and Sabbath schools shall come generously to our help, and that our brethren who have been accustomed to make special gifts shall not fail to do so at this time.

The particular objects embraced under the head of Sustentation are (1) aid of feeble churches in the support of their pastors; (2) aid to weak congregations in securing houses of worship; and (3) aid for the Presbyteries in prosecuting the work of evangelization among the colored people. It will thus be seen that in reality three great departments of work are embraced under this one branch of Home Missions, and as each of these separate spheres of effort is in need of much, and largely increased fostering care, the appeal made to you for generous assistance comes with threefold intensity. There are several hundred of our churches which cannot have the Gospel preached to them without aid in the support of their ministers; there are nearly a hundred churches which are in immediate need of houses of worship which cannot obtain them unless they are assisted, and there are some millions of colored people within our bonds whose knowledge of the Gospel is very inadequate and whose views of truth and duty are far below the standard marked out in the Bible as requisite from those who shall be saved. We present these simple statements as our argument addressed to you as Christians and Presbyterians, to show you that you ought to do what you can and *all* you can for the promotion of these important objects. We beg you to ponder them, to pray over them, to ask yourselves what you can and ought to do to help forward these precious interests of the Church, and then with a "ready mind" to do what seems to be right for the glory of God in the upbuilding of His Church.

With Christian regards,

Most truly yours,
RICHARD MCILWAINE,
J. LEIGHTON WILSON,
Secretaries.

THE WEEK OF PRAYER.

The following is the programme recommended by the Evangelical Alliance to the churches of the United States for the observance of the coming Week of Prayer:

Sunday, Jan. 4.—Sermons on the "Fullness of Christ's Salvation."

Monday, Jan. 5.—Thanksgiving for the blessings of the past year and prayer for their continuance.

Tuesday, Jan. 6.—Confession of sin, and humiliation before God.

Wednesday, Jan. 7.—Prayer for the Church of Christ, its ministers, its growth in grace, and its enlargement; and for revivals of religion throughout our country.

Thursday, Jan. 8.—Prayer for Christian education; for the family and institutions of learning: for Sunday schools and Christian Associations.

Friday, Jan. 9.—Prayer for nations, rulers and people; for peace and religious liberty.

Saturday, Jan. 10.—Prayer for Home and Foreign Missions; for the outpouring of the Spirit upon all flesh, and the conversion of the world.

MONTHLY REVIEW OF MISSIONS.

A letter from Rev. Allen Wright, of the Choctaw Mission, of the 19th of November, states: "Our meetings have all been well kept up during the fall, owing to the very pleasant weather we have had. Almost every communion season has some interest to us, as there are usually one or two additions and some backsliders return to their first love, and oftentimes there are many inquiring for the way of life in Him who so loved them that He gave His life for them."

A letter from Rev. J. C. Kennedy, laboring near Green Hill, states that nine persons had been received to the communion of the Church at that place, and that there were a number of others that would probably be received at an early day.

A letter from Mr. Reid, of Spencer Academy, of the 2nd of December, mentions that there had been less sickness at Spencer during the present session than at any time since he had been there.

A letter from Rev. A. T. Graybill, published in our present issue, furnishes a very encouraging account of affairs in the Matamoras mission. He and Senor Leandro had performed a tour up the Rio Grande and had very attentive audiences at every place where they preached. At San Juan, a place which they had visited a number of times before, a church was organized with an elder and a deacon, and thirty persons sat down to the communion table for the first time.

Miss Ronzono's letter, published in our present issue, written in her peculiar style, will be read with much interest. In a noiseless way she is performing an important work, the full results of which will become more manifest in the course of time.

It will be seen from a letter from Dr. Kalopothakes, published below, that a most important achievement has been realized in Greece in consequence of an order by the government to have the New Testament Scriptures in modern Greek read in all the schools. This is an important step towards establishing a more literal sentiment among the people, and we anticipate from it the most important results.

From China, we have intelligence as late as the 17th of October. At Hangchow the missionaries and their families were in better health than usual. Miss Safford had got back to Soochow from Northern China, and was in better health than she had enjoyed for years past. Mr. Davis was busily engaged in getting his translation of the Gospels and the Acts through the press. All were in good health at Soochow.

A letter from Miss Kirk, of the 31st of October, shows that she is actively engaged in missionary work at Sao Paulo, and though not connected with any particular missionary Society, she is, nevertheless, doing an important work, especially in connection with female education, at her own charges. She deserves the sympathies and prayers of all who love the cause of Christ.—*Missionary.*

Rev. H. W. Woods of Carrollton, Ky., has accepted an invitation to supply the church at Joplin, Mo., and removes to that field at once.

ECLECTICISMS.

RICKETTY.

Presbyterian:

No man or woman will have vital piety who economizes with starving rigor towards the church. We have never known a single instance where such persons did not get morally flabby, careless, and callous, and in Christian influence become generally ricketty.

BOTH WRONG.

Southern Presbyterian:

A religion which is ever laid aside for anything is not worth having; and a religion which cannot be carried into every department and employment and experience of life, is only a form, and has no real lodgment in the heart. When a man folds up his religion and puts it away as something that he cannot mingle with his daily occupations, and which he cannot reconcile with his occasional enjoyments, he plainly confesses either that his religion is wrong, or else that his business and his pleasures are wrong. It will probably be found that both are wrong.

HONEST HEART.

Southern Churchman:

It is the lack of the "honest" heart that causes the gospel to fail in so many instances. But as no one likes to take all the blame upon himself, he casts about for excuses, and always finds them. The gospel is such a dull thing, or he cannot understand it, or there are so many difficulties in it, or they who profess it are no better than those who do not, or it may not be true, or it is certainly false. There never has been any difficulty about finding excuses; but the one real difficulty with mankind is, they lack the "honest" heart.

MEDITATIVE AND ACTIVE.

Baltimore Episcopal Methodist:

The meditative and the active in religion act and react upon each other, and are equally important. It is in private communion with God, and by the diligent study of his Word, we are to be equipped and fortified for the daily strife and the daily work. Not only spiritual growth, but spiritual success depends upon these secret exercises. It is to these the "open reward" is promised. He who neglects his closet to meet his public engagements, even of a religious character, will decline in all the true elements of vital piety, and fail in achieving any great results for God or man.

LITERARY CONTRIBUTIONS.

Christian Observer:

Another suggestion is, that the most effective articles are those whose style and dress are carefully attended to. An article that is well finished is far more likely to win the editor's favor at the first reading than one which has to be studied to understand it.

Variety and novelty in subjects is an important item. Our best preachers try to weave into every sermon some fact or some shading which they have learned during the week of preparation. What is new and interesting to them is more likely to be interesting to others. Our readers like to read on varied subjects, and to find such thoughts as will make them think.

Not too much sensitiveness is an important feature in a contribution. No man is a good judge of his own productions, and often the editor, do the best he can, judges wrong. Therefore, if disappointed by not seeing its early appearance, suspect either that the article would not read as well in type as you thought, or that the editor has made a mistake in judgment, or that matter of immediate importance is occupying the columns.

DRAW THE LINE SHARP.

Central Presbyterian:

Sharp—*sharp* ought the line to be drawn between the world and the church. The early Christians saw the necessity of this; and the very moment any church undertakes to toy with the pomps and vanities of this wicked world—be it in billiard-rooms, bar-rooms, ball-rooms, theatres, or in the way of Sabbatarian compromises, or by trying to popularize religion—as if it was a drug to be taken in some kind of treacle—then that church will get her white robes besmirched, and it will cease to be a godly church, and become a worldly church, where religion will be cultivated in its "mildest form"—among the roses.

THE MORAL DRAMA.

Christian at Work:

It is about time to put the foot squarely down upon all projects having in view the bringing of the Church and the theatre to a common place. The gospel plan doesn't include Harlequin or Columbine, foot-lights or flies, Pinafore or Pantomime. Such proceedings do the theatres no good, and they do secularize religion. The "moral drama" is a moral humbug, and is a device of old Satan to capture weak heads and gushing hearts by the fanfares and paraphernalia of the stage and its accessories. While the Sermon on the Mount remains, and the Bible is in the hands of the young, and while the flood-tide of a pure and wholesome literature continues to invite the thirsty to stoop down and drink, the theatre may be left to its peculiar vocations. Using the accessories of the theatre for the promotion of religion is a good deal like seeking the inspiration of the whiskey-bottle for the purpose of offering an edifying prayer.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

Rev. Dr. R. McInnis may be addressed for the present at Llano, Texas.

Rev. J. B. Morton's post office address has been changed from Lexington, Ga., to Elberton in the same State.

On Sabbath, 21st inst., Mr. David J. Rogers and Mr. J. J. Irvine were ordained as ruling elders in this church.

Rev. L. Tenney having assumed the editorship of the *Texas Presbyterian*, his post-office address will hereafter be Waco, Texas.

Rev. John F. Baker's postoffice address is changed from Ashley, Pike county, Mo., to Hickory Plains, Prairie county, Ark. His correspondents will please make a note of this.—*St. Louis Presbyterian.*

On the fifth Sabbath in November a church was organized at Camilla, Ga. At the organization there were eighteen members. Capt. H. P. Townsend, Mr. E. B. Burns and Mr. J. C. Turner were elected ruling elders and Mr. T. R. Bennett, deacon.

The church at Spring Hill, Maury county, Tenn., under the pastoral care of Rev. F. A. Thompson, was recently greatly encouraged by twenty additions to its membership—a very large addition to a church which previously reported only seventy members.—*Christian Observer.*

A correspondent writes to the *Christian Observer* from St. Albans, December 15th: "At the last sacramental meeting held in Lebanon Church, Va., Rev. C. L. Hogue, pastor, there were five additions on profession of faith. There have been but few sacramental meetings during the last four years at which there have not been additions to this church on profession of faith in Christ."

A new church has been organized recently at Lake Berceford, in Volusia county, Florida. Twelve members including Mr. A. H. Stockton, a ruling elder, were received from the Euterprize Church and five were admitted on profession of faith. Mr. Benj. F. Colcord, Mr. David A. Felt and Mr. A. H. Stockton were elected ruling elders of this church. The last was installed, and the two first named were ordained and installed. The church is in the mission field of Rev. T. D. Latimer.

A correspondent writes to the *Central Presbyterian* of Harper's Ferry church: "Since the death of the lamented Dr. Dutton this church has been without any settled pastor. For a time it was supplied by the Rev. C. W. Hollis and W. P. Douney. Last spring, however, Presbytery determined to occupy the field permanently, and for that purpose sent W. C. Campbell, of the last class graduated at Union Seminary. The field has now been occupied about six months, within the time three additions have been made to the church, two by examination and one by certificate. The congregation has been steadily growing, and now seems to have the best attended morning service in the place."

Rev. D. S. Sydenstricker writes to the *Central Presbyterian* from Academy, W. Va., Dec. 15th: "Last Sabbath I closed a protracted meeting which was commenced on the 21st of November. Brother W. F. Wilbeck, of Lewisburg, was with me eleven days and preached very acceptably. After he left, the services were continued, and I was assisted by Rev. V. W. Wheeler, of the Methodist Church. Brother Leps, of Frankford, was with us three days, and preached for us. The effects of this outpouring of God's Spirit are not only seen in our midst, but they are felt and spoken of in all the surrounding country. As a present result twenty persons have been received into the communion of our church on profession of their faith in Christ, of whom seven are heads of families. This makes thirty persons that have been added to this church since the first of last April—twenty-five on profession of faith and five by certificate. To God be all the glory.

NORTHERN.

PRESBYTERIAN.

Rev. Dr. P. H. Fowler, a member of the Presbytery of Utica, died recently, aged 63.

Of the amount necessary for expenses of the Presbyterian Council which is to assemble in Philadelphia in 1880, $5,000 are still unprovided. Churches are requested to send to George Junkin, Esq., corner of Sixth and Walnut, at as early a day as practicable what amount they will raise.

By the will of S. S. Ward of Hartford, Conn., the sums of $5,000 each are bequeathed to the American Board of Commissioners for Foreign Missions, the American Home Missionary Society, the Presbyterian Board of Home Missions and the Presbyterian Board of Foreign Missions.

The fiftieth anniversary of the founding of the Lane Theological Seminary was celebrated December 18th by the dedication of a new addition to the buildings, which cost $20,000. The installation of the Rev. Dr. Ellis to the chair of Sacred Rhetoric and Pastoral Theology took place at the same time.

ROMAN CATHOLIC.

The widow of Henry M. Parker of Boston, who was one of the chief supporters of the Ritualistic Episcopal Church of the Advent in Boston, has entered the Roman Catholic Church. At the ceremony there was present Dr. Saltar, once a pillar of the Church of the Advent but now a Romanist, and also the widow of Rev. Dr. Croswell, who was received a short time ago. The remark is made in a Roman Catholic paper that the postulants who come from that Church are remarkably well grounded in all the principal truths of the Catholic religion.—*Presbyterian.*

REFORMED EPISCOPAL.

The Rev. Mason Gallagher has accepted a call to become associate pastor of St. Paul's Episcopal church, Chicago, with Bishop Fallows. In addition to his pastoral duties he will also be connected editorially with the *Appeal.*

PROTESTANT EPISCOPAL.

The R. G. H. Anderson, formerly a Methodist minister, and Rev. J. B. Moore, formerly a Baptist clergyman, have been made deacons in the Episcopal Church.

At the twenty-fifth anniversary of the consecration of Dr. T. M. Clark as Bishop of Rhode Island the offerings amounted to $18,000, and were devoted to the completion of the Episcopate fund, which is thereby increased to $60,000, the sum originally desired.

BAPTIST.

Thirty years ago the Spruce Street Baptist church was probably the leading church in the city of Philadelphia. Its contributions to home expenses and benevolence was about $40,000 a year. It has been much depleted by emigration and colonization, but it has no debt; it owns a fine parsonage; it has an excellent pastor and a good meeting house.

LUTHERAN.

The Lutheran church of the Holy Communion, at Broad and Arch streets, Philadelphia, of which Dr. J. A. Seiss is pastor cost $220,000. To complete the tower and frescoe the interior will require about $15,000 more. It has a debt of $80,000.

Mr. Messersmith, a deceased member of St. John's Lutheran church of Reading, Pa., bequeathed $500 to that church, and $500 to the Orphan's Home, Germantown.

METHODIST.

Mrs. Cornelia Nutter, of Waterloo, Iowa, has given $39,000 to the Garrett Biblical Institute of Iowa, to endow a Chair of Practical Theology.

The Year Book of the Methodist Episcopal Church just published, gives the following statement of the strength of that church on July 1st, 1879: Conferences, 96; itinerant preachers, 11,453; local preachers, 12,85[illegible] lay members, 1,697,837; church edifices, 15,721; parsonages, 5,599; value of church edifices, $66,639,990; value of parsonages, $1,603,293; Sunday-schools, 19,925; Sunday-school teachers and officers, 214,698; Sunday-school scholars, 1,543,386; infant baptisms during the year, 55,076; adult baptisms, 64,531; presiding elders, 444.

CONGREGATIONALIST.

The Rev. S. J. Stewart, who resigned the pastorate of the United Presbyterian Church in Zanesville, because he found his views no longer in harmony with the principles of that organization, and accepted a call to a Congregational Church in Fitchburg, Mass., has now discovered that he is no longer in accord with the doctrines of that denomination, and has tendered his resignation.

The *Vermont Chronicle* thinks that while it has been the custom to ridicule ladies' sewing societies the one in connection with the South church in St. Johnsbury, Vt., deserves something better. This society has earned in the last ten years $2,700, of which $700 was spent for carpets in the church, $46 for chairs and $378 for a piano. Of the remainder, $1,525 was devoted to benevolent work.

REFORMED (DUTCH.)

The will of the late Mrs. Martin M. Fitts, of Newport, R. I., contains a number of public bequests of from $100 to $1,000 also one of $5,000 to the Dutch Reformed Church of Coytville, N. J.

SECULAR NEWS.

The colored people of Halifax county own 16,001 acres of land.

On December 26th, Mr. Howard, of the Louisiana Lottery Company, at 819 Broadway, New York, was arrested and committed for further examination.

Jas. A. Barnes, of Hartford, Conn., and N. E. Nash, of Westerly, Rhode Island, who have been shooting wild fowl in Currituck sound for some weeks, left to spend Christmas at home. They killed six thousand head of game in two weeks—two hundred geese in one day.—*Elizabeth City Economist.*

On Monday last Mr. Wm. Revell, who attends to Capt. R. H. Gatlin's mill and gin at Killquick, in this county, was crushed to death in the most horrible manner by the machinery.—*Tarboro Southerner.*

Mr. Huske, of the State Fish Hatchery, passed down Friday with a large lot of young salmon for the south fork of the Catawba river.—*Piedmont Press.*

We are in the midst of half a dozen factories, in full operation, and three others are in the course of construction by those already manufacturing.—*Alamance Gleaner.*

Ex-marshal Bazaine, of France, who had been sentenced to twenty years' imprisonment for treason, but escaped from jail, applied for permission to return and settle some business affairs, but was refused.

There was an interesting sale of old furniture and curiosities a few weeks ago at a picturesque villa near Genoa. The gem of the collection was a bronze Mercury, rather under life-size, of the sixteenth century, a reproduction of which is in the museum of the Louvre. This is attributed by some to Benvenuto Cellini, and it was purchased for $20,000 for a museum in Germany. A picture by Meissonier, about 10x15 inches, a single figure of a cavalier playing a guitar, brought $5,100; a white elephant in Dresden china, bearing a clock, went for $3,400; a Salvator Rosa sold for $3,000, and two very handsome carved oak cabinets, panels and figures of old carving, put together a perfect match, brought $1,800. Among the curiosities was an old Venetian spinet with inscriptions, and a gorgeous sedan chair, formerly used by the Duke of Parma.

The Spanish Senate have passed a bill for gradual emancipation of slaves in Cuba.

Thursday last W. W. Medford, a farmer who resides near Richland Institute, four miles from Waynesville, was killed by a falling tree. He and his brother were felling timber, and being a little deaf, he did not hear his brother's warning and the descending tree, which was fourteen inches in diameter, crushed him to the earth, broke his neck, smashed in the rear of his skull and broke one of his thighs in three places.—*Asheville Journal.*

David Meisenthaler, stockman of Whitestone, Kansas, lately, while driving his cows to the barn early in the morning, was struck by an aerolite and instantly killed. The stone is described as about the size of a common water bucket, and it was formed of iron pyrites.

A lake with an India rubber bottom has just been discovered fifteen miles northwest of Reno, Nevada. The *Gazette* of that town describes the soil in the bottom and around the margin of the lake as "of a grayish color, quite tenacious and with a hard, smooth surface, over which a carriage rolls as smoothly and as noiselessly as over a carpeted floor. When a ball made from the soil is thrown down it will rebound like rubber."

A Constantinople dispatch dated Dec. 26 says: "A Mussulman priest has been sentenced to death for assisting to translate the Bible into the Turkish language. Sir Austin Layard, the British ambassador, has demanded the priest's release, and it is believed that Germany will support the demand."

Of Christian trees proper about 115,000 were delivered in New York city during the fortnight before Christmas. Of this number about 43,000 came from Maine and rather more than 60,000 from the Catskill region.

THE ELECTROGRAPH.—We have tested this simple copying-press, furnished by J. C. O. Redington, General Manager, 27 Park Place, New York. It is perfectly simple, and admirably effective. The apparatus is perfectly simple; and the tablet easily cleaned by a sponge and water, when it is ready for use. Not only is it invaluable for the business man, but pastors and Sabbath School teachers, will find this electrograph most serviceable in their work, in multiplying addresses, songs, lesson-illustrations, &c., and at a trifling cost, in their own handwriting.

HEALTH.—The poor man's riches, the rich man's bliss—is found in Ayer's Medicines, after a fruitless search among other remedies. A word to the wise is sufficient.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

At Mill Bridge, N. C., December 23d, by Rev. J. Alston Ramsay, Mr. M. MONROE MILLER and Miss LAURA J. CARRIGAN.

In New Hope congregation, Orange county, by Rev. P. H. Dalton, Mr. OSCAR O. HOGAN to Miss LAURA J. KIRKLAND, daughter of Mr. S. C. Kirkland.

On the 26th of November, by Rev. J. L. Currie, Mr. J. T. WILSON and Miss CLARA D. PARKER, All of Orange county.

On the 17th of December, by Rev. J. L. Currie, at the residence of the bride's father, Mr. DALLAS MALONE, of Orange county, and Miss LAURA WHITED, of Alamance county.

On the 23d of December, by the Rev. J. L. Currie, Mr. JOHN L. TATE, and Miss HENRIETTA A. HALL. All of Orange county.

On the 25th of December, at the residence of W. A. Turner, near Lake City, Fla., by Rev. W. H. Hunt, Mr. A. W. CROMARTIE, of Bladen county N. C., and Miss SALLIE E. DRIVER, of Columbia county, Fla.

Christian Observer please copy.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

DEATH OF BRYANT N. WILLIAMS.

In Duplin county, on the 11th instant, Bryant N. Williams departed this life, aged 61 years. He had been sick for several months though not confined to his bed. As a husband, father, neighbor and friend, he was an exception—kind, frank, sincere, generous; and though not a member of any church, his purse was open to the promotion of God's word.

The deceased was a plain, unassuming man, an old school gentleman, and one of the most successful farmers of the county. He possessed eminently a well-balanced mind and correct judgment. His influence as a citizen is a great loss to his county, for it is such men as he was that give life and prosperity to a country. He leaves a wife, ten children and many friends so mourn his loss. C. J. W.

At the father's residence, near Buffalo church, Moore county N. C., LILLA McINTOSH, child of George A. and Mrs. Melissa F. McIntosh, died September 13th, 1879, aged one year, four months and six days.

Lent for a little while to cheer and gladden the hearts of fond parents, God has called back to His home this lamb of His fold. So much of joy came with the loved child, and so much of sadness with its early departure! The smiling face is still and cold, and the home is filled with grief and sorrow. But "the Lord gave and the Lord hath taken away." May those so sorely bereaved be able to say, "Blessed be the name of the Lord."

BETHEL ACADEMY, at Davidson College, N. C., comes to the front this week in our advertising columns, as another of the North Carolina schools well deserving support.

OUR PAPER.

We do not forget that the NORTH CAROLINA PRESBYTERIAN is read not only by Ministers, who by reason of training and study are specially fond of profound discussions of religious philosophy, but by both sexes, and by all classes and conditions of persons. Consequently it is our aim to present such a *variety* of moral and religious reading that the paper will commend itself to all as a popular vehicle of such information and instruction as not only ought to be read, but as *will be read* by young and old, rich and poor, clergy and laity, learned and unlearned. We present no elaborate prospectus. Any who may desire to know more of the paper, are referred to its friends, who may be found in almost any community, or we will gladly send sample copies on application.

OUR PREMIUMS.

We invite special attention to the premiums we are offering with the NORTH CAROLINA PRESBYTERIAN for the ensuing year:

To any subscriber, the paper one year, and Kitto's Cyclopedia ($5 00 edition) for $4 75.

The paper one year and Smith's Bible Dictionary ($4 50 edition) for $4 50.

The paper one year and Cruden's Unabridged Concordance for $4 00.

To any one sending us THREE new subscribers at $2 65 each we give
SMITH'S BIBLE DICTIONARY,
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THE LIFE OF ST. PAUL

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Being an index to every important word in the Scriptures and the Apocrypha—with full definitions of the Theological and Scriptural meanings of words, and having the texts indicated with the respective meanings. We say this Concordance—the best probably in the world is a *marvel of cheapness.* No Christian family—or other family—should be without it.

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FOR RELIEVING THROAT TROUBLES, "*Brown's Bronchial Troches*" have a world-wide reputation, and as they contain nothing that will injure the system, they can be used without fear of bad results.

Messrs. Polk Miller & Co.:
About twelve years I suffered from Dyspepsia. Falling in with Vest Pocket Cure, I gave it a fair trial. After its use I could eat anything with impunity. I am sure I am indebted to this medicine for what of health and physical comfort I have had for the last sixteen years. I have known many since to be relieved by its use.
REV. B. F. WOODWARD, P E, Va. Conf.

WILMINGTON MARKET
DURING WEEK
ENDING DECEMBER 30.

SPIRITS TURPENTINE—On Wednesday and Friday 38 cents strong; on Saturday sales were made successively at 38½, 39 and 40 cents. Price advanced on Monday to 41½ cents per gallon.

ROSIN—Firm at $1 20 for Strained and Good Strained till Monday, when Strained brought $1 20 and Good Strained $1 25.

CRUDE TURPENTINE—Prices have ruled steady: $1 60 for Hard and $2 60 for Yellow Dip and Virgin, report closing Monday.

TAR—Receipts day by day at $1 10.

COTTON—Business was materially checked by the holidays. The market has remained steady throughout at 12 cents for Middling

CORN—Demand sufficient for supply, which is light. One cargo, 2,000 bushels, received and sold at 68¾ cents.

TIMBER—Sales of 5 rafts Common at $4. 1 do. do. Mill at $6, 1 do. do. at $6 50, 2 do. Fair Mill at $7 25, 1 do. do. at $7 50, 1 do. Good Mill at $8, 1 do at $9, 3 do. Prime Mill at $10.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.
BACON—Western Smoked—	
Hams	10 a 12
Sides, per lb	0 a 7½
Shoulders	a 6½
Dry Salted—	
Sides, per lb	0 a 7¾
Shoulders	0 a 6½
CHEESE—Northern Factory, per lb	0 a 11
Dairy, cream per lb	00 a 14½
State, per lb	00 a 10
COFFEE—Rio, per lb	18 a 18
Laguayra, per lb	18 a 20
CORN MEAL—per bush in sacks	80 a 82½
DOMESTICS—Sheetings, 4-4, per yd	a 7½
Yarn, per bunch	00 a 85½
FLOUR—Fine, per bbl	0 00 a 5 00
Super, Northern, per bbl	5 50 a 6 00
Extra do. " per bbl	6 25 a 6 50
Family " per bbl	7 50 a 9 00
City Mills—Extra Super, per bbl	0 00 a 7 50
" Family, per bbl	0 00 a 8 00
" Extra do., per bbl	0 00 a 8 50
GLUE—per lb	14 a 16
GRAIN—Corn, in sacks, per 56 lbs from store—white	77½a 80
CORN, wholesale, in sacks	72½a 72½
Corn, mixed, wholesale in sacks	70 a 72½
Corn, Cargo, per 56 lbs, bulk	68 a 70
Oats, per bushel from store	60 a 62½
Peas, Cow, per bushel	60 a 65
HOOP IRON—per ton	90 00 a 95 00
LARD—Northern, per lb	9½ a 10
North Carolina, per lb	10 a 11
LIME—per bbl	0 00 a 1 00
MOLASSES—West Indies, old crop	00 a 30
" " bbls	00 a 32½
" " new crop	35 a 37
" " bbls	37 a 39
New Orleans	28 a 50
Sugar House, hhds, per gal	00 a 23
" " bbls., per gal	00 a 24
Syrup, bbls., per gal	40 a 55
NAILS—Cut, 4d to 20d, per keg	00 a 4 00
OILS—Kerosene, per gal	18½a 15
Lard, per gal	1 00 a 1 10
PEANUTS—per bushel	75 a 1 05
PORK—Northern, City Mess	14 50 15 00
SALT—Alum, per bag of 4 bushels	75 a 1 00
Liverpool, per sack	90 95
Liverpool fine, per sack	a 1 75
SUGAR—Cuba, per lb	8½a 10½
Porto Rico, per lb	0 a 7½
A—Coffee, per lb	0 a 11
B— " per lb	9 a 11½
C— " per lb	8½a 9
Ex. C— per lb	0 a 9½
Crushed, per lb	00 a 11½
SOAP—Northern, per lb	5 a 7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a 4 20
TIMBER—Shipping, per M	12 00 a 18 00
Mill Prime, per M	9 00 a 11 00
Mill Fair, per M	6 50 a 8 50
Inferior to Ordinary, per M	3 00 a 5 00

One pair of boots or shoes saved every year by using Lyon's Patent Metalic Heel Stiffeners.

Ladies, Delicate and Feeble.

Those languid, tiresome sensations, causing you to feel scarcely able to be on your feet; that constant drain that is taking from your system all its former elasticity, driving the bloom from your cheeks; that continual strain upon your vital forces, rendering you irritable and fretful, can be easily be removed by the use of that marvelous remedy, Hop Bitters. Irregularities and obstructions of your system are relieved at once while the special causes of periodical pain are permanently removed. Will you heed this? See "Truths."

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative power in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 *Powers' Block, Rochester, New York.*

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Rev. L. K. GLASGOW, A. M. Principal
Miss ELLA W. FLEMING, Assistant.

NINTH semi-annual session begins January 26, 1880. Boarders in Principal's family pay in advance for all expense except books, per quarter (10 weeks) $80
For circulars containing testimonials from well-known educators and from patrons, address the Principal. dec 31-tf

50 Gilt, Motto, Lily, Scroll, and Marble Cards, 10 cents. 60 Agents' Samples, 10 cents. U. S. CARD Co., Northford, Ct. dec 31-625-13t

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PREVIOUS TO
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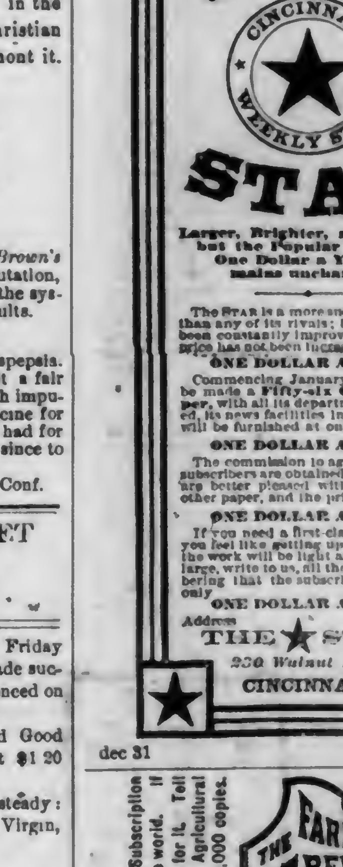

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READY-MADE CLOTHING,
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Don't forget we sell the best Shirt in the City for the money. Wool Shirts and Vests for Ladies and Gents underwear.
Call and get one of our $1 Umbrellas, which is as good as you ever bought at $1 25.
Notwithstanding the advance in prices, we are still selling many of our Goods at old prices.
Orders solicited.
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AMERICAN DENTAPHONE CO., ... Cincinnati, Ohio
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THE Spring term commences on the 16th of January 1880, and closes the 1st of June following. The total expense of a boarding pupil for one term is $120, payable in advance. This amount will include board, with washing, fuel, lights, furnished room and servant's attendance, tuition in English branches and Latin, Calisthenics, Text Books and Stationery used for school purposes. For $150 all the above, with Instrumental Music and use of Piano.
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The Spring Session will begin January 19th, 1880. Board and Tuition per session of five months, $100.
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Lenoir, Caldwell Co., N. C.
THE Spring Term will begin January 14th, 1880. Tuition per term, from $16 to $36. Board, in good private families, per term, $50. Washing and lights extra.
For further particulars, send for circular.
E. W. FAUCETTE, Principal.
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University of North Carolina,
CHAPEL HILL N. C, December 22, 1879.
THE exercises of the University will be resumed on the first Monday of January, 1880.
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dec 24 624-2t

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A Classical, Mathematical, and Commercial Academy.
W. G. QUAKENBUSH, (Bingham School and University of Va.) Principal.
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A Classical Teacher Wanted.
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W. J. MOTT,
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nov 19 619-tf

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Catalogue and circular with full particulars, on application.
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feb 20 528-1y

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Now is the time to subscribe, beginning with the *New Year.*
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FITS CURED PROMPTLY and PERMANENTLY. I send a bottle of my celebrated remedy, with a valuable treatise on this disease, free to all sufferers who send me their P. O. and Express address. DR. H. G. ROOT, 183 Pearl Street, New York.
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We have on hand a large assortment of Fancy Ribbons, and special bargains are offered in Feather Tips.
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The Finest Assortment of Ties in the City.
N. H. SPRUNT, Exchange Corner.
nov 5 617-tf

TO THE LADIES.
THE SUBSCRIBER would most respectfully inform her patrons and friends that she is ready to receive orders for MAKING, also for CUTTING and BASTING DRESSES in the
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To her country friends she would say, send in your orders at once.
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All the branches necessary to fit candidates for the Gospel Ministry will be taught. Some acquaintance with the early branches of English will be required for entrance. Candidates must come recommended by their Presbyteries or Committees of Education; and if of other denominations, must have similar credentials.
No charge for tuition. Board can be had on reasonable terms.
C. A. STILLMAN, Superintendent.
July 23 602-tf

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207 North 8th Street, ST. LOUIS, Mo.
Single copy by mail 10 cents; per dozen $1 00—by mail $1 10; per hundred $7 50—by mail $8 50.
This number will be followed every six months by similar publications, each containing twenty-five or thirty new and choice pieces of music, and about the same number of standard Sunday School Hymns.
dec 10 622-3m

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AND
DAY SCHOOL,
HILLSBOROUGH, NORTH CAROLINA.
Misses NASH and Miss KOLLOCK, Principals.
THE SPRING TERM of 1880 will open the 6th of FEBRUARY and close on 24th of JUNE Board and Tuition $100.
Circulars forwarded on application.
466-*jan.1,'79

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MEBANEVILLE, N. C.,
Is now PRE-EMINENT among Southern Boarding Schools for Boys.
The 171st Session ending Dec. 17th, 1879, has been the most prosperous in the eighty-six years of the School's history. The 172d Session will begin January 14th, 1880. Board $12 per month. Tuition $50 per Session. For catalogue giving full particulars address, MAJ. R. BINGHAM, Sup't.
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COTTON!
IN VIEW of the approaching Cotton Season, the undersigned offer their services to Planters and Country Merchants
For the Sale of Cotton,
Which they are prepared to do
On the Most Economical Charges.
They will warrant the full price of the day of sale. Account sales will be rendered promptly, and proceeds be at once remitted.
ALEX. SPRUNT & SON,
Wilmington, N. C.
September 3d, 1879. 606

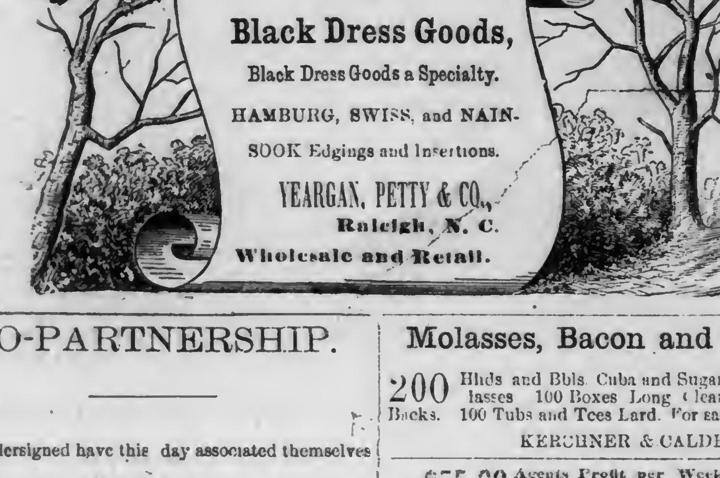
DRESS GOODS AND TRIMMINGS.
HOUSE FURNISHING GOODS.
LADIES' AND GENTS' UNDERWEAR.
Children's Merino Under Suits—A great comfort and convenience.
CLOAKS AT $5, $6, $7, $8, $10 AND UP.
LADIES' DOLLMANS FROM $10 UP. Very Fashionable this Season and Very Pretty.
PLAIN AND FANCY DOUBLE WIDTH GOODS,
In Black, Gray, Brown, Navy, &c, for Circulars
A large assortment CARPETS, Cotton, Hemp, Ingrain, Extra Super and Brussels
OIL CLOTHS IN ALL WIDTHS, MATS, RUGS, &c.
Respectfully, R. M. McINTIRE.
dec 3 621-1y

R. B. ANDREWS. (ESTABLISHED 1847) S. W. WHITING.
R. B. ANDREWS & CO.
Men and Boys CLOTHING,
Dress Shirts, Cuffs,
TIES, SCARFS,
Half Hose, Suspenders,
Gloves,
Handkerchiefs, Underwear,
Trunks, Valises, &c.

Extra Large Sizes CLOTHING,
A Specialty.
HATS AND CAPS,
A Large Assortment.
We give special attention to orders from a distance.
LIBERAL DISCOUNT TO MINISTERS.
NO. 27 Fayetteville St. Raleigh. N. C.

Fall and Winter Goods
—AT—
M. M. KATZ'S,
36 MARKET STREET.
BARGAINS IN BLACK DRESS SILKS.
Our celebrated heavy soft Gros Grain for One Dollar per yard. COLORED SILKS, SILK VELVETS, SATINS, in plain and satin stripes.
DRESS GOODS,—Satin Melange, Cashmere Soie, Brocade Persan, Persan Raye, Raye Broche, Cavalo Mohair, Striped Satins, Camel's Hair, Colored Cashmeres, from 45 cents up. Colored Alpacas, all shades, 12½ cents; Double Width Colored Alpacas, heavy, only 16 cents per yard.
MOURNING GOODS.—The best assortment ever offered here in Drab D'Ete, Bombazine, Tamise, Crape Cloth; Plain, Striped and Brocade Cashmere; Henriettas, Mohairs, Australian Cloth.
CLOAKS, WATERPROOFS, SHAWLS. Trimmings; Silk, Grass and Chenell Fringes; Gloves and Hosiery, every style, good and cheap; Skirts and Corsets. The best Fifty Cent Corset ever sold in the city. RIBBONS—Fancy, Satin, Striped and Brocaded. Laces and Embroideries in greatest variety. Housekeeping Goods, Blankets, Flannel.
MEN AND BOYS' WEAR. Ladies' Cloth, Ladies' and Children's Merino Vests, Ruchings, Ties, Fancy Goods. One Thousand Dozen Linen Handkerchiefs, from 5 cents up; DOMESTIC GOODS, &c, &c., all at prices which defy competition, and qualities which cannot fail to give satisfaction. I can assure my kind patrons that every article will be sold AS LOW, and the majority LOWER, than at any previous season. Send for samples to
oct 22 M. M. KATZ, 36 Market Street.

RAVEN BLACK ALPACAS!



CO-PARTNERSHIP.
The undersigned have this day associated themselves together under the firm name of
BOATWRIGHT & McKOY,
For the purpose of carrying on a
General Wholesale and Retail Grocery,
AT THE OLD STANDS,
5, 7 and 8, North Front Street,
WILMINGTON, N. C.
We solicit a liberal share of the public patronage.
JOHN L. BOATWRIGHT.
THOS. H. McKOY.
Wilmington, N. C., Oct. 3, 1877.
oct 10 509

GUNS, LAMPS, SEWING MACHINES.
BREECH LOADING, SINGLE and DOUBLE Barrel Guns, with all kinds of Implements for loading Shells, Powder, Caps and Wads.
LAMPS of all kinds. German Student, Perkins & House, and others.
The Remington Sewing Machine,
A consignment from the makers at Factory prices—a new and excellent Machine. Prices very low.
Kerosene Oil 7 Cents Per Gallon.
Safety Oil 15 Cents Per Gallon.
GEO. A. PECK,
25 South Front Street.
dec 10 622-tf

Oratory! Pathos! Humor! Fun!
100 CHOICE SELECTIONS No 17 NOW READY. P. GARRETT & CO. 708 Chestnut St., Philadelphia.
This number is uniform with the Series, and contains another HUNDRED splendid Declamations and Readings. 180 pp. Price, 30 cts., mailed free. Sold by Booksellers. Every boy who speaks pieces, every member of a Lyceum who wants something New to recite, should Get the Whole Set. Club rates, and Full List of Contents Free.
dec 10 622-4t

SALT. SALT. SALT.
21,000 *Sacks*
Now on way from England, and a portion daily expected!
Factory Filled Fine Table,
AND
Liverpool Ground Alum.
Full Weight Guaranteed.
"WILLARD'S,"
NORTH WATER STREET,
WILMINGTON, N. C.
dec 17 623-tf

Molasses, Bacon and Lard.
200 Hhds and Bbls. Cuba and Sugar House Molasses 100 Boxes Long Clear Sides and Backs. 100 Tubs and Tces Lard. For sale by
KERCHNER & CALDER BROS

$55.66 Agents Profit per Week. Will prove it or forfeit $500. $4 Outfit free. E. G. RIDEOUT & CO. 218 Fulton St. N.Y.
oct 8 413-26t

HALL & PEARSALL
OFFER FOR SALE AT CLOSE PRICES, A FRESH and COMPLETE stock of GENERAL GROCERIES, consisting in part of
100 Boxes D. S. SIDES,
25 Bbls New MESS PORK,
15 Tubs choice Northern BUTTER,
450 Bbls FLOUR, MADE FROM NEW WHEAT AND PUT IN FANCY PACKAGES,
3000 Bush CORN, White and Mixed,
30 Bbls and Hhds New Crop CUBA MOLASSES,
50 Bbls SYRUPS and MOLASSES.
sep 3 – 608-tf

AGENTS, READ THIS
We will pay Agents a Salary of $100 per month and expenses, or allow a large commission, to sell our new and wonderful inventions. *We mean what we say.* Sample free. Address SHERMAN & CO., Marshall, Mich.
nov 19 619-6m

Fresh Arrivals.
100 Boxes CREAM CHEESE,
50 Tubs LARD,
10 Tierces Fairbanks' LARD,
100 Boxes SOAP,
100 Boxes POTASH and LYE,
200 Bags SHOT,
BAGGING AND TIES,
10 Tierces good cheap HAMS.
For sale low by
HALL & PEARSALL.

KERCHNER & CALDER BROTHERS
WHOLESALE GROCERS
AND
COMMISSION MERCHANTS
WILMINGTON, N. C.

G. H. GRAVES,
—WITH—
YEARGAN, PETTY & Co
WHOLESALE AND RETAIL DEALERS IN
Dry Goods, Notions, &c.
RALEIGH, N. C.
Would be glad to have his friends and everybody else to call. He guarantees to sell them goods cheaper than they can be bought elsewhere in the city. Orders are solicited from Merchants and all others.
Messrs. Yeargan, Petty & Co. keep an assortment of RAVEN BLACK ALPACAS and DRESS GOODS.
Special attention is asked to their line of Hamburg and Nainsook Edgings and Insertions, Silk Handkerchiefs, Kid Gloves, Ladies' Dress Shoes, &c.
dec 10 622-1m

FOR THE FAMILY.

Training a Child.

He who checks a child with terror,
Stops its play and stills its song,
Not alone commits an error,
But a grievous moral wrong.

Give it play, and never fear it,
Active life is no defect;
Never, never break its spirit;
Curb it only to direct.

Would you stop the flowing river,
Thinking it would cease to flow?
Onward must it flow forever;
Better teach it where to go.

In Debt.

Browning M—— is not at all *brown*, but very fair, with blue eyes, and the most flaxen of tresses. Neither is he one of the imaginary beings sometimes so called, but a real live boy, eight year's old, with all a boy's fondness for fun and frolic.

One evening his father noticed a very sober look on his son's face usually so careless and merry.

"What is the matter, my son?" he asked, as the boy hung around him with a wistful, persevering air, which said, as plainly as words could, "I wan't something but don't like to ask for it."

But in reply to his father's question he said: "I want twenty-five cents, papa."

"Twenty-five cents," repeated Mr. M—, "and what will you do with it?"

"Why you see, papa, I borrowed a quarter of a dollar of Fred when I bought my dominoes, and I want to pay him back," said Brownie, in a voice that trembled with tears.

Fred is Brownie's elder brother, who has lately begun keeping an account book, of which he is not a little proud. Looking up from the book he was reading, he exclaimed:

"I'll tell you, papa, why Brown is so anxious all at once to pay me. I showed him his name in my book to-day, where I have him down for twenty-five cents, borrowed money."

"Ah!" said the father, "is *that* it?"

"Yes," answered Brownie, "he has me on his book. I don't want to be on *anybody's* book, so please give me the money."

"Well, my son, I hope you will always have such a hatred of debt as to make you always unwilling to have your name in a creditor's book," was the reply of the father, as he put a shining silver quarter into the little boy's hand. Brownie, with a bright, happy face, passed the coin over to his brother, and then bounded lightly away to his play.

But that night as he was preparing for his sleep, the mother, who had overheard the whole, said, "So you do not like being in debt, do you?"

"No, mother, it made me feel dreadfully to think my name was in a book as a debtor, and I couldn't take pleasure in anything till it was paid, for something seemed to keep saying 'You are in debt, in debt.' And papa said he hoped I would always feel so about it."

"I hope so, too, Brownie, but are you sure you are now out of debt?"

"Why, yes, mother, I didn't owe any one but Fred, and now that I have paid him I feel as light as a feather," in proof of which assertion Brownie capered up and down the room in a very lively manner. His mother waited until he became quiet and then said:

"Brownie, who gives you every day food to eat and clothes to wear? Who gives you health and strength, and cares for you day and night?"

"It is God, mother," answered the boy, reverently.

"And who gave His Son to die for us, and His Word to guide us in the way of Salvation? Do you not owe your Heavenly Father something for all these precious blessings and others too many to be counted?"

"But I thought these were gifts, mother and that God asked nothing in return for all He does for us, and that we *never could* pay Him for all his benefits to us, never."

"True, my son, yet there is one thing which He requires us to give in payment for His great sacrifice."

"What is that, mother?"

Mrs. M— turned over the leaves of the Bible which lay beside her, and then placed her finger on a passage which Brownie read aloud, "*My son, give me thy heart.*"

The boy was silent for a few moments, and then said: "But what does that mean, mother, and how can we do it?"

"It means, my son, that our best and warmest love must be given to God, and that we must play, work and study, sing and pray, as He has told us to do, because we love Him so much that it is our delight to please our kind Father in Heaven who does so much for us."

"But how can we ever feel so?" asked Brownie, in a doubtful tone.

"Faith in the Lord Jesus Christ and love to God are His gifts, which all may have for the asking. He, only, can give us hearts that love to do His will. When we give to Him the love of our hearts, the work of our lives, all we have, and are, to be used in His service, then, and not till then, are we out of debt."

"Well then, all persons who are not Christians are in debt, are they not, mother?"

"Yes, my dear boy, all who have not given God what He requires in the verse you read. Many persons, who, like you, cannot rest under a debt to a fellow creature, and who think they are unwilling to remain for a moment under obligations to others, are yet content to take and use God's gifts without giving what He asks for them. More than that, they claim heaven as a reward for their honesty toward their fellowmen. But God's Spirit causes the conscience to whisper, 'In debt, in debt.' No rest is given till the debt is paid, by surrendering the heart and life to Him, giving up our wicked feelings and desires, and having the mind that was in Christ Jesus."—*Canada Presbyterian.*

Which is Best?

"Oh, dear!"

Little Nan opened her eyes and stretched out her arms with a sleepy yawn, as the summer morning, all rosy and sweet, peeped into her garret chamber.

"I wish I didn't have to get up so soon! I wish the fire would make itself, and a Pitcher Fairy would bring the water from the spring, and a Broom Fairy would sweep the kitchen and grind the coffee, and a good Brownie would bring us a lovely breakfast already cooked! I'm tired of sifting cinders and washing dishes. I wish I was a lady like Miss Anastasia!"

But she wasn't a lady, and Pitcher Fairies and Brownies didn't grow in her neighborhood; so little Nan had to shake off her sleeplessness and jump up to her work. The sun was just coming over the edges of the rosy clouds; the robins and the orioles were singing with all their might; the morning glories had hung out a thousand pink, and purple, and sparkled bells, to welcome the sunshine; and the pinks and mignonette in the garden were sparkling with dewdrops. How sweet they smelled, and how lovely everything was in the cool, fresh, beautiful summer morning!

Little Nan came back from the spring with her cheeks like roses and her eyes as bright as stars. She danced about her work as lightly as any Broom Fairy ever did; and the fire was made, the breakfast cooked for grandmother, and the dishes washed up afterward, long before Miss Anastasia raised her drowsy head from her great, soft feather pillows. When she did, the sun was streaming across her pillow, hot and bright. The flowers on her dressing table drooped in the heat; the dew was dried up on the roses outside.

Miss Anastasia stretched herself, "Oh, dear, how hot it is! How tiresome to have to get up and dress one's self! I won't do it. I'll have my breakfast in bed."

And so she lounged amongst her pillows, and drank her coffee, and nibbled at her toast, and had no appetite, and complained of the heat, and sighed and fretted like a person oppressed with grief. She had nothing in the world to do but amuse herself and take her ease, and now nothing amused her: and she tossed about on her fine bed, and did not find half the rest there that little Nan took on her hard cot in the garret.

If only she had some useful work to do, how much better she would have felt! She missed all the dew and freshness of the morning; she loses all the purest pleasures of life. For no one can be happy that walks through the world with idle hands and a selfish heart.

Little Nan had the best of it; for honest work brings a double blessing, and we serve God best when we do our duty to men.—*Baptist Weekly.*

MISCELLANEOUS.

The "Mouse Cure."

This name has been given, and correctly enough, to a new remedy for lockjaw. The account of it sounds more like waggery than fact, but the New York *Times* tells it "*bona fidely*" of an ingenious French physician who was called in to prescribe for a lady suffering from tetanus.

Her family doctor had tried every known remedy without effect.

The patient was lying on her back with her mouth tightly closed and the muscles of her jaws and throat rigid, so that she could not utter a sound.

The new physician went out and procured a live mouse, and attached a strong horse hair to its tail.

Placing the mouse at the foot of the bed, he allowed it to creep over the patient the entire length of her body.

She soon felt the creature, and noticing what it was, sprang up and screamed, "Take it off! take it off!" and scolded the doctor very glibly for a "horrid, heartless wretch!"

The doctor laughed, and so did his attendants, for all saw that the mouse had completely broken the lady's lockjaw. One nervous shock had been cured by another.

She had no return of the tetanus symptoms, and the doctor was so well convinced of the value of his four-legged homœopathy that he went on trying it for other nervous diseases, and it is said that he has made the "mouse cure" a success every time.—*Christian at Work.*

Three Miles of Bookshelves.

Some idea of the capacity of the British Museum Library may be gained from the statement that it contains three miles of bookshelves eight feet high, and, taking them all at the ordinary 8vo. size, there are twenty-five miles of shelves. The dome of the reading-room is the second largest in the world, the diameter of that of the Parthenon Rome, exceeding it only two feet, while St. Peter's, being only 139 feet, is less by one foot. We have here an instance of the value of iron; for, while the piers of the British Museum dome occupy 200 feet, those of the Parthenon fill 7,477 feet of area.

Gladstone.

Mr. Gladstone's personal appearance is thus sketched by a London correspondent of the Philadelphia *Press*:

"In personal appearance Mr. Gladstone is an active, lithe, muscular man, rather tall, and of well-proportioned frame. His face and figure have that clear-cut contour which generally indicates several generations of intellectual activity and personal leadership. Mr. Gladstone is the descendant of a long line of Scottish lairdmen of small wealth and limited possessions, but accustomed to stand first in their community, to think and to lead. The face is scholarly, cultivated, its outlines boldly defined by the meagreness of muscle which distinguishes the intellectual athlete. There is not an ounce of superfluous flesh on it. The thin lip and wee cut mouth and chin betoken firmness, determination and endurance. Seventy summers have sat lightly on him, but the years have brought their blessing of rest, and his face in general wears the repose of strength and experience, strongly lined with the record of struggle and thought."

How Bar-Room Liquors are Made.

There may be seen daily on Chestnut street, says the Philadelphia *Bulletin*, a man dressed in faultless apparel, with a great diamond on his breast vainly endeavoring to out-glitter the magnificent solataire on his finger. In a German university he learned chemistry; and not even Liebig knew it better. His business is the mixing and adulterating of liquors. Give him a dozen casks of deoderized alcohol and next day each of them will represent the name of a genuine wine or popular spirit. He enters a wholesale drug store bearing a large basket on his arm. Five pounds of Iceland moss are weighed out to him. To raw liquors this imparts a smoothness and oleaginousness that gives to imitation brandy the glibness of that which is matured. An estringent catechu that would almost close the mouth of a glass inkstand is next in order. A couple of ounces of strychnine, next called for, are quickly conveyed to his vest pocket, and a pound of white vitriol is as silently placed in the bottom of the basket. The oil of cognac, the sulphuric acid, and other articles that give fire and body to liquid poisons are always kept in store. The mixer buys these from various quarters. They are staples of the art. —*Christian Union.*

An Eccentric British Peer.

The death is announced by cable of one of the most eccentric of British noblemen, William John Scott Bentinck, fifth Duke of Portland. He was born in 1800, and never married; so the title and most of the estates pass to a cousin, Colonel Bentinck, formerly of the 7th Dragoons. For many years past the late Duke suffered from a painful malady, and long lived in almost absolute seclusion. His passion for privacy became so great that it led him in London to construct ground-glass screens around his court yard beyond which he could walk, seeing but unseen, and caused him to construct on his favorite estate of Welbeck a wilderness of subterranean retreats and apartments, all lighted however by ingenious devices. Amongst these apartments was a magnificent library. The lodges and boxes for the servants on the estate, all of stone, and as handsome as substantial, had their kitchens and offices beneath the earth. In every direction the grounds were honeycombed by tunnels, lofty and spacious, lighted by gas (from four huge gasometers hidden in huge mounds covered with rhododendrons) with here and there shafts which let in the sunlight. These tunnels are lined with stone, and are perfect as to dryness and ventilation. One of the greatest marvels of this magnificient estate is the "Folly," a tunnel—or rather a covered way—a mile and a half long, thoroughly lighted and ventilated. There was a path across Welbeck to which the public had a right of way. The fifth Duke resolved that if people must pass there they should not see him, and so he built the covered way, which was then turfed and masked with rhododendrons and other shrubs. A lake and a subterranean church were among the other curiosities of the place, from which all strangers were jealously excluded. His Grace possessed several large estates in Scotland, principally in Ayr and Caithness shires, but paid little personal attention to them. In Caithness he owned the finest deer forest in Great Britain, but he never fired a shot in it. The only persons to whom he threw it open were his neighbors, the last and the present Viscount Galway. The late Lord Galway, who married a sister of Lord Houghton, and who was a perfect model of the best type of English hunting and riding men, always at the outset of the shooting season received from the Duke an invitation for himself and his son to shoot over the forest in Caithness, and Serlby Hall, the old family seat of Lord Galway, is full of the finest trophies of Caithness shire. With all his eccentricities the Duke was in reality one of the kindest hearted of men, and hundreds of stories of his goodness of heart could be told. In his dealings with his numerous tenants he was frank, straightforward, and considerate, and they all loved and honored him.—*Scottish-American Journal.*

A Life-Saving Station.

In the year 1847 the United States organized fifty-four life-saving stations between Montauk Point, which, you know, is on the end of Long Island, and Cape May. In 1872 the system was extended still further. New stations were located, tasteful buildings were put up and provided with all the apparatus necessary for the purpose, and a corps of resolute, hardy surfmen appointed which should patrol the coast from Passamaquoddy Bay to Cape Hatteras. Of these stations there are now 104; of which Maine has five, New Hampshire one, Massachusetts fourteen, Rhode Island three, Long Island thirty-one, New Jersey forty, Virginia three, North Carolina seven. Since the service was first established, in 1847, nearly 6,000 lives have been saved by its aid, and property has been preserved amounting to more than $1,000,000.

It was one of these stations that the Professor visited. Fortunately the captain was at home, and when the Professor arrived was already showing a party of ladies the objects of interest.

When the Professor came to look around, the first thing he saw was a very brightly polished brass cannon—not a large one—and near by a number of curious looking cone-shaped leaden balls. There was also a box with a number of pegs in it and a long rope coiled carefully about the pegs. When it storms out at sea and ships are driven in shore, and become wrecked and helpless, it often happens that the water is too rough to let a boat live in it. If the big lifeboat which stands in the middle of the house should be rolled down to the beach and launched, the waves would break it in pieces in a minute. So the only way for the captain and his surfmen to reach the vessel is by a rope. Now you know a man couldn't swim in such a heavy sea to carry the rope, and nobody has strength enough to throw a rope 1,200 feet, which is often the distance by which the ship is separated from the shore. So the captain or one of his men takes the rope that is coiled so loosely about the pegs that it will run off without a hitch, and ties one end of it to the ring in the end of one of these lead balls. Then he takes the brass cannon and sets it on the beach, pointing it so that it will carry a ball just over the vessel, and loads it with powder and this ball having the line tied to the end. Then he fires the gun. Bang goes the gun; out goes the ball; away goes the line, uncoiling itself so fast from the pegs that you can scarcely see it move. In a second it slackens and stops, and then the Captain knows it has fallen on the deck of the vessel. Pretty soon it begins to move again—slowly this time; and now the captain knows the people on the ship are pulling it. So he ties two ropes to his end of the line—one a little larger than the line itself, and the other a great, stout cable—and attaches to these a piece of wood with painted directions on it, telling the people on the ship just what to do. In a few minutes these ropes have been pulled on board, and the big one, looking like the cable of a suspension bridge, has been made tight at both ends. On this cable is then hung a sort of covered boat, called a life-car, large enough to hold four people, and the small rope being tied to one end of it, the people on the ship begin to pull. Very shortly it has been pulled along the cable until it reaches the ship. Then it is filled with people and the surfmen on shore pull it back again. And so it is pulled back and forth, from shore to ship and from ship to shore, until everybody is landed, and the old ship is left to go to pieces. —*Professor's Chair, in Christian Union.*

How Candies are Made.

It is an easy matter to drop a luscious chocolate cream or crystal candy into one's mouth, but the process by which the morsel is produced is not so small a matter. Take a chocolate cream for instance. First, a half barrel of sugar is put into a caldron with a little water, and placed over a slow fire until it assumes a paste-like consistency. Then it is placed on a marble slab and worked, like butter, until it is smooth and plastic. That paste forms the basis of all cream candies. The flavoring is put in afterward—vanilla, orange, lemon, strawberry, pineapple—anything, in fact, that may be desired. The chocolate used comes in huge cakes, is melted, and the creams covered with it by dipping them in rapidly.

The crystalizing of candies requires more work, and it is in this that an especially prepared apparatus is used. First, the form of the candy is secured by mouldings in finely-ground starch. Then the candy, flavored and prepared according to taste, is reduced to a syrup and poured in the moulds and placed in a closet to cool slowly. These closets are kept at a certain temperature, and it requires from three hours to several days to bring the candy to the right consistency. When it is taken out the starch is removed with a brush, and the candies are ready for sale. Each kind requires a different mode of treatment.

SECULAR NEWS.

A stalk of tobacco, eight feet in height, is shown in the Agricultural Museum. It was sent from Granville county. The diameter of the stalk is an inch and a half.—*Hale's Weekly.*

Edison is said to have perfected his electric light. It will be cheaper than gas, or even oil, and the machinery for its manufacture of the simplest and most inexpensive kind. Since the perfection of the invention gas stock has fallen considerably in New York.

It is now stated that the Western Insane Asylum, at Morganton, will cost $300,000. Already $160,000 has been appropriated for this purpose, of which $10,000 remain unexpended.—*Charlotte Observer.*

Superintendent Mills stated to us that the affairs of the Orphan Asylum were in better condition than for sometime previous. The aid from the people is becoming more systematic. The Masonic Order are doing themselves great credit in so nobly sustaining this institution.—*Henderson Review.*

Prof. Simonds, of the University, is calling attention to the *flora* of North Carolina by very valuable magazine articles.—*Chapel Hill Ledge.*

The sheriff of New Hanover county, according to his custom, gave a Cristmas dinner to the prisoners in the county jail.

The president of the Dismal Swamp Canal Company has favored us with a copy of the report for the fiscal year ending Sept. 30. The revenue amounted to $10,492 being $1,900 over that of the previous year. The number of vessels passing through were 1,291, and the number of passengers 3,298. The canal is advertised for sale on the 15th of January.—*Elizabeth City Carolinian.*

Bogus Certificates.

It is no vile drugged stuff, pretending to be made of wonderful foreign roots, barks, &c., and puffed up by long bogus certificates of pretended miraculous cures, but a simple, pure, effective medicine, made of well known, valuable remedies, that furnishes its own certificate by its cures. We refer to Hop Bitters, the purest and best of medicines. See "Truths" and "Proverbs," in another column.

MISCELLANEOUS.

THIS NEW
ELASTIC TRUSS

Has a Pad differing from all others, is cup-shaped, with SELF-ADJUSTING BALL in the center, adapts itself to all positions of the body, while the BALL in the Cup PRESSES BACK THE INTESTINES JUST AS A PERSON WOULD WITH THE FINGER. With light pressure the Hernia is held securely day and night, and a radical cure is certain. It is easy, durable and cheap. Sent by mail, postage paid. Circulars free.

An Enlarged View of the Pad.

Address, Eggleston Truss Co., Manfrs. Or C. H. EGGLESTON CO., Chicago, Ill.

THE GENUINE
DR. C. McLANE'S
Celebrated American
WORM SPECIFIC
OR
VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a knawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,

DR. C. McLANE'S VERMIFUGE will certainly effect a cure.

IT DOES NOT CONTAIN MERCURY in any form; it is an innocent preparation, *not capable of doing the slightest injury to the most tender infant.*

The genuine DR. McLANE'S VERMIFUGE bears the signatures of C. McLANE and FLEMING BROS. on the wrapper.

—:o:—

DR. C. McLANE'S LIVER PILLS

are not recommended as a remedy "for all the ills that flesh is heir to," but in affections of the liver, and in all Bilious Complaints, Dyspepsia and Sick Headache, or diseases of that character, they stand without a rival.

AGUE AND FEVER.

No better cathartic can be used preparatory to, or after taking Quinine.

As a simple purgative they are unequaled.

BEWARE OF IMITATIONS.

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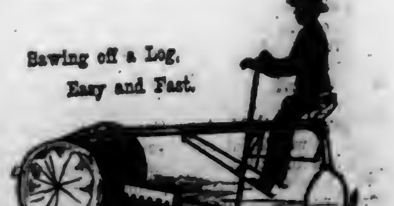

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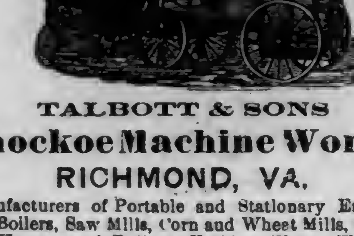

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1880

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For the N. C. Presbyterian.

PRESBYTERIANISM DEFENDED.

In confirmation of what I have said concerning the importance of Scriptural measures and instructions in times of religious interest, and the injurious tendencies of certain unscriptural measures and instructions, I will, in this article, quote the opinions on this subject of some distinguished ministers of the Gospel.

Rev. Dr. Griffin, late president of Williams College, after having alluded to eight revivals of religion which occurred in the college within the space of twenty-six years, says:

"The means employed in these revivals have been but two—the clear presentation of divine truth and prayer, nothing to work upon the passions but sober, solemn truth, presented as far as possible, in its most interesting attitudes, and closely applied to the conscience. The meetings have been still and orderly with no signs of emotion in the hearers than the solemn look and the silent tear. We have been anxiously studious to guard against delusive hopes and to expose the workings of a deceitful heart, forbearing all encouragement except what the converts themselves could derive from Christ and the promises, knowing that any reliance on our opinion was drawing comfort from us and not from the Saviour. We have not accustomed them to the bold and unqualified language that such a one is converted, but have used a dialect calculated to keep alive a sense of the danger of deception. For a similar reason we have kept them back from a profession of religion about three months. . . . . Much has been done of late to lead awakened sinners to *commit themselves* in order to get them over that indecision and fear of man which have kept them back, and to render it impossible for them to return with consistency. For this purpose they are called upon to request public prayers by rising to come out into the aisle in token of their determination to be for God, to take particular seats, called in bad English anxious seats, to come forward and kneel in order to be prayed for, and, in very many instances, to give themselves to religion at once. . . . I have seen enough to convince me that inquirers are very apt to place a self-righteous dependence on this act of commitment. 'I have taken one step, and now I hope God will do something for me,' is langnage which I have heard more than once."

Rev. Ashbel Green, D. D., late president of Princeton College, after speaking of the "excesses" and the "new measures" connected with the "great religious excitement in Kentucky" in 1801 and 1802, says:

"Cumberland Presbyterianism, Shakerism, Universalism, and Deism, reaped a large part of the harvest that grew up from the seed which was sown by the exclusive revival men at that time. Kentucky has not yet fully recovered from the injury which was done to her religious interests at this memorable period. It was followed by an open avowal and general prevalence of infidel principles, with all their mournful consequences, beyond anything that had previously appeared. I cannot attempt to enumerate all, nor the half of the errors broached, and the abuses committed in the name of religious excitement which have occurred in our country. The distinguishing doctrines, and the ecclesiastical order of our church, have, at such periods, always suffered. The doctrines of God's sovereignty, original sin, the entire dependence of the sinner on the special influence of the Holy Spirit for the work of regeneration and conversion, justification solely by the righteousness of Christ imputed to the believing penitent, and received by faith alone, have almost invariably been either denied or perverted and misrepresented in a manner that was equivalent to a denial."

Dr. Porter, in his "Lectures on Homiletics," speaks of Dr. Nettleton as "the minister of Christ, whose experience and success in such seasons (revivals) have been greater than those of any other man in modern times," and then quotes Nettleton as saying, "I have seen Churches run down by repeated excitements in which there was *emotion* merely, without *instruction*. In the first stage of a revival, while depravity is yet ascendant, and conscience asleep, I would preach the Law, with its awful sanctions and solemn claims on sinners to be holy, and that immediately. But when the first moments of a revival are past, and sinners are settling down on presumptuous confidences I would preach Election. Conscience is then roused enough to make a cord which sinners cannot break. Their own convictions are on my side, so that they cannot escape."

The following views of Dr. Nettleton are decided and suggestive:

"In every case of clear conviction there is in the mind of the sinner a painful sense of obligation to repent, and a fearful apprehension that he never shall repent. In this state he sometimes inquires, 'Do you think there is any hope in my case? Do you think I ever shall become a Christian?' The proper answer to these inquiries is, 'I do not know; it is altogether uncertain. One thing is certain, however great your sins may be, if you repent, they shall be pardoned, but whether you will ever repent is altogether uncertain. Sinners as anxious as you and perhaps more so have returned to stupidity, and their last state has become worse than the first.' When sinners are in this state of mind their friends are exceedingly prone to flatter them. '*O, don't despair; be patient, wait God's time, you will doubtless find relief.*' Such language is exceedingly dangerous. Every word takes it for granted that the sinner's concern for his soul is without foundation. One of two things is true: either such directions are wrong, or the sinner is not under conviction, for if he is under real conviction the Spirit of God is showing him his true condition; his apprehensions are well founded, and if we attempt to remove these apprehensions we directly counteract the operations of the Holy Spirit. . . . . I have often been struck with this circumstance in the mode of preaching that nothing was heard of the danger of a spurious conversion. For months together the thought never seemed to be glanced at that there was any such thing as a satanic influence in the form of religion, but only as openly waging war against all religion. Such a character as an enthusiastic hypocrite or a self-deceived person seemed never once to be dreamed of. . . . These ministers who do not discriminate between true and false zeal, true and false affections, in their preaching and conversation, and make that difference and hold it up to the view of the world, if possible, clear as the sun, heartily approving of the one and as heartily and as publicly condemning the other, will turn out to be the greatest traitors to the cause of revivals. They become responsible, not only for the sentiment in question but also for all the corruptions which prevail in consequence of this neglect. The neglect of ministers to correct these evils for fear of doing mischief, or of being denounced as carnal and cold hearted, or as enemies to revivals, is extremely puerile and wicked. The sentiment in question would, if carried out into all its consequences, defend every abomination in religion that could be named. It would soon come to this: that the only evidence that ministers are cold, and carnal, and stupid, is that they cannot approve of every art, and abominable practice in laymen, women and children, in their attempts to promote a revival. And their approbation of all these abominations would be taken as a good sign, and as an evidence that they are *awake*, whereas none but carnal and cold-hearted ministers would be influenced by such mean motives. It is only a trick of the devil to frighten the watchman of Israel from his post that he may get possession of it himself, or, what he would like still better, by such base motives to entoil and enlist him in his service by compelling him to adopt his own measures. So did not Paul. His two Epistles to the Corinthians contain little else than a humbling disclosure of abominable practices and quarrels about men and measures in promoting a revival.

P. T. PENICK.

[TO BE CONTINUED.]

For the N. C. Presbyterian.

PRAYER FOR THE STUDENTS AT OUR SEMINARIES.

It has occurred to me that in the devotional meetings of the Church it is strange that we seldom hear a petition offered in behalf of our theological students. We often hear, and very properly, too, earnest prayer made for all that are in the Gospel ministry, but not for those in preparation for the work. My object in this article is to call the attention of our churches to this matter. I hope you will do so in your editorial columns. We Presbyterians believe in the Divine sovereignty—certainly we do—it is as plainly taught in the Bible as that "God created the heavens and the earth." "He will have mercy on whom He will have mercy, and whom He will He hardeneth," is what the great Apostle to the Gentiles says on that subject, or rather the Holy Ghost by the mouth of His servant says it. But no one ever saw an intelligent Presbyterian that did not believe as firmly in the duty and efficacy of prayer, for the Scriptures also teach that doctrine just as plainly. Allow me to say, by the way, that it is the very opposite of the truth that the doctrine of God's sovereignty discourages prayer and active effort for the cause of Christ. It encourages both. We pray for just what God has promised to give, and that is the reason we do pray. You remember the remark of Luther—"Prayer is the Christians 'big gun,' with which he doth bombard heaven, and the *promises* of God must be the shot which is to be sent against the gates of the Celestial City."

Our Church has lost ground in many parts of the country, especially in the rural districts, not only for the want of ministers, but for want of efficiency on the part of our ministers. Let the Church commence now and form the habit, in all their meetings for prayer, of asking God's blessing upon those who are to be the future leaders of the host of God's elect, that by His Holy Spirit He would give His young servants some just appreciation of the dignity and importance of the work to which the Church, and as we hope, the Spirit, has called them. Surely to be an embassador of that King, who is the King of Kings, is the highest honor that can be bestowed upon a sinful man. That He would make these men of earnest faith and prayer; give them a longing for the salvation of souls, and great zeal for the glory of their Divine Master. Let the professors be remembered, too, in all the prayers of God's people, that they may have, themselves, clear perceptions of the plan of salvation, and have the Spirit's aid in teaching it to the young men. I do believe, Mr. Editor, that if this matter was properly in the minds and hearts of our Church, we would soon see in the increase of efficiency of our preachers the happy results of it. I.

For the N. C. Presbyterian

"ARAMANCHY" vs. "ALLEMANDE."

A few weeks ago the reporter of Rev. C. H. Wiley's Historical Addidress on Alamance Church, represented him as deriving the name Alamance from Allemande, referring to a body of German settlers who originally occupied a section on that stream. This etymological derivation is plausible, and would be satisfactory, were there not historical evidence for another derivation. In Colonel Byrd's "History of the Dividing Line" (between Virginia and North Carolina), he mentions the Saxapahaw river, and says: "Not far from thence the (Trading) path crosses Aramanchy river, a branch of Saxapahaw, and about forty miles beyond that, Deep river." (Hist. Div. Line, p 85) The path is described as passing through Haw old fields, between Eno and Saxapahaw. There is no doubt that "Aramanchy" is the same stream as Alamance. The Dividing Line was run in 1728, and Colonel Byrd died in 1744. This history was composed, probably soon after 1728—certainly before 1744, the date of his death. Now the evidence is that the first settlers, both German and Scotch-Irish, began to settle in that region between 1740 and 1750. Thence the name is older than the settlement, and could not be derived from "Allemande."

As to the change of "a" into "l," Mr. Lawson, in his History of North Carolina, says: "As for the two consonants 'l' and 'k,' I never knew them in any Indian speech I have met withal" (p. 378) The change of the letters was probably made by the English, as being more euphonious than the Indian pronunciation. I have no clew to the meaning of the word "Aramanchy." J. R.

A DEADLY SERPENT.

Some time ago a party of sailors visited the Zoological Gardens. One of them, excited by the liquor he had taken, and as an act of bravado to his companions, took hold of a deadly serpent. He held it up, having seized it by the nape of the neck in such a way that it could not sting him. As he held it the snake, unperceived by him, coiled itself round his arm, and at length it got a firm grasp, and wound itself tighter and tighter, so that he was unable to detach it. As the pressure of the snake increased the danger grew, and at length the sailor was unable to maintain his hold on the neck of the venomous reptile, and was compelled to loose it. What did the snake then? It turned around and stung him, and he died. So it is with the appetite for strong drink. We can control it at first, but in a little while it controls us. We can hold its influence in our grasp for a while, so that it shall be powerless; but afterwards "it biteth like a serpent and stingeth like an adder."

THE YEAR OF CHRIST'S BIRTH.

In the current reckoning the birth of our Saviour is placed too late from three to five years. Such is the opinion of all chronologists now. A sort of average has been usually adopted, and it is commonly said, in general terms, that it is four years too late, i. e. a medium between the extreme of three and five which different chronologists have fixed upon; but it is not certainly known whether it was three, or four, or five years, though there is little question but that it was at least four years.

How happened this mistake in the vulgar reckoning? In the following way: The birth of Christ was first made an era from which to reckon dates by Dionysius Exignus, about A. D. 532. He supposed that Christ was born on the 25th of December, in the year of Rome (A. U. C.) 753 in the consulship of Lentulus and Piso. His reckoning and this era were adopted by the Anglo Saxons in England about A. D. 600; afterward, in the latter part of the eighth century, by the Frank kings, Pepin and Charlemagne. So it soon passed into general use.

But Dionysius Exiguus mistook the year, and probably the day and the month. As to the year, Christ was certainly born before the death of Herod the Great (see Matt). Now Herod the Great died in the year of Rome 749 or 750. Some chronologists have attempted to make a nearer approximation to the year of Christ's birth by the help of Luke's remark (iii: 2-23) that Jesus was about thirty years old in the fifteenth year of the reign of Tiberius Cæsar. Tiberius became sole emperor, August, in the year of Rome 767. Add the fourteen years of Tiberius' reign, and it appears that Christ was about thirty years of age in the year of Rome 781. But there is some reason to think that Augustus made Tiberius partner in the government two years before, that is, in 765 *p'us* 14. In this case Tiberius' fifteenth year would be 779 of the year of Rome. Now, if our Saviour was about thirty years old in the year of Rome 781, He was born about the year of Rome 751. If in the year of Rome 779, then He was born about the year of Rome 749.

But the remark of Luke does not serve to fix the year precisely, for he says "*about* thirty years of age," to say nothing of the uncertainty whether he reckoned Tiberius' reign from the death of Augustus or from two years before. We have to fall back on the death of Herod the Great, and that fixes the date of Christ's birth at least three or four years *before* the vulgar era.

But this historical uncertainty as to the precise day of Christ's birth does not essentially affect the interest of our precious Christmas celebration. The event we celebrate is a reality, and the day which the Christian world agrees upon for the celebration of the event, we all unanimously accept and improve for that commemoration.—*Christian at Work.*

THE PLEASURE OF DOING GOOD.

There is a satisfaction in the thought of having done what we know to be right, and there is a discomfort amounting often to bitter and remorseful agony, in the thought of having done what conscience tells us to be wrong. This implies a sense of the rectitude of what is virtuous. There is instant delight in the first conception of benevolence; there is sustained delight in its continued exercise; there is consummated delight in the happy, smiling and prosperous result of it. Kindness, and honesty, and truth, are of themselves, and irrespective of their rightness, sweet unto the taste of the inner man. Malice, envy, falsehood, injustice, irrespective of their wrongness, have, of themselves, the bitterness of gall and wormwood.—*Scottish-American Journal.*

For the N. C. Presbyterian.

THE NEW SONG.

REVELATION v 9-13.

VERSIFIED BY REV. OLIVER CRANE, M. D.

Worthy the Lamb to interpret the pages
Writ with the Trinity's counsel sublime:
Worthy to open the seals that for ages
Shrouded the destinies future of time:
Worthy to take the book,
Worthy thereon to look,
Worthy the name He took,
Worthy forever the Lamb who was slain.

Worthy the Lamb who was slain to redeem us,
Washing our sins in His pardoning blood:
Worthy the Lamb who has deigned to esteem us,
Making us kings and as priests unto God:
Worthy angelic lays,
Worthy redemption's praise,
Worthy in all His ways,
Worthy forever the Lamb who was slain.

Worthy the Lamb who, from every nation,
Out of each kindred, and people, and tongue,
Gathered and loved us and gave us salvation,
Worthy the anthem adoringly sung:
Worthy the crown to own:
Worthy of heaven's throne,
Worthy all homage shown,
Worthy forever the Lamb who was slain.

Worthy the Lamb His dominion possessing,
Worthy of riches and wisdom and strength,
Worthy of honor, and glory, and blessing,
Worthy the highest hosannas at length:
Worthy a choral strain,
Worthy the new refrain,
Worthy to rule and reign,
Worthy forever the Lamb who was slain.

"INSOLE CHRISTIANS"

Are a class of persons whose only ambition is to escape danger and trouble, and who hope to be borne by the ordinances of the church easily through this world and safely into the next. To "endure hardness," to "rough it," to march in the face of storms, and look into the eye of the foe, is no part of their desires.

The epithet, though homely, is very expressive. Inside the shoe and out of the wet, it is used to fill up when there is waste-room, occupying a humble but not uncomfortable place, quite different from the outer leather, a passive, though not always a useless appendage. They never become the earnest Christian workers, the faithful servants of Christ, whose constant endeavor is to advance His kingdom and who look for His coming.—*Christian Herald.*

ALONE WITH GOD.

BY THE REV. RAY PALMER, D. D.

No one can have a very dear friend without at some time desiring to enjoy his society alone. It is only when all others are withdrawn, and a stranger intermeddleth not, that two loving human hearts can so entirely come in contact that the interchange of sympathy between them shall be unlimited and perfect. If one has many attached friends, he may find great pleasure occasionally in friendly intercourse with several of them at once. This intercourse, however, will neither be so intimate nor so heartful and unrestrained as that which is found when only one of them shares the secluded hour. Such is the experience—the common law—of social life.

It holds equally in the life of God which the Christian believer lives. To share with others of his children who are in living sympathy with him his conscious presence, as in seasons of united praise and worship, may afford a high enjoyment. But the true-hearted disciple has always desired and sought opportunities of communion with God with none to witness or share the interview. The Saviour himself was wont to retire, not only from His public labors and from the multitude, but from the chosen twelve, that He might be alone with the Father. He so felt the need of this that He not only excluded the favored three, but even the beloved disciple himself from those hours in which His spirit would open itself to its most secret depths and seek that consciousness of vital contact, that perfect and ineffable communion, the nature of which can be learned only by experience. The Christian history of all ages testifies that very generally among faithful souls the same necessity has been felt.

Undoubtedly the great want of the Christian world to-day is augmented spiritual power. It has intellectual power enough for the task of repelling the bold assaults of the latest forms of unbelief; and the men who have set themselves to convert the wonderful discoveries of modern science into weapons to be used against revealed religion are already finding themselves recoiling from the vigorous defenses of Christian truth which they have so called forth. But the most effective and noblest vindication of Christianity is to be found in the spiritual life and power and beauty and joy which it, and it alone, brings ont of the moral death and weakness and ugliness and misery which the irreligious world presents. It is in the undeniable fact that love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—all elements, in short, of the very highest type of character—are produced wherever Christianity in its true import is heartily received, that the religion of Jesus Christ makes an appeal to the conscience and hearts of men which compels them to accept it as indeed divine. These admirable graces of the divine spirit only germinate and grow in proportion as the soul habitually abides in conscious communion with him, and is quickened and molded by his power.—*Christian Union.*

A MOTHER.

A touching incident occurred a few weeks ago at the distributing of prizes in the English School of Sciences and Arts at Keighley.

The Bishop of Manchester gave the prizes. To the pupils and most of the large audience, the bishop occupies the place of a father to his children; not only revered as a man of God, but as a liberal, practical thinker, one of the leaders of opinion in England in all matters which influence the elevation of humanity.

Surrounded by the boys, and their parents, the good bishop suddenly was led to speak of his own mother, and told the story of how she, "not a clever managing woman," had been left a widow with seven children; how her great love and trust in God had helped her to live, sacrificing not only luxury, but comfort, to make a home, bare of all but the most meager necessaries, bright and happy as that House Beautiful, whose chambers were called Peace, and from which could be seen hills of heaven. Most of her children through her efforts have risen to positions where they could help to make the world wiser and better. "She is now," said the bishop, with broken voice, "in my house, paralyzed, speechless and helpless; and when I looked at her sweet face this morning, I thanked God, Who had given her to me. I owe to her all that I am."

Goethe, it is said, always declared that to his mother he owed not only all his genius, but his strength.

There is a period in the life of most boys when they feel themselves immeasurably wiser than their mothers; the little knowledge they have acquired from books intoxicates them like new wine. Probably they find the good woman at home who gave them life and has sacrificed herself for them daily, is ignorant of their hobby—mathematics, Latin, or base-ball—and they are too apt to show their contempt in rude disobedience.

When a man reaches the position of Goethe or the Bishop of Manchester, he is wise enough to appreciate a mother's unselfish love at its real value.—*Youth's Companion.*

HEIRSHIP IN SUFFERING.

One who has more than once looked on the gates of death, and again stands before them in humble submission to the Divine will, says, "I have suffered very greatly, but no doubt I have deserved it all." There is no repining, no murmur of injustice, no feeling of irritation against God, but a quiet bowing of the head to a will not understood, and a patient bending of the shoulders to smitings for sins unknown. In the deep sense of the sinfulness of our nature, in the consciousness of unworthiness, there is a full vindication of God's providence, although it has watered life's way with tears.

Another, who has also rejoiced in the hope of glory, whose life has been blessed by the assurance of adoption into the family of God, when called to pass through long, and sore trial says: "I cannot see why God so deals with me. If I am a child of God, why do I suffer so much? Have I forfeited his favor? Has he withdrawn his love from me? Why do I suffer thus?"

Seemingly these sufferers have directly opposite experiences, the one showing patient submission and the other a rebellious spirit in time of affliction. And yet they have so much in common that they really differ but little. They both possess the grace of God, and are in truth his children. They are both conscious of faith in the Lord Jesus and of the new life within them. One bows to the sovereign will and accepts the chastisement for sins unknown; the other, not conscious of special transgression, by the same logic, draws from the fact of great suffering the conclusion of doubt as to a personal interest in Christ. Both fail to comprehend all that is included in being the children of God, and therefore fail to enjoy the peculiar comfort His grace is designed to give, and the full measure of Christ's peace.

We never weary of reading, "If children, then heirs." With a delight that grows to amazement, we ponder the several parts of the sentence. From the simple fact of our relation to God as children, we are heirs without any qualifying condition as to the degree of our obedience or the number of our years of grace. We are children, therefore heirs—"heirs of God," possessing an interest in every part of our Father's vast estate; "joint heirs with Christ," heirs together with Him, sharing with Him whatever he inherits from the Father. The heart leaps with a joy that is only restrained by the seeming impossibility of such a Divine inheritance. We may not limit the words of the Spirit, and we rejoice with a joy unspeakable. The very greatness of this assurance closes our eyes to the words inseparably joined—"*if so be we suffer with Him*, that we be also glorified together."

This is to say, our being the children of God unites us with Christ in the whole of his life. Our heirship to the glory is conditioned on our heirship to the suffering. If we would bear the image of the heavenly we must also share the earthly. If we would be crowned with honor and glory with Him, we must pass through suffering and death with Him. And therefore it is that the Apostle says, "I now rejoice in my sufferings for you, and fill up that which is behind of the affliction of Christ in my flesh." Afflictions were not painless to him, but he rejoiced in them because he was thus more conformed to the life of Christ; his experience was filled up nearer to the measure of Christ's experience, and therefore he would know more of his peace here and enter more perfectly into his glory hereafter.

In this view we can understand the love of God in afflictions. Being children, we are heirs to it, and His love does not permit Him to withhold the blessing. There is a degree of peace, a fullness of joy, a height of glory, which can be attained only through suffering in Christ. If God lifts before us the cross, He also uncovers the crown; the Lord Jesus from the cross beside us says, "We shall also be glorified together." Afflictions are part of God's great work of grace, and are sent upon us because we are children whom He loves and whom He thus lifts up into the fullness of Christ's joy. The sense of unworthiness remains, but God's love is thereby exalted; the agony of the suffering remains, but it brings us nearer the cross and leaves in us the marks of the Lord Jesus. Looking beyond the seen trials to the unseen relation to God as His children and to the joy set before us, the afflictions work in us both grace and glory.—*United Presbyterian.*

A LIVING GOD.

Did you ever, I ask you, hear a religious man say, as years went on, that his religion had disappointed him? Nay, the life of our God is continued even now upon earth; and where that life is, there is the full, unending, irresistible power by which God will lead us from strength to strength, until at length we come to appear before our God in Zion. We worship no absent God. We serve no lifeless abstraction. We devote ourselves to no mere idle idea. We are buoyed up by no mere inflated enthusiasm. We serve a God living—a God present—a God who loves—a God who acts—a God who bids us trust Him to the uttermost, as we patiently pursue the path from whose end, even now, He is beckoning us, whispering to us the while, as our minds are dark, and our hearts are cold, and our fears are great, these rich words of most abundant promise, "I have yet many things to say unto you, but ye cannot bear them now."—*Canon Wilberforce.*

GOLD DUST.

God gives us love. Something to love
He lends us; but when love is grown
To ripeness, that on which it throve
Falls off, and love is left alone.
—*Tennyson.*

Christian union is well, but no courtesies between two regiments ever yet defeated the other army.—*Phillips Brooks.*

To be able to bear provocation is an argument of great wisdom; and to forgive it, of great mind.—*Tillotson.*

Feelings come and go like light troops following the victory of the present; but principles, like troops of the line, are undisturbed and stand fast.—*Richter.*

He who thinks he has no need of Christ, has too high thoughts of himself. He who thinks Christ cannot help him, has too low thoughts of Christ.—*J. Mason.*

They come and go, the blessed days of peace;
No cloud glooms down, but sunshine trembles through,
And doubt stays not where patient faith looks up
And takes the good each sweet day holds in store.
So on, and on, toward the sunset land
His strong arm leads and clears the tangled way,
While from His hand unstinted bounty falls,
And undawned splendor brightens far beyond.
—*Selected.*

We should often have reason to be ashamed of our most brilliant actions if the world could see the motives from which they spring. *La Rochefoucauld.*

We cannot skip the seasons of our education. We cannot hasten the ripeness and the sweetness by a single day, nor dispense with one night's nipping frost, nor one week's blighting east wind.—*F. W. Robertson.*

A tender conscience is like the apple of a man's eye—the least dust that gathers into it affects it. There is no surer and better way to know whether our consciences are dead and stupid, than to observe what impression small sins make upon them.—*Samuel Hopkins.*

The damps of Autumn sink into the leaves and prepare them for the necessity of their fall; and thus insensibly are we, as years close around us, detached from our tenacity of life by the gentle pressure of recorded sorrow.—*Landor.*

"In the depths of the sea the waters are still; the heaviest grief is that borne in silence; the deepest love flows through the eye and touch; the purest joy is unspeakable; and the most impressive preacher is the silent one whose lips are closed."

In heaven ambition cannot dwell,
Nor avarice in the vaults of hell;
Earthly these passions as of earth,
They perish where they have their birth,
But love is indestructible.
—*Southey.*

INSPIRATION OF LIFE.

In a little town in the woods in one of the Western States, at the close of a conference missionary meeting, a pale, weary-faced woman came forward, and taking the hand of the President, said, "This woman's missionary work is an inspiration to my life. From month to month, when I send my little to the treasury, I feel that, with my own hand, I am unlocking forces which will speedily bring the kingdoms of this world to our Lord and to His Christ." In another church, too poor to sustain regular preaching, where a woman's foreign missionary society was organized, one of the women, who had joined the society by the payment of a small sum, exclaimed, "I am no longer simply a part of this village. By this act I am made conscious of my relations to the whole world."—*Presbyterian.*

A PICTURE.

In the London exhibition there was once a beautiful painting, representing a mother on her knees in her desolate chamber, beside the body of her little child. Her face rose to just such a height that she looked across the edge of the coffin straight towards an open window, through which the western sun was streaming rays of lustrous twilight, kindling the whole sky with supernatural silver, purple, violet and gold. Her eyes were arrested with the wonderful sunset; and the legend underneath the picture was what perhaps she might have been repeating to herself: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."—*Dr. C. S. Robinson.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

The Hawaiian church is not only self-sustaining, but has its Foreign Missionary Board.

The Muller Orphanage, near Bristol, has recently received a legacy of near £10,000 from the estate of the late Mr. Alexander Botefeure, of Bayswater, London.

An innovation on the present system of preaching has been introduced by the Rev. G. J. Cowley Brown, of St. Edmund's Church, Salisbury, who has commenced reading a course of Bishop Jeremy Taylor's sermons, on the ground that parochial clergy have not time to prepare the necessary weekly sermon.

A contemporary says the mitre about to be presented to a Roman Catholic ecclesiastic, and which can be seen in a West End silversmith's shop, is partly the produce of the sale of an enthusiastic young lady's jewelry. The lady recently went over to the Roman Church, and her rings and baubles, when broken up, fetched about £500.

The Pope has not yet succeeded in getting as much of his own way at Constantinople as the Vatican desires, and consequently he has suspended the nomination of Monsignor Vannutelli as his representative at the Porte until he receives more explicit declarations from the Turkish Government that full liberty will be enjoyed by the Catholic Church in the Ottoman Empire.

The Archbishop of Canterbury, as President of the Society for the Propagation of the Gospel, has addressed a letter to the Colonial Secretary in reference to the statement that missionaries are to be excluded from Zululand, and asking consideration for the missionaries of the Society. Sir Michael Hicks-Beach, in reply, says that the Government has not received accurate official information, but promises every attention to the request.

A correspondent writes: "The Pope may be personally good, wise and peaceable; but he is powerless in Belgium, as the educational conflict has shown. His spiritual authority, in any personal sense, is as fully gone as his temporal authority, and he is compelled to be a mere Mikado to the Jesuit Tycoon. In Belgium the Popish Tycoon has all but flung down defiance to the mild Papal Mikado, who is told by the Belgium Cardinal that he is only infallible under certain conditions."

The *Journal du Protestantisme Francaise* says that M. Paschkoff has become the instrument of an important Protestant evangelization movement in St. Petersburg. At first he attempted to gather together the droschky drivers and coachmen of the capital, many of whom were converted. Thence his work has gradually extended until now he has at his house, every morning and evening, public reunions at which people of all ranks of society are to be met, and the prefect of police has authorized him to distribute the Scriptures and tracts in the streets of the capital.

The Pope received a few days ago 500 representatives of the League of the Apostolate of Prayer—an organization which promotes devotion to the Sacred Heart. He eulogised that devotion as in the front rank of means of salvation, remarking, "The heart of Jesus is a perfect model of the most sublime virtues; it is the inexhaustible source of the richest treasury of Heaven; everybody may find in it peace of heart, relief of suffering, blessing on enterprises, a sweet refuge in life, and especially at the hour of death. This is what we are told and assured by the heroine of the Sacred Heart, the blessed Marguerite Alacoque."

Among other things brought to the Sydney Exhibition was the smallest sea-going vessel in the world, the missionary canoe Evangelist, owned by the Rev. F. C. B. Fairey. This tiny vessel was built in London, under the supervision of Mr. John Macgregor, M. A. (Rob Roy), and made her first great voyage in February of last year, carrying her owner 300 miles round the iron-bound north and east coasts of Tasmania. The vessel weighs only 79 pounds, is 12 feet long, 28 inches wide and 12 inches deep. Considerable interest was excited in Tasmania and Victoria by her remarkable voyage. In addition to being fitted for a yacht at sea, the canoe has been adapted to become a home on shore, locker, waterproof cabin, and patent cooking stove being provided.

A meeting has been held at the office of the Propagation of the Gospel in Foreign Parts, under the presidency of the Archbishop of Canterbury, with a view of meeting the urgent and repeated entreaties for instructors which Christians in Kurdistan (commonly, but as it appears improperly, called Nestorians) have addressed to the Church of England. Two gentlemen were named to the meeting and accepted. The Society for the Propagation of the Gospel has promised an annual subscription of £250, and the Society for Promoting Christian Knowledge has conditionally promised a like amount. A letter has been received by the Archbishop from the Foreign Office stating that no objection existed to this mission, the headquarters of which would be at the Mesul and Oroomia, and that every protection would be afforded to the missionaries.

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, JANUARY 7, 1880.

The Synod of North Carolina, at its late meeting, passed the following resolution:

"The Synod commends the N. C. PRESBYTERIAN as a paper worthy of the confidence and liberal patronage of our people, and hereby encourages its ministers and elders to aid in extending its circulation, until every family is supplied with a copy."

OUR XXIII VOLUME.

In entering upon another volume we desire first to record our gratitude, inadequate necessarily, but we trust sincere, to God for his abounding goodness throughout the days that are past, and to express our heartfelt thankfulness to the numerous friends who have stood by the paper through all its vicissitudes of good or ill.

Nearly three years ago the present writer, full of misgivings as to the result of the adventure, bought the PRESBYTERIAN and assumed its editorial control. These misgivings arose from the certainty that if the brethren of the ministry and of the laity should withhold their moral influence; if they should fail to use their pens in its behalf; if its patrons should withdraw their pecuniary support; if, for any reason, the love of the people had chilled toward the paper and could not be reanimated, failure total and disastrous must be the result. The burden was heavy, but, thanks be to God, from first to last friends stood by it manfully. Never had enterprise firmer, truer, nobler, more self-sacrificing friends. Self-glorification is not our theme, and now that the brighter day dawns upon us, and the revival of general prosperity is bringing forward those always willing, yet until now unable to assist us, we heartily accord to those who have so freely and so generously aided by their contributions, editorial and other, to those who have actively exerted themselves through many discouragements to maintain and increase its circulation, to those who have offered their purses if need be to sustain the paper, and to patrons all, the credit which may be due for the fact that the NORTH CAROLINA PRESBYTERIAN enters upon its twenty-third volume with brighter prospects than for many years past.

We do not forget that for all these friends, and that for all these friends have done, our gratitude should be to Him who hears and answers prayer. And now, humbly acknowledging Him to whom, for the future as in the past, we must look for guidance, and success if such shall be His will, we ask the prayers of His people that the NORTH CAROLINA PRESBYTERIAN may be an instrument in the building up of His kingdom upon the earth, and in thus promoting His glory.

THE TWO EXTREMES.

Minds there are that seem to luxuriate in passivity. Chameleon-like they take their color from the minds surrounding. Their happy possessors know nought of brain toil, whatever else they know. An impression, too faint to be an opinion, is made by the first strong nature with which they come in contact, and retained until another, strong as he, sponges it off and imprints his own. They live and laugh and loiter along, but the world is none the better, nor wiser, nor stronger for them. Harmless they are as enemies, because they lack the energy of hate; useless they are as friends, because they cannot command intensity of affection. They receive our tolerance, but they cannot inspire our respect.

Quite in contrast with these is the touchy man. He is sometimes likened to a powder magazine. The simile is perfect in respect that either is easily fired and will blow you up in a twinkling. But the magazine blows itself up, and that, unfortunately, the touchy man never does. The magazine goes off and is gone, like "Graudfather's Clock," never to go again; but the human combustible doesn't, except metaphorically; you wish he would; you would go off yourself if you could. He stays awhile and gives you a bit of his mind. Generous soul! You cannot complain of short measure, but the weight is very scant, and the quality far below average.

But the touchy man is aggressive. He is apt to be a reformer, and delights in his mission. The world is all, and always, wrong; he never is. He delights in candor, so called, when exercised toward others, and finds innumerable opportunities for the display of his distinguishing virtue. He is fond of reproving in proportion as he dislikes to be reproved. He believes in the fitness of things and excels in saying unpleasant things unpleasantly. He cannot be loved, but he may well be feared. And yet, if we must take our choice, commend us to the touchy man.

THE PRESENT NEED.

We may be allowed to doubt whether the Church of the present day—Christianity—suffers so much from enemies without as from so-called friends within; from those who, as champions of the much vaunted sceptical philosophy boldly attack the citadel of truth, as from those who spike the guns pointed at the foe, or silently but persistently undermine the foundations of the fortress.

Dropping all figure the scepticism born of the principle of the natural heart that men would have it so, has lost the support which scientific men would fain have given it, and its chief apostles, still clinging to the hope that their theories may yet be proved, are forced to the admission that demonstration is wanting, and if wanting, all is mere conjecture. But the foes within the Church are those who having the form, or yet with scarce the form, still lack the power of godliness—lovers of pleasure rather than lovers of God.

The great lack of the Church is spirituality. This is an eminently practical age, rather ought we to say, an unquiet, restless, active age. Everything rushes on and sober reflective thought finds no countenance. Never in the history of the world has there been so much doing and such tangible results achieved. But are we building surely? Are the foundations secure? Are the walls well cemented and strong? When we look abroad and take in the scope of Christianity in the world our spirits rise, but taking a narrower view the heart grows faint. Is the Church the world and the world the Church? Where is the line broad and deep that should separate the two?

The minds of thoughtful, earnest, godly men are turned to this subject, and here is ground for hope. Various are the methods proposed for correction of the spirit of worldliness in the Church of God. But the disease is deep seated and chronic. It reaches to the heart and is settled there where none but the Spirit of God can reach it. Let us use what measures we may to correct this manifestation of the spirit of worldliness or that, we but heal the wounds without removing the cause of the disorder. We may palliate, but do not cure. Worldliness in various forms pervades the Church and the case looks desperate; from a human point of view the case is desperate. Yet over all God reigns. He has but to breathe upon us the spirit of life and the Church will awake from the slumber of spiritual death and go forth rejoicingly in its work. The hand of God can lift us up, and that hand will be outstretched at the call of prayer. The need is, of all time, now, for that spirit of earnest importunate prayer which is based upon, which is, the soul's sincere desire for God's blessing, with acknowledgment of Him and His mercies, with that confession of sin which proceeds from repentance and full purpose of future obedience, and all in the name of Christ. In answer to prayer we may have, we assuredly will have, that baptism of the Holy Spirit that will drive out from the courts of the Lord the spirit of this world, and bring us to find the pleasure beyond all pleasures, of serving the Lord in holiness and rejoicing in His love.

GENERAL CHARLES P. KINGSBURY.

Brigadier General Charles P. Kingsbury was born in Wayne county, New York, in 1816. When quite a small boy his uncle, the late Russell Kingsbury, of Oxford, brought him to his home where he remained until he entered West Point in 1836. He was graduated in a large class in 1840, in which there were many men who became greatly distinguished in subsequent years, among them Generals Thomas and Sherman, and he led them all. He took the second place, a man from Louisiana having the first, although it was held by the cadets generally that cadet Kingsbury was much his superior. He served with distinction in the Mexican war, was Gen. Taylor's aid at the battle of Buena Vista, and is specially mentioned by him in his official report. Belonging to the Ordnance Department, his opportunities for distinction in active operations were few. He was, however, a very able man, a very brilliant and pungent writer, and of very studious habits and varied attainments. He wrote largely at one period of his life for the leading magazines and reviews of the country, and left two or three volumes in manuscript. The New York *Times*, in a touching and just tribute to Gen. Kingsbury, said:

"He was a veteran of two wars, and a faithful servant of his country. Quiet and severely studious of habit, slightly austere of manner, a rigid Presbyterian of the Old School, and a singularly skilful soldier in that branch of the military profession to which he was attached, Gen. Kingsbury was one of those public servants whose rule of conduct always is the strict performance of duty; his highest reward the consciousness of duty well done."

His health failed him during the late war. He was devotly attached to North Carolina, and although he felt it his duty to follow the flag of his country and to thus cut himself off from many of his nearest kin, he never ceased in the midst of war to pray that God's protecting shield should be extended over his adopted mother. In letters of his that came through the lines there were always to be found passages in which he invoked God's blessings upon North Carolina.

He wrote in his early life a Treatise on Artillery Tactics, which was long a text book at West Point. He married Miss Mary McMillan of Fayetteville, where he was stationed in his early manhood when a lieutenant of ordnance. He was for full thirty years a member of the Presbyterian Church. He was a thorough disciplinarian, and our impression is that he never received a demerit during his four years at West Point. He had been in declining health for three or four years, and on Christmas day, 1879, this distinguished and faithful soldier of his country and devout soldier of his risen Lord and Saviour, died at his home, 16 Hancock street, Brooklyn, New York. He was a man of not only uncommon abilities but of singular modesty. His dying request that his obsequies should be conducted without any military display was characteristic of the man. The Brooklyn papers contained long accounts of the impressive ceremonies at Dr. Cuyler's church, as did some of the New York papers. Among the pall-bearers were six Generals of the army, Generals Hancock, Slocum and Casey being of the number. General Sherman and General McClellan were also present, we think. He was Chief of Ordnance on Gen. McClellan's staff during all his campaigns. We close this imperfect notice with the following extract from an abstract of Rev. Dr. Cuyler's remarks at the church. The report in the Brooklyn *Eagle* says:

He spoke of the character of the deceased, and alluded to the fact that for eight years he had been a member of that church, and had always been one of its most devoted members. The pastor alluded especially to the regularity with which General Kingsbury attended upon the services of the church. He was always present at the weekly prayer meetings when he was in the city, and although his native modesty and diffidence did not permit him to speak, yet his conduct and character was a bright and shining example. In speaking of this phase of General Kingsbury's religious character, Dr. Cuyler alluded to the incident which occurred recently at one of the prayer meetings of the church, when, in company with General Kingsbury, there were Generals Casey and Patrick, and all three occupied the same seat—three white haired soldiers—who had been companions in arms in Mexico and elsewhere, and were likewise comrades in the service of Christ. All were West Point graduates and it was not a common sight to be seen in their prayer meetings. Both Generals Casey and Patrick spoke upon the occasion with force and power.

The deceased was a man strong in his convictions upon every point, and this trait of his character shows with especial brilliancy in all matters connected with his religious life. He was firm and well-grounded in his faith, and had a reason for it the same as he did in everything else upon which he formed an opinion.

Dr. Cuyler spoke at length upon the character of the deceased in connection with the church which he loved so well and where he was so constant an attendant. His life afforded a bright example, and was worthy of all emulation by those whom he left behind.

Dr. Cuyler spoke with great feeling and earnestness.

ALEXANDER STUART.

Alexander Stuart, junior member of the firm of R. L. & A. Stuart, died in New York city on the 23d ult., on his 70th birthday. He amassed great wealth in the business of sugar refining. Of late he had retired from all active business and lived on his income from rentals. His style of living was plain and his manners unostentatious. He was exceedingly liberal to enterprizes looking to the good of his fellow men, especially to Presbyterian enterprizes. He sometimes contributed as much as $100,000 in a single year. One of his last acts of munificence was the purchase of a magnificent estate at Princeton, N. J., which, after refitting the mansion upon it and making ample provision for its maintenance, he presented as a private residence to Dr. McCosh, President of Princeton College.

The *New York Observer* pays him the following tribute:

"As riches increased he did not set his heart upon them. He knew that he was a steward, to whom was committed a great responsibility, and he discharged that trust with a fulness and sufficiency, as men see, such as is rarely known among men in active business life. His own private wants being few, his style of living simple and unostentatious, he gave his money largely, but with careful discrimination as to the objects to receive his charities. To enumerate the several noble benefactions of this benevolent man would be impossible, and not the least beautiful feature of his benevolence was his unwillingness to have it known. To buy and give a church to a feeble congregation, to extinguish a church debt, to endow a chair of theology, to present a mansion completely furnished to the head of a college, to found a hall for a theological seminary, to replenish the exhausted treasury of a board, of the church or of a benevolent society, to relieve the necessities of Christian ministers, to give away in a year sometimes his whole income and more, drawing, as he would playfully say, "from his principal from principle," he made his money yield riches for others in the extension of the kingdom of God, the comfort of the poor and the welfare of man."

SUSTENTATION.

We hope our churches will do their very best on Sustentation. The appeal of our Secretaries, published last week, puts the case in vigorous shape, but not more strongly than justly. $40,000 are wanted from the Southern Church and certainly, by a strong pull, that ought to come. More than one single church in North Carolina can raise $1,000 if the mind to do is not wanting, and many churches in our Assembly can give double or triple the amount.

NOTES AND JOTTINGS.

A correspondent asks that we call attention to the importance of prayer for the students of our Seminaries. The subject is one very likely to be overlooked, and assuredly is deserving of attention. We refer our readers to the article.

The article under the caption, "The Presbyterian Church," published by us on first page of issue Dec. 24th should have been credited to the *Southern Presbyterian Review* instead of *London Weekly Review*. It was a portion of an article from the pen of Rev. Dr. Frierson, of Anderson Court House. We decidedly prefer crediting our own *Review*, and are obliged to the correspondent who called attention to the error.

We adopt the *Pittsburg Banner's* paraphrase: "The *Covenant* reminds Col. Ingersoll, who tauntingly says that 'the preachers in the United States cost us $12,000,000 every year,' that the lawyers in this country cost the people about $70,000,000, and the criminals $40,000,000, and that the liquor bill amounts to about $600,000,000. According to this there are some things that cost a good deal more than the preachers, among which is the profession of which Col. Ingersoll is a member. The charge of the expensiveness of the ministry has been so often made and so often refuted, is so unfounded and so silly that he must be hardly pressed who will bring it up again."

A friend sending us a goodly number of new subscribers says: "So you see we have fully doubled our list. Thus the PRESBYTERIAN will become a welcome visitor to every Presbyterian family in our bounds." Another friend, heretofore the only subscriber at the postoffice from which he writes sends us four new subscribers; and another under similar circumstances sends two, and saying that his religious privileges are limited, as he lives twelve miles from his church, adds that the visits of the PRESBYTERIAN are therefore very refreshing. With a knowledge of the Shorter Catechism and the help of the PRESBYTERIAN I try to keep 'orthodox.'" A lady in Alabama, a loue subscriber, sends a new name, and a very aged lady in Pennsylvania, far away as she is, manifests her kind appreciation by adding another. And so they come, and are welcome all.

Our ministers, as we hear, not from themselves but indirectly, are urging their people from their pulpits to the support of the paper. Very grateful we trust we are for all such exhibitions of generous kindness to our paper—theirs and ours.

The *Biblical Recorder* and the *Covenant* (Reformed Episcopal, of Philadelphia,) do not stand in very great awe of THE CHURCH (?). Here is the way they empty their batteries. The amiability of our nature requires us to stand off and listen.

The *Biblical Recorder* correspondent in his puzzlement says:

"Now who are the dissenters, and who *the Church* in North Carolina? The Episcopalians number 56 clergymen and 5,544 communicants.

"And yet these 56 Episcopal preachers in North Carolina (the largest number, too, that they have *ever* had in the State) claim to be the only people who have the right to preach the Gospel to the 1,070,000 people of this good old Commonwealth. They call their little denomination of 5,544 communicants '*the* Church,' and their two religious overseers 'THE *Bishops of North Carolina*.' All others are 'schismatics' and dissenters."

And the *Covenant* advises patience:

"Let our brother possess his soul in patience. Does he not know that 'not he who commendeth himself is approved; but *whom the Lord commendeth?*' While *He* owns the ministry of 'Dissenters,' it will not hurt much to be *called* dissenters!"

Unhappy indeed is the case of those ministers of the Gospel, who have pandered to the appetite for sensationalism among their auditors until its cravings have become insatiable. Having conjured up the foul spirit, they must satisfy its demands or fall victims to its rapacity. Rev. Henry Ward Beecher is in such a case. His latest effort is an attack upon the American Bible Society. Mr. Beecher charges that the "Society prints a Bible notoriously false in some parts which the Society knows to be false."

The American Bible Society prints the authorized version known as King James' Bible. About twenty years ago a revision by Rev. Dr. Storrs and others was adopted, in which obsolete words, or words the meaning of which had been essentially changed, were dropped and others more properly expressing the sense, as to readers at the time of revision, were substituted. Rev. Dr. R. J. Breckenridge called up the subject and questioned the right of the Society, under its constitution, to make the changes, and the revision had to be dropped. King James' Bible as now in common use, is printed as beforesaid. The Plymouth preacher finds ready friends among the secular press to circulate his attacks on the Bible, but the last sensation will soon have to be succeeded by another. Fortunately little damage can come from such a source.

NEWS NOTES.

We specially invite news from all quarters for this column.

Rev. Dr. Charles Phillips is steadily improving at the Presbyterian Hospital in New York city, and so far has every reason to hope for restoration to health, in time.

The Goldsboro *Messenger* says the Presbyterian church was well filled on Sunday evening, Dec. 28th, by an attentive and visibly affected congregation, drawn thither to hear the farewell sermon of the late pastor, Rev. B. F. Marable.

The Rev. Dr. W. S. Plumer has been preaching in the 2nd Presbyterian church of Baltimore. On a recent Sabbath he was attacked with vertigo and sank unconscious in the pulpit. He soon recovered, however, and concluded the services. On the next Sabbath evening while on his way to the same church to perform service, the pavements being very slippery from a light fall of snow that had frozen upon them, he slipped and fell, cutting his face and receiving other injuries. We condense the above from the Philadelphia *Evening News'* account. At Dr. Plumer's time of life such injuries are very serious.

The Providence congregation is in as healthy a spiritual condition as it has been for years. It is gradually increasing in numbers, though constantly weakened by removals. The contributions to benevolent objects are perhaps larger than ever before. This is owing partly to the influence of the Ladies' Missionary Society, which contributes about fifty dollars yearly. Recently the Society appointed a committee of three to solicit aid from the young men. At the next monthly meeting one reported $10, another $7 50, the third was not prepared to report. This shows what can be done where there is a will. Hope our contributions will be largely increased the coming year. G. S. R.

December 26, 1879.

Our brethren of the ministry in North Carolina seem to have been assaulted from all quarters and in quite a variety of ways. They shall tell their own tales each in his own way:

HAWFIELDS.

On Christmas eve the home of Rev. C. N. Morrow was covertly assaulted by the good old lady Mrs. St. Nicholas, as agent of the Hawfield people. She emptied her wagon of its stores and a rap at the door called us out to see many good things piled on our porch and around it. She refused to be recognized, reined up her ponies and quickly left us surrounded with many valuable and sensible tokens of love from the Hawfield people. We are glad and our hearts bless them.

MILL BRIDGE, N. C., Jan. 1, 1880,

MR. EDITOR: While sitting quietly in my study on New Year's morning, I was informed that Mr. ——— wished to see me, and on going out I found the said Mr. ——— sitting in his wagon, which was loaded with the free will offerings of members of Back Creek church. There were handed out such substantials as flour, bacon, chickens, butter, eggs, &c. Not even was the pastor's horse forgotten, for there were some sacks of corn for his special service. I suppose special thanks are due the ladies of Back Creek for a handsome carpet which accompanied the eatables. Nor is this the only time these good people have remembered their pastor and his companion; for recently a Christmas tree was planted by them, and on it grew for the pastor and his wife such comfortable and substantial things as rocking chairs and blankets, accompanied by some in the ornamental line. These are the things which, as some one has said, are "not in the contract;" and which serve to show the esteem in which the pastor is held. As they are enriching him "in basket and in store," his prayer is that they may be abundantly enriched with spiritual blessings. J. A. R.

HILLSBORO, N. C., Jan. 2, '80.

BRO. MCLAURIN: I do not like the word "parsonage;" it sounds as if the main use which a congregration has for its occupant is to perform the marriage ceremony when such service is needed. Some of the best persons I have ever known were never married: The name of Hannah More will live, as long as men admire deep piety, sound intellect and womanly discretion. But I have not a word to say against the marriage institution. Some of the best persons I have ever known were married: It was given to man while he was in a state of innocency, and the Lord sanctified it by His personal presence when He was on earth, and also "He took" little children, "up in his arms, put his hands upon them and blessed them." This is a somewhat long introduction to the information that, on yesterday the "Manse" of the Hillsboro congregation was invaded by the married and unmarried, and many sweet children, bringing with them, in much profusion, creature comforts, to be enjoyed by him who now writes. The many articles left with him have a value of their own, which is fully trebled, as the expression of the kindly feelings of a beloved people. That all of those who have so kindly remembered their servant may share largely in the priceless blessings which it is the prerogative of the Lord alone to bestow, will ever be the prayer of a grateful pastor.

Very truly your brother,

JAS. H. FITZGERALD.

CHRISTMAS PRESENTS.

Christmas is generally a merry season in a minister's family; but when it is made unusually so by the special efforts of the members of his congregation, it is well to "make a note of it."

We would here return our heart-felt thanks to our many kind friends who sent us such substantial proofs of their good wishes. To one and all, especially to those whose thoughtful kindness secured for their pastor's family an unusually "merry Christmas," we wish many happy returns of the New Year, each bringing fresh supplies of both temporal and spiritual blessings.

If the pounding I have just received from my people be a return for the many pound-ings I have given them during the past year, it is pleasing to me to know that they were taken so kindly and have produced such fruits. May I not hope that they are also bringing forth the fruits of righteousness?

In this connection I will send you a few lines suggested by the acts of kindness above alluded to, but not composed by myself.

P. T. PENICK.

"Sugar and spice, and all that's nice,
And things that are always in season;
Turkeys and chickens, meal butter and eggs
We enjoy, for the very best reason.
Potatoes to boil, and potatoes to bake,
Potatoes for pies, and handsome iced-cake.
Coffee to roast, and coffee well-roasted,
Ground and prepared in a pot highly toasted.
Soda, to make the house-keeper glad,
By making her bread neither heavy nor sad.
Pepper for seasoning, and pickles—so sweet,
Excellent sauce for our Christmas fresh meat.
Bananas and oranges from the far sunny South,
Apples stewed into butter, and fresh for the mouth.
Pears, raisins and candy, and nice jelly-cake,
With pictures and vases, for variety's sake.
Cigars for the preacher, and lamp for his light,
Socks for his comfort, which fitted just right.
Flannel and dresses, for use and for beauty,
Last, but not least, as approval of duty,
(In hope of the music expected to follow,)
Were the gloves which contained the "almighty dollar."*
With thanks for the merry Christmas we spent,
And for all the nice things our good people sent,
We wish one and all a "Happy New Year,"
Crowned with Heaven's best blessings, and all kinds of cheer.

*A handsome present, in silver dollars, to the Organist.

SANTA CLAUS.

Something unusual but by no means unpleasant has just happened at the Providence manse. Old Santa Claus was so well laden with good things for the pastor and his family that it required three days and three different visits to unburden himself. And as the first visit had to be made from a distance and fearing he would be too late for the initiatory merriment of the holidays, he took time by the forelock, and so put in his appearance late on Christmas Eve, when the pantry was left well supplied, both with the necessities and dainties of life. Even the little one was not overlooked in his kind offices of love and appreciation, and while the little fellow eagerly seized and appropriated his portion, we could not but think of the tiny little hands who gently placed them there for his special enjoyment. But this did not satisfy the generous heart of Mr. "Santa," for early next morning he again put in his appearance, laden with rich stores. And again to-day when we saw the old gentleman slowly approaching, bowed down with his load, and surrounded with baskets, we knew the good time was not yet over. And now the greatest trouble is, where shall we store away all these munificent presents? The pantry is now so well filled that it will need no more supplies for many days. In the bestowal of these gifts there was no concert of action, but each one, prompted by his own feelings of gratitude, dispatched a messenger to the parsonage, loaded with such things as they knew were needed. And we would take this method of returning our sincere and heartfelt thanks to all the donors for their kind remembrances. They know how to appreciate the labors of a pastor, and how it encourages him to let him know their appreciation. And while these are a source of great pleasure to us they have the assurance that it is more blessed to give than to receive. G. S. R.

For the N. C. Presbyterian.

SUSTENTATION IN ORANGE PRESBYTERY

Churches requiring aid in supporting their ministers, during the current year, will forward their applications to the undersigned before the 15th of February next.

In your applicantious state: 1. What part of the minister's time is desired; 2. What amount is raised by your church, and if it is all that could reasonably be expected; 3. What amount of aid is needed; and 4. How long your church has been receiving aid.

It is necessary that the agent know the whole amount of salary received by the minister in his entire field.

The churches should bear in mind that the support of their minister must come almost entirely from themselves. The sum to be distributed within our bounds, is very small. Judging from the present indications, the churches and fields needing aid, will be larger this year than last. Therefore unless our churches should contribute to this fund more liberally than they have usually done, the amount received by any church or association of churches must be but nominal.

We take this opportunity to call the attention of *all our churches* to the collection to be taken up for sustentation during this month. Our secretaries tell us, that this is the most important collection that has ever been asked from the churches. The last Assembly sanctioned an effort to raise $40,000. Of this amount we desire to raise *at least* $1,000, in Orange Presbytery. In order to do this it will be necessary for each church to contribute more than three times as much as it did last year. Is there a single church on our roll that will fail to make an earnest effort?

We ask for this important cause the best attention of all our ministers, church officers and ladies' aid societies.

Yours fraternally,

JAS. C. ALEXANDER,
Agent of Home Missions.

Greensboro, N. C., Jan. 3, '80.

CIRCULAR.

To the Delinquent Churches of Fayetteville Presbytery:

Although the day appointed for the collection for Foreign Missions had past months before our fall meeting of Presbytery, still many of our churches failed to report contributions.

To those in charge of these delinquent churches we address this circular, to remind you of your duty and responsibility, hoping that you will not let the year pass without doing for this cause. When those in charge of churches fail to call on their congregation for their contributions, they are responsible for keeping out of the Lord's treasury just what the congregation would give if called on.

As there is more money in the hands of God's people, so there should go more money into the Lord's treasury. "As the Lord prospers us" is the rule for giving.

"There is that scattereth, and there is that withholdeth more than is meet, and it tendeth to poverty."

Many grow poor by robbing the Lord of tithes and offerings. M. MCQUEEN, Agt.

ALICE KERR.

ONE OF OUR GIRLS.

DIED.—In Raleigh, at 10:30 o'clock on Tuesday morning, December 16, 1879, Alice Spencer Kerr, eldest daughter of Prof. W. C. Kerr, our State Geologist.

The above announcement will convey to strangers only the ordinary tidings of the death of a young girl, while friends will linger upon it as the knell of the brightest and sweetest hopes of their lives. Alice Kerr was but twenty years old when the fatal disease which a year later was to close her short day, first appeared. Yet in that twenty years she secured the undying regard of many friends, and developed a character of exceptional promiuence.

It is good to linger upon the rare and admirable traits of friends who are gone,

For the holiest talisman that time on human hearts can shed,
To sanctify and shield them, is the memory of the dead.

To Alice Kerr's young friends especially is this tribute to her dedicated. May they keep her memory green.

We knew her from childhood—self-contained, reticent, and quiet; remarkable chiefly for the ardor and enthusiasm which flashed out from under this calm demeanor in all that engaged her interest; her plays, her friendships, her studies. As she grew older this vividness became associated with a power of sustained and successful application, very rare indeed in a girl. Pure and artless and clear-sighted, no mists or confusion ever rose between her and the truth. She apprehended at once and as if by intuition, so that study was a pleasure instead of a task. Whatever was set before her to do she did with all her might, and did well. At home, at school, in society she everywhere made the same impression of intense vitality and of abilities that placed her easily and quickly foremost.

Had Alice been forewarned that her time was to be short she could not have more effectually redeemed it. As we look back upon her life it seems a swift race. "So run that ye may obtain," may have been her motto. An exquisite water-color painting of ferns, by her hand, hangs before me now—the ferns arranged as a crown—with those words beneath.

At home, what depth of love, and loyalty, and unselfishness, and vivid sympathy with every member of the family, are now gone forever. It is impossible to do justice to this part of her character without an appearance of exaggeration, for not many knew Alice as she appeared among those she loved best. What devotion to her parents, what generous ardor in every relation. I have been looking over a package of her letters to a beloved friend—the handwriting, even, entirely characteristic, delicate and yet firm, finished and perfectly legible. Full they are of vivacity, gaiety, good sense and serious thoughts of duty. A life pure and innocent, and full to the brim of cheerful energy and forbearance.

When Alice was fifteen years old she became a member of the Presbyterian church by profession. The outward and visible sign of the inward grace given her was simply an increased attention to every task, and a more conscientious discharge of every duty. Reticent here, as in other things, there was never any talk of her feelings, or her trials. Her inner life was hid with Christ.

Little we thought, who watched the gradual expansion of these blossoms of promise, that no fruit would be gathered from them on earth. While we predicted and anticipated a career of more than ordinary brilliance and usefulness for her, the messenger sent to call her to come up higher was already on his way. A slight cold taken in the summer of '78 soon developed into that dread disease, the white death of America, which slowly but surely withdraws so many loved and lovely ones from among us. For thirteen months it was Alice Kerr's lot to languish, each day substracting something from her strength and her enjoyment of life. All that love or skill could devise, all that nature offers on the sea or among the mountains, in sweet resting places where love and friendship hovered round with anxious care, all was done in vain.

Quietly as was her wont, she assured herself that she must die, while youth and hope and love still called her to stay. Without a murmur, without one impatient word through all the sad months she trod "the common road," striving ever to be herself, to give no trouble, to cheer the dear ones who in silent anguish watched her, to help them to bear it. One by one she patiently relinquished the accomplishments in which she had excelled, the pursuits that had so delighted her. Her piano was untouched, the painting lay unfinished, the crotchet work, the book, the letter. "I am not afraid to die," she wrote to one dear friend, "what I dread most is to have to go *alone*." "Alone"—was she alone when the supreme hour arrived? Could she have passed so calmly, so heroically through the deep waters of mortal agony without *His* presence who never yet has failed to meet His redeemed ones there? Passing again and again through a fearful struggle with the last enemy, and conscious to the last moment of existence, she was so supported as to come off more than conqueror, and serene and undismayed she whispered consolation and loving farewells to the anguished hearts that were near. Her last words were of assuring peace and hope.

And so Alice Kerr died, and has left her superior among contemporaries, and not many her equals, in truth and purity and constancy of character, or in vigor of intellect. "Bright without spot she was, and cannot cease to be."

Think of it, young friends who read these lines. You who have obtained like precious faith, see that your lights be trimmed and burning with clear and steady flame. Live to some purpose, be earnest, be thoughtful, unselfish, live to do good, to be useful in the kingdom of your Lord and Saviour. The time is short. And you who as yet own no such allegiance, think what if He should come and find you unready.

The literature of all lands and of every age is full of mourning for the early dead. We know how the great Roman orator bewailed his young daughter Tullia; how Martin Luther wept for his Elizabeth; how Evelyn lamented his Mary, "most dear and desirable child." "Such loss is common to the race." The year that has just begun will see many a blooming form laid low. Think of it. Alice Kerr's death might be more blessed than her life would have been, if any of you who loved her were to be led by such thoughts to imitate her example and live not for yourselves, but for others, and for Him who died for you.

C. P. S.

Chapel Hill, January 1, 1880.

NEW PUBLICATIONS.

James Vick, seedman and florist, Rochester, N. Y., certainly excels in bringing his business attractively before the public. Not only so, for he serves the flower-living public and the vegetable-eating public as well. It is one thing to buy seeds and quite another to judiciously select them, to know how properly to grow and to cultivate them, and to exhibit correct and refined taste in the arrangement of flowers in the garden. *Vick's Floral Guide* contains nearly one hundred pages with several hundred very accurate and finely executed illustrations on calendered paper, the whole prefaced with a superb colored plate of choice roses. Five cents will get the *Guide*. The plate itself is worth the money.

North Carolina Medical Journal for December, 1879, completes the fourth volume of this issue. Twenty-seven out of the thirty contributors for the past year are North Carolina doctors, and the original matter has largely preponderated over the selected matter, showing a degree of scientific medical activity which could only exist with the aid of a professional periodical.

This *Journal* has done excellent service during the year in pushing forward what in this State is new work—that of sanitary reform—and, in fact, we do not see how the State Board of Health could have had a better auxiliary. We infer from the appearance of this *Journal* that it has had a good year, and it speaks well of the condition of the medical profession that they are so heartily its supporters.

We have received from the Western Sunday School Publishing Company, John Fairbanks, Manager, 46 Madison street, Chicago, Ill., the following Sunday school helps, which seem to be excellent in both style and matter.

1. Illustrated Bible Studies; monthly; for teachers and older scholars; January, 1880.
2. The Bible Studies Quarterly.
3. The Little Folks' Quarterly.
4. Heavenly Tidings, and the Little Visiter for Infant Classes; both pictorials.

The Sanitarian. November, 1879. A. N. Bell, A. M., M. D., editor. New York. $3 a year.

Burning of the printing establishment has delayed the appearance of this excellent monthly. Among its articles of interest and importance we note Dr. Bell's Marine Hygiene, The Late Pest in Russia, National Legislation on Trial, and Unbolted Flour.

Astronomical Etiology: or Star Prophecies concerning Coming Disasters on the Earth from 1881 to 1885. From Thomas Wilson, 188 Monroe street, Chicago. This is an interesting and amusing attempt to connect the prevalence of malign cosmical events and pestilences with the periodical excess of planetary attraction, especially of the four great planets, Jupiter, Saturn, Uranus and Neptune, in perihelion, and when there is a conjunction of perihelia. Prof. Colbert pricks the astronomical presumptions very effectually.

The *Fortnightly Review*. December, 1879. $2 25 per annum. George Munro, 17 Vandewater street, New York.

We welcome the *Contemporary Review* for December from Geo. Munro, publisher, New York. $2 25 a year. Contents: The Lord's Prayer and the Church; India Under Lord Lytton; On the Utility to Flowers of Their Beauty; Where are We in Art? Life in Constantinople Fifty Years Ago; Miracles, Prayer and Law; What is Rent? Buddhism and Jainism; Lord Beaconsfield; Contemporary Life and Thought in France; White Wings.

The *Nineteenth Century*, from the same publisher, is a very good number.

Catholic Presbyterian for December is at hand. Contents: Religion in Holland, by Prof. J. V. Van Oosterzee, D. D.; The Transvaal Boers, by the late David Livingstone, LL. D., D. C. L.; The Legitimate Province of Biblical Criticism, by J. R. W. Sloane, D. D.; Metrical Versions of the Psalms, by Robert Gossip, Esq.; Samson Agonistes, or Individualism in Religion; Theologians of the Day: Luthardt, by Rev. Alexander Stuart, M. A.; Recent Episcopalian Writers on Church Government; Calvin's Hymn to Christ; Notes of the Day; General Survey; Open Council; Letter from Dr. Dabney; Notes and Queries. Ansou D. F. Randolph & Co., New York. $3 a year.

The *Eclectic Magazine* for January has its usual fine variety of selections from the choicest of English magazines.

Wide Awake is in from D. Lothrop & Co. A capital number.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

PRESBYTERIAN.

During the last two months ten communicants have been added to the church in this city under the pastoral care of the Rev. Dr. Joseph B. Mack—three on profession of their faith and seven by certificate.—*Southern Presbyterian.*

During the same period, eight communicants have been added to the church at Hernando, Miss., which has recently been supplied by the Rev. J. C. Carothers.—*Southern Presbyterian.*

Rev. George L. Wolfe is ministering to the churches of Alma and Van Buren, Ark., and his postoffice address has been changed from Charlottesville, Va., to Van Buren, Ark.

Permission has been granted by the Presbytery of Macon to the church at Columbus, Ga., to prosecute a call for the pastoral services of Rev. Eugene Daniel, pastor of the First Presbyterian church, Memphis, Tenn.

The following officers were elected for the Brunswick church, (Brunswick county, East Hanover Presbytery,) on the 21st of December,

1879: Ruling Elders—Jacob M. Flournoy, Peter M. King, and William H. Rawlings. Deacons—Reuben B. Hicks, James Rawlings and B. B. Wilkes, Jr. Their ordination was appointed for the third Sabbath of January. There have been eight accessions to this church since the 1st of October.—*Central Presbyterian.*

The following items we quote from the *Christian Observer:*

Of the Third church, Knoxville, Tenn., Rev. W. A. Harrison writes: "Yesterday was our communion Sabbath. There were eighteen additions to the church."

Rev. Jerry Witherspoon, pastor of the Presbyterian church, Maysville, Ky., has accepted the call from the Presbyterian church, Jackson, Tenn., and if the way be clear, expects to remove there within the next few weeks.

Rev. John F. Baker's postoffice address is changed from Ashley, Pike county, Mo., to Hickory Plains, Prairie county, Ark. Correspondents will please note change.

A correspondent tells us that the evangelist of Presbytery organized a church at Magnolia Depot, Tenn., on the first Sabbath of this month, with nine members.

On Sunday, December 21st, a Colored Presbyterian church was organized in Atlanta, Ga., by a committee of Atlanta Presbytery, consisting of Rev. J. H. Martin, Rev. J. L. Rogers, and Ruling Elder Wm. A. Moore. In the absence of Rev. Mr. Rogers, Rev. N. Keff Smith acted in his stead. Two ruling elders, already ordained, were elected and installed. The minister in charge of this new enterprise is Rev. Allen A. Jones, an ordained colored preacher. The church will be under the care of the above named Presbytery.

Rev. O. B. Caldwell writes from Ennis, Texas; "Three additions to Ennis church on Sunday, the 21st."

At the late meeting of the Presbytery of Paris a call was presented from the church at Paris for the services of Rev. J. DeWitt Burkhead. On Sunday, the 7th, he was installed pastor. Rev. W. R. Marshall preached, Rev. O. P. Stark gave the charge to the pastor, and Rev. Dr. Boude the charge to the people.

The new Presbytery of Paris held its first meeting at Paris, December 5th. Rev. W. N. Dickey was elected moderator, and Prof. J. D. Anderson temporary clerk, and subsequently stated clerk and treasurer. The following were appointed chairmen of the standing committees: Sabbath Schools, Prof. J. D. Anderson; Home Missions, Rev. O. P. Stark; Publication, Rev. J. D. Burkhead; Education, Rev. H. A. Boude, Foreign Missions, Rev. T. H. Skidmore; Evangelistic Work, Rev. W. N. Dickey.

The Presbytery of Paris adopted an overture to the next Assembly to name the new Synod in Texas, Synod of North Texas, instead of Synod of Red River.

The next meeting of Paris Presbytery is to be at Bonham, Thursday, April 18, 1880.

At a communion service in the church at Hot Springs, Ark., of which Rev. J. L. McKeehan is pastor, held December 21st, the church received twenty additions. Two adults and one infant were baptized. Forty-three members have been added to this church, under the present pastorate, since last spring.

The postoffice address of the Rev. John Boyle has been changed from Campinas to Mogy Mirim, Provincia de Sao Paulo, Brazil.

Rev. Dr. J. R. Bowman declines the call to a church in Missouri and will remain in charge of the church at Harrisburg, Va.

We clip these items from the *St. Louis Presbyterian:* "The Etna congregation in the Presbytery of Palmyra, have built a neat house of worship at Granger, on the M. I. & N. R. R., at a cost of $800. The plastering and painting have been deferred until the milder weather of spring. No debt so far. Rev. M. G. Gorin of Memphis, Mo., preaches to the Etna church once a month.

"Rev. C. M. Atkinson, D. D., has removed from Morgan City, La., to Thibodeaux, La. His field remains the same. He goes from a hired house into a manse which his people at Thibodeaux, after much toil, self-denial and prayer, have just completed. Correspondents will please note the change of his postoffice."

SECULAR MISCELLANY.

Gen. Grant and his party are being courteously received on their tour at the various cities of the South.

Shares in the Edison Electric Light Company have risen from $100 to $3,500 and are held for $5,000.

Santa Claus put into the stocking of the poor $100. The ladies' Aid Society hung it up at Tusker Hall.—*Raleigh Observer.*

Miss A. Moore, who has been traveling for some months, giving concerts in the interest of the orphans of yellow fever victims, gave a very pleasing entertainment at Opera Hall, Monday evening.—*Carolina Watchman.*

A most horrible railroad accident has occurred in Scotland. A bridge, considered one of the finest in the world, over the Frith of Tay, was swept away before the train reached it, and the train plunged in water 45 feet deep. Seventy-five persons are supposed to have been drowned. The passengers, after the European fashion, were caged in and not one escaped a watery grave.

Dr. R. M. Eames, superintendent of the Copper Knob Mining Company, at Gap Creek, Ashe county, passed through our town a few days ago. He reports the work of developing the mines as progressing rapidly. He is sinking on the vein at the bottom of the old shaft, taking out ore as he goes. The vein increases in richness as depth is gained.—*Wilkesboro Index.*

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

At Davidson College, Dec. 24th, 1879, by Rev. J. Latimer, Mr. CALDWELL ALEXANDER and Miss MARY WALLACE.

By Rev. Joseph Evans, of St. Paul's, on the 17th of December, 1879, at the residence of Mrs. F. Roberts, of Cumberland county, N. C., CLARENCE S. WILLIS, Esq., of Maysville, N. C., and Miss FLORENCE ROBERTS.

By the same, on the 18th of December, at the residence of Mrs. Eliza McMillan, of St. Paul's, N. C., Dr. JOHN D. McMILLAN, of Lumberton, N. C., and Miss SARAH McMILLAN.

By the same, on the 24th of December, 1879, at the residence of Daniel Shaw, Esq., of St. Paul's, T. R. E. BETHUNE, Esq., of Kershaw, S. C., and Miss ELIZA SHAW.

In Mecklenburg county, at the Hopewell manse, on the 18th of December Mr. T. N. HUNTER and Miss BETTIE A. VANCE, Rev. W. E. McIlwain officiating.

By the same, at the same time and place, Mr. J. P. PUCKET and Miss MAGGIE HUNTER.

In Mecklenburg county, at the residence of Jas. S. Henderson, Esq., the bride's father, Miss ANNIE L. HENDERSON and Mr. WILLIAM A. JAMISON, Rev. W. E. McIlwain officiating.

On the 3d inst., by Rev. J. M. Atkinson, at the residence of Dr. R. A. Patterson, the bride's father, Mr. J. H. NORMAN and Miss ANNIE P. PATTERSON. All of Halifax county.

At the residence of the bride's father, Mr. James H. Cardwell, on Dec. 23d, by Rev. C. Miller, Mr. JOHN D. MEADORS and Miss KATE E. CARDWELL. All of Rockingham county.

In Madison, on Dec. 25th, by Rev. C. Miller, Mr JAMES M. APPLE and Miss ELLA M. McGEHEE.

In Orange county, Dec. 23d, 1879, by Rev. C. N. Morrow, Mr. JAMES J. PRATT and Miss REBECCA A. TATE. All of Orange county.

On 31st ult., at Davidson College, N. C., by the Rev. B. W. Mebane, Mr. F. P. RAMSAY, of Columbia, S. C., and Miss MARY E. MEBANE, sister of the officiating minister.

Christian Observer please copy.

At the residence of the bride's father, in Rutherford county, Dec. 23d, 1879, A. P. CAMP, of Spartanburg county, S. C., and Miss ADDIE McFARLAND, Rev. W. M. McGilvary officiating.

In Robeson county, N. C., Dec. 31st, 1879, by Rev. Hector McLean, Rev. DUGALD MUNROE of Knoxville (Tenn.) Presbytery, and pastor of the Presbyterian church at Soddy, Hamilton co., and Miss NANNIE, daughter of Neill Bale, Esq.

On Jan. 1st, 1880, by the same, Mr. MALCOM H. McPHAUL, of Georgia, and Miss SALLIE McL., daughter of Dr. Angus Bethune, of Smith's township, Robeson county, N. C.

On the evening of 31st December, 1879, by Rev. E. A. Yates, at the residence of the bride's parents, in this city, Mr. LAUCHLIN WILBUR McLAURIN and Miss JULIA EVELYN BAGG, daughter of Mr. Horace Bagg. All of Wilmington.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At Huntersville, N. C., Dec. 4th, 1879, of diphtheria, CARRIE MAYHEW HOLBROOKS, aged 6 years, 9 months and 16 days.

This was a child of the covenant. She had been dedicated to the Lord and He claimed her as His own. "The Lord gave, and the Lord taketh away; blessed be the name of the Lord." L.

Mrs. REBECCA MONTGOMERY DICKSON at Milford, Texas, December 11th, 1879, in the 71st year of her age.

In February, 1859, she was married to Rev. Michael Dickson (second marriage), and after his death, in 1874, she made her home with his children; and her room was a bright and cheerful spot for young and old.

OUR PAPER.

We do not forget that the NORTH CAROLINA PRESBYTERIAN is read not only by Ministers, who by reason of training and study are specially fond of profound discussions of religious philosophy, but by both sexes, and by all classes and conditions of persons. Consequently it is our aim to present such a *variety* of moral and religious reading that the paper will commend itself to all as a popular vehicle of such information and instruction as not only ought to be read, but as *will be read* by young and old, rich and poor, clergy and laity, learned and unlearned. We present no elaborate prospectus. Any who may desire to know more of the paper, are referred to its friends, who may be found in almost any community, or we will gladly send sample copies on application.

OUR PREMIUMS.

We invite special attention to the premiums we are offering with the NORTH CAROLINA PRESBYTERIAN for the ensuing year:

To any subscriber, the paper one year, and Kitto's Cyclopedia ($5 00 edition) for $4 75.

The paper one year and Smith's Bible Dictionary ($4 50 edition) for $4 50.

The paper one year and Cruden's Unabridged Concordance for $4 00.

To any one sending us THREE new subscribers at $2 65 each we give SMITH'S BIBLE DICTIONARY, OR THE LIFE OF ST. PAUL

As a premium for two new subscribers, at $2 65 each, we give CRUDEN'S CONCORDANCE.

To every *New Subscriber* at $2 65 we will give a MAP OF PALESTINE, 28x42

We have sent this Map to a large number of persons and feel justified in saying it gives entire satisfaction. The publisher's price is $1 00.

The Cyclopedia and the Bible Dictionary are very cheap—*exceedingly cheap.* And CRUDEN'S CONCORDANCE, COMPLETE—UNABRIDGED

Being an index to every important word in the Scriptures and the Apocrypha—with full definitions of the Theological and Scriptural meanings of words, and having the texts indicated with the respective meanings. We say this Concordance—the best probably in the world is a *marvel of cheapness.* No Christian family—or other family—should be without it.

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The Paper one year with the CONCORDANCE,

To any new Subscriber for $3 50.

In all cases we prepay postage.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	10 a	13
Sides, per lb	0 a	7½
Shoulders	a	6½
Dry Salted—		
Sides, per lb	0 a	7¾
Shoulders	0 a	6½
CHEESE—Northern Factory, per lb	0 a	11
Dairy, cream per lb	00 a	14½
State, per lb	00 a	10
COFFEE—Rio, per lb	18 a	18
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	80 a	82½
DOMESTICS—Sheetings, 4-4, per yd	a	7½
Yarn, per bunch	00 a	85
FLOUR—Fine, per bbl	0 00 a	5 00
Super, Northern, per bbl	5 50 a	6 00
Extra do. " per bbl	6 25 a	6 50
Family " per bbl	7 50 a	9 00
City Mills—Extra Super, per bbl	0 00 a	7 50
" Family, per bbl	0 00 a	8 00
" Extra do., per bbl	0 00 a	8 50
GLUE—per lb	14 a	16
GRAIN—Corn, in sacks, per 56 lbs from store—white	77½a	80
CORN, wholesale, in sacks	72½a	72½
Corn, mixed, wholesale in sacks	73 a	73½
Corn, Cargo, per 56 lbs, bulk	68 a	70
Oats, per bushel from store	60 a	62½
Peas, Cow, per bushel	80 a	85
HOOP IRON—per ton	90 00 a	95 00
LARD—Northern, per lb	9½ a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 00
MOLASSES—West Indies, old crop	00 a	30
" " bbls	00 a	32½
" " new crop	35 a	37
" " bbls	37 a	39
New Orleans	28 a	50
Sugar House, hhds, per gal	00 a	23
" bbls, per gal	00 a	24
Syrup, bbls, per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	4 00
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel	75 a	1 05
PORK—Northern, City Mess	14 50	15 00
SALT—Alum, per bag of 4 bushels	75 a	1 00
Liverpool, per sack	90	95
Liverpool fine, per sack	a	1 75
SUGAR—Cuba, per lb	8½a	10
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	0 a	11
B— " per lb	9 a	10½
C— " per lb	8½a	9
Ex. C— per lb	0 a	9½
Crushed, per lb	00 a	11½
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., 2 bars	0 00 a	4 20
TIMBER—Shipping, per M	12 00 a	13 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	3 00 a	5 00

Messrs Polk Miller & Co:

About twelve years I suffered from Dyspepsia. Falling in with Vest Pocket Cure, I gave it a fair trial. After its use I could eat anything with impunity. I am sure I am indebted to this medicine for what of health and physical comfort I have had for the last sixteen years. I have known many since to be relieved by its use.

REV B. F. WOODWARD, P. E., Va. Conf.

Will any preparation restore the hair to its original color and not injure it? Yes! Hall's Vegetable Sicilian Hair Renewer.

IN 1850 THE "BRONCHIAL TROCHES" were introduced, and from that time up to the present their success in Colds, Coughs, Asthma and Bronchitis has been unparalleled. No household should be without "*Brown's Bronchial Troches,*" as by their early use most troubles of the Throat induced by cold can be overcome.

One pair of boots or shoes saved every year by using Lyon's Patent Metalic Heel Stiffeners.

Ladies. Delicate and Feeble.

Those languid, tiresome sensations, causing you to feel scarcely able to be on your feet; that constant drain that is taking from your system all its former elasticity, driving the bloom from your checks; that continual strain upon your vital forces, rendering you irritable and fretful, can be easily be removed by the use of that marvelous remedy, Hop Bitters. Irregularities and obstructions of your system are relieved at once while the special causes of periodical pain are permanently removed. Will you heed this? See "Truths."

WILMINGTON MARKET DURING WEEK ENDING JANUARY 6.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Sales on Wednesday at 42 cents, and on Friday at same. On Saturday market opened firm at 42½ cents and advanced successively to 43, 43½ and 44 cents. Monday price still further advanced to 44½ and 45 cents. Tuesday firm at 45 cents.

ROSIN—Strained and Good Strained ruled steady at $1 25 until Saturday, when $1 30 was obtained for the better quality. Monday $1 27½ and $1 32½ respectively.

CRUDE TURPENTINE—Sales throughout at $1 60 for Hard and $2 60 for Yellow Dip.

TAR.—On Wednesday and Friday receipts were taken at $1 10, and on Saturday $1 15 was obtained At last figures steady to the close.

COTTON—Nominally price has ruled at 12 cents for Middling until Monday, but as usual during and immediately following the holiday season, little has been done. Monday better feeling and 12½ cents firm, was quotation.

CORN—Steady with fair demand and light receipts.

TIMBER—Very scarce indeed and in general demand. Hear of one sale only at $7 25 for Fair Mill.

NEW ADVERTISEMENTS

TOBACCO.

100 BOXES MANUFACTURED TOBACCO.

SPECIALTIES:

Uncle Ned's Twist.

Queen Bee Plug.

HALL & PEARSALL.

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Timber a specialty. Liberal advancements made on all consignments. jan 7-8m

WHAT A FARMER HAS TO SAY

To Other Farmers

About Corn, Potatoes and Hay. Send postal for circular fully describing pure white Horse-tooth Seed Corn; Second Crop Irish Potatoes, a new discovery in Potatoes; Pearl Millet Seed, 10 cents per lb., a great forage plant. Their cultivation and uses. Also describing some of the best farms in Virginia for sale. Address A. H. LINDSAY,

jan 7-feb 4-18-mh8 Portsmouth, Virginia.

WE WANT YOU TO send for the best and cheapest Literary Paper ever published. [illegible] The Cricket on the Hearth [illegible] Silver Plated Tablespoons [illegible]

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jan 7 636-4teow

NEW GOODS! NEW GOODS!

WE ask the attention of our friends and customers to our large and handsomely selected stock which is our

Fourth Purchase this Season.

Consisting of Dress Goods in all colors and prices, Cassimeres, Jeans, Flannels, Blankets, Shawls, Balmoral Skirts, Tickings, Domestics, Sheetings,

READY-MADE CLOTHING,

Hats, Caps, Boots and Shoes.

Don't forget we sell the best Shirt in the City for the money. Wool Shirts and Vests for Ladies and Gents underwear.

Call and get one of our $1 Umbrellas, which is as good as you ever bought at $1 25.

Notwithstanding the advance in prices, we are still selling many of our Goods at old prices.

Orders solicited.

T. L. SEIGLE & CO.,

Opp. Charlotte Hotel, Tryon st., Charlotte, N. C.

dec 24 624-tf

KERCHNER & CALDER BROTHERS

WHOLESALE GROCERS AND COMMISSION MERCHANTS

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G. H. GRAVES,

—WITH—

YEARGAN, PETTY & Co

WHOLESALE AND RETAIL DEALERS IN

Dry Goods, Notions, &c.

RALEIGH, N. C.

Would be glad to have his friends and everybody else to call. He guarantees to sell them goods cheaper than they can be bought elsewhere in the city. Orders are solicited from Merchants and all others.

Messrs Yeargan, Petty & Co. keep an assortment of RAVEN BLACK ALPACAS and DRESS GOODS.

Special attention is asked to their line of Hamburg and Nainsook Edgings and Insertions, Silk Handkerchiefs, Kid Gloves, Ladies' Dress Shoes, &c.

dec 10 623-1m

NEW ADVERTISEMENTS.

HORNER SCHOOL,

OXFORD, N. C.

INSTRUCTORS—J. H. Horner, A. M., J. C. Horner, A. M., R. W. Winston, A. B. (Univ. of N. C.)

The Spring Session will begin January 19th, 1880. Board and Tuition per session of five months, $100.

For circular, address J. C. HORNER.

dec 24-1m

FINLEY HIGH SCHOOL,

Lenoir, Caldwell Co., N. C.

THE Spring Term will begin January 14th, 1880. Tuition per term, from $10 to $20. Board, in good private families, per term, $50. Washing and lights extra.

For further particulars, send for circular.

E. W. FAUCETTE, Principal.

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LAURINBURGH HIGH SCHOOL.

A Classical, Mathematical, and Commercial Academy,

W. G. QUAKENBUSH, (Bingham School and University of Va.) Principal.

H. W. MALLOY, (Davidson College) Assistant.

Charges per session of 20 weeks—Tuition $20; Contingent Fee $1; Board $50.

The second session will begin Monday, January 19, 1880. For circulars and further information, address the Principal, Laurinburg, N. C.

dec 24 624-4t

READERS OF THE PRESBYTERIAN

If you like to be satisfied deal with

W. J. MOTT,

—Dealer in—

BEEF, VEAL, PORK, &C.

Keeps on hand good Meats, and will endeavour to maintain his reputation in this regard. I will be pleased to have your trade. Very respectfully,

W. J. MOTT,

North side Market street, bet. 3d and 3d.

P. S.—Those who have Fine Beef to sell would do well to consult me either by mail or in person.

nov 19 619-tf

SIMONTON FEMALE COLLEGE,

Statesville, N. C.

THE SPRING TERM of 1880 opens Thursday, January 15. Board and tuition in English, $85 per session of twenty weeks.

Catalogue and circular with full particulars, on application.

Address MRS E. N. GRANT, Principal.

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BINGHAM SCHOOL,

MEBANEVILLE, N. C.,

Is now PRE-EMINENT among Southern Boarding Schools for Boys.

The 171st Session ending Dec. 17th, 1879, has been the most prosperous in the eighty-six years of the School's history. The 172d Session will begin January 14th, 1880. Board $13 per month. Tuition $50 per Session. For catalogue giving full particulars address, MAJ. R. BINGHAM, Supt.

dec 17 623-1m

Lynch's Select School,

HIGH POINT, N. C.

An English, Mathematical, Classical, Commercial and Scientific Academy,

MAJ. W. B. LYNCH, A. M., Principal.

B. P. PRICE, A. B., Assistant.

Spring session of 1880 begins January 21st. Board and Tuition $80. For circulars address the Principal.

dec 17 623-6t

SELECT BOARDING AND

DAY SCHOOL,

HILLSBOROUGH, NORTH CAROLINA.

Misses NASH and Miss KOLLOCK, Principals.

THE SPRING TERM of 1880 will open the 6th of FEBRUARY and close on 24th of JUNE Board and Tuition $100.

Circulars forwarded on application.

466-*jan.1.'79

BETHEL ACADEMY,

DAVIDSON COLLEGE (P. O.) N. C.

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FOR THE FAMILY.

The Only Choice.

I know a heart that sits upon its throne,
Yet makes its kingdom poorer day by day;
A queen unblest, in that it blesses none,
And far too poor to give itself away.

And one I know hath all its sweetness given,
A flower left empty by the thankless air,
Yet in its losing finds its only heaven,
Fed by the fountains of divine repair.

Ah! who can weigh our wealth against our death?
Where is the justice fine of sight and touch?
So light the things we dream have dearest worth,
And those we hold for nothing worth so much.

How shall I dare, then, for this joy to pray,
Lest when it come it prove a grievous loss?
Or how implore that grief may pass away,
Lest thus I spurn a flower-bearing cross?

Oh, blessed tears, that cleanse the eyes for morn!
Oh, costly gains, wherein our all we lose!
Oh, rose of peace, so white with many a thorn!
Choose thou, my heart, be strong at last, and choose.

Not yet, not yet! I cannot ask for pain,
And dare not ask the joy that bindeth me.
I cannot choose; my Father, I would fain
Ask Thee for that which looks like joy to Thee.

—*Frances Louisa Bushnell in Scribner's Monthly for December.*

Jim's Story.

BY MRS. MARY BRADLEY.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life."

"It ain't much of a story to tell," says Jim, getting up quietly when the superintendent nodded to him that it was his time to speak.

"It was along of Micky Doolan that it all began. Micky an' me was kind o' pardners like. We didn't neither of us have any fathers or mothers to speak of. Mine was dead, and Micky's ole woman use to get drunk an' pitch into him; so he didn't hang around *her* much, an' we used to pick up a living anyways we could. Sometimes it was shovelin' snow, and sometimes it was cold victuals at the basement doors, an' more times it was hookin' at the corner groceries. We used to hide behind the bar'ls and grab potatoes 'n' turnips, 'n' apples, when there was customers inside, an' nobody watchin'. *You* know all about that!

"Well, one night Micky says to me, 'Jimmy,' says he, 'I'm starved as a rat.' 'An' that's true for you, Micky,' says I. We hadn't never hooked anything before but wittles an' such; but to-night we was up to anything, an' when Micky see his chance all of a sudden to cut into one o' them dinin' rooms before the folks came down to dinner, an' grab a whole lot o' the silver, I didn't have anything to say against it.

"'Serve 'em right for not keepin' their doors locked,' says Micky. An' we streaked it round the corner an' was out of sight an' hearin' long before them spoons was missed. We lived high on 'em for a week, an' when the money was gone, we thought it was a easy way to get more. Micky was as spry as a flea, *he* was, and he did the grabbin' mostly. But for all his limber legs, an' my sharp eyes to help him, he came to grief. It was along of a gold thimble, that he spied in a work basket on a window sill, an' just as he was makin' off with it a servant gal comes into the room and sees him. Well, she screeches, an' Micky cuts; but the gal cuts after him, yellin' 'bloody murder,' an' then there's a crowd, an' a pleeceman, an' Micky tries to git acrost the avenue, where there's cars coming both ways to onst, and the next thing I knows he's down amongst the horses' feet. I seed the cop carryin' him off with his legs an' arms a hangin'; an' that was the last I see of Micky for weeks an' weeks to come.

"They didn't know I b'longed with him, ye understand. I kinder got mixed in with the crowd, an' sneaked out of it, cos what was the good of gettin' took? I knew they would be takin' Micky to the hospital, cos of his gettin' hurt, an' I waited round an' watched my chance to git in an' see him. But it was weeks and weeks, as I told ye, afore I could even find out where he was. An' then, when at last I did get in, sure it wasn't Micky at all, jist the ghost of himself that was lyin' there in one of them little white beds. I wouldn't have believed it was him of it hadn't been for the eyes of him, an' the voice. *That* was Micky, for all it was so wake.

"'Jim!' says he, 'Oh Jim! is it there you are at last? I thought you was never coming to see me till I died.'

"'Wot you talkin' about dyin' for?' says I, 'I'd like to ketch you goin' for to die, an' leavin' me!'

"'But I am,' says he. 'You can ask the doctor, if you don't b'lieve me. I'm going to die, Jim. But I don't mind it much, now you've come. I didn't want to go till I'd told you something,' says he. 'Come close to me, Jim; I can't speak loud.'

"'Wot is it, Micky?' says I, gettin' up as close I could. 'Ef it's a secret I'll never tell.'

"'But it ain't a secret, that's the beauty of it, Jim,' says he, with his eyes ashinin' like stars. 'I got religion! An' I'm so happy I do'no' what to do.'

"When I heard Micky say that you might uv upset me with a feather.

"'I knew you'd be surprised, but it's true, Jim. I'll tell you all about it.'

"An' with that he begins, an' makes the beautifullest story ever I listened to in my life; all about how Mr. Duncan here had been awaitin' him in the hospital, an' bringin' him fruit an' flowers, an' showin' him pictures, an' readin' to him. An' one day he asked him if he knew that Jesus was his Saviour, and Micky didn't know 'nothin' about it—how should he know? So Mr. Duncan he told him, an' it's no use me repeatin' wot he told Micky, nor wot Micky told me about it, cos you've all had a chance to hear Mr. Duncan for yourselves. But Micky wasn't afraid to die, ner nothin', but being so happy himself, he couldn't rest easy till *I'd* found out the comfort of it too.

"I says to him, 'Micky,' says I, 'wot's the use av talkin' to *me*? How'm I goin' to get a livin' if I stop hookin' an' how'm I goin' to get religion if I don't?'

"'You can trust the Lord for the livin',' he says, 'an' Mr. Duncan he'll help you, too. He said he would, an' I want you to promise me, Jim, true an' sacred, cos I'm goin' to die. I want you to promise right now, Jim, that you won't never steal again, nor tell lies, nor do nothing wicked any more. Jim, I want you to come to heaven, too, when you die.'

"And then he holds on to my hands, an' talks to me like a preacher, and the tears come streamin' down his poor little cheeks, an' I git to blubberin' too—how can I help it, would you please to tell me? And it all ends in my promisin Micky I'll do as he says, leastways I'll try. By this, the nurse came along, an' says Micky musn't talk no more. So I had to go, an' that was the last time I laid eyes on him. He put up his arms to hug me when I was goin' away. 'And don't you forget what you've promised, ef I never see you again,' he says.

"I didn't think I wouldn't have another chance to talk to him, an' it was hard lines when I cum to the hospital next day an' found he was dead. I tell ye, boys, it seemed like a lonesome sort of a world to me when Micky wasn't in it

"One night Billy Kelly—he was the biggest bully of 'em all—he comes to me and wants to know wot I mean by it? 'You're a skulkin' he says, 'you ain't actin' square; wot's the meanin' of it all?' So I up an' told him I was goin' to quit, that I was tired of takin' risks, an' I meant to try for a place somewheres, an' earn my livin' honest. He didn't believe me, an' no more did the other fellows. And Bill Kelly set 'em on to duck me for lyin' to 'em. Well, af it hadn't been for Mr. Duncan you wouldn't a heard *this* story, I reckon! He comes along an' got me out o' their hands, just when I was a gaspin'.

"Mr. Duncan helped me. I couldn't ha' done nothin' without him. But he got me work, so as I needn't have to steal for my wittles; an' he showed me the way to find Jesus. I don't say as I've got religion as confident as Micky did, but I'm tryin' and Mr. Duncan says the Lord don't ask no more of nobody."—*Presbyterian Journal.*

Bridal Costumes of Fernando Po.

As with us, the Fernando Po bride is clad in white—not the gauzy, flowing robe, however, but a plastering of earthy paste resembling plaster of Paris. She wears a bridal veil, too, composed of tiny white shells, strung together, and which covers the face from forehead to chin, while her plentifully pomatumed tresses are surmounted with an enormous helmet made of cowhide. The Fernando Po bridegroom is even more elaborately decorated. It is a work of time as well as of art to make the young gentleman ready to take the necessary vows before the two mothers—his own and his intended's—who act the part of priests. Like his bride, he is thickly plastered over with the white *tola* paste, and he wears on his head an enormous disc of fine bamboo plait skewered to his hair with long pins with blue and red beads. His marriage raiment is of strung shells, and it being notorious that the instant a young man commences to make himself ready for marriage malicious evil spirits are in close attendance, and on the alert to baulk his laudable intent, as an antidote against their malevolence he carries in his hand the whole time, and never takes his eyes off, a piece of a yam shaped like a heart, and in which the red feather of a parrot is stuck. The marriage ceremony is the essence of simplicity. The mother-priests place an arm of each round the neck of the bride and bridegroom and deliver a short address to them on their respective duties, after which the calabash of palm wine is produced, and the contracting parties ratify the condition by drinking the one to the other, after which the officiating mothers-in-law pledge each in the remainder, and the ceremony is at an end.—*London Globe.*

MISCELLANEOUS.

Carlyle, Tennyson and Ruskin.

It is now twenty-five years since Mr. Bayne published a series of critical articles which found their way to a wide circle of readers by virtue of their intellectual enthusiasm and their pictorial style. The writer appeared rather in the guise of an interpreter than as a critic. The most striking quality of his writings was their sympathy with noble ideals and standards of thought or life, with aspiration in whatever form of art it clothed itself, and with beauty and power of style. In his earliest critical efforts Mr. Bayne revealed the governing principle of his method of critical examination; the judgment of literary works and men in vital connection with actual life. To him art is not a thing apart from the interests of the great mass of humanity, living in a sphere and under laws of its own; it is rather the pure and lasting impression which human life makes from age to age upon its finest minds. His method is not, therefore, strictly intellectual and critical; it is rather sympathetic and humane. He learns more by bringing his mind into sympathetic relations with the writer whose secrets of method and power he endeavors to discover than by cold, judicial scrutiny. Mr. Bayne excels as an interpreter of the great minds he has studied. He brings us into close and intelligent intercourse with them, and without lessening our admiration for genius makes us feel those bonds of a common humanity which bind the greatest men to their fellows.

This humanity is so marked a trait in Mr. Bayne's character that we are not surprised to find him grouping Carlyle, Tennyson and Ruskin in the same volume. However these writers differ in mental character and artistic purpose, they have this in common: that they have stood in some vital relation to the times in which they lived. They have not been mere intellectual workmen, cultivating their art for its own sake; they have each written from strong conviction, and the sources of their power are to be sought in the profound earnestness with which each, after his own fashion, has sought to solve the perplexing problems of the age. Pope commanded the intellectual suffrages of his time; Tennyson has won the hearts of his contemporaries; Addison wrote charmingly of society vices and gently satirized the fashionable foibles of the day; Carlyle has grappled with the most difficult problems of mind and character; Sir Joshua Reynolds found audience with the cultured few; Ruskin has educated a generation, not in the technicalities of painting, but in comprehension of the beauty which underlies and is the soul of art. In his own way each of Mr. Bayne's Masters has been an original power in the world.

Each, too, in his own way, has been a master of the art of writing. It is urged against Tennyson that he has studied too closely the forms and niceties of expression, and certainly none will deny that in English poetry no songs have been sweeter or more harmonious than his. Ruskin has made English prose almost as poetic as English verse, strong in feeling, rich in color and melodious as music itself. His descriptions of nature are unrivalled in any language, and they are not artistic arrangements of musical sentences merely; they embody the results of a wonderfully intelligent and keen observation of natural effects. And whatever may be justly charged against the extravagances of Carlyle's later style his earlier compositions are masterly, the essay on Burns having eloquence at once profound and pathetic.

Of the three, it can be said of only one that years have increased his power and added to his fame. Tennyson has grown into more complete mastery of his art without losing his hold upon nature or his audience, and the throng of younger poets have not obscured his work or imperiled his place. Carlyle and Ruskin, on the other hand, have withdrawn themselves from the deeper currents of modern life. Their great services find no less hearty recognition and admiration on account of this, but the fact remains that we read their earlier rather than their later works, and we go to them for intellectual suggestion and stimulus rather than guidance. They will take their places in our literature as wonderfully vigorous and aggressive minds who largely influenced their age by their freedom, earnestness and loyal devotion to truth in life and art.—*Christian Union.*

The Scotch Minister and His Fiddle.

In all ages and all localities have existed clergymen having many traits of fine feeling, masterly attainments in their pulpit ministrations, and yet addicted to frequent touches of eccentricity of character. Possessing all the qualifications of a popular minister was the Rev Mr. W. W——, who filled one of the Secession pulpits in G——, yet music seemed to be the ruling passion in his life. When in a more than ordinary strain of eloquence, he would begin a long sentence on the lowest note of the gamut, and would in a semiquaver style run to the top of the scale where, pausing a moment, he would descend the scale in the slowest and most marked mood: as if descending a stair, step by step, he would dunt down word by word till he reached his starting point. With his fine flexible voice and finely tuned musical ear, the effect was rather pleasant and very noticeable by a stranger. Mr. W—— was beloved by his congregation generally, but his passion for fiddling gave offence to some of the strait-laced old burghers, lineal descendants of the Puritans. His proficiency on the violin was equalled if not excelled, by Mrs. W——'s performance on the pianoforte. It was a treat of no ordinary kind to hear husband and wife wailing out some of the old Highland coronachs similar in pathos to the "Wounded Hussar." No other word of reproach was raised against the dear, good man by the *unco guid*, but aye the cuckoo cry, "He's far o'er fond o' the feedle." The frequency of these croakings were beginning to attract the notice of the elders, so, to put to silence the voice of these disguised friends, a meeting of session was convened privately, at which it was agreed a deputation should wait on Mr. W——, and give a gentle remonstrance and hint to be less demonstrative in his musical proclivities. Friday evening ensuing was appointed for the performance of this delicate task, but a deputation could not be formed to face the trying ordeal. After denials and proposals, it was ultimately arranged that the whole session go.

Ere Friday came some kind friend apprised Mr. W—— of the whole scheme, and, as "a warned man is half armed," Mr. W—— was prepared for the emergency. Precisely at eight o'clock a friendly tinkle sounded at the door-bell. Ready waiting to receive his guests, though they knew not a spy (supposed to be the bedrel) had forestalled the deputation, Mr. W—— seemed surprised to see so many dear friends, and expressed the pleasure it gave him to have all his session at once as visitors. Mr. L—— took speech in hand, and said—"We were almost afraid to call; hearing music when we came forward, we thought you had company." Laughingly, Mr. W—— said—"Yes, we have company—a goodly company of good company. The wife has recently got a present of some new music from grandpa, and we were just running over it together. We'll just let you hear a few pieces; we think it very fine." Without waiting for assent to his proposal, the reverend gentleman brought his cremona. Mrs. W—— sat down to the piano, and for fully an hour the company of elders, or remonstrants, were with coronachs, Highland wails, operatic music, reels, and strathspeys kept entranced When a pause was made the pleased listeners looked from one to the other, as much as to say, *now's your chance to speak.* As if divining the thoughts of his dumb-stricken session, Mr. W—— again produced his fiddle, and setting the string on a peculiar key, gave them a fine imitation of the Highland bagpipe, and followed with a charming selection of operatic overtures, marches, patriotic music such as "Scots wha ha'e." Reverting in a moment from grave to gay he gave the then popular street air in the mouth of every *gamin*, "Pop goes the weasel," and, as a *finale*, he gave them, in a style that made the most of them beat time with their heels, their heart's being in unison with the fiddler's, "De'il among the tailors." They came away as they went in, and, when the story got abroad, the minister was praised and the croakers laughed at. Truly it may be said, he gave the elders a cordial welcome in, and fiddled them out well pleased with the entertainment, but heartily despising themselves for their want of courage to discharge the duty, the cause of their visit. Pity 'tis that more of the clerics don't resort to the fiddle as a pastime.—*Scottish American Journal.*

Cross-Breeding Among Fish.

Mr. Robert B. Roosevelt, so well known in connection with fish breeding, is responsible for some surprising assertions with regard to the inter-crossing of distinct species of fish. Some two years ago the eggs of a shad were placed in a pan of fresh water which could not have contained any milt of the male shad. This done the eggs were mixed with the milt of a striped bass and they were immediately fertilized. They were then placed in the shad-hatching boxes, and fully 10,000 cross-breeds were the result. They were turned into the river at the proper time, and it is not yet time for them to return, if they follow the customs of their mother.

That the hybrids are likely to thrive and breed is thought probable after the perfect success that has followed the crossing of the California salmon and the common brook trout. Mr. Roosevelt says: "We have crossed fifteen or twenty different breeds, and all successfully. This would account for what is called the 'land-locked salmon' which is found in lakes having no communication with the sea. The object of this crossing and breeding is to improve the fish, just as they cross neat cattle and horses, and even fruits and flowers. The result will be to make fish food plenty, and to add a large number of 'queer fish' to the number already in existence."

Jean Armour at Her Husband's Grave.

On the authority of a Carnwarth gentleman, Gilfillan relates a rather touching story connected with Burns. In the spring after the poet died, Thomas Nimmo, a native of Carnwarth, having received his discharge from the army in England, was traveling home with a comrade. Passing through Dumfries they inquired the way to St. Michael's churchyard, to visit the poet's grave. Following a footpath through the wilderness of tombstones which deck that famous burying ground, they looked round for a stone to tell them where he slept. Not finding anything of the sort, they made up to a female in deep mourning who was sitting on the ground a little further on. Nimmo thus addressed her: "Mistress, we are strangers, and would feel obliged if you would show us the grave of Burns." Pointing to the narrow mound at her feet, and bursting into tears she said, "That, soldiers, is his grave, and I am his widow." The poor fellows apologized for disturbing her sorrows, and went on their way. "It were a good subject," says Gilfillan, "for a painter—Jean Armour at the grave of Burns, while no monument marked the spot."

SECULAR NEWS.

Christmas night the weather was so warm in this section that it was really uncomfortable to sit in the house while the windows were lowered. Before day the next morning snow was falling.—*Newbern Nut Shell.*

A negro man near Wilson recently purchased a farm for $1,100, paid $900 in cash, and raised tobacco last year to the value of $800. He now has ten large barns ready for the warehouse. He sold his most inferior barn this week for $75.—*Raleigh News.*

About 150 exodusters from Kinston, La Grange, Falling Creek and Rocky Mount went North last night by the midnight train. Accommodations on the Atlantic road had to be refused to many because their baggage could not be stored.—*Raleigh Observer.*

On yesterday we were shown some white spiræa in full bloom, an amaryllas, a pansy, a white hyacinth, golden bell, violets, and winter honeysuckle. When it is remembered that all these blossomed in the open air without extra protection, it is remarkable.—*Newbern Democrat.*

Burglars entered the store of E. Turner & Sons, at Whitaker Station, on the night of the 25th ult., and made an unsuccessful attempt to break open their combination safe. They then took clothing, hats, boots and other goods to the amount of $150 or $200, and left for parts unknown.—*Shelby Aurora.*

Miss Julia Jackson was presented last Wednesday by ex-Confederate soldiers in Baltimore with a handsome silver pitcher, inscribed, "To Gen. Stonewall Jackson's daughter, from Confederate soldiers in Maryland, Christmas, 1879." The presentation was made in a quiet manner at Miss Cary's school, where Miss Jackson is a pupil. Mrs. Jackson was present.—*Charlotte Observer.*

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It is no vile drugged stuff, pretending to be made of wonderful foreign roots, barks, &c., and puffed up by long bogus certificates of pretended miraculous cures, but a simple, pure, effective medicine, made of well known, valuable remedies, that furnishes its own certificate by its cures. We refer to Hop Bitters, the purest and best of medicines. See "Truths" and "Proverbs," in another column.

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PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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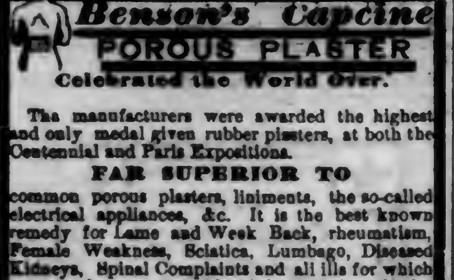

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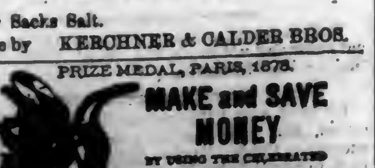

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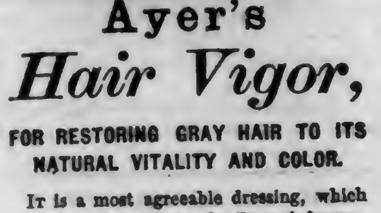

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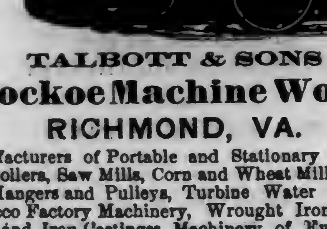

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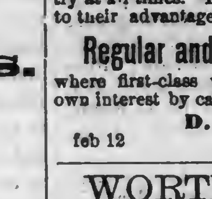

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For the N. C. Presbyterian.

MONEY FOR THE HEATHEN.

The Annual Report for Foreign Missions, for the year ending April 1, 1879, is an interesting study. The resources of the committee were $46,000. Of this $6,000 was "Miscellaneous," leaving $40,000 from churches, Sabbath schools and ladies' associations.

The following table shows the relative proportion among the Synods:

SYNODS.	DOLLARS	COM.	AVERAGE.
Virginia	13,394	25,700	52 cents
Kentucky	4,132	9,350	44 "
South Carolina	4,535	11,200	40 "
Alabama	2,240	6,100	37 "
Mississippi	2,560	8,400	30 "
North Carolina	4,922	17,700	28 "
Arkansas	908	3,350	27 "
Georgia	2,234	9,050	24 "
Memphis	1,329	5,800	23 "
Missouri	1,707	7,500	22¾ "
Nashville	1,456	9,150	17 "
Texas	841	5,600	15 "

The General Assembly asks for 75 cents per member. Thus all fall short from 23–60 cents.

Among the "Miscellaneous" we note "Virginia Friend, $1,400," for the travelling expenses and outfit for the Rev. Mr. Sampson. O! that there were many like-minded, to equip and send forth a missionary! Or that two, five or ten friends of means would unite in the undertaking. "Then they that feared the Lord spake often one to another."

The Saul in statue among the churches is Franklin Street, Baltimore, with $2,350 for missions. More than any one of the Synods of Alabama, Arkansas, Georgia, Memphis, Missouri, Nashville, Texas. More than any one of the sixty-four Presbyteries, save East Hanover. *One seventeenth* of the whole amount. In 1876 this church contributed to Foreign Missions $1,280 more than this year. Baltimore is entitled to the committee, as the churches and friends in that city contribute $3,600. This within a few hundred dollars covers the entire expenses for salaries, clerk hire, printing, traveling, office expenses, postage, exchange, and the *Missionary*, so that the other churches can rest assured *their* money goes direct to the heathen field.

CHURCHES CONTRIBUTING OVER $200.

CHURCHES.	DOLLARS.	COM.	AVERAGE PER MEMBER.
Baltimore, Franklin St	2,350	510	$4 60
Norfolk, 2nd	443	106	4 06
Nicholasville, Ky.	337	125	2 70
Charleston, Globe St.	617	268	2 31
Selma, 1st	498	230	2 16
Lexington, Va.	514	250	2 06
Mt. Zion, Sumter, S. C.	207	107	1 94
Norfolk, 1st	475	263	1 80
Charleston, 2nd	430	252	1 70
Baltimore, Franklin Sq'r	403	242	1 67
Lexington, Ky.	505	328	1 54
Columbus, Miss.	265	168	1 57
Statesville, N. C.	249	181	1 38
Charlotte, N. C., 1st	387	286	1 35
Bethel, Va.	228	170	1 34
Wilmington, 1st	312	241	1 29
Richmond, 2nd	659	523	1 26
Tinkling Springs	291	238	1 22
Clarksville, Tenn.	274	238	1 15
Charlottesville, Va.	208	182	1 14
Paris, Ky.	305	270	1 13
New Orleans, 1st	784	700	1 12
Raleigh, 1st	226	216	1 05
Fredericksburg	201	197	1 02
Danville, Ky.	204	212	96
Augusta, Ga.	360	375	96
Columbia, S. C.	208	221	94
Louisville, 2nd	441	538	82
New Orleans, Prytania St.	216	273	79
Montgomery, Ala.	253	330	77
Memphis, 2nd	209	326	64
Richmond, Grace St.	203	320	63
Petersburg, Tabb St.	211	405	52
Richmond, 1st	204	490	46

These thirty-four churches contribute $13,-960, or over one-third of the whole. In almost every case it is due to the Ladies' Associations. How blessed it would be if some of these large churches would send forth a missionary of their own! Joanna and Susanna ministered to Christ, Macedonia and Achaia to the poor saints at Jernsalem, sending their contribution through *official* hands, the Philippians equipped Paul. Perhaps if there were a *directness*, it would not be difficult for one church, or two or three contignons ones, to increase their gifts to $1,000, and the missionary could occasionally send an epistle to the "church which communicated with him concerning giving and receiving."

HIGH AVERAGES.

Cotton Plant, Ark., per member, $2 75; Valdosta, Ga., $2 33; Newbern, N. C., $3 14; Union Springs, Ala., $3 00; Salem (B. R.), S. C., $3 00; Abbeville, S. C., $1 93; Fernandina, Fla., $1 90; Gainesville, Ala., $1 76; Washington, Ga., $1 66; Central, Washington, D. C., $1 50; Dublin, Va., $1 50; Memphis, Lauderdale Street, $1 29; Chester, S. C., $1 25; Cheraw, S. C., $1 16; Spartanburg, S. C., $1 12; Hopewell, Marion county, S. C., $1 03.

These seventeen churches of 1,000 members contribute about $2,000, or an average of $2. As these are not the "rich city churches" (save rich in faith and good works), but the ordinary town and country churches, ought not the General Assembly to *ask* for this amount from each member?

The following table shows in each Synod, the number of non-contributing and contributing churches—how many give under $5, and how many from $5 to $10.

SYNODS.	NON-CON'G.	CON'G.	UNDER $5.	$5 TO $10.
Alabama	37	73	34	16
Arkansas	36	43	21	12
Georgia	35	83	28	31
Kentucky	47	78	30	20
Memphis	60	67	23	24
Mississippi	89	90	28	29
Missouri	72	66	14	23
Nashville	30	75	26	20
North Carolina	42	160	62	53
South Carolina	32	118	43	31
Texas	67	56	25	14
Virginia	42	217	53	67

In the five Synods of Georgia, Memphis, Mississippi, Missouri and Texas, the *non*-giving out-number the giving. Thus 667 give nothing, and 688 from 50 cents to $10; or about $3,500. Evidently there was no *general* collection; perhaps mostly given by the ministers family. To some feeble flocks the Master would say, "Well done;" to others it must be said, "He which soweth sparingly shall reap also sparingly." Cannot the sessions of these 94 churches in North Carolina see that there is a better report next time? Most of the non-contributing are small, but the chief lack arises from the *small gifts of the many*.

The following churches in this Synod are not mentioned in the report:

Gibh's Mission, Shiloh, Tabor, Bethphage, Drusilla, Jefferson.

Mt. Carmel, Barbacue, Sherwood, China Grove, Sharon, Rockingham, Longstreet, Mizpeh, Flat Branch.

Machpelah, Caldwell, Bethel, Hepzihah, Waynesville, Mills River, Henderson, Hiwassee, Red Oak.

Grassy Creek, Henderson, Oakland, Stony Creek, Mt. Airy, Milton, Yanceyville, Mehanevillo, Horeb, Long's Mills, Lonisburg, Warrenton, Murfreesborough, Speedwell.

Pike, Newport, Whitehall, Topsail, Mt. Zion, Clinton, Mt. Horeh, North River.

"Why staud ye here all the day idle? Go ye also into the vineyard. So when the even was come, the lord saith, *Call the labourers.*" Accounts close April 1.

There is reported a doht of $9,500. Some four years ago the collections fell off $15,000, and so crippled the committee. Dr. Robinson onco proposed that fifteon of the large churches raise $1,000 each, and thus cancel the debt. The plan succeeded only partially. Why should the Great Commission be *in debt?* From 95 dopors, $100 each, it would be no more. Might it be suggested that the churches which have already contributed liberally make a special effort during the next two months to extinguish it, so that the report to the Charleston Assembly may be *free from debt.*

Many loving hands have brought their gifts to the altar. For these we often pray that "He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." H. C. D.

Soochow, Nov. 26, 1879.

For the N. C. Presbyterian.

PRESBYTERIANISM DEFENDED.

In defending the Presbyterian clergy against the charge of hindering the conversion of sinners, I will proceed to show that the preaching of the distinctive doctrines of grace held by them has been eminently promotive of revivals of religion. There are many in these last days who believe that it is only by the methods and the kind of teaching to which I have objected, that the world is to be converted to God. They have either never heard, or have forgotten that it was through these distinctive doctrines of the Presbyterian Church that the wonderful and glorious revival of religion in the sixteenth century was produced; a revival which spread over Germany, and France, and Switzerland and Holland, and England and Scotland, &c. All the great Reformers of that time, as Calvin, Melancthou, Luther, Beza, Zwingle, Knox and others, believed and preached what is now called *Calvinism.* That it may be clearly seen that the celebrated Martin Luther not only believed but preached these doctrines, I will give the following quotation from his writings: "Where is either the necessity or utility of preaching predestination? God Himself teaches it, and commands us to teach it; and that is answer enough. We are not to arraign the Deity, and bring the motives of His will to the test of human scrutiny; but simply to revere both Him and it. . . . . However, let us, for argument sake, go a step farther. I will venture to assign, over and above, two very important reasons why these doctrines should be publicly taught: 1. For the humiliation of our pride and the manifestation of divine grace. God has assuredly promised His favor to the truly humble. By truly humble I mean those who are endued with repentance and despair of saving themselves; for a man can never be said to be really penitent and humble until he is made to know that his salvation is not suspended in any measure whatever on his own strength, machinations, endeavors, free-will, or works; but entirely depends upon the free-pleasure, purpose, determination and efficiency of another; even of God alone. Whilst a man is persuaded that he has it in his power to contribute anything, be it ever so little, to his own salvation, he remains in carnal confidence; he is not a self-despairer, and therefore he is not duly humble before God: so far from it that he hopes some favorable juncture or opportunity will offer, when he may be able to lend a helping hand to the business of his salvation. On the contrary, whoever is truly convinced that the whole work depends singly and absolutely on the will of God, Who alone is the author and finisher of salvation; such a person despairs of all self-assistance; he renounces his own will and his own strength; he waits and prays for the operation of God; nor waits and prays in vain. For the elect's sake, therefore, these doctrines are to be preached; that the chosen of God, being humbled by the knowledge of His truths, self-emptied, and sunk as it were into nothing in His presence, may be saved in Christ with eternal glory." (Luther's work entitled (*De Servio Arbitrio.*) Every one who has read of Luther knows that he himself preached what he believed ought to be preached.

The following, according to the affirmation of Toplady, was the language of Bucer, one of the Reformers: "The blessings which God bestows on man are not to be suppressed, but insisted and enlarged upon; and if so, surely the blessing of predestination unto life, which is the greatest blessing of all, should not be passed over."

Melancthon, in his "Common Places," says: "A right faith in God, and a true confidence in Him can be learned more assuredly from no other source than from the doctrine of predestination."

If any one doubts whether Calvin and the other great Reformers—"*Revivalists*"—preached Calvinism, I am ready to prove the fact. *Thousands of the converts under such preaching proved the genuineness of their conversion by submitting to the fires of martyrdom.*

Arminius did not begin to preach his peculiar doctrine until the beginning of the seventeenth century. John Wesley was not born until a hundred years afterwards.

The great Jonathan Edwards, the chief instrument of God in the great revival of religion in New England in the eighteenth century, was an uncompromising Calvinist, and hesitated not to preach the faith which he held.

Dr. A. Nettleton, who, at the beginning of the nineteenth century, was instrumental in the conversion of thousands of souls, presented prominently in his sermons the doctrines of total depravity and election.

And who at the present time preaches a more pronounced Calvinism than Rev. C. H. Spurgeon? And who in all Christendom is more successful in winning souls to Christ than he?

Many reasons have been given why, in the increase of her membership, the Presbyterian Church has not kept pace with some other Evangelical Churches. *The main reason has not been given.* The fact that that Church is more particular than most other churches in receiving members into full communion, and does not receive any "on probation," and does not generally retain on her published roll of members those who "fall from grace," may partly account for the smallness of her numbers as compared with some other Churches. But the main reason of this comparatively slow growth of the Presbyterian Church, in my humble judgment, is that so many of her ministers neglect, *for some cause or other*, to present and explain to the people the *distinctive* doctrines of that Church. At least, no prominence is given to these doctrines as distinguished from the contrary doctrines taught by other Churches. The consequence is that the mass of the members do not know the difference between the doctrines of their own Church and the doctrines of other Churches. True they know that their Church believes in "Predestination" and "Election;" but they know these doctrines only *by name*, or at most, the *caricature* of them. And there are other important distinctive doctrines of that Church besides these, which they hardly know by name. The impression is made upon the minds of many Presbyterians that doctrines which ought not to be preached, except at long intervals, because they confuse rather than enlighten the minds of the hearers, *ought not to be believed.* The Methodists are taught *to love* that their peculiar methods, and to *steadfastly believe* that the doctrine of Predestination, in the language of Mr. Wesley, "is full of blasphemy, and represents the Most Holy God as worse than the devil, as both more false, more cruel, and more unjust." The "Baptists" are *taught to love* their peculiar opinons about Baptism; to hold, and if need be, die for their faith in water. But what are Presbyterians in these days, taught to love as distinguishing them from other sects? *Nothing.* Many of them are led to believe that the other Evangelical Churches are as good as, if not a little better than their own. Hence, *there is better material in the Presbyterian Church to make proselytes of, than in any other Church.* There is a grain of truth in the charge I have heard made that half of our members do not believe our doctrines, and the other half are afraid of the result of preaching them. Until we go back to the "old paths," and thoroughly indoctrinate our children and church members, at home, in the Sabbath School, and from the pulpit, in the distinctive doctrines of our Church, we must expect them to be carried about by every wind of doctrine.

P. T. PENICK.

For the N. C. Presbyterian.

ASSEMBLY DELIVERANCES.

MR. EDITOR: I am glad to have been the occasion of drawing out so interesting a communication as the one from your correspondent "Rock Hill." I wish, however, to correct what I have since discovered to be an erroneous statement on my part, namely, that the Assembly's deliverance denies, *as a general proposition*, that its deliverances *in thesi* can have the force of laws. Your correspondent has been led into the same error. What it denies as the author of the deliverance has pointed out, is that its deliverances touching the matter of "offenses" can have the force of laws. This reduces the question in debate to one of the Assembly's jurisdiction. We might agree fully with all that has been said to prove that the Assembly's deliberative acts should be authoritative and binding in reference to all matters coming properly before it, and yet stand by the Louisville Assembly in the position it takes that this matter of declaring *in thesi* what is law on moral subjects is put by the constitution outside the sphere of its jurisdiction. This is the question before the Church, and I shall not attempt to discuss it until better informed on it than at present.

Two members of a certain presbytery, who had been noted for years for being on opposite sides in every discussion, one day found themselves advocating the same side. One of them approached the other and said, "Well, Bro. ——, you and I voted the same way on this question." "Yes," said he, "and on *entirely different grounds.*"

Possibly, when my dogmatic consciousness comes to be formulated on this question I might vote the same way as your correspondent, but at present I think it would be on entirely different grounds. S. H. C.

THE HOLY SPIRIT.

BY REV. OLIVER CRANE, M. D.

O Holy Ghost divine,
Upon our darkness shine
And light our way;
Bid every doubt remove,
Our bosoms fill with love,
And lift our souls above
To realms of day.

A joy serene impart,
Infuse in every heart
Faith's calm repose;
More love for Jesus shed,
Who for our ransom bled,
And death a captive led,
When He arose.

Here countless foes assail,
And we before them quail,
With baffled aim;
O by Thy strength sustain,
And help us bear the strain,
Till we the victory gain
In Jesus' name.

In all our pilgrim-state,
Our souls upon Thee wait,
And trust Thy power;
Be Thou our stay and guide,
O'er all our steps preside,
And keep us near Thy side,
In peril's hour.

O Comforter unseen,
On Thee our souls would lean
Through death's dark vale;
Then, though in dread we grope,
Yet by Thine aid we hope,
That, when with death we cope,
We shall prevail.

Firm still! Thy promise stands,
And Thou wilt take our hands
Amid the gloom—
Wilt by Thy presence cheer,
And whisper in our ear:
"Fear not, for I am near
To waft you home."

For the N. C. Presbyterian.

INTERCOMMUNICATION.

There is in all creation an attribute which may be called *Sentiency*, or a mode of perception adapted to the peculiar circumstances of the occasion. Thus for instance, in the mineral kingdom, each and every mineral takes on a peculiar and certain form of crystalization, in which the particles of matter locate themselves according to invariable rules. Likewise in the vegetable kingdom every plant adopts a certain form of leaf, of flower, of fruit, according to its kind. The creeping vine even throws out its tendrils to the right or left by invariable rule. The sensitive plant (*noli me tangere*) closes on being touched.

In the animal kingdom this attribute is enlarged and increased in a remarkable degree. Now this Sentiency is no longer confined to the individual, but extends to *intercommunication* with each other. We verily believe every living organization has some mode of communicating with its fellows. As for instance, the insect: the butterfly, by its antennæ. The mammalia by their five senses, their voices, their loves, their gregariousness.

And lastly we come to man. We shall endeavor to give an outline of some of the various modes of intercommunication between man and man. First, in a primative or extreme savage state the first intercourse or communication is by signs, vocal explotives and social expressions, not yet leading to words. Imagine a mother cooing with her infant, and with tender embraces showing her love and affection. Next comes names and words, which soon form language. Then came music, painting and hieroglyphics.

After these *manuscript* or *writing*, which led to and was followed by printing, which, next to language, is most valuable of all. This was preceded or followed by signalization, which includes communication by signal fires, balloons, carrier doves, lights, flags and swords. In process of time, light and electricity were harnessed and ended in communication by telegraph, photographs, phonographs, &c. We might also mention in this connection mesmerism as a more rare and uncertain mode of intercommunication. But of all modes of intercommunication, which influence and sway not only nations but individuals, for time and eternity, I will mention oratory. A few men are so gifted in language, that with a magic influence, they take possession, as it were, of body and soul, and carry the individual unconsciously by their will, wherever they please. This is often noticed in the bar, the pulpit and the political arena. As, for instance, among the ancients: Demosthenes and Cicero. Amongst the moderns: Clay, Henry and Prentiss. Oratory has its uses and abuses. The clergy, God's messengers between the living and the dead, between time and eternity, between our materialistic surroundings and the future, are our most valuable accessories of intercommunication; and are partly responsible for the future destiny of mankind. Great is their responsibility. They require much more than mere oratory, viz: the Spirit of Love, earnestness and truth, and an outpouring of the Holy Spirit, whereby to influence men to seek after salvation.

The world is yet in its nascent state of existence, and intercommunication when perfected, will perhaps put us on an equality with the angels of light. "For the children of this world are in their generation wiser than the children of light. (Luke xvi: 9.") The soul of man is an emanation from the hand of God, as well as the angels, and although he was created a little lower than the angels, he is capable of endless progression towards perfection. His incentive to intellectual and spiritual growth from his inferior state of probation is two-fold: First, to be relieved of physical disabilities, and then to increase in moral perfection. The children of light, being free from physical disabilities, have the less motive to increase their powers. Intercommunication is therefore the vehicle of all intellectual and spiritual excellence and, through its attrition we are polished and improved. X.

WAYSIDE MINISTRIES.

There are two ways in which all of us work, and two classes of results which flow from our lives. There are the things we do purposely, that we deliberately plan to do. We take pains to do them. Perhaps we spend years in fitting ourselves to do them. They cost us thought and care. We travel many miles, perchance, to perform them. They are the things we live to do.

Then there are other things we do that have formed no part of our plan. We did not set out in the morning to accomplish them. They are unplanned, unpurposed things. They are the wayside ministries, the little things we do between the greater things. They are the seeds we drop by chance, in the path, as we go out to the broad field to sow. They are the minor kindnesses and courtesies that fill up the interstices of our busy days. They are the little flowers and lowly plants that grow in the shade of the majestic trees, or hidden away like violets, under the taller plants and shrubs. They are the smaller opportunities of usefulness which open to us as we are bearing our great and solemn burdens and responsibilities. They are mere touches given as we hasten by, words dropped as we pass along, influences shed forth unconsciously. We set almost no store by this part of our work. We pride ourselves on our master pieces, and point to them as the things which fitly represent us, and in which we hope to live.

And yet, oftentimes, these unpurposed things are the holiest and most beautiful things we do, far outshining those which we prize so highly. It is said that when Thorwaldsen, the Danish sculptor, returned to his native land, with those rare and wonderful works of art which have made his name immortal, chiseled with patient toil and glowing inspiration in Italy, the servants who unpacked the marbles scattered upon the ground the straw which was wrapped around them, and the next summer flowers from the gardens of Rome were blooming in the streets of Copenhagen, from the seeds thus borne and planted by accident. While pursuing his glorious purpose, and leaving magnificent results in breathing marble, he was, at the same time, unintentionally and unconsciously scattering other beautiful things in his path, to give cheer and gladness to others.

And so in all true living, while men execute their greater plans, they are ever, without intention, performing a series of secondary acts, which yield most beneficent results. There is a daily wayside ministry made up of countless little courtesies, gentle words, mere passing touches on the lives of those we meet casually, impulses given by our salutations, influences flowing indirectly from the things we do and the words we speak—a ministry undesigned, unplanned, incidental, unnoted. And yet it is impossible to measure the results of these accidents of usefulness.

We go out in the morning to our round of duties, and perform them with more or less faithfulness and effectiveness. But during the busy hours of the day we find opportunity for doing many minor kindnesses. We meet a friend on the street whose heart is heavy, and we stop a moment to speak a word of thoughtful cheer which will sing in his heart all day, like a bar of angel's song. We ring a neighbor's door bell, as we return from dinner, to inquire after his sick child; and there is a little more brightness in that sad home all the afternoon, because of this gentle thoughtfulness. We walk a few steps with a young man who is in danger of slipping out of the way, and let fall a sincere word of interest, which he will remember, and which even may save him from his peril.

All sorts of people come to us on all sorts of errands. We cannot talk much to each, and yet we may drop into the heart of each a word of kindness which shall prove a seed of beauty. We meet people in business relations. We cannot always talk to them on religious themes; this may be neither practicable nor expedient. And yet there is not one of them to whom we may not minister in some way. One man has had sorrow in his home. His face carries the marks of sore struggle and inward pain. By a gentle beaming, a mellowed speech, a warmer hand-grasp, and a thoughtful expression of the sympathy and interest we feel, we send him away strangely comforted. Another is staggering under financial burdens, and a hopeful word gives him courage to stand more bravely under his load. We are writing business letters, and we put in a personal sentence, or a kindly inquiry, revealing a human heart, even amid the great clashing, grinding wheels of business, and it carries a pulse of better feeling into some dingy office and to some dreary treadmill life, far away. Not one of these things have we done with any consciousness or intention of doing anything beautiful; and yet, like the flower seeds the sculptor hero back amid the wrappings of his marbles, they yield loveliness and fragrance, to brighten many a hare and toilsome path.—*Sunday School Times.*

UNSUCCESSFUL WORKERS.

Desponding Christians do not make successful workers or valiant soldiers. "Feeble hearts" and "ready to halts" and "little faiths" win no battles and wear no crowns. They are so occupied with themselves, with their own experiences, their own evidences, their changing moods and feelings, that they have no time for manly, noble service. They are so busy in trying to perform "acts of faith," and having performed them, they are so intent on analyzing them, in order to ascertain whether they be all of the exact quality and quantity that will recommend them to God, that they have no space for "joy in believing," and no room for the free, large-hearted labor which such joy cannot fail to lead to. Tossed up and down on the waves of unbelief, like Paul's ship in Adria, they are in perpetual fear of shipwreck, and have no heart to work. Shutting their eyes against the light, they grope their way uncertainly, and cannot run the race. Afraid to believe, but not afraid to doubt; afraid to trust, but not afraid to distrust; doubting themselves, and making that a reason for doubting God; putting away peace, but giving full scope to gloom; refusing light, but letting darkness reign within them; they are not in condition to do hard work—nay, to do any work. Strength comes from joy, and of that joy they have none. They refuse both food and medicine, and they become lean and sickly. They are fitter for the hospital than the battle field. They seem, too, to get more and more emaciated, though the food provided is abundant. Laboring under what physicians call atrophy, the more they eat the less they seem to be fed. —*Horatio Bonar.*

KINDLINESS A BEAUTIFIER.

A beautiful person is the natural form of a beautiful soul. The mind builds its own house. The soul takes precedence of the body and shapes the body to its own likeness. A vacant mind takes all the meaning out of the fairest face. There is no sculptor like the mind. There is nothing that so refines, polishes, and ennobles face and mien as the constant presence of great thoughts. The man who lives in the region of ideas, moonbeams though they be, becomes idealized. There are no arts, no gymnastics, no cosmetics, which can contribute a tithe so much of the dignity, the strength, the ennobling of a man's looks, as a great purpose, a high determination, a noble principle, an unquenchable enthusiasm. But more powerful still than any of these as a beautifier of the person is the overmastering purpose and pervading disposition of kindness in the heart. Affection is the organizing force in the human constitution. Woman is fairer than man because she has more affection than man. Loveliness is the outside of love. Kindness, sweetness, good will, a prevailing desire and determination to make others happy; make the body a fair temple of the Holy Ghost. The soul that is full of pure and generous affections fashions the features into its own angelic likeness, as the rose which grows in grace and blossoms into loveliness which art cannot equal. There is nothing on earth which so quickly transfigures a personality, refines, exalts, irradiates with heaven's own impress of loveliness as a pervading, prevailing kindness of the heart. —*Presbyterian Journal.*

GOLD DUST.

Where greatness is, a patient spirit dwells.
They least repine who bear and suffer most.
—*MacKellar.*

Faith is simple, it is to believe; faith is sublime, it is to be horn again.

No man preaches his sermon well to others if he does not first preach it to his own heart. *Owen.*

It is vain to think we can take any delight in being with Christ hereafter if we care not how little we are in His company here.

There are some men so exquisitely selfish that they go through life not only without ever being loved but without even wishing to be.—*Richter.*

Such is the constitution of things that unwillingness to goodness may ripen into eternal voluntary opposition to it.—*Julius Muller.*

How vain are all hereditary honors,
Those poor possessions from another's deeds,
Unless our own just virtues form our title,
And give a sanction to our fond assumption!
—*Shirley.*

Whoever looks for a friend without imperfections will never find what he seeks. We love ourselves with all our faults, and we ought to love our friends in like manner.

The gold of the sanctuary must be tried before it is accepted; and is thrown into the fire, not because it is of no value, but because it is so precious.—*Lady Powerscourt.*

Whoe'er amidst the sons
Of reason, valor, liberty, and virtue,
Displays distinguished merit, is a noble
Of nature's own creating. Such have risen
Sprung from the dust; or where had been our
honors?
—*Thomson.*

It is not falling into the water, but lying in the water that drowns. It is not falling into sin but lying in sin that destroys the soul. If sin and thy heart are apart, Christ and thy heart are one.

As in nature, as in art, so in grace; it is rough treatment that gives souls, as well as stones, their lustre. The more the diamond is cut the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect His people.—*Dr. Guthrie.*

THOROUGHNESS.

The defect of our American hurrying life is its sketchiness. We do not take time to master things thoroughly. Here and there a woman *does* take time, and perseveres at an art or study, and then she reaps the rewards which are given only to the thorough. Let me give you an example. Many of you have listened to the silvery voice of Miss Emma C. Thurshy, a voice which has enchanted two hemispheres. Those who have not heard her name, and know that it represents not a great artist only, but a beautiful, brave, charming and amiable gentlewoman, as lovely in private life as she is gifted in public. One day, not long ago, a lady was spending some hours in the house with the cantatrice, and the time came for her daily severe practice, which she never omits. She was asked to intermit it for the hour to take a drive, or engage in some other pleasure, but she declined. "I should have just so much to make up," she said.

Now, girls, if one who has reached an elevation which is enviable, as well as real, cannot afford to relax her efforts, the question for you to consider is, Can you? Can you afford to half learn things, to sew up seams and leave ends loose, to sweep and neglect the corners, to make sour bread, to smooth over where you should shake up, &c.? Can you afford it?—*Christian at Work.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

From London Weekly Review:

Mr. Leo Laxil, an eminent French writer, has been excommunicated for a free-thinking book, a copy of which he sent to his Holiness the Pope.

Dr. Mandelstamm, the Russian savant and translator of the Bible, is now on a visit to this country. He has finished a Hebrew commentary on the Bible, which he will publish in Germany or Franco.

The Rev. Dr. Payne, Vicar of St. George's, Deal, has refused a donation of £5 from the late Mayor (James R. Lush, Esq.), on behalf of the Deal Dramatic Club, for distribution in coals, on the ground that he did not approve of the means by which it was obtained.

King John of Abyssinia, according to communications received by the Vatican, will shortly set at liberty the Bishop of Massaia, vicar apostolic in the Gallas country. All the European Governments are stated to have interested themselves in the matter, in consequence of the Pope's representations.

A Decree of the French President has been published, condemning the Bishop of Grenoble as guilty of abuse in executing a decision of the Pope that the Church of La Salette should be made a minor basilica, and that the statue of the virgin of La Salette should be crowned.

The Dean of Grahamstown has had sentence of excommunication passed upon him, which will be enforced unless he submits to the diocesan court within fifteen days. A proposal has been made to the effect that Bishop Colenso's Church and the followers of the Dean of Grahamstown should unite in forming a Church of South Africa, to be called the Established Church.

A "pome" is the last new requirement for High Church celebrations. As we scarcely imagine any of our readers will know what this is, we may inform them that it is a hollow ball with a screw top, and is to be filled with boiling water to warm the hands of the celebrant at early communion.

Although John Dunn has declared that he did not object to missionaries in his dominions, none of these has yet ventured to visit him. He declared that the missionaries, should they come his territory, must be subject to his control, and evangelists do not think their reception would be very cordial.

The agents of the Church Missionary Society in Ceylon have forwarded a memorial to the Archbishop of Canterbury dealing with the difficulties they have had to encounter in that island since the appointment of the present Bishop of Colombo, and the Primate has signified his willingness to do his best to bring about a satisfactory solution. With this object the Archbishop has requested the four senior members of the English Episcopal Bench (the Archbishop of York and the Bishops of London, Durham and Winchester) to consider with him the memorial of the missionaries, with a view to advising the bishop on the points at issue.

Herr von Puttkamer, Dr. Falk's successor as Minister of Public Instruction at Berlin, willing to do the Ultramontanes a pleasure, "has permitted the priests who, at a precious stage of the ecclesiastical struggle, may have been forbidden to give religious lessons in elementary schools, to be reappointed to this office if they have lately abstained from agitation against the government." The Parliamentary leader of the Ultramontanes lately announced that a light concession on the part of the government would suffice to conciliate the party whom Prince Bismarck and Dr. Falk at one time considered inveterate enemies of the empire who required to be vigorously "stamped out."

Mr. Spurgeon's health appears to be but little improved. In a letter to the members of his congregation he says that he has been altogether laid aside, without either brain to think or heart to write. He, however, considers it right that he should thus be periodically rendered useless; but he still wishes to be trusted with the privilege of constant activity. Some tools, observes Mr. Spurgeon, were not well enough constructed to be kept in constant use—much of their time must be spent in being repaired. Mr. Spurgeon will be unable to resume his duties in London on the first Sunday in January as was arranged. He is in a semi-prostrate condition, at Mentone, where he had resorted for the purpose of recruiting his strength, and he has been unable to write his usual weekly letter to his Church and congregation.

"Elijah, the Prophet, with his prophetic robes of sheepskin, has been creating a sensation at Bournemouth. He paraded the principal streets, blew frequent blasts on his trumpet, and announced a lecture on the following evening on the lost tribes of Israel. At the pier, where the "lecture" was to be given, a considerable crowd listened patiently for some time, but then determined to have some fun out of the situation. Crackers were lit and thrown at the prophet. An irreverent member of the mob mounted beside the "prophet" and began a mock anotion of his clothes; another sang a comic song, which made the prophet laugh, it seems. But a policeman here made his appearance, and, though the crowd prepared to protect him from arrest, "Elijah" thought it more prudent to beat a hasty retreat.

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, JANUARY 14, 1880.

The Synod of North Carolina, at its late meeting, passed the following resolution:

"The Synod commends the N. C. PRESBYTERIAN as a paper worthy of the confidence and liberal patronage of our people, and hereby encourages its ministers and elders to aid in extending its circulation, until every family is supplied with a copy."

ALONE WITH GOD.

The subject of death is one which we drive from our thoughts, as not only abhorent, but uninstructive, and therefore not necessary to be considered, but do we act wisely in so doing? God gives us an illustration of death each day, as night draws down upon us and disrobing ourselves we lay us down and pass away in sleep—of the separation of soul and body, as the will unhinges from the mental faculties—of the reuniting of body and spirit as the reciprocal action of mind and will is restored on awakening—of the glorious resurrection as refreshed and renewed we rise to greet the bright beams of the morning sun chasing away all clouds and darkness. The idea is Goulburn's. Is it not worth our thought that once every day, hundreds of times in a year, thousands of times in a life, God teaches us the lesson of life, death and the resurrection?

Another thought: At the moment that the truth fastens on the soul that mortal life means hours only—very few—minutes perhaps; when the hold on the world is lost, and friends, fortune, fame, count nothing—at that moment the solemn fact forces itself upon the dying man that he is alone, absolutely, supremely alone with God.

The moment must needs be one of the most awful solemnity. Whether it be fraught with terror or filled with joy will depend largely upon the life that is then upon review. Bravery is often manifested even in seeming coolness, along with a dash or excitement that precludes thought upon the fearfulness of one's situation; but at the approach of Death, coming with steady tread, thought the most intense is unavoidable. No mere physical courage can avail aught now. What then can?

It is needed to be able to meet God as a Father, and that one may so meet him and may so recognize Him it is well to be oft alone with God. "Enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret."

One desideratum in prayer is, that he who prays should be enabled to shut out the world and stand before God, precisely as when the world has receded from him he shall stand alone with God. In our prayers it is all-important to know, and to realize, that God is *present*. Too often we pray to Him as in the heavens afar off. It is all-important to shut out all and everybody else, so as to feel, even in public prayer, that God alone is present. Only thus can we really pray in the highest sense. The special desideratum in any prayer, we repeat it, is to be *alone with God*. This does not touch the question of preparation for the meeting thus with God, nor the nature of the petitions which shall be presented, as a child would ask of the Father, nor the basis of our relation to God as accepted only through Christ, nor indeed any contingent or reciprocal ideas or truths bearing on the subject, and which our readers may find it profitable to study out. We confine ourselves to the point that the basal element of prayer is the meeting of the human soul with God, and the being absolutely, despite all surroundings, alone with God.

Only when the sense of being utterly alone with the reconciled and infinitely loving Father—only when this sense comes over the soul, suffuses it, pervades it, can the depth and fulness of the joy that the stranger intermeddleth not with be fully realized. Only when this intimate nought-dividing relation between Father and child exists can the preciousness of God in Christ be known, and the boundlessness of His love flow in as a conscious reality upon the soul.

What a power would be the Church of God if each member of her communion was accustomed thus to be often alone with God.

Shall we not seek it? Shall we not teach it?

GLADSTONE.

Probably no man, not even Bismarck, occupies a greater share of public attention at the present time than Hon. William Ewart Gladstone. This prominence is due mainly, perhaps, to the vigor with which he is arraigning the foreign policy of Great Britain, and is essentially enhanced by the disfavor engendered by the government's lack of success in the East. But apart from this Mr. Gladstone is a remarkable man; remarkable by reason of talent and by reason of such a combination of circumstances as have raised him to a point which, by his talents alone, he could never have reached. His early opportunities were the best. His father removed from Glasgow to Liverpool and acquired a large fortune in the West India trade. In Liverpool William Gladstone was born. He exhibited remarkable brilliancy at school and college, and graduated from Christchurch College, Oxford, as double first class, being the very highest honor and one seldom attained. Under the patronage of the powerful Duke of Newcastle he entered Parliament in his 23d year, and served successively for fourteen years. Honors were heaped upon him by the Peel ministry, and he was placed in positions requiring rare financial ability. In 1834, being then in his 25th year, Sir Robert Peel made him a junior lord of the treasury. He held successively the vice presidency of the board of trade and master of the mint, presidency of the board of trade and chancellorship of the exchequer. He became Chancellor of the Exchequer in 1852, and held the office some years. His administration of this office and his whole policy exhibited such profound acquaintance with the principles of finance and such skill in their application as to win the admiration of continental governments. The parliamentary experience of Mr. Gladstone has not been one of unvaried success. He has not been always a consistent politician, rather his views have not been constant, but they do not appear to have been regulated or seriously affected by a desire for popularity. During his later years he has been classed as an advanced liberal, and under his administration the disendowment of the Irish Church, the Irish land act, the abolition of property confiscation in penal law, the abolition of the purchasing of army commissions, and other important reforms or transactions were consummated.

But his defeat and that of his party was complete in 1874. Since, he has been in opposition and his attacks upon the policy of the government upon the Eastern question have been vigorous, both from his seat in Parliament and by his pen. Time has been found, however, to deal with ecclesiastical questions of the discussion of which he is very fond, and in dealing with which he is very able. His views have considerably changed since, in his early manhood, he published his work on Church and State. In this work he took what were then considered exceedingly High Church views. The masterly and crushing criticism of Macaulay, aided by a ripened experience, and judgment improved with age, may have induced his change of views. The Protestant world at least owes him their gratitude for his recent exposures of the ruinous tendencies of Romanism as holding that all citizens and subjects owe allegiance primarily to the Pope of Rome.

His energy is indomitable and his arraignment of the foreign policy of the British government is represented as terrific.

Mr. Gladstone is represented as a man of large frame, compact and muscular, with no superfluous flesh. His countenance is intellectual, the lines of his face expressing the power of intensity of thought and the capacity to sustain it. Thin and compressed lips convey the impression to an onlooker of firmness and strength of purpose. His general expression indicates repose of power and experience.

Mrs. Gladstone frequently comes foward as a character in the scene where her honored husband is portrayed. She is said to attend him on his tours and provides for his comfort and health as tenderly as a mother would for an invalid son. Mrs. Gladstone's hand is clearly seen in the accompanying sketch, which appears in an exchange:

"There is not much of the dandy about Mr. Gladstone. Last session it came to pass that he appeared in Parliament with a white hat, a blue necktie, a pair of really well-made trousers and one lavender kid glove. He was never seen with more than one glove; he had probably dropped the other, after being carefully dressed at home and sent to the House. His appearance created great sensation, and he maintained the disguise for nearly a week. Then he gladly got rid of his new clothes and returned to the familiar garments which date back 'a many years ago.'"

THE WEEK OF PRAYER.

How far the "Week of Prayer" was observed we have no means of knowing—at the South we presume not very generally. There has been marked indifference on the subject latterly and many fear that the dangers arising, or to arise, from the appointment of set days for prayer overbear its advantages. In very truth every day should be a day of earnest prayerfulness and of godly living. We need not appoint a day or a season to meet the Holy Spirit of the Living God. He is always ready and waiting to be gracious. The "Danger of Sacred Days" is well set forth by the *Interior*:

"There is manifest a tendency in church life toward a sacred calendar. It worked mischief in the Church once. It filled the Romish year book with feasts and fasts and festivals, dry and dead as winter leaves. It helped to convert spiritual religion into a cold and lifeless formality. Unless accompanied by a keen and resolute spirit of true devotion, it may drift us toward the same peril now. Let it be noticed how the appointment of days devoted to particular ideas has latterly increased. We have a "Week of Prayer" for the whole world. Then we have days devoted to institutions of learning, days for young men's associations, days for temperance, and so on. In addition, almost every meeting of synod is inclined to set apart some particular day or days for fasting and prayer and special and united religious effort.

"Now these are good just so long as they are thoroughly vitalized by a spirit of true devotion. When that ceases they are sources of formality and all the dangers that come in its train. We have been in religious and ecclesiastical gatherings in which resolutions setting apart a particular day for humiliation and prayer were voted as mechanically and indifferently as a motion to approve the minutes. That was cold formality, in the guise of piety, and it seems to us, it must be abhorrent to God, and should be to the Church. If we do not mean days of special service, let us beware how we appoint them. Of course if we are in such a fervor of zeal, or prayer as to convert the days into seasons of spiritual reality, we cannot have too many of them. It were well if we could make all days sacred, and write over the glittering forehead of every morning, "Holiness unto the Lord." But a day cannot be sanctified by resolution, and the empty form of it is as dishonoring to God as it is shackling to our own souls.

"The Episcopal Church often plunges from the last day of Lent into the amusements of the world with a zeal that proclaims Lent to have been mainly a form. The Week of Prayer is a beautiful idea. Heartily observed, it is the most potent of all the weeks of the year. But when from it the Church plunges with avidity into the business or pleasures of the world, a hollow sound rises portentously from those sacred days. It ought to be difficult for a church that for a week has been with God on the Mount to get down again to the place where people wrangle around their golden calves. The influence of it ought to stream through other days, if not in formal service, at least in the sustained elevation of daily life and feeling. Where the transition is sharp and decisive, it suggests that the living spirit of godliness is being smothered in the sacred robes of a lifeless form. Let us not make our religious calendar faster than the light of the Church life can irradiate and vitalize the days. And when we once have vowed unto the Lord in the consecration of time, let it be heartily, believingly, faithfully kept, for it is better not to vow than to vow and not to perform."

THE TOMBS.

Very few, if any, of our readers have been in the "Tombs"—that is, the New York city prison of the name (we speak seriously, for the subject has a very grave side to it,)—and they will therefore be the more interested, perhaps, in the following very short note of that place. The article is from Rev. S. G. Law, formerly of this city and now chaplain of the "Gospel Mission to the Tombs:"

"To those who have passed the city prison of New York its gloomy and frowning front has no doubt impressed their minds with the eminent propriety of its name. Its high and massive walls, and its heavy Egyptian architecture, with its deep, dark porch (deep yet high, as reached by a flight of stone steps both long and broad), its roof supported by huge stone columns, well blackened near the base by the hands of the class that mostly flow into it, suggest the ideas of a buried past and an awful mystery and hopelessness within.

"In this front building, however, the courts of justice are held. And while it seems proper that the mind of the wrong doer should be impressed by the awfulness of the justice into whose presence he is first summoned, yet it seems equally proper that the inevitable gloom of his imprisonment itself should be, as much as possible, alleviated. So, upon entering by a side street through the doors leading to the prison, the visitor is surprised to find himself in a large and pleasant open courtyard, with grass, and shrubs, and flowers, and a fountain playing, with little birds and pigeons clustering around it. There are several departments of the prison—the main building for the men, being a long, plain stone building, containing about 140 or 150 cells in four tiers.

"The stay of the prisoners is usually very short. Every two or three days the prison van appears to take away a company of men, who have received their sentences, either to Blackwell's Island, penitentiary, or to the different State prisons or reformatories of the State.

"It is said that there is a yearly average of about thirty-eight thousand commitments. What a tide of human misery and criminality flows through those cold stone walls!

"Some of the prisoners serve out the whole term of their imprisonment, say of ten, fifteen or twenty years, here. But others have been held for trial for months, and others still, who have been condemned but have obtained some stay of proceedings with a view to a new trial, have been kept here for several years.

"The cases of most general interest now in the Tombs are those of Chastine Cox, condemned for killing Mrs. Hull, in this city, last winter, and also of the Manhattan Bank burglars, and also of several persons accused of forgery."

THE SOUTH CAROLINA ACT.

At our request, considering that it would interest our readers, Rev. Dr. J. B. Mack, of Columbia has sent us the following copy of the Act relative to Sabbath Desecration by Railroad Companies:

An Act to Prohibit the Running of Freight Trains, and to Regulate the Running of Passenger and Mail Trains on Sunday:

SECTION 1. Be it enacted by the Senate and House of Representative of the State of South Carolina, now met and sitting in General Assembly, and by the authority of the same, that, from and after the passage of this act, it shall be unlawful for any Railroad Corporation to load or run any train on any of the Railroads of this State on Sunday; except such trains as carry the United States mail.

Sec. 2. That for each violation of the provisions of this act, the Railroad Company so offending shall forfeit to the State not less than five hundred dollars, to be collected in any court of competent jurisdiction.

Approved 23d day of Dec., A. D. 1879.

W. D. SIMPSON, Governor.

NOTES AND JOTTINGS.

The poem on first page, which originally appeared in the *New York Observer*, was crowded out until this issue.

Pardon us, but this strikes us as too high a compliment to be withheld. It is from an elder who has proved by his works that he means just what he says:

"Our experience is that the NORTH CAROLINA PRESBYTERIAN is doing much good here in the building up of our church. Our members who read it are more zealous and work harder. Besides, the premiums you offer are worth, to any one who would advance in Christian living, more than we can well calculate in figures.

Brother McDiarmid, of the Lumberton *Robesonian* starts in the new year with a new head. It fits the old place nicely.—*Wilmington Star.*

Which leads us to inquire: How did Bro. McDiarmid dispose of his old head? Which, by the way, was a very good head and a very clever head, though not remarkably handsome of course.

In writing of General Charles P. Kingsbury, last week, the following circumstance was unintentionally omitted: Upon the resignation of General D. H. Hill (we give present titles) from the Professorship of Mathematics at Davidson College, on his earnest recommendation General Kingsbury was invited to the chair. This was before the late war of course, and during the presidency of Rev. Dr. Lacy. General Kingsbury did not remain long, preferring his post in the U. S. army to the professorship.

In this issue Rev. P. T. Penick closes his serial, "Presbyterianism Defended." As a rule serials are not popular either with editors or with readers, but these articles, we think, have increased in interest as they came forward, and they have been warmly commended by different persons. One of the most eminent lawyers of North Carolina wrote to us expressing a desire to have them issued in pamphlet form.

Christian at Work:

A writer in the *Richmond Religious Herald* answers the question, "How many members are essential to the constitution of a church?" by saying, "Two or three. "Where two or three are gathered together in My name, there am I in the midst of them.'" This is the *litera scripta* method with a vengeance! We have an idea a "church" of "two or three" would do well to join itself to some other church of from fifty to five hundred members at the earliest possible convenience. There are already quite too many baby churches in the country that have to be nursed and coddled to keep the breath of life in them, and there is no occasion for adding to the number.

We regret to learn that the Rev. Dr. J. B. Adger has met with a sad affliction. His only son has recently had both legs broken by an accident the particulars of which we have not heard. We extend our sympathy to both father and son.

We have not a dollar from friends, to aid us in sending the paper to persons deserving but unable to get the paper except by donation. But we have letters asking us to send the paper to persons whom the parties writing recommend. Now we would like everybody to have the PRESBYTERIAN, but it is clearly impossible for us to give it to all who would appreciate it but cannot pay for it.

The *Herald and Presbyter* quotes approvingly the Rev. Phillips Brooks in his strictures on the misuse of Scripture:

There is a creature," he says, "who ought to share with the clerical cheat the abhorrence of the people. I mean the clerical jester. He lays his hands upon all sacred things. He is full of Bible jests, and he talks about the Bible with jests that have come down from generation to generation. The principles, which, if they mean anything, mean life and death to the soul, he turns into material for jest."

Those who oppose the mixing of politics and religion have a hard hard time of it just now down in Maine:

"In one town," says a correspondent of the *New York Observer*, "one-fourth of the members of a Congregational church were about to go over in a body to the Episcopalians, in order to get away from a political preacher, but to their disgust the rector appeared as a speaker at one of the indignation meetings; 'so they are now without any spiritual place to lay their heads.'"

And the *Christian at Work:*

Charles F. Brush, of Cleveland, has just sold his English patents for electric lighting apparatus to a large incorporated company in London for, it is said, $150,000. The Brush electric light is the only one which has been brought into practical and valuable use in this country. Mr. Brush is said to be the leading electrician of the country now, so far as the problems of induction are concerned, and his lights having been found practical, about eight hundred of them are now in regular use in factories, warehouses, theatres, etc., in the United States.

A matter very likely to be overlooked, and yet a matter of supreme importance, is what are our children to be taught. The following from the *Central Presbyterian* ought to be seriously pondered:

It is high time parents, sending their children off to college, or to high schools, were enquiring as to the text-books used. As set forth in an article published elsewhere from the *New York Journal of Commerce*, this question may not arise in the primary schools where the elements (reading writing and arithmetic,) are taught; but when we come to historical and scientific studies, we are confronted at once with the stand-point from which the history, the physiology, the mental philosophy, the geology, the chemistry, is written.

We would not put a history of the American Revolution by an Englishman in hands of our boys. A Frenchman would not put a work written by a Prussian into the hands of his child, if he wanted him to learn about the Franco-Prussian war. Now, are works in the department of moral or physical science written by men who do not believe in God, or which practically exclude Him from the universe, to be tolerated by Christian parents? A Protestant parent would be very much shocked if his son were taught the history of Europe from a work written by a Jesuit; and yet our sons and daughters are this day using as text-books works which teach that the doctrines of Christianity are mere fables, worth no more than the fables of Greek or Egyptian mythology.

It seems we are not quite out of the woods with regard to the electric light. The *Christian Union* has this to say:

According to popular announcement, Mr. Edison has at last succeeded in solving the electric light problem with pieces of paper. The new lamp consists of a small glass globe, from which the air has been exhausted, containing a horseshoe-shaped bit of carbon obtained by calcining a similarly shaped piece of paper. Through this carbon the electric current flows, and, meeting with considerable resistance, is converted into heat, causing the little lamp to shine with a pure white glow. So far, so good; but let us see wherein lies the long-looked-for great invention. The lamp is simply a heated strip of carbon in a vacuum, nothing more. This form of apparatus is not at all new. It has been repeatedly invented in France, Russia and America during the last fifteen or twenty years. The Sawyer Mann Electric Light Company have for a year or so past been manufacturing lamps of this kind that would burn for 1,500 hours as purely and softly as any of Mr. Edison's. Yet all of these carbon lamps fail after a time. To be sure, it is averred that the Menlo Park lamps will last, yet it is seriously to be questioned whether they will stand, or ever have stood, the 1,500 hours' test given to the Sawyer Mann lamp. Mr. Edison's invention seems then to dwindle to the mere manufacture of the carbon from a bit of paper, which is doubtless a very good way to make it. We have great faith in the eventual success of the electric light, at least for our great cities, churches, factories and the like; but the men in London who sold out their gas stock in such a hurry last week on the strength of the Menlo Park illumination would have done well to wait at least a week or two longer.

For the N. C. Presbyterian.

PRO-RE-NATA.

At the request of Rev. Messrs. J. H. Smith and J. C. Alexander, and of Messrs. C. G. Yates and Thomas M. Kirkland, Elders, I hereby call a *pro-re-nata* meeting of Orange Presbytery, in Greensboro, N. C., at 10 a. m., on Thursday, the 22d inst. The object of the meeting is: First to fill out the Executive Committee on Education. Second, to consider the cases of certain of our candidates. Third, to consider applications of any new candidates for the ministry.

C. H. WILEY, Moderator.

Winston, N. C., Jan. 5, 1880.

Rev. W. T. Thompson has removed to Shelbyville, Tenn., from Mars Bluff, S. C., and his address has been changed accordingly. The members of his old charge, Hopewell church in Harmony Presbytery, recently made him several presents by way of testifying their affection.

NEWS NOTES.

We specially invite news from all quarters for this column.

INVITATION ACCEPTED.

Rev. C. E. Chichester has accepted an invitation to the Florence church, Presbytery of Harmony, S. C. G.

One person was received by profession and two by certificate, into the First Presbyterian church of this city on last Sabbath.

The Statesville *Landmark* says that Fifth Creek church has applied for one-fourth of the time of Rev. W. A. Wood, D. D., pastor of the Presbyterian church of Statesville, N. C.

STONY CREEK.

On the fourth Sabbath of December four persons were received on profession of their faith into the church of Stony Creek, in Orange Presbytery. Rev. W. B. Tidball is the pastor.

ALAMANCE.

At the fall communion of Alamance church, of which Rev. W. B. Tidball is in charge, eight persons were received on examination. On the occasion there was one individual and one household baptism.

We clip from the *Robesonian* of the 7th inst: We are requested to state that Rev. Jos. Evans will preach in Lumberton next Sunday night. Till further notice he will preach on the night of the second and morning of the third Sabbaths in every month.

GOLDSBORO CHURCH.

GOLDSBORO, N. C., Jan. 9, '80.

Mr. Editor: Our congregation last night, in meeting assembled, made a unanimous call to Rev. R. C. Reed, of Charlotte Court House, Va., to the pastorate of this church. The call will be forwarded to him in due course and form. Yours, T. B. H.

SUBSTANTIAL EXPRESSIONS.

Rev. E. F. Rockwell and family are under many obligations to the members of his Bethany congregation, for their late substantial expressions of affection and esteem, by sending various articles of provisions of great value in the family. May the Author of all good abundantly reward them in spiritual blessings as well as the precious fruits of the earth.

January 5, 1880.

Rev. J. B. Mack, sends us the following item: Since the meeting of the Synod of South Carolina, when it was officially declared that Columbia Theological Seminary would be closed if funds to meet the deficiency in its current expenses were not furnished by the churches, *over twelve hundred dollars* have been received by the treasurer. Also a gift of one hundred dollars for the endowment fund, which was sent through the Rev. Dr. J. Leighton Wilson.

Rev. C. H. Wiley, writing January 9th, informs us that at the *pro-re-nata* meeting of Orange Presbytery, held on the day previous, eight ministers and two elders were present. The call from Chapel Hill church to Rev. L. Currie, for one-half of his time, was placed in his hands and accepted by him. Arrangements were made for his installation. Another *pro re-nata* meeting is called by Orange Presbytery to meet at Greensboro on the 22d inst.

SECOND CHURCH, WILMINGTON.

MR. EDITOR: On the evening of the 7th inst., the annual congregational meeting of the Second Presbyterian church of Wilmington was held. Reports of the pastor, treasurer and Sunday School superintendent were read. They are very satisfactory and encouraging. The pastor's salary for the year has been paid up; and contributions to the committees on missions, &c., &c., have been recorded. The only impediment to these contributions being larger is because of the debt still hanging over the manse, or minister's residence. The congregation, therefore, are about to address themselves vigorously to the work of paying off this incumbrance, and they sincerely trust, with the help of their friends, to accomplish this desirable object.

[We add to this that the church is greatly prospering under the ministration of the pastor, Rev. C. M. Payne, who is greatly endeared to the congregation.]

A PLEASANT SURPRISE.

The good people of Alamance church, on the morning of the 30th ult., gave their pastor and his wife a pleasant surprise, by driving in their buggies, carriages and jersies, and bringing in from them rich stores of substantials to feed and warm the body, besides many luxuries that would have tempted the appetite of an epicure. When the dinner hour arrived an elegant dinner was spread by the ladies on a table in the grove, and we all ate to our heart's content. Such tokens of appreciation made us happy. The heavens smiled, and all nature seemed to rejoice with us. The day was beautiful, the sky cloudless, and the little birds sang as on a spring morning. Some that were not present at the time have since given substantial evidence that their absence was not from a want of willingness or good feeling on their part. May a bountiful Providence reward them.

M. L. T.

MORE KINDNESS.

DEAR BRO. MCL.: The brethren outside of the Synod of North Carolina look upon her rapid growth with wonder; relatively greater than any of her sister Synods. The increase of her population does not give us a solution of the problem. In this respect she has not surpassed others. But in proportion to the increase of population the number of her ministers has grown more rapidly than any of her sisters, and in the *per cent.* of their increase, more rapidly than any, except the great State of Texas. Now why is this? "Them that honor me I will honor," saith the Lord. Where a people treat with due respect and affection the embassadors of the Lord, and thus honor their Master, we should not wonder when the honor is acknowledged. Being a stranger in this Synod, and knowing more of some others than of this, I speak advisedly when I say none surpass North Carolina in the affectionate care and kindness shown the ministers of the gospel as we see from your excellent paper, and especially from what we know from brethren who do not choose to let the church at large know what their individual churches are doing for them. I presume the average salaries in this Synod will compare favorably with any other, additional is the portions they get from the larders and wardrobes of their very kind and considerate people. Now we may all easily say these "pounding" are simply intended to supplement a deficient salary, and that we had rather receive the amount in money. I formerly reasoned thus. The assertion is not strictly true. Besides there is a spiritual aroma from these deeds of kindness that does not exhale from simply, in a business way, paying money over to the minister. The laborer can work with a better heart when he is cheered. Such tokens of affectionate regard are cheering. This dear people have kept us thus encouraged ever since we came among them. Not a spasmodic but a continual benefaction. The salary is promptly paid besides. The Master will always supply such churches with ministers and bless them also. Yours, &c., A. M. WATSON.

Lexington, N. C.

For the N. C. Presbyterian.

HOME MISSIONS IN FAYETTEVILLE PRESBYTERY.

A most important step was taken by Fayetteville Presbytery at its last fall session. It undertook to raise the needful funds for Home Mission work within its own bounds, in both its departments of Sustentation and Evangelization. It furthermore determined to co-operate with the Assembly's committee to the extent of giving fifteen per cent of its gross receipts for both these objects, to be used by that committee in aiding feeble presbyteries. Two persons were appointed to visit certain portions of Moore county and two others were directed to explore some parts of Montgomery and report to the spring meeting of Presbytery information that may lead to a judicious location of an evangelist in the region mentioned. *Two* or *three* feeble charges within our bounds will need help in sustaining their ministers, and can get it only by *our own Christian people* and *stronger churches* furnishing the funds by the collections of January and February. No help from the Assembly's Sustentation fund can or should be asked by as strong a presbytery as ours. On the contrary, fifteen per cent of our own contributions for Sustentation must be sent to the Assembly's treasury to aid hundreds of feeble churches outside of our bounds in securing Gospel ordinances and houses of worship. Besides several white charges needing assistance we have two colored churches under our care that must be aided if they are to retain the services of their present ministers or have any edifying preaching. Let, then, liberal contributions for *Sustentation* come from *all our churches* during the months of January and February, and the collections be forwarded *promptly* to the Presbyterial treasurer, Rev. J. P. McPherson, by the *first week in March*. The second week in March the Presbyterial Committee of Home Missions will meet to consider applications for aid, and to make appropriations. They can appropriate only what the churches furnish, minus the fifteen per cent apart for the Assembly's treasury.

Due notice of the meeting of this committee will be given, and not only Sustentation but Evangelization and other interests committed to their care by Presbytery will receive attention at a future time. H. G. HILL,

Ch'mn Home Mission Com.

For the N. C. Presbyterian.

THOUGHT AND SYMPATHY.

Sometimes there is more thought than sympathy in the pulpit, and sometimes there is more sympathy than thought in the pew. During the holidays the young people in Shelby, N. C., took the Presbyterian minister there in hand till he felt very badly for not having tried to feel more interest in them. It is good to be made to feel so. When Socrates was told that the children in the streets of Athens were laughing at his singing, instead of scolding or throwing stones, he said: "Well, then, I must sing hotter." And so, when the "major" commanding these Shelby youths arose and told the aforesaid minister that they were advancing upon him, he threw up his hands and promised (himself) that, if spared, he would not run away, but do better, and *never* preach a sermon that will not contain something to attract and hold every young man and maiden that hears it, in the humble hope that an Unseen Power may pull their hearts upward and onward.

The kind offices of Presbyterian families in many other places have done much to awaken more sympathy in the pulpit. But for the thoughtful sympathy of some in almost every Presbyterian community, whose offerings are in secret, their ministry could not live. The angels of the Lord keep guard around these Presbyterian homes. Many of them have been festive with brides, for the sweetest daughters, the subjects of anxious care, loving watchfulness and domestic joy, *will* think tenderly of a gallant lover and the altar where two are made one. And there are other honny young maidens in such homes who will make the noblest wives, and as long as there are young men gallant and wise enough to ask their hand, they will be thoughtful and sympathetic enough not to say, No.

Christmas (oh, how bright and gladsome with children's abounding joys and the old folks' freshened memories!) softens the heart and whispers peace and good will to all.

R. Z. J.

ECLECTICISMS.

NOTHING GAINED.

Christian at Work:

Moderation in speech is an excellent thing, and it is well to remember that no enemy is ever converted into a friend by affixing upon him a stigma or giving him an ignoble epithet.

REVIVALS ASSERT THEMSELVES.

Covenant:

And just as a *revival of business* manifests itself in greater activity along all the lines of production and trade, so a revival of *religion asserts* itself, at every point of contact between the Truth of God and our daily life before men.

THE PICNICKY STYLE.

United Presbyterian:

Precisely in proportion as religion is given up to the frivolous and picnicky style of worship and entertainment will it lose in real spiritual power. Its earnestness all gives way under such treatment, and religion without earnestness is nothing. It requires rare skill to so manage the disposition to mingle social enjoyment with religious devotion to that there shall not be austerity on the one side, or volatility on the other.

A SUCCESSFUL MINISTRY.

Zion's Herald:

That ministry is a success which draws the church together and into holy consecration to Christ, which develops the speaking and working talents of the membership, which sets the church forth into active duty and charity throughout the vicinity, which secures spirited and spiritual social meetings, which makes the progress of Christ's kingdom upon the earth paramount, and His cause dearer than even the personal presence of a beloved pastor, and which is constantly bringing into the fold and nourishing lambs of the flock.

NOT A REAL CHURCH.

Southern Presbyterian:

The world has no objection to joining the Church, if it may continue to be *the world*. A low standard of membership, or even a high standard applied with a slack hand, will bring in numbers. But what are they worth when they come in? If they understanding is that they can enjoy Church privileges on any or no terms, and live as they have lived and as they may still choose to live, the larger a Church thus becomes, the weaker it is. Indeed, a society constructed on such principles is not a real Church; it is not a body *called out* of the world; it is only a part of the world, under a new name.

PREACH TO YOUR CONGREGATIONS.

Biblical Recorder:

A celebrated divine wrote to a young minister as follows: "You laid your plan well; your divisions and subdivisions were natural and proper; but there was no application of your matter till you came to the conclusion. Now, to ho useful there must be an almost perpetual application. The people need arousing; they must be shown the bearing everything has upon their particular case, and thus he made to feel through the whole discourse the personal interest they have in every part." The advice is sound and is greatly needed by many. We are not to preach *before* our congregations but *to* them, aiming always at their hearts.

RELIGIOUS INTELLIGENCE.

SOUTHERN PRESBYTERIAN.

Rev. R. B. Morrow preached his farewell sermon to the congregation of the church at Braudon, Miss., on the 28th ult. He goes to Durant, Miss.

At the recent communion in the Third church of this city (Rev. Mr. Scott) four persons were added to the church, three on profession, one by certificate. Mr. Scott is making some effort among she seamen down at Rockett's, and there were a couple of captains and some five or six seamen in attendance on his morning and evening services on Sunday last.—*Central Presbyterian.*

Rev. Dr. Plumer, whom we referred to last week as having been, it was feared, seriously hurt, has returned home in his accustomed health.

Correspondents of Rev. W. M. Stratton are requested to address him at Potosi, Mo.

Rev. A. L. Kline has fully recovered from malarial fever and is ready for work. He resides with his son at Enterprise, Miss.

During the sessions of Synod at Fort Worth the Presbytery of Central Texas held a meeting by order of Synod, and received under its care the first church of Coleman, organized in Coleman city by Rev. O. F. Rogers. Mr. Rogers having been dismissed to the Presbytery of Central Texas, now resides at Coleman City, and is engaged in an effort to build a church there.—*Texas Presbyterian.*

Items from the *Christian Observer:*

"The postoffice address of Rev. J. S. Frierson is now Marion, Perry county, Ala., instead of Decatur, Ala.

"Correspondents are requested to note that the address of Rev. H. McDonald is changed to Hillsboro, Texas.

"Ten members have been added to this church upon profession of faith within the past two weeks—the result of a meeting, all of the fruits of which are not yet gathered—in which Rev. J. M. Evans aided the pastor, Rev. George Summey.

"Rev. W. S. Cochrane has accepted a call to the pastoral charge of the church of Somerville, and entered upon the duties of pastor on the first Sabbath of the new year. His postoffice address is changed from Bolivar, Tenn., to Somerville, Tenn.

NORTHERN PRESBYTERIAN.

The *Rocky Mountain Presbyterian* says that "Mr. William W. Wickes, an elder in Dr. Cuyler's church, has just erected a building for Sabbath worship in the new settlement of 'Wickes'—near Jefferson City—in Montana. He also employs the missionary who officiates, and there is good promise that a Presbyterian church will soon be organized. To this flourishing new mining town of Wickes belongs the unique distinction of being the only settlement in Montana which has opened a house of worship before it has opened a drinking saloon."

The Broadway Tabernacle, Dr. William M. Taylor, pastor, will raise this year not less than $4,000 for foreign missions. This will be twice as much as it contributed last year.—*Christian at Work.*

CONGREGATIONAL.

The number of Congregational churches in Minnesota is now 135, with a membership of 6,617, a net gain of 479 for the year.

A young lady of Westfield, Mass., has commenced a suit against the First Congregational Society of that town for $5,000 damages. About two years ago she attended a meeting in the church, and a hanging door connecting the vestry with the audience-room fell upon her, as she was sitting beneath it, in consequence of the ropes giving way, and severely injured her. She offers to compromise for $1,000, and the society will hold a meeting to decide what to do.—*Cheistian Intelligencer.*

BAPTIST.

The Philadelphia Baptists at a recent Ministerial Conference adopted a resolution disapproving the course of Dr. Magoon in permitting the Rev. Chauncey Giles to use his church for two lectures on the Swedenborgian faith.

METHODIST.

The trustees of Grace Methodist Episcopal church, Baltimore, the Rev. A. E. Gibson, D. D., pastor, has just paid $20,000 on their debt. They have a magnificent property, valued at $160,000, on which a debt of $40,000 remains.—*Presbyterian.*

PROTESTANT EPISCOPAL.

Mrs. H. Sibley, of Rochester, N. Y., has erected a Protestant Episcopal church in North Adams, Mass., at an expense of $25,000.

The vestry of St. Peter's Episcopal church of this city, have called to the pastorate of

that church, Rev. Geo. K. Mason, of Virginia, and he has accepted the call.—*Southern Home.*

According to a recent essay of the Rev. D. S. Miller, D. D., of St. Mark's church, Frankford, Pa., there are 525 unemployed Episcopal clergymen of the 3,300 in the United States, and only 2,000 hold rectorships.—*Presbyterian.* [Commended to the *Church Messenger.*]

REFORMED EPISCOPAL.

The debt of Emmanuel Reformed Episcopal church, Newark, N. J., has been raised. Ten thousand dollars in all were subscribed through the labors of Mr. Kimball, and $12,500 of indebtedness was assumed by a friend of the church.

LUTHERAN.

The Lutheran Church in this country, in all its branches, comprises 3,087 ministers, 5,376 congregations and 689,195 communicants, thus making it sixth or seventh in rank as respects numbers.

REFORMED CATHOLIC.

Mr. McNamara, the reformed Roman priest, has baptized in Cambridgeport, Mass., the child who was refused the rite by the priest Scully.—*Presbyterian.*

GENERAL.

The last Sunday in the year bids fair to become permanently established as Hospital Sunday, so far as this city is concerned. The sum of $25,000 was taken up for the hospitals, in the various churches and in the boxes placed for the purpose through out the city. —*Christian at Work.*

The will of Maria M Fritts, of Newport, R. I., gives $5,000 to the Dutch Reformed church of Coytville, N. J., $1,000 each to the Shiloh Baptist church of Newport, United Congregational church, Newport, and the Sunday school library connected with the United Congregational church.—*Christian Intelligencer.*

A NEW METHODIST PAPER.—Rev. Frank H. Wood proposes to begin the publication of the *Methodist Advance* at Durham, N. C., on the 20th inst. He announces that it will have an able corps of contributors.

SECULAR MISCELLANY.

The *Landmark*, under the editorship of Mr. Joseph P. Caldwell, comes out fresh and vigorous. The salutory is manly and sensible, and bespeaks ability in the future conduct of the paper.

Mr. Allen Connelly, of Linville township, raised the finest crop of cabbage ever produced in Burke county. He can show a cabbage head that will weigh 21 pounds.—*Morganton Blade.*

In the list of Georgia lawyers who have received big fees, the Atlanta (Ga.) *Constitution* puts Senator Ben Hill first. He received in one case a fee of $140,000, of which $60,000 were paid in cash.

Mrs. Elizabeth Comstock, of Michigan, the widely known Quaker missionary, has visited 115,000 prisoners, and of this number she finds that 105,000 were brought to prison through strong drink.

A fungus, similar to that which Dr. Salisbury first noticed in the blood of persons suffering from malaria, is now announced as constantly present in the blood of consumptives, and therefore suspected as being the cause of the dreadful malady.

Mr. H. C. Dixon, lately one of the assistants of the Finley High School in Lenoir, has taken charge of the Academy at Dallas. Mr. Dixon has had experience in teaching, and is said to be a fine disciplinarian. He deserves patronage and success.—*Southern Home.*

Gen. Roger A. Pryor, now a New York lawyer, has received from a Virginia friend a curious relic of the war. It consists of two bullets that evidently met in the air over some battle-field, and, happening to strike each other on their conical points, were firmly welded together.

According to the returns of the department of agriculture dogs cause a direct loss to the sheep owners of the country of a million dollars a year. Reports from 500 counties, representing about one-quarter of the sheep of the Western States, show that 79,285 sheep were killed in 1874, in some States the loss being from 4 to 11 per cent. of the value of the sheep kept.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and Throat and Lung, Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative power in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 *Powers' Block, Rochester, New York.*

"You Don't Know Their Value."

"They cured me of Ague, Billiousness and Kidney Complaint, as recommended. I had a half bottle left which I used for my two little girls, who the doctors and neighbors said could not be cured. I am confident I should have lost both of them one night if I had not had the Hop Bitters in my house to use. I found they done them so much good I continued with them, and they are now well. That is why I say you do not know half the value of Hop Bitters, and do not recommend them high enough."—B., Rochester, N. Y.

It is with pleasure that we call the attention of our readers to a very attractive advertisement, headed "Found at Last," in another part of this paper. When such men as Pres. Pendleton, Pres. Graham, Dr. H. A. M. Henderson, Dr. Milburn, and a score of others like them, give to a remedy their name and personal influence, absolute and implicit confidence can be placed in the remedy. Therefore we unhesitatingly advise all who are afflicted with Catarrh, Neuralgic or Nervous Headache, Colds, &c., to send to the Proprietors, Dobyns & Mitchell, North Middletown, Bourbourn Co., Ky., or some of their Agents, procure this wonderful remedy called "Dobyns' Sure Cure" and be cured. The Proprietors are sterling honest Christian gentlemen, and we heartily recommend them and their great remedy.—*Am. Ch. Review.*

We call attention to advertisements of schools of Rev. H. W. Reinhart and Messrs. Frontis & Leazer, and while on the subject to the advertisement of eggs, &c., by A. S. Caldwell.

SOLID GOLD MEDAL.—Mr. Emmet C. Fisher, a North Carolinian by birth, but for the past fifteen years a resident of Chicago, Ill., offers a solid gold medal to the pupil of Maj. W. B. Lynch's school who shall make the highest average in his studies during the year. The offer is made for ten years.

Messrs. Polk Miller & Co.:

About twelve years I suffered from Dyspepsia. Falling in with Vest Pocket Cure, I gave it a fair trial. After its use I could eat anything with impunity. I am sure I am indebted to this medicine for what of health and physical comfort I have had for the last sixteen years. I have known many since to be relieved by its use,

Rev. B. F. WOODWARD, P. E., Va. Conf.

One pair of boots or shoes saved every year by using Lyon's Patent Metalic Heel Stiffeners.

TAKE AYER'S PILLS for all purposes of a purgative, for Consumption, Indigestion. Headache and Liver Complaint. By universal accord, they are the best of all purgatives for family use.

CURE FOR COUGH OR COLD.—As soon as there is the slightest uneasiness of the Chest, with difficulty of breathing, or indication of Cough, take during the day a few "*Brown's Bronchial Troches.*"

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

By Rev. W. B. Tidball, on October 16th, at the house of Col. W. M. Young, Mr. SAMUEL D. DICK and Miss ELLIOTT SHAW BAKER, all of Guilford county.

By the same on December 17th, at the residence of Robert S. Stewart, Esq., the bride's father, Mr. WM. C. KIRKMAN and Miss NANNIE C. STEWART, all of Guilford county.

By the same, assisted by Rev. J. R. Ball, on December 18th, at the house of Edward Kirkman, the father of the bride, Mr. DANIEL H. COBLE and Miss DONNIE V. KIRKMAN, all of Guilford county.

In Cumberland county, December 24th, by Rev. David Fairley, assisted by Rev. Dugald Monroe, Mr. MALCOM J. BLUE and Miss MAGGIE G. MONROE, only daughter of Peter Monroe, Esq.

Near Cool Springs, Iredell county, by Rev. E. F. Rockwell, on the 31st ult., at the home of J. E. Adams, Esq., father of the bride, Mr. JAMES LELAND SHEPHERD and Miss MARY FLORENCE ADAMS, all of Iredell county.

At the residence of Mr. M. B. Smith, in Richmond county, on the 7th inst., by Rev. A. N. Ferguson, Mr. JOHN A. McNEILL and Miss SAPHRONA J. SMITH, all of Richmond county.

At Sanford, N. C., Dec. 18th, 1879, by Rev. Wm. S. Lacy, THOMPSON E. WHITE, formerly of Warren county, and Miss CLAUDIA V. BLAND, daughter of Henry A. Bland, Esq., all of Sanford.

In Oakland township, Chatham county, near Egypt, N. C., December 25th, 1879, by Rev. Wm. S. Lacy of Jonesboro, C. E. McIVER of Moore county and Miss ELLEN B. GILMOUR, daughter of Nathaniel Gilmour, Esq., of Chatham county, N. C.

At the residence of the bride's father, near Jonesboro, N. C., on January 7th, 1880, by Rev. Wm. S. Lacy, Rev. WILLIAM B. DOUB, pastor of the Methodist church in Washington, N. C., and Miss JOSEPHINE S. BRYAN, daughter of N. R. Bryan, Esq.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

IN MEMORIAM.
ALICE KERR.

The world's great waves, its treasures deep forget,
And careless human ships their sails unfurl;
But to the eye of love thou art a pearl
So pure, and soon, more brightly to be set,
Than sister pearl in princely coronet.
Or Venus, when she beckons on the day,
And, warning, waves the clust'ring stars away,
So lonely in her majesty. Or yet—
Than glitt'ring Pleiades on Evening's breast,
Emblem of plate by Jewish high priest worn,
When, in the robes so holy, he was drest.
And graven gems, bore on atonement morn.
But place more honored far there shall be given
To thee, than gems of earth or stars of heaven.
Raleigh, Dec. 27, 1879. S. P. A.

In Washington, N. C., on Monday night, the 22d ult., in the 22d year of her age, ANNIE, youngest daughter of A. C. Latham and wife of J. M. Gaskill.

It is rare that so many hopes are blighted, so many plans are frustrated, and so much joy buried in one grave. Young, bright and beloved, she had but a few months before entered upon married life with the congratulations of a large circle of attached friends; a marriage, too, which gave promise of more than usual happiness. The attractiveness of her affectionate, sunny disposition made her dear to all and doubly dear to him of whose heart and home she was the light and joy. She was a child of the covenant, reared in a pious home, and had given herself to the Saviour and made a public profession of her faith about five years before her death. Her life was consistent with this profession. She was a regular attendant upon all the services of the sanctuary, was active in church and Sabbath school work, and gave promise of a life of usefulness in the Master's service.

On Christmas eve we laid her to rest, our sorrow rendered even more sorrowful by contrast with the gayety of the season, but we sorrowed not "as those who have no hope."

"There is a world above
Where parting is unknown,
A long eternity of love,
Formed for the good alone;
And faith beholds the dying here
Translated to that glorious sphere."

PASTOR.

In Charlotte, on Jan. 6th, Mr. JACOB A. RAMSEUR, aged 72 years.

His body was taken to Lincolnton and buried beside his son, the late Gen. S. D. Ramseur. The funeral service was conducted in the Presbyterian church by Rev. E. H. Harding, D. D., assisted by the pastor. An old landmark has fallen. His death will awaken tender memories in many Presbyterian houses, of which his was once a model.

WILMINGTON MARKET
DURING WEEK
ENDING JANUARY 13.

SPIRITS TURPENTINE—On Wednesday 45 cents, weak at close; Thursday 44 cents principally, but later in day 42½, and closing quiet; Friday and Saturday nominal; Monday sales at 43 cents, closing quiet and steady.

ROSIN—Strained and Good Strained ruled at $1 27½ and $1 32½ respectively until Friday; $1 27½ and $1 30 since.

CRUDE TURPENTINE—$1 60 for Hard and $2 60 for Yellow Dip throughout.

TAR.—Wednesday $1 20; Thursday and Friday $1 30; Saturday and Monday $1 40.

CORN—Receipts by rail sufficient for demand. We make no change in prices.

COTTON—The market ruled steady at 12½ cents until Monday, when sales were made at 12½ cents, and later reached and closed firm at 12¾ cents.

TIMBER—In consequence of low stage of river very little comes in, and for want of stock no sales are made. We report sale of one raft Fair Mill at $7 00.

Egg Machines.

BROWN LEGHORNS — Mature Earlier. Lay Earlier. Produce More Eggs Are Most Happy. Are Most Profitable Of All Fowls

Eggs from Premium Stock, $2 for 13. Can supply Partridge and White Cochin, Dark Brahma, Imp, P. Rock, White Leghorn and Bronze Turkey Eggs, from Best Strains. Stock acclimated. Order early, and save heavy express charges by ordering from

A. S. CALDWELL, Charlotte, N. C.

Jan 14 627-4t

SCIENTIFIC NEWS.

This POPULAR and widely circulated JOURNAL of SCIENCE, MECHANICS, MANUFACTURES, ENGINEERING, ELECTRICITY, CHEMISTRY, MACHINERY, NEW PATENTS and DISCOVERIES will be greatly enlarged on the 1st of January next, when a new volume begins. Each number is fully ILLUSTRATED WITH ENGRAVINGS.

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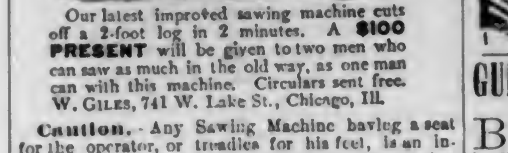

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On July 17, 1878, Miss ——, aged about fourteen years, consulted me as to the use of the Lithia Waters She was pale and greatly emaciated, weighing only sixty seven pounds, and suffering from severe dyspepsia of some two years' duration The usual symptoms of long-continued dyspepsia, in an aggravated degree, were present—want of appetite, acid eructations, gastric pain after ingestion of almost any article of diet, nausea, constipation, extreme languor and muscular feebleness, hypocondriasis, frequent headaches &c In addition to the dyspepsia, there had existed also total suppression of the menstrual flow for twelve months She was put upon the use of waters of Spring No. 2 and directions given her as to her diet. Her improvement, though slow at first, was decided and continuous, and she left the Springs after a sojourn of two months, weighing one hundred and eight pounds, and fully restored to health, both as regards dyspepsia and the menstrual trouble.

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About the "Chicago Weekly News" When They Renew Their Subscriptions.

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Wm. McCallum, Cabot, Ark., says: "It just suits me; can't do without it."

The Rev. J. Hoberg, Monroe, Oregon, says: "I have been a subscriber to the CHICAGO NEWS for a number of years. The NEWS is certainly one of the best newspapers of the land. On account of the hard times, and my limited income (I am a Methodist preacher), I thought of doing without the paper, much as I like it. But wife and children give me no rest till I send for it again, so I inclose 75 cents."

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"You will find inclosed $1 for sixteen months' subscription to the WEEKLY NEWS. I would not be without the WEEKLY NEWS if it cost $2 a year."

Noel Couturier, Provement, Leeland County, Mich., says:

"I send you the within inclosed $1 for sixteen months' subscription for the CHICAGO WEEKLY NEWS. I have taken papers from every direction in the United States, and have found the paper I want at last. I think everybody else ought to like it. Why there's nothing like it for 75 cents a year!"

An anonymous subscriber writes expressly to state his satisfaction with the NEWS, "for," he says, "I want a paper that treats both political parties fairly."

The above extracts are sufficient to show in what esteem the CHICAGO WEEKLY NEWS is held by its old subscribers. It is a FAVORITE FAMILY NEWSPAPER, because it gives all the news, is independent and impartial in its presentation of political intelligence, publishes six completed stories in every issue, has correct market reports, and generally furnishes a complete, trustworthy and pure family journal AT THE LOWEST PRICE IN THE UNITED STATES—SEVENTY-FIVE CENTS A YEAR, postage included. A dollar bill pays for sixteen months. Address, VICTOR F. LAWSON, PUBLISHER, 123 FIFTH AVE, CHICAGO, ILL.

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dec 24 624-13t

FOR THE FAMILY.

Slowly, Surely.

BY KATE SUMNER BURR.

Slowly, slowly, the oak doth grow,
Surely, surely, its rootlets spread
Deeply, deeply, unseen below
To the source of strength where its life is fed.

Gently, gently, the waters glide
Over hillsides afar, unknown;
Flowing ever, with added tide,
Till deep and strong hath the current grown.

Silent, silent, but never still,
Nature's forces resistless move;
Mighty, wonderful works do fill
Earth beneath and the heavens above.

Quiet, constant, but mighty too,
Spirit forces their powers unite,
Deeply hidden from earthly view,
Yet most clear to the spirit sight!

Trusting, trusting, my soul looks up
Ever, ever my strength is near;
Slowly, surely groweth my hope,
Since His love dispels my fear.

Findeth ever my soul in prayer
Fountain sources of life and love;
Blessed, blessed beyond compare
Who rise to the fullness of life above.

—*Selected.*

The Iron Egg and Four Diamonds.

There was an Oriental prince who once sent a love present to his betrothed, and when she opened the love present to her surprise it was an iron egg—an ugly, rough iron egg—and so she dashed it upon the ground, feeling angry that her prince should send such a thing as that. But as it fell on the ground the egg opened, and out of the egg came a silver yolk, and on examining the silver yolk it also opened, and out of the silver yolk there came a ruby crown, and on examining the ruby crown curiously it opened, and out of the ruby crown there came a diamond ring, and that was the token of love.

Now I want to put a ring on your finger to-day which I trust you will never lose; and it is made of the purest gold, for it is made of the love of Jesus; and it contains four diamonds, and the first diamond is true wisdom, for if you love Him you are wise unto salvation; and the second diamond is true strength, for if you love Him you will be stronger than Samson, able to conquer every ill, to die, and vanquish death in dying. The third is true loveliness—true beauty. Other beauties are like a fading flower, but this beauty, the beauty of holiness, never fades. It is the beauty of the heart, the beauty of the mind, the loveliness of a redeemed spirit. The fourth diamond is true peace; for if you love Jesus you will have the peace of God in your heart that passeth all understanding.

And in order to make sure that you keep this diamond ring with its four precious stones, I will give you a guard, a golden ring to put over it, and inside that gold guard ring you read these words: "Be true." You will never be good or great or useful in the world unless you are true. Though I had the most sparkling gems in my hands just now, if they were not real jewels they would be of no value; and though I had ever so many shining pieces of metal the color of gold and the shape of sovereigns, they would be of no value unless they were genuine.

And then you also read, "Be tender-hearted," and especially you girls. Oh, take care of the tender heart; cherish loving sympathy toward all around you! The world will have a hardening influence upon you; but I trust you will keep loving in spirit, loving all around. And then be teachable. Be true-hearted, be tender-hearted, be teachable, and make the Word of God your guide from the beginning of life to the end of it, and then you will get the golden token of love that I have been speaking of out of this rough and hard life of yours.

Your heavenly Father has sent you His love present in the gift of your present life, and though it may seem hard, like the rough iron egg, in its cares and toils and crosses, if you love Christ and trust in Him, and take the Word of God as your guide, you will rejoice in His love forever.

When Dr. Phillips went to visit an African chief he found him sitting on the ground. He was an old man, and for many years he had been stone blind. Not long before he did not know he had a soul, but now he knew, and rejoiced in hope; and gathering up some of the dust from the floor with his hands he said: "In a little while I shall mingle with this dust, but in this flesh I shall see God. I am blind; I see not the light of day, but by the light of faith I shall see Jesus at the right hand of God ready to receive my spirit."—*Christian Herald.*

Winning and Losing.

"At last"—as the boys said—Percy and Rob had quarrelled. Jim Downing "knew they would," and he had done his best to bring the quarrel about. He had tried running Bob down to Percy, and telling mean tales of one to the other, but his plans had failed. Either boy would flare up if his friend's character was attacked, and when mean tales were told one of the other he went at once to his friend and asked if it were true, and was ready to excuse and forgive.

But what jealousy and meanness could not do was unfortunately accomplished through pride and ambition. A new teacher had taken the village school—quite a young man—who, anxious to urge the boys to study, promised prizes for the best lessons. The prize in mathematics could only be gained by one, and all knew that either Percy Grahame or Robert Parr would be the winner. The contest was so close that both boys grew eager, and even Mr. Truesdell, the teacher, watched their progress with curiosity.

On the last day of school when he announced the prizes, Mr. Truesdell said, "Percy Grahame wins the prize in mathematics, the last problem being correctly solved by him alone; with that exception, Robert Parr stands equal with him."

Percy went forward to receive his prize amid a round of applause, and walked back with a proud and happy look; but instead of any congratulations from Robert, he heard an angry whisper: "You sneak! you couldn't have done that sum alone."

Percy colored from anger—Robert thought the blush meant guilt—and turned to the other boys to show them his book and be congratulated. He was deeply hurt, and determined not to speak to Rob until he apologized, but he missed his friend's sympathy, and he felt no pleasure in his triumph.

"Why, Percy," said his mother as she took the book, "here is just what you and Rob have been longing to read—'Around the World in Sixty Days.'"

"Oh, I don't care a cent for it; you may keep it. I'm going for a long walk."

Mrs. Grahame looked up in surprise, but the boy was gone. "Off for Rob," thought the mother, never thinking they had quarrelled.

Meanwhile, Rob had his angry feelings nursed by Jim Downing.

"I'd have showed you the way to do the sum if I'd been Percy; then you could have drawn for the prize." Mr. Truesdell told the minister that Percy was the best scholar he had; I heard him."

Yes, Jim had heard that; but he might have told all. Mr. Truesdell said, that Percy and Robert Parr were his two best.

At last Jim had to leave Rob, and he, too, angry and feeling himself ill-treated, started for a walk. He had said that Percy cheated, and now he really began to believe it, and, as he detested cheating, he made himself think he was only being very virtuous to feel angry with his friend.

"I wouldn't ask any one to help me," he said to himself, "and if I'd found out the answer I'd have told Percy. It's just as Jim says, Percy takes every chance he can of getting ahead of me."

"Rob! Rob!" called a boyish voice that Rob had often heard in those very woods. "Rob, wait a minute; I want to tell you I'm very —" But Percy heard some one coming, and he stopped short; he did not wish any one else to hear him say he was sorry.

"Well," asked Rob, sulkily, "I suppose you are going to say you are sorry you didn't show me how to cheat? No, thank you!" and thrusting his hands in his pockets the boy was going to pass his friend, when Mr. Truesdell came in sight. He saw that there was some quarrel afloat, and remembering how close the contest had been over the prize, he stopped and said, pleasantly, "Well, boys, you had a close race between you; which has really won?"

Both looked up in astonishment; had not he given Percy the prize that very day?

"I mean which of you has won the contest over self? Can you, Robert, honestly rejoice in your friend's success? Are you, Percy, thinking as much of Rob's disappointment as if it were your own?"

The boys looked down with shame. "He says I cheated, sir,, said, Percy at last.

"Well, can't you prove to him that you did not?"

Percy had not thought of that. To be sure, he could work over the example and explain it. Besides, now that he thought of it he was sorry that he had not shown Rob how to do it.

"Boys," said Mr. Truesdell, "I want you to remember that no prize is so great as the heart of a true friend. Don't let anything break up your friendship; forgive again and again, but don't give up your friend unless you are sure he is not worthy of your love. Now, Parr, what makes you think Grahame cheated?"

Robert looked at his friend's clear, bright eyes and said, "I don't think so; another fellow said so first, and I was mad and said it myself, and pretended I thought so. But Grahame never cheats, sir."

"And I might have shown Rob my example;" said Percy, throwing his arm over Robert's shoulder. "My heart was so set on the prize that I didn't care for any one. Do you think prizes are good things, sir?"

"They are excellent things to teach you give up sometimes. Life is full of prizes, my boys, and every one don't win them; but the noblest are those who, having done their best, can wait patiently without envying more successful friends, knowing that at last they shall receive the best prize, and hear the great Teacher say, 'Well done!'"

The boys stood quite still—it is not easy to talk at such times—but I know they must have resolved to be among those "noblest" people, for never again have they quarrelled, though sometimes one, and sometimes the other, is the most successful; and when they see others gaining what they have striven for Percy says, "Ah, Rob, we don't fret, do we? We'll hear the great Teacher's voice at last."—*Hope Ledyard.*

MISCELLANEOUS.

The "Conch Pearl."

Many of the readers of the *Scientific American* have doubtless frequently seen and admired the delicately tinted, pink-faced shells which are extensively used in the United States for bordering garden walks and other ornamental purposes, but few probably are aware that in the conch which forms and inhabits this shell is occasionally found a very lovely gem, known to lapidaries as the conch pearl. When perfect the pearl is either round or egg-shaped and is somewhat larger than a pea, of a beautiful rose color, and watered, that is, presenting, when held to the light, the sheeny wavy appearance of watered silk. It is, however, a very rare circumstance to find a pearl which possesses all the requirements that constitute a perfect gem, and when such does happen, it proves an exceedingly valuable prize to its fortunate finder. A good pearl is very valuable indeed, some having been sold in Nassau for no less a sum than four hundred dollars. Although many of these pearls are annually obtained by the fishermen in the Bahamas, not more than one in twenty proves to be a really good gem, and hence probably their high price.

Pink is the most common and only desirable color, although white, yellow, and brown pearls are occasionally found. Even among the pink ones there is usually some defect which mars their beauty and materially injures them; some are very irregular in shape and covered apparently with knobs or protuberances; others are too small, while many lack the watering, which gives them their great value and chief beauty.

The conch abounds in the waters of the Bahamas, and thousands of them are annually obtained and destroyed for their shells, which form quite an article of commerce, but not in one conch in a thousand is a pearl found. When this is taken into account, and the other fact, that not more than one in twenty of pearls found turns out to be perfect, it will at once be seen that a good conch pearl will always be a rare and costly gem. In fact their value within the last few years has almost doubled, and the demand for them is steadily increasing.

Most of the conch pearls found in the Bahamas are exported to London, where they are readily sold. A few have been sent to New York, having been purchased in Nassau by an agent of Messrs. Tiffany & Co., the well known jewelers.

Like everything else that is valuable, the conch pearl has been imitated, and some of the imitations have been sold as the genuine article. Many years ago an ingenious American visited Nassau and conceived the idea of making conch pearls. He succeeded admirably in cutting out of the pink portion of the shell some very creditable imitations. To make success doubly sure, he procured a number of the live shell fish, carefully inserted the spurious pearls in the position in which the genuine pearl is usually found, and placed the fish in an inclosed place in the water. At the expiration of a month or more, the fish were again removed, and, of course, pearls found in them, several of which were sold to inexperienced persons before the fraud was detected. It was detected, however, and the perpetrator received prompt and deserved punishment.—*Scientific American.*

Crossley's Microphone.

Since the discovery of the microphone numerous attempts have been made to apply it in some way to the transmission of speech. As yet, however, these have been rather unsuccessful, owing to the extreme sensitiveness of the instrument, which, while it would send conversation without difficulty, transmitted in addition every jar and rustle to such an extent as to be very confusing. An English experimenter, Mr. Crossley, has contrived an instrument containing four carbon pencils, and has so arranged, in rather a complicated manner, the circuit, as to nearly if not quite obviate this confusion. With the telephone it is necessary to place the mouth close to the instrument, while with Mr. Crossley's instrument conversation a few feet away is readily conveyed. For some months past an interesting and highly successful operation has been made every Sunday. One of these transmitters is fixed in the pulpit of one of the Halifax churches. Its position is not over-favorable, being half hidden so as to escape attention, and thus, to some extent, it is rendered inefficient. In the nether regions, where the organ-blowing apparatus is found, a Clamond's thermo-electric pile is placed, and one of the first duties of the sexton on Sunday morning and evening is to light a gas-jet under the pile. In this way a sufficient supply of electricity is obtained to work exceedingly well, at a cost of less than ten cents per Sunday in gas consumed. On the outskirts of the town several houses have telephones in the secondary circuit, one of these belonging to an invalid lady, and the service, from the opening voluntary to the parting benediction, is heard plainly by every one. The rendering of the music is especially fine, sounding to the observer, at ease in an arm-chair, as if proceeding from a neighboring room with the door slightly ajar.—*Christian Union.*

Old Folks on the Farm.

The tenacity with which the veteran farmers stick to their farms not only, but to the actual work on them, is one of the most interesting subjects for the student of social characteristics. A "retired" farmer, living on a small income in a country village, with nothing to do but to higgle over his purchases and growl at the taxes, is a proper object of pity.

Happy the man whose younger kinsmen will carry on the old farm, and let him work or not as he pleases—giving him an easy chair by the warmest corner of the fire place in winter, and a shady nook on the verandah wherein to nod over his newspaper and play with his grandchildren in Summer. Thrice happy the good farm wife whose daughter, or daughter's daughter reserves the best ground-floor room for her, and carries on the work herself—all the while pleasing "mother" with the belief that she is still doing it as she did for half-a-hundred years. How sweet and placid the dear old face, as she goes with the feeble steps to kitchen and dairy "looking arter things!" She knows how many chickens there are, and when the speckled hen ought to come off; she passes judgment on the new cow, and gives that finishing touch to the butter which won the first premium at the county fair so many years ago—before "help" was known in the farm house. She "goes to meetin'" with a regularity that shames her children, and passes gently down the farther slope of the hill of life serenely happy amid accustomed scenes and familiar faces. What hampered village existence would be so good for her as that? It is poor work, transplanting old trees.

There is, we think a danger that the old men on the farm will work too much. The gritty American farmer gives up hard; and in the hurry of work, or from thoughtlessness of younger men, the old frames are often overtaxed. Enforced idleness is often the beginning of the end with men whose whole lives have been spent in activities. But "taking it easy" won't hurt them. Make "laying off," and lighter cares around the house so natural and easy for them that they will never know it was planned. The younger generations should take good care of the elder, for from the present outlook, it is doubtful if grandparents are so plenty fifty years hence.—*Golden Rule.*

New Ocean Piers.

Two new ocean piers, at Long Branch and Manhattan Beach—the first built in America—are in successful operation. These piers may make a revolution in ocean commerce. If an artificial breakwater or harbor can be made on an exposed coast why should vessels sail a hundred miles inland to find a harbor? Already there is talk of building ocean piers at Cape May and Atlantic City, so that coasters can carry passengers from New York and leave them at all the watering places along the coast.

These piers, which may make a revolution in ocean navigation, are easily and cheaply made. These are simply the elevated railroad extended out into the ocean. They are merely a lace-work of iron, which does not resist the waves or swells. They comb the water but do not resist it. The piers at Brighton, England, are made in the same way. The whole structure, 600 feet long at Long Branch and 1,000 feet at Coney Island, rests on long, spindling iron piles, ten inches in diameter.

"We have made one great discovery which every railroad and bridge builder in the West ought to know about," said the engineer.

"What is it?" I asked.

"Well, we used to drive the piles, but we discovered that we can sink them better by hydraulics. That is, we now place a steel hose on the lower end of the pile, then start the engine, and the stream of water tears up the sand and gravel, and the pile drops of its own weight fifteen feet into the ground. Once there nothing can move it. Now, this is the way to place piles in the lakes and rivers out West. Why, with this discovery I can bridge a river as cheaply as I can make the same distance of elevated railroad. No more suspension bridges except over high streams, after this. No more Howe-truss bridges either. Why, I can bridge the Mississippi for $100,000 with a bridge that will look like a piece of iron lace hanging in the air."—*Banner.*

Humorous.

"Edward," said Mr. Rice, "what do I hear? that you have disobeyed your grandmother, who told you just now not to jump down these steps?"

"Grandma didn't tell us not to, papa; she only came to the door and said, 'I wouldn't jump down these steps boys;' and I shouldn't think she would—an old lady like her!"

Sir George Campbell, in his book on the United States, says: "I heard a story of my friend, Mr. Holmes, the member for Paisley, who made a tour in the United States, and when he got to Chicago he was very anxious to see a typical American, with his slouched hat, big boots, belt with revolver in it, and so on. He could not find one for a long time. At last he found a man who exactly came up to his ideas, and entering into conversation with him he said, "Have you been long here?" "Na," was the answer; "I'm jist a month frae Glasca."

SECULAR NEWS.

John B. Hussey, of North Carolina, has been appointed Librarian of the U. S. House of Representatives

Leonard Case, worth three or four millions of dollars, and said to be noted for his benefactions, died a few days since under the suspicion of suicide.

Capt. R. P. Paddison, we learn from the Wilmington *Star*, expects to put a boat on the Neuse river in the spring to run between Newbern and Whitehall.

Mr. Robert L. Steele has collected great quantities of Indian relics, such as weapons, cooking utensils, &c., and now has one of the finest collections in the South.—*Rockingham Bee.*

The ladies of the Presbyterian Aid Society gave a "hot" supper at the Grand Central Hotel on the evening of the 30th ult. In the dining room a splendid repast was prepared by the ladies.—*Durham Recorder.*

The Christmas tree in the college chapel on Christmas eve night was "a thing of beauty." It was estimated by some that $400 would not cover the gifts that adorned its glittering boughs and made glad the hearts of the old folks, grown young again.—*Monroe Enquirer.*

At a recent meeting of the officers of the First Presbyterian church a resolution was passed, which was read to the congregation by the pastor, Sunday, declaring that hereafter no one should be admitted into the church building to witness wedding ceremonies unless by card, and in no instance should more than 300 persons be allowed in the church to witness such ceremony.—*Charlotte Observer.*

Gen. Ransom's force is now at work near Broadhurst's Landing in this county, and all who wish to see monster logs tossed out of the river should make good use of the opportunity. Capt. D. J. Broadhurst says it looks marvelous to see huge monster logs dug up and thrown upon the river banks, and yet it is done so nicely. The men in charge of the work know what they are about.—*Goldsboro Messenger.*

NEVER RETURN.

It is stated that one out of every four real invalids who go to Denver, Col., to recover health never return to the East or South except as a corpse. The undertakers, next to the hotel keepers, have the most profitable business. This excessive mortality may be prevented and patients saved and cured under the care of friends and loved ones at home, if they will but use Hop Bitters in time. This we know. See other column.

MISCELLANEOUS.

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Has a Pad differing from all others, is cup-shaped, with SELF-ADJUST'NG BALL in the center, adapts itself to all positions of the body, while the BALL in the Cup PRESSES BACK THE INTESTINES JUST AS A PERSON WOULD WITH THE FINGER. With light pressure the Hernia is held securely day and night, and a radical cure is certain. It is easy, durable and cheap. Sent by mail, postage paid. Circulars free.

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WORM SPECIFIC
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VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a knawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,

DR. C. McLANE'S VERMIFUGE will certainly effect a cure.

IT DOES NOT CONTAIN MERCURY in any form; it is an innocent preparation, *not capable of doing the slightest injury to the most tender infant.*

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LIVER PILLS

are not recommended as a remedy "for all the ills that flesh is heir to," but in affections of the liver, and in all Bilious Complaints, Dyspepsia and Sick Headache, or diseases of that character, they stand without a rival.

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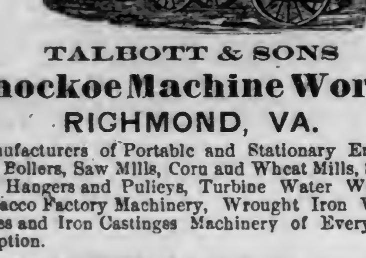

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For the N. C. Presbyterian.

MRS. MOON AT LAURINBURGH.

Mr. Editor: On the first Sabbath in the year, having learned that the Quakeress, Mrs. Moon, was to commence a meeting on the following Sabbath in the Methodist church in this place, I called the attention of my congregation to the action of Synod with reference to woman preachers. I thought I was doing my duty, and supposed that the Synod was competent to express an opinion entitled to some consideration among respectable people. The lady has come, and it now appears that the Synod was entirely mistaken, that it really misapprehended the meaning of the Scriptures, and committed a most egregious blunder in applying to the interpretation of God's Word a principle which is now utterly obsolete and no longer admissible. The coming of this godly woman has been the means of bringing to the front, not indeed a new but really a very convenient and serviceable principle of interpretation, one that is altogether satisfactory to the advocates of preaching by women and more easy, versatile and elastic than the old way of understanding Scripture. And I write not to say anything about the lady, who, I hope, is a sincere and well meaning woman, however much deluded and out of place I may think her to be, but to call attention to the grand method of ascertaining Christian duty from the Bible, as it is practiced by the *more advanced and more enlightened* among our Methodist brethren here.

The principle in question is this: *A commandment of the Lord is not to be considered as binding the conscience, if there is room for a reasonable doubt that the commandment does not mean what it says.* In other words: *It is out of binding force if a person is able to raise a doubt in his mind as to what it means.* A "reasonable doubt" is a doubt which the doubter judges to be reasonable, a doubt satisfactory to the doubter. If a person is not exactly satisfied that a commandment of the Lord means *just what it says*, then he is at liberty to *make it mean anything whatsoever that he wants it to mean.* This is the principle, the *very latest improvement* in the sphere of Biblical interpretation.

The great and superlative advantages of such a simple and agreeable system must be apparent to the most superficial person. Not to mention other things in which it excels the old way, it relieves the mind of all anxiety about what God's will really is, for, according to this principle, His will is not what He says it is in plain words, but what we understand it to be; then it makes room for the largest liberty: If we are not satisfied with the plain meaning of the word—if that is not what we think it ought to be—we are at liberty to suppose that the Sacred Writer did not understand the genius and spirit of Christianity as well as we do, and to look about us for a construction or explanation which accords with our superior judgment, or which is the same thing with our godly inclination. And then it is absolutely incomparable in the matter of removing difficulties and solving knotty questions. We have only to suppose that the Sacred Writers did not understand exactly what sort of Christianity would suit this enlightened nineteenth century; or, if that is not convenient or advisable, we have simply to inquire whether the mind is fully satisfied that the passage means what it says. If not satisfied (as it is easy to be dissatisfied when one is inclined to be so), then we are free to believe that it does not mean what it says, and *to construe* it according to our pious judgment or more enlightened wisdom. Thus by this admirable principle, dexterously applied, the knottiest questions and the most embarrassing difficulties melt away like candy vanish like a mere mist. No doubt it costs something like a pang to cut loose from the old way and to handle a holy apostle, as one handles the face of an india-rubber doll baby, so as to press him into any and all sorts of expressions, but there is nothing like making up one's mind to a thing, and when the mind is once made up the whole thing is accomplished. It must also be apparent to the most superficial that this principle, like the pavilion in the Arabian Nights, is capable of indefinite expansion, or of universal, infinite application, and that it possesses a harmonizing power that is absolutely without a parallel in the annals of human ingenuity, reducing all things, even the most inconsistent, to the most beautiful consistency, bringing order out of chaos, and giving shape to that which shape has none.

I confess, Mr. Editor, that I am becoming somewhat of an enthusiast on the subject. Having observed for some days the operation of this principle, its remarkable pliability, its wonderful oiliness, rendering it so smooth and easy and flexible, and having witnessed its harmonizing power in bringing things totally different into the most perfect sameness, although the differences remained as before, enabling people holding different views to agree perfectly, without changing their views, having seen so much of the beauty of the thing, I confess that my very soul is almost lost in wonder and amazement. Is it not a grand thing to rise to such a sublime height of improved Christianity that the difference between what God says in His Holy Word, and what he does not say, vanishes? Is it not a glorious thing to be so *enlightened* and *advanced* in the refinements and subtleties, that we can make words mean what they don't mean, or make them not mean what they mean? Is not a principle of such extraordinary capabilities worthy of a somewhat enthusiastic consideration? Are not those excellent persons, the pious and godly men who have brought this principle to such a pitch of perfection justly deserving of some notice?

It is a pleasant thing to live and learn. I had thought that the status of woman in the Church was fixed definitively by the Word, and fully recognized by all Christians, Quakers excepted. In my simplicity I had supposed that she is constitutionally adapted to the sphere assigned her, and that in His Word God shows respect for the nature with which He endowed her, and does not require of her a service from which the feelings and sensibilities of a refined, pure, modest woman would recoil; that He did not endow her with these qualities, and then lay upon her a burden too heavy for her, requiring her to disregard the native modesty of her soul. Accordingly, I had supposed, that those Scriptures which command her to "keep silence in the churches" were in accordance with her wishes, and were to be understood according to their plain and natural import, as declaring not merely the matter of propriety but as founded also in the nature of things, and being thus founded that they are binding as long as the relation between the sexes which God instituted, continues; as long as woman retains the peculiarities of soul which the Maker gave her. I thought that the effect of Christianity was, not to destry these feminine qualities, in which all her beauty and loveliness and usefulness are wrapt up, but to develop them fully, refine and purify and hallow them. Holding these views, I was anxious to know how the advocates of woman preaching would reconcile their position with what seemed to me, the plain and indubitable Word of God—that they would reconcile it and make the connection *somehow*, I had not the least doubt. But the question was, *how?* Well, I ventured, in a quiet way, to call upon some of them for information on the subject; and in the light of their luminous interpretations, it appears that I had been entirely mistaken, and was really as far out of the track as the church itself, Quakers excepted. The question was, *What saith the Scripture?*

The first gentleman I approached, is a man of great penetration of intellect, and withal an excellent sort of man. I said, *"You believe in the* divine authority *of God's Word."* He replied, "I do," with emphasis. I read the Word: "Let your women keep silence in the churches;" "It is not permitted unto them to speak;" "It is a shame for women to speak in the church;" "Let the woman learn in silence with all subjection;" "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence;" "Do not these Scriptures plainly forbid women to preach?" I inquired. "I am not *exactly satisfied,*" he said, "but that they may mean something else." "Well, what do they mean?" "I cannot say exactly," he replied, "but I am satisfied there is room to doubt that they do not mean just what they say." "Well, what do you think of the woman preacher?" "I cannot say; when I hear her I can decide." As I walked away I was filled with wonder at the glorious liberty of the "principle," and its amazing fertility of resources. I could but think "what an easy time that man's conscience has of it—the meaning of a divine command, a Christian duty in the matter of obedience, all to be determined by whether he is pleased or not with the woman!" Admirable liberty to determine what *God's* Word means by the way it pleases us!

The next man I met was a devout and godly person, and I expected something from him. But he was perfectly non-committal. He was evidently hoping for grand results from the meetings, but seemed afraid to say much about it. He seemed like a man halting betwixt two opinions, and, as a friend of mine expressed it, uncertain as to whether the Bible might not turn out to be mistaken after all.

After this I fell in with a man of most extraordinary capabilities (in the way of being on both sides of a fence at once). "O, yes, Paul says so plainly; it is there." "What do you think about it?" I inquired. "Well, sir, it is a *delicate question.*" On the one hand, is the commandment of the Lord, admitted to be plain and positive, on the other hand, is a big meeting presided over by a woman, admittedly, doing that which God forbids? and yet it is a *delicate question!* and why? The results of the meeting and the numerous spoils hoped to be brought in impart to the question the element of *delicacy!* The end justifies the means. We may disregard God's Word, or explain it away, with impunity, provided we get up a sensation and gather the people into the church. God will smile and not frown. He will approve of the results and overlook the means, i. e., connive at the breaking of his commandments! And here is the difficulty. We are not to do evil that good may come. To disobey God is evil. If the Bible forbids women to preach she disobeys God every time she preaches. But she is doing good, converting souls, and it cannot be that she is disobeying God. Therefore the Bible cannot mean what it says. It applied to the apostle's times, but not to ours. He simply forbade women to disturb the church by wrangling. This woman is not preaching. She is prophesying, as if prophesying did not imply inspiration. It is in vain to remind them that Paul enjoins "silence" on women in the church. *Advanced enlightenment* discards all that. The "principle" has delivered us from the shackles of ages, and we are free now. "Yes, thank God, we are free!"

I was anxious to know what "our new preacher" thinks about it, but was told that he is reticent, saying nothing one way or the other. He is certainly, however, in the advanced wing, in entire sympathy with the improvement. The argument by which he gets over the obstacle which Paul has placed in his way, is alike profound and lofty. Indeed, he seems not to realize that it is any obstacle at all. "Why," he is reported as saying, "if that Scripture applied to our day it would forbid women to teach in the Sunday school." Modern enlightenment, I suppose, sees no difference between a Sunday school and the Church, or between a class of children and the Church. Our brother's position amounts to this: "Paul did not allow women to speak in the Church, *but I do!*"

Now, Mr. Editor, is not this "principle" a sovereign balm for the conscience? How easy is it to obey, yea, to render a perfect obedience! Obedience has reference to the Word, not exactly to what it says or means, but as to what in our opinion it *may* be understood to say or mean. Here is the highway to Christian perfection. Paul says, "If any man think himself a prophet or spiritual let him acknowledge that the things that I write unto you *are the commandments of the Lord.*" John says, "He that knoweth God *heareth us* (the apostles); *he that is not of God heareth not us*"—regardeth not what we write. Here is the test: *Submission* to the infallible authority of the apostles is the test of conversion (or used to be). But we are outgrowing all that. When they get the Lord's Prayer and the Sermon on the Mount improved so as to breathe the spirit of moderned Christianity I will send you a copy of the improvement. But "if the foundations be destroyed what can the righteous do?" Nevertheless, "the foundation of God standeth sure, *having this seal,* the Lord knoweth them that are His, and *"they* FOLLOW"—not a Will o' Wisp, but *they follow Him.* J. H. Coble.

Laurinburgh, N. C., Jan. 14, 1880.

For the N. C. Presbyterian.

A MINISTER'S WORK—WHAT CONSTITUTES IT?

Mr. Editor: A great deal is said at the present day, and I think rightly, of talents and learning as important in the Christian ministry. These advantages are sought by churches and congregations, in those whom they choose for pastors and teachers; and it is right when this inquiry for high talents is secondary to that for exemplary piety. I have seen men in the ministry whose talents and learning were in high reputation, but whose piety was less prominent; who had cultivated their minds more than their hearts; who had rejoiced in their strength to run the race of competition in intellectual pursuits, more than to run with patience the Christian race set before them; who have dazzled rather than instructed and edified; have been admired, rather than followed in the way of Christ's steps; have stood erect and tall among men, but have not soared heavenward in fervor of holiness; and who, if so happy as to arrive in glory, will be found sitting, not by the side of Paul, but among "the least in the kingdom of heaven."

I have also seen the Gospel minister, who had talents fitted to command respect, and attainments the result of conscientious industry; but whose pretensions were modest, and whose retiring disposition forbade the sounding of the trumpet of popular applause before him. The thoughtless man of the world, who enters his place of worship, from curiosity perhaps, goes away thinking him quite an ordinary preacher because he has not "played well on an instrument." And yet there are some facts respecting this preacher deserving notice. Let the fastidious hearer, fond of display, judge and pronounce upon him as he pleases; there are conversions of sinners from the errors of their ways occurring in his congregation, it may be every week. Almost every season for the administration of the Lord's Supper finds two, five, ten, and even more, "confessing Christ before men." Hundreds sit down to the table at which he dispenses the memorials of a Saviour's love. A church of intelligent, exemplary, prosperous Christians has grown up under his ministry, and is exerting an influence upon those around it. You see an attentive assembly in the sanctuary; a thoughtful silence is observed by them as they retire to their homes, Sabbath after Sabbath; the deportment of such as you meet during the week is marked with the sobriety of consideration; and the moral habits of those among them who make no profession of religion are manifestly influenced by some powerful cause. Putting these and other like things together, you ask—*What is the secret?* You will know in that great day of revelation of secret things, when He who searches the heart and all hidden things, discloses the secrets of that minister's study and closet, and by the light of that day introduces you into the sacred, and now unknown interior of his character. Men of the world know little about these "princes" who have "power with God."

Let me take another case, for there are such—a man who stands confessedly high on the catalogue of great and learned men, and whose piety equals, perhaps exceeds, his talents and learning, and whose influence and usefulness are in proportion. After estimating properly the instrumentality of his talents and learning, I undertake to say still, that *his piety is the main spring of his usefulness.* Are his reasonings cogent? it is because he puts forth in them the wisdom derived from above. Are his conceptions clear and distinct? it is because he is taught by the Holy Spirit, and because God's high thoughts, set before him in the word of inspiration, and made clear to his mind by the teachings of Divine grace, are the matter of his conceptions. Is he eloquent? it is because "his lips have been touched as with a live coal from off the altar." Is he successful in winning souls to Christ? it is not the talented, learned and eloquent man, so much as the man of humble piety, to whose instrumentality this is to be attributed. It is on the wings of the Heavenly Dove that he rises; and with the strength of faith that he soars toward heaven.

These things I regard as true. A minister may be a man of ordinary talents and attainments, and yet be eminently holy and useful. And a minister may outstrip thousands in attainments and usefulness, from these primary causes, that his piety outstripped both their talents and his own.

Ministers, then, are not to be estimated mainly on the ground that they are admired by men of the world, as talented and learned. I knew a gentleman who said to his friend: "Why did you take me to hear that old Dr. —— yesterday? He seems to be what you would call a good man, but he is certainly a very common preacher, and there was little or nothing in his sermon." The week had not passed before it appeared that the underrated preaching of that day was instrumental in the awaking and conversion of six or eight persons, who were listening to the "old Dr. ——" at the same time with this caviller. The estimation of a preacher by his ability *merely,* to hold a man of the world entranced for an hour with admiration of his talents *simply,* is injustice to the sacred office, and to Him who has sent ministers to be his ambassadors. It hinders also the efficacy of truth on the hearer who makes such estimation; renders his seasons in the sanctuary profitless; and tempts the devil to "catch away the word sown in his heart;" till he has spent his Sabbaths in his life—thrown away all the precious offers of salvation, and only fitted himself to die a death of utter hopelessness and horror.

Furthermore: a minister's worth cannot be fairly estimated from his appearance on the Sabbath and in the pulpit. What is he out of it—on every other day in the week, in his social intercourse with his people, in his use of opportunities to do them good by his private counsel, in his labors in the Sunday school and at the prayer meeting, and in his use of special providences, as occasions and means of instruction? Does he preach out of the pulpit as well as in it? and with the emphasis which a holy life gives? Does his walk and conversation during the week furnish a commentary to help his people understand what he preaches on the Sabbath? There are numberless situations in which a minister is to be looked at and estimated, when he is not and cannot be the great man; when retired, unostentatious, industrious, affectionate usefulness is to be exercised, which will be seen and known by his Omnipresent Lord, and by the family circle in which he takes his seat for an hour, or perhaps, only by some one individual, on whose heart he urges the solemn instruction of God's Word. In situations such as these, are to be exercised the faithfulness of Christian affection, and of earnest desire to perform duty and do good; the discretion and judgment of one wise to lead souls in the way to heaven; the instructiveness of one who has drank deep at the fountain of divine wisdom—the *"Scripture of Truth."* Who thinks of a minister in such circumstances as a *great* man? He is greater in the simplicity and fidelity of a Christian pastor seated at the prayer-meeting, or on a pastoral visit, than Cæsar, or Napoleon on his throne. The impression of his counsels Christian tenderness, and his earnest, solemn worship, give no opportunity for the hearer to think of the man. It will be true greatness which causes him to think of God, truth, heaven, hell, eternity; and to feel, repent, believe and secure eternal life.

The estimate of ministerial character and worth, then, is to be made principally by the holy devotedness he manifests in his Master's service, as seen in his whole manner of *"watching* for souls," and for the advancement of the glory of Christ's Kingdom. He whose holiness before God has been the main spring of his usefulness; elevating his aims, improving every talent, making sacred every attainment; and who has laid down all his honors from men, at the foot of the cross; his crown at last will be the brightest, his harp of praise the loudest and sweetest, and his joy the loveliest, while he stands before the throne and casts his crown at the Redeemer's feet, and bows and sings and shouts his praises forever. D. L.

PERSONAL SYMPATHY.

If the causes of poverty were simply of a business nature, the return of business activity would remove them, and bring back prosperity and happiness. The revival of business does indeed drive away want from many doors and bring joy to many hearts, but with many destitution and misery remain. The principal causes of their suffering are moral—have their source and power in the sinfulness of nature and in sinful habits. All work for their relief is superficial until they are brought to Christ and hear from Him the words spoken to the poor paralytic laid before Him, "Thy sins be forgiven thee."

In the economy of grace God uses the personal agency of His people in this work. They are His witnesses and the bearers of His light. They are to offer His blessings in all their fullness to the suffering everywhere and in whatever condition. This is individual responsibility, and organized work, however good in itself and necessary, does not relieve us of the duty of personal service to the poor, who, in God's providence will always be with us.

Sympathy rests on the knowledge of the suffering. When this knowledge is through others it cannot affect us as when it is direct and personal. We may deeply feel the thrilling story if told by one deeply moved, but when we see the destitution and need, when we come in personal contact with the misery that is hid from general view, our sympathies are most deeply affected. Looking at a distance on the mass, knowing them only through others, we may be affected by the gross and repulsive view presented; but when we come near, and get personal knowledge of the lives of individuals—know their temptations and trials, know the bitter agony, often so much worse than death even, not only is sympathy awakened, but love, and works of relief, go out through them to all the classes of which they are to us but types.

Charity is much more than giving alms; it is love. The pittance or the large donation may be given without a serious thought for the poor, out of a selfishness that will not make the slightest sacrifice of personal comfort for others. It may carry food and clothing to the hungry and the naked, but it is not given from a sympathy for the deeper woes, and does not reach the heart hunger and soul nakedness of those to whom it is given. The keenest suffering the world knows is beyond the reach of money, and can be found and relieved only through the personal efforts of those who know heart needs, and out of warm love can meet them. This love, so manifested, opens the door of hearts locked against mere money givers, and gives a direct power for effective soul aid and heart comfort never possessed by those whose charities are known only in their cash books.

It was this personal sympathy that made Christ's life so dear to the suffering. In this He gives the key to all charitable work, and is the model for all who labor for the good of their fellow-men of all classes.—*United Presbyterian.*

EDITORIAL SERENITY.

It is often asked, "Do editors ever get angry?" Well, newspaper men are usually the calmest people in the world and take things as they come, without much complaint; but sometimes they are sorely tried. A contemporary, speaking of the self-control of editors, says:

"If you happen in about the time when one puts the paste on the wrong side of the clipping, you will discover that they become agitated sometimes."

There are other occasions when at least some degree of emotion may be observed in the editors of even religious newspapers. When some one sends a long letter, postage only half paid—sometimes even less—detailing matters of no interest to the public, and then asking that if published a copy of the paper should be sent to the writer, habitual serenity is likely to be somewhat disturbed in the editorial rooms. When a minister, elder, or some other person sails in with a long series of resolutions concerning the ability, faithfulness, success and lovely character of a retiring pastor, adopted by a congregation which has starved him out or compelled him to leave because his preaching was disturbing their consciences, it is best for no one to come around asking any special favors for at least one hour. The combined meanness and hypocricy are almost more than even the editorial stomach can endure. When a minister sends a marriage or death notice and writes the name of one or more parties almost illegibly, and the compositor rushes to the foreman, the foreman to the mailing clerk, the mailing clerk to the book-keeper, and at last the book-keeper to the hapless editor, to find out what the scrawled hieroglyphics really are, it is not to be expected that the highest degree of good humor can prevail thereabout.

To delay the notice of an ecclesiastical or religious meeting two or three weeks and then when every line of space is used up and two or three columns laid over to the following week to demand immediate insertion, is not helpful towards mental equilibrium and kind feeling. The fact is this rather disturbs the calm equipoise which should be habitually maintained, and which it is a high object of editorial effort to promote. To send a long communication demanding that the whole or none be published, is well adapted to make the editor say he will do just as he pleases. If there is anything in the article that will suit his purposes he takes just as much of it as he likes, and consigns the remainder to the waste-basket; although in most cases when such an order comes along the whole concern goes in that direction, accompanied with snudry jerks and glances which are certainly not indicative of extraordinary affection towards the writer, or indeed any one else at that time.

When a lengthy article, crabbed, teeming with ill nature, making insinuations against institutions, churches or ministers, and then asking that the writer's name and all possible clue to it shall be suppressed both now and hereafter, leaving the editor to assume all responsibility, comes along, there is a shuffling in the chair, a contraction of the eyebrows and a compression of the lips not agreeable to look upon, making the impression that the feelings within are not in that calm state favorable for devout or long continued contemplation.

As we are only mortal we hope that all who have a regard for our placidity of temper and general welfare, will avoid all such things as we have indicated and leave us free to enjoy that serenity and buoyancy of mind and heart so necessary to successful work and that will enable us to do our part in promoting the same delightful feelings in others. In this request all editors of religious journals will unite.—*Banner.*

GOLD DUST.

Faith is the subtle chain
That binds us to the Infinite; the voice
Of a deep life within, that will remain
Until we crowd it thence.
—*Mrs. E. Oakes Smith.*

What we are afraid to do before men we should be afraid to think before God.

Modesty is to worth what shadows are in a painting; she gives to it strength and relief.

Let friendship creep gently to a hight; if it rushes to it, it may soon run itself out of breath.—*Fuller.*

There is just now a great clamor and demand for "culture;" but it is not so much culture that is needed as discipline.

Death is the crown of life:
Were death denied, poor men would live in vain;
Were death denied, to live would not be life;
Were death denied, even fools would wish to die.
—*Young.*

Christ came into the world to take away my sin by taking it upon myself; and if I go to Him with it, my comfort is that it cannot be too great for Him.—*Rev. T. Adams.*

We need to keep fixed times and appointed rounds of observances as truly as to be in holy impulse; to have prescribed periods in duty as truly as to have a spirit of duty; to be in the drill of observance as well as in the liberty of faith.—*Horace Bushnell.*

No man has a right to complain of his lot, or the times, or to call upon society to help him, until he has done all he can to help himself by industry and fidelity in the place and calling where he is. And he who does this will seldom have cause to complain.—*Joseph P. Thompson.*

Christianity is the only true and perfect religion, and in proportion as mankind adopt its principles and obey its precepts, they will be wise and happy. And a better knowledge of this religion is to be aquired by reading the Bible than in any other way.—*Benjamin Rush.*

How beautifully is it ordained, that as many thousands work for one, so must every individual bring his labor to make the whole. The highest is not to despise the lowest, nor the lowest to envy the highest; each must live in all and by all. Who will not work, neither shall he eat. So God has ordered and men, being in need of each other, should learn to love each other and bear each other's burdens.—*A. G. Sala.*

There's music ever in the kindly soul,
For every deed of goodness done is like
A chord set in the heart, and joy doth strike
Upon it oft as memory doth unroll
The immortal page whereon good deeds writ;
And heaven gives nothing sweeter to the mind
Than memories of the acts that bless our human kind.
—*MacKellar.*

ALL THINGS TO ALL MEN.

Paul did not become like other men in their sinful pursuits, but he cultivated that spirit of adaptation by which he was enabled to suit himself to the circumstances in which he was placed and the people among whom he moved. He did not needlessly offend prejudice; but wherever he could do so without either sinning himself or seeming to countenance others in their sins, he conformed to the manners and customs of the society in which at the time he moved. Within certain limits, therefore, it is right to be like the world. But our motive in being so must be that of the apostle, "that I might by all means save some." The passion for usefulness, next only to the desire for holiness, and as the result of our determination everywhere to please Christ, should be our master motive.

In order to benefit men, the believer must be in some respects like them. He should be courteous, gentlemanly, polite, in his intercourse with them. Paul did not think it beneath him to use language of the greatest respect to Agrippa, and he called Festus "most noble." He was in the highest sense of the word a gentleman, and whether you find him on the deck of the storm-tossed ship, or in the judgment hall, or on the sea-shore with the elders of Ephesus, you see in him the same self-adjustment to the circumstances of men which won to him the hearts of all; and this he did not for his own sake, but that he might bring them to the Lord.

But in taking thought of the courtesy, do not forget the great end which as Christians you ought to have in view. You are in society to benefit it. You are made all things to all men "that you may by all means save some." Therefore you should enter society for the good that you can do; but even in seeking that, you must be upon your guard against repelling where you desire to attract. Do not drag religion into your talk with others in such a way as to make the whole matter distasteful. Cultivate the art of incidental allusion, and if you make a transition in the conversation, make it naturally, so that your companions may not be jolted into silence. Find out what your friends are interested in, and descending to their level therein, you will be able to lift them more easily to that which you wish to put before them. You have heard the story of Edward Irving, while he was the assistant of Chalmers, in St. John's parish, Glasgow, and the infidel shoemaker, who, knowing him to be a minister, seemed resolutely bent on refusing to hold any communication with him. Going up to his "seat," Irving lifted a piece of patent leather, which was then a recent invention, and as his father was a tanner he knew so much about it that he was able to speak intelligently regarding it. The "sutor" continued at his work, preserving silence as long as he could, until, exasperated by what he thought the pretention of the minister, he asked: "What do ye ken aboot leather?" Irving in reply went into the whole subject, and after a time, won by his acquaintance with the matter of his craft, the shoemaker said: "You're a decent kind o' fellow; where do you preach?" On the following Sabbath the vanquished cobbler made his appearance for the first time at church, and became a regular attendant on Irving's ministry, excusing himself to those who wondered at his conduct by saying, "He's a sensible man, you; he kens aboot leather." Thus by the method of indirectness he entered into the man's heart, and took possession of it for his Lord; and by his example we may be instructed. To succeed in this work requires great wealth of resources, but it needs more specially that habitual spiritual-mindedness which is holding fellowship with Christ everywhere. And so we come again to that counsel which is the beginning, the middle and the end of all Christian advice. Keep near to Christ—the nearer the better—and your very proximity to him will remove all obstacles, will solve all difficulties and will give you that heavenly magnetism by which you will be enabled to draw souls to yourself, that you may be their minister, offering them up to God, an acceptable sacrifice, being sanctified by the Holy Spirit. —*Extract from Sermon by Rev. Dr. W. M. Taylor.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

From London Weekly Review:

Miss Leigh's Home in Paris for Distressed Englishwomen, founded just seven years ago, has received nearly 2,000 inmates and about 30,000 visits from those needing advice or assistance, while its free registry has been the means of procuring situations for upwards of 2,000 young women.

A number of Greek monasteries on Mount Athos are being purchased by Russian monks, notwithstanding an order issued to the contrary by the Œcumenical Patriarch. So great is the number of foreign ecclesiastics who have taken up their quarters in the district that the Mount already wears the aspect of a Muscovite colony.

The last will and testament of Luther, the one which he wrote with his own hand, is in the Library at Heidelberg, where it is kept in a glass case for the inspection of visitors. The will in possession of the Hungarian Evangelicals, though written in a hand very closely like Luther's is one of his followers, Honterus, who introduced the Reformation into Transylvania and made a true copy, even to the very character of the last will and testament of his master.

A sum of money has been given to the Roman Catholic clergy of Natal by her Majesty the Empress Eugenie, as an acknowledgment of what they did in rendering the last honors to the remains of the late Prince Imperial, and the bishops and clergy have agreed to give the money towards the erection of a tower on the spot where the body of the Prince was deposited to be embalmed. The tower will be near the church intended to be erected there, and will be called the Napoleon Tower.

The celebration of the Robert Raikes Centenary, in commemeration of the 100th year of the establishment of Sunday schools, is to be held in the week of June 28 to July 4 inclusive, 1880. It is expected the commemoration will be observed throughout the kingdom, in small as well as large centres of population. The Archbishop of Canterbury and the Archbishop of York have signified their approval of the movement, which is being mainly organized and directed by the Church of England Sunday School Institute.

The London Missionary Society have been relieved of their anxiety respecting the Ujiji Mission. After a long delay, satisfactory letters have at length been received from the party, who have been engaged in explorations on Lake Tanganyika. They have visited the Lukuga creek and have seen for themselves the waters of the lake rushing down it to the so-called Lake Kamoloudoo, which is in reality the river Lualaba. It is therefore clear that, at any rate in the rainy season, the Lukuga Creek does not form the outlet of Lake Tanganyika, so that after all Commander Cameron was right and Mr. Stanley was clearly wrong in this much-vexed question.

The Pope has sent instructions to the Bishops and other collectors of Peter's pence to forward what they may have in hand, as the large calls upon his resources, arising from the hardness of the times, have left him without the means of satisfying further demands. The Obolo will, this year, produce about six millions of francs, five of which had come in by the end of November. This is about one-third more than last year. Unlike his predecessor, Leo XIII. puts by nothing. All the receipts of 1879 have been already spent in assisting schools, poor churches, alms, and the restoration of ecclesiastical works of art.

The *War Cry* is the new journal of the Salvation Army. This strange body has now fourteen stations in London, and over a hundred more in the provinces, in Wales, and in Scotland. Edward Freeborn was charged at the Thames Police Court on Saturday with annoying the members of a sect styling themselves the Salvation Army, while on their way to their chapel in Charles street, Millwall. Mr. Lushington told him that, whatever dislike he had to the manner in which the complainants conducted their religious service, he had no right to interfere with them, and fined him 40s. The money was instantly paid.

At the Field Lane Refuges and Ragged Schools, Vine street, Clerkenwell road, the annual Christmas dinner was given to eight hundred of the most destitute of the population. The morning was devoted to religious services, held in the smaller rooms of the building, at the close of which the company adjourned to the large school room, which was tastefully decorated with texts and evergreens. Here they all found comfortable accommodation. Ragged and miserable, pale with care, and pinched with want, it was a pleasant sight to see such an assemblage sit down to partake of a substantial meal. The provisions consumed were as follows: 250 lbs. hot roast beef, 640 lbs. plum pudding, 784 lbs. potatoes, 150 quartern loaves, 800 oranges. In addition very poor but deserving families were supplied with dinners in their own homes. The entire expenses were defrayed by special contributions for the purpose.

The receptions of the season have begun at the Vatican with all the ceremonial which has been neglected of late years, but all political allusions are banished from the addresses and the replies. Some very remarkable words fell from the Pope at his reception of the Cardinals last week. Addressing each Cardinal, Leo XIII insisted on the urgent necessity of concord and perseverance, because days of hard trial were yet to be expected, when the Pontiff would need all the support and enlightenment of the Sacred College. Much discussion took place subsequently among their Eminences anent the precise signification of the Pope's words. Subsequently his Holiness said the general situation was such that from one day to another a social cataclysm might be expected. Affairs in France are said to be greatly occupying the mind of the Pope, who is persuaded that new measures hostile to the Church would lead to grave mischief in other countries also. The exchange of telegrams between the Nuncio at Paris and the Vatican is extremely active.

NORTH CAROLINA PRESBYTERIAN.

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, JANUARY 21, 1880.

The Synod of North Carolina, at its late meeting, passed the following resolution:

"The Synod commends the N. C. PRESBYTERIAN as a paper worthy of the confidence and liberal patronage of our people, and hereby encourages its ministers and elders to aid in extending its circulation, until every family is supplied with a copy."

WHAT IS THE MATTER?

With this article we expect to close the discussion of this important question, at least for the present, and until some response shall be made to what has been said. We have been looking and hoping for suggestions from other quarters, and our desire has been that the subject might be as fully and as widely ventilated as possible. This is still our desire.

In continuing the enumeration of causes for the relatively inferior growth and prosperity of our Church we notice next the readiness of Presbyterians for

CONTROVERSY AMONG THEMSELVES,

and along with this a readiness to make the controversy a matter of chief importance, in the presence of which plans and work for the growth of the Church are neglected. It is not a little remarkable that we, who are so pacific and patient towards others, should be so warlike among ourselves. But it is so. Let any one who doubts the statement cast his eye over the history of our Church for the last three-quarters of a century. During that time we have passed through three great controversies, each of which has left an enduring impression upon our history. Early in the present century the Presbyterian Church began to grow with unexampled rapidity in what was then the West. This was especially true in Tennessee and Kentucky. A blaze of revival seemed spreading over all that region and to be going East and South and North. Churches were multiplied faster than ministers could be educated to take charge of them. Then, under the exigency of the times, untrained men were called and ordained. And then came the preaching of doctrines alleged to be inconsistent with our system, and then charges of heresy and the controversy came, in the progress of which the Cumberland Presbyterian Church went off. It has long been the habit among us to refer to this movement and the evils attending it as illustrating the dangers attending certain features which are often prominent in revival movements.

To our mind it is an illustration of the evils of bitter religious debate. For as the controversy grew the revival died away, and the spirit of scoffing and infidelity took its place. Still, though the enemies from without were assailing the Church, the strife went on within, and ministers and people were engaged as hotly, and the Church was rent by a strife as dangerous and unseemly as that of the Jews when the Romans were besieging Jerusalem. During this period of bitterness plans of church work were laid aside and an intense and absorbing interest in the matters at issue took possession of the mind of the Church. It is a reasonable conclusion that prayer for the presence and influence of the Holy Ghost was less frequent and earnest. What wonder that the growth of the Church was arrested!

We have long held the opinion that wise and patient dealing might have averted that controversy, and at the same time prevented the spread of the objectionable tenets held and taught by some of those who went out from us.

Then came a period of refitting after the storm and prosperity began again. But the New School controversy broke out and another secession came on, and before the tumult of that conflict had fairly died away the slavery agitation was threatening the peace of the Church. The war came and ended, and the controversy between Northern and Southern Presbyterians became the absorbing question of the time, and continued to vex us for years.

A review of our history—even as brief and imperfect as this—shows that a large part of the time and energy of Presbyterians have been spent in internal strife. The strength and time thus expended would surely have given large and happy results if they could have been devoted to the more congenial work of winning souls for the Master. If the wisdom and piety of our leading men, and of the whole Church, had been directed to the questions of practical importance which are now confronting us; if the questions with which they dealt had been those which we are now obliged to meet—who can doubt that they would, with greater ease, have met and provided for these pressing and clamorous problems that are besetting us now. If the Alexanders and Breckinridges and Rices, if Baxter and Hodge and Thornwell had been out of the din of conflict and had given the time to practical questions of policy and work which they gave to the controversies of their day, we must believe that the result would have been most happy. It may be that when these conflicts came they were wholly unavoidable, though we take leave to doubt it; but whether they were or not, they were not, in either case, the less unfortunate. But if from them the Church of this generation shall learn well the lesson of wisdom, patience and prudent forbearance it may be worth all we have lost.

But some man will say that all this is aside from the true presentation of the case; that if we were consecrated to our work as we ought to be we should find the Lord ready to scatter pentecostal blessings all through the years of our history. That is doubtless true. Though we must bear in mind that our God sends His gifts at His own good pleasure. Still it is, in general terms, true that He makes the work of a consecrated Church to be prosperous and successful in the salvation of sinners. And it is also true that in all the Churches and in all ages the great defect in the members and in the ministry has been this

LACK OF FULL CONSECRATION

to the service of God. If that were present with us then all methods would be made efficient. The fire of divine love would put energy and efficiency into the dullest and most inactive, and life, labor, sacrifice, all that any of us saw to be needed, would be given, and that with joy to the work. The Church would grow, both in numbers and in grace. But even then defective measures would trammel the workers and hinder the work. If, on the other hand, the hindrances were put away, and if, in addition, the Spirit of Grace should meet and answer our prayer for His coming, then, with added zeal, with freedom and energy in all her movements, our noble and scriptural Church would move at once to the front, ahead of the foremost in the home field as she now is in the foreign field. May the Lord hasten the day!

May we now say a word on this point to our ministerial brethren:

We do not know of any great forward movement of the Church in any age that was not begun and carried on by the instrumentality of the ministry. It belongs to you to lead in this work. And we never knew a Church to be largely revived while its ministry remained cold and careless. Let the removal of hindrances, let the deeper consecration begin with you, and the Master will doubtless show you the way into the larger and more fruitful life, for which we are looking and longing.

We have now finished the task we set for ourselves. It has been so imperfectly done that it disdains apology. It would have been earlier done but for many imperious interruptions. We ask our brethren not to let the subject drop. Keep it before our Church. It is the vital question of the day.

SUNDAY RAILWAY TRAINS.

We copy from the *Southern Presbyterian* the history of the work to get the Sabbath law relating to railroads passed through the South Carolina Legislature. The law, which is very like the North Carolina law on the same subject, we published last week:

"At the late meeting of the Synod of South Carolina, the Presbytery of Enoree overtured the Synod "to petition the Legislature of this State to pass an act prohibiting the running of freight trains on the Sabbath day."

The Synod in reply passed the following:

Resolved, That in response to the overture of Enoree Presbytery, praying the Synod to petition the State Legislature to pass an act prohibiting the running of freight trains on the Sabbath day, a committee be appointed to confer with other religious bodies in the State as to the desirableness of this action."

"Rev. J. B. Mack, D. D., Rev. J. L. Girardeau, D. D., and Elder W. A. Clark were appointed this committee."

Soon after the adjournment of Synod, Hon. Jerome P. Chase, a representative from Darlington county, introduced into the House of Representatives a bill to prevent the running of any trains on the Sabbath, except *one* train to carry the United States mail and express matter.

This was reported on unfavorably by the Committee on Railroads, but Mr. Chase insisted that the bill should be placed on the Calendar. When it came up for the second reading there was opposition to it mainly for the reason that the Air Line Railway had *two* daily trains carrying the mail and express matter. But the motion to kill the bill by striking out the enacting clause was voted down by 66 to 29.

When it came up for the third reading, a motion was made to re-commit the bill to the Committee on Railroads, but this was voted down by such a large majority that it was not deemed necessary to call the yeas and nays. The bill then passed its third reading in the House and was sent to the Senate.

The Committee on Railroads in the Senate reported unfavorably on the bill; but the Hon. I Donnom Witherspoon, the Senator from York county, earnestly urged its adoption. He presented a memorial asking for the passage of such a law, signed by the ministers of the Methodist, the Episcopal, and the Lutheran churches of Columbia, and also by a majority of the Executive Committee of the State Convention of the Baptist churches, and the above committee of the Synod of South Carolina.

The motion to kill the bill by striking out the enacting clause was also in the Senate voted down by a majority of more than two to one. The bill was then amended by its friends so as to be more full and definite; and then passed its second and third readings in the Senate; after which it was sent back to the House.

The House promptly concurred in the amendment; it was ratified in due form by both Houses; it was signed by the Governor, and thus became the law of the State."

WHY?

Why does not Jesus appear in the gospel history from the time He was twelve years old until He was thirty? (Luke iii: 23.) No mention was made of Him at all. Why did He not enter upon His work at twenty-one? Why was He not baptized until He was thirty? Must not the age of thirty have had something to do with it? But where is there any restriction in the Bible about thirty years? Is there any? One only. A priest could not enter upon his office until he was thirty. Is it not plain then that Christ's baptism was His installation into His priestly office? And if that be the meaning of it, has it anything whatever to do with our baptism under a dispensation that had not then even been set up? And was a priest ever immersed?

DELIVERANCE ON DANCING.

One of our younger churches—a church growing in strength and influence, and located in a town where dancing is a very popular amusement—recently made the following deliverance:

The session of this church, desiring to prevent all occasion for stumbling from any uncertainty as to its views and position on the subject of indulgence by professed Christians in certain worldly amusements, including that of public dances, and having in view the repeated and solemn testimony of the highest court of the Church to the sinfulness and injury to the church of such indulgence by its communicants, and the injunctions on the sessions to be watchful in the premises, and sincerely anxious, in the exercise of its authority to deal with such cases, to do so in tenderness and charity, after full opportunity by all concerned, to come to a knowledge of the truth, and with an eye single to the glory of God in the promotion of the honor, purity and well being of the Church of Christ purchased with his own blood, *unanimously resolve*:

1. That we regard it as sinful in the view of God's Word, contrary to our standards and harmful to the church, for its communicants to engage in public balls and dances.

"2d. That the pastor be requested to read this action to the congregation, and after due notice to preach a sermon on the subject for the instruction and affectionate and earnest warning of all concerned."

NOTES AND JOTTINGS.

We very heartily again welcome the *Orphan's Friend* of Oxford to our exchange list. It is our clear conviction that the publication of the paper is essential to the prosperity of the Orphan Asylum, and no one better qualified for its management than Mr. J. H. Mills can be found in North Carolina or elsewhere.

The following, clipped from an exchange, will be pleasant reading to the numerous friends of General Hill in our State:

"Gen. D. H. Hill writes that the Arkansas Industrial University, of which he is president, has now 420 students, and will probably have 500 before the close of the session."

The *Herald and Presbyter* advises how to dispose of "ecclesiastical grumblers," which are to be found in almost any church:

"Tell such grumblers the fable of 'Bell-Clapper.' The bell in which it was hung was cracked, and the clapper was always complaining of its said fate in being hung in such a bell. A good many unsophisticated people pitied the clapper, and condoled with its sad lot. At length the spirit of Diogenes, the old cynic, who could not endure shams of any kind, came along. He heard of the clapper's complaint, and said: 'Before you make any more fuss about the bell remember two things: First, you cracked it; and, second, nobody would know that it was cracked if you did not tell them.' The moral is obvious, but those who need to ponder it will be the last to see it."

From the *Herald and Presbyter*:

"The *Evangelist* has some remarks on journalism which will bear reprinting. They are a reply to certain politely couched insinuations of editorial timidity. Many persons fail to distinguish between wise prudence and cowardice. They demand that an editor shall at once express decided convictions on every possible subject and that these convictions shall be on their side. They delight in slashing articles, and crave witty sentences spiced with slang. This craving the *Evangelist* declines to satisfy, with a nearer approach than it often makes to the thing condemned. It says:

"'This "slang-whanging" style is the easiest thing in journalism. It costs but small ability, and no judgment at all, to "pitch in" on all occasions, and "thrash around," dealing blows right and left. But the hardest thing in journalism, or in life, is to be simply just—to speak truth and to do no man wrong. An editor of a religious paper who is always "pitching in" is a bull in a china-shop; he is a pest and a nuisance; he is a meddler and a busy-body in other men's matters, and a mischief-maker in the Church of God.'"

Bismarck has been remarkably quiet of late, and when the Count is not moving around lively there is apt to be some mischief brewing. The *Christian Union* thinks it has found the trail:

"We begin to get a little light on the recent mysterious movements in Europe. It looks as though Bismarck, having succeeded in solidifying the German provinces and kingdoms into one empire, and having annexed Schleswig-Holstein despite the resistance of Austria, and the provinces of Alsace and Lorraine despite France, is now preparing to annex the Baltic provinces of Russia, which are largely German in population. This would account for the otherwise singular and hitherto unexplained coldness and almost open rupture between Germany and Russia. The public notification to France that Germany wants no alliance between her and Russia, the almost ostentatious expression of satisfaction of Bismarck in the avowed foreign policy of the new French cabinet, which does not look toward any close relation with the most despotic government of Europe, the apparent willingness to pick a quarrel with Russia—which can ill afford just now to quarrel with any one—illustrated by her recent demand that Russia explain her concentration of troops in Poland, all look as though the next European war would be between Germany and Russia, and as though it were possibly not far off. It is very certain that the wisest observers of European politics are in constant expectation of a European war, and one of not insignificant dimensions."

George H. Stuart has lost his fortune. He deserves sympathy and we are glad to copy the following: First the *Christian at Work*:

"Very general regret will be felt at the news that the philanthropist and friend of all good things, Mr. George H. Stuart, of Philadelphia, has lost his entire fortune by endorsing. Indeed, so complete is the sweep that Mr. Stuart has given up all his property, and now lives in a house which he rents. Mr. Stuart has made such noble use of his means while he had it, that we trust he may yet live to acquire another competency. The sympathy for Mr. Stuart will be general, extending far outside of his immediate acquaintance."

And the *Christian Union*:

"The financial disasters which have overtaken Mr. George H. Stuart, of Philadelphia, are good cause for public sorrow. He was one of those rare men who used large means as a trust for the benefit of their fellows. His fortune was a public fund to which suffering and want found ready access; he being only the laborious steward whose duty it was to watch for opportunities to spend what the Lord had given him in the Lord's work. His private charities have been so numerous that for very number his right hand has probably forgotten the gifts of the left, but they are held in grateful remembrance by the multitude to whom they gave new chances of life. Mr. Stuart's work as the head of the United States Christian Commission was invaluable. His tireless activity laid the whole country under contribution for the comfort and happiness of the camps in the South. In money alone over $6,000,000 was disbursed. To such services, and to a character which has been more than equal to the demands of these great opportunities, the country owes a debt which can only be partially discharged by the most sincere sympathy with the troubles which have come upon Mr. Stuart, and which have been caused by his own kindness of heart in endeavoring to assist his friends."

The *Christian at Work* thus administers to Prof. Proctor:

"Mr. R. A. Proctor contributes to the *Herald* an interesting paper on "The Star in the East" although he tells us nothing new. From the array of dates given us as to the historic conjunction of Jupiter and Saturn—he uses Eckne's computations—it is clear there was such a conjunction in the year which under the received chronology would be designated as B.C. 7—two years before the birth of Christ. Astronomically the conjunction theory of the star falls to the ground; and there are other reasons equally fatal to the theory. The Star—not a proximate conjunction of *two* stars a full degree apart—was a miraculous creation; there can be no doubt of that. It "went before" and "*stood over the house* where the young child was,"—it is not after the fashion of planets to stand over people's houses: and more could be said on this point, but it is not necessary. But Professor Proctor touches a matter outside of the domain of astronomy: he must have his little say touching the slaughter of the innocents, and this is it:

"The prophecy of Micah had, it would seem, to be fulfilled, and it was so. That its fulfilment should have caused the slaughter of the innocents, when (as we might imagine) the same result might have been brought about without that unsatisfactory episode, is a point which the theologian and not the student of science is entitled to explain.'

"No doubt Mr. Proctor would manage things for the better. He would have given us a world without floods to destroy life, the Chicago fire would never have broken out, and on a late Summer the potato bugs would not have had a grand walk over the potato vines while the farmers were asleep. Of course he would have fulfilled that prophecy—if we may be allowed the term—in such a way as to prevent the destruction of the innocents; but how, with a cruel, bloodthirsty monster on the throne, he would give that tyrant volition and liberty, while yet preventing him from exercising his passions in the harming of any one—Mr. Proctor does not inform us, and we do not know. The mistake which Mr. Proctor and those thinking with him make, is in assuming that God is the Creator of Evil,—which He is not.—Volition and liberty, if Mr. Proctor pleases, go together; you can't have one without the other. Evil came into the world, not sent of God, but introduced by man when he voluntarily, and in the exercise of his freedom, disobeyed God's command. God—and we say it reverently—no more caused the slaughter of the innocents in the fulfilment of the prophecy in Micah, than He is to be charged with the burning of Chicago, because, aons before, He created the inflammable gases by which the conflagration was possible."

NEWS NOTES.

We specially invite news from all quarters for this column.

The *Piedmont Press* says: The children of the Presbyterian Sunday School of Lenoir (N. C.,) presented their pastor, Rev. B. L. Beall, with a handsome set of chairs, also a set of glassware, as a Christmas present.

We are glad to note that arrangements have been made by which the Presbyterian pulpit in this place will be filled once every month. Rev. Mr. Watson, of Lexington, has consented to meet this sadly-felt need of the church.—*Ashboro, (N. C.) Courier.*

WINSTON.

Rev. F. H. Johnston writes:

"At our communion in December we received one addition on profession of faith by baptism and several by letter. Bro. McKinnon of Concord, preached several times for us, adding much to the interest of the occasion by his clear and impressive presentation of the gospel.

Christmas passed with the customary festive observance. One feature connected with its enjoyment was a large Christmas tree, beautifully decorated and hanging full of oranges and sweetmeats for the children of the Sabbath School. It was a very pleasant gathering of children, parents and teachers."

In our last we mentioned the acceptance by Rev. James L. Currie of the call to Chapel Hill church, which was placed in his hands by Orange Presbytery. At the same meeting Mr. Currie's relation as pastor to Fairfield church was dissolved, and the installation at Chapel Hill arranged to take place on the fifth Sabbath in February. Rev. J. H. Fitzgerald will preside and preach the sermon, and Rev. J. S. Watkins will deliver the charge to both pastor and people. Mr. Currie will reside at Chapel Hill, and give half of his time to work in this important field.

The Board of Deacons of the First Presbyterian church of Wilmington, have prepared and published, through the treasurer, Mr. James Sprunt, an official exhibit of receipts and expenditures during the year 1879. The total amount received and expended is $20,794.66. This includes a special collection of $14,652, by which the debt which had been hanging over the church for years was fully paid, and $793 required for erecting a new lightning rod and repairing the church spire. The contributions of the church to benevolent causes general and local are included in part only. The exceptions being large amounts forwarded directly to our Assembly Treasurer by one or more individuals, and the contributions of the Ladies' Missionary Society of the church which did not pass through the hands of the treasurer. The church is now free of debt.

NEWBERN, N. C., Jan. 12, '80.

Mr. Editor: DEAR BRO:—We feel very much indebted to you for the publication of the editorial in your paper November 26th, 1879. We reduced the editorial to circular form, and sent one to each of our churches in the Synod of North Carolina, and we do hope that the brethren will not lay them aside, but will at least, send us the modest sum of one dollar, if no more. We feel very much encouraged in the enterprise. We are poor, it is true, but we are helping ourselves according to our ability. I am pleased to say that we made a payment on our lot to-day of $35, which amount was raised among ourselves. Our great drawback has been the lack of a plain and suitable house of worship; but we do hope and trust now, by the help of the Lord, and the assistance of the good brethren, to be able to begin the erection of a plain church building soon, and then there will be no cause to doubt that Presbyterianism will be found penetrating to the hearts of our people even in this part of the Lord's vineyard. A. A. SCOTT.

ANOTHER STORM.

On evening of 13th, the Winston parsonage was stormed by the congregation, and for the space of two hours held in absolute possession. At least 100 persons affected an entrance making themselves completely at home, and their surprised captives feel, if that were possible, more at home than ever. Every one brought a valuable contribution to the store room, the pantry, and the wardrobe, the more valuable because it was a spontaneous offering of warm and appreciative hearts and willing hands. The inmates of the manse had not been forgotten during the Christmas or New Year holidays, at which time, not a few tokens of thoughtful kindness were sent in with the compliments of the season; and therefore the demonstration, *en masse*, last Tuesday night was as unanticipated, as it was overwhelming.

The undoubted effect of all such demonstrations of considerate kindness is a wholesome one both upon pastor and people, provided they are not intended to supplement the lack of duty in payment of a stipulated salary, &c. It has been the good fortune of the writer never to have served a church that came short at any time in its pecuniary obligations to himself. He is gratified to see that his former charge at Lexington where he began his ministry twenty years ago, still preserves its fidelity in this matter. A church that is faithful in this respect will never lack for the ministry of the word. The writer's present charge owes its steady enlargement and growing influence and prosperity largely to its promptness in discharging the conditions of the call to the pastor. Where this is the case, the free-will offerings, and the *poundings*, and this demonstration of a people's interest in, and affections for their spiritual teachers, exhale an aroma sweeter than any flower, and all the spices of "Araby the blest." They cheer the pastor in his work, and the people have a rich experience of the truth of our Lord's saying, "It is more blessed to give than to receive."

Yours fraternally,

F. H. JOHNSTON.

For the N. C. Presbyterian.

INFORMATION WANTED.

The first nine volumes of "Records of the Presbytery of Mississippi" are missing. These volumes are invaluable, as containing the only records of the proceedings of the Presbytery prior to 1848. It is hoped that they are still in existence, as so large a series of volumes could hardly all have been lost by mere neglect or carelessness.

There is a rumor that a former stated clerk loaned them to a clergyman, Rev. Mr. Moore, or More, now residing in Pennsylvania, to aid him in some biographical or historical researches.

The Presbytery will be thankful for information which may aid in the recovery of the volumes.

Presbyterian papers will confer a great favor by giving this notice an insertion.

J. WOODBRIDGE,
S. C. Presbytery Mississippi.

Wesson, Miss., Jan. 10, 1880.

For the N. C. Presbyterian.

THE CAUSE OF EDUCATION.

To the Churches which have not contributed to the Cause of Education this year:

BRETHREN: We have over ninety students enrolled, about forty in the seminaries and the rest in colleges. To give those in the seminaries $125 each will require about $5,000 and about the same amount for those in colleges, $10,000 in all. Up to this date (Jan. 1) we have received about $5,000 and have remitted to students $3,320. The next remittance will exhaust our treasury. But we want it filled up again and kept so from month to month.

These, brethren, are the facts. God has blessed our country with returning prosperity. He has blessed our Church with a larger number of candidates (under our care) than last year. They are trusting to your promises and liberality. They are in great need of help, and we are anxious to send it to them. But there are a great many churches which have sent us nothing. This cause lies at the foundation of all causes. If the supply of ministers fails every other cause *must fail*. Brethren, we ask you for a prompt and liberal contribution.

Will the brethren of the ministry see to it that their churches have an opportunity speedily to respond to this appeal?

E. M. RICHARDSON, Sec. Ed.

NEW PUBLICATIONS.

The South Atlantic. The December number of this magazine is out. The contents are: Carmelita, by W. H. Babcock; Who was Robin Adair; Athens to Trieste, by W. C. Johnstone; Trial of Titus Oates, by John W. Snyder; Unreturning, by J. L. Gordon; Notes of Southern Literature; Thiers, by Th. Von Jasmund; His Only Love, by A. L. Bassett; A Legend of the Roanoke, by P. Copeland; Editorial; The American Cyclopædia; Recent Literature. Price $3. Single copy 30 cents. Mrs. Cicero W. Harris, Wilmington, N. C.

The London Quarterly Review for the last quarter reached us very late, but it is the best of the year. Contents: Pascal and his Editors; College of Physicians; Albert Durer; The Founder of Norwich Cathedral; Joseph De Maistre on Russia; Froude's Cæsar; The Weather and its Prediction; Henry IV. of France; The Submission of the Clergy; Principles at Stake.

The British Quarterly has Adolph Monod: a Biographical Sketch; Irenæus—his Testimony to Early Conceptions of Christianity; Dr. Johnson; The Vatican and Civilization; What is Religion; Political Prospects of Italy; University Education in Ireland; Contemporary Literature.

The North American has vanished from our table. We had it and it is gone. We have searched for it therefore in vain. It is a number of fully average ability, and we hope the borrower will bring it back soon.

The London Quarterly and the *British Quarterly* are both re-prints from the Leonard Scott Publishing Company, and the *North American Review* is issued by D. Appleton & Co.

Good Company, No. 5, is at hand. The articles are all original. *Good Company* will have no other. The writers in this number are: Elaine Goodale, Edward Eggleston, E. S. Gilbert, Emily T. Wheeler, Rose Terry Cooke, Sidney Lanier and many others. Springfield, Mass. $3 a year.

The Princeton Review for January, 1880, presents the following attractive articles: Historic Forces; The Inspiration of the New Testament; Fulfilment of the Berlin Treaty; Recent Progress in Solar Astronomy; Rationalism in the Free Church of Scotland; Spelling Reform; The Old Roman Spirit and Religion in Latin Christianity. $2 a year. 37 Park Row, New York.

St. Nicholas for January. This prince of magazines is again before us. We have room only to note a few of its contents: The Proud Little Grain of Wheat; Japanese Top; Spring; The Dolls' Baby Show; Jack and Gill; and a host of other fine ones. $3 a year. Scribner & Co., New York.

From Messrs. D. Lothrop & Co., Boston, we have *Thoughts that Breathe*. From Dean Stanley. Price $1.

Dean Stanley is recognized everywhere as one of the wisest and most helpful of Christian teachers. His writings are full of the vivid interest belonging to religious themes treated in a pointed, clear, practical and comprehensive manner, and accompanied by copious illustrations. This is the first volume of the Spare Minute Series. Under this general title the Messrs. Lothrop have in preparation for American young men a very valuable and helpful class of books. The significance of the name of the new series is seen from the fact that the present volume, for instance, has three hundred pages, and contains two hundred and seventy-three separately numbered and independent extracts.

Messrs. D. Lothrop & Co., also send us the *Little Folks' Reader*. A nice little publication for little folks. Price 75 cents per year.

Scribner's Monthly for January at hand. We give a few of the contents: The U. S. Life-Saving Service; Success with Small Fruits; Young Artists in New York; The Acadians of Louisiana; The Spider's Lesson; Thirza; Hymn to the Sea; House and Society. Scribner & Co., New York.

We verily thought that we had seen the perfection of floral catalogues in our notice of last week, but here we have the *Seed Annual* of D. M. Ferry & Co. of Detroit, Mich., which just heads all. We copy this because it expresses our mind:

"If you want to buy 'good seeds'—and who wants bad?—get them from D. M. Ferry & Co., the great seedsmen of Detroit, Michigan. We are not seed growers, but we are printers, and if their seed is as good as their Annual Catalogue for 1880, just issued free to all who apply for it, then you will get the very best from them, for a better publication and a cheaper was never issued by any house in the country. We can recommend their Catalogue and we *know* that will recommend their seed."

A History of Bristol Parish, Va., with Genealogies of Families connected therewith and Historical Illustrations. By Rev. Philip Slaughter, D. D. Second edition. 1879. J. W. Randolph & English, Richmond, Va.

Important Discoveries, among which are The Long Lost Old and New Testaments and Their Principia. By John C. Addington of Norfolk, Va. $1. 1879. From Randolph & English, Richmond, Va. This is the most absurd, illogical, presumptuous and impudent book we ever read. Its author seems to belong to that class of men with some natural talents, and an "indigesta moles" of reading, not learning, controlled by marvellous idiosyncracies, which distort every subject they handle. He accepts the Bible, but says a man in becoming a Christian ceases to have common sense, and the Bible has been so mistranslated, wrongly divided into Old and New Testaments, and so perverted by these "diabboloi," that he comes to restore it to its integrity.

A THEATRE-GOING MINISTER.

Rev. W. Haslam, an earnest evangelical pastor of London, relates the following solemn incident:

A young man in England was brought under deep conviction of sin after hearing an awakening Gospel sermon. When he reached home his parents saw that he was not happy, and, instead of taking him by the hand and praying with him, and showing him the blessedness of the state of conviction—that it was the next best thing to conversion—they left him alone; and the young man, unhappily, tried to amuse himself, and to shake off thus his convictions.

Soon after this there came an invitation from some worldly friends to visit them in London. The young man was pleased at this opportunity of escaping from the reflections he disliked, and, his parents consenting, he determined to go to the modern Babylon. Here he was rather too much freed from religion and religious services. He heard of nothing, from morning till night, but the world and its pleasures.

One day it was proposed to go to a theatre. The young man trembled at this, for he had never been to one, and he knew his father would not like to have him go; so he declined. His so-called friends laughed at him, and teased him about being such a saint. So he said he would go part of the way with them. When near the building they got into a crowd of people who were all pressing forward toward it, and it was difficult to retire. So he said he would just enter and see the inside of a theatre, and come away when the crowd had done pressing in.

He sat down and looked about, but did not feel happy. His companions tried to divert his mind and make him laugh, but he felt more like crying; till at last he rose, and determined to go out at once. He did so; and as he was walking out he recognized, with surprise, a person in one of the boxes of the theatre. The young man could hardly believe his own eyes. It was *the very minister who had preached the awakening sermon in the country!* So the young man thought, "If such a good man as that sees no harm in a theatre, why should I?" And so his fears and anxieties all fled from him that moment, and he sat down to give his attention to the performance, and thought he liked it very much indeed, and he would just like to go again very soon.

When he returned from London to his own home, his parents saw a great change in their son. He thought the country was a very slow place—there was no place like London. Whatever religious impressions and thoughts he may have had before were all gone now, and he was all for the world and its amusements and pleasures, particularly in London.

Soon after this he was taken ill, and grew worse and worse, and it became evident that he could not recover. On being told this he became alarmed. He had no peace of soul, and his conscience condemned him.

Poor young man! he had no rest in his bed, and nothing but an awful foreboding before him. His parents sent for the awakening preacher to come and visit him, and sent again, because their son was very ill. He came, and entered the room, little suspecting what kind of a reception awaited him. As soon as the young man saw him he screamed out, "*Take him away! take him away! he has murdered my soul!*" The poor lad shuddered and trembled to have that man in the room, and they were obliged to ask him to retire, and the minister himself felt ashamed and did not return.

The dying man pointed at the preacher and said, "I went to a theatre in London, and I was afraid, and was going out, till I saw you there; and then my fears went away, and now I am lost! I am lost! God has given me up! Go away; go away; you cannot do me good any more!". It remains to say the young man died without hope, without pardon, without peace. Seeing the preacher in the theatre was the stumbling-stone over which the poor boy fell, never, it appears, to rise again.—*Watchword.*

THE ROMAN CATHOLIC CHURCH.

To the Editors of the Christian at Work:

A few weeks ago the "Church of the Holy Cross," a new Roman Catholic church edifice, was dedicated in our thriving city with the processions and ceremonies. Such, of course, attracted a great crowd of worshippers and spectators. Archbishop Gibbons, of Baltimore, who is endorsed by the newspapers as a "learned and eloquent divine," preached the opening sermon, and in the midst of it announced that "in support of the doctrines taught by the teachers in his church, 235,000,000 of people were steadfast in the faith, believing in one faith, one God and one baptism." This assertion, which I read in the Lynchburg *Daily News*, startled me and led me to turn to the latest denominational statistics that I could find, and in them it is stated that the numerical strength of the so-called Holy Catholic Church is estimated at 170,000,000. These statistics were published in 1875. [1] Have the Romanists increased fifty-five millions in the last three or four years? [2] Does the Bishop include in his 225,000,000 who are "steadfast in the faith" all the babies and all the miscellaneous people who occasionally visit the Roman Catholic places of worship? [3] Or does he include in the term Holy Catholic the members of the orthodox Greek Church, which protests against the absurd claim of the Pope of Rome to be obeyed as rightful head of the whole Christian Church? Will any one, editor, bishop, priest or layman tell us how that 225,000,000 of Catholics "steadfast in the faith" is made up? INQUIRER.

LYNCHBURG, VA., Sept. 29, 1879.

[1] The Roman Catholics number about 175,000,000, as nearly as can be ascertained—more than one-half the Christian population of the globe, although far behind the Protestant nations in intelligence, enterprise and energy. [2] The Roman Catholic Church holds that all baptized children are members of the Church and that Christ's spiritual headship extends to them by His covenant. The statistics therefore include all ages. [3] The statistics do *not* include the orthodox Greek Church, which numbers eighty millions; and is behind both the Protestants and Roman Catholics in intelligence, activity and influence upon history. Our Roman Catholic friends are somewhat given to exaggerating their numbers: in this instance if Archbishop Gibbons is not indebted to his own, he is clearly indebted to some one's else imagination for his facts.—EDITORS CHRISTIAN AT WORK.]

RELIGIOUS INTELLIGENCE.

SOUTHERN PRESBYTERIAN.

From the *Christian Observer*: Louisville Presbytery has dismissed Rev. Dr. J. D. Matthews to the Presbytery of Northern Texas, and Rev. H. W. Woods to the Ozark Presbytery.

Rev. W. M. Stratton requests his friends to address him at Potosi, Mo.

At the communion of Second Presbyterian church, Louisville, Ky., on 11th inst., six or eight persons were announced as having been admitted to membership.

The pastor of Portland Avenue Presbyterian church, Louisville, Ky., Rev. J. H. Morrison writes to the *Christian Observer* that at the first communion season of this new year, he was assisted by Rev. C. W. Robinson, of Glasgow, Ky., Rev. Messrs. J. J. Cook, E. L. Warren, and the venerable Rev. Hiram A. Hunter, of this city. Though in the eightieth year of his age, this servant of God preached with the fervor and vigor of a man of twenty-five. There were five additions to the church; three parents, two young ladies. A very full attendance of communicants was the marked feature. God grant the "spirit of prayer and of supplications" to all his children.

The Presbytery of Muhlenberg, in consideration of the vigorous protest of his congregation, have declined to dissolve the pastoral relations between Rev. J. L. Caldwell and the church at Bowling Green, Ky. Mr. Caldwell had received a call to the Second Church of Newport.

From the *South-Western Presbyterian* we learn that at a pro-re-nata meeting of Louisiana Presbytery, held on 1st inst., the Presbytery, under protest, concurred in the decision of the Synod of Mississippi, which sustained the appeal of Rev. S. P. Linn against the action of the Presbytery in suspending him from the gospel Ministry. To this concurrence one minister and two ruling elders recorded their dissent.

From the *Texas Presbyterian*: A congregational meeting was held in Waxahachie Presbyterian church on the 28th ult., and the following action was taken. Rev. W. S. Johnson was called to the chair.

It was determined to make up, at once, the deficiency due Rev. S. M. Luckett of salary for 1879 for his services as Stated Supply for one-fourth of his time

It was determined to invite Rev. S. M. Luckett to devote his whole time, hereafter, to the Waxahachie church, and a committee was appointed to see what could be raised for his support, and also to correspond with Mr. Luckett and be ready to report to the congregation on the second Sabbath in January.

The opinion was confidently expressed that Mr. Luckett could be supported and a flourishing church built up.

NORTHERN PRESBYTERIAN.

The Clinton Street Presbyterian church, of Brooklyn, which Rev. Dr. H. J. Van Dyke is pastor, has paid off a debt of $85,000.

During the year 1879 there were organized in the State of Nebraska twenty new Presbyterian churches, with an aggregate membership of three hundred and forty, or an average of seventeen members to each church.—*Presbyterian.*

METHODIST.

The St. George's Methodist church of Philadelphia, recently celebrated its one hundred and tenth anniversary. It has had during its existence one hundred and twenty-eight pastors, and its total membership has been over 15,000 persons.

A lady of New York has lately given $50,000 to the Clark University, near Atlanta. The University is owned by the Northern Methodist Church.

BAPTIST.

Provided other friends of the University

will add an additional $100,000 to its permanent monied endowment, John H. Drane will give $50,000 to the University of Rochester, to be a perpetual fund, the income of which shall be applied from year to year to the higher education of such sons of Baptist ministers as prove to have the necessary good character and scholarship. Mr. John B. Trevor, the banker has subscribed $25,000 toward the $100,000.—*Presbyterian.*

CONGREGATIONAL.

The Atlanta University, owned by the Congregationalists North, and now supported by the State, has just received a donation of $60,000 from Massachusetts.—*Presbyterian.*

PROTESTANT EPISCOPAL.

The officers of Christ church, Alexandria, Va., are endeavoring to sell the Bible used by General Washington. They want to pay a church debt.

GENERAL.

Some time ago Mr. William Niblo, proprietor of Niblo's Garden, died and bequeathed the residue of his estate, after paying a number of legacies, for a library for the Young Men's Christian Association in New York. This residue is now found to be about $150,000, and the surprise is so great that the Association is not agreed as to how the sum may be best expended.—*Presbyterian.*

Mr. A. O. Van Lennep will give a course of four exhibitions of Oriental Life, illustrative of Bible Manners and Customs in the Bethlehem Presbyterian church, Broad and Diamond streets, Philadelphia, on the evenings of Monday, Tuesday, Wednesday and Thursday, January 19–22 next. Mr. Van Lennep is a native Turk, having been born in Smyrna, Asia Minor, and therefore competent to speak upon oriental and scriptural customs. These lectures, given by Mr. Van Lennep in the full costume of the East, will be specially helpful to Bible students.—*Ibid.*

ECLECTICISMS.

DIFFICULTY.

Christian at Work:

Difficulty, to a true minister of God, means something to be surmounted by God's help, and he will account it unreasonable to expect a place where there are no discouragements.

YOU MUST THINK.

Central Presbyterian:

Again, you must *think*; you must *take time* to think. You must live and *keep near* to God throughout the day. Your mind must *ever* be as it were in contact with God. Is this too grave a business for you? Then you have no desire to be holy; you do not wish to be conformed to the image of Christ; and you are in fact in a very doubtful position.

WHAT IS RELIGION?

The Covenant:

What is religion? A creed? No! A dogma? No! Church membership? No! Sacramental Grace? No! It is just the tie that binds men to God in Jesus! This alone can control the life; build up character after the mind of Christ, and make the lowliest station radiant with the beauty of holiness.

THE TRUE GLORY.

Zion's Herald:

This is the true glory of the Church, the power to save those for whom Christ died. And loyalty to a church does not consist in continually contending for those peculiarities in which it differs from other churches, for these are non-essentials, but in showing to the world that its labors are attended by the power of the Divine Spirit in renewing and saving the souls of men.

THE PROBLEM.

Presbyterian:

One Congregationalist minister has made a confession to which many other ministers will add an assent. He said that he "felt as helpless to influence a church sociable as he did a political caucus." The young people would dance and get up plays, and would draw the church into the whirl of worldly amusement, and a protest passed them by as the idle wind. The church must needs be in the world—but the world insists on getting within the church, and the problem is how to prevent that deadly infection which is aptly termed—worldliness.

RESTRAINING POWER.

Christian Intelligencer:

There can hardly be found a single man who is under the influence of scepticism who does not know and feel the power of the essential truths of Christianity. The general morality around him is that which has been produced by the Scriptures and Christian example. He is controlled by it to a large degree. The existence and nature of God, the government of God, the retributions of the future, the Cross of Christ, and all the meaning and power Christians claim for it, the work of the Holy Spirit, all these truths are known by him and have their power over him much as he may oppose and even deride them. So scepticism lives under conditions produced and maintained by the Word of God, is restrained, modified and controlled by them, and does not bear fruit after its kind.

SECULAR MISCELLANY.

Three mountain wagons went south with apples last Saturday. They refused to sell for less than two dollars per bushel.—*Shelby Aurora.*

The Wilmington *Star* reports the visit of a seal to the government works at the mouth of Cape Fear river. An attempt to capture him failed.

Geese are raised in Texas for their feathers, one goose averaging one and a half pounds, worth fifty cents per pound. One ranch has already 3,000 geese.

German newspapers state that Prince Bismarck has bought 40,000 seedlings of the American maple, which he proposes to plant in his forests in the Sachsenwald.

Mr. Soule of Illinois has, it is claimed, 300,000 dozen frogs of all ages, on an acre and a quarter of land, which he is breeding for the Chicago and Cincinnati market.

Paper-making machinery is in such demand, owing to the marked improvement in the market and prices for paper, that machine makers cannot fill their orders fast enough.

Boxes sent to individual orphans should not contain anything liable to spoil on the way. The freight on them should be paid by those who send them.—*Oxford Orphan's Friend.*

The two houses of the Maine Legislature elected Joseph L. Smith Governor. The Supreme Court sustains the Republicans and indications point to their being admitted and having largely the control of the Legislature.

Mr. S. G. Worth passed down the road on the 14th inst with 15,000 young salmons for South Carolina waters. Mr. Huske went down the day before with 20,000, which were put in the Yadkin river.—*Piedmont Press.*

On Thursday a young man named Harrington, teaching school a few miles from Monroe, while playing with some of his students, suddenly fell down dead. He is supposed to have been attacked with heart disease.—*Wilmington Star.*

The Committee on Military Affairs of the U. S. House of Representatives recommend the restoration of General Fitz John Porter to the service with the rank of colonel, and award him $75,000 in lieu of all back pay to which he might have been entitled.

There are not sufficient safeguards to prevent passengers from falling from the station platforms on the elevated railways in New York city upon the pavements below. During the year 1879 no fewer than fourteen persons were killed in this way.

A colony of Swedes located in Orange co., Fla., has been successful, and many of them have accumulated considerable property. The gentleman who started that colony is seeking to introduce Italians into Florida for the purpose of growing olives, figs and grapes.

Mr. James P. R. Mann of Levick's Mill, Randolph county, Mo., has recently patented a self-dropping corn planter. It has several advantages over other corn planters, such as ungearing one wheel that it may turn around as on a pivot. This planter, operating by an eccentric wheel, causes the corn to be planted with absolute precision, and saves the additional labor and weight of one hand.

The citizens of Wilmington are indebted to Dr. Thomas F. Wood, Secretary to the North Carolina Board of Health, for his indefatigable exertions in pushing forward investigations as to the quality of the drinking water of the city, and to Dr. A. R. Ledoux, chemist of the Board, for analyses of the water. The results, as published in the Wilmington *Star* prove that much of the water drank is highly prejudicial to health.

A Northern man, living on the line of the Raleigh & Gaston railroad, is engaged in growing asparagus and tomatoes under glass for the Northern markets. Last February he sold asparagus at $1 per bunch, four inches in diameter, and he has recently sold tomatoes at 50 cents per pound. He is now constructing a building 55x112 feet in size, which will require 16,500 panes of glass and 450 feet of flues, having 1,000 feet of heating surface. This building will be filled with asparagus and tomatoes.—*Raleigh Observer.*

New Biographical Dictionary.

Prominent among the valuable features of the the New Edition of Webster's Unabridged Dictionary, just issued, is the "New Biographical Dictionary," comprising about 10,000 names of ancient and modern persons of renown, including many now living. It gives us the pronunciation of these names, the nationality, profession or occupation, date of birth, and if known, the date of death of each person. From its conciseness and accuracy it supplies a want long felt in this direction, and adds very greatly to the value of this always valuable work.

Messrs. Polk Miller & Co:

I have used Vest Pocket Cure in my family for ten years, and have taken it for a Dyspepsia Colic, which threatened my life, and was cured, eating any diet without hurt. I have recommended it to other sufferers with happiest results. It is the best tonic and corrective I ever knew. For protection from Dyspepsia or Liver Disease it is invaluable.—Rev. ROBERT W. WATSON, A. M., Va.

FOR ALLAYING HOARSENESS and Irritation of the Throat it is daily proved that "*Brown's Bronchial Troches*" are a mild remedy yet very efficacious.

Hall's Vegetable Sicilian Hair Renewer is endorsed by the first medical authority. Its intrinsic merit alone introduces into general use.

Nothing is uglier than a crooked boot or shoe; straighten them with Lyon's Heel Stiffeners.

15 Pounds Gained in Three Weeks, and CURED OF CONSUMPTION.

Messrs. Craddock & Co., 1032 Race street, Philadelphia, Pa.

GENTLEMEN:—Please send me twelve bottles of DR. A. JAMES' CANNABIS INDICA, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of CONSUMPTION some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him.

Respectfully, J. V. HULL, Lawrenceburg, Anderson Co., Ky.

This remedy speaks for itself. One bottle will satisfy the most skeptical. There is not a single symptom of CONSUMPTION that it does not dissipate at once, and it will break up a fresh cold in 24 hours. $2 50 per bottle. Address CRADDOCK & Co., 1032 Race St., Philadelphia, Pa.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and Throat and Lung, Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative power in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 *Powers' Block, Rochester, New York.*

"You Don't Know Their Value."

"They cured me of Ague, Billiousness and Kidney Complaint, as recommended. I had a half bottle left which I used for my two little girls, who the doctors and neighbors said could not be cured. I am confident I should have lost both of them one night if I had not had the Hop Bitters in my house to use. I found they done them so much good I continued with them, and they are now well. That is why I say you do not know half the value of Hop Bitters, and do not recommend them high enough."—B., Rochester, N. Y.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On the 14th inst., at the residence of the bride's father, Mr. John W. Rippy, of Company Shops, N. C., Mr. R. S. TROLINGER and Miss EMMA L. RIPPY. Rev. B. W. Mebane officiating.

On the 13th inst., in the South Street Presbyterian church, Morristown, N. J., by Rev. Oliver Crane, assisted by Rev. Albert Erdman, EDWARD C. LYON, Esq., to Miss CARRIE H. CRANE, daughter of officiating minister. All of Morristown.

In Robeson, Blue Spring Township, N. C., by Rev. Hector McLean, ARCHD. A. GRAHAM, of Cumberland county, and Miss S. J. McBRYDE, daughter of John McBryde, deceased.

In Moore county, at the residence of the bride's father, on the 8th inst., by Rev. M. McQueen, Mr. WM. A. WADSWORTH and Miss FLORA CAMERON, daughter of W. P. Cameron, Esq.

In Yanceyville, N. C., on the 23rd of December, 1879, by Rev. H. T. Darnall, Mr. A. E. HENDERSON and Miss ALICE F. JOHNSON.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

Near Yanceyville, N. C., December 20, 1879, Mr. JAMES PARISH, in the 74th year of his age. He had been for fifty years an humble and consistent member of the Presbyterian church, and died in great peace.

October —, 1879, WILLIAM LESTER, son of Wm. and Frances McCall, aged 4 years. His disease was cancer on the eye. The organ was removed without effect. The poor little patient sufferer, after excruciating and protracted pain, was relieved by death. He was a child of the covenant.

Not gone from memory, not gone from love,
But gone to the Father's house above.

At the residence of Mr. Hugh McArn, in Richmond county, on the 29th of November, EDWARD McNAIR, aged about 80 years.

The deceased had for a number of years suffered more or less from cancer on the eye, which, we suppose, was the final cause of his death. His departure was sudden. He retired in about his usual health, and before morning was found dead in his room.

"Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not."

Near Galatia church, Cumberland county, N. C., on October the 15th, 1879, at the residence of his brother, Mr. Archibald Ray, JAMES RAY, in the 84th year of his age.

Mr. Ray was for many years a member of Long Street church, and was highly esteemed by those who knew him. He was a quiet, peaceable and useful citizen and neighbor.

At his residence, near Galatia church, December 16th, 1879, Mr. ARCHIBALD RAY, brother of Mr. James Ray, in the 78th year of his age.

Mr. Ray was for many years an acceptable and useful member of Galatia church, and was well known and highly esteemed by the community. He was a regular attendant on the means of grace, and loved the house of God. His church and the community will greatly miss him, and especially his bereaved family. A. FRIEND.

In Robeson, Smith's Township, N. C., January 5, 1880, in the 25th year of her age, Miss MARY McCALLUM, daughter of James McCallum, a ruling elder in Philadelphus church.

The illness of this amiable and pious young lady was brief, exciting no apprehension of danger till the second day before her death. During an extensive revival in this church, several years ago, when quite young, she made a public profession of her faith in Christ, and well did she exemplify subsequently the power of saving grace in the heart.

WILMINGTON MARKET
DURING WEEK
ENDING JANUARY 20.

SPIRITS TURPENTINE—On Wednesday and early on Thursday sales at 41 cents; later Thursday, price fell to 40½ cents, and at these figures has continued steady since. Closing on Thursday very quiet.

ROSIN—The market has been steady and generally firm, at $1 27½ for Strained and $1 30 for Good Strained, closing Tuesday very firm. Sales of Extra No. 1 at $3 75, and Low Pale at $4 25.

CRUDE TURPENTINE has sold as received at $1 60 for Hard and $2 60 for Yellow Dip throughout.

TAR has steadily declined since last report. Wednesday and Thursday $1 35; Friday and until Tuesday $1 25; Tuesday $1 20. Quiet.

COTTON.—Throughout the market has been firm at 12¼ cents for Middling, until Monday, when without change in figures, there was less firmness. On Thursday 40 bales were reported as sold at 12⅜ cents.

CORN—Some 8,000 to 10,000 bushels have been received either by rail or sail on order. One cargo, 2,000 bushels, brought 67½ cents, and at time of closing report a small cargo was on market unsold.

TIMBER has been in very great demand, owing to scarcity. Sales of one raft very Inferior, at $4 00; one do, Common Mill, at $6 50; one each, Fair Mill, at $8 00, $9 00, $9 25 and $9 50.

OUR PAPER.

We do not forget that the NORTH CAROLINA PRESBYTERIAN is read not only by Ministers, who by reason of training and study are specially fond of profound discussions of religious philosophy, but by both sexes, and by all classes and conditions of persons. Consequently it is our aim to present such a *variety* of moral and religious reading that the paper will commend itself to all as a popular vehicle of such information and instruction as not only ought to be read, but as *will be read* by young and old, rich and poor, clergy and laity, learned and unlearned. We present no elaborate prospectus. Any who may desire to know more of the paper, are referred to its friends, who may be found in almost any community, or we will gladly send sample copies on application.

OUR PREMIUMS.

We invite special attention to the premiums we are offering with the NORTH CAROLINA PRESBYTERIAN for the ensuing year:

To any subscriber, the paper one year, and Kitto's Cyclopedia ($5 00 edition) for $4 75.

The paper one year and Smith's Bible Dictionary ($4 50 edition) for $4 50.

The paper one year and Cruden's Unabridged Concordance for $4 00.

To any one sending us THREE new subscribers at $2 65 each we give
SMITH'S BIBLE DICTIONARY,
OR
THE LIFE OF ST. PAUL

As a premium for two new subscribers, at $2 65 each, we give
CRUDEN'S CONCORDANCE.

To every *New Subscriber* at $2 65 we will give a MAP OF PALESTINE, 28x42

We have sent this Map to a large number of persons and feel justified in saying it gives entire satisfaction. The publisher's price is $1 00.

The Cyclopedia and the Bible Dictionary are very cheap—*exceedingly cheap.* And
CRUDEN'S CONCORDANCE,
COMPLETE—UNABRIDGED,

Being an index to every important word in the Scriptures and the Apocrypha—with full definitions of the Theological and Scriptural meanings of words, and having the texts indicated with the respective meanings. We say this Concordance—the best probably in the world is a *marvel of cheapness.* No Christian family—or other family—should be without it.

WE SPECIALLY OFFER
The Paper one year with the
CONCORDANCE,
To any new Subscriber for $3 50.

In all cases we prepay postage.

WHOLESALE PRICES.

☞These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	0 a	7½
Shoulders	a	6½
Dry Salted—		
Sides, per lb	0 a	7½
Shoulders	0 a	6½
CHEESE—Northern Factory, per lb	0 a	11
Dairy, cream per lb	00 a	14½
State, per lb	00 a	10
COFFEE—Rio, per lb	18 a	18
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	80 a	82½
DOMESTICS—Sheetings, 4-4, per yd	a	7½
Yarn, per bunch	00 a	85½
FLOUR—Fine, per bbl	0 00 a	5 00
Super, Northern, per bbl	5 50 a	6 00
Extra do. " per bbl	6 25 a	6 50
Family " per bbl	7 50 a	9 00
City Mills—Extra Super, per bbl	0 00 a	7 50
" Family, per bbl	0 00 a	8 00
" Extra do., per bbl	0 00 a	8 50
GLUE—per lb	14 a	16
GRAIN—Corn, in sacks, per 56 lbs from store—white	77½a	80
CORN, wholesale, in sacks	72½a	72½
Corn, mixed, wholesale in sacks	70 a	72½
Corn, Cargo, per 56 lbs, bulk	68 a	70
Oats, per bushel from store	60 a	62½
Peas, Cow, per bushel	60 a	65
HOOP IRON—per ton	90 00 a	95 00
LARD—Northern, per lb	9½ a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 00
MOLASSES—West Indies, old crop	00 a	30
" " bbls	00 a	32½
" " new crop	35 a	37
" " bbls	37 a	39
New Orleans	28 a	50
Sugar House, hhds, per gal	00 a	23
" " bbls., per gal	00 a	24
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	4 00
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel	75 a	1 05
PORK—Northern, City Mess	14 50	15 00
SALT—Alum, per bag of 4 bushels	75 a	1 00
Liverpool, per sack	90	95
Liverpool fine, per sack	a	1 75
SUGAR—Cuba, per lb	8½a	10½
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	0 a	11
B— " per lb	9 a	11½
C— " per lb	8½a	9
Ex. C— per lb	0 a	9½
Crushed, per lb	00 a	11½
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a	4 20
TIMBER—Shipping, per M	12 00 a	18 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	3 00 a	5 00

NEW ADVERTISEMENTS.

jan 21 628-5t

WEBSTER'S UNABRIDGED.
NEW EDITION.
Now added, a SUPPLEMENT of over 4600 NEW WORDS and Meanings.
ALSO ADDED, A NEW Biographical Dictionary of over 9700 NAMES.
A NATIONAL STANDARD.
Webster's is the Dictionary used in the Government Printing Office. Jan. 1879.
Every State purchase of Dictionaries for Schools has been of Webster.
Books in the Public Schools of the United States are mainly based on Webster.
Sale of Webster's is 20 times as great as the sale of any other series of Dictionaries.
Thirty-two thousand copies have been placed in the public schools of the U. S.
Engravings,—contains 3000, nearly three times as many as any other Dictionary.
Recommended by State Sup'ts of Schools in 35 States, and by 50 College Pres'ts.
Is it not
THE NATIONAL STANDARD?
Published by G. & C. MERRIAM, Springfield, Mass.

75 CENTS A YEAR. THE CHICAGO WEEKLY NEWS. CHEAPEST weekly newspaper in the U. S. SEVENTY-FIVE CENTS A YEAR, postage included. Seventeenth year of publication. It is especially complete as a newspaper, publishing all the dispatches of both the Western Associated Press and the National Associated Press, besides an extensive system of special dispatches from all important points. It is independent in Politics, presenting political news free from partisan coloring, without fear or favor. Every number contains Six Completed Stories. A favorite family paper. It is the Cheapest Weekly in the U. S. 75 cents a year. A dollar bill pays for sixteen months. Address, CHICAGO WEEKLY NEWS, 123 Fifth Av., Chicago, Ill.

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A GREEN-HOUSE AT YOUR DOOR
We will send free by mail, and guarantee their safe arrival in Good Condition, our choice ... NEW AND RARE ... STORRS, HARRISON & CO., Painesville, Ohio.
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CATARRH ... DR. J. K. ROSS, Centreville, Ind.
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AND
GUANO.

5,000 Sacks
LIVERPOOL SALT,
6,500 Sacks
Peruvian Cotton Guano,
Now landing and for sale low by
WILLIAMS & MURCHISON.

1880.

WHO Shall be President? Who Shall be Governor?
Subscribe for the
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A Democratic Newspaper,
"The Old Reliable,"
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Daily, per annum, $6. Weekly, per annum, $2.
Postmasters and agents allowed a liberal commission on all new subscribers they may obtain for THE OBSERVER.

The Editor of THE OBSERVER requests his friends in the various parts of the State to interest themselves in getting up clubs and otherwise extending the circulation and influence of THE OBSERVER during the campaign year of 1880. By their assistance he hopes to make THE OBSERVER still more acceptable and more useful to the cause of Democracy.
jan 21 4t

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"Sour stomach, bad breath: indigestion, and headache easily cured by Hop Bitters."

"Study Hop Bitters books, use the medicine, be wise, healthy and happy."

"When life is a drug and you have lost all hope, try Hop Bitters."

"Kidney and urinary trouble is universal, and the only safe and pure remedy is Hop Bitters—rely on it."

"Hop Bitters does not exhaust and destroy, but restores and makes new."

"Ague, billiousness, drowsiness, jaundice, Hop Bitters removes easily."

"Boils, pimples, freckles, rough skin, eruptions, impure blood, Hop Bitters cure."

"Inactive kidneys and urinary organs cause the worst of diseases, and Hop Bitters cures them all."

"More health, sunshine and joy in Hop Bitters than in all other remedies."

Hop Cough Cure and Pain Relief is the best.

FOR SALE BY ALL DRUGGISTS.

First-Class TREES AND PLANTS

at very low rates. Apple Trees, 15c; Standard Pear, 30c; Dwarf Pear, 20c. Strawberry, Raspberry, Blackberry, and Grape Vines by the doz., 100, 1,000, or 10,000. Extra large stock Sharpless, Miner's Prolific, Albany, and other choice standard Strawberries. Queen-of-the-Market Raspberry. Descriptive Price-Lists Free. S. C. DECOU, Moorestown, Burlington county, N. J.

HORNER SCHOOL,
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INSTRUCTORS—J. H. Horner, A. M.; J. C. Horner, A. M., R. W. Winston, A. B. (Univ. of N. C.)

The Spring Session will begin January 19th, 1880. Board and Tuition per session of five months, $100.

For circular, address J. C. HORNER.
dec 24-1m

$55.66 Agents Profit per Week. Will prove it or forfeit $500. $4 Outfit free. E. G. RIDEOUT & CO., 218 Fulton St. N. Y.
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Our Trimming Department is Complete, and comprises the leading styles.

Our Flexible Hip Corset, with improvements, is just in. No extra charge.

We have on hand a large assortment of Fancy Ribbons, and special bargains are offered in Feather Tips.

Our Fancy Goods Department is larger than ever, with an elegant and varied assortment of Goods to please the ladies.

The Finest Assortment of Ties in the City.
N. H. SPRUNT, Exchange Corner.
nov 5 617-tf

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THE SUBSCRIBER would most respectfully inform her patrons and friends that she is ready to receive orders for MAKING, also for CUTTING and BASTING DRESSES in the
Latest and Most Approved Style.
To her country friends she would say, send in your orders at once.
"First Come, First Served."
MRS. JOSEPH McLAURIN,
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KEEP THE LARGEST AND BEST ASSORTED Stock of Hardware, Carriage Material and House Furnishing Goods of any house in the South, and will
Compete in Prices,
—EITHER—
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All we ask is an examination of our Goods and prices. We are selling Goods
VERY CHEAP FOR CASH.
We give our personal attention to the filling of orders.
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FIRE AND MARINE
INSURANCE AGENTS,
REPRESENTING Standard American AND English Companies.
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HALL & PEARSALL

OFFER FOR SALE AT CLOSE PRICES, A FRESH and COMPLETE stock of GENERAL GROCERIES, consisting in part of
100 Boxes D. S. SIDES,
25 Bbls New MESS PORK,
15 Tubs choice Northern BUTTER,
450 Bbls FLOUR, MADE FROM NEW WHEAT AND PUT IN FANCY PACKAGES,
3000 Bush CORN, White and Mixed,
30 Bbls and Hhds New Crop CUBA MOLASSES,
50 Bbls SYRUPS and MOLASSES.
sep 3—608-tf

GRAVE STONES and MONUMENTS MADE TO ORDER. Send your orders by mail.

GUNS, LAMPS, SEWING MACHINES.

BREECH LOADING, SINGLE and DOUBLE Barrel Guns, with all kinds of Implements for loading Shells, Powder, Caps and Wads.

LAMPS of all kinds. German Student, Perkins & House, and others.

The Remington Sewing Machine,
A consignment from the makers at Factory prices—a new and excellent Machine. Prices very low.
Kerosene Oil 7 Cents Per Gallon.
Safety Oil 15 Cents Per Gallon.
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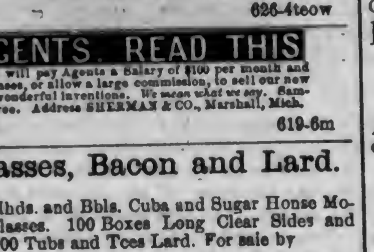

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200 Hhds. and Bbls. Cuba and Sugar House Molasses. 100 Boxes Long Clear Sides and Backs. 100 Tubs and Tces Lard. For sale by
KERCHNER & CALDER BROS.

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NINTH semi-annual session begins January 26, 1880. Boarders in Principal's family pay in advance for all expense except books, per quarter (10 weeks) $80

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LADIES' AND GENTS' UNDERWEAR.

Children's Merino Under Suits—A great comfort and convenience.
CLOAKS AT $5, $6, $7, $8, $10 AND UP.
LADIES' DOLLMANS FROM $10 UP. Very Fashionable this Season and Very Pretty.
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In Black, Gray, Brown, Navy, &c., for Circulars.

A large assortment CARPETS, Cotton, Hemp, Ingrain, Extra Super and Brussels.
OIL CLOTHS IN ALL WIDTHS, MATS, RUGS, &c.
Respectfully, R. M. McINTIRE.
dec 3 631-1y

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We give special attention to orders from a distance.
LIBERAL DISCOUNT TO MINISTERS.
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BARGAINS IN BLACK DRESS SILKS.

Our celebrated heavy soft Gros Grain for One Dollar per yard. COLORED SILKS, SILK VELVETS, SATINS, in plain and satin stripes.

DRESS GOODS,—Satin Melange, Cashmere Soie, Brocade Persan, Persan Raye, Raye Broche, Cavalo Mohair, Striped Satins, Camel's Hair, Colored Cashmeres, from 45 cents up. Colored Alpacas, all shades, 12½ cents; Double Width Colored Alpacas, heavy, only 16 cents per yard.
MOURNING GOODS.—The best assortment ever offered here in Drab D'Ete, Bombazine, Tamise, Crape Cloth; Plain, Striped and Brocade Cashmere; Henriettas, Mohairs, Australian Cloth.
CLOAKS, WATERPROOFS, SHAWLS, Trimmings; Silk, Grass and Chenell Fringes; Gloves and Hosiery, every style, good and cheap; Skirts and Corsets. The best Fifty Cent Corset ever sold in the city. RIBBONS—Fancy, Satin, Striped and Brocaded. Laces and Embroideries in greatest variety. Housekeeping Goods, Blankets, Flannel.
MEN AND BOYS' WEAR. Ladies' Cloth, Ladies' and Children's Merino Vests, Ruchings, Ties, Fancy Goods. One Thousand Dozen Linen Handkerchiefs, from 5 cents up; DOMESTIC GOODS, &c., &c., all at prices which defy competition, and qualities which cannot fail to give satisfaction. I can assure my kind patrons that every article will be sold AS LOW, and the majority LOWER, than at any previous season. Send for samples to
M. M. KATZ, 36 Market Street.
oct 22

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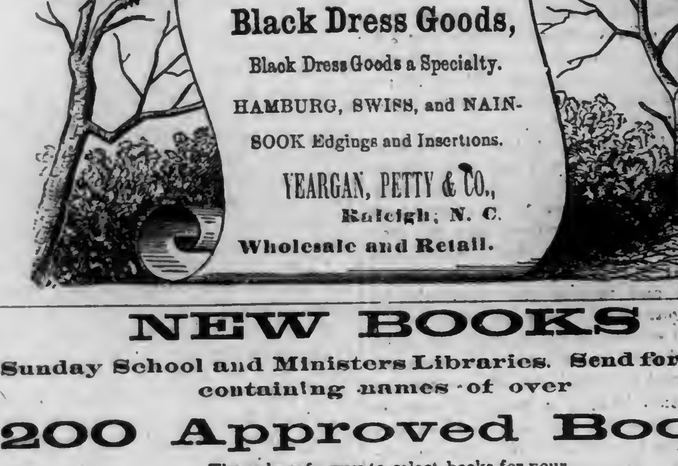

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IN VIEW of the approaching Cotton Season, the undersigned offer their services to Planters and Country Merchants
For the Sale of Cotton,
Which they are prepared to do
On the Most Economical Charges.
They will warrant the full price of the day of sale. Account sales will be rendered promptly, and proceeds be at once remitted.
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THE SPRING TERM of 1880 opens Thursday, January 15. Board and tuition in English, $85 per session of twenty weeks.
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THE Spring term commences on the 10th of January 1880, and closes the 1st of June following. The total expense of a boarding pupil for one term is $120, payable in advance. This amount will include board, with washing, fuel, lights, furnished room and servant's attendance, tuition in English branches and Latin, Calisthenics, Text Books and Stationery used for school purposes. For $150 all the above, with Instrumental Music and use of Piano.
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BEEF, VEAL, PORK, &C.
Keeps on hand good Meats, and will endeavour to maintain his reputation in this regard. I will be pleased to have your trade. Very respectfully,
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North side Market street, bet. 2d and 3d.
P. S.—Those who have Fine Beef to sell would do well to consult me either by mail or in person.
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THE SPRING TERM of 1880 will open the 6th of FEBRUARY and close on 24th of JUNE
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Eggs from Premium Stock, $2 for 13.
Can supply Partridge and White Cochin, Dark Brahma, Imp. P. Rock, White Leghorn and Bronze Turkey Eggs, from Best Strains. Stock acclimated. Order early, and save heavy express charges by ordering from
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CHEESE.
200 Boxes No. 1 CREAM CHEESE,
For sale by
KERCHNER & CALDER BROS.

NORTH CAROLINA PRESBYTERIAN.

FOR THE FAMILY.

In the Last Pew.

She sits, bent o'er, with wrinkled face,
Poor and forlornly old; no grace
Smooths the sharp angles of her form,
Long buffetted by life's slow storm.
All else around is fine and fair;
The stained light falls, a golden glare,
In seeming mockery on her loose, gray hair.

The preacher, faultlessly arrayed,
Tells how our hearts afar have strayed,
And how all should be content
With those good blessings God has sent.
And one, of all that self-poised throng,
Hangs on his words nor deems them long,
And hmmbly thinks only her heart is wrong.

She meekly mumbles o'er the hymn
Her eyes with age and tear-drops dim;
What can the gay world hold for her—
This worn and weary worshipper!
Now, rustling down the aisles in pride,
They toss bright smiles on every side,
Nor does she know the hurts such fair looks hide.

And still she sits, with tear-wet face,
As loth to leave that sacred place;
The organ, with quick thunders riven,
Lifts her sad, trembling soul to heaven;
She feels a sense of blissful rest,
Her bony hands across her breast
She clasps, and lowly sighs: "God knoweth best!"

One day, within some grander gate,
Where kings and ministers must wait,
While she hopes humbly for low place
Far from the dear Lord's shining face,
Above the chant of heavenly choir
These words may sound with gracious fire:
"Well done, good, faithful servant, come up higher!"
—*Good Words.*

Our Magic Lantern.

BY THE OFFICE BOY.

When the Professor comes in late in the afternoon, leans back in his chair, peers over the top of his glasses, asks a puzzling question, smiles benevolently, and tries to look as much as possible like the portrait of Horace Greeley, we boys tremble, for there is no telling when the old gentleman will step talking and let us get away. Friday, when he came in, the first thing he asked was, "How did you get on, New Year's Eve, with the magic lantern which your grandfather sent you?" At first I thought of course he knew all about it. But he did not. And when I told him how we got over our difficulties he said, "Won't you write it down for the Professor's Chair?"

Well, you see, grandfather was in a hurry when he called in at Milligan's and bought our New Year's present, and so when it came to us, late on New Year's Day, but just in time for our children's party, we found it to be a capital lantern, that made a brilliant disc nearly covering the sheet we quickly fixed on the parlor wall. Mother farbade us to drive any nails into the paper, but she lent us the sheet, and Mr. O'Hara lent us six laths, which we nailed together so as to make three sides of a square. On this we stretched the sheet, and reared it up against the wall. Yet, search as we would among the shavings and crumpled paper that packed the box, we could not find any slides, and were obliged to conclude that grandfather in his hurry had forgotten to buy them; but on going to mother, as we always do when in trouble, she read part of his letter to her, which said that he had sent no slides, on purpose that we might learn to make them for ourselves; and said he, in a way that Jennie—who is in the normal school—and I considered not at all respectful: "The toys which children make themselves always please them best."

It was very fortunate that Cousin Dan happened in just then on a New Year's call, for he helped us out of our trouble at once. The lamp was already lit; but the round disc on the sheet was edged with colors. "They may be very pretty in a rainbow, but we don't want them here," he said; and, just by moving the lamp a little forward and turning the front tube, he succeeded in getting a broad, pure white circle that you could see looked really flat. Then he took a piece of glass, which he just scratched with his diamond ring the size of a slide and then snapped off. Taking a piece of soap he smeared the glass on one side and held it a moment over the flame of a candle, which quickly blackened it. With the point of a knitting needle he scratched it for a minute or two, pushed into the side holder of the lantern, and as he took his hand away from the nozzle—my! if there wasn't a comic picture of me larger than life, with the words "Never give up!" in white on a black ground. When they had done laughing at me—that is, the others, but I am not used to writing about these things, and the Professor can straighten this out if he wants to—we hunted the house for all the broken glass there was; and when Dan had discovered an old bottle of photographer's transparent varnish and a glue pot, he sent one of us out to get some Canada balsam and turpentine at the apothecary's at the corner. When he had come back Dan coated some of the glass with the photographer's varnish, and then traced different funny pictures upon it, not cutting through the glass, but copying them from old papers by laying the glass upon them. The outlines appeared on the screen quite dark, because the light is so much scattered from the surface; then others of the small pictures he coated with the Canada balsam and turpentine, mixed half and half, when they became quite transparent. He gave a coat of this mixture to some of the glass, and when it was dry placed the varnished pictures on it, face downward, when, of course, they stuck there, so that he could rub the paper off at the back with his wetted fingers and leave only the printer's ink sticking on the glass. These made capital pictures; and if we had not been in such a hurry we could have colored and made them even better than some of the slides sold in the shops. Dan had kept two pieces of glass, which he had separated by three thin strips of wood at each end and at the bottom, stuck on by varnish, puttied up and secured by thread round the outside. This, he said, was his aquarium; and when he caught a spider and a fly and put them between the glasses and stuck it into the lantern you had better believe there was a circus! In the end the spider got the better of the fly and the heat got the better of the spider, and as mother said Mr. Bergh would be after us we concluded not to try it again. On the whole, we had a first-rate time, and mother has just had a letter from the Professor saying that buckwheat is a capital thing to take oil spots out of carpets.—*Christian Union.*

A Peaceful Death.

Not long since, a youth of eighteen, son of a clergyman in the west of England, went out on the beach for a ramble in search of sea-weeds. Pursuing his walk, unconscious of all but his immediate object, he at length discovered that the tide had flowed in, and he was enclosed between the cliffs and the advancing waters. Taking out his pocket Bible, he wrote as follows:

"In danger—surrounded by water; if help does not speedily arrive, I must be drowned. But Jesus, to whom I gave myself five years ago, is with me. I am perfectly happy. May He bless and comfort my beloved parents, and bring my dear little brothers and sisters to himself, so that we may all meet in heaven!"

The body of the dear lad was discovered next day, and the Bible was taken from the pocket of his coat.

Have we given ourselves to Jesus when in health and safety? If so, death can never find us unprepared, and whether it come by flood or flame, by accident or disease, we shall die in the Lord, and see His face in peace when He appears.

A Story of Success.

We all like to hear of successful men. To know that a homeless, friendless young man has fought his way steadily upward, with bright, tireless energy, is a tonic full of subtle encouragement. No trade or calling, however hard and narrow, has failed to furnish examples of men who won success. It is a thought which should encourage every toiler. The stone-cutter has his Hugh Miller, the weaver his David Livingstone, the blacksmith his Elihu Burritt.

It is not, however, of men of great attainments and widely trumpeted fame that we would now speak, but rather of humble, honest success in founding a home in one of the central counties of this State. The story is full of hope and encouragement to the daily laborer; perhaps it has a warning for some whose wasted opportunities stand beside them as accusing angels.

In the year 1871 a young Norwegian landed at San Francisco, knowing only a few words of English, having little money and no acquaintances. He remained only one night in the city, and was soon in search of work among the farmers. Several weeks passed and he was still unsuccessful. He went to the house of a wealthy farmer, a man of shrewd but kindly character, and said to him in effect:

"I need work, and at any price, to make a beginning on. I can't lie idle; I am tired of tramping. Have you got room for one more hand?"

"No," said the farmer, "I am tired of tramps, and I have help enough."

"I am no tramp," said the man quietly, "and I will work, if you will let me, without wages, and for only my board and lodging until such time as there is a vacancy, or I can get work elsewhere."

This was the gist of what he said, translated, on the part of the Norwegian from his imperfect English, and the farmer told him to go to work, deciding in his own mind to see what sort of metal was in the tall, fair-haired Norwegian.

The days went by in toil and gladness, and the farmer found that his "free hand," as he called him, was the best man on the ranch. He was the earliest up, the busiest at all times, and in no sense an eye-server. Always merry, his folk-songs of home, and his stories of that weird northern land, grew more interesting as his knowledge of our language advanced. Moreover he was no eye-servant, but gave the working hours of the day to his employer with rare fidelity.

Two months went by in this sort of way. The farmer began to feel ashamed of himself for keeping without wages the man who was evidently the best workman in the neighborhood and the most careful of his employer's interests. "It pays to keep such a man," he said to himself, "it is absurd to think of letting him go at any time."

So the farmer paid him fair wages, dating from the day he stepped on the ranch, which was honorable back pay, and engaged him for one year, the bargain to terminate then unless the same satisfaction was given.

Our Norwegian remained no less than seven years on this one farm, making himself more and more necessary to the operations of agriculture. They ceased calling him "Gus;" he became "Mr. Peterson," in the neighborhood. Other laborers had come and gone. He was the sole representative of the men who were on the ranch when he came there. The most important gain, perhaps, was that he had a completa and practical knowledge of farms and farm work, of our soil, climate, limitations, and possibilities. Lastly, he had with stern self denial saved every cent he could, and it was invested in different ways.

So Mr. Peterson, after seven years of vacationless work, took a summer trip, rather unaccountably prolonged, to the Norwegian settlements of the Western States, and returned with a warm-hearted maidenly wife, for whom every one had a pleasant word. Then he went to the farmer and wanted to buy a piece of land.

"I would rather live near here and still work for you at odd times. I only want twenty acres," he said.

Twenty acres seemed so small a tract to the farmer accustomed to working his two thousand acres that he tried to persuade him to take more, but Peterson still clung to the conviction that fruit, flowers, vegetables, a windmill to lift water, a few cows, chickens and pigs with the close care which he so well understood, would make twenty acres a bright and self-supporting home. Finally, upon the farmer's earnest, friendly desire, he took forty acres at $50 per acre, paying $1,000 down, and letting the rest wait at ten per cent. interest.

With what earnestness and patience he has begun to toil, having now his own abode, or how faithfully his wife seconds his efforts, we have not space to relate. The goal is reached. The crops already on his forty acres will go far towards paying off the debt this fall. They spend little; they live within themselves; they desire to build up a loving and beautiful cottage home, full of peace, purity, restfulness. And they have gone about it in the way open to the mass of humanity—by simple hard work and self-denial.

This sketch is, except in names used, a transcript from actual occurrences. The man of whom we speak is a Norwegian, but the lesson is equally full of encouragement for hundreds of others. He has won some foothold, and so can other toilers. Ten years from now, if we keep track of our hero, we shall probably find him well known and respected everywhere, owning a highly cultivated farm, educating his children in our public schools, taking the best American papers, and in all respects a thoroughly well informed citizen. So we cannot help wishing, in conclusion, that we had more such men.—*San Francisco paper.*

Where Is Your Lantern?

Young Harry was sent on an errand one evening in early winter. After giving him his message his mother said, "Be sure you take the lantern with you, Harry."

"Bother the lantern!" answered the boy, gruffly and disrespectfully; and he started, muttering to himself, "What do I want with a lantern? I guess I know the way well enough."

Very soon Master Harry, in crossing the street, stumbled into a hole which had been made by a recent rain. By his fall he knocked the flesh from his shin-bone and covered his clothes with mud. On his way back he forgot the fence running along at the edge of the ravine. As he groped his way along the bank he fell over the bank and went sprawling to the bottom of the ravine. With much ado and after many bruises he got into the road once more, but when he finally reached his mother's door he looked more like a scarecrow than a living boy.

The lantern would have saved him all this. Was not he a foolish fellow not to take it? But what shall be said of those boys and girls who know the Bible to be the only lamp which can guide their feet safely through the paths of life to their home in heaven, and yet refuse to carry it? Are they not still more foolish? Are they not likely to suffer even more than the boy? You know they are.—*Good Words.*

Pictorial Anachronisms.

We find anachronisms in the works of almost every artist of every age. The aged Simeon has been painted with spectacles at the circumcision; Tintoretto, in his picture of the children of Israel gathering manna, takes the precaution to arm them with the modern invention of guns; in a representation of Abraham offering up his son, the patriarch, instead of stretching forth his hand and taking his knife, holds to Isaac's head a blunderbuss; in Verrio's picture of Christ healing the sick, the lookers-on wear periwigs; the angel who expelled Adam and Eve from the Garden of Eden is drawn by Durer in a fashionable dress with flounces; and the same hand has depicted, in the scene of Peter denying Christ, a Roman soldier smoking his pipe; Rebecca has been represented at the well with Grecian architecture for a background. One painter has shown us red lobsters before, not after, they were boiled, listening to the preaching of the gentle Anthony of Padua.—*Magazine of Art.*

MISCELLANEOUS.

Redeeming Mutilated Currency.

Whenever a national bank or legal tender note becomes mutilated; whenever anybody comes into possession of a worn out note; or whenever by accident any money of this character becomes so far destroyed that it will not pass; the owner may send it to the Treasurer of the United States. The mutilated currency goes to the redemption division of the Treasurer's office, and there judgment is passed on it. Of course every precaution is had against fraud. Quite often a woe-begone piece of a note will be sent in, and after the crucial test will turn out to be the relic of a counterfeit bill. Sometimes the affidavits accompanying a fragment of what was once a greenback are "manufactured."

One of the most remarkable cases that has ever come before the redemption division occurred recently: A Nebraska backwoodsman dropped his pocket-book, containing one hundred dollars, into the camp-fire. Before he could get it out the heat so acted upon it that the book had shrivelled up into a hard burnt ball. He did not attempt to open it, but sent it on with a statement of the facts. The ball was cracked, just as a hickory nut would be in order to get at its contents. Inside were found, intact and undamaged, the twenty and ten-dollar bills that went to make up the one hundred dollars.

A farmer living in Illinois distrusted the banks and always kept his money in the house or about his person. A short time ago he had $11,000 in ready cash, and carried it in his coat pocket. He went to bed, leaving his coat on a chair. His wife complained of the coldness of the room, and he got up to stir the fire. He had been back in bed but a short time, when the room filled with smoke and the odor of "something burning." He jumped up to find his coat-pocket burnt out, and his $11,000 a charred mass. Fortunately there was enough distinguishable about the notes to secure him, upon his sworn and attested affidavits of the fact, a new set completa.

A Tennesseean put $135 into a boot, and secreted his boot. When he went back for it he lost his bearings and could not find it. Six months afterward he stumbled across the old boot exactly where he had left it. The money inside had furnished nourishment for cockroaches and other vermin. A handfull of small pieces was all that was left to tell the tale. Sending them to the Treasury they were examined, and enough were identified to give the man $50.—*Presbyterian Journal.*

Bismarck's Country Home.

Ample acres, and all the appurtenances of a prosperous and well-kept landed estate surround the spacious Pomeranian mansion of the chancellor. The stables shelter many thoroughbreds, the kennels are crowded with Bismarck's favorite dogs. The conservatories teem with rare fruits and flowers; and in all these things the master takes a keen and watchful interest. But he is most often found at Varzin, as at Berlin, in his study. This is a six sided apartment, furnished with rugged simplicity. An enormous chimney and open fire-place fill in one of the corners; on either side of which rises a column bearing a coat-of-arms on an emblazoned shield. Bismarck is proud of his blood and of his ancestry. After the French war he added to his coat-of-arms the banners of Alsace and Lorraine, and chose as his motto, "Trinit te Rurb," —"My strength in trinity,"—an old family device. "And," suggested a friend, "it may also signify 'my strength in the three-in-one God.'" "Quite so," replied the prince, gravely. "That was what I meant." A bust of the emperor surmounts the chimney; while before it are placed two stiff high-backed chairs. The walls are adorned, as Bismarck everywhere is fond of adorning them, with many curiosities; there are Tunisian sabres and Japanese swords, Russian hunting knives and braces of pistols, military caps and quaint bits of armor. The furniture of the room comprises sofas, divans, and the chancellor's writing-desk covered with green cloth, and having upon it a white porcelain ink stand and a two-armed student lamp; on a small table at one side is a large Bible, evidently much used; everything is solid plain and substantial, like Bismarck himself. This feature of simple comfort is discernible, indeed, throughout the house. Nor is it without its mysterious staircase. Such a one leads from a corridor into unknown regions. "The castle keep?" once asked a friend, pointing to the door. "That is my sally-port," said Bismark; and he went on to explain that it led to a path in the woods, whither the great man was fain to retreat when threatened by a raid of unwelcome guests.

SECULAR NEWS.

Two new churches at Company Shops will soon be completed. The Lutheran is nearly finished, judging from an exterior view, and the Episcopal is under way.—*Graham Gleaner.*

The young wheat is represented as looking exceedingly promising, but from different parts of the county come reports of damage by the fly. One farmer tells that, settled upon his wheat in the early morning, they look like a fog.—*Statesville Landmark.*

The death of Col. John McRee of Fayetteville is announced. He died at the age of 87. Had been for a term of forty years, or nearly so, postmaster of Fayetteville, his strict integrity and faithfulness securing him the place during many successive administrations.

The falling off in tobacco in North Carolina in 1879, as compared to 1878, is about 1,000,000 pounds, and as compared to 1877 is about 7,000,000 pounds. We are reliably informed that the European demand for yellow tobacco is increasing with enormous rapidity.—*Henderson Review.*

Rev. A. W. Mangum writes to the Raleigh *Advocate* that Rev. Dr. Deems had placed in charge of President Battle and himself the sum of three hundred dollars as a memorial fund to bear the name of his lamented son, Theodore Deems. The appropriations of the gift will be appreciated when it is known that Theodore, who fell at Gettysburg, was born at Chapel Hill, while his father was a Professor in the University. The fund is to be used as a loan to aid in the education of young men in the institution.

Mr. Prentice Duke, a well known citizen at Cross Canal, about five miles from the village of South Mills, overseer for Messrs. John Roper & Co. of Norfolk, Va., while himself and a colored man were riding in a buggy Sunday evening on their way to Northwest look, was attacked by a furious bear on the road. The animal made a bold effort to get hold of Mr. Duke, but being foiled he attacked the gentleman's horse. Mr. Duke then drew his pistol and fired upon the animal, wounding him severely.—*Elizabeth City Telegram.*

NEVER RETURN.

It is stated that one out of every four real invalids who go to Denver, Col., to recover health never return to the East or South except as a corpse. The undertakers next to the hotel keepers, have the most profitable business. This excessive mortality may be prevented and patients saved and cured under the care of friends and loved ones at home, if they will but use Hop Bitters in time. This we know. See other column.

MISCELLANEOUS.

THIS NEW
ELASTIC TRUSS

AN ENLARGED VIEW OF THE PAD.

Has a Pad differing from all others, is cup-shaped, with SELF-ADJUSTING BALL in the center, adapts itself to all positions of the body, while the BALL in the Cup PRESSES BACK THE INTESTINES JUST AS A PERSON WOULD WITH THE FINGER. With light pressure the Hernia is held securely day and night, and a radical cure is certain. It is easy, durable and cheap. Sent by mail, postage paid. Circulars free.
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THE GENUINE
DR. C. McLANE'S
CELEBRATED
LIVER PILLS,
FOR THE CURE OF
Hepatitis, or Liver Complaint,
DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.

DR. C. McLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

For all bilious derangements, and as a simple purgative, they are unequaled.

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The genuine are never sugar coated.
Every box has a red wax seal on the lid, with the impression Dr. McLANE'S LIVER PILLS.
The genuine McLANE'S LIVER PILLS bear the signatures of C. McLANE and FLEMING BROS. on the wrappers.
Insist upon having the genuine DR. C. McLANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name *McLane*, spelled differently but same pronunciation.

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IRON BITTERS, A Sure Appetizer.
IRON BITTERS, A Complete Strengthener.
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IRON BITTERS, Not Sold as a Beverage.
IRON BITTERS, For Delicate Females.

Highly recommended to the public for all diseases requiring a certain and efficient TONIC; especially in *Indigestion, Dyspepsia, Intermittent Fever, Want of Appetite, Loss of Strength, Lack of Energy*, etc. It enriches the blood, strengthens the muscles, and gives new life to the nerves. To the aged, ladies, and children requiring recuperation, this valuable remedy can not be too highly recommended. *It acts like a charm* on the digestive organs. A teaspoonful before meals will remove all dyspeptic symptoms.
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Sold by all Druggists.
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67jan14 3t President.

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MISCELLANEOUS.

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For the N. C. Presbyterian.

"THOSE WOMEN" ONCE MORE.

MR. EDITOR: I have no apology to make for seeking a place in your columns again. The principles involved in preaching by women are really of grave import, and deserve serious consideration. The arguments by which such preaching is defended, and many well meaning persons led astray, require examination. In a former communication I attempted to point out the heresy which lies at the bottom and pervades this whole thing, viz: that *God's will is not* necessarily *what he says it is in plain words*, but what some doubter or partisan who has a position to defend may *suppose* it to be. I purpose now to examine the method by which the advocates of such preaching seek to justify their position. To expose their fallacy and set them forth in their true light I shall condense the *underlying principles* into the form of *rules* and show that they actually proceed according to the rules, and that the conclusion reached accords with the rules also:

Rule 1. A plain and positive declaration of Scripture is not to be regarded as meaning what it says, if its plain and literal meaning can be overturned by inferential explanations or suppositions.

Rule 2. No declaration of Scripture, however plain, unlimited or unqualified, is to be received as authoritative, if other passages can, by inference, be made to contradict it.

Rule 3. In case of contradiction between a *plain and express declaration* of Scripture and an *inference* from other passages *the inference is always to be preferred.*

Rule 4. A plain and positive declaration of Scripture is to be prononnced null and void if men are of the opinion that *good* will come from ignoring and disregarding it.

The reader is requested to turn to 1 Tim. ii: 11, 12, and 1 Cor. xiv: 34-37. These passages enjoin silence on women and forbid them to speak or teach in the Church. The first question is: Does the apostle here mean what he says? Not necessarily according to rule first, and not at all, if the plain meaning can be overturned by inference. The next question is: Can any inference or supposition be produced that will overturn the plain meaning in a satisfactory way? Well, there is evidence of the general fact that there were abuses in the Church at Corinth, and although it does not appear that the women were responsible for them, or were especially connected with them, yet, since the apostle commands them to be *silent*, we may *suppose* that one of the abuses in question consisted in the turbulent and disorderly wrangling of the women. This *supposition* is greatly strengthened by what the apostle says about "confusion," in the 33d verse. We may infer that there was "confusion," and as the apostle proceeds at once to enjoin *silence* on the women we *may suppose* that they were the authors of the "confusion," and that the apostle meant to say that they were to keep good order in the churches. We ought therefore to be entirely satisfied with the *inference* that he did not really mean to forbid them to speak or teach or preach in the Church. The *plain* and *literal* meaning of these passages being disposed of to our satisfaction, a third question arises: What is the *real* import of the passages? Well, according to the light thrown on them by our suppositions and inferences, it is *manifest* that they do not mean anything in particular. We are *not to suppose* that they really forbid a woman to preach the Gospel, nor will we venture to say that they authorize her to do so. We may *infer* that they have no real bearing on the subject.

These passages being the only ones that seem to throw any obstacle in the way of woman's preaching, and it having been shown that they do not mean what they say, the way is now open to the inquiry: Are there other passages which can, by inference, be made to authorize a woman to preach in the Church, and thus to contradict the plain meaning of the two passages which, *in the letter*, forbid it? If such can be found then our *suppositions* and *inferences* will be immensely strengthened, and we may consider our position as being established forever on an absolutely immovable foundation.

The reader is requested to turn to Romans xvi: 1, 2. Here we may ask: Does the apostle mean what he says? That may be; but he does not seem to express himself as fully and clearly *as we could desire.* We may *infer*, therefore, that he does not *say exactly what he means.* He evidently *means* that Phebe was a preacher. He does not *say* so, but the difficulty in 1st Corinthians and 1st Timothy being removed we can safely *assume* it. Therefore, undoubtedly, Phebe was a preacher.

Turn to Phil. iv: 3: "Help those women which labored with me in the Gospel." Here he means that women labored with him in the Gospel. But they could do this in *no way* whatever but by preaching. Therefore we may *infer*, with infallible certainty, that they were preachers.

See 1 Cor. xi: 5. Here women are spoken of as praying and prophesying, but they could do neither without speaking in the Church. Therefore the *inference* is unavoidable that when the apostle in this same epistle commanded them to be silent he could not possibly mean to enjoin silence upon them.

These incontrovertible *inferences* and *suppositions* are *supposed* to relieve the subject of all Scriptural embarrassment, and to remove every trace of doubt as to what God's revealed will really is in regard to this matter.

The reader will see that I have stuck to the rules, and that at every step I have been governed by the principles which they set forth. The conclusion reached is undeniably that arrived at by the Methodist advocates of woman preaching. The premise I start from is theirs. The argument is theirs. The substance is theirs. (I have the right to vary the form of expression in order to unmask the absurdity.) If the principles and the rules founded on them are sound then the reasoning is sound, and the conclusion impregnable. But nothing could be more unsound, and I cannot conceive of a more absurd or ridiculous burlesque on anything than the so-called "rules;" and the conclusion, viz: that a woman may preach, is, from a Scriptural standpoint, just as unsound, absurd and ridiculous as the principles and the rules.

They *suppose* that women wrangled in the Church at Corinth. They *suppose* that this wrangling produced confusion. They *suppose* that on this account Paul enjoined silence. From these *suppositions* they *infer* that he did not mean to forbid them to speak or preach in the Church. They *suppose* that Phebe was a preacher. They *suppose* that those women at Philippi were preachers. They *suppose* that those Corinthian women whom Paul commands to be silent, prayed and prophesied publicly in the Church. And from these half dozen suppositions and inferences they deduct the grand *inference* that the infallible Scriptures authorize a woman to preach the Gospel. Thus, it has come to pass that suppositions and inferences—purely human things—have more weight and authority with men who call themselves Christians, than the plain and positive declarations of God's Holy Word!

It cannot be denied that 1 Tim. ii: 11, 12, and 1 Cor. xiv: 34-37 do positively and without limitation, forbid women to speak or teach in the Church, and that they do enjoin unqualified silence upon them. The inferences and suppositions by which it is sought to set these Scriptures aside, have no foundation at all, in truth or in fact. Do the passages themselves suggest any inferences by which the plain meaning can be set aside? None: the declarations are absolute and unlimited. Does the context suggest any? None: it says not a word about women being turbulent babblers in the Church; it indicates nothing in their conduct that could serve as a ground or reason for enjoining silence on them, but supports the literal meaning. For, he it remembered, that the injunction of silence in 1 Cor. xiv: closes the Apostle's instructions with regard to speaking in the Church. He says, in verse 29, "Let the prophets speak," &c., and verse 31, "Ye all may prophesy," &c., but in verse 34, "Let your women keep silence," &c. The natural inference would be that this injunction is what it claims to be: (v. 37.) a commandment of the Lord, fixing the status of women with reference to speaking or teaching in the churches.

In Romans, xvi, Paul commends to the Christians at Rome, Phebe, a servant of the Church at Cenchrea, and exhorts them to receive her and assist her in her business. He does not say what her business was. She was no doubt an eminently pious and useful Christian lady, full of alms-deeds among the sick and poor. But *suppose* it be *true* that Paul recognized and commended her as a preacher. What sort of man was Paul? a good and holy man, an inspired and infallible apostle. Such a man could not be inconsistent with himself. Cenchrea was the Eastern seaport of *Corinth*, distant some seven or eight miles. Is it possible that Paul could have Phebe preaching under his authority at Cenchrea, and say to the Corinthians: "It is a shame for women to speak in the Church—let them keep silence?" It is not possible! The church at Cenchrea, being near Corinth, was no doubt one of "the churches" of the 34th verse. If so, Phebe was not one of "your women."

"Those women," at Philippi were earnest Christian workers, within woman's proper sphere, striving for the faith of the Gospel in every way that was consistent with the principles of the Gospel as taught by the apostles. If they were preaching then we are forced to assume, either that Paul does not mean what he says, 1 Tim. 2: 11, 12, and 1 Cor. 14: 34-37; or if he does, then he has them preaching at Philippi, and tells Timothy and the Corinthians, "I do not suffer a woman to teach (preach) in the Church." "Let them keep silence." "It is a shame for women to speak in the Church." The *inference* that "those women" were preachers, places the apostle in this dilemma: either he was trifling with Timothy and the Corinthians, or he was guilty of falsehood. Such an *inference* is worse than groundless.

The praying and prophesying in 1 Cor. xi: 10 is not relevant to the subject. In this same epistle, Paul speaking to these very women, says, "keep silence."

An inference must be just and necessary, in order to weigh against a positive declaration. The fallacy of all these inferences consists in their being drawn from *false* assumptions, e. g.: they must assume that the women at Philippi could not labor with Paul in any way but by preaching. But that is not *true*, and so the inference amounts to nothing. So of all the rest.

Every passage in the Bible harmonizes with our interpretation. We sustain our position without one inference. The other side begin, proceed and end with inferences. *Against the women* are two plain and indubitable declarations (in harmony with all Scripture) in which *God the Spirit*, speaking by the apostle, *commands her to be silent. For her*, are fallacious human inferences drawn from false assertions, but *not one syllable in God's Holy Word!*

Their position cannot be defended on Scriptural grounds. They are driven to *Rule* 4th, and must base their defence on the false principle that *God's* commandment is null and void, because forsooth, *in their opinion* good may result from ignoring it. So it has come to this! We have men who set themselves up as judges over God's Word, whose *opinions* and *inferences* are of more authority than what the Bible says in plain words. Truly, it amounts to this: Not God's will, but man's will is done! But the plea of doing good and saving souls is a mere subterfuge. I speak with reverence as in God's sight. Who knows how much good is being done by this woman? How much is due to her? Who can analyze it? Are the faithful and earnest labors of the pastor and the prayers and efforts of the people nothing? Are all the results due to this woman's exhortations? and to her bewitching smiles? If the same efforts were made would not as good results follow, though this woman were at her home in Indiana? She may be doing some good, but that does not compensate for the evil resulting from the subversion of God's Truth. The principles by which she is defended would overturn any declaration of Scripture, would subvert every truth in the Bible. If she may preach, then the Bible fixes nothing; there is no certainty about anything; and no infallible rule of faith and duty. But God's Word is sure: His truth endureth forever. False lights shall appear and mislead many, but they shall vanish. False inferences shall be drawn and deceive many, but they shall cease. But God's Holy Word is Truth and endureth forever.

J. H. CORLE.

Lauringburg, N. C., Jan. 22, '80.

For the N. C. Presbyterian.

REASONS WHY.

MR. EDITOR: I am more than pleased to find that the prospects of our paper are more encouraging than they have been for years. This, I suppose is owing to two causes:

First, there seems to be a degree of activity and prosperity in the country such as has not been enjoyed for several years. With the good hand of our God upon us there has been general health among our people. The pestilence has not been permitted to walk in darkness, nor the destruction to waste at noon-day. The crops have been better than the farmers expected. The prices have been more remunerative than in some of the former years. So that money is more abundant than it has been.

Second, I think there is a growing feeling among our people to stand by our own institutions and support our own enterprises. While we wish to cherish a feeling of Christian affection for all who love the Lord Jesus Christ, no matter where they may live or to what denomination they may belong. And while we wish success to every good cause that aims at the glory of God, those feelings and those wishes are not at war with an increasing love for those things which are our own. It is said that North Carolina has less State pride than any of her sister States. Of all branches of the Church in this State, there is a widespread impression that there is less concert of action among Presbyterians than any other denomination of Christians. Those things ought not so to be. If our doctrines are true and our organizations more Scriptural than any other, we ought with one heart and one mind, to pray for the peace of our Jerusalem, and to labor for the prosperity of our Zion. And every institution that is intended to propagate the truth as we believe it should receive the moral and material support of all who claim to be Presbyterians; for if we do not take our own papers and support our own institutions we cannot expect others to come in and support them for us. The consequence will be that they must perish.

I hope that the disposition to provide for our own, and especially for those of our own household, is increasing, and that it will be seen and felt in the increasing prosperity of our institutions and enterprises. The N. C. PRESBYTERIAN has become a felt necessity in our Synod. In it we can see what our Church is doing and what she is wanting. In it we can see how our brethren are prospering, and when they are in trouble, so as to rejoice with those who rejoice and weep with them who weep. Thus we may be drawn together by the silver cords of love and affection, and made to feel that we are indeed brethren in the Lord.

W. W. P.

THE WORRY OF LITTLE THINGS.

BY THE REV. WILLIAM ALEXANDER, D. D.

We stood in the church porch after all the congregation had gone out, and were talking for a few moments in the line of the sermon. It had been about the cultivation of our spiritual nature, and how the mass of men forget and neglect it, and live largely and often as if there were no such thing belonging to them. Said my friend, as a tear glistened in her eye, "Does it not seem strange that so much of our life should be wasted in the perpetual thought of little things, while we have no time or strength to give to the larger ones? How many are toil-worn, their life one long struggle barely to live, the one supreme and necessary endeavor being to get enough to eat and be clothed with, or to feed and cover those dependent upon them! And then how this perpetual pursuit and occupation with small things sometimes seems to make us grow small."

"Yes," I replied, "it does appear so at times. To be watching the pennies, to be calculating whether or not you can afford to spend this quarter of a dollar, does, at first glance, seem as if it would make us grow little in soul. But look at it all around.

"Life is made up of small things—small breaths and short heart beats. Food and drink are necessary, and morsels make them. Yet it has often grieved me to spend on a piece of beef large enough to feed the family what would have been sufficient to buy a book full of noble thoughts—the one to vanish from human sight, the other to live forever. But the book cannot be eaten and the beef must be bought; so I have put the grief aside, paid the price of the dinner, and seen the great thoughts all lost in the merry chat of the table from which the beef has disappeared.

"But who shall say after all that this is not best? Dealing with larger interests does not make one grow large. A man who is in the habit of dealing with tens of thousands, and has no mood to watch a penny, often *does* watch it with a keener interest than even you or I ever regard it. Somehow, the large dealings have not made him large; he even seems to have shrunk as he touches them.

"And freedom from these little things of life, and leisure to give one's self entirely to higher things, do not practically tend to form nobler characters nor more beautiful lives. Look at monks or nuns. They have no care for what they shall eat or what they shall drink; the prior or abbot will take care of all that. They do not even have to think of what they shall wear; their clothes are provided for, and the fashion never changes. They have plenty of time to give to religious things, and yet how small they grow! Very much smaller than are we who are thrust out into the small worries of life.

"Nor does contact with these little things dwarf us. All is in the way we handle them. I think that I have seen greater things through my microscope than I have through a telescope.

"The little things, after all, have a lifting power. They are very small, but they are many a time so heavy that all we can do is to totter with them to God. They come so frequently that we have to carry them often, and so we are often brought near to Him. They have brought us. Surely this is something. And we would not have this experience so often if it were not for the little things. To be brought near to God is not to be made small but great.

"So I think that it is just as well as it is. Let the small things come, but let them beckon or even force us toward our Father in heaven. They are perpetual, and so they will make us perpetually near. We shall in that all-blessed contact expand; we shall not contract as we are concerned with them."

"God give us grace for that," my friend said as we left the porch.—*Christian Union.*

For the N. C. Presbyterian.

GOD REIGNS.—Rev. xix: 6.

BY REV. OLIVER CRANE, M. D.

Before the birth of time
Jehovah fixed sublime
His government;
O'er all supreme He reigns,
And through His wide domains
His sovereign right maintains,
Omnipotent.

Let every creature bring
Hosannas to their King
With one accord;
Enthroned in holiness,
Let every heart confess,
And all devoutly bless
The Sovereign Lord.

He spake and it was done,
He doth His will, and none
His hand can stay;
His absolute command
Forever firm shall stand,
Though sky, and sea, and land,
Should pass away.

Let angels round His throne,
With saints, unite in one
To praise His name;
His power and grace adore,
The love to man He bore,
His goodness evermore
Aloud proclaim,

He will His chosen lead,
And bring them, in their need,
A sure release;
His arm is their defence,
Their trust His Providence,
His smile their recompense
In perfect peace.

In God, ye saints, rejoice,
And lift to Him your voice
In grateful strains;
Though tempted oft to fear,
Though trials seem severe,
O let this solace cheer,
Jehovah reigns

*See 2d editorial in N. C. PRESBYTERIAN of Dec. 31, '79.

THACKERAY ON THE CLERGY.

Mr. Thackeray writes as follows: "And I know this, that if there are some clerics who do wrong, there are, straightway a thousand newspapers to haul up these unfortunates, and cry, fie upon them! while, though the press is always ready to yell and bellow excommunications against these stray delinquent parsons, it somehow takes very little account of the good ones—of the tens of thousands of honest men who lead Christian lives, who give to the poor generously, who deny themselves rigidly and live and die in their duty, without ever a newspaper paragraph in their favor. My beloved friend and reader, I wish you and I could do the same, and let me whisper my belief, *entre nous*, that of those eminent philosophers who cry out against parsons the loudest, there are not many who have got their knowledge of the church by going thither often. But you who have ever listened to village bells, or have walked to church as children on a sunny Sabbath morning; you who have seen the parson's wife leading the sick man's bedside, or the town clergyman treading the dirty stairs of noisome alleys upon his sacred business, do not raise a shout when one of these falls away, or yell with the mob that howls after him."

REASONABLE ECONOMY.

We do not like stinginess. We do not like economy when it comes down to rags and starvation. We have no sympathy with the notion that the poor man should hitch himself to a post and stand still while the rest of the world moves forward. It is no man's duty to deny himself every amusement, every luxury, every recreation, every comfort, that he may get rich. It is no man's duty to make an iceberg of himself, to shut his eyes and ears to the sufferings of his fellows, and deny himself the enjoyment that results from generous actions, merely that he may horde wealth for his heirs to quarrel about. But there is an economy which is especially commendable in the man who struggles with poverty—an economy which is consistent with happiness, and which must be practised if the poor man would secure independence. It is almost every man's privilege, and it becomes his duty, to live within his means; not up to but within them. Wealth does not make the man, and should never be taken into account in our judgment of men; but competence should always be secured when it can be by the practice of economy and self-denial to only a tolerable extent. It should be secured, not so much for others to look upon, or to raise us in the estimation of others, as to secure to us the conscientiousness of independence, and the constant satisfaction which is received from its acquirement and possession.—*Scottish-American Journal.*

EXPERIENCE THE TEST.

Skeptics have sought in every age to undermine the faith of the Christian Church. Like industrious sappers and miners they have burrowed their way to her foundations and laid trains of philosophical objections, historical criticisms, and mythological theories close to her walls. Having exploded their blasts with much noise they have looked through the smoke expecting to see the object of their hatred toppling to the ground. Very much to their surprise, however, the fair fabric stands like a beautiful temple indestructible by human devices. Why is this? Largely because most of the objections to the Christian system rest more on the hatred of its critics than on a solid foundation of truth; but chiefly because Christian faith carries its own verification within itself. Said Jesus, "If any man will do His will he will know of the doctrine whether it be of God or whether I speak of myself." So long, therefore, as the divine origin of Christian truth is self-demonstrated in the experience of all who obey its precepts, skeptical criticisms, though hurtful to many, cannot overthrow Christianity. The delightful consciousness of the individual believer that his belief in its truths yields him peace that passeth understanding, joy that is unspeakable, inward purity and outward whiteness of life otherwise unattainable, is a shield which the sharpest shafts forged by skeptical hands can never penetrate. An unbelieving logic can never prevail against a believer's experience.—*Zion's Herald.*

TRUE CHARITY.

BY MRS. MARGARET E. SANGSTER.

True charity is the sweetest and most attractive of qualities. It smooths away the angles and rubs off the roughness and diminishes the friction of life. It adds grace to daily courtesies and makes burdens easier to be borne. The loving hand is the strong heart. The generous hand is the hand to cling to, when the path is difficult. There is room for the exercise of charity everywhere, in business, in society, and in the church; but first and chiefest is the need for it at home, where it is the salt that keeps all things sweet, the aroma which makes every hour cheerful, and the divine light which shines star-like through all gloom and depression.

Young people are often imperious in holding everybody rigidly to a severe standard. They have little patience with the tempted, scant pity for the erring, and little toleration for those who differ from them in opinion or action. Perhaps there is a gain in this, since it is the young who must fight in the hand battles of life, who must encounter defeat yet not be vanquished, and who must do the pioneer work of each generation. Had they the mellowness, the tenderness, and the compassionate spirit of maturity and of ripe experience, they might be less fitted for the special tasks which are laid upon them. And yet the influence for good of many young people would be greatly increased if they were broader, less disposed to censure too swiftly, and more given to the exercise of genuine charity.

That is real charity which instinctively girds itself for the defence of the absent, who, as the cynical French proverb avers, are always wrong, at least, if wrong on their part is insinuated, if they are maliciously accused, the absent cannot speak or explain—and it is cowardice to strike them then. There are many cowards in society, and none among them are meaner than those who descend to listening to or retailing unkindly gossip or baleful slander.

True charity has its place too, in caring for the reputation of our friends. Let friendship be strong as a thrice-twisted cable, strong enough to hold, though a great strain be put upon it.

Emerson says: "There is no beautifier of complexion or form or behavior, like the wish to scatter joy and not pain around us. 'Tis good to give a stranger a meal, or a night's lodging. 'Tis better to be hospitable to his good meaning and thought, and give courage to a companion. We must be as courteous to a man as we are to a picture, which we are willing to give the advantage of a good light."

The lower form of love and charity, which disputes alms and benefactions, never flowers out well except from the spiritual grace of which it is the visible sign. A selfish man may put his hand to his pocket and give a coin to the loathsome beggar or the pallid cripple, simply because the sight of pain is unwelcome to delicate sensibilities. An unselfish person may refuse to bestow alms, even upon wretchedness, until he has investigated its cause. There is no real Christian love shown by the richly dressed lady who is accosted by the squalid woman with a poor dragged babe in her arms, and who gives pence or silver with which to get to the dramshop. There is true love in the self-denial which takes a long walk on a bleak day, to a forbidding neighborhood, which climbs steep stairs, or descends to dim cellars, and leaves food and fire beside a cold hearth. There is real charity in the heart which counts no sacrifice dear if made for Christ's sake, and which sends its gifts and prayers across the world, wherever there is need.

Unless we practise this divine and benignant grace, we have need to fear that we are outside the fold. We must, at times, let a passive charity, as well as an active one, be shown by our lives. There are few people who are not, now and then, misunderstood, and wounded by those they love. Ah! how sorrowful to be wounded in the house of one's friends! Is there a hurt that goes deeper than that? Yet, even when thus grieved and troubled, the Christian should not, in speech or thought, suffer himself to retaliate. To pray for those who despitefully use us, is the best solace and the surest balm for an injured heart. And then, to go cheerily on the life-path, putting the sorrow out of sight, if not out of mind, and to hope all things, believe all things and endure all things, in humble dependence upon Him who is the everlasting Love, is to realize light in darkness and joy in adversity.—*Christian Intelligencer.*

TRUSTING GOD.

How often do we hear good men bemoaning the fate of the country, as they contemplate the evil days on which we have fallen! How sadly do we frequently see the patriarchs of the Church shaking their heads over the degeneracy of the times! Now we would not constitute ourself an apologist for whatever may be blameworthy, whether in Church or State. All we have to say, just here, is this: Groaning over it, and croaking about it, will be of no benefit to the subject of our despondency, and, least of all, to us.

When Whitlocke, in 1653, was about embarking for Sweden, it is said he was greatly distressed, as he rested at Harwick at night, while reflecting on the distracted state of affairs in England; so much so that he could not sleep. As he walked the floor in his excitement, his Christian servant said to him:

"Pray, sir, may I ask you a question?"

"Certainly," was the reply of the ambassador.

"Pray, sir, don't you think God governed the world very well, all the time before you came into it?"

"Undoubtedly," was the answer.

"And, sir, don't you think He will govern it just as well when you are gone out of it?"

"Certainly," said Whitlocke.

"Then, sir, don't you think you can trust Him to take care of it over night, and that it will be safe in His care, while you can go to sleep?"

It becomes us to realize that God rules, just as certainly as that He exists. Is there not enough in this to quiet our anxieties, and to banish all groundless and useless forebodings? After we have faithfully and humbly done our duty, may we not then leave ourselves, our families, our friends, the country, the Church—*may* we not leave all these with God, feeling, the while, that they are safe in His hands? Why should we be bending double under our burdens, when it is written for our comfort and help: "Cast thy burden upon the Lord!"—*Canada Presbyterian.*

GOLD DUST.

Faith builds a bridge across the gulf of death,
To break the shock blind nature cannot shun,
And lands thought smoothly on the further shore.
—*Young.*

The greatest of faults is to be conscious of none.—*Thomas Carlyle.*

No man is so insignificant as to be sure his example can do no hurt.—*Clarendon.*

Bear the load of thy neighbor's poverty and let him bear with thee the load of thy wealth. Thou lightenest thy load by lightening his.—*Augustine.*

'Tis one thing to have our sins worn away from the memory, and quite another thing to have them washed away at the Gospel fountain.—*A. Fuller.*

The friend
Who smiles when soothing down the lonely couch,
And does kind deeds, which any one can do—
Who has a feeling spirit—such a friend
Heals with a searching balsam. —*Percival.*

Be not afraid of diminishing your happiness by seeking that of others. Devise liberal things, and let not avarice shut up your hand from giving to him that needeth, and to promote the cause of piety and humanity.—*Archibald Alexander.*

It is not by a person's seeking his own happiness directly that it is attained, but by a forgetfulness of self, and a consecration of thought, feeling, property and time to the interest of others.—*Mary Lyon.*

The maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star; but it is better to be the fountain than the maelstrom, and the star than comet, following out the sphere and orbit of quiet usefulness in which God places us.—*Dr. John Hall.*

God is more pleased with those who think everything right in the world than with those who think nothing right. With so many thousand joys is it not black ingratitude to call the world a place of sorrow and torment?—*Jean Paul.*

For a long time I felt myself to be a lost sheep, not knowing on whom to rely; and now, with the deepest consciousness that I have at last attained rest, I exclaim, "The Lord is my Shepherd. What is there that can harm me?" And as I look forward into the future, I exclaim, with David, "I shall not want."—*Tholuck.*

A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion; for while the mind of man looketh upon the second causes scattered, it may sometimes rest in them and go no farther; but when it beholdeth the chain of them confederate and linked together, it must needs fly to Providence and Deity.—*Lord Bacon.*

The man who has a kindly heart is most
In pattern like his Lord; for where the law
Of kindness rules the heart, the virtues draw
Together in companionship, and post
Themselves around that citadel of love.
The kindly man doth always kindly prove:
He has a word of sweetness for the child—
Of pity for the poor—of sympathy
For all who mourn, and truly glad is he
When through his generous care some sorrowing face
has smiled. —*MacKellar.*

THE ALPINE HORN.

There was a wild romance in its notes which was characteristic, in a very high degree, of all around. This instrument is about eight feet long, and its farther extremity rests on the ground. It is used among these mountains, not merely for the herdman's call, but as an invocation for the solemnities of religion. As soon as the sun has shed his last ray on the snowy summit of the loftiest ridge the Alpine shepherd, from some elevated point, trumpets forth, "Praise the Lord God," while the echoes, roused from their slumbers at the sacred name of God, repeat "Praise the Lord God." Distant horns on lower plains now catch the watchword, and distant mountains ring again with the solemn sound, "Praise the Lord God," and other echoes, sounding from other rocks, reply, "The Lord God." A solemn pause succeeds. With uncovered head, and on bended knee, the shepherd's prayer ascends on high. At the close of this evening sacrifice, offered in the temple not made with hands, the Alpine horn sounds long and loud, and shrill "Good night," repeated by other horns, while a thousand "Good nights" are reverberated around, and the curtain of heaven closes on the shepherds and their flocks.—*Notes of a Traveler.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

The following items are from the *Christian Union:*

The Bombay *Guardian* says there has been in Cabool for centuries a professedly Christian Church, descendants of a hundred Armenian and Georgian families brought there by Nadir Shah. But this church has been a very defective witness for the truth. On the altar of the chapel is a picture of the Virgin Mary, with candles burning before it, before which the congregation kneel when the service is read. No pictures but "such as have been consecrated at Palestine or in Armenia are admitted in the chapel."

The attempt to restore the monastic system in the Church of England does not prosper. Brother Ignatius, who some time organized a monastery, is again deserted. Father Dunstan has left the monastery at Llanthony and resigned. First he applied to the Archbishop of Canterbury, then he offered his services to the London City Mission. The next day he visited Mgr. Capel. Eventually he, and all the community, joined the Church at Rome; but as there were but three novices left, the movement is not very significant. Brother Ignatius and five choir boys are now left to carry on the experiment.

On the 16th of December, in a small city of Eastern Bohemia, thirty-one persons were fined $2 50 each for attending a Bible service not connected with the State Church. The leader of the meeting was fined $12 50. On the 14th of December the attempt of the few believers in Stupitz, near Prague, to hold a Bible service in one of their homes was frustrated by the police. On the 1st of November the Austrian Cabinet decided that the Stupitzers might hold house Bible services with invited guests, but the needed document has not reached these persecuted people. All this in Austria, whose Constitution grants religious liberty to all citizens.

The missionaries in Zuzuland deny Sir Garnet Wolseley's statement that they are all traders. Rev. H. Knck, of the Hermansburg Society, writing for himself and four others, says: "When we came to Zulnland and commenced building our stations, with the permission of Panda and Cetewayo, we wanted working people, and got them from among the Zulus. These workmen required food and wages, and, as they did not understand the worth of money and could not make use of it, we were obliged to buy goods and pay the working Kaffirs with blankets, picks, etc., as they liked. We required oxen for working our wagons and cattle for consumption, and these we purchased by goods. My brother missionaries or myself never went about buying cattle, nor did we send out our Kafirs for this purpose. All the cattle we bought of the Zulus were brought to us at our stations, and we did not buy them for selling, but for our own use."

The first evangelical service in the Tyrol in a recognized place of worship was held at the church of which the Rev. Julius Ergensinger is pastor, on the 1st of last November. The little body of Protestants which has, since 1869, claimed the right of freedom of worship from the Austrian government through its leading men, has at last obtained not only freedom of worship but a church and dwelling house for the pastor. The opening of the church for public worship was an event in the history of the Tyrol. In 1834 the last Protestants were turned out of the country, and only within the last few years have evangelical residents in the Tyrol formed themselves into small congregations. The founders of the little evangelical body at Innsbruck came together on the occasion of the dedication of this house and chapel. English visitors to the Tyrol are invited to encourage the congregations of Innsbruck and Meran, and their pastors, by attendance at their services.

Lieut. Cambier, chief of the first expedition sent to Africa by the International African Association (founded by King Leopold of Belgium) recently arrived at Karema, on the western shore of Lake Tanganyika. He has obtained from the king of Fipa a piece of land, where the first station will be formed. It was Stanley who designated this place as suitable for the colony now to be founded. Karema is situated in the angle of a quiet bay and the Vonafipas, who inhabit that coast, seem to be peaceful negroes, and amenable to reason. M. Cambier reached Karema alone. This expedition originally comprised seven white travelers (including four lieutenants, two doctors and a naturalist); three died, one had to return to Europe to avoid the same fate, and two, alarmed at the difficulties ahead, retired from their engagements. M. Cambier, undiscouraged by these deaths and desertions, the treachery of Mirambo, or the bad will of the Arabs, pushed on and reached his objects. A second expedition is *en route* to join him, headed by Captain Popelin. These have also had a cruel experience in the African climate. They have been recovering from fever at Inpwapwa, and the chiefs of the two expeditions are in communication. Good accounts are given of the Indian elephants used in the second expedition. They have perfectly resisted all fatigues and privations, continuing sometimes forty-two hours without water; and thirty-one hours without eating, and marching 27½ hours loaded with more than 500kg. each. With reference to the discovery of the sources of the Niger MM. Zweifel and Monstier have traversed the Hokko and Limbah countries, which, covered with forests on Winwood Reade's visit ten years ago, were now found very little wooded, the demand for the oily almonds of the palm tree having induced the natives to plant oil palms in the place of forests.

Absolute obedience, it is boldly declared, is due to the Pope, at the peril of salvation, not alone in faith, in morals, but in all things which concern the discipline and government of the Church. Thus are swept into the Papal net whole multitudes of facts, whole systems of government, prevailing, though in different degrees, in every century of the world.—*W. E. Gladstone.*

NORTH CAROLINA PRESBYTERIAN.

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, JANUARY 28, 1880.

The Synod of North Carolina, at its late meeting, passed the following resolution:

"The Synod commends the N. C. PRESBYTERIAN as a paper worthy of the confidence and liberal patronage of our people, and hereby encourages its ministers and elders to aid in extending its circulation, until every family is supplied with a copy."

HINDRANCES AND HELPS.

It is well sometimes to compare our thoughts on great subjects of common interest with those of our neighbors. In our book column will be found a notice of a lecture delivered at the opening of the Montreal Presbyterian College by Principal Macvicar, on "Hindrances and Helps to the Spread of Presbyterianism." We give a brief outline of this able discussion, because several articles on the subject have already appeared in our columns, and Dr. Macvicar is evidently a very *wise* gentleman, for he thinks and argues largely in *our* line of thought!

The first hindrance to the spread of Presbyterianism mentioned is, *ignorance of its fundamental principls among ourselves and beyond ourselves.* Many only know Presbyterianism by some gross travesty on some of its doctrines; e. g., through a story-book's picture of predestination as fatalism, and making God a cruel despot; or by some distorted picture of certain features of our discipline and worship, as Puritanic and Jewish, and crushing all liberty under canting hypocrisy. Others, in the Church, are there either by birth or circumstances, and not by conviction or intelligent understanding of the Confession of Faith and Catechisms. They have outgrown the wisdom of the Westminster divines.

A second hindrance arises from *failure of Elders to come up to the scriptural ideal of their office,* and *hence comparative inactivity among their ranks.* Ministers and people fail to grasp the full significance of the fact, that ours is a Church apostolic in that it is PRESBYTERIAN—instructed, edified and ruled, under Jesus Christ by Presbyters. The spiritual functions of the eldership are not appreciated; the elders do not embody the talent and sanctified business power of the Church; they do not feel that souls are under their charge, and often do not know the communicants in their church; but they simply *hold their office* and *do little or nothing.*

Third, there is an *imperfect exercise of discipline by excess and by defect.* Unwarranted ecclesiastical meddling with the rights of people tends to disintegration; but it is less likely to occur to-day than an indefensible laxness in careful watching and ruling the flock. Presbyterial supervision is often neglected, when ministers are continued in charges where it is well known their usefulness has ceased.

Fourthly, hindrance springs out of *erroneous notions respecting the ministerial office;* either by making too much of it, or making too little of it. An aspiring sacerdotalism, a lording it over God's heritage, has proved fatal to ecclesiastical purity, and is not Christ-like, but divisive. It is ruinous to reduce the pulpit to a stage; to "hire" a preacher as one who can make funny speeches, and run a church financially in hard times; or while the people live in comparative comfort, to compel the pastor to live on less income than a carter has.

Fifth, *there is a lack of sufficient number of true ministers of Christ.* Of a certain class, who lack enterprise and self-denial, and are looking for "good livings," there are men to spare. But owing to the low spiritual life of the Church; the lack of faith in Christ's great enterprise of saving the world; ungnarded and mischievous conversation in Christian homes; and wrong pictures of ministerial "shady" lives, there is a great lack of faithful and zealous Samuels and Timothys, who enter the ministry under pious dedication to that grand work by devoted parents.

Sixth. Formidable hindrances exist in *defective and unscriptural financial management.* Under this head are discussed the subscription list, pew-renting, bazaars, soirees, &c.

What helps are there? An abandonment of every unscriptural method. Meet wisely, according to the Bible constitution of our Church, each hindrance. Give scriptural and historical instruction by voice and press. Fill souls, by light of past triumphs, with vast possibilities of the future. Show that our Church is not bounded by national walls, but is catholic and progressive. Above all work with living faith, honest lives, solid arguments, and sermons that are a consuming fire, full of Divine truth touching man's sin, Christ's sacrifice, God's justice, and mercy, and love.

So in substance argues and pleads this earnest divine. It will help all to ponder at length such truths, thus urged by our Canadian brethren, in these "Tracts on Presbyterian topics," and we are glad to re-enforce our arguments by this resume.

HOW CAN IT BE REMEDIED?

"I was much pleased with the article, 'What is the Matter?' in the PRESBYTERIAN of the 10th ultimo. It so fully expressed views that I have entertained for years past that I take the liberty of writing you to thank the writer, whoever he may be, for it. I think the great barrier to the advancement of Presbyterianism, especially in country churches, is that young ministers—many, not all—after having been in college, then three years in a seminary in the midst of highly cultivated society, and having become familiar with literature and science, being transferred to a country charge, cannot let themselves down to the interests, habits and views of their parishioners. How different it is with ministers of some other denominations. I am decidedly in favor of an educated ministry; but have some doubts as to whether seminaries are a blessing to the Church or not."

The friend from whose letter we copy the above speaks out plainly, and we think, excepting the latter clause probably, expresses the views of very many persons in our Church. The seminaries are undoubtedly, we think, indispensable, but cannot the evil referred to be remedied? and if so, how? That is the question, and we would like to have it canvassed.

ULTRAMONTANISM AND GALLICANISM.

These terms, which for ages represented the divisions of the Roman Catholic Church into two distinct and well defined branches, have a signification precise and expressive. They are not, however, well understood, we believe, by many who find them constantly recurring in their reading. We therefore give a brief and hastily prepared sketch, designed to illustrate the application of the terms in the past, and define their meanings in the present.

The Council of Constance (A. D. 1414–1417) solemnly decreed that the authority of that body and of every other general council of the Roman Catholic Church, lawfully called, should be deemed superior to the authority of even the Pope himself, and any contemptuous denial of the authority of council by the Pope or any other person, it was declared, would subject the offender to merited punishment. From this point for ages the extent of power attaching and belonging to the Papacy and the councils of the Roman Church was a matter of dispute. The term "ultramontanes" was applied to those who contended for the absolute supremacy of the Popes, extending even to the dethronement of sovereign princes, the unlimited power of regulating and controlling the affairs of States, or of the Church within their borders, and of determining such doctrinal questions as might arise. Those who denied this power to the Popes, as unrestrained by the authority of councils or sovereigns, were called Gallicans, or the Gallican party. These last were strongest in Germany and France, though even in Italy ecclesiastics at times openly denounced the Papal authority. The decree of Papal Infallibility, passed by the Vatican Council, 1869-1870, placed the Ultramontanists in direct opposition on the question of civil allegiance, to all the courts of Europe, and indeed to all the governments of the world. Ultramontanists now claim for the Pope of Rome the obedience and subjection of all Roman Catholics, even over and above what may be due to any civil government.

France has always been a centre of Gallicanism, and the term is sometimes restricted to the Roman Catholic Church of that kingdom. At times the disposition to oppose the aggressions of the Papacy has been latent or, during the reign of weaker sovereigns, apparently suppressed, but with the French the spirit of nationality has always been intense. Gallicanism as an exhibition of this national spirit existed centuries before the assembling of the Council of Constance. Pepin, in the eighth century, by his victories over the Lombards and the forced abdication of the rights of the Greek emperor, obtained the power of disposal of the exarchate of Ravenna, with other territories of Italy, and surrendered them to the Roman pontiff. Charlemagne, the son and successor of Pepin, confirmed these grants. Thus was conferred upon the Popes of Rome that temporal power which they afterwards fraudulently claimed to derive by donation from Constantine. Yet Charlemagne never yielded to the Popes his independence; on the contrary he decided ecclesiastical controversies in his own right and required of the Pope submission to his decrees. In 1269 Louis IX. published a pragmatic sanction which among other things decreed that "the liberties, franchises and privileges accorded by kings to churches and monasteries shall be maintained and no import or exaction ordered by Rome shall force the Gallican churches to give money to the Holy See, without the approval of the sovereign."

The decrees of the Council of Constance and those of the Council of Basel were adopted and maintained with more or less firmness through the reigns of a succession of French kings. An assembly of estates adopted them in 1438, and Charles VII. by pragmatic sanction declared them the fundamental law of the Gallican church. Even when the kings were submissive to the Pope, papal authority was resisted by the French bishops and parliaments and provincial estates of France. Louis XIV. came to an open rupture with Innocent XI, and assembling the principal prelates of his kingdom had four articles known as Declarations of the French Clergy promulgated. These articles reaffirmed the decisions of the Council of Constance as the law of the Gallican church, and declared that "kings and princes are in temporal matters subject to no spiritual power." Louis indeed soon revoked these declarations, but is exercise they were allowed full validity in the French state and church. They were reaffirmed by Napoleon, who courted or opposed the Roman heirarchy as his interest prompted. An attempt by Louis XVIII. to enforce Ultramontanism in France was opposed by the Chamber of Deputies and thus failed of legal sanction. Since the revolution of 1843 Ultramontanism has been predominant among the French clergy. Napoleon III., in the attempt to strengthen his power, without giving the force of law to his acts, countenanced the papal claims, and the Gallican liberties became no more than a name. The failure of the French prelates to maintain their protest against the decree of Papal Infallibility destroyed the last vestige of the French Gallican Church. The spirit of resistance to Ultramontanism survives, however, in the Old Catholic Church, and even yet more hopefully and more intensely than before, in the government of France and in the breasts of the French people.

WISE ACTION.

Cincinnati has a mayor who is determined so far as in him lies, to protect and defend the morals of that city. He received a petition to license a place of amusement of very questionable morality. He summoned the petitioners and ascertained, first, that they did not consider the performances immoral, but further that they would not permit *their* wives and daughters to attend. It would do for other people's wives and daughters, but not for theirs. The Mayor erased their names, it is said, and left the petition without petitioners. He refused to license and an appeal has been taken to the courts.

MULTUM IN PARVO.

The writer of the following gives our readers a good variety of interesting news, and we lay it before them with pleasure:

GREENSBORO, Jan. 23, 1880.

MR. EDITOR: The Presbytery of Orange met here again on yesterday. Six ministers and one ruling elder were present.

Rev. D. E. Jordan was appointed to take Mr. Hines' place as Chairman of the Presbyterial Committee on Education until the regular meeting of Presbytery, which convenes in Washington, N. C., the last week in March.

Another matter respecting a candidate for the ministry was taken up, and will be concluded at the regular meeting.

As my sheet is unfilled, it may not be uninteresting to say that I returned Monday evening last from a very delightful visit to Raleigh, preaching for Brother Watkins, commencing Thursday night and closing Sabbath night. Our services Saturday night were abruptly brought to a close, a moment or two after announcing the text, by the near and thrilling cry of fire. A stable only a few rods from the church took fire and was burned. Of course it emptied the church and closed the exercises for that night. Brother Watkins has a large and growing congregation and from all that I saw and heard, I feel authorized to say that I never saw finer promise for our cause than there is now in Raleigh. The ladies specially are thoroughly organized and active; everything has a hopeful outlook. The new Second church is approaching completion. It will be commodious and beautiful when finished. I went over it and was pleased with its arrangement. I hope it will not be long before I shall have the pleasure of sitting with my brother Atkinson in this church and preaching the glorious Gospel of the blessed God.

While in Raleigh I visited the State Museum, and spent an hour under the guidance of Prof. Kerr. I cannot begin even to convey my impressions. I think an hour or two or a day or two spent in going round and examining the collected specimens of minerals, woods, &c., his own magnificent map of the State, and other things so admirably arranged and classified, and named, specifying the counties from which they come, will give more and better information about North Carolina than can be gotten in six months, if at all, in any library in the State. My time was so occupied that, to my great regret, I was unable to get over to Peace Institute, nearer than to Prof. Bauman's, where I dined one day with several friends. I heard in several places "the Cooking Department" of study and practice, under Mr. Campbell, most highly and enthusiastically praised.

I should like to name other matters of interest as they occur to me now in recalling my short and very pleasant visit. Some very delightful moments spent in social Christian intercourse with old friends and some new ones formed.

Raleigh seems to be growing rapidly, and improving in every direction, in the number and attractive finish of its residences and public buildings. But I must stop; perhaps I have run on too long already.

Yours, &c., J. HENRY SMITH.

NOTES AND JOTTINGS.

A lady writes: "We find your paper such a comfort under trials and difficulties that I take it up next to the Bible."

A very serious typographical error occurred in our issue of the 14th. Rev. Dr. J. Leighton Wilson transmitted $1,000 for the Endowment Fund of Columbia Seminary instead of $100, as we gave it.

"G. Washington Jones" is publishing in the *Biblical Recorder* a series of articles in a humorous vein, which certainly make pointed thrusts and deal heavy blows at the follies and worse than follies of the times, as they are exhibited in the pulpit and the pews.

The *Methodist Advance* comes to us from Durham, N. C. The salutatory is well written, and the initial number contains a well chosen variety of selections. In wishing it success we must qualify by saying, not at the expense of our old friend the *Raleigh Advocate.* Methodism in North Carolina ought to sustain both papers handsomely.

When the "Cooking School," let me say rather the school for teaching the art and science of cooking, was started at Peace Institute, Raleigh, we stated that its developments would be looked forward to with interest. The school was then, and we believe is now, the only one in the Southern States. How is it progressing?

The *Baltimore Presbyterian* brings forward testimony to the value of the Shorter Catechism:

"We knew an Episcopal gentleman who once stated he would not part with his knowledge of the Shorter Catechism for six hundred dollars. President Hayes, of Jefferson-Washington College, in his recent address before the Presbyterian Association of this city, gave expression to a similar sentiment in regard to the value of this Presbyterian document. A man or woman thoroughly permeated with its teachings finds it better intellectual food for the mind than the utterances of much of our modern literature. Its teachings tend to develop intellectually strong men and women."

The *Presbyterian* says:

"The *Churchman* is quite jubilant over a list of twenty-six ministers who have joined the Episcopal Church during the last twelve months. But the Presbyterian Church received fifty-eight ministers from other denominations in the year 1879, and made no ado about it. Yet why may we not solace ourselves, as the *Churchman* does, with the thought that "our church is attracting more and more the attention of those who stand around her, and that as her position and character and claims are getting to be understood, she is exercising a growing, attractive power upon them?"

But from a previous number of the *Presbyterian* it would seem that it does not regard such accessions as clear gain. Here is what it had to say:

"The Presbyterian Church is fast becoming an estuary into which a deal of loose ministerial drift from other churches is fast finding its way. We are getting too popular with a class who are of little value in their own church connections. If valuable men from other churches would come we would have some compensation for the rubbish which floats into our Presbyteries. Occasionally a man of real convictions, who is uncomfortable in his ecclesiastical relations and is too honest to serve a church while hostile to her doctrines or policy, comes to us and gives us real service; but valuable men, as a rule, are comfortable at home, and have usually too much personal and traditional love for the church of their birth ever to leave it.

The *Christian at Work* says:

"Among the mysteries to be explained in the Heavenly Kingdom is the problem why Providence permitted some men to fill—no, assume—the office of the Gospel ministry. Take the case of the very irreverent Cave-Brown—who, it would seem, might have much better dwelt all his life in a brown cave. He is an Establishment clergyman of Crowborough, England. A lady of his church having extended aid toward the erection of a Methodist chapel, he denounced her from the pulpit as a schismatic. Not only so, but finding ill in her cottage a poor woman who had refused to allow him to christen her child, he compelled the girl having the child in charge to get some water, saying the child must be christened at once. Then, as he had no surplice, and could not act without one, he called for a *towel* and put it over his shoulders, and then, fearing the holy water he had consecrated would be put to a profane use after the christening, he drank it up! He told the mother her two unchristened infants were "little demons." Visiting the sick he sends all others out of the room, and then makes himself their confessor, asks strange and disquieting questions, nearly driving them out of their wits, and, as the keeper of their souls, insists on administering the sacrament, and says that if they don't receive it at his hands they will be subject to eternal torments. It is a pity that these mountebanks of all denominations—Episcopal, Presbyterian, Methodist, Baptist, Congregationalist—could not be driven out of the pulpits which they disgrace. It is to be feared many a good clown has been spoiled in the making of some peculiar clerical specimens."

The *Herald and Presbyter* indulges in some pleasantry at the expense of the convocations:

"The Convocations of Canterbury and York, solemn, dignified bodies, did some things at which newspaper writers laughed. Still, so long as they confined themselves to the proper cut of ministerial clothing, and kindred subjects, no fault was found. An English paper, however, in full sympathy with their work, noted a dreadful blunder in one of the one hundred Rubrical Amendments to the Book of Prayer, devised by them, and recommended to Parliament for approval. It says:

"'In the baptismal service the priest is directed to take the child in his arms and dip it in the water, but there is no mention as to when he ought to give it back to the parents. The inevitable result must be that babies will accumulate inconveniently in his arms. It is singular that the Convocation should have omitted, among its many suggestions, to provide for the removal of these babies. When everything goes by rule the rule should be perfect.'

"An American paper not at all in sympathy with the Convocations, shows an omission even more dreadful than this. There is, it says, no direction even to take the child out of the water. The minister is directed to place it in the water, and there the rubric leaves the matter. It is hard for the babies, when there is so much puerility manifested by ecclesiastical tinkers, who often make mountains out of mole-hills, and in their attention to trifles overlook more serious matters. This certainly should be settled. We shudder to think of a poor innocent thrust into the water and held there while a new convocation is called to settle the proper method of taking it out.

A Baptist brother comes to our relief. He has spent much valuable time in the study of the verb 'to dip,' and assures us that when a thing is dipped it is not left in the water. Both Worcester and Webster seem to agree with him on this point. They define the word as, 'to insert in a fluid and withdraw again.' This seems an insurance against drowning, but it leaves the babies in the hands of the minister, while the mother's arms are empty. Surely, the Convocation should amend the amendment so that mothers who bring children for baptism can get them back."

NEWS NOTES.

We specially invite news from all quarters for this column.

FRANKLIN CHURCH.

Two persons united with the church at Franklin, Macon county, N. C., of which Rev. M. R. Kirkpatrick is pastor, at the quarterly communion, first Sabbath in January.

LINCOLNTON CHURCH.

We have the statement of the membership and of the financial operations of Lincolnton church for 1879. It shows that present and absent there were at close of report 70 members. During the past year 9 had been added, 4 removed and 2 died; six members were married and two baptised. There were 65 children in the Sabbath School.

The total amount paid by the congregation, as represented by this statement, was $50. This includes pastor's salary for half his time; contributions for causes of benevolence, $54; and miscellaneous, $47.

Rev. B. F. Marable, who recently resigned the pastorate of the Goldsboro church so much against the wishes of his flock, has removed to Mt. Olive, in Wayne county, N. N. Correspondents are requested to note the change of address.

Mr. Marable, though not now in charge of a pastorate, expects to do as much preaching as ever.

MORGANTON, Dec. 19, 1879.

Mr. Editor: I send a few items, some of which you should have had earlier:

Yesterday we ordained two more deacons in the church at Newton, viz: Mr. Moses Abernethy and Mr. Coulter.

In this church several weeks ago we added two new elders to our session and ordained a deacon also. The elders are Judge A. C. Avery and Mr. R. K. Presnell, and the Deacon Mr. R. C. Perkins.

The new house of worship at old Quaker Meadows is about ready for use.

Members of the Morganton and Newton churches have again indulged their propensities, this time by the present of an elegant carpet. Very truly, R. B. A.

A WELCOME SURPRISE.

On the 12th day of January, 1880, Rev. R. A. Miller, pastor of the Monroe church, and lady moved into their little home. On the 14th of January they had an unexpected visit from the lady members of his congregation, resulting in many useful and palatable gifts. It is with great pleasure and thankfulness we make public acknowledgement of the reception of the many valuable gifts presented by generous friends. We trust that the Lord, who put it into the hearts of our Christian friends to remember us as "new housekeepers," and load our table so bountifully, will reward them daily with his best gifts. To all those friends we say, "thank you!" Thanks to the Lord for this abounding grace in the church which in its poverty still finds ways to show its liberality! May it abound yet more and more. May this be the spring whence shall flow the river which shall make glad the city of our God! E. M.

GREENSBORO, N. C.

The annual congregational meeting of the Presbyterian church of Greensboro was held on Sunday evening, the 4th inst. The usual reports from the pastor, the treasurer of the deacons, the Ladies' Missionary and Aid Society and from the Sabbath school were read. Among many interesting items we learn the following facts: The ladies have raised in the two years past for alterations and improvements in their church about $800 or $900. The amount of money raised last year was $2,500. *The average for the last four years* has been $2,875. Dr. Smith made 372 pastoral visits, in 102 of which he held religious exercises with the sick and others. The membership of the church is 318, of which 260 are residents and 52 non-residents. During the year 1879 fifteen have been admitted to membership and to the communion. There have been 12 deaths, 4 adults and 8 infants. Dr. Smith preached 114 sermons, 81 in his own church and 33 at other places. His lectures at prayer meetings and to the children and youth at Sabbath school and children's meetings have been 59. During the past four years 100 have joined his church, and he has baptized during this time 83 persons, of whom 20 were adults and 63 were infants. The ladies of his congregation had sent him a handsome present of a suit of clothing, coat, vest and pants, just as he closed his annual pastoral report. He made reference to this New Year's gift in the following terms:

"For the very handsome and valuable memento sent me on New Year's morning from the ladies of this church, and for other indications of kind remembrance from other persons, I desire to express my most grateful appreciation of these mementoes as token of such kind remembrance and of their continued Christian love. May God reward them and bless us in all our mutual relations and duties as pastor and people." M.

HAMPDEN SIDNEY, VA.

Dr. Thomas Wharey, of Briary, Charlotte co., Va., began, on Sunday, Jan. 11, a series of special services in the church at Hampden Sidney, at the invitation of Dr. Atkinson, president of the college, and Mr. White, pastor of the church. The meetings continued more than a week, with constantly increasing interest and with results that should cause thanksgiving and rejoicing in the hearts of all God's people. Seventeen of the college students profess conversion, others are greatly awakened, and the Christians of this community are revived and aroused to more active, earnest and prayerful work for the Master's cause. We trust that these are genuine effects of the Spirit and that we have relied on no other power for this time of refreshing save his presence and blessing.

It was devoid of all the suspicious circumstances which often attend such services. Dr. Wharey, though mighty in exhortation makes no groundless appeals to the feelings. He presents the truth in beauty and simplicity. He explains the way of salvation according to the Scripture. He shuts up the sinner to this way and shows him in detail the causes of his rejection of it. He dwells on the evil of sin, the helplessness of the sinner, the power of almighty grace, the love and mercy of Christ. A man who is converted under such Biblical presentations of the truth will "be ready always to give an answer to every man that asketh him a reason of the hope that is in him." In short this seems to have been a Scriptural Presbyterian revival.

The Seminary session will close in about two months and a half, and a class of twenty-one young preachers will be graduated. For the information of vacant churches it may be well to give the names of these, with their respective Presbyteries:

Weisel Beale, Winchester; Jas. R. Bridges, West Hanover; Wm. Chinn, Cheesapeake; A. R. Cocke, Montgomery; Charles Ghiselin, East Hanover; W. J. Graybill, Montgomery; F. P. Harrell, Fayetteville; L. A. McLean, Fayetteville; W. H. Ochiltree, Lexington; J. Phipps, Holston; J. G. Praigg, West Lexington; W. H. Robertson, Abingdon; William Raff, Lexington; J. A. Smith, Maryland; C. Stokes, West Hanover; A. Sydenstricker, Greenbrier; H. M. Sydenstricker, Greenbrier; J. N. H. Summerell, Concord; R. A. Wailes, West Hanover; T. P. Walton, West Hanover; Del. Wardlaw, Nashville.

Two of these have already been secured by the Committee on Foreign Missions: Mr. Phipps will be sent to Greece and Mr. A. Sydenstricker to China. Rev. B. F. Thompson, of the class of 1879, will shortly join the mission of Pernambuco.

The recent arrival of Mr. Julian, from Concord Presbytery, and Mr. Thom, from Orange, brings the number of theological students from North Carolina up to seven—three in the senior class, two in the middle and two in the junior. But the churches of our Synod do not supply as many candidates as they should. It is the strongest Synod but one in the Southern Presbyterian Church, and yet in the matter of furnishing ministers it now ranks only fourth. Would it not be well for the pastors of churches to press the claims of the Gospel ministry on the attention of the young men in their charges? How rarely is this done! If the true method of deciding the question of a call to the ministry were explained and better understood, we would have more ministers. The remarks on prayer for seminary students, in a recent number of the PRESBYTERIAN, were important and timely: "Brethren, pray for us;" and pray too that the Lord of the harvest will raise up and send *from among you* more candidates, that the company of those that publish salvation may be great. W. W. M.

In Colorado there are now thirteen churches having 1,400 members. The first Baptist church planted in the State had thirteen members.

For the N. C. Presbyterian.

THE MINUTES OF SYNOD.

At the meeting of Synod in Statesville, I made public inquiry of the Synod, as to printing the Minutes for 1879, and without formal action, it was clearly the mind of the Synod that the contract should be made with the lowest responsible bidder. Acting under such unwritten instructions, I accepted the proposal most favorable, the terms being cash on delivery.

The minutes are now printed, bound and wrapped, ready for mailing, January 19th. But the Treasurer reports that not a cent has been paid into the Synodical Treasury since the meeting of Synod held at Goldsboro, October, 1878! There is no money to pay even the postage, (not including the amount for printing;) and neither the Treasurer nor the Stated Clerk feels called upon by the honors of his office to advance the requisite amount. And I could not call on the young and accommodating printers, who have done the work at the lowest living prices, and, the difficulties duly considered, have done it very well and very promptly; I say I could not call upon them to advance, besides their time, work and material, the postage needed to send the minutes out.

So it is—the minutes are ready for distribution, and are lying in the printing office, awaiting further orders.

The Presbytery of Wilmington is the only one which has paid the assessment for 1879, having paid in Goldsboro in 1878, what, under the new schedule of assessments, was sufficient both for that year and 1879. All of the other Presbyteries are delinquent for 1879, Fayetteville also for 1878; and Mecklenburg with an arrearage for other years.

The Treasurer adds these modest "remarks" to the clear report made to the Synod at Statesville:

"Were all the dues paid to this date, that is, Mecklenburg, $187 50; Fayetteville $40 00; and all for 1879, now due, except Wilmington, $180 00, we should have $407 50, which would pay all back debts and print the minutes of the present Synod and leave a small surplus."

I am sorry to bring these matters to the public eye and ear. But the report of the Treasurer to Synod, and letters written both by him and myself have as yet borne no fruit. It was his suggestion, and confirmed by the judgment of wise and prudent men, that I should over my own name make such a statement in the NORTH CAROLINA PRESBYTERIAN. It may be, the delay of the Treasurers of the Presbyteries is due to the delinquency of churches, and so this note may reach all concerned, and relieve the present embarrassment.

In justice to the printers, let me add, that though the contract was a "cash contract," they were willing that I should have mailed the minutes at once, feeling sure that the Synod would in time meet its engagement. But I did not have the money to advance for the postage And I could only tell them—I shall not say with what feelings—that as *nothing* had been paid into the Synod's Treasury since 1878, and it was already in debt more than $300 00, I could not assure them when the account could be met.

I leave these statements, which I make with great pain and embarrassment, with my brethren for their consideration. When the minutes are distributed I wish to say something about them, and the delay in their publication. WM. S. LACY,

Stated Clerk,
Synod of North Carolina.

Raleigh, N. C., Jan. 20, 1880.

For the N. C. Presbyterian.

UNION THEOLOGICAL SEMINARY.

Dear Mr. McLaurin: It gives me inexpressible pleasure to write you of what a blessed privilege we have just passed through. Last night closed a succession of eleven most solemn, simple, earnest and eloquent sermons, by the Rev. Thomas Wharey, D. D., commencing a week ago last Sabbath morning, in College church. This community has been for many years a "mount of privileges." Every Sabbath the Gospel is preached twice, especially during the time the seminary and college are in session. Here there is much reading and studying the Bible. Here there are many prayer-meetings, and many opportunities are offered for advancing in the knowledge of the truth, for growing in grace, for advancing to deep Christian experience, and reaching eminent piety. But notwithstanding all these blessed privileges, man will be human and abuse them. Sometimes the state of piety seems to be deplorably low. This is not only the case in the surrounding community, but even in the Seminary itself, where men are equiping themselves to preach the everlasting Gospel of peace to dying men. Well might the people of our land have their attention called to the fact that our Theological Seminaries should be borne upon the arms of the faith of our whole church to a throne of grace. Our people do not realize how much they should pray for young men in these institutions of learning. They should ever pray earnestly that the church may be delivered from a dead, an unconsecrated ministry; that the young men who are preparing for this holy, sacred and responsible office, may be sanctified and wholly dedicated to the work.

For the N. C. Presbyterian.

WHAT IS THE REMEDY?

Mr. Editor: I have met with many persons who were very much interested in your editorial series, "What is the Matter?" Will you now enlighten us further as to "What is the Remedy?" P.

NEW PUBLICATIONS.

The *N. C. Medical Journal* enters upon its fifth volume greatly improved in appearance. It is double its former size and printed on very much better paper. We wish it success.

Breakfast for Two. This is the title of a very nice and neatly bound book, edited by Joanna J. Matthews and published by D. Lothrop & Co. The volume takes its title from the opening incident, and is a story of two little street Arabs, who were taken in hand by a young lady, and were put in the way of becoming good and useful men. Price $1 50.

Appleton's Journal. The contents for February are: A Stroke of Diplomacy; The Comedy Writers of the Restoration; Miracles, Prayer and Law; Life in Brittainy; The Seamy Side; Teaching Grandmother; The Russian Gypsies; First Impressions of the New World; Editor's Table, etc.

Lippincott's Magazine. This excellent magazine for February has arrived, and among its contents may be found: A Day with the Ottawa Cohantiermen; Adam and Eve; A Future Capital of the United States; His Wife's Nearest Relation, and others.

From the Presbyterian Printing House, Toronto, Canada, we acknowledge three able pamphlets, 10 cents each: *Hindrances and Helps to the Spread of Presbyterianism,* by Rev. Principal Macvikar, LL. D.; *Catholicity of the Presbyterian Church,* by Rev. Professor Campbell of Montreal; *A Catechism on the Doctrines of the Plymouth Brethren,* by Rev. Prof. Croskery, of Magee College, Londonderry.

We have heretofore noticed and commended *Spiritual Songs,* 1,088 Hymns with 509 Tunes, Chants, &c., by Rev. Dr. Charles S. Robinson. Scribner & Co., New York.

D. Appleton & Co. send us several books: *Sebastian Strome,* a novel, by Julia Hawthorne; *Manch,* another novel, highly praised, of which Mary E. Bryan is the author.

Also *Great Singers,* a book we should suppose of very great interest to lovers of music and musicians.

Lord Macaulay: His Life, His Writings, by Charles H. Jones. We prize this book highly. It is one of the Handy Volume Series, price 30 cents. Intended to supply those admirers of Macaulay—and who is not an admirer—who are deterred by the bulk and price from purchasing Trevelyan's "Life and Letters." A carefully discriminated compend of that work and others, it answers a capital purpose. The Appletons deserve great credit for bringing out such books so cheaply.

The *Art of Speech* is another capital work on diction, idiom, style and kindred topics, in two volumes. Volume I. is before us and so far as we have been able to examine, pleases us exceedingly.

The *Sanitarian* for January, A. N. Bell, M. D., editor, New York, contains Prof. Cabell's Annual Address before the American Public Health Association at Nashville, and other important discussions.

The *Popular Science Monthly* for February contains: The Origin of Criminal Law; Sir Porta's World of Plants before the Appearance of Man; How Typhoid Fever is Conveyed; Hanoverian Village Life; Maps and Map Making before Mercator; Ancient Methods of Filtration; John Stuart Mill; Imperfections of Modern Harmony, and others. D. Appleton & Co., New York.

The *Catholic Presbyterian* for January has the following table of contents: Theologians of the Day: Canon Liddon, by Rev. Professor Gibb, English Presbyterian College, London; Count Delaborde's Life of Coligny, by Ed. de Pressense, D. D., Paris; Family Training in the Christian Church, by Tryon Edwards, D. D., Philadelphia; Recent Proceedings in the Hungarian Reformed Church, by Prof. Bologh, University of Debreczen; Schools of Theology and Theological Investigation, by the Editor; The Attractions of Foreign Service, by Rev. A. F. Douglas, formerly of New Zealand; What is Presbyterianism? by Wm. P. Breed, D. D., Philadelphia; Gleanings from the Burgh Records of Edinburgh During the Reformation, by Rev. James Kennedy; Notes of the Day; General Survey. Price $3. 30 cents per number. Anson D. F. Randolph & Co., New York.

RELIGIOUS INTELLIGENCE.

SOUTHERN PRESBYTERIAN.

At the Second Presbyterian church, on the 18th inst., communion services were held by Rev. J. E. Booker, the pastor. Five members were admitted to the congregation. The quarterly voluntary offering at the morning service was $117. Rev. Alex. Sprunt assisted the pastor in the preliminary services on Friday and Saturday.—*Staunton Vindicator.*

Rev. G. T. Lyle of Greenbrier Presbytery has received an invitation to the pastorate of the church of New Providence, Hawkins county, Tennessee, and, as we hear, will accept.—*Central Presbyterian.*

Rev. W. E. Hill of Greenbrier Presbytery has asked Presbytery to dissolve his pastoral relations to the churches of Point Pleasant and Pleasant Flats, that he may accept a call to the churches of Newbern and Laurel Hill in Abingdon Presbytery. The church at Pleasant Flats was organized in 1872, Mr. Hill its first pastor, with seventeen members. It now numbers forty.—*Central Presbyterian.*

The postoffice address of the Rev. R. P. Taylor has been changed from Stone Mountain, Ga., to Yorkville, S. C., and that of Rev. R. B. Morrow from Brandon to Durant, Holmes county, Miss.

The following items are from the *Christian Observer:*

"The meeting at the Third church, Louisville, closed on the 16th inst. The church was truly revived, and eight persons were added to its membership. The pastor, Rev. J. H. Moore, was assisted by the Rev. E. W. Bedinger of Anchorage, and Rev. J. J. Cook of this city.

"At a congregational meeting of the church of Bardstown, Ky., held on the 18th inst. unanimous call was made for Rev. A. D. Mc-Clure of Oxford, Miss.

"Rev. A. W. Wilson writes from Rogersville, Tenn.: 'Nearly three weeks ago Rev. M. Honseholder, of the M. E. Church South, commenced a series of meetings in this place. He has been earnestly assisted by all the ministers of the place. The people of God have been revived, and more than 50 have professed faith in Christ. We hope this is only the beginning.'

"Rev. N. Keff Smith advises us that the telegraphic dispatch which announced the burning of the Third church, Atlanta, Ga., was an error. It was the building of the Fourth church that was burned. The congregation of that church is much scattered at present and without a regular organization.

At Gainesville, Fla., on Sabbath, January 11, Prof. E. P. Cater was ordained to the office of ruling elder and Messrs. J. C. Elmore and Philip Miller were ordained to the office of deacon. Several valuable additions have been made recently to the membership, amongst them an entire household—on profession of their face in Christ.

The following items are from the *St. Louis Presbyterian:*

"Rev. W. G. Wallace requests us to say that his postoffice is now Houstonia, Pettis county, Mo., instead of Sedalia, Mo.

"Rev. T. C. Barret of Cape Girardeau has accepted a call to the Mizpah church, in this Presbytery, and will remove thither without delay."

Rev. A. W. Milster writes to the *St. Louis Presbyterian* from Caledonia, Mo., Jan. 15, 1880: "Last Sabbath the Lord's Supper was dispensed in the Bellevue church. It will be gratifying to the friends of this, the oldest church in our Synod, to learn that she is still lengthening her cords and strengthening her stakes. Since our last stated communion 25 members have been received into her fellowship, all of them, save one, on profession of faith in Christ. Besides the regular Wednesday evening meeting a "young men's prayer meeting," conducted by the pastor, is held weekly, is well attended and promises much good fruit."

NORTHERN PRESBYTERIAN.

Items from the Philadelphia *Presbyterian:*

"Ex-United States Senator Truman Smith

was one of three persons who lately united with the Presbyterian church at Stamford, Conn., on profession of faith. He is eighty-eight years old.

"By the will of Mr. W. A. Drown, late of Philadelphia, the sum of $500 is bequeathed to the Presbyterian Hospital of Philadelphia."

BAPTIST.

Dr. J. C. Hiden has retired from the editorial chair of the *Baptist Courier* at Greenville, S. C.

Rev. T. R. Owen, pastor of the Baptist church at Wilson, N. C., has resigned, and will spend his remaining years in East Tennessee.

The whole number of Baptist churches in the State of New York is 872, with a total membership of 113,744, being seven fewer churches than were reported last year, and 377 more members. The baptisms are 4,133—874 less than the previous year.—*Presbyterian.*

Dr. D. M. Reeves, of the First Baptist church in Albany, has resigned his pastorate. It was the aim of Dr. Reeves to establish open communion in his church, or, as he says in the letter, "to bring our denomination back to the old basis of mutual toleration, set forth in the article of faith of 1689, on which all the original associations of this country were founded. That movement," he adds, "has failed." Although it represented the oldest orthodoxy of the denomination its advocates "have everywhere been pursued as heretics, and either driven to withdraw, recant or fall back into silence."—*Christian Intelligencer.*

UNITARIAN.

There was a decrease of twenty churches in this country during the last year, and of the 408 ministers 187 are not settled.—*Presbyterian.*

METHODIST.

The Alabama conferences are to have a paper of their own. It is to be called the *Alabama Christian Advocate.*

Collins Denny, a lawyer of Baltimore, has left the bar and entered the ministry of the Methodist Episcopal Church South.

Hon. Oliver Hoyt, the president of the board of trustees of Wesleyan University, has recently added $15,000 to his previous subscription for its endowment fund, thus making the amount $40,000.—*Presbyterian.*

A new denomination known as "The Methodist Church" has been organized at Philadelphia. Its doctrines are the same as those of the Methodist Episcopal Church, but its system is different. It has but one order in the ministry, that of elders, and to this order women are eligible. The only presiding officer is the President of the Annual Conference. The denomination has nine churches.—*Christian at Work.*

REFORMED EPISCOPAL.

The communicant roll of the Reformed Episcopal Church shows an increase of over 3,000 members during the last twelve months. There are now eight bishops and upwards of 100 clergymen, besides many candidates for the ministry.—*Exchange.*

LUTHERAN.

The Rev. E. A. Wingard has resigned the pastoral charge of the Lutheran church at Charlotte, N. C. He was induced to take that course owing to dissensions arising to his having worn a gown in the pulpit.

SECULAR MISCELLANY.

An artesian well near Brownwood, Texas, is 880 feet deep, and the auger has gone 800 feet through hard slate. The boring continues at the rate of four feet per day.

Another important old manuscript has been found in a famous Greek monastery on Mount Athos, which, it is believed, may throw some light on difficult passages in the Epistles of St. Paul.

We are informed that the cause of the resignation of Prof. A. R. Ledoux as State Chemist was his being tendered a position in New York with larger pay. There is a general expression of regret at the loss to the State of so talented and useful a gentleman.—*Raleigh Observer.*

Col. D. K. McRae delivered an admirable lecture in Wilmington on the evening of Friday last, the subject of which was Poetry. The large audience in attendance were highly gratified. This and other lectures which are to follow are delivered under the auspices of the Wilmington Library Association.

A gentleman from Boston, with some Wilmington capitalists, proposes to establish a glass factory in this city. The enterprise will be conducted on a large scale, and the work of erecting buildings be commenced very shortly.

The cotton factors hereabout claim that they have not made a cent on cotton operations this season. The fluctuations were too fast for them. *Per contra*, the farmers were never in better condition; they are not borrowing to any extent.—*Raleigh News.*

The idea of a branch railroad from this place to some point on the Richmond & Danville road at or near Concord is discussed among our business men. The idea is a good one and it seems to us, a very feasible one. The distance is only about thirty miles.—*Monroe Enquirer.*

Luther's wedding ring is on exhibition at the jeweler's, Herr Rothe, at Dusseldorff. The ring—which bears the inscription, "Dr. Martino Luthero Catherino von Bora, 13 June, 1525"—is a work of considerable art. On it is represented the passion of our Lord, the cross and the body of Jesus forming the middle, surrounded by all the chief tools of the carpenter's craft, a small sparkling ruby recalling the holy blood.

From the Wilmington *Star* we learn that Mr. D. M. Fennell of New Hanover county lost by fire his entire crop of corn and fodder and about one half of his crop of peas, the other half being of the latter being stacked in the field. He also lost all his farming utensils. He saved his horse and buggy, which were in the lower part of the building. The fire caught on the top of the barn and was unquestionably the work of an incendiary.

John Wesley's red cornelian seal is now the property of a collector in England. It is engraved with a Roman cross standing on a small mound or elevation, and surmounted by a five-pointed celestial or "martyr's crown." The motto which surrounds it is inscribed in English and in Roman type: "Be thou faithful unto death." The same collector owns the arm-chair of Dr. Watts; it is one of the quaint old diamond seated chairs.

The uniform of the late Prince Imperial has been recovered from the Zulus. The clothes are pierced in front with numerous holes, showing that he faced the savages bravely. His revolver was also recovered in a shattered condition. It appears he was first wounded by an assegai thrown from a distance of about ten yards. He emptied his revolver at his enemies, who closed too quickly to allow him to reload, so he threw his revolver at his nearest assailant and drew his sword to defend himself. The Zulus declare that they have not seen the Prince's watch. So nearly surrounded were the whole party the wonder is that they were not all killed or captured

ECLECTICISMS.

A WORD TO POLITICIANS.

Baltimore Presbyterian:

Straightforward honesty will, in the long run, pay politicians as well as the rest of mankind. There is not one code of ethics for the ruler and another for the subject. Clap-trap argument and dishonest trickery may thrive for a season, but in the end they will bring ruin upon the person or persons indulging therein.

THE PREACHER'S THEME.

Pittsburg Christian Advocate:

But what we wish to make emphatic is the power still of a preached Gospel; for all these works of charity and religion must cease, if the preacher's lips are closed, and no one stands in his place to do his work. And another thing we wish to make emphatic; the power of the preacher will be in proportion as he preaches the Gospel, and not something else. He is called to do that, and if he does it not, he is a fraud. And where it is preached with greatest fidelity, there it has greatest power. There doubts are fewest and unbelief the weakest.

THE HOLY SPIRIT ESSENTIAL.

Herald and Presbyter:

In the plan of salvation there are many instrumentalities. Among them man has his place. He is to sow seed and watch it, and to reap the fruit; but his sowing and reaping do not save souls. The seed itself must be given him. The soil must be prepared, not by his efforts, but by the Holy Spirit. The same power which makes the seed grow in the soil of the field, must operate on the seed in the heart. Unless God gives increase, there can be no increase; without his blessing, our work will be barren of results; without his life-giving power, the Church will be as dead as the compound by which Prof. Tyndall hoped to prove spontaneous generation.

Best Book for Everybody.

The new illustrated edition of Webster's Dictionary, containing three thousand engravings, is the *best book for everybody* that the press has produced in the present century, and should be regarded as indispensable to the well-regulated home, reading-room, library, and place of business.—*Golden Era.*

COUGHS.—"*Brown's Bronchial Troches*" are used with advantage to alleviate COUGHS, SORE THROAT, HOARSENESS, and BRONCHIAL AFFECTIONS. For thirty years these Troches have been in use, with annually increasing favor. They are not new and untried, but, having been tested by wide and constant use for nearly an entire generation, they have attained well-merited rank among the few staple remedies of the age.

IF PEOPLE WHO SUFFER from the dull stupidity that meets us everywhere in spring, and too often in all seasons of the year, knew how quick it could be cured by taking Ayer's Sarsaparilla to purge the bile from their system, we should have better neighbors and clearer heads to deal with.

TRUTH AND SOBERNESS.

What is the best family medicine in the world to regulate the bowels, purify the blood, remove costiveness and biliousness, aid digestion and stimulate the whole system?

Truth and soberness compel us to answer, Hop Bitters, being pure, perfect and harmless. See "Truths" in another column.

Messrs. Polk Miller & Co:

I have used Vest Pocket Cure in my family for ten years, and have taken it for a Dyspepsia Colic, which threatened my life, and was cured, eating any diet without hurt. I have recommended it to other sufferers with happiest results. It is the best tonic and corrective I ever knew. For prostration from Dyspepsia or Liver Disease it is invaluable.—Rev. ROBERT W. WATSON, A. M., Va.

Nothing is uglier than a crooked boot or shoe; straighten them with Lyon's Heel Stiffeners.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On the 20th of January, near Garibaldi, by Rev. R. Z. Johnston, Dr. W. W. DAVIS and Miss JULIA LEEPER, of Gaston county, N. C.

On the 20th inst., in Gaston county, by Rev. J. J. Kennedy, Mr. B. F. LENHARDT and Miss V. E. COX.

On Tuesday evening, Jan. 20, 1880, at the residence of the bride's father, Mr. James L. Corbett, by Rev. K. McDonald, Mr. RUFUS F. HERRING and Miss KATE S. CORBETT. Both of Sampson county, N. C.

In the M. E. church in Elizabethtown, on the 22d January, by the Rev. A. McFadyen, Dr. GEORGE L. CLARK and Miss ALICE HENDON CROMARTIE, daughter of Mr. George Cromartie.

At the residence of Mrs. Sarah C. Miller, Jan. 14, by Rev. J. Alston Ramsay, Mr. D. R. RUSSELL and Miss JULIA JOSEPHINE MILLER.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Charlotte, N. C., on the 27th December, 1879, HENRY WHITE, youngest child of George E. and Mrs. Bessie W. Wilson, aged 17 months and 27 days.

So bright, so beautiful, so gentle, he was too lovely for this world, and our Father only lent him to us for a little while to brighten our lives. During the merry Christmas time, when hearts and homes are usually so happy, the angels came for our darling boy and carried him back to his heavenly home, where he will be forever "Safe in the arms of Jesus."

Jan. 20th, in Lumber Bridge township, Robeson county, N. C., in the 33d year of her age, Miss ANNIE ELIZA CURRIE, daughter of Alexander H. Currie.

She was an intelligent and pious young lady, whose influence in various ways, especially in the Bible class and in the literary institution, will long be remembered. There was sadness in many hearts when it was known that Annie was dead—she "being dead, yet speaketh."

WILMINGTON MARKET
DURING WEEK
ENDING JANUARY 27.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Steady to dull throughout until Monday. On Monday sales at 39 cents.

ROSIN—Strained and Good Strained $1 27½ and $1 30 respectively throughout. Market generally firm.

CRUDE TURPENTINE—As for weeks past this article has been taken on arrival at $1 60 for Hard and $3 60 for Yellow Dip.

TAR—On Wednesday sales at $1 90 per barrel. On Thursday price fell to $1 10, and at these figures lots have been taken since as they reach the market.

COTTON—On Wednesday quoted without transactions, at 12½ cents per lb for Middling; Thursday nominal at 12 cents; Friday, sales at 12½ cents; Saturday and Monday quiet and nominal at figures last named.

CORN—Market quiet. White corn 68@69 cents.

TIMBER—Owing to the continued drought preventing timber from coming forward there has been little or none on the market. We hear of sales of but one raft Common Mill at $7 50.

OUR PAPER.

We do not forget that the NORTH CAROLINA PRESBYTERIAN is read not only by Ministers who by reason of training and study are specially fond of profound discussions of religious philosophy, but by both sexes, and by all classes and conditions of persons. Consequently it is our aim to present such a *variety* of moral and religious reading that the paper will commend itself to all as a popular vehicle of such information and instruction as not only ought to be read, but as *will be read* by young and old, rich and poor, clergy and laity, learned and unlearned. We present no elaborate prospectus. Any who may desire to know more of the paper, are referred to its friends, who may be found in almost any community, or we will gladly send sample copies on application.

OUR PREMIUMS.

We invite special attention to the premiums we are offering with the NORTH CAROLINA PRESBYTERIAN for the ensuing year.

To any subscriber, the paper one year, and Kitto's Cyclopedia ($5 00 edition) for $4 75.

The paper one year and Smith's Bible Dictionary ($4 50 edition) for $4 50.

The paper one year and Cruden's Unabridged Concordance for $4 00.

To any one sending us THREE new subscribers at $2 65 each we give

SMITH'S BIBLE DICTIONARY,

OR

THE LIFE OF ST. PAUL

As a premium for two new subscribers, at $2 65 each, we give

CRUDEN'S CONCORDANCE.

To every *New Subscriber* at $2 65 we will give a MAP OF PALESTINE, 28x42

We have sent this Map to a large number of persons and feel justified in saying it gives entire satisfaction. The publisher's price is $1 00.

The Cyclopedia and the Bible Dictionary are very cheap—*exceedingly cheap.* And

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Being an index to every important word in the Scriptures and the Apocrypha—with full definitions of the Theological and Scriptural meanings of words, and having the texts indicated with the respective meanings. We say this Concordance—the best probably in the world is a *marvel of cheapness.* No Christian family—or other family—should be without it.

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The Paper one year with the

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To any new Subscriber for $3 50.

In all cases we prepay postage.

WHOLESALE PRICES.

☞These quotations represent the wholesale prices.

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	0 a	7½
Shoulders	a	6½
Dry Salted—		
Sides, per lb	0 a	7½
Shoulders	0 a	6
CHEESE—Northern Factory, per lb	0 a	11
Dairy, cream per lb	00 a	14½
State, per lb	00 a	10
COFFEE—Rio, per lb	18 a	18
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	80 a	82½
DOMESTICS—Sheetings, 4-4, per yd	a	7½
Yarn, per bunch	00 a	85
FLOUR—Fine, per bbl	5 00 a	5 00
Super, Northern, per bbl	5 50 a	6 00
Extra do. " per bbl	6 25 a	6 50
Family " per bbl	7 50 a	9 00
City Mills—Extra Super, per bbl	0 00 a	7 50
" Family, per bbl	0 00 a	8 00
" Extra do., per bbl	0 00 a	8 50
GLUE—per lb	14 a	16
GRAIN—Corn, in sacks, per 56 lbs from store—white	77½a	80
CORN, wholesale, in sacks	72½a	72½
Corn, mixed, wholesale in sacks	70 a	72½
Corn, Cargo, per 56 lbs, bulk	68 a	70
Oats, per bushel from store	60 a	62½
Peas, Cow, per bushel	60 a	65
HOOP IRON—per ton	90 00 a	95 00
LARD—Northern, per lb	9½ a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 00
MOLASSES—West Indies, old crop	00 a	30
" " bbls	00 a	32½
" new crop	35 a	37
" " bbls	37 a	39
New Orleans	00 a	50
Sugar House, hhds, per gal	00 a	28
" " bbls, per gal	00 a	34
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	4 00
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel	75 a	1 05
PORK—Northern, City Mess	14 50	15 00
SALT—Alum, per bag of 4 bushels	75 a	1 00
Liverpool, per sack	0 00 a	95
Liverpool fine, per sack	0 00 a	1 75
SUGAR—Cuba, per lb	8½a	10½
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	9 a	11
B— " per lb	9 a	11½
C— " per lb	8½a	9
Ex. C— per lb	0 a	9½
Crushed, per lb	00 a	11½
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a	4 20
TIMBER—Shipping, per M	12 00 a	13 00
Mill Prime, per M	9 00 a	11 00
Mill Fair, per M	6 50 a	8 50
Inferior to Ordinary, per M	3 00 a	7 00

The Paper for Mothers,

TEN-MINUTE SERMONS TO CHILDREN,

FOR

SABBATH AFTERNOON READING.

By W. W. Newton, J. G. Merrill, Frank Beard, B. T. Vincent, W. F. Crafts and Jas. M. Ludlow, in

THE CHRISTIAN UNION,

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jan 28 — 969-1t

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The Little Rock and Fort Smith Railway offer for sale the best LANDS in the West or South-West, with healthy climate, fertile soil, and not affected by drouth. Easy terms of sale. Full information. Apply to W. D. SLACK, Land Comr., Little Rock, Ark.

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Our latest improved sawing machine cuts off a 2-foot log in 2 minutes. A $100 PRESENT will be given to two men who can saw as much in the old way, as one man can with this machine. Circulars sent free. W. GILES, 741 W. Lake St., Chicago, Ill.

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LIVERPOOL SALT,

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Peruvian Cotton Guano,

Now landing and for sale low by

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1880.

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The Editor of THE OBSERVER requests his friends in the various parts of the State to interest themselves in getting up clubs and otherwise extending the circulation and influence of THE OBSERVER during the campaign year of 1880. By their assistance he hopes to make THE OBSERVER still more acceptable and more useful to the cause of Democracy.

jan 21 — 4t

PROVERBS.

"Sour stomach, bad breath, indigestion, and headache easily cured by Hop Bitters."

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dec 17 — 623-6t

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Catalogue and circular with full particulars, on application.

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feb 20 — 528-1y

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dec 24 624-3m

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oct 8 — 613-26t

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nov 5 — 617-tf

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THE SUBSCRIBER would most respectfully inform her patrons and friends that she is ready to receive orders for MAKING, also for CUTTING and BASTING DRESSES in the

Latest and Most Approved Style.

To her country friends she would say, send in your orders at once.

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apl 23-tf

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HARDWARE MERCHANTS,
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REPRESENTING { Standard American AND English Companies.

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nov 19 — 619-tf

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OFFER FOR SALE AT CLOSE PRICES, A FRESH and COMPLETE stock of GENERAL GROCERIES, consisting in part of

100 Boxes D. S. SIDES,
25 Bbls New MESS PORK,
15 Tubs choice Northern BUTTER,
450 Bbls FLOUR, MADE FROM NEW WHEAT AND PUT IN FANCY PACKAGES,
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30 Bbls and Hhds New Crop CUBA MOLASSES,
50 Bbls SYRUPS and MOLASSES.

sep 3—608-tf

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Send your orders by mail.

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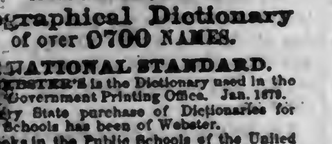

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Jan 14 — 627-4t

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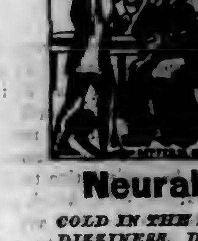

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Jan 14 — 627-4t

FOR THE FAMILY

Where Baby Joys Come From.

As I sat by my study table,
With my sermon strewing the floor,
My little sixteen-month darling
Came full sail through the study door.
He first bore away to the window,
Then veered to the bright hearthstone;
But soon in the farthest corner
Cast anchor, all alone.

First he rattled the quills in my pen box,
And then with the carpet he played;
Then he washed his hands in the sunshine,
And caught at the shadows they made.
One thing was as good as another,
For each gave a new surprise;
And the light of his childish gladness
Kept shining on out of his eyes.

As I wondered where all the joy came from,
This thought fell from heaven on me;
That when God and a babe are together,
A little fountain of glee
Must needs bubble up in the child's heart,
Because those waters are given,
And ever renewed, by the joy tides
Of the great cheerful heart in heaven

I had quite forgotten my sermon,
And my baby upon the floor
Was tearing the paper to pieces,
That were strewn from window to door;
But I knew that the thought he gave me
Was more than his hands could destroy—
For the love of the Father in Heaven
Had come to me through my boy.

—*S. R. Calthrop, in Independent*

Tim.

"I couldn't come; I hain't got no boots"

"Why, Tim, Miss Carrol gave you a pair a very short time ago. You must either be very careless or else very hard on your shoes to wear them out so soon."

Tim hung his head and kicked the black mud with his dirty bare toes, but offered no solution of the mystery as to the whereabouts of his boots; only reiterated the assertion that his being minus of boots caused his absence from Sunday school the previous Sunday.

"Well, Tim, if I get you another pair will you promise to come again and take better care of them than you did of the others?"

"He didn't do anything with them others," said another boy who attended the same mission school. "His mother sold 'em for whisky."

"Didn't do no such a thing," screamed Tim, his face red with rage. "My mother don't drink whisky; yours does, though, swears too."

"She does; she—." Tim raised his fist and Johnny was out of sight in a moment.

"Now, Tim," said his teacher, "that is very sinful. I thought you had promised me to be a better boy, and give your heart to Jesus. He wont love you if you give way to your temper in that way. Come, tell me all about your boots."

"Hain't got nothing to tel, and I can't be good when them fellows is always telling lies on me and my mother."

"You tell me the truth, Tim, and then I wont believe anything they tell me about you."

"Don't know nothing to tell," was the sullen answer.

Tim's teacher never could get in when she went to visit him. One day Tim, with his head out of the door, told Miss Carrie his mother was sick and asleep; then another time she was sure she saw the face of her scholar peering through the shutter, but there was no response to her repeated knocks at the front door, and she had a suspicion that Johnnie's story was true.

"I will give you a pair, Tim, but you must take care of them. Come to my house on Saturday and get them."

The homely, coarse face, all freckled and by no means clean, lit up, and Tim made his best bow, which was a most awkward one, as he said, "Thankee, ma'am," and scampered off, his old torn hat flapping in his face.

Saturday came and passed, and no Tim.

"I hope you are convinced that your paragon boy has deceived you at last," said Miss Carrie's fashionable sister. "He would rather play marbles or fly a kite on Sunday than go to your Sunday school. Pooh! Carrie, how can you bear to sit there in that room, inhaling the odor of soiled clothes and breathing the poor smell?"

Carrie smiled. "O, Belle, it is so sweet to work for Jesus, so precious to realize at the close of day that I have done a little, though it be but a mite, for the Master."

Miss Belle turned head and said, "What queer tastes some people do have!"

Sunday morning there was a timid ring at Mr. Boone's front door bell, and the servant told Miss Carrie a boy wished to see her. She left the breakfast table, and there at the hall door stood Tim, fixed up as neatly as his old torn suit would admit of, but with bare feet.

"Pl[illegible] can I have the boots now?" asked [illegible]

"Why didn't you come yesterday, Tim? I expected you."

"Co[illegible]"

"N[illegible] and go right to school," was Miss Carrie's parting injunction.

Tim darted around the corner, boots in hand. "That old Pat Reilly shan't have these nice boots," said Tim to himself. "I'll fix it so nobody can get them to sell for whiskey, or nothing."

School was dismissed, but Tim lingered and fidgeted about. Miss Carrie was engaged in conversation with the superintendent in regard to the mission work, and didn't notice him for some time. At last he pulled her dress, and hesitatingly asked her if she would mind keeping his boots at her house until the next Sunday. It was such an odd request that she looked her surprise.

"Well, ma'am, I thought as you have a big house you might find room for my boots."

"Yes, indeed, Tim, your boots shall stay at my house until next Saturday or Sunday."

"What's that dirty ragamuffin up to now," said Mr. Boone's stylish colored waiter, as he saw Tim standing in the elegant front hall, taking off his boots. "I declare! Miss Carrie is funny; she has taken that boy's boots up stairs herself!"

The mission school boy came every Sunday morning for his boots, and brought them back after school. This continued for several weeks, Tim keeping his counsel as to why he did so, and his teacher, respecting his silence, asked no questions. One Sunday he failed to make his appearance, so Miss Carrie made inquiry of Johnny as to the cause of his absence.

"Sick," was Johnny's reply. "He took sick with a fever last Sunday night, and he's awful crazy like."

The teacher hurried off to Tim's mother's directly after school, and found the sick boy feverish and very weak.

"Glad to see you, ma'am," said a coarse, red-faced woman. "Tim's been wanting to see you, but I told him I didn't like to send; that a grand lady like you wouldn't want to see such poor folks, decent ones, though, as we are."

The soft, white hand clasped the sun-burnt one of little sick Tim, and then gently smoothed the uncombed hair off the childish brow. Tim's eyes glistened with tears, and in a husky voice told her he was so glad she had come. Tim was going to die. The doctor, whom Miss Carrie sent to see him, said so, and the little fellow was near his end, his short life of eleven or twelve years was drawing to a close. Miss Carrie visited him daily, and provided him with comforts and luxuries.

"Teacher," said Tim, "I told you a lie once, about"—he hesitated a moment—"about her," pointing to his mother, who was nodding in a chair, her breath reeking with the fumes of whisky. "Do you think if I ask God to forgive me for it he will do so, if I don't tell you what the lie was about?"

"Yes, Tim, He will; you needn't tell me what it was about."

"Will he love me then, and take me up to heaven, and give me a crown, and a white dress, and let me drink of the water out of the river which the hymn says is always flowing there, and will he let me touch the gold in the streets with my bare feet?"

Miss Carrie wept and told yes, all things would be his if he would ask God to forgive him and give his heart to Jesus right there.

"I will, I will. Dear Jesus, forgive me for all my badness, and for that lie I told my teacher, and please make my mother a Christian, so she can go to heaven too."

Next day Tim told her he "felt so good," and Miss Carrie stooped down and kissed the face on which death had set his cold, gray seal. Another day and only the clay was there in the dirty, dingy room; the glorified spirit had fled

Johnny had told the truth. Tim's mother was a bad, wicked woman. She sent him to the mission school to get clothes which she could sell or pawn for whisky, and little Tim was so loyal to her that he would not tell of her wickedness, even to his teacher.—*Christian at Work.*

MISCELLANEOUS.

Prof. Huxley on Snakes.

The opening lecture at the London Institution for the season was delivered by Prof. Huxley, F. R. S., to a very crowded audience, his subject being "Snakes," than which he said, there were in the popular apprehension few animals more symbolical of degradation and horror. Quoting the primeval curse in Genesis, he remarked that no creature seemed more easily destroyed by man, and few less able to defend themselves. Few wounds would be less harmful than a snake's bite, were it nothing more than the sudden closing of the teeth. Yet there were not many animals gifted with so many faculties.

It can stand up erect, climb as well as a ape, swim like a fish dart forward, and do all but fly in seizing its prey. The destructiveness of snakes to man was illustrated by the fact that 20,000 human lives are yearly lost in India by their poison; and it might safely be said that they are a more deadly enemy to our race than any other beast of the field. Prof Huxley spoke first of the three classes indigenous to our own climate: the ringed snake, the cornelia, and the viper. Of these the viper alone was venomous, which the differences between its structure and that of the harmless British snakes helped to explain.

It might be that the reason that there were no snakes in Ireland was the multiplicity of its other plagues. Everybody must be struck with the beauty of the harmless snakes, which formed the overwhelming majority—especially the grace with which they wreathed their bodies into circles, and their fine eyes. The venomous snakes were not so beautiful. None admired our native viper, with its yellowish scales. To adults its bite was far more seldom serious than to the young. Passing to snakes in general, of which there were many hundreds of distinct species, the lecturer illustrated in great detail the adaptation of their organization to its manifold work.

Very graphic was his description of the manner in which some of the more destructive snakes dart suddenly on their prey, twisting themselves round its body, crushing it into a shapeless and writhing mass, and at last swallowing it whole. He pointed out some very curious arrangements in the anatomical mechanism and jawbones illustrative of the statement that the snake cannot properly be said to swallow his prey; he holds on to it rather, gradually working it down his throat in a most leisurely manner, but never letting it go. He would take a sleep of six weeks before giving up his task, and if the morsel were too big would sometimes die in the effort to get it down. Of course the snake required a very fully developed and effective apparatus of salivary glands for this purpose.

The poison-bag of the venomous snakes was nothing but a modification of the salivary glands of the harmless species, the structure of both kinds being in almost all respects not only parallel throughout, but almost identical. As another instance of close relationship it was shown that the sharp channel needle which conveys the poison of the cobra, and its congeners, is nothing but the development of the tooth which these murderous reptiles possess in common with innocuous snakes. The fact that the salivary gland was the poison laboratory of the deadly snakes, as well as the known properties of the saliva of dogs or other living creatures affected with rabies appeared to Prof. Huxley to point out the direction of the solution of the difficult problem of the cause of snake poisoning and of a possible antidote against it. At present there was no man living who could heal the bite of the cobra, except by cauterization in very fresh cases.—*London Times.*

The Professor's Chair.

DIAMONDS.

Although the Professor is not so very intimate terms with these precious stones yet he knows a thing or two about them which may be interesting, especially since there is so much talk just now about making them by artificial means.

It is hard to believe that the diamond with its flashing light can be any relation to the piece of black, grimy charcoal with which you light your fire. In all the world there are not two things more unlike. But, strange to say, they are precisely the same. The charcoal is carbon and so is the diamond—carbon crystalized. What is it that makes the diamond so valuable when the charcoal is so cheap? Is it the crystalization? Well, not altogether. In 1821 a Frenchman named Latour really succeeded, as he thought, in manufacturing diamonds. That is, he succeeded in crystalising carbon. But he could not make the crystal scintillate light. It was hard enough to scratch glass and steel, and could not itself be scratched by other stones. It was crystalized carbon—there was no doubt about that. But it had no fire, it shed no rays, and people did not want it. It is this power of refraction that distinguishes the diamond from all other stones, and from all its imitations, and from all other forms of carbon, and gives it its great value; that makes the Koh-i-noor worth a million of dollars when you can buy a pailful of charcoal for three cents. The Professor once paid a visit to the Koh-i-noor. It reposes in a great glass cage strongly protected with iron bars in a stone-walled room, of the Tower of London, and is guarded by several soldiers. The Professor and his party were allowed to walk around the cage, and look at the jewels—there were others besides the Koh i-noor—as they walked. On no account were they to stop. It was very elegant, but the Professor did not feel in the least covetous. He would far rather Queen Victoria had it than himself, though if she ever has it broken up he wouldn't mind having two or three of the splinters for shirt studs.

This remarkable diamond, which is the finest, though not the largest in the world, was brought from India, where it belonged to the Great Mogul. Most of the great diamonds, indeed, which now belong to the kings and queens of France, came from that country, stolen in many instances, or appropriated as the spoils of war by the Dutch and English conquerors. Among these is the Mattam diamond, which once belonged to the Rajah of Borneo. It is pear-shaped, and was found in Borneo in 1760. On one occasion it is said to have caused a bloody war. Another of these Indian diamonds is the Orloff, which is set in the scepter of the Tsar of Russia. This stone once formed one of the eyes of an idol in a Brahmin temple, and afterwards was set in the throne of Nadir Shah, from which a Frenchman stole it one day when the Shah was drunk, and carrying it to Malabar sold it for $44,000. The purchaser, who was an American, afterwards disposed of it to the Empress Catharine of Russia for $340,000, a patent of nobility, and $15,000 a year for life. Still another is the Regent diamond, one of the French crown jewels, which was bought by the Duke of Orleans from Pitt, the Governor of Fort George, India, in the year 1717, for $675,000. Pitt said he bought the jewel in Golconda of a Hindoo merchant, but it was always believed that he stole it; an opinion which the poet, Pope, expressed in the lines:

"Asleep and naked as the Indian lay
An honest factor stole the gem away."

This diamond disappeared during the French revolution but was afterwards mysteriously restored, and during the Emperor Napoleon's reign was worn by him in the pommel of his sword.

How much money is invested in diamonds can only be guessed from the estimate that one-sixth of all the wealth of the world consists of precious stones, of which the diamond forms the largest and most valuable part. Every now and then some one announces that he is on the eve of an important discovery by which charcoal is to be turned into diamonds, but so far no one has met with any better success than the Frenchman, Latour. Just now an Englishman, Mactear, is working on the problem, but Mr. Maskelyne, of the mineral department of the British Museum, who has examined into his process, says that as yet there is no evidence of the existence of crystalline carbon among his specimens. Of course it is only the rarity of diamonds that keeps their price so high, and if a way could be found to manufacture them they would probably become so cheap that nobody would want them. This would be bad for the kings and queens who have so much money in them, but it wouldn't hurt the Professor a bit.

A more probable source of cheapening the diamond market, though, is the discovery of new fields. Formerly diamonds came only from India; in the eighteenth century they were discovered in Brazil and very lately fine fields have been found in South Africa. In the rough the stones are not all brilliant, and it is only when they are polished and cut with their own dust that they gain the fire that makes them the most beautiful and precious jewels in the world.—*Christian Union*

A Roman Treasure Trove.

Early in a recent morning a lad engaged in repairing the drain of the house No. 23 Via della Stelletta, found a little shiny piece of metal and put it in his pocket, waiting for the chance of showing it to some connoisseur. In the meanwhile a good deal of the dirt from the drain was carted away in the direction of Porta Angelica. The lad had his piece examined by a goldsmith opposite, and he was just receiving twenty francs for it when the head mason and the owner of the house, who had heard somehow of the affair, came to stop the bargain at the right moment. Search was made immediately on the spot, and 142 gold coins were found scattered between the drain and the walls of the house. Policemen were sent after the carts; they overtook them just outside Porta Angelica, examined the contents, and found 42 more coins, to the great amazement of the drivers, who had no idea they were removing gold from such an unexpected mine. The treasure numbers, consequently, 184 gold coins of the largest size, perfectly fresh, as if they had just been taken from the mint. The period to which they belong goes from 1450 to 1550; the earliest are of Pius II., the others of Innocent VIII., Alexander VI., Julius II., Leo X., Hadrian VI., Clement VII. and Paul III. Nearly one-third belongs to Clement VII., a few coins to the Viscontis of Milan and the Wladelaws of Hungary. I am sure some were engraved by artists worthy to vie with Donatello or Benvenuto; they are of exquisite beauty. The next day Mgr. Cesali, the owner, was offered 36,800 francs for the group. Of course he refused. The treasure was not concealed carefully in one single spot, the pieces lay scattered in more than 1,000 cubic feet of dirt.—*Athenæum.*

Curious Proposals.

When Lord Strangford sat down to criticise a book of travels by Miss Beaufort he little dreamed that before long he would write to the young authoress: "I was thinking the other day about a communication from the Emperor Akbar to the King of Portugal, which contained a request for copies of the holy books of the Christians, and in which the following sentence occurs: 'In the world of humanity, which is the mirror and reflection of the world of God, there is nothing equal to love or comparable to human affection.' For many years I have felt and known this, though I never said it till to-day, to any one. When you next write, please give me the possessive pronoun of the first person." Surely never was a declaration made in quainter fashion, saving, perhaps, by the Scotch beadle, who led the manse house-maid to the churchyard, and, pointing with his finger, stammered, "My folk lie there, Mary; wad ye like to lie there?" Or the lugubriously Irish lover who took his girl to see the family vault, and then and there asked her if she would like to lay her bones beside his bones?—*Chamber's Journal.*

SECULAR NEWS.

Prof. Henry E. Shepherd, a native of Fayetteville, N. C., but for some years resident in Baltimore, was last week re-elected Superintendent of Public Instruction for Baltimore.—*Hale's Weekly.*

Three ladies were burned to death near Danville, Va., recently by the explosion of a kerosene lamp. One overturned a kerosene lamp which exploded and set her on fire, and the other caught fire in attempting to extinguish the flames.

Rev. A. D. Betts asks us to "announce that the class of 1855 propose to meet at Chapel Hill next June. As they are scattered through many States, you will please request the press to give this call a notice. I wish the surviving members to address me at Kenansville, N. C."—*Hale's Weekly.*

A representative of a Wilmington house was in town Wednesday and bought from our merchants 5,000 rabbit skins, 2,500 of these from Messrs. Wallace Brothers. For these he paid 25 cents per dozen, making the revenue to our merchants from this source on Wednesday reach something like $105.00.—*Statesville Landmark.*

The Secretary of State informs us that the law allowing parties whose lands have been sold to the State for taxes to redeem the same upon the payment of ten per cent. expires on the 12th day of March, 1880. Delinquent tax payers will do well to settle at once, as they will have to pay 25 per cent. after that date.—*Raleigh Observer.*

The British P. O. Department has applied to the Court of Exchequer for an injunction restraining the Edison Telephone Company, and other telephone companies from operating, on the ground that telephones are telegraphs, within the meaning of the act by which the government obtained a monopoly in telegraphs.

Out on Church street, near the residences of Mr. W. A. Smith and Dr. J. P. Gibson, is something of a small Leadville, so far as gold mining goes. Mr. Smith came down town Saturday with a lump of gold weighing nearly half a pound, the result of a day's work with a small mill. The vein was opened out some time last December and proves to get richer as it is followed up.—*Concord Sun.*

GREAT MERIT.

All the fairs give the first premiums and special awards of great merit to Hop Bitters, as the purest and best family medicine, and we most heartily approve of the awards for we know they deserve it. They are now on exhibition at the State Fairs, and we advise all to test them. See another column.

MISCELLANEOUS.

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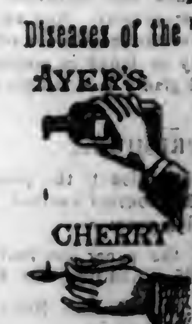

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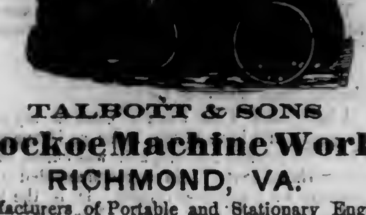

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[NEW SERIES—VOL. XIII—No 630.] WILMINGTON, FEBRUARY 4, 1880. [OLD SERIES—VOL. XXIII—No. 1,250.]

The Presbyterian.

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ENTERED AT THE POST OFFICE AT WILMINGTON, N. C. AS SECOND-CLASS MAIL MATTER.

For the N. C. Presbyterian.

A NOBLE EXAMPLE.

DEAR MR. EDITOR: You and your readers doubtless rejoice in everything that advances the cause of Christianity, though the advance be not connected with your own Church. A few years ago there was no land owned in Soochow by foreigners. All the missionaries lived in rented houses. The first foreign house built in Soochow was erected by Rev. George R. Fitch, a missionary sent out by the Northern Presbyterian Church. During this month Dr. A. P. Parker, a member of the mission belonging to the Southern Methodist Church, has taken possession of his new house built on a lot which his mission owns.

On the same premises he has built a house in which he will conduct a boarding school for boys. The money used for erecting the school building was given to the Mission by a Christian gentleman in Kentucky, a member of the Methodist Church South. The amount was *two thousand dollars*. The same man gave in all *six thousand dollars* to be used in "strengthening the stakes" of the Methodist Mission in Soochow. Two thousand have been spent in building the school house just mentioned, and four thousand are to be devoted to the purchase of a lot and the erection of a church thereon.

The Southern Presbyterian missionaries in Soochow all live in rented houses. About three years ago the writer made an effort to raise money to be used in buying a lot on which to build a chapel. His object was to have a *stake driven down*—to have in Soochow a permanent possession for the Southern Presbyterian Mission. He wrote several hundred pages of note paper on the subject and the result was that about three hundred dollars were sent him by friends in North Carolina. Since that time he has made many efforts to purchase a suitable lot, but has not yet succeeded. The difficulty is just this: A preaching place must be on one of the busy streets, for on a quiet street there would be few passers-by that the missionary would have no audience. But the lots for sale on the crowded streets cannot be bought for three hundred dollars. They all have houses on them and the value of the site is increased by this fact.

If a good Christian in North Carolina would devote a thousand dollars to this cause he would be doing a great work. Is there in the whole State no Presbyterian with ready hand and noble soul and strong love to Jesus who will do for his Church what the Kentucky gentleman has done for the Methodist Mission? We want a permanent location in the great city. The writer proposes to continue his efforts to secure a firm foothold in Soochow. *We must have it.* And we must have a good place, too. There is no thought of acting rashly in the matter—nothing whatever of the desire to get a place just simply for the sake of owning it. We want a suitable situation where the preaching of Christ's Gospel will be attended by large audiences who will daily hear that which alone can save their souls. If we must wait and pray long before the blessing comes, then we will wait; but the thing must be done.

This letter is not written to influence any pastor or Sunday school teacher as such. The writer does not wish to draw upon the revenue of our excellent Committee of Foreign Missions. Let every pastor and Sunday school and woman's missionary society connected with our Church *support the Committee*. Is there not some private Christian in the Presbyterian Church in North Carolina who has soul enough to put his money in the bank that cannot fail, and which will eternally pay interest?

JOHN W. DAVIS.

Soochow, China, Dec. 22, 1879.

For the N. C. Presbyterian.

RELIGION AND SCIENCE.

I wish, Mr. Editor, through your columns, to call the attention of the numerous theological scientists who did such noble service in pulpit and press in showing the world that Tyndal's "prayer test" was unscientific, to a recent development, the refutation of which will be a labor still more worthy of their genius. Jager, a German savant, propounds the theory, which religion must either overthrow or perish, that the soul of every man and animal is to be sought for in the *characteristic* odor exhaled in each case.

Duntzmaier, physiologist and metaphysician, formerly an opponent of the theory, has become an enthusiastic convert to it by means of the following experiment:

Reasoning that the emanations of odor, similar to those of light, might be fixed and treasured up by being thrown on an object sufficiently sensitively to them, he selected for this purpose the olfactories of a dog. A cage of twenty rabbits was placed in a room and a dog admitted. After being allowed to worry and stir up the rabbits about an hour the dog was instantly killed, the olfactory nerves and mucous membrane of the nose removed and rubbed up in a mortar with glycerine and water. This substance would contain, of course, that quantity of the rabbits' souls with which the dog's nose was impregnated, the characteristic quality of which would be timidity. Some of the mixture being administered to a cat it was found that she would run from a mouse instead of attacking it. A few drops of it given to a mastiff hypodermically rendered him afraid of the cat. A few drops of it taken by the experimenter himself rendered him so timid that he was afraid for a time to believe in his own discovery. This effect soon wore off, however. Another dog was treated by being allowed to smell, or rather *inhale the soul* of a lion, with corresponding results. *Q. E. D.* The soul is tracked to its home at last.

Mr. Editor, this is no joking matter. These gentlemen are learned scientists. The results of their investigations have been published in in the records of the "Transactions of the German Ozological Society." It is a question lying strictly within the domain of science and therefore theologians, as such, have no right to pronounce upon it. But let our theological scientists come forth. Let them meet this new enemy on his own ground. Let them do as they did with Tyndal's prayer test, prove the thing "unscientific." Let our ministers, especially in the rural districts, enlighten their people on the subject from the pulpit. Let us have a dozen or so review articles upon it. A small volume, if not of too costly a style, for extensive circulation, would be timely. I have sought to do my part by calling the attention of others to the matter.

Yours, truly, S. H. C.

THE FRIENDS OF KING WILLIAM III.

It was the singular fortune of King William III to have had for his two most intimate friends and advisers two of the most earnest ecclesiastics of Great Britain, both of them Scots. In the south, next to the Primate Tillotson, was Gilbert Burnet, Bishop of Salisbury; in the north the real Presbyterian Primate of the Church of Scotland, William Carstairs. Carstairs has left nothing in writing; but his life is filled full of strength and wisdom. His earliest public appearance was while undergoing the agonizing trial of the thumbscrew before the Privy Council in Edinburgh. All present, even his judges, were struck by the extraordinary fortitude and generosity of a man "who stood more in awe of love for his friends than of the fear of torture, and hazarded rather to die for them than that they should die for him."

Recommended to the Prince of Orange by this heroic courage, as well as by the singular sagacity which he showed on the same occasion in revealing to the judges only what was of no use to them and no harm to any one else, he accompanied William on his eventful voyage to England, and was the first to call down the blessings of heaven on the expedition by the religious service which he celebrated immediately on his landing at Torbay, after which the troops all along the beach, at his instance, joined in the cxviii Psalm. From that time he was William's companion to every field of battle—his most trusted adviser in all that related to the affairs of Scotland. "Cardinal Carstairs" was the name by which he was usually known, alluding to the saying of Cardinal Ximenes that he could play at football with the heads of the Castilian grandees. The king had one all-sufficing explanation of his influence:

"I have known Mr. Carstairs long; I have known him well, and I know him to be an honest man."

One famous instance of his power is recorded, unique in the history of princes and churches. An oath (the "oath of assurance," as it was called), extremely obnoxious to the General Assembly, had been intended by the English government to be imposed upon its members. The commissioner sent up an earnest remonstrance against it by a special messenger. There was just time for him to return to Scotland with the king's final determination on the night before the Assembly was appointed to meet. Carstairs was absent when the messenger arrived, and in that interval William, under the advice of his ministers, refused to listen to the remonstrance, and sent off his instructions by the messenger. When Carstairs arrived at Kensington he heard what had happened. He found the messenger setting off for Scotland, and demanded him, in the king's name, to deliver up the dispatches. It was now late at night, not a moment was to be lost. He ran to the royal apartment, and was told by the lord in waiting that the king was in bed. He insisted on entering, and found William fast asleep. He drew the curtains, threw himself on his knees by the bedside and awakened him. The king, startled, asked what had brought him, and for what he knelt.

"I am come to ask my life."

"What can you have done," said William, "to deserve death?"

Carstairs told what had occurred. The king was furious. Carstairs begged only a few words to explain. The king listened, was convinced, threw the dispatch into the fire, wrote a new one at the dictation of Carstairs, the messenger set off, and in consequence of this delay arrived only just in time, on the very moment of the fatal day. The crisis was averted, and the constitutional establishment of the Church of Scotland at this day is, humanly speaking, the result of that memorable night.

DEAN STANLEY.

A woman named Madelaine Casson has been arrested for stealing the Golden Crown of Thorns from the Chapel of the Holy Virgin at the Grotto of Lourdes.

WASTES OF THE SPIRITUAL SYSTEM.

In the body constant exhaustion and constant recuperation seem to formulate the law of life, somewhat as it is in mechanics, where action and reaction are equal. The brain tissue is being constantly exhausted, and the residue must be removed and replaced, or imbecility will surely take place. The body is constantly casting off its worn out particles, and as constantly the places are filled with new, on which the monster, existence, must feed. The very coatings of the eye, so liquid and almost intelligent, come off worn out and pass away, and the new comes and dispossesses the old, as the coming hud shoves off new by its springing vitality the sere leaf of last year.

So is it in our spiritual natures, which require constant supplies of spiritual life tissues, or moral imbecility and obliquity must ensue. This explains a world of strange doings. Men yield to temptation who have withstood it for years, whose integrity the world has ceased to question, and then come down as an oak that has stood the storms of centuries falls, to the surprise of all, in a dead calm. Supplies have ceased to come into the waste places, is the answer, and imperceptible decay has ensued. "Gray hairs are here and there upon him, and he knoweth it not." The most important consideration now is, By what means are our spiritual wastes to be repaired? *Secret prayer* is the recuperative force, or the instrument by which spiritual exhaustion is counteracted. It acts as a capillary force to supply the soul with its restorative tissues and energies, so that the waste shall not be beyond the supply. And in the light that these analogies suggest we see the peril of living out of communion with God in thought, and out of secret fellowship with him in the closet.

Secret prayer is as the ladder Jacob saw, with angels ascending and angels descending, going both ways for man's help and comfort. But if there be no ascending angels there will be very soon none descending. If there be no secret prayers, as the vapor of breath ascending to heaven, there will be no dews or rain coming down. And how many departures from God, ending in total shipwreck, have begun while we were absent from the closet, the place of our former fellowship with God! If we could only look into the inner records of some young man's life just from a Christian household, after he has seemed to have well begun his spiritual course, but has suddenly forfeited all, we would see an illustration of this. The answer to the surprise is that the angle of his deflection can be traced to neglect of that secret communion with God, so needful and essential, in which, depending on God, his strength is absorbed, as fragrance from the flower in the sanctities of home. His fatal fall was in the experiment to see if he could not do without what the Saviour himself could not *neglect*, and spiritual weakness came insensibly on in the time when no supplies were coming to build up the system; so the spiritual fortifications wasted and crumbled away. There is an erosion of soul constantly going on, spirit chafing against flesh, and flesh wearing away the spirit; and if man is to stand the exhaustion the spirit must build as fast as sin weakens and tears away, or, in its conflicts, consumes.

His disasters are all due to the fact that the hidden life of the soul, that which is hidden with Christ in God, was neglected, supplies cut off, the spiritual commissary was too far from the base of action, so that little blemishes of character, which once might have been easily removed, grew into huge faults; small sparks of temptation, which might have been quenched in the beginning, have flared into a conflagration, setting on fire the whole course of nature.—*Presbyterian.*

RELIGION AND BUSINESS.

In the course of a recent address to business men at Devonshire House, Bishopgate, the Rev. Dr. Oswald Dykes remarked:

In the heart of busy London stands the Londoner's cathedral church. It stands, like many an old minster in France, Germany and Italy, just in the town market place, where traffic need to gather densest, and the roar and chaffer of trade rang all day around the venerable walls. This is a better image of what we chiefly need; not the churchyard, but the minster in the market place. *A higher life* in business is the best security for the future life. We want God in our trade and commerce. It is a mere accident, but it is suggestive, that the only time this word "business occurs in the Gospels is in the first words recorded from Jesus' lips, "I must be about my Father's business." Business life is consecrated when you make this your motto! Bring God our Father into the office and the exchange, and treat trade as His work—to be done on His lines, for His ends, under His sanction—and you have the true alliance of religion with business. But it is of no use to stay too much by generalities. There are two degrees by which religion may enter into or influence city business men. The first I shall call the negative degree of godliness in trade. That is when the fear of God leads a business man to abstain under a sense of duty to the Lord of trade from all dishonorable practices in it. Primary laws of trade on the moral side are very simple. Unlike its economic laws, they need no philosophic Adam Smith to make them plain to common people. They are just two: Lie not in word; cheat not in deed. Both, in fact, are branches of a single canon: "Do justly." This does not exhaust the duty of man to man, but it may be said to exhaust the duty of trader to trader. I am assured that the carrying out of these laws has become extremely difficult—so difficult as to be practically impossible. It is said that in the unscrupulous competition and complicated ways of trade downright honesty will not pay. Into details I am not competent to enter; it is for men of business to do that. I only suggest these consideration: 1. The honest man is not a casuist. It is not by trying to sail close in the wind's eye that one manages to be upright. If you really want to be true and fair, it is possible to be so, whether it pay or not. 2. It is rather dangerous to pretend that business cannot be carried on profitably on honest lines; for some day people may ask whether trade be, in that case, worth preserving, or fit for honest men to embark in. 3. It seems to me that if modern business try conclusions with the moral laws of the world, these moral laws are likely to prove the stronger of the two. No trade has continued in the past to flourish that was not based on substantial fair-dealing. It was thus that English commerce was originally built up. The secret of success was uprightness. From the days of Elizabeth and James down, the vast edifice of our commercial supremacy was certainly reared on these principles—sterling work, full measure, fair profit, open dealing, a man's word his bond. In proportion as English commerce sticks to these will he its chance of credit and confidence in the markets of the world.

AFFLICTION.

BY AUBREY DE VERE.

Count each affliction, whether light or grave,
God's messenger sent down to thee. Do thou,
With courtesy, receive him; rise and bow;
And ere his shadow pass thy threshold, crave
Permission first his heavenly feet to lave.
Then lay before him all thou hast; allow
No cloud of passion to usurp thy brow,
Or mar thy hospitality: no wave
Of mortal tumult to obliterate
The soul's marmoreal calmness. Grief should be
Like joy—majestic, equable, sedate,
Confirming, cleansing, raising making free,
Strong to consume small troubles, to command
Great thoughts, grave thoughts, thoughts lasting to the end.

DOCTRINAL AND SENSATIONAL PREACHING.

BY PROF. JOHN P. GULLIVER, D. D., ANDOVER.

There is a great outcry against what is called *doctrinal* preaching. Yet every preacher knows that there has never been a time in the history of the Church when preaching has been so doctrinal as now. And every eminent and successful preacher knows that it is the sermon which contains the most cleanly-cut, clear, cogent thought, which most interests the average American congregation. This is true even where metaphysical distinctions are luminously drawn, or historical facts compactly stated, or an intricate exegesis simplified by an emphatic synopsis, as a school boy gives the principal parts of a complicated Greek verb. But it is true in a marked degree when the thought is the statement of a cardinal evangelical truth. Man is sinful; man is lost; Christ has died for man; faith in Him will save the soul; there is salvation in none other; the Holy Ghost is with man; the new birth must precede the new life; the new life will grow to the perfect life, and the man is in heaven; the death in sin will ripen into eternal death, and the man is in hell—these are truths of which men never tire. The voice of the preacher uttering these doctrines is reinforced by ten thousand voices within and about every man's being, till the universe becomes one vast telephone, reduplicating the appeals of the man to God. It is evident, therefore, that what people dislike is not doctrinal preaching, but something else, to which they have given that name.

The same faulty nomenclature appears in the strong and universal condemnation of what is termed *sensational* preaching. A great many attempts have been made to define this monstrous and hideous thing, but, after all, it has in men's minds as little substance and shape as Victor Hugo's devil fish. Everybody knows what it is, but nobody can describe it. But what is it but preaching which has no doctrine in it—which has the apparatus and surroundings of thought without the thought? It is a mill running with clack and clatter, without any grist. It is a gandy frame without a picture. It is an illustration, poetic or pyrotechnic, with nothing to illustrate. Dr. Emmons always closed his sermons with an "improvement," the numerous heads of which sometimes made large inroads upon the Arabic numerals. A young student, who had been preaching for him, asked, "Will you tell me, sir, why I have so much trouble with my '*improvements*?'" "Because you have nothing to improve," was the testy reply. Sensational preaching is a milliner's manakin—all dress and no woman.

Now what is it which people do not want? In the first place, they do not want to see all the bones of a doctrine. They do not want to see a skeleton hanging before the pulpit, staring at them out of eyeless cavities, and rattling *firstly*, *secondly*, and *tenthly*, as the different bones are touched. They want the truth clothed upon with a house which is from heaven. They want to see a living, breathing form, which the preacher's faith and toil have drawn down from the very throne of God, all radiant with the presence of that Spirit of whom Christ said, "He shall take of mine and shall shew it unto you."

That is not the most profound sermon which is the most unintelligible. That is not the most finished garment which is sent to you full of basting threads. That is not a comely building whose rafters are all in sight, or which, like the Cathedral of Cologne, keeps its scaffolding always in sight. A sermon should be a unit, a completed creation, with a body, life, and soul of its own, as elegantly dressed, as brilliantly adorned, as your subject or your resources will admit, but with an essence of truth, a substance of doctrine, that will make it something more than a rattle of words, or a galvanized corpse.—*Christian at Work.*

REVIVALS.

BY REV. C. M. HOWARD.

As the result of careful study of revivals, past and present, and a number of years of constant labor in this work, a few thoughts have occurred to me that I wish to lay before the Christian Church. I am especially stimulated to do this, at this time, by quite an extensive tour of observation lately made among the most noted evangelists of different denominations, now laboring in the Northern and Southern States.

I find some good people opposed to revivals; and, if their experience is limited to such as I have often witnessed, it is not wonderful, for I have greatly feared myself, less more harm than good would be done. A very prominent evangelist, who counts his converts by hundreds, in almost every town he visits, told me he thought if one in ten of the professed converts stood, it would be good work. Heaven defend us from such revivals! But we should discriminate between the true and the false.

No earnest effort to promote the cause of Christ was, perhaps, ever made but satan has endeavored to prevent or hinder it, either by mixing alloy or substituting a counterfeit.

Was the service of song likely to prove a blessing to the Church? at once he introduces a lot of drawling, nonmusical, or operatic tunes, and dry and insipid hymns, till scarcely one Christian in a dozen ever attempts to warm his heart in singing God's praise at church or at home. Was great good to come from the distribution of carefully prepared tracts? then must Mr. Dry-as-dust be set immediately to writing tracts, till he can hardly get saint or sinner to look at one? Have revivals, under careful management, conducted by devotedly pious men, resulted in great and permanent good? then a spurious article is smuggled into the Church, which destroys confidence in all revivals and brings the work of God to a stand for years.

But I am fully persuaded, by my own experience and reading, that if the following rules were observed by those laboring in revivals, great good, instead of harm, would result:

1. *Do the work thoroughly.* Most evangelists are in too great a hurry.

2. *Have longer meetings.* I never wish to begin unless I may continue four weeks, if feasible, and where I have remained five, six, seven, or even eight weeks, it has been far more satisfactory to me; as the converts were so much more strengthened and made more earnest Christians. Holding, usually, but one regular service, and that at night, I find people will come many miles every night, and not weary; the interest and audiences increasing to the last. One should watch this, however, and stop before the interest abates, or when there seems little probability of reaching any more unconverted people.

3. *The sermons should not be too brief*, yet so constructed that the attention and interest will increase to the end. They should be crammed full of instruction and convincing argument, and very plain, that children may understand. Instead of this, we often hear an empty harangue, of twenty minutes, followed by fearfully loud and exciting calls to the anxious seat, and the rest of the evening consumed in efforts to drag all the unconverted there, even the children.

4. *The law should be preached, and its penalty proclaimed, yet with great tenderness.* The sinner should be made to see that he is an abominable creature in God's sight, and richly deserves all that God has threatened. I have passed through long meetings, where the evangelist scarcely spoke of the horrible nature and awful consequences of sin, but dwelt wholly upon God's goodness, etc. As would be expected, I saw little conviction of sin. The gospel should be very fully and constantly proclaimed, but it will not do to leave out the law.

5. *Instructions to inquirers and converts should be very full and explicit.* The ignorance of the unconverted, even the best educated, and those brought up in pious families and Sabbath Schools, as to what the gospel and religious experience really is, is most astonishing; and could scarcely be believed by one who has not labored much among them. I find it necessary to give a great deal of instruction every night, and have devoted as much as a whole week at the close of the meeting to their special instruction. Hard work, and insignificant in the estimation of man, but we must work for eternity. The instructions given are often very meagre and unscriptural. Sometimes they are of a legal character; sometimes the opposite, to use no means but wait God's time; and sometimes they are taught that a mere intellectual reception of Christ will save. I believe much in the importance of singing into the heart and mind, by the aid of sweet and tender tunes, as much gospel as possible so that it will ring in their ears, and they will sing it all their days. Converts should be greatly urged to study the Bible. Suitable religious books and tracts, most carefully selected, should be left with every inquirer and convert.

6. *The church must be aroused to prayer and effort.* Many little praying bands, among all classes, should be started and kept up. Work must be cut out for the members. I find the law and gospel, as preached to the unconverted, also revives the Church.

7. *Pastors should visit much from house to house*, also such members as are qualified for this work; and, of course, continue after the meeting is over.

8. *All the evangelical churches should unite.*

9. *Noise, confusion, and undue excitement should be repressed*, as unfitting the mind to understand, and lay hold of saving truths presented. All means, measures and machinery calculated to produce this should be excluded, and no reliance placed upon anything but the Word and Spirit of God to impress the soul.

It is, no doubt, desirable to separate the awakened, who sincerely desire instruction and prayer, from the rest of the congregation, but the anxious seat, as it has often been used in the past, has done much harm. I have seen persons almost dragged there, no instruction given, but petted, fondled, hugged, amid deafening noise and shouts till of course some sort of feeling was aroused (with which, however, the Spirit had probably nothing to do) and immediately they were pronounced converted and urged to get up and proclaim it. What the result of such work is, many witnesses can tell us.

10. *Inquirers should not be pressed to make profession of conversion* until they have had sufficient time to understand thoroughly the marks of conversion. These I have printed in my hymn book and insist upon their careful study. Every argument is used, in some meetings, to induce inquirers to get up and say, "I believe," and they are told if they will say so, they do believe, and then they are pronounced converted. Others urge all that intend to lead a better life to come forward and take the preacher by the hand. Numbers of children and others will do so. They are counted converts. Terrible results follow such work. Let inquirers have plenty of time to see whether they are changed or not, before proclaiming it to the world.

11. *Professed converts should not be received into the Church during or immediately after a revival.* Nothing, to my mind, has brought revival work more into disfavor than this. I could not, conscientiously, labor in a meeting where I thought they would be taken into the Church in less than a month after the close of the meeting. About they only test we have now, when it is so reputable to join the Church, is *time*. At least let the devil have a few shots at them, and see how they will stand when the help and stimulus of daily meetings are withdrawn. By neglect of this caution our churches are filled with unconverted souls. In churches where we should little expect to see it, during the progress of a meeting, and at the close of a stirring sermon, such invitations as this are made: "If there is any one here now willing to confess Christ, let him come forward and take me by the hand," and all who do this are immediately received into the Church. Multitudes will come forward when urged to do so, and unite with the Church, who will not deny themselves the least sinful indulgence to please God. Do we want any more such in our churches?

During the tour, above alluded to, I took ample time for careful observation, visiting all the meetings, especially inquiry meetings. In many places I saw much to trouble me, and lead me to expect soon a great public reaction in sentiment against revivals. Not to trespass further on your patience, I will only mention this: In some of the largest meetings I attended, multitudes thronging the buildings, I heard for weeks scarcely anything preached about the nature and consequence of sin; nothing, it seemed to me, to trouble the sinner's conscience, or alarm his fears; but God's goodness, pity, His anxiety to save men, how easy to become a Christian, etc. Week after week, in the crowded inquiry rooms, I did not see a tear shed or scarcely any evidence of conviction of sin. Instructions seemed to be mostly, "Accept of Christ." "Why not?" etc., till finally the soul would apparently accept of Christ, as one who never was sick, nor ever expected to be, would accept of a physician; or, as one would take a horse, who had no use for him now, but upon which he might like to take a ride sometime, perhaps; and upon this intellectual and apparently heartless acceptance of Christ he was told that Christ then accepted of him, and he went off believing himself a Christian. I asked one why he came to the inquiry room when he felt no need of a Saviour? He said, "Because I like Mr. ——, the evangelist." May God grant that my fears are not well founded, but we cannot be too careful in administering comfort to unawakened souls. We may as well preach Universalism at once.—*Christian Observer.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

From London Weekly Review:

Mr. Stokes, a member of the Church Missionary Society's Nyanza expedition, has recently made a journey from Enbaga, the capital of Uganda, to the Ripon Falls, where the Nile issues from the Victoria Nyanza.

The supplementary elections in some thirty Protestant parishes of Berlin have been gained by the Broad Church party. The superior ecclesiastical authorities being of the opposite way of thinking, the Liberals are not a little elated at the additional influences secured.

The Pope has written a letter to the German Bishops, in which he quotes the admonition contained in the New Testament as to the duty of Christs apostles to sacrifice and suffer all things for the welfare of the Church. He exhorts them to use their utmost efforts to bring about a *modus vivendi* between the Papacy and the German Empire.

The Russian Minister of the Interior has issued an order instructing the Governors-General and Governors of the Western and Southwestern Governments to collect and send to him all measures promulgated since 1864 having relation to the Roman Catholic Church. A special commission is to be instituted to examine the decrees referred to.

The master of the Horsham work house made a complaint to the last meeting of the Board of Guardians against the chaplain, the Rev. J. F. Coles. The master stated that on questioning a female inmate as to the cause of a large hole in her apron, she said that the chaplain had recently administered the sacrament to her, and in doing so had spilt some of the wine on her apron. In consequence of this the chaplain said the part of the apron where the stain was had become "consecrated," and he must cut it out and deposit it in a box at Roffey Church. The guardians expressed strong disapproval of the chaplain's conduct, and gave directions that he should be informed that they considered he had no excuse whatever for mutilating work-house property in such a manner.

For some years the University of Cambridge has had a mission at Delhi. The Bishop of Calcutta has now appealed to the University of Oxford to send out missionaries to work especially among the educated natives in that city, many of whom are now familiar with the English language and English literature. Three clergymen have agreed to go out next year.

At the Mission Chapel, Little Wild street, Drury Lane, on New Year's evening, a tea was specially provided for about 300 blind persons, who were present from various asylums in the metropolis. Mr. G. Hatton presided, and several clergymen addressed the meeting on the subject of the New Year. After a distribution of presents had been made, the blind guests were led to their respective homes by their friends, highly pleased with the evening's entertainment.

News from Florence shows how vain are the laws against convents in Italy. The celebrated Badia, on the hill of Fiesole, was recently acquired and restored to monastic purposes by the Scolopians. Now the Dominicans have reacquired and re-established the large convent at San Dominico, suppressed since 1810; and the still larger convent of the Deccia, which was founded by the Davanzati family, and rebuilt by Michael Angelo, is to be restored. Thus there will be six monasteries on the Fiesole Hill.

The *Nonconformist* says Ritualism has now found its way into Guy's Hospital, where, through the aid of the newly appointed matron, in conjunction with the chaplain, something "very much like a confessional" is said to have been established, producing a feud between the Governors and the medical staff, and resulting in the withdrawal of thirty or forty of the best nurses, to be ultimately replaced, it may be presumed, by members of a guild bound by secret vows obediently to carry out the behests of clerical dictators.

The difficulty with the Porte seems in a fair way towards a solution. The Sultan with his own hands delivered the papers belonging to the Church Missionary Society to Sir H. Layard, and expressed his determination to maintain the principles of religious liberty in his Empire. The Ulema's release from prison was at the same time assured, but it was considered necessary for his safety to remove him to an island near Smyrna. The dismissal of Hafiz Pacha is waived. Hafiz declared himself ignorant of the arrest till he met the carriage containing the Ulema and Dr. Koeller. The officer concerned in the forcible detention of Dr. Koeller will be dismissed.

The Roman Catholic Archbishop of Algiers has received from Zanzibar favorable reports of the eighteen missionaries who left Algiers last June, and have reached Ugogo, as also of the missionaries sent out last year for Tanganyika. The latter had lost their superior, Pere Pascal, but had arrived at Ujiji, and had been well received there by the English mission and the Arab chiefs. They had explored Orundi, a rich and populous region, which they depict in altogether different colors from Stanley, and, by invitation of the Sultan of Kikari, they had established a station, commencing operations by rescuing abandoned infants. The Abbe Debaize, on the other hand, had been twice deserted by his porters, had been plundered of a great part of his outfit, and had returned sick and discouraged to Ujiji, where the Algerian and English missions were nursing him. It was not known whether he would recommence the exploration entrusted to him by the French Government.

GOLD DUST.

How vain are all hereditary honors,
Those poor possessions from another's deeds,
Unless our own just virtues form our title,
And give a sanction to our fond assumption!
—*Shirley.*

Happiness is the congruity between a creature's nature and its circumstances.—*Bishop Berkley.*

A life of carnal ease, a death of stupor and an eternity of horror, are closely allied. In the matter of converting a human soul to God all human power is reduced to zero—*J. W. Alexander.*

As we must render an account of every idle word, so must we likewise of our idle silence.—*Ambrose.*

The law of the harvest is to reap more than you sow. Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny.—*George D. Boardman.*

Religion stands upon two pillars, namely: What Christ did for us in his flesh and what he performs in us by his Spirit. Most errors arise from an attempt to separate these two.—*John Newton.*

A weak mind is like a microscope, which magnifies little things, but cannot receive great ones.—*Chesterfield.*

Do not insult calamity;
It is a barbarous grossness to lay on
The weight of scorn, where heavy misery
Too much already weighs man's fortunes down.
—*Daniel.*

The maelstrom attracts more notice than the quiet fountain; the comet draws more attention than the steady star; but it is better to be the fountain than the maelstrom, and the star than the comet, following out the sphere and orbit of quiet usefulness in which God places us.—*Dr. John Hall.*

Every promise of God rests on four pillars; His holiness and justice, which will not suffer Him to deceive; His grace and goodness, which will not suffer Him to forget; His truth, which will not suffer Him to change; and His power, which makes Him able to accomplish.—*Rockwell.*

All truly consecrated men learn, little by little, that what they are consecrated to is not joy or sorrow, but a divine idea and a profound obedience, which can find their full outward expression, not in joy and in sorrow, but in the mysterious and inseparable mingling of the two.—*Phillips Brooks.*

The union of matter and form makes a body; the union of body and soul together makes a man; and the union of man and Christ makes a Christian, and sap from this root makes him a growing one.—*Ralph Erskine.*

The Lord takes up none but the forsaken; makes none healthy but the sick; gives sight to none but the blind; makes none alive but the dead; sanctifies none but sinners, and to all these He is precious.—*Luther.*

Some men are born to endure the toil and strife
And heavy burdens of the earth. They are
The pillars in the temple of this life,
Its strength and ornament; or, hidden far
Beneath, they form its firm foundation-stone.
—*MacKellar.*

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, FEBRUARY 4, 1880.

The Synod of North Carolina, at its late meeting, passed the following resolution:

"The Synod commends the N. C. PRESBYTERIAN as a paper worthy of the confidence and liberal patronage of our people, and hereby encourages its ministers and elders to aid in extending its circulation, until every family is supplied with a copy."

INDIVIDUAL DUTY.

One of the greatest obstacles to the progress of Christianity is the dead weight it has to carry in the form of the inconsistency or slothfulness of its professors. The spirit of worldliness has made great inroads upon the Church, formalism has usurped the place of spirituality to a large degree, and many professors of religion, instead of being an impelling force, are a serious drawback to all religious progress.

One casts in his lot with the people of God, solemnly avows his determination to live for Christ and His cause, but has hardly withdrawn from the sanctuary before we find him ensnared in the toils which Satan so skillfully sets, and he is announced as a leader in the most religion-stifling, soul-destroying worldliness. Another, having for a season run well, turns aside, lured by increasing wealth, and finds the race too long and wearisome, and retires into spiritual sloth. Yet, another, beginning by neglecting private prayer, deserts the house of God, or if, under the goading of conscience, he attends, imagines the sermons dull and uninteresting. The pastor is at fault—'tis so he would appease the inward monitor—and he readily draws the contrast between his own pastor and others. Soon the church officers are at fault, and ere long the members are brought in. Nothing that is done is right. Very possibly he will deplore the terrible lapse of spirituality in the church. He would contribute liberally, but there is so little done by the other members; he would attend the meetings for prayer, but so few attend and there is so little life. He is thoroughly soured.

Very pitiable are all these and many other cases. They are all dead weights to the Church. But our deepest sympathies go out to the last. He made the false step when he turned away from the closet. Assuming, and the assumption is not baseless, that he is a child of God, he is utterly miserable when he dares to think. He is in a false position, but he stifles the conviction when it arises to his conciousness. If he is God's child, He will lead him back; it may be, and yet in very mercy through the dark waters of terrible affliction, but it may come through earnest repentance and immediate return to the forsaken paths of holiness.

Not only our Church but every Church suffers from these drags upon its progress. We love to look out upon the Church at large and expect great deeds; we wonder why its progress is so slow; we love to find the fault in others. But the true way to bring back prosperity to the Church, and send it leaping forward, is for every individual to realize that he is a part of the Church, and to do his individual part of the work. There is, indeed, work which no individual can do, work to be done by the Church collectively, but only by the earnest, steady, whole-souled efforts of each individual member can the Church be so vitalized and so charged with power as to be fitted for its own grand peculiar work.

Individual duty necessarily precedes personal responsibility. As we shall not be judged hereafter for the deeds done by the Church, or for the deeds not done by her; not for the inefficiency, or the vagaries, or the sins of pastor, elders, deacons or others, but each for the sins of himself, it follows, rather it precedes, that the prime matter for our consideration is to seek to know our specific duty, and to discharge that faithfully. In every case this duty will be found not in deploring the shortcomings of others, but in aiding them in every possible way; neither by doing their work, but by doing our own, encouraging others and extending the hand of aid where the weight of burden requires it.

Let him who would know his duty begin at the closet, throwing himself at the feet of Christ, and with humble and entire reliance upon the power and the grace of the Holy Spirit consecrate himself anew to His service, and thenceforth do his duty as God shall give him strength.

The motive power in the doing of right, in every case, of the Church or of the individual, is the Holy Spirit. God, in every case the Enabler, the Doer, man the instrument used, or the means employed. To spend our time in bewailing the low estate of religion is useless. God is ready and waiting to be gracious, but revivals of spiritual life do not come by murmurings and repinings, nor by casting blame upon others; nor do they descend unlooked for and unsought upon the Church as a whole. When the people of God, as individuals, shall endeavor to walk in the ways of His commandments, and plead as for the life for the outpouring of His Spirit, He will descend upon us, the indifferent will become earnest, the backslidden will be restored and the Church will go forth with renewed strength to the evangelization of the world.

THE SABBATH MOVEMENT.

The friends of the Sabbath are everywhere active. The following, which we take from the *Christian Observer*, shows how they are moving in Louisville, Ky.:

"A petition is in circulation, from which we subjoin an extract, asking the Legislature of Kentucky so to amend its laws on the Sabbath that the proprietors of bar-rooms may no longer claim that it has no application to their saloons. It ought to receive immediate attention from friends of the Sabbath.

"The memorial of the undersigned citizens of Kentucky respectfully showeth: That your memorialists have observed with great satisfaction the introduction of a bill in the Legislature entitled, 'An act to amend section 10, article 17, of the Revised Statutes,' which prohibits labor, business and dissipation on Sunday, by adding a provision thereto that the said statute shall specifically apply to prohibit the sale of spiritnous or intoxicating liquors on Sunday by licensed taverns, saloons, or any others. And your memorialists do hereby express their earnest desire that said act to amend section 10, article 17, of the revised statutes shall be enacted by your honorable body."

DEATH OF REV. DONALD McQUEEN, D. D.

Rev. Dr. McQueen died at his home in Sumter, S. C., on January 23rd, ulto., in the 70th year of his age and after a protracted illness.

At his funeral, as we gather from the *True Southron*, of Sumter, S. C., the following statement of his ecclesiastical course was read:

"Graduated at S. C. College, in the class of 1832; Graduated in Theological Seminary Columbia, S. C., 1836; Licensed by Presbytery of Harmony at a *pro re nata* meeting, May, 1837; called to the joint pastorate of Concord and Sumterville churches; ordained and installed over the same, and afterwards over Sumterville church alone; resigned his pastoral charge on account of ill health at the Presbytery of Harmony, met at Midway, October 11th, 1879."

From the journal above named we also copy this tribute:

"Dr. McQueen for forty-three years supplied the churches of Sumter and Concord, as his only ministerial charge. He commenced his labors, fresh from the Columbia Seminary, in 1836, and for a period of nearly twenty years, supplied the two churches, having his residence in the vicinity of Concord church. In the year 1853, he removed to this town and took charge of the Presbyterian church here, and devoted his whole time to its interest and prosperity, which was greatly enlarged, and built up under his ministry.

"It is only stating a simple and well known truth, to say that he was a faithful and devoted pastor. He spared no pains nor labor in the fulfilment of his ministry. He early secured the affections of his people, and he continued to enjoy their love and confidence to the close of his life. Being blessed with remarkable bodily health he could perform a large amount of labor without inconvenience. During the few last years of his life, however, his health gave way, and his labors, which he seemed unwilling to intermit, during that period, were performed amidst much physical suffering. He received the devoted attention of his people, and enjoyed the consolations of the gospel he had so long preached, and departed in hope of a better world.

"Dr. McQueen held a prominent position in his own church, and a large and controlling influence in his Presbytery for many years. He was judicious and conservative as a counsellor, always having the interests of the Church at heart, and laboring in every good way to promote them. He was prominent in efforts to extend the bounds of the Church, laboring with unflagging zeal as Chairman of the "Executive Committee of Harmony Presbytery," to sustain feeble churches, and plant new ones wherever practicable.

"He was not, however, intolerant or narrow-minded in his religious opinions, but eminently liberal and catholic in his views, exchanging Christian courtesies and ministerial services with his Christian brethren around him. As a citizen he was eminently patriotic, sympathizing deeply with the people of this State in all their recent trials, though not taking any active part in political affairs. He was genial of temper, and cheerful in his life, and ever ready to encourage others in their despondency. He was, as a neighbor, kind and generous, ever ready to help the poor and distressed, and to minister the consolations of religion to the suffering and the afflicted. He was therefore a favorite with all classes of the community, and he will be mourned by many who did not belong to his pastoral charge, while his own people will mourn the loss of their instructor and guide."

NOTES AND JOTTINGS.

Maj. Bingham writes that he has three candidates in his school, and is expecting a fourth every day. This refers to his plan for educating candidates for the Presbyterian ministry.

The speculators in wheat, who were allured by the rapid and steady advance in the price to place their capital in it, have come to grief. We waste little pity on them. In August last wheat was 84 cents in Chicago; as it advanced the stock was taken up by speculators and stored. The European market was to furnish the demand, but Europe would not pay the prices. The mild winter enabled the Russian wheat districts to throw supplies forward. Prices fell and numbers are ruined; but the same lesson will be repeated as long as time shall last. Men will never learn that the species of gambling called speculation means ruin to hundreds where its wealth to individuals.

We should like to know how the Archbishop of Canterbury felt, or rather what he thought, when the following protest of the parishioners of the Ritualistic bishop of Ceylon was handed in:

"We would inform your Grace," say they, "that in heathen worship flowers and lights take a prominent place, and that their intimate connection with devil-worship renders them, in our view, a most undesirable adjunct in the service of the church."

In the following tilt between the (Roman) *Catholic Review* and the *Christian at Work* our readers will agree with us, we think, that the latter is victor:

"The *Christian at Work* quotes from our editorial page the trite remark that 'a man cannot be a good Catholic and be ignorant,' and adds: 'An encouraging sign, but what hosts of bad Catholics there must be!' Owing to the public schools, the ability to read bad books, and similar causes, we are afraid we must admit a good deal of ignorance, resulting in bad Catholicity on our side.—*Catholic Review.*

"Very good; we thank the *Catholic Review* for its candor. Now tell us, please, why it is that while Protestants have the same public schools, the same 'ability to read bad books,' and other 'similar causes,' as the Catholics, ignorance yet shows so much more on the Catholic side than on the Protestant? Not only so, but why is the same exhibit made in Catholic countries? Take Spain for example: In the province of Grenada, with a population of 404,000 only 50,000 can read or write—so that 86 per cent. of the population are absolutely illiterate—and this in a country boasting of almost entire unity of faith and living at peace with her Church, and boasting so large a number of unattached—i. e. idle—clergy! The *Catholic Review* is so frank that we again appeal to its candor. And we have a few other problems awaiting solution."—*Christian at Work*

Those engaged in the work referred to below deserve all encouragement: "The Society for the Prevention of Vice held its sixth annual meeting at Association Hall January 18th. The attendance was large, and great interest was manifested by the audience. Mr. Comstock read the yearly report, which may be summarized as follows: Persons tried in United States courts 35, in State courts 9, convicted 16, sentenced 12; imprisonment imposed three years and seven months, amount of fines imposed $3,715, convicts pardoned 2, books seized 9,850 pounds, circulars, songs, etc., 74,700 pounds, open letters seized on the person 38,250, letters ready for mailing seized 349, names and post-office addresses seized 478,825, miles traveled by agent outside of city 20,250. The leading trial was that of D. B. Bennett, who was sentenced to thirteen months' imprisonment, which he is now undergoing. The expenses of the year were $8,357 19, and the receipts $7,820 18, gifts and donations amounting to $7,000, and the fees from Mr. Comstock to over $500. Addresses were made by Samuel Colgate, Esq., president of the Association, and by Drs. H. C. Potter and Howard Crosby. The work of the year has been more satisfactory and fruitful than that of any preceding year since the organization of the society. Through its agency laws for the suppression of vice have been passed in several States and several similar societies have been organized in a number of the large cities. The suppression of fifty lottery and gambling concerns is one of the good results of the year."

NEWS NOTES.

We specially invite news from all quarters for this column.

The *Pee Dee Bee* is informed that Rev. S. C. Alexander will have ministerial charge of the Presbyterian church at Rockingham, N. C., for the present year.

SECOND CHURCH, PETERSBURG, VA.

A friend writes that "the Second Presbyterian church, Petersburg, at the last communion received eight persons into membership, four on profession of faith and four by certificate (not letter, as we sometimes see). Three were from the mother Church of Scotland; one was from the Sabbath school of the Second church.

"By the way, this church has a novel way of announcing new members. As their names are read out from the pulpit they arise at their seats and the pastor, in the name of the church and congregation, addresses them a few words of welcome and advice; the congregation then stand and the pastor commends the new members to their affectionate regard and sympathy. A stranger, in this way, is made known to the whole church at once. The plan is a new one, but all seem to be highly pleased with it."

REJOICE WITH US.

Dear Presbyterian: Like the woman who found her piece of money, like human nature everywhere, we feel this morning like calling out to all the Presbyterian world, "Rejoice with us, we have a *settled, resident pastor.*"

Many of your readers have watched with interest and sympathy our efforts as a church to secure a minister who could *live* with us, and do pastoral work among us. Yesterday Rev. James L. Currie preached his first sermon as our pastor. Our little church was full in the morning and crowded at night. Mr. Currie gave us two excellent sermons. His manner is earnest and full of life and feeling. He pleased everybody, and the students especially were much impressed.

Pray for us that the good work, begun so many years ago and so faithfully continued by dear brother Dalton, may go on increasing in results. Pray that we may all work under and with our new pastor to the ingathering of many sheaves for the Master's harvest. Yours faithfully, PRESBYTERIAN.

ANOTHER PASTOR KINDLY REMEMBERED.

Early on Wednesday last the people of Bethel church began to call on their pastor, and continued so to do till almost noon. The aged and the young, parents and children, came. They came with cheerful faces and full hands—hands full of just such things as a family need. The premises were taken possession of, and it soon appeared they meant business. At the proper time a table was arranged and literally covered, crowded and loaded with substantials and dainties, such as our good ladies know so well how to prepare, which received the most *tasteful* respects of all present. Young and old seemed to enjoy the occasion, and left in the afternoon gratified that they had been present.

It may here be said that this is not the first time that these good people have shown, in concert, in this substantial way, their regards for their pastor, and the individual acts of kindness have been numerous. And now, when you remember that their pastor has been "pounding" them for nearly nineteen years you can but admire their patience and determination not to be outdone.

Some families, providentially prevented from being present, were represented by their gifts, and others have since presented their tokens of affection. PASTOR.

P. S.—Caution: We would suggest that this visit be not repeated too soon, lest the pastor and his family be put to inconvenience. P.

Greensboro, Jan. 27, 1880.

EXECUTIVE COMMITTEE OF EDUCATION.

Receipts for Beneficiary Education, from Dec. 9th, 1879, to Jan. 1, 1880:

Synod of Alabama	$ 95 43
Synod of Arkansas	16 25
Synod of Georgia	118 10
Synod of Kentucky	30 95
Synod of Memphis	90 25
Synod of Mississippi	188 85
Synod of Missouri	10 85
Synod of Nashville	16 95
Synod of South Carolina	113 48
Synod of Virginia	577 70
Synod of Texas	21 45
Miscellaneous	99 00
	$1,379 06

For the N. C. Presbyterian.

THE BEATITUDES.

I hope that I will not be considered destitute of all modesty be ause I venture to criticise the exposition given by Dr. B. M. Palmer, of the first Sabbath school lesson for February. I shall offer a different interpretation from the one he has given on what I consider an important point on Theology, with the hope that if I am mistaken I may be led to see and correct the mistake.

To my view, each of the three Beatitudes, equally with the subsequent ones, describes a condition of the soul pertaining only to *believers in Christ*, and consequently only to *Christians*. And this also seems to be the opinion of Dr. Palmer, if only the first part of his exposition is considered. He says, "The qualities described are not the virtues of the natural man, and the promised blessings are strictly spiritual." In his exposition of the first Beatitude, he says, "This humility" (found in those who are poor in spirit) "is characteristic of such as are in a state of grace, the beginning of the holiness which belongs to the kingdom of Christ, whether on earth or hereafter in heaven." He describes the second Beatitude as consisting in that "penitential sorrow for sin" which "distinguishes repentance from remorse." Of the third Beatitude he says, that it has reference to the meekness which is "used almost technically in the Scriptures for true piety," and "represents the entire breaking down of the sinner's will."

After thus describing, as I think, a *genuine Christian*, I was truly surprised to find him saying in his exposition of the fourth Beatitude, that it "marks the transition into a state of justification before God." If, by these words, he simply means that the qualities of the soul described by the first three Beatitudes, precede the qualities described by the last five, in the order of cause and effect, and not by any means in the order of time, the question might admit of debate, but this article would not have been written for the purpose of debating it. But the words will not admit of any such meaning. They seem to teach that a person may be possessed of the virtues indicated by the first three Beatitudes, and yet not be in "a state of justification before God;" that is, not a believer in Christ. He says that the fourth Beatitude "makes the *transition into* a state of justification before God," and then goes on immediately to say that "It lies midway between the two classes of blessings *which divide respectively the sinner and the saint.*" And he says that "The three first benedictions cover the whole process of conviction for sin until we are brought to the point of surrender" (indicated by the fourth).

Now, if a person can have the poverty of spirit indicated by the first Beatitude, and at the same time be an unbeliever, *who is in a state of condemnation*, our Saviour would not have called him BLESSED. Neither would He have declared such a person to be already in possession of the kingdom of heaven.

It is only by the new birth that a sinner enters the kingdom of Heaven—the invisible, spiritual Church of Christ. And there is no appreciable interval of time between a sinner's regeneration, and his ceasing to be an unbeliever, in an unjustified state. Although the sinner is passive in regeneration, his conscious or unconscious motions of life cannot be separated *in point of time* from the act of God in giving him life. There can be no point of time in which it can be said that a sinner is neither dead nor alive. When there is a loud noise in the immediate vicinity of a deaf man, he is compelled to hear it as soon as his ears are opened. As soon as a man's eyes are opened, he can see, and does see, though he may only "see men as trees walking." And, supposing that a regenerated adult may, during an infinitesimal interval of time be an unbeliever, what would become of him if in that interval he should be ushered into eternity?

And surely the repentance indicated in the second Beatitude cannot be exercised without the faith indicated in the fourth. However theologians may differ on the question which of these fruits of the spirit precede the other in the order of cause and effect, all Calvinistic divine hold that there is no difference between them in the order of time. Turning *from* sin *to* Christ I regard as one act of a regenerated soul. It should be noted that in Luke's record of the Beatitudes, the hungering for righteousness (faith) is mentioned before the weeping (mourning) for sin (repentance.)

Not to make this article too long, I will conclude by quoting the opinion of Dr. Scott the commentator, and others, on this subject.

Dr. Scott, on Matt. 5:3, quotes approvingly the following from Whitby the *Armenian*: "In general, the beatitudes do not refer to any *natural* tempers, but to *holy* dispositions, produced by divine grace, rectifying the obliquities of fallen nature. Where one of them *really* exists, all the others exist, though not in equal prominence," Henry, the commentator, says of the poor in spirit, "This poverty of spirit is a gracious disposition of soul, so emptied of self as to *be filled with Christ.*" Of the second Beatitudes, he says that it is "A godly sorrow, a sorrow according to God, *with an eye to Christ. Zech.* 12:10." Jacobus says, of the poor in spirit, "This disposition here called *Blessed* is that *humility which is characteristic of Christians.*" Olshausen says, "The first statements of the Sermon on the Mount contain a description of *the character of God's children*, which is true of all grades of development, the highest as well as the lowest. For as in the lowest, purity of heart exists in its germ, the highest still maintains poverty of spirit." P. T. P.

NEW PUBLICATIONS.

The Biblical Museum, consisting of Notes (critical, homiletic and illustrative) on the Holy Scriptures, forming a complete commentary on an original plan, especially designed for ministers, Bible students and Sunday school teachers. By James Comper Gray, author of "The Class and the Desk." Anson D. F. Randolph & Co., 900 Broadway, N. Y. The value of this work to ministers and Sunday school teachers consists in this, that besides explanatory and critical notes, marginal references, explanations and derivations of words, literary, chronological and analytical notes, etc., each verse or group of verses is accompanied by suitable anecdote or illustration. Thus a most complete commentary is presented to the reader, as well as the most perfect museum of anecdote and illustration that has ever yet been published, with additional advantage of the whole of the material being so arranged as to be instantly accessible under the passage of Scripture referred to. In eight volumes; 12mo, cloth, 384 pp. each, $1 25 per volume. Either or all of the volumes sent by mail or express, prepaid, on receipt of price by the publishers.

Wide Awake for February is on the table. Among the contents are: Granny Luke's Courage; In Trouble; Little Lotti's Grievance; The Jeweled Tomb; Wishes; Tangles. D. Lothrop & Co., Boston.

The *Eclectic Magazine* for February contains articles from the following publications: Contemporary Review, Fraser's, Fortnightly Review, Macmillan's, Temple Bar, The Spectator, Cornhill, The Nineteenth Century, Belgravia. E. R. Pelton, 25 Bond street, New York.

An Introduction to the Greek of the New Testament, by Geo. L. Cary, is before us. It can no doubt be made useful in colleges. W. F. Draper, Andover, Mass.

Blackwood's Magazine for January comes to us with the following contents: A Turkish Effendi on Christendom and Islam; Pindar's Hymn to Persephone; Reata, or What's in a Name; Our Strachelberg Symposium; Bush Life in Queensland; The Roman Breviary; How I Fell Among Thieves; Notes from Epirus; To Portia at Belmont; Mr. Gladstone's Pilgrimage. The Leonard Scott Pub. Co., New York.

The Emotions, by James McCosh, D. D., LL. D., president of Princeton College. 1880. Charles Scribner's Sons. New York. $2 A fresh and able discussion of the emotions from a skillful psycologist was needed. Dr. McCosh treats the subject with ability. Discarding the vague terms, "spring of action," "motive," &c., he introduces a new term, "appetence," and lays down this proposition: that as the basis of all emotion there is a mental principle determining its nature and its intensity, i. e. an "appetence." This unconscious appetence of soul is open to an idea or phantasm, grasped by consciousness, with the accompanying excitement arising from attractions and repulsions, and the results are certain organic affections. Dr McCosh combats materialists, who explain all mental action by cerebral structure, or nervous movement; Hobbes' summary reference of all activities to motives from pleasure or pain, and the methods of physiological psychologists, who give the physical phenomena—mere signs of emotion—but fail to picture the emotions under the eye of experience and consciousness. Under the classification of Sir Thomas Browne he gives very beautiful analyses of various emotions. While the book will awaken debate it will be read with great pleasure. It has a good table of contents as well as an index.

MONTHLY REVIEW OF MISSION.

We have letters from China from the 13th of November to the 1st of December. Miss Safford writes: "We are all in good health and spirits. It would be joyful news to us if we hear that the Church had return to, and even exceeded, the ardor of her first love in the great cause of missions."

Mr. DuBose writes: "Just returned from a successful itinerant trip to Werseih and Changchow on Grand Canal, selling 1,500 Gospels and Tracts in four days."

Mr. Davis reports that he had finished his book (the translation of the Gospels and the Acts into the Soochow dialect) and was again at Soochow. He also reports that a second school was about to be opened under the care of Mrs. Davis, and attaches great importance to these schools as a means of reaching and influencing the minds of the Chinese people, and especially the female part of the population.

From Greece we have intelligence as late as the 11th of December. A letter from Dr. Kalopothakes, of the 6th of December, published in our present issue, gives a detailed account of the efforts that have been made to secure greater religious freedom in Greece, and the success that has already attended those efforts as well as the prospect of still greater results. This communication deserves to be carefully read. God's providence seems to betoken a brighter day for the Greek population generally.

From the Mexican Mission we have intelligence as late as the 24th of December. Mr. Hall had got back from his journey up the Rio Grade and was, in consequence, in health, and the work going on pleasantly. It was expected that Mr. Carrero, one of the native licentiates, would be sent in the course of a few weeks to open a new station at Victoria, a town of 7,000 inhabitants, situated to the south-east of Matamoras.

From Campinas our latest letters are dated the 3rd of December. We were sorry to learn that Mr. Lane had been summoned to Sao Paulo, where Mrs. Lane and her children had gone a few weeks before for relaxation, to attend a child in extreme illness. Very little hope was entertained of its recovery at the date of his letter. Mr. Boyle had located at Mogy-Mirim, a small Brazilian town to the north of Campinas, with the view of making that place the centre of his evangelistic labors in that part of Brazil. Mrs. Boyle, with her two little children, left New York on board the steamer Para for Rio de Janeiro on the 4th of January. Her health, we are glad to find, had been very much improved by a sojourn of nine months in this country. She had the prospect of a pleasant voyage.—*Missionary.*

RELIGIOUS INTELLIGENCE.

SOUTHERN PRESBYTERIAN.

Since the dedication of Belle Haven church, Accomac county, Va., last fall, the pastor, Rev. R. D. Stimson, has been rejoiced to witness five accessions to its membership, making the total at present thirty-two.—*Central Presbyterian.*

The church at Hazelhurst, Miss., we learn from the *Southwestern Presbyterian*, is prospering. A few Sabbaths since, Rev. W. B. Bingham preached. Four persons—three of them heads of families—were admitted to the communion of the church.

At a meeting of Charleston Presbytery, during the session of Synod at Rock Hill, S. C., Rev. John H. Bryson, D. D., was dismissed to the Presbytery of Nashville, and Mr. Horace B. Zernow, a member of Glebe Street church, Charleston, was taken under the care of Presbytery as a candidate for the gospel ministry. Mr. Zernow is at present a student in Davidson College.

Rev. C. M. Howard has been preaching for several weeks past in Old Concord church, Appomattox county, Va. The meetings have been well attended, and quite a number of persons have professed conversion.—*Central Presbyterian.*

The Rev. T. R. English has requested the Presbytery of Macon to dissolve the pastoral relation between himself and the church at Cuthbert, Ga.—*Southern Presbyterian.*

The interest in the First Presbyterian church, Louisville, Ky., is increasing. Rev. J. W. Bachman has returned home. Rev. J. M. Evans is expected to assist Dr. E. O. Guerrant. Thirty-five accessions thus far, nine of them on Sabbath, 25th ult., on profession.

The *Christian Observer* says: Ten communicants have been added recently to the church at Covington, Ky., which is under the pastoral care of the Rev. George Summey.

At a *pro re nata* meeting of the Presbytery of Nashville, held in the First church, Nashville, on January 22nd, the following items of business were transacted:

Ministers Received—The Rev. J. H. McNeilly was received from the Presbytery of Brazos, the Rev. W. T. Thompson from the Presbytery of Harmony, and the Rev. J. H. Bryson, D. D., from the Presbytery of Charleston. The Rev. J. H. McNeilly accepted the call from the Moore Memorial church, and order was taken for his installation on the second Sabbath in February. The Rev. W. T. Thompson accepted a call from the Shelbyville church, and the Rev. Drs. Bryson and T. A. Hoyt were appointed to install him on the first Sabbath in February. The Rev. W. L. Bosser was released from the pastoral charge of the Mt. Vernon and Spring Creek churches.—*Christian Observer.*

We learn from the *Staunton Vindicator* that the Presbyterian congregation of Lexington, Va., has purchased a residence for $2,250, for a manse.

From the *Texas Presbyterian* we learn that the week of prayer was observed by the Methodist and Presbyterian churches in San Antonio, Texas, and continued during the succeeding week in the Presbyterian church. Two additions were made to the Presbyterian church on the regular communion occasion.

METHODIST.

The Raleigh *Christian Advocate* says: The whole Methodist membership paid $1,401 38 to the Bishop, $11,117 86 to Presiding Elders, $76,647 62 to pastor, $4,180 90 to superannated preachers, widows and orphans, $7,018 86 for missions, $1,317 41 to the poor, $5,036 30 to Sunday Schools, $37,628 74 for building and repairing churches, $1,080 75 for education, $5,208 21 for incidentals, and $369 98 to the Bible cause. The whole sum paid during the past year is $151,699 70. This gives a general average of $2 28 per member, or over $3 00 to each who really paid, and 87 per cent. of all assessments.

The committee appointed at the Methodist conference at Baltimore, in 1876, to consider the matter of a conference of Methodists throughout the world, have received favorable replies from the various Methodist bodies. A meeting of the committee will be held in Cincinnati to prepare a call for the conference. It is expected that 20,000,000 Methodists will be represented. The conference will be held in 1881 but the place of meeting has not yet been selected.

BAPTIST.

The congregation of the Madison Avenue Baptist Church, now worshipping in West Fifty-third street between Sixth and Seventh avenues, under the Rev. Dr. Joseph F. Elder, last Sabbath morning raised $66,000 for the purchase of a site for church edifice.

The Baptist Year Book for 1880 gives the strength of this denomination in the United States in 1879 as follows: Churches 24,794; ordained ministers, 15,401; baptisms, 78,924; membership, nearly two millions and a quarter.

CONGREGATIONAL.

Capt. C. P. Williams bequeaths a farm to the Second Congregational church of Stonington, Conn.; $5,000 to the American Home Missionary Society of the city of New York, and $5,000 to the American Board.

UNITED PRESBYTERIAN.

The condition of affairs in the Sixth Church of Philadelphia was such that letters of dismission were granted to the members and elders, and a report made to the Presbytery of Philadelphia that the church was dissolved.

PROTESTANT EPISCOPAL.

The *Churchman* says: The Protestant Episcopal Church reported in 1877, 281,970 communicants; in 1878, 314,367; and in 1879 320,000.

Some years since an Episcopal church was erected in Ogden, Utah, at a cost of $16,000, furnished by an Eastern gentleman.

LUTHERAN.

Mr. Doano Michener, who lost his life by falling from a freight train near Marysville, on December 7th, bequeathed $2,000 to the Lutheran church of Duncannon, Penn.

NORTHERN PRESBYTERIAN.

On the 14th ulto., Rev. Alfred E. Meyers, of the Reformed (Dutch) Church, was installed pastor of the Presbyterian church of Owasco, New York.

The *Presbyterian* says: Judge J. L. Williams, of Fort Wayne, Ind., says that in 1831 no church of Presbyterian order had been organized between Piqua, on Big Miami, Ohio, and the Selkirk settlement so-called, on the Red River of the North, now Manitobe, at which point a few Scotchmen had formed a settlement and organized a Presbyterian church. Now there are hundreds of flourishing churches within these limits.

REFORMED (DUTCH.)

The Rev. Wm. H. Smith, of Unionville, Conn., died near Aiken, S. C., on Dec. 17, 1879, and was buried in Aiken on the 24th. He was a minister of the Reformed (Dutch) church and came South on account of his frail health. He had made some warm friends in South Carolina."—*Southern Presbyterian.*

ROMAN CATHOLIC.

The Chicago Catholic Colonization Society have purchased 25,000 acres for a colony in Nebraska, and they will be open to colonists on the 15th of February.

GENERAL.

Arthur H. Adams, M. D., medical missionary of the American Board of Commissioners for Foreign Missions, died suddenly on board the steamship Pekin, November 28rd. He was returning to Japan, having spent some months with his invalid wife in Southern California, expected her to join him again when her health would permit.—*Presbyterian.*

ECLECTICISMS.

MORAL TESTIMONY WANTED.

Southwestern Presbyterian:

In these days of unsettled convictions, selfishness and unbelief we need moral testimony, weight of character, established conviction and power at the throne of Grace, to bear witness for the truth. There can be no testimony produced nor imagined, more specially suited to the prevailing character of modern thought. Then, there is a very earnest injunction resting on the consciences of those who are drawing near the close of life, to resist any suggestions of the tempter, that the day of their usefulness is past, that their power to exert a good influence is exhausted. Their testimony, the weight of their character, the power of their prayers, increased in value as they become more confirmed and established in faith and in a godly life—in other words, "as ye see the day approaching," A godly life never flickers in the socket, but shines brightest at the last.

CHRISTIAN JOY A DUTY.

Southern Presbyterian:

Christianity is a fountain of pleasure. It appeals to all those sentiments in man whose exercise brings real enjoyment. Its grand aim is just as much to lead men to enjoy as to glorify God, and it teaches him to glorify by enjoying him. It even commands him to *rejoice*, and includes joy amongst the fruits of the Spirit in every renewed soul. And then it supplies him with ample grounds and sources of the purest and highest pleasures, in its sublime and attractive representations of God, in its refreshing disclosures of divine mercy, in its precious promises relating to both temporal and eternal blessings, in the spiritual exercises to which it introduces him, and even in the duties which it imposes. Christian experience abounds in illustrations of this feature of the gospel, which prove that it is not a mere theory but a blessed fact. And the best proof of all is that those who experience the largest amount of this evangelical joy are these who most abound in the labors, the self-denials, and the sacrifices of a godly life.

THREEFOLD CONSIDERATIONS.

Central Protestant:

The shortness of the time, the greatness of the work, the mightiness of the issues—these are the threefold considerations which should hourly press the mind of every worker in God's cause.

Because procrastination is a deceiver, spurn his counsel and rather redeem than squander the time. And because the work is great, come not down from the high place on the wall to wrangle with the childish disputants of the world. Also, because of the mightiness of the issues, involving an eternity of bliss or pain, be intensely earnest. A little while longer, and the record will be wound up.

COMPELLED TO HONOR.

Baltimore Presbyterian:

Let the traditional, and in many cases, fictitious, "blue laws" of Connecticut be enforced to the letter—let the husband be fined for kissing his wife, let the maiden be punished for plucking a flower, let all the grotesque enactments be enforced to the letter—and yet think you a village or community so governed, would be the seat of drunkenness and debauchery, with its glittering "hells" and numberless saloons, or a well-to-do, moral and educated community, with citizens possessed of the stuff from which heroes and martyrs are made? We might laugh at their whimsical regulations, but would be compelled to honor their integrity.

WORSE THAN A BUTTERFLY.

S. S. Times:

A person to whom the most solemn and sacred things of life are nothing more than food for jest, is worse than a butterfly, for butterflies are silent; and more empty-headed than a hired clown, for the paid jesters of mediæval kings knew enough not to intrude their mechanical witticisms when the monarch was in no mood for frivolity. And the would-be wit in modern society, in his never-ceasing search for a subject, is very sure to pass from the regions of folly to those of cruelty. If he did nothing more than display his own frivolousness, he might be pitied; but when he wantonly wounds natures so far above his own that he cannot even perceive the injury he inflicts he becomes a nuisance to whom the homes of gentlefolk should not be opened.

NO SHORT CUTS.

Christian Intelligencer:

There are no "short cuts" in God's Redeeming plan. The kingdom of heaven must come in His own, old way—by the regeneration of souls, one by one, and not by the christening of nations with a name. The kingdoms of the world are of the world, and not of the Father. Civilization is not Christianity, nor does the divine map know aught of latitude or longitude, or statistical tables of classification. Where His will is done, there is Christ King; where it is done as in heaven, there has the kingdom come—and not one inch or hair's breadth further.

OUTFLASHES OF GLORY.

Interior:

Every newly discovered truth in nature, since Galileo, has been a new outflash of the glory of God. Worship has grown more profound as it has become more intelligent. Nay, verily, the truths of God's Word are an arch which grows stronger with the superincumbent weight of the truths of God's works. Men will constantly rush to false conclusions—they always have, why not now? They have rushed to materialistic and atheistic conclusions with every new development of biological science, and they rebounded back to the acknowledgment of God—and it *must be so.* The contrary is impossible. How can a man who applies the key found in the first of Genesis to the arcana of nature, and finds it to lift every bolt and latch—how can he take that light which explains and illuminates every dark problem—and doubt? He may doubt for a time, but back he will come. And this is not theory—it is a matter of experience among thousands of thoughtful minds.

SECULAR MISCELLANY.

The new Governor of New York signed his first annual message with a gold pen made from Egyptian coins 4,000 years old.

The Newbern and Wilmington mills, in this State, are now, we learn, both making money. And we have reason to believe the same can be said of most of the mills in North Carolina.—*Raleigh Observer.*

Mr. N. Ballew, at Nathan's Creek, Ashe county, has recently sold one hundred acres of mineral lands to a company of Northern capitalists for $25,000.—*Greensboro Patriot.*

In the education of the blind at Boston an excellent step has been taken. They are now taught to tune pianos, and are extremely successful in their work, which is praised by leading musicians. The city has for three years intrusted to these blind tuners all the pianos in the public schools.

Growers in Vineland, N. J., are shipping radishes and tomatoes to the New York and Philadelphia markets. Radishes bring $19 a barrel and tomatoes $60 a barrel.

The Shah of Persia is stated to intend undertaking a pilgrimage to Mesned next spring accompanied by 10,000 troops.

A negro man had some white mice in a cage in Kinston on Saturday, which, he said, he caught last week, ploughing them up in the field.—*Kinston Journal.*

There were 401 divorces in the little State of Connecticut last year, and the Governor recommends the most stringent legislation to prevent the dissolution of the marriage bond on "any sudden caprice."

Dr. Thomas Hill, an eastern county man, has been raising rice on the high lands of Rowan. The editor of this paper remembers seeing it growing in Montgomery county years ago.—*Carolina Watchman.*

The demand for business houses in Durham is so far in excess of the supply that no less

than two dozen applications are already in for the store now occupied by Capt. J. J. Freeland.—*Tobacco Plant.*

The exploring expedition under the lead of Henry M. Stanley, has established the first Belgian trading station in Congo, near Yellalla, which place is claimed by both England and Portugal.

Ottawa dispatch of January 30: "A man supposed to be dead from smallpox was being buried here Wednesday. The grave-digger had begun to fill up the grave, when a noise was heard in the coffin, which was opened, and the man was found to be alive. He was taken back to the hospital."

Two gold mines are now worked in the streets of Concord, as we see from the papers. We have one in our town that has been worked some, and there is talk of working it again. —*Alamance Gleaner.*

One of the best signs of the times is the marked improvement in the business and condition of the savings banks. The number of depositors, and the amounts of deposits, are now larger than they have been since 1873.

The grading of the track for the Cape Fear & Yadkin Valley railroad is going on rapidly, the convicts working well, as they do on the Western railroad. Guilford, Stokes and Surry have added $65,000 to the capital stock, but the progress of the road to completion must be very slow until the State is in condition to pay the $50,000 appropriated at the last session of the Legislature.—*Hale's Weekly.*

We learn from the Wilmington *Star* that Mr. Winslow Newkirk, engineer of the Narasss Guano Works, got his clothing caught in the machinery and narrowly escaped being crushed to death. His wounds were quite severe, though at last accounts he was about. His escape from death was almost miraculous.

A Berlin dispatch to the London *Times* says that as neither the Ultramontane party nor the Centre, nor the Russian Bishops can be regarded as impartial sources of information touching the plans of the Vatican, Bismarck has determined to demand directly from the Pope what really are the grievances of the Church which prevent the establishment of solid peace. When an answer is received Herr von Putt Kanmer, Minister of Ecclesiastical Affairs, will draft a bill abolishing the severest clauses of the May laws.

PRESBYTERIAL NOTICE.

Presbytery of Mecklenburg will meet at Dallas, Friday, March 19, 1880, at 7 p. m.
R. Z. JOHNSTON, S. Clerk.

A large part of the stock of Messrs. Yeargan, Petty & Co., of Raleigh, we learn was bought before the recent advance in prices, and they can and will make it to the interest of buyers to trade with them.

Good prayers never come creeping home. I am sure I shall receive either what I ask or what I should ask.—*Bishop Hall.*

TRUTH AND SOBERNESS.

What is the best family medicine in the world to regulate the bowels, purify the blood, remove costiveness and billousness, aid digestion and stimulate the whole system?

Truth and soberness compel us to answer, Hop Bitters, being pure, perfect and harmless. See "Truths" in another column.

Messrs. Polk Miller & Co:

I have used Vest Pocket Cure in my family for ten years, and have taken it for a Dyspepsia Colic, which threatened my life, and was cured, eating any diet without hurt. I have recommended it to other sufferers with happiest results. It is the best tonic and corrective I ever knew. For protration from Dyspepsia or Liver Disease it is invaluable.—Rev. ROBERT W. WATSON, A. M., Va.

Nothing is uglier than a crooked boot or shoe; straighten them with Lyon's Heel Stiffeners.

Hall's Vegetable Sicilian Hair Renewer.
Hall's Vegetable Secilian Hair Renewer,
Sold by all druggists.

AN ARTICLE OF MERIT.—"*Brown's Bronchial Troches* are the most popular article in this country or Europe for Throat Diseases and Coughs, and this popularity is based upon real merit. Imitations are offered for sale, many of which are injurious. The "*Brown's Bronchial Troches*" are sold *only in boxes.*

The 172d session of Bingham School has opened stronger than ever before—100 per cent. ahead of the 170th, or 50 per cent. ahead of the 171st. Ten Southern States and three Northern States—New York, Pennsylvania and Wisconsin—together with Brazil and Siam, are represented, among over 150 names on the roll.

A Phenomenon in Literature.

ANDREW'S BAZAR, to-day the leading fashion paper of this continent, is an example of what business energy and business promptness faithfully fulfilled can do. From the start this magnificent journal has commanded the admiration of every one who has seen it. Its Fashion Departments are always fresh and reliable; its literary excellence unsurpassed; and is fun joyous and refined. Notwithstanding its low price—only $1 per annum—every subscriber, new or old, for 1880, will be presented free with 50c. worth of ANDREWS' BAZAR PATTERNS, and furthermore, those who subscribe in time to secure the January number, will receive as a New Year's Gift an immense supplement sheet—the largest ever printed—filled with useful and practical designs for marking linen, worsted and other fancy work, for painting on china, silk and satin, etc., which could not be purchased separately for $10. Every lady should subscribe for this splendid journal, or at least send ten cents for a sample copy, to
W. R. ANDREWS, Publisher,
Tribune Building, New York.

15 Pounds Gained in Three Weeks, and CURED OF CONSUMPTION.

Messrs. Craddock & Co., 1032 Race street, Philadelphia, Pa.

GENTLEMEN:—Please send me twelve bottles of Dr. A. JAMES' CANNABIS INDICA, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of CONSUMPTION some three years ago, I want him to try them. I gained fifteen pounds while using the first three bottles, and "I know it is just nothing for him.

Respectfully, J. V. HULL.
Lawrenceburg, Anderson Co., Ky.

This remedy speaks for itself. One bottle will satisfy the most skeptical. There is not a single symptom of CONSUMPTION that it does not dissipate at once, and it will break up a fresh cold in 24 hours. $1 50 per bottle. Address
CRADDOCK & Co., 1032 Race St., Philadelphia, Pa.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and Throat and Lung, Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative power in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 *Powers' Block, Rochester, New York.*

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

By Rev. John W. Primrose on night of 28th, at the residence of R. J. Boyd, the bride's father, HORACE P. ROBERTSON, of Warren county, and ANNIE B. BOYD, of Halifax county.

DIED.

☞ Obituary notices must be paid for in advance The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

On Sabbath, Jan. 11th, 1880, suddenly of apoplexy, in the comfort of Christian hope, ROSSLYN CUMMING VASS, aged 60 years.

The deceased was the son of the late James and Elizabeth Vass, of Fredericksburg, Va., and brother of Rev. L. C. Vass, of Newbern, N. C.

In Lumberton, on Dec, 31st, 1879, Mr. CHRISTOPHER VON GLAHN, aged 46 years, 9 months and 10 days, leaving a fond and devoted wife and four affectionate children to mourn their great loss.

He was a consistent member of the Presbyterian Church for several years. He bore his illness with patience and Christian fortitude, and when the summons came, his spirit passed away, leaving its clay tenement, as it were, in a "sweet and dreamless sleep."

IN MEMORIAM.

Centre church (Iredell) has been lately much afflicted by the death of two of her most useful members, viz: Mrs. CATHARINE CRESWELL, the wife of Mr. David Creswell, who died with paralysis on the 14th of September last, in the 71st year of her age; and Mr. ROBERT MCPHERSON, who died with perhaps the same disease, on the 12th ultimo, in the 66th year of his age.

Mr. McPherson was a ruling elder in Centre church for many years, was foremost in every Christian enterprise, and was regarded as the main pillar, humanly speaking, of our little church. Much could be written touching the usefulness and virtues of these departed ones. Suffice it to say that no two persons, perhaps, in our little church would be more missed in their families, their neighborhood and the church in which they held their memberships. They have both been removed since the day I last preached at said church. If I am ever permitted to enter that pulpit again I will look instinctively, but in vain to their vacant pews for those familiar faces into which I have looked from Sabbath to Sabbath for more than a score of years. PASTOR.

WILMINGTON MARKET
DURING WEEK
ENDING FEBRUARY 3.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Wednesday nominally 38 cents; Thursday sales at 37 cents, and later 36½ cents; Friday and Saturday 36½ cents; Monday 36½ cents, and later 36 cents.

ROSIN—Strained $1 22½ and Good Strained $1 25 throughout.

CRUDE TURPENTINE—Wednesday and Thursday $1 60 for Hard and $2 60 for Yellow Dip; Friday and since $1 40 and $2 40 respectively.

TAR—Wednesday and Thursday $1 10 per barrel; Thursday price advanced to $1 15, and at these figures receipts were taken up to close.

COTTON—On Wednesday sales at 12¼@12¾ cents per lb for Middling; Thursday 12¼ cents; Friday held higher without sales; Saturday sales at 12¼ cents for Middling; Monday held at 12¼ cents per lb.

CORN—Sales one cargo of 2,300 bushels, at 68 cents per bushel. Demand light and stock fair.

TIMBER—Sales one raft Common Mill at $6 50; one do. do. at $7 50; one raft Fair Mill at $8 50; one do. Prime Mill at $11 00.

NEW ADVERTISEMENTS.

REDUCTION! REDUCTION!

WE HAVING THIS DAY REDUCED THE prices of our

Cloaks and Dalmans

so low that it will be to the interest of everybody wanting one to look at our stock before purchasing. Our stock is very large, and we are

WE ARE DETERMINED TO SELL THEM!

You can also find a large stock of

GENT'S AND YOUTHS' CHOTHING

Ladies' and Gent's Underwear, Hosiery, Boots and Shoes, to be sold ont at

GREATLY REDUCED PRICES!

Give us a call.

T. L. SEIGLE & CO.,
Opposite Charlotte Hotel.
feb 4 630 tf

1880.

TRY OUR

New Crop Cuba Molasses.

We have received the agency again for the well-known and popular

L. & R. GUANO,

Which we offer, on Crop Time,

For 425 Lbs. Middling Cotton.

Send in your orders.

BRYAN & CO.

Jonesboro, N C., Jan, 30, 1880.
feb 4 630 8t

1880. 1880.

YEARGAN, PETTY & CO.

PREPARING FOR THE

New Year!

WE OFFER FOR SALE A FULL LINE OF Fancy and

COLORED DRESS GOODS!

At Cost and Less than Cost!

ALL DESIRABLE GOODS!

Repellants, Cassimeres, Cloths, Waterproofs, Waterproofs, Clockings, Suitings, Doeskins.

A Great Variety of Woolens!

For Men's and Boys' Wear.

The largest stock and greatest variety of

TOWELS! TOWELS! TOWELS!

DAMASKS, WHITE AND COLORED.

With **Doyles** to match—best ever shown in this market.

Flannels, Flannels, Flannels!

Shaker, Silk Warp, Domets, Cotton Flannels, Opera Flannels, plain colors, and

FANCY PLAIDS!

All colors—plain fabrics and twilled. Bargains in these goods.

feb 4 630-e3w-tf

SELECT BOARDING
AND
DAY SCHOOL,
HILLSBOROUGH, NORTH CAROLINA.

Misses NASH and Miss KOLLOCK, Principals.

THE SPRING TERM of 1880 will open the 6th of FEBRUARY and close on 24th of JUNE Board and Tuition $100.
Circulars forwarded on application.
466-*jan.1,'79

NEW ADVERTISEMENTS.

1880.

WHO Shall be President?
Who Shall be Governor?
Subscribe for the

RALEIGH OBSERVER,

A Democratic Newspaper,
"The Old Reliable,"
SAMUEL A. ASHE, Editor and Owner.

Daily, per annum, $6. Weekly, per annum, $2.

Postmasters and agents allowed a liberal commission on all new subscribers they may obtain for THE OBSERVER.

The Editor of THE OBSERVER requests his friends in the various parts of the State to interest themselves in getting up clubs and otherwise extending the circulation and influence of THE OBSERVER during the campaign year of 1880. By their assistance he hopes to make THE OBSERVER still more acceptable and more useful to the cause of Democracy.
jan 21 4t

D'ROSSET & NORTHROP,

FIRE AND MARINE

INSURANCE AGENTS,

REPRESENTING { Standard American AND English Companies.

28 North Water Street,

WILMINGTON, N. C.
nov 19 619-tf

BROWN & WEDDINGTON,

HARDWARE MERCHANTS,

Charlotte, N. C.,

KEEP THE LARGEST AND BEST ASSORTED Stock of Hardware, Carriage Material and House Furnishing Goods of any house in the South, and will

Compete in Prices,

—EITHER—

WHOLESALE OR RETAIL,

With any Market.

All we ask is an examination of our Goods and prices. We are selling Goods

VERY CHEAP FOR CASH.

We give our personal attention to the filling of orders.

BROWN & WEDDINGTON,
oct 29—616-1y P. O. Box 185.

COTTON!

IN VIEW of the approaching Cotton Season, the undersigned offer their services to Planters and Country Merchants

For the Sale of Cotton,

Which they are prepared to do

On the Most Economical Charges.

They will warrant the full price of the day of sale. Account sales will be rendered promptly, and proceeds be at once remitted.

ALEX. SPRUNT & SON,
Wilmington, N. C.
September 3d, 1879. 608

CHEESE.

200 Boxes No. 1 CREAM CHEESE,

For sale by

KERCHNER & CALDER BROS.

Eggs from Premium Stock, $2 for 13. Can supply Partridge and White Cochin, Dark Brahma, Imp. P. Rock, White Leghorn and Bronze Turkey Eggs, from Best Strains. Stock acclimated. Order early, and save heavy express charges by ordering from

A. S. CALDWELL,
Jan 14 Charlotte, N. C. 627-4t

WHAT A FARMER HAS TO SAY
To Other Farmers

About Corn, Potatoes and Hay. Send postal for circular fully describing pure white Horse-tooth Seed Corn; Second Crop Irish Potatoes, a new discovery in Potatoes; Pearl Millet Seed, 10 cents per lb., a great forage plant. Their cultivation and uses. Also describing some of the best farms in Virginia for sale. Address A. H. LINDSAY,
jan 7-feb 4-18-mb3 Portsmouth, Virginia.

jan 21 628 4teow

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THE DEAF HEAR
THROUGH THE TEETH!
PERFECTLY, all Ordinary Conversation, Lectures, Concerts, etc., by NEW Chamber to the Nerves of Hearing, by a wonderful few Artificial Invention, THE DENTAPHONE. For remarkable public tests on the Deaf, see *The New York Herald*, Sept. 28, *Christian Standard*, Sept. 27, etc. It disguises all Ear-trumpets. Size of an ordinary Watch. Send for our FREE pamphlet. Address AMERICAN DENTAPHONE CO., 287 Vine St., Cincinnati, Ohio
dec 24 624-13t

FITS CURED PROMPTLY and PERMANENTLY. Send a bottle of my celebrated remedy, with a valuable treatise on this disease, free to all sufferers who send me their P. O. and Express address. DR. H. G. ROOT, 183 Pearl Street, New York.
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HOMES
in Western Arkansas.

The Little Rock and Fort Smith Railway offer for sale the best LANDS in the West or South-West, with healthy climate, fertile soil, and not affected by dronth. Easy terms of sale. Full information.
Apply to W. D. SLACK, Land Comm'r,
Little Rock, Ark.
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NEW ADVERTISEMENTS.

THOS. A. McNEILL. FRANK McNEILL.

McNEILL & McNEILL,
Attorneys at Law,
LUMBERTON, N. C.

Practice in all the State and Federal Courts in North Carolina. 593 1y.

CATARRH EFFECTUALLY and ABSOLUTELY CURED in every case. No pay till cured. For circulars explaining method of treatment, &c., address DR. J. K. ROSS, Centreville, Ind.
jan 21 628-4t

SALT

AND

GUANO.

5,000 Sacks
LIVERPOOL SALT,
6,500 Sacks
Peruvian Cotton Guano,

Now landing and for sale low by

WILLIAMS & MURCHISON.

Lynch's Select School,
HIGH POINT, N. C.

An English, Mathematical, Classical, Commercial and Scientific Academy,

MAJ. W. B. LYNCH, A. M., Principal.
B. P. PRICE, A. B., Assistant.

Spring session of 1880 begins January 21st. Board and Tuition $80. For circulars address the Principal.
dec 17 623-6t

READERS OF THE PRESBYTERIAN
If you like to be satisfied deal with

W. J. MOTT,

—Dealer in—

BEEF, VEAL, PORK, &C.

Keeps on hand good Meats, and will endeavour to maintain his reputation in this regard. I will be pleased to have your trade. Very respectfully,

W. J. MOTT,
North side Market street, bet. 2d and 3d.

P. S.—Those who have Fine Beef to sell would do well to consult me either by mail or in person.
nov 19 619-tf

$777 A YEAR and expenses to agents. Outfit free Address P. O. VICKERY, Augusta, Maine

SIMONTON FEMALE COLLEGE,
Statesville, N. C.

THE SPRING TERM of 1880 opens Thursday, January 15. Board and tuition in English, $55 per session of twenty weeks.

Catalogue and circular with full particulars, on application.

Address MRS. E. N. GRANT, Principal.
feb 20 628-1y

PEACE INSTITUTE,
For Young Ladies,
RALEIGH, N. C.

THE Spring term commences on the 16th of January 1880, and closes the 1st of June following. The total expense of a boarding pupil for one term is $120, payable in advance. This amount will include board, with washing, fuel, lights, furnished room and servant's attendance, tuition in English branches and Latin, Calisthenics, Text Books and Stationery used for school purposes. For $150 all the above, with Instrumental Music and use of Piano.

For circular containing particulars as to terms, Course of Study, &c, address

REV. R. BURWELL & SON,
dec 24 624-3m Raleigh, N. C.

$55.66 Agents Profit per Week. Will prove it or forfeit $200. $5 Outfit free. P. O. RIDEOUT & CO., 218 Fulton St. N.Y.
oct 8 413-26t

EGG MACHINES.

BROWN LEGHORNS	Mature Earlier. Lay Earlier. Produce More Eggs. Are Most Happy. Are Most Profitable. Of All Fowls.

HALL & PEARSALL

OFFER FOR SALE AT CLOSE PRICES, A FRESH and COMPLETE stock of GENERAL GROCERIES, consisting in part of

100 Boxes D. S. SIDES,
25 Bbls New MESS PORK,
15 Tubs choice Northern BUTTER,
450 Bbls FLOUR, MADE FROM NEW WHEAT AND PUT IN FANCY PACKAGES,
3000 Bush CORN, White and Mixed,
30 Bbls and Hhds New Crop CUBA MOLASSES,
50 Bbls SYRUPS and MOLASSES.

sep 3 - 608-tf

MISCELLANEOUS.

MILLINERY AND FANCY GOODS.

WE ARE OFFERING TO THE PUBLIC THE Latest Novelties in the Millinery Line.

Our Trimming Department is Complete,

and comprises the leading styles.

Our Flexible Hip Corset, with improvements, is just in. No extra charge.

We have on hand a large assortment of Fancy Ribbons, and special bargains are offered in Feather Tips.

Our Fancy Goods Department is larger than ever, with an elegant and varied assortment of Goods to please the ladies.

The Finest Assortment of Ties in the City.

N. H. SPRUNT, Exchange Corner.
nov 5 617-tf

TO THE LADIES.

THE SUBSCRIBER would most respectfully inform her patrons and friends that she is ready to receive orders for MAKING, also for CUTTING and BASTING DRESSES in the

Latest and Most Approved Style.

To her country friends she would say, send in your orders at once.

"First Come, First Served."

MRS. JOSEPH McLAURIN,
apl 23-tf Market Street, between 8th and 9th.

GRAVE STONES and MONUMENTS MADE TO ORDER. Send your orders by mail.

GUNS, LAMPS, SEWING MACHINES.

BREECH LOADING, SINGLE and DOUBLE Barrel Guns, with all kinds of Implements for loading Shells, Powder, Caps and Wads.

LAMPS of all kinds. German Student, Perkins & House, and others.

The Remington Sewing Machine,

A consignment from the makers at Factory prices—a new and excellent Machine. Prices very low.

Kerosene Oil 7 Cents Per Gallon.
Safety Oil 15 Cents Per Gallon.
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FOR THE FAMILY.

Who is She?

There is a little maiden—
Who is she? Do you know?—
Who always has a welcome
Wherever she may go.

Her face is like the May-time,
Her voice is like a bird's;
The sweetest of all music
Is in her lightsome words.

Each spot she makes the brighter,
As if she were the sun,
And she is sought and cherished
And loved by every one:

By old folks and by children,
By lofty and by low,
Who is this little maiden?
Does anybody know?

You surely must have met her;
You certainly can guess;
What! must I introduce her?
Her name is—Cheerfulness.

May Blossom's Canes.

New neighbors were coming to live in the pretty cottage over the way, and our Freddy had perched on the gate post to oversee the moving in. Directly he scrambled down from his observatory in great glee, and ran into the sitting-room calling out, "Mamma, mamma, there's a boy in pants—just as big as me, I guess! Isn't that jolly?" and off he went in breathless haste, fearing to lose too much of the entertainment. In a moment he was back again with a pitiful look in his great blue eyes, and said in a low, hushed voice, "There is such a dear little girl, too, mamma, but she walks with two long sticks under her arms. When they lifted her out of the carriage she had to wait till they gave her the sticks; she can't walk without them. Isn't it dreadful, mamma? isn't it too bad?"

This was Freddy's first sight of a child with crutches, and it made a deep impression on his tender heart.

Very soon the children became playmates, and every day Freddy ran and romped with the boys. They swung, and rolled hoop, and played horse-cars and steam-cars and all the other merry make-believes that shorten the longest summer day for the little ones; but very soon we noticed something that caused us to wonder. It was this: no game with the boys seemed to interest Freddy for very long. After a little he would say simply, "I am tired," or perhaps without a word he left the little fellows at their play, and wandered to the porch, or the long bench under the elm tree, where "May Blossom" sat looking on with her pleasant smile; the "sticks" he had learned to call "canes," and, sitting down by her side, very often he leaned on one as they chatted together. He had begun almost to like May Blossom's "canes." She had soft, bright brown eyes, and a gentle, patient look on her small, round face, and, when Freddy came, had always a pleasant welcome and a pretty story to tell, or perhaps a nice, cosey little talk that was just as good as a story to Fred any day. We soon saw the result of these quiet talks, "Mamma, I must say 'please' every time, May Blossom always does." "Don't I say 'thank you' to Nora now? May Blossom it is nice." "May Blossom never tells wicked stories, and I won't." "May Blossom says it is cruel to touch the little blue eggs in the nest," and so it fared on through the summer. Very quietly May Blossom acquired this strong, sweet influence over our Freddy, till her gentle admonitions became a power with the wayward, loving little darling.

We, at first, had looked at her sweet figure through tears that dimmed our sight—the tears of a worldless pity. Slowly we seemed to see her through a clearer, truer medium. Our hearts grew peaceful beneath the echoes of words spoken long ago concerning the "babes" to whom the Father had revealed himself. "Even so, Father, for so it hath seemed good in Thy sight." Truly it seemed that for every lesser blessing withheld by her affliction, the greater boon of a perfect content had been given to the little one.

The parents, in their ceaseless efforts for her relief, had found a new physician. His skill was marvelous. The feeble limbs strengthened daily, and very soon the little girl could walk with but one cane, and then, before very long, she had learned to walk slowly, unassisted by any support. Great was the joy of all who knew May Blossom.

For a time she quite rejoiced in her new power; but soon we saw that she wearied and went back often to the house for her cane, and used it in preference. Noting this, one day a friend inquired, "Why do you not rather walk without it, dear, like other little girls?" "Because," said May Blossom, with a tone in her voice that went straight to the heart of her questioner, "because I am *lonely* without my crutch."

Could any reproving of her affliction have had more touching rebuke?

It was the old story of the pearl in the oyster, with a new rendering; the sharp sorrow permitted to enter the daily life. The sorrow that apparently comes to stay, with all of its wounding power, and yet so mercifully softened by gentle alleviations born of itself, that the unwelcome guest becomes the gem, the pearl, the blessing of the completed life.

Can the sweet lesson be too often repeated? Can we learn too much of the invisible help that comes with the visible sorrow, even to these unconscious little ones?—*Canada Presbyterian.*

"I Forgot."

Children, the story I am going to tell you is a true one, and I want you to learn from it how wrong it is for you to forget when you have made a promise to any one. How often we hear children say, "O, I forgot!" and think it is of no consequence.

One of the coldest days of last winter a gentleman in Baltimore was going home to his dinner. He was all muffled up and didn't mind the cold much, but as he turned the corner he saw a little school girl standing still on the sidewalk and looking so very cold that he stopped to see if she got safely into the car that was coming. But she didn't get into the car, and so he crossed the street to speak to her. He found that she had been crying, and that the tears had frozen on her little cheeks. Her hands were stretched out stiff, and she took no notice when he spoke to her. He saw in a moment what was the matter, she was freezing to death right in the street.

He picked her up in his arms as tenderly as he could, and ran with her to the nearest drug store. There she was rubbed and rubbed, and they put some medicine between her teeth to warm her blood; but it was a long time before the kind man saw any sign of life, and when he did it was only a shiver and a sigh. When the little eyes opened they looked at him, but closed very quickly again. Would she live to speak, and tell who she was and where she lived?

After awhile the eyes opened again, and then in a low voice she said, "Where's Allie?"

"There, my dear," said the gentleman, "don't try to talk just yet; wait till you feel better."

"But Allie's come, I guess. I got so cold waiting for him. Please let me go to him."

"Not just now, little dear; lie still and I'll try to find Allie," said the gentleman.

So she closed her eyes again, and seemed to sleep, but suddenly she roused and said, "There's Allie; I hear him."

A crowd had gathered round the door, and one little boy, very curious to find out what was the matter, had pushed his way into the store, and when he saw the little girl he cried out:

"That's our Bessie! It's Bessie!"

It was this that roused the child, and she could not lie still till they brought him to her.

He looked very much frightened.

"O, Allie," said the little girl, as tears came into her eyes, "I waited so long, and I got so cold."

"And will you please tell us, sir," said the gentleman, "why you let you last your little sister wait so long in the cold; it seems to have been your fault."

"I asked her to wait and carry home my books while I went to see Frank Page's new dog, but I didn't have any books to bring home to-day—and—and—"

"And what? What about your little sister?"

"I forgot her," said the boy, hanging his head and speaking very low

"Forget her! while you want to see Frank Page's new dog! and left her there to freeze to death! Supposing we had not been able to bring her to life, what then?'

"She needn't have waited," said the frightened boy, trying to excuse himself.

"Ah! and then you would have scolded her, no doubt, for not keeping her promise. This is a serious lesson to you, my lad, and I hope you'll remember it as long as you live. Now go get me a carriage, and I will take your sister home."

The parents were glad, you may be sure, to have their little Bessie home again, alive after such a narrow escape, and I presume they settled the matter with Allie. I hope he will never again be so careless and forgetful.—*Morning Light.*

MISCELLANEOUS.

The Legend of St. George.

BY M. E. QUACKENBUSH.

There hangs in the Louvre at Paris a celebrated picture by one of the world's greatest artists. It represents a noble looking knight, mounted on horseback, with his glittering lance piercing the neck of a huge dragon, which appears to be writhing in agony. This picture is "St. George and the Dragon," and the legend is as follows:

St. George is generally represented as being a native of Cappadocia. He was a soldier in the army during the reign of Diocletian, A. D. 303. Being on his way to join his legion, he came to a certain city, whose inhabitants suffered greatly because of a dragon who lived in a marsh near by.

In order to prevent the monster from coming into the city to procure its prey, the people sent out cattle to appease its appetite, and, when these were gone, two children were daily sent out for the same purpose. The victims were chosen by lot, and were under fifteen years of age.

The King had one daughter, beautiful and beloved, and one day the lot fell on her. Her father was in great distress, and begged that she might be spared. But the people said that inasmuch as he had made the law and their children had suffered under it, his child should not escape. And the maiden, Cleodolinda, also said that this was but just, and that she was willing to die. So, arrayed in her royal robes, and kissing her weeping father farewell, she startad for the place where the dragon met his victims.

As she passed along the way paved with the bones of those who had been slain, St. George rode by. Struck by her majestic bearing and her beautiful face, he stepped and inquired who she was. When he heard her story he declared that she should not be sacrificed, but that he would slay the dragon.

Every one was astonished at his boldness, and Cleodolinda besought him not to risk his life. She told him that all the inhabitants of the city shrank in fear from the dreaded monster, and that it was folly for one man to attack it. But, in spite of her entreaties, St. George began to prepare himself for the combat.

Presently, on came the dragon, with a noise like thunder. His back, covered with scales, shone like burnished silver. Lashing his tail, he approached his supposed victims. He seemed the personification of all evil, and well might the sight of him strike terror into the heart of the beholder. But St. George, all undaunted, crossed himself, and then fiercely attacked the monster. The struggle that followed was long and bloody, but finally the knight succeeded in piercing the neck of the dragon, and afterward binding him, Cleodolinda led him into the city.

The people were much alarmed when they saw their enemy in their midst, but St. George said, "Have no fear! Only believe on the Son of God and be baptized, and you shall be saved." And in that day many thousands were baptized.

After this, St. George beheaded the dragon, then, distributing the treasure that the grateful king had given him, among the poor, he resumed his journey toward Palestine.

Now this was about the time of the edict of Diocletian ordering all Christians to renounce their faith or die. Many in their terror did the former, but St. George boldly tore down the edict and trampled it under his feet. For this he was compelled to suffer painful tortures. Divine aid was given to him to endure these without giving up his religion, but when his persecutors found that he would not yield, they released him.

As a noble, pure hearted knight, and a brave Christian martyr, St. George is much admired, and he has been for centuries the patron saint of England.

When Richard I. started out on his crusades, he placed his army under the protection of St. George. The order of the Garter is said to have been originated by the same King, who made twenty-six of his knights wear blue thongs of leather around their legs in a battle fought with the Saracens on St. George's Day, 1192 A. D. Others say that Edward III. instituted the the order somewhere about the year 1350. The original dress of the knights of this order was embroidered with garters of blue and gold. This costume was remodelled by Henry VIII. and afterward by Charles II. It now consists of a garter of dark blue velvet, edged with gold, bearing the motto, "Evil to him who evil thinks!" The other parts of the costume are of rich velvet. The collar consists of twenty-six pieces of gold, each in the form of a garter, and engraved with the figure of St. George slaying the dragon.

At one time ladies had their robes embroidered with the design of the garter, but the fashion has long since disappeared. The original number of the knights was twenty-six, but at present there are many more. On St. George's Day, April 23d, installations take place in St. George's chapel, Windsor.—*Christian at Work.*

Distribution of Plants.

Man, especially the Roman, has been the distributor of plants, but climate governs their distribution, arranges their divisions, and sets limit to their migrations. The Romans could not borrow from the flora of the south so freely as we have borrowed from them, since the aborescent and evergreen character of vegetation towards the tropics renders it liable to be destroyed by a slight degree of frost at any period of the year, whereas the herbaceous plants and deciduous trees and shrubs of temperate zones escape the winter's cold by retiring from active contention with it. On the other hand, our sun seldom scorches our vegetable visitors, unless they come from a land of mist, like the Sikkim rhododendrons; but Italian summers are too hot for some of the plants from the north. The Romans collected everything that a splendid sky, without a tropical sun, permitted, and their gardens contained nearly all the vegetables now in use. They had even the cauliflower, a highly artificial modification of the cabbage, which is said to have been originated in Cyprus, where luxury kept a good gardener. In the days of primitive virtue Cato restricted his account of the horticultural art to the cultivation of culinary plants, and of those used in chaplets; and the same spirit, dictating the laws of the decemvire, made *hortus* synonymous with *heredium* or inheritance (as it was practically to Naboth); and it made the families of the Lactuearii, and Fabii proud of their names. Taste becomes less severe under the empire, and flower-pots were introduced in windows, and even the hanses of the poor in Rome had little gardens in front for ornamental plants—equivalent to our window gardens—while the villas had highly decorated gardens attached to them, and there were parks and pleasure grounds in the heart of the city. The favorite garden trees were the pine, for its refreshing odor; the bay, for its beauty and fame; and the box, for its shade. Trees were regarded as the temples of the gods. "The simple peasants, savoring with antiquity, do still," says Pliny, "consecrate to one god or another the fairest trees, and we ourselves worship the same gods in silent groves with not less devotion than we dor their images of gold and ivory in our stately temples."

The London Livery Companies

At first these companies were organized as mutual benefit associations for the several trades. Goldsmiths, for example, joined the Goldsmith's Company, and were protected by it in their rights; in case of sickness they received, if needed, pecuniary aid. A man, no matter how high his qualifications, could not practise his trade or "mystery," in the city of London till approved by the company established to regulate that trade. Some of the companies, or guilds, as they are now called, still exercise the authority once accorded them by common consent. Thus the apothecaries' hall still licenses druggists; and the fishmongers still exercise the right of inspecting and putting out of the market decaying and unsavory fish. And this too, notwithstanding the fact that there is not a *bona fide* fishmonger in the Fishmongers' Guild at the present time.

The companies are of ancient origin, some of them dating back more than six hundred years. For a long time they had no charters from the king, and therefore no rights such as corporate bodies now have. Edward III. and Richard II. chartered some of them, and immediately they began to assume an importance that previously they had not aspired to. They made every tradesman under their jurisdiction wear a dress that was peculiar to his trade; hence the name "livery company." At one time no person could follow a trade without joining a company; but this rule has been abrogated.

A still greater innovation was brought to pass when persons of wealth and distinction who did not know or practise any trade were allowed to become members of a guild on payment of a fee. The livery companies collecting small money assessments regularly of every member, found after a time that their funds were accumulating. They invested their surplus in lands and buildings, at first in London and later in various parts of England and Ireland. About a dozen out of some eighty companies have become immensely wealthy. It is a matter of history that some of the richest guilds were pounced upon and robbed by crowned heads in a polite way. As far back as the sixteenth and seventeenth centuries, the sovereigns were compelling these rich guilds to contribute money to help carry on foreign wars. Henry VIII., Queen Mary, Queen Elizabeth and Charles I. demanded and received large sums of money, in some instances from a quarter to half a million dollars. As the kings and queens seldom repaid the money, the guilds may have purchased power to conduct their affairs with a loose justice and without fear of being called to account.

The principal companies are the Mercers', Grocers', Drapers', Fishmongers', Goldsmiths', Skinners' Merchant-Tailors', Ironmongers', Vintners', Cloth Workers' and Haberdashers'. So rich and powerful did these companies become that persons were glad to avail themselves of their influence, and in several instances royal personages became members and attended their sumptuous banquets. Queen Elizabeth belonged to the Mercers' Company, James I. was a Cloth-Worker; Charles II. and William III. were Grocers; and Henry VII. was a Merchant-Tailor.—*The Watchman.*

A Floral Ornament.

Many persons know it, but some do not, that a pretty and easily grown window plant may be obtained by soaking a round piece of coarse sponge in warm water until it is thoroughly expanded. After squeezing it about half dry, place in the openings millet, red clover, and barley, grass seeds, rice, and oats. Hang the sponge in a window where the sun shines a part of the day, and sprinkle it lightly with water every morning for a week. Soon tender leaves will shoot out, and, growing rapidly, will form a drooping mass of living green. If regularly sprinkled, it will later be dotted with the blossoms of the clover.

SECULAR NEWS.

Not a pound of ice has been put up here this season, and the prospect for a summer supply is rather gloomy.—*Statesville Landmark.*

The paper goes to press with 154 orphans in attendance. Some have whooping cough; but their general health is good.—*Orphan's Friend.*

Dr. William Sharswood, of Philadelphia, has been elected by the Trustees of the University of North Carolina to deliver a course of lectures on acoustics.—*Raleigh Observer.*

As an evidence that Winston is growing in population, the demand for dwelling houses is largely on the increase, notwithstanding the many new ones that are now going up. At least half a dozen families are now wanting houses, and they cannot be had.—*Winston Leader.*

"Our cotton factory is still doing well. Parties from Georgia and South Carolina, and also from Sampson, Beaufort and Washington counties, in this State, have recently visited Windsor with the view of examining the Harden factory and establishing factories in their sections. They left well pleased with their examination."—*Windsor Correspondent E. City Economist*

It may not be generally known by our country friends that the tar buyers in this city have adopted a rule among themselves to reject all barrels of tar weighing over 310 pounds; or, to insist upon a deduction of one-tenth from the price of all over that weight, and two-tenths for all over 330 pounds. The proper weight for barrels of tar is 280 pounds.—*Wilmington Star.*

We notice that a large quantity of rockfish are now being brought to our market, which are now being caught up and shipped North, where good prices are generally had. A new business is also going on in the shipment of catfish, which bring a fair price, somewhere about 6 or 7 cents per pound. They are skinned and packed in ice before shipment.—*North State Press.*

Our townsman, Dr. W. H. Moore, has been elected Superintendent of the Colored Insane Asylum. Dr. Moore is well qualified for the place, and so is Col. J. T. Kennedy, who is to fill the position of Steward. Superintendent's salary $1,500. Steward's salary $500 and family supplies.—*Goldsboro Messenger.*

An exchange tells of a man who had sixty-five dollars stolen from him, and who soon after received twenty-five dollars with the following note: "I stoled your money. Remorse naws at my conshens, and I send you some of it back. When remorse naws again I'll send you some more."

GREAT MERIT.

All the fairs give the first premiums and special awards of great merit to Hop Bitters, as the purest and best family medicine, and we most heartily approve of the awards for we know they deserve it. They are now on exhibition at the State Fairs, and we advise all to test them. See another column.

MISCELLANEOUS.

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PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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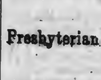
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The Presbyterian.

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For the N. C. Presbyterian.

THREE OBSTACLES TO PRESBYTERIAN PROGRESS.

The discussion of this question to be useful must be *practical*. In order to do this the progress considered should be relative; not absolute. Were Presbyterianism the sole occupant of the ground, absolute progress would be the sole subject of consideration. This, however, is not the case. The talents are entrusted to several different branches of the Church of Christ, and the difficulty is that the impartial eye must see with pain, if not with shame, that our talent has not multiplied itself as has that of others. The question is why? None can vie with it in importance, therefore none is worthier of discussion and, if necessary, of prolonged, persistent discussion. It is no sufficient solution of this difficulty to point to defects which are common to all denominations. If Presbyterianism lags behind other denominations *it must be because it has some hindrance which they do not.* The readiest solution of the problem is to deny the facts of the case. This, however, is impossible to the careful, candid observer. Making all allowance for reckless, exaggerated statistics that even the most skeptical can claim, it yet remains true that we are lamentably behind two sister denominations in our State. As an answer to the question "What is the Matter?" so ably and interestingly discussed in your columns, the writer of this article would suggest three defects *not inherent in Presbyterianism as a system*, but in its practical working.

Briefly then we need,

1. *A less expensive class of ministers.* The practical working of our system is such that when a Presbyterian minister is ready for work his preaching is his sole support. If he has no private resources they are exhausted in acquiring an expensive education; if he has none his very preparation for the ministry has unfitted him for gaining his support in anything else. *His preaching is his bread.* Hence he cannot occupy any field which cannot immediately support him. We speak of the scarcity of ministers as a hindrance to aggressiveness. It is a mistake; if the Synod of North Carolina had to-day at its disposal graduates from the seminary in sufficient number to occupy every unoccupied field, the difficulty would not be remedied, for these men could not live without support; the people could not support them; for these fields are not missionary ground. The evangelistic fund has proved with sad force that it could not be expected to do so. Other denominations, except those who, like ourselves, fail to meet the difficulty, solve this problem by a provision made for it in their setting apart of ministers. They have different grades of qualifications for different localities. They select some man of discretion, sound common sense, attached to their faith and order, able to edify his friends, acquaintances and neighbors, and license him to exercise the gifts in his community. The result is he gathers a congregation which finally grows into a church, able and willing to support an educated minister. While this is being accomplished the licentiate supports himself by his farm, store, or office during the week, and conducts religious services on Sabbath. True he could not fill a city pulpit, nor does his determination put him in one; but he can and does edify his neighbors and build up a church, while Presbyterians are reading able and instructive papers before church courts on evangelistic work. This is not a plea for lowering the standard of the ministry (though it is possible that we have a tendency to make a sort of idol ont of this high standard of ours) but merely for a little more elasticity in the application of our principles, an increase in the number of our *licentiates* to meet the necessities of evangelistic work. Our Assembly once made a tentative move in this direction but afterwards drew back, perhaps too soon. It is certainly possible that we need a more inexpensive class of preachers for missionary work. Much is said of consecration to the work, as if this were all that is needed, but even consecration cannot enable a man to live without support, and to enter missionary ground and preach to people who care not know nothing and care nothing for him or his work.

2. *Episcopal Oversight.*—This is theoretically lodged in the Presbytery—*practically it is lodged nowhere.* Our system in its working leaves the congregation and pastor almost as independent as Congregationalism. The right of Presbyterial supervision and control is recognized *in form* always, but the exercise of this right is exceedingly rare. We need careful cognizance of the practical work in each individual field of labor, knowledge of the progress or decadence of each church, with the recognized authority to suggest and demand changes where such are advisable. This is provided for in the Methodist church by the work of the presiding elder in each district, who selects men suitable for certain fields and secures their appointment to them; he puts each man where he will be most useful, changes men who are unsuited to their charges, or who while they suit very well, might be more useful in some other place of greater exigency. A. B. has a field able to support a man with a large family, say C. D.; A. B. is acceptable and useful, but here is a field which needs good work, but which cannot support C. D., therefore A. B. is appointed to it. C. D. goes to the other, and *both* are supplied and perhaps C. D. gives as great satisfaction as A. B., though the congregation would not have desired the change had they been consulted beforehand. Under our system one field would have been supplied and the other remained vacant. Moreover a man drifts into a charge for which he proves unsuited though he might be eminently useful elsewhere, *but there he is*, and there he must remain until things reach such a state that the congregation are driven to take measures for relief, when alas! it is well nigh too late to remedy matters but not too late to create all the stir and unpleasantness coincident with such a step. Yet the Presbytery as *individuals* have been aware of the state of affairs for a long time, have discussed it perhaps with each other privately at every meeting for a year or two. Is there any Presbytery to which such a case seems strange and improbable? Some exercise of the power of the bishop is necessary. The Presbytery is our bishop in name, is it so in reality?

3. *No protracted meetings.*—Not "new measures," nor hot-house forcing methods. But simply a continuous series of gospel sermons and prayer meetings, continuous because the effect of one sermon is often dissipated before another is heard. In some quarters there seems to be a distrust of this old custom; *in the same quarters there is lack of growth sufficiently common to be considered something of a coincidence, if not a consequence.* In this work the pastor needs help, and in this connection a thoughtful minister has suggested to the writer the need of what he aptly termed *reserve force*, and remarked that it was found in all denominations but our own. In the Methodist church the presiding elder was ever ready to aid in these services whenever needed in his district. In the Episcopal church the visitation of the Bishop amounts to Evangelistic work in destitute sections and to protracted services, so far as allowed in that church, in settled charges. The Baptists (he said from his own personal observation and experience) while they had no such provision in theory yet practically were not without it, in that they had ministers who were "foot-loose," and were really engaged in this very work. It has been said that some Presbyterian ministers really discountenance any and all such work, and that even where they yield their prejudices sufficiently to invite one of their own brethren to assist them in preaching for a week or more, decline to approach the unconverted privately upon the subject of personal salvation, confess that they have never done so, and consider it un-Presbyterian! We need less of this distrust of steady, persistent presentation of gospel truth in protracted meetings in, and *out of the pulpit.*

Such are three of the obstacles to Presbyterian progress, according to the writer's views. They are offered as the result of earnest study of this question, and with a sincere desire for more and better light. MACON.

For the N. C. Presbyterian

A BIT OF PERSONAL HISTORY.

In the N. C. PRESBYTERIAN of December 31, 1879, in an article on the "Presbyterian Tree," mention is made of Rev. James H. Brooks, who married a sister (if I understand the writer) of Rev. Dr. Lacy of Raleigh.

This Mr. Brooks' mother was a Houston, but we suppose that his middle name was Hall, and that he was named after Rev. Jas. Hall, D. D., so prominent in this part of the country at that time, and who died in 1826. This Mr. Brooks was born a few rods from where the writer of this now lives and on the land owned by him. There is no trace of a house there now. Some old apple trees remain, and a large tree that stood before the door died and fell down a few years ago. A married sister is living near by. The aunt of the present Rev. James H. Brooks (I suppose the H. here is for Houston), and her son, James M. Puckot, were here at church, Feb. 1—at Fifth Creek church. The old lady is very infirm, but has pointed out the spot to the writer where she was born. The father died when the present Dr. B. was a child.

In the article referred to, under No. 2 there is confusion or mistake: Major James Morton's oldest daughter married, &c.; another daughter married Rev. James Wharey, &c.; two of the daughters married, &c.; then Major Morton's third daughter married, &c. But there were four before this.

There is a case, reported some years ago, that very strongly illustrates the point of the writer of the article. In a congregation where two-thirds of the attendants were non-professors, in the course of years 500 were added to the church. Out of this number 430 were from the families of Christians. God remembers his holy covenant unto a thousand generations. E. F. R.

Hasty words rankle a wound, soft ones dress it. Forgiveness cures it, and forgetfulness removes the scar. It is more noble, continues Quarles, to avoid an injury by silence than to overcome it by argument. So, in hearing mysteries, keep thy tongue quiet. Five words spoken cost Zacharias forty weeks silence. God is forgiving. Michael, an angel of wrath, comes on one wing, but Gabriel, an angel of peace, on two wings. So runs the Jewish proverb.

CAN WE FEEL SURE?

It was said of a certain magnificent speech of Daniel Webster that "every word weighed a pound." But there is a line of the thirty-fifth psalm—mostly made up of monosyllables—in which every word weighs a ton. David uttered it in a season of despondency, when he cried out: "*Say unto my soul, I am thy salvation.*" The old monarch was in trouble. His own throne was assailed, and so he went to the Everlasting Throne. His own heart was assailed by doubts, and so he sought for a fresh and full assurance of salvation. Whatever David's own experiences may have been, he furnished a golden prayer for universal use in these pregnant, pithy words: "Say unto my soul, I am thy salvation."

The salvation which all of us most need is a deliverance from the guilt and dominion of sin. We need to be liberated from the bondage of that great slaveholder, the Devil. Beset with temptations, we need succor when we are tempted. The only salvation "under heaven given among men" is by the atoning blood of Jesus and the regenerating power of the Holy Spirit. This is a full salvation, a complete salvation; it is God's masterpiece of mercy to us guilty, depraved and dying sinners. Can this salvation he made *sure* to a man, and can he be *sure* that he possesses it?

We answer unhesitatingly, Yes. David did not ask for impossibilities when he asked God to assure him of his salvation. Paul knew what he was about when he said: "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" There is no perhaps about the salvation of a true follower of Christ any more than there is about the rising of to-morrow's sun. It does not depend upon my say, or your say, or any man's say. Only God can give the decisive and infallible assurance to us that we are safe for this world and for eternity.

Let it be carefully noted that the prayer is that God would say unto the *soul*: "I am thy salvation." There is no audible voice addressed to the ear; in fact, multitudes hear the offer of salvation every Sabbath by the ear, and yet their hearts are as deaf as adders. What God says can only be heard by the heart. We would define faith to be *heart-hearing*. And unto the docile, believing soul God says wonderful things, and things to make the soul leap for joy. This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners. I open the ivory coamber of John's Gospel, and these words, "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me hath everlasting life and shall not come into condemnation." Again, Jesus: "This is the will of Him that sent me, that every one who believeth on the Son may have everlasting life." "My sheep hear my voice, and I know them and they follow me. And I give unto them eternal life, and they shall never perish; neither shall any man pluck them out of my hand." He does not affirm that we may never, in a fit of waywardness and pride, throw ourselves out of that almighty and loving hand. But He does declare that while we stay there we are safe. And, being safe, we have a right to know it, and to feel all the serenity and satisfaction which this ownership by the Lord Jesus can inspire.

Faith is the soul's trust in Jesus as our salvation. It ought to bring a delightful sense of security. But it does not always do so, because it is too weak and doubting to produce assurance. Faith is the milk, and assurance is the cream which rises on it. The richer the milk the more abundant will be the cream. Assurance is not essential to salvation, as faith is; for God will let a great many people into heaven who had a very feeble faith here on earth. Faith is life, though it be sometimes a very weak, anxious, burdened and uncomfortable life. Assurance marks a higher degree of health, vigor, joy and power to overcome. Peter possessed some faith when he screamed to his Master, from the waves: "Lord, save me!" He had reached a much higher attainment by the Spirit when he exclaimed in the market-place of Jerusalem: "This is the stone which was set at naught of you builders, which is become the head of the corner." Saul of Tarsus had an infant faith born in his soul when he was groping about in the house of Ananias at Damascus. The infant had grown into a giant when Paul had reached up to the eighth chapter to the Romans, and could shout: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him." Jesus had really said to Paul: "I am thy salvation."—*Dr. Cuyler.*

DOUBTS FROM THE PULPIT.

Rightly to divide the word of truth is the Christian minister's special mission. It is not my purpose captiously to criticise men who sustain the exalted position of ambassadors of Christ. And yet, perhaps, a few honest words from the pew, in the spirit of kindly sympathy, may be the means of correcting an evil, which, if persisted in, must weaken or injure the work of the pulpit. The people who go to church do not care anything about the difficulties that surround the exegesis of *this* or *that* passage. Neither do they care to know what the Greek or Hebrew of it may be. It is undoubtedly necessary that a minister be versed in these languages, but the pulpit is not the place for quotations from the original. There is a popular tendency to discuss in the pulpit mooted passages and mooted questions that have in themselves no practical bearing upon the issues of life and death to the soul. Within the last few weeks church-goers in the city in which we write have returned from public preaching perplexed with unnumbered difficulties.

Passages that for a lifetime have been accepted in the old orthodox fashion are suddenly deprived of all their sacredness, questionable hypotheses taking the place of what was before an undoubted fact. Modern rationalism shows its insidious hand nowhere more markedly than in the dialectic tendency of our pulpits. It is not that popular misconception are corrected, now that prevalent errors are exposed, but there are withal needless expositions of the most recondite and abstruse questions of theology; questions enshrouded in a cloud of metaphysical opacity, the discussion of which produces no benefit to the church, nor aids in the conversion of a single soul. I would not for a moment have the minister forsake the didactic character of his preaching. My only plea is that he rise above the trifling inaccuracies of text and translation, above the influence of critics and exegetes, and present to the people life, life—eternal life.

It is much to be feared that in our namby-pamby age, an age of luxuries and elegances, not only are we physically deteriorating, but the quality and style of our preaching is vastly more accommodating to the errors and foibles of modern civilization than the plain, homely and soul-cutting truths presented by our forefathers. The minister needs to preach the truth as one having authority. He ministers the balm of his high commission by laboring to reconcile the scientific and textual difficulties suggested by Rationalistic sceptics. Church-going people have little patience with many theological distinctions. They prefer, as a rule, the plain, unvarnished Gospel, fresh with the inspiration of Calvary, unalloyed with the lemmas, dilemmas and trilemmas of theology.—*Cor. The Presbyterian.*

"AS THY DAY THY STRENGTH SHALL BE."

Christian, does thy heavenward journey
Seem to thee a weary way?
Have the fairest flowers faded?
And thy golden skies grown gray?
Have the shadows gathered round thee,
Till the sun is hid from view?
Do earth's false ones seem so many,
And its fond ones seem so few?
This sure stay is left to thee—
"As thy day thy strength shall be!"

Hast thou toiled from morn till even
In the Master's harvest field;
And to all thy earnest effort
Seems it no return to yield?
Or amidst thy gathered gleanings,
Looking o'er thy shining sheaves,
Does it shame thee to discover
Worthless sticks and withered leaves.
Hope and faith are still for thee—
"As thy day thy strength shall be."

Or hast thou gone forth at morning
Strong to strive, and do, and dare;
And does evening find thee shrinking
Low in doubt and self despair?
Didst thou falter in the battle?
Didst thou fail in hour of need?
Hast thou half denied thy Master
By thy look or word or deed?
Thou hast still whereto to flee—
"As thy day thy strength shall be."

Though thy life be crowned with sorrow,
Pierced by pain, and sharp with strife;
Thou hast still this thought for comfort—
Christ, thy Lord, endured life,
Knowing all that thou must suffer
In thy little day of years;
Pitying, with loving kindness,
All thy wants, and woes, and fears;
He has left this world to thee—
"As thy day thy strength shall be."

Then whatever fate befall thee,
Be thou brave, and calm, and strong;
Fill with work thy little moment,
Life at longest is not long.
May Christ's love rebuke thy coldness,
And His faithfulness thy fears!
Till to joy He turns thy grieving,
And to smiling all thy tears.
Know, whatever comes to thee—
"As thy day thy strength shall be!"
—*Marjorie Moore, in Examiner and Chronicle.*

THE SEPARATING TIME.

What a separation it will be. Once the whole congregation of Israel were called to stand before God. There was *a secret sinner* among them, and the separating time was come, and he must be taken out to be punished. He stood there among the rest and nobody could think who it could be. Presently every tribe was called to stand the scrutiny, and one tribe was fixed upon, and then the families of that tribe, and at last the very man was pointed out, and he was taken. Read the account. It is in the seventh chapter of Joshua.

Some time ago there was a man who did a wicked deed. He committed murder, but no one, as he thought, knew anything about it. After he had perpetrated the awful crime, he went to the railway station, took a ticket, and came to the city. Now, he thought himself safe. After he had left the place, the dreadful deed was discovered, and some suspicion falling upon this man, a messenger was sent to the railway station, but he was gone. The telegraph wire, however, carried a message to the city to which the fugitive had gone. It gave a description of the murderer—his hat, his brown coat, his age, the color of his hair, his height, and such other particulars as could be furnished.

After a while the train arrived. The carriages are full of people, the innocent and the guilty are there, they have all arrived, and the tickets are taken, the doors are opening, the people step out, and are hurrying away to their homes. But there are some stern-looking men watching every carriage, scrutinizing every passenger. See! they keep their eyes on that man, they follow him, and at last they lay their hands on his shoulder; he is separated from all the rest—what an awful separation! They say: "You must go with us; you are our prisoner." They bind his hands with manacles; they lodge him in prison. He is tried, found guilty, and suffers death!

Reader, we are all going on together in life's journey. Some are pardoned and saved, others, are yet in their sins, but all are going on together. Ah! but at the end of the journey *there will be a separation!* The sinner may think to escape in the crowd, but swifter than the telegraph his sin is known in heaven, and God has his officers, who will sever the wicked from among the just. "It is appointed unto men once to die, and after that the judgment."

Which am I? A child of the kingdom, or a child of the devil? Do I love God? Have I repented of my sins? Am I trusting in Jesus Christ and striving to serve him? Shall I be numbered among his children at last? *Into which band will the angels gather me?*—*Presbyterian Journal.*

SUCCESS IN THE MINISTRY.

What constitutes "success?" If we are to accept the currently received opinion, we suppose that popularity, crowded buildings, and great efficiency in promoting the outward work of church extension and growth, would be a correct response to this question.

Is the current answer to this inquiry the true one? We doubt it. If we turn to the Scriptures for our authority, we shall find that what is often looked upon as the crowning proof of ministerial success is nowhere even suggested. God declares that his faithful ministers shall be "hated," "persecuted," but he never promised that they shall be "popular." We are told that "he that winneth souls is wise," and "they that turn many to righteousness" "shall shine as the stars for ever and ever;" but we have no intimation that this "wisdom" is to find its sanction in the applause of men, or that those who are considered "stars" upon the earth are therefore certain to be equally resplendent in the constellations of heaven. The truth is that so many baser elements enter into what is ordinarily termed ministerial success, that it is hazardous, before the judgment day, to pronounce definitely upon the success or failure of any professed minister of Jesus Christ. The popular judgment may be correct, and it may be utterly at fault. Instances are not rare of men of whom their own time was not worthy, who have labored in obscurity all their lives and have at last gone down to unnoticed graves, but whose modest work has been rescued from oblivion by other and wiser times, and has become a blessing to all subsequent ages. So many subtle influences go to make up that fitful and wayward thing we call "popularity," that the least worthy are not unfrequently its largest recipients, while the deserving and those whom we have every reason to believe God will yet count among His shining ones are left to utter forgetfulness and neglect. Indeed, one of the surprises that are probably in store for us in the world to come will be to find how exceedingly small some of our great men have become, and how surpassingly resplendent the lives of some obscure, modest ministers of the Gospel will then appear.

A preacher should certainly "covet earnestly the best gifts." It is not only his right, but his duty, to make his message as attractive as possible, so long as he uses only legitimate means for the purpose. But to aim at popularity for its own sake is a prostitution of ministerial talent that is utterly destructive to the noblest ideal of Christian labor and Christian manhood. It does not follow that a man is a faithful minister of Jesus Christ because he preaches to crowded churches or that he is a poor and inefficient preacher because he speaks to few. It would be just as safe to accept the converse of the proposition; and neither can be taken as the basis of estimate, and we are never justified in so regarding them. Popularity may indeed be the price of shallowness or even of unfaithfulness to the truth. We could name one of the ablest ministers in the world, a man whose learning is wonderful, whose life is sweet, and simple, and modest, whose mind is a perfect treasury of all the garnered wisdom of the past, whose sermons are absolute models of matter and style, who preaches to a handful of people, while flippant, glib-tongued tyros are haranguing to gaping crowds.

We have no intention of decrying or disparaging legitimate popularity. But praise is so grateful to our poor human nature that the danger of any preacher's neglecting or despising it is one that we may rarely disregard. The danger is all in the other direction; that those who win the applause of men will be "puffed up" by it, those who fail to win it be unduly despondent. The only permanent safeguard against this is to be found in a rigid devotion to duty, and a willingness to leave results to God. No faithful minister of Jesus Christ can say whether it will be most for the glory of the master that he shall or shall not labor in obscurity. If God sends popularity, let him be humbly thankful and make the best use of it. If his work is unnoticed by the busy world, it is by no manner of means an indication that God has forgotten him, or that in the great day of eternal harvest he shall not come rejoicing and bearing his sheaves with him.—*London Weekly Review.*

MISERABLE CHRISTIANS.

Christians sometimes find themselves having only enough of religion to make them miserable. They seem to want to be religious, but everything is wrong in their view. They find fault with everything they see other Christians doing. They harbor all kinds of suspicions about the motives of religious people, exaggerate all their faults, condemn their attempts to do good, and yield to the temptation to have nothing more to do with other Christians. They show clearly that the devil is riding them without saddle, but with a fearful lash and a cruel bit.

No being is more miserable than the professor of religion who is not in the enjoyment of the love of God. There is an easy way out of the difficulty, a remedy that never fails. It is to go to God for more of the power of religion. It must be sought earnestly until all the faultfinding, suspicious, bitter feeling leaves the heart.

As a fact, God can give relief to every professor of religion who is miserable with a half backslidden state. How much better one feels after being relieved of this tortnring condition. Other Christians appear, even with their faults, in a much better light to one who has been made happy in the fullness of the love of God. They seem to the renewed one to be worthy of respect for the little they may be doing. Their motives no longer appear to be wholly base, nor their conduct contemptible. The miserable Christian who expected other church-members to carry him around on their hands, does not expect so much of them when he is once filled with the love of God. He goes to church without feeling that everybody is slighting him. The fact is, he is impelled by love of God's people to show himself friendly, whereas he formerly expected others to show unusual respect to him. Sermons appear better to him than formerly, and do not seem so long, dry, tedious and empty.

In fact, the miserable Christian becomes a very different person after receiving a fresh baptism of the love of God.—*Religious Telescope.*

TEACH THE CATECHISM.

The churches may well set a very high value upon the careful and systematic instruction of the young. In a sense they make their future, as they mould the youthful mind and life. The Catechism is one of the most useful aids they can employ in this work, and should be made much of in the home and the Sunday school. It wields a most important influence in right training, and occupies a place in Christian nurture which no other method of teaching, however excellent, can so well fill. Our system of International Sunday school Lessons is admirable, and is doing much to promote an intelligent acquaintance with Scripture among the rising generation. The churches and the nation will reap blessed fruit from this scheme of study within the next thirty years; but, good as it is, it cannot do the work of, and must not be allowed to supplant, regular catechetical training.

The Christian religion is a grand and orderly scheme of divine truths, and the more learning of one truth here and other there, with no obvious connection and relation, valuable as such acquisitions are in their way, can never be either entirely satisfactory to the teacher or thoroughly instructive and satisfying to the taught. You may get some little idea of the majesty of Karnak by looking upon its fallen columns and mighty stones half buried in the sand. You would have gotten a much nobler impression could you have gazed upon the temple in the greatness of its prime.

The Gospel plan, to be appreciated, needs to be understood and surveyed in its relations—stone to stone, and part to part—as a grand and consistent whole. A little systematic theology will do the children no harm, and might do some older people a great deal of good.

Do not the churches need to be toned up on this subject? Many a man might have been saved from drifting about with every wind of strange doctrine if those who had in charge his early training had seen to it that he was well grounded in "the faith once delivered to the saints."—*Church Union.*

GOLD DUST.

But faith, fanatic faith, once wedded fast,
To some dear falsehood, hugs it to the last.
—*Tom Moore.*

He who loves not books before he comes thirty years of age will hardly love them enough afterward to understand them.—*Clarendon.*

Trust him little who praises all, him less who censures all, and him least who is indifferent about all.—*Lavater.*

He who receives a good turn should never forget it. He who does one should never remember it.—*Charron.*

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Pope.*

A great mind is above doing an unjust act, above giving way to grief, above descending to buffoonery, and it would be invulnerable, if compassion did not prey upon its sensibility.—*La Bruyere.*

Perseverance is a Roman virtue
That wins each godlike act, and plucks success
E'en from the spear-proof crest of rugged danger.
—*Howard.*

Nature has left every man a capacity of being agreeable, though not of shining in company; and there are a hundred men sufficiently qualified for both who, by a very few faults that they might correct in half an hour, are not so much as tolerable.—*Swift.*

We can be thankful to a friend for a few acres, or a little money; and yet for the freedom and command of the whole earth, and for the great benefits of our being, our life, health and reason, we look upon ourselves as under no obligation.—*Seneca.*

Those things that are not practicable are not desirable. There is nothing in the world really beneficial that does not lie within the reach of an informed understanding and a well directed pursuit. There is nothing that God has judged good for us that He has not given us the means to accomplish, both in the natural and the moral world.—*Burke.*

Cheerfulness ought to be the *vratium vitæ* of this life to the old. Age without cheerfulness is a Lapland winter without a sun; and this spirit of cheerfulness should be encouraged in our youth, if we would wish to have the benefit of it in our old age. Time will make a generous wine more mellow, but it will turn that which is early on the fret to vinegar.—*Colton.*

Immortality o'ersweeps
All pains, all tears, all time, all fears—and peals
Like the eternal thunders of the deep,
Into my ears this truth: Thou liv'st forever.
—*Byron.*

KINDNESS.

It cannot be too often remarked that kindness is one of the virtues that hardly ever fails to produce an effect; kindness "in season and out of season;" (kindness which is in every one's power. How very much the wheels of life would be smoothed, how much every one would add to the sum total of human happiness if every one were to take hold any of the many opportunities which every situation offers to be kind, courteous, easy and agreeable toward the chance travelers that he meets on his journeys; towards the chance sufferers that he comes across! It is never forgotten. The boy at school never forgets the kindness of an elder schoolfellow. The poor, solitary, and way-worn man or woman never forgets the pressure of a kind, feeling hand, the glance of a loving, sympathetic eye. A cup of cold water given unexpectedly at the right moment will indeed not "lose its reward."—*Dean Stanley.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from exchanges:

The Jesuits have at length obtained permission to open a college at Cairo, Egypt.

The Bulgarian mission of the Methodist Episcopal Church contributes $146 per member for missions. This is nearly three times as much as the Methodists of America give to the same cause.

The Continental Committee of the Pan-Presbyterian Council propose to raise $60,000 so as to add $100 to the income of each of the twenty-two pastors of the Waldensian Church, who now receive $300 a year. The Scotch have raised $15,000 toward the amount.

The inhabitants of the commune of Aranne, in the Swiss canton of Tessin, have demanded exemption from the tax levied for the support of the Roman Catholic Church, and, to the great indignation of the Ultramontanes, the federal tribunal has decided in their favor.

M. Chavard, an Old Catholic priest at Geneva, has resigned on the ground that after six years' efforts he despairs of a Catholic reformation in its present hands, the movement being without unity of doctrine or liturgy, and perverted to political ends. He intends to hold aloof from all theological controversies.

In the Madras Presidency the Arcot Mission of the Reformed Church has during the past year welcomed to its fellowship over 5,000 who have abandoned the worship of idols and professed themselves adherents of Jesus. On one Sabbath the Rev. Jared Scudder baptized 307, and on the next 227 converted Hindoos.

A meeting was recently held in one of the largest Calvinistic Methodist chapels in Cardiff, Wales, to consider the desirability of introdnoing the prayers and Litany contained in the Book of Common Prayer to the service of their church. After a long discussion the question was adjourned.

The banker of the Vatican, who managed the Pope's financial matters in Rome, has absconded, leaving behind debts amounting to more than 700,000 lire. Several high ecclesiastical officials are suddenly thrown into financial difficulty in consequence, and one of the recently created Cardinals has been absolutely beggared.

The Church of Jesus, in Mexico, (Episcopal), has been maintaining services in Vera Cruz, which were conducted by a lay reader, Albino Soto. Being informed that it would be necessary to withdraw the support heretofore given him, Soto declared that the mission must not be closed, and for the purpose of keeping it open he would get some work to do, so as to pay the rent of the hall and support his family.

Certain Bishops have again urged Leo XIII. to enter on the question of the beatification of his predecessor. The Pope has replied that it will be well to proceed with the collection of any precise facts bearing on such claim, but that it is not desirable to make any exception to the usual method of procedure, which insures deliberate and dispassionate judgment.

The Chinese Religious Tract Society has determined to publish twelve tracts of, say, twenty pages each, of uniform size, and treating of doctrinal and practical subjects. The Publishing Committee are the Rev. Dr. Edkins, of Pekin, Chairman; Bishop Scherschewsky, the Rev. Dr. Allen, the Rev. Y. K. Yen, the Rev. Pæn Sing-z, and the Rev. C. K. Marshall, of Shanghai; and the Rev. Dr. Lord and the Rev. Kan Jinkwæ, of Ningpo.

The newly-founded Welsh (Cardiff) mission on the Congo river is making encouraging progress in all its operations. It was started only a few months ago, with five missionaries. Now the arrival of three new missionaries is reported, while a fourth, who returned to get well of an accidental shot, is about to start away again. This mission is undenominational and intends to work on new ground.

The Rev. John R. McDougall writes from Florence that he has just secured, at a moderate cost, a most central building in Venice for the Free Italian Church work in that city. The principal entrance to the building is from the great square of San Marco. Although the premises have been purchased for the Italian evangelization Mr. McDougald hopes that the Gospel will likewise be preached in English in this easily-found building, through the agency of one of our evangelical denominations, to the crowds of American and British visitors who throng the renowned City of the Sea. More than $6,000 have been secured in this country, during the past year, in small sums by the Rev. Antonio Arrighi, the agent of the Free Italian Church in America, for this most excellent work. It is hoped that much larger subscriptions may be had during the year 1880. Money may be sent directly to the Rev. John A. McDougall in Florence, Italy, or may be forwarded through Mr. Roswell Smith, of Scribner & Co., 743 Broadway, New York, or through any other responsible channels.

Did any one ever hear of a person who, because there is counterfeit money in circulation, would have nothing to do with money? Why, then, reject Christianity because there are bogus Christians in circulation? It is very strange that so trivial and unreasonable an excuse should be so often offered.

North Carolina Presbyterian.

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For the N. C. Presbyterian.

THREE OBSTACLES TO PRESBYTERIAN PROGRESS.

The discussion of this question to be useful must be *practical*. In order to do this the progress considered should be relative; not absolute. Were Presbyterianism the sole occupant of the ground, absolute progress would be the sole subject of consideration. This, however, is not the case. The talents are entrusted to several different branches of the Church of Christ, and the difficulty is that the impartial eye must see with pain, if not with shame, that our talent has not multiplied itself as has that of others. The question is why? None can vie with it in importance, therefore none is worthier of discussion and, if necessary, of prolonged, persistent discussion. It is no sufficient solution of this difficulty to point to defects which are common to all denominations. If Presbyterianism lags behind other denominations *it must be because it has some hindrance which they have not*. The readiest solution of the problem is to deny the facts of the case. This, however, is impossible to the careful, candid observer. Making all allowance for reckless, exaggerated statistics that even the most skeptical can claim, it yet remains true that we are lamentably behind two sister denominations in our State. As an answer to the question "What is the Matter?" so ably and interestingly discussed in your columns, the writer of this article would suggest three defects *not inherent in Presbyterianism as a system*, but in its practical working.

Briefly then we need,

1. *A less expensive class of ministers.* The practical working of our system is such that when a Presbyterian minister is ready for work his preaching is his sole support. If he had any private resources they are exhausted in acquiring an expensive education; if he had none his very preparation for the ministry has unfitted him for gaining his support at anything else. *His preaching is his bread.* Hence he cannot occupy any field which cannot immediately support him. We speak of the scarcity of ministers as a hindrance to aggressiveness. It is a mistake; if the Synod of North Carolina had to-day at its disposal graduates from the seminary in sufficient force to occupy every unoccupied field, the difficulty would not be remedied, for these men could not live without suppor; the fields could not support them; for these fields are *to us* missionary ground. The evangelistic fund has proved with sad force that it could not be expected to do so. Other denominations, except those who, like ourselves, fail to meet the difficulty, solve this problem by a provision made for it in their setting apart of ministers. They have different grades of qualifications for different localities. They select some man of discretion, sound common sense, attached to their faith and order, able to edify his friends, acquaintances and neighbors, and license him to exercise his gifts in his community. The result is he gathers a congregation which finally grows into a church, able and willing to support an educated minister. While this is being accomplished the licentiate supports himself by his farm, store, or office during the week, and conducts religious services on Sabbath. True he could not fill a city pulpit, nor does his denomination put him in one; but he can and does edify his neighbors and build up a church, while Presbyterians are reading able and instructive papers before church courts on evangelistic work. This is not a plea for lowering the standard of the ministry (though it is possible that we have a tendency to make a sort of idol out of this high standard of ours) but merely for a little more elasticity in the application of our principles, an increase in the number of our *licentiates* to meet the necessities of evangelistic work. Our Assembly once made a tentative move in this direction but afterwards drew back, perhaps too soon. It is certainly possible that we need a more inexpensive class of preachers for missionary work. Much is said of consecration to the work, as if this were all that is needed, but even consecration cannot enable a man to live without support, and to enter missionary ground and preach to people who as yet know nothing and care nothing for him or his work.

2. *Episcopal Oversight.*—This is theoretically lodged in the Presbytery—*practically it is lodged nowhere.* Our system in its working leaves the congregation and pastor almost as independent as Congregationalism. The right of Presbyterial supervision and control is recognized *in form* always, but the exercise of this right is exceedingly rare. We need careful cognizance of the practical work in each individual field of labor, knowledge of the progress or decadence of each church, with the recognized authority to suggest and de-

[illegible] changes which may be advised. This is provided for in the Methodist [illegible] by the work of the presiding elder in charge here, who sets in motion an able for each field and secures the appointment to it, who puts each man where he will be most useful, changes men who are unsuited to their charges, or who while they may very well, might be more useful in some other place of greater exigency. A B has a field able to support a man with a large family, say C. D; A. B. is acceptable and useful, but here is a field which needs good work, but which cannot support C. D, therefore A. B is appointed to it. C. D. goes to the other, and *both* are supplied and perhaps C. D gives as great satisfaction as A. B, though the congregation would not have desired the change had they been consulted beforehand. Under our system one field would have been supplied and the other remained vacant. Moreover a man *drifts* into a charge for which he proves unsuited though he might be eminently useful elsewhere, *but there he is*, and there he must remain until things reach such a state that the congregation are driven to take measures for relief, when alas, it is well nigh too late to remedy matters but not too late to create all the stir and unpleasantness coincident with such a step. Yet the Presbytery as *individuals* have been aware of the state of affairs for a long time, have discussed it perhaps with each other privately at every meeting for a year or two. Is there any Presbytery to which such a case seems strange and improbable? Some exercise of the power of the bishop is necessary. The Presbytery is our bishop in name, is it so in reality?

3. *No protracted meetings.* Not "new measures," nor hot-house forcing methods. But simply a continuous series of gospel sermons and prayer meetings, continuous because the effect of one sermon is often dissipated before another is heard. In some quarters there seems to be a distrust of this old custom; *in the same quarters there is lack of growth sufficiently common to be considered something of a coincidence, if not a consequence.* In this work the pastor needs help, and in this connection a thoughtful minister has suggested to the writer the need of what he aptly termed *reserve force*, and remarked that it was found in all denominations but our own. In the Methodist church the presiding elder was ever ready to aid in these services whenever needed in his district. In the Episcopal church the visitation of the Bishop amounts to Evangelistic work in destitute sections and to protracted services, so far as allowed in that church, in settled charges. The Baptists (he said from his own personal observation and experience) while they had no such provision in theory yet practically were not without it, in that they had ministers who were "foot-loose," and were really engaged in this very work. It has been said that some Presbyterian ministers really discountenance any and all such work, and that even where they yield their prejudices sufficiently to invite one of their own brethren to assist them in preaching for a week or more, decline to approach the unconverted privately upon the subject of personal salvation, confess that they have never done so, and consider it un-Presbyterian! We need less of this distrust of steady, persistent presentation of gospel truth in protracted meetings in, and *out of the pulpit*.

Such are three of the obstacles to Presbyterian progress, according to the writer's views. They are offered as the result of earnest study of this question, and with a sincere desire for more and better light. MACON.

For the N. C. Presbyterian

A BIT OF PERSONAL HISTORY.

In the N. C. PRESBYTERIAN of December 31, 1879, in an article on the "Presbyterian Tree," mention is made of Rev. James H. Brooks, who married a sister (if I understand the writer) of Rev. Dr. Lacy of Raleigh.

This Mr. Brooks' mother was a Houston, but we suppose that his middle name was Hall, and that he was named after Rev. Jas. Hall, D. D., so prominent in this part of the country at that time, and who died in 1826. This Mr. Brooks was born a few rods from where the writer of this now lives and on the land owned by him. There is no trace of a house there now. Some old apple trees remain, and a large tree that stood before the door died and fell down a few years ago. A married sister is living near by. The aunt of the present Rev. James H. Brooks (I suppose the H. here is for Houston), and her son, James M. Pucket, were here at church, Feb. 1—at Fifth Creek church. The old lady is very infirm, but has pointed out the spot to the writer where she was born. The father died when the present Dr. B. was a child.

In the article referred to, under No. 2 there is confusion or mistake: Major James Morton's oldest daughter married, &c.; another daughter married Rev. James Wharey, &c.; two of the daughters married, &c.; then Major Morton's third daughter married, &c. But there were four before this.

There is a case, reported some years ago, that very strongly illustrates the point of the writer of the article. In a congregation where two-thirds of the attendants were non-professors, in the course of years 500 were added to the church. Out of this number 480 were from the families of Christians. God remembers his holy covenant unto a thousand generations. E. F. R.

Hasty words rankle a wound, soft ones dress it. Forgiveness cures it, and forgetfulness removes the scar. It is more noble, continues Quarles, to avoid an injury by silence than to overcome it by argument. So, in hearing mysteries, keep thy tongue quiet. Five words spoken cost Zacharias forty weeks silence. God is forgiving. Michael, an angel of wrath, comes on one wing, but Gabriel, an angel of peace, on two wings. So runs the Jewish proverb.

CAN WE FEEL SURE?

It was said of a certain stage-frost speech of Daniel Webster that "every word weighed a pound." But there is a line of the thirty-fifth psalm—mostly made up of monosyllables—in which every word weighs a ton. David uttered it in a season of despondency, when he cried out: *"Say unto my soul, I am thy salvation."* The old monarch was in trouble. His own throne was assailed, and so he went to the Everlasting Throne. His own heart was assailed by doubts, and so he sought for a fresh and full assurance of salvation. Whatever David's own experiences may have been, he furnished a golden prayer for universal use in these pregnant, pithy words: "Say unto my soul, I am thy salvation."

The salvation which all of us most need is a deliverance from the guilt and dominion of sin. We need to be liberated from the bondage of that great slaveholder, the Devil. Beset with temptations, we need succor when we are tempted. The only salvation "under heaven given among men" is by the atoning blood of Jesus and the regenerating power of the Holy Spirit. This is a full salvation, a complete salvation; it is God's masterpiece of mercy to us guilty, depraved and dying sinners. Can this salvation be made sure to a man, and can he be *sure* that he possesses it?

We answer unhesitatingly, Yes. David did not ask for impossibilities when he asked God to assure him of his salvation. Paul knew what he was about when he cried: "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" There is no perhaps about the salvation of a true follower of Christ any more than there is about the rising of to-morrow's sun. It does not depend upon my say, or you say, or any man's say. Only God can give the decisive and infallible assurance to us that we are safe for this world and for eternity.

Let it be carefully noted that the prayer is that God would say unto the soul: "I am thy salvation." There is no audible voice addressed to the ear; in fact, multitudes hear the offer of salvation every Sabbath by the ear, and yet their hearts are as dead as adders. What God says can only be heard by the heart. We would define faith to be *heart hearing*. And unto the docile, believing soul God says wonderful things, all things to make the soul leap for joy. This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners. I open the ivory chamber of John's Gospel, and these words: "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me hath everlasting life and shall not come into condemnation." Again, Jesus: "This is the will of Him that sent me, that every one who believeth on the Son may have everlasting life." "My sheep hear my voice, and I know them and they follow me. And I give unto them eternal life, and they shall never perish; neither shall any man pluck them out of my hand." He does not affirm that we may never, in a fit of waywardness and pride, throw ourselves out of that almighty and loving hand. But He does declare that while we stay there we are safe. And, being safe, we have a right to know it, and to feel all the serenity and satisfaction which this ownership by the Lord Jesus can inspire.

Faith is the soul's trust in Jesus as our salvation. It ought to bring a delightful sense of security. But it does not always do so, because it is too weak and doubting to produce assurance. Faith is the milk, and assurance is the cream which rises on it. The richer the milk the more abundant will be the cream. Assurance is not essential to salvation, as faith is; for God will let a great many people into heaven who had a very feeble faith here on earth. Faith is life, though it be sometimes a very weak, anxious, burdened and uncomfortable life. Assurance marks a higher degree of health, vigor, joy and power to overcome. Peter possessed some faith when he screamed to his Master, from the waves: "Lord, save me!" He had reached a much higher attainment by the Spirit when he exclaimed in the market-place of Jerusalem: "This is the stone which was set at naught of you builders, which is become the head of the corner." Saul of Tarsus had an infant faith born in his soul when he was groping about in the house of Ananias at Damascus. The infant had grown into a giant when Paul had reached up to the eighth chapter to the Romans, and could shout: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him." Jesus had really said to Paul: "I am thy salvation."—*Dr. Cuyler.*

DOUBTS FROM THE PULPIT.

Rightly to divide the word of truth is the Christian minister's special mission. It is not my purpose captiously to criticise men who sustain the exalted position of ambassadors of Christ. And yet, perhaps, a few honest words from the pew, in the spirit of kindly sympathy, may be the means of correcting an evil, which, if persisted in, must weaken or injure the work of the pulpit. The people who go to church do not care anything about the difficulties that surround the exegesis of *this* or *that* passage. Neither do they care to know what the Greek or Hebrew of it may be. It is undoubtedly necessary that a minister be versed in these languages, but the pulpit is not the place for quotations from the original. There is a popular tendency to discuss in the pulpit mooted passages and mooted questions that have in themselves no practical bearing upon the issues of life and death to the soul. Within the last few weeks church-goers in the city in which we write have returned from public preaching perplexed with unnumbered difficulties.

Passages that for a lifetime have been accepted in the old orthodox fashion are [illegible] denied or deprived of all their sacredness, questionable hypotheses taking the place of what was before an undoubted fact. Modern rational sin shows its insidious hand nowhere more markedly than in the dialectic tendency of our pulpits. It is not that popular misconception are corrected, now that prevalent errors are exposed, but there are withal needless expositions of the most recondite and abstruse questions of theology; questions enshrouded in a cloud of metaphysical opacity, the discussion of which produces no benefit to the church, nor aids in the conversion of a single soul. I would not for a moment have the minister forget the didactic character of his preaching, [illegible] that he rise above the [illegible] of text and translation, [illegible] critics and exegetes, [illegible] life, life—eternal life, [illegible] pamphlets, [illegible] not of [illegible] preaching is vastly more [illegible] the errors and foibles of modern civilization than the plain, homely and soul-cutting truths presented by our forefathers. The minister needs to preach the truth as one having authority. He ministers the value of his high commission by laboring to reconcile the scientific and textual difficulties suggested by Rationalistic sceptics. Church going people have little patience with many theological distinctions. They prefer, as a rule, the plain, unvarnished Gospel, fresh with the inspiration of Calvary, unalloyed with the lemmies, dilemmas and trilemmas of theology.—*Cor. The Presbyterian.*

"AS THY DAY THY STRENGTH SHALL BE."

Christian, does thy heavenward journey
Seem to thee a weary way?
Have the fairest flowers faded?
And thy golden skies grown gray?
Have the shadows gathered round thee,
Till the sun is hid from view?
Do earth's false ones seem so many,
And its fond ones seem so few?
This sure stay is left to thee—
"As thy day thy strength shall be."

Hast thou toiled from morn till even
In the Master's harvest field,
And to all thy earnest effort
Seems it no return to yield?
Or amidst thy gathered gleanings,
Looking o'er thy shining sheaves,
Does it shame thee to discover
Worthless sticks and withered leaves
Hope and faith are still for thee—
"As thy day thy strength shall be."

Or hast thou gone forth at morning
Strong to strive, [illegible] and dare;
And does evening find thee shrinking
Low in doubt and self-despair?
Didst thou falter in the battle?
Didst thou fail in hour of need?
Hast thou half deuied thy Master
By thy look or word or deed?
Thou hast still whereto to flee—
"As thy day thy strength shall be."

Though thy life be crowned with sorrow—
Pierced by pain, and sharp with strife,
Thou hast still this thought for comfort—
Christ, thy Lord, endured life,
Knowing all that thou must suffer
In thy little day of years;
Pitying, with loving kindness,
All thy wants, and woes, and fears.
He has left this word to thee—
"As thy day thy strength shall be."

Then whatever fate befall thee,
Be thou brave, and calm, and strong;
Fill with work thy little moment,
Life at longest is not long.
May Christ's love rebuke thy coldness,
And His faithfulness thy fears
Till to joy He turns thy grieving,
And to smiling all thy tears.
Know, whatever comes to thee—
"As thy day thy strength shall be."
—*Marjorie Moore, in Examiner and Chronicle.*

THE SEPARATING TIME.

What a separation it will be. Once the whole congregation of Israel were called to stand before God. There was *a secret sinner* among them, and the separating time was come, and he must be taken out to be punished. He stood there among the rest and nobody could think who it could be. Presently every tribe was called to stand the scrutiny, and one tribe was fixed upon, and then the families of that tribe, and at last the very man was pointed out, and he was taken. Read the account. It is in the seventh chapter of Joshua.

Some time ago there was a man who did a wicked deed. He committed murder, but no one, [illegible] thing about it. Af[illegible] crime, he went t[illegible] a ticket, and came [illegible] ught himself safe. [illegible] place, the dreadful deed w[illegible], and some suspicion falling upon this man, a messenger was sent to the railway station, but he was gone. The telegraph wire, however, carried a message to the city to which the fugitive had gone. It gave a description of the murderer—his hat, his brown coat, his age, the color of his hair, his height, and such other particulars as could be furnished.

After a while the train arrived. The carriages are full of people, the innocent and the guilty are there, they have all arrived, and the tickets are taken, the doors are opening, the people step out, and are hurrying away to their homes. But there are some stern-looking men watching every carriage, scrutinizing every passenger. See! they keep their eyes on that man, they follow him, and at last they lay their hands on his shoulder; he is separated from all the rest—what an awful separation! They say: "You must go with us; you are our prisoner." They bind his hands with manacles; they lodge him in prison. He is tried, found guilty, and suffers death!

Reader, we are all going on together in in life's journey. Some are pardoned and [illegible] saved, others are yet in their sins, but all are going on together. Ah! but at the end of the journey *there will be a separation!* The sinner may think to escape in the crowd, but swifter than the telegraph his sin is known in heaven, and God has his officers, who will sever the wicked from among the just. "It is appointed unto men once to die, and after that the judgment."

"Which am I? A child of the kingdom, or a child of the devil? Do I love God? Have I repented of my sins? Am I trusting in Jesus Christ and striving to serve him? Shall I be numbered among his children at last? *Into which hand will the angels gather me?*—*Presbyterian Journal.*

SUCCESS IN THE MINISTRY.

What constitutes "success?" If we are to accept the currently received opinion, we suppose that popularity, crowded buildings, and great efficiency in promoting the outward work of church extension and growth, would be a correct response to this question.

Is the current answer to this inquiry the true one? We doubt it. If we turn to the Scriptures for our authority, we shall find that what is often looked upon as the crowning proof of ministerial success is nowhere even suggested. God declares that his faithful ministers shall be "hated," "persecuted," but he never promised that they shall be "popular." We are told that "he that winneth souls is wise," and "they that turn many to righteousness" "shall shine as the stars for ever and ever;" but we have no intimation that this "wisdom" is to find its sanction in the applause of men, or that those who are considered "stars" upon the earth are therefore certain to be equally resplendent in the constellations of heaven. The truth is that so many baser elements enter into what is ordinarily termed ministerial success, that it is hazardous, before the judgment day, to pronounce definitely upon the success or failure of any professed minister of Jesus Christ. The popular judgment may be correct, and it may be utterly at fault. Instances are not rare of men of whom their own time was not worthy, who have labored in obscurity all their lives and have at last gone down to unnoticed graves, but whose modest work has been rescued from oblivion by other and wiser times, and has become a blessing to all subsequent ages. So many subtle influences go to make up that fitful and wayward thing we call "popularity," that the least worthy are not unfrequently its largest recipients, while the deserving and those whom we have every reason to believe God will yet count among His shining ones are left to utter forgetfulness and neglect. Indeed, one of the surprises that are probably in store for us in the world to come will be to find how exceedingly small some of our great men have become, and how surpassingly resplendent the lives of some obscure, modest ministers of the Gospel will then appear.

A preacher should certainly "covet earnestly the best gifts." It is not only his right, but his duty, to make his message as attractive as possible, so long as he uses only legitimate means for the purpose. But to aim at popularity for its own sake is a prostitution of ministerial talent that is utterly destructive to the noblest ideal of Christian labor and Christian manhood. It does not follow that a man is a faithful minister of Jesus Christ because he preaches to crowded churches or that he is a poor and inefficient preacher because he speaks to few. It would be just as safe to accept the converse of the proposition; and neither can be taken as the basis of estimate, and we are never justified in so regarding them. Popularity may indeed be the price of shallowness or even of unfaithfulness to the truth. We could name one of the ablest ministers in the world, a man whose learning is wonderful, whose life is sweet, and simple, and modest, whose mind is a perfect treasury of all the garnered wisdom of the past, whose sermons are absolute models of matter and style, who preaches to a handful of people, while flippant, glib-tongued tyros are haranguing to gaping crowds.

We have no intention of decrying or disparaging legitimate popularity. But praise is so grateful to our poor human nature that the danger of any preacher's neglecting or despising it is one that we may safely disregard. The danger is all in the other direction; that those who win the applause of men will be "puffed up" by it, those who fail to win it be unduly despondent. The only permanent safeguard against this is to be found in a rigid devotion to duty, and a willingness to leave results to God. No faithful minister of Jesus Christ can say whether it will be most for the glory of the master that he shall or shall not labor in obscurity. If God sends popularity, let him be humbly thankful and make the best use of it. If his work is unnoticed by the busy world, it is by no manner of means an indication that God has forgotten him, or that in the great day of eternal harvest he shall not come rejoicing and bearing his sheaves with him.—*London Weekly Review.*

MISERABLE CHRISTIANS.

Christians sometimes find themselves having only enough of religion to make them miserable. They seem to want to be religious, but everything is wrong in their view. They find fault with everything they see other Christians doing. They harbor all kinds of suspicions about the motives of religious people, exaggerate all their faults, condemn their attempts to do good, and yield to the temptation to have nothing more to do with other Christians. They show clearly that the devil is riding them without saddle, but with a fearful lash and a cruel bit.

No being is more miserable than the professor of religion who is not in the enjoyment of the love of God. There is an easy way out of the difficulty, a remedy that never fails. It is to go to God for more of the power of religion. It must be sought earnestly until all the faultfinding, suspicious, bitter feeling leaves the heart.

As a fact, God can give relief to every professor of religion who is miserable with a half backslidden state. How much better one feels after being relieved of this torturing condition. Other Christians appear, even with their faults, in a much better light to one who has been made happy in the fullness of the love of God. They seem to the renewed one to be worthy of respect for the little they may be doing. Their motives no longer appear to be wholly base, nor their conduct contemptible. The miserable Christian who expected other church members to carry him around on their hands, does not expect so much of them when he is once filled with the love of God. He goes to church without feeling that everybody is slighting him. The fact is, he is impelled by love of God's people to show himself friendly, whereas he formerly expected others to show unusual respect to him. Sermons appear better to him than formerly, and do not seem so long, dry, tedious and empty.

In fact, the miserable Christian becomes a very different person after receiving a fresh baptism of the love of God.—*Religious Telescope.*

TEACH THE CATECHISM.

The churches may well set a very high value upon the careful and systematic instruction of the young. In a sense they make their future, as they mould the youthful mind and life. The Catechism is one of the most useful aids they can employ in this work, and should be made much of in the home and the Sunday school. It wields a most important influence in right training, and occupies a place in Christian nurture which no other method of teaching, however excellent, can so well fill. Our system of International Sunday school Lessons is admirable, and is doing much to promote an intelligent acquaintance with Scripture among the rising generation. The churches and the nation will reap blessed fruit from this scheme of study within the next thirty years; but, good as it is, it cannot do the work of, and must not be allowed to supplant, regular catechetical training.

The Christian religion is a grand and orderly scheme of divine truths, and the mere learning of one truth here and other there, with no obvious connection and relation, valuable as such acquisitions are in their way, can never be either entirely satisfactory to the teacher or thoroughly instructive and satisfying to the taught. You may get some little idea of the majesty of Karnak by looking upon its fallen columns and mighty stones half buried in the sand. You would have gotten a much nobler impression could you have gazed upon the temple in the greatness of its prime.

The Gospel plan, to be appreciated, needs to be understood and surveyed in its relations—stone to stone, and part to part—as a grand and consistent whole. A little systematic theology will do the children no harm, and might do some older people a great deal of good.

Do not the churches need to be toned up on this subject? Many a man might have been saved from drifting about with every wind of strange doctrine if those who had in charge his early training had seen to it that he was well grounded in "the faith once delivered to the saints."—*Church Union.*

GOLD DUST.

But faith, fanatic faith, once wedded fast,
To some dear falsehood, hugs it to the last.
—*Tom Moore.*

He who loves not books before he comes thirty years of age will hardly love them enough afterward to understand them.—*Clarendon.*

Trust him little who praises all, him less who censures all, and him least who is indifferent about all.—*Lavater.*

He who receives a good turn should never forget it. He who does one should never remember it.—*Charron.*

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Pope.*

A great mind is above doing an unjust act, above giving way to grief, above descending to buffoonery, and it would be invulnerable, if compassion did not prey upon its sensibility.—*La Bruyere.*

Perseverance is a Roman virtue
That wins each godlike act, and plucks success
E'en from the spear-proof crest of rugged danger.
—*Havard.*

Nature has left every man a capacity of being agreeable, though not of shining in company; and there are a hundred men sufficiently qualified for both who, by a very few faults that they might correct in half an hour, are not so much as tolerable.—*Swift.*

We can be thankful to a friend for a few acres, or a little money; and yet for the freedom and command of the whole earth, and for the great benefits of our being, our life, health and reason, we look upon ourselves as under no obligation.—*Seneca.*

Those things that are not practicable are not desirable. There is nothing in the world really beneficial that does not lie within the reach of an informed understanding and a well directed pursuit. There is nothing that God has judged good for us that He has not given us the means to accomplish, both in the natural and the moral world.—*Burke.*

Cheerfulness ought to be the *viatieum vitæ* of this life to the old. Age without cheerfulness is a Lapland winter without a sun; and this spirit of cheerfulness should be encouraged in our youth, if we would wish to have the benefit of it in our old age. Time will make a generous wine more mellow, but it will turn that which is early on the fret to vinegar.—*Colton.*

Immortality o'ersweeps
All pains, all tears, all fears—and peals
Like the eternal thunders of the deep,
Into my ears this truth: Thou livest forever.
—*Byron.*

KINDNESS.

It cannot be too often remarked that kindness is one of the virtues that hardly ever fails to produce an effect; kindness "in season and out of season;" kindness which is in every one's power. How very much the wheels of life would be smoothed, how much every one would add to the sum total of human happiness if every one were to take hold any of the many opportunities which every situation offers to be kind, courteous, easy and agreeable toward the chance travelers that he meets on his journeys; towards the chance sufferers that he comes across! It is never forgotten. The boy at school never forgets the kindness of an elder schoolfellow. The poor, solitary, and way-worn man or woman never forgets the pressure of a kind, feeling hand, the glance of a loving, sympathetic eye. A cup of cold water given unexpectedly at the right moment will indeed not "lose its reward."—*Dean Stanley.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from exchanges:

The Jesuits have at length obtained permission to open a college at Cairo, Egypt.

The Bulgarian mission of the Methodist Episcopal Church contributes $146 per member for missions. This is nearly three times as much as the Methodists of America give to the same cause.

The Continental Committee of the Pan-Presbyterian Council propose to raise $60,000 so as to add $100 to the income of each of the twenty-two pastors of the Waldensian Church, who now receive $300 a year. The Scotch have raised $15,000 toward the amount.

The inhabitants of the commune of Araune, in the Swiss canton of Tessin, have demanded exemption from the tax levied for the support of the Roman Catholic Church, and, to the great indignation of the Ultramontanes, the federal tribunal has decided in their favor.

M. Chavard, an Old Catholic priest at Geneva, has resigned on the ground that after six years' efforts he despairs of a Catholic reformation in its present hands, the movement being without unity of doctrine or liturgy, and perverted to political ends. He intends to hold aloof from all theological controversies.

In the Madras Presidency the Arcot Mission of the Reformed Church has during the past year welcomed to its fellowship over 5,000 who have abandoned the worship of idols and professed themselves adherents of Jesus. On one Sabbath the Rev. Jared Scudder baptized 307, and on the next 227 converted Hindoos.

A meeting was recently held in one of the largest Calvinistic Methodist chapels in Cardiff, Wales, to consider the desirability of introducing the prayers and Litany contained in the Book of Common Prayer to the service of their church. After a long discussion the question was adjourned.

The banker of the Vatican, who managed the Pope's financial matters in Rome, has absconded, leaving behind debts amounting to more than 700,000 lire. Several high ecclesiastical officials are suddenly thrown into financial difficulty in consequence, and one of the recently created Cardinals has been absolutely beggared.

The Church of Jesus, in Mexico, (Episcopal), has been maintaining services in Vera Cruz, which were conducted by a lay reader, Albino Soto. Being informed that it would be necessary to withdraw the support heretofore given him, Soto declared that the mission must not be closed, and for the purpose of keeping it open he would get some work to do, so as to pay the rent of the hall and support his family.

Certain Bishops have again urged Leo XIII. to enter on the question of the beatification of his predecessor. The Pope has replied that it will be well to proceed with the collection of any precise facts bearing on such claim, but that it is not desirable to make any exception to the usual method of procedure, which insures deliberate and dispassionate judgment.

The Chinese Religions Tract Society has determined to publish twelve tracts of, say, twenty pages each, of uniform size, and treating of doctrinal and practical subjects. The Publishing Committee are the Rev. Dr. Edkins, of Pekin, Chairman; Bishop Scheraschewsky, the Rev. Dr. Allen, the Rev. Y. K. Yen, the Rev. Pæn Sing-z, and the Rev. C. K. Marshall, of Shanghai; and the Rev. Dr. Lord and the Rev. Kan Jinkwæ, of Ningpo.

The newly-founded Welsh (Cardiff) mission on the Congo river is making encouraging progress in all its operations. It was started only a few months ago, with five missionaries. Now the arrival of three new missionaries is reported, while a fourth, who returned to get well of an accidental shot, is about to start away again. This mission is undenominational and intends to work on new ground.

The Rev. John R. McDougall writes from Florence that he has just secured, at a moderate cost, a most central building in Venice for the Free Italian Church work in that city. The principal entrance to the building is from the great square of San Marco. Although the premises have been purchased for the Italian evangelization Mr. McDougall hopes that the Gospel will likewise be preached in English in this easily-found building, through the agency of one of our evangelical denominations, to the crowds of American and British visitors who throng the renowned City of the Sea. More than $6,000 have been secured in this country, during the past year, in small sums by the Rev. Antonio Arrighi, the agent of the Free Italian Church in America, for this most excellent work. It is hoped that much larger subscriptions may be had during the year 1880. Money may be sent directly to the Rev. John A. McDougall in Florence, Italy, or may be forwarded through Mr. Roswell Smith, of Scribner & Co., 743 Broadway, New York, or through any other responsible channels.

Did any one ever hear of a person who, because there is counterfeit money in circulation, would have nothing to do with money? Why, then, reject Christianity because there are bogus Christians in circulation? It is very strange that so trivial and unreasonable an excuse should be so often offered.

The Presbyterian.

JOHN McLAURIN. - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, FEBRUARY 11, 1880.

The Synod of North Carolina, at its late meeting, passed the following resolution:

"The Synod commends the N. C. PRESBYTERIAN as a paper worthy of the confidence and liberal patronage of our people, and hereby encourages its ministers and elders to aid in extending its circulation, until every family is supplied with a copy."

MORE PREACHING.

One of the remedies for the complaint (of which so much has been wisely and earnestly said) of the inefficiency of the Presbyterian Church is *faith*. We do not, of course, mean to write a truism when we say what is needed is the grace of God—*this more than all else*. Of course this grace would make the Church more wise, earnest, aggressive and successful, and showing its power in various ways, would secure progress and usefulness. The ministry would be more direct and fervent, the membership more alert and prayerful, the organization more efficient. This is too general a remark.

But one thing lacking in the working of the great arm of evangelization is faith in God's promise to bless the means used.

Preaching is the great weapon of the Church. It pleases God by the foolishness of preaching to save them that believe. This is God's honored instrument. He entrusts it to the Church and enjoins its use, and promises success. And yet how many use it faithfully?

It is not an untrue picture of the facts to say that in many country charges the minister goes to his church Sunday morning, and preaches, half-frozen, a stone-cold discourse to a shivering and apathetic audience. The gathering of the people is scarcely warmer than the day, the house, or the preaching. No wonder that minister is disheartened, and that church is languishing, if not dead. He rides back to his home, ten miles perhaps, Sunday afternoon, wishing for a better field, and half way murmuring at his lot. *He* evidently does not believe that preaching is the divinely appointed plan for reaching the hearts and consciences of men—God's ordinance for saving souls! The next Sunday, with variations of temperature, is a repitition of the last. One sermon a week, without fire in the house or fire in the heart, is the extent of his labors!

Is there not here a lack of faith in God's promise that His word shall not return unto Him void? More frequent preaching, more fervid preaching, more instructive preaching, is needed in all our country churches.

And we do not single out the country in comparison with city work, with any view of disparagement whatever. But it is well known that in our town churches that the pastor is expected to preach twice on Sabbath and have a weekly service besides. Why should a town church need more religious instruction than a country church? Is there not to be found in this frequency of spiritual instruction the reason for the more effective organization and more energetic enterprise that are to be seen in such charges? More than two-thirds of our members are connected with country churches—it was stated on the floor of Synod in Fayetteville—and yet the one-third who belong to town and city churches contribute more than seven-tenths of all that is given to benevolent causes, and are foremost in all aggressive work. Why is this? Surely not because the country Christians are less pious, sincere and earnest. Many, perhaps most, of the best people are there. Is it not rather because their brethren in the city have more frequent opportunities and can more conveniently combine their efforts? Might not like results be secured in the country with like efforts? Why ought not the same service be expected of the country pastor as of his city pastor? It is true a congregation assembling in the country at the church cannot go home and reassemble for afternoon or evening preaching. And two services at church, after a Sunday school, too, and with a basket dinner sandwiched between, are, we confess, a weariness to the flesh, and usually unproductive of good. But after morning service is there not some outpost, some mission station, some school house, where an afternoon or evening meeting may be held with great promise of good? Surely if men believed preaching was so efficient a means of good there would be more of it done.

Those who attended the meeting of Synod in Charlotte will not have forgotten the resolution introduced by Rev. L. McKinnon of Concord, near the close of the meeting, urging upon settled pastors more of the evangelistic work by manning well their frontiers and visiting their picket lines. This action has been already fruitful of good result, but we had hoped to have heard more of it. "A third of a man" was what our brother called those who only gave their charges one service a week. *A third of a man*, because such an one only did a third of a man's work; for he argued from the labors of a father and son—that is, taking the older and the younger ranks of the ministry—who each gave three services a week to their charges, that this was at least what an average minister could do. How many are there in our Synod who do only a third of a man's work? Saturday or Monday is the minister's rest, or Sabbath day. He must be ready to be *very tired* by his Sunday's work. This of course takes him out of his mill on Saturday or his school on Monday. His great work is *preaching*, and he has no business having any other business, or sparing himself for any other business.

This would make easy the supply of some of our feeble and vacant churches, if ministers would preach twice or thrice on Sunday and occasionally in the week. How many of our churches in the country are only six to ten miles apart? And how easy it would be after preaching in the forenoon at one to preach in the afternoon at another. Sunday afternoon is as much a part of Sunday, and may be used in public worship as well as the morning. It is ridiculous for some of these helpless little churches that have but a limited area and promise but little extension, and that raise for a minister's support but little or nothing, to clamor for a whole Sunday out of the four in a month, and ask Presbytery to help them too, when perchance they might be thus supplied.

Some one may well say that a greater amount of preaching is not the panacea for the ills of the church, is not the remedy for stagnation and lack of growth; that *quality* counts for more than quantity; and that one good sermon preached by an educated, qualified Presbyterian minister is worth half a dozen harangues by these ranting, half-baked, untrained preachers. Perhaps as a sermon, as an orderly compend of Scriptural truth, as a thesis of theology, or a critical exegesis, it may be far superior. It may have far more truth, and saving truth well put, but yet it does not accomplish the like result. One sharp blow of an axe may cut deep into the heart of a tree. But a duller instrument will cut it down if the blows be repeated with frequency and force. More than this, there is not only repetition, but variety. A larger audience is reached, in more homely style, it is true, but in a more effective way.

And here presents another difficulty: Our ministers, too often, are unwilling to preach half-prepared sermons. Unless the subject is thoroughly mastered, the order perfectly arranged, matter and manner well digested and considered, they are unwilling to preach. Every sermon must be as perfect, as a work of art, as it can be. We grant this to be a correct canon. Every man should preach at the time just as well as it is possible for him to preach. Every minister should do his best every time. But one time's "best" may be better and different from another time's "best." The best sermon, in the minister's judgment, is rarely the best in the judgment of his hearer. The minister knows which has cost him more toil, more study, more soul sweat, as Baxter calls it, but the hearer knows which affects him most deeply, which stirs him, which moves him, which quickens purpose of good. The sermon most full of theological truth, most condensed, most complete, most exhaustive, is not necessarily the best one. The average hearer is an untrained thinker. The truth must *not* be too condensed, must be simply put, must be freely illustrated. Hence it is that what many ministers call their "prayer meeting talks," their off-hand remarks, are their most effective discourses, and their really best sermons. It may be mortifying to their vanity, that what they have wrought on, should be passed by, for an impromptu utterance, the exhortation of a heart burdened with a desire to do a present good. But it is honoring to God, who thus takes "the foolish things of the world to confound the wise, that no flesh should glory in His presence," and teaches the lesson over and over again, which we are so slow to learn, that it is "not by might, nor by power, but by my Spirit." It is not the grand sermons, it is the simple earnest talks that do the most good.

Let us have more faith in God's Word that He will bless the means. And let the means be used more faithfully and freely.

ONE OF THE NOBLEST CHARITIES.

Among, and very prominent among, the noble charitable institutions of New York, that city of noble charities, is the Society for the Prevention of Cruelty to Children. Right lately one of its noblest deeds has been the bringing to punishment one Rev. (?) Edward Cowley, who was in charge of the "Fold of the Good Shepherd," an institution of the Episcopal Church, supposed to be properly caring for quite a number of otherwise friendless children. The atrocities of this wretch, in his system of starvation, menial service and cruel beatings of these defenceless waifs, seems almost incredible. He was arraigned, and in the progress of the case his counsel retired from the defence. Cowley was taken to the Tombs, placed in a cell, and will be tried on twenty-five indictments for misdemeanor and assault and battery. He may be imprisoned one year on each indictment if found guilty.

The *Christian at Work* furnishes the following in regard to the general work of the Society: "The sum of a year's doings of the Society for the Prevention of Cruelty to Children, and what has been accomplished by the Society for the Suppression of Vice, shows that the philanthropy of this age has one very attractive feature. It tries to redeem the children of want and vice from their dreadful associations in the cellars and the streets, and to give them a chance to grow up to maturity in clean, wholesome country homes. From time to time, the daily papers give accounts of companies of little fellows, selected from the poorest, and sent, through some good man's or good woman's charity, away from the crowded cities to the broad, free West. Reading the other day some of the brief biographies of these lads of twelve and fourteen, who had from babyhood battled hand to hand with starvation, who, born of drunkards and thieves, took naturally to theft and drink, who have slept in coal-boxes and gutters, have evaded policemen since they were old enough to walk, and have grown sharp-eyed and old from their familiarity with hunger and crime, the thought came back that the Good Samaritan had found his work in New York. Too many times and too long have respectability and religion shirked their duty to these children, who, whatever their future may be, can never wholly forget the sadness and horror of great darkness which have invested their opening lives.

One likes to follow in fancy the swift-rolling cars, freighted with those travellers who are bound to some depot of God's providence. Far away in an ample home there is a bluff, broad-shouldered farmer and a strong, healthy, sweet-voiced farmer's wife, and they will harness up and drive to the station and select one of the knavish, stunted, ill-fed, ill-born waifs, and take him home to do what they can. They believe that he is God's child, and that love and truth, and conscientious care, and steady habits, and honest work, will help him to find his place in the world. In hundreds of instances their faith has been well repaid, and there are men now of full stature, of pure morals and of sturdy Christian character, who owe everything, humanly speaking, to the practical charity which lifted them from the depths of stagnant poverty, and set them down on the breezy bosom of the prairies.

It is well when swift and stern justice is meted out to criminals, but it would be better were the number of criminals reduced, as it can only be, by reaching out hands of help, and giving hearts of pity to the young. We may very safely say that one boy or girl taken away from the town and placed beside a country hearth, is better started than ten who are clustered into Truant Refuges and Asylums. Rich and generous men and women can find no thriftier, no better paying way of investing their money, when they want to give the Lord a thank-offering, than the way indicated here.

THE PUBLICATION CAUSE.

Inviting the attention of readers to the circulars of Rev. Dr. Hazen, in another column, we feel that there is nothing more for us to do than to urge the subject upon their hearts and consciences. Whatever may have been the errors or shortcomings of the Publication cause in the past, belongs to the past. The duty of the hour is to put our shoulders to the wheel—which means put our hands into our pockets (that is just what it does mean) and help along this really needy and deserving cause.

NOTES AND JOTTINGS.

The whole amount collected in Lincolnton church during last year was $501; not $50, as incorrectly set in type.

M. DeLesseps has visited Panama, thrown his shovelful of dirt, and announced the absolute success—that is to be—of his canal project, but the money does not seem to be forthcoming. The French Government officially disavows any connection with the project in any shape whatever, and we haven't far to look to see the end of DeLesseps' Isthmus Canal project.

The *United Presbyterian* has this to say:

"The insecure tenure by which an emperor holds his place is suggested by the agitations going on in Brazil. A few years since Dom Pedro was regarded as the happiest of rulers, not only his own country but all others which he visited praising him for his virtues. Just now, however, he is held in contempt, and his empire is on the verge of revolution. It all grows out of the fact that the people are taxed, or claim to be taxed, beyond what they can endure, and that the emperor, instead of sympathizing with them and endeavoring to help them, is indifferent and devoted to his own pursuits. However just the cause of the disturbance is, nothing can more strikingly show the fickle attachment by which people are now bound to their sovereign.

In response to our inquiry as to the progress in the culinary art, making or made, by the students of Peace Institute, we have the following communication:

A REPLY.

"The young ladies of the Peace Institute Cooking Class request the pleasure of your company at an informal supper given by them at 8:30 p. m., Wednesday, evening, Jan., 21.

In the above little formula the NORTH CAROLINA PRESBYTERIAN will find the opening words of the answer to the query in its issue of January 28th, as to the present status of the new departure at Peace Institute.

Three months have passed since a group of sceptical and inwardly scornful listeners gathered about the expounder of the new system, and looked half disdainfully, half wonderingly, at the array of shining utensils, and the most unaccustomed order and daintiness of all the appointments of the sunny class-room. That the work could be performed by any one claiming the name of lady, that cooking had any first principles, or that anything in or about it demanded any attention whatever, were all questionable points, each one brought up urgently, and each one at last quietly dismissed as settled once for all. Whatever may be the fortunes of cooking as a science in the Southern States, one thing is certain, that even if nothing more be accomplished, some thirty young girls will leave Peace Institute with the first intelligent idea of food and what forms of food this wonderful human body demands, that has ever entered their minds. And something more than theory is their portion. Already some twenty have, with their own hands, made bread, broiled steak, cooked potatoes properly, and mastered coffee and tea, while before the session ends, every member of the class will, in the same manner, have performed every essential operation in cooking, and have definite ideas of prices and qualities, and in what true house-keeping consists.

The supper referred to, in which every article was prepared by the girls themselves, included the following

BILL OF FARE:

Stewed Oysters.
Fried Oysters.
Chicken Salad.
Jellied Chicken—cold.
Sandwiches of "Class Bread" and Deviled Ham.
Parker House Rolls.
Fruit, Dover and Lady Cake.
Coffee. Chocolate.

It may be added that the Trustees of the Institute to whom the invitation was addressed, are gentlemen of proved capacity, their reception of the above bill, proving it effectually and beyond question. Should the PRESBYTERIAN, desire personal knowledge, the class will be most happy to extend its hospitality, and to prove by its works what manner of fruit this new and strange seed has already borne. H. C.

The General Methodist Conference is a foregone fact, and now it is in order to cut out work for it. Here is the contribution of a contemporary:

"The question of itinerancy is looming up on the Methodist horizon, and is likely to overspread the whole denominational sky by the time the General Conference meets. There will undoubtedly be an earnest and interesting discussion when this matter comes before the Conference, and whatever result the discussion may lead to it is evident that this time-honored custom will not die without a hard struggle."

An old and valued friend, one who has been a subscriber to the PRESBYTERIAN from the beginning, who loves good papers and keeps them, and whose house is filled with such treasures, sends us the following elegant extract, as worthy of a place in our columns. It surely is, and our readers will thank our friend, whose hospitality we once enjoyed at a meeting of Fayetteville Presbytery, and whose kindness we appreciate, for this excerpt furnished us. It is taken from the *Weekly Recorder*, published at Chillicothe, Ohio, December 2nd, 1819. The extract is taken by that paper from "Family Lectures, by Mrs. N. Sproat, of Taunton," (so reads the caption.)

"A great proportion of the wretchedness which has so embittered married life, I am persuaded, has originated in the negligence of *trifles*. Connubial happiness is a thing of too fine a texture to be handled roughly. It is a sensitive plant, which will not even bear the *touch* of unkindness—a delicate flower which indifference will chill, and suspicion blast. It must be watered with the showers of *tender affection*, expanded with the glow of *attention*, and guarded by the impregnable barrier of unshaken *confidence*. Thus matured, it will bloom with fragrance in every season of life, and sweeten even the loneliness of declining years."

The *Christian Observer* puts forth this point:

"A Re[illegible]ge in Philadelphia, bei[illegible]ed a circular to P[illegible]g money, or any[illegible]money. Those[illegible]n" are prem[illegible]"participati[illegible]erits of all the [illegible]14,000 brothers"

Not long ago [illegible] into an office asking for a d[illegible]upport a Catholic hospital. To test their disposition, they were asked to make a donation to a Presbyterian orphanage. "Oh, we are poor, we have no money." The fact was developed that they wanted Protestant money to support their proselyting institutions, but not a copper had they for a Protestant one.

If the teachings of Romanism tend to make the sinner trust to "the merits of all the good works of more than 14,000 brothers," instead of the merits of Christ, then every man who contributes to its support is contributing to hinder the conversion of the world and the salvation of souls."

It is stated of postal money orders, that not even one rightful claimant has lost a single dollar under this system from the date of its organization until the present time, although during the last fiscal year alone the post office department issued over $90,000,000 worth of these orders. Of misdirected orders, or orders not called for on account of death, the aggregate worth now amounts to $700,000.

The above is doubtless correct as a statement, and is highly creditable to the postal order system, as a safe mode of conveying money, but the fee for money orders is too large—that is the percentage on small orders is altogether unreasonable, and ought to be reduced.

Covenant:

"There is profound truth in the remark of the poor, lame boy, after he became a Christian. Of his home, whose influences were about as unfriendly as they could be, he said:

'Once everything went wrong at our house. Father was wrong, mother was wrong, and sister was wrong; but, now that Jesus is mine, it is all right. I know why everything went wrong before, it was because I was all wrong myself.'

Aye! *'because I was wrong myself.'* It is wonderful how distorted everything appears, when we ourselves are wrong; or how great the mote appears in another's eye, where there happens to be a beam in our own!"

Presbyterian:

Professor March of Yale College explains matters, as the *Churchman* informs us, by saying "that the 'primates' who preceded man in America emigrated to Europe by the way of Behring Straits, which, in the Miocene age, was bridged by land. Among those that went was the tiger. He says that the reason the old world apes did not come back to the land of their 'earlier ancestry' is found in the fact that the Miocene bridge broke down (when, he does not say), and the ocean intervened." This is scientific guessing of the kind of which we have so much at present.

"Rev. A. Krieken, a Hollander, is now in the Newbern section as the representative of a number of Hollanders residing in Michigan. He is on a visit to the Havelock colony of his countrymen already established by Mr. C. W. McLean, and if he finds it as it has been represented by all who have been there before him, will go to all the Holland settlements in America and tell them his views, and then to the old country, with the view of having a line of steamers direct from Amsterdam and Rotterdam to Morehead City, only eighteen miles from the colony. Mr. McLean is doing all this at his own expense, and can hardly expect to enrich himself, as the outlay is so great. He, however, expects to take up other large tracts in various sections of the State, and the expense of organizing the next colonies will not be great and his gain must come then. His scheme has the best wishes of our people.—*Goldsboro Messenger.*

The *Christian at Work* says:

"The matter seems to be assuming a very important [illegible] and the [illegible] of such an earnest [illegible]kard, of Grand [illegible] valuable results. [illegible]d be connected wi[illegible]regular line of steamers, [illegible]th Carolina will become a [illegible]or the Hollanders in the future [illegible]an has been in the past. The West, of course, will never loose its attractions, but there will undoubtedly be a large stream of immigration pouring its healthful tides of industry and thrift into the Southern States.

NEWS NOTES.

We specially invite news from all quarters for this column.

Rev. S. C. Alexander writes:

"I labored last year at Mt. Carmel and Mt. Harmony churches. They sent up each a call to Presbytery for one-fourth of my time. Since then Rockingham church unanimously asks for the other half of my time.

"We have received twenty-two persons into the church on profession of their faith in Christ, during the last year; and several others contemplate joining the Church in a few weeks. This is a very promising field indeed, where much good can be done by an earnest worker for Christ. I feel sorry to think about leaving them. But you know I have been elected evangelist of the extreme western part of our Presbytery and State, and am urged to accept that work; but will be able to speak more definitely in a short time. I have prayed earnestly for a righteous decision in this matter. Both the fields are large and promise great usefulness, and great hardship and selfdenial. The way seems opened now for me to obey the orders of Presbytery and go up to Cherokee; but can't speak yet with absolute certainty.

At a late meeting the session of Waynesville Presbyterian church two persons were received by certificate.

The work on the new and pretty Second Presbyterian church, on North Blount street, is now going on quite rapidly. The congregation will probably be in the building by the middle of March—at least they hope to be in. Almost the sum needed to enable the church to be occupied has been raised. The handsome stained glass windows, three in number, in the front of the church, are a present from Christ Episcopal church. The building is an ornament to the portion of the city where it stands, and the design is considered one of the best in the State.—*Raleigh Observer.*

For the N. C. Presbyterian.

LETTER FROM WILLIAMSBORO.

Dear Mr. Editor: Will you be kind enough to give the paper below adopted by the Nutbush church, a place in your paper, in memory of our faithful friend and stated supply, the late Rev. E. Hines?

On the third Sunday in January we had the pleasure of having the Rev. D. E. Jordan of Oxford with us. He gave us two sermons on that occasion, which were the first services we have had since Mr. Hines' decease. Our old church, Mr. Editor, is closed for the first time within the memory of the present generation. We are trying to preserve our organization by holding a congregational meeting monthly. It is our earnest desire to have preaching at least twice a month, and we are casting about and hoping that we may be able after awhile to employ a pastor with some of the other churches of the county:

NUTBUSH CHURCH—IN MEMORIAM.

Whereas, our Heavenly Father, since the last meeting of the session of this church, has seen fit, in His unsearchable wisdom, to remove by death our long-tried, faithful and well beloved minister, the Rev. Edward Hines, who, for nearly two generations, had ministered to us in holy things with great acceptance and untiring fidelity, and had seen nearly every member of his flock gathered into the fold; therefore,

Resolved, That we bow in humble submission to the Divine Will, remembering that our beloved minister has entered into his rest.

2d. That our warmest sympathies are tendered to his sorrowing family.

3d. That the above proceedings be entered on the sessional records of this church, and that a copy of the same be forwarded to Mrs. Hines and to the N. C. PRESBYTERIAN for publication.

It was further moved and unanimously agreed to by the session that a page of our Sessional Records be inscribed to his memory, viz:

"To the memory of Rev. Edward Hines. Born May 6th, 1811. Pastor of this church from August, 1841, to April 11, 1858. Stated supply from the 4th Sabbath in April, 1871, to the date of his death, November 27th, 1879. CLERK OF SESSION."

The Rev. F. A. Whaley has consented to preach for us on the fifth Sabbath in February. Respectfully, CLERK OF SESSION.

Williamsboro, Feb. 1880.

For the N. C. Presbyterian

THE RELIEF FUND.

At the last meeting of the Executive Committee of Home Missions the following report of the Standing Committee on the Relief Fund was received, approved and ordered to be published. In accordance with this resolution, I herewith transmit you a copy and will thank you to insert it in your paper.

Most truly yours,
RICHARD McILWAINE, Sec'y.
Baltimore, Feb 5, 1880.

REPORT OF THE STANDING COMMITTE ON THE RELIEF FUND TO THE EXECUTIVE COMMITTEE OF HOME MISSIONS

The Committee on the Relief Fund have examined its assets and liabilities on the 1st of January, 1880, and find its condition in all respects satisfactory. It has $31,500 invested in bonds, all of which are above par and every one of them worth more than its cost. Its progress during the last year has been so favorable that we have been able to value its probable interest, receipts and liabilities at five per cent., and yet show a surplus of $689, which is better than in any former year. Our corpons have more than paid all the annuities due in the current year, so that nearly all the contributions from the churches and ministers have been invested in interest-bearing bonds, making us more able to pay the annuities of the next year in the same manner. The new members have been few, and this is the only discouraging feature that we have to report. Our expenses are as low as any of the life insurance companies, and our rates lower; while our returns to those who withdrew from participation in the fund are more liberal. Our business is conducted entirely for the interest of the members, and though we have heretofore made no dividends of profits, we have every reason to believe that we will do so in the near future. Our rates at first were too low and our terms too liberal, but since these have been changed to our present charges, our improvement has been steady and invariable, and every year has found our condition better. Our success is now certain, and all that we desire is that we should have more of our ministers enjoying the advantages that we offer.

C. F. McCAY,
G. F. ANDERSON,
RICHARD McILWAINE,
Committee of Arrangements.

For the N. C. Presbyterian.

CIRCULARS.

TO THE PASTORS, SESSIONS AND MEMBERS OF THE PRESBYTERIAN CHURCH.

Dear Brethren: In view of the approaching March collection for the cause of Publication, we ask your prayerful attention to the following statement:

We had hoped by this date to be entirely free from debt, but in various ways our expectations have been disappointed, and a considerable debt still remains.

This burden has for several years prevented the active prosecution of a work that is greatly needed in the churches—the dissemination of a Christian literature, and the aid of needy churches and Sabbath schools.

We cannot as a Church afford to dispense with this important agency, but it cannot be effectively prosecuted until we are free from debt.

We have reached a point where a united and earnest effort will accomplish the object for which we have been struggling for more than two years.

It is for the honor of the Church and the cause of Christ that this should be done at once; that there should be no longer either reproach resting upon us, or a dead weight hindering our work.

We need not remind you that the General Assembly of 1879, as well as the Assemblies of the two preceding years, strongly urged the pressing importance of this work, and directed collections to be taken in all our churches for this object, but less than one-half have contributed anything during the past year.

And now, brethren, can we not secure the aid and co-operation of every pastor and session in the Church in bringing this pressing need faithfully before all our congregations?

Can we not have from every congregation, and from every Sabbath school in our bounds, a liberal collection for this object—the payment of the debt?

Brethren, can we not do even better than this, and provide a small sum beside for the prosecution of the Publication work during the coming year?

We ask that the collection taken on the first Sabbath of March be forwarded promptly to the treasurer, as the financial year closes April 1st.

In behalf of the Executive Committee of Publication.

JAMES K. HAZEN, Secretary.
Richmond, Va., Feb. 1, 1880.

TO THE SUPERINTENDENTS, TEACHERS AND SCHOLARS OF PRESBYTERIAN SABBATH SCHOOLS.

Dear Friends: For nearly three years past the work of Publication, which is so closely connected with the Sabbath school work in our Church, has been almost suspended, because of the debt resting upon it.

The committee has been unable to aid mission Sabbath schools and feeble churches as in former years, and yet this help was never needed so much as now. We want to send our Sabbath school papers and our excellent lesson helps, and other literature of the Committee of Publication, to those who are greatly in need, but we must pay our debt first.

We ask all our Sabbath schools to help us, by taking up a collection for this object on the first Sabboth of March or as soon after as possible.

Will not each pastor or superintendent explain this question to his school one or two weeks beforehand, and ask each class and each scholar to give something?

The name and amount of each contributing school will be published in the *Earnest Worker*.

This cause has special claims upon our Sunday schools, and we are confident our appeal will not be vain.

Send remittances in post office money orders or drafts to the secretary and treasurer.

In behalf of the Executive Committee of Publication.

JAMES K. HAZEN, Secretary.
Richmond, Va., Feb. 1, 1880.

For the N. C. Presbyterian.

SINGULAR ERRORS OF OUR SECRETARIES.

It is amazing that such good men as our Secretaries have so little mother wit. This deficiency is strikingly displayed in that remarkable circular just issued by Bro. Hazen for the Publication cause. What pre-eminently old-fashioned ideas he and Drs. Wilson and McIlwaine, &c., have! Our decision, as a Church, seems to be against paying old debts. We are abundantly able to pay the Publication debt by a ten-cent subscription. But we do not do so. We can pay the Foreign Mission debt, and send out new missionaries, if we choose. But we do not choose. In fact we do not look at these things in the *"old fogy"* light. If one, about to die, concludes to spare a little of what he cannot take with him, for these causes, we are willing. But *we* have more important uses for our money now than paying old debts, sending men on trips to China and helping men to an education they should work for. The Secretaries are constantly talking about obligations to Christ, and duty, and the claims of the impenitent and dying world. We know as much about obligation as they do, and differ from their opinions. Why, nobody pays old debts now, except a few curiously constructed people. Many are getting rich by not paying back scores. So these circulars of the honored—but old-fashioned—Secretaries are a disturbing element to many.

If they will be popular and do their work well, just let them issue and sow broadcast over the Church some such letters as these:

"PUBLICATION.

"Brethren, we rejoice to inform you that we have succeeded in keeping our debt about as usual. We can make it last forever, unless some unfriendly legal steps be taken by cruel creditors; or we be forced into a convenient and fashionable assignment, which some over-sensitive brethren object to, because of *"old timed"* notions of dishonor to the church. I hope, however, to succeed in keeping the debt by making some fair promises, and by occasionally actually paying a few dollars to the cormorant debtors, who cannot appreciate the honor of having us in debt to them. *Rely upon us.* Yours, &c.,

"JAS. K. HAZEN."

"MISSIONS

"Brethren, our laborers at home and abroad are much cramped, while many inviting fields allure them. Our numbers have steadily diminished, which is a subject of thanksgiving. While we speak of hope of sending our reinforcements, and do occasionally send one, we are happy to inform you that in few years all our men will be able to return home, and you will be relieved from calls for mission work. Advanced science proves that men rose from below the ape: so the heathen will in the course of some ages reach proper development, and invent a suitable Gospel. As a weekly amusement it may be expedient to maintain some pulpit exhibitions at home a while longer. But to a large extent the desired recreation may be afforded by popular Sunday excursions, beer-gardens, &c. As your agents, we will endeavor to carry out your desires to cease foreign and home missionary operations as quickly and surely as we possibly can, with decent respect to many grand sentiments we have expressed in thoughtless moments that unfortunately overtook us. *Trust us implicitly.* J. L. WILSON, D. D.,

"R. McILWAINE, D. D."

We trust that in the midst of much trouble our words may be as sunlight. The other Secretaries can take the hint given. We look for the gratitude of a rescued and relieved Church and happy Secretaries.

MOSES HOPEFUL.

NEW PUBLICATIONS.

The Preacher and Homiletic Monthly is before us. Contents for February: Sermonic Hints at the Meaning of Texts; Brotherly Talks with Young Ministers; Ministers and Money Matters; The International S. S. Lessons; Prayer Meeting Service; Sermonic Criticism; Preachers Exchanging Views; Living Issues for Pulpit Treatment; Expository Preaching; Queries and Answers; Helpful Data in Current Literature; Illustrations and Smiles; Themes and Texts of Leading Sermons Preached During the Month; Suggestive Themes. Single numbers 25 cents, $2 50 per annum. Rev. I. K. Funk & Co., 21 and 23 Barclay street, New York.

The South Atlantic for January is at hand. Contents: Two Questions of the Day, Cicero W. Harris; A Vision of Echoes (a poem), Edgar Fawcett; Certain Historians of English Social Life, Philip A. Bruce; Carmelita, W. H. Babcock; The Havana Commission; Thiers, Th. Von Jasmond; Dust to Dust, Appleton Oaksmith; A Dream, M. T. Hunter; Editorial; Recent Literature. Price $3; single copy 30 cents; Mrs. Cicero W. Harris, Wilmington, N. C.

RELIGIOUS INTELLIGENCE.

SOUTHERN PRESBYTERIAN.

Rev. Mr. Rittenhouse, of the Northern Assembly, is at present supplying the chapels of Lynchburg, Va.

Rev S. F. Tenney writes to the *Southern Presbyterian* that Rev. W. C. Wallace is supplying the Presbyterian churches in the towns of Beaumont and Orange, Texas, and prospects are brighter in that quarter. One or two ministers are needed for San Augustine, Jasper, Moscow and other points. Mr. Tenney adds: "As I expect to visit these places shortly, I will be glad to correspond with any minister who may think of coming to this field, and will give him such information as I can concerning these places."

Rev. Dr. M. D. Hoge of Richmond, Va., announced to his congregation on Sabbath, 1st inst., that he would sail for Europe on the 11th inst. His objective point is the Holy Land, but he will visit Constantinople, Cairo and probably other cities in the far East.

Rev. A. P. Smith writes to the *Texas Presbyterian* that a church was organized at Frankfort, in Dallas Presbytery, on 22d inst. It was constituted with sixteen members, two others were to join. It will be known as Mt. Olivet. Col. Bishop and Mr. Mason were ordained and installed as ruling elders. The church will be supplied by Rev. T. M. Irwin.

Rev. H. Moseley writes, Jan. 22d, to the same paper that Rev. Dr. Bonde had been preaching at Mexico for ten days. Three members were added to the church and six children were baptized. The people gave marked attention and the church was edified and strengthened. Mexia is growing rapidly and the outlook for Presbyterianism is encouraging. The ladies are at work to repair the church building, and lately they have been presented with a set of elegant pulpit chairs and a marble top table for the communion service.

Rev. J. B. Carne, from Union City, will shortly take charge of the Presbyterian church at Covington, Tenn.

Rev. H. M. Whaling, so says the *Christian Observer*, has taken charge of the Park Avenue church in Memphis, formerly served by Rev. John S. Park.

Rev. E. McNair should be addressed at Cossy Creek, Jefferson county, instead of Jackson, Tenn., as heretofore.

The postoffice address of Rev. T. R. English is changed from Cuthbert, Ga., to Mayesville, S. C.

The meeting at First church, Louisville, Ky., during the past week has been favored with the services of Rev. J. M. Evans of Augusta, Ky. It was closed last Sunday night. On Sabbath morning the pastor read the names of eleven new members admitted during the week, making over forty that have been added during the meeting. This church has been richly blessed during the year, and by reason of its many additions is now numerically a strong church.—*Christian Observe.*

A Presbyterian church was organized at Marlo, Texas, on Dec. 28th, with fourteen members, including two elders and two deacons.

NORTHERN PRESBYTERIAN.

Rev. Burr Baldwin died at Montrose, Pa., on January 30 h, aged 90 years. He is believed to have been the oldest living graduate of Yale College, and the only surviving member of the class of 1809.

The centennial of the burning of the second house of worship of the Presbyterian congregation of Elizabeth, N. J., was celebrated on the 25th ult. The church was destroyed by marauders—during the Revolutionary war—and the exercises, bringing forward the history of the church, were very interesting.

BAPTIST.

The Baptist Church at Groton, N. Y., has paid a debt of nearly $2 000, and solemnly pledged itself never again to incur any interest-bearing indebtedness.

CONGREGATIONAL.

It is reported that the Congregational Church of Bafield, Mass., has received a legacy of $15 000.

Quite a number of revivals are in progress in the Congregational Churches of New York State since the Week of Prayer.

REFORMED EPISCOPAL.

St. Paul's Reformed Episcopal Church, Chicago, Bishop Fallows pastor, last Sunday raised the debt of $25,000 which they have been carrying.

Rev. A. A. P. Neel, of the Baltimore Conference, has accepted a call to a Reformed Episcopal church at Kensington, in the suburbs of Philadelphia.

SECULAR MISCELLANY.

The Wilmington *Star* informs us that Dr. W. W. Lane will establish an infirmary in Wilmington and have it in operation in a very few days.

The extensive sash and blind factory of W. C. Petty, at Bush Hill, was destroyed by fire last night, causing a loss of $6,000 worth of property, on which there was an insurance of $2,000.—*Greensboro Patriot.*

The 1879 "cattle drive" represents about $18,000,000 and will number 45,000,000 head—Texas 250,000 and Montana and Oregon 100,000 each, besides a large aggregate of smaller fry from various localities.

Governor Jarvis has determined to call an extra session of the Legislature of North Carolina, to meet March 10, to consider certain propositions submitted to that Commonwealth in reference to the purchase of the State's interest in the Western North Carolina Railroad.

There has been a singular trial at Madras respecting the guardianship of the sacred hair of Mohammed. The hair is enclosed in a case called the "Ansaree Shareef," the possession of which carries with it a small pension. Four persons claimed it, two by succession and two by right of a will. One was a woman, and the Judge decided that she could not fulfill the ceremonies connected with it, and so the hair goes to one of the male litigants.

THE OLDEST GRADUATE.

Many of our readers are interested in the University of North Carolina as alumni, or special friends, and for their benefit we give place to the following. We copy from the *Raleigh Observer:*

CHARLOTTE, N. C., Jan. 26, 1880.

My Dear Sir: I notice a resolution of the Alumni Association requesting each alumnus of the University to pay $1 to bear the expenses of preparing sketches, &c. Enclosed you will find my contribution.

Our class graduated in 1818, and I believe Bishop Green, Edward J. Mallett and myself are the only survivors. Of the classes of an earlier date I presume none are living.

With the highest esteem,
I am, yours truly,
R. H. MORRISON.

Col. W. L. Saunders, Raleigh, N. C.

RALEIGH, N. C., Jan. 29, 1880.

Dear Sir: Your note of the 26th inst., enclosing $1 under the recent resolution of the University Alumni Association, came duly to hand, and in acknowledging its receipt I trust you will permit me, though personally unknown to you, to thank you for the promptness of your response to the resolution of the association, for, coming from an alumnus at once so venerable and so distinguished as yourself, its effect upon other alumni must be felt speedily and beneficially.

I have, sir, the honor to be,
Very respectfully,
W. L. SAUNDERS,
Sec'y and Treas'r Alumni Association.

To Rev. Dr. Morrison.

The venerable Dr. Morrison is doubtless correct in supposing there is now no living graduate of an older date than himself. Indeed, before his graduation there had been only twenty classes at the University and only 163 graduates. In the class which the distinguished and able divine still affectionately calls "our class," there were fourteen members, and among them names that North Carolina will not willingly let die. Among them were Robert Donaldson, one of the most prominent mannfactnrers and merchants of fifty years ago; General Thomas J. Green, distinguished in the Texan war and father of Colonel Wharton J. Green; Rt. Rev. W. M. Green, Bishop of Mississippi; Arthur J. Hill, of Pittsboro; Hamilton C. Jones, Supreme Court Reporter, one of the best lawyers and inimitable humorists of his day, and father of Colonel H. C. Jones, of Charlotte; Wm. D. Moseley, Governor of Florida; James K. Polk, President of the United States, and Honorable Hugh Waddell, lately deceased.

We sincerely trust the example of Dr. Morrison will be promptly followed by the thousands of junior alumni scattered everywhere over our broad land. It is certainly worthy of all imitation as well in the manner as in the matter of it.

Nothing is uglier than a crooked boot or shoe; straighten them with Lyon's Heel Stiffeners.

PRESBYTERIAL NOTICE.

Presbytery of Mecklenburg will meet at Dallas, Friday, March 19, 1880, at 7 p. m.
R. Z. JOHNSTON, S. Clerk.

The 220th session of the Presbytery of Orange will be held in Washington, N. C., on Wednesday, the 24th of March, 1880, at 7 p. m. F. H. JOHNSTON, Stated. Clerk.

WHEN YOU FEEL A COUGH or bronchial affection creeping on the lungs, take AYER'S CHERRY PECTORAL, and cure it before it becomes incurable

GOOD FOR BABIES.

We are pleased to say that our baby was permanently cured of serious protracted irregularity of the bowels by the use of Hop Bitters by its mother, which at the same time restored her to perfect health and strength.—The Parents, University ave., Rochester, N. Y. See another column.

HOARSENESS All suffering from *Irritation of the Throat and Hoarseness* will be agreeably surprised at the almost immediate relief afforded by the use of "*Brown's Bronchial Troches.*"

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DIED.

☞ Obituary notices must be paid for in advance The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Mongomery county, January 24, 1880, of scarlet fever, MAGGIE CHRISTIAN CLARK, aged 6 years and 9 months.

A beautiful child, and much beloved by parents and friends. She was early called from the rough and painful school of earth to the higher school in heaven May the Comforter cheer the sorrowing hearts of those who mourn. S. C. A.

In Chambersburg township, Iredell county, on the 31st of January, Mr. JOHN McHENRY, aged about 81 years.

He had survived all his near relatives: His wife and only child died some years ago. He was universally beloved and respected. A large concourse of people attended his funeral at Fifth Creek church, of which he had long been a member. A sermon was preached on the solemn occasion from Zech. 1:3.

Near Laurinburg, in Richmond county, on the 7th of January, Miss KATIE CARMICHAEL, in the 63rd year of her age. For many years past deceased was, for the most part, an invalid, and at times a great sufferer.

She was for many years a consistent member of the Presbyterian Church. The only fear or dread that she seemed to have in regard to death, was the struggle or agony which might be experienced in the hour of dissolution. But this she did not realize; for when that hour came, she passed away as one going to sleep. Of her we think it may be truly said,

"Blessed are the dead who die in the Lord."

WILMINGTON MARKET
DURING WEEK
ENDING FEBRUARY 10.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Price advanced to 38 cents on Wednesday and at these figures held firm till Saturday, when, and since, sales have been at 37 cents.

ROSIN—Market has been steady, but without activity, at $1 20 for Strained and $1 22½ for Good Strained.

CRUDE TURPENTINE—On Wednesday last, after sales had been made at $1 40 for Hard and $2 40 for Yellow Dip, price advanced to $1 55 and $3 55 respectively, and since these figures have been maintained.

TAR—Receipts taken as they come in at $1 10 per barrel.

COTTON—Market has been steady and sales made day by day at 12½ cents per pound for Middling. Very little offering and market closes firm.

CORN—One cargo of 1,800 bushels received by dealer and stored. One cargo of 2,000 bushels sold at 68 cents cash.

TIMBER—Is coming in freely, and sales range from $5 00 for Common to $12 00 for Extra Long. We give sales: one raft Fair Mill at $6 50; one raft do. at $7 00; one do. Good Mill at $8 25; one do. do. $9 50; two do. do. Prime Mill at $10 00; one do. do. at $11 00; one do. extra long at $12 00.

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1880.
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jan 21 4t

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IN VIEW of the approaching Cotton Season, the undersigned offer their services to Planters and Country Merchants
For the Sale of Cotton,
Which they are prepared to do
On the Most Economical Charges.
They will warrant the full price of the day of sale. Account sales will be rendered promptly, and proceeds be at once remitted.
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200 Boxes No. 1 CREAM CHEESE,
For sale by
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The Little Rock and Fort Smith Railway offer for sale the best LANDS in the West or South-West, with healthy climate, fertile soil, and not affected by drouth. Easy terms of sale. Full information
Apply to W. D. SLACK, Land Com'r
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1880.
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New Crop Cuba Molasses.
We have received the agency again for the well-known and popular
L. & R. GUANO,
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WE HAVING THIS DAY REDUCED THE prices of our
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WE ARE DETERMINED TO SELL THEM!
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Keeps on hand good Meats, and will endeavour to maintain his reputation in this regard. I will be pleased to have your trade. Very respectfully,
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Catalogue and circular with full particulars, on application.
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25 Bbls New MESS PORK,
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3000 Bush CORN, White and Mixed,
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We have on hand a large assortment of Fancy Ribbons, and special bargains are offered in Feather Tips.
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N. H. SPRUNT, Exchange Corner.
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To her country friends she would say, send in your orders at once.
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A consignment from the makers at Factory prices—a new and excellent Machine. Prices very low.
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THE SPRING TERM of 1880 will open the 6th of FEBRUARY and close on 24th of JUNE Board and Tuition $100.
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466-2 jan 1, '79

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A. S. CALDWELL,
Jan 14 Charlotte, N. C. 627-4t

FOUND AT LAST!
"DOBYNS' SURE CURE!"
Has NEVER Failed to
CURE CATARRH
Neuralgic and Nervous Headache,
COLD IN THE HEAD, STOPPAGE OF THE NASAL PASSAGES, DEAFNESS, DIZZINESS, DIMNESS OF SIGHT, AND ALL KINDRED COMPLAINTS ARISING FROM NEGLECTED COLDS AND EXPOSURE.
It is used as a Snuff and is always ready and convenient for use, without extra trouble or additional expense. Contains no injurious ingredients; children of five years may use it with perfect safety. One box will last one month, and has frequently effected a complete cure.
Something Impostors can not and do not Show
To convince the poor sufferer that we are honest and thoroughly responsible for all statements made by us, we append the following:
TO THE AFFLICTED:—We have known A. T. Mitchell and Sam T. Dobyns, who compose the firm of Dobyns & Mitchell, and are proprietors of "Dobyns' Sure Cure" for a number of years. We know them to be gentlemen in whose honor and integrity implicit confidence can be placed; and we unhesitatingly say that the patrons of "Dobyns' Sure Cure" can rest assured that said firm are pecuniarily good and responsible for, and will faithfully carry out, any and all promises made by them. C. Alexander, Cashier Northern Bank, Paris, Ky.; Henry Speers, Cashier Agricultural Bank, Paris, Ky.; Matt Turney, Judge of the Bourbon Co. Court; J. M. Hughes, Clerk of the Bourbon County Court.
Many Testimonials as to its great virtues and curative powers have been received, but the remedy itself is its best recommendation.
The Late ELD. BENJAMIN FRANKLIN,
The gifted evangelist, and earnest, true-hearted Christian gentleman, says of this great Remedy, in the *American Christian Review*, of October 28th, 1879:
"We call attention to 'DOBYNS' SURE CURE' as a *voluntary thing, and not for pay.* We have been troubled with Catarrh of the head for the last ten years, and now, after using the 'SURE CURE' about three months, can truly say that we feel about free from the entire trouble in the head. We have also given the 'SURE CURE' to others—as we have been in public nearly all the time—and it has invariably given relief."
"I know that I am doing a public favor to the thousands who are suffering from Catarrh in recommending my testimonial in its value." (Elder) W. K. PENDLETON, Pres. Bethany College, W. Va.—Sept. 9, 1879.
"It will afford me unfeigned pleasure to recommend your 'SURE CURE' to my friends." (Elder) ROBERT GRAHAM, Prin. Collegiate Institute, Lexington, Ky.—Sept. 14, 1879.
"I have been using your 'SURE CURE,' and it will do all you claim for it. I recommend it wherever I go." (Elder) D. T. WRIGHT, Chillicothe, Mo.—Nov. 4, 1879.
"Believing in its excellency, as I do, I shall recommend it everywhere I go." (Rev.) W. H. MILBURN, Jacksonville, Ill.—Oct. 4, 1879.
"I have given your 'SURE CURE' a thorough trial, and am now ready to personally recommend it." (Elder) C. C. CLINE, State Sunday School Evangelist, Louisville, Ky.—Nov 17, 1879.
"Five years ago I paid a Cincinnati Physician fifty dollars for treating me, that which your dollar box has already completely mastered. I advise the afflicted to send on for the 'SURE CURE' at once."
THOMAS MUNNELL, Mt. Sterling, Ky.—Oct. 9, 1879.
OVER 18,000 SUCH TESTIMONIALS HAVE BEEN RECEIVED by us, and will be cheerfully shown to anyone.
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In ordering, please write your Name, Post-office, County, and State PLAINLY, and send money by Post-office Money Order on Paris, Ky., or by Registered Letters. *We will not be responsible for money sent in any other way.* Address all orders to the Proprietors. ☞Circulars free to all applicants.
DOBYNS & MITCHELL, North Middletown, Bourbon County, Ky.

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HOUSE FURNISHING GOODS.
LADIES' AND GENTS' UNDERWEAR.
Children's Merino Under Suits---A great comfort and convenience.
CLOAKS AT $5, $6, $7, $8, $10 AND UP.
LADIES' DOLLMANS FROM $10 UP, } Very Fashionable this Season and Very Pretty.
PLAIN AND FANCY DOUBLE WIDTH GOODS,
In Black, Gray, Brown, Navy, &c., for Circulars.
A large assortment CARPETS, Cotton, Hemp, Ingrain, Extra Super and Brussels.
OIL CLOTHS IN ALL WIDTHS, MATS, RUGS, &c.
Respectfully, R. M. McINTIRE.
dec 3 621-1y

THE PACIFIC
GUANO COMPANY.
This Company, with a capital of $1,000,000, was chartered in 1865.
The stock was taken by a few of the largest and wealthiest merchants in Boston and New York, who still direct and control the Company.
The Works, situated at Woods' Holl, Mass., and Charleston, S. C., are the largest and most complete of the kind in the United States.
The Company owns several large deposits of Phosphate, which it works, and having acid chambers, manufactures its own Oil of Vitrol.
The Company employs and consults with several of the leading chemists and most progressive vegetable physiologists in the country.
With all these advantages—viz: long experience, ample capital, large works, splendid machinery, extensive deposits, and the best scientific ability, the Company can and does offer a Fertilizer at the *lowest possible price.*
By reason of the liberal policy of the Company, as well as the intrinsic value of its principal brand, SOLUBLE PACIFIC GUANO has become, unquestionably, the most popular Fertilizer in the United States, its sale extending from Maine to Texas.
It would be a work of superogation for us to do more than simply call attention to the fact that SOLUBLE PACIFIC GUANO will be offered this (the fifteenth Spring) season for sale at all points in North Carolina, *because* there is *no* manufactured Guano as *long*, as *widely*, and certainly *none* more *favorably* known, than this brand.
We therefore will devote but a few lines to a description of this popular article, preferring that *others* should testify from their own practical experience as to its value.
It is proper, however, that we should call attention to a comparative analysis of Fertilizers sold in North Carolina, published in 1878, by Prof. Ledoux, the State Chemist of North Carolina, who places SOLUBLE PACIFIC GUANO among the very highest grades known.
Such an endorsement of SOLUBLE PACIFIC GUANO, confirmed as it is by Hon. L. L. Polk, the Commissioner of Agriculture, under whose auspices the analysis was published, is certainly worthy of note.
This year SOLUBLE PACIFIC GUANO is equal, in every respect, to what it was in 1879.
It is manufactured by the same Company, under the same formula, using the same materials, and hence must give the same splendid analysis as that published by Prof. Ledoux.
It is in fine physical condition.
It is packed in new, clean bags, each bag containing 200 pounds.
The analysis is stenciled on each bag, as required by law.

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Whiteville Wine Company, Whiteville.
Louis T. Hicks, - - Faisons.
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T. B. Pierce, - - Warsaw.
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J. D. Rogers, - - Fair Bluff.
R. M. Gaddy, - - - Mullins.
L. L. MacLaurin & Sons, McLaurin's Mills.
Everett Brothers & Gill, Laurinburg.
MacRae Brothers, Shoe Heel.
AND BY
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General Agents,
WILMINGTON, N. C.
feb 4 630-2m

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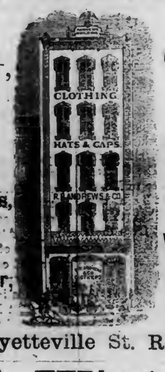
Men and Boys CLOTHING, Dress Shirts, Cuffs, TIES, SCARFS, Half Hose, Suspenders, Gloves, Handkerchiefs, Underwear, Trunks, Valises, &c.



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HATS AND CAPS, A Large Assortment.
We give special attention to orders from a distance.
LIBERAL DISCOUNT TO MINISTERS.
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—AT—
M. M. KATZ'S,
36 MARKET STREET.
BARGAINS IN BLACK DRESS SILKS.
Our celebrated heavy soft Gros Grain for One Dollar per yard. COLORED SILKS, SILK VELVETS, SATINS, in plain and satin stripes.
DRESS GOODS.—Satin Melange, Cashmere Soie, Brocade Persan, Persan Raye, Raye Broche, Cavalo Mohair, Striped Satins, Camel's Hair, Colored Cashmeres, from 45 cents up. Colored Alpacas, all shades, 12½ cents; Double Width Colored Alpacas, heavy, only 16 cents per yard.
MOURNING GOODS.—The best assortment ever offered here in Drab DE'e, Bombazine, Tamise, Crape Cloth; Plain, Striped and Brocade Cashmere; Henriettas, Mohairs, Australian Cloth.
CLOAKS, WATERPROOFS, SHAWLS, Trimmings; Silk Grass and Chencil Fringes; Gloves and Hosiery, every style, good and cheap; Skirts and Corsets The best Fifty Cent Corset ever sold in the city. RIBBONS—Fancy, Satin, Striped and Brocaded. Laces and Embroideries in greatest variety. Housekeeping Goods, Blankets, Flannel.
MEN AND BOYS' WEAR. Ladies' Cloth, Ladies' and Children's Merino Vests, Ruchings, Ties, Fancy Goods. One Thousand Dozen Linen Handkerchiefs, from 5 cents up; DOMESTIC GOODS, &c, &c., all at prices which defy competition, and qualities which cannot fail to give satisfaction. I can assure my kind patrons that every article will be sold AS LOW, and the majority LOWER, than at any previous season. Send for samples to
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NORTH CAROLINA PRESBYTERIAN.

FOR THE FAMILY.

Baby Years.

BY GEORGE BIRDSEYE.

Ah, how every little cheers,
In the careless baby years!
Troubles come and troubles go
Like a whirl of sunny snow,
Every trifle gives delight,
Ever new and ever bright;
Yet how slight a thing can grieve
Till it sympathy receive:
Then the smiles break out again,
As though pain had never been.

Sad that age should e'er destroy
Such sweet innocence and joy,
Such pure faith and confidence
Free from hard experience.
All their dainty, winning ways,
At their labor, at their plays,
Soon must change and they must act
In the waiting world of fact.
Be the world that they shall see
Kinder than was mine to me!

—*Selected.*

A Boy's Last Hymn in a Garret.

A friend of mine, seeking for objects of charity, got into the upper room of a tenement house. It was vacant. He saw a ladder pushed through the ceiling. Thinking that perhaps some poor creature had crept up there, he climbed the ladder, drew himself through the hole, and found himself under the rafters. There was no light but that which came through a bull's eye in place of a tile. Soon he saw a heap of chips and shavings, and on them a boy about ten years old.

"Boy, what are you doing here?"

"Hush! don't tell anybody, please, sir."

"What are you doing here?"

"Hush! don't tell anybody, please sir."

"What are you doing here?"

"Hush! don't tell anybody, sir; I'm a-hiding."

"What are you hiding from?"

"Don't tell anybody, please sir."

"Where's your mother?"

"Please sir, mother's dead."

"Where's your father?"

"Hush! don't tell him, don't tell him! but look here!" he turned himself on his face, and through the rags of his jacket and shirt my friend saw that the boy's flesh was bruised and his skin broken."

"Why, my boy, who beat you like that?"

"Father did, sir!"

"What did he beat you like that for?"

"Father got drunk, sir, and beat me 'cos I wouldn't steal!"

"Did you ever steal?"

"Yes, sir; I was a street thief once!"

"And why don't you steal any more?"

"P'ease, sir, I went to the mission school and they told me there of God, and of heaven, and of Jesus; and they taught me 'Thou shalt not steal,' and I'll never steal again if my father kills me for it. But please, sir, don't tell him."

"My boy, you must not stay here; you'll die. Now you wait patiently here for a little time; I'm going away to see a lady. We will get a better place for you than this."

"Thank you, sir; but please, sir, would you like to hear me sing a little hymn?"

Bruised, battered, forlorn, friendless, motherless, hiding away from an infuriated father, he had a little hymn to sing.

"Yes, I will hear you sing your little hymn." He raised himself on his elbow and then sang:

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee.

"Fain I would to Thee be brought,
Gracious Lord, forbid it not,
In the kingdom of Thy grace
Give a little child a place.

That's the little hymn, sir; good-bye."

The gentleman went away, came back again in less than two hours, and climbed the ladder. There were the chips, and there were the shavings, and there was the boy, with one hand by his side, and the other tucked in his bosom underneath the little ragged shirt—dead.—*London Christian.*

The Man in The Moon.

Many years ago, when the Professor was younger than he is now, he used to look up at the moon and wonder what the queer-looking figure might be that seemed to inhabit the bright yellow disc. When he asked what it was, people would say, 'Oh, that's the man in the moon," as though that settled the matter and it wasn't necessary to say anything more about it; and so he was left to puzzle it out: at one time discovering a man with a bundle of sticks across his shoulder, and another time a great staring face looking down upon the world like one of the pumpkin lanterns which boys in the country proudly exhibit on dark nights. At that time the Professor did not know that in every age of the world and in nearly every nation other children besides himself had been curious about this matter, and that innumerable stories had been invented to satisfy their curiosity.

One of these stories, perhaps the most ancient, relates that the man in the moon is the man who was found by Moses gathering sticks on the Sabbath, and that as a punishment for his crime he was condemned to dwell in the moon until the end of all things. The German legend, which does not, however, refer to Moses, tells that the faggot bearer was met by a man who said to him: "Do you know that this is Sunday on earth, when all must rest from their labors?"

"Sunday on earth or Monday in heaven, it is all one to me," said the wood-cutter.

"Then bear your bundle forever," answered the other, "and as you value not Sunday on earth you shall be a perpetual moon-day in heaven; and you shall stand for eternity in the moon, a warning to all Sabbath-breakers."

So the man was caught up with his sticks into the moon, where he stands yet.

This story with variations is told in all countries. Even the poets allude to it. Chaucer speaks of the man as,

"Bering a bush of thornis on his back
Which for his theft might clim'e no'er the heaven."

Shakespeare, in the "Midsummer Night's Dream," makes Quince the Carpenter say, "One must come in with a bundle of thorns and a lantern and say he comes in to disfigure or to present the person of Moonshine." And an old poet of the twelfth century named Necham, who wrote in Latin, says,

"See the rustic in the moon,
How his bundle weighs him down;
Thus his sticks the truth reveal,
It never profits man to steal."

The idea of the moon as a thief prevailed also among the Swedes, who believed that the figures in the moon were those of two children who had been caught up from the earth with their bucket in which they had been drawing water from the well Byrgir.

It would be easy, you see, for people to imagine that when the moon grew old and the figures disappeared they had tumbled down a hill, or gone almost anywhere else out of sight.

It was not until Galileo invented the telescope and turned it upon the moon that all these ridiculous fancies about the person who was supposed to inhabit it were blown away. What people's excited imaginations had for thousands of years magnified—or, to speak more correctly, dwarfed—into a human face or a man with sticks, proved to be mountains and pits and craters on the rugged surface of the planet, lit up here with the sunlight and throwing in another place the deepest and blackest shadows.

Wise men, to be sure, had anticipated something of this sort, and their idea was that the dark places were seas; whereas the telescope showed that there was not a drop of water anywhere on the moon. And yet the wise men were not far out of the way, for the telescope showed also that the dark places were the beds of seas where probably the waters once rolled just as they do now upon the earth. Indeed the moon is nothing more nor less than a dried up earth, and if the olass wants to know how this planet of ours would look if the fires were all gone out inside and the waters all drained off outside, let them take a look at the moon through a good telescope.

What will you see? Well, if you have fancied a face in the moon you will find the eyes to be two of these great dark pits, the nose to be a mountain range between them, and the mouth to be another gaping pit, called by astronomers the Sea of Clouds. Besides these you will see other pits out of which rise great mountains, and which are supposed to be craters of extinct volcanoes. Of course, seen through the telescope all resemblence to a face will disappear, and unless the telescope is very large it will require a considerable effort of imagination to make pits out of the dark spots and mountains out of the bright ones. If the telescope is a good one, however, you will not only be able to distinguish these features but you can look down into the pits, which are thousands of feet deep, and see the immense rocks and bowlders with which the floor is strewn. The best telescopes bring the moon, which is really 242,000 miles distant, within 120 miles; that is to say, through one of these glasses a mountain in the moon 5,000 or 6,000 feet high will seem about as large as the White Mountains when looked at by the unassisted eye from the Catskill Mountain House. That is about as close a comparison as the Professor is able to make.

Some of the mountains in the moon, though, are much higher than that. One is calculated to be 16,000 feet high, and the astronomers think they have discovered one which is not less than 23,000 feet high. On the whole, considering how bleak and barren the planet is, and that it has no air, water or vegetation, and, so far as discovered, no inhabitants, the Professor thinks he would very much prefer living on the earth.—*Prof. Chair in Christian Union.*

How to Love God.

In a beautiful village a boy about ten years old lay very sick, drawing near to death, and very sad. He was joint heir, with an only brother, to a great estate, and the inheritance was just about coming into his possession, but it was not the loss of this that made him sad. He was a dying boy, and his heart longed for a treasure which he knew had never been his, and which was worth more to him now than all the gold of all the western mines.

One day I came into his room. I sat down by him, took his hand, and, looking in his troubled face, asked him what made him so sad.

"Uncle," said he, "I want to love God. Won't you tell me how to love God?"

I cannot describe the piteous tones in which he said these words, and the look of trouble which he gave me. I said to him:

"My boy, you must trust God first, and then you will love Him without trying to at all."

With a surprised look he exclaimed:

"What did you say?".

I repeated the exact words, and I shall never forget how his large hazel eyes opened on me, and his cheek flushed as he slowly said:

"Well, I never knew that before. I always thought that I must love God first before I had any right to trust Him."

"No, my dear boy," I answered, "God wants us to trust Him; that is what Jesus asks to do first of all, and He knows that as soon as we trust Him we shall begin to love Him. That is the way to love God, to put your trust in Him first of all."

Then I spoke to him of the Lord Jesus, and how God sent Him that we might believe in Him, and how, all through His life, He tried to win the trust of men; how grieved He was when men would not believe in Him, and how every one who believed came to love without trying to love at all.

He drank in all the truth, and, simply saying, "I will trust Jesus now," without an effort put his young soul in Christ's hands that very hour, and came into that peace of God which passeth understanding, and lived in it calmly and sweetly to the end. None of all the loving friends who watched over him during the remaining weeks of his life doubted that the dear boy had learned to love God without trying to, and that dying he went to Him whom not having seen he had loved.—*Canada Presbyterian.*

MISCELLANEOUS.

Prosperous France.

France is affording fresh proof that she is one of the most wonderful nations on the face of the earth. The disasters of the Franco-Prussian war, and the payment of five milliards of francs as the further penalty for entering upon that war, would have crippled an ordinary nation. But France is not an ordinary one, and the result is that she has not only cast off her burden, but contemplates an outlay in internal improvements such as the most prosperous country could alone entertain. It will be remembered that M. de Freycinet, the new Prime Minister of France, before leaving his old department, drew up an elaborate report embodying a gigantic scheme for the creation, extension, and union of railways and canals throughout the country. The estimated cost of these improvements is nine milliards of francs, or £360,000,000 sterling; but France is not deterred thereby, and in twelve years the scheme is to be worked out in its entirety. Already France is noted for the completeness of her railway system, which, with her river and canals, afford a means of communication apparently leaving but little to be desired; but she is impressed with the belief that improvement is possible, and she is going to add 16,000 miles to her railways, and 900 miles to her rivers and canal. This fresh burst of enterprise on the part of France can have but one effect, and that is increased prosperity in the great industries already stirred into activity by the demands of India, America, and the colonies. Rumor is already busy, says our excellent English contemporary *Capital and Labor*, with the names of English firms about to contract with the French Government, while the iron and steel in America and Belgium must also benefit.—*Scientific American.*

Seeds.

At the last meeting of the British Association Sir John Lubbock read a very interesting paper on seeds. He commenced by calling attention to the difference presented by seeds, some being large, some small, some covered with hooks, some provided with heirs, some smooth, some sticky, etc. He gave the reasons of these peculiarities, and then spoke of the modes of dispersion, by means of which seeds secured a sort of natural rotation of crops, and in other cases were enabled to rectify their frontiers. Some plants actually threw their seeds, some were transported by the wind, and many were provided with a wing which caught the wind. Dispersion was also effected by the agency of animals. This means was divided into two classes, where seeds adhered to animals by hooks, and where the same purpose was effected by sticky glands. The next point touched upon was that seeds found themselves in spots suitable for growth. Most seeds germinated on the ground, but there were instances, as the mistletoe, where they were parasitic on trees. Such seeds were imbedded in a viscid substance, so that if dropped by a bird on a bough they adhered to it. In some cases plants buried their own seeds, and in other instances the seeds buried themselves, the means by which these processes were effected being fully explained by Sir John, who in conclusion called attention to mimicking seeds, such as the scorpiurus, the pods of which did not open, but looked so exactly like worms that birds were induced to peck at them and thus free the seeds. That this was the purpose of the resemblence he would not assert, but he threw it out as a matter for consideration.

Scottish Songs.

Every way you take them—in authorship, in sentiment, in tone, in language—they are the creation and property of the people. And if educated men and high-born ladies, and even some of Scotland's kings, have added to the store, it was only because they had lived familiarly among the peasantry, felt as they felt, and spoken their language that they were enabled to sing strains that their country's heart would not disown. For the whole character of these melodies, various as they are, is so peculiar and so pronounced that the smallest foreign element introduced, one word out of keeping, grates on the ear and mars the music. Scottish song has both a spirit and a framework of its own, within which it rigorously keeps. Into that framework, these molds, it is wonderful how much deep and tender human-heartedness can be poured. But so entirely unique is the inner spirit, as well as the outward setting, that no one, not even Burns, could stretch it beyond its compass without your being at once aware of a falsetto note. It was the glory of Burns that, taking the old form of Scottish song as his instrument, he was able to elicit from it so much. That Burns was the creator of Scottish song no one would have denied more vehemently than himself. When he appeared, in 1786, as the national poet of his country, the tide of popular taste was running strong in favor of Scottish song. He took up that tide of feeling, or rather he was taken up by it, and he carried it to its height. He was nurtured in a home that was full of song. His mother's memory was stored with old tunes or songs of her country, and she sang them to her eldest boy from his cradle-time all through his boyhood. Amid the multifarious reading of his early years the book he most prized was an old song book, which he carried with him wherever he went, poring over it, he says, as he drove his cart or walked to labor, song by song, verse by verse, carefully distinguishing the true, tender, or sublime from affectation and fustian. Thus he learned his songcraft and his critic-craft together. The earliest poem he composed was in his seventeenth summer, a simple love song in praise of a girl who was his companion as a reaper in the harvest field. The last strain he breathed was from his deathbed in remembrence of some former affection.—*J. C. Sharp, in October Atlantic.*

The New Cunard Steamer.

Mr. John Burns, one of the proprietors of the Cunard Steamship Company, writes to the London *Times*:

"It may interest the public to know that my partners and I have just concluded a contract with Messrs. James & George Thompson by which that firm is to build on the Clyde, for our fleet, a screw steamship the size of which will be exceeded only by that of the Great Eastern, while the speed will be greater than that of any ocean steamer afloat. This new vessel will be of 7,500 tons and 10,000 horse power, her dimensions being 500 feet in length, 50 feet in breadth and 41 feet in depth, propelled by inverted direct acting compound engines, with three cylinders and seven oval tubular boilers, having thirty-eight furnaces and 1,000 feet of effective fire grate surface. She will have an extra promenade deck, and will practically be a five-decker, being fitted for 450 first-class and 600 steerage passengers, with accommodation for a crew of 200 officers and men. Her cargo capacity will be equal to 6 500 tons, with 1,700 tons of coal and 1,000 tons of water ballast, having a double bottom on what is called the 'longitudinal and bracket system.'

"This vessel has been designed, after lengthened consideration, to meet the requirements of our traditional service, and we have adopted in every detail of the ship and engines the most advanced scientific improvements compatible with the safe working of so great a vessel. Among the important matters into which we have crucially inquired has been that of the employment of steel instead of iron, and after a practical and thorough examination into the merits of both materials we have adopted steel for the hull and boilers, but under a provision so stringent that every plate, before acceptance, will undergo a severe and rigid test by a qualified surveyer appointed and stationed at the steel manufactory for that special purpose and that the manipulation of the steel by the builders shall be subject to an equally careful supervision by qualified engineers of our own appointment. The steel is to be made on the Siemens-Mattin process, and all rivets as well as plates throughout the ship are to be of steel. The name of the new vessel is to be the Sahara, and she is to be ready for sea in March, 1881."

A Faithful Dog.

Among the ruins of Pompeii and Herculaneum the skeleton of a dog was found stretched over that of a child. It was conjectured, on the discovery, that this dog, from his position, was attempting to save the child when the eruption of Vesuvius was fatal to the city. The opinion was confirmed by the collar which was found, of curious workmanship; its inscription stated that the dog was named Delta, and belonged to a man called Severinus, whose life he had saved on three occasions: first, by dragging him out of the sea when nearly drowned; then by driving off four robbers who attacked him unawares, and lastly, by his destroying a she-wolf, whose cubs he had taken in a grove sacred to Diana, near Herculaneum. Delta afterword attached himself particularly to the only son of Severinus, and would take no food but what he received from the child's hand.—*Christian at Work.*

SECULAR NEWS.

It is said that the Mexican soldiers' pension bill will pass Congress and be worth $2,000,000 to the South.

A telephone company is to be established, so said, between Louisburg and Franklinton, N. C., and one between Charlotte and Statesville is proposed. The estimated cost of the latter is $2,500.

A graduate of the colored department of the Institution for the Deaf and Dumb and Blind has gone to Moulton, Alabama, to take charge of a class of colored deaf mutes there. His name is Wm. A. Cardwell.—*Hale's Weekly.*

The insect that has been destroying the wheat is pronounced by some farmers to be the Hessian fly. Others say it is too small for this, and that the insect is entirely new to this section.—*Statesville Landmark.*

J. D. Williams, one of the surfmen of Life-Saving Station No. 22, while out on patrol on the night of the 22d inst., found a corked up cognac brandy bottle. On opening and turning it up a gold dollar dropped therefrom.—*Elizabeth City Carolinian.*

One night last week the private house of General J. T. Wilder, who keeps a hotel on the top of Roan Mountain, [illegible] Mitchell county, was entered by thieves and robbed of about $200 worth of goods. Among other things taken was a cook stove. No arrests have been made. This was call high if not highway robbery, being several thousand feet above the level of the sea.—*Asheville Journal.*

A LADY'S WISH.

"Oh, how I do wish my skin was as clear and soft as yours," said a lady to her friend. "You can easily make it so," answered the friend. "How?" inquired the first lady. "By using Hop Bitters, that makes pure rich blood and blooming health. It done it for me, as you observe."

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SECULAR MISCELLANY.

The Wilmington *Star* informs us that Dr. W. Lane will establish an infirmary in Wilmington and have it in operation in a very few days.

The extensive sash and blind factory of W. Perry, at Bush Hill, was destroyed by fire last night, causing a loss of $6,000 worth of property, on which there was an insurance of $2,500.—*Greensboro Patriot.*

The "cattle drive" represents about 1,500,000 and will number 45,000,000 head of Texas 250,000 and Montana and Oregon 1,000 each, besides a large aggregate of smaller fry from various localities.

Governor Jarvis has determined to call an extra session of the Legislature of North Carolina, to meet March 10, to consider certain propositions submitted to that Commonwealth in reference to the purchase of the State's interest in the Western North Carolina Railroad.

There has been a singular trial at Madras respecting the guardianship of the sacred hair of Mohammed. The hair is enclosed in a case called the "Ansaree Shareef," the possession of which carries with it a small pension. Four persons claimed it, two by succession and two by right of a will. One was a woman, and the Judge decided that she could not fulfill the ceremonies connected with it, and so the hair goes to one of the male litigants.

THE OLDEST GRADUATE.

Many of our readers are interested in the University of North Carolina as alumni, or special friends, and for their benefit we give place to the following. We copy from the *Raleigh Observer:*

CHARLOTTE, N. C., Jan. 26, 1880.

My Dear Sir: I notice a resolution of the Alumni Association requesting each alumnus of the University to pay $1 to bear the expenses of preparing sketches, &c. Enclosed you will find my contribution.

Our class graduated in 1818, and I believe Bishop Green, Edward J. Mallett and myself are the only survivors. Of the classes of an earlier date I presume none are living.

With the highest esteem,
I am, yours truly,
R. H. MORRISON.

Col. W. L. Saunders, Raleigh, N. C.

RALEIGH, N. C., Jan. 29, 1880.

Dear Sir: Your note of the 26th inst., enclosing $1 under the recent resolution of the University Alumni Association, came duly to hand, and in acknowledging its receipt I trust you will permit me, though personally unknown to you, to thank you for the prompt response to the resolution of the Association, for, coming from an alumnus at once so venerable and so distinguished as yourself, its effect upon other alumni must be felt speedily and beneficially.

I have, sir, the honor to be,
Very respectfully,
W. L. SAUNDERS,
Sec'y and Treas'r Alumni Association.

To Rev. Dr. Morrison.

The venerable Dr. Morrison is doubtless correct in supposing there is now no living graduate of an older date than himself. Indeed, before his graduation there had been only twenty classes at the University and only 163 graduates. In the class which the distinguished and able divine still affectionately calls "our class," there were fourteen members, and among them names that North Carolina will not willingly let die. Among them were Robert Donaldson, one of the most prominent manufacturers and merchants of fifty years ago; General Thomas J. Green, distinguished in the Texan war and father of Colonel Wharton J. Green; Rt. Rev. W. M. Green, Bishop of Mississippi; Arthur J. Hill, of Pittsboro; Hamilton C. Jones, Supreme Court Reporter, one of the best lawyers and inimitable humorists of his day, and father of Colonel H. C. Jones, of Charlotte; Wm. D. Moseley, Governor of Florida; James K. Polk, President of the United States, and Honorable Hugh Waddell, lately deceased.

We sincerely trust the example of Dr. Morrison will be promptly followed by the thousands of junior alumni scattered everywhere over our broad land. It is certainly worthy of all imitation as well in the manner as in the matter of it.

Nothing is uglier than a crooked boot or shoe; straighten them with Lyon's Heel Stiffeners.

PRESBYTERIAL NOTICE.

Presbytery of Mecklenburg will meet at Dallas, Friday, March 19, 1880, at 7 p. m.
R. Z. JOHNSTON, S. Clerk.

The 220th session of the Presbytery of Orange will be held in Washington, N. C., on Wednesday, the 24th of March, 1880, at 7 p. m. F. H. JOHNSTON, Stated. Clerk.

WHEN YOU FEEL A COUGH or bronchial affection creeping on the lungs, take AYER'S CHERRY PECTORAL, and cure it before it becomes incurable

GOOD FOR BABIES.

We are pleased to say that our baby was permanently cured of serious protracted irregularity of the bowels by the use of Hop Bitters by its mother, which at the same time restored her to perfect health and strength.—The Parents, University ave., Rochester, N. Y. See another column.

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Vest Pocket Cure is highly esteemed here by the regular Medical Faculty and the people It is excellent for Indigestion and Flatulent Colic—sedative, saporific, tonic, slightly aperient, without nausea.
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DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Mongomery county, January 24, 1880, of scarlet fever, MAGGIE CHRISTIAN CLARK, aged 6 years and 9 months.

A beautiful child, and much beloved by parents and friends. She was early called from the rough and painful school of earth to the higher school in heaven May the Comforter cheer the sorrowing hearts of those who mourn. S. C. A.

In Chambersburg township, Iredell county, on the 31st of January, Mr. JOHN McHENRY, aged about 80 years.

He had survived all his near relatives: His wife and only child died some years ago. He was universally beloved and respected. A large concourse of people attended his funeral at Fifth Creek church, of which he had long been a member. A sermon was preached on the solemn occasion from Zech. i: 3.

Near Laurinburg, in Richmond county, on the 7th of January, Miss KATIE CARMICHAEL, in the 33rd year of her age. For many years past deceased was, for the most part, an invalid, and at times a great sufferer.

She was for many years a consistent member of the Presbyterian Church. The only fear or dread that she seemed to have in regard to death, was the struggle or agony which might be experienced in the hour of dissolution. But this she did not realize; for when that hour came, she passed away as one going to sleep. Of her we think it may be truly said,

"Blessed are the dead who die in the Lord."

WILMINGTON MARKET
DURING WEEK
ENDING FEBRUARY 10.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Price advanced to 38 cents on Wednesday and at these figures held firm till Saturday, when, and since, sales have been at 37 cents.

ROSIN—Market has been steady, but without activity, at $1 20 for Strained and $1 22½ for Good Strained.

CRUDE TURPENTINE—On Wednesday last, after sales had been made at $1 40 for Hard and $2 40 for Yellow Dip, price advanced to $1 55 and $2 55 respectively, and since these figures have been maintained.

TAR—Receipts taken as they come in at $1 10 per barrel.

COTTON—Market has been steady and sales made day by day at 12⅛ cents per pound for Middling Very little offering and market closes firm.

CORN—One cargo of 1,800 bushels received by dealer and stored. One cargo of 2,000 bushels sold at 68 cents cash.

TIMBER—Is coming in freely, and sales range from $5 00 for Common to $12 00 for Extra Long. We give sales: one raft Fair Mill at $6 50; one raft do. at $7 00; one do. Good Mill at $8 25; one do. do. $9 50; two do. do. Prime Mill at $10 00; one do. do. at $11 00; one do extra long at $12 00.

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Pamplet containing full particulars, with MAP OF EUROPE, sent free on application.
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Cook's Excursionist contains fares for over 1,000 tours; by mail, 10 cents.
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Our new catalogue of Band Instruments, Music, Suits, Caps, Belts, Pouches, Purposes, Drum Majors' Staffs and Hats, Epaulets, Cap Lamps, Stands, and Outfits contains 88 pages of information for musicians. Mailed free. Address LYON & HEALY, 100 State St., Chicago, Ill.
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With Cancer, Scrofula, Epilepsy, and Disease of the Lungs, Dyspepsia, or any other form of Chronic, Long-Standing or Obscure Disease? If so, send for my pamphlet.
"THE WAY TO HEALTH."
Free of Charge. If also, you will give me an idea of the nature of your disease, I will send you a list of questions, which if you will answer and return to me I will give you my opinion of your case, prospect of cure, &c., free, except a postage stamp for the answer.
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1880.
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jan 21 4t

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Neuralgic and Nervous Headache,
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Something Impostors can not and do not Show
To convince the poor sufferer that we are honest and thoroughly responsible for all statements made by us, we append the following:
To our Advertisers:—We have known A. T. Mitchell and Sam T. Dobyns, who compose the firm of Dobyns & Mitchell, and are proprietors of "Dobyns' Sure Cure" for a number of years. We know them to be Eashion in whose honor and integrity implicit confidence can be placed; and we unhesitatingly say that the patrons of "Dobyns' Sure Cure" can rest assured that said firm are pecuniarily good and responsible for, and will faithfully carry out, any and all promises made by them. C. Alexander, Cashier Northern Bank, Paris, Ky.; Henry Speers, Cashier Agricultural Bank, Paris, Ky.; Matt Turney, Judge of the Bourbon Co. Court; J. R. Hughes, Clerk of the Bourbon County Court.
Many Testimonials as to its great virtues and curative powers have been received, but the remedy itself is its best recommendation.
The Late ELD. BENJAMIN FRANKLIN,
The gifted evangelist, and earnest, true-hearted Christian gentleman, says of this great Remedy, in the American Christian Review, of October 28th, 1879:
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The stock was taken by a few of the largest and wealthiest merchants in Boston and New York, who still direct and control the Company.
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It would be a work of superogation for us to do more than simply call attention to the fact that SOLUBLE PACIFIC GUANO will be offered this (the fifteenth Spring) season for sale at all points in North Carolina, *because* there is *no* manufactured Guano as *long*, as *widely*, and certainly *none* more *favorably* known, than this brand.
We therefore will devote but a few lines to a description of this popular article, preferring that *others* should testify from their own practical experience as to its value.
It is proper, however, that we should call attention to a comparative analysis of Fertilizers sold in North Carolina, published in 1878, by Prof. Ledoux, the State Chemist of North Carolina, who places SOLUBLE PACIFIC GUANO among the very highest grades known.
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FOR THE FAMILY.

Baby Years.

BY GEORGE BIRDSEYE.

Ah, how every little cheers,
In the careless baby years!
Troubles come and troubles go
Like a shadow on the snow,
Every child gives delight;
Ever new and ever bright;
Yet how slight a thing can grieve
Till a sympathy receive;
Then the smiles break out again,
As though pain had never been.

Sad that age should e'er destroy
Such a sweet innocence and joy,
Such pure faith and confidence
Free from hard experience.
All their dainty, winning ways,
At their labor, at their plays,
Soon must change and they must act
In the waiting world of fact.
Be the world that they shall see
Kinder than was mine to me!

—*Selected.*

A Boy's Last Hymn in a Garret.

A friend of mine, seeking for objects of charity, got into the upper room of a tenement house. It was vacant. He saw a ladder pushed through the ceiling. Thinking that perhaps some poor creature had crept up there, he climbed the ladder, drew himself through the hole, and found himself under the rafters. There was no light but that which came through a bull's eye in place of a tile. Soon he saw a heap of chips and shavings, and on them a boy about ten years old.

"Boy, what are you doing here?"

"Hush! don't tell anybody, please, sir."

"What are you doing here?"

"Hush! don't tell anybody, please sir."

"What are you doing here?"

"Hush! don't tell anybody, sir; I'm a-hiding."

"What are you hiding from?"

"Don't tell anybody, please sir."

"Where's your mother?"

"Please sir, mother's dead."

"Where's your father?"

"Hush! don't tell him, don't tell him! but look here," he turned himself on his face, and through the rags of his jacket and shirt my friend saw that the boy's flesh was bruised and his skin broken.

"Why, my boy, who beat you like that?"

"Father did, sir."

"What did he beat you like that for?"

"Father got drunk, sir, and beat me 'cos I wouldn't steal."

"Did you ever steal?"

"Yes, sir; I was a street thief once."

"And why don't you steal any more?"

"Please, sir, I went to the mission school and they told me there of God, and of heaven, and of Jesus; and they taught me 'Thou shalt not steal,' and I'll never steal again if my father kills me for it. But please, sir, don't tell him."

"My boy, you must not stay here; you'll die. Now you wait patiently here for a little time; I'm going away to see a lady. We will get a better place for you than this."

"Thank you, sir; but please, sir, would you like to hear me sing a little hymn?"

Bruised, bastered, forlorn, friendless, motherless, hiding away from an infuriated father, he had a little hymn to sing.

"Yes, I will hear you sing your little hymn." He raised himself on his elbow and then sang:

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee.

"Fain I would to Thee be brought,
Gracious Lord, forbid it not,
In the kingdom of Thy grace
Give a little child a place.

That's the little hymn, sir; good-bye."

The gentleman went away, came back again in less than an hour, and climbed the ladder. There were the chips, and there was the shavings, but there was the boy, with one hand by his side, and the other tucked in his bosom under the little ragged shirt—dead.—*London Christian.*

The Man in The Moon.

Many years ago, when the Professor was younger than he is now, he used to look up at the moon and wonder what the queer-looking figure might be that was moving about the bright yellow disc. When he asked what it was, people would say, 'Oh, that's the man in the moon,' as though that settled the matter, and it wasn't necessary to say anything more about it; and so he was left to puzzle it out: at one time discovering a man with a bundle of sticks across his shoulder, and another time a great staring face looking down upon the world like one of the pumpkin lanterns which boys in the country proudly exhibit on dark nights. At that time the Professor did not know that in every age of the world and in nearly every nation other children besides himself had been curious about this matter, and that innumerable stories had been invented to satisfy their curiosity.

One of these stories, perhaps the most ancient, relates that the man in the moon is the man who was found by Moses gathering sticks on the Sabbath, and that as a punishment for his crime he was condemned to dwell in the moon and there collect all things. The German legend, which does not, however, refer to Moses, tells that the faggot bearer was met by a man who said to him: 'Do you know that this is Sunday on earth, when all must rest from their labors?'

"Sunday on earth or Monday in heaven, it is all one to me," said the wood-cutter.

"Then bear your bundle forever," answered the other, "and as you value not Sunday on earth you shall be a perpetual moon-day in heaven; and you shall stand for eternity in the moon, a warning to all Sabbath-breakers."

Ever since then he has had to put up with his sticks into the moon, where he stands yet.

This story with variations is told in all countries. Even the Greeks include to it. Chaucer speaks of the man as,

"bering a bush of thornis on his back
Which for his theft might clim'e so ner the heaven."

Shakespeare, in the "Midsummer Night's Dream," makes Quince the Carpenter say, "One must come in with a bundle of thorns and a lantern and say he comes in to disfigure or to present the person of Moonshine." And an old poet of the twelfth century named Necham, who wrote in Latin, says,

"See the rustic in the moon,
How his bundle weighs him down;
Thus his sticks the truth reveal,
It never profits man to steal."

The idea of the moon as a thief prevailed also among the Swedes, who believed that the figures in the moon were those of two children who had been caught up from the earth with their bucket in which they had been drawing water from the well Byrgir.

It would be easy, good rice, for people to imagine that when the moon grew old and the figures disappeared they had tumbled down a hill, or gone almost anywhere else out of sight.

It was Galileo Galilei who invented the telescope and turned it upon the moon that all these ridiculous fancies about the person who was supposed to inhabit it were blown away. What people's excited imaginations had for thousands of years magnified—or, to speak more correctly, dwarfed—into a human face or a man with sticks, proved to be mountains and pits and craters on the rugged surface of the planet, lit up here with the sunlight and throwing in another place the deepest and blackest shadows.

Wise men, to be sure, had anticipated something of this sort, and their idea was that the dark places were seas; whereas the telescope showed that there was not a drop of water anywhere on the moon. And yet the wise men were not far out of the way, for the telescope showed also that the dark places were the beds of seas where probably the waters once rolled just as they do now upon the earth. Indeed the moon is nothing more nor less than a dried up earth, and if the class wants to know how this planet of ours would look if the fires were all gone out inside and the waters all drained off outside, let them take a look at the moon through a good telescope.

What will you see? Well, if you have fancied a face in the moon you will find the eyes to be two of these great dark pits, the nose to be a mountain range between them, and the mouth to be another gaping pit, called by astronomers the Sea of Clouds. Besides these you will see other pits out of which rise great mountains, and which are supposed to be craters of extinct volcanoes. Of course, seen through the telescope all resemblance to a face will disappear, and unless the telescope is very large it will require a considerable effort of imagination to make pits out of the dark spots and mountains out of the bright ones. If the telescope is a good one, however, you will not only be able to distinguish these features but you can look down into the pits, which are thousands of feet deep, and see the immense rocks and bowlders with which the floor is strewn. The best telescopes bring the moon, which is really 242,000 miles distant, within 120 miles; that is to say, through one of these glasses a mountain in the moon 5,000 or 6,000 feet high will seem about as large as the White Mountains when looked at by the unassisted eye from the Catskill Mountain House. That is about as close a comparison as the Professor is able to make.

Some of the mountains in the moon, though, are much higher than that. One is calculated to be 16,000 feet high, and the astronomers think they have discovered one which is not less than 23 000 feet high. On the whole, considering how bleak and barren the planet is, and that it has no air, water or vegetation, and, so far as discovered, no inhabitants, the Professor thinks he would very much prefer living on the earth.—*Prof. Chair in Christian Union.*

How to Love God.

In a beautiful village a boy about ten years old lay very sick, drawing near to death, and very sad. He was joint heir, with an only brother, to a great estate, and the inheritance was just about coming into his possession, but it was not the loss of this that made him sad. He was a dying boy, and his heart longed for a treasure which he knew had never been his, and which was worth more to him now than all the gold of all the western mines.

One day I came into his room. I sat down by him, took his hand, and, looking in his troubled face, asked him what made him so sad.

"Uncle," said he, "I want to love God. Won't you tell me how to love God?"

I cannot describe the piteous tones in which he said these words, and the look of trouble which he gave me. I said to him:

"My boy, you must trust God first, and then you will love Him without trying to at all."

With a surprised look he exclaimed:

"What did you say?"

I repeated the exact words, and I shall never forget how his large hazel eyes opened on me, and his cheek flushed as he slowly said:

"Well, I never knew that before. I always thought that I must love God first before I had any right to trust Him."

"No, my dear boy," I answered, "God wants us to trust Him; that is what Jesus asks to do first of all, and He knows that as soon as we trust Him we shall begin to love Him. That is the way to love God, to put your trust in Him first of all."

Then I spoke to him of the Lord Jesus, and how God sent Him that we might believe in Him, and how, all through His life, He tried to win the trust of men; how grieved He was when men would not believe in Him, and how every one who believed came to love without trying to love at all.

He drank in all the truth, and, simply saying, "I will trust Jesus now," without an effort put his young soul in Christ's hands that very hour, and came into that peace of God which passeth understanding, and lived in it calmly and sweetly to the end. None of all the loving friends who watched over him during the remaining weeks of his life doubted that the dear boy had learned to love God without trying to, and that dying he went to Him whom not having seen he had loved.—*Canada Presbyterian.*

MISCELLANEOUS.

Prosperous France.

France is affording fresh proof that she is one of the most wonderful nations on the face of the earth. The disasters of the French-Prussian war, and the payment of five milliards of francs as the further penalty for entering upon that war, would have crippled an ordinary nation. But France is not an ordinary one, and the result is that she has not only cast off her burden, but contemplates an outlay in internal improvements such as the most prosperous country could alone entertain. It will be remembered that M. de Freycinet, the new Prime Minister of France, before leaving his old department, drew up an elaborate report embodying a gigantic scheme for the creation, extension, and union of railways and canals throughout the country. The estimated cost of these improvements is nine milliards of francs, or £366,000,000 sterling; but France is not deterred thereby, and in twelve years the scheme is to be worked out in its entirety. Already France is noted for the completeness of her railway system, which, with her river and canals, afford a means of communication apparently leaving but little to be desired; but she is impressed with the belief that improvement is possible, and she is going to add 10,000 miles to her railways, and 900 miles to her rivers and canal. This fresh burst of enterprise on the part of France can have but one effect, and that is increased prosperity in the great industries already stirred into activity by the demands of India, America, and the colonies. Rumor is already busy, says our excellent English contemporary *Capital and Labor*, with the names of English firms about to contract with the French Government, while the iron and steel in America and Belgium must also benefit.—*Scientific American.*

Seeds.

At the last meeting of the British Association Sir John Lubbock read a very interesting paper on seeds. He commenced by calling attention to the difference presented by seeds, some being large, some small, some covered with hooks, some provided with hairs, some smooth, some sticky, etc. He gave the reasons of these peculiarities, and then spoke of the modes of dispersion, by means of which seeds secured a sort of natural rotation of crops, and in other cases were enabled to rectify their frontiers. Some plants actually threw their seeds, some were transported by the wind, and many were provided with a wing which caught the wind. Dispersion was also effected by the agency of animals. This means was divided into two classes, where seeds adhered to animals by hooks, and where the same purpose was effected by sticky glands. The next point touched upon was that seeds found themselves in spots suitable for growth. Most seeds germinated on the ground, but there were instances, as the mistletoe, where they were parasitic on trees. Such seeds were imbedded in a viscid substance, so that if dropped by a bird on a bough they adhered to it. In some cases plants buried their own seeds, and in other instances the seeds buried themselves, the means by which these processes were effected being fully explained by Sir John, who in conclusion called attention to mimicking seeds, such as the scorpiurus, the pods of which did not open, but looked so exactly like worms that birds were induced to peck at them and thus free the seeds. That this was the purpose of the resemblance he would not assert, but he threw it out as a matter for consideration.

Scottish Songs.

Every way you take them—in authorship, in sentiment, in tone, in language—they are the creation and property of the people. And if educated men and high-born ladies, and even some of Scotland's kings, have added to the store, it was only because they had lived familiarly among the peasantry, felt as they felt, and spoken their language that they were enabled to sing strains that their country's heart would not disown. For the whole character of these melodies, various as they are, is so peculiar and so pronounced that the smallest foreign element introduced, one word out of keeping, grates on the ear and mars the music. Scottish song has both a spirit and a frame-work of its own, within which it rigorously keeps. Into that frame-work, these molds, it is wonderful how much deep and tender human-heartedness can be poured. But so entirely unique is the inner spirit, as well as the outward setting, that no one, not even Burns, could stretch it beyond its compass without your being at once aware of a falsetto note. It was the glory of Burns that, taking the old form of Scottish song as his instrument, he was able to elicit from it so much. That Burns was the creator of Scottish song no one would have denied more vehemently than himself. When he appeared, in 1786, as the national poet of his country, the tide of popular taste was running strong in favor of Scottish song. He took up that tide of feeling, or rather he was taken up by it, and he carried it to its height. He was nurtured in a home that was full of song. His mother's memory was stored with old tunes or songs of her country, and she sang them to her eldest boy from his cradle-time all through his boyhood. Amid the multifarious reading of his early years the book he most prized was an old song book, which he carried with him wherever he went, poring over it, he says, as he drove his cart or walked to labor, sang by song, verse by verse, carefully distinguishing the true, tender, or sublime from affectation and fustian. Thus he learned his song-craft and his critic-craft together. The earliest poem he composed was in his seventeenth summer, a simple love song in praise of a girl who was his companion as a reaper in the harvest field. The last strain he breathed was from his deathbed in remembrance of some former affection.—*J. C. Sharp, in October Atlantic.*

The New Cunard Steamer.

Mr. John Burns, one of the proprietors of the Cunard Steamship Company, writes to the London *Times*:

"It may interest the public to know that my partners and I have just concluded a contract with Messrs. James & George Thompson by which that firm is to build on the Clyde, for our fleet, a new steamship the size of which will be exceeded only by that of the Great Eastern, while the speed will be greater than that of any ocean steamer afloat. This new vessel will be of 7,500 tons and 10,000 horse power, her dimensions being 500 feet in length, 50 feet in breadth and 41 feet in depth, propelled by inverted direct acting compound engines, with three cylinders and seven oval tubular boilers, having thirty-eight furnaces and 1,000 feet of effective fire grate surface. She will have an extra promenade deck, and will practically be a five-decker, being fitted for 450 first-class and 600 steerage passengers, with accommodation for a crew of 200 officers and men. Her cargo capacity will be equal to 6 500 tons, with 1,700 tons of coal and 1,000 tons of water ballast, having a double bottom on what is called the longitudinal and bracket system.'

"This vessel has been designed, after lengthened consideration, to meet the requirements of our traditional service, and we have adopted in every detail of the ship and engines the most advanced scientific improvements compatible with the safe working of so great a vessel. Among the important matters into which we have crucially icquired has been that of the employment of steel instead of iron, and after a practical and thorough examination into the merits of both materials we have adopted steel for the hull and boilers, but under a provision so stringent that every plate, before acceptance, will undergo a severe and rigid test by a qualified surveyor appointed and stationed at the steel manufactory for that special purpose and that the manipulation of the steel by the builders shall be subject to an equally careful supervision by qualified engineers of our own appointment. The steel is to be made on the Siemens-Martin process, and all rivets as well as plates throughout the ship are to be of steel. The name of the new vessel is to be the Sahara, and she is to be ready for sea in March, 1881."

A Faithful Dog.

Among the ruins of Pompeii and Herculaneum the skeleton of a dog was found stretched over that of a child. It was conjectured, on the discovery, that this dog, from his position, was attempting to save the child when the eruption of Vesuvius was fatal to the city. The opinion was confirmed by the collar which was found, of curious workmanship; its inscription stated that the dog was named Dalta, and belonged to a man called Savirius, whose life he had saved on three occasions: first, by dragging him out of the sea when nearly drowned; then by driving off four robbers who attacked him unawares, and lastly, by his destroying a she-wolf, whose cubs he had taken, in a grove sacred to Diana, near Herculaneum. Delta afterward attached himself particularly to the only son of Severinus, and would take no food but what he received from the child's hand.—*Christian at Work.*

SECULAR NEWS.

It is said that the Mexican soldiers' pension bill will pass Congress and be worth $2,000,000 to the South.

A telephone company is to be established, so said, between Louisburg and Franklinton, N. C., and one between Charlotte and Statesville is proposed. The estimated cost of the latter is $2,500.

A graduate of the colored department of the Institution for the Deaf and Dumb and Blind has gone to Moulton, Alabama, to take charge of a class of colored deaf mutes there. His name is Wm. A. Cardwell.—*Hale's Weekly.*

The insect that has been destroying the wheat is pronounced by some farmers to be the Hessian fly. Others say it is too small for this, and that the insect is entirely new to this section.—*Statesville Landmark.*

J. D. Williams, one of the surfmen of Life-Saving Station No. 22, while out on patrol on the night of the 22d inst., found a corked up cognac brandy bottle. On opening and turning it up a gold dollar dropped therefrom.—*Elizabeth City Carolinian.*

One night last week the private house of General J. T. Wilder, who keeps a hotel on the top of Rean Mountain, in Mitchell county, was entered by thieves and robbed of about $200 worth of goods. Among other things taken was a cook stove. No arrests have been made. This would call high if not highway robbery, being several thousand feet above the level of the sea.—*Asheville Journal.*

A LADY'S WISH.

"Oh, how I do wish my skin was as clear and soft as yours," said a lady to her friend. "You can easily make it so," answered the friend: "How?" inquired the first lady. "By using Hop Bitters, that makes pure rich blood and blooming health. It done it for me, as you observe."

MISCELLANEOUS.

THIS NEW
ELASTIC TRUSS

An Enlarged View of the Pad.

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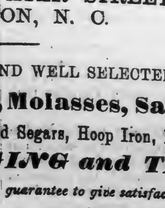

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For the N. C. Presbyterian.

THE DISINTEGRATION OF SOCIETY.

Probably at no period of the world's history has the tie of human brotherhood been so weak, so feebly felt as at present. Feudalism, with its train of consequent feelings and opinions, has entirely passed away, and with it the feeling of protection and benevolence on one side and the loyalty of faithful devotion on the other. The days when the mighty barons of England assembled periodically with their numerous followers were days of picturesque martial displays, and every man loved his lord with an unselfish chivalry which made him comparatively careless of his own life. The crusades bound men together for a noble but mistaken purpose. Compare the selfish pursuits of our times (money getting, pleasure seeking, studied and ostentatious displays of luxury) with the grand idea which led the hosts of Europe to the Holy Land to re cue the sepulchre of their crucified Lord from the hands of the infidels. The thousands of human beings who assemble in the great manufacturing centres of Europe and America have but little to bind them to each other, and still less to bind them to their employers. The struggle with them is for the daily necessaries of life—food, shelter and clothing—and the shabby little fineries which their small means place within their reach. Amongst the wealthier classes another tie which binds men together is that of fashion. They congregate at balls and dinners and other assemblies, but that this tie is not one of brotherhood is shown by the fact that when one or other of this society of fashionables is removed by death none of their associates seem really to grieve for their loss. Certain forms of mourning are gone through with, but apparently no heart ache, no tears, no real sorrow is felt. Yet these people are as dependent upon the excitement of society, as an inebriate is upon the excitement of liquor. Extremes meet, and the mill operatives, where crowds are thrown together at their daily work, acquire the same craving for the excitement of numerous companions. It is a sad and touching fact that factory girls in England cannot bear the loneliness of domestic life, and even after they marry the strong love of wife and mother sinks in comparison with their love of society. It is not affection, for these companions of the mill have no hold on their hearts. It is a selfish indulgence of their own love of society. The fashionable lady is precisely like her humbler sister in this respect. She neglects her duties of wife and mother for the selfish indulgence of social pleasure. If she has any human love in her heart it is for her husband and children, but, like the drunkard, this love yields to the stronger love of stimulants.

Political disintegration is also going on at a fearful rate all over the world. The Nihilism of Russia, the Socialism of Germany, the Communism of France and England are working on minds, like what chemists call the "giant acids" work on matter, destroying all existing ties, and, as Daniel foretold, "they shall not cleave one to another, even as iron cannot mix with clay." In the Franco-Prussian war the French were conquered, because communism had destroyed the adhesion necessary to success. In Germany the government is still too strong for this effect to be so disastrously felt. But how long will it continue so? Unless some strong counter enthusiasm arrests this destructive tide of human *thought* it bids fair to sweep everything before it.

Oh, for some holy influence (not so mistaken, however, as that which moved the Crusaders) to bind men together again as brothers, with a noble purpose before them. Desperate diseases require desperate remedies; but the patient must know how ill he is before he will submit to the necessary restorative. Yet often simple means will, by the blessing of God, remove very serious difficulties.

When England seemed on the eve of being destroyed by anarchy, after the conquest of a foreign foe, a Bible student was God's instrument for her temporal salvation. Lord Bacon says Alfred's system of government was copied from the Bible. At the time we speak of every man's hand seemed to be raised against his brother. The king's own messengers were robbed on the highway between Winchester and London. Alfred found the remedy for this state of things in God's Word. Like the decimal system of coinage it simplified things and worked to a charm. "So strange and sudden a change," says Sir John Spelman, historian of the 16th century, "did Alfred's institutions produce in the kingdom that whereas before there was no traveling without arms, there was soon not only safe passage, but all places became so secure that when the king, for experiment sake, caused golden bracelets to be hung up in the crossways they seemed to deride the passengers, for no man durst lay hands on them. Virgins might safely travel anywhere alone."

Now what was this mighty remedy which had so sudden and marvelous an effect? Simply the remedy proposed by Jethro, God's priest of Midian, to Moses for a somewhat similar state of anarchy among the Hebrew people. Binding the disintegrated sands of society into tens, each one a vigilance committee, and binding these tens into hundreds, and binding these hundreds into thousands, and these thousands into tens of thousands, &c., he united and ennobled a discontented and demoralized nation. Sir W. Blackstone says Alfred's reformation was effected by reducing the whole kingdom under one gradual and regular subordination of government, wherein each man was answerable to his immediate superior for his own conduct and that of his nearest neighbors; for to him we own that masterpiece of judicial polity, the subdivision of England into tithings, hundreds, &c, &c. "All these divisions," he continues, "were under the administration of one supreme magistrate, the king, in whom, as in a general reservoir, all the executive authority of the law was lodged, and from whom justice was dispensed by distinct yet communicating ducts and channels; which wise institution has been preserved for near a thousand years, from Alfred's to the present time" (1758).

Nothing gives such cohesion as this binding the interests of each neighborhood together, making each parish a body of self-governing men. It fosters the strongest *esprit de corps*; and hence these early English institutions made Englishmen the patriots that they were. "Better be dying in England than living anywhere out of it," used to be one of their popular sayings. Miss Mitford, one of the most delightful of England's lady writers, dwells upon this strong feeling of brotherhood, which in her day pervaded the rural parishes of England. They formed themselves into cricket clubs and played against the neighboring parishes. She thought nowhere else on earth was the *esprit de corps* so strongly felt as amongst these neighbors, who assembled in the same church, listened to the same nightingales, saw the smoke rising from the same chimneys and played cricket on the same grass-covered commons. Do we see anything of this in our own democratic country, where our next door neighbor is rarely any dearer to us than the citizen from the most distant county? It were well to consider how much influence political organizations have upon individual character. A despotic government, if wielded by a strong, just and merciful hand, sometimes excites enthusiastic devotion in its subjects. But no reliance can be placed in a succession of despots. Human nature is too fallible.

Alfred's government would have been a powerful engine for a despot to wield, but for his trial by jury. It was so perfect, so thoroughly organized that the guilty never escaped punishment—never escaped detection—but this punishment could only be inflicted by his equals. Whatever the crime, and wherever committed, no single ruler could pronounce sentence. Judge Blackstone says it is "the most transcendent privilege which an subject can enjoy, or wish for, that he cannot be affected either in his property, or liberty, or his person, but by the unanimous consent of twelve of his neighbors and equals."

Ancient English juries were always to come, *de vicinito*—from the neighborhood; but in the modern times this is not considered necessary. Every departure from the old model is a mistake. I believe the ancient juries to have been permanent officers, elected by the people and retaining their positions as long as they maintained their hold upon the confidence of the people.

There should be no disintegration in the church; we ought to be a band of closely united members; and thank God there is some love for each other in our hearts. Without it we were spiritually dead. But we long and hope for that enthusiastic love which will carry everything before it, bringing all the kingdoms of the world under the sway of Him who built the "house of Moses," not for a single people, nor a single age, nor a single country, but for all climes and ages and people.

With the Hebrews, one species of property was considered as belonging to the Lord, and too sacred for barter or sale. Land remained in the hands of the same family forever. The homestead may have been ever so small, but the owner know that whatever expense was put upon it, would be the property of his descendants. They could rent their lands in case of debt for forty-nine years, but at the end of that long period it returned to the family.

H. M. I.

For the N. C. Presbyterian.

"HOW CAN IT BE REMEDIED?"

MR. EDITOR:—In a recent issue of the PRESBYTERIAN (28th Jan.) appears the following words, from a correspondent under this caption:

"I think the great barrier to the advancement of Presbyterianism, especially in country churches, is that young ministers—many, not all—after having been in college, then three years in a seminary in the midst of highly cultivated society, and having become familiar with literature and science, being transferred to a country charge, cannot let themselves down to the interests, habits and views of their parishioners. How different it is with ministers of some other denominations. I am decidedly in favor of an educated ministry; but have some doubts as to whether seminaries are a blessing in the Church or not."

To this statement you add, that (excepting the latter clause) your correspondent "expresses the views of very many persons in our church"—all of which was read with surprise and regret, by some, if not "very many" of your readers.

By the provisions of the Constitution of the Presbyterian Church, its ministers must pass the examintion, care and oversight of the Presbyteries. Before licensure, they must be engaged in a long literary and professional training and discipline, by way of preparation for their life Work, in the noblest calling and employment, which can engage the mind and heart of any man. To that end, they make use of the advantages of our Colleges and Theological Seminaries. At home and abroad, these institutions have received the endorsement and approval of great and good men, for a long period of time. Our Theological Seminaries are under the care of Professors, who are justly regarded as scholars of marked ability and learning, and by those who have the good fortune to know them, are esteemed as very practical men. From these men our students, by daily and cordial intercourse, receive the large benefit, of that rich experience, as pastors and teachers, which rises to the dignity of wisdom.

Then, again, our young men go out, for a period of four months in each year, from the Seminary, mingle with the people and read and study the great unwritten volume of human nature.

And now, in the last quarter of the 19th century, after all this diligent labor and care—after all the training, while the church has endorsed and approved,—after the most solemn of all vows and the setting apart, with prayer, and consecration of our licentiates, who are now scattered from the Potomac to the Rio Grande or telling the grand "old, old story" of salvation, to sinners at home and abroad, we are gravely informed, that "the *great barrier* to the advancement of Presbyterianism (!) is, that young ministers cannot let themselves down to the interests (!) (what interests pray?) habits and views of their parishioners!" And these too are the views of "very many" of our Church! To this lame and impotent conclusion and complexion, it has come at last! Can it be possible, that the Alumni, of our two excellent Theological Seminaries, have become by study and training, so changed, that they cannot "let themselves down to" and are not in sympathy with the highest "interests"—spiritual and temporal—of their "parishioners," composed of men and women like themselves?

To this broad statement, "very many of our people" very respectfully enter their dissent. To be sure, our young ministers lack experience and sometimes that sound judgment, which can be acquired and disciplined by mingling with others. But is not this true of young briefless lawyers, or young doctors or engineers or young men in the various pursuits of life. The correctness, of the reflection on our young ministers, ought not to pass unchallenged. Failures in professional life, it is submitted, are far less frequent among ministers, than in any other pursuit. And, we add, that a more faithful, laborious, hard working and successful class of men, are not to be found in any departments of usefulness. Apart from the grand and noble ends arrived at, taking a lower view than the promotion of the spiritual "interests" of the people, we assert, that, after all and not undervalning schools and colleges, preachers are the great educators of the people, and that the most inexperienced of our young ministers are "great barriers to the advancement of Presbyterianism" some of us do not believe. We go further and wholly deny the proposition, that Presbyterianism is not "advancing" in our country. Statistics, financial and numerical, prove the contrary. Take the assessed value of property in 1859 and 1879, in our poor Southern country, after all the disaster of war and,—the disaster of peace,—and our people give more money, in proportion to values, to "advance" the cause of Christ, (synonymous, we hope, and believe, with Presbyterianism,") in the latter than in the former period. And, thank God, His blessings follows the faithful labors of our ministers old and young.

Depend you on it, Mr. Editor, croaking is one of the "great barriers to the advancement of Presbyterianism," wherever it fails to advance. We do not appreciate, as we ought, the blessings of an able and faithful ministry. Let us be more thankful. It is a fashion to underrate *our* young men, and to say, with your correspondent, "how different it is with members of *other* denominations." Let us thank God, for all the great good, done by these brethren "of other denominations," some of whom may not have had the misfortune to be students of Theological Seminaries. Don't let us go mourning over the inefficiences of our *pulpits*, but let us improve the efficiency of the *pew*. If Presbyterianism is *not* "advancing," one remedy is very simple:"—in every thing by prayer and supplication, with thanksgiving, let our requests be made known unto God." Let the occupants of the *pew* preach the Gospel, supplement the labors of the pulpit, by being "*living* epistles to be read of all men": then will Presbyterianism make greater advance,—and—not till then.

LAYMAN.

For the N. C. Presbyterian

TREASURES IN HEAVEN.

During last year, in the month of November, a family connected with the Presbyterian church in Fayetteville, N. C., experienced peculiar and grievous bereavement: On the 7th, Lelia, a lovely little girl of four years, was stricken down by diphtheria; on the 13th her sister, Bettie Moore, aged fourteen years, was removed by the same fatal disease; on the 16th Nealie, a bright child of eight years, was taken; while twelve days later, on the 28th, Lucy, who was only two years old, fell a victim to the same terrible malady.

All that the sympathy of friends, medical skill, prompt attention, and faithful nursing, could accomplish, was done, but did not avail to check this destructive plague.

These children were remarkably bright, and well instructed. The younger ones had made unusual progress in secular knowledge for young persons of their age. Nor were they less carefully taught in Bible truths, and the doctrines of their church. No children in the congregation recited the catechism more regularly or perfectly than these, and at the household meeting, the pastor will long miss their bright faces and clear, pleasant voices, uttering those forms of sound words contained in church standards. The oldest sister, Bettie, was not only intelligent, but on the verge of womanhood, and possessed of moral qualities and habits that made her a treasure in her home and community. She was skillful and industrious in fancy work, and disposed to exert herself for the good of others. For several years past she did not permit a Christmas to pass without sending her pastor some token of her regard. From no member of his charge, among the young people, has he more frequently received tokens of remembrance. It was her delight, too, to visit the sick and poor, and to bestow upon them sympathy and aid. A young person of such amiable traits of character, it might well be supposed would not be unmindful of her pious obligations, nor forgetful of her Saviour. Such we have good reasons to believe was the case. Though Bettie had made no public profession of religion, and shrank from avowing herself a Christian until she was sure as to the state of her heart; yet she had pondered the subject of personal piety deeply, and expressed to intimate friends the purpose of professing Christ as her Saviour. Her ripening excellences of character then, we may well hope, were not merely natural virtues, but graces wrought by the Divine Spirit, and fitting her for the society of the holy.

To lose such children makes a sad void in the heart, the home and the Church on earth. But their departure lends new beauty to the Father's house above, and is calculated to draw our hearts and lives nearer to our gracious Lord, His precious gospel, and the heavenly home. The soul follows its most valued treasures, and the "early lost and early saved," of our households should attract us powerfully towards Christ and heaven.

H. G. H.

"THERE IS THAT SCATTERETH AND YET INCREASETH."

A rill from living fountains
So secretly may flow,
That but a thread of verdure
Its desert path may show.

But when that narrow streamlet
Hath reached the shining sea,
All heaven finds there a mirror,
All earth a minstrelsy!

So hearts that come to Jesus
A thrill of love must know,
Enough to bind the spirit
To Him who loves us so;

But O, what deeper glory
Lights up our lives so dim,
When love can burst all barriers,
And widen into Him!

One with our Lord in spirit,
Each faithful child hath proved
What joy may flood the soul that here
Takes in the *world* He loves.

—*Canada Presbyterian*

THE PEDIGREE OF HERESIES.

The originality and novelty so attractive to many in heresies have their existence only in popular ignorance. They are all in the thought that what we have neither seen nor heard must be new. Heresies are made from the old conceptions of the past, re-dyed, re-shaped, and re-trimmed; or, to adopt a homely figure, the new carpets are made of old rags. In the history of thought no new heresies will be found in a thousand years. They are like old humors breaking out in new places, with modifications or extensions according to the idiosyncracies of individual constitutions. Neither has the race made any original discoveries in the form of philosophical systems. Modifications, limitations, and applications of the system of Aristotle, Plato, and others exist, but the history of speculative thought will show no modern creation equal to any of these. In theology this is equally true, as those who have best studied ecclesiastical history, or the history of Doctrine, will be bound to admit. The student of the history of religious and philosophical speculation is no more surprised at a new heresy, nor more perplexed as to where to place it, than a naturalist when he has found, by itself, the lower jaw of an ancient Saurian. If the historian is perplexed at the modern novelty at all, it will not be by its originality, but as to where it came out of the old trumpery of the past. He will exclaim, as did Isaac, "The voice is Jacob's voice, but the hands are Esau's."

This line of thought is suggested by hearing Christian people, half-frightened at the last religious or scientific vagary, saying, "Are you not afraid of the ruin these new theories will make? They are very attractive to a certain class of thinkers, and to the young." We reply, "We are not afraid of the thing itself, but of the ignorance of the theologies and philosophy of the past in those who think they have grasped an original and antagonistic system, while they are simply being run away with by an old rogue in new clothes." He who knows the past forecasts the future; being forewarned he discounts its heresies, and is forearmed against its assaults. A knowledge of the history of religions and philosophical speculation is the best preventive against philosophical and religious aberrations. Our modern surprises in these directions are but the swell of the tide from the storm that raged on the Continent. It will go down to its level again in the bosom of the unfathomable, for it is a law of the human mind in its motions to compass extremes. "But are you not afraid of the effects of German Rationalism?" says the half-frightened believer. No. It has been on the earth before, and in its swing around the shores of speculation it has come back to us again. But if it is carefully examined you will see the marks of battle on it. German Rationalism is Hume-ism driven out of Britian to the continent, and now, having made its circuit, it is again crossing the channel and the Atlantic to renew the contest for possession. Hume was but the echo on the English shore of Lord Herbert, and Lord Herbert was the far-off echo of Porphyry and Celsus in the East. It is only a tidal wave we again encounter of the old chilling element. It will flow back again to its ocean depths, leaving the wrecks for the coming generations, to excite the wonder of future sceptics, and which they will surely re-produce in the shapes and fashions of their times.

But it is said, "This of which you speak is only in the line of religious speculation." How is it with the modern scientists and their novelties? Are they not threatening death to our faith? They are stating and defending theories that will not only antagonize, but subvert by their plausibilities the cherished faith of the Bible. They are declaring that man was not created by God, or if God had anything at all to do with him, it was to create a germ which he gave to a monkey to experiment with, and the monkey set it a going on the plains of development, on which, by dint of native laziness, sitting most of the time, he wore off his prehensile, and then scratching himself, according to that definition of happiness given by Paley, which is, "a continued succession of pleasurable sensations," he wore off his primeval covering, and so on until his present make up of cloths, notions, and perfumery. Are you not afraid that this plausible theory, which is gaining such high favor with the more intelligent part of our community, will eventually subvert our religion? Not much!

There is a constant quantity in the race, of which Solomon said, "Though thou shouldst bray like a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him?" Still we believe there are degrees of this thing, and we are not prepared to say that it has reached the superlative degree of all folly. Neither is there novelty nor originality in this development. It is only the deposit of the same old miry sea, a little more stirred and filthier, coming in where it has been oft before, to get rid of its dirt in fresh deposits. It has only dumped the dirt of ages on our philosophies.

The present sponsors of spontaneous generation and development, found the waif at the door of his grandsire. It was then known under the name of the "Vestiges," and this was but the classified waste gathered from the last tide-mark of the French swell. Before Lamarck it came to the shore, bottled up with the vagaries of Lord Monboddo, and before him it was in the form of sedimental deposits from Lucretius, and before him it was the accumulation of Epicurus in the form of fortuitous combinations.

In reading of this order of being and development one is reminded of the exposition of the Hard-Shell Baptist, whose habit was to read the chapter through before his preaching, no matter where and what it was; so he found himself confronted one day by the genealogies of Matthew. He read, as was his wont, with great gravity, "Abraham begat Isaac, and Isaac begat Jacob;" on and on he went, until he thought himself it would be better to abbreviate, and he stopped and said, "My brethren, not to enlarge, they kept on begetting one another throughout the chapter." So the heresies of our times have come by lineal succession from the heresies of past times, and will have their successions in all the times to come. Let not their coming alarm any one.—*Presbyterian.*

NOT WORTH WHILE.

It is not worth while for men to deceive themselves on this essential point of moral character—an unswerving determination to do right. God certainly knows of each man whether he has it or not. It is not unknown in many cases even to their fellow-men. For the most part the man himself knows perfectly well whether he has this fire-proof virtue or not. There is nothing of which a good man is more distinctly conscious than his settled purpose is to do right. On the other hand, when a bad man is induced to do wrong, whether from lack of conviction of duty, or from weakness of will to resist evil, he is very apt to know what he is doing. There is a conscience within, God's vicegerent in the soul, whose index-finger points with unmistakable precision to the right and the wrong.—*Interior.*

THE LIQUOR QUESTION.

The liquor question will not keep down. It is one of the most vital issues of the day. In all great political, philanthropic, economic and social questions it is a controlling factor. Those who think it affects only the dealer and the drunkard, his victim, are very short-sighted. Its virus taints the whole body politic, so that the best method of remedying or removing the evil comes home to every citizen and taxpayer, and demands the exercise of his most intelligent and candid thought. The old Pine-tree State is attempting to work out this difficult problem in its own way. Amid all the conflicting statements this fact is settled in its experience, that while in 1830 there were in Maine 2,000 open liquor bars, 460 taverns with open bars, and liquor sold at nearly every grocery store, and the estimated sales approximated $12,000,000 there is not now an open bar in the State, no tavern or grocery keeps it for sale, and the estimated sales do not reach half a million, and what is more significant public sentiment in its favor is so strong that both the great political parties are compelled to sanction and support the law. Whether it is wise for every State to imitate the example of Maine may be an open question, but there is no question that the sooner such a public sentiment against this great source of crime and misery is secured, the better for every State. Many who rely upon moral suasion in repressing the fearful evil, hesitate as to the wisdom of enacting a prohibitory law. But, as ex-Governor Brown of Missouri tersely said in a recent address, "All modes of action at last end in prohibition. Moral suasion is a social prohibition. License is prohibition to those not licensed. Local option prohibits the sale in certain proscribed sections." It is not a question of words, but of facts. The evil must be repressed if we would save the land, and whatever judicious means can free us from the curse of this oppressive monopoly should secure the hearty co-operation of every citizen who believes in the largest good to the largest number.—*The Illustrated Christian Weekly.*

A VALUABLE SECRET.

It is related of Franklin that from the window of his office in Philadelphia he noticed a mechanic, among a number of others, at work on a house which was being erected close by, who always appeared to be in a merry humor, and who had a kind and cheerful smile for every one he met. Let the day be ever so cold, gloomy or sunless, the smile danced like a sunbeam on his cheerful countenance. Meeting him one day, Franklin requested to know the secret of his constant, happy flow of spirits. "It's no secret, Doctor," the man replied, "I've got one of the best of wives, and when I go to work she always gives me a kind word of encouragement and a blessing with her parting kiss; and when I go home she is sure to meet me with a smile and a kiss of welcome, and then the tea is sure to be ready; and as we chat in the evening, I find that she has been doing so many little things through the day to please me, that I cannot find it in my heart to speak an unkind word, or give an unkind look to anybody." And Franklin adds: "What an influence, then, hath woman over the heart of man, to soften it, and make it the fountain of cheerful and pure emotions. Speak gently, then; a happy smile and a kind word of greeting after the toils of the day are over, cost nothing, and go far toward making a home happy and peaceful."

A GOOD SIGN.

If the spirit of devotion to the Lord is not what it ought to be in the Church, a good indication is that so many people apparently feel it to be so, and are longing for something better. To know and feel the want is one great part of reformation. It is possible that some of the crying out respecting barrenness is but formality, the infection having spread from those who are in earnest to those who are only imitators; yet a great part of it is the real longing of souls that desire to have the enrichment of God's spiritual bestowals according to the promise of the Gospel.—*United Presbyterian.*

GOLD DUST.

The first sure symptom of a mind in health,
Is rest of heart, and pleasure felt at home.
—*Young.*

In times of affliction we commonly meet with the sweetest experience of the love of God.—*Bunyan.*

The generality of men expend the earlier part of their lives in contributing to render the latter part miserable.—*La Bruyere.*

In life we shall find many men that are great, and some men that are good, but very few men that are both great and good.—*Colton.*

He who is always in want of something cannot be very rich. 'Tis a poor wit who lives by borrowing the words, decisions, mein, inventions and actions of others.—*Lavater.*

True joy is a serene and sober motion; and they are miserably out that take laughing for rejoicing: the rest of it is within, and there is no cheerfulness like the resolutions of a brave mind.—*Seneca.*

He cannot be a perfect man,
Not being tried and tutor'd in the world:
Experience is by industry achieved,
And perfected by the swift course of time.
—*Shakspeare.*

The mind that is cheerful in its present state, will be averse to all solicitude as to the future, and will meet the bitter occurrences of life with a placid smile.—*Horace.*

We should manage our fortune as we do our health—enjoy it when good, be patient when it is bad, and never apply violent remedies except in an extreme necessity.—*La Rochefoucald.*

It requires more faith and courage to say two words face to face with one single sinner than from the pulpit to rebuke two or three thousand persons, ready to listen to everything on condition of forgetting all.—*Bossuet.*

In order to grow in grace, we must be much *alone*. It is not in society—even Christian society—that the soul grows most vigorously. In *one single* quiet hour of prayer it will often more progress than in days of company with others. It is in the desert that the dew falls freshest and the air is purest.—*H. Bonar.*

For me fall my fortune as it may—
A comfort and a strength it is to know
That wherso'er I go
There is the same heaven over me on high,
Whereon in faith to fix the steady eye;
The same access for prayer,
The same God, always present everywhere;
And if no home, yet everywhere the bed
Which earth makes ready for the weary head.
—*Robert Southey.*

Contentment produces, in some measure, all those effects which the alchemist usually ascribes to what he calls the philosoper's stone; and if it does not bring riches, it does the same thing by banishing the desire for them.—*Addison.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from exchanges:

The American Presbyterians have three stations and eighty-one out-stations in Persia, with ten missionaries and 1,221 communicants. The converts are principally Nestorians. Access to the Mohammedans is becoming easier.

The Sheik-ul-Islam has called on the Constantinople authorities to prevent the wearing of Paris boots, low dresses, and transparent veils by Mussulman women. He also complains of cafes being frequented by men in the hours of religious service.

Father Curci, who is living in retirement at Naples, has written a preface to a new Italian translation of the New Testament, in which he deplores that the Scriptures are so little read by Italian Catholics.

The Rev. C. W. Banks, editor of the *Earthen Vessel*, the organ of the "Strict Baptists" of England, has been presented with £600 by his admirers. On the abolition of the stamp duty, he started the first penny religious newspaper in London, which was entitled the *Christian Cabinet*.

The Italian residents in Berlin have aroused the wrath of the Roman Catholic clergy there. The Italians had arranged to hold a commemorative service on the anniversary of the death of the late King Victor Emmanuel, but the clergy objected, because the deceased monarch was excommunicated by the late Pope, and carried their opposition to the length of refusing the use of the church.

The fact that a steam engine is being erected in a flour mill at Jernsalem is a startling announcement, but it is an evidence of the progress of civilization. The "Infidels" who have thus introduced modern inventions into the Holy City are a firm of Wurtemburg colonists, who, with the characteristic enterprise of the Teutonic race, are doing all the Oriental powers will let them to make the historic and Old-World city march with the times.

The *London and China Telegraph* states the offer of a prize by the Chinese Religious Tract Society for the best tract against "Feng-shui" has brought out more than twenty competitors. The essays are in the hands of a competent committee to award the prize. The offer of a prize by the Rev. Mr. Yen for the best tract in favor of the Christian religion bought out thirteen competitors. The two best are to be offered to the Chinese Tract Society for publication.

The native college at Malua, Samoa, in charge of Dr. Turner, is a most important institution. It numbers about one hundred students preparing for the Gospel ministry and other useful callings among their countrymen. This is doubtless the fountain whence flows most of the regenerating influences for Samoa. There are about two hundred acres of land belonging to the college (which of course belongs to the London Mission Society), and each married student is allowed to cultivate three acres, which, in this tropical clime, furnishes ample provision for him and his household.

On Sabbath the blessing of the Neva took place at St. Petersburg. A mass celebrated at noon in the Winter Palace, in presence of the Emperor and the Imperial family. Outside the palace was erected the shrine, with steps leading to the river where the ice had been broken. At 12.40 the procession issued from the palace, consisting of choristers, priests, high officials and color sergeants bearing fifty regimental flags and standards. These were sprinkled by the Metropolitan with consecrated water, which was drunk by devotees. It is considered a panacea for various ills. In some instances ablutions, considered necessary in the case of those who had worn masks in the late holidays, were resorted to, notwithstanding the cold—27 degrees Fahrenheit.

According to the *Moscow Gazette*, the following curious incident occurred in St. Petersburg a few days ago: Rigorous efforts are being made by the ecclesiastical authorities to counteract the spread of Nihilism. One of the priests attached to the Isaac Cathedral lately delivered a sermon in condemnation of the revolutionary propagandists, and a day or two afterwards he was surprised to receive at his house a visit from three young men, who expressed a great desire to make his personal acquaintance. As soon as they were announced by the servant the priest suspected there was something wrong, and before asking them in took the precaution of sending for an attendant to be present during the interview. In the presence of this person the three men informed the priest that, in his sermon delivered in the Isaac Cathedral, he had insulted "the better representatives of the young generation," and that they had to ask him never to repeat anything of the kind again. On the priest replying that he should always preach what his duty and conscience dictated, one of the trio drew a revolver from his pocket and leveled it at the priest. Fortunately the attendant, who had been called in, seized the would-be assassin in time, and wrenched the weapon out of his hand. The other two attempted a rescue, but all the servants in the house making their appearance, the "better representatives of the rising generation" were marched off to the police station.

Mr. Murphy, the Roman Catholic priest at Irvine (says the *Glasgow News*), has committed the error of supposing that he possessed citizen rights. He is, it seems, a sympathizer with the Irish Nationalists and a believer in Mr. Parnell. He promised to preside at the recent Nationalists meeting at Glasgow, believing that he had every right to do so if he chose. But his bishop forbade him to fulfil the promise, and Mr. Murphy, like a good Roman Catholic, obeyed. He, however, disobeyed the spirit of its prohibition while observing its letter, by sending a note of apology to the meeting, in which he said that, though absent in body he was present in spirit, and expressed a hope that God might guide Mr. Parnell. For this the bishop has removed Mr. Murphy from his charge, an act at which the congregation are highly indignant, it being, as they properly say, an interference with his rights as a citizen. It is not for us to apportion blame in the matter, but Mr. Murphy certainly ought to have known that, as a Popish priest, bound hand and foot to the will of his ecclesiastical superior, he has no citizen rights. The bishop has simply acted in conformity with the principles of his Church, which are that a Roman Catholic must be a Catholic first and a citizen afterwards. A Roman Catholic is debarred from fulfilling the plainest duties of patriotism, or from exercising the commonest rights of citizenship, if his superior forbids him to do so; and in so far as Mr. Murphy forgot this fact, of which he ought to have been aware, he has brought his punishment upon his own head.

The Presbyterian.

JOHN McLAURIN, - - - Editor.

WILMINGTON, N. C.:

WEDNESDAY, FEBRUARY 18, 1880.

The Synod of North Carolina, at its late meeting, passed the following resolution:

"The Synod commends the N. C. PRESBYTERIAN as a paper worthy of the confidence and liberal patronage of our people, and hereby encourages its ministers and elders to aid in extending its circulation, until every family is supplied with a copy."

LOOKING FOR RESULTS.

In noting faith as one of the remedies for the inefficiency of the church, we adverted last week to the lack of faith, as shewn in the use of God's chosen means for converting sinners. We urged more frequent preaching as honoring God. It is His plan. And if what we said be interpreted as implying a desire for a ministry less educated, or sermons less carefully and thoroughly prepared, we do not wish to be misunderstood. Let our ministers be as well trained and fitted for their life-work as it is possible for them to be; as the wisdom, learning and experience of the Church may suggest the methods. Let them receive all the culture that can be imparted by the best schools of literature and theology; and let them, in addition, have that practical wisdom which a wide acquaintance with the needs of the Church, and of the world would intimate as most essential to ministerial success. Let brains and soul, and thought and feeling go into each sermon. Presbyterians have too long held the van in requiring an educated ministry to abate one jot of their high prestige.

But for all that the command is: "Preach the Word. Be instant, in season and out of season." Which, by a liberal exegesis, may mean: Be ye ready to preach the truth, anywhere, at any time you are called on, whether you have a manuscript and sermon-case or not.

One of the reasons for the large results of protracted meetings, of continued preaching from day to day, is that the truth is so repeatedly as well as pointedly preached. "Strike while the iron is hot," is a wise rule; and it may sometimes be wise to make the iron hot by striking.

It would be well always to look for results. A pastor once casually—as was his occasional custom—invited any one who was impressed with the present importance of salvation, and desired instruction, to meet him and the session in the session-room. Two young men presented themselves. After a brief and frank interview, closed with prayer, and the inquirers had retired, the minister remarked to one of the elders, that he was surprised at any one's appearing; that he did not expect it. "That seems strange to me," said the elder, "you preached the importance of religion, and the duty of seeking Christ at once; and you asked any to come. It seems to me you ought always to expect the gospel to do good."

Was not this ruler wise? Is there not a lack of faith on the part of many who preach, that their message may prove a word of life to some one present? Is it not true, that many would be surprised, as this young pastor was, if persons should come to the inquiry room, after an ordinary service? And yet is it not right to look for such results? Perhaps that is one reason that there is so much aimless, ineffectual, unresultant preaching. It is aimed at nothing; it expects nothing.

We remember the remark, made, we believe, by the distinguished professor of theology in Union Seminary, about this not looking for results: "We fire into the covey, and never look to see whether there is a wounded bird." The sermon is preached and that is the end. If there were faith to believe that *that very message* might be a saver of life, would there not be more directness in preaching, both in matter and manner, and would there not be always, in some wise way, an attempt to ascertain if there was any "wounded bird?"

In an address delivered before the graduating class of Union Seminary, two or three years ago, by the Rev. Dr. Vaughan, then of Raleigh, this point was emphasized, and it was recommended that the session retire to the session-room (and it was urged that a door from the church open immediately into the session-room, to make it as easy as possible for any one to meet the session) after *every sermon;* or at any rate that the pastor so retire to this private room, and let it be well understood that *every time* a sermon was preached he would be prepared to give a personal interview to any one who sought spiritual guidance, and would meet any one alone in this room, who might wish to see him. We have known such expectation of results to be signally fulfilled.

The room, however, is not always so convenient. If practicable it ought to be made so. Yet a prudent anxiety to win souls will suggest other methods. At household prayer-meetings in the country, or Thursday evening lectures in town, let the minister linger—be alert to note any diffident advance—be prepared to say a word in private to any who desire. And this might likewise be carried into practice in the more public exercises of the house of God, without using the high-pressure systems so common and so justly objectionable.

In such watching for souls, the elders, the pious mothers in Israel, the earnest Sunday School teachers, may be most efficient auxiliaries to the pastor. If they discover that the word preached has affected any soul, let instant knowledge of it be given to the chief watchman; let them provide in some thoughtful and unsuspected way, for a personal interview between the interested and the minister; let them pray and *expect* an answer. Oh this very eagerness to save souls, this anxiety for others and ready aid to the pastor, these are signs of revival. The skies are reddening, and the morning glows with unwonted splendor!

But results are not to be estimated merely in the number of souls awakened and converted. Too often we think of preaching with this one purpose in view. The faithful shepherd not only finds the torn and lame sheep on the mountain side, the lost and straying, and brings them back to the fold, but he feeds and cares for those that are safe in the fold. He expects their growth. He is disappointed if they are not thrifty and vigorous. He seeks their good. Perhaps Presbyterian ministers do not need to be admonished to feed the settled fold, but rather to hear the command; "Go out into the highways and hedges, and compel them to come in." Yet they do need to expect their flocks to grow. They should honor the word of the king, who thus orders that Zion be edified. Pastors are given for the perfecting of the saints for the edification of the body of Christ.

And yet how much of preaching addressed to Christians is expected to produce observable effect. How little looking for results is there? A sermon is preached on family prayer, or on covetousness, or on Christian consecration, or on intercessory prayer, or on doctrine rather than duty, and the comfort and hope such doctrine gives; there is a general desire that such preaching may do good, but how seldom is any special inquiry as to the immediate or proximate effect produced. Can we believe that preaching does good, that each sermon does a present service, if we act thus with aimless indefiniteness? Let it rather be the inspiration of each one: "So fight I, not as one that beateth the air."

A GRAVE MISTAKE.

It comes to us that in one of our towns a lot of land was donated by a Protestant for the establishment of a Roman Catholic school. Now, with every disposition to do justice to the probable motives which influenced this gift we must think the act itself a very grave mistake. Such deeds are done in a spirit of liberality no doubt, but the donors are ignorant of what Romanism is, and ignorant of the fact that Roman schools always directly teach, or at least lead the pupils toward Romanism; or, the donors are misled by false views of liberality. Liberality by a Protestant to Romanism is certainly, Romanism being what it is, *illiberality* to Protestantism, for it never does less than aid Romanism as against Protestantism. And liberality, displayed in any Protestant community towards Romanism, in any way that promotes the increase or prosperity of the Roman Catholic Church, is illiberality to that community and to the country at large, for the spread of Romanism is detrimental to the welfare of any community or country.

The Romanist urges the advantages to secure from education, but Romish education we repeat is always Romewards. Romanists themselves are far too wise to practice what they applaud in Protestants. Did one ever hear of a Romanist donating land for a Protestant school? Nay, verily, they are even forbidden to send their children to public schools taught by Protestants—are excommunicated even for so doing. Did one ever hear of a Romish Church being thrown open to Protestants for service? No, indeed! yet Protestants have been known to offer, in their ill-advised liberality, their Church to Romish bishops or priests. True, they never do this but one time, for their liberality is not more promptly accepted than grossly abused, but it has been done and under misconception may be again.

We beg any who may be disposed to listen to the specious pleas of Romanism, and to its absurd claim to be a friend to education, to compare Italy, Spain, Mexico, countries where Papacy holds, or until lately has held, undisputed sway, with Scotland, or Germany; we ask them to compare such part of Ireland as is Roman Catholic with such part of Ireland as is Protestant, and they cannot be imposed upon by any such nonsense.

NOTES AND JOTTINGS.

We note that our brethren, editors of the religious journals published at Raleigh, visit our city occasionally, but never give us a call. If ever we go to Raleigh again, we expect to physically demonstrate to them that we do not deserve such treatment.

The *Covenant* has a very orthodox answer to the question how to reach the masses:

"Nothing so simple. *Just go to them!* Tell them about Jesus. Make them feel that in them we are all brothers; and that while we have much to tell of the power of His dear name, He is making us better men and better women; better in all the relations of life—men of stronger Faith and more comprehensive Charity."

"Layman" comes out in a communication which we are not expected to answer, but we must insist that neither this journal nor any of its correspondents has decried an educated ministry. Neither the NORTH CAROLINA PRESBYTERIAN nor any who are rather unkindly and unnecessarily designated as croakers, yield to "Layman" in sympathy for the young ministers—indeed it is in part because of sympathy for young brethren that they ask if they cannot be aided.

"Layman" has essentially missed the point of discussion, we think, and will probably be replied to, but we warn any one who may reply, that a retort upon "Layman" in kind is not allowable. We want the subject discussed and not the motives or opinions of opponents discourteously characterized.

It will be gratifying to many friends to learn that R. Chalmers Davis, son of Rev. T. E. Davis, of Seneca City, S. C., as a student of the graduating class of the University of the city of New York., Medical Department, has been chosen to deliver the Valedictory Address, at the Annual Commencement of that Institution, which takes place February 17th, 1880.

The *Living Church* says:

"On their human side the Sacraments have their illustrations in the affairs of life. A few strokes of the pen and the foreigner is a naturalized citizen. A piece of paper passed from hand to hand conveys the building or the bank stock. It is conceded that these writings must be executed according to law, or they are worthless."

Well, if these words mean anything at all they mean that "the Sacraments" do for us what legally executed naturalization papers do for a foreigner, and what a deed or certificate of bank stock does for its lawful holder! Now, if the most ultra Romanism can say more, or go farther than this, we would be very much obliged to any one who will have the goodness to point it out to us!—*The Covenant.*

"A well regulated person needed only to have been at the hanging of the murderer Gillespie, at Taylorsville, last Friday, to have become a thorough convert to the idea of private executions. We are persuaded that nothing carries with it so widespread an influence of demoralization, or has a more marked tendency towards hardening the populace, than the execution of criminals before the public gaze."

In saying which the Statesville *Landmark* expresses our views exactly.

We noted, a short time since, the failure of Mr. George H. Stuart of Philadelphia, the well-known philanthropist. With great pleasure we now note that "The Merchant's National Bank," with a capital stock of half a million dollars, will soon be doing business with Mr. Stuart as its President. This enterprise has been originated since Mr. Stuart's failure, by his friends. No higher attestation of their confidence in his integrity could have been devised.

The *Southwestern Presbyterian* never misses a chance to put in a telling blow:

The *Echo* furnishes the alarming intelligence that the banker of the Pope has suddenly fled from Rome, carrying off with him not only the deposits of the Pope, but also the little savings of a number of the Cardinals of high ecclesiastical officials. That the Pope should entrust his own financial business to this banker was readily thought to be a sufficient endorsement. And other victims felt safe in following the lead of an infallible Pope. This will be regarded as another illustration of the unreliability of the Romish faith, where money is concerned. Pope Pius, in this particular, seemed to be more infallible in money matters than his successor. His success in saving money is well known. But he was particular as to who he deposited his money with. It will be remembered that that so-called infallible Pope did not trust his money with Romish bankers. He deposited it with the Jews.

Father Scully is again in trouble. He is the Romish priest concerning whom so much has been written because of his outrageous conduct towards members of his church who sent their children to the Massachusetts public schools. The *Christian at Work* says:

"He is accused of breaking his contract with them by raising his pew rents unfairly, of refusing a confession to the children who attend the public schools, and of disgracing them otherwise and publicly, of excluding from mass those present who cannot pay an admission fee, of openly ridiculing the poor for their poverty, etc. All the people are up in arms, declaring the spiritual condition of the church deplorable. A Mr. Rearden, a member of Father Scully's church, lets in some light touching Father Scully's parochial school, affirming "that the greatest curse that can be visited upon the children of the parish is that school that is existing there." Mr. Reardon also suggests a remedy, "to button up our pockets and keep our hands over our wallets. Then they (Fathers Scully and Mundy) will go." It will be well for Father Scully's dissatisfied people if they follow Mr. Reardon's advice; and if the Roman Catholics in Cambridge shall conclude that it is far better to send their children to the 'secular' public schools, attending themselves to the spiritual education of their children, they will have learned a lesson which will be worth all that Father Scully's impertinence and his outrageous proceedings have cost."

NEWS NOTES.

We specially invite news from all quarters for this column.

At a meeting of Newark Presbytery, Feb. 3rd, Rev. Lucius H. Baldwin was dismissed to Orange Presbytery. He takes charge of the Presbyterian church at Tarboro, N. C.

In the appropriate columns appears an obituary of Mrs. Isabella Darnall, the venerable mother of Rev. H. T. Darnall. We extend our sympathies.

COLPORTAGE IN THE BAHAMAS.

Capt. W. J. Potter, well-known and known most favorably in Wilmington and Smithville writes to us of his colportage work in the Bahama Islands. The prayers of God's people everywhere, are invoked for the work in which this brother is engaged.

"I am here, working, Jan. 29th. I find that the colporteur has a wide field to cultivate for the Master, for there are many old Bahamans who have heard the hurricane many times, but are not acquainted with Jesus. Oh! dear Brother, I am trying the best I can to sow the good seed. I leave the results with God.

"This is the most beautiful country I ever saw, the climate is delightful and fruit growing all around you. I will finish Harbor Island this week and then go to San Salvador and other Islands. Pray for me."

TUSKALOOSA INSTITUTE.

Rev. D. A. McRae writes to us from Montgomery, Ala., Feb. 12th, about this school:

Leaving home on the 20th of January, I made it my special business to visit Tuskaloosa Institute. I there found Bro. D. C. Rankin earnestly engaged in his work, and one day was spent in the lecture-room with Prof. Rankin and his students. I heard and saw all the exercises for that day. Some of the students are making wonderful progress in Greek; and all are doing as well or perhaps better than could be expected in all their studies. They are encouraged to inquire of the professor concerning things they do not understand, and some of the questions asked indicate thoughtfulness. Thus one asked while the Professor was examining on Theology: "If a minister, in baptising an infant, would omit calling the name of one of the persons of the Godhead, would the baptism be considered valid?" I will not give the Professor's answer, hoping that some one will answer the question through your columns. Tuskaloosa is emphatically united in almost every respect for the Institute. The Institute is surrrounded by the right kind of atmosphere, and is retired from many evil influences that might be brought to bear against it in some other places, and the sympathies of all denominations of Christians appear to be with it in its work. I had the pleasure of making the acquaintance of Dr. Stillman; and Drs. Little, Read, and Searcy, whose hearts are fully in the work. It is to be hoped that the whole church will come up as one man and support and sustain this great work; and that the Synod of North Carolina will adhere strictly to the resolution adopted at its last meeting, in connection with this matter.

SECOND CHURCH, WILMINGTON, N. C.

At communion of the Second Presbyterian church, of which Rev. C. M. Payne is pastor, six members were received. To two of them baptism was administered. Preliminary services were held on the evenings of Wednesday and Friday, and the Sacrament of the Lord's Supper was administered on Sabbath, 15th inst.

GOLDSBORO' CHURCH.

Mr. T. B. Hyman, of Goldsboro', N. C., writes:

"Rev. R. C. Reed has declined the call to the Goldsboro' Church. Congregation last night voted a call to Rev. R. B. McAlpine of the Synod of Alabama."

MORE KINDNESS.

DEAR BROTHER:—First one and then another of your correspondents has been moved to tell of kindnesses received from the people of their charge. I also might unfold a budget of the same kind but the deeds were privately done and I do not know that I ought. Suffice it to say that supplies for the store room came in from Oxford and Henderson, from Manson and even from Wilmington, and that they brought with them gifts to the children (and to the parents too) from the dear children of the Church who thus remind us that they are not to be forgotten in our prayers and labors for the Church of God. May the Father's blessing be on them. Our thanks, hearty and true to all the kind friends who have thus shown kindness to us.

D. E. J.

Our good brother, Rev. A. N. Ferguson, on 4th inst., took to his home a wife. More on that subject we know not and therefore cannot say, but our congratulations, go to the happy pair. We really started out to say that the Laurel Hill congregation went far beyond kind words—which "butter no parsnips we are told"—and invaded the premises of the devoted couple. And now, we seem to see the ladies and gentlemen rushing in, taking possession, spreading the table and crowding it with good things. Then in vision those good things disappear, and the scene changes. A cart drives up with a barrel of flour, and while that is being stored away, comes the rolling of chariots as of the Scythians of old. On they come from all quarters, by all roads, bringing flour, corn, potatoes, meat, chickens, &c., &c.,—and, speak it softly—greenbacks! The invaded seemed to take it well. One might suppose, indeed, from the looks and words, not less than from the deeds, that the whole affair was a nice thing, done very nicely.

The value of the gifts is considerable, but the pastor of Laurel Hill Church specially appreciates the evidence of kindly feeling on the part of his flock and returns to all his prayer that God may bless them.

For the N. C. Presbyterian.

SUSTENTATION IN FAYETTEVILLE PRESBYTERY.

The Committee of Home Missions in Fayetteville Presbytery consists of Rev. Martin McQueen, Rev. David Fairley, and Elders B. Fuller, Joseph McArthur and Dr. Hugh A. McSwain, with the chairman.

This committee will meet in Fayetteville on Thursday, the 11th of March ensuing, for acting on applications from feeble churches for aid in supporting their ministers. These applications must come from the sessions of the churches, and should state:

1st. What part of a minister's time is desired.

2d. What sum the church proposes to pay.

3d. Whether this amount has been raised by a fair effort and is in proportion to its ability; and

4th. What aid is needed to secure preaching.

The committee can appropriate only what the churches furnish for Sustentation by collections during the months of January and February, after deducting fifteen per cent. for the Assembly's treasury, according to the direction of Presbytery. Let every church in our bounds then take up its collection for this object during the period mentioned, and forward the contribution promptly to Rev. J. P. McPherson, Treasurer of Presbytery, by the first week in March. At least three charges will need aid, and liberal contributions to the Sustentation fund must be made if we help efficiently our feeble organizations.

H. G. HILL,
Ch'm'n Home Mission Committee.

For the N. C. Presbyterian

A CARD.

Through the kindness of a friend I have been furnished with a slip from the N. C. PRESBYTERIAN, containing the criticism of P. T. P. on my expositions of the Beatitudes in the *Earnest Worker* for the month of February.

There is not the difference of a hair between my own views and those of P. T. P. on the points he has indicated. I fully concur with him in regarding all gracious exercises as wrought in the soul by the Holy Ghost; also that faith and repentance are so co-ordinate that each successively involves the other.

My view of the Beatitudes is this: that in each of them we have an articulate statement of some feature of the Christian character and life, clear out as though it stood by itself, in order to its full exposition. Whilst in Christian experience they interpenetrate each other and blend together in a composite whole, just as the colors of the spectrum are defined respectively as red, orange and yellow, whilst they shade into each other, coalescing in the white light which floods a hemisphere with its glory.

The position of the fourth Beatitude was emphasized simply to distinguish the elements which enter into conviction for sin and those which are found in true conversion, the turning point being the faith which receives Christ and rests upon Him alone for salvation.

Had I dreamed of the possibility of misconstruction upon points where Calvinists are so entirely agreed, the exposition might have been more guarded in its language. Its design was only to rescue the Beatitudes from a cold ethical interpretation, and to show that in them all the elements of a true Christian experience are presented in their logical connexion.

B. M. PALMER.

New Orleans, Feb 10, 1880.

For the N. C. Presbyterian.

"A BIT OF PERSONAL HISTORY."

Mr. Editor: A communication with this heading, in your paper of Feb. 11th, in the third paragraph, suggests "a confusion or mistake" in an article taken from the *Central Presbyterian* and published in your paper of Dec. 31st. The writer thinks the language implies that four of Major Morton's daughters married ministers; but it does not. The clause after "Rev. James Wharey" mentions "two of the daughters" and refers to Mr. Wharey's daughters. Yours, &c.,

"CENTRAL PRESBYTERIAN."

For the N. C. Presbyterian.

TO THE CHURCHES OF MECKLENBURG PRESBYTERY.

I have been requested to give notice to the churches that I expect—Providence permitting—to enter on my work as Evangelist, in Cherokee county, about the first of April. Any contributions for the establishment of our Church, in this new field, will be gladly received, as soon as possible, by Col. J. L. Brown, or Gen. R. D. Johnston, of Charlotte, N. C. These gentlemen are the committee to collect funds for this special work.

Your fellow servant in Christ,
S. C. ALEXANDER.

BENEFICIARY EDUCATION.

Receipts for Beneficiary Education from January 1st to February, 1880.

Synod of Alabama	$ 56 80
" " Arkansas	103 80
" " Georgia	11 10
" " Kentucky	304 95
" " Memphis	153 85
" " Mississippi	32 65
" " Missouri	59 59
" " Nashville	52 58
" " North Carolina	149 93
" " South Carolina	86 13
" " Texas	248 90
" " Virginia	445 29

NORTH CAROLINA.

Presbytery of Orange.—Bethel, $3 82; Graham, 25 80; Greensboro, 16 33; Fairfield, 1 47; Lexington, 5 55; Little River, 4 15; Madison, 7 10; Red House, 4; Second Church, Raleigh, 2; Pittsboro, 2; Company Shop, 1 87; Eno, 1 55; Winston, 7; New Hope, 2; Chapel Hill, 8; Cross Roads, 4; Newbern, 30; Buffalo, 2 62; Newbern Sunday School, 3 35; Jos. S. Morrison, 5 70 ..... 137 71

Presbytery of Fayetteville.—Ashpole, 7 10; Fayetteville Sunday School, 5 12 ..... 12 22

Total of Synod	$ 149 93
Miscellaneous	247 15
Grand Total	$1,952 72

G. W. MAC RAE, Treasurer,
300 Front St., Memphis, Tenn.

NEW PUBLICATIONS.

Roman Catholicism in the United States. 1879. The Authors' Publishing Co., N. Y. $1 25. Roman Catholicism, its spirit and relation to modern civilization and our national government; is the subject of this book. Many important facts and declarations are presented, and their significance unveiled. No more important subject claims to-day the earnest attention of every Protestant American citizen. This volume has the true ring, but the author's style is repetitious.

Rev. Adonijah and His Wife's Relations. By Mrs. L. A. B. Steele. 1879. The Author's Publishing Company, New York. $1. An interesting and practical story of New England parish life; the settlements and mistakes of a young pastor, and the evils of a sharp gossip's tongue. The book is handsomely bound.

The Manliness of Christ. By Thomas Hughes, Q. C., author of "Tom Brown's School Days." 1880. Houghton, Osgood & Co., Boston. $1. We are glad that Messrs. Houghton, Osgood & Co., are rising from the ashes of their late fire, and once more sending out from the "Riverside Press" their sterling publications. This volume embraces, in the main, papers originally published in *Good Words*, and presents, in a fresh and simple, yet scholarly way, the perfection of the human bearing and carriage of Christ in working out His mission on earth. By a rapid analysis of Christ's life and a terse picturing of all surroundings and conflicting motives the figure of the Son of Man and Son of God rises grandly before us as the true Head of humanity, the perfect Ideal of wisdom, love and holy courage. In mechanical execution the volume is perfect.

The Missionary Herald, A. B. C. F. M. February. Boston. 1880. Illustrated.

Brain Work and Over Work, by Dr. H. C. Wood, Clin Prof. of Nervous Diseases in the University of Pennsylvania, is No. 8 of *American Health Primers*, issued by P. Blakiston, Philadelphia. 1880. 50 cents. It is full of most sensible and valuable matter for every brain-worker who would avoid ill health and a break down through ignorant waste of nervous energy.

The *North American Review* for February has: The Catholic Church and Modern Society, Cardinal Manning; The Third Term, T. O. Howe; M. de Lesseps and His Canal, Rear Admiral Daniel Ammen; Now and Then in America, George Angustus Sala; The Emancipation Proclamation, President James C. Welling; Recent English Literature, M. W. Hazeltine. Published monthly by D. Appleton & Co., New York, at $5 a year.

The *Edinburgh Review* for January contains: Agricultural Depression; Hamerton's Life of Turner; The Military Positions of Russia and England in Central Asia; Ireland, Her Present and Future; The Persian Miracle Play; British Light-Houses; Russia Before and After the War; Lord Minto in India; Plain Whig Principles.

The *British Quarterly Review* for January contains: The Lords of Ardres; Glimpses of the New Gold and Silver Mines; Modern Greece; Practical Aesthetics; Why is Scotland Radical; The Christian Idea of God; Early Nonconformist Psalmody; Mr. Gladstone and the Nation; Contemporary Literature.

From I. K. Funk & Co., 23 Barclay street, New York, we have *John Ploughman's Talk* (Rev. C. H. Spurgeon) and *On the Choice of Books*, by Thomas Carlyle, under one paper cover for 12 cents. I. K. Funk & Co. are doing the cause of education good service by getting up at an incredibly cheap price various first class books, such as *Macaulay's Essays*—"Milton," "Dryden," "Bunyan," "History," and two essays on "Johnson"—under one cover for 15 cents. Also *The Manliness of Jesus*, by Thomas Hughes, author of "Tom Brown's School Days," for 10 cents.

Frank Leslie's Sunday Magazine holds its position as the best magazine of its kind in this country, if not in the world. $3 yearly, 25 cents a number.

Proceedings of the Synod of North Carolina, sixty-sixth annual session, on our table. Gotten up very neatly by Uzzell & Wiley, Raleigh, N. C.

RELIGIOUS INTELLIGENCE.

SOUTHERN PRESBYTERIAN.

The lecture room of the new Presbyterian church at Danville, Va., has been made ready for services. Rev. Dr. —— Hall of Lynchburg, preached there on Sunday, the 8th inst.

Mr. John B. Adger, Jr., only son of Rev. Dr. Adger died at Pendleton, S. C., on 3rd inst., from the injuries received from being thrown from a carriage, and of which our readers were advised. He was to have been ordained as a ruling elder and installed in the Pendleton church on the Sabbath after the accident.

From the *Christian Observer* we learn that as a result of visitations and preaching by Rev. James H. Morrison, pastor of Portland Avenue church, Louisville, Ky., and Rev. S. W. Blain there have been seven professions of religion at New Haven, Ky. The services were held in the Methodist church, which was kindly allowed for the purpose. A nucleus for a Presbyterian church has thus been formed.

Ten persons have lately been received into the Third church, Knoxville, Tenn., of which Rev. Dr. W. A. Harrison is pastor.

The Presbytery of Western District met at Humboldt, Tenn., on 22nd ult. Rev. J. E. Dubose and ruling elder William A. Allison were elected delegates to the General Assembly, and Rev. B. M. Faris and ruling elder W. D. Robertson alternates. All pastors and stated supplies are requested to preach on the subject of Foreign Missions at least once before the first Sabbath in May.

The Rev. Dr. R. L. Breck, says the *Kentucky Register*, will tender his resignation as Chancellor of Central University.

Rev. S. McCune lately conducted protracted services at Stony Run church, Highland county, Va., preaching twenty-nine nights in succession. Many persons from a distance had never before seen a meeting conducted with such order, quietness and solemnity. As the result of the meeting twenty-one persons professed religion. It was, indeed, solemn and touching when several of the older members of the community, whose heads had grown hoary with age, came forward and humbly professed Christ. Fourteen united with the Stony Run Presbyterian church, two expect to connect themselves with the church at Williamsville, three with the Methodist church, and the rest are undecided. Before these revival services were held, there were only thirteen white members in the church.—*Central Presbyterian.*

The church at Uniontown, Ala., has tendered a unanimous call to Rev. Dr. E. T. Baird and he will remove there immediately to take charge of that church. Demopolis will have a portion of his time also. This supplies an important vacancy in the Presbytery of South Alabama.—*Christian Observer.*

Rev. J. J. Robinson, D. D., has signified to the church at Enfaula, Ala., his desire to be released from the pastoral care of that church after the 1st of June next. He has been with that people nearly thirteen years. The church has meanwhile doubled in membership; it has the best house of worship in a city noted for its church buildings, and the congregation will lose nothing by comparison with the others.—*Christian Observer.*

Rev. J. R. Jacobs writes to the *Southern Presbyterian* from Corpus Christi, Texas: "I am glad to write that the Holy Spirit still appears to be moving among my people. Since I wrote you last we have received six others upon profession of faith, and I believe we have reason to expect a further blessing. We have been holding no extra services except an occasional inquiry and session meeting. The Lord appears to have blessed the simple stated preaching of the word. One by one there has been a continual coming in, until now I find that we have received fourteen in the past six or seven months."

Changes of postoffice addresses are as follows: Rev. W. H. Darnall from Lebanon to Chattanooga, Tenn.; Rev. R. Q. Way from Savannah to Way's Station, Ga.; Rev. Dr. J. A. Dickson from Paris to Millersburg, Ky.; Rev. N. M. Long from Pulaski to No. 8 Madison street, Memphis, Tenn. Mr. Long will take charge for one year of Lauderdale street church, Memphis.

Items from the *St. Louis Presbyterian:* We hear that special services of a few days preparatory to the celebration of the Lord's Supper, on the 23d ult., in the Church at Memphis, Mo., (Rev. M. G. Goriu, pastor,) were marked by much more than usual interest. Three persons were received. Two adults and four children were baptized.

Rev. T. C. Barret pastor elect of Mizpah Church, has entered upon his work. His correspondents will please note that his address is changed from Cape Girardeau, Mo., to Pattonville, St. Louis county, Mo.

Rev. C. W. Humphreys, of Virginia, has accepted an invitation to take charge of the Paris, Pleasant Hill, Florida and Mt. Prairie Churches, in Palmyra Presbytery, and will remove thither as soon as the health of his family will allow.

Rev. W. E. Burke, now of Montgomery City, in this State, is about removing to Arkansas to take charge of the Church at Prescott.

The *Audrian Press* says that the protracted meeting at the Presbyterian church in Mexico, Mo., closed with eight additions to the membership. From the date at which Dr. Grasty assumed pastoral charge of the church there has been, as we learn, a very material increase in the membership with every indication of steady and continuous growth.

A telephone (we so learn from the *Staunton Vindicator*) has been placed in the First Presbyterian church, of which Rev. W. E. Baker is pastor, and connected with the room of an invalid lady. The services were heard distinctly by the lady.

At the called meeting of Lexington Presbytery the pastoral relation between Rev. Daniel L. Wilson and Broadway church, Va., was dissolved. The post office address of Mr. Wilson has been changed from Broadway, Rockingham county, to Churchville, Augusta county, Va.

The *Goliad Guard*, of Goliad, Texas, says: "The Presbyterian church has renewed the engagement with Rev. W. E. Caldwell for his pastoral services for the present year. He will preach at night on the second Sabbath of each month, and morning and night of each fourth Sabbath monthly, the other parts of his time being engaged elsewhere." We learn that these other parts of his time are employed as follows: He preaches one Sabbath monthly at Charco, fifteen miles from Goliad; one Sabbath at Refugio, twenty-eight miles distant, and one at Lagarto, west of the Nences river, in Live Oak county, sixty miles distant."—*Texas Presbyterian.*

BAPTIST.

R. H. Austin, President of the Baptist General Association of Pennsylvania, writes: "There are 869 towns, having from 1,500 to 12,000 inhabitants, without Baptist churches, and entire counties without a single Baptist meeting house."

NORTHERN PRESBYTERIAN.

Rev. Dr. Wm. M. Taylor, pastor of the Brooklyn Tabernacle has been called unanimously to the Second Presbyterian church of Philadelphia.

The *Herald and Presbyter* says: We are sorry to learn that Rev. Dr. Robinson, the pastor of the Ashland, Ohio, Presbyterian church, has had another stroke of paralysis. His health being quite feeble, he will probably never be able to preach again. He has ministered to the church at Ashland for thirty-six years.

REFORMED EPISCOPAL.

The Reformed Episcopal church now reports 9,448 communicants, 3,140 more than last year. It also has a hundred ministers and 8,000 in the Sabbath schools. The past year has seen six churches and fifteen congregations formed.

CONGREGATIONAL.

Twelve French Catholics have joined the Congregational church at Centre Falls, R. I., having been brought into the light by reading the Bible.—*Presbyterian.*

North Vineland Congregational church has been sold to the Roman Catholics, who will use it as a place of worship.

GENERAL.

Six seamen joined the Upper Bethel Church last night—two upon profession of faith in Christ, and the other four by cards of membership, given to those who are church members at home, and this step constitutes them members of the Bethel church while in the port of New Orleans. One hundred and nine seamen have connected themselves with the Bethel church since November last.

The chaplain is aided by pious mariners in the upper room of the church proper. On last Wednesday the chief officer of a steamship made a religious address, and the second officer of a ship was converted, joined the church, and his vessel sailed the next day. On next Wednesday the second engineer of a steamship will deliver an address on the Claims of Christ upon Men, and especially upon sailors.—*New Orleans Times.*

SECULAR MISCELLANY.

It is estimated that there are 7,000,000 people in France who have renounced the Roman Catholic religion.

Of the 160,000 houses standing within the boundaries of Philadelphia, twelve out of sixteen are mortgaged.

The *Torchlight* says an experienced Granville farmer speaks of opening a farming school at an early day. The object of this is to teach the youth practically how to cultivate and cure successfully the fine yellow tobacco. He says such an art in this country would be far more beneficial than the professions, all of which are crowded.

Three kittens have died of diphtheria in Ogdensburg. They contracted the disease from children affected with it. The post mortem examination showed plainly the diphtheric membrane in the kitten's throats.

The Duchess of Edinburgh has three children, who have all magnificent blue eyes, and are as free from any suspicion of coddling as the severest disciplinarian could desire. The eldest, Prince Alfred, is a great, plump, handsome, five-year-old boy. Princess Maria is three years old, fair, and with a wealth of sunny curls. The youngest is unnamed and yet in the cradle.

The Sultan has ten servants whose special duty it is to unfold the carpets for him when he is going to pray; ten to take care of his pipes and cigarettes; two to dress his royal hair; and twenty to attend to his most noble clean shirts. There are a multitude of other attendants about the palace; indeed, it is stated that 800 families and about 4,000 persons live at his Majesty's expense. He is an extravagant house-keeper; the annual expenditures of the palace are mentioned as nearly $14,000,000.

The warehouse of the North Carolina Railroad Company, at Cary, came near being consumed by fire Sunday night, at an early hour. Persons in their return from church saw the fire, and by hard work saved the building. The damage was not very great, but the walls were considerably burned. The contents were not injured. The fire was found to have been caused by a rat, which carried some matches to her nest in the wall of the house.—*Raleigh Observer.*

Geo. Allen, Esq., of Newberne, is doing a work for Eastern North Carolina not equaled by any other citizen. We refer particularly to his efforts to encourage settlers and advertise the truck farming capacities of that region. He sends us a circular issued by the Newbern Railroad, allowing 500 miles free transportation over the road to settlers from beyond the State's borders who shall occupy not less than 40 acres, in the region adjacent to the line of the road. And not less than half-rates of freight on tools, machinery and material for mills or factories along the line. This is liberal or long-sighted.—*Raleigh News.*

The mouster Italian double-turreted iron-clad Dnilio; the most powerful war vessel in the world, in a recent trial of her speed gave fourteen miles per hour, working at six-sevenths of her full capacity. It is expected that she will eventually attain a speed of fifteen miles per hour. The armament of the Duilio consists of four 100 ton Armstrong guns 43 feet long, firing projectiles 2,500 pounds in weight, with powder charges of 350 pounds.

At a public sale in this city last Tuesday county bonds sold 101, and Western N. C. Railroad bonds (guaranteed by the State) at 102½—the par value of both classes of bonds being valued at 100, the latter free from taxation. The bonds were bought by capitalists.—*Charlotte Democrat*

We learn that Hon. Thos. S. Ashe, one of the Supreme Court Judges, and Montfort McGeehee, Esq., of Person county, will move to Chapel Hill, and, in conjunction, open a law school. Two men better qualified for such a task could not be found in or out of the State, and it will prove a decided acquisition to the University.—*Tobacco Plant.*

The Chapel Hill *Ledger* notes the death of a twenty-nine year old mule, who had served sixteen masters in seventeen States, and fought through the war.

A Berlin letter says that at the government cannon foundry such large orders have been received that a number of fresh hands have been employed, and all are working extra time.

The discovery has been made near Neuwied, in Germany, of what is supposed to be one of the subterranean stores of the ancient Germans, mentioned by Tacitus. It contains charcoal, potsherds of rough descriptions and remains of bones, and on the lime wall is the drawing of a running horse, apparently scratched with a hard stone, and evincing a certain amount of skill.

The largest orchard in the world is probably that of Robert McKinstry, of Hudson, N. Y., which contains more than 24,000 apple trees, 1,700 pear trees, 4,000 cherries, 500 peaches, 200 plums, 200 crabs, 1,500 vines, 6,000 currants and 500 chestnuts. The apple crop of last year was 30,000 barrels.

NORTH CAROLINA PRESBYTERIAN.

PRESBYTERIAL NOTICES.

The Presbytery of Fayetteville will meet at Laurel Hill church, Richmond county, N. C., Wednesday, April 21, 1880, at 11 o'clock a. m.

The usual blanks will be mailed to all the churches in due time. Let these blanks be carefully filled and sent up to Presbytery at Laurel Hill.

The assessments for the "Presbyterial Fund" are considered due April 1st, and should be promptly paid. Churches which are credited to this fund will be duly notified by the Treasuror. J. P. McPHERSON, Stated Clerk.

Fayetteville, N. C., Feb. 7, 1880.

Presbytery of Mecklenburg will meet at Dallas, Friday, March 19, 1880, at 7 p. m.
R. Z. JOHNSTON, S. Clerk.

The 220th session of the Presbytery of Orange will be held in Washington, N. C., on Wednesday, the 24th of March, 1880, at 7 p. m. F. H. JOHNSTON, Stated. Clerk.

GOOD FOR BABIES.

We are pleased to say that our baby was permanently cured of serious protracted irregularity of the bowels by the use of Hop Bitters by its mother, which at the same time restored her to perfect health and strength.—The Parents, University ave., Rochester, N. Y. See another column.

Messrs. Polk Miller & Co:

Vest Pocket Cure is highly esteemed here by the regular Medical Faculty and the people It is excellent for Indigestion and Flatulent Colic—sedative, soporific, tonic, slightly aperient, without nausea.
Rev. R. L DABNEY, LL. D, Ham. Sid. Col., Va.

15 Pounds Gained in Three Weeks, and CURED OF CONSUMPTION.

Messrs. Craddock & Co., 1032 Race street, Philadelphia, Pa.

GENTLEMEN:—Please send me twelve bottles of DR. A. JAMES' CANNABIS INDICA, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of CONSUMPTION some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him.
Respectfully, J. V. HULL.
Lawrenceburg, Anderson Co., Ky.

This remedy speaks for itself. One bottle will satisfy the most skeptical. There is not a single symptom of CONSUMPTION that it does not dissipate at once, and it will break up a fresh cold in 24 hours. $2 50 per bottle. Address
CRADDOCK & Co., 1032 Race St., Philadelphia, Pa.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and Throat and Lung, Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative power in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 *Powers' Block, Rochester, New York.*

We invite the attention of our readers to the advertisement of Mr. J. L. Winner. Mr. Winner is a gentleman of long experience, and we think well deserving of extensive patronage.

Ladies' and children's boots and shoes cannot run over if Lyon's Patent Heel Stiffeners are used.

Those who wish a reliable preparation for the hair should adopt Hall's Vegetable Sicilian Hair Renewer.

The remarkable proposition of Marchal & Smith, in this week's issue, cannot fail to attract the attention of all interested in that noble and beautiful instrument which they offer. The terms upon which they are willing to supply the public insures complete satisfaction. They give you the instrument on trial, and if in every respect it does not please they remove it without cost. Organ-makers have never before manifested such unbounded confidence in their own work. Messrs. Marchal & Smith have had an experience of twenty years as organ manufacturers, and they have customers in every part of the country.—*A. C. Review.*

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On the 29th ult., at the the residence of the bride's mother, (Mrs. Juda McFadyen,) by the Rev. James McQueen, Miss FLORA McFADYEN and Mr. JOHN A. MUNN, all of Moore county.

At the residence of the bride's father, at Pittsboro, N. C., Feb. 11, by the Rev. P. R. Law, Mr. J. J. PEOPLES and Miss FLORA J. PACE.

In Laurinburg, N.C., Feb. 12, at the residenee of the bride's father, by Rev. J. H. Coble, Mr. M. M. BITCH and Miss LIZZIE, daughter of Col. John C. McLaurin.

In Richmond county, at the residence of Mr. Murdoch McCormic, the bride's father, on the 12th inst., by Rev. A. N. Fergusen, Mr. M. H. McCALL and Miss ANNA J. McCORMIC.

In Fayetteville, N. C., on January 15th, at the residence of Mr. Joseph Utley, Jr., by the Rev. H. G. Hill, Mr. WALTER B. ROBESON of Bladen county to Miss MINNIE UTLEY of Fayetteville

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

Near Milton, N. C., Jan. 25, 1880, Mrs. CHRISTINE GARLAND, in the 77th year of her age. She was for twenty-seven years a member of the Presbyterian Church.

In Fayetteville, N. C., February 5th, Mrs. MARGARET HOOPER, in the 79th year of her age. The deceased was an earnest Christian, a zealous Presbyterian, an active church worker, a kind friend to the poor, and a conscientious laborer for extending Christ's kingdom. Her life was full of good works. "Planted in the house of the Lord she flourished in the courts of our God, and brought forth fruit in old age." H. G. H.

At the residence of her son, Rev. H. T. Darnall, in Milton, N. C., on Feb. 5th, 1880, Mrs. ISABELLA M. DARNALL, in the 71st year of her age.
It pleased God to bring her to her rest after a very long and painful illness. Her sufferings were borne, however, with patient, cheerful resignation to God's will, and her end was perfect peace. She died with no cloud, either of donbt or fear, about her. In the exercise of a simple, trusting faith, and in the hope of a blessed immortality she calmly awaited God's will, expressing herself as wholly submissive to it and passed away without a struggle. Her life and character was the exemplification of all that enters into the idea of a Christian mother. H. T. D.

In Cumberland county, December 2d, 1879, DANIEL McCASKILL, in the 74th year of his age.
He was, from a young man, a devoted follower of Jesus.

Near Milton, N. C., on Monday, January 26th, Miss ELLA A. SHETON, after a lingering illness, aged about 18 years.

In Orange county, February 10th, Mrs. CORNELIA HUGHES, wife of Thomas H. Hughes, Esq., in the 61st year of her age.
She professed faith in Christ in her 16th year, joined the Presbyterian Church, and lived a consistent Christian life. She was a kind friend, a faithful wife and a devoted mother. She will be sadly missed by those who knew her best. But the bereaved do not mourn as those who have no hope. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labor, and their works do follow them."

WILMINGTON MARKET
DURING WEEK
ENDING FEBRUARY 18.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Wednesday and Thursday 38 cents per gallon; Friday some sales at 39 cents, but the bulk of sales at 40 cents; Saturday 39 cents; Monday large sales were made at 40 cents. At close of our report the tendency was to higher prices

ROSIN—Sales of Good Strained were made on Wednesday last at $1 17½, but market revived somewhat on Thursday and sales were made at $1 17½ for Strained and $1 20 for Good Strained. At figures last named sales have been made since to the close.

CRUDE TURPENTINE—$1 55 for Hard and $2 55 for Soft throughout.

TAR—Steady throughout at $1 10.

COTTON—Sales as far as made have been on a basis of 12¾ cents per pound for Middling. On Monday and Tuesday these figures could not be realized and there were no sales.

CORN—Market quiet and steady, with moderate demand. We quote White at 67½ cents. A cargo, 2000 bushels, received and sold, price not transpired.

TIMBER—A large quantity of Timber has arrived and is readily taken at prices showing little or no decline. In such activity we quote sales Common at $5, and proportionate prices for intermediate grades, up to $13 for extra large and long.

COUGHS AND COLDS are often overlooked. A continuance for any length of time causes irritation of the Lungs or some chronic Throat Disease. "*Brown's Bronchial Troches*" are an effectual COUGH REMEDY.

NEW ADVERTISEMENTS.

SEEDS For 50c we will send 12 choice varieties of Flower or Garden Seed, worth $1 10. PARAGON SEED CO., Newtown, Pa.

EVERY-DAY PROBLEMS,
BY JOSEPH COOK,
A SERIES OF PAPERS ON
"*How to Read*," "*Labor and Capital*," "*The Workingman's Home*," *etc., etc., in*
THE CHRISTIAN UNION,
27 Park Place, New York.
Per annum, $3; clergymen, $2.50; sample copies free.

NEW JEWELRY STORE.

THE UNDERSIGNED WISHES TO INFORM the public in general that he is prepared to give entire satisfaction in repairing fine Watches, Jewelry and Chronometers. Over twenty years' practical experience. Prices consistent with good work.
J. L. WINNER,
No. 3 S. Front st., Wilmington, N. C.
Orders by mail will be promptly attended to. References, business men of Wilmington. [632

TRUTHS.

Hop Bitters
(A Medicine, Not a Drink)
CONTAINS
HOPS, BUCHU, MANDRAKE, DANDELION,
AND THE PUREST AND BEST MEDICAL QUALITIES OF ALL OTHER BITTERS.
THEY CURE
All Diseases of the Stomach, Bowels, Blood, Liver, Kidneys and Urinary Organs, Nervousness, Sleeplessness, Female Complaints and DRUNKENNESS.
$1000 IN GOLD
Will be paid for a case they will not cure or help, or for anything impure or injurious found in them.
Ask your druggist for Hop Bitters and free books, and try the Bitters before you sleep. Take no other
Hop Cough Cure and Pain Relief is the cheapest, surest and best.
FOR SALE BY ALL DRUGGISTS. 632

COOK'S
Grand Excursions to
EUROPE.
1880 FOR THE SUMMER OF 1880
ANNUAL MAY PARTY.
GRAND ANNUAL EDUCATIONAL PARTY.
ANNUAL MIDSUMMER PARTY.
Pamplet containing full particulars, with MAP OF EUROPE, sent free on application.
Tourist Tickets, for Independent Travelers, by all routes.
Cook's Excursionist contains fares for over 1,000 tours; by mail, 10 cents.
Address, THOMAS COOK & SON,
261 Broadway, New York; P. O. 4197.
feb 11 631-6t

ELECTRICITY is Life Dr. DYE'S Galvanic Battery and Absorption Pad cures Rheumatism, Neuralgia, all Nervous, Liver and Stomach diseases by Absorption, while it renews vitality, aids nature, strengthens the nerves, makes the weak strong by its astonishing electrical powers. It is safe, pleasant, certain, sure Price only $2. Sent free by mail. For circulars, testimonials, &c., address DYE BATTERY and PAD CO., Box 679, Brattleboro, Vt.
feb 11 631-2t

AGENTS WANTED FOR THE
PICTORIAL HISTORY OF THE WORLD
It contains 672 fine historical engravings and 1260 large double-column pages, and is the most complete History of the World ever published. It sells at sight. Send for specimen pages and extra terms to Agents, and see why it sells faster than any other book
Address, NATIONAL PUBLISHING CO., Philadelphia, Pa.
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MY WIFE
says: If you want to get POSTED upon BUYING FURNITURE get an *Illustrated Price List* of the *BROOKLYN FURNITURE CO*, 557 to 574 Fulton St., Brooklyn, N. Y. ☞*Send for one*, mailed *FREE*.
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EMPLOYMENT—LOCAL OR Traveling; state which preferred. Also SALARY per month. All EXPENSES advanced. WAGES promptly paid. SLOAN & Co. 306 George St. Cincinnati, O.
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AGENTS WANTED for THE
SUMMIT STOVE PIPE SHELF And Utensil Stand
The most convenient article ever offered to Housekeepers. One Agent made $166.65 in 12 days! another $98 in 8 days; another $18 in 1 day. Freight charges to Agents Free. For Circulars, address
R. S. HARTZELL & CO.,
No. 236 South Third Street, Philadelphia, Pa.
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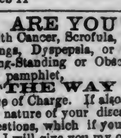
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Make Money and
Beautify Your Home
A Scroll Saw
Will pay for itself in 4 Cards. I keep a full line of Treadle Scroll Saws, the Neatly, Boxes, Fret-work, etc., and Manufacturers' Prices. Send for my large Illustrated catalogue and price list of Scroll Saws, Carving Tools, Workbenches and Machinery. Clocks, Fancy Woods, Designs, Agency, etc. I am the oldest dealer in these goods in the U. S. My trade extends to all civilized countries in the world, and I never recommend poor goods. My New edition of Hope's Manual of Scroll Saw Jig (ready Jan. 20th) contains 100 pp., has 80 full size handsome designs, and should be in the hands of every Scroll Sawyer. Price, 25 cts., postpaid.
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ARE YOU SUFFERING
With Cancer, Scrofula, Epilepsy, and Disease of the Lungs, Dyspepsia, or any other form of Chronic, Long-Standing or Obscure Disease? If so, send for my pamphlet,
"THE WAY TO HEALTH."
Free of Charge. If also, you will give me an idea of the nature of your disease, I will send you a list of questions, which if you will answer and return to me I will give you my opinion of your case, prospect of cure, &c., free, except a postage stamp for the answer.
Address E. H. GREENE, M. D., Charlotte, N. C.

NEW ADVERTISEMENTS.

THE ORPHANS' FRIEND,
(Organ of the Orphan Asylum at Oxford, and of the Grand Lodge of Masons in North Carolina.)
IS PUBLISHED EVERY WEDNESDAY, AT
ONE DOLLAR A YEAR!
It is designed to promote the Entertainment, Instruction and
INTERESTS OF THE YOUNG.
Especially those deprived of the benefits of parental and scholastic training. It also seeks to increase the soul-growth of the prosperous by suggesting proper objects of charity, and true channels of benevolence, in order that they may, by doing good to others, enlarge their own hearts and extend the horizon of their human sympathies, as they ascend to a higher plane of Christian observation. Address
ORPHANS' FRIEND,
361 feb 11-tf OXFORD, N. C.

SELECT BOARDING AND DAY SCHOOL,
HILLSBOROUGH, NORTH CAROLINA.
Misses NASH and Miss KOLLOCK, Principals.
THE SPRING TERM of 1880 will open the 6th of FEBRUARY and close on 24th of JUNE Board and Tuition $100.
Circulars forwarded on application.
466-*jan.1.'79

WHAT A FARMER HAS TO SAY
To Other Farmers
About Corn, Potatoes and Hay. Send postal for circular fully describing pure white Horse-tooth Seed Corn; Second Crop Irish Potatoes, a new discovery in Potatoes; Pearl Millet Seed, 10 cents per lb., a great forage plant. Their cultivation and uses. Also describing some of the best farms in Virginia for sale. Address A. H. LINDSAY,
jan 7-feb 4-18-mh3 Portsmouth, Virginia.

BEAUTIFUL FLOWERS
A GREEN-HOUSE AT YOUR DOOR
We will send, free by mail, and guarantee their safe arrival in Good Condition, our choice
10 ROSES.....10 sorts.
10 VERBENAS.....10 "
10 Basket or Bedding Plants.....10 "
10 GERANIUMS.....10 "
10 CARNATIONS.....10 "
10 Tuberoses, all double.....
10 Gladioli, all Flowering Bulbs.....
2 Camellia Japonicas, and 2 Azaleas.....
Hundreds of others—
CHEAP, and many RARE!
For your choice of varieties, see our 72-page Catalogue, free. Also an immense stock of Price-list Ornamental Trees, Evergreens, Small Fruits, Shrubs, etc.
6 Hardy Flowering Shrubs.....6 sorts.
25 Carnet Roses.....25 "
25 Raspberry Plants.....3 "
75 Strawberry Plants.....5 "
6 Grape Vines.....4 "
40 Sweet Chestnuts.....100 Catalog Prices.
With Four 15 Greenhouses: 400 Acres.
STORRS, HARRISON & CO., Painesville, Ohio.
jan 21 628-4teow

D. M. FERRY & CO'S ILLUSTRATED DESCRIPTIVE AND PRICED SEED ANNUAL FOR 1880
Will be mailed free to all applicants, and to customers without ordering it. It contains four colored plates, 300 engravings, about 200 pages, and full directions for planting 1500 varieties of Vegetable and Flower Seeds, Plants, Roses, etc. Invaluable to all. Send for it. Address,
D. M. FERRY & CO., Detroit, Mich.
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PETER HENDERSON & CO.
SELL EVERYTHING FOR THE GARDEN
CATALOGUE FREE TO ALL.
Peter Henderson & Co.
35 CORTLANDT ST. NEW YORK
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BETHEL ACADEMY,
DAVIDSON COLLEGE (P. O.) N. C.
Rev. L. K. GLASGOW, A. M. Principal.
Miss ELLA W. FLEMING, Assistant.
NINTH semi-annual session begins January 28, 1880. Boarders in Principal's family pay in advance for all expense except books, per quarter (10 weeks) $30.
For circulars containing testimonials from well-known educators and from patrons, address the Principal. dec 31-tf

BAND INSTRUMENT CATALOGUE.
Our new catalogue of Band Instruments, Music, Suits, Caps, Belts, Pouches, Pompons, Drum Majors' Staffs and Hats, Epaulets, Cap Lamps, Stands, and Outfits contains 85 pages of information for musicians. Mailed free. Address
LYON & HEALY, 162 State St., Chicago, Ill.
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D. ROSSET & NORTHROP,
FIRE AND MARINE
INSURANCE AGENTS,
REPRESENTING { Standard American AND English Companies.
28 North Water Street,
WILMINGTON, N. C.
nov 19 619-tf

AGENTS WANTED—Best Book—Most Money
THE COMPLETE HOME
How to Keep House, Cook, Dress, Care for Sick, Manage Children, Treat Accidents, Entertain Company, and make Home Beautiful and Happy.
Endorsed by Clergy, Scholars and the Press.
"Valuable and interesting."—REV. DR. WYLIE.
"Can not fail to do good."—J. G. WHITTIER.
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Fine paper, Clear type, Beautiful bindings, Low price. Sells everywhere. Full description and terms free. Address
J. C. McCURDY & CO., Philadelphia, Pa.
feb 11-4t mch 10-635 9teow

COTTON!
IN VIEW of the approaching Cotton Season, the undersigned offer their services to Planters and Country Merchants
For the Sale of Cotton,
Which they are prepared to do
On the Most Economical Charges.
They will warrant the full price of the day of sale. Account sales will be rendered promptly, and proceeds be at once remitted.
ALEX. SPRUNT & SON.
Wilmington, N. C.
September 3d, 1879. 608

CHEESE.
200 Boxes No. 1 CREAM CHEESE,
For sale by
KERCHNER & CALDER BROS.

1880.
TRY OUR
New Crop Cuba Molasses.
We have received the agency again for the well-known and popular
L. & R. GUANO,
Which we offer, on Crop Time,
For 425 Lbs. Middling Cotton.
Send in your orders.
BRYAN & CO.
Jonesboro, N. C., Jan. 30, 1880.
feb 4 630-8t

NEW ADVERTISEMENTS.

THOS. A. McNEILL. FRANK McNEILL.
McNEILL & McNEILL,
Attorneys at Law,
LUMBERTON, N. C.
Practice in all the State and Federal Courts in North Carolina. 598 1y.

SALT
AND
GUANO.
5,000 Sacks
LIVERPOOL SALT,
6,500 Sacks
Peruvian Cotton Guano,
Now landing and for sale low by
WILLIAMS & MURCHISON.

READERS OF THE PRESBYTERIAN
If you like to be satisfied deal with
W. J. MOTT,
—Dealer in—
BEEF, VEAL, PORK, &C.
Keeps on hand good Meats, and will endeavour to maintain his reputation in this regard. I will be pleased to have your trade. Very respectfully,
W. J. MOTT,
North side Market street, bet. 2d and 3d.
P. S.—Those who have Fine Beef to sell would do well to consult me either by mail or in person.
nov 19 619-1f

SIMONTON FEMALE COLLEGE,
Statesville, N. C.
THE SPRING TERM of 1880 opens Thursday, January 15. Board and tuition in English, $85 per session of twenty weeks
Catalogue and circular with full particulars, on application.
Address MRS E. N. GRANT, Principal.
feb 20 628-1y

PEACE INSTITUTE,
For Young Ladies,
RALEIGH, N. C.
THE Spring term commences on the 16th of January 1880, and closes the 1st of June following. The total expense of a boarding pupil for one term is $120, payable in advance. This amount will include board, with washing, fuel, lights, furnished room and servant's attendance, tuition in English branches and Latin, Calisthenics, Text Books and Stationery used for school purposes. For $150 all the above, with Instrumental Music and use of Piano. For circular containing particulars as to terms, Course of Study, &c., address
REV. R. BURWELL & SON,
dec 24 624-3m Raleigh, N. C.

HALL & PEARSALL
OFFER FOR SALE AT CLOSE PRICES, A FRESH and COMPLETE stock of GENERAL GROCERIES, consisting in part of
100 Boxes D. S. SIDES,
25 Bbls New MESS PORK,
15 Tubs choice Northern BUTTER
450 Bbls FLOUR, MADE FROM NEW WHEAT AND PUT IN FANCY PACKAGES,
3000 Bush CORN, White and Mixed,
30 Bbls and Hhds New Crop CUBA MOLASSES,
50 Bbls SYRUPS and MOLASSES.
sep 3—608-tf

MISCELLANEOUS.

MILLINERY AND FANCY GOODS.
WE ARE OFFERING TO THE PUBLIC THE Latest Novelties in the Millinery Line.
Our Trimming Department is Complete,
and comprises the leading styles.
Our Flexible Hip Corset, with improvements, is just in. No extra charge.
We have on hand a large assortment of Fancy Ribbons, and special bargains are offered in Feather Tips.
Our Fancy Goods Department is larger than ever, with an elegant and varied assortment of Goods to please the ladies.
The Finest Assortment of Ties in the City.
N. H. SPRUNT, Exchange Corner.
nov 5 617-tf

TO THE LADIES.
THE SUBSCRIBER would most respectfully inform her patrons and friends that she is ready to receive orders for MAKING, also for CUTTING and BASTING DRESSES in the
Latest and Most Approved Style.
To her country friends she would say, send in your orders at once.
"First Come, First Served."
MRS. JOSEPH McLAURIN,
apl 23-tf Market Street, between 8th and 9th.

GRAVE STONES and MONUMENTS MADE TO ORDER.
Send your orders by mail.

GUNS, LAMPS, SEWING MACHINES.
BREECH LOADING, SINGLE and DOUBLE Barrel Guns, with all kinds of Implements for loading Shells, Powder, Caps and Wads.
LAMPS of all kinds. German Student, Perkins & House, and others.
The Remington Sewing Machine,
A consignment from the makers at Factory prices—a new and excellent Machine. Prices very low.
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FOR THE FAMILY.

Grandma's Birthday.

BY MRS. AMANDA WHITING.

Happy hearts and faces bright
We are bringing here to-night,
Singing thus with all our might—
All for love of Grandma.

Had we each a seraph's tongue,
Young and old and every one,
Half could not be said or sung
In the praise of Grandma.

Face so kind and loving, too;
Hands that find so much to do;
Heart so faithful good and true,
Has our darling Grandma

Roses sweet should strew the way;
Birds should sing both night and day,
And the sunlight ever stay
In the path of Grandma

This shall be our daily prayer,
Which each loving heart shall share,
That God's mercy long may spare—
Spare to us our Grandma.

And when life's long work is o'er,
May we on the golden shore
Meet and live for evermore—
Evermore with Grandma.

—*Christian at Work.*

Old Dan.

Farmer Henderson came in from the barn one morning with his hands and clothes wet and covered with mud, his face red, and his eyes flashing.

"Ned!" he shouted, as he entered the kitchen. "Where's Ned?"

"Here I am?" came a cheery voice in reply; and an instant after, a bright, strong boy, of some sixteen years, entered the old fashioned country kitchen from the adjoining woodshed, where he had been cutting potatoes for the day's planting. 'Do you want anything?'

"I want to tell you this," said Mr. Henderson, as he washed himself at the sink, and rubbed the weather-beaten face with the coarse towel until it was even more red than before. "Old Dan must be killed! Just see the state I'm in, and all from that worthless old rascal! I won't have him about the house another day. He's good for nothing but to make trouble, and he must be shot before night!" added the farmer, wrathfully.

Ned was about to plead for his pet, when his little sister came into the room.

"Why, papa, what is the matter?" she cried, running to him in astonishment. "Did you fall into the creek?"

"I might as well," he replied, half laughing. "Old Dan butted me into the watering-trough!"

There was a shout of laughter from both children, in which their mother joined.

"Well, Jedediah," said Mrs. Henderson, coming into the kitchen, and still shaking with mirth, "what could you have been thinking about to let an old ram, 'most twenty years old, knock you into the watering-trough?"

"But," explained her husband, "he took me unawares. I had just filled one pail to carry to the barn, and was stooping to dip the other, when the old rascal came at me like the wind, and knocked me completely into the water! Ha scampered, I tell you, before I could get out. He knew he had done mischief. Anyhow, he's got to be killed to-day, sure. He's only a nuisance, and I'll shoot him to-night, when we come back from town, if he's on the farm."

Two hours later Mr. and Mrs. Henderson drove away to be absent from home until night. As they rattled out of the yard, Old Dan suddenly appeared close to the gate, and wagging his tail as if in derision, gave utterance to a hoarse Baa-a!"

The farmer turned, shook his whip at the fellow, and cried, "This is your last day, my boy! make the most of it!"

Ned and Carrie were the only children. Leaving Carrie in the house alone, after they had considered for awhile whether there was any way of averting Old Dan's sad fate, Ned shouldered his hoe and marched off to his work, planting potatoes with Bronson, the hired man, in the "back lot."

But the little girl of thirteen had no thought of being afraid. She had the breakfast dishes to wash, some sweeping to do, and the dinner to get, all before twelve o'clock.

Time fled. The dishes stood in shining rows upon the pantry shelves, the broom had performed its work; and Carrie was preparing the vegetables to be boiled, when there came a faint knock at the door. Supposing it to be one of the neighbors, the little girl did not rise, but called,—

"Come in!"

He wore a long black coat buttoned to the chin, and very threadbare. His trowsers, too, were black and shiny, and much too short for him. On one foot was a boot, while the other was graced by a ragged shoe. He carried a battered silk hat in his hand. His face was long and solemn, but quite red, his eyes bleared, his hands very dirty, and altogether he was a queer-looking visitor.

"Is your ma at home, miss?" said he, in a half-whine, as he glanced sharply about the room.

"No, sir," replied Carrie, wondering why he asked; "she has gone to Underhill. Did you wish to see her?"

"Oh, no," the man replied. "I only asked out of politeness, you know," and he smiled solemnly at the little girl, and winked one eye. "No, I came on business with your pa—particular, urgant business. S'pose he's round, is he not?"

"No, sir; he went to town with mether," said Carrie.

"Now that's too bad!" exclaimed the visitor, as he seated himself, "and I've come so far to see him. But perhaps your brother or sister would do as well."

"I haven't any sisters," said the little hostess, laughing, "and my brother's over in the back lot. He'll be in by-and by, though, if he'll do."

"Well, I don't hardly believe he will, after all," said the man, shaking his head thoughtfully; "and I can't wait to-day, any way, I haint the time. But I'm terribly hungry. If I could, I'd stay for dinner, miss. However, under the circumstances, perhaps you had better give me a light lunch before I go; a piece of pie, a cup of tea, a little cold meat, or something of that sort."

"Oh, certainly; only I can't give you the meat, for we haven't it in the house," said Carria; "but I will find something." And she brought from the pantry a whole apple-pie, which she placed before him, with a knife and fork.

"If you will help yourself, I'll have the tea ready in three minutes."

"All right, my dear!" said the man, seizing the knife and drawing the pie towards him, "I will act upon your advice. The last time I took dinner with General Grant," he continued, as he cut a great piece, and began to eat, "he said to me, 'Governor, governor,' said he, 'never disregard a lady's advice;' and I have always remembered what he said; and he chuckled merrily, and nodded his head at the delicious-looking pastry before him.

Carrie wondered a little at the table manners of a man who had dined with Grant, but she steeped his tea, flavored it with rich cream and sugar, and passed it to him.

"I am not much of a hand for tea," said the man," as he drained the cup, "but my doctor says that I must drink it for my digestion. Ruined my digestion while I was in the army, you see;" and he winked solmnly. "By the way," he continued, picking up the silver teaspoon from his saucer, "have you any more of these? They are as neat a pattern as I ever saw, and odd, too. I should like to see the rest of the dozen, if you have them."

"Mother has only eleven," said Carrie, in her innocence, "and she is very proud of them; but I will show them to you."

Then she brought the little box with the precious table silver—eleven teaspoons, four tablespoons and an ancient cream jug, all pure silver and shining brightly—and placed them before her inquisitive visitor to admire.

He had finished his "light lunch." That is, the pie was demolished and the teapot empty. As the little girl handed him the treasures, he arose, took the box to the window, examined its contents with a critical eye for a moment, and then, as if rejoyful surprise, cried—

"I am right! They are the very spoons! The very same identical spoons that my friend lost when he was a boy! How lucky it is that I have found them at last!"

With these words and a very low bow, the rascal opened the door and slipped away with the spoons and a silver pitcher down the path towards the gate.

For an instant Carrie stood motionless; and then rushing after him, she shrieked:

"Give me those spoons! They are my mother's spoons, and you are trying to steal them! You are a thief, a thief! Bring them back! bring them back!"

The man, however, paid no attention to the child's cries, but ran rapidly down the path, carrying the box in his arms; and the spoons and pitcher would have been lost forever, had not a new party appeared on the scene.

Old Dan was quietly nibbling the grass near the gateway. Hearing his little mistress' voice, he looked up at the very instant that the tramp passed. What he saw about the man that disturbed him, I don't know; but erecting his head with a hoarse "Baa-a!" he shot after him like a cannon ball.

The man turned to receive him, and defend himself, but the ram struck him fairly in front, and knocked him, half senseless, flat on his back, scattering the silver in all directions.

For an instant the fellow remained sprawling in the dust, then he slowly arose, limping and groaning, and without a glance at his enemy, began to gather up his stolen spoils.

He had partly completed his task, when Old Dan, who had all this time been watching the proceeding from beneath his shaggy eyebrows, shook his long beard, and with another tremendous "Baa-a!" dashed at him again, and over he went a second time, his treasures flying from his hands.

And now began a strange battle. With cries of rage and pain, the man recovered his feet and turned upon the ram, kicking and striking at him furiously, while Old Dan, accustomed to such warfare from years of experience with the boys of the country-side, easily eluded him, and in return, butted him to the earth again and again.

The spoons and cream-pitcher were knocked hither and thither, as the combatants struggled, the road was trampled into some hing like a race-course, the air was filled with very bad language, very angry baas, and a great cloud of dust.

But after some five minutes, victory declared itself upon the side of the quadruped, and bruised and bleeding, with clothes in rags, minus hat and shoes, the vanquished man suddenly turned away, and ran limping down the road, leaving his antagonist in full possession of the field and the stolen silver.

Old Dan remained motionless, gazing after his enemy, until he disappeared around a distant turn in the road, then shaking the dust from his coarse wool, he gave utterance to a low grumble of satisfaction, and wagging his tail, returned to his dinner in front of the house.

Half an hour later as Carrie washed the coveted spoons and the bright little pitcher, and laid them carefully away once more, she told her brother the story, and how the robber was foiled; and Ned, full of enthusiasm, cried,

"We will not kill Old Dan at all, for I do not believe that father would shoot him now for a hundred dollars!"

And the boy was right. The old ram won more than he knew when he fought the tramp and conquered him. He won his master's regard, and a free, happy life for the remainder of his days.—*Youth's Companion.*

Helping the Teacher.

"I didn't quite get that," said Ben, edging his way nearer to the teacher. And so the teacher repeated what she had been saying.

"O, yes, I've got it now. I can tell that easy enough," and Ben settled back content.

"But why do you want to tell it, Ben?" asked the teacher.

"'Cause mother likes it, o' course. I always tell it over to her."

"If your mother likes what you get at Sabbath school, why don't she come herself?"

"Come herself! Don't you know?" and Ben looked in extreme astonishment.

"Know what?"

"Know mother can't step her foot to the ground to go anywhere. She don't never expect to again."

"I wish you had told me before, Ben, and I would have gone to her," said the teacher, with compassion in her face.

"I s'posed, of course, you knew," said Ben. It seemed to him as though all the world must know what great grief had befallen him and his mother.

"That's it, children," said the teacher, looking kindly over her class. "You little folks think we grown-up people know everything, and you don't help us to know more as often as you might."

"Well," said Ben, "I never thought I could help you any."

"But you see you might. If you had only looked out for me, I should have so liked to help you take home comfort to your mother, and doing so I should have been a better teacher, would I not? So you would have helped me do my work well."

This was a new thought to Ben, and after finding out, as the school closed, what day his teacher was most likely to come, he went home, thinking, "Catch me not looking out for her next time. I'll tell her everything I know."—*Canada Presbyterian*

MISCELLANEOUS.

Phenomena of the Sea.

The various tints of blue and green which constitute what may be called the proper color of sea water are due to a greater or lesser proportion of salt held in solution, the color being an intense blue when the water is very salt, and changing by degrees to a green-blue, or blue-green, and green color, as the water becomes more fresh. On the other hand, the abnormally colored, red, yellow, brown and inky seas owe their appearance to the accumulation of large masses of sea-weeds, from the gigantic algæ, which fringe the shores of oceanic islands, to the microscopic diatoms; but almost as frequently the discoloration is caused by myriads of animal organisms collected in shoals at the surface of the ocean. A discussion on the subject of the color of the sea would be incomplete if we omitted mention of a phenomenon, perhaps more striking and more beautiful than any other aspect presented to the eye of the wanderer over the trackless ocean—we mean the phosphorescence of the sea. The luminous appearances which suddenly flash up from the dark depths of the sea, and, borne along by the invisible waves, finally disappear in the distance! At one time these luminous displays take the shape of short bright flashes, and the sea seems dotted over with brilliant scintillating sparks. These are caused by a variety of small animals, chiefly crustacea. At other times we see large globes, filled with a weird, mysterious light, and which, phantom-like, rise and fall with the receding waves. These are due to the well-known medusæ, or jelly-fish. Often—and this phenomenon seems to be confined to the seas of the warmer latitudes—the waves appear crested with a white luminous foam, which in the distance melts into one continuous sea of light, fairly eclipsing the quiet splendor of the starry sky. At such times the track of the ship looks like a long avenue of intense brightness, lighting up the sails and rigging. This magnificent display is produced by a microscopic animal, known to zoologists under the name of *Nocticluca*. Like the Diatoms, it abounds in myriads in the surface water of the sea, and, like them, its soft living matter is encased in a glassy transparent shell. But the most dazzling displays of phosphorescence are due to *Pyrosoma*, a jelly-like cylindrical mass measuring from two to ten inches in length, with a diameter of from one to two inches, and forming a colony of animals. These bodies congregate in immense luminous shoals, floating near the sea-surface, and sometimes embracing the whole of the visible horizon. When fished up from the sea, and touched with the fingers, they give out a bright bluish light at the point of contact, from whence the phosphorescence is seen to spread over the whole mass, as the shock or irritation rapidly passes from one animal to the other until the whole colony is in a blaze.—*Science for All.*

Tennyson and Some Interviewers.

Nobody admires Tennyson's poetry more than Tennyson himself, and he is very much addicted to talking about it. He does not sink the shop when he has anybody to listen to him whom he imagines to be appreciative. An example of this—its truth is vouched for—occurred when Sumner visited Europe in 1857. Sumner had letters of introduction to the poet, and, visiting him at Farringford, began to talk of his own country and himself—he was, you know, a conspicuous egotist—but soon perceived that the topics were not interesting to Tennyson, who was equally egotistic. The American consequently changed the subject to poetry, particularly to Tennyson's poetry, whereupon the Englishman was immediately concerned, entering into the talk with extreme animation. "You have read 'The Princess,' of course," said Tennyson "as you are a man of taste and culture." The American replied that he was very familiar with it; that it was one of his favorites. The poet then went to his book-shelves—this was in his library at Farringford—took down a volume, and opening at the piece, and thrust it into his visitor's hand, with the laconic and peremptory words, "read it!" It is easy to see how embarrassing it must be for any man to read the writings of another before his face. But Sumner, who read very well, began the delicate task. He had not got through with twenty lines when Tennyson almost snatched the book from him, and saying "This is the way it should be read," began at the beginning, and never stopped until he had completed the whole. Imagine poor Sumner. He departed precipitately at the close of the bard's chanting recitation, and never dared to call again. He had been cruelly punished by his own double-edged weapon, and he never forgave Tennyson to his dying day. It would have been unhuman to forgive him.

Another anecdote equally true: During the first year of the Civil War in the United States, the late Thomas Buchanan Read (he told me the story himself) was here and was invited to meet Tennyson at an evening company. Having been introduced as an American poet, Tennyson at once entered upon the war, saying: "I have had much sympathy with your country, Mr. Read; but I have withdrawn my sympathy now. I feel bound to tell you that your country is going to perdition, and I don't mind it either. England, Mr. Read, is not with the North in this barbarous struggle." Read, nettled by such rudeness, determined to be rude in return, and retorted thus: "You need not disturb yourself, Mr. Tennyson, about my country. It can get on perfectly well without England or English sympathy. We intend to do our own fighting. You are giving yourself unnecessary uneasiness. To be plain, Mr. Tennyson, we Americans of the North don't care a fig about you Englishmen, and the sooner you learn it the more trouble you will be saved." "My rudeness," remarked Read to me, "seemed to please Tennyson. He was very polite and kind after my explosion, treating me for the remainder of the evening with distinguished consideration." Tennyson is a genuine type of John Bull. He has virtues and defects inextricably mixed, and one of his defects is inexcusable rudeness; another is prodigious egotism. He is an illustrious poet, but he is full to the lips of vanity, and is capable on small provocation, of becoming a colossal bore.

Humorous.

"You see that blessed man," said Mrs. Partington, "that preached for us last Sunday? He was first a circus rider, then a locust preacher, and now he is an exhauster."

The five year old daughter of an Eighth street family (relates the Cincinnati *Breakfast Table*) tha other day stood watching her baby brother, who was making a great fuss over having his face washed. The little miss at length lost her patience, and stamping her tiny foot, said: "You think you have lots of trouble, but you don't know anything about it. Wait till you're big enough to get spanked, and then you'll see—won't he, mamma?"

The Rev. T. T. Everett of Philadelphia is quite noted thereabouts for oratorical power and humor. Recently, when preaching for a charity before a large crowd, he related the story of a miser who laid by two shillings, one for a benevolent object, which he called the Lord's money, the other for himself, which he called the world's money. As he came forward to put his contribution into the box, he found but one shilling in his pocket, whereupon he said to himself as he retired from his good intentions, "What a pity it is that I have lost the Lord's shilling!"

SECULAR NEWS.

The Tarboro *Southerner* says it is likely Washington will have a cotton factory soon.

Tobacco from Buncombe county was sold in Danville last week at $165 per hundred, another lot at $261 per hundred, and another at $590 per hundred.—*Reidsville Times.*

A wagon containing seven bales of cotton, on its way to Oxford recently, caught fire from a spark from the driver's pipe, and before it could be extinguished most of the cotton was destroyed and a part of the wagon burned.—*Robesonian.*

The Charlotte *Observer* says a negro girl, about 12 years old, fell forty feet into a shaft of the Rudisill mine, and remained nine hours underground before she was rescued. She was heard, found, hauled up and she walked off apparently unhurt, to the astonishment of every one.

Gen. Hoke reports that ground was broken on Monday at University Station, on the University railroad. Twenty convicts were taken up on Monday, and are now on the work. It is intended to have the road finished by June.—*Raleigh Observer.*

On last Tuesday Mr. Zacharish Styron landed at one haul over nineteen thousand star fish. This is said to be the largest number of fish that was ever taken in Neuse river at a single haul. —*Newbern Nut Shell.*

From the Wilmington *Star* we learn that the deposits in the Bank of New Hanover for the year past aggregate over $800,000, supposed to be in excess of anything heretofore reached by any bank in the State. Not a dollar has been lost by bad debts in the last twelve months.

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For the N. C. Presbyterian.

"ARAMANCHY" VS. "ALLEMANDE"

Mr. Editor:—In your issue of January 7th their appeared, under the above caption, the following communication which I have kept and away till I could get an opportunity to answer it:

A few weeks ago the reporter of Rev. C. H. Wiley's Historical Address on Alamance Church, represented him as deriving the name Alamance from Allemande, referring to a body of German settlers who originally occupied a section on that stream. This etymological derivation is plausible, and would if satisfactory, were there not historical evidence for another derivation. In Colonel Byrd's "History of the Dividing Line" (between Virginia and North Carolina), he mentions the Saxapahaw river, and says: "Not far from thence the (Trading) path crosses Aramanchy river, a branch of Saxapahaw; and about forty miles beyond that, Deep river." (Hist. Div. Line, p, 86.) The path described as passing through Haw old fields, between Eno and Saxapahaw. There is no doubt that "Aramanchy" is the same stream as Alamance. The Dividing Line was run in 1728 and Colonel Byrd died in 1744. This history was composed, probably soon after 1738—certainly before 1744, the date of his death. Now the evidence is that the first settlers, both German and Scotch-Irish, began to settle in that region between 1740 and 1750. Hence the name is older than the settlement, and could not be derived from "Allemande."

As to the change of "a" into "l," Mr. Lawson, in his History, of North Carolina, says: "As for the two consonants 'l' and 'k,' I never knew them in any Indian speech I have met withal." (p. 378). The change of the letters was probably made by the English, as being more euphonious than the Indian pronunciation. I have no clew to the meaning of the word "Aramanchy." J. R."

In the Historical Address referred to, I stated that the origin of the word *Alamance* is conjectured, and that it was possible if not probable, that some one Anglicised Allemande to get a euphonious term for *Dutch* creek or river; at all events, that this supposition was more satisfactory to my mind than that which derived the name from *Aramanch* or *Aramanchy*.

I alluded to the fact that there was an authority for this latter, and which I considered rather slender, but my time and purpose did not permit a full discussion of the subject. I have long known of this Aramanchy theory, and I confess to a desire to trace our beautiful Alamance to an Indian origin, but the more I have considered the matter the more slender has seemed the authority for such a derivation. The first American Gazetter, that of Morse, first issued in 1797, speaks of Saxapahaw river as formed by Aramanche and Deep rivers, and as far as I have been able to ascertain the Alamance is no where else thus called except in the Diary of Col. Byrd, above referred to, where it is spoken of as the Aramanchy; and this mention of Morse is of little importance as it was made more than forty years after the section examined by these waters was settled by an intelligent people, and the name of the waters well established.

As to Col. Byrd's dictum it is hard to say, in my judgment, whether it is worth anything or not. The part of his Diary in which it occurs is dated in November, 1729, and the Colonel is therein describing the country traversed by the traders from the white settlements in Virginia and North Carolina, to the towns of the Cherokees, and to Indian towns in South Carolina, a country never seen by Col. B., and probably known to him only by the accounts of the traders. From what we know of the author in his book we could easily infer that if he had heard the name Allemance, or Alamance, he would have concluded that it was wrongly called by the traders, and would have given another name of an Indian sound as the true one. He was evidently a man of enormous egotism, and entered on his work with a very contemptuous opinion of the white inhabitants of North Carolina; and in fact the whole Commission from Virginia seemed to share in his sublime assumption, and continued to run the boundary line for two Provinces after the Commissioners of one of them had withdrawn—formally and under protest—from the work. Col. B., a man of some reading, was not chary of his opinions on any subject, and we find him making Deep river a branch of the Pee Dee, freely charging that the debauchery of the Indians was due to the pernicious influence of the North Carolina traders, and asserting that the sentimental savages much preferred the elevating and refining intercourse of Virginia traffickers, and with *ex cathedra* certainty and assurance defending that Job's leviathon was the crocodile of the Nile. That he had heard of the Great Alamance, in what was once Orange county, before the settlements on its upper waters, and by a name sounding like his Aramanchy, is probable, though there is a possibility of a reference to one of two other considerable streams; and how come these hard facts in the way of the theory, based on the solitary dictum of Col. Byrd, that the Alamance once bore the Indian name of Aramanchy:

1. From the time when Col. Byrd wrote to the settlement of Guilford county was only 19 to 23 years, during which brief period there were no occurences in the region concerned to change the names of its natural features. The state of things existing might have continued for ages without causing a new geographical nomenclature, and certainly changes preserving the original sound, and made through carelessness, or convenience of utterance, would have been by degrees and in abbreviation. These transitions are hardly ever made by scholars, or on any principle of orthography, the habit of the masses who use the word fixing its force to suit a careless utterance, as Chowanock became Chowan, Passequanoke Pasquotank, and Saxapahaw was reduced to Haw.

2. The settlement of the upper waters of the Alamance, and of Guilford county generally, was not made by slow degrees and by diverse classes, but a homogeneous and intelligent people, in no sense adventurers, came in bodies, after, apparently, a careful study of the country and of its features and resources, took full possession of it, and need a geographical nomenclature which has remained unchanged.

3. The written instrument called *a deed* is so designated by way of eminence because it is regarded as a man's most deliberate and solemn act, and, as far as I have seen, the deeds for lands on the Alamance waters uniformly say Allemance, or Allamance. I have examined quite a number of the instruments from 1753 to 1759 inclusive, recorded in the office of the Secretary of State, at Raleigh, and among them one to my great-grandfather on my mother's side, for 635 acres, on which tract Alamance church was located, and there is no trace of a transition from Aramanchy.

4. Surely in the land offices of Earl Granville, from which these grants were made, something must have been known of the natural features of the country covered by them, and if there had been confusion or uncertainty in regard to them it would have appeared in some of the many deeds to various persons and different times.

Finally. Of what value in this connection is the remark of Mr. Lawson, in his history, that he had never met with the two consonants *l* and *k* in any Indian speech? My good Bro. R., for whose opinions I have a high regard, here shows the danger of taking a matter for authority merely because it is in a book. A pioneer explorer of a vast wilderness may know far less as a whole than men living after him, who have never even been on the field, but have careful surveys of it before them. In what he says above, Lawson is authority only for his own comparatively narrow observations, and Bro. R. and I *know* that *l* and *k do* occur in many Indian names, some of them beautiful and famous. Mr. L. was just up from that part of South Carolina where abounded words ending in *ee*, as Peedee, Santee, Wateree, Congaree, Gemmassee, &c., &c., and soon after he wrote his history he was murdered by Indians whose tribal name contained a *k* or hard *c*! The Tuscaroras were a powerful tribe in North Carolina, and there were Chowanock, an Indian town, and the river of the same name, now called Chowan; Coratock, now Currituck; Roanoke, called in some places, Meratook; Passequanoke, now Pasquotank; Nensecoke, now Nense; Croatan and Hatorask. Up west was the great nation of Cherokees; in upper South Carolina were the Saludas and their river; in upper Georgia and South Carolina, the Triguloos and their river, the head of the Savannah. In western North Carolina were and are Nantihala and Nolachucky; and farther west and south, Tallaloma, Tellico, Altamaha, Tallipoosa, Tallahassee, Tuskaloosa, Alabama, and across the whole country the Appalachian range of mountains, the great feature of the continent. C. H WILEY.

February 7th, 1880.

For the N. C. Presbyterian.

MISSIONARY LETTER FROM SOOCHOW, CHINA.

The condition and prospects of the work in Soochow are full of encouragement. We begin the new year with health and strength; we still feel the good effect of the few weeks of recreation we all took during last summer.

A HOPEFUL INQUIRER.

Since the writer came to China he has had about twenty applications for admission into the church. All of these were men broken down in business and in character. They wanted money, not truth. There is now one inquirer who seems to be sincere. She is a woman who has been known to the missionaries in Soochow for five years: has always acted with propriety, so far as we know. She has been living with her mother and sister, and the family, though poor, is respectable. She is now in the employ of Mrs. Davis. She seems really anxious to learn to read, and every morning spends about half an hour with Mrs. Davis and her teacher, studying the gospel of Matthew.

A COMPLETED WORK.

We have now increased facilities for our labors, as the following work has been published: The Gospel and Acts, in the Soochow dialect, with maps, illustrations, and occasional notes. An octavo edition of a thousand copies was issued recently. The five books are bound in five volumes, and also in one volume. As this work is in the living spoken language, it is much easier to learn to read it than to learn the ancient classical style of Chinese. To learn to read the classical language cannot be accomplished by a Chinese child in less than three or four years, and I have noticed children who have been in school five or six years stumbling over words in the New Testament in a way which showed that they knew not what they were reading. We have scholars who six months ago did not know a character; now they can read understandingly a great deal of the Gospel of Mark. I do not decry the use of the classical style. Though difficult, it should be learnt by all Chinese pupils who can find time to master it. But I rejoice in having the Gospel and Acts in the spoken language. The poor woman to whom I have referred could never learn to read God's precious word if she had not the translation in the colloquial. As it is, she can learn and seems determined to do so.

The children in the day school are generally poor, and their parents take them away from school and put them to learning trades before they have learned to read the difficult classical style. So that in many cases the child forgets in a year or two what he has *half learned* in three or four years. The wretched system of making children memorize the Chinese classics and repeat line after line of what they do not understand is good enough for those who continue their studies and learn to read intelligently what they have been taught to repeat by rote. *The fact* that most of the poorer classes break off the studies of their children at the *most critical period* is deeply deplorable. This state of affairs made me resolve either to translate the Bible into the living language or to give up the vain hope of making intelligent Christians. If a human soul has the word of God and the influence of the Holy Ghost it can grow spiritually. Without the Word growth is not to be expected. What a church without the Bible is can be seen in Roman Catholic Ireland. Compare that country with Scotland.

The work to which I have referred was published by the aid of the Presbyterian church in Salisbury, from whose bosom the writer went forth to be a missionary to the Chinese. I desire to express my warmest thanks for the timely aid which enabled me not only to publish this work, but also to print it in the best style that the Presbyterian Mission Press in Shanghai could furnish. It contains about fifty illustrations; most of these were found already prepared in the Mission Press. Several of them were engraved specially for this work, copied by Chinese wood engravers from such authors as Howe and Wm. Smith. In connection with this work I wish to give special thanks to my esteemed pastor Rev. Jethro Rumple, of Salisbury.

SCHOOLS.

In May, 1879, we opened a day school for boys. It has proved to be a success. Thirteen scholars soon entered and began to learn to read and write, and to repeat Bible verses and catechism lessons, and to sing Christian hymns. In December, 1879, we rented a small house near us and opened another school. That has seven scholars and we have a fair prospect of having more soon. As each pupil is a class by himself, our teacher cannot do justice to more than fifteen scholars. These scholars are kept by Christian teachers, who teach them to read and write, and to repeat their lessons in Christian books. Mrs. Davis hears their lessons daily, and prayers are held every day in both schools. So that the dullest child must learn the way of salvation through Christ. There are two catechisms used in teaching the children; we also have a most excellent work on the soul, and other books containing brief statements of Christian doctrine followed by short and simple prayers. These books are

TRANSLATIONS BY MISS SAFFORD.

She has, in making them, supplied a long-felt want. I do not see what we could do if we did not have them. Having spent many an agonizing hour wrestling with the difficulties of expressing Christian truth in a heathen language, I appreciate the excellence of these books. In the work before us we must have the grand truths of Christian doctrine expressed in the simplest manner. To accomplish this is no easy task. But, thanks to Miss Safford's clear judgment and patient perseverance, we have the very books that we need.

VISITORS.

The forenoon we devote to study. In the afternoon I go into the chapel and, with the native helper, preach to those who enter. Meanwhile Mrs. Davis receives the women and girls who come daily to see her. They come in great numbers; often we are compelled to fasten the door and pay no heed to the knocking; for the sitting room is full of visitors and Mrs. Davis and her female servant are busy entertaining them. Most of these are women of the middle classes of society. Not a few, however, are quite wealthy.

CROWDED ATTENDANCE ON SUNDAYS.

As the women who come during the week are informed what day of the month is our "worship day," and are invited to come and attend the services, our preaching room is filled to overflowing on Sunday. We have good audiences, and as I make a special point of preaching as well as I can to the untutored minds of the women, they pay close attention to what is said.

LARGER PREMISES NEEDED.

Mrs. Davis and I have been greatly distressed during the past few weeks because we have not room enough to seat the women who come on Sunday to hear the gospel. What shall we do? is a question that we ask often and anxiously. Men and women of the Presbyterian Church of North Carolina, what manner of hearts have ye? Here are two missionaries who have spent many months and years in studying the language and peculiarities of the Chinese. Now when we are ready to use the knowledge that has cost so much, when we would stretch out our hands to hundreds and thousands of the poor heathen women, we find our hands tied and our efforts cramped. We need larger premises. There is a place offered for sale to the missionaries. One thousand dollars would secure it. We do sorely need just such a place as this.

A SPECIAL APPEAL.

In view of the circumstances I make a special appeal to the Christian men and women in the Synod of North Carolina. The Committee of Foreign Missions in Baltimore will appropriate to this purpose the needed funds if you will make your contributions liberal enough to justify them in so doing. I appeal to you, therefore, by the love of Christ and by the urgency of this want of means to give salvation to your fellow men. Send money to the Committee of Foreign Missions.

CHRISTIAN WOMEN IN NORTH CAROLINA,

pity your sisters in the heathen land. Exert yourselves to give them the word of life. A crisis is to be met. If Mrs. Davis and I can obtain larger premises at once, many thousand women will hear the gospel who otherwise will not hear it. We are in an end of the city far removed from the other missionaries, and if these women are to hear the gospel we must give it to them. Arouse your husbands and brothers and fathers and sons to a sense of their duty. Make sacrifices and lead others to make them. Let it not be that missionary women who give up cultivated society and go to spend their lives isolated from their Christian sisters shall feel that you have no sympathy with them. Encourage them while they are devoting their lives to a strange people, speaking a heathen language and striving against superstition, ignorance, indifference and sin to win their sisters to Christ. Make them know that you remember them and are determined to help them.

Cost what it may, let this appeal be met: let this work for Christ and for the heathen women of China be done—and done speedily.

JOHN W. DAVIS.

January 8, 1880.

PRESBYTERIAN HEROISM.

The very name of Scotland calls up a host of thrilling associations. More than once the patriotic activity of the General Assembly saved the Reformation in Britain, and once, at least, Presbyterianism saved constitutional liberty for mankind. When Wentworth could write to his master from Ireland, "In this island the king is as absolute as any prince in the whole world could be," when Laud could report to his royal chief that, thanks to the Court of High Commission and his omnipresent spies, no conventicle could be held in the realm without his cognizance; when Charles, with his Star Chamber, held the State where Laud held the Church, and only Mordecai sat in the gate to disturb the peace of the despots and break the monotony of despotism—then it was that Presbyterianism in Scotland spoiled the whole well laid scheme! Then came the wild outburst at St. Giles' church in Edinburgh, followed by the sublime scene in Greyfriars' churchyard, where men signed the Covenant with their own blood—scenes and acts which, in their remote consequences, took off the heads of Wentworth, Laud and Charles, and secured liberty for mankind.

Carlyle says: "The tumult in the High Church at Edinburgh spread into a universal battle, a struggle over all these realms; there came out after fifty years' struggling what we call the glorious Revolution, a habeas corpus act, free parliaments, and much else."

Macaulay writes: "To this step"—that is the attempt to enslave Scotland—"our country owes its freedom." And Hallam writes, "In its ultimate results it preserved the liberties, and overthrew the monarchy of England."

While persecution was developing Presbyterian heroism in Scotland it was peopling the wilds of America with Presbyterians; and at the first blast of the trumpet of independence they sprang to arms, every man of them; to lay down those arms only when independence had been secured. Mr. Bancroft truly says: "The first voice publicly raised in America to dissolve all connection with Great Britain came, not from the Puritans of New England, not from the Dutch of New York, not from the planters of Virginia, but from the Scotch and Irish Presbyterians." In the congress of the Declaration there was just one clergyman and he was a Presbyterian, and when the assembly wavered his eloquent voice proved a heavy weight in the scale of decision.

Nor should our Presbyterian manual lack vivid portraits of the characters which have been formed in its nursery, and have illustrated the brilliant pages of Presbyterian history. There should appear that scene in the old Bastille—a venerable man in chains, King Henry III standing near, his courtiers all around, while the king exclaims, "Recant, or I shall be compelled to give you up to your enemies. These two girls here are to be burned to-morrow." "Sire," replied Palissy, the potter, "listen to me, and I will teach thee to talk like a king. *I cannot be compelled to do wrong.*" And Knox should be there, in many a crisis of his eventful life, as when on trial before the Queen upon a charge of treason, and reminded that he was not there to preach, exclaiming, "I am here to speak the truth; I will impugn it whose list." Melville, too, should be depicted there, sent to remonstrate with James against some of the many outrages, catching the monarch by his robes and exclaiming, "Thou God's silly vassal, there are two kings and kingdoms in Scotland—King James and King Christ Jesus, whose subject King James is, and of whose kingdom he is not king, lord nor head, but a member."

Nor should women be omitted from the record; as, for example, Charlotte de Laval, sitting by her husband, the great Admiral Coligny, on the balcony of their castle, and asking, "Husband, why do you not openly avow your faith, as your brother Andelot has done?" "Sound your own soul," was the reply, "are you prepared to be chased into exile with your children, and to see your husband hunted to the death? I will give you three weeks to consider, and then I will take your advice." She looked at him through her tears, and said, "Husband, the three weeks are ended; do your duty, and leave us to God!" And he did. There, too, should be seen Mrs. Welsh, the daughter of Knox, pleading with King James to allow her dying husband to return to Scotland and breathe once more his native air. "He may if he will conform," is the brutal reply. Gathering up the corners of her apron she answers, "Your Majesty, I will sooner keep his head here."

We are thoroughly persuaded that a more familiar acquaintance with the nature of our polity, the history of our Church, the services it has rendered to all the best interests of man, and the characters that have glorified its career, would fill especially our younger people with a new enthusiasm for all that pertains to its name, its interests and its growth in the world.—*Dr. Wm. P. Breed, in Catholic Presbyterian.*

SLIPPING AWAY.

They are slipping away—these sweet, swift years,
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as the weaver's thread,
Or an arrow's flying gleam;
As soft as the languorous breezes hid,
That lift the willow's long golden lid,
And ripple the glassy stream.

As light as the breath of the thistle down,
As fond as a lover's dream;
As pure as the flush in the sea-shell's throat,
As sweet as the wood-bird's wooing note,
So tender and sweet they seem.

One after another we see them pass.
Down the dim-lighted stair;
We hear the sound of their steady tread
In the steps of the centuries long since dead,
As beautiful and as fair.

There are only a few years left to love;
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
Those beautiful blossoms, rare and sweet,
By the dusty way of life?

There are only a few swift years—ah, let
No envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word!

—*Selected.*

ROMEWARDS.

A daughter of the Hon. Richard H. Dana, Jr., of Massachusetts, having become a pervert to Rome from attending a Romish school, a Romish paper very candidly says: "The influences of convent education have wrought this change of views, and if her family object to the way she has taken, they have themselves to thank for it. Religious instruction from a Catholic standpoint is about the first thing to find a lodgment in an imaginative mind, and Miss Dana is quite romantic and poetic in her temperament."

Thus it always is true that the Roman Church is waiting to catch all who may become dissatisfied with other churches, or are enamored of her tinsel and mummeries. She is essentially a proselyting Church, and very crafty. She always postures as the deserted mother of all who believe in Jesus Christ, and the satisfaction she evinces over any one who "gives up his heresy" is very refreshing to other people.

And thus, also, it is always true that as people lose their heart-religion and begin to substitute forms for the spirit, they set sail with a stiff breeze towards Rome. If we were going to put form in the stead of real religion—to use the Church only as a means to an end—we think we too would want to go home; for she has the traditions of age and stability, and her forms are the most imposing, her outward displays the most gorgeous. Going in that direction one would quite naturally not stop short of the extreme. Then, if we care only to use the Church for our own ends, what organization is more compact, more subservient to the central power? If a man can move upon the Bishop, or Cardinal, or Pope, what limit can be placed to his control?—*Golden Censer.*

GALILEE IN THE DAYS OF CHRIST.

The river from the Nazareth hills swept over all this landscape, but it embraced much more. Josephus says that there were two hundred and forty towns and villages in Galilee and fifteen fortresses. Tabor, Sepphoris and Jotapata were among them, in Christ's own district, and Safed and Cesarea Philippi within the sweep of his view. St. Mark speaks of towns, villages and farm houses on the Galilean hillsides. Not a spot of ground was left idle, and the minute division of the soil from the dense population had caused the plow often to give way to the spade. Pasture land was turned into fields, as more profitable than cattle or even flocks, which were left to graze the mountains of Syria and the barren hills of Judea. The rich, dark soil of Esdraelon bore magnificent Indian corn and wheat, and the hill-slopes on its sides were noted for their wines, and the rich yield of their olive gardens and vineyards. The rabbis, in their hyperbolical way, say that one waded in oil in Galilee. "It never suffers from want of people," says Josephus, "for its soil is rich, with trees of all kinds on it, and its surpassing fertility yields a splendid return to the farmer. The ground is worked with the greatest skill, and not a single spot left idle. The ease with which life is supported in it, moreover, has overspread it with towns and well-peopled villages, many of them strongly fortified. The smallest has over 15,000 inhabitants." The ease with which Josephus levied 100,000 Galilean troops seems to indicate a population of perhaps 2,000,000, and the general prosperity is shown in the readiness with which Herod raised a Roman contribution of one hundred talents in Galilee as compared with Judea.

The pictures in the Gospels support this description. Everywhere the scene is full of life. Busy labor enlivens the vineyard, or plows the field, or digs the garden. In the towns building is going on vigorously, the extra millstone lies ready beside the mill, the barns are filled and new ones about to be built, vineyards stretch along the terraced hillsides and outside the town are seen the whitewashed stones of the cemeteries. On the roads and beside the hedges the blind and cripple await the gifts of passers-by, laborers are being hired in the market places, and the farm servant wends homeward in the evening with his plow, the song and dance of light-hearted youth on the village green are heard from a distance, the children play and strive in open places of the towns, visitors knock at closed doors even late in the night, and the drunken upper servant storms at and maltreats the maids. From morning to night the hum of many-colored busy life everywhere rises; the busy crowd have no time to think about higher things. One has bought a field and must go to see it; another has to prove a new yoke of oxen, and a third has some other business—a feast, a marriage or a funeral. To use our Lord's words, they ate, they drank, they bought, they sold, they planted, they builded, they married wives and were given in marriage, as full of the world in the ambitions, cares, labors and pleasures, as if the little moment of their lives were to last forever.—*Geike's Life of Christ.*

TRUTHS FOR SIXTEEN YEAR-OLD MEN.

Remember, my son, that the world is older than you are, by several years; that for thousands of years it has been so full of smarter and better young men than yourself, that their feet stuck out of the dormer windows; that when they died the old globe went whirling on, and not one man out of ten million went to the funeral, or even heard of the death.

Be as smart as you can, of course. Know as much as you can without blowing the packing out of your cylinder-heads. Shed the light of your wisdom abroad in the world, but don't dazzle people with it, and don't imagine a thing is so simply because you say it is. Don't be too sorry for your father because he knows so much less than you do. Remember the reply of Dr. Wayland to the student of Brown University who said it was an easy enough thing to make proverbs such as Solomon wrote. "Make a few," tersely replied the old man. And we never heard that the young man made any; not more than two or three, anyhow. The world has great need of young men, but no greater need than young men have of it. Your clothes fit better than your father's fit him; they cost more money, they are more stylish; your moustache is nester, the out of your hair is better, and you are prettier, O, far prettier than "pa." But, young man, the old gentleman gets the biggest salary, and his homely, scrambling signature on the business end of a check will drain more money out of a bank in five minutes than you could get out with a ream of paper and a copper-plate signature in six months.

Young men are useful, and they are ornamental, and we all love them, and we could not engineer a picnic successfully without them. But they are no novelties, my son. O no, nothing of the kind. They have been here before. Do not be so modest as to shut yourself clear out; but don't be so free that you will have to be put away to keep from spoiling. Don't be afraid that your merit will not be discovered. People all over the world are hunting for you, and if you are worth finding they will find you. A diamond isn't so easily found as a quartz pebble, but some people search for it all the more intently.—*Burlington Hawkeye.*

GOLD DUST.

The ill-timed truth we might have kept—
Who knows how sharp it pierced and stung?
The word we had not sense to say—
Who knows how grandly it had rung?

A man's virtues should be measured, not by his occasional exertions, but by the doings of his ordinary life.

Venture not to the utmost bounds of even lawful pleasure; the limits of good and evil join.

To most men experience is like the stern-lights of a ship, which illumine only the track it has passed.—*Coleridge.*

Real friendship is a slow grower; and never thrives, unless engrafted upon a stock of knowledge and reciprocal merit.—*Chesterfield.*

No sorrow will your heart betide,
Without a comfort by its side;
The sun may sleep in its sea-bed,
But you have starlight overhead.

—*Mrs. Browning.*

He who freely praises what he means to purchase, and he who enumerates the faults of what he means to sell, may set up a copartnership with honesty.—*Lavater.*

We ought always to deal justly, not only with those who are just to us, but likewise with those who endeavor to injure us; and this, too, for fear lest, by rendering them evil for evil, we should fall into the same vice.—*Hierocles.*

Every mind seems capable of entertaining a certain amount of happiness, which no increase, no circumstances alter, and entirely independent on fortune. Let any man compare his present fortune with the past, and he will probably find himself, upon the whole, neither better nor worse than formerly.—*Goldsmith.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from exchanges:

The Pope has sent a beautifully wrought pyx to the Church of St. Peter's, Hatton Garden, as an act of public recognition for the sacrilege recently committed there.

A trial of some interest is about to come on before the Leghorn Court of Assizes. The editor of a paper called the *Atheist* is to be tried for *lesa divinita* (offence against the Deity). Several distinguished advocates are engaged for the defence.

Three hundred lives were lost in Lima during the recent revolution by which Pierto became Dictator of Peru. It is said that Pierola has placed a loan of $21,000,000 with Messrs. Dreyfus of Paris, offering guano deposits as security.

Possibly to revive the zeal of the "faithful" during the present distress, a miraculous appearance of the Virgin Mary is reported from the West of Ireland, and several miraculous cures are said to have been performed. It is not stated whether she has relieved the starving poor.

Dr. Jessup says that the progress of the Gospel among Mohammedans had been greatly hindered by the latter witnessing the idolatrous mummeries of the Romish and Greek churches, and it was found very difficult to convince them that Protestants did not bow down before images or pictures.

It is announced that the congregation of St. John's Episcopal church, Dundee, hitherto under the jurisdiction of Bishop Beckles, have unanimously, and through their incumbent, applied to Bishop Gregg for admission into the Reformed Episcopal Church in the United Kingdom, otherwise called the Reformed Church of England.

There is stated to be some foundation for the rumor that the converts of the Church of Rome, headed by certain noble adherents of that faith in Great Britain, have initiated a movement for the purpose of erecting a Roman Catholic cathedral in London. The proposed structure will be raised upon the Thames embankment. The cost is estimated at a quarter of a million.

M. Ernest Renan intends giving a series of lectures in London, and is said to be now engaged in refreshing his English, in order to be able to deliver them in that tongue. It is announced that the general subject of M. Ernest Renan's forthcoming Hibbert lectures in London will be the Deterioration of Christianity in percolating through the Roman Empire.

It is noteworthy that, according to the statement of a reliable witness, the contributions to the Roman Catholic Church in the West of Ireland do not seem to have fallen off greatly, in spite of the prevailing distress. In the cathedral of Tuam the receipts are only £5 less than last year, and in the country chapels the deficiency is said to be only a few shillings in each place.

The *Bombay Guardian* says there has been in Cabul for centuries a professedly Christian Church, descendents of a hundred Armenian and Georgian families brought there by Nadir Shah. But the Church has been a very defective witness for the truth. On the altar of the chapel is a picture of the Virgin Mary, with candles burning before it, before which the congregation kneel when the service is read. No pictures but such as have been consecrated at Palestine or in Armenia are admitted in the chapel.

At a public meeting in Glasgow on Monday night, in connection with the Tichborne case, a letter from the Home Secretary was read, stating that the claimant's application to be allowed a Roman Catholic Bible had been before the Roman Catholic chaplain, whose necessary sanction, however, has not as yet been received. Mr. Cross was in communication with the Roman Catholic bishop of the district upon this subject. Resolutions were passed protesting against the unconstitutional rules which thus prohibited a prisoner from reading his Bible at pleasure.

A curious story is told by the Roman correspondent of the *Standard* in Rome as to how the Jesuits have tricked the Pope in connection with the new Vatican paper, the *Aurora*, recently started. The Pope, it is said, was anxious to establish a paper directly representing his views, and, of course, to be inspired from the Vatican. While the matter was under consideration a gentleman came to certain cardinals with excellent references, with proof of the possession of ample funds, and with an offer to take the commercial management of such a paper, supplying the money himself, and promising that the new sheet should represent the views of the Pope. His offer was accepted, and the paper appeared, but in a little time it began to advocate opinions utterly opposed to those of the Vatican, and the Pope had to disown it. It is now said that the Jesuits, who were anxious to launch a newspaper of their own, but knew they could not get the consent of Pope Leo, took this means of making the Pope's intended paper their own.

The *North British Daily Mail* says: "Bishop Cleveland Coxe has published a reply to Prof. Goldwin Smith's clarmist essay on the moral interregnum. He thinks there is no good reason for the Professor's scare. If we take Germany, which he deems no unfair test of the whole matter, we find that, whereas unbelief was predominant in that country at the close of the last century, and far into our own, in our own day not only are the devout believers of Germany the masters of her mind but the presses of England and America teem with the products of her faith, translated into English, and made the handbooks of the leading minds of our race. Is Gladstone an unbeliever? Have not successive Chancellors of England been earnest teachers in Sunday schools? Is no account to be made of such scholars as Lightfoot? Are not many scientists of England arraying themselves forcibly against the 'Agnostic School?' Now, the calm logic of Butler, which demolished the Deists, and the revival of faith in Germany, before which the *Illuminati* became as dead men, give us every assurance that Christianity is on the eve of fresh victories over a much less formidable school. Instead of the faith of Christ being a creed outworn, see how it has propagated itself over the world during the past fifty years. The intellect of Christendom is occupied with making glad the waste places of the earth, and has, as yet, hardly been excited enough by 'modern thought' to gird up its loins for a conflict with it. Bishop Coxe suggests that Goldwin Smith has lived so long in the 'Toilet street' of the Darwinians that he has come to believe it to be the whole world. There is a gnat in his object-glass, and no elephant in the moon is threatening our planet."

The Presbyterian.

JOHN McLAURIN, Editor.

WILMINGTON, N. C.

WEDNESDAY, FEBRUARY 25, 1880.

FACTS.

We yield to no one in our attachment to Presbyterianism. Our System of Doctrine, derived directly from the Holy Scriptures, does not admit of substitution or change; our Form of Government, drawn from the same source, as at present formulated, does not invite alteration; but there is wide scope for discussion as to plans and methods, and we believe that the interests of the Church are best subserved by such a discussion. Presbyterians, of all men, claim to be free from all disposition to shackle thought where the testimony of God is not impugned, and, of all men, Presbyterians refuse to accept the commandments and traditions of men, or their modes and plans as infallible.

Presbyterianism has made progress, and is progressing. Some denominations it is outstripping in the race, but with others it is not keeping pace, and we are not content that our Church should fall into the rear of any. Nothing in our theory justifies this backwardness, nor anything, we are sure, in the Christian conduct of our people. A baptism of the Holy Spirit would cure it all, we are told. Truly, God's power is not to be limited, but are we prepared to admit that other Churches are more under the guidance and direction of the Holy Spirit than ours? May it not be possible, even though it be only possible, that we may improve in some practical directions? May not the subject be worthy of thought and worthy of a comparison of ideas? We have thought so, and ask, not unreasonably ask, that in a spirit of Christian courtesy, those who think on this matter and desire to express their thoughts may be assumed to have only the best interests of our Church at heart, and may be met in a free and full discussion of matters at issue.

We have heretofore dealt in abstract statements, and now we propose to particularize. We trust that we shall not be considered unfriendly to Presbyterianism in stating facts as they are.

Not a single Presbyterian church is to be found in the following counties of Eastern North Carolina: Currituck, Camden, Pasquotank, Perquimans, Chowan, Gates, Hertford, Northampton, Nash, Wilson, Bertie, Martin, Washington, Tyrrell, Dare, Hyde, Pitt, Greene, Pamlico, Franklin and Brunswick—21 in all. Not only is there no Presbyterian church but there is no Presbyterian preaching, with the exception, probably, of Wilson and Pitt. Take out the counties of Wayne, Duplin, Sampson, Pender, Bladen and New Hanover, in which the strength of Presbyterianism mainly lies, and in the remaining section of what may properly be called Eastern North Carolina, we find one church in Warren, one in Halifax, one in Johnston, one in Edgecombe, one in Beaufort, one in Craven, two in Carteret, one in Onslow, one in Jones, one in Lenoir and two in Columbus—14 Presbyterian churches in 32 counties, embracing nearly one-third of the State.

In this section we find the earliest settlements of the State, and yet our Church, itself early established and having, more than any other, made its impress upon the civil and educational history of the State, is comparatively unknown.

These are facts which should be considered by all the lovers of our cause, particularly by those in the Presbyteries the most deeply concerned. It is for them to say whether this state of things shall longer exist. It is high time to make an onward and extended movement in this large field, lying at our doors, a field rich in historical interest, rich in productive lands, rich in hospitality, and noted in many places for more than usual intelligence and refinement. What shall we do about it?

THE CZAR OF RUSSIA.

The Emperor of Russia is verifying the adage, "Uneasy lies the head that wears the crown." The attempt a few days since to assassinate him is the fifth from which he has escaped—from some as if by miracle. The Czar ordinarily dines at 6 o'clock, but on the evening of the 17th inst. he was detained, by one account, for a very few moments in the apartments of the Empress; by another account he was busily engaged in discussing the political affairs of the Balkan provinces with Prince Alexander of Bulgaria, who was, at the time, his guest. He had just arisen to answer a second summons to dine when the explosion occurred. The Emperor maintained his calmness of demeanor.

The accounts that come from Paris, as they appear in exchanges, are interesting, and we copy in part for our readers:

"As soons as the news got abroad the corridors were filled with an excited crowd, each member of it giving a different version of the affair. From all the private apartments poured the stream. Court chamberlains, in coats that gleamed with rich gold embroideries, hurried down from the Hall of St. George, and an army of white-capped cooks defiled from the subterranean kitchens. Court ladies, with sweeping trains and sparkling jewels, issued from their dressing rooms, and the watchmen, with their wives and families, came from their huts upon the roof. Round the statue of Alexander gathered a medley throng of officers in full uniform, maids of honor, coachmen, grooms, scullions and hundreds of the inmates of the palace, whose names are supposed to be registered by the Minister of the Imperial Household, but who are in reality as little noticed by him as the colonists who settle in Russian forests are noticed by the proprietor of the estate.

"The first impulse of all these people was to hasten to offer their congratulations to the Emperor. Their second was to return thanks for the preservation of the palace itself. In their eyes the building is sacred. The gilt cross on the cupola of the private chapel, which survived the fire of 1837, symbolizes to them the blessing which rests upon it. It was this feeling which animated the workmen by whose industry it rose again to its old magnificence. It was this feeling that caused the humblest mujik to bring their contributions to the expenses of reconstruction. The news that no damage had been sustained by the heirlooms of the palace, that the portraits were undisturbed, the imperial uniforms unsinged, the court jewels undusted, was received by the inmates with extreme satisfaction. All along the river side, between the Neva and the palace, surged a mass of the populace in sheepskins and furs, and torches flashed to and fro upon the ice. Many of the aristocracy hastened down the Newsky Prospect to offer their congratulations, but the police had strict orders to let no drovsky pass the gates. At early morning the Emperor drove to the Koran church and returned thanks to the Virgin for his fifth preservation from death."

The last sentence will strike our readers painfully. Our sympathies are with the Czar, whose troubles result from practical efforts to realize his desire to be the father of his subjects. What a life of splendid misery he leads. Surrounded day and night by armed men to prevent the assassination which he every moment dreads, without the comforts of domestic peace, and with the affairs of the empire, home and foreign, in turmoil, it is not surprising that his disposition is morose and that fears are entertained of his sanity. His daily life is thus described by a writer:

"Quiet as is the Emperor's ordinary life it has been quieter than ever during the past month. Only the earliest risers have caught sight of him walking in the Summer Gardens, chatting to some old soldier or pacing the grounds in solitary meditation. He has had little appetite for his lunch at 12, and after staying all the morning closeted with his secretary, has immediately after lunch returned to receive the visits of his Ministers. He has devoted his time impartially to the latter, now consulting with Gortschakoff and Giers, now with Valujieff and Milintin. His afternoon drives, for which people used to wait in expectant crowds along the quays, have been altogether abandoned. His dinner has occupied even less time than that of old, and while his sight has now grown too dim to permit him to work at night, he no longer takes his former zest in the rubber of whist or game of piquet that regularly brought his day to a close."

SPECIAL APPEAL.

We commend the article on our first page from the pen of Rev. John W. Davis, to our readers. The information is such as every friend of Foreign Missions will be glad to have, and the special appeal made is so direct, plain and forcible, that no words of ours can add aught to it.

PRESBYTERIAN EYE AND EAR CHARITY HOSPITAL.

We have before us the Second Annual Report of this noble enterprise, sustained by the Presbyterian Church in Baltimore, Md. It has a Board of Governors, and also one of Lady Managers from the different Presbyterian churches in the city, who visit the hospital by monthly committees regularly, and see that every department is in order. That distinguished surgeon, Dr. J. J. Chisolm, is at its head, with an able corps of assistants. This hospital never had any infancy. On the day it was opened 29 poor persons, afflicted in eye or ear, came to this temple of Presbyterian sympathy, which held out its helping hand—unlike its Catholic and Episcopal neighbors in their stately institutions—to all, white and black, Catholic or Protestant. In the past year nearly 2,500 persons have received gratuitous treatment; aggregating 64 patients daily, and for the year 19,683 calls. Then 550 operations have been performed, some for diseases and accidents of great rarity, and 92 per cent. were successful, while not one death occurred. As we look over the list of diseases treated, we marvel and thank God for such a blessed temple of Presbyterian charity. Free beds are being established.—The interest of $5,000 endows one perpetually. Any who choose to pay for treatment can do so. The corps of six physicians serve without compensation. We trust that generous contributions will flow to this work, so that it may be placed on a secure basis for all time. Gifts are solicited.

NOTES AND JOTTINGS.

We thank Rev. John W. Davis for a specimen sheet of Chinese printing of Scripture, executed by the press, the gift of H. H. Wilkinson, Esq., of Richmond, Va., to the Methodist Mission, Shanghai, China; also, for copies of the *North China Herald*, which—the *Herald*, not the Chinese Scriptures—we will try to use for our readers.

The *Texas Presbyterian* has entered on its fifth volume, and we are pleased to know is meeting with a fair measure of success. This pleasure we can here freely express, because though we are far from being gainers by its establishment, yet, we have both publicly and privately stated it as our conviction that no other instrumentality can do so much for the maintenance and spread of Presbyterianism in Texas as the *Texas Presbyterian*.

Among the latest inventions is a "Cotton Picking Shade." The *Scientific American* says, "the invention consists simply of a protective shade of cotton cloth, mounted on a light frame provided with wheels, which facilitate its movement along the rows of cotton to be picked." The picture represents the pickers as outside as well as under the shade, and if we know anything of the human nature of cotton pickers, we adjudge that the bulk of the cotton will be picked outside.

M. DeLesseps appears to have advanced sufficiently in his canal project to seriously raise the question among the United States authorities as to whether he shall be allowed to proceed. The French Government does not appear to have, or desire to have, a controlling or directing interest in the work, and until it takes hold the Monroe Doctrine will hardly apply.

The perversion of Rev. Arthur Wagner to Rome gives occasion for much speculation. The *Christian Union* has this to say:

"The secession of the Rev. Arthur Wagner, a Ritualistic clergyman of Brighton, England, of some local reputation, is less significant than the terms on which he is to be admitted to the Roman Catholic Church; these latter indicate the influence which the mild progressiveness of the present Pope is having upon the historic faith and traditions of the Romish communion. Mr. Wagner is married; the Pope cannot divorce him even if he were willing to be divorced; but, if the cable reports are to be trusted, he is to be received into the Roman Catholic priesthood, re-ordained, and allowed to assist in priestly ministrations in the Roman Catholic Church, in mass and preaching; the only priestly function denied him will be that of hearing confession. It is reported further, that the principles on which Mr. Wagner is to be admitted to the Roman Catholic Church have been definitely settled upon as a precedent for the future, and it is not unreasonable to hope that a considerable portion of the High Church Anglicans of the Mackonochie, Tooth and Wagner stamp will find this doorway wide enough to admit them to the Roman Catholic priesthood. It is also reported that the newly converted clergy will be allowed to retain the vernacular in the mass as well as their wives in their homes."

ORANGE PRESBYTERY.

The 220th session of the Presbytery of Orange will be held in Washington, N. C., on Wednesday, the 24th of March, 1880, at 7 p. m. F. H. JOHNSTON, Stated Clerk.

In connection with the above we are authorized and requested to publish the following notice:

TO MEMBERS OF ORANGE PRESBYTERY.

In a generous spirit of accommodation, the Old Dominion Line of Steamers will arrange to take the members of Orange Presbytery, and all visitors, promptly, from Newbern to Washington, N. C., and back to Newbern at the close of the sessions. This will make a delightful trip in daylight through Pamlico Sound to Washington, and Capt. Southgate says he will feed the members on shad and oysters until they can't rest. He knows how to do it, too, we think!

It is essential that delegates reach Newbern by the train which leaves Goldsboro on Tuesday, March 23d, at 6:55 P. M., and arrives here at 10 P. M. The steamer will leave her wharf very early Wednesday morning, 24th of March, and arrive in Washington in time for the session at 7 P. M. the same day.

All purposing to attend will please notify me as promptly as possible. No other route is certain: none so pleasant: and only one boat will run. Address

REV. L. C. VASS, Newbern, N. C.

NEWS NOTES.

We specially invite news from all quarters for this column.

A friend writes from Statesville, N. C., that on the 15th inst., two persons joined the Presbyterian church in that town—one by certificate and one on examination.

It has been determined upon to expend $2,500 in enlarging and beautifying the First Presbyterian church building in this city.—*State Journal.*

DEATH AT COLUMBIA SEMINARY.

Dear Sir: Mr. John F. Mayne, late a student of Davidson College, died here this morning at about 10 o'clock. At the time of his death he was a member of the Senior Class of Columbia Theological Seminary.

F. P. RAMSAY.

Columbia, S. C., Feb. 21.

The ladies who compose the committee for soliciting funds to build a Presbyterian church in this place have met with success this week. We understand that about $250 has been subscribed by our citizens.—*Wilson (N. C.) Advance.*

We are glad to hear that Nutbush church, which was deprived of regular ministrations by the death of Rev. Edward Hines, is not entirely without the preaching of the Word. Rev. T. U. Fancette preached there on the 15th inst. Rev. Thomas Drew, of Virginia, will preach on Friday and Saturday, 27th and 28th February inst., and Rev. F. N. Whaley on Sabbath immediately following.

ROWAN AND DAVIE CLUSTER.

The Rowan and Davie cluster met at Unity church, Rowan county, on Monday, the 15th inst., and was opened by a sermon by Rev. A. L. Crawford, of Mocksville, on "Sabbath Observance." The discourse, founded on the Fourth Commandment, was timely, practical and instructive; timely, because much-needed to counteract the almost universal desecration of that holy day; practical, because interspersed with many examples of the pernicious results of this habit; and instructive, in the valuable lessons drawn from them.

The afternoon session was occupied in discussing some of the questions previously announced, viz: "The Best Methods of securing greater Christian Activity;" and "Is it advisable to have two services on Sabbath in our country churches?" We were agreeably surprised to find all the speakers on this last question advocating the one sermon plan. 'Twill be long, however, before it will be adopted in some churches.

The cluster is evidently doing good. What has become of the other clusters formed in Concord Presbytery? We never hear anything of them these days. M.

TUSKALOOSA AND THE INSTITUTE.

I attended communion services in Dr. Stillman's church on Sabbath; and on invitation at 3 o'clock p. m., visited the colored Sabbath School.

The school is brought into the Presbyterian church for instruction; an aged lady, I suppose between seventy and eighty years of age, is earnestly engaged in teaching the school. She is said to be the mother of the school, and to have been teaching in it for eleven years. Her own son, a prominent physician, superintends the school. The good lady has been the prime mover in a great work, and she will have many stars in her crown of rejoicing in the upper sanctuary.

Several other ladies are teaching in the school, and Prof. Rankin has charge of a class of young men, from which it is thought several will go into the Institute as candidates for the ministry.

The Sabbath School numbers about 150. A great help it would be to the cause of Christianity if, in this respect, the example of the good people of Tuskaloosa would be followed by all the congregations belonging to our Church.

The number of students in the Institute is small, and will perhaps remain so for some time, unless there be greater activity on the part of our ministers and congregations in looking up suitable young men, and in bringing them out to the Presbyteries. This in order that the Presbyteries may direct the young men to the Institute and make the necessary arrangements for their getting there. D. A. McR.

For the N. C. Presbyterian.

THE MISSIONARY FEELING IN COLUMBIA SEMINARY.

Mr. Editor: When Dr. J. L. Wilson was in Columbia sometime before Christmas, he made a familiar talk to the students of the Seminary on the subject of Missions and their duty in the matter. Many of these students had been members of the Williams Association of Missionary Inquiry at Davidson College, and perhaps others of similar societies elsewhere; and here the students had a like association in successful operation. Dr. W. therefore found a body of young men already interested in this matter, and many of whom had meditated seriously as to their duty in regard to it. But since his visit the feeling has increased, and some have determined, if not prevented by circumstances beyond their control, to offer themselves for the foreign field, while others are hesitating whether it is their duty to take such a step. It is safe to say, that unless the Committee receive greater resources than have been coming in, some of those who are now in the Columbia Seminary will most probably have to be detained at home against their earnest desire, for their interest seems to have the permanence of intelligent conviction. Let the people of God open their purses and their hearts. P. P. R.

For the N. C. Presbyterian.

THE RULING POWER OF EPITHETS.

Napoleon Bonaparte said: "The world is ruled by epithets." This is true of a large part of the world's history, and still vastly too true. Some epithets are flavored with praise and others with censure; we are driven by the one and led by the other, because most men desire praise more than heaven and fear censure more than hell. Christianity will eventually accomplish what philosophy has failed to do—teach the world that truth is to be desired for its own sake, and to be sought after by honest methods.

The great need of our day—of all days—is thought: honest, earnest thought; you may say the church needs more work, but to work without thought is to beat the air. Another says we need more piety, but piety without thought is the greatest enemy of godliness. Charity when thoughtless and misapplied, sinks into a mandlin sentiment, and is transformed into a curse. The question above all questions is, are we using the best methods for giving the gospel to dying men? Can it not be done more thoroughly, effectively, rapidly? To answer this question is the great duty of the Church. To answer it wisely, will require intense, prayerful thought. Who is doing this thinking?

Many men do not think at all, but deal exclusively in other men's thoughts. Not venturing even to smooth off the rough corners, they use them exactly as received. When their mental machinery runs down they wait patiently for it to be wound up by other hands. They have no capacity for a doctrine, if not expressed by a formula; no mind for a principle if not written in a rule. With them a hypothesis is as valuable as a truth; a custom of as binding force as a divine law; and questions of *mode* of equal dignity as questions of doctrine. Under their microscope the only difference between a gnat and a camel is that the gnat is a little, the larger. They rear children, and amass wealth, but go to their graves leaving no intellectual progeny, and having added nothing to the world's mental wealth. If such men are to be led they must be roped with formulas and rules; if they are to be driven, you have only to show them the shadow of a frowning epithet.

Other men think wisely and well, but do not give their thoughts to the world. Thus many a golden thought has been quietly pocketed, or treated as Roger Bacon treated some of his, laid up in the cabinet. The Church would be stronger, and the world wiser if such men wrote more. They would be happier if they thought less. But why do not such men give such thoughts to the world? There is at least one reason. They might incur the odium of an epithet; they might be told gravely, that it is presumptious in them to suggest anything to this wise world, this wise Church, here in the last quarter of the nineteenth century. And this would be a stigma from which few men have character enough to recover. Hence they shrink, and are silent. Hence the thought is lost to the world for a generation—perhaps for a century. Oh! that all thinking men were brave men.

A few men think, because they must think; and publish their thoughts, because impelled by duty. Of these some are discovering new truths, or developing new phases of truth, while others, mainly occupied with the past, are eliminating the error from the truth received from the fathers. Both classes are immense powers in human progress, and it would be invidious to determine which is the more valuable. These men are the greatest benefactors of the race. They awaken its energies, direct its movements, fight its battles; and yet an unthinking world too often opposes them in their heroic work, and the Church often lends a hand to the strange opposition. Were the opposition fair and honest—mind to mind, argument against argument, their friends could not complain; but the world's method is the short method to repel their reasoning, and arrest their progress by blind, unmeaning epithets. In the days of Charles V. "heretic" answered any argument, and closed all discussions, as it ever does where papacy prevails. And so in prelatic England, under Charles II. This single word has staid the progress of truth perhaps five hundred years. To escape its tyranny the Puritans fled to New England, but at once coined a phrase as full of ignorance and tyranny, an opposer of the standard. "By the power of the Catechet" they sent men to the whipping-post and the stake, compelled sane men to endorse the "blue Laws of Connecticut," and bound the mind, on this wide continent, in the chains of direct slavery.

Our times have abandoned these "epithets," but then they have their own, less powerful it may be, but none the less objectionable; because they belong to the same fraternity of words, and are used often with the same virtue. A Christian brother who loves the truth, and his church more than life, suggests the modification of some *mode*, the change of some *plan* of church work, and straightway half a dozen voices are ready to proclaim him a "croaker," an "innovator," &c. They would not imprison him in a dungeon; but would gladly see him in the ecclesiastical guard house. They would not burn him by any means, but would freeze him out with a shower-bath. The day of snob a method of answering arguments has reached its last hours. The verdict of the intelligent Christianity of our day is, that all questions shall be decided on their own merits; all investigations of truth shall be conducted by honest, open-handed methods.

Among so large a body of men no greater unanimity ever existed than is to be found among the ministry of the North Carolina Synod, in the great doctrines of the gospel. We hear of no suspensions for unsoundness. But as to questions of methods of church work, there is diversity of opinion. To this line of thought, many minds are directed. Much has already been written, vigorously, ably written. For myself, though not always agreeing with these brethren, I thank them for their thoughts, and most of all, for the honesty and frankness with which they have expressed them. Let us not obstruct them by any unfair methods. They are honest and manly men, as clearly evinced by their writings. They are sincerely at work in the interest of truth, and the Church. Let us hear patiently what they have to say. If it be error let us show that it is error, and demand its retraction, *because* it is error. If it be truth let us accept it, and readily fall into any outgrowing plans for a wider and more rapid extension of the Redeemer's Kingdom.

B. F. M.

The General Assembly of the Presbyterian Church in the United States

Will meet at Charleston, S. C., on the third Thursday (the 20th day) of May, 1880, in the Second Presbyterian church, at 11 o'clock a. m. The opening sermon will be preached by the Moderator of the last Assembly.

The undersigned, Committee on Commissions, will meet in the Lecture Room of said church on Wednesday, the 19th, at 8 o'clock p. m., to enroll the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
WILLIAM BROWN, Permanent Clerk.

For the N. C. Presbyterian.

WHAT IS THE MATTER?

I am glad, beyond all expression, Mr. Editor, to see and hear Presbyterians asking this question in regard to our Church. It may be hard to find an answer which will please all. But the discussion is going to do great good. For my part, I do not think that the education of our ministry is in the way. Nor do you. But there may be a flaw in the rule by which we are governed. It is *almost* our idea that none but an educated man is fit to preach the Gospel for us. (My use of the word educated covers the whole training of our ministers.) Now, certainly a minister should have all the education that he can get. But to say that we ought not to let a man preach for us unless he has it all, just as much as our Book requires, is another thing. I do not believe that we are right in insisting upon such large acquirements *in all cases*. No *illiterate* man should be admitted, unless we are unable to find others. But if even such an one should give clear evidences of God's calling, I would be slow to "say him nay." To be able to tell the story of the cross so that men will listen and believe, is the very greatest and best qualification which any man can have. This is the highest mission of the gospel ministry. Now, dare any one say that only a highly educated man,—a scholar, can do this? But our trouble, as I said, is not that our ministers are educated. God forbid! What then is it? Seriously and honestly let us think of this question. Do we not lay too much stress on our learned ministry? And are we not in danger—if we have not already done it,—of depending more upon our worldly wisdom, than upon that wisdom which is from above? There is too much prominence, perhaps, given to the idea that a man must have a certain amount of education, in order to be a minister of the gospel. We try to cover too much,—to go over too much ground in preparing our men. Few can master everything. Is it not better to deal in *specialities*? Let the gospel be the great branch of learning. He who can preach this gospel, so as to build up saints and save souls, is a workman who need not be ashamed, though he be found dumb in arts and sciences.

But, one other thing is in my thoughts. *We do not preach enough.* Not that we do not fill our "appointments." But "protracted meetings" ought to be more the usage of our church. The people love them,—and they learn to love the church and ministry giving them. Cannot we see proof of this everywhere?

And, Mr. Editor, we need not call on other denominations for help when we do hold such meetings. Send one of our own ministers to do the work anywhere, and he will do it. He *preaches the gospel then.* I do not mean that he preaches anything else at other times. But in a protracted meeting, he forgets that he has had *ministerial training*, throws his books away from the pulpit, and, so to speak, "rolls up his sleeves" for earnest work. This is what we want all the time; just this kind of preaching. For after all, it *is the gospel* which is to save souls. Away with the thought that we must *entertain* our hearers with the words of manly wisdom. Let us get down from the intellect and work more among the heartel. "My son give me thine heart," God says. And He sends us after the heart! If we seek this, the question "What is the Matter?" will have another significance altogether. For then it will mean: Why do Presbyterians make such rapid progress? Now there is not one single grain of fault-finding in my thoughts, pen or ink as I write. If I have said anything which will cause more discussion I am and will be glad of it, even though my views meet condemnation; for I want a thorough ventilation of this matter. Let the brethren, laymen and all, speak out. If any "tread upon my toes" I promise not to quarrel nor get angry, not even to be hurt.

OBSERVER.

NEW PUBLICATIONS.

Sanitary Engineering. By William Cain, C. E., member of the North Carolina Board of Health. Second edition. 86 pages. The first edition of this pamphlet was exhausted in a few weeks after its issue, and since that time Prof. Cain has prepared a new edition, the work before us. It treats of drainage, ventilation, water supply, water sewerage, the dry earth system. The State Board of Health issues these books in the interest of the public health, and the subject treated appeals to heads of families, housekeepers, school teachers and all classes of people having the care of the homes, schools, and public, penal or charitable institutions, etc. The fault of our present advances in civilization is too little care of the matter treated here. If there be any who are not interested in having health, pure air, pure water, untainted food, then they should not give any heed to the sensible advice given by Prof. Cain. But as the class of persons who should be interested is very great, we advise that an early application should be made to Dr. T. F. Wood, the Secretary of the Board, at Wilmington, enclosing a letter stamp for postage.

First Principles of Political Economy, concisely presented for use in high schools and academies. By A. L. Chapin, D. D., President of Beloit College. From Sheldon & Co., New York. 1880. 225 pages. 16mo. This is an excellent compend of Wayland's work, with the most suggestive developing exercises annexed to each section.

From A. S. Barnes & Co., New York, their capital *Educational Monthly* for February, which has been a stranger for some months.

The March number of the *Eclectic Magazine* contains the following articles: Russian Nihilism, including translations from the most important Nihilistic writings, by Fritz Cunliffe-Owen; First Impressions of the New World; A Teetotaler's Wine-Cellar; A Turkish Effendi on Christendom and Islam; Justinian, a poem, by Robert Buchanan; The Origin of Species and Genera; Fighting Fitzgerald; White Wings, A Yachting Romance; The Chinese Drama; To Portia at Belmont; Madamoiselle de Mersac; Rejected MSS.; The Autobiography of Prince Metternich; Let it Pass, a poem; Charles Reade, a biographical sketch, by the editor; Literary Notices; Foreign Literary Notes; Science and Art; Varieties.

Popular Science Monthly. Contents for March: The Association of Ideas, by William James, M. D; (illustrated;) Dolmens in Japan, by Professor Edward S. Morse; (illustrated;) The Study of Political Economy, by Henry George; Ward's Natural Science Establishment, by Prof. Joseph Leidy; The Force Behind Nature, by Wm. B. Carpenter, F. R. S.; New Views of Animal Transformations, by Edmond Perrier; (illustrated;) The Duty of Enjoyment; Intemperance in Study, by D. Hack Tuke, F. R. C. P.; Water as Fuel, by Wm. C. Conant; The Early Free Schools of America, by Alice H. Rhine; Prehistoric Ruins in Southern Colorado, by Henry Gannett; The Convent of the Capuchins, by Arthur Searle; Athletics in Schools; The Matamata, by E. Sauvage; (illustrated;) Frost-phenomena in Southern Russia; Sketch of Carl Ritter; (with portrait;) Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes. D. Appleton & Co., 1, 3, and 5 Bond street, New York.

The Catholic Presbyterian is before us. Contents for February: Celsus—Unbelief in the Second Century and the Nineteenth, by Prof. Luthart, D. D., University of Leipsic; The New Science of Biblical Archæology, by Rev. Andrew Melville, M. A., Glasgow; Christian Giving, by Rev. W. B. Noble, Fagg's Manor, Pa.; Prof. Flint's Works on Theism, by Prof. Patton, D. D., LL. D., Chicago; Scottish Home Missions, by Rev. Jas. Wells, M. A., Glasgow; The Scotts in Ulster, by Richard Cunninghame, Esq., Dublin; Gleanings from Burgh Records of Edinburgh During the Reformation, by Rev. Jas. Kennedy, B. D., Edinburgh; Civil and Spiritual Jurisdiction in the United States, by Hon. T. W. Bullitt, Louisville, Ky.; Notes of the Day; General Survey. $3 per year; single number 30 cents. Anson D. F. Randolph & Co., New York.

ECLECTICISMS.

THE CHRISTIAN LIFE.

Christian Intelligencer:

The Christian life is a thing of *every day* consciousness and development. On the coin is the constant impress of its source and authority; the Christian ought to carry the impress of Christ and heaven on his soul always. His realization of Christianity in character and principle is *the best*; and as such it seeks the best for humanity, in respect to education, elevation and experience. On such a basis of merit, it can challenge the opposition. It wants no better footing. Go on, Christian, in your work of preaching and praying and living. You can afford to persist. You have the best of it.

THE EFFECT OF HABIT.

Presbyterian:

If you are overcome by bad habits counteract them with resistance so oft repeated that your nature works not only necessarily, but harmoniously against them, and you will come out new creatures; old things will have passed away in the victorious struggle. This is ever witnessed in the last struggles of advanced Christians. When those in whose lives divine impulses have been gracious habits come to the last hour—that hour of weakness and decay—then habit brings in the strength of youth through the breaches these foes have made, making the dying pillow soft as down, and the chamber of death more radiant than a banqueting house.

THE DRAMA.

Rev. C. H. Spurgeon:

I see it publicly stated by men who call themselves Christians that it would be advisable for Christians to frequent the theatre that the character of the drama might be raised. The suggestion is about as sensible as if we were bidden to pour a bottle of lavender water into a great sewer to improve its aroma. If the Church is to imitate the world to raise its tone things have strangely altered since the day when our Lord said, "Come ye out from among them, and touch not the unclean thing."

THE SPIRIT OF UNREST.

St. Louis Presbyterian:

We do not propose to exasperate any one by attacking his cherished notion of a spiritual millenium. We most freely admit that this is an age of most wonderful progress, and that never before has the world attained such mental and material heights, and we do not intend to argue that, nevertheless, the world is growing morally worse. We do say, though, that, however it may be accounted for, there is a general unrest, a widespread notion that the foundations are being destroyed, a conviction of the hollowness of the present indisputable progress, an apprehension of the future, something like what Luke calls "perplexity," "men's hearts failing them for fear, and for looking after those things which are coming on the earth."

THE CHURCH A POWER.

Herald and Presbyter:

The Church is a power in favor of law and order. Its chief duty is to preach salvation by faith; but with this is inseparably united the law as given from Mount Sinai. The Christian is pledged not only to faith in Christ, but to peace, chastity, honesty, truthfulness and contentment. His rule of life enforces also industry, temperance, and obedience to rulers. Every particular church is a centre from which go out influences to quiet and purify and bless society. The organization of a church, with a place of worship and regular services, is a blessing politically, socially and financially, as well as spiritually.

THE FOLLY OF MAKING EXCUSE.

S. S. Times:

There is positively no excuse for making excuse—excuses for doing wrong or for failing to do right. A defense of one's course as absolutely correct is one thing. A confession of one's course as absolutely indefensible is another thing. Either of these methods is well in its place. But an excuse for one's course as wrong, but not blameworthy, is never wise, never expedient, never commendable. Yet is is one of the rarest things in the world for a person to frankly confess to error, or to squarely refuse to do a plain duty, without proffering an excuse.

RELIGIOUS INTELLIGENCE.

SOUTHERN PRESBYTERIAN.

The *pro re nata* Presbytery of Central Texas assembled at Waco, February 12th, installed Rev. J. A. McMurray as evangelist of the Presbytery. Rev. S. A. King and Rev. L. Tenney were appointed a committee to visit Whitney and Morgan City promptly, to organize churches should the way be clear.

A note from Crystal Springs shows that our friends there are prospering under the pastoral care of Rev. C. A. Munroe. On a recent occasion, five persons were admitted into the communion of the church; others are expected. Of these five two are heads of families. Another is the second son of the late Rev. M. W. Trawick. We hope that the good work may be continued.—*Southwestern Presbyterian.*

Rev. A. R. Holderby, of Tuskegee, Ala., who has been seriously ill for weeks is now improving, and will, it is hoped, soon be fully restored to health.

Licentiate E. G. Smith, of Harmony Presbytery will accept the call to Hopewell church. He enters upon his duties at once. His post office address is changed from Winnsboro, S. C., to Mars Bluff.

The churches of Mount Sterling and Springfield, in Kentucky have extended a unanimous call to Rev. W. E. Keller, of Bloomfield, Ky., and West Lexington Presbytery was called to meet on 21st inst., and consider the matter.

The church in Water Valley, Miss., is vacant and wants a supply. Communications addressed to "Presbyterian Elders," Water Valley, Miss., will receive prompt attention.

On Sabbath, 25th ult., Major John H. Stuart, and Capt. Wm. C. Kemy, were ordained and installed Elders, and Alexander S. Walker and Wm. Wade were ordained and installed Deacons in New Providence church, Rockbridge county.—*Lexington Gazette.*

Items from *Central Presbyterian:*

Five persons, three on examination and two by certificate, were received into the First Presbyterian church of Richmond, Va., on Sabbath, 15th inst.

Six members, one on profession and five on certificate, were received into Farmvell church, Loudoun county, Va., on Sunday, February 8th. A new elder, well qualified for the office, will be ordained at the next service. The chapel for the use of a portion of the congregation, five miles from the home church, is under way, with two-thirds of the requisite means subscribed. The people are greatly encouraged, and this little church has strengthened under the pastorate of Rev. L. D. Turnbull.

Items from the *Christian Observer:*

In response to a request from Springfield church for the whole time of Rev. Miles Saunders, the Presbytery of Transylvania dissolved the pastoral relation between him and the Pleasant Hill church.

Rev. Hunter Duppy, who was residing at the house of Mr. John A. Allen, an elder in Mount Carmel church, in Powhatan county, has shared with him in the loss occasioned by the burning of Mr. Allen's dwelling. His loss was about six hundred dollars, of which he has received more than half in books, money and clothing.

A precious season of religious interest has been enjoyed in the First church of Danville, Ky., under the pastoral care of Rev. E. M. Green. At the close of the meeting at the First Church, Louisville, Rev. J. M. Evans went to Danville to assist in a meeting there. The congregations have been the largest that he has seen for years. Up to the 11th inst. there had been eleven professions of faith, and seven accessions by letter.

Rev. A. D. McClure writes from Oxford, Mississippi: "We had our first communion service of this year on the 7th instant. Dr. Craig, of Holly Springs, preached for us with great power. Since our last communion in November, 1879, we have received forty-seven members on profession. A few more will be received soon. A good many of these made profession at our late revival. As a further result of this revival about eighty joined the other four churches. About twenty-five were received by each of three churches—the Cumberland, the Methodist and the Baptist—and five or six by the Episcopal.

NORTHERN PRESBYTERIAN.

The Second Presbyterian church in Oil City, Pa., of which Rev. D. T. Carnahan is pastor, has been greatly blessed of God. The Week of Prayer developed so much seriousness and interest in the matter of religion that extra prayer-meetings have been continued to the present time, and have resulted in adding to the church thirty-one new members, two on certificate and twenty-nine on examination, of whom eleven were baptized.—*Presbyterian.*

The Rev. D. R. Frazer entered upon his pastorate as successor to Rev. Dr. Duryea, in Classon Avenue church, Brooklyn, on Sabbath morning last, preaching to a large congregation. During the seven years and eight months of his ministry in the First Presbyterian church, Buffalo, N. Y., 225 were received into the church, and during the pastorate of Mr. Frazer the congregation contributed, in the aggregate, the sum of $181,565, averaging $22,696.—*Ib.*

REFORMED EPISCOPAL.

The First Reformed Episcopal church of New York cost $150,000. It is now free from debt, and on a recent Sabbath the congregation celebrated the release by a special service.

METHODIST.

Rev. F. M. Kennedy, for some years editor of the *Southern Christian Advocate*, died at Macon, Ga., of smallpox, on Sunday, 15th inst. He was 47 years of age.

The African Methodist Episcopal Church was organized in 1816, but now numbers 350,000, and has a college, a publishing department, six bishops, higher seminaries and graded schools.

BAPTIST.

Rev. Dr. J. B. Jeter, one of the oldest and most eminent Baptist ministers in the South, and editor of the *Religious Herald*, died in Richmond, Va., on 18th inst., in the 79th year of his age.

In December last Mr. John H. Deane of New York offered to give $50,000 to be kept as a permanent fund in the University of Rochester, the income of which should be devoted to the education of the sons of Baptist ministers, on condition that other friends of the University would add $100,000 to the permanent endowment.—*Presbyterian.*

Ladies' and children's boots and shoes cannot run over if Lyon's Patent Heel Stiffeners are used.

PRESBYTERIAL NOTICES.

The Presbytery of Fayetteville will meet at Laurel Hill church, Richmond county, N. C., Wednesday, April 21, 1880, at 11 o'clock a. m.

The usual blanks will be mailed to all the churches in due time. Let these blanks be carefully filled and sent up to Presbytery at Laurel Hill.

The assessments for the "Presbyterial Fund" are considered due April 1st, and should be promptly paid. Churches which are credited to this fund will be duly notified by the Treasurer. J. P. McPHERSON, Stated Clerk.

Fayetteville, N. C., Feb. 7, 1880.

Presbytery of Mecklenburg will meet at Dallas, Friday, March 19, 1880, at 7 p. m.
R. Z. JOHNSTON, S. Clerk.

DRY GOODS, CARPETS, &C.—We invite attention to the attractive advertisement of our enterprising neighbor, R. M. McIntire. He will spare no pains to please those who favor him with patronage.

SECULAR MISCELLANY.

The *Southern Home* says: Rev. Wm. S. Lacy, of Eastern North Carolina, has been elected to deliver the annual address before the Alumni Association at Davidson College, during the commencement next June, and has signified his acceptance. Mr. Lacy is a fluent speaker and a gentleman of culture and scholarly ability. We are satisfied he will make an unusually acceptable and entertaining oration.

Mr. Richardson of Philadelphia will this week commence the manufacture of stone pipe at the penitentiary, arrangements having been perfected between him and the authorities of that institution. This is a new enterprise in our midst, and it is proposed to take the place of the old clay pipe now being used.—*Raleigh Dispatch.*

At present there are quite a number of North Carolinians here (New York) who are students in one or another of the fine arts; among them Miss Williams and Mr. Dangerfield of Fayetteville and two Misses Long of Randolph, grand-daughters of my old friends, Hon. John Long and Dr. James Webb. At least one of the four, perhaps more, stands in no need of the pecuniary results of success, and is, therefore, I suppose, drawn by pure love to wield the pencil.—*H., in Hale's Weekly.*

Judge A. C. Avery, of the Superior Court, has, at the suit of stockholders, granted an injunction restraining Wallace W. Rollins, President, and the directors of the Western Division of the Western North Carolina Railroad Company, from transferring or disposing of the effects of said Company, with an order to show cause, on the 27th inst., why a receiver should not be appointed.

Wilmington contributed $927 to the Irish relief fund. It has been forwarded to the Mansion House Committee, Dublin.

The richest, youthful heiress of the day in England is Miss Maynard, grand-daughter of Viscount Maynard. She has £20,000 a year in lands and large accumulations of money.

The Raleigh *Observer* learns that the members of the law classes of the late Chief Justice Pearson will this spring erect a monument to his memory at Oakwood Cemetery here. The cost of the memorial will be $2,500, and it will be one of the handsomest in the State.

The United States had twenty-three miles of railroad in 1830; at the end of 1878 she had 81,955 miles.

As near as can be ascertained from the most reliable estimates attainable, not far from 150,000,000 of paper collars, or rather cloth-faced paper collars—for no other kind than this latter are now made or called for—are annually manufactured in the United States.

The Chinese statesman, Shen-Pao-Chen, an honest but cruel viceroy of Liang Kiang, a man worth $2,000,000, has just died. During four years he ordered the decapitation of 4,000 persons.

The farm products of Illinois for the year 1879 amount to $200,000,000; said to be double the product of all the gold and silver mines of the United States.

Two horses belonging to a Mr. Zimmerman died in the lower part of Burke county a few days ago, having marked signs of hydrophobia. They champed the logs of the stable, foamed at the mouth, and manifested many of the usual symptoms of the disease.—*Carolinian.*

Hale's Weekly says of the late William B. Meares: He was a graduate of the University of North Carolina in the large class of 1825. Among his classmates were Walter Alves, William E. Anderson, William J. Bingham, Joseph Gorrell, John H. Haughton, James Martin, James Moore, William A. Wright, and others, who, living and dead, have made for themselves records of honor and usefulness as he made.

A party of capitalists are now making arrangements to start in Oxford at an early day an extensive sassafras oil works.—*Oxford Torchlight.*

Unless the food is properly prepared in the stomach it becomes corrupt and poisons the system It is intended to nourish. Dyspepsia, and its accompaniments are Bad Breath, Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious attacks, Palpitation of the Heart, Depression of Spirits or the blues, and a hundred other symptoms. Simmons' Liver Regulator is the best remedy ever discovered for these ailments. It acts mildly, effectually, and, being a simple vegetable compound, can do no injury. "My wife has suffered for many years with Indigestion and Dyspepsia. I must admit after trying everything else recommended to me, I tried your Regulator—in three days after taking it according to the directions (teaspoonful after each meal), she has been in perfect health; she does not suffer at all and can eat anything she wants without any of her previous symptoms.
"W. C. SUBERS, Jeweler, Bainbridge, Ga."

Those complaining of Sore Throat, hoarseness or "hacking cold," should use "*Brown's Bronchial Troches.*" The effect is extraordinary, particularly when used by singers and speakers for clearing the voice.

MARRIED.

No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Richmond county, at the residence of Mrs. E. McNeill, Feb. 4th, by Rev. John H. Coble, Rev. A. N. FERGUSON, pastor of Laurel Hill church, and Miss CATTIE McKAY, daughter of the late Maj. John McNeill.

Near Carthage, at the residence of Dr. H. Turner, Feb. 5th, by Rev. A. N. Ferguson, assisted by Rev. M. McQueen, Mr. W. T. BURT of Wake county and Miss MARY E. LEACH of Moore county.

Near Iron Station, on C. C. Railway, Feb. 19th, by Rev. R. Z. Johnston, Mr. R. E. LINEBERGER of Gaston county and Miss EUGENIA, daughter of Mr. J. B. Smith of Lincoln county, N. C.

In Raleigh, N. C., at the residence of the bride's mother, Jan. 29th, by Rev. J. M. Atkinson, assisted by Rev. C. H. Wiley, Mr. J. W. DURHAM of Winston, N. C., and Miss SALLY B. TOWLES of Raleigh.

On Wednesday, Feb. 11th, at the residence of T. D. Oldham, by Rev J. P. Mason, Mr. J. T. C. MOORE and Miss LULA SHEMWELL of Company Shops.

DIED.

Obituary notices must be paid for in advance The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Robeson county, N. C., February 7th, 1880, FANNY BRYAN, wife of Thos. B. Russell, aged 30 years and 13 days.

The subject of this notice was the daughter of Benj. F. Havens, Esq., of Washington, N. C. She was married in February, 1870, and had lived in Robeson county up to the time of her death. Snatched suddenly from the bosom of her family by the "grim messenger, Death," with scarcely any warning to her family and friends, her death has been a shock, from which none have yet completely rallied. Her career of usefulness just begun, her future bright with many happy anticipations, a growing family of four children to receive her maternal care and pleasant instruction, it would seem that "death lies upon her like an untimely frost." She was a woman of exceptionally rare virtues and of exemplary character, quiet but firm and cheerful, dignified but unostentatious and pleasant, affectionate but not demonstrative. A devoted, anxious and generous mother, a considerate and affectionate wife, a dutiful and grateful daughter, she was the pride of her family and the idol of their hearts. Her noble qualities of mind and heart had won for her the esteem and admiration of her friends; she commanded and deserved the respect of her equals as well as her inferiors, and hence was able to wield an influence for good over all upon whom it was her privilege and pleasure to exert it.

She had enlisted in the cause of Christ, and was an active, zealous and influential member of the Presbyterian (Centre) Church. In the death of such an one may we have the comfort and consolation of feeling that she has been translated from earth to heaven. Peace to her ashes. B.

Washington, N. C. paper please copy.

Benefactors.

When a board of eminent physicians and chemists announced the discovery that by combining some well known valuable remedies the most wonderful medicine was produced, which would cure such a wide range of diseases that most all other remedies could be dispensed with, many were sceptical; but proof of its merits by actual trial has dispelled all doubt, and to-day the discoverers of that great medicine, Hop Bitters, are honored and blessed by all as benefactors.

An Important Personal Item,

Charles S. Prentice, of Toledo, Ohio, went to Paris and thence to England to be treated of Bright's disease, and after the best physicians of both countries had done what they could for him, gave up in despair and returned to America to die Here he received further treatment from other skillful physicians without benefit, and while "listlessly lingering in pain and anguish," heard of the Safe Kidney and Liver Cure, took it, and was completely cured in a few weeks.

Honesty is the best policy in medicine as well as in other things. AYER'S SARSAPARILLA is a genuine preparation of that unequaled medicine and blood purifier, decidedly superior to the poor imitations heretofore in market. Trial proves it.

WILMINGTON MARKET
DURING WEEK
ENDING FEBRUARY 25.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

Monday being observed as Washington's birthday there were no transactions in naval stores or cotton.

SPIRITS TURPENTINE—On Wednesday sales were made at 43 cents, on Thursday price advanced to 44 cents, and Market has since remained steady at these figures.

ROSIN—On Wednesday Strained $1 17½ and Good Strained $1 20; on Thursday, price of latter quality advanced to $1 22½. Prices have since been steady, at figures last named. Sales No. 2@Extra No. 2 at $1 25@$1 35; Low No. 1 at $1 50.

CRUDE TURPENTINE—Has been steady throughout at $1 55 for Hard and $2 55 for Yellow Dip.

TAR—Sales of receipts have been made day by day at $1 10 per barrel.

COTTON—Small sales were made on Wednesday at 12¾ cents for Middling. Since, Market has been unsettled and prices nominal.

CORN—Quiet at 67 cents per bushel for White.

TIMBER—The sales have been at prices ranging from $5 00 to $12 00, and extra sizes and lengths—ship timber—will bring a higher price. During the late freshet 5,000,000@6,000,000 feet of timber have been received and readily sold. Prices are now 35 to 40 per cent. than at the corresponding season last year. The demand continues good, and heart timber would be readily taken on basis given above.

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A Treatise on Sorgo and Imphee Canes, and the Minnesota Early Amber Sugar Cane. The EDITION FOR 1880 is now ready, and will be sent free on application. We can furnish PURE CANE SEED of the best variety.
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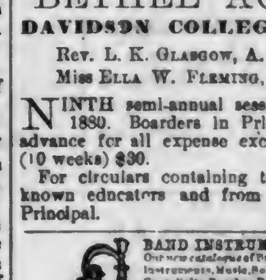
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By mail postpaid, as a premium. This Cook Book is published by Farm and Fireside, Springfield, Ohio, which is the largest paper for the price in the world, and has more circulation than any other agricultural or home paper. ... FARM AND FIRESIDE, SPRINGFIELD, OHIO.

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BARGAINS IN BLACK DRESS SILKS.
Our celebrated heavy soft Gros Grain for One Dollar per yard. ... SILK VELVETS, SATINS, in plain and satin stripes.
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CLOAKS, WATERPROOFS, SHAWLS, Trimmings; Silk, Grass and Chenell Fringes; Gloves and Hosiery, every style, good and cheap; Skirts and Corsets. The best Fifty Cent Corset ever sold in the city. RIBBONS—Fancy, Satin, Striped and Brocaded. Laces and Embroideries in greatest variety. Housekeeping Goods, Blankets, Flannel.
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MISCELLANEOUS.

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Our Flexible Hip Corset, with improvements, is just in. No extra charge.
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To her country friends she would say, send in your orders at once.
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LAMPS of all kinds. German Student, Perkins & House, and others.
The Remington Sewing Machine,
A consignment from the makers at Factory prices—a new and excellent Machine. Prices very low.
The Celebrated "Kinslow" Kerosene Oil. High Test. Water White. Oderless.
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3000 Bush CORN, White and Mixed,
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SPRING AND SUMMER. 1880.
ALL ARE KINDLY INVITED to an EXAMINATION of MY LARGE and ELEGANT STOCK of
SPRING AND SUMMER GOODS,
which I have procured early, anticipating the advance in prices.
Dress Goods and Trimmings a Specialty.
WHITE GOODS in great variety and at very reasonable prices.
Hamburg Trimmings and the best assortment Fine Embroidery and Laces in the city.
HOUSE-FURNISHING GOODS, embracing Lace Curtains, Cretones, Cotton and Linen Sheeting, Bleached and Unbleached Towels, Lace Gloves, Ties, Handkerchiefs, &c.
A FULL STOCK OF DOMESTICS—WHITE CAMBRICS, VERY CHEAP.
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GUANO COMPANY.

This Company, with a capital of $1,000,000, was chartered in 1865.

The stock was taken by a few of the largest and wealthiest merchants in Boston and New York, who still direct and control the Company.

The Works, situated at Woods' Holl, Mass., and Charleston, S. C., are the largest and most complete of the kind in the United States.

The Company owns several large deposits of Phosphate, which it works, and having acid chambers, manufactures its own Oil of Vitrol.

The Company employs and consults with several of the leading chemists and most progressive vegetable physiologists in the country.

With all these advantages—viz: long experience, ample capital, large works, splendid machinery, extensive deposits, and the best scientific ability, the Company can and does offer a Fertilizer at the *lowest possible price.*

By reason of the liberal policy of the Company, as well as the intrinsic value of its principal brand, SOLUBLE PACIFIC GUANO, has become, unquestionably, the most popular Fertilizer in the United States, its sale extending from Maine to Texas.

It would be a work of superogation for us to do more than simply call attention to the fact that SOLUBLE PACIFIC GUANO will be offered this (the fifteenth Spring) season for sale at all points in North Carolina, *because* there is *no* manufactured Guano as *long,* as *widely,* and certainly *none* more *favorably* known, than this brand.

We therefore will devote but a few lines to a description of this popular article, preferring that *others* should testify from their own practical experience as to its value.

It is proper, however, that we should call attention to a comparative analysis of Fertilizers sold in North Carolina, published in 1878, by Prof. Ledoux, the State Chemist of North Carolina, who places SOLUBLE PACIFIC GUANO among the very highest grades known.

Such an endorsement of SOLUBLE PACIFIC GUANO, confirmed as it is by Hon. L. L. Polk, the Commissioner of Agriculture, under whose auspices the analysis was published, is certainly worthy of note.

This year SOLUBLE PACIFIC GUANO is equal, in every respect, to what it was in 1879.

It is manufactured by the same Company, under the same formula, using the same materials, and hence must give the same splendid analysis as that published by Prof. Ledoux.

It is in fine physical condition.

It is packed in new, clean bags, each bag containing 200 pounds.

The analysis is stenciled on each bag, as required by law.

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Daniel Bowden, - - Bowden's.	Everett Brothers & Gill, Laurinburg.
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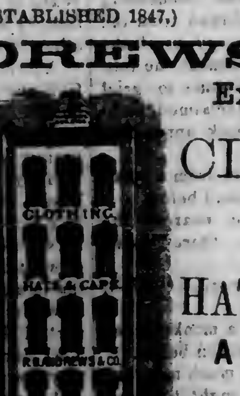
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Handkerchiefs, Underwear,
Trunks, Valises, &c. LIBERAL DISCOUNT TO MINISTERS.
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"DOBYNS' SURE CURE!"
IT NEVER FAILS TO
CURE CATARRH
Neuralgic and Nervous Headache,
COLD IN THE HEAD, STOPPAGE OF THE NASAL PASSAGES, DEAFNESS, DIZZINESS, DIMNESS OF SIGHT, AND ALL KINDRED COMPLAINTS ARISING FROM NEGLECTED COLDS AND EXPOSURE.
It is used as a Snuff and is always ready and convenient for use, without extra trouble or additional expense. Contains no injurious ingredients; children of five years may use it with perfect safety. One box will last one month, and has frequently effected a complete cure.
Something Impostors can not and do not Show
To convince the poor sufferer that we are honest and thoroughly responsible for all statements made by us, we append the following:
TO THE AFFLICTED:—We have known A. T. Mitchell and Sam T. Dobyns, who compose the firm of Dobyns & Mitchell, and are proprietors of "Dobyns' Sure Cure" for a number of years. We know them to be gentlemen in whose honor and integrity implicit confidence can be placed; and we unhesitatingly say that the patrons of "Dobyns' Sure Cure" can rest assured that said firm are pecuniarly good and responsible for, and will faithfully carry out, any and all promises made by them. C. Alexander, Cashier Northern Bank, Paris, Ky.; Henry Spears, Cashier Agricultural Bank, Paris, Ky.; Mott Turney, Judge of the Bourbon Co. Court; J. M. Hughes, Clerk of the Bourbon County Court.
Many Testimonials as to its great virtue and curative powers have been received, but the remedy itself is its best recommendation.
The Late ELD. BENJAMIN FRANKLIN,
The gifted evangelist, and earnest, true-hearted Christian gentleman, says, of this great Remedy, in the *American Christian Review*, of October 28th, 1876:
"We call attention to 'DOBYNS' SURE CURE' *as a voluntary thing, and not for pay.* We have been troubled with Catarrh of the head for the last ten years, and now, after using the 'SURE CURE' about three months, can truly say that we feel about free from the entire trouble in the head. We have also given the 'SURE CURE' to others—as we have been in public nearly all the time—and *it has invariably given relief.*"
"I know that I am doing a public favor to the thousands who are suffering from Catarrh by adding my testimonial to its value." (Elder) W. K. PENDLETON, Pres. Bethany College, W. Va.—Nov. 3, 1879.
"It will afford me unfeigned pleasure to recommend your 'SURE CURE' to my friends". (Elder) ROBERT GRAHAM, Pres. Bible College, Lexington, Ky.—Aug. 14, 1879.
"I have been using your 'SURE CURE,' and it will do all you claim for it. I recommend it wherever I go. (Elder) D. T. WRIGHT, Chillicothe, Mo.—Nov. 4, 1879.
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"Five years ago I paid a Cincinnati Physician fifty dollars for treating that which your dollar box has already completely mastered. I advise the afflicted to send for the 'SURE CURE' at once." THOMAS MUNNELL, Mt. Sterling, Ky.—Oct. 9, 1879.
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In ordering, please write your Name, Post-office, County, and State PLAINLY, and send money by Post-office Money Order on Paris, Ky., or by Registered letter. We will not be responsible for money sent otherwise. Address all orders to the Proprietors. Circulars free to all applicants.
DOBYNS & MITCHELL, North Middletown, Bourbon County, Ky.

FOR THE FAMILY.

The Church Spider.

Two spiders—so the story goes—
Upon a living bent,
Entered a meeting-house one day,
And hopefully were heard to say,
"Here we shall have at least fair play,
With nothing to prevent."

Each chose his place and went to work;
The light webs grew apace;
One on the sofa spun a thread,
But shortly came the sexton dread
And swept him off, and so, half dead,
He sought another place.

"I'll try the pulpit next," said he;
"There surely is a prize;
The desk appears so neat and clean,
I'm sure no spider there has been;
Besides, how often have I been
The pastor brushing flies!"

He tried the pulpit, but, alas!
His hopes proved visionary;
With dusting-brush the sexton came
And spoiled his geometric game,
Nor gave him time nor space to claim
The right of sanctuary.

At length, half-starved and weak and lean,
He sought his former neighbor,
Who now had grown so sleek and round,
He weighed the fraction of a pound,
And looked as if the art he'd found
Of living without labor.

"How is it friend," he asked, "that I
Endure such thumps and knocks,
While you have grown so very gross?"
"'Tis plain," he answer'd—"not a loss
I've met since first I spun across
The contribution-box!"

—*Early Days.*

Neatness.

A STORY FOR LITTLE GIRLS.

"I'm real glad I didn't live in old times, Old Testament times," said Daisy.

Little Mag looked up from her work inquiringly.

A basket of clothes to be mended was upon the chair between the two little sisters, and beside each was a small work-box.

"You see," continued Daisy, "it says, 'he rent his clothes,' or, they 'rent their clothes.' It seems to me that whenever they had anything to trouble them in Scripture times, instead of crying as we do, they just went about in a frantic way and tore their clothes. Wasn't it silly?"

"Perhaps they didn't have to mend them afterwards," was Mag's reply. She did not mind the rents half so much as the repairing.

"Dear me, what a flutter of rags they must have been in, then," said Daisy, looking with dismay at a dress with the pocket half torn off; mother had laid it upon the top of the basket to be mended.

"Do you suppose they made their little girls mend 'their garments,' or did they go about with the rags flattering in the wind like old Nance Smith?"

Daisy made no reply for the good reason that she was thinking of something else. Not hearing what Mag said the little girls of Old Testament times did not receive the sympathy which under the circumstances she might, as a fellow-sufferer, have offered.

Mag answered her own question. "They didn't have needles and thimbles and spools of cotton in those times. If those children only knew what it saved them not to have such things!" and Mag looked longingly out of the window towards the swing in the garden, where the neighbor's children were waiting for the two sisters to join them.

"What *are* you thinking about Daisy?" inquired Mag, seeing her sister laugh without any apparent cause.

Daisy was leaning over the half-darned stocking she held over her small fist, quite convulsed with laughter, and was for sometime utterly unable to reply. Then she straightened herself up again, and tossing back the hair which had fallen over her eyes, running the semi-circular comb once or twice through it before it was fastened to suit, she looked up at Mag.

"I'll tell you, what let's do!" she said, her eyes full of merriment.

"Well?"

"The next time we don't like anything, instead of crying let's tear our clothes."

"You little goose! Mamma'll make you mend them. That's all you'll get by it."

And disgusted at finding no better proposition, when she had expected to hear "something funny," Mag snipped off her thread from the finished work with as much energy as if she meant it to express the disappointment she felt.

"I think Benny must have come to grief when he tore this apron!" she exclaimed, picking up next from the basket a check apron torn almost across.

There was a tap on the window from a small switch held by a hand on the ground below.

"It's Bessie White. You're nearest the window, tell her we'll soon be there," said Daisy.

Mag leaned over the window-sill. "We'll soon be through," she said.

"There's an organ-man and a monkey coming!" said the child from the garden below.

"It's a shame that we have so much mending to do. Whoever tears clothes ought to mend them. I'm going. Good-bye."

Daisy threw down the half-finished work, and Mag followed her example. Both children ran out to see the monkey. They thought no more of the work-basket nor the neglected work.

Mother, who came in soon after this, finished the mending and put away the clothes. Mother also put away the two work-boxes.

A week after this, Daisy was gathering blackberries and tore a long rent in her overskirt, and Mag, who had a fall about the same time, caught her foot in the hem of her dress and tore it off the facing, but the work-boxes with which to repair the injury were to where to be found. Strange to say, [illegible] and their other school dresses, [illegible] wearing their best.

They pinned up the rents, and said nothing about the matter. Mag, who was always tripping over something, [illegible] some obtrusive knob, being a little girl who was fond of romping, began to look before the close of the week, as she had said of others, "like a flutter of rags," but mother made no remarks on her appearance.

Happening to see "Nance Smith" pass along the road, the two girls looked down at their own torn dresses and then at the miserable, shiftless beggar-woman, and they both blushed. Things were beginning to look serious.

"This is the man all tattered and torn," shouted little Benny, quoting from "The house that Jack built."

The girls thought he was pointed in his remark, but Benny had not even noticed their dresses.

"Daisy, my dear, you have torn your dress," said the school teacher, noticing the unusual appearance of the little girl who was generally so neat and tidy.

Daisy blushed and said nothing in reply. "O, Mag, I'd give anything if I could find needle and thread to mend this rent. If the Israelites felt as badly as I do over their torn garments it must have been real sorry that they felt, both fore and after the act," she said to her sister.

Their mother took them on her round of visits among the poor that day, and showed them the results of habits of indolence and negligence. They saw wretched, dirty, tattered children; they saw men and women in torn and ragged clothing. Everywhere they noticed the effect of "poverty," they said, but mother corrected them. "It's not poverty," she said, "the poor are not necessarily ragged and dirty. It is the result of idleness and negligence."

Their mother took them after this to abodes of poverty, but where at the same time everything was neat, clean and tidy.

That night this wise mother and her two little girls talked over the matter together. She showed them how unjust she would be to their best interests if she allowed them to grow up with habits of indolence; if she neglected to teach them how to sew and mend, and have a knowledge of all the little things which make our homes pleasant.

As these were sensible little girls they saw the force of what was said; and sorrowful for having pained this good mother, they promised to do better in the future.

When their mother brought out their work-boxes from the high shelf on which she had hidden them, they sat down to mend their dresses with a willingness which a week before would have seemed to them impossible.

If there are any little girls among our readers who are not willing to learn to sew and to mend, we advise them to observe the tattered children in the street, and ask themselves how they should like to present such an appearance. But you say, "We do not have to mend our own clothing."

It would be well for you to to learn how to do it, for then you might teach some poor street child. if God has so blest you—all the more, as a debt of gratitude, should you help those who are poorer and more ignorant than yourself.

Even if you are not obliged to mend your own clothes, it would be wisdom on your part to learn, for there will probably come some time in your life when you would be very glad of the knowledge.—*Christian Intelligencer.*

MISCELLANEOUS.

Light-Houses.

Sometime ago the Professor wrote about the life-saving stations on our coast, and the means they employ to bring shipwrecked sailors safely to land. This week he proposed to talk about another life-saving institution much older than the coast service, and to which, in fact the coast service is secondary in importance. It is only within a few years that the coast service has been established, but lighthouses—for this is the Professor's topic—date back so far that the Professor himself can scarcely remember the first one.

The first lighthouses were no doubt nothing more than bon-fires lighted on the tops of cliffs overlooking the sea, to warn ships away from the dangerous neighborhood; and these for the time and place answered the purpose quite as well as many of the later inventions do. But cliffs are not the only perils to which ships are exposed. There are shoals and reefs on which vessels are liable to run aground or to be dashed in pieces, and on which bon-fires cannot be lit, or, if they could, would not show at any great distance. On these it became necessary to build elevated towers, which should take the place of a cliff and send out the warning light. So you will find that the first lighthouse of which there is any account in history was a construction of this kind. And it was such a novelty at that time, and so large and beautiful, that it became one of the seven wonders of the world.

This remarkable structure was built by Ptolemy Philadelphus, King of Egypt, about 270 years before Christ. It occupied the small island of Pharos, at the entrance of the harbor of Alexandria. At the base it was 400 feet square, so that the ground which it covered must have been about one-half as large as Washington Square in New York city. No doubt, besides the light-house tower, which rose to the great height of 450 feet, it included fortifications for the defense of the harbor, and looked as formidable as it was magnificent. The material used was white marble; the tower itself was in the shape of a pyramid, and from its narrow apex blazed every night the fiery signal; and the amount of money expended on the work was $850,000. The story is told that the architect, Sostratus, being commanded to cut in the marble an inscription stating that Ptolemy was the builder, was cunning enough to cut it, not in the marble, but in cement, underneath which he had cut his own name in the stone, so that by and by, when both he and Ptolemy were dead and the cement had worn away, men should know that it was he and not Ptolemy who was entitled to the credit of the work. And so it turned out; and to this day the Pharos is known as the work of Sostratus, whereas but for this precaution his name might have been lost. How long the cement lasted the Professor does not know, but the tower itself endured for 1,600 years, or until the beginning of the fourteenth century after Christ, when, for some reason or other, it was destroyed.

Another of the wonders of the world—the Colossus of Rhodes—served the use of a light-house. This was a gigantic figure of Apollo, made of bronze, 120 feet high, standing over the narrow entrance to the port of Rhodes. The tradition runs that the figure held in its right hand a torch which was reached by a passage way through the arm, and at the end of which fires were lit every night. A very good notion of what this may have been can be gotten from the immense hand and arm in Madison Square, New York, which some day or other is to form part of the colossal statue of Liberty in New York harbor, and which is to serve in the same way the purpose of a light-house.

After the building of the Pharos of Alexandria, light-houses became frequent. Whenever the Romans sailed—through the Mediterranean or out into the Atlantic, in England and Spain, on the shores of the Bosphorus and the Sea of Marmora—they built their beacons so solidly that in some places they are standing to-day. In all these years, however, and in fact down to the end of the last century, the only means of illumination was the old primitive iron cage and [illegible] light-houses of the time of [illegible] showed their red, lurid, [illegible] fires; that on the Pharos of Alexandria did in the days of [illegible]my, or the beacons of the early Romans [illegible] the light-houses of Sweden and [illegible] used coal as late as 1640. [illegible] the year 1780 that oil lamps began to be [illegible] their light being reflected from [illegible] of silvered copper, and though this [illegible] and immense [illegible] was by no means perfect. It was costly; the silver on the reflectors had often to be renewed, and a great deal of light was lost in the recesses of reflection. So, about 1810, a Frenchmen named Fresnel hit upon a better plan, which was to substitute lenses for reflector; and it is this plan, with improvements and ingenious modifications, which now prevails in most of the great light-houses of the world.

In order to enable sailors to identify one light-house from another, some of the lights are made to revolve, producing a sort of firefly effect, while others are stationary, looking to one at sea like a great star lying low on the horizon. The Professor will never forget with what a thrill of delight in returning from Europe, he caught a glimpse of Fire Island light, and how it seemed to him as though it had been lit on purpose to welcome him back.

Of modern light-houses the most noted is the Eddystone, which is built on a ledge of rock ten miles out of Plymouth Harbor, England. It was on a quiet Sunday morning that the Professor sailed into Plymouth and saw the slender shaft outlined against the southern sky, so quiet and still, indeed, that it was hard to believe that the shaft marked one of the most dangerous and turbulent spots in the world. On that spot three light-houses have been erected. The first was blown down in a storm, the second was burned, and the third, which is now standing, has lately been pronounced unsafe, and must give way to a fourth.

Another of the important light-houses of the world is that on Minot's Ledge, Massachusetts Bay, a reef which lies in the way of all vessels coming inward to Boston. Here, too, the first house built was carried away in a storm, and so great were the difficulties of the position that it took nearly six years to rear its successor.

The material most largely employed in the building of light-houses, or of those that occupy rocks and exposed situations, is stone; but for shoals, where a good foundation cannot be secured, or for places that are not exposed a very excellent substitute is found in iron piles strongly braced together around a central column which supports the lantern at the top. Of these there are a number in the United States.

In this country the light-houses are under the direction of a Board of the Treasury Department. In England they are controlled by a private company dating from the time of Henry VIII., and bearing the remarkable name of "The Corporation of the Elder Brethren of the Holy and Undivided Trinity."—*Christian Union.*

The Steam Velocipede.

At the recent Industrial Exhibition at the Champs Elysees, Paris, M. Perreaux of Orne exhibited a steam velocipede, which is illustrated herewith. The generator, the fireplace, and motor are arranged behind the saddle of the velocipede, after the manner of the portmanteau of a horseman. Chains or belts transmit motion from the engine to the wheels. All the parts are small, well put together and very compact. The small tubular boiler is cylindrical and has a capacity of about three quarts, and at the sides there are two receptacles containing a sufficient supply of water to last during a journey of two to three hours. The piston of the engine is about one inch in diameter and has a three inch stroke. The whole engine is a mere plaything, and yet, with a pressure of three and a half atmospheres, it has sufficient power to drive the velocipede at a speed of from fifteen to eighteen miles per hour. The fireplace which heats the boiler is an ingenious novelty, and consists of a small gasometer fed by wood spirit. The vapor of the alcohol issues through holes, and gives a flame endowed with great calorific power. The fire is lighted at will, and in a few minutes steam is up. A method is provided for regulating the escape of the alcohol vapor, and consequently the intensity of the heat. Externally the boiler is furnished with two tubes rolled in the form of a spiral, so that the steam produced circulates through these continuously, and is exposed directly to the fire before entering the motor. The steam being superheated carries no water over with it. With a speed of eighteen miles an hour the cost of alcohol consumed is from fifty to sixty cents (this calculation, of course, for France). This is certainly not very economical, but it is very pleasant to have a horse under control which eats only when he works.—*Scientific American.*

Educated Seals.

Seals are not only capable of being trained when in captivity, but it may truly be said they can be educated. They are extremely sensitive to sounds, and can even be taught to enunciate short syllables. I had one that could say "pa" and "ma" intelligibly, and no doubt with longer instruction it might have acquired other words. This one would also play a whole tune through on a hand-organ, by holding on to the crank with its right flipper. He could also make as graceful a bow as any lady need wish to receive, and he could "throw a kiss" with his flipper with much more ease and grace than many persons exhibit, but while throwing kisses to you with one flipper he would also throw water over you with the other and expect you to enjoy that as well as himself. He would also follow me about like a dog, and was not even discouraged by a flight of stairs, up and down which he would go to keep me in sight. When I was obliged to leave him, at night or any other time, he would beckon to me with his head and neck "to come back" just as plainly as words could have expressed the feeling, and when he could no longer see me he would cry like a child.

Sight, hearing and memory are very keen. Seals do not readily forget any one who has petted them, for an unkind word either, and never a blow, and really, if one had the proper accommodation, he could not easily procure a more loving and grateful pet than a bright-eyed, intelligent seal.—*Ocean Wonders.*

Alone with the Dead.

When to the silence and loneliness of ocean or river depths are added the blackness and darkness and the dread presence of death, the diver must needs have courage who boldly descends. In the operations not yet concluded at the Tay Bridge, the less experienced divers were by some suspected of succumbing to the terrors of the situation. If there were any human bodies there they were imprisoned in a double prison of carriage and cage-like girdar. It was impossible for any diver to quickly catch at the body, and, ere he had time to think of his ghastly work, to procure by signal, the instant withdrawal of himself and solemn burden to the surface. The work involved patient and deliberate handling of the dead in the dark and silent deep, and few who suspected the divers of shrinking from this task felt brave enough to blame them seriously for it. The suspicion, after all, had probably but small foundation; at least, two of the divers strongly declared that no "eerie feeling" would prevent them doing their duty, and said that if necessary they would be glad to bring up the dead even in their arms. Still the very way in which these men talk of this subject seem to show that below water they cannot face the dead with the callousness of men who are brought into contact with bodies on shore; that, in fact, they have to reason with themselves against a natural timidity. "My duty," said one diver at the Tay, "is to the living. When I go down to find the dead I feel that I am going down to do what I can for the people they belong to, and that it is not the dead I have to be frightened of. I think of the friends to whom the bodies are to be restored, and nothing would give me greater pleasure than to give them their only satisfaction." If death and darkness do not inspire timidity even in these hardy men, it is sometimes even more difficult for the diver to go among the dead in the light of the day. "The horrible conceit of death and night" is matched by the reality, as seen, for example, by the divers at the ship Princess Alice, when they met the cold stare of the group of cabin passengers who had clung together in agony as the ship went down; or as experienced by certain divers who refused to recover wrecked treasure at the Faroe Islands because they saw dead sailors in the rigging and could not bear the sight.—*Scottish-American Journal.*

SECULAR NEWS.

Tobacco sold here last Saturday at $101 per hundred.—*Milton Chronicle.*

Bald Mountain, N. C., is exciting alarm among residents in its vicinity. Shocks and rumblings were felt and heard even to a distance of seventeen miles.

The Wilmington *Morning Star* (daily) issues an evening edition for the benefit of its subscribers on the Carolina Central railway and its connections.

Wherever you find a yellow subsoil, it matters not about the top soil, it pays to fine-cure tobacco.—*Torchlight.*

Prof. Kerr, State Geologist, is getting out a new map of the State, which will be very elaborate in its details.—*Raleigh Observer.*

Charlotte has sent $250 to the New York *Herald* Irish relief fund.—*Charlotte Observer.*

Quite a large party will go from Charlotte to King's Mountain Saturday.—*Charlotte Observer.*

Dr. Ledoux's resignation does not take effect until April 15. He will thus be in office until this season's fertilizer analyses are complete.—*Chapel Hill Ledger.*

An attempt was made to assassinate the entire Imperial family of Russia by exploding a mine under the Winter Palace at St. Petersburg. The family were delayed in entering for dinner, and consequently were not hurt. Forty-five persons were injured and some have died.

James Lenox, one of the most liberal citizens of New York city and founder of the Lenox Library, is dead. His contributions to religious and benevolent objects were princely.

Edward Cowley, manager of the Shepherd's Fold on Blackwell's Island, has been found guilty of starving and beating the children under his charge, and sentenced to one year's imprisonment and a fine of $250.

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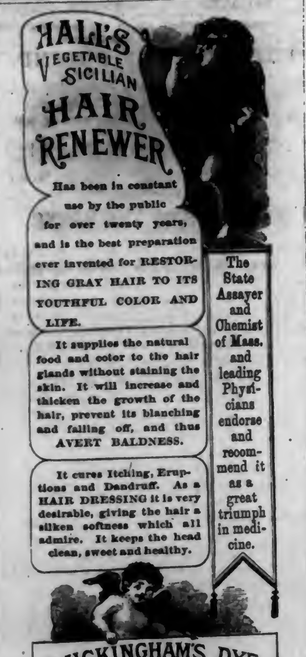

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For the N. C. Presbyterian.

POWERS OF THE GENERAL ASSEMBLY.

Presbyterian church government is such a complex affair that the discussion of it calls for all the powers of analysis one may happen to possess. Under the general head of ecclesiastical laws, for example, are embraced the following things widely differing from each other: (1) moral laws; (2) rules of procedure, arrangements of order, definitions, &c.; (3) administrative orders and commands. It is essential in this discussion that the distinction between these things should be recognized. The question before the Church concerns only the first of them.

It is to be remembered also that our form of government is made up of a *system* of tribunals, no one of which represents the whole in the sense of embracing in itself all the powers of government. The present controversy is concerning the powers of a particular member of this system; not the "Due Right of Presbyteries (that is, of Church courts in general), but the "due right" of one particular Presbytery, namely the General Assembly of the Presbyterian Church in the United States.

All church courts are one in nature, constituted of the same elements, and previous to any constitutional limitation and distribution of functions, clothed with the same powers. But in the year 1788 the Synod of New York and Philadelphia adopted for our Church a written constitution, limiting, distributing and defining the functions of the various courts. Previous to that time "The Synod" was in the habit of exercising all presbyterial powers, as might be abundantly shown by reference to Hodge's History of the Presbyterian Church.

After giving some examples Dr. Hodge says: "All this is very different from anything we are accustomed to, but it is in perfect accordance with the Scotch system. The explanation is to be found in the following provision of the Book of Policy: 'These Assemblies (viz. Synods) have the whole power of the particular elderships (Presbyteries) of which they collected.'" (H. P. C., pt. i., p. 138.)

Speaking of the effect of the adopting act of 1788, he remarks: "It is not to be supposed that our General Assembly has fallen heir to all the powers of the old Synod. * * Acts under a constitution which greatly limits its authority. * * It stands in a very different relation to the Church from that sustained by the old Synod." (H. P. C., pt. i, pp. 217-218.)

It follows from this that we cannot appeal to the history of our own Church prior to 1788, nor to the history of the Scotch Church to determine what are the powers of our Assembly. We must appeal to the constitution itself, which defines them.

There is one clause, bounded by a semicolon on either side, in the enumeration of the Assembly's powers which seems on the face of it to give it the power claimed for it by those who are seeking to upset the deliverance of 1879, viz: "The Assembly shall have power to decide in all controversies respecting doctrine and discipline." Taken by itself, isolated from all that goes before and all that follows it in the book, it would be a fair interpretation of this clause to say it teaches that the Assembly may decide those controversies as abstract questions, by deliverances *in thesi*, whenever it may see proper to do so. An equally fair interpretation is to regard the controversies referred to as personal, and say it teaches that the Assembly shall have power to *decide* them, in the ways provided therefor, namely, by review and control, by reference, by appeal and complaint. Which of these interpretations is the true one? is the question now before the Church, the most important question that has been before it for many years, affecting not merely the form, but the vital spirit of our system. That the first cannot be true I hold,

1. Because it is contradicted by the spirit of our system as a constitutional system. It would clothe the Assembly with that very absolute power, in this most important of all the parts of government, which it had before the adoption of the constitution, and which it was the purpose of that instrument to limit and define.

The Church has committed to it a dogmatic, teaching or preaching power, in the exercise of which through its officers and courts it may bear testimony against error and immorality, decide cases of conscience, and *every court* has the right to resolve questions of doctrine and discipline seriously and reasonably proposed. There is nothing contemptible about this kind of church power, as some brethren seem to intimate. It is entitled to all the respect claimed for it in the Confession of Faith (ch. xxxi, sec. ii.) When the General Assembly preaches and preaches according to the word, it preaches with authority, just as the individual minister preaches with authority. The preaching of both should be received with reverence and submission because of the authority that belongs to it as an ordinance of God appointed in His word.

But preaching is preaching, and in neither case is it the authoritative declaring of law in the technical sense of the term.

Again we do not deny that the Church has power, through its system of courts to declare the law of Christ and declare it authoritatively, so as to make it a term of communion for individual members and regulate the exercise of discipline. This power it must have if it is to exercise any power of government at all. It cannot administer the law until it has first ascertained and declared what is the law. That this is the most important of all the powers committed to the Church, we suppose none will deny. At the same time it is power most liable to abuse, as the history of the Church has shown. The monstrous spiritual despotism which cursed the earth for so many centuries was the direct result of the Church's abuse of this power in "teaching for doctrines the commandments of men." And what are the restrictions and safeguards of our constitution for, but to prevent the abuse of it by any one court? It does seem to me that if we make the Assembly absolute in this matter we had as well throw the Constitution away.

If the Assembly were infallible, as the Pope claims to be, if it had Apostles in it to give an inspired sanction to its decrees, then the more unlimited its power the better; to limit it would be illogical and a hindrance to the cause of truth. But the days of inspiration are past, and there is no other earthly infallibility. Church courts as we meet with them in history, appear to be composed about with the same infirmities that encompass each of us individually in our search after truth, having no other advantage than that which comes from the comparison of views among a multitude of counsellors, in consequence of which all of them may err, and many have erred, "therefore they are not to be made the rule of faith and practice, but to be used as a help in both." Sometimes even such means as intrigue and log-rolling and "parliamentary advantages" are resorted to in them as the means of carrying points. And it will not do to say that such things are the indications of any apostasy that is peculiar to our times, for they come from the weaknesses of partially sanctified human nature, and have been seen in church courts ever since the Apostles died, and hence it has always been found a dangerous proceeding to clothe them with arbitrary and unlimited powers. Our fathers saw this, and adopted a constitution limiting the powers of the Supreme Court, and any interpretation of any part of that instrument which is inconsistent with this design of its adoption must be presumed in the outset to be wrong.

2. This interpretation of the clause under consideration would make it possible for a few men, or even one man to enslave the conscience of the whole Church to his opinions on moral questions. Only let him state his proposition, and be persuasive enough to carry for it the votes of a majority of one, in one Assembly, and the thing is done; the deliverance is law, and binds the conscience of every member. The danger of such a thing will not be counted small by those who have observed human nature enough to know that "every man carries a Pope in his own bosom." It is natural in men to wish to have their opinions on moral questions framed into laws to bind the opinions of other people. It is hard to believe that the framers of our Constitution intended to incorporate in it a principle capable of such an application.

S. H. C.

[CONCLUDED IN OUR NEXT.]

For the N. C. Presbyterian

BE COURTEOUS.

Some years ago, during a sojourn in the city of Hartford, Conn., in my school days, I heard a sermon preached by Dr. Clark, (now bishop of Rhode Island) on the text "Be Courteous," and I wondered, as the preacher commenced, how these simple words could be elaborated into a sermon. But as he proceeded to paint the Christian character in contrast with that of the worldling, and to show how inevitably the grace of God in the heart must spread its halo over the whole character of the person, softening and subduing, and moulding into beauty and symmetry the rough points and the crooked ways, changing hatred into love, pity into tender sympathy, and harsh judgment into gentle charity, I no longer wondered, but became deeply impressed with the truth that patient, persistent courtesy of speech and manner, can only proceed from a regenerate heart, and that ergo, the persistent want of it betokens an evil and unregenerate mind which has never encumbed to the gentle and holy influence of the Spirit of Christ. Has He not said that "love and gentleness are the fruits of the Spirit?" And if the Spirit is indeed there, can the lips utter rough and repulsive words? or can a rude and ungracious manner prevail where the Holy Spirit dwells? Assuredly not. The Christian may in moments of extreme trial or weakness give utterance to sharp words, or he may habitually lack in manner the polish of the hypocritical worldling; but the persistent ignoring of the common courtesies of life, which may seem of little importance, yet which go so far to make individuals attractive and society pleasant, must prove that something is wrong. And the remedy for this evil is given in Galatians v: 14—*Thou shalt love thy neighbor as thyself.* Then it will be easy to obey St. Peter's behest, to "Be courteous." It is a deplorable fact that the refined courtesies of social and daily life are in this age of toil and strife for preference and money-getting, fast becoming obsolete. The thoughtful attention to these minor duties which so helped to smooth the paths and to beautify the lives of our ancestors, has almost become like the old-fashioned daguerreotype—but a shadow of the past. Oh if the generation now growing up could only see how much more attractive and lovable they are when their manners are formed after the pattern which our Lord has given them, rather than after the modern usages which teach that a lady or gentleman may utter a rude and flippant speech, or commit a selfish and unmannerly act, or willingly omit an opportunity to be kind and polite, without imprinting a blot upon the character that is now moulding for *Eternity!* I do not mean to intimate that this neglect or ignorance of courtesy is by any means confined to the young people. Unfortunately the example of older persons is in too many cases far from being what was enjoined by St. Peter as "examples to the flock" and too many of us seem to forget that courtesy is distinctly mentioned among the Christian graces. Many indeed who stand in high places in society and in the Church, and even ministers themselves, too often injure themselves and their influence for good by simply forgetting to be courteous in word and act. Let us all read again, and ponder the 8th verse in the 3rd chapter of the first Epistle of St. Peter, and see that we remember to be courteous not only in speech and manner, but in the spirit which enables us to "love as brethren, having one mind, and sincere compassion one of another."

A.

A LASH WITH A SNAPPER.

Three saloon-keepers in Chicago were found guilty of selling liquor to minors, and the following is the address of the Judge who sentenced them, as reported in the Chicago *Tribune:*

By the law you may sell to men and women, if they will buy. You have given your bond and paid your license to sell to them, and no one has a right to molest you in your legal business. No matter what the consequence may be, no matter what poverty and destitution are produced by your selling according to law, you have paid your money for this privilege, and you are licensed to pursue your calling. No matter what families are distracted and rendered miserable, no matter what wives are treated with violence, what children starve or mourn over the degradation of a parent, your business is legalized, and no one may interfere with you in it. No matter what mother may agonize over the loss of a son, or sister blush for the shame of a brother, you have a right to disregard them all and pursue your legal calling; you are licensed. You may fit up your lawful place of business in the most enticing and captivating form; you may furnish it with the most costly and elegant equipments for your lawful trade; you may fill it with the allurements of amusement; you may use all your arts to induce visitors; you may skilfully arrange and expose to view your choicest wines and captivating beverages; you may, then, induce thirst by all contrivances to produce a raging appetite for drink, and then you may supply that appetite to the full, because it is lawful; you have paid for it; you have a license

You may allow boys, almost children, to frequent your saloon; they may witness the apparent satisfaction with which their seniors quaff the sparkling glass; you may be schooling and training them for the period of twenty one; when they, too, can participate, for all this is lawful. You may hold the cup to their very lips, but you must not let them drink—that is unlawful. But while you have all these privileges for the money you pay, this poor privilege of selling to children is denied you. Here parents have the right to say, "leave my son to me until the law gives you the right to destroy him. Do not anticipate that terrible moment when I can assert for him no further right of protection; that will be soon enough for me, for his mother, for his sisters, for his friends, and for the community to see him take his road to death. Give him to us in his childhood at least. Let us have a few years of his youth, in which we may enjoy his innocence to repay us in some small degree for the care and love we have lavished upon him." This is something you who now stand a prisoner at the bar have not paid for; this is not embraced in your license.

For this offence the court sentences you to ten days' imprisonment in the county jail and that you pay a fine of seventy-five dollars and costs; and that you stand committed until the fine and costs of this prosecution are paid.

NOAH'S CARPENTERS.

"Henry," asked the elder of the younger brother, "do you know what became of Noah's carpenters?"

"Noah's carpenters!" exclaimed Henry; "I didn't know that Noah had any carpenters."

"Certainly there must have been many ship carpenters at work for a long time to have constructed such a vessel. What became of them, think you, when all the fountains of the great deep were broken up and the windows of heaven were opened?"

Though Noah's carpenters were all drowned there are a great many of the same stock now alive; of those who contribute to promote the spiritual good of others, and aid in the upbuilding of the Redeemer's kingdom, but personally neglect the great salvation.

Sabbath school children, who gather in the poor, or contribute their money to send tracts and books to the destitute, or to aid in the work of missions, and remain unconverted, are like Noah's carpenters.

Teachers in Bible classes and Sabbath schools, who point their pupils to the Lamb of God, but do not lead the way, are like guideboards that tell the road, but are not travellers on it: or like Noah's carpenters, who built the ark, and were overwhelmed in the waters that bore it aloft it safety.

Careless parents, who instruct their children and servants, as every parent should, in the great doctrines of the Gospel, yet fail to illustrate these doctrines in their lives, and seek not a personal interest in the blood of Christ, are like Noah's carpenters, and must expect their doom.

Wealthy and liberal, but unconverted men, who help build the churches and sustain the institutions of the Gospel, but who "will not come unto Christ, that they may have life," are hewing the timbers and driving the nails of the ark which they are too proud or too careless to enter.

Moralists who attend church and support the ministry, but who do not receive into their hearts the gospel they thus sustain, are like Noah's carpenters.

GROWTH IN GIVING.

Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother,
Love divine shall find thy storehouse,
Or the handfull still renew;
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving;
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered fill with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden,
God will bear both it and thee.

Numb and weary on the mountains,
Wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee,
And together both shall glow.
Art thou stricken in life's battle?
Many wounded round thee mourn;
Lavish on their wounds thy balsams,
And thy balm shall heal thine own.

Is the heart a well left empty?
None but God its void can fill,
Nothing but a ceaseless fountain
Can its ceaseless longings still.
Is the heart a living power?
Self-entwined its strength sinks low;
It can only live in loving,
And by serving love will grow.

GROUNDLESS ANXIETY.

The "Country Parson," whose "Recreations" have afforded us so much pleasure, relates the experience of a clerical friend, which is both amusing and instructive. This friend has just been admitted to orders in the Episcopal Church. As was very natural, he had taken the next most important step in life. He had married, and on a salary of five hundred pounds had commenced housekeeping. With his income he knew he must manage his affairs with prudence and economy, and he hoped that he would be able to make his year's ends meet. But he expected, as the weeks passed by, and the outgoes were numerous, and the servants wasteful, and the calls on his purse many and pressing, that he was getting in arrears. The quarter ended. Bills were all in and paid. The amount expended was one hundred and twenty-five pounds, which, as the calculation was made, was at the rate of six hundred pounds a year, one hundred pounds more than his salary. He was overwhelmed at the discovery. Visions of the debtor's prison floated before his diseased imagination. He would be disgraced as a clergyman. His reputation in the estimation of his wife's relations would be sadly damaged. The poor man carried a heavy load day after day, and at night sleep fled from his pillow. At last, as one day he was brooding over his forlorn condition, and thinking of the dismal prospects before him, he once more multiplied his expended one hundred and twenty-five pounds by four, and found that the result was five hundred pounds instead of six hundred pounds—just the amount of his salary. At once the cloud on his spirits disappeared. A happier man could be found nowhere than he. I should not be surprised if the next sermon he wrote was from the text, "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your prayer be made known unto God." If his wife's sister or brother came to dine with him the next day, he met them with a cheerful face, and welcomed them to the best dinner the market could afford.

How often has the Heavenly Father thus lifted loads of groundless anxiety from the hearts of His burdened children. During the years of general depression, which we hope are coming to an end, what cares have pressed upon many weary and cast-down souls. The faith which should make practical our Lord's injunction, "Take no thought for the morrow," has sometimes been very weak. Its trial has been great, and sometimes the strain is so severe on it that it would seem as if it would snap. But in thousands of cases it has stood the test. A gracious Providence has been found to be better than our fears. Like our clerical friend we find we have made miscalculations. We forecast troubles which have never come, because they had no foundation in reality. Our fears having proved needless, we thought we should never again give way to them. At last, we said, we are safely anchored, and we shall never again be driven out upon the dreary wastes of waters. But has it been thus with us? When once more the storm has risen, and the rude winds have beaten upon us, have we remained at our moorings? In dark hours of disappointment have we been able to look up and say, "Though He slay me, yet will I trust in Him?"—*Rev. P. C. Stockbridge, D. D., in Christian Weekly.*

AT THE FEET OF JESUS.

BY REV. THEODORE L. CUYLER.

There are a great many times in our lives when our "strength is to sit still." Motion is good in its time, but so is meditation, so is quiet study, so is a patient waiting on God. If a bucket is to be filled from a spout of water, the best place for that bucket is to keep it under the stream until it is full. We soon run empty of grace, and need replenishing, and need to be "filled *unto* all the fullness of God."

The cry of the hour is for more work. But genuine work consumes strength. The most laborious farmer must halt his team occasionally at the plow and rest; he must go in from the hot harvest field and sit down at his table and rest his weary frame. An army is never in so good a trim for service in battle as after a sound sleep and a morning meal. So every servant of Jesus must often recruit his spiritual strength by sitting down at his Master's feet in prayer, in meditation, in reading Christ's words and thinking about them. The disciples were not losing time when they sat down beside their Master and held quiet converse with Him under the olives of Bethany or by the shores of Galilee. Those were their school hours, those were their feeding times. The healthiest Christian, the one who is best fitted for godly living and godly labors, is he who feeds most on Christ. Here lies the benefit of Bible reading, and of secret prayer. The very act of sitting down quietly with our Crucified Redeemer at His table of love has its signification.

Let us not forget either that to be instructed we must come often to the feet of Jesus. The transcendent truths of the atonement and the new birth were revealed to Nicodemus when he was sitting as an inquirer beside the Great Teacher. The woman of Sychar found a wellspring of truth while she was listening in the hot noonday to a person who told her all things that she had been doing in her shameful past. We need just such discoveries about ourselves. There is spiritual education in contact with Christ. When He says "Come unto Me" he does not only mean that we must come for forgiveness and salvation, but also for instruction and communion.

There are two sides in the best developed Christian. There is a *Martha* side which is employed in benevolent activities, in teaching others, in going about doing good. Some Christians over-do this side, and neglect the other side. They keep on the go in a careless round of excitement. They do not enough to develop the *Mary* side of character—or that habit of self-study, prayer, reflection, and heart converse with their Lord. With such there is a tendency of noise, hurry, worry and to superficiality. Shallow brooks are noisy; there are stiller waters that run deep, and do not run dry. The busiest and most benevolent Martha must often take Mary's place at the Master's feet, both to learn His will and to drink in His Spirit. We do not read much about Paul's quiet hours or secret devotions; yet he must have had constant, close fellowship with his Lord, and deep meditation and soul-fillings, or he never could have stood the strain or drain of his public achievements. All the most effective men, the Augustines, Bernards, Luthers, Bunyans, Edwardses and Paysons, have drawn their strength and inspirations from secret communion with their divine Lord. When at the feet of Jesus these mighty men were little children.

In our hours of sorrow there is no place for consolation like that in which we feel His everlasting arms put under our heads. Oh! how his arms do *rest* us! How soothing to lie where John did, on that bosom of infinite love! There is room for all of us there. We can hear Him saying "Let not your hearts be troubled. My peace I give unto you. Where I am ye shall be also. If ye abide in Me and I in you, ye may ask what ye will and it shall be done unto you."—*Presbyterian.*

A FINE POINT.

An illustration of the working of rabbinical rules in Jewish daily life is afforded by those for the proper observance of the Sabbath. In Exodus xvi: 5 it is commanded that food for the Sabbath be prepared on the sixth day, no doubt with the design that the rest of the servant should be as sacred as that of her master or mistress. The rabbis, pondering this command, raised the question whether an egg which a hen had laid on a Sabbath could be eaten on the sacred day, and decided it by a strict negative, if it had been laid by a hen kept to lay eggs, because in that case it was the result of work begun a week day and brought to an end on the Sabbath. On this the rabbis were unanimous. But how would it be if the hen were one intended not to lay eggs but for eating, and how if a Sabbath and a feast day, observed as a Sabbath, should come together? On this point Shammai, one of the two great rabbis of the day, was disposed to be liberal, and decided that it was lawful to eat the egg of a hen, itself destined to be eaten, on whichever day the egg had been laid. But Hillel, the other great rabbi, argued as follows: "Since the egg has come to maturity on a Sabbath or feast day, and is therefore of unlawful origin, it is not allowed to make use of it, and though it would be lawful to make use of the egg of such a hen laid on a feast day or Sabbath, not followed or preceded by another similarly sacred day, yet it must not be eaten if two such days come together, because otherwise there would be a temptation to use it on the second holy day. And since it is forbidden even to carry unlawful food from one place to another, such an egg must not only not be eaten, but must not be touched to put it away. The conscientious man, therefore, is not to put a finger on it, for that might lead to his taking it altogether into his hand, and is not even to look at it, for *that* might possibly make him wish he could eat it." Hillel's opinion carried the day, for says Talmud, "There came a voice from heaven saying, 'The words of both are the words of the living God, but the rule of the school of Hillel is to be followed.'"—*Geike's Life of Christ.*

THE POWER OF GRACIOUS HABITS.

The older theologians and preachers in dealing with the affections and conduct were more practical than we are, and in the list of these practical things they talked much of the power of the gracious habits in the renewed soul. In this phrase is contained the secret of a sanctified, useful, glorious and glorified life. God's sovereign grace works in us to will and do of his good pleasure. But this working never becomes really efficient until these divine impulses moving in us are repeated by us until they become not only the conditions of our being, but of our doing. It is not until gracious habit lays hold on our life and directs it that it is a divine force in the world. This habit must assume all the rigidity and fixedness of law, for moral law is but the mode in which divine causes act, and religious life is but the result of these causes reduced to daily practice. Hence a gracious impulse repeated into habit and infused into the very tone of the soul comes out again after its kind in good deeds, helpful by their reflex influence to those doing, to those needing, to all clad in the image of the great Giver and Doer.—*Presbyterian.*

HURRIED PENITENTS.

It is perhaps one of the most difficult and responsible duties to give proper attention and help to penitents. Especially is this the case when there is a special interest in the person. We are so anxious to see them at rest that we are in danger of urging them to statements before they are ready. Some persons have not yet realized that sense of their state before God which is needed before they are willing to make an entire surrender. Others have not yet wakened to that realization of the nature of the step they are about to take so as to take it properly. And so from a great variety of causes there are many penitents who present themselves at the mourner's bench, or the inquiry room, who are not yet in a condition of mind to believe on the Lord Jesus Christ. Is there not also too much ground to fear that by the persistent reiteration of the word "Believe" in the ear of penitents they are only bewildered and perplexed? And by constant talking are not many worried and hindered? Then too are not some persuaded by their friends saying, "You are converted, if you would only believe it," to accept this statement and cease their efforts before they have been accepted by the Lord?

It is a great matter to give up a life of sin and be fitted for and enter upon a life of holiness; and whilst it is most graciously and blessedly true that "Now is the accepted time and now is the day of salvation," yet it is also true that without repentance there can be no belief of the Gospel.

Now what we can do is to let our penitent friends know that we sympathize with them: we can quote the promises, we can assure them of God's willingness to save, we can bear testimony of how we were saved, we can point them to Christ, and we can pray with and for them. But in a large measure they must be left to themselves to wait upon God. It does not hurt the soul to wait on the Lord until He manifests Himself.—*Christian Companion.*

GOLD DUST.

There's no impossibility to him
Who stands prepared to conquer every hazard:
The fearful are the failing.
—*Mrs. S. J. Hale.*

Actions, looks, words, steps, form the alphabet by which you call characters.—*Lavater.*

Habit, like the ivy of our walls, coments and consolidates that which it cannot destroy. *Pieciola.*

To be a great man one must know how to profit by the whole of one's fortune.—*La Rochefoucald.*

With many readers brilliancy of style passes for affluence of thought; they mistake buttercups in the grass for innumerable gold mines under the ground.—*Longfellow.*

The reason why great men meet with so little pity or attachment in adversity, would seem to be this. The friends of a great man were made by his fortunes, his enemies by himself, and revenge is a much more punctual paymaster than gratitude.—*Colton.*

Hope rules a land forever green;
All powers that serve the bright-eyed queen
Are confident and gay;
Clouds at her bidding disappear;
Points she to aught?—the bliss draws near,
And fancy smooths the way.
—*Wordsworth.*

The best rules to form a young man are to talk little, to hear much, to reflect alone upon what has passed in company, to distrust one's own opinions and value others that deserve it.—*Sir William Temple.*

Microscopic holiness is the perfection of excellence. If a life will bear examination in every hour of it it is pure indeed. To live by the day and watch each step is the true pilgrimage method.—*Spurgeon.*

He must be miserable who does not consider himself happy, although he could command the universe; no man can be happy who does not think himself so, for it signifies not how exalted soever your station may be, if it appears to you bad.—*Seneca.*

I think it is a Warburton who draws a very just distinction between a man of true greatness and a mediocrist. "If," says he, "you want to recommend yourself to the former take care that he leaves your society with a good opinion of you; if your object is to please the latter take care that he leaves you with a good opinion of himself."—*Colton.*

Repentance often finds too late,
To wound us is to harden;
And Love is on the verge of Hate,
Each time it stoops for pardon.—*Bulwer.*

A POLICEMAN'S TESTIMONY.

A number of young men were one day sitting round the fire in the waiting-room at the Normanton station of the Midland Railway, talking about total abstinence societies. Just then a policeman came in with a prisoner in handcuffs. He listened to the young men's conversation, but did not give any opinion. There was also in the room Mr. Macdonald, a minister of the gospel, who, hearing what the young men were saying, stepped up to the policeman and said:

"Pray, sir, what have you got to say about temperance?"

The policeman replied:

"Why, all I've got to say is that I never took a teetotaller to York Castle (prison) in my life, nor to Wakefield House of Correction either."—*Band of Hope Review.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

From the London Weekly Review:

A society has been started at Vienna for the study of the history of Protestantism in Austria. The society intends to publish a quarterly journal.

Mr. Spurgeon has lost one of the most learned of his assistants in the preparation of his great work, "The Treasury of David," by the death of the Rev. E. T. Gibson. The deceased has left a Syrian grammar in manuscript.

Forty-eight native Christians, prepared by the Rev. Ruttonji Nowroji, of the Church Missionary Society Mission at Aurungabad, in the Nizam's territory, Central India, were confirmed by the Bishop of Madras on November 21st.

Sir Henry Layard is negotiating with the Porte for the constitution of a Protestant community in Turkey under the direction of a chief ecclesiastic, for whom the British ambassador claims the privileges of a patriarch. The Porte, however, insists on certain restrictions upon these privileges.

It is reported from St. Petersburg that the Commission appointed some time ago to report upon the status of Jews in Russia is believed to have recommended the extension of a large number of class privileges to them, and the recognition of all who at present serve the government as being on an equality with functionaries of the orthodox religion. These reforms have the approval of the educated classes of Russia, but are greatly condemned by the ecclesiastics and lower orders.

A missionary tour around the world was some time ago undertaken by two members of the Society of Friends. The London correspondent of the *Manchester Guardian* hears that Mr. Isaac Sharp and Mr. Langley Kitching have successfully completed their mission in Africa, and almost as fully in Madagascar, and that the latter gentleman has returned to England. Mr. Sharp purposes, after a short stay in Madagaster, to proceed to Australia, and thence return home by way of Australia.

A novel ecclesiastical movement has been set on foot at Brighton by the Bishop of Chichester, the clergy having, under his lordship's direction, commenced a ten days' mission against the frivolities and immoralities of the age. Those engaged in the work, which consists of services being conducted daily in the churches throughout the town, come from all parts of the kingdom. Two or three of the Nonconformist ministers have announced special services for their places of worship during the mission, which commenced on Sabbath day and terminates on Tuesday next. The proceedings were opened by the Bishop himself delivering an address at the parish church.

The Russian *Golos*, in a leading article, calls attention to a case which, if, as there is every reason to believe, it is true, is calculated to excite great indignation. It seems that in the prison of Snzealya are at the present moment an Archbishop and two Bishops of the Starolbryatsi or Old Believers. Their only crime is that of having held to their faith and performed their office accordingly; yet for this they have laughished in confinement respectively twenty-six, twenty-two and twenty-seven years. They have petitioned that the celebration of the twenty-fifth anniversary of the Czar's accession would be a fitting occasion for granting them their release.

Since the removal of the sectarian tests which so long excluded Nonconformists from the advantages and honors of the English Universities, the despised Dissenters have proved that their ability and learning are in no respects inferior to the power and acquirements of Anglican Churchmen. All the leading denominations, Presbyterian, Methodist, Independent, Baptist and Unitarian, have already furnished student who have carried off the "blue riband" at Cambridge; and this year it is again a Dissenter, Mr. Joseph Larmour of Belfast, who has attained the distinction of the senior wranglership. Mr. Larmor is a graduate of the Queen's University. In the honors' list at Cambridge we observe the names of several other Nonconformists, including that of Mr. Dale, a son of the distinguished Independent minister of Birmingham. Nor should we omit, in this connection, to note the fact that Miss Scott of Girton College, who has obtained the position of "equal to the eighth Wrangler" in the Mathematical Tripos, the highest place hitherto won by a lady, is a daughter of an Independent minister, Principal Scott of Manchester.

In one of the Roman Catholic cantons of Switzerland the local authorities have discovered a way of defeating the law of the country which permits colportage. "It seems," says the Rev. G. P. Davis, "that even now the cantons are at liberty to fix the conditions under which colportage can be carried on. They have fixed for the colportage of books, at any rate of our books, £4 a mouth as the price of a license! In addition to this every parish has discretionary power to impose an extra tax of from 150 to ten francs per day, which is of course a prohibitory rate." The British and Foreign Bible Society recently applied for permission for one of its colporteurs to work in the Grand Duchy of Luxemburg. The Director General of Finance replied in the following terms: "Sir: In reply to your letter applying for a license to be delivered to Mr. Nicholas Hardy to sell, by colportage, the Holy Scriptures, I have the honor to inform you that your demand cannot be complied with, because licenses are no longer granted in the Grand Duchy for the sale of books other than almanacs and prayer books, and that Bibles in general cannot be placed in this category."

The Presbyterian.

JOHN McLAURIN - Editor.

WILMINGTON, N. C.:

WEDNESDAY, MARCH 3, 1880.

RELIGIOUS EXCITEMENT.

In reading the reports of revivals made from time to time through the newspapers it is frequently mentioned, and the fact emphasized, that there was no excitement attending the meeting, that everything was calm and quiet, as if this were a great merit and necessary to shield such meetings against reproach. Why should any such necessity exist? Is there no such thing as a healthy religious excitement?

Of course mere animal excitement cannot be too seriously deprecated, and there is little worth in that communicated by the electric magnetism of large crowds and spread by the contagion of sympathy. This has ever been reprobated by Presbyterians, and with justice severely condemned; but to extend this reprobation to all excitement is certainly too indiscriminating. With equal propriety might a sound, substantial, wholesome dinner be condemned, because gourmandism brings the pains and penalties of gout.

When the Holy Ghost convicts a man of personal sin and reveals to his awakened gaze the yawning of an eternal hell, it is but natural that there should be some little excitement in that man's breast. The appreciation of imminent danger generally arouses the feelings to a high pitch. True, the effect is different upon different constitutions, some are calm, cool, collected, even in the greatest peril, some lose all presence of mind and are overwhelmed by the intensity of their excitement. Some receive the saddest tidings without the change of a single feature or the quiver of a muscle to indicate the grief at the heart; others are overcome with sorrow and yield to a perfect abandon of grief. So it is with religious feeling: Some are perfectly calm, others are anything but calm under the conviction of sin. Shall we expect a man whose very nature inclines him to give vent to his feelings in all other dangers and griefs, to be cool and collected, when God shows him the greatest danger that can threaten mortal man? Surely this would be unnatural in him and could not reasonally be expected. The Scriptures do not countenance this indiscriminate condemnation of religious excitement. Judging from the narratives therein contained excitement by no means inconsiderable seems to have followed the preaching of the Gospel. The jailer seems to have been anything but calm when he was convinced of sin, and one can hardly imagine the apostle Peter writing of the revival on the day of Pentecost, and adding, "everything was calm and quiet, and the meeting was not attended with any excitement whatever."

Some persons are terribly afraid of excitement, so much so that they hinder their success. They handle the Gospel like a child does a firearm, too timid to discharge it because fearful of the report and rebound. Such ministers are not willing to conduct protracted services for fear of some excitement attending them. It is needless fear. Give God's weapon full play, use it to the utmost, and He will take care of results. Put the truth to the people in the most forcible and moving way in your power, and *put it repeatedly*. Strike blow upon blow; if the iron gets hot, *let it glow*, don't be afraid of the sparks. Avoid all sensational instrumentalities, all attempts to stir up mere animal excitement, but *preach the Gospel;* preach it much, preach it often, preach it with fervent, burning zeal, as if you believed your hearers were in real danger, and then if excitement comes let it come. You are not apt to be overmuch burdened with it.

REVIVAL OF INTEREST.

Our neighbor, the *Southern Presbyterian*, speaks of the continued discussion of the subject "How shall we reach the masses?" as a sign of reviving interest, and would rejoice to see the agitation of the various questions involved become general. In the friendliest spirit and in the kindest tones our contemporary intimates that there is danger that zeal may hurry the Church into the adoption of measures which would prove mischievous.

We are glad, heartily glad, that there is a prospect or possibility of zeal in the matter, for as yet the zeal has not been evoked. We most heartily endorse the sentiment of moderation expressed, and agree with our neighbor generally, indeed, in his positions, but Presbyterians by nature, and by education, do not incline to radicalism. In their case it will, it so seems to us, be easier to abate or control any tendency to extremes than to break the lethargy which enfolds us. With pleasure we give this extract from the *Southern Presbyterian*, and wish we could give the article entire. What is said of the necessity of earnest and believing prayer we heartily endorse. "It may be that a full and free discussion shall result in the conclusion that all the measures which have been proposed to secure greater success are either dangerous or certainly inexpedient, if not unlawful. And yet, if it results in awakening a deeper concern and a more solemn sense of responsibility, it will be sure to arouse the ministry and the Church to more zeal and energy in the working of our system as it is. Perhaps here is the solution after all. No system will succeed that is not faithfully worked; while even an imperfect system may be conducted with so much fervor and industry that it will accomplish wonders.

On one point all will agree, that the subject calls for much earnest and believing *prayer*. In our perplexity we need divine guidance. If we are in error, even in our practice, we need the Spirit of God to show us what is right and best. Under any circumstances we need a baptism of the Holy Spirit upon our whole Church—on our ministers, our elders, our deacons, our parents, our Sabbath Schools—upon all our efforts and services. Not by human wisdom or ingenuity, not by devices and machinery, not by learning and eloquence nor by untrained and unsanctified zeal, not by any form of human might or any degree of created power, but "by my Spirit, saith the Lord." *More prayer*, then, is the great desideratum—the *first* requisite. Are our people praying? Is there a real and profound sense of our deficiency and need, and of our entire dependence on God, and is it manifesting itself in the prayer-meeting, at the family altar, in the closet? We have been asking one another these important questions bearing on our success. Let us all turn them into appeals to Jehovah."

JAMES LENOX.

In our last issue we noted the death of James Lenox, but only to refer in the most general terms to his princely benefactions.

The lives of such men as Mr. Lenox are worthy of special record, not only because of the deeds done but rather because of the motives of the doing and the spirit and character of the donors. By the presentation of such examples to the youth of our land demonstration is made that vast wealth, by the grace of God, may consist with profoundest humility and with earnest love for the Church of God.

The immense wealth of Mr. Lenox was gained principally by the rise in value of real estate in the city of New York. For the last forty years he lived a retired life, devoting himself principally to the collection of rare books and works of art; a few books he published but for private distribution. While thus retired from the world he did not withdraw his sympathies. His private benefactions were immense, and to objects of public interest he gave lavishly. The Lenox Library will perhaps do more to perpetuate his name and memory than any other institution founded by his liberality, though it carries to posterity in less degree the savor of love that accompanies other benefactions. He was an ardent Christian and a thorough Presbyterian, intelligent and loyal. The *Presbyterian* of Philadelphia says:

"He may be said to have founded the Boards of Publication and of Church Erection of our Church through his benefactions connected with the semi-centennial celebration of the founding of the Presbyterian Church in this country. His relations to the Board of Foreign Missions were not less important in its beginning, and continued through constantly benevolence to the end of his life. When the Mission House was proposed at No. 23 Centre street, New York, it was a great undertaking, far greater than the effort to build any of the palaces that stand now as monuments of the Church's present liberality. A few noble men and women laid the foundation of the house that looks now so unpretentious, and almost below the pride and needs of the Church to-day. In 1839 Dr. Janeway gave in payment for the lots $2,000, James Lenox gave $1,450 and afterwards $3,750, in all $5,200. His gifts through the collections of the First Presbyterian church of New York to this Board were about $5,000 a year, and from $10,000 to $15,000 a year of personal gifts. It is estimated that his gifts to the Presbyterian Hospital in New York, the Phillipps Memorial Church, the Presbyterian Home for Aged Women, and to the Lenox Library have amounted to over $2,000,000. In addition to this he built two spacious library buildings for Princeton Theological Seminary, and two handsome houses for the use of Professors in that Seminary. Princeton College shared also in his generous gifts. Indeed, the whole of his abounding liberality cannot be told, for much of it he modestly concealed from human sight. It was a noble life, filled with good deeds, and ending in peace and submission to God's will."

The modesty of Mr. Lenox was remarkable. His gifts were never for the public eye, and only such are known as could not be concealed. His name goes down to coming generations associated with those kindly deeds which make the memory blessed.

SOUTHERN PRESBYTERIAN REVIEW.

The January number of our Review has just come to hand, near the close of February. Its contents are as follows:

I. The Freedom of the Will in its Theological Relations. By the Rev. Prof. John L. Girardeau, D. D., Columbia Theological Seminary, S. C.

II. Rationalism in the Church versus Rationalism Without. By the Rev. Samuel M. Smith, Washington, N. C.

III. Election. By the Rev. J. F. Gibert, Abbeville, S. C.

IV. The Conversion and Restoration of the Jews. By the Rev. Edward Martin, St. Charles, Mo.

V. The Sabbath of the State. By the Rev. Prof. R. L. Dabney, D. D., LL. D., Union Theological Seminary, Va.

VI. The Diaconate.

VII. Critical Notices.

VIII. Recent Publications.

In article VII. are notices of "A Critical and Doctrinal Commentary upon the Epistle of St. Paul to the Romans." By Wm. G. T. Shedd, D. D., a New England work which contains seventeen Orthodox lectures. The Life of General Albert Sidney Johnston, by his son, Wm. Preston Johnston, &c.

Article I., is especially interesting to the Theologian.

Article II. pleasingly illustrates the fact that we have a ministry able to vindicate the Supreme authority of the Scriptures, as against the rationalism of ecclesiastical regeneration, women preaching, etc.

Article V. maintains the Sabbath of the State as "an institution of natural theism and social morals."

Article VI. is very practical. That the proper trustees of a church are its deacons, representing a co-operation of communicants, and that deacons may (though not of right) as well as elders assist in distributing the elements, are points considered. It is not a function of the eldership to distribute the elements of the Supper: the communicants themselves assist.

The *Review* ought to be sustained by our great body of intelligent elders and laymen.

A meeting of great interest has just been closed in the church at Henderson, Ky. Dr. J. W. Hoyt, of Nashville, Tenn., has been assisting the pastor, Rev. D. O. Davies, holding two services daily, and preaching with rare plainness and power for more than two weeks. God gave a blessing. The church has been much refreshed and encouraged; and thus far there have been more than forty additions.—*St. Louis Presbyterian.*

NOTES AND JOTTINGS.

With regard to "Aramanoby vs. Allemande," which has been a matter of good natured discussion between two of our brethren, both learned in such matters, we are glad to be able to take it all on the broad shoulders of the NORTH CAROLINA PRESBYTERIAN. Rev. Jethro Rumple, in his article in January last, quoting Lawson, said, "As to the consonants 'l' and 'f' I never knew them in any Indian speech withal." The types made it "l" and "k." The change referred to in the article was "r" into "l," not "a" into "l."

We seldom see a brighter face or a more sprightly make-up than that presented by the *Gastonian Gazette*, which has just entered the field of journalism. Geo. W. Clark is editor and publisher. We wish him success.

Our thanks for the very kind terms in which the *Orphan's Friend* commends us to the Presbyterian public.

Rev. Dr. Charles Phillips has so far improved as to have been able to visit Mr. E. J. Hale in New York. In a letter of the latter to *Hale's Weekly* a graphic account of the visit is given, as also of Dr. Phillips' travels around the city on the elevated railroads.

History repeating itself has again elevated a Jew in Egypt. The Khedive has raised an Austrian Jew, named Julius Blum, to the rank of Pasha and Assistant Secretary of State. This will recall to mind the advancement of Joseph in olden time. It is said, indeed, that no Israelite has, since the time of Pharaoh's favorite, reached so high a position in Egypt.—*Christian at Work.*

We are to have the Salvation Army among us. The London *Weekly Review* gives us this item:

"A proclamation has been issued from the headquarters of the Salvation Army, Whitechapel Road, announcing the immediate advance of the Salvation Army on the United States. The expedition will sail on the 15th of this month, and will be commanded by Gen. Railton, who had been recently appointed to make a desperate attack on North Wales, where matters are in a very bad way. It is not announced what part of the United States will be selected as a landing-place, but possibly Gen. Railton will be heard of before long in the neighborhood of New York.

The Old Believers are a religious sect which has been excluded from all the privileges, such as they are, accorded to all other denominations in Russia. It is said that at this very time there are three persons in prison who have been confined over twenty years—one as long as twenty-six years. The *Weekly Review* has this to say of the matter:

"A disgraceful story of religious persecution in Russia has been made public by a leading St. Petersburg journal, which in consequence has incurred the displeasure of the authorities. There is a numerous sect in Russia called Old Believers—descendants of those who, when the National Church was violently reformed in the seventeenth century, refused to give up their old creed, and who thus became objects of persecution and oppression by the government. Their religion is of the Puritan type, and closely resembles Presbyterianism. They are stated to be a moral folk, sober and honest in their dealings, and very tenacious of their religion—a class of people quite above the ordinary run of Russians. It is hardly credible, in these days of enlightenment and religious liberty, that men should be imprisoned for five and twenty years on account of their religious belief; and yet that is what the *Golos* asserts has happened to three leaders of this sect, and they are still languishing in prison, apparently forgotten by the authorities. The paper, for thus reminding the government of these unfortunate men, has been prohibited from printing advertisements for a month. Could not something be done by the British government, which is so continually held up as the champion of religious freedom, to procure the release of these prisoners for conscience sake?

NEWS NOTES.

We specially invite news from all quarters for this column.

We are advised that Rev. R. B. McAlpine has accepted the invitation of the Goldsboro church to become its pastor. He preached in Goldsboro on Sabbath last, and will supply the church until the call is formally placed in his hands by Presbytery.

FURTHER FROM THE BAHAMAS.

Capt. W. J. Potter writes from Spanish Wells, Feb. 15:

Dear Brother: I arrived at Harbor Island about the middle of January, and up to this time have visited but three settlements, for they are thickly populated. I do not wonder at your admiring the work of colportage, for it is a great means of winning souls to Christ. The people seem to be greatly awakened: some have been converted and I trust many more will be brought into the fold of Christ.

The climate here is very delightful. The white sandy beaches look as if snow had been falling here, where it has never been known to fall. Traveling with me I have a converted young man about 18 years old. He has a great desire to come into this work for Christ. I hope he will be commissioned to work in these Islands. Ask your people in your prayer meetings to pray for me in my work, for I greatly need their prayers. Prayer, you know, unlocks the door of heaven.

PETERSBURG, VA.

A friend writes:

"The Old Street Presbyterian church, Petersburg, is enjoying a season of special religious services, conducted by the Rev. Dr. Pryor of Nottaway Court House, the Nestor of East Hanover Presbytery. The Doctor preached for his old charge, the Second church, the evening before commencing at the Old Street, a sermon brimful of the consolations of the gospel. Text Joh xxxvii: 21, "And now men see not the bright light which is in the cloud." Such a stream of comfort from one sermon is seldom brought forth as the Doctor poured out to the congregation on that occasion. Some who came with hardened hearts went away greatly comforted. Dr. Pryor has been preaching this blessed gospel for nearly fifty years and yet preaches with as much vim and earnestness as ever. May his bow long abide in strength.

"Dr. Witherspoon of the Tabb Street church, who has been assisting Dr. Armstrong of Norfolk in a series of meetings, returned and preached on Sabbath morning and evening to his own church. It is understood that Dr. Armstrong will soon conduct similar meetings for the Tabb Street church. Dr. A. is considered in Petersburg one of the best sermonizers in the whole Church."

CONCORD CHURCH, (CABARRUS)

Rev. L. McKinnon sends this capital record:

"The Presbyterians of Concord have paid the remnant of their church debt. Their house of worship and parsonage are now entirely free from debt. They have built both their church and parsonage within the last eight years, and during the same period have twice voluntarily increased the amount of their pastor's salary."

We are advised that a protracted meeting is in progress, at Hopewell church, Pender county. Religious services commenced on Friday last and at time of advice were still in progress. There is considerable interest manifested. Rev. Colin Shaw and Rev. Geo. W. McMillan assisted Rev. D. B. Black in the earlier of the meetings, and Rev. B. F. Marable was expected on Monday, to remain probably until the close. Rev. Colin Shaw preached at Burgaw on Sabbath night last to a large and attentive congregation, and Rev. B. F. Marable preached on the same day at Black River Chapel.

We are pleased to note all revival of interest in our church.

RELIGIOUS INTEREST IN ASHEVILLE, N. C.

A lady, one of the PRESBYTERIAN's best friends, writes us from Asheville:

I give you some cheering news of the religious meetings going on in our town. This is the fourth week, and the interest seems not only unabated, but increasing. It is held in the Baptist church, under the care of the resident Baptist minister, Rev. Mr. Dixon, formerly of Chapel Hill. A goodly number have professed their faith in Christ; twenty or more have been immersed; the Presbyterian and Methodist Churches have had several accessions, and there have been some very interesting cases of reformation, and of return to "their first love" by backsliders. An unusual solemnity seems to pervade the community. The church is crowded to overflowing, there being from 500 to 700 people present at night; and the prayer meetings twice a day are very largely attended. We trust and believe it is a genuine work of the Holy Spirit. Pray that He may not be grieved and withdraw His blessed influence.

For the N. C. Presbyterian.

WHAT NEED IS THERE OF THE PUBLICATION ENTERPRISE?

The question is asked honestly by some, and the doubt implied hinders the full and hearty support needed to make the work efficient.

1st. Our Church needs it because it cannot afford to commit the preparation of its Sabbath school literature—lessons, etc.—to other hands. We must teach God's truth as we understand it. The necessity of guarding the instruction of the Sabbath school is only second in importance to the protection of the pulpit against erroneous doctrine. Nothing can so impress the absolute need of this agency as a familiar acquaintance with the mass of Sabbath school literature, much of it unsound in doctrine, that is bidding for patronage in every corner of the land.

2d. Our Church needs the power of the press. Every Church—every ism known to the time—uses this power diligently and persistently. The press speaks oftener and to a larger audience than the pulpit. Shall it speak in the name of the Presbyterian Church, or shall it be silent? Shall the Church use, or neglect, a power which becomes every year more efficient for good or for evil? As a Church we have unquestionably a work to do in the preparation and publication of a sound religious literature. Shall we do it? Or in other words, shall we have a Publication enterprise?

3d. We must fight error with the weapons it most affects. The land is full of broad Church, ritualistic, rationalistic, infidel, and licentious literature. Has our Church no mission here? Shall it content itself with exorcisms from the sacred desk against these spirits of evil, or shall it provide and distribute a wholesome literature rich in the truth of the blessed Gospel? Let us not excuse ourselves by saying that others have done and are doing all that is needful, and that we can enter into their labors. There is a field we only can reach, and a constituency to which, and for which we are responsible. We must shield and save *our own* from the baleful agencies now so active. And we can do it most effectively in this way.

4th. The missionary feature of the Publication work is greatly needed in our Church. Feeble churches, missionary fields, and struggling Sabbath schools, greatly need the help, which for three years past we have been compelled to refuse. Our evangelists, as they go from one weak church to another, should be able to scatter the leaves of life broadcast among a destitute people. The colportage work should be everywhere revived. Every minister in the Church should have it in his power to use this agency.

The work is important; it is urgent; it is a *necessity.*

We ask, with the chairman of one of our Presbyterial committees:

"Who of us can be content that our beloved Church should be doing nothing at such a time as this—should stand idle, because helpless, while the devil is using the mighty power of the press to crush her enterprises, to invade her own households, to ensnare her people, to pour contempt upon her Lord!"

This great enterprise has been lying almost dormant during three years past, except as to its Sabbath school literature. The question for our churches to answer at the collection next Sabbath is, Shall it not now be revived? Can we afford longer to delay? H.

Rev. F. A. Thompson, of Spring Hill, Tenn., is now assisting Rev. T. M. McConnell in a meeting at Westminster church, Nashville, Tenn., and preaching with great earnestness and acceptability. Five or six persons had already (last Friday) professed faith in Christ, and others are interested. The meeting will be continued this week.

For the N. C. Presbyterian.

REV. WILLIAM BRANCH CRAWFORD—SKETCH OF HIS LIFE AND LABORS.

BY REV. W. T. HOWISON.

The intelligence of the recent decease of this honored servant of Christ has fallen sorrowfully upon the hearts of a multitude of friends and brethren throughout our Presbytery and Church.

Death, relentless and unsparing, has again visited our Southern Church; and this time a young man, strong and robust, has fallen. Rev. Wm. Branch Crawford, Stated Clerk of Onachita Presbytery, died at his residence, in Washington, Ark., in the early morning of November 15, 1879. On the following Sabbath, November 16th, at o'clock P. M., a large congregation assembled in the Presbyterian church at Arkadelphia, to attend the funeral services and to testify their respect and esteem for the deceased, who had been partly raised there. He was a zealous and faithful minister, and has left to his people an example of sincere and unaffected piety, which will be remembered and cherished. He was one of a class of men and ministers that bear witness for Christ of the beautiful fruits of the Christian religion.

HIS EARLY LIFE.

Mr. Crawford was born September 19, 1851, in Marion district, S. C. It is not known to the writer in what church his parents held their membership at that time. He was the eldest son of Rev. A. L. Crawford, now of Mocksville, N. C.; long known and loved throughout the bounds of Onachita Presbytery. His public profession of faith in Christ was made while his father was pastor of the Arkadelphia church. His heart and mind were early turned to the gospel as his future life-work, and the needful preparatory education was provided for him. He was sent, with many prayers and hopes, to Davidson College, N. C., where he pursued his literary and scientific course of study to his graduation, which he accomplished with success, obtaining the second distinction in his class. After pursuing his theological studies at Columbia Theological Seminary for three years, he was licensed and ordained to preach by the Presbytery of Harmony, in October, 1875.

HIS MINISTERIAL LABORS.

His first field of labor was in South Carolina, with the churches of Midway and Bethel. He was installed pastor over these in December, 1875. In May, 1876, he came to Arkansas and married Miss Frank Stewart, the youngest daughter of David Stewart, who was for a number of years an honored elder in the Arkadelphia church.

While at Arkadelphia he received a call from the church at Washington, which he accepted, and did not return to South Carolina. Of this church he was the admired and successful pastor for more than three years. He was installed pastor of the Columbus church for one-fourth of his time, in October, 1878. The Marlbrook church also shared his labors during 1879. Under his ministry these churches were unusually prosperous, and grew in membership and influence. And the churches of the surrounding country received the benefit of his labors as he had opportunity.

HIS PREACHING.

In his preaching Mr. Crawford was remarkable for his simplicity and directness. His composition was plain and unadorned; always conspicuous, and never inelegant; and exhibiting rather the fruits of study as modified by the individuality of his own mind than any display of learning. His hearers were always impressed by the sincerity and fervor of his spirit. His manifest desire to instruct them in the way of salvation commanded their respect. His manner in the pulpit showed that his aim was to honor his Master more than himself, and he aptly illustrated the saying of the Apostle, "I seek not yours, but you." He never "served God with that which cost him naught." For he was diligent in all his preparations for public service, and his sermons were rich and abundant with gospel truth, and his exhibition of God's love in Jesus Christ were impressive. The truth from his lips accomplished the purpose of salvation, without any extraordinary manifestations. These, it will be perceived, are the facts in mere outline of his labors.

HIS CHARACTER.

His was naturally an amiable disposition. This, refined and elevated by grace, made him a devoted husband, a loving father, a faithful friend, an earnest and sympathetic pastor. He was esteemed by his churches as a model man, and his blameless life, his consideration for all classes of men, his fidelity to the duties of his sacred office, and his wise pulpit ministrations, all combined to clothe him with an influence and power for good. His name is still an ointment poured "forth" among his surviving people. His inner life and spirit, as revealed to his friends, bring to view the sources of his intellectual and religious activity. These are to be found in his abiding sense of duty, which seemed always to constrain him in his daily walk with God. I do not know that I can better close this notice than by quoting a few sentences used in my sermon at his funeral:

"To his fidelity, patience and unwearied industry; to his unambitious and unselfish services in the Church, his people and brethren in the ministry bear emphatic testimony. And the Church and Christianity are enshrined by his life. He was a steadfast man, not so much a brilliant genius, as a man of thorough conscientiousness. * * * Now that he has entered into his rest, we thank God for the manifestation of the power of divine grace afforded in his life, and mourn that we must go on our pilgrimage without his companionship.

Though his death was sudden, yet was he ready. The mental wanderings of the last days seemed to indicate that the dying preacher still preached—still had the burden of souls resting upon him. He would go through the different parts of the service of the sanctuary, and repeat passages of God's Word with a spirit and unction, that showed that he had had an experimental acquaintance with the truths.

"Are there not aspirations in each heart
After a brighter, better world than this?"

Following him as he followed Christ, we shall one day meet him and greet him, receiving from his Lord and ours the commendation, 'Well done; enter into the joy of thy Lord!'"

For the N. C. Presbyterian.

COLUMBIA SEMINARY.

Has been sorely afflicted in the death of Mr. J. F. Mayne, one of the Senior class. His fine intellect, generous heart, cheerful spirit and earnest piety made him a favorite with all, and gave promise of great usefulness as a minister. For some time he had been in feeble health, but his death was sudden. He was taken sick on the night of the 19th, and on the morning of the 21st his spirit had gone. That night there was a funeral service at the Seminary, and in the morning his body was sent to his parents in Gadsden, Ala., under the care of one of his classmates. It is the first death in the Seminary since the spring of 1861, when Mr. Brooks of Virginia died of pneumonia.

The financial condition of the Seminary is much better than it was last fall. The losses of last year caused the expenses to exceed the receipts by over $200 per month. This caused the directors, in November last, to inform the churches that they could not see the endowment for paying current expenses, and hence they would suspend the exercises next May if they (the churches) did not contribute enough to enable them to meet the deficiency. This action was severely commented on by some at the time, but its wisdom has been clearly vindicated, and now those who most strongly condemned are among those who most heartily approve and praise it, as the only course that could have saved the Seminary from serious injury. The advice, "Tell the bright side and conceal the dark side, for no one cares to pay for a dead horse," is seen and felt to be wrong in principle and ruinous in practice. Since December 1st nearly $2,500 have been contributed for current expenses, about $3,500 have been given to increase the endowment, and over $7,500 have been paid by James Adger & Co.

The following students expect to graduate in May: Messrs. S. E. Bishop, A. M. Fraser, D. E. Frierson, J. A. McLees, L. H. Robinson, J. M. Seabrook and C. L. Stewart of South Carolina: Messrs. J. T. Plunkett, C. M. Shepherd and R. A. Webb of Tennessee; Messrs. F. J. Brooks of Virginia, B. D. Grier of Alabama, J. L. D. Houston of Arkansas and A. M. Sale of Georgia.

It is an unusually fine and promising class. Those who know them feel assured that the churches that secure their services will indeed be fortunate, especially as of late there has evidently been a work of the Holy Spirit among them, causing a more thorough consecration of themselves to the service of Christ. B.

NEW PUBLICATIONS.

Natural Science and Religion. Two lectures delivered to the Theological School of Yale College, by Prof. Asa Gray. $1. Chas. Scribner's Sons, New York, 1880.

These lectures come from an eminent scientist, a professed Christian, upholding the Bible, and at the same time a moderate evolutionist. They constitute an invaluable contribution to religio-scientific discussion, in that they show how far one accepting the whole Bible as God's Word, can accept development hypotheses, meet difficulties of Christian faith inhering in them, and avoid or rather combat and destroy all infidel arguments, supported by these prevalent scientific theories. Prof. Gray may indeed minimize the divergences of certain scientific and religious beliefs, and he rather broad in stating the essential contents of Christianity, compatible with evolutionary conceptions. But his lectures are sensible, timely, instructive and very helpful to the Christian student.

Faith and Character. By Marion R. Vincent, D. D., pastor of "The Church of the Covenant," N. Y. Pp. 376. $1 50. Chas. Scribner's Sons, New York, 1880.

This is a volume of twenty sermons delivered in regular pastoral work by a distinguished Presbyterian pastor. His aim is to help men to clearer views of the divine Saviour, of Christian manhood, and the dignity and sweetness of Christian duty. We have read a number of the sermons, and heartily commend the book, as containing the best selection of sermons we have seen for many a day; with no sensationalism, but earnest, orthodox, practical, pleasantly written, fertile in illustration, sensible, varied, and calculated to develope Christian energy, and build up in holy faith.

The Monthly Bulletin of the N. C. Board of Health, compiled by Thomas F. Wood, M. D., Secretary, is at hand and deserves a much more extended notice than we can give it. It furnishes information as to prevailing diseases of men and of domestic animals, condition of public buildings, sanitary condition of country towns, all of which is capital data for the work of the Board and ought to be studied by our citizens generally A postage stamp sent to Dr. Thos. F. Wood to pay postage will get the *Bulletin.*

The Nursery: This capital little monthly, published by John L. Shorey, Boston, comes up regularly. It is a grand thing for the very little children.

St. Nicholas for March contains the following: Buttercup Gold; The Swan Song; Longtinde One Hundred and Eighty; The Lazy Pussy; The Teakettle Light; Crocus; Babie Stuart; "Its such work to go up, up, up! But such fun to go down, down, down!" Jack and Jill; Riding on the Rail; A Naughty Boy; Among the Lakes, and many others. $3 a year, 25 cents a number. Scribner & Co, Broadway. New York.

RELIGIOUS INTELLIGENCE.

SOUTHERN PRESBYTERIAN.

Rev. J. B. Carne, of Union City, Tenn, has accepted an invitation to supply the church at Covington, Tenn.

The church at Union City, is now without a pastor, and wants one. Correspondents may address Mr. W. C. Campbell, Union City, Tenn.

The postoffice address of Rev. Dr. John W. Pratt has been changed from Richmond, Ky., to 280 Race street, Cincinnati, O.

Items from the Christian Observer:

During the twenty-five years' existence of the Ninth Street Presbyterian church of Covington, Ky., it has had six pastors. Its twenty fifth anniversary was observed on the 8th ult., free from debt

Seven members united with the church at Elizabethtown, Ky, on Sunday, the 15th ult. Rev. Angus McDonald is pastor of the church.

On Sunday, the 15th ult., Mr. Orville Ford and Mr. E. P. Walsh were elected elders of the church at Eminence, Ky. The new house of worship is nearly completed and will be one of the most substantial, serviceable and elegant in that part of Kentucky.

At the communion on the 22nd ult., at Bellewood Seminary, at Anchorage, Ky., two of the pupils united with the church, and two orphans from the "Orphanage" adjacent expressed their desire to join.

From *Southern Presbyterian:*

It is thought that the Rev. L. S. Handley, pastor of the church at Birmingham, Ala., will accept the call tendered him by the church at Pulaski, Tenn.

The Rev. R. A. Mickle, pastor of the church at Brunswick, Ga., has given notice to his congregation that he intends to request the Presbytery of Savannah at its meeting in April to dissolve the pastoral relation existing between them.

Tuskaloosa Presbytery, we learn from the *Tuskaloosa Gazette*, has declined to place the call from Pulaski church in the hands of Rev. L. S. Handley. The call was opposed by the Birmingham church of which Mr. H. is at present pastor.

The venerable Dr. Theodoriek Pryor, of Nottoway county, is to commence a series of religious meetings at the Old Street Presbyterian church in this city this week, to be continued nightly. Dr. Pryor is one of the oldest ministers in East Hanover Presbytery, and for many years was pastor of the Second church in Petersburg.—*Richmond Dispatch 27th inst.*

The Memorial Chapel presented to the Presbyterian church of Fredericksburg, by Mr. Seth B. French, in commemoration of his oldest daughter, who died in the bloom of youth, will be of rough Virginia granite and cost about $10,000. Work has been commenced.

NORTHERN PRESBYTERIAN.

Emanuel Presbyterian church, Milwaukie, Wis., has borne during the past six months a current expense of $65,000, and during nine years of its existence has acquired $200,000 of property. It has recently provided for paying $35,000, which will clear it of debt.

The trustees of the Brooklyn Tabernacle have issued a circular directed to the holders of the second mortgage bonds on the Tabernacle, stating that they will not be able to liquidate the bonds at maturity, and asking the holders to extend the time for five years at six per cent. The outstanding bonds of this issue amount to $18,000.—*Christian Union.*

PROTESTANT EPISCOPAL.

Professor A. Jaeger, formerly rabbi of a Jewish synagogue in Mobile, Ala., has been ordained a priest in the Episcopal Church.

Rev. Mr. Brookman, recently an Episcopal minister of Canada, has been received into the Baptist Church.

BAPTIST.

A Baptist church, the first in the Territory of New Mexico, was organized at Las Vegas on January 31st.

Gethsemane Baptist church, Philadelphia, has raised subscriptions amounting to $2,000 in excess of indebtedness, to allow for shrinkage. The Memorial church, Philadelphia, raised $45,000 more than would pay its debt.

CONGREGATIONAL.

The death of Rev. C. P. Bush, D. D., New York, Secretary of the American Board of Commissioners for Foreign Missions, is announced. He died on February 22d of rheumatism of the heart.

METHODIST.

In Detroit, Mich., there are 2,000 Methodists and the church property is worth $300,000.

A Southern Methodist church has been organized at Indianapolis, Ind.

The General Assembly of the Presbyterian Church in the United States

Will meet at Charleston, S. C., on the third Thursday (the 20th day) of May, 1880, in the Second Presbyterian church, at 11 o'clock a. m. The opening sermon will be preached by the Moderator of the last Assembly.

The undersigned, Committee on Commissions, will meet in the Lecture Room of said church on Wednesday, the 19th, at 8 o'clock p. m., to enroll the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
WILLIAM BROWN, Permanent Clerk.

PRESBYTERIAL NOTICES.

The Presbytery of Fayetteville will meet at Laurel Hill church, Richmond county, N. C., Wednesday, April 21, 1880, at 11 o'clock a. m.

The usual blanks will be mailed to all the churches in due time. Let these blanks be carefully filled and sent up to Presbytery at Laurel Hill.

The assessments for the "Presbyterial Fund" are considered due April 1st, and should be promptly paid. Churches which are credited to this fund will be duly notified by the Treasurer. J. P. MCPHERSON,
Stated Clerk.

Fayetteville, N. C., Feb. 7, 1880.

Presbytery of Mecklenburg will meet at Dallas, Friday, March 19, 1880, at 7 p. m.
R. Z. JOHNSTON, S. Clerk.

The Presbytery of Wilmington will meet at Brown Marsh Church, Bladen county, on Thursday, 25th March, 1880, at 12 M.
JAMES M. SPRUNT, Stated Clerk.

The Presbytery of Harmony will meet at Cheraw, April the 7th, 1880, at 8 o'clock, P. M. W. A GREGG, Stated Clerk.

The 220th session of the Presbytery of Orange will be held in Washington, N. C., on Wednesday, the 24th of March, 1880, at 7 p. m. F. H. JOHNSTON, Stated. Clerk.

Delegates and visitors to the Presbytery will be passed by the Richmond & Danville Railroad to Goldsboro and back, round trip, at 6 cents per mile. Tickets must be bought which will be good for six days from date, and must be endorsed by the Clerk at Presbytery, to be good to return

SECULAR MISCELLANY.

Mrs. Dr. R. H. Chapman, principal of Goldsboro Young Ladies' Institute, gave $50 for Irish relief.

At Madrid sentries exposed to the "death breath," blowing from the Guadarama mountains, are changed every half hour.

Maryland stocked her waters with shad six years ago, and the catch at Havre de Grace has increased from 7,000 in 1873 to 23,000 last year.

Opium smoking is rapidly on the increase in California. A bill has been introduced in the Legislature designed to suppress the practice.

Mrs. W. W. Astor wore diamonds and pearls at a dinner at the White House lately which were worth nearly or quite one million dollars. A Washington dispatch says: "She was attended by two detectives, dressed as gentlemen."

Each month of the year 737,000 papers,

...ge and small, go out from the doors of the ...sbyterian Board of Publication in Phila...lphia to all parts of the land. A gain of ...,000 has been made within a year.

We are glad to learn that our colony of Hollanders is increasing in numbers, and that the prospects of a successful colonization of this excellent and industrious society in our county continues to look favorable. Some twenty or more immigrants have arrived at Fairfield within the past few days to join the pioneers who settled at that point during the year past.—*Newbernian.*

One of the shrewdest and best posted business men in Statesville gives it as his judgment that there is now more surplus money in Iredell county than there ever was before, prior to or since the war.—*Landmark.*

The lower jaw of a human, said to have belonged to the primitive races, has been dug up on the banks of Lynx Creek, in Arizona. The man had never more than six teeth, and from its formation the possessor subsisted wholly on roots and grass.

A trilingual inscription has just been discovered in the ruins of an ancient church in Zebed, in the north-east of the Syrian desert. The first inscription is Greek; the second Arabic, in the most ancient ante-Mohammedan kind of writing; third is in an unknown character. It contains a dedication of the church, and is probably of about the fourth century.

We are pleased to learn that the Bingham School is more than maintaining its former status. The increased numbers, 153 for duty at present, have made it necessary to put up new buildings, and besides 10 Southern States and Asia, who have been represented for some time, Brazil is now represented, and the School is now attracting attention at the North, three Northern States, New York, Pennsylvania and Wisconsin being represented.

Our readers, many of them, will not have forgotten that Dr. W. W. Harriss, whose card appears in this issue, was regularly educated an allopathic physician, and formerly enjoyed a large practice in this community.

MARRIED.

No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is required not for publication but as a guaranty of good faith.

At the residence of the brides father, Mr. A. G. Thompson, on Wednesday evening, Feb. 18, 1880, at 8 o'clock, by the Rev. Robah F. Bumpass, Mr. G. W. LONG to Miss EULALA P. THOMPSON, all of Rutherford county, N. C.

Near Laurel Hill church, in Richmond county, on the 25th February, by the Rev. A. N. Ferguson, Mr. A. CURRIE to Miss ROSANNA J. CURRIE.

In Mecklenburg county, on the 9th ult., at the residence of Jas. S. Kirksey, by Rev. W. E. McIlwain, Miss MAGGIE KIRKSEY to Mr. JOHN H. AUTEN.

On the same day by the same, Miss SALLIE F. KIRKSEY, daughter of Robert Luckey, Esq., and Dr. JOHN A. ABERNETHY.

In Bladen county, on the 26th of February, by the Rev. A. McFadyen, Mr. JOHN L. SINGLETARY to Miss ANNABELLA LEWIS, daughter of the late Duncan Lewis.

DIED.

Obituary notices must be paid for in advance of the first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At High Point, Feb. 25th, Mrs. ALICE FISHER, aged 82 years.

Mrs. F. lived in Newbern, N. C., during many years and joined the Presbyterian church in that place in 1829 or 1830. Several years ago she came to High Point and joined the church in this place. She was a meek and humble Christian and endeared herself to many christian hearts by her Godly walk and conversation. She left us in the bright hope of blessed immortality. P. H. D.

At the residence of Mrs. Rebecca A. Thomas, at Mt. Washington, on the 18th Nov., 1879, Mr. R. S. ELLYAW. He died on his 69th birthday. For about 40 years he had been a ruling elder in the well Presbyterian church.

In Pender county, Feb. 14th, in the 40th year of his age, Mrs. MARTHA E. ROWE, wife of W. Rowe.

She had been for many years a member of Mt. Williams church; she left a husband and five children and many friends to mourn her loss. May the latter cheer the hearts of those who mourn—and we all remember that Jesus doeth all things well.

In Whiteville, N. C., on the 25th inst., C A, infant child of D. P. and Syrena High, aged 1 year, 5 months and 8 days.

Too pure for this world she has gone up higher.

In the night of the 17th Feb., at Hearne, Texas, JOHN M. MORRISON, formerly a resident of Richmond county, N. C., in his 46th year.

He graduated in 1857 at the University of N. C. For the past ten years he had been living at Hearne, Texas, where he enjoyed an extensive practice and will be very much missed by his many patrons.

In Whiteville, N. C., Febrnary 24, 1880, CLARENCE HINES, aged 30 years and 25 days.

A man of strict integrity, he possessed the confidence of all who knew him. By his amiability of disposition, and kindness and courtesy of deportment drew around him a host of friends. His cheerfulness and patience during a long and peculiarly trying sickness gained for him the deepest sympathy and respect. Over a year ago he professed his faith in our Lord Jesus Christ, and was received into the membership of the Second Presbyterian church of Wilmington, and up to the close of his life he manifested the graces of a true Christian.

"Blessed are the dead who die in the Lord."

PASTOR.

In his 88th year, near Washington, Hempstead county, Ark., at the residence of his son, on the 11th day of February, 1880, Col. WILLIAM A. CARRINGTON.

He was born in Oglethorpe county, Ga., on the 7th of October, 1792. His parents returned to Cabarrus Co., N. C., where his father had been raised, and the subject of this sketch was about eight years old. When he was about twenty years old he began to teach school, and in the two or three years he was taught the neighborhood schools he acquired an accurate knowledge of the arithmetics and fell into his hands, and, writing a beautiful, bold hand, he made keys to each one as he taught them.

His inclinations and tastes led him early in life to enter into mercantile pursuits. He began business for himself at Lexington, N. C., and afterwards, with his brother-in-law, Edwin M. Holt, Esq., commenced manufacturing with his mercantile pursuits, in Alamance county, N. C., until 1752, when he sold out and came to this State.

He was married to Miss Nancy M. Holt in 1827, by whom he had six children, only one of whom survives him. She died in 1841 and he never married again. He was a ruling elder in the Presbyterian church at this place for twenty-eight years, and how long he was an office bearer in the church in North Carolina the writer has no means of knowing. As a Christian he was humble and faithful in all his duties—always in his place in church when able to be there, and never failing to attend his Presbytery when appointed to do so.

In politics he was a Whig, and for many years the personal and political friend of Governors Graham and Morehead, and at one time the business partner of the latter in mercantile pursuits.

Col. Carrigan, coming into life so soon after the close of the Revolutionary war, his educational advantages were necessarily limited, but these were amply compensated for in his case by those principles of virtue and moral rectitude, which are so characteristic of the descendants of the hardy Scotch-Irish stock of Western North Carolina, wherever found throughout the Sonth and West.

As a business man he was eminently successful in all of his undertakings, having been taught this great truth at his mother's knee, viz: "To work as if he was going to live always and live like he was going to die to-morrow." Although his children were all taken from him but one, and for the last few years he has been blind, yet he was never heard to complain, his language was "God has been so good to me all the days of my life."

He never took his bed until Sabbath before he died on Wednesday, although he had been slightly paralysed for some time before. His sufferings were not great, and at 10 o'clock on Wednesday he went quietly to sleep in Jesus. A. N. C.

Benefactors.

When a board of eminent physicians and chemists announced the discovery that by combining some well known valuable remedies the most wonderful medicine was produced, which would cure such a wide range of diseases that most all other remedies could be dispensed with, many were sceptical; but proof of its merits by actual trial has dispelled all doubt, and to-day the discoverers of that great medicine, Hop Bitters, are honored and blessed by all as benefactors.

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There is not the least doubt that the terrible frequency of late years of Paralysis, Insanity and the worst forms of organic disease is mainly attributable to the quantity and constituents of the medicines of the day. Take Simmon's Liver Regulator, a purely vegetable medicine, containing all the virtues of Calomel without any of the injurious tendencies so justly dreaded by mankind. It will be found prompt to start the secretions of the Liver, and give a healthy tone to the entire system, without salivation or any danger. When used as a Cathartic it in no wise disorders the system, nor does it produce any nause or sick stomach when about to purge. It is so mild in its action as not to interfere with business or pleasure. Beware of imitations gotten up on the popularity of Simmon's Liver Regulator.

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An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and Throat and Lung, Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative power in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 *Powers' Block, Rochester, New York.*

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OUR PAPER.

We do not forget that the NORTH CAROLINA PRESBYTERIAN is read not only by Ministers, who by reason of training and study are specially fond of profound discussions of religious philosophy, but by both sexes, and by all classes and conditions of persons. Consequently it is our aim to present such a *variety* of moral and religious reading that the paper will commend itself to all as a popular vehicle of such information and instruction as not only ought to be read, but as *will be read* by young and old, rich and poor, clergy and laity, learned and unlearned. We present no elaborate prospectus. Any who may desire to know more of the paper, are referred to its friends, who may be found in almost any community, or we will gladly send sample copies on application.

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We invite special attention to the premiums we are offering with the NORTH CAROLINA PRESBYTERIAN for the ensuing year:

To any subscriber, the paper one year, and Kitto's Cyclopedia ($5 00 edition) for $4 75.

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WILMINGTON MARKET
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SPIRITS TURPENTINE We quote market firm at 44 cents, throughout; on Thursday a sale was made at 44½ cents.

ROSIN—On Wednesday and Thursday sales were made at $1 15 for Strained and $1 20 for Good Strained. On Friday sales as above, and later in the day one sale at $1 22½ for Good Strained. Saturday sales at $1 17½@1 22½, respectively. On Monday prices advanced to $1 20 for Strained and $1 25 for Good Strained. Sales of Extra No. 2, at $1 35.

CRUDE TURPENTINE—Hard $1 55 and Yellow Dip $2 55 throughout.

TAR—On Wednesday, $1 10; Thursday price advanced to $1 15 and closed at $1 20; Friday $1 20; on Saturday and Monday receipts were placed at $1 15.

COTTON—Sales have been at 12½ cents for Middling during period of report.

CORN—No cargo arrivals; cargoes of good white corn would probably bring 68 cents.

TIMBER—By the omission of a very important word, our last report was confused. Premising by saying that receipts have been exceedingly light during the past week we re-produce last week's report as giving a fair statement of the market: The sales have been at prices ranging from $5 00 to $12 00, and extra sizes and lengths—ship timber—will bring a higher price. During the late freshet 5,000 000@6,000,000 feet of timber have been received and readily sold. Prices are now 35 to 40 per cent. higher than at the corresponding season last year. The demand continues good, and heart timber would be readily taken on the basis given above.

An Important Personal Item.

Charles S. Prentice, of Toledo, Ohio, went to Paris and thence to England to be treated of Bright's disease, and after the best physicians of both countries had done what they could for him, gave up in despair and returned to America to die. Here he received further treatment from other skillful physicians without benefit, and while "listlessly lingering in pain and anguish," heard of the Safe Kidney and Liver Cure, took it, and was completely cured in a few weeks.

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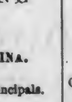

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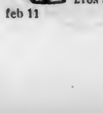
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This Company, with a capital of $1,000,000, was chartered in 1865.
The stock was taken by a few of the largest and wealthiest merchants in Boston and New York, who still direct and control the Company.
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By reason of the liberal policy of the Company, as well as the intrinsic value of its principal brand, SOLUBLE PACIFIC GUANO has become, unquestionably, the most popular Fertilizer in the United States, its sale extending from Maine to Texas.
It would be a work of superogation for us to do more than simply call attention to the fact that SOLUBLE PACIFIC GUANO will be offered this (the fifteenth Spring) season for sale at all points in North Carolina, *because* there is *no* manufactured Guano as *long*, as *widely*, and certainly *none* more *favorably* known, than this brand.
We therefore will devote but a few lines to a description of this popular article, preferring that *others* should testify from their own practical experience as to its value.
It is proper, however, that we should call attention to a comparative analysis of Fertilizers sold in North Carolina, published in 1878, by Prof. Ledoux, the State Chemist of North Carolina, who places SOLUBLE PACIFIC GUANO among the very highest grades known.
Such an endorsement of SOLUBLE PACIFIC GUANO, confirmed as it is by Hon. L. L. Polk, the Commissioner of Agriculture, under whose auspices the analysis was published, is certainly worthy of note.
This year SOLUBLE PACIFIC GUANO is equal, in every respect, to what it was in 1879.
It is manufactured by the same Company, under the same formula, using the same materials, and hence must give the same splendid analysis as that published by Prof. Ledoux.
It is in fine physical condition.
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MOURNING GOODS.—The best assortment ever offered here in Drab D'Ete, Bombazine, Tamise, Crape Cloth; Plain, Striped and Brocade Cashmere: Henriettas, Mohairs, Australian Cloth.
CLOAKS, WATERPROOFS, SHAWLS, Trimmings; Silk, Grass and Chenell Fringes; Gloves and Hosiery, every style, good and cheap; Skirts and Corsets. The best Fifty Cent Corset ever sold in the city. RIBBONS—Fancy, Satin, Striped and Brocaded. Laces and Embroideries in greatest variety. Housekeeping Goods, Blankets, Flannel.
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FOR THE FAMILY

Contented John.

One honest John Tomkins, a hedger and ditcher,
Although he was poor, did not want to be richer;
For all such vain wishes to him were prevented,
By a fortunate habit of being contented.

Though cold were the weather, or dear were the food,
John never was found in a murmuring mood;
For this he was constantly heard to declare,
What he could not prevent he would cheerfully bear.

"For why should I grumble and murmur?" he said.
"If I cannot get meat I'll be thankful for bread;
And though fretting may make my calamities deeper,
It never can cause bread and cheese to be cheaper."

If John was afflicted with sickness or pain,
He wished himself better but did not complain,
Nor lie down to fret in despondence and sorrow;
But said that he hoped to be better to-morrow.

If any one wronged him and treated him ill,
Why, John was good natured and sociable still;
For he said that revenging the injury done
Would be making two rogues where there need be but one.

And thus honest John, though his station was humble,
Passed through this sad world without even a grumble;
And 'twere well if some folk, who were greater and richer,
Would copy John Tomkins, the hedger and ditcher.

—*Miss Taylor.*

Little Blue Jacket.

"My grandfather's clock was too long for the shelf,
So it stood ninety years on the floor,"

sang a small, piping voice, in broken English, nearly drowned by the harsh notes of a hand-organ.

"Mamma, come, look! There is a little boy, a monkey, and a man with an organ." And Sulvie's mamma went to the window to see the little boy whose childish voice was now repeating the chorus—

Never to go again, when the old man died.

There stood the group, the man evidently a native of fair Italy, grinding out at rapid speed the discordant notes of the organ, gliding without pause from 'My Grandfather's Clock' to 'Pop goes the Weasel," the monkey dancing to the gay tune, while the boy sang, in great less haste, the foolish words:

The priest h kissed the cobbler's wife.
Pop goes the weasel.

The young minstrel was dressed in an old, ragged suit of blue, his pinched face wearing a haggard look, such as no innocent child of nine or ten years should ever have.

"Poor little Blue Jacket!" said Mrs. Marsh. "Here, Sulvie;" give him these pennies, and ask him whether he wants something to eat."

"Thankee; me no wants nothing to eat."

The man smiled a grim smile, and struck up another tune, the monkey in his grave fashion waltzing around the pavement, among the crowd of children, who always miraculously congregate around an organ and monkey.

"Mamma, he did look hungry, didn't he?" said Sulvie.

"Yes," answered Mrs Marsh, "and I fear he was afraid to say so before the man."

Little Blue Jacket came often before the window and sang, always saying. "Me no hungry, as he looked askance at the man; and once while the man had turned his head to jerk the monkey back from the middle of the street, Blue Jacket took a piece of cake from Sulvie and hastily put it in his pocket.

One evening, late in the fall, when winter gives us warning of his approach by violent gusts of northeast winds, that howl and sigh like weird spirits, while the rain dashes against the window-panes and pours on the roof, making wild, sad music to those comfortably housed, and God alone knows how sad to those homeless ones who rove the streets of our crowded cities—there was a timid ring at Mrs. Marsh's front door-bell, hardly noticed at first amid the noise of the storm. Then a louder peal, followed by the exclamation of the family, "Why, who can that be, such a night?"

The door was opened, and there stood a little drenched figure, hatless and shoeless.

"Why, little Blue Jacket, what do you want?" asked Mrs. Marsh.

"Let me in, please. Please send me no way. He get me if you do," the tears and sobs of the boy being dreadful to witness.

Taking him by the hand, Mrs. Marsh led him into the sitting-room, where the bright gaslight and cheerful fire made a pleasant picture.

"Who is this?" inquired Mr. Marsh.

"O, papa!" exclaimed Sulvie, "it is little Blue Jacket. Don't you know I have so often told you about him?"

Blue Jacket had crouched near the fire and was crying piteously.

"Come, my boy, tell us what is the matter," said Mr. Marsh, in his kindest tones.

"Don't send me away. Me will die. He so bad, he beat me so hard." And the old torn and soaking wet blue jacket was thrown open, disclosing the bare skin, all scarred and red and purple from whipping.

Tears filled the eyes of the kind family, and Mrs. Marsh went up-stairs and got a suit of clothes which had belonged to her little boy, Frank, who several months before had left his earthly home to dwell with God in the heavenly home above. Blue Jacket was soon arrayed in the clean, neat suit; and a nice, warm supper was eaten by the half-starved child. The tears and sobs ceased, and smiles lit up the pinched face.

"Now, Blue Jacket, tell us what has happened, and what brought you here to-night in such a storm?"

The child looked around in a scared, nervous way, as though fearful some one he was afraid of would hear his story. "He beat me bad. Me lost a penny one lady gave me—he often do so—and me so hungry and tired, and he make me tell people me no want to eat. He beat poor Jocko, too—he the monkey—and he tired, too, and no want to dance. And me run away and come here. You kind to me; ask me to eat when me sings in the street. Me like you"—looking at Mrs. Marsh—"you like my mother in Italy. She die, and me come over the water with a man and the organ. He whip me so much." And again the sobs burst forth.

Blue Jacket was put in a warm bed and tucked in by Mrs. Marsh, whose motherly heart was touched by the story of the friendless boy. He told them next morning where the wretched hovel he called home was. Mr. Marsh went there to see what he could learn of the man, and whether the tale of Blue Jacket, whose real name was Givo Lugi, was true. The man was gone, and nothing could be heard of him.

A consultation was held as to what was to be done with Blue Jacket. It was thought best to put him in the Home for the Friendless, where he would be educated and well taken care of. He is a bright little fellow; so the matron tells his kind friends, the Marshes. Once in a while he is permitted to visit them, and he is so contented and full of glee, and tells Mrs. Marsh confidently he means to be a good man, just like Mr. Marsh, and will do all he can for boys and monkeys who have to travel around with bad men who play on organs.—*Christian at Work*

Holly.

Holly is a name which is often, but wrongly, considered a corruption of the word holy. The holly tree is called "Christ's thorn," in Germany and Scandinavia, from its putting forth its berries at the supposed period of the year when Christ was born, and from its time-honored use in decorating Christian churches. This tree, according to a certain legend, was that in which the Almighty revealed Himself to Moses in a flame of fire, by which it was not consumed. Likewise it was supposed to have formed the wood of the cross on which our Lord was crucified; hence it was known as the *Lignum Sanctæ Crucis*. Many have been the traditions and superstitions connected with this beautiful tree. By the Romans it was dedicated to Saturn, whose feasts were held at Christmas time, and sprigs were sent to friends with good wishes for health and happiness. The Persians sprinkled their children with a decoction from the leaves, to endow them with wisdom. According to Pliny, the flowers were an antidote for poison. Our own Druids used to deck private dwellings with the boughs, to offer thus a shelter to sylvan sprites, to whom none was afforded by the leafless oaks. Holly leaves are sometimes of an ivory white, and when young are of a beautiful pinkish color.—*Eclectic Magazine*

MISCELLANEOUS.

Captive Light.

A little reflection will show that if a means could be found for storing up light, as heat or electricity can be stored, the invention would be of almost infinite application. To discover means of this kind has been the aim of an English chemist, Mr. W. H. Balmain, formerly of University College, London, and latterly manufacturing chemist of St. Helens, Lancashire, for a period extending over forty years, and the result of his researches were protected in a patent No. 4,152, 1875, for "luminous paint."

The exact nature of the luminous ingredient of the paint is kept a secret, but it is said to be wholly extracted from the common chalk of our cliffs Probably it is the sulphide of calcium, and is prepared by mixing lime and sulphur in certain proportions. The paint can be made with oil or other transparent liquid, according to the purpose for which it is designed. The physical nature of the storing process appears to be that the waves of light breaking upon the molecules of the sensitive salt start them into vibration continuing long after the motive light is withdrawn, sets up a succession of ether waves which affect the eye as light, much in the same way as the blow of a bell clapper gives rise to waves of sound A sensitive surface of the paint exposed to daylight, or the more powerful beams of the magnesium wire or electric are for a sufficient length of time, will continue to emit light for four or five hours after. Of course the "stored light" grows fainter as the time grows longer. After exposure to the sunlight of a window for a few minutes when taken into a dark place it is seen to glow with a violet luster, which is whiter as the darkness increases, or according as the exposure is lengthened. An amusing optical delusion can be performed with it. A half crown is placed on the painted surface before it is exposed to the light and kept there the whole time; when the latter is taken into the dark room or closet, the coin is withdrawn. Nevertheless its position is distinctly marked by a black disk surrounded by the luminous field of the paint, and it is easy to make any unsuspecting individual mistake the sham shadow for the substance. We call it a sham shadow because it is really the ghost of a shadow, that is, a shadow which exists after the body which occasioned it has disappeared

Much interest has recently been excited in the product, and many applications of it are proposed. Clocks with dials rendered self-luminous in this way have been some time since introduced by another maker from France, but we understand that a royalty is paid on these to the proprietors of the English patent. The Lords of the Admiralty have been making experiments with it in a darkened room at Whitehall, and have expressed themselves in favor of it for lighting up the compartments of iron-clads, or for the powder magazines; and two compartments of H. M. S. Comus have been ordered to be painted with it For life belts and buoys it will of course be an acquisition in rendering them visible by night A lantern capable of enabling a person to read or work in the dark can be made by framing a few square feet of painted surface; and the superintendent of the West India Docks has ordered lanterns for use in their dangerous spirit vaults. The virtues of these lanterns in explosive mines, petroleum stores, and cellars, are too obvious to be dwelt upon. Mr. Towers, who has just supplied the German navy with his speed indicators, and is now also engaged in adapting them also to several English war vessels, notably H. M. S. Northampton, has decided to have the dials of his apparatus illuminated in this way so as to enable seamen on the darkest night to read the index. Mr. Hollingshead, the enterprising manager of the Gaiety Theatre, is in treaty to secure the sole right to apply the paint in the production of theatrical effects, and it is probable that the process will soon come into conspicuous use as a medium for advertisements. —*Engineering.*

Hyacinths.

"We have a hyacinth which, set out last fall, has begun to blossom before it began to run up; it blooms from the bulb. What is the matter?"

It simply shows that you have an inferior root. Hyacinths generally want to be treated as we treat them out of doors. When you plant them you should keep them in warm, moist darkness until the roots are well developed; then bring them into the light. If they are good, sound roots you will have the right flower. Often a root is enfeebled; perhaps it has blossomed once in the open ground. Dutch hyacinths seldom do well after once blossoming. The fact is, a great many hyacinths do not blossom because they are not meant to blossom by the seller, who takes a hot iron and sears them near the root. If an exquisite new carnation or pink is brought out, and if you send to any of the great dealers of London or Paris for a paper of one thousand carnation seeds, and you pay ten dollars for it, what is it? They take common pink seeds and bake them, and as likely as not put one hundred of the fine kind into nine hundred of the baked pink seeds; you can't tell the difference. The result is that if you are very careful you will get one hundred carnations; the rest will not come up. That goes on with all carnations; they don't want to increase the fine ones too fast and lower the price. They increase them themselves but they do not want them increased outside. Establishments will sometimes send out one good bulb and two poor ones; the poor ones will be of feeble growth, and the good one magnificent. Hyacinths, at the best, are apt to be disappointing. They are raised in Holland under high stimulation, and when put into common garden soil they do well for once, but fall off the second year, and never return to their second state of beauty. A tulip will do well for a hundred years if you take a little pains with it. Hyacinths are difficult to manage; it is well to buy new ones from year to year, and throw them away after a year or two.—*Christian Union.*

Story of a Scotch Minister.

A remarkable minister had at one time a church in Clipstone, England. His name was the Rev. John Mack, and he had been originally a weaver in Scotland, his native country. One day in Glasgow he met with a recruiting sergeant, who induced him to believe that if he joined the army he should have plenty of time to read, and thus led him to accept the fatal shilling. His enlistment caused intense grief to his God-fearing parents; but while on service he became a decided Christian. His regiment happening to be stationed at Leicester, he took the liberty of calling upon Robert Hall. For a few moments the illustrious preacher looked at the soldier, but spoke not a word. Seeing Mr. Hall was smoking, Mack took out his pipe, lit it and began to smoke too. When Mr. Hall did speak he was all kindness. Having listened to his visitor's life story, he pressed the soldier to dine with him, and to take his place the same evening in giving the address to the prayer meeting. The congregation as well as their pastor were amazingly interested. Mr. Hall, at the close of the service, introduced Mack to the leading members, and on the following Sabbath requested him to occupy his pulpit. The immediate consequence was that the friends purchased Mack's discharge, though the Colonel, well aware of his value, threw every obstacle in the way. Mack entered the college at Bristol, and, after a brief curriculum, was settled as the minister of the church at Clipstone. Sent by the Missionary Society as a deputation to Scotland, he sought out his only surviving parent at Glasgow. The poor old mother was living in a very humble abode, and failed to recognize her son, refusing at first to believe that this grave and fine-looking minister could possibly be her own child. But he remembered that once, when he was a boy, teasing his mother by eating up the potatoes as fast as she pealed them, she had given him a tap and unintentionally wounded his wrist with the knife she was using. Whenever she afterwards saw the scar she used to stroke his hair and in very tender tones say to him, 'Never mind, my bonnie bairn, your mither will ken you by that when ye are a man" He turned back the sleeve of his coat, and looking earnestly in her face and pointing to the mark, said, "Mither, mither! dinna ye ken that?" She looked at him for a moment, and exclaiming "My bairn! my bairn!" rushed into his arms Then together they lifted up their voices and wept. On the following Sabbath he had to preach in the church in Glasgow which attended. She chose a seat whence she could best see and hear her son. The beadle came to her and intimated that a more retired pew would be more suitable for her. "Dinna ye ken that I am the preacher's mither?" Hoo was I to ken that? But if ye are the preacher's mither, the best seat in the kirk is nane too guid for ye." So long as she lived, her son was able to add to her comforts and to brighten her declining days. Mr. Mack's son is the well-known publisher at Bristol. Mr Trestrail declares that Mack was in humor and wit quite the match of Robert Hall, and that he had also a marvelous power of pathos.—*Scottish American Journal*

How the Phrase Originated.

This is the origin of the phrase, "I acknowledge the corn:

In 1828 Andrew Stewart, a member of Congress, said in a speech that Ohio, Kentucky and Indiana sent their haystacks, cornfields and fodder to New York and Philadelphia for sale.

Wickliffe, of Kentucky, called him to order, declaring that these States did not send haystacks or cornfields to New York for sale.

"Well, what do you feed?" asked Stewart.

"Why, horses, mules, cattle and hogs."

"Well, what makes your horses, mules, cattle and hogs? You feed $100 worth of hay to a horse. You just animate and get upon the top of your haystack and ride off to market. How is it with your cattle? You make one of them carry $50 worth of hay and grass to the Eastern market. How much corn does it take, at thirty-three cents a bushel to fatten a hog?'

"Why, thirty bushels."

"Then you put that thirty bushels into the shape of a hog, and make it walk off to the Eastern market.'

Then Mr. Wickliffe jumped up and said: "Mr. Speaker, I acknowledge the corn!"

Those Diamonds.

News of the present whereabouts of the magnificent diamond necklace which was presented by the Khedive of Egypt to Mrs. Fitch, daughter of General Sherman, seems to have been obtained from a diamond merchant by the Cincinnati *Enquirer*. It will be remembered that this necklace was deemed worth $200,000, and Congress remitted the duties, $20,000, for the non-payment of which it was long detained in the New York Custom House. "After this," says the informant, "The necklace was sent to Washington and, with General Sherman's sword, deposited in the United States Treasury for safe keeping. Upon further enquiry, Lieutenant Fitch ascertained that the yearly taxes on the diamonds in St. Louis county, where he then resided, would be much more than his salary, and he once more found them an elephant on his hands. His father-in-law, General Sherman, took pity on the boy and returned the necklace, with thanks, to the donor in Egypt. Upon receiving them, the Khedive wrote the general saying that it was not his desire that the diamonds should be given to any one member of his family, and, having learned that he had four daughters, it was his wish then that the diamonds should be mounted in sets and divided equally between them. These daughters are Mrs. Fitch, *nee* Minnie Sherman, Ella Sherman, Lizzie Sherman and Rachel Sherman. The necklace was then returned to the Sherman family and mounted in four magnificent pendants, four pairs of splendid solitaire earrings and eight rings. These four ladies are now the happy possessors of four complete suits of diamonds, the value of each suit being at least $75,000. This makes each of them rich in her own right through the generosity of Egypt's late ruler."—*Interior.*

SECULAR NEWS.

Christian Reid has been quite ill, it is said, in Paris, but is convalescing.

The Goldsboro *Mail* is advised that with one or two exceptions the lawyers of Goldsboro think the Inferior Courts of Wayne should be abolished.

The Mayor of Wilmington offers a reward of $25 for proof to convict any person of stoning houses, pulling off palings, removing gates, &c. A timely move.

Gen. S. H. Manning of Wilmington, N. C., paid over to Col. Roger Moore, Chief Engineer of the Fire Department, $100 in acknowledgment of services, and for the benefit of the various fire companies.

The *Spirit of the South* says there is not an empty dwelling or storehouse in Rockingham, N C. All are occupied and more houses are wanted.

Recent developments have disclosed the fact that there is in the country an organized system of passing counterfeit silver money. The gang is headed by a notorious white man.—*Oxford Free Lance.*

The gentleman who has expressed a determination to start a soap factory in this city is negotiating for the machinery and expects to begin operations in about two weeks.—*Charlotte Observer.*

H. C. Parrot is engaged in rafting timber down Neuse river from above White Hall. He expects to bring down about 1,000,000 feet by the 1st of April, to fill contracts at both Newbern and Kinston.—*Kinston Journal.*

A horse with saddle and bridle and an overcoat strapped to the saddle, was found some days ago in Rockingham, in this county, lying fast in a bridge, with his back broke but still alive. No owner found.—*Hickory Carolinian.*

$500 REWARD.

They cure all diseases of the Stomach, Bowels, Blood, Liver, Nerves, Kidneys and Urinary Organs, and $500 will be paid for a case they will not cure or help, or for anything impure or injurious found in them—Hop Bitters. Test it. See "Truths" or "Proverbs," another column.

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A gentleman who has been taking Warner's Safe Bitters says it comes nearest to being the fabled Elixer Vitæ of anything yet discovered. There is nothing equal to this and the Safe Tonic for purifying the blood.

Ladies' and children's boots and shoes cannot run over if Lyon's Patent Heel Stiffeners are used.

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Has a Pad differing from all others, is cup-shaped, with SELF-ADJUSTING BALL in the center, adapts itself to all positions of the body, while the BALL in the Cup PRESSES BACK THE INTESTINES JUST AS A PERSON WOULD WITH THE FINGER. With light pressure the Hernia is held securely day and night, and a radical cure is certain. It is easy, durable and cheap. Sent by mail, postage paid. Circulars free.

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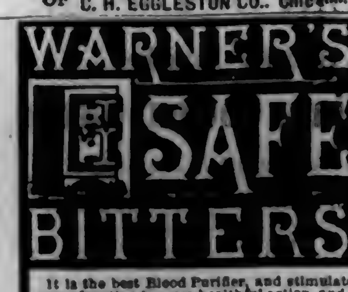

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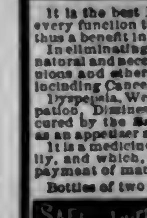

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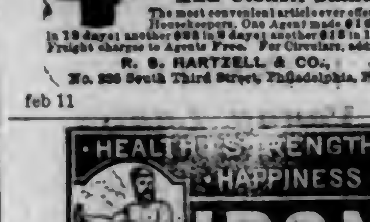

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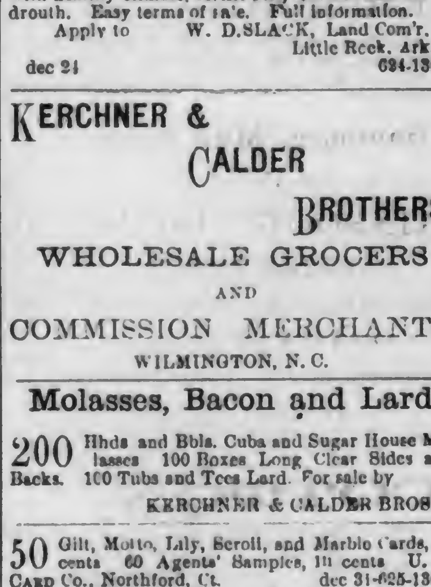

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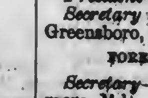

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For the N. C. Presbyterian.

POWERS OF THE GENERAL ASSEMBLY.

No. II.

3. There is a provision in the Book of Order forbidding a constitutional rule from being established or repealed without the concurrence of a majority of the presbyteries. The design of this provision is to prevent hasty and ill-considered legislation and give stability to our law. Now it strikes us that by so much as a moral law is more important than a rule of procedure, by so much do both of these considerations apply with greater force to our legislation on moral subjects, "questions of doctrine and discipline." If the Assembly may decide these questions authoritatively, in the sense of making law, by deliverances *in thesi*, then we are in danger of having a body of laws, adopted hastily and without consideration, without any stability, but subject to all the fluctuations of public sentiment from year to year. We are in a position to be blown about by every wind of doctrine. If the constitution is the law then we have a law that is stable, our *standard* interpretation of the Bible, uniform, fixed, agreed upon. Our feet are planted on a rock, and not on the shifting sand of public opinion. We are subject to a law that every ruler in the Church has subscribed to as in his belief containing the system of doctrine taught in the Word of God. We are not subject to a law that either is or by any possibility may be made up of the hobbies of individuals. And I cannot believe in that interpretation of the clause under consideration that would make us subject to such a law.

4. What strikes the writer as a curious idea advanced by some is that the Assembly, in answering overtures on moral questions, acts not as a court but as a legislature, so that its answers are to be considered not as the *obiter dicta* of a court but as legislative enactments, and so authoritative and binding as law. We had always supposed that the business of a legislature was to make laws to be applied, whereas the interpretation and application of a body of laws already made were the special functions of a court. If, then, the power claimed for the General Assembly to lay down the law on questions of doctrine and discipline is confined, as we suppose none will deny, within the limits of the Bible and the Constitution, being only a power to interpret these, then how can it be said that in interpreting them it acts as a legislature and not as a court? Our body of laws is, all ready, made and delivered to us by Christ, the Lawgiver. What it needs is to be interpreted, and this is certainly the business of a court.

Still, by some who do not hold this view, any allusion to the practice of civil courts is considered out of order, and a confession of ignorance of the great fundamental difference between them and church courts. The function of civil courts is only judicial, it is said, whereas church courts have also a *didactic* function. This distinction is not a true one, although, of course, a complete parallel cannot be run between the civil and ecclesiastical courts. Civil courts do have a didactic function, at least the supreme court has. The statutes of all the States provide that in certain cases the executive may apply to the supreme court for instruction on points of law, as was recently done by Gov. Garcelon in Maine. The court answered him by deliverances *in thesi*, that is, by giving him the benefit of its opinion on the abstract questions presented. He did not act upon the instruction and was not bound by it because it was given *in thesi*, and not upon the merits of a particular case. The judicial decisions of the supreme court are binding in the particular case decided, and quoted as law in all similar cases. Its abstract deliverances are not binding. The common sense ground of the distinction is that it rarely ever decides a judicial case except after a full hearing of the argument on both sides, whereas the instruction it gives in the exercise of its didactic function is given without argument. Now if this is a good reason for the distinction made in the deliverances of civil courts, it is equally good in the case of church courts. We all know that the deliverances of the General Assembly are often made without any argument on either side, sometimes even in the midst of great hurry and confusion, whereas it never decides a judicial case until a full hearing has been given to both sides. And though the parties may agree to submit the case without argument, such cases are the exception and not the rule. Moreover a solemn charge is given to the members of the court, and other formalities appointed, intended to impress them with the solemn responsibilities resting upon them in the vote they are about to give. It is according to reason, therefore, and common sense and justice that a distinction should be made between the force and authority of *in thesi* deliverances and judicial decisions.

For these and many other reasons the writer has found himself unable to adopt the interpretation of the clause under consideration put upon it by those who are seeking to upset the deliverance of 1879.

II. The other interpretation which we hold to be true for the same reasons we hold the other to be false, is that the Assembly has power "to decide in all controversies respecting doctrine and discipline" in the ways provided therefor in the constitution, namely, by review and control, by reference, by appeal and complaint. The other courts may pass upon them but cannot decide them. The Assembly *decides* them, because from its own judgment there is no appeal. We will notice in conclusion some difficulties that have been suggested as connected with this view:

First. We are met with the objection that the Council of Jerusalem, acting as the supreme court of the Church, gave an authoritative decision of questions of "doctrine and discipline" by a deliverance *in thesi*. To this we reply, that that council differs from our General Assembly in so many other points it would not be surprising if it should be found to differ from it in this also. (1.) It was not a body composed of presbyteries, but of the apostles and elders which were at Jerusalem. (2.) It was not a permanent court like our Assembly, meeting on its own adjournment; it met only once, and *pro re nata* at that, during the whole period of history embraced by the book of Acts. (3.) Its powers were not limited by a written constitution.

Again, the matters passed upon by that Council, with one exception, were not moral questions, but questions of temporary expediency—things which the Apostle Paul afterwards, in his epistles, puts under the head of Christian liberty—which Christian people might be dissuaded from on the ground of charity and the preservation of their own good name, but which one Christian was not allowed to judge another in, and abstinence from which could not be demanded as a matter of law and discipline.

And let it be distinctly noted that on the only moral question that came before them *they did not undertake to specify*. They merely reiterated the general command of God against fornication, without undertaking to specify in what particular acts fornication might consist. The interpretation as well as the application of the law in particular cases, they left in that matter to the church sessions, thereby setting a good example to courts of review and control in all succeeding ages.

Second. A practical objection to our view is that it will not secure uniformity of discipline in the churches: that if sessions are left to interpret the law in the first instance for themselves, one will interpret one way and one another, so that the force of discipline in one congregation will be broken by the lack of it in another. To this we reply that in the matter of uniformity, which is certainly desirable, the element of time is just as important as the element of space; that if one session interprets the law one way and one another, one Assembly may interpret in one way one another; so that in seeking to gain the uniformity of space by giving the Assembly power to declare law for the whole Church we would lose the uniformity of time. In other words, our law, instead of being fixed and stable, as we have it in the Constitution, would be liable to constant change.

Moreover, uniformity of discipline is something which in the nature of things it is impossible to secure. The lack of it comes from two causes: One is the difference of opinion among sessions as to the meaning of the law; the other is the difference in their fidelity. Both of these causes would operate just as strongly under a government in which the Assembly's deliverances were considered law, as they do on the supposition that the Constitution is the law. Sessions would differ as much about the meaning of the one as of the other.

In fact, of all the things that mortal men are called on to interpret, about the most enigmatical is an average deliverance of the General Assembly. Ever since it began to make deliverances about this matter of worldly amusements especially, it has been called on time after time, first to explain what it meant, and then to explain its explanation, until at last, in 1879, it made a deliverance which everybody understands, a plain denial of its power to lay down the law in the matter, and now we are not agreed about that. Where is there any hope of uniformity in this quarter?

As to the fidelity of sessions it is vain to hope that the Assembly could make any laws that would prove a substitute for that where it is lacking. One of the good things said by the author of Ecce Homo is that Christ never condescended to legislate for a lukewarm church. Though he foresaw the time when the love of many would wax cold and faith would be hard to find, still he deemed the spirit of love and fidelity so essential that he left no directions as to what should be done in its absence. Neither can any form of legislation be invented now that will answer as a substitute for the fidelity of church sessions. There is no hope whatever that this much desired uniformity of discipline can ever be secured until all sessions think alike and all are equally faithful, and that will hardly be before the millenium, and then we will have no further need of discipline.

Moreover, discipline executed by a session performing the duties of a sheriff under the orders of the Assembly, enforcing laws which they themselves did not believe to be the laws of Christ, would fail of all moral effect and accomplish none of the ends which discipline is intended to secure.

In advocating these views we have not advocated Independency nor Congregationalism, nor anything of the kind. We have not denied but affirmed the proposition of the Book that "the lower courts are subject to the review and control of the higher courts in regular gradation." We acknowledge that this is a difficult question, and admit the possibility of our being in error. But we believe these views to be correct, and therefore offer them for the consideration of those who may be called on to decide the matter for us in the next Assembly.

S. H. C.

For the N. C. Presbyterian.

MINISTERIAL SOBRIETY.

Mr. Editor: A man may possess valuable, and even exalted traits of character, and yet be destitute of those which qualify him for a particular office. This is too obvious to need illustration. To no office, however, is the remark so strictly applicable as to that of a minister of Christ. That those who sustain this office should be perfect, is not to be expected. But it often happens that so many are their imperfections, so difficult and responsible the duties devolving on them, and so narrowly is their conduct watched, that we need not wonder if some, even of those whose piety is unquestionable do little good in their ministry. I have seen such toil through life, abundant with labors, and yet accomplish comparatively little. The reason was, that some foible or frailty peculiar to themselves, and which would not have disqualified them for any other office, was observable in their character, and furnished matter of continual reproach.

In writing a letter of advice to a young minister, Paul was careful to enumerate the qualifications necessary to success in his important work. Among them he insisted that a bishop should be "sober"—meaning thereby that he should have his heart full of his great work, and his feelings so balanced by considerations of eternity, as to be in a state of habitual seriousness. I propose, in this paper, to consider some of the causes which tend to prevent sobriety of character in the minister of the Gospel.

Before I proceed further, I wish to say, once for all, that in speaking of a minister as grave and "sober," I do not mean that he should be morose and crabbed, that he should mope about with a long face and a sombre look, never smiling, but with a sardonic grin, and thus rendering his presence unpleasant and repulsive; but I would have him a man with a frank, open countenance, genial in his manners, free and easy in his conversation, as well as instructive; and understanding and preaching all the properties of life with grace and dignity. He should be a Christian gentleman:

1. The peculiar habits of the minister are the first cause of the deficiency of which I care to speak. The period intervening between the commencement of preparatory studies and his licensure or his ordination cannot usually be less than eleven years; that is, four in the school or academy, four in the college and three in the theological seminary. I do not feel called upon to say how far habits of education in the school and college may be an excuse for a want of sobriety in after life. That they greatly influence the whole life, there can be no doubt; and I could not rationally account for the deficiency of ministers, of which I speak, without turning the eye of the reader back to the circumstances of their early years. But let this pass. During these eleven years, as things have been in my day, but little bodily exercise is commonly taken; so that by the time he has completed his education, the stomach begins to complain of weakness and indigestion. The whole system responds to these complaints. "*Propter stomachum homo est quod est*," as old Burton has it, is not far from literal truth. By the new and pressing duties of his office, he is driven again into the study. He must write new sermons—must read much—must think much—must preach, and do it all, time or no time, at his disposal. Some people, poor, silly fools, think it a small matter to write a sermon; nay, that it is very easy. "Why, he walks across his study, scribbles a little on a bit of paper, throws it into the fire and begins again the same thing." But all this while there is an agony of thought and feelings like the pangs of parturition, which suspends digestion, prostrates the spirit, and deranges the whole nervous system. The same process is acted once every week, perhaps every day. The result is that ministers become in many instances, nervous men, dyspeptic, hypochondriacal, &c. This is a very natural result of their situation, as well as a very common one. Besides all this, let the minister have a small salary, a growing family, but little economy, and an increasing debt. Then let him be in constant dread of difficulties between himself and his people, and you have a nervous man, easily moved. He who in his strength would laugh at the rattle of a spear, now trembles at the shaking of a leaf. There is more rigidity of nerve in one laboring man, than in an army of such poor sufferers.

Now the point I would come at is this: The same set of nerves which may be easily depressed may be, and are as easily excited. And he who, in his study, feels bowed down under depression of spirits, may, when out of his study, be easily exhilarated by society and conversation. The pendulum oscillates to either extreme with great rapidity. The result is that men thus situated exhibit extremes of character: a depression which is not becoming a Christian minister, and a hilarity, which is thought to be still more unpardonable. In these moments of recreation the tongue is prompt in conversation, the ideas flow rapidly, memory is vivid, and the feelings are hurried into a state of delicious excitement. In these moments too, many a frivolous or injudicious remark is dropped, and the effect of many a good sermon is destroyed. Nor is this because his heart is so wicked; for if this same man, at this same hour, were unexpectedly called to a scene of suffering and sorrow, no one could show more sincere sympathy, and he would be as ready to pour out his tears as he is now to laugh and joke. I am not undertaking to palliate the light-mindedness of a minister because his nerves are shattered, or his bodily system is out of order, and therefore the string of the harp will readily pour out music too melancholy or too gleesome. But I am aiming to develope the true cause of the want of ministerial sobriety. I am confident that much depends upon the state of health. If ministers cannot, by exercise or otherwise, have what Juvenal calls "*mens sana in corpore sano*," we may look in vain for sympathy or unvaried consistency of character.

Among the habits of the ministry I should also mention its continually recurring and most responsible services. In order to perform these services properly and profitably, the feelings must be solemn and elevated. Let a man during the same week, preach and pray repeatedly in public, go to the sick bed, console the mourner by sympathy and instruction, meet his church at the communion-table, preside at his Bible class and impart instructions, attend inquiry and other meetings; and who can do all this, week in and week out and not feel a severe and unnatural draught upon both body and soul? The consequence is that when he has a short respite from these heavy responsibilities and anxieties, there is a re-action in his soul, which throws it to the other extreme. Oh, how woeful are the instances (I remember them now with bitter but unavailing regret) both in number and aggravation, in which a minister has more than destroyed all the impressions of his preaching and exhortations by a want of sobriety immediately afterwards!

2. The love of applause is another cause of the want of ministerial sobriety.

Goldsmith says that "oratory is the most glorious of all arts, because it brings its triumphs and applause with it." The orator enjoys it, even while he is addressing his audience. But most men are too indolent to seek to shine in this way. The road is too long and too hard to travel. It is only one here and there who aim to attain eminence in this line, and those few had a sort of aptitude for it I am not sure that the adage, "*Poeta nascitur, orator fit*," is strictly true. By the way, can any of my brethren or any one else tell me where that adage comes from? But I am digressing. To shine in conversation, and to command the admiration of the social circle is a much easier business than being an orator. Thousands excel here who have not the time or patience to study in order to thrill an audience by genuine eloquence. The consequence is, that many are tempted to split on this rock. In our reading we meet with anecdotes, and ludicrous facts, and funny stories, both on the pages of history, and in the publications of the day. In our intercourse with our fellow men too, we of necessity learn many more which have never appeared in print. In this way, a man, if he pleases, may soon become a walking jest-book. He who has great opportunities to learn these things, will be very apt to communicate them. It is thus easy to draw the eyes of a circle to you, to cause them to listen and admire, laugh and applaud, and go home and repeat the strange stories they have heard. Pride is thus flattered by attention, and we are led to go on telling "*good stories*" and amusing others, at the expense of that respect which is due to the ministerial character. How often have we seen a company silent, "*conticuere omnes, intentique ora tenebrant*" while the minister was indulging his wit, and telling sweet stories. It is the same spirit of pride which sometimes though less frequently, causes clergymen to dress with great particularity, thus drawing upon themselves the incongruous appellation of "dandy preachers," which the poet rebukes with such just indignation:—indulging

> "A silly food conceit of his fair form,
> And just proportion, and fashionable mein,
> And pretty face—in presence of his God."

3. The low state of piety is another, and perhaps the greatest cause of the deficiency in question.

"As many as are led by the Spirit of God, they are the sons of God;" and few things are more unlike the leading of the Divine Spirit, than that state of feeling which may be denominated light and trifling. In the biographies of Jesus Christ by the four evangelists, we never read of jesting, or even smiling. The mighty weight of man's salvation lay heavy upon him, and he never exhibited (so far as we know) a feeling of levity. The man who has any weighty concern upon his mind, does not readily admit the higher feelings. The reformers were uniformly grave men. It would seem from their example that if the mind of the minister were deeply impressed with eternal things, there would be little room for levity. The serpent could not find access to the heart, if the heart were full of deep concern for the everlasting salvation of men.

I might prolong my remarks on this head, but I trust it is needless. I will only add, that if the ministers of Christ had that faith in eternal things which so eminently distinguished the Prophets and Apostles; if they would habitually look upon their ungodly hearers, as if they saw the anguish of the great day, when

> "Starless, hopeless gloom
> Falls on their souls, never to know an end,"

there would be fewer seasons of deep mourning over the impropriaties of their lighter hours.

D. L.

While we wrangle here in the dark, we are dying and passing to the world that will decide all our controversies; and the safest passage thither is by peaceable holiness.—*Baxter.*

For the N. C. Presbyterian.

WHAT IS THE REMEDY?

The readers of the NORTH CAROLINA PRESBYTERIAN have been entertained by a series of editorial articles entitled—"What is the Matter?" It has been conceded by all to be a fact that the Church has been outstripped by other denominations in numerical growth. This fact has stimulated thoughtful investigation of the cause or causes. Some have sought an explanation in causes which exonerate the church from all blame, as for example,—the natural distastefulness of sound doctrine. The present writer will not pause to consider how much merit this explanation has, but he is satisfied that it does not furnish an exhaustive answer. The editorials in question have not sought to exonerate, and we believe they have found an echo in the breasts of the many. But whatever may be the cause, every loyal Presbyterian is deeply concerned to know the remedy. We do not arrogate to ourselves the ability to prescribe it;—but since we have been called in consultation, we may at least suggest.

A greater personal consecration of the ministry is urged by the writer of What is the Matter?—and to this *as a duty* every minister will doubtless respond with a fervent amen; but we cannot receive it *as a remedy*. However devoted the ministry, they may still in the future as in the past be constrained to exclaim—"Who has heard our report? and to whom is the arm of the Lord revealed?" We doubt if there can be found any more earnest ministry than in our own communion. None will think the statement exaggerated that we have some pastors as devoted as can any where be found and yet their churches exhibit the same numerical inferiority as do other pastorates. We are far from thinking that this numerical inferiority is attributable to a comparatively lower degree of spirituality and consecration on the part of our ministry;—and if in this respect they be the equals of others who have outstripped us in numbers, the cause of our leanness must be sought elsewhere. Nor can we think that a consecrated ministry is ever fruitless;—and upon the hypothesis that over a large area of territory the consecration of the ministry of two denominations is, in the aggregate equal,—their labors equally abundant,—and their preaching equally scriptural,—if then their success be largely unequal, we must think the inequality more apparent than real;—that the one party has not reaped all it sowed. Now there was a time in this country when the labors of the Presbyterian Church were as abundant as those of the Methodist or Baptist churches,—nay, more—a time when we had more laborers in the field;—there never was a time when *we* did not think our preaching as scriptural, to say the least, as theirs;—the only conclusion then to which we Presbyterians can come is, that we have sown what others have reaped. I say, admitting equal consecration, and as pure a Gospel, there is no other conclusion than that we have failed to gather and retain the fruits of our labors. And this conclusion we must hold the more strenuously the more we insist that the Gospel as proclaimed by us is clearer, freer, fuller, and more complete. There is but one other alternative explanation—that urged by others—that our preaching does not present as clear, as full, as free, as finished a salvation. This alternative we reject as easily disproved, and therefore fall back upon the first conclusion that the *radical* trouble is:—We do not ourselves harvest and retain the fruits of our labors. This is what is the matter. Now for this, what is the remedy? *Make the* PEOPLE *to love the Church.*

J. W. P.

For the N. C. Presbyterian.

HURRIED IMPENITENTS.

It is of the utmost importance to give proper instruction to sinners when they become concerned on the subject of religion. The fact that they "present themselves at the mourners' bench or the inquiry room," shows that they "are not in a condition of mind to believe on the Lord Jesus Christ," or are doubtful concerning their religious state, and desire to have their doubts removed. If upon examination and upon their own testimony, the minister finds that they have not exercised saving faith, he should lead them to see from the teachings of the Holy Scriptures, that they *are not penitents*, and that if they have the kind of sorrow for sin which the Bible enjoins, they would also have a saving faith in Christ.

The nature of true repentance, as well as of saving faith, should be carefully explained to them, and they should be impressed with the importance of the immediate exercise of both, and with the fact their failure to exercise either *is owing to the state of their hearts which they cannot correct, and which can be corrected by the Spirit of God alone.*

While it is "true that without repentance there can be no belief of the gospel" of a saving nature, it is also true that without faith there can be no true repentance.

We must not only "sympathise" with our impenitent friends, and "quote the promises" and "assure them of God's willingness to save," but we must endeavor to convince them that their "duty to wait on the Lord, until He manifests Himself" does not mean that they shall delay for a single moment to perform the required duties of faith and repentance; especially when at that very moment, by His outward call, and by the moving of His Holy Spirit, *God is seeking them*, and by their refusal to believe and repent, they are resisting that Spirit. In other words, they should be convinced that they are helpless, and guilty in their helplessness, and that their help cometh only from the *Lord Almighty.*

P. T. P.

ANOTHER VIEW.

Some fearful souls, says the *Christian at Work*, worry much more than they ought over the imagined progress of the Roman Catholic Church. There is more of the mythic than the real about it. The fact is, for every pervert from Protestantism to Romanism there are a dozen secession from Romanism to Protestantism. Mr. Montague Russell Butler has compiled a pamphlet entitled, "A Record of Modern Priests, Monks, Nuns and Theological Students, who have left the Church of Rome," which contains the following paragraph:

"It is alleged by some that only the unimportant and ignorant members of the Roman Church come over to our side. In the list of priest seceders, however which is now published, are the names of a prince-bishop, two vicars-apostolic, a vicar-general, two abbots, a prior, two canons, a university chancellor, a synodical examiner, a missionary apostolic, a chaplain magistrate, a provincial physician, three superiors of convents, four knights, a college founder, a librarian of a papal college, a prefect of studies, a private censor, a licentiate in divinity, fourteen professors of divinity, two professors of moral philosophy, two professors of philosophy, a professor of Greek and Hebrew, a professor of canon law, a professor of controversy, a professor of rhetoric, a professor of belles lettres, twenty-four doctors of divinity, philology and theology, three members of the Holy Inquisition, including the qualificator and secretary, and the members of the papal staff: Chamberlain, prefect of the guard of honor, capellano cantore, pontifico and librarian.

FAITH IN JESUS CHRIST.

No better, no simpler definition of faith has been given than that of the late Horace Bushnell: "It is an act whereby one person, a sinner, commits himself to another person, a Saviour." If we lost our way and met with a trustworthy guide, we know what it means to trust ourselves to his knowledge and guidance. We know what it is to have our children trust themselves to our wisdom and love. It is just the same, this religious faith; we commit ourselves, lost and ignorant, to one who loves us, and knows, even to Christ; what princes and peasants must do, if they want the pardon and the adoption and the eternal blessedness.—*Presbyterian.*

GOOD ADVICE.

A parishioner once sought advice of Dr. Alexander. He was under a cloud, and could find no comfort in the discharge of religious duty. The Doctor said to him: "Do you pray?" "I pray," he replied, "that the Lord would lift the light of his countenance upon me, and grant me peace." "Go," said Dr. Alexander, "and pray God to glorify His name, and to convert sinners to Himself." The prescription met the case.

SHADOWS.

A little word—soon spoken,
In petulance and pain—
A golden link once broken
And never whole again.

Upon the brow a shadow,
Upon the lip a play,
The wealth of El Dorado
Can never buy away.

A shaft of sin and sorrow,
From heart to heart of love—
And O, the sad to-morrow
And the one heaven above!

O why should the true-hearted
Be to its own unkind,
Why should sweet love be parted
And scattered to the wind?

O why to all so smiling
Save to the one alone—
All other hearts beguiling,
But that we call our own?

O mystery of loving—
O wilful, tearful way,
That lingers in the shadow
And trifles with the day.

—*Christian Intelligencer.*

GOLD DUST.

The drying up of a single tear has more
Of honest fame, than shedding seas of gore.
—*Byron.*

The bed of death brings every human being to his pure individuality.—*Webster.*

The humble man, though surrounded with the scorn and reproach of the world, is still in peace, for the ability of his peace resteth not upon the world, but upon God.—*Thomas a Kempis.*

O breath of public praise,
Short-lived and vain! oft gained without desert,
As often lost, unmerited. —*Harard.*

The mason lays but one brick at a time; the carpenter drives but one nail at a time; the tailor takes but one stitch at a time. It is hard to carry burdens at arm's length. So the burdens of the future should not be borne till we reach them.

It is one of the proofs of the indestructible religious nature of man that it is easier to rob him of his liberty than his conscience, even though it be a superstitious one; easier to despoil him of his goods than of his gods, though he would so often gain by the loss; easier to enslave his body than coerce his mind.—*Henry Rogers.*

'Tis great, 'tis manly, to disdain disguise;
It shows our spirit, or it proves our strength.
—*Young.*

The only cure for indolence is work; the only cure for selfishness is sacrifice; the only cure for unbelief is to shake off the ague of doubt by *doing* Christ's bidding; the only cure for timidity is to plunge into some dreaded duty before the chill comes on.—*Rutherford.*

A man is not saved because he is better than other men, but because he is in Christ and Christ is in him. He who is lost is not lost because he is worse than other men, but because he is not in Christ and Christ is not in him. Christ's obedience unto death imputed to us by God and received by faith—this is the way, and the only way, to holiness and heaven.—*David Winters.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from exchanges:

The late Mr. Torr, M. P., who died worth a quarter of a million, bequeaths £10,000 towards founding a Liverpool bishopric.

It is arranged to hold a Synod of Bulgarian Bishops at Tirnova next May, in order to deliberate upon the proposal for an amalgamation of the Bulgarian Church with that of Russia.

The Samoan Islands have been entirely Christianised. Out of a population of forty thousand, thirty-five thousand, or seven-eighths, are connected with Christian churches.

The Presbyterian says: "It is reported that the Rev. Theodore Monod, the distinguished Protestant pastor of Paris, France, who came to this country along with his distinguished father the late Rev. Dr. Frederick Monod, in 1857, was converted while here, studied theology in the Western Theological Seminary, Alleghany, Pa., and was licensed by the Presbytery of Alleghany City, will visit this country early this spring to tell what France needs and is prepared for.

It having been stated erroneously that Miss Helen Gladstone, sister of the Right Hon. W. E. Gladstone, who died on January 16th at Cologne, remained to the last in communion with the Roman Church, and also that she closed her life in a religious house, the *Guardian* is requested to make it known that neither of these statements is well founded.

The Spanish Government has ordered the restoration to the parents, with a view to its re-interment as a Protestant, of the body of a child at Bilbao, whom the priest compulsorily buried as a Catholic, on the ground of his having baptised it prior to the father's conversion to Protestantism.

The Rev. J. G. Williams, who is just appointed the first chaplain to the shipping in Portland Roads, has served in the mercantile marine for fifteen years, two of which were in command of a steamship. The Missions to Seamen Society furnishes him a sailing cutter and other boats.

The Roman newspapers assert that the Vatican, acting in unison with the Propaganda Fide, sent on Saturday to the Roman Catholic bishops in England certain instructions containing its final concessions for the admission of Ritualists into the Catholic Church. The Pope is said to have granted every possible facility for their reception, and the negotiations on the subject are reported to have made considerable progress.

A dispatch from Egypt states that a large and handsome block of buildings is rising up near Shepherd's Hotel, at Cairo, on land given by the Khedive to the American missionaries for a school and church, and one of the most effective incidents in the Viceregal tour was his reception a week ago of Dr. Hogg's Christian school children at Siout.

We understand that a communication has been received from the Austrian Government to the effect that the Emperor intends to give full effect to the promise which he made lately to a deputation from England that freedom of worship should be granted to the religious bodies which have suffered persecution at the hands of the provincial authorities.

The Pope's long expected Encyclical on the Divine institution of matrimony has been published. His immediate design is to remove marriage from all civil jurisdiction whatsoever. Tracing its history from Patriarchal to Apostolic times, he shows that Christ elevated it into a sacrament which only His Church could administer. The attempt made under various guises by the modern spirit to rob the Church of her right either to impose or to dissolve the marriage tie must be resisted by the whole Catholic world. His Holiness then indicates the conditions under which the separation of husband and wife may be sanctioned by the Church, and concludes by exhorting the universal Episcopate to communicate his teaching to the faithful for their welfare in both worlds.

The determination of the promoters of the Salvation Army to extend the field of their energetic operations to the United States of America being about to take practical effect, a meeting was held on Thursday night last week at the headquarters in Whitechapel Road, in order that the officers who are going out might receive encouragement and be invested with their regimental colors at the hands of Mrs. Booth, the wife of the founder and general superintendent of the movement. The emigrants are eight in number, including Mr. Railton, the "general commanding the foreign force," six "captains," and one "private." These captains are simply young female converts, attired in no more martial uniform than a black dress and a black straw hat, with a red ribbon having "Salvation Army" inscribed upon it. The flags were two in number, bearing each in conspicuous characters the device of "Blood and Fire." In bestowing these upon the captains, Mrs. Booth delivered an impassioned address, setting forth the objects of the undertaking, after which the young women themselves spoke a few words in the same strain. Mr. Booth displayed great activity during the proceedings, offering up prayers and delivering discourses while powerfully arousing throughout the enthusiasm of his hearers, who would give utterance with intense fervor and energy to exclamations, such as, "Hallelujah" and "Glory be to God." The whole proceedings presented a scene of almost frenzied excitement, the generalissimo being at times, and especially while certain hymns were being sung, unable himself to direct the ardor of his rank and file.

LEO XIII.

The present Pope is said to be the very counterpart of Pius IX, and, unlike him, a hater of the world, its crowds and the din of applause. He is described as a "silent, solitary spirit, addicted to study and meditation, a hater of vain twaddle, a contemner of personalities, fond of grave conversation, looking at everything from an elevated point of view, seldom laughing, sparing in words, reading and writing almost incessantly." Those endless encyclics and allocutions by which Pope Mastai wearied rather than edified his contemporaries were composed by Monsignor Floramonti, and in later times by Monsignor's Nocella and Mercenelli, upon some meagre notes jotted down by the Pope in the Italian tongue. Leo XIII. allows no man to body forth his conceits, or to develop his views. He sits at his table for hours and writes down every word with his own hand. When at work he brooks no disturbance; he walks along with hasty steps in his garden, "busy with the lofty thoughts which are to leave a mark on his Pontificate."

The Presbyterian.

JOHN McLAURIN - Editor.

WILMINGTON, N. C.:

WEDNESDAY, MARCH 10, 1880.

BOLD BLINDNESS.

There are some persons who make merit of reading both sides of every discussion. They claim, justly perhaps, breadth of view growing ont of a catholic spirit which desires to examine and weigh well the defensive of every position before pronouncing any verdict upon it. Their fundamental maxim is: *There are two sides to every question.* As a rule this is trne, and perhaps the proverb is as universal in its application as any other. It certainly were well if the charity contained in it were extended as generally to persons as to principles. Like maxims in general, however, this wise saying cannot be blindly followed; like all of these crystals of the world's universal sense, the jewel has its flaw; and here as elsewhere if any man applies indiscriminately his precept to practice he will run against some stnbborn experience with such force that the jar will tend to shake his faith in it into collapse. There are many questions which have, and in the very nature of things *can* have, but *one* side. It is well to remember this in our day, when nothing is deemed too sacred for the hammer of iconoclastic criticism. Reverence is a rarity; men discuss the most solemn themes with virulent blasphemy, or with an airy flippancy that is scarcely less revoltiug. It is one of the inevitable concomitants of our boastful freedom of the press, of religious opinion, &c. The press and the platform are sometimes prostituted to the expression of views which are almost sufficient to make the blood curdle in the veins.

Hence our warning. Beware of any such charity as would give a bearing to these exponents of blasphemous infidelity, atheism and immorality. Where there is any doubt as to truth, by all means "read both sides;" but where there is and can be no doubt, what possible advantage accrues from a study of the necessarily false side. Is it any increase of knowledge to fill the mind with sophisms, perhaps plausible and forceful, advanced in the interest of that which is destructive to all virtne? As well inhale noxious gas into the lungs or take poison into the stomach npon the plea of increasing your experimental knowledge of these things. Some of these men are exceedingly acute, and by dallying with them yon may raise a spirit which yon cannot exorcise; they may, in their ability snperior to yours, suggest donbts and difficnlties which will give yon great pain and anxiety. It is *blind* boldness to expose one's self to the danger where there is nothing to gain by it. Why leave the large mass of instructive, interesting and profitable reading to feed on this garbage, whether led from cnriosity or a false idea of charitable catholicity of view?

Even where there is no possible danger of unsettling the faith, there is the not inconsidorable danger of defiling the miud and heart. Just as some things taken into our system, though not dangerous, leave at least a bad taste in the mouth, so many of these pnblications, thongh their arguments may be silly, trifling and soon forgotten, yet cling to our memories in the form of some hideous blasphemy couched in striking epigrammatic language, a word or sentence, and worry and pain us by occurring to our miud when meditating upon sacred things. It is ofteutimes as if an iron heated in the very flames of hell had seared our memory. While the pain may pass away, yet the scar remains a disfigurement, and we feel as if we were defiled.

OUR DUTY TO THE COLORED PEOPLE.

Home missions have long held an undisputed place in the heart of the Church. Nor can less be said of foreign missions. But shall we, as a Church, be indifferent when the claims of the two are combined—when *both* fields speak to us with one and the same voice?

And yet do they not thus present themselves in our work amongst the colored people? They appeal to us as a home mission field, *geographically*, but *morally* and in a race point of view they appeal to us as a foreign field. They are at our doors, and yet, like the Chinese, the Hindoos, the Indians, they belong to a race different from ours—one of the races deepest sunk in sin. Then is there not a *two-fold* call to us as a Church from this people—so near at hand and yet so far away?

Perhaps most of our readers will admit that there is; bnt let us not be content with admission; let us perform the duty which this admission implies—that of carrying a pnre gospel to this people. In so doing we find the way already open. The Assembly realized its dnty, and wisely, at its first step, established a school for the training of a colored ministry—the Tuskaloosa Institute, so favorably mentioned by a recent correspondent.

We repeat that this was a wise step; for, as in all foreign fields, we are only able to reach our negro population thoronghly and successfully through a native ministry. It is generally confessed that our own ministers do not reach them, that they naturally turn to preachers of their own race; indeed, it may well be called a law of races, *that each race as a whole must receive the Gospel from a ministry of its own.* The missionary is only the forerunner of an army of nativo ministers who are to carry on the work he begins.

The Tuskaloosa enterprize is at present almost all our Church is doing for these millions at our doors. It is something, and yet how little! Not as much is annually contributed towards defraying *all* the expenses of this Institute (which, so far as *we* are concerned, is to train a ministry for such vast numbers) as many of our comparatively small churches find it needful to raise in order to give the Gospel to their own communities.

Should not all our churches, as the Assembly enjoins, annually contribute something to this work? Is it not a solemn duty that God lays upon us, and the neglect of which is sinful?

It will not do to say that the blacks *ought* to attend the preaching of the whites. The fact is patent to all that they *do not*, that they instinctively turn to preachers of their own race, and, under God, it depends on no in great measure whether those preachers shall be as ignorant as those to whom they preach, or instructed in the things of the Gospel, workmen thoroughly furnished, and fitted to be a blessing to their race and to their land.

THE SALVATION ARMY.

We do not believe that the methods employed by the Salvation Army, as it is called, will result in permanent good. Further, we do believe that these fanatical methods, in a large scope of view, do immense harm; bnt our readers will like to know what it is, and what its friends and others say of it, and so we give the following:

"The Salvation Army," queer as it is in its make-up and methods, is now recognized in England as an evangelical agency of considerable power. Its leader is named Booth. He has been at work for fourteen years, although in a comparatively obscure way until two or three years ago. He is tall, dark, spare and angular, with shaggy and grisly beard, piercing little eyes and enormous Roman nose. He is nervous, earnest and bold. He has none of the gifts or graces of the style of oratory which is admired in refined circles; but is a powerful speaker in his rongh way when he has an audience of working people in sympathy with him. His followers are managed in military fashion. There are one hundred and twenty-five corps, with a station for each, and one hnndred and eighty officers. They endeavor to preach the Christianity of the Bible, and to be in harmony with all gospel Christians, while they make no organic union with any. Booth respects all the sects. He issues his orders to his officers, and expects implicit obedience, which he generally gets. His book of orders and regulations is a volume of more than one hnndred pages, going into detail as to everything the officers and members of the Salvation Army are expected to do. The 'Hallelnjah Lasses' are considered fully the equal of any of the male forces in efficiency Among the factory people and the colliers in the coal mining districts the labors of the Army have been most successfully put forth. An official gazette called the *War Cry* is issned more or less regularly. It bristles with martial expressions, and is full of the notion of marching ou the devil and annihilating his forces. With all that is qneer and odd with Booth and his co-workers, he seems to be honest and practical, as well as desperately in earnest in regard to the conversion of the poor, for whose good he labors."

The *New York Independent* has this to say:

"We have received as a supplement of the *Christian*, of London, a report of the work of the Salvation Army for 1879, written by the Rev. William Booth, who has succeeded, we snppose, John Allen as captain of this remarkable army. It is dated from 'The Headqnarters of the Salvation Army, 272 White Chapel Road, Londou E.' The report notices that one of the most valuable gains of the past year has been in the deepening of the 'military spirit' of the soldiers of the Salvation Army. Councils of war were held in various places, and less than 5,000 persons spent the whole of at least one night in united prayer for the divine aid and blessing. It appears that the work of the Army is among the most ignorant and degraded classes. We read that, enteriug Scotland for the the first time, two large congregations of the 'lowest description" were gathered in Glasgow, and many of 'the worst' were led to Christ. "In Lancashire large congregations of the roughest sort have been added to those already gathered in Manchester and Liverpool; and, in spite of the most violent ruffianism, many of the most desperate have been subdued by the power of God.' In Nottingham and vicinity six distinct congregations were gathered from the public houses; in Cheltenham and Leamington many of 'the rough and ignorant' were converted; the colliers of Dipton, Willington and other places were reached, and 'many signs and wonders were wrought in Jesns' name;' and the laborers of Bridlington, Lyun, Northampton, West Bromwich, and Jersey also fell as 'glorions spoil before fnrious attack directed against them.' It is hoped that some among the Freuch-speaking population of Jersey may be prepared for 'an early descent on the Norman Coast.' The Lord enabled the Army to add more than fifty districts to those previously occupied, and 'valley after valley in South Wales has been so flooded with holy influences that the character of the whole population has been changed. The charge-sheets of police courts have been greatly reduced, the liquor traffic has almost snspended, and whole counties have been roused to spiritual concern.' As showing the permanent character of the work, it is stated that during the year second or third stations were opened in seventeen towns previously occupied. The Army encountered opposition of the most violent nature in some places. Several officers of the Army were imprisoned, and some were beaten and bruised and almost killed by mobs. Still, though the peculiarities of the work afford ample material for hostile comment, there were stronger and warmer commendations by the press than ever before. The report states that there are 125 corps and stations, and 179 officers wholly employed in the work. There were 4,000 voluntary speakers and 100,000 services were held. The contributions received amounted to $25,495, while the collections from the congregations reached $60,000. Some $40,000 a year is required to pay rents. A weekly paper, called the *War Cry*, is issned, which gives 'the latest news of the war from all parts of the country'."

DEATH OF A MINISTER.

The Brownsville (Texas) *States* says:

"A postal card from Mrs. C. O. Garrison of Cleburne, Texas, bnt formerly of this place, brings the sad intelligence of the death of her father, the Rev. B. D. Thomas, which occnrred on the 8th ult. We have no particulars of the afflictive event."

The *St. Louis Presbyterian* adds:

"Mr. Thomas at one time labored in this State at Ashley and at Cape Girardeau. He was a very great sufferer, especially in the last months of his life. He departed most triumphantly."

THE LECTURE.

By invitation Rev. Dr. J. R. Wilson, on Monday night last, delivered a lecture before the Wilmington Library Association.

From the very few words used in the inimitable presentation of the speaker to the audience, we borrow a thought which aptly sums the effort: The theme was "Success;" the discourse its exemplification.

Any effort of ours to do justice to either the speaker or the theme could only exemplify failure and we are content to claim for our prudence this meed of praise: Snccess.

The manner, the style, the things said, the things unsaid were all appropriate elements of the harmonious whole. The lesson taught rises oven above the accessories by which it was conveyed: that success in life depends not on wealth or fame, but in standing in our lot, exercising our gifts, and using our opportunities in promoting the welfare of our fellow men, serving our Maker, and maintaining that cheerful contentment which comes from supreme and loving trust in God.

NOTES AND JOTTINGS.

An exchange notes as the meanest man, one who bought a mouse-trap, carried it home, caught the mouse and then returned the trap and got the money refunded because he did not want the trap. We have known persons—not many, we are pleased to say,—who, after receiving our paper one, two or three years, and being urged to pay, have notified us by the postmaster, "Don't want it."

The following, which first appeared in the *Covenant*, of Philadelphia, has since appeared in the *Christian at Work*:

In Texas, the Presbyterian women are preaching, as the new book of discipline provides that nothing shall be called an offence or admitted as an accusation which cannot be proved to be such from the Scripture, as interpreted in the standards of the Church.

There is no foundation for the above. We make bold to say that, positively. The *Texas Presbyterian* knows nothing of it.

John Ruskin sent a challenge to the Bishops of England to defend the lawfulness—that is the morality—of usury, meaning any compensation in kind or otherwise for the use of money. The Bishop of Manchester offended against Honest John's ideas by investing in interest-bearing bonds, and the challenge was specially directed to him. Mr. Ruskin made his proposition far too broad, and the Bishop unhorsed him at the first tilt.

A correspondent who has been taking the NORTH CAROLINA PRESBYTERIAN from the start was almost tempted to stop it this year because of lack of mail facilities. He writes:

You will be surprised to hear that there is a scope of country thirty miles in extent, from Fayetteville to Montpelier, in the western part of Cumberland county and upper end of Robeson, and twenty-eight miles across, without a postoffice.

Let the people interested move in the matter and make their applications to the Post Office Department. The postmaster at Fayetteville will cheerfully furnish all information necessary, and it will be our pleasure to aid in any way possible.

We notice that the Romanists want to insert the hand, which has drawn so much money from the city treasury of New York, into the national treasury at Washington. St. Ann's Infant Asylum asks Congress to appropriate $5,000 for its support, and we would not be greatly surprised if it would get what it asks for.—*Presbyterian.*

Let us hope that our contemporary is altogether mistaken in the estimate he places upon the intelligence and the sense of right of our lawmakers. We are not ready to believe that the American Congress is ready to sell out to Rome.

The claim that Roman Catholic schools are superior to those of Protestants has not a shadow of foundation in truth; yet the mere dogmatic assertion of that claim, oft repeated as it is, imposes upon Protestants and leads to their patronizing Roman Catholic institutions. Only one thing is sure: that a child sent to a Romish school will be almost certainly led into the Romish Church.

A Romish paper speaking of the perversion of a Protestant young lady says that "The influences of convent education have wrought this change of views, and if her family object to the way she has taken, they have themselves to thank for it."

We certainly agree with the Romish paper in that statement. Protestant parents would do well to read up on Romanism before trusting the souls of their children to its charge.

NEWS NOTES.

We specially invite news from all quarters for this column.

From the *Gastonia Gazette* we learn that at a meeting of the congregation of New Hope church, on the 29th ult., Mr. Wm. Rankin was unanimously elected deacon. The deacons elect now are Messrs. John R. Reid and Wm. Rankin. Rev. J. J. Kennedy is pastor of the church. The Ladies' Missionary Society of this church reported at their last meeting that they contributed twenty-one dollars last year to foreign missions and have on hand articles to be sold for the same cause.

For the N. C. Presbyterian.

SUSTENTATION IN FAYETTEVILLE PRESBYTERY.

The Committee of Home Missions in Fayetteville Presbytery consists of Rev. Martin McQueen, Rev. David Fairley, and Elders B. Fuller, Joseph McArthur and Dr. Hugh A. McSwain, with the chairman.

This committee will meet in Fayetteville on Thursday, the 11th of March ensuing, for acting on applications from feeble churches for aid in supporting their ministers. These applications must come from the sessions of the churches, and should state:

1st. What part of a minister's time is desired.

2d. What can the church propose to pay.

3d. Whether the amount raised has been by a fair effort and is in proportion to its ability; and

4th. What aid is needed to secure preaching.

The committee can appropriate only what the churches furnish for Sustentation by collections during the months of January and February, after deducting 15 per cent. for the Assembly's treasnry, according to the direction of Presbytery. Let every church in our bounds then take up its collection for this object during the period mentioned, and forward the contribution promptly to Rev. J. P. McPherson, Treasurer of Presbytery, by the first week in March. At least three charges will need full and liberal contributions to the Sustentation fund must be made if we help efficiently our feeble organizations.

H. G. HILL,
Chm'n Home Mission Committee.

For the N. C. Presbyterian.

A GREAT NEED.

We greatly need a short and safe statement of the faith and polity of our Church. For the want of it the Church is much misunderstood and sadly misrepresented. The "Confession of Faith," though invaluable, does not suit for popular distribution. The average enquirer after the Church *will not* read it, and hence many valuable men have been lost to the Church for want of information as to its teaching. The "Book of Church Order" and "Shorter Catechism" bound together, would make the book that we greatly need. It would be short, safe, and could be distributed at a cost a little above that of a large tract. Will not some of our Presbyteries overture the Assembly to give us this book? T6.

For the N. C. Presbyterian.

THE MINUTES OF SYNOD AGAIN.

In the querulous note about the Minutes which I wrote in January I promised to speak further of them, and explain the delay in their publication. It was to me a matter of real regret and pain to parade the emptiness of the treasury and the delinquencies of the presbyteries; but the complaint brought forth prompt and pleasant fruit. The consciences of some are relieved, the printers are paid and the Minutes are distributed. Other consciences are yet burdened (or very hard!) which I hope will be set at ease at the spring meetings of the presbyteries. By this time I doubt not the Minutes have been received by every session, possibly read by some one in every church. Had money been in the treasury, and had the Clerk been ready, they could have been distributed by the 1st of December instead of the 1st of February. The Minutes this year entailed as is apparent much more work and care, and, consequently, *delay* in their preparation than usual. Presbyterial duties engaged me part of the time. The clerks of presbyteries responded with promptitude and pains to the repeated and troublesome demands upon them. I was truly sorry for them. Had the church sessions answered simply and plainly the circulars addressed them, and *promptly*, much delay would have been obviated. The manuscript was ready for the printer December 11th, and it was promised that the Minutes should be ready for distribution December 25th. But matter for the press from delinquent churches kept coming in to the very last. Indeed some was received as late as December 22d, and in all styles and conditions: in pencil, hurriedly written, in all varieties of ink, and on all varieties of paper, and much of it on postal cards. To copy entailed delay, to print from such copy was uncertain and tedious. And so it was through no fault of the printers, there was delay of more than twenty days.

It was Byron, I believe, who said that fame consisted in falling on the field of battle and having one's name spelled wrong in the next morning's Gazette. I crave the indulgence of many who I know have shaken their metaporical fists at me for spelling their names wrong in the list of elders and deacons. I did the best I could with the lights before me. Many names are omitted, I doubt not. My attention was called to such omissions in a church recently visited. Fortunately, the report of that session is before me in the manuscript furnished. *And the missing name is missing there too.* In another case, where indignation at the offence and pity for the inefficiency of the offender were duly shown, because a letter was omitted, I was fortunately, also, able to confront the injured party with his own "handwrite" and the *printer followed copy* to a dot.

There are, however, many mistakes. Though considering the fact that the printers had not done such work for the Synod, and that so much of the matter consisted merely of names, I think it will be conceded that the work is admirably done. It has been funny and painful to try and make out some of the names, to which we were all entirely unused. The names printed are the result of careful study. I would be very glad if any one who knows of errors, especially in the names of elders and deacons, and the postoffices, and especially who feels personally aggrieved because his name is spelled wrong, and who *does not wish it spelled wrong in the future*, would write me a postal card calling my attention to the page and the error.

The manuscript copy of the different presbyterial clerks was followed. Hence the Presbytery of Mecklenburg appears so differently from the others. The postoffice address of the church was given and the list of elders and deacons of each church. The printers, seeking uniform appearance, in the first proof furnished me, printed, as in the preceding presbyteries, a postoffice with each name. As I happened to know in some instances that the wrong address was thus given, I had the form reset, giving the postoffice with the name of the church, and naming the clerk of session when it was stated. In consequence of this change, and to save trouble, as any one who has had printing done will understand, the order of the names had to be changed, and it thus happens that the name which appeared first in the manuscript was printed last. I would not mention so slight a thing, bnt to explain how it was that in almost every instance the oldest, most venerable and honored elder in each church came at the end of the roll after many who were his juniors, and to save Bro. Johnston the reproach, if any should be uttered, for such a violation of order.

If anybody has read this comparatively trivial and largely personal communication thus far I thank them for it, and shall not keep him longer from more profitable employment.

WM. S. LACY.

For the N. C. Presbyterian.

APPEAL.

Who will give the project of building a Presbyterian church in Waynesville, Haywood county, substantial encouragement? The little band of Presbyterians are few in number and poor in purse. They feel that the way is open for building up a flourishing church. An eligible site has been given and lumber enough to build the church promised, and we hope soon to announce the beginning of work on the church edifice. May we not hope for generous and liberal aid from friends abroad? Will not every Presbyterian in the State give us *one dollar*? Let the good work begin. Charlotte has promised something handsome. Let us hear at once from generous friends in Wilmington, as we know we will. Let Raleigh, Newbern, Goldsboro, Concord, Hillsboro, Milton, Chapel Hill and Greensboro all do their part, as we know they will, and a host of country and village churches, we feel assured, will respond liberally to our appeal.

Will we the little down and give help us to build a church in our charming mountain town? Send us your pennies, dimes and half-dimes, or any greater amount you can. There is need for every dollar that can be obtained.

We beg every Presbyterian to give at once a fitting response to our call, and let us raise funds sufficient to build a church of which we shall all be proud, and we will most cordially invite all who desire to visit a delightful summer resort in the very midst of the grandest mountains of Western North Carolina, to come to Waynesville and worship with us in our new church. A hotel at our sulphur and chalybeate springs on the edge of town to accommodate one hundred boarders, and other houses, will be ready by summer. Send contributions to

LADIES' AID SOCIETY,
Care D. W. Kerr, Jr., Waynesville, N. C.

ROBESON COUNTY BIBLE SOCIETY.

PHILADELPHUS, N. C., Feb. 25th, 1880.

The fifty-eighth annual meeting of the Robeson County Bible Society will be held at Lebanon church, on Saturday, the 3d day of April next, commencing at 11½ o'clock a. m. Rev. J. H. Coble, principal, with Rev. D. A. McRae, his alternate, were appointed to preach the annual sermon on that occasion.

Auxiliary societies will please have their delegates in attendance.

A. D. BROWN, Secretary.

NEW PUBLICATIONS.

Among the able articles in the *Contemporary Review* for February (George Munro, publisher, New York,) we note The Pedigree of Man, combatting evolution; Prof. Mivart's continuation of Animals and Plants; Contemporary Life and Thought in Turkey; The Indian Famine; The Irish Question, and The First Murder and First City, with tracing in profano myths.

We had occasion recently to refer to the *Meekness of Christ*, published by I. K. Funk & Co., for 10 cents, being No. 2 of their standard series, and to No. 3 of the same series, *Macaulay's Essays*, containing eight of these world-renowned papers, for 15 cents. We have now these books before us. They are printed in new, clear type, paper covers, and are most surprisingly cheap. Our clear conviction is that the publishers deserve to rank as public benefactors for placing such literature in the easy reach of all who will read.

Littell's Living Age is one of the very best literary publications of the day. The numbers for the weeks ending February 21st and 28th respectively have the following contents: The Progress of Taste, and The Successors of Alexander and Greek Civilization in the East, *Quarterly*; Fucinus, a Lost Lake and a New Found Land, *Nezo Quarterly*; Sir Humphrey Davy, *Temple Bar*; Some Hints on the Teaching of Latin, *Macmillan*; An Imprisoned Princess, Leonora Christina of Denmark, *Fraser*; The Civil Code of the Jews, and the German Army, *Pall Mall Gazette*; Revolutionary Laughter, and Children of the Pantomime, *Graphic*, and other prose articles, besides the usual amount of poetry.

Lives of the Leaders of Our Church Universal, from the Days of the Successors of the Apostles to the present time. The Lives by European writers from the German, as edited by Dr. Ferdinand Piper, Prof. of Theology in the University of Berlin. Now translated into English and edited, with added Lives by American writers, by H. M. Maccracken, D. D. $3. 1879. Presbyterian Publishing Co., J. L. Shotwell, agent, Richmond, Virginia. This full title page explains what this important volume of 874 pages purports to be. One hundred and twenty-five lives of Christian leaders, in different epochs of the Church, in various lands, are ably and compendiously written by fifty-two distinguished European authors and thirty American. Among the latter are Prof. Alexander of Union Theological Seminary, Va., Drs. Jeter and Pendleton of Virginia and Drs. Beard and Summers of Tennessee. As the result of immense labor, covering nearly thirty years, by many of the most eminent men in that period, such as Neander, Krummacher, Monod, Lorimer, Tholuck, Hodge, &c., we have the cream of many volumes of biography made accessible to all. After a general inspection of the book and a special reading of several lives as specimens of the execution, we think it will prove a treasure in every household for instructing our youth and elevating their forming character, and an indispensable addition to the library of every one who would attain to some respectable knowledge of the noble instruments God has used in building up His kingdom since Apostolic days. Study of such lives gives inspiration to Christian endeavor, and light in arduous and trying periods of labor. The volume is well indexed.

ECLECTICISMS.

TRIALS NECESSARY.

Christian Intelligencer:

How constantly, in the great Drama of Redemption, the scenery shifts to the Wilderness; and what is true of the whole is true of the individual life-actor. We must follow our Beloved there; well for us, if we go down through the wilderness leaning upon Him. We will not escape temptation by being alone. But we must be much alone if we would escape it. Satan leads us into temptation, God guides us through it, if we will pass through it holding His hand, and holding in our hand His Word, like Christian in the Valley of Humiliation.

THERE WILL COME LIGHT.

Interior:

Science may shoot out like a comet and seem to be going heading away from Christ forever, and so may philosophy and any projection of human thought, but it will come back as swiftly as it went, in due time, and this, with the exception only of those which disappear, are lost forever—are seen no more. All that remain revolve around Christ. This is not rhetoric. It is the truth which is contained in the name given to Christ as the Sun of righteousness; as it is the truth of history, present and past. With an absolute faith in Christ no sinning man fears the result of the perturbations of science, or the swift, brilliant flight of philosophy away from Him. They will right themselves and come back to Him, or they will pass out of sight, out of mind, and thus be wholly lost from the influences which bear the minds of men.

THE WAY IT IS.

The Methodist:

If a rascal professes to be a minister the fact usually gets into print to the discredit of the ministry. And yet last year the total list of ministerial criminals was set down by an enemy at only fifty. A mathematician makes this one-thirteenth of one per cent. of the total number of ministers. But one-half of the list were not ministers at all; and three-fourths of the list were not charged with immoral conduct.

WILL BE HONORED.

Central Methodist:

Every true man will honor those who are firm in their convictions, if they are respectful and charitable in their enunciation. Only the man who is too cowardly to express his views, fearing to cross public sentiment lest he lose favor, is held in universal contempt, himself only excepted.

NOT SPECIALLY.

Richmond Christian Advocate:

Bar rooms open on Sunday, are not set down as persuasives to virtue. From the gallows the frequent confession comes, "Whiskey ruined me." The figures show that strong drink is the cause of the bulk of crime. The liquor shop, therefore, is not an institution to be specially encouraged for the common weal.

TO GAIN NOTORIETY.

N. Y. Tribune:

The readiest way for a mediocre man to gain notoriety is for him to proclaim himself an infidel and attack the Bible. His blows may be as feeble as a hen's pecking, but they are sure to attract notice, because of the holy and tender regard in which the object that he assails is held by the noblest part of the race.

A FIELD ALWAYS OPEN.

Central Presbyterian:

A great many Christians lament that there is no Christian work exactly suited to them. There is one field of Christian endeavor that is always open, and what grand results would follow if it were thoroughly worked! That field is their own household—their own little ones who are dearer to them than life. Who can teach religion to children like their own father or mother? what can the teacher (secular or Sunday school) do in comparison with what the father can do, if the proper relation exists between him and his children? But there are many, many Christian fathers who never mention this subject to their children; there are many, many Christian firesides where it is a prohibited topic. There is a vague reliance that it will all come right; but alas! in very many cases it does not come right, and the children grow up, and go out into the world with little instruction and little exhortation from the father's lips.

HE NEEDS COMPASSION.

United Presbyterian:

The loss of property is a kind of trial that brings more pain than any of us know. We call money trash and filthy luc e; yet even when the heart is not set upon it the life depends upon it to such an extent as to make its withdrawal a real affliction. After a man has grown fixed in a kind of life amidst an abundance of means, it is like a revolution in his spirit, as well as outward circumstances, to be brought to the condition of dependence. He needs compassion and Christian help.

THE UNANSWERABLE TESTIMONY.

Baltimore Presbyterian:

To believe that the mighty God, even Jehovah has spoken, and called the earth "from the rising of the sun to the going down thereof," we have only to obey the voice heard by Augustine, "*Tolle Lege*,"—Take. Read. It is *inspired*, because *inspiring*. It is its own best interpreter. From Genesis to Revelation, it is all ablaze with celestial light. The Spirit of God in the soul bears in unanswerable testimony the Spirit of God in the Bible, and every devout reader will sooner or later say, "Thy word, O God, is truth."

RELIGIOUS INTELLIGENCE.

SOUTHERN PRESBYTERIAN.

It was the First Presbyterian church of Raleigh, N. C.,—not of Wilmington, as some of our exchanges have it—upon which it has been determined to expend $2,500 in enlarging and beautifying.

The Presbytery of Memphis has transferred Rev. A. M. Watson to the Presbytery of Orange, and refused to place a call from the church at Columbus, Ga., in the hands of Rev. Eugene Daniel of Memphis.

Rev. Dr. M. D. Hoge arrived in Rome on 24th ult., *en route* for Palestine.

Rev. W. E. Burke has entered upon his labors with the churches of Prescott and Marlbrook, Ark. His post office address is changed from Montgomery City, Mo., to Prescott, Nevada county, Ark.

The church at Corpus Cristi, Texas, has been encouraged by the addition of three members upon profession of faith and two by certificate.

The churches of Madison and Oakland, in Florida, we learn from correspondence of Rev. H. M. Anderson with the *Central Presbyterian*, were formerly in the midst of settlements of rich planters, and were quite flourishing, the latter particularly so. In the changed condition of political affairs Madison has become the stronger. Oakland has been sustained mainly by the pious activity of the only remaining elder, now eighty years of age, who has employed Sabbaths in which there is no preaching in pastoral work, going from house to house. On the 22d ult., Oakland was greatly encouraged by a transfer of twelve members by certificate from Rock church, in Greenwood, S. C. In Madison church a series of meetings was held lately which resulted in two persons being received by profession and three by certificate from a sister denomination.

Bunker's Hill church, Berkley county, W. Va., which was destroyed during the war, but rebuilt within the past year, was rededicated on Sabbath, 22d February.

From the *Christian Observer:*

In Georgetown, Texas, four years ago, Rev. W. F. Gillespie commenced his pastorate with ten members. Now there are upwards of sixty members, three having been received on the 15th ult.; a house of worship has been built and the church is ont of debt. Mr. Gillespie devotes half his time to the church. During the time above referred to, members have been dismissed to two new churches organized in the county.

Rev. J. C. Barr writes to the *Central Presbyterian* that the First Presbyterian church of Charleston, W. Va., has enjoyed a season of refreshing. At the communion the third Sabbath in February, seven persons were received into the church. The pastor secured the assistance of Rev. W. F. Wilhelm on Monday night following, and continued the meetings until Tuesday of the following week. Under the deeply impressive sermons of brother Wilhelm the interest increased, until the whole congregation seemed to be thoroughly awakened. Twenty-eight persons have united with the church, and others still contemplate doing so. No means were used but the ordinary ministration of the ordinances of the Lord's house, and earnest prayer.

The postoffice address of Rev. R. W. Shive has been changed from Lonoke to Austin, Lonoke county, Ark., and the address of Rev. Audrew McElroy from Tuskaloosa, Ala., to Newman, Ga.

Items from the *St. Louis Presbyterian*:

A business note from Rev. Neander M. Woods, of the Second church, Norfolk, Va., says: "I have had a season of interest in my church of late. Dr. Thomas Wharey gave us some fine sermons. Five persons made profession last Sunday (22d ult.,) and four joined us on certificate.

The church at Boonville, Mo., Rev. O. W. Gaus pastor, has been the scene of much religious interest during the winter. We learn that about twenty persons have been added to its membership since the meeting of the Synod there in October.

Items from *Southern Presbyterian*:

We learn from a correspondent that the church at Sholbyville, Tenn., of which the pastor. Three gentlemen—heads of families—and one young lady, have been received into the church on profession of faith; others appear to be serious."

The University of Mississippi, at Oxford, has been visited with a revival season, during which sixty or seventy students have professed faith in Christ. Since last November forty-seven communicants have been added to the Presbyterian church at Oxford, and eighty to the churches of the four other denominations in the place.

Items from the *Central Presbyterian*:

A meeting of several weeks continuance closed at Hat Creek church, Virginia, on the 19th of February. Rev. C. M. Howard assisting the pastor, Rev. A. B. Carrington. A large number of persons have professed conversion, and will unite with the church.

Communion services were held at Union church, Lexington Presbytery, three weeks ago. There has been preaching from day to day since. Rev. S. W. Watkins, Rev. B. C. Walker, and Rev. J. W. Rosebro, assisting the pastor, Rev. J. N. Campbell. The church has been greatly revived. Six persons have been added to its communion; fourteen, at least, have professed conversion and will unite in due time. There are many inquirers and a general awakening throughout the congregation. About thirty have united with this church since the beginning of Mr. Campbell's pastorate less than a year ago.

NORTHERN PRESBYTERIAN.

Rev. Dr. Charles C. Parker, pastor of the Presbyterian church in Parsippany, N. J., died of acute pneumonia on February 15th—aged 65.

REFORMED (DUTCH) CHURCH.

During the years of hard times the membership of the Reformed Church has largely increased. At the close of the war the number of members was 52,000; it is now over 80,000.

LUTHERAN.

A contribution of $5,000 to the Lutheran Asylum for the Aged and Infirm, in Germantown, Pa., has enabled its friends to nearly finish it.

REFORMED EPISCOPAL.

The First Reformed Episcopal church, Madison Avenue, started six years ago without a dollar, under Bishop Cummins' care, and since his death has been under that of Rev. William T. Sabine. Its house of worship cost a hundred and fifty thousand dollars, and its annual expenses have averaged eleven thousand dollars. Of course it has had to carry a large debt, which it has just cancelled.—*Presbyterian.*

PROTESTANT EPISCOPAL.

Mrs. Elizabeth Somarindyck died recently at Glen Cove, L. I. She left the St. Paul's Episcopal church at Glen Cove five thousand dollars; Church Charity Foundation of Long Island four thousand, and the Foreign Missionary Society of the Episcopal Church seven thousand.

SECULAR MISCELLANY.

The ground was broken yesterday for the extension of the large clothing store of R. B. Andrews & Co. to Wilmington street. The extension will be of brick, two stories in Height, and a handsome front will be built on Wilmington street. The completion of the addition will give the store a depth of 220 ft. making it one of the largest in the State.—*Raleigh Observer.*

Mr. John M. Worth will leave here on Monday next for Round Knob, on the Western North Carolina Railroad. He and his brother, of fish hatching notoriety, Steve Worth, have recently bought a place improved by Col. Colemau, the first civil engineer on the road, and will open a first-class hotel for the accommodation of summer pleasure and health seekers, and besides will use the waters of Mill Creek in the process of fish hatching.—*Fayetteville Banner.*

Among quite a number of valuable ways in which different portions of the sunflower are utilized in Lithuania, is the making from the seed receptacles a species of blotting paper, and from the inner part of the stalk a fine writing paper.

Rev. Wm. R. Atkinson, principal of the Charlotte Institute for young ladies, encouraged by the popularity the measure has given Peace Institute at Raleigh, has employed the services of Mrs. Campbell, of New York, to give a series of lessons in cooking to the pupils of his school.—*Southern Home.*

Mr. L. H. Yeargan has presented the Second Presbyterian church with an elegant carpet to cover the entire floor of the church. It is of rich material, and the figure is a beautiful red coral in a black background. The design is specially gotten up for the church, and will be a handsome and useful adornment to Dr. Atkinson's graceful little church.—*Raleigh News.*

The Professor of Chinese at Harvard College has one student, an Austro-American, who thinks of going to China to engage in business.

Mrs. Maj. W. A. Hearne, at the National hotel, has a very interesting and unique relic of early Carolina times. It is a shapely Japanese, or Chinese vase of fine glazed chinaware, adorned with pagodas, etc., in blue and gilt. It was brought to Newbern in the days of Gov. Tryon, more than one hundred years ago, and may be of even greater age.—*Farmer and Mechanic.*

Ole Bull, the distinguished violinist, will be all the more esteemed since he refused an offer of $500 to appear at the Globe Theatre, Boston, at a Sunday evening concert, to which he is conscientiously opposed.

The U. S. ship Constellation, now at the Brooklyn navy yard, is at once to be made ready for transportation of supplies to Ireland.

The town of Urfa, in Asiatic Turkey, situated on the supposed site of the Scriptural city "Ur of the Chaldees," has been almost destroyed by fire. It had about 30,000 inhabitants.

The case of a deaf-mute cow is reported by a Russian veterinary surgeon. A cow, twelve years old, of Algava breed, belonging to a Russian nobleman, never showed signs of hearing, or believed. Seeing the other cattle bellow, she tried to imitate them by stretching her neck and head, and opening her mouth, but she could not produce any sound.

The sense of vision of this cow was found to be unusually well developed.

Since 1865, Indians in Texas have killed 407 men, women and children, wounded 70, carried off 86 women and children, stolen 43,392 cattle, 20,521 horses and mules, and 2,430 sheep, besides many other depredations. Since 1874 there have been 150 bands of hostile Indians in that State.

Thirty-four years ago a large pot of butter was suspended by a rope in the well on the farm of Abraham S. Mylin, in Lancaster, Pa. The rope broke, and for thirty-four years the butter rested securely in the bottom of the well. One day last week the well was cleaned, and the butter was again brought to light. It was found to be as white as snow and hard as stone.

Dirt has been broken, and the foundation partly laid, for the large cotton factory now under construction by the Messrs. Oates, of this city. We rejoice to see such improvements going up. It argues well for the future of Charlotte, and will give bread and employment to our idle poor.—*Southern Home.*

The *Greensboro Patriot*, under its present editorial management, that of R. T. Fulgham, Esq., has improved in appearance and in spirit astonishingly.

Several papers have announced that a party of capitalists will soon start a sassafras distillery in or near Oxford. Well, it costs just four dollars to begin work. It really seems that one capitalist might make the start.—*Orphan's Friend.*

Havana cigars are likely to advance in price for a rather odd reason. Since last October straw paper has gone up 75 per cent., and it is a fact that many of the so-called Havana cigars are made from the article, which is manufactured chiefly in New York State. The straw paper is taken to Cuba, saturated in a decoction made from the stems and refuse of the choice Havana seed leaf, and when properly treated with flavoring extracts, licorice root, senna, etc., makes a filling for cigars. Besides it burns with a pure white ash precisely like that of the genuine leaf, unlike that yielded by any other material. Specimens of prepared paper seen in New York are described as closely resembling the leaf in appearance, taste and flavor.

The General Assembly of the Presbyterian Church in the United States

Will meet at Charleston, S. C., on the third Thursday (the 20th day) of May, 1880, in the Second Presbyterian church, at 11 o'clock a. m. The opening sermon will be preached by the Moderator of the last Assembly.

The undersigned, Committee on Commissions, will meet in the Lecture Room of said church on Wednesday, the 19th, at 8 o'clock p. m., to enroll the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
WILLIAM BROWN, Permanent Clerk.

PRESBYTERIAL NOTICES.

The Presbytery of Fayetteville will meet at Laurel Hill church, Richmond county, N. C., Wednesday, April 21, 1880, at 11 o'clock a. m.

The usual blanks will be mailed to all the churches in due time. Let these blanks be carefully filled and sent up to Presbytery at Laurel Hill.

The assessments for the "Presbyterial Fund" are considered due April 1st, and should be promptly paid. Churches which are credited to this fund will be duly notified by the Treasurer.

J. P. McPHERSON,
Stated Clerk.

Fayetteville, N. C., Feb. 7, 1880.

Presbytery of Mecklenburg will meet at Dallas, Friday, March 19, 1880, at 7 p. m.

R. Z. JOHNSTON, S. Clerk.

The Presbytery of Wilmington will meet at Brown Marsh Church, Bladen county, on Thursday, 25th March, 1880, at 12 M.

JAMES M. SPRUNT, Stated Clerk.

The Presbytery of Harmony will meet at Cheraw, April the 7th, 1880, at 8 o'clock, P. M.

W. A GREGG, Stated Clerk.

The 220th session of the Presbytery of Orange will be held in Washington, N. C., on Wednesday, the 24th of March, 1880, at 7 p. m.

F. H. JOHNSTON, Stated. Clerk.

Delegates and visitors to the Presbytery will be passed by the Richmond & Danville Railroad to Goldsboro and back, round trip, at 5 cents per mile. Tickets must be bought which will be good for six days from date, and must be endorsed by the Clerk at Presbytery, to be good to return.

Ladies' and children's boots and shoes cannot run over if Lyon's Patent Heel Stiffeners are used.

WASHINGTON, D. C., Jan. 16, 1880.

E. H. WARNER & Co.—*Dear Sir:* –I write to say that after having taken your Safe Pills and finding them all that is claimed for them in your circular, I cheerfully recommend them as the best Pills in the market.

JOSEPH PRATHER,
409 M Street, Washington, D. C.

Purge out the morbid humors of the blood by a dose or two of Ayer's Pills, and you will have clearer heads as well as bodies.

A WORD OF CAUTION.—Simmons' Liver Regulator or Medicine manufactured by J. H Zeilin & Co., like all standard and really valuable articles, has met with a degree of annoyance from impostors and mercenary adventurers. The popularity and world-wide fame of the Regulator has induced unprincipled parties to place spurious compounds called by some garbled part of our title or name on the market. A majority of these enterprises have died a natural death, but others are periodically cropping out. To those who have not yet learned the great worth of the Regulator this word of caution is necessary To the invalid it may be a question of life and death. Ask for Simmons' Liver Regulator, and look for the signature of J. H. Zeilin & Co., and the large red Z on their clean, white wrapper. Accept no colorable imitation or substitutes however plausibly recommended.

Benefactors.

When a board of eminent physicians and chemists announced the discovery that by combining some well known valuable remedies the most wonderful medicine was produced, which would cure such a wide range of diseases that most all other remedies could be dispensed with, many were sceptical; but proof of its merits by actual trial has dispelled all doubt, and to-day the discoverers of that great medicine, Hop Bitters, are honored and blessed by all as benefactors.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On the 26th of February, 1880, in the M. E. church, Pike, Cumberland county, by Rev. Mr. Hardison, Mr. A. D. DAWKINS and Miss ELIZA BENETT.

On the 26th of February, 1880, at the residence of John Harris, Esq., near Pittsboro, by the Rev. P. R. Law, Mr. CHARLES SHAW and Miss ADDIE POE.

On the 4th inst., in Gaston county, by Rev. J. J. Kennedy, Mr. W. L. HUFFSTETLER and Miss LIZZIE J. ORMAND.

On the 3rd inst., in Sampter, S. C., Mr. ROBT. ARROWOOD, of Gaston county, N. C., and Miss MARY LOUISE DICKSON, daughter of the late Rev. Flinn Dickson.

Feb. 24th, in the Presbyterian church, Clarkton, Tenn., by Rev. J. W. Lupton, Rev. J. F. CANNON, of Leesburg, Va., and Miss MARY H. LUPTON, eldest daughter of the officiating clergyman.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

On February 28th, in Orange county, Mr. HUGH WOODS, in the 80th year of his age.

Mr. Woods had been a member of Little River Presbyterian church for 48 years, and an active, efficient ruling elder for 44 years. He had long been the Clerk of the Session, the duties of which office he performed faithfully and correctly. "He has died in a good old age, an old man and full of years." He will be sadly missed, not only by his bereaved family, but by many others who knew and loved him.

In Alma, Ark., February 18, 1880, after a brief illness, in the 71st year of her age, Mrs SUSAN C. ALEXANDER, relict of the late Robert M. Alexander, for many years a resident of Mecklenburg county, N. C.

Mrs. Alexander was a faithful Christian, full of charity, active in all good works; her confidence in the Bible was remarkable, and her whole life a beautiful commentary on the teachings of our Saviour. She frequently repeated in her lucid moments the words of the hymn,

"The hour of my departure's come;
I hear the voice that calls me home;
At last, O Lord, let trouble cease,
And let Thy servant die in peace."

She quietly fell asleep in Jesus.

BEN DECHARD.

On Saturday morning, March 6th, 1880, JOSEPH MARTIN, third child of Mr. and Mrs. J. W. Ewart, near Caldwell's Station, N. C.

He was an interesting child, and one whose departure is mourned by many relatives. Cut off after a short illness of only one week, he has gone to that better land and forms one more tie to draw his relatives' thoughts and affections from the cares of this world of sin to fix them upon heaven. Then, oh! grieving mother, weep no more. Think only of your darling as resting safe on the bosom of Jesus and be reconciled. This tender flower is only removed from the stifling air of earth to bloom in the pure air of Paradise.

A FRIEND.

At his home, near Jackson Springs, in Moore county, on Sunday evening, the 15th of February, Mr. DANIEL McKENZIE, in the 75th year of his age.

He was a man of prominence, influence and usefulness in his neighborhood and in his church—Mineral Springs—in which he exercised the office of ruling elder for many years. He will be greatly missed in the social circle, at the house of mourning, in the prayer meeting, in the Sabbath school and in the church. The faith in which he lived did not desert him in the hour of death. He expressed himself ready to depart and be with Christ, and the providence of God in his departure says to us who remain—"Be ye also ready."

PASTOR.

In Morganton, N. C., on the 17th of February, little MAUD, a twin daughter of Col. S. McD. and Mrs. Jennie P. Tate.

Although but a little over five years of age, she had long been noted for her brightness, and frequently caused surprise by the sageness of her remarks. From the very first she seemed impressed with the belief that her illness would prove fatal; but so far from being alarmed she more than once expressed a desire to go. The writer cannot believe that this was the result of any romantic turn of mind, but rather the working of the Holy Spirit, gently preparing her for heaven.

R. B. A.

In Newton, N. C., on the 16th of February, Mrs. CAMILLA GAITHER BELL, relict of Mr. Thos. A. Bell, in the 70th year of her age. She was the daughter of Mr. Lebetious Gaither, deceased, a ruling elder in Tabor church, Concord Presbytery.

Having made a profession of religion early in life, she remained a consistent member of the Presbyterian church until her death. She was an invalid for many years, but latterly had enjoyed better health than usual. This, however, did not cause her to be less faithful: on the contrary, those who knew her well marked her rapid growth in grace and preparation for her heavenly home. A fall on the ice was the cause of her last illness, during which she several times expressed an earnest desire to depart and be at rest. Now that her wish has been granted, a circle of devoted friends deeply lament their loss.

R. B. A.

THE THROAT.—"*Brown's Bronchial Troches*" act directly on the organs of the voice They have an extraordinary effect in all disorders of the Throat and Larynx, restoring a healthy tone when relaxed, either from cold or over exertion of the voice, and produce a clear and distinct enunciation. *Speakers and Singers* find the Troches useful.

WILMINGTON MARKET

DURING WEEK

ENDING MARCH 9.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—On Wednesday sales at 42 cents; Thursday and Friday 43; Saturday 43 and 43½; Monday steady at last named figures.

ROSIN—Strained $1 17 and Good Strained $1 22½ throughout.

CRUDE TURPENTINE—Steady during report at $1 55 for Hard and $2 55 for Yellow Dip.

TAR—$1 15 throughout.

COTTON—With a firm tone price held at 12¼ cents until Monday, when 12⅜ cents were obtained. On Tuesday same price was obtained, and market closes steady.

CORN—No change. 67 cents per bushel for white.

TIMBER—Very little arriving. Demand continues good and prices hold up. We quote from $5 to $12, as in quality; very extra might bring even a higher price.

NEW ADVERTISEMENTS.

15c THE GEM PUZZLE Or Game of "FIFTEEN."

1	2	3	4
5	6	7	8
9	10	11	12
13	14	15	

100,000 sold in February in New York City alone. Bank Presidents, Editors, Lawyers, Doctors, Mechanics, Laborers, Boys and Girls all equally interested in the solution of this most fascinating puzzle **$100 Reward** offered by the manufacturers of the "GEM" for its correct solution. Price reduced to **15c. 2 for 25c.** To Agents **$1.25** per doz., by mail, post paid. Postage stamps taken. Address,
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SAVE YOUR MONEY in cooking better food at less cost. The use of our **Economical Cook Book** will save money daily in every household. **130** pages, with cover, and **1,000** Economic Recipes. Only 15 cents, postpaid. Large Illustrated Catalogue of Books, Pictures, etc., free. PATTEN & CO., 47 Barclay st., New York.

UNION THEOLOGICAL SEMINARY.

THE ANNUAL MEETING OF DIRECTORS will be held at the Seminary, on the 13th of April, 1880, at 8 P. M.
The addresses before the Societies will be by Rev. Dr. J. Henry Smith, and to the graduates, by Rev. Dr. A. Martin. Postals will be sent to each Director.
mar10 635-4t F. N. WATKINS, Secretary.

SIMONTON FEMALE COLLEGE,
Statesville, N. C.

THE SPRING TERM of 1880 opens Thursday, January 15. Board and tuition in English, $85 per session of twenty weeks.
Catalogue and circular with full particulars, on application.
Address MRS. E. N. GRANT, Principal.
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We will pay Agents a Salary of $100 per month and expenses, or allow a large commission, to sell our new and wonderful inventions. We mean what we say. Sample free. Address SHERMAN & CO., Marshall, Mich.
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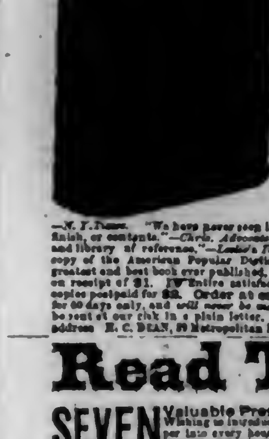
A BREECH-LOADING REPEATING RIFLE FOR $6.50. THE IMPROVED "CHICHESTER."
Weight from 5 to 8 Pounds. Length of Barrel 22 Inches.

The many readers of this Paper will no doubt remember, during the past six months, having seen our advertisement of the new celebrated **CHICHESTER RIFLE**, accompanied by flattering editorial notices in the New York "Tribune," "Atlas," "World," and other leading newspapers throughout the country. In response to a universal demand from all quarters, we decided to materially improve our rifle, and as now offered it is the most complete weapon of the kind in existence. [illegible] **CHICHESTER** [illegible] **CHICHESTER RIFLES** are WARRANTED and GUARANTEED [illegible] The **CHICHESTER** will never be sold at the immense profit asked by the manufacturers of other fire-arms [illegible] We GUARANTEE the **CHICHESTER** to be equal in MATERIAL and WORKMANSHIP to any Rifle in the World. [illegible] **BEAR IN MIND** this is no old-fashioned paper cartridge army gun [illegible] It is a BRAN NEW **REPEATER**, using regular Metallic Cartridges of 22, 32 and 38 calibre, which are sold everywhere. **FIRES SEVEN TIMES** [illegible] **CHICHESTER** [illegible]

WE WILL SEND ONE CHICHESTER SEVEN SHOT REPEATING RIFLE as described above, to any address for **$6.50**, carefully boxed [illegible] **RIFLE CO.,** W. N. [illegible], Treasurer, 31 Montgomery Street, Jersey City, New Jersey, U. S. A.

The American Popular Dictionary
$1.00 Only



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Our $5.00 Collection of Fancy Plants for the Conservatory is unsurpassed.
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1880.

TRY OUR
New Crop Cuba Molasses.
We have received the agency again for the well-known and popular
L. & R. GUANO,
Which we offer, on Crop Time,
For 425 Lbs. Middling Cotton.
Send in your orders.
BRYAN & CO.
Jonesboro, N. C., Jan, 30, 1880.
feb 4 630-8t

TRUTHS.
Hop Bitters
(A Medicine, Not a Drink)
CONTAINS
HOPS, BUCHU, MANDRAKE, DANDELION,
AND THE PUREST AND BEST MEDICAL QUALITIES OF ALL OTHER BITTERS.
THEY CURE
All Diseases of the Stomach, Bowels, Blood, Liver, Kidneys and Urinary Organs, Nervousness, Sleeplessness, Female Complaints and DRUNKENNESS.
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Ask your druggist for Hop Bitters and free books, and try the Bitters before you sleep. Take no other
Hop Cough Cure and Pain Relief is the cheapest, surest and best.
FOR SALE BY ALL DRUGGISTS. 632

THOS. A. McNEILL. FRANK McNEILL.
McNEILL & McNEILL,
Attorneys at Law,
LUMBERTON, N. C.
Practice in all the State and Federal Courts in North Carolina. 596 1y.

BUFFALO LITHIA WATERS
For Gout.

Case of Dr. P. W. Young, of Oxford, N. C., during the late War a Surgeon of the Confederate States Army.
OXFORD, N. C., January 29th, 1880.
COL. THOMAS F. GOODE:—*Dear Sir:* In the month of August, 1879, prostrated by a severe attack of Gout, with which I had then suffered for several months, and in such a condition that I scarcely hoped ever to be able to resume active professional life, I visited the Buffalo Lithia Springs. I was without appetite; my digestion was imperfect and painful, my nervous system shattered, and the victim of neuralgia in all its forms; my spirits so greatly depressed and so feeble that I could walk but a short distance without assistance. The first noticeable effect of the water was upon the secretion from my kidneys and skin, both of which were acting very imperfectly and failing to properly depurate the blood. The secretion from the kidneys had been for months scanty, high-colored, of high specific gravity, very acid in its re-action, and depositing upon standing a very large sediment. With the re-establishment of a healthy state of these two important secretions, the great depurators of the blood, my convalescence was soon and rapid—my appetite returned, my digestion became perfect, and my nervous system regained its tone. I became more cheerful and hopeful, and gradually regained my strength. My general health is now perfect and I have resumed the active practice of my profession. For my restoration, under a kind Providence, I feel that I am entirely indebted to the Buffalo Lithia Waters.
Respectfully, P. W. YOUNG, M. D.

SALT
AND
GUANO.
5,000 Sacks
LIVERPOOL SALT.
6,500 Sacks
Peruvian Cotton Guano,
Now landing and for sale low by
WILLIAMS & MURCHISON.

THE SORGO HAND BOOK
A Treatise on Sorgo and Imphee Canes, and the Minnesota Early Amber Sugar Cane. The EDITION FOR 1880 is now ready, and will be sent free on application. We can furnish PURE CANE SEED of the best variety.
BLYMYER MANUFACTURING CO.,
Cincinnati, O.,
Manufacturers of COOK SUGAR EVAPORATOR, VICTOR CANE MILL, *Steam Engines, &c.*

READERS OF THE PRESBYTERIAN
If you like to be satisfied deal with
W. J. MOTT,
—Dealer in—
BEEF, VEAL, PORK, &C.
Keeps on hand good Meats, and will endeavour to maintain his reputation in this regard. I will be pleased to have your trade. Very respectfully,
W. J. MOTT,
North side Market street, bet. 2d and 3d.
P. S.—Those who have Fine Beef to sell would do well to consult me either by mail or in person.
nov 19 619-tf

PEACE INSTITUTE,
For Young Ladies,
RALEIGH, N. C.
THE Spring term commences on the 16th of January 1880, and closes the 1st of June following.
The total expense of a boarding pupil for one term is $120, payable in advance. This amount will include board, with washing, fuel, lights, furnished room and servant's attendance, tuition in English branches and Latin, Calisthenics, Text Books and Stationery used for school purposes For $150 all the above, with Instrumental Music and use of Piano.
For circular containing particulars as to terms, Course of Study, &c, address
REV. R. BURWELL & SON,
Raleigh, N. C.
dec 24-624-5m

1880. 1880.
YEARGAN, PETTY & CO.
PREPARING FOR THE
New Year!
WE OFFER FOR SALE A FULL LINE OF Fancy and
COLORED DRESS GOODS!
At Cost and Less than Cost!
ALL DESIRABLE GOODS!
Repellants, Cassimeres, Cloths, Waterproofs, Waterproofs, Cloakings, Suitings, Doeskins.
A Great Variety of Woolens!
For Men's and Boys' Wear.
The largest stock and greatest variety of
TOWELS! **TOWELS!** TOWELS!
DAMASKS, WHITE AND COLORED.
With Doylies to match—best ever shown in this market.
Flannels, Flannels, Flannels!
Shaker, Silk Warp, Domets, Cotton Flannels, Opera
FANCY PLAIDS!
All colors—plain fabrics and twilled. Bargains in these goods.

COTTON!
IN VIEW of the approaching Cotton Season, the undersigned offer their services to Planters and Country Merchants
For the Sale of Cotton,
Which they are prepared to do
On the Most Economical Charges.
They will warrant the full price of the day of sale. Account sales will be rendered promptly, and proceeds be at once remitted.
ALEX. SPRUNT & SON,
Wilmington, N. C.
September 3d, 1879. 608

SELECT BOARDING
AND
DAY SCHOOL,
HILLSBOROUGH, NORTH CAROLINA.
Misses NASH and Miss KOLLOCK, Principals.
THE SPRING TERM of 1880 will open the 6th of FEBRUARY and close on 24th of JUNE. Board and Tuition $100.
Circulars forwarded on application.
466—Jan.1,'79

MILLINERY AND FANCY GOODS.
WE ARE OFFERING TO THE PUBLIC THE Latest Novelties in the Millinery Line.
Our Trimming Department is Complete,
and comprises the leading styles.
Our Flexible Hip Corset, with improvements, is just in. No extra charge.
We have on hand a large assortment of Fancy Ribbons, and special bargains are offered in Feather Tips.
Our Fancy Goods Department is larger than ever, with an elegant and varied assortment of Goods to please the ladies.
The Finest Assortment of Ties in the City.
N. H. SPRUNT, Exchange Corner.
nov 5 617-tf

TO THE LADIES.
THE SUBSCRIBER would most respectfully inform her patrons and friends that she is ready to receive orders for MAKING, also for CUTTING and BASTING DRESSES in the
Latest and Most Approved Style.
To her country friends she would say, send in your orders at once.
"First Come, First Served."
MRS. JOSEPH McLAURIN,
apl 23-tf Market Street, between 8th and 9th.

GRAVESTONES and MONUMENTS MADE TO ORDER.
Send your orders by mail.

GUNS, LAMPS, SEWING MACHINES.
BREECH LOADING, SINGLE and DOUBLE Barrel Guns, with all kinds of Implements for loading Shells, Powder, Caps and Wads.
LAMPS of all kinds. German Student, Perkins & House, and others.
The Remington Sewing Machine,
A consignment from the makers at Factory prices—a new and excellent Machine. Prices very low.
The Celebrated "Kinslow" Kerosene Oil. High Test. Water White. Odorless.
GEO. A. PECK,
25 South Front Street.
dec 10 622-tf

BETHEL ACADEMY,
DAVIDSON COLLEGE (P. O.) N. C.
Rev. L. K. GLASGOW, A. M. Principal.
Miss ELLA W. FLEMING, Assistant.
NINTH semi-annual session begins January 26, 1880. Boarders in Principal's family pay in advance for all expense except books, per quarter (10 weeks) $30.
For circulars containing testimonials from well-known educators and from patrons, address the Principal. dec 31-tf

HALL & PEARSALL
OFFER FOR SALE AT CLOSE PRICES, A FRESH and COMPLETE stock of GENERAL GROCERIES, consisting in part of
100 Boxes D. S. SIDES,
25 Bbls New MESS PORK,
15 Tubs choice Northern BUTTER
450 Bbls FLOUR, MADE FROM NEW WHEAT AND PUT IN FANCY PACKAGES,
3000 Bush CORN, White and Mixed,
30 Bbls and Hhds New Crop CUBA MOLASSES,
50 Bbls SYRUPS and MOLASSES.
sep 3—608-tf

THE DEAF HEAR
THROUGH THE TEETH!
PERFECTLY, all Ordinary Conversation, Lectures, Concerts, etc., by NEW Channels to the Nerves of Hearing, by a wonderful New Scientific Invention, THE DENTAPHONE. For remarkable public tests on the Deaf—also on the Deaf and Dumb—See New York Herald, Sept. 28; Christian Standard, Sept. 27, etc. It displaces all Ear-trumpets. Size of an ordinary Watch. Send for our FREE pamphlet. Address AMERICAN DENTAPHONE CO., 287 Vine St., Cincinnati, Ohio
dec 24 624-13t

COOK'S
Grand Excursions to
EUROPE.
1880 FOR THE SUMMER OF 1880
ANNUAL MAY PARTY.
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Pamplet containing full particulars, **with MAP OF EUROPE,** sent free on application.
Tourist Tickets, for Independent Travelers, by all routes.
Cook's Excursionist contains fares for over 1,000 tours; by mail, 10 cents.
Address, **THOMAS COOK & SON,**
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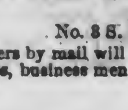

NEW
JEWELRY STORE.
THE UNDERSIGNED WISHES TO INFORM the public in general that he is prepared to give entire satisfaction in repairing fine Watches, Jewelry and Chronometers. Over twenty years' practical experience. Prices consistent with good work.
J. L. WINNER,
No. 8 S. Front st., Wilmington, N. C.
Orders by mail will be promptly attended to. References, business men of Wilmington. [632

SPRING AND SUMMER. 1880.
ALL ARE KINDLY INVITED to an EXAMINATION of MY LARGE and ELEGANT STOCK of
SPRING AND SUMMER GOODS,
which I have procured early, anticipating the advance in prices.
Dress Goods and Trimmings a Specialty.
WHITE GOODS in great variety and at very reasonable prices.
Hamburg Trimmings and the best assortment Fine Embroidery and Laces in the city.
HOUSE-FURNISHING GOODS, embracing Lace Curtains, Cretones, Cotton and Linen Sheeting, Bleached and Unbleached Towels, Lace Gloves, Ties, Handkerchiefs, &c.
A FULL STOCK OF DOMESTICS---WHITE CAMBRICS, VERY CHEAP.
Carpets, Oil Cloths, Napier and Straw Mattings, Rugs, Mats, &c.
Respectfully, **R. M. McINTIRE.**
feb 25 631-1y

THE PACIFIC
GUANO COMPANY.

This Company, with a capital of $1,000,000, was chartered in 1865.

The stock was taken by a few of the largest and wealthiest merchants in Boston and New York, who still direct and control the Company.

The Works, situated at Woods' Holl, Mass., and Charleston, S. C., are the largest and most complete of the kind in the United States.

The Company owns several large deposits of Phosphate, which it works, and having acid chambers, manufactures its own Oil of Vitrol.

The Company employs and consults with several of the leading chemists and most progressive vegetable physiologists in the country.

With all these advantages—viz: long experience, ample capital, large works, splendid machinery, extensive deposits, and the best scientific ability, the Company can and does offer a Fertilizer at the *lowest possible price.*

By reason of the liberal policy of the Company, as well as the intrinsic value of its principal brand, SOLUBLE PACIFIC GUANO has become, unquestionably, the most popular Fertilizer in the United States, its sale extending from Maine to Texas.

It would be a work of superogation for us to do more than simply call attention to the fact that SOLUBLE PACIFIC GUANO will be offered this (the fifteenth Spring) season for sale at all points in North Carolina, *because* there is *no* manufactured Guano *as long*, as *widely*, and certainly *none* more *favorably* known, than this brand.

We therefore will devote but a few lines to a description of this popular article, preferring that *others* should testify from their own practical experience as to its value.

It is proper, however, that we should call attention to a comparative analysis of Fertilizers sold in North Carolina, published in 1878, by Prof. Ledoux, the State Chemist of North Carolina, who places SOLUBLE PACIFIC GUANO among the very highest grades known.

Such an endorsement of SOLUBLE PACIFIC GUANO, confirmed as it is by Hon. L. L. Polk, the Commissioner of Agriculture, under whose auspices the analysis was published, is certainly worthy of note.

This year SOLUBLE PACIFIC GUANO is equal, in every respect, to what it was in 1879.

It is manufactured by the same Company, under the same formula, using the same materials, and hence must give the same splendid analysis as that published by Prof. Ledoux.

It is in fine physical condition.

It is packed in new, clean bags, each bag containing 200 pounds.

The analysis is stenciled on each bag, as required by law.

For Sale By

Whiteville Wine Company, Whiteville.	J. D. Rogers, - - Fair Bluff.
Louis T. Hicks, - - Faisons.	R. M. Gaddy, - - - Mullins.
O. Hicks, Agt. - - Mount Olive.	L. L. MacLaurin & Sons, McLaurin's Mills.
Daniel Bowden, - - Bowden's.	Everett Brothers & Gill, Laurinburg.
T. B. Pierce, - - Warsaw.	MacRae Brothers, Shoe Heel.
A. D. Black, - - Kenansville.	

AND BY
ALEXANDER SPRUNT & SON.,
General Agents,
WILMINGTON, N. C.
feb 4 630-2m

R. B. ANDREWS. (ESTABLISHED 1847.) S. W. WHITING
R. B. ANDREWS & CO.
Men and Boys **CLOTHING,** Extra Large Sizes **CLOTHING,** A Specialty.

Dress Shirts, Cuffs, TIES, SCARFS, Half Hose, Suspenders, **Gloves,** Handkerchiefs, Underwear, Trunks, Valises, &c.
HATS AND CAPS, A Large Assortment.
We give special attention to orders from a distance.
LIBERAL DISCOUNT TO MINISTERS.
NO. 27 Fayetteville St. Raleigh. N. C.

A BOOK FOR EVERY MINISTER AND SUNDAY SCHOOL TEACHER.
LIVES OF THE LEADERS
—OF OUR—
CHURCH UNIVERSAL.
Part I. Earlier Leaders—Leaders in the 1st to 15th Centuries.
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Part III. Later Leaders—America, Asia, Oceanica and Africa. Embracing Lives of 88 Leaders of 14 Principal Denominations in the United States and Mission Fields.
With an Appendix containing Index of 1,000 Biographical Illustrations for Ministers and Sunday School Teachers.
Price, in extra cloth and gold, $3. Order of
J. L. SHOTWELL, Agent,
1001 Main street, Richmond, Va.
Or, 207 N. 8th street, St. Louis, Mo.

Fall and Winter Goods
—AT—
M. M. KATZ'S,
36 MARKET STREET.
BARGAINS IN BLACK DRESS SILKS.
Our celebrated heavy soft Gros Grain for One Dollar per yard. COLORED SILKS, SILK VELVETS, SATINS, in plain and satin stripes.
DRESS GOODS.—Satin Melange, Cashmere Soie, Brocade Persan, Persan Raye, Raye Broche, Cavalo Mohair, Striped Satins, Camel's Hair, Colored Cashmeres, from 45 cents up. Colored Alpacas, all shades, 12½ cents; Double Width Colored Alpacas, heavy, only 16 cents per yard.
MOURNING GOODS.—The best assortment ever offered here in Drab D'Ete, Bombazine, Tamise, Crape Cloth; Plain, Striped and Brocade Cashmere; Henriettas, Mohairs, Australian Cloth.
CLOAKS, WATERPROOFS, SHAWLS, Trimmings; Silk, Grass and Chenell Fringes; Gloves and Hosiery, every style, good and cheap; Skirts and Corsets. The best Fifty Cent Corset ever sold in the city. RIBBONS—Fancy, Satin, Striped and Brocaded. Laces and Embroideries in greatest variety. Housekeeping Goods, Blankets, Flannel.
MEN AND BOYS' WEAR. Ladies' Cloth, Ladies' and Children's Merino Vests, Ruchings, Ties, Fancy Goods. One Thousand Dozen Linen Handkerchiefs, from 5 cents up; DOMESTIC GOODS, &c, &c., all at prices which defy competition, and qualities which cannot fail to give satisfaction. I can assure my kind patrons that every article will be sold AS LOW, and the majority LOWER, than at any previous season. Send for samples to
oct 22 M. M. KATZ, 36 Market Street.

FOR THE FAMILY.

To-Morrow.

"To-morrow never comes!"
Said my little child one day.
"To-morrow is so long to wait,
So very far away."

"To-morrow never comes!"
I've thought it o'er and o'er,
To-day is all that we can claim,
We must not look for more.

"To-morrow never comes!"
Although before our face,
The shadow of another day
Is always on our race.

But when we try to overtake,
We find the shadows flown,
And then it is *to-day* again
And our *to-morrow's* gone.

We have a little space
Dealt out, in which we may
Do all our work for God and heaven,
And that is called *to-day*.

O! why then should I wait
For time which may not be?
To day will come again in turn,
But may not come to me.

Lord! make me strong and wise;
And let me not delay
To do the work Thou sendest me,
While it is yet *to-day*.

—*Christian at Work.*

Not Ashamed of His Colors.

BY MRS. ANNIE A. PRESTON.

Boy wanted. Enquire at No. 1 Exchange street. Private office.

Everybody in the large manufacturing town of Handsborough and its vicinity knew that "No. 1 Exchange street" was the large wholesale and retail china and glass warehouse of Lowell, Clark & Co. Everybody also knew that a situation in that old and respectable house was the most desirable one that could be had in all that region, and at the same time the most difficult for any boy or young man to secure.

Among a group of bright, handsome lads who were reading that advertisement in the *Handsborough Morning Journal* on this fair autumn morning, was Tom Harding. "Just like Major Lowell to advertise in that short way, with no particulars," said he. "He will just enjoy having half the boys in this town, and in a dozen other towns about here, answering that advertisement in person. It will then give him a chance to question, then quiz, and then discharge them with a long lecture. And the Major will remember everyone of them who had the hardihood to come before his awful majesty, and will call him by name should he happen to meet him at any time during his mortal life. I want a job bad enough, but *I* won't go near him."

Nevertheless, that afternoon Tom Harding did walk along down to No. 1 Exchange street in company with his cousin, Ernest Sawyer, who had seen the laconic advertisement in a copy of the *Journal* his father took at his home in Hudsonville, twenty-five miles away, and had come up to Handsborough at once on the noon train to answer it in person.

"I came in the baggage car with my brother, who is the baggage-master," said Ernest. "I am a sort of extra hand for the railroad company so it did not cost me anything to run up. I should like the situation first-rate; father knows Major Lowell, but I suppose there isn't much chance now, it's so late in the day, for one thing."

"Not a shadow of a chance," said Tom, "but as long as you are here, we will run down there and see the show. I have heard of a dozen boys already who couldn't get the job. I saw two or three of them; they looked crest-fallen enough."

"Hallo," said Tom, as the two boys were walking along arm in arm, "what sort of a badge is that you are sporting on the lapel of your coat? You can't be a Free Mason; you're not old enough for that."

"Oh, no!" replied Ernest, laughing and turning around so that his cousin could get a better view of the bit of bright blue ribbon with its modest silver pin bearing the words, "Dare to do Right."

"Thunder!" cried Tom. "It will be as much as your neck is worth to walk through the streets of this town among the roughs with that temperance banner waving on your person. I advise you to take it right off."

"My brother told me I had better remove it as we were coming up," said Ernest, "but I have as good a right to carry my colors in sight as, for instance, that fellow has to carry his," and the strong, intelligent-looking lad nodded towards a large, very obese, bull-necked, low-browed man, with a small red nose, and purple, blotched cheeks, standing in the door of a dingy "restaurant" the two boys were just then passing.

"Ha! ha! Jack Wood does carry his colors pretty conspicuously, that's a fact. Hurrah there! Now for some fun. See that little man trying to stand there just inside the door? His money is all gone, and, 'Big Jack' is going to clear him out."

"That is rather rough treatment, however," said Ernest, as the burly saloon-keeper hurled a slight, very intoxicated Irishman down the steep, wooden steps. The latter stumbled, fell, then gathered himself up and tried to walk along, but his motions were so unsteady that the people passing upon the sidewalk were continually running against him. Presently a porter who was very carefully carrying a large basket of china-ware came along. The intoxicated man was just in the act of pitching down in front of him, when he was quickly and deftly seized by Ernest and set upon his feet again. The lad then gave the porter's heavy burden a steadying hand at the same time with flashing eyes and resolute mien bidding the rabble, which had now gathered about the Irishman, begone and let the poor, intoxicated fellow alone.

Ernest was not a very large boy for his age, but his bold, determined manner and the decided way in which he doubled up his fists and struck an attitude of defense, caused the sidewalk to be instantly cleared.

Just at this moment a fine-looking, elderly gentleman came down the steps of the large store on the corner opposite.

"Well done, my lad; well done," said he. "You not only saved the poor drunken fellow's head, but you rescued that package of china of mine from a general smash. I have a passion for china, and these beautiful and delicate wares that pass through my hands are just like flesh and blood to me. I must confess that I was in a fever of excitement when I looked up yonder and thought that lot, which was on its way to my best local customer, Esquire Russell, must surely have a tumble on the stone pavement.

"And what is this blue temperance badge, and the motto 'Dare to do Right,' worn by a boy in the streets of Handsborough for?" asked the old gentleman who had now approached the lad and was examining the ribbon and pin. "I advertised for a boy that I wanted in our store this morning. I have had a stream of applicants already, but I have found no boy who exactly suits me. Some were too weak and dainty, some were too ignorant and some knew too much, and so on, and so on. I—"

"This boy is my cousin, Ernest Sawyer, from Hudsonville, Major Lowell," spoke up Tom, who had remained in the background somewhat during the fracas and when the Major first addressed Ernest, but who now came forward boldly enough. "He came up on the cars this noon to answer your advertisement, and we are on the way to your store, sir."

Ernest was duly hired by Major Lowell, has since been promoted, and is now in a fair way to become a member of the prosperous and well-known firm of Lowell, Clark & Co. Through his influence there are many young men in Handsborough to-day who are not ashamed to let their Christian as well as temperance principles be known by their walk and talk—in other words—are not ashamed to wear their colors.

"I Must Do More for my Mother."

"Is there any vacant place in this bank which I could fill?" was the inquiry of a boy, as with glowing cheeks he stood before the president.

"There is none," was the reply. "Were you told that you might obtain a situation here? Who recommended you?"

"No one recommended me," was the answer; "I only thought I would see."

There was a straightforwardness in the manner, an honest determination in the countenance of the lad which pleased the man of business, and induced him to continue the conversation. He said, "You must have friends who could aid you in obtaining a situation. Have you advised with them?"

The quick flash of the deep blue eyes was quenched in the overtaking wave of sadness, as he said, though half musingly, "My mother said it would be useless to try without friends;" then recollecting himself he apologized for the interruption, and was about to withdraw, when the gentleman detained him by asking him why he did not stay at school another year or two, and then enter into business life.

"I have no time," was the instant reply, "but I study at home, and keep up with the other boys."

"Then you have a place already?" said his interrogator. "Why did you leave it?"

"I have not left it," answered the boy quietly.

"Yes, but you wish to leave it. What is the matter?"

For an instant the child hesitated; then he replied with half-reluctant frankness, "I must do more for my mother."

Brave words! talisman of success anywhere, everywhere. They sank into the heart of the listener, recalling the radiant past. Grasping the hand of the astonished child, he said with a quivering voice, "My good boy, what is your name? You shall fill the first vacancy for an apprentice that occurs in the bank. If, in the meantime, you need a friend, come to me. But now give me your confidence. Why do you wish to do more for your mother?"

Tears filled his eyes as he replied, "My father is dead, my brothers and sisters are dead, and my mother and I are left alone to help each other; but she is not strong and I want to take care of her. It will please her, sir, that you have been so kind, and I am much obliged to you." So saying, the boy left, little dreaming that his own nobleness of character had been as a bright glance of sunshine to the busy world he had so tremblingly entered.—*S. S. Times.*

MISCELLANEOUS.

A Hunting Adventure.

While traveling in India an English officer once spent a night in a small village, the inhabitants of which were much alarmed by a large panther which lurked in the jungle just beyond their houses. They begged the officer to kill it before he proceeded on his journey. He succeeded in finding and wounding it the next morning, but before killing it had a terrible struggle, which he describes as follows:

"Having warned the village shikaree to keep close behind me with the heavy spear he had in his hand, I began to follow the wounded panther, but had scarcely gone twenty-five yards when one of the beaters, who was on high ground, beckoned to me, and pointed a little below him, and in front of me. There was the large panther sitting out unconcealed between two bushes a dozen yards before me. I could not, however, see his head, and whilst I was thus delayed he came out with a roar straight at me. I fired at his chest with a ball, and as he sprang upon me the shot barrel was aimed at his head. In the next moment he seized my left arm and the gun. Thus, not being able to use the gun as a club, I forced it into his mouth. He bit the stock through in one place, and whilst his upper fangs lacerated my arm and hand, the lower fangs went into the gun. His hind claws pierced my left thigh. He tried very hard to throw me over. In the meanwhile the shikaree had retreated some paces to the left. He now, instead of spearing the panther, shouted out and struck him, using the club as a spear. In a moment the animal was upon him, stripping him of my shikar-bag, his turban, my revolving rifle and the spear. The man passed by me, holding his wounded arm. The panther quietly crouched five paces in front of me, with all my despoiled property, stripped from the shikaree, around and under him. I retreated step by step, my face toward the foe, till I got to my horse, and to the beaters, who were all collected together some forty yards from the fight.

"I immediately loaded the gun with a charge of shot and a bullet, and taking my revolver pistol out of the holster and sticking it into my belt, determined to carry on the affair to its issue, knowing how rarely men recover from such wounds as mine. I was bleeding profusely from large tooth wounds in the arm; the tendons of my left hand were torn open and I had five claw wounds in the thigh. The poor shikaree's arm was somewhat clawed up, and if the panther was not killed the superstition of the natives would go far to kill this man.

"I persuaded my horse-keeper to come with me, and taking the hog-spear he had in his hand, we went to the spot where lay the weapons stripped from the shikaree. A few yards beyond them crouched the huge panther again. I could not see his head very distinctly, but fired deliberately behind his shoulder. In one moment he was again upon me. I gave him the charge of shot, as I supposed, in his face, but had no time to take aim. In the next instant the panther got hold of my left foot in his teeth, and threw me on my back. I struck at him with the empty gun, and he seized the barrels in his mouth. This was his last effort. I sprang up, and seizing the spear from the horse-keeper, drove it through his side, and thus killed him."
—*Douglass on Horseback.*

The Vatican.

The Vatican, then, is an immense and irregular pile of buildings, erected at different times, and with little attempt at architectural unity. It consists of countless halls and rooms, and these surround courts with colonnades and fountains. Many of them are lighted from above; but others, especially in the library, look out on sunny garden spaces where are close-clipped hedges, trim flower-beds, and orange and lemon trees laden with golden fruit. The halls given up to the statues and pictures—and there is half a mile of them, according to Murray—are cold and stately in their effect, and, despite a *scaldino* here and there, they will chill one to the marrow of his bones in half an hour. The Etruscan and Egyptian museums beneath are gloomy, but the library halls are warm and bright. Their walls are adorned with frescoes, their doorways and columns are of marble in all varying tints. The book cases are of rare woods, some paneled and carved, some painted with fruit and flower designs on a white or gold ground. These are all you see, the books being invisible. Rare, marble tables hold presents made the popes by kings and emperors in the last century: Sevres vases from the king of Prussia; malachite from Prince Demidoff, splendid candelabras from Napoleon I; little Prince Louis' baptismal font seat by Eugenie so long ago; rare illuminated missals whose covers are adorned with embroideries of gold and gem; a wonderful fald-stool from Tours, a mass of delicate carving in light brown wood, all ferns and wandering vines and bell-flowers, and lace like canopies over ivory saints six inches high which jewel the sides; all these are but a little of the beautiful things you see. You walk through hall after hall filled with rich and rare and curious articles, and get from every window glimpses of garden green or silvery fountain. You look back from the last hall down a vista so long that you cannot distinguish objects at the other end. The whole effect is of bewildering richness and beauty. But all these museums are much alike, I suppose, to ignorant eyes. The first one seen always stays in your memory as biggest and best.—*Good Company.*

Etching on Glass.

An article from the pen of William Gruene, of Berlin, on the process of etching drawings or letters on glass, in relief or opaque, has lately appeared in the Dresden *Glasshutte*, which, says the *American Pottery Reporter*, we have translated and present to our friends, the glassmakers of America. As is well known, indestructible drawings on glass are made by a cold chemical process, by etching with diluted fluoric acid, first covering the places not to be eaten away with an acid-resisting material. The fluoric acid dissolves the glass without affecting the appearance of the parts protected. In consequence the drawing or design appears slightly opaque. The desired effect is then obtained by mechanical means. The elevated parts are ground rough, so that the alternate rough and smooth portions form the picture. The drawings must be etched deep, in order to avoid the deep lines in the mechanical work. It is necessary that all parts which are to become opaque must be covered with the coating, in order to avoid their destruction by the fluoric acid.

The new process described by Herr Gruene avoids all the difficulties surrounding the present process of etching, and enables the workman to stamp, mark, and ornament glass as if it were paper. The principle applied is as follows: The quality of the fluoric acid used is the same as in the old process, but the drawing is no longer made with a substance absolutely proof against the acid, but with another, protecting the glass only to a certain point of time, thus showing in the drawing the elevated marked opaque appearance. For such a covering almost all the lacs, oil varnishes, greasy printing dyes, etc., except the solutions of asphaltum, gutta percha, and caoutchouc, can be used. If applied thin, they yield to the concentrated fluoric acid, even after a few seconds, no matter how firmly dried they may have become. If the substances for covering are used simply for the above named purposes, they yield only a very feebly marked design, partly marked and partly blank; but if dusted after application with a finely pulverized powder of metal, copal, or any other substance capable of rendering longer resistance to the fluoric acid, the opaque drawing is obtained directly. This is the essential point of the invention.—*Scientific American.*

Milton's Youth.

Milton lived in a time when "learning" was held of more account than original gifts, and it was at twelve years of age that he entered upon a system of self-development which was to prepare him for the great work he believed himself destined to achieve. When a boy of twelve he seized learning he tells us, with such eagerness, that he scarcely ever went to bed before midnight, and there is no sweeter picture than that called to the mind by Aubrey of the little enthusiast poring over his books at midnight, while the family are asleep and the maid servant is sitting up for him. As a natural consequence when he was at fifteen, sent to St. Paul's school, he had not—for accomplishments and perhaps for scholarship—an equal of his own age in England. And when, two years later, he went to Cambridge, it is no wonder if the young men were startled by the advent of this peculiar kind of student, with his fair hair, brilliant complexion, and large and lustrous eyes, of that hue which at one moment is called gray, at another blue. Though his features were perhaps even then serious, they were of perfect symmetry, while his courageous look, his lithe figure, erect and of about the middle height, seemed to indicate exactly the kind of youth needed at Christ's in the frequent town and gown "rows." It very soon became evident, however, that his appearance belied him. He was a good swordsman undoubtedly, but he had no leisure to exhibit his skill; he was given to late hours, but it was to rob from his sleep time for studying all sorts of subjects in all sorts of tongues. In short, his habits and his morals were eccentric, the first being most abstemious, the second most virtuous.—*Athenæum.*

Can We See Sound?

It has been demonstrated on various occasions that sound-waves of different quality produce forms of various shapes, but this important fact is shown in a novel and interesting manner by a new instrument which has been invented, called the phoneidoscope. The phoneidoscope consists of a cylindrical L-shaped brass tube, to the horizontal portion of which is attached an india-rubber tube and a wooden mouthpiece. At the termination of the vertical part of the instrument is a blackened brass disc, in which is an aperture. If the disc be now covered with a thin coating of soap and water similar to the preparation used in blowing soap bubbles, and voice or instrument be sounded close to the mouthpiece, a curious effect can be perceived in the soap film at the other end of the instrument. The vibration of the molecules of air in the tube is transferred to the film, and bands of rainbow-tinted color become apparent, varying in form as the voice or instrument changes, and assuming an endless variety of patterns. Change of pitch produces a noticeable alteration in the forms, and the same notes on different instruments are marked by variations in the patterns on the soap solution, the colors in which, as the tenuity of the film increases, becomes marvelously beautiful.—*Scottish-American Journal.*

SECULAR NEWS.

Professor Chas. A. Goessman of Massachusetts has been elected by the N. C. Board of Agriculture to succeed Dr. A. R. Ledoux as Chemist.

Wilmington has now one of the finest market-houses in the Southern States. At the rental of the stalls on the 4th inst. prices obtained were from $10 to $21 per month.

Rev. Dr. Tucker of Atlanta, Ga., has been selected to preach the Baccalaureate sermon at the next University commencement.

The Supreme Court of North Carolina has decided that magistrates have original jurisdiction in cases of misdemeanor in wilfully neglecting to work the public roads, as provided under the act of 1879.

The gold production seems to be much more promising than usual. Mr. Jesse Fisher, with four hands, took up 101 dwts and 10 grs. in one day last week and it is reported that he has found a spring that actually boils up gold.—*Burke Blade.*

As the down train ran into Salisbury last Monday evening it ran over and seriously injured a little daughter of ex-engineer Aldrich. The little girl was in the house when the whistle blew the station blow, and immediately ran out to the track. When the engine was within ten feet of her she stepped on the track and was knocked down. Her skull was fractured on the back part of her head, a gash was cut in her forehead, and two of her fingers were cut off.—*Hickory Carolinian.*

We learned from a prominent citizen of Jackson, N. C., while here last week, that on a late deer hunt, participated in by several of his friends in the county of Northampton, when the day's sport was about being completed, one of the dogs was found to be under the influence of hydrophobia, and became so, rabid and violent that he fiercely attacked and bit every dog of the pack. The huntsmen were filled with consternation and alarm, and to save themselves, and to prevent the spread of the terrible malady throughout the surrounding country, at once entered upon a war of extermination and slew the entire pack.—*Petersburg Index-Appeal.*

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MISCELLANEOUS.

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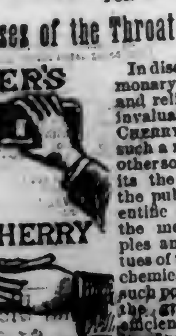

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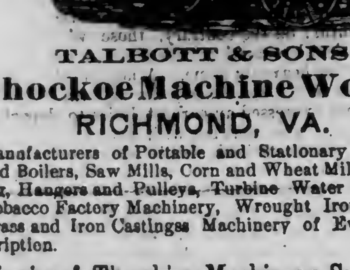

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For the N. C. Presbyterian.

WHAT IS THE REMEDY?

In our last communication we stated our conviction that the radical trouble was our failure to harvest and preserve the fruits of our labors. And the remedy for this: —— Make the people to love the Church. Show her excellencies.

And at this some pious souls stand aghast. Why—say they—this is sectarianism. Yet —my good brother, it is just because we have failed to make the people love the Church enough horror of what you call sectarianism, that the Church has failed to garner its own harvest. The N. C. PRESBYTERIAN in its articles—"What is the Matter," emphatically called attention to this grievous error of silence under misrepresentation until the world knows not us but our caricature. We *have* planned to declare the whole counsel of God. In affected reluctance of self-praise, we have robbed God of His testimony to truths which we profess to champion because divine, and actually betray and belittle them as our own personal property rather than the heritage of the saints. We must not make much of them, for being identified with us and distinctive of us, to make much of them were egotistical! The champion of ancient chivalry must not defend the widow's cause, for he would have to defend himself and that were selfishness! We must not avow and expound the excellency of revealed truths which we distinctively hold,—that were sectarianism. These truths have ceased to be the property of God and the Church,—they are Presbyterian property and to make much of them were self-praise! What manner of logic is this:—keeping a good to ourselves is charity; and urging it on the acceptance of others who have equal right to it, is selfishness and bigotry! What a complete reversal of sound conclusions. If this way of thinking result, as it inevitably and reasonably does, in the disparagement of the Presbyterian Church, why need we be surprised. To the praise of our pulpit it may be said that it preaches Christ as the remedy for sin. There is not much—in fact there is very little said in exposition of truths whose reception distinguishes us from other Christians. 'This is just as it should be'—some reader perhaps may say—'The conversion of sinners is our concern'. Let us pause to inquire—What one man of the world did you ever know to express admiration of the Presbyterian Church on the ground of its single-minded devotion to the conversion of sinners? On the other hand does not the world stigmatize us as cold, and hard, and selfish, and bigoted? And is it not true that those pulpits have the credit of big-hearted unsectarianism and unselfish devotion to the work of saving sinners which never omit an occasion for self-praise? "*Our* glorious old ——"; "See how God crowns *our* efforts with His blessing";—"*we* preach the Gospel to the poor";—"*we* reach all classes"; —"we preach free grace, others do not";—Come with us where you can get and do the most good";—these are samples of constantly recurring self-commendations which obtain ready acceptance at the hands of the masses. We do not think the style commendable nor recommend it for imitation.

But, says one, suppose we are not appreciated. Our object is to glorify God, not self. If we please the Master, that sufficeth. Ah! but are we pleasing the Master? Are we not putting contempt upon His testimony when we shun to declare any part of His will? He says—"*all* Scripture is profitable." We say —"Not so!—only those things absolutely essential to salvation are profitable. Evangelical Christendom has culled from the Scriptures all that is really for God's glory;—those things which distinguish us from the rest of evangelical Christendom are for our glory. True they may be profitable for us, but they are not for others. I would never invite people to join my Church. People can be saved without receiving election, saints' final perseverance, infant baptism, Presbyterian church government &c &c, and on these *indifferent* matters *expediency* suggests silence as the best policy." Then where is our *raison d'etre*,—why maintain our organization? Is it any wonder that the masses see no use for us, and that therefore we do not reach the masses. What wonder the world accounts us bigoted when we are wedded to a Church without reasons obvious to the world:—stupidity is essential to the idea of bigotry. From our premises some logically reach the conclusion that one Church–is as good as another, since all are aiming to reach the same heaven. Are we then to base our claims to preference on accidental social considerations?;—shall we urge others to unite with us because their parents, uncles, aunts, brothers, sisters, cousins, or friends are Presbyterians?—or because we are rich or influential, or in possession of a good choir, a tall steeple, a big organ, an unencumbered church property, or an eloquent preacher? I once heard a *minister* say that the popularity of the preacher was the churches best hope of growth! The writer of this can see no other reason for preferring the Presbyterian Church——worthy the attention of a Christian—than her superior scripturalness.

Is it not radically selfish to hold that only such revealed truths are worthy of serious presentation to the public as are necessary to salvation? Is salvation from hell the Christian's sole aim—or the glory of God? If this be not the selfishness of worldliness it is of "other–worldliness." Is there any wonder that such a theory justly exposes us to the charge of carelessness of the poor and ignorant? Salvation is all, and they can be reached by others; we need not be specially concerned for them;—we suit a more cultured class. Who will deny that this is a legitimate inference and that some even urge it?

Is it to be wondered that men respect those churches which insist upon the reception of truths they hold to be divine though admitted not necessary to salvation. The Baptists thus insist upon immersion. They do not claim that salvation depends on it, but they urge it as scriptural, and men esteem those who honor every word which proceedeth out of the month of God. Men are won to esteem others whose loyalty to what they think divine teaching is conspicuous,—and that too in the face of schismatical inferences, and disproportionate preaching of the water which is not necessary to save. The reason assigned for this disproportion finds respect:—"We are the only advocates of an unrecognized duty."

So-called liberalism gets no honor at the hands of men, for the reason that it disparages revelation. Whatever is revealed is profitable;—whatever is profitable should be preached.

What wonder that men see no attraction in a Church which insists only on what is common, leaving its distinctive features exposed defenselessly to caricature and abuse, while others urge their own with all the force of conscientious conviction, and divine commission.

J. W. P.

For the N. C. Presbyterian

A REVIEW.

The Faith of Our Forefathers, by the Rev. E. J. Stearns, D. D

This book purports to be a review and reply to the "Faith of our Fathers," by the Rev. —now Archbishop—Gibbons. We have read both books in a cursory manner, but we think with sufficient care to enable us to form a just judgment on them. The work of the Archbishop certainly excels in plausibility and sophistry. It is smooth and easy in style, but as a polemical work it is remarkably defective in argument and logic; so much so, indeed, that it carries its own refutation with it in its progress; as the reader is often constrained to exclaim in going over its pages, "Now, that is certainly not so."

Dr. Stearns, an Episcopalian, enters the lists in full armor, his chief weapon being the Word of God. He lays about him with such vigor and point that there is little or nothing left of the Archbishop's system that can hang together. In fact the Protestant doctor gives too much trouble and time to the subject, for

"Thrice he slays the slain."

Presbyterians and ordinary readers and students of the Bible are accustomed to make shorter work of papal pleading, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isaiah viii: 20.

Let any unbiased human being carefully read the gospels and epistles of the New Testament, and then Archbishop Gibbons' book. Let him first look on *this* picture and then on *that*, and then tell us where, in the Scriptures, can be found any warrant for the idolatrous sacrifice of the mass, purgatory, penance, auricular confession, celibacy of the clergy, infallibility, and so on. No two things can be at greater variance than the precepts of the Bible and the teachings of the Roman Church.

But our readers doubtless desire to know something of the way Dr. Stearns manages the Archbishop. Our space will not admit of much in the line of extracts, but here is one from page 3 of the Dr.'s book. He says:

"But I fear that straightforwardness is not a characteristic of the Archbishop; for I am sorry to say I have detected him in a gross and glaring misrepresentation of Luther's teaching on communion under one kind, leaving out in the first line of his citation two words on which the whole hinges, and stopping short of the end of the sentence, when if he had gone on and completed it, and given the next paragraph, his readers would have seen that he was making Luther teach exactly the contrary of what he did teach."

This will do for a specimen, but it is only a sample of systematic course of garbling with which Dr. Stearns charges the Archbishop of a course of *suppressio veri suggestio falsi* which not the humblest priest, let alone an archbishop, ought to stoop to. It is therefore almost a hopeless business to follow up an opponent who is addicted to such unfairness, to give it no harsher term.

The Archbishop at the beginning of his book gives as one of the characteristics of his church—its *holiness*. This word "holiness" has been as much and as often misapplied as the word "liberty" has been. Many things and persons have been called holy which ought to have been termed unholy. Every pope, no matter if he was the greatest miscreant that ever lived, has been termed "His Holiness." The most infernal system of spiritual despotism and bodily torture that mankind ever underwent was named the "Holy Inquisition." Had the Church of Rome earned during the dark ages in Europe her claim to holiness what a different world, what a different history we should have had! There would have been no Massacre of St. Bartholomew. There would have been no Autos-da-fe in Portugal, no Inquisition in Spain and Goa, Italy; no slaughter of the Waldenses and Albigenses in the vallies of Piedmont. There would have been no burning at the stake in almost every city of Europe of Christian men and women who testified against Rome. The perpetration of such enormities blots out all claim to holiness on the part of the Roman Church and indelibly stamps her of the earth earthy, showing that she is governed by a cunning, ingenious carnal policy.

We are not of those who fear any considerable turning of our people to the Roman Catholic belief. Upon the whole the tide is making in the opposite direction. In the United States and England a few of the male ecclesiastics of the Ritualistic Anglican Church and a few romantically inclined young women, neither sort known as careful students of the Bible, have gone over so Rome. To such we would recommend the study of 1st Timothy iv, and Revelation xxii. These passages, and many others which might be named, would at least make such persons pause and take heed of the fate they are courting. It would work wonders if some of those would-be perverts could be set down in any of the South American or Mexican States where, until quite recently, Rome has had it all her own way—where there have been few or no Protestants to keep them in check. There, for the worship of the Trinity, you see substituted that of the Blessed Virgin. In Rome you will see the wooden doll or image called the Santo Bambino worshipped by as dense a crowd as can be packed into the church Ara Coeli.

Take the Empire of Brazil. What did our respected Secretary of Foreign Missions and our devoted missionaries reveal to us of the state of morals and religion in our country? It was simply horrible.

But we have out-run our allotted space, and will conclude with an extract from Dr. Stearn's book, at page 166. Speaking of the struggle upwards of papal supremacy he says: "But the growth was slow. Even as late as the end of the sixth century, Gregory the Great denounced him who should call himself Universal Bishop, as the fore-runner of Anti-christ." And in a letter to Eulogius of Alexandria (I, vii: p. 36 cited by Bower, History of the Popes), thus writes: "If you give more to me than is due to me, you rob yourself of what is due to you, I choose to be distinguished by my manner, and not by titles. Nothing can redound to my honor that redounds to the dishonor of my brethren. I place my honor in maintaining them in theirs. If you call me universal pope, you thereby own yourself to be no pope. Let no such titles, therefore, be mentioned or even heard among us. Your holiness says in your letter that I commanded you. I command you? I know who you are, who I am. In rank you are my brother, in your manners my father. I therefore did not command. I beg you will henceforth ever forbear that word. I only pointed out to you what I thought it was right you should know."

Noble old Pope! How he dwarfs the popelings of a later day.

Since those days the papacy has developed wonderfully. The decrees of the Council of Trent and the Vatican Council have beyond any reasonable doubt established the papacy and the policy of the Court of Rome as the Anti-christ of the New Testament.

For the N. C. Presbyterian.

A SEMINARY DIALOGUE.

The following conversation between two members of the Senior Class may interest some of your readers. Robert is a Virginian, Charley from North Carolina:

"Well, Charley, congratulate me! I have my field of labor ready for me, and my work is all cut out."

"I know you are relieved. An uncertainty is always unpleasant. But where are you going, Robert?"

"As my own Presbytery is supplied in all its posts of labor, I was handed over, by recommendation, to the adjoining Presbytery, where I am to begin my duties at once, as soon as the Session ends. It was so thoughtful in my Presbytery to secure sure and immediate work for me. Have you yet decided, Charley, where you will go?"

"No. I have not the slightest idea."

"I thought that you had been in correspondence with a church in Kentucky."

"So I have been; calls have come, not only from that State, but from Mississippi, Texas, and Virginia. But I don't wish to compromise myself till I find that my own State does not need me, or will not have me; though, Robert, the call from Kentucky was very tempting."

"Then why did you not accept it? Do you expect a better call from North Carolina?"

"Better! By no means. But, though all souls are equally precious, yet I prefer being the instrument, in God's hand, of the conversion of one North Carolina sinner, than of one from any other State."

"Does your State need no young men to build up her waste places?"

"Yes, I hear of several applications being made by outsiders in behalf of other men in our class. But the vacant churches seem less disposed to move in the matter than the professors, who are interested in their students. Instead of the earnest elders writing here first, communications are sent from this place to seek the indifferent elders."

"Why do not your Presbyteries see that you have employment? It seems to me that they should show some interest in their candidates."

"It is just there, Robert, that the difficulty arises. North Carolina is continually complaining that her sons, especially her educated sons, desert her to give their influence elsewhere, just when that influence can begin to exercise itself. I used to join in condemning this unfilial spirit; but now I can see the other side. The Old North State does not hold out to her would-be loyal sons, the hand of sympathy and encouragement. Take for instance, the few of us here, almost ready to begin the battle of life. I don't say that we sons of Carolina are the proper men for service within her boundaries, but I must say that it is not just for us to be censured as disloyal or ashamed of our native State, after waiting for some voice of interest to come to us—some cry of need—some word even of remembrance—while all the time, pressing claims are being held in check, from other sections, where most promising fields of labor are inviting us by name."

"But, Charley, are you not doing yourself an injustice by thus delaying? You tell me that others of us are sought to do the work, which you are justifiable in thinking that you might at least be allowed to attempt. Is not the indifferent silence of your Presbyteries proof that you are not wanted? Their work will be done. They are not obliged to find you a corner in their portion of the vineyard."

"That is all very true; I don't object very seriously to any kind of treatment, except the voice of unjust reproach, amounting almost to condemnation, which will doubtless follow us, when we go where we are wanted, and where we will be likely to be appreciated. North Carolinians love and revere their own State, as much as you Virginians the Old Dominion; but their expressions of affection are apt to be cooled when by her silent eloquence she tells them that she can dispense with their services, then raises a wail when they leave her bounds."

"If you will take my advice, you will accept the first call that suits you, irrespective of State, Synod, or Presbytery; one where you can do the most good—wherever it may be."

"But I love the Old North State."

"But she does not seem to require your affection. I'll tell you what to do, Charley: stay here in Virginia. We will give you a welcome. We have already quite a sprinkling of North Carolina preachers among us, and they are right good fellows, too."

"Well, I will think over it a day or too. I suppose I must give up all idea of State-loyalty, or I might become a ministerial Cassibianca. But I wish the unrest of indefinite uncertainty was over. However, the bell is ringing. Come, Robert, let's go to chapel."

O. O.

Hampden Syndey, Va., Mar. 10, '80.

For the N. C. Presbyterian.

LENT.

This is the season when devout churchmen mortify the flesh. Forty days of fasting, humiliation and prayer. It has a very pious sound, and doubtless in many instances is productive of much growth in grace. But to a looker-on there are some things about Lent in *practice* which are open to criticism, however promotive to piety it may appear in *theory*.

There is something very artificial in this fixed period for humiliation, occurring with constant regularity each year, when every member of the denomination, regardless of peculiar circumstances, whether of sorrow or joy, regardless of personal feelings, whether buoyant and depressed, is expected to assume the demeanor of sadness and mourn over present and past sinfulness. There is something of the *forced* or *assumed* about this stated inevitable mortification of the flesh.

This idea which might otherwise be considered baseless and merely a prejudice is strengthened by the conduct of the observers of Lent immediately before and after the period of forty days. This is indicated by the derivation of the word carnival Every one knows that it is a very uproarious feast, during which decorum and sometimes even decency is laid aside and general *abandon* of hilarious gayety ensues; masquerades, with their coincident license and irregularity being common. Carnival is a compound from two Latin words, *carni vale, i. e.* "flesh! farewell." It is the last, longing, lingering taste or feast before entering the fast. While it is true that this custom is limited to Roman Catholic districts, yet we see the same tendency in kind *though very far from the same in degree*, among those who observe Lent. It is almost always preceded by some extra gayety —balls, dances, parties, &c.—in the week preceding, and sometimes actually on the very last night before they begin the Lenten season. As if it were something of an effort to utilize the time remaining, and get a good meal of such things before entering upon the period of crucifixion of the flesh. Easter Sunday further corroborates this view. It is the first day after Lent, and it is turned into a day of visiting, big dinners and general rejoicing, some of which would seem to the old fogy Presbyterians as inconsistent with the Fourth Commandment.

Moreover there is a temptation, scarcely to be resisted by weak, sinful human nature, to concentrate into this forty days the self-denial of the three hundred and sixty-five. A feeling that fasting and attending extra services for such a period has earned a sort of license for the rest of the year, or that this mortification of self atones for the indulgence of self at other times. Such a view would doubtless not be stated articulately, but it is exceedingly probable that in the minds of some it exercises no little influence in excusing the worldliness which at other times characterizes these observers of Lent. It cannot be denied by any one that the denomination which observes Lent is more generally addicted to worldly amusements than any of the others, and these outsiders looking on at this manifestation of self-denial may be pardoned for thinking that perhaps it would be better instead of concentrating it, to scatter it a little and spread it over the whole year; perhaps even then there would be some spaces thinly coated.

IDEM.

HOW MUCH WORK?

It is an impression with many people that a minister's life is an essentially easy one. The boy who said he wished to be a preacher because he would have so little to do, expressed an opinion that is widely prevalent, not only among children, but grown people as well. It is entertained under the belief that a sermon or two is hastily collected on Friday or Saturday, and preached without much effort on the Sabbath, the rest of the week being given up to such pursuits and recreations as taste and convenience may suggest. To people who have such impressions the talk of overworked pastors sounds as strangely contradictory as the mention of a dark sun-shiny day or a laborious life of ease.

There are reasons, of course, why such opinions are taken up. In the first place, not many people know how to estimate the exactions of intellectual labor, or to understand the cost of its production. It seems to be an easy thing for a man of some practice and experience to preach a sermon. As they do not see him spend much time on it, they conclude that he does not do so, and then proceed to reflect upon the easy life that is made up of two days of work and five of recreation. In addition to this, the whole ministry is often judged of by the few who do not properly represent it. There are those ordained to preach the Gospel who but poorly remember their vows, and spending their time in idleness or in pursuits that are illegitimate, bring reproach upon the calling that they ought to honor and recommend. It is but according to what is natural in all the relations of life that unthinking people, and especially complaining and fault-finding ones, take these cumberers of the ground as the representatives of their profession, instead of such as are really devoted to their duties in fruitful zeal.

The true minister is always a man of industry. His conscience requires him to spend his time economically in such good work as will help him preach and otherwise make known the Gospel. Laziness, in his eyes, can be nothing but a crime. But even if conscience should fail him, his duties demand that he shall give them all his energy. If he is to succeed, keeping up with his work, neglecting none of the interests asking his care, and attaining to the ends set before him as the aim of his ambition, he cannot do otherwise than spend himself in continuous toil. It is toil, of course, that in his better moods he is glad to engage in. The complainers among them generally belong to that class that does the least. The earnest, living ministry is uncomplaining, except as it laments its shortcomings and bewails its inefficiency, striving meanwhile to do more for the world where it has its mission, and for the Master whom it is sworn to serve. And if people will make up their judgment of the whole profession from those who are faithful and true, they will be led to entertain right opinions of those who are sent as teachers of the truth, as they will also be better prepared to profit by their instructions. And let it be the aim of every minister of Christ to give himself wholly to his work, that, fulfilling the trust committed to him by the Master, he may prove to all who know him that his life is devoted, not only to love, but to the *labor* of love, for the good of the souls of men.—*United Presbyterian.*

THE OTHER SIDE.

The London *Record*, in an article on the reported changes from the Protestant Church to Romanism, turns to the other side, and says:

If a list can be furnished of "Rome's Recruits," it can be met with a record of "Protestant Recruits." We have before us a long list of persons of distinction in the Church of Rome who have quitted it and embraced the truth.

A Prince-Bishop heads the list; superiors of convents, numerous professors and doctors of theology, three members of the Holy Inquisition, and high functionaries of the Papal staff, figure in it. It includes the names of a nephew of Dr. Manning and of a first cousin of the late Dr. Cullen. The fact is that there has been both flux and reflux. Some have quitted Romanism and some have embraced it, among those whose names are so notorious that they are heard of.

But the true way to view the question is to consider whither Rome is now influencing the masses of mankind more than she formerly did. To this an unhesitating negative may be given. He would be a bold man who would assert it of France. He would hazard a very loose assertion who would declare it of Austria or Spain, or of what were formerly the Spanish colonies of South America—colonies heretofore the very hot-beds of the most ignorant and fanatical superstition. A Romish Bishop in the United States openly mourns over the loss of more than a million of Irish, who have in some way unaccountable to him lapsed from the ranks of the "faithful," and who are nowhere to be tracked by their former shepherds. They are confounded among Protestants, if they have not embraced Protestantism. At present they neither worship at Romish altars, nor, what is still worse, do they pay as a compensation for their absence.

Peace does not dwell in outward things, but within the soul; we may preserve it in the bitterest pain, if our will remain firm and submissive. Peace in this life springs from acquiescense even in disagreeable things, not in an exemption from suffering.—*Fenelon.*

ADVICE TO A YOUNG MAN.

My son, don't be in too great a hurry to accept "advanced opinions." It is "the thing" to be "advanced" in this progressive day and generation, but there's a heap of shallowness in it. Did you never notice, my son, that the man who tells you he cannot believe the Bible is usually able to believe almost anything else? You will find men, my son, who turn with horror and utter disbelief of the Bible and joyfully embrace the teachings of Buddha. It is quite the thing just now, my son for a civilized, enlightened man, brought up in a Christian country and an age of wisdom, to be a Buddhist. And if you ask six men who profess Buddhism who Buddha was, one of them will tell you he was an Egyptian sooth-sayer, who lived two hundred years before Moses. Another will tell you that he brought letters from Phœnicia and introduced them in Greece; a third will tell you that she was a beautiful woman of Farther India, bound by her vows to perpetual chastity; a fourth will, with little hesitation, say he was a Brahma of the ninth degree and a holy disciple of Confucius; and of the other two, one will frankly admit that he doesn't know, and the other will say, with some indecision, that he was either a dervish of the Nile (whatever that is) or a felo-de-se, he can't be positive which.

Before you propose to know more than anybody and everybody else, my son, be very certain that you are at least abreast of two-thirds of your fellow-men. I dont want to suppress any inclination you may have toward genuine free thought and careful, honest investigation, my son. I only want you to avoid the great fault of atheism in this day and generation; I don't want to see you try to build a six-story house on a one story foundation.

Before you criticise, condemn and finally revise the work of creation, my son, be pretty confident that you know something about it as it is, and don't, as a man who is older in years and experience than yourself, don't, let me implore you, don't turn this world upside down and sit down on it, and flatten it entirely out, until you have made or secured another one for the rest of us to live in while you demolish the old one. If ever you should develop into an "advanced" atheist, my son, just do that much for the rest of us.—*Burlington Hawkeye.*

CHILDREN OF THE VERY POOR.

Oh 'tis a fine thing to talk of the humble meal shared together! But what if there be no bread in the cupboard? The innocent prattle of his children takes out the sting of a man's poverty. But the children of the very poor do not prattle. It is none of the least frightful features in that condition that there is no childishness in its dwellings. Poor people, said a sensible nurse to us once, do not bring up their children; they drag them up. The little careless darling of the wealthier nursery, in their hovel is transformed betimes into a premature reflecting person. No one has time to handle it; no one thinks it worth while to coax it, to soothe it, to toss it up and down, to humor it. There is none to kiss away its tears. If it cries it can only be beaten. It has been prettily said that "a babe is fed with milk and praise." But the aliment of this poor babe was thin unnourishing; the return to its little baby-tricks, and efforts to engage attention, bitter ceaseless objurgation. It never had a toy, or knew what a coral meant. It grew up without the lullaby of nurses; it was a stranger to the patient fondle, the hushing caress, the attracting novelty, the costliest plaything, or the cheaper off-hand contrivance to divert the child; the prattled nonsense (best sense to it), the wise impertinence, the wholesome tales, the apt story interposed, that puts a stop to present suffering, and awakens the passion of young wonder. It was never sung to; no one ever told to it a tale of the nursery. It was dragged up to live or to die as it happened. It had no young dreams. It broke at once into the iron realities of life. A child exists not for the very poor as any object of dalliance; it is only another mouth to be fed, a pair of little hands to be betimes inured to labor. It is the rival, till it can be the co-operator, for food with the parent. It is never his mirth, his diversion, his solace; it never makes him young again, with re-calling his young times. It makes the very heart bleed to overhear the casual street-talk between a poor woman and her little girl, a woman of the better sort of poor in a condition rather above the squalid beings which we have been contemplating. It is not of toys, of nursery books, of summer holidays (fitting that age); of the promised sight or play; of praised sufficiency at school. It is mangling, and clear-starching, of the price of coals, or of potatoes. The question of the child, that should be the very outpouring of curiosity in idleness, are marked with forecast and melancholy providence. It has come to be a woman before it was a child. It has learned to go to market; it chaffers, it haggles, it envies, it murmurs; it is knowing, acute, sharpened; it never prattles.—*Charles Lamb.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from exchanges:

The death is announced of Hannes Arnason, Professor of Philosophy at the Theological School of Iceland. He has left 30,000 crowns for granting stipends to theologians who wish to study philosophy abroad, especially in Germany.

The demand for theological works in England is amazing. There were no fewer than 757 new works published last year dealing with the subject. Theology beats fiction; there were 607 new novels.

Father Chiniquy sailed from Sydney, Australia, to New Zealand, about the close of last year. He raised about £5,000, delivered 230 addresses and scattered a large number of books, pamphlets, &c.

The McAll Missions in France, numbering 32 stations in Paris, Lyons, Bordeaux, and Boulogne, have been conducted without church connection until the present time, but they have become so important that a committee has been appointed to take charge of them. This committee has decided to give each mission a church connection; each station will be placed under the direct patronage of some one of the churches. The general meetings will be continued by Mr. McAll and his agents, and in addition to them a Bible-class will be conducted by the rector of the station.

The *Warder*, a paper published in Dublin, Ireland, states that a "Popular Catechism" has has been published in Chili by the Roman Catholic Church, in which the case against the Presbyterian missionaries is summed up in these Words: "The Protestant doctrines are horrible in theory and immoral in practice, abhorrent to God and to man, vicious to society, contrary to all purity of thought, and devoid of all shame. Neither the Pagans nor the Turks have ever attained to such impiety of doctrine."

Fifteen years ago there were sittings for but 39,000 persons in the Nonconformist churches of London. Now there are 122,000 sittings, and thirty new chapels are building, with a seating capacity of 1,000 each, while the money is in hand for twenty more of the same size.

The total preaching power of the English Methodist connections is given at 38,000 preachers, of whom only some 3 600 are ordained ministers, and the remaining 34,400 laymen. These lay preachers go out from Sunday to Sunday, and preach the Gospel in towns and villages. They are selected for the work by the authorities of their respective circuits, and are forbidden to receive any remuneration.

Iceland, the region of intense natural cold, is full of religious warmth. The Word of God is the text-book of the people. Every home has its Bible, not just as an ornament, nor as the well-kept cherished marriage gift, nor because of some undefined superstitious feeling of reverence, but for daily use. In Iceland the Bible is constantly read. As a consequence, Iceland is without a theatre or prison. There is no such office as sheriff. They own no cannon, and military drill is an unknown science.

A bill has been introduced into the British Parliament which proposes to materially alter the marriage laws. In order to relieve Roman Catholics and Dissenters the bill proposes that it shall no longer be necessary to have the attendance of the district registrar of marriages at the celebration of the ceremony in Roman Catholic and Dissenting places of worship, and provides for the abolition of fees payable to the Registrar on those occasions. Provisions of a permissive character is made in the bill to enable clergymen of all denominations to perform the ceremony of marriage after twelve in the day without the necessity of a special license, and one of the clauses relieves clergymen of the Church of England who may have conscientious objections from the duty of marrying divorced persons. It is further provided that any omission of a technical character in the preliminaries to the performance of the ceremony shall not invalidate a marriage after consummation. The registration of the marriage by the minister officiating or in the register of the place of worship in which the marriage has been solemnized is to be taken as legal evidence, as is the case with marriages performed in the Church of England.

A strong proof of the progress made by Protestantism in France is given in an article describing the "Religious movement at St. Just (Oise)." In the public square of the city is a spacious and imposing church, where, till a few months ago, the Catholics worshipped. As this church is replaced by a new edifice, they do not occupy it any longer, and the municipality disposed of it at its pleasure, and the Protestants have engaged it for their services. M. de Pressense and M. Dhombres have preached there to a thousand or twelve hundred listeners crowding in the hall. As the latter was recently preaching on the distinctive characteristics of Protestantism the large audience listened with great satisfaction, and at every instant they applauded his sentiments. When his discourse was at an end M. Dhombres said: "Gentlemen, I am going to do an act of courage and of Christian fidelity. I invite you to stand up and to join in the prayer which I am about to address to our Heavenly Father;" and lo, the entire assembly stood up, and a thousand Catholics joined in an evangelical prayer, offered with deep emotion in the French language, under the astonished vaults which for centuries have been the witnesses of Roman ceremonies.

He that never changed any of his opinions never corrected any of his mistakes; and he who was never wise enough to find out any mistake in himself, will not be charitable enough to excuse what he reckons mistakes in others.—*Bradbury.*

GOLD DUST.

The truly generous is the only wise;
And he who loves not others, lives unblest.
—*Home.*

Peace is rarely denied to the peaceful.—*Schiller.*

Onward in faith and leave the rest to heaven.—*Southey.*

Search others for their virtues, and thyself for thy vices.—*Fuller.*

Knowledge is the treasure of the mind, but discretion is the key to it, without which it is useless.—*Feltham.*

The gift of prayer may have the praise of men; but it is the grace of prayer that has power with God.—*Dyer.*

Appearances deceive,
And this one maxim is a standing rule,
Men are not what they seem.
—*Havard.*

To revenge a wrong is easy, usual, and natural, and, as the world thinks, savors of nobleness of mind; but religious teachers the contrary, and tells us it is better to neglect than to requite it.—*J. Beaumont.*

Devotion, where it does not lie under the check of reason, is apt to degenerate into enthusiasm.—*Addison.*

Without a rich heart wealth is an ugly beggar.—*Emerson.*

There is not a man in the world but desires to be, or to be thought to be, a wise man; and yet if he considered how little he contributed himself thereunto, he might wonder to find himself in any tolerable degree of understanding.—*Clarendon.*

The sublimity of wisdom is to do those things living, which are to be desired when dying.—*Jeremy Taylor.*

The keen spirit
Seizes the prompt occasion, makes the thought
Start into instant action, and at once
Plans and performs, resolves and executes!
—*Hannah More.*

The Presbyterian.

JOHN McLAURIN - Editor.

WILMINGTON, N. C.:

WEDNESDAY, MARCH 17, 1880.

THE BURNING QUESTION.

Shall the Western North Carolina Railroad be sold, or shall it not? That is the question which is filling the pages of the secular press; that is the question now ringing through the State from the mountains to the sea. But before the Legislature now assembling to decide that question a greater will arise. Shall the taxes now imposed upon the sale of spirituous liquors be abolished, or so reduced as to be no more than the name? Liquor associations are forming to urge upon the Legislature to place liquors in the scale of taxation on the general footing of merchandise. The plea advanced will be justice, and we accept the plea. If the tax on liquor is unjust let it be abolished; so will respond every citizen of North Carolina. But is the tax unjust? Have the lawmakers here, the lawmakers the wide world over, so misunderstood the commonest principles of fair dealing among men as, without a cause, to lay an onerous special burden on a particular branch of industry? Indeed, they have not. The imposition of this charge is based on the incontrovertible principle that that which, in an especial manner, produces and maintains the large proportion of the expenses of government should yield the income to liquidate those expenses. A fairer principle would be to reduce the expenses by abolishing the cause of them; but with that we have not now to do. Our prisons, our insane asylums, our judges, solicitors, sheriffs, constables, policemen, juries, all these draw their support from the taxes of the people. Rightly enough they must be supported, as for the maintenance of order they exist; but who or what is responsible in the largest measure for their existence? The liquor traffic. This, it will be said, is not argument—it is assertion. But it is assertion stronger than any argument, the assertion of an axiom, founded on intelligent observation, slenderest or most profound. How many crimes, how many violations of law of greater or less degree, occur in which, directly or indirectly, there may not be found the trace of ardent spirits? Does one ever hear of a quarrel, even, between those who never touch the accursed glass?

We do not point to our houses for the poor, nor do we look in upon our asylums, we pass our cemeteries, but we enter our courts of justice: Why such ever recurring questions as these: Do you drink? Were you drinking at the time? How long had it been since you took the last glass of liquor? Who has not heard these questions? And what means it all? That alcohol is the parent of crime! Just this, and nothing more. Why, on days of public commotion, are the liquor shops closed, while all other branches of trade are under no ban? The question answers itself: Alcohol is the parent of crime!

If the liquor traffic does not pay the civil expenses who shall pay them? Where are our temperance organizations while this thing is progressing? Should they not be at work? What is doing is not done in a corner. It is openly proclaimed that a direct effort will be made as we have indicated. At the meeting of the Legislature, called for another purpose, a measure like that proposed might not, probably would not, meet the opposition it deserves and may be hurried through. In the interest of sound morality and good government, we call upon the secular press, for surely they can be independent in this matter, and especially we call upon the religious press, to sound the warning loud and clear. With the people wide awake, and their common sense at play, we have no fear that this great evil can be perpetrated. We cannot believe that the time has come when the people of North Carolina can deliberately consent to have their taxes increased, and ignorance, pauperism and crime augmented that the liquor traffic may be encouraged and fostered.

OUR SOOCHOW APPEAL.

What *can* North Carolina do? What *ought* we to do? What *will* North Carolina Presbyterians do? We have published our brother Rev. John W. Davis' appeal to the men and women of the Presbyterian Church in North Carolina. It is earnest, pointed, practical. "What manner of hearts have ye?" he asks. After years of study of a most difficult language, and the translation of the Gospels and Acts into the Soochow dialect, when they are ready to teach anxious souls the way of life, sore difficulties block their way from need of larger premises for the gospel work. The Committee of Foreign Missions have no funds to appropriate, and Bro. Davis turns to his native Synod of North Carolina for relief in Christ's name.

We have no word of argument. The day for that has passed. But we have a suggestion—a proposition. One thousand dollars will secure the place needed in Soochow. That is two hundred dollars from each of our five Presbyteries. In a few days these courts will be in session to do the Lord's work. *Cannot each one arrange a public meeting in the interests of Foreign Missions, and on the spot raise* $200, and send it to Baltimore for this holy work? Twenty persons in each Presbytery to give ten dollars each can surely be marshaled, can they not, on that day? But no; we say let fifty or one hundred christian men and women in Orange, in Mecklenburg, in Fayetteville, in Concord, in Wilmington, say, "This appeal of our North Carolina representative in China shall be met promptly. We five hundred will answer by prayer and prove that our prayers mean something by buying these needed mission premises that Christ may be preached to dying heathen, calling for the bread and water of life." Let it be done, North Carolina Presbyterians. Send your money, if you will not be at Presbytery, by your pastor or elder. Be represented in this property in China.

The ladies are always first in moving forward promptly to appeals that move the heart or stir the conscience. Here we give a communication from a lady residing within the bounds of Mecklenburg Presbytery:

"In view of the great need of funds to sustain our missionaries, and to manifest our sympathy in one who has gone from our Synod, Rev. John W. Davis, cannot the ladies of our various churches undertake to raise a sufficient amount to purchase the building so much needed for the successful prosecution of his work? The appeal which he makes should not pass unheeded by us. Had our Board the ability to make this outlay of $1,000 the sum necessary to make the purchase, Mr. Davis would not have addressed to our churches the appeal which appeared in the N. C. PRESBYTERIAN recently.

"We would suggest that a committee of ladies be organized in each church within our bounds to solicit contributions to this urgent call and transmit the same to the editor of the N. C. PRESBYTERIAN.

"A FRIEND OF MISSIONS."

A lady writes from Concord Presbytery. The letter was not written for publication, but we use our discretion in inserting in entire:

"A few weeks since I read in the PRESBYTERIAN an appeal from Mr. J. W. Davis, missionary in Soochow, for aid in purchasing a house in which to conduct his school.

"We are a 'feeble folk,' and not able to do much, but I thought some one must make a beginning, and I have succeeded in raising a small amount, which I will forward as soon as I have information as to who is the proper person to receive it. I think the required sum could easily be raised, if somebody in each congregation in our Synod would herself visit every Presbyterian family in her immediate neighborhood, and solicit a small contribution. Please bring the subject before the readers of our dear old PRESBYTERIAN, and I feel almost sure every heart will respond and every *purse* be opened.

"And just here please allow me to make a suggestion. Besides the many who are friends of Mr. Davis and of missions, there are in every denomination many lovers of the *curious*, and the idea suggested itself that if Mr. Davis would send over a small collection of curiosities, including coins of various nations, they might aid materially, if sold, in raising the desired amount.

"I do not write this for publication, but place the contents at your disposal."

We will, of course, willingly receive and forward any funds sent, but a better plan will be to forward funds direct, or through the treasurers of presbyteries to Rev. Dr. Richard McIlwaine, Treasurer, box 331, Baltimore, Md., with specific directions as to their application.

DELEGATES TO ORANGE PRESBYTERY.

As heretofore announced the Old Dominion Steamship Company will kindly alter their schedule to accomodate the delegates. The steamer will leave Newbern for Washington early on the morning of the 24th. In order to take advantage of this most pleasant route, *delegates must reach Newbern on the train at 10 p. m., Tuesday, as the steamer makes but one trip on this altered schedule.*

2. To those coming via Tarboro we would say that the boat leaves Tarboro for Washington at 6 a. m., on Tuesday, Thursday and Saturday. *The extreme dryness of the season makes this route uncertain.* If the weather during the week preceeding the meeting should be dry, the boats in all probability will not be able to run further than Greenville, half way.

3. There is a *daily* stage line between Newbern and Washington, but from personal experience of it we would advise no one to trust its tender mercies except under the spur of dire necessity. It leaves Newbern at 6 a. m., daily.

The first route mentioned is decidedly the most desirable, affording the pleasure of a trip on a comfortable steamer, *by day-light*, through the sound and up the Pamlico river.

S.

GOOD FRIDAY.

In a week or two—or more or less, for we are not exact in this regard—we shall have before us what the Roman Catholics and what some Protestant sects call Good Friday, and observe as a holy day—a very holy day—for some Protestants do not hesitate to declare it more holy even than the Christian Sabbath.

At this time, as rarely fails at the close of the Lenten season, large numbers of persons are in this city from the surrounding country with their timber and other produce. They may have been many days, perhaps weeks, from home. On what our friends are pleased to call Good Friday, should they have closed their business and be ready to leave, not a dollar could they get from bank. At heavy expense they may be compelled to await the resumption of business, it may be remain over the Sabbath here or en route for their homes, or as an alternative may travel during the Sabbath? Is this right?

When the custom of observing Good Friday began, we do not know, and in this matter, of those who observe it few, we presume, are wiser than we. Its trace would probably carry us well down into the earliest ages of the Christian Church to the time when images and pictures, and gorgeous ceremonies and gilded trappings, and feast days and fast days first came in to attract the heathen and to curse the Church. One thing we know, there is no trace, no suspicion even, of it in the Scriptures.

But if we are not greatly concerned to know when Good Friday originated, we are concerned to know why those Protestant denominations who do not regard the day as sacred, not reckoning those outside of all denominations, should be compelled at least to seem to respect the day, and our concern is the greater because the non-regarders are in the large majority.

Why, in plain words, in Wilmington are the municipal offices closed? The overwhelming majority of our citizens do not regard Good Friday as a holy day. Is there any reason why the convictions of the small minority of our citizens should be specially respected? Many of us would be glad to know if there is anything that entitles the denominations above referred to to the special deference and respect indicated by this attempt at enforcing all of us to observe their religious enactments. We decidedly resent the imputation manifested in this public and authoritative manner, that the views and opinions of Methodists, Baptists and Presbyterians are of less importance than those of other and smaller denominations.

Our banks, our exchanges and our schools close their doors and go—a fishing, or a hunting, or—it matters little what is done, the impression made upon the public mind, an impression that will broaden and deepen with time, is that those who regard a certain Friday of each year as a day above days—a Holy Day—are right, and of necessity those who think otherwise are wrong; and if a holy day those who observe it by religious services are better Christians than those who do not. The influence upon us may be small, but upon our children in their estimate of our Church, which should be their Church, it will be most potent.

There is nothing in the way of superiority of wealth; talent or piety, in those who represent Good Friday, to warrant this extraordinary deference to their views. The cause of thus yielding is found in that easy good nature, which delights to call itself liberality, and which, while it may command the smooth words of flattery, utterly fails to secure respect.

A SLIP.

We are requested to say that, by a "slip," the tickets to be issued to the members of Orange Presbytery, over the North Carolina Railroad, were limited to six days. The time is found to be too short, and an arrangement will be made to extend it sufficiently before the members will buy tickets. The extension will probably be to twelve or fifteen days; but a reply to the application cannot reach us in time for publication in this issue.

"I MAKE NO PROFESSIONS."

How common this remark! It is generally offered as a sufficient apology for a godless and perhaps a positively or actively wicked life. When the words are uttered the speaker seems to think that they give him a discharge from all obligation or a species of patent right to engage in any sinful course he chooses to pursue. He criticises very severely an inconsistent member of the church and thinks that he places himself in a bomb-proof when he says: "As for me, you know, I make no professions," uttered with a sense of freedom, sometimes even with boastful self-gratification. The inconsistent church member is certainly guilty; but is this critic the man to cast the first stone, *boasting* the while that he not only does not do his duty, but does not even make any attempt to do it—is perfectly indifferent to its claims upon him? Such is the meaning of the vindication—"I make no professions."

FAITHFUL SERVICE REWARDED.

At the December meeting of the Presbyterian Board of Publication, Philadelphia, it was remembered that the Secretary, Rev. Wm. E. Schenck, D. D., has just completed a quarter of a century in the service. In all that time he had never been absent a month continuously from sickness, for recreation, travel, or any other cause. This remarkable and creditable record of faithful service to the Church having been mentioned, the Board did the worthy act of unanimously voting Dr. Schenck a leave of absence of six months for a visit to Europe. He and his wife will sail about the 20th inst. for Antwerp, and will make an extensive tour of the Continent, and Great Britain and Ireland. He will examine the great benevolent publishing houses of Europe during this trip. Few men have labored more faithfully for his Church in so prominent a field, or better deserved so handsome a compliment for that devotion.

NOTES AND JOTTINGS.

We have a large number of communications on hand, and have to beg the patience of our friends. We can, in justice to other interests, devote only a certain portion of each issue to these favors.

We invite attention to the dialogue on our first page between students in the Seminary relative to employment at home. Our presbyteries ought to look after this matter. Recently we published the names of the graduating class; we now again give the names of the North Carolinians in that class: John H. Dixon, Query's; Frank P. Harrell, Lumberton; Lanchlin A. McLean, Fayetteville; Jas. N. H. Summerill, Salisbury.

We publish this as a matter of duty: Mr. Anthony Comstock calls attention of colleges and seminaries to the fact that Mrs. Mattie Kendall, of Lebanon, N. H., is writing everywhere for catalogues, stating that she has a daughter to educate. He says: "This card is supposed to be that of the wife of one William A. Kendall, Jr., who formerly published a weekly paper at Lebanon; that they have only one child, and that the handwriting on the card is evidently that of the husband. For what purpose these cards are sent to all the institutions of learning I do not know, except it be to secure the names of the students; and, as this woman has not a family of children to educate, it seems hardly reasonable that she should send to New Orleans, to Colorado, and throughout the Western States, in this manner, as has been done." The publishers of vile literature have many devices for obtaining the names of innocent boys and girls, whom they may corrupt secretly with their wares. Parents and educators need to be on their guard.

A correspondent writes to the *Northwest Christian Advocate:*

"What proportion of Methodist preachers who hold a respectable position in the ministry are content to remain there, having no expectation or desire for any Church preferment that will take them out of the pastorate? . . . . And the Methodists once regarded preaching as the chief function of one who was called of God to the ministry. In other denominations, such as the Baptist, Congregational and Presbyterian, the pastoral relation is now looked upon as the most honorable and useful position in the Church. How many prominent Methodist preachers can be found who are not willing to be thought of as candidates for any office within the gift of the General Conference! No Church, it seems to me, can reasonably expect real and permanent prosperity when the great body of those who minister at her altars are more than willing to abandon the work in which they are engaged."

We have lately been throwing the light upon some deficiencies of the Presbyterian Church and we publish the above merely to show that other Churches have their failings; this much by way of comfort to those who are too downhearted as to Presbyterianism. Well, the best way to correct an evil is to bring it to the front and then freely discuss its cause and its remedy.

Through Rev. Roger Martin the Presbyterian churches of Shoo Heel and Centre sent $64 73 to the Irish sufferers. The contributions, Mr. Martin is careful to state in due justice, were made by citizens generally.

Dr. Harvey says, in his work entitled "The Pastor: His Qualifications and Duties:"

The pastor should aim to secure in every family a good religious newspaper. This is a matter of primary moment, for such a paper is an ever-present force, educating religious thought and feeling, and enriching and elevating practical life. Most pastors would be startled, on making the inquiry, to find how few families in their congregations take a religious paper, and how many are taking only trashy, and often morally poisonous publications, the habitual reading of which must utterly neutralize the instruction and influence of the pulpit. The magazine and the newspaper are the habitual reading of the family circle; and the pastor who fails to exercise watchful care in regard to the character of this reading, will often find it one of the most destructive forces at work among his people.

Brother Wood, of the *Methodist Advance*, says that in Texas the Presbyterian women are preaching. We will ask our brother to give us particulars of time and place. We have denied that statement on what we considered best authority, and we want the bottom facts. Our good brother has been misled by an exchange that rather hastily published an unfounded statement. That's all.

NEWS NOTES.

We specially invite news from all quarters for this column.

DEATH OF A MINISTER.

The *Palmetto Yeoman*, of Columbia, S. C., in its issue of March 10th, contains the following:

"Rev. T. H. Cunningham, for the past six years pastor of Ebenezer Presbyterian Church, of Charleston, died suddenly yesterday of hemorrhage of the lungs, at the residence of his father-in-law, Mr. T. Stenhouse. Mr. Cunningham was a native of Anderson, from which place he went to Charleston. He had just completed his thirty-third year, and was highly esteemed as an earnest and efficient preacher."

We would be glad to furnish our readers with a memorial sketch of the life of the deceased brother, but have not the information at hand.

Rev. J. H. Fitzgerald writes us with regard to the meetings at Durham, N. C.:

Dr Smith commenced the services on the 2d Sabbath of February and preached with great acceptance to the congregation until Thursday. Two persons professed their faith in the Saviour up to the time he left, and several others were known to be inquiring the way of life. A general seriousness seemed to pervade the congregation. Dr. Smith returned the next week and preached on three nights, and Brother Mebane, of Graham, came on the following week and preached two nights, at which time we thought it best to close the unusual services. Some of those who were known to be serious are entertaining a trembling hope, and will, ere long we trust openingly confess Christ. The congregation has been much encouraged in Christian work by the labors of our two brethren.

The Hillsboro *Mail* says: "The congregation of the Presbyterian church has decided by a unanimous vote not to accept the resignation of their esteemed pastor, Rev. J. H. Fitzgerald.

CHAPEL HILL CHURCH.

On Sunday, February 29th, Rev. James L. Currie was installed in due form, as pastor of the Presbyterian church at Chapel Hill. The sermon was preached by Rev. J. H. Fitzgerald, and the charges to pastor and to people were delivered by Rev. J. S. Watkins. The sermon and the charges, as we see from the notes given by the *Chapel Hill Ledger*, were most appropriate and instructive, and were peculiarly interesting as being the first services of the kind, after the Presbyterian order, in the community.

An esteemed correspondent remarks in reference to the subject:

"I will only add that never before has our building been so crowded, and never have more earnest words been spoken for the Master.

"We are now really on our feet once more as a church, and everything looks bright before us. The great and crying want at this place has been a resident pastor. No minister, however eloquent and pious, can build up a congregation by spending two or three days in each month in the place and preaching for them twelve times a year. For years it has been the case that the Presbyterians had no one to whom they felt that they *had a right* to go for pastoral help or comfort or council. Brother Currie pleases everybody; faculty, students and everyone are delighted with him. He is earnest, educated and sympathetic, and has taken right hold of the work. Several families have come into the church and others are coming.

"The main trouble for some time, of course, will be the raising of $500 annually, but with the kindness of friends who recognize the importance of having our church *strong* and *active* in this University town, we have nearly all the necessary funds pledged for 1880.

"We know you will rejoice with us in our new life and brighter prospects.

"Yours in the cause, PRESBYTERIAN."

THE LOGIC OF EXTREMES.

The human head was so upset by the Fall that it is hard indeed for it to do correct thinking or right reasoning. The most careful education and grace combined, do not repair the intellectual damage. Hence few men, perhaps none, are able to take a complete view of any moral or religious subject at any one time. Some reason in a straight line without reference to collaterals, others in a circle, and others from pole to pole. The last is the most common mode of reasoning; and I doubt not is the fruitful cause of half our errors. It is after this style:

Whatever is wrong is as wrong as it can be; this course of conduct is wrong; therefore the place of right and safety is that point farthest removed in the opposite direction. It acknowledges no half truth, no mixture of truth and error, no middle ground. To avoid the excesses of one extreme, it plunges into the follies of the opposite. And the chief office of history has ever been to note the oscillations of the great human pendulum.

To verify this truth one only has to turn back a few pages in the history of life. By far the saddest fact in the present aspect of Christianity, is the low estimate placed on the value of the Christian ministry. In this case it is entirely safe to take the world's method of judging the value of an article; i. e., the amount we are willing to pay for it. Look then into the records of any Protestant church, and you will find a vast number of cases in which the pastor is required by the Christian people whom he serves, to live and support a family on a salary of less than $300. And this pastor is also required to be the best informed, the most liberal and the most hospitable man in the community. They put the shackles of poverty upon him, and then demand that he shall live like a gentleman of wealth and leisure, and withal they teach the world to belittle his sacred office, by talking of *hiring* him to preach for another year. Whence comes this unrighteous paradox? Do we get it from the Bible? If the Bible were a treatise on commerce, it would inculcate no such teaching. Is it the outgrowth of Christianity? Infidelity is more liberal. It is the rebound from one extreme to the other. The reformation found the Catholic clergy sadly corrupt, and laying burdensome taxes upon the people, to be used for the promotion of their schemes of ambition, or for the gratification of their vicious appetites. The strong hand of reform tore away the veil, and exposed the villainy. Then followed an immense re-action against the luxurious and easy life of the ministry which resulted in a general indifference to their support at all. To avoid the sins of the Catholic extreme, the whole Protestant church plunged into the follies of the opposite; and all the powers of grace have not prevented the disastrous results of this reckless logic. Three hundred years have passed and still the error is not corrected. The Reformation has got to reform itself on this subject. The Protestant ministry is to-day the least appreciated, and the most poorly paid class of valuable men in all Christendom.

The Free Church of Scotland is leading a reform in this matter; and perhaps in another century Protestantism will learn that the truth lies in the middle ground between pampering and starving her ministry.

Other instances of this ruinous reasoning, history affords without number; but I wish to note that the Church is still the victim of this often repeated error, and is made to *sell the truth* for that which has in it a semblance of heroism for truth.

A hundred and forty-five years ago a great religious excitement originated in New England and extended into the Presbyterian congregations in Pennsylvania, New York and New Jersey. The leadership of the movement fell into the hands of unwise and reckless men, and as a consequence all manner of indiscretions and follies were committed. Visions, trances and prophetic dreams were common. In the public assemblies people fell into violent convulsions, fits and faintings, and the public worship of God fell to the dignity of an Irish funeral or a Virginia corn shucking. Good men were drawn into the excesses. Gilbert Tennent earnestly defended and President Edwards did not condemn them. This excitement was called the great *revival*. Up to this date there had been little use for this word in the christian terminology of this country. Hitherto it had meant "an awakening of men to their spiritual concerns," but henceforth it conveyed the additional idea of noise and confusion. The excitement subsided, the revival ceased, and at once there followed in the churches a state of declension, division and spiritual desolation. The description of the condition of the Church at this stage by Edwards is hardly surpassed in pathos by the "Lamentations of Jeremiah."

Similar excitements have occurred at later periods of our history, and sometimes with similar results. Even now may be witnessed scenes in christian congregations which should make any christian man blush for shame. This is one extreme: *religion run wild*. But what of the effect? With some it is still popular. It is a spiritual condition without which they seem unable to live at all, and hence they press forward as if they feared that they had not reached the outer limit of the extreme. Not so with the most of the Presbyterian churches. They recoil at it, and are driven far towards the other extreme. Many of us stand high up in the North Temperate zone, while others have crossed the line of the Frigid with an inclination still northward. Many of our people are wholly indifferent, while others are utterly opposed to "revivals of religion" altogether. This is not imaginary. One of the wisest and best men of our Synod told the writer of these lines, not long since, that he had no sympathy with any religious meeting where there was any manifestation of feeling above that resulting from the ordinary preaching of the Gospel. But he was asked: Suppose that at the close of one of your ordinary sermons twenty persons were to present themselves, expressing great concern about their salvation, what would you do? Would you not preach for them the next day—a week, or a month, if necessary? No, sir! was his prompt reply, I should close my church and go home. This from a great and good man; and he is not alone in such a conviction. Is it to be wondered at that the question is being all over the Synod—"What is the matter?" Is it at all strange that some of our congregations are as leafless as a lamp-post? Is it a matter of surprise that some of us preach *regularly* and *statedly* for a quarter of a century, to a *dissolving view?* This extreme position has the appearance of a heroic protest against religious fanaticism: but it is an error, a huge error, which has been damaging and disastrous to our Church. It has stood since 1740, and still stands as a mountain in the way of progress. We must abandon it. We must learn that a "revival of religion" does not mean animal excitement, noise and confusion, but an awakening of the souls of men to their eternal interest. We dare not allow the ghost of an error to drive us to an indifferent and half-hearted performance of duty. But while firmly resisting the excesses of enthusiasts and fanatics, let us, with all the energy and power that we have, preach the Gospel to the world, praying ever—"Lord revive Thy work."

B. F. M.

NEW PUBLICATIONS.

Vergil: By H. Nettleship. Series: Classical Writers, edited by J. R. Green. D. Appleton & Co., New York. The spelling of the title is the author's. This series is very valuable to those who delight in classical history.

Appleton's Journal for April gives us the following: The Return of the Princess; The Suez Canal; Health at Home; The Seamy Side; Henry Thomas Buckle; The New Fiction; Middle Class Domestic Life in Spain; Stage Anomolies; Fragments; Editor's Table; Books of the Day. Single number 25 cents, $3 a year. D. Appleton & Co., New York.

Blackwood's Magazine for February is richly stored as follows: The Reign of Queen Anne; Bush Life in Queensland; Mabel's Holy Day; A White Rajah; Reata, or What's in a Name; To Constantinople by the Shipka Pass, Oct. 1879; Jemmy Blinker; British Interests in Ireland. Leonard Scott Publishing Co., New York.

Ceremonial Institutions: By Herbert Spencer. D. Appleton & Co. Contents: Ceremony in General; Trophies; Mutilations; Presents; Visits; Obeisances; Forms of Address; Titles; Badges and Costumes; Further Class Distinctions; Fashion; Ceremonial Retrospect and Prospect. A glance or two convinces us that the book is very readable, and displays much information on the subjects treated. Price $1 25.

D. Appleton & Co. have sent us *"The Crayfish,"* one of their International Series of books. An Introduction to the Study of Zoology. By T. N. Huxley. Eighty-two illustrations. The author says in his preface: "I have desired to show how the careful study of one of the commonest and most insignificant of animals, leads us, step by step, from every day knowledge to the widest generalizations and the most difficult problems of zoology."

In the *Missionary Herald* for March, Boston, is a capital article on "The Monthly Concert," by Dr. Humphrey of Chicago. The illustrated children's department is charming.

The Bible Commentary. By the Bishops and other Clergy of the Anglican Church. Edited by F. C. Cook, Canon of Exeter. Vol. 2 of the New Testament. St. John and the Acts of the Apostles. Chas. Scribner's Sons, New York. 1880. This is the only volume of this great "Speaker's Commentary" we have examined. The scheme for providing a more accurate commentary for educated English readers, upon the text of the authorized version of 1611, originated with the Speaker of the English House of Commons. Six volumes have been published upon the Old Testament, and this is the second upon the New Testament. The Gospel of St. John has been prepared by Canon B. F. Westcott, D. D., Regius Prof. of Divinity at Cambridge. The Introduction of Acts is by Canon F. C. Cook, and the commentary and critical notes by Wm. Jacobson, D. D., Bishop of Chester. The introductions are able, elaborate and suggestive, reflecting the light of latest investigations, and successfully meeting the assaults of sceptics, rationalists, neologists, and the extreme wing of the Tubingen destructionists. Especially we commend the Introduction to Acts for lucidity, elaborate analysis of the book, and polemic vigor. The comments are generally succinct, but rich, and the fruit of best ancient and modern exegesis and discovery, and introduce in English dress to those not great scholars much invaluable knowledge of God's Word. We regret that Canon Wescott felt impelled to give up John vii: 53 to viii: 11, which many eminent scholars maintain to be authentic, and that the Bishop of Chester, while acknowledging the richness of Calvin's commentary on Acts should be somewhat afraid of that great scholar's "doctrinal prepossessions." Some passages have naturally a rather churchly complexion. But the book is a valuable contribution to the critical and practical exposition of the Textus Receptus, and offers occasionally elaborate scholarly disquisitions on important questions.

Studies in the New Testament. By Chas. S. Robinson, D. D., pastor of Memorial church, New York city. $1 50. Chas. Scribner's Sons, New York. 1880.

Originally the twenty-seven studies now collected here were published in connection with the International Lessons. Dr. Robinson is one of the ablest and most successful Presbyterian pastors in New York; and the secret of his power is manifest in these colloquial expositions. They afford a happy exemplification of a profitable reading of any selected portion of God's Word, in the light of all Scriptural, so that it may become luminous, and illustrate the beautiful harmony and oneness of all revealed truth. Wide scholarship, poetic taste, common sense, and effective enforcement of Scripture, are manifested throughout these studies.

The Sanitarian, for March (A. N. Bell, M. D., Editor, New York), presents another instalment of the proceedings of the American Health Association at Nashville, and sundry discussions of Quarantine and Naval Hygiene. If such literature were widely read, our general health would be greatly benefited.

RELIGIOUS INTELLIGENCE.

SOUTHERN PRESBYTERIAN.

Changes of Post Office Addresses.—Rev. W. E. Hill, from Point Pleasant, W. Va., to Newbern, Pulaski county, Va.; Rev. R. C. Walker, from Parnassus to Storer's Shop, Augusta county, Va.; Rev. Reuben Lewis, from Holcombe's Rock, Bedford county, Va., to Coleman's Falls in same county.

The Presbyterian church, Salem, Roanoke county, Va., on Sunday, February 22d, extended a call to Rev. S. E. Axson, D. D., of Rome, Ga., to become their pastor.—*Christian Observer.*

The 4th Sabbath of February was communion day at Hebron church, in Lexington Presbytery. Rev. Alexander Sprunt, of Augusta church, assisted the pastor, Rev. F. H. Gaines. There were eight additions to the church. This gives a membership of 200. Two years ago 130 were reported to the Assembly. There has been a corresponding increase in the size of the congregation, in the Sabbath school, and in Christian liberality.—*Central Presbyterian.*

An election for elders was held in the First Presbyterian church, Staunton, on Sunday, February 29th, which resulted in the choice of Dr. N. Wayt, Gen. R. D. Lilley, Capt. H. L. Hoover and Mr. H. D. Peck.—*Christian Observer.*

The church at Washington, Ark., has secured the services of Rev. G. F. Robertson, of Princeton Seminary. He is a North Carolinian, a graduate of Davidson College. He is expected about the 1st of May. That church has lately been deprived by death of its senior elder, Col. W. A. Carrigan, an elder for twenty-eight years. He was in his eighty-eighth year.—*S. W. Presbyterian.*

The Medical College of Georgia awarded the degree of M. D. to Rev. Dr. R. Irvine, of Augusta, Ga.

The Presbyterian congregation of Winona, Miss., are anxious to build a comfortable house of worship, and solicit aid. Donations may be sent to Mrs. F. M. Shryock, Winona, Miss.

Three persons have been received into the Presbyterian church of Weatherford, Texas, two by certificate and one on examination.

The Rev. Dr. Ferdinand Jacobs, President of the Female College at Laurens C. H., S. C., has accepted an invitation to supply the church of James Island, near Charleston.—*Southern Presbyterian.*

The Rev. T. E. Smith, pastor of the church at Cartersville, Ga., has accepted an appointment as evangelist in Dallas Presbytery, Texas.—*Ib.*

The proceeds of a fair for the purpose of raising money to enlarge the parsonage of the Presbyterian church at Pine Bluff, Ark., netted the sum of $425.

Rev. W. S. Johnson, an Evangelist of Dallas Presbytery, reports through the *Texas Presbyterian:* "The heavy snow storm kept me at home six days longer than I expected, so that I missed the first Sabbath at Weatherford, but I was there on the second Sabbath; then on to Graham where I administered the Sacrament of the Lord's Supper. I received two members on examination, and baptized one adult and one child. Graham is a very encouraging field and I have decided to move there during next month, if possible to do so. Near Caddo, in Stephens county, I found a little group of members hungry. I hope to be able to organize a church there very soon. At Palo Pinto I received a cordial welcome. The Northern Presbyterian minister had left there. The way is not clear for an organization now, but I hope soon will be. At Handley I found our church in trouble; no stated preaching, and some trouble among the members, they sadly need a pastor."

In regard to New Hope church in Palmyra Presbytery, Rev. J. M. Travis writes to the *St. Louis Presbyterian:* God has again specially blessed my field of labor. The Spirit's power was granted to the people of New Hope church, and the whole community seemed interested in spiritual things. Eight names were added to the roll of our church. Brother John A. Calhoun, of Palmyra, preached the most of the time for us, and with his usual power and efficiency.

A very delightful communion season was observed in the Central church, St. Louis, Mo., on Sunday, 14th inst. The pastor, Dr. Brank, announced that since the previous quarterly meeting celebration of the Lord's Supper, the Session had admitted seven persons on examination and seventeen by letter.

Rev. W. T. Spears writes to the *Christian Observer* of a profitable meeting of eight days at Florence, Ky., which closed on Sabbath night February 29th. He was assisted by Rev. W. T. McElroy, of Danville, one of the best expounders of God's Word in the Synod of Kentucky. He preached with marked acceptance to the people, as was manifest in the large attendance outside of our own Church. Mr. J. H. Hopper, Sabbath School Missionary, was also present, and did good service in visiting, from house to house, in prayer, exhortation and singing, in all of which he is very efficient. Two young ladies were received into the church on profession of their faith in Christ.

On Wednesday before the third Sabbath in February a protracted meeting began in the Presbyterian church of Bristol, Ky. During the progress of the meeting, which was continued sometime, there were some twenty conversions. Eleven persons were received into the Presbyterian church on profession. Rev. G. A. Caldwell, pastor of the church, was assisted by Rev. J. B. Converse, who did most of the preaching.

NORTHERN PRESBYTERIAN.

Rev. S. S. Murkland died at his home in Farmville, Va., on the 1st inst., in the 73d year of his age. His early life had been spent in the foreign missionary work. At one time he was a pastor in Richmond, Va., and latterly his attention was specially directed to missions in the South. He was father of Rev. Dr. W. U. Murkland of the Southern Church.

It is announced in the *Examiner* of New York that Dr. Charles S. Robinson and the Memorial church have done the graceful thing of offering the Fifty-third street Madison avenue Baptist church, New York, the full use of its house of worship through the coming summer months.

The new Presbyterian church at Appleton, Wis., was dedicated on the 15th of February. It is a beautiful church, costing $20,000, and is the finest Presbyterian edifice in Northern Wisconsin. The prospects of the church are very fine.—*Presbyterian.*

EPISCOPAL.

Soon after Easter St. Paul's Protestant Episcopal church, Rochester, N. Y., will receive an altar costing $8,000, as a memorial presented by a family formerly belonging to that parish.—*Presbyterian.*

REFORMED (DUTCH) CHURCH.

A new professorship of the English language and literature has been founded by the trustees of Rutgers College. The funds for the support of this chair have been secured to the college by the consistory of the North Reformed church of Newark, N. J., as trustees of the legacy of the late Mrs. Crane. The Rev. Charles E. Hart was elected to this chair, and the trustees also conferred upon him the honorary degree of Doctor of Divinity.—*Presbyterian.*

BENEFICIARY EDUCATION.

RECEIPTS FROM FEBRUARY 1ST TO MARCH 1ST, 1880.

Synod of Alabama	$8 51 45
" Arkansas	45 00
" Georgia	105 93
" Kentucky	182 00
" Memphis	4 50
" Missouri	13 35
" Mississippi	20 00
" Nashville	2 45
" South Carolina	24 90
" Texas	9 50
" Virginia	25 05
Synod of North Carolina—Presbytery of Fayetteville—Montpelier, $4 59; Long Street, 3 78; Flat Branch, 3 52; Barbacue, 50 cents; Sardis, 6 60; Mineral Springs, 3 54; St. Paul's, 8 00; Centre, 10 00; St. Andrew's, 5 00; Lumber Bridge, 3 12; Salem, 2 60; Lebanon, 2 00; Cypress, 2 00; Centre, 15 58; Shoe Heel, 10 68; Bethlehem, 3 21; Bethesda, 5 85; Mt. Pisgah, 66 cts; Laurel Hill, 9 50; Smyrna, 4 00; Mark's Creek, 2 50; Big Rockfish, 5 00; Laurinburg, 27 64; McPherson, 7 55	137 43
Miscellaneous	19 20
Grand Total	$851 78

G. W. MACRAE, Treasurer,
300 Front Sreet, Memphis, Tenn

The General Assembly of the Presbyterian Church in the United States

Will meet at Charleston, S. C., on the third Thursday (the 20th day) of May, 1880, in the Second Presbyterian church, at 11 o'clock a. m. The opening sermon will be preached by the Moderator of the last Assembly.

The undersigned, Committee on Commissions, will meet in the Lecture Room of said church on Wednesday, the 19th, at 8 o'clock p. m., to enroll the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
WILLIAM BROWN, Permanent Clerk.

SECULAR MISCELLANY.

The late merchants' excursion to Charlotte was a grand success in a financial point of view.

A correspondent writes that in the Cabarrus section, wheat, when not injured by insects—and there has been little injury of the kind—is looking fine, perhaps too fine for thus early in the season.

The United States signal station at Pike's Peak, Colorado, is 14,336 feet high—the loftiest inhabited building in the world.

Early amber sugar cane will be largely planted in Fayette county, Texas, this year. A sugar factory is being established at Lagrange, with a capacity of sixty tons of cane per day.

The retinue the Empress of Austria takes with her to Ireland is enormous. Twenty-five sit down in the steward's room and sixty-five in the servant's hall every day to meals, —ninety in the household. In the stables there are about fifty horses.

Prof. W. E. Hidden of New York, a mineralogist and scientist, is prospecting in North Carolina. He was formerly in the service of Prof. Edison, but is now prosecuting his researches on his own account. He expresses very glowing opinions of the mineral resources of the States.

Davidson College is said to be in better condition than at any time since the war. The financial condition is better, it is growing in popular favor and is doing better work. It has 111 pupils. It is undoubtedly at the head of the list in North Carolina, and has been for a good while.

For two years past or more Dr. L. R. Dickinson, proprietor of the *Southern Planter and Farmer* of Richmond, Va., has been engaged in systematic forgery of the names of Messrs. Jeter and Dickinson, proprietors of the *Religious Herald*, of Rev. Dr. Geo. B. Taylor of Rome, Italy, and of Rev. Charles E. Taylor, Professor in Wake Forest College, N. C. Of the persons whose names were used Rev. A. E. Dickinson is a brother and the Messrs. Taylor brothers-in-law of Dr. Dickinson. The death of Rev. Dr. Jeter and the consequent examination of accounts by the executrix rendered it no longer possible to conceal the crime. The forged notes thus far discovered represent $28,000. All the Richmond banks lose something, but the heaviest losses will be upon private individuals. Dr. Dickinson has fled, leaving behind him a confession of his sin and folly, and assigning the attempt to extricate his business from embarrassments as the cause of his crime.

PRESBYTERIAL NOTICES.

The Presbytery of Fayetteville will meet at Laurel Hill church, Richmond county, N. C., Wednesday, April 21, 1880, at 11 o'clock a. m.

The usual blanks will be mailed to all the churches in due time. Let these blanks be carefully filled and sent up to Presbytery at Laurel Hill.

The assessments for the "Presbyterial Fund" are considered due April 1st, and should be promptly paid. Churches which are credited to this fund will be duly notified by the Treasurer. J. P. McPHERSON,
Stated Clerk.
Fayetteville, N. C., Feb. 7, 1880.

The Presbytery of Wilmington will meet at Brown Marsh Church, Bladen county, on Thursday, 25th March, 1880, at 12 M.
JAMES M. SPRUNT, Stated Clerk.

Delegates intending to be present at the opening exercises of Presbytery at Brown Marsh and coming via Wilmington must leave Wilmington the day before at 7 p. m. per C. C. Railway, and land at Clarkton, where the Committee of Arrangements will be awaiting their arrival. A. McFADYEN.

The railroads make their accustomed commutation of rates.

The Presbytery of Harmony will meet at Iberaw, April the 7th, 1880, at 8 o'clock, P. M. W. A GREGG, Stated Clerk.

The 220th session of the Presbytery of Orange will be held in Washington, N. C., on Wednesday, the 24th of March, 1880, at 7 p. m. F. H. JOHNSTON, Stated. Clerk.

Delegates and visitors to the Presbytery will be passed by the Richmond & Danville Railroad to Goldsboro and back, round trip, two cents per mile. Tickets must be bought which will be good for —— days from date, and must be endorsed by the Clerk at Presbytery, to be good to return

Presbytery of Mecklenburg will meet at Dallas, Friday, March 19, 1880, at 7 p. m.

Assessments for Presbyterial Fund are due at this meeting. Daily trains on the C. & L. N. G. R. R. arrive at Dallas at 6 p. m. Parties coming by rail must arrive at Gastonia station (and junction) on the Air Line railroad before 5 o'clock p. m. Persons not regular members expecting to attend Presbytery will please report to Maj. N. Matthews, R. W. Landifer, J. K. Marshall, W. F. Holland, Committee of Arrangements.
R. Z. JOHNSTON, S. Clerk.

Concord Presbytery stands adjourned to meet at Davidson College on Thursday, April 8, at 11 a. m. WM. W. PHARR, S. C.

WASHINGTON, D. C., Jan. 16, 1880.
H. H. WARNER & Co.—*Dear Sir:* - I write to say that after having taken your Safe Pills and finding all that is claimed for them in your circular, I cheerfully recommend them as the best Pills in the market.
JOSEPH PRATHER,
409 M Street, Washington, D. C.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and Throat and Lung, Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative power in thousands of cases has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 *Powers' Block, Rochester, New York.*

15 Pounds Gained in Three Weeks, and CURED OF CONSUMPTION.

Messrs. Craddock & Co., 1032 Race street, Philadelphia, Pa.

GENTLEMEN:—Please send me twelve bottles of Dr. A. JAMES' CANNABIS INDICA, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of CONSUMPTION some three years ago, I want him to try them. I gained fifteen pounds while using the first three bottles, and I know it is just the thing for him.
Respectfully, J. V. HULL.
Lawrenceburg, Anderson Co., Ky.

This remedy speaks for itself. One bottle will satisfy the most skeptical. There is not a single symptom of CONSUMPTION that it does not dissipate at once, and it will break up a fresh cold in 24 hours. $5.00 per bottle. Address
Craddock & Co., 1032 Race St., Philadelphia, Pa.

Get Lyon's Patent Heel Stiffeners applied to those new boots or shoes before you run them over

If you do not want gray hair, use Hall's Vegetable Sicilian Hair Renewer, which will not stain the skin or soil linen.

FOR COUGHS, Asthma and Throat Diseases, use "*Brown's Bronchial Troches*," having proved their efficiency by a test of many years. Imitations are offered for sale, many of which are injurious. The genuine "*Browns Bronchial Troches*" are sold *only in boxes.*

WHY WILL YOU WHO ARE SUFFERING HESITATE LONGER? The days of healthful life are golden, and they are ceaselessly slipping from you. You cannot afford to doubt. It is folly to delay longer to accept these facts and profit by them. Simmons Liver Regulator is so simple and harmless and yet it has proven itself a sovereign remedy, for Dyspepsia, Costiveness, Sick Headache, Billious Colic, Sour Stomach, Diarrhœa, Billiousness, and other like evils of a disordered Liver and Stomach. How can we find words adequate to embody these facts They cannot be too often reiterated until they have carried conviction to every household in the land? Try it. The first trial will be satisfactory.
"I certify that I have used Simmons Live Regulator in my family for a number of years for sick Headache, Billiousness and Liver Complaints with great satisfaction. B. F. TIGNER."
White Sulphur Springs, Ga., Nov. 10, 1876.

REMEDY FOR HARD TIMES.

Stop spending so much on fine clothes, rich food and style. Buy good, healthy food cheaper and better clothing; get more real and substantial things of life every way, and especially stop the foolish habit of running after expensive and quack doctors or using so much of the vile humbug medicine that does you only harm, and makes the proprietors rich but put your trust in the greatest of all simple, pure remedies, Hop Bitters, that cures always at a trifling cost, and you will see better times and good health. Try it once. Read of it in another column

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Alamance county, March 4th, 1880, by Rev. C. N. oMrrow, Mr. JACOB B. PATTON, to Miss MARY J. ROGERS. All of Alamance, N. C.

Near Lincolnton, on the 10th of March, by Rev. R. Z. Johnston, Mr. WM. BYNUM, of Steele Creek, Mecklenburg county, to MARY, daughter of Jas. H. Marsh, the chair manufacturer of Lincoln county.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Bladen county, on 22d of December last, Mrs. MARY J. CAMPBELL, wife of Mr. W. N. Campbell.

Mrs. Campbell was for many years a member of Brown Marsh church, and was for a long time by a painful disease, confined to her room, but her end was peace, trusting in the blood of Christ for acceptance with God.

In Bladen county, on the 1st of March, Mr. JNO. McCALLUM, aged about 92 years.

For a number of years Mr. McCallum was a member of Brown Marsh church.

"The fathers, where are they?"

On February 23rd, Miss MARY BELL, youngest daughter of the late Richard Thomason of Franklin church, Rowan county, fell asleep in Jesus.

Mary had entered upon her twentieth year, and gave promise of much usefulness. Her adorning was "in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price." On Sabbath, in usual health, she worshiped with the people of God in His earthly sanctuary, and on Monday joined the raptured throng around the throne. R. W. B.

IN MEMORIAM.

WILLIAM B. WRIGHT.

The patriarch said: "Affliction cometh not forth of the dust; neither doth trouble spring out of the ground." The apostle amplifies the scope of this truth, and points it as well for the Church of God, as for individual Christians, saying: "Whom the Lord loveth He chasteneth." May we not lay this consolation to our hearts, as we mourn the loss of a father in Israel, who has been removed by death to join the church of the first-born which are written in heaven?

William B. Wright, a ruling elder in the Presbyterian church, of Fayetteville, N. C., full of years, having passed the allotted period of man's life on the earth, and having served his day and generation, fell asleep on the 12th day of February, 1880, at the age of 77 years.

We would remember him, not only with the affection which he inspired in us as a fellow-worker in the vineyard of the Lord, but with that reverence which a blameless life, added to conspicuous attainments in the knowledge of heavenly things, justly made his due, especially from the Session of this church, of which he was the oldest and most influential member. It is left for others to pay their tribute to his memory as a man and member of society; but we are permitted to lay upon his tomb one offering, not of earthly flowers which fade and die, but a wreath of amaranth, unfading and eternal in its freshness; for we bear testimony to his sincere piety, and his close walk with God; to the honor which the great Head of the church put upon him, by making him, with advancing years riper, and more fit, as a shock of corn fully ripe for the garner into which the Lord of the harvest gathers his sheaves.

We have watched him, as he failed in his great physical strength year by year, and month by month, as the end grew nearer, somewhat as Elisha did the last few hours of his master, and we feel now that it is a fitting close to this last tribute to his memory, to reiterate the sorrowful ejaculation of the prophet as he looked upon the vanishing form of Elijah: "My father, my father, the chariot of Israel, and the horsemen thereof."

WILMINGTON MARKET

DURING WEEK
ENDING MARCH 16.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—On Wednesday sales at 46 cents, and later at 47 cents; Thursday, sales at 47 cents, near close of day at 49 cents; Friday and until close, steady at prices last named.

ROSIN.—At $1 17½ for Strained and $1 22½ for Good Strained, market ruled generally dull until Monday, when price fell to $1 15 and $1 20 respectively.

CRUDE TURPENTINE—Steady throughout at $1 55 for Hard and $2 55 for Yellow Dip.

TAR—Sales of receipts day by day at $1 15

COTTON—The official quotations have been 12¾ cents for middling, but market has been very quiet and at close we report lower to sell.

CORN has been in moderate demand with a fair stock. No change to report in prices.

TIMBER.—There has been great activity occasioned by receipts on freshet. Sales made readily at prices rather in advance, certainly no lower, than those heretofore quoted.

HOPE FOR THE DEAF
Garmore's Artificial Ear Drums
PERFECTLY RESTORE THE HEARING and perform the work of the **Natural Drum.** Always in position, **but invisible to others.** All Conversation and even whispers heard distinctly. We refer to those using them. Send for descriptive circular. **GARMORE EAR DRUM CO., CINCINNATI, O.**

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ALSO.—Just out; two beautiful sheet songs in picture titles, "Who Can Tell?" a sacred song, and "Father Sign the Pledge To-night," a temperance song. These songs are of easy grade, and are exceptionally fine. Price, 25 cents each, or the two for 50 cents. Address
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UNION THEOLOGICAL SEMINARY.
THE ANNUAL MEETING OF DIRECTORS will be held at the Seminary, on the 18th of April, 1880, at 3 P. M.
The addresses before the Societies will be by Rev. Dr. J. Henry Smith, and to the graduates, by Rev. Dr. A. Nettle. Postals will be sent to each Director.
mar10 633-4t F. N. WATKINS, Secretary.

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feb 25 Respectfully, R. M. McINTIRE.
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This Company, with a capital of $1,000,000, was chartered in 1865.
The stock was taken by a few of the largest and wealthiest merchants in Boston and New York, who still direct and control the Company.
The Works, situated at Woods' Holl, Mass., and Charleston, S. C., are the largest and most complete of the kind in the United States.
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The Company employs and consults with several of the leading chemists and most progressive vegetable physiologists in the country.
With all these advantages—viz: long experience, ample capital, large works, splendid machinery, extensive deposits, and the best scientific ability, the Company can and does offer a Fertilizer at the *lowest possible price.*
By reason of the liberal policy of the Company, as well as the intrinsic value of its principal brand, SOLUBLE PACIFIC GUANO has become, unquestionably, the most popular Fertilizer in the United States, its sale extending from Maine to Texas.
It would be a work of superogation for us to do more than simply call attention to the fact that SOLUBLE PACIFIC GUANO will be offered this (the fifteenth Spring) season for sale at all points in North Carolina, *because* there is *no* manufactured Guano as *long,* as *widely,* and certainly *none* more *favorably* known, than this brand.
We therefore will devote but a few lines to a description of this popular article, preferring that *others* should testify from their own practical experience as to its value.
It is proper, however, that we should call attention to a comparative analysis of Fertilizers sold in North Carolina, published in 1878, by Prof. Ledoux, the State Chemist of North Carolina, who places SOLUBLE PACIFIC GUANO among the very highest grades known.
Such an endorsement of SOLUBLE PACIFIC GUANO, confirmed as it is by Hon. L. L. Polk, the Commissioner of Agriculture, under whose auspices the analysis was published, is certainly worthy of note.
This year SOLUBLE PACIFIC GUANO is equal, in every respect, to what it was in 1879.
It is manufactured by the same Company, under the same formula, using the same materials, and hence must give the same splendid analysis as that published by Prof. Ledoux.
It is in fine physical condition.
It is packed in new, clean bags, each bag containing 200 pounds.
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FOR THE FAMILY

Accepted and Will Appear.

One evening while reclining
In my easy chair, repining
Over the lack of true religion, and the dearth of common sense,
A solemn-visaged lady,
Who was surely on the shady
Side of forty, entered proudly and to crush me did commence:

"I sent a poem here, sir,"
Said the lady, growing fiercer,
"And the subject which I'd chosen, you remember, sir, was Spring.
But although I've scanned your paper,
Sir, by sunlight, gas and taper,
I've discovered of the poem not a solitary thing.'

She was muscular and wiry,
And her temper sure was fiery,
And I knew to pacify her I would have to fib like fun.
So I told her that her verses,
Which were great, had come to—bless us,
We'd received just sixty one on "Spring," of which we'd printed one

And I added, we've decided
That they'd better be divided
Among the years that follow—one to each succeeding spring,
So your work, I'm pleased to mention,
Will receive our best attention
In the year of nineteen-forty when the birds begin to sing.

—*Big Lick (Va.) News*

Three Good Lessons.

"When I was eleven years old," said Mr. S—, an eminent American merchant, "my grandfather had a fine flock of sheep, which were carefully tended during the war of those times I was the shepherd boy, and my business was to watch the sheep in the field. A boy who was more fond of his book than the sheep was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said:

"Never mind, Jonathan, my boy; if you watch the sheep you will have the sheep."

"What does grandfather mean by that?" I said to myself. "I don't expect to have sheep." My desires were moderate. I could not exactly make out in my mind what it was, but he had been to Congress in Washington's time, so I concluded it was right, and I went back contentedly to the sheep.

After I got into the field I could not keep his words out of my head. Then I thought of Sunday's lesson: "Thou hast been faithful over a few things, I will make thee ruler of many things." I began to see through it. "Never you mind who neglects his duty; be you faithful and you will have your reward."

I received a second lesson soon after I came to New York as a clerk to the late Mr. R—. A merchant from Ohio who knew me came to buy goods, and said, "Make yourself so useful that they cannot do without you." I took his meaning quicker than I did that of my grandfather. Well, I worked upon these two ideas until Mr. R— offered me a partnership in the business. The first morning after the partnership was made known Mr. G—, the old tea merchant, called to congratulate me, and he said, "You are all right now. I have only one word of advice to give you. "Be careful whom you walk the streets with." That was lesson number three.

And what valuable lessons they are! Fidelity in all things; do your best for your employers; carelessness about your associates. Let every boy take these lessons home and study them well. They are foundation stones of character and honorable success.

Lizzie's Year.

"Oh, mamma! did you notice that little fright in the pew before us this morning?" said Lizzie L——, as she stood before the glass in her mother's dressing-room, directly on coming in from church. "Such a large mouth, and queer, pug nose, and dark skin. Didn't you think her a dreadful little Hottentot?"

"What, the quiet child in the pew by herself?" asked Lizzie's mother.

"Yes'm; didn't you think she was terrible ugly?"

"No, dear, I am sure I thought nothing of the kind. I observed that she was still and well behaved; that she paid attention to the minister, found the hymns, and in general conducted herself in a very proper manner during the entire service. I remember saying to myself, "that is a well brought up child, and she must have a good and careful mother."

"Oh, yes! she behaved well enough," said Lizzie; but she looked so homely and—and"—

"Not so very homely, either," said Lizzie's mother. "Her hair, at any rate, was lovely; and her lips, if they were large, were red and rich as a cherry; and I recollect now that when she once looked round at you, her eyes were bright and beautiful."

"Well," said Lizzie, a little beaten from her first position, "she wasn't a bit genteel or stylish in her dress—quite old-fashioned, with no sash at all." And here Lizzie surveyed her own admiringly in the mirror.

"I don't know about that," returned her mother. "I saw nothing that violated any principle of good sense of good taste in her neat plaid dress, and simple felt hat. Nothing gaudy, or tawdry, or showy, or even expensive about her; but all clean, wholesome and simple, and therefore entirely suitable. I am sorry to believe, Lizzie, that your little head is beginning to be filled with the silly vanities of dress, and that you are already disposed to judge others by this most false and foolish standard."

"Oh, mamma, don't say that! I only like to see things look pretty."

"So do I, dear, and so ought every one; but there are a great many ways of looking pretty; and it is much more possible for a child to look so when dressed in plain and simple garments, than when decked out in rich and costly ones: because simplicity is proper and becoming to childhood."

Lizzie made no reply, and her mother went on: "One thing I want to impress on your mind, my child, with more earnestness than ever I have tried to do before, because I perceive in you a growing tendency to criticise and disparage others. Instead of finding faults and flaws in the person, manners and dress of those you meet, I want you to try as honestly and carefully to find *something to commend*, or at least to speak kindly of. How sorry I should be to know that the people who sat behind us in church this morning had gone home to point out the defects or faults of my little girl's dress, or features, making no mention of what was really pretty or becoming about her."

"But, mamma," said Lizzie, with some hesitation, "you know I am—*good looking*, and am always fixed nice."

"But every one who sees you might not think so. Your features and dress, Lizzie, which to you or me seem comely and agreeable, might strike another differently, and lead to ill-natured remarks. You would not like that, would you?"

"No, indeed, mamma. I should be very much vexed, and even angry."

"No doubt you would, and with some reason. And therefore, as people cannot see alike any more than look or be alike, it is better to be on the safer side, and instead of finding something to blame or criticise—which one can always do if disposed—discover what there may be to praise, even where there is much that may not please our own taste or fully satisfy our idea of what is suitable or beautiful."

Lizzie looked as if she had never thought much about this subject before; as indeed she had not, any more than a thousand other little girls whose good mothers take great pains to instil useful lessons into their minds, and generous principles of action into their hearts

"But I didn't say it to her, you know, mamma. She'll never know what I thought about her lips and nose."

"I know that, my dear," returned her mother; "but the *habit* of saying such things is a very bad one, and I don't want you to acquire it. Besides, she did not make her own features or form, and it is still more cruel and hard-hearted to ridicule them than her dress. There are very few faces or features that are perfect, if one chooses to criticise. On the other hand, there are very few faces that are wholly bad; indeed, I have seldom studied one that had not something redeeming about it. If the features are not pleasing the expression may quite transform the plain face into a beautiful one. So may a cross or sorrowful expression change a beautiful face into an ugly one. Try to remember this, Lizzie, both for the advantage of your own face and to help you in forming a kindly opinion of others. Wouldn't you like to make the experiment for *one year* and see if you cannot find in every one you may meet, something to commend, instead of something to ridicule or disparage? You must write down the cases where you discover nothing whatever to speak well of; and at the end of a year from this day, if we both live, you must make a report to me. Would you like to?"

Lizzie L—— was, and is, on the whole, a very sweet and amiable little girl. She rather liked her mother's proposition, and readily accepted it, being by no means sure that she should not get considerable fun out of it.

She is now upon her last month, and makes a daily note of her experiences in the nice gilt-edged diary which was one of her late birthday presents. She says she is not going to read it to anybody till the year is out, not even to her mamma.

For one, I am quite desirous to know how her account sums up. I hope Mrs. L—— will invite me to pass a day with her about the time "Lizzie's Year" expires.—*Canada Presbyterian.*

MISCELLANEOUS.

Celluloid

Celluloid is one of the most remarkable of modern inventions, and bids fair to be not less extensively or variously used than vulcanized rubber. It is produced by mixing gun camphor with a pulp of gun-camphor, and subjecting the combination to a high degree of pressure and heat. The result is a hard product of extraordinary toughness and elasticity. It can be made plastic again, and moulded into any required form. Any color can be given to it by the use of coloring matter during the process of manufacture. The uses to which celluloid is put are numerous, and are constantly increasing. It is extensively used as a substitute for ivory, which it resembles so closely that it is sometimes difficult to detect the difference. It is said to equal ivory in strength and elasticity, and not to warp or discolor with time. It has proved a good material for piano and organ keys, backs of brushes, looking glass frames, handles for knives, forks, umbrellas and many other articles. It is much cheaper than ivory, and is claimed to be better for decorative purposes. It is also used with much success to imitate tortoise shell, malachite, amber, pink coral and other costly materials. In imitation of tortoise shell it is made into combs, napkin rings, match boxes, etc Imitations of pink coral jewelry are made and sold at prices much below those of the genuine. The same is true of imitations of malachite and amber. Mouth-pieces for pipes, cigar holders, etc., are common. It is also used as a substitute for a porcelain in making dolls' heads. The frames of eye glasses, opera glasses and spectacles are made of it More recently it has come into use in combination with linen, cotton or paper for shirt bosoms, cuffs and collars. The material has a hard, glistening surface like that of newly laundried linen; is elastic and impervious to moisture, and when soiled can be renovated with a moistened sponge.—*Scottish-American Journal.*

Flowers for Cuttings.

All that is necessary is a saucer half filled with well-washed sand to hold up the cuttings. Pure water is poured in, enough to cover the sand; and then the little cuttings, half an inch or more long, so that each may have about four of the terminal leaves, are set in the sand immediately on being cut off, the leaves touching so that they help to hold each other up. The dish is then placed in full light, but not in hottest sunshine at first, and where the air will be rather moist and still. In a greenhouse where the syringe is used daily the air is always moist. In a room an evaporative dish of water or a wet cloth will serve to temporarily humefy the air.

All the soft stemmed plants, such as verbena coleus, petunia, sage, cuphea, heliotrope, ageratum, etc., are easily grown in this way, and if a cutting is lifted out of the sand, in about ten days, more or less, it will be found to have thrown out little white roots, and is then fit to plant (with care not to break or dry these roots) in a pot of fine mould, and with a day or two more of shelter it will have become an established plant. Many plants that become woody shrubs, as fuchsias, alcysia, myrtle, oleander, etc., can be grown easily in the same way taking them at the right season, and waiting on their rooting a little longer. In the case of fleshy and firmer stemmed plants like geraniums, it is a good plan to snap off the pieces to be used as cuttings but still leaving them attached slightly. While hanging in this way the slender union prevents them from wilting until the large wound can cicatrize or callous over. This will be in about ten days, when the cuttings can be set in pots of moist sand to form roots. Such cuttings may be of some length if desired.

To grow cuttings of roses and other woody shrubs which root less readily than the above, a little frame is made in an entirely sheltered corner open to full light from the North and East, and cuttings of firm, half ripe new wood, such as we find in July, are set finely in good, well aired sand and leaf mould, and covered with glass. The soil around is kept moist. Here the cuttings are left undisturbed from July till the next spring, when the young plants can be set out in roomier beds.

A current paragraph states that M. Weidenberg of St. Petersburg, Russia, has found that it is best, in the cases of roses, carnations and other cuttings usually hard to grow, to make the cuttings rather long and allow the lower leaves to remain, covering them with the porous but close pressed mould. The upper leaves may be reduced one half, and this, and the supply afforded from the covered lower ones, prevent the leaves and cuttings from shriveling before new roots are formed.—*Exchange.*

Victoria on Her Throne.

A PEN-PICTURE OF HER MAJESTY AS SHE APPEARED AT THE OPENING OF PARLIAMENT.

Her Majesty acknowledges the grave greeting of her liegees by scarcely more than a glance of the eye. The head bent slightly, perhaps, I am not sure. She, too, walks slowly; there is no vulgar hurry about any part of the business. As she rounds the corner of the dais, her face is turned full towards our gallery. It is the business of the courtiers to say that the Queen always looks well. For my part, I thought she had grown gray since last I saw her, and the lines of the temples and about the mouth were cut deeper than ever. It can never have been more than a comely face, and there is nothing, strictly speaking, in the contour, and nothing in the figure, which can be called beautiful or noble. What strikes you, nevertheless, is the air of authority and the air of stern sincerity which sits upon this royal brow and marks the least gesture of the Queen. The sadness of the face is profoundly touching; the dignity with which the burden—the all but intolerable burden of life—is borne, appeals to your respect. She is here, they say, to mark once more her sympathy with the First Minister of the Crown, and with the party which, under his guidance has been leading this country so strange a dance these three years past. But politics are forgotten in such presence; and any criticism one has to offer is put decently aside so long as the woman and the Queen is here.

When she had seated herself upon the royal robes spread over the throne—which she might have worn, one would think—there is a pause, almost solemn, and there is time to observe the gown which the majesty of England has on. The majesty and the beauty of England are face to face, for the Princess sits nearly opposite; and as the Princess is perhaps the best dressed woman in the room, so is the Queen the worst. Her gown is of velvet, with broad longitudinal streaks of miniver or ermine running down the skirt and horizontal trimmings to match about the body. But you need not stop to look at it; the Koh-i-noor glows in her corsage, and a miniature crown of diamonds shines above the stony head. The Princess Beatrice, in blue velvet, stands by her mother's side, with traces of the womanly attractiveness which belong to her sister Louise, now reigning over the hearts of our Canadian friends. There was some manœuvering with footstools and arrangement of trains and the Queen's veil had to be extricated from the netted work of the throne. Then the Queen said, "pray, be seated," and once more came silence.

The Queen wore a dress and train of black velvet trimmed with miniver and a long white tulle veil surmounted by a crown in diamonds, a necklace and earrings of large diamonds, the Koh-i-noor as a brooch, the Ribend and Star of the Order of the Garter and the Orders of Victoria and Albert and the Crown of India. Princess Beatrice wore a dress of pale blue velvet, trimmed with satin, and a head-dress of feathers, with veil and diamond stars; also a necklace of diamonds, a pearl and diamond pendant, ear-rings and brooch, with the orders of Victoria and Albert, the Crown of India and the Saxe-Coburg and Gotha family orders. The Princess of Wales wore a dress of dark vanille velvet draped with pale vanille and silver brocade and bordered with dark fur; corsage to correspond; also a tiara of diamonds, feathers and veil and diamond ornaments, with the Orders of Victoria and Albert, the Star of India, St. Catherine of Russia and the Danish family orders.

Ben Adhem and Ben Selim.

Ben Adhem had a golden coin one day,
Which he put out at interest with a Jew;
Year after year awaiting him it lay
Until the doubled coin two pieces grew,
And these two, four; so on till people said,
"How rich Ben Adhem is," and bowed the servile head.

Ben Selim had a golden coin one day,
Which to a stranger asking alms he gave,
Who went rejoicing on his unknown way.
Ben Selim died too poor to own a grave;
But when his soul reached heaven, angels with pride
Showed him the wealth to which his coin had multiplied.

—*Selected.*

Beaconsfield.

Lord Beaconsfield is said to be greatly beloved by his intimates and retainers. As a host he is amiable, but not companionable. He seldom joins in conversation, but sits nursing his own thoughts, and if addressed, replies with some mystic truism. Sometimes he consents to play a game of whist with the royal family, and plays execrably. Hughenden, his country-seat, is said to be a pretentious villa, to which numerous additions have been made. It is shut in by trees that have been planted by royal personages to commemorate their visits. The rooms are somewhat glaringly furnished; on the walls hang numerous pictures of the Premier's friends. There is a large collection of books, and amongst them many which are presents from the Queen.

SECULAR NEWS.

Next season Statesville will be a point of considerable importance as a cotton market. The lika of cotton that will be put into the ground in this county this spring was never thought of here before.—*Statesville Landmark.*

An estimable lady of our acquaintance was waked up one night by a rat nibbling at her finger, and though many years ago, and now an old woman, the mortal fear has never left her, and to this day she still goes to sleep with a broom in her hand.—*Reidsville Times.*

We have noticed the seasons for forty-five years, and never saw, during all those rounds, a single failure of a fruit crop on leap year.—*Concord Register.*

Dr. E. H. Porter, of Pender county, we learn from the Wilmington *Star*, will run a Clement's Attachment and rice mill, with his grist mill, cotton gin and various machinary for picking and cleaning pea nuts. He also expects to to try the manufactory of smoking tobacco at the same place.

In the Superior Court to-day the Carolina Central Railway recovered a verdict of $500 and costs in a suit against the Charlotte, Columbia & Augusta Railroad.—*Charlotte Press.*

A flock of sheep, numbering about fifteen head, belonging to Mr. Frederick Huffman, were burned to death while out in the range last week. The woods were on fire and burnt all around the sheep, and finally burned them to death.—*Morganton Blade.*

Rev. H. H. Tucker, D. D., of Atlanta, Ga., has been selected by the senior class of the University to deliver the baccalaureate sermon at the June commencement.

The Milton *Chronicle* says: A monument to the late Rev. John Kerr, and also his son the late Hon. John Kerr, was erected at Yanceyville on Saturday last.

Humorous.

As a specimen of the doggerel with which editors are pestered, the following is given by the editor of the *Methodist Recorder*, Pittsburg:

What homage Should we mortals bring in view of
things thats Past
Tis he that grants us Sweet relas.
When carping cares oppress
tis he alone that gives us peas
When raging storms distress.

To be sure.. And beans, too. But peas are poetically better than beans or potatoes, or cabbages; in time of "raging storms." The closing stanza is this:

Delightful land of holy rest
O sweet Cellistral plains
tis tended by Divine behest
and pure effulgence reigns.

Out of pure respect for the manufacturer of this poetry the editor of the *Recorder* omits his name and leaves him to prey on the other religious papers.

The New Governess—"Now, I suppose you know that there are three times as much water as land upon the surface of the earth." Tommy—"I should think so, indeed! Look at the puddles!"

A Good Account.

"To sum it up, six long years of bed-ridden sickness and suffering, costing $200 per year, total, $1,200—all of which was stopped by three bottles of Hop Bitters, taken by my wife, who has done her own housework for a year since without the loss of a day, and I want everybody to know it for their benefit." "JOHN WEEKS, Butler, N. Y."

Catarrh of the Bladder Cured.

HENRIETTA, Monroe Co., N. Y., Jan 5, 1880.

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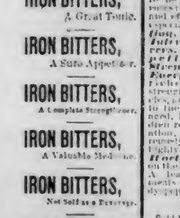

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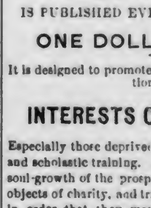

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For the N. C. Presbyterian.

WHAT IS THE REMEDY?

Cause the people to love the Church, but only because it has been and is the ground and pillar of the truth,—the faithful guardian of truths repudiated by others. This can be done only by preaching these truths;—by showing them to be divine, obligatory, and practically profitable. Doubtless too these distinctive truths which others denounce ought for that same reason to be often preached. Now we are aware that such advice as this at once conjures up in the imagination of some the picture of an ecclesiastical Ishmaelite,—his hand against every man, and every man's hand against him. But loyalty to truth and asperity need not be associated. It is a sad case if divine revelation cannot be advocated when opposed, without rudeness and rancour. "The servant of the Lord must not strive, but be gentle towards all men—in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth." It is a sad contradiction to suppose that the unrepentant sinner may in meekness be instructed by the Christian teacher, while brethren in Christ cannot defend their convictions without heat and vituperation. We need not asperse our opponents as either knaves or fools because they follow not us. That is poor preaching which is not pervaded by the spirit of Christian love and marked by Christian courtesy. If denominational advocates were to put away all bitterness and wrath and clamor and evil-speaking doubtless the common salvation would be further advanced and the unity of the faith more nearly realized. Unfortunately we have heard discourses of which the text was an insinuation of insincerity:—'a better to obey God than man.'

And when we say that the distinctive teachings of the Church should be made often prominent, it is not meant to deny that undue proportion may be assigned them. There are occasions when they should not be brought forward, as for example, when one is occupying the pulpit of another denomination. At times too, of great religious interest the minds of men should not be diverted from that is for salvation to that which is simply confirmation. But on ordinary occasions these distinctive truths should occupy more prominence than would be otherwise necessary were it not that others repudiate, misunderstand or misrepresent them.

Far from advising that undue prominence be given what the multitude understand by doctrinal preaching,—that is—distinctive denominational teaching;—so far from making bitter sectarians of our people, we would have them love the Church, because her Christian liberality is a very distinctive feature; and because, more than others, she subordinates the non-essential to the essential, and all her non-essential teachings conserve the essential. By non-essential we mean, not that which may be discarded as useless, but which, though revealed, is not absolutely necessary to salvation. The great doctrine of the Reformed (Presbyterian) Churches is—salvation by faith alone. Not forgiveness of sins, not even justification merely, but salvation, present and eternal. It is all too obvious that many do not preach it. It is by many smothered under legalism and formalism. It is with us the most conspicuous doctrine;—not overshadowed by questions of church order or ceremonial rites. For this reason our people should be taught to love their Church,—because it subordinates the non-essential to the essential. Not methods of conversion nor sever, nor Church, but salvation by faith alone is inscribed on our banners. The doctrines of man's total depravity, God's free grace, the saints' security, &c., are alone compatible with this, and alone exhibit it in its completeness, symmetry and grandeur. Government by Presbyters is the divinely chosen one; therefore the best conservator of this most precious truth and for this reason should be carefully inculcated. We love the Presbyterian Church because more than all others she gives essential truth its rightful prominence.

Her relations to other evangelical denominations are defined and regulated by consistent maintenance of the great doctrine—Salvation by faith alone. Her charity is scriptural, making no sentimental surrender of any part of God's revealed word, on the one hand, nor on the other narrowing the sympathies of God's people. She believes in the communion of saints. Giving prominence to salvation by faith alone. She regards every true believer as baptized into Christ and a member of his body, the Church. All therefore, without exception, who give creditable evidence of faith in Christ are entitled to recognition by the visible Church,—whether they believe in apostolic succession or Presbytery, much water or little. Our advocacy of the Presbyterian church is not an advocacy of sectarian narrowness but of comprehensive charity, and our charity is the direct outcome of a consistent signalizing of the great fundamental theology—salvation by faith alone. Whoever then contends against narrowness and illiberality ought to love and venerate the Presbyterian Church.

But we protest against a mis-named charity which refuses to exhibit the excellency of such teaching and to recommend it to the affections of our own people, and the outside world;—which prefers to submit in silence to misrepresentation and calumny;—which suffers tamely to have our young people alienated by charges of narrow-mindedness and bigotry, while strangely enough they are converted into propagandists of high churchly exclusiveism,—which surrenders as nothing worth the attention of men, revelations which we hold to be divine;—which refuses pre-eminent consideration and love to the Church which signally and consistently exalts the great fundamental truth of salvation by faith alone;—we protest against the so-called charity—monstrous charity which does all this in pretence of liberality and modesty.

Cause the people to love the Church.

J. W. P.

For the N. C. Presbyterian.

FORSAKEN AND CONDEMNED.

An incident occurred recently in the prison work of the writer, which may convey a useful lesson to other minds, as it greatly impressed his own.

In the regular course of my visiting I reached one cell just as a prisoner was remanded after trial. I had never met him before, and it was certainly a sad sight to see a young man, so fine looking, well dressed and gentlemanly in his appearance, compelled to stoop and enter such a place, while the keeper locked the low grated iron door, and walked away to his station.

I immediately stepped forward, and, making known my office as chaplain, I found him very ready to converse. He had an intelligent countenance, and spoke with the fluency and grace of an educated man.

He said, "I have just plead guilty to forgery in the third degree, but the judge and district attorney are willing the sentence should be suspended, and that I should be discharged if a certain friend would appear and give evidence of my previous good character. The matter is to be decided to-morrow. Now," continued he, "will you do me the great kindness to see this friend, and take him my card, and ask him if he will not appear in my behalf?"

He further told me that he was a graduate of ——, one of the leading colleges in one of our great cities, and also of —— medical college in the same place, but he had been in a distant part of the country, and acknowledged that on his return he had been drawn into evil associations.

"I have troops of young friends," said he, "and they got around me and led me along with them into drinking and other fast living, and it was under the influence of liquor that I committed the act for which I may now have to suffer"

The forgery, he said, consisted in an order drawn upon a certain gentleman and purporting to come from another, for the small sum of five dollars. He said that he had several times sought the gentleman at his office to repay it, but failed to find him. And when he was first arrested he again offered to refund the money, but his offer was refused, as the gentleman was determined to make an example of him.

These explanations were accompanied with expressions of deep regret for the follies of which he had been guilty. Of course I acceeded to his request, and the same afternoon found the friend at the office of the young man's father, now deceased. He was an elderly gentleman and had been for many years in the employ of the Father. He expressed his earnest desire to serve the young man, and felt that he was placed in a very embarrassing position.

"But," said he, "I cannot perjure myself. Will it be necessary for me to testify under oath in court?"

I answered, "I presume not, as the trial is concluded, and all that is required of you, as I suppose, is to testify to the general character of the young man, for the satisfaction of the judge"

"But," said he again, "the young man has been living a very fast life, and I believe that it was his wild course of life that preyed upon his father's mind, so that he lost his fine practice. He had an income of many thousand dollars per annum, but his business was very much run down before he died last spring. Moreover this is not the only offence of which the young man has been guilty."

"But," said I, "you will at least see the young man to-morrow, before the trial comes off, and do what you can in his behalf?"

With this plea I left him. But the next afternoon, as I was leaving the prison, I met the young man as he was conducted back from the court, manacled to another man.

"I have got five years in the State prison," said he, with a sad countenance.

"Indeed," said I, "I am sorry to hear it."

So, not knowing how soon he might be sent off, and thinking I might never see him again, I followed him back into the prison, where he was to be placed in one of the "condemned cells" until his removal. I advanced and took his hand, and expressed my sympathy.

"Oh!" said he, "what a fool I have been! And now I must suffer for my folly!"

His lip quivered as he spoke, showing that he was deeply moved.

I asked him, "Did not your friend appear in your behalf?"

"Yes," said he, "and the lawyers got at him and pestered him so that the old man got up and *ran right out of court!*"

* * * * * * * *

I had already had religious conversation with him, and saying what I could to counsel and comfort him, I bade him good bye. But I could not help carrying away with me the sadness of the young man's situation.

His folly and guilt were manifest enough. With every opportunity for wealth and distinction, and a useful and honorable career in society, he had sacrificed all for the sake of a brief course of sinful and foolish pleasure! But his disappointment also was bitter indeed. He had made confession and professed regret for his offence, and was ready to make reparation. (And some think that such repentance should entitled a man to forgiveness, without anything more, at least before God.) And he had a very confident hope that, through his friend's appearance in his behalf he would be discharged.

What, then, must have been his feelings when he saw his friend fail him, and felt himself forsaken in the critical hour of his need! And what must have been his feelings when the sentence was pronounced, which he thought averted, that doomed him to a felon's servitude, and a felon's cell, and a felon's park, and a felon's society, for five of the best years of his life!

My mind immediately reverted to a friend who *will not fail his own in the great hour of their trial.* He says, "I will not fail thee nor forsake thee."

We all must plead guilty. And our only hope of acquittal in the great day when sentence must be pronounced is in His mediation. *Can we depend upon him?* Who can doubt it? But it shall not be on account of our previous good character. He will secure our acquittal as innocent, though confessedly guilty, on account of his own righteousness.

Who, then, will venture forward into the presence of the Judge to meet his final sentence without some assurance from That Friend of His unfailing intercession?

Another reflection: If the young man's folly was great in the sacrifice he made, greater still will be the folly of those who sacrifice the glorious hopes of life eternal, and risk a dreadful and eternal doom for the sake of a few years of worldliness and sin!

And if the young man's disappointment and grief were great, greater still will be the disappointment and grief of those whose hopes of forgiveness fail them, and they find themselves in the trying hour *forsaken and condemned!*

SIDNEY.

For the N. C. Presbyterian.

STRENGTH IN WEAKNESS.

In a country home not far away, there lay a little sick girl—an only child—who was sorely afflicted in body, but was strong in faith and love to her Saviour. One night when she was very, very ill—so that even the power of speech seemed to have left her, and the sorrowing parents and friends watched by her bedside, fearing and believing it to be their last sad vigil—about midnight they were startled to tears by the sound of a sweet, clear voice from the sick bed, singing in sweet and touching notes the beautiful hymn of Dr. Palmer, commencing—

"My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour Divine!"

She sang it through, repeating the last verse several times, and then sank into a quiet sleep. It was her favorite hymn while in stronger health, and now in her sickness it helps to comfort and sustain her, and now that she is better, she wants all God's children, old and young, to learn to sing the hymns that were so blest to her in her weakness and affliction:

"Upon a bed of lingering pain a feeble child reclined.
One hand and side were paralyzed, and the sweet blue eyes were blind,
The little face was pinched and drawn, the lips were pale and thin;
Yet from this feeble tenement the glorious light within
Burst forth in sweetest music, as on the midnight air
A voice as of an angel rose, rich, and full, and clear,
And startling in its pathos, its sweetness and its strength,
And the words, "My faith looks up to Thee," resounded through the length
And depth and height of all the air, around, above, beneath.
And *heaven itself* seemed brought so near that e'en the feeble breath
Of this dear lamb could reach beyond the sullen stream of death.
The anxious watchers sat entranced, and listened to the voice,
Which sang in notes so sweet and clear, and bade them all rejoice."

A.

For the N. C. Presbyterian.

WHAT IS THE TROUBLE?

In a late number of the NORTH CAROLINA PRESBYTERIAN, a correspondent attempts to answer the question—"Why is it that other denominations have so far outstripped us in numerical growth?" We are persuaded that his solution is defective. He thinks that our comparatively slow growth is attributable to our failure "to gather and retain the fruits of our labors." The sovereign remedy is—"*Make the people love the Church.*"

We freely admit that our Church is not as diligent as she should be in gathering and holding fast the fruits of her labors. But this does not begin to account for our slowness in numerical growth. A large majority of those who are added to other churches have *never* been reached by our labors at all.

If this statement be true, we must look for the main cause of our trouble elsewhere than in our failure to gather the fruits of our labors. Again, our observation has led us to believe that the number of persons who join our Church, attributing their conversion to means of grace used by Methodists and Baptists, exceeds the number of those who leave us to join them, after experiencing conversion through instrumentalities used by us.

But granting that this statement is incorrect, we could not find an adequate explanation of our numerical inferiority in the opposite view.

The remedy prescribed by our brother does not appear to us to be sufficient.

In the first place we demur to the implication that our people do not sufficiently love their Church. Presbyterians love their Church as dearly and devotedly as other denominations love theirs. If their love for our Church were increased ten fold, we doubt whether our numerical growth would be much more rapid than it is now.

If we had gathered and retained all the fruits of our labors, we would still be behind some of the other leading denominations in numbers. We propose to state some of the reasons which appear to account, at least partly, for our falling behind some of our sister churches in numerical strength.

I. *Our extreme liberality.* We gladly fraternize with the different branches of the Protestant Church. We acknowledge them as members of Christ's visible body and admit the validity of their ordination and their baptism, though we differ widely from them on many important points.

While we are firmly persuaded that the Presbyterian form of government is scriptural and pouring or sprinkling is the scriptural form of baptism, yet we cannot go out into the world saying we have the *only valid baptism.* For we are willing to admit that we are not infallible. We allow that others have a right to think as well as ourselves. Therefore we do not preach denominationalism as strongly as some other churches, nor make as much headway by *attacking others.* On account of liberality we cannot hold our members with as tight a grasp as some other churches. The Baptists who unchurch four-fifths of the christian world and inetill into their members the idea that no one can be a member of Christ's visible church unless he is immersed, easily retain their members. High Church Episcopalians, who teach that Episcopal ordination alone is valid, rarely lose one of their members, for similar reasons. A High Church Episcopalian marries a Presbyterian lady. He says to her: It is impossible for me ever to join your Church, for I am persuaded that you have no Church and no ministry. You have a religious society, which means well." The Presbyterian wife says: "I am convinced that the Presbyterian church is modeled after the primitive church, and corresponds with the teachings of the Bible, still I am willing to admit that your Church is a Church of Christ." Under these circumstances, there is nothing left for the lady to do but to join the Episcopal Church, if she is determined not to be separated from her husband. If we hold fast to all of our members, we *must abridge our liberality.* Had we not better lose some of our members, than instill into our people High Church principles, bigotry and intolerance? Let us do all in our power to endear the Church to them, and at the same time teach christian charity and tolerance.

II. A second reason why we are behind some other churches in numbers may be found in the fact that we are *more prudent and cautious in admitting members, and are more careful in the use of the means of grace.* We do not hurry persons into the Church under great religious excitement, and we avoid using such machinery as is calculated to work upon the mere animal feelings and produce only a temporary faith. We have no record of large numbers converted over again every year or two. The high standard which we hold up for the christian life makes the Church distasteful to the large numbers who wish to be saved without denying themselves and taking up the cross.

III. We believe *in an educated ministry,* and therefore have failed to pour into the country large numbers of ignorant preachers, as some other denominations have done. On account of paucity of ministers, we have failed to push our denomination and occupy fields which were open to us.

Besides, we are opposed to a secularized ministry and seek to discourage our preachers from uniting any worldly vocation with their ministerial work. Hence as a general thing, they are entirely dependent upon the Church for a maintenance. This is not the case with all of our sister churches, which gain an advantage over us so far as mere numbers are concerned in taking a different view. Again, preachers who are sent out from the ranks of the poor and uneducated live on less salary and endure more hardships than those who have had greater social and educational advantages. They also get more easily into the sympathies of the poor and ignorant.

IV. Our doctrines have been *misrepresented and caricatured.* Calvinism is made to mean fatalism. It is maintained that we destroy man's free agency and responsibility. Predestination is represented as cutting off all from any hope of salvation except the favorites whom God arbitrarily calls. It is said that the Calvinist's God is a monster of cruelty, and is calculated to repel rather than attract the enquirer.

The masses who hear these representations of our doctrine from the ignorant teachers believe them and are thus filled with prejudice against our church. This prejudice presents a formidable barrier in the way of our church extension.

V. A considerable portion of our church members have some cultivation and refinement, and the laboring classes which constitute a majority are not attracted, because *they do not find congenial society.* "Birds of a feather will flock together." It is *not altogether our fault* that the more ignorant and uncultivated are not drawn into our churches. We have often known them to resist the kindest and most strenuous efforts made on their behalf. The careful observer of human nature will note the fact that pride and envy are as potent in the lower as in the higher strata of society.

VI. Our system of pastorates confines the minister so closely to his charge that he has little or no opportunity of doing much evangelistic work. We have but few in our Church who work outside of pastoral charges. When our young ministers go out from the Seminary, they generally settle down in some church and build upon another man's foundation. It must be admitted that we have fallen far behind in evangelistic work. Without an enlargement of this important work we need not expect to make very rapid progress.

VII. In our zeal to discourage great religious excitements and too much machinery, we have gone too far in the opposite direction and have failed to persist in our efforts to gather in souls by protracted services.

We sometimes fail to utilize religious impressions, and lose many an advantage through neglect.

Such are some of the reasons which in our judgment have caused us to fall behind some of the leading denominations around us in numerical strength. But we console ourselves in the thought that size is not always grandeur.

J. S. W.

For the N. C. Presbyterian.

WHOSOEVER.

"Whosoever," Lord 'tis spoken,
Word of Thine can ne'er be broken,
Sure I need no other token
Of my soul's security.

Cometh to Thee! Lord I need Thee,
Hungry come to Thee to feed me;
Now I come! Thou hast received me.
All in all in Thee I find.

Nowise cast out! What a blessed
Word of comfort to the wretched;
Now I know my sins, confessed,
Part between us never more.

Hallelujah! saved forever!
Death nor hell—all foes together—
Never we from Christ will sever.
He is Lord victorious.

For the N. C. Presbyterian.

SIX MONTHS' WORK AND ITS RESULTS.

Hardly a year has passed since a rumor, at first hardly credited, and when credited, received partly with indifference, partly with contempt, passed from house to house in the quiet "City of Oaks." Mothers in Israel shook their heads and the fathers followed suit.

"She can learn all she needs at home," said the mothers. "She'll take to it when her time comes, just as a duck takes to water," added the fathers, and both thereupon dismissed the matter as settled.

In the meantime the "she" referred to, the average daughter of average parents in both city and country, neither "learned at home," nor "took to it naturally," save in exceptional cases, and a field of work waited for whoever should demonstrate the fact, that old fashions might not always be the best fashions—that as no man ever practiced law or undertook book-keeping without some preliminary training, so no woman could safely assume the myriad duties devolving upon the mistress of a house, without some distinct sense of what such duties involved. To most young girls it is all an unknown country. They leave school with a smattering of the languages and the ologies in general, and as much music as can be superadded, but that physiology or chemistry have any relation to their daily lives, as a rule never enters their minds.

Dinners have been and dinners will be, they vaguely believe, with no thought that their own brains must be used in so ordering said dinners that the best results may come from the materials furnished. That live thought can come only from varied food, perfectly prepared, that man is much what he eats, that these bodies of ours must be temples of the Holy Ghost, and that the sanctuary is defiled when ignorance or indifference to the laws of food brings on indigestion and dyspepsia and its train of evils. None of these things are ever dreamed of.

"She can learn at home," it is true, but the mother dreads to burden young shoulders with the load of petty cares and anxious planning that has weighed down her own, and puts off the evil day, till suddenly the girl comes to womanhood, a home opens before her, and she leaves the old nest, only half-fledged, and with small strength for the new flight.

To bring about a wider knowledge, to prove that household science, including cooking, could be taught even to young girls, became, in September, 1879, the work of the Raleigh Cooking School. Success was problematical. A belief—almost a prejudice—born of old conditions made personal labor seem repellant and lowering, yet the miseries inflicted by the "tricks and manners" of migratory servants, and the sense of helplessness before them, brought a few at once into the first class formed for ladies. Led at first by curiosity, interest grew slowly but steadily, till to-day nothing is more popular than a course of these once objectionable lessons. Not only in the school as described in a communication sometime since, but in the city as well, the results have been beyond any expectation. In all quarters schools are making inquiries as to the system, and Charlotte, having waited just long enough to test the thing fairly, has, through the Rev. Wm R. Atkinson, arranged to have a course of object lessons the last of March.

No work to be done by women for women, exceeds this in importance or in far-reaching effects, and recognizing the necessity for extending it as widely as possible, the Superintendent of the Raleigh Cooking School, while still making Peace Institute her headquarters, will in the coming year go from point to point, to organize new schools, and will be open to correspondence on the subject from any part of the South. Her experience as a house-keeper at the South has given a knowledge of Southern needs not otherwise attainable, and the Raleigh school proposes to hold toward the South the same relation as that of New York does to the North. Whatever may be its future fortunes, the seed is already sown of a tree whose branches will shadow a wider people than that of to-day, and true women everywhere, must hail the sowing, as not the least work to be done by women for women.

HELEN CAMPBELL,
Superintendent Raleigh Cooking School.

THE BIBLE.

The Bible, aside from the factor of divine agency in its authorship, is the insoluble enigma of the literary world. It well may be. It must be. Think of it! It is the oldest book upon the earth, still read among men; going back beyond the Roman or the Greek literature; going back farther than any other, in parts of it, towards the time when the waters of the deluge subsided from the hills of Western Asia; farther than any other towards the morning of creation, when the sons of God shouted for joy. Yet its vitality continues, and its power over the human mind remains unwasting.

It is a large book. It sets its stately front for two millenniums along the lines of chronology, history, biography, philosophy, and human science. It challenges assault at ten thousand points. It says to science, "Search the strata beneath, and the stars above, and find a God more equal to the problems of the universe than Him whom I reveal!" It says to philosophy, "Find anything in human nature, any power or any passion, any mean inclination or sublime possibility, of which I do not give the manifestation and the explanation!" Thus challenging assault, and opening its line along the whole extent of it to any endeavor to overthrow it, it remains the most remarkable of books.—*Rev. Dr. Storrs.*

CLING THE CLOSER.

We heard a comforting and delightful sermon recently from the text, "And a little child shall lead them." The minister used this illustration: We take our little child in our arms out of the bright gas-lit parlor, to carry it to its bed. The hall is dark, and almost unconsciously the tiny arms tighter, the head nestles closer in its trust, because we have come away from the light. So God, for the sake of having us cling more closely, sometimes carries us in the dark. Perhaps it is loss of property, or the going out of dear ones forever from the home, or the weary struggle for bread, or the coldness of those who have been valued friends. Perchance we have been misjudged, or harshly criticised, or unappreciated. God is carrying us in the dark. Do we cling closer and trust more fully?
—*Congregationalist.*

GOLD DUST.

True valor
Lies in the mind, the never-yielding purpose
Nor owns the blind award of giddy fortune.
—*Thompson.*

It matters not where death is met and vanquished, if the house is in order, and this mortal is prepared to put on the immortal.—*Baltimore Presbyterian.*

Few persons have sufficient wisdom to prefer censure which is needful to them, to praise which deceives them.—*La Rochefoucald.*

Strong in the goodness of his cause, with his back to the throne of God and his foot on the rock of truth, a man can stand against the world.—*Guthrie.*

An old mystic says somewhere, "God is an unutterable sigh in the innermost depths of the soul." With still greater justice, we may reverse the proposition, and say the soul is a never-ending sigh after God.—*Dr. Theodore Christlieb.*

Heart work must be God's work. Only the great Heart-maker can be the great Heart-breaker. If I love Him my heart will be filled with His spirit and obedient to his commands.—*Baxter.*

It is a little thing to speak a phrase
Of common comfort, which by daily use
Has almost lost its sense; yet on the ear
Of him who thought to die unmourn'd 'twill fall
Like choicest music. —*Tailfourd.*

As the musician tightens the strain on his viol strings, yet is careful not to snap them asunder, but only to secure a sweeter melody and better accord, so God through affliction makes His own children more perfect instruments for His service here and in the life to come.—*Cawdray.*

If there be one thing on earth which is truly admirable, it is to see God's wisdom blessing an inferiority of natural powers, where they have been honestly, truly and zealously cultivated.—*Dr. Arnold.*

Life! we've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear—
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not—Good Night, but in some brighter clime
Bid me good morning.
—*Anna L. Barbauld.*

That which we acquire with the most difficulty we retain the longest; as those who have earned a fortune are usually more careful than those who have inherited one.—*Colton.*

It is a high, solemn, almost awful thought for every individual man, that his earthly influence, which has a commencement, will never, through all ages, have an end! The life of every man is as the well-spring of a stream, whose small beginnings are indeed plain to all, but whose course and destination, as it winds through the expanses of infinite years, only the Omniscient can discern.—*Carlyle.*

There is strength
Deep bedded in our hearts, of which we seek
But little till the shafts of heaven have pierc'd
Its fragile dwelling. Must not earth be rent
Before her gems are found? —*Mrs. Hemans.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

Some members of the South American Missionary Society have recently explored some of the previously unexamined affluents of the river Purus, the great tributary of the Amazons.

Four petitions in favor of Sunday closing of public houses in Wales were signed by 11,885 persons.

The newly founded Welsh (Cardiff) mission on the Congo river is making encouraging progress in all its operations. This mission is undenominational.

The Rev. Mr. Cole of Erzeroum lately visited a village in Eastern Turkey, where he found some ten men who had embraced Christianity, and were waiting for some one to come among them and organize a church.

Forty-eight native Christians, prepared by the Rev. Ruttonji Nowroji, of the Church Missionary Society Mission at Aurungabad, in the Nizam's Territory, Central India, were confirmed by the Bishop of Madras on November 21st.

The progress of Methodism in the Fiji Islands is indicated by the fact that there are now 841 chapels and 291 other places where service is held, with 58 missionaries engaged in preparing the way for others. The membership numbers 23,274 persons.

The railroads in India dispatch Zenana cars in which the native women ride, and where the lady missionaries have opportunity to talk with them. They have native women for conductors, and Christian women, who have charge of the ladies' rooms at the stations, lock and unlock the cars.

The so-called miraculous cures and apparitions alleged to have taken place in Co. Mayo continue to find many believers amongst the Roman Catholic peasantry. Pictures of the occurrences are sold extensively in Dublin and other towns, and seem much prized by the "faithful."

Pomare, the Queen of Tahiti and Moorea, died last September, in the 70th year of her age. When she was born missionaries had just come to the South Sea Islands, but not a single convert had been won to Christ. When Pomare died she had been many years a faithful Christian, more than 300 islands had become wholly Christianized, and on nearly all the rest Christian workers were making known the Gospel.

In several places in the West of Ireland it has been found impossible to unite Protestant and Catholic clergy, even in the Divine cause of charity. Jealousy and strife appear even here. The priests, in some instances, refuse to act on relief committees unless the ministers of the Irish Church Mission are prevented from doing so, the agents of this society being especially obnoxious to the Roman Catholic clergy. In some cases they consented to act together if a guarantee were given that none of the funds should be used for proselyting purposes.

There are signs that the childish fiction that the Pope is but a person in velvet fetters in the Vatican will soon be dispensed with. As a fact, Leo XIII frequently drives *incognito* through the streets of Rome. On Christmas eve, for example, his Holiness, accompanied by Cardinals Di Pietro and Nina, slowly traversed the Corso, examining the windows set out with toys and presents for children, with a very natural interest. He then went to the Church of the Gesu and prayed awhile before he returned to the silver dungeons at the other side of the bridge of St. Angelo.

The Russian Church is, it appears, making many converts in Japan. The great influence which is now exercised in that country by the Russian mission, is chiefly attributable to the universal respect with which its chief, Father Nicholas, is regarded in all parts of the country, even in distant regions where no European has hitherto set foot. Father Nicholas is thoroughly conversant with both the Japanese and Chinese languages, and he is supplied with ample funds by the Russian government. The American bishops meet with much sympathy among the higher classes, but their influence is said to be inferior to that of the Russian missionaries in the country generally. As for the Roman Catholics, they are decidedly unpopular. The other day the people broke the windows in the house of one of their missionaries, who had interfered in the family affairs of a Japanese.

The Rev. J. Ellam, vicar of Herne Bay, has written to the Archbishop of Canterbury on behalf of the Burial Board of that place, asking his Grace if he would be willing to consecrate a portion of the new burial ground, and to leave the chapel unconsecrated, so that it might be available for Nonconformists as well as Churchmen. Mr. Ellam explained that the burial ground was being provided in consequence of the Secretary of State having given notice that he was about to apply for an Order in Council to close the churchyard in June next; that the Burial Board were aware that if they built a chapel and it was consecrated for the use of Churchmen they were required by law to build a second one for the use of Nonconformists, unless relieved of the obligation by a three-fourths majority of the vestry, and that they did not wish the Nonconformists to be put in this position of disadvantage; while, on the other hand, they did not wish to build two chapels if it can be avoided, both on account of the additional expense, and also because it seemed to them an undesirable embodiment and perpetuation of the differences between Churchmen and Nonconformists in the last resting places of both. The Archbishop of Canterbury has sent a courteous reply to the Burial Board, through his chaplain, stating that he cannot say positively whether he can follow his inclination to acquiesce in the plan suggested until he has consulted his legal advisers, but that a further reply would be sent.

"I, ALEXANDER."

This was what the present Emperor of Russia wrote in answer to the question, "Who is to pay all these?" One of his majesty's aides-de-camp, who owed *a great deal more than he could pay,* had drawn up a list of his debts, and having in despair dashed off the above question at the foot of the paper, had fallen asleep in his chair. The Emperor, happening to pass through the room, and seeing the document, generously took up the pen and wrote "I, Alexander," and left the room without disturbing the sleeper. When the latter awoke he found himself all at once freely released from his obligations. Unconverted reader, this is the way God freely releases you. There is no condemnation to those who accept a pardon in the name of Jesus Christ, who, by His death on the cross, paid the debt we owed to justice, and now we are released debtors.

NORTH CAROLINA PRESBYTERIAN.

The Presbyterian.

JOHN McLAURIN . Editor.

WILMINGTON, N. C.:

WEDNESDAY, MARCH 24, 1880.

PRESBYTERIAL AUTHORITY.

Recently a correspondent of the *Homiletic Monthly* asked the editors of that journal what remedy there was for a minister whose charge failed to pay the amount, in itself not a great deal, which they had promised for his support. The querist states his difficulty in this wise, as nearly as memory serves us: "The amount paid is entirely inadequate to support myself and family, even with the strictest economy. If I go in debt and fail to pay, beside the humiliation to myself, my usefulness is sadly impaired. I cannot resort to the civil courts, for public sentiment is such that if the plan were available to the recovery of my dues, the relations between my charge and myself could not be cordial, and my usefulness as a minister of the Gospel, at least to those for whom I labor, would be lost. I should have to leave my field, and where should I go? There is no place awaiting me."

The reply not unjustly characterizes the promise to pay and the failure to perform as dishonest, and not dishonest only, but mean, inasmuch as advantage is taken of the impossibility of a resort to legal means to collect the debt. The inquirer is stated to be a Presbyterian minister, and the adviser says there must be something radically wrong in a system of church government that does not provide an adequate remedy for a case such as is stated.

Nothing is to be gained by denying facts or by blinking them, and we admit that cases such as are above indicated do too frequently occur in the Presbyterian Church, but it is not because of the system of government, for precisely the same state of affairs, so far as nonpayment of obligations is concerned occurs in other denominations, we believe we may safely say in all other denominations. The episcopal power vested in a presbytery is not less real than that vested in an individual, nor properly exercised can it be less effective.

We are not prepared, from lack of thorough information, to institute a contrast between the degree of effectiveness, resulting from the actual exercise of the power, which is attained as between the Presbyterian Church and others. The normal relation of a minister to any congregation, under the Presbyterian form of government, is that of pastor. No other relation is recognized in our standards. Presbyteries institute the relation and require the solemn obligation of an adequate support to the pastor, previous to forming that relation; and further, the right to require the performance of the obligation is claimed and undoubtedly resides in the presbytery.

Both the authority and the power, we reiterate, are as great in Presbyterianism as in any other form of church government. But the subject in its practical aspect is one which should thoroughly engage the attention of our church courts. Do our presbyteries exercise the power of review and control, in this and other matters, to the extent that due efficiency of our system requires? Have not our courts too often overlooked failures of congregations to come up to the measure of duty? Is not the pastoral relation sometimes dissolved without such exercise of authority, as occasion requires? These are questions which we would submit to our presbyteries.

The stated supply system of our Church, born doubtless of what seemed to be the exigencies of times and circumstances, has done much to impair presbyterial authority in the matter we are considering, for it virtually admits that authority which demands for its due efficiency unfailing exercise. The grouping of churches in one pastorate might do much to remedy the evil referred to, yet after all that can be said as to ways to avoid the difficulty, the fact remains that the true way is to confront it manfully, and employ those means faithfully and firmly which are amply provided.

THE CHALMERS CENTENARY.

Something more than a fugitive paragraph is demanded in treating of the recent celebration in Edinburgh of the centenary of Dr. Chalmers' birthday. If there is one Scotchman of the nineteenth century whom the world at large regards as the equal in genius and fame of Sir Walter Scott, that man is Thomas Chalmers. There is no grander figure in that great historical portrait gallery where Wallace, Bruce, Buchanan, Knox, Burns, Scott and Hamilton stand forth in all the distinctness and glory of life.

Wallace and Bruce saved the imperiled political liberties of Scotland; Chalmers rescued the Church from the thraldom of use and tradition, and gave it real freedom and a revived energy. As Buchanan pierced the night of mediæval ignorance and mysticism, and let in a flood of light on the scholarship of his age, and as Knox in the name of his Master scourged the money changers and those that made commercial use of the temple of the Lord, so Chalmers, in a far later day, with equal prescience and power, and as one having authority, performed a mighty work of intellectual, moral and religious reform. A great preacher and teacher, he was also a born leader of men. His whole nature was kingly, revolting though it did against the faintest trace of usurped authority and the hauteur of long-vested privilege. But with all his earnestness, his courage, his eloquence, Chalmers' leadership was catholic and temperate. As time wears on the scars of the great conflict in 1843, one by one, disappear.

Space would fail, and opportunity otherwise does not offer, to treat here of the character and services of this illustrious Presbyterian. In the last number of the London *Weekly Review* which we have received an interesting account of the proceedings at the centenary appears. From this we learn that Mr. Burns, Moderator of the last Free Assembly, gave "a capital general sketch of the character and career of Chalmers," and that the other speakers were Principal Cairns, Dr. Horatius Bonar, Mr. Wood of Elie, Dr. Lindsey Alexander representing the Scottish Congregationalists, Prof. Chalmers of London and Prof. Watts of Belfast representing the English and Irish Presbyterian Churches, Mr. Taylor Innes, Principal Rainey and Lord Moncrieff, who moved the resolutions. Sir Henry Moncrieff was chairman of the committee of arrangements, and read "the exquisite letter of Mr. Gladstone, which was listened to by the vast audience with evident admiration."

FAILURE OF THE SOUTHERN PULPIT.

Some years since we were called to serve on a jury of inquest over the body of one supposed to be dead. Twelve men duly marshalled by the coroner, were standing over the human form and deliberating as to the cause of decease, when one of the jurors exclaimed: "The man is not dead." So it was, and all the testimony, all the reasoning dissolved before that one stubborn fact.

Prof. David Swing devotes several pages in the *North American Review* to the subject which heads our article. But the whole tissue of ingenious sophisms, historical misstatements, adroit perversions of truth, bald-faced lies falls before the fact, potent to all who care to see, that the Southern Pulpit is not a failure. False premises is a fatal defect in all attemps at logical reasoning, and here we might dismiss the subject; but from the Professor's standpoint, not only is the "Southern Pulpit" a Failure, but the Northern pulpit as well. One who knows how utterly outside of all evangelical religion Prof. Swing stands, needs not to be reminded of this. A few, and they shall be very few, extracts from the language of the article will illustrate this.

Of course slavery is charged with having been during its existence the only, at least the staple theme of Southern pulpit eloquence, and pulpit labor. A few extracts will serve our purpose of exposing the falsehoods, as absurd as they are venomous, upon which Dr. Swing's article is based:

"Three shapes of humanity lay before the parson of the cotton States—the slave-holders, the poor whites, and the slaves. Immense merit attached to the first class; the last class lay far over toward the animal world, and salvation followed this law of decrease, and was offered with some zeal to the first families, was often suggested to the poor whites as being desirable, and died away wholly before it reached the ears of those whose complexion was of a dark or mixed character. * * * It fails utterly to grasp the meaning of the Christian religion. It assumes that the sole purpose of Christianity is to save the soul from sufferings after death, and to secure for it a certain great positive happiness in a second world. * * * Let us assume that the doctrines of "orthodoxy" are true: they are not the whole of Christianity, but, on the contrary, they are only for the most part the divine side of theology, and in preaching them the Southern pulpit has generally omitted its own business to attend to that of the Almighty. * * * It is easier thus to mark the simple facts of current history than it would be to determine the quantity of guilt or reproach which should rest upon the Christian ministry of the South who lived amid the facts."

NOTES AND JOTTINGS.

The *Christian at Work* expresses sound sentiment in the following:

"A contemporary asks: 'Who began the anti-slavery movement in this country?' Don't know and don't care any more than we are concerned as to the problem when the Icelanders came to these shores, or as to whether the *Evangelist* or *Presbyterian Banner* did the most for Presbyterian union. Church work lies before, not behind, brethren."

The following from the *New York Herald* reminds one of the widow's two mites which were cast into the treasury. Can it not be said of this little girl that she "hath cast in more than they all:"

"WILMINGTON, N. C., March 10.

"*To the Editor of the Herald:* I send you twenty-five cents to help the poor, starving Irish. I sold my knife, and this is what I got for it. I wish it was more. A little girl. KATE DEROSSET."

The Heathen Chinee is peculiar. This from the *Independent:*

"Oh! those sly heathen Chinee! Rev. O. C. Wheeler, D. D., (he got his D. D. last year from a California college that appreciated his services as a baggage master of the Central Pacific Railroad) is a great enemy of the Chinese, and wants a law passed that there shall no more of them be allowed to reside in our cities than there are Americans residing within the walls of cities in China. He is greatly shocked by an illustration which he lately met with of the depravity of the San Francisco Chinamen. He saw a Chinese cigar manufacturer pasting labels on his boxes on which was printed 'The Chinese must go.' Asking the Chinaman what he did that for the reply was, 'Sand lot man, he read that, buy the box, smoke my cigar.'"

The communication on first page from the chaplain of the Tombs in New York city will be found to be interesting. We clip the following from the *Christian at Work* in regard to his work:

"The present chaplain, Rev. Sidney G. Law, is a member of the Presbytery of New York, long known to a number of this ministers, and for many years a settled pastor of a Presbyterian church. The importance of the work done by this Tombs mission cannot very well be over-estimated. The Tombs is the principal receiving prison of this great city, and more prisoners probably pass through this prison than through any other, the annual average commitments being about 38000. Not all of these are criminals, but many are young men who have fallen before a first temptation and who may be saved from the dreadful school of a criminal prison. The Society is entirely unsectarian, and the services of all its officers are rendered gratuitously. Its receipts the past year, all voluntary contributions, were $1,316 60, its expenditures exceeding this by $223. The Society appeals to the christian and humane for contributions, and also for donations of magazines, books and papers, secular or religious."

The following from the *St. Louis Presbyterian:*

"The *Baptist Flag* continues to catechise us. It does not seem to be overmuch pleased with our answer to its recent queer question, but says simply 'It is such as we expected.' We doubt that. We are of the opinion that the *Flag* expected a far different reply. However, it comes at us again, saying:

"'We ask the *St. Louis Presbyterian* another question, as follows: In case a Baptist pastor should invite you to preach for his congregation, without any explanation, would you regard said invitation as a recognition of your ordination and ministerial character, as valid? We hope for an answer.'

"Most undoubtedly. How else could we regard it? In our judgment and according to Presbyterian doctrine, ordination is a prerequisite to the exercise of ministerial functions. If, therefore, a Baptist pastor, or an Episcopal rector, were to invite us to preach in his church we should say that he concurs with us in recognizing the validity of our ordination."

What else could our St. Louis brother answer? And yet we warn him that he is driving our Baptist friends—aye, brethren—to the wall, and forcing them into thorough non-recognition of the Pedo-baptist ministry.

NEWS NOTES.

We specially invite news from all quarters for this column.

Early on the morning of the 17th inst., Mrs. Carrie Watkins Payne, wife of Rev. C. M. Payne, pastor of the Second Presbyterian Church of Wilmington, N. C., closed a sweet Christian life by a peaceful death, and entered the heavenly rest. Sympathy for the bereaved pervades this entire community among Christians of every name, and the sad news will extend throughout the Synod.

HENDERSONVILLE CHURCH.

MILL RIVER, N. C., March 15.

Dear Brother: At a recent communion in the Hendersonville church three persons united with the church. Three others desired to join but were providentially prevented from attending. No special services. Congregation steadily increasing.

Yours, S. T. MARTIN.

A friend writes from Statesville, N. C., March, 17th: On last Saturday, the 13th, a committee of the Young Men's Christian Association of this place went to Troutman's and organized an Association. Although the weather was very inclement, about ten young men joined. They seem to be in earnest, and while the place is small and the numbers are few, let us hope that they may do much good for the Master.

Rev. Dr. Charles Phillips is now at Lebanon, N. J., on a visit to relatives. His health, we are pleased to hear, is greatly improved. As soon as he is sufficiently restored, we hope to treat our readers with articles from his pen.

Rev. R. Z. Johnston writes from Dallas during the session of Mecklenburg Presbytery of "a most enjoyable time." This place, which had the honor of Presbytery for the first time, was literally crowded.

For the N. C. Presbyterian.

AN AMENDMENT.

In a recent number of the *Missionary* there appears the following letter from "a friend in South Carolina:"

"Would it not be well for Dr. Wilson to ask all our ministers to make a special contribution of $5 each for Foreign Missions, in order that $5,000 might be raised to send out three more missionaries this spring. &c?"

Now there are not many of our poorly-paid and hard-working ministers who could respond to this call without feeling—and some of them most keenly—the pinchings of want at home. Many are already so straitened because of insufficient and irregularly-paid salaries that they are compelled to deny themselves the happiness of giving as liberally to this cause as their hearts would dictate. I am not a minister but I have been "behind the scenes," and know this to be the case with many who could and would do much more for the extension of the Master's kingdom abroad if the Church at home were more prompt in paying these laborers who are surely "worthy of their hire."

I would therefore propose, as an amendment to the suggestion contained in the above letter, the following: Let every minister and elder in our Church make a special contribution this spring of $1 each for Foreign Missions in addition to what he usually contributes to this cause. If this is done the weight of the burden will be lifted from the shoulders of our ministers, which the generous brother in South Carolina proposes they shall bear alone. The amount raised will be greatly increased, and the promised blessing which is sure to follow cheerful giving will be extended to many more hearts.

Let our own Presbytery of Concord begin the good work and respond as one man to the call. M.

THE LAST MEETING OF SYNOD.

It may seem somewhat late in the day to be speaking of the last Synod. But earlier opportunity has been denied me, and no one else has said what seems to me might well be said. I do not affirm, however, that what I may say will be well said.

It was certainly a pleasant meeting. All of these ecclesiastical assemblages are pleasant because of the social enjoyment. This, I think, all will judge to be one of the pleasantest. One reason, I verily believe, is because Dr. Wood insisted on having divine worship daily and nightly. The Synod was spiritually refreshed thereby. The absorbing business of the body was per force laid aside, and opportunity was afforded of worship repeatedly. It was a real delight. So seldom is such an opportunity offered of hearing brethren here and there, of joining in the precious songs of Zion, in uniting in the sacred approach to the king with thanksgiving and supplications, that it makes this meeting in Statesville memorable. I have a theory (not copy righted, and possibly an infringment on everybody's patent) that preachers and elders are mortal and sinful, and need preaching as truly as any others. The proclamation of the gospel is profiting to them, as it is to all, even the ripest of God's saints, and it is certainly enjoyed by them. I believe it is no loss of time in our ecclesiastical courts to spend much time in religious worship. It gives spiritual power. If needed, let us meet earlier and stay longer, but let much time be given to this refreshing, becoming and delightful service.

It was the first time under the "New Book" that a meeting had been held, and the slight changes in the reception of corresponding members and visiting brethren commended themselves to the better judgment of all. I have long thought that our Presbyteries and Synods were too cold and informal, that is indifferent, in their notice of those who attend out of courtesy or interest. While too much ceremony would be tiresome and embarrassing, I think we now have just enough.

The most interesting discussion perhaps was the accidental one on Thursday afternoon, about a colored ministry and Tuskaloosa Institute. I was glad elders took the floor repeatedly; not that it need be remarkable, but it is unusual. Brother Hill's report was capital on the subject of the education of a colored ministry. It seems to me it ought to have seen the light. Dr. Wilson's eloquent remarks about Tuskaloosa will not soon be forgotten.

Quite a ripple was created by an inquiry as to "Woman-preaching." It was an unexpected question, and the action of Synod was not by way of formal action at all. Of course but one opinion was held, could be held, as to the scripturalness of it. What the Word said was too plain. But the hesitation or the discussion was as to the the propriety, the dignity of saying anything about it. Perhaps the Synod could hardly have done less under the circumstances.

It was an omen of progress that the Synod appointed an "Agent of Evangelistic Labor." Too long has this most important department of church energy been shelved among many other items claiming the attention of the diligent and laborious Agent of Sustentation. It is beyond question what the Synod needs, and what the Synod has sadly neglected—the work of evangelization, as distinguished from the work of the settled pastorate. I think the report on that subject brought in by a special committee was passed over too lightly, if not treated cavalierly, perhaps that is too strong a word. It was late Friday afternoon, and we were all tired, that's a fact. But I did think so important a subject, and the views of brethren present and absent, demanded most respectful and earnest attention of the Synod. Many of us hoped to hear an animated discussion, a thoughtful consideration of this whole subject, and see some signal of advance along the whole line. However we expect much from the special Agent of the Synod, and that this as a "co-ordinate department" shall in the future receive the attention it deserves.

Does it seem a little sorcheaded and querulous to observe that it appears to me there is almost too much of routine and too little of animation, of earnest conference, and comparison of views, of progressive movement in the meetings of Synod? The great branches of enterprise are duly brought forward by the different Agents and Committees. But how often do their reports fall on listless ears, are adopted by formal votes, and the opportunity for action is lost! People get in such a great hurry to return. Hardly two days of conference are granted, before the members are sensibly dismissed. And so it happens that from one reason or another, the Sunday School work, the Publication interest, this cause or that, gets but a partial and hurried consideration.

Perhaps the Committee on the State of the Church will help us.

The Agent of Education got in some good work; and he was ably seconded by Professor Blake. Who that heard his ringing and telling speech about Davidson College will soon forget it? All that is needed, is just such an exposition at every meeting of Synod. "Turn on the light."

All agree that the new rule about the Synodical Missionary Meeting Friday night, works well. I have thought, however, that the collection required by the rule should be optional with the Committee of Devotional Exercises. Every thriving church does its utmost for Foreign Missions. Take for instance the church at Statesville: It was singled out for special commendation, and deservedly, by the Agent. And yet notwithstanding all their efforts, and the self-sacrificing zeal of their ladies especially, this congregation was called on for an extra collection at Synod. I know it was given cheerfully, and with prayers too. But sometimes it might be a burden. And the willing horse should not be too freely ridden. Let the Committee of Devotional Exercises decide.

Absenteeism! Well, I cannot do that subject justice; not meaning to intimate that said article has been duly meted to the topics adverted to.

It has been pleasant to recall the meeting. I think its influence is felt for good throughout the churches. I have not said all that might be said, but surely enough.

W. S. L.

For the N. C. Presbyterian.

NOTES OF MECKLENBURG PRESBYTERY AT DALLAS.

Preliminary services were held in the church Thursday night, March 18th.

Rev. J. P. Cammon, having arrived that day, preached an appropriate sermon on the Holy Spirit, after which Mr. H. C. Dixon, drawn elect, was installed.

The weather seemed to promise rain and storm. But Friday brought sunshine and a pleasant temperature, and joy to the anxious families who were expecting to receive guests. About 5 o'clock, as the sun went down, assuring us of a bright day to follow, vehicles came in from the muddy highways with familiar faces, and the train rolled up to the station crowded with the members and visitors, and all were soon introduced and assigned homes, as previously arranged in a printed directory, the committee of reception making all parties feel welcome.

Rev. W. M. McGilvary of Rutherfordton, preached a very interesting sermon, full of thought and appropriate meditation, from Matt. v: "Ye are the light of the world," impressing the doctrine that Christ's Church has a work to do in this world; every member, especially every office-bearer, is a light-bearer.

Bro. Gammon was appointed to preside over this meeting, and says he is an extemporaneous moderator.

Sixteen ministers and 21 elders, representing 36 churches, were present at roll call, and many friends from the country and from over the border (from our sister Presbytery of Bethel) are present.

Reports from most of the churches are in and referred. This church (Dallas) reports 33 members now.

Very solemn and interesting memorial services were held at 11 a. m. Saturday, when Bro. McIlwaine read a biographical sketch of our late brother, Rev. John Douglas

Mr. J. L. Williams, a candidate in Columbia Seminary and son of our deceased brother, Rev. J. C. Williams, preached his trial sermon Saturday night to a large congregation. Presbytery has taken order to examine him for licensure.

Revs. G. D. Parks and W. E. McIlwaine and Elders H. M. Parks and Dr. J. A. Rudy have been elected to represent Presbytery in the General Assembly at Charleston.

Committees are working on important subjects, and reports will be in on Monday.

Preaching on Sunday by Revs. Harding, Cook, Robinson and R. A. Miller, and sacraments.

A service for the young people was conducted in the afternoon of Sunday by Revs Martin and Pharr. Neighboring churches in the country were served by Revs. McDonald, McIlwaine and Alexander, and Bro. Kirkpatrick preached at Gastonia Station Sunday night.

Presbytery has never met at Dallas before, and perhaps not more than a half dozen of the ministers of Presbytery were ever here before. The session is one of much interest, and the hospitality of the village is abundant; brethren seem to be enjoying it, and working earnestly. R. Z. J.

Dallas, N. C., March 22, 1880.

For the N. C. Presbyterian

DEBT PAYING.

The following from a correspondent appeared recently in the *Christian Observer:*

"There is one great evil in this country which we think the pulpit and the press ought to denounce more frequently than they do—that is, the habit of getting in debt and making no effort to pay. Can a man be a consistent christian and not strive to pay all his debts? Can a man be a christian and not be honest? Is a man who does not try to live within his means and pay his debts an honest man? If so, we do not understand the Bible. Should men who habitually disregard their financial obligations be allowed to remain in the Church? We think not, and think that a man's being a member of the Church ought to be a letter of credit in any part of the globe where the Christian religion prevails But it is not the case; far from it, as there are even some ministers whose sermons do no good because they are preached by men who are not considered honest by even men of the world. Whisky is pronounced the great evil of this country, and it is a great curse; but we doubt whether it does more harm to the cause of the Church than the lying and dishonesty of sober church members, whose promise to pay is not worth the paper it is written on. The Church is not the place for fraud and dishonesty. PAY."

The above article reminds me of a question which I heard asked in a congregational meeting not long since, viz: "Are they members of the church?" The class of persons referred to were delinquent subscribers to the minister's salary. When the deacons reported a number of subscribers in arrears some one in the congregation promptly inquired as above.

We cannot, of course, tell what thought was most prominent in the mind of the interrogator, but we may suppose it was rather a question of surprise. What, members of the Church not paying what they promise! It cannot be. Such conduct is highly unbecoming mere worldlings. But for members of the Church, men professedly of those whom Christ died to redeem and purify unto himself, and who take the Bible for their guide book and standard—for these not to pay their debts, unless providentially prevented, is wholly unaccountable. And how much more unaccountable when you remember that the delinquency has respect to the sanctuary.

Can it be that members of the church neglect to pay what they promise for the maintenance of the house of God, which they profess to esteem above their chief joy! The thing is so inconsistent that there must be some mistake in regard to the matter. Perhaps the persons in questions are not members of the church, or perhaps they have paid and the deacons have failed to give the proper credit. It cannot be that members of the church would allow their minister to serve them from year to year at his own charges, and that, too, when they had solemnly pledged themselves for a certain portion of his support. Why, upright worldlings would not think of treating in this manner the laborers who had ploughed their fields, reaped their harvests, or performed for them the most menial service.

Or perhaps the questioner may have in his mind the remedy to be applied, "Are these members of the church?" Then let them be called to an account by the authorities of the Church. Is not a breach of lawful promise a violation of the ninth commandment? Is not "unfaithfulness in contracts between man and man" thus "withholding from our neighbor what belongs to him?" breaches of the eighth commandment? Surely the Church should not hesitate to discipline its members for doing what God expressly forbids. This should be done, not only for the sake of morals and religion, but for the good of the delinquents themselves. Indulgence to offenders, whether they be children or men, only encourages them to go from bad to worse. How many men who to-day have no standing or influence by reason of their unfaithfulness in business matters, might have been saved as useful men had they been dealt with in the proper manner in the outset of their downward career! Doubtless hundreds of families are great sufferers to-day because proper corrective remedies were not applied at the nick of time. How sad is the condition of those persons whose promise to pay is not worth the paper upon which it is written! For such a condition is not the result of mere poverty. If a man is know to be faithful in his business matters he can get credit for whatever he asks, though he be poor. There is something far worse than poverty behind the scene, where men have lost the confidence of their fellow men. "Are they members of the Church?" IVANHOE.

A meeting is in progress in the Presbyterian church of Cynthiana, Ky., in which Rev. Mr. Triplett is being assisted by Rev. J. M. Evans of Augusta. Great interest is manifested. There have been sixteen additions, thirteen on profession, with large congregations and many others interested.—*Christian Observer.*

ECLECTICISMS.

INGERSOLL'S GROUND.

Interior:

Mr. Ingersoll has boldly chosen his ground. It is the ground of no compromise with the God of Christianity. Perhaps he is doing some service even to the church by making it plain that to stand with him is to fight against Christianity and all the good it contains. On an issue like this so clearly made, and so boldly maintained, the young men of this generation need have no difficulty which of the two to choose, the Bible and immortality with God, or helpless despair and death with Mr. Ingersoll. In view of such an issue, let every young man decide for himself the question, Who is on the Lord's side?

LEADING CAPTIVE SILLY WOMEN.

Lutheran Observer:

Most Protestants, when at Rome, go to see the Pope from curiosity, or because it is the fashion; and some are so impressed by the "odor of sanctity," and the pomp of his surroundings, as to become downright flunkeys; while others are so soft, sentimental and shallow, as to be won by the flattering courtesies of the holiness, and are thereby allured into Romanism. These are generally imaginative young ladies, who think it is "so nice" to be blessed by the Pope, and to go through the usual genuflexions, and ecremonics, and fripperies of Roman worship. It gives these empty and idle creatures a sort of religious employment, with a fashionable sort of sanctity about it; and the spectacular trumpery and displays are just suited to their tastes and capacities. None know better than Romanists how to "lead captive silly women."

SPIRITUAL TEACHING.

United Presbyterian:

What is true of a minister and congregation is true of the whole ministry in the entire Church. It is spiritual teaching that will secure blessing and power. The instruction in philosophies has its place, and current subjects of practical importance demand attention, just as, also, affairs of ecclesiasticism must not be omitted; but the real foundation for success is in presenting Christ, and in urging a devout dependence upon the Holy Spirit. The wit, eloquence, practical earnestness, capacity for organization—all the traits and acquirements that may be employed in the work will utterly fail in the end if they are solely depended on, or if they are given precedence in the life and work. It is not by might nor by power—by human agencies, management, skill, culture, industry, and certainly not by sensationalism, rudeness, vulgar wit and sacrilege, "but by my Spirit, saith the Lord."

THE CHINESE NEW YEAR.

The inhabitants of the Celestial Empire have been indulging in their annual season of merry-making and festivity. The 10th of February is their New Year's Day, and for the half-moon that follows—that is to say till the 25th of the month, when the great Feast of Lanterns takes place—they endeavor as best they may to prolong the scenes of mirth and jollity inaugurated on the last night of the old year. It is perhaps unnecessary to say that the months in China are lunar, consisting of twenty-nine or thirty days as the case may be, so that the date of New Year's Day alters considerably from year to year, especially in the interval between the leap years, in which a bissextile month is introduced to rectify the calendar. The new moon always occurs on the 15th of the Chinese month, and it is somewhat remarkable that the illuminations of the lantern feast should occur on that day rather than at a time when in the absence of a moon they would, according to our ideas, produce a greater effect. The other principal *fetes* of the Chinese year are the Festival of the Dead, occurring about Easter, and corresponding to All Souls' Day in Paris, inasmuch as the fashion is to visit the tombs and cemeteries; the Feast of Dragons lasting for five days during the fifth month, when grand boat races take place on all the lakes; and finally the Feast of the Moon, on the 15th of the eighth month, which is celebrated by a great gathering of relations round each family circle, the idea being that each household should then be "full," like the moon in autumn. One of the characteristics of the festival which is now being celebrated is that this is a sort of public vacation, the seals of the State being temporarily shut up, and the functionaries released from their arduous duties.—*London Review.*

GLADSTONE AND CHALMERS.

The following is the letter of Hon. W. E. Gladstone, which was read at the Chalmers centenary:

"My dear Moncrieff,—I wished to have written to you at leisure, but I have to-day observed or reminded myself that the occasion arrives to-morrow, so I must write in haste. However, I do not know whether in my last letter I exhausted, at least verbally, the stores of my admiration for Dr. Chalmers, or whether I allowed it to be taken for granted, what I can now truly say, that there are hardly any words of admiration that could be employed concerning him to which I should scruple to subscribe. My knowledge of him was in a very early period of my manhood, when it was my father's wont to spend his winter in Edinburgh. I have a certain number of his letters, and I remember how they were always subscribed by him 'yours respectfully,' or 'yours most respectfully,' and that I was utterly at fault in the attempt to find any words in return which would duly mark our several positions. He was indeed one of nature's nobles, and most of the qualities which stamped him with that character were obvious, almost glaring, to all who came across his path. I do not mean merely his rich and glowing eloquence, but his warrior grandeur, his unbounded philanthropy, his strength of purpose, his mental integrity, his absorbed and absorbing earnestness. They might not be aware of his singular simplicity and detachment from the world, of which I remember to have been deeply struck on a particular occasion. He sometimes gave me the honor of a walk with him, and one day he said he wished to make an appointment of this kind with me, when during our walk he would explain to me fully his situation with respect to the emoluments of his professorship, the Chair of Divinity. If I remember right, the Chair, when he was appointed to it, was believed to have a large endowment; but a point of law was, I think, subsequently raised, which, if affirmed, would have swept away the whole. After forty-five years I may state this inaccurately, but what I remember clearly is that the question was a very grave one, and I think it materially affected the prospects and even the status of himself and his family. The day came and the walk began, and lasted, I suppose, a couple of hours or more. At our starting he opened one of his favorite and engrossing subjects, probably that of evangelizing the country by means of manageable districts, each with its church and minister. Having begun, he forgot all about his endowment and his status. The conversation held fast by the original theme till we were within a few yards of my father's door. He seemed then to recollect himself, and he said, 'If you will allow me I will send my man of business to call upon you, and he will acquaint you with all the particulars of the question which has been raised.' Such was the impotence of mere to lay hold of his great, stately and heavenly mind. After having thus given you a piece of him, which I think has internal evidence of being genuine, I will not detain you with anything more, but wishing you all success in rendering honor to whom honor is due, I remain yours, &c.

W. E. GLADSTONE."

THE FERRY BILL.

The famous Section 7 of the Jules Ferry bill in the French Senate has been defeated by a majority of 148 to 120. This Section forbade the employment as teacher of any person belonging to a society forbidden by law; a skillful device for excluding the Jesuits from all educational work. The Clericals and Conservatives combined against it, enforced by a number of leading Republicans who regarded it as inconsistent with the essential principles of liberty. The rumor of the consequent resignation of Jules Ferry lacks confirmation; and the latest reports indicate that the Clericals and the administration are equally embarrassed by the result. A law nearly half a century old forbids the presence of Jesuits in France; the government now promises to put this law in force, and it is reported that already, in apprehension of the revival of this law, which has been practically a dead letter, the Jesuits are prepared to remove to Spain. The Clerical organs, on the other hand, appear to fear that, by combining with Republicans on the broad platform of a universal right to teach, their party has done more injury to the Romish Church than could have been done by the passage of the law. Very likely.—*Christian Union.*

RELIGIOUS INTELLIGENCE.

SOUTHERN PRESBYTERIAN.

Many Presbyterians are moving to Weatherford, Texas. The church there received three persons—one on examination—week before last. So says a correspondent from the *Texas Presbyterian.*

Items from *St. Louis Presbyterian:*

We regret to learn that Rev. H. P. S. Willis met with a fall at his home in Rockport, on the first day of January, by which his hip was so injured as to confine him to his bed and room for more than a month. With the aid of his crutches he is getting about, and since the fourth Sunday in February has been able to preach in a sitting posture. He improves rapidly and we trust will soon be entirely well.

The first church, St. Joseph, of which Dr. Campbell is the pastor, is arranging to provide a house of worship in the Southern part of that city. The contract has been let for a building 40x60 feet, to cost about $1,000. The work will be begun at once. This is good news.

We learn that much interest has developed in the church at New Bloomfield, Rev. Frank Mitchell, pastor. Quite a number of persons had confessed Christ, and the special services were still in progress at last accounts. We shall expect to hear more particularly from our good friends there.

At the monthly meeting of the ministers of Louisville, Ky., two weeks ago, there were upwards of fifty persons present, and they resolved that hereafter they would not furnish the notices of religious services for publication in any Sunday paper.

Rev. E. D. Junkin, pastor of New Providence church in Lexington Presbytery having received a unanimous call to the Presbyterian church at Houston, Texas, has gone thither on a visit.

Seven persons were received into the church at Churchville, Va., recently. Four by letter and three on examination. Rev. A. S. Moffett, the pastor, was assisted by Rev. Wm. Hoge, of Lebanon, in meetings held in connection with the communion.

At the First Presbyterian church last Sunday, March 14th, Messrs. Jno. W. Alby, Hugh F. Lyle, Arista Hoge and C. B. Somerville were elected deacons. There were thirteen additions to the congregation, three upon certificate and ten upon profession of faith.—*Staunton Vindicator.*

At Charlottesville, Va., two young gentlemen were received into the Presbyterian church on profession of faith at the late communion, and several persons by certificate.—*Central Presbyterian.*

Eight persons were received into the communion of Bethel church, Augusta county, Va., on Sabbath, 7th inst. Other additions were expected on the next Sabbath.

The Rev. Joseph L. Stevens was installed pastor of the John's Island and Wadmalaw church on Sabbath, February 29, at noon. The Rev. Wm. F. Junkin, D. D., preached the sermon of great power, and charged the pastor; and the Rev. John R. Dow, who had been for thirteen years pastor of this field, delivered the charge to the people. It is an interesting fact that two licentiates have recently been ordained who were once children of the John's Island church, viz: Rev. J. J. Chisolm of Harrodsburg, Ky., and Rev. J. L. Stevens. There are evidences of improvement on all the islands May they be made glad according to the days wherein they have been afflicted, and the years wherein they have seen evil.—*Southern Presbyterian.*

Quite an interesting meeting occupying several days was lately held at Taylorsville, Ky., by Rev. M. H. Houston in charge, assisted by Rev. J. H. Morrison.

About ten miles west of Covington, Newton county, Ga., is Bethany, a Presbyterian church, from which focus radiates a pleasant neighborhood. The evangelist, Mr. Bachman, has come and gone. During his stay daily morning prayer meetings and evening sermons were kept up and attended with great interest by all denominations, and we have reason to believe that God has poured out his converting grace, and that many have "come to Jesus" and experienced his pardoning love. For nearly or quite forty years Bethany has been a growing church, but the original members have been heard to remark that just such a regenerating series of meetings have never been held in our church. Great good has been done. Sixteen united with the Presbyterian Church on profession of their faith. Bethany is revived, there can be no doubt.—*Christian Observer.*

Rev. J. Y. Allison writes from Monroe, 24th, to the *Southwestern Presbyterian:* We are all pretty quiet up here, waiting for the Lord to come and bless us. We are encouraged in our efforts to purchase a parsonage, having on hand for that purpose $600, raised during the last fifteen months. This does not include a liberal donation by one of our worthy elders, who holds the property, and will contribute one-third of the value. So we hope to succeed after a while. Neither have we any festivals or concerts, but all raised by voluntary contributions and a public collection on the first Sabbath in January, which realized $117 20; and another on the first Sabbath in March, and got $123 40. The festivals do not net much more money than that, and certainly cost more trouble, with less certainty of propriety.

Here is another item of interest, concerning our Sabbath School. One of our zealous ladies seeing some Chinamen among us, thought that it would be about as cheap to evangelize them here as in China. So she invited them to come to Sabbath School. They accepted the invitation, and seem very grateful for the attention. They take great interest, at least one who can speak English pretty well. We hope that good may grow out of this. Pray for us and them! They also attend prayer-meeting and the Sabbath service. We have to teach them English. This may be our main hold on them, but we will not complain of that. May not good be done in other places in this way?

NORTHERN PRESBYTERIAN.

Rev. Wm. H. Cooper, of the Presbytery of Long Island, died on the 24th ult., aged 72.

Rev. Wm. H. Talmadge, a member of the Presbytery of Sacramento, died lately. He had been in ill health for some time past.

Rev. James L. Scott, a member of the Presbytery of Allahabad, died at Dehia Doon, on January 3d. Many years ago he was a missionary, but was compelled by declining health to return to this country. About two years since he returned to India. He was in the sixty-seventh year of his age.

Dr. John Hall's church has raised his salary from $10,000 to $15,000.

UNITED PRESBYTERIAN.

In the United Presbyterian Ministers' Association in New York city two of the brethren, by appointment, read well prepared papers, one on either side of the question of the use of instrumental music. The general discussion developed the fact that out of thirteen members present only three favor the reception of the prohibitory clause in the Book of Government.

CONGREGATIONAL.

The Presbyterian and Congregational churches at Hastings, Nebraska, united in idle meetings for two weeks, when Rev. C. F. Clapp came and remained with them ten days. The whole place was moved on the subject of religion as never before, and there were over a hundred conversions. Thirty-one were received to the membership of the Congregational church.

METHODIST.

Rev. J. L. Swain, a Methodist Protestant minister of Buncombe county, N. C., was killed by a falling tree on the 4th inst. So we learn by the *Central Protestant.*

The collection for missions in the Baltimore conference amount to $8,155, being $1,000 more than last year.

It is said that of the 132 ministerial delegates elected so far to the Methodist General Conference, eighty are presiding elders, nineteen editors and other non-itinerants, and only thirty-three pastors.

FRIENDS.

The whole estate of the late Gideon Frost of Glen Head, L. I., has been bequeathed for the endowment of a Friend's college at Matsuck, L. I., which was founded by the testator in 1877. The amount bequeathed is estimated at $200,000.

SECULAR MISCELLANY.

There was a grand reception of Southern excursionists in Cincinnati last week, on the completion of the new railroad line.

Trinity College has 125 students.

Another large batch of emigrants left Greensboro the other day for the West.

Mr. John D. Sprunt, of this city, will locate in London.

A fire among certain manufactories of Troy, N. Y., destroyed $400,000 worth of property.

The following is the Railroad Joint Committee: From the Senate—Leach, of Davidson; Davidson, of Buncombe; Erwin, of McDowell; Dorteh, of Wayne; Graham, of Lincoln; Mebane, of Caswell; Bryan, of Pender (Democrats); Graham, of Montgomery; Everitt, of Forsyth; White, of Perquimans (Republicans). From the House—Carter, of Buncombe; Cook, of Franklin; Brown, of Mecklenburg; Cobb, of Lincoln; Covington, of Union; Bryson, of Swain; Lockhart, of Anson; Richardson, of Columbus; Vaughn, of Alleghany; Bernard, of Pitt; Davis of Catawba (Democrats); Clark, of Craven; Davis, of Madison; Ellison, of Wake; Scott, of New Hanover (Republicans.)

The Boston *Journal* has been burned out.

In his campaign speeches Mr. Gladstone denounces Austria.

A great movement in this country for the purpose of freeing Ireland from English rule has just come to light. A convention in its interest will be held before long in Philadelphia.

The following, under date of the 22nd, is the latest concerning the relations between Russia and France: A Paris dispatch says that Prince Orloff departed without paying any official visit to or leaving his card with President Grevy or Premier De Freycinet. Persons in position to judge assert that Russia has eagerly seized the opportunity for showing her coolness to France in order to relieve the blunder of Gortschakoff's famous open advances to her. Matters were so managed that the extradition of Hartmann was refused, whereupon an offended air was assumed. Now that the nightmare of the Franco Russian alliance is dispelled Bismark can offer Russia his hand.

Dr. Pritchard, president of Wake Forest College, will deliver the annual address, and Rev. Dr. Sprunt, of Kenansville, the annual sermon, before the Societies of the Warsaw school, at its commencement May 13 and 14, as we learn from the *Brief Mention.*

The State Conventions of the Democratic party will be held to select delegates to the Cincinnati Convention as follows: Alabama June 2, Arkansas June 2, Connecticut April 28, Florida June 10, Illinois June 10, Indiana June 9, Iowa April 7, Kansas May 28, Kentucky June 17, Louisiana April 12, Massachusetts held last fall; Michigan June 8, Missouri May 26, Mississippi June 2, Nebraska March 31, New Hampshire May 5, New Jersey May 19, North Carolina June 17, Ohio May 16, Oregon April 7, Pennsylvania April 28, South Carolina June 1, Tennessee June 1, Texas April 20, Virginia May 19. West Virginia holds no State Convention to elect delegates to the National Convention, but leaves it this time to each congressional district to elect three delegates, and these nine are to elect a tenth. Wisconsin, May 12.—*Richmond State.* [As we have seen no list of Republican Conventions we are unable to give that information.]

It is now said that Gen. Washington pronounced the word corps as if it had an "e" at the end.

Twenty-nine newspapers are now published in this country exclusively by colored men—twenty-two in the South and seven in the North.

Francis Murphy continues to have large audiences at his temperance lectures.

The railroad matter is still under consideration in the Legislature.

The sense of a meeting of Wilmington citizens, held on Monday, was that under the circumstances no obstacles should be offered to the sale of the Western North Carolina Railroad, but certain amendments to the proposition were suggested, and opposition expressed to "the construction of further parallel roads."

At Lincoln, Pa., at exercises in the public school the falling in of a floor on the 21st, killed five persons and wounded twenty or twenty-five.

The first through car to Port Royal S. C., over the Cincinnati Southern railway, with the Port Royal delegation from the recent celebration, arrived there Sunday, thirty-four hours from Cincinnati.

The *Herald's* Irish relief fund aggregated Saturday evening $308,137 20. The frigate Constellation is rapidly loading with supplies, and it is expected to get off by Thursday next. Eugene Kelly & Co., New York bankers, announced that they have remitted so far $170,589 15. Bishop Ryan, of Buffalo, New York, has collected in his diocese $15,101 which is to be sent to the Catholic bishops and archbishops of Ireland.

Says the Goldsboro *Messenger* of Monday: "We hope to see a large audience at the Presbyterian church to-night to hear the lecture of Rev. J. Henry Smith of Greensboro on 'Little Things.' The object is for benevolent purposes, and we feel quite sure that all who attend will enjoy a rich literary treat."

It is claimed that further Masonic discoveries have been made in Egypt.

The General Assembly of the Presbyterian Church in the United States

Will meet at Charleston, S. C., on the third Thursday (the 20th day) of May, 1880, in the Second Presbyterian church, at 11 o'clock a. m. The opening sermon will be preached by the Moderator of the last Assembly.

The undersigned, Committee on Commissions, will meet in the Lecture Room of said church on Wednesday, the 19th, at 8 o'clock p. m., to enroll the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
WILLIAM BROWN, Permanent Clerk.

PRESBYTERIAL NOTICES.

The Presbytery of Fayetteville will meet at Laurel Hill church, Richmond county, N. C., Wednesday, April 21, 1880, at 11 o'clock a. m.

The usual blanks will be mailed to all the churches in due time. Let these blanks be carefully filled and sent up to Presbytery at Laurel Hill.

The assessments for the "Presbyterial Fund" are considered due April 1st, and should be promptly paid. Churches which are credited to this fund will be duly notified by the Treasurer. J. P. McPHERSON,
Stated Clerk.

Fayetteville, N. C., Feb. 7, 1880.

Concord Presbytery stands adjourned to meet at Davidson College on Thursday, April 22, at 11 a. m. WM W. PHARR, S. C.

All who expect to attend Presbytery are requested to notify Mr. H. P. Helper, Davidson College.

A $1,000 Guarantee.

Warner's Safe Kidney and Liver Cure will positively cure Bright's Disease and Diabetis; and it is guaranteed that it will also cure 90 per cent. of other kidney diseases, 95 per cent of all liver diseases, and will help in every case without injury to the system, when taken according to directions, and the sum of $1,000 will be paid to any person who can prove that it has failed to do this.—*H. H. Warner & Co.*

OUR PAPER.

We do not forget that the NORTH CAROLINA PRESBYTERIAN is read not only by Minister, who by reason of training and study are specially fond of profound discussions of religious philosophy, but by both sexes, and by all classes and conditions of persons. Consequently it is our aim to present such a *variety* of moral and religious reading that the paper will commend itself to all as a popular vehicle of such information and instruction as not only ought to be read, but as *will be read* by young and old, rich and poor, clergy and laity, learned and unlearned. We present no elaborate prospectus. Any who may desire to know more of the paper, are referred to its friends, who may be found in almost any community, or we will gladly send sample copies on application.

OUR PREMIUMS.

We invite special attention to the premiums we are offering with the NORTH CAROLINA PRESBYTERIAN for the ensuing year:

To any subscriber, the paper one year, and Kitto's Cyclopedia ($5 00 edition) for $4 75.

The paper one year and Smith's Bible Dictionary ($4 50 edition) for $4 50.

The paper one year and Cruden's Unabridged Concordance for $4 00.

To any one sending us THREE new subscribers at $2 65 each we give
SMITH'S BIBLE DICTIONARY,
OR
THE LIFE OF ST. PAUL

As a premium for TWO new subscribers, at $2 65 each, we give
CRUDEN'S CONCORDANCE.

To every *New Subscriber* at $2 65 we will give a MAP OF PALESTINE, 28x42.

We have sent this Map to a large number of persons and feel justified in saying it gives entire satisfaction. The publisher's price is $1 00.

The Cyclopedia and the Bible Dictionary are very cheap—*exceedingly cheap.* And
CRUDEN'S CONCORDANCE,
COMPLETE—UNABRIDGED,
Being an index to every important word in the Scriptures and the Apocrypha—with full definitions of the Theological and Scriptural meanings of words, and having the texts indicated with the respective meanings. We say this Concordance—the best probably in the world is a *marvel of cheapness.* No Christian family—or other family—should be without it.

WE SPECIALLY OFFER
The Paper one year with the
CONCORDANCE,
To any new Subscriber for $3 50.
In all cases we prepay postage.

An infallible remedy for Fever and Ague is AYER'S AGUE CURE. Wholly vegetable and containing no quinine, it is harmless and sure.

COUGHS—"BROWN'S BRONCHIAL TROCHES" will allay irritation which induces coughing, giving oftentimes immediate relief in Bronchitis, Influenza, Hoarseness, and Consumptive and Asthmatic Complaints.

"It's no use," says the despondent Dyspeptic But it is of use; your sufferings can be relieved thousands have been cured and you also can be All who have experienced or witnessed the effect of Simmon's Liver Regulator upon the weak, broken down, desponding victims of Dyspepsia, Liver Complaint, Fever and Ague, Rheumatism Nervous Debility and Premature Decay, know that in this gentle Cathartic Tonic and Alterative there exists a specific principle which reaches the very source of the trouble and effects an absolute and permanent cure. Seek relief through Simmons Liver Regulator. It has proved its great advantage over all other medicines for the Liver.

CURE OF A SUFFERER FOR FORTY YEARS—"I have been a sufferer for forty years with Chronic affections of the Liver I tried the Regulator, and after giving it a fair trial, I have come to the conclusion that it is the very best remedy I have ever used for the Liver. My health is now quite good.
"E A WILSON, Clarksville, Va."

Get Lyon's Patent Heel Stiffeners applied to those new boots or shoes before you run them over.

REMEDY FOR HARD TIMES.

Stop spending so much on fine clothes, rich food and style. Buy good, healthy food cheaper and better clothing; get more real and substantial things of life every way, and especially stop the foolish habit of running after expensive and quack doctors or using so much of the vile humbug medicine that does you only harm, and makes the proprietors rich but put your trust in the greatest of all simple, pure remedies, Hop Bitters, that cures always at a trifling cost, and you will see better times and good health. Try it once. Read of it in another column.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On the 14th inst., in Pender county, by Rev. G. W. MacMillan, Mr. J. D. WALKER and Miss CALLIE BLOODWORTH. All of Pender.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Milton, N. C., MARY, infant daughter of W. M. and Kate Watkins.

The Shepherd hath gathered the lamb to his bosom.

On Saturday morning, March 13th, 1880, Mrs. CHRISTIAN ELLIS departed this life in full hope of a blessed immortality, aged about 90 years.

She was for more than half a century a pious and useful member of Gilgal Presbyterian church.
A. FRIEND.

WILMINGTON MARKET

DURING WEEK
ENDING MARCH 22.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—Market has been steady at 40 cents throughout.

ROSIN. Steady throughout at $1 15 for Strained and $1 17½ for Good Strained.

CRUDE TURPENTINE—Hard $1 75 and Yellow Dip $2 75 throughout period of report.

TAR.—On Wednesday and Thursday $1 20; Friday and thence to close $1 30 per barrel.

COTTON.—12¾ cents for Middling, first to last—closing dull and nominal.

TIMBER—Demand continues active and sales are made readily without decline in prices

NEW ADVERTISEMENTS.

SUPERIOR COURT.
NEW HANOVER COUNTY:
ELEANORA JONES, Plaintiff, } Against } SUMMONS.
JAMES L. JONES, Defendant. }
STATE OF NORTH CAROLINA,
To the Sheriff of New Hanover County—Greeting:
You are hereby commanded to summon JAMES L. JONES to appear at the next term of said Court, to be held at the Court House in Wilmington, on the 18th Monday after the 1st Monday in March, 1880, to answer the complaint of said Plaintiff, which has been this day filed in the office of the Clerk of the Superior Court of New Hanover County. If the Defendant shall fail to appear at that time, the Plaintiff will apply for the relief demanded in the complaint, together with the costs of this action
Of this summons make due return to the Clerk of said Court for the County of New Hanover.
Given under my hand and the seal of said Court, this 16th day of March, 1880.
S. VANAMRINGE,
Clerk of said Court.
MARSDEN BELLAMY,
Plaintiff's Attorney.
mch 24 636 1w 6w

FUN! A TRUNK FULL OF FUN: or Josh Billings' Spice Box, 60 quarto pages, with cover, 200 Comic engravings A rich collection of Comic Stories, Humorous Poetry, Cruel Sells, Laughable Jokes, etc Only 15 cts., postpaid. Catalogue of Books and other articles FREE. PATTEN & CO., 47 Barclay st., New York.

ONLY $1.

The Little Giant Steam Engine is the most wonderful invention of the age. It is a complete and portable Steam Engine, with Safety Valve, Steam Gauge, Fly Wheel and Cylinder, and Metal Pulley Wheel for connecting and running small machinery, such as a Circular Saw, Lathe, Planer, &c. Any boy 10 years old can run it. Everybody should have One! Makes over 1,000 revolutions per minute. Entirely reliable. No machinist could make one of the Little Giant Steam Engines at less than ten times our price. They are made by machinery by thousands, and every one warranted. With proper care they will last a lifetime. To rapidly introduce the Giant Steam Engine, prepaid, on receipt of only $2.00 in cover cost of packing, &c. We will send two Engines for $3.00. Send for it! Terms cash, or can be made easy. Money may be sent at our risk in a plain envelope. Agents Wanted. Address WILLIAMS & CO., Machinists, 109 Washington St. Chicago, Ill.

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Garmore's Artificial Ear Drums
PERFECTLY RESTORE THE HEARING and perform the work of the Natural Drums. Always in position, but invisible to others. All Conversation and even whisper heard distinctly. We refer to those using them. Send for descriptive circular. GARMORE EAR DRUM CO., CINCINNATI, O.

50 Gilt, Motto, Lily, Scroll, and Marble Cards, 10 cents 60 Agents' Samples, 10 cents U. S. CARD CO., Northford, Ct. dec 31-625 13t

UNION THEOLOGICAL SEMINARY.

THE ANNUAL MEETING OF DIRECTORS will be held at the Seminary, on the 13th of April, 1880, at 8 P. M.
The addresses before the Societies will be by Rev. Dr. J. Henry Smith, and to the graduates, by Rev. Dr. A. Martin. Postals will be sent to each Director.
mar10 635-4t F. N. WATKINS, Secretary.

THOS. A. McNEILL. FRANK McNEILL.
McNEILL & McNEILL,
Attorneys at Law,
LUMBERTON, N. C.
Practice in all the State and Federal Courts in North Carolina. 593 1y.

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PAPER, ENVELOPES, GILT HAIR-PINS, SILK AND COTTON.
Having secured the services of a FIRST-CLASS MILLINER, we are prepared to furnish Millinery Goods in the latest and most approved styles. Can please the most fastidious. ☞ Catalogue of Goods on application.
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sep 3—608-tf

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BEEF, VEAL, PORK, &C.
Keeps on hand good Meats, and will endeavour to maintain his reputation in this regard. I will be pleased to have your trade. Very respectfully,
W. J. MOTT.
North side Market street, bet. 2d and 3d.
P. S.—Those who have Fine Beef to sell would do well to consult me either by mail or in person.
nov 19 619-tf

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WHOLESALE GROCERS
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SIMONTON FEMALE COLLEGE,
Statesville, N. C.
THE SPRING TERM of 1880 opens Thursday, January 15. Board and tuition in English, $85 per session of twenty weeks
Catalogue and circular with full particulars, on application.
Address MRS. E. N. GRANT, Principal
feb 20 633-1y

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JEWELRY STORE.
THE UNDERSIGNED WISHES TO INFORM the public in general that he is prepared to give entire satisfaction in repairing fine Watches, Jewelry and Chronometers. Over twenty years' practical experience. Prices consistent with good work
J. L. WINNER,
No. 3 S. Front st., Wilmington, N. C.
Orders by mail will be promptly attended to. References, business men of Wilmington. [632

THE DEAF HEAR
THROUGH THE TEETH!
PERFECTLY, all Ordinary Conversation, Lectures, Concerts, etc., by NEW Channels, to the Nerves of Hearing. No Artificial Ear or audible Invention. THE DENTAPHONE. For remarkable results, see the Dentaphone in the Deaf, and Beach—the *New York Herald*, Sept. 28, *Christian Standard*, Sept. 27, etc. It displaces all Ear-trumpets. Sent free of an ordinary Watch. Send for our FREE pamphlet. Address AMERICAN DENTAPHONE CO., 287 Vine St., Cincinnati, Ohio
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BETHEL ACADEMY,
DAVIDSON COLLEGE (P. O.) N. C.
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Miss ELLA W. FLEMING, Assistant.
NINTH semi-annual session begins January 26, 1880 Boarders in Principal's family pay in advance for all expense except books, per quarter (10 weeks) $30
For circulars containing testimonials from well-known educators and from patrons, address the Principal. dec 31-tf

H. M'L. GREEN,
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Timber a specialty. Liberal advancements made on all consignments jan 7-3m

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Church Bells and Chimes, Factory Bells, etc. Warranted satisfactory and durable. One thousand testimonials received in the last eight years and favorably known to the public for half a century.
mch9 635-1y

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BREECH LOADING, SINGLE and DOUBLE Barrel Guns, with all kinds of Implements for loading shells, Powder, Caps and Wads.
LAMPS of all kinds. German Student, Perkins & House, and others.
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A consignment from the makers at Factory prices—a new and excellent Machine. Prices very low.
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DAY SCHOOL.
HILLSBOROUGH, NORTH CAROLINA.
Misses NASH and Miss KOLLOCK, Principals.
THE SPRING TERM of 1880 will open the 6th of FEBRUARY and close on 24th of JUNE Board and Tuition $100.
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466-*jan.1.'79

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WE ARE OFFERING TO THE PUBLIC THE Latest Novelties in the Millinery Line.
Our Trimming Department is Complete,
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Our Flexible Hip Corset, with improvements, is just in. No extra charge.
We have on hand a large assortment of Fancy Ribbons, and special bargains are offered in Feather Tips.
Our Fancy Goods Department is larger than ever, with an elegant and varied assortment of Goods to please the ladies.
The Finest Assortment of Ties in the City.
N. H. SPRUNT, Exchange Corner.
nov 5 617-tf

TO THE LADIES.
THE SUBSCRIBER would most respectfully inform her patrons and friends that she is ready to receive orders for MAKING, also for CUTTING and BASTING DRESSES in the
Latest and Most Approved Style.
To her country friends she would say, send in your orders at once.
"First Come, First Served."
MRS. JOSEPH McLAURIN,
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GRAVE STONES and MONUMENTS MADE TO ORDER.
Send your orders by mail.

Black Cashmeres
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BLACK ALPACA.
The Greatest Bargains in *BLACK DRESS GOODS* in the Market.
HENRIETTA CLOTHS.
AUSTALIAN CRAPES, AND THE FINEST ASSORTMENT OF BLACK MOHAIRS AND BRILLIANTINES,
Brocaded and Figured Lustres.
BLACK SILKS:
GROS DeRHINE, GROS GRAIN—a special bargain in these. TRIMMING SILKS—all colors Velvets, Plain, Embossed, Fancy Plushes, &c, &c.
EMBROIDERIES:
We have always kept the largest variety and richest assortment, and sold more of these than any other house in the City, and we now offer the most complete line of
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—AND—
NAINSOOK EDGINGS
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Wide and Narrow, ever offered in Raleigh.
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One Hundred and Fifty Pieces Just Received.
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THE Spring term commences on the 16th of January 1880, and closes the 1st of June following. The total expense of a boarding pupil for one term is $120, payable in advance. This amount will include board, with washing, fuel, lights, furnished room and servant's attendance, tuition in English branches and Latin, Calisthenics. Text Books and Stationery used for school purposes For $150 all the above, with Instrumental Music and use of Piano.
For circular containing particulars as to terms, Course of Study, &c., address
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SPRING AND SUMMER. 1880.
ALL ARE KINDLY INVITED to an EXAMINATION of MY LARGE and ELEGANT STOCK of
SPRING AND SUMMER GOODS,
which I have procured early, anticipating the advance in prices.
Dress Goods and Trimmings a Specialty.
WHITE GOODS in great variety and at very reasonable prices.
Hamburg Trimmings and the best assortment Fine Embroidery and Laces in the city.
HOUSE-FURNISHING GOODS, embracing Lace Curtains, Cretones, Cotton and Linen Sheeting, Bleached and Unbleached Towels, Lace Gloves, Ties, Handkerchiefs, &c.
A FULL STOCK OF DOMESTICS---WHITE CAMBRICS, VERY CHEAP.
Carpets, Oil Cloths, Napier and Straw Mattings, Rugs, Mats, &c.
Respectfully,
feb 25 R. M. McINTIRE. 621-1y

THE PACIFIC
GUANO COMPANY.
This Company, with a capital of $1,000,000, was chartered in 1865.
The stock was taken by a few of the largest and wealthiest merchants in Boston and New York, who still direct and control the Company.
The Works, situated at Woods' Holl, Mass., and Charleston, S. C., are the largest and most complete of the kind in the United States.
The Company owns several large deposits of Phosphate, which it works, and having acid chambers, manufactures its own Oil of Vitrol.
The Company employs and consults with several of the leading chemists and most progressive vegetable physiologists in the country.
With all these advantages—viz: long experience, ample capital, large works, splendid machinery, extensive deposits, and the best scientific ability, the Company can and does offer a Fertilizer at the *lowest possible price.*
By reason of the liberal policy of the Company, as well as the intrinsic value of its principal brand, SOLUBLE PACIFIC GUANO has become, unquestionably, the most popular Fertilizer in the United States, its sale extending from Maine to Texas.
It would be a work of superogation for us to do more than simply call attention to the fact that SOLUBLE PACIFIC GUANO will be offered this (the fifteenth Spring) season for sale at all points in North Carolina, *because* there is *no* manufactured Guano as *long,* as *widely,* and certainly *none* more *favorably* known, than this brand.
We therefore will devote but a few lines to a description of this popular article, preferring that *others* should testify from their own practical experience as to its value.
It is proper, however, that we should call attention to a comparative analysis of Fertilizers sold in North Carolina, published in 1878, by Prof. Ledoux, the State Chemist of North Carolina, who places SOLUBLE PACIFIC GUANO among the very highest grades known.
Such an endorsement of SOLUBLE PACIFIC GUANO, confirmed as it is by Hon. L. L. Polk, the Commissioner of Agrienlture, under whose auspices the analysis was published, is certainly worthy of note.
This year SOLUBLE PACIFIC GUANO is equal, in every respect, to what it was in 1879.
It is manufactured by the same Company, under the same formula, using the same materials, and hence must give the same splendid analysis as that published by Prof. Ledoux.
It is in fine physical condition.
It is packed in new, clean bags, each bag containing 200 pounds.
The analysis is stenciled on each bag, as required by law.

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Whiteville Wine Company, Whiteville.	J. D. Rogers, - - Fair Bluff.
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AND BY
ALEXANDER SPRUNT & SON.,
General Agents,
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R. B. ANDREWS & CO.
Men and Boys CLOTHING, Dress Shirts, Cuffs, TIES, SCARFS, Half Hose, Suspenders, Gloves, Handkerchiefs, Underwear, Trunks, Valises, &c.

Extra Large Sizes CLOTHING, A Specialty.
HATS AND CAPS, A Large Assortment.
We give special attention to orders from a distance.
LIBERAL DISCOUNT TO MINISTERS.
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A BOOK FOR EVERY MINISTER AND SUNDAY SCHOOL TEACHER
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Fall and Winter Goods
—AT—
M. M. KATZ'S,
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BARGAINS IN BLACK DRESS SILKS.
Our celebrated heavy soft Gros Grain for One Dollar per yard. COLORED SILKS, SILK VELVETS, SATINS, in plain and satin stripes.
DRESS GOODS.—Satin Melange, Cashmere Soie, Brocade Persan, Persan Rave, Raye Broche, Cavalo Mohair, Striped Satins, Camel's Hair, Colored Cashmeres, from 45 cents up. Colored Alpacas, all shades, 12½ cents; Double Width Colored Alpacas, heavy, only 16 cents per yard.
MOURNING GOODS.—The best assortment ever offered here in Drab DE'e, Bombazine, Tamise, Crape Cloth; Plain, Striped and Brocade Cashmere; Henriettas, Mohairs, Australian Cloth.
CLOAKS, WATERPROOFS, SHAWLS, Trimmings; Silk, Grass and Chenell Fringes; Gloves and Hosiery, every style, good and cheap; Skirts and Corsets. The best Fifty Cent Corset ever sold in the city. RIBBONS—Fancy, Satin, Striped and Brocaded. Laces and Embroideries in greatest variety. Housekeeping Goods, Blankets, Flannel.
MEN AND BOYS' WEAR. Ladies' Cloth, Ladies' and Children's Merino Vests, Ruchings, Ties, Fancy Goods. One Thousand Dozen Linen Handkerchiefs, from 5 cents up; DOMESTIC GOODS, &c., &c., all at prices which defy competition, and qualities which cannot fail to give satisfaction. I can assure my kind patrons that every article will be sold AS LOW, and the majority LOWER, than at any previous season. Send for samples to
M. M. KATZ, 36 Market Street.
oct 22

FOR THE FAMILY.

A Crown of Days.

BY MARY E LAMBERT

It is said, when an earthly babe is born,
A beautiful angel prays
For the boon to cherish and love through life,
And to garner its precious days,
To weave in a crown, for the child to wear,
When heaven has opened its portals fair.

A starving child gave a portion of bread
To a beggar in its way;
When the angel gathered a fallen crumb,
It sparkled with purest ray;
And the angel whispered, "A diamond rare
To set in the crown for the waifs to wear!"

And the angel smiled as a youth's slight arm
Supported a falling brother,
For in love, and in charity divine,
Earthly ones uphold each other.
And the angel said, with a song of praise,
"See! I have found two of the precious days!"

And the angel saw, through the passing years,
That the life of self-denial
Made many a beautiful, golden day,
For faith glorified each trial.
"He sleepeth!" they said, and the angel fair
Placed the jeweled crown on his silvered hair

Exchange

The Wonderful Mother.

The winter of the year 1709 was one of extreme cold. Never was a colder winter known in Europe. In France many people froze to death in their beds, not only among the mountains but even in the villages and cities The hottest fire was not sufficient to keep a room warm. While the stoves were red hot the water would freeze but a few feet from them. The trees in the forest and by the roadside became so frozen that some of them burst and made a noise as if a small mine had exploded.

Sparrows and crows and jackdaws sometimes fell down dead while flying in the air. Large flocks of sheep and cattle froze in the barnyards. The bats, which usually sleep during the winter, were awakened out of their torpid slumbers, fluttered around a little while, and fell dead on the ground. The deer in the forest could no more run swiftly, but crept slowly out of the woods and came near the dwellings of men. Finally spring came, and a multitude of them were found dead in the woods. The little lakes and brooks and rivers, after they had been thawed by the sun, emitted a very unpleasant odor, because nearly all the fish in them had been frozen to death. The people suffered from extreme poverty, for the cold had destroyed many of their means of support. The wheat that had been sown in the autumn, their sheep, fowls, fish and vegetables that had been buried in the ground were completely destroyed by frost

During this winter a poor little Savoyard boy was wandering the streets of Luneville, in Lorraine. He was a pitiable orphan. His older brother, who had taken care of him, had now gone on a message to the city of Nancy to earn a few francs. But he suffered the fate of many travelers, and was frozen to death. Many of the passengers on the stage and on horseback were frozen to death, though covered with furs and cloaks. The drivers lost their lives, and still held the reins in their stiff hands

The little Savoyard boy wandered from house to house to get a little employment or a piece of bread. He was glad to blacken boots or shoes, dust clothes, clean dishes in the kitchen, or do anything that would give him a sou. But when night came on his suffering became intense. He had slept with his brother in a carpenter's shop, where the two had covered themselves with an old foot cloth, on which they piled shavings very high. They lay very close together, and by this means managed to be protected from the severity of the cold. But now he was alone, and he would certainly freeze if he should attempt to sleep in the carpenter's shop. The wife of a hostler took compassion on him. She showed him a little sleeping place in one of the stalls in the stable where the horses of a certain prince were kept In this stall there was an iron cage, in which a large brown bear was confined, for the beast was very wild and angry. The little Savoyard boy, who had come in the darkness of the night into the stable, neither knew nor cared for any wild beast that might be by. He lay down upon some straw, and stretched out his hand to pull more. As he stretched out his hand he put it in between the wires of the cage in which the beast was, and found that a large pile was there. Thinking it was better to get in where the straw was, he crawled up to the cage, and squeezed in through the iron bars. The bear grumbled a little, but did no violence. The little boy offered to God a prayer, which his departed mother had taught him, and then committed himself to the keeping of his Heavenly Father. He asked protection from the cold, and he was protected both from the cold and from the wild beasts.

The bear took the little stranger between her paws and pressed him near her warm breast, and against her thick skin, so sof and comfortable, that he who had not slept for many nights with any comfort now forgot all fear, and soon fell into a sweet, deep sleep.

In the morning the boy waked up with renewed strength and crept out of the cage, and went forth to the city to attend to his business and to seek his daily bread. At night he returned to his strange mother. Beside the bear there lay a great many pieces of bread which had been brought from the table of the prince, but the bear had eaten all she wanted, and these were left. So the little Savoyard helped himself to all he needed. He then lay quietly down between the paws of his thick-clad mother, who pressed him to her as she had done before, and he slept there as if in the warmest feather bed.

In this way he spent five nights without anybody knowing it. On the morning of the sixth night he overslept himself, so that when the hostlers went round with lanterns in the early morning to attend to the many horses in the stable, they saw the boy lying between the paws of the great bear. The old bear grunted a little as if she were very much offended at any one seeing her taking care of her little favorite. The boy sprang up and squeezed through the stage, to the great astonishment of the bystanders.

This strange affair became widely known, and created much wonder throughout the city. Although the modest little Savoyard was very much ashamed that anybody should know that he had slept in the arms of a bear, he was ordered to appear in the presence of the prince, to whom he told his recent experience. The prince appointed a day for him to come again. The boy came, and in the presence of the prince and princess, and many people of rank, he was requested to enter the cage where the great bear was. She received him as kindly as ever, and pressed him to her breast.

The good prince now understood that the bear, or rather God, working providentially through the bear, had been the means of saving the little orphan boy from death. No person had taken care of him, none had shown any sympathy for him, and yet in the very coldest night of that remarkable winter this rough beast was the means of saving his life, the providence of God preserving him.

This circumstance led the prince to contemplate divine providence in a higher light than he had ever done before; and so should it lead us to remember that God sometimes uses the most unexpected means as the instruments for the consummation of his purposes. The little Savoyard afterward led an honorable and useful life, nor did he ever forget how God had spared him in his great need.

"The Lord that delivered me out of the paw of the lion, and out of the paw of the bear."—1 Sam. xvii: 37.

"I laid me down and slept; I awaked, for the Lord sustained me."—Ps. iii: 5.—*Good Words.*

The Child Jesus.

"I wonder what the Lord Jesus really did when he was a child?" said Willie, one Sabbath evening just before Christmas day.

"So do I," said Katie, "and I wish the Bible had told us more about Him—whether He ever went to school or not, whether He ever played, or whether He was always quiet and thoughtful."

"A good many people have felt the same wish," Aunt Kate answered, "but as God has not seen fit to tell us more, you may be sure there is some very good reason why we should not have our curiosity gratified. Still, we do know something about the childhood of our Lord and the few notices we have may teach us a great deal"

"He didn't go to school, I suppose," Katie said, "because the Jews asked, 'How knoweth this man letters, having never learned?'" (John vii: 15.)

"Did Jesus never learn His letters?" asked Polly, with some surprise.

"Well, the Jews did not mean that Jesus had never learned the alphabet," Aunt Kate said, "but that he had not been taught in any of the schools of the rabbis, and they were surprised, not at His being able to read, but at His knowing so much about the Scriptures. Whether He went to school at Nazareth or not I can't say, for the Bible tells us nothing about it."

"At any rate, I suppose He used to help Joseph, who was a carpenter, in his shop, and by that He must have been something like other boys."

"I have no doubt that in a great many ways Jesus was like other boys, only we can never think of His being idle or disobedient, or anything else wrong. Very likely He did work at Joseph's trade, for the people called Him the carpenter's son; and St. Mark tells us that once they asked, 'Is not this the carpenter?'"

"And don't we know anything else about the Lord when He was child?" asked Polly.

"Yes, there is another text which surely you will remember, that tells us what He did after Mary had found Him disputing with the doctors in the temple."

"He went home with Mary and Joseph, and did what they told Him"

Katie had found the place in St. Luke and read, "And He went down with them, and came to Nazareth, and was subject unto them, but His mother kept all these sayings in her heart. And Jesus grew in wisdom and in stature, and in favor with God and man."

"And so," said Aunt Kate, "though we hardly know anything else about the Lord's childhood, we do know that He was always obedient and gentle, setting an example to the boys and girls of Nazareth and not only to them but to all children in all parts of the world."

"I don't wonder that everybody loved Jesus when He was a child," said Willie, "for He must have been so good. But then it was easy for Him to be good, and it's very hard for us"

"Yes, but, Willie, you know that He was once a child and had to pass through all the temptations of childhood and knows how hard it is for you to be good, and if you ask Him He will help you so that you may be like Him, and as you grow bigger and wiser you may increase in favor with God and man.' And as we think of the Saviour let us remember why He was born into this world and lived and died for us. It was to make us pure and holy and to save us from our sins. Come, let us thank Him for His love." and Aunt Kate prayed.

We are never too young to learn what is useful, nor too old to grow wise and good

MISCELLANEOUS.

Burns.

When Burns was really serious, how many phases of emotion has he rendered into words which have long since become a part of the mother tongue! What husband ever breathed to his absent wife words more natural and beautiful than those in

"Of a' the airts the wind can blow?"

Then, who did blighted and broken-hearted love mingle itself with the sights and sounds of nature more touchingly than in

"Ye flowery banks o' bonnie Doon,
How can ye bloom sae fair?
How can ye chant, ye little birds,
And I sae fu' o' care?"

Where is the wooing match that for pointed humour and drollery can compare with that of Duncan Gray, when "Meg was deaf as Ailsa Craig," and Duncan "spak o' lowpin o'er a linn!" These are lines that for happy humour none but Burns could have hit off. Many more of his love songs are equally felicitous, but there is a limitation. It has been remarked, and I think truly, of Burns' love songs that their rapture is without reverence. The distant awe with which chivalry approaches the beauty it admires is unknown to him; it was Scott's privilege above all poets to feel and express this. Perhaps Burns made some slight approach toward this more refined sentiment in his love song after the manner of the old minstrels;

"My luve is like a red, red rose
That's newly sprung in June—
My luve is like a melodie
That's sweetly play'd in tune."

And again in that early song of his to Mary Morison.

But besides those effusions of young ardour in which he generally indulges, how well has he conceived and depicted the sober certainty of long-wedded love in calm and cheerful pathos in "John Anderson my Jo, John!"

But besides the one emotion which was paramount with Burns, how many other moods has he rendered? What can be simpler, easier (one might think), to compose than such a song as "Should auld acquaintance be forgot?" Yet who else has done it? There is about this song almost a biblical character, such as we find in the words of Naomi, or of one of the old Hebrew patriarchs. For, as has been said, the whole inevitable essential conditions of human life, the whole of its pain, natural joys and sorrows, are described, often only assumed, in the Old Testament as they are described nowhere else. In songs like Auld Lang Syne Burns has approached nearer to this biblical character than any other poet I know. Again, if wild revelry or bacchanal joy is to find a voice in song, where else has it found one to compare with that of "Willie brewed a peck o' maut?" Certainly not in the "Nunc est bibendum" of Horace. The heroic chord, too, Burns has touched with a powerful hand in "Scots, wha hae," The greatest living Scottish writer has said of it, "As long as there is warm blood in the hearts of Scotchmen, or of man, it will move in fierce thrills under this war ode, the best I believe that was ever written by any pen." To this oracle I suppose every Scotchman must say Amen. And yet I have my own misgivings. I think that it is to the charm of music and old associations rather than to any surpassing excellence in the words that the song owes its power. Another mood is uttered, and a strange wild fascination dwells in the defiant Farewell of Macpherson the Highland Reever, who

"lived a life of strut and strife,
And died of treachery,"

and to those last words Burns has added this matchless chorus:

"Sae rantingly, sae wantonly,
Sae dauntingly gaed he;
He played a spring and danced it round
Below the gallows tree."

Last, I shall but name "A man's a man for a' that," which, though not without a touch of democratic bitterness, embalms in words of power, not to be matched out of Shakespeare, the sense of the native dignity of man and of the essential equality of all men:

"The rank is but the guinea stamp;
The man's the goud for a' that."

That is a word for all time.—*Professor Shairp.*

Why the Sky Appears Blue.

"Why is the sky blue?" is a question, says a recent number of the *Academy*, which has often been asked, but never satisfactorily answered. Helmboltz offered an explanation which depended on the reflection of solar light by particles in the atmosphere. These particles being very minute would reflect preferably the shortest waves of light, namely blue waves, while they would allow the longer waves, corresponding to green and red light, to pass through them; just as a log of wood floating on the surface of still water would throw off the tiny wavelets caused by a falling drop in its neighborhood, while the same log in long ocean swells would be tossed to and fro without noticeably impeding the progress of the waves

Dr. E. L. Nichols (in the *Philosophical Magazine* for December) has propounded another view, which has much to recommend it. According to Young and Helmholtz's theory of color-impression there are in the eye three sets of nerve termini, one set chiefly influenced by the red, another by the green, the third by the violet rays. The impression of color is the resultant of the intensities of these three effects. The impression upon these nerves is not directly proportional to the intensity of the ray, the different nerve-termini being subject to different laws. For very feeble rays the "violet" nerves are very sensitive, while the "green" and "red" nerves scarcely act at all. As the light increases in intensity the "red" and "green" increase in activity, while the "violet" nerves become tired and dazzled For rays of dazzling brilliancy the "red" nerves are in their most sensitive condition. Thus, of the simple colors, as the brightness increases, red and green change to yellow, blue becomes white. Daylight at ordinary intensities affects the three sets of nerve-termini equally; the resultant impression is whiteness. Now daylight is simply the light of the sun weakened by manifold diffuse reflections. The direct rays of the sun, as we let them fall upon any colorless object, appear also a white light; but on attempting at noon on a clear day to gaze into the sun's face the impression is of blinding yellow. It is not that the direct rays differ in composition from diffuse daylight, but that the "violet" nerves cannot transmit the action of such strong light The moon, with enormously less illuminating power than the sun, seems bright, and is far brighter than the open sky. In passing from the intensity of the moon's rays to those reaching us from a corresponding bit of the open sky, we may, perhaps, take a step as great as that between the brightness of the sun and moon. In general, white light will appear bluer and bluer as its intensity diminishes, and this law will apply to the skies; as the light they reflect becomes fainter and fainter they will increase in blueness, even though the light by the process of reflection suffer no change in composition.—*Scientific American.*

The New Temple at Moscow.

Among the sacred edifices visited by the Czar during his stay at Moscow none was likely to yield him greater interest than the Temple of our Saviour (Khram Spaseetelya), which is now rapidly approaching completion. The building was commenced so far back as 1833, and was designed in commemoration of the French expulsion from Moscow. Nearly 4,000 laborers for a month were employed in digging out the ground for the foundations, and considerable energy was displayed in building the base; but, after a while, operations languished, and the work has gone on, by fits and starts, until it has now reached a stage when the architect can promise its completion next August, in readiness for the celebration of the 25th anniversary of the Emperor's coronation. The height of the structure is 288 feet, and the style of architecture is the Russo-Byzantine, the building being in the shape of a Greek cross, surmounted by five cupolas, one at each corner, and a larger one, or dome, in the centre. The roof and the framework of the cupolas weigh 1,800 tons, and the gilding on the latter has already consumed more than half a ton of gold-leaf. Above the centre cupola is a massive bronze cross, which can be seen from every part of Moscow. The bronze frames of the windows, each nine yards high, weigh nearly three tons, and the hinges of the bronze doors have to support 5½ tons of metal. Inside, the walls are gorgeously decorated in the usual style of Russian churches, and contain a number of jasper pillars, each of which cost upwards of £2,000. The total cost of this wonderful building is estimated to exceed 20,000,000 roubles, or £2,500,000 sterling. But this is not all. Recently the architect reported that a block of houses in proximity to the temple was detrimental to one of the aspects, and as a mere matter of course, the Synod voted £200,000 to demolish the buildings, and to construct in their place a terrace. It must not be forgotten that this is the second great cathedral which Russia has raised during the last sixty years, the famous one of St. Isaac's in St. Petersburg, having been commenced in 1819, and consecrated in 1858, after an expenditure of thirty-six million roubles, or £4,500,000. A third cathedral, not quite so large, is also rising at Nijni Novgorod, and will involve an outlay of two millions sterling before completion. Nine millions in sixty years upon cathedrals seems an enormous expenditure for three cities —*London Weekly Review.*

SECULAR NEWS.

Fred Becton caught a salmon trout last week weighing four and a half pounds, supposed to be one of the ninety thousand put in the Neuse by the government a few years ago.—*Kinston Journal.*

Mr. L. M. Ironmonger, one of the most successful truck farmers in this section, shipped 10,000 radishes to New York yesterday on the steamer Newbern —*Newbern Nut Shell*

We understand that the City Infirmary, under the management of Dr. W. W. Lane, heretofore alluded to in these columns, will, by consent of the Collector of the Port, be opened in a few days in the U. S. Marine Hospital in this city, until a building more suited to the purpose can be procured.—*Wilmington Star.*

Both houses of the Iowa Legislature have passed a constitutional amendment, which will now go to the next Legislature for ratification, prohibiting the manufacture and sale of all intoxicating liquors, including ale, wine and beer, and authorizing the enactment of suitable regulations and penalties for the enforcement of prohibition.

Mrs. Susan Goss, an invalid and a very aged lady, was burned at Union Factory last Saturday. She had been left alone in the house, and when found her clothes were in flames, her fingers and arms were burned to a crisp, from which fatal injuries she soon expired.—*Asheboro Courier.*

The report comes down from the mountains that "Mud Cut" has risen in its might to prevent the progress of trains on the Western North Carolina Railroad; it is a fact known to those familiar with the peculiarities of this curious place that the mud does actually rise from pressure of the superincumbent mountain.—*Charlotte Observer.*

The Danville tobacco market is sending out circulars to the effect that the average price per hundred in that market for February was $10 66. Winston beats that. The average here was $10 97; 31 cents per hundred ahead of the great Virginia market.—*Winston Leader.*

Tomatoes have been received, nice large ones, says the *Hickory Carolinian*, by Messrs. Hall Brothers, of that place. They were from Nassau, via Wilmington.

It is stated that the Duke of Bedford derives £100,000 per annum, and the Duke of Devonshire £56,000 per annum from tithes.

From Hon. Andrew Cornwall,
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MISCELLANEOUS.

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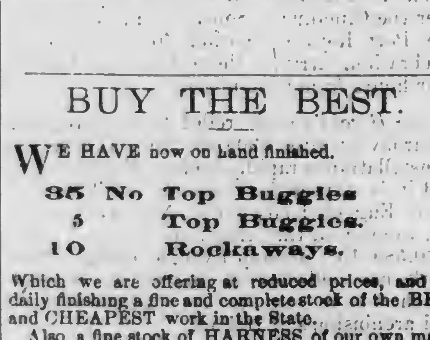

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For the N. C. Presbyterian.

RELIGIOUS EXPERIENCE.

—

MR. EDITOR: Every intelligent and serious ...dent of the biography of pious people must ...e been struck with the similarity of religi... experience, among truly converted per... in exceedingly different circumstances. ...similarity does not respect the order of ...ings or emotions, nor the intenseness or ...racy of feeling, but it relates to the gen... characteristics of the new moral state, ...which real converts are brought. On ...ing minutely at the spiritual condition of ...duals who have derived their religious ...from the Scriptures which they have ...with seriousness and self-application, or ...the plain preaching of the Gospel which ...have heard from these pastors or other ...d God, it will be found that genuine ...anity is everywhere the same. Whether ...new convert be learned or ignorant, pol... or crude, rich or poor; whether he de... his religious impressions from Owen or ...se, Edwards or Whitefield, Samuel Da... Asahel Nettleson; or whether, without ...man teacher, he took up the Bible in ...r mother tongue and studied it with ...s desire to understand the plan of ...ption, to be delivered from sin, and to ...the favor of God; when he comes to ...s his views and feelings plainly, with... embarrassment from early associations, ...ount of his spiritual experience, his ...s and fears, his successes and hindrances, ...s and sorrows, will agree, in all sub... points, with the experience of true ...s in every age.

...is subject were candidly considered by ...who deny the existence of experimental ..., or of regeneration by the Holy Spirit, ...would find facts, which would be utterly ...ance with every other system but that ...Gospel. They would find the mechanic ...bench, or the farmer at his plow, or ...chant, the lawyer, the doctor—men ...ery class and condition, from the stupen... intellect of Bacon, to the child who had ...that he was a sinner and that God is gra..., agreeing in a certain something, which ...ssate in calling "experimental religion" ...the religion of the heart." That this ...ord thing arises from a reality, and not ...any false theory superstitiously commu...ated from teacher to pupil, from the pas...'s flock, or from one convert to anoth... is manifest from the fact that in number... instances this perfect agreement exists ...out any such communication. It is man...so also from another fact of a most interest... character, namely: that those who enjoy ...experimental religion, though their know...ge, mental cultivation and manner of life ...diversified in a thousand forms, can un...stand each other on spiritual subjects im...diately. They can all speak the language ...Zion. And yet thousands of men who have ...ely and nice discernment on other sub..., and who have heard evangelical preach... all their lives, cannot understand this ...uage at all. Now and then one of this ...cription becomes a converted man, and he ...instantly feel the force of motives which ...never before had any influence with him, ...can perfectly understand at once what ...previously been unintelligible.

...A second remark I make is this: that per... who have thus been "renewed in the ...irit of their minds" and are the subjects of ..., act in the most natural manner—in ...manner to which genuine benevolence ...ll prompt them when they use all proper ...ans to bring others to the knowledge of ...th. There are some who think it very ...ge that a man who professes to have been ...ught from darkness to light should think ...th while to communicate his change, or ...ession of it to others. But nothing can ...more natural or more proper. Every such ...feels a great solicitude for the welfare of ..., for the extension of divine truth, for ...e awakening of careless sinners, for the ...rmation and consolation of Christians, ...d for the final triumph of Christ over every ...my. Feeling thus, he is constrained to do ...t he can to promote these great objects, ...d nothing which he can do seems more ...onable than to give his own deliberate and ...decided testimony, to tell what the Lord has ...e for his soul.

...In the third place, it is an obvious remark ...ar a conversion to the true Gospel from any ...perstitious Church "having a form of god... ...ess without the power," or from any form ...nominal Christianity gives great offence to ...e adherents of error. So it was in the days ...our Saviour, and so it has been ever since. ...it was in Germany at the period of the ...formation, and in England at several dis... periods in the sixteenth, seventeenth and ...eighteenth centuries, and so it is in England ...d in our own country at the present day. It is owing to this "offence of the Cross" that so many calumnies are often put forth respecting any new convert, whose example, it is feared, may prove contagious, or whose testimony is calculated to produce any considerable effect. But it is very easy to see the reason of all this. The friends of truth perceive it. The enemies of truth and its calumniators perceive it. The Scriptures lead us to expect it and fully explain its cause. Let every man who is disposed to circulate injurious reports concerning those who may have relinquished his own way of thinking for what they deem a stricter and purer faith, examine well into the nature of the disposition which he cherishes. It may be that he will make some important discoveries in regard to the character of his motives, and the nature of the cause which he is opposing.

The views now presented on this subject may do something towards explaining the reason of the opprobrium which has always been cast upon the Church of God by the ungodly, whether of the "the Church" or of the world. The formidable array of the enemies of truth has, in all ages, included not only the openly wicked and abandoned, but a large proportion of the cultivated intellect, the philosophy, the science, the literature, the wit and the eloquence to be found among the ungodly. Many individuals who have entertained a most thorough antipathy against the very idea of spiritual religion, and have cherished the most contemptuous feelings towards its professors, have possessed great intelligence, and have discharged many offices of life, in public and private, with great urbanity and integrity. To persons of this class "the preaching of the Gospel has appeared to be foolishness," as it did to the Greeks. When speaking of experimental religion they invariably mistake and misrepresent it, and that has arisen from two causes: first, they know nothing about it; and, second, they are under the influence of a certain instinctive hatred of true religion without being conscious of it, or if conscious of it they rarely acknowledge it. Hence it comes to pass that some of the worst libels upon the Church of God have been written by men of gentlemanly manners and deportment, of fair reputation in the eye of the world, of keen and cultivated minds, of liberal education and endowments, professed preachers of "the Church," and decorated with the title of doctor of divinity! D. L.

For the N. C. Presbyterian.

WHAT IS THE REMEDY?

—

Make the people to love the Church. Only so, can they be induced to work for it. What we need more than anything else is the active labor of the whole membership.

In this, I think we will find a radical cure of all the specifications made by the author of What is the Matter? Get the people thoroughly enlisted and they will work out a remedy for many of the evils of mal administration. The editor speaks of the inadequate education of our ministry. Their scholarly training he finds no fault with, but he thinks exclusive attention to books from an early age has thrown them out of sympathy with men and the common affairs of life. He would have them in sympathy with the farmer and housewife. (Our brother can talk fowls and fodder, but we happen to know he can't talk flowers:—he calls them weeds!) Unquestionably a preacher should not be a bookworm. Some such preachers we have seen. But suppose our people were all deeply interested in their Church, and because it is a conspicuous witness to the blessed truth of salvation by faith alone, would not the evil dwindle into insignificance. Could they entertain an intelligent love of the Church for such a reason without being spiritually minded, Bible searching, energetic Christians. Out of the abundance of the heart the mouth speaketh—and conversation could travel far before it flagged. Would there not be sympathy between those who had so much in common,—an experimental knowledge of the heart's deceitfulness,—of God's infinite sovereign grace, a common heritage of hope,—an anchor sure and steadfast. Between Presbyterian people and preacher there is no common ground of churchly sympathy except what is found in a common spiritual experience. There are no humanly devised aids to conversion, no magnified rites, no consecrated ground, no sacerdotal pretensions. If the Presbyterian be an earnest churchman, he must be a good Christian. If not he will certainly be "cold." If our people love the Church for the truth's sake he who ministers unto them the bread of life will be a welcome companion though he be not a cyclopædia of secular lore.—True all this requires a high degree of spirituality, but this is that higher consecration recommended for the people also, which the author of What is the Matter urges on the ministry.

Would not the love of the Church as a living witness of precious but neglected truth cure that other evil—'controversy among ourselve.' "Is it not remarkable'—asks What is the Matter—'that we who are so pacific and patient toward others should be so warlike among ourselves." Well! I do not think it wonderful that a people who think it not worth while to contend for the faith once delivered to the saints,—the great truth of salvation by faith alone, unencumbered by legalism, formalism, prelacy, sacramentalism, sacerdotalism, &c, but toward all these encumbrances are charitably' pacific and patient,—I do not wonder that they should be graceless enonld to fight anything. Other denominations harmonize all their internal strife by supreme devotion to their characteristic principles—Those distingnishing principles for which they hotly contend, and which differentiate them from others, are often matters of relatively small importance—matters of church government or ceremonial. So intently engaged are they in pressing these things upon the acceptance of the world that they often drift without observing it, or with real indifference, from the fundamental teachings of the word. We have the very artillery of heaven with which to storm the world;—no carnal weapons, ours, with which to batter down the strong-holds of satan,—but our time is too much occupied in nice discussions between ourselves of the composition of the powder.—Great truths we hold——ruin utter in Adam, redemption complete in Christ——to humble simple pride, to bow the stubborn will, to win the love and engage the energies of men,—but instead of forcing the world to give ear to these things we expend the best tallents of the Church in subtile discussions between ourselves of metaphysical nicetics which ordinary mortals cannot discern., or discerning care not for. As Brother Fancette once tersely put it — "we are always mending nets, and have no time to fish."

To conclnde—we want the active co operation of the laity. This can be had only by showing them scriptural reasons for loving the Church. The world, too, must be made to see them.

No donbt there are other matters upon which we might profitably bestow atttention. We might consider how best to bring the variety of the talents and gifts of the ministry in contact with the mind and heart of the Church; how best to preserve the rights of the people in the choice of a pastor without forcing them into a false attitude of rebellion; how best to prevent party strife: I am for Paul, and I appollos, and I for Copias; how best to protect, economize and prolong the usefulness of the ministry without forcing them into the false position of unprofitable and discarded servants; how best to secure the ministry sure and constant employment. These things are worthy of earnest attention, bnt the most pressing need is the earnest cooperation of the laity—To secure this,—show them good reasons for loving their Church.

J. W. P.

OLD SCOTTISH DIVINES.

—

Perhaps the prejudice against read sermons lingered longer in Scotland than in any other district. Until very recently the use of any manuscript would have been fatal to the cordial acceptance of any candidate.

"He's a grand preacher," whispered an old spinster to her sister on hearing a young minister for the first time.

"Whist! Bell," was the reply, "he's reading."

"Readin', is he?" said the enlogist, changing her tone, "paltry fellow! we'll gang hame, Jenny, and read our Book."

In 1762 Dr. Thomas Blacklock, the well known poet, was presented by the Earl of Selkirk to the living of Kirkcudbright. He was afflicted by the loss of sight, but when he was preaching one of his trial discourses an old woman who was sitting on the pulpit stairs inquired of a neighbor whether he was a reader.

"He canna be a reader," said the old wife, "for he's blind."

"I'm glad to hear it," said the ancient neighbor. "I wish they were a' blin'."

His blindness, however, did not serve Blacklock, for exception was taken to him on account of his loss of sight, and he was compelled to resign his living.

As anecdotes of them occur in the old biographies they must often seem a strange race, those old Scottish preachers and pastors. Mr. Shanks of Jedburg was greatly perplexed by a text; he could make nothing of it, so late at night he started off to Selkirk, a distance of fifteen miles, to take counsel upon it with his friend, Dr. Lawson. He arrived at one in the morning; he had to knock many times at the manse before he was heard. At last a servant appeared, asked who he was, and what in name of all the disorders could have brought him at that hour of the night. The perplexed parson insisted on seeing Dr. Lawson. He had been in bed hours since. "I must see him, however," said he, "and you must hold my horse until I come down." He knew the way to the doctor's bed room. He knocked and entered in the dark. He told his brother minister his errand. Lawson entered into the difficulty of the situation, and although in a somewhat dreamy state he commenced an exegesis upon the text in question, showed the bearing of the context, referred to the parallel passages, and cleared up the whole subject to his friend's satisfaction, who thanked Dr. Lawson, bade him good morning, and then mounting his horse rode back, through the night, to Jedburg. In the morning, about 5, Dr. Lawson awoke.

"My dear," he said to Mrs. Lawson, "I have had a very singular and not unpleasant dream. I dreamt that Mr. Shanks, good man, came all the way up from Jedburg to consult with me about a text that troubled him."

"It was no dream," said Mrs. Lawson; "Mr. Shanks was here, in this very room, and I had to listen to all that you and he had to say."

It was with difficulty she could persuade him to believe it had been so. On going down stairs, however, he inquired if Mr. Shanks had been there during the night, and then in what room he was sleeping. The servant assured him that he had really been in the house, but added, "He is not in the house now, sir. He is at Jedburg long before this time."

STEPS FORWARD.

—

Every kindness done to others in our daily walk, every attempt to make others happy, every prejudice overcome, every truth more clearly perceived, every difficulty subdued, every sin left behind, every temptation trampled under foot, every step forward in the cause of good, is a step nearer to the life of Christ.—*Dean Stanley.*

GERMANY'S WEAKNESS.

—

The weakness of Germany resides, first, in its real isolation as a great power, and next in the discontents of its people. It fought a duel single-handed with France and was victorious; but it could never go to war again without having several enemies to contend with, and consequently large odds against it. If it fought Austria, France would declare against it; if it attacked France, Russia would move; if it quarrelled with England it might possibly have to contend with a coalition of half-a-dozen powers. As to the martial sentiments of the Germans individually, they have no very ardent existence except among the aristocracy, whose members hold the best commissions in the army and fill all the State posts worth having. The ordinary German—the tradesman, professor, peasant, or workman—loathes the uniform he is compelled to wear, and if sent to war returns to grumble that he has wasted his time, lost his health, and earned no adequate remuneration. In some districts of Germany where Socialist papers are much read, military service inspires such horror that every year at the approach of the conscription-day young men start off by the hundred to France or England, or emigrate to America, whence they send tantalizing letters to their friends at home describing the charms of a country that is really free. In the three years that preceded the war with France the annual average of emigrants from Germany was above two hundred thousand; which made Bismarck say with his blunt cynicism to a diplomatist who was bewailing the loss of lives in war: "We shall lose no lives; for we shall lose more men by emigration this year than can be killed on the battle-fields." The German Governmet has often tried to stop emigration, but in vain; for the inducements which the Kaiser's subjects have to leave their poverty-stricken, sergeant-major-ridden land are too numerous.—*Pall Mall Gazette.*

TRUE HEROISM.

—

Let others write of battles fought
On bloody, ghastly fields,
Where honor greets the man who wins,
And death the man who yields;
But I will write of that brave man
Who struggles on through years
Against himself, and wins the day
Unstained by human tears.

He is a hero staunch and brave,
Who fights an unseen foe,
And puts at last beneath his feet
His passions base and low,
And stands erect in manhood's might,
Undaunted, undismayed,
The bravest man that drew a sword
In fury or in raid.

It calls for something more than brawn
Or muscle to o'ercome
An enemy who marcheth not
With banner, plume or drum;
A foe forever lurking nigh,
With silent, stealthy tread,
Beside your board each passing day,
At night beside your bed.

All honor then to that brave heart,
Though poor or rich he be,
Who struggles with his baser part,
Who conquers and is free.
He may not wear a hero's crown,
Nor fill a hero's grave,
But truth will place his name among
The bravest of the brave

—*Presbyterian Journal*

THE ROLL-CRY.

—

A soldier mortally wounded was lying in a hospital, his fine frame extended on a couch of pain, never more to rise. This world and its battles were at an end for him. He scarcely breathed, and each respiration was fainter and fainter. All was still. Suddenly the surgeon was surprised at the power of his voice, exclaiming "Here!"

He hastened to his side and asked what he wished.

"Nothing," was the reply; "bnt the roll-cry is calling in heaven, and I was answering to my name."

To his eye the Lord Jesus was present, bending over his pillow, and calling him to glory. In sweet peace he answered to the call.

HALF-WAY CHRISTIANS.

—

Those who live on the border lines of the devil's dominions, constantly trying to smuggle contraband articles across, are no more fit to judge of the joy of life and the goodness of God than those who dwell in the Arabian desert, or under an Arctic snow-bank, know of the glory of the world. Nine-tenths of mankind walk on the perilous edge of evil, and are constantly torn and pained by the penalties with which a good God has hedged the way to keep them from self-destruction, and wonder all the while that life is such a hard road to travel, and affords so few compensations.

THE SALVATION ARMY.

—

The movement has been in existence bnt three or four years; yet it has an annual income of nearly one hundred thousand dollars and its organization includes one hundred and twenty corps, one hundred and eighty officers and thirty-two hundred and fifty-six speakers. It holds fifty thousand meetings in the course of a year in one hundred and forty-three theatres and music halls, besides about forty thousand open-air meetings. One estimate of the aggregate of the audiences places it at two million persons.

GIVING HIS DINNER TO THE POOR.

—

Says the Richmond *Abvocate:* We have known a venerable man in the ministry, and with name known across this continent, to start to a restaurant for dinner, in this city, bnt meeting a poor woman with the marks of want in her face, he gave her the small silver coin, all he had, and went without his meal. That is charity, and worthy of any saint in the calendar.

CELT OR SAXON.

—

DID ENGLISHMEN HAVE CELTIC MOTHERS?—ORIGIN OF THE WELSH AND THEIR NAME.

—

I expected that the *Times* would publish today a communication from my Celtic correspondent, a letter from whom was the occasion of my recent article on Anglo Saxonism. It was my intention to let my correspondent set forth his own case in his own way, and to make his statement my standing point. But, to my surprise, I cannot find it, although I laid it carefully aside for future use. I apologize to him, and beg him to believe that my readers are deprived of the pleasure of reading his communication through no indifference or carelessness of mine; but although unable to refer to my correspondent's communication, I can state his position, which was, briefly, this: The Britain of antiquity, the Britain of Cæsar and of Snetonius, never became Anglo-Saxon. It passed into the possession and under the Government of the Anglo-Saxons, but its inhabitants never became an Anglo Saxon people. For the Anglo-Saxons, as invaders and marauders, would not number themselves with women, and once established in Britain they took to themselves wives of the ancient British—*i.e.*, the Celtic—race; they established friendly relations with the kinsmen of their wives, and hence the people of England, the product of this intermarriage, is a mixed race, in which the Celtic element, because of the superiority in numbers of the British people to their invaders, largely predominates.

This theory has been since maintained by more than one writer; but its principal advote and its last is Dr. Thomas Nicholas, whose work on the "Pedigree of the English People" displays great ingonnity and research, and has passed to its fourth edition.

That there is in what may now at least be called the English race a large admixture of foreign blood—that is, of blood other than that which for convenience we must call "Anglo-Saxon"—no tolerably well-informed person would think of denying. But a like admixture may be found in the blood of every considerable people in the world, except the Hebrews, and possibly the Japanese. With these exceptions, there is no absolutely "pure" race under the sun. The condition of man, the vicissitudes of human life, forbid it. But the fact still remains that various peoples have various distinctive characters, and that their characteristic traits and qualities are those of a dominant race which has absorbed and assimilated the foreign elements which it has received. Notwithstanding its research and its elaborate ingennity, and the plansibility of some of its arguments, Dr. Nicholas's work has not produced any appreciable impression upon the settle judgments of the world on this question, except in the minds of a few Celtic enthusiasts. As to them, there seems to be no bounds to their capacities and pretensions. Not long ago one of them proved to his own satisfaction, and, doubtless, to that of a few others like minded, that Shakspere was a Celt.

The strongest point in favor of the Celto Saxon Englishman notion is that the British Celts were in possession of the whole island of Great Britain in the fifth century, and that the Jutes, Saxons, Angles and Frisians, whom we call the Anglo-Saxons, were not only invaders but invaders by sea, coming in small vessels, and were therefore not likely to take with them women and children, which have always been regarded as the greatest *impedimenta* of military expeditions. No other argument used by Dr. Nicholas has much weight.

Even this argument, however, rests upon a misapprehension and consequent misrepresentation of the true state of the case. The parallel which it is endeavored to establish between the Romans, the Danes, the Normans and the Saxons cannot be maintained. The Roman occupation of Britain was a military invasion. The Norman conquest was also a military invasion. The Danish occupation was in a great measure a military invasion, although it was not so purely military either of the others. Bnt the "Anglo-Saxon" occupation of Britain was an immigration. It was an armed immigration, it is true, for it could not be otherwise. In those days, those who sought new homes had to fight for them. None the less was the "Anglo-Saxon" occupation of Britain distinguished from the Roman and the Norman by being an immigration rather than an invasion. Beginning A. D. 450, it continued to A. D. 600 (I use round numbers), and during this century and a half there was a constant stream of emigration from the parent country—very small, at the beginning, it is true, but constantly increasing—and there were, besides, large expeditions at certain periods. There were no less than seven of these expeditions about the years 450, 475,530, 540, 547 and 588. First came the Jutes, and they succeeded in establishing themselves in Kent, which had then and long before the same name which it now bears, as every boy who studies Cæsar knows. Then, in 477, came the Frisians or Old Saxons, and in about twenty years they were well established in Sussex. Then came other Saxons, who went further westward, and after about twenty-five years, they had established a little Kingdom including Dorsetshire, Somersetshire and Devonshire. Then in 530, more Saxons came and seated themselves further northward, giving the name to Essex. Ten years after there came the first of the Angles, and sat themselves down in the country which is now known as the counties of Norfolk and Suffolk, but which was then called, from them, East Anglia. In 547 came the great Angle expedition, which established itself north of the Humber, between that river and the Frith-of-Forth, and forming the Kingdom of North-humber-land. Finally, about 585, came yet more Angles, who went into the interior, and formed the Kingdom of Mercia.

Now, this occupation, although armed and accompanied by great bloodshed, was in no respect like that of the Romans and the Normans; it was an armed immigration. The Anglo-Saxons went into Britain as the Hebews went into Canaan. They not only conquered the land and held it, but they put the previous inhabitants to death or drove them away in order that they might spread themselves over the country, with their wives and their families. They had but a short voyage to make across what they called "the narrow seas," and at that time to people living, as they had lived, within sight of the sea, such a voyage, even in open boats, was so trifling a matter that, a footing being once established in the new and coveted land, women and children would follow as if on a pleasure trip. Nor are we left to learn this fact from probabilities. For it is recorded by the Venerable Bede that the emigration of the Angles and Saxons during 350 years was so general that their country (Sleswick-Holstein and its neighborhood, was left bare of population and desolate.

On the other hand, there is no evidence of any important intermixture of the two races. The British Celts are always spoken of by the Anglo-Saxons as *Walas*, that is, the strange people; and with these *Walas* they were always fighting until they drove them into the western and southern part of the island, chiefly into the former, which hence has its name of Wales. For as men are not English because they were born in England, bnt England is England because Englishmen were born there, so Welshmen are not Welsh because they are born Wales, but Wales is Wales because it is the country of the Welsh, or the *Walas*, or strange people. Nor do Welchmen so call themselves in their tongue, as Germans do not call themselves Germans in theirs. All the evidence yet discovered goes to show that the British Celts were never other than "a strange people" to the Anglo-Saxons. They had certain rights given them, indeed; but this was in Wessex, upon the borders of Wales and Cornwall, where there was direct contact between the new and victorious people and the former possessors of the soil in the region of it into which they had been driven. The country seems to have been very sparsely peopled before the coming of the Anglo-Saxons, and the relations between the colonists and those who may be called the aborigines seem to have been not unlike those of the English colonists of this country with its aborigines. There was probably a somewhat greater intermixtnre of blood between the Anglo-Saxons and the British Celts in Old England than there was a thousand years afterward between the same race and the Indians in New England, bnt not much more.

I shall conclude by remarking upon some evidences of this state of things which I have never seen set forth. The first of these is that the British Celts had no religious influence upon the Anglo-Saxons. Some of the Britons were Christians, bnt most of them were of the Druidical religion. Now if the Anglo Saxons had taken to themselves British wives, it is not possible in the nature of things that the offspring of these unions should not have been more or less of the religion of their mothers. Bnt the Anglo-Saxons retained their heathen religion unmodified until they were converted to Christianity by missionaries from Italy.

Next, if Anglo-Saxon men had taken British wives, it is also impossible, in the nature of things, that the daughters of these Celtic mothers should not have borne Celtic names. Bnt, on the contrary, the women of England, in Anglo-Saxon times, bore only Anglo-Saxon names. There is no appreciable intrusion of the Celtic nomenclature. The conclusion seems inevitable that these Anglo-Saxon girls had Anglo-Saxon mothers.

To this evidence is to be added that of language, which of course has been heretofore considered. There are a few words of Celtic origin incorporated into the English language; not a few in a positive sense; but comparatively very few indeed, when we consider the fact that the Anglo-Saxons went and dwelt in a Celtic country, and that some of the Celts remained there and have remained, almost a nation, until this day. But they continued to be *Walas*, the strange people. The names of places, indeed, are in many cases Celtic. But that was inevitable. Places retain their names, although the people that inhabit them change. And many of these Celtic names show that the Anglo-Saxons did not know the meaning of the words applied to them, as in the case of the half dozen or more rivers Avon in England, *afon* meaning merely a river. But if, again, the Anglo-Saxon men had taken British wives, it is impossible, in the nature of things, that the language of the offspring of those unions should not have been largely Celtic; and, indeed, it would have naturally become Celtic with an Anglo-Saxon modification; for the Celtic would be the mother tongue of those people. It is absolutely incredible that Anglo-Saxon speaking people who lived in England for 500 years and more before the Norman conquest had Celtic mothers. Had their mothers been Celts, we should now be speaking, not English, in which a few Welch words are to be found by search, *rari nantes in gurgite vasto*, but a dialect of the Cymric language.—*Richard Grant White in the New York Times.*

A PHILISTINE OF GENIUS.

—

Mr. Froude, the English historian, has sent a javelin after Mr. Matthew Arnold. He has written a book on "Bunyan," for the "English men of Letters Series," and concludes the book with the remark, "the Pilgrim's Progress' will still be dear to all men of all creeds who share in it, even though it pleases the 'elect' modern philosophers to describe its author as a 'Philistine of genius.'"

VIOLATIONS OF TASTE.

—

There is in the mind of man such an admiration of beauty and symmetry, such a distaste and disgust, in view of what is unnatural or imperfect or maimed, that an unpleasant emotion, excited by one imperfection, easily expels all happy feelings that were kindled by the presence of many things of the other class. We may go to the house of God, with all things favoring the highest intellectual and spiritual enjoyment, and the presence and exhibition of one violation of propriety or good taste, whether contrary to nature or grace, will affect the whole man and mar or destroy the prospect of comfort or improvement for the time.—*Herald and Presbyter.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

Canon Ryle has accepted the Deanery of Salisbnry.

The Archimandrite Nicholas, the chef of the Russian Ecclesiastical Mission in Japan, has been appointed Rnsso-Orthodox Bishop of Tokio.

There are not less than 225 separate Protestant congregations scattered through the country from the Black Sea to the Mediterranean, and from Turkey to Persia. There are 176 schools, with an average attendance of 15,500 persons.

The Free Church Training School at Lovedale, Sonth Africa, was founded thirty years ago by Rev. William Govan, with twelve scholars. Now there are 380. Its object is to train native preachers, and to teach the people nseful mechanical arts.

The girls' school in Mexico City, snpported by the Woman's Foreign Missionary, is under the care of Miss Mary G. Forbes and Miss L. A. H. Hennequin. During the past year this school has been established in permanent quarters, and a goodly number of its members have been added to the church.

The Presbyterians have very encouraging reports from their mission work in Mexico. More than five hnndred converts recently sat down together at the communion table in the city of Zitacnaro, situated southeast of the capital, and the two native preachers say they have nearly 3,000 converts in the State of Michoacan.

At a meeting on Sabbath of the "Salvation Army" of Plymonth and Devonport a large crowd of roughs attended, and created disturbances resulting in free-handed fights between the two factions. The Salvationists laid about them with sticks and fists, and for two honrs riot prevailed, the fighting being occasionally suspended while singing, preaching and mock orations were introduced. At length the Salvationists were driven to seek refnge in a house.

There have been a number of articles in the newspapers respecting the pretended miracles in Ireland. It seems that a number of persons who visited the scene of the apparition at Knock, county Mayo, has not in any way diminished. The religious edifice where the miracle is imagined to have occurred, and the cures said to be wrought, is four and a half miles from Claremorris, from which forty public cars ply to the place of pilgrimage, there having been before only three on the road. The railway company occasionally brings a considerable train of passengers to the nearest station, and it is expected that on Lady Day, next month, which is a general holiday in the midland and western counties, the attendance at the spot will be enormous. Our correspondent describes one of the most remarkable features of the scene presented at the chapel, viz., the collection of discarded crntches and walking sticks alleged to have been left behind by people who stated that they had been cured of lameness of one kind or another. There were about a dozen crntches and three or four dozen sticks, which had been left as evidences of the cures effected. In a second letter the correspondent says he asked an intelligent looking woman who was inside the chapel, and who lives at Knock, whether she knew of any person having been cured. She replied, "No; I must tell the truth, I did not see any one cured." Finally, the correspondent adds, "There is this peculiarity about all the cases yet reported—they are all either cases of persons who are alleged to have come from a distance, and whose place of residence is given in the vagnest possible fashion, or they are cases of persons who were suffering from ailments which time and other natnral remedies might have cnred. The lame and deformed who are known residents of Claremorris go ont to Knock chapel, perform the prescribed devotions, and apply the healing cement, but they retnrn day after day uncured.

GOLD DUST.

—

In this wild world the fondest and the best
Are the most tried, most troubled and distressed.
—*Crabbe.*

The error of a moment becomes the sorrow of a whole life.

"The very word *humanity*," says Max Muller, "dates from Christianity."

That flower that follows the sun, doth so even in cloudy days.—*Leighton.*

Since the thing you wish cannot be had, wish for that you can have."—*Terence.*

Prayer is the pulse of the renewed soul; the constancy of its beat is the test and measure of the spiritnal life.

The highest reach of human science is the scientific recognition of human ignorance.—*Sir William Hamilton.*

There are strings in the harp of every life, which though covered with dust, give out music when the wings of truth stir the air.

In faith and hope the world will disagree,
But all mankind's concerned in charity:
All must be false that thwart this one great end;
And all of God that bless mankind or mend.
—*Pope.*

Perfect wisdom hath four parts, viz: wisdom, the principle of doing things aright; justice the principle of doing things equally in public and private; fortitude, the principle of not flying from danger, but meeting it; and temperance, the principle of subduing desires, and living moderately.

There are moments in the battle of life that rush past us, pregnant with vast results, which seized may be the turning points of our everlasting safety. Whereas, if we let them go, the harvest will be past, the summer wilt be ended, and we shall not be saved.—*Cumming.*

The Presbyterian.

JOHN McLAURIN - Editor.

WILMINGTON, N. C.

WEDNESDAY, MARCH 31, 1880.

THE LEARNED BLACKSMITH'S EXAMPLE.

We have had time to read only the opening chapters of Prof. Northend's "Life and Labors of Elihu Burritt" (the Learned Blacksmith), published by D. Appleton & Co., New York. These are very interesting. They tell how a poor lad employed every moment of leisure and even kept his mind busy while his body was engaged in mechanical occupations, in the acquisition of knowledge. We were familiar with the story *in petto*, but Mr. Mr. Northend's narrative lends new interest to a most entertaining and instructive biography. For the encouragement of young men we make a few extracts from the book, which is well worth buying and reading in full. "Having lost a winter's schooling at sixteen, in consequence of the long illness of his father, he resolved to make up the loss at twenty-one by attending for a quarter the boarding school his brother, Elijah Hinsdale Burritt, had established in his native village. As at this time every day he lost from the anvil cost him a dollar in the loss of his wages, his earnest desire for more learning was quickened by the expense of each day's acquisition. He gave himself almost entirely to mathematics for which he had a natural taste, aspiring to the ability to become an accurate surveyor. Before leaving the anvil for this quarter's study he was in the habit of practising on problems of mental arithmetic, which he extemporized and solved while blowing the bellows. They were rather queer in their terms, but quite attractive as an exercise. One was how many barley-corns at three to the inch will it take to go round the earth at the equator?" At the end of the term he returned to the anvil, to do double labor for six months. He carried a small Greek grammer in his hat to con over while at work. In the mean time he gave his evening, noon and morning hours to Latin and French. Thinking that merely "to reside and study in the atmosphere of Yale College" would be an advantage in his self-directed studies, he removed there and went to work on Homer's "Iliad" "without note or comment and with a Greek Lexicon *with Latin definitions!*" He continued changing his residence to procure work and literary advantages, until he had mastered all the European and several of the Asiatic languages. He had no special aptitude, he says, for language; but his idea was that any man can learn anything to which he gives his earnest attention. He thought there was no such thing as genius.

How instructive is the life of such a man! It teaches the youth of to-day a most timely and salutary lesson. Patience, earnestness, faithfulness, manly self-reliance—these are qualities that must make themselves felt wherever exerted. Let no boy or young man who feels the promptings of duty to enter upon an intellectual life hesitate because of the want of an education or of means to procure one. "God helps him who helps himself," is an old and true maxim. If there be no money and no immediate prospects for school training imitate the example of Elihu Burritt. This is a busy world, and all who live in it must move either forward or backward. The Almighty Maker gave to King Solomon choice of blessings, and the young prince chose wisdom. Then all other blessings were added. So let our young men—each a prince in his sphere if he will—choose that wisdom which is from above, heavenly mindedness, trust in God's plans and power, and whatsoever is right and profitable and wholesome He will add in His own good time and by such agencies and accompanied by such circumstances as please His infinite will. God has given the world human learning for good purposes. Let young men apply themselves heartily in its acquisition, and employ it wisely when acquired.

THE ANCIENT BRITISH CHURCH.

There is no doubt, we think, that the modern English are descendants chiefly of the Saxon conquerors of Britain. But we cannot subscribe to Mr. Grant White's dictum that the Early British Church was a comparatively small affair and that the chief instrument in the evangelization of England was the Monk Austin or Augustine. This concession was made recently by the Archbishop of Canterbury, and called forth a number of refutations from Episcopal writers. We assuredly have not so read history. Columba and others Christianized the Jutes, Angles and Saxons and afterward Austin came in Pope Gregory's name to make Papists out of the converts. After the monk's death Roman practice and doctrine prevailed, it is true. But undoubtedly history does not sanction the preposterous claim made by Romanists and now timidly or carelessly admitted by High Churchmen of the Anglican Establishment. The learned and zealous Archbishop Tillotson said:

"Austin, the monk, did not plant the Gospel in Britain. When he arrived there to convert the nation, and preach the *Gospel* among the Britons, he did not find the place in heathen darkness, as the Church of Rome pretends. To assert that he did is against all faith and truth of history, (minimize as much as we will), which assures us that Christianity was planted there among the Britons several ages before, and perhaps sooner than even at Rome itself. And not only so, but had got considerable footing among the Britons before Austin, the monk ever set foot in Britain; when Austin, the monk, arrived there, the two great points of his Christianity were to bring the Britons to a conformity with the Church of Rome in the time of Easter and in the tonsure and shaving of the priests, after the manner of Peter, as they pretended, upon the crown of the head, and not of St. Paul, which was by shaving or cutting close the hair of the whole head, as from some vain and foolish tradition he pretended to have learned. The promoting of these customs was his great errand and business, and the zeal of his preaching was spent upon these two fundamental points, in which, after very barbarous and bloody doings, he at last prevailed. And this is the conversion of England, so much *boasted* by the Church of Rome, and for which Austin is magnified for so great a saint; when it is very evident from the history of those times, that he was a proud, ignorant, turbulent and cruel man, who, instead of first converting the nation to the faith of Christ, confounded the purity and simplicity of Christian religion which had been planted and established in Britain long before."

The readers of the NORTH CAROLINA PRESBYTERIAN will remember that Rev. L. W. Primrose sufficiently demonstrated the Presbyterian and apostolic character of this Early British Church in a series of popular articles published in this journal in the year 1878.

THE RETURN OF MATERIAL PROSPERITY.

The country is slowly but steadily recuperating. The scars of the great panic are healing. On all sides are seen the indubitable evidences of prosperity.

For all such tokens of Divine favor let our hearts be duly thankful. Whether we suffered for national sins or were simply tried in the fiery furnace for merciful purposes, we know not; but we do know that God is our Father, and that His visitations, even when His face is shadowed by a frown, are for our temporal and certainly for our eternal good if we receive them in the spirit of true children.

Some of the signs of a revival of industry in the South are noted in an extract which we make in another place from an elaborate article in the Springfield *Republican*.

NOTES AND JOTTINGS.

The facts about the famine in Brizil, merit consideration and call for immediate action on the part of all humane persons. There are now two great famines prevailing—one in the Old World (in Ireland) and one in the New.

The appointment by the Czar of Russia of Gen. Melikoff as dictator is now regarded quite as much as a stroke of wisdom as an evidence of fear. He seems to be steadily overcoming all opposition, from whatever quarter, and by his appeal to the people for co-operation has shown that he certainly of all Russians understands the secret of government. It is to be hoped that his moderation may be effectual not only in putting down the Nihilists but in showing how free institutions are attainable even in Russia. But it is a queer spectacle—learning freedom from a military dictator.

The Legislature passed the Best bill last Friday, selling the W. N. C. R. R. to W. J. Best and three other New York capitalists. Josiah Turner, Jr., member from Orange, was expelled from the House.

The oleomargarine makers in Baltimore became alarmed at the prospect of their business being interfered with by Congress as a fraud on the public, and hastened to invite a tasting committee of Congressmen to make a trial of their "butter." Presto—the tasters pronounced the oleomargarine better than the genuine article! Give us the product of cow's milk and not of some old ox's fat, strained or unstrained.

The London *Weekly Review* is naturally hostile to Dr. William Chambers' proposal to spend thirty thousand pounds sterling in restoring St. Giles' Cathedral, Edinburgh, if the people of that city will subscribe ten thousand five hundred pounds to build an edifice for one of the two Presbyterian congregations that have long worshipped in St. Giles'. The *Review* says:

We are sorry to be obliged to say that this whole affair savours not a little of that Presbyterian snobbery which threatens to become a plague both in England and in Scotland. Many "cultured" Presbyterians on both sides of the Tweed have been displaying of late a fondness for Episcopal sentiments and practices. They talk finely of Church music and architecture, of an improved ritual, and the advantage of a liturgical service. Whether their language proceeds from an abandonment of true Presbyterian simplicity, or is little better than a piece of fashionable affectation, it may be difficult to say; but they appear to be sadly ignorant of the genius of that Presbyterianism which is the true glory of Scotland.

At the close of an excellent editorial in the Augusta *Chronicle*, Mr. James R. Randall remarks:

We have no doubt that a competent person will be found in the ranks of the clergy of the South to fitly answer, through the same impartial medium, the strictures of Dr. Swing, who seems to be a sort of free lance in religion, although a man of vast attainments and one who, right or wrong, has the courage of his opinions. The Southern pulpit has confined itself largely to preaching the Gospel and refused to make a ward meeting of the tabernacle. It is not true that sins of any sort have been condoned by reputable Southern preachers; but they have avoided sensations, in the main, and clung to orthodox methods. We discern in Prof. Swing's attack upon the Southern pulpit a companion piece of strategy to Mr. Bontwell's assault upon the South politically. It is an old trick of the Republican party to array Church and State at the North against this section. The evils springing from such a course and such a mixture have been very dreadful, but the same horrible pressure is to be brought to bear this Presidential year. Mr. Beecher appears on the same rostrum as Mr. Conkling for the purpose of giving a benediction to Cornell and his cause. Prof. Swing keeps Mr. Bontwell company for the same partisan purpose. The political hot-gospellers of the North, who worship God and Mammon at the same time, are angry and envious because the reverend clergy of the South respect their holy calling and decline to drag their vestments in the mire of party strife. The javelin cast by Prof. Swing has fallen hurtless at the feet of the Southern clergy; but this is no reason why some such man as Dr. Palmer or Dr. Tucker or Elder J. S. Lamar should not, with proper charity, but righteous indignation, return it to Chicago, from whence it came.

NEWS NOTES.

We specially invite news from all quarters for this column.

The Raleigh *News* of Last Sunday says: "The congregation of the Second Presbyterian church expect to be able to occupy their new church edifice in about a month."

The Ladies' Home Missionary Society of the First Presbyterian church, Raleigh, N. C., organized about a year since, raised $125 and applied it towards building a Presbyterian church at Wilson, N. C. This indicates that the ladies are working admirably and succeeding well. Mrs. Judge E. G. Reade is President of the society, and Mrs. W. S. Primrose, Treasurer.

WORTHY OF EMULATION.

Three years ago at the expense of Dr. M. T. Savage, a Presbyterian church was built at Scotland Neck, in Halifax county, but it was destroyed soon after completion by incendiarism. A deed for a church, which will cost about $2,000, and which is now nearly completed, with two acres of land, upon which it stands, has been given to Orange Presbytery. The Presbytery instructed the Stated Clerk to extend the thanks of the Presbytery to Dr. Savage for the munificent donation.

Rev. Dr. Wilson has been elected principal Commissioner to the General Assembly from the Presbytery of Wilmington, with Rev. B. F. Marable as his alternate. Ruling Elder Dr. Neil Graham was chosen as the additional commissioner, with John McLaurin for alternate.

During the past two or three months at Peace Institute, Raleigh, a series of meetings has been held, with the gracious results recorded below with other facts in the letter of an esteemed correspondent:

Mr. Editor: Last Sabbath the Sacrament of our Lord's Supper was celebrated in the First Presbyterian Church of this city. It was a season of unusual interest. Rev. J. S. Watkins, the beloved pastor of this church, preached a sermon of great power from the words "But God forbid that I should glory save in the cross of our Lord Jesus Christ." Gal. vi: 14.

There were twelve persons to come forward and connect themselves with the church—eight by profession of faith in Christ and four by certificate. Rev. Mr. Watkins has been blessed in the providence of God in a very remarkable degree since he was installed pastor of this church, which was about eighteen months ago. Since that time we have had accessions to our church on every communion occasion, making in all seventy who have joined this church under his ministry. Recently a most glorious work of grace has been in progress at Peace Institute, which has so far resulted in the hopeful conversion of twelve of the young ladies of this school. This work of the Spirit, like all that has been carried on in our midst has been accompanied by no undue excitement whatever, and no one can doubt the genuineness of the work. We feel that it was a special providence that sent Mr. Watkins to labor among us. Truthfully can it be said that there never was a shepherd more beloved by his flock or one more faithful in the discharge of his duties. He seems truly determined to know nothing among us "save Jesus Christ and Him crucified." This church is now free from debt. It gave last year $350 to Foreign Missions, $150 to the Wilson church, and has now already subscribed $2,500 for contemplated improvements. W.

Raleigh, N. C., March 26, 1880.

Dear Presbyterian: During a brief visit in Oxford, I was courteously invited to attend a meeting of "The Ladies' Presbyterian Aid Society," recently organized, and promising to be a genuine "aid" in every respect to the cause of the Church and Presbyterianism in general. The meeting was characterized by cordiality, earnestness, and general unity in the desire to work; and though there is a want of order as yet in the business management, a great deal has really been accomplished in a very short time, as "promptness and dispatch" seem to be their watchword, rather than system or order. They have sold the old manse for $2,500, and contracted for a new and more convenient one, to be erected near the church within the next two months. An appropriation has also been made for repairing the church and for the improvement and ornamentation of the church grounds. Other plans for the aid of Presbyterian work in general have been suggested, and there are certainly brighter days ahead for the little church in Oxford. Some other time, I will tell you what a few earnest Christian ladies there have done, even without a society organization. May God bless and speed them all in their work, and may their zeal inspire others to follow their good example. A.

March 22, 1880.

For the N. C. Presbyterian.

PRESBYTERY OF MECKLENBURG.

ABSTRACT OF PROCEEDINGS AT DALLAS, N. C., MARCH 19-23, 1880.

Presbytery met with the Dallas church, Friday, 7½ p. m., and was opened with a sermon by Rev. Wm. M. McGilvary, moderator, from Matt. v: 14-16: "Ye are the light of the world," &c.

Rev. J. P. Gammon was elected moderator and Rev. Wm. B. Corbett and C. Scott clerks.

There are 26 ministers and 47 churches on the roll, and 18 ministers and 23 elders were present at this meeting, representing 39 churches.

Satisfactory excuses for absence were heard in behalf of Revs. J. F. Latimer, W. H. Davis, J. E. Morrison, D. T. Towles and Drs. A. W. Miller and S. R. McAboy, and Rev. Wm. N. Morrison.

On motion of session of Sand Hill church, in Buncombe county, the name of that church was changed from Sand Hill to Oak Forest.

Candidates.—Mr. Jas. L. Williams was licensed to preach and sent to labor in Anson county, in care of Committee of Home Missions. Candidate Walter W. Moore was directed to labor in Buncombe county during summer vacation.

Rev. J. Alford, Methodist minister on Dallas circuit, was introduced to Presbytery.

Commissioners.—Rev. G. D. Parks and Wm. E. McIlwaine and H. M. Parks, elder in Providence church, and Dr. J. A. Reedy, elder in Lincolnton church, were elected commissioners to the General Assembly to meet in Charleston, May 20, with Rev. G. L. Cook and Rev. Wm. M. McGilvary and Dr. D. J. Cain of Davidson River church and A. G. Neel of Steele Creek church alternates respectively.

A biographical sketch of the late Rev. John Douglas was read by the Rev. Wm. E. McIlwaine, chairman of committee, and adopted, and ordered to be recorded in book of sketches.

Colportage.—General R. D. Johnston, chairman, reported that the committee had established a depository of books in Charlotte with Messrs. W. & R. Tiddy, and all our churches, ministers and families can there procure the books they want on as good terms as they can be purchased anywhere, by communicating with the chairman at Charlotte. Churches which have not contributed to this cause are earnestly urged to do so soon.

Revs. J. L. Wilson and G. A. Trenholm of Bethel Presbytery were extended courtesies of the floor of Presbytery.

Treasurer.—Mr. Edmund Burwell, Charlotte, N. C., was elected treasurer of Presbytery, in place of Mr. J. C. Burroughs, resigned.

On motion of the Committee on the Minutes of Synod it was unanimously resolved that Presbytery will pay the debt due the Synod of North Carolina, and the Stated Clerk was directed to report the arrears of the churches for the Presbyterial fund to the churches separately, with instructions to forward the same to the treasurer, Mr. Edmund Burwell, Charlotte, before next meeting.

Minutes of General Assembly.—Rev. A. W. Miller, D. D., chairman of Committee on Minutes of Assembly, appointed at last meeting, forwarded a report, which was read, received and discussed, and laid over till the next meeting.

Pleasant Hill church was permitted to employ Rev. A. Luper of Bethel Presbytery till next meeting, and Steele Creek church to employ Mr. J. T. Plunkett, a candidate of Nashville Presbytery, if the way be open.

Reports were received from most of the churches. Those on state of religion were returned to the sessions with instructions. Sunday schools reported in 23 churches; 1,514 Sunday school children; $416 for benevolence by Sunday schools. One Sunday school for colored people at Hendersonville, 60 on roll; one near Hendersonville, 35 attend. One Sunday school for colored people in Mallard Creek church, 40 attend. No statistical reports were presented from the following churches: Providence, Caldwell, Unity, Castanea, Grove, Hiwassee, Franklin, Morrison, Bethel, Bethlehem, Sandy Plains, Swannanoa, Oak Forest, Waynesville. Sessions of these churches will please forward statistics to the Stated Clerk without delay.

Records of most of the sessions were reviewed.

Narrative and Sunday school report sent to General Assembly.

Presbytery will not co-operate with the Assembly's Committee on Home Missions after next meeting, but will forward 20 per cent. of funds raised for this object.

On motion Revs. Wm. F. McIlwaine and Wm. H. Davis were directed to visit and aid Rev. M. R. Kirkpatrick in the Franklin field at their convenience during the summer.

Presbytery selected Morrison church in Macon county as the place for fall meeting, but reconsidered and appointed Lincolnton church as the place, and adjourned to meet with the Lincolnton church on Wednesday, 8th day of September, 7½ p. m.

R. Z. JOHNSTON, Stated Clerk.

Lincolnton, N. C., March 26, 1880.

For the N. C. Presbyterian.

MINUTES OF WILMINGTON PRESBYTERY.

BROWN MARSH, March 25, 1878.

MORNING SESSION.

Presbytery met according to adjournment, and was opened with a sermon by Rev. D. B. Black, from Matt. xxv: 14.

After sermon Presbytery was constituted with prayer by Rev. B. F. Marable, the last moderator present.

Present—All ministers, except R. H. Chapman, D. D., C. M. Payne, Alex. Kirkland. Ruling elders present—J. W. Boney, Rockfish; J. A. Faison, Union; John M. Johnson, Mt. Horeb; W. N. Whitted, Beth-Car; W. H. G. Beatty, South River Chapel; D. T. Burney, Brown Marsh; James W. Cromartie, Elizabethtown; B. F. Hall, 1st church, Wilmington; John Colville, 2d church, Wilmington; J. W. Fountain, Richlands; D. McMillan, Topsail; H. W. Beatty, Black River Chapel; J. N. Henry, Moore Creek; J. J. Frazier, Whiteville; D. J. Clark, White Plain: M. H. Wooten, White Hall; George L. Kirby, Goldsboro.

On motion Burgaw church, organized January 14, 1879, was enrolled, and the name of Ruling Elder W. T. Bannerman enrolled as delegate.

After minutes of last Presbytery were read, on motion Rev. G. W. McMillan was elected moderator and Rev. James Kelley and Elder W. T. Bannerman chosen as temporary clerks.

Recess was then taken till 3 p. m.

AFTERNOON SESSION.

The following committees were appointed:

Religious Exercises—Rev. A. McFadyen, Ruling Elder D. T. Burney.

Narrative to General Assembly—Rev. B. F. Marable, Ruling Elder M. H. Wooten.

Bills and Overtures—Rev. D. B. Black, Ruling Elder George L. Kirby.

Judicial Committee—Rev K. McDonald, Ruling Elder John Colville.

Systematic Benevolence—Rev S. H. Isler, Ruling Elder H. W. Beatty.

Sessional Record—Rev Colin Shaw, Ruling Elder W. N. Whitted.

Temporary Treasurer—Ruling Elder B. F. Hall.

Excuses for absence—Rev R. H. Chapman, on account of indisposition, accepted; Rev C. M. Payne, on account of recent death of his wife, accepted.

The following resolution was adopted:

"Whereas, this Presbytery has heard with unfeigned sorrow of the death of the estimable wife of our beloved brother, the Rev C. M. Payne; therefore,

"*Resolved*, That we deeply sympathize with our dear brother in the loss which he has sustained, and pray that our Father in Heaven may sustain and comfort him under this sore dispensation of His providence, and that the stated clerk be directed to forward a copy of these resolutions to Bro Payne."

Rev C. M. Payne, having sent in a request to be relieved from the office of chairman of Committee on Home Missions, his resignation was accepted, and Rev B. F. Marable elected instead.

Report of John McLaurin, treasurer of Presbytery, was read, accepted and approved, after which a letter from the treasurer, tendering his resignation was read and Presbytery declined to grant his request.

Rev Dr Wilson, commissioner to last General Assembly, made a verbal report, which, on motion, was accepted and approved.

Committee to prepare a historical sketch of Brown Marsh church, having made some progress, was directed to hand over the sketch to Rev C. Shaw, synodical agent for this Presbytery.

Committee to prepare a sketch of Black River and Hopewell churches were continued at their own request.

On motion White Hall church was chosen as the place, and Thursday before third Sabbath in March, 1881, as the time for holding the next stated spring meeting of Presbytery.

On motion Presbytery resolved that when it adjourn it adjourn to meet at Raleigh during the sessions of Synod.

Rev. Dr. Wilson and Ruling Elder Neil Graham, were chosen Commissioners to meet General Assembly, with Rev. B. F. Marable and Ruling Elder Jno. McLaurin as alternates.

After calling the roll of delinquent churches, on account of contingent fund, Presbytery adjourned to meet to-morrow morning at 9 o'clock.

Closed with prayer.

FRIDAY, March 26, 1878.

MORNING SESSION.

Presbytery met and opened with prayer by the moderator.

Yesterday's minutes read and approved.

Rev. B. F. Marable obtained permission to supply Mt. Olive Church one-fourth of his time for the ensuing year, and Rev A. McFadyen to continue his work as stated supply to Beth Car, Brown Marsh, Mt. Horeb and South River Chapel, at $200 each, Elizabethtown $100, while Presbytery most affectionately and urgently press upon these churches the propriety, if not the necessity, of forming the pastoral relation at a very early day.

The church of Goldsboro' obtained leave to secure the services of Rev. Robt. B. McAlpin, as stated supply until a more permanent arrangement can be made.

It was resolved that our churches be urged to give Tuskaloosa Institute a more liberal, moral and material support, and that more diligent efforts be made in seeking out suitable candidates for the colored ministry.

Recess until 3 o'clock, P M.

AFTERNOON SESSION.

Following churches rendered satisfactory excuses for failure to report contributions to all the objects of benevolence ordered by the General Assembly: Mt. Williams, Topsail and Rockfish.

Annual report of the Trustees of Davidson College was read, accepted and approved.

Rev. S. H. Isler's resignation as pastor of Cobb Mills church, previously tendered to Presbytery, was accepted and the pastoral relation dissolved.

Sessional records of the following churches were approved according to recommendation of committee on same:

Mt. Zion, Rockfish, South River, Spring Vale, Pike, White Plains, First and Second churches of Wilmington, Moore's Creek, Grove, Black River, Oak Plain, Goldsboro' Topsail, Hopewell, Mt. Williams, Beth Car., Elizabethtown, Whiteville and White Hall.

On motion leave of absence was granted to Rev J M Spunt, D D, to preach in the First and Second churches of Wilmington, on Sabbath 28th of March; and to the following ruling elders, to return home: M H Wooten, J W Fountain, W T Bannermann, George L Kirby and Jno Colville.

Rev A Kirkland was excused for non-attendance.

Ordered that Treasurer pay to the stated clerk $15 00 for stationery and postals to date.

Closed with prayer.

SATURDAY, March 27.

MORNING SESSION.

Opened with prayer by the Moderator.

Rev J. S. Black having presented a letter of dismission from Chickasaw Presbytery, was examined and his name enrolled as a member of the Presbytery.

Minutes of former meetings of Presbytery not already printed were ordered printed to the number of 200 each, and the same number of the present session.

Narrative of Presbytery to General Assembly was read and approved and ordered to be sent to the General Assembly.

Report of Committee on Home Missions was received and considered *seriatim*, and all recommendations adopted after slight amendments, except item second, for which the following was substituted: "That whilst we cannot but express our gratification at the exhibition of Christian liberality on the part of Mr. Southerland, the Presbytery does not see its way clear at present to promise the $200, asked as partial re-imbursement for amount expended in building Mt. Olive church.

Recess till after sermon.

Report of Agent of Education received and approved.

After recess Rev M H Moore, of the N. C. Conference, Methodist Episcopal Church South, was invited to sit as a visiting member.

Presbytery took a recess till 3 p. m.

AFTERNOON SESSION.

Report of Agent of Sunday Schools was read, received and adopted.

Report of Agent on Systematic Benevolence, read, received and adopted.

Report of Treasurer, pro tem, read, received and approved.

Report of Committee on Assessments, read, received and approved.

Report of Agent on Foreign Missions, read, received and approved.

Report of Committee on Delinquent Churches, read, received and approved.

On motion, resolved, that those churches which shall in writing declare their inability to pay their delinquent assessment due prior to November 1st, 1879, on account of contingent fund, shall be relieved of same.

Communication received from J. J. Hines, giving an account of his work.

Presbytery appointed a committee to visit churches at Clinton and Black River, to adjust difficulties that may exist.

After a cordial vote of thanks to the people for their generous hospitality.

Presbytery adjourned about 5 o'clock, P. M.

For the N. C. Presbyterian.

PRAYER IN VIEW OF THE ANNUAL COLLECTION FOR FOREIGN MISSIONS.

In the February number of the *Missionary* the fact was stated, that the prayer of the Church has for a long time been that God would give access to the heathen, and that it had been marvellously heard and answered. It was also stated that much prayer had been offered that God would raise up and qualify men to go forth as heralds of the cross to these darkened nations, and that here too the divine faithfulness had showed itself in conferring upon more of our young men the grace to offer themselves for this work than the Church has means at her disposal to send.

In view of these impressive and stimulating facts the suggestion is ventured that the thing for which special prayer should now be made is, that God would pour out upon His people a spirit of consecration of themselves and their substance to this cause. What is wanted to make the gifts already conferred available for the extension of truth and the glory of God is larger means for sending out men and for more thoroughly equipping those already in the field. And can it be doubted if we ask God for His blessing also, that He will in faithfulness hear our prayer and bestow the gift? We think not. Surely it is for the honor of His name, for the welfare of His Church, for the best interests of Christians themselves and for the salvation of the lost, that this thing shall be done. We have, then, the best reason to believe that if this suggestion be adopted and "fervent effectual prayer" be made, we will be heard and the needed means be supplied. This is God's work in which we are engaged. It is His people who are concerned in carrying it forward and who must supply the means, and we may be sure that in answer to our supplications, He who has all hearts in His hands will dispose His children to consecrate to Him of their substance enough to advance it in those proportions which His honor and their duty demand.

The following specific recommendations seem called for:

1. That this matter be made the subject of special prayer at the ensuing monthly concert, and that it be adopted as one of the usual topics at these meetings.

2. In churches in which the monthly concert is not held special prayer for this object shall be offered during April.

3. That a blessing shall be sought for those who habitually neglect to contribute to this cause, and also for those with whom the collection is a merely a perfunctory exercise. Last year there were 699 churches which made no collection, and in several hundred of the contributing churches the average contribution was about ten cents or under and in many, not more than two or three cents per member. If the Lord will open the hearts of all these to give according as he has prospered them, and those who are already doing what they can shall continue to do so, a brighter day will soon dawn upon the work.

4. That all Christians shall at this time make their offerings to the Lord after earnest prayer for guidance, and looking to God for His blessing upon them and their gifts. It may be that some will find that on account of changed circumstances or imperative obligations which it would be sin to neglect, they will not be able to give as much as heretofore, but who can doubt that this candid and heart-searching dealing with themselves will reveal to others that they have hitherto come short both of their duty and privilege, and ought to do more for God and His Church and the perishing millions of the earth?

The present crisis demands honest and truthful consideration. It can hardly be doubted that the church has sufficient ability (if it be sanctified) to enlarge the work at once. Let us seek this great blessing from the Lord, and while we pray, each for himself and his brother, let every one take heed that he give in simplicity and godly sincerity, as unto the Lord, and not unto men.

Mission Rooms, Baltimore, March 24, '80.

NEW PUBLICATIONS.

The Sacraments of the New Testament as Instituted by Christ. By George D. Armstrong, D. D., pastor of the First Presbyterian church of Norfolk, Va. New York: A. C. Armstrong & Son. 1880. Cloth, pp. 314.

This work, by a learned and popular Presbyterian minister, appears to be systematic, lucid and thorough. Dr. Armstrong writes in a plain, strong style, with little ornament. His appeal is to the Book. His arguments are common sense judgments upon the language and the obvious meaning of Holy Scripture. His work has two general heads, "The Doctrine of Baptism" and "The Doctrine of the Lord's Supper." Each of these is sub-divided into appropriate parts.

In the preparation of this book Dr. Armstrong has been engaged more than twenty years. Dr. Brown endorses it, as "not only carefully but satisfactorily prepared." He says that "the arrangement all through is excellent and the discussion thoroughly 'compacted by that which every joint supplieth.'"

From I. K. Funk & Co., we receive in addition to publications already noticed Farrar's *"Life of Christ."* Perhaps of all the cheap "Standards" yet printed by this enterprising publisher this will meet with the most cordial welcome. It is the cheapest edition of the famous work issued in this country. The type is clear, and larger than that of most of the popular reprints of the day. Bound in manilla paper covers in two parts, each 25 cents.

Since the book is now generally well-known it may not be necessary to speak of its geniality of tone, its catholicity of judgment, its grace and splendor of diction. Fleetwood may be more quaintly devout, as well as more simple in style, and Geikie may be more accurate in topography and generally more erudite, but Canon Farrar's is the most eloquent, the most popular and in a literary sense the most finished of the "Lives of Christ" yet produced in the English language.

His Majesty, Myself. "No Name Series." Boston: Roberts Brothers. 1880. 16 mo. cloth.

We will not reveal any part of the plot of this capital story. It is perhaps the best of Mr. Baker's novels. [Though it belongs to the No Name Series its author is well known to be Rev. W. M. Baker, a gifted Presbyterian minister of Boston, son of Rev. Daniel Baker, the celebrated revivalist, and a native of Virginia.] The hero, "His Majesty," is Rev. W. H. H. Murray, the sporting preacher and late editor of the *Golden Rule*. He is an "original," as is also Guernsey, the college genius.

The April *St. Nicholas* is fairly bedight with spring beauties, both pictures and letter-press. Notable among the former are "Burial at Sea" and "Illumination of St. Peter's (Rome) at Easter."

The April *Good Company* has articles by Warner, Burroughs, Towle, Thanet and others. It is always good.

The first of the eight papers in the current *South Atlantic* is from the pen of Rev. D. J. Sanders, pastor of the Chestnut Street Presbyterian church (colored) in this city. He very ably discusses "The Status of the Colored Race, and the Exodus." Another notable article is that on "The Decline of Southern Eloquence," by John S. Long. Prof. Vosmund concludes his interesting series of papers on "Thiers."

The General Assembly of the Presbyterian Church in the United States

Will meet at Charleston, S. C., on the third Thursday (the 20th day) of May, 1880, in the Second Presbyterian church, at 11 o'clock a. m. The opening sermon will be preached by the Moderator of the last Assembly.

The undersigned, Committee on Commissions, will meet in the Lecture Room of said church on Wednesday, the 19th, at 8 o'clock p. m., to enroll the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
WILLIAM BROWN, Permanent Clerk.

PRESBYTERIAL NOTICES.

The Presbytery of Fayetteville will meet at Laurel Hill church, Richmond county, N. C., Wednesday, April 21, 1880, at 11 o'clock a. m.

The usual blanks will be mailed to all the churches in due time. Let these blanks be carefully filled and sent up to Presbytery at Laurel Hill.

The assessments for the "Presbyterial Fund" are considered due April 1st, and should be promptly paid. Churches which are credited to this fund will be duly notified by the Treasurer. J. P. MCPHERSON, Stated Clerk.

Fayetteville, N. C., Feb. 7, 1880.

Concord Presbytery stands adjourned to meet at Davidson College on Thursday, April 22, at 11 a. m. WM W. PHARR, S. C.

All who expect to attend Presbytery are requested to notify Mr. H. P. Helper, Davidson College.

RELIGIOUS INTELLIGENCE.

SOUTHERN PRESBYTERIAN.

Dr. Moses D. Hoge writes picturesquely to the *Central Presbyterian* of his trip from Richmond to Rome, and of the sights and delights of the "Eternal City."

There is much religious interest in Miss Baldwin's Augusta Female Seminary.

Items from the *Central Presbyterian* condensed:

Pulpit of the Point Pleasant church declared vacant.

Within a few months 27 members added to First church, Charleston, W. Va.

Several members added to the church at Kanawha Salines.

Six additions at Alderson.

Only a small balance remains of the debt of the Third (Richmond) church.

Items from the *Southern Presbyterian*:

Last Sabbath eleven communicants were added to the church at Columbia, S. C.—eight by certificate and three on profession of their faith.

The Rev. Dr. Stacy sends us news of the following sad loss to our Church: "Rev. W. Dimmock, member of the Presbytery of Atlanta, and minister at Carrollton, Ga., died on Friday, March 19. His end was peace."

The Rev. A. J. Witherspoon, Seamen's Chaplain at New Orleans, writes us: "I have had the pleasure of seeing a very successful Bethel revived in the port of Mobile. It had been abandoned for years. It is now doing much good."

Rev. Joseph Evans preached to a crowded house in the Presbyterian church last Sunday. He also preached on Saturday night previous. Rev. D. May preached on Sunday night.—*Lumberton Robesonian.*

The First church, Louisville, Ky., realized $50 from a festival.

Dr. Witherspoon of Petersburg takes the place of Dr. Stuart Robinson, in Second church, Louisville, while the latter recruits his health in Florida, says the *Christian Observer.*

Items from *Christian Observer*:

Curators decide not to close Central University.

Result of meetings held by Revs. L. H. Blanton, J. A. Dickson and J. M. Evans, at Cynthiana, Ky., 29 additions to the church, 26 by profession.

Within a year the new church at Nashville, Tenn., of Rev. T. M. Connell, has reached a membership of seventy four.

Died, February 24th, at Nashville, Tenn., Mrs. Bessie Wilkes, wife of Maj. James H. Wilkes, and only daughter of Rev. James Wilson, formerly missionary to India.

Rev. John L. Hitner has removed with his family to Georgetown, Scott county, Ky. He is engaged for the present in the mission field of West Lexington Presbytery near that point.

At the special meeting of the Presbytery of Louisville, held March 15th, the calls from Mount Sterling and Springfield for the services of Mr. Keller were put into his hands, but inasmuch as the elders from the Big Spring church, though present, had not been regularly appointed and authorized by a formal congregational meeting to represent the church, Presbytery ordered that the church be cited to appear at an adjourned to be held April 5th, and show cause why the pastoral relation should not be dissolved.

The *Chronicle* says the Second church at Augusta, Rev. Mr. Goetchius pastor, is improving greatly in active membership and general attendance, so that new provisions for seating the congregation will have to be made.

Rev. S. F. Tenny, in the *Southern Presbyterian*, says the first Presbyterian vine planted in Texas was at San Augustine, in 1838, by Rev. Hugh Wilson.

In the course of a recent evangelistic tour Rev. S. F. Tenny organized a church with one ruling elder and seven members at Beamont, Texas. The next day two were received on profession. Seven children and one adult were baptized. Rev. W. C. Wallace has charge of the work.

Rev. J. R Jacobs writes from Corpus Christi, March 12th: "In past nine months we have grown in membership from 32 to 58—26 additions, 17 of them upon profession of faith and 9 by letter; all but two have been persons fully grown, and these two about grown, 16 of them married persons."—*Texas Presbyterian.*

(Dr. Atkinson is making efforts to rebuild his churches, says the *Southwestern Presbyterian.* His people are resolutely co-operating in the work, and have already commenced, hoping to be seconded by the liberality of friends. At Centreville the work is begun, but it is decided not to incur debt; when the money gives out the work stops. At Morgan City everything was wrecked, not even any of

the lumber could be saved from the debris. They must start from the foundation. What they aim at there is to get up the walls and roof of the building, so as to have a shelter for worship.

The *St. Louis Presbyterian* is pained to learn that Rev. A. H. Kerr, D. D., and wife have been in the physician's hands in Memphis for six weeks. He writes that Mrs. Kerr has been relieved, but that for himself "the doctor has done and proposes to do nothing. "I have been," he says, "a paralytic for eight or nine months, and partially so for two or three years. Time and prudence must work my relief."

The *Southwestern Presbyterian* records the death of a benevolent woman, at the age of 87 years, Mrs. Margaret A. Silliman of Clinton, La., who fell and broke her collar bone and one of her ribs. Her husband founded the female college at Clinton. He gave before the war ten thousand dollars towards building a Presbyterian church at Washington, D. C. He was a benefactor of Oakland College, a large supporter of the Boards of the Church, and a helper in nearly every important work of Church beneficence.

NORTHERN PRESBYTERIAN.

Considerable accessions are reported in the Church papers.

The *Presbyterian Journal* deeply regrets to learn that the Rev. Dr. John Robinson, pastor of the Presbyterian church at Asheland, Ohio, is at present laid aside, owing to a paralytic stroke received last December.

Rev. A. C. McClelland, Secretary of the Freedman's Committee, is recovering from his long illness.

UNITED PRESBYTERIAN.

The *United Presbyterian* announces the death of Rev. J. G. Barnes, of Monmouth, Ill., and of Rev. D. M. B. McLean, of Canonsburg, Pa.

BAPTIST.

Ex Governor Brown, of Georgia, has given $50,000 for the endowment of a professorship in the Southern Baptist Theological Seminary at Louisville, Ky.

The First Baptist church of Chicago, Ill., under Dr. Lorimer, is on a rising tide of prosperity, over two hundred having been added to its membership in the few months he has been serving as pastor.

"It's no use," says the despondent Dyspeptic But it is of use: your sufferings can be relieved thousands have been cured and you also can be All who have experienced or witnessed the effect of Simmon's Liver Regulator upon the weak, broken down, desponding victims of Dyspepsia, Liver Complaint, Fever and Ague, Rheumatism, Nervous Debility and Premature Decay, know that in this gentle Cathartic, Tonic and Alterative there exists a specific principle which reaches the very source of the trouble and effects an absolute and permanent cure. Seek relief through Simmons Liver Regulator. It has proved its great advantage over all other medicines for the Liver.

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THE GREATEST BLESSING.

A simple, pure, harmless remedy, that cures every time, and prevents disease by keeping the blood pure, stomach regular, kidneys and liver active, is the greatest blessing ever conferred upon man. Hop Bitters is that remedy, and 1 its proprietors are being blessed by thousands who have been saved and cured by it. Will you try it. See other column.

To make your hair grow thick, apply Hall's Vegetable Sicilian Hair Renewer, the greatest discovery of the age.

FOR AN IRRITATED THROAT, Cough or Cold, "Brown's *Bronchial Troches*" are offered with the fullest confidence in their efficacy They maintain the good reputation they have justly acquired.

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Warner's Safe Kidney and Liver Cure will positively cure Bright's Disease and Diabetis; and it is guaranteed that it will also cure 90 per cent. of other kidney diseases, 95 per cent of all liver diseases, and will help in every case without injury to the system, when taken according to directions, and the sum of $1,000 will be paid to any person who can prove that it has failed to do this —*H. H. Warner & Co.*

15 Pounds Gained in Three Weeks, and CURED OF CONSUMPTION.

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GENTLEMEN:—Please send me twelve bottles of Dr. A. JAMES' CANNABIS INDICA, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of CONSUMPTION some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him.

Respectfully, J. V. HULL, Lawrenceburg, Anderson Co., Ky.

This remedy speaks for itself. One bottle will satisfy the most skeptical. There is not a single symptom of CONSUMPTION that it does not dissipate at once, and it will break up a fresh cold in 24 hours. $1.50 per bottle. Address

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Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and Throat and Lung, Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative power in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 *Powers' Block, Rochester, New York.*

Get Lyon's Patent Heel stiffeners applied to those new boots or shoes before you run them over

DIED.

At Wilmington, 17th March, 1880, Mrs. CARRIE WATKINS PAYNE, the beloved wife of Rev. Charles M. Payne, pastor of the Second Presbyterian church, leaving to mourn their loss, her husband, parents, two little children and the whole Presbyterian community.

Born 15th October, 1848, this lady became in her youth a member of the body of Christ, His Church; and her christian life amongst us since her marriage, up to six years ago, has been a bright exemplification of all gospel graces.

Her sweetness of disposition and her constant and seldom cheerfulness early endeared her to her pastor and relatives.

She fulfilled perfectly all the numerous and important duties of a pastor's wife, being singularly strong of character, wise as a counsellor and exercising a prudence usually the result of a life-long experience.

The faith of our deceased friend in our Lord Jesus Christ was ever firm and abiding; and her aim and steps in life are best expressed in the words of the Apostle, Phil, iv: 8:

"Whatsoever things are true,
Whatsoever things are honest,
Whatsoever things are just,
Whatsoever things are pure,
Whatsoever things are lovely,
Whatsoever things are of good report."

But this bright life has closed. The Master called for her and she left us for "the city of the Living God the heavenly Jerusalem and an innumerable company of angels—to the general assembly and church of the First-Born—which are written in heaven and to God, the Judge of All, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant." (Heb. xii: 22.)

The deep interest of the brethren, both of our own and other communions was manifested by their attendance, at sunrise, to see the mortal remains carried to the railroad station to be taken hence to Forsythe county.

The Rev. Dr. J. R. Wilson, of the First Presbyterian church conducted a service at the Second church house, which was completed at the grave at Winston by Rev. R. Z. Johnston.

Let us pray for the bereaved husband and pastor, for the mourning parents and relatives and for the motherless children, and say—

"The Lord gave and the Lord hath taken away: blessed be the name of the Lord!"

WILMINGTON MARKET

DURING WEEK

ENDING MARCH 30.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

ROSIN.—The market has been quiet and steady throughout at $1 15 for Strained and $1 17½ for Good Strained. The demand for these grades is good and will likely continue so, but the prevailing dullness in foreign markets under heavy receipts, as well as a general lull in the demand for speculation, do not promise an early improvement in prices. In the medium types, F, G, H, I, there is a good business with an upward tendency, in consequence of a scarcity of these grades. We quote F $1 50. G $1 75, H $2 25, I $2 75. Fine Rosins are nominal. The estimates from reliable sources for the next crop Fine Rosins are an increase of 50 per cent in North and South Carolina tributary to this market, and 33 per cent for all of Georgia. The stock in dealers' hands is light, and the foreign demand seems to be confined to the actual wants of consumers, who are holding off for lower prices.

SPIRITS TURPENTINE.—For several weeks past the market both at home and abroad has been controlled by the Standard Oil Company, which forced the price to 40 cents, at which it remained steady until Thursday, when offerings were declined, and the market continues nominal without any inquiry, although 45 cents would probably be accepted by holders who are anxious to realize.

TAR.—Market has ruled firm throughout and price advanced to $1 40, at which there is a good demand. The receipts have been quite light, and when consumers begin to realize that the production is only one-half of that of last year, there may be a further advance.

CRUDE TURPENTINE.—Market has been irregular with a downward tendency. We quote present prices $1 60 for Hard and $3 50 for Yellow Dip. Virgin is reported at $3.

COTTON.—Under heavy constraint by the Bears in New York, the American market has been much depressed, and prices have steadily declined until nearly a cent per pound from the highest point several weeks ago has been reached, but the Liverpool market has kept remarkably steady under this pressure in New York, and the usually dull season of holidays, which is further depressed this year by the general election now pending in Great Britain. The crop prospects in the far South and Southwest are unusually good, a much larger acreage being planted, but any day may develope a new phase in the market and cause a rapid advance. We quote Middling 12¼ cents, and dull.

TIMBER.—The demand continues active and the receipts, which have been large, have been readily taken. Prices remain unchanged, being from $6 50 to $15, as to quality.

We Present

TO THE READERS OF THE PRESBYTERIAN the Finest Stock of

IMPORTED CASSIMERES,

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EVER BROUGHT BY US TO THIS CITY. We Have THE BEST CUTTER IN THE SOUTH,

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Jonesboro, N. C., March 30, 1880.
mch30 637-6t

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ALL DESIRABLE GOODS!

Repellants, Cassimeres, Cloths,	Waterproofs, Waterproofs,	Cloakings, Suitings, Doeskins.

A Great Variety of Woolens!

For Men's and Boys' Wear.

The largest stock and greatest variety of

TOWELS! TOWELS! TOWELS! DAMASKS, WHITE AND COLORED.

With Doyles to match—best ever shown in this market.

Flannels, Flannels, Flannels!

Shaker, Silk Warp, Domets, Cotton Flannels, Opera FANCY PLAIDS!

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Of Mr. Fillmore's S. S. Books are now in use, and we predict for this new effort still greater success. Price, $25, per copy; $2.00 per doz. by express; $4.10 per doz. by mail.

ALSO—Just out; two beautiful sheet songs in picture title, "Who Can Tell?" a sacred song, and "Father Has the Pledge To-night," a temperance song. These songs are of easy grade, and are exceptionally fine.

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100 Boxes D. S. SIDES,
25 Bbls New MESS PORK,
15 Tubs choice Northern BUTTER
450 Bbls FLOUR, MADE FROM NEW WHEAT AND PUT IN FANCY PACKAGES,
3000 Bush CORN, White and Mixed,
30 Bbls and Hhds New Crop CUBA MOLASSES,
50 Bbls SYRUPS and MOLASSES.

sep 9—608-tf

SELECT BOARDING AND DAY SCHOOL,

HILLSBOROUGH, NORTH CAROLINA.

Misses NASH and Miss KOLLOCK, Principals.

THE SPRING TERM of 1880 will open the 6th of FEBRUARY and close on 24th of JUNE Board and Tuition $100.
Circulars forwarded on application.

466-*jan.1.'79

SUPERIOR COURT,

NEW HANOVER COUNTY:

ELEANORA JONES, Plaintiff,
Against SUMMONS.
JAMES L. JONES, Defendant,

STATE OF NORTH CAROLINA.

To the Sheriff of New Hanover County—Greeting:

You are hereby commanded to summon JAMES L. JONES to appear at the next term of said Court, to be held at the Court House in Wilmington, on the 13th Monday after the 1st Monday in March, 1880, to answer the complaint of said Plaintiff, which has been this day filed in the office of the Clerk of the Superior Court of New Hanover County. If the Defendant shall fail to appear at that time, the Plaintiff will apply for the relief demanded in the complaint, together with the costs of this action

Of this summons make due return to the Clerk of said Court for the County of New Hanover.

Given under my hand and the seal of said Court, this 16th day of March, 1880.

S. VANAMRINGE,
MARSDEN BELLAMY, Clerk of said Court.
Plaintiff's Attorney.
mch 24 636 law 6w

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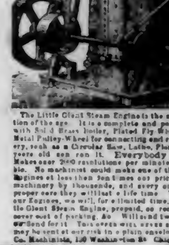

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MY TREATMENT Is based upon the theory that Catarrh, in itself, is not a disease, but the sequel or result of a disease. The remedies I employ embrace both local and constitutional medicines, with such appliances as each individual case requires, which is ascertained by a personal examination, or from a written description of the patient's symptoms and condition. I furnish to applicants a list of questions which, if answered correctly, will place me in possession of all the information necessary to the treatment of any case. There has been heretofore no cure known for this disease, except in a few occasional or isolated cases. I have discovered a cure, that in my hands, HAS NEVER FAILED

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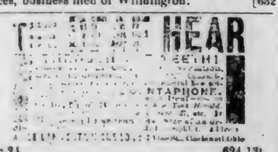

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mar10 635-4t F. N. WATKINS, Secretary.

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With all these advantages—viz: long experience, ample capital, large works, splendid machinery, extensive deposits, and the best scientific ability, the Company can and does offer a Fertilizer at the *lowest possible price.*

By reason of the liberal policy of the Company, as well as the intrinsic value of its principal brand, SOLUBLE PACIFIC GUANO has become, unquestionably, the most popular Fertilizer in the United States, its sale extending from Maine to Texas.

It would be a work of superogation for us to do more than simply call attention to the fact that SOLUBLE PACIFIC GUANO will be offered this (the fifteenth Spring) season for sale at all points in North Carolina, *because* there is *no* manufactured Guano as *long*, as *widely*, and certainly *none* more *favorably* known, than this brand.

We therefore will devote but a few lines to a description of this popular article, preferring that *others* should testify from their own practical experience as to its value.

It is proper, however, that we should call attention to a comparative analysis of Fertilizers sold in North Carolina, published in 1878, by Prof. Ledoux, the State Chemist of North Carolina, who places SOLUBLE PACIFIC GUANO among the very highest grades known.

Such an endorsement of SOLUBLE PACIFIC GUANO, confirmed as it is by Hon. L. L. Polk, the Commissioner of Agriculture, under whose auspices the analysis was published, is certainly worthy of note.

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FOR THE FAMILY.

A Hint.

Our daisy lay down
In her little nightgown,
And kissed me again and again,
On forehead and cheek,
On lips that would speak,
But found themselves shut, to their gain.

Then, foolish, absurd,
To utter a word,
I asked her the question so old
That wife and that lover
Ask over and over,
As if they were surer when told:

There, close at her side,
"Do you love me?" I cried;
She lifted her golden-crowned head;
A puzzled surprise
Shone in her gray eyes—
"Why, that's why I kiss you!" she said.

—*Canada Presbyterian.*

A Brave Boy.

It was a stormy evening in January. It had been very cold all day, but toward night it grew warmer, clouds came up rapidly from the northeast, and now it was snowing Freddie Johnson, a bright chubby little fellow of six years, was sitting by the fire, looking at the pictures in the last *Nursery*, when his papa said, "Come Freddie, I am going to write a letter, which I wish you to take to the postoffice for me. Run and put on your coat and hat. The letter will be ready as soon as you are."

"All right," said Freddie, who was accustomed to obey without asking questions—a rare trait in a little boy.

Now, the postoffice was half a mile distant, and Freddie had never been there alone, though he had often gone with his papa; but he was a courageous little fellow, and very proud of doing errands for his papa, so he did as he was bidden and with his mamma's help was soon muffled up to his chin in overcoat and scarf, and when he came back for the letter looked as if he could defy any storm.

"Here, little Dutchman," said papa, "you see I have wrapped this letter up in paper so that it will not get wet. Now, when you get to the office take the paper off, and drop the letter into the box. Don't stop anywhere but come directly back."

"Yes, sir," said Freddie, and then he whispered to papa, "Do you believe I shall see any dogs?"

"No, dear," Mr. Johnson replied, "the dogs have all gone to bed, I guess. Now good-bye."

Freddy started off bravely. It was a very dark night, and he could only see a little way ahead, but on he trudged, wading through the deep snow, trying to whistle as his uncle Charlie did.

"Hallo, sir, where are you going?" asked a man who met him on the way down.

"Postoffice," said Freddie.

"Aren't you afraid you'll get lost?" asked the man in surprise.

"No, sir," said Freddie stoutly, as he passed on, "papa sent me"

He found the postoffice without difficulty, dropped the letter into the box, and started for home. But we must go back a little in our story.

As soon as Freddie had left the house his papa hastily put on his overcoat and hat, and hurried after him. Walking on the opposite side of the street, and a little behind, he followed Freddie, keeping his eyes on him all the way, to see that no harm came to his dear little boy. When they had nearly reached home Mr. Johnson hurried ahead and was calmly reading his paper when Freddie came in, looking more like the snow man he had built in the yard than like Freddie Johnson. Then what a greeting the little hero received! How his mamma and his aunties crowded around to help him off with his wraps, shake off the snow, and kiss his bright, rosy cheeks! How his eyes sparkled with delight when his papa called him his "brave little boy," and told him that he must hurry and grow up, for he needed in his store just such a clerk as Freddie would make! But it was now bedtime, and with a "good night" all around Freddie went up stairs and was soon sleeping soundly.

Now, children, this is a true story, and to me it has a beautiful lesson. Just as Freddie's father followed him all the way, ready to help if any danger should threaten him, so our Father in heaven watches us wherever we go and whatever we do, and although we cannot see Him we may be sure that He will never let any real harm come to us.—*Canada Presbyterian.*

I Cannot Undo It.

A little girl sat trying to pick out a seam that she had sewed together wrong. Her chubby fingers picked at the thread, that would break, leaving the end hidden somewhere among the stitches that she had labored so wearily to make short and close; and though the thread came out, yet the needle holes remained, showing just how the seam had been sewed; and with tears in her eyes she cried, "O, mamma, I cannot undo it!"

Poor little girl! you are learning one of the saddest lessons there is. The desire of undoing what can never be undone gives us more trouble than all the doings of a busy life; and because we know this so well, our hearts often ache for the boys and girls we see doing the things they will wish so earnestly by-and-by to undo. Older boys and girls have felt keener heartaches for graver faults. You all know something of the desire to undo, and sorrow that you cannot. And now where is the bright side? Right here: Let us try to do a thing right the first time so we will never wish to undo it. We can ask our Heavenly Father. He never leads us wrong; and anything we do under His guidance we shall never wish to undo.—*The Myrtle.*

"The Soft Pillow."

Little Annie, before going to bed, lifted up her heart in pray to Jesus and gave herself into his keeping, while Nettie, her sister, was thoughtlessly undressing and jumping into bed without prayer. Annie at once fell asleep and was resting peacefully in the arms of Him to whom she had committed herself, while Nettie was restly turning over. At length she awoke Annie, complaining that the pillow was hard and so flat she could not sleep upon it. "I know what is the matter with your pillow," said Annie, "there is no sleep in it." Little Nettie thought a moment, then crept quietly out of bed, prayed, laid down again and found her pillow softer. She then said to herself, "That is what my pillow wanted; it is soft now," and she soon was sweetly sleeping.

Are there not thousands of other pillows in the world which might be softened by prayer?—*Presbyterian.*

How to Obtain Sleep.

The following is recommended as a cure for sleeplessness: Wet half a towel, apply it to the back of the neck, pressing it upward toward the base of the brain, and fasten the dry half of the towel over so as to prevent the too rapid exhalation. The effect is prompt and charming, cooling the brain and inducing calmer, sweeter sleep than any narcotic. Warm water may be used, though most persons prefer cold. To those who suffer from over excitement of the brain, whether the result of brain work or pressing anxiety, this simple remedy has proved an especial boon.

MISCELLANEOUS.

Irish Misery.

AN AMERICAN CORRESPONDENT'S HARROWING DETAILS OF THE DESTITUTION.

We drove back to Murrisk, that we had passed on our way to Thorahill. It is a cluster of hovels built higgeldy-piggeldy along the shore and up the sides of the little hill near one of the arms of the bay. There is a rough barrier of stone across the water, which was built to keep the tide from overflowing the sweet water of the little pond that empties into the bay. Without it the people could not drink the water and there are no springs or wells near by. It was badly constructed, and has been partly demolished by the high winds and the tides. It is dangerous crossing when the wind is high. It required the utmost care for us to keep our feet in walking over it.

A woman lay dying in one of these hovels. Father Lynskey entered to administer the last sacrament. As I am not a Catholic, the priest advised me to visit the other cabins while he sought the dying woman. I went into one of them. I shall have to grow half a yard or so before I can truthfully be called a tall man, and yet I had to bend nearly double before I could get through the door. There was no fireplace. There was only a hole in the roof at one end of the room, out of which the smoke made its way at its leisure. A little peat fire was burning on the hearth, or rather beneath the hole in the roof. There was no ceiling, of course, for none of these cabins have a ceiling. There was no floor but the ground—few of them have even a few flat stones here or there. There was no window. The rafters and the furze sticks on which the thatch rests and the walls and everything in the wretched room were begrimed with smoke. There was no dresser for the plates and cups. There were no chairs. There was only one rickety little home-made table. There were only two low rude stools for sitting on. A pig was eating out of a kettle on the floor. Two or three hens were picking up a few grains of meal. Near the fire there was a rude bed, covered with two filthy blankets. There was an inner room. I entered it. It was the children's bed room. Its furniture consisted of three little heaps of rags. There were six persons in this family. The children were ragged and cold. As I took notes in this Irish home the neighbors thronged in until the place was full, and before I could complete my notes I had to ask them to stand away from the little door, for there was no other way of getting light. The woman of the house was clad in filthy rags. She was barefooted. She plaintively told me that she could not go to Mass now, for she had not a decent dress to cover her rags.

This was not the worst hovel. There were others smaller and more wretched, both here and at a similar cluster of hovels called Killenacoff. But it is useless to describe them one by one. Everywhere I saw cows, calves, pigs, horses, asses and hens living in the same room with young mothers and children—in the same damp, dark, slippery, smoky hovels, half stable and half home; everywhere I saw old men and old women ragged and barefooted, and hungry and cold and despairing.

At Killenacoff the good priest offered to expend a sum that had been sent for the twenty-four families of that hamlet to him, in paying them wages at the rate of a shilling a day to build a road for their own use, so that they might earn their scanty meals, and save their self-respect. They gladly accepted the offer. It is to the credit of these starving people that they do not want relief, but work; that they are anxious to be employed, and only accept alms because their families would perish from hunger without it.

I shall tell of only one more visit. As we crossed the "harrier"—Father Lynskey was some distance behind at the time—I saw two little children, with bare red feet and blue lips, sitting at the roadside near what seemed to be the roof of a pig-sty or little stable, for the roof was flush with the road. I noticed that they were rather more tastefully clad (albeit in rags) and that they seemed of a finer organization than most of the children that I had seen. Their faces were clean. A slim, blonde woman of thirty or more, whose face showed traces of early beauty, stood with dejected countenance near them. As I looked a second time at the little creatures the woman spoke to me and said that she had not been able to get any relief and that her children had not eaten a mouthful since yesterday. It was now afternoon!

"Where do you live?" I asked.

"There!"

She pointed to a house that I had supposed to be a little stable. It was built between the harrier and the road. She had put it up with her own hands, she said. I turned to the man who was guiding me.

"Is that true?" I asked him—out of her hearing of course.

"Yes," he answered coldly.

I made my way down to where the door was, followed by the guide and the woman. I had to bend low to enter the hut. It was not fifteen feet by ten. There was no window; there was no fireplace; there was no hole in the roof, even, for the smoke to escape, and only three bits of turf burned on the hearth. A little white kitten, singed and dirty and famished, was crouching near the semblance of a fire. At one end of the hovel was a rude bed and two dirty rags for covering. The straw on the roof was half rotten; when it rained hard, the woman said, the rain came through into the cabin. There was no furniture save a kettle and a table and a stool. "Where is your husband?" I asked. "He is not here," said the man quickly. I gave the poor wretched woman half a crown to buy food for her children.—*Dublin Letter in N. Y. Tribune.*

Greek Indifference to Color.

In spite of the extraordinary stories told of some painters, art critics are agreed that the pictorial art among the ancient Greeks was far inferior to the other plastic arts. They were ignorant of the more refined artistic uses of perspective; they had no oil colors, and even as late as Alexander's time, black, white, red and yellow were the only colors used in their paintings. The absence of green and blue might be attributed to the want of proper pigments, but it is evident that the ingenious Greeks, if they had really felt the need of such pigments, would have soon discovered them somewhere. Hence the absence of green and blue is more probably due to the fact that they are primarily the colors of nature, and were therefore not wanted, since in Greek paintings nature occupied as subordinate a position as it did in their literature. Looking at the whole matter in a philosophical spirit, we ought perhaps to be thankful that the laws of mental growth retarded the æsthetic development of the color-sense among the Greeks. For, in consequence of their indifference to color the attention of their artists was almost entirely concentrated on beauty of form and proportion, which resulted in making them the greatest sculptors and architects the world has ever seen or perhaps ever will see.—*Macmillan's Magazine.*

The Indian and the Telephone.

An amusing application of the wonders of the telephone as an assistant detective of crime comes to us from Julian. Several horses were recently stolen in that neighborhood, and suspicion fell upon a certian Indian as the thief. Some one having introduced a telephone up there, the same was being exhibited, when it occurred to the owner of the stolen horses to get the Indian to come in and hear the "Great Spirit" talk. The Indian took one of the cups and was thrilled with astonishment at being apparently so near the Great Keeper of the happy hunting grounds. After some little time spent in wonderment, the Indian was solemnly commanded by the Great Spirit to "give up those stolen horses!" Dropping the cup as if he had been shot, the Indian immediately confessed to having stolen the horses, and tremblingly promised if his life was spared he would restore the "caballos" at once, and he did so.—*San Diego, Cal., Union.*

A Queen's Conqueror.

Mary, Queen of Scots, "was confessed by every one to be the most charming princess of her time." She had a brilliant complexion, dark eyes, auburn hair, exquisite hands, a fine voice, tall, majestic figure. She was a great dancer, rode well, sung sweetly, accompanying herself on various instruments, spoke several languages, and wrote both in prose and verse.

By the death of her father, James V., she became a queen before she was a week old. She was educated in France and brought up in the Roman Catholic religion. When nineteen years old she returned to Scotland, leaving France with much regret, and feeling no love for her native country.

John Knox, the "great Scotch reformer," was thirty-seven years older than Mary. He was educated at Glasgow University, became an enthusiastic Protestant, and preached with tremendous power.

Only a few days after Mary's arrival in Scotland she sent for Knox to come to the palace, where they had a long talk in her brother's presence. She accused him of attempting to destroy her authority over her subjects, and using magical arts to carry out his purpose. But so completely did his eloquent defence overpower her that she sunk into a silent stupor, from which she was roused by the dinner bell, putting an end to the conversation.

Not long after, Mary gave a splendid ball in honor of the success of a brutal massacre in France. On the following Sunday, Knox preached a sermon denouncing the atrocity and the festivities. Mary was told that "he had spoken in a manner calculated to bring her under the hatred and contempt of her subjects." She sent for him to come to the palace, where she received him, surrounded by her counsellors and maids of honor, and administered a long rebuke.

Knox listened quietly, and then repeated the whole of what he had said in the pulpit. For the only time in her life Mary was compelled to listen to a plain, fearless sermon. As he left the room one of her attendants was heard to mutter, "*He* is not afraid!"

Not a great while elapsed before he was summoned to her presence in Lochleven Castle. For two hours she pleaded with him on behalf of the nationality of her own religious service.

"Will you allow that my subjects shall take *my* sword in their hands?"

"The sword of justice is God's," the great reformer answered.

The Queen was very angry, but the next day she sent for him again, and adopting a plan unlike any she had ever before tried, attempted by every art in her power to charm and fascinate him. "For my sake" was the plea, equally unsuccessful.

There was only one more interview between them. She sent for him upon hearing that he censured her marriage with Lord Darnley. "I cannot be quit of ye!" she cried in a passion of anger, "and I vow I will be revenged!" She sobbed and wept, but Knox was as unmoved as before.

"I am sorry to hurt you, madam," he said, "but I should be more sorry to hurt my conscience."

This speech infuriated her, and she ordered him from the room.

On the occasion of her marriage with Bothwell, the supposed murderer of her first husband, Darnley, the nation was wild with indignation.

Some proposed banishment, others imprisonment for life. Knox used his powerful oratory to have her tried on the plain charge of being an accomplice in the murder. There is no doubt that the fiery eloquence of the great reformer was one of the mightiest agencies in bringing to punishment the queen whose beauty and whose tears could never swerve him from his honest convictions.

He died fifteen years before Mary's execution, and it was truly said of him when he was laid to rest in the old church-yard of St. Giles, Edinburgh, "Here lies one who never feared the face of man."—*Canada Presbyterian.*

How Things are Done With Ease.

When a man speaks with ease, or writes with ease, or paints with ease, or does anything with ease and gracefulness, you may be assured it does not come natural for him to do so. He has been hard at work, fitting himself for this very performance. And his preparatory work has by no means been pleasant to him. He has drudged, because without drudgery he could have no hope of success. "Of all the work that produces results," says a sensible writer, "nine-tenths must be drudgery. There is no work, from the highest to the lowest, which can be done well by any man who is unwilling to make that sacrifice. Part of the very nobility of the devotion of the true workman to his work consists in the fact that a man is not daunted by finding that drudgery must be done; and no man can really succeed in any walk of life without possessing a good deal of what is called in ordinary English pluck. That is the condition of all work whatever, and it is the condition of all success." This is as true in its application to Sunday School work as to any other sphere. No superintendent can fill his place in the teachers' meeting or at the school desk, nor can a teacher do his part before a class, without downright hard work beforehand. There is no substitute for that.—*S. S. Times.*

Serpent, or Brittle Star-Fish.

Ophiurans, are related to the star-fish, and their rays or arms are five in number, like the common variety, *urastir rubens*, but totally unlike in general appearance. In the common five fingered stars, the broad bases of the rays form the central body of the animal; but with the *ophiurans* the arms are long and slender, nearly cylindrical in form, being slightly narrowed toward the extremities; they appear to be attached to, rather than to be growing out of the small disk-like body. The spinous projections, which fringe the edges of these long arms, suggest the idea of five centipedes placed at regular intervals around the disk, and wriggling about with the intention of twisting themselves off if they can; and indeed they often do succeed, or rather the creature throw them off if much frightened, or, to escape capture, it will sacrifice to save the rest. Like some others of this class, it has "suicidal tendencies." It is a very free swimmer, its centipedal arms forming excellent oars.—*Ocean Wonders.*

Quill Pens.

The earliest pens, such as were used for writing on papyrus with a fluid ink, were made of reeds. Reed pens are still in use in Arabia, as they suit the Arabic characters better than the quill pen. These reeds are collected near the shores of the Persian Gulf whence they are sent to various parts of the East. Quill pens are chiefly supplied by the goose, the swan and the crow—the ostrich, the turkey and other birds occasionally contributing. Crow quills are usually employed in fine drawings, on account of the fine point to which they can be brought. Goose quills are employed for ordinary writing; but swan and turkey quills, being larger, are preferable for copying. Two principal sorts of quills are known in commerce—viz. Dutch quills, which are transparent and glass-like; and Hamburg quills, which are milk-white and clouded. Dutch quills are much esteemed; the Dutch were the first to find out the art of preparing quills for market, by removing the oil which impregnates them, and prevents the ink from flowing freely along the pen. Quills are obtained in the greatest quantities from the countries along the Baltic; Hamburg is still the principal place for preparing and exporting them. Next to the Hamburg and Dutch quills, those of Riga are much liked, especially in England and Scotland. The manufacture of steel pens does not appear to have diminished the demand for quills. In 1855 Britain imported, independent of home supply, 27,500,000 goose and swan quills. The quills used are classified according to the order in which they are fixed in the wing, the second and third being the best. With proper management, a goose may afford twenty quills during the year. In the fens of Lincolnshire, geese are kept in large numbers. During the breeding season they are lodged around the owner's house.

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ALEXANDRIA BAY, Jan. 3, 1880.

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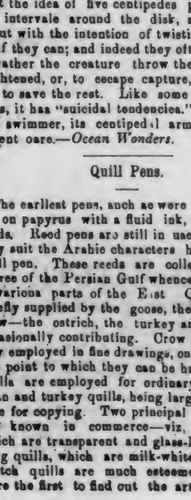

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For the N. C. Presbyterian.

THE SYNOD AT STATESVILLE.

After writing what I did last week about a meeting of Synod in Statesville, I felt as if I left so much unsaid, that is pleasant remember about it, that I add this postscript.

...tatesville is not the largest place in the ...ld. But the hearts of the people are ...ge and warm, and the Synod was most ...spitably and comfortably entertained; ap...ecation is decidedly pleasant, though it ...y be flattering to one's self-esteem. It ...kes one feel good, generally, particularly ...n and the people in Statesville certainly ...preciated the Synod. The Federal Court ...s in session, and many strangers were in ...wn. Professor Reade, an elocutionist of ...me, was also there. But the Synod was ...tainly the main attraction and thoroughly ...joyed.

...Looking more seriously, I think meetings ...ld in smaller towns do great good, ...ple attend with manifest interest on its ...sions and on the preaching. It is more ...ded in such places than in the larger ...s an influence for good is made and re...ained. We thank Dr. Wood for having ...ch preaching for ourselves, but he had ...me for his own people. It has been pleas...to note that his church has been blessed, ...ecially since the meeting of Synod. The ...ld promise were not absent then. The ...dance, the attention, the delight in or...ises, all indicated a spirit of prepared...s and desire. Those Sabbath services, all, ...asured in memory, and for spiritual ...shment, as I have before observed, this ...ng of Synod in Statesville is to be re...ered. Who would dare say that the ...yers of God's people then, their hope and ...pation and desire, in connection with ...oming of so many of God's servants, had ...t to do with the blessing the Synod ...ed as the congregation enjoyed?

...Statesville has changed vastly since I last ...w. As a youth in college, before the ...r did not seem as lively and active as ...rton markets in the east at that season the year. I observed some people *ap...ently* doing nothing, (no unusual sight ...where perchance,) of whom I was told, ...cognized the cause of idleness, that they ...e strangers in attendance on the court for ...reason or another. But I noticed many ...r streets pushing out well into the coun...ilded with neat lately built cottages and ...fortable houses. I observed too, several ...e stores, handsomely finished without and ...ll, and crowded with full stocks of ...ds, larger stores and larger stocks than I ...ld would be found any where in that ...t of the world, at least outside of "the ...re London." People do not make such ...stments without reasonable hope of re...ns. So I was glad to see such marks of ...th and progress.

...The "*Landmark*" shewed its appreciation ...Synod, by publishing daily reports of its ...eedings and distributing them.

...I was so fortunate as to have my abode at ...Statesville Female College, and a great ...d fortune it was; ample verge and quiet ...the burdensome writing imposed on me ...re all relied, as well as delightful social ...oyment. The College is an imposing and ...monious building, commanding a beau...ful and extended view. From its observa...y the dear blue mountains are plainly ...n, and a wide expanse of tilled and un...ered country. The interior arrangements ...e College are admirable, and afford not ...e thorough training of a well equipped ...l, but the comforts of a well ordered ...e. I was not surprised to see how happ...were the young ladies who were so fortu...as to be there.

...I must among other places to the "root ...se." I am sorry I cannot recall the name ...e firm that conducts so vast and novel ...enterprise. An immense warehouse, laded, ...ded, on two or three floors, with all sorts ..."herbs," roots and leaves and blos...s for medicinal purposes chiefly. I went ...ough with Dr. Wood, and conducted by ...Professor Hyams a distinguished botanist ...o was in charge of the business. I have seen ...ger stocks of goods in a christmas store, ...Silversmith's, for instance; but none that ...monished me, and for the time so deeply ...erested me. It is a great industry of which ...was not aware. I felt that I was looking ...er into another world, or way of living; ...ought of Nuremberg, or Tunis, or some of ...ese far-away places.

...Professor Hyams kindly invited me to see ...s Herbarium. Thither I went with charm...little friends, and spent a most pleasant ...noon. As in the morning, so in the af...noon, Mr. Hyams was very considerate of ...ignorance, and patient and forbearing with me. I know nothing of botany, either theoretically or practically. It was a sealed volume which my enthusiastic and learned friend opened to my astonished view. How many specimens of native plants he had in his botanical museum I am really afraid at this date to say. I could not but feel how little I knew. Here was a science, evidently of absorbing interest and of great practical value, of which I knew nothing but the name. (I know some others in the same category.) Yet Mr. Hyams' delineation of the different specimens he shewed me were very interesting and I greatly enjoyed and appreciated the interview. I recognized some specimens of long-leafed pine (*Pinus picea* so the dictionary says, but I have forgotten what Mr. Hyams called it, and I would take his word before my Worcester!) which came from Bladen. They looked decidedly familiar and homelike.

I enjoyed very much the specimen of "Hyams' Sparkling Shortia," which he shewed. It was re-discovered by Professor Hyams, and he shewed it as his pet and special triumph, with very pardonable pride and satisfaction. Its history is interesting. It was discovered by a French botanist (I believe), a hundred years ago, described and entered on the books. But it has not been seen since its first discovery, and was supposed by some to have become extinct—or that it had been mis-classified or never found in the first place. No specimen of it was to be seen in any museum. And all the scientists have been searching for it everywhere. Professor Kerr (who told me to be sure to see Mr. Hyams' collection) told me he had been on the lookout for it for years. It remained for a resident of North Carolina, among the North Carolina mountains to find the wonderful and precious plant, to confirm the science of botany, to win new honors for himself and his State. Duly authenticated specimens, both living and pressed have been sent to the foreign academies of science in France and England, and in honor of the second discoveries the scientific books have named it "Hyams' Sparkling Shortia." If Mr. Hyams will pardon me, I must say I saw nothing remarkable about the little plant, and I could have passed a whole mountain side of it without a tremor of excitement. It is an ordinary looking thing, about as pretty as wild strawberry or white clover. But I enjoyed the story all the same.

We all think it is time to stop.

W. S. L.

For the N. C. Presbyterian.

MEETINGS OF SYNOD.

North Carolinians are nothing, if not conservative; Presbyterians are nothing, if not conservative; the Scotch and Scotch-Irish are nothing, if not conservative. So by this three-fold cord North Carolina Presbyterians may be termed "eminently" conservative, "after the most straitest sect." Hence it is that custom becomes unwritten law, and as inviolable, inexorable, and sometimes as inexplicable as the law of the Medes and Persians.

There are some things I would like to say about the Synod. I take this cowardly way of doing it, for I am afraid to say it on the floor of the Synod—there is a lion in the way.

One custom, which has grown into law, is that Synod must meet invariably according to an inevitable relation in the several presbyterics. When that interesting epoch arrives in the synodical proceedings, announced as "time and place of next meeting," the question is asked, Whose time is it? To what presbytery does it go the next time?

The theory is that the Synod, being constituted of five presbyteries, a sort of justice to the organization and to the area covered by the organization requires that each in turn should have the Synod; in other words, that it should be made in due proportion equally as convenient for all the churches to be represented.

When communication was by horse-mail, and delegates went in parties through the country to attend Synod, it was certainly reasonable thus to accommodate different parts of the State. I wonder if the former days were better than these? I have been told some rich experiences and delightful stories of those times.

Now-a-days railroads annihilate space and time, and money, too! and any part of the State is more accessible than the most central point was in those days. Still the matter of expense, especially to feeble churches, now that all are entitled to representation, makes it desirable that each part of the State be equitably chosen.

Is it best that this be done by presbyteries? I answer, No, for the very object to be desired is defeated by this vigerous routine.

The Presbytery of Fayetteville comprises, let us say, six counties, Wilmington eight, Concord twenty, Mecklenburg thirty, Orange forty. I am guessing at the numbers, as anybody can see, but it answers for purposes of illustration. Some are compact in territorial area, others are elongated, to put it enphemistically. I have heard their shape and dimension referred to as "shoe-string," "lizzard," "gizzard," "web-foot," and such unbecoming and un-Presbyterian epithets. Clearly to accommodate the presbyteries and the churches it is not just to be limited by the territorial area which each presbytery comprises. To meet once in five years in such compact areas as Fayetteville or Wilmington is surely not fair to such scattered presbyteries and remote churches as are in Concord, Mecklenburg and Orange.

North Carolinians, Scotch-Irish and especially Presbyterians are *just*. We may trust them certainly in so simple an act of justice, and we may be sure that in due time and in fair proportion each part of the State will have the honor (and the burden) of entertaining Synod, without compelling each presbytery to take it in turn.

And that word burden suggests the remark that the propriety of a change in the custom is advisable for further reasons. The Presbytery of Wilmington has but two places that can entertain Synod, and one of those not a strong church. The Presbytery of Fayetteville has but one so of Mecklenburg. In the good old days when people went in their stickgigs or horseback, many country churches in all the presbyteries could and did have the Synod. That is impracticable now. Transportation is inconvenient, and the country cousins are a little afraid of city folks anyhow. At any rate, whatever be the reason, the Synod meets once in five years in Charlotte, once in five years in Fayetteville, once in five years nearly in Wilmington. It is certainly a pleasure to meet in each place, and the Synod enjoys it hugely. But our experience in Statesville, where Synod meets once in fifteen or twenty years, teaches that other places would be gratified to have more frequent opportunity of showing their appreciation of Synod.

Let us look at it in another way. Wilmington, Goldsboro, Fayetteville, Charlotte, Concord, Statesville, Salisbury, Morganton, Newbern, Greensboro and Raleigh have all had the Synod in the last twenty years. Of course there is difference in ability to entertain, some being much larger and wealthier churches than others. But we will say all are equally ready to receive the body, all are convenient and accessible, and all have about the same claims.

Then it may be that other places aspire to the honor. It is characteristic of North Carolina, just because it has never done it, therefore it will never do it. But surely that is not just. There are Asheville, Lincolnton, in Mecklenburg—somebody said Lanrinburg—perhaps Shoe Heel in Fayetteville, and in Orange possibly many coming places; those flourishing tobacco towns, Durham, Winston, Reidsville, and also Washington, perhaps Oxford and Henderson. I say, for one, "down with the rule." Let there be a lively competition for the Synod. Let's go where they want us. Don't let us have the dull inflexible rotation, but let us move about with unexpected and bewildering violation of precedent.

I do not mean to intimate that it is ever the case that Synod is not wanted. I sincerely believe that the towns that entertain us most frequently are, and perhaps partly for that reason, really most glad to do so; but if it is a burden let others bear it, and if it is a pleasure let others share it.

As to the honor to the presbyteries, well, I think the presbyteries do not set much store by that. We will let that reason for rotation pass.

I write thus early, because I want the matter brought to notice without any coalition or collusion. I have no ax to grind. For one, I say let us go against "time-honored precedent" and "hoary custom." Synod meets fall in Raleigh. There will very likely be a large attendance, and the old law may be broken in pieces by the ruthless iconoclasts. As Synod meets in Orange Presbytery in 1880, I move that we startle the natives by meeting in the same Presbytery in 1881, that is if we are wanted.

TUM.

P. S. I am not a member of Orange Presbytery.

P. P. S. Perhaps if I had been I would have known better than to have made the suggestion.

HOW MARTIN LUTHER WAS CURED.

Ordinarily the great Reformer Luther was less liable to doubts and gloom of spirit than his friend Melancthon. But he was a man of terrible impetuosity, and when he did fall into a fit of darkness he drove all before him.

At one time, when danger threatened, and nothing seemed to prosper in the mighty work he was doing, he became so despondent that his friends were alarmed. He did not sit and mope as other men do when they are melancholy, for Luther was not one of the silent kind.

It was this fact that made his mood dreadful. He was like a strong steed running with a broken rein. His strange actions and bitter words led some to fear that his great labors and burdens had shaken his reason.

His fellow-reformers and his best friends (some of them rich and powerful ones) shook their heads and said, "We must get Doctor Martin out of the way. He needs rest. Who knows but he'll say or do something to wreck the whole cause?"

This time, however, they were puzzled to know how to manage it. Once they shut him up a year in Wartburg Castle to save his own life. It seemed absurd enough to think of shutting up Luther to save reformation. But they must do something. It was hardly safe now, as it usually had been, to let him alone till his grand faith worked itself out of its eclipse.

Finally they concluded to try a method common among the old prophets, who often taught and rebuked great men by enigmas and parables. Luther's wife, the good and gentle Catherine Bora, was taken into confidence, and her love and solicitude for him made her, no doubt, the best person who could have been chosen to administer medicine to the gloomy man's mind.

The next time Luther went to his house he found it silent. To miss his welcome at the door was a surprise to him, and changed the current of his thoughts a little. Men in sour humors will say there is nothing bright, but they never like to be taken at their word.

He went through the rooms seeing no one till he reached the parlor, and there his wife sat in deep mourning and weeping as if her heart would break.

"Why, Kate, what is the matter?" asked Luther, now thoroughly startled.

No answer but sobs and tears.

"Is the baby dead?" thinking of his youngest child, who had been ailing.

"No—worse than that—a great deal worse—I thought you knew," and then a fresh burst of tears.

"Kate—wife!—what in the world can you mean? Tell me, quick!" exclaimed the astonished reformer.

"O, husband, hasn't the awful news reached you? Haven't you heard that our Heavenly Father is dead, and His cause in the world has all gone to ruin?"

The horrified expression on Luther's face changed at once. He stood a moment looking at his wife, and he began to shake with laughter. He laughed as loud and as long and as heartily as he had ever laughed in his life, and that is saying much, for naturally Martin was a very merry-hearted man.

"Ah, Kate, Kate, my good wife," he said presently, "I read your riddle. God is not dead, but I have acted as though he were. You have taught me a good lesson."

And Martin Luther never forgot the lesson his wife taught him, when she showed him his black fancies in their own absurd funeral dress.

EVEN SO. COME.

BY MRS. M. E. SANGSTER.

Come, Lord Jesus!
The days are long, the nights are slow,
The pulse of life beats faint and low,
The bloom is gone from flower and tree,
What can we do but wait for Thee?

Come, Lord Jesus!
When youth was glad with song and love,
And halcyon was the sky above,
When light the step, the spirit free,
Then less our hearts cried out for Thee!

Come, Lord Jesus!
Ah! voice that soundeth in the room,
Ah! Face Divine that breaks the gloom,
O! tones that chide our strange unrest,
And bid us lean upon Thy breast.

Come, Lord Jesus!
"Yes, child of mine, I come to Thee,
But Thou art all too blind to see,
That pain and loss and ruth and rift,
May each be My most gracious gift."

Come, Lord Jesus!
Come as Thou will, in peace, in strife,
But with us stay in death and life,
Reveal Thyself to eyes that ache,
And bless us for Thy own dear sake.
Even so. Come.

SOMETHING ABOUT AMUSEMENTS.

How the amusements and recreations of our young people may be rendered morally healthful to them is as yet an undecided problem. What to select and what to taboo there is no general consensus of opinion abont in Christian circles. That the young will have some play is as certain as that kittens will frolic and lambs will gambol. Their vigorous nature leads them, we had almost said forces them, to some form or other of recreation. Maturity and age grow out of that playfulness to a great extent, but to youth it is essential. And he would be a wise man who was able to guide the young feet into paths of recreation where they should find no stone of stumbling, no rock of offence.

Extremists deal with this delicate subject, both in the family, the pulpit, and the press. Some allow too much. Others allow nothing, or next to nothing. How to adopt a wise mean between these extremes is the matter of difficulty! In most Christian circles denunciation of amusements is most frequent. But merely to denounce is not to render help in the crisis.

It avails little with the young people to be perpetually saying, "You shouldn't do this." Shew them what they can do which will be healthful and pleasant to them and leave no trace of folly behind. And this leads us to say that we question if the brains of our best Christian men and women and our ministers and editors have been sufficiently exercised along this line of substitution. They have contented themselves with saying "Don't," when they should have contrived some harmless amusement as a substitute and supplanter of one thought questionable. Can it be that with all the ingenuity possessed by Christian men, they cannot discover or invent something which shall take the place of the dance, the game of cards, the theatre? Is the devil richer in invention than the disciples of Jesus Christ? Must we knuckle under to him? Or can we beat him by inventing something as fascinating for the young mind but infinitely purer than his productions?

We believe that the responsibility lies heavy upon parents first, and preachers next, to indicate specific plans for youthful amusement. It is time we were done with negative teaching on this matter, and were able to come to something positive and practical. It might cost thought and application and research and patience, but the expenditure of all these and more will be little compared with the incalculable benefit of furnishing our young people with healthful and elevating amusements. This is a question which surges up against the shore of every family and every church; and the sooner its presence and potency is acknowledged, the better for the young, for the household, for the Church.—*Canadian Independent.*

THE MISSING LINK.

The alternative lies between belief in man being developed from lower forms of life, or being a special Divine creation. The latter is the doctrine of the Bible, the former is the teaching of Mr. Darwin in his book entitled "The Descent of Man." He distinctly denies that "Man is the work of a separate act of creation." His great theory, by which he evolves man gradually from the oyster to the ape, and from the ape up to the human being, he calls "natural selection," or the survival of the fittest. Now the law of "natural selection" is, according to Mr. Darwin's admission, a slow and gradual process. The following are his own words in the "Origin of Species:"—"Natural selection" can act only by taking advantage of slight successive variations. She can never take a leap, but must advance by short and slow stages." Well, then, in tracing the pedigree of man up to the ape and above it, there is a sudden break in the chain of evolution; nature takes a great leap. The cubic capacity of the brain of the highest apes is thirty-four inches, and of the lowest type of man sixty-eight. Here we have thirty-four inches on the animal side, and sixty-eight on the human, and no links between the two. And though forty years have been spent in searching for traces of these missing links none have yet been found. No semi-human creatures, between the ape and man, have been discovered, though Mr. Darwin asserts that such once existed. There are no remains found in the geological rocks of animals connecting man and the ape. There is also the difficulty that since the beginning of authentic history we have no instance of apes growing into men. We must, therefore, insist that if such a thing does not now occur, it never did occur. We do this in the name of true science, and the uniformity of nature. There is really no satisfactory evidence that man has been developed by evolution from lower forms of life. The chain is weakest where it ought to be strongest; when we come to join man to the ape a multitude of links are wanting altogether. A certain experimental philosopher once undertook to prove that a horse could live without food. But when he had reduced him to a straw in the day, and was just about to give him his first feed of air, the horse unfortunately died. Thus the whole theory broke down at the critical moment, just when he was about to hook the horse on to his first comfortable bait of air he died. So the Darwinian theory of man's descent from the ape breaks down at the critical point; and it is probable, that, like Bathybius, it will be entirely exploded, even by scientific men, in the course of ten or twenty years, disappearing like "the baseless fabric of a vision." It is also fatal to this theory that in the fossil remains of primeval man there are no tendencies towards the ape, and he evidently walked erect from his first appearance on the stage of life.—*London Review.*

UNTIMELY WORDS.

A frightened child is to be soothed, not scolded. Any rebuke which it deserves is not to be given while it is almost wild with terror. A despondent man needs, for the hour words of cheer rather than words of merited reproof. A clergyman who valued highly his loving wife's criticisms upon his words and manner in the pulpit, asked her not to tell him what she had noticed out of the way, when he was fresh from his exhausting service; but to say all the encouraging words she could to begin with, saving her list of blunders until he had recovered sufficient nervous force to meet bravely their disheartening array. If a husband would find fault with his wife or a wife with her husband, let it never, never be done before others. A rebuke under such circumstances is always untimely. To do it fittingly at any time requires wisdom, tact, and grace. If an author show you a new book of his, or an artist invites you to look at his latest painting, do not first point out the errors your quick eye observes there; but speak all the pleasant words you can of the work before you, and then, unless you have some very good reason for saying something else, unless there is some positive gain to be hoped for through your speaking—keep silent. "He that refraineth his lips"—at such a time—"is wise."

And if you find that you have had trouble, or have made it, through what you have spoken in hearty sincerity to others, do not console yourself with the thought that they were true words, frank words, kindly intentioned words—hence, prudent words. The speaking of untimely words may be a crying fault of yours—a fault to be recognized and battled, and by God's help corrected. The more you think it is not so, the greater is the probability that it is your besetting sin.

LAW AGAINST JESUITS.

The laws in force in France against the Jesuits, which the Radicals talk of invoking if the Senate persists in its rejection of the seventh article, are numerous and rigorous enough. First of all, we have the decisions of the Parliament of Paris of 1762, in which the Jesuits were accused of every crime under the sun, and ordered to evacuate their colleges and other establishments within a week. In 1764, the Parliament pronounced the definitive suppression of the order, the King declaring it to be his pleasure that the Jesuits should have no place in his kingdom or possessions. In 1767 the Parliament pronounced an order of expulsion against the Jesuits individually, and in 1777, Louis XVI. issued an edict more severe than any which had preceded it. In 1790 the Constituent Assembly suppressed all the monastic orders, and in 1792 all the religious corporations were suppressed. By the Concordat of the Year X, some modification was consented to; but no aggregation or association of men or women could be formed under the pretext of religion without the special authorization of the Government. To prove that these decrees and decisions are still in vigor we have only to look at the declarations of the tribunals of the present century. For example, in 1826 the Court of Douai decided a case against some Jesuits on the ground that they had been banished in 1764 and could not inherit, and this decision was confirmed by the highest court in the realm under the monarchy. In the same year all the courts of Paris assembled and declared, by 53 judges against 3, that the above-mentioned edicts were still in force. In 1828, a petition to the Chamber of Deputies invoked the edicts of Louis XV. and Louis XVI. against the Jesuits, and a report in favor of this was carried by a large majority. In 1845, M. Guizot wrote to M. Rossi, the French ambassador at Rome, complaining that the Jesuits, whose order had been specially abolished in France by edicts, were endeavoring to re-establish themselves, contrary to the laws of the State; in May of the same year, on an interpellation by M. Thiers, the decrees against the Jesuits were confirmed by an immense majority, and the Chamber, confident that the Government would see the laws of the State executed, passed to the order of the day.—*Pall-Mall Gazette.*

MISSIONS IN AFRICA.

The *Evangelical Christendom* gives some interesting facts in regard to affairs in Central Africa. The members of the Victoria Nyanza Mission report from Uganda that friendly relations with King M'tesa have been re-established, and the services at the palace had been resumed. The jealousy entertained by the King regarding Egyptian intrigue, and his suspicion of the missionaries being concerned in it, has been allayed. The chief hindrance now arises from the Jesuit missionaries. They have arrived in great numbers, and, notwithstanding a promise made by a missionary of the same church, have selected the headquarters of the Church of England Mission as the principal point of attack. They have attended the services at the court, and, in a very marked manner, have shown their disrespect by keeping their seats while all the court knelt. On being asked by M'tesa whether they did not worship our Lord, they replied, with much vehemence and gesture, that they had no connection with Protestant "lies," and they denounced the missionaries as "liars." King M'tesa exclaimed, in bewilderment, "What am I to believe? Who is right? First I was a heathen, then a Mohammedan, then a Christian; now some more white men come and tell me these English are liars. Perhaps, if I follow these new men, other white men will come and tell me these men are also liars." The English missionaries reply to all such accusations of falsehood by invariably appealing to the Bible. They inform M'tesa that he can exercise his own judgment by an appeal to those portions of the Bible which have been rendered into the Waganda language, and point to other passages which can be translated for him at the time. The *Weekly Bulletin of the Missions Catholiques*, published at Lyons, gives an account of Pere Lourdel's reception at Uganda. He acknowledges the hospitality shown to those of his brethren who were advancing from the east coast, when, ill and weary and travel-stained, they reached the Church Mission station at Mpwappa. "As regards food, it failed us entirely, and we should have died of hunger but for the generous and kind help of the Anglican Mission. Notwithstanding all that separates us, and the little gratification the arrival of Catholic missionaries must have caused them, they received us as real brothers." Mr. Pearson, one of the Church missionaries, writes: "You may rest assured that the work here will not be given up as long as there is a plank left to float on." Some of the Church missionaries have retired for a time, but three remain, and an appeal is made for more men. It is reported that the relations of the natives with the Blantyre Mission, under the charge of the Church of Scotland, have become unfriendly, the station, it is said, having been attacked, with the loss of six lives. The Zanzibar mail, which arrived on February 5th, brought letters from Uyui to December 5th, from Mpwappa to December 24th, and from Mombasa to January 1st. Mr. Copplestone was at Uyui, well, and on good terms with the natives. Said bin Salim was dead. Mr. Stokes had come down to the coast. The four brethren at Mpwappa were well, and Dr. Baxter and Mr. Last wrote encouragingly of the work there. Mr. Cole was busy cultivating the land, and Mr. Price teaching the Wagogo children.—*Christian Union.*

CONTENDING AGAINST GOD IN PRAYER

It was not a man that wrestled with Jacob, and when Jacob was overcome, and ceased to contend against God, then he prayed and prevailed. When God has conquered us, our wilfulness, our low and carnal and worldly spirit, sometimes by breaking our bones, then we have reached the point of power in prayer. Much of the so-called wrestling in prayer is, in reality, a contending against God, and not prayer at all. So Dr. Howard Crosby explained the subject recently in his Yale lecture, and Murphy, on Genesis, has the same idea. Few passages have been so generally misrepresented as Jacob and his blessing. It is only in complete submission to God that faith is possible, and that we know what we should pray for as we ought.—*New Orleans Advocate.*

LONDON, March 31.—The Religious Association of France will probably contest in the courts the legality of the decrees of the government against unauthorized religious societies, on the ground that the laws they are based on are obsolete. The *Union*, Count de Chambord's organ, the *Monde*, the organ of the Papal Nuncio, and the *Univers*, Ultramontane, are greatly exasperated, and declare that the Catholics will resist the enforcement of the decrees.

The *Pays*, M. Paul Cassagnac's paper, says the decrees are only preliminary to a reestablishment of the guillotine for political adversaries, while the *Ordre*, and the *Liberte* also, Bonapartists, admit the legality of the decrees.

GOLD DUST.

"The Faith that saps the life
Is doubt half crushed; half veiled; the lip assent
Which finds no echo in the heart of hearts."

Even the most refined and polished of men seldom conceal any of the sacrifices they make, or what it costs to make them. This is reserved for woman, and it is one of the many proofs she gives of her superiority in matters of affection and delicacy.—*Willmott.*

Flowers never emit so sweet and strong a fragrance as before a storm. Beauteous soul! when a storm approaches thee, be as fragrant as a sweet-smelling flower.—*Richter.*

Ye good distress'd!
Ye noble few! who here unbending stand
Beneath life's pressure, yet bear up awhile,
And what your bounded view, which only saw
A little part, deem'd evil, is no more;
The storms of wintry time will quickly pass,
And one unbounded spring encircle all.
—*Thomson.*

Life is so ordered in Providence, that what we call great deeds only occur now and then. Even princes and conquerors cannot be always magnificent. If we are not doing good in the ordinary affairs of life, we are not the persons whom Jesus commends.—*J. W. Alexander.*

None preaches better than the ant, and she says nothing.—*Franklin.*

Gold is a wonderful clearer of the understanding; it dissipates every doubt and scruple in an instant; accommodates itself to the meanest capacities; silences the loud and clamorous and brings over the most obstinate and inflexible.—*Addison.*

The voice of parents is the voice of gods; for to their children they are heaven's lieutenants.—*Shakespeare.*

"Death is another life. We bow our heads
At going out, we think, and enter straight
Another golden chamber of the king's,
Larger than this we leave, and lovelier."

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

Rev. Alex. Murray, of John Knox church, Stepney, and Rev. Wm. Ross, of Embleton, Northumberland, are dead.

Mr. Gladstone has, it is said, undertaken to write an article for one of the quarterlies on Dr. Chalmers and his influence on religious life and theology in Scotland.

Pastor Chiniquy, after a very successful tour through the Australian colonies, has left for New Zealand en route for America. Several conversions from Roman Catholicism are spoken of as the result of the pastor's visit. In all the colonies £4,790 had been contributed to his mission in America, of which sum £2,200 had been given by New South Wales.

The Dean of Arches, on Saturday, admitted the articles presented on behalf of Mr. Martin, in a new suit against the Rev. A. H. Mackonochie's of St. Alban's, Holborn. In these articles all the defendant's offences in respect to ritual are set forth; his disobediences to the monitions and orders of the Privy Council, of Sir R. Phillmore, the late Dean of Arches, and of Lord Penzance, the present Dean; and his refusal to admit the clergyman who was sent to take his place on his suspension. The object of this suit is to deprive Mr. Mackonochie of his living.—*London Weekly Review, March 13th.*

A correspondent writes:—"In appointing Canon Ryle to the Deanery of Salisbury Lord Beaconsfield has—not unconsciously I imagine—thrown a wet blanket on Ritualism in its most advanced form. The Bishop of Salisbury, it is well known, is one of the most prominent of Ritualistic prelates. He prefers the imposing splendor of the ceremonial of the Church of Rome to the simple grandeur of the Church of England service, and Salisbury Cathedral has consequently become notorious for innovations which have from time to time been produced. Canon Ryle, on the other hand, is a clergyman of a distinctly Evangelical type, a man who has a decided detestation of the High Church formula. How the two clergymen will be able to reconcile their strongly-conflicting opinions is a question which is being widely discussed, and which is occasioning great anxiety among both High and Low Churchmen."

A correspondent in Rome writes:—"The hero of the day is St. Thomas Aquinas, in commemoration of whose death, 606 years ago, the clerical journals appear in variegated borders, with Latin poems and epigraphs and specimens of the saint's Lenten preaching. On Saturday evening Cardinal Parocchi presided over a crowded meeting of ecclesiastics, Italian and foreign, of whom some chosen orators like Talamo, Cornoldi, and Galimberti discoursed in Italian, French, Spanish, and Latin, on the angelic doctor. Their prolutions were admirable in style and elocution, less so in knowledge and ratiocinative force, being echoes merely of Leo XIII.'s encyclical. Aristotle had spoken the last word on scientific method. Aquinas had ennobled and perfected Aristoteleism by religion, and the merits proceeding from both culminated in the reigning Pontiff. Such was the argument enforced with wearisome iteration by the orators who had only a sneer for Bacon and the whole system of inductive research. On Sabbath morning in the Dominician Church of Santa Maria Sopra Minerva, Cardinal Zigliara celebrated mass in the chapel dedicated to St. Thomas, who is represented in Lippi's painting to the right of the altar as triumphant over heresy. Don Saccheri then read a Latin sermon on Aquinas, whose great merit, it seems, was his demonstration that science is but the handmaid of religion, under whose auspices she becomes the parent of Columbuses, as of Dantes, Buonarrotis, and Raphaeles. At eleven the Sala Ducale of the Vatican was thronged with ecclesiastics of the nationalities in characteristic costumes, and at twelve the Pope entered, preceded by his Guard Nobile, who, with drawn swords, ranged themselves around the throne as amid deafening vivas and clapping of hands his Holiness took his seat. Conspicuous in the train of the carding strode Monsignor Howard, eminent among the *eminentissimi* of the Church Militant. Monsignor Tripepi then read a Latin speech, expressing the joy of the Catholic world at the resuscitation of the Angelic Doctor, after which Leo XIII. spoke in much better Latinity on the theme of his encyclical denouncing Positivism and inductive investigation, and deploring as their Nemesis the social and political evils that desolated alike the cottage and the palace—evils to which the Thomist philosophy supplied a true antidote. That philosophy he enjoined as the proper study of youth in all the lycees and universities of Catholic Christendom. His Holiness concluded amid tremendous cheering, having spoken for exactly twenty minutes, in a strong clear, rather nasal voice, and with visibly tremulous gesticulation. Indeed, he delivered the latter half of his speech sitting".—*London Review.*

The Presbyterian.

JOHN McLAURIN . Editor.

WILMINGTON, N. C.:

WEDNESDAY, APRIL 7, 1880.

FUNERALS.

Increased attention has been turned of late to the subject of funerals. The scope of discussion has been very wide, and the results thus far have been rather meagre, it must be confessed. Our readers we trust will accompany us in a ramble over the ground, sufficiently long to introduce recent action here and there and sufficiently brief to dismiss them without weariness. The question of funeral attire first obtrudes upon our notice, but while it is the perhaps the most important of all, it is precisely that which is so entrenched in the citadel of fashion that every outpost must be carried before it can be attacked with any prospect of success. We are now only on the skirmish line.

An evil greater far than it appears is the consumption of the time and convenience of ministers; especially is this evil great where a minister in the country is called to officiate within the bounds of a vacant church, perhaps many miles from his home. Every congregation has a proper claim upon its pastor for funeral ministrations, but no vacant congregation can claim—we use the word advisedly—no vacant congregation can claim the services of the pastor of any other congregation, and in the nature of the case no compensation can be even tendered for the expense of time and convenience incurred in a case such as supposed. One way of obviating the difficulty here would be for ruling elders of any church to act. In the absence or lack of a pastor, and when a Presbyterian minister could not be really called in, there ought to be in every congregation ruling elders capable of conducting funeral exercises with decorum. We suppose the propriety of their doing so will not be questioned, but with many the lack of a burial ritual would be fatal. This difficulty Orange Presbytery proposes to overcome by an overture to the General Assembly to furnish, and have bound with our collection of Psalms and Hymns, a suitable burial service for the optional use of laymen.

The St. Louis Evangelical Alliance, an Association of ministers in that city, have unanimously adopted resolutions as to funeral services. They express themselves decidedly and pointedly as to the desirableness of reducing the expense attending funerals. This crying evil, so grievously burdensome to persons of light means needs to have all the moral influence possible brought to its correction. So too Sunday funerals, the Association ask, should be avoided except where unavoidable, and it is advised "that the religious services be held at some convenient time and place, and the interment take place at such subsequent time as may best suit the convenience of the family and that only members of the family, and "specially invited friends be expected to be present at latter, and that the officiating minister be not expected to attend the interment unless in peculiar cases making it obligatory, or when it is perfectly consistent with his other pastoral duties." These things indicate that public attention is being turned to these evils and we may reasonably expect before long to see them materially abated.

QUEER LEGISLATION.

Under this caption the *Raleigh Christian Advocate* states that the late extra session of the N. C. Legislature reduced the tax on the sale of liquors. When we called attention, a few weeks since, in words as pointed and as earnest as we could command, to the fact that an effort to do this thing would be made, friends assured us that any fears of the passage of the bill were groundless; that in view of the consequences it was simply impossible that the thing could be done. But it has been done, and done so quietly that not one in every thousand of North Carolinians is to-day aware of it. While other States are enacting prohibitory laws or using other means to suppress or control the sale of ardent spirits, North Carolina rolls back the wheels of progress, and passes a measure to foster and protect, and to increase, the sale of liquors.

We are told that the reason assigned for their votes—at least by some—was that it would increase the revenue. But where the tax on an article is largely reduced, an increase of revenue can only result from very great augmentation in the consumption and attending sale of the article; and increased consumption of liquor means more wretched homes, more starving families, more drunkard's graves, more occupants of prison cells—it means more ignorance, want, vice, crime. North Carolinians! are you ready for this?

It is done and words of regret and repining are useless. It can be undone, not immediately, indeed not at all, unless the lovers of temperance, the friends of law and order and sobriety, awake to the fact that there is work to do outside of independent and isolated temperance organizations. Work is to be done in organizing and unifying the temperance element. Liquor dealers work shoulder to shoulder, hand to hand; hence their immense political influence. Work is to be done by the press, if we are true to ourselves and to the interest of virtue and morality.

We expressed the opinion that "with the people wide awake, and their common sense at play the evil could not be perpetrated." We now aver that with the people wide awake and their common sense at play this action can be reversed, and the foul blot removed from our escutcheon.

OUR VACATION.

In response to kind invitations to attend the late session of Orange Presbytery, we demitted for the nonce our editorial functions, turned our back upon the evil communications and the good which surrounded us, and went forth free to enjoy a most delightful and invigorating season of rest.

At Goldsboro, Newbern, and Washington, in restful enjoyment at homes provided for delegates and visitors we all were made to feel most welcome to the boundless hospitality dispensed.

Beyond the meeting of old friends and the forming of new associations of friendship, nothing occurred beyond the usual incidents of travel until we found ourselves upon the fine steamer Newbern, fast leaving the pleasant little city of that name. The journey from Newbern to Washington and from the latter place to the former on return, possessed all the accessories of pleasure—novelty in the scenery, kindliest courtesy on the part of the officers of the steamer, and above all hours of uninterrupted social intercourse with brethren of ourselves, and friends most sincere and helpful of the PRESBYTERIAN. Casting off from Newbern we rapidly descended the ever-widening waters of Neuse until we entered Pamlico sound to track

"Old Ocean's grey and melancholy waste."

Our fellow-travelers were mostly delegates to Presbytery, but ladies were present to grace the occasion, and others accompanied intent on business or pleasure. Had there been necessity we were amply prepared to Currie favor with the authorities, and in any event we had the Law with us. The floral element was represented by the Primrose, and the mechanic arts by Smiths. Never we suppose had our steamer freighted such an embodiment of calvinistic theology as now, but as it was all positive and evenly distributed, like to electricity, there was no special manifestation of its presence.

To most of us the scenes were new and to such there was a sad lack of appreciation of the natural history and gustatory properties of the festive bivalve. One brother whom, not to be too precise, we shall call Smith, had been reading Darwin on primordical existences and made one—and but one—inward application of his protoplasm. The sensation, he agreed with Thackeray, was very like to swallowing a "cold baby." The tumblings of the sea wrought a wondrous change, it was noticed in the deportment of the brethren as was evidenced by the listless eye, the paling cheek and the forced attempt to smile—but we press a tender point. In coming the Pamlico river and ascending the Tar the spirits of all revived and the time was spent joyously in good-tempered badinage and merry jest, until we reached our friends at Washington; and here for days there was a round, as interludes to more serious business, of visiting among open houses, and partaking of fish, flesh and fowl—pie pudding and pig—the tertiary of Mr. Smith.

One is struck on a first view of Washington with the antiquated appearance of the buildings and the natural surroundings, but closer inspection, while it discloses the terrible devastation of the late war, reveals in the nicely-erected and comfortable dwellings much evidence of thrift. Like as with all seaports the amount of business transacted is not apparent to a casual observer, but the exports and imports are considerable.

There are three commodious and comfortable churches, Episcopal, Methodist and Presbyterian. The last, in which the session of Presbytery was held, is specially tasty in its arrangements and appointments for comfort and convenience.

On our return we arrived in Newbern in time to take a short stroll through the thrifty and prosperous city, and visited the factory of Capt. S. H. Gray for the manufacture of grocers' plates. Through the courtesy of master Gray, a very intelligent lad, son of the proprietor, we witnessed and had explained the entire process of cutting the wood from the original stock, and the dividing, pressing and shaping into desired form for practical use. White woods principally are used such as sweet gum, and for three-ply plates the holly. This establishment employs a large number of hands and turns out at present from 40,000 to 60,000 plates per diem. Time did not permit of visiting the cotton factory of Messrs. Geo. Allen and others, which we are pleased to learn is prospering.

Our sojourn in Washington was with our brother of the *North State Press*, and at home we were while there. With brother Bonitz of the Goldsboro *Messenger* we spent a few pleasant moments while en route home. All in all we note the trip to Orange as a most delightful episode in editoral life.

NOTES ON ORANGE.

Our impressions of the Presbytery of Orange may be stated briefly, as the promptness of the Stated Clerk has rendered our notes of the business superfluous.

A noticeable feature in Orange Presbytery is the thoroughness with which every measure that may be called is discussed, and the freedom with which all members, clerical and lay, participate in the debates. This spirit of inquiry and investigation is the true spirit of Presbyterianism, and free from carping and quibbling, as in this Presbytery, is to be commended. The Moderator presided with dignity and impartial courtesy, clearly stated the propositions that arose, and forwarded business with all haste compatible with full and free discussion.

The enrolling of Ebenezer colored church at Newbern, under the Assembly's plan, and inviting the minister supplying the church (who was present) to a seat as a visiting member was decided progress and in the right direction.

We were greatly interested in the roll call to ascertain if efforts had been made to secure colored candidates for the ministry, and whether opportunities had been afforded the churches to contribute to Tuskaloosa Institute. The result was gratifying in that it showed that the importance of obtaining candidates is recognized and that nearly all of the churches had taken collections for the Institute or would shortly do so.

The appeal of Rev. John W. Davis, known to our readers as the Soochow appeal, and the effort to build a house of worship at Wilson engaged hearty sympathy and generous aid. Our readers will be kept advised on these subjects.

The subject which raised the liveliest enthusiasm for awhile was the proposed division of Presbytery into East and West Orange. Without acrimony, the debate was earnest and forceful while it lasted. It was adjudged inexpedient to divide, and the eastern portion of the Presbytery, in which lies the largest extent of missionary territory, being opposed to division, the judgment seems wise.

A custom of Orange Presbytery requires at each regular session, the appointment of some member to deliver a sermon before the ensuing regular session on some special topic. Rev. Dr. Smith of Greensboro accordingly preached a sermon on Sabbath Observance. The special topic was expressed by the text, "The Sabbath was made for man," and Rev. F. D. Moore and others who do not know what that means, would have been duly edified and instructed could they have heard it.

Conservatism, but not to an extreme that is unprogressive seems to be the spirit of Orange Presbytery, and the proper relation of the churches and the Presbytery seems to be fully appreciated and observed. Authority and loyalty must be correlatively exercised to insure the greatest measure of success, and this Presbytery exercises authority with that tender regard to the views and circumstances of its churches which fosters loyalty.

EUROPEAN ARMAMENTS.

The subject of war or peace in Europe, bears so interesting a relation to the prosperity of evangelical religion, that we venture to give our readers the following:

The Vienna correspondent of the *Standard* says: "A large-sized map has just been published at Stuttgart. There is every reason to believe that this has been drawn up under the supervision of the German military authorities. Indeed, the author takes care to mention on the cover that his information is derived from the newest and best sources. The map comprises the greater portion of the Russian Empire, extending as far as the Black and Caspian Seas. The number of each regiment and the locality where it is quartered are given with great precision, and the whole organization and strength of each department of the army is published at the foot of the map itself. The object in view is to show that large masses of troops, and especially of cavalry, are grouped along the Prussian frontier. Either the particulars published in your columns some time ago were a long way behind the truth, or the number of Russian troops on the Russian frontier has been very materially increased since then. In the military district of Warsaw alone there are the Fifth, Sixth and Fourteenth army corps, making together 14 regiments of infantry of the line, 7 brigades of foot artillery, 12 regiments of cavalry, including dragoons, hussars, Uhlans, Don Cossacks, and 6 batteries of mounted artillery. Besides these troops, there is in the same district a detachment of Guards, consisting of one regiment of infantry, 1 brigade of foot artillery, 1 regiment of cavalry, and 1 battery of mounted artillery. There are also 4 regiments of Don Cossacks. In the military district of Wilna there are the Second Third, and Fourth army corps, comprising 14 regiments of infantry of the line, 7 brigades of foot artillery, 12 regiments of cavalry, and 6 batteries of mounted artillery. In addition to these, there are at Warsaw 2 brigades of rifles, 2 of sappers, and 17 batteries of siege artillery. At Wilna there are 1 brigade of rifles, 1 of sappers and 6 batteries of siege artillery. The other military districts are at St. Petersburg, Finland, Kieff, Odessa, Kharkoff, Moscow, Kasan the Caucasus, Turkestan, Orenburg, West Siberia, and East Siberia. A glance at Capt. Von Trotsch's map shows that the cavalry is echeloned closed upon the Russo-Prussian boundary line, and is also concentrated in large numbers along the Russo-Austrian frontier.—Strange to say, the same officer is about to publish, or has just done so, a similar map showing the position of French troops along the Franco-German frontier, but it is not yet to be had in Vienna. I hear that it tends to a similar conclusion—that there are masses of soldiers on the German frontier totally unwarranted by circumstances, and justifying the apprehensions lately manifested at Berlin. If it be true that military precautions of that nature have been taken by the French Government, there is really no ground for surprise, as it is a notorious fact that for a long time past Germany has been making extensive military preparations on this side of the French frontier. Whereas public opinion in this country is well-nigh convinced that Russia is capable of picking a quarrel with Germany, nobody is inclined to credit that France is meditating war, and the mischievous insinuations thrown out the other day by the leading Berlin newspaper found no echo whatever in the Vienna press."

The *Dix-Neuvieme Siecle* speaks out very candidly about the alleged French armaments: "It cannot be said that we are arming, but it is a fact that we are not disarming, and it would be folly on our part to do so. Our neighbors across the Rhine must be logical enough to feel no surprise at our applying at home the minimum of the system which they recommend to their Austrian allies. We do not deny that this frenzy of armaments is not salutary for Europe, that the game ruins the States which indulge in it. But how can we help it, poor defeated people that we are, in the secondary position in which the treaty of Frankfort has placed us? If a general disarmament were proposed, which would please us greatly, we should still be compelled to tell Germany, '*Apres vous*; do you begin.' But that is not the question, and we are doomed to support the purity of our conscience by substantial fortifications. In fact, there is but one power in Europe now in a position to give the signal of disarmament—that is Germany—but far from doing so she piles up armament upon armament, without shrinking from the harshest additions to her taxes, laying an extra duty even on beer, to the chagrin of so many worthy Germans, whose tears of sorrow trickle into their favorite beverage. How much wiser would it be to take the advice of Deputy Bebel. They call him a Utopian at Varzin, yet Deputy Bebel is right, and M. De Bismarck wrong." Deputy Bebel advocates the restoration to France of Alsace-Lorraine. The *Republique Francaise*, the *Temps*, and other papers treat the article of the *North German Gazette* as signifying nothing, but a mere device to secure the passing of the bill which is to make so tremendous an addition to the German army.

NOTES AND JOTTINGS.

The practice of whispering in church before divine service, or during any intermission, arises from thoughtlessness, but is an evil that can hardly be too strongly condemned. The *Presbyterian* notes the following:

The Rev. Dr. William Crawford of Green Bay, Wis., preached an excellent sermon on whispering in church, reproving that vice in fit terms. It has been printed, and ought to be very useful.

The labors of Rev. Dr. J. W. Pratt, of our Church, in preaching the Gospel to the masses at Cincinnati, Ohio, are crowned with abundant success. The Cincinnati *Gazette* says:

"The congregation that attended the religious exercises at Music Hall yesterday was larger by several hundred than any that has yet assembled, and indeed deserves to be entered upon the annals as one of the memorable gatherings of the city. Four thousand circulars containing the hymns and order of exercises were distributed long before the people ceased to come in, and the seating capacity of the vast auditorium was taxed to its utmost; 200, and perhaps more, sat upon the stage, and as many more stood in the aisles. There can be no doubt that fully 5,000 were in the hall at one time, and counting those who left before the conclusion and others who came and went again after a brief stay, this great number was exceeded. Quite a number of our Southern guests were among the listeners, some acquaintances of Dr. Pratt, and they will undoubtedly carry away with them profound impressions concerning this one of Cincinnati's great features. The regularity with which these immense congregations have gathered Sunday after Sunday, the air of reverence which pervades every part of the service, and the sincerity and heartiness with which they participate in the singing of the hymns, render them events of more than local or ordinary interest. It is hardly likely that the originators of the undertaking anticipated a success anything like this magnitude: at least not for a long time to come. Yet in our city of 300,000 inhabitants we now see a congregation gathered every week which outnumbers any congregation in the United States, with the exception, probably, of the Mormon Temple in Salt Lake City; and Dr. Pratt is heard every Sunday by nearly if not quite as many people as Mr. Spurgeon in London. And this without a single sensational appeal or any change from the simple services common to all unritualistic Protestant Church bodies.

Dr. Pratt adheres to his first principle of plain Gospel preaching. Yesterday he discussed the nature of religious faith.

The Chinese question seems likely to be solved in a way more creditable to a sense of justice and right than at one time seemed possible. The late elections in San Francisco have shown that when good men and true can be aroused from the apathy which seems in general so strangely to possess them, the turbulent and riotous masses can be overcome and mastered. The result is in the highest degree satisfactory. Law and order have triumphed, and the sand-lot orators have lost, let us hope forever lost, their occupation. The case had indeed become desperate, and revolting against the injustice there was reason to fear that China might retaliate by driving Americans from her borders. In such event all commercial intercourse would cease and all missionary enterprises would necessarily be abandoned. A commission from this country to China will be sent out to adjust this and all questions between the countries. The prospect now is that the Chinese Question will be removed from American politics. There seems to be a growing disposition to draw Chinese laborers away from the Pacific coast to the interior and Atlantic States. The Chamber of Commerce and Cotton Exchange of New Orleans are instituting measures to secure Chinese for the rice and cotton fields of Louisiana. However aside from the purpose of those moving in this matter, the intermingling of these heathen with Christian communities will bring them gradually, indeed, but surely under Gospel influences. In New York city a Chinese mission was begun a year ago at the Five Points. Rooms are open during the evenings of the week for instruction, on Sabbath afternoons Bible instruction is furnished, and in the evening preaching in the Chinese language. Rev. Mr. Jackson and Mrs. Jackson, formerly missionaries in Canton, speaking the Chinese language finently, and said to be otherwise thoroughly qualified for their work, are in charge.

NEWS NOTES.

We specially invite news from all quarters for this column.

We learn from the *Iredell Gazette* that Rev. P. T. Penick has been on a visit to Virginia to conduct a meeting at a church of which he was for twelve years the pastor.

EVANGELIST ELECTED.

Rev. S. C. Alexander was elected to labor as evangelist in the western portion of Mecklenburg Presbytery and General R. D. Johnston and J. L. Brown of Charlotte were appointed to solicit funds to aid him in moving to his field of labor. This committee reported at the late meeting of Presbytery at Dallas, and were continued with instruction to ascertain if sufficient means can be raised to support him for a few years in giving all his time to the work. R. Z. JOHNSTON, S. C.

Rev. E. McNair, D. D., preached the sacramental sermon at Lumber Bridge yesterday to a large crowd. Two ladies joined the church. —*Robesonian 31st.*

The *Moore Index* of Carthage, N. C., says: "We learn that the family of the Rev. Daniel McGilvary, missionary among the Laos in Siam, are now in San Francisco on their way home. While all the friends of the family will be delighted to see them we regret the cause which makes it necessary for them to come at this time, it being the protracted ill health of Mrs. McGilvary. They are stopping in San Francisco awaiting milder weather to come over the mountains. Mr. McGilvary will perhaps join his family here in the course of a year."

A North Carolinian residing beyond the State, who will hardly pardon us for even so remote an approach to identifying him, sent us twenty dollars on the Soochow Appeal, and a friend writing on other business sends the following: "Please find enclosed John's dollar for our missionary, Mr. Davis. I told him of his need, so he gave his Christmas present to help buy a place to seat the heathen women and children to hear about Jesus. Cannot one thousand little boys be found who 'think it best to send my dollar,' and let the grown people furnish the ten thousand?"

These amounts have been forwarded to Rev. Dr. McIlwaine for application as desired by the donors.

HOPEWELL CHURCH IN MECKLENBURG.

Rev. W. E. McIlwaine writes under date of the 30th ult.: "As our late communion season at Hopewell, in which the pastor was assisted by Revs. Jas. L Williams, S. H. Chester and Wm. M. McGilvary, eight persons were received on profession of faith in Christ. Among this number, the greater part of which were lambs of the flock, is a young husband in whose soul's interest the pastor has been much concerned for several years."

Rev. J. G. Fackler of Liberty has received and accepted a call to the church at McKinney, Texas. We regret this. Missouri, quite as much as Texas, has need of such men.—*St. Louis Presbyterian.*

ORANGE PRESBYTERY.

ABSTRACT OF PROCEEDINGS OF 220TH SESSION, HELD AT WASHINGTON, MARCH 24–28, 1880.

The Presbytery was opened with a sermon from 17th Psalm, 15th vs., by Rev. A. Currie, in the absence of the moderator, Rev. C. H. Wiley. There were present 18 Ministers and 9 Ruling Elders.

Eleven ministers were absent, and 46 churches were not represented.

CALLS AND DISMISSIONS.

Rev. D. C. Rankin was dismissed to the Presbytery of Tuskaloosa, and Rev. L. H. Baldwin was received from the Presbytery of Newark, New Jersey.

Calls for the pastoral services of Rev. L. H. Baldwin from the churches of Tarboro' and Rocky Mount were placed in his hands and accepted, and arrangements were made for his installation, at Tarboro', on the 29th inst., by the Rev. H. T. Darnall.

Dr. M. T. Savage, of Scotland Neck, Halifax county, presented to the Presbytery a deed for two acres of land, with a church building erected at his own expense. The gift was accepted and the Stated Clerk directed to convey the hearty thanks of the Presbytery to Dr. Savage.

Rev. J. W. Primrose was directed to visit Scotland Neck with a view to organize a church there if the way be clear, and Mr. Baldwin was directed to preach there *one-fourth* of his time at a salary of $120 per annum.

A request from Nutbush Church to employ the services of Rev. D. E. Jordan, as stated supply for one-half of his time, at a salary of $280, was laid before the Presbytery. Presbytery, determined, in view of this request, to hold an adjourned meeting at Henderson, on Wednesday before the 1st Sabbath in May, (28th of April,) to consider all questions involved in said request.

The pastoral relation between Rev. J. H. Fitzgerald and the church at Durham was by mutual consent dissolved.

HOME MISSIONS.

The following resolutions were adopted:

1st. That the agent of Sustentation be directed to examine carefully every appeal for aid, according to the cautions laid down by the General Assembly, and to give largest assistance to the most promising field in his apportionments.

2d. That the Presbytery would urge upon the churches now receiving aid, the great importance of vigorous effort to become self-sustaining, and of coming up at the earliest possible day to the help of the Presbytery in carrying the gospel into new fields.

3d. That the agent of Sustentation be directed to make an arrangement, if possible, with Rev. T. U. Faucette to supply Grier's church one Sabbath in the month, from May until the next meeting of Presbytery, and in case he fails to make this or other satisfactory arrangements, that the following ministers be directed to preach one Sabbath each for the same period of time, viz: H. T. Darnall, T. U. Fancette, C. N. Morrow, A. Currie and B. W. Mebane.

4th. That Ebenezer (colored) church, of Newbern, be recommended to Assembly's Committee of Sustentation, and the sum of $100 by asked for in order to complete the church building of that congregation.

The stated clerk was ordered to enrol the name of this church and report it to the General Assembly, as organized under the plan recommended by that body.

Rev. A. A. Scott, (colored) of the Yadkin Presbytery, obtained leave to supply this church, and being present, was invited to sit as a visiting brother.

Rev. W. B. Donb of the M. E. Church, South, was invited to sit as a visiting brother.

Bishop Beebe, of the M. E. Church, South, (colored) being present, was invited to sit as a visiting brother.

The usual reports to the General Assembly on Systematic Benevolence and Sabbath Schools, were adopted and ordered to be forwarded.

The following Narrative on the State of Religion was adopted, viz:

The Presbytery respectfully reports to the General Assembly, that preaching has been regularly maintained in most of its churches during the past year. Many of them, however, have preaching only once a month. The attendance upon public worship, has for the most part, been good. There have been no extensive revivals of religion in any of our churches—in fact there have been additions, by profession of faith, to only sixteen of them, and to only one of them has there added a member greater than *nine*.

Many of our churches maintain regular prayer meetings, and some are well attended, but the attendance on others is small, and not a few of our churches, especially in the country, have no prayer meetings at all. Some of our churches have flourishing Sunday Schools, but we fear that many others fail to feel their importance.

A few of our ministers preach to the colored people, occasionally, and there are a few colored Sunday Schools, but most of our churches are doing nothing in this direction. We have a colored church at Newbern, which though yet weak and needing help, is we hope, becoming better established.

Our churches contribute to all the benevolent objects—a few of them quite liberally—but we fear that many of our people do not realize the obligation resting upon them to consecrate their substance to the Master's cause. We need to pray with Habbakuk "Lord revive thy work."

The following resolutions reported by the Committee on minutes of the Synod was adopted:

1st. That Presbytery emphasize the recommendation of Synod, as to seeking colored candidates for the ministry, and the support of the Tuskaloosa Institute, for the training of a colored ministry.

2d. That Presbytery reiterate the recommendation of Synod to all our churches and Sabbath Schools to give the preference to the publications of our Publication Committee.

FOREIGN MISSIONS.

Presbytery passed a resolution on this subject, urging its importance, and especially commending the appeal of Rev. J. W. Davis, in regard to the building of a chapel in Soochow, China. Of the $1000 asked for Presbytery resolved to raise $200 by collection during the session of the Presbytery and by an early presentation of the cause by the ministers to their charges at home.

Rev. J. H. Smith D. D., and Mr. Walter Bullock, were appointed to bring in a minute on the death of Rev. E. Hines.

This committee afterwards obtained leave to report to the next meeting of the Presbytery.

Revs. C. H. Wiley and T. U. Faucette were elected commissioners to the General Assembly, together with ruling elders Geo. Allen and W. S. Primrose. Revs. L. C. Vass and D. J. Craig were appointed alternates in the order of names, and ruling elders Saml. Smith and Dr. L. B. Spencer.

The Presbytery overtured the General Assembly to provide and have bound with our collection of Psalms and Hymns, a suitable burial service for the optional use of laymen.

Rev. D. E. Jordan, with ruling elders N. V. Watkins and Saml. Watkins, were appointed a Standing Executive Committee of Education.

Rev. Jas. C. Alexander was re appointed agent of Sustentation, and Messrs. Primrose and Law were retained as Evangelists for another year for one-fourth of their time. Certain points in Chatham and Randolph counties, the Mt. Airy field, the Wilson Church enterprise, and the grouping of various Churches in Caswell, Alamance and Orange counties, were specially recommended to the attention of the Evangelists and the agent of Sustentation.

The committee on the division of Presbytery reported that in their judgment it was inexpedient to divide the Presbytery at this time. Carried.

Reidsville was chosen as the place of the next stated meeting, and the time, Wednesday the 1st of September next, at 8 P. M.

Dr. Smith, delivered, by appointment, a discourse on the subject of the Sabbath, and

Rev. P. H. Dalton was chosen to preach a sermon at the next meeting on Home Missions.

The usual vote of thanks was adopted, when Presbytery adjourned to meet in Henderson on the 28th of April.

F. H. JOHNSTON,
Stated Clerk.

For the N. C. Presbyterian.

MEETING OF COMMISSIONERS.

The Presbytery of Wilmington, at its late meeting, ordered the undersigned commissioners to ascertain and remove, if possible, the cause of prevailing evils in the Black River church.

The elders, deacons and congregation of said church are hereby directed to meet the commissioners on Wednesday before the fourth Sabbath in April, at 2 o'clock, at the usual place of worship. The commissioners will expect a full and unreserved statement of the religious and financial condition of the congregation. There will be services in the church daily during the session of the commission.

B. F. MARABLE,
D. B. BLACK,
A. MCFADYEN,
NEILL GRAHAM,
JOHN COLVILLE.

THE RELIGIOUS INTEREST IN CHARLOTTE, VA.

For a number of weeks past, a deep religious interest has prevailed in this community, the results of which, it is hoped, will prove both permanent and salutary. Monday, the 9th of February, Rev. Mr. Drew commenced a series of meetings at the Presbyterian church in this village, in connection with the pastor, Rev. R. C. Reed, and continued his labors nightly for some two weeks. The sermons of Mr. Drew were of a high order, striking and instructive, and tended to awaken a profound religious feeling throughout the community. The themes discussed were of a practical and experimental character and the church was thronged with a deeply interested audience, many coming from distant parts of the county. A portion of the time, the meetings were held in the morning as well as at night, the stores being closed, business being suspended.

Owing, as we believe, to other engagements, Mr. Drew was obliged to suspend his labors toward the close of the second week, and the 21st of February, at the solicitation of the pastor, Rev. C. M. Howard, an evangelist, originally, we believe, from Florida, continued the work. Mr. Howard had previously preached in Campbell and in various parts of this country with marked success. From that time until the present he has continued to preach almost every night, except when prevented by unpropitious weather. Some of his methods are peculiar to himself, but such we believe, as have won the confidence of nearly all who have heard him.

Mr. Howard is of slight physique, and in delicate health; he usually speaks in a subdued tone; but his manner is that of a man thoroughly impressed with the importance of the business in which he is engaged. He is quiet but earnest. His method of address is eminently simple and unpretentious; his aim is to preach Christ and not himself, to do good rather than to create excitement or to win applause, relying rather upon the power of Scriptural truth and the influence of the Divine Spirit, than upon any adventitious means or exciting appliances. He seems rather to plead than to sermonize, his illustrations are apt and abundant, his appeals are searching, forcible, at times thrilling; the impression produced has been deep rather than demonstrative, while it has been widespread and general. Owing to the state of his health, Mr. Howard is obliged to rest during the day, but prayer meetings have been held at the church every morning or evening, which have been well attended.

Of the results we are not able to speak definitely now. Probably some fifty or sixty have been impressed or have professed a change. The work has seemed to be largely among the young people. Members of the church, and professing christians generally, have been warmed as with a new life. It is believed that the cause of religion and morality in this vicinity has been materially advanced by the efforts which have been made, and that the coming of Mr. Howard among us will prove a lasting blessing to the church, its pastor, and to the community at large. The efforts of Mr. Howard are entirely unsectarian, and the meetings have been attended and participated in by members of all religious denominations.

The desire has been expressed for the continuance of the meetings during the sitting of the Circuit Court. We are not at present advised as to the determination. Mr. Howard preached on Sunday and Monday nights of this week, and Mr. Drew Monday morning. That the interest has been so long sustained bespeaks it character.—*Charlotte Gazette.*

NEW PUBLICATIONS.

The Catholic Presbyterian for March is at hand. The contents are as follows: The Jubilee Vision of the Happy Kingdom; Prof. Calderwood's Contributions to Philosophy; Early British Church—the Arthurian Legends; The New Hebrides Mission; "He Descended into Hell;" Theologians of the Day—Prof. Godet; An "Earnest Christian Woman" on "Sinless Sabbath Breaking;" New Books; Notes of the Day; Christianity and Ant-Christianity; Student Life; The Temperance Movement in Various Lands; The Late Rev. Dr. Keith; General Survey; The Scotch Presbyterian Churches; Churches of England: The Continent of Europe, by D. Maclagan, Esq.; Germany, First General Synod; United States, Evangelization in the Oil Regions. $3 00 per year; single copy 30 cents. Anson D. F. Randolph & Co., 900 Broadway, corner 20th street, New York.

We welcome from Geo. Munro, Publisher, New York, the March numbers of *The Nineteenth Century, The Fortnightly Review* and *The Contemporary Review*. Each $2 per annum. They are improved in appearance, and full of valuable articles. We note in the first, Russia and England, by Mr. Gladstone; Burns and Beranger, and Reasons for Doubt in the Church of Rome. In the second, Copyright, by M. Arnold; Afghanistan, and Greek Sculpture. And in the last-named, Mysteries of Administration in Turkey, and Duke of Argyle on the Afghan Question.

False Doctrines and False Teachers: How to know them and how to treat them. By W. S. Plumer, D. D. From the Presbyterian Committee of Publication, Richmond, Va. Pages 34. Clear, practical, incisive.

The *North Carolina Medical Journal* improves with age.

The April *Eclectic* contains a steel portrait and sketch of Prof. Simon Newcomb, with other articles from *Blackwood, Contemporary Review, Nineteenth Century*, &c.

Blackwood's Magazine for March contains: An American Statesman on Irish Atrocities; Bush Life in Queensland; The Northeast Passage; Reata, or What's in a Name; Conviviality; The Afghan War; Metternich; The Opening of Parliament. Leonard Scott Publishing Co., New York.

From Presley Blakiston, Philadelphia, we have receive No. 9 of the *American Health Primers*, "Our Homes," by Henry Hartshorne, A. M., M. D., formerly Professor in University of Pennsylvania. 50 cents. 1880. Construction, light, ventilation, water supply, drainage, disinfection, workingmen's homes, &c., are treated of, and explained with numerous illustrative cuts.

The Authors' Publishing Company send us two of their "Satchel Series," *Rosamond Howard* and *Glenmere*. 25 cents each. Well printed and suiting the romantic.

The *Missionary Herald*. April. Illustrated. $1 10. Organ of American Board of Commissioners for Foreign Missions. Boston.

Scribner's Monthly for April presents a fine array of reading matter: Fra Luigi's Marriage; Mary's Easter; The Village Church, Eighty Miles in Indiana Caverns; Jules Michelet; Summer in Winter; An Invitation; The Orchestra of To-day; April; The Tornado, and many other articles. $4 a year, 35 cents a number. Scribner & Co., 743 Broadway, New York.

Lippincott's Magazine for April contains: Summerland Sketches; Three Lakes of Central New York; Le Roi est Mort! Vive le Roi; Adam and Eve; The English Workingman and Commercial Crises; A Volcanic Interlude; A Phase of Life in Florida; The Red Cock; Off the Coasts of Sleep; Bead Medicine's Mystery; Concerning Animalcules; L'Abnormale; Eating; Our Monthly Gossip; Literature. J. B. Lippincott & Co., Philadelphia.

RELIGIOUS INTELLIGENCE.

SOUTHERN PRESBYTERIAN.

Rev. D. L. Wilson has been called to the church in Pulaski, Tenn.

Rev. A. H. Price, of the Presbytery of Montgomery, has received a unanimous call to Broadway church in Lexington Presbytery. Mr. Price has been conducting an interesting meeting at Broadway, and has been assisted by Rev. Dr. J. R. Bowman and Rev. R. C. Walker.

It is in contemplation to build a Presbyterian church at Manchester, Va.

Last Sabbath Dr. Douglass Morton and Shackleford Miller, Esq., were ordained as deacons of First Presbyterian church, Louisville, Ky.—*Christian Observer.*

Rev. A. D. McClure of Oxford, Miss., will accept the call from the church at Bardstown, Ky.

Twenty-nine additions to the church at Cynthiana, Ky. Interest increased till the close.

Rev. Francis Mitchell imparts to the *St. Louis Presbyterian* good news of the New Bloomfield (Md.) church. He was assisted for two weeks by Rev. W. H. Marquess of Fulton. Mr. Mitchell says: "We have been greatly blessed. I hardly know how to tell you the depth to which we had fallen as a church—cold, uninterested in spiritual things and many scarcely distinguishable from the world. It was terrible. Now I hope the day of darkness has passed away. I have never known some of the members so much alive to their obligations as Christians as at present. So far seven have united with the Presbyterian Church, but the greatest blessing fell upon church members." The hearts of the people seem to have turned with an increase of affectionate regard to their pastor, who, on the morning after the close of the meeting found near his plate at the breakfast table an envelope containing $25 with the request that he use it for his personal wants.

NORTHERN PRESBYTERIAN.

The *Presbyterian Banner* says that Dr. C. C. Beatty has "founded two new scholarships in the Western Theological Seminary, thus providing for the continuous education of two ministers of the Gospel throughout all future generations. In addition to his other magnificent gifts to this Seminary Dr. Beatty has now founded four scholarships."

The Rev. C. De Heer and wife, Mrs. Reutlinger, Miss Dewsnap and Mr. Marling, a graduate of Princeton, will sail for our missions in West Africa, April 8th, in the steamer City of Montreal, from pier No. 37 North river, New York, at 3 p. m. Mr. Marling goes out for the first time. The others are veteran missionaries, who have done a good work in the "dark continent."—*Presbyterian.*

BAPTIST.

Rev. Dr. H. H. Harris, a professor in Richmond College, will succeed Dr. Jeter as one of the editors of the *Religious Herald.*

Ex-Gov. Brown of Georgia has given to the Baptist Theological Seminary at Louisville, Ky., $50,000. The funds are already in the hands of Dr. James P. Boyce, treasurer of the Seminary.

The Northern Baptist Education Society shows by its annual report that there is a lamentable decrease of interest on the part of the churches in the educational work. During the past year sixty-four students were assisted in their work of preparation for the Christian ministry, and less than $3,000 was contributed by the churches, only about one-quarter making any contributions whatever. —*Christian at Work.*

CONGREGATIONAL.

The principal Congregational church in Canada, Zion church in Montreal, has to be sold to meet its liabilities. Its embarrassment is caused by liberal giving to build other churches, and increased expenditures on the pastorate.

REFORMED (DUTCH).

The numerous friends of the Rev. Dr. Ormiston will be glad to hear that he has gained sufficiently in health and strength to justify him in resuming his pulpit labors in the Reformed church on Twenty-ninth street and Fifth avenue, on the first Sunday in April.—*Christian at Work.*

METHODIST.

Wesleyan University, at Middletown, Conn., has been enjoying an old-fashioned revival since the day of prayer for colleges. Prof. —— says it is the most thorough that has occurred during his eighteen years connection with the college. There has been no excitement, it being, as a correspondent says, "a revival that was not gotten up, but that came down."—*Christain at Work.*

The results at Wesleyan University are thus reported: In the Senior class all have identified themselves with the cause of Christ but three; in the class of '81 all but one; in the class of '82 all but four; in the class of '83 all but thirteen.

LUTHERAN.

The Lutheran congregation at Summit Hill, Carbon county, Pa., has purchased the Methodist church.

There are thirty-two Lutheran congregations in Philadelphia of whom all but three own church buildings.

GENERAL.

A bill is now before the Legislature of the State of New York, proposing to tax all church property in excess of the value of $10,000. Theological seminaries and benevolent institutions will come under the same rule, and the taxation to some will be simply ruinous.—*Presbyterian.*

The General Assembly of the Presbyterian Church in the United States

Will meet at Charleston, S. C., on the third Thursday (the 20th day) of May, 1880, in the Second Presbyterian church, at 11 o'clock a. m. The opening sermon will be preached by the Moderator of the last Assembly.

The undersigned, Committee on Commissions, will meet in the Lecture Room of said church on Wednesday, the 19th, at 8 o'clock p. m., to enroll the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
WILLIAM BROWN, Permanent Clerk.

PRESBYTERIAL NOTICES.

The Presbytery of Fayetteville will meet at Laurel Hill church, Richmond county, N. C., Wednesday, April 21, 1880, at 11 o'clock a. m.

The usual blanks will be mailed to all the churches in due time. Let these blanks be carefully filled and sent up to Presbytery at Laurel Hill.

The assessments for the "Presbyterial Fund" are considered due April 1st, and should be promptly paid. Churches which are credited to this fund will be duly notified by the Treasurer. J. P. MCPHERSON,
Stated Clerk.

Fayetteville, N. C., Feb. 7, 1880.

Ministers and elders who expect to come by railroad to the approaching meeting of Presbytery to be held at Laurel Hill church, will be met with conveyances at Laurinburg on Wednesday morning, the 21st inst. The train from Wilmington arrives about 1 o'clock a. m., and the train from Charlotte between 3 and 4 a. m. Members coming on either of these trains will be accommodated with lodging and breakfast at the hotel near the depot, kept by Mr. Rivenbark. Members expecting to come by rail but at later date than that above mentioned will please notify us at once of the time they expect to arrive.

A. N. FERGUSON,
Laurinburg, N. C.

Concord Presbytery stands adjourned to meet at Davidson College on Thursday, April 22, at 11 a. m. WM. W. PHARR, S. C.

All who expect to attend Presbytery are requested to notify Mr. H. P. Helper, Davidson College.

HOW TO GET A HUSBAND.—Take of modesty a large portion; unite it with urbanity and good humor; to which add good sense and plenty of love, with a virtuous heart and a pretty face. Better than a cosmetic to make the skin fair and clear, to bring bloom to the cheeks and light to the eyes, and remove Pimples, Boils, Eruptions, Sallow Complexion, thick, yellowish appearance of the skin and eyes, Bad Breath, irritability and low spirits Take Simmon's Liver Regulator in time.

"I was so greatly troubled with Boils on the neck and body that I was hardly able to move my head, and suffered great pain without long being able to cure them, until I was induced to try Simmon's Liver Regulator, which entirely cured me, and I have had no return of them since, now over a year.

"JAMES M. CLEMENT,
Agt. for So. S. S. Co. Phila.

From the Rev. Dr. Harvey, the well known Financial and Educational Secretary of the Howard University.

WASHINGTON, D. C.

H. H. Warner & Co:

GENTLEMEN: I take pleasure in stating that I have for two years past been acquainted with the remedy known as Warner's Safe Kidney and Liver Cure, and with its remarkable curative efficiency in obstinate and so-called incurable cases of Bright's Disease in this city. In some of these cases, which seemed to be in the last stages, and which had been given up by practitioners of both schools, the speedy change wrought by this remedy seemed but little less than miraculous. I am convinced that for Bright's Disease in all its stages no remedy heretofore discovered can be held for one moment in comparison with this. Respectfully yours, C. A. HARVEY, D. D.

TAKE AYER'S SARSAPARILLA to purify the blood and purge out the humors, pimples, boils and sores which are merely emblems of the rottenness within.

WILMINGTON MARKET

DURING WEEK

ENDING APRIL 6.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE — On Wednesday nothing done; Thursday sales at 40, 40½ and 42 cents; Friday steady at 42; Saturday very quiet with small sales toward close of the day at 40 cents; Monday 40 cents, closing dull.

ROSIN — Wednesday, Strained $1 15 and Good Strained $1 17½; Thursday and since $1 12½ and $1 15 respectively and very quiet.

CRUDE TURPENTINE—Steady throughout at $1 50 for Hard and $2 50 for Yellow Dip. Virgin bringing $3 00.

TAR—Receipts taken regularly at $1 40 per bbl.

COTTON—Very few transactions. Ruling price for middling 12¼ cents, closing weak.

CORN—Two cargoes received, 3,500 bushels, sold for 63 cents, which we quote as the ruling price in bulk. Demand fair.

TIMBER—Prices continue high and receipts are taken readily at from $5 00 to $14 50.

SECULAR MISCELLANY.

One hundred and twenty-five acres of strawberries have been planted in Florida this season for the Northern markets. The yield ranges from 4,000 to 8,000 quarts per acre.

An overwelming majority of the people of Wales, including a large portion of the publicans themselves, favor the bill before Parliament for closing public houses on Sunday.

The cooking school conducted by Mrs. Campbell of New York was opened in this city on Wednesday with a good attendance of the most refined matrons and young ladies of Charlotte.—*Southern Home.*

In many counties in West Virginia steps are being taken to organize wool growers' and sheep breeders' associations, the object being to encourage the raising of improved breeds of sheep, and to extend the mutton, and above all to secure a better protection against the ravages of dogs.

The Rev. Dr. Joseph Parker, the Congregational clergyman of London, has announced himself as a candidate for a seat in Parliament

A lady has opened a jewelry establishment in Regent street, London, employing women for watchmakers, a business that seems well adapted to their skillful and dexterous fingers.

The funerals of members of Congress who died in the year 1879 cost the government $13,366 97. The funeral of the Hon. Gustave Schleicher of Texas cost $5,102 92, of which $313 50 were expended for gloves and silk scarfs, at $9 each, for the delegation.

The King of Siam has appointed Mr. Edwin Arnold "an officer of our most exalted Order of the White Elephant," for his *Light of Asia* and its tribute to Buddhism.

Two pickerel were jumping out of the water near Babylon, L. I., trying to catch swallows, and only one fish was seen to fall back into the water. On rowing out to the spot it was found that the smaller one had jumped into the larger one's mouth and killed it. Both together weighed 22 pounds.

ANNO DOMINI.—The first sovereign who adopted the phrase, 'In the year of our Lord,' was Charles III., Emperor of Germany, 879. It is now the accepted mode of designing the year in all Christ an coentries.

English authoritics state that out of every five loaves of bread eaten in England during 1880 three must come from the United States and Russia.

There are about a hundred thousand Chinamen in Cuba, three-fourths of whom are coolies and the remainder merchants and tradesmen, some of whom have amassed large fortunes.

Troy, N. Y., is called "The World's Washroom." About 30,000 000 collars and cuffs are annually manufactured there; 70,000,000 pieces are laundried there every year, they being sent there from all parts of the country.

The product of a single bean planted in rich, loamy soil in Southbridge, Mass., was 1,515 perfectly developed beans. It has been estimated that if each of these were planted and produced a like crop, the sum total would be 2,295,225, or 18 bushels; and if these were also planted and produced a similar yield there would be 5,268,058,800,625 beans, equal to 1,371,890 tons, or 42,871,572 bushels, or 92 full freights for the Great Eastern steamship.

Russian wolves shown great sagacity in the capture of wild horses. They roll and frisk about until the unsuspecting victim is completely put off his guard. One wolf then approaches the horse's head, and another his tail. Both wolves then spring at their victim at the same instant—one at the throat and the other at the flank—and they do not let go until the horse is disabled. The horse turns round and round without attempting a defence, and is soon on its side, and the victory is won. At a signal the pack close in, but the small fry wait until their superiors are gorged.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Fayetteville, N. C., at the residence of the minister, by the Rev. H. G. Hill, Dr. JOHN W. MCNAIR, of South Carolina, and Miss LUCY L. HILL, of Fayetteville, N. C. H. G. H.

At the residence of the bride's father in Rowan county, on the 18th of March, 1880, by the Rev. A. L. Crawford, Mr. RUFUS M. ROSEBROUGH and Miss MARY JANE HYDE.

In Rowan county, N. C., March 25th, 1880, at the residence of the bride's brother, by the Rev. A. L. Crawford, Mr. JOHN N. MORGAN and Miss ALICE ISABELLA KNOX.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Fayetteville, N. C., on Friday, Feb. 20, 1880, HENRY MCDONALD, Esq., aged 48 years and 5 months.

Mr. McDonald had been a merchant in Fayetteville for about thirty years. He was much esteemed by all who knew him—a kind husband, a good neighbor, a useful citizen, a faithful friend. A large circle of relatives and friends mourn over their sad bereavement. A. M. C.

On March 16th, in Fayetteville, N. C., Mrs. LYDIA JANE CULBRETH, aged about 48 years. The deceased was a member of the Presbyterian Church for many years, and her piety was sincere and ardent. She possessed in a high degree "the ornament of a meek and quiet spirit," and bore the privations of a lingering illness, not only without murmurs, but with exemplary patience.

She has left a loving family and many friends to mourn her loss, but has doubtless "departed to be with Christ," and dwells in "the Father's house" above. H. G. H.

Mrs BETTIE HARRIS HIX died at Moravian Falls, Wilkes county, N. C., March 25th, 1880.

She joined the Presbyterian Church at Rocky River in the year 1856 and lived a consistent member of it until her death. She leaves a husband and three little children to mourn their sad loss. A good wife and mother possessing a kind disposition, she was beloved by all who knew her. May her bereaved husband be enabled to say that though "Clouds and darkness are round about Thee" in this affliction, yet "Righteousness and judgment are the habitations of Thy throne." May He who took little children in His arms and blessed them, bless the dear little motherless children. A. H. M.

Raleigh Christian Advocate requested to copy.

At his residence near Galatia church, Cumberland county, N. C., March 31, 1880, Mr. ARCHIBALD LINDSAY, in the 76th year of his age.

He had long been a member of Galatia church, and for more than twenty years served said church as deacon. Seven years ago he was stricken with paralysis, which gradually increased, until death ended his great and agonising sufferings. For the last two years he was almost entirely helpless. "Blessed are the dead who die in the Lord." J. P. M.

On the 25th ult., in Iredell county, Mr. THOMAS JURNEY, aged about 85 years.

His wife died a few years ago, aged 78, having been married 53 years. He was one of our best citizens; a man of strict integrity in all business matters and the most regular in attendance at Bethany church, of which he had been a consistent member near 50 years. An Israelite indeed in whom was no guile. He never had a spell of sickness till the last; he kept the same family of servants that he had before the war and they were faithful. His death makes a great vacancy in the church and community.

The *Christian Advocate*, Nashville, Tenn., is requested to copy.

JORDAN WICKER was killed on the 16th of March, in Chatham county, by the fall of a tree. He was nearly 73 years of age.

Death cometh as a thief in the night, at an hour that we know not. Let us heed the warning: Be ye also ready.

Near Cool Springs, Iredell county, N. C., on the 13th ult., Mrs. MARY ANN MONTGOMERY, aged about 50 years.

She was a good woman and of great sincerity of character, and had been for many years a member of Fifth Creek church. She was much esteemed in the community. She leaves a husband and one daughter to mourn for her.

At the residence of her brother, Dr. G. W. Whitson, near Asheville, N. C. on the 16th, ulto., Miss MELISSA WHITSON, aged 71 years.

More than thirty years ago, she made a profession of her faith in Christ and joined the Presbyterian church of Swannanoa, in Buncombe cunty, of which she remained a consistent member until her death. Modest and unobtrusive in her demeanor, she was firm in the faith, and her seat in church was rarely vacant. Gentle and affectionate in disposition, she held a warm place in the affections of her friends, and especially was she loved and revered by the *children* of the household where she dwelt, and the void caused by her death will long be felt and lamented.

"How blest the righteous when they die."

V.

Suddenly at the residence of Mr. John McRae, in Cumberland county, on the morning of the 22d ulto., Col. JOHN LEACH, of Blue Springs, Robeson county, in 73 year of his age.

Col. Leach was forty or fifty years a member of the Presbyterian Church, having joined in early life at Centre, and removed by certificate, in 1870, to Bethel. He was punctual and faithful in the Sabbath School and sanctuary, and is doubtless, but gone up higher to be with Christ, which is far better A. M. Q.

At his home in Cumberland county, on the evening of the 22d ulto., Dr. MALCOM SHAW, in the 81 year of his age.

Dr. Shaw was a member of the Presbyterian Church over half a century. He lived honored, respected and beloved by all who knew him, and he died in a good old age, full of years, and was gathered home to the fathers and to the Church triumphant in glory. A. M. Q.

JOSEPH M. SLOAN, died at Brenham, Texas, Feb. 21st, 1880. He was the youngest son of Col. John Sloan, who resided successively at Greensboro', N. C., and at Lexington, Va., from which place he removed to Texas in 1873. A sister of Mrs. Sloan, Miss Julia A. Graham, who resided with her, was taken to her heavenly rest July 1st, 1876. Col. Sloan died most triumphantly, Nov. 4th, 1877, and now the mother and her two remaining sons, have been called to give up the youngest. He was born October 1st, 1859. During his earlier years he was a delicate child, but he had grown to be a young man possessed of unusual endurance and of great spirit and energy. It was this which caused him to neglect the first symptoms of his disease, typhoid pneumonia. During the three weeks of his illness there were hosts of friends who manifested their solicitude, and a very large number gathered to the funeral. Their sincere grief is the best tribute to their large hearted friend. The entire community sympathize with the afflicted relatives. R.

Suddenly, of heart disease, on the 23rd of March, at Charlotte, N. C., Dr. W. S. EVERITT.

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OUR PAPER.

We do not forget that the NORTH CAROLINA PRESBYTERIAN is read not only by Ministers, who by reason of training and study are specially fond of profound discussions of religions philosophy, but by both sexes, and by all classes and conditions of persons. Consequently it is our aim to present such a *variety* of moral and religious reading that the paper will commend itself to all as a popular vehicle of such information and instruction as not only ought to be read, but as *will be read* by young and old, rich and poor, clergy and laity, learned and unlearned. We present no elaborate prospectus. Any who may desire to know more of the paper, are referred to its friends, who may be found in almost any community, or we will gladly send sample copies on application.

OUR PREMIUMS.

We invite special attention to the premiums we are offering with the NORTH CAROLINA PRESBYTERIAN for the ensuing year:

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MISCELLANEOUS.

SUPERIOR COURT.
NEW HANOVER COUNTY:
ELEANORA JONES, Plaintiff,
Against
JAMES L. JONES, Defendant, } SUMMONS.
STATE OF NORTH CAROLINA,
To the Sheriff of New Hanover County—Greeting:
You are hereby commanded to summon JAMES L. JONES to appear at the next term of said Court, to be held at the Court House in Wilmington, on the 13th Monday after the 1st Monday in March, 1880, to answer the complaint of said Plaintiff, which has been this day filed in the office of the Clerk of the Superior Court of New Hanover County. If the Defendant shall fail to appear at that time, the Plaintiff will apply for the relief demanded in the complaint, together with the costs of this action.
Of this summons make due return to the Clerk of said Court for the County of New Hanover.
Given under my hand and the seal of said Court, this 16th day of March, 1880.
S. VANAMRINGE,
MARSDEN BELLAMY, Clerk of said Court.
Plaintiff's Attorney.
mch 24 635-law6w

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HILLSBOROUGH, NORTH CAROLINA.
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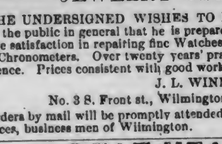

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March 26, 1880.

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Reverted " "	4.57	"		
Total available Phos. Acid	11.95	per cent.,	or available Bone Phosphate,	25.89
Insoluble Phosphoric Acid	2	"	or " " "	4.36
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Potash	90			

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CARPETS. I am selling 15 to 25 cents *per yard less than New York prices.* OIL CLOTHS in all widths A large stock of White and Fancy MATTINGS, 25, 35, 37 and 40, a bargain.
Respectfully,
R. M. McINTIRE.
P. S.—Send for samples and send Basque if you wish your dresses nicely made. Correspondence solicited and orders promptly filled.

FOR THE FAMILY.

Tears.

Is it raining, little flower?
Be glad of rain!
Too much rain would wither thee.
'Twill shine again.
The clouds are very black, 'tis true,
But just behind them shines the blue.

Art thou weary, tender heart?
Be glad of pain;
In sorrow sweetest things will grow.
As flowers in rain.
God watches, and thou wilt have sun
When clouds their perfect work have done.

Two Wonderful Clocks.

One of the most curious clocks ever made was completed not many years ago by Karl Ketler, a German miner of Pennsylvania. It so nearly resembles the famous Strasburg clock as to seem almost an imitation; but Ketler declares that he has never seen the great clock of Strasburg, and that he never even heard of it until his own work was nearly completed. At any rate some account of Ketler's clock will be of interest to American boys and girls, as the first piece of mechanism of this sort our own continent has produced.

Ketler was occupied three whole years in the construction of his wonderful timepiece, during the last of the three working at it day and night and so often absorbed in his undertaking as to forget both food and sleep. He was a man of very limited education, without any of the advantages of travel or wide observation, and the whole work of this curious clock was performed with no other tools than two common jackknives.

The clock is eight feet high and four broad, has sixteen sides, and is surmounted by a globe, over which is a cross. There are four dial plates, all carved in curious, emblematic figures of most unique design. One of the dials shows the day of the month; another the day of the week; a third the minutes and seconds, and a fourth the hour of the day. Above the dial plates a gallery extends about half way around the clock, and in the centre of this gallery is a carved wooden figure of the Saviour, while at each end is a small door opening into the body of the clock. Over the right door is an eagle, and over the left a rooster. Twice a day, that is at noon and midnight, there is a sweet chiming of bells, during which the small door at the right opens, twelve wooden figures, personating the twelve apostles, march in procession, with St Peter at their head, all along the gallery. Each in turn, as he passes the Lord, bows with face toward Him, and then, resuming his former position, walks slowly forward till he reaches the door at the left, which they all enter. When Peter salutes the Lord the cock crows, and when Judas, who is in the rear, with one hand shielding his face and the other grasping a bag, reaches the cock it crows twice. At the extreme corners of the clock, placed on pedestals, are beautifully carved statues of Moses and Elias, and in the rear are two obelisks of the Egyptian style, inscribed in hieroglyphics, and designed to symbolize the ancient period of history. The clock will run thirty two hours, and, by a special attachment, the procession of the apostles may be repeated whenever desired.

But the most astonishing thing I ever heard of in the way of a time-piece is a clock described by a Hindoo rajah, as belonging to a native prince of Upper India, and jealously guarded as the rarest treasure of his luxurious palace.

In front of the clock's disk was a gong, swung upon poles, and near it was a pile of artificial human limbs. The pile was made up of the full number of parts for twelve perfect bodies, but all lay heaped together in seeming confusion.

Whenever the hands of the clock indicated the hour of one, out from the pile crawled just the number of parts needed to form the frame of one man, part joining itself to part with quick, metallic click; and, when completed, the figure sprang up, seized a mallet, and walking up to the gong, struck one blow that sent the sound pealing through every room and corridor of that stately castle. This done, he returned to the pile and fell to pieces again. When two o'clock came, two men arose and did likewise; and so through all the hours of the day, the number of figures being the same as the number of the hour, till at noon and midnight, the entire heap sprang up, and marching to the gong, struck, one after another, each his blow, making twelve in all; and then fell to pieces.—*St. Nicholas.*

The Consciences of Children.

Little children often have very tender consciences, and are perfectly aware when they have been "naughty."

A little girl one day said to her mother, "Papa calls me good, Auntie calls me good, and everybody calls me good, but I am not good."

"I am very sorry," said the mother.

"And so am I," said the child; "but I have got a very naughty think."

"A naughty what?"

"My think is naughty inside of me."

And on her mother inquiring what she meant, she said,

"Why, when I could not ride yesterday, I did not cry nor anything, but when you were gone I wished the carriage would turn over, and the horses would run away, and everything bad. Nobody knew it; but God knew it, and He cannot call me good. Tell me, mamma, how can I be good inside of me?"—*Canada Presbyterian.*

Cute Chickens.

The artfulness of common chickens is illustrated by this funny story, published in *Land and Water:* In former days it was difficult for visitors to get anything to eat at John O'Groats, the extreme north of Scotland, there being no butchers or bakers within miles. When visitors arrived it was the custom of the proprietor of the little inn to chase and catch a chicken, pluck and roast him at once for the visitor's dinner. In course of time the chickens became very artful. They kept a sharp look-out, and when they saw a carriage coming along the road—they could see a long way down the straight road from the inn—they bolted with all legs into the heather, and did not reappear until the visitors had eaten their bacon without the chicken and taken their departure. When the telegraph wires were first put up between Berrydale and Hemsdale the grouse were continually flying against the wires and killing themselves, and in one season the driver of the mail-cart picked up no less than forty brace of grouse so killed. Lately, not a grouse has been found killed. They seemed to have passed on the warning.—*Exchange.*

Elegance of Home.

I never saw a garment too fine for man or maid; there never was a chair too good for a cobbler or a cooper, or a king to sit in; never a house too fine to shelter the human head. These elements about us, the glorious sky, the imperial sun, are not too good for the human race. Elegance fits man. But do we not value these tools for housekeeping a little more than they are worth, and sometimes mortgage a house for the mahogany we bring into it? I had rather eat my dinner off the head of a barrel, or dress after the fashion of John the Baptist in the wilderness, or sit on a block all my life, than consume all myself before I got to a home, and take so much pains with the outside that the inside was as hollow as an empty nut. Beauty is a great thing, but beauty of garment, house and furniture are tawdry ornaments compared with domestic love. All the elegance in the world will not make a home, and I would give more for a spoonful of real hearty love than for whole ship-loads of furniture, and all the gorgeousness all the upholsterers in the world can gather.—*Dr. Holmes.*

MISCELLANEOUS.

Health and Dress.

Dr. B. W. Richardson delivered a lecture on Monday evening at the London Institution, Finsbury-circus, upon the subject of dress in relation to health. At the outset Dr. Richardson repudiated any intention to deprecate good fashion or good change of fashion in dress. He thought, with Mrs. Haweis, that it was the bounden duty of every woman to look as handsome as she could, and to maintain her beauty as long as possible, for nothing was more beautiful than beauty in old age. Fashions, as a rule, were dictated by vain and ignorant persons who set nature at defiance, as though they were nature and she an idiot. What was wanted in the reform of dress was good fashion for both sexes, and for every-day life some unit for costume that should tend to bind more closely together the various classes of the community. With regard to the mechanical adaptation of dress to the body, the most serious error was tightness by which pressure was brought to bear upon any particular part, such as the neck, feet and limbs. The corset was opposed to all that was healthful and all that was beautiful, keeping it as it did the heart and the adjoining organs under suppression. No subjection to which women were liable could be greater than that which they voluntarily inflicted on themselves by wearing those articles, which deadened their mental capability as well as their vital energy. Waistbands, garters and tight shoes, or shoes with pointed toes, were also very prejudicial to health. Belts interfered with respiration, and, moreover, among working men who wore belts it was the rule rather than the exception for hernia to supervene, while bad boots were responsible for misshapen feet among nine tenths of the English community. Women's dresses should be loose and should be supported from the shoulders, as was usually the case with male attire. Indeed, faulty as it was in an artistic point of view, man's dress had greatly improved in these latter days, and was, in relation to health, perfection as compared with that of women. He suggested that the dress of women ought to be—although of lighter materials—the same as that of the opposite sex, with the exception of the exterior robe or gown, which should play the same part as the outer coat of a man. In regard to hats, the "gypsy" bonnet was very becoming for women, while the chimney-pot hat worn by men was light and healthy and far superior to some descriptions of felt hats, which were in a hygienic point of view bad and hideous to look at. The best and most simple of all was the fine old Swiss cap, sometimes called the Leonardo da Vinci. One of these, a limp black velvet cap with flaps, was exhibited by Dr. Richardson, who stated that he himself wore one as graduate of a Scotch university, where the original one was supposed to have been made from John Knox's breeches. It was especially necessary to adapt one's clothing to the season of the year, as it had been proved by the late Mr. Milner that the body undergoes two pounds wase in the autumn and two pounds increase in the spring. Waterproof clothing was injurious to the system, as were also in another way the aniline and other dyes now prevalent. The best colors for dress in warm or cold weather was white, which might be modified to light gray as less liable to get dirty, while black was the worst. It was satisfactory to think that mourning was slowly falling into disuse, for, after "suttee," it was almost the saddest of miseries inflicted by society on the already miserable. Dr. Richardson concluded by pointing out the necessity for cleanliness in all wearing apparel, and by commenting on the utter inefficiency of the laundry system in London and other large towns.—*London Queen.*

The Sacred Fire of the Pueblos.

The Pueblos claim that their Montezuma was born through the immaculate conception of an Indian maiden of their own tribe in the village of Pecos, about thirty-five miles distant from this city. While a youth he did not exhibit any extraordinary qualities, but upon reaching manhood's estate showed himself to be a great hunter and possessed of supernatural powers. After dwelling with the tribe for a long period and performing many miraculous deeds he departed, going southward. On the eve of his journey he is reported to have lighted a sacred fire, which he told his people to keep burning until his return. Although this was long centuries ago, it is said that the Indians have scrupulously obeyed the injunction and have never allowed the fire to die out. They have continuously, through successive generations, kept the slumbering embers aglow. At least this is their story, and it is largely believed, especially by those who have seen the fire glimming in their old adobe temple. In 1837 the pueblo, or town of Pecos was sold. It was on a Spanish grant, and at that period the Indians removed the sacred fire with great care to Taos, where it is still burning and viewed with reverential awe. Some of the Indians of the present day have so much confidence in the return of Montezuma that they get out upon their house-tops every morning with the rising of the sun and look anxiously into the far distance for his coming. Even though many of the Pueblo Indians have outwardly embraced the Christian religion, yet they maintain their faith in Montezuma, whom they regard as their saviour or sovereign. They are a docile and industrious people, who life a pastoral life. As communities, they are far more prosperous and live far better than the majority of the natives.—*Globe Democrat.*

Scotchmen Preparing for Argument.

We turned our chairs to more easy positions, I stirred the fire to a blaze, and Mr. Craig (the Bond street hero) addressed Mr. Macdour as follows: "Do you remember the little discussion we had when I last saw you five years ago as to the management of St. Andrews College?" "I do," said Sandy; and there was a sideward nod of his head that said, "And I'm glad to see *you* do." "Well, now," pursued the other, "you've altered your opinions since then, surely?" "Not a bit," proclaimed Sandy. "Eh, now! can you really say that?" incredulously demanded Mr. Craig; and forthwith the battle began. Did you ever see a Scotchman preparing for argument? Much has been written and said about the war-horse arrayed for battle, the bull entering the arena, and other animals in trying situations; but I repeat again, did you ever see a Scotchman preparing for argument? There is a complacent smile on his lip and a firm gaze in his eye as he faces his adversary that tells of possible conquest and certain pleasure. There is also a little pity in the glance he fixes unflinchingly on the poor fool who disagrees with him. But here were *two* Scots arrayed, and how deadly the struggle would be I knew not yet, but presently. In even measured tones the two went on, till Joe looked at me and I looked at Joe, and we both looked at the clock. A quarter to ten. I determined in my own mind that old codgers like these went to bed at ten, and trusting in that delusive hope, I rang for some hot water.—*Exchange.*

Scarcity of Song Birds.

The remarks of the Duke of Argyll on the scarcity of song birds in this country has again directed attention to the subject. A scheme is now on foot to introduce the Chinese lark, a bird which adapts itself to any description of weather, and is wiry and graceful in form. A number of them will be let loose in Tennessee and Kentucky.

The Golden Towers of Russia.

The fashion of gilding church towers is universal in Russia, and it has been calculated that enough gold is thus lying idle to pay off the national debt. The Isaac cathedral in St. Petersburg has a plating of gold three-quarters of an inch thick over the whole of a dome as large as that of St. Paul's in London. The church of Our Lady of Kezan has a massive altar furniture of solid silver. During the great fire of Moscow, in 1812, the molten gold and silver were seen flowing like water from the burning churches, and the new addition to them which is about to be consecrated represents an outlay of fully $15,000,000. And all this in view of the fact that the Russian paper rouble, ordinarily worth seventy-five cents, is now worth only fifty cents.

Medicinal Properties of Milk.

Milk is an excellent remedy in gastric derangements. In hot weather small quantities taken frequently relieve the thirst and cramping pain which accompanies gastro-intestinal inflammation. Even in health the free use of milk as a summer beverage is preferable to iced drinks. When its effect is constipating it may be neutralized by a little salt. Used hot with pepper and salt it is an excellent remedy for dysentery. Dr. Donkin successfully employs a diet of skimmed milk in diabetes, using four quarts daily without any other food.

Perfection of Character Composite.

We do not see why womanliness might not as well be called the perfection of human character as manliness. The fact is that perfection of character is a composite—many elements enter into it, and the graciousness of a refined woman is as fair to see as the courage of a noble man. —*Philadelphia Presbyterian.*

Humorous.

"I find your recommendation very good Bridget." "Yes, ma'am, and now I'll see yours, ma'am, if yo plaze."

An Irishman, who was drinking the health of bishop, gave this toast: "May yur riverence live to eat the old hin that crows over yur grave!"

A young lady on being asked, upon her return from church, to quote the text, replied, "Blessed are the dress-makers"

A cat's eyes are said to be the largest at midnight. We never made an examination; but we are positive that its voice is about seventeen times larger at that hour than at any other period during the twenty-four.—*Boston Globe.*

Mr. Crofts tells the story of a priest who proposed to illustrate the difference between the churches by an object lesson. Taking a chestnut (burr and all), he said: "This burr represents the world; this shell represents the Protestant Church. Now," said he, "I will show you what the true Catholic Church is like." With that he cracked the shell, and behold the kernel was rotten.

At a political meeting the speakers and audience were very much disturbed by a man who constantly called for Mr. Henry. Whenever a new speaker came on the stand this man bawled out: "Mr. Henry! Henry! Henry! I call for Mr. Hedry!" After several interruptions of this kind at each speech, a young man ascended the platform and was soon airing his eloquence in magnificent style, when the same man as before, was heard bawling out at the top of his voice: "Mr. Henry! Henry! Henry! I call for Mr. Henry to make a speech!" The chairman arose and remarked that it would oblige the audience if the gentleman would refrain from further calling for Mr. Henry, as that gentleman was now speaking. "Is that Mr. Henry?" said the disturber of the meeting. "That can't be Mr. Henry! Why, that's the little fellow that told me to holler."

SECULAR NEWS.

The late frost and freeze, it is supposed, cut off potatoes and peas fully one-half.

China and Russia are about to engage in war. The Empress of Russia at last accounts was sinking rapidly.

Work has commenced on the Duplin Canal. Ground was broken last week at Bannerman's Bridge, in Pender county.

Josiah Turner will begin the publication of the *Weekly Sentinel* as soon as he gets 400 subscribers. Raleigh is the place.

Dr. T. H. Pritchard has consented to deliver a lecture before the Wilmington Library Association. Tuesday evening, 13th inst., has been chosen as the time.

The lighter constructed to convey Cleopatra's Needle from Alexandria to New York has been successfully launched, and is now being towed into the latter port.

Charlotte had a cold wave which brought a heavy black frost and considerable ice formed. Early vegetation was nipped and the leaves of the same have sadly drooped.—*Press.*

Rev. Jno. R. Brooks, an able Methodist divine of Newbern has been writing a series of interesting statistical articles for the Nutshell on the evils of alcohol. They would be reproduced did our space permit.—*Tarboro Southerner.*

A Fredericksburg (Va.) dispatch of April 1 says: "A steel-rifled gun of the Wentworth pattern, with solid shot, shell and ammunition, was shipped to-day by a steamer to the mouth of the Rappahannock river, by the State government, for the protection of the oyster fisheries."

Rev. A. D. Betts writes to the Wilmington *Star* that there will be a reunion of Company E, 30th N. C. regiment, of which he was chaplain, at Teachey's Depot, April 23d, 1880. Captain J. W. Ellis is to address them. Mr. Betts adds: "We wish to meet every every surviving member and the friends and kindred of the deceased." The captain is to call the roll.

The Criminal Court of Copenhagen, Denmark, has sentenced Baron Gedalia, a chief of the banking house of Gedalia & Co., diplomatic agents of the Bey of Tunis, late Consul General to Portugal, and possessor of a dozen grand crosses and other decorations, to one months' imprisonment for repeatedly using cancelled stamps on stocks and bills.

We find since the fish season has opened that there has passed over the Jamesville and Washington railroad, up to Monday, 221 ult., 597 boxes of fish, bound for New York, Philadelphia and Baltimore. During the past week there was shipped to New York 10 boxes, Philadelphia 31 boxes, and Baltimore 4 boxes. Total number of boxes shipped 645.—*North State Press.*

Mr. A. A. Scroggs says there is no such thing as a mad stone, but there are three kinds reputed to be. He says: "It is greatly to be regretted that any person should rely upon such foolish superstitions nonsense as the application of a piece of pumice, meteoric or a Bezoar stone, to cure the consequences of the bite of a rabid animal, neither of which do any more good than a piece of brickat."

Mr. S. G. Worth has just spent a portion of two days in our city. He reports a favorable season of work at the salmon and trout hatchery at Morganton during the fall and winter, in which time many thousand California and Schoodic salmon and trout were hatched and released. The new hatchery has proved a complete success, and the ponds contain adult trout and fry, the German carp and other interesting varieties. He is now on his way to the Albemarle waters, where sufficient apparatus has been ordered to hatch ten millions of shad, and it is hoped rock fish also. A corps of messengers has been secured, and in a few days the annual season's work in hatching these varieties will be in full blast.—*Raleigh Observer.*

ALEXANDRIA BAY, N. Y., Jan. 2, 1880.

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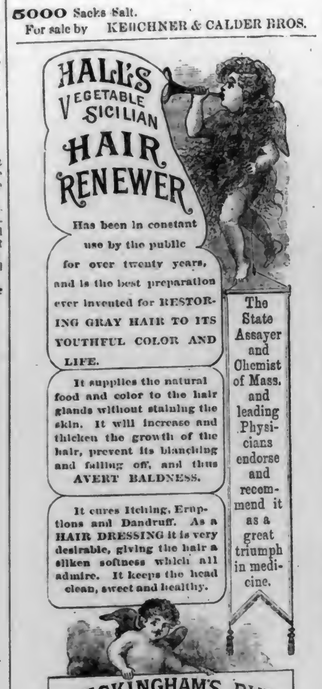

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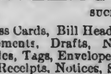

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The Presbyterian.

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For the N. C. Presbyterian.

1880.

...veral principles would indicate, and the ...gns of the times" clearly show, that the ...ext year will be memorable in the politi... history of our country. Plans for the very ...eat amount of work are already completed. ...Political leaders are marshalling and care... drilling their forces, studying the ...ength and trying to ascertain the position ...f opposition. Every weapon of attack ...every agency of defense will be appropri... No force will be small enough to be ...ected and despised. The whole land will ...ake to stagger under the pressure of its ...mighty energy. And all this for place ...and power. May we not, as Christians, learn ...ssons from the scenes that are passing be...fore us? May we not take a suggestion or ...two from these wonderful works in the world's ...present, and make this year as memorable in ...our religious as in the political history of our ...land? That it may be done there can be no ...doubt. But how? Well, suppose—

...First, that we who are preachers shall de... more and better preaching than ...we have ever done. Perhaps some of the ...country and city pastors are doing all the preach... that they ought to do, but many of us in ...the country, by a small additional effort, ...could increase the number of our sermons 25 ...per cent. Many of us could do far better ...than we are doing. Suppose for the time the discus... of general principles, and talk directly ...to the people about salvation and the way to ...God, always desiring and expecting im... results. We preach, we labor, we ...pray much for the future, the distant fu... We expect it may be, always to gather ...a harvest, but after *many days*. I was once ...visiting for several days with a most excel... brother. He gave utterance to many ...sincere prayers, but was rarely more di... that "that it might appear at the *day* ...*to come*, that our labors had not been in ...vain." This sounded very *remote*. Our preach... should expect results not only at the day ...of judgment but *now*, that it may appear to ...this "crooked generation" not to be in vain. ...In pastoral work, who among us could not ...improve? Of Samuel Rutherford it was said, ...he was always preaching, always praying, ...always visiting." Let us take him as a mod... if we desire a better, then Him of ...whom it was said, "He went about doing ...good."

...Second, that our Elders shall esteem more ...highly their high position, their sacred trust ...as rulers and leaders in the Church of Christ. ...Many of our sessions fall into a state of ...*criminal indifference*, meeting only when the ...law requires: never meeting for the inter... change of opinions and devising more liberal ...plans for promoting piety in the congrega... If the elders of our Synod should re... solve to meet once a week for prayer and con... ference, who can imagine the influence over ...the church and people? It would inaugurate ...at once an awakening as we have not seen in ...many a day.

...Third, that our deacons shall determine to ...discharge at once all financial entanglements of ...their congregations, to pay the last dollar to ...whomsoever due, and stand before the Church ...and before God with "clean hands and pure ...hearts." Then will they be as their great ...prototype, Stephen, "full of faith and pow... and do "great wonders among the ...people."

...Fourth, that pastors, elders and deacons ...will desire earnestly and pray daily that God ...may give us ten-fold faith, love and energy in ...pushing forward the great work committed ...to us.

...Then will our maladies be healed, our ...divisions cease, and God will be "glorified in ...the Church of His Glory." Then will this, the ...last year of the decade, be to all our congre... gations, presbyteries and synods, a year of ...rich blessing.

PSI.

For the N. C. Presbyterian.

RURAL PURSUITS IN THE UNITED STATES.

"Money making" and "preaching the Gos... pel" are not antagonistic pursuits; on the ...contrary, the former employment is necessary ...to support the latter. God sends some men ...into all the world to preach the Gospel ...to every creature;" and the rest of his ser... vants are to furnish the means of living for ...those thus sent. Therefore the Church may ...be divided into two classes, the "senders" and ..."the sent." And much the larger of the two ...classes are the senders. The one object of ...labor, according to St. Paul, is "that we ...may love, to give him that needeth;" and ...the greatest of needs is the need of the Gos... pel. The christian works industriously that ...he may have money to supply the needs of others; the worldling works with probably equal industry that he may have money to supply his own needs. And in either case all their faculties are used for the purpose of making money. And making money we acknowledge to be a righteous occupation if it is devoted to righteous ends. One great trouble is that we make it with an unnecessary amount of toil; it is the duty of every one to lighten his neighbors' burden as far as he can. An immense portion of United States territory is adapted for pastoral pursuits, and for no other. From the Mississippi river to the Pacific ocean stretches an empire which is better suited to wool growing and cattle raising than to agricultural labor. I have conversed with persons from these regions and read a good deal on the subject, and the universal testimony is, that no pursuits in the world are more steadily remunerative.

Why then do so few persons engage in these occupations? is our oft-repeated question. And the answer is almost invariable: It is a hard, rough life, with none of the comforts and pleasures of civilization. We have to change our pastures frequently, and have no settled homes. Few persons are willing to submit to these privations for any length of time: and still fewer are willing to subject their families to anything like the hardships which they themselves would be willing to undergo.

Now the important question is: "Cannot these comparatively uninhabited regions be peopled and made profitable, by simply inventing, or contriving, or discovering some way of making a nomadic life comfortable or pleasant?"

I am in no doubt when I answer, "Yes." Wealthy English travellers have reduced tent-travelling to science. Let the wool-grower and cattle-raiser send to London for complete traveling tents and equipments; let them form themselves into companies of ten or twelve families each, so that they can employ a pastor or teacher; and I believe the life of these pastoral people would become not only the most comfortable, but the most healthful in the world. The Callahan flock in Starr county, Texas, numbers 60,000 head, and would support thirty families. They could have every desirable luxury of civilization. The tents are carpeted with oilcloth, and over this are spread the rich and beautiful rugs which have become so fashionable in luxurious homes. Camp bedsteads are as comfortable as the finest spring mattress; chairs can be made as luxurious as any "sleepy hollow" of velvet or damask. When the flocks eat out one section, the camp is broken up and moved a few miles further on. Everything is light and easily moved, and the new encampment is, in a single day, made as comfortable as the old one. Kerosene stoves do the cooking and heat the tents in cold weather. The flock owners can have a daily mail at their own expense, and this expense is not a heavy one. The lands eaten out by the flocks and herds soon regain their grasses—greener and more luxuriant than before. A contributor to the *Country Gentleman* says: "Prairie grass is always destroyed by the trampling of cattle and horses, and by the close feeding of sheep, but we find them immediately replaced, *without seeding*, by white clover and timothy."

An old experienced farmer once remarked to me, "Blue grass seems to follow sheep wherever they go." Each year the pasture lands become richer, as every "feeding off" has the same effect upon the soil as the folding system has in Great Britain. There they pen their sheep with hurdles upon every portion of the field successively, and this top dressing places the land in high condition for the following crop. But in our great pastoral regions, crops are out of the question. They don't pay in comparison with the wool and cattle growing, and would only retard more profitable pursuits.

In the way of food, pastoral people could live comfortably upon ship supplies—ship bread of every variety, canned goods, fruits, barreled apples, oranges, lemons, &c. Their employments are so profitable that they need not economize in any healthful luxury.

Adam Smith, whose great work, the "Wealth of Nations," has been ranked beside the printing press and the use of steam, in civilizing the world, gives some interesting facts in regard to the people who pursued pastoral occupations in past ages. In comparing the three classes of industry—the pastoral, the agricultural and the manufacturing—he says: "A shepherd has a great deal of leisure; a farmer has some; a manufacturer has none at all. The first may, without any loss, employ a great deal of his time in martial exercises; the second may employ some part of it; but the last cannot employ a single hour in them without some loss." Instead of martial exercises, I would say, let them employ their leisure in reading, music, painting, and other elegant and innocent occupations. The Gorman and Scythian armies which conquered the Romans were composed of shepherdsmen, and Adam Smith says this victory which "is the third great revolution in the affairs of mankind" was brought about by the irresistible superiority "which the militia of a nation of sheep-herders has over the militia of a nation of husbandmen, artificers and manufacturers." (Page 552.) Again he remarks: "The ordinary life, the ordinary exercises, of a Tartar or Arab, prepare him sufficiently for war. Running, wrestling, quoit playing, throwing the javelin, drawing the bow, &c., are the common pastime of those who live in the open air and are all of them images of war." "The judgment of Thucydides, that both Europe and Asia could not resist the Scythians united, has been verified by the experience of all eyes." "The inhabitants of the inhospitable deserts of Arabia and the other great nations of shepherds have never been united but once: under Mahomet and his immediate successors." These once powerful nations of shepherds have sunk into comparative obscurity, but why should not a new Anglo-Saxon race of christianized and enlightened pastoral people fill the region between the Mississippi and the Pacific. The outer rim of States lying next the great river and next the ocean, could furnish their needful supplies. Before leaving Adam Smith, however, I will repeat one more remark of his. In commenting on the perpetuity of wealth in shepherd communities, he says: "There are no nations who abound more in families revered and honored on account of their descent from a long race of illustrious ancestors; because there are no nations among whom wealth is likely to continue so long in the same families."

The rush of population to Australia was in consequence of the discovery of gold in unusual quantities, yet now the export of wool far exceeds in value the export of gold, from that country.

Let us sum up the apparent advantages presented by wool growing:

1. I know of no occupation which is so profitable to all classes of people.
2. I know of none which is so healthful.
3. I know of none which can be made more comfortable and pleasant to ladies and children.
4. It would people vast tracts of country which are now almost uninhabited.
5. Adam Smith says the testimony of history shows that pastoral pursuits make powerful nations.
6. Adam Smith says wealth continues longer in families in this than in any other system.
7. It has direct Scriptural commands, and in this way is honored by God beyond other occupations—"Be thou diligent to know the state of the flocks and look well to thy herds."

H. M. I.

SUNDAY LAWS.

The subject of Sunday laws, or laws to secure the rights of the citizen to that day, is agitating our community at present, because the Legislature is now considering a bill for that purpose, which has passed the lower house and is now before the Senate. The bill is bitterly opposed by our city press on the assumed ground that it is sectarian, fanatical, and an interference with the liberty of the citizen. One writer assures us that "all Sabbath laws are, in their essential nature, the growth of intolerance, fanaticism and a meddling spirit of persecution, as odious and unreasonable as that which actuated the Inquisition in a less enlightened age."

1. Such assertions cannot be reconciled with the fact that there is a plain and comprehensive system of Sabbath laws laid down in the Word of God, and enjoined upon the chosen people. And if they cannot be reconciled it is clearly better for us to be "sectarian" with God on our side, than to be liberal in defiance of His authority.

Modern research shows that the idea of a weekly division of time, and the sacredness of the seventh day, were ideas not peculiar to the Hebrews. They were held in greater or less clearness among the Greeks, the Hindoos, the Egyptians, and (as seen from the cuneiform inscriptions) by the Assyrians. The customs of those great nations which lay so near the cradle of the human race, should serve to convince intelligent persons that, at all events, Sabbath laws were not an invention of the Puritans.

2. But we pass by what might be said as to the religious aspect of this subject, to refer briefly to some other considerations, which demonstrate it to be a fit subject for legislation. It will be obvious that the sense of moral obligation is an indispensable necessity to a well ordered State, and to a law-abiding people. Without it brute force would be the only mode of securing obedience to law, and society would surely drift first to despotism, and then to anarchy. And there can be no high nor permanent prosperity for a people where virtue is not founded in religion. True patriotism does homage to God. The highest and most fundamental necessities of society and the State, thus require the recognition of God, and our relations to Him. Every such consideration appeals to true statesmanship to guard with honor the day of Him, who is the vital origin and protector of those moral forces which nourish all the springs of true prosperity—the day consecrated to the noblest exercise of reason, the worship of God.

3. There is also another consideration which cannot be overlooked. When our Lord said "The Sabbath is made for man" He emphatically taught that it is a necessity as well as a blessing. It is a physical as well as a moral necessity. Man needs not only the oft recurring rest of sleep at short intervals, he needs longer rest at longer intervals, and change of mental occupation besides. Life can no more endure an unbroken routine of thought and occupation than the stomach can endure only one kind of food. There will result from unresting toil and devouring care for mere material things, such an exhaustion of mind and body that all traces of man's higher nature will become degraded, and capacity for higher uses destroyed.

And as to this particular division of time experience concurs with science as to its exact adaptedness to man's constitution. M. Prondhon, a profound French writer, says:

"Lessen the week by a single day, and a due proportion of time is destroyed. The labor is insufficient for the repose; increase it by that much and the labor becomes excessive. Take a half-day twice a week, you increase the loss of time by breaking it in fragments, and by destroying the unity of the day. On the contrary, take forty-eight hours of rest after twelve consecutive days of toil, and you will kill a man by idleness, after having exhausted him with fatigue. And I omit a mass of considerations of the same kind which would befall the family and society, under any other arrangement. How then," he exclaims, "did Moses specify this exact proportion? Sooner than believe it a work of calculation, or of chance, I must accept it as a revelation from God."

No one can doubt that man needs this proportion of rest to keep his physical, intellectual and moral nature in health, and to prevent his soul from becoming the mere drudge of the body.

In his celebrated speech on the Ten Hour bill Lord Macaulay says:

"The natural difference between Campania and Spitzbergen is trifling, when it is compared with the difference between a country inhabited by men full of moral and bodily vigor and a country inhabited by men sunk in mental and moral decrepitude. Therefore it is that we are not poorer but richer, because we have, through many ages, rested from our labor one day in seven. That day is not lost. While industry is suspended—while the plow lies in the furrow—while the exchange is silent—while no smoke ascends from the factory—a process is going on quite as important to the wealth of nations as any process which is performed on more busy days. Man, the machine of machines—the machine compared with which all the contrivances of the Watts and the Arkwrights are worthless—is repairing and winding up, so that he returns to his labor on the Monday with clearer intellect, with livelier spirits, with renewed corporeal vigor."

4. These suggestions are enough to show that on every ground the citizen is entitled to the Sabbath. The State does not transcend her authority when she declares by law that every citizen *shall have* the Sabbath, and that no one shall deprive him of it. We do not assert that the State has a right to discriminate in favor of classes. But if there is a class which appeals more earnestly to her care than any other, because more dependent, that class is the laboring class—the class dependent for their daily bread on their hard-earned daily wage. To them the Sabbath is even a nobler boon than to others. And for this class a Sabbath law is a necessity. Dependent largely on the favor of their employer, who himself is struggling with competitors in business, if the law does not interpose to protect them, they can only refuse their employers command to sacrifice the Sabbath, at the risk of losing their livelihood.

Hundreds of small storekeepers and tradesmen in New Orleans feel compelled to traffic on the Sabbath, in order to keep customers who would abandon them, did they not do as others do. We have no doubt that there are not a few saloon keepers even, who would be glad of the opportunity to spend that day with their families, could they do so without the risk of losing their patronage. Their Sabbath depends on the interest or whims of others. A large and valuable class of our citizens are thus practically deprived of the Sabbath, because no law secures them the day. Men who are at the beck of an employer have no Sabbath that they can call their own. Thousands of men in this community, the slaves of capital or of necessity, have less control over their Sabbath rest than if they lived in a heathen land.

5. To whom shall this class appeal? If they had at their command the treasury of a Lottery Company, or the resources of the liquor sellers, perhaps they might find friends among the newspapers. But they are poor men, and their interests seem to have no representative, except in the Legislature itself. Their case presents a strong appeal: and the Legislature which protects their interests, will earn the gratitude of one of the worthiest classes of our citizens, and confer a permanent benefit on the whole community. We call attention to the fact, that in the present condition of competition for business, the fact that we have no law, works oppressively to these classes. There is no way by which they can be protected against the necessity of labor while competition exists—in other words, they cannot have a day of rest guaranteed them—except through a law which destroys the servitude of compulsory labor, by forbidding labor, and unnecessary business.

The cry that such legislation is "sectarian," is too silly to have any weight. All law implies the right and duty of the State to legislature *pro bonos mores*—and to condemn and punish whatever is *contra bonos mores*. It is her prerogative to guard the morals of her people and to resent whatever assails them. If she protects the citizen in the possession of the day, that is one benefit. If she, by closing drinking saloons, protects him against temptation to drunkenness, and the crimes to which it leads, all that can be said is, that she gives two blessings instead of one, and throws around the community the amplest protection in her power.

By making it a *dies non*—that is, by suspending the transaction of public business on the Sabbath—the law already acknowledges the sacredness of the day. All that is needed beside, is that the Legislature should enact such legislation as shall, against all ordinary contingencies, secure to the citizen his possession of what is already admitted to be his right.—*Southwestern Presbyterian.*

PROHIBITION IN MAINE.

According to the Maine papers the prohibitory liquor law in that State, so far from being a failure, is in its effects a great success. It is now twenty-nine years since the system was first adopted in the State, and with the exception of 1856 and 1857, when the license plan was tried, more or less stringent laws on the subject of the liquor traffic have been in force. The friends of prohibition assert that these laws have been exceedingly beneficial; that they have to moulded public opinion that no political party dares advocate their repeal; that the manufacture of liquor in the State has been entirely suspended, and that except in a few of the larger cities its sale, even in the most secret way, is unknown. Fifty years ago, it is asserted, nearly every male drank; while at the present time three-fourths of the population are total abstinence people. These are exceedingly satisfactory results, and if the figures upon which they are based are correct it is not surprising that prohibition has so strong a hold upon the majority of the people of Maine. In regard to the surreptitious sale of liquor in the State the opponents of prohibition, who would naturally be inclined to exaggerate in the matter, do not place the quantity disposed of in this way at more than $1,250,000 worth. It is difficult to obtain reliable statistics on the subject, but supposing that these figures are correct the showing in favor of prohibition is very satisfactory. They give $2 as the average expenditure in this direction for each citizen, whereas the average throughout the other States is eight times that sum. From the above figures it will be seen that prohibition really prohibits in Maine.—*New York Herald.*

HOW TO TRAIN THE MEMORY.

Your memory is bad, perhaps, but I can tell you two secrets that will cure the worst memory. One of them is to read a subject when interested; the other is not only to read, but think. When you have read a paragraph or a page, stop, close the book, and try to remember the ideas on the page, and not only call them vaguely to mind, but put them in words and speak them out. Faithfully follow the two rules and you have the golden keys of knowledge. Besides inattentive reading, there are other things injurious to the memory. One is the habit of skimming over newspapers, items of news, smart remarks, bits of information, political reflections, fashion notes, so that all is a confused jumble, never to be thought of again, thus diligently cultivating a habit of careless reading hard to break. Another is the reading of trashy novels.

From the Statesville Landmark.

"THE ALPINE HORN."*

ELIZABETH.

What holy notes at even tide,
The Alpine shepherds raise;
When fading rays of sunset hide
Begins their song of praise;
From mountain crest the Alpine horn
These sacred words proclaim:
"Praise the Lord God, praise the Lord God,"
With sweet and loud acclaim.

While other horns adown the slopes
The melody repeat,
It rolls with awe-inspiring rhythm,
Down to the vale's retreat.
"Lord God," the solemn crags reply,
As if in chorus grand;
Peak after peak takes up the cry,
A glorious praising band.

"Praise the Lord God" reverberates
Through all the trembling air,
The reverent dwellers hear the call
And kneel in humbly prayer.
Soon stars are glimmering here and there,
Fast fades the softened light,
The Alpine horn speaks forth once more,
"Good night, good night, good night."

Peace spreads abroad her brooding wings,
A benediction falls,
And silence reigns o'er cliff and chasm.
'Round those eternal walls.

*These thoughts were gleaned from an extract quoted by the N. C. PRESBYTERIAN.

LOVE IS ALL.

If the sun shines on a dull brick or stone, they reflect none of his beams, there is nothing in them capable of this; nor is there, in an ungodly man, any natural power of reflecting the light of God. But let the sun shine upon a diamond, and see what rays of sparkling beauty it emits. Just so the Christian who has the grace of the Spirit; when God shines in his soul, beams of celestial loveliness are reflected by him on the world. The Christian's character should savor of holiness. The promise is, "I will be as the dew unto Israel;" and how sweet is the fragrance of the flower after the gentle falling of the dew; so must the true believer be under the soft distilment of the droppings of heaven on his heart. Cultivate a spirit of love. Love is the diamond amongst the jewels of a believer's breast plate. The other graces shine like the precious stones of nature, with their own peculiar lustre and various hues; but the diamond is white. Now in white all the colors are united, so in love is centred all the other Christian graces and virtues. "Love is the fulfillment of the law."—*Rowland Hill.*

BORROWING OF TO-MORROW.

BY MRS. MARGARET E. SANGSTER.

When I was a child, and the minister would announce and read the hymn beginning

"Lo! on a narrow neck of land
'Twixt two unbounded seas I stand,"

imagination usually carried me away so far that I heard little of the remainder of Wesley's solemn lyric. Yet no child can understand or even grasp at the significance of the little word, *now*. The present moment—literally all we have, for thought, for action, for repentance and for faith. Yesterday and yesterday's affair are already remote. The hand pressure of your friend lingers with you, the sweet conversation is unforgotten, and the impression made by some pleasure or providence is still fresh. But, when you think of it, there are words, looks and impressions which were made upon you twenty or thirty years ago, and which are not in the least vague or worn. Sometimes, you know not why or how, memory flashes upon you the scenes, incidents and experiences of the long ago, and voices long silent speak once more, vanished faces return, and the past has a resurrection. All our yesterdays are part of the great ocean that beats on the one shore of the isthmus of life, where we *stand* to-day. And all our to-morrows are portion and parcel of those other waves which are forever surging between us and our home beyond.

It would seem that, the race from first to last having had for their opportunity only the field of to-day, by this time we might have learned economy and prudence in its use. But we are continually borrowing of to-morrow. We spend our health and strength lavishly, often uselessly; we incur obligations which cannot possibly be met, unless the future favor us; and we trust, with a certain reckless confidence, that what is to be will be what we desire. Still worse, there is a sort of backhanded borrowing of the morrow, which has an unhappy effect upon character. We are not at peace about something doing or done, and conscience tells us we must reconsider it, change our course and begin anew. We agree with the mentor, but we give it a gentle pat, as one soothes a fretful child, and we say, "To-morrow we'll attend to it." We have had a misunderstanding with a friend, and though friendship is life's most precious possession, we defer till some easier opportunity the word of explanation which would make all right again. We want to acquire a language, to pursue a line of reading, or to discover the historical merits of some mooted point, but the fire is bright, the novel is enchanting, and the mind is indolent, so we wait till next week. There are friends around the corner in trouble, and we know that deep loneliness broods over their hearth and they tread wearily along a shadowed path. Our going to them now, would be a greater comfort than we can measure, but we do not go, because to-morrow we will have larger leisure, or be out upon errands, or feel more in the mood for sitting with the sorrowful. The church needs every member at the prayer-meeting, and the pastor is grieved and straitened in his work, because the meetings are cold, thinly attended, and prized by the faithful minority. We ought to go to prayer-meeting, and we intend to, of course, but this week there is a concert, or a birth-day party, or a social entertainment of home description, and we prefer that to the hour of prayer. And, what we do once, is done over and over, until some of us, if we sat down and reviewed the past, would be amazed at our neglect. The prayer-meeting should never be a strange place to the Christian, but it is frequently so to those who have formed the fatal habit of borrowing of to-morrow.

So in the child's education, we mean fully to have him early brought to confess Christ for himself. Was he not dedicated to the Lord in baptism? Is he not a child of the covenant? But why does he not go regularly to the sanctuary? and why, when there, does he sit where he pleases, and not in the parental pew? Why does he seem so unfamiliar with the Bible that when his Sunday School teacher asks him to find a reference in Micah, he gropes hopelessly about among Judges and Kings to discover the prophet's location? Have not father and mother been trusting to to-morrow in the religious training of the lad? Is there not too much of this improvidence, in many households?

Friends, if there be a true word to say, if a kind deed to do, if a loving word to send, and the word, or deed, or thought are to be yours or mine, let us improve the time, now. —*Christian Intelligencer.*

GOLD DUST.

A generous soul is sunshine to the mind.
—*Sir Robert Howard.*

He is not only idle who does nothing, but he is idle who might be better employed.

Small causes are sufficient to make a man uneasy, when great ones are not in the way: for want of a block, he will stumble at a straw.—*Swift.*

The guilt of eulogizing or apologizing for wicked actions is second only to that of committing them.—*Southey.*

Heaven's gates are not so highly arched as princes' palaces: they that enter there must go upon their knees.—*Webster.*

On death and judgment, heaven and hell,
Who oft doth think, must needs die well.
—*Sir Walter Raleigh.*

Many do with opportunities as children do at the seashore: they fill their little hands with sand and let the grains fall through one by one, till all are gone—*T. Jones.*

"No honey is so sweet as that which drops from a Scripture promise. The promises are the support of faith—the springs of joy—the saints' royal charter."

True happiness
Consists not in the multitude of friends.
But in the worth and choice:
Let them be good that love me, though but few.
—*Ben Jonson.*

Every man or woman who turns to Christ must bear in mind that they are breaking with their old master and enlisting under a new leader. Conversion is a revolutionary process.—*T. L. Cuyler.*

Unselfish and noble acts are the most radiant sparks in the biography of souls. When wrought in earliest youth, they lie in the memory of age like the coral islands, green and sunny, amidst the melancholy waste of ocean.—*Thomas.*

Some clocks do not strike. You must *look* at them if you would know the time. Some men do not *talk* their christianity; you must look at their lives if you would know what the Gospel can do for human nature. But a clock need not be incorrect because it strikes; a man need not be inconsistent because he speaks as well as acts.—*Joseph Parker.*

In the vast, and the minute, we see
The unambitious footsteps of the God
Who gives its lustre to an insect's wing,
And wheels his throne upon the rolling world.
—*Cowper.*

PUBLIC OPINION.

Public opinion on moral subjects was once, and to a very influential degree, a unit in this country. For some time, even after the chaos of faith (to borrow a strong phrase of Mr. Rogers) had set in, there was no reason to doubt what the judgment of society would be upon an unfaithful wife, or a defaulting officer, or a perjured witness, or an evil-doer in the ministry. Neither is there any doubt now what the prevalent voice will be in any such case. The ominous fact is, that there will be many voices instead of one; and they may range all the way from solemn condemnation to applause.

This is precisely the reason why wrong-doers are so much less afraid of the public sentiment than of yore: because that sentiment is so divided its force is dissipated. The moral power of the community is weakened by as much as its unanimity is destroyed.

And when, coincidently with this severance in public opinion, itself, the spirit of reverence is found to be exhaling, a day of spiritual danger has verily arrived. Is not reverence the glory of youth and the grace of old age—is not reverence manifestly declining?—*The Light: Is it Waning?*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

The life of Wesley has been translated into the Italian language by a Protestant minister at Rome, and has been well received by the press.

It is a suggestive and striking fact that the people of the Sandwich Islands contribute annually for missionary purposes outside of their own territories $24,000. Some churches average more than four dollars per member. One church sustains five foreign missionaries.

The native churches of South Africa gathered from the Bechuana, Hottentot and Kaffir races, have now enrolled about 50,000 men and women who have professed faith in Christ.

The *Church Missionary Intelligencer* states that Bonny, in Africa, where the late chief ordered the idols to be destroyed, has become a Bethel. Two congregations are crowded by the chiefs and people, and they are carrying the Gospel to other villages.

It is stated that a few weeks ago an Armenian priest, still connected with his own church, left a contribution of $180 at the rooms of the American Board in Constantinople, to be used for the benefit of his people.

The death is announced of Hannes Arnason, Professor of Philosophy at the Theological School of Iceland. He has left 30,000 crowns for granting stipends to theologians who wish to study philosophy abroad, especially in Germany.

The Rev. Dr. Jessup, writing from Beyrout, Syria, says the Government at Constantinople has given notice that hereafter any Moslem who becomes a Christian will be put to death, and that any foreigner subverting Moslemism by teaching Christianity shall be imprisoned without notification to their consuls. In Syria, however, intelligent Moslems condemn this action.

The Belgian Government grants to the Roman Catholics, who number 99 per cent. of the population, 4,500,000 francs yearly; to the Protestants, of whom there are 13,000, 69,366 francs; and to the Jews, numbering about 1,400, 11,220 francs.

An old Carmelite convent in Lisbon now bears over its gateway the inscription, "Presbyterian church." It was purchased of the Portugnese government, which has a vast amount of such property at its disposal.

The American Chapel in Paris, under the care of Rev. E. W. Hitchcock, D. D., has raised during the last year about $1,800 for benevolent and mission work. They contribute towards the expense of at least three mission stations.

An old man of eighty, a member of the "Salvation Army," was buried at King's Lynn with somewhat unusual ceremony. The corpse was followed to the grave by about 150 members of the "Army," who carried their colors and sang "Army" songs. From 1,200 to 1,500 persons assembled to witness the proceedings. The "Salvation Army" has just commenced to build a new hall in King's Lynn, which is to cost £800.

The alleged miracles at Knock, Co. Mayo, are being sifted by degrees. A correspondent writes in reference to an account given concerning one "John Roache, of Roscommon, who had been blind for seventeen years, and went away able to see." On inquiry it turns out that the said John Roache did indeed go to Knock in hopes of being cured, but went away as blind as he came. Yet this "miracle" was asserted on the authority of a Roman Catholic Archdeacon!

After exciting hopes and enthusiasms of the warmest sort, the new Indian creed called the Brahmo Somaj is, says a contemporary, manifestly withering. A great number of the less educated converts have quietly dropped off, whilst many of the cultured class have traveled much further than the tenets of the Brahmo Somaj go. Neither of these developments is at all surprising. Fervent spirits who adopted the Theistic creed in pure faith and devotion, had a terrible shock when their prophet broke his own ordinances and the covenant of his own devising. And if simple-minded persons revolted against this act, others more astute and less docile protest against the tone of Chunder Sen's later utterances. The faith which was said to be grounded on common sense, tempered by a lofty reverence for the Supreme Being, has been developing unexpected features of late. Mr. Chunder Sen has himself reviewed the evidence upon which he might be credited with a direct revelation, and has decided that it is inconclusive. But he took a very long time to resolve the question. The movement "to promote communion with departed saints among the more advanced brethren" has attained official sanction. The *Indian Mirror*, which represents Brahmo Somaj, announces that "ancient prophets and saints will be taken one after another on special occasions, and made the subject of close study, meditation and prayer." First to be evoked in Moses, and the form of supplication will be a "spiritual pilgrimage." Those who take part therein will try "for hours together to draw inspiration" from the Hebrew lawgiver. The same paper delivers a "new dispensation" for the faithful. In the form of a vision it describes the birth of a male child, whose "upper limb was like unto a lion, and the lower one resembled a man." As soon as born he roared, and then fell prostrate. Then the sons of God descended upon earth. One of them was so great that the children of man could not measure his height in eighteen hundred years; another was always inebriated as with new wine; a third was firm as a rock; and a fourth swayed mighty kingdoms with his eyebrows. Much there is of this sort of thing, the effect of which will certainly not be to arrest the disintegration of the Brahmo Somaj.—*Christian Union.*

The Presbyterian.

JOHN McLAURIN - Editor.

WILMINGTON, N. C.:

WEDNESDAY, APRIL 14, 1880.

THE CHILDREN OF THE CHURCH.

It has been suggested that the Church might well expend a fair share of thought just now in devising plans for the diversion and innocent amusement of its children and youth. Stated in this form, without further explanation, the idea would strike one as palpably absurd. The mission of the Church, as the body of Christ, is clearly not to come down from its high position of teaching and disseminating eternal truth to assume the garments and ply the trade of a nursery maid or a showman.

For convenience of expression we shall use the term Church to signify those, any or all of those, who are included in its fold. We do not believe that officially, or corporately, the Christian Church can rightly employ itself in devising plans for amusement or modes of pleasure. This explanation we insert to prevent possible misconception.

But the Church is in the world, though its proper position is that of separation from it. The Church is surrounded by all the temptations to vice and sin, and exposed to all the allurements to evil which satanic ingenuity can invent. The natural tendency of the human heart is all to the service of sin. Those forms of pleasure which lead most surely to destruction are precisely those which, under the impelling force of natural depravity, prove most attractive to the young. The duty of the Church would seem to be to counteract this tendency, not only by unceasingly and unsparingly denouncing evil in all its forms, warning against all evil practice and putting forth its power as it may to the suppression of vice; not only with the Scriptures as its rule of faith and practice by teaching the duty and the desirableness of holiness of life; but, coming to a lower plane, if you will, by leading the young away from the sinful pleasures and follies in which they delight, by instituting and providing what will be at once innocent and enjoyable.

The constitution of our natures demands at times relaxation from the sterner duties of life and some forms of pleasurable exercise for mind and body. This with older ones. With the young playfulness is the imperative demand of nature. The instinct which leads to joyful frolicsomeness is God-given, and in its proper exercise not only a right but a duty. The tendency being to those amusements which lead to folly and sin, should not such means of diversion and recreation be devised as are at once morally healthful and in the highest degree enjoyable?

Satan points the young on the one hand to the Church as opposed to all enjoyment, and admission to its precincts as the ruin of all earthly pleasure, and on the other to the portals of the world wide open to every form of earthly happiness. It is not true indeed, for Satan is a liar from the beginning, but the fallacy deeply imbedded in the heart does its fearful work. Every one who deals with children and youth, every one who has been young, knows the potency of this satanic plea.

In providing means for antagonizing this youthful tendency to folly and sin, we must recognize what has been aptly called the gregarious instinct as the base of all plans. The young will seek the young. We must provide for the assemblages of the young where, among themselves, and yet with those of older growth, they may innocently follow the bent of nature to the full.

We are not for bringing the Church down to the world. We recognize the distinction and insist upon its observance, but we would take the children of the Church from the hands of the world and show them that they may find earthly happiness along with what is infinitely higher, spiritual joy and everlasting good in the bosom of the Church.

THE LIBERAL REACTION.

To give our readers what we suppose to be a fair and clear statement of the effect of the recent political revolution in Great Britain, and to save them from the absurdities which we and others might impose upon them by a treatment of the subject—we say in kindly consideration for our readers—we give them the following from the *Christian at Work*:

"Some things connected with this Liberal reaction are especially noteworthy. One is the immense influence which is still exerted over the country at large by Mr. Gladstone. His speeches in Lancashire, in 1868, when he was contesting one of the divisions of that county, settle the fate of the Irish Church; and it cannot be doubted that his marvellous Scottish campaign a few months ago has had much to do with the settlement of this election. For a man of seventy years of age, the mere physical strength needed in the making of these efforts is almost unparalleled. But though, like all his other addresses, they were diffuse in some degree, yet the indictment which he made in them against the Beaconsfield administration on the score of its financial mismanagement and its restless Foreign policy was most crushing, while the arguments with which it was enforced were most convincing. To him, therefore, more than to any one man, the turn of the tide is due.

But the Liberals themselves have been wiser in their generation than they have been for years. At the last general election they lost a great many seats owing to the eagerness of those who desired to have their own little crotchets represented in the House of Commons. The Liberation Society wanted to force the disestablishment of the Church into the front, and would make the question of a candidate's supporting that, the hinge on which their support turned. The United Kingdom Alliance was equally anxious about its Permissive Bill, and its adherents would send no one to Parliament unless he would promise to vote for that. It was so also with other questions and their adherents. They would rather split the party and let a Tory go in, than consent to regard their pet prospects as secondary and secure a seat for a Liberal. But on the present occasion, there has been an absence of all such folly. Everything else has been sunk in presence of the danger to the country, its colonies and dependencies, from the continued administration of Beaconsfield. The candidate who seemed on the whole the best has been selected, all rival Liberals have been withdrawn, and when the issue came to be thus squarely between Tories as a whole, and Liberals as a whole, it was not doubtful which would win.

The Nonconformists, who feel, and justly feel, the continued existence of a church establishment to be a great grievance, and the refusal of christian burial to their people in a consecrated churchyard according to their own forms, to be not only an injustice, but an insult, are especially to be commended, for putting patriotism, as they have so nobly done, above denominationalism, and it is to be hoped that the new Liberal administration, which owes so much to them, will set themselves early to the removal of some of their disabilities."

NOTES AND JOTTINGS.

We invite special attention to the article on Presbyterial Visitation, in another column. The article, A Burial Service, gives the many reasons for its institution.

In January last the *New York Observer* offered a premium of $100, for the best Essay designed to counteract some form of Infidelity: The Essay to be written by an undergraduate student in a Theological Seminary. A large number of essays were sent in, the names of the writers being, previously to their decision, unknown to the committee of award. The prize was awarded to Mr. Charles Ghiselin, of Norfolk, Va., a member of the senior class of Union Theological Seminary, Hampden-Sidney, Virginia. The result is very highly creditable to the author and to the Seminary and we note it with pleasure. The *Observer* states indeed that none of the essays were other than creditable to the writers.

We clipped the Prize Essay as published and hope at an early day to present it to our readers.

Tum's motion finds an enthusiastic second. Hear him!

"Good for Tum'! There is life yet in the North Carolina Church, if we have men bold enough to advocate a measure so revolutionary as that proposed in last week's issue of the N. C. PRESBYTERIAN. If the day is dawning when questions may be considered on their merits and not by standing rules, light is coming with it to warm our hearts and reinforce our ranks. 'Tum' has made a wide furrow. I hope the good seed will send good ripe fruit to the floor of Synod. I like your contributor's suggestion so well that I want to second his motion."

In no spirit of captiousness, but merely to vindicate ourselves, we mildly protest against the admixture of Presbyterial proceedings appearing in the *Christian Observer* as condensed from this paper.

Wilmington Presbytery has no disposition to invade Mecklenburg and change the name of a church in Buncombe county, nor yet to license Mecklenburg's candidate and send him to labor in Anson county. Orange is not prepared to part with her very efficient Treasurer, and rob Mecklenburg of the services of one, who will prove equally efficient.

Our contemporary slipped up this time—it very seldom does—but we know exactly how it happened. It may be our time next.

The *Raleigh Christian Advocate* makes a capital point:

"Scientists are spending a great deal of labor in trying to find out where man came from. Would it not be well to give some thought as to where he is going? It is well to know what man came from, but it is transcendentally more important to know what he is going to. The destiny of a being is more important than his origin.

"We see it stated that the Bishop of Ontario has suspended a clergyman for the atrocious crime of partaking of the Holy Communion in a Presbyterian church in company with his aged mother, who was a member of that religious body. And yet there are men in the Episcopal Church who go to the utmost verge of Romish error, who set up the mass and recite prayers for the dead in their churches, and rend their parishes asunder in unholy strife, with scarcely a breath of remonstrance. One such act as that of the Bishop of Ontario is a more hurtful crime against the 'body of Christ,' and does more to alienate from the Church the good will of men, and destroy its power for usefulness, than all the attacks upon it of the arch enemy."

In the above the *Christian at Work* but expresses general opinion.

We wish to thank the Stated Clerks of our Presbyteries for their promptness in forwarding the proceedings, and for the condensed form in which they are given. People will read them if short, and when too elaborate will pass them by. Obviously there publication is useless if they are not read.

Our contemporary of the *Biblical Recorder* has compiled a statistical table purporting to show the relative membership of the different Protestant denominations in North Carolina. The table has been published by request, in many, perhaps most, of the papers in the State. Now we do not doubt that our contemporary believes that our Baptist brethren number over 160,000, but—with due respect to our contemporary aforesaid—we don't. Has the *Biblical Recorder* any reliable official documents such as other denominations possess, setting forth the membership of the Baptist churches in detail? or have we all a right to guess? Let us know how the figures are arrived at.

Says the *Covenant*, a Reformed Episcopal paper:

"We shall hold ourselves under peculiarly great obligations to the *Living Church*, the *Pacific Churchman*, or to any P. E. Church paper, if the editor will have the goodness to cite any passage of Scripture, to show that the Apostles established the Episcopate as an order in the ministry, distinct from, and superior in rank to the Presbyterate? Or *as an order* in the ministry at all? Or as an intimation to others that they *meant* it to be so considered?

"If there is such a passage, the divine origin of Episcopacy is at once established; and if there is not—well we ask for the passage?"

Quite so!

NEWS NOTES.

ACCESSIONS AT HAMPDEN SIDNEY.

A correspondent writes that on April 4th, twenty five accessions on profession of faith were made to the College church at Hampden Sidney.

On Sabbath last six persons were received into membership of the First Presbyterian church of Wilmington, N. C., (Rev. Dr. J. R. Wilson, pastor), on profession of faith in Christ, and four persons were received by certificate. Within twelve months past there have been thirty-one additions to this church by examination and several by certificate.

Extra services were held in the Presbyterian church at Tarboro, N. C., from Monday, 29th ulto., to April 3d, inst. Rev. L. H. Baldwin was assisted in the services by Rev. H. T. Darnall, Rev. D. E. Jordan, Rev. J. W. Primrose and Rev. Dr. J. H. Smith. On Tuesday, 30th, ulto., Rev. L. H. Baldwin was duly installed as pastor of the church, Rev. H. T. Darnall as commissioner of Orange Presbytery delivering the charges to pastor and people.

The Tarboro *Southerner* speaks of the installation services as interesting and impressive, and says of the meetings as a series: They have left an effect for good on the people that will not be eradicated, but will blossom and fruit in increased religious sentiment in the community.

Our friend and Christian brother, Capt. W. J. Potter, who visited the Bahama Islands as a colporteur of the American Tract Society, has returned to his home at Smithville, N. C. In a note to the *Morning Star* of this city he says: "I met with kind friends, including the Governor, American Consul and all the Ministers. I hope I got the colporteur work so started in the Bahamas that it will prove a great blessing to the people."

Rev. Dr. Harding announced from the pulpit Sunday, that the congregation of the Second Presbyterian church had raised $3,700, lacking only $300 to pay off the entire indebtedness of the church building.—*Southern Home, Charlotte, N. C.*

HOGE'S CHAPEL, GILES COUNTY, VA

Rev. W. B. Arrowood writes:

"This church was organized about one year and a half ago. Some four months ago two of our energetic young ladies, Misses Willie Sue and Hulda Hoge, conceived the idea of soliciting funds to paint the church. Their plans were not more wisely laid than vigorously executed. In a short time eighty dollars, the amount required for the work, was collected. And now our house of worship, already rejoicing in its new dress, presents a neat and handsome appearance. Just here we would embrace this opportunity to tender our grateful acknowledgements and sincere thanks to the many friends who so generously assisted us in this work.

"Our little church now numbers fifteen resident members. Two were lately received on profession of faith and one by certificate. A few Sabbaths ago the interesting ordinance of a household baptism was celebrated in this church. Others talk of uniting with us soon. "One good turn deserves another." Our church is painted, and now we want to build a parsonage. Who will undertake the work of raising the money, and who will contribute it?"

The same brother informs us that three or four candidates, one of whom is blind, will probably be licensed by Montgomery Presbytery, which meets this week. We hope to have further news for that quarter for next issue.

For the N. C. Presbyterian.

BETHEL PRESBYTERY.

The Spring Sessions of Bethel Presbytery were held at Beersheba church, beginning April 1st, 1880.

Seventeen ministers and twenty-six elders present.

Rev. W. W. Mills was chosen Moderator, and Rev. G. A. Trenholm Clerk.

Narratives from the churches were encouraging, showing diligence and fidelity on the part of our ministers, and a good degree of zeal and earnestness on the part of the officers and members of the church.

The commission previously appointed reported that they had ordained licentiate J. L. Williamson, and installed him pastor of Waxhaw and Tirzah churches.

The committee on Domestic Missions reported recommending that Presbytery at once take steps to supply the many destitute portions of our territory with the Gospel, and that the churches be affectionately urged to raise the sum of $1,200 as a salary for a suitable evangelist. Here is an inviting field, and with men able and willing to do the work efficiently, several new churches might be organized in our bounds.

The committee on Sabbath Schools gave an encouraging account of their work, yet deploring the want of interest in this good work, manifested in too many of our churches, and the unsuitableness of much of our Sabbath School literature, and recommending that Presbytery urge pastors and sessions to use only the collection of hymns and such Sabbath School aids as are approved by our own Committee.

The work of Foreign Missions received the attention of Presbytery, and evidently has a large share in the affections of our pastors and people. By request of the committee, Presbytery directed pastors and supplies to preach on this subject previous to the Sabbath appointed by the General Assembly for taking up collections for this cause. The committee also requested, and Presbytery authorized, a meeting of the deacons to be held at Blackstock during the summer, said meeting to be addressed by Rev. J. L. Girardeau, D. D., on the subject of the Diaconate.

The work of Colportage has been prosecuted within our bounds for the past twelve months with encouraging results.

Rev. F. L. Leeper and elder J. G. Lowry were chosen principals, and Rev. E. Brantly and elder James Beatty, alternate commissioners to the General Assembly.

J. W. McClure and W. T. Matthews were licensed as probationers for the Gospel ministry.

With an unusual amount of friendly debate and three days pleasant association, Presbytery adjourned to meet at Winnsboro, October 13, 1880, at 7:30 p. m.

D. HARRISON, S. C.

For the N. C. Presbyterian.

CHARLESTON PRESBYTERY.

Met in Columbia, S. C., April 7th. Opening sermon by the last moderator.

Rev. T. P. Hay read an able discourse on Col. i: 27.

Organization.—Rev. G. R. Brackett moderator, Maj. W. G. Vardell temporary clerk.

Delegates to Assembly—Rev. J. R. Girardeau, D. D., and W. A. Clark. Alternates: Rev. J. R. Dow and C. G. Henderson.

Candidates.—J. M. Seabrook was licensed, and S. I. Woodbridge was received under care of Presbytery.

Division of Presbytery—A committee was appointed to report to the next meeting on the feasibility of dividing the Presbytery.

Fraternal Spirit—Several were invited to sit as corresponding members or visiting brethren. Among the latter was a Rev. Mr. Johnston (colored) of Fairfield Presbytery.

Appointed Subjects—A sermon by J. R. Dow on the Higher Christian Life, and a subsequent conference upon the subject were of special interest. At next meeting the question will be debated whether infant baptism ought ordinarily to be part of the Sabbath public service.

Seminary—No action was taken in reference to Columbia Seminary.

Place of next meeting—Beach Island.

F. P. R.

For the N. C. Presbyterian.

A BURIAL SERVICE.

The Presbytery of Orange overtures the General Assembly to provide and have bound with the Psalms and Hymns a suitable burial service for the *optional use of laymen*. To the writer this action seems very desirable. Will the editor kindly allow a few remarks?

1. The use of this service is not obligatory.

2. It is not even proposed for the use of ministers.

3. It is not a proposed addition to the Directory for Worship. The condnot of funeral services is not a function of the ministry exclusively. Any christian may with propriety conduct a service at the grave as well as in the meeting for prayer, or christian conference. Therefore it is proposed to bind a suitable burial service for the optional use of laymen along with the Psalms and Hymns, where it may be easily accessible.

4. It not infrequently happens that the services of a minister cannot be had. This is specially the case in the country and in thinly settled sections, in the army, and on shipboard. In many of our feeble country churches, which are open for divine worship only once a month, it sometimes happens that the minister may not conveniently attend a funeral, and in such case, one of the elders should conduct the service. The writer would not call an elder a layman, but elders wholly unused to such things would gladly avail themselves of such a help as is proposed. In the writer's own family, it once happened that no minister could be had at the funeral of a child, and a most acceptable service was conducted at the grave by a very intelligent and pious physician.

5. For the want of such a service, easily accessible, recourse is often had by our own people to the prayer book of the Episcopal and the burial service of the Methodist Church. Not by our ministers, of course, but by our laymen and elders. It is assumed that our ministers do not need such a help as that proposed; but in the case of laymen, even those competent to conduct the service without the aid of a form have not often the self-command which comes of use. After a while they could dispense with the crutch of printed forms. Why compel our people to resort to helps afforded by others—the beauty of which is unduly extolled, while their language we cannot approve.

6. Some written form of service is invariably used in the army and navy, and merchant marine, which ever after is endeared, *along with the Church issuing it*, to the friends and relatives of the deceased. This is a recognized advantage. Why should not the Presbyterian Church afford the same help to laymen and reap the same benefit?

We hope the General Assembly will favorably consider the overture. We have old forms which could be remodeled to suit modern taste. The advantages are obvious, and the usual objections to a liturgy do not obtain against this help for laymen.

J. W. P.

Manson, April 8th, 1880.

For the N. C. Presbyterian.

PRESBYTERIAL VISITATION.

Following the recommendation of the General Assembly in 1871, some of our Presbyteries are divided into districts which are placed in charge of visiting committees. The Presbytery to which the writer belongs, is divided into six districts, consisting of about eight churches each. These districts are committed to the special care of a committee appointed by Presbytery, consisting of three ministers and two elders. If these elders are absent the members of the committee present can appoint two others, and three constitute a quorum for the transaction of business. These committees are required to visit half the churches in their district every year, and all of them in two years; to inquire into their material moral, and spiritual condition; to endeavor to stimulate their Christian zeal and fidelity, and to report the results of their labors annually to Presbytery.

According to our theory of Church government the Presbytery is the Bishop exercising specified episcopal functions over all the churches within its bounds. Hence each church session is directed to make to Presbytery annual reports exhibiting its financial, moral and religious condition. But these yearly sessional reports are sometimes defective, are often passed over with inadequate attention on the part of Presbytery, and frequently omit important matters, demanding consideration, but deemed beyond the range of such official documents. For these reasons, if there is proper Presbyterial oversight of churches, some other means must be employed besides annual written reports from sessions.

These Committees of Visitation, clothed with Presbyterial authority, having definite instructions, and required to report to the appointing body, have been found very efficient agencies for promoting Presbyterial oversight, and the welfare of the churches. The benefits they secure are numerous.

1st. *They may heal dissensions in their incipient stages.* Where there are growing differences in congregations between private members or church officers, or the minister and people, these visiting committees may prepare the way for reconciliation and harmony. They may point out the causes of trouble, bring the parties together, and by mutual explanations and wise counsels, restore that cordial good-will which enables "the fruit of righteousness to be sown in peace." They may do this before alienation has become chronic and permanent separation a stern necessity.

2d. *They stimulate churches to meet their pecuniary obligations.* If there is any debt on church property, or if there are any arrears due pastors the facts are distinctly brought to the attention of the congregation, and officers, and people are urged to prompt measures for settling their indebtedness. Often in anticipation of the coming of the visiting committees, the elders and deacons, will make special efforts to pay their liabilities, so as to make a favorable financial report. Uniformly, if the committee finds a congregation in debt, it is able to initiate steps for securing ultimate payment and maintaining church honesty.

3d. *These committees can develop in the churches visited, the grace of giving.* They can do this in a variety of ways. In their private and public conferences with the people, they can present the wants and claims of different religious enterprises, suggest the best methods of raising funds, encourage organized systematic effort for this purpose, and expound the Scriptural principles which require and control worshipping God with their substance by all believers.

4th. *Such committees can advance the moral and spiritual growth of the churches visited.* Spending with each church at least two days, conversing freely with the people in their homes about church work, encouraging church officers in the discharge of their varied and responsible duties, calling attention to the Sabbath school, the prayer-meeting, the monthly concert and other means of grace, and preaching the truths and administering the ordinances of God's word; such visiting brethren may not only refresh and edify believers, but greatly help the shepherd's of each flock, and exert a salutary influence upon its numerical growth by saving impressions made upon the ungodly.

But such machinery, however good, in itself will accomplish little, unless worked with *wisdom, system and energy.* Visiting committees will confer few benefits if they perform their duties in a hasty, careless or perfunctory manner. They must be willing to grapple with difficulties, and to do patient laborious work if they would bring to the congregations visited, the benefits mentioned, or similar blessings.

H. G. H.

MEETING OF COMMISSION.

The Presbytery of Wilmington, at its late meeting, ordered the undersigned commission to ascertain and remove, if possible, the cause of prevailing evils in the Black River church.

The elders, deacons and congregation of said church are hereby directed to meet the commission on Wednesday before the fourth Sabbath in April, at 12 o'clock, at the usual place of worship. The commission will expect a full and unreserved statement of the religious and financial condition of the congregation. There will be services in the church daily during the session of the commission.

B. F. MARABLE,
D. B. BLACK,
A. MCFADYEN,
NEILL GRAHAM,
JOHN COLVILLE.

NEW PUBLICATIONS.

I. K. Funk & Co., New York, publish in their standard series *Essays by Thomas Carlyle*—Goethe, Burns, Schiller, Luther's Psalm, Memoirs of Mirabeau, Death of Goethe—for 20 cents.

The *Life and Works of St. Paul*, by Canon Farrar; over 400 pages quarto, printed in clear type, bound in manilla; two parts. Published by I. K. Funk & Co. This capital work, written in the clear and easy flowing style of its distinguished author, is sold for 25 cents for each part.

We have *Fifteen Sermons by Bishop Whittingham*, a book of 310 pages, bound plainly but substantially in cloth and printed in large type. The sermons are very short, and, with one or two exceptions, are free from denominational bias. In general they are very practical and very clear. Yet we note that the sermon on Worship, Doctrine and Discipline was delivered to *Presbyterians* and to *Methodists*. The *meeting houses* (?) of the latter were used—it is so stated—and (though it is not so stated) the sermon contains at least a due amount of reckless assertion and plausible sophistry.

Scribner's Monthly, volume xix, from November, '79 to April, '80, in olive green cloth, price $3. Contains frontispiece portrait of Peter the Great, and double frontispiece portrait of Bayard Taylor; 430 engravings and 952 octavo pages.

In this book we have all the various articles that have appeared in *Scribner's Monthly* for the past half-year. Articles on Art, Essays, Biographical sketches, Poems, with Topics of the Time, Communications, Home and Society, Culture and Progress, &c., &c.

Moore's History of North Carolina, through the kindness of the publishers, Messrs. Alfred Williams & Co. of Raleigh, N. C., is before us. The typographical execution is in the highest degree creditable, and the style is popular. If we may credit the laudations the work receives on all hands, the State, not less than the author is to be congratulated on the success of the work. When we shall have found time to read it carefully we propose to discuss it fully and candidly; until then we could not be just to the author, the public and to ourselves by an expression of opinion.

The *Presbyterian Review* cannot fail to supersede the *Princeton Review* if it keeps up to the second number, now before us. Published by A. D. F. Randolph & Co., 900 Broadway, N. Y. $3 per annum. Contents: The Chronology of the Kings of Israel and Judah, by Prof. Willis J. Beecher; The Chinese in America, by Prof. James Eels; Deaconesses, by Prof. A. T. McGill; Henry Vaughn, the Poet of Life, by Rev. S. W. Duffield; The Theory of Prof. Kuenen, by Rev. T. W. Chambers, D. D.; A Plea for Evangelical Apologetics, by Rev. John M. Gibson, D. D., and The Exclusiveness of Christianity, by Prof. Samuel H. Kellogg. The article on "Chinese in America" we have read carefully with great interest. Prof. Eels is by location and experience of all men prepared to treat the question ably and judiciously. Dr. Kellogg's "Exclusiveness of Christianity" is another timely article, striking directly at Max Muller's theory with regard to Christianity.

Bibliotheca Sacra. Vol. 37. January 1880. W. Draper, Andover. It comes late to our table. Contents: Calvin's Ethics, an abstract from the German of Lic. Theol. P. Lobstein, University of Strasburg; Recent works bearing on the relation of Science to Religion, Rev. Geo. Fred. Wright, No. 5, Some analogies between Calvinism and Darwinism; Method of the Theological use of the Bible, especially of the Old Testament, A. Duff, Jr., Ph.D., Prof. in Airdale College, England; Do the Scriptures prohibit the use of Alcoholic Beverages? Rev. A. D. Rich, D. D., West Lebanon, N. H.; The Meaning of Nephesh, A contribution to Hebrew Psychology, Rev. Wm. Henry Cobb, Uxbridge, Mass.; The Sabbath in the Old Dispensation, and in the changes of observance from the Seventh to the Lord's Day, Rev. Wm. DeLoss Love, D. D., South Hadley, Mass.; Dr. Dorner's Christian Theology, Dr. D. W. Simon, Springfield College, Birmingham, England; Recent German Works, and University Intelligence; Notices of Recent Publications.

BENEFICIARY EDUCATION.

RECEIPTS FROM MARCH 1ST TO APRIL 1ST, 1880.

Synod of Alabama	$ 17 40
" Arkansas	15 00
" Georgia	382 25
" Kentucky	99 70
" Memphis	92 25
" Missouri	12 90
" Mississippi	117 70
" Nashville	16 55
" South Carolina	110 66
" Texas	19 10
" Virginia	455 64
" North Carolina—Orange—Haywood, $1 35; Washington, 23 26; Littleton, 95 cents; Wentworth, 2 50; High Point, 3; Alamance, 2 80; Bethlehem, 1; Company Shops, 50 cts.: Mebaneville, 3; Greensboro, 2; First church, Raleigh, 27 43; Leaksville, 4 98; Reidsville, 2; Oregon, 1; Hillsboro, 2 25; Bethesda, 3 30; Durham, 3 49	84 81
Fayetteville—Sherwood, $5; Mt. Tabor, 5; Buffalo, 5 15; Antioch, 3; Fayetteville, 3	$ 21 15
Total of Synod	$ 105 96
Miscellaneous	98 10
Grand Total	$1,543 21

G. W. MACRAE, Treasurer,
300 Front Sreet, Memphis, Tenn.

We are advised that $1,000 from the churches will enable the Committee to pay up all the Beneficiaries. The Secretary begs that Presbytery will be prompt and let the Committee have the amount before the 10th of May, prox.

ANECDOTE OF CHALMERS.

Of course this spirit of earnestness was frequently imposed upon. Dr. Chalmers was not only a mighty orator and sagacious scientific thinker, he was a large-hearted and open-handed man. But there was one singular instance in which he lost his temper. He was sitting busily engaged in his study one afternoon when a man was introduced. He was a Jew, professing to be an anxious inquirer. Apologizing for his interruption by saying that he was in very great distress of mind, the Doctor's sympathy was instantly excited.

"Sit down, sir. Be good enough to be seated."

The visitor declared he had been an unbeliever in the divine origin of Christianity, but beneath the touch of the Doctor's eloquence all doubts had vanished; still there was a difficulty which pressed upon him with peculiar force—it was the account the Bible gave of Melchizedek, one of the types of the Christian Messiah, being without father, without mother, &c.

Very kindly, and patiently, and anxiously Chalmers disposed of all these difficulties. The man expressed himself as greatly relieved in his mind, thankfully acknowledging that in the matter of Melchizedek he saw his way very clearly.

"And now," continued he, "doctor, I am in great want of a little money, and perhaps you could help me in that way, too."

At once the object of the visit and the cunning stratagem for obtaining an introduction, was seen, and the wrath of the doctor was aroused. To have been interrupted in his work, to have expended all his eloquence and learning, and patience on this! A tremendous tornado of indignation rolled over the head of the unfortunate mortal as he retreated from the study to the street door.

"It's too bad!" said the orator. "Not a penny, sir; not a penny, sir! It is too bad; not merely to waste my time, but to haul in your mendicity upon the shoulders of Melchizedek!"

MEETING OF ORANGE PRESBYTERY.

An adjourned meeting of Orange Presbytery will be held at Henderson, N. C., on the 28th of April, inst, at 8 o'clock p. m.

F. H. JOHNSTON, Stated Clerk.

ECLECTICISMS.

STATISTIC FIENDS.

Interior:

There is a class of monomaniacs among the male members of society who are known as statistic fiends. They can tell you to a cent just how much money you waste every year on tea, on coffee, on neckties, on burning two lamps when one would answer. Everything in heaven and earth is a question of dollars and cents. It is to be hoped that the statistical mania will not break loose among the women. Things are hard enough to bear as they are now in this world, without that additional excruciation.

PRAYING IS NOT TEACHING.

United Presbyterian:

Prayer should not be used for information. He to whom we pray does not need our instructions, and no matter how they who lean upon the leader need intelligence he should seek some other way to give it to them. A stated pastor is not so likely to offend in this way as a casual preacher. He wishes to compliment a church, or its pastor, or to give his opinion in respect to some existing condition of affairs among the people, and phrases it all in his petition addressed ostensibly to heaven. The taste of such a perversion is bad, to begin with, but the irreverence of it is its worst fault. The custom of mentioning ministers and making them special objects of prayer in a congregation is a proper one enough, and yet because it is often so abused as to spoil its propriety many judicious persons do not observe it.

THE INFLUENCE OF THE SABBATH.

Presbyterian Journal:

It cannot be doubted that our national prosperity, with all its fruits, has a connection with the Sabbath. The great tree stands alone, but its roots below the ground stretch within the jurisdiction of the Sabbath, and are refreshed and invigorated there. There is a public conscience as well as public opinion, and how much of all that is purest, loftiest and best in public opinion may be traced to the influence of the Sabbath and the exercises of the sanctuary, time will never be able to unfold.

LIBERTY TAKEN.

Christian Intelligencer:

We take the liberty of suggesting to the political spiders who are weaving their webs so industriously over every election district in the land, that history and the experience of the past make it pretty sure that before they have caught the flies, the housemaid will be along with her broom. Our sharp political managers are really the most shortsighted of men, because they leave out of the account God, history, conscience, the individual will, the great currents of providence and popular opinion, and above all, the quiet undercurrent of third party thought and purpose, the depths of which their shallow plummets are utterly unable to sound.

COMFORTING TO KNOW.

Herald and Presbyter:

It is comforting to know that, though we cannot of ourselves do anything, we have assurances of help if we seek it aright. We may labor for souls with as much confidence as a farmer plows and seeds his ground. The words, "in the sweat of thy face shalt thou eat bread," were a promise as well as a judgment. They assure the worker his food; God promises rewards to his faithful servants. We may sow the seed of the word in confidence, knowing that it shall not return void but accomplish his purposes.

NO KEEPER OF CONSCIENCE.

Christian at Work:

If one offends against the laws of the State let him be judged by the laws of the State; against the laws of a church, let him be judged by the laws of the church: beyond this no man can afford to go, for no one has any grace to spare, nor can any one afford however willing some may be, to assume the office of keeper of the conscience of others. When the great apostle enjoined upon the Christians in Rome to be diligent in business, he did not mean that they should overcharge themselves with the business of others, as much as that they should attend to their own affairs. There would seem to be danger of forgetting this, sometimes.

NO MIND TO WORK.

Southern Presbyterian:

But with all that the wisest and best organizers can do, there will still be many whom no harness will fit, and to whom no burden of duty can be adjusted. They never can be pleased, no matter what is given them to do. The work is either too hard for their humble abilities, or too small for their pride. Some are unwilling to work except in the lead. They must have a conspicuous and honorable post; their views and plans must be deferred to by all; they must hear of what they accomplish; at least they must feel that their services are of the highest importance and value. It is almost useless to say that such persons have no real "mind to work," and that the value of all they do is lost for want of a right spirit.

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

Items condensed from the *Central Presbyterian*:

At a recent conference of the ministers and elders of the Presbyterian churches of Richmond, Va., steps were taken towards securing a Presbyterian minister for the western part of the city.

An interesting and profitable meeting has recently been held in the Loch Willow church, Lexington Presbytery. The pastor, Rev. A. S. Moffitt, was assisted by Rev. C. L. Hogue. The additions to the church were five by certificate and nine by profession of faith. Of the latter, four were baptized, and five were members of the Bible classes of the Sabbath school. Thirty members have been added during the year.

Twenty-seven have been added to Bethel church, in Lexington Presbytery during the year. The congregation is in a prosperous condition, and owes now a very small sum which will be paid before the Presbytery meets. This church is 103 years old. Rev. Dr. McFarland was its pastor forty-two years, and during the first twelve years of his ministry there was an average increase of forty members per year to the church. Two other churches, Shemeriah and Mt. Carmel, have been formed in large measure from Bethel. Rev. James Murray is the pastor at present.

Mr. Frank W. Pitman, a student of Union Theological Seminary, has been engaged as colporteur by the Committee of Publication in Lexington Presbytery, and will enter upon his work immediately after the close of the session.

Laurensville (S. C.) Herald: Rev. Ferdinand Jacobs, D. D., President of the Laurensville College has accepted a unanimous call to the pastoral charge of the Presbyterian church on James Island, near Charleston. He will, however, remain in his present position till the close of the current session of the college, at the end of June next.

Items condensed from the *Christian Observer*:

Rev. Rutherford Douglas has been elected to succeed Rev. Dr. R. L. Breck, as chancellor of Central University.

A two weeks meeting in Portland Avenue church, Louisville, Ky., has just closed. The Spirit of God manifested its presence graciously. Prayer meetings and other services were attended by large and attentive audiences. Seven persons made a profession of faith and were received into the church. The pastor, Rev. J. H. Morrison was assisted by Rev. J. H. Moore, Rev. E. O. Guerrant and Rev. T. E. Converse.

Mr. Alonzo R. Cooke of Union Theological Seminary has been invited to supply the church at Carrollton, Ky.

Seven persons received into Bethel church, West Lexington Presbytery.

Rev. Jerry Witherspoon, on Sabbath 4th inst., was installed pastor of the church at Jackson, Tenn. A correspondent writes to the *Observer*: Crowds gather day and night on the Sabbath to hear sound, able and eloquent sermons from the earnest and gifted young pastor. Men who have not been in the habit of attending church may be seen there now. Prominent saloon men, skeptical and irreligious lawyers—men of all classes—are among his auditors.

Rev. G. S. Roudebush of Crystal Springs, Miss., has been offered a choice of departments as professor in the Mississippi Agricultural and Mechanical college.

Rev. M. C. Hutton has changed his post-office address from Staunton, Tenn., to Corinth, Miss.

Items from the *St. Louis Presbyterian:*

The Prescott church, a part of the charge of Rev. W. E. Burke, has about doubled its membership since its organization, last October.

Rev. John K. Hitner, who is temporarily engaged in special missionary work, has for convenience sake changed his postoffice from Maysville to Georgetown, Ky.

On the 4th inst., the names of sixteen persons were announced as received into the church at Little Rock, of which Dr. T. R. Welch is pastor. Ten of these new members were admitted on profession of faith, and six by letter.

The Central church, (Dr. Brank's) whose financial embarrassment a few months ago excited grave apprehensions, has made a very creditable record. In its great trial and straits, its liberality has abounded: We learn that, from April 1, 1879, to March 31, 1880, notwithstanding its struggle with a very burdensome debt, it has contributed to the several benevolent schemes of our Church $708 43, of which the sum of $551 was given to foreign missions. The total amount above mentioned is nearly one-half the entire contribution of the Presbytery of St. Louis during the same period.

Items from the *Southwestern Presbyterian:*

On last Sabbath four persons renounced Rouanism and were received into the membership of the Third Presbyterian church (Dr. Smith's) New Orleans. They consisted of a matron, over three score years of age; a young man, the head of a family, and a sailor.

We learn with pleasure that a member of the Lafayette Presbyterian church, New Orleans, has presented to that church the handsome gift of a full set of gas fixtures—chandeliers, standards and brackets, surmounted by opal globes, lighting up its audience room and vestibules. We congratulate Dr. Markham and his people on this expression of good will from one of their number. The addition of ten members at their Communion, last Sabbath, is another gratifying token of divine favor.

Rev. W. S. Johnson writes to the *Texas Presbyterian*: Rev. T. J. Stone, stated supply of Cleburne Presbyterian church, while on his way to the school room, March 18th, was stricken down with paralysis. His speech was not affected, and reports from him on Friday 26th, were favorable.

NORTHERN PRESBYTERIAN.

Four Chinese, from a class of about twenty-five Chinese in Rev. W. A. Bartlett's Sabbath school of the Second Presbyterian church in Indianapolis, were admitted to the church the last Sabbath in January.

Rev. Dr. John McCloskey, the oldest member of Presbytery of Philadelphia Central, died on 31st ult., in his 85th year.

Rev. Andrew Johnston, a member of the Presbytery of Albany, died suddenly on Saturday, the 20th ult., at the age of 71.

BAPTIST.

The First Baptist church of Indianapolis, on Sabbath mornings, sends a messenger to the hotels with small printed cards of invitation to the church services, which are distributed to the guests. After the invitation the cards have these words: "If tempted, or in trouble, or neglected, or a stranger, the pastor may have a word for you."

CONGREGATIONAL.

A Congregational church of twenty members has been formed at Stewartsville, Minn.

The First Congregational church of Manchester, N. H., receives a bequest from the late Mrs. Dr. Elliott of a house and land for a parsonage, and $2,000 as a trust fund, the income of which is to be expended for the poor of the church. Also $2,000 is to be given the society as soon as its debt shall be reduced to that amount.

REFORMED (DUTCH).

Mr. J. H. Warner of Poughkeepsie, N. Y., recently deceased, has left $2,000 each to the Board of Domestic Missions and the Board of Foreign Missions of the Reformed Church.—*Christian Intelligencer.*

The will of the late Miss A. E. Williams of Stapleton, L. I., makes the Board of Foreign Missions and the Board of Domestic Missions of the Reformed Church, the American Bible Society and the American Tract Society her residuary legatees. There will be about $12,000 to be divided equally.—*Ibid.*

METHODIST.

Two hundred thousand dollars, the sum necessary to clear the Methodist Publishing House at Nashville, Tenn., of debt, have been subscribed and an agent is employed in collecting.

The endowment fund of $500,000 of the Drew Theological Seminary at Madison, N. J., was lost by the failure of Daniel Drew, in 1876. Two hundred and eighty thousand dollars have been raised towards replacing the amount lost.

Net sales of the New York Book Concern amounted to $800,000 last year. Net profits $70,000.

GENERAL.

Messrs. William H. Vanderbilt, C. K. Garrison, William E. Dodge, James Talcott and others have subscribed $30,000 toward a fund of $100,000 for the purpose of founding a permanent institution for the New York Christian Home for Intemperate Men.

PRESBYTERIAL NOTICES.

The Presbytery of Fayetteville will meet at Laurel Hill church, Richmond county, N. C., Wednesday, April 21, 1880, at 11 o'clock a. m.

The usual blanks will be mailed to all the churches in due time. Let these blanks be carefully filled and sent up to Presbytery at Laurel Hill.

The assessments for the "Presbyterial Fund" are considered due April 1st, and should be promptly paid. Churches which are credited to this fund will be duly notified by the Treasurer. J. P. McPHERSON,
Stated Clerk.

Fayetteville, N. C., Feb. 7, 1880.

Ministers and elders who expect to come by railroad to the approaching meeting of Presbytery to be held at Laurel Hill church, will be met with conveyances at Laurinburg on Wednesday morning, the 21st inst. The train from Wilmington arrives about 1 o'clock a. m., and the train from Charlotte between 3 and 4 a. m. Members coming on either of these trains will be accommodated with lodging and breakfast at the hotel near the depot, kept by Mr. Rivenbark. Members expecting to come by rail but at later date than that above mentioned will please notify us at once of the time they expect to arrive.

A. N. FERGUSON,
Laurinburg, N. C.

The next Presbytery stands adjourned to meet at Davidson College on Thursday, April 22, at 11 a. m. WM. W. PHARR, S. C.

All who expect to attend Presbytery are requested to notify Mr. H. P. Helper, Davidson College.

The trial of one bottle of Hall's Vegetable Sicilian Hair Renewer will show most beneficial effect upon the hair and scalp.

The General Assembly of the Presbyterian Church in the United States

Will meet at Charleston, S. C., on the third Thursday (the 20th day) of May, 1880, in the Second Presbyterian church, at 11 o'clock a. m. The opening sermon will be preached by the Moderator of the last Assembly.

The undersigned, Committee on Commissions, will meet in the Lecture Room of said church on Wednesday, the 19th, at 8 o'clock p. m., to enroll the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
WILLIAM BROWN, Permanent Clerk.

From the Rev. Dr. Harvey, the well known Financial and Educational Secretary of the Howard University.

WASHINGTON, D. C.

H. H. Warner & Co.:

GENTLEMEN: I take pleasure in stating that I have for two years past been acquainted with the remedy known as Warner's Safe Kidney and Liver Cure, and with its remarkable curative efficiency in obstinate and so-called incurable cases of Bright's Disease in this city. In some of these cases, which seemed to be in the last stages, and which had been given up by practitioners of both schools, the speedy change wrought by this remedy seemed but little less than miraculous. I am convinced that for Bright's Disease in all its stages no remedy heretofore discovered can be held for one moment in comparison with this.

Respectfully yours, C. A. HARVEY, D. D.

PEELS YOUNG AGAIN.

"My mother was afflicted a long time with Neuralgia and a dull, heavy, inactive condition of the whole system; headache, nervous prostration, and was almost helpless. No physicians or medicines did her any good. Three months ago she began to use Hop Bitters, with such good effect that she seems and feels young again, although over 70 years old. We think there is no other medicine fit to use in the family."—A lady, Providence, R. I.

DEATH OF MR. JOHN D. BROWN, OF SALISBURY.—Our own acquaintance with Mr. Brown was of the most casual kind, but such as would lead us to regard the terms expressed to us not over-wrought: "A high-toned, honest, obliging, Christian gentleman." He died of Bright's disease of the kidneys, aged about sixty years. The papers of Salisbury and Charlotte speak of his strict integrity, his generous disposition, his pious example, his upright life. A noble record truly.

For about forty years of his life he was a member of the Presbyterian church at Salisbury, and for years a deacon of that church. When a good man falls the world is a loser.

We are pleased to learn that the school of Maj. W. B. Lynch, at High Point, is prospering. The number of pupils on the roll has increased since we last referred to it. He expects by the next term to employ another teacher.

SECULAR MISCELLANY.

The one hundredth anniversary of the Battle of Guilford Court House was celebrated at Greensboro, N. C., on the 6th, inst., The regular order of business was opened by an address from Col. Thos. S. Kenan, Attorney General of the State, Gov. Jarvis being detained at home by sickness. A large number of distinguished North Carolinians were present and a number of fine addresses delivered. Numerous letters were received expressing the regrets of the writers at enforced absence. An association was formed to be styled the Centennial Association of the Battle of Guilford Court House. Gov. T. J. Jarvis was elected President, Judge R. P. Dick, Vice President, and R. T. Fulghum, Esq., Secretary. The Centennial Committee consists of many of the prominent citizens of Guilford.

A heavy hail storm visited the Western part of this State on Monday last, doing great damage to the growing crops along the Blue Ridge range, from Jefferson, in Ashe county, to the Hickory, Nut Gap, Buncombe county.—*Asheville Journal.*

It is not generally known that a letter M is stamped on the neck of the Goddess of Liberty which adorns the new dollar of the daddies. It is a pretty good test of counterfeit. To one who does not know its exact position it is right hard to find.—*Charlotte Observer.*

There are only twelve dollars known to be in existence of the date of 1804. The scarcity makes them valuable. Collectors will give $1,000 for them.

Reynold county, Mo., has 25 churches, over 50 school houses, and not a single saloon.

The aggregate of the contributions from this country to the Irish Relief Fund amounts to $1,002,600. This amount is larger than from all other sources combined.

The *Standard* announces that the King of Siam will leave Bangkok early in April, to visit the chief capitals of Europe. After a short stay in England he will leave for the United States, and the American Government will send a man-of-war to Southampton to escort him thither.

While men were digging a well near Birmingham, Alabama, on Friday, March 26, they struck a vein of petroleum, which is flowing at the rate of ten barrels per day.

There will soon be sent out from the State hatchery at Corry, Pa., between 400,000 and 500,000 brook trout for stocking streams in Western Pennsylvania.

Dr. Joseph Angus of England reminds the Christian world of the fact that with 50,000 missionaries at work and $75,000,000 a year to support them, the Gospel might be preached again and again to every human being within ten years.

Count von Moltke, the great German Field Marshal and War Director, or "battle-thinker," as he is styled in their expressive language, says that every war, even if it succeeds in victory, is a national misfortune.

The largest plough that was ever known to be made was recently turned out by an Illinois firm of agricultural machinery makers, for use on the St. Louis, Iron Mountain, & Southern Railway. It is calculated to cut a ditch 30 inches wide and 2 feet deep, and is worked by attaching it to a platform car of a construction train by means of timbers framed and extending out so that the plough cuts its ditch a sufficient distance from the track. It cuts a furrow 8 inches deep each time, requiring three of them to reach the proper depth, and it will make one mile of ditch 2 feet deep and 3 feet wide every four hours, thus doing the work of about 1,000 men. Its total weight is 1,700 pounds.

A very destructive fire occurred in Wilmington on the early morning of Sabbath last. A large brick building, the property of Mr. B. H. J. Abrens, built for stowing ice but used latterly as a warehouse for hay and grain, the hardware store of Mr. G. A. Peck, the grocery store of Mr. A Rush and the dwelling of Mr. L. Solomon, the last two in the same building, were consumed, and the bakery of Mr. D. J. Gilbert totally wrecked. During the progress of the fire the walls of the warehouse, mentioned above, fell in and several persons escaped death almost miraculously. Mr. Charles D. Burkhimer had an arm broken, Mr. D. H. Farrow got out but became unconscious shortly after. At last accounts Mr. Farrow was improving and will probably recover, though his condition is still critical. Capt. William Ellerbrook, of the steamer Wm. Nyce, was caught under the falling walls and crushed to death. His body, badly burned, even charred, was recovered a few hours after the fire. His dog was found at his side with a bit of clothing in his mouth, showing that even in death he was trying to draw away his master to a place of safety.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and Throat and Lung, Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative power in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 *Powers' Block, Rochester, New York.*

THROAT DISEASES OFTEN COMMENCE with a Cold, Cough, or unusual exertion of the voice. These incipient symptoms are allayed by the use of "Brown's Bronchial Troches," which if neglected often result in a chronic trouble of the Throat.

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GENTLEMEN:—Please send me twelve bottles of DR. A. JAMES' CANNABIS INDICA, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of CONSUMPTION some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him.

Respectfully, J. V. HULL.
Lawrenceburg, Anderson Co., Ky.

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WE HAVE known persons to doctor for years for Consumption, all to no effect. Though they had a cough, felt pains in the lungs, were depressed, weak and many other symptoms tending to that disease, yet there was no structural unsoundness of the lungs, all these symptoms being caused by the liver being sluggish and the stomach weak. In all such cases the diseased conditions yield readily to Simmon's Liver Regulator, and the patient is invariably brought back to health.

"I have been down ten years with Liver Disease. I have had a severe pain in my left side for three years with dry cough; this last Fall the cough became severe, and I coughed up half a gallon a day. The best doctors in Atlanta and my settlement said it was the last stage of Consumption. I was weakened down so by New Year's day that I had to take my bed. I sent and got your medecine (Simmon's Liver Regulator), and have taken it regularly. My cough is nearly gone; I am able to sit up half the day. G. M. DODD, N. P., East Point, Ga."

Get Lyon's Patent Heel Stiffeners applied to these new boots or shoes before you run them over.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Lincolnton, N. C., on the 7th of April, 1880, by the Rev. R. Z. Johnston, Mr. STEVE SMITH, of Livingston, Ala., and Miss MARY W., daughter of Mr. John F. Phiper, of Lincolnton.

In Bladen county, on the 7th of April, by Rev. A. McFadyen, Mr. EDGAR HERRING, of Sampson county, and Miss CUSTIS CROMARTIE, daughter of Luther Cromartie, Esq.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At 3 o'clock, on Wednesday morning, April 7th, 1880, GEORGE CAREY, aged 6 years, 2 months and 5 days, second child of James H. and Annie Maria Taylor.

Just before he died, he said "I'm so tired, I want to go to sleep," and then he rested.

In this city on the morning of the 5th inst., Mr. WILLIAM HARRISON BIDDLE, in the 60th year of his age.

Deceased was a native of Onslow county, but had been a resident of Wilmington for about twenty-five years. He leaves a bereaved widow and three children, besides several other relatives and a large circle of friends to mourn his departure. We trust that our loss is his eternal gain.

"Thou art gone to the grave—we no longer behold thee,
Nor tread the rough paths of the world by thy side;
But the wide arms of mercy are spread to enfold thee,
And sinners may hope since the sinless has died."

WILMINGTON MARKET

DURING WEEK
ENDING APRIL 6.

SPIRITS TURPENTINE.—The market steadily and rapidly declined from 36 cents on Wednesday till, on Friday it reached 30 cents. On Saturday there was a reaction and 32 cents were obtained; Monday 33 cents bid with no anxiety to sell.

ROSIN.—Steady throughout at $1 12½ for Strained and $1 15 for Good Strained

CRUDE TURPENTINE.—Wednesday Hard $1 25, Yellow Dip $2 25 and Virgin $2 50; Thursday the same: Friday unchanged; Saturday market quoted at $1 for Hard $3 for Yellow Dip and $2 50 for Virgin; Monday $1 for Hard; $2 for Yellow Dip and $2 50 for Virgin; Tuesday, at close of report, prices were unchanged.

TAR.—Receipts day by day were placed at $1 40.

COTTON—Very little doing. Market weak—quoted Saturday 12 cents and lower to sell: Monday dull and nominal with nothing doing.

CORN.—Last sales 63 cents for white, but receipts are large, stock full and next sales will probably be lower.

TIMBER.—Continues to come forward and is readily taken by buyers As for weeks past, good timber will bring highest prices

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550 Bags COFFEE—Rio, Laguyra and Java.
300 Bbls SUGAR—Cut Loaf, Granulated, Standard A, Extra C and C.
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Corn, Bacon, Potatoes.

4000 Bush Prime White CORN.
275 Boxes Smoked and D. S. SIDES.
300 Bbls Early Rose POTATOES.
125 Bbls City Mess PORK.
150 Tubs Choice Leaf LARD.
175 Boxes STARCH.
250 Boxes Laundry and Toilet SOAP.
325 Boxes LYE and POTASH.
150 Boxes Assorted CANDY.
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A CHOICE LOT N. C. LARD AND HAMS.

10 Tierces Celebrated Magnolia Hams,
100 Bbls Heavy Mess Pork,
25 Bbls Family do.
10 Bbls Family Plate Beef,
25 Bbls Rump Pork,
80 Boxes Prime D. S. Sides,
20 Boxes Prime D. S. Sides,
20 Boxes Prime Smoked Sides,

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Corn, Meal, Hay, Flour and Oats.

2000 Bush Mixed and White CORN,
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100 Hhds and Bbls New Crop CUBA MOLASSES,
100 Bbls Old Crop do do
100 Boxes Smo. and D. S. SIDES,
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MISCELLANEOUS.

SUPERIOR COURT.

NEW HANOVER COUNTY:

ELEANORA JONES, Plaintiff,
Against
JAMES L. JONES, Defendant,
SUMMONS.

STATE OF NORTH CAROLINA,

To the Sheriff of New Hanover County—Greeting:

You are hereby commanded to summon JAMES L JONES to appear at the next term of said Court, to be held at the Court House in Wilmington, on the 13th Monday after the 1st Monday in March, 1880, to answer the complaint of said Plaintiff, which has been this day filed in the office of the Clerk of the Superior Court of New Hanover County. If the Defendant shall fail to appear at that time, the Plaintiff will apply for the relief demanded in the complaint, together with the costs of this action.

Of this summons make due return to the Clerk of said Court for the County of New Hanover.

Given under my hand and the seal of said Court, this 16th day of March, 1880.

S. VANAMRINGE,
Clerk of said Court.
MARSDEN BELLAMY,
Plaintiff's Attorney.
mch 24 636-law6w

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FOR THE FAMILY.

The Way.

SIDNEY G. LAW.

I.

Father, thou leadest by a darksome way
  The children of thy love,
A way they "know not," tho' it leads to-day
  And to Thy home above!

II.

A way beset with trials, swept with storms,
  Oft hid by blinding tears,
Tangled with thorns, haunted by dreadful forms,
  Of woes, and doubts, and fears.

III

But Oh! Dear Lord, may I but always know
  That Thou art ever near!
Serene and patient thro' the gloom I'll go,
  And smile at doubt and fear.

IV.

Help me, oh help me to receive Thy Word,
  And in Thy love to trust;
Assured, Dear Jesus, Thou, my Guide, my Lord,
  Art tender, true, and just.

V.

Thou wouldst not choose for me a path too rough,
  A path Thou wouldst not tread:
No—let me hush my murmurs—'tis enough
  That Thy dear feet have bled!

VI.

And so to glory and to God I go,
  Led on by love divine,
Smiling midst pain and tears, since well I know
  That *God and heaven are mine!*

FORTY DOLLARS.

"What! Forty dollars more? Forty dollars for trimmings? My mother never spent so much on any dress. And you have the dress. I hate to seem cross, my dear, but with so many business men failing every day, one sees the wisdom of economy. Explain, my dear."

"Well, papa," said Emma, "it is just this: Madame Farine says that I need ten yards of a trimming at four dollars a yard. The dress is half finished, and really money goes so. There were other things to get. I'm ashamed to ask, but I was obliged to do so."

"Very well, my dear," replied the merchant, "there is the money, but I don't think you'll need any more before Christmas. Times are not good, you know, and—dear me! forty dollars for a trimming! Women are getting worse than ever."

Emma Rome slipped the roll of notes into her purse with a feeling that it was dearly bought; but fate has placed so many women in the condition of beggars, and it is so customary to do as Emma did, that she almost wondered at the little pang which shot through her breast Besides, her father seemed to forget the matter soon, and she knew that he was called rich—that, actually, forty dollars was but a small sum for him. So, breakfast over, and Mr. Rome off for that mysterious region known as "down town," she dressed herself becomingly and started on her shopping expedition. On the way, thoughts of her new dress ran through her mind. She intended to wear it on an occasion which to her seemed very important. Some one was to be present whose opinion she valued—some one she herself admired very much. Did he admire her?

She had asked herself the question over and over again. She had even pulled away the petals of a marguerite one by one, counting them as they fell with the words: "He loves—he loves me not." And there were to be many handsome girls present, and she was not vain. Eh, she must look as well as possible!

Thus absorbed, she suddenly found herself several blocks below her destination. There was nothing for it but to walk back, and the way led through streets filled with miserable tenement houses. The fashionable girl hurried along until, all at once, she found a sort of barricade across the street. The middle object of this barricade was a sewing machine, to which, on one side, clung a woman, and on the other a man. The woman was crying; the tears splashed down on her hands. An attendant crowd of residents contemplated the scene with evident interest, and Emma Rome became, perforce, one of their number.

Scarcely ever in her life before had Emma Rome been in close contact with actual misery. Poor, to her, simply meant not rich. Now she was among rags, dirt and misery, forced to stand still for a moment and look upon it. At first, the only emotion it excited was disgust. But as she was about to seek a passage through the squalid crowd, words fell upon her ear that arrested her attention:

"Forty dollars I've paid you on that machine, and now you'll not give me time. I only ask time. I'm an honest woman. I'll pay you. Man, do you know it's all there is between us and starvation? Let me have the thing back. It's but ten dollars I owe you."

"You've owed that two months," replied the man. "Come, let go. Missus. I don't want to hurt you. I've go: to obey orders. 'Money or the machine,' was what the boss said."

But the woman did not relinquish her hold. Still clutching the machine, she turned her agonizing eyes upon the bystanders.

"Forty dollars," she repeated, "and the machine but fifty, and he's taking it. I never failed until Jim broke his leg, and his work stopped, and his wages with it, and I'd doctor's bills and all."

"No, that she didn't," cried a voice from the crowd. "I'm knowing to her honesty."

"And he'd better be off with his cart," cried a man who had stalked out of the entry of the house near which the crowd had gathered, rolling up his sleeves.

"Look here, good people," explained the man who held the machine, "I don't want to do this. I obey orders or lose my place and my bread and butter. She'd better go to the boss and talk to him—not to me."

"I've been," said the woman. "He's made of stone. I told him he'd starve us. He will. There, what is the use of my fighting like a drunken body in the street?—a decent woman. They've more than the worth of the thing now, God knows; but they've the power. Take it." And she let go her hold and covered her eyes with her hands.

But instead of those rough, red fingers, others, dainty and small, and well-gloved, came down on the cover of the machine. Emma Rome had pressed forward, and now spoke:

"Stop," she said, "will you let this woman keep her machine if I pay you ten dollars?"

"Them's the boss' orders, Miss," replied the man, "and I'd be glad to do it, too."

Then while the crowd gathered close, and the woman who had told her piteous tale sobbed with joy, Emma drew the sum named from her purse, received in return a receipt, which she gave to the poor woman, and experienced for the first time the delight which the performance of an utterly unselfish act brings with it.

Moreover, when the machine had been borne up-stairs, Emma, who had exchanged a few words with its owner, followed her to her miserable room, noted its poverty, heard all the bitter tale. It was a true one—the hot tears told that.

"But I don't mind anything now, Miss," sobbed the narrator. "Now the machine is my very own, I don't mind how hard I work. And the only great tug is the landlord—four dollars a month for rent."

"As much a month as a yard of that trimming" thought Emma, with a little pang.

She questioned the woman further, and found that her landlord "lived down-stairs." And before she turned from the door she had emptied her purse, and had paid three months' rent in advance.

"Your husband will be well and at work by that time," she said, [illegible] no regrets for the lost fringe [illegible] way homeward. Nay, she [illegible] to the soul when Madame Farine remarked, with a glance that said volumes:

"The black lace from your old grenadine dress? Certainly, since it is your taste."

The dress, however, was not unbecoming, despite the refurnished lace, and Emma wore it to the party. She was quite conscious that every woman of her acquaintance knew what the dress was trimmed with, but her conscience whispered to her that she had done right. Moreover, the light of the better thought was on her face. Somehow Arthur Maine found himself more than ever attracted by it, and as she drove home that night, Emma felt that the marguerite which had said to her, "he loves," had been no false prophet.

She had learned two lessons in a little while; one, that the poor might be clothed and fed from the trimmings of the rich; the other, that extravagance in dress never yet won any man's heart. She never forgot either.—*Presbyterian Journal.*

Newsboy Nabobs.

The ragged little urchin who rushes about the streets of New York with his cry of "*Sun*," "*Times*," "*Herald*," or "Shine," any day in the week, is no doubt the last being one would set down as taking any care for the future, or laying by a store for the proverbial "rainy day." He seems a happy-go-lucky little chap, taking the world as it comes, with no care for the future beyond selling out his stock of papers and not finding himself "stuck," as he expresses it, at the end of the day. But the New York newsboy, or bootblack, is not the improvident being which the majority of people take him for, as recent inquiry at the Newsboys' Home on Duane street proves.

The number of newsboy lodgers at this place ranges from about two hundred and two hundred and eighty in winter, to one hundred and fifty in summer. Of this number about fifty or sixty patronize the Newsboys' Savings Bank, and those lads will average about twelve dollars a month in savings. Some of the more enterprising—possibly the most self-[illegible]—have run the figure up as high as [illegible] dollars in the same space of time. Many of these young depositors put their money in the bank simply for the interest allowed, and draw it all when the interest has accumulated to what seems to them a princely sum. Others have the winter outfit in view, and [illegible] go for them clothing at the first cold snap. To encourage this spirit of saving in the boys prizes are given at the end of every month to the boy having the largest "pile"—five dollars to the first, three dollars to the second, and one dollar to the third.

"How are you enabled to offer this interest, and these prizes, since the money is allowed to remain in the bank, and not invested in any way?" was asked by the writer of the superintendent.

"O, the amounts are given by the Children's Aid Society and by a liberal gentleman of means in this city for the purpose of encouraging this provident spirit in the boys. They usually take their money, principal and interest, to buy clothing or books with, but some spend it foolishly. Some of the boys keep their earnings in regular banks outside.

"Few boys sleep here in summer, as they can lie around most anywhere, and it is then that they save the greatest amount of money, not having any room rent to pay," continued the reporter's informant. "They pay six cents for a lodging, six cents for supper, and six cents for breakfast."

The reporter was shown through the [illegible]. There is a large apartment used as a dining room and for evening schools, or Sunday night gathering. When not in use the tables, which consist of long boards laid across "horses," are compactly stored away in one corner. The rooms of the matron, Mrs. O'Connor, open off this assembly room. The large room contains a piano and other articles of household adornment dear to the feminine heart, such as a singing canary in a gilded cage, &c.

Above this is the dormitory, with its neat rows of iron bedsteads, all furnished with clean bedding and warm counterpanes. Around the walls are placards bearing in very "audible" type such legends as these: "Boys who swear or chew tobacco cannot sleep here." "Boys having homes are not received here." Another placard announces that "washing will be done for the boys every Thursday, free."

Off the dormitory is the bath room and wash room, amply fitted up with all the modern devices for facilitating cleanliness, bath tubs, wash tanks, foot baths, &c.

An evening school is opened on the first of October, and continues during the cold months, and meetings are held every Sunday evening in the large hall.—*N. Y. Witness.*

MISCELLANEOUS.

Alexander.

The present Emperor of Russia, Alexander II, was born April 29, 1818, and is consequently nearly 62 years of age. He is said to be "a large, ox-eyed man, with a look of sadness and perplexity." He is also said to be subject to melancholy period of hypochondriasis, during which existence seems but a dreary blank to him. He is haunted by fears of sudden death, and by the dread of assassination. At these times he moons about on apparently solitary walks with a large dog, but there is always a policeman handy to keep the sacrilegious from approaching him. When well he devotes much of his time to changing his costume with much stolid perseverance, and he likes to be attended by a humpbacked Privy Councilor, who acts as foil to his fine figure, and sets it off; for he is a well built man, tall and straight, though rather too German in the rotundity of certain of his curves. His father, Nicholas, who was in many respects a notable sovereign, had him very carefully brought up, and foreseeing that he would want support, perhaps devotion in after life, to counteract his apathy, surrounded him with some select young men who could be relied upon. This little band of cronies have hung together ever since. They have lived with and on the Emperor, without interruption, from the time of his accession until now. He provides for their wants; they dip their fingers into his purse whenever they are so minded. He is a loosely hung emperor, more like the good fellow of a free-and-easy club than the despotic master of millions, when in the midst of these his familiars. He has been known to sit in his shirt sleeves, a-straddle on a chair, hobnobbing with them.—*Christian at Work.*

Tigers and Elephants in India.

Ten years after the famine of 1770 a once populous district was a silent jungle, and in 1780 a small body of Sepoys could with difficulty force its way through its forests. In vain the East India Company offered a reward for each tiger's head sufficient to maintain a peasant's family in comfort for three months—an item of outlay which our officers deemed so important that when, in the financial crisis of 1790-91, the Treasury had to suspend all payments, it made the tiger money and diet allowance for prisoners the sole exceptions to the rule. In vain it spent the whole land revenue of a frontier district in rewards for killing wild beasts. A belt of jungle filled with ferocious animals lay for years around the cultivated land. The official records frequently speak of the mail bags being carried off by tigers, and the custom of the mail runners carrying jangling rings or bells to scare away the wild beasts survived to our own day. Lord Cornwallis, in 1789, had to sanction a grant of public money to free the military roads from the depredations of the animals. The ravages of the wild elephants were on a larger scale, and their extermination formed one of the most important duties of the British officers after the country passed under our rule. Tigers, leopards and wolves slew their thousands of men and their hundreds of thousands of cattle. But the herd of wild elephants was absolutely resistless, lifting off roofs, pushing down walls, trampling a village under foot as if it were a city of sand which a child had built upon the shore. In two parishes alone, during the last few years of the native administration, 56 hamlets with their surrounding lands "had all been destroyed and gone to jungle, caused by the depredations of wild elephants." Another official return states that 40 market villages throughout Birbhum district had been deserted from the same cause. Large reductions had to be made in the land tax, and the East India Company borrowed tame elephants from the native Viceroy's stud in order to catch the wild ones. "I had ocular proof on my journey," writes an English officer in 1791, "of their ravages. The poor timid native ties his cot in a tree, to which he retires when the elephants approach, and silently views the destruction of his cottage and the whole profits of his labor." "One night," writes an English surveyor in 1810, "although I had a guard, the men of the village close to my tent retired to the trees, and the women hid themselves among the cattle, leaving their huts a prey to the elephants, who know very well where to look for grain. Two nights before some of them had unroofed a hut in the village, and had eaten up all the grain which a poor family possessed."—*Christian at Work.*

Stonewall Jackson, the Professor.

My first recollection of Stonewall Jackson is when I was a college-boy at Lexington, Va., in the fall of 1860. I am not able to say whether it was the peculiar carriage of the stiff, military-looking institute professor who daily passed the college-grounds that was of chief interest to the students of Washington College, or whether the stories told of daring and reckless courage in his early military life invested him with a halo of romance and made him an object of hero-worship in their youthful minds. Whatever the cause, the solid tramp of Major Jackson on the plank walk would be the signal to stop all games of mirth that may have been in progress on the college campus until he had passed. The stiff, stolid-looking man would pass on, turning his head neither to the right nor left, but a single touch of his cap was the silent recognition given of the deferential respect shown by the boys.

"Old Jack," as he was familiarly called by cadets and students, was so plain in manner and attire, there was so little effort at show, his feet were so large and his arms and hands fastened to his body in such an awkward shape, that the cadets didn't take much pride in him as a professor. They feared him in the lecture room, they paid the strictest deference to him on parade, but in showing a stranger the sights about the Institute a cadet was never known to point out "Old Jack" as one of the ornaments of the institution. He was more popular with the college students, who did not have the same reasons for fearing the austerity of his manner, but who knew him as the son-in-law of their college president, Rev. Dr. George Junkin.

My first meeting with General Jackson in the social circle was one evening when he called to see a friend at our boarding house. I shall never forget the impression his manner and appearance made upon me. Boy as I was, I looked upon him with a reverential awe. I had heard the stories of his struggles in early life; of how he had walked from his house in Lewis county to Washington to receive his appointment as a cadet to West Point; of his being ill prepared, and the difficulty he had in keeping up with his classes; and then I had heard of his brilliant career in Mexico, of his mounting the walls of Churubusco with the American flag in his hands; and here now was the hero of my youthful enthusiasm before me. He was so different from what I thought a hero ought to be! There was so little animation, no grace, no enthusiasm. All was stiffness and awkwardness. He sat perfectly erect, his back touching the back of the chair nowhere; the large hands were spread out, on each knee, while the large feet, sticking out at an exact right-angle to the leg (the angle seeming to have been determined with mathematical precision), occupied an unwarranted space. The figure recalled to my boyish mind what I had once seen—a rude Egyptian-carved figure intended to represent one of the Pharaohs.

But when the conversation commenced I lost sight of the awkward-looking figure. I even lost the reverential awe which had so deeply impressed me at first. I only saw the mild eyes emitting gentle beams, and only heard a soft, melodious voice—speaking, it is true, in short, crisp sentences—but withal as mild and winning as a woman's. I then understood how it was that Major Jackson could be a hero. Underlying that rough, uncomely exterior was a vein of the most exquisite sentiment. In the soul of the man was that magnetism which attracted and that power which controlled and made him the master of his fellowmen. In after days, when I saw the uplifting of his dusty cap excite the wildest enthusiasm among his veteran legions, I knew whence the power emanated.—*Wheeling Regulator.*

Cut Your Flowers Freely.

All lovers of flowers should remember that one blossom allowed to mature or go to seed injures the plant more than a dozen new buds. Cut your flowers, all of them, before they begin to fade. Adorn your rooms with them; put them on your table; send bouquets to your friends who have no flowers, or exchange favors with those who have. All roses, after they have ceased to bloom, should be cut back, that the strength of the root may go to forming new roots for next year.

The Horseshoe "For Luck."

The origin of this horseshoe superstition has never been satisfactorily explained. Among the theories offered, that contained in the following will rank as among the possibilities:

"The horseshoe was of old held to be of special service as a security against the attacks of evil spirits. The virtue may have been assigned, perhaps, by the rule of contraries, it being incompatible with the cloven foot of the Evil One; or from the rude resemblance which the horseshoe bears to the rays of glory which in ancient pictures are made to surround the heads of saints and angels; or, finally from some notions of its purity, acquired by passing through the fire. This latter supposition receives some countenance from the method reported [illegible] the care of horses that had become vicious or afflicted by any distemper which village [illegible] disease was [illegible] attributed to witchcraft, and the [illegible] to imply the belief that the [illegible] by fire of the shoes which the animal wore had afforded an inlet to m[illegible]. Accordingly, the horse w[illegible] the door was closed and barred; the shoes were taken off and placed in the fire, and the witch or warlock was speedily under the necessity of removing the spell under which the animal suffered..... Sailors are, for the most part, careful to have a horseshoe nailed to the mizzenmast, or somewhere on the deck near midships, for the protection of the vessel. The Chinese have their tombs built in the shape of the horseshoe, which custom is very serious, as it may be fairly regarded as a branch of the superstition long prevalent among ourselves."

The storm of Saturday night on the Alb Lina is reported as terrific, [illegible] damage, we learn, was done that splendid [illegible]. But whether occurred at or near M[illegible] other points.—*Charlotte Press.*

SECULAR NEWS.

The Debater's medal has been awarded by the Dialectic Society of the University of North Carolina to J. M. Leach, Jr., of Lexington, N. C., and the Declaimer's medal to E. A. Alderman of Wilmington.

Prof. Henry E. Shepherd, formerly of Fayetteville, N. C., and son of the late Judge J. G. Shepherd, has been chosen Superintendent of the University Normal School.

Prof. Will's, of the U. S. Geological Survey, has been collecting minerals in Stokes county for the tenth census.—*Danbury Reporter.*

A valuable copper mine has been recently discovered on the lands of Messrs. Geo. W. Yancey & Bros., in Person county, and it is understood that the State Geologist will soon visit the place and make a thorough analysis of the mineral.—*Oxford Free Lance.*

A man on Linville Mountain caught two young panthers alive and crippled the old one.—*Lenoir Topic.*

Mr. John Thompson, while out deer hunting on Grandmother Mountain, last week, came across a large drove of wolves.—*Lenoir Topic.*

Humorous.

A sailor being on trial for stealing a blue coat, his counsel argued that it was plainly a case of hallucination, as his client evidently supposed himself to be on the "deep blue seize."

"What do you think of Tupper as a poet?" Thackeray was asked when in this country. "I don't think of him as a poet was the reply.

"I tell you," said a non-thinker, who fancied himself a free-thinker, "the idea that there is a God has never come into my head!" "Ah! precisely like my dog. But there is this difference—he doesn't go around howling about it."

Up in Muscatine, the musical and literary young men of the Unitarian church organized the Muscatine Unitarian Musical Philosophical Society, but when the abbreviated title came out in print, M. U. M. P. S., it struck in on the association and killed it.—*Burlington Hawkeye.*

ALEXANDRIA BAY, N. Y., Jan. 2, 1880.

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"I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring, which did them no good I was completely discouraged, until one year ago, by the advice of my pastor, I procured Hop Bitters and commenced their use, and in one month we were all well, and none of us have seen a sick day since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost—I know it.

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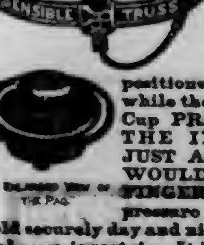

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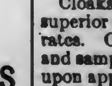

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For the N. C. Presbyterian.

THE VIEWS OF SENEX.

Having read with great interest in your paper the articles on "What is the matter?" and "What is the remedy?" I propose to give in three short letters what I think is the matter (1st with the Ministry, (2d) with Elder and Deaconships, (3d) with the Laity.

In this letter I will give what I think is the matter with the ministry: The high standard of education required by the Presbyterian Church clogs its wheels by compelling us, from the nature of things, to get our ministers from converts between the ages of ten and twenty years.

It follows, there being no possibility of applying the test of actual experience under adverse circumstances, that some unconverted persons enter into preparation for and are in time conducted into the ministry. In regard to those who are truly converted between the above mentioned ages, it may be said, that the tendency of separation from free intercourse with their fellowmen in general, necessitated by the absorbing requirements of an educational course at college and seminary, is to impair to a considerable extent their efficiency. When they ought to be learning human nature by mixing with the every day affairs of life, learning the manners, customs and needs and trials met with by all men, they are necessarily shut out from them in the arduous preparation required by the Presbyterian standard. How awkward must one of this class feel when he first steps upon the pulpit! How little qualified to assume the pastoral relation.

How little in common must he feel with the great body of his charge! His mind, from the force of habit, leads him to subjects for conversation for which so many have no taste. His flock, engrossed with the cares engendered by the wear and tear of life, find in him very little solace or sympathy. He floats, as it were, like an iceberg in the community, unable to enter into the needs, the feelings of those he would like to assist, and *vice versa*. A surgeon may be an adept in his art, with the brightest and best adapted implements, but what will they avail if he cannot reach the limb to be amputated? So the minister may be a fine scholar, profound theologian and write logical discourses, but from a want of the proper knowledge of the wants and needs and sympathies of his people, he shoots over their heads. Probably a few may feel they have been treated with a feast of reason, fewer still to a flow of soul.

This high standard of education shuts off necessarily the vast majority of men converted after they are twenty-five years of age. They may feel called to preach, but the long time of preparation, in the very prime of life, rises up like a mountain before them and thoroughly discourages them. They have learned the ways of the world, the impulses of depraved human nature, and in full and free intercourse with all grades of society can more readily touch the chords of the human heart, and lead them in the way everlasting.

We must lower the standard of education, so that good and pious men of good English education can enter the ministry. Our country is so diversified in its population that we must have men to preach to the poor and ignorant as well as men to preach to the rich and educated. All our ministers, being of the highest grade of education, cannot, in the very nature of the case, suit all conditions of our population. Let the Church require the ministry to preach without manuscript. All agree that a sermon loses in effect when read from the desk. Let it be thoroughly prepared beforehand, but when preached let it come from the heart and reach the heart, with the eye of the minister at all times on his congregation. Then it is that the good effect is felt.

As before stated, in the next letter I will show what I think is the matter with the Eldership and Deaconship. SENEX.

For the N. C. Presbyterian.

THE QUESTION BEFORE US.

For sometime past articles have appeared discussing the question of the slow and meagre progress of the Presbyterian Church in North Carolina compared with the great and rapid progress of the Methodist and Baptist churches.

The acknowledged fact has been attributed to the greater cost of an educated ministry; to the scholastic habits of mind engendered by our Theological Seminaries; to the careless or cowardly failure to preach the distinctive doctrines of the Calvinistic system; to a superior education itself as separating our ministers in intellectual and social sympathy from the people; to our greater caution in the admission of members; and lastly to a lack of fervor and freedom in conducting the public worship of the house of God. It is suggested that we are in this last particular between the upper and nether mill-stones, having neither the aesthetic and liturgical attractions of the Episcopal Church, nor the animation of the Methodists and Baptists.

If these allegations be just, they would seem to draw very grave consequences after them; and not merely to justify but to compel a departure from our present plan of operations: First, they would do away with our Theological Seminaries at once, for if they so train our ministers as to make them inefficient and incompetent they are self-condemned as not merely a nullity but a nuisance. It would seem to follow, too, that such training in Hebrew, in Greek, in scientific and historical theology, in the history of our own and other Churches, belles lettres and general literature—ancient and modern—is equally condemned; and for the same reason as that which would explode our seminaries, viz: That it puts our ministers to a disadvantage, as compared with other Churches not encumbered with this useless and oppressive learning. The bare statement of the case, it would seem, is enough to dispose of the objection, without any elaborate discussion. Although obvious considerations must occur to your readers, based upon the clear dictates of reason; the analogy of other professions, as the legal and medical, and upon the experience of the Church, embodied and recorded in history, to show that solid knowledge, of what men have to teach, is a source not of weakness but of power. We have heard that ignorance was the mother of devotion but not that it was an element of efficiency, a condition of success or an essential of eloquence. If the view combatted be just, then the ministry of the Gospel can no longer be reckoned among the learned professions.

That as a Church we have made less progress, actual and relative, than we might, and than we should, is reluctantly confessed. But I cannot believe that our failure is due to the causes assigned. Our most learned ministers use not only the poorest and most vigorous, but the plainest and clearest forms of speech; and while no doubt much more study ought to be given to our public progress, and much more use made of the best manuals and models of devotion, it seems to me that the prayers of our ministers generally have not less order, fulness, feeling and Gospel unction than I hear in other churches. So far as I can see the manners of our ministers in their personal and pastoral intercourse with the people are as kind and friendly and as pleasing as those of other Christian ministers. In regard to the very serious charge of not preaching the distinctive doctrines of the Calvinistic system, there are several things to be said:

1. The fact alleged cannot be sustained, so far at least as my knowledge extends. On the contrary, it is believed that the distinctive doctrines of the Calvinistic system are now discussed more frequently, more fully, and more thoroughly by the present generation of preachers in the South than by the last.

2. The Confession of Faith with the moderation and good sense that pervade it says, touching the preaching of the doctrine of pre-destination, "The doctrine of this high mystery of predestination is to be handled with special prudence and care." These doctrines are preached by our ministers generally as they ought to be preached, and are presented in their services as they are in the scriptures, not with party heat and passion, or with undue prominence, but pervasively and in due proportion. These doctrines pervade their sermons as the salt pervades the sea; not gathered into lumps and globes, but diffused throughout the mass.

So that whatever partial truth and force there may be in any of the causes of our comparatively small progress, the main cause is still to seek. Another cause may be assigned, altogether different. It is, in brief, the want of a practical recognition of the unity of the Church; and the fault is in us, not in our system. It is in the working of the Church, not in the constitution of the Church. The constitution of our Church does not contemplate a collection or congeries of independent and individual congregations slightly connected and distantly related, but a compact organization, bound together by a common life and operating not only on a common system, but with conjoint and concurrent action, without conflict or collision, and with absolute unity of aim and effort. Theoretically, we are Presbyterians. Practically, we are largely, if not wholly Congregational. In theory, we acknowlege the organic unity of the Church as a Divine institute. In practice, we often ignore—sometimes we positively and grossly violate the unity of the Church. Compare the spirit and policy of the early Church as given in the Acts of the Apostles, with our own. Look on this picture and on that. Being of one heart and of one soul they had all things common. And although the sale of houses and lands to form a common fund was never compulsory, and was never designed to be permanent, the spirit out of which it grew, and of which it was the pious expression, was of the essence of charity, and will subsist while charity shall survive.

That noble spirit has re-appeared in our own day, and in a Presbyterian church, in something approaching apostolic strength and fervor. Immediately after the disruption of the Church of Scotland, in 1843, Dr. Chalmers inaugurated a system which made a provision for those of the Scottish people and of the Scottish ministers, who were willing to forsake all and cast in their lot with the Free Church. The same spirit must be evoked among us, and the same or a similar system adopted and carried into practical effect, or the destitutions of the land will never be supplied by us. I am perfectly aware that we have what goes by the name of the Sustentation Fund, or Home Missions. But how is that fund itself sustained? How painfully, how pitifully inadequate is the provision actually made for a large portion of our most faithful and godly ministers, where the Presbyterian Church is wholly unknown, or the particular congregation is weak. From how many important and inviting points are we excluded merely because we have not the means to support a minister? The immediate remedy is the constitution of a common fund by the contribution of the more favored churches and wealthy individuals. The ultimate remedy is the Holy Ghost, inspiring fervent love and prompting the conscientious and abounding liberality which flows from fervent love to God and man. J. M. A.

SENSITIVE PEOPLE.

One of the many words in the English language which have been perverted from their original meaning is the term "sensitive." The dictionary definition of it is this:

"Sensitive: Having sense of feeling, or having the capacity of perceiving impressions from external objects. Having quick and acute sensibility, either to the actions of external objects, or to impressions upon the mind and feeling," etc.

According to this, therefore, a sensitive nature is a most excellent quality. Persons who possess it enter quickly into the feelings of others, and are consequently the best "confidants." You can talk to them as freely as it may be necessary, without being in continual alarm lest they should discover left-handed personal reflections in your innocent remarks. They have the happy faculty of forgetting themselves in their interest in other people and things. They are perhaps too easily frozen by an uncongenial atmosphere, but how rapidly do they thaw when the foreign element is removed, and become the life and soul of society. It is not the *healthy* sensitive people that continually fall into "misunderstandings" and are always in some "scrape" or other. They possess too much of that all-important endowment, "tact," which, when it is combined with good breeding, gives that exquisite courtesy of manner which no amount of external polish will bestow.

But this is not the usually accepted interpretation of the word. The expression, "a sensitive person," brings to your mind one whose nerves are on the wrong side of his cuticle, one who "wears his heart upon his sleeve for daws to peck at," one who is continually being "hurt" at some fancied neglect or coldness, and to whom you converse on miscellaneous subjects in constant trepidation lest you should accidentally hit upon one of the many tender points in his character.

"I know that I am very sensitive, but I can't help it," is the reason given for many a foolish distrust of friendship, and unwarrantable cavilling at a careless word. But the truth is, these unfortunate persons do not want to help it; on the contrary they cherish it, and even cultivate it as if it were the most apparent virtue, and as it is *not* a virtue it grows accordingly, until finally they cannot rid themselves of it if they would. All persons, high or low, rich or poor, possess the power of hurting their feelings, therefore they are almost always injured. The world accords them pity, but not respect; sympathy, perhaps, but little love; and before long they are too apt to lose even these, for those who have duties to perform and an object in life, cannot waste precious time in listening to complaints that cannot be remedied. The man who goes through life with a purpose, and realizes, be it ever so little, how important is his work to himself in the formation of his own character, and how there is always some one who could take his place and perform his mission as well as he does himself, and therefore of how little real importance he is in the world, will meet with true friends and unlooked-for consolations; but he who thinks more of the place he holds in the affections of other people, and how much or how little of a necessity he is to them, than of his duty toward his Maker and himself, will be disappointed, injured, and unhappy all the days of his life.

I wish I could say to every growing girl and boy who is looking forward to manhood and womanhood so earnestly and eagerly: In the course of your life you will probably be wronged, your motives misunderstood and your actions perverted more than once or twice. If you cannot rectify the wrong, bear it, live it down. Don't try to talk it down, and, above all things, do not let it hurt you.

"Let it not be in any man's power to say truly of thee that thou art not simple or that thou art not good; but let him be a liar whoever shall think anything of this kind about thee, and this is altogether in thy power. For who is he that shall hinder thee from being good and simple?" Thus says Marcus Antoninus, and we are permitted to see with much more certainty than he did that evil cannot in the long run withstand good.

Then read healthy books, live a healthy life, be true, be honest, and—be sensitive.—*Liberal Christian.*

THE GREAT DELIVERANCE.

BY DAVID A. WALLACE.

God in his Word promises deliverance to his people in many forms and in very strong language. The following may be regarded as specimens of the declarations of his Word on this subject: "The eye of the Lord is upon them that fear him to deliver their soul from death;" "Thou hast delivered my soul from death; wilt thou not deliver my feet from falling?" "For he shall deliver the needy when he crieth; the poor also, and him that hath no helper;" "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble;" "Because he hath set his love upon me, therefore will I deliver him;" "I will be with him in trouble; I will deliver him and honor him;" "Our fathers trusted in thee; they trusted and thou didst deliver them;" "But the salvation of the righteous is of the Lord; he is their strength in the time of trouble, and the Lord shall help them and deliver them; he shall deliver them from the wicked and save them because they trust in him; "Thou shalt compass me about with songs of deliverance; "I sought the Lord and he heard me, and delivered me from all my fears;" "Many are the afflictions of the righteous, but the Lord delivereth him out of them all;" "That we should not trust in ourselves, but in God which raiseth the dead, who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us;" "The Lord knoweth how to deliver the godly out of temptation;" "But now we are delivered from the law that being dead wherein we were held."

But what does this deliverance include? Let us see.

He delivers his people from condemnation. "He that believeth on him is not condemned." "There is now, therefore, no condemnation to them which are in Christ Jesus." The wrath of God shall never descend on them. The curse he takes completely away.

He delivers them from death. "He that believeth on the Son have everlasting life." "He is passed from death unto life." He shall never die. The earthly house of this tabernacle may be dissolved; it may be taken down and cast aside as rubbish, yet the believer hath a building of God, an house not made with hands, eternal in the heavens. Everlasting life is the sure and certain possession of every believer. He delivers them from sin. He has procured for them perfect sanctification. "He loved them and gave himself for them, that he might redeem them from all iniquity and purify them unto himself a peculiar people, zealous of good works." They have in Christ full and complete sanctification. He is imparting it to them as they need, and one day they shall be holy as God is holy.

He delivers them from bondage. By nature they are in bondage to the law as a covenant of works; to sin that dwelleth in them, and through fear of death. But now every believer is delivered from the law. He is no longer under law, but under grace. He has nothing to do with it as a way of salvation. Christ himself became partaker of flesh and blood that through death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage. The creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Where the spirit of God is there is liberty, and the Holy Spirit dwells in every believer.

He delivers them from falling. Though weak, though compelled to walk in slippery places, yet they are kept by the power of God through faith unto salvation. Nothing shall pluck them out of the hand of their omnipotent Saviour. Nothing shall separate them from the love of God that is in Christ Jesus. The life of every believer is hid with Christ in God; no blow can strike him without first crushing through the omnipotent Jehovah.

He delivers them in time of trouble. Either he takes away the trouble or gives grace sufficient to enable them to bear it. The promises on this point are very rich and abundant; sufficient, certainly, to bring consolation to any believer's heart.

He delivers them from evil. The promise is, "There shall no evil befall thee." No matter what comes to the believer, whether sickness or death, loss or bereavement, poverty or disgrace, it shall not be an evil. On every one of his people he has set his seal, and no power in hell or on earth is permitted to hurt even the least of them.

Such is the deliverance provided for us who believe. Every one of us may say to our God in Christ, "Thou art my help and my deliverer." Let us, then, think of him as our deliverer; let us trust him as our deliverer; let us call on him as our deliverer; let us praise and honor and bless him as our deliverer. "O, how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!"—*United Presbyterian.*

SAFE.

PSALM XCI. 1.

Safe 'neath thy sheltering wing,
Safe near thy bleeding side;
Here would I hide secure and sing
Whatever may betide.

'Tis here no foes can come;
No doubts nor fears arise;
Our deepest sorrows turn to bliss,
Dark clouds to sunny skies.

Keep us O Christ our King!
Safe near thy riven side;
And guard us while to thee we cling,
'Till safe beyond the tide.

—*Christian at Work.*

JAPAN.

PROTESTANT MISSIONS IN JAPAN.

The story of modern missions in Japan is startling and Pentecostal. The Japanese Christians are fond of calling their history a second edition of the Acts of the Apostles. It is only twenty years since the first missionaries landed on their secluded isles, and eight years have really measured the whole period of actual work. The first church was erected in Yokohama in 1872, and already there are one hundred and sixty missionaries, male and female, more than one hundred native preachers, more than fifty organized churches, nearly three thousand members in the churches, a Christian community of probably eight thousand, numerous schools, dispensaries and colleges, translations of the Scriptures, the publication of thousands of religious works and the circulation of a christian newspaper in all parts of the empire; besides the immense and co-ordinate influences in the political and social life of the people, the mighty awakening of the national mind, the spirit of inquiry and enterprise, the removal of restrictions upon the freedom of missionary work, the emancipation of the servile class, the universal diffusion of common schools, the elaborate provision for higher education by the endowment of colleges, schools of technology and art, normal schools and universities, the opening of railways, telegraphic communication and postal service, the adoption of a decimal currency, the inauguration of great public works, and above all the admission of the Bible to their higher schools, the adoption of the christian calendar and the official Sabbath as the statute holiday of the empire.

The visit of Commodore Perry to Japan and the christian dignity and tact with which he fulfilled his delicate mission, not only won the confidence and admiration of the people, but awakened an intense curiosity to know and an insatiable desire to possess the secret of Western greatness.

One morning the mission rooms of the Reformed Church, in New York, were visited by two Japanese princes, who had forfeited their lives by leaving their country without permission, and who said they had come to be taught "how to make big ships and guns." They were taken under the care of the Board, provision make for their education, and negotiations effected with the Japanese Government to obtain permission for them to pursue their studies in America. The result of this movement was, that ere long one thousand Japanese students, from influential families, were in various colleges in Europe and America, and have returned to their native land to spread the civilization, culture, and in many cases religion, they have acquired among their receptive and thoroughly awakened countrymen. The first missionaries to Japan went from the American Churches. In 1859 the Presbyterian, Reformed and Episcopal Churches entered the country, and the labors of Messrs. Higgins, Verbeck and Williams in Nagasaki, and Messrs. Hepburn and Ballagh in Yokohama, were attended by many incidental encouragements, and prepared the way for the greater work that followed when the door was fully opened. God was preparing calmly by His invisible Providence, and more than one signal incident indicated that the Holy Spirit was working secretly in coordinate lines upon the hearts of men.

One day a Japanese gentleman of high rank noticed a little object floating upon the water in the wake of a foreign vessel that had just gone out of the harbor of Yedo. He sent his servant to bring it to him, and they found that it was a foreign book which none of them could read. He was told, however, that it was an English Testament, which professed to be a revelation of the will of God; and that it could be obtained at Shanghai, in the Chinese language. He sent and obtained a copy, and, with several companions, began the study of the curious volume. Hearing that Mr. Verbeck, at Nagasaki, had come to Japan as a teacher of this book, he sent his interpreter to him to ask him many questions about it, and afterwards himself visited the missionary, attended by a large retinue.

"Sir," he said, as he met Mr. Verbeck, "I cannot tell you my feelings when, for the first time in my life, I read the account of the character and work of Jesus Christ. I had never seen, or heard, or read, or dreamed of, or imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the nature and life of Jesus Christ."

Thus God had taught this heathen, alone with His Bible, in a pagan court, and proved again the power of His Word and Spirit. This man and two of his attendants were baptized, and soon after three others also, who with him had studied the Bible, received the same holy rite. Thus the first six converts to the Gospel in Japan were the work of God alone. So signally and gloriously did God Himself begin the conquest of these wondrous isles. During these preparatory years several persons were also baptized at Yokohama, and by 1872 there were perhaps a dozen professing native christians in Japan.

In this year the regular history of the Japan mission may be said to have begun. Its inauguration was, as already said, Pentecostal. In the commencement of that year, the week of Prayer, so gloriously linked in its origin with foreign missions, was observed in Yokohama by union services on the part of all the missionaries and English speaking residents. Several Japanese students also attended. The lessons chosen were the Acts of the Apostles, read in regular order, and translated and expounded for the benefit of the Japanese. The meetings became so full of interest and power that they were continued from week to week for two months, and soon the power of the Holy Ghost became strangely manifest. The interest was not confined to the foreigners, but the Japanese were soon seen upon their knees also, praying with cries and tears of earnestness, that God would pour out upon their heads, as upon the Apostolic Church, the baptism of His Almighty Spirit. The intensity of feeling was indescribable, and and even men of the world who listened, remarked, "the prayers of the Japanese take the heart out of us." Thus born of revival, the first native church was organized in March, 1872. There were many inquirers, but it was judged wise to admit at this time no more than eleven persons to the first communion roll. In the same year the first church edifice was erected by Mr. Ballagh, and, with singular fitness, the first contribution to its cost came from the children of foreign missions. The native christians of the Sandwich Islands sent the first thousand dollars to build the first christian church in their sister isles.

Such was the commencement of the work. Six years later, when the first General Conference of Missionaries met in Japan, it was found that this handful of corn had become a great harvest, that these scattered laborers had grown into a strong band of 104 missionaries, representing fourteen societies; occupying 94 central and local stations; having 44 organized churches, twelve of which were wholly and twenty-six partially self-supporting; thirty christian schools for boys and girls, attended by 830 pupils; three theological schools, attended by 173 students; 52 Sunday schools, attended by 1,850 children; 130 native preachers, colporteurs, and Bible women; two hospitals and seven dispensaries, with 175 indoor patients and 17,757 out patients; and the sum of $3,552 contributed by these new converts in the preceding year for religious purposes.—*The Gospel in All Lands.*

WILLIAM CARSTAIRS.

This story illustrates the freshness and simplicity of the pastoral character of William Carstairs among the absorbing public affairs which occupied him:

His sister, the wife of a Fifeshire clergyman, had become a widow. Carstairs had just arrived in Edinburgh from London to transact business with King William's ministers. She came over to Edinburgh and went to his lodgings. They were crowded with the nobility and officers of state, and she was told she could not see him.

"Just whisper," said she to the servant, "that I desire to know when it would be convenient for him to see me."

He returned for answer, "Immediately," left the company, came to her, and most affectionately embraced her.

On her attempting to apologize, "Make yourself easy," he said, "these gentlemen are come hither, not on my account, but their own. They will wait with patience till I return. You know I never pray long."

And so, after a short prayer suited to her circumstances, he fixed the time for seeing her more at leisure and returned in tears to the company.—*Dean Stanley.*

GOLD DUST.

Goodness is beauty in its best estate.
—*Marlowe.*

Beauty is like an almanac: if it lasts a year it is well.—*T. Adams.*

My anxiety is for the present. Good living has no to-morrows.

'Tis impotent to grieve for what is past,
And unavailing to exclaim.
—*Havard.*

Hope is like the wing of an angel, soaring up to heaven and bearing our prayers to the throne of God.—*Jeremy Taylor.*

Our path is to be upward from the start; there is no grade downwards on the road that leads to God. He calls to us from above.

Falsehood, like poison, will generally be rejected when administered alone; but when it is blended with, wholesome ingredients may be swallowed unperceived.

Talents angel-bright.
If wanting worth, are shining instruments,
In false ambition's hand, to finish faults
Illustrious, and give to infancy renown.
—*Young.*

I sleep most sweetly when I have travelled in the cold; frost and snow are friends to the seed, though they are enemies to the flower. Adversity is indeed contrary to glory, but it befriendeth grace.—*Richard Baxter.*

Death to a good man is but passing through a dark entry, out of one little dusky room in his father's house into another that is fair and large, lightsome and glorious, and divinely entertaining.—*Adam Clarke.*

Pride is a vice which cleaveth so fast unto the hearts of men, that if we were to strip ourselves of all faults one by one we should undoubtedly find it the very last and hardest to put off.—*Hooper.*

There are some spirits nobly just, unwarp'd by pelf or pride,
Great in the calm, but greater still when dash'd by adverse tide;—
They hold the rank no king can give, no station can disgrace;
Nature puts forth *her* gentleman, and monarchs must give place.
—*Eliza Cook.*

THAT POLICE OFFICER.

"You are wanted!" was the sharp and startling voice that suddenly smote my ears.

"Wanted!" That means "arrested."

I was no sooner recovered from my surprise than I perceived that I was in the hands of a personage of stern authority. I must appear instantly in court, where I found myself at once, for the court was not outside my own personality.

I shall never forget the arrest or the name of the officer. His name was Conscience.

Several things about him:

1. His authority. Did he need a badge to shew it when he arrested me? That one word "Wanted!" startled the accused like an electric shock. It made him feel in the depths of his soul that behind this officer was an invisible Power that warranted all his boldness, and assured his right to arrest. Ideas were started about a Supreme Ruler acting through this officer that superseded the need of any other credentials.

2. His power. Could I not arrest his hand? Could I not, as an injured man, turn upon him to defy him? The moment I felt his presence I knew that in a fight he alone would be the victor. The mightiest of men have tried to conquer. Show us one record of success.

3. Mistaken in the person—might he not be? Police officers have thus erred. But this agent of law never arrests on surmise or vague suspicion and never fails of getting the right man. Did I not know how well he judged, the moment the word "Wanted" startled me? It was not some one else he was after. Nothing could be clearer.

4. Could I not fly! Some criminals are swifter than the police. Did Conscience ever lose one by flight? Who went to Joppa, and on the ship the same day and hour and moment with the fleeing Jonah, extorted confession by augmenting the terrors of the storms? Did Judas shake off this officer, even with death to help him? Can continents or oceans interpose between a man and his accusing conscience?

5. Fight the officer—how about that? Policemen have been killed by arrested criminals. But can a deathblow be given to this inward accuser? Was this officer ever seen to reel and fall by the hand of violence? Has there ever been a desperate fight between those two parties where the assailant of Conscience was the victor?

To the honor of this officer I will add that my experience taught me that so far was he from being harsh, cruel or vindictive, he was in fact carrying out the plans of Infinite Love towards me. Painful as was my early experience I at last came over fully to his side, as regards his opinion of myself; and having, by his powerful aid, sought and found the favor of the Infinite Ruler, "being sprinkled from an evil conscience by blood that cleanseth from all sin," I am now upon the happiest terms with this officer, finding some of the most precious pleasures of life in intercourse with him, and trust I shall enjoy his presence through a happy eternity.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

One of the native congregations connected with the United Presbyterian Mission in Old Calabar has a regular attendance of five hundred persons. Not many Sabbaths ago King Eyo occupied its pulpit in the missionary's absence.

According to assertions made by some Italian papers, certain English Roman Catholic Bishops have requested the Pope to grant them special powers enabling them to deal more easily with English Ritualists who desire to join the Roman Church. His Holiness, it is added, has conformed to their request.

A Methodist museum is to be established in England, to collect and preserve such historical documents as can be obtained relating to the early history of Methodism, and also interest objects connected with the missionary work in foreign lands.

It is said that quite a number of Lutherans are settling in Italy. There is a strong Lutheran Church in Naples. It has a parochial school in which there are one hundred and thirty children. At Salermo there is another German church, which with that at Naples, forms a considerable parish.

The Roman Catholics in Cochin, South India, having lately obtained possession of a church which had formerly been the property of the Syrian Christians, searched the houses in the village for Bibles and other books which the people had bought from a Church Missionary Society colporteur, and made a great bonfire of them in front of the church.

The theological students of the United Presbyterian Church of Scotland have remitted to the Biddle University at Charlotte, N. C., $6,120 for a fund, the interest of which is to be appropriated to aid students preparing for mission work in Africa.

It is stated that at the close of the year 1879 there were in the world 10,207 members of the Order of the Jesuits, an increase of 220 during the year and of 1,524 since 1869. Of the whole number, 2,104 are missionaries, and the rest, 8,103, are occupied in teaching.

In the Arcot Mission of the American Reformed Church the missionaries extended the hand of welcome last year to over 5,000 persons who have abandoned the worship of idols and professed themselves Christians. On one Sabbath Rev. Jared Scudder baptised 307, and on the next 227 persons, converted from Hindooism.

During the last year the Gospel was preached in one hundred towns and cities in China where it had not been previously heard. Recently two Chinese "literati" were received into the Mission Church at Poating-fu. Heretofore missionaries have been unable to reach the literati.

The world does move, even in Spain. A little child was to be buried in the cemetry at Mallona, near Bilboa. Its father had become a Protestant and was determined that his child, though baptized by the priest, should be buried in the Protestant part of the cemetery. The priest objected on the ground that the child belonged by baptism to the Romish Church. When the coffin reached the cemetery it was seized and placed in the receiving vault. Priest and Protestant then appealed to the Governor, and he to the Minister at Madrid. The latter telegraphed: "Parents have the right to decide for themselves in what cemeteries the bodies of their children shall be buried."

An Oriental missionary concert in the First Church of Aintab is thus described by a correspondent of the *Christian Union:* "It is the first Sunday in February, and the churches unite in a missionary concert at the usual time of the afternoon service. As you enter, Oriental fashion, you slip off your shoes and leave them near the door. The church bears the date 1855. The stone walls are without plaster, and the wooden columns and ceiling have never known paint. The men occupy the body and one side of the church; the women the other side, and are separated from the men by a low partition. Pews are unknown. Pastor Simon opens the services. The short invocation is followed by a selection from the prophets and by prayer. The men keep on their fezes, which with the snowy izars (white sheets covering the head) of the women form a by no means unpleasant sight. No one, however, prays with head covered. The fez is removed, and replaced after the prayer. The first hymn is announced, and the people continue to come and the large church is crowded. Addresses from various missionaries follow, interspersed with hymns in the singing of which the congregation heartily joins. By the time the concert is nearly through the mothers have forgotten their babies in their interest in the meeting. So noisy have they become that you begin to wonder whether this is a nursery or the recess hour in a primary school. After singing two verses of "Holy Bible, Book Divine," Pastor Krikor pronounces the benediction and the audience disperses. Not very quickly though, for nearly fifteen hundred people have been present, and each individual must find his or her shoes or overshoes and put them on, before stepping out. And though a very respectable shoe store might be opened with the goods left at the door or in the windows, not one will be lost or stolen."

NORTH CAROLINA PRESBYTERIAN.

The Presbyterian.

JOHN McLAURIN - Editor.

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EDUCATION IN NORTH CAROLINA.

Has the time not arrived when the grand old commonwealth of North Carolina can and will give to the subject of Public Instruction that consideration which its great importance demands? With regard to the paramount importance of thorough and complete education, and of such varied education as would fit our citizens for the development of material wealth from our unsurpassed natural resources we suppose all are of one mind; rather let us say, that upon a fair and intelligent presentation of the subject there would be no serious diversity of opinion. This with regard to the theory; but theories are valueless except in so far as they form the basis of action, and valuable to the extent only that they result in practical good.

The practice of our State in relation to Public Instruction has been little more than veriest trifling. Hard words these to write of our dear old mother, yet not more hard than true.

Grand enterprises require grand means for their accomplishment. The course of a river cannot be turned with a teaspoon, nor a mountain be overturned with a toothpick. A railway hundreds of miles in length requires something more for its construction than a president or superintendent, a half-dozen shovels and a keg of spikes; yet it has been very much on such terms that North Carolina has engaged in the work of education.

We are not disposed, we wish to say here, to ridicule those whose love of their State has led them to put forth their utmost energies to correct the abuses of the system, or to devise more hopeful methods; their patriotism and their heroism are only the more prominent because of the futility of their efforts.

Mr. T. B. Kingsbury, of the *Wilmington Star*, in very modestly declining to allow his name to be used in connection with the office of Superintendent of Public Instruction says: "In the first place the present law is so very defective that the Superintendent, if really a man of superior qualifications, could not be possibly of any practical benefit to the State. His duties are *clerical*, and nothing else. His office is a *sinecure*, and ought either to be abolished, or the law ought to be so changed as to make the office effective. In the second place, the salary is wholly insufficient. The Superintendent of Public Instruction in North Carolina should have more important duties to perform than the Governor—duties demanding a higher intelligence and a better education. He ought to be a man of very marked abilities. He should be familiar with the public school system of other States; should thoroughly comprehend the needs of North Carolina, and the defects of our present common school law; should be a man of untiring energy, of irrepressible enthusiasm; should write clearly, forcefully, scholarly; should have a persuasive and magnetic eloquence; should be a man of ripe scholarship and have good executive ability. Such I take, in brief, to be the necessary qualifications of a Superintendent. With a good law under which to work such a man would be a power in North Carolina. He would be felt from the mountains to the seaboard." Which says much that we would say and says it better. We would add to the qualifications of the Superintendent the loftiest and most disinterested patriotism and the most unsullied integrity, qualities which would be only indirectly applied, perhaps, in official administration, but which would go far towards holding the support of the people to the man. In regard to the change of law we would go beyond our common schools and institute with them higher schools adapted to fitting all citizens for the special duties to which they might be called in trade, agriculture or the mechanic arts; and we would provide the means for the adequate accomplishment of all. This would not be to throw away hundreds, but to wisely expend hundreds of thousands, if need be; not to amuse with the name, but to realize the beneficent results of thorough education. Easily said, but how should the money be raised? By taxation—and now having slain all machine politicians by that tremendous word, let us proceed. The moral advantages which would result from thorough and judicious education are the greater, but the material, the pecuniary, advantages would be more captivating to the people. With a champion possessing the qualifications above described the task would not be difficult to convince the people of North Carolina that on the simple score of augmentation of wealth, for themselves and their children, taxation would be supremely wise. Such a champion—not of a party but of a cause—such a champion calling the people together through the length and breadth of the State, and haranguing them faithfully, would dispel the deadly apathy which pervades us, and would concentrate and direct the energies of the press—energies now so diffused and so desultory that the strongest efforts raise scarce a ripple upon the bosom of public sentiment.

Our contemporary doubts that we have the man who is equal to the work. We do not doubt it. North Carolina has one son (in either political party, or in both, she may have many), in whom the qualities indicated are conspicuous; one whom she has placed again and again in positions where patriotism, the most exalted, and administrative qualities of the very highest order have been required, and never has she misplaced her honors.

One honor greater than any heretofore bestowed awaits the man, be he who he may, that can, aside from party trammels, disenthral the Old North State and lead her into the van of educational progress.

CHURCH DEBTS.

In olden times, and times not yet so old, it used to be said as an excuse for saddling a debt upon a church, that it could be paid by easy instalments and if carried over to posterity that it was only in strict accord with the fitness of things that those who would be specially benefited should bear a proportionate part of the expense. But wiser views have succeeded to this plausible but fallacious reasoning, and for months past there has been, at the North more especially, a revival, a boom—(hateful word, but more expressive than revival here)—a boom on the subject of debt paying. The means employed to rid the churches of the incubus of debt have not been always such as can be justified, even from a most charitable point of view. Sometimes they have borne very decidedly the appearance of dishonesty, in resorting to clap-trap expedients and decoys to draw forth means from the tight-pocketed wealthy. But the irregular methods, and in them we class the Kimball mode, have not been always followed, and of late a healthier sentiment is gaining ground accompanied by corresponding action.

People are coming to the very sound conclusion that a church debt is never a spiritual blessing, indeed should never be regarded as other than a great evil, and seldom we are disposed to say can it be called properly, a necessary evil.

A debt-ridden church will, in any case, find it hard to be a prosperous and aggressive church, but the shifts and evasions and delays which mark the course of debt from its inception to its conclusion very often bring widespread scandal, scandal which involves not only the individuals responsible for the evil, but the whole Christian Church.

The temptation to incur debt in the erection of houses of worship is very great. The difficulty of progress in any direction where a few persons of a common faith and order are dependent upon the courtesy of those of different views for a place of assemblage is quite obvious, but the evil of erecting a church building upon promises to pay, or a mortgage to secure the creditor is very much worse. Where a congregation has honestly done all that it can to raise the means for erection of a house of worship, it is quite well to ask for help from those who are able to assist. But when a congregation have imprudently burdened themselves with debt, the plain, honest, straightforward, manly way is to buckle to the task of getting rid of the curse, at whatever cost. When any congregation can feel that they are clear of debt, made so by their own efforts and at great sacrifice, they have achieved a victory that gives them an advanced position and that has powerfully strengthened them for aggressive work.

We have had definitely in view, in what is above written, debts incurred in the erection of church buildings; but the principles and the practices announced are perfectly applicable to all the pecuniary obligations of the Church. Very few churches need remain in debt to their pastors one month, if they determine that they will do what is only just to him and to themselves, and honest towards God.

DR. PRITCHARD'S LECTURE.

The lecture of Rev. Dr. Thomas H. Pritchard before the Wilmington Library Association and the citizens of Wilmington on the night of Wednesday of last week was clear, convincing, practical and in the highest degree entertaining. The subject "What is the One thing necessary for the Development of North Carolina?" was answered,—not by statement only but by proof as well—Education thorough, complete and universal, as applied not only to the fitting for the professions styled learned, but for the energetic and profitable prosecution of agricultural and mechanic pursuits. We wish every citizen of North Carolina could have heard it.

THE KING OF SIAM AND HIS VISIT.

The King of Siam proposes to visit Europe and the United States. The programme is announced. He is to leave home April 23d, inst., on a Siamese man-of-war for Singapore, thence by a boat of the Messageries Maritimes he will go to Marseilles, and reach Berlin June 5th. At Berlin he will be the guest of the German Emperor. From Berlin he will go to Brussels and London. On July 1st he will embark on an American man-of-war for America. During a few weeks stay in this country he will probably visit Richmond, going no further South, and may go as far West as Chicago. He will be accompanied in his tour by several royal princes, the Ministers of War and Foreign Affairs and by many of his noblemen.

In connection with this subject we present the following clipped from an exchange:

"Nothing could better illustrate the far-reaching influence of modern civilization than the announcement that the King of Siam is about to make a tour of the Western world with the view of introducing English and American customs into his domain. Until within comparatively a few years Siam was an unexplored country to Europeans and Americans. Bangkok, the chief city, was well known to the commercial world as an important centre of trade many years ago, but very little communication was had with the natives of the interior. Missionaries visited Siam as early as 1828, but until quite recently they did not make much progress. Within the past thirty years, however, there has been a marked change in the attitude of the Siamese government toward the "barbarian" world. The father of the present King was an able and liberal monarch and very tolerant of Europeans. The education of his son was intrusted to an English woman, a Mrs. Leonowens, who has written a very interesting account of her sojourn in the Land of the White Elephant. Her pupil, who is the reigning monarch, is intelligent, liberal and progressive, and every inch a king. He is still a young man, spare in person, with clear, dark eyes, and quick and active in his movements. He is not, by the way, the only King of Siam. There are two kings; but the first king is the actual monarch, while the second king, who receives one-third of the revenue, and has an army of 20,000 men at his disposal, is a sort of prime minister, whose advice the first king always seeks before taking any important step. Both the first and second kings can speak and write English and are well versed in English literature. The Siamese are a kindly, inoffensive and intelligent people, quick to adopt those measures and customs which appear to be superior to their own, but they are not very industrious and are rather timid. In person they are small and well-proportioned, with olive-colored skin and black hair, and very fond of dress. The costumes of the gentry and courtiers are said to be very rich and picturesque and as the King will bring a splendid retinue with him, we shall probably have an opportunity of seeing Siamese fashions at their best. That the visit of the present King will have important results in opening up the country to foreigners as well as in the introduction of reforms in government, education, etc., can scarcely be doubted, as Chutahlongkorn is a wide-awake monarch and will doubtless keep both his eyes actively employed from the moment he leaves his own territory.

MR. PENTECOST'S LABORS.

The question as to how far, or whether at all, to countenance the efforts of unordained men, who take up the work of preaching the Gospel, is one which conscientiously exercises many minds. By all such the following from Rev. Dr. Eddy, a venerable Congregational pastor, will be read with interest:

"Mr. Pentecost's evangelistic labors in this city closed on Thursday evening of the present week. Since I last wrote, his audiences have been as large as ever. Much good has been done. About fifty were added at the last communion (March 7) to the First Congregational church; some fourteen to the Second; thirty-seven to the First Presbyterian; and more than forty to the Front Street Presbyterian. Other churches have been increased in about the same proportion. Many of those who have recently professed faith, are new converts; probably not less than half. Many more, it is hoped, will soon join themselves to the people of God in covenant. * *

He had at first been engaged for a single month; then at the suggestion of certain business men he engaged for another month. Then, for the second time, a committee of business men visited the Ministers' Meeting and urged that Mr. Pentecost should be secured for a third month. Though several leading pastors were doubtful about the expediency of continuing the special service meetings, under that pressure they consented. Four churches were offered for the meetings; and it was voted, the "business men" concurring, that Mr. Pentecost be requested to preach one week in each. This would have carried him for a week, to the Rockway Mission, now Union Presbyterian church, situated among working people, and with accommodations for 1,500 hearers. This proposition Mr. Pentecost positively declined. Thereupon the "business men" "took the matter into their own hands," as they said, and, failling to secure the Central M. E. church, the largest in the city, they arranged that he should preach in the Woodward Avenue Congregational church. This, though of but moderate size, is an elegant edifice, and situated in the most fashionable part of the city. There Mr. Pentecost preached for a fortnight with good success. There is a great change in the composition of his audience. Many cultivated people have left him. Nine-tenths of his hearers are professed Christians. Many young persons, mostly young women, have, it is thought, found Christ. Few professional and business men have been converted. There has been no such "break" among them as was predicted provided the meetings were continued in an attractive locality.

Pastors and churches have a right to expect from me, after the observation of ten or twelve weeks, an impartial statement of my judgment touching the methods and results of Mr. Pentecost's labors in Detroit.

1. In respect to the *general* excellence of his preaching there can be no doubt. He preaches the Gospel with clearness and power. Doubtless he has sometimes been unguarded in his doctrinal statements. On the whole, however, such statements have been so qualified by the general scope of his preaching, that they were not seriously misleading. He is a true, Gospel preacher.

Now and then a humorous anecdote is introduced in the wrong place, and raises a laugh when the general pathos of the discourse might be expected to draw tears.

2. It has been felt by the most judicious pastors that there has been an unfortunate failure in the inquiry-meetings. Mr. Pentecost has done too much of the talking. He has not known how to avail himself *to the utmost* of the wisdom and skill of experienced pastors, as Dr. Baker, Dr. Pierson, Rev. M. Smith, and the venerable Dr. Sprague; all of whom, not to mention others, have had large experience in revivals of religion.

3. The great mistake was made when Mr. Pentecost was invited to conduct a series of "union meetings." This, of course, made the evangelist, for the time being, sole bishop, for no one pastor could prudently interfere under such an arrangement. The ministers' meeting (composed of evangelical ministers of all denominations) did indeed appoint an Advisory Committee, of which I was made Chairman; but their office has been an absolute sinecure. Mr. Pentecost has not felt the need of advice; he certainly, with one possible exception—a trivial one—has not asked it. Ministers have surrounded him as learners or as ornamental figure-heads. This I regard as an enormous mistake in the management; and a mistake for which the pastors themselves are mainly responsible.

I would most earnestly advise every pastor who is inclined to invite an Evangelist, to invite him to *his own church*, and not as his leader, but as his *assistant*. Never give up the helm which God has put into your hand to the hand of a stranger. Sing, if you will, "Oh, to be nothing," but sing that to the Lord; in your own parish and pulpit, resolve to be something.

4. Another mistake has been the exclusive use of "Gospel Hymns." Mr. Stebbins has done good service, considering his tools. He is a man of excellent spirit, and is no inferior artist; but the "Gospel Hymns" have grown stale. Many of the hymns are sentimental, school-girlish effusions about heaven—that is to say, about harps, crowns, songs of glory, pearly gates, &c., "over there, over there." The fling of Mr. Frederick Harrison that the heaven which the Christians hope for is "the eternity of the tabor," is abundantly justified by these so-called "Gospel Hymns." Mr. Stebbins is unfortunate in being tied to this book, of which, as I guess, he is growing weary. He is a man of cultivated taste, and really remarkable power as a singer. He is capable of much better work than this trashy book allows him to do. I have watched the congregation, night after night, and have seen the effect of many a solemn discourse neutralized by the shallow sentimentality of a "Gospel Hymn," sung—and exquisitely sung—by good Mr. Stebbins.

I have spoken frankly, and I hope kindly. Mr. Pentecost has no truer friend than I; but though I love him much, I love the cause of Christ more.

P. S.—Many will naturally desire to know something about the pecuniary cost of such an effort as we have made in Detroit. Mr. Pentecost himself makes no terms. I happen to know that he is poor; and that he has made no money since he became an evangelist. Of course he must be supported; and Detroit will not let him go without a liberal blessing. He abundantly earns all that he receives, for he is a prodigious worker. But his methods imply a pretty large outlay. I should say that it cost us here more than $1,000 per month to defray all expenses; but no one has felt burdened.

NOTES AND JOTTINGS.

We give the views of "Senex" on the subject which we have been discussing in our columns, and are promised his views to what is the matter with the eldership and deaconate, and the laity.

In accordance with our expressed wish that all parties should speak out plainly, we give these papers, but it should be understood that the views expressed are the views of those who express them.

We make no attack upon our seminaries nor would we in anywise impair their efficiency. Upward and forward, not downward and backward is the course in which we desire to move.

Too much discussion on the dark side without turning to the light is discouraging, and with the articles referred to as to come, enough will have been heard as to what is the matter. We confess that we had hoped that the bright and cheering side would have been fully presented. There is ample material. Numbers—mere numbers—lacking the essential of intelligent piety are undoubtedly a drawback and a burden. If mere members are all that is desired, they can be readily obtained by letting down the bars, but no Presbyterian wishes to bring the Church down to the world that it may simply increase its numbers. The solid qualities of intelligence and high Christian character, manifested in inflexible adherence to Scriptural truth and the practice of godliness, give to our Church an influential and most enviable position.

There is room and opportunity for this side of the question.

Our Church its Faith and Order, is the title of a pamphlet containing two discourses delivered in the Second Presbyterian Church of Wilmington, N. C., by the pastor Rev. C. M. Payne.

We do not refer to the subject as a matter of news, for by an omission certainly unintentional, the pamphlet was not received by us until it had been noticed hundreds of miles away; in truth the editor of the paper being absent from the city at the time of issuance, his first knowledge of the fact was obtained from the notice referred to.

We call attention to the subject to commend the plain, clear and complete manner in which Presbyterian faith and order are presented and to recommend the example set by the preaching of these sermons, and their publication in cheap form for gratuitous distribution.

The subjects treated are precisely those upon which at this time and at all times it is in the highest degree desirable that our people should be kept well informed. The essentials in the treatment are that they should be presented in bold, plain Anglo-Saxon, based on Scriptural texts, and calmly, clearly and logically discussed.

The following from one of the Roman Catholic journals of Mexico, plainly tells what Protestantism is doing in that country:

It is necessary that the Catholics rise resolutely and make a rapid and voluntary movement in defence of their beliefs. To day, unfortunately, the Protestants come with a subvention, and their teachings are extending throughout the whole country. They circulate their writings at the lowest prices, even give them away, sometimes in tracts, sometimes in papers, which is their favorite method of sowing the bad seed; and sad to say, in exchange, the Catholic weeklies and dailies are dying off for lack of subscribers to sustain them. Protestantism is becoming truly alarming among us.

The greatest wretch that now disgraces the barbarism of the world is probably the King of Burmah. He is besotted to the lowest degree and afflicted with leprosy. Raised to the throne by the sacrifice of relations and sustained there by the destruction of all who might oppose him, he has lived a life of debauchery and crime. He very lately has had seven hundred of his subjects buried alive under the city walls. This is said to have been by advice of his astrologers to be in cure of effects resulting from a long debauch. Latest advices are that the wretch is dead.

NEWS NOTES.

We specially invite news from all quarters for this column.

RECEIPTS FOR WILSON MISSION.

We acknowledge the following receipts for the Wilson mission:

As per last report of March 16th.....	$174 00
Chapel Hill church	2 00
Red House church	3 25
Nutbush church (total 11 50)	4 50
Children of Shiloh church (total $3)	50
Rev. D. I. Craig	1 00
Rev. J. B. Smith, D. D	2 00
Rev. A Currie	1 00
Mrs. F. H. Johnson	1 00
Proceeds of map of Presbytery, drawn by Rev. F. H. Johnston and bought by Samuel Watkins	6 00
Newbern church Sunday school	16 02
Washington church Sunday school	5 00
Washington church	32 19
Home Mission Society First church Raleigh (total 126 23)	56 23
Total	$314 69

The donors small and great will please accept thanks. We earnestly desire $500. There are $75 more in good promises leaving yet $110. We would be glad to have a contribution from every church in the Presbytery. The many which have not responded might do something. We ask of such: will you not give us a 10 cents collection? It is not much to you, but in the aggregate it will considerably help us. Do this and we will yet report $500 collected. Very truly yours,

JOHN W. PRIMROSE.

Manson, Warren Co., N. C.

We learn that Mr. Alexander Cooper of Oxford, an Elder of Grassy Creek church since 1851, died about the last of March very suddenly at his residence.

The Oxford *Torchlight* says:

"Rev. D. E. Jordan has tendered his resignation as pastor of the Presbyterian church in this place, and last Sabbath morning preached his farewell sermon to the congregation. We learn that Mr. Jordan will remove to Hendersonville."

During the sacramental meeting at the Presbyterian church in this town, the services attending which closed last Sunday night, there were three accessions to the membership of the church, all young girls of twelve to fourteen years of age from the Sabbath school. —*Iredell Gazette, April 16th.*

NEW PUBLICATIONS.

The Gospel in all Lands, conducted by Rev. Albert B. Simpson and published for the proprietor by Anson D. F. Randolph & Co., New York. $2 per annum

This pamphlet contains 50 pages of matter printed in clear type on extra fine paper and the number at hand is embellished with about thirty engravings illustrative of the text. No publication we have seen is so admirably adopted to furnishing a complete and accurate history of the missionary work past and present as the one before us. Each number contains a thorough sketch of the Protestant missions in some quarter of the globe. Previous issues have thus brought the mission work in Africa and in China very prominently and attractively before the public and the April number discusses Japan: its geography, its religions and the manners and other characteristics of its people, with a record of what has been accomplished and what is doing for its spiritual regeneration. There are very many articles besides, in the nature of missionary incidents, general missionary intelligence, &c., &c.

To clergymen, in aiding for preparation for the monthly concert for missions, and to all who desire,—and all should desire—to have their hearts encouraged by a knowledge of how wondrously Christ is bringing the nations of the earth to His feet we commend this work.

MEETINGS OF PRESBYTERIES.

Presbytery of South Carolina.—Over forty members present. Licentiate A. E. Norris was ordained as an evangelist. Messrs. James L. McLin, Wm. G. Neville and D. E. Frierson, Jr., were licensed as probationers. Rev. S. L. Morris and ruling elder W. A. Templeton were appointed commissioners to the General Assembly.

Presbytery of Missouri.—The church at Dalton, with thirty-five members was enrolled. The Presbytery overtures the Assembly to remove the committee on Domestic Missions to St. Louis. Rev. O. W. Gauss and ruling elder C. Hammond were elected commissioners, as principals, to the Assembly, and Rev. W. H. Marquess and elder F. T. Kemper as alternates.

Presbytery of Maryland.—Rev. John Leyburn, D. D., and elder L. C. Inglis were elected commissioners to the General Assembly, with Rev. Charles Beach and elder G. F. Anderson alternates. Mr. Milton B. Lambdin of Union church, Alexandria, Va., was received as a candidate for the ministry, and J. Addison Smith was dismissed to St. Louis Presbytery.

Presbytery of Eastern Texas.—A new church recently organized at Beaumont was reported. Rev. R. McInnis, D. D., of Central Mississippi, was elected evangelist. Presbytery overture the Assembly requesting that if the overtures of Synod is granted, erecting the Presbyteries of Dallas, Paris and Texas into a new Synod, the proposed new Synod be named North Texas instead of Red River. Rev. W. M. McElwee and ruling elder Bryan elected commissioners to the Assembly; Rev. W. R. McLelland and elder Steadman alternates.

For the N. C. Presbyterian.

HARMONY PRESBYTERY

Met, pursuant to adjournment, in Cheraw on the 7th inst., continuing its sessions until the 10th inst.

The opening sermon was preached by the Rev. J. A. Cousar, from 1 John iv: 7.

Sixteen ministers and about twenty-five elders were present.

Rev. H. G. Gilland was elected moderator and Gen. W. L. T. Prince temporary clerk.

Calls—A call was read from New Harmony church for the pastoral services of Rev. R. D. Perry for one fourth of his time. Mr. Perry not being present, it was ordered that said call be placed into his hands by the clerk.

Rev. C. E. Chichester was allowed to retain a call from Florence church until next fall meeting of Presbytery.

Bethesda church, Camden, was granted permission to prosecute a call before Concord Presbytery, N. C., for the pastoral services of Rev. Robert B. Anderson.

Licentiate E. G. Smith accepted a call to Hopewell church, and arrangements were made for his ordination and installation.

Rev. N. W. Edmunds accepted a call to the Sumterville church, and arrangements were made for his installation.

Candidate S. E. Bishop was licensed to preach the Gospel.

Mr. W. G. Godbold was taken under the care of Presbytery as a candidate for the ministry.

Rev. S. H. Hay and licentiates Bishop and Fraser were granted leave to labor outside the bounds of Presbytery.

Commissioners to the Assembly—Principals: Revs. H. M. Brearley and J. L. Bartlett and elders J. C. Coit and J. T. Walsh. Alternates: Rev. A. M. Hassell and H. G. Gilland, and elders W. A. Crossland and W. L. T. Prince.

The stated clerk was ordered to have 500 copies of the minutes published.

The executive committee were instructed to try and secure the services of licentiate S. E. Bishop for six months for Horry and Georgetown counties.

Presbytery adjourned to meet at Liberty Hill on Thursday before the third Sabbath in October, at 11 o'clock a. m.

W. A. GREGG, Stated Clerk.

ORANGE PRESBYTERY.

CONTRIBUTIONS FROM 1st APRIL, 1879, TO 1st APRIL, 1880.

CHURCHES.	Foreign Missions.	Sustentation.	Invalid Fund	Colored Theological Institute.	Education.	Publication.	Evangelistic Fund of Orange Pres.	Evangelistic Fund of Gen'l Assembly.	Presbyterial Fund.
Alamance	4 34	7 05	4 40		2 80		50 00		11 00
Asheboro		1 25			2 00				2 00
Bethlehem		6 00	1 00		1 00		3 00		5 00
Bethel	6 53	4 22	2 14		3 82	3 39	37 46		11 00
Buffalo	6 12	8 00	3 75	3 97	2 62		50 00		11 00
Bethesda	1 00	3 00	2 25	67	3 30	1 37	1 75		
Chapel Hill	3 85	7 50	6 00	2 50	8 00	2 00	3 50		4 00
Cross Roads	13 00	10 00	5 00	1 15	5 00	1 00	21 27		24 00
Company Shops	6 88	4 88	1 57		2 37	20			
Durham	8 00	3 05	2 50	4 87	3 49	3 63	4 33		5 00
Elkin									
Eno	4 49		2 08	1 20	1 55		10 30		
Fairfield	4 68	2 10	1 70	2 25	1 47	1 10	1 70		4 00
Greensboro	105 13	41 58	16 00	5 20	18 33	15 56	90 00		40 00
Griers	5 44								
Geneva	1 00	1 00			1 00	1 00	5 00		3 00
Graham	44 42	25 13	13 26	4 56	25 80	22 61	135 00		24 00
Grassy Creek									5 00
Haywood	1 75	2 00	1 10		1 35		50		1 91
Hawfields	10 00						35 00		15 00
Hillsboro	3 70	8 00	1 77	3 12	2 25	2 75	4 57		5 12
High Point	7 00	4 00	5 00	2 00	3 00	2 00	3 00		4 00
Henderson	1 00	1 00	1 00		1 00	2 00	20 00		8.00
Louisburg									1 00
Lexington	12 50	15 00	8 00	5 00	5 55	9 90	8 50		32 00
Little River	5 11	2 00	3 50		4 15		2 50		8 00
Leaksville	13 59	3 20	3 58		4 98	1 15	5 57		4 00
Littleton	1 21	95	1 00	50	95	95	1 00		2 00
Madison	23 47	2 00	5 92	2 00	7 10	3 25	3 05		20 00
Mebaneville	10 00	5 00	5 00	5 00	3 00	2 00	24 00	6 00	12 00
Mount Airy		2 00				2 00	8 00		6 00
Mount Vernon	1 00	2 49	80			2 20	5 00		
Milton	15 13	6 37	10 28		5 94	3 88	20 32		16 00
Newbern	120 00	55 00	45 00	10 50	30 00		40 00		50 00
Nutbush	5 00	14 30	3 25		3 25	2 52	11 75		8 00
New Hope	2 00	2 00	2 00	1 00	2 00	1 00	3 00		6 00
Oxford	8 50		9 06				11 00		12 00
Oakhill		1 00					1 08		
Oakland							6 00		2 00
Oregon	1 00	2 00	55	70	1 00		1 00		3 00
Oak Forest	1 30	3 21	1 00			1 05	2 00		
Pittsboro	7 70	2 00	1 50		2 00	2 00	10 00		5 00
Raleigh, First	59 77	51 20	16 47		27 63		56 40		
Raleigh, Second	26 40	2 00	2 00	2 00	2 00	2 00			5 00
Reidsville	5 00	7 00	2 00	6 70	2 00	4 08	10 00		6 00
Red House	4 00	9 00	3 00		4 00	3 00	6 00		8 00
Rocky Mount	5 25								2 00
Springwood									
Shiloh	1 00	1 00	1 00		1 00	1 00	1 00		5 00
Stoney Creek	2 57						2 65		3 00
Tarboro	12 03	10 00	3 75				2 40		8 00
Washington	43 70	34 08	25 00	11 70	23 26		20 10		20 00
Winston	23 89	18 85	12 00	8 70	7 00	7 43	60 35		26 00
Wentworth	3 54	3 20	3 00	2 00	2 50	3 00	7 25		10 00
Yanceyville		7 50							3 00

FOREIGN MISSIONS.

Sunday School of Winston Church	$17 44
" " Tarboro "	80
" " Newbern "	3 12
" " Oxford "	24 17
" " Newbern " annual contribution to Chinese Mission Schools	40 00
Ladies' Sewing Society of Graham Church	59 22
Busy Bee Band, of First Church, Raleigh	100 00
Missionary Bees of Red House Church	2 00
Young Ladies' Society of Peace Institute	30 25
Ladies' Sewing Society of Second Church, Raleigh	9 55
Ladies' Foreign Missionary Society of First Church, Raleigh	115 00
Miss Maggie Montgomery	10 00
Mrs. W. B. Tidball	5 00
A Thank offering from one of Second Church, Raleigh	10 00
Thomas M. Holt	25 00

SUSTENTATION.

Sunday School of Newbern Church	6 20
Ladies' Home Mission Society of Milton Church	21 20
Mrs. James S. Morrison	5 00

INVALID FUND.

Sunday School of Newbern Church	4 51
Sunday School of Tarboro Church	17

EDUCATION.

Sunday School of Newbern Church	3 35
James S. Morrison	5 10

PUBLICATION.

Working Bees of Red House Church	1 00
Sunday School of Newbern Church	4 43
Sunday School of Hillsboro Church	91

EVANGELISTIC FUND OF ORANGE PRESBYTERY.

J. D. C.	10 00
Sunday School of Newbern Church	2 53
Special Collection at Presbytery at Eno Church	151 13

WILSON CHURCH.

Ladies' Home Missionary Society of First Church, Raleigh	126 23
Sunday School of Greensboro Church	25 00
Ladies' Missionary and Aid Society of Greensboro Church	25 00

April 1st, 1880 JESSE H. LINDSAY, *Treasurer.*

For the N. C. Presbyterian.

MONTGOMERY PRESBYTERY.

This Presbytery met at the Second church Lynchburg, Wednesday the 14th of April, at 8 P. M., and was opened with a sermon from Rev. W. R. Coppedge, the last Moderator.

Rev. Wm. M. McPheeters was elected Moderator, and Rev. F. G. Railey and Ruling Elder Burdett from Salem, were elected temporary clerks.

One thing renders this meeting of Presbytery especially memorable. There were five candidates for the gospel ministry licensed, all of them having finished the course at Union Seminary this spring. They were Geo. Davies, Wm. Ruff, Walton Graybill, Mr. Cock and Mr. Ochiltree, who is also blind. And yet he took the most important part of the course at Union Seminary in two years including Hebrew in which he is very proficient. Mr. Graybill was granted permission to labor within the bounds of West Lexington Presbytery with the permission of that Presbytery. Mr. Ruff was allowed to assist his brother at Locust Bottom, his brother being in feeble health and offering to divide the salary with him. Mr. Cock was sent to assist Bro. Rice at Covington; Bro. Rice also being in feeble health. Mr. Davies was requested to labor at Princeton, Mercer county, if the way be clear, with liberty however if called to labor elsewhere. Mr. Ochiltree was allowed to assist Rev. P. B. Price, with the liberty to go elsewhere if the way be opened. The Lord be praised that He has put it into the hearts of so many of his young servants of our Presbytery to enter the gospel ministry.

Rev. C. M. Howard was granted permission to labor without the bounds of this Presbytery, provided he get permission of the Presbytery within whose bounds he labors.

Rev. J. M. Rawlings and Ruling Elder W. S. Graves of Liberty were elected delegates to the General Assembly, and Rev. Dr. McIlwaine and Ruling Elder Frederick Johnston were elected alternates.

Floyd Court House was chosen as the place for the next regular meeting, and Wednesday before the third Sunday in September, the time.

A called meeting was ordered to be held at Covington, on Thursday before the third Sunday in June, to consider the resignation of Rev. J. M. Rice, as pastor of that church.

A young man, member of the First Presbyterian church of Lynchburg, was received under the care of the Presbytery, as a candidate for the ministry, with the understanding that he apply to the pastor of that church for baptism. He was received into our church (on examination) from the Campbellite church; hence the above action.

Presbytery adjourned Saturday night to meet at Covington.

Upon the whole this was an unusually important and interesting meeting of our Presbytery. W. B. ARROWOOD.

Commissioners to the General Assembly.

Presbyteries.	*Ministers.*	*Ruling Elders.*
	SYNOD OF MISSOURI.	
Missouri,	O W Gauss,	C Hammond.
	SYNOD OF NORTH CAROLINA.	
Mecklenburg,	G D Parks,	H M Parks,
	W E McIlwain,	Dr J A Reedy.
Orange,	C H Wiley,	George Allen,
	T U Faucette,	W S Primrose.
Wilmington,	J R Wilson, D.D.,	Dr Neill Graham
	SYNOD OF SOUTH CAROLINA.	
Bethel,	F L Leeper,	J G Lowry,
Charleston,	J R Girardeau, D.D.,	W A Clark.
Harmony,	H M Brearley,	J C Coit,
	J L Bartlett,	J T Walsh.
South Carolina,	S L Morris,	W A Templeton.
	SYNOD OF TEXAS.	
Eastern Texas,	W M McIlwee,	— Bryan.
	SYNOD OF VIRGINIA.	
Maryland,	John Leyburn, D.D.,	L C Inglis.
Montgomery,	Jas M Rawlings,	W S Graves.

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

The church at Sumter, S. C., has called the Rev. N. W. Edmunds to be its pastor.

The church at Camden, S. C., has called the Rev. R. B. Anderson, of Morganton, N. C., to be its pastor.

The Charlottesville, Va., *Chronicle* reports of the Charlottesville church: There has been during the past ecclesiastical year an addition of nineteen to the membership. The pastor's salary has been paid up promptly, and every other indebtedness except the manse debt, which has been brought down to $375. Upwards of $500 have been contributed to benevolent objects and church enterprises, in addition to the amount paid for current home expenses—the aggregate amount of money raised by the congregation during the year approximating $3,500.

Rev. A. E. Grover, late pastor of the Presbyterian church in Shelbyville, Tenn., has been secured to supply the mission church connected with the Second Presbyterian church of Norfolk, Va. This mission is in Atlantic city, a village in the suburbs of Norfolk.

The Tygart's valley church at Huttonsville, Va., lately received twenty-two persons upon profession of faith and one by letter. Many of those received were baptized non-communicants, but more were not so connected.

Dry Creek church in Miss., has greatly prospered under the ministrations of Rev. G. T. Storey. On Sabbath, 28th of March, Messrs. Archie Fairly and William Smith were ordained as deacons.

During a protracted service held in connection with the regular communion in the Sharon church, near Augusta, Ky., in which the Rev. J. M. Evans was assisted by Mr. J. H. Hopper, Sabbath School evangelist, there were ten additions to the church on confession of faith in Christ.—*Christian Observer.*

A new Presbyterian church was dedicated at Augusta, Ky., on the 4th of April inst. The *Christian Observer* speaks of it as the prettiest church, probably, in Kentucky, and without a dollar of debt. The lot, building and furniture cost about $7,000. The furniture was almost entirely the free will offerings of devoted members and friends of the church.

Rev. Joseph A. Graves, lately in charge of Bethesda and Lebanon churches in Hinds county, Miss., has received and accepted a call to the church at Grand Junction, Tenn., with three other churches near by.

Fifty-three members have been received into the First Church, Louisville, Ky., since New Year's: forty by profession and thirteen by certificate.

At Manchester, Va., the Presbyterian congregation contemplates building a new church, and a committee has been appointed to report the cost of a suitable building.

The postoffice address of Rev. Geo. T. Lyle has been changed from Second Creek, W. Va., to Stony Point, Hawkins county, E. Tenn.

Rev. J. G. Fackler, whose acceptance of a call to McKinney, Texas, we have announced, is constrained to seek that mild and uniform climate for the sake of Mrs. Fackler's health. He expects to begin his labors at McKinney on the first Sunday in May. Correspondents will please note his change from Liberty, Mo., to McKinney, Texas.—*St Louis Presbyterian.*

Rev. E. M. Palmer writes to the *St. Louis Presbyterian*:

"It is my happy privilege, after a long silence, to report "good news from Zion" and Zion. At a school-house, four miles from Parksville, where some of the young men from Park College have been holding Sabbath school and other services for sometime, we have just closed a meeting, including in all about fourteen services, yet extending over more than two weeks by reason of various interruptions. It was in some respects peculiar and, on the whole, the most remarkable I ever attended, and it has not been without much good fruit. It was the Lord's work and to Him be all the praise and glory, while to us is much joy. The Holy Spirit was there with quickening and saving power. Results so far as known or gathered, thirty-seven hopeful conversions, or, in a few instances, restorations from a backslidden state, by which we are encouraged to believe none can ever finally fall away from true grace. Thirty-two have united with our church here, making thirty-eight additions during this year. The other five wished to join the Methodists. Among the number were six husbands and their wives, and one wife without her husband. In one instance, the parents leading, five of the family were brought in, all but one and it too young to believe for itself, an almost literal fulfillment of the words of Paul, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house." Five gathered from another family, the children making the start.

Items from *Texas Presbyterian*:

Rev. G. R. Waddell writes from San Saba that they are going to try and have a sort of Presbyterian camp meeting there next summer. There is plenty of room for one, the nearest Presbyterian churches north, east and south being respectively 70, 85 and 115 miles distant, while on to the west there is none to the Pacific Ocean.

The annual meeting of the Ladies' Missionary Association of the Waco church was held on Sabbath, April 4th. Some short addresses were made, interspersed with singing, and a statement was made of the work accomplished by the Society in raising funds. There is a separate society of the girls and very young ladies called the Gleaners. One item of the reports is that through their labors the church will report as its contribution to Foreign Missions for the year $115, while if there had been only the church collection it would have been only $20. For the coming year their gatherings will be devoted to Home and Foreign Missions: the first half of the year to the support of the Presbyterial Evangelist, and the other half to Foreign Missions. Are there not a number of churches in the Presbytery, are there not many others in the State, in which similar things might be done?

Items from the *Southern Presbyterian*:

Eight communicants were recently added to Midway church and two to New Harmony, in Harmony Presbytery. The charges are in pastoral charge of Rev. R. D. Perry.

The Rev. W. H. Adams will supply the church on Sullivan's Island during the summer. His postoffice address has been changed from Lexington, Mass., to Charleston, S. C.

The Rev. R. P. Kerr, of Thomasville, Ga., has accepted an invitation to supply the church at Columbus, Ga.

During the last two weeks, nine communicants have been added to the church at Columbia, S. C.—six by certificate, and three on profession of their faith.

A correspondent writes us that "the dwelling-house occupied by the Rev. A. L. Miller, at Centre Point, in Nazareth congregation, Spartanburg, Co., S. C., was consumed by fire on the night of the 26th ult. A part of the furniture was saved; the clothing of the family was almost an entire loss. The loss, however, which will be most keenly felt by this deserving young minister, is his library, consisting of some three hundred valuable theological books, and all his sermons, the work of some seven or eight years. The books and sermons are an entire loss.

NORTHERN PRESBYTERIAN.

On April 4th twenty-seven persons were received into the Third church, Chicago, Ill., on profession of faith in Christ. The membership is now 1,600 or very nearly so.

The amount received and transmitted by Mr. Rankin, treasurer of the Persian famine fund is $17,106.

REFORMED (DUTCH).

Rev. Dr. Mancius S. Hutton died of heart disease on 11th inst. in his 77th year.

The Congregationalists of Plainfield, N. J., have decided to reorganize and to abandon the church property held by them to the Reformed Church.

METHODIST.

The New England Methodist Conference refused to admit Anna C. Oliver to deaconship, but afterwards placed itself on record as favoring women in pulpits by instructing the delegates to the General Conference to use their influence in removing all distinctions of sex in the offices and ordinations of the ministry.

The loan fund of the Methodist Church Extension Board has accumulated to $342,000, with more than enough subscribed and pledged to swell the total to $500,000.

BAPTIST.

The Baptist Union Theological Seminary, Morgan Park, Illinois, has seventy-six students this year, of whom eleven are in the Scandinavian department.

The Evangelical Baptist Benevolent and Missionary Society has voted to execute a new mortgage on Tremont Temple in Boston for $150,000, and to spend that sum in rebuilding the Temple. The old mortgage of $120,000 has just expired.

PROTESTANT EPISCOPAL.

Rev. Dr. F. Swentzell has left the Methodist Protestant Church to take orders in the Episcopal.

Seymour L Husted of Brooklyn, N. Y., placed a package containing $10,000 on one of the contribution plates at St. Mary's Protestant Episcopal church. It was to pay a mortgage on the rectory.

The late George Affleck of Hartford, Conn., left $9,000 in trust to the bishop of the diocese to be expended in relieving the poor of the city; also $2,000 to the Hartford Hospital and $8,000 to the Orphan Asylum.

MEETING OF ORANGE PRESBYTERY.

An adjourned meeting of Orange Presbytery will be held at Henderson, N. C., on the 28th of April, inst, at 8 o'clock p. m.

F. H. JOHNSTON, Stated Clerk.

Mrs. Wise—No doctor's bills for the past year, and has less than five dollars for medicine, and eight in the family.
Mrs. Jones—Would that I could have a like experience with my family.
Mrs. Wise—You can, if you will make Simmon's Liver Regulator your household remedy. From the youngest to the oldest, we take the Regulator whenever we feel Dyspeptic, Bilious, Feverish, or out of sorts, and it always relieves the Stomach, regulates the Bowels and quiets the Nerves.
"I have used your family medicine, called Simmons' Liver Regulator, for several years, and find it the best medicine for a family to keep in the house. I can eat anything I wish at night, and take a dose after it, and sleep as sound and sweet as ever. I have not spent one dollar for my family for medicines in five years, only for your Regulator, and must say it does all it says in will.
J. A. NELSON,
Merchant, Macon, Ga.

If your hair is coming out, or turning gray, do not murmur over a misfortune you can so easily avert. AYER'S HAIR VIGOR will remove the cause of your grief by restoring your hair to its natural color, and therewith your good looks and good nature

EAST ORANGE, N. J., Oct. 8, 1877.
Some three months ago I found myself suffering with Brights disease—Albuminuria. By the use of a reliable test I found albumen in the urine, and in some slight degree in a few instances in a coagulated state. I suffered from dropsy, particularly about the ankles, slight pains about the kidneys, a derangement of digestion, great dryness of the skin, and at times much thirst, and, of course, a gradual failing of strength. This was about the state of things when I commenced taking the Safe Kidney and Liver Cure. I took about six tablespoonfuls every day for one week, when I found all my symptoms decidedly improved, and at the end of two weeks it was difficult to detect any trace of albumen. Having imprudently taken cold I had a very slight relapse some two weeks ago, when I began again using the medicine, and am now as well as ever.
D. W. BARTINE, M D., D.D.

THROAT DISEASES OFTEN COMMENCE with a Cold, Cough, or unusual exertion of the voice. These incipient symptoms are allayed by the use of *Brown's Bronchial Troches*, which if neglected often result in a chronic trouble of the Throat.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At his residence in Guilford county, on the morning of April 7th, PAUL COBLE, Esq.

For three months he had endured much pain, which was borne with christian patience and resignation. As his end drew near his confidence grew stronger, till at length he passed away in the clear, bright sunshine of christian hope and peace. In his death, irreparable to his family, the Church has lost a valuable member, the country a good citizen, and the poor a true friend.
W. B. T.

At the Brown House, in Macon, Ga., 5th April, inst., of consumption, EDWARD WALDRON, of New Brunswick, N. J.

Mr. Waldron was returning home from Florida, where he had spent the winter in search of health. Finding the climate of Macon pleasant he had stopped there some weeks, and purposed remaining during the spring. An hour or two previous to his decease he was walking around in the best of spirits, enjoying as good health as the fatal nature of his disease permitted. He leaves a widow and a family of children. Mr. Waldron married in North Carolina, a daughter of Mr. E. Martin, of Washington, where the immediate relatives of Mrs. Waldron still reside.

RESOLUTIONS OF RESPECT.

Whereas, We have learned with profound regret of the death of our esteemed friend, Mr. JOHN D. BROWN, which occurred on the 6th day of April, 1880, at his home in Salisbury, N. C.; and

Whereas, we, North Carolinians, and other friends of the deceased residing in New York city, desire to give expression to the sentiment of sorrow which fills our hearts at the announcements of this fiat of Omnipotence, and to bear our testimony to the great worth and high christian character of our late friend and brother salesman; and

Whereas, We would tender our heartiest sympathies to the sorrowing widow and family of our friend in this sad hour of their bereavement; now, therefore, be it

Resolved, That in the death of Mr. John D. Brown we, ourselves, have lost a friend whose genial qualities, whose exemplary character as a christian gentleman, whose diligence and rigid honesty in business, whose fairness in competition, and whose inflexible devotion to duty in whatever sphere of life it has pleased God to call him, have now our highest admiration, and his memory shall ever live in our hearts as one whose bright example throughout a long and eventful life should stimulate us, who survive him, to emulate his virtues.

Resolved, That in the death of this true son of North Carolina our State has lost a representative, and our merchants an agent in this great centre of commerce, whose example reflected credit upon the former and whose faithful services will be remembered with gratitude by the latter.

Resolved, that to the bereaved widow and family of our deceased friend we tender our deepest sympathy in their affliction, and we humbly and devoutly implore Him "Who doth not willingly afflict or grieve the children of men" henceforth to shower his blessings upon them.

Resolved, That in grateful recognition of his kind and generous actions to our friend, we do hereby tender to Mr. Edward S. Jaffrey, of New York, in whose service the deceased has labored for the past ten years, our sincere thanks for his generosity and personal kindness to our brother salesman during his last fatal illness in this city.

Resolved, That a copy of these resolutions be forwarded to the family of the deceased, to Mr. Edward S. Jaffrey, and to the *Salisbury Watchman* for publication, with a request that all North Carolina papers publish the same.

(Signed) E. G. CHEATHAM, Chairman.
J. T. LANDIS, Secretary.

GEO. T. LEACH,
J. H. ANDERSON,
J. E. MOOSE, } Committee.
B. C. PEARCE,
L. W. VICK,

IN MEMORIAM.

Mr. DANIEL MURDOCK McCORMAC died at his residence, in Shoe Heel, on February 4th, 1880, in the 45th year of his age.

Mr. McCormac had been in feeble health for some time, and was at intervals a great sufferer; but nevertheless, his death was in a measure unexpected and sudden, and proved a severe and painful shock to his family and friends. He, however, was prepared by grace, we believe, for the solemn event, and was enabled to meet it composedly and triumphantly. A devoted wife and two interesting little ones, with a large circle of relations and friends, are left to mourn his untimely end: for he was cut off in the meridian of life, and in the midst of his usefulness.

The community in which he lived, and the church of which he was so long a worthy and consistent member, feel greatly his loss: but who can fully appreciate the loss which his own immediate household has sustained! A useful citizen, a conscientious and honest business man, a consistent Christian, a quiet, unobtrusive gentleman of suave and courteous manners, his loss is deplored by all, and all miss him. But especially and most sadly is he missed in that little home circle of which he was the honored and beloved head and faithful prop. For them how profound and sincere should our sympathies be. May they realize the rich fulfilment of the precious promises of God's Word, especially intended for the widow and the fatherless. It is not easy for the outside world to appreciate fully the depth and tenderness of the love of the husband and father for his own little household, and how peacefully and happily he lived in the bosom of that home ever pervaded with the atmosphere of warm, pure affection, remote from the common gaze. May the blessed Saviour, in whom he believed, and in whom he has sweetly fallen asleep, we trust, by his own living presence, cheer that home, brightening it by the light of His countenance, and warming it by His infinite love!

Mr. McCormac connected himself with the Lebanon Presbyterian church in December, 1858, under the ministry of Rev. Daniel Johnston. Residing in Shoe Heel when the church in that place was organized he was one of those who petitioned Fayetteville Presbytery for its formation, and was in full communion with it, and a consistent, useful and deeply interested member of it at the time of his death. His walk was blameless, his life consistent, and in all his relations he was faithful. Of a modest, retiring and undemonstrative disposition, few knew the sterling excellence of his character. But his great desire was to do his duty and glorify his God. Especially was he anxious that his children after him should walk in the faith of their fathers. Even to his last hour he was careful to leave particular instructions how he wished them taught and trained.

We believe a good man has gone to his rest; and that the God whom he served and in whom he trusted, will prove a God and Father to his widow and children after him.
J. Q.

WILLIMGTON MARKET

DURING WEEK

ENDING APRIL 20.

SPIRITS TURPENTINE.—The market has been steady with sales at 30 cents until Saturday when price was nominal, and market dull. On Monday sales were made at 29½ cents, but on Tuesday at close there was better feeling.

ROSIN.—Strained and Good Strained readily brought $1 10 until Saturday when sales Good Strained were made at $1 05 Monday unchanged. At close market was dull. Sales of Pale were made at $3, Extra Pale at $3 25, and Window Glass at $3 50.

CRUDE TURPENTINE.—Sales at $1 for Hard, $2 for Yellow Dip and $2 50 for Virgin throughout.

TAR.—Sales on Wednesday, Thursday and Friday at $1 40 and on the day last mentioned also at $1 30; Saturday sales at $1 30—closing weak.

COTTON.—Market has been weak and dull. Wednesday and Thursday Middling quoted at 11⅛; on Friday and Saturday at 11⅛.

CORN.—In large stock and market quiet. Large bulk if offered would bring about 60 cents for White and 57½ @ 58 cents for Mixed.

TIMBER.—Owing to low stage of river receipts are light. Demand for good timber continues and prices are unchanged.

The General Assembly of the Presbyterian Church in the United States

Will meet at Charleston, S. C., on the third Thursday (the 20th day) of May, 1880, in the Second Presbyterian church, at 11 o'clock a. m. The opening sermon will be preached by the Moderator of the last Assembly.

The undersigned, Committee on Commissions, will meet in the Lecture Room of said church on Wednesday, the 19th, at 8 o'clock p. m., to enroll the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
WILLIAM BROWN, Permanent Clerk.

FEELS YOUNG AGAIN.

"My mother was afflicted a long time with Neuralgia and a dull, heavy, inactive condition of the whole system; head ache, nervous prostration, and was almost helpless. No physicians or medicines did her any good. Three months ago she began to use Hop Bitters, with such good effect that she seems and feels young again, although over 70 years old. We think there is no other medicine fit to use in the family."—A lady, Providence, R. I.

Get Lyon's Patent Heel Stiffeners applied to those new boots or shoes before you run them over.

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Hop Bitters are the Purest and Best Bitters Ever Made.

They are compounded from Hops, Buchu Mandrake and Dandelion—the oldest, best and most valuable medicine in the world and contain all the best and most curative properties of all other Bitters, being the greatest BLOOD PURIFIER, LIVER REGULATOR, and Life and Health Restoring Agent on earth. No disease or ill health can possibly long exist where these Bitters are used, so varied and perfect are their operations.

They give new life and vigor to the aged and infirm. To all whose employments cause irregularity of the bowels and urinary organs, or who require an Appetizer, Tonic and mild Stimulant, these Bitters are invaluable, being highly curative, tonic and stimulating, WITHOUT INTOXICATING.

No matter what your feelings or symptoms are, what the disease or ailment is, use Hop Bitters. Don't wait until you are sick, but if you only feel bad or miserable use the Bitters at once. It may save your life. Hundreds have been saved by so doing. ☞$500 will be paid for a case they will not cure or help.

Do not suffer yourself or let your friends suffer, but use and urge them to use Hop Bitters.

Remember, Hop Bitters is no vile, drugged, drunken nostrum, but the Purest and Best Medicine ever made; the "INVALID'S FRIEND AND HOPE," and no person or family should be without them. Try the Bitters to-day.

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BLACK ALPACA.

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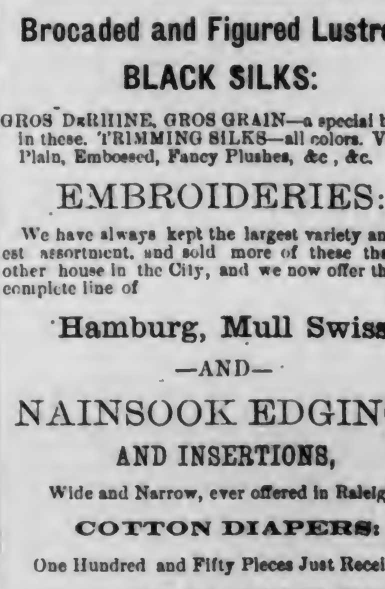

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Respectfully,
R. M. McINTIRE.

P. S.—Send for samples and send Basque if you wish your dresses nicely made. Correspondence solicited and orders promptly filled.

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SUPERIOR COURT.
NEW HANOVER COUNTY:

ELEANORA JONES, Plaintiff,
Against } SUMMONS.
JAMES L. JONES, Defendant,

STATE OF NORTH CAROLINA,

To the Sheriff of New Hanover County—Greeting:

You are hereby commanded to summon JAMES L. JONES to appear at the next term of said Court, to be held at the Court House in Wilmington, on the 13th Monday after the 1st Monday in March, 1880, to answer the complaint of said Plaintiff, which has been this day filed in the office of the Clerk of the Superior Court of New Hanover County. If the Defendant shall fail to appear at that time, the Plaintiff will apply for the relief demanded in the complaint, together with the costs of this action.

Of this summons make due return to the Clerk of said Court for the County of New Hanover.

Given under my hand and the seal of said Court, this 16th day of March, 1880.

S. VANAMRINGE,
Clerk of said Court
MARSDEN BELLAMY,
Plaintiff's Attorney.
mch 24 636-1aw6w

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NASAL AND BRONCHIAL CATARRH

EFFECTS OF CATARRH IN THE SYSTEM.

Catarrh, in ordinary circumstances, whether brought on by climate or accidental causes, is not by any means difficulty to cure in healthy persons, provided proper treatment is commended before the disease has obtain a firm hold. But in cases where the patient has, either from hereditary predisposition or direct irregularity, a tainted diathesis, Catarrh appears in its worst form and assumes a phase of the most dangerous character, requiring the most careful and scientific management. In these cases the disease is not confined to the linings of the interior of the Nose, but extends to the Ethmoid bones, which, forming the Nose, are like filagree in their delicate construction, and as thin as an egg-shell. The decomposition of these bones, and consequent falling in of the Nose, is one of the most painful and hideous pictures that humanity can show as the result of neglecting this repulsive disease. The membranous lining of the Nose lies close to the Ethmoid bones with all their network of nerves and blood-vessels, and when inflamed such is the vitality that the circulation of blood is increased to three times its normal condition, the inflammation extending to the Ethmoid bones, ulcers are formed that penetrate through the entire cartilages the bone becoming necrosed, the acrid discharges assume a frightful fetid character, and, in scrofulous cases, almost unbearable, the patient often, from injury of his own sense of smell, being unable to comprehend the terrible extent of this effluvium in its loathsomeness to others. The membrance then becomes thickened by continuous inflammation, albuminous deposits become mixed with the discharge, resulting in destruction and absorption of the Nasal Bones.

Bronchitis, or Inflammation of the Bronchial Tubes.

THE THROAT This disease is so closely connected with *Catarrh* that it may be truly described as a branch of that disease, only Modified and changed by the nature and organization of the parts affected, *Catarrh* being confined to the interior of the Nose, while *Bronchitis* affects the small pipes entering into the lungs, known as the Bronchial Tubes. Where this disease obtains its worst character, tumors grow up like mushrooms, creating inflammatory adhesions and discharge of offensive matter from the throat, extending through the Eustachian Tube to the ear, which becomes affected. The absorption of the tuberculous matter is very dangerous and frequently results in *Pulmonary Consumption and Death.*

TO THE READER.

Can you comprehend in its terrible significance that this disease is more fatal to mankind than all the fevers and other ailments we know of?—or the millions of people that labor under it? Many often are unconscious of its ravages until the discharge from the nose and throat bring it painfully home to them, in the ineffective efforts to cough and expectorate the offensive matter. Can anything be more digusting to the onlooker than this spectacle! Yet none are so frequent. You will find it in every street-car, in every public conveyance. This is only the begining of the disease. It requires instant scientific treatment. From the delicate organization of the parts affected, there is no time to lose; nothing but the most decided measures will arrest the silent progress of this cruel malady. There must be no neglect.

CATARRH AND AMERICANS

There are few among Americans who did not know by experience some of the symptoms of this disease, and upon many it has fastened itself with a tenacity which defies the skill of the ordinary physician. The "hawking" and spitting for which Americans are sometimes ridiculed by foreigners, are due to this disease, produced by the peculiarly changeable nature of our climate, on account of which colds are contracted, and settle in the head, or the throat and lungs.

CATARRH COMPLETELY RID OF.

193 E. FAYETTE ST., Baltimore, Md., Dec. 20, 1879.
REV. T. P. CHILDS—I have the pleasure of informing you that after a faithful use of your remedy for eight weeks ending March 28, 1879, I am completely rid of a stubborn case of Catarrh of three years' standing—breathing tubes clear as a whistle, appetite and digestion good. Yours, THOMAS B. HAND.

The Family of a Missionary CURED—CHILDS' TREATMENT All It Professes To Be.

Rev. Thomas Allen, now residing in Dayton, Ohio, after six years' service in India, accepted the position of District Secretary of the American Missionary Union for Ohio and West Virginia. The family contracted catarrh while in India.

DR. CHILDS—*Dear Brother*: This is to certify that I have used your *Catarrh Specific and Cold Air Inhaling Balm* in my family with the most beneficial results. My son, now in Madison University, New York, was so badly afflicted with *Catarrh* I feared for a time that he was incurable; and, when I applied to you for medicine, my hope was faint. It acted speedily and efficiently, and I believe saved him from an early grave. He is now perfectly cured. My wife, who had become very much reduced by a residence in Farther India, as a missionary, has derived great benefit from your *Inhaling Balm*. I can most heartily commend these medicines to the afflicted, believing they are all they profess to be.
THOMAS ALLEN, Dayton, O.

The Chancellor of the University of Nebraska Cured.

Too much stress can not be laid upon the following testimonial. Dr. Fairfield is well known all over the United States as a man of high standing, learning, and great eloquence in the pulpit. He is at present the *Chancellor of the University of Nebraska*. Prior to the use of *Childs Catarrh Specific* he had utterly lost the use of his voice, and was compelled to suspend his daily lectures.

Can Lecture Daily.

REV. T. P. CHILDS—Dear Sirs: I think you have the true theory and practice for cure of Nasal Catarrh, and also for the treatment of the respiratory organs. My throat is now so well restored that I lecture daily without any difficulty, and find no difficulty whatever in preaching. You are at full liberty to use my name for the benefit of others.
Yours, very truly, E. B. FAIRFIELD, D. D., L L. D., Lincoln, Neb.

United States Express Agent Cures His Daughter.

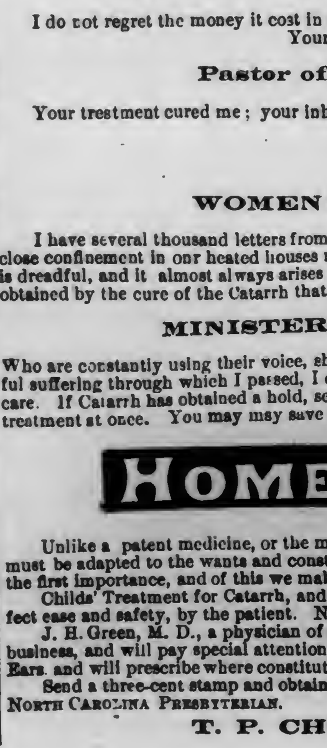
T. P. CHILDS & CO.: Dear Sir—About three years ago a severe attack of Measles left my daughter with Catarrh of the Head. A severe Cold aggravated the disease. I commenced using your treatment, and she commenced to improve at once. Now my daughter is entirely well—all the horrid disease gone. Your treatment is marvelous in its effects. JOHN W. RILEY, U. S. Express Agent, Troy, O.

A Leading Ohio Judge Cured—A Thousand Thanks for Childs' Treatment.

JUDGE J. COLLETT, of Lima, O., writes: "You will remember how terribly Catarrh had taken hold upon me. Now I am cured; head free, air passages all open, and breathing natural. I express to you again what I said in a recent letter, 'A thousand thanks to you for so sure a remedy and so very cheap.'"

Childs Catarrh Treatment
HAS STOOD THE TEST OF YEARS.

In twelve years' practice 45,000 Catarrh Sufferers have applied for relief, and thousands of testimonials have been received from all parts of the country.



Catarrh Eighteen Years.

Terrible headache, disgusting nasal discharges, dryness of the throat, acute bronchitis, coughing, soreness of the lungs, raising bloody mucus, and even night sweats for *Eighteen Years*, incapacitating me for my professional duties, and bringing me to the verge of the grave—ALL were caused by, and the result of, Nasal Catarrh. After spending hundreds of dollars and obtaining no relief, I compounded my CATARRH SPECIFIC AND COLD AIR INHALING BALM, and wrought upon myself a wonderful cure. Now I can speak four hours with no difficulty, and can breathe freely in any atmosphere. At the calls of numerous friends, I have given my cure to the public. It is certain, thorough and perfect, and is endorsed by EVERY PHYSICIAN who has examined it.
T. P. CHILDS.

Many of our leading divines, lawyers, and prominent business men have tried this remedy with wonderful success. We know Mr. Childs as an honest Christian man.—*Cincinnati Daily Gazette.*

A Lady in Massachusetts Cured.

REV. T. P. CHILDS—*Dear Sir*: I have suffered from a severe cough most of the time for the past four years. Physicians have told me it was caused by chronic inflammation of the bronchial tubes. I procured some of your Cold Inhaling Balm, with other medicines, about the middle of last January, and have used it since with most satisfactory results. I have not been so nearly free from a cough during the past four years as I am at this present time, and the result is wholly due to the use of your balm, which I heartily recommend to that large class of invalids who have consumptive tendencies.
Very respectfully yours, MRS. J. H. BULLARD, Springfield, Mass.

Horrible Suffering of a Resident of Texas.

One of the most terrible cases of Catarrh we have had in our practice was that of W. C. Sandel, of Willis, Montgomery County, Texas. He says:

In 1873 I was attacked with the Catarrh, slight at first, but it gradually grew worse and worse. In the spring of 1877 the disease assumed a new form; my mouth and throat were attacked, ulcers were formed, and soon the ulva was all eaten away, and large sores through the posterior nares. My condition was now not only deplorable, but apparently hopeless. Large quantities of *very offensive* matter were discharged from the nostrils and throat; and for days together I could take no food but spoon victuals. I knew of no remedy, and the doctors could give me no relief or advice. My sufferings were intense, and distraction of mind was added to my physical sufferings.

After three months use of our treatment he reported a radical change for the better, and again in a recent letter he says: "I AM ENTIRELY CURED; all the horrible disease entirely removed.

REV. T. P. CHILDS—*Dear Sir*: I value your Inhaler and medicine for bronchial troubles very highly. I would not take a farm for it if it could not be replaced.
Respectfully, J. P. ROBERTS, Chicago, Ill.

Pastor in New Jersey Does Not Regret the Cost.

I do not regret the money it cost in using your medicine. I can heartily recommend your treatment.
Yours, E. J. LIPPINCOTT, Clarksboro, Gloucester County, N. J.

Pastor of Methodist Church Cured.

Your treatment cured me; your inhalers are excellent. This is the only radical cure I have ever found.
E. S. MARTIN, Pastor M. E. Church, Port Carbon, Pa,

WOMEN THE MOST GRATEFUL.

I have several thousand letters from grateful women all over the country. Their sedentary habits and close confinement in our heated houses make them very susceptible to this disease. Foul breath in a woman is dreadful, and it almost always arises from Catarrh or its baneful attendants. Pure sweet breath can be obtained by the cure of the Catarrh that causes it.

MINISTERS, LAWYERS, TEACHERS,

Who are constantly using their voice, should be watchful of the first approaches of Catarrh. After the dreadful suffering through which I passed, I cannot too strongly urge upon my brother speakers the necessity of care. If Catarrh has obtained a hold, send at once and obtain my CATARRH SPECIFIC, and commence the treatment at once. You may may save yourself years of agony.

HOME TREATMENT

Unlike a patent medicine, or the many so-called Catarrh cures advertised, CHILDS' CATARRH TREATMENT must be adapted to the wants and constitutional needs of each individual patient. A knowledge of this is of the first importance, and of this we make a special study.

Childs' Treatment for Catarrh, and for diseases of the Bronchial Tubes, can be taken at home, with perfect ease and safety, by the patient. No expense need be entailed beyond the cost of the medicine.

J. H. Green, M. D., a physician of twenty years' general and special practice, is now associated in the business, and will pay special attention to all diseases of the Upper Air Passages and to Affections of the Ears, and will prescribe where constitutional treatment is necessary.

Send a three-cent stamp and obtain the facts and expense of this treatment. Say you saw this in the NORTH CAROLINA PRESBYTERIAN. Address
T. P. CHILDS & CO., Proprietors, Troy, Ohio.

FOR THE FAMILY.

Only a Baby.

BY REV. OLIVER CRANE, M. D.

Only a baby, so tiny, so canny,
Emblem of innocence, weakness and wants,
Petted and fretted and teased by so many.
How they are mauling him,
Pulling and hauling him—
Handled and dandled by cousins and aunts.

Only a baby, now growing and crowing,
Ready to laugh and as ready to cry;
Coying, coqueting, so cunning, so knowing,
What can be done with him,
But to make fun with him,
Stealing a kiss and a nudge on the sly?

Only a baby in mischief forever,
Noisy busy from morning till night;
Yet so amusing, so merry, so clever,
What can you say to him,
What but to play to him,
Letting him caper with all his might?

Only a baby, but playing the tyrant,
Saucily saying I won't and I will,
Coaxing till winning, so archly aspirant,
What can you do with him?
Glad to get through with him,
Only when tucked in his cradle and still.

Only a baby, now walking and talking,
Making all ring with his racket and fun,
Rolicking, frolicking, stammering, stalking,
How can you share with him,
How can you bear with him,
Armed with his drum and his whistle and gun?

Only a baby—a schoolboy in trousers,
Trudging each morning away to his school;
Joining his mates in exuberant rousers—
How it amuses him,
While it excuses him,
Setting a trap for an April fool!

Only a baby a baby no longer
Growing to boyhood as fast as he can;
Stouter in body and mentally stronger!
Now he is yearning for—
Now he is burning for
Time to go by to be counted a man.

—*Interior.*

"For Thine is the Power."

"I can't do it—it's quite impossible. I've tried five times and I can't get it right," and Ben pushed his book and slate away in despair. Ben was a most ambitious boy; he wanted to be "head" in the school; for had not the minister already spoken about him, and said such a boy ought to have a chance at college? But Ben worked at great disadvantage. His mother, though a good Christian woman, and a lady, in the best sense of the word, had had very few advantages when a girl, and so could not help Ben, and the father, who might have done so, had died, leaving his widow with three little children to support by her needle.

Mrs. Hartley gave a little sigh at her boy's perplexity, but only said quietly, 'Then you don't believe in the Lord's prayer?'

"The Lord's prayer, mother! Why, there's nothing there to help me with this example."

"O yes; there is help for every trouble in life in the Lord's prayer, if we only know how to get at it. I'm afraid you don't yet know that prayer."

Ben flushed. If it had been anybody else that had said that, he would have been really vexed but mother was different. Ben always tried to be sure he quite understood her, for he never for one instant forgot why her hands were never idle.

"Now mother, you don't mean that. I've said that prayer ever since I was a baby! I could go to bed or leave my room in the morning without saying it. I know I sometimes don't think enough of what I'm saying, but you know, mother, I do try to mean it—I—I—" But Ben stopped, his voice half choked.

The mother saw that her boy had misunderstood her, and answered quickly, 'I never doubt, Ben, boy, that you are trying and praying, but I was trying a long time before I knew what the last part of the Lord's prayer really meant. I'm no minister or scholar, but I'll try and tell it to you. You know we ask God for bread, to be kept from evil, and to be forgiven, and then we say, for *thine* is the kingdom and the power and the glory. It's God's power we rely on—not our own; and it often helps me, Ben, when I have a difficult new pattern to fit I say 'For *thine* is the power—this is my duty, Heavenly Father, give me Thy power,' and he does, Ben, he does."

Ben sat silent. It seemed almost too familiar a prayer. And yet, that time when he had to stay from school because he had no clothes, he had asked God; and the minister's wife had brought him a suit the very next next day. "But a boy's sums, mother!" he said.

"I think that sum is just as much to you as many a grander sounding thing to some one else. You say if only you get that right you'll be perfect for the month. Now, I care a great deal about that, but I'm quite sure that your Heavenly Father loves you more than I do. *I* would help you so gladly, Ben, if I could, but He *can* help you; His is the power; ask Him."

There was another silence, and then Mrs. Hartley said: "Now, Ben, I want you to run to the store for some sewing silk for me; the air will do you good. I believe, my son, that if you ask you can do that sum when you come home."

Ben started at once; his mother's slightest wish was law to him. He ran along, enjoying the rest from study and the cool, fresh air. The sewing silk was bought, and Ben started home, when he caught sight of Phil Earlie across the street. Ben gave a whistle boys so delight in, and Phil looked back and joined him.

"Done your lessons?"

"All but my sums"

"Did you try that fifteenth example?"

"Yes."

"Get it right?"

"No, not yet, but I will."

Phil gave a provoking little laugh. "You will? I guess not; I've done it, but I never could have found it out alone. I had help."

Ben's heart fairly ached with envy for a moment. It was always so; Phil had his uncle George, and other boys had large brothers or fathers to help them; only he was left quite alone. But just then he remembered his mother's words, "It's God's power we rely on—not our own." "I'll get help too," he said to himself.

The boys chatted on, played leap frog and raced each other; but even as he raced and romped Ben felt changed. He had begun to believe in his Heavenly Father as never before, and was wonderfully happy.

After giving the silk to his mother he picked up his slate and book and went up to his own little room. Kneeling by the bed he repeated the Lord's Prayer, stopping at "Thine is the kingdom and the power. Heavenly Father, I want power to understand this. There's no one to help me; please give me power."

Ben waited a moment, and then, still on his knees he took his slate and tried again. Do you ask me, Did he succeed? 'If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not." Ben had asked, and God answered. After a little earnest thought he saw what rule he had neglected, and worked the example correctly. The next day he was "head," for he was the only boy who had "done his sums without being helped."

"Yet I was helped, mother," he said, "and I shall never forget the last part of the Lord's Prayer after this."—*S. S. Times*

They who possess the deepest knowledge of human nature are the least violent in claiming its frailties.

MISCELLANEOUS.

The Baby Elephant.

On the 10th of March an event occurred in Philadelphia that has aroused universal curiosity and interest. It was the birth of a baby elephant, which immediately became famous as being the first of his kind, so far as is known, ever born in captivity. All other elephants brought to this country for exhibition, or used in eastern countries as beasts of burden, have been captured and tamed, and it has heretofore been regarded as an unquestioned fact they would not breed in captivity.

The mother of the cunning little fellow who is attracting so much attention is a large black Asiatic elephant named Hebe, and belongs to the great London Circus. She is acknowledged by all the other elephants of the circus as their queen and they are all loyally devoted to her. She and six other large elephants have been spending the winter in a stable at the corner of Twenty-third street and Ridge avenue, Philadelphia. Here the elephants stands in a large room, each with their hind legs chained to posts.

Immediately upon the birth of the little elephant the others seemed to become crazy with joy. They had been very quiet, but they set up the most tremendous bellowing and trumpeting imaginable. Some of them broke their chains and danced about in the most grotesque manner, besides performing all the tricks they had been taught in the circus ring. The general excitement communicated itself to Hebe, and in a moment she became the most fractic of them all. Snapping the chains that bound her to the posts as though they were threads, and apparently becoming for the first time aware of the presence of her baby, she seized him with her trunk and threw him with great force, twenty yards or more, to the opposite side of the room. He fell close beside a large stove, around which was a railing of heavy timbers. Rushing after him, his crazy mother beat down this railing, threw him over the stove, and in her madness would probably have killed her baby, had not her keeper, who had fled for his life upon the first outbreak, returned with help and attracted her attention. With considerable difficulty she was secured and again chained to the posts, and the other animals were also quieted. During all the confusion the baby had stood motionless in the place to which his mother had flung him, and had regarded the whole scene with a look of wise solemnity, such as only a baby can assume.

When quiet was restored he became very frisky, and was willing to make friends with everybody. He ran about with his mouth wide open, and his little trunk pointing upward in the funniest way possible. He blundered about here and there, running against all sorts of things, and finally seemed overjoyed to be taken back to his mother, who has ever since shown the greatest fondness for him. He is thirty-five inches high, and weighs two hundred and fourteen pounds, so that he is about the size of a large New Foundland dog. He is fed by means of a nursing bottle made of a yard of rubber hose and a large funnel. One end of the hose is put in his mouth, and the other is attached to the funnel, into which the keepers pour warm milk until the baby shows that he has had enough by throwing down his end of the tube.—*Presbyterian.*

Concerning Diamonds.

J. Ballantine Hannay's discovery of a process of making diamonds was the subject of "an evening" at the Royal Society on Thursday night, and to-day there are signs of a coming diamond panic. Skeptics say that the laboratory will never produce gems of the first water. It is conceded that the chemist may turn out "bort" or "carbonado," the black, unornamental diamond, which is used for rock-boring, and which in fact, penetrated the Mont Cenis for the locomotive. But enthusiasts say that the time is not far distant when Mr. Hannay and his followers will be able to flood the diamond market with gems equal to the "Koh-i-noor." A panic in diamonds would not be the first of the kind. Not many years ago, at the Leipsic Easter market, diamonds fell fifty per cent., owing to Dom Pedro paying the interest of the Brazilian state debt to England in diamonds instead of gold. In 1836 there was a great rise in the precious stones, and in 1848 the revolution in France sent them down again. From that period they went up at the rate of five per cent. a year until 1865, when the United States came into the European market as a great purchaser, and immediately after the civil war between North and South, they rose suddenly 25 per cent. At the end of the Franco-German war they went up again, but the discovery of diamonds at the Cape lowered the price for several years. The gem has lately, however, recovered its position and value, and just now, when science tilts at it, the favorite stone may be said to have renewed its ascendency in the world of fashion, and also as a banking security. Mr. Streeter, in his recent work on "Precious Stones," says the trade in gems is a much more important business than ever it was before. Prior to the discovery of America, India was the great emporium of precious stones. Pegu received a large annual sum for its exports; so did Ceylon, and even now there is a jewel market held in Ratnapura at the yearly Buddha festival. The price on these occasions is largely determined at the moment by the rank and wealth of the buyers. It is calculated that the value of the stones found yearly in the island of Ceylon is $50,000. A hundred years ago Brazil became a powerful rival to India. The trade was a prerogative to the crown. The total value of Brazilian diamond produce from 1861 to 1867 was $5,440,000. The largest reputed diamond in the world is known as the "Braganza," which was discovered in Brazil in 1741. It weighed, in its rough state, 1,680 carets; was the size of a hen's egg, and is valued at the almost ludicrous estimate of $291,750,000. "But," says Streeter, "as it has never been cut, its genuineness is naturally doubted, and it is believed to be a white topaz." It is one of the State treasures of Portugal." The largest known diamond belongs to the Rajah of Mattan, in Borneo; it weighs 367 carats, and has been the subject of feuds and bloody battles; but the Rajah still holds it, and is supremely happy, it is said in its possession. The Governor of Batavia offered him $150,000 and two ships of war, with guns and ammunition, for it; but the "Rajah said: "No; it is a talisman in my family, and to part with it would bring misery upon us." "The Great Mogul," or Koh-i-noor, which is occasionally worn by Queen Victoria, is perhaps the most famous of stones, dating back to 56 years before Christ.—*London Letter in N. Y. Times.*

Wool.

A clever man once argued that cork trees grew to supply stoppers for ginger-beer bottles. That was his way of hinting that too much might be made of the argument from design. In spite of the warning thus conveyed we must, in the outset, mention a very curious fact or two about wool, that may be regarded as strengthening the argument from design or not, as the reader chooses. Wool is simply a kind of modified hair, depending on the very same conditions of the skin, into which we cannot now enter. But hair—especially human hair—and wool differ very much in one respect. Hair, when seen under the microscope, gives a succession of markings, more or less regular, running across it, indicating that it is composed of a series of cells very closely pressed together; but wool shows these markings so much more defined that they present a serrated outside surface, resulting from the inequalities where the cells join together. This is what gives the curl observable in wool and woolly hair. It is because human hair generally does not have these serrations that it cannot be felted, and that it can be woven only with great difficulty, and would not make very warm garments even it were. In preparation for some of the worsteds, indeed, one of the processes in combing wool aims at reducing the degree of serration, so as to obtain more smoothness and softness in the fabric. It may be mentioned, that one of the main reasons why such staples as mohair and alpaca so imperatively need to be mixed with other substances in being worked arises mainly from the shortness of the serrations. Sir Titus Salt's wonderful foresight and skill were seen as much in his clear discernment of the requisite qualities in the mixing staples as in the conviction of the availability of alpaca itself to produce a glossy and beautiful cloth. These microscopic inequalities in the wool are thus what give it its great value as a woven commodity—hair having comparatively little cohesion when woven together. Though the wool spinner may not have the fact in mind when he purchases his raw material, it is really the number of these serrations which determines qualities. The finer the wool the greater the number of serrations. The best Saxony wool, we learn, contains 2,?00 of these serrations in a single inch, merino wool only about 2,400, our own Southdown about 2,100, while the coarser sorts, as found on some of the Leicester sheep, does not present more than 1,850. It needs to be borne in mind however, that several qualities of wool are got off one sheep, and this it is which gives rise to the occupations of wool sorting or wool stapling.—*Good Words.*

About Maple Sugar.

I wonder how many of Aunt Patience's nephews and nieces ever saw real maple sugar?—in little delicate brown cakes I mean; square, and oblong, and round fluted ones, all looking in such a hurry to melt away in your mouths. I shouldn't wonder if there were a good many, who haven't much idea of where it comes from or how it is made, and would like to hear, as Horace Greeley used to put it, "what I know about sugar-making."

Well, in the first place there must be a tree, because you know the sugar is nothing at all but boiled-down sap; and a splendid tree it is. There are five different kinds of maples that grow east of the Mississippi, and I don't know how many more there may be west of it. Perhaps some of the nephews who live off there will write and tell us. The botanical people call them all *Acer*, sharp, vigorous, because they are such fine trees; but the *Acer saccharinum*, our sugar-maple, is the noblest of all. To be sure the swamp maple is very beautiful in the spring, when, before it gets any leaves at all, it is covered with red tassels, each one a cluster of ever so many tiny flowers no bigger than a large sweet-pea seed, and hanging on long, slender, tender little stems. Again, in the Fall its leaves turn very prettily. But every spring the sugar-maple gives out gallons and gallons of its life-blood to delight the sweet tooth of all the people, big and little. You know it is said that we think more of gratifying our palates than our sense of beauty. This blessed tree does both for us, however, because in the Fall it colors its leaves as no other tree does, rose-color, crimson, garnet, yellow or dark brown, and all these touched with dashes of green. There is a little leaf before me now of the wonderful red that isn't exactly like anything else, just tipped at the very end of the middle point with brilliant yellow, as if it had glowed and glowed in the glorious October air till the sun coaxed it to burst out into a tiny flame just before I, ruthless Vandal, came by with my penknife and carried it off to be shut up in a great book for days and days. Then after all the good tree's work is done out on the hill in the sun and wind, and a man has come with his ax and cut it down, it keeps people warm through the long cold winter better than any other kind of wood; for it is so hard and solid and burns so long that it has still another name; rock maple.

But about the sugar. You know that the sap of a tree is all drawn out of the ground by its roots, and goes up into its leaves, which throw off into the air a good deal of water that is in it, but keep the solid part for the tree to grow strong on. When they drop off in the Fall of course this breathing out stops, and there is no need for the roots to take in any more sap. But they do keep on all safe and warm down in the earth even after the frost comes; and then they begin again in the spring before the leaves think of waking up. So all the trees get very, very full of sap and the maple has so much that the minute you make a hole in its trunk out comes the drops, a steady little stream in warm, sunny days; and "good sugar weather" means frosty nights and just such days.

What do you think about it? There is no way of learning how a thing is done like seeing the operation with one's own eyes; but seeing with somebody's else is next best. So look through mine; and what do you see?

A pleasant bit of woods that lie along the top of a hill which is not very high, and looks toward the northeast over a little valley which holds the sleepy river, the railroad track and the great brick buildings of the factory, to the village, which is waking up in the sunny air to the consciousness that spring is coming sometime, before very long, in spite of two feet of snow still on the ground. At the bottom of the hill are a couple of men on an ox-sled beginning to break a zig-zag road up to the sugar-orchard. It is tedious business and the patient oxen have hard work of it, but they are four-legged proofs that patience and perseverance conquer all things, and after a while come steaming up to the sugar-house. A funny little shanty of a place it is, so built against the side hill that the back wall is about as high as the front, with a door on one side and three windows high up toward the roof, which slants backward a little and is guiltless of shingles. The whole building is not more than twenty feet square; but hundreds of pounds of sugar and gallons of syrup are made in it every spring and sent in every direction.

The two men have augurs with them and round pieces of wood, six or eight inches long, perhaps, and an inch thick, with a channel cut in the side to carry the sap. When they have bored holes in the trees and put these spouts in, and hung underneath the bright tin buckets, the sap comes running out, first a drop and then a great many all in a hurry, just as the school-boys and girls in the village rush out when school is done. Poor little drops! If they know what fiery trials were waiting for them they wouldn't be so anxious to get away from their slow journey up into the branches. Perhaps the reason why they stop coming now and then is that they have a presentiment of their fate.

When the buckets begin to grow full on the hundreds of great trees the men come around again, this time with two or three hogsheads on their sled. The buckets are emptied into them, the sled makes a good many trips to the sugar-house, and the sap-drops begin to have a warm time of it. For a clear, hot fire has been made, and over it has been mounted, with one end a trifle lower than the other, a great iron pan, eight or ten feet long by three or four broad, and curiously arranged inside. At intervals of about ten inches there are iron partitions which do not run entirely from side to side, but have a little passage-way alternately on one side and the other. The sap coming in at the top zig-zags its way along at such a leisurely rate that most of the water in it is evaporated during the journey, and it comes out at the lower end nearly or quite syrup. The additional boiling necessary to reduce it to sugar is generally given it in kettles, and if the orchard happens to be near the owner's house it often receives the finishing touches there. Some of the farmers make considerable profit in good seasons by furnishing to all sugar lovers, for the modest sum of twenty-five cents, unlimited hot sugar with the necessary accompaniments of doughnuts and pickles.—*Christian Union.*

I am the door; by me if any man enter in he shall be saved, and shall go in and out, and find pasture.

SECULAR MISCELLANY.

Reports that Mr. Tilden has prepared a letter withdrawing his name from the candidature for the Presidency. The Republican Massachusetts Convention recommends Senator Edmunds of Vermont as their choice for the President.

The heaviest snow storm for the past twelve months prevailed in these parts last Thursday. It commenced snowing about 10 o'clock, A. M., and fell thick and fast till after dark at night.—*Durham Tobacco Plant.*

Capt. R. B. Davis sold 700 pounds of tobacco at Hall's warehouse this week, which averaged 41½ cents.—*Hickory Press.*

Representatives of the Airline Railroad have agreed to aid the Rabun Gap Short Line Railway Company in the construction of a railroad from the Georgia State line to the Tennessee State line. Books of subscription have been opened in Franklin, N. C., and the *Franklin Reporter* learns from good authority that engineers will be placed on the Short Line on or before the 10th of May.

It is proposed to build a first-class hotel at Smithville, N. C., for the entertainment of such guests as will choose this as a watering place. Smithville is becoming popular and has many advantages.

Mr. R. K. Bryan, recent Senator from New Hanover and Pender, has bought the material formerly used in the publication of the Fayetteville *Gazette*, and on the 15th inst., will issue the first number of the Fayetteville *Examiner*.—*Fayetteville Banner.*

The *North State Press* of Washington, N. C., notes that continual complaints are made of the open and defiant manner, in which some of the liquor shops of that town desecrate the Sabbath, by open violation of all law and decency in retailing liquor on that day, and asks: Can no stop be put to this trade on the Holy Sabbath if not on other days?

Forest fires are sweeping through various counties of New Jersey. The fire originated from locomotive sparks. The village of Tom's River was entirely surrounded by fire and great alarm was caused for the safety of the town. Some buildings were burned. The fire crossed the river and is still spreading. The fine residence of Judge Jeffrey, with out buildings, has been burned. The area burned over is estimated at 600 square miles.

Good Evidence.

When such men as the Rev. Dr. Rankin, Rev. Dr. Harvey, Prof. Green, Dr. Bartine, Col. John K. McChesney, E. W. Neff, and a number of others equally trustworthy, signify over their own signitures of the marvelous efficacy of Warner's Safe Kidney and Liver Cure, in the diseases for which it is recommended, it is time to dismiss doubts on the subject.

POVERTY AND SUFFERING.

"I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring, which did them no good. I was completely discouraged, until one year ago, by the advice of my pastor, I procured Hop Bitters and commenced their use, and in one month we were all well, and none of us have seen a sick day since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost—I know it.

A WORKINGMAN.

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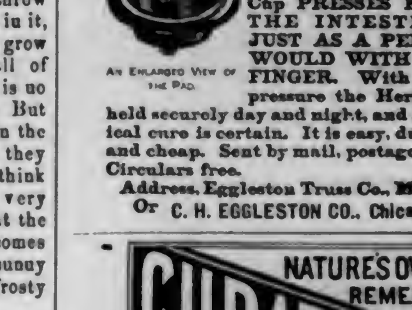

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A medicinal compound of known value—combining in one preparation the curative powers for the evils which produce all diseases of the *Blood*, the *Liver*, the *Kidneys*. Harmless in action and thorough in its effect. It is unexcelled for the cure of all *Blood Diseases* such as *Scrofula*, *Tumors*, *Boils*, *Tetter*, *Salt Rheum*, *Rheumatism*, *Mercurial Poisoning*, also *Constipation*, *Dyspepsia*, *Indigestion*, *Sour Stomach*, *Retention of Urine*, *etc.*

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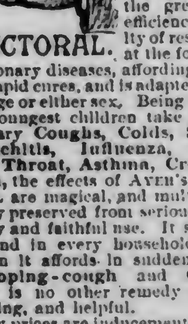

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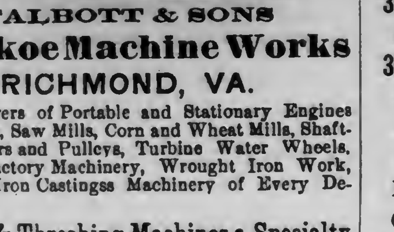

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For the N. C. Presbyterian.

DR. BRECKINRIDGE'S THEOLOGY.

Within the last twenty-five years we have had, either in part or in whole, contributions to our theological literature from three prominent men in the Presbyterian Church, viz: Dr. Hodge, Thornwell and Breckinridge. While all alike agree in their general view of divine truth, no three men treating the same subject ever differed more in the structure of their minds, in their training and learning, in the style, tone, temper and character of their discussion.

Of these men, all distinguished by uncommon powers of mind, Dr. Hodge was most versed in theological literature. He was both the oldest of all, and had spent his long life in a theological seminary. He was pre-eminently the scholar in theology. Dr. Thornwell was the metaphysical theologian. Metaphysics had been a special field of study, and his striking use he handled its weapons with skill and power. Dr. Breckinridge had been more in practical life. He came into the ministry from another profession and was pre-eminently a debater and polemic.

Taking Dr. Hodge's work as a whole, as being at once didatic, polemic and historic, considering its learning, its piety, its power of thought, its lucidity of statement, the way in which it confronts every new phase—considering all these particulars it appears to me to be the greatest, if not the greatest, book on theology in our langnage.

Dr. Thornwell's work is but a fragment, and it will always be a sorrow, to the Southern Church at least, that he did not live to finish it. We can easily judge from the fragment what an exquisite piece of work the whole would have been.

Dr. Breckinridge's book lacks the scholarship and lucid statement of Hodge, and the metaphysical clearness of Thornwell, and for various reasons will never occupy the place which the others will hold, yet for massive power of thought, for powerful statement of great truths, and for impressive and magnificent eloquence in detached passages, a Webster in weight and momentum when fully aroused, I hardly know his equal.

But the book will hardly take rank as a classic on theology, not only on account of its faulty distinction of theology—as objective and subjective, a distinction impossible to preserve, as he attempts to do—but the style of the main is not adapted to theological discussion. It is too diffuse, wordy, often redundant. It lacks compression and simplicity. It often appears to be setting forth some tremendous truth, under a verbose and rolling rotundity of phrase, which, when analyzed, amounts to but little. The book is too much of the nature of a sermon for the class room, and too much elaborate discussion for the pulpit. The result is that the lectures, as a whole, are not first rate lectures on theology, nor first rate sermons for the people.

Dr. Thornwell, it is well known, had a very high appreciation of Breckinridge, and in reviewing his second volume says: "Dr. Breckinridge's work will take its place by the side of the works of the greatest masters, and none will feel they are dishonored by the company of the new-comer. It is strictly an original work, the product of the author's own thought; the humblest christian, too, can read it with almost as much profit as the minister. We know of no book, ancient or modern, always inspiring the divine composition of John Owen, which can compare with it in spiritual power."

Per contra, thus writes a critic of the same book in the *Bibliotheca Sacra* for October, 1879:

"The work is of no value to the scholar, and but poorly suited to the wants of the unlearned. Beside the great masters in theology the author is a child, babbling confusedly. He uses phrases which contain whole theories, and the pith of controversy between opposing schools, as innocently and with as little appreciation consciousness that any one could think of raising a question upon them, as if he were merely bidding you good morning. These two volumes are a misfortune to their author and calculated to bring discredit upon the scholarship of the country. Such enormous pretension we have never seen conjoined with such humiliating a performance."

Were two criticisms ever more diverse? Whatever Dr. Breckinridge was he was not a "babbling child." If he ever babbled it was the babbling of a giant. His work will always repay reading, for its profound sense of God as the originating cause of all good in man, for the grand manner in which special topics are discussed; for power and originality on certain subjects; for unsurpassed pathos and eloquence scattered profusely throughout the book; for weighty and brilliant aphorisms and for glow and unction of feeling.

I do not, however, think anything in Dr. Breckinridge's theology is equal to his lecture delivered at the University of Virginia on the "Internal Evidences of Christianity." That seems to me the very grandest piece of writing in America since Edwards on Bible Evidence. I have often wished it had been published in a separate form. The book called "Evidences of Christianity" was composed of lectures delivered at the University of Virginia in 1852, and I judge is now out of print. It would be a good thing for the Church if Breckinridge's lecture was published in some cheap form and given thus to the public. Not only is the thinking in this lecture of the very first order, but I know of no writing in the whole range of English literature that excels it in vigor, grace and beauty of style. Simply as a piece of composition it ranks with Macaulay or Webster.

Among the passages in his theology which are very striking take the following on misery, which sin has entailed on man:

"Whether we consider the shortness of man's life, its utter uncertainty, the unsatisfying nature of all earthly things while it lasts, or its certain, painful and most generally sinful termination, whether we consider the physical evils which embitter it, the poverty, the toil, the sickness, the sufferings, the oppression, the famine, pestilence and sword, and all the countless ills to which flesh is heir; whether we turn our thoughts to the moral evils which degrade and defile us, poisoning all the enjoyments of our present state, and rendering us unfit for any better state to come; whether we turn our eyes for comfort into our own hearts and find them all polluted, or turn them to our perishing fellow-creatures and find them as miserable as ourselves, or to God and feel that he has forsaken us, or to the grave and find that it is no refuge for us, or to eternity and behold only darkness and despair; there is nothing left for us but to confess the greatness and the righteousness of the condemnation we have incurred, and to seek deliverance from it through deliverance from the sin that produced it."

And this on the sufferings of our Lord:

"It is wholly impossible for us to comprehend the extent of these propitiatory sufferings of Christ in whatever light we attempt to consider them. His bodily suffering throughout his life and in his death:—his inward anguish from the ceaseless contradiction of sinners, and their ingratitude, stupidity, degradation and pollution, as a source of inexpressible distress to a being absolutely perfect in a life long intercourse; the hiding of the face of God from him and the unutterable bitterness of his anguish therein; the fearful temptations of satan once and again let loose upon his soul; the sins of the world imputed to him, who alone of all the world knew no sin; the curse of the law and its tremendous penalty fallen upon him, carry the awful action to its highest pitch—upon the cross the utmost fury of every separate portion and source over him, in one combined and overwhelming torrent; accursed of the law, forsaken of God, denied by his followers, assaulted by the devil, endoring the penalty of sin, betrayed, condemned, mocked, crucified; he succumbed at last to the king of terrors and with one loud and bitter cry bowed his head and gave up the ghost. Such a spectacle the universe had never seen; in all the universe God alone comprehended what it meant. It was for us and for our sins. It was our glorious Lord making as a priest a vicarious atonement for us."

This on regeneration:

"The renewal of the soul is a great reality. It is of God; it is through Jesus Christ; it is by the Holy Spirit; it is under the light and power of Divine truth; in it the understanding is enlightened, the will is renewed, the conscience is sanctified, affections are purified; the result is a new ability, and a new desire to know, serve, and to enjoy God. It is this new life of the soul in which every thing that practically distinguishes all christian people primarily consists. Neither the old creation, nor the natural birth, nor the resurrection of man, is a complete image of this new birth. For in neither of those wonderful works was a living, thinking, feeling self-conscious spirit—the subject of the amazing change: a change wrought not by it, nor even of it, but on it, and that by God himself; a change in which it was indeed a subject and not an agent, and under which its condition was one not of activity but of passivity, nevertheless a passivity of a peculiar kind—that of a living, thinking, feeling, self-conscious spirit, which incurs a divine and spiritual renewal toward which it has no efficiency of its own. Thus renewed the new life of the spirit must be, of necessity, a real and vital existence, tending unto and nourished continually by Him who gave it; adorned with some gift of God: crowned with some grace of the Spirit, manifesting in some way or other a light the very nature of which is that it cannot be hid. And finally, the two invariable manifestations of the new life of this renewed soul; the two unalterable tendencies of the restored spirit, the two grand offices of spiritual religion as a power in the regenerate heart: Faith and Repentance must show forth themselves and their fruits. The reality of the new creation of the fallen spirit; the reality of the new life thus restored; the reality of its union with Christ, its Saviour, and its possession of the Holy Spirit, its Sanctifier. These are realities, which no more of uncertainly or variety than the realities of our existence as spiritual, rational, moral and fallen admit of them."

Take another passage on "results of mortal existence:"

"At the end of nearly six thousand years from the creation of man one generation of the human race numbering a thousand millions of souls finds itself here in possession of of this earth. At every instant multitudes are passing beyond the river of death; other multitudes of new beings are bursting into life. The change of the generation is incessant and irresistible, and after a little will be absolute and universal; but it is so gradual and so silent, as to produce no shock, so imperceptible that no one knows or can know when one generation is gone and another is come, or to what particular generation he or anything else exactly appertains. We are the children of Adam; united in our day, we present for an instant, and in each successive instant, that one living undivided race; and the next successive instant and every successive instant it is changed, and yet not changed: and presently it is all changed and yet it changes never."

I will give but one more, but that a grand one:

"We often speak of the difficulties of religion as presented in the works of infidels and heretics. But they are not worthy to be so much as once thought of when placed by the side of the difficulties which the soul of the true believer has mastered. Satan does not reveal his strength to his willing followers. The spirit which rests in the shallow doubts which outlie the wide frontiers of divine truth, never approaches the real problems over which the heart agonizes and before which the intellect recoils. If the onward struggles of any earnest Christian spirit in the progressive development of its divine life were distinctively recorded, so that they could be carefully considered by others; they would show nothing more clearly than the utter insignificance and hollowness, the pitiable ignorance and baseness, of the common pretext of unbelievers. These great spiritual battles are fought around and within these citadels, these strongholds of God, in each of which is entrenched one of these great gospel paradoxes, and if our eyes were opened so that we could see at one glance the whole vengeance of the church militant, we should behold encompassed around, or lodged within these very battlements the chief captains of the army of the Lord; some safely and securely reposing on the bosom of Christ, having won the great victory; some discomfitted yet renewedly girding themselves for the life-battle; some calmly watching and pondering, till the signal falls for a new onset; some in the very heat and desperate grapple of the imminent deadly breach. Who can pass his eye, even in thought, around their glorious ranks without wonder and love and joy, without perceiving under a new aspect, the high communion of the redeemed of God, in this form of their union with and in Christ?" E. H. H.

Charlotte, N. C.

For the N. C. Presbyterian.

GROWTH OF OUR CHURCH.

MR. EDITOR:—We have read with interest and profit a series of articles in the NORTH CAROLINA PRESBYTERIAN on the question "What is the matter?" This is an important question and well worthy of discussion by our wisest and most experienced leaders. Anything that concerns the growth of our Church is of vital interest. And therefore we trust this discussion will not be discontinued until a practical solution of the problem has been made.

In this article we propose to address ourselves to the sole task of advancing one reason, which has not yet been adverted to, as far as we have seen, in answering the naked question why our Church grows slowly. One among several underlying reasons which have not yet been noticed, is to be found in our system of pastorates. When a pastoral relation is once established it is destined to continue during the life of the pastor unless he or his flock make application to Presbytery for its dissolution. Whatever may or may not be the supervisory control of Presbytery it is certainly the exception and not the rule to dissolve a pastoral relation in the absence of a petition therefor by the pastor or his flock. Now we conceive it would not be a heavy burden, if we should assume it, to show that the deliberate judgment of Presbyteries on the eligibility of established pastoral relations carried into execution in the dissolution of the ineligible ones, would result frequently in the two-fold good of both the pastor and the people. And it is easy to see this would conduce to the increased growth of our church. We should not shut our eyes to the truth at any time. The melancholy facts are certainly not as scarce as we would have them be of pastors and flocks unsuitably yoked together. Not as seldom as would be best is the pastoral relation instituted with every appearance of fitness and promise of usefulness, and a short experience demonstrates it was a mistake—yet it is allowed to continue. Churches, it is sad to say, are too frequently allowed to wane for long years under the ministry of their pastors while the pastors themselves wane in usefulness with them. Would not churches be more usefully served and ministers be more useful by a change of charges in most cases after the lapse of a limited time? We think so. There are weak places in every man. No minister is so proteau as to present that which is acceptable and fascinating to all the diversified tastes of any congregation. May we not expect a class, larger or smaller, in every congregation which one minister would not be as apt to reach and influence as were another? Ministers make mistakes in their work and this will be so as long as they are imperfect, and by these mistakes some members of their flocks become estranged from them. And the longer a minister remains in the same charge the more will the number of these mistakes be multiplied. Of much of this, sometimes perhaps of all this, the minister may be ignorant. Nevertheless it is a fact and these estranged persons are now beyond the pale of his influence. Man is a creature of habit. Ministers like other men are prone to live and move in grooves. It requires an effort to avoid it. In all that has reference both to their pulpit performance and to their social intercourse with their flocks they are inclined to get into ruts. Long continuance in a charge is especially apt to bring about this result. On this account their sermons may fall on the ears of their congregations insipidly; and their pastoral visits cease to effect because they are the same old thing, grown old by long repetition. True, this need not be so yet it sometimes is so, and always will be so. Who is prepared to question for a moment the truth of the assertion that on this account many ministers would be more useful in other charges and the charges they serve be more usefully served by some other ministers? We would not be understood as advocating an itineracy like that in the Methodist Church but we think there is a golden mean between its system and ours which would be an improvement on our present system of pastorates dependent upon the action of pastor or flock for a change. Our churches may well enter a plea for relief from the practical working of our system. The people although satisfied another minister would serve them more usefully naturally recoil from going to their pastor and asking him to leave them. And they suffer long and greatly, frequently, before they can work themselves up to the point of asking for the change. Often it is the case no doubt the masses of a congregation know the usefulness of their pastor is in a great measure at an end, or that some other minister would serve them more successfully, and yet their mouths are stopped, their action foreclosed, by the fact their pastor is ardently admired and supported by a few, perhaps one or two, leaders who pay most of the salary. Out of deference to the fancy of this minority the relation is allowed to continue.

If the foregoing points be well taken, the practical working of our system of pastorates constitutes one reason why our Church grows so slowly. Now what is the remedy for this obstacle? The answer is plain. Let the Presbytery do its duty. The difficulty lies not so much against our machinery as against the way it is worked. Let the Presbytery exercise its vested rights of oversight of the churches under its jurisdiction and dissolve such pastoral relations, and make such pastoral changes as it sees would be most conducive to the spiritual interests of its churches. Are we not nominally Presbyterians and really Congregationalists in this matter? Surely it is one of the functions of the Presbytery to do this work. "The Presbytery has power * * * in general to order whatever pertains to the spiritual welfare of the churches under its care." P. R. L.

For the N. C. Presbyterian.

FEAR NOT, IT IS I.—Mark vi: 45-50.

BY REV. OLIVER CRANE, M. D.

Hath the Master bidden
Thee the deep to try,
Though o'ercast and hidden
Lowers the evening sky?
Venture forth obeying;
On the mountain praying
Jesus signals, saying,
Fear not, it is I.

Does the tempest, raging
Round thee fierce and high,
Ruin seem presaging?
Courage, help is nigh!
On the billows nearing,
Lo! the Lord appearing,
Speaks, in accents cheering,
Fear not, it is I.

Does He, on the surges,
Seem as passing by?
Silent thus He urges
Thee for aid to cry;
Let not awe oppress thee,
Lo! He comes to bless thee,
Hear Him now address thee,
Fear not, it is I.

Mid the darkness dreary,
Forced the oar to ply,
Dost thou, worn and weary,
Often heave a sigh?
Jesus hears thy sighing,
He thy need supplying,
Answers to thy crying,
Fear not, it is I.

Does the pathway only,
To thy longing eye,
Strewn with thorns and lonely
On before thee lie?
Lo! unseen to guide thee,
Jesus walks beside thee,
Hear Him gently chide thee,
Fear not, it is I.

What though, reft and cheerless,
All thy comforts fly?
Trust thy Lord, and fearless
Dread and doubt defy:
Onward press enduring,
Strength from Him securing,
Who still speaks assuring,
Fear not, it is I.

UNION THEOLOGICAL SEMINARY, VA.

ANNUAL REPORT OF THE TRUSTEES AND DIRECTORS FOR THE YEAR ENDING APRIL 14, 1880.

The trustees and directors held their annual meeting on the 13th and 14th of April, 1880. Sixteen of the twenty-three members of the corporation were present. Since the last meeting, in April, 1870, Mr. J. Harman Brown of Baltimore, one of the trustees, has died. He was a ruling elder from the Synod of Virginia and second vice president of the Board. His death is a serious affliction, and this Theological Seminary has lost a wise and faithful counsellor and an earnest and generous friend.

The whole number of students during 1879-80 was fifty-one—being 21 seniors, 22 of the middle class, and 8 of the junior class. Certificates of having completed the full course of study prescribed by the constitution were awarded to the following gentlemen, viz: Messrs. Weisel Beale and H. M. Sydenstriker of West Virginia, J. R. Bridges, Wm. Chinn, A. R. Cocke, George W. Davis, Ch. Ghiselin, W. J. Grayhill, W. Ruff, C. Stokes, R. A. Wailes and T. P. Walton of Virginia, F. P. Harroll, L. A. McLean and J. N. H. Summerill of North Carolina, J. Phipps of Tennessee, J. G. Praigg of Kentucky, and J. A. Smith of Texas. Modified certificates were awarded to Messrs. DeLacy Wardlaw of Tennessee, Absalom Sydenstriker of West Virginia, W. H. Robertson and W. H. Ochiltree of Virginia.

From the reports of the faculty and the examining committee it appears that there has been a good degree of diligence and faithfulness in study on the part of the students. The benefit of the use of written examinations in connection with oral has again been made evident, and its results are satisfactory. The health of the students has been generally good.

Two hundred and six volumes have been added to the library, making the whole number about eleven thousand. A new and commodious library building, both elegant and convenient, costing over $15,000, has been erected in accordance with the directions of the trustees, from funds given by Mrs. Brown of Baltimore and is named as the "Brown Library Hall." The building is nearly completed and will be ready for occupancy with the next term.

The Synods of North Carolina and Virginia declined to reduce the number of directors, in answer to an overture from the Board.

The condition of the finances, which has given great concern, may be seen from the statement hereto appended.

The trustees deemed it expedient to change the time of beginning of the terms to the first Wednesday in September to terminate on the first Wednesday of May following.

It is gratifying to report that three of those receiving certificates will engage in the foreign missionary work.

Acknowledging with profound gratitude the manifest favor of God to this Seminary in the years that are past, and His gracious and guiding hand, during perplexities that have environed this institution, to Him do we look for continued direction and blessing.

Respectfully submitted,

J. HENRY SMITH, President.

F. N. WATKINS, Secretary.

APPENDIX.

In consequence of a failure, for the first time on the part of the State of Virginia, to meet the January (1880) interest on the $116,995 of her bonds held by the corporaton, the treasury has been somewhat embarrassed to meet the demands on it for salaries, scholarships and other expenses. Before the 15th April, however, these have been paid, without borrowing. There have been no new investments made since April, 1879 and for a list of these the Assembly and Synods are referred to the printed reports of the institution in the Appendix to their minutes of 1879. To meet the payments for the Library Building, sales have been made of funds donated for that purpose and invested, to the amount of $7,000, at a gain of $600 on the original cost of these securities. It is estimated that $34,150 of the investments will certainly yield $5,600 for 1880-'81. This does not, however, include the $116,995 of Virginia Registered 6's and some other public and private securities now in liquidation or uncertain as to revenues.

TRUSTEES.—Rev. Dr. J. Henry Smith, of North Carolina, President; Rev. Dr. A. Martin, of Virginia, and E. N. Hutcheson, M. D., of North Carolina, Vice Presidents; F. N. Watkins, Farmville, Va., Secretary and Treasurer; Rev. Drs. W. Brown, J. J. Bullock, H. M. White, J. L. Kirkpatrick, C. H. Read, and Rev. C. White of Virginia; Revs. F. H. Johnston, H. G. Hill, J. M. Atkinson, W. S. Lacy, W. W. Pharr, J. Rumple and B. F. Marable, of North Carolina; with Elders G. Chadbourn, W. Murdock, R. I. McDowell, of North Carolina; E. M. Armstrong and J. N. Sydenstriker, of Virginia (one vacancy).

FACULTY.—Rev. Drs. B. M. Smith, R. L. Dabney, T. E. Peck and H. C. Alexander. Rev. Dr. Dabney is Clerk of the Faculty.

The next term begins September 1st, 1880, and ends May 5th, 1881.

The Postoffice address of the Professors and students is "Hampden Sidney, Va."; that of the Treasurer is "Farmville, Va." The legal title of the corporation is "The Trustees of the Union Theological Seminary, in Va."

F. N. WATKINS, Sec. and Treas.
Farmville, Va., April 15, 1880.

UNION THEOLOGICAL SEMINARY, VA.

SECRETARY'S OFFICE, April 14, 1880.

In pursuance of instructions from the Trustees, the following items are sent to the press:

Their annual meeting was held on the 13th and 14th of April, sixteen of the twenty-three members of the corporation being present.

Mr. J. Harman Brown, of Baltimore, having died since the last meeting, the Trustees recorded their appreciation of his great personal worth and of the valuable public services, unselfishly and freely given by him during his long and useful life.

The Rev. Dr. Dabney was relieved from duty, as a professor, till December 1st. It is understood that he will spend the summer and fall abroad.

Change of Sessions.—This much discussed question, in the Synods and by the Directors, was solved by compromise of opinions. The next term begins September 1st, 1880, and ends May 5th, 1881. The records of the Faculty exhibited so great an irregularity on the part of the students in beginning their studies in the past Seminary years that the Trustees recorded their urgent request to students to attend, *promptly* on the *first* day of the next term; and Presbyteries having candidates for the ministry, among the students, will have their special attention called to this great disadvantage to those under their care, pursuing their theological studies at this institution.

The library building approaches completion. The accommodation of the eleven thousand volumes and the convenience of students will be greatly promoted by this large building with its excellent appointments.

Library furniture and a suitable enclosure of the lot on which the library building is placed, will be needed; and the Rev. Dr. Smith (Librarian) is requested to apply to the friends of the institution to aid in securing these objects.

The certificate of proficiency, which, by the Constitution, is awarded to each student on the completion of the prescribed course of study, in the judgment of the Trustees, should be based upon a reasonably moderate but fixed grade of scholarship, and should not be awarded to any falling below that grade. This matter is referred to a committee for future report. There is no abatement of purpose, on the part of professors and trustees, to promote and encourage a high standard of scholarship.

The finances of the institution received the full attention of the Trustees. The public will allow more than a mere brief notice of this important matter. In the earlier history of the Seminary, investments in what are known on 'Change as Virginia bonds, were deemed as being not only safe, but among first-class securities. The existing amount of these investments, to a period recently after the late war, was in Virginia Registered 6's $116,995, and in Virginia Consols $20,700, making a total of $137,695. Much the large part thereof was held before 1 January 1860. While a large amount of bank stocks and other investments became valueless by the disasters of '65; the Virginia bonds yielded, till 1 January 1880, semi-annually the interest due, thus vindicating the wisdom of those who were the early guardians of the institution. To the honor of the Legislature which first met after 1865, it was provided by law that full interest should be paid on the Virginia bonds held by seminaries of learning; mainly, because these institutions could thus continue their usefulness. The funds for these endowments had been voluntarily contributed by the friends of the institutions, many of whom were the taxpayers of this State—and who were then and are still willing to pay this interest. In 1872, by two Acts of Assembly, it was further provided, that, "till otherwise ordered," the second Auditor was instructed to continue to pay this interest. This law is still in force, and, when the State is "in funds," it is hoped the law will be executed. Up to the 1st of April the salaries of the professors were deficient in payment only $200 each, in consequence of the failure of the State to meet the January interest. (Since the 1st of April they have been paid in full.)

The scholarships.—Of the $38,000 held for scholarships, the public will regret to learn that $26,500 are invested in Virginia Registered bonds, and that while a large part of the demands for the payment of orders on these scholarships were, in '79-80, met, payment on these $26,500 will be suspended if the State fails to make its usual semi-annual payment of interest. Will not this deficiency be made up by those who know the necessity of meeting the demand for ministers to supply the destitutions of the land, and to fill the unoccupied pulpits of the Church? The aid to students from this source cannot be too highly estimated.

Graduates.—Twenty members of the senior class received certificates of having completed the course of study. Their names will be furnished in the official report which will be sent to the Assembly and Synods, and which will also go to the press.

Addresses.—The anniversary exercises were greatly increased in interest by addresses from the Rev. Dr. J. Henry Smith, of North Carolina, and Rev. Dr. Alexander Martin, of Virginia. Representatives of religious and secular journals were present, and therefore only this brief reference is made to these excellent addresses. The Rev. F. H. Johnston addresses the graduates of 1881.

Officers for '80-'81.—The Rev. Dr. J. Henry Smith was elected President, Rev. Dr. Alexander Martin and Dr. E. N. Hutcheson, (N. C.) Vice Presidents, F. N. Watkins, Secretary and Treasurer.

F. N. WATKINS, Secretary.

HONESTY BEFORE ETIQUETTE.

There are those who nurse their tastes up to so fine a point that moral worth may be at any time eclipsed by a badly-fitting garment or shoe, or a violation of grammar, spelling, or etiquette. This is sheer folly, as one must needs take leave of the world if he would avoid these little unpleasantness. If the perpetrator have but an upright soul and an honest heart, we would rather take him or her by the hand, than thousands whose dress, conversation, and manners are oracularly styled faultless. Of course, one prefers great-heartedness and refinement combined; but if to gain the latter the former must be dispensed with it is, in our opinion, too great a sacrifice. We have seen people whose teeth were quite set on edge by the chance mispronunciation of a word, to whom an act of downright immorality would be far less distasteful. It is unnecessary to pronounce a verdict on such surface-people. Let them keep on skimming life till it be thinned to their taste.

The fountain of joy became a Man of Sorrows, and the Lord of glory was covered with shame; and why? Amazing mystery! that we might be raised to happiness and glory.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

There are eighty-two Mormon churches in England and Ireland.

The 814th anniversary of the founding of Westminster Abbey was recently observed. Canon Farrar preached the sermon.

The Presbyterians in Victoria do not mean that their representative at the Philadelphia Council shall come at his own charges, for when Rev. James Nash sailed they placed in his hand a purse of $2,000 to pay his expenses.

It is reported that Father Chiniquy, who has been lecturing in Australia, has been selected by the Synod of Eastern Australia to represent it in the Pan-Presbyterian Council in Philadelphia.

Pere Didon, the Liberal Dominican, whose sermons in Paris—first on divorce and now on the conflict between science and religion—have made so much stir, has been summoned to Rome by the General of his Order to explain his views. He is reproached by the Moral Order journals with having advocated Socialism in his Lenten sermons at the Trinite.

Among the speakers at the Tyne Theatre, London, recently, was a Chinese gentleman who addressed the congregation in English, and afterward gave a £5 note toward the expenses. An offering from a Chinese christian toward spreading the Gospel among the heathen of England. But it is the way of the Gospel to reverse the natural order of things.

In Spain there is such a thirst for the knowledge of the Gospel of Christ that, Dr. Punshon says, it is no unusual thing for their missionaries to receive a written requisition from villages signed by forty of fifty inhabitants, asking them to come and preach the Gospel to them. Like France, they have had about enough of Romanism, and begin to understand its hollowness.

The Irish Presbyterian papers are protesting against the students of the Irish Presbyterian Church passing part of their time at the Free Church Theological Schools in Scotland, as there is much doubt felt concerning the soundness of the Free Church professors, both in Glasgow and Edinburgh. There is evidently the same feeling of distrust in the minds of leading men in the Scottish Church, and it is beginning to be quite outspoken.

Miss Fielde, a missionary under the Baptist Board, at Swato, China, has about twenty Bible women whom she has taught, and sends out two by two into hundreds of heathen villages. Five years ago most of these women were ignorant, superstitious heathen; to-day they are earnest, intelligent Bible women. Such is the transforming power of the Gospel.

In illustration of the improved feeling of Mexicans toward Protestant missionaries, it is stated that "a missionary recently passed the night in the town of Ahualulco, where the Rev. Mr. Stevens was murdered by a mob in 1874. He slept on the bench where the dead missionary had been laid, and was guarded during the night by the man who led on the mob that killed Mr. Stevens."

Father Chiniquy has left Australia for New Zealand *en route* for America. A farewell meeting was held which was well attended. In the address presented, several conversions from Roman Catholicism were spoken of as the result of his visit. It was also stated that in the colonies £4,790 had been contributed to his mission in America, of which £2,200 had been given by New South Wales.

During the past year, what is known as the Protestant Bible Car has made the tour of Italy from Genoa down the shore of the Mediterranean to Naples, and crossing the peninsula thence to Lecce; from Lecce has taken the route up the Adriatic to Ancona, and from Ancona to Placinza, ending at Brescia. A large number of Bibles and Testaments have been sold, and many people have listened to the reading of the Scriptures from the car.

GOLD DUST.

Much will always wanting be
To him who much desires. Thrice happy he
To whom the wise indulgency of heaven
With sparing hand, but just enough has given.
—*Cowley.*

Night brings out stars, as sorrows show us truths.—*Bailey.*

There is no action of man in this life which is not the beginning of so long a chain of consequences, as that no human providence is high enough to give us a prospect to the end.—*Thomes of Malmesbury.*

It isn't all in what is promised, but what is performed, that the worth lies. Evil can make promises, but it has no power to keep them. Virtue, on the other hand, always gives a little more than is due.

True charity, a plant divinely nurs'd,
Fell by the love, from which it rose at first,
Thrives against hope, and in the rudest scene,
Storms but enliven its unfading green;
Exuberant is the shadow it supplies,
Its fruit on earth, its growth above the skies.
—*Cowper.*

Sincerity is speaking as we think, believing as we pretend, acting as we profess, performing as we profess, and being as we profess to be.

So far is charity from impoverishing, that what is given away, like vapors emitted from the earth, returns in showers of blessings into the bosom of the person that gave it, and his offspring is not the worse, but infinitely better for it.—*Horne.*

On the cultivation of the mind of woman depends the wisdom of men. It is by woman that nature writes on the hearts of men.—*Sheridan.*

Pride signifies such an exalted idea of ourselves as leads to self-esteem, and to contempt for others. It differs from vanity thus: pride causes us to value ourselves; vanity makes us anxious for appearance. Pride renders a man odious; vanity makes him ridiculous.—*J. A. James.*

Every real and searching effort at self-improvement is of itself a lesson of profound humility. For we cannot move a step without learning and feeling the waywardness, the weakness, the vacillation of our movements, or without desiring to be set up upon the Rock that is higher than ourselves.—*W. E. Gladstone.*

Love's holy flame forever burneth,
From heaven it came, to heaven returneth.
Too oft on earth a troubled guest,
At times deceived, at times oppressed,
It here is true and purified,
And hath in heaven its perfect rest:
It soweth here with toil and care,
But the harvest time of love is there.
—*Southey.*

The Presbyterian.

JOHN McLAURIN - Editor.

WILMINGTON, N. C.:

WEDNESDAY, APRIL 28, 1880.

THE CHURCH AND THE SOCIAL SIDE OF MAN'S NATURE.

It is related that a minister who had preached an eloquent sermon upon "Heavenly Recognition" upon leaving the church was accosted by a lady who requested him to follow it up with one on earthly recognition, giving as the reason of her request that she had been for several years a regular attendant at his church and had never been in any way recognized by a single member of the congregation. If the charge implied in her words was just that congregation was seriously derelict in duty.

The very constitution of man teaches the Church a lesson in this matter. The temporal and the spiritual are so interassociated and interconnected with each other that it is utterly impossible to separate them. The true idea of religion is not that it is something annexed to the temporal life as a separable, distinct element, but the principle of life itself. The temporal life and the spiritual are not like a mosaic work of different woods glued together, however closely, but the spiritual is rather like the veining in beautifully grained wood, part and parcel of the very wood itself permeating and pervading the whole. This being the case the divorce of the temporal and the spiritual is impossible. As well attempt to separate the waters of two streams after their confluence. Religion is addressed to the whole man; it enters into and consecrates his entire nature, body, soul and mind, all of his relations in life, business and social, as well as the strictly religious. The Scripture idea of the Church is that of a *family*; the individual members are *brethren*. This analogy occurs frequently in the Bible, and the idea underlies as a basis many exhortations contained in the epistles. The members of the Church are described as members of one body with a common sympathy in joy or sorrow, just as the different members of the same human frame share the pain or pleasure of any particular part. Can any one believe that the force of these figures is exhausted by an application simply to ecclesiastical relations; that this intimate association and sympathy is fully expressed in partaking of the Lord's Supper four times a year? Certain classes may succeed in drawing fine distinctions between social and religious fellowship, but others find it difficult to separate the two and persist in believing that religion ought to have something to do with the social element. They cannot see why religious sympathy, communion and fellowship should not touch the temporal life at some point besides in the creed, and at some time other than the communion season. And such have warrant for so thinking.

The social element evidently figured largely in Christ's life. He addressed man as a being of social instincts. The same element is very prominent in the history of the Church as recorded in the Acts of the Apostles. There seems to have been the most thorough sympathy and most intimate communion between church members in the golden age of the Church. Any church that ignores the social element in its church life fails lamentably in a very important part of its duty. When persons find that their religious relationship fails to embrace the social, that persons who sit with them at the same communion table give them no recognition on the street or in their homes, they will seek some church in which the social element is not so utterly ignored. They desire not only to be *tolerated* but welcomed in a church. As the lady above alluded to intimated, a little earthly recognition is desired. There should be something of home life in every church, some mutual interchange of sympathy, some inquiries after the welfare of each other, some friendliness in word and manner. People will go, and they ought to go, where this is given them. If they attend any church for several Sabbaths and receive no religious hospitality at the hands of that congregation they search for some more genial atmosphere. It is a mistake to stigmatize this as unworthy pride, or the desire to use the Church as a means of social advancement. It is not necessarily this or anything like this; it is an instinct implanted by God, recognized by our Saviour in His teaching and by the apostolic Church in its earliest and purest period.

This natural want of man cannot be satisfied by the excellence of the preaching. It is a void that can be filled only by sympathy, kindly interest and community of feeling. Moreover it is a mistake to think that this duty can be delegated to the pastor or to the pastor and elders. *They cannot represent the church in the matter of christian fellowship.* It is the duty and the privilege of *individuals*. The earnestness and diligence of the pastor, however great, are without avail unless seconded by the congregation. In this matter often lies the secret of the difference in growth between two churches in the same town. One becomes strong and flourishing, while the other remains comparatively weak. Perhaps the numerically weaker church has wondered at the difference as they consider the convenient position of their church and its comfortable adjuncts and the admitted excellence, even superiority, of their preacher. They think they have a preacher who could "draw." Perhaps so; but does the congregation also "draw?" Does the congregation believe in such a thing as "earthly recognition," or is it waiting patiently in order to give "heavenly recognition?" If the latter is the case then outsiders will wait for the same thing, and that congregation needs to be reminded that religion and its fraternal sympathies are not only for heaven but also for earth.

COLLECTION FOR FOREIGN MISSIONS.

On next Sabbath, or as soon thereafter as practicable, the collection for the Foreign Missions of our Church is to be taken. Let us hope that all our churches, and all our members, will take this subject prayerfully to heart, and that the result will be a very large increase in the contributions to this cause.

We commend the following from the *Gospel in all Lands*:

"We know a wise and venerable pastor who, many years ago, found his church falling habitually into arrears in his support. He waited awhile, and then, by a happy inspiration, began to preach to the people on Foreign Missions and to take up collections for the Boards. The officers were alarmed for their already defective treasury. He persevered, and before long every one was surprised to find that all the contributions increased, the arrears ceased, and the church found that all it had ever needed was to have the fountains opened. They were always full enough."

ADDRESSES AT HAMPDEN SIDNEY.

Some kind friend, we can only guess who, has sent us the Richmond *Dispatch* giving a correspondent's account of the exercises at Union Seminary. Most of the items have been anticipated by the official reports on our first page.

We copy the following relating to the addresses delivered:

"An address was delivered before one of the societies by Rev. Dr. J. Henry Smith of North Carolina, in which this scholarly gentleman fully maintained his well earned and high reputation. The themes were thoughts suggested and lessons taught by what is not contained in the Scripture: Then silence is wisdom, mercy and truth. For illustration: 1st, the silence of the New Testament in regard to the infancy and youth of our Lord; 2d, as to His personal appearance; 3d, as to Mary, the mother of our Lord; 4th, the silence of the evangelists respecting themselves and respecting one another; 5th, as to the day, month or year of the birth of the Saviour; 6th, as to sacred places and objects.

"The address to the graduates was delivered by the Rev. Dr. Martin of Danville, Va., and received the marked and interested attention of his large audience. The Doctor is known as a cultivated gentleman of ability, and presents his views with force and earnestness. Making the admonition "add to your faith virtue" the foundation of his address, and regarding virtue as the synonym of true and manly courage, without rashness, and, in the minister especially, as that habit of thought and feeling which gives such tone to the character and enables the subject of it to stand firmly for the truth against all odds, he proceeded to show, with clearness and force, the great demands of the age for moral courage in the maintenance of true convictions against a perverted public opinion, which sometimes makes us feel its tyranny; and he pointed out not so much the necessity of Christian courage as against the influence of a false public sentiment outside of the Church, as against a danger in the same direction, growing up within the pale of the Church itself."

REPORT of the ASSEMBLY'S PROCEEDINGS.

With very great pleasure we state, as requested, that the proprietors of the Charleston *News and Courier* have arranged for full reports in their morning issues, of the doings of our General Assembly.

Daily during the sessions of the Assembly, the paper will be sent to all who will send their names, with forty cents subscription, to *The News and Courier*, Charleston, S. C.

The price is extremely low, as we understand that the enterprising journal referred to will publish a full verbatim report of all the proceedings. We advise the sending forward of subscriptions at once.

We would have published a part of the reports from Union Theological Seminary in last issue and would have been glad to do so, but our copy did not reach us until after our paper was mailed. It is due to Judge Watkins, Secretary of the Board of Directors, to state that the delay was not in any measure due to remissness on his part.

The State Board of Medical Examiners will meet in Wilmington on the 10th of May, to enable candidates who pass their examination, to connect themselves with the State Medical Society on the 11th, 12th and 13th. The Board will continue its session during the 11th, 12th and 13th of May.

NEWS NOTES.

We specially invite news from all quarters or this column.

The Newbern Sunday school gave $26 02 to the Wilson mission.

The postoffice address of Rev. J. L. Currie is now changed from Hillsboro to Chapel Hill, N. C. Correspondents please note.

Rev. C. M. Payne has returned home and resumed his ministerial labors. His health is quite as good as circumstances permit. The congregation of this brother are the more attached to him from sympathy in his bereavement.

A series of meetings have been held in the Newbern church, in which the pastor, Rev. L. C. Vass, was assisted by Rev. F. H. Johnston, who preached two excellent sermons. After several days services by the pastor, Rev. B. F. Marable joined in the services, and preached a number of most attractive and powerful sermons to large congregations, embracing many who were not regular attendants on the preaching of the Gospel. Several persons have been baptized and received into the church, and others have professed conversion, and will be received soon. The seed faithfully sown cannot be lost.

A correspondent gives us good news from churches in Mecklenburg Presbytery:

ASHEVILLE, N. C.

The church at Asheville has been greatly revived and has received a number of members on profession of faith. The last occasion in which members were received was one of unusual interest. Rev. S. T. Martin, who was visiting the pastor, preached a sermon on Baptism, and the sacrament was administered to an entire family. A gentleman, his wife and two infant children were among those who united with the church, and as they all received the sacrament of baptism at that time it presented a natural illustration of the scriptural doctrine, and a modern instance of the sort of household baptism which the apostles administered.

DAVIDSON RIVER.

Last Sabbath six persons were received on examination. Preaching twice each day for four days. Congregations large, good attention and solemn interest. Sacrament of the Lord's Supper and baptism were administered on Sabbath. The pastor was assisted by Revs. J. P. Gammon and S. T. Martin.

We learn from our exchanges that Rev. J. F. Latimer, Professor of Languages in Davidson College, will leave for Europe immediately after the commencement exercises of that institution. He will spend much of his time abroad in such researches and studies as will inure to the increased usefulness and prosperity of the College.

The *Carolina Watchman*, of Salisbury, N. C., pays a compliment to two of the recent graduates of Union Theological Seminary:

"We have had two young graduates of Union Theological Seminary with us this week, the Rev. F. P. Harroll, of Fayetteville Presbytery, and the Rev. J. N. Summerell, of Concord Presbytery. Mr. Harrell filled the pulpit of the First Presbyterian church Sunday morning and night, and was listened to with marked attention. Mr. Summerell, by previous invitation, preached at the Methodist church Sunday night. We have rarely known two more prominent young men than these.

"It will be gratifying to every North Carolinian if they shall find work within the bounds of their native State, to which, doubtless, they feel as ardently attached as any of her sons. But it is noteworthy that both have already had offers in other States, and are, for the moment, halting as to whether they should wait for an open field at home or enter one abroad."

For the N. C. Presbyterian.

PRESBYTERY OF FAYETTEVILLE.

Going to Presbytery by railroad, and by night, too, is not altogether as romantic as driving through the sandhills, along the wonderfully clear sandhill streams, breathing the fresh fragrance of bays and laurel, and feasting the eyes on gorgeous flags and ivy and honeysuckle and golden starry jessamine. Yet the cars even at midnight, especially with agreeable company, present many attractive arguments in their behalf, not the least of which are freedom from fatigue and swiftness of transit. Leaving one of the most distant churches at 10 Tuesday night, before 4 Wednesday morning we were at Laurel Hill. This is better than a day and a half on the road. Ten of us reached Lanrinburg before the gray dawn of Wednesday: how tired and sleepy that night and how hungry the next morning our pleasant host, Mr. Riveubark, well knows, for he satisfied us most agreeably.

Presbytery convened at Laurel Hill at 11 o'clock Wednesday, April 21st, and was opened with a sermon by the moderator, from Psalm xix: 10. There were present during the sessions of Presbytery every minister belonging to the body, two corresponding members (Rev. Dr. McNair and Rev. S. C. Alexander), and one visiting brother, Father Munroe, of the Baptist Church. Rev. N. T. Bowden was chosen moderator, and W. J. Stuart, of Carthage church, and D. McIntyre, of Cameron church, were chosen temporary clerks. There were more than thirty elders present (fifty churches in the Presbytery), and it was the largest attendance of ministers and elders I have ever seen in a meeting of Fayetteville Presbytery.

Having gotten the Presbytery organized, let us look at the transformed church, of which our worthy brother, Rev. A. N. Ferguson, is pastor. Since I last saw it, in November, 1879, there has been a complete renovation within. The walls and ceiling have been painted in dark mottled hues, the pews and gallery fronts have been neatly and tastily repainted, the pulpit and platform thoroughly refitted, and aisles and floors newly carpeted. The pulpit is specially pretty and attractive. A beautiful chandelier adorned the church, of which some of your kind and generous Wilmington people know something, and completed the handsome refurnishing of the whole interior. Pulpit lamps and wall lamps as handsome and tasteful also gave light by night and ornament by day. It was pardonable, I am sure, when some long-winded speeches were ringing, or during the reading of some of *those reports*, to look about and see the newness of beauty. At least that is what was done considerably, and not alone by your correspondent.

As is usually the case most of the work of Presbytery was done on Saturday, after many of the members had obtained leave of absence. Wednesday afternoon was spent considering what could be done without committees; Thursday was wholly engaged with reports, grew tedious and wearisome; much of Friday, in discussing how to save time and what to do with the reports, and in giving members leave of absence; and Saturday, the deferred business was transacted. "'Twas ever thus," especially in Fayetteville Presbytery. It was a busy season, I know, and it was gratifying to see so many present, but I think the Presbytery was diminished one-half or nearly so Saturday morning. This absenteeism roils me almost as much as "the little book" does some of my brethren. I cannot but think it is a man's duty to be in his post from the opening to the close.

The more important items of business were these:

Reports were duly made of the installation of Rev. Roger Martin as pastor of the churches of Centre and Shoe Heel, and of Rev. J. H. Coble as pastor of the church of Laurinburg, all in November last.

Leave was granted Harmony, Mount Carmel and Mark's Creek churches to employ the services of Rev. S. C. Alexander of Mecklenburg Presbytery as stated supply for 1880.

The terms in the joint call of Union and Carthage churches for pastoral service of Rev. M. McQueen, were so arranged that each secures half his time and is responsible for half his support.

Leave was granted Rev. D. A. McRae to labor within the bounds of this Presbytery until the next stated meeting.

Mr. Lanchlin A. McLean, and Mr. Frank P. Harrell after due examination were licensed as probationers for the holy ministry, and leave was granted them to labor without our bounds until the next stated meeting.

Rev. Joseph Evans and Mr. Daniel McIntyre were chosen principal delegates to the General Assembly, and Rev. David Fairley, and Capt. A. S. Baker, alternates.

Rev. D. D. McBryde, Rev. D. Fairley, Rev. Joseph Evans, Ruling Elders W. J. Smith and R. McCaskill were appointed a committee to rearrange the committees of visitation, if deemed expedient, and report to the next meeting of Presbytery.

Rev. J. P. McPherson, Rev. H. G. Hill and Ruling Elder W. J. Smith were appointed a committee to revise and readjust the assessments upon the churches, and report at the next meeting.

The committee on the Sabbath was continued.

The Narrative presented the usual varied scene. It made me feel sad that so large a Presbytery had done so little during the year. The Stated Clerk will doubtless give you more exact information in the abstract.

The points in the various reports to be forwarded to the General Assembly, he will also duly and promptly furnish you.

Presbytery adjourned Saturday afternoon about 5 o'clock.

You know Bro. Ferguson and the Laurel Hill people. I could not but reply to some one, who wondered why so full a Presbytery had met at so busy a season, "because we met at Laurel Hill Church." The hospitality was cordial and unbounded. The arrangements showed consideration in little things as well as in great. So many of us came by public conveyances, and such complete provision was made for comfort, that it seemed nothing was left unthought of. The weather was charming, the nights lovely, the crowds, especially on Saturday and Sunday, simply immense. Nature was in her kindliest mood, and the soft fresh verdure of the ample grove, the songs of birds and the fragrance of flowers made the time so sweet and delightful that it was an universal regret when the last goodbyes were said. Sunday was warm, almost oppressive, early in the morning, but a brisk and refreshing breeze made the vast assemblage within the hallowed walls, comfortable, while the sacred and precious services were engaged in and enjoyed. The pastor announced five as having been received into the communion of the church. At the sacrament of the Lord's Supper nine ministers of the Presbytery were present and as many elders. It was a day to be remembered.

There was preaching every day Presbytery was in session, the candidates for licensure occupying the pulpit Thursday and Friday morning, and preaching their trial sermons to good audiences deeply interested in them. There was preaching also every night, the services closing Sunday night. The congregations were large and attentive, and Sunday morning the vast church seating eight hundred people was filled to overflowing.

The next Presbytery will be held at the Presbytery's youngest church but one, Shoe Heel, only ten miles from Laurel Hill. It is a charming country, it is true, and the people are so kind and cordial, we all love to meet with them. But for all that I think Buffalo a good place too, though it is not in Robeson, and I am expecting Presbytery some of these days to find it out. W. S. L.

For the N. C. Presbyterian.

EBENEZER COLORED PRESBYTERIAN CHURCH, NEWBERN, N. C.

By order of Orange Presbytery, this church was organized more than a year ago. It is now in charge of Rev. A. A. Scott, a graduate of Lincoln University, and they are laboring in hope under God's blessing. Their greatest hindrance now is the want of a building, for which they are laboring. Hon. Wm. E. Dodge, Messrs. E. S. Jaffray, A. DeWitt, Chas. Soutter, and others, in New York city; J. & H. Harmon & Potter, of Boston; ex-President Jno. Maclean, D. D., of Princeton; Rev. Wm. E. Schenck, D. D., of Philadelphia; Franklin Street Presbyterian church and Rev. P. Harrison, of Baltimore; and other friends have sent through me for these colored Christians, $244 44; the Presbyterian church and some friends in Newbern, N. C., $375; other friends in North Carolina, $86 96; total, $711 40. About $650 more will complete this modest but important enterprise. They are promised $100 if they raise now $550. It is certain that eleven persons will read this, who can give $50 or more each, and finish this work for our Lord. Fifty-five will read it, who can each easily spare $10; one hundred who can send $5 each; and five hundred and fifty, who can do a blessed deed for Christ's cause by contributing one dollar or more to lift this little band of colored Presbyterians into a position of power among their people, needing a pure Gospel.

Christian reader, will you not help this worthy cause according to your ability, and *now*? If you will kindly respond at once, this building can be completed in about two months and a-half, and a grand and promising effort fully and strongly inaugurated in Christ's kingdom. Send your gifts (they will be thankfully received) to

Rev. L. C. VASS,
Pastor of First Presbyterian church, Newbern, N. C.
April 22, 1880.

For the N. C. Presbyterian.

BUILDING CHURCHES IN NORTH CAROLINA

HOW CAN WE MEND OUR WAYS IN THIS MATTER?

Help is needed in many places. The earnest minister who has been preaching at missionary points away from his regular pulpit, cannot gather his sheaves without a house; how is he to get it? He cannot build it himself. Though he takes "his horse, and script and shoes" along with him, he will not have money enough these times to build churches such as Presbyterians demand in North Carolina. Our scheme of systematic benevolence requires him to appeal to his regular charge to contribute every alternate month to objects of benevolence, and send their alms to Richmond or Baltimore or Memphis, and appeal to his Presbyterial Committee for help when he needs it in his own field. So he has to appeal twice, and the second appeal is generally less satisfactory than the first. The writer may be charged as out of order, but he believes there will have to be a departure from this scheme if we build the churches needed in North Carolina. Let the minister who goes out and preaches away from his own pulpit, give his people reason to believe he is in earnest about building a church at a proper place—that he is practical enough to handle and use money for such purposes—that the people for whom he wants to build it are doing all they can themselves; and then let him appeal to his regular charge to turn their alms over to him for that purpose as benevolent contributions, and it is believed they will give more for home missions than they have ever done. We will build more churches and chapels in North Carolina, our membership will increase faster, more families will take the PRESBYTERIAN, more men will be ordained to care for the spiritual interests of the members, more Sunday Schools will be run, more Presbyterian publications will be demanded, and more funds will be raised in the Synod for Foreign Missions, and some earnest, anxious men in our ministry will be more encouraged.

The old Presbyterian communities and pastoral charges in North Carolina would do well to think more favorably about their relations to the scattered families and missionary stations where some of our ministers go and minister and want to plant churches. We are exhorted to "walk honestly towards them that are without and that we may have lack of nothing." "And as touching brotherly love." I quote also the same authority, "ye need not that I write unto you; for ye yourselves are taught of God to love one another."

PAUL.

For the N. C. Presbyterian.

THE BURIAL SERVICE.

MR. EDITOR:—I was pleased to see by your last issue, that a matter which has long stirred and troubled my own mind, has also stirred the mind of some one else, (who has evidently not only a mind for business, but a *heart* to feel for the wants and needs of his people). The want in question being that of a *suitably prepared Ritual for Presbyterian funeral services*. I could give you at once three cases in point in one community where this want has been sadly and deeply felt, and but for accident, or rather a kind Providence, there might in two at least of these cases have occurred the soul-harrowing event of *a burial without a service*. Whoever the kind and thoughtful brother may be who has brought this matter before the notice of the Assembly, I trust he will press it until he has gained his point, and that a ritual will be soon prepared and bound with our hymnals for this important and needful service, so that in the absence of the pastor or a minister of our own Church, our elders may feel authorized to conduct such services. And here let me also suggest that one thing that may be "the matter" with our beloved Church is that we are too much afraid of *formal services*. Yet I have known some instances where we might have enjoyed some precious seasons of prayer and praise, but for a certain timidity or backwardness in beginning an impromptu service; or possibly the fear of encroaching upon the duties of the pastor has withheld some of our good people from the office. However it may have been, would it not have been remedied by a ritual or liturgy prepared for such unexpected occasions—not to be ever obligatory—but only to be used when the occasion rendered it needful or expedient? But this last suggestion I leave for wiser heads to consider. The first mentioned need is too apparent for anyone to doubt or cavil at. A.

April 12th, 1880.

For the N. C. Presbyterian.

JUST TO ALL.

MR. EDITOR:—I desire to make the following *addendum* to the report of the proceedings of Orange Presbytery at Washington, already published.

By some unaccountable oversight, whether yours Mr. Editor, or mine, I really do not know, that report fails utterly in the respect which is due to the moderator of the body, the Rev. P. H. Dalton, in refusing any mention of him as such, despite of all the rules of courtesy and honorable custom. The names of the faithful and courteous clerks, Rev. Mr. Darnall, and Elder Samuel Watkins, are also shrouded in involuntary midnight secrecy and darkness. I tender to these excellent brethren and to the readers of the PRESBYTERIAN my apology for this sin of omission. The abstract was written hurriedly one afternoon in Bro. Vass's study in Newbern under the conviction that I would not have another opportunity in two weeks to prepare it for publication, and that I knew would seem an outrageous delay. There are one or two other items which perhaps ought to have appeared in the abstract, viz:

Rev. Mr. Dalton, and Elders J. H. Lindsay and W. C. Denny, were appointed a committee to visit Jamestown with a view to the organization of a church, if the way be open.

Rev. D. E. Jordan resigned the position of Presbyterial Agent of Publication, and Rev. Mr. Darnall was appointed in his place.

Historical Sketches of the First Raleigh, Chapel Hill and Hillsboro churches were read and directed to be filed in the archives of the Presbytery.

Rev. Messrs. Jordan, Vass, and Dr. Smith were appointed a committee to determine what is and what is not proper matter for record in the minutes of Session.

F. H. JOHNSTON, Stated Clerk.

MEETINGS OF PRESBYTERIES.

For the N. C. Presbyterian.

CONCORD PRESBYTERY.

The Presbytery of Concord met at Davidson College, on Thursday, April 22d, 1880.

The opening sermon was preached by Rev. J. M. Wharey, on the text Psalm 138:2 latter clause, "——for Thou hast magnified Thy word above all Thy name."

In the absence of Bro. Pharr, Rev. J. Rumple was requested to act as Stated Clerk. The continued ill health of this beloved brother and efficient officer is a matter of sincere sorrow to the whole Presbytery.

Rev. J. A. Ramsay was chosen moderator and Rev. R. W. Boyd, and Elder J. G. Hall, temporary clerks.

The day was spent in hearing the narratives of the churches. At night this community had the pleasure of listening to a discourse on the concluding verses of the 9th chapter of Revelation, by Rev. E. F. Rockwell, so long and favorably known to them.

On Friday the examinations of candidate A. W. White, on languages and sciences were sustained.

The name of Jefferson church was removed from the roll and its members (if any) assigned to the church at Wilkesboro.

After prolonged debate the call from Camden church, Harmony Presbytery, was placed in the hands of Rev. R. B. Anderson. It must be highly gratifying to that brother to be so loved where he is and so sought after where he is not.

The place chosen for next meeting of Presbytery is Newton; the time, Thursday before the third Sabbath in September.

Presbytery was cheered by the unexpected presence of its stated clerk, Rev. Wm. W. Pharr, in the body. His health though feeble is improving.

The afternoon was spent in considering the report of the committee on Evangelistic work. The committee deemed it essential to the successful prosecution of this work for Presbytery, as it were, to divide itself—the churches of Cabarrus county and of Salisbury assuming the support of an evangelist in Stanly county, and assigning to the other churches a similar work for the people beyond the Blue Ridge. Presbytery undertook the work as thus explained.

Presbytery also undertook to raise $200 for the Mission Chapel asked for by Bro. Davis, our missionary at Soochow, China.

At night Rev. J. Rumple preached by appointment on "Presbyterial Oversight." The preacher evidently believes that Presbytery is the true "Bishop and ought to perform its duties with energy as well as discretion G.

Brazos Presbytery.—A call was made for the pastoral services of Rev. J. W. Sexton. The call was approved and order taken for his installation. Rev. James Wilson reported organization of a church at Englewood. Presbytery approved the division of Synod. Rev. D. McGregor and ruling elder James Sorley were elected principal commissioners, and Rev. J. W. Sexton and elder A. J. Burke, alternates.

Presbytery of Florida.—Rev. Henry R. Raymond, Jr., was received from Tuscaloosa Presbytery and elected moderator. Rev. R. Henderson was dismissed to Harmony Presbytery. Commissioners elected to the Assembly: Rev. H. R. Raymond, Jr., and elder Edwin P. Cater, principals; Rev. B. L. Baker and elder A. B. Hagan, alternates.

Presbytery of Augusta.—Rev. Dr. James Woodrow and ruling elder T. T. Windsor were chosen commissioners to the Assembly, and Rev. W. S. Beau and elder J. A. Billups, alternates. Rev. George T. Goetchius was chosen Stated Clerk.

Abingdon Presbytery.—Rev. J. O. Sullivan and elder J. H. Caldwell were elected commissioners to the General Assembly; Rev. J. M. Kirkpatick and elder J. C. Spotts alternates. Rev. W. E. Hill was received from Greenbrier Presbytery. Mr. Walter H. Robinson was received as a candidate for the ministry.

Presbytery of Lexington.—Rev. F. Gaines was elected moderator. Rev. C. M. Humphreys, late pastor of Bethany, was dismissed to Palmyra Presbytery. A call from Fairfield church was placed in the hands of Licentiate James H. Smith, accepted by him, and a committee appointed to ordain and install him.

Bethesda church at Rockbridge Baths, was allowed to prosecute a call before the Presbytery of Eastern Texas, for the pastoral services of Rev. W. M. McElwee, of Texas. Rev. A. H. Price was received from Montgomery Presbytery and a call from Broadway church was placed in his hands. Rev. G. L. Brown resigned the pastorate of Windy Cove church and Rev. C. S. M. See the pastorate of Crab-Bottom church. Rev. D. L. Wilson was dismissed to the Presbytery of Columbia. The following were appointed commissioners to the General Assembly: Rev. Dr. J. L. Kirkpatrick and Rev. D. A. Penick, Elders J. T. L. Preston and D. M. Switzer. Alternates: Revs. T. M. Boyd and F. McCutchan. Elders M Sitlington and R. A. Curry

Roanoke Presbytery—Commissioners to the General Assembly: Rev. R. C. Reed and ruling elder O. C. Clark, principals; alternates Rev. Dr. T. E. Peck and elder W. P. Dupuy. Mr. Paul F. Brown was ordained an evangelist.

East Hanover Presbytery.—The pastoral relation between Rev. J. J. Anderson and Samuel Davies' church was dissolved. The pastoral relation between Rev. H. M. Anderson and the churches of Christ and Bethany was dissolved; he was dismissed to the Presbytery of Florida. Mr. Charles Ghiselin, a licentiate of this Presbytery, and a recent graduate of Union Theological Seminary, was directed to engage in missionary work in the western part of Richmond, under direction of the Executive Committee of Domestic Missions.

Mr. Peyton H. Hoge, of the Second Presbyterian church, Richmond, was taken under care of Presbytery as a candidate for the ministry. Mr. Howison was licensed. Rev. J. D. Dudley and Rev. William N. Scott, and ruling elders David Callender, of Petersburg, and Major Willis J. Dance, of Powhatan, were appointed commissioners to the General Assembly; and Rev. John M. Rose, Rev. T. D. Witherspoon, D. D., and Ruling Elders J. D. K. Sleight, of Richmond, and John Donnan, of Petersburg, were appointed as their alternates. The following paper, presented by Rev. Dr. Wm. Brown, was adopted unanimously, and ordered to be sent as an overture to the General Assembly:

1. It is manifest that the answer—whether it be right or wrong—given by the last Assembly to the overture from the Presbytery of Atlanta, has been unsatisfactory to a large part of our Church. It brings up a question as to the nature and degree of authority to be attached to many very important acts of our highest judicatory. Such, for example, is the question whether a decision of the Assembly *in Thesi*, as to the meaning of any part of the Constitution of our Church touching doctrine or discipline has a binding force equal to a decision of the same point given in a case of judicial process. Here is a matter of grave import about which there is a serious difference of opinion, as may be seen from the action of the Synod of South Carolina and from recent discussions in religious newspapers.

2. It is also manifest that there is in some respects a very serious difference of opinion throughout the Church in regard to what are called "worldly amusements." What is their nature? Are they under all forms and circumstances sinful? If not, under what conditions do they become so? What is the relation and duty of the Church toward them? And what are the means which can be most wisely and effectually used against them?

The Presbytery would represent to the Assembly that while at various times this subject has found a place in its proceedings, yet the action taken has been almost entirely in the form of brief declarations, never in that of instructive discussion. This, it is agreed, must ordinarily be left to our pastors as a part of their official work; but in reference to a class of subjects which not only require a very clear discrimination, but about which there is in some respects much obscurity and confusion in the minds of many good people, may there not be great advantage in receiving from our veperable Assembly some thoroughly considered teaching and testimony at greater length than would be otherwise needful? It is surely most desirable that our beloved Church should, in the action of its judicatories, be very careful, on the one hand, not to weaken its rightful authority of discipline by taking any extreme, untenable ground which cannot be recommended to a reasonable conscience; while on the other hand, it should set its face inflexibly against what is wrong, and endeavor by all lawful influence within its power to stem the tide of evil connected with the matter here referred to.

To attain the end desired two things are of prime necessity: unity of opinion and unity of action—the first being very conducive to the second. But it is lamentably true that at present our church has neither. With a view, therefore, of securing both of these results, as far as practicable, we do here respectfully overture your venerable body to appoint a committee, whose duty it shall be to take this whole subject into careful consideration and make a full report thereon to the next General Assembly.

MEETING OF TRUSTEES.

The annual meeting of the Trustees of the General Assembly will be held in the First Presbyterian church, Charlotte N. C., on the 6th day of May next at 10 o'clock A. M.

JAMES HEMPHILL, President.

April 19, 1880.

MEETING OF ALUMNI.

The undersigned, Alumni of the Theological Seminary at Columbia, S. C., invite their fellow graduates (as many as can possibly do so), to meet on Thursday the 29th of May in the city of Charleston, S. C., during the sessions of the General Assembly, to consider the propriety of, and possibly to make arrangements for a semi-centennial celebration of their Alma Mater.

J. LEIGHTON WILSON.
J. S. K. ASSON.
J. L. GIRARDEAU.
W. E. BOGGS.
B. M. PALMER.
H. M. SMITH.

April 22d, 1880.

ANNUAL COLLECTION FOR FOREIGN MISSIONS.

The annual collection for Foreign Missions, according to the appointment of the General Assembly, will be taken up on the first Sabbath in May, or as soon after as may be found convenient. We avail ourselves of the occasion to lay before the readers of the *Missionary* a few plain statements in relation to the condition and wants of this great cause, to which we ask their earnest and prayerful consideration.

The receipts for the year which has just closed exceed those of the previous year about $2,000. If we were to strike out certain special gifts that were received the year before the last the excess this year from the ordinary sources would be nearer $3,000. This is encouraging, inasmuch as it evinces a growing interest in this great cause. And we earnestly pray that the only effect of this cheering announcement will be to stimulate the people of God to even greater efforts during the new year upon which we have now entered. There is a demand for still greater liberality, if we mean to sustain the missionary work which we have in hand.

In the first place, a number of our missionary brethren now in the field are really in very feeble health, and if they do not soon have relaxation from their arduous and exhausting labors they will be utterly unfitted for any more active labor either at home or abroad. Their personal interests, as well as the highest interests of the great cause to which they have devoted their lives, demand that we grant them the relief which is so much needed before it is too late. These brethren well know, and so does the committee, that they cannot leave their work, before reinforcements arrive, without imperiling its very existence. Think of this, Christian brethren, when you open your hands to drop your contributions into the Lord's treasury on the first Sabbath in May.

Another fact to which we wish to call your attention is that we now have three young men under appointment—one for Greece, one for China and one for Brazil—whom we are intending to send forward as soon as they are ready, and we are emboldened to do this in the confident assurance that the churches will enlarge their contributions so as to meet the demands of the occasion. If there is not a material increase of contributions there will be embarrassment, in spite of anything that can be done to prevent it. We trust then that there will be but one mind among us, and that shall be that the demands of the case must be met by larger gifts. We know that there are those that are making sacrifices which they feel to promote this cause. And why should we not all do this? Why should we not all aim at that high standard of duty which requires self-denial and sacrifice? Would that not be Christ-like, and would it not bring us as individuals and as churches into closer sympathy with Him? We would be glad and we think it would not be unreasonable to wish and expect the contributions to be twice as much as they were the last May.—*Missionary.*

The Bracken county *Chronicle* reports that a protracted meeting in Augusta, Ky., is being prosecuted with success. Rev. S. M. Evans is pastor of the church. Rev. H. M. Scudder is assisting. There have been two additions to the church.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

The Rev. L. P. Bowen, of Newton, Md., has been invited to supply the church at Marshall, Mo., which for the last two years has been supplied by the Rev. A. W. Nesbit. Mr. N. expects to leave soon for Europe.—*Southern Presbyterian.*

Communion services were held in the Second Presbyterian church, Staunton, Va., on April 18th. Says the *Central Presbyterian*: "Dr. Bowman, of Harrisburg, assisted the pastor Friday night and Saturday morning. There were two additions by certificate. The quarterly voluntary offering for debt on the church amounted to $130.50. The amount of money raised by this church during the past year, is $1,537.56. The membership is now sixty."

Hampden Sidney College has lately received, it is said, a valuable gift from a liberal friend.

The post office address of Rev. W. E. Keller has been changed from Bloomfield to Mount Sterling, Ky.

Items from the *Christian Observer*:

It is announced that the new Presbyterian church at Kirkville, in Madison county, Ky., which is a very handsome little edifice, will be dedicated on the third Sunday of May next. Dr. E. O. Guerrant, of Louisville, is expected to preach the dedication sermon.

The Lord's Supper was celebrated in the Third Presbyterian church, Knoxville, Tenn., on Sabbath, April 11th, and eight additions were announced from the pulpit.

Union City church has made arrangements with Weisel Beale, of Union Theological Seminary, to supply its pulpit. He will be with them May 1st.

The *Chattanooga Times* says: The building committee for the Second Presbyterian church are now simply awaiting the completion of the plans to begin work. The chairman of the committee, says they will expend about $6,000 on a building, the greater part of which fund is already secured.

The building committee for the First Presbyterian church are awaiting the action of the church so they can begin operations. They have within their reach $20,000 for a site and building, and work will be commenced as soon as a location is decided upon.

The Editor of the *Texas Presbyterian* had the pleasure of attending the communion service at the Prairie View church on the 2d Sabbath inst. He writes: This church was organized about two years and a half since, soon after the first Presbyterian camp-meeting. There was not much material for a church of Presbyterian antecedents in the neighborhood, yet it has grown quite vigorously, numbering now we suppose between forty and fifty members. This growth has been the fruit of faithful and hard work, the pastor Rev. C. H. Dobbs, not only preaching at the church at his regular appointments, but in season and out of season, at school-houses and other places in the vicinity, and laboring faithfully and constantly in private. He has the assistance of faithful and working elders. One of the two superintends a Sabbath-school at the church, and the other another one at a school house near his home, four miles from the church.

Items from *St. Louis Presbyterian*:

Rev. W. G. F. Wallace has changed his postoffice address from Houstonia, Mo., to Sedalia, Mo. Correspondents will make a note of the fact.

We greatly regret to learn that Rev. John A. Calhoun who has been ministering so acceptably to the church at Palmyra, has ceased his connection with our Synod, and returned to Iowa. He has taken charge of the church at Eau Claire, in that State.

Commissioners to the General Assembly.

Presbyteries.	Ministers.	Ruling Elders.
	SYNOD OF GEORGIA.	
Augusta.	Jas Woodrow, DD.	T T Windsor.
Florida.	H R Raymond, Jr.	Edwin P Cater.
	SYNOD OF MISSOURI.	
Lafayette.	O W Gauss,	C Hammond.
	SYNOD OF NORTH CAROLINA.	
Fayetteville.	Joseph Evans,	D McIntyre.
Mecklenburg.	G D Parks,	H M Parks.
	W E McIlwain,	Dr J A Reedy.
	C H Wiley,	George Allen,
	T U Faucette,	W S Primrose.
Wilmington.	J R Wilson, D.D.,	Dr Neill Graham
	SYNOD OF SOUTH CAROLINA.	
Bethel.	F L Leeper,	J G Lowry.
Charleston.	J R Girardeau, D.D.,	W A Clark.
Harmony.	H M Brearley,	J C Colt,
	J L Bartlett,	J T Walsh.
South Carolina.	S L Morris,	W A Templeton.
	SYNOD OF TEXAS.	
Texas.	H McGregor,	James Sorley.
Eastern Texas.	W M McElwee,	—— Bryan.
	SYNOD OF VIRGINIA.	
Abingdon.	J O Sullivan,	J H Cardwell.
East Hanover.	J D Dudley,	D Callender,
	W N Scott,	W J Dance.
Lexington.	J L Kirkpatrick, D.D.,	J T L Preston,
	D A Penick,	D M Switzer.
Maryland.	John Leyburn, D.D.,	L C Inglis.
Montgomery.	Jas M Rawlings,	W S Graves.
Roanoke.	R C Reed,	O C Clark.

GIVE THEM A LITTLE HELP.

In all our congregations there are constantly many persons with whom God's spirit is striving—who are thoughtful and tender at heart, and who are waiting for Christians to speak a word to them. They only need a friendly word or a stretched out hand. They have not the courage to start alone, and they are waiting for the favorable opportunity. Now, the secret of soul winning is not to be constantly exhorting and lecturing people, but to be constantly giving them a chance to manifest the higher desires of their souls. We fear it too frequently happens that the unconverted seek God's people, rather than the contrary. There are times when every man's nature cries out for the Gospel, and at such a time all he needs is a touch of the hand, or a look of the eye, or but the opportunity to reply, in order to come. Have more faith—not only in God, but in the truth and in humanity. Do not shut the gates, but open them and keep them open, that whosoever will may come in.—*Golden Rule.*

BEST BOOK FOR EVERYBODY.—The new illustrated edition of Webster's Dictionary, containing three thousand engravings, is the best book for everybody that the press has produced in the present century, and should be regarded as indispensable to the well-regulated home, reading-room, library, and place of business.—*Golden Era.*

MARRIED.

No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Gaston county, on 13th inst., by Rev. J. J. Kennedy, Mr. J. CALVIN PLANK and Miss LAURA E. ROBERTS.

Near Smyrna church, at residence of bride's father, on 15th inst., by Rev. A. N. Ferguson, Mr. JOHN McRAE, of Robeson, and Miss MARY McD. McLEAN, of Richmond county.

At Halifax, N. C., on the 14th inst., by Rev. J. B. Rhodes, Mr. CHARLES W. FAUCETT, of Salisbury, and Miss FLORENCE R. DICKENS, of Wilmington.

In Rockingham county, N. C., in the Grange Hall at Oregon Hill, April 11, by Rev. D. Irvin Craig, Mr. WILLIAM R. FRENCH and Miss FANNIE E. LANDER. All of Rockingham county, N. C.

In Mocksville Presbyterian church, on the 14th April, 1880, by the Rev. A. L. Crawford, Mr. THOMAS L. KELLY and Miss MATTIE T. STERLING, only daughter of Prof. Richard Sterling, Mocksville.

DIED.

On the 24th February, in Lexington, N. C., very suddenly, Mrs. SALLIE SOMERS WATSON, in the 20th year of her age, leaving an infant and a bereaved husband.

Mrs. W. was eminently pious, and held in the highest estimation by all who knew her. She was a child of the Sabbath school, upon whose young heart divine truth made a deep and abiding impression. It was sanctified to her salvation. "Her sun went down while it was yet noon." May the Lord sanctify the bereavement to the family.

April 2nd, at Weatherford, Texas, Mrs. LIZZIE BLAIR, wife of Mr. J. T. Blair, formerly of North Carolina.

She was very ill from the day she was taken sick, with erysipelas, and was unconscious from the third day; died on the twelfth day of her illness.

A few weeks before her death she gave satisfactory evidence of faith in Christ, and showed in many ways that she loved her Saviour and trusted in Him alone for salvation. An aged grandmother in North Carolina survives her, and two brothers in Tennessee.

"Asleep in Jesus! O! how sweet
To be for such a slumber meet;
With holy confidence to sing
That death hath lost its venomed sting!"
L. B. C.

March 30th, 1880, BESSIE S. AMIS, at the residence of her father, Lewis Amis, in Granville county.

Little Bessie was born Jan. 22d, 1865. On the 8th of June, 1879 she was received to the communion of Shiloh church. Only then did she enjoy the privilege of sitting at the Lord's table with the people of God, but now we believe her seated in glory with the Lord Himself and the saints of light. Her relief from great physical prostration and translation to Christ is a blessed exchange for her; but a mournful one for the father and step-mother who grieve for an only child. It was the writer's privilege to hear her first faltering confession of a wish to confess Christ before the world, and to the day of her departure her unfaltering faith in the Lord Jesus was edifying to older christians. She will return in the day of the Lord.
J. W. P.

In Salisbury, N. C., April 6, 1880, JOHN D. BROWN, in the 63rd year of his age.

Mr. Brown was born in Cumberland county, near Fayetteville, N. C., July 25th, 1817. Early in life he became a member of the Presbyterian church of Fayetteville, being then an inmate of Mr. James Martine's family. About 1839 he removed to Salisbury and engaged in business here. Not long after this he began the business of general merchandizing, with various partners. At the opening of the late war the firm of Brown, Coffin & Mock was among the most popular and extensive establishments in Salisbury. Ten years ago Mr. Brown formed a connection as salesman with the wealthy and widely known house of E. S. Jaffrey & Co., in New York city, which yielded him a handsome income until his death.

In 1841 Mr. Brown was transferred by certificate to the Salisbury Presbyterian church, and a few years afterwards was chosen and ordained deacon in the same, and continued to fulfill the duties of that office as long as he lived.

He was twice married, and leaves an invalid wife and seven children (nearly all grown) to mourn their loss.

The life of Mr. Brown was characterized by many admirable traits, and he leaves the inheritance of a precious memory and an unstained reputation. He was a man of energy and tireless industry, and through all the changes of business that have marked the last quarter of a century he was never without employment. When property was swept away by the war, he had such a capital of character and business skill as enabled him to provide a bountiful support for his family. He was aided in this by a genial and uniform courtesy, and attention to friends and strangers, that secured the respect and confidence of all who knew him. Many instances could be mentioned of his kindness shown to persons on the great highways of travel and in New York city, when Southern men and women have been cheered and helped by his unselfish courtesy and attentions. Whether at his quiet home in Salisbury, or in the whirl of the great city, he was always regular in his attendance upon the services of the Church. He was wont to say to his Southern friends in the city, "I cannot show you the way to the opera or the theatre, for I never go there; but I will be glad to accompany you to any suitable church you may wish to attend." For himself, in the city he chose the church of the Rev. W. M. Paxton, D. D., as his regular place of worship. Thus he secured the pastoral care of that earnest minister, as well as such a religious home as every christian needs. During the last few years his mind dwelt increasingly on spiritual things, and his resort was to the Bible and to prayer when sad news of sickness in his family often came to afflict his affectionate heart.

He was an affectionate husband, a tender, kind and bountiful father, who loved to gratify the reasonable wishes of his children, and for these children his ardent wish and earnest prayer was that they all might be safely united to the Saviour. In family religion he was faithful, and the family altar was not allowed to go down. Until within a few days of his death he maintained family prayers, even when he was unable to read more than two or three verses, and to utter more than a few words of earnest prayer. Though many hearts are saddened by his removal from earth, to his family and friends there remains the confident hope that the exchange of worlds is a blessed one to him. The loving disciple of Jesus, according to the will of the Master, is called home to be with his Saviour and to behold and share the glory of the eternal kingdom.
J. R.

At Eagle Falls, Rockingham county, N. C., on April 23d, 1880, in her tenth year, CORA GALLAWAY, daughter of Dr. Jesse and Mrs. Cora I. Carter.

A slow, insidious disease manifested itself in her system about two years ago. Every effort to arrest its progress proved unavailing. Anxiously and tenderly the parents watched over and nursed the dear little one, but at length the citadel of life was undermined and the spirit departed. She loved Jesus, her Saviour, and sought to please Him. Now she is "safe in His arms."
C. M.

Near Greensboro, Guilford county, N. C., April 12th, 1880, Mrs. ELIZABETH WHARTON, wife of David Wharton, aged 84 years, 8 months and 22 days.

Mrs. Wharton is the last of a large family. Her ancestors came from Pennsylvania. They were staunch Presbyterians and were among the original members of the Presbyterian church at Buffalo. Her father, Major John Donnell, was a prominent ruler in the church and an officer in the Revolutionary war. He left a large family, some of whom many years since, settled in the Western States. They carried with them their love of church privileges, and some of them were eminently useful in planting and building up churches in the then new counties in which their lots were cast.

The subject of this notice connected herself with the Presbyterian church at Buffalo, November 10th, 1821. Thus for nearly sixty years, she was a witness for Christ. She loved the Church and its ordinances, and it may be safely said of her that she never, at least during the last nineteen years, the period during which the writer has known her, voluntarily absented herself from the house of God. She was naturally quiet and retiring; but her influence was always decidedly on the side of virtue, sound morals and pure religion. Her last illness was protracted through months, and from the beginning she believed that she would not recover. Her suffering was at times very severe, and she was perhaps never free from pain from the commencement of her sickness till her death. Yet she bore all with marked christian patience.

In the beginning of her confinement her religious experience was not satisfactory to herself, but her hope grew brighter and more comforting to the end. She had no confidence in the flesh. No one ever had a more humble opinion of his attainments in grace than she. She felt that she was less than the least of Christ's disciples. She had been a constant reader of her Bible and Henry's Commentary, and she greatly enjoyed the reading of the Scriptures, religious conversation and prayer. Of such exercises she seemed never to grow weary. She had an anxiety to depart and be with Christ, which she sometimes feared amounted to impatience. On one occasion she dreamed that Christ had taken her home, and when she awoke and found that it was only a dream she was evidently greatly disappointed. She retained her mind almost to the last moment. Just before she died she exclaimed, "Glory! Glory!" and passed away as quietly as if falling asleep.

Thus a good woman is gone to occupy, as we believe, the place prepared for her by her Redeemer. She leaves a husband, four children (one preceded her), a number of grand children and numerous relations and friends to cherish her memory. The unusually large attendance on her funeral services attested the high esteem in which she was held by the community in which she was born, lived and died. May this triumph of grace be blessed to all who were conversant with it, and may the mantle of this humble believer in Jesus, both as to sound Scriptural doctrine and Godly walk, be taken up by her descendants to the third and fourth generations.
S. N. R.

Get Lyon's Patent Heel Stiffeners applied to those new boots or shoes before you run them over.

MERCHANTS, READ THIS.—To those subject to ills incident to the vexations of business life, Dyspepsia, and a feeling of debility and fretfulness, we say, without equivocation, take Simmons's Liver Regulator. This remedy is unequalled in the cure of Piles, Constipation, Bad Breath, Sick Headache and Bilious Complaints. The Regulator is free from any injurious mercurial substance; not disagreeable; can be taken at any time, withing interfering with business or pleasure. It is so gentle, safe, and such a good digester, that it is often used after a hearty meal to settle the food and relieve any apprehension that the meal may disagree with you.

"Having been a great sufferer for many years from general Debility and Indigestion, I concluded to try your valuable medicine (Simmons's Regulator) in small doses, and found it to be what it was recommended for. You can use my name at any time you wish in its praise. J. F. DUMAS, Merchant. Haddock, Ga.

AN EXTENDED POPULARITY.—Each year finds "Brown's Bronchial Troches" in new localities in various parts of the world. For relieving Coughs, Colds, and Throat Diseases, the Troches have been proved reliable.

WILMINGTON MARKET
DURING WEEK
ENDING APRIL 27.

SPIRITS TURPENTINE.—The price until Saturday was 30 cents on a firm market; late on that day 30½ cents were obtained. Late on Monday some sales were made at 31½. At the close of our report on Tuesday 31 cents were bid and higher figures asked.

ROSIN.—Strained and Good Strained $1 05 throughout. On Saturday former quality was quoted dull. Report closing—dull at $1 05.

CRUDE TURPENTINE.—Hard $1, Yellow Dip $1 75 and Virgin $2 25 throughout.

TAR.—Receipts taken day by day at $1 05.

COTTON.—Very little doing—closing at 11¼ cents Middling, nominal.

TIMBER.—Is coming in and all of good quality is taken readily. No abatement in price.

THE LATE J. HARMAN BROWN.—At the meeting of the Trustees of Union Theological Seminary, in Virginia, on the 14th April, 1880, the following minute was unanimously adopted:

The Trustees would make record of the fact that, since their last meeting, our excellent and valued member, Mr. J. Harman Brown, of the city of Baltimore, has been called to his everlasting rest. He was long an efficient elder in the Presbyterian Church; was eminent for his consistent piety and benevolence: as being "given to hospitality" and "a lover of good men." He was a light and blessing to his household. He devotedly loved the Church, because Christ his Saviour had purchased it with his own blood. He gave most liberally to it of his time and of his temporal goods. He was much interested in the prosperity of this institution. His venerable, cheerful face, beaming with good will to all, will no more be seen in our annual convocations; but his rest shall be glorious, and his memory will be blessed.

J. HENRY SMITH, President,
F. N. WATKINS, Secretary.

NEW PUBLICATIONS.

From the Presbyterian Board of Publication, Philadelphia, the following neat 18 mo. tracts:

1. *The Underlying Principles of Unbelief.* By F. L. Patton, D. D. An address delivered at the Œcumenical Presbyterian Council of 1877. Pp. 24.

2. *Pastors, Theology and the Age.* By F. L. Patton, D. D. From the Catholic Presbyterian. Pp. 24.

3. *Faith's Approach to God in Darkness.* By Rev. H. N. Wilson, D. D.

The Sunday Magazine for May. This capital publication is again before us as fine as ever with the usual amount of contents. Frank Leslie's Publishing House, 53, 55 and 57 Park Place, N. Y.

Blackwood's Magazine for April is before us. Contents: Brummagem Morality; Reata, or What's in a Name; The Pesant Proprietors of Norway; Bush-Life in Queensland; The Afghan War; Elanour: A Tale of Non-Performers; The Prince Consort; The Crisis Abroad; The Appeal to the Country. The Leonard Scott Publishing Company, 41 Barclay street, N. Y.

I. K. Funk & Co., New York, lay before us John Stewart Blackie's Essay on Self-Culture, price 10 cents; and the first volume of Knight's Popular History of England. This, the cheapest edition of this great work ever published will be issued in eight volumes, at 30 cents per volume, in manilla, $2 40 per set, or $2 90 per set in cloth. The former price was $18 00 and $25 00. This edition, we are glad to observe, is not cheapened by printing on second-hand plates and thin wood-paper, as are so many other cheap books, to the destruction of the eyes of readers. The type is large, leaded brevier. This great work of Charles Knight contains nearly as much matter as Hume's and Macauley's histories combined, covering the whole ground of English history down to 1868. It is called "popular" because it is a history of the people, not of the dynasties alone. Lord Brougham said of this work: "Nothing has ever appeared superior, if anything has been published equal, to the account of the state of commerce, government and society at different periods."

Thanks to the Historical and Scientific Society of Wilmington for a copy of the pamphlet entitled "A Study in Colonial History," of which Hon. George Davis is the author.

The Popular Science Monthly for May is at hand. Contents: Climate and Complexion; The Carbon Button; God and Nature; The Buffalo and His Fate; Sham Admiration in Literature: The Impediment of Adipose, a Celebrated Case; The Martyrdom of Science; The Pleasure of Visual Form; Hysteria and Demonism; Bacteria as Destroyers of Insects; Some Facts and Fictions of Zoology; The Electrical Polyscope, illustrated; Capture among the Mullusks, illustrated; How Insects Direct their Flight; Sketch of James Clerk Maxwell, with portrait; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes. D. Appleton & Co., N. Y.

EAST ORANGE, N. J., Oct. 8, 1877.

Some three months ago I found myself suffering with Brights disease—Albuminuria. By the use of a reliable test I found albumen in the urine, and in some slight degree in a few instances in a coagulated state. I suffered from dropsy, particularly about the ankles, slight pains about the kidneys, a derangement of digestion, great dryness of the skin, and at times much thirst, and, of course, a gradual failing of strength. This was about the state of things when I commenced taking the Safe Kidney and Liver Cure. I took about six tablespoonfuls every day for one week, when I found all my symptoms decidedly improved, and at the end of two weeks it was difficult to detect any trace of albumen. Having imprudently taken cold I had a very slight relapse some two weeks ago, when I began again using the medicine, and am now as well as ever.

D. W. BARTINE, M D., D.D.

The General Assembly of the Presbyterian Church in the United States

Will meet at Charleston, S. C., on the third Thursday (the 20th day) of May, 1880, in the Second Presbyterian church, at 11 o'clock a. m. The opening sermon will be preached by the Moderator of the last Assembly.

The undersigned, Committee on Commissions, will meet in the Lecture Room of said church on Wednesday, the 19th, at 8 o'clock p. m., to enroll the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
WILLIAM BROWN, Permanent Clerk.

WORKINGMEN.

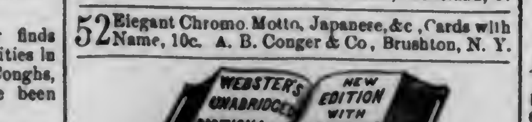
Before you begin your heavy spring work after a winter of relaxation, your system needs cleansing and strengthening to prevent an attack of Ague, Billious or Spring Fever, or some other spring sickness that will unfit you for a season's work. You will save time, much sickness and great expense if you will use one bottle of Hop Bitters in your family this month. Don't wait. See other column.

To turn gray hair to its natural color and beauty, use Hall's Vegetable Sicilian Hair Renewer, the best and most reliable preparation science has given us.

NEW ADVERTISEMENTS.

IT PAYS to sell our Rubber Hand Printing Stamps. Circulars free. G. A. HARPER & BRO., Cleveland, O.

52 Elegant Chromo Motto, Japanese, &c., Cards with Name, 10c. A. B. Conger & Co, Brushton, N. Y.



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So far superior to any other in etymology and definitions. [*D. Burt, State Supt. Minn.*]
The highest authority in orthography and pronunciation. [*Supt. W. T. Harris, St. Louis.*]
I wish there was one in every school and home in the State. [*J. W. Corthell, State Supt., Me.*]
My indebtedness to it is more than I can measure. [*State Supt. Wickersham, Pa.*]
Of course it should be in every school room, I hope to see it done. [*State Comm'r, R. I.*]
No other known here save by such as take a pride in rare books. [*State Supt., Colorado.*]
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Here are a few extracts from letters of persons who were CURED, *and now order for their friends:*

"I fear Cousin is in a decline, and as thy medicines cured my only brother of a *Hemorrhage of the Lungs* about a year ago, I wish Cousin to take them." Thy true friend,
HANNAH NICKLE, Near Woodbury, N. J.

"As your medicine cured me of *Consumption* some three years ago, I want him to try them. *I gained fifteen pounds while taking the first three bottles.*" J. V. HULL, Lawrenceburg, Anderson Co., Ky.

"Mother has been suffering with *Bronchitis* for nearly twenty years, and tried most all kinds of medicine, and says the **Cannabis Indica** is the only thing that gives her relief." JANE A. ASHBROOK, Lovelaceville, Ballard Co., Ky.

"I know all about the **Cannabis Indica.** Fifteen years ago it cured my daughter of *Asthma;* she had it very bad for several years, but was perfectly cured. Please send me a $9 box of your medicine." JACOB TROUT, Deep River, Poweshick Co., Iowa.

"It has cured Mrs. Bebout of *General Debility* of the whole system, of two or three years' standing, and others are trying it with success." BEBOUT & LESLIE, Simpsons' Store, Washington Co., Pa.

None but Pint bottles. **$2.50** per bottle, or three bottles for **$6.50.** Address CRADDOCK & Co., 1032 Race St., Philadelphia, Pa. Or apply to our Agents here given:

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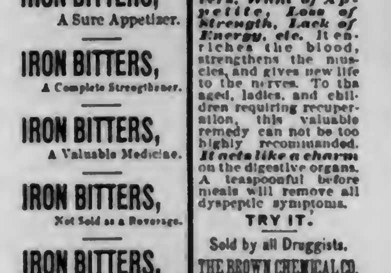
RICHARDSON & CO., St. Louis, Mo.
I. L. LYONS, 42 Camp St., New Orleans, La.



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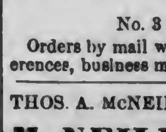

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SUPERIOR COURT,
NEW HANOVER COUNTY:

ELEANORA JONES, Plaintiff, Against JAMES L. JONES, Defendant. } SUMMONS.

STATE OF NORTH CAROLINA,

To the Sheriff of New Hanover County—Greeting:

You are hereby commanded to summon JAMES L. JONES to appear at the next term of said Court, to be held at the Court House in Wilmington, on the 13th Monday after the 1st Monday in March, 1880, to answer the complaint of said Plaintiff, which has been this day filed in the office of the Clerk of the Superior Court of New Hanover County. If the Defendant shall fail to appear at that time, the Plaintiff will apply for the relief demanded in the complaint, together with the costs of this action

Of this summons make due return to the Clerk of said Court for the County of New Hanover.

Given under my hand and the seal of said Court, this 16th day of March, 1880.

S. VANAMRINGE,
Clerk of said Court.

MARSDEN BELLAMY,
Plaintiff's Attorney.

mch 24 636-1aw6w

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FOR THE FAMILY

My Good for Nothing.

What are you good for, my brave little man?
Answer that question for me, if you can;
You, with your fingers as white as a nun;
You, with your ringlets as bright as the sun;
All the day long with your busy contriving,
Into all mischief and fun you are driving;
See if your wise little noddle can tell
What you are good for. Now, ponder it well!

Over the carpet the dear little feet
Came with a patter to climb on my seat;
Two merry eyes full of frolic and glee,
Under their lashes looked up unto me;
Two little hands pressing soft on my face,
Drew me down close in a loving embrace;
Two rosy lips gave the answer so true,
"Good to love you, mamma; good to love you."

—*Emily Huntington Miller.*

How Jimmy Gray went off after Coots.

"Jimmy! Jimmy!"

It was the widow Gray calling at the foot of the steep brown stairs leading up to the little chamber under her cottage roof. As she looked toward that cosy retreat, there was nobody to be seen, but she knew well enough that in the little chamber a boy both curly-headed and sleepy-headed was taking a morning nap under the warm blankets.

"Time for that boy to be up," thought the widow.

"Jimmy! Jimmy!" she called.

No answer.

The only sound audible was that of the spring wind. Caught by the wings when trying to work its way under the window-sash, it now murmured out its protest.

"Third time ought to go," thought the widow; "and if it don't, I'll get the speaking-trumpet of Skipper Ben across the way and shout that boy down."

"Jim-m-*mee!*" she cried.

"Here-r, mother," yawned out a faint and sleepy voice that seemed to rise from the depths of a dozen comforters. In a moment, something came down heavy on the floor above.

"All right," said Mrs. Gray. "Now I'll give those fried potatoes another turn, and then breakfast will be ready."

"Mother," said Jimmy, appearing soon at the kitchen door, wearing his shoes on his hands instead of his feet, as boys in a hurry are apt to do in the morning. "Mother, don't you think you would like a fat coot for breakfast to-morrow morning?"

"Not if you must go after it to-day. The sea was dreadful uneasy last night. I heard it calling off Ragged Pint, same as they always say it does before a storm, to entice the ships ashore. That's all moonshine, though. No, I wouldn't go to-day."

Jimmy, now at his breakfast, looked up from the table. He could see the ocean from his seat. It looked cold and uneasy, also, as if shivering. All over it were patches of white coming and going, as if sea-monsters were constantly springing to the surface, showing their teeth and then dropping down again.

"I would like to get you a nice, fat coot to cook, mother."

"Well, don't go to-day."

Breakfast over, the widow took down the leather-covered Bible, old and worn. Perching her glasses on her nose, she began to read one of the psalms. Jimmy thought she could even beat the minister at reading. Then she knelt in prayer. Jimmy noticed that his mother's voice trembled as she reached those words that were always a part of her prayer, "Keep those, dear Father, exposed to danger on land and on—the sea!" The widow sighed. Hadn't she reason to sigh? Hadn't this same terrible sea laid its cold blue hands on her husband, and forced him down into those depths, where his body still lay buried? "And on the sea," thought Jimmy, "if anything would keep one, 'twould be mother's prayer."

It was an hour later.

Jimmy was on the beach, his pants tucked in his rubber boots, his gun on his shoulder in readiness to tip over any sea-bird wandering on the sands. Sam Benton was there,—a grizzled old Triton, ready in his younger days to go into any neck-breaking scrape, and in his old age ready to advise any, but prudent enough to keep out of it.

"Jimmy," said Sam, "I stump you to take your boat and go out after coots. Plenty of 'em round Ragged Pint. I see 'em flying there about six this morning. Oh! a cloud of 'em." (Sam had seen just one.) "If it wa'n't for this ere rheumatics, I'd go. Oh, oh," he grunted rubbing his legs. "Come, I'll stump you to go."

"I—I—I—think 'tis too rough; don't you?" replied Jimmy.

"O boy! rough? Well, let it be rough. What were you made for? To take a lady's boat, and paddle it round the shores of a mill-pond? Mill-pond Jimmy!"

Sam Benton was wicked to tempt a boy that day, and Jimmy Gray was foolish to be tempted by him.

"Guess I'll try," said Jimmy, his pride up, and anxious to show Sam Benton or any other man on the beach that he could'nt be "stumped" that way.

In a few minutes his little boat had been shoved off into the waters. Sam Benton helped, his old rheumatic legs moving very nimbly now that they were in the ways of mischief. The boat that had been launched in a little creek was soon out amid the waves. Up and down, up and down, like a plank at see-saw, went Jimmy's little dory. He looked out to sea, and saw that he had made a fearful mistake in venturing upon the water. There was a lot of huge, heavy waves coming,—"rollers," they are called. Jimmy pointed his boat for shore. "I must get out of this just as I can," he said. It took all his strength and skill to keep his boat headed right, so that those big billows would strike the stern of the dory, and not the side, upsetting it. How big those billows looked just like huge fists the sea held up and shook at him! Jimmy rowed on, nearing the shore. At last there came one wave whose look he never forgot. It almost seemed animated by a spirit; as if it had eyes to frown on him, and hands threatening to raise; as if the sea monsters showing their teeth in the morning had come up out of the depths together, and, massed in one angry heap, were advancing to bury him out of sight forever! And alas! the wave struck the boat where it should not,—on her side; and over she went, Jimmy with her! He was a daring swimmer. There was a stout muscle in his plump boy-arm, and he struck out boldly for the shore. His heavy rubber boots were weights on his feet. His thick sailor-jacket hung like armor about him. Jimmy felt like a fish with his fins glued down He saw a rock ahead. "If I can only reach that rock," he thought But alas! a strong eddy swept about the rock, and again and again flung him off. His strength was fast going, but he made one more desperate effort, and succeeded in laying his hand on the rock; but he had really grasped the rock-weed growing there, and not the rock itself. The rock-weed gave way, he was swept off again by the eddy, and then he felt that all was over. He was drowning. Like an electric flash of the storm going through the heavens and lighting it all up at once from east to west, so his whole life seemed lighted up, and came before him. One thing that rose up like a dark cloud on a bright landscape, was the grizzled, taunting face of Sam Benton. The last thing that he saw, was his mother kneeling in prayer. He heard her words: "Keep those dear Father, exposed to danger on land—and on the sea." Then he caught her sigh at the close of the prayer. That petition would save if any would, he thought; and then came—black-heat—night—oblivion!

Jimmy knew nothing till at last he was conscious that people seemed to be trying to get hold of him, they far above, and he away down, down under the heavy waters. But by and by he seemed to come up, and the people reaching after him came nearer and nearer. At last they seemed to bring him to the surface.

He opened his eyes, and there were the doctor, his mother, and the neighbors, trying to "bring him to." He was in his little chamber at home, lying on the bed. He found out that a boat had been sent to his help, and let it be said Sam Benton—penitent Sam now—was one of those in the boat. Why, people said that when he saw what he had done, his face turned white,—white as the froth on top of the breakers. It was his hand that grasped Jimmy when he was going down for the last time. Everybody said that Sam Benton was a better man after that day, and certainly there was room for improvement. He was one of those waiting in the little chamber for Jimmy to wake up from that sleep so near death's undisturbed rest. Jimmy did wake up. After a while, he could speak. Putting his arms about his mother's neck, he whispered, "It was your praying that saved me, mother."

"Thank God!" said Widow Gray.—*Sunday School Times.*

The Heavenly Home.

It is not the walls of the building in which you live that makes your earthly home, but the company of those you love.

A little boy about four or five years old, was returning from school one day. He bounded into the house, exclaiming as he hung his hat up in the entry: "This is my home! this is my home!"

A lady was then on a visit to his mother, and was sitting in the parlor. She said to him:

"Willie, the house next door is just the same as this; suppose you go in there and hang your hat up in the lobby, wouldn't that be your home as well as this?"

"No, ma'am," said Willie, very earnestly, "it would not."

"Why not?" asked the lady. "What makes this house your home more than that?"

Willie had never thought of this before. But after a moment's pause he ran up to his mother, and throwing his arms around her neck, he said:

"Because my dear mother lives here!"

It is the presence and company of those we love which makes our earthly home, and it is just so with our heavenly home—that home which our dear Saviour has gone to prepare for the children of God.

A little Sabbath school boy lay upon his dying bed. His teacher sat at the bedside holding the hand of his scholar. "I am going home to heaven," said the little fellow.

"Why do you call heaven your home?" asked his teacher.

"Because Jesus is there?"

"But suppose," said the teacher, "that Jesus should go out of heaven?"

"Then I would go out with him," said the dying child. This dear child loved Jesus.—*Canada Presbyterian.*

China.

Some of our little readers who study geography know that this is a country in Asia, and to get there we must cross the Pacific Ocean. We might tell you many curious and wonderful things about this country, but it is of the people we desire to write. The Chinese are a queer people. Some one living in China writes to her friend *Pansy* of her Chinese servant: "He does housework, and how do you think he sprinkles clothing for ironing? This is done with the hand or a little broom. After the Chinaman was shown how to do it he seemed to get along very well until he thought of what seemed to him a better way. He filled his mouth full of water from the dipper; then he squirted it in a little stream all over the clothes. How would you girls like to have your white dresses sprinkled in that way?"

Our friend, the Rev. Mr. Davis, a missionary in China, sends us a model of a compressed Chinese lady's foot, copied from life, together with the little satin slipper, richly embroidered.

Many of our readers know that the mothers in China bind up the feet of the girl babies so they cannot grow any more. We wish we could show you this model. The foot is just three and a half inches long. The toes are so compressed as to appear to be growing to the sole of the foot. You would exclaim on seeing it, What an outrage upon humanity! We are sure your heart would be filled with renewed thankfulness that your lot has been cast in a land of gospel light and truth. Think you these mothers would subject their dear little girl babies to the cruel torture of binding their little tender rosy feet, if they knew of the gentle, loving Saviour who careth for the very little children? Just think of the millions in China who have never heard of Jesus. In the city of Soochow, where Mr. Davis lives, there are thousands and thousands who have never heard one gospel message. You know it is simply impossible for a few missionaries to reach so many. The reason why there are so few is, because the christian men and women do not give money enough to send the messengers of salvation to these dark places. Are you doing all you can to advance the cause of the Master? Do you practice self-denial in order to help the needy, or are you giving just so much as suits your convenience and pleasure? Freely ye have received, and what remains after you have gratified all your tastes and desires, after you have spent much in purple and fine linen, in costly jewelry, rich viands, then if there is a surplus of a few dollars, or it may be pennies, these you cast into the treasury of the Lord. That which cost you nothing, this is the kind return you make to your heavenly Father for His manifold blessings which crown your life, for every morning and every evening you are indebted to Him for some fresh token of His love. The parting command of our Saviour was, "Go ye into all the world and preach the gospel"—tell this good news to every creature.

Now some of our little boys and girls are ready to say, I am not a preacher, and that does not mean me. Are you quite sure He does not mean you? Is there no way for you to help the perishing millions of China? Yes, you can do it by saving your pennies. Whenever you are tempted to spend a penny for something you do not need, think of the little boys and girls of China who have never been taught to lisp the name of Jesus. Let your prayers follow your gifts. One little penny given in the name of Jesus will do more good than hundreds of dollars given without prayer. Work, then, and while you work *pray*, then indeed you will be a light-bearer. Work for Jesus, *shine* for Jesus, and one day you shall *live* with Jesus.—*Orphan's Friend.*

MISCELLANEOUS.

Napoleon and Metternich.

It was Metternich as much as any one man who organized the quadruple alliance of 1813 against Napoleon, and its success was the best evidence that Metternich knew what was to be done, and when and how. He had assisted in 1809 at the bestowal of Maria Louisa on the French Emperor, but in 1813 both parties had become dissatisfied with that compromise, and there were mutterings of opposition in all parts at the false relation between Austria and France. Metternich determined to put an end to this false position, and therefore in the summer of 1813, while offering Austrian mediation between Napoleon and his opponents, he was really laboring to knit together a new confederacy, which should avoid the blunders made by former coalitions against French aggression. In pursuance of this scheme he had to deal directly with the "man of destiny" and to foretell him his fate.

The account given by Metternich of this interview (June 26, 1813,) with Napoleon at the Villa Marcolini in Dresden is extremely interesting, as illustrating the character of the two men and the history of Europe. It was before the battle of Leipzig, and a year before the downfall of Napoleon, who had listened with much impatience to proposals made by Austria, then his ally in name, but in fact united with England, Russia and Prussia against him, and only waiting for an opportunity to attack him openly. Napoleon gave audience to Metternich, upon whose veracity we must depend for the authenticity of the story. He received the Austrian statesman with dignity; his hat was under his arm, and he wore his sword. After a few formal inquiries about the health of the Austrian Emperor, he said abruptly:

"So you also want war; well, you shall have it. I have destroyed the Prussian army at Lutzen, I have beaten the Russians at Bautzen; you wish to have your turn. I will meet you at Vienna. Men are incorrigible; the lessons of experience are lost upon them. Three times have I re-established the Emperor Francis on this throne; I promised to remain at peace with him as long as he lives; I married his daughter. I said to myself then, 'you are committing a folly.' I regret it now."

Metternich had observed on his way the uneasiness and disquietude of all the French generals. Berthier had whispered him in Napoleon's ante-chamber; "Don't forget that all Europe wants peace, France especially." "At this decisive moment," says he, "I looked upon myself as the representative of all Europe, and Napoleon seemed to me small." Metternich gave Napoleon to understand that the time had come for him to make sacrifices if he really wanted peace. "What do you want of me; that I should dishonor myself? Never! I know how to die, but I shall never give away an inch of territory. Your kings born on the throne can be beaten twenty times, and always go back to their capitals. I cannot, for I am an upstart soldier." He had never been beaten by men; in Russia he had only been beaten by the elements. He still had a fine army, and did not fear a coalition. He explained to Metternich that the Austrian army was weak; he knew to a man how the Austrian regiments and corps were composed. Metternich replied that the French army was only so numerous because the Emperor had been obliged to anticipate his levies. He had seen the French soldiers on his way; they were children. What would happen if this, the last army of France, suffered defeat?

"At these words Napoleon was carried away by rage; he became pale, and his features contracted. 'You are not a soldier,' said he, rudely, and don't know what passes in a soldier's mind. I have grown up on battle-fields, and a man like myself cares little for the lives of a million of men.' Thus saying, or screaming, he threw into a corner of the room the hat he had hitherto kept in his hand. I remained calm, leaning against a table between the two windows, and said: 'Why do you speak thus to me between four walls? Let us open the doors, and make your words heard from one end of France to the other. The cause which I represent will not suffer by it.' Napoleon containing himself, then uttered in a calmer tone these words, not less remarkable than his preceding ones: 'The French cannot complain of me; to spare them I sacrificed the Germans and the Poles. I lost 300,000 men in the Russian campaign, but in the number there were not more than 30,000 Frenchmen—.' 'You forget, sire,' I exclaimed, 'that you are talking to a German.'"

Napoleon then began to walk up and down with Metternich; at the second turn he picked up his hat. Metternich was always proud of having forced the great Napoleon to go through this performance with his hat. The interview lasted a long time; Napoleon became calm; he saw that he could gain nothing. He spoke of Maria Louisa; "In marrying an archduchess I wanted to unite the present and the past, the Gothic prejudices and the institutions of my age; I made an error, and I feel now the extent of it. It may cost me my throne, but I will bury the world under its ruins." When Metternich left him he says he said to Napoleon: "You are lost, sire. I had a presentiment of it when I came—now I am certain of it.—*Reviews of Metternich's Memoirs.*

Music in Stones.

It was 2 o'clock when our party reached "Ringing Rocks." The air of the afternoon was sharp and crisp, the ground well frozen and most of the snow of winter had disappeared. We had come to ring a chime on the strange and wonderful metallic rocks that nature has so mysteriously placed here in a group. These rocks are on the farm of Abraham Mensch of Pottsgrove township, Montgomery county. They cover a space of about three-quarters of an acre. Our party consisted of ladies and gentlemen versed in music. Each selected a rock suitable to form a scale of eight notes. The leading gentleman took the rock known as the "State House bell." He struck it with a hammer, and it rang out very like the old Independence bell in Philadelphia before it was cracked. The tones of a number of stones were tested before each member of the party had selected one with a tone corresponding to his note of the scale. Finally eight rocks were chosen, and a few tunes, such as "Old Hundred," "Sweet By and By," and "Home, Sweet Home," were given with considerable clearness. Some of these rocks give forth a rich, full tone, which would vie with the best metal. The "State House rock" at one time was one of the largest. It has been broken off several times, but it still preserves its strong, full tone. The sound produced by striking the smaller rocks resembles that made when a blacksmith's anvil is struck, some being clearer than others, but no two are alike. Many sound as though car wheels were being tested by the hammer strokes of the station men. The "ringing rocks" have been visited by thousands. On the surfaces of many of them are marks resembling footprints of horses and other animals. Fac similes of human footprints are also to be seen.—*Philadelphia Press.*

The Motherless.

Sitting in the school room I overheard a conversation between a sister and a brother. The little boy complained of insults or wrongs received from another little boy. His face was flushed with anger. The sister listened awhile, and then, turning away, she answered, "I do not want to hear another word, *Willie has no mother.*" The brother's lips were silent, the rebuke came home to him, and stealing away he muttered, "I never thought of that." He thought of his own mother, and the loneliness of Willie compared with his own happy lot. Do we think of it when want comes to the orphan, and rude words assail him? Has the little wanderer no mother to listen to his sorrows? Speak gently to him, then.—*Christian at Work.*

Stanley.

Of Dean Stanley the London *World* says: "With much natural wit, some humor, and a keen insight into the weaknesses and foibles of society, Dean Stanley has made himself a *persona grata* in drawing-rooms and at dinner tables. No divine, if only he knows his audience, ever told a story better; and with the memory of Samuel Wilberforce as a *raconteur*, this is a great deal to say. His vein, indeed, is that of narrative rather than of badinage or repartee; but his anecdotes are admirable of their sort; and he has an extraordinary power of conveying genuine information in the most airy and sparkling manner. In general society he seems to lend the same kind of attraction to topics of solid knowledge that the aroma of Russia leather does to the contents of a library. No eminent Churchman of our time has done half so much to promote an acquaintance with antiquities and miscellaneous culture."

A letter from Gaston, N. C., says that Capehart & Son, at their fishery on the south side of Albemarle sound, recently caught 19,000 shad in five days. The largest day's work was 5,877 shad, other fish not counted. The seines are worked by steam.—*Richmond Dispatch.*

SECULAR NEWS.

The *Orphan's Friend* very successfully boils down the Normal School circular: "The University Normal School opens June 24th, and closes on July 29th. Board $12 50 a month. Return tickets sold everywhere. Dr. Sears (through President Battle) helps indigent teachers. Text books lent to all. Course from kindergarten to natural science, with penmanship, music and lectures thrown in.

Tar River very low.—— We learn that an effort will be made to enlist our people in the undertaking of establishing a telegraph line from Newbern to the town of Plymouth, running through our town.—*North State Press* (*Washington.*)

The *Alamance Gleanor* says: "There has been an immense amount of sickness among the factory hands of Col. T. M Holt, at Haw River, but we are glad to hear that it is not quite so bad as it has been. Some four or five deaths have occurred, and there are others yet quite sick.

The *Farmer and Mechanic* notes the arrival of seven fat cattle of Devon grade and weighing 7 300 pounds. They were the property of Mr. Charles C. Moore, of Cedar Cliff, Alamance county, N. C., and brought $300 on foot. They were raised without interfering with other farm operations.

On Friday last, as the steamer Greenville was proceeding up the river on her regular trip from Washington to Tarboro, with a seine flat in tow, the latter capsized and drowned a colored man on board of her, from Greenville, named Henry Delaney.—*Tarboro Southerner.*

Mr. George G. Loddell, of Wilmington, Delaware passed through here on Tuesday to examine the lands of Mr. P. J. Snipes, about ten miles north of this place, with a view of purchasing and working the iron ore that is supposed to be there. We learn that it is more than probable the sale will be made, and, if so, Mr. Lobdell will go to work with a large force and make things lively in that neighborhood.—*Chatham Record.*

Our State fish hatchery means business. Up to Monday last the Fish Commission at Avoca had taken 4,000,000 shad eggs. Over 3,000,000 will be distributed in our waters in a few days. This enterprise is growing every year. What would people have said of this fifty years ago?—*Raleigh News.*

NORFOLK, VA., April 22.—Tidings have just reached here of the terrible work of the fires which raged last week in the swamp region of North Carolina. There was much destruction, both of life and property. Zachariah Owens, of Tyrrell county, and his family, consisting of his wife and three children, were overtaken by the flames while fleeing from their house and all burned to death. The heavy rains of Tuesday brought the fires under control.

Good Evidence.

When such men as the Rev. Dr. Rankin, Rev. Dr. Harvey, Prof Green, Dr. Bartine, Col. John K. McChesney, E. W. Neff, and a number of others equally trustworthy, signify over their own signitures of the marvelous efficacy of Warner's Safe Kidney and Liver Cure, in the diseases for which it is recommended, it is time to dismiss doubts on the subject.

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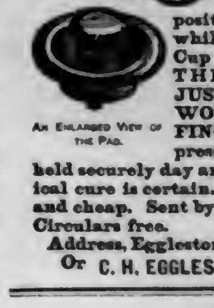

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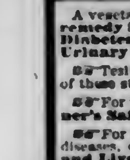

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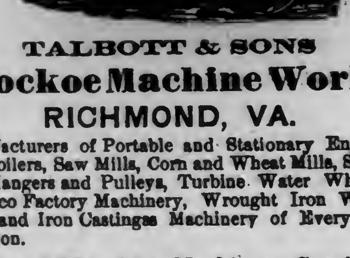

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For the N. C. Presbyterian.

THOMAS HUGHES ON THE CHOICE OF A BUSINESS LIFE.

Thomas Hughes, the English author who has become so wonderfully popular in giving us "Tom Brown at Rugby" and "Tom Brown at Oxford" made an address very recently, (Oct. 1879,) to the studeuts of Clifton College, in which he thus discourses: "In no portion of English society can public opinion be modified so swiftly and so radically as in a public school. One generation of brave boys may do it. At this present critical time, so man can guage the value in English life, of a stream of young men, flowing into all professions and into all industries from our public schools, who have learned to use resolutely those words so hard to speak in a society like ours "I can't afford";—and who have learned to have few wants, and to serve these wants themselves, so that they may have both the power and the means to help others. Young men who have manliness enough to be "careless of the comfits and cushions of life" and content to leave them to valets. It is more than thirty years since the wisest of American writers and one of the best of American gentlemen said, "Young men, on entering life find the way to lucrative employment blocked by abysses. The ways of trade have grown selfish to the borders of theft, and apple to the borders (if not beyond the borders) of fraud. The employments of commerce are not intrinsically unfit for a man; but they are now in their general course, so vitiated by abuses, at which all connive, that it requires more vigor and resources than can be expected of every young man to right himself in them. The sins of trade belong to no class, to no individual. Everybody partakes, everybody confesses—with cap and knee volunteers his confession, yet none feels himself accountable. He did not create the abuse, he cannot alter it. Considerations of this kind have turned the attention of philanthropists and intelligent men to the claims of manual labor as part of the education of every young man. The accumulated wealth of the past generation is tainted by these abuses, and—no matter how much it is offered to us—we must begin to consider if it is not the nobler part to reject it, and put ourselves into primary relations with the soil and nature:—and abstaining from whatever is dishonest and unclean, to take each of us bravely his part, with his own hands, in the manual labor of the world."

Hughes goes on to say that none can help in this great reform but those "who have learned in early life the great lesson of simplicity and self-denial, and I don't hesitate to say that the worst education which teaches simplicity and self-denial is better than the best which teaches all else but this."

These words ought to be written in letters of gold; so nobly true they are. And in placing ourselves in "primary relations with the soil and nature," I would again call attention to my subject of last week, pastoral pursuits in the United States.

The region open to this industry is vast:—the life is full of pleasure to the scholars, the artist, the scientist, the poet. And withal it pays better than any other business in which we can put ourselves "into primary relations with the soil and with nature." That it is already attracting educated men from various parts of the world is shown by the following clipping:

"In Colorado there is a class of highly educated men engaged in the cattle trade. The men are sun-burned, and wear flannel shirts while on the ranch; but none need mistake them for common or ignorant persons. They are in very many cases gentlemen of cultnre and standing. In the circle of ranchmen whose acquaintance I formed during my stay, there were several of considerable wealth and scholarly attainments who, travelling in the West for health, had become interested in the cattle business, and enchanted by the wild open air life; and who had invested in stock, roughed it, and were enjoying the climate, the freedom and the excitement, as well as the money it brings. One gentleman—mine host—had been in the royal navy of Great Britain; but he now likes the billowy prarie better than the deep blue sea. A neighbor was one of the best special geologists in America. Travelling in pursuit of his profession, he saw there was "money in cattle," and so left his esthetic Boston home for a tent on the plains. Another scientist, whose name is known on two continents, has during the past year gone heavily into the business. Two Harvard graduates are on ranches adjoining. Two young Englishmen, educated in Germany, herd their own flocks, and live temporarily in a dugout. At the rauch where I was entertained, I saw three youths brown and bashful, come every evening home with the horses, and ride away in the early dawn, at break-neck pace, after the snorting herd. They looked like any farm-boys; yet in the evening, when work was over, and they sat on the steps with the family, their talk was wonderfully bright and interesting. Two of them had travelled in Europe. One was the son of an ex Senator of California; another was the nephew of a general officer of the United States army; and the third was the son of a distinguished citizen of New York. They are as well-read boys as one can find anywhere. In delicate health, they left the city to 'rough it' in the prairies, and are stout and well now. Being busy from morning until night, riding all day over the blossoms and the fresh grass, and learning the cattle business from the beginning these lads will no doubt in a few years own ranches and herds of their own."

As I said before, the life of the ranchmen can be made perfectly comfortable by providing for the business English tents and camp furniture. Everything is gratifying to the artistic taste; and what is far better, is enobling and *honest*. They obey the divine command, "Work with your own hands, *that* ye may have to give to him that needeth."

H. M. IRWIN.

CARE OF THE NEWLY SAVED.

It was the remark of a lady who felt what she said that before she became a professor of religion she had many friends who manifested an interest in her welfare, but that so soon as she connected with the Church their good offices were discontinued. She was told of her danger and duty, and followed by all kinds of benevolent counsel. She was also made the subject of special prayer. It was a real disappointment to her in after days that she had no one to seem to care for her soul. In the church, devoted to its duties and a Christian walk, she was tronbled by her inexperience and perplexed by constant difficulties that rose in her way. But no one came to her relief. She was more alone than she had ever been in her life. The social sympathy of which she had heard seemed to be utterly wanting, and without communion, except in a way that was official and formal, she found the first cross she was called to bear to be one of spiritual solitude in the midst of her former friends.

Her experience was more common perhaps than we think. There is a zeal on the part of many Christians in behalf of those who are unconverted or out of the Church that is earnest and hearty, but which ceases when once the point has been gained of a profession of religion. It forgets the subsequent nurture which is just as much needed as the early care. Its aim is to get those to whom it is directed to declare themselves Christians, and when that is done it feels its work is ended. It is the spirit of one who will seek to get the homeless and outcast into the house, under the shelter of its roof and protected by its enclosure, without thinking of the food and training and companionship, wanting which it must be a prison instead of a place of joy and rest.

It would be too much to say that it is after the profession is made that the chief care is needed. To save a soul from death is the first, as it is the greatest, work of of all. But closely following it, and nearly related to it, indeed a part of itself, is the duty of properly assisting those who have committed themselves to the Lord. They need sympathy, warning, exhortation, encouragement, restraint—the care of children who are not starting on their way; and he is a right servant of the Master who properly fosters their faith and warms into expanding growth the germs of grace implanted in the soul.

Many a youthful Christian leads a life of loneliness and bitterness because of this want of sympathy. Many another one, whether feeling the loneliness or not, is yet alone, and failing of needed encouragement, passes a starving life, knowing nothing of the holy joy that comes with a deep experience of the Gospel, while others still, unhelped and unrestrained, fall into sin which brings on them the censure of a Church that neglected its own duty to them.—*United Presbyterian.*

PEOPLE OF CAIRO.

From a letter of Rev. Dr. M. D. Hoge to the *Central Presbyterian* we extract the following graphic and picturesque description:

"Here in these narrow streets you enjoy an endless panorama of commingled races, clad in oriental costumes ordinarily of bright colors, red and yellow predominating. It is wonderful that there are not more accidents, considering the fact that there are no sidewalks. Camels, horses, donkeys, vehicles, foot passengers, all mingled in apparently inextricable confusion, and yet there are no collisions. The carriages of the more wealthy are always preceded by one and often by two runners, clad in flowing white frocks fastened around the waist with broad bright sashes. The legs are bare from the knee down, and the feet encased in yellow slippers. Each runner carries a long wand in his hand, and his office is to clear the way for the carriage. All kinds of trades are prosecuted on the sidewalks, or in the little open shops without doors, in full view of passers-by; barbers shaving the beards or cutting the hair of their customers, tailors sewing garments, blacksmiths shoeing horses and donkeys, carpenters at work with their primitive tools, undisturbed by the throngs which are flowing by in ceaseless processions. The upper stories of the houses project over the lower, while from the tops of the flat roofs boards are laid across from side to side, making a complete covering, thus securing shade and coolness to the narrow streets beneath. No women are seen engaged in trade. None are employed about the hotels in any capacity, and they are wonderfully well kept considering the fact that all the rooms of guests are kept in order and the beds made by Egyptian boys. These cinnamon colored lads, without being as fragrant as that aromatic bark, seem to be perfectly honest. I have not locked my room door since I came to Cairo. My clothes have been taken from my trunk and placed in the bureau drawers and the keys left in them, but I have not missed a handkerchief, or even a cigar from the open box standing on my table. Women are seen, it is true, in great numbers in the streets, but the better classes always go closely veiled. The outdoor garb they wear is anything but graceful. You see a mass of stuffs waddling before you. You catch a glimpse of some bright colored garment, over which is worn a great balloon-like covering of black silk, resembling an ungainly, leather-winged bat—suggesting Milton's description of quite a different personage, 'That other shape, if shape it might be called, that shape had none.' It is a moving bundle of fabrics, with a woman in it. If it is approaching you then all you can see of her is a pair of restless, black eyes between the covering of the head and the line across the nose where the veil begins, suspended by a cord passing through a little cylinder, resembling a spool of cotton, which rests upon the forehead. There are evidently three classes of women in these Mohammedan cities—the strictly secluded beauties you would like to see, but cannot; those who go out and whose faces are partially disclosed, and those of the lower order who are seen with too much facility, and are so ugly that you wish you had never seen them at all. * * * *

A day or two ago I had an excellent opportunity of seeing the Khedive of Egypt, who came to our hotel to call upon Mr. Maynard, U. S. Minister to Turkey, now on a visit to Cairo. The Khedive in power at this time is Mohammed Tufik Pasha, son of Ismail Pasha who was recently expelled by the Sublime Porte and who now resides in Naples. Tufik Pasha drove to the hotel in a plain carriage, attended by a few officers on horseback. A long strip of carpet had been laid for him from the street through the wide piazza of the hotel into the interior of the building. A number of English and Americans were sitting at the time in the piazza. All rose as the Pasha entered. He walked between two lines of spectators, bowing from side to side as he passed. After his call the same ceremony was repeated, only he paused long enough to shake hands with two or three persons as he returned to his carriage, as a mark of attention to the foreigners present. He resembles in form and general appearance our friend Mr. Samuel Pulliam of Richmond, only, as the lady of our party to whom I read this last sentence remarked, 'not nearly so good looking.'"

SOCIABILITY IN THE CHURCH.

HOW NEW MEMBERS ARE FROZEN OUT—A PLEA FOR STURDY DOCTRINES—HOW SHALL WE BECOME SOCIABLE, AND YET RETAIN THAT VERY NECESSARY SENSE OF PROPRIETY AND INDIVIDUAL SELF COMPLACENCY?—THE HOME CENTRE.

BY MRS. MARGARET E. SANGSTER.

Churches being composed of human, and, therefore, imperfect beings, are often far from realizing ideal perfection. A church should be a friendly place; a warm, glowing and sympathetic atmosphere should pervade it; the members ought to know and cherish each other; all should be interested in its outside aggressive work, and all should share its interior spiritual life. In some congregations, when new members are received, there is a pleasant custom, by which the old members, rising, pledge themselves to be brotherly and sisterly toward the new comers, to become acquainted with them, and in everything to treat them with christian courtesy and love. It would seem that no such vow should be necessary, and yet there are churches in which the vow is a dead letter, and the obligation is hardly acknowledged. Who does not know churches where the fire in the pulpit utterly fails to thaw the ice in the pews? Who has not been made aware that, especially in our great cities, whole families gradually fall away from church-going, from regular attendance on a place of worship *of their own*, possibly because, in the changing life of our towns, as they go from one neighborhood to another, and enter on new church relations, they are left practically alone. Nobody extends them a welcome. Nobody holds out a cordial hand, nor looks at them with interest, and they feel the chill that congeals the heart of the stranger. For awhile they keep, through their children, a tentative connection with the church, through the Sunday school, and occasionally they drift into the sanctuary to hear a popular preacher, or to listen to attractive music, but they drop out of the ranks of Christ's servants, and one reason is, that they were not magnetized at first by the heartiness of some good man or woman, and that they were not *missed* from any place when first they grew careless and stayed away.

If everybody were brought up on the strong diet of Westminster and Heidelberg, if now, as of old, children were thoroughly inducted into the catechism and taught the doctrines of evangelical faith, there would be sturdier christians, and there would be more who could not be frozen out of God's house by indifference, frightened out by style, or offended by misunderstanding. If the good old plan of taking children to church and letting them sit with their parents were generally resumed, the coming generation would be more steadfast. A sweeter, purer, steadier life with Christ, a more vital spirituality, would make our churches every way stronger. And perhaps if we all lived in daily communion with our Lord, we would not need so often the gentle reminder to be courteous, and tender, and friendly to the Lord's disciples.

In a church, as in a community, or in a society of any description, there must be degrees and phases of intimacy. The people who are congenial will gravitate toward each other. Those who have a common ground of meeting will find opportunities to meet. The people who read, who enjoy music and art, who have travelled, who are highly cultivated, will naturally discover and enjoy each other. The people who care nothing for books, who are chiefly domestic, who are cumbered with care, struggling for daily bread, wondering where they are to get Mary's new hat and Tommy's new shoes, are the people most like ly to be overlooked; not because of their poverty or their plainness, but because of their narrowness of range and their inevitable self-absorption. Often, too, there is about them a sensitive pride, which is, very properly, suspicous of patronage, and which bristles up and declines to accept favors and attention from those higher in the social scale. The instinctive pride of the poor is frequently an armor which is impenetrable to the studied kindness of the rich.

In various ways we try to solve this problem of the lack of sociability in the church. Sometimes we fancy that a monthly sociable, with cakes and coffee, will set everything straight. It is announced. There is an indefatigable and smiling Reception Committee. There are the gracious elderly ladies, with their silvery puffs and their motherly manners. There are the affable and dignified elderly gentlemen. There is the good pastor, beaming and benignant. There is his wife, who set out long ago to be impartial, so that she might offend nobody, and who is now a bit mechanical in her politeness, distributing her gentle inquiries with a determination to speak to every one in the room. There are the timid people, who flop down into the first seat they see, and retain it for the evening. There are the stiff people, who rigidly adorn the walls. There is, too often, the crust of formality, which cannot easily be broken. And yet when, as, for for instance, in our church—yours and mine, I mean—the pastor and his wife are generally beloved and very lovable, when the First Directress, is queenly, and the Second Directress is most winsome, when the young people are bright, cordial and full of tact, and there is a programme for the entertainment all carefully arranged beforehand, a church sociable may be a very delightful affair, and the new-comers, the stand-off and waiting-to-be-noticed people, and the young men away from home—for all of which classes it was primarily designed—may enjoy it much.

The trouble is that to do any good the sociable must be followed up. It will not do for Madam, who was very amiable to Miss C. at the sociable, *not to know Miss C.* by sight when she encounter her next day behind a counter in Ridley's or Macy's. It will not do for Mrs. Bland, in her silk and velvet, to pass a week later Miss Crissy, in her threadbare merino, wearily trudging homeward from her day's labor in the public school, and have neither bow nor smile of recognition to spare. It will not do for judge, or editor, or doctor, or professor, to ignore completely the plain man on the ferry-boat, to whom the former was all courtesy at the sociable. To do the greater people justice, they intend no arrogance. They are simply preoccupied, absent-minded, or filled with thought of their own affairs; but then the others make no allowances, and only feel that they have had another lesson in social insincerity.

I have sometimes thought that, on the whole, sociables failed because they were too distinctly a part of church machinery. Years ago, when a timid girl, I remember being led up to the queen of a certain brilliant drawing room at a gay watering place. The lady was the admired of every one, because of her goodness, and because of her bright and piquant conversational talents. "Talk to me, my dear!" was her never-forgotten first observation to my blushing self. It of course had the effect of sealing my lips. When the church, as a church, gathers her unobtrusive members into a room, seats them on a sofa, and exclaims, "Talk, my dears!" the result obtained tallies with my experience precisely.

Visiting from house to house, if undertaken and carried forward with simplicity, kindliness and genuine cordiality, does much to promote good feeling. Everybody wants the minister to call, but the minister cannot be ubiquitous, and he is not omniscient. He cannot call very often on his whole parish. There are always the sick and the sorrowing, who have the first claim upon his sympathies and presence. The good women who can command the leisure to make frequent visits, especially on the lonely and retiring, are doing a very important part of church work.

After all, the *real home centre* of the church is its prayer-meeting. Whoever attends that habitually is likely to find to his blessed satisfaction that love for the Master is the tie that binds christians closest. Stay away from that fire, and you stay in the cold. Around that living flame they assemble who are most earnest and most active in serving Christ, and probably best worth knowing.—*Christian at Work.*

DR. CHALMERS' PLAN.

I should not omit to mention Dr. Chalmers' effort in Edinburgh for the reformation of the degraded quarter of the city lying under Castle Hill. He had no aid from the city government or from capitalists. He was unable to cause the erection of new tenement houses. But he went to work and districted the quarter called the West Port. He appointed over every section visitors whose duty it was to enter each house, and invite the children into the schools established in connection with his mission church, and also into industrial schools. The church at the West Port had fifty or sixty officers, to each of whom was assigned a special district for visitation. When I attended a service at this yet flourishing establishment I found on the door a list of the names of these officers with a description of the district assigned them for visiting, and for which they were personally responsible. The quarter was one of the most vicious and filthy in the whole city. I personally visited the cellar into which Burke and Hare—two noted murderers hung in 1829—were accustomed to entice their victims, whom, to the number of more than twenty, they one by one smothered with pitch-plasters for the sake of selling their undisfigured corpses for dissection at the medical colleges. Just opposite this den of iniquity are Dr. Chalmers' mission church, the industrial school, and, I believe, a savings bank. The present preacher I took tea with, and found that the enterprise was a great success. I saw a large and cleanlily dressed congregation in the building on Sunday, and was told that not a single pew in the house was without a paying occupant. Dr. Chalmers' plan was not to distribute clothes or food without pay, but to secure the religious instruction of every family, industrial activity on the part of children able to work, and economy through the action of savings banks. The centre of his plan, however, was personal visitation from house to house. He took the West Port in hand when it was black, and during his own life saw such a reformation in it that it was, so to speak, washed gray, if not white. At the present time the vice of the place is not utterly removed, but it is one of the most thoroughly respectable working-class quarters of Edinburgh. Everybody admits that the territorial plan of Dr. Chalmers was a success. He thought it the best plan to be adopted for the redemption of the poor in great cities. He was anxious to secure co-operation on the part of the city for shutting up dens of infamy—especially whiskey shops. One of the most striking remarks he ever made was that if the city would help to prohibit the sale of liquor and shut up the brothels, he could see in the result of his experiments the first dawn of a day of hope for the modern civilization in which cities are to perform inevitably so prominent a part.—*Joseph Cook in Christian Union.*

OUR DAILY RECKONING.

If you sit down at set of sun,
And count the acts that you have done;
And counting, find
One self-denying act, and word
That eased the heart of him that heard—
One glance most kind,
That fell like sunshine where it went,
Then you may count that day well spent

But if, through all the livelong day
You've cheered no heart by yea or nay;
If through it all
You've nothing done that you can trace,
That brought the sunshine to one face,
No act most small,
That helped some soul, and nothing cost,
Then count that day as worse than lost.

BUSINESS SUCCESS.

Among the rare bits of worldly wisdom uttered by Major Easthurn, one of the former magnates of State street, whose familiar face and form as he stood at his office door at noonday will be recalled by many, none may be more profitably considered at the present time than his comment on making haste to be rich.

"I've stood here on State street," said he, "for forty years, and I have seen men accumulate fortunes by speculation, and I've seen these fortunes disappear. I have seen men go up in worldly wealth, and go down, and I've always noticed that those persons who were content with slow gains and six per cent. interest came out ahead in the long run." The greatest of proverbial philosophers has also said, "A faithful man shall abound with blessings, but he that maketh haste to be rich shall not be innocent," and again, "He that basteth to be rich hath an evil eye, and considereth not that poverty shall come upon him." He hastens best who hastens slowly; not lazily, for there must be work, backed by energy, perseverance, intelligent self-denial, and thorough business habits. Believers in business impossibilities are not as numerous as formerly. For years we seemed to be living in the atmosphere of venture and great undertakings, and our whole industry was tinged with the uncertbly light, but of late years we have been suffering from a collapse of these great bollow ideas, and there is hope for a return of the staple prosperity of earlier times.

The past six years of depression has solidified all branches of business. Prudence and economy is now the motto of the successful merchant. The misfortunes of the past did not come for naught. It is a delusion to suppose that success is attained by any kind of patent process. Books are sometimes advertised with such titles as "The Secret of Success," "The Road to Wealth," etc., but they make the path of success no plainer or easier for those who are looking for a short road to wealth, power, honor and influence. These come only of years of intelligent labor and devotion to business, prudence, economy, honest dealing, courage, and perseverance. He that would have true and lasting success must deserve it. A fortune won by blunder or accident, by short cuts, by strategy, or close bargains is not success, and is likely to leave its possessor as quickly as it came. Success must be conquered in a legitimate way. The man who enters business only for plunder and gain, with no thought of his reputation or character, is not a good business man, and is never regarded by his fellows as a successful man. The truth is that real success does not mean wealth, social position, or political honors alone. To these must be added honesty, a heartfelt consideration for others, civility, promptitude of thought and action, intelligence, sobriety, and every manly virtue.

The truly successful business man is one who is complete in everything that belongs to his calling. He has a thorough knowledge of what has been done in his business, and applies this knowledge with untiring diligence to the undertakings before him. He watches and studies the markets, knowing how much is produced of the commodity in which he deals and the amount consumed; he is prompt in decision and execution, truthful in word and conduct, and keeps his credit unimpaired. In all that he does he commands the respect and confidence of all with whom he deals, and maintains a high and noble character before the world, which is beyond all price. The principle of the "survival of the fittest" is nowhere more applicable than in business matters. The unworthy and incapable are sure in the long run to sink to their proper level. —*American Manufacturer and Exporter.*

PERFECTION OF CHRIST.

In Christ, no one faculty or emotion appears in excess. His fulness of nature suits itself to every occasion. Strength and grace, wisdom and love, conrage and purity, which are the one side of our being, were never displayed so harmoniously and so perfectly, as in Him, but the incidents of the marriage feast show that the other side, the feminine, which are the ideal virtues of woman, were no less His characteristics. They throw light on the words of St. Paul "In Him is neither Jew nor Greek, bond nor free, male nor female." He could subdue Pilate by His calm dignity, but He also ministered to the happiness of the village festival. He could withstand the struggle with the Prince of Darkness in the wilderness; and let the rich young ruler go His way to perish, if he would, but he sighed as he healed the man that was dumb. He pronounced the doom of Jerusalem, with a lofty sternness, but He wept as He thought how it had neglected the things of his peace. He craved sympathy, and He showed it with equal tenderness. He was calm amidst the wildest popular tumult, but He sought the lonely mountain for midnight prayer. He sternly rebuked Peter for hinting a temptation, but He blamed His sleep in Gethsemane on the weakness of the flesh. He gave away a crown when on the cross, but He was exceedingly sorrowful unto death in the garden. He never used His miraculous powers to relieve Himself, but He provided for the multitude in the wilderness. His judges quailed before Him, but He forgot His dying agonies, to commend His mother to the lifelong care of a friend. He rebuked death that He might give her son back to the widow, and He took part in the rejoicings of an humble marriage, that He might elevate and sanctify human joys. In the fullest sense He was a man, but not in the sense in which manly virtues are opposed to those of woman, for He showed no less the gentleness, purity, and tenderness of the one sex, than the strength and nobility of the other. He was the Son of Man, in the grand sense of being representative of humanity as a whole. Man and woman alike, have in Him their perfect ideal.—*Geike's Life of Christ.*

OBLIGATIONS OF CHURCH MEMBERS.

Every person who deliberately chooses to become enrolled as a church member, engages by that act to serve the Church. He places himself and all he has at the disposal of his Master, saying, "What wilt thou have me to do?" He enlists as a soldier in a regiment, and must take his place in the ranks. He engages as a laborer in a vineyard, and must do the work assigned him. That place and that work are pointed out in different ways. He may feel specially qualified for some department of church work, and, therefore, specially called to it. Or he may be thrust into a place of labor and responsibility by the voice of his brethren against his will, but with such urgency on their part, and such clear indications of Providence that he cannot lawfully resist the call. A faithful soldier must be ready for picket duty, for the perils of the "forlorn hope," or for the battle where victory and glory are sure to be won. But it often happens when the time comes for the election of elders and deacons, that the brethren arm themselves with all sorts of excuses. One has no time, another no inclination for office, another shrinks from prominence and responsibility, and a chorus of voices is heard singing, "I pray thee have me excused." No if all are brethren, and to bear one another's burdens is to fulfil the law of Christ, then His disciples should be willing to take their share of labor and of sacrifice, instead of leaving a few willing ones to do all the work. Every young man who has the respect and confidence of the Church, and is called to fill an office, should respond at once. He should not think that his willingness to serve the Church without begging to be excused is any indication of a desire for office. The idea of ambition in office-seeking in the Church should be banished at once. There is little danger of being suspected of this, where no worldly emoluments are to be received. There ought to be as little ground to suspect that these offices are refused on account of the labor and self-denial which they impose. The old proverb that "many hands make light work" is true in the Church. It is by the "effectual working in the measure of every part," the "whole body being fitly joined together and compacted by that which every joint supplieth," that the Church grows up and edifies itself in love. By sharing the responsibilities and duties of office, everyone enlarges his sphere of usefulness, becomes stronger for labor, learns to sympathize with his brethren, and feels less disposed to find fault with those who are at the helm, for he knows by experience how difficult it is to steer clear of all danger. Thus a manly piety is developed in the Church, and if a trusted pilot should be stricken down at his post, even in mid-stream, there is no danger or need of panic, for there are others already disciplined and ready to take his place.—*Canada Presbyterian.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

The rabbi of the Jewish synagogue at Strasburg has become a convert to Christianity.

By the will of Mr. William Fisher, a leading townsman of Sheffield, a sum of eight thousand pounds has been left to found an institution for the benefit of unmarried or married women or widows who are Catholics or members of the Jewish body. The institution is similar to one already existing in Sheffield, but which excludes Catholics. Unitarians and Jews. Mr. Fisher was a Unitarian.

Intelligence has been received from Paris, that the Rev. Theodore Monod, who was expected to visit this country the present season, is prevented, by sickness in his family, from fulfilling his expectations. Rev. Eugene Reueilland, who is a leader among the Protestants of France, will come in his stead, and will lay before our people the cause of Protestantism in that country, which is now in so critical a state.

The Rev. Dr. M'All does not weary in his work in Paris. He has now announced a new series of meetings, specially for the benefit of the working classes. He has secured the use of the Elysee of Montmartre for a weekly series of religious addresses, on condition that religious controversies and political allusions are avoided. At the inaugural meeting the audience numbered 2,000, and the speakers included M. de Pressense and M. Durand Dasgier.

The latest archæological exploit has been the unearthing of a great Asiatic empire, whose name and existence, until recent excavations in the Asiatic provinces of Turkey brought it to light, were previously unknown. The unearthed empire was called the Empire of the Hittites, and its rule extended from the Caspian to the Ægean seas. The Hittites were a literary people, and one of their principal cities was Book City. There are a few scattered notices about this people in the Bible, but archæologists contend that they were then in their decadence. Some blocks covered with inscriptions in the language of the Hittites have been sent to the British Museum for Oriental experts to ponder over and decipher if they can.

The Council of the Church Association issued an address to the constituencies of the United Kingdom, calling attention to the fact that during the last thirty years the simplicity of worship restored to the church at the Reformation has been grievously impaired by the introduction of Romish practices. Although these proceeding have been condemned by the highest judicial tribunals, censured by the bishops, and repudiated by the vast majority of the people, the Ritualists persist in their defiance of the law, and an organized body are sparing no effort to secure immunity for these law-breaking clergy, even at the risk of overturning the established religion. At this crisis, therefore, the Church Association call upon the constituencies to make these questions a great electoral test, and to vote only for those candidates who pledge themselves to maintain the Protestantism of the National Church, and to support measures to expel Ritualism from its pale.

Although the arrangements made for the resettlement of Zululand were not so favorable to missions as might have been expected, there seems good reason to hope that the country will be really thrown open to the Gospel. John Dunn himself does not appear to be beyond the reach of christian public opinion. The outcry raised against his threatened intolerance has done him good, and he has been showing kindness and courtesy to the missionaries of his neighborhood. But the most interesting recent intelligence from that region is this, that the work of evangelization is about to be begun at Isandhlwana. By a remarkable providence, "the district containing the graves of so many of our fellow-countrymen has been assigned to a chief who is not only favorable to the establishment of a mission amongst his people, but has for years shown his desire to be himself instructed by the Church, and to have his followers brought under the influence of Church teaching." To preach Christ in such a spot is indeed to take a sublime revenge on the authors of the massacre. The work will be carried on in connection with the Mackenzie Mission.

GOLD DUST.

Men little crave,
In this short journey to the silent grave;
And the poor peasant blessed with peace and health,
I envy more than Crœsus with his wealth.
—*Henry Kirk White.*

People do not lack strength, they lack will. —*Hugo.*

Whenever you see persecutions there is more than a probability that truth lies on the side of the persecuted.—*Latimer.*

The Infinite has sewed his name in the heavens in burning stars; but in the earth he has sown his name in tender flowers—*Dean Paul Richter.*

Real glory
Springs from the silent conquest of ourselves
And without that the conquerer is naught
But the first slave. —*Thomson.*

The Bible, diamond-like, casts its lustre in every direction. Torch-like, the more it is shaken, the more it shines. Herb-like, the more it is pressed, the sweeter its fragrance.

The Gospel teaches a communism which is unselfish; it says, "All mine is thine." But the world's communism is the very opposite. It says, "stand and deliver. All thine is mine." And the difference is infinite.—*Doddridge.*

He that
Foretells his own calamity and makes
Events before they come, thrice over doth
Endure the pain of evil destiny.
—*Davenant.*

We should practice all things at two several times, the one when the mind is best disposed, the other when it is worst disposed; that by the one you may gain a great step; by the other you may work out the knots and stones of the mind.—*Bacon.*

To be satisfied with the acquittal of the world, though accompanied with the secret condemnation of conscience, this is the mark of a little mind; but it requires a soul of no common stamp to be satisfied with its own acquittal, and to despise the condemnation of the world.—*Colton.*

Sorrow is sin's echo: and as the echo answers the voice best where there are broken walls and ruined buildings to return it, so is sorrow when reverberated by a broken, ruined heart. That eye weeps most that looks oftenest at the Sun of Righteousness.—*Philip Henry.*

The Presbyterian.

JOHN McLAURIN - Editor.

WILMINGTON, N. C.:

WEDNESDAY, MAY 5, 1880.

CHURCH SERVICES.

We notice that this subject is receiving some attention from correspondents in two of our most influential exchanges widely differing in characteristics and representing geographical centres far distant each from the other. A like difference is also presented in the correspondents themselves, one being a Reverend D. D., the other a layman. That two correspondents, themselves occupying such different positions, should at the same time be representing such similar views in such widely separate quarters of the same church is a striking coincidence, especially when the character of their views is considered. They both agree in dissatisfaction with the services of the Presbyterian Church as at present conducted; the D. D., in the following plain terms:

"There is a growing spirit of unrest and dissatisfaction in the Presbyterian Church with the prevailing tone and type of our worship. It is in vain to ignore this, or to attempt to put it down by ridicule or bantering. And there is a disposition among many who are most deeply and earnestly attached to the Presbyterian Church, not only by early training but by intense conviction, to inquire if something cannot be done to develop among our people a more hearty and sympathetic mode of worship, in which the minister and the people shall alike take part in the joint-offering of the sacrifice of the lips.

It is difficult to see why it should be necessary that because the Presbyterian Church has so much of strength and substance in its grand system of doctrine, it should be considered any special advantage to cultivate a form of worship in which extreme monotony and simplicity, and even uncouth barrenness, are to be regarded almost as cardinal virtues and as signs of excellence. Not strength alone, but "strength and beauty are in His sanctuary," Psalm xcvi. 6. It is by no means an essential part of our scriptural simplicity of worship to ignore everything like *culture* in worship, especially when the word *culture* itself signifies worship. Yet the Presbyterian Church shuts herself out of the realm of the æsthetic, and seems to act as if everything involving good taste in the matter of worship belonged to other churches rather than to our own."

The layman, and we think it is to his credit, is not so radical as the D. D., but let him speak for himself in his own words, viz:

"It has always appeared unaccountable to me that the honored clergy of the Presbyterian Church will persist in preaching long sermons, when tired faces, and, in not a few instances, empty pews, furnish indubitable evidence that they are not acceptable. The clergymen of the Episcopal Church are much wiser in this respect. It is rare to hear from these ministers a sermon exceeding thirty minutes, while the average length is twenty minutes. It is true that the Episcopal service is as long as that in the Presbyterian Church, but it is so varied that the worshippers are not wearied. If the long sermons preached on Sundays from our Presbyterian pulpits were varied at intervals of fifteen minutes by singing or prayers, much of the weariness apparent on the part of the bearers would be prevented. But so long as the present service is retained, the true interests of the church require that the sermons should be shortened."

With reference to the merits of these opinions we have little to say. We fear that the layman's objections are not altogether groundless; yet we hope that the instances are rare rather than common. As to the length of the sermon much depends upon the character of the minister, the character of the audience, and the occasion. A twenty minute sermon from some preachers would seem longer than one of forty minutes from some others. Hence no rule can be laid down or even suggested. We can safely say however that wearied faces and pews empty on account of length of sermons establish the fact beyond the shadow of a doubt that *those particular sermons*, whatever be their length, *are too long*.

Thus much in guessing; now upon the subject in general we would say that whatever "spirit of unrest and dissatisfaction there may be in some quarters, it does not come within the sphere of our observation; furthermore its seems to us that the remedy proposed for this alleged spirit of unrest and dissatisfaction, indicates some confusion of thought as to the very genius and distinctive principles of Presbyterianism as we hold it.

1. All plea for a change based upon the importance of participation by the congregation in the services of the sanctuary is founded upon an erroneous conception of worship; in that it infers a distinction, as to worship, between the sermon and the other parts of the service which does not really exist. The Presbyterian idea is that the devout attendance upon the preaching of the Gospel is worship as really and truly as singing or responsive prayer. In listening attentively and prayerfully to a sermon the *congregation* is worshiping God and not the minister worshipping *for* the congregation. We distinguish here between the pleas based as above and those which argue for a more interesting form of worship and greater variety, &c.; upon the latter class we do not enter at present, but merely reiterate to emphasize the fact that, when writers urge a change in order that the congregation may participate in the worship, they ignore a fundamental principle in Presbyterianism, viz: that God is worshiped by the congregation in their attentive hearing of his word as expounded, enforced and illustrated by his accredited ministry.

2. In the argument for twenty minute sermons in imitation of the Episcopal Church, the Presbyterian idea of the ministry is forgotten, viz: that the preacher is a *teacher*. Whatever may be the Episcopal theory it is evident that practically this, *the main element of the Presbyterian idea*, is ignored almost entirely. Preaching forms necessarily a very small part in any ritual worship; whenever there is any conflict between the sermon and the service, strictly so-called, the sermon must yield. Very often it is shoved entirely aside; the *service* is the main element; you will frequently if not usually find upon the shelves of an Episcopal clergyman as many commentaries upon the church service as upon the Bible. Whereas Presbyterians speak of *"going to preaching"* the Episcopal equivalent is *"going to service."* It is no secret that persons reared in other churches find the short essay-like sermons of the Episcopal ministry, when compared with the more thorough and exhaustive exposition of God's word to which they have been accustomed, quite as unsatisfactory as is the simple unadorned service of their churches, when contrasted with the elaborate ceremonial familiar to the ritualists. The prominence given to the *study* of God's word is the chief element of strength in the Presbyterian Church; it is this which gives her the rock-like conservatism in doctrine, the healthy intelligence in religious opinions and the substantial weight which has constituted her the great educating agency, which has placed her catechisms, commentaries and works on theology in the very forefront and made them text-books and books of reference even among other denominations. *It is due to the fact that her preachers have been teachers.* Ignore this great calling and encourage these twenty minute essays upon ethical subjects instead of the thorough unfolding of God's word, this milk-and-mush diet instead of strong meat and in fifty years Presbyterianism would not recognize its own portrait.

3. This movement for greater variety and more æsthetic beauty in church services overlooks a third fundamental principle in Presbyterianism, viz: that nothing is legitimate in worship which is not expressly or implicitly laid down in the Scriptures. Man has no more right to introduce new features into worship than new articles in the Faith.

Let history be our teacher here. This was the point of difference between the Calvinistic and the Lutheran branches of the great reformation; the former holding that nothing was allowable in worship except what was commanded in the word of God the latter that anything was legitimate that was not forbidden in the Scripture. In this point, as a germ, lie all the differences between the ritualists and the non-ritualists. Throw down this rock-barrier and the tide of innovation meets no resistance; æsthetics becomes the law and Romanism has once been the result and might be so again. In all proposal of changes, however slight, look well to the future, beware of the thin edge of the wedge.

FRUIT AFTER MANY DAYS.

Meroh, or Uncle Morean, as he was called, had been an African Prince, and as such was highly educated. The vicissitudes of war threw him into the hands of his enemies, and he was bought by General Owen, of Bladen county, in whose family he received a christian education and most tender care. At the time of his death, and for many years previous to that event, he had been a devoted christian, and member of the Presbyterian church in Wilmington. These facts, which will be recalled by many of our readers, will engage special interest in the following extract from a letter of Rev. W. W. Eels, formerly a pastor of the church mentioned, to a member of the family above referred to:

"Did I ever tell you how the Lord carried out the desire of good old Uncle Morean's heart, and made him the means of sending the Bible to his tribe in Africa?

"The interest taken in the good man led to a desire to reach his people with the Gospel.

The American Bible Society therefore left orders at Liberia and along the coast that whenever traders appeared from this people at the Coast they should be told to carry the word home, that 'the words of Moses and of Jesus" would be sent to them if they wished it.

For many years this message was sent and no answer returned. During the sixteen or eighteen years previous to 1864 it was frequently repeated with the same lack of result. All this time Drs. Smith and Van Dyke, at Beirut, were preparing a new translation of the Bible into Arabic. All former versions were imperfect, and so were rejected by Mohammedans, as no book containing bad grammar or inelegant forms of speech could be from the perfect God. This new translation is pronounced by their scholars as perfect in language as the Koran. Just as it was ready to be delivered to the public, came the answer from the Foulahs (Morean's tribe), "We want that Book you promised us." It has been sent, and I have before me the copy of a letter of thanks for the gift from an old Moolah of the tribe.

If sent before in the former imperfect translation it would have been rejected; but when it was ready the way was opened, and Uncle Morean's long prayer has been answered. Now the Bible is in the hands of the most intelligent and least known tribe of the interior of Africa."

KENTUCKY SABBATH LAW.

Just now the air of Kentucky resounds with the shocks of battle over the Sabbath law. The general Sabbath law of Kentucky was much the same as such laws in other States, but it was found on trial that because of some technicalities, the law could not be enforced against liquor sellers. The Legislature recently so amended the law as that it should distinctly recognize liquor sellers, and on April 20th, last, it was signed by the Governor, and took effect.

The Mayor of Lonisville, opposed to the enforcement of the law, insanely attempts, in his chagrin, to nullify the operation of the law by professing to observe it to the letter. The Mayor's mortification has led him into a bit of childishness that will, if we mistake not, rally the friends of law and order and triumphantly carry through the Sabbath law and its observance. We give the sequel so far as it has transpired, from the *Christian Observer:* "Last Sunday morning he sent policemen around to the churches and took down the names of preachers, organists, choristers and sextons, with a view to their prosecution, for an infringement of the Sunday law. So that we are likely to have Dr. Stuart Robinson arraigned for preaching the gospel on Sunday; Mr. Wilson Escott and Mr. Smythe for leading the singing of the people on the organ or with the voice, and innumerable sextons for unlocking the church doors on the Sabbath day. The police arrested a lady for driving in from her suburban residence to church in her private phæton, and took down the name of a gentleman who was taking his lame wife to church in another vehicle.

"When such proceedings as these were carried on by the rowdies of Covington, we could afford to let them pass unnoticed in the contempt of silence. They acquire a claim to notice at this time only because of the temporary official standing of Mr. Baxter as Mayor of the city. Language can hardly express the disgust of the honest, upright citizens of Louisville at this official attempt to annoy and inconvenience the worshippers of God.

"When the Mayor of the city attempts to dictate to its people that, unless we will allow all sorts and forms of drunkenness and debauchery on our streets and in the beer gardens upon the Sabbath, he will shut up (if he can) all our sanctuaries of worship, he loses the respect of sober-minded men.

"He cannot close the sanctuaries; he dares not shut one door of them. Does not every thoughtful man realize that the object of the Sunday law is not to interfere with the observance of divine worship, but *on the contrary, to promote it.* The State does not say to any man, 'You must go to church.' But it does say, 'You must release your clerks from labor on that day, you must yourself cease from the activities of business on that day, so that all may be free to honor God by a sacred rest; and that divine worship may not in any way be hindered or disturbed. The design of the law is to secure the moral and religious training of the people; and the attempt of the Mayor to browbeat and to prevent the worship of God last Sunday serves only to display either his pitiable ignorance of the first principles of law, or a resolute determination (in the face of his oath to see that the laws are faithfully executed) to prevent the spirit of them from being carried out.

"The Mayor's course has, however, demonstrated the happy effect of a good execution of this law. There was a degree of good order on the streets of Louisville last Sunday, that has not been seen for years. The police report less drunkenness and disorder; those who passed along the streets report much more quiet and peace.

"The people of this Commonwealth are not to be bullied into a repeal of all Sunday legislation by this exhibition of spite. They know that the morals of the metropolis will soon affect the morals of every village in the State. And their concern for the purity of their own homes will restrain them from being led astray by any such ebullition of fanaticism as this."

ATTENUATED EPIDERMIS.

From this disorder which prevails to a great extent in our country, editors are known to be singularly exempt, but whether from excessive modesty or intense stupidity is not so clear. When, however, the disease strikes in on an editor, the symptoms are always fearfully aggravated. Persons of strong mental power are sometimes victims, but in general it is accompanied with much weakness in the intellectual part of the brain. It seldom exists apart from atrabiliousness of temperament, and its moral characteristics are usually excessive vanity, or superlative self-esteem. One of the most notable peculiarities of this serious malady is the disposition of the afflicted to rejoice in its possession. In the progress of the disease the patient becomes intolerable to his friends, and when he passes away, on the tablet of many hearts is written this epitaph: "Whatever may have been his virtues a thicker cuticle had been worth them all."

REDUCTION OF FARE.

The following Railroads, having answered requests for reduction of rates for the benefit of the Delegates attending meeting of General Assembly Presbyterian Church, in the United States, to be held in Charleston, S. C., May 20th, 1880. The same is given below for benefit of delegates:

Atlantic and No. Ca. Railroad, 6 cents per mile, round trip; Alabama Great Southern Railroad, 6 cents per mile, round trip; Atlantic, Gulf and West India Transit Railroad, 5 cents per mile, round trip; Atlantic and West Point Railroad, full fare going, returning free on certificate; Arkansas Midland Railroad, 4 cents per mile, round trip; Baltimore and Ohio Railroad, Main Line, 4 cents per mile, round trip; Atlantic Tennessee and Ohio Railroad, 6 cents per mile, round trip; Brunswick and Albany Railroad, 4 cents per mile going, free returning; Chicago, St. Louis and New Orleans Railroad, 6 cents per mile, round trip; Cheraw and Darlington Railroad, Full fare going, free returning; Cape Fear and Yadkin Valley Railroad, full fare going, free returning; Carolina Central Road, 5 cents per mile, round trip; Charlotte Columbia and Augusta Railroad, 3 cents per mile, each way; Chester and Lenoir Railroad, 2½ cents per mile each way; Greenville and Columbia Railroad, 3 cents per mile each way; Kentucky Central Railway Company, full fare going, one-third fare returning; Louisville to Charleston and return, $39 20; Louisville and Nashville Railroad, round trip tickets can be purchased at principal stations; Georgia Railroad, 6 cents per mile, roudd trip; Mobile and Girard Railroad, 3 cents per mile each way; Morgan's Louisiana and Texas Railroad and Steamship Company, Galveston to New Orleans and return, $21; Memphis and Charleston Railroad, full fare going, one-fifth returning; Macon and Brunswick Railroad, full fare going, free returning; North Eastern Railroad, of South Carolina, 5 cents per mile, round trip; North Eastern Railroad, of Georgia, full fare going, returning free; Port Royal and Augusta Railroad, 6 cents per mile, round trip; Richmond and Petersburg Railroad, Richmond to Charleston and return, $20.00; Seaboard and Roanoke Railroad, half rates; Selma, Rome and Dalton Railroad, 6 cents per mile, round trip; South Carolina Railroad, 4 cents per mile, round trip: Western Railroad, of Alabama, full fare going, 1½ cents per mile returning; Western and Atlantic Railroad, full fare going, free returning; Wilmington and Weldon Railroad, 2½ cents per mile, each way; Wilmington, Columbia and Augusta Railroad, 2½ cents per mile, each way; Vicksburg and Meridian Railroad, full fare going, one-fifth returning; Savannah and Charleston Railroad, 5 cents per mile, round trip.

Eight or nine members of the Society of Friends will be in the new British House of Commons, and in that number are included for the first time two ministers of that denomination.

NOTES AND JOTTINGS.

A lady expressing her very high appreciation of the editorial "The Church and the Social Side of Man's Nature," in our last issue, intimates that it deserves re-publication. We are always glad to have such kind and encouraging expressions, but to re-publish it is not practicable.

Rev. F. D. Moore, of Covington, Ky., whose name was for a little while before the world as a reverend champion of Sabbath desecration, has made, we suppose, his exit from the scene. His Presbytery condemned his teachings as heretical and enjoined him from repeating them, whereupon he withdrew from the Presbytery. The sentence seems mild enough, in all conscience, but our Northern brethren seem to understand how to squelch incipient martyrdom. They haven't sacrificed Mr. Moore, they stood aside merely, and let him do the work for himself.

The editors and proprietors of the *Central Presbyterian*, who certainly intended no injustice to us, refer to our note in last issue in regard to the matter of delayed copy. As they think our note may be construed into injustice to them we give their explanation: "We got the report only in time to give to the compositors on Saturday. It was sent to you by the first mail after it was put in type. We are not responsible for any delay."

A friend informs us that on the occasion of the joint debate of the Literary societies of Bingham school, the Debater's medal for 1879 was awarded to cadet Jesse B. Hawes of Wilmington. The occasion was highly enjoyable. Gen. J. M. Leach delivered the presentation address. The Young Men's Christian Association of the school is large and efficient, and has grown so rapidly that it has been found necessary to build a new hall for their accommodation.

Our Monthly, published in the interest of the Thornwell Orphanage, at Clinton, S. C., furnishes the following:

The Presbytery of South Carolina at its recent meeting, donated some nice volumes (in the hands of its colporteurs) to the Library of the Orphanage. Many thanks, dear brethren. Our Library now numbers about 650 volumes. We greatly need interesting books of history, travel, &c. Novels are not wanted.

By the way, this seems a proper time and place to note the astonishing improvement in this pamphlet. It is now highly creditable to the Orphanage, and deserves abundant support.

A friend sends us the following clipped from the *Chicago Interior*, and adds: "Is there a word of truth in it? If not religious journals should not lend themselves to the propagation of hate and slander":

"President Anderson, of Rochester University, is said to be the 'Rev. Enos Martin' of Judge Tourgee's story, 'The Fool's Errand.' Dr. Anderson is quoted by the *Democrat* of Rochester as saying of Judge Tourgee's experiences in the South: 'One night while sitting in his house he heard the approach of men on horseback, and at once realizing the object of their visit he extinguished the lights, barricaded the doors, and prepared for a fight. He had a repeating rifle, and as the Ku-Klux rode into the yard he fired at them repeatedly, wounding two or three, and causing so much consternation that they turned and rode away, leaving part of their disguises on the ground. When he felt sure that they had gone he turned up the lamps and saw his wife standing white and motionless by his side, clenching a revolver in each hand. She understood well enough what the attack meant. Her hair was then a dark brown. When she awoke in the morning it was gray."

As to the word of truth we should think not. When an assertion, in itself incredible, is offered to the public, every opportunity should be given to verify its correctness. But the earmarks and the gnards to untruth here seem palpable enough. Why are we not told when this happened? One night is extremely indefinite; it is very like to the "once upon a time" of fairy tales. One night means in this place, very little if anything more than, not one day. And where did it happen? In the South. Ah! there was a purpose in saying "in the South;" but so far as verification goes, it might as well have stated in the world. There is no good reason for this inexactness that we can see. And then that hair so beautifully brown at night—in the morning so gray. Well! we have read of such a thing, but it was extraordinary—very. The *Interior* was once regarded as disposed to be just to the South. Is it going over to the party of the other part?

NEWS NOTES.

We specially invite news from all quarters or this column.

A friend writes that at Monroe recently there were six additions to the church, and at Wadesboro two.

At the recent meeting of Concord Presbytery, Rev. P. T. Penick and Elder J. J. Summerell were elected commissioners to the General Assembly; Rev. J. M. Wharey and Elder H. C. Hamilton, alternates.

We understand that the Presbyterian church at Oxford, the pastorate of which has just been resigned by Rev. D. E. Jordan, will call Rev. J. W. Primrose.

After close of the late adjourned meeting of Orange Presbytery, a highly interesting meeting was held to discuss the state of the Church in the county of Granville. As a result an Association of elders, deacons and ministers was organized, to meet every fifth Sabbath and the day previous at the several churches. Col. James S. Amis of Oxford, was made Moderator of the first meeting, which will take place at Nutbush church, the fifth Sabbath in May. A Committee of Arrangements was appointed, and a lively and enthusiastic meeting is anticipated.

The *Concord Register* (May 1st) says: There has been an intense spiritual feeling manifested at Davidson College during and since the meeting of Presbytery. Last Sunday morning the Rev. L. McKinnon preached an eloquent and powerful sermon, from the text: "Is the young man Absalom safe." Rev. J. H. Thornwell and other divines, have been preaching there every day and night this week.

TARBORO AND ROCKY MOUNT.

TARBORO, N. C., April 29, '80.

Dear Brother McLaurin: We held interesting services in the new Presbyterian church at Rocky Mount last Sabbath. Two persons united with the church by certificate; several expect to unite at our next sacramental occasion, on profession of faith in Christ. We received four persons into the Tarboro church upon profession of faith on Sabbath, April 18th. There is a deep religious feeling pervading the Church and congregation at Tarboro. Several others have signified their desire to unite with the Church, and will do so at an early day. The way appears clear for the organization of a church at Scotland Neck. The people will receive the church with a great deal of warmth. There has never been before as much interest manifested in the Presbyterian Church in that neighborhood as now. We have organized very promising Sabbath Schools at Rocky Mount and at Scotland Neck. Fraternally yours,

L. H. BALDWIN.

STEELE CREEK CHURCH.

Last Sabbath closed the communion service and three days interesting meeting at Steele Creek church, in Mecklenburg Presbytery. The exercises were conducted by Rev. W. E. McIlwain of Hopewell church, N. C. and Mr. J. T. Plunkett, of Nashville Presbytery, Tenn., who was present by invitation, and preached five earnest, convincing, impressive sermons. Eight members were added to the church; five on examination, and three by certificate. Our large church building was well filled Saturday and Sabbath. The Committee of Invitation desired some expression of the congregation, as to whether they should extend their invitation to Mr. Plunkett to supply our vacant pulpit the remainder of the year; the answer was in a unanimous affirmative vote. Arrangements were made for Mr. Plunkett to return early in June as a supply, with an ultimate view of prosecuting a call for his pastoral services. A. G. N.

April 28, '80.

MEETINGS OF PRESBYTERIES.

For the N. C. Presbyterian.

ADJOURNED MEETING OF ORANGE PRESBYTERY.

Presbytery met at Henderson, N. C., 28th ult. Present: Revs. D. E. Jordan, T. U. Faucette and J. W. Primrose. Raleigh 1st church and five churches of Granville were represented by elders. Rev. D. E. Jordan resigned the pastorate of Oxford church and was permitted to preach as stated supply for twelve months at Nutbush church. Revs. L. C. Vass and Samuel M. Smith were appointed to install Rev. L. H. Baldwin pastor of Rocky Mount church on the third Sabbath of May, the former to charge the pastor and the latter the people, each being alternate to either. Stated clerk was authorized by amendment to bind five or more years' minutes of Synod. It was ordered that only one annual narrative on state of religion be forwarded to Presbytery. This action was taken by Presbytery last fall, but by some means was omitted in minutes.

For the N. C. Presbyterian.

SHREVEPORT, LA., April 24, 1880.

Dear Presbyterian: The Presbytery of Red River has just closed a most harmonious session. The usual routine of business was transacted.

Homer was chosen as the next place of meeting.

Commissioners—Rev. W. C. Dunlap, D. D., and Thomas H. Morris principals, and Rev. A. R. Banks and J. S. Milling alternates.

Burial service for laymen was rather approved though not actually recommended.

Deacons' Reports.—The attention of sessions and deacons was called to chap. 4 article 4 of section 4, Book of Church Order.

Vacant fields.—This Presbytery could easily supply ministers desiring to change location a choice between several different places. The field south of Shreveport could, if it could get the proper man, with the committee's aid, easily raise six or seven hundred dollars for a minister. This subject of supplies gained more earnest attention from Presbytery than any other presented to that body.

Presbyterial Sermon and Essay—Rev J. Y. Allison was appointed to preach the next Presbyterial sermon on "Keeping the Sabbath." The subject for conference was "Infant Baptism," with Rev. Cyrus Harrington as essayist.

New Churches.—One of whites, in Bossier parish, and one of colored members, in the city of Shreveport, were ordered organized.

Mr. Editor, if you wish to be most kindly entertained, just visit this Presbytery when the sessions are held in Shreveport.

CYRUS HARRINGTON.

For the N. C. Presbyterian.

MISSISSIPPI PRESBYTERY.

MR. EDITOR:—The Presbytery of Mississippi met on April 22d, at Union church. Opened with a sermon by Rev. C. A. Munroe, from Matt. 10:30. Rev. G. S. Roudebush was elected moderator, and Rev. C. A. Munroe temporary clerk. Nine ministers and four ruling elders were present during the meeting.

Commissioners to the General Assembly—Rev. J. Woodbridge, of Wesson principal, and Rev. W. B. Bingham, of Hazlehurst, alternate. Ruling Elder S. H. Lambdin, of Pine Ridge, principal and C. H. Fry, of Crystal Springs, alternate. Mr. J. M. Smith a recent student of Union Seminary, and a candidate under the care of this Presbytery, was examined on his literary and theological studies and licensed to preach the Gospel. Mr. Smith is a young man of promise and it is fondly hoped that he will soon become pastor of Rodney and Bethel churches, which he has been invited to supply. Rev. G. S. Roudebush was at his own request granted a letter of dismission to the Presbytery of Tombeckbee. "Free conversation on the subject of religion" was very interesting and encouraging. Rev. J. S. Shaw was continued the evangelist of Presbytery.

The Presbytery did not entertain favorably the recommendation of the General Assembly, in regard to "diligence in collecting funds" from beneficiary candidates who have abandoned the purpose of studying for the ministry.

Rev. J. S. Shaw and Rev. D. A. Planck were appointed a committee on the desecration of the Sabbath to correspond with a similar committee appointed by the General Assembly.

Port Gibson is the place for the next meeting. C. A. M.

South Alabama.—Licentiate F. J. Brooke was dismissed to Lexington Presbytery, and Rev. R. B. McAlpine to Wilmington Presbytery. Chas. R. Jones, Sam'l O. Hall and Thos. Cumming were taken under care of Presbytery as candidates for the ministry. Rev. T. W. Hooper, D. D., and Ruling Elder W. H. Fellows were elected commissioners to the Assembly, and Rev. W. H. Richardson and Elder T. A. Hamilton alternates. J. D. McLean, R. A. Lapsley and Thomas W. Raymond were licensed, and Licentiate W. A. Slaymaker ordained. A call to Uniontown church, was placed in the hands of Rev. Dr. E. T. Baird, and calls to Fairview, Bethesda and Friendship churches were handed to Rev. W. A. Slaymaker.

Enoree.—Mr. C. L. Stewart was licensed and a call to New Harmony church put in his hands. A committee was appointed to organize a church at Piedmont. Rev. A. L. Miller and Elder C. P. Barry were elected commissioners to the Assembly.

Arkansas—Met at Walnut Ridge church, 15th of April. Rev. Geo. L. Wolfe was received from the Presbytery of West Hanover and Rev. J. T. Baker from Palmyra Presbytery. Rev. J. J. Johnson was installed pastor of Walnut Ridge church. Commissioners—Rev. D. C. Boggs, and Elder W. S. Dunlap, were elected commissioners to the Assembly; Rev. S. W. Davies, and Elder J. B. Crane, alternates.

Athens.—A. D. Chenault, M. D., desiring to enter the ministry was advised for the present to pursue a course of theological study under the direction of his pastor. Rev. W. P. Gready and Elder J. B. Estes were elected commissioners to the General Assembly, and Rev. T. P. Cleveland and Elder A. P. Houston, alternates. Eugene P. Mickel was received as a candidate for the ministry.

Dallas.—The pastoral relation between Rev. W. W. Brimm and Fort Worth church was dissolved. Rev. W. S. Johnson having resigned as evangelist of Presbytery, Rev. W. W. Brimm was appointed to that post. Rev. Dr. John S. Moore and Elder M. S. Kohle commissioners to the General Assembly, and Rev. T. W. Erwin and Elder —— Roberts alternates.

Chesapeake.—Rev. J. A. Scott, Jr., and Ruling Elder W. L. Holloway, principals, and Rev. Dr. A. W. Pitzer and Elder Chase Andrews, alternate commissioners to the General Assembly. The pastoral relation between Rev. U. McCluer and Greenwich church was dissolved and he was dismissed to West Hanover Presbytery. Rev. J. C. Painter was received from East Hanover Presbytery. Mr. J. Calvin Stewart of second Presbyterian church of Alexandria, was received under care of Presbytery as a candidate for the ministry. Mr. Wm. Chunn was licensed.

Transylvania.—Unusual interest was manifested in the work of Home Missions. Commissioners to the General Assembly, Rev. E. M. Green and Elder J. J. Wood; and alternates, Rev. T. A. Bracken and Elder C. H. Breck.

Atlanta—Rev. W. A. Dabney was dismissed to Ouachita Presbytery, and Rev. W. E. Boggs, D. D., received from Presbytery of Memphis. Mr. Harvey S. Parry was received as a candidate for the ministry. Licentiate J. T. Bruce was dismissed to Presbytery of Augusta. Rev. Henry Quigg and Elder D. D. Peden, principals, with Rev. J. L. King and Elder W. P. Inman, alternates, were elected commissioners to the General Assembly.

West Lexington.—Commissioners to the General Assembly, Rev. G. H. Rout and Ruling Elder John A. Hamilton, with Rev. E. E. Ervin and Elder John Talliaferro, alternates. Rev. W. E. Keller was received from Louisville Presbytery and order taken to install him as pastor of Springfield and Mt. Sterling churches. Mr. J. S. Van Meter was licensed to preach Gospel.

Ebenezer.—The churches of Concord and New Hope were dropped from the roll. Rev. J. T. Leonard was dismissed to the Presbytery of West Lexington. Rev. W. T. Keady was received from the Presbytery of Platte, of the Northern Presbyterian Church. Rev. L. H. Blanton and Ruling Elder D. C. Collins were elected commissioners to the General Assembly; Rev. J. A. Dickson and Ruling Elder J. P. Reese, alternates.

Indians.—A committee was appointed to visit the western wild tribes of Indians to ascertain what may be done towards supplying them with the Gospel. Rev. Allen Wright and Elder Milton Brown were elected commissioners to the Assembly; Rev. J. J. Read and Elder Solomon Goforth alternates.

Louisville.—Licentiate S. F. Taylor was received from Ebenezer Presbytery, and measures were taken to install him pastor of Beulah and of Hebron churches. Rev. C. W. Robinson was allowed to retain a call from Mizpah church for one-fourth of his time. The committee on the Sabbath reported that unusual attention had been given to the request of the Assembly's committee on the subject. A committee was appointed to visit Shiloh and disorganize the church. Rev. S. M. Neel and Rev. W. G. White, with Elders G. W. Morris and John Wandling were elected commissioners to the General Assembly; Rev. Dr. Stuart Robinson and Rev. Gilbert Gordon, with Elders W. S. Harbison and John O. Ray alternates. Rev. W. E. Keller was dismissed to the Presbytery of West Lexington.

Winchester—Mr. W. Beall was licensed and dismissed to the Presbytery of Western District. Candidate F. W. L. Pitman was dismissed to the care of the Presbytery of East Hanover. Licentiate W. C. Campbell was ordained. Commissioners to the General Assembly: Rev. M. W. Woodworth, Rev. J. W. Walkup, and Ruling Elders P. W. Boyd, M. D., and S. G. Jamison, principals; and Rev. R. H. Fleming and C. W. Hollis, with Ruling Elders B. P. Newman and T. E. McCoole, alternates. The pastoral relation between Rev. C. S. Lingamfelter and the Berryville church was dissolved; and also between Rev. E. H. Crumpton and the church of Berkeley Springs. Rev. J. S. Lefevre was received from Montgomery Presbytery. A call from the church at Harper's Ferry was placed in the hands of Rev. W. C. Campbell. Rev. J. A. Armstrong announced his acceptance of the joint call from the Shepherdstown and Kearneysville churches, and arrangements were made for his installation at each place.

Nashville.—Mr. R. A. Webb was licensed to preach the Gospel. An overture to the General Assembly was adopted praying the removal of the Committee of Education to Nashville, and the appointment of the Rev. J. H. Bryson as Secretary of the Committee. Commissioners to the General Assembly: Rev. Dr. T. A. Hoyt and Rev. W. B. Thompson, Elders J. B. White and James E. Wilson; Rev. J. H. Bryson, Rev. E. O. Frierson, and elders J. G. Wallace and N. W. McConnell, alternates.

For the N. C. Presbyterian

SOUTHERN PRESBYTERIAN REVIEW.

The April number is before us.

I. Lecky's History of European Morals. By the Rev. Dr. J. M. P. Atkinson, President of Hampden Sidney College, Va.

II. The Action of the Assembly of 1879 on Worldly Amusements. By the Rev. Prof. T. E. Peck, D. D., Union Theological Seminary, Va.

III. City Evangelization.

IV. The "Higher Life" Delusion. By the Rev. Harvey Glass, Richmond, Ky.

V. The Second Coming of Christ. By the Rev. E. C. Gordon, Savannah, Ga.

VI. Classical Revision of the Greek New Testament. By the Rev. Prof. H. C. Alexander, D. D., Union Theological Seminary, Virginia.

VII. The Sacraments of the New Testament. By the Rev. Prof. B. M. Smith, D. D., LL.D., Union Theological Seminary, Va.

VIII. The Freedom of the Will in its Theological Relations. By the Rev. Prof. John L. Girardeau, D. D., Columbia Theological Seminary, S. C.

IX. Critical Notices.

X. Recent Publications.

Article II. is an able defence of the General Assembly of 1879. Dr. Peck satisfactorily shows that the action of the Assembly was an illustration of that vigilance which is the price of liberty, and that devotion to constitutional law which checks centralization.

Article III. would be more interesting if it were not anonymous. There is a wonderful amount of truth in it.

Rev. Harvey Glass is piquant.

Rev. E. C. Gordon deserves thanks for a clear presentation of truly Scriptural views. These are—first, the Lord Jesus will return to the earth personally and visibly to establish his perfected Kingdom of glory. Second. Previous to this return the conversion of the entire world is not to be expected. Third. This return, with the accompaning general resurrection and judgment, will introduce immediately the final and glorious state of the Church.

We wish this article could be generally read. It is neither pre nor post-millennial. We never could see *where* our post-millennial friends got their idea of a general conversion of the world before the advent, nor where our pre-millennial brethren get theirs, of conversions subsequent to the second advent.

Article VII. is a review of Dr. Armstrong's work. "The sacraments of the New Testament, as instituted by Christ." The many admirers of the first part—The Doctrine of Baptisms, which has been out of print for many years, will now be able to furnish themselves. The second part on the Lord's Supper is timely in view of wide spread error and ignorance of the subject.

Article VI. is a review of W. Millar Nicholson, M. A., D.Sc. "We were much gratified to perceive that precisely the view of the word *doulos* and its cognates, for which Dr. Dabney was so roundly scored by a deceased minister of Canada in the pages of the *Catholic Presbyterian* is quietly taken by Dr. Nicholson in this volume, as will be evident from his translation "enslaved and slave," at John 8:33," etc. We may add that Canon Farrar and all others who care more for their reputation as critics than fanatics, do the same. Farrar for example reads "These men are the *slaves* of the most high God."

The *Review* should have a larger circulation, J. W. P.

For the N. C. Presbyterian.

DAVIDSON COLLEGE AND CONCORD PRESBYTERY.

Mr. Editor: Davidson College is in Mecklenburg county, but in the bounds of Concord Presbytery. When this Presbytery was divided a few years since, some argued that the College ought to be in Mecklenburg Presbytery, as it was located in the historic and patriotic county after which this Presbytery was called, but others thought that as Concord was the Presbytery named in the charter in which the institution was to be located, it might cause some legal difficulty to make the change. I am happy to be able to say that the College is in a very prosperous condition. The number of students is larger than for many years past. The standard of scholarship is high, the expenses moderate, the moral influence is wholesome, the temptations to idleness and vice few and weak. From what I know of the location, the ability of the faculty, and the character of the discipline, I can safely commend the institution to the enlarged patronage of an intelligent Christian public. The Presbytery of Concord met for the first time at this institution on the 22nd of April. The Presbytery was very cordially received and very hospitably entertained. Harmony prevailed and brotherly love continued. On the day after the Presbytery met there was a wagon found on the top of the main building. Rumor said that the Presbytery had thus signalized its first meeting at that place by preparing to take a place among and upon the high places of the earth; but the opinion with the Presbytery was that the students had been so stimulated by their presence that they had taxed their ingenuity to give them an ocular demonstration that they were rising in the world, and that they were determined to leave a mark in some way and in some place. The Presbytery seemed to feel their individual responsibility to supply the destitutions in their own churches, and to do what they could to send the blessed Gospel of the Son of God to the ends of the earth. The impression made by the late meeting is well expressed in the words of the Psalmist: "Behold how good and how pleasant a thing it is for brethren to dwell together in unity." W. W. P.

NORTH CAROLINA PRESBYTERIAN.

*For the N. C. Presbyterian.

NOTES FROM LINCOLNTON.

The matter of special interest at the Spring communion at Lincolnton on the fourth Sunday of April, was the preaching by Rev. Wm. B. Corbett. It is a rare thing for the pastor here to be assisted, and the messages of this beloved brother and faithful minister came to us like "the dew upon Israel." We were "hungry and thirsty" and our communion like "the dew upon Hermon," was a blessing, and we hope we received Joseph's blessing: "Blessed of the Lord be Joseph's land for the precious things of heaven, for the dew, &c." We felt good under his ministry and prayed that his "doctrine might drop as the rain and his speech distil as the dew, as the small rain upon the tender herb and as showers upon the grass."

But it is ever as the Saviour said to the little flock around him at the close of the Passover Supper: "Arise, let us go hence" to duty, in the face of temptations, trials and snares. To-day we attend us and often "in the garden a new sepulchre." Christian fellowship, life's pleasures and possessions are overshadowed sometimes by dead friendship and gnawing grief and cankering care. The pastor was summoned on Wednesday to attend the funeral of one of the oldest and most respected members of his charge. Lewis Dillinger died on the 27th of April, aged [illegible] years and 5 months. He was born, lived and died on the same farm in Lincoln county, having lived 53 years with the wife of his youth, who survives him, with three sons and one daughter. Connected with the large and substantial families of the county, his death brought to his residence that excitement which comes to every house where the angel of death is a visitor. Although "the time of the singing of birds had come, and the voice of the turtle was heard in the land," the sun made the earth warm, the seed was springing out of the ground, the lilacs perfumed the air, the plow stood in the furrow, the farmers and busy mothers and others gathered at the house of the venerable neighbor, and stood around in anxious, helpless sympathy and attended his body to the grave. Only two weeks before he was at the station early on Sunday, anxious he said, to hear his pastor once more before he left us. We find it: "The clouds return after the rain." (Eccl. xii: 2.) R. Z. J.

Lincolnton, N. C., April 30, '80.

Some weeks ago we published a hymn of six stanzas entitled "Whosoever." The hymn was phrased by Rev. J. W. Primrose and has been arranged as a chant by Prof. [illegible] Baumann. The copy has been passed to a musical friend, and is highly commended.

Rev. Wm. M. Taylor, D. D., of the Broadway Tabernacle, New York, worn out with preaching and literary work, retires from the editorial staff of the *Christian at Work*, for a rest of four months in Europe. The *Christian at Work* will continue as before under the management of J. N. Hallock, who has had the control of all departments during the past three or four years. Mr. M. H. [illegible], who has been the active managing editor for six years past, and Mrs. Margaret E. Sangster, who has edited the Home and Children's Department for about the same time, remain upon the paper, together with all the old editorial staff. Also an important addition is made in the scholarly pen of Prof. Stafford Doolittle, D. D., who has for some time written the Sunday school lessons and notes, and becomes one of the editors. Mr. D. T. Moore, well known as the founder and editor-in chief, of *Moore's Rural New Yorker*, is now the agricultural editor and devotes his entire time to the Farm Department.

We regard the *Christian at Work* as one of the largest and best religious newspapers in the country.

Commissioners to the General Assembly.

Presbyteries.	*Ministers.*	*Ruling Elders.*
	SYNOD OF ALABAMA.	
	J C Sturgeon,	L Cantalon.
	T W Hooper, DD.,	W H Fellows.
	SYNOD OF ARKANSAS.	
	I C Boggs,	W S Dunlap.
	Allen Wright,	Milton Brown.
	SYNOD OF GEORGIA.	
	W P Gready,	J B Estes.
	Henry Quigg,	D D Peden.
	Jas Woodrow, DD.	T T Windsor.
	W A Milner,	J O Waddel.
	H R Raymond, Jr.	Edwin P Cater.
	A W Clisby,	J J Gresham.
	SYNOD OF KENTUCKY.	
	L. H. Blanton,	D C Collins.
	S M Neel,	G W Morris.
	W G White,	John Wandling.
	E M Green,	J J Wood.
	G B Rout,	Jno A Hamilton.
	SYNOD OF MEMPHIS.	
	J E DuBose,	Wm A Allison.
	SYNOD OF MISSISSIPPI.	
	A W Wilson,	A J Sanderson.
	James Stratton,	D W Pipes.
	J Woodbridge,	S H Lambdin.
	H M Smith, DD.,	R T Hart.
	SYNOD OF MISSOURI.	
	O W Gauss,	C Hammond.
	SYNOD OF NASHVILLE.	
	T A Hoyt, DD.,	J B White.
	W B Thompson,	Jas E Wilson.
	SYNOD OF NORTH CAROLINA.	
	P T Penick,	J J Summerell.
	Joseph Evans,	D McIntyre.
	G D Parks,	H M Parks.
	W E McIlwain,	Dr J A Reedy.
	C H Wiley,	George Allen,
	T P Faucette,	W S Primrose.
	J R Wilson, D.D.,	Neill Graham.
	SYNOD OF SOUTH CAROLINA.	
	F L Leeper,	J G Lowry.
	J L Girardeau, D.D.,	W A Clark.
	A L Miller,	C P Barry.
	H M Brearley,	J C Colt,
	J L Bartlett,	J T Walsh.
	S L Morris,	W A Templeton.
	SYNOD OF TEXAS.	
	D McGregor,	James Sorley.
	J S Moore, DD.,	M S Kohle,
	W M McElwee,	—— Bryan.
	SYNOD OF VIRGINIA.	
	J O Sullivan,	J H Cardwell.
	J A Scott, Jr.,	W L Holladay.
	J D Dudley,	D Callender,
	W N Scott,	W J Dance.
	J L Kirkpatrick, DD.,	J T L Preston,
	D A Penick,	D M Switzer.
	John Leyburn, D.D.,	L C Inglis.
	Jas M Rawlings,	W S Graves.
	R C Reed,	O C Clark.
	L B Johnson,	E R Watson.
	M W Woodworth,	P W Boyd.
	J W Walkup,	S G Jamison.

MEETING OF TRUSTEES.

The annual meeting of the Trustees of the General Assembly will be held in the First Presbyterian church, Charlotte N. C., on the [illegible] day of May next at 10 o'clock A. M.

JAMES HEMPHILL, President.

April 19, 1880.

A COUGH, COLD, CATARRH or Sore Throat should not be neglected. "*Brown's Bronchial Troches*" are a simple remedy, and will generally give immediate relief. Imitations are offered for sale, many of which are injurious. The genuine "*Brown's Bronchial Troches*" are sold *only in boxes*..

MEETING OF ALUMNI.

The undersigned, Alumni of the Theological Seminary at Columbia, S. C., invite their fellow graduates (as many as can possibly do so), to meet on Thursday the 25th of May in the city of Charleston, S. C., during the sessions of the General Assembly, to consider the propriety of, and possibly to make arrangements for a semi-centennial celebration of their Alma Mater.

J. LEIGHTON WILSON.
I. S. K. AXSON.
J. L. GIRARDEAU.
W. E. BOGGS.
B. M. PALMER.
H. M. SMITH.

April 22d, 1880.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

The Rev. T. R. English has accepted an invitation to supply the church at Yorkville, S. C. —*Southern Presbyterian.*

Items from the *Christian Observer*:

Rev. S. E. Axson, of Rome, Ga., on account of the determined protest of his people against his removal, has declined the call to the church at Salem, Va.

Communion services were held on Sunday, the 18th, ult, in the Presbyterian church at Lexington, Mo., Rev. Thomas Watson, of St. Charles county, assisting the pastor, Rev. G. L. Leyburn There were five additions on profession and six on certificate. On Saturday night the wind blew off a portion of the roof of the church, but the services were not seriously interrupted

The Third church, Memphis, Tenn., had its communion meeting on the April 18th. Six were added to the roll of membership—four on profession and two by letter. The pastor, Rev. E. M. Richardson was assisted by Rev. Dr. J. N. Craig of Holly Springs, Miss.

About half a dozen families of the Presbyterian church at Taylorsville, Ky., have undertaken to tithe their incomes. Under this arrangement the income of the church has increased from $704 the year previous to $1,204 this last year. The pastor has never had occasion to ask the deacons to make collection of the subscription for his support. The six families report that they find it easier to give in this way than formerly in the old way.

Sunday, the 18th, ult., was the twenty-first anniversary of Dr. Stuart Robinson's pastorate of the Second church, Louisville, Ky. On the occasion he gave an exceedingly interesting narrative of the church, its condition and its prosperity. The church now numb rs 400 communicants, and last year gave for church, benevolent and missionary purposes some $15,000 to $17,000.

MISSIONS IN EGYPT.

In contrast with the great work to be accomplished before Egypt becomes a Christian country how feeble seem to be the influences for good now in operation! And yet the day of small things is not to be despised. The leaven of the gospel has already been hidden in the mass, and silently it is working and assimilating what it touches. In the beautiful province of the Fayoum many of the young men in business or engaged in teaching, and who will soon be the leaders of public opinion, were educated at the mission school at Osiout. The boarding schools for girls here in Cairo are destined to play a still more important part.

It is in vain to educate young men if they are to marry ignorant Mohammedan women. But if the girls are taught what is really useful, and above all, if they are imbued with vital religious truth, then they not only become prepared to be at the head of the household, but the emancipation of their degraded sex in the East has begun.

In Egypt there are four Presbyterian central missionary stations, viz: at Alexandria, Cairo, Sinoris, and Osiout, and thirty-five smaller ones. These are scattered through the towns between this city and the first cataract on the Nile.—There is also a theological school for the training of native young men for the preaching of the gospel. Of the missionaries, fourteen are foreign, and four are native ordained ministers and seven native licentiates. There are also fourteen foreign and ninety-eight native teachers in charge of schools numbering in all 1,271 boys and 622 girls. His Highness, Maharajah Dhuleep Singh, makes an annual contribution of $5,000 to the Presbyterian Mission in Egypt. His wife was educated in a mission school, and he has made this contribution each year since his marriage in token of his appreciation of Christianity and of what it has done in giving him such a helpmeet. In all, his gifts have now amounted to $70,000. The last Khedive, Ismael Pasha, who took considerable interest in education, made a grant of a valuable lot to the mission station in Cairo for the erection of their new building, in the best part of the city, not far from our hotel, and near the Ezbekeyeh Square. I visited one of the female schools, and at the invitation of the teacher, asked the pupils a number of questions which were translated to them in the Arabic, as their answers were to me in English, and was delighted at the promptness and correctness of their replies. They recited for me the Lord's Prayer in concert, and sung an Arabic hymn to an old familiar tune. One of the children in this school is the daughter of a former Pasha. I am informed that there is also a very interesting Anglican mission school under the care of Miss Whateley, daughter of the late Archbishop of Dublin, to which she has devoted herself with the most praiseworthy zeal for nearly twenty years. There are Sunday morning services held in the American chapel, in the English Church, the German Protestant, the Roman Catholic, and the Orthodox Greek church, in all of which the congregations are said to be small. But with one exception this is the only public recognition of the fact that the Sabbath is a sacred day in this great city of 400,000 inhabitants. Friday being the most sacred day in the week with the Mohammedans. It is an indication, however, of the progress of new ideas even here in the stereotyped East, that the Moslem courts of justice are generally closed in Cairo on the Sabbath, in imitation of the Christian custom. —*M. D. H, in Central Presbyterian.*

LARGEST BOOK PUBLISHED.—The new edition of Webster's Unabridged Dictionary, just issued, is believed to be, in the quantity of matter it contains, by far the largest volume published. It now contains about 118,000 words defined, and nearly 15,000 words and meanings not found in any other one dictionary. The Biographical Dictionary just added, supplies a want long felt by the reader and student, in giving the desired information so briefly. Never was any one volume so complete as an aid in getting an education.

NEW PUBLICATIONS.

Bibliotheca Sacra, vol. xxxvii, April, '80, W. F. Draper, Andover, Trubner & Co., London. This quarterly is characterized by the variety of its articles and their bearing upon the topics of the day; we do not know of any review which contains a greater number of articles upon current discussion of our times, or articles from authors of more established reputation than its contributors. In the number before us we have an article upon "The Duration of Future Punishment;" one on the teaching of the Scriptures concerning "The Use of Alcoholic Beverages;" another on "The Sabbath," besides these there are two very interesting papers, one on "Pascal the Thinker;" the other on "Bernard of Clairvaux as a Preacher;" both of these are very readable, particularly Prof. Cooper's on Pascal—it is worthy to be classed with Rogers' famous essay on the same illustrious subject. There is a very curious, original and striking essay on "Music, a Language;" Dr. Herrick is the author of a suggestive and instructive article entitled "A study in Biblical Biography," which is based upon the history of Samson; the metaphysical reader will turn with interest to a discussion of "Hartmann's Philosophy of the Unconscious;" and all classes of readers will enjoy the "Notices of Recent Publications," among which we single out the brief review of "Farrar's Life and Work of St. Paul;" this notice impresses us as discriminating and just, which certainly cannot be said of the majority of book notices. The publishers deserve great credit for the manner in which the Review is gotten up: the paper is good, substantial and firm, and the typography excellent. Terms $4 per annum. Address W. F. Draper, Andover, Mass.

Louisiana. By Mrs. Frances Hodgson Burnett, author of "That Lass o' Lowrie's," &c. $1 25. Charles Scribner's Sons. 1880.

A pleasing plot, developed in the sprightly style of Mrs. Burnett. The scene is laid in North Carolina. She is mistaken in the low estimate placed on the education of the average farmer's family; but correct as to the real capability of easy development.

Unknown Graves. Words and music by L. A. Bennett. Sent for 20 cents. J. L. Shotwell, publisher, 1,001 Main street, Richmond, Va.

Tender Words, touching the dead Southern soldier, set to simple music, and appropriate to memorial day.

North Carolina Medical Journal.—Among the contents of the April number may be found, original communications by W. C. McDuffie, M. D.; an editorial, "Eligibility to Membership in the State Medical Society;" "Selected Papers" and "Current Literature." $3 00 a year; single copies 30 cents. Published in Wilmington, N. C.

The Saviour's Converts. What we owe to them, and how we may aid them By Rev. Wm. Scribner. $1. Chas. Scribner's Sons. New York. 1880.

An eminently practical book, on a most important but neglected duty, viz: the care of recent converts. Mr. Scribner discusses the Holy Spirit's agency; Revival experience of Converts; Inducements to stimulate the people of God to help converts; Doctrinal truths which converts should apprehend clearly to have healthy growth; Christian duties, difficulties, privileges and activities, in which converts need instruction; and the attention of the early Church to catechising the young. The subjects are well and briefly handled, and the whole impression of the book must be most valuable to every considerate Christian, and tend to quicken the power of the Church.

The General Assembly of the Presbyterian Church in the United States

Will meet at Charleston, S. C., on the third Thursday (the 20th day) of May, 1880, in the Second Presbyterian church, at 11 o'clock a. m. The opening sermon will be preached by the Moderator of the last Assembly.

The undersigned, Committee on Commissions, will meet in the Lecture Room of said church on Wednesday, the 19th, at 8 o'clock p. m., to enroll the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
WILLIAM BROWN, Permanent Clerk.

WORKINGMEN.

Before you begin your heavy spring work after a winter of relaxation, your system needs cleansing and strengthening to prevent an attack of Ague, Billious or Spring Fever, or some other spring sickness that will unfit you for a season's work. You will save time, much sickness and great expense if you will use one bottle of Hop Bitters in your family this month. Don't wait. See other column.

Get Lyon's Patent Heel Stiffeners applied to those new boots or shoes before you run them over.

Our readers doubtless remember a very remarkable proposition made by Messrs Marchal & Smith, Organ Manufacturers, of New York City. The enthusiastic reception which their "New" University Organ" received from all who tried it induces them to renew their offer in this issue of our paper. The terms on which these gentlemen offer their instrument insures complete satisfaction. They not only offer a price at which it seems impossible to furnish such an Organ, but also send it on trial, and if in every respect it does not please, they remove it without cost. There is no doubt that its power, sweetness, variety and economy have made it the most popular Organ in the country.—*American Christian Review.*

INVALUABLE FOR RAILROAD MEN.—"I suffered for more than a year with Indigestion, and during the last six months I was very Bilious, occasionally having a dumb Chill, followed by Fevers, which prostrated me. I took Simmons Liver Regulator, and for several months I have been as stout and hearty as any man could desire to be. I am thoroughly satisfied that it is all it is recommended to be for Indigestion and Bilious Complaints, for mine was certainly a stubborn case. I have heard many of my friends speak of it, and they all agree that it possesses all the virtues you claim for it.

"A. H. HIGHTOWER, Conductor M. & W. R. R."

"Your valuable medicine has entirely cured me of the most distressed case of Dyspepsia I ever saw. I am never without it on my engine, as it always relieves me of any distressed feeling after eating. It is the best family medicine in the world, and I never let it get out at my home. In this praise you may add to this.

"J. H. MALLETT, Engineer C. R. R., Savannah, Ga."

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North Union, O.
Shakers' Society, Cuyhoga Co.,
Cleveland, O.

WILMINGTON MARKET

DURING WEEK

ENDING MAY 4.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE—On Wednesday and Thursday 31½ cents; Friday, 31 cents; Saturday, 30½ cents; Monday, same.

ROSIN—On Wednesday Good Strained advanced to $1 07½ and since prices have been steady at $1 02½ for Strained and $1 07½ for Good Strained. Sales Pale at $2 50; Extra Pale at $3, and Window Glass at $3 25.

CRUDE TURPENTINE.—Hard $1, Yellow Dip $1 75 and Virgin $2 25 throughout.

TAR.—Receipts taken at $1 25.

TIMBER. During period of report receipts have been light. Prices for good timber are not quotably lower.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

Near Bostick's Mills, in Richmond county, N. C., Feb. 25th, at residence of the bride's mother by the Rev. W. M. Bostick, Mr. D. A. McRAE and Miss AMANDA L. BOSTICK.

DIED.

☞Obituary notices must be paid for in advance The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents

In Robeson county, N. C., April 19th, 1880, Miss CATHARINE J. CAMPBELL, daughter of the late Archibald Campbell.

She was an amiable and pious young lady—a member of Antioch church.

In the same congregation, April 20th, 1880, JOSEPH A. CURRIE, son of Alexander H. Currie, Esq., in the 35th year of his age.

He was for several years a devoted and consistent member of the Church.

In Robeson county, on Sabbath evening, April 18th, 1880, Mr. MURDOCH McLEAN, aged about 33 years, was suddenly called from time to eternity. It is supposed that his death was caused by apoplexy.

He leaves a widowed and aged mother and an only brother, together with many friends, to mourn over his sudden and unexpected departure. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

On the 22d of April, 1880, at her home in Monroe, N. C., in the 43d year of her age, Mrs. MINNIE REESE WALKUP, wife of the lamented Gen. S. H. Walkup, who a few years ago preceded her to the grave.

Mrs. Walkup was born in the county of Mecklenburg, in the community of Big Steele Creek church. She was raised in the lap of Presbyterianism, and as a consequence she carried the doctrine of her Church with her, to her new home, where there were but few of her way, and through life. The church of her birth was the church of her choice, the church of her practice, the church of her life, and its doctrine setting God as a guide even unto death sustained her in that trying hour.

Mrs. Walkup was a good woman; and we mean by this not an empty sound, but that she as a daughter, sister, wife, mother and christian, discharged her duties well. Our little church, which suffered so severely the loss of her husband, will also feel her loss. At prayer meetings, Sabbath service and the meetings of the Ladies' Aid Society, she was punctual. We will miss her, but our loss is nothing to her eternal gain. Her pastor, reading to her one of her favorite chapters (Rom. v.), of the peace of the believer, she said, "I have that peace;" and on another occasion, in speaking of the rest that remaineth for the people of God, she exclaimed, "Sweet rest! Sweet rest!"

Mrs. Walkup leaves five orphan girls. She had the satisfaction of seeing two at the years of discretion embrace the Saviour, and doubtless the others will at the proper age do likewise. To these fatherless and motherless lambs we would say be ye comforted, for God causeth all things to work together for the good of his chosen. Cast thy burden upon the Lord, he will sustain thee. When father and mother forsake, then the Lord will take up his precious children. He is a Helper of the fatherless; he is a Father of the fatherless; He relieveth the fatherless.

Children take the Saviour as the man of your counsel, and as the guide of your feet, and rest assured that in life and in death he will preserve thee from every sin, and at death open high heaven's portal, and greet you each within.

Mrs. REBECCA CATHERINE POTTS, daughter of Alexander Torrence, Esq., long an elder at Centre church, was born 26th September, 1819, was married to the late William Graham Potts 14th February, 1839, fell asleep in Jesus 23d March, 1880.

Mrs. Potts' life was a busy one. Besides being the mother of thirteen children, of whom eleven reached maturity and nine survive to bless her memory, she successfully discharged the duties of mistress of a large family of slaves up to their emancipation.

Forty years ago she professed her faith in Christ, and during all these years her humble, cheerful, charitable, dutiful walk testified to the sincerity of her profession.

It was, however, during the long, tedious illness that preceded her death that the beauty of her character shone out with peculiar attractions. So patient, so gentle, so forgetful of self, so thoughtful of the comfort and health of others, so simple in her faith in him, "whose promises," as she said "we have no reason to distrust," we may well believe that such a life and such a death were the fruit of the spirit of Christ.

Her remains rest in the cemetery of Bethel church, Concord Presbytery. PASTOR.

At Danville, Va., April 24th, 1880, JEFFERSON D. WALKER, the devoted son of Garrison Walker, of North Carolina, leaving to mourn their loss his father, mother, six brothers and three sisters.

He was born, as his name would suggest, April 20, 1861, just in time for older brothers to embrace him and hasten to the cry of war. He made a bright profession of his faith in Christ at the time of that most extraordinary outpouring of God's spirit at Cross-Roads church in 1874, at which time his whole family, with many others as we trust, became householders of faith. His amiable disposition, true piety, firmness of character and truthfulness (for the writer has never known a falsehood to fall from his lips), endeared him to his parents, relatives, employers and all with whom he had to do. But alas! this mortal life, with all its bright prospects of future usefulness, has closed. The Master, in his mysterious but all-wise providence, has called him from the busy throng of the earthly city which had been his home to that city which hath foundations, whose Maker and Builder is God.

The deep interest of friends was manifest in their daily visitation and activity in preparing and transporting his mortal remains to Cross-Roads church, where after a funeral service by the beloved pastor, he was laid by a sister who has been asleep in Jesus for thirty years. Let the same good people who so earnestly prayed that he might be restored to health, now pray for his mourning parents and relatives. We mourn, but not as those that have no hope.

The Lord redeemeth the soul of his servants; and none of them that trust in Him shall be desolate. (Ps. xxxiv: 22.) O. W. L. H.

TRIBUTES OF RESPECT.

The Session of Grassy Creek church is deeply moved in having to record the death of our beloved brother, ALEXANDER COOPER, who was admitted to the communion of this church in 1840, and ordained an elder thereof in 1851. To our struggling church his loss seems irreparable. But it becomes us to bow in reverent submission and trust to the will of Him who doeth all things well. We bear cheerful testimony to the earnest zeal of Mr. Cooper for the cause of Christ; to his uniform christian walk and conversation, his liberality, his inflexible adherence to what he believed right, as well as the gentle and tender graces of the Spirit, which so conspicuously shined in his life.

Resolved, That the pastor of this church be requested to preach his funeral sermon from the pulpit of the church he loved so well on the 3d Sabbath of May.

Resolved, That this minute be entered on our Session book.

Resolved, That a copy be forwarded to the bereaved widow and aged mother of our deceased brother; and also, for publication, to the *Oxford Free Lance* and NORTH CAROLINA PRESBYTERIAN.

G. A. WILSON,
T. L. SHOTWELL,
WM. R. DANIEL,
JOHN W. PRIMROSE, } Session.

At a joint meeting of the Elders and Deacons of the First Presbyterian Church of Salisbury, held on the 17th of April, 1880, the following preamble and resolutions, introduced by Theo. F. Kluttz, were unanimously adopted.

Whereas, It hath pleased the great Head of the Church to remove by death our brother office-bearer, JOHN D. BROWN,

Resolved, That in his death his family has lost a most affectionate and provident father, husband and brother; the community an upright citizen and the church one of its most faithful and consistent members.

Resolved, That it is a pleasure to us to bear testimony to his sterling worth in all the relations of life, and particularly as a deacon of this church for many years, in which capacity he was ever foremost in the discharge of duty and always faithful to every trust committed to him.

Resolved, That we will cherish his memory and emulate his example in the hope that when the last summons comes it may find each one of us, as it found him, panoplied in the full armor of faith. We thank God for his life and we have hope in his death, for he "used the office of deacon well and purchased to himself a good degree and great boldness in the faith."

Resolved, That we tender to his sorely stricken family our sincere sympathies, and pray that the consolations of our holy religion may be vouchsafed to them.

Resolved, That these expressions of our regard be spread upon the minute book, and that copies of the same be furnished the family of our departed brother, and also to the *Carolina Watchman* and NORTH CAROLINA PRESBYTERIAN for publication.

D. A. DAVIS, Clerk of Session.
J. M. HORAH, Secretary of Deacons.

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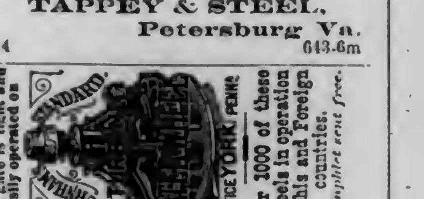

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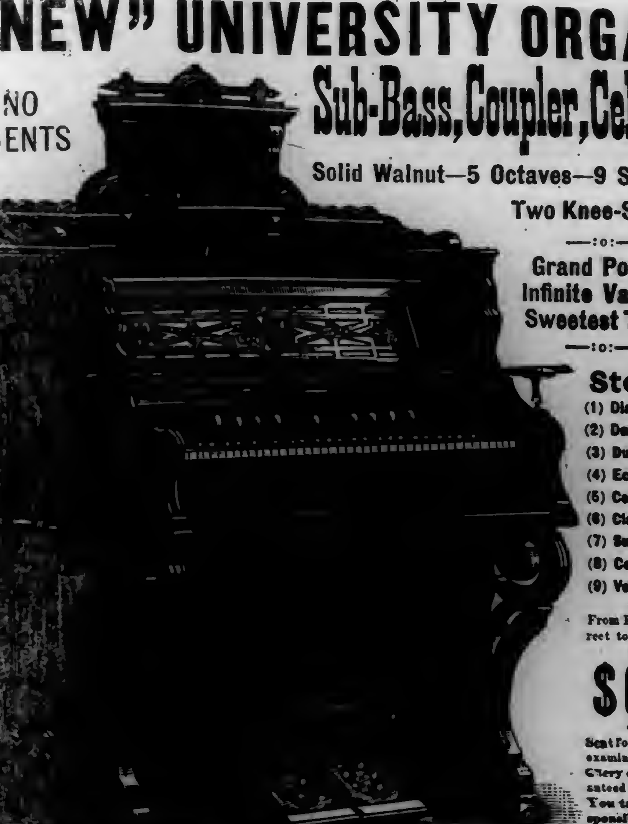

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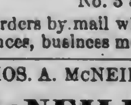

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FOR THE FAMILY.

Fallen Flowers.

One of the workers of the world
  Living toiled and toiling died;
But others worked and the world went on,
And was not changed when he was gone,
A strong arm stricken, a wide sail furled;
  And only a few men sighed.

One of the heroes of the world
  Fought to conquer, then fought to fall,
  And fell down slain in his blood-stained mail,
And over his form they slept;
His cause was lost and his banner furled;
And only a woman wept.

One of the singers among mankind
  Sang healing songs from an o'erwrought heart;
But ere men listened the grass and wind
Were wasting the rest unsung like a wave;
  And now of his fame that will ne'er depart
He has never heard in h's grave.

One of the women who only love
  Loved and grieved and faded way—
Ah me! are these gone to the God above,
  What more of each can I say?
They are human flowers that flower and fall,
This is the song and the end of them all.

—*The Athenæum.*

"Wasn't it Lucky."

"We've got a holiday—a holiday! I shall have a jolly day—a jolly day!"

That's what Charlie Bonson said, as he came with a hop, skip, and jump into his mother's cottage one bright September morning, flung up his cap as high as the ceiling, and cut a few curious capers on the floor. Widow Bonson, who had sent her son off to school, washed, brushed, and as neat as a new pin not an hour before, was quite surprised to see him return so soon.

"A holiday, Charlie?" said she. "Why, how is that?"

"Why the tall chimney on the roof of Mr. Roantree's flour-mills was blown down by the storm last night, and fell right through to the school room floor: Wasn't it a lucky chance, mother, that it happened in the night time? Teacher says if it had fallen in school-hours it would have killed some of us, for the bricks are all in heaps just where we sit."

Widow Bonson looked at her son, a bright, curly-haired, blue-eyed little fellow, some nine summers old, and her eyes filled with tears as she thought of the goodness of God in sparing her and other loving mothers such a dreadful calamity as that.

"Charlie, my boy," said she, "do you think it was 'luck' and 'chance' that saved my little son from a great peril and his mother from many bitter tears? When I stood at the door yesterday morning and watched you running off to school, swinging your satchel round your head, and singing,

'Mother, mother, darling mother.
Never was there such another:'

I said—no, I prayed—'God bless my boy, and bring him safe home again!' I did the same thing this morning when you went away. Charlie, I think it was a kind providence of God that ordered it so that the dreadful crash came when nobody could be hurt. You call it 'luck'; I call it love. You call it 'chance'; I call it an answered prayer, and I am going to thank God for his goodness in sparing my little boy."

"Well, but, mother, you know it just HAPPENED to fall when we weren't there. I can't feel as though God had anything to do with it. If it had fallen when we were there, would God have kept it from hurting us?"

"He might have done that, my dear. Nothing can HAPPEN, as you call it, without his knowledge and permission, not even the falling of a sparrow, and I like to think that our Father in heaven is always near. You know that you read to me last night, 'the angel of the Lord encampeth round about them that fear him and delivereth them.' Charlie, my boy, let us always ask God's blessing and his care."

Charlie did not say any more. But he did what was quite as good—rather better, according to my thinking—for he thought a great deal about it, and that was just what his mother wanted, you know.

As Widow Bonson and her boy were sitting at dinner, Charlie asked and obtained permission to go to Brockley Wood, which was not far off, to gather blackberries.

"I will bring you some beauties, mother, for your tea," said Charlie. And I say bless him and every other boy in the world who takes care to bring the "beauties," whatever they may be, to his mother.

"Thank you, my dear," said his mother with a smile; "only come back safe yourself. Don't go climbing now, or getting into dangerous places."

"Oh, never fear, mother; I'll take care of myself," quoth Master Charlie, quite confidently.

"And I'll ask our heavenly Father to take care of you," said his mother; "that is the best of all."

Charlie Bonson had quite an idea that his mother need not trouble to do that—"as though I were a little baby and wanted a nurse," thought he. "I can take care of myself"

Away he went to Brockley Wood, swinging the little basket in which he meant to bring the "beauties," over his head, and whistling as merrily as a healthy school-boy ought to do, especially when he's out for a holiday. He found blackberries very plentiful and "beauties" into the bargain and in helping himself to his dessert he had a fine time of it. That business fairly done, Charlie amused himself by watching a couple of squirrels; then a splendid butterfly engaged his notice; then out came his pocket-knife, and he set himself to cut off and dress a long hazel "switch"; and thus the hours of his holiday were passing pleasantly by. Charlie had not noticed that the sky in the south was growing very gloomy indeed, and that it was not until one big black pioneer cloud hid the face of the sun that he began to fear a coming storm. He hastened to fill his basket to the brim with the finest and ripest berries that he could gather. Then the rain began to fall; big, heavy drops pattered on the bramble bushes and the beech-leaves faster and faster, until Charlie was glad to take refuge under a huge spreading beech-tree, beneath whose giant boughs he was almost as dry as if he were in his mother's cottage. By-and-by loud claps of thunder, which he had heard at first rumbling in the distance, came in quick succession, and the lightning flashed and flamed half across the sky. Our little blackberry gatherer was a good deal alarmed at this, but as the rain came down in torrents, he was very thankful for the comfortable shelter of the big beech-tree.

"Charlie, Charlie! Come here."

Charlie Bonson started up from the trunk of the beech-tree against which he had been leaning, and looked this way and that to find out who had been calling him. It was a woman's voice, and at first he was half-inclined to think it was his mother's. While he was thinking about it, half uncertain what to do, he heard it again, still more in earnest.

"Charlie, Charlie! Come, be quick!"

He rushed out of his shelter, plunged through the rain, and made his way to a little hand-gate, for that was where the voice seemed to come from. There was a little cottage close by it, and at the door a pleasant-looking woman was standing.

"If you please, I'm Charlie," said the little fellow. "What did you want?"

The woman smiled as she said, "But you are not my Charlie, you know. He was in the wood somewhere, and I was calling him to come out of the rain, which he did just in time. Come inside. Why, you must be wet through. Where have you been sheltering?"

"Yonder, ma'am" said Charlie, pointing to the big beech-tree, and even while his finger was still stretched, a flash of forked lightning struck the tree, split it in two with a loud, tearing crash, and then the fire seemed to bury itself in the ground below. Both the woman and the boy stood for a few moments in silence, looking at the shattered tree. Then the woman said:

"Thank God! What a mercy I called Charlie."

Charlie Bonson burst into tears.

"O ma'am," said he, "if you hadn't called for your Charlie, my mother's Charlie would have been killed. Wasn't it—"

But Charlie couldn't say "lucky" this time. He lifted his blue eyes to the woman's, and then for a moment to the sky over head, and said almost in a whisper, "Our Father has taken care of me again."

The good woman couldn't keep the tears from her own eyes as she stroked his hair, kissed him for his mother's sake, and said,

"God is good to your mother and to you. You ought to be a good boy."

"And so I will," said Charlie; "and I will never talk about 'luck' any more as long as I live."

When the storm had passed, Charlie took his basket of blackberries and made the best of his way home. His mother was standing at the door, looking out anxiously for her little son, and her dear face lighted up with gladness when she saw him safe and sound He told her all the story of his wonderful escape. Didn't she listen with a beating heart, think you? And didn't she thank God for bringing back her boy?

"Charlie dear," said she, "you see you couldn't have 'taken care of yourself.'"

"I know, mother said Charlie," as he flung his arms around her neck, "I want you to thank our Father for taking care of me again. It isn't luck. It is because he is kind and because my mother prays."

There and then Widow Bonson and her boy knelt together, and gave God thanks for his goodness Charlie Bonson is now an old man, and has white hair, and from that day to this he has never talked about "luck" and "chance," but he loves to talk about and trust in the gracious providence of God.—*Sunday at Home.*

Hold of Papa's Hand.

The patter of little feet on my office floor, and a glad voice exclaiming, "Papa, I'se come to 'scort you home!" made known to me the presence of my little six-year old darling, who often came at that hour to "take me home," as she said. Soon we were going, hand in hand, on the homeward way.

"Now, papa, let's play I was a poor little blind girl, and you must let me hold your hand tight, and you must lead me along, and tell me where to stop and how to go."

So the merry blue eyes were shut tight, and we began. "Now step up, now down," and so on until we had safely arrived, and the darling was nestling in my arms, saying:

"Wasn't it nice, papa? I never peeped once."

"But," said mamma, "didn't you feel afraid you'd fall, dear?"

With a look of pure, trusting love came the answer—

"Oh, no, mamma, I had tight hold on papa's hand, and I knew he would take me safely over the hard places"—*Canada Presbyterian.*

MISCELLANEOUS.

Royal Beggars.

TWO BONAPARTE PRINCESSES ALONE AND PENNILESS IN PARIS

A correspondent of the New Orleans *Picayune*, writing from Paris, says: There is scarcely a day that, if you walk in the garden of the Luxembourg you may not see an elderly and young lady walking side by side, one sad as the other, both in deep mourning, now grown rusty (it has been nine months since the death of the Prince Imperial), both bearing all those thousand and one indications of poverty which strike the observer. The elderly lady has grown fat. She had great beauty once. She has all wrinkles now, more of them furrowed by care than by time (though these are not wanting). She was famous once for her grace; she now waddles carelessly. Her elegance was town talk; she has dowdy grown. She had a palace and $30,000 once; she now lives in a miserable garret, with servants for neighbors, and she is dependent on charity for daily bread. Mother and daughter both are princesses; the daughter is a granddaughter of Letitia Bonaparte; Napoleon I., King Jerome, King Joseph, King Murat, King Louis were her great uncles; Empress Josephine, Empress Maria Louise, Queen Hortense, were her great aunts; Napoleon III. was her second cousin; and yet there are days when if you, a stranger though you are, were to offer mother and daughter a five-franc piece they would take it; if they did not they would go to bed breakfastless, dinnerless, and supperless for that day. A hard fate! Nevertheless, nobody, not even the people who give them alms, pity them. Pity is withheld, not so much because they enjoyed $30,000 annually for eighteen years without giving one thought to the rainy days (whose clouds were always visible above the horizon), but because they had a great share in bringing those rainy days on France. One is the wife, the other is the daughter, of the assassin of Victor Noir—Prince Pierre Bonaparte. Wife and daughter live in a garret, Rue de Lille. Princess Matilda gives monthly—that is, almost every month—$20; occasionally this or that Bonapartist family slip a five or two-franc piece into their hands, or invite them to breakfast or to dinner. They have no other income. The daughter, Princess Jeanne Bonaparte, is studying sculpture and engraving, with the view of being able to earn bread and board. Her brother Roland is a sub-lieutenant in the Thirty-sixth regiment of infantry; he gets occasionally $20 as a present from Prince Jerome Napoleon—you know Prince Napoleon has not a generous hand. Prince Pierre's plight is still worse; swollen by gout till scarcely to be recognized, unable to walk except with crutches, and not every week even with their aid, he sponges on the charity of an inn-keeper in Versailles, an inn-keeper and wife, both Corsicans, and idolators of the Bonapartes. He eats nothing but a Rheims biscuit soaked in wine. He never leaves the inn except to go to mass; whenever he is able to go out he hies to church and communes; he is daily visited by a Jesuit priest. If he wishes exercise he hobbles up and down the ball-room of the inn. His wife and children never go near him.

The Composer of "the Messiah."

The character and personality of the man who played so large a part in the social world of our capital during his life, and whose name has been so intimately connected with the religious and musical associations of the country for a whole century, are not difficult to estimate. Among the little touches which seem to bring the man before us, Burney ("Account of the Handel Commemoration") gives some very good ones; how, when he was pleased with the way the music was going at one of his oratorios, his enormous wig always had a certain nod or vibration; how at the close of an air, he called out "Chorus!" in a voice which Burney says was "extremely formidable" (it must be remembered that the conductor's baton was not in use in England then); how he swore at the concerts at Carlton House, if the ladies in waiting talked during the music, and how the Princess would check them, saying "Hush, hush! Handel is angry:" and, what is a pleasant story, how he scolded the Prince and Princess of Wales for being late at a concert, and "keeping all these poor people" (the performers) so long from their scholars and other concerns." A musician who could talk thus at court in those days must have had a strong individual power about him. His dealings with his recalcitrant singers have already been mentioned; but he was as autocratic with one of his poets, who complained that Handel's music did not suit the words he had written, but only got for satisfaction, "Den de worst is bat." When setting words from the Bible he usually preferred to make his own selection, (though this was not the case in the 'Messiah'') and there is evidence in some remarks which are recorded of him in regard to his sacred compositions, that, in spite of the rapid and business-like way in which his oratorios were produced, and the fact that some of the choruses which have been regarded as most intensely expressive of the words, were really *rifaccimenti* from his old opera and harpsichord music, others of these were the offspring of very deep feeling in his own mind, and were genuine expressions of religious fervor.—*Fortnightly Review.*

Story of a Highlander.

It has been said, that of all the sciences it is a difficult task to make a Highlander understand the value of mineralogy; there is some sense in astronomy; it means the guidance of the stars in aid of navigation; there is sense in chemistry, it is connected with dyeing and other arts; but "chopping-off bits of the rocks," that is a mystery. A shepherd was sitting in a Highland inn, and he communicated to another his experiences with "one of thae mad Englishmen." "There was one," said he, "who gave me his bag to carry, by a short cut, across the hills to his inn, while he took the other road. Eh! it was dreadfully heavy, and, when I got out of his sight, I determined to see what was in it, for I wondered at the unco weight of the thing; and man! its no use for you to guess what was in that bag, for you'd ne'er find out. It was stones.' "Stones," said his companion, opening his eyes, "stones!' "Ay, just stones." "Well, that beats all I ever knew or heard of them. And did you carry it?' "Carry it! Man do ye think I was as mad as himself? Nae! Nae! I emptied them all out, but I filled the bag again from the cairn near the house, and I gave him good measure for his money."—*Scottish American Journal.*

The Thistle of Scotland.

The thistle is the national badge of Scotland. How it came to be so is told in the following story: Once during an invasion of Scotland by the Danes, they arranged to surprise the Scottish army. It was not considered fair or warlike to attack an enemy in the darkness of the night. So they resolved to march barefooted, that their tramp might not be heard Silently, slowly, but steadily they drew nearer and nearer to the Scottish camp. In a few minutes the surprise would have been complete. Suddenly a loud cry of pain rang through the air, startling both invader and invaded. The Scots sprang to their feet, seized their weapons, charged upon their foe, and defeated them with great slaughter. The cry that saved them came from one of the Danish soldiers, who with his bare foot had *trod on a thistle!*

A Russian Richelieu.

HOW GORTSCHAKOFF CLIMBED TO POWER AND RELINQUISHED AT LAST HIS SCEPTRE.

The closing scenes of Prince Gortschakoff's life have been full of pathos. Neglected by all but the Czar, the once loved statesman has been constantly reminded that he has outlived his usefulness, and that younger men are anxiously awaiting to succeed him. Too old for his daily walks in the gardens of St Petersburg, too blind to play whist, too enfeebled in memory to recall his favorite quotations from Horace or Catullus, the venerable diplomatist has seen the tide of democracy rise on all sides of him and sweep away every ambition of his long career. The darling of his old age, "*ma neice*, Mme. Akimfeff," whose name was every moment on her uncle's lips, left him with the Duke von Leuchtenberg, and made him break his pledged word to the Emperor that the alliance was the invention of evil tongues. His son, Michael, whose career the old man had so fondly watched, had long been the scourge of the Berlin embassy, and became, in the eyes of the world, the by-word of Russian nepotism. Schouvaloff, Walujieff and Ignatieff were fighting for his place. The popularity he won in 1863 was forgotten. Yet he has still clung to office, and the Emperor is not the man to remind so faithful a servant that his days are numbered. For Prince Gortschakoff's presence has always served to remind the Czar of the last vanishing glories of the highest Russian society. Like his friend and schoolfellow, the poet Pushkin, the Prince is a cultivated man in the full sense of the word, and possesses information on all that belongs to the educational requirements of his time. In everything that he has written, said or done he has betrayed himself an aristocrat by birth and mind, and whoever has studied his fine features knows that he has thought rather than enjoyed, and that when he has enjoyed he has treated life like an artist. He has always had a liking for old-fashioned attire, a predilection for high cravats and heavy velvet waistcoats, as though to show that a man who is to rule his fellow-men must be independent of fashion, and may indulge the humors of his tastes and his mature years. A gentleman in the smallest relations of life, the Prince has been advantageously distinguished both outwardly and inwardly, from the insolence of the old school of Russian dandies and the roughness of the new school of Russian philosophers. This is not, perhaps, the sort of praise that should be accorded to one who has stood so prominently before the world as Prince Gortschakoff, but it marks the side of his character which endears him to the Czar, and makes him almost the last representative of the forms and good traditions of an age which is rapidly fading away.

SECULAR NEWS.

A mad dog was killed in Wilmington last week, and also several dogs that had been bitten.

A correspondent writes that the friends of Col. J. I. Scales of Greensboro, will be pained to learn that affliction in his own person has called him to the Presbyterian Hospital of New York City to try the skill of best physicians there.

A very handsome painting of North Carolina mountain view is on exhibition at Tiddy's book store, and is for sale for the benefit of the First Presbyterian Church Missionary Society. It is very finely executed, and is the work of a Charlotte lady who has won distinction in landscape painting.—*Charlotte Observer.*

The King's Mountain mine is one of the biggest properties in this section of the State. About $350,000 was paid for it by the company which now owns and works it. Improvements amounting to an equal sum have been made upon it by this company.—*Charlotte Observer.*

Operations at the State Fish Hatchery, at Avoca, on Albemarle Sound, are progressing with unexampled rapidity and success. Never before have they been conducted on so large a scale at this season. Last Friday Mr. Worth reports that 500,000 shad eggs were taken. Up to that date, 7,500,000 eggs had been secured. The hatching operations have also been very successful. On an average about 90 per cent. of the eggs hatch. The work of stocking the streams, already begun, will be continued until many millions of the young fry have been placed in them.—*Raleigh Observer.*

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Humorous.

When John Monigrip's wife asks for a dollar or two for current demands he smiles sweetly as he says, "True love seeks no change."

The young Chinaman who is getting an education at Andover, at the expense of the Chinese Government, was reported for neglect of duty. The reply came: "Send him home, and we will behead him.' Quite pleasant for John.

A lecturer on optics, in explaining the mechanism of the organ of vision, remarked, "Let any man gaze closely into his wife's eye, and he will see himself looking so exceedingly small that"—here the lecturer's voice was drowned by the shouts of laughter and applause which greeted this scientific remark.

An Irishman travelling in a street that was paved, was met by a dog with a threatening growl. The traveller attempted to pull up one of the paving-stones to throw at him, but it was fast "Arrah," said Paddy "what a country is this, where stones are tied, and dogs let loose!'

THE TIDY HOUSEWIFE.

The careful tidy housewife, when she is giving her house its spring cleaning, should bear in mind that the dear inmates of her house are more precious than houses, and that their systems need cleansing by purifying the blood, regulating the stomach and bowels to prevent and cure the diseases arising from spring malaria and miasma, and she should know that there is nothing that will do it so perfectly and surely as Hop Bitters, the purest and best of all medicines. See other column.

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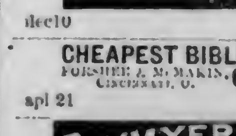

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ENTERED AT THE POST OFFICE AT WILMINGTON, N. C. AS SECOND-CLASS MAIL MATTER.

For the N. C. Presbyterian.

ABSTRACT OF THE MINUTES OF CONCORD PRESBYTERY.

Concord Presbytery met at Davidson College on the 22d ult., and adjourned Saturday evening, the 24th. Rev. J. M. Wharey, last moderator, preached the opening sermon from Psalms cxxxviii: 2. Present 19 ministers and 9 ruling elders.

Rev. J. A. Ramsay was chosen moderator and Rev. R. W. Boyd and Ruling Elder J. G. Hall temporary clerk.

The corresponding members present and invited to sit with us were Revs. S. H. Chester, M. R. Kirkpatrick, W. W. Pharr and Prof. J. F. Latimere of Mecklenburg Presbytery, and visiting member Rev. W. P. Williams of the M. E. Church South.

Rev. W. A. Wood, from the committee appointed thereto, reported the organization of a church (Clio) in Iredell county, with 26 members, two ruling elders and one deacon.

The usual standing committees were appointed by the moderator.

Rev. P. T. Penick and Dr. J. J. Summerell, ruling elder of Salisbury, were appointed as commissioners to the next General Assembly, and Rev. J. M. Wharey and H. C. Hamilton, ruling elder of Lenoir, their alternates.

Rev. L. K. Glasgow was nominated as moderator for the next regular meeting of Presbytery.

A call from the Camden church, S. C., for pastoral services of Rev. R. B. Anderson was read. The commissioner from said church and the representative of the Morganton church were heard pro and con touching the grounds of his removal. And while the Presbytery did not think it best officially to decide the matter but put the call into his hands, the sense of the Presbytery was clearly ascertained is opposed or unfavorable to his removal in view of the important field he is occupying, and the important and efficient work he is doing therein.

A call for the pastoral services of Rev. T. G. Thurston to the Taylorsville church was read, put into his hands and accepted, whereupon Revs. W. A. Wood, D. D., and P. P. Winn were appointed to install him pastor of said church, the former to preside and deliver the charge to the pastor and the latter to charge the people.

The following, recommended by the Sustentation Committee, was adopted:

Resolved, 1. That a committee consisting of Rev. W. A. Wood, D. D., Rev. P. P. Winn and J. G. Hall be appointed to take charge of evangelistic work in the western part of the Presbytery: that they secure an evangelist to concentrate his labors chiefly at two or more of the most promising points beyond the Ridge, and that they raise the funds for his support in all the churches of the Presbytery except those in Cabarrus county and the Salisbury church, and the evangelist's salary be not exceeding $600 per annum.

2. That Rev. J. M. Wharey, Rev. L. McKinnon and M. W. Johnston be appointed as a committee to take charge of evangelistic work in the eastern part of the Presbytery, to procure an evangelist and raise funds for his support in the churches of Cabarrus county and in the church of Salisbury.

3. That Rev. J. H. Colton visit Prospect and Fifth Creek churches and hold communion services.

That Revs. T. G. Thurston and R. B. Anderson be directed to look up some favorable points in Catawba county and see that religious services are occasionally held at such points.

The assessment of the churches for the commissioner's or presbyterial fund was read and the following adopted as the present assessment: Back Creek $10, Bethany $9, Bethel $9, Bethesda $9, Bethphage $13, Clio $9, Centre $13, D. College $11, Concord $14, Concord town $35, Drusilla $1, Fifth Creek $9, Franklin $12, Hickory $5, Lenoir $10, Marion $5, Mocksville $6, Morganton $15, Mooresville $9, Newton $7, Poplar Tent $25, Prospect $17, Rocky River $35, Tabor $1, Salisbury $35, Shiloh $3, Statesville $35, Sharon $5, Tabor $3, Taylorsville $8, Third Creek $12, Thyatira $12, Unity $12, Wilkesboro $3, Zion $2, Norwood $2.

Rev. J. H. Colton made report of his labors at Drusilla, Rev. B. L. Beall of his missionary work around Lenoir, Rev. J. H. Thornwell of his evangelistic work in Stanly county, and J. C. Kennedy, licentiate, of his labors since the last meeting of Presbytery.

The name of the Jefferson church was stricken from the roll and the names of the members ordered to be transferred to Wilkesboro church.

By order of Presbytery Rev. J. Rumple preached a sermon on Presbyterial Oversight; text 1 Pet. v: 1-4.

The following was adopted:

Whereas, the Rev. J. W. Davis, a member of this Presbytery and a missionary of our Church in Soochow, China, has made an appeal to the churches of our Synod to raise the sum of $1,000 with which to purchase a permanent location for a mission chapel and erect a chapel thereon, therefore

Resolved, 1. That the churches of Concord Presbytery be urged to raise at once the sum of $200 for this purpose.

2. That the pastors and stated supplies and sessions of vacant churches be instructed to commend this important object to our people and take up collections as soon as possible.

The following, recommended by the committee on presbyterial oversight, was adopted:

Resolved, 1. That to the list of questions in our presbyterial report, the question be added, Is your session faithful in administering discipline?

2. That each minister be required to make to Presbytery a verbal report of his work at each fall meeting.

The following, recommended by the committee to co-operate with the General Assembly's committee on Sabbath observance, was adopted:

Resolved, 1. That all our preachers should exert themselves to preach and circulate papers and documents, such as the Sabbath Manual of the A. T. Society, and especially the essay of Rev. James Stacy, D. D., published by our committee at Richmond, the International Sabbath Reporter.

2. That at least one sermon each year be preached in every church on some point connected with this subject.

3. That one sermon next fall, by previous appointment, be preached before Presbytery.

4. That a brief statement of the action of our ecclesiastical bodies some of which are very strong papers, be published in a form to show all our people what has been done formerly.

Rev. P. T. Penick was appointed to preach on Sabbath observance at the next fall meeting.

Newton was chosen as the place and Thursday before the first Sabbath of October, 7 o'clock p. m., as the time for the next regular meeting of this Presbytery.

Revs. R. W. Boyd, P. T. Penick and Prof. J. R. Blake were appointed a committee to confer with a like committee appointed by Mecklenburg Presbytery, and arrange, if practicable and agreeable, for carrying on the work of colportage in the bounds of the two Presbyteries by co-operation.

The narratives from the following churches were approved without exceptions: Back Creek, Prospect, Taylorsville, Statesville, Thyatira, Salisbury, Unity, Mooresville, Morganton, Wilkesboro, Mocksville, Poplar Tent, Siloam, Marion, Third Creek, Centre, Bethphage, Bethel and Davidson College. The following with exceptions: Clio, Concord (Iredell), Concord town, Zion, Newton, Hickory, Drusilla, Bethany, Lenoir, Shiloh, Franklin, Bethesda, Fifth Creek, Norwood, Tabor.

Rev. A. D. Hepburn, D. D., was directed to preach one Sabbath at Mooresville in the absence of the pastor to the General Assembly. J. N. H. Summerell, licentiate, was granted permission to labor outside the bounds of this Presbytery. Rev. B. L. Beall was directed to visit Catawba Station and preach there. H. W. Flinn, licentiate, was transferred at his request to Tombeckbee Presbytery, Miss.

Leave was granted Clio and Shiloh churches to employ Rev. P. P. Winn as stated supply for the present year: Third Creek and Bethesda, Rev. A. L. Crawford, and Zion, Rev. L. McKinnon.

The various reports required were made and ordered to be forwarded to the General Assembly.

The following was adopted:

Resolved, That the thanks of this body are due to this community and more especially the citizens of Davidson College, for the generous hospitality which has been extended to the members thereof, during its meeting now closing, to the Faculty of the College itself for much kindly interest, accommodation and labor bestowed, to the Christian spirit in which other communions have mingled with us, to the various railroads for accommodations extended; to one and all Concord Presbytery expresses gratitude and thankfulness.

Presbytery then adjourned after the usual form.

W. W. PHARR.

For the N. C. Presbyterian.

NOTHING THE MATTER.

Why should any doctor pronounce any patient dangerously ill unless there are some alarming symptoms? Especially would it be wrong to do so while the pulse is strong and the appetite good. So, there must be doubtful propriety in making so much ado about the short comings of the Presbyterian Church in North Carolina.

If there were weaknesses and failures in the management of my family affairs, I would not allow one of my children to talk of it on the streets and highways. The better plan would be to discuss the matter around the fireside—far better to talk of it at home. Many persons have been troubled at the tone of the late discussion in the PRESBYTERIAN. One and another asks, "Why is it that our Church is losing ground in our State?" It is true that the writers do not say so, but they are so understood by many. And the result is that many are discouraged.

I once heard of a number of philosophers who met and earnestly discussed the question "why is it that a fish placed in a tub of water will not force the water out of the tub?" After many and learned arguments in all directions, a little man rose and said that he would like to make the experiment before he made his speech. The test was applied and it was found that the fish *did* make the water run over. So it seems to me, we had better not discuss so long and so earnestly "what is the matter," until it is shown that something *is* the matter.

During the last twenty years, Orange Presbytery has organized twenty-two new churches and has built more than that number of new houses and, no doubt, the other Presbyteries have done as well or better. During the same time our Presbyteries have grown from three to five, and the probability is that we shall soon have six. We have not grown in numbers quite as fast as some others, but we have gone forward with a strong and vigorous step. Numbers do not always give strength and influence. I would not detract one iota from the laurels which our sister churches have won. I rejoice at their prosperity. But then when we count the Associate Reformed and the German Reformed, &c., who are with us in doctrine and polity, we are by no means a contemptible body. If they had not been among us, we should now have their large and respectable churches numbered with ours.

And then too, look at the schools in the State—male and female, and colleges. We have as many and as good as any other Church among us. I will not say we have more and better, for that might be regarded as offensive. A few years ago we did far more to send the Gospel abroad than any denomination in the State. I do not know exactly how it is now. We are not behind at any rate.

Our Church is a power in North Carolina—a power intellectually, morally, and in numbers. If we were looking for numbers, we could easily have them. All that need be done would be to pull down the fence a little lower. I do not say that other denominations have done this—I do not profess to know. But I do know that since I have been a minister I could have brought many—very many—more into the Church by making the terms more easy.

Our doctrine and polity are good and scriptural; let us work it right and all will be well. Wisdom says look before you—not behind. If you do you may stumble and fall. Once upon a time some boys concluded to play a prank upon a fellow-student. The boy was in good health. One would go up and say, "how badly you look, how long have you been sick?" And another would say, "you appear to have been very sick, how you have fallen off, &c." Thus they persevered from day to-day until the poor fellow did become sick and died. So the account goes on. Again I say, let us gird on the armor afresh and strike many and manly blows for our blessed Master. I do not believe that the patient is sick. I am opposed to sending for the doctor. Especially is it dangerous to prescribe so many kinds of medicine. This good old Ship of Zion has landed many thousand and can land as many more.

P. H. D.

For the N. C. Presbyterian.

EDUCATION IN NORTH CAROLINA.

Mr. Editor: This was the subject of editorial remark in the PRESBYTERIAN a week or two since—a subject always of great interest, and especially at the present time in relation to the Public School System of our State.

While we agree, in the main, with the views and opinions expressed in the editorial, we think also it does injustice indirectly, and of course, unintentionally, to the history of this whole matter of Public Instruction in North Carolina; and by implication at least ignores the credit which is due to our venerable mother, and particularly to those of her sons to the manor born, with whom that history is intimately connected. Whatever may be the defects of the System of Public Education presently in operation; and however desirable to have them removed; and to find the man for the hour and the need, it still remains undeniably true that measurable success has attended this enterprize in the past, and beneficent results, both moral and material, have been in some appreciable degree realized. That there has not been the "veriest trifling" in the matter on the part of the venerable mother; and that the efforts and energies of a few of her patriotic and live men in inaugurating and sustaining this important public institution have not been "futile," it seems to us is demonstrated by the fact that before the war North Carolina was acknowledged to be in the van of educational progress, not only by her Southern neighbors, but at the North as well, and in New England at that, as may be easily shown by reference to the best authorities for educational statistics in the years 1859-'60. With the exception perhaps of Delaware no other Southern State made any pretentions whatsoever to a system of common schools.

At the breaking out of the war North Carolina had such a system in full operation as to become the model for similar systems both in Virginia and Georgia. She had a school fund of $2,000,000, the interest on which, together with the proceeds of a special tax, amounting in all to a sum ranging from $250,000 to $300,000 was amply sufficient for the support of the schools. This fund was all lost by the general breaking up of the banks of the State at the close of the war. It was, however, preserved intact during the progress of the war, notwithstanding the most strenuous efforts made in the Legislature to confiscate it to war purposes. Not a school was closed in all that dark and trying period; at any rate, not from any want of money or text books or through any stopping of the machinery of the system. These results—and they are surely very honorable to the State when, if we recollect aright, not another Southern State and but few Northern ones, could exhibit a similar record—were mainly due to the faithful, manly and patriotic exertions of such men as the then State Superintendent of Common Schools, Mr. C. H. Wiley, and ex-Governor Morehead. Again, after the war the former of these gentlemen ably seconded by Gov. Worth in the teeth of opposition and prejudice, and in spite of the general apathy, began the labor of setting the common schools on their feet again. The beginning was made with getting a fund of $300,000 for this purpose, and a liberal policy adopted in reference to the education of freedmen. What misfortune attended this renewed effort under the gravest difficulties we all know. Alien hands obtained the power and the money, and once more was the work retarded, which, had the State been left alone to prosecute according to the genius of her people and institutions, might today have been on a secure basis in the interest and affections of the people, as well as financially; and more wisely and efficiently administered.

But the misfortunes of the present should not cause us to forget what has been, nor to lose sight of the men who have proven themselves wise, able, and efficient leaders in this important public enterprise, (See Moore's School History of North Carolina, pp. 236 and 238.)

For one, we are free to say that we also know of one son North Carolina has, who has been tried, and who can bring varied information and a ripe experience in addition to all the qualifications required of a Superintendent of Public Instruction, and who, as he helped to do once before, could now again lead the good Old North State into the van of educational progress.

HOWE.

TRUSTING GOD.

Whoever plants a leaf beneath the sod
And waits to see it push away the clod,
He trusts in God.

Whoever says, when clouds are in the sky,
"Be patient, heart, light breaketh by and by,"
He trusts in God.

Whoever sees 'neath winter's field of snow.
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says "to-morrow," "the unknown,"
"The future," trusts unto that power alone
He dares disown.

The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

—*Baltimore Episcopal Methodist.*

FAMILY FEELING IN THE CHURCH.

A pastor whose congregation is, happily, made up of rich and poor, remarked of late that the prevailing feeling among them seemed to be that of a family. There is certainly no more beautiful conception touching a community of believers than that of "the household of faith," "the household of God," etc.; but how rare to find this family feeling in the church! The want of sympathy between the rich and and poor, the rivalry and estrangement among the richer sort, the general indifference to strangers, not to say indifference to everybody outside of a favored circle, the spirit of faction which not unfrequently divides a church into wrangling members and hostile camps, but too often make the family feeling in the church about the last thing to be found, not to say the last to be hoped for. By so much the Church is a sad perversion, equally unattractive and unenjoyable. There is many a church in which things are so uncongenial and discordant, or at least so cold and repelling, that many a Christian finds in it nothing whatever answering to home life. Not a few have been driven almost to sheer unbelief because the disagreement of saints appears to be so much greater than their communion. At this moment the church at large needs to cultivate nothing so much as that spirit of the household which makes the Christian feel at home. Seeing there are ten thousand reasons for which they fly from the world and become allied to the Church, it is hardly less than a crime when, not without reason, they are so disappointed in the Church that they are ever and again tempted to go back to the world.—*Churchman.*

LIVES OF BEAUTY.

The longer I live, the more fully do I appreciate a certain style of life that is quiet, but full of self-sacrifice, retiring but patient, peaceable and steadfast. Such lives make so little stir by the side of the noisy, demonstrative goodness of others, that they are not apt to be properly valued until they are gone. When you stand above the dead hands so thin and white, closed forever on some little bud put into them, then—how you miss something, not a noise, not a bustle, but a great work, a useful life. It is one silence that makes another silence appreciated. It is the hush of death, that you miss and value that life that went about with such noiseless and yet such beneficent step.

Looking back from the darkness of such an hour, one can see that this life was like the shining of a star; without a sound, but there was the light. Are not such quiet, but strong, conservative forces in the world worthy of much praise? They are blessed elements in the home life. They bear the burdens, make the sacrifices, say the charitable words. They are the rallying-centres around which diverse characters group themselves, united to one another because united to that centre. They are the nurses in sickness and the comforters in sorrow. They bring back the wandering son, they wait on the querulous old father. If daughters, they are like mothers in that care which rises up till it overspreads all need. If mothers, they are like daughters in that ministry which stoops to the notice of the smallest want. These lives are such healthy contributions to that which is beneficent in society. They may not be known very much beyond their neighborhood. They do not make a bustle and go about with a conspicuous and flaring torch, dazzling the town from one end to the other. They stay in their places and quietly shine. Light though, is the strongest when concentred. In their neighborhood, these lives have an influence that they themselves are little conscious of. They are the peace-makers, the comforters, the doers of little neighborly services, the strong bonds of charity and love, that give a neighborhood the character of a family.

In the Church of Christ, how the minister appreciates these lives. They are so consistent, sweet-tempered and steadfast, never saying or doing things that keep him forever travelling to straighten out. They are not making rents he must continually be closing up. He can leave them to themselves, knowing that they are always bringing stones of strength to the walls of Zion. They may be among the back-seat Christians in any services in God's house, for their retiring disposition may detain them in the rear, but their example puts them in the front seat at once. In good works, they lead off though never aware of it.

When they die, it would be like them to go very quietly, even suddenly, as if they wanted to make as little trouble for others as possible. They may go so abruptly that they have not time to leave a dying confession behind them, but you never care to ask how they died, so consistently have they lived. It seems a very natural and reasonable thing that any time they should go to heaven, their lives are in such harmony with its laws. There are some really good people who, we feel, will go to heaven; still there are certain inconsistencies about them, and when we think of their going to heaven, we feel that there may be the shock of a collision with their heavenly surroundings—it is a river rushing with some chafe and fret into the sea. But in the lives we have pictured, the river so meets the sea that it is hard to tell where the river leaves off and the sea begins. To these, heaven is simply to go on doing for others, ministering and making happy. At once, they wait on a parent, a child, a brother, a sister, making heaven still more heavenly. When some people go to heaven, we think how much they will get from it, but in the cases before us, we think how much they will give to heaven.

Though they have been such comforters in life, they make many sorrowing hearts when they die. Our consolation is, that they leave behind such beautiful twilight in which we may walk, and the beauty of this twilight suggests how fair a land their sun now shines upon.—*Rev. E. A. Rand, in Christian Intelligencer.*

MIRACLES.

A miracle is only an exercise, in a new way, of the Almighty power we see daily producing perhaps the same results in nature. Infinitely varied forces are at work around us every moment. From the sun to the atom, from the stone to the thinking brain and beating heart, they circulate sleeplessly, through all things, for ever. As they act and re-act on each other, the amazing result is produced which we know as nature, but how many mysterious inter-relations, of which we know nothing, may offer endlessly varied means for producing specific ends at the command of God? Nor is there anything more amazing in the works of Christ than in the daily phenomena of nature. The vast universe, embracing heavens above heavens, stretching out into the Infinite—with constellations anchored on the vast expanse like tiny islet clusters on the boundless ocean, is one great miracle. It was wonderful to create, but to sustain creation is itself to create a new, each moment. Suns and planets, living creatures in their endless races, all that the round sky of each planet covers—seas, air, sweeping valleys, lofty mountains, and the million wonders of the brain and heart, and life, of their innumerable populations, have no security, each moment that they shall commence another, except in the expenditure of fresh creative energy. Miracles are only the momentary intercalation of unsuspected laws which startle by their novelty, but are no more miraculous than the most common incident of the great mystery of nature.—*Giekie's Life of Christ.*

TEMPER AT HOME.

I have peeped into quiet "parlors" where the carpet is clean and not old, and the furniture polished and bright; into "rooms" where the chairs are neat and floor carpetless; into "kitchens" where the family live, and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the thatch overhead; and I see that it is not so much wealth, nor learning, nor clothing, nor servants, nor toil, nor idleness, nor town, nor country, nor rank, nor station—as tone and temper that make life joyous or miserable, that render homes happy or wretched. And I see, too, that in town or country, God's grace and good sense make life what no teachers, or accomplishments, or means, or society, can make it, the opening stave of an everlasting psalm, the fair beginning of an endless existence, the goodly, modest, well-proportioned vestibule to a temple of God's building, that shall never decay, wax old, or vanish away.—*Dr. John Hall.*

DAILY GUIDANCE.

We all acknowledge, in words, our need of God's providential care in our daily lives. But sometimes we are startled to find in ourselves an amount of practical unbelief which grieves our hearts. For instance, we are going smoothly onward in our usual way, the routine of living little disturbed by any extraordinary experience, when suddenly an unexpected thing, a trouble, an anxiety, a perplexity, a hinderance, or an exasperation is projected across our pathway. Then, if we are in the habit of praying to God for direction, we instinctively uplift a petition, or seeking the seclusion of the closet, we tell Jesus of the difficulty and ask for help. We would hardly know how to encounter the sudden distress without this special aid. Often, while the breath of prayer is still upon our lips, the answer comes, in conscious peace, in the stillness and listening attitude of the spirit, and in the strength which is infused into the soul, which had known itself so weak:

Every inmost aspiration is God's angel undefiled,
And in every "O, my Father!" slumbers deep a "Here, my child!"

The wave of thankfulness which sweeps over us is a cleansing tide, and on it are borne thoughts which are tenderly penetrative and reproachful. Why, when the Lord is so near, and so willing to reveal Himself to the asking heart, are we content to do without Him so often and so long? Why need prayer ever be a weariness, or sink into a mechanical performance of duty? If guidance is a necessity in an emergency, is it less a necessity when hour follows hour crowned with benefits from One above? Are we not losers—nay, paupers—in spiritual life because we linger afar off in our daily experience, and are satisfied to have only fragmentary and interrupted communion with the Lord, who has signified His readiness to *abide* with us.

The reply to this, from some, may be, that we do not really need God's counsel in the minute and common affairs of the household and the shop. Like children at home, like clerks in a counting-room, like sailors on a ship, we may be trusted to go on with those tasks and offices to which we are used, and to which we attend intuitively. To a certain extent, yes, we may; and yet the house without a mother, the business without a superintendent, and the ship without a master, fare badly. Always the ruling thought, the felt presence of the head, is an inspiration, an incentive, and a protection in every home, or school, or service. There are many class rooms in which the work goes on admirably and conscientiously, although the instructor be temporarily absent, but it is because the pupils are thoroughly in sympathy with him, and are moved by love and enthusiasm to do their utmost as he wishes them to do it, whether or not they see his face.

If we sought for daily guidance, and were determined to walk with Jesus, in all our ways, we should not be surprised at calamity, nor afraid of evil tidings, nor overwhelmed in the moment of disaster. We may have our Lord, if we care to have Him, so constantly with us, in such precious relationship, that the smallest duties will grow beautiful in the light of His smile. When our fair young daughter, radiant in the charm of a satisfied heart goes singing about the house, watches from the window, and flies to the door, she may open it to the lover's welcome face, we comprehend her happiness. There is no coldness of use and wont about this proud sincerity of affection. But sometimes there stands One, His locks wet with the dew, His fingers dripping against the latch, and we hear not his knock, and are in no haste to let Him in. What wonder that, when we waken to a want of Him, the story is too often, the Beloved hath withdrawn Himself, and is gone!

Can we know that we are led of God every day? And how? If we seek, we shall know.

The invisible witness of our own consciousness will reveal it to us. In whatever strait, if we are sure that we desire, first of all, that God's will in and over us shall be fully done, we may rest assured that we shall not be left in doubt. Having asked reverently, we must act promptly, according to the light given, nor must we regret our acting if the result be contrary to our hopes. Sweet is that uttered conviction of the Psalmist: "Nevertheless, I am continually with Thee. Thou hast holden me by my right hand, Thou shalt guide me with Thy counsel, and afterward receive me glory."—*Christian at Work.*

THE TRUE MAN.

It is the faithful performance of the little duties of life that form the noble character, which is more to be desired than all the wealth of the world. The granite shaft that stands in stately beauty is formed of little particles of matter, united together in one enduring mass,—a fit monument for heroic virtues and enduring constancy. He and he alone, is a true hero who goes forward and discharges his duties to his God and his fellowmen because so commanded by one who cannot err.—*Baltimore Presbyterian.*

TEMPERANCE AND SLEEP.

The one principle of health which may fairly be described as fundamental and universal is temperance—temperance in the pursuit of pleasure, in excitement, in speech, in thought, and, above all, in worry, which kills oftener and far more surely than word. Next to temperance come sleep. Shakespeare and Young anticipated the conclusions of modern hygiene when they described sleep—the former as "the chief nourisher in life's feast," and the latter as "Nature's sweet restorer." Insufficient sleep is probably the most frequent cause of nervous failure; and certainly, when the failure has come, sleep opens the surest avenue to recovery. Then indeed too much sleep can hardly be taken; for as in infancy, the recuperative powers seem to work only during complete sleep.

A REASON FOR TRUST.

Nicholas Biddle, when president of the Bank of the United States, once dismissed a a clerk, because the latter refused to write for him on the Sabbath. The young man, with a mother dependent on his exertions, was thus thrown out of employment by what some would call an over-nice scruple of conscience. But a few days after, Mr. Biddle being requested to nominate a cashier for another bank, recommended this very individual, and mention this incident as proof of his trustworthiness. "You can trust him," said he, "for he wouldn't work for me on the Sabbath."

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

There were eleven Jewish candidates before constitutencies at the present general election. Of these five have been elected members of the new British Parliament.

The Japanese edition of the Church of England Book of Common Prayer is said to be nearly completed. It is being prepared under the supervision of a mixed committee of English and American missionary societies.

The Liberal Protestant organ of France, the *Renaissance*, commenting on a threatened visit of the Salvation Army to France, deprecates it as calculated to render Protestantism ridiculous, and as certain to provoke the intervention of the police.

Pere Didon, the Dominican, whose sermons on divorce and on science and religion, created such a stir, and who lately repaired to Rome, has, it is asserted, been rusticated by the General of his Order. He is to be interned in the small monastery of Corbaro, Corsica, inhabited by five or six Italian monks.

In the Island of New Hebrides, in the Southern ocean, three thousand seven hundred pounds of arrow-root were shipped recently for London by the native Christians who have been gathered in by the Gospel within the last thirty years. Their offering is to make payment for an edition of the Old Testament, as it is now being issued in their language. Silver and gold they have not, but what they have they freely give.

The new suit against Mr. Mackonochie came before the Court of Arches on Saturday. The charges were that in the celebration of the Holy Communion at St. Alban's, Holborn, he followed all the ritual which has been pronounced illegal, and that he had disobeyed the monitions and judgments of the Ecclesiastical Courts. For these offences, which were proved, Mr. Jeune, on behalf of the promoter of the suit, asked that Mr. Mackonochie should be deprived of his perpetual curacy. Lord Penzance doubted whether the statutes conferred the power of deprivation, and took time to consider his judgment.

Last week a meeting of Rev. D. Macrae's congregation, Dundee, was held in the Kinnaird Hall, when a provisional constitution, which has been in course of preparation for sometime, was submitted, and, after all its articles had been discussed *seriatim*, was unanimously approved. The form of government unites the main elements of Independency and Presbyterianism, the ultimate appeal in Church matters being to the people, while the administration of spiritual affairs is entrusted to Presbyters or elders under the presidency of the minister. An important change in regard to the eldership has been provisionally approved, the constitution providing that a third of the elders retire every two years, remaining eligible, however, for either immediate or subsequent re-election. It is understood that Mr. Macrae, had he remained in the U. P. Church, was to have overtured the Synod in this direction. It is understood that a formula is also in course of preparation, which is to present in a brief and catholic form the vital elements of Christian faith and life. It is intended that this formula shall be sufficiently short to permit of its forming a part of public worship, like the Apostle's Creed or the Lord's Prayer. A catechism is also to be prepared for Sunday School and home use.

FRANCE—EVANGELIZATION IN NORMANDY.—M. Monchatre, pasteur of the Reformed Church at Elbeuf, near Rouen, recently delivered an address in the French Church of Bayswater on the work of evangelization in his own field and in the adjacent department of the Eure. He dwelt on the gradual but sure progress that the Gospel is making in that part of France. At Elbeuf the Protestant schools have assumed such an importance that the French government has given its official sanction to the work. At Evreux the Societe Central of Paris and the authorities of the Reformed Church have placed a stated pastor, who is faithfully carrying on the work. Divine service is held regularly at Louviers and at Pont Audemer, which were the headquarters of Protestantism before the revocation of the Edict of Nantes, but which now are entirely Roman Catholic. At Bernay the municipality has allotted to Protestant worship a suitable hall in an abbey now in ruins. M. Monchatre reminded his hearers that France seems at the present moment disposed to receive the Gospel, and urged each Christian to do his duty. A sum of 13,000 francs is needed for the schools, and 9,000 francs are still owing to the treasurer. The Protestants of Rouen and Elbeuf, seeing the good work at their doors, assist in supporting it by contributions.

GOLD DUST

The sting of falsehood loses half its pain
If our own soul bear witness—we are true.
—*Mrs. Hale.*

No man ever yet looked for the dark side of life without finding it.

God pardons like a mother, who kisses the offence into everlasting forgetfulness.

Heaven oft in mercy smiles, even when the blow Severest is.
—*Joanna Baillie.*

The lukewarmness of our prayers is the source of our infidelities.—*Bishop Wilson.*

Repentance is the key which unlocks the gate wherein sin keeps man a prisoner.—*Fellham.*

Good actions crown themselves with lasting days;
Who well deserves needs not another's praise.
—*Heath.*

We do not become righteous by doing what is righteous, but having become righteous we do what is righteous.—*Luther.*

Christianity always suits us well enough so long as we suit it. A mere mental difficulty is not hard to deal with. With most of us it is not reason that makes faith hard, but life.

Everyday toil is everyday blessing,
Though poverty's cottage and crust we may share;
Weak is the back on which burdens are pressing,
But stout is the heart that is strengthened by prayer.

Somehow or other the pathway grows brighter,
Just when we mourn there are none to befriend;
Hope in the heart makes the burden seem lighter,
And, somehow or other, we get to the end.

There is no scientific ground of faith, simply because what has become science is taken out of the sphere of faith. We must obey the voice of duty when there are many other voices crying against it, and it requires earnest heed to distinguish the one which speaks for God. We must cherish the impulse of conscience in the moment when it urges us to action, lest it cease from its promptings and we be left to the blind guidance of appetite and passion.—*Dr. March.*

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

WEDNESDAY, MAY 12, 1880.

THOSE STATISTICS.

A few weeks since the *Biblical Recorder* published what purports to be "Statistics of Christian Denominations in North Carolina," in which the Missionary Baptists are set down at 167,699 and Baptists of every name at 189,935. These statistics sent to the papers throughout the State—sent to all we suppose—by very many were published, without note or comment. This general publication is our apology for devoting our time and space, to a consideration of their accuracy.

The intrinsic absurdity of the claim set forth is manifest when we reflect that the entire population of North Carolina in 1870 was 1,071,361—now possibly 1,200,000—certainly not over the last named figures. Now rating six persons to each family, children, adults and servants included, we have an average of about one Baptist communicant to every household in the State. Here we might rest the case, but we prefer to demonstrate the utter unreliability of these so-called statistics.

The public, asked to give credence to a statement, on its face incredible, have a right to demand that the conclusion reached shall have been attained by methods as thorough, as complete, in every respect as approved, as those of the denominations with which comparison is made.

We inquired of the *Recorder*, "Have you any reliable official documents such as other denominations possess, setting forth the membership of the Baptist churches in detail? or have we a right to guess? Let us know how the figures are arrived at."

(In what follows throughout this article italics are ours.) The reply of our contemporary is given in full:

"The Baptists of North Carolina have *seventy-five* District Associations. Each of these associations holds an annual session. To these annual sessions each church belonging to the associations sends two or three delegates and a *church letter* containing a statement of its spiritual and financial condition with the changes in its membership during the previous year. Those baptized, received by letter, dead, dismissed and expelled are all put down and at the end of the line is given the total number in full fellowship at the time the letter is written.

"These statistics are published in the minutes of the District Association and a copy of the minutes are forwarded to the American Baptist Publication Society, 1420 Chesnut street, Philadelphia. Rev. Mr. Walker, of the society, compiles from the seventy-five minutes the statistics of the Baptists of the State. This is done in all the States in the American Union. So there is no difficulty in knowing exactly how many Baptists there are in North Carolina, or the United States. *There is no guessing in the matter, nor any room for a guess by anybody.* The letter from each church is read to the church in conference assembled and adopted by a vote of the church before it is sent to the District Association. Only members in good standing, or what is termed full fellowship, are counted. *The statistics are correct and give not only the number of members but the amounts contributed to the various objects of benevolence also.* The figures given in the table referred to are taken from the Baptist Year Book for 1880, page 58, and were gotten from the minutes of the District Associations for 1879. We don't blame you for being a little surprised, brother."

It may be noted just here that the *Recorder* virtually admits that the Baptists have no "reliable official document, *such as other denominations possess*, setting forth the membership of the Baptist *churches in detail;* if it be not admitted at least it is so.

We are referred to the "Baptist Year Book for 1880" and turning to the page indicated we find the *Associations* noted, and their membership stated, but the number of churches, of which the membership is aggregated, are from three, up the wide range to ninety; in no case is a church mentioned separately. We submit that for the purpose of verification the record is worthless. To say that ninety churches register 12,000 members affords no more light, than at one dash to mark the mighty total for the entire State.

There they are in fine display—in the Year Book we mean—but when we lift our eyes, they disappear like mists before the morning sun. A fact let us say in passing, that cannot be attributed to the retiring disposition of our Baptist brethren.

We are told that "there is no guessing in the matter, and no room for a guess by anybody." We demur. In the Year Book we find that seventy churches were not reported and these are estimated as enrolling 7,500 members. Pretty lively guessing we should say. Again very many of the churches noted as reported are colored. Now if anyone can believe that there is no guessing and no room for guessing among the Baptist colored churches, not so we.

Under the Presbyterian system a report from each individual church duly approved is sent to the Presbytery. These reports are compiled by the stated clerks, always gentlemen of approved qualifications, and transmitted to the stated clerk of the General Assembly. In due time the minutes of the General Assembly appear with a record of *each church*, its number of members, accessions and dismissions, and contributions to each of the various objects of benevolence, and church work. The whole arranged in a straightforward, methodical, and business-like manner. From first to last there is order, system, regularity and over all Church control.

In the Baptist denomination, each church being independent, the system under which statistics are compiled, so far as it is a system, is under no control whatever; every church is a law to itself, and what is done beyond each congregation is voluntary. Are we wrong in saying that under the circumstances anything approaching accuracy is impossible?

The views advanced are not singular. By many doubtless they have been anticipated; to all who will seriously consider them, we think they will stand commended. Yet, it may not be amiss in confirmation, to introduce evidence from a perfectly disinterested quarter. The Superintendent of the United States census of 1870, in accounting for the difficulties attending the compilation of church statistics, says:

"Some of the larger religious denominations, either in consequence of their peculiar organization, or by reason of special efforts, maintain a careful system of reports and returns, and the statistics of such denominations are accordingly entitled to great consideration." After specially commending the accuracy of the Methodist system, he proceeds: "There are other denominations, one or two, *notably the Baptists*, of great importance, in which an absence of central control in the government of churches and the want of a thorough system of reports and returns, *deprive church statistics of value.*" Again: "The discrepancies between the returns of the census and the statistics of the Church are greatest in the case of the Baptists. * * * The discrepancies are mainly in the Southern States, where the conditions of society, especially among the freedmen, are such as would account for even larger differences than exist." After disposing of the Baptists, the Superintendent refers to the Congregationalists, where also there is absence of central control. "In respect to the Congregational Church again, the difference between the statistics of the census and those of the denominational organs is decided, though by no means as extreme, as this denomination has never extended its agencies southward with any considerable success."

The *Biblical Recorder* says of these statistics: "They are correct." It is manfully spoken, but the compilers of the Year Book are not so confident, thus: "Our distance from the churches embraced in the Associations, and our limited resources for securing information, render it impossible for us to attain desired accuracy, unless those who are nearer, and therefore better informed, will give prompt and favorable response to our appeals."

Distance from the churches would be a small matter under a proper system, but limited resources for obtaining information is a fatal defect. Prompt response to appeals is desirable to be sure, but in this case, to ask that responses should be favorable don't sound well. We acquit, however, of all evil intention.

"Much valuable information," the compilers go on to say, "has been gathered from denominational journals." This refers to published reports of course; but let us imagine, if we can, Presbyterian authorities searching the religious journals for statistical information. Is not the whole statistical system of our Baptist brethren utterly awry?

So much for statistics of membership. In its reply to our inquiries the *Recorder* volunteered the information that the statistics "give not only the number of members but the amounts contributed to the various objects of benevolence also;"—*amounts* (plural.) We really expected to find at least the contributions of the Baptist Church to each of several causes of benevolence. But, throughout the entire Book we find but a single page containing reference to contributions, and there a sum total is set against each State of the Union. The explanation is easy. An intricate system of detailed financial accounts cannot be dependent in any measure upon the haphazard method of writing to Association clerks, getting information from churches near, or searching the denominational journals. The Baptist system, weak in every part, here breaks down. But if details cannot be accurately obtained, what of the aggregates? Aggregates are composed of details.

On the contribution page we find North Carolina set down as contributing to *all* the objects of benevolence, in figures beautifully round, $225,000. Was there no guessing here? What is included in the term benevolent contributions we may not know, but as guessing is in order, we infer that it includes all monies expended for the work of the Church. If so, what a showing for the, said to be, 167,000 Baptists in North Carolina! The 18,000 Presbyterians of the Southern Church in the State contributed $114,168—over half the amount.

Here we bid adieu to the *Recorder* and its statistics. Our task has not been heavy, neither has it been pleasant, but it seemed not less than duty to expose a baseless claim, lest unchallenged error should assume the garb of admitted truth.

DECLINE AND FALL OF PUBLIC MEN.

We like occasionally to furnish our readers with a good moral article founded on history. Such treatment of current history, as we give below from the *Scottish-American Journal*, is instructive in more than one direction:

"There is something very admonitory and suggestive in the changes brought about by the revolutions of politics and the unvarying flight of time, both in regard to persons and systems. However great the power, or brilliant the success, of warriors and statesmen, a moment arrives when the sceptre falls from their grasp, and when they are doomed to witness the collapse of many of their cherished schemes, or become utterly powerless to force the acceptance of their ideas. Many are the illustrations which history furnishes of this perhaps common-place remark, and the lesson to be derived from them is that which impresses the immutability of God as contrasted with the frailty of man.

"In the present condition of European affairs three or four characters stand boldly prominent as illustrating the rapidity with which shadow and decline follow upon pomp and power. Not many months ago three of the most renowned personages in Europe, apart from the occupants of thrones themselves, were Lord Beaconsfield, Prince Bismarck and Prince Gortschakoff. Thiers, in France, had already paid the debt of nature, and MacMahon had stepped down from the Presidential chair; and as the Berlin Conference met day after day amidst so many outward signs of majesty and authority, the universal thought appeared to be that upon the will of the three great men who represented Britain, Germany and Russia the peace of Europe literally depended. It was an imposing spectacle, and one can hardly overrate the influence each of these statesmen and diplomatists wielded, whether for good or evil.

"Not less impressive, if something less imposing, is the attitude in which they now stand before their countries and the world. Beaconsfield has been decisively beaten by his life-long rival in an appeal to the British constituencies, and is now a powerless, crestfallen Minister, concerning whom his warmest admirers admit that his day is over, and that he can never hope to regain power. Bismarck is opposed and thwarted in some of the smallest details of policy, and in a fit of resentment throws up his office, and on the alleged ground of enfeebled health wishes to retire from the scene where recently he was arbitrary and supreme, into a solitude which means defeat. And Gortschakoff, perhaps the greatest of the three, is feebly struggling with the last great enemy, without a shadow of hope that he will conquer, if indeed he is not already vanquished by the "king of terrors," with no more of power left him than the humblest peasant he has so often made to tremble in his presence. It is a mournful and suggestive picture, not less for the politician than the moralist.

"At the age of 82 years it could not be expected under any circumstances that Prince Gortschakoff would long continue to wield his accustomed power. He entered upon political life when not more than 20 years of age, and now for 60 years he has been a central figure in Europe. As diplomatist or minister he has had to do with all the leading events of Europe during that time, and in his own country not even the Emperor himself has exercised a greater influence upon the national and foreign policy of the government. In the estimation of both the present Czar and his father he has deservedly occupied a high place, and as far back as 1862 the Czar made him Vice-Chancellor of the Empire, and bestowed upon him the insignia, in diamonds, of the order of St. Andrew, and other exalted honors. The removal of Prince Gortschakoff will visibly affect the administration of Russia; and this, combined with other public events, may help to change the policy of Europe more strongly in the direction of peace."

IS THE GOOD TIME AHEAD?

In a late issue of the *Goldsboro Messenger* a correspondent incidentally throws out some views of political duty which have the ring of solid gold. Verily there is a good time ahead for North Carolina if the "Christian people are becoming alive to the duty and importance of supporting for office only men of the highest virtue and morality." We give the writer's views:

The people—the thinking people who do not want office, but good officials, the people who have no collars around their necks and no rings in their noses—are tired of machine politics and machine politicians. There is one good, cheering sign in these days of rings and jobberies and small beer politicians; in all the States the *Christian people* are becoming more alive to the duty and importance of supporting only the best men for office, men of the highest virtue and morality, as well as men of good abilities. The following, which I find in the last number of the *Richmond Christian Advocate* is in point:

"'I like the ring of your leader. That's the way to strike. Christian people must refuse to vote the immoral, corrupt, and loose men. I intend to use great carefulness hereafter. PAUL WHITEHEAD.'

"It would begin a new and glorious era if even for foremost men in the churches, would take such a stand. Men of the world would respect Christians more if every one 'voted as he prayed.'"

Rev. Mr. Whitehead is a distinguished member of the Virginia M. E. Conference.

The people would like just one time to name the candidates without dictation from the "bosses." They would like to see none but sober, moral, high-toned men put in office. They would like to see how this would work. It ought to be tried just one time. Possibly all would fall in love with it and keep on trying it. They do not desire to be compelled "to scratch," but they demand men of the highest possible reputations for integrity, for morality, for honor—men who would not be suspected even by their opponents; men of pure, unspotted records and blameless lives; men who would not be placed on the defensive, but who could expose the corruptions and the evil course of the opposite party, without fear of being assaulted successfully in turn.

MEETINGS OF PRESBYTERIES.

For the N. C. Presbyterian.

THE PRESBYTERY OF CENTRAL TEXAS

Met at Rockdale April 22d. Present, fifteen ministers and fifteen ruling elders.

Rev. A. H. P. McCurdy, licentiate, was received from the Presbytery of Western Texas and was ordained. The new church of Hutto was enrolled. Mr. McCurdy is to be installed pastor of this church for one-fourth of the time and is to supply the Round Rock church. The latter church being without acting ruling elders a committee was appointed to visit it and do what may be necessary in receiving members, installing officers, &c.

Rev. J. A. Walker of San Saba, who was dismissed sometime since to the Presbytery of Western Texas, but had not joined that Presbytery, was re-enrolled, at his own request, as a member of this Presbytery.

Rev. A. S. Doak and Sidney Seymour of Georgetown were elected commissioners to the General Assembly, and Rev. L. Tenney and T. C. Smith of Waco alternates.

An overture to the General Assembly against the division of the Synod at present was adopted.

This meeting was held in a new house of worship just complete and dedicated by the Rockdale church.

The next meeting is to be at Bolton, Oct. 14th. L. TENNEY, S. C.

Memphis—Commissioners to the General Assembly: Rev. E. M. Richardson and Elder J. W. Carr, principals, and Rev. E. Daniel and B. M. Estes, alternates. Presbytery inaugurated a colportage work. Two churches of colored people were enrolled, and one colored man was received as a candidate for the ministry.

Chickasaw—Rev. Theodore Hunter was dismissed to the Presbytery of Central Mississippi. Rev. J. D. West, with Dr. J. W. Frazier, principals; Rev. W. T. Savage and W. B. Gilmer, alternates, were elected commissioners to Assembly.

Paducah—Prof. A. H. Todd, Oscar G. Morton and James H. McCullough were licensed to preach the Gospel. Commissioners to Assembly: Rev. L. O. Spencer and Elder C. H. Rieke; Rev. J. T. Hendrick, D. D., and Hon. T. G. Poore, alternates.

Columbia—Dissolution of pastoral relation between Rev. J. T. Rothrock and church at Lewisburg, and Rev. J. T. Rothrock dismissed to Presbytery of Western District. The following overture to the General Assembly was adopted: To remove the office of the Executive Committee on Education from Memphis to Nashville, as more convenient and favorable for its administration; and in the event of its removal, recommend the Rev. J. H. Bryson for the secretaryship.

Central Mississippi—Mr. W. I. Sinnot was taken under care of the Presbytery as a candidate, also A. D. Garrin, a colored brother. The latter is now at Tuskaloosa Institute. Rev. S. S. Brown accepted a call from Concord church; Rev. J. McCaldwell a call from Carrollton church, and Rev. T. L. Haman calls from Old Salem, Shongalo, and Hopewell. Rev. Theodore Hunter also accepted a call from Mt. Hermon church.

St. John's—The Presbytery recommended that church fairs and festivals be discountenanced and discouraged by the sessions of the churches. Rev. E. H. Briggs and Ruling Elder B. F. Whitner were elected commissioners to the General Assembly, with the Rev. W. H. Dodge and Ruling Elder A. M. Jones as alternates.

North Alabama—A new church was enrolled near Florence and called Middle Cypress. A resolution was adopted, commending the diligence and efficiency of Rev. E. M. Richardson, Secretary of Education, "and that our delegate to the General Assembly be instructed to express to that body the presbyterial endorsement of the present Secretary, and their desire that he be continued in that office of the Church."

St. Louis—Overtures the General Assembly to transfer Secretary McIlwaine and the Committee of Home Missions to St. Louis. Commissioners to the General Assembly: Rev. Edward Martin, principal, and Rev. R. P. Farris, D. D., alternate. Ruling Elder E. H. Chapman, principal, and J. C. Moore, alternate.

Tombeckbee—Licentiate A. B. Coit was ordained as an evangelist and is engaged in the Presbytery.

Louisiana—Rev. C. M. Shepperson, D. D., was received from the Presbytery of Fayetteville. Presbytery clothed Dr. Shepperson with evangelistic powers, to enable him better to perform his labors.

Ouachita—Rev. E. M. Munroe was elected Stated Clerk. Rev. W. A. Dabney was received by letter from Atlanta Presbytery, and Rev. J. M. Hoge was dismissed to Idaho Presbytery. A call was presented to Rev. J. M. Brown and accepted by him; a committee was appointed to install him. Arrangements were made to inst all Rev. W. T. Howison over Hope church. Mr. A. C. Wilfong was taken under care as a candidate for the ministry. Commissioners to the General Assembly: Rev. J. M. Brown and Ruling Elder M. W. McGill; alternates, Rev. E. M. Munroe and Elder J. W. VanGilder.

Potosi—Rev. T. C. Barrett was dismissed to the Presbytery of St. Louis. Charleston church was dissolved. Rev. John B. Rubey and Elder Z. B. Penney were elected commissioners to the Assembly; Rev. C. W. Alexander and Elder John A. McCormick, alternates.

NOTES AND JOTTINGS.

The *Covenant* is a bright and sharp Reformed Episcopal paper. It comes to us considerably enlarged, and we learn that its increase of prosperity is such as to justify its hope that it can be made a weekly journal in no great while.

We purpose to delay publication of next week's issue till Friday. This will enable us to get in the organization of the Assembly and the Moderator's sermon. By the way, as we cannot give our readers a *verbatim* report of the proceedings of the Assembly, we advise those who wish to keep posted as to the doings of the body to send *forty cents* to the *News and Courier*, Charleston, S. C. In that way they will receive a full report daily.

The following card from Rev. R. P. Farris appears in the last *St. Louis Presbyterian:*

"The undersigned announces that, with the view of better serving the purposes for which the *St. Louis Presbyterian* was established, he has become its owner. At an early day, it will appear in a new dress and otherwise improved. A statement of aims and plans will then be made. Meantime, as the change severs the paper from the Presbyterian Publishing Company, it is requested that all communications and payments be addressed to *St. Louis Presbyterian*, or

"ROBERT P. FARRIS."

Our best wishes to our contemporary and its owner under the new regime.

We are aware that we are striking directly athwart general public opinion, when we say that we doubt whether the raising of boys in a city under proper safeguards is unfavorable to their growth in morality. But of one thing we are sure that the transferring of youth from the lesser temptations of the country to the innumerable snares of the city, is exceedingly perilous. Our opportunities for judging in this regard have not been slight. With this preface we commend the following from the *Canada Presbyterian:*

"The responsibility of city churches in watching the coming of the young men from the country, and taking them under their fostering care, cannot be over-estimated. Hundreds of young men, well trained at home, ready for active Christian service, come to the city every year. They are strangers to city life; having no conception of its dangers; entirely unfitted to meet its temptations; easily led into its paths of virtue or vice. If they are met at the threshold of their city experience with a warm, earnest Christian welcome, and made to feel that their coming was expected and their services wanted, they will shun the glitter of evil and at once become active helpers in temperance and religion. But if they are left to find their own way into city society, the chances are that runners of the different agencies of destruction will secure them."

The following ought to call forth our hearty sympathy for Dr. Hoge—and does—but it is hard to repress a hearty laugh, when we think how utterly unappreciated was the sublime confidence the Doctor reposed in the honesty of the people among whom he was travelling. A few weeks ago he could leave his drawers unlocked, and even his cigars lying about; but we are sorry for the Doctor withal.

A letter received in Richmond yesterday, and dated 28th March, from a lady in Dr. Hoge's party now travelling in Palestine, gives the following interesting account of an exciting episode:

"We had an unfortunate affair the night before. Some one broke into Dr. Hoge's tent and carried off his trunk and travelling satchel containing all his valuables—his gold watch and opera glasses, a purse containing £40 in gold, besides much else. After a great fuss and much searching the trunk was found over on the hill, rifled of its contents, and his clothes all scattered around. We hardly hope that anything will be recovered, though the Governor here is making an effort and has arrested some parties. It was a most unfortunate beginning for us and our dragoman; but we think him innocent and have placed the guilt upon our guards who watched beside us whilst we slept. We hope nothing worse may occur."

Another letter written on the 4th of April and received at the same time, stated that nothing had been recovered, but that the matter was in the hands of the American consul, at Jerusalem and the American minister at Constantinople, who was present in Jerusalem at the time. Little hope is entertained, however, of recovering the lost articles.

The party consists of Rev. Dr. Hoge, Mr. and Mrs. T. W. Pemberton, Rev. Mr. Holcombe and wife, missionaries to India, and Miss Spaulding, of New York. They were all in excellent health and spirits, and were to have left for Damascus in a few days.—*Richmond Dispatch.*

NEWS NOTES.

We specially invite news from all quarters or this column.

CALL DECLINED.

His brethren in Concord Presbytery and in this Synod will be glad to know that Rev. R. B. Anderson has declined the call to Camden, S. C.

BETHESDA CHURCH—ORANGE PRESBYTERY.

At a recent communion service at Bethesda church, Caswell county, two persons joined the church on profession of their faith. Rev. D. Irvin Craig was assisted by Rev. A. Currie, who preached some fine sermons.

An aged member of Hope church, in Orange Presbytery, writes that the church is prospering. Rev. P. H. Dalton preaches for the congregation once a month and is very much beloved. During the past four or five years the membership has increased from sixty to ninety.

Mr. J. N. H. Summerell, licentiate of Concord Presbytery, who has just graduated from Union Seminary goes to Kentucky to preach one year for Rev. Rutherford Douglass, pastor of Pisgah church in West Lexington Presbytery. Mr. Douglass has recently been made Chancellor of the University of Richmond, Ky. We heartily trust that our churches will recall the brother to this State, by or before the time his present engagement expires.

Rev. D. A. McRae writes from Crockett, Texas, under date May 3d:

"I am now in Texas expecting to spend at least five or six months here before returning to North Carolina. I find a flourishing colored Sabbath school under the care of our Church and a colored congregation organized in accordance with the Assembly's plan. So the good work is going on in many places."

The Moore *Index* has this to say: "We learn that the new church at Buffalo will be dedicated on Saturday before the third Sabbath in this month, (May 15th.) Rev. Evander McNair, D D., so well known in this country, and so much beloved, will preach the dedication sermon. We congratulate our Buffalo friends on the completion of their beautiful church and the prospect of its early dedication. The spring communion will be observed on the third Sabbath, the 16th inst. Rev. Dr. McNair and Rev. Dr. McKay, and perhaps other ministers will be present with the pastor during these interesting and notable services."

MEETING OF THE ASSEMBLY'S TRUSTEES

The *Charlotte (N. C.) Observer* reports that the Board of Trustees of the General Assembly of the Southern Presbyterian Church met in that city Thursday. Hon. James Hemphill, of Chester, the president, was in the chair. Mr. J. H. Wilson, Gen. J. A. Young, Cols. J. L. Brown, J. E. Brown and Dr. E. Nye Hutchison, were present. Cols John L. and J. E. Brown being appointed a committee to examine the annual report of the treasurer, Mr. Jesse H. Lindsay, of Greensboro, reported it favorably. Several agents were appointed to look after various legacies belonging to the General Assembly. Hon. James Hemphill, of Chester, was re-elected president, Mr. J. H. Wilson, vice-president, and Mr. Jesse H. Lindsay, secretary and treasurer. The board adopted a recommendation to the General Assembly that the treasurer be allowed compensation, as he was required to give heavy bond and his work was considerable, owing to the increasing property of the Church.

MT. OLIVE, N. C., May 10, 1880.

Mr. Editor: On the first Sabbath in this month we had a meeting of unusual interest. After Rev. B. F. Marable had delivered a most excellent discourse on Church Government, Mr. A. R. Hicks, Jr., was duly installed to the office of ruling elder, and Mr. B. B. Carr to the office of deacon. Mr. Marable first showed the scripturalness of the offices of teaching and ruling elders (showing the difference between these two offices, &c.) and of the office of deacon, by reading various passages of scripture in which the offices are so fully and clearly set forth. Upon the basis of this he formed his discourse, showing the excellencies of the Presbyterian Church Government as differing from all others.

The discourse was highly interesting and instructive, and was very attentively listened to by a large and appreciative audience, consisting mostly of members of the Methodist and Baptist churches, and of non-professors who have been raised up in these churches. No doubt many who had known little or nothing of Presbyterian Church Government, without having heard anything at all calculated to offend, went away deeply impressed with its scripturalness and with its superiority over all other church governments.

I believe, Mr. Editor, that Presbyterianism would thrive much better and exert a much greater influence if our honored clergy would oftener preach their distinctive doctrines as taught in the Confession of Faith.

I know whereof I speak when I say that the charge is often brought against Presbyterians that they do not preach their doctrines. Ought this to be so? Did St. Paul or any of the apostles hesitate at all to proclaim the whole truth? L. R. L.

For the N. C. Presbyterian.

BROKEN SPOKES.

All are agreed, I think, that our Church in this State is far below the proper standard of efficiency. Your paper, sometime ago, proposed the questions, Why is this so? What is the matter? A number of writers attempted answers to these questions, and, as usual with us, some went straightway to theorizing. Since the days of the schoolmen no institution has been so fruitful in theory as the Presbyterian Church. From session to General Assembly we discuss theory "world without end." Thus our time and energy are spent, and the work is not done. Some one has well said, "We spend our time in mending nets, and therefore catch no fish." Twenty years have been spent in revising the Book of Church Order—time enough to have translated the whole Bible into a dozen foreign languages—and now it is to be feared that we are to spend ten years more in revising the Directory, providing a "burial service," &c., &c. In the meantime we will sow but few seed, cultivate poorly what are sown, and then *strangely* wonder at the small harvest.

Our difficulty is not one of *theory* but of *practice*. We have some *broken spokes*. Let us mend them and everything will move on grandly. One of these is the condition of the eldership.

No pastor can succeed without an efficient eldership, and far less when he has a bench of elders standing in the way of progress. Many churches are thus afflicted, and have been thereby kept in a state of stagnation for a generation, and this must continue to be so as long as there are such sad mistakes as to the qualifications for the eldership. A vacancy occurs, an elder is to be elected, and some very good person suggests the name of brother A, because he is an old man, has been a member of the church for many years, or is a very amiable man, or is a man of large wealth. The question of fitness is never raised. No one asks, Has he the moral courage and energy which will give him official force? He is elected because nothing can be said against him. Thus many brethren wholly unfitted for the place find their way into the eldership. They are good and pure men, qualified for various positions in life—ready, it may be, for the kingdom of heaven, but exactly unfitted for the duties of the eldership. Thus good men are made the occasion of immense evil by being placed in positions for which God did not fit them.

If any one doubts the magnitude of this evil let him but look at the condition of many of our sessions. Here is one composed of three elders. One of these elders is fully awake to all the interests of the congregation, and would push them forward with energy, but the other two feel but little interest in their official duties and display less. We find no sympathy in his anxiety, no co-operation in his proposed plans of work. He tries again and again to awaken an interest, to arouse some sort of earnestness in the session, but all in vain. He at last sinks into a state of desperate indifference, and the pastor is left to struggle on virtually without an eldership. Thus the working force of one valuable man is lost, the pastor hindered and discouraged, and a whole congregation obstructed by those two *good* men.

Here is another session of five elders; four of them are men of character and action, but the senior elder has been in office for half a century. His opinions therefore must have peculiar weight, and to them special deference must be paid. But he invents nothing, proposes nothing, and being a man of a misty, cloudy mind, sees nothing clearly. To whatever is proposed he objects, and hinders any new enterprise. Thus, by the stupidity of one man, the working force of four valuable men is lost, and the church kept in a state of stagnation and death.

In the eldership of our Synod we have many men whose value cannot be expressed in gold and silver, but many others who are not only valueless but are a great hindrance to the Church. Of these latter we have need to be freed, and if they have not the good sense to die or resign then let Presbytery demand their resignations and put the proper men in their places. Thus will one broken spoke be mended, and the force of the Church be vastly increased. TG.

For the N. C. Presbyterian.

CHURCH SERVICES.

The remarks in last week's issue, in regard to church services, are full of truth and wisdom, especially this sentence: "The prominence given to the *study* of God's word is the chief element of strength in the Presbyterian Church." Talk of culture—we have it in greater degree than any Protestant church in the world. Candid Episcopalians admit that, as a general thing, our clergy are better sermon-writers than theirs; and assign the true reason that the sermon is the most important part of our service, while the liturgy is the most important part of theirs. If we cannot have both the good sermon and the liturgy, let us by all means have the good sermon. I admit the beauty and charm of the Anglican liturgy but the Hebrew liturgy, found in the Psalms of David, is infinitely finer.

But there is truth too, in the remark quoted of the D. D., "There is a growing spirit of unrest and dissatisfaction in the Presbyterian Church." The fact is, our particular form of Presbyterianism is a machine, which cannot be successfully run by any but truly pious people. Whenever worldliness begins to gain the upper hand, then appears "the growing spirit of unrest and discontent." The worldling is thoroughly uncomfortable in our church; the long sermons not only bore him, but now and then touch his conscience in a most unpardonable style. The D. D. says "the Presbyterian Church shuts herself out from the realm of the æsthetic." God in mercy grant that she may continue to do so. Has not the Church of Rome given us enough of this æsthetic?

A certain English divine in describing the æsthetic side of the Romish Church, said he was so fascinated by it that nothing but the grace of God prevented him from yielding to her seductions and entering her communion. She appeals to the senses "the lust of the eye and the pride of life"—but where is the true beauty: the beauty of holiness? Ah, the realm of the æsthetic is not found in forms and ceremonies. Puritans and Presbyterians look for it in a different way from Romanists and Ritualists. True religion gives its possessor that nobility of soul, and true sweetness of spirit, which blossoms into deeds of noble daring, of self sacrifice, and of tender loving kindness to our fellow creatures. It blossoms into sermons of fervid eloquence, into prayers of exquisite pathos and earnest entreaty, and this, thank God, is our realm of the æsthetic. This is the pure and unadulterated poetry of Presbyterianism. And men and women who are of this calibre, have neither time for, nor patience with, mere forms and ceremonies.

No, no, our trouble lies in quite another direction, and the same paper of last week, points out one, at least, of the remedies which lie within our reach. One of the items of news is this: About half a dozen families of the Presbyterian church of Taylorsville, Ky., have undertaken to tithe their incomes. Under this arrangement, the income of the church has increased from $704 the year previous, to $1,024 this last year. The six families report that they find it easier to give in this way than formerly in the old way." Only let all Presbyterians follow this good example, and I think we will hear no more of the "growing spirit of unrest and discontent in the Church." The tenth of the incomes of all Presbyterians in our Southern Church, would enable us, not only to pay well our bishops who labor in word and doctrine, and to support in comfort aged bishops and widows, but it would sustain a parochial school at every church. Every Presbyterian child ought to have a thorough education. Ignorance, rather than poverty, is the disgrace of the nation. If two or three of the bench of elders received salaries, just as the pastor does, in order to devote their entire time to the education of the children of the Church, what an immense impetus it would give to the now dragging wheels of our ecclesiastical train. This was John Knox's idea, and I think true wisdom would lead us first to try thoroughly our own system before we bring in innovations from other churches. Any well educated, pious member of the church might be elected an elder for this purpose, if none of those present are fitted for it.

The best educated class are the most respectable class. "My people are destroyed for lack of knowledge," was the sorrowing wail of the Hebrew prophet. I do so dislike to hear an elder or deacon using ungrammatical language, or to hear our saucy young collegians laughing at Elder A.'s or Deacon B.'s ideas on matters of history or science. It lowers the dignity of the whole church for office bearers to be grossly ignorant.

Let us tithe our incomes, and then the treasuries of the church will always be full. And every baptized child will have free access to a thoroughly good education. It ought at least to be as good as that provided in the public schools of Prussia. And we should guard against the danger of scepticism, which is the great danger in Prussia, and is becoming one of the greatest of evils everywhere; and it is the one thing which churches are especially organized to fight against, and she ought to have entire control of the minds of her children. It is a great advantage for every child to board at home, under the mother's eye, while receiving his or her education. They will be better and happier all their lives for it. It is the scriptural method—the child should never be removed from the oversight of the parent, who is to instruct him "when he sits in his house, and when he walks by the way, and when he lies down, and when he rises up." (Deut. vi:7.)

SCOTLAND.

For the N. C. Presbyterian.

ATTENTION, CHURCHES OF MECKLENBURG PRESBYTERY.

At the session of Presbytery at Dallas a resolution was adopted authorizing the chairman of our Committee on Colportage to confer with the committee of Concord Presbytery with reference to joint action; that Presbytery at its last meeting passed a similar resolution authorizing its committee to confer with ours. Our Presbytery also passed a resolution (as it has done for the last three or four meetings) urging our ministers and sessions to give our people at least a chance to contribute to this cause. Seventeen churches have responded in small amounts since our enterprise was begun. Will not the brethren be good enough to pay some attention to these repeated orders of Presbytery and just pass the hat around? If they get nothing they will have done their duty and discharged themselves of responsibility. But they will get something, and that something may enable the Presbytery of Mecklenburg to buy a horse, which horse may be able to pull Concord Presbytery's wagon around over the two Presbyteries, and supply our congregations and destitute regions with the excellent and cheap books with which the market now abounds. S. H. CHESTER,
Agent of Publication.

MONTHLY REVIEW OF MISSIONS.

Senor Carreoro, the native evangelist, who was recently sent from Matamoras to establish a new station in Victoria, in Eastern Mexico, writes that although the leading padre had denounced him on his arrival, and all who should speak to him or have anything to do with him, that nevertheless there were eighty or ninety persons to attend his first religious service of whom there were at least twenty women, and the utmost decorum prevailed throughout the services.

From the Brazil Mission we have intelligence, through the English mail as late as the 5th of March. There were seventy-five pupils in the Campinas Institute, and others were expected to join. Mr. Boyle mentions that since his removal to Moggy-Mirim he had received ten persons in the church at Penha and two to that of Moggy-Mirim, besides baptizing a number of children at both places. Mr. Thompson's letter of the 10th of March, an extract of which is published

...r present issue, gives a very encouraging ...unt of the condition and prospects of the ...mbucn Mission.

...m Athens, Greece, we have intelligence ...to the 1st of March, all of which is en... ...g, except that Dr. Kalopathakes is ...ing from a complication of disease, ...h has confined him to his house for sev... weeks past.

...m China our latest dates are Soochow, ...uary 21st, and Hangchow, February 2d. ...communion service, recently held at ...chow, two boys from Mr. Painter's ...and one girl from Mr. Randolph's ...ceived to membership in the church. ...were nine applications for admission, ...only three were received the others be... ...ferred to a future time. Great happi... ...expressed at the prospect of receiving ...forcement in the spring. Miss Safford ...under date of February 21st. "I am ...glad when I can tell you that our work ...smoothly and pleasantly and that all ...well, and that is all that *I have* ...ll this afternoon. There is an ...ing interest manifested in my wo... ...'s meetings, and I have the prospect of ...pupils in my school this month." ...Davis plead with great earnestness for ...with which to purchase the new ...He says: "Could you not make a spe... ...appeal to the Synod of North Carolina? ...written about the case to the NORTH ...INA PRESBYTERIAN and it seems to ...that a special appeal to the Synod would ...forth the needed $1,000 without les... ...the usual contributions of their ...ches." This statement by Mr. Davis is ...appeal.—*Missionary.*

SPECIAL ORDER NO. 4.

...order of Presbytery of Wilmington, the ...Mission Committee will meet at Bur... ...on Friday before the 5th Saturday in ...at 12 m. We invite communications ...preachers without work and con... ...tions without preaching, but beg not to ...troubled with any communication which ...not mean *work*. With dead churches ...dead preachers we have no business what... ...Presbytery has indicated its determi... ...to bury the dead, and our instructions ...reference only to the living. Congrega... ...which really desire the Gospel we under... ...say *shall* be supplied; and idle preach... ...are anxious to work *shall* have em... ...ment. But amateur preachers, and those ...propose to work *one day in seven*, we ad... ...to seek a *resting place* in some other ...They may be most excellent men, ...such as *we* need. One part of the ...lies near the line of the enemy, and ...we need men capable of work and war.

B. F. MARABLE,
D. B. BLACK,
A. MCFADYEN,
K. MCDONALD,
B. G. WORTH,
T. B. HYMAN,
W. J. BONEY,
Committee.

THE DIFFERENCE.

...many persons who appear to ...equal zest into both religous exer... ...worldly amusements. The ex... ...tion is that they enjoy the incidentals of ...They enjoy beautiful or exhilarat... ...and eloquent preaching, and ex... ...cises. They go to church to be en... ...: they think the great end is secur... ..."enjoy the sermon," regardless of ...preached or the spiritual influ... ...ed, or the real wholesome profit ...they love to mingle with large as... ...and to witness enthusiastic and even ...exercises. But this is very far ...enjoying religion. It will not bear ...nor will it stand the test of subse... ...practical results. We are never sur... ...when we see such *enjoyment* readily ...soon exchanged for "the mirth of ...and the extravagances of worldly dis...

...apart from such gross inconsistencies, ...extensive failure to grasp the real ...spiritual enjoyment: some resting ...sensible manifestations, and others ...lack of them; and both classes, ...through ignorance, inattention or un... ...failing to look to God as the fountain ...and the true and available portion ...and to apprehend the freeness of ...and the fulness of his love in Christ, ...from this grace into narrow and ...views of the grounds of acceptance. ...us turn away from the fountain of ...waters and hew out for themselves ...cisterns which can hold no water.— ...*Presbyterian*

DIP IT UP.

...ship was sailing in the southern waters ...Atlantic, when her crew saw another ...making signals of distress they bore ...towards the distressed ship and hailed

..."is the matter?"

..."dying for water," was the re...

..."up, then," was the response. "You ...mouth of the Amazon river."

...those sailors were thirsting and suf... ...fearing and longing for water, and ...there was nothing but the ocean's ...them, when, in fact, they had ...consciously into the broad mouth of ...river on the globe, and did not ...And though it seemed to them that ...perish with thirst, yet there was a ...miles of fresh water all around ...they had nothing to do but to ..."

...says: "If any man thirst let ...unto me and drink." "And the ...the Bride say, come; and whoso... ...let him come and take of the water ...freely."

...soul, the flood is all around you: ...up, then!" and drink, and thirst no ...—*British Workman.*

MEETING OF ALUMNI.

...undersigned, Alumni of the Theolo... ...Seminary at Columbia, S. C., invite ...fellow graduates (as many as can possi... ...do), to meet on Thursday the 25th ...in the city of Charleston, S. C., du... ...the sessions of the General Assembly, to consider the propriety of, and possibly to make arrangements for a semi-centennial celebration of their Alma Mater.

J. LEIGHTON WILSON.
I. S. K. AXSON.
J. L. GIRARDEAU.
W. E. BOGGS.
B. M. PALMER.
H. M. SMITH.

April 22d, 1880.

NEW PUBLICATIONS.

The Nursery is a gem of its kind. The May number is before us, and a capital one it is. $1 50 a year. Boston, Mass.

Little Folks' Reader for April comes to us looking as bright as a May morn. A charming book for the very litte folks. 75 cents a year. D. Lothrop & Co., Boston.

Elementary Principles of Scientific Agriculture, by N. T. Lupton. Devoted to scientific agriculture, soils. plants, composition on properties of the atmosphere, manures, fertilizers, &c. The work pleases us very much. D. Appleton & Co., 13 and 15 Bond street, New York.

Knight's Popular History of England. Volume II is at hand. We referred to the importance of this excellent work on reception of the first volume, a few weeks since. I. K. Funk & Co., 10 and 12 Dey street, N. Y.

Rowland Hill: His Life, Anecdotes and Pulpit Sayings. Whatever concerns Rowland Hill will be of interest to the general reader, because of his genial disposition and unbounded philanthropy. The price is very low, 15 cents. I. K. Funk & Co., New York.

St. Nicholas Magazine puts in its benignant smile, and the children all over the land are happy. There are five complete short stories in the May number, two Natural History articles, Mrs. Alcott's serial "Jack and Jill," brimfull of fun and running over. How to Care for the Sick is a practical article, and a capital one. Besides there are—oh! so many—humorous pieces and funny pictures. Mrs. Mary Mapes Dodge's special faculty seems to be to combine the useful with the entertaining for children.

Wide Awake. The May number of this pleasant magazine contains many interesting stories for the young people, among which are, The Twin Cousins, How we went Bird's Nesting, The Storks and Their Friends, besides several others of equal attractiveness. The Bed Post Doll, A Spring Snow Storm and Out in a Shower are nice little poems. Published by D. Lothrop & Co., 30 and 32 Franklin street, Boston, at $2 per annum.

A Short Life of Charles Dickens, with selections from his letters, by Charles H. Jones, has appeared in Appleton's New Handy-Volume Series. The author has, in a concise and compact form, given an account of Dickens' life and work in such a manner as will please the numerous class of readers whose curiosity about even so popular an author, can be satisfied within the limits of a handy volume. 35 cents. D. Appleton & Co., New York, publishers.

Ruskin's Letters to Workmen and Laborers—Fors Clavigera and Idyls of the King, by Alfred Tennyson—have been received from I. K. Funk & Co., publishers, 10 and 12 Dey street, New York. Idyls of the King is considered the best selection from the poet laureate. These are both published in the "Standard Series" at the exceedingly small sums of 15 and 20 cents respectively.

Memoirs of Napoleon, by the Duchess D'Arbrantes (Madame Junot), has been received in two nicely bound volumes from D. Appleton & Co. The author was herself intimately acquainted with the family of Napoleon, from earliest childhood and has therefore given an accurate account, not only of his political career but also of events in his private life. The books are written in a pleasant style, and will delight all who are at all interested in Napoleon and the interior of the court of France.

Loiterings in Pleasant Paths, by Marion Harland. Author of "The Dinner Year Book" &c. Pp. 435. $1.75. Charles Scribner's Son's, New York. 1880.

Marion Harland (Miss Hawes of Richmond, Va.) needs no commendation or introduction to our readers. On a pilgrimage abroad, seeking restoration of health, she and family spent two years in England and on the Continent, in France, Italy and Switzerland, with manifold strayings from the beaten tracks, and stereotyped descriptions. So she gives the freshest, and most attractive descriptions we have read for a long time; with all the warmth of first and fresh impressions, yet guarded by leisurely and mature investigation.

Lecture on the Origin and Growth of the Psalms, by Thomas Chalmers Murray, Associate Professor of the Shemitic Languages at the Johns Hopkins University. $1.50. Charles Scribner's Sons. New York. 1880.

Prof. Murray—son of "Kirwan"—died just afte delivering these nine lectures before a general audience at the University. He was a scholar of distinguished promise. These lectures posess intense interest as among the first delivered in America upon the Shemitic languages and literature, especially the Psalms on the purely academic separate from the theological aspect. They sketch the history of Shemitic peoples; rise and development of Hebrew literature, especially the Psalms, their collection, arrangement, style, age, theories of Maccabean and Davidic authorship; dramatic art among the Shemitic, and the Music of the Second Temple. King James' version is used, so that every intelligent Bible reader will find the book full of new light as to the structure and literary character of the Psalm book. It's spirit is reverent and orthodox.

Discussions in History and Theology, by Geo. P. Fisher, D. D., L L. D., Prof of Ecclesiastical History in Yale College. $3. 800, p. 555. Charles Scribner's Sons, New York.

There are sixteen essays published at different times by this eminent scholar, on subjects, connected with his special studies, and of current interest. They fall into a three-fold grouping. 1st. The Roman Catholic Question, with an added essay on the Massacre of St Bartholomew under the light of modern discoveries. 2d. New England Theology, and its leaders, Edwards, Channing and Taylor. 3d. Theism and Christian Evidences; looking at the position of Rationalists, Renan, Matthew Arnold and the Tubingen criticism on the Gospels. The style is lucid, and the disquisitions embrace subjects of vital and present importance, presented sharply and compactly.

The Sanitarian for May. A. N. Bell, M. D., Editor. New York. $3 per annum.

Wide awake in the discussion of preventable cases of disease; Sanitary architecture, and whatever protects human life.

What guarantee have you that the substitute offered you may not at one time contain one thing and at another something else, for you can be blindly deceived by fraudulent medicine which is only made to get up something cheap to take the place of the genuine of high reputation? The genuine has been manufactured for years—a half million of dollars expended to secure its reputation; and too much money is invested in Simmons Liver Regulator by Zeilin & Co., to risk the loss by allowing the medicine to fall from its high standard. The best part of a lifetime has been spent in securing this reputation which will last for generations. The substitutes having no reputation to lose will be made of the cheapest and poorest materials to enable the dealer to buy what is cheap.

FOR THROAT DISEASES AND COUGHS.—"*Brown's Bronchial Troches*," like all other *really good* things, are frequently imitated, and purchasers should be careful to obtain the genuine article prepared by John I. Brown & Sons.

Be not deceived by imitations of Hall's Vegetable Sicilian Hair Renewer; call for Hall's and accept no other.

RELIGIOUS INTELLIGENCE.

SOUTHERN.

The following relative to Portland Avenue church, Louisville, Ky., of which Rev. James H. Morrison is pastor, we copy from the *Christian Observer*: "On Sunday morning the pastor preached his anniversary sermon to a large congregation. On September 1, 1880, this church will be twenty-five years old. A brief review of the history of the church was given in the sermon. During these twenty-five years, with many ebbs and flows, the membership has increased from the original eight to one hundred and twelve. Fifty-seven have been received the past year. Mr. Thos. Semple was ordained and installed a ruling elder. Three children received the ordinance of baptism. One member was received by letter from Scotland."

From the same paper we take the following: "The Westminster church, Nashville, has done well, and is struggling to do better. They have bought the property hitherto used by them, on the corner of College and Ash street. It belonged to the Seceder church, and is a very desirable location. They have money enough subscribed to pay for it, but are anxious to improve it, and so the ladies have resorted to the plan suggested in the following card. For all purposes, including the amount subscribed for the purchase of the property, this little church of seventy-five members has contributed during the last year about $1,200, independent of what has been given outside. On April 25th, they installed Dr. R. G Rothrock, formerly an elder in the Richland church, Giles county, Tenn., as an elder in Westminster church, and ordained and installed Messrs. R. B. McLean and G. W. Gifford as deacons. They now have three good Elders and five Deacons."

Seven persons, four by examination and three by certificate were received into Grace Street church in Richmond, Va., on Sabbath, 2d inst.

The following post office addresses have been changed: of Rev. W. H. Wood from Marlboro, Frederick county, Va., to Stephen's City, in same county; Rev. C. S. Lingamfelter from Berryville, Va., to Martinsburg, West Va.; Rev. A. H. Price from Craig's Creek to Broadway, Rockingham county, Va.

On Sabbath week three communicants were added to Concord church, of which the Rev. J. C. McMullen is pastor—making eighteen additions since April of last year.—*Southern Presbyterian.*

The *Murfreesboro* (Tenn.) *News* has this: The union meeting which, for several weeks past, has been conducted in the Presbyterian church, was closed last Wednesday night. During the progress of the meeting the congregations were very large, and much good has been accomplished. Between twenty and thirty professions of religion have been made, and conspicuous among the good results of this and the meetings of last year, is the unity of sentiment and brotherly love which characterizes the Christians of the different denominations.

The *St. Louis Presbyterian* learns through a correspondent, of the prosperity of the church at Sedalia, Mo. The correspondent says of Rev. P. D. Stephenson the pastor: "He is an excellent preacher and pastor." Since he took charge, the debt has been largely reduced and all current expenses promptly met. Of course, as this fact indicates, the church is in good condition spiritually.

Rev. W. H. Marquess was installed pastor of the church in Fulton on the 26th ult.

On Sunday, April 25th, a destructive storm prevailed south of Nashville, which, we regret to learn, totally wrecked the Presbyterian church at Decherd, Tenn. Its loss will be a heavy disaster to the self-sacrificing little band who worship there, and who find it difficult to maintain the regular ministrations of the gospel.—*Christian Observer.*

The General Assembly of the Presbyterian Church in the United States

Will meet at Charleston, S. C., on the third Thursday (the 20th day) of May, 1880, in the Second Presbyterian church, at 11 o'clock a. m. The opening sermon will be preached by the Moderator of the last Assembly.

The undersigned, Committee on Commissions, will meet in the Lecture Room of said church on Wednesday, the 19th, at 8 o'clock p. m., to enroll the names of Commissioners.

JOSEPH R. WILSON, Stated Clerk.
WILLIAM BROWN, Permanent Clerk.

Commissioners to the General Assembly.

Presbyteries.	*Ministers.*	*Ruling Elders.*
SYNOD OF ALABAMA.		
East Alabama,	J C Sturgeon,	L Cantalou.
South Alabama,	T W Hooper, DD.,	W H Fellows.
SYNOD OF ARKANSAS.		
Arkansas,	D C Boggs,	W S Dunlap.
Indian,	Allen Wright,	Milton Brown.
Ouachita,	J M Brown,	M W McGill.
SYNOD OF GEORGIA.		
Athens,	W P Gready,	J B Estes.
Atlanta,	Henry Quigg,	B B Peden.
Augusta,	Jas Woodrow, DD.	T T Windsor.
Cherokee,	W A Milner,	J O Waddel.
Florida,	H R Raymond, Jr.	Edwin P Cater.
Macon,	A W Clisby,	J J Gresham.
St. John's,	E H Briggs,	B F Whitner.
SYNOD OF KENTUCKY.		
Ebenezer,	L. H. Blanton,	D C Collins.
Louisville,	S M Neel,	G W Morris.
	W G White,	John Wandling.
Paducah,	L A Spencer,	C H Rieke.
Transylvania,	E M Green,	J J Wood.
West Lexington	G H Rout,	Jno A Hamilton.
SYNOD OF MEMPHIS.		
Chickasaw,	J B West,	J W Frazier.
Columbia,	J S Frierson,	W S Fleming.
North Alabama,	H M DuBose,	J D Weeden.
Memphis,	E M Richardson,	J W Carr.
Western District	J E DuBose,	Wm A Allison.
SYNOD OF MISSISSIPPI.		
Cen Mississippi,	A W Wilson,	A J Sanderson.
Louisiana,	James Stratton,	D W Pipes.
Mississippi,	J Woodbridge,	S H Lambdin.
New Orleans,	H M Smith, DD.,	R T Hart.
Red River,	W C Dunlap, D D,	Thos W Morris.
Tombeckbee,	J A Mecklin,	T J Parker.
SYNOD OF MISSOURI.		
Lafayette,	Jas M Chaney,	S G Wentworth.
Missouri,	H W Bauss,	C Hammond.
Potosi,	John B Rubey,	Z B Penny.
St Louis,	E Martin,	E H Chapman.
SYNOD OF NASHVILLE.		
Holston,	J C Cowan,	L P Cline.
Knoxville,	James A Wallace,	Jas H Brownlee.
Nashville,	T A Hoyt, DD.,	J B White.
	W B Thompson,	Jas E Wilson.
SYNOD OF NORTH CAROLINA.		
Concord,	P T Penick,	J J Summerell.
Fayetteville,	Joseph Evans,	D McIntyre.
Mecklenburg,	G D Parks,	H M Parks.
	W F McIlwain,	J A Reedy.
Orange,	C H Wiley,	George Allen.
	T U Faucette,	W S Primrose.
Wilmington,	J R Wilson, D.D.,	Neill Graham.
SYNOD OF SOUTH CAROLINA.		
Bethel,	F L Leeper,	J G Lowry.
Charleston,	J L Girardeau, D.D.,	W A Clark.
Enoree,	A L Miller,	C P Barry.
Harmony,	H M Brearley,	J C Colt,
	J L Bartlett,	J T Walsh.
South Carolina,	S L Morris,	W A Templeton.
SYNOD OF TEXAS.		
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Central Texas,	A S Doak,	Sidney Seymour.
Dallas,	J S Moore, DD.,	M S Kohle.
Eastern Texas,	W M McElwee,	—— Bryan.
Paris,	J DeW Burkhead,	E R Gill.
SYNOD OF VIRGINIA.		
Abingdon,	J O Sullivan,	J H Cardwell.
Chesapeake,	J A Scott, Jr.,	W L Holladay.
East Hanover,	J B Dudley,	D Callender,
	W N Scott,	W J Dance.
Lexington,	J L Kirkpatrick, DD.,	J T L Preston,
	D A Penick,	D M Switzer.
Maryland,	John Leyburn, D.D.,	L C Inglis.
Montgomery,	Jas M Rawlings,	W S Graves.
Roanoke,	R C Reed,	O C Clark.
West Hanover,	L B Johnson,	E R Watson.
Winchester,	M W Woodworth,	P W Boyd.
	J W Walkup,	S G Jamison.

SECULAR MISCELLANY.

We see by the *Tuscaloosa* (Ala.) *Gazette* that Dr. W. G. B. Pearson is announced by his friends a candidate for the office of sheriff of Tuscaloosa county. Is this our olden time Bladen friend? If so we wish him triumphant success.

A writer in the *Pall Mall Gazette* says the priests of Spain "are less well educated than the average Spaniard of the middle class, himself perhaps the worst educated man in Europe." For this state of things, the Concordat is to be thankful chiefly.

Sea Island cotton has been grown in New Hanover and in Pender counties within our recollection. Dr. John L. Meares, of Wilmington (now of San Francisco, California), about the year 1856, planted an acre of this cotton on his plantation nine miles east of Wilmington. It grew well and yielded about one hundred pounds of lint, worth at the time forty or fifty cents per pound. There is a good deal of land along the sound in New Hanover, Pender and Onslow counties adapted to the growth of this crop.—*Fayetteville Examiner.*

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Shakers' Society, Cuyhoga Co.,
Cleveland, O.

WILMINGTON MARKET

DURING WEEK

ENDING MAY 11.

SPIRITS TURPENTINE—On Wednesday and Thursday market dull and price nominal; on Friday price fell two cents, and sales were made at 28 cents; on Saturday sales were at 28 cents and later, same day, at 27 cents. Monday same price—closing quiet.

ROSIN—Strained $1 02½ and Good Strained $1 07½. On Monday sales Strained were reported at $1 00, Pale $3 25@2 50, Extra Pale $2 75@3 00, and Window Glass $3 25.

CRUDE TURPENTINE—Hard $1 00, Yellow Dip $1 75 and Virgin $2 25 throughout.

TAR.—Receipts taken day by day at $1 25.

TIMBER—Good Timber will bring old prices, but anything inferior is in less demand.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Chatham county, at Hickory Mountain, the residence of Junius A. Alston, Esq., the bride's father, on the 4th inst., by Rev. P. R. Law, Mr. J. J. FRAZIER, of Columbus, and Miss ANN MARIA ALSTON, of Chatham county. No cards.

Near White Hall, Bladen county, on the 6th of May, by Rev. A. McFadyen, Mr. JOHN P. COUNCIL and Miss JOHNNIE A. WOOTEN, daughter of the late John A. Wooten.

April 27th, by the Rev. Jas. C. Alexander, Mr. HENRY L. HINES and Miss MARY E. LAMBERT. All of Guilford county.

DIED.

☞Obituary notices must be paid for in advance The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At his home, in Newton, N. C., on the 23rd of March, Mr. GEORGE BERIER, in the 66th year of his age.

His disease was pneumonia; from which he suffered greatly for more than ten days.

He was a native of Davidson county, in this State, and began life as a clerk in Lexington. He then went to Statesville and clerked for some time in the store of Mr. Thomas McCrory. Removing to Island Ford, he engaged in business for himself, but finally settled in Newton, where he was long known as a prominent merchant.

Mr. Berier was a man of positive character and sterling integrity. Strong in his convictions. he always contended earnestly for what he felt to be just and right.

He was a most devoted husband and father, and for many years a professing christian. His end was peace. He bore his last illness with signal resignation and then passed into another world cheered by the hope of a blessed immortality. R. B. A.

Col. WILLIAM ROAN, a member of the Morrison Presbyterian church, fell asleep in Jesus February 29, 1880, at his home on Cartoogycherye, in Macon county, N. C., aged 55 years.

March 14, 1880, Mr. DAVID McCONNEL, in his 90th year.

For many years he was a consistent member of the Presbyterian church at Franklin, N. C.

Near Franklin, N. C., April 29th, 1880, Miss LIBBIE BULGIN, in the 20th year of her age.

She was a bright, cheerful and consistent member of the Presbyterian Church."

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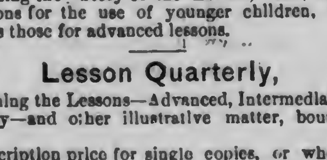

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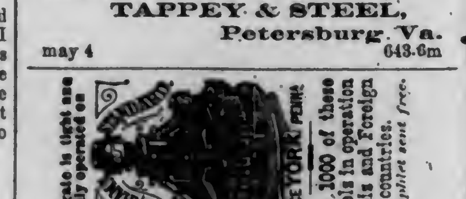

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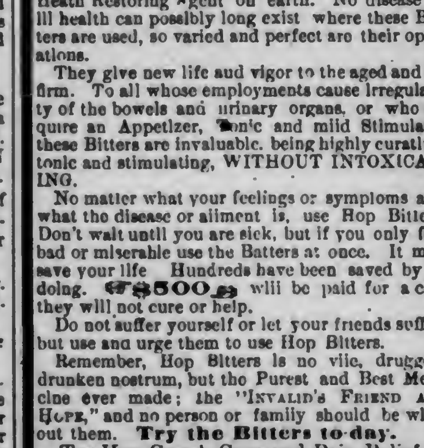

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FOR THE FAMILY.

Ebb-Tide.

Long reaches of wet grasses sway
Where ran the sea but yesterday,
And white-winged boats at sunset drew
To anchor in the crimsoning blue.
The boats lie on the grassy plain,
Nor tug nor fret at anchor chain;
Their errand dcne, their impulse spent,
Held to an alien element,
With sails unset they idly lie
Though morning beckons brave and nigh:
Like wounded birds, their flight denied,
They lie, and long, and wait the tide.

About their keels, within the net
Of tough grass fibers green and wet,
A myriad thirsty creatures, pent
In sorrowful imprisonment,
Await the beat distinct and sweet,
Of the white waves' returning feet
My soul their vigil joins, and shares
A nobler discontent than theirs;
Athirst like them, I patiently
Sit listening beside the sea:
And still the waters outward glide:
When is the turning of the tide?

Come, pulse of God; come, heavenly thrill;
We wait thy coming—and we will;
The world is vast, and very far
Its utmost verge and boundaries are,
But thou hast kept thy word to-day
In India and dim Cathay
And the same mighty care shall reach
Each humblest rock-pool of this beach.
The gasping fish, the stranded keel,
This dull dry soul of mine shall feel
Thy freshening touch, and, satisfied,
Shall drink the fullness of the tide.

Susan Coolidge in Christian Union.

Rain from Heaven.

The following story is told by an old clergyman, who has during his life travelled over half of the world. He had lived in England, Ireland and Scotland, France, Germany and Spain, had been a missionary in India, and was the founder of a Home for poor children in the Western States of America.

It was during the early years of the institution, when he was traveling with the view of making collections for this excellent object, that he found himself in Yorkshire, England, addressing the congregation of what is thero called Dissenter's Chapel, on the outskirts of a large town. The people who listened to him were mostly poor workmen and workwomen, but his account of the orphan asylum, and of its little inmates touched their hearts. There was quite a considerable collection made. Even the smallest child seemed to have had a half penny given it for the poor-box, which was passed around, and only one gave nothing, and that was a pretty girl of twelve, who had shed tears at the tale of poverty, and seemed particularly touched to hear of a little lame child who had evinced a disposition to do good to others despite her infirmity.

This girl's face had been so bright and earnest that the old clergyman had noticed it particularly, and now, as he watched her, he saw tears stealing through her fingers. Soon she arose and softly stole out of the church—for all this happened after service was over and the blessing uttered—and the clergyman scarcely expected to see the little, round, sunburnt face again.

However, that very afternoon, when he had had his tea and was walking slowly along a little green lane near the home of thy friends to whom he was paying a visit, he saw a small, compact figure in pink calico, crowned with a round straw hat exactly like a boy's, ducking short courtesies to him from a little distance, and he recognized the girl whom he noticed at the chapel, and nodded re-assuringly to her. On this she advanced and stood close beside him.

"If yo' please, sir, yo' be t' gentleman as spoke t' us to-day, yander," she said, softly, blushing and casting down her eyes. "And if yo' please I'm fain t' speak t' yo'. I put naught into' poor-box to-day, sir. It might be yo' noticed it, sir, and thought I did not care for t' poor little children; but I did, sir."

"You are only a child yourself, my dear," said the gentleman; "children are not expected to have money to give. You have the heart to give it, and this is a great thing; and when you are older you will be able to do more as you please."

"Yes, sir," replied the child, "and it's not as father would grudge me the money for the plate, but he's been mortal bad lately with a fever, and has just got about. But, sir, this is what I wanted to say to yo'. I heerd yo' tell, as you'd bid awa' a year and coom back again then and tell us what you'd seen and heard, and I wanted to ask yo' if I mightn't give what bit of money I might have? It couldn't be much to the poor children, to the poor little things, when yo' come again. That was what I wanted t' say, sir."

"Indeed you may, lassie," said the old man. "And you can pray for them if you can do nothing else. I wish rich old men and women had your kindly heart, my girl."

Then the child said, softly. "Please, sir, I'd like to know when yo' come, if I chanced not to be at the chapel, and any one would bring me word. My name is Maggie—Maggie Zolliver, sir."

Then she dropped her little, bobbing courtesy, and went away.

The clergymen left the place, and remained away as he said he would, a year. When he returned he spent his first Sabbath morning in the chapel, and there, on the first bench, with a proud, happy look in her eyes sat a little girl, with a round, brown face, and smooth, cropped, black hair, who clutched a folded paper tight in her hand.

For a moment the old gentleman looked at her without recognition. Then he called Maggie Zolliver, grown as only a girl of twelve can grow in a year. The plate was passed about and she put a few pennies into it, but when the rest were gone she lingered, and came softly up to the reading desk.

"Please, sir," she said, "I've stopped to gi' it to yo' fer fear 'twould bo lost i' the plate. It's for the little poor children; and please might some of it be used for the little lame girl yo' spoke of? I feeled as if I knowed her when you tcld us about her knittin' the stockin' and all."

Meanwhile the clergyman had opened the paper and found within it a bank of England note for one pound—five dollars of our currency.

"Why, Maggie, this is a great deal for one little girl to give," said he. "How did you get it? From some rich person, I suppose"

"No, I worked for it," replied Maggie, and the Lord sent me work. Last summer there came a dry time, and there was no laundry in the town where they wash the clothes of the gentlefolk, and we have a deep cistern, and the water there is cool and fresh always. And besides I'd caught a deal in barrels and hogsheads, for the same thing had happened the year before, and I'd taken on't. And I went to the man that hires the washers and asked him if I might fetch water, and he promised me I could, and he said he'd give me a penny a pail. It was a bit of a walk, but I'm strong, and the dry time lasted a long while, and I emptied the cistern and the hogshead and kept going to and fro all day, and when the wet spell did come I had my pound earnt, and I bade him give me't in a nice, clean note, for twas for the clergy gentleman, and this is it, sir if yo' please."

"I think more of it than if a rich man had given me a hundred pounds!" cried the clergyman. "And I shall write down here, 'A pound from little Maggie Zolliver,' and your name will be read to the poor little children in the 'Home' in America."

But Maggie dropped her courtesy again.

"Please sir, don't," said she. "I didn't do it for to be telled aboot. I'd feel shame, and then 'twas God gave me the means to earn the money, and it seems wrong to say 'twas me gave it; and please, sir, if yo' must write a word after it, couldn't yo' just put 'Rain from Heaven,' sir? for 'tis the rain I saved earned the money, if you please."

"And that is the way it was written," said the clergyman. "'Rain from Heaven.' But the angels knew all about Maggie Zolliver. They had her record written, I feel very sure."—*New York Ledger.*

Jesus in the Heart.

I was telling a dear little baby-child, only three years old, of the kind Saviour, Jesus, who loved him so much and had a place in heaven for every one who come to Him and was willing to go there.

The little one listened to me with wondering brown eyes, for a time in silence. Suddenly he sat upon my knee, and opening his arms wide toward heaven, said earnestly, "I wants my Jesus *here!*" pressing the tiny hand upon his heart

My heart went up to the Saviour that He would take my child listener at his word, and come as an everlasting guest to the little heart that opened to Him that day. You, dear children, who are reading this little story, have the same "want" as that little one needed. You need Jesus, but do you feel your need? Have you ever felt you must have Him "here"—in your very heart—that you cannot be content until He comes and dwells thereforever?

Little Herbert spoke out the need of every human soul; an indwelling, loving Saviour. No far-off Jesus was enough for him, he wanted a presence and a possession. That is what you and I; and every child of man have need of—Jesus, Jesus only. Will he refuse to supply all your need? Nay, "My God shall supply all your need."

"Behold, I stand at the door and knock If any man hear My voice and openeth the door I will come in unto him." Only let your heart cry to the Lord Jesus, "Lord Jesus, come quickly!"—*Canada Presbyterian.*

MISCELLANEOUS.

Managing Horses by Electricity.

An ingenious and efficacious method of subduing savage and restive horses has been brought to the notice of the French Societe d'Encouragement of Paris. The machinery is simple, and consists of a Clark's magneto-electric apparatus enclosed in a box, which is placed within easy reach of the driver or rider. A conducting wire running through the reins connects the apparatus with the bit. By turning a handle attached to the electro-magnet a current is formed which effects the horse's mouth, and so surprises him that he stops and stands still. The most dangerous horse may be subdued in a short time by the application of the electric current, combined with a soothing manner and caresses. Experiments have been tried with this apparatus upon some vicious and dangerous horse. A Hungarian horse, which was considered unsafe to shoe, was brought up to the forge, making evident manifestations of his perversity. In a few minutes after the current was applied to him he allowed himself to be caressed on the shoulders and back, then let his legs be touched and his hind-feet raised; and, finally, suffered the workmen to change his shoes without being restrained or showing any further opposition to the proceedings. A trial of the apparatus was also made in the presence of the director of the Cab Company of Paris upon some horses which it had till then been impossible to shoe. They all yielded to its influence. One of them was accustomed to roll on the ground, strike out, and resist in every possible way. In the first application of the currents, says the director in his report, "To my astonishment they lifted his feet without any great difficulty; at the second, he was as easy to shoe as if he had never opposed the least resistance. The animal was conquered. A dangerous horse was arrested instantly after it had sprung into a gallop, by turning the handle of the magneto-electric apparatus. The result is not obtained by any violent or painful action. The current is not strong enough to stupify the animal; it rather produces in him astonishment, and a disagreeable but not painful sensation of an electrical pricking. M. Defoy has also invented an electrical stick or switch, which is not less ingenious than his bit. It is a riding whip, containing two conducting wires, which are insulated by leather. The wires terminate in two points set perpendicularly to the whip, and are put in connection, as the case of the bit, by means of a magneto-electric apparatus. If the horse is in the habit of rearing, it is enough to jog him with the legs as he is preparing to rise, and at the same time apply the points of the electric stick to the top of his shoulders. He will immediately subside and let his head down. So, when a horse tries to turn around the application of the current to the side of his face toward which he is about to turn will cause him to stop immediately. With the help of this little instrument M. Defoy is able in a little while to make a horse obey all his wishes.—*The Popular Science Monthly.*

The Deaf and Dumb Talking.

The most interesting exhibition the possibilities of teaching the dumb to speak was given by Professor Knapp at his institute Friday. Nineteen children comprised the pupils, thirteen boys and six girls, from five to fifteen years of age.

Upon entering the room and seating themselves at their desks each watched intently the motions of Professor Knapp's lips. He said, "Stand up;" they all arose. "Fold your arms;" they did so. "Sit down;" all complied. None of these children can hear any sound whatever; are totally deaf. During the course Professor Knapp has tried an audiphone, but has met with no success in its use, and less than two years ago none of his present pupils could tell by the motion of his lips what he said or could make any sound whatever. His first exemplification of his theory Friday was by placing two little girls, not over six or seven years old, before him upon a raised platform, and pronouncing distinctly for them the words papa and mama, which they repeated after him, and in order to convince the audience that they understood what they were trying to say, they laughed merrily as they forced out each syllable and pointed to their parents in the audience.

They next wrote on the blackboard the letters f and p to represent the sounds produced by the Professor when he pressed his upper teeth against his lower lip and his two lips together respectively. Upon the Professor pointing to their parents one wrote the word papa and the other mamma. He next produced a number of articles and brought up a half dozen deaf and dumb boys, who readily gave the names of each as shown; they said in succession bell, boat, pipe, eel, doll, ball, flag and sheep. They also wrote the name of each on the blackboard, and distinguished between ship and sheep, cup and tub, and fox and box. From a box of animals, similar to those inhabiting toy arks, they selected each as called upon by the professor in a manner which would have been highly gratifying to the manufacturers of these toys, which have a world-wide notoriety of looking very much more like each other than the animals they are intended to represent.

Exercises in repeating phrases and sentences after their instructor followed, and when he said "I see a bad boy," they at once answered "No! no! a good boy." To the sentence "I have a good mother," one little shaver pointed with glistening eyes to the audience where his mother was shedding tears of joy at the development of his speech.

The efforts of some of them to articulate were painful in the extreme, and could not be looked upon with anything but pity, on account of the remarkable results accomplished. They named in their own peculiar way objects in a picture, and apparently understood by the operation of the sense of sight everything said by the Professor fully as well as those who heard him. The examination was continued in the higher branches of study, mathematics, geography and history, and evinced a progress and efficiency which it seemed hardly possible these unfortunate beings could acquire.

Withal, they seemed delighted to be making the effort to speak, and great rivalry existed among them as to who should answer the questions. Professor Knapp contends that in a course of eight years' tuition, under his system, he can teach the deaf mute to articulate properly, and understand all that is said to him. His exhibition yesterday certainly proves very great progress on the part of his pupils.—*Baltimore American.*

Suicide of the Scorpion.

Mr Allen Thompson, in a letter published in "Nature," writes that while residing many years ago at the baths of Lucca, in Italy, some friends were much annoyed by small black scorpions. Having been informed that the scorpion would destroy itself if exposed to a sudden light, his friends soon became adepts in catching the scorpions and disposing of them. This consisted in confining the animal under an inverted drinking glass or tumbler, below which a card was inserted when the capture was made, and then, waiting till dark, suddenly bringing the light or a candle near to the glass in which the animal was confined. No sooner was this done than the scorpion invariably showed signs of great excitement, running round and round the interior of the tumbler with reckless velocity for a number of times. This state having lasted for a minute or more, the animal suddenly became quiet, and, turning its tail on the hinder part of its body over its back, brought its recurved sting down upon the middle of the head, and, piercing it forcibly, in a few seconds became quite motionless, and, in fact, quite dead. —*Christian Union.*

Rag Carpets.

My new one—new two years ago—is almost worn out. And yet, though this one has not done very good service, I think more of rag carpets than I used to. It is not because they are especially fashionable, for I have seen only one rag carpet since I put it upon the floor. That other one in a sitting room of a near neighbor, has since given place to a cotton carpet of gay colors and pattern, costing half a dollar a yard. When I "run in" to see my neighbors I usually sit with my feet upon an ingrain or Brussels carpet. It is very pleasant, and I admire the neat carpet and the flowering plants, and all the dainty trifles on shelves and brackets. But when I go home and find my "hit-or-miss" rag carpet strewn with the little girls' dolly work, and the little boys' whitlings, and the baby's crumbs and playthings, I am glad it is only a rag carpet, and that I am not obliged to worry about the injury which would daily happen to a nice carpet where five childen spend a good part of their waking hours. Besides, I think it is more "*Eastlakey*" than the very gay carpets of some of my neighbors! Anyhow, it harmonizes better with my very plain sitting-room furniture than good ingrain or Brussels carpeting would. I like nice things, and if ever Fortune gives them to me, I shall be thankful I hope, as I am now for babies and for the companionship of childhood, and for the experience of a mother. I believe I will make one more rag carpet, at least. I think it will be "hit-or-miss" instead of striped, and I think I will put it down as I did this, without sewing the breadths but simply lapping them, one a few inches over the next, stretching each one well, and tacking them very little except at the ends. It is easy then to take up and shake or beat the carpet and put it down again, so that the worn places may be less exposed. It is easy to wash out the most soiled portions. I will have a stronger warp next time, and think I will have it in two colors, so that there will be stripes running lengthwise of the breadths. I will be particular in cutting and tearing the rags to have them so that they will be even-sized threads in the filling, for I have never liked to see the places in this old carpet where thick woollen rags have sometimes joined on to finer cotton strings, making the texture of the carpet uneven, and causing it to wear out more easily. The little girls must sew them neatly, so as not to give a bunchy look when woven. I think I will have the rags divided into three kinds for sewing-a basket of dark rags, one of light, and one of gay colors. The first may include the black and dark-browns and grays The second will contain the light nondescript grays, browns, and old calico stuff; the third anything at all bright. The one who sews can go round and round with these three lots, and so make a tolerably even "hit-or-miss." I am not sure that this will pay, but I am sure that I know of no carpeting for 50 cents a yard that will do as good service as a good rag carpet made as above.—*American Agriculturist.*

A Great Violinist.

Our Joseph is the greatest living violinist, but not the greatest violinist that ever lived. He has the fullest tone, in fact the grandest tone, I believe, that it is possible to produce on the violin; his mechanism is so irreproachable that, whatever the difficulty, it does not seem to cost him any effort. His intonation is so pure that Helmholtz—who pretended that no instrumentalist could produce the pure fifths which he produces on the harmonium, built expressely to the true pitch which he so energetically advocates—had to admit that nothing could beat Joseph's fifths—a fact which those who knew the difficulty of the problem will be fully able to appreciate. More than this, his conception of the great masters, and his unimpeachable honesty in rendering them, stand unrivaled in the world. Nevertheless, with all the classical repose and purity of the antique statue, the combination of the highest intelligence and the purest taste, the most wonderful tone and peerless mechanism, he attains not the divine or the infernal passion of Paganini, which stands alone in this century, and although you cannot refuse our Joseph, and do not wish to withhold from him unlimited admiration, the highest esteem, the deepest regard, yet you must admit that he cannot drive you to that degree of madness which it was given to certain artists to excite in their audiences—as Liszt on the piano, Paganini on the violin, and Malibran with her singing—all three artists well remembered. The stories told about Paganini when he played, and old men who had never, for long years, touched their violins, brought them out from the dust, thoroughly mad after caressing the instrument again in their arms; the despair, on the other hand, of such immense violinists as Mayseder, who after a concert of Paganini at Vienna, stood there, his head bent on his breast, the tears rolling down his cheeks, dropping his violin, which was saved from his treading it into pieces only by the old violinmaker, A. Fisher, precipitately interceding, when Mayseder exclaimed, "I am nothing" (Ich bin rein nichts), and sank down annihilated into the chair, and would not be comforted; such stories as Borne, in his inimitable *Pariser Briefe*, describing Paganini's second concert, tells of a legend that he had "signed away his soul to the Evil One in exchange for the talent that would subjugate the world and produce him a mine of gold;" such effect as he produced on Malibran, who at first would not believe in his superiority, and then fainted away in her box, unable to bear the superhuman power of of his genius—such moments are known to have occurred in Joseph's life. It is possible that his profound contempt for all that is humbug, and his perhaps too eager avoidance of effect in the least sought for, may be the reason of his more quiet, though profound, success.

Those who have not heard Paganini will most likely find the ideal of which their imagination dreams in Joseph, the most accomplished violinist of our days. His amiable character, his spotless honor, his charming simplicity, have made him as many friends as he has admirers, and surely this is a great happiness.—*Scottish-American Journal.*

SECULAR NEWS.

The cow named First Duchess of Oneida, which was sold for $30,600 in 1873, is dead.

Edmund de Pressense, D. D., the Protestant divine and well-known writer on theological subjects, has been appointed Secretary of the French Legation at Washington.

The capacity of the largest European churches is stated as follows: St. Peter's, 54,000; Milan Cathedral, 37,000; St. Paul's, 25,000; St. Sophia, 23,000; Notre Dame, 21,000; and St. Marks, 7,000.

The ladies of the Presbyterian church gave a festival at the Grand Central Tuesday night last, and we are glad to learn they were well repaid for their trouble.—*Durham Plant.*

The peaches are nearly all killed in this section. There may be a few left—but only a very few. The cherries are all killed, and the crop of apples will be small. The pears are also killed.—*Lenoir Topic.*

The fish law, as it now stands, makes it unlawful to take fish except with hook and line from the 1st of April to the 10th of June, from the Catawba, South Fork, Pee Dee and Yadkin rivers, under a fine of not less than $100 and not exceeding $300.—*Southern Home.*

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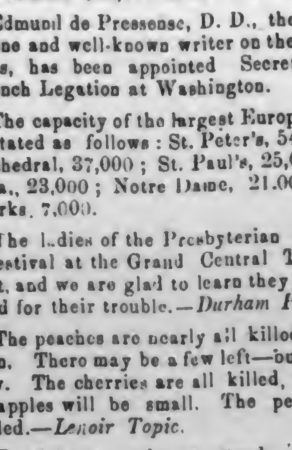

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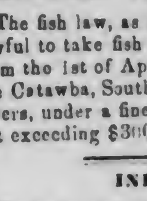
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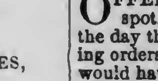
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The Presbyterian.

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For the N. C Presbyterian.

THE LATEST NEWS FROM OUR MISSIONARY IN SOOCHOW.

THREE ADULTS AND TWO CHILDEN RECEIVED INTO THE CHURCH.

Our Saviour Himself tells us that the beginning of a Christian church is as the sprouting of a grain of mustard seed. The progress of truth when it is preached in a heathen land is always slow at first. From the nature of the case this must be expected; those in Christian lands must be patient with their missionaries and not be weary in well doing because the latter cannot in a year or two sow the seed, make it ripen, and have a great and glorious ingathering of souls. It would, however, be unreasonable, and would show a great lack of faith if missionaries and their supporters did not confidently expect that truth must conquer in the end.

In Soochow we have had our time of working in hope. Year after year we have watched our little flock and felt distressed because it is was so small. All we can do is to work in faith, trusting in the exceeding great and precious promises. But this year we see some fruits of our labors. A woman who first joined the church more than ten years ago, but had for some years refused to be numbered among God's people, recently sought admission into our church. This change is, we hope, the result of the Spirit's influence in her heart. Miss Safford's kindness to her and good influence over her seem, so far as man can see, to be the means by which the change has been wrought. She was received into the church at our last communion and her grandson, a child about four years old, was baptized. At our next communion we expect to restore to church fellowship a young man whose privileges have been for a year suspended. His case is hopeful: he was disciplined on his own spontaneous confession, and is restored at his earnest request. He is teaching in Mrs. DuBose's boarding school, and is, of couse, under good influence. We also expect to receive at the same time on profession of her faith a woman thirty-five years of age who has for two or three years sought admission into the church. She was first brought to know the truth under Miss Safford's influence, and for years looked to her as her only spiritual guide. She is now Mrs. Davis' servant and has been for several months receiving daily instruction. She tells the women, who come in great numbers to see Mrs. Davis, that she believes in Christ: she makes known the Gospel according to her ability; she tries to learn more of the truth day by day; is learning to read the New Testament; at family prayer she pays the closest attention. Her oldest child, a daughter, has married and, according to Chinese custom, belongs to her husband's family. Her other child, a little boy five years old, will be baptized when she joins the church. He is pupil in one of our schools, and receives Christian instruction daily. All together they are not many—three adults and two children, but we are very happy to have this much encouragement. The general outlook is very encouraging. We who are here in the field see many indications of God's watchful providence and care over our work.

THE PEOPLE ARE BECOMING ACQUAINTED WITH THE GRAND FUNDAMENTAL DOCTRINES OF CHRISTIANITY.

Day after day many influences are at work bring the millions of this province to a knowledge of the truth. Multitudes hear the word daily in our street chapels; about two hundred children are in our schools taught the way of life; crowds of women and girls visit the missionary ladies and learn more or less of Christian doctrine; books and tracts are distributed by the thousand; in all these ways the truth is shining forth into this heathen darkness. A few days ago Mrs. Davis and I went to a small village near Soochow. I went along the streets selling books and tracts, while she remained on the boat and talked to women and girls who came on board to see her. She also went ashore for a short time and paid an interesting visit to the family of one of the villagers. The female members of this family treated her with great kindness, and insisted on her coming again. We found some of both sexes who had heard the Gospel and remembered not a little of it. I never go out into the country around Soochow without meeting men who have some knowledge of the truth as it is in Jesus.

THE PEOPLE ARE LEARNING THAT THE LIES CIRCULATED CONCERNING MISSIONARIES ARE MADE OUT OF THE WHOLE CLOTH.

The most common fable is that we give medicine to the scholars who come to our schools, and to any that we can get under our influence, especially church members, in order to make them believe what we tell them. We have had during the past year in our schools forty pupils. The second child that came spent his first hour in our house crying because he thought that we were preparing a dose for him. A few days ago three of our scholars came in to evening family prayers. Some come every day. Sometimes half a dozen of them are present. As these three boys were bright and intelligent, we all had a pleasant chat after prayers, and I sent them away just before 9 o'clock, fearing that their parents might grow uneasy about them. The parents of one of them, not knowing where he was, searched for him, and all their neighbors learned that they had been anxious on the child's account. When the parents learned where the boy had been they and their neighbors, alike foolish and unreasonable, concluded that the foreigners had evil designs upon their child, that they would give him medicine that would produce some fearful effect upon him. The strength of their delusion lay in its very vagueness. So they took him from school. But the lad himself knew that the fears and suspicions of his parents was sheer nonsense In a few days he returned to the school. All the scholars know that after months of attendance no medicine is given them, and having learned what the foreigners really are, the positive truth displaces the vague falsehoods which thousands of Chinamen believe.

OFFICIAL RECOGNITION AND PROTECTION.

One of the most encouraging features of the present aspect of affairs is that we have at last official recognition and protection. Our stay in Soochow has long been ignored rather than allowed; we have been simply disregarded rather than tolerated. Of course, the officials know that we are here, but they pretended to ignore the fact that we resided in the city or had any right to do so. Our being formally and officially recognized was brought about in the following manner. A few years ago a gallant young Englishman named Margary, passed through China till he reached the extreme southwestern province, Yunnan. His object was to determine which is the best overland route from India to China. He carried passports given him from Pekin, but was nevertheless murdered at the instigation of the Governor of Yunnan city. His murder was an abominable outrage and an eternal disgrace to China. The English were furious and war was imminent, for the Chinese Government refused to punish the officer who perpetrated the disgraceful crime. Something had to be done to quiet the English, and as they are very anxious to have China open to commercial intercourse, the Chinese Government agreed to open several new treaty ports. The present Empress who holds sway during the minority of the youthful Emperor has ordered the Chinese officials to take better care of foreigners. The officials would like to drive foreigners from the land but one was murdered while trying to find a road for commercial intercourse connecting India and China and behold! The result is that several new ports are opened. It is evidently bad policy to kill the foreign devils: that is the way in which the matter presents itself to the high officials who guide the affairs of the nation. If a few more Englishmen are put out of the way as Margary was, the whole county will be open to foreign intercourse. The result of this conviction is that the officials have been ordered to take care of the lives of foreigners. Accordingly one of the secretaries of a district governor in Soochow has been instructed to take charge of the foreigners who reside in the city, or who come to Soochow on a visit. A proclamation has been issued which states explicitly that foreigners have by national treaty the right to open chapels, hospitals, or schools, to rent land and build foreign houses thereon. This is the best thing of the kind that I have seen. When the governor's secretary called to give me a copy of the proclamation, I pointed out to him that the phrase "*rent land*" was not "*buy land.*" "O well," he replied, "it is all the same; if you wish to buy land there will be no trouble made about it." According to Chinese theory the land is the Emperor's and cannot be alienated. Foreigners refuse to become Chinese citizens for that would be to forgo the right to be protected by their consuls. There is here a difficulty theoretical but not real. No objection is made to a foreigner's holding land in China. He is not allowed to *call it his*, but can employ a native to buy the land in his own name and then deliver all the papers into the foreigner's hands. The transaction is virtually a sale, and is perfectly safe. The original owner lays no claim to the land: the foreigner's agent makes no claim to it. The purchaser takes possession of the property. The official who has jurisdiction over the place where the land is gives the foreigner a proclamation telling the people not to molest him: he builds his house and remains in quiet possession of the same. The people flock to see the new house and the foreign lady who can speak Chinese and the only inconvenience is that more come than can be received.

WE SORELY NEED LARGER PREMISES.

We are living in a rented native house which is too small to suit the demands of our growing work.

Many women come to see Mrs. Davis during the week and a very common question is, "which is your worship day?" It is a very natural question: they hear Mrs. Davis and her woman urging the importance of worshiping the one true God. "Well, how do you worship Him? Do you burn incense and candles? Do you bow down and knock your foreheads on the ground? Or do you recite passages from your books?" Of course the proper reply is, "Come on worship day and see." But we cannot give this invitation. We cannot hold services in the street chapel because it is too near the street. When we would sing, there would be a great rush into the chapel. When we would read, the unlimited crowd would talk and walk about. And when we stood up to pray there would be so much talking and commotion that there could be no solemnity or profit in the service. It is easy to simply preach in the chapel. For there is only one foreigner present and he is on the rostrum whither the people are expected to look. There is no foreign lady present to distract the attention of the audience from the services, and by simply sitting still tempting the women to come and talk to her. There is no singing, no rising up to pray, or sitting down to hear. If the people were like the country clown who went to church and afterwards said, "I didn't understand much but I rose and fell with 'em every time," it would be easy to hold services in the street chapel. The trouble is that here they rise but they do not fall. They walk around and stare at anything or put a question to anybody that specially attracts their attention.

We cannot ask the women to come and see our manner of worship for the school-room is the only place where we can hold Sunday services. And it is too small to seat any besides the scholars and our family. If we had a larger place we could have on Sundays an audience of two hundred. Many of these would be women and girls belonging to the middle class of society, the class to whom we look with deepest interest and hope. In a year thousands would learn the way of life who have little or no prospect of learning it unless they come here, for we are the only Protestant missionaries in this end of the city. We are as those who walk along the high margin of a swift stream which is sweeping thousands into destruction. We would save the wretched drowning souls but we cannot reach them. All we can do is to wring our hands in agony and implore Christians in our native land to send us the means that we need.

JOHN W. DAVIS.

Soochow, China, April 5th, 1880.

For the N. C. Presbyterian.

ABSTRACT OF PROCEEDINGS OF FAYETTEVILLE PRESBYTERY.

This body met at Laurel Hill, N. C., April 21st, 1880, and was opened with a sermon by Rev. Wm. S. Lacy, from Psalm xix: 10. All the ministers were present and 29 ruling elders

Rev. N. T. Bowden was chosen moderator and Messrs. W. J. Stuart and D. McIntyre clerks.

Rev. E. McNair, D. D., of Ouachita Presbytery, and Rev. S. C. Alexander, of Mecklenburg Presbytery, being present, were invited to sit as corresponding members.

The usual committees were announced by the moderator.

The committees previously appointed to install Rev. Roger Martin pastor of Centre and Shoe Heel churches, and Rev. John H. Coble pastor of Laurinburg church, reported the discharge of these duties.

Several visiting committees reported churches visited.

HOME MISSIONS.

The average salary promised laboring ministers is $714.

Sustentation—For the year 30 churches gave $214 97, 20 churches gave nothing. Amount appropriated for 6 months—Harmony church $25, Cameron $25, Salem $25; total $75.

Evangelistic Work—Twenty churches gave $130 81, 30 sent no contributions; 4 churches paid to colored evangelistic work $12 50. Invalid Fund, 25 churches gave $137 16 and 25 gave nothing.

Supplies—Tirza: Rev. N. McKay, D. D., one Sabbath and sacraments; Lebanon (by request): Rev. E. McNair, D. D., one Sabbath and sacraments; Rockingham: Rev. Roger Martin, one Sabbath and sacraments; Galatia: Rev. A. McQueen, one Sabbath and sacraments.

The following resolutions appended to said report were adopted:

Resolved, 1. That the Presbytery urge the officers of our churches to make more vigorous efforts to pay the salaries of their ministers promptly at the time appointed in the call sanctioned by Presbytery.

2. That the treasurers of our churches be instructed to pay over all benevolent contributions to the treasurer of Presbytery at the end of every two months from the first of each year.

The report of the Treasurer and his vouchers were reported to the Finance Committee.

The report of the committee on the resolution to General Assembly was adopted. This is an encouraging report.

The committee to prepare a suitable biographical sketch of Rev. Archibald Baker, deceased, presented their report, which was accepted, and a copy ordered to be forwarded to Mrs. Baker. Sessional records approved.

COMMISSIONERS TO GENERAL ASSEMBLY.

Rev. Joseph Evans and Mr. Daniel McIntyre, principals; Rev. D. Fairley and Mr. A. S. Baker, alternates.

Shoe Heel church, Robeson county, N. C., was chosen as the place, and Thursday before the third Sabbath in October, 1880, at 11 o'clock a. m., as the time for holding the fall session of Presbytery.

The Committee on Education made their report.

Messrs. Frank P. Harrell and Lanchlin A. McLean, having completed their theological courses, having delivered their usual sermons and lectures, and having sustained the usual examinations, were duly licensed to preach the Gospel. They obtained permission to labor without our bounds for the next six months.

One candidate was taken under our care.

Presbytery ordered $50 of Mizpah church fund to be paid to Rockingham church.

Rev. D. Fairley reported on colportage.

Historical sketches of churches were ordered to be forwarded to Rev. J. Rumple, Salisbury, N. C.

Home Missions Committee submitted bylaws, which were approved. The usual missionary meeting was held Saturday afternoon. Addresses were divided, and a collection amounting to $33 taken up.

VOTE OF THANKS.

Resolved, That the hearty thanks of Fayetteville Presbytery are due and are hereby tendered to the congregation of Laurel Hill church for their generous hospitality to its members during its present sessions, and that the pastor be requested to read this resolution from the pulpit.

This *short* abstract is published, as the Stated Clerk hopes to have the *printed* minutes out in two or three weeks.

J. P. McPHERSON, Stated Clerk.

For the N. C. Presbyterian.

JACOB'S WRESTLING.

"And He said, Let Me go, for the day breaketh. And he said, "I will not let Thee go, except thou bless me."—*Gen.* xxxii: 26.

BY REV. OLIVER CRANE, M D.

On Thee, Thou great Unknown,
Am I dependent,
For I am here alone,
Without defendant:
If Thou wilt mercy show
And not oppress me,
I will not let Thee go,
Except Thou bless me.

The struggle has been long,
And strength is failing,
I know that Thou art strong,
And all-prevailing,
But bodings darker grow,
And fears distress me;
I will not let Thee go,
Except Thou bless me.

I know the night is past,
And day is breaking,
But I upon this cast
My all am staking;
I cannot bear the blow,
If Thou repress me,
I will not let Thee go,
Except Thou bless me.

The morning light will bring
Impending danger;
To Thee alone I cling,
A lonely stranger;
O save me from my foe,
And now redress me,
I will not let Thee go,
Except Thou bless me.

I would not, though I fall,
Be Thee impugning,
But let me now prevail,
In importuning;
Since all to Thee I owe,
Bid hope possess me,
I will not let Thee go,
Except Thou bless me.

Thy seal is on me set,
And I am halting;
But Thou, though maiming, yet
Art me exalting:
Thou dost a name bestow—
As prince address me,
I will not let Thee go,
Except Thou bless me.

Thou Messenger Divine,
From heaven descended,
O! make me henceforth Thine,
Till life is ended;
Thou canst o'ercome, but O!
Do not suppress me,
I will not let Thee go,
Except Thou bless me.

THE SERMON ON THE MOUNT.

Four benedictions are bestowed on the passive virtues, four on the active. To bear poverty with lowly resignation to God; to mourn, and yet trust that all is for the best; to reproduce the meekness which Jesus Himself displayed, and to endure trial and persecutions loyally for His sake, are the negative graces demanded as conditions of membership of the New Kingdom. But active virtues are no less required: the hungering and thirsting after righteousness, which finds its food in fresh, joyful, continuous acts of goodness; the mercy which delights to bless the wretched; the purity of heart, which strives to realize in the soul the image of God, and the gentleness which spreads peace around it.

The key-note of all the utterances of Christ reveals itself in these few sentences. His kingdom is at once present and future—present by the undoubting faith in His assurances that it would hereafter assuredly be attained; future in the fact that the realization of its joys was reserved for the life to come. Unlike John, He proclaims that the time of expectation is over; that the New Kingdom has already come as a living power in the soul, diffusing its blessings at once within and around its members. It is established in its rights and duties, to develop and advance henceforth, till its glory covers the earth. In one aspect, it is incomplete till its full realization in the distant future; in another it is already perfect, for it reigns in every single soul which has humbly accepted Jesus as its King.

After this introduction, He proceeds to enforce on His disciples the duties of their new relation to Him, and to cheer them by recalling the dignity it confers. "You have, indeed, good cause to rejoice," says He, "and to be brave of heart, for ye are the salt of the earth; the light of the world; a city set on a hill." Mere ostentation, or insincere parade of virtue, were abhorrent to Him, and formed His great charge against the acted religion of the day. But the enthusiasm of true goodness, He tells them, must of necessity be seen and felt. Life is shown by its energy; where there is no active vital power there is only death. He prescribes no lengthened code of duties, but trusts to the ardor and devotion of loyalty to Himself as a perfect equivalent. Drawn to Him by grateful and lowly affection He leaves it to the love of His followers to exceed all precise direction, and outstrip all formal requirements. His kingdom is as strictly under law as any other; but for the endless statutes of earthly monarchies and the equally unnumbered prescriptions of the old theocracy, He substitutes a single all-sufficing law—the law of love which makes each member of His kingdom a law to Himself. All are to give themselves up to Him as unreservedly as He has given Himself up for them.

Intense sincerity is thus made the fundamental demand, and His own personal example their standard and pattern. To be the light of the world, they must needs look to Him, for He had especially applied that name to Himself. They had the immense advantage of example so much more effective than precept. The New Kingdom was only the reflection of His own character, and thus His commands were best carried out by imitating His life; for He Himself was the one perfect illustration of complete fulfilment of its laws. No grudging or partial devotion would suffice. They must heartily conform their inmost being to His image, and shed around them, in their respective spheres, the spiritual blessings which beamed brightest from Himself. Thus calmly, and as His natural right and place He constitutes Himself the grand ideal of humanity, and men feel that there is no rashness or incongruity in His assumption of the stupendous dignity.

Failure however is human, and hence, a few solemn words of warning are added. "Salt keeps and makes sound what would else corrupt. But impure salt may lose its saltness, and once lost it cannot be restored. What was before of blessed use is, henceforth worthless and may be cast out upon the road to be trodden under foot. If you, the salt of the earth, lose your spiritual worth, by faintheartedness, or cloth, or dark unfaithfulness, your needed energy and efficiency are irreparably gone. Who will take your place? You will be no longer fit for the work I have assigned you. If the salt be pure, it will not lose its power; it is the earth and impurities mixed with it, that make it worthless; and so you must put away all that might make you go back, if you would be true disciples. Your lasting worth depends on your devotion to me being unqualified and absolute. You are to enlighten men as the sun enlightens the world. I am the light of the world: you shine in my light; see that, in turn, you illuminate the darkness around you. A light is to shine, not to be hidden. Like a lamp on its stand, it is your office to shed light, and drive off darkness. The beams of your good works must shine before men, that they may honor God, your Father, in Heaven. Like a city set on a hill, you are to draw on you all eyes."—*Geike's Life of Christ.*

PRIVATE CHARACTER and PUBLIC TRUST.

There is nothing more common than to hear it affirmed that in seeking men for public trust, or in putting them into public offices, the community has no right to inquire into their private characters, or to make any serious deficiencies to be found in these a reason for withholding public confidence, or for refusing to bestow that honor and influence justly due to superior ability, which would otherwise be freely and frankly rendered. Now, we altogether protest against the principle involved in this way of talking. In many cases it has greatly helped to keep shameless vice in countenance when this has been associated with intellectual ability, while it has tended to lower the general tone of morality, by the worthless being honored, and the immoral promoted to positions of trust and emolument. It is quite true that mere respectability of personal character is not all in all, and that it would be exceedingly absurd and short sighted to put an incompetent blockhead into a position, the duties of which he could not discharge, simply because his private morals were pure and his general conduct unimpeachable. But, while this is the case, it is still beyond all contradiction that in a state of society in any measure approaching to what it ought to be, the personal character of those who seek to be leaders will not only be carefully scrutinized, but moral excellence will always be an important factor in determining the amount of confidence to be reposed and the degree of honor and admiration to be rendered.

Instead of such a rule being less rigidly applied to public servants it ought to be more so, and, indeed, the extent to which it is so used may very well be taken as a gauge of the current morality and an indication of how general opinion and practice tend. The noble people will be nobly represented and the moral will generally be found in much the same position. If the base, the intemperate, the tricky, the false and the licentious are found in places of trust and honor, it must be taken as an indication, in a free country, that they are a fair average representation of the morality of those who have chosen them, and who, so far, regard them with confidence and honor. And yet, if this is so, and that it is, is beyond all reasonable question, are we not forced to some rather unpleasant and humiliating conclusions, as we—all over this continent—contemplate those who, after all due processes of constitutional winnowing have been gone through, are to be spoken of and treated as the "finest of our wheat?" Of the humblest township councillors up to the highest office-holders in North America, is it to be said in general "They are, mentally, competent—and, morally, respectable?" In very many cases this can truly be affirmed; but, in very many more, it is notoriously and unblushingly the reverse. People have no need to be either censorious or suspicious before coming to such a conclusion. It is acknowledged on all hands, and in too many instances it is even defended. "Yes, he's a drunken, worthless reprobate; but he does the work we choose him for efficiently and well." "His private conduct is, we know, a perpetual scandal; but what have we to do with his private character so long as he attends to his public duties?" "Morally he is tainted to the core, his mouth is full of oaths and his life is a record of social villanies; but he is very clever and speaks well." "Yes, he lies dreadfully; but has he ever betrayed the public interests?" And so the deprecating, apologetic, or positively laudatory phrases go the round, and councillors, aldermen, reeves, mayors, members of parliament, etc., etc., have, not only their private, though ostentatious, iniquities condoned and poo-poohed, but have them even made so sacred that the slightest reference to their existence as a bar to office is too often denounced as far worse than the worst thing condemned, and far more indicative of a bad heart and a worthless character. And so it comes to pass that professedly religious men are not only in many cases represented by rascals, but are often found moving heaven and earth to have these elected; that sober men put drunkards upon their ticket; that foul-mouthed blasphemers are patted on the back by those who claim to have the fear of God before their eyes, and that fathers of families, and patterns at that, often rather chuckle than otherwise over the escapades of their favorites, though these escapades have issued in homes being laid desolate and in lives being blasted for ever more. Nobody at the present time in the slightest degree acquainted with public life or public men, whether in Canada or the States, would ever affect to call such representations into question, but the veto is always ready and the hackneyed excuses is thought always sufficient, "Private character has nothing to do with public trust." "He's a worthless man, we allow, but an able councillor; a drunken reprobate, but a clever alderman; a swearing ruffian, but a capital reeve; a swindling trickster, but a first-rate mayor; an impudent liar, with a brow which has long since forgotten how to blush, but an able M. P., and a highly honorable man: "a"—but there is no use in completing the sentence. It can be duly rounded off with an et cetera, to suit each individual experience. Is this what ought to be? We very much more than doubt if it is. And sure we are it is not what will be when Christianity has assumed its rightful position, and Christian morality has come to exert its proper influence, and to assert and maintain its regal and rightful sway.

GOLD DUST

High stations tumult, but not bliss create:
None think the great unhappy but the great.
—*Young.*

Sunday is the golden clasp that binds together the volume of the week.—*Longfellow.*

To choose time is to save time; and an unseasonable motion is but beating the air.—*Bacon.*

Whatever that be, which thinks, which understands, which wills, which acts, it is something celestial and Divine; and upon that account, must necessarily be eternal.—*Cicero.*

The world's glory
Is figured in the moon; they both wax dull
And suffer their eclipses in the full. —*Aleyn.*

The hand that is closed lets in nothing just as truly as it lets out nothing, and selfishness thus outwits itself. This is true spiritually as well as in temporal and pecuniary matters.

The intellect has only one failing, which, to be sure, is a very considerable one. It has no conscience. Napoleon is the readiest instance of this. If his heart had borne any proportion to his brain he had been one of the greatest men in all history.—*Lowell.*

Friendship is no plant of hasty growth;
Tho' planted in esteem's deep fixed soil,
The gradual culture of kind intercourse
Must bring it to perfection. —*Jeanna Baillie.*

The sentinel picketed to watch the enemy does his duty by giving the alarm it the enemy approaches—not by advancing single-handed to the conflict. So the duty of a christian, watchfully discerning the approach of temptation, is to convey the case to God; it is foolhardiness to adventure into the combat unsent and unprovided for.—*Budington.*

Every failure is a step to success; every detection of what is false directs toward what is true; every trial exhausts some tempting form of error. Not only so, but scarcely any attempt is entirely a failure; scarcely any theory, the result of steady thought, is altogether false; no tempting form is without some latent charm derived from truth.—*Whewell.*

God doth not need
Either man's work, or His own gifts; who best
Bear His mild yoke, they serve Him best; His state
Is kingly. Thousands at His bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait.—*Milton.*

THE SWEET GALILEAN VISION.

M. Renan has been discoursing of Christianity in a patronizing way before London audiences. By soft words and sweet phrases he seeks to ingratiate himself with the Christian public. The "Sweet Galilean Vision" he terms Christ's earthly ministry, and this leads the London *Spectator* to pay its respects in this wise:

"If Christ were really what we hold him to be—one who, being in the form of God, thought it not a thing to be grasped at to be equal with God, but made himself of no reputation, and took on him the form of a servant, in order to raise human life up to his own level—there was much more in his teaching that was not sweet than that was sweet, much more that was severe, much more that savored of the fire which he came to send on earth, and which he saw in spirit already kindled, than of that mere fragrant and gorgeous lily of Eastern imagination, to which Mr. Renan is so much in the habit of comparing it. For a different reason, still less can Christianity be praised as a "Sweet Galilean Vision," if it is what M. Renan believes it, that is, if it is only one amongst many equally legitimate and equally striking blossoms of the human spirit. * * * That is sweet which adds to the beauty of the universe without increasing its burdens. If Christianity be true, it has increased our burdens for our own good, in order that, in the immortal life, our burdens may be far less heavy and our hearts lighter. If it be false, it has increased our burdens to no purpose, in order that millions might strive for a kind of life which, though it may have a beauty of its own, is no more incumbent on men than any other kind of life which the moral genius of man might devise, and is infinitely more difficult, laborious, and indeed impossible of attainment. In neither case does it deserve to be patronized as a mere rare and lovely flower of Eastern growth. It is either a supernatural religion of most arduous obligation, or a superstition of a most arbitrary kind—either a fire to burn up half our nature that it may glorify the other half, or a fire to burn up one-half that it may indurate and mutilate what remains. Whichever of the two it be, it is not a "sweet vision," but either a very awful or a very terrible vision. If the vision of the worm that dieth not and the fire that is not quenched, be true, it is sufficiently dreadful; if it be false, it is sufficiently shocking. In neither case is it very sweet. There is something in the honeyed words which the Pantheists of the new culture use about Christianity, that seeme to us worse than the bitterest sneers of the old infidelity. They talk of a very sweet thing in costumes."

CONSECRATION.

[A friend sends the following paper which that devoted servant of Christ, the late Rev. M. J. Wallace, of Arkansas, prepared and adopted for the rule of his life.]

1. I throw myself on the mercy of God entirely through Christ for salvation.
2. I throw myself wholly into the service of God, as my life-work.
3. I cast myself on the wisdom of God, for direction.
4. I cast myself wholly on the faithfulness of God, for support.
5. I look wholly to God for whatever reward He may give me.
6. I take God alone for my portion, in time and eternity. I hang my soul, my life, my happiness, my all upon God in Christ, and this without reserve and forever, cutting loose from all else and binding myself and my all in Christ.

Psalm cxvi: 16. O Lord truly I am Thy servant, &c. Read the whole Psalm.—*St. Louis Presbyterian.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

Greece has a new Episcopal newspaper, the *Voice of Religion*, published at Athens.

The French Council of State has decided that bishops are to be styled in decrees Monsieur, instead of Monseignenr, the latter term being contrary to the law of 1802.

Owing to the intended expulsion of the Jesuits from France, renewed rumors of the selection of Jersey as a place of refuge for a large body of that fraternity are in circulation.

The Viceroy of Egypt has given to the mission of the United States Presbyterians $40,000 in property, and the donations of the Maharajah Dhuleep Singh have amounted in all to $80.000. It has thirty-five stations, nearly 1,000 communicants and 1,200 pupils.

The Rev. Chas E. B. Reed, Assistant Secretary of the British and Foreign Bible Society, in a paper read at the Mildmay Conference in 1878, estimated that 150,000,000 Bibles or parts of the Bible had been circulated in the past seventy-five years.

The Rev. Dr. Somerville, the Scotch evangelist, is holding meetings in Florence, Italy, and the National Theatre, which holds 1,500 persons, has been crowded, hundreds having been unable to gain admission. The people desire him to secure the largest theatre, which holds 3,000 persons.

Professor Lagarde, of Gottingen, has contradicted in the German papers the story of a MS. of the Apostle Peter having been found among the papers of a deceased Swedish Jew at Jernsalem, and of the British and Foreign Bible Society having vainly offered £2,000 for it. He has been at the pains of writing to the President of the Society, who informs him that the story is quite unfounded.

Military chaplains are to be dispensed with at the end of the year in France. The Roman Catholics have not yet decided what to do, but in all the garrison towns where there is a church the Protestant ministers will go personally to the barracks to invite the soldiers to attend service on Sundays. There are sixty-four garrison towns which have no Protestant place of worship, and in these ministers on special mission will ask permission of the mayors to receive soldiers in one of the halls of the mairie.

A Brahmin's estimate of missionary work is given by the Rev. Dr. Chamberlain, of the American Presbyterian Mission at Arcot, India, who says that after one of his Bible lectures a Brahmin asked permission to say a few words, and proceeded thus: "Behold that mango tree yonder. Its fruit is approaching to ripeness. Bears it that fruit for itself? From the moment the fruit is ripe till the last mango is pelted off it is assailed with sticks and stones by every passer-by, till it stands bereft of leaves and bleeding from its broken branches. Is it discouraged? Does it say, If I am barren no one will pelt me? Not at all. Next season the buds and fruit appear again. That is a type of these missionaries. I have watched them well. What do they come here for? Not for gain; some of our clerks get more than they. Not for an easy life; see how they work! No! They seek, like the mango tree, to bear fruit for others, and this, too, though treated with much abuse. Now, what makes them do all this for us? It is their Bible;" and at the end of an eloquent defense of that book he said: "Do what we will, it is the Christian's Bible that will sooner or later work the regeneration of this land."

The Brahmins in India are divided by the question whether the water of the Ganges, their holy river, will not lose its sanctity after it has been bridged over by Europeans.

The *Kafrarian Watchman* states that the thirtieth session of the Board of Revisers of the Bible into the Kaffir language has just closed. The work done was the revision of the Psalms from the first to the seventy-first.

The decrees on the religious orders have been extended to the French colonies. The Jesuits have establishments in Bourbon and Madagascar, and other unauthorized orders are also represented in the colonies.

Pope Leo XIII. is said to have made himself very unpopular with the Italian clergy by his district discipline and by his having withdrawn from the higher clergy much of the patronage and power of nominating to the vacant benefices which they have hitherto enjoyed.

NORTH CAROLINA PRESBYTERIAN.

The Presbyterian.

JOHN McLAURIN - Editor

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SUPERFICIALITY.

The great Fichte it is said almost desired "taxes on knowledge" to allay it a little.

The world has made giant strides in this respect during the last century. The media for conveying information have been so greatly multiplied that the diffusion of knowledge may be said to be general. Even the young can remember the time when books, periodicals, newspapers and general literature were much scarcer than at the present time. The newspaper, as it is now known, is a very modern institution. The average man is much better informed than his ancestor of fifty years ago. This state of things will render the man of encyclopedic attainments an impossibility for the future. It has already introduced an era of specialists, and this tendency will doubtless prove a growing one. The departments will be divided and subdivided until excellence in any one division will require exclusive attention to a very small arc of the universal circle. This will no doubt insure a higher standard in every department in which there is competition. The result will therefore be a good one. But in general there will be great and increasing danger of superficiality growing out of this general diffusion of knowledge. A comparison between the older and more modern literature will reveal this danger; the modern style is undoubtedly less heavy than the older, and alas! the matter is considerable *lighter* also. Compare any late work with one written on the same topic in the long s and ck period and in the majority of instances the more recent work is a very weak dilution, more easily swallowed perhaps and more palatable but with far less solid, substantial nutriment in it.

It is a question whether the multiplication of vehicles of information is an unqualified advantage. Here comes in the proverb of "the man of one book"; there is a wholesome and suggestive truth underlying the old adage, though in its literalness it may be a falsehood. It is not what is taken into the intellectual stomach, but what is *digested* that gives muscle to a man's thought. The most hopeless case is the man who reads incessantly without reflection. Some men devour books so voraciously, and in such variety, that they are afflicted with mental dyspepsia and their constitutions are ruined. Others are inveterate *tasters;* they never eat anything but only *nibble;* their stereotyped phrase with reference to a book is, *"I have dipped into it" "I have glanced at it."* After sampling it they lay it aside with the delusive idea that they will read it at some future time. But it is never done. New specimens are sampled and likewise laid aside and the library instead of being an association of the man's friends, counsellors and companions, becomes instead, a cemetery where they are affectionately, tenderly and even reverently buried. This "dipping into" and "glancing at" becomes a confirmed habit, and confirmed superficiality is the result.

LAYING OF CORNER STONE.

We learn that the band of active Presbyterians of Ebenezer colored church, Newbern, N. C., have felt encouraged to buy their lumber and begin their building. On Thursday, May 13th, in hope and fear, with prayer and psalms, they laid their beautiful marble corner stone, a present from Mr. Geo. W. Claypoole, the skilled marble worker of Newbern. The ceremonies were introduced by Rev. L. C. Vass, pastor of the 1st Presbyterian church. Appropriate addresses were made by Rev. A. A. Scott, educated at Lincoln University, and now serving the church, and by Ruling Elder George H. White, attorney at law. The colored Masons, in full regalia, increased the interest by their beautiful rites, and the Newbern colored band added excellent music. In the presence of a large audience the stone was set in its place, with prayer, in the name of the Father, and the Son, and the Holy Ghost.

Since the appeal of Ebenezer church for help appeared in our columns they have received from several sources, some without any name, $35, and from gifts on laying the corner stone $13, making $48. This leaves $500 to be raised in order to get $100 promised conditionally. Surely kind friends will now come up to help "Ebenezer," that this work begun thus may not stop until it is completed for worship. Help Christ in the person of His poor children. Send any gift from $1 on to any point along the line to $500 to to the acting treasurer, Rev. L. C. Vass, pastor of First Presbyterian church, Newbern, N. C. For fear you may forget send at once. Who will be first, and who will be the largest contributor?

PUBLIC INSTRUCTION IN NORTH CAROLINA

The Annual Report of Hon. John C. Scarborough, Superintendent of Public Instruction of North Carolina, 1879, lies before us. This report is to the Governor, and contains information and statistics of the public schools, but as the General Assembly of the State was not in session at the time of its preparation, recommendations for the improvement of the school system and the increase of the school fund are reserved for the next annual report, to be submitted to the Assembly at its regular session of 1881.

While we do not call into question the propriety of the course pursued by the Superintendent, we could wish that the public might be informed as to the plans proposed, particularly for the increase of the school fund, and the more that now, if we do not fail to discern the signs of the times, there is a disposition among the people to urge forward educational reform. We content ourselves with a very general review of the report at hand.

It appears from the report that the number of children in the State between the ages of six and twenty-one years is, of whites 271,348, and of colored 154,841. Attending the public schools at any time from September 1st, 1878, to September 1st, 1879, there were 153,354 white children, and 85,215 colored. Average attendance: white, 93,951; colored, 56,837.

The number of school houses is, for whites 2,487; for colored 970. Number of public schools taught during the year, for white children, 3,605; for colored 1898. Value of public school property, for whites, $109,597 50; for colored, $33,971 60. Number of white teachers of all grades, 2,423, and of colored teachers, 948. Average length of school terms 9¼ weeks, and average salary of teachers $22 14.

The total receipts from poll and property taxation amounted to $288,613 21; from all other sources, $184,588 13. Total, $473,201 34. On hand September 1, 1879, $147,211 79.

There have been paid to the graded schools, white and colored, from the Peabody Fund, $3,600; to the University Normal School, $600, and to the State Colored Normal School, at Fayetteville, $500. Besides these sums $2,000 have been paid by Dr. Sears, but not through the Superintendent's office.

Two hundred and ninety-two students attended the University Normal School, and 93 attended the Colored Normal School.

The tabular statements are well gotten up, and show the details in a business-like manner.

NOTES AND JOTTINGS.

Thanks to the Marshalls of the Davidson College societies for an invitation to attend the commencement exercises—also to Marshalls of Franklin Literary Society of the Horner school of Oxford, N. C., for a similar compliment.

Our "News Notes" will be found specially varied and interesting this week. On account of its timeliness we call special attention to an article on first page from *Canada Presbyterian* entitled "Private Character and Public Trust."

The *Charlotte Observer* says:

Rev. L. B. Gibson, colored, who had attended the negro Horne as his spiritual adviser and conducted the services at the gallows, afterwards accompanying the remains to Mt. Mourne, where they were buried, reported to us that during Horne's confinement in prison and since his execution, he has discovered that many of the colored people were ignorant of the fact that burglary is a capital crime.

We have thought as much, and no pains should be spared to let the fact be known that by the laws of North Carolina, the penalty of burglary is death.

The catalogue of Davidson College is before us. The students number 112, from North Carolina, South Carolina, Georgia, Tennessee, Alabama, Arkansas, Florida, Louisiana, and Texas; the three States first named being most largely represented. The scope of instruction at Davidson is wide and the variety great. The faculty is composed of gentlemen of thorough attainments and educational skill. An atmosphere of the highest morality surrounds the students. All in all Davidson College, as a training school for young men, has no superior in the country.

It is superfluous perhaps to state that the N. C. Medical Society which assembled in Wilmington last week is a very highly intelligent and, in the main, dignified body of gentlemen. They left a very fine impression, we feel sure, upon our community. One thing, we are disposed to bring into prominence in this connection. The committee of the New Hanover Medical Society having in charge arrangements for the excursion to Smithville, complimentary to their guests, decided to furnish no liquors for the occasion. Too often accompanying invitations, the assurance that there will be an abundant supply of whiskey, is heralded through the press as an inducement to those invited to attend. A very gross compliment, if indeed it is a compliment, to the guests. All honor, we say, to those who adjudged that the Medical Society of North Carolina might be regarded as occupying a position not to be reached by such groveling inducements. We trust the worthy precedent will be generally followed.

We really thought we were fully up to the measure of commendable enterprize, in delaying our paper so as to give our readers the sermon of the Moderator of the General Assembly at the earliest possible moment after it was delivered. But we were slow in comparison with those who 'took no note of time,' and recorded the act before it was done.

The *Central Presbyterian* pays the following just compliment to the sermon: "We regret exceedingly that the pressure on our columns this week, and the late hour at which the copy was received, compels us to omit some portions of the sermon of the Rev. Dr. Joseph R. Wilson, the retiring Moderator. Of course this impairs it somewhat, but we have attempted to preserve the train of thought. We like the sermon exceedingly; first, because it is *timely;* Dr. Wilson has chosen the right topic; secondly, it brings out with the perspicuity of light the true idea of a healthy Church, showing us what it ought to value. The style and the matter are alike admirable. It is published one day in advance of its delivery.

[Copy was mailed from this office on the 13th inst.—seven days in advance of delivery of the sermon.—ED.]

The *London Weekly Review* takes a very sensible view of the appointment of a Roman Catholic—and such a Roman Catholic!—to the viceroyalty of India. What follies and what wickedness are committed under the name of charity:

"The appointment of a Roman Catholic to the post of Viceroy of India is naturally causing a great deal of indignation among the Protestants of the United Kingdom. Why the government should have appointed Lord Ripon, whose accession to the Church of Rome made so much stir some little time ago, and who has since signalized himself by his zeal in promoting the interests of his new religion, is indeed strange, when there were so many other men, not in the service of Rome, as capable, or more so, to fill the most important post under the Crown. Surely, if there is any place in the world where the religion of Great Britain—which is still Protestant, in spite of all efforts to make it otherwise—should be represented, it is India, with its multifarious creeds and religions. To appoint a Roman Catholic to supreme command there is practically to show the Hindoos that we do not care much for the religion we are endeavoring to teach them, and to cast a slight on those Protestant missionaries who have worked so hard and so well in spreading the knowledge of the Gospel in India. No wonder there is great rejoicing at the Vatican over the appointment.

In response to our request, the Charleston *News and Courier* kindly furnished us advanced copy of the first day's proceedings of the General Assembly. The report, full and complete, as from that enterprizing journal, we give in its appropriate place.

We feel entirely warranted in saying that the proceedings, as they transpire, will be given in a complete and thoroughly satisfactory form in the *News and Courier.* As our reports must necessarily be condensed, we advise all who desire to have the full account of the proceedings to send forty cents at once to the journal mentioned.

NEWS NOTES.

We specially invite news from all quarters for this column.

HAYWOOD CHURCH IN ORANGE.

A friend writes that a delightful communion service was held at Haywood church on 16th inst. Rev. P. R. Law, who serves the church, preached to a very large and deeply interested congregation. Four persons were received into membership. The congregations are increasing and both pastor and people are greatly encouraged.

SOUTH RIVER CHAPEL.

South River Chapel in Wilmington Presbytery on the 15th inst., made out a unanimous call for the pastoral services of Rev. A. McFadyen. Mr. McFadyen has been serving the church about nine years as stated supply, and no man could have served more faithfully and acceptably.

BETHEL CHURCH, CONCORD PRESBYTERY.

We have just closed the series of meetings incident to our spring communion at Bethel church, Concord Presbytery.

The congregation was interested and edified by the preaching of Rev. S. H. Chester, of the Presbytery of Mecklenburg. Brother Chester is very near to us, across the Catawba, but this is the first time the people of Bethel have listened to his preaching. This is an instance of the separative power of even a small river.

Seven additions were made to the roll of communicants—two by letter, bring in one family; two on profession of faith, a father and a mother, bringing two families, and three of our baptized children.

We also organized a Ladies' Missionary Society, with a good beginning. G.

May 17, 1880.

WHITE PLAINS.

Dear Brother: Spring communion of White Plains church came off on last Sunday, our pastor, the Rev. H. B. Garriss, officiating, assisted by the Rev. James Kelly. Brother Kelly preached a series of able sermons to the edification of our people. During this meeting there were four additions to our church on examination. This church is in a prosperous condition, under the blessing of God. The pastor labors earnestly for the salvation of souls. He has a call in his hands from Horeb church, Bethel Presbytery, and unless we give him a liberal support we fear he will leave us, for he is worthy of his hire. In view of this call, we hope that our people will be aroused to new energy and retain him where the Lord has blessed his labors. Our church has more than doubled under his ministration. We hope, however, the cup of Horeb may be filled to overflowing with the blessings of salvation to the souls of her people. M.

Jarvis, May 14.

MILTON CHURCH, ORANGE PRESBYTERY.

Dear Brother McLaurin: Last Sabbath (9th inst.) our hearts were greatly cheered by receiving to the communion of our church twenty persons. For a long time we had felt the great need of such a season of refreshing. And some hopeful indications were found in increased congregations and more serious attention to preaching. Meanwhile the meeting was commenced by our Baptist brethren, who were visited by Rev. W. E. Hutson, one of their evangelists. Under his earnest and faithful preaching it soon became evident that a deep religious interest pervaded our community. Christians were quickened, and in pleasant harmony both churches seemed heartily to join in the great work. The meeting lasted for about eighteen days, the Baptist church receiving, I believe, nearly thirty additions, and our own twenty. There are still others that we hope will soon unite with us.

Very hurriedly yours, &c.,
H. T. DARNALL.

Milton, May 11th, 1880.

COLUMBIA SEMINARY.

Mr. Editor: The Board of Directors were in session Tuesday, Wednesday and Thursday (May 11-13). Every member of the board was present for the first time in years. A thorough examination revealed the fact that the Seminary is about $20,000 better off than it was six months ago—$3,500 by gifts, $7,500 by payments from Adger & Co., and $8,000 or $9,000 by increase in the value of investments. A considerable addition has been made to the library, mainly by Rev. J. Douglas' bequest of his personal library to the number of 1,372 volumes. The total number of volumes now in the Library of the Seminary is 20,295.

Rev. J. L. Girardeau, D. D., resigned his Chair of Didactic and Polemic Theology, and, in spite of all entreaty, insisted upon its acceptance, which the Board were finally constrained to grant. Dr. Girardeau's reasons for resigning are not known to the writer. This news must send a thrill of sadness through every heart that desires the continued existence of the Seminary and knows Dr. G. Warm in his affections, magnetic in his eloquence, intensely earnest in his piety, over his teachings are spread the blaze of love and the steady light of metaphysical exactness. The few who have had the privilege of studying under him must ever feel in themselves the influence of the humble genius whom they have learned to love and revere.

The Board abstained from filling this vacancy, for the two reasons that they need time to find a suitable man and are uncertain whether they would have means to pay the salary of a suitable man. They resolved to close the Seminary until this vacancy is filled.

Dr. Woodrow, in a powerful address at the close of the term on Thursday, pronounced the present Senior class the most satisfactory of the last twenty classes. It numbers fourteen. There are seven in the Middle class and four in the Junior. F. P. R.

Columbia, S. C., May 11.

Under date 17th May the gentleman who kindly furnished the above interesting information adds:

"I can now furnish these additional facts: During the suspension of the Seminary Dr. Howe is to receive a salary of $1,500 and to have charge of the library and buildings. All who call to mind that Dr. H. has devoted his life to the Seminary will approve this action. Dr. Woodrow, as he desires it should be, receives no salary, and he has no work assigned him. Dr. Plumer is made Professor *emeritus,* with a salary of $1,000. This is felt to be proper, in view of Dr. Plumer's age. These facts, with those contained in my last, are now current in Columbia."

A lady writing from Charlotte informs us that personal appeals to members of the congregations of the First and Second churches in that city, realized $106 25 for the appeal made by Rev. John W. Davis. The collection was made on April 10th, and the funds forwarded to Rev. Dr. McIlwaine, Treasurer.

We would publish the letter in full if we supposed it would be agreeable to the writer that we should do so. We give this extract: "We were gratified to see the action of Concord Presbytery, and we hope the balance required to make up $200 for our Presbytery will be raised among the different churches. Rev. Dr. Wilson wrote me about the 1st of April that he had then received about $200. I know not what amount since, and we heard that the people of Salisbury had given most liberally, but not the amount. We noticed the $25 in your paper by a North Carolinian, and the $1 from a little boy. If the people could know what amount in all had been raised, and be kept posted, we think it would encourage as well as stimulate others to go to work for Mr. Davis. His appeal certainly should be responded to promptly and cheerfully. I received 50 cents the other day from a very little boy for Mr. Davis, and will hold it as a nucleus, in case a further effort is required of us."

We add that any news on the subject is specially desired, and will be promptly published. In this issue we have further news on the subject.

THE HOUSE OF WORSHIP IN SOOCHOW, CHINA.

Some of the readers of the PRESBYTERIAN will remember that the matter of assisting Rev. John W. Davis in his effort to build a house of worship in Soochow, China, was brought up at the meeting of Orange Presbytery that was held at Washington in March, and that some interest was manifested on the subject. It was resolved by the Presbytery, that we make an effort to raise $200 at least, of the $1,000 that Mr. Davis asks for. A collection was taken up for this object, during the meeting of the Presbytery, and $73 10 were contributed by the liberal people of Washington, together with the visitors to and members of Presbytery. Besides this Mr. Lindsay informs us, that he has received for this object, from Newbern church, $11 25; Chapel Hill church, $4 50; First church, Raleigh, $30 50. Making in all $119 35, that had been sent to Mr. Lindsay before the 22d of April. Since then he has perhaps received more, and I think that Henderson church sent a contribution directly to the Committee, so we do not know the exact amount contributed. But I suppose I am safe in saying that there is something over $50 still wanting to make up the whole amount proposed. It is to be hoped that ministers will bring this matter before the churches as soon as possible. The money is needed. We have no time to lose. Mr. Davis made his appeal some time ago, and is no doubt anxiously awaiting the result. Let us help him at once. It is not necessary for us to stop at $200; perhaps we can raise more. When this amount is reached, it will be made known, through the PRESBYTERIAN.

J. L. CURRIE.

Mr. Editor: The good ladies of Sharon church, Mecklenburg county, by their united efforts have succeeded in raising $42 85 to assist Rev. John W. Davis in building the desired church in Soochow, China. They have forwarded it through the treasurer of Mecklenburg Presbytery to Rev. Dr. Richard McIlwaine. Hoping that the ladies in other churches may respond to the call as cheerfully as did our Sharon ladies, we feel encouraged to think that the $1,000 can soon be raised.

I hope you will notice this in your columns. It may encourage others to try what they can do for our brother in a foreign land.

Very truly yours,
C. H. WOLFE,
Treasurer Sharon church.

Near Charlotte, N. C., May 17.

Proceedings of the General Assembly.

FIRST DAY.

The General Assembly of the Presbyterian Church in the United States convened in the Second Presbyterian Church in Charleston, S.C., on Thursday, 20th May, inst. The church was filled by a large and very devout congregation. The floral decorations around the pulpit were very fine, and standing at the right of the reading desk was a large vase filled with flowers gathered from the grave of the lamented Dr. Smythe.

The opening sermon was preached by the Rev. Joseph R. Wilson, D. D., the retiring Moderator, from Psalm cxviii: 25; "Oh Lord, send now prosperity." The morning prayer was offered by the Rev. A. W. Clisby, of Macon, Ga. The sermon was an admirable discourse, in every way clear, logical and eloquent, and was delivered in a most impressive manner by its distinguished author, whose name is known in all the churches.

MODERATOR'S SERMON.

"O Lord, send now prosperity." Psalm 118: 25.

The poem from which this prayer is quoted, is, throughout, an utterance of the Church: the utterance of gratitude for past experiences and of confidence as to the future. God had, according to His promise, brought her out of a long captivity, but there were still other of His pledges which were to brighten into splendid fulfillments. His special grace was to surpass His special providences; so that where there had been those hidings of His face, harder to be borne than the hidings of his power, there should henceforth be only light; and in this light was the Church to enjoy a spiritual prosperity with which no mere temporal advantages would compare. This alluring prosperity was, however, to come not by miracle nor by chance, nor yet by virtue of a listless waiting on the part of its expectants. The voice of prayer must rise to claim it. The hand of faith must open to receive it. Lifting that voice and extending this hand, each member of the body of Israel and all together as a united whole, are, accordingly, seen to stand, saying: "O Lord I beseech Thee, send now prosperity." What prosperity we already have, maintain, what we do not yet possess, add; but send only that which is real and lasting: and send it at once. Truly a prayer not less comprehensive than earnest!

That in this appeal to her divine Head, is represented the true attitude of the Church in our own day, it were a needless task to illustrate. A still further and larger prosperity is always to be sought in behalf of a living organism whose law is that of progress, and whose decline must begin just so soon as an imagined perfection has been reached;—and this is especially the case where the organism in view is of the nature of a personal existence.

I. There is, therefore, only one inquiry which here demands an answer: what is it that *constitutes* a Church's prosperity; which is equal to the question, how does she best realize the idea of her mission; or to this simpler interrogatory, how shall it be ascertained whether she is in the experience of a healthy growth?

That mere automatic expansion is not indicative of such a growth, we at once perceive by a look at the papacy, wherein mechanism takes the place of life.

That mere extent of territory occupied does not testify to it, we are assured by thinking of those primitive churches whose hands, so soon paralyzed, were joined in a circle the area of which included a great portion of the then civilized world.

That mere breadth of showy foliage fails to give proof of it, is seen in certain well-known specimens of modern ecclesiasticism, not necessary now to be named, which, whilst obtruding to the sight many limbs of bold assumption, are yet able to exhibit but a sparse fruitage of saving truth to the disappointed taste.

Nor, as is sometimes superficially thought, does a growthful prosperity depend for its expression upon the *numbers* whose names serve to swell the rolls of a professing membership—as is witnessed in not a few instances of individual churches, whose communion tables are crowded with nominal believers many of whom are nowhere else felt to be on the side of Christ. It is, indeed, a taking spectacle: that of a vast army gathered beneath the banner of salvation's imperial Chieftain. But, what other than an impediment to its efficiency are those thousands of them who are always faltering in the ranks:—the trembling doubters, the flinching dodgers, the prepared deserters: the images of soldiers only, upon whose ill-fitting and flimsy armor the ring of actual battle is never heard, in whose lifeless hands the blade of conquest is never seen to cut, and upon whose shrinking persons is never discerned the batterings and blood of a persevering heroism? Of what good use are the men who, when showing themselves at their best, are recognized as mere lookers-on where others are engaging the foe: or are known only as loitering murmurers, who, although ready to claim a share in the prizes that may be gained, will not venture beyond the safe margin of the fiery fray to help the struggling winners in its thick: cold, cautious, colorless, cumbersome! It may be well for the Church statistician to reckon up from year to year, the hundreds who have been added to the thousands already registered, and to gather into some imposing total a view of the augmented mass; and all concerned ought to be grateful the while for every fresh mark of gracious increase. But in the Church as elsewhere, people should be weighed rather than counted; and then it would probably be found that it is the clustered twos and threes, shining here and there like mutually-revolving stars amid spaces of comparative emptiness, whose influence of spiritual gravity most serves to maintain the balance of Zion's attractive and progressive forces. The Moravians were never numerous, and yet how great their achievements, how powerful their example, how penetrative their zeal! Numbers are desirable, but only when they constitute a membership whose constancy is as a law of nature, whose fidelity is as a principle of justice, and whose working-energy is as the movement of a tireless heart. Multiplied admissions into the Church ought, therefore, to be regarded not as constituting more a ground for gladness than as furnishing matter for anxiety. Would that our membership were expressed by the very largest figures which hope itself might name, yet who would not prefer Gideon's three hundred devoted followers to those rejected thousands, who, because they could not be trusted against the day of need, were sent back to their homes? Quality has always been more potential than quantity in enterprises where soul was more needed than body. Tares there are—perhaps tares there must be—in the best guarded fields of grain, but it is an "enemy" that sows them, we are told; and woe be to that Church which, for the sake of a boasting and transient appearance of deceptive bloom, is in this matter its own enemy!

Nor is a *wealthy,* necessarily a prosperous, Church. Other things being equal, an opulent membership might be indeed justly regarded as occupying an important vantage position which it were folly to despise. Property sanctified is properly serviceable; and the more of this kind the better. Otherwise, however, it may become even a source of weakness, by fostering a worldly pride in the soil where heavenly humility ought alone to grow. Money is power and power indispensable, but it is not always a helpful power; being such only when expended purely for the Master's sake who has Himself taught us that He is better pleased with the small gifts of the money unostentatiously dropped into His treasury, than with the larger offerings of the few who regard the noisy applause of men as above the silent praise of God. At any rate, His wisdom is illustrated in the fact that the controlling mass of His people is composed of those who have comparatively little of this world's goods—evincing that He, certainly, knows how to render a Church prosperous without the aid of such riches as other kingdoms depend upon. Men of wealth there are among His chosen ones, whose hearts, as liberally disposed as their means are plentifully bestowed, reveal them to the eye of a thankful admiration as truly noble specimens of consecrated Christian devotion; but "not many" of these are called: only enough to show that even in the most difficult walk of tempted life divine grace has power to subdue and to transcend. Assuredly, as things are, no Church is called to mourn over its poverty as if this were a fatal calamity, nor on the other hand to rejoice in the possession of distinguished affluence as if this were a principal good. Have not some of the most flourishing of the historic churches been those which knew not where, year by year, to turn for the maintenance of their worship except to their treasury in God? Has it not been so with the Waldensian Christians? Was it not so, at least for a time and that the most fruitful, with the Free Church of Scotland? Do we not read that this was the case with those early churches which Paul and Barnabas planted, and with that which, earlier than these, glorious Pentecost saw gathered? In fact, is this not true of our own body, which, although emerging from the war stripped almost to nakedness, yet has never ceased its successful efforts to advance its columns of spiritual conquest, at home and abroad? Poorness is thus a positive blessing sometimes; a blessing not disguised but manifest.

II. I now pass, however from a consideration of what does not constitute Church prosperity, to some suggestions as to what does; although knowing beforehand that I am thus about to enter upon territory less secure to the foot than the ground I have just left, and that I might herein walk far without fully overtaking the precise object of my search. In outline it is obvious enough, because it is very large; but in its many details, if these should all be traced, there could be no end to the pursuit of that which I have in view. I will look at it from only three somewhat elevated points of observation as sufficing for a comprehensive survey of the whole.

1. In the first place, a true prosperity is found in the thoughtful purpose of all who represent the Church to maintain, in its unabridged integrity and in its unadulterated pureness, a well-defined evangelical doctrine. Happily for us we inherit from our fathers a scriptural organization whose shining distinction has been its steadfast adherence to the entire revealed word of God, as that exclusive standard of faith and duty apart from which religious belief has nothing valuable to affirm and religious practice nothing laudable to achieve. So that almost the whole history of Presbyterianism is a history of battles under the banner on which was emblazoned this order: "hold fast the form of sound words." To such an extent is this true, that it has even been content to suffer reproach on account of the tenacity with which, with both hands, it has clung to the "thus it is written," and for its readiness to meet with sharp controversial zeal all those whose pseudo-charitable folly has presumed to loosen a single nail or obscure a single opening in the sanctuary of divine inspiration. We thus derive from an ancestry whose labors and endurances on the changing field of polemical disputation have served to shed a lustre imperishable upon our Church's annals, albeit the contention was sometimes over what might seem nothing more nutritious than a dry bone of metaphysical opinion. In these later days, however, has emerged a disposition, visible here and there, to relax the bonds of a theology, which, although fixed in the holiest experiences of God's people, is believed not to be broad enough for covering the advancing steps of "modern thought." Let it be softened, therefore, some are ready to cry, be toned down to a lower key, be relieved of its jagged points, made more humane, placed nearer to the demand of enlightened reason! Allow the several sciences to manipulate and mend it, to clip from it at this angle, add to it at that, reconstruct it everywhere, and render it less severe throughout! Temper your harsh doctrine of original sin with that of a self-resistable depravity; your doctrine of God's absolute sovereignty with that of man's partial independence of the divine will; your doctrine of elective grace with that of personal merit; your doctrine of a limited atonement with that of a universal final restoration; and all your doctrines with those which a philosophy more rational than apostles knew, is prepared to suggest! Amend your Confession of Faith, not merely touching what is obscure, but chiefly as to what is supernatural! Forget that it has stood the test of ages, some of which were more fiercely gladiatorial than the present, and the assaults of foes some of whom were giants taller and mightier than any who have since appeared; forget the baptismal fires of a martyrdom through which every one of those grand old truths has passed, leaving hardly any smell, and nothing of the soot of the furnace upon them, and passed thus unscathed because "One like unto the Son of God" was with them;—forget all those heroic strugglings of the Lord's people who, in sorrow and in joy, have witnessed to the truth which the Holy Ghost himself, lifting it from prophecy and psalm and epistle, conspicuously impressed upon their saintly lives; and, forsaking this wine of centuries, substitute therefor the watery gushings of a weak philanthropy such as influences, and thins, and renders contemptible, the teachings of those who seem to think that, instead of its being man's chief end to glorify God, it is God's chief end to glorify man! The Church grows towards a sure and ever-surer prosperity only when its nutriment is the strong meat of its Lord's own providing, however hard to digest some of it may be, and pines away towards ghastly death when it becomes content to feed from the made-dishes of men's preparation. Sad and dark will be the day whose coming is foretold by some who claim to have already beheld the streakings of its approaching dawn, in which our enfeebled pulpits shall cease to echo the heraldings of men who, strong with the courage of deep conviction, never suffered one note, however discordant to the ear of sinful nature, to fall away from the wondrous psalm of that same salvation which Paul taught, and for which a greater than Paul died. Fidelity to the whole body of inspired truth, is to any Church, not more a dictate of wisdom than a necessity of existence. Let us have God's word, or none! If His all-directing voice shall become faint amongst us, let every other voice, except that which is raised for the revival of His, become dumb!

There is little or no danger on this score, so far as *we* are concerned, do any of you exclaim? Well—perhaps not. But who knows? Other Churches, similar to our own, have not escaped the intrusion of heresies that have entered through unguarded doorways. There is always a temptation to leave ajar the gate where principle may go out to embrace popularity, and where the seductive voice of soft cant may come in to rebuke the faithful tongue of hard candor. How far, already, has maudlin sentiment begun to usurp the power of scriptural statement in the matter of eternal punishment? How far, too, have some gone who would dislocate the frame of our theology so as to leave space for elevating some favorite part—such as the doctrine of the second advent, such as the doctrine of the "higher life"—to a prominency which threatens to overshadow much of the residue? And what, to go no further, mean those murmurings against the sufficiency of an ordained ministry on the part of those who would improve the inspired method by interpolating the evangelism of a self-constituted and irresponsible itineracy? It is by insidious approaches that plausible error creeps to the front; and our prayer for prosperity has sometimes to be lifted in the face of the very goodness itself of men who aim to do well but who are always found to do ill in proportion to the extent of their departure from "the good old paths." Not that there may not be progress in amended methods of doctrinal statement, and in fresh unfoldings of doctrinal interpretation; but never can there be a true progress by means of tunneled short-cuts through the great mountains of doctrinal substance.

2. A second element in Church prosperity is found in such a vital union of all its co-acting parts as shall, more and more fully, verify that text which describes "the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part," making "increase of the body unto the edifying of itself in love." When the Church has visible oneness, such as is evinced in community of doctrinal symbols and in identity of governmental order, much is already gained, that, viz., without which there could be no proper *movement.* But where, in addition, there exists an inward principle at work which is engaged in regulating the very beatings of the Church's heart, as is evinced in this movement being a movement of the entire body as a single mass and towards a common object, still more is gained, viz., that without which there could be no proper *vitality.* Sameness of knowledge as to what constitutes a Church, considered as to articles of belief and modes of polity, may exist along with languor of mutual interest and inefficiency every way. The orthodoxy may after all be a dead orthodoxy, and the most scriptural organization outwardly viewed may be in practice a nullity. It may be an exquisite marble statue, as hard and as cold, although as beautiful: a faultless work of art, but fixed in its place: an object to be admired, but having no other use.

Now the theory of the Church requires us to suppose that it is the body of Christ informed throughout with the Spirit of Christ, apart from which informing Spirit it is not different from any other voluntary association of men, self constituted and self-guided. In this respect, accordingly, it resembles an individual believer, who, with all his outward professions, is of no valuable service unless he has secured the indwelling presence of the Holy Ghost. But when he does possess this life-imparting agent, what occurs? Why, this: in proportion to the extent in which he is thus spiritually pervaded, he is energized not only, but in a way that blends the purposes of his will into a single determination and that puts into harmonious activity all the parts of his being for making this concentred determination effective. Were the Church as a whole, therefore, to be placed in a condition represented by the life of one of its godly members, what would necessarily be witnessed? This: they who rule ruling in concord, and they who serve serving in concert, whilst both of these parties are in equal agreement with the one all-controlling Spirit who sits at the convergent and uniting centre of all. Granted then a *true* Church, and it ought to prove a *vigorous* Church, with its universally diffused vigor manifested in the mutual sympathy of its several vitalized parts. And, if this vitality were complete throughout, what would be further seen? Certainly this: every one who helps to constitute the whole would always be found adjusted to his right place; and, in achieving therein each his own unobstructed work, the edifice would go up apace, story by story, until its cap-stone should be finally laid in heaven and song. The chief prayer of the Church, is, accordingly, for the Holy Spirit, if it would be a Church transfused with a life harmonious, and because harmonious, strong and growthful.

Inasmuch, however, as no such strength-imparting harmony can be expected in the body at large unless it be conspicuous in the service of government, it becomes *us* in particular, fathers and brethren, to see to it that there be no needless jarrings on these "high places of the field," lest a cold thrill of separating influence be sent into the dependent mass below. Unity of official counsel is essential to union of subordinate conduct. But whilst no impact of mind, in those who share the burden of a co-ordinate and co-active Captaincy, can become too close, yet of course must room be always left, in such an incorporation of living forces—and just because they *are* living—for the utmost frankness and freeness of mutual discussion: only ought nothing of this room to be spared for the clashings of jealousy. There is always an atmosphere in Church courts wherein fraternal hearts may burn high with emulative love, but none for the low heart-burnings of antagonistic hate. There is abundant space here for the widest play of differing opinions, but none for throwing the war-stones of repelling alienations. There is ample scope for interchanges of charitable forbearance, but not one foot of ground for hurling the wounding darts of impatient egotism. There is large opportunity for applying the tests of critical examination to proposed measures and means, but not any for rolling the empty barrels of mere fault-finding; broad acreage for much planting, but no portion of it can be yielded for the marring process of pulling up sprouting roots or of felling blossoming trees. Genuine earnestness in Church management engages itself, rarely ever, in undoing. It lets alone what is well, and strives mainly to add what is better. It does not carp, it constructs; it does not suspect, but sustains; it does not worry, it works; does not waste the past, but awaits the future. In all true praying, therefore, for the prosperity which depends upon unity of counsel and effort, there must be a remembrance of the many hindering imperfections that are to be removed, as well as of the many desirable results that are to be attained.

3. The third and last element which needs now to be mentioned, as entering essentially into the idea of Church prosperity, is its free and steady *outgrowth.* Besides soundness of doctrine, besides wisely-considered unitedness of action, there must be propagating spread. In these respects the life of the Church resembles that of a healthy human body; it must have good blood coursing through its veins, and also sympathetic organs whose blending activities are busy in maintaining, each in its appropriate place, the full measure of their common vitality; but it must also refuse to live for itself alone, by seeking timely contact with others, and by showing itself in all directions a member of the greater body of mankind. Isolation stifles. A recluse Church is none. She is bound to extend her warmest hand to every sister Church, the integrity of whose scriptural standards and the devotedness of whose scriptural spirit are akin to her own, and with these if she can, or without them if she must, is under obligations to proclaim her Lord to all the world. One of the very purposes of her existence is, to expend in behalf of the myriads outside of her pale those immense treasures of which she is the responsible steward; indeed otherwise, she has almost no adequate apology for existing at all. And hence, in both Testaments the numerous predictions to this end. Hence, especially, the importance which has been attached, and with such eminent reason, to Christ's ascension command, whose utterance was almost immediately followed by such an exhibition of the missionary zeal as gave no rest to apostles and evangelists, until they had set an example of obedience which the lapse of time has served only to brighten as an inspiring lesson for all time. If the animating soul of the Church is the divinity that dwells at her heart, her worthiness of such a dweller is declared in the humanity that streams from her upon a pitied race which is crying to her for help: for it is by the conjunction of her divinity with her humanity that she alone fairly represents the God-man to whom she claims to be indissolubly wedded. Obscure her divine side, and you spoil her beauty no more than is done by dimming her human side. Attach her only to the skies, and she becomes a cloister; attach her to the earth alone, and she becomes a corpse; but attach her in just balance to both, and she becomes the comprehensive glory of each. Her light is the light of God; it has however been kindled to be borne onward and aloft, for the guidance of her own steps not merely but for a radiance which has no limit save the darkness of sin. Thus the gospel was never intended for a monopoly: it is, on the contrary, the gift of a universal property like the ever-circulating day. To confine it is to corrupt it. To amass, is to abase it. To withhold, is to waste it, and is to convert it into a curse rather than to conserve it as a blessing. So true is this, that never yet has there been known a body, miscalling itself a Church, whose hand, denied to the rescue of perishing men has not proved a hand of suicide laid upon itself. Every soul that perishes by reason of her neglect, is a soul that plants the seed of its destruction in her own bosom.

Beyond all question, the Church, when scripturally viewed, is that one institution for which mankind ought to be more grateful than for all others combined. In a sense that is far from being merely figurative, she presents a continued incarnation of the Lord of glory; she both personates and illustrates Him, by perpetuating His visibility: she is He, as a bride is her husband. But how can she verify herself to be all this, unless, like the Head with whom she is identified, she takes into the embracings of a boundless love the entire family which she is His arm to serve and save? And, in proportion as this arm is shortened, in the same proportion does it become shriveled; to lose, by and by, its unused strength altogether in a paralysis for which there is no remedy except the shameful remedy of death! In a word, her unceasing outgrowth of activity for Christ is but another expression for indicating her extending growth towards the perfection of Christ's own beneficence:—and in the advancing degrees of this heavenly beneficence are to be traced the corresponding degrees of her earthly prosperity. For she prospers only when she spiritually lives; for she thus lives only when she graciously acts; and she acts in entire trueness to her lofty character, only when she is prepared with those feet of swiftness which shall carry her, burdened with the care of all souls, around the habitable earth. Talk, then, of prosperity—a prosperity worthy of the name—when the hosts of Zion substitute mere dreams of conquest for its ever-enlarging reality, or where these easy resolves to go forward to possible victories are suffered to take the place of the vigorous and persistent march. This were *talk* indeed! As well speak of health when air is withheld from the smothered lungs, or of strength when exercise is denied to the desponding limbs. In vain are your evangelical doctrines, empty are your fraternal unities, unless these are caused to melt into agencies of holy enterprise which shall flow from rill to flood in unceasing expansion.

I have now done. From other points of approach might my subject have been differently, and perhaps better seen. But in what has been said, all that was needful to the purpose in hand has been at least suggested to minds more fruitful than my own. It has not been forgotten in this discussion, you will have perceived, that the Church has no original power of her own, but is at every step dependent upon that almighty Spirit who alone imparts a true unity to His people, who alone vitalizes an otherwise dead doctrine, and who alone energizes all successful activity. But neither has that truth been forgotten which it is even more important to recollect because more likely to slip from the thoughts, viz: that the Church, although an agent whose duty is the duty of an appointed servant, is by no means a passive instrument in the hands of her Master, as if she possessed no real life of her own: an imparted and a dependent life, truly, but none the less a responsible life. The Church is, therefore, capable of sinning and of receiving punishment, or of freeing her skirts from blame and of receiving praise. She is a doer for God as no other of his creatures is, and albeit when she has done her best for Him there is herein no place for pride, yet when she falls short of this there is then room for shame. Let her pray, therefore, for needed prosperity, and pray urgently, because such prosperity is indeed of the Lord's sovereign bounty; but then it is no more a gift granted to kneeling prayer than it is a reward bestowed upon deserving labor; and where this labor is lacking that prayer is presuming.

Upon the conclusion of the sermon the choir chanted "the Lord's Prayer." Dr. Wilson then declared that the General Assembly was in session and constituted the body with prayer after which the roll of the Synods was called. The following commissioners were enrolled:

Presbyteries.	*Ministers.*	*Ruling Elders.*
	SYNOD OF ALABAMA.	
East Alabama,	J C Sturgeon,	E Cantalou.
South Alabama,	T W Hooper, DD.,	W H Fellows.
Tuscaloosa,	James Watson,	E H Sholl.
	SYNOD OF ARKANSAS.	
Arkansas,	D C Boggs,	W S Dunlap.
Indian,	Allen Wright,	Milton Brown.
Ouachita,	J M Brown,	
	SYNOD OF GEORGIA.	
Athens,	W P Gready,	J B Estes.
Atlanta,	Henry Quigg,	H D Peden.
Augusta,	Jas Woodrow, DD.	T T Windsor.
Cherokee,	W A Milner,	J O Waddel.
Florida,	H R Raymond, Jr.	Edwin P Cater.
Macon,	A W Clisby,	J J Gresham.
St. John's,	E H Briggs,	
Savannah,	A B Curry,	
	SYNOD OF KENTUCKY.	
Ebenezer,	L. H. Blanton,	H C Collins.
Louisville,	S M Neel,	G W Morris.
	W G White,	
Muhlensburg,	J C Tate,	Louis Reno.
Paducah,		
Transylvania,	E M Green,	J J Wood.
West Lexington	G H Rout,	John Tallant.
	SYNOD OF MEMPHIS.	
Chickasaw,	J D West,	J W Frazier.
Memphis,	E M Richardson,	J W Carr.
North Alabama,	R M Dubose,	J D Weeden.
N. Mississippi,	Jas W Graham,	Jno M Anderson.
Western District,		
	SYNOD OF MISSISSIPPI.	
Cen Mississippi,	A W Wilson,	
Louisiana,	James Stratton,	
Mississippi,	J Woodbridge,	S H Lambdin.
New Orleans,	H M Smith, DD.,	R T Hart.
Red River,	W C Dunlap, D D.	
Tombeckbee,		T J Parker.
	SYNOD OF MISSOURI.	
Lafayette,		
Missouri,		
Potosi,		
St Louis,	E Martin,	
	SYNOD OF NASHVILLE.	
Columbia,	J S Frierson,	W S Fleming.
Holston,	J C Cowan,	L P [illegible]
Knoxville,	James A Wallace,	Jas R Brownlee.
Nashville,	T A Hoyt, DD.,	J B White.
	J H Bryson,	Jas E Wilson.
	SYNOD OF NORTH CAROLINA.	
Concord,	P T Penick,	J J Summerell.
Fayetteville,	Joseph Evans,	
Mecklenburg,	G D Parks,	
	W E McIlwain,	J A Keesler.
Orange,	C H Wiley,	George Allen.
	T U Faucette,	W S Primrose.
Wilmington,	J R Wilson, D.D.,	Neill Graham.
	SYNOD OF SOUTH CAROLINA.	
Bethel,	F L Leeper,	J G Lowry.
Charleston,	J L Girardeau, D.D.,	C A Barry.
Enoree,	A L Miller,	
Harmony,	H M Brearley,	
	J L Bartlett,	J T Walsh.
South Carolina,	S L Morris,	W A Templeton.
	SYNOD OF TEXAS.	
Brazos,	D McGregor,	James Sorley.
Central Texas,	A S Doak,	
Dallas,	J S Moore, DD.,	
Eastern Texas,		
Paris,		
Western Texas,	Geo R Waddell.	
	SYNOD OF VIRGINIA.	
Abingdon,	J M Kirkpatrick,	J H Caldwell.
Chesapeake,	J A Scott, Jr.,	W L Holladay.
East Hanover,	J D Dudley,	D Callender.
	W N Scott,	W J Dance.
Lexington,	J L Kirkpatrick, DD.	E Stringfellow.
		B M Switzer.
Maryland,	John Leyburn, D.D.,	Frank Mccleclien.
Montgomery,	Jas M Rawlings,	W S Graves.
Roanoke,	R C Reed,	O C Clark.
West Hanover,	L B Johnson,	A L Holliday.
Winchester,	M W Woodworth,	P W Boyd.
	J W Walkup.	S G Jamison.

The next business in order was the election of a Moderator. For this important position the Rev. James Woodrow, D. D., of Columbia, and the Rev.

T. A. Hoyt, D. D., of Nashville, Tenn., were nominated. Rev. E. M. Green was appointed to assist the clerk in conducting the count. The commissioners were called by the permanent clerk of the Assembly, the Rev. Wm. Brown, D. D., and the vote announced. Dr. Girardeau was excused from voting. The election resulted in the choice of Dr. Hoyt, the vote standing for Dr. Hoyt, 59; for Dr. Woodrow 47. Dr. Smith, of New Orleans, and the Rev. J. H. Bryson, of Nashville, were appointed a committee to conduct the new Moderator to the chair.

In resigning his seat as Moderator, Dr. Wilson presented Dr. Hoyt with the rules for the government of the Assembly in a few well-timed remarks, to which Dr. Hoyt briefly and eloquently responded, asking the forbearance and consideration of the Assembly while discharging his duties, and imploring the guidance and control of Him who is the fountain of all wisdom in all the deliberations of the General Assembly.

Rev. E. M. Green was, on motion of Dr. Wilson, elected reading or temporary clerk.

On motion of Dr. Wilson, during the present week, the General Assembly will meet every day at half-past 9 o'clock in the morning and adjourn at 2 o'clock in the afternoon.

The General Assembly then adjourned, after prayer and the Apostolic benediction by the Moderator.

For the N. C. Presbyterian.

ELIZABETHTOWN, N. C., May 13th, '80.

MR. EDITOR:—Please allow me to say through your columns that although a member of the Committee of Home Missions I was not consulted about "Special Order No. 4" in your last issue. I think the language of that communication objectionable in that it reflects upon brethren in our Presbytery.

Fraternally yours, A. MCFADYEN.

CALLED MEETING.

Wilmington Presbytery will meet at Burgaw, N. C., May 29th, to consider and act upon a call from South River Chapel for the pastoral services of the Rev. A McFadyen.

G. W. MACMILLAN, Moderator.

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

At the late meeting of Savannah Presbytery the Rev. M. C. Britt was chosen a trustee of Davidson College, to fill the unexpired term of Rev. J. P. Kerr. The pastoral relation between Rev. J. P. Kerr and the church at Thomasville was dissolved and he was dismissed to Macon Presbytery. The pastoral relation of Rev. R. A. Mickle with the church of Brunswick was dissolved.

The *St. Louis Presbyterian* states that the trustees of Arkansas College have conferred the degree of Doctor of Divinity on Rev. J. H. McNeilly of Nashville, Tenn., and Rev. S. W. Davis of Fayetteville, Ark.

Change of postoffice addresses:

Rev. J. H. H. Winfree, from Williamsville to Middlebrook, Augusta county, Va., and Rev. J. A. Waddell, from Ivy Depot, Va., to Selma, Alabama.

Items from the *Central Presbyterian*:

At a congregational meeting of Salem church, Roanoke county, Va., on last Sabbath, 9th inst., Rev. John A. Preston of Franklin, Pendleton county, W. Va., was called to the pastorate.

From a letter sent us by a correspondent we use the following scrap of church history relative to Hat Creek church, Va.: "John Irvine, a native of Ireland, came to Virginia in '76 from Pennsylvania, and purchased a farm on Little Falling River, in what is now Campbell county, Va. He took up a large body of land around him. His nearest neighbors were ten or twelve miles distant. The Indians were still prowling about the country committing deeds of violence. Soon afterwards many others came and settled in the neighborhood. Mr. Irvine being a zealous Presbyterian, set to work and built a log church, which he called Hat Creek, on the site of which the present neat and comfortable church edifice now stands. The services of Rev. Gilbert Tennant of Pennsylvania were secured for twelve months, and a church organized with six ruling elders, viz: John Irvine, Sr., Charles Cobbs, Joshua Morris, John Marshall, Publius Jones, and John Irvine, Jr. With this little band of zealous Christians the nucleus of what is now a large and influential Presbyterian church was formed. After Mr. Tennant left the church was ministered to by Revs. Messrs. Waddell, David Rice, William Manton, James Mitchell, Cary Allen and William Irvine, son of the elder John Irvine. There have been four churches built on the same site. The church is now in a prosperous condition, numbering over 200 members."

Items from the *Christian Observer*:

Rev. T. D. Latimer has accepted an invitation to supply the church at Mayslick, and requests correspondents to note the change of his address to Mayslick, Mason county, Ky.

Rev. Walter H. Robertson, of the last class at Union Seminary, has located at Gloucester C. H., Va.

Mr. Hugh Top and Mr. Wm. Rothrock were elected elders, and Mr. Leonidas Gordon and Mr. Wm. Frairly deacons of Richland church, Giles county, Tenn. Three persons, heads of families, were received as members of the church on the communion occasion.

The Hot Springs church, Ark., was organized on the 14th of April, 1876, by a committee of Ouachita Presbytery, composed of Rev. E. McNair, D. D., Rev. F. M. Howell and Ruling Elder J. H. Pattillo. There were two ruling elders, J. B. Hieronimus and Wm. H. Barry, and one deacon, Dr. C. E. Reid, and twenty-three members. Mr. L. C. Young was elected deacon and ordained on the occasion. Rev. F. M. Howell preached for the church one year, preaching only once a week. He died of yellow fever in Somerville, Tenn. Since the organization seventy-two members have been added; twenty-six of these have been added during the last year under the ministrations of Dr. McLeshan. Thirteen have been dismissed by letter, leaving eighty-three communicants. The annual report shows that the congregation has raised the past year nearly $800. There are 75 children in the Sunday school.

Our Presbyterian friends have secured subscriptions enough to insure the erection of a church amply sufficient to accommodate the very large congregation who worship at Mossy Creek, Augusta county) under the pastoral care of that very justly popular preacher, Rev. J. W. Rosebro. Under his ministration the church has attained a degree of prosperity exceeding any former period of its history.—*Valley Virginian.*

From the *Texas Presbyterian* we learn that a camp meeting is arranged to take place at Barrett's Woods, Texas, on July 15th. It will continue one week. Services of the following ministers have been secured, viz: Rev. Drs. B. M. Palmer of New Orleans, R. K. Smoot of Austin, Texas, A. P. Smith of Dallas, Texas, and H. B. Boude of Sherman, Texas. The announcement is made thus early in order that those who decide upon attending may make their arrangements in time.

Handbook of Drawing. By William Walker, Lecturer and Teacher of Freehand Drawing, in the Owens College. Two hundred wood-cuts and diagrams. $1 75. Charles Scribner's Sons, New York. 1880.

Prof. Walker resides in Manchester, Eng. His book, favorably received there, is by special arrangement with its author, issued in a revised edition in America. It is a very complete and satisfactory work on elementary art education; defining, principles and applying them to sketching, shading, relief, and perspective. As in ancient Greece, and in France and Germany now, so in our land, children should be taught drawing, as well as writing, with the use of such skilful guides as this book.

Now and Then, at Daisy Dingle Farm. By Meade Middleton. Pp. 203. Illustrated. Presbyterian Board of Publication, Philadelphia. 1879.

This little book tells how a happy farmer's family spent their Sabbaths at home, when they could not attend church. They were most delightful days, and built up that household in knowledge of God's Word. Every family will be blessed by reading this book, and imitating the customs of Daisy Dingle Farm.

We are pleased to learn that Bethel Academy under the charge of Rev. L. K. Glasgow is prospering. During the present session forty-nine pupils have been enrolled and the attendance has been very constant.

The annual examination will occur on 11th June. Judge Schenck has been invited to visit the school on the occasion.

YELLOW FEVER.—The engineers of the Central Railroad of Georgia say:

"Though exposed to the worst miasmatic influences of the Yellow Fever, by going in and coming out of Savannah at different hours of the night, and also in spending entire night in the city during the prevalence of the Yellow Fever epidemic of 1874, with but the single exception of one of us (who was taken sick, but speedily recovered) we continued in our usual good health a circumstance we can account for in no other way but by the effect, under Providence, of the habitual and continued use of Simmons Liver Regulator while we were exposed to this Yellow Fever malaria.

RESULTS OF VIVISECTION.

A series of highly interesting experiments with dogs has been lately made by Prof Mott, and in the *Scientific American* of Feb. 7 a detailed account is given.

The disclosures are so unpleasant and startling, coming home, as they do, to every one, that we believe they should be given the greatest publicity. The effort Dr. Mott is making to purify our articles of kitchen use should receive the support of every thinking man and woman. There has been too much indifference on this subject—an indifference that has resulted in Americans earning the title of "a race of dyspeptics." Poison, year after year, is introduced into the stomach with a criminal disregard to consequences that is appalling. If every purveyor of domestic supplies will carefully consider the result of Dr. Mott's experiments, as detailed in the *Scientific American*, one of the greatest, if not the greatest, of these evils will be corrected.

Dr Mott says: "The introduction of alum in flour, for various purposes, has been a trick of the baker for the past 100 years. Fortunately for society, its introduction is limited now to a few unscrupulous bakers. In England, France and Germany it is an offence punishable by a fine and imprisonment to use alum in any connection with articles of food. It should be so in America.

The Royal Baking Powder Company of this city a long-established corporation celebrated for the absolute purity of their goods, some time ago commenced a vigorous warfare against many of their competitors who were indulging in hurtful adulteration. The contest excited great interest in scientific circles, in which Prof. Angell, Dr Mott, and other leading lights took a very prominent part. The experiments of Dr. Mott are a result of this discussion, and go to prove conclusively that the most dangerous adulteration that a community has to guard against is alum in baking powder. In his paper, the Doctor says; "It was with difficulty I found a suitable place to conduct the experiments so that the animals would not disturb the neighborhood; but, through the courtesy of the Commissioners of the Dock Department, I secured a shed on their premises, foot of Sixteenth Street and East River. This shed I had completely remodeled into a suitable house, having the dimension of about 16x14x12 feet. Sixteen stalls were made inside having the dimension of 3½x2x2½ feet. The bottom of each compartment was covered with straw making a pleasant bed for the dogs. I then secured 16 dogs from the Pound, which were all carefully examined to see if they were in a perfect state of health. None but the strong, healthy dogs were selected. The breed, age, food, color, and weight of every dog was carefully noted. Each dog was then confined to a stall and securely chained, and they all received a number, from 1 to 16. I commenced my experiments on the 9th of September, and finished Dec. 3. My assistant was with the dogs from morning until night, and never left the animals without first securely bolting and locking the dog house.

No stranger was allowed to enter the house unaccompanied either by myself or my assistant, and the dogs never received a mouthful of food or anything else from any one except from my assistant or myself. I will now detail the result of my experiments:

"Dog No. 1.—Breed of dog, coach, Age, 1 year, Health, perfect. Food, bread and crackers. Color, spotted black and white. Weight, 35 pounds.

"To this dog, on the morning of the 9th of September, were given eight biscuits at 8:10 o'clock. The biscuits were made by myself as follows: One quart sifted flour, 20 teaspoons alum baking powder, 2 cups water, 1 tablespoon butter, 22 biscuits made, weighing 27 ounces; time of baking, 20 minutes.

"At 11:30 just three hours and twenty minutes, the dog was taken very sick, vomiting profusely; his vim and brightness of eye had departed, and he trembled considerably in his limbs."

Experiments were then made upon three dogs with biscuits containing only 10 teaspoons of alum baking powder. The result indicated that some animals are more liable to yield to the effects of poisonous substances than others are. When, on the other hand three other dogs were fed with biscuits made with pure cream of tartar baking powder, no ill effects were experienced. They ate and ate with an evident relish, day after day, and even whined for more.

It was next necessary to discover what effect alum has on the solvent power of the gastric juice. In order to obtain some pure gastric juice, a curious device was resorted to. Dr. Mott sent several dogs to Prof. Arnold, Medical Department of the University of New York, who inserted a small metallic tube directly through the skin and into the stomach of each one of them, when the dogs were in a perfectly healthy condition. Prof. Arnold sent to Dr. Mott some gastric juice, which was produced by tickling the lining of the stomach of the dogs with a feather or glass rod which caused the gastric juice to flow out of the tube into a receptacle placed underneath the dog to receive it.

Dr. Mott, aided by Prof Scheller, then began some experiments with the four samples of gastric juice, which he had received from Prof Arnold, to discover the effect of the gastric juice in which alum had been dissolved upon fibrine, a white, very easily digested substance having a basis of coagulated blood. The fibrine was imperfectly digested, and the experiments were very important, as showing that alum can check the digestion of so easily digested a substance as fibrine. They indicate, therefore, how dangerous it is to introduce these two salts into our stomach, if we do not wish to excite indigestion and dyspepsia. Further experments showed that the digestive power of the gastric juice is entirely destroyed by alum, so far as its power of dissolving the more indigestible substances, like the boiled white of an egg, is concerned.

Dr. Mott then determined to learn whether alumina could be found in the various organs of the body if a dog was fed with hydrate of alumina. He found a considerable quantity of the stuff in the blood, liver, kidneys and heart.

The Doctor goes on to describe the different symptoms exhibted by these dogs as they passed through almost every phase of animal agony until they were left in a complete state of physical prostration. To those especially interested in the details of this subject the article in the *Scientific American* supplement will give most complete information, and we will spare the sympathetic reader the account of the sufferings of these dumb brutes.

Dr. Mott's conclusion, after making these experiments, are of vital interest to every one who either makes or eats bread, and therefore concerns all.

"These experiments," said he recently, while speaking before the American Chemical Society, "clearly demonstrate that the salts left in the biscuit when a cream of tartar baking powder is used are perfectly harmless, but when an alum baking powder is used are very dangerous, for in every case where dogs were fed on biscuits made with such powders the dogs were made very sick, causing them to vomit profusely, lose all energy, and show weakness in their limbs."

It is a clear and triumphant corroboration of the assertions of the Royal Baking Powder Company, and entitles them to the gratitude and support of the community they are endeavoring to protect. As they claim, and Dr Mott has shown, bread made of alum is totally unfit for human or animal food.

'Tis true, in the bread of domestic consumption there may not be as large a proportion of baking powder as was in the bread used by Dr. Mott, and that accounts for the fact that the symptoms in the reader are not so well defined as they were in the experiments in question. How many there are of our immediate friends suffering from this evil, scientific investigation will alone reveal; but many a lingering and suffering invalid, with no defined idea of his trouble, can easily trace it to its source by stopping the use of alum powders, substituting some brand like the Royal Baking Powder, whose manufacturers have a competent chemist in their exclusive employ, who rigidly analyzes every ingredient before its incorporation into their powder. The old cry of "honesty is the best policy" may be worn threadbare, but its truth will hold forever, and while adulterations and short weights abound, it is a pleasure to see at least one in the trade strenuously endeavoring to give full weights and pure goods.—*New York Tribune.*

Unquestionable.

The *Herald*, Detroit, Mich., says of Warner's Safe Kidney and Liver Cure: "Its efficacy in kidney, liver and all urinary diseases is so fully acknowledged that it is not worth the questioning. Bona fide testimonials from well known citizens in public and private life are evidences strong enough to convince the most stubborn doubter."

BRONCHITIS.—Throat Diseases often commence with a Cold, Cough, or unusual exertion of the voice. These incipient symptoms are allayed by the use of *Brown's Bronchial Troches*, which if neglected often results in a chronic disease of the throat.

MALARIAL FEVER.

MALARIAL FEVERS, constipation, torpidity of the liver and kidneys, general debility, nervousness and neuralgiac ailments yield readily to this great disease conqueror, Hop Bitters. It repairs the ravages of disease by converting the food into rich blood, and it gives new life and vigor to the aged and infirm always. See "Proverbs" in other column.

Walking made very easy with Lyon's Heel Stiffeners; they keep your boots and shoes straight.

The Hygeia Hotel, Old Point Comfort, Va., capable of accommodating seven hundred guests, is unsurpassed as a watering place. It is easy of access to the traveling public. All the steamers plying on the Bay and James river touch at the pier within twenty rods of the hotel. The climate is unequaled for salubrity, malarial fevers being unknown. The facilities for bathing, boating and fishing are fine, with excellent drives, Fortress Monroe, the Normal School, Soldier's Home and the old town of Hampton being within the limits of an easy drive or sail.

WILMINGTON MARKET

DURING WEEK

ENDING MAY 21.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—On Wednesday (12th) sales 27½ cents; Thursday (13th) 26½ cents; Friday and Saturday 26; Monday 25½ cents; since 25 cents until Thursday (19th), when price fell to 24½ cents.

ROSIN.—Strained $1 00 and Good Strained $1 05, throughout. Sales No 2 to Extra No 2 $1 15@1 40; Low No. 1 $1 50; Pale to Extra Pale $2 75@3 12½. Window Glass $3 25.

CRUDE TURPENTINE.—Hard $1 00, Yellow Dip $1 75 and Virgin $2 40 throughout.

TAR.—Receipts taken day by day at $1 25.

TIMBER.—Good Timber will command recent prices; for an inferior article there is less demand.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

At the residence of the bride's mother, in Rockingham county, N. C., May 11th, 1880, by Rev. D. Irvin Craig, Mr. SAMUEL C. PENN, of Reidsville, N. C., and Miss SALLIE S. ("BIRDIE") WATT, daughter of W. P. Watt, Esq., deceased.

On 12th inst., at the residence of Capt. W. S. Byrd, in Lenoir county, by Rev. B. F. Marable, Mr. J. W. ROYALL and Miss LOLA H. BYRD.

May 11th, at the residence of the bride father, by the Rev. J. L. Currie, Mr. ARCHIBALD HALL and Miss KNOX JONES. All of Orange county, N. C.

On the 13th inst., in the Presbyterian church in Pittsboro, N. C., by Rev. P. R. Law, Mr. PETER SHRIE, of Rock Hill, S. C., and Miss CARRIE POE, of Pittsboro, N. C.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

On the morning of the 31st ult. our whole community was shocked by the announcement of the death of Dr. ANGUS STEWART, of Laurinburg.

He had been complaining for some time past of rheumatism, but was able for the most part to attend to his professional duties. So far as we know, his exit from life was unexpected to himself, and it was especially so to his family. He was called away in the 43d year of his age, being in the prime and vigor of life.

He was a man of many noble traits of character, and so far as we know, left the world without an enemy. The very large number of persons who attended the burial may indicate to some extent the esteem in which he was held.

May the Lord, who doeth all things well, graciously bind up the wounded hearts and sanctify this sad dispensation of His providence unto all who are exercised thereby.

On April 9th, in Orange county, N. C., Mrs. LOUISA A. WOODS, wife of S. K. Woods, in the 37th year of her age.

Her sufferings were very great; but through them all she was sustained by the christians faith and hope. She leaves a bereaved husband, who will mourn her loss, and three small children, who will sadly miss a mother's tender care.

She was a consistent member of Little River church. We believe that through her many trials she kept the faith, and we hope that she is now wearing the crown of rightcousness which we have reason to believe was laid up for her.

In Reidsville, Rockingham county, N. C., May 15, 1880, little LACY DENNY, infant son and only child of John and Sally Denny.

He was a bright little boy, aged 18 months and 7 days, the light and joy of the household. "Of such is the kingdom of God."

"Death gazed at the flower with such tearful eyes,
He kissed its drooping leaves;
It was for the Lord of Paradise
He bound it in His sheaves."

May the Lord lift the light of His countenance up, on the heart-stricken parents, and give them grace to bear this sore trial. D. I. C.

In Raleigh, on the 12th inst., Mrs. BARBARA ADAMS, a member of the Second Presbyterian church.

One of whom the world was not worthy. Faithful to her Saviour in life, He did not forsake her in death.

In Durham, May 4th, Mr. F. M. WALKER, in his 67th year.

For fifty years an exemplary member, and for more than forty years an efficient officer in the Presbyterian church, his life was a "living epistle for Christ." In feeble health for some years, he set his house in order. Entirely conscious to the end, calmly he fell asleep, after expressing his unshaken trust in Jesus Christ.

At Company Shops, N. C., on the 9th inst., Mr. WILLIAM DOUGLASS FAUCETT, in the 52d year of his age.

Only a few months ago, he found his Saviour, and joined the Presbyterian church at its organization. In his death our community witnessed a grand triumph of faith. Death had no sting, and the grave no victory. B. W. M.

IN MEMORIAM.

ALEXANDER BLUE, a ruling elder in Ashpole church, having faithfully served his day and generation in the Church militant below, has been removed to the Church triumphant above.

He was born February 16th, 1801, and died December 17th, 1879. Ordained an elder in Ashpole church March 15th, 1840, and, until disabled by his last illness, noted for his liberality, zeal and fidelity, he was ever at his post of duty in the sanctuary. In every relation of life he was much admired and loved for his genial disposition and many amiable qualities, both of mind and heart. He possessed in an eminent degree those noble traits which constitute the true Christian gentleman. As an officer of the church he was punctual, zealous and faithful, enjoyed the confidence and esteem of his brethren of the ruling eldership, and his intelligence, prudence and wisdom gave to his opinions great influence in the councils of the session. In his death the church has sustained a grievous loss, yet we would not murmur, for we are thankful to our Heavenly Father for his long life of usefulness and valuable service. Doubtless our loss is his eternal gain.

Resolved, That this session cherishes the memory of our departed brother with sentiments of the highest esteem and affectionate regard.

Resolved, That this minute, as a tribute of respect, be recorded in our session book.

Resolved, That a copy be forwarded to the family of the deceased, and also, for publication, to the NORTH CAROLINA PRESBYTERIAN.

D. SINCLAIR, Clerk of Session.

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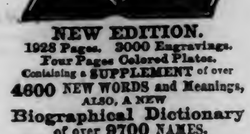

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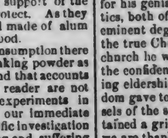

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FOR THE FAMILY

The Oyster.

There's been much wisdom wasted
On many a written page
O'er the man that found the oyster
In the prehistoric age.
And who first devoured that morsel,
His hunger to assuage.

But in Darwin's evolution
The simple fact appears,
That the oyster—noble creature,
Which stimulates and cheers—
Outdates the human species
By a hundred million years.

He's such an ancient settler,
I harbor the conceit,
That when the first man blossomed
Into being, all complete,
The oyster kindly taught him
The proper thing to eat.

The oyster of the present,
Whate'er his past may be,
With shell so roughly crusted,
And form so fine to see,
In his rich and juicy sweetness,
Is good enough for me

But why reduce your comfort,
Or your simple pleasures mar,
By a barnacle attachment
To Superstition's car,
Which condemns the honest oyster
In the months that lack an R?

The fishermen of Suffolk,
Whose minds are very clear,
And whose knowledge of the oyster
Is native and sincere,
Assure me that they eat him
Throughout the livelong year.

I admit that in October,
When the garnered fields are bare,
When the lengthened nights are freshened
By a keen and nipping air,
There's a flavor in the oyster
That's dainty, rich and rare.

Then, in his fullest glory,
He leaves his native coast,
And then—I'm free to own it—
I love the oyster most.
"Yes, waiter, I am waiting
Bring me a Boston roast!"

A Offscouring.

BY ELEANOR KIRK.

"Well, yes, ma'am, I *have* stole!"

"Why, John!"

"You asked me, didn't you?'

"Yes, I asked you!" the mission teacher replied, a sad, almost disgusted expression on her sweet, young face.

"What did you ask me for, if you didn't want me to tell you? I could 'a' lied!" the boy went on in a stolid sort of a way, and yet with a ring of feeling in his voice.

"No, you couldn't, Johnny," the teacher answered with a smile, 'because you promised, you remember, that you would always tell the truth to me."

"Well, I didn't go back on it, did I?"

"No, Johnny. Have you any objection to telling me how often you have taken things that didn't belong to you?"

"Mebbe I couldn't remember them all," the boy replied, "but I never lifted anything very partikeler. Once when the old woman where I hang out got sick, and cried a blue streak for oranges, and nobody had any money to get 'em, I asked the old cove that kept the grocery to trust me for a couple till the next day. He wouldn't do it, and that night I stole six from him."

"Why, Johnny!"

"Why didn't he let me have 'em, then?" the boy went on doggedly. "I'd 'a' paid him, 'cause I said I would. Anyhow the old woman got well off them oranges."

"Then you are not sorry you took them?" the teacher inquired.

"Well, the old woman had to have them oranges, and somebody had to get 'em for her."

The teacher's face was very grave, and as her companion looked up he saw the tears in her eyes, a sight which had a curious effect upon him.

"Don't make me tell you any more, please ma'am," he said, dropping his eyes, while his face flushed scarlet. "I ain't nothing but a offscouring anyhow, and it ain't no go to fret about what I do. I was kinder dragged into this place, else I'd never a bothered you."

"What name did you call yourself?" the teacher inquired. "I didn't understand you."

"Granny Leeds always said I was a offscouring, and so I am."

"What is an offscouring, John?"

"Oh! the leavin's of something that ain't no good."

"Granny Leeds, as you call her, was very much mistaken, and you are very much mistaken about yourself, Johnny," the teacher replied. "You are not an offscouring but God's own child, and he is giving you a chance to make something of yourself. How much do you think the things are worth that you have taken, in all, Johnny?"

"Them oranges was worth four cents apiece when I took 'em, that's twenty-four, and then two loaves of bread I lifted for two fellows that froze their feet last winter, and a mackerel to make the bread go down. It's awful tough to eat bread without nothing with it, and then a base-ball that was worth fifty cents, and all them things would make near hand to a dollar. I don't remember anything else now."

"Well, John, I shall give you a dollar, and I want you to go to those places and pay for all those things."

"Then I'll have to own up," the boy interrupted, in his bewilderment relapsing at once into slang.

"Wouldn't you feel better to confess, Johnny," the young lady inquired, not a little troubled at the effect of her words. For a moment the boy seemed lost in thought, and then lifting a frank face to his companion said, "I ain't never felt partikeler bad about any of them things 'cept the base ball, and that I could 'a' done without, but if you say so, Miss Lee, I'll give the whole thing away, only as I ain't lifted anything lately and don't never mean to again, they would always suspicion me, and make me out a thief when I ain't no such thing. Don't you think 'twould do, ma'am, if I dropped the money in them places so they'd be sure to find it? If you don't think so I'll blow the whole thing if it takes me to the Island."

"What will you do, Johnny, if somebody needs bread and oranges, and you haven't any money to buy them with?"

"That's a-sticker, ma'am. I dunno."

"And it wouldn't be strange if something of that kind were to happen any day."

"No, ma'am. There's something putty general to pay with the folks I know."

"Well, Johnny, I will tell you what to do," the teacher replied. "Here is my card, and when any of your acquaintances are in trouble I wish you would come directly to me; and if anything is amiss with you at any time be sure and send a messenger. You had better come up to-morrow, anyway, Johnny, for I want to give you some warm clothes, and then it will be easy for you to find the place next time."

Johnny hung his head. This kindness overpowered him, and not a word could he speak.

"I didn't mean to hurt you, Johnny," the tender-hearted teacher hurried to say. "You are willing I should help you, are you not?"

"I guess you had better let me git, now, Miss Lee," the boy replied, huskily. "You could knock me down with a eye-winker. You needn't worry about my remembering all you've said, but just now I'm all broke up."

"And I can trust you, Johnny?" the lady inquired.

"It is a go, ma'am," the boy answered, simply.

Miss Lee tucked a dollar bill in his hand, and Johnny hurried out of the building.

It took considerable tact and skill, as well as time, for the boy to satisfactorily manage the business which his teacher had provided the money for. For instance, the grocer from whom he had "lifted" the oranges had sold out to another man, and Johnny was obliged to hunt him up. He was at last found, poor and ill, and the boy, without a moment's hesitation, confessed the theft and produced the money. 'I guess I can make it thirty cents," he said, "and that'll be a little interest. If I wouldn't like to give you five dollars then you may shoot me for a crow."

The ex-grocer was so surprised at Johnny's confession and subsequent generosity that he shook the boy's hand heartily and invited him to step in again soon, which the lad promised as heartily to do.

By nightfall these "back debts," as Johnny naively called them, were all settled, and then, after a scanty meal, the boy started out with his evening papers. About quarter to eight he had sold out, and then, as fast as his fleet feet would carry him, he hurried to the neighborhood of the Academy of Music to watch the people go into the building. It was opera night, and this was one of Johnny's greatest pleasures, and so, with his back to a lamp-post, he gave himself up to the delight of watching the gay throng. Johnny wondered what it would be like to drive round in luxurious carriages and have plenty of money to spend on fine clothes. He thought of the bread and herring he had eaten for his supper, and tried to imagine what it would be like to have turkey and cranberry sauce every day. Every Christmas Johnny had turkey and cranberry sauce for his dinner, and he knew from experience how nice they were. He had once ridden in an ambulance with a friend of his—a newsboy—who had been run over by an express wagon, and this was the nearest approach to a carriage ride that Johnny had ever enjoyed. He wondered, as he watched these happy, gayly dressed people, why it was that some people had all they wanted while others were cold and hungry, and sometimes starved to death. This was not the first time that Johnny had been perplexed with such thoughts, but they had never made him feel quite so uncomfortable as on this occasion. He called to mind the warm underclothing and tidy jacket and pants which Miss Lee had given him that day, and tried to comfort himself with the thought that there was one person in the world who cared for him.

There had been a heavy fall of snow that day, and as Johnny, still absorbed with his thoughts, started to cross the street, he saw something sparkle in the snow at the side of the crossing. There had been a rush of carriages, and a few had not been able to pull up at the curb. As he picked it up he saw that it was an ornament in the shape of a cross, and studded with diamonds.

Johnny knew they were "shiners," as he called them, as soon as he looked at them, so with his heart in his throat he tucked the precious jewel in his pocket, still holding it firmly in his hand. Johnny's ambition had been to start a coffee and cake establishment where newsboys could be entertained at low rates. For more than a year he had nursed this project, and here was a chance to carry it into execution. There were nine stones in the cross. Disposing of one at a time so as to avoid suspicion, there was money enough to last him "for years and years" he told himself. It puzzled him to know where he could keep the shiners, for there wasn't a soul among his acquaintances whom he dare trust with the secret. Not until he had crept into his poverty-stricken bed, with his treasure carefully hidden among the straw, did the thought occur that he ought to try and find an owner for it. Then followed a hard battle between the natural honesty of the lad and his very natural desire for creature comforts. The person who could wear a gold thing like that "chock-full of shiners," he said to himself, "must have money enough to buy more shiners." Here he was, cold and hungry half the time, with no prospect before him but to be always hungry, if not always cold; and here were these "shiners" which would set him up in business and give him a chance to help the boys. Johnny honestly wanted to help the boys. Why should he find the owner of this cross when he had nothing and the owner had everything? This fight continued until it was time for the lad to start out for his morning papers. All through the busiest part of the forenoon the battle still raged, and the newsboy's thoughts were so occupied with his new found riches that he almost forgot to attend to his customers. About half past ten, as he crossed City Hall Park, he noticed a gentleman in earnest conversation with another gentleman, and as he passed he heard the words "diamond cross" spoken. Johnny slackened his pace and listened.

"The diamonds were all of the first water," the gentleman said. "It was a present to my wife from her father, and she is terribly cut up at the loss. I don't suppose we shall ever find it."

"You will advertise it, won't you? his companion inquired.

"Oh, of course," the gentleman replied, but more than likely it has fallen into dishonest hands, and unless the reward is made equal to the value of the diamonds we shall probably never see them."

When the gentlemen separated the one who was interested in the diamonds entered the City Hall, and after a little inquiry Johnny discovered that this gentleman held a very honorable office in the city department. After finding this out the lad took a turn round the Park to think it over again.

"Granny Leeds said I was a offscouring, and Miss Lee says I ain't" he argued to himself. "If I keep these shiners Granny'll be right and Miss Lee'll be wrong. She said the Lord was giving me a chance to make something of myself. Well, now, the question is, am I or am I not a offscouring? If I keep these shiners, I am, if I give them up I ain't. *Well I ain't!*" and with these words on his lips Johnny started for the gentleman's office. Nothing daunted, he entered, and presented himself at the desk.

"Some of your folks have lost something, ain't they?" he asked.

"They have," said the gentleman.

"Will yer honor tell me what it is like?"

"It is a gold cross set with diamonds," and the gentleman described the relative position of the stones. "It was lost either in the Academy of Music last night, or on the way to or from that place."

Johnny's coat was off in a twinkling, and with a rip at the stitches which confined his treasure he took it out and put on his coat again. "I 'spose this is it," he said, handing it to the gentleman. "I wanted to keep them shiners awful bad," he continued. "They'd 'a' set me up in business, them shiners would, but you see I couldn't get to be such a offscouring as that, though I have been trying to be a thief all night long. If I was your folks," he went on, "I'd get a stronger string to hold them shiners, for fear they'd be gone for good and all next time."

"What is your name?" the gentleman inquired, as the lad, with his cap in his hand, stood modestly before him.

"John Resney," the boy replied.

"Have you a father and mother? was the next question.

"Nobody, yer honor, but myself."

"Which would you prefer to do, Johnny," the gentleman next inquired; "go into business or go to school?"

"Why, I would rather go to school, ten to one," said Johnny, "but there ain't no show for that."

"We will see," said the gentleman. "Will you come into my office, Johnny, until I see what is best to be done?"

"Yes, sir," Johnny replied, the tears starting to his eyes.

"I shall want you to go home with me in an hour or two, and give my wife her diamonds, and see what she thinks of you."

"All right," said Johnny, brushing away the tears. "Anything to do now, yer honor?"

The following Sunday Johnny went to the Mission School for the last time, and in such good clothes that Miss Lee hardly knew him. The grateful boy told his teacher all that had happened, and concluded as follows:

"I am going away to school to-morrow, and if I've got the learning stuff in me I can go to college; but Miss Lee, if it hadn't been for you and God I should have been a offscouring all the days of my life"—*Christian Union.*

MISCELLANEOUS.

Two Laws.

Several days ago a white man was arraigned before a colored justice down in the country, on charges of killing a man and stealing a mule.

"Wall," said the Justice, "de facks in dis case shell be weighed wid carefulness, an' ef I hangs yer taint no fault of mine."

"Judge, you have no jurisdiction only to examine me."

"Dat sorter work 'longs ter de raigular justice, but you see I'se been put on as a special. A special has de right to make a mouf at S'preme Court ef he chuses ter."

"Do the best you can for me, Judge."

"Dat's what I'se gwine ter do. I'se got two kinds ob law in dis court, de Arkansaw an' de Texas law. Now what law does yer want; de Texas or de Arkansas?"

"I believe I'll take the Arkansas."

"Well, in dat case I'll dismiss yer fur stealin' de mule."

"Thank you Judge."

"An' hang yer fur killin' de man"—

"I believe, Judge, that I'll take the Texas."

"Wall, in dat case I'll dismiss yer fur killin' de man"—

"You have a good heart, Judge."

"An' hang yer fur stealing de mule. I'll jis take de 'casion heah er remark dat de only difference between de two laws iz in de way yer state de case."—*Little Rock Gazette.*

In Pekin.

We went down one of the broad streets that run for miles without a bend. The vista is closed by a city gate, and broken by here and there an elaborate arch that spans the roadway. A *pylow* erected to commemorate either wealth or virtue; but the green and gold have rubbed off, and the structure is out of line, like a gravestone where the earth has sunk; the houses, built of brick, are one story, yet, as the fronts of the chemists,' tea and tobacco shops are a mass of gilded and painted wood, sometimes thirty feet high, they make a dazzling show when new; but paint and gilding wear away rapidly in this climate, and when the gold tarnishes it is not renewed, so that there are sombre lines of faded finery, broken at intervals by a brilliant flash of color, like the glare of a public house in a street that has lost gentility. The middle of the roadway is the highest; there are lower roads on either side, and off these the sidewalks and the shops. At intervals the middle is occupied by rows of booths covered with wooden boards or with curtains of rags, where travelling merchants display their goods as in an English fair, or else cook and sell hot viands that always attract the country folk who have come in to market. At other points there are oblong groups of eager listeners, each group gathered around a story-teller, who tells his tale with wonderful dramatic action; and, as wise as the editors of Western magazines, when he has worked up the audience to the highest suspense, sends round the hat before he begins the next chapter. I saw him once vehemently shake his cash-box in the face of a mean fellow who was sneaking away without paying. A few yards off a juggler has an equally eager crowd, while he swallows porcelain cups and needles without end. A little farther, and there is the veritable box of Punch and Judy, although the distinguished persons on that mimic stage are but very distant and poor relations to their namesakes here. On the sidewalks the chiropodist operates on way-worn feet, and the barber is busy shaving customers and settling their tails. An ancient scribe, with horn spectacles well on his nose, is writing a letter for some love-sick swain, and a knot of ten or twelve idlers gather round to hear it. Other crowds have collected about ballad-singers and street-musicians; and we are told that if it was the kite season old gentlemen of grave aspect would be flying paper dragons one hundred feet long. A ceaseless throng, on foot and horseback, is in motion through all these stationary bodies. Soldiers ride by with guns slouched across their shoulders, and others armed with only bows and arrows. Cows and camels lie about the sideways, and the camels are loaded with sacks of coal. A huge red umbrella appears, and a mandarin follows it, borne in his chair, and with ragged lictors clearing the way. We pass a Pekin cabstand, both the carts and the mules rather faded. A golden streak of fire rushes out of the smithy, and urchins stay and watch it as they do at home. A blind man treads his way by beating a doleful tune upon a tambourine. Old men and young men carry sticks to which birds are attached by a slight thread under the wing, and a good bird may cost as much as £2. There is a sound, not of revelry, but of mournful stringed instruments, and banners gleam in the distance unsteadily in the press; it is a wedding procession, we are told, and for an hour the procession flows slowly by; coolies, who have flung scarlet cloaks over their native poverty; bearers with huge structures, supposed to be bride's presents, sometimes in chairs, sometimes on flat trays; and instruments of music, banner-poles, sedan chairs, heraldic shields, tablets coolies, trays follow in a confused and broken line as if they had no natural beginning or end. Overhead there is a musical whirr, incessant but not unpleasing; a tiny lyre is inserted in a pigeon's tail, some say to guard it from birds of prey, and the wind makes the music in its flight.—*Good Words.*

Automatism in Portrait Painting.

Dr. Gaetan Delaunay, in a recent article on this subject, writes that he has often observed that a designer making an extemporaneous sketch of a head involuntarily reproduces his own portrait; and that, having made a scientific study of the fact, he has reached conclusions which are curious, though they are not fully demonstrated. He has been informed by teachers of drawing, painters, and designers, of whom he has made inquiries, that a person tracing with a pencil figures of spontaneous conception will always produce the same head unless he is copying from or imitating a model. M. Lyon's, Professor in the Medical Faculty at Paris, states substantially the same principle in his work on the brain, and explains it by a theory of automatism, or habit. It is illustrated in the works of the French caricaturists. A degree of resemblance may be traced between the design and the designer, whether we consider the work as a whole or in part. Sex exercises a similar influence; little girls amusing themselves at drawing will generally be found making female figures, little boys male figures. Dr. Delaunay has also observed that an artist seeking to represent would always draw the same woman, and has learned from designers that the woman who thus persistently came from their pencil was of the type which they preferred to all others, the one who figured in their dreams. If we have a drawing-class of fifty pupils, having a respectable degree of skill, all drawing at the same head, theoretically we should have fifty heads more or less well executed, but all resembling the model, and consequently one another. This will not, however be the case. The drawings will differ from each other so obviously that, instead of fifty copies of the same head, there will be fifty different heads. Each pupil executes a different head from the one drawn by his neighbor, and more or less resembling his own head. A professor of drawing in a lyceum in Paris, says: "When our pupils are competing for a prize, they have the same model in view, but each one in copying from it produces himself more or less. We may, by simply examining his design, determine whether his face is round, oval, or square, whether it has projecting forms, or a smooth contour with few irregularities." The same is the case with sculptors, and even with costumers, who were found by Dr. Delaunay to be most apt to have figures of their own style in view in fitting their customers. —*Popular Science Monthly*

SECULAR NEWS.

Charlotte is to have an ice factory.

Our young friend and enterprising stockman, W. H. Hargrove, of this place, sold last week to Mr. Charlie Ross, of Warrenton, Va., about 200 sheep, averaging about 100 pounds gross—all the growth of this county.—*Lexington Exchange.*

The first car-load of sawed lumber shipped from the western slope of the Blue Ridge was sent to Charleston last week by the Ewart Manufacturing Company.—*Hendersonville Courier.*

Mr. George Allen's famous four acre lot has paid him well. We learn that he has sold nearly six hundred dollars worth of peas from it, and we see that it is already planted in cotton.—*Newbernian.*

The convicts at work on the Mt. Airy Division of the Cape Fear & Yadkin Valley Railroad are wild with excitement over the prospect of finding treasure in an Indian mound which they have struck. Tradition has it that a large amount of specie was buried in this mound at the battle of Guilford Court House, and many people living in the vicinity believe that tradition tells the truth.—*Greensboro Patriot.*

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The *Recorder*, Americus Ga., says: "Clerks, Senators, Representatives, Doctors, Lawyers, Citizens, in public and private life, are testifying by the thousands, and over their own signatures, that a remedy has been found for Bright's Disease of the Kidneys and for Diabetes; these are respectively known as Warner's Safe Kidney and Liver Cure and Warner's Safe Diabetes Cure."

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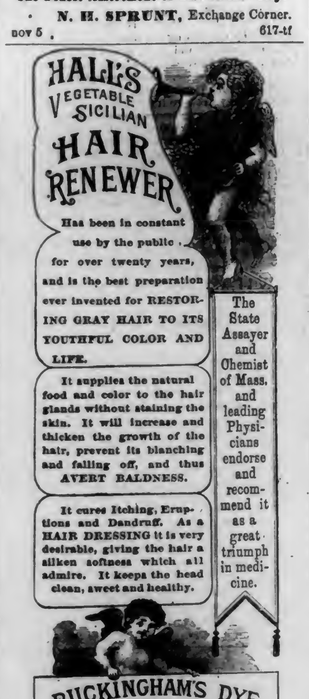

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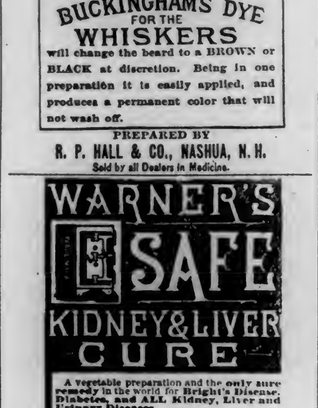
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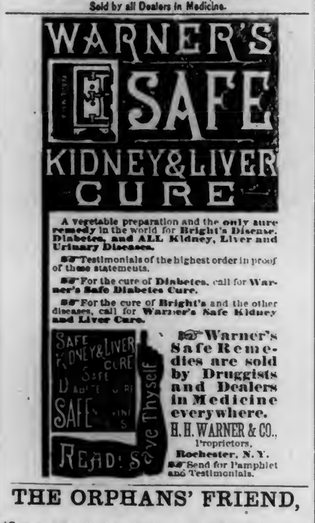

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For the N. C. Presbyterian.

THE BURDEN WHICH NEITHER WE NOR OUR FATHERS WERE ABLE TO BEAR.

Some passages of Scripture seem directly to contradict other passages. Thus in one place in the New Testament we read, I came not to destroy the law; "Not one jot or tittle of the law shall fail" and in another place "The law is a burden which neither we nor our fathers were able to bear."

Again: (in Rom. 7:12) "The law is holy and the commandment holy, just and good," while again (Gal. 2:21) "If righteousness come by the law, then Christ is dead in vain." There are only a few of the many texts which seem to contradict each other I do not think this apparent contradiction can be explained away by saying that one class of texts refer to one part of the law, which was to be abrogated;—and that the other class refer to another part which was to be retained. We involve ourselves in many difficulties and perplexities when we adopt this mode of reasoning.

No we must abide by only what "is written." We attempt to obey the law in our own strength and without relying upon the grace of Christ, it becomes a "burden which neither we nor our fathers were able to bear." Yet it is our duty to know the law—every jot and tittle of it:—for it is the house of Moses built by Christ. And the apostle James, in Council, declared that it was necessary for the apostles to preach Moses *because* (mark the reason) "Moses hath in every city them that preach him, being read in the synagogues every Sabbath day." He did not say that the law of Moses was abrogated—a past dispensation, far from it—but in effect, this: "You, a little band of twelve men, do not preach those doctrines of the Bible, which are already preached by thousands of others:—the law which they preach is holy, just and good, but it stops short of the main point—the doctrine of justification by faith. It is a good thing to be zealous of the law, but you understand it wrongly if your understanding of it does not lead you to Christ. Christ said "Had ye believed Moses, ye would have believed me."

This is the gist of the argument. "All who do not believe Moses will truly believe Christ." And in order to convert that wonderful people, the Jews, it will be necessary for Christians of the present day to become like those primitive Christians in Jerusalem, numbering thousands, and all of whom were "zealous of the law."

The modern Jews know, by centuries of experience, that their law is "good." Read the following extract, and see how great is the physical advantage which the observance of the Mosaic law gives them over Christians.

"The vitality of Jews, compared with that of Christians, from tables of vital statistics made up from observation in the great centres of civilization, England, Germany, France, etc., show in the first five years of life of one hundred Jewish children twelve die; of one hundred Christian children twenty-four die. Among one hundred Christians thirty-eight reach fifty years; among one hundred Jews fifty four attain fifty years. Thirteen Christians in a hundred attain seventy years, while forty-six of one hundred Jews twenty-seven attain seventy years. One quarter of all Christians attain only six years and eleven months; one quarter of all Jews attain twenty-eight years and three months."

Gen. T. J. (Stonewall) Jackson, tried the force of argument, on one occasion, on the various opinions of a Jew. The Jew listened carefully and attentively to all he had to say, and then replied, "Sir our religion produces better *results* than yours:—there are fewer drunkards amongst Jews; fewer inmates of jails and houses of vice;—why should we change a better for a worse religion?" Had the fellow been preached to by one of the old Fathers of St. James' Church at Jerusalem, the answer to his remark would have been: "You do right to be zealous of your law—it is holy, a divine law; but unless it leads you to Christ, you do not fully understand all its teachings, either for this world or the world to come."

There is another sense in which we may not understand the phrase "the burden which neither we nor our fathers were able to bear." To illustrate it—two physicians were holding a consultation over a person who was very ill. "Why do you not give her————?" (naming a certain medicine) asked the physician who had been called in by the other. "Because her heart is so much diseased that it cannot bear it," replied the family practitioner. She was suffering with two diseases, and the remedies used for one aggravated the other. Many Christians are in this poor lady's case. The Mosaic law is holy, just and good, but if our attention is called away, for one moment from the cross, we begin to become self-righteous. We are two much diseased to use any but the great remedy, yet if we were able to take both, it would be much better for us. Those Jerusalem Christians who were "zealous of the law" probably did not fall into self-righteousness;—yet others might. St. James, however, thought a little portion of the Mosaic law was so essentially necessary, that the twelve apostles, as well as the thousands of Mosaic preachers, who taught in the synagogues, *must* teach them. These laws were, to abstain from "pollutions of idols, from fornication, from things strangled and from blood."

What right have we?—what right have Christians of any age to ignore those solemn injunctions? Even while thousands of Jewish priests were thundering the laws of Moses in the ears of the people in every synagogue and on every Sabbath day, the little band of twelve were also commanded to teach these things! How immensely important they must have been!

That the whole Jewish law is important, is proved by European statistics as stated, although four thousand years have elapsed since Moses gave them. But these few are the most important of all:—that is, of what we call the Mosaic laws. I think abstinence from blood may mean abstinence from animal food; but here again we are hedged in by the command not to judge each other in regard to food. Quarreling about food is another thing which, with our weak tempers, "we are not able to bear." For that reason we are forbidden to touch upon it. "But he that discerneth is damned if he eat, for whatsoever is not of faith is sin."

The true Christian does not avail himself of any liberty which wounds the conscience of his brother; "I will eat no flesh while the world standeth, lest I make my brother to offend. (1 Cor. 8:13).

Allow me to make one more reference to Stonewall Jackson. A friend of his laughed at his scruples about getting his mail out of the post office on Sabbath. Jackson laughed too, and remarked quietly, "It *may* be a sin to get it out; it is certainly not a sin to let it stay until Monday, and therefore I will be on the safe side." How gently indulgent to others, how sternly rigorous to himself!

So with regard to food; it *may* be a sin to eat flesh and drink wine; it is certainly *not* a sin to abstain.

The passage "If righteousness come by the law, then Christ is dead in vain," is a fearful warning to those who obey the law from selfish motives. But another wise saying is this: "Good works (obedience to the law) cannot save us, but without good works, we can't be saved." A true belief in the law will lead us to Christ; a true belief in Christ will force us into obedience to the law.

Luther's reformation has restored to the Church the New Testament; let a new reformation restore to us the Old. Let strong self-denying Christians band themselves together, into a new Church of St. James, and armed with a holy zeal for the law, devote themselves to the work of converting the Jews. And then, oh then, when that great work is accomplished, what may we not expect?

H. M. I.

Charlotte, N. C.

"TAKING IT EASY."

The grammar of the colloquialism above written is questionable, but the idea it suggests is too often unquestionably bad. We are naturally indolent, self-indulgent and unwilling to take trouble Stimulus of the right kind, and not sedative, is needed by most of us. Unless in peculiar circumstances, he is an unwise counsellor who bids us "take it easy."

There may be such circumstances in the physical or mental condition of the laborer, or in the kind of work being done. A man's health may render moderation in work desirable, or the work may be of a kind that to "rush things" would spoil it. To hold on to an undertaking with the brain in a chronic fever, or to march a regiment five miles an hour when two hours are available, is folly, and may be mischievous; but setting aside cases of this kind that have to be determined their merits, we should resist the soft counsels of our own hearts, or of smooth-spoken friends, when they bid us "take it easy."

For—to begin with—we do that usually with the most satisfaction into which we put ourselves most thoroughly. Dreamy, drowsy, half-and-half working becomes uninteresting. It is when we are all alive that we have vivid enjoyment. "I like it," a healthy worker will be apt to say, "it so entirely occupies me." And he is a hundred times happier than the man who is condemned to the merest routine, and whose greatest afternoon excitement is the chewing of a toothpick as as his eyes lazily follow the passing public. Few positions are less comfortable to a man who has anything in him than that in which he has little or nothing to do. If you want to enjoy your work, do not "take it easy."

For work is not always to be had in many lines of effort. The human race is annually growing in numbers and the world is not growing bigger. Human ingenuity is, moreover, making, "hands" of the mechanical sort—hands that do not "strike," or go for shorter hours, which in many directions are superseding the old "hands." Competition is keen wherever there are prizes, and there is hardly any lot more pitiable than his who must live by work and cannot get it. But the chances—if there is any chance in it—are always in favor of the man who puts all his force into what he does, and against him who slumbers over it. It was cool and witty of Charles Lamb to set off against his being the last to come to the office, that he was the first to go away. But Charles was a peculiar man and could take liberties; and every man is not in an easy Government office. If Lamb had been an ordinary clerk in ordinary employment he would have lost his place for "taking it easy."

Excellence is never reached on the plan of taking it easy; what is valuable costs. Cheap things are commonly worthless. Poor pay is often the only thing that could be afforded, for it represents poor work. Here is Captain Carver astonishing London by the rapidity, accuracy, and one may say, the grace, with which he shatters the glass balls in the air. Two or three at a throw going into pieces under his quick and sure bullets, his eye and his fire moving together, even when he has to turn while his ball is in the air. But he did not come to do it by taking it easy. Macaulay did not become a great writer, Thomson a great poet, Bacon a great thinker, Luther a great reformer, Napoleon a great fighter, Whitfield a great preacher, nor Watt nor Stephenson great inventors, by taking it easy. In government, in art, in mechanics, in law, in medicine, the men of mark have been the toilers who put their entire strength into what they did. Young man, when you are resolving to "take it easy," you are making up your mind—however admirable your necktie or artistic your moustache—to be commonplace. Even strong and vigorous minds have often fallen below the level which they early attained, by taking it easy. How many great names could be indicated in literature that are known mainly by their earliest efforts. Then they were on their mettle. They had to do their utmost, if they were to do anything. Time, pains, care, revision, were given to their writings before they were ventured before the world. Their best things were brought out in the best way. Later they had an assurance of success. Their names were made. But the works they then wrote are not bought as were those that made their names. Who reads Sir Walter Scott's later poems as he reads "The Lay," or even "Paradise Regained" as he reads "Paradise Lost?" There is no evidence that Burke, or Dr. Johnson, with his great, rollicking, hearty, hard-worked nature, ever sat up all night to read any of Miss Burney's later works: but the former paid that sincere compliment to "Evelina." Great preachers have been described as men who can preach great sermons but rarely do it. If for some cause they fall into the way of "taking it easy," they will do it rarely indeed. And they are not at all singular. All great results represent great exertion.

"But," it may be asked, "is there to be no rest, no quiet, no repose in one's life?" Ah! we are not talking about *life*, but about *work*. Take rest, by all means, at proper times, in proper places, in proper ways. But even in taking rest some method is needed, and one may "take it" so "easy" that it will be irksome instead of restful, and the memory of it unsatisfactory. Absolute idleness is poor rest, unless one is sleeping. See new objects, get new ideas, make new exertions, move on new lines, bring a new set of muscles—bodily or mental—into use; and do it heartily, and you rest, and so rest as to be in many ways a better furnished worker when you resume work. To let weeks pass in which—like the man's idea of comfort in church—one sits still and thinks about nothing, is to prepare one's self for that habitual absent mindedness which has not always the plea of great genius behind it. One would like to see a strong vigorous worker even resting in character. It is not given to every man as to Prof. Wilson to climb mountains and to traverse moors, like a deer, or to be equally at home above or below the waters of the Westmoreland lakes which he so much loved, and where he could amuse himself by falling overboard, giving a ducking to the boatman who jumped after him, and after a gambol with him in the water, setting him back again in his boat—but the great, intense, hearty being that appears in such vehement rest is just the nature to laugh or cry in print with a laughing or weeping reader, or to lecture in the dusk with a fervor and force that stop the students' note-taking, as they sit still and gaze on the face that reflects so vividly the enthusiasm of the poet and scholar.—*Dr. John Hall.*

TAKING COMFORT AS WE GO ON IN LIFE.

Sooner or later, friends, the time for folded hands will come to us all. Whether or not we cease from hurry and worry now, we shall one day shut our eyes upon it, and lie still, untrondled by the stir and fret of the things about us. Why not take comfort as we go on? You, proud mother of a beautiful, active boy, of what use will it be to you by-and-by to remember how exquisitely fine was his raiment, how daintily spread his bed, and how costly and profuse his toys? What the child needs is *mothering, brooding*, tender resting on your heart; and he needs it every step of the way from baby days to manhood. Take the comfort of your opportunities. Never mind though the dress be coarse, and the food plain, and the playthings few, but answer the questions, tell the stories, spare the half-hour at bedtime, and be merry and gay, confidential and sympathetic, with your boy. And you, whose graceful young daughter is just blushing out into the bloom and freshness of a wondrously fair womanliness, do not be so occupied with your ambition for her, and your desire for her advancement in life, that you let her ways and your own fall apart. Why are her friends, her interests, and her engagements, so wholly separate and distinct from yours? Why does she visit here and there, and receive visitors from this and that home, and you scarcely know the people by sight? You are losing precious hours, and the comfort you ought to take is flying fast away on the wings of time that are never overtaken.

We lose a great deal of comfort through our indecision about matters of small moment. Shall we clean the upper front chamber today or to-morrow? Shall we trim the new bonnet with black ribbon and rosebuds, or with gay ribbon and lace? Shall we drop into Aunt Mary's for a half-hour of pleasant gossip, or shall we stay at home and finish our new dress? It is perfectly amazing how much thought, and judgment, and reasoning, is thrown away on things which are of comparatively slight importance, which could be settled without any mental fuss worth speaking of, and yet which cause us to fidget and worry time too precious for such waste.

As for the comfort we lose through *unbelief*, that is simply beyond our power of calculation. Who has not made herself miserable in thinking of the things that the future hides? The burdens of to-morrow crush many a sensitive soul, although the Master's words stand firm, that "To-morrow shall take thought for the things of itself. Sufficient to the day is the evil thereof." Strangely enough, the habit of fretting, like other morbid habits, after awhile begets a certain appetite for fretting, and we take comfort in repining, and find pleasure in woe. None the less do we suffer spiritual loss by this custom, and constantly, in our homes and personal experience, furnish illustrations of falling from grace.

Do not walk with peas in your shoes if you can help it. Gird thyself with strength, O desponding one. And even when clouds are thickest remember that, *could the eyes be opened*, even then the mountains over against us might be seen crowded with shining ones hasting to the relief of God's own.—*Christian at Work.*

TOKENS.

BY SUSAN COOLIDGE.

Each day upon the yellow Nile, 'tis said,
Joseph, the youthful ruler, cast forth wheat,
That haply, floating to his father's feet—
The sad old father who believed him dead—
It might be sign in Egypt there was bread,
And thus the patriarch past the desert sands
And scant oasis fringed with thirsty green
Be lured toward the love that yearned unseen.
So flung and scattered, ah! by what our hands,
On the swift rushing and invisible tide,
Small tokens drift down from far, fair lands,
And say to us, who in the desert bide,
"Are you athirst? Are there no sheaves to bind?
Beloved, here is fullness; follow on and find."
—*Christian Union.*

ROAMING IN EUROPE.

I had thought to write to you from our summer's abiding place—Interlaken—hoping that some of its beauty might filter through pen and ink into a faint picture of our lovely surroundings. A summer there serves as a tonic to both body and mind. One can scarcely remain ill in its delicious air—nor very wretched in the midst of its great beauty.

Interlaken, as its name denotes, lies between two lakes, both very lovely—one reflecting the deep green of its protecting mountains; the other, more in the open, blue as the blue sky spread above it. These two lakes are connected by the rapid, foaming, unnavigable river Aar, in the bended arm of which, nestle the twin villages, Interlaken and Unterseen. Very loving indeed are the two little places, as it cannot be told where the one ends and the other begins. Interlaken is perhaps the more modern of the two, and is built up chiefly of hotels, shops, and that ilk, though, as well as Unterseen, it possesses still a few corners sweet with reminiscences of past days.

What a curious sense of pleasure they give us, these old places; quite different from our modern abodes fresh with paint and varnish! Interlaken has still an old monastery—a picturesque, cool-looking, ivy-covered, old building, where many a monk has lived, and prayed, and died. Over a hundred years have passed since the very last one laid him down to rest with his little sum of griefs and joys. The structure has been appropriately converted into a church, indeed I may say churches, for in different rooms, under the same roof, worshippers of every denomination send up their psalms of prayer and praise, separated only by the lath and plaster of the walls.

Unterseen, too, has its pretty little corner left from two hundred years ago. A tiny church with a tall pointed belfry, from one side of which an old clock still points out the hours of day and night, while its face, though faded, bears witness that in its youth it was like Joseph's coat, gay with many colors. Around the church stand a few old houses, their little windows peeping curiously out from under their heavy overhanging roofs. They are a group of good old friends, whose friendship is the closer that they are quite alone among the smart new cottages of nineteenth century birth and growth. The two villages are built for a mile or two along one bank of the river, across which three or four bridges lead into the narrow, fertile valley that lies between the other bank and the nearer mountains.

These mountains rise to a great height on either side of the valley, and in the varied lights of morning, mid-day and evening, deepen into every shade of green, brown and amethyst. I have seen the eastern mountains in our own country, but they never so charmed me as do these Swiss giant hills. One must live in their shadow for a month or two, adequately to enjoy their fascination. It grows upon you daily until you learn to love their rugged old sides, and wonder no longer that the Swiss can die of home-sickness. Just in front of Interlaken rise the Jungfrau, Monch and Eiger, three magnificent, snow-capped old peaks, that look down in venerable, silent dignity upon the lesser hills and the sweet, green valley. This latter has its ruin, with its traditional story, a story of oppression, revolt, and bloodshed, of a peasantry maddened by wrong, and a princely house destroyed. All that remains now is peaceful and pleasant enough, the birds occupying without dispute the moss-grown walls.

Over the length and breadth of the valley, dominates the weird face of the Harter-mauli, or man of the Harter Mountain. This face is a rock which bears a remarkable and ghostly resemblance to the human countenance, is away up towards the top of the precipitous Harter, its pale gray complexion always distinctly visible against the dark green of the surrounding pines. The peasants tell a story of the face. So many years ago that record of the time is lost, a young monk, wearying of his quiet convent and joyless life, stole away from his cloister, and, mingling among the village folk, fell deeply in love with a young novice, who, like himself, was weary of her vows. Love begat love, and they twain were agreed upon a night, when all should sleep, to leave the valley, and cross the Harter, to find themselves a home in some unknown happy country. They toiled painfully up the slaty, precipitous side, and, reaching the top, turned to look once again over the quiet village that had held them unwilling captive, and to breathe happy sighs of relief and joy. Alas! their joy was premature; for the avenging fates, jealous of their happiness, struck the young monk into stone, buried him in the mountain, leaving uncovered only his face, grey and scowling over the valley beneath. From his unhappy and joyless height he looks down, ever frowning upon the merry-making, the joys and loves of the young folk of every generation. How it must cut him to the soul, poor old monk! Not one taste of joy himself all these weary centuries, his hunger only mocked by the thousands of glad voices ascending year after year to his jealous ears. The hot summer sun smites him, the winter snow and ice rest in the furrows of his aged face, the tears of melting spring trickle into his beard of grass, the grey growth of a hundred years—but the caressing sun, the gentle snow, the tender, softening tears can bring no gentleness to the sinister face that broods unchanged through all the seasons. Neither history nor tradition tells of the fate of his companion. Let us hope that she lives in the wild Alpine roses that grow around him, or in the dew that caresses, or even the wind that blows always over the grey monk of the Harter mountain.

Switzerland has an unhappy side; for so many of its people are parched by that "dry wind that blows from dolorous poverty." So little of the soil comparatively is productive, that it is over-crowded. All they can raise with the hardest toil scarce suffices for life, and many families live upon food that would in our country feed only one hearty hungry man. Many live for months without one mouthful of meat, their only food a scanty supply of poor potatoes, black, heavy bread, and poisonous adulterated coffee. The Protestant clergyman at Interlaken told me that he had been among these people for years, and their misery made him heart-sick. The wretched nutrition added to the ceaseless hard labor causes many children to become deformed or idiots, and it is sad to see the number of pinched, vacant, little faces—faces so miserably and prematurely old, they seem to bear the suffering of many generations—so vacant that one is tempted to believe that these unhappy ones have been denied the gracious gift of a soul. It is a sad stain upon the beauty of the little country. The people in this part of the country profess the creed of Calvin, but a great part of Switzerland remains devoted to the Roman Catholic faith, and shrines with wooden or stone crucifixes are numerous in the fields, and by the roadsides. It is touching to see the devotions of the peasants sometimes as they kneel before some of these places. Whatever blessings of prosperity or happiness they invoke, they sorely need, poor things!—*Cor. St. Louis Presbyterian.*

THE NEW TYPE.

She is the outgrowth of our latest and best civilization, the direct offspring of the strength and tenderness of Protestant Christianity. She is a working woman and an old maid. She is usually a teacher, but may be found in other walks of life. Her eye is bright, her complexion rosy, not a gray thread is in her hair, nor a wrinkle in her calm forehead. Her years cannot be guessed from her looks, yet when she frankly tells her age, her hearer thinks she has, unwomanlike, exaggerated. Her step is firm as it should be, must be, in a shoe with a broad sole and a low heel, and she shakes hand with a warm, *manly* (alas that it should be so!) grasp, though her hand has all the softness of a woman's. She avoids every extreme in dress, for she feels that no true woman will call attention to herself by her costume, but is an ardent lover of water-proof cloak and shoes in wet weather. Keeping herself in good health by careful, yet not selfish and over-anxious attention to the laws of hygiene, she is usually in good spirits, abhorring "the blues" not only for their own misery's sake, but from a deep religious conviction that they belie the color of a healthy, God-fearing soul. She goes out to her work with cheerful heart and willing hand, and a face so bright with the full gladness of life that she seems a daily morning gleam to the people who have learned to set their run down clocks by her punctual passing by. The young girls with whom she comes in daily contact look to her as to an ideal—nor are they ever disappointed in getting just the love and sympathy they need—a look, a book, a caress, a word fitly spoken. And the boys—they worship her. She is to them the *very* woman—a strange commingling of mother, sister, friend, to whom they give their confidence on the noblest thoughts and ambitions of their dawning manhood—since God has made us so that we give our confidences more readily to those without our own households, who never see us in the half-dress our minds and souls at times get on. And many boys have been known, under her gracious influence, to declare boldly for the Master and the right, to "cease to do evil and learn to do well." I myself have known her in her school-room to so charm them by her calm requests that they have committed to memory large portions of the best minds' best thoughts, only to give her pleasure. By-and-by "her boys and girls," as she calls them, bring their husbands and wives to see the dear friend of their youth, and call their daughters by her dear name, and pray God the little ones may grow in her sweet likeness. If she has, or had a sorrow, God only knows it; you and I can only suspect it from a dreamy, far-away look in her eyes, coming sometimes when in the midst of very happy people. Her heart is open to every human cry, her hand ready for every good work, her mind alive to every step of progress, and her soul on the alert for every revelation of God's word and will. She deserves to be canonized above St. Theresa, and doubtless would have been in an earlier day in the Romish Church. But she founds no orders, builds no convents, does not shut herself in a narrow cell, vibrating between states of exalted ecstasy and ascetic humility. She lives a strong healthful, beautiful life in the midst of the working-day world.—*Presbyterian.*

NARROW LIVES.

BY MRS. MARGARET E. SANGSTER.

An obscure life is not of necessity a narrow one. There are aged people, laid aside by reason of infirmities, from taking an active share in the world's work, who still retain their bright vivid interest in whatever is going on, and who live largely outside and beyond themselves. There are invalids, seldom able to venture from the seclusion of home, who diffuse a benign and wide-reaching influence, which blesses hearts, and strengthens hands, in a way that only the Master sees. To most of us come hours when we sit in the shadow, when our defeated plans and broken hopes seem to be strewn like driftwood on the shore of life; and then, perhaps, we despair of such accomplishment as we would honestly desire, such achievement as would be rewarding and successful, in our day and generation. Let us not lose courage. The Master has another measure of success, and judges in a tenderer and truer fashion, than we can, of our loss and gain. If our opportunities be few, and our privileges limited, we are responsible for what we have and never for what we have not.

The trouble is that many of us, some in our little retired nooks, and some on our hill-tops of social advantage, are willing and contented to live narrow lives. Selfishness is invariably narrow, and nothing is so subtle as selfishness. The home duties of a wife and mother are her first and nearest duties. They rightly take precedence of others. But there are wives and mothers, in all our towns and villages, who are making the daily mistake of so absorbing and concentrating their entire energy in the kitchen and the nursery that they have neither time nor strength for anything else. Unconsciously they are growing narrow. They are bringing everything in life to the rigid rule of an inelastic custom. They test their own and their neighbors' conduct by an arbitrary code, which is good of its kind, but which is not susceptible of the least modification, because their point of view has not varied a hand-breadth in years. Many excellent mothers fail of touching their children's lives, at the critical moment when youth approaches maturity, from this reason. Their fidelity to their children's comfort, health, and well-being, has prevented their keeping pace, as mothers should, with the mental and spiritual developments going on in their homes. Sons and daughters turn away from the love that she has sheltered and brooded over them always, and seek other counsellors, sometimes unsafe and unprincipled ones, because the narrowness of the mother repels them.

It seems to me there is nothing on earth much more beautiful, attractive, and inspiring, than the picture presented to us by some dear feeble woman, unable to enter with great zeal into the details of any labor, but able to help and cheer those who are bearing the burden, by her sympathy, intelligence and love. How much the Church owes to those older members who are seldom able to be present at the prayer-meetings, who only now and then are happy in sitting in their pews, or going to the communion table, yet who love her solemnities, and pray for her progress. These keep in mind her missionaries and her ministers. These take time to name her wants before God, and plead, with faith unfaltering, for His spirit to abide in her temples. These, with enthusiasm kindled at the divine altar, never despair of the prodigal in the far-away land, but anticipate the hour when he shall return to his father's house.

It is a narrow life you are living, friend, if in if you care only for your own profit, pleasure, and enrichment. If you cannot put yourself aside for one who sits in the gloom of bereavement, or the stern pressure of pain, with compassion and consolation, you are narrowing your own power of sympathy. If you cannot deny yourself an hour's ease at your own fire, a bit of ornament or luxury in your dress, or a little rest in the morning or the night for love's sake, you are dwarfing your soul's growth in Christ-like gentleness.

Some of us have known girls, beautiful, noble, and generous, dowered with wondrous charms of mind and person, and we have seen them entering womanhood, as we might have watched a queen at her coronation. They have gone on a few years, the admired and beloved treasures of their own kindred, or the idolized wives of men worthy of them. But, alas for the unfulfilled promise of the imperial blossoming! These, commonplace, vain, and capricious women should not have been the ripened fruit of buds and blooms so fair. It is idle to charge the change upon lack of health, or home care, or any superficial cause. The trouble is deeper. Nobody stands still in this world. Those who do not advance, retrograde; and the brilliant, fascinating, and elegant girl of twenty, unless she lead a narrow, selfish, and too introspective life, should not remain stationary. She should become the gracious, dignified, and lovable woman of forty; the saintly, pure, and almost heavenly woman of sixty.

There are those who reverence sorrow as God's great educator, and think that grand characters are disciplined only by the sharp strokes of adversity. This is but a partial truth. Sorrow is one of God's ministers. So is joy. So is faith. So is tender household love. So is prosperity. The peach grows mellow in the sun. The rose takes on its crimson tint, and emits its sweetest fragrance under June's skies. Trouble rightly accepted, brings forth the peaceable fruit of righteousness. Sometimes if resisted, it hardens and crushes. We are not to dictate to our Father. We are to be sure that He knows best, and that whatever He sends, He sends in love. And as He placed us in a wide and weary world, with something to do for Him, every day it behooves us to see to it that we live, not narrowly, nor niggardly, nor grudgingly, but with liberal hands, and eyes looking trustfully up to Him.—*S. S. Times.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

It is proposed to bring forward at an early date a motion in reference to the disestablishment of the Church of England.

Mr. W. C. Jones, of the Elms, near Warrington, a Manchester merchant, has presented to the Liverpool Bishopric Fund £5,000 on account of Canon Ryle being appointed. Mr. Jones is distinguished for his christian liberality to the Church Missionary Society and other institutions of the Church of England.

For the first time since the reign of Henry VIII. a military mass is now celebrated in the Tower of London for the benefit of the Roman Catholic officers and men of the Guards stationed there. This result has been mainly brought about by the efforts of the Rev. Father Bowden, who was formerly an officer in the household brigade.

To the French pilgrims, who were received by the Pope on Saturday, his Holiness made a brief speech, in which he stated that even faithful France is giving him concern, but that in the struggle he would not flinch from his duty as Pontiff in defending the interests of religion, which, he said, are the interest of peoples.

A party of eight Africans have arrived in London in company with two missionaries of the Church Missionary Society, from Central Africa, the district through which Stanley recently carried his explorations. The party is composed of six men and two boys, one quite young, all of whom show considerable intelligence. They bring presents for the Queen, and are desirous of promoting commercial relation between Europe and the regions of Africa from which they have come.

Tan Khai-lin, the first convert of the Swatow mission of the English Presbyterian Church, was baptized by the Rev. George Smith in September, 1859. During twenty-one years he has been a faithful witness for the truth, and as the native superintendent of the Training College he still continues to render excellent service to the mission. Since that first baptism, 880 adults have been received into the communion of the Church at Swatow, and at the present time, after deducting the many losses by death, those from removals, and the names also of some who are now under discipline, there remain 593 in full communion. During last year the number of adult baptisms was 56. Of the 18 members who died during the year, most gave pleasing evidence, we are told, that in their last hours they were sustained and comforted by the hope of the Gospel.

A correspondent of the *London Weekly Review* says: "The Pope, the Cardinals, the Ambassadors to the Holy See, the Papal nobility, and the students of the Propaganda, filled on Monday the vast hall of the consistory for the Grand Academia Polyglotta, prepared in honor of the Pope by the college. It consisted of poetic addresses in forty-nine languages of Asia, Africa, and Europe, from ancient Hebrew to modern Icelandic, from Galla and Cinghalese, to French and English, interspersed with set pieces of music of various nationalities, executed by the Papal choir, under the direction of Maestro Mustara. At the close an album with an Italian translation of the addresses was presented by the college to the gratified Pontiff."

Bishop Gregg, of the Reformed Episcopal Church, has been presented with a purse of 100 guineas in celebration of the second anniversary of the opening of his church at Southend. The Bishop said his congregation was as united as any congregation in the land. The cause had been honored by the attacks of eleven bishops in the House of Convocation, but he did not think the committee appointed to report upon the Reformed Episcopal Church would ever do so. That Church now extended as far north as Scotland, as far South as Canada, as far east as Southend, and as far west as Wales. Within the previous twenty-four hours he had been asked to license a place of worship in London, and within the last three days to open another in the north. He had also been asked to extend the cause to New Zealand and Australia.

The Rev. J. G. Gregson, a well-known missionary, is engaged in a temperance missionary tour through India, in the course of which he will visit every garrison and military station. He reports a total of more than 8,000 abstainers in the Indian army, and societies are being rapidly formed among the various classes of the civil service, railway employees, &c., &c.

Miss Maria West is doing a novel work at her "Rest and Coffee Room" in Smyrna. About thirty shoe-blacks, mostly Jewish lads, are in the habit of coming every day, when their "shining" is done, to the Scriptures. Bibles have been called for in eighteen languages, and many wish to purchase. Preaching services are conducted for an hour each Sunday evening.

GOLD DUST

The greatest friend of truth is time.

It is the wit, the policy of sin,
To hate those men we have abused.
—*Davenant.*

Sorrow is a summons to come up higher in christian character.

"A fool's heart is in his tongue; but a wise man's tongue is in his heart."—*Quarles.*

He ought not to pretend to friendship's name,
Who reckons not himself and friend the same.
—*Tuke.*

For one to have the spirit and life of Christ is to be like Christ, and for one to be like Christ is to secure all that heaven has for any man—*Golden Rule.*

As it is not putting on a gown that makes the scholar, but the inward habits of the mind, so it is not putting on an outward walk of profession that makes a christian, but the inward grace of the heart.—*Storrs.*

Oft what seems
A trifle, a mere nothing, by itself,
In some nice situation, turns the scale
Of fate, and rules the most important actions.
—*Thomson.*

This wish falls often warm upon my heart—that I may learn nothing here that I cannot continue in the other world; that I may do nothing here but deeds that will bear fruit in heaven.—*Richter.*

A devout frame of mind is impossible if the objects of thought are poor and frivolous. He who will live under earnest inspiration and moved by noble dispositions must accustom himself to live by that which is true and good.—*United Presbyterian.*

All human projects are so faintly fram'd,
So feebly plann'd, so liable to change,
So mix'd with error in their very form,
That mutable and mortal are the same.
—*Hannah More.*

NORTH CAROLINA PRESBYTERIAN.

The Presbyterian.

JOHN McLAURIN - Editor

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EARLY CHRISTIANS—THEIR LOVE.

Neither perfection nor infallibility belonged to the early Church. False teachers troubled the apostles. Yet the first two centuries after Christ's death is the heroic age of the Church. If full and exact records of that period existed, nearly every ecclesiastical controversy might be settled, and an almost inspired commentary would expound the New Testament; for faith then closed in mortal combat with the frightful corruptions of the heathen world, and wrestled for foothold and life with superstition, ignorance, policy, Jewish and Pagan philosophies, and abounding worldliness. But antiquarians have preserved many charming pictures of Christian life.

It is interesting to look back fifteen hundred years and learn how deep and pure was the love of the early saints. It was not *fashionable* to love Jews held Gentiles aloof in their hot spiritual pride. Greeks, in their heyday of lofty nationality and culture, called everybody else barbarians. Romans could never amalgamate the nations—their arms subdued—into one homogeneous and living whole. Evil for evil was the law of heathen life. Selfishness was the life of heathen morality, and love of fame was mainly their highest motive. Friendship was ranked by Cicero as the next highest good to wisdom, and could exist only among social equals. For the barbarian or enemy there was no feeling, save that of contempt or hate. Seldom are the blessed virtues of magnanimity and clemency exalted in heathen ethics as noble in supplanting vindictiveness. They are rather connected with egotistic pride, or mere retraining from just retaliation under stoical apathy. Plutarch says that, in the imperial age, friendship had died out even in families, and the love of brothers and sisters was supposed possible only in a heroic age.

In such a time these simple-hearted early Christians believed this Scripture, "By this shall all men know that ye are my disciples, if ye have love to one another." So Justyn Martyr says, "We who hated and killed one another, and permitted not those of another nation, on account of their different customs, to live with us under the same roof, now since the appearing of Christ, live at the same table, and pray for our enemies." So even when differing with heretics, he says, "We are heathen still. Our prayer is to the same God. Our faith is in the same Saviour. We keep the same feasts." And Tertullian tells us that their love excited suspicion and censure among the heathen, who must hate and kill one another. Christians saluted each other, in Oriental fashion, with a holy kiss on admission to the Church, at the Lord's Supper, and in their religious assemblies, as a pledge of religious fellowship. At their Agapæ, or love-feasts, they sat down, after prayer, to a temperate repast. Their conversation was under consciousness that God heard them. Then water for their hands having been brought, and lights kindled, they sang Psalms of their own composition, or from the Bible, conducted the feast with prayer, and modestly returned home.

Their brotherly love was one sentimentality. After public worship the necessities of the poor, the orphaned, and the widowed were ascertained and provided for. Into the chests provided every one cast voluntary contributions for the Lord's work. A Christian, with his pastor's letter of commendation, could travel anywhere and be welcomed with cheerful hospitality. They feared lest it should be said at last to them, "I was a stranger, and ye took me not in." So remarkable was their hospitality that even the Emperor Julian, the Apostate, ordered an imitation of their kind rites to the poor throughout the Empire. The poor and humble found sweet rest in Christianity. The Church of Rome, A. D. 250, maintained 1,500 poor widows, besides the afflicted and needy. So did their liberality abound in their poverty or moderate wealth, that the heathen thought their riches very great. Eusebius exemplifies this by the following incident: Under the persecution of Decius, A. D. 251, a Roman officer demanded of Laurentius, a deacon in the Church of Rome, the Church's treasures; asking for three days in which to gather them, Laurentius summoned him, at the set time, to one of the churches, and exhibited the treasures in the immense multitude of aged, blind, lame, diseased, and destitute of every grade. "Come, Prefect, see the treasure of our God. You shall see a great court full of vessels of gold, and talents heaped up to the porches." Then pointing to them: "Behold the treasures I promised you. I add to these the widows and orphans; these are our pearls and precious stones—the crown of the Church. Take the wealth of Rome, for the Emperor, for yourself."

Unbounded as was their love for each other, it also overflowed to the whole community. Magnificent displays of neighborly love abounded, and proved their doctrine to be of God. It would be well for the Church of today to advert to the olden times, and learn to abound more and more in brotherly love; to forget all minor differences, and march under one shining banner of the Gospel of love, against all evil, and thus conquer the world for Jesus.

DEATH OF REV. WILLIAM H. ADAMS.

The *News and Courier* of Charleston, S. C., furnishes the following sketch of the life of Rev Wm. H. Adams who died in that city on the 15th inst.

"The community was deeply shocked on Saturday to learn of the sudden death of the Rev. W. H. Adams, at his temporary residence on Sullivan's Island. Mr. Adams was attacked a few days ago, with congestion of the liver, which unexpectedly took a typhoid form on Friday and resulted fatally at 3 o'clock on Saturday morning. Mr. Adams was a son of the late Rev. Nehemiah Adams, of Boston, Mass., and was himself born in that city. He was a graduate of Harvard College, and came to the South just before the war, locating in Washington, Ga., where he engaged in school-teaching. From there he entered the Theological Seminary at Columbia, S. C., 1861. Upon his graduation from that institution he accepted a call as pastor of a church in Eufaula, Alabama, where he remained until 1867. In that year he accepted a call as pastor of the Circular church in this city, and served in this field with marked zeal and ability until 1878, when he was called to Boston to the death-bed of his father. Upon the death of his father, Mr. Adams began the editing of his works and the preparation of a biographical sketch of his career, at the same time serving as pastor of a church at Lexington Mass. He returned to this city about a month or two ago and settled on Sullivan's Island in order to secure leisure and quiet for the literary work in which he was engaged. He had accepted a call to act as pastor of the Sullivan's Island Central church during the summer, and expected to begin his labor in this field on the first of June next. He leaves a widow and one child.

As a minister of the gospel, Mr. Adams was earnest and zealous. He was a man of fine natural gifts and solid acquirements, and was an indefatigable and faithful believer. In society his soft, gentle manners won for him hosts of warm friends wherever he went and to the clergy of this city he was especially dear. His death is a sore affliction, not only to the loved ones of his family circle, whom he leaves behind him, but also the community at large, and his place cannot easily be filled."

NOTES AND JOTTINGS.

Thanks are tendered to Simonton Female Institute for an invitation to attend the Annual Concert, and to the marshals of Wake Forest College to attend the Commencement.

We congratulate our contemporary, the *St. Louis Presbyterian*, upon the marvelous improvement in its appearance under its new head and arrayed in its new types. May this improvement be the foreshadowing of increased prosperity and usefulness.

The General Assembly proceedings are interesting and we bespeak for them attentive perusal. Reports from the various committees in charge of the benevolent operations of the Church are cheering as showing increasing interest in all departments of Church work. Editorial comments are excluded from want of room in this issue.

NEWS NOTES.

We specially invite news from all quarters or this column.

A friend writing from Rockingham, N. C., informs us that the Presbyterian church at that place has secured the services of Rev. S. C. Alexander for the present year.

Rev. Prof. J. F. Latimer of Davidson College will sail on 29th inst., by the City of Chester of the Inman line, from New York for Germany. His postoffice address for the present will be, Poste restante, Leipzig, Germany.

At the communion service held in the Second Presbyterian church of Wilmington, N. C., on 23d inst., six young persons took their places for the first time at the Lord's table. Of these three received baptism. One gentleman was received by certificate.

The Tarboro *Southerner* says: "Rev. B. F. Marable, Evangelist from Wilmington Presbytery, has been delivering a series of discourses that for logical force, breadth of mental scope, powerful chain-work of argument, adroitly and pertinently put, mark him one of the intellectual pulpit giants of age. He speaks without notes and enchains the attention from beginning to end. We heard his two sermons on Sunday on "The Gospel" and "Who will be saved?" Those who heard them will not soon forget them nor the colossal divine, (mentally speaking) whose physical debility is a matter of so much concern to all. He is a broad-guage gospel expounder, whose services can be illy spared from the field."

PROCLAMATION OF THE KING OF SIAM.

I, Phya Tape Phra Chune, the royal representative of his Majesty the Supreme King of Siam at Chiongmai, and also for the Laos states and cities of Lakann and Lampoon, hereby make a proclamation to the princes and rulers and officers of various grades, and the common people, in the states and cities named: That His Majesty the King of Siam was graciously pleased to send me a royal letter with the royal seal, to the effect that D. B. Sickel, the U. S. Consul, had communicated to his Excellency the Foreign Minister of Siam a complaint, signed by the Rev. D. McGilvary and Dr. M. A. Cheek, against certain parties for molesting the Christians and compelling them to observe their old religious customs. The Foreign Minister had laid the subject before His Majesty, who had most graciously listened to the said complaint, and had given the following royal command in reference to the same. That religious and civil duties do not conflict, and that any religion that is seen to be true by any person may be embraced without any restraint; that the responsibility of a correct or a wrong choice rests on the individual making it; that there is nothing in the foreign treaty nor in the laws and customs of Siam to throw any restriction on the religious worship of any. To be more specific, if any person or persons wish to embrace the Christian religion they are freely allowed to follow their own choice; and that this proclamation is designed from this time forth to remove any fear that may have existed to the contrary. It is, moreover, strictly enjoined on the princes and rulers and friends of those who may wish to embrace Christianity, that they throw no obstacle in the way, and that no creed be enforced upon the Christians, nor work demanded of them, which their religion forbids them to hold or to do, as the worship and feasting of demons or departed spirits, and working on the Sabbath day. Except in case of war or other unavoidable or important work (and not feigned to be such) they are allowed to have the free observance of the Sabbath. No obstacle is to be thrown in the way of American citizens employing any person needed for their service. The treaty in this respect must be observed. Whenever this proclamation is known by the princes and rulers and officers and people, they are to beware that they violate no precept contained therein. Proclamation made on the 11th of the 12th waxing moon, year of the Tiger, and 11th year of His Majesty's reign.

Proceedings of the General Assembly.

SECOND DAY.

[From the Charleston News & Courier.]

Pursuant to adjournment the General Assembly of the Presbyterian Church in the United States convened in the Second Presbyterian church at half-past 9 o'clock a. m., Friday, May 21, and was opened with prayer by the Rev. James Stratton, of Mississippi.

The names of the commissioners absent at the opening session were called, with the following result:

Presbytery of Missouri—Rev. O. W. Gauss, C. Hammond.
St. Louis—E. H. Chapman.
Western District—N. A. Allison, B. M. Farris.
Maryland—L. Charles Inglis.
Lafayette—Stephen G. Wentworth, J. M. Chaney.
Harmony—J. C. Coit.
Potosi—John B. Rubey, V. B. Penny.
Fayetteville—David McIntyre.
Paducah—C. H. Rieke, L. O. Spencer.
Ouachita—M. W. McGill.
Savannah—B. F. Hawkins.
Dallas—M. S. Kale.
Tuscaloosa—James Watson.
Central Mississippi—A. J. Sanderson.
Palmyra—W. L. Forsythe, W. S. Trimble.
Muhlenburg—Lewis Reno, J. C. Tate.
Ebenezer—De Witt Collins.
East Texas—W. M. McLelland.
Louisville—John O. Ray.

The annual reports were called for. The nineteenth annual report of the executive committee on education was then read by the Rev. E. M. Richardson. The report shows a most encouraging condition of the educational interests of the Church during the past year. At a called meeting of the committee in June, 1879, the resignation of Dr. Waddell, chairman of the committee, was received and accepted. The committee elected the Rev. E. M. Richardson at this meeting to take charge of the work so long and so faithfully discharged by Dr. Waddell. Since his election Mr. Richardson has been actively engaged in the discharge of his arduous duties, working up the wants and necessities of the educational institutions of the Church, visiting the different synods, receiving contributions, attending to a voluminous correspondence, and preaching on occasions to vacant churches. Mr. Richardson's salary has been fixed at $50 a month while doing the work of his office at home, or at $1,500 a year with all necessary traveling expenses, while visiting the churches in the prosecution of his labors. In his report he stated that of $11,000 transmitted through the mails he had only sustained a loss of eleven dollars.

The committee report that during the past year ninety-five students have been enrolled from forty Presbyteries. Eighty-seven students have been aided by the committee to the amount of $9,512 60. Contributions have been made to the educational fund of the Church of $9,480 99, from fifty-seven Presbyteries, comprising 874 churches, and from miscellaneous collections $1,664 14, making a total of $11,145 13 contributed during the year to the cause of education. The total expenses of the committee amounted to $1,331 15. A balance in the treasury was reported of $191. The committee suggest that the Presbyteries should more carefully guard the reception and qualification of candidates. They recommend the observance of the usual Day of Prayer for colleges in all the churches.

The nineteenth annual report of the executive committee on foreign missions was made by Rev. J. Leighton Wilson, D. D. The report is very full, and takes a comprehensive survey of the entire field of foreign missions, and makes a favorable exhibit of the efforts of the Church in this wide field of Christian labor. The whole force now engaged in the missionary work, and depending upon the funds of the treasury for their support, consists of eighty-three persons, of whom fifteen are ordained missionaries and twenty-one assistant missionaries from this country, ten native preachers, five native licentiates and thirty-two native helpers, variously engaged as teachers, colporteurs, &c.

The receipts from all sources, during the past year are $48,485 98, being an increase over those of the previous year of $2,251 23. The aggregate receipts are made up of 32,470 95 from churches and individuals; $10,031 36 from ladies' missionary associations; $5,983 67 from Sabbath schools. The general increase of $2,251 23 is made up of an increase of $442 73 from churches; $1,215 85 from ladies' missionary associations, and $493 26 from Sabbath schools. The principal part of the increase therefore is from ladies' missionary associations. The whole number of churches that have contributed is, in round numbers 1,200, the names and number in one Presbytery not having been given. The number of ladies' missionary associations is 211, which shows an increase of 28 new associations. The number of Sabbath schools that contributed is 232, which is less by three than contributed the previous year. The contributions from the ladies' missionary associations and from Sabbath schools make up about one-third of the whole missionary fund. The general debt has been reduced from $9,524 96 to $4,378 15. $1,682 56 have been paid on the Campinas debt (principal and interest,) bringing that debt down to $7,343. The increase of receipts on the one hand and reduction of indebtedness on the other have brought very material relief to the missionary treasury. The reduction of the indebtedness is more than twice as much as the increase of receipts.

The *Missionary* cost last year $325 48, a reduction of $116 97 less than the cost of the previous year. The committee estimate that the needed enlargement of the missionary work will require $75,000. In Brazil, during the last three or four years six churches have been organized, and though none of them have a large membership, they all have the prospect of growth and prosperity. A flourishing church has been gathered in Pernambuco, and the work is encouraging. Four young men at this mission have undertaken a course of study for the ministry, and are now engaged in the active work of colportage. The Chinese missions are in a satisfactory condition. Ten missionaries are engaged in this work, together with two native licentiates and seven native teachers. At Hangchow there are thirty-four communicants and the contributions from the natives amounted to $23. The mission schools are largely attended, and, in addition to the street chapels, are nine in number, with an attendance of 171 pupils. Bibles are furnished to the mission work by the American Bible Society. The facilities for the diffusion of religious knowledge, afforded by the Chinese written language, by the printing press, and by the cheapness of books, are simply wonderful. An octavo edition of the Gospels and Acts in the Soochow dialect has been published. The Greek missions are doing a good work, although out of a large number of applicants only five have been admitted into full membership during the year. In Italy and Mexico the missionary work has been pushed forward with gratifying results. The work among the Indians has also been pressed with much success, and there are now engaged in this mission seventeen missionary laborers in all, of whom six are native ordained ministers and two licentiates.

At this stage of the proceedings the Stated Clerk read a communication from Mrs. Ellen M. Watson, of Pittsburgh, Pa., chairman of the "National committee of the Women's Christian Temperance Union to secure a Day of Prayer in the Week of Prayer," asking the co-operation of the General Assembly in the object of the committee, and that "one day in 1881 be devoted to the cause of temperance progress," "believing that the liquor traffic and its results constitute the greatest obstacles in the way of the Gospel in every land."

Dr. Hooper said that the General Assembly had never recognized the Week of Prayer, and upon his resolution the latter was laid on the table.

An appeal or complaint from the Rev. J. A. White, of Chester, against the Synod of South Carolina, was referred to the judicial committee.

A letter from the Rev. W. B. Farr, St. Louis, Mo., containing the Christian salutations of that body, was read and referred to the committee on foreign correspondence.

The report of the executive committee of home missions was then made by the Rev. Richard McIlwaine, D. D., of Baltimore. The report makes a very gratifying statement of the progress of missionary work in the domestic field during the past year. 1,088 churches have contributed to the sustentation fund, an increase of 140; 795 to the evangelistic fund, an increase of 109; 979 to the invalid fund, an increase of 124. There has been a general gain throughout the Church. One hundred and twelve Sabbath schools contributed $761 36, and thirty-three ladies' societies contributed $586 75 to sustentation. The total receipts for all the funds have been $44,912 51—$6,274 56 more than last year. The receipts for the sustentation fund have been $19,250 43; for the evangelistic fund, $8,438 78; colored evangelistic fund, $347 33. The invalid fund has reached $10,253 02. The relief fund amounts to $34,000. Fifty-five Presbyteries have reported on the sustentation work.

Fifty-five Presbyteries report 59 per cent. of their ministers wholly engaged in ministerial labor 85 per cent. or about five-sixths of the working ministry are adequately supplied. The executive committee has paid out in appropriations to 156 ministers, representing about 400 churches, $15,630 41; $7,017 45 have been paid to 28 Presbyteries for 33 evangelists in the home mission work. Among the colored people the evangelistic work has been pushed forward with zeal, and the committee report 14 colored ministers, 18 churches and 4 candidates under the care of the Presbyteries; 122 families have received help from the invalid fund. Under the relief fund 83 persons have been paid up in full. Annuities have been paid to seven deceased ministers, amounting to $2,000. The whole amount paid from this fund since its creation is $10,440. The committee recommends the prosecution of missionary work among the seamen.

The Rev. Dr. Hazen, of Richmond, offered the report of the committee on publication. During the past year $8,041 11 were received from the churches and individuals for the publication interests. Only 868 churches of 1,892 contributed anything to the cause. The committee owes a debt with interest, exclusive of the mortgage on the house, of $10,870. In 1877 this debt amounted, in round numbers to $59,000. The committee publish three Sunday school papers, all of which are in good condition and have a large circulation. During the past year 59,000 books and pamphlets were published by the committee. This great interest of the Church is more encouraging than it has been for many years, and the work that it has accomplished cannot easily be computed.

A recess of twenty minutes was taken, after which the report from the trustees of Union Theological Seminary was heard and was referred by the Moderator to the committee on theological seminaries. The report of the Tuscaloosa Institute for the education of colored men for the ministry was read by Dr. Stillman. This institute is in a most thriving condition.

THE STANDING COMMITTEES.

The Moderator announced the standing committees as follows:

Bills and Overtures—J. R. Wilson, D. D., A. W. Clisby, Joseph Evans, L. H. Blanton, A. S. Doak, E. M. Green, J. M. Rawlings, Edward Martin, W. S. Fleming, W. J. Dance, Neill Graham, D. C. Collins, J. D. Weeden, J. E. Wilson, W. S. Dunlop, W. S. Graves, C. Hammond.

Judicial—James Woodrow, D. D., E. M. Richardson, C. H. Wiley, Geo. R. Waddel, W. N. Scott, J. J. Gresham, J. H. Caldwell, J. A. Reedy, L. Reno, J. DeWitt Burkhead.

Theological Seminaries—J. L. Kirkpatrick, D. D., H. M. Smith, D. D., J. C. Sturgeon, J. S. Frierson, W. E. McIlwain, L. B. Johnston, R. C. Reed, W. S. Dunlop, S. H. Lambdin, John Taliaferro, P. L. Cline, J. B. Ruben, W. C. McLelland, J. C. Tate.

Foreign Missions—H. M. Smith, D. D., J. L. Girardeau, D. D., J. C. Cowan, Allen Wright, S. L. Morris, L. C. Inglis, W. H. Fellows, T. T. Windsor, J. W. Frazier, P. W. Boyd, W. S. Primrose, M. W. Woodworth, A. J. Sanderson, J. C. Colt, B. M. Farris, J. M. Chaney.

Home Missions—G. H. Rout, James Stratton, J. H. Bryson, W. E. McIlwain, F. L. Leeper, James Sorley, H. R. Raymond, W. L. Holliday, J. T. Walsh, J. J. Summerell, M. W. McGill, E. H. Chapman, M. S. Kohle, E. A. Jelks, E. H. Shaw, W. S. Forsythe.

Publication—John Leyburn, D. D., Jas. A. Wallace, G. D. Parks, Jahleel Woodbridge, J. D. West, F. McCutchen, J. O. Waddel, L. Cantalou, J. J. Wood, J. O. Ray, R. T. Hart, L. O. Spencer.

Education—Henry Quigg, Donald McGregor, J. M. Kirkpatrick, E. H. Briggs, J. M. Brown, J. B. Estes, Milton Brown, J. F. Parker, W. A. Templeton, C. H. Rieke, S. G. Wentworth, T. G. Holt.

Systematic Benevolence—W. C. Dunlop, D. D., R. M. DuBose, J. M. Brown, W. P. Gready, W. G. White, John H. Scott, J. H. Brownlee, O. W. Gauss, J. G. Lowrey, DeWitt Collins, J. M. Sydenstricker, A. L. Holliday, W. S. Trimble.

Foreign Correspondence—T. W. Hooper, D. D., S. M. Neel, W. A. Milner, J. Watson, W. A. Allison, D. McIntyre, J. W. Graham, A. W. Wilson, E. P. Cater, J. W. Kerr, C. A. Barry.

Narrative—P. T. Penick, D. C. Boggs, E. H. Briggs, A. M. Jones, J. M. Anderson.

Sabbath Schools—J. S. Moore, D. D., A. B. Curry, A. Mecklin, D. D. Peden, D. W. Switzer, O. C. Clark, T. U. Faucette, A. L. Miller, J. D. Dudley, S. G. Jamison, Z. B. Penny, B. F. Hawkins.

Auditing Committee—G. W. Morris, Jas. Sorley, David Callender, George Allen, W. A. Templeton, T. T. Windsor.

Devotional Exercises—J. L. Bartlett, J. W. Walkup, R. Sitlington.

Leave of Absence—J. H. Lewis, H. M. Brearly, P. W. Boyd.

Synodical Records—Alabama, R. C. Reed, J. C. Walsh; Arkansas, A. S. Doak, George Allen; Georgia, F. L. Leeper, J. E. Wilson; Kentucky, Edward Martin, J. F. Parker; Memphis, L. H. Blanton, G. W. Morris; Mississippi, Henry Quigg, Milton Brown; Missouri, J. C. Sturgeon, W. S. Dunlop; Nashville, L. B. Johnston, J. G. Lowry; North Carolina, George R. Waddell, W. J. Dance; South Carolina, M. W. Woodworth, J. J. Summerell; Texas, W. A. Milner, John Taliaferro; Virginia, E. M. Richardson, S. H. Lambdin.

The Rev. George L. Wolfe offered his resignation as reporter of the General Assembly, and on motion of Dr. J. R. Wilson, the resignation was accepted.

Overtures were called for, when the following were read:

From the Enoree Presbytery, to change the reports to the General Assembly so as to report the number of *scholars* instead of children in the Sunday Schools.

Synod of North Carolina, to unite the educational and publication committees under one secretary.

From the Nashville, Columbia, Knoxville, and Holston Presbyteries, to remove the committee of education to Nashville under the control of the Rev. J. H. Bryson as secretary.

From Dallas, St. Louis and Missouri Presbyteries, to remove the committee of education from Baltimore to St. Louis, Mo.

Synod of Memphis, to transfer Oak Grove church from Tombeckbee to Chickasaw Presbytery.

Presbytery of Orange, to provide and have bound with the Hymn-book a suitable burial service for the use of laymen.

Presbytery of Memphis, that Article 5, Section —, of the Form of Government, be interpreted by the Assembly.

Presbytery of Roanoke, to amend Chapter 4, Section 1, Article 2, Form of Government, so that only male members in full communion of the Church shall be eligible to membership in the Presbyteries. From the same Presbytery, an amendment to the effect that a Presbytery shall not be required to meet twice a year.

Synod of Texas, asking the deliverance of the General Assembly on the question of women preaching. This overture came up through the Synod from the Presbytery of Dallas, the Synod having already negatived the right of women to preach, and declared any one who should introduce a woman into the pulpit guilty of an offence.

Synod of Alabama, to revise the appointment of delegates to the Evangelical Alliance, with a view to a more equal distribution between the Synods.

Presbytery of East Hanover, that the question of the binding force of the Assembly deliverances be referred to a committee to report at the next Assembly; also that the question as to the sinfulness of worldly amusements and the best means of correcting these evils be referred to a special committee to report at next Assembly, so as to secure unity of opinion and action.

Synod of South Carolina, to ascertain what amount annually is necessary to the efficiency of the Columbia Theological Seminary and to apportion the same among the various Synods comprising the Assembly.

Synod of South Carolina, to repeal or modify the decision that all deliverances of the Assembly (and by implication by the other courts) is only exhortatory and advisory.

Tuscaloosa Presbytery, to arrange the course of study of candidates for the ministry so as to make theological students spend six months every year in laboring among the vacant churches of our land, so as to make them more practical in their studies rather than scholastic.

Several overtures were received from the Synod of Texas, asking for its division into two Synods, and several overtures from the Presbyteries composing the Synod, asking for a modification of the proposed terms of the division and postponement.

These overtures were all referred to the appropriate committees, and will come up for discussion and settlement as the General Assembly proceeds with its work

The committee on devotional exercises announced preaching appointments for the Sabbath.

After prayer by the Rev. Dr. Leyburn, the General Assembly adjourned to meet at half-past 9 o'clock on Saturday morning.

THIRD DAY.

SATURDAY, May 22d, 1880.

The minute referring to the communication of Mrs. Watson, of the Temperance Union of Pittsburg, was stricken out.

The following new commissioners were enrolled: From the Presbytery of Central Texas, Sidney Seymour; from the Presbytery of Charleston, W. A. Clark.

The Hon. J. B. White was added to the Judicial Committee.

The report of the Board of Trustees of the General Assembly was read.

The Treasurer reported $1500 in bonds and $2500 in stocks on account of the Relief Fund, making a total of $34,000 in stocks and bonds of that fund.

The trustees call attention to the responsibility imposed upon them by the Savannah Assembly, making them responsible to the Assembly for the safe custody of the funds in their hands. They ask that their responsibility be made such as is usual to trustees, good ordinary care. They recommend that the treasurer of the board be paid a salary out of the proceeds of the Relief Fund. The Hon. J. J. Gresham has resigned his position as treasurer, and the Rev. John Douglas has died.

On motion of Rev. Dr. Kirkpatrick all matters of a financial character will be referred to the Auditing Committee.

REPORT ON RETRENCHMENT.

The committee appointed by the last General Assembly to report upon reform and retrenchment in the management of the benevolent schemes of the Church made its report. The report does not discuss the constitutional principles involved, these having already been settled by long and intelligent usage. No complaint has been made by any lower court of any invasion of its rights, in the management of benevolent schemes or of usurpation by the Assembly. A minority report was made by the Rev. S. Taylor Martin of the committee. The majority report declares that the practical object of the Assembly in appointing a committee on retrenchment and reform was to promote the efficiency of Church work which will depend upon a proper distribution of labor; permanency of place; direct, frequent and easy accountability of agents; fitness of agents and the confidence and support of the Church. The committee conclude that the present distribution of labor is admirably adapted to the nature, the variety, the amount and the conditions of the work undertaken, and corresponds to that made by other churches most like the Presbyterian in faith and order. The test of long usage has enabled the Church to understand the plan, to eliminate what was weak, and to preserve whatever was most durable, strongest and best. The executive committee are elected every year, and all their accounts, books and proceedings are open to inspection and their accountability direct, frequent and easy. Suitable men can be chosen and all needed changes made in the composition of the committee at the annual election. The present plan enjoys the general confidence of the Church—no other has so many marks of excellence, and the committee think the Assembly should make no changes in the constitution of the board for the following reasons:

The present plan is the result of the Presbyterian Church's experiment for nearly one hundred years, and the outgrowth of the experience and observation through nearly a century's development of her order, power, vocation and work, and as such was adopted by the first Assembly of this Church, which met at Augusta in 1861.

The plan provides a special agency for each distinct branch for benevolent work. With her five executive committees the Church is admirably equipped for her mission to this generation at home and abroad, in the Church, the school and the family. The work to be done requires the present number of committees.

The secretaries of the committees are not merely financial agents with only diaconal functions, but they are in reality "watchmen upon the outer walls," through whom pastors and people are made acquainted with the wants and promises which God's providence discovers. The quantity of work is sufficient to keep all the committees employed, and the secretaries are engaged in the discharge of their duties from six to ten hours daily, four of these officers doing the work corresponding to that done by eight salaried officers in the Reformed Church of America and that done by sixteen salaried officers of the Church in the Presbyterian Church, U. S. A.

The cost of the committees is no greater than either necessity or prudence would dictate—no more than the work is really worth.

The ratio of expenses to the fund of the Church is large because the fund is small. The expenses are, for foreign missions .08½, home missions .10, education .16, publication (including salaries, traveling expenses, &c.,) .15 of income.

The committee discuss the proposed reforms and declare that the consolidation of the committees will destroy the efficiency of the work; it is utterly impracticable to do the work of the Church with less than four secretaries who are worthy of their hire, and such consolidation would complicate instead of simplify the machinery, and would augment instead of decrease the expenses. The benevolent schemes cannot be operated through the Synods without additional complications and increased expenses.

The proposition to abandon the scheme of beneficiary education and remand it to the Presbyteries for their independent action is not approved by the committee, who declare that "if there is any cause demanding the united counsels, the united wealth and the united effort of the whole Church, it is the training and educating of a ministry for the whole Church."

The reduction of expenses as an inducement to increased liberality on the part of the churches will have no effect. The expenses of conducting the benevolent schemes of the Church have hindered contributions in only five out of sixty-four churches who have given any testimony upon the subject. The expense of running the committees have not materially impaired the confidence of the people. The decrease in the contributions of the Church during the past few years have resulted from a lack of more thorough and general consecration to God; from an impression that church money is often loosely handled by church officers and that church offices are often negligently kept and their claims superficially audited; from the prostitution of industrial and financial business of the last seven years; from the impolitic agitation of this subject.

The committee say that the time for the policy of retrenchment has passed. Business is reviving, industry finds remunerative employment and capital profitable investment.

The committee report that the Tuscaloosa Institute, for the education of colored candidates for the ministry, is in excellent progress and condition. It is the only institution of the kind under the care of the Church, and should be fostered and promoted in all its interests.

The committee recommend that the five executive committees of the Assembly be continued for the present, and that the Publication and Education committees shall hereafter publish monthly acknowledgements of their receipts; that the General Assembly shall insist upon a rigid inspection of all accounts, and systematic and exact management of money matters by all diaconal officers of the congregations; that the Assembly either appoint a special committee to examine thoroughly into the whole question of the Assembly's responsibility for the investments and annuities of the Relief Fund, and report to the next General Assembly, or that this Assembly at once take orderly steps to close up the business equitably to all interested parties, and to abolish the scheme.

The minority report from the Rev. S. T. Martin of this committee was then read. It is a very long and exhaustive document and makes a thorough survey of the benevolent schemes of the Church. The minority report holds that the present plan is fatally deficient in all the elements of efficiency claimed for it by the majority of the committee. A proper distribution of labor is not realized because the duties which should be discharged by the Presbytery are turned over to the General Assembly, and business which should properly be done by the deacons is distributed to the ministers. Permanency is not realized, because foreign missions and sustentation have two secretaries instead of one as formerly, and so of education and publication. The relief scheme has been radically modified and the benevolent feature which distinguished it from ordinary life insurance has been stricken out. Tuscaloosa Institute is an innovation. The accountability of the agents of the Assembly is not realized, for in a session of ten days, once a year, the details of the agencies cannot be inspected and experience shows that the expenses of the several departments for years have been largely in excess of the requirements. The fitness of the agents of the Church is not realized, for the ministers who fill these offices are disqualified by the call of the Holy Ghost, by their mental training, and by the character pertaining to their calling. The confidence of the Church is not realized as is manifested by decreased contributions with an enlarged membership.

The minority dissent from the reasons of the majority report, relative to the antiquity of the present plan and to the costs of the agencies. The force employed in their management is too large, and the Assembly should not assume the whole work. There is no necessity for locating the agencies in the cities with our present mails, telegraph, railroad and banking facilities. In the country towns the business could be conducted at a much less cost. The reason that it is necessary for the secretary of foreign missions to live in a city because he has to buy foreign exchange is without strength, for foreign exchange has a market value and the personal presence of the secretary is not essential to its purchase. If it were, there are certainly enough members of the Presbyterian Church in the cities who would cheerfully negotiate such business for the secretary of the Assembly without charge. Grant that the presence of the secretary is necessary, and it would pay to appropriate two or three hundred dollars for his traveling expenses rather than locate him where his salary must be $3,000 instead of $1,500. In paying such salaries the Church has been wasting Christ's money. The multiplication of agencies is unwarrantable extravagance, for one person could manage all the funds of the Church now. It is folly to continue the present expensive machinery in view of a possible future want. The plea of the majority that the Church is to be injured by any agitation in the direction of reform, leaves the irresistible inference that the present schemes are unworthy of confidence.

In his report, Mr. Martin offers a plan for securing greater simplification, economy and efficiency in the management of the work of the Church; the appointment of one treasurer who shall hold all the bonds under the control of the General Assembly, and who shall be a thorough man of business, not a minister; to abolish all paid secretaryships and commit each department to its respective committee; to diminish the machinery in the several departments; to abandon the theological seminary for colored students, because one such seminary is inadequate to the design, and because the principle upon which the scheme is based is self-contradictory. "The assumption is that the negro race can only be evangelized by negroes and if this be true their case is hopeless." The new plan also suggests triennial instead of annual sessions of the General Assembly.

The relief scheme is in direct opposition to Scriptural teachings. If the collection of money to be invested in bonds and stocks for the purpose of making money for the future wants of the Church is endorsed, the way will be open for the Church to engage in any kind of money-making enterprise. The good old name of the Presbyterian Church is not dependent upon the permanent solvency of railroad and city bonds. The report upon this point reads as follows: "If the Lord should appear in our midst today we verily believe He would overturn the tables of the money-changers and drive out from His temple those that buy and sell therein. The Presbyterian Church instructs its people to exercise faith and consecrate their substance to the advancement of God's Kingdom, at the same time that its highest court induces them to hoard $30,000 of Christ's money for the supply of the possible wants of their perishing bodies."

The minority report discusses the subject in all its aspects and declares that the adoption of the new plan proposed would save to the Church an annual expenditure of $18,000, which would educate ninety ministers or send out eighteen evangelists every year. The new plan would also enable the Church to conform its practices to its doctrines, elevate the diaconate to its proper place in the economy of the Church and relieve the clergy of their self-assumed duties which are no part of their ministerial office.

On motion of Dr. Wilson the two reports on retrenchment and reform were made the order of the day for Monday morning at 11 o'clock.

A recess was taken for twenty minutes, after which an overture was presented from the Presbytery of Florida asking the General Assembly whether the office of ruling elder or deacon, like that of a minister, can be demitted.

Referred to the committee on bills and overtures.

The Moderator appointed the following additional members on the standing committees of the Assembly:

Systematic Benevolence, M. W. McGill; Sabbath Schools, J. O. Ray; Publication, Rev. J. M. Chaney; Home Missions, Sidney Seymour; Judicial, W. L. Clark.

The report from the special committee on the observance of the Sabbath was then read, disclosing a better state of things in this regard, and the favorable action taken by several of the State Legislatures to prevent the desecration of the day. The report was made the order of the day for 1 o'clock on Monday.

The committee on overtures reported favorably on the overture of Synod of Memphis, asking for the transfer of Oak Grove Church from the Tombeckbee to the Chickasaw Presbytery. The report of the committee was adopted and the transfer was ordered.

The committee also reported upon sundry overtures relating to the division of the Synod of Texas, that the whole matter be remanded to the Synod for further action. Report adopted.

The report of the trustees of the Columbia Theological Seminary was read. During the past year twenty-six students attended this institution, but the board of trustees represent that the school was carried on in the face of great perplexity, distress and hardship. Its financial condition is so gloomy that its exercises have been suspended. To avert this result the salaries of the Professors were decreased from $2,500 to $2,000 and every effort has been made at economy, but the exigencies of the institution have been beyond the control of the trustees. The seminary was kept open during the past year by special contributions in the Synods of South Carolina, Georgia and Alabama, but inasmuch as the seminary is the property of the General Assembly and not of any particular Synod it deserves the support of all the churches. The seminary has an income of $5,100, but the expenses have been $8,000 a year. The temporary closing of the institution is a painful necessity, but the trustees hope some plan may be devised for its future usefulness and support. The buildings have been turned over to the care of the Rev. Dr. Howe, who will be paid a salary of $1,500 a year. The trustees have elected the Rev. Dr. Plumer professor emeritus with a salary of $1,000 per annum. The seminary property is very valuable and in addition to the buildings and furniture has a library of 20,295 volumes. The report was referred to the committee on theological seminaries.

Among the appointments for Sunday was that of the Rev. Mr. Brearly at the Unitarian Church. After the reading of the report Dr. Woodrow said that if this meant a recognition of the Unitarian Church in any way he would object to the adoption of the report. He thought the Assembly could not be too Catholic upon such points, and if this appointment was only a courtesy extended to the Church it might be accepted.

The chairman of the committee replied that the appointment had been made at the request of the pastor of the Unitarian Church as a simple courtesy to the body. He thought the Assembly could accept a courtesy without binding itself to any special line of doctrine or policy.

The Rev. Mr. Penick could not refrain from protesting against the acceptance of this appointment. He said that the great Dr. Thornwell once refused to engage in family prayers with an Unitarian because they did not worship the same God.

On motion the report of the committee on devotional exercises was adopted and the appointment accepted.

The Rev. Charles E. Scott, D. D., commissioner to the General Assembly from the General Synod of the Reformed Church in America was introduced to the Moderator by Dr. Wilson, and by him in turn presented to the Assembly, the whole body rising to their feet.

NEW PUBLICATIONS.

Week-Day Religion. By Rev. James Russell Miller. Pp. 315. Presbyterian Board of Publication, Philadelphia, 1880.

The design of this good book is to help Christians to bring their religion from the closet, the Church and the Creed, into the week; that every duty, burden, and joy, may be bathed in the brightness of hope and faith. Believers' knowledge and faith are better than their lives. None can read this precious book without signal service, as it discusses "Help for Worried Week Days;" "Religion in the Home;" "Wayside Ministries;" "The Beauty of Quiet Lives;" "Manly Men;" and many other practical topics.

Vagabond and Victor. The story of David Sheldon. By Kate W. Hamilton, author of "Old Portmanteau," &c. Pp. 331. Presbyterian Board of Publication, Philadelphia. Illustrated. 1879.

A beautiful and touching story of a lawyer's family reduced to great suffering by his intemperance, but rescued by the converting grace of God. It is well written, and will be a valuable addition to any Sabbath School library.

The *North American Review* has been for the last three months presenting a lively discussion of the third term. First Mr. Howe, then Mr. Stoughton and lastly Mr. Boutwell advocate the nomination and election of General Grant to the Presidency for the third time. Judge Black replies to Mr. Howe and then to Mr. Boutwell, and it is enough to awaken sympathy for these unfortunate gentlemen to see the pitiable pligh... come out of his hands. Mr. ... into his misfortune, but Mr. ... that Judge Black had alread... discussion. He must have ... public martyrdom, and has do... most extravagant wishes full... fied. We are sorry for any ... been punished as Mr. Boutwell ... he ought to have known enoug... out of Judge Black's way. ... May number are McClellan's ... the Republic, by G. T. Curtis ... Emerson, by F. H. Under... Monroe Doctrine and the Isth...

The *Catholic Presbyt...* Contents for May: Early ... rian History, by the late ... D. D., London: Albert ... D. Morris, D. D. Lane ... ary, Cincinnati; The ... by Rev. Dugald McCall ... tations of Reason in deal... by W. T. Beatty, D. ... Early Struggles in the ... Pastor Vincent Dusek, ... roes of the Reformation— ... Dallas, by L. M. G.: The ... rian Council in its relation ... sions, by Rev. B. Helm. ... Presbyterian Church, ... Notes of the Day; General ... annum; 30 cents per copy. ... & Co., New York.

The *Preacher and H...* fills its mission well. The ... number are by Rev. Canon ... Burrows, Bishop Foster, ... C. B. Crane, Prof. E. B. ... and several others. Dr. ... continuation of brotherly ... isters; manner and matter ... departments of Sermons ... ers Exchanging Views, ... pit Treatment, &c., &c., ... azine to all ministers. Price ... Rev. I. K. Funk & Co., ... Agency, New York.

The *Gospel in all Lan...* The special subject treated ... India. We give the captions ... ticles: Agra and the Taj ... History in the Mogul and ... India Past and Present: ... of India; Benares, Sacred ... doos, Temple of Juggernaut ... of India; Evangelization ... Missions for India prov... ary Camp in India; ... Societies in India: Moravian ... dia. Beside these there ... several articles on Woman's ... India, and many pages ... formation on Missions. ... large and remarkably ... in number—among them ... of India. Single copies ... Subscriptions received ... & Co., 900 Broadway, New ...

Finding Jesus, and ... Miss Elizabeth P. Strong ... byterian Board of Publ... Two bright narratives. ... may kindle more desire ... to find Jesus. A fault ... this book is that the ... ing to Christ are too vague ... Saviour's work in redem... the meaning of faith and ... presented with Bible clear... lustrated, 75 cents.

Bessie and I, by Lilian ... pages. Presbyterian Board ... Philadelphia. A wholesome ... story of the life, and ... days of two girls. The blessing ... of trust in Christ is shown ... the power of grace to sustain ... trials is well exemplified. ...

THE TRUE LIFE

Oftentimes I have seen a ... against the tide as if drawn ... tow-line with a hundred ... it. Her sails unfurled, ... ing, she had neither side- ... wheel; still she moved ... triumph, as with her own life. ... that on the other side ... beneath the great bulk ... cally, there was a little ... with a heart of fire and ... was tugging it bravely ... if the little steam tug ... left the ship, it would ... and drift hither and ... the effluent tide, no ... so I have known more ... deck, full freighted, ... ed, but for the bare, ... warm beating heart of ... that nestled close to him ... wave could part them, ... down with the stream, ... more.—*Oliver Wendell H...*

RELIGIOUS INTELL...

PRESBYTERIAN ...

Items from the *Central P...*

Rev. B. M. Wailes ... changd from Nelly's Ferry ... county, Va.

Mr. R. A. Wailes, ... Union Theological Seminary ... of West Hanover Presbytery ... of the Presbyterian chapel ... and Fishing Creek, Lynch... son of Rev. B. M. Wailes.

A new church has ... at Eminence, Ky., and ... licentiate of West Hanover ... accepted an invitation ... It is a promising enterp...

Items from the *South...*

Rev. W. F. Pearson ... Long Cane and Due West ... Presbytery of South C... ously ill. "He was taken ... was for days unconscious ... his own family, and ... in the region of the head ... had sunstroke, but seems ... mer health. His labors ... been assiduous, and ... strength to the utmost. ... 'never felt that he could ... Master in return for ... gives him and the heavenly ... dant rest hereafter.'"

Rev. G. A. Trenholm ... writes us: "We closed our ... munion meeting last night ... on Friday night. Rev. H. B. ... boro conducted the services ... excellent, earnest and ... tor and people feel indebted ... his labor of love among ... to God we received, ... drought, four persons ... the church on profession ...

The Rev. F. L. Leeper ... writes us: "The first Sabbath ... communion day at this ... additions to our church— ... and three by letter. The ... communion day at Pleasant ... North Carolina—the first ... preach there. We had ... tions, four on examination ... On Sabbath morning a father ... son were both received on ... faith. It was a touching ... family all gathered to receive ... of baptism, except the mother ... been a member of the church ...

Items from the *Christian Observer:*

Carrollton church, Ky., has invited Rev. J. W. Graybill to supply its pulpit for the next six months.

On the 9th inst. Rev. John A. Preston of Franklin, W. Va., was called to the pastorate of Salem church.

The installation of Rev. James W. Shearer as pastor of Huntington church, in West Virginia, was expected on the 13th. Rev. J. C. Brown to preach, and Rev E. Eels to deliver the charges. There have been ten additions to the church lately, two by profession and eight by letter.

The spirit of new activity and earnestness has taken hold of the people of Mooresburgh, Hawkins county, Tenn. Rev. James B. Converse preached eleven times in six days; there were two professions and much seriousness.

On Sunday, May 9th, Rev. M. L. Frierson was installed pastor of the church at Florence, Ala. Rev. J. G. Lane of Tuscumbia preached and gave the charge to the pastor. Rev. R. M. Dubose proposed the questions and gave the charge to the people.

Rev. J. J. Robinson, D. D., has changed his postoffice address from Eufaula, Ala., to 67 W. Mitchell street, Atlanta, Ga.

Rev. A. M. Watson, writing to the *Christian Observer* of the late meeting of Yadkin Presbytery (Northern colored), says: "We were very much gratified to see how much had been accomplished by these men since they were emancipated. It makes us more hopeful of the race. The editor of their paper, the *Africo-American Presbyterian*, published in Wilmington, is a member of the Presbytery, and certainly is a man who has made good use of his freedom. Having been brought up by Major Barklay of Winnsboro, S. C., he was properly started. After he had completed his education at Princeton Seminary he made a trip to Europe by which he raised quite a fund as an endowment for the theological education of his people."

The *Revue Industrielle* states that a German manufactory is turning over a ton a day of glucose made from old linen rags. These rags, which are composed of hard vegetable fibres, are treated with sulphuric acid, which converts them into dextrine. The altar product thus obtained undergoes a washing with milk of lime, and is then treated with a fresh supply of acid stronger than the former, when the mass is at once transformed and crystalizes into glucose, of which "rich' confections and jellies may be made. The process is said to be a very cheap one, and the glucose chemically identified with grape sugar. A strong outcry, however, has arisen against the manufacture of grape sugar from rags, and the enterprise is understood to be in danger of being interfered with by the German Government.

The *Raleigh News* has been purchased by Col. Thomas M. Holt and John Galting, Esq., and a new company will be organized, with P. M. Hale, Esq., as Editor and Messrs. Edwards, Broughton & Co., as Business Managers. The *Raleigh Weekly News* will be supplied to the subscribers to *Hale's Weekly*. In announcing the changes the *News* says: "Abundant means, business capacity, knowledge of the printing business, and newspaper training are now combined upon a Raleigh newspaper."

The Superintendent of Public Instruction has recently received information from Rev. Eben S Stearns, D. D., chancellor of the State Normal College connected with the University of Nashville, Tenn., that North Carolina can have at least five Peabody scholarships for the support of students in that institution during the next term, which begins October 1, 1880.—*Hale's Weekly.*

For the N. C. Presbyterian.

CALLED MEETING.

Wilmington Presbytery will meet at Burgaw, N. C., May 29th, to consider and act upon a call from South River Chapel for the pastoral services of the Rev. A McFadyen.

G. W. MacMillan, Moderator.

It is not necessary to keep on taking this medicine continually, using a syringe, or dosing day and night for months at a time: the bowels are restored to regularity, the digestion strengthened, the blood purified, the bad breath made sweet by a short systematic use of Simmons Liver Regulator, it leaves the system in a healthy condition after its use, which saves the patient from continual dosing.

"I was cured by Simmons Liver Regulator, having applied for the medicine while in a most wretched condition some two months ago, and now am so changed a man that I am a subject for congratulation by my family. ISAAC MULLEN,
57th and Lancaster Ave., Phila."

Imitations of Hall's Vegetable Sicilian Hair Renewer are being thrust upon the market in great numbers. Do not be deceived by them, but demand Hall's.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On May 12th, near Greensboro, by Rev. James C. Alexander, Mr. WILLIAM R. SMITH and Miss ADA M. ALBRIGHT, all of Guilford county.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Robeson county, N. C., NEILL BUIE, a worthy citizen and a member of Philadelphus church, with which he united by a public profession of his faith in Christ, August 26th, 1849.

His illness—cancer—was of long continuance; but he bore it as a Christian. His end here was calm and peaceful.

He leaves a widow and several children to mourn their loss; but they have the consolation in believing that he is now happy with his Saviour in the kingdom of glory.

WILMINGTON MARKET

DURING WEEK

ENDING MAY 21.

The attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our Market report, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

Note.—Our last report was made up to Thursday last. We present in this issue, the market from that day.

Spirits Turpentine.—Thursday price declined to 24½ cents, and at these figures sales have been made since.

Rosin.—Strained $1 00; Good Strained $1 05. Sales of Pale at $2 75, Extra Pale $3 25, and Window Glass $3 50.

Crude Turpentine.—Hard $1 00, Yellow Dip $1 75 and Virgin $2 40 throughout.

Tar.—Receipts taken day by day at $1 25.

Timber—Very little coming in. Good Timber wanted and would command recent prices. There is less demand than formerly for inferior timber.

Jewelry, Watch Cases, Silver Ware, Etc

The writer has recently passed over a manufacturing establishment in the city of Cincinnati which, to him, was a short season of pleasure as well as a means of extending his knowledge. We refer to that of Messrs. Duhme & Co., silversmiths and manufacturing jewelers, Fourth and Walnut Streets, Cincinnati. They are also manufacturers of gold and silver watch cases. They commenced business in 1838, and have had an increasingly progressive history up to the present time. In the jewelry department they are unexcelled on the continent, and never fail in succeeding to meet the scruples of the most exacting connoisseurs. Their work in every branch is by hand, save in the polishing and finishing departments. Their methods of working are the most modern an effective. In the melting of gold they have adopted the new process of heated charcoal played upon by wind. In the setting of diamonds they have acquired a high reputation, and cater much to those who are desirous of having their ideas embodied in an original way in jewelry productions. The gold and silver watch case manufacturing branch is very extensive. It is under the supervision of a thoroughly competent manager, he having a practical acquaintance with every department of it. They have blocks of all the different sizes of watches, and can, therefore, make cases for all descriptions used in the country. This branch, the same as every other, is conducted in a superior and systematic manner, the various workmen being very skillful and the different materials used in connection with it of the most genuine character. They purchase the fine gold, and alloy it themselves as required. The silver factory deserves special note because of the solid nature of the goods made in it, and the artistic skill displayed in their fabrication. There are no products in this metal that the firm cannot undertake to manufacture. Vessels ornamented with repousse work engage very special attention. On the topmost floor the burnishing and polishing of articles are done, part of it being devoted to watch repairing and gilding. Gold and silver plating are also carried on here. The floor immediately below is devoted to the manufacture of jewelry and watch cases. We must not omit mentioning that the firm are considerable manufacturers of gold chain and spectacles in various styles, and further, that they possess every facility for assaying of gold and silver. The refining which is a most effectual process with them, is done in the subcellar. The packing and shipping are conducted in the basement. In addition to the goods the firm manufacture, they are heavy jobbers in other lines. They handle clocks of all descriptions very largely; indeed, there is scarcely any kind they do not keep in stock. This trade is undergoing considerable development. In silver-plated ware they have always the most ample variety, their grand collection comprising a complete line of Simpson, Hall, Miller & Co.'s celebrated Wallingford Wares. In this, as well as in other lines, a more extensive assortment is demanded of them than is found in large cities on the seaboard. This arises from their having to suit more numerous tastes. Cincinnati geographically being a focal point to which Eastern, Western and Southern buyers repair to make purchases of silver ware, jewelry and kindred articles, a house situated as Messrs. Duhme & Co, are must be provided with stocks that will please all. They have always two travellers operating in their interest, and do a trade in all directions around and to a great distance from Cincinnati. They have also a splendid high-class retail business, their situation, at the southwest corner of Fourth and Walnut Streets, being unequaled for this purpose. A firm with such a history and reputation must increasingly command public confidence from year to year, and, as the city augments in population and wealth, there is no question that firms such as Messrs Duhme & Co., must extend, and consolidate their now valuable connections.—*A. C. Review.*

Unquestionable.

The *Herald*, Detroit, Mich., says of Warner's Safe Kidney and Liver Cure: "Its efficacy in kidney, liver and all urinary diseases is so fully acknowledged that it is not worth the questioning. Bona fide testimonials from well known citizens in public and private life are evidences strong enough to convince the most stubborn doubter."

MALARIAL FEVER.

Malarial Fevers, constipation, torpidity of the liver and kidneys, general debility, nervousness and neuralgiac ailments yield readily to this great disease conqueror, Hop Bitters. It repairs the ravages of disease by converting the food into rich blood, and it gives new life and vigor to the aged and infirm always. See "Proverbs" in other column.

Walking made very easy with Lyon's Heel Stiffeners; they keep your boots and shoes straight.

Sore Throat, Cough, Cold and similar troubles, if suffered to progress, result in serious Pulmonary Affections, oftentimes incurable. "*Brown's Bronchial Troches*" reach directly the seat of the disease, and give almost instant relief.

1880. 1880.

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We offer for sale a full line of Fancy and

COLORED DRESS GOODS!

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ALL DESIRABLE GOODS!

Repellants, Cassimeres, Cloths, Waterproofs, Waterproofs, Cloakings, Suitings, Docskins.

A Great Variety of Woolens!

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The largest stock and greatest variety of TOWELS: TOWELS! TOWELS! DAMASKS, WHITE AND COLORED.

With **Doyles** to match—best ever shown in this market.

Flannels, Flannels, Flannels!

Shaker, Silk Warp, Domets, Cotton Flannels, Opera

FANCY PLAIDS!

All colors—plain fabrics and twilled. Bargains in these goods.

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No. 30 Fayetteville Street, Raleigh, N. C.

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GINNING AND THRESHING, Stationary and Portable.

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Power and Hand Presses,

UNSURPASSED in SPEED and EFFEOT.

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HORSE POWERS and MACHINERY GENERALLY

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NEW and SECOND HAND ENGINES.

Send for circulars.

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By R. G. Staples, (Author of Gospel Echoes) now ready.

BEST MUSIC BOOK

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YELLOW FEVER

That this terrible disease has for years held a despotic sway, at certain seasons of the year, in portions of our own fair land, and in other countries, is known by each and every one. As well known is it, that a cure, or even a preventive, has not been, heretofore discovered.

It is known to every intelligent man and woman, that the reason for this fearful scourge is neither more nor less than the malarial poison that emanates from low marshy lands—whether adjacent to salt or fresh water—especially in certain stages of the drying process, under a hot sun; as well are these familiar with the fact, that uncleaned cess-pools, insufficient drainage, unremoved filth of any kind or character, are generators of this same death-dealing miasma. Observations of centuries has made every person, blessed with the least faculty of discernment, acquainted with the effect of this subtle malarial poison. Each and all know that Typhus and Intermittent Fevers are the lesser natural consequences of an inhalation of this poisonous exhalative, and that Yellow Fever is the greater.

After a careful reading of the late report of the National Board of Health, no other conclusion can be drawn, than that if the blood is kept in a healthy condition the birth, growth and spread of yellow fever is materially lessened, if not actually prevented. It is a matter understood by all and every one, that if the kidney and liver—the organs that filter and cleanse the blood—are kept in a wholesome and sound condition, this same vital fluid will ever be clear from impurities. That these organs, the kidney and liver, *can be kept free* from disease, and at all times in a condition to well and faithfully perform their duties, is a matter beyond dispute, cavil or argument, and equally it is true, that a free use of Warner's Safe Kidney and Liver Cure, in connection with Warner's Safe Pills, will actually compel these same organs to perform their allotted functions.

Testimonials by the thousands are in the hands of the proprietors of Warner's Safe Kidney and Liver Cure vouching for its curative qualities in all diseases of kidney and liver, and hence as a cleanser of the blood, and as well a preventive to yellow fever, we have no hesitation in offering it to the public.

SAMPLES OF ENDORSEMENTS

The Press are Giving

WARNER'S

Kidney and Liver Cure.

The Stubborn Convinced.

In writing of Warner's Safe Kidney and Liver Cure, Warner's Safe Bitters, and other of Warner's Safe Remedies, the Sentinel, Weedsport, N. Y., has following: "That these possess all the remedial qualities claimed for them is a matter beyond dispute; bona fide testimonials by the thousand from well known citizens in public and private life are evidences strong enough to convince the most stubborn doubter, that they are the best medicines for the diseases for which recommended, ever yet known to the public or the physicians.

Game Played For.

The Republican, Omaha, Nebraska, says: "In the game of life the 'stake' played for is health, wealth and happiness. Each of these can be obtained by the use of Warner's Safe Kidney and Liver Cure, Warner's Safe Diabetis Cure, Warner's Safe Pills, Bitters, Nervine and Tonic."

Gratitude Lavished.

Is clipped from the columns of the Journal-Courier, New Haven, Conn., the following endorsemen: "Gratitude of character strong, earnest and impetuous, is daily, in person and by letter, being lavished upon H. H. Warner & Co. for the introduction of, and the making so extensively known, their wonderful cure, named as Warner's Kidney and Liver Cure."

Mental Strain Relieved.

The Washington, D. C., Critic says: "It is intimated to us that numbers of the Senate and House are freely using Warner's Safe Nervine and relief of nervous prostration incident upon the severe strain upon their mental powers."

Not Open to Argument.

The testimony of the Sunday Herald, Rochester, N. Y, is taken from their columns and is to the effect "that Warner's Safe Kidney and Liver Cure is a positive cure for disabilities for which it is a specific, there is no disputing; neither is there the 'ghost' of a chance to call into being a negative to so positive an opinion."

Honorable Men.

The Sunday Tribune, Rochester, N. Y., in one of issues prints the following: "The proprietors (of Warner's Safe Kidney and Liver Cure, Warner's Safe Diabetes Cure, and other of Warner's Safe Remedies), each and all, are men born here, and here have lived the whole period of their stay on earth, and are men who have the unbounded confidence of all who know them."

Speedy and Sure.

The Journal of Commerce, Boston, says: "As a speedy and sure cure this (Warner's Safe Kidney and Liver Cure) remedy is 'Safe,' and the cases wherein it misses are those beyond the reach of human relief."

Faith and Confidence.

The following is clipped from the News, Marysville, Kansas: "In calling the attention of our readers to Warner's Safe Kidney and Liver Cure and other Safe Remedies, we do so with a perfect faith in the efficiency of their preparations, and an unbounded confidence in the truth of all that is good and said of them."

Good Advice.

The Daily Advertiser, St Albans, Vt, has the following: "We feel sure that it each of our friends as are sufferers from diseases of Kidneys and Liver would but use Warner's Safe Kidney and Liver Cure, they would be benefitted."

Quality Maintained.

The Rochester, N. Y., Express says: "So far as the standard of quality is concerned, parties can rest assured the same will be maintained up to the present high character. As a remedy for the speedy cure of Bright's Disease, Diabetes, and all complaints of the Kidneys and Liver, no article of any kind or character can equal it (Warner's Safe Kidney and Liver Cure).

Wonderful to Contemplate.

From the columns of the Republican, Springfield Mass., is taken the following: "It is a settled fact that Warner's Safe Kidney and Liver Cure are all they are represented to be by the proprietors, H. H Warner & Co. The way they go into the habitations of those afflicted with disease for which recommended is truly wonderful to contemplate."

"Bona Fide."

The following is taken from the columns of the York Daily, York, Pa: "The testimonials in possession of H. H. Warner & Co., proprietors of Warner's Safe Kidney and Liver Cure, and other of Warner's Safe Remedies, are not manufactured to order, are bona fide, and have attached date, time, place and signiture of the writers thereof."

Dividend-Paying.

The following is found in the columns of the Standard, New Bedford, Mass: "Parties, after using Warner's Safe Kidney and Liver Cure, pronounce it the best dividend-paying (in health and happiness) property they ever handled.

Evidence Corroborated.

The Sun, Indianapolis, Ind., has the following: "Testimonials, not numbered by hundreds, but by thousands, are in hands of H. H. Warner & Co., all furnishing ample corroborative evidence that as curative, for specific diseases for which recommended, Warner's Safe Kidney and Liver Cure, Warner's Safe Diabetes Cure, and other of Warner's Safe Remedies are unqualified and pronounced successes."

Unbounded Confidence.

Peck's Sun, Milwaukee, Wis., in referring to Warner's Safe Kidney and Liver Cure, and other of Warner's Safe Remedies, has the following: "H. H. Warner & Co., Rochester, N. Y., are the sole proprietors, we have a perfect faith in the efficiency of their preparations, and an unbounded confidence in the truth of all that is good, and said of them."

Surest and Best.

The Journal, Battle Creek, Mich., thus puts it: "The surest safest, best blood purifying medicine known is Warner's Safe Bitters, in connection with Warner's Safe Pills. Regular practitioners prescribe them as a remedy for impure poisoned blood."

Confident, Reliable.

"In writing of the Warner's Safe Kidney and Liver Cure, of which H. H. Warner & Co., are proprietors, the Evening Dispatch, York, Pa., says: "We say all this that is good of them as we have a perfect faith in the efficiency, the preparation, and unbounded faith in the truth of all that is said good of it."

Deserve a Monument.

The Standard, Syracuse, N. Y., is the journal from which the following extract is cut: "That the proprietors of Warner's Safe Kidney and Liver Cure are entitled to a monument is unmistakably true. It is an indisputable fact that these parties be and are looked upon as Good Samaritans."

Sold by all Druggists.

H. H. WARNER & CO.,

Sole Proprietors,

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Successor to BOATWRIGHT & McKOY,

OFFER THIS WEEK FRESH ARRIVALS, VIZ.:

800 Bbls FLOUR, all grades;
100 Bbls SUGAR, Cut Loaf and Yellow C;
200 Pkgs CRACKERS;
150 Pkgs LARD;
100 Bbls MOLASSES;
25 do RICE;
10 do SNUFF;
50 do POTATOES;
25 do and Half Bbls BEEF;
20 do Pure CIDER VINEGAR;
30,000 Lbs D. S. C. R. SIDES;
20 Boxes CHEESE;
50 Boxes CANDY;
500 Boxes CANNED GOODS;
100 Boxes LYE and POTASH;
100 Boxes HERRINGS, Smoked;
100 Boxes STARCH;
100 Boxes SODA; 200 Boxes SOAP;
100 Gross MATCHES;

And every other article of the Grocery line in great quantity. "There is life in the old land yet." Come and see me.

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Miss Ella W. Fleming, Assistant.

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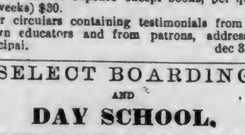
Circulars forwarded on application. 466-*jan. 1, '79



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You are invited to examine this **New Singing Book.** It is unsurpassed for beauty and desirability. Excellency of Hymns and Music. Over

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of Mr. Fillmore's S. S. Books are now in use, and the perfect for this new effort still greater success. Price, 35c. per copy; $3.60 per doz. by express; $4.10 per doz. by mail.

Also—Just out: two beautiful sheet songs in picture "Who Can Tell?" a sacred song, and "Father Stem the Flood To-night," a temperance song. These songs are of first grade, and are exceptionally fine. Price, 2½ cents each, or the two for 50 cents. Address FILLMORE BROS., Publishers, Cincinnati, O.

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TRADE MARK—PATENTED.

WHAT THE

BUFFALO LITHIA WATER

Did For a Kansas Woman.

Its Great Controlling Power over the Nervous System, the Digestive Organs and Uterine Affections.

Case of Mrs. B——, stated by Dr L. M. Wood, Wyandotte county, Kansas.

Extract from a letter dated White Church, Wyandotte county, Kansas, February 1st, 1880:

"I first saw Mrs. B—— laboring under *Hysterical Coma*, from which she had not been sufficiently aroused to take nourishment for four days. She was of large frame, but in a condition of extreme emaciation. From her husband I obtained the following statement: She was thirty-six years of age, and when in health unusually robust, her average weight being one hundred and fifty pounds. She was accustomed to do all of her house work and to perform other labor when necessary. Several years before she had undergone an operation for a Tumor formed in the region of the right Acetabulum. Her general health remained good for some time. Afterwards, however, she became a great sufferer from a distressing form of Dyspepsia, there being at times almost total Atony of the digestive organs. There was also serious derangement of the Monthly Fnactions, with general prostration of the *Nervous System* resulting in attacks similar to that described, and she had been under the care, at different times, of several distinguished medical men without benefit. Under appropriate treatment she was aroused to a state of consciousness, took nourishment such as her stomach would retain, and her general condition improved to some extent. There was, however, a frequent recurrence of these attacks, and I saw but little if any hope of permanent benefit. Recollecting that I had seen the Buffalo Lithia Waters endorsed by men eminent in the profession, as a "*Powerful Nerve Tonic*," I determined as a last resort to make a trial of it in her case, and ordering it directly from the Springs put her upon it. In a few weeks the beneficial result was unmistakable, *in the increase of appetite—the invigoration of the organs of digestion, and most especially in the gradual restoration to a healthy condition of the exhausted Nervous System* and a diminution both of the frequency and severity of the attacks referred to. She used the water for several months with continued and decided benefit. The Monthly Functions have been restored to a normal condition, and there has been a total cessation of the attacks of Hysterical Coma, and she has gained rapidly in flesh and strength, until she is now in robust, vigorous health, eating as much "Hog and Hominy," and doing as much hard work as any woman in this Western country, the credit for all of which, I give where it is certainly due, to these remarkable waters."

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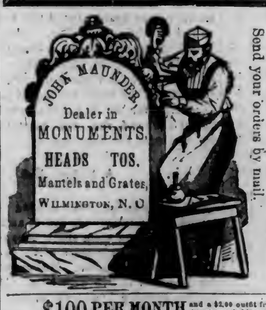

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FOR THE FAMILY.

Constancy.

BY HOWARD L. MURIEL.

The beating torrent falls
Upon the rock to-day;
The sun to-morrow calls
Its traces far away.

But day by day the drops
Fall from the mountain stream;
And on the rock's gray tops
The hollowed basins gleam.

And here the likeness ends,
Though still it well appears
The love is best that sends
Its sweetness through the years.

—*Banner.*

Two Sides to a Frolic.

Bert was on one side of the fence, and the boys on the other. His hand was on the gate, but he had not quite made up his mind to open it.

"Oh, come on," said Val Morton. "What is the use of moping in the house such a splendid night as this? Come on and have some fun."

"I ought to study my Latin," said Bert, reluctantly as he remembered the long, dry lesson.

"Bother the Latin; it's no use any way. I'd like to see anybody getting those irregular verbs out of me," said Will Moore.

Bert laughed a little at the idea of getting anything out of Will's brain, that never had much but mischief in it, and then he slowly opened the gate, drew a long breath, and went out. It was a glorious night, with just enough frost in the air to make it cool and crisp, while the white moonlight almost revealed the colors of the maples that had been flaming all day in the hot sunshine.

"Where are you going?" asked Bert.

"Oh, just round town," said Val, carelessly, and at that moment they came opposite Dr. Parker's gate, which stood a little way open. In an instant Val lifted it off the hinges and laid it in the gutter.

"Teach him to keep his gate shut," laughed Will, and Bert laughed, too, though he felt ashamed of himself, for everybody liked Dr. Parker.

A few blocks further on were some wooden steps at the edge of the side-walk. Will gave Val a nudge, and with one stout tug the steps were upset.

"That's too mean," said Bert. "Suppose some one should step off there?"

"Pooh!" said Val, "it is light as day, and nobody ever does go down there, except old Bijah, when he is in a hurry for his grog. Serve him right if he pitched over."

Bert knew he was in bad company; but he was beginning to enjoy the excitement of the adventure, and when Will proposed that they should carry off the sign from a little shop, and fasten it to the horns of Mrs. McPherson's cow, he was ready to lend a hand himself. Old Whitey, who was peacefully chewing her cud, was easily coaxed into an alley with a handful of turnips pulled from her owner's garden; and before she realized that any mischief was intended, she found herself blundering about with a board fastened over her face. The sign read, "Dressmaking and Fine Sewing; all kinds of Hair Work. Ladies' Hair dressed in the latest styles."

The boys laughed so much over this that they were in danger of being found out. But at last Bert said he must go home, and that ended the frolic for the night.

In his own room he tried for a little while to fix his mind upon his lesson, but soon found himself laughing at the thought of the figure the cow would cut, and wondering where they would find her in the morning; so he tossed the book aside, and went to bed. This was one side.

The other side began the next morning; when, with Bert's first waking thoughts, came consciousness of the unprepared lesson, and a dismal foreboding of failure, that brought him to the breakfast-table in anything but an amiable mood. His father was not there, but Aunt Margaret explained that he had been called away to see a patient.

"It's that smart little Johnny Collins; he's twisted his ankle dreadfully; worse to manage than a broken bone, your father says, and may lay him up half the winter."

"How did it happen?" asked Bert, absently.

"That's the worst of it," said Aunt Margaret; "some mischievous boys that ought to be sent to the reform school, upset the steps in front of the house."

Bert was wide enough awake now, and staring at Aunt Margaret with frightened eyes as she went on.

"Bijah was off on one of his drinking sprees, and his wife was so anxious for fear he'd lain down somewhere on the track, that she sent Johnny out to look him up. He ran out of the gate, boy fashion, and made a rush for the steps, never noticing they were gone till he pitched down the bank with his foot twisted under him. He must have fainted and lain there some time before he managed to crawl back, and they did not send for your father till morning. It does seem too hard for that poor woman. Johnny was her only dependence, and such a nice boy."

Poor Bert was fairly sick with horror at the unlooked-for result of the mischief, for though he had made a feeble protest, he had really sanctioned it by his presence, and he knew that his father would say he was as much responsible as any one. His father! must he know it? Could he ever hold up his head again if such a disgrace came upon him?

"I'll never tell him," thought Bert; "it would not do the least good now, and it would nearly kill him. I've done with those boys, though, and with such frolics as they are up to."

But it chanced that Bert was not to have his own way about this matter. That evening when he came home smarting under the mortification of failure in his lessons, and a sense of remorse and shame at his own folly, his father called him into his study. For the first time in his life Bert really dreaded an interview with his father, and when he saw upon a chair the hair-dresser's sign which he had helped to fasten upon Mrs. McPherson's cow, he was ready to sink with shame. His father talked to him quietly, telling him that for sometime the neighborhood had been annoyed by the mischievous and malicious tricks of a set of boys, until the residents had determined that they would discover them and make a public example of them.

"If it could have been done sooner it would have saved a great deal of suffering to an innocent boy, but perhaps some serious warning was needed for those who do not hesitate to sacrifice their best friends to what they call fun. This morning Dr. Parker called me into his garden, and after showing me the mischief done to his choice vines and plants, by some creature that had trampled over them, he told me that he found Mrs. McPherson's cow in the grounds with the sign tied to her horns. The gate had been taken from the hinges, and the animal had apparently been driven about to do as much damage as possible. It seemed almost incredible that any one would have the boldness to avow such a piece of villainy."

Bert sat with his eyes fixed upon the sign, unable to move or speak, but at that instant he saw, written in pencil at the top of the board: "Compliments of Bert Andrews."

"How mean," he exclaimed angrily; "that is some of Will Moore's work."

"My boy," exclaimed his father, looking as if an immense burden had been lifted from him, "I shall be the happiest man in town to know that you had no hand in this rascally business."

Then Bert's heart fell again. He thought he had only shared in the fun, but he suddenly realized that his companions had so contrived that he should also bear the disgrace and the blame for the unlooked-for results.

After all it was a relief to both father and son when the whole story was told. Bert was relieved at having made a full confession, and at feeling himself restored to his father's confidence, while his father was glad of the assurance that his boy had not been guilty of malicious mischief.

"Nothing more fortunate could have happened to you than that this very first adventure should bring you into trouble; for, remember my boy, that the acts themselves would have been just as disgraceful if things had not resulted as they did. The law does not trouble itself about intentions, but holds us responsible for the mischief which results, or which might be expected to result, from our acts."

"Father," said Bert presently, "I hate to have the boys think I told of them."

"They seem to have had no scruples about telling of you," said his father. "I shall certainly go to their fathers and do what I can to save them from certain ruin. As for you, Bert, I advise you to go and have a talk with Dr. Parker."

Bert never reported his conversation with the good old minister, but they shook hands very cordially as they parted, and the doctor was often heard to speak of Bert as a "fine, manly fellow."

Bert likes fun as well as ever, but he has a habit of looking very cautiously at a frolic, to be sure there are not two sides to it, before he ventures in—an excellent habit to form.—*Church and Home.*

MISCELLANEOUS.

Transmissibility of Human Rabies.

Whether hydrophobia can be transmitted from man to man, or from man to the lower animals, has long been a disputed question, with little scientific evidence on either side; some recent observations, however, by M. Raymond, in the Lariboisiere Hospital, in Paris, would seem sufficiently conclusive to put an end to all uncertainty on the subject. A man was brought to the hospital suffering from rabies, having been bitten by a dog on the lip forty days before. The wound was cauterized two hours after it was made, and no serious apprehensions were felt about the result until a few days before he entered the hospital, when the usual symptoms of hydrophobia appeared. The day before his death, in a quiet interval, he yielded with the best grace to experiments in inoculation, which were made with his blood and saliva. The result of inoculating a rabbit with his blood was negative (as in the great majority of previous cases of inoculation with the blood of animals under rabies). But with the saliva it was different. A rabbit inoculated in the ear and abdomen with the saliva on the 11th of October began to show symptoms of rabies on the 15th, being much excited and damaging the walls of its cage, while it uttered loud cries and slavered at the mouth. Then it fell into collapse and died the following night. The rabbit's body was dissected thirty-six hours after death, and further experiment was made by taking fragments of the right and left sub-maxillary glands and introducing them under the skin of two other rabbits respectively. These two rapidly succumbed, one on the fifth, the other on the sixth day (becoming visibly ill on the third); neither passed through a furious stage, however, and the predominant feature was paralysis. The important practical result is that human saliva, such as caused rabbies in the rabbit, is necessarily virulent, and would probably have corresponding effects on man; so that it should be dealt with cautiously, and that not only during the life of the person furnishing it, but in *post mortem* examinations.—*Popular Science Monthly.*

John Brown, of Haddington

For the "heroic" old man of Haddington, writes Dr. John Brown, author of "Rab and his Friends," my father had a peculiar reverence, as indeed we all have—as well we may. He was our king, the founder of our dynasty; we dated from him, and he was hedged accordingly by a certain sacredness of divinity. I well remember with what surprise and pride I found myself asked by a blacksmith's wife, in a remote hamlet among the hop gardens of Kent, if I was "the son of the Self-interpreting Bible." I possess, as an heirloom, the New Testament which my father fondly regarded as the one his grandfather, when a herd-laddie, got from the professor who heard him ask for it, and promised him it if he could read a verse; and he has, in his beautiful small hand, written what follows: He (John Brown, of Haddington,) had now acquired so much of Greek as encouraged him to hope that he might at length be prepared to reap the richest of all rewards which classical learning could confer on him, the capacity of reading in the original tongue the blessed New Testament of our Lord and Saviour. Full of this hope, he became anxious to possess a copy of the invaluable volume. One night, having committed the charge of his sheep to a companion, he set out on a midnight journey to St. Andrews, a distance of twenty-four miles. He reached his destination in the morning, and went to the bookseller's shop, asking for a copy of the Greek New Testament. The master of the shop, surprised at such a request from a shepherd boy, was disposed to make game of him. Some of the professors coming into the shop questioned the lad about his employment and studies. After hearing his tale, one of them desired the bookseller to bring the volume. He did so, and drawing it down, said: "Boy, read this and you shall have it for nothing." The boy did so, acquitted himself to the admiration of his judges, and carried off his Testament, and when the evening arrived, was studying it in the midst of his flock on the braes of Abernethy.

I doubt not my father regarded this little worn old book, the sword of the Spirit which his ancestor so nobly won, and wore, and warred with, with not less honest veneration and pride than does his dear friend James Douglas, of Cavers, the Percy pennon, borne away at Otterbourne. When I read his own simple story of his life—his loss of father and mother before he was eleven, his discovering (as true a *discovery* as Dr. Young's of the characters of the Rosetta stone, or Rawlingson's of the cuneiform letters) the Greek characters, his defence of himself against the astonishing and base charge of getting his learning from the devil (that shrewd personage would not have employed him on the Greek Testament), his eager indomitable study, his running miles to and back again to hear a sermon, after folding his sheep at noon, his keeping his family creditably on never more than £50, and for long on £40 a year, giving largely in charity, and never wanting, as he said, "lying money"—when I think of all this, I feel what a strong, independent, manly nature he must have had.

Singular Bequests.

The folly of tying up charitable bequests with close restrictions, has had many illustrations. The London School Board has brought to light a number of charities in which the benevolence of the givers was certainly very short-sighted. One of the parishes in that city has an endowment left for the purpose of paying for sermons on England's Deliverance from the Spanish Armada, and the Gunpowder Plot, and in Commemoration of Queen Elizabeth's Accession to the Throne. The parish of St. Pancras has a fund provided for paying for "two lanterns and four candles in Soper Lane, and the keeping clean of the preaching-place at St Paul's Cross." Of course in these days of gas and electric lights, such bequests are useless. A legacy was left to the parish of St. Dunstan, to provide the vicar, churchwardens, and as many ancient parishoners "as it could reasonably serve," with a dinner, of two courses only, once a year. The income from this trust amounted to one hundred and twenty-two pounds ten shillings last year, of which twenty pounds were expended for the dinner, and the rest was given to miscellaneous purposes. One Richard Budd left property valued at about £300 two hundred and fifty years ago, the income of which was to be spent in bribes of threepence each to such of the poor as would attend prayers on Friday mornings in the Church of St. Giles. The parish of St. Michael has a bequest of thirteen shillings and fourpence "to keep the parish pump in order." Thousands of pounds have been tied up in the hard knot of restrictions like these in that city, the object for which the original bequest was made being no longer desirable, if not obsolete. And at the same time the want and suffering in that great city continues to supplicate for the aid held in the clutch of these dead hands. There may be a charity, as well as a zeal which is not according to knowledge.—*Exchange.*

Silent Influence.

"I have no influence," said Elsie Lee to her friend, Miss Tomson. "Why, I am so timid when in company with others that I hardly dare raise my eyes or open my lips."

"That may be," replied the older lady, "and yet you are always exerting influence wherever you go. You cannot help yourself. An hour ago I bought a little bunch of violets from a German flower girl, and I set them on yonder shelf, beside my dear mother's picture. It is a very tiny bunch and a person entering the room would very likely not see them, for they do not challenge attention. But every nook and corner of the apartment feels their presence, for their fragrance is pervading the atmosphere. So it is with you, my dear. You love your Saviour, and you try to serve him. You think you cannot speak for him, but if you *live* for him, and with him, in gentleness, patience, and self denial, that is better than talking. It does more good. The other evening Jerry Halcomb, who is thoughtless and giddy, made a jest of a verse of Scripture in your hearing. You wished to protest against his act, and tried to do so, but the words would not come. Yet your pained look, your quick blush, your instinctive indignant gesture spoke for you, and the young man turned and said, 'I beg your pardon Miss Elsie.' Was not this a proof that he saw and felt your condemnation?'

Silent influence is stronger than we sometimes think for good and for evil. Let us not underestimate it.—*Christian at Work.*

Frederick the Great.

Plutarch and Shakespeare have shown great men in their nightcaps and slippers. I cannot show you his Prussian Majesty in his nightcap, for he never wears one; he acquired a habit in youth of sleeping bare-headed, in order to harden himself. Nor has he any slippers, for as soon as he leaves his bed he puts on his boots. It is known that he rises at 4, that he goes to bed at 9, that he procrastinates nothing, that he is fond of jesting, that he eats a great deal of fruit, that he plays on the flute every evening, that he passes most of his time at Sans-Souci in his old boots, and that he governs Europe. I asked the Swiss, "Which was the King's chamber?" "This." I expected a magnificent bed. There was a fine alcove at the end of the room, but no bed in it. "Where is the bed?' "There." Behind a little screen in a corner was a small bed, very narrow, with curtains of green silk; this was his. The carpet on which he steps when he gets out of bed is very coarse. And there are three or four tables covered with books and papers. Frederick was told one day that some one had spoken ill of him. He asked if that person had 100,000 men? He was answered, No. "Very well," said the king, "I can do nothing; if he had 100,000 men I could declare war against him."—*Sherlock's Letters.*

The Sick Soldier.

A Colporteur in Turkey relates that he visited a hospital and saw a poor Turk lying ill. He approached the man, who looked at his visitor with a frightful scowl, and uttered some words of imprecation. He asked the nurse about him, who said that he was a most awful man. "I give him his medicine," said she, "and attend to his wounds but he always curses me, and I quite fear to go near him." At last it occurred to the colporteur to show him a New Testament. He held it up to him, open; and when the Turk saw the type in his own language the scowl at once gave place to a smile of pleasure, though he did not know what the book was, and by signs asked for it, and was given it. The colporteur then left the place for some days; but on his return again visited the hospital and inquired for the sick soldier. "Sir," replied the nurse, "I never saw such a change in any man. His eye brightened, his manner softened, he took his medicine without uttering a curse, and seemed as if he could not show enough gratitude to me. As for the New Testament, he never let it out of his hand, and was constantly reading it till *he died a few days ago.*

A Happy Man.

Mr. Doddridge, in writing to an absent friend, says: "My days begin, and pass, and end in pleasure, and seem short because they are so delightful. I have more of the presence of God than I ever remember. He enables me to live for Him and to live with Him. When I awake in the morning I address myself to Him and converse with Him; and he meets me in my study, in secret, and in family devotions. It is pleasant to compose, pleasant to converse with my friends at home, pleasant to visit the sick, and the poor, pleasant to write letters of necessary business by which any good may be done, and pleasant to preach the Gospel to poor souls; pleasant in the week to think how near another Sabbath is, and O how much more pleasant to think how near eternity is, and that it is but a step from earth to heaven!"

SECULAR NEWS.

"H." the well-known correspondent of *Hale's Weekly*, writes to that paper: Mr. Elliot Dalngerfield, the young artist from Fayetteville, has sold, at his own price, the picture which was admitted into the Academy of Art Exhibiton, as well as another which he has painted since. This is encouraging.

Favorable responses have been received from the following gentlemen who were chosen to make speeches on the battlefield of Alamance on the 29th ult.: Judge Robert P. Dick, Col. T. M. Holt, Hon. John Manning, Judge D. G. Fowle, Hon. Kemp P. Battle and Hon. Henry K. Nash.—*Alamance Gleaner.*

W. H. Knight informs us that he has been compelled to have killed three fine hogs that were attacked with rabies from mad-dog bites. How many more will follow suit he can't tell. And we hear continually of sheep destroyed by worthless curs.—*Tarboro Southerner.*

The selection of Dr. William Burney as the professor of chemistry in the Agricultural College of South Carolina, is a feather in the cap of Davidson College. Dr. Burney is only 27 years old, and graduated at Davidson three or four years ago, taking the degree of Bachelor of Science. He subsequently attended the University of Heidelberg, where he obtained in two years the degree of Doctor of Philosophy, *cum summa laude* a distinction rarely attained by American students. After returning home last year he took a fellowship in Johns Hopkins University, Baltimore, where he now is. We understand that Dr. Burney has twice been offered the position of State Chemist of North Carolina, to succeed Prof. Ledoux, resigned, but declined the position, being desirous of becoming regularly engaged as a teacher. Dr. Burney is a native of this county, and is a descendent of a family, (the Hendersons) noted for their intellectual gifts.—*Charlotte Observer.*

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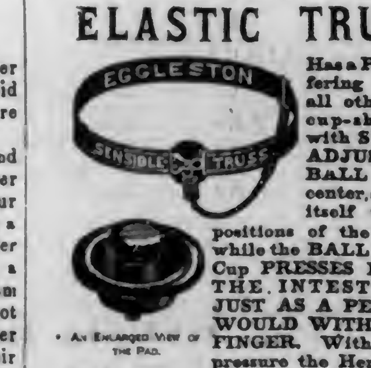
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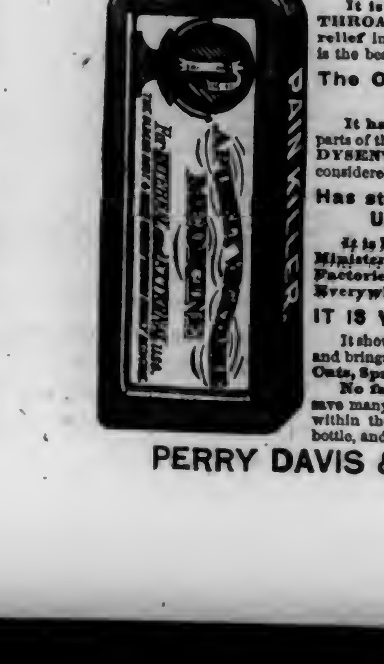

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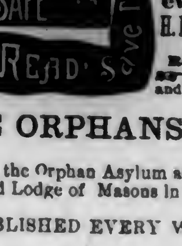

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The Presbyterian.

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For the N. C. Presbyterian.

A SUGGESTION.

A number of reasons have recently been given why our Church has not made more rapid progress Much that has been said on this subject has been well said, but not all.

I do not propose to enter the list of those who are inquiring what is the matter, or of those who are proposing remedies. I wish simply to make a suggestion, to be carried out while we are trying to agree as to the difficulty, and the means and mode of relief. My suggestion is this: that all our ministers apply themselves to their peculiar work with renewed zeal and prayer. By this I do not mean that they are to spend more time in their studies, read more books, preach profounder and more finished sermons, but that they are to go into the highways and hedges, and tell the "Old, Old Story," tell it simply, tell it often, tell earnestly, to the lame, the halt and the blind, to the less fortunate and poor of this world. Let them spend much time, not in making learned speeches, visiting city churches and churches along the railroads, which are easy of access, where the Gospel is already preached till it is not appreciated by many, and where there is much in the way of good society to attract, but in visiting our feeble and destitute churches and out-of-the-way places, where the Gospel is seldom or never heard. Let the zeal of God's house eat up our ministers awhile.

Let me say again, I would not be understood as hinting that anything is the matter, or, if there is anything, what it is. I simply wish, in my humble way, to make the above suggestion for the consideration of those who, as instruments, have the prosperity of our Zion chiefly in their hands, and in whom I have great confidence.

If my suggestion is fully put into practice for one year, by that time, possibly, it may appear what is the matter; but if this is not the case we feel sure that a great amount of good will be done. IVANHOE.

May 19, 1880.

For the N. C. Presbyterian

WHAT IS THE MATTER?

Having read a number of articles in your paper on the subject, and seeing various remedies suggested; some advocating lowering the standard of our ministry, and allowing partially educated laymen to preach without compensation, and others the necessity of making our people love the Church, I feel constrained to make a few remarks.

First, as to lowering the standard of education. Having for the past ten years lived in Tennessee among the Cumberland Presbyterians, who left the old Church, because the seminaries did not turn out graduates fast enough to supply the rapidly growing western branches and who received laymen to preach, having been raised in the valley of Virginia, that stronghold of Presbyterianism) I am prepared by observation and experience to look on this picture and then on that, and to note the good or evil of either system. The Cumberlands after leaving the parent Church deteriorated rapidly. They employed a partially educated ministry teaching Calvinism, until unless informed of the fact, that you were worshipping with Presbyterians, you would not be aware of it. The writer was sent to a Presbyterian Church once, (they call themselves Presbyterian without the prefix where there is no Presbyterian organization), and during the protracted services conducted in a very Methodistic manner he returned to the boneland informed the landlord that he had "this way and gone to the Methodist Church.

The Cumberlands have proved valuable as feeders of Presbyterian material to the Methodist Church. Now they are trying to elevate their standard and are doing so, and as they approach our standard they prove feeders to the Presbyterian Church. They are in a strait betwixt the two, and in the last few years have been agitating consolidation with the mother Church. It is to be hoped for, that the day is not far distant when the erring daughter will return, and aid the old, not to say feeble mother, in her arduous labors—arduous because of the prevalence of ignorance "My people are destroyed for lack of knowledge." SCOTIA.

NOT PROVEN.

I can accord to the scientist nearly all he can claim without in the slightest degree affecting the foundations of my faith. Does he tell me this universe was created millions of years ago, I do not deny it, for my Bible tells me it "was in the beginning," which may have been long before the millions of ages which he claims. Does he tell me that the laws which are in operation to-day have been in operation for millions of years, I admit; and only add that the great Law-giver existed before these laws. Does he tell me of the boundlessness of space, of the infinitude of worlds, I rejoice the more, for all are the work of my Father's hand. Does he tell me that the laws of evolution show a development from the less to the greater, I accept all that; for under the gospel, from a sinner I became a saint, and from a saint, I shall be exalted above the angels, and shall sit down with the Saviour on His throne. I believe in the survival of the fittest, for the Christian shall survive "the wreck of matter and the crash of worlds." Does he tell me that this evolution dispenses with the Creator, I say not so. There are many things which are claimed in evolution to which I must give the verdict of the Scotch jury, "Not proven." Yet, were I to admit them all, they would not affect my faith in the wisdom and skill and power of the great Father.—*President Jackson.*

CHANGING ONE'S FAITH.

The reason why a great many people seem to be always changing their faith, is that they never really have any faith. They have indeed what they call a faith, and are often very positive about it. They have gathered together a number of opinions and fancies, often very ill considered, which they say that they believe, using the deep and sacred word for a very superficial and frivolous action of their wills. They no more have a faith than a vagrant has a home who sleeps upon a different door-step every night. And yet he does sleep somewhere every night, and so these wanderers among the creeds, at each given moment are believing something, although that something is forever altering. We do not properly believe what we only think. A thousand speculations come into our heads and our minds dwell upon them, which are not, therefore, to be put into our creed however possible they seem. Our creed, our credo, anything which we call by such a sacred name, is not what we have thought, but what our Lord has told us.—*Banner.*

DOUBTFUL REPENTANCE.

Some of the religious press have of late not only condemned the utterances of murderers on the scaffold, but, not being content to stop there, have intimated that a man cannot lead a life of crime and then expect to be made ripe for heaven during the last few moments of his life. The story of the thief on the cross is a true story. The man very likely had been a criminal all his life. He had not had the services of a priest at the last, and when he made his confession he was a dying man—hanging and dying on the cross. But Christ's message to him, "This day shalt thou be with me in Paradise," was all he needed. He died a saved man; not the man he would have been had he never committed his crimes, but a saved, regenerated man. And the mercy that the dying thief found, the dying murderer can find. On the other hand, where a murderer is truly repentant and is forgiven, we believe his chief emotion will be that of remorse and sorrow, with true penitence. This was the feeling that David had after he had murdered Uriah, though it was a year before it came to him. When a murderer on the scaffold shouts and dances for joy, and forgets his crime in the joy he feels that he is "going to glory," we say it may be a striking result of psychological processes, but it is not religion, it is not forgiveness, it is not penitence. Christ closes the door of no one who seeks forgiveness for the blackest crime: but without real repentance and godly sorrow there is no forgiveness. It is to be feared many a man has shouted "glory" on the scaffold only to join in the wail of the lost as he passed from time to eternity.—*Christian at Work.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

Dean Ryle, Bishop-elect of Liverpool, withdraws from the English Church Association, and announces that he becomes a bishop of the Church and not of any sect or party.

The Japanese edition of the Book of Common Prayer is said to be nearly completed. It is being prepared under the supervision of a mixed committee of English and American missionary societies.

France has voted two hundred millions of francs ($40,000,000) to establish high-schools for girls. "No greater victory than this," says a writer, "has been gained by the Republic over 'the Church' since the great struggle between them began."

The Abbe Thiot, cure at Moutiers (Oise), has announced his intention to leave the Romish Church, and has begun delivering evangelical lectures in Moutiers and the neighborhood. The cure in an important town in the next department has taken the same step, and is about to commence his studies for the ministry under a Protestant faculty.

The Rev. J. C. Gregson, a well-known missionary, is engaged in a temperance missionary tour throughout India, in the course of which he will visit every garrison and military station. He reports a total of more than 8,000 abstainers in the Indian Army, and societies are being also rapidly formed among the various classes of the Civil service, railway employees, &c.

Miss Maria West is doing a novel work at her "Rest and Coffee Room" in Smyrna. About thirty shoe-blacks, mostly Jewish lads, are in the habit of coming every day, when their "shining" is done, to study the Scriptures. Bibles have been called for in eight languages, and many wish to purchase. Preaching services are conducted for an hour each Sunday evening.

The Rev. Mr. Fuller, a missionary at Cameroons, West Africa, writes home that the reign of cruelty and terror which has prevailed there for ages has come to an end. It had been supposed for sometime that the people had put away all their old superstitions, as they professed to, but it was found that one, and that the worst one, had been retained. It was the Mungi, so called, being the name of a powerful secret order, ages old, and into whose mysteries no one had dared to enter. These Mungi, it seems, had certain groves in which they cultivated a poison herb which they gave to such as they wished to kill and eat. The chief, a Christian, named Green, encouraged by Mr. Fuller, becoming satisfied that this evil still existed, called all the people together by a drum-beat, and had all the head Mungi seized and tied up. The truth was now brought out, and the poison herbs were produced and basket loads of them thrown into the river; confessions were made, one man giving the names of twenty-seven persons whom he had killed by this poison, two of them being native teachers, whom Dr. Fuller had placed at one of his stations. The groves were destroyed, and the head men of Mungi condemned to transportation, and so, Mr. Fuller believes, this last terrible practice has been rooted out.

The death is announced of the Rev. Alfred Saker, for many years a missionary of the Baptist Society in the Cameroons, and the pioneer of missionary enterprise on the West Coast of Africa. Mr. Saker was originally employed in the dockyard of Chatham. He sailed some thirty years ago in the Baptist Missionary Society's vessel, the Dove, for Western Africa, to whose best interests he has sacrificed his life. He labored with his own hands in shewing the people how to erect houses and other buildings, and how to manufacture clothes and other articles of wearing apparel, until, becoming interested in these things, as an obvious path to comfort and prosperity they were drawn to Mr. Saker as their true benefactor and friend, and were ever ready to afford him opportunities for imparting that spiritual instruction to which he ever made all things subservient. He reduced the Dualla language into writing, and issued the first book ever printed in that tongue. He returned to England two or three years since in broken health, but continued to labor. His age was sixty-five.

GOLD DUST

Oh, brother man! fold to thy breast thy brother;
Where pity dwells, the peace of God is there
—*Whittier.*

If we are God's children we need not fear the developments of His providence.—*R. Newton.*

Never does a man portray his own character so vividly as in his manner of portraying another's.—*Richter.*

We make the greater part of the evil circumstances in which we are placed; and then we fit ourselves for those circumstances by a process of degradation.

Work for some good, be it ever so slowly;
Cherish some flower be it ever so lowly;
Labor—all labor is noble and holy.
—*Mrs. Osgood.*

One of the best rules in conversation is, never to say a thing which any of the company can reasonably wish had been left unsaid.—*Swift.*

Let us be sure that our delight excludes not the presence of God; we may please ourselves so long as we do not displease Him.—*Thomas Adams.*

It is the fact of our conversion that is important; the when, where, how, etc., may be interesting to talk about, but they have no real value. It is the state itself we ought to be concerned about.—*United Presbyterian.*

Still seems it strange that thou should'st live forever?
Is it less strange, that thou shouldst live at all?
This is a miracle; and that no more. —*Young.*

The surest method of arriving at a knowledge of God's eternal purposes about us is to be sound in the right use of the present moment. Each hour comes with some little fagot of God's will fastened upon its back.—*F. W. Faber.*

Difficulty is the nurse of greatness, a harsh nurse, who roughly rocks her foster child into strength and athletic proportions. The mind, grappling with great aims and wrestling with mighty impediments, grows by a certain necessity to their stature. Scarce anything so convinces me of the capacity of the human intellect for indefinite expansion in the different stages of its being, as this power of enlarging itself to the height and compass of surrounding emergencies.—*Bryant.*

O sad state
Of human wretchedness! so weak is man,
So ignorant and blind, that did not God
Sometimes withhold in mercy what we ask,
We should be ruin'd at our own request.
—*Hannah Moore.*

Proceedings of the General Assembly.

[From the Charleston News & Courier.]

FOURTH DAY.

MONDAY, May 24, 1880.

The Assembly met at half-past 9 o'clock a. m., and was opened with devotional exercises. The minutes of Saturday were read and approved.

The following letter to the General Assembly from the Rev. W. C. Dana, D. D., pastor of the Central Presbyterian church of this city, was read by the Clerk and referred to the Committee on Correspondence:

To the Rev. Moderator of the General Assembly of the Presbyterian Church in the United States:

REV. AND DEAR SIR—As it cannot escape the notice of the General Assembly that Presbyterianism in this city is not perfectly united, the undersigned, with the concurrence of the elders of the Central Presbyterian church, respectfully solicits attention to a very brief statement, which may remove erroneous impressions, and, perhaps, tend to good results:

The Central Presbyterian church of Charleston, dedicated in 1850, was built by the personal friends of the present pastor at a time when he and they and the Presbytery with which the church was connected were, and had been for more than ten years, excluded from the Synod (from difference of opinion as to the acts of '37 and '38).

The General Assembly of 1852, meeting in this city, restored our rights. The two presbyteries here were united. This union lasted till 1869. Then, at a small meeting of Presbytery at Beech Island, where a full attendance would have cost nearly $400, it was ordered that four of our pastors be notified that they could not consistently be pastors of churches not under rule of Presbytery. (Two of these churches were among the oldest Presbyterian churches in the State, one being an offshoot of the Church of Scotland.)

The Synod, meeting soon after, approved this, and also adopted the following resolution:

"*Resolved*, That, in the judgment of the Synod, the Presbyteries should make diligent and faithful inquiry into the profitableness of established pastoral relations within their bounds, and interpose their counsel and authority to secure the dissolution of such as are manifestly injurious to the cause of Christ."—(Minutes of Synod, 1869.)

It was plain that no pastor or church, differing from the majority, could be safe under this unprecedented ruling. This led to the reorganization of the Charleston Union Presbytery, December 6th, 1869.

Two questions arise here: 1. Is it unlawful for a minister in your connection to be pastor of an Independent Presbyterian church? Can a presbytery, by simple vote of the majority, displace a pastor against the will of both pastor and congregation?

An authoritative decision of these questions by the General Assembly may be of great importance to Presbyterianism in this city. To be coerced into connection with a presbytery by the thought that otherwise they shall not have a pastor, and to have "established pastoral relations" liable at any time to be dissolved by the mere will of a casual majority in the presbytery, are novelties exceedingly distasteful to old-time Presbyterians, who find no warrant in the New Testament or in the Presbyterian standards for such invasion of the rights of Christian Churches.

We greatly desire such Presbyterian union as may subsist without sacrifice of principle or danger of collision. Something of this has been happily begun by our united sacramental and other services. We have felt that "like precious faith" was a stronger and more sacred bond than any ecclesiastical ligature; and that, if unity of organization be desirable, it should be preceded by unity of spirit.

That the Synod has no equitable claim on the Central church is obvious to every honorable mind. That it has no legal hold upon it our records show. But we have no wish to render permanent any need less discussion.

The writer of this letter, now in the forty-fifth year of his pastorate, feels that his time is short. Believing that peaceful unity (of spirit at least) is essential to the well-being of Presbyterianism in this city, he is not without hope that some utterance of the General Assembly may be helpful to this happy result. With great respect, W. C. DANA,
Pastor of Central Presbyterian Church.

The report of the Committee on the Sabbath, which was read on Saturday and made the order of the day for 10 o'clock on Monday, was, on motion, referred to a special committee consisting of the Rev. S. M. Neel, J. Woodbridge and C. Hammond.

The Committee on Overtures reported on the overture from the Presbytery of Memphis asking the General Assembly to interpret Article 5, Section of the Form of Government. The Committee recommend that the provision of the Chapter and Section in question is intended as an additional safeguard to the purity and efficiency of the ministry, and the phrase "are admitted to membership" is to be interpreted in its most comprehensive sense as regards the ministry, and applied not only to those admitted by ordination and those received from other denominations, but also to those received by letter of dismission from one Presbytery to another of our own Church.

The Committee on Overtures reported on the overture from the Synod of Texas asking the deliverance of the General Assembly upon the question of women preaching. This overture came up through the Synod of Texas from the Presbytery of Dallas, the Synod having already negatived the right of women to preach, and declared any one who should introduce a woman into the pulpit guilty of an offence.

The report of Committee is as follows: Inasmuch as the public preaching of the gospel is a branch of the ministerial office to the authorization of which ordination or licensure is essential, and inasmuch as inspired scripture, as interpreted by our standards, nowhere, in the case of women, sanctions such a solemnity, but, on the contrary, seems clearly to prohibit it, this Assembly does therefore declare the assumption of this sacred office by women to be opposed to the advancement of true piety and to the promotion of the peace of the Church, and this to such an extent as to make the introduction of women into our pulpits for the purpose of publicly expounding God's Word an irregularity not to be tolerated.

A motion was made to adopt the report of the committee, which brought out a very earnest discussion, in which many of the most eloquent and forcible speakers of the Assembly participated.

Dr. Leyburn, of Baltimore, thought that a much milder answer for the committee on overtures to make would be that the women preaching is without the sanction of the Scriptures.

Judge White, of Nashville, Tenn., objected to the adoption of the report with much warmth, and claimed that every Christian had the right to preach, and it would be an unheard of hardship to close the lips of any who were calculated in many ways to extend the knowledge of Christ. The Bible sanctions the view of the subject, for it makes it the broad duty of every true professor of religion to spread the knowledge of salvation. He was in favor of striking out all of the first part of the committee's report. He urged that the adoption of this report would not only exclude women from the pulpit, but would also curtail and prevent the young men of the theological seminaries from trying their gifts of argument and oratory. The training and experience the young minister would receive in this field would be worth more than all the practical knowledge of the real duties of his office he would be able to derive from the theological lectures of learned professors. It has been the history of the past that the young men of the Church, after years spent in the study of their books, have gone out to take up their real ministry only to discover themselves unprepared for the task, and without any adequate conception of the magnitude of their mission. Send them out during the period of their scholastic education, and allow them to familiarize themselves with the necessities of the world, popular thoughts and popular ideas, and then when their work is finished in the seminaries they will enter upon their ministry in the full exercise of all their faculties.

The Rev. P. T. Penick moved to amend by striking out the word "seems" in the report of the Committee, and inserting the word "does."

The Rev. J. D. West thought that preaching, in a certain sense, belongs to every member of the Church, but the overture refers to official preaching. A woman can preach by her example and her life, but it is against the policy of the Church and the teachings of the Scriptures to allow any one to discharge the duties of the ministerial office without licensure and ordination. An Elder can preach, but the administration of the Sacraments of the Church belongs to the ordained ministry.

Dr. Woodrow said that the Constitution and the Church had already settled the matter. The standard had already been established, and to attempt to modify or change the doctrines of the Church was altogether foreign to the subject under discussion. He said that the 158th question in the Larger Catechism was explicit upon this very point, and settles it beyond all controversy. The question is: "By whom is the Word of God to be preached?" And the answer reads as follows: "The word of God is to be preached only by such as are sufficiently gifted, and also duly approved and called to that office:"

The Rev. Jahleel Woodbridge thought that the Church of God should set its foot down upon any innovation upon the office of the ministry.

The following substitute was offered by Mr. W. S. Primrose.

"It is the judgment of this General Assembly that the official preaching by women is not sustained by the Word of God, and should not be countenanced by any church holding connection with this General Assembly."

Dr. J. R. Wilson referred to the tendency of the times in the direction of lay preaching, and hoped the substitute would not receive the support of the Assembly. No harm could come from the adoption of the report of the committee; there could be no misconception of its meaning. Dr. Woodrow had anticipated him in defining the technical use of the word preaching. No one denies the right of any one to exhort, but no anordained person has the right to "preach."

Dr. Kirkpatrick made the point of order that the substitute was in the nature of an amendment and could not be entertained.

The Moderator ruled the substitute out of order.

Mr. Primrose appealed from the ruling of the Moderator, who was sustained by the Assembly.

The Rev. Edward Martin insisted that it was exceedingly important that the Church should issue no uncertain sound upon this subject, because in various parts of the country we are overwhelmed by self-constituted preachers of the gospel. Even so distinguished a man as Dr. Bonneman holds that the only distinction between Independency and Presbyterianism is that the Independents claim that every man has the inherent right to preach the gospel. Lay preachers are coming upon the country like a flood, and he hoped the report would be adopted.

Dr. Girardeau moved to amend the report by inserting the words "and official" so as to read "public and official preaching." He thought this would meet all the necessities of the case.

Dr. Woodrow said that the Assembly at Knoxville had refused its sanction to unauthorized preaching. It is a common thing for not simply so-called evangelists, but for theological students totally unfit for the work of the ministry, to preach. There can be only one kind of preaching, and the Assembly can recognize no other. If it says public official preaching, it will in effect give its consent that other preaching is authorized than that approved by the Church and authorized in the Scriptures. It is of the last degree of importance whether the preaching of the Gospel is to be carried on, not by a constituted ministry, but by "good men." If this plan is to be set up the Assembly should say so, but so long as the Church has a constitution and catechism it should stand by them, and not by introducing a new element into the ministry, bear down the walls and say that the Church has no constitution.

Dr. Leyburn said that the very matter of difficulty would be remedied by changing the report so as to read "inasmuch as the public preaching of women is not sanctioned by the Word of God and the standards of the Church, it is not to be countenanced."

Mr. J. E. Wilson moved that the whole matter be referred back to the committee for further consideration.

The Rev. A. W. Clisby said the course of the discussion showed the great importance of adopting the report pure and simple. The objection is raised that brethren do not want to have the preaching of theological students stopped; this would not prevent them from exhorting. But preaching is the authoritative exposition of the Word of God, and it belongs to that man who has learned to know what God's Word is. It should be done only by the recognized officers of the Church set apart for this work.

The motion to recommit was lost.

Mr. Walsh moved to lay the amendments on the table. Carried.

Dr. Girardeau said if the Assembly adopted the report of the committee it would prevent the public appearance of theological students. He thought the matter ought to be left to the Presbyteries. There is a broad distinction between public exhortation and official preaching. He was decidedly opposed to the restriction of Christian effort. There should be some limitation, and this might be fixed by the General Assembly declaring that no public or official preaching shall be done by any but regularly ordained ministers of the Church.

The Rev. J. M. Chaney thought the addition of the word "official" would discountenance the labor of those who never could labor "officially."

Dr. J. R. Wilson said the Assembly should avoid anything like surplusage, and the word "public" in the report applies to everything that is called preaching. An official preacher is one on whom the office of preaching has been laid. If an official woman preacher had been licensed and ordained according to the standards of her own Church, she would be officially authorized. The word "public" includes the whole matter.

Dr. Kirkpatrick asked whether the addition of the word "official" would exclude a woman who had been ordained in some other Church, recognized by the Presbyterian as fraternal, for there are other Churches in correspondence with this Church who recognize women preachers.

Dr. Girardeau argued that the word "official" would not take away from the theological students the right to exhort.

The Rev. R. C. Reed said that it is, perhaps, more necessary for young ministers to be instructed than old ones. The question is, whether woman-preaching is an offence, and he would like the addition of the expression that it is an offence.

Mr. Primrose again offered his substitute.

Col. Waddell moved to lay the substitute on the table. Carried.

The Rev. Mr. Woodbridge moved to consider the report in sections.

The motion to divide the report was laid on the table by a vote of 76 to 34.

The Rev. Mr. Penick renewed his motion to amend by substituting the word "does" for the word "seems," and the report as thus amended was adopted.

Dr. Girardeau stated that the Committee on the Diaconate, appointed by the last General Assembly, was not ready to report, and asked for further time. The indulgence was granted, and the committee continued to report at the next meeting of the General Assembly.

Dr. Adger, from the Committee on the Revised Directory for worship, reported that the committee had not been able to meet, but by conference by letter had agreed upon the following plan: The Revised Directory of worship is recommitted; that 1,500 copies of it may be published at the Assembly's expense, and one copy of the same be sent to each minister, and two copies to the stated clerk of each Presbytery, with a view to a thorough examination and criticism of the work in all our Presbyteries, the result of such examination and criticism to be reported to the next Assembly by every Presbytery.

The report was made the special order for 10 o'clock to-morrow morning.

The Committee on Overtures reported on the overture from the Presbytery of Roanoke to amend Chapter 4, Section 1, Article 2, Form of Government, so that only male members in the full communion of the Church shall be eligible to membership in the Presbyteries. The committee recommend that this Assembly declines to submit to the Presbyteries the proposed amendment to the Form of Government, on the ground that the Book of Church Order is sufficiently plain on the subject named in the overture, and does now limit the eligibility of the officers named to male members of the Church.

The Committee on Overtures recommended that the General Assembly decline to submit to the Presbyteries for their action the overture from the Presbytery of Roanoke providing for an amendment to the Form of Government that a Presbytery shall not be required to meet twice a year. A rising vote was taken; and the report of the committee adopted by 68 ayes to 34 noes.

Rev. Charles E. Scott, D. D., special commissioner from the Reformed Church of America, was introduced, and the usual formalities of fraternal greeting were interchanged.

Accounts of the treasurer and of the secretary of Education were reported and approved.

The report of the Committee on Retrenchment and Reform was then taken up.

The Rev. Mr. Penick moved that the consideration of the two reports of this committee be postponed until the next meeting of the General Assembly, and that the reports be printed for distribution among the clergy.

The Rev. S. M. Neel objected, and did not see why the matter should be postponed.

Mr. Inglis asked whether the consideration could be postponed.

Dr. Hooper wanted to know what reason there could be for postponement.

Mr. Penick withdrew his motion.

Mr. Morris moved that the majority report of the committee be adopted.

Dr. J. R. Wilson moved that a special committee of five be appointed to bring in some substantive act for the consideration of the Assembly.

An amendment was moved that the committee consist of one member from each Synod. The amendment was accepted and the motion as amended was adopted.

In accordance with this motion the Moderator appointed the following: Synod of Kentucky, G. W. Morris; Synod of South Carolina, F. L. Leeper; Synod of North Carolina, G. D. Parks; Synod of Missouri, O. W. Gauss; Synod of Mississippi, W. C. Dunlop; Synod of Virginia, L. C. Inglis; Synod of Georgia, A. W. Clisby; Synod of Nashville, J. A. Wallace; Synod of Memphis, J. D. West; Synod of Arkansas, J. M. Brown; Synod of Texas, J. S. Moore; Synod of Alabama, W. H. Fellows; Synod of Georgia, A. B. Curry.

An overture from the Presbytery of Athens was read, asking the Assembly to make a more full and explicit deliverance upon the subject of dancing and worldly amusements.

Covington, Ky., having received 67 votes, was chosen as the place of next meeting of the Assembly; Staunton, Va., received 65 votes.

Adjourned with prayer to meet at half-past 9 on Tuesday morning.

FIFTH DAY.

TUESDAY, May 25, 1880.

The Assembly met at the appointed hour and was duly opened.

The Rev. Jahleel Woodbridge offered the following resolution to avoid misconception of the tenor of the debate on Monday:

Inasmuch as on a motion for the adoption of the Committee of Bills and Overtures on overture No. 9, respecting the public preaching of women, a long discussion occurred on a collateral issue, which discussion may be misunderstood as referring to said preaching of women, it is distinctly affirmed that on that subject there is no difference of opinion in the Assembly, it being unanimously forbidden and condemned.

The Assembly declined to reconsider.

The following dispatch from the General Assembly of the Northern Presbyterian Assembly was received:

MADISON, WIS., May 24, 1880.

The General Assembly of the Presbyterian Church in session at Charleston:

The General Assembly in session at Madison, Wisconsin, extend fraternal salutations to the General Assembly at Charleston, South Carolina, and prays that grace, mercy and peace from God, the Father; and our Lord Jesus Christ may be multiplied abundantly to all its members.

WILLIAM M. PAXTON, Moderator.

Referred to the Committee on Foreign Correspondence for immediate answer, after they have reported to the General Assembly.

The Rev. J. D. West thought it was of the greatest importance to have the revised Directory published and circulated among the ministers for their information and instruction.

The Moderator said it was in accordance with parliamentary usage to print the reports of all committees.

Mr. D. C. Collins of Kentucky moved the following substitute:

Resolved, That the report of the committee on the revision of the Directory of Worship be accepted and recommitted to the same committee, with permission to have a sufficient number of copies printed at the expense of the General Assembly, and a copy of the same be forwarded to each minister of this Church and two copies to each session; also two copies to each stated clerk of presbyteries, with a request that the same be critically examined by each presbytery, and the result of such examination and criticism be forwarded to the chairman of said Committee on Revision for their use in making a report to the next General Assembly.

The consideration of the substitute was postponed.

An overture was presented from the Rev. M. W. Woodworth, that hereafter the stated clerk publish in the minutes, a full list of all reports, both regular and special, that the stated clerks are required to transmit to the next Assembly; also that church sessions shall not be required to make a separate report on systematic beneficence as unnecessary, expensive and confusing.

On the overture from the Presbytery of Florida, sent up through the Synod of Georgia, asking an answer to the following question: "Can the office of ruling elder, or deacon, as that of a minister be demitted?"

The Committee reports:

First, that the word "demit" does not occur in our standards, and its use produces confusion. A minister of the Gospel cannot demit his office; he can be divested of his office only by act of Presbytery. Second, the rules for divesting a minister of his office without censure do not, in all cases, apply to the ruling elder and deacon. For instance, the provision of Rules of Discipline, Chapter 12, Section 3 has application only to a minister of the Gospel, and the provisions of Form of Government, Chapter 6, Sections 3, 4 and 6 and Rules of Discipline, Chapter 8, Sections 6 and 10, while applying to the elder and deacon, are expressively restricted to the case where the officer is unacceptable to the church.

The Rev. H. R. Raymond said it was the design of the overture to get an answer to the question whether a ruling elder or a deacon could be relieved of his ordination vows. A man can be allowed to cease from his official labors, but if he should take up the office again, would he have to be re-ordained? He thought the report of the committee did not answer the real question at issue.

Mr. Collins was convinced the committee had given the question involved the most careful consideration, and that their report concluded that a minister can lay down his office, but an elder or deacon cannot.

Mr. Raymond asked whether a session could relieve an elder or deacon without regular judicial process.

Mr. Collins was of opinion that a session had no right to exercise such authority.

The Rev. Mr. Doak thought the report of the committee fully covered the case, and that its adoption would settle the whole question.

The Rev. R. C. Reed said that the Roanoke Presbytery of Virginia, famous among the churches for its orthodoxy in all matters of church doctrine and government, had declared that an elder could be "demitted." The judgment of that Presbytery is that ordination means the same thing in the case of the elder or deacon as in that of the minister, and that they can be divested of their offices just as the minister.

The Rev. Mr. Rawlings said there was no provision in the Book of Discipline by which the rule as applied to ministers could be applied to elders and deacons. He quoted the following from the Rules of Discipline, chapter 12, section 3:

"A minister of the Gospel against whom there are no charges, if fully satisfied in his own conscience that God has not called him to the ministry, or if he has satisfactory evidence of his inability to serve the church with acceptance, may report these facts at a stated meeting. At the next stated meeting, if after full deliberation the Presbytery shall concur with him in judgment, it may divest him of his office without censure, and shall assign him membership in some particular church."

The Rev. S. M. Neel knew of an elder who could not agree upon all points with the Confession of Faith, and asked how such a case as this could be reached.

The Moderator said the question turned upon the interpretation of the book and the old matter of the spirit and the letter of the law.

Dr. Wilson said the committee thought at first that if a minister could be divested of his office an elder could in like manner be divested, but the question came up, can a law, the letter of which has to be observed, be interpreted according to analogy.

The Rev. Henry Quigg thought chapter 8, section 10, of the Rules of Discipline, effectually settled the whole, which reads as follows:

Whenever a minister of the Gospel shall habitually fail to be engaged in the regular discharge of his official functions, it shall be the duty of the Presbytery at a stated meeting to inquire into the cause of such dereliction, and if necessary institute judicial proceedings against him for breach of his covenant engagement. If it shall appear that his neglect proceeds only from his want of acceptance to the Church, the Presbytery may, upon the same principle upon which it withdraws license from a probationer for want of evidence of the Divine call, divest him of his office without censure, even against his will, a majority of two-thirds being necessary for this purpose. In such a case the clerk shall under the order of the Presbytery forthwith deliver to the individual concerned a written notice that at the next stated meeting the question of his being so dealt with is to be considered. This notice shall distinctly state the grounds for this proceeding. The party thus notified shall be heard in his own defence, and if the decison pass against him he may appeal as if he had been tried by the usual forms. This principle may apply, *mutatis mutandis*, to ruling elders and deacons.

Rev. Joseph Evans did not see why heresy should be tolerated in an elder more than in a minister.

Dr. Kirkpatrick thought the passage read by Mr. Quigg was decisive. Under the old constitution a minister could retire without censure on the ground that he was not acceptable to the congregation, and the same principle should and does apply to elders and deacons. The same principle applied to all the ordained officers of the Church, and he hoped that the book would be saved from the absurdity of making ordination more binding on ministers than on the ruling elders and deacons of the Church. A literal interpretation of the authority of the Church upon this subject would divest the elders and deacons of their offices, just as in the case of the clergy.

Dr. Moore said there were two cases in the book in which a minister could be divested of his office—when he habitually fails to engage in the work of the ministry, and when he fails to prove acceptable to his people. The question is, can Presbytery for the same reasons divert elders and deacons of their rights under ordination. The principle in the two cases is the same, and all the church has to do is to enforce it.

The Rev. Mr. Martin said there was another case in point, Rules of Discipline, chapter 12, section 3. The only difference between the ministers and the elders is that the ministers are ordained by the Classical Presbytery and the elders and deacons by the Session or Parochial Presbytery.

Mr. Chaney moved that the reports be recommitted, and the committee instructed to bring in an affirmative answer.

Mr. Collins thought the subject demanded specific legislation, and that the question should not be settled upon the principle of analogy.

The Rev. Mr. Stratton said that it had been the custom of the Church for fifty years to divest elders and deacons of their office.

Dr. Wilson hoped the report would not be recommitted as it answered the case.

The Rev. Mr. Walsh quoted from chapter 6, section 7, paragraph 3, to prove that an elder or deacon cannot be divested of his office but by deposition after regular trial, except in cases where they "may become unacceptable in his official character to a majority of the church in which he serves." In such case it is competent for the session on complaint and after investigation to dissolve the relation.

Mr. J. M. Kirkpatrick hoped the report would not be recommitted, because it would bring up an endless debate, and the "Assembly would never be able to reach that word 'finally.'"

Dr. Girardeau thought the best way to amend the matter would be to amend the law. He dissented from the doctrine of analogy in this case, and thought the principle would not obtain.

Mr. Scott thought the analogy between the offices of elder and deacon and preacher in this case was clear.

The Rev. Mr. Penick considered the law already very clear upon the subject, and that sessions could proceed in the same way as the Presbyteries.

The motion to recommit was put to the General Assembly, and was lost by a heavy vote.

The Rev. J. M. Chaney moved that the word "not" in the report of the committee be stricken out, and thought the principle of divestiture should apply to all the ordained officers of the Church.

Mr. Dance made the point of order that this motion would raise the same question as that just decided.

The motion to amend by striking out "not" was lost.

The vote was then taken on the report of the committee, which was adopted by a large majority.

Dr. Hooper, of the Committee on Correspondence, to which the telegram from the Northern Assembly was referred, reported the following reply:

CHARLESTON, S. C., May 25, 1880.

To the Moderator of the General Assembly, Madison, Wisconsin:

The General Assembly in session at Charleston, S. C., receive with pleasure the fraternal salutations of their brethren assembled at Madison, Wisconsin, and cordially pray that the richest blessings of Father, Son and Holy Ghost may abide with you while in session, may accompany you to your homes and rest upon your families and the whole Church you represent. THOMAS A. HOYT, Moderator.

The report was adopted, and the dispatch was forwarded.

The report of the Committee on the Directory of Worship was read and adopted.

The substitute of Mr. Collins was then taken up and adopted.

The Committee on Bills and Overtures on the overture from the Synod of Alabama asking the Assembly to revise the appointment of delegates to the Presbyterian Alliance, with a view to a more equal distribution of ministerial delegates among the various Synods, reported that "it is deemed inadvisable by this Assembly to revise the appointment already made of delegates to the General Presbyterian Council, but it is considered desirable that when such appointments shall again be made due attention should be paid to the representatives of all sections of the Church."

The report was adopted.

Notice was given that Dr. Peck and Dr. Farris had sent in their resignations as delegates to the Evangelical Alliance, and, on motion, the matter was referred to the Committee on Correspondence.

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.

WEDNESDAY, JUNE 2, 1880.

NEWS NOTES.

We specially invite news from all quarters or this column.

BUFFALO CHURCH.

MR. EDITOR:—Notwithstanding you are crowded with the important news from the General Assembly, you must squeeze into some corner this little note about our delightful services at Buffalo church, on the occasion of its dedication. We have been occupying the house since last August, but our session wisely decided that it should not be given to God, until it was paid for. And so the dedicatory services were delayed until Saturday, 15th May.

A brief note about the house may not be out of place. This is the fourth house of worship built on nearly the same spot. The first was a log house which was torn away in 1817, (we have no data to show when erected) to give place to a frame house, which in turn was replaced (the same material however being used) by a larger house built about 1848. This was the third, and having been in use more than thirty years, and much of the material more than sixty years, sadly needed repairs or renewal. So with great unanimity our people resolved less than two years ago to "arise and build," and with energetic devotion and real sacrifice have completed a very convenient and comfortable, and in my judgment comely house of worship. It was dedicated without a cent of indebtedness resting upon it, though there is much yet to be done to furnish it completely. The children of the Sabbath school by their voluntary contributions secured the pulpit. The house was built with great economy, and fortunately when material and labor were lowest, the total cost being about $2,500, the whole of which except about $100 being given by Buffalo congregation.

The house is frame, with an auditorium, 39x60 feet, and 23 feet pitch, and arched roof, with a gallery around three sides; a vestibule 12x12, and two lobbies for stairways, 10x14 each; a tower and belfry 67 feet high; and a session room in rear, opening into the church, 10x32 feet. The seating capacity is on the floor 360, galleries 340. But the generous space in aisles and platform and rooms adjacent, affords extra seating capacity of 300.

The architect was Mr. J. J. Minor, of Fayetteville, and the plans as carefully drawn by him reflect great credit on his taste and skill. The contractor was Mr. J. B. Masemoore of Cameron. His work speaks for itself, and every one who sees it admires it. The church is neatly and becomingly painted, and in the deep old oak grove and in the spot sacred for nearly a century to the worship of God, presents a most attractive place. You must sometime come and see for yourself.

The session unanimously invited Rev. Evander McNair, D. D., late of Arkansas, now in Robeson county, to preach the dedication sermon. The ministers of neighboring churches were also invited; and especially those who had been the pastors and supplies in former years, to be present. On Saturday a vast assembly of expectant worshipers waited in the courts of the Lord. I think not less than 700 people were present. Dr. McNair preached from 1 Kings, viii.:29, having read that memorable description of the dedication of the temple of Solomon. Tall, erect, commanding in manner and tone, venerable from years, honors and long experience, who can forget his stately and majestic eloquence, the deep solemnity of his manner, the chaste and elevated style, and the weighty matter of his discourse, and pervading all, the serious earnestness and melting tenderness that made this sermon and all that he preached for us so memorable and impressive? It was a day and a scene to be remembered. The old hung with rapt and tearful attention on his lips, who in earlier years so enchanted them, rejoiced to find the old fervor and power, though mellowed by years and enriched by experience, still abiding and more effective. The young listened with eager ears to one of whom voices now pushed in death had so often spoken, no longer wondering at the love with which his name was mentioned. Many and many a time when camp-meetings used to be held at Buffalo, and in the earlier ruder houses of worship, hallowed in association, had Dr. McNair preached to these people and their parents, and the satisfaction of all was intense, that he was present to offer in their behalf this house of worship to the glory of God—(this being the third church in which he has preached at Buffalo.)

Sunday the crowd was still larger—at least a thousand people being within the walls, and many not finding entrance. During the solemn services the attention was profound. The whole occasion was one of rare spiritual delight. Doubtless some attended for the last time, for the old, the very old came once more. The communion was administered to about four hundred people. With undiminished numbers and unwearying interest, the vast multitude waited through the protracted services, and then slowly, solemnly, reverently retired.

The weather was deliciously cool, both Saturday and Sunday, and from beginning to end the services were thoroughly enjoyed. Dr. McNair tells me that he has seen the grove thronged with worshipers, and vocal with prayer and praise, and that the crowd in attendance Sunday, and their deep feeling, reminded him of the good old days. We all heartily echoed his prayer that the glory of this latter house may even exceed that of the former days.

What a delight it was to have him with us—"the old man eloquent." He is as straight as an arrow, his step as elastic and firm as a man of forty, rich in varied experience and spiritual wisdom, sympathetic in feeling and manner, and with as young a heart as ever, and with unabated mental vigor and power, it has been a great refreshment to me to have had such a guest, and to us all to have had such a season of spiritual nourishment. And fortunate will that charge be to whom he may be called to minister. May his bow long abide in strength.

W. S. L.

THE CALLED MEETING OF WILMINGTON PRESBYTERY.

In obedience to the call of the Moderator, the Presbytery of Wilmington met at Burgaw on the 29th of May, at 9 o'clock a. m., to consider a call from South River Chapel for the pastoral service of Rev. A. McFadyen for one-fourth of his time.

Ministers present: Rev. G. W. McMillan, Moderator, Rev. B. F. Marable, A. McFadyen, Kenneth McDonald, J. S. Black and H. B. Garriss. Ruling Elders: W. H. G. Beatty, of South River Chapel, W. T. Bannerman, of Burgaw, T. B. Hyman, of Goldsboro, R. W. Moore, of Keith and W. J. Boney, of Rockfish.

W. H. G. Beatty appeared in Presbytery as commissioner from South River Chapel, prosecuting the call.

A motion was made to place the call from South River Chapel in the hands of Rev. A. McFadyen, and after some discussion, was amended as follows: That the call be placed in his hands and he be requested to state to the five congregations to which he preaches that Presbytery desires them to take the proper steps for circumscribing his field of labor as soon as possible.

Rev. A. McFadyen accepted the call, and, on motion, the Moderator was requested to appoint the usual committee to conduct the installation. The following appointment was made: Rev. C. Shaw to preach, preside and propose the constitutional questions; Rev. Kenneth McDonald to charge the people, and Rev. James Kelly to charge the pastor. The time for installation is the second Sabbath in July next at 11 o'clock a. m.

On motion Presbytery adjourned.

Closed with prayer.

W. T. BANNERMAN, Clerk, pro tem.

INSTALLATION AT ROCKY MOUNT, N. C.

Sabbath, 30th May, was a precious day in the history of the Rocky Mount Presbyterian church. Rev. L. C. Vass, of Newbern, by the order of Orange Presbytery, installed Rev. L. H. Baldwin, on the Sabbath, as pastor of this church. He had previously been installed as pastor of Tarboro church, where he preaches two Sabbaths in each month. For sometime our prospects here have looked rather gloomy, because of frequent changes of the preachers on the field, and consequent difficulties about plans and leadership. Money had been collected nearly sufficient for a building, and a beautiful lot had been given by Mr. Geo. Allen, of Newbern, for the site. But no contract for erection had been made. Mr. Baldwin came on the ground in January last, and has been moving with commendable energy, and inspired confidence in the membership. The church building was at once put under contract, and is now used for worship, though not plastered, or painted. They have nearly enough money to complete it, and will then have a very pretty and comfortable house. The congregation is hopeful, and intend to complete the work in a few weeks. The Lord's Supper was administered at night, and three gentlemen, one of them the head of a family, were received into the church; two of them on profession of faith, one of whom was baptized. Two others had been previously received. Delay here has been hurtful, but now under God's blessing a bright day is dawning. Bro. Baldwin is active and popular, and we hope will remain long with the people. They want soon to secure his services for two Sabbaths. A flourishing Sabbath School has been inaugurated, and was addressed by Mr. Vass on Sabbath afternoon. Rocky Mount has a noble band of female working members, and will have to elect two deaconesses like Phœbe, if the male members do not look sharply around and step up very quickly.

The work in Tarboro is progressing very cheeringly, and six members have been received since Mr. Baldwin's residence there; five of them on profession of their faith. The church at Scotland Neck has also been organized with ten members, (six on profession.) Thus this portion of our evangelistic field is now yielding rich fruit after many year's labor by several faithful brethren; and better things seem to be ahead of us now.

Rev. D. A. McRae writes to us from San Augustine, Texas,—which for the present is his postoffice—under date of May 19th:

At present I am in this town. Rev. S. F. Tenney and myself have been out on an evangelistic tour for about two weeks, passing through parts of at least six counties and preaching at different points in each county. At *Wood's* in Panola county, we preached two days and nights, organized a church with fourteen members. Two persons were received the next day on examination and six children were baptized. A large part of the community is made up of North Carolinians who left the State many years ago. Many of them belong to the Baptist church but they treated us with every kindness—both the members, and Rev. Mr. Maxwell, their minister, who is a warm hearted christian gentleman. We left that point on Monday morning last, and came on to Center, the county site of Shelby, which is a growing little town of about two hundred or three hundred inhabitants. There Bro. Tenney and I parted. Brother T. went on that evening to Shelbyville expecting to preach there that night, but owing to the knowledge of his appointment not reaching the congregation in time for them to make it known they had no preaching. I stopped in Centre and preached that night in the Methodist church; was very kindly received there by all the denominations, and earnestly requested to come back again. I found there two or three Old School Presbyterians, several Cumberlands, and a few Lutherans. The prospect there for a Presbyterian church is very good, with preaching and prudent management. Leaving Centre, I rejoined Brother Tenney yesterday, and we reached San Augustine last evening. Preached here last night and will continue preaching through this week.

COMMENCEMENT EXERCISES AT DAVIDSON COLLEGE.

The final examination of the Senior Class ended on Friday, May 28th: The exercises of commencement week will begin with the Baccalaureate Sermon, on Sunday, June 13. The address before the Philanthropic and Eumenean Literary Societies will be delivered by the Rev. Dr. W. E. Boggs, of Atlanta, Ga., on Wednesday, June 16th, at 11 o'clock a. m. The address before the Alumni Association will be delivered on the same day, at 8 p. m., by the Rev. W. S. Lacy, of Jonesboro, N. C. The Anniversary of the Literary Societies will be celebrated on Wednesday, June 15th, at 8 p. m. The exercises of Commencement Day will be held on Thursday, June 17th. The exercises will begin at 9:30 a. m.

Arrangements will be made with the railroads to secure reduced rates to visitors.

Dear Brother McLaurin: A late writer in the NORTH CAROLINA PRESBYTERIAN alludes to the ladies of the Salisbury church as having done something for Brother Davis' Chapel in Soochow, and suggests that it would be well to let the amounts raised for that purpose be made known to the public. By the courtesy of the treasurer of the Presbytery of Concord, I am allowed to extract from his records the following statement of contributions:

Collected by the Ladies' Association of Salisbury church, $50; sent by Mr. Edwin Shaver, of Salisbury church, $25; Back Creek church, $21 32; Thyatira, $7; a lady of Concord, $1; Rocky River Ladies Association, $10; Rev. J. C. Kennedy (the blind preacher), $10; Rev. J. A. Ramsay, $3 85; two ladies and three children (from Charlotte), $4; Taylorsville church, $10 10; Mooresville church, $8; individuals in Morganton (many of them children of the Sabbath school, through Rev. R. B. A), $17. Total, $167 27.

The Presbytery of Concord commended this cause to all its churches, and I suppose many others will yet send in contributions.

Yours truly, J. RUMPLE.

Salisbury, May 27.

ORGANIZATION OF NAHALAH CHURCH.

Editor N. C. Presbyterian: By order of Orange Presbytery the undersigned, as Evangelist, organized Nahalah church, on Saturday, the 22d of May. Ten communicant members were received into the new church—six males and four females. Four families are represented, and three of the gentlemen are unmarried. This is the fourth church which the subscriber has organized in the Presbytery's Eastern Mission field. It is a country church, in the county of Halifax, fifteen miles east of Enfield, a station on the W. & W. R. R., and six miles south of Scotland Neck. It is located in the heart of an "Old Side," or Primitive Baptist community, and great opposition was encountered by the Evangelist when he first opened the work. The field was subsequently cultivated by Rev. Messrs. Allison and Rankin, and is now supplied by Rev. Mr. Baldwin, pastor of the Church at Tarboro. The Rev. D. E. Jordan, by occasional visits, rendered most acceptable and efficient service in recommending the doctrines and polity of the Church. It is now the most promising missionary field within the bounds of the Presbytery. Besides those received in the organization of the church there are some six or eight other applicants for admission.

The church building with two acres of land is the gift of Dr. M. T. Savage, to whose untiring energy and zeal success is largely due. It is a very neat house, not quite completed, in gothic style and 28x48 feet. With the exception of Dr. Savage himself and one gentleman received by certificate from the Methodist Protestant church, the rest were the fruits of the field itself, for the two others received by certificate from Tarboro were baptized on confession in the early days of the mission. This is the second church Dr. Savage has put up at his own cost, the first having been fired by an incendiary. The present building is much neater and is insured.

There was preaching on Friday, Saturday and Sunday. On Saturday Brother Baldwin baptized four children. The church was organized and Dr. M. T. Savage and Mr. W. T. Whitehead elected elders. On Sunday morning, in the presence of a crowded house, these were ordained and two adults were baptized. In the afternoon the Lord's Supper was administered. We were glad to see a good representation from Tarboro church.

The church was called Nahalah, a Hebrew word used to designate Israel as the Lord's inheritance—his ecclesia, church or chosen and cherished people. By this name the first church building was known. Other Hebrew words were offered, as Rutramiah, *i. e.* having obtained mercy, and Beth-hanan, the house of grace, but the first had obtained currency.

By the way couldn't our brethren at *Barbecue*, etc., etc., be induced to adopt names similar to the above, which are at once, smooth, scriptural, significant, and not so common as other scriptural names like Zion, Hebron, &c.

JOHN W. PRIMROSE.

We had hoped to have proceedings of the Committee of Sustentation of Wilmington Presbytery, during their meeting on the 29th ult. at Burgaw. We learn that various changes were made in the ministerial supplies to vacant churches. Preaching services were held every day and night during the meetings of the committee. On Sabbath last a mass meeting of Sabbath schools was held. Addresses were made by Revs. Marable, McFadyen and Garriss. The people of Burgaw greatly appreciated these meetings, and the future prospect of the church is hopeful.

Rev. L. C. Vass writes from Wilson, N. C., May 28th, ult.:

I preached here Wednesday and Thursday nights, and got to Rocky Mount this morning. I am appointed to instal Bro. Baldwin on Sunday and expect to preach there tonight, &c. Will get him to send you an account of the exercises. This is a beautiful and thriving village. We have a beautiful lot purchased for a church building. Our little band of Presbyterians here have been most hospitably entertained by the Missionary Baptists, who for a long time have given them free use of their neat church, which they are now putting in "apple-pie" order. But our members are very anxious to have a church of their own, which will greatly promote their growth. Bro. Primrose is deservedly very popular here with everybody. It is rumored that he has been called to Oxford, and these people do not want to give him up. Friends to Christ's cause ought to send contributions to this church. A few hundred dollars will now put them all right, and enable them to build. They must have this over all they can themselves raise. Mr. John Hutchinson, a ruling elder of the Newbern church, is the popular cashier of the First National Bank in Wilson, and will gladly receive and acknowledge any gifts to this good work. Just let two hundred Presbyterians in the State write him a short "love letter" with a greenback in it to prove their statement. Nobody knows how happy that sort of thing will make that good man. I hope they will try it.

The churches of Rev. E. M. Munroe, Camden and Mt. Holly, Ark., in Ouachita Presbytery, have given him six weeks vacation, and he is now probably with his friends and relatives in North Carolina. Mr. Munroe is a son of Fayetteville Presbytery, of whom she is justly proud, and a warm welcome will be his. At present Mr. Munroe's postoffice address is Fayetteville, N. C.

Proceedings of the General Assembly.

[From the Charleston News & Courier.]

SIXTH DAY.

WEDNESDAY, May 26.

The Assembly was opened in usual form.

Dr. Kirkpatrick, of the Committee on Theological Seminaries, reported that they found nothing in the condition of the Union Theological Seminary calling for special action. The committee recommend the adoption of the following minute:

The General Assembly acknowledges the courtesy of the trustees in laying their report before the body, and heartily unites in the tribute of thanksgiving to the Great Head of the Church for His continued favor to the beloved Institution over which they preside.

The report was adopted.

In reporting on overture of Tuskaloosa Presbytery to consider the question, and, if possible to so arrange that theological students can be employed during the term of study in serving destitute churches or neighborhoods, the committee recommend that the General Assembly decline to express any opinion. The first, namely, the terms of study in our theological seminaries, it would seem most judicious to leave to the experience and sound discretion of the directors of these institutions. The second, namely, the employment of students of theology during their vacations, "in supplying vacant churches," properly belongs to the presbyteries.

The Committee on Theological Seminaries report the Tuskaloosa Institute as in an encouraging condition. Economy specially notable has been exercised. During the past year the Institute received $2,378 09, and expended $1,149 65, leaving a balance in the treasury of $2,114 17, which amount will be necessary for the running expenses of the present year. The Institute is growing in the confidence of the churches. The committee recommend as soon as practicable that a teacher in the lower branches be secured and suitable buildings be provided.

The Rev. C. A. Stillman, D. D., Dr. J. T. Searcy and H. M. Somerville, Esq., of Tuscaloosa, the Rev. D. D. Sanderson and W. P. Webb, Esq., of Eutaw, the Rev. T. W. Hooper, D. D., and Joseph Hardie, Esq., of Selma, constitute the executive committee for the next year, Dr. Stillman being also the corresponding secretary. The executive committee are authorized as soon as the necessary means shall be obtained to meet the expenses, without incurring debt, to employ an assistant teacher, and also to provide suitable buildings for the institute of the kind described in their report to the present General Assembly. They are also empowered to employ a soliciting agent if necessary.

The Rev. Edward Martin moved that the whole subject of the resolutions of the committee, as matter that would come up in another form in the discussion of the report of the Committee on Retrenchment and Reform, be postponed or docketed.

The report of the committee was accordingly docketed.

On the overture from the Presbytery of Athens, asking the Assembly to make a more full and explicit deliverance on the subject of dancing and worldly amusements, the committee on bills and overtures made the following report:

This Assembly declines attempting any such deliverance—

1st. Because the deliverances of former Assemblies on this subject are as full and specific as the nature of the case allows.

2d. Because the evils referred to are to be met, not by resort to deliverances of the Assembly, but rather by care on the part of the courts of original jurisdiction.

The report of the committee was adopted. The following overture then came up from the Synod of South Carolina on the report of the Committee on Bills and Overtures:

The Synod of South Carolina hereby overtures the General Assembly, respectfully praying that it will consider and repeal, or at least seriously modify, so much of the deliverance of the late Assembly, at Louisville, in relation to Worldly Amusements, as declares that all deliverances of the General Assembly, and by necessary implication, of the other courts of the Church, which are not made by them in a strictly judicial capacity, but are deliverances *in thesi* can be considered as only didactic, advisory and monitory. (Printed Minutes, 1879, p. 24). The Synod admits—

1. That the General Assembly cannot add to the Constitution or make any constitutional rule.
2. That it has no power to commence process against individuals.
3. That in the exercise of the constitutional power of review and control, it can reach *directly* only the court below, and the other courts only *mediately* through it.
4. That it is precluded from deliverances *in thesi* which may prejudice a judicial case likely to come before it.
5. That some deliverances of the Assembly and of the other courts of the Church are only advisory, recommendatory and monitory.

The repeal or modification of so much of the said deliverance as has been herein specified is asked on the following grounds:

1. Because it makes judicial decisions, as contradistinguished from didactic decisions something different from and more than didactic; which is the same thing as to make them different from and more than declarative decisions, and so the constitution is contradicted, which represents all church power as simply ministerial and declarative. There is, it is conceded, a difference between judicial and deliberative decisions growing out of the different circumstances which condition them; but to make a distinction between judicial and didactic decisions is to assign the judicial something more than a declarative enforcement upon the conscience of the law of God. Either it is held that didactic and judicial decisions are the same, or it is held that they are different. If it be held that they are the same, the deduction in this deliverance is utterly illogical, and ought to be corrected. If it be held that they are different, we affirm the unconstitutionality of the discrimination.

2. Because it reduces the General Assembly and the other courts of our Church, so far as they are deliberative bodies, to the status of Congregationalist Associations, possessed only of advisory powers, is contrary to the genius of the Presbyterian system and that historic doctrine of our Church as to the binding force of such deliberative decisions as are expository of constitutional law, and tends to degrade the authority and lessen the influence of the Assembly.

3. Because said deliverance takes away the key of doctrine from the General Assembly and the other courts of the Church, and retains in their hands the key of discipline alone.

4. Because it contravenes the great principle laid down in the Confession of Faith, consecrated by the blood of our martyred ancestors, and until now well-nigh universally recognized among us; that good and necessary consequences from the doctrines and precepts of the Divine Word, or from the Constitution of our Church, are of equal authority with the Word and the Constitution; and when declared by the church court in any capacity, whether judicial or deliberative, must bind the conscience and can no more be regarded as simply advisory and monitory than are the word itself and our Constitution. They have legal authority because they *are* law.

5. Because it opposes the doctrine of our standards, long practically acted on in our Church, that the church courts are appointed by Christ to be authoritative expounders of His law contained in the Scriptures, and, as we believe, reflected on our constitution. It is admitted that they have no original power to make law, but they can declare it, and it cannot, consistently with our standards, be held that the only office of exposition by which the courts ministerially declare Christ's law is discharged by them when sitting in a strictly judicial capacity. But if the courts act by Christ's appointment when they, in their deliberative capacity, solemnly declare His law, they are entitled, in the discharge of that function, not only to be respected as advisers, but to be obeyed as authoritative expounders of law. Their deliberative decisions, so far as they furnish the right construction of the law, exert a legal force upon the conscience.

6. Because it makes it necessary, in order that an authoritative decision upon any point, either of doctrine or of morals, may be obtained from the General Assembly, or any other court, that judicial process in the Courts of first resort be instituted, involving the case whose resolution is desired; and so a tendency to general litigation would be engendered in our churches. For it is not to be supposed that, having been accustomed to Presbyterian usages, they would be satisfied with Congregationalist advice. The action will in all probability issue in breeding contentions and multiplying judicial cases.

7. Because it is inconsistent with the following express provisions of our constitution: "It belongs to synods and councils ministerially to determine controversies of faith and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of His Church * * * which decrees and determinations, together with those which are judicial and just mentioned if consonant to the Word of God, are to be received with reverence and submission, not only for their agreement with the Word, but also for the power whereby they are made, as being an ordination of God, appointed thereby by His Word." (Confession of Faith, chapter 32, section 2.) "They (church courts) may frame symbols of faith, bear testimony against error in doctrine and immorality in practice, injuriously affecting the Church; to decide in all controversies respecting doctrine and discipline." (Form of Government, chapter 5, section 6, Article 5.)

To this overture the Committee on Bills and Overtures made the following report:

This Assembly interprets the language complained of in the overture as by no means declaring that all deliverances *in thesi* uttered by a General Assembly are to be considered as merely "dicactic, advisory and minority," but only as assuming that when any *in thesi* deliverance bears upon the law of offences and the administration of discipline it is not to be regarded as furnishing a sufficient ground for judicial process by the court of original jurisdiction which has the power of interpreting for itself the law of offences as laid down in the constitution of the Church.

2. This Assembly therefore declines to repeal or modify the deliverance referred to, as thus interpreted, of the last Assembly.

A minority report was offered by the Rev. L. H. Blanton, which advises that the Assembly simply declare:

We recommend that this request be declined, believing that that answer in this respect is a correct interpretation of the constitution.

Dr. Girardeau asked the chairman of the committee the exact meaning of the first part of the report—if he meant to say all deliverances of church courts were simply didactic, advisory and monitory.

Dr. Wilson said that the committee had simply gone into an interpretation of the answer of the last General Assembly.

The Rev. Mr. Penick, in order to bring the matter properly before the Assembly, moved the adoption of the majority report.

The Rev. S. M. Neel rose to oppose the adoption of the majority report, and to favor the acceptance of the minority report. He would not enter into the argument, but believed the minority report brought the matter most clearly before the Assembly. It re-affirms the action of the Assembly of 1879, and makes a clear and simple issue of the matter. The speaker, therefore, moved that the minority be substituted for the majority report.

The Rev. Mr. Penick asked for a particular case *in thesi* in which the deliverance of the church courts can be other than advisory, didactic and monitory.

Dr. Wilson then made a very clear explanation of the reasons leading the committee to the conclusions contained in the majority report. It was a matter of simple interpretation of the action of the Assembly, differing from the language of the overture from the Synod of South Carolina, and does not need any explanation, modification or interpretation.

The Rev. F. L. Leeper said that the Synod of South Carolina does not care in what form the answer is reached.

Dr. Girardeau then rose and said that if the General Assembly was unwilling to go into a thorough consideration of the subject he would prefer not to say anything.

It did not matter which report was before the Assembly—they both belonged to the same family. The question was whether the General Assembly would reaffirm the action of the Louisville Assembly, to which the Synod of South Carolina finds exceptions. It was not presumption to oppose the authority of any church court not planted on the organic law of the Church. The speaker would bow with profound submission to the authority of any church court fulfilling all the legal conditions, but it is the right of a Presbyterian freeman to except to any deliverance against constitutional law. The action of the Louisville Assembly can be reversed, and there are cases in the recent history of the Church to establish this conclusion. In 1874 the Assembly at Columbus, Ga., denounced the principle underlying the formation of the Pan-Presbyterian Council, and the Assembly of 1875 took up the subject for discussion, and swept in the Council just as the Columbus Assembly had swept it out. The Assembly at Louisville made a new departure from the old path of Presbyterian following. Since the action of the Church on the union question there has been no such issue. The one related to outside organization, but the other to the very bottom principles of Presbyterianism. The Synod of South Carolina affirms that no court of the Presbyterian Church has the right to make laws except in the dialectic sphere. Jesus Christ is the only origin and fountain of church law. The General Assembly has no right either to originate or declare law. The Church has the power to make ecclesiastical constitutions and canons; they do not bind the consciences of Christians, but the practice of the Church.

Dr. Girardeau, after discussing the construction of the last Assembly's deliverance, reduced it into the following syllogystic form:

All deliverances *in thesi* are destitute of legal authority; these deliverances are *in thesi*, therefore they are destitute of legal authority. The conclusion depends on the major premise which is not sustained by law or evidence. He maintained that some *in thesi* deliverances are legally authoritative—when they are identical with the utterances of God's Word they are of legal authority—by express words, by necessary inferences. They are also of legal authority when they are identical with the Constitution of the Church which is based upon the Word of God by express words or by necessary inferences. It has been the old uniform doctrine of the Presbyterian Church to regard such deliverances as of binding legal force. The objection that the Word and Constitution have legal authority but the deliverence of church courts none, cannot be sustained. The two things cannot be disjoined or the consequence will be a denial of God's authority. church courts are made infallible when they correspond in word and practice with the authority of the Scriptures.

The speaker then drew an analogy between civil and ecclesiastical courts. The Constitution of the Church is a digest of *in thesi* decisions. The whole authority of the church courts is declarative. The tendency of the deliverance by last year's Assembly is to drive the Church into Congregationalism. The *in thesi* deliverances of the church courts are an authoritative exposition. The tendency of the deliverance in dispute will be to multiply judicial cases. It is inconsistent with the express words of the standards of the Church.

A recess of twenty minutes was taken at this point, after which Dr. Girardeau resumed his argument.

He laid down as his second general proposition that whenever, and only when, *in thesi* deliverances of a church court exactly coincide with the law of God as embodied in our standards, touching offences, they impose an obligation upon the court of first resort to institute judicial process, in cases which may come under such law. The preceding argument necessitates this conclusion. If that argument be valid, the *in thesi* deliverances of church courts are an authoritative declaration of law. Law has an imperative function, categorical and penal, and church courts have the power to discharge this function. The occasions for its discharge are:

1. Ignorance of sessions and members.
2. Negligence in applying known law.
3. Request from lower courts to higher to interpret the law.
4. Superior wisdom and knowledge of higher courts, especially of the Supreme Court.
5. Division of opinion in lower courts, especially sessions.

Misconstruction of this position should be guarded. The explicative power of church courts is admitted by all in deciding judicial cases. There is no difference in principle. The deliverances in question are authoritative, deliberative and judicial, because they are of the authority of Christ's law.

Sessions are entitled to the authoritative supports of the higher courts, especially of the Supreme Court, in their attempts to apply constitutional law to offences.

Uniformity of opinion and action can only be effectually secured by authoritative *in thesi* deliverances of higher courts, especially of the General Assembly, as sustaining a broad and catholic relation to the interests of the whole Church. The deliverance of the last Assembly is out of harmony with the current of precedents in the Old School Presbyterian Church of this land.

Dr. Girardeau consumed nearly two hours in the delivery of his speech, which was one of the most powerful efforts of his life. Dr. Woodrow will follow in reply this morning, and Dr. Wilson on the same side.

On motion of the Rev. A. W. Clisby the General Assembly will hereafter devote fifteen minutes to devotional exercises before the hour of adjournment every day.

The Rev. Mr. Penick offered the report of the Committee on the Narrative, which was adopted.

Dr. Leyburn submitted the report of the Committee on Publication, which was made the special order of the day, for half-past 10 o'clock this morning. Under the management of the present secretary and treasurer, Dr. Hazen, the debt of the Publishing House has been reduced to less than $10,000. Three years ago the debt amounted to about $59,000, and it is hoped in a short time and with the increasing prosperity of the country the debt will soon be altogether wiped out.

Rev. G. H. Rout, of Kentucky, was elected to represent the Assembly in the General Synod of the Reformed Church in America, with the Rev. Dr. Theodorick Pryor, of Virginia, as alternate.

At 8 o'clock the Assembly held a meeting in behalf of Home Missions. After which the Assembly adjourned to meet at half-past 9 o'clock Thursday morning.

SEVENTH DAY.

THURSDAY, May 27.

The Assembly met at the usual hour and after prayer proceeded to business.

The following changes were made in the delegation to the Presbyterian Alliance: The Rev. Allen Wright, of the Choctaw Nation instead of Dr. Peck, declined; the Rev. W. K. Marshall, D. D., of Texas, instead of the Rev. R. T. Farris, D. D., alternate, declined; the Rev. W. J McCormick, of Florida, in place of alternate W. E. Boggs, D. D., who takes the place of the Rev. H. C. Alexander, D. D., as principal.

The Committee on Correspondence reported the following answers to the questions propounded in the letter of the Rev. W. C. Dana, D. D., of the Central Presbyterian Church of this city:

1. "Is it unlawful for a minister in your connection to be pastor of an Independent Presbyterian Church?"

There is nothing in our Book of Church Order to prevent a minister in our connection from preaching the Gospel at any church where he has the consent of his own Presbytery.

2. "Can a Presbytery, by simple vote of the majority, displace a pastor against the will of both pastor and congregation?"

The Presbytery has power to establish the pastoral relation and to dissolve it at the request of one or both of the parties, or where the interests of religion imperatively demand it. (Form of Government, Chapter 5, Section 4, paragraph 6.)

While the Presbytery clearly has such power, this Assembly decides that a Presbytery taking such action should be thoroughly convinced that the interests of religion imperatively demand it.

The Committee on Overtures recommended that the overture of Orange Presbytery relative to a burial service be referred to the committee of revision of the Directory of Worship. The report of the committee was adopted.

On the overtures from the Rev. Mr. Woodworth asking for full lists of all reports from stated clerks of Presbyteries, and that church sessions be required to send up separate reports on Systematic Benevolence—the Committee on Overtures recommended that the first petition be granted, and the second petition refused. The report was adopted.

On the overture from the Synod of South Carolina regarding the Columbia Theological Seminary, the committee recommended that, as the exercises of the Seminary have been suspended since the adoption of the overture of the Synod, it is unnecessary for the Assembly to take any action in the matter.

On the overture from the Presbytery of Dallas asking the General Assembly to adopt some plan to equalize the expense of commissioners to the General Assembly meetings, the committee on overtures reported with reasons for report, that it is inexpedient, in the judgment of this Assembly, that any changes be made in the present plan.

After some discussion the report was docketed.

The Committee on Sabbath Schools to whom was referred the overture from Enoree Presbytery asking the insertion of the word "scholars" instead of "children" in the Sabbath School statistics, recommended that as the General Assembly of 1878 had already made a ruling upon this subject, no further legislation is necessary. The report of the committee on this overture was docketed for further action.

The Committee on Sabbath Schools gave the number of Presbyteries reporting in 1880, 59; number of schools reporting 909; number of teachers, 8,699; number of scholars, 69,890; number of teachers added to the Church in 1880, 271; number of scholars added, 1,707; total contributions of schools, $25,-643; number of colored schools, 12. ——the schools are under the control of the session, and are using the Church publications more than ever before. In view of the fact that fewer Presbyteries have reported than last year and in order to more thoroughly and systematically organizing of Sabbath school works the committee recommend that the Presbyteries appoint a superintendent of Sabbath schools, or a permanent committee with the special duty of promoting Sabbath school work; that all Presbyterian Sabbath schools be conducted under control of the session, and thus cultivate the idea that the Sabbath school is not something apart from the Church; that the sessions institute teachers' meetings and normal classes for the more thorough training of teachers; that the schools use the Church's own publications as the text books of the schools, so that so-called helps, whose doctrines are often false, and for which no one is responsible, may be shut out; that measures be taken to increase the attendance in the schools and encourage systematic giving to all the objects of benevolence in the Church; that stated clerks be more careful in sending up full and accurate Sunday school statistics, with concise answers to the questions propounded in the sessional reports.

In reply to four overtures praying for the removal of educational headquarters from Memphis to Nashville, the Committee on Overtures state their conclusion that "the best interests of the cause of education will be subserved by a transfer of the committee of education from the city of Memphis to the city of Nashville."

A minority report will be presented.

On an overture from the Synod of North Carolina, touching the union of the Education and Publication Committees under one secretary, the Committee on Bills and Overtures recommend that the Assembly do not grant the petition. The report was docketed.

On the overtures from the Presbyteries of Missouri, St. Louis, and Dallas, asking the removal of the office of the committee on Domestic Missions to St. Louis, Mo., the Committee on Bills and Overtures recommend that the request be granted, and that the Executive Committee of Home Missions, with the Rev. Richard McIlwaine, D. D., as Secretary, be transferred from Baltimore to St. Louis, the tranfer to take place not later than the first of next October. These overtures and the report of the committee were made the second special order for to-day.

The Auditing Committee reported that they had made a careful examination of the books and report of the General Assembly and found them well kept and correct, with a balance in the treasury of $23.17. The committee recommend the election of Dr. E. H. Harding, of Charlotte, to fill the vacancy on the board caused by the death of the Rev. John Douglas, and the election of Gen. R. D. Johnson, of Charlotte, to fill the vacancy caused by the resignation of the Hon. J. J. Gresham. The re-election of John L. Brown and John E. Brown is also recommended. The committee recommended that the securities belonging to the Relief Fund be placed in the custody of the Executive Committee of Home Missions. The report was docketed.

By the report of the Treasurer of the Board of Trustees of the General Assembly the amount of funds belonging to the Relief Fund in his hands May, 1879, was $30,000. During the past year the total fund increased to $34,125.

The report of the Committee on Publication which was offered on Monday, was taken up and adopted by a vote of 65 to 46.

The unfinished business of Wednesday, the consideration of the debate on the authority of church courts, then came up. It may be well just here for the information of the public to say that a deliverance *in thesi* is a declaration of an ecclesiastical court concerning a matter of doctrine or discipline upon which its judgment has been asked, which is only didactic (teaching) or declarative in its nature, and has no reference to a particular case. The discussion was opened by the Rev. James Woodrow, D. D., in reply to Dr. Girardeau. Dr. Woodrow agreed with much that had been so eloquently said by Dr. Girardeau—the importance of the question, the interpretation of the meaning of the last deliverance, the supremacy of God over the conscience, the power of the Church to give to utterances of truth the force of law, the dogmatic power of the Church, not of the General Assembly, and the administrative power of the Church and the church courts. Dr. Girardeau explained the meaning of the deliverance of 1879 just as he understood it. It is of the last degree of importance, not as to the question of the Church to bind the conscience, but as to the power of the General Assembly to give to *in thesi* deliverances the authority of law that may be enforced by judicial process. There is no direct reference to the conscience, but the whole matter has to do with discipline, which is not to effect the conscience, but the relation of the subject to the visible Church. It does not matter whether the law is right or wrong, it is the duty of the Presbytery to enforce the law whether it rests upon the conscience as a truth or not. The decision of the Church court when confirmed by the highest authority (the Word of God) is final.

In thesi deliverances of the General Assembly form a class to which, it is asserted, specified deliverances belong; they partake of properties of class. No *in thesi* deliverance of the General Assembly or other court under the constitution can be accepted and enforced. It is not asked whether an *in thesi* deliverance could even be framed that should by anybody be so accepted.

The power of the Church without the constitution was commented on, reference being made to the Confession of Faith, page 159. In civil government the people have sovereignty. They meet by their representatives, who adopt a constitution which, when it is adopted by the people, becomes a law of the land. It cannot be overturned by the Legislature, which is also composed of the representatives of the people, and yet it is true that the people are sovereign. The constitution cannot be altered except in the legal way. The question before the General Assembly was not a discussion of the general power of the Church. All insist upon the possession of the powers set forth in the Confession of Faith which are all ministerial and declarative. It is not a question as to the power to bind the conscience. No such thing exists as freedom of conscience towards God. On the other hand none but God can bind the conscience, because He is the Lord of the conscience and His word is binding upon it. It does this by whomsoever uttered, Church, minister, church court or child. This is seen by reference to Confession of Faith, page 159: "For the power by which they are made." But the agreement of utterance with the Word must be determined by the private judgment—otherwise conscience is not bound. This judgment, however, is exercised at one's peril, but the duty to exercise it connot be escaped or evaded. Discipline terminates upon relation to the visible Church, which is absolutely fixed thereby. So far as the disciplinary utterances coincide with the Word, expressed or implied, they bind the conscience, but of this conscienc each one must judge for himself. Judicial decisions bind absolutely as to relation to the visible Church, conditionally as to conscience. When applying truth as judge, it binds whether right or wrong; when setting forth truth as teacher, it binds only if recognized as God's. It is never enough to learn what the Church synods or ministers have said; altogether cannot bind the conscience. We all maintain the fallibility of synods and councils, and therefore maintain that there may be error in Church laws and in applying the same. If the law is not good and the application is erroneous, ought conscience to be bound, and who is the judge?

The discussion does not involve the contents of deliverances. The question is what authority belongs to the deliverance as delivered, not as containing truth or error. Deliverances *in thesi*, such as are contained in the catechisms and standards of the Church, are to be enforced by law by us whether right or wrong. It is not our business to consider anything but what is law. We are inquiring, can legal authority be given to any utterance by making it a deliverance *in thesi*? We say no. The question as to the power of judicial decisions does not come into this discussion.

Dr. Woodrow entered into a detailed review of the propositions laid down in the overture from the Synod of South Carolina, which he pronounced utterly illogical and unconstitutional. He did not hold that because John Calvin was right in some things he was right in all, for Calvin had not thought it sin to play nine-pins on Sunday afternoon, and Gillespie held to the doctrine that the decisions of ecclesiastical courts should be enforced by the civil authorities, and Martin Luther had declared that "Copernicus was a fool." He thought the "authority" of these grand men was not to be followed, but the teaching of God's Word as explained by the Constitution of the Church.

Dr. Woodrow stopped during the delivery of his argument for recess.

A motion was made to limit discussion of the subject on the part of any member to ten minutes, except in the case of Dr. Girardeau, the chairman of the Committee on Overtures, and the author of the minority report. After some discussion the motion prevailed.

Dr. H. M. Smith then proceeded to discuss the question.

On motion his time was extended indefinitely, or until, as Dr. White expressed it, the Assembly got tired of hearing him.

During the delivery of Dr. Smith's speech the hour for adjournment arrived, and on motion the Assembly took a recess until half-past 8 o'clock.

The Assembly met at half-past 8 o'clock. The special committee appointed to review the majority and minority reports of the Committee on Retrenchment and Reform reported that they were unable to recommend unanimously the adoption of either of the reports as a whole, and recommend that the Executive Committee of Education be discontinued, and the matter of educating candidates for the ministry be referred to their respective Presbyteries: that the Presbyteries be requested to send any surplus of funds for the cause of education, if any, that may remain after providing for the support of their own candidates, to the secretary of the Executive Committee of Publication, who shall receive the same and disburse it to needy Presbyteries, upon their formal requisition, in proportion to the number of candidates under their charge respectively, which requisition shall certify that such Presbytery has come to the full measure of its ability in the support of its own candidates; that the presbyteries and sessions make a frequent, systematic and rigid inspection of the accounts of their respective diaconal officers, with a view to the economical and efficient administration of their affairs; that the Executive Committee of Home Missions correspond with parties holding vested interests in the Relief Fund, with the view of securing their consent to winding up this scheme on equitable principles, so that the

Church will be relieved from all connection with the scheme. The committee finally recommend that, in view of the magnitude of the interests involved, the majority report of the Committee on Retrenchment and Reform be referred to the chairman of that committee, and that the minority report be referred to the Rev. S. Taylor Martin, by whom the minority report was presented, so that abstracts of both papers may be published for circulation among the ministers of the Church, to the end that the commissioners to the next General Assembly may have ample means of information of the opposing views on this vital question of the economical administration of the benevolent schemes of the Church.

The report of the committee was docketed.

The Assembly took up the unfinished business, and Dr. Smith proceeded to the discussion of the overture on church deliverances. He objected that if *in thesi* deliverances are to be regarded as of equal authority with constitutional law and to be enforced by judicial process, we now witness a body of law growing up outside the constitution and independent of it. He objected also that the power which makes the law being manifestly above the law, the Assembly becomes in all such cases above the constitution which created it. It is unrestricted in these points and defines the limits of its own jurisdiction, which is a feature of the Papacy. He objected that if *in thesi* deliverances are law it is not possible to secure a coherent system of law. The speaker thought the deliverance of the Assembly under discussion would be less objectionable if the word "didactic" had been left out. Dr. Smith closed with an impassioned peroration.

The Rev. Henry Quigg, of the Presbytery of Atlanta, then spoke. He thought the Church was in peril. He came from the Presbytery in which the question under discussion first arose. In Atlanta, since the deliverance of the Louisville Assembly, the world says that the Presbyterians have no law, and for fifty miles around church members are dancing and horse-racing at will, whether they make any money at it or not. The greater part of the present discussion was like Paddy's coat, mostly made up of fresh air. Seriously, he trembled for the safety of the Church in her present peril.

The Rev. Mr. Milner, of Georgia then made a speech in which he expressed his views with much emphasis. Rev. Mr. Raymond moved that the Assembly should not adjourn until the subject under discussion was finished. This motion was very promptly voted down.

Mr. Estes and the Rev. J. M. Chaney made very forcible speeches.

The Assembly adjourned, after the usual devotional exercises, to meet at half-past 9 o'clock Friday morning.

EIGHTH DAY.

FRIDAY, May 28.

The General Assembly met this morning, and was opened with prayer.

Dr. Smith made the report of the Standing Committee on Foreign Missions, approving the diligence, wisdom and fidelity with which the necessary labors in the foreign field have been prosecuted during the past year. There has been a reduction of the indebtedness of $6,832 which was incurred in pushing forward the work. The contributions of the churches have amounted to an increase of nearly five per cent. over those of the previous year, and the general condition of the work was never so encouraging. In Europe, Asia and America the missions have been prosperous. Many young men have applied for employment in the mission field; which on account of the limited resources of the executive committee have either been postponed or declined. It is recommended that the whole matter of the Campinas Institute and the settlement of all its financial difficulties be referred to the Executive Committee on Missions for equitable and final settlement. The committee also recommend that the Executive Committee on Foreign Missions for the ensuing year shall consist of J. Leighton Wilson, D. D., secretary; Richard McIlwaine, D. D., co-ordinate secretary and treasurer; J. A. Lefevre, D. D., John Leyburn, D. D., J. J. Bullock, D. D., W. M. Murkland, D. D., Hon. Isaac D. Jones, J. L. Weeks, J. T. Anderson, G. Ober, C. T. McCoy, LL.D.

Adopted, with exception of appointments on new executive committee, which was docketed.

Dr. Adger, of the special Committee on the Office of the Evangelist, made a report asking for further time and the continuance of the same committee, with the addition of Drs. Palmer, Woodrow and Stuart Robinson, and the appointment of Dr. Palmer as chairman, instead of Dr. Lefevre, whose feeble health is not sufficient for the hard duties of this position.

The Committee on Theological Seminaries made their report on the annual report of the board of directors of the Columbia Theological Seminary.

They recommend that the directors be instructed with as little delay as possible, to proceed to the election of professors to the vacant chairs, or to such as are indispensably necessary; that with all prudent expedition, they set in operation the most efficient means they can employ for raising funds for the current expenses of the seminary and for its permanent endowment.

They also recommend that the Assembly express an earnest desire for the resumption by Dr. Girardeau of the Chair of Didactic and Polemic Theology.

Believing that it is the wish of the Synod of South Carolina, Georgia and Alabama that Columbia Seminary should be restored to its former relations to these Synods, and a meeting of the Alumni, held in Charleston on Friday, (20th May), advising this restoration, the committee recommend that the General Assembly inform those Synods of its readiness to restore the seminary to their ownership and control whenever they, the Synods above named, shall indicate their desire to receive.

The Rev. J. B. Mack, D. D., the Rev. W. E. Boggs, D. D., Col. J. J. Gresham, L. H. Muller, Esq., are nominated to the General Assembly as directors for the three years from this time.

A letter from Rev. Dr. W. S. Plumer, was read asking that in connection with affairs of Columbia Seminary he might be heard in relation to matters personal to himself in connection with the Seminary.

Rev. L. B. Johnston presented a minority report, in which he denied the constitutional right of the Board to translate Dr. Plumer, without his consent, from an active to an honorary connection with the seminary.

The reports of the committee and the letter of Dr. Plumer were docketed.

The debate on the question of Church deliverances was then resumed, Dr. Girardeau having the floor in reply to the argument of Dr. Woodrow. He maintained the positions advanced in his first argument, which has already been reported.

After a recess of twenty minutes, Dr. Woodrow was heard in reply to Dr. Girardeau. He did not make a speech, but said that the points of difference, after all, were so unimportant that after the long and profitable discussion of the subject, if the minority report was withdrawn he would offer a substitute reconciling all the differences of opinion that would be satisfactory to the Assembly and the Church.

The Rev. Mr. Blanton withdrew the minority report and Dr. Woodrow offered the following substitute, which was promptly seconded by Dr. Girardeau:

The Assembly met in Charleston, in virtue of its power to give authoritative interpretations of the Word, declares—

1. That nothing is law to be enforced by judicial prosecution, but that which is contained in the Word as interpreted in our standards.

2. The judicial decisions of our courts differ from their *in thesi* deliverances in that the former determine, and when proceeding from our highest court conclude a particular case; but both these kinds of decisions are alike interpretations of the Word by a church constitution, and both not only deserve high considerations but must be submitted to, unless contrary to the constitution and the Word of which there is a right of private judgment belonging to every church court and also every individual church member.

Dr. Joseph R. Wilson, chairman of the Committee on Bills and Overtures which brought in the majority report discussed, objected to the substitute, on the ground that it does not answer the overture from the Synod of South Carolina; that the only direct answer to the specific question proposed by the Synod is that contained in the majority report of the Committee on Bills and Overtures; that this answer replies to the overture by recognizing and signalizing the fact that there are deliverances *in thesi* that are more than "didactic and advisory." He said that the substitute was a good enough paper, but it does not answer the Synod nor say anything every one does not already know.

The Rev. Mr. Reed did not believe in making any compromise upon the subject in dispute, and wanted a clear and emphatic answer to the overture from the Synod.

Dr. Kirkpatrick moved the question, and the vote was taken on the substitute, which was adopted.

Dr. Leyburn moved to take up the immediate consideration of all that part of the report of the Committee on Domestic Missions relating to the removal of the office of home missions from Baltimore to St. Louis. This motion passed, and the subject was taken up.

Dr. Leyburn moved that the recommendation of the removal be refused. In support of his motion, he said that the operations of the committee were never more prosperous, and that the labors of the past year were rewarded with a greater degree of success than ever before in the life of the Church. It has been the habit for many years for the General Assembly to interfere with the work of its executive committees. The proposed removal will do much to cripple the energies of the Church and paralize missionary work in the home field. It cannot be advocated on the ground of economy or policy. It will not bring the operations of the Church nearer together in these days of fast mail facilities and telegraphic communication; it will cost a great deal of money to make the transfer, it will take away the committee from a money centre instead of to that part of the Church from which she gets her largest moneyed support. The transfer will require the separation of the two committees in missions now so satisfactorily operated together, and the rent of two offices, besides the services of extra help.

The Rev. Mr. Martin made a very earnest appeal for the removal of the office, because the request comes from those Presbyteries acting without concert but for the good of the Church. The expense of the transfer will be not much more than the simple cost of transportation. Office rent will be as cheap in St. Louis as in Baltimore; living will be lower; St. Louis is more convenient to the field of missionary labor which it commands in every way. The tide of emigration to the West makes it the best field for work. The transfer will strengthen the Church and save it from the proselyting efforts of the Northern Presbyterian Church, which is doing everything in its power to break up or bury over the Churches connected with the Southern Assembly. In Missouri a standing offer of $500 a year has been made to every Southern Church that will go over to the Northern Assembly and a bargain had been proposed to at least one pastor of a salary of $1,500, if he would go into the Northern Church, and take his congregation with him. By some such hocuspocus the church at Hot Springs, Arkansas, was won over to the Northern Church, and if the Southern Church intends to hold on to this field it is time for her to master events while they are within her control. The proposed transfer would add to the strength of the Southern Church and do nothing whatever to her detriment. Unless it is made the Church is bound to suffer in her most vital interests. In the matter of contributions the Synod of Missouri gave $7,500 last year to the cause of Home Missions, within $150 of the amount given by the great Synod of North Carolina.

Mr. Collins moved that Dr. Scott be officially informed that the General Assembly meant no discourtesy to him in moving to the Globe Street church Tuesday night, notwithstanding a preaching appointment before the Assembly had previously been made for him.

Dr. Scott said he was satisfied with the action of the body.

In order to prevent any further misunderstanding Dr. Woodrow moved that the majority report of the Committee on Bills and Overtures relative to the *in thesi* deliverances of church courts, as amended by the Woodrow substitute, be adopted by the General Assembly. Adopted.

The report on systematic benevolence was adopted.

On motion of the Rev. L. H. Blanton, and for the best interests of the Church, the selection of Covington, Ky., for the next meeting of the Assembly was reconsidered, and Staunton, Va., was chosen by acclamation for the next place of meeting.

Dr. Woodrow, from the Judicial Committee, reported on the case of the Rev. J. E. White, of Chester, recommending that he be reinstated in the rights which he had at the beginning of the last Assembly, and that he be heard.

The discussion on the removal of the Home Mission headquarters to St. Louis then came up, and was opened by Mr. Morris, who objected to the transfer on account of the increased expense it would involve. The argument that St. Louis is a central point should have no weight in settling the matter.

Dr Leyburn opposed the transfer as inexpedient, unwise and unwarranted by any of the necessities of the Church. The committee has done splendid work at Baltimore. Its operations are conducted upon the most economical policy, and the present location of the board should not be changed.

Dr. Woodrow did not think the matter should be regarded as a prize to be let to the highest bidder; but that the good of the Church seemed to justify the proposed transfer. He thought it would remove friction in the work of the Church. He was afraid of centralizing the power of the Church; and for this reason the change ought to be made. The expense would not be increased one cent; as good a committee can be gathered in St. Louis as anywhere else; there should be no office rent, for in these days of retrenchment and reform the secretary should do his work without an office but in his study. There is no necessity for ground floors and fine parlors. A back room on the fourth floor would furnish ample accommodations and sufficiently pretentious quarters for the committee. There was no necessity for a clerk to help the officers do their work—they should do it themselves. There is a dangerous accumulation of power in the Northeastern part of the Church. The speaker concluded from the forcible reasons given by him that it would be best to make the transfer.

The Rev. Messrs. Gauss, Penick, Clisby, Woodbridge, Briggs, Dr. Moore and others engaged in the discussion and made some very excellent points.

The vote was then taken and the proposed transfer refused by a large majority.

The report on Retrenchment and Reform then came up for discussion.

Dr. Woodrow moved to indefinitely postpone the consideration of the matter.

The Rev. J. D. West said that the report was a most important matter and should be thoroughly discussed. An eminent banker had recently told him that no worldly system could stand the percentage it costs to run the different enterprises of the Church. Some say that the Church is not to be compared with the world, but the same principle, in a business point of view, should apply to both. Either one of two things will shortly happen—the enterprises of the Church will decline and continue to decline, or the Church will seriously have to turn her attention to retrenchment.

Dr. Girardeau moved as a substitute the recommendation contained in the last article of the report, (providing for the publication of abstracts from the two papers for circulation among the ministers of the Church and that the consideration of the whole matter be referred to the next Assembly.

The report of the Committee on Publication was then read and adopted.

After prayer the Assembly adjourned until half-past 9 o'clock Saturday morning.

NINTH DAY.

SATURDAY, May 29, 1880.

The General Assembly met at the usual hour.

Dr. Smith moved the adoption of the report of the Committee on Home and Foreign Missions as a whole. Carried.

The report of the committee on the Tuscaloosa Institute, for the education of colored ministers, was adopted by the substitution of J. N. Lapsley, of Selma, Ala., as trustee, instead of Joseph Hardie.

The report of the Committee on Education was taken up and read.

Mr. J. M. Kirkpatrick submitted a minority report dissenting from the recommendation of the majority report for the removal of the Board of Education from Memphis. He thought a change was unwise and dangerous to the best interests of the Church, and that the board should be kept at Memphis, where it has done such efficient work.

The Rev. Mr. McQuigg admitted that changes should not be entered into hastily or inadvisedly, but whenever the cause can be benefited by removal, it should be made without any question. For the past five years there has been a constant falling off in the contributions for education. In 1875 the collections amounted to $20,000; in 1876, $15,000; in 1877, $13,000; in 1878, $11,800; in 1879, $8,000; and in 1880, $11,000. Another danger of staying at Memphis is the almost absolute certainty of that city being visited by yellow fever. It has been declared that the city is doomed for fifty years to come. The past long warm winter will no doubt bring back the plague again the opening summer, and cripple anything like efficient effort. Nashville is a railroad and educational centre. He, therefore, thought the removal should be made.

A motion of limiting the speeches upon this subject to five minutes was made by Dr. Wilson and adopted by the Assembly.

The Rev. Messrs. Milner, Neel, West, Clisby, Frierson, Allen Wright, of the Choctaw Nation, and others made speeches, giving their views with much force.

The vote of the Assembly was taken and resulted in the defeat of the proposed transfer.

The majority report of the Committee on Education was then taken up and the different propositions contained in it voted upon *seriatim*.

The report of the committee was then adopted, and after a great many motions, alterations and amendments, recommends the approval of the committee for its past fidelity and dilligence: that no change for the present be made in the location of the Executive Committee of Education, and that the existing board be re-appointed; that there be no change in the plan of aiding students during the ensuing year; that the Church is expected to pray the Lord of the harvest to raise up and qualify men for the Gospel ministry, and that it is recommended to the Presbyteries to require that all candidates coming before Presbyteries shall have the certificates of their sessions, testifying to their physical, mental and spiritual qualifications; that the usual concert of prayer for young men be held on the last Thursday in February, and that the Executive Committee consist of the following members: Rev. E. M. Richardson, Secretary; G. W. McRae, Treasurer; Rev. A. H. Kerr, D. D., Rev. W. W. Houston, Rev. N. M. Long, Rev. R. R. Evans, Rev. Eugene Daniel, B. M. Estes, M. P. Jarnigan, James Elder and C. C. Graham.

Dr. Kirkpatrick introduced the following resolutions, which were adopted:

Resolved, That a committee, consisting of the Moderator of the present Assembly, the Rev. J. L. Girardeau, D. D., and the Rev. William Brown, D. D., be appointed to prepare, in the name of, and on behalf of the General Assembly, an address to all our Churches setting forth and urging the claims of the cause of education for the ministry in their prayers and their pecuniary benefactions, and that the said address when prepared be published and put into circulation by the Executive Committee of Publication.

Resolved, That ministers having charge of churches be requested to read the said address from their pulpits.

The Rev. J. A. Scott, Jr., of Virginia, rose to a question of privilege and said that a pamphlet entitled "Discussions on Assembly Deliverances," had been laid on the table of the Secretary and distributed among the members of the Assembly during the preceeding day's debate, on the matter of Church deliverances, and he thought such conduct should be denounced by the Assembly. He offered a resolution, setting forth the grievance and condemning the action of the person tryingin this way to color the judgment of the Assembly. The Rev. Messrs. W. A. Scott, Milner and Neel pressed the passage of the resolution. Dr. Girardeau thought it should be general and not specific in its character. He moved the reference of the whole matter to a special committee. The Moderator accordingly appointed the following: The Rev. J. A. Scott, Dr. H. M. Smith, Dr. J. L. Kirkpatrick, and the Rev. W. G. White.

The report of the Committee on Home Missions was taken up and adopted.

At this point a recess of twenty minutes was taken, after which, on motion of the Rev. R. C. Reed, the report on the Columbia Theological Seminary was taken up.

Rev. L. B. Johnston moved that the minority report be adopted as a substitute for the majority. Mr. Johnston said that the Board of Trustees, in dismissing Dr. Plumer from an active to an emeritus professorship had acted without the slightest constitutional authority, and Dr. Plumer should have the right to answer to the Assembly the charges against him. He had been retired without a trial to a kind of ornamental position. He had not known that he had been dismissed by the Board of Trustees until the resolution was adopted. He had not been accorded a hearing, and the Church should not consent to such injustice towards one of her oldest, ablest and most efficient servants. The speaker hoped that no attempt would be made to smother the discussion, but that the aggrieved would be accorded a full and faithful hearing. The Assembly should not desire to do anything inconsistent with the highest right and justice.

The Rev. A. W. Clisby moved that Dr. Boggs be heard for the Trustees. This motion was accepted as an amendment by Mr. Johnston, whose motion then passed.

Dr. J. R. Wilson moved that the speakers be limited to a half hour each.

Mr. D. C. Collins moved to amend by giving them an hour. Passed.

Dr. Plumer said that he would rather not speak at all than be bound to stop in sixty minutes. His answer was compact and complete, but with all due respect to the Assembly, he would have to decline to speak at all if he was to be limited by the hour.

The Rev. J. H. Bryson thought Dr. Plumer should have a full hearing, and that he should be given enough time to make his statements complete.

The Rev. Mr Macgregor said Dr. Boggs could finish his remarks in thirty minutes, and Dr. Plumer should be allowed to go on.

Dr. Girardeau thought he ought to be entitled to as much time as necessary to make his answer.

Mr. Collins moved that Dr. Plumer be granted all the time required to state his case. Adopted.

Dr. Plumer then took the platform and seating himself began his defence. He said that he knew he came into the Assembly under some disadvantages and that much had been done to prejudice his case. It had been said that many years ago that he came to South Carolina to combat the doctrines of Dr. Thornwell. He had never done so. Dr. Thornwell and he lived in the most sacred confidence in matters of experimental religion, and he had no better friends in the world than the family of his 'dear friend.' It had been said that he promised to resign in one year. He had a letter from Dr. Lindsay, who was said to have made this remark, denying that he had ever said any such thing. He asked the clerk to read letters from Dr. Lefevre, Dr. J. Leighton Wilson and Dr. W. S. Boggs, explaining that his professorship had not been changed at the St. Louis Assembly in 1875 on account of his "infirmities," but because he had requested it. It was said at that time that the change then effected would settle the matter finally. He thought it was expedient for Christ's cause that there should be some end to strife. The seminary has two constitutions, under neither of which the board of trustees had the slightest authority to change his relations. He was chosen by the General Assembly, inaugurated by the General Assembly, and the General Assembly, and it alone, was his master. He had been made emeritus professor, which meant that his work was "ended" and he was "discharged." He would soon be out of the world, and would bother no one much longer, but he wanted the Assembly to set a pattern. In the recommendation of the trustees not one kind word was said for him, for his past fidelity and the hard work of a lifetime. He was simply "retired" on account of his age and infirmities. It was no sin to be old. Old age is commended of God. Last year he had traveled 12,500 miles for the board, in the interest of the seminary, at his own expense. He preached ninety-seven times. Since he entered the seminary he had delivered lectures a week, besides preaching on Sunday. He had filled a pulpit all the past winter, and during the last year had met his classes 328 times. He had attended thirty-one religious conferences, thirty-two speaking exercises, read and corrected sixty large manuscripts, and written twenty-nine religious tracts. This did not look like infirmity, and he did not think it was the business of church courts to persecute or prosecute a man because of his infirmities, which he is bearing as well as he can.

A recess was taken at this point until half-past 5 o'clock.

The Rev. Mr. Scott submitted the following resolution, which was adopted:

WHEREAS, A pamphlet entitled "Discussion on Assembly Deliverances," has been addressed to the Moderator and members of this body, and circulated among them, which pamphlet, moreover, contains a grossly personal assault on a member of this General Assembly. And

WHEREAS, It appears that other pamphlets bearing upon questions still pending, have been put in circulation among the members, the General Assembly hereby expresses its disapproval of this method of attempting to influence its decisions as disrespectful to this body and an infringement upon its prerogatives.

The overture from Dallas Presbytery to unite the education and publication interests of the Church was laid on the table; also, the overture from the same Presbytery to take some action to equalize the expenses of commissioners to the Assembly.

The report of the trustees of the General Assembly was adopled.

The Rev. Jahleel Woodbridge moved that the reports of the Committee on Retrenchment and Reform be entered upon the minutes of the Assembly. Passed.

The overture of the Synod of North Carolina asking for the union of the boards of Education and Publication was on motion of Dr. Girardeau, referred to the next General Assembly.

The Committee on Bills and Overtures on the overture from the Presbytery of East Hanover asking for a deliverance from the General Assembly on dancing and worldly amusements, recommended that it is inexpedient to do so. The report was adopted.

The unfinished business then came up and Dr. Plumer went on with his speech which was interrupted by the recess. He said that he was not a burden, not a disgrace to the seminary and did not care to be so regarded. He had raised more money for the institution and saved more than he had ever received from it. There was an attempt making to ostracize a man who has done the Church service. "Why shouldn't I just sneak out? Because I am a man; I am one of Christ's freemen. There is a principle here—it is not quarrelsomeness. It is said I was opposed to the new book of Church Order. That is so. I was opposed to it, but I made my opposition like a man, and now that it is adopted no man goes by it better. There is no need of closing the Seminary. The funds are $20,000 better than they were twelve months ago. The Seminary cannot be closed. The directors have no right under the law to close the institution. Its suspension will destroy the design of its founders and shingle it all over with suits. If the Seminary is closed it will be a fraud upon every one who has contributed anything to its endowment. When an old sailor on the *Bellerophon* was asked how Napoleon looked, he said: "He has twelve campaigns in him yet," and so with the speaker. I have already served through thirteen campaigns, and the board of directors now say through "age and infirmities" you may go adrift. Not one kind word, not one. As long as that hand can drive a dray or drive a quill I will not beg my bread. I do not ask you to give me money, but I do ask you to give me my honor. Give me what I brought you, my energies, my love, my life—say a few kind words."

Dr. Boggs, in behalf of the Board of Directors, replied to Dr. Plumer, in a very forcible speech, justifying the action of the board, and giving the reasons for suspending the exercises of the seminary, insufficient funds, scarcity of students, unfair indebtedness, &c. He claimed that the board acted under the constitution and in exact accordance with the law of the Assembly. The committee and the Board of Directors had made a complete investigation of the whole matter, and had only acted from what they conceived to be the highest good of the Church. They had "retired" Dr. Plumer because they did not think him capacitated for a longer discharge of the duties of his professorship, and had given him a pension for his past services.

Mr. Collins moved the adoption of the report on the Columbia Seminary, and of the report as a whole. Adopted.

Mr. W. S. Primrose offered the following resolution to be appended to the report on the Columbia Seminary:

Resolved, That in view of the action of the Board of Directors, reported to this General Assembly, in making the Rev. W. S. Plumer, D. D., a professor emeritus, the General Assembly takes this opportunity of expressing to their venerable and respected brother their cordial and hearty appreciation of his connection with the Columbia Theological Seminary, and hereby convey to him their respect, veneration and kind Christian sentiments of regard, with the prayer that God's richest blessings may abide with him now and always.

The resolution was adopted, and after prayer by the Rev. S. M. Neel, the Assembly adjourned until half-past 9 o'clock Monday morning.

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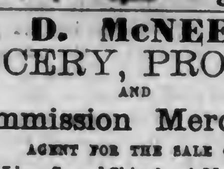

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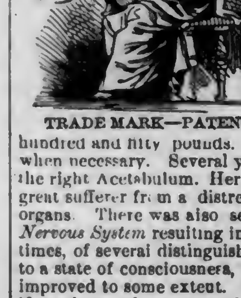

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FOR THE FAMILY

Ask Mother.

Where is the sweetest pet,
The brightest birdie yet?
Whose are the brightest eyes,
Most loving and most wise?
What form of fairest mould
Is worth its weight in gold?
You can't imagine. Well,
Ask mother - she can tell.

Where is the sunniest gleam
That makes her life a dream?
Whose are the rosy toes,
The blessed little nose,
And dimpled hands and feet,
The models all complete,
Which nature can't excel?
Ask mother - she can tell!

Who is the grandest king,
Or queen, or anything,
That may be great or high?
Who wandered through the sky,
The best of girls and boys,
To be her joy of joys?
You guess—her baby? Well,
Ask mother - she can tell

- Selected

Cheap.

BY SOPHY WINTHROP.

"Do you know what Sophia Clarke has bought for her parlor carpet?" asked Miss Abby of a select circle of friends and relatives of the last sewing society.

We are above gossip at Learnedville, but we feel a friendly concern in the affairs of our neighbors, and as Sophia is the minister's daughter, about to be married herself to a minister, everybody is naturally interested in her movements.

As nobody did know what she had bought for her parlor carpet, Miss Abby went on:

"I saw it myself or I wouldn't believe it; a Turkish rug!"

"Oh, one of those Smyrna-ingrain, Oriental two-ply, Nabob cotton-wool affairs," said Cousin Grace. "Well, I wish her joy of it!"

"No—a genuine, large, square elegant Turkish rug. I *hope* I'm above gossip, but she told me the price herself—ninety-five dollars."

A few needles paused in mid air and several glances were exchanged, but the well-bred silence was broken only by a gentle murmur from Aunt Sue, "Poor as they are, too."

"Yes," pursued Miss Abby, "Sophia told me herself that she had just six hundred and fifty dollars for outfit—saved from teaching, I suppose. Her father gives her her clothes, but she always dresses plainly, you know, so that doesn't amount to much. Well!—I *trust* I'm not given to prying into my neighbors' affairs, but I did feel some curiosity as to how she had laid out the rest of her money—after that rug—and she told me a little about it. She's got a good, strong, brown Brussels carpet for her hall and stairs, and for the rest of the house she has mattings. Her furniture is all very simple, I must confess. Some of it she and John have knocked up themselves out of boxes and boards. And she hasn't gone into the china mania as I was afraid she would—she's so fond of pretty things—but she's had four of her great handsome engravings framed and says John has as many more. 'Now she says, 'with our piano and book-cases we have all the big holes filled up. The little ones will fill up of themselves.'

"I asked her if she wasn't going to have some lace curtains for her parlor—this Nottingham lace is so cheap now—but she said, no, she couldn't afford it.

"Well,' said I—I really couldn't help it—'if I had been in your place, Sophia, I should have had curtains in my parlor, and got a nice, pretty ingrain carpet; ingrains are so cheap now!'

"'I don't agree with you, Miss Abby,' said Sophia. 'Mother has always had ingrains, always *been having* ingrains ever since I can remember. You know the wear and tear we've had in our parlor, the wear and tear everybody has who has much of a family or much company. Why, the piecings, and the "fixings," and the new parlor carpets we've had in all these years, you never would believe them unless you'd experienced them as I have. And I am certain if all the money mother has spent on her parlor carpet were given her to-day, in a lump, she could buy five or six of the nicest Turkish rugs with it.

"'Now just think of it, Miss Abby,' says she, clapping her hands, 'just think of it! I shall *never* need to give another thought to my parlor carpet if I live to be eighty. Wherever we move it will fit, and will always look nice. I think I've made a great bargain.' That's just what she said."

"Well, I only know that I should think it extravagant for me to buy such a rug," said Cousin Grace. "Two or three little ones, of course—everybody has those, now-a-days—but one of these large square ones I couldn't afford."

And as we all know that Cousin Grace's husband is what is called "a liberal provider," and that their house is just full of all sorts of expensive trifles, of course we all felt that this settled the question.

But Aunt Prudence now spoke up. Aunt Prudence, in her heavy black silk and nice lace carefully done up; who is now rich but has been poor; who is the acknowledged model of all the domestic virtues and whose word is law.

"Now, I think," said Aunt Prudence, "Sophia Clarke is right. In my opinion she's done an economical thing. It's just my principle exactly. In heavy, necessary, much-used articles get the very best. In smaller, perishable things you can afford to save money, or do without altogether. When I buy a black silk I get the best I can find. But when I get a muslin—something for occasional use and something that will wear out soon anyway, no matter how much I pay for it—I buy as cheap a one as is respectable. A good, heavy, genuine Eastern rug is a bargain—that is, if it's for use; not if it's to be shut up in a dark room and worshipped three or four times a year. The best English Brussels, too, is none too good for the constant wear of hall and stairs. As for mattings, they are among the few things that are so very cheap that they *are* cheap, and using them is, in fact, the nearest practicable approach to doing without.

"Yes, Sophia is right. Her parlor carpet will last her lifetime. It will fit in any kind of a room; so there's no waste in cutting or expense in piecing or bordering if she moves. It can be removed and shaken so often that there's no danger from moths or carpet bugs. Besides that, it is a thing of beauty and a joy forever, and for young people who will probably need a good serviceable floor-covering for many years, and whose position requires them to have always a nice pleasant parlor open to their friends, I think a Turkish rug is a wise purchase."

"Oh, well, Aunt Prudence," objected Cousin Jane, whose husband had always been unfortunate. "it'll do for you to talk. but for us poor folks"—

"That's just it Jane," interrupted Aunt Prudence. "You 'poor folks' are just the ones who need to practice my kind of economy. You're the ones who think cheap things don't cost anything. It's you who are always filling your houses with tidies and mats, and worsted inconveniences of all descriptions, with pictures and mottoes that have to be framed, and jugs and teacups that must be sent to be baked. You have no end of crochet shawls and head gear—'they are so cheap. and the girls make them'—and ruffles, and ribbons bought at the cheap counters. I heard a young lady groaning for a nice shawl the other day How many neck-ties and 'clouds,' and wall-pockets, and lambrequins at one dollar and a half or two dollars apiece would it take to buy one?"

Aunt Prudence spoke with some asperity, and gazed through rather sharp spectacles at cousin Jane and her two deeply-banged daughters.

But at the heavy triple sigh her tone softened. "I've learned all this by hard experience, you know," she said. "Your uncle gives me the credit of being a pretty good economist. The secret of it all is that I've learned how to *do without*. Do without cheap and unnecessary things and you'll soon save enough to buy nice things."

Tea came around just then and put a stop to Aunt Prudence's remarks. And one of the listening sisters thought that if their only effect should be to diminish the store of Learnedville *bric-a-brac* they would not be without their reward.—*Christian Union.*

MISCELLANEOUS.

Rubbish.

On the banks of the Thames, near London, are two large "dust yards." Possibly we should not have known what a curiosity they are if a kind-hearted woman had not been touched by the dreariness of the place, and out of pity for the workers in their filthy drudgery begun a systematic effort in their behalf. For very small pay they work under contractors, and many, if not most of them, are women.

Besides the coin—mostly small bits, although sovereigns and large bank notes are sometimes found amongst the rubbish, and other things of great value which, through accident, have found their way into the dust heap—the workers in these yards have all the bits of wood and their daily portion of cinders for perquisites.

The fine dust or "soil" makes a valuable manure, the vegetable refuse or "soft core" is also sent to the farmers for that purpose, brick-bats, broken crockery and such go towards filling up low places in the city, and the fine cinders go to the brick-yard. Then there are linen and cotton rags for the paper mill, and bottles and corks that go to do their work again, scraps of iron for ballast first and re-puddling—do you know what that is?—afterwards, across the sea, old shoes to be cobbled or made over into parts of others, and bones to be made into elegant fans, handles for knives and forks and tooth brushes, combs, chessmen and paper knives.

But the strangest of all are the useful things the chemist finds in this disgusting heap. He burns the bits of bones and with the result he refines sugar, or he gets from them the gelatine which is the principal part of the jelly which so many people enjoy; phosphorus for matches, smelling salts, blacking, stiffening to make the dress silks appear heavier, and a host of other things the chemist will bring out of the bones. He will make ink and potash salts from some of the old iron; and from old tin-ware tin, iron, ammonia, Prussian blue, stannate of sodium, steel, chloride of zinc and chloride of iron. A big caldron filled with boiling woolen rags, pearlash, horns, hoofs, blood, old iron and scraps of leather, produce the beautiful crystals of Prussiate of potassa, so important in medicine and chemistry. Glue, also, is a product of the rubbish heap; cork cuttings are used in making floor-cloths, and such portions of leather as have escaped other hands are turned into cement for iron tools. You might think all the heap was now exhausted; but no, there are still left some things of value. Enough have been mentioned, however, to show that care and skill can convert the most unpromising materials into things of use and beauty.—*Christian Union.*

The Decorating Spider Crab.

A. W. ROBERTS.

Society and occupation in the world of the sea are represented by masons, builders, marauders, usurpers and plunderers and all, have their distinguishing peculiarities. A fancy of the quaint spider crab, or "dandy crab," as he is sometimes called, is to decorate himself with algæ and sponges, and none but the most brilliant in color seem to please him; this, however, not for vain display, but, primarily at least, for personal protection. He moves about "slowly and solemn," and is deliberate in decision and determined in purpose; his hard, spiney shell, of sombre color, adds to the dignity of his appearance, and the methodical way in which he uses his claws and carries himself about, really impresses one with the idea that he is quite an important personage in the aquarium.

When wishing to array himself he finds a brilliant algæ or sponge, and pinches off piece after piece with his long, slender claws; these, when broken, are dipped in a glutinous fluid contained in the mouth, and are carried to the back and fastened securely. Sometimes after he has attached a particular fragment he reaches back his claw to satisfy himself that it is secure.

This practice is only indulged in when the crabs are young, and in the fall, and its object is to obscure the crab from hungry sturgeons and skates. When placed in a tank with many animals the crabs take the same precaution against possible enemies, and often cover themselves.

Full grown crabs are too large and hard to be swallowed, and are seldom seen fastening seaweeds to their backs, as they no longer have need of such protective covering. There is on Long Island an old mill race where many of these crabs have been carried among sponge-covered rocks whence they cannot return. Dainty bits of red and yellow sponges have been attached to their backs, which have grown so as to nearly cover them. When in motion the crabs look like moving sponges. Although much preferring brilliant algæ and sponges, the spider crab will, for lack of them, make use of other material. Not long ago a tank was cleaned in the aquarium, and a spider was confined in one corner with a pane of glass. I threw in sprays of sertularia and bits of the bases of anemones. These were eagerly seized by the crab and attached to his back. In course of time the bits of anemone developed into perfect animals, and remained on the shell till the crab reached its period of casting.

The spiders cast their shells like the rest of crabdom, but unlike other varieties have no attendant to protect them when soft. Two that were nearly ready to shed in one of the tanks at the aquarium suddenly broke loose from their shells on the tank's receiving a sudden jar. The crabs are less pugnacious than the hermit and other crabs, appearing to quarrel only over their food. They have keen appetites and good noses for scenting food. I have often amused visitors at the aquarium by holding a dead minnow in my hand. The crabs would assemble from all parts of the tank, and climb up my arm and cluster about my hand in numbers in search of the minnow, after having fierce contests with one another.

More curious than this is the fact that they will deliberately seat themselves on the largest anemone when feeding, and with their claws will deliberately take the food out of the stomach of the anemone.

I have often seen the spider crab attack a scallop in open shell. The scallop would close suddenly and hold the crab captive for several hours.

There is a specimen of the long armed spider crab of Japan in the cabinet of Rutgers College, N. J., which measures when the limbs are extended, eleven feet and six inches. This variety is the largest known.—*Scientific American.*

Ants and their Milch Cattle.

The instincts of the ant are, indisputably, more extraordinary than those of any other in the whole range of animated nature. The ancients magnified them into fabulous miracles. Pliny talks of an Indian ant as big as an Egyptian wolf, of the color of a cat, which entered the bowels of the earth in search of gold, of which they are said to have been plundered during the winter by the human inhabitants of those regions. But exaggeration and credulity apart, the real habits and proceedings of these insects are so extraordinary that they would stagger our belief if not confirmed by the past observations of such naturalists as Huber and Latreille, and those of Sir John Lubbock and others of our own day. One of the most singular traits in their manners and customs is, that of keeping and feeding certain other insects, from which they extract a sweet and nutritious liquid, in the same way as we obtain milk from cows. There are two kinds of insects from which the ant tribe abstract this juice—the aphides, or plant lice, and the gall insects. Linnæus, and after him other naturalists, have called these insects the milch cattle of the ants; and the term is not inapplicable. In the proper season, any person who will take the trouble to watch their proceedings may see, as Linnæus says, the ants ascending trees that they may milk their cows, the aphides. The substance which is here called milk is a thin saccharine fluid, which these insects secrete, it is scarcely inferior to honey in sweetness, and issues in limpid drops from the body of the insect, by two little tubes placed one on each side just above the abdomen. The aphides insert their suckers into the tender bark of a plant, and employ themselves incessantly in absorbing its sap, which, having passed through the digestive system of the insect, is discharged by the organs just mentioned. When no ants happen to be at hand to receive this treasure, the insects eject it to a distance by a jerking motion which at regular intervals they give their bodies. When the ants, however, are in attendance, they carefully watch the emission of the precious liquid, and immediately suck it down. The ants not only consume this fluid when voluntarily ejected by the aphides, but what is still more surprising, they know how to make them yield it at pleasure, or in other words, to milk them. On this occasion the antennæ of the ants discharge the same functions as the fingers of a milk-maid; with these organs, moved very rapidly, they stroke the abdomen of an aphis first on one side and then on the other, and immediately a little drop of the much coveted juice issues forth, which the ant eagerly conveys to its mouth. A single aphis has been known to give it drop by drop successively to a number of ants that were waiting anxiously to receive it.

These milch kine they remove from their native plants and domesticate in their habitations, affording as Huber observes, an example of almost human industry and sagacity. On turning up the nest of the yellow ant this naturalist one day saw a variety of aphides either wandering about in the different chambers or attached to roots of plants which penetrated into the interior. The ants appeared to be extremely jealous of their stock of cattle; they followed them about and caressed them, whenever they wished for the honeyed juice, which the aphis never refused to yield. On the slightest appearance of danger they took them up in their mouths and gently removed them to a more sheltered and more secure spot. They dispute with other ants for them, and, in short watch them as keenly as any pastoral people would guard the herds which form their wealth. Other species, which do not gather the aphides together in their own nest, still seem to look on them as private property; and, what is yet more extraordinary, they inclose them, as a farmer does his sheep, to preserve them not only from rival ants, but also from the natural enemies of the aphis. If the branch on which the aphides feed be conveniently situated the ants have recourse to a very effectual expedient to keep off all trespassers: they construct around the branch containing the aphides a tube of earth, or some other material, and in this enclosure, formed near the nest, and generally communicating with it, they secure their cattle against all interlopers. The brown ant has been observed by Huber to build a chamber around the stem of a thistle in such a way that the stalk passed through the centre, so that from their ant-hill they had only to climb the thistle stalk in order to enter this cattle-fold, which was suspended in mid-air. The interior, smooth and compact, was entirely formed of earth; it contained an extensive family of insect cows, sheltered from the inclemencies of the weather, and protected from their enemies.—*Scientific American.*

Poisonous Cigarettes.

Cigarette smoking is now a fashionable habit, and one which is increasing at an alarming rate among half-grown boys, and it is the opinion of well-known physicians that if this habit is not checked additions to our asylums will be in order. A physician, to satisfy himself that there was death in that form of tobacco, had a cigarette analyzed. The result was a startling one. The tobacco was found to be strongly impregnated with opium, while the wrapper, which was warranted to be rice paper, was proven to be the most ordinary quality of paper, whitened with arsenic, the two poisons combined being present in sufficient quantities to create in the smoker a habit of using opium without his being aware of it, and which craving can only be satisfied by an incessant consumption of cigarettes.—*Franklin Repository.*

Humorous.

Every position in life has its cheerful side. No man can go so far down the hill that the sun won't shine on some part of the valley for at least an hour in the day. Think of the poor organ grinder and take heart. "Ah," he said to himself, as he turned the awful crank of that unmelodious instrument, and heard the pennies drop on the sidewalk, "if I hadn't studied music when I was young I might now be a common beggar."

The ludicrous is always more intensely ludicrous when it presents itself in a sacred place. Witness the following incident in the Christ church, New York, on Easter Sunday. The clergyman announced that the offertory would be applied to reducing the debt on the church. During the singing of the music, while the collection was being taken up, the tenor, who was a German, had a solo in which occurred the words, "And the dead shall all be raised." He succeeded in electrifying the congregation by giving out at the top of his voice, "Und der *debt* shall be raised mit der twingling of an eye."

A famous judge came late to court,
One day in busy season;
Whereat his clerk, in great surprise,
Inquired of him the reason.
"A child was born," his honor said,
"And I'm the happy sire."
"An infant judge?" "Oh, no!" said he
"As yet he's but a crier."

SECULAR NEWS.

Mr. T. H. Sutton of Fayetteville will have a new edition of his history of the 18th N. C. Regiment printed.—*Fayetteville Banner.*

Mrs. Stonewall Jackson and daughter have been invited to unveil the monument of the Stonewall Cemetery Association at Winchester, Va.—*Raleigh Observer.*

Col. Frank Coxe of this city will shortly erect an ice factory with a capacity sufficient to supply this entire portion of the State.—*Southern Home.*

The case of Miss Lillie Leigh vs. the town of Salem, claiming $5,000 damages for alleged injuries received by the upsetting of a vehicle, occasioned by an embankment on the streets of Salem, excited a great deal of interest. The case was given to the jury on Monday evening, and Tuesday morning they returned a verdict giving $1,600 to Miss Leigh. It is thought the case will be taken to the Supreme Court.—*Winston Leader.*

THE BEST.

The "News," Danbury, Conn., says: "Warner's Safe Nervine is the best remedy for nervous afflictions the world ever saw."

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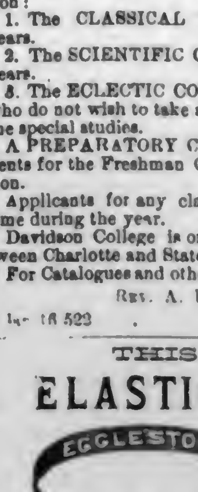

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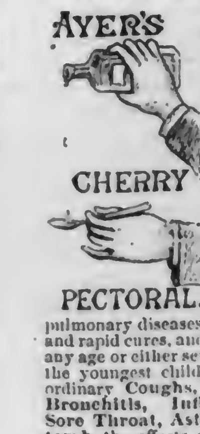

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Proceedings of the General Assembly.

[From the Charleston News & Courier.]

TENTH DAY.

MONDAY, May 31, 1880.

The Assembly met at half-past 9 o'clock a. m. Minutes were read and approved.

The Moderator read a telegram from the Rev. Stuart Robinson, D. D., of Louisville, Ky., offering his resignition as delegate to the Presbyterian Alliance. Referred to the Committee on Foreign Correspondence.

The Rev. J. H. Bryson rose to a question of privilege, and offered the following paper which, on motion of Dr. Wilson, was ordered to be spread upon the minutes of the Assembly:

The undersigned would respectfully ask to enter his dissent from so much of the action of the General Assembly touching the Theological Seminary at Columbia, South Carolina, as declares the Rev. W. S. Plumer, D. D., as incapacitated by age and infirmity to give adequate instruction in his Professorship, that of Pastoral and Historic Theology, and on this account removes him from his chair, when the same action of the General Assembly closes the Seminary for an indefinite period.

The Rev. Messrs. Briggs and Miller asked permission to sign their names to the paper, which was granted.

Dr. Kirkpatrick read a communication from Mr. L. B. Johnston, saying that he had been forced to go home on account of sickness in his family, and asking to have his minority report in the matter of the Columbia Theological Seminary and the "retirement" of Dr. Plumer entered as his protest upon the minutes against the action of the Assembly in adopting the report of the committee. Mr. Johnston's request was granted and his protest ordered to be entered.

The Rev. Jableel Woodbridge offered the following resolutions, which were adopted:

Resolved, 1. That the stated clerk cause to be published in the minutes the assessments on the respective Presbyteries for the expenses of the General Assembly, and which are found recorded in the minutes of 1872.

2. That the stated and permanent clerks, with the secretary of Home Missions, be a committee to revise said assessments, proposing such changes as may be found necessary or deemed expedient, and report to the next Assembly.

Dr. Woodrow introduced a resolution that the Rev. W. P. Jacobs, of Clinton, S. C., be appointed the official reporter of the General Assembly at a salary of $100 and his travelling expenses.

The resolution was adopted, and the Rev. Mr. Jacobs elected official reporte of the Assembly.

The Rev. J. M. Chaney offered the following resolution, which was referred to the Committee on Revision:

Resolved, That the Committe of Publication be directed to incorporate in our hymn book our Book of Church Order and Shorter Catechism.

The report of the Judical Committee on the case of the Rev. J. E. White, of Chester, was then taken up and the Assembly proceeded to the trial of the case in the manner and form prescribed by the constitution. The report of the committee was read and adopted, the recommendations of the committee being voted upon *seriatim*.

Dr. Smith, acting as Moderator, then proceeded to constitute the Assembly into a Court of Appeals, as provided by law, but was interrupted by the Rev. Jableel Woodbridge, who entered his protest against hasty and ill-considered action, and declared that the Assembly should know what it was expected to do before it went into the trial of a case, none of the merits of which were known. A motion to re-consider was made, and the case was more fully stated.

Mr. White then made a statement of his case, and said that the only question involved was a simple matter—has an appellant a right to be heard. He claimed a right of a hearing before the courts of the Church; only that and nothing more. He quoted the practice governing appeals in the civil courts, the doctrine of the Bible in this regard, the old Roman law and the usages of the church courts to sustain him in laying his grievances before the General Assembly, and in asking it to order the Synod of South Carolina to reverse its action and to hear his case upon its merits.

Mr. Collins thought it was wrong to give Mr. White a chance to argue the right of appeal as entirely irrelevant to the matter in hand.

The Moderator ruled that Mr. White had a right to state his case in his own way, and that interruptions were out of order.

The Rev. Mr. Woodbridge wanted to know exactly what was before the Assembly. A bag had been brought into the house with something tied up in it, and no one knew whether it was a cat or a pig. He wanted to know what kind of a case the court was trying.

A recess of twenty minutes was taken at this point, after which the Committee on Correspondence nominated Dr. J. B. Stratton, of Mississippi, as a delegate to the Presbyterian Alliance, instead of Dr. Robinson, resigned, with the Rev. Mr. Flynn, of Nashville, as alternate; Dr. Woodrow instead of Dr. Girardeau, resigned, with the Rev. H. H. Scudder, D. D., of Kentucky, as alternate. The nominations were confirmed and the report adopted.

Mr. White resumed his statement, saying that he had gone before the Presbytery of Bethel, which had refused to hear his case. He then appealed to the Synod, which dismissed the action on the ground that it was out of order. He asked the judgment of the General Assembly.

The Rev. J. B. Mack, D. D., appeared for the Synod of South Carolina. He said that the matter was not between the session of the Church and Mr. White. That had been decided. Not between Mr. White and Dr. Plumer, who had written a letter for him that was between them as private individuals. Nor was it with the Presbytery of Bethel, because the Presbytery had taken up the letter and given it a hearing, and from its decision in the case no appeal or complaint had been taken. He reviewed the action of the Presbytery from which there was no appeal, and could have been none. But the Presbytery voted to grant the appellant a hearing, although he had failed to conform to the law regulating such matters, and when the hearing was granted he dissented. The Synod of South Carolina refused to take up the matter. The appellant had not given the ten days' notice of appeal required by the laws of the Church. Even if there was ground of appeal, Mr. White had no right to appeal, having waived that right. Since his suspension by Presbytery he has been preaching, and has no right to continue his case or to be heard in the courts of the Church from the ministry of which he has been deposed. This matter has been going on for three years, and the Presbytery and the Church had been harrassed while the country had been flooded by documents from Mr. White bearing upon the case. The speaker thought it was time to put an end to the matter.

Dr. Adger also appeared for the Synod of South Carolina, and went over substantially the same ground as Dr. Mack. He said that the Presbyterian Church had always held to the strict construction of the law. The appellant in this case has forfeited all his rights under the law. At the meeting of the Presbytery, called to consider this matter, no motion had been made to take up the case, no action had been taken, nothing whatever had been done. He hoped the General Assembly would stop this matter. It has harrassed the Church for many years. Every attempt to restore Mr. White by extra constitutional means will retard the matter and prolong the disturbance. If the Assembly should send back the case it would keep up the fight for years. The proper way would be for Mr. White to go back to the Presbytery and profess penitence, and then if he should not be restored to his office he should bear his disappointment with resignation.

Mr. White, in reply, said he only asked for justice and a fair hearing, and that dishonor might not be placed upon a servant of the Lord. He then entered into a review of the case. He said he had not entered his appeal in writing before the Presbytery of Bethel, but he had made it orally in five minutes after the action of that body. He had not sent up his appeal to the Synod in the time prescribed by law, because he could not get an answer from the clerk as to the secret proceedings of the Presbytery, a part or which would constitute one ground of his appeal.

Dr. Mack said that Mr. White had not made his appeal for seventy-five days after the meeting of Presbytery. He did not do it then until after Judge Mackey had refused to issue a writ of prohibition against the Presbytery, the Judge declaring that he could do nothing but commit the Presbytery to jail.

The roll was then called and the vote was taken. The Assembly refused to sustain the appeal of Mr. White by a vote of 71 to 2 and so the motion for a new trial was refused.

The following resolutions were offered by Dr. Kirkpatrick and adopted:

Resolved, 1. That the Executive Committee of Home Missions be directed to report to the General Assembly, year by year, a compendious statement of the amounts of money contributed for the evangelization of the colored people, and of the amounts disbursed by the committee for the same.

Also, that the committee include in such reports the amounts contributed and expended on behalf of the same object by individuals and churches, other than the same passing through the hands of the committee, as far as those amounts can be ascertained; provided, however, that the committee shall not, by anything in this resolution, be restricted in their appropriations on behalf of the colored people to the funds received for their special and exclusive benefit.

2. That our Presbyteries be requested to furnish annually to the Executive Committee of Home Missions, in time for use in the preparation of the aforesaid reports and statements, as full and particular as may be, of the amounts expended for the spiritual welfare of the colored people within the bounds of the Presbyteries respectively.

The following resolution was offered by Mr. Collins, and unanimously adopted by the General Assembly:

Resolved, That the tender and hearty thanks of this General Assembly are hereby expressed and tendered to the people of "The City by the Sea," and all others who have contributed in any way to relieve the burdens of our Church and promote our individual comfort and enjoyment while thus collected together as a court of the Church of our blessed Master; we also hereby express the wish and the earnest desire, that our sojourn in the midst of this people, who have been so generous in their entertainment, may result in bringing us all to acknowledge our common humanity and deeply impress us with a sense of our glorious common brotherhood in Christ Jesus.

A motion was made that the General Assembly be dissolved, whereupon Dr. Brackett arose and made the following timely and eloquent address:

Mr. Moderator and Brethren: In behalf of the two churches who invited the General Assembly to Charleston, in behalf of the other Presbyterian bodies, and the various Christian denominations, who, with generous hospitality, and kind, Christian courtesy, have thrown open to us their homes and their pulpits, we desire to tell you, in this hour of parting, with what pleasure we have welcomed you to this ancient City by the Sea. It has been a question long debated, whether there be more pleasure in anticipation than in actual enjoyment. Were a deliverance *in thesi* to be made in answer to this question, doubtless the conclusion reached would not meet with universal acceptance. But in the concrete case now before us, I am sure there will not be a dissenting voice from the decision that the pleasing anticipations indulged during the past year have been more than realized during the past ten days.

It is due to you, Mr. Moderator, to say that no small part of this pleasure is owing to your patient, wise, and just rulings, which we have heard so often commended by those who have witnessed your deliberations. Exceedingly pleasant, also, has been the social intercourse between the brethren of this body and our families, who feel that in entertaining you they have themselves been most entertained.

We shall not soon forget, Mr. Moderator, your memorable sessions upon the "vasty deep," when you "went down to the sea in a ship to do business in the great waters;" nor your patient forbearance, *waiving* all parliamentary ceremony, amid the wild confusion of motions to "lay on the table." And we know not how to express the pleasure and profit we have derived from your pulpit ministrations. We can hardly hope ever again to enjoy so much good preaching in so short a space of time.

To pass to other matters. We have recently endeavored to instruct our people in regard to the organic life of the Church showing, that every Christian denomination has its own corporate life, history, character, influence and destiny. But during these favored days we have heard the actual throbbing of the great heart of our Church, and felt the warm currents of a common life coursing through our Presbyterian veins. We have reminded them, also, that while their highest veneration and their supreme regard is due to the old battle flag of the sacramental host—the banner of the cross—that they owed a deep reverence and a warm devotion to that Presbyterian banner you have raised in our midst, and I trust we shall hold with a firmer grasp, and regard with a more patriotic feeling, our regimental colors, and feel more profoundly than ever that a "banner has been given us to be displayed because of the truth." And we have sometimes warned our people against attaching undue importance to mere considerations of birth and blood. But as the brethren who are gathered here from all parts of our land return to this City of the Hugenots, we may safely "stir up their pure minds by way of remembrance" of their noble and exalted Presbyterian ancestry.

Not to detain you longer, allow me, in conclusion, as we stand holding your hand, with our bosom against yours heaving with sad and regretful emotion as we part, perhaps never to meet again on earth, to invoke upon you the richest of heaven's blessings, praying that you may have a "prosperous journey by the will of God," that you be returned to your homes in safety and peace, and to your respective fields of labor "in the fullness of the blesing of the Gospel of Christ," bearing away with you as fragrant memories as those you leave behind.

The Moderator made a touching response to this address; the minutes of the day were read and approved; the Moderator read the formal act of dissolution, a hymn was sung, a feeling prayer was offered by the Moderator, and the General Assembly of 1880 passed into history.

For the N. C. Presbyterian.

EDUCATION IN NORTH CAROLINA.

Mr. Editor: You will not except to calling attention to the leading editorial in the PRESBYTERIAN of the 21st of April, on "Education in North Carolina," and to the communication of "Howe" in your number of May 12th. Absence from home caused me to read them both, at this late date, at the same time, and they should be thus read to be duly appreciated.

I wish to endorse and strengthen, if possible, what has been so well written by "Howe," of whom I have no knowledge, and yet would like so much to know, as well as to make a little more prominent the exceptional part of the editorial in question. I am sure you will soften or modify the hard words written, "of our dear old mother" and her honored sons. It is hard to say "the practice of our State in relation to Public Instruction has been little more than veriest trifling." And that the patriotism and heroism of her sons who have labored long, faithfully and successfully in the cause, "are only the more prominent because of the futility of their efforts." Hard words that represent a "deadly apathy" pervading our State on the subject of education. An apathy that can only be dispelled by some "champion calling the people together throughout the length and breadth of the State and haranguing them faithfully." Is it forgotten that North Carolina, anterior to the war, in educational progress, was styled "the Banner State of the South?" Her system of schools was honored and landed all over the South, commended at the North and copied by both. Her citizens were encouraged and strengthened in their efforts to maintain schools, in many parts of the State, through the entire year, by the annual distribution of more than $300,000 secured by special tax and the interest of the school fund amounting to $2,000,000. This system was in vigorous and successful operation at the commencement of the late revolution, lived through that fiery ordeal, and at its close. The public schools of the State were still in operation when the university, the colleges and high schools were closed, and all schools generally in the South had been long suspended. This was all under the administration of the first Superintendent, who had no precedent in this or adjoining States to guide him. He was not supported, as now, by a fixed public opinion, by the press and by examples and countenance in sister States. His office was in fact, for years, on trial. Both people and children had to be educated and won to the system. By a remarkable consecration to his work, by faithful, patient and assiduous effort, confidence was secured in the family and in the school, at home and abroad. All the leading denominations of Christians gave the system their countenance and cordial support. The Synod of North Carolina more than once, commended it to the Presbyterian population of the State. The presiding officers of both Houses of the Legislature honored the Superintendent with the designation of the Committees on Education, and all legislation in every department of education, was submitted to his review.

The honored successor of the first Superintendent, did all that could have been done under the circumstances. His manly defence of the South, and specially of North Carolina, in reference to her educational policy, in the National Education Convention, against the aspersions of Dr. McCosh, commanded the respect of all parties, was commended by the press North and South, and entitles him to our profound regard.

From the report of the Superintendent of Public Instruction we learn that there are 425,000 children and youth in the State entitled to the benefit of the school fund, that 238,000 attended school last year; that there are 3,500 school houses, that 5,600 schools were taught during the year, that the teachers received a salary of about $22 per month, and were paid during the year $293,000, that the school fund for the year amounted to $348,000. There is no intimation that our people have not availed themselves of every facility provided for the education of their children. In one of the mountain counties, sparsely settled, where the means are offered, they are improved to the fullest extent: Of 2,921 whites between the ages of six and twenty-one, 2,822 were in school the last year. If the balance in the county treasury for school purposes, could be judiciously expended in giving additional advantages, many of the children who have not gone to school would attend.

Everyone must appreciate what is called the higher education of the State. Never before has there been in the State so many and such excellent classical academies, while our colleges are all in a most flourishing condition. The Presbyterians are all pleased with Davidson, the Baptists are proud of Wake Forest, the Methodists are delighted with Trinity, and the Episcopalians ought to be satisfied with Chapel Hill. It is believed that at no former period of her history could North Carolina boast of a larger number of her youth in a collegiate course of education.

Much more, might in truth, and ought in justice to the State and individuals, be said. But we submit, is there anything in the educational policy of the State, before the war, during the war, immediately after the war, or at the present time, to justify the ridicule attempted to be cast upon her by comparing her efforts in this direction to an attempt "to turn the tide of the river with a teaspoon," to "overturn a mountain with a tooth pick," or to "build a railroad a hundred miles long with a president or superintendent, half a dozen shovels and a keg of spikes."

It cannot be a matter of surprise that "Howe," and many others should be sensitive and mortified that the N. C. PRESBYTERIAN should be so forgetful of North Carolina's more prosperous educational era, totally ignore services that must have an honorable place in the history of the State and look forward to mere stump oratory for the relief and revival of our common schools.

All concede that the present school law is deficient, and that the salary of the Superintendent of Public Instruction is totally inadequate. "Harangue" the Legislature "faithfully" until these evils are corrected, and North Carolina can present scores of men who have sense enough to understand their duty, and have the moral courage to do it.

McK.

For the N. C. Presbyterian.

TRUST IN THE LORD.

BY REV. OLIVER CRANE, M. D.

"I shall now perish one day by the hand of Saul. O God the Lord, on Thee is my trust."—*1 Sam. xxvii: 1; 1 Ps. cxli: 8.*

I shall one day be forsaken,
Said I hasty, after all;
I shall one day, overtaken,
Perish by the hand of Saul:
But will God the Lord deceive me?
He has promised not to leave me,
And I know, though He bereave me,
He will never let me fall.

In myself I am but weakness,
But the Master knows the whole;
He has bid me still in meekness
Bring to Him my burdened soul;
He in dangers will defend me,
He in straits will succor send me,
He a helping hand will lend me,
When the billows round me roll.

I will trust in His protection
In my times of sorest need,
I will, under His direction,
Go wherever He may lead;
Though the world for it maligns me,
To the post, where He assigns me,
I will go, as He designs me,
For His aid is guaranteed.

In the place of greatest danger,
In the trench or at the front,
I will stand, nor be a stranger,
But as one to battle wont:
He has bid oppose resistance,
Not to foeman in the distance,
But contend as for existence,
And withstanding bear the burnt.

In the Lord Jehovah ever,
Then, will I implicit trust,
This shall be my one endeavor,
Till my body sleep in dust:
His is not the word to palter,
His is not the mind to alter,
His is not the arm to falter,
All His ways are wise and just.

LETTER FROM REV. DR. HOGE.

We give our readers the following from the *Central Presbyterian:*

JERUSALEM, April 15th, 1880.

MESSRS. EDITORS:—We were detained one more day in Jerusalem by a violent storm of wind and rain, and I improved the opportunity, thus unexpectedly afforded, of giving you the sequel of our journey down to the Dead sea and the Jordan. I say *down* to the sea, because Jerusalem is on a plateau 2,500 feet above the level of the Mediterranean, while the Dead Sea is 1,300 feet *below* the level of the Mediterranean. Therefore in going down from this city to that sea, one descends 3,800 feet, that is, to the lowest sheet of water on the surface of the globe, if indeed that can be said to be on the surface which is so far down toward the centre. Nor is this all, for the average depth of the Dead Sea is 1,080 feet, so that its bottom is 4,880 lower than Jerusalem. We returned from the Jordan by a different route from the one by which we went. Our course lay across the great plain of Jericho, one that was once famed for its exuberant fertility, and which might become so again. The Jordan might do for some parts of Palestine what the Nile does for Egypt, where the people do not depend altogether upon the annual overflow of the river for its enriching power, but by artificial means are pumping up its waters all the year round and conveying them by little canals over the whole face of the ground. Wherever the Nile water goes, there is life and beauty, while the lands untouched by its moisture are desert sands. The same is measurably true of the Jordan. In the far distance its course may be traced by the line of verdure on its banks, but the inhabitants are too poor or too indolent to construct the simple machinery by which its waters might be utilized. There is one body of some 40,000 acres of land, which we crossed over, that might be made as fertile as a Red River bottom by artificial irrigation.

As we pricked along over the plain we came to a clear, rapid little stream making its way merrily to the Jordan, and our guide rode back to tell us that this was the brook *Cherith*, which at once brought to us the memory of Elijah's hiding place and miraculous preservation. Soon we came to the wretched and revolting little Arabian village of *Er-Riha*, inhabited by a population among whom thievery is the least reprehensible of their vices. Er-Riha is believed to be the site of the ancient Gigal and of the Jericho of the time of the Crusaders. The ancient Jericho stood nearer the edge of the plain and at the foot of the lofty range of hills, one of which, the *Quarintania*, is the traditional mountain where our Lord was tempted. Now nothing remains of the old city except a ruined aqueduct and some dreary mounds. The country around is overrun with prickly shrubs and thorn bushes, the most common being the *Zizyphus Spini Christi*, of which it is believed the crown of thorns was made. One can scarcely conceive of a greater contrast than that presented by the locality now and its aspect in the olden time. Here once stood the walled city which Joshua besieged, and these grim cliffs once rang and re-echoed when the shrill blast of the trumpets smote their sides; here the kind-hearted Rahab hid the spies who found lodging under her roof; here grew the stately palms which shook their princely plumes in the morning air; here bloomed the pleasure gardens which Antony presented to Cleopatra; here Herod had his winter palace, where the fragrant "rose of Jericho" and a thousand flowers diffused their odors even when the slopes of Mt. Zion were white with snow. More interesting still is it to remember that here was the home of Zaccheus and of "Blind Bartimeus," and it was from Jericho that our Lord made His last journey to Jerusalem.

We encamped for the night on the plateau just above "Elisha's Spring," now called by the Arabs *Ain es-Sultan*, or the Sultan's Spring. About 9 o'clock we received a message from the friendly Bedouins of the neighborhood that they were coming to entertain us with one of their dances. We left our tents and went out to see the performance. They had built a fire of brush-wood on the ground and by its light we watched their wild antics. Their leader held a sword in his hand which he waived in lieu of a baton, and chanted a monotonous song to which the rest kept a slow and measured step. True to the ancient customs of the East, the men danced alone, and when they had finished, about a dozen girls of their company took their place—one of them holding the sword, uttering shrill, discordant cries, and directing the movements of the others. There was no grace or agility in their steps, but instead only a series of writhings and contortions, not at all pleasant to witness. The performance ended by the *pas seul* of a lithe young Arab, who held back his head and balanced a tea-cup on his forehead and there the cup remained without being shaken off by all the frantic leaps in which he indulged, keeping time all the while with a pair of castanets he held in each hand, while another Arab beat a tom-tom as an accompaniment.

A party of Englishmen who made the excursion after we did, told us that on their return from the Jordan they were overtaken by the rain as they passed a Bedouin village, and the Sheik invited them into his house, spread Persian carpets on the floor for them to sit on, and treated them to coffee and pipes. This is Bedouin hospitality to those who make the trip to the Jordan under the protection of a Sheik, but unless travellers go thus guarded they will in all probability be attacked and robbed. In addition to the Sheik who accompanied us, we had three or four guards employed by our dragoman, and most of the men of our own company, eight in number, were armed.

The next morning we made an early start, and after five hours ride, during which we passed the reputed house of the Good Samaritan, we hailed for rest and refreshment at a fountain called the Apostle's Spring. While there we saw hundreds of Russian pilgrims returning from the Jordan, where they had been to bathe previous to the solemnities of *their* Easter, which is yet to come, the Easter of the Greek Church being later in the year than that of the Latin.

Our route from the Apostle's Spring to Jerusalem led us by the village of *Bethany*, only two miles distant from the city. There is nothing inviting in the aspect of the place, though the situation is a very pleasant one—so near to Jerusalem, and yet so retired, shut in by hills, rising above on all sides by gentle slopes. One can well understand why this must have been a retreat dear to our Lord, remote from the turmoil of the city, and where He must ever have found such a ready welcome under the roof of the little family so dear to Him. Nothing can be more tender than the simple words—"Now Jesus loved Martha, and her sister and Lazarus." Here it was that He proved not by words only but by tears of sympathy and compassion how truly He could be "touched with the feeling of our infirmities," and how in our "afflictions he was afflicted." Here it was too that He uttered those ever memorable words which have comforted so many mourners since Mary wept at the tomb of her brother: "I am the resurrection and the life;" and it was near this spot that His disciples saw Him for the last time and received His final benediction, for "He led them out as to (over against) Bethany, and He lifted up his hands and blessed them, and it came to pass while He blessed them, He was parted from them, and carried up into Heaven."

To-night it is clear and cool; all Jerusalem lies hushed and still, bathed in the sof moonlight. Early to-morrow morning we expect to commence our journey to Beirut, and then we go to Damascus and Constantinople.

M. D. H.

THE VIPER GNAWS THE FILE.

That prince of blasphemers, Robert Ingersoll, in his lecture in this city last week, though abusing Christianity in general with a tone and temper utterly unworthy of any one claiming to be a man, was particularly bitter, as we learn, in his denunciation of Presbyterianism.

Whilst this tirade of abuse is a disgrace to him whose foul and false mouth belched it forth, it is refreshing to know that such onslaughts on our faith do as little damage to it as would a wad from a pop-gun fired at the sun. Though they are designed to be curses, they are really compliments. It is the glory of Presbyterianism to be the scoff of the infidel, and the song of the drunkard. All vile men hate our Church. They abhor our recognition of the sovereignty of God, the infinite glory of God in Christ, and the spirituality of worship, severity of morals, and purity of life, to which such recognition leads. All licentious wits try their venom upon our church. All demagogues find something to say against it. All who are under the sway of sensual passion, instinctively pass by on the other side. It was the discipline of Presbyterianism that drove Calvin from Geneva, and periled Knox in Scotland. It is the morality of Presbyterianism that makes the young, the gay, the worldly, the self-indulgent, seek folds where entrance is easier, and no grim ruling elders demand a life in accordance with the literal principles of God's Word. Within other pales, the historic, the artistic, the enthusiastic, may each find their key-note struck. In Presbyterianism the element that holds all and controls all, is the moral.

A true Presbyterian, says one whose life illustrated his description, is reliable. They always belong to the heavy battalions. Like Wellington's squares, they can stand steadily not alone eight hours, but three-score and ten years, against the cavalry of the aliens. A colonel going to these wars should ask for a regiment of such men as fought at Bannockburn and defended Londonderry. A Presbyterian means what he says. His word is as good as his bond. If they unite in an enterprise with other men, they invariably bear the heaviest part of the burden, take on them the hardest part of the work, pay the heaviest part of the expense, and receive the least benefit of all the partners. Hence of all men they least need combination with others. Of all men, they are most capable of self-reliance, under God. Presbyterianism, pure and simple, unperverted by wordly policy, is the sincerest form of human life, the most transparent medium of human thought. If it has not the polish of other creeds, it can better be without it, than take with it the coldness of heart, and the deceit of soul which render that polish an offense to honest men.

Presbyterianism is intellectual. It is the uniform testimony of history, civil and ecclesiastical. The common schools of Scotland preceded those of New England by three-quarters of a century. They are the only efficient schools for the masses of the people that have ever existed in the British Isles. Given a Presbyterian church, and a school-house is sure, grant a Presbytery and an academy is somewhere under its shadow, create a Synod and a college follows. Every Presbyterian minister reads at least three languages, besides his own, and the grand fault of Presbyterian preaching is, that it is too scholastic for the million, and too intellectual for the lambs of the flock. Logic is the intellectual life of Presbyterianism, and its system of the universe is so grand and all-embracing, that no mind can receive it without growing into a moral greatness, no heart can rest in it without becoming a mirror of the Infinite. Its rude temples and humble manses are the homes of human thought, and from that training come forth the statesmen and the warriors of mankind. Its favorite form of human government is republicanism. It avoids, by natural instinct, democracy and monarchy. It is an organism based on constitutional freedom. Its testimonies in favor of civil freedom and liberty of conscience, are unequivocal. It confines its sympathies to no race of men. Believing that God has made of one blood all nations, it advocates freedom for all mankind.

All honor to the other noble branches of the Church of Jesus Christ, notwithstanding our points of divergence, but let no one wonder that when an infidel undertakes to walk about Zion, and demolish her towers and palaces, he counts it specially desirable that those which have "Presbyterian" engraved upon them should be shaken and shivered into a mass of ruins.—*Presbyterian Journal.*

ERRORS IN MARRIAGE.

Many of the errors of life admit of remedy. A loss in one business may be repaired by a gain in another; a miscalculation this year may be retrieved by special care the next; a bad partnership may be dissolved, an injury repaired, a wrong step retraced.

But an error in marriage goes to the very root and foundation of life. It has been said no man is utterly ruined until he has married a worthless wife; and so every woman has a future before her until she is chained, in a wedlock which is a padlock, to a wretched and unworthy man. The deed once done, cannot be recalled. The wine of life is wasted and the goblet is broken, and no tears or toils can bring back the precious draught. Let the young think of this, and let them walk carefully in a world of snares, and take heed to their steps lest in the most critical event of life they go fatally astray.

But here we must guard against another error. Many people think they have made a mistake in marriage, when the mistake is only in their own behaviour since they were married. Good husbands make good wives, and good wives make good husbands; and the scolding or intemperate, or slatternly partner often has but himself or herself to blame for the misery that clouds the life and desolates the home. Multitudes who feel that their marriage was a mistake, and who make their existence a lifelong misery, might, by a little self-denial, and forbearance, and gentleness, and old-time courtesy, make their home brighten like the gates of Eden, and bring back again the old love that blessed the happy golden days gone by.

Suppose the wife does not know quite so much as you do; well you showed your great judgment when you thought her the chief among ten thousand! Or, if your husband is not the most wonderful man in the world, it simply illustrates the wit and wisdom of the young woman who once thought he was, and could not be convinced of the contrary! So perhaps you are not so unevenly mated after all; and if one has had better opportunities since married, then of course that one should teach and cultivate, and encourage the other, and so both journey on together. But if one has grown worse and sunk lower than at the beginning perhaps even then patience and toil and sunshine may bring back the erring one to duty, lift up the fallen, rescue the perishing, and save the lost. How glorious for a wife to pluck her husband from the jaws of ruin and bring him safely to the heavenly home! how blessed for the husband to bring back to the gates of paradise the woman who, through weakness, had been led astray!

GOLD DUST

Humanity is eldest born of virtue,
And claims the birthright at the throne of heav'n.
Murphy.

Tears, like raindrops, have a thousand times fallen to the ground and come up in flowers.

He alone is an acute observer, who can observe minutely without being observed.—*Lavater.*

Friendship's the privilege
Of private men; for wretched greatness knows
No blessing so substantial. —*Tate.*

Most of the shadows that cross our path through life are caused by standing in our own light.

There is this paradox in pride,—it makes some men ridiculous, but prevents others from becoming so.—*Colton.*

O! ye who bask in Fortune's sun,
And Hope's bright garlands wear,—
Your blessings from the God of love
Let his poor children share!—*Mrs. Hale.*

We are always much better pleased to see those whom we have obliged, than those who have obliged us.—*La Rochefoucald.*

Pleasure is a necessary reciprocal: no one feels, who does not at the same time give it. To be pleased, one must please.—*Chesterfield.*

If in a dark business we perceive God to guide us by the lantern of His providence, it is good to follow the light close, lest we lose it by lagging behind.

Last night I dreamed, as on my bed I lay
That dismal fear took hold upon my mind:
Swayed wildly by the moaning wintry wind,
The trees were waving in the rain-splashed lane,
And yet upon the curtained window-pane
There was a brightness as of summer day.
Then, hushed as is the land-breeze on the sea,
A gentle whisper, Jesus, came from Thee;
So I arose, and flung the casement wide,
To see whence swept the sweet, faint sounds, the light;
The Lord walked on the road, and loud I cried,
As He did pass my door into the night,
"Master, where dost Thou go? where wander still?"
And Jesus spake and said, "Against thy will
I cannot ope, the bar is on thy side."
—*James Bowker, in London Christian.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

The *Record* says it has received a letter from Rev. Mr. Christopher, of Oxford, stating that the chief cause of the change in the representation of that city is Mr. Gladstone's appointing a pervert to Romanism to be the representative of our Protestant Queen before 200,000,000 of her subjects, and also the appointment by Mr. Gladstone of another Romanist, Lord Kenmare, to be the Lord Chamberlain—the Minister in closest attendance on the Queen, and possessed of the chief influence in the selection of many members of Her Majesty's Household.

A correspondent says the latest step taken by Russia in its persecution of the Roman Catholics within its dominions has greatly startled and distressed the Vatican. A decree has been issued to the effect that all persons born of Roman Catholic parents, and themselves professing that faith, who shall have been born since 1836, shall be considered to belong to the Russian Orthodox Church, and that it shall be illegal for them to continue to believe in the doctrines of Romanism. His Holiness has sent a strongly-worded protest against so outrageous and cruelly-tyrannical a decree; which, in case it shall not be received by the Russian government, as is foreseen to be probable, will after the lapse of a short time be published.

M. De Lesseps, of Suez Canal celebrity, has recently made a communication to the French Academy of Science on the topic of the passage of the children of Israel through the Red Sea, to the following effect: About the time the Israelites, under the direction of Moses, left Egypt, the waves of the Red Sea broke at the base of the Serapeum, in the vicinity of Lake Timash—this Temple of Serapis being, after the capitol at Rome, the most beautiful building of Roman antiquity. The Bitter Lakes were filled with salt water, for not more than eleven hundred years ago they periodically received their water from the Red Sea. But, as in the course of time the waters of the Bitter Lakes received supplies only at the equinoctical seasons, or even at longer periods, the deposits of salt began to be made. Now the latter are seen to be composed of horizontal strata, whose thickness varies from two to ten inches, and whose separation is easily discernable by layers of sand occurring between. The whole deposit reaches a depth of thirty feet or more. All of which points to a previously existing marshy region in this locality, overflowed at times and difficult to cross. Indeed, even to the present day this condition remains, for on one occasion M. de Lesseps once riding on horseback in this quarter, became involved in a morass, and escaped with his life only by great exertion. Accordingly at the time of the exodus the head of the Red Sea stretched far toward the north—much farther than at the present time; and the Hebrews, in their passage, crossed not at the present head of the Red Sea, but at a point lying either north of the Bitter Lakes or, according to the researches and belief of M. Lecointre, at the very spot of these lakes. On this theory, Baal-zephon would be assigned to the *sensil*, or entrance of Serapeum, toward Ismailia.

The Rev. George Doane, the eldest son of the late Bishop Doane, of the Protestant Episcopal Church in America, who joined the Roman Catholic Church some years ago, has just been elevated by Pope Leo XIII. to the dignity of "Domestic Prelate to his Holiness."

Last week the Rev. R. G. More, M. A., died at the age of eighty-four. He held, for over fifty years, the donative of St. James's, Shipton, which is of the annual value of £3, and is noted as being the poorest in all England.

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

WEDNESDAY, JUNE 9, 1880.

ASSEMBLY OVERTURES.

We have given our readers a very full report of the proceedings of the late General Assembly, and will excuse ourselves and them from a recapitulation of its business. One or two notes, however, we wish to make in reference to replies made by the Assembly to sundry overtures.

An overture was sent up from the Presbytery of Florida, through the Synod of Georgia, asking, "Can the office of ruling elder, or deacon, as that of a minister, be demitted?"

The reply of the Assembly after some discussion was to the effect that neither the office of ruling elder nor that of deacon can be demitted—or, more clearly, that a ruling elder, or a deacon cannot be divested of his office under any circumstances, without censure.

In the discussion on this subject in the Assembly it became evident that the views of the Presbyteries on this subject are various, and that the practice has been far from uniform. There was evidently, too, among the commissioners a strong feeling that the spirit of the law might admit of a different interpretation from that which was adopted, but the majority held that the decision of the court must be in accord with the letter of the law, which law the court was not competent to change. The deliverance must be accepted as the mind of the Church, but it will, we fear, serve to broaden and deepen those erroneous impressions as to the eldership which are existent though not avowed among us.

In Presbyterianism there are two orders, viz: the eldership—or presbyterate—and the diaconate. The terms teaching and ruling, as applied to presbyters, however convenient they may be as designating the peculiar functions appertaining to individuals, are seriously misunderstood when they lend color to the inference that there is a third order in the Presbyterian Church.

A minister is simply a presbyter, and a ruling elder is the same. He who serves the Church in ministrations of the Gospel is not ordained as a pastor, or evangelist, popular language to the contrary notwithstanding, but as a presbyter; albeit, because of special fitness peculiar duties are assigned him. As a presbyter, only, he has a place in the Presbytery.

Demission from the ministry, as it is commonly called, is a divestiture of the eldership, which carries with it the duty and the right to exercise the functions pertaining to the pastorate, or the office of evangelist. If this be not so, demission from the ministry leaves intact the right to a place in the session or the presbytery, with corresponding duties and privileges. This would seem plain; indeed the Book of Church Order recognizes it in stating that, after divestiture, the Presbytery 'shall assign the person divested, membership in some particular church;' no reference whatever being made to any official position in such church.

It may be urged that ordination is not the same in the cases of a minister and of a ruling elder, as a ruling elder when inducted into the ministry is re-ordained. The objection amounts to the fact that the former is ordained by the classical presbytery and assigned special functions, while the latter is ordained by a parochial presbytery. In either case the ordination is simply and only to the presbyterate. To allow the significance supposed to be claimed for the difference in ordination above noted, would separate the minister from the presbyterial office and establish the ministry as a third order in the Church. For this we imagine few Presbyteries would claim a scriptural warrant. Some persons indeed hold that there should be distinct ordination (or setting apart) for any special work as pastor, evangelist or missionary, to which a minister may be assigned.

When the Book of Church Order was under discussion, previous to its adoption, the importance of placing the Church right in its position as to the parity of the eldership was urged. Had this been done the latent fallacy of a third order in Presbyterianism would have been extinguished, and we should have been spared the inconsistency of providing for the divestiture without censure of some presbyters, and neglecting that provision with regard to others.

The Assembly was overtured: "Can a Presbytery, by simple vote of the majority, displace a pastor against the will of both pastor and congregation?" and the reply was as follows:

"The Presbytery has power to establish the pastoral relation and to dissolve it at the request of one or both parties, or where the interests of religion imperatively demand it. (Form of Government, chapter 5, section 4, paragraph 6.)

"While the Presbytery clearly has such power, this Assembly decides that a Presbytery taking such action should be thoroughly convinced that the interests of religion imperatively demand it."

We take no exception to the decision of the Assembly, but would specially emphasize the expression "that the interests of religion imperatively demand it."

The elements of authority and right and power. The right of Presbytery to rule is unquestionable, because derived from the Word of God; the limits within which its power may be exerted are controlled in ordinary by the just consent of the people. In extraordinary cases, such as cannot be met within the ordinary exercise of the power with which it is lawfully invested, every government rightfully exerts sufficient force to preserve itself or secure the well-being of the governed. Undoubtedly, Presbytery may as in a case of heresy in a pastor who is supported and sustained by a congregation, interfere in the interests of religion—nay, it must do so. But the phrase "Presbytery is bishop," however suited for the conveyance of an idea in common usage, is inexact in defining a principle of Presbyterianism. Presbytery has authority and the people have liberties. Intelligent loyalty preserves and maintains the proper play between them. Presbyterianism is not to be confounded with Prelacy on the one hand nor Congregationalism on the other. It is neither monarchy nor democracy; its nearest type is that of republicanism, which recognizes the liberty which is defined as voluntary subjection to lawful authority.

THE NORTHERN ASSEMBLY.

Last week in our anxiety to get up the entire proceedings of our own General Assembly—in which, however, we did not succeed—along with the editorial and other valuables, we dispossessed our readers of all news from the General Assembly of the Northern Church.

It was indeed, as our exchanges say, quite a notable assembly in many respects. The largest, it is claimed, and certainly one of the ablest, since the Old and New School Churches came together. Five hundred and thirty-eight delegates, and including corresponding ministers, delegates from corresponding bodies and officials of the Assembly, 549 persons, total. Madison entertained all these royally; not only so, the Committee of Entertainment gave 100 cards to wives of commissioners.

We can't help rejoicing—and there's no reason we should—at the prosperity of our Northern brethren, albeit we can work much better, we heartily believe, apart from them.

From Dr. Gray's letter to the *Christian at Work* we give these points: "The most remarkable success in the work of the Church for the year is found in the tables of the Foreign Mission department. The Board began the year under depressing auspices. There was a debt of $62,532 hanging over it. The financial agents in Liverpool, who have been trusted with the funds of the Board for a quarter of a century, failed, and by their failure the Board lost $48,850. Here was the heavy sum of $111,382 to be provided for, and the vast work of the Board to be sustained. Having closed the year with a debt, the propect under such circumstances was nothing less than appalling to many of the anxious workers in the foreign fields. But the women came upon the scene, and, as at the battle of Bannockburn, snatched a grand victory from the jaws of defeat. They gathered the splendid sum of $176,096 88. The work abroad was sustained in unusual efficiency, and a balance remains in the treasury of $6,098 18. If the amount of legacies paid into the treasury were deducted the table would show that forty per cent. of the whole amount received into the treasury came from the hands of the women

There has been a rally all along the line of the Presbyterian forces. The Home Mission work has been successful. Starting with an indebtedness of $26,451 27, the Board gathered $345,809 56, and closed the year with an indebtedness of only $4,582 77. The missionaries employed number 1,151. They received 11,000 new members, built churches during the year at a cost of $237,343—this sum is not included in the Home Mission fund proper, above stated. They cancelled $144,173 of church debts, and ministered to a membership of 66,493, and to a Sunday School membership of 114,811."

The benevolent causes in general showed a fine increase—the total of improvement rolling up $225,206. The cause of education fell a few hundred dollars behind last year. For the Freedmen there was an increase of over $20,000. The Northern Church during the last year gave $20,450 for relief of sufferers by famine in Persia.

There seems to have been enough of fun among our Northern brethren, in Assembly convened, to impart a hearty smack of humanity, and enough of staid and solemn dignity to check all undue exuberance of feeling.

THE METHODIST GENERAL CONFERENCE.

The General Conference did wisely concerning the Episcopacy. There were those who clamored for a colored bishop. Some of the colored delegates present pressed the matter with unseemly persistence. They demanded a bishop of their own color, who should be the equal of any of the white bishops, episcopally and socially; they proposed to make the man bishop because of his color and then disregard his color after he was instituted. It would have been unwise to elect a bishop in this way, and unkind to the man chosen, whose position would subject him to ten thousand annoyances and slights, which he would otherwise escape. Not less than two-thirds of the delegates were opposed to the proposition.

There is nothing of special interest to say of the other elections, except the editorship of the New York *Christian Advocate*, which, contrary to the desires and expectations of many, was not given to Dr. Curry, whose twelve years' service in that position, and his unquestioned ability, were urged as reasons for his return, particularly as he had been displaced in 1876 to make room for one of different calibre. But perhaps the Conference did wisely in selecting a younger man, Dr. Buckley, for whom everybody has the highest admiration and predicts a signal success. Dr. B, is not small or narrow; he is not dull, he is not abusive, he is not imprudent, and he does not lack either foresight or insight, nor will he mistake pedantry for scholarship. We give Dr. Buckley the right hand of editorial fellowship.

The actual legislation of the Conference amounts to almost nothing. No great reform measure has been adopted or even discussed. Those who hoped to see a full and free discussion of the important question of modifying the itinerant system were disappointed. All the debate there was on the subject was in committee, which did not propose any change. This is, many believe, *the* question now before the Church, and the experience of another four years will compel action of some sort. An unnecessary and unwise scheme for dividing the Conference into two houses, clerical and lay, secured, in some way, a favorable report by committee, but the Conference killed it. The Conference settled—we think it wisely settled—the question of the eligibility of women to ordination, adversely, by approving the adverse decision of Bishop Andrews. There is plenty of work in the M. E. Church for women to do without assuming the pastorate. Dorcases and Phœbes are still in demand. Some amendments were made in the ecclesiastical code, which is one of the most complete ever devised.

Few of the General Conferences in the history of the Church has done less in the way of legislation than this, yet there were more new men in it than usual, and there was fully as much agitation previously as at any similar time. New men are apt to be cautious. On the whole, the recent General Conference was a creditable, conservative body, attending with almost unprecedented strictness to the business in hand, and taking no action which the Church will feel disposed to criticise, although it has bequeathed the single matter of the itinerancy a legacy to a new Conference to dispose of eight years hence. That itinerancy, like Banquo's ghost, will not "down." —*Christian at Work.*

NOTES AND JOTTINGS.

Our thanks for invitations to commencement exercises at Peace Institute and Thomasville Female College.

We acknowledge with special thanks the courtesy of an invitation, through Jordan Stone, Esq., to be present at the annual convention of the North Carolina Press Association at Asheville, N. C., on the 30th of June, prox.

We have received the following query:

"Doesn't it look a little inconsistent to see the City Hall in mourning for one of our Aldermen (lately deceased) and a dance in progress in the building at the same time *for a church benefit?*"

Mr. T. B. McDowell has retired from the editorship of the *Southern Home* published at Charlotte, N. C., and it will be hereafter conducted by M. D. H. Hill, Jr., whom the retiring editor refers to as "a young gentleman of talent, energy and fine advantages of education." Our best wishes to both parties.

The University of Chapel Hill has conferred the following honorary degrees: The degree of Doctor of Divinity was conferred upon the Revs. David McGilvary and Thos. G. Stow of Richmond, Rev. Joseph M. Atkinson of Raleigh, and Rev. Mr. Rondthaler of Salem. The degree of Doctor of Laws was conferred upon the Hon. W. N. H. Smith, Chief Justice of North Carolina. The degree of Master of Arts was conferred upon Dr. W. H. Hall of New York, A. M. Boorse of Columbia. S. C., Dr. J. W. Harris of Chapel Hill, and Isaac W. Clarke of Texas.

While we do not propose retraction, apology or explanation of anything that appeared in our editorial of some weeks since entitled "Education in North Carolina," we are glad to explain as to what we did not say. It did not enter into the aim or scope of that article to review the entire history of education in this State, so as to do specific justice to those who have been prominent actors in the field of public instruction. We are glad to publish what we feel assured is no more than simple justice to Rev. C. H. Wiley. The communications have said, and well said, what was due, and our reference to the matter is necessary only to prevent any impression, which might arise from silence, that intentional injustice was intended by us.

The commencement exercises at Davidson College promise to be unusually interesting. The orator before the Societies is Rev. Dr. Boggs of Atlanta. He is an eloquent speaker and made a fine impression at the last General Assembly in Charleston. And there is scarcely any minister so beloved or so useful in the great valley of the Mississippi. The story of his life is a part of the history of Memphis in the two most memorable years of its existence.

It is the year too for many of the class reunions. It is thought that more than usual of the scattered sons of Davidson will return to her annual feast. Rev. Wm. S. Lacy of Jonesboro delivers the Alumni Address.

Reduced rates we learn will be afforded by the railroads.

We hope to have a full report of proceedings. Davidson College is dear to every North Carolinian, to every lover of sound learning and high scholarship, and dear too to every Presbyterian. The NORTH CAROLINA PRESBYTERIAN hurrahs for Davidson.

For the N. C. Presbyterian.

MEETING OF BOARD OF TRUSTEES.

The Board of Trustees of Davidson College will meet on Tuesday, the 15th of June, at 11 o'clock a. m., in the old chapel.

L. McKINNON, Pres't.

NEWS NOTES.

We specially invite news from all quarters or this column.

The postoffice address of Rev. D. E. Jordan is changed from Oxford, N. C., to Henderson, N. C.

Licentiate E. Geddings Smith was ordained and installed pastor of Hopewell church, Presbytery of Harmony, on the 5th Sabbath in May.

Rev. J. H. Thornwell is heartily engaged in his work in Stanly county. Norwood church, although quite recently established has sixteen members and large congregations; also a good Sabbath school.

We regret to learn as we do through Mess. A. D. F. Randolph & Co., that "*The Gospel in all Lands* owing to the ill health of Mr. Simpson, the editor, proprietor and publisher, has ceased to be published."

This magazine bade fair to be a most potent auxiliary in the missionary cause.

Licentiate F. P. Harrell, of Fayettoville Presbytery, and a graduate of Union Theological Seminary, class of 1880, will minister to the churches of Prospect and Fifth Creek, in Concord Presbytery. The field is large and important, and we wish the young brother abundant success in his labors. His postoffice address is Mooresville, N. C.

BURGAW CHURCH, WILMINGTON PRESBYTERY,

Rev. B. F. Marable writes us from Burgaw, N. C., under date of June 7th: "We closed here last night a very interesting meeting of ten days; results not yet known; several persons profess hope in Christ. The meeting has given a new impetus to the church, all the surroundings of which seem greatly encouraging.

MY DEAR BROTHER McLAURIN:—You will be grieved to learn as will many friends all over the Synod, that our brother, Rev. George M. Gibbs has lost his beloved and accomplished wife. Mrs. Gibbs entered into rest, Friday morning, May 28, 1880, at four o'clock, and was buried on Saturday. A large concourse of people attested their sympathy by their presence and their tears.

Yours truly, WM. S. LACY.

Jonesboro, N C., Monday, May 31, '80

During the past few weeks a revival of religion has been proceeding in the First Baptist church of this city, of which Rev. J. B. Taylor is pastor. The meetings have been conducted by Rev. Dr. T. C. Teasdale and have been very interesting to all who attended. The morning Bible readings have been specially interesting. The meetings have closed. During their progress thirty-five persons united with the Church.

ORDINATIONS.

Rev. H. G. Hill writes from Fayetteville, N. C., 1st June inst.: My Church has suffered severely during the past year from death and removals. Our acting elders were reduced to four. On the fourth Sabbath of May we were encouraged by ordaining two new elders, Mr. E. T. McKethan and Capt. S. C. Rankin; and two deacons, Mr. Alexander Graham and Mr. Charles D. Gilchrist.

OLNEY CHURCH, MECKLENBURG PRESBYTERY.

Rev. R. Z. Johnston writes: We had an interesting meeting at Olney church, in Gaston county, (Rev. W. B. Corbett, pastor) last Saturday and Sunday, May 29th and 30th. Very large congregations and good attention. Several additions to membership, and contribution for Foreign Missions.

Lincolnton, N. C., June 1, '80.

The session of the Columbia Theological Seminary closed on the 13th ulto. The graduating class consisted of fourteen members, as follows: S. E. Bishop, Darlington, S. C.; F. J. Brooke, Richmond, Va.; A. M. Frazer, Sumter, S. C.; D. E. Frierson, Anderson, S. C.; Baxter D. D. Greer, New Harmony, Ala.; J. L. D. Houston, Batesville, Ark.; J. A. McLees, Anderson, S. C.; J. T. Plunkett, Nashville, Tenn.; L. H. Robinson, Pineville, N. C.; A. M. Sale, Athens, Ga.; J. McL. Seabrook, Charleston, S. C.; C. M. Shepherd, Memphis, Tenn.; C. L. Stewart, Greenville, S. C.; R. A. Webb, Nashville, Tenn.—*Southern Presbyterian.*

Quite recently a very interesting series of meetings has been held at Mt. Horeb church in Bladen county. The spiritual state of this church is encouraging. Within eighteen months past some six or seven prominent persons in the community have united with Mt. Horeb church. The Sabbath school is very promising. It has a good library and several heads of families are connected with it. The repairs and improvement to the church and the grounds bespeak the interest of the congregation in all that concerns their house of worship. Very special care is taken of the grave yard in connection with the church.

FROM BALTIMORE.

A friend in Baltimore writes: Dr. Murkland, pastor of the Franklin Street Presbyterian church, and one of the youngest D. D's. in our denomination, is deservedly popular. Next Sabbath (16th) he will refer in his sermon to his pastorate of ten years, of which that day will be the anniversary. Recently his evening discourses on Sabbath have been expositions of the Lord's prayer.

Your correspondent had the pleasure of hearing an able sermon last Sunday night at the First Presbyterian church (Northern) by the pastor, Rev. Dr. Leftwitch, late of Atlanta.

FIFTH CREEK CHURCH, CONCORD PRESBYTERY.

A friend writes: "An interesting communion meeting has just closed at Fifth Creek church, embracing the 5th Sabbath of May. Rev. A. M. Watson of Lexington, by invitation, was present and conducted the services, preaching excellent sermons, earnest and pungent, to large congregations. The funeral of a very highly esteemed young married lady, Mrs. Nola Honpe, wife of Mr. E. E. Honpe, took place on Saturday at the church, Rev. F. F. Rockwell conducting a very impressive and solemn funeral service. Rev. F. P. Harrell, a licentiate of Fayetteville Presbytery, who has engaged to preach one-half of his time at this church, arrived Saturday evening. He preached his first sermon here on Sabbath evening to a large congregation. The sermon was very highly appreciated.

BURGAW, N. C., May 28.

The Home Mission Committee of Wilmington Presbytery met, and was constituted with prayer by Rev. K. McDonald. Present: Ministers B. F. Marable, D. B. Black, K. McDonald and A. McFadyen, and Ruling Elders T. B. Hyman and W. J. Boney.

On motion the appointment of an evangelist for the eastern portion of the Presbytery was deferred till to-morrow forenoon.

Rev. Colin Shaw reported that he is employed one Sabbath a month each at the following places, viz: Lebanon, Hungry Neck and Long Creek for the year 1880.

Saturday night was chosen as the time for a free discussion on the subject of ministerial support, and the committee adjourned to meet immediately after the adjournment of Presbytery to-morrow morning.

The committee met on Saturday at 2 p. m. and was constituted with prayer.

The committee arranged vacant churches of the Presbytery into groups as follows: Burgaw, Mount Williams and Topsail to be supplied by Rev. G. W. MacMillan, and that he be requested to reside in Burgaw if the way be clear; Rev. K. McDonald to visit the churches of White Hall, Cobb Mills and Richlands, and if the arrangement be acceptable to supply them; Rev. J. S. Black to take charge of Keith and Black River Chapel.

The Rev. H. B. Garriss was appointed an evangelist for the eastern portion of this Presbytery at a salary of six hundred dollars, he to raise what he can in the field and the remainder to be supplemented by the Presbytery.

The committee adjourned to meet at Second Church, Wilmington, N. C., at the call of the chairman, Wednesday before the fourth Sabbath in June, 1880.

Closed with prayer.

W. J. BONEY, Clerk.

For the N. C. Presbyterian.

W. S. L., AT PEACE.

The last sweet days of May and the first of June, notwithstanding dust and heat, were very enjoyable and very memorable days at "Peace." The *beginning* of the *commencement* was on Saturday evening, May 29th, 1880, when the calisthenic exercises of the young ladies were exhibited to an invited company. Your knight of the quill (or pencil rather) could not be present, but he knows from all he has seen and heard since, that the evolutions were graceful and beautiful, and the evening a most delightful one. It has always been a feature of the Peace Institute, and is still, to give constant and careful attention to the health and physical development of the pupils, as well as the mental and moral training. I regret so much I could not witness the beauty and share the joy of the evening given to this department.

I was early on the scene of action, Monday, May 31st. Taking advantage of a quiet hour or two on Monday and Tuesday I examined the exhibition of drawings and paintings. Miss Wright, whose skill and success in teaching, illumined the walls in studio, chapel and reception rooms, is still in charge of the school of Drawing and Painting connected with Peace. The catalogue revealed 144 pieces on exhibition from twenty pupils. Among them were nearly sixty crayon drawings, about fifteen drawings from casts, more than thirty oil paintings and in addition nearly twenty paintings from nature. There were also specimens of art decoration, fifteen or twenty, and a few of outline drawing and art-embroidery. I am no connoisseur, and cannot speak critically. I see such pretty specimens year by year of the exquisite work of the young ladies, that I am learning more and more to appreciate this rare accomplishment that brings such enjoyment to the soul, in so noiseless and delicate a manner. It is the true poetry of the age. I admired most the paintings from nature and the art decorations, many of which were "perfectly lovely," and all of which reflected great credit on the fair artists and their accomplished teacher.

The Commencement proper took place on Monday night, and the literary and oratorical exercises were delightfully interspersed with choicest music. There was a recitation (in French) from Moliere by a daughter of a Presbyterian minister, uttered very fluently and vivaciously. There was another by a young lady from Florida, that won great and deserved applause, so natural, so full of life and humor, and so delightfully personated was it—entitled "A Courtship Under Difficulties." A third recitation was "The Man who Didn't Know Much;" not in the line of humor or playfulness, but full of power, pathos and tenderness. How well recited is attested by the rapt attention and the eloquent answer of silence and tears. I have heard many readers, and Mrs. Scott-Siddons among them, and I do not believe I ever heard a *better*. What a rare and delightful accomplishment is good reading! And how faithfully taught at Peace, the evening afforded a most interesting illustration. This department, as well as the calisthenic training, shows the eminent qualification of Miss Mattoon, by whose care such results have been attained.

The Annual Address was delivered by Capt. Chas. M. Cooke, of Louisburg, and was admirable. It was entirely devoid of gush and meretricious ornament—was indeed exceedingly simple in matter and manner, and was spoken modestly and earnestly, and as if the speaker had a message. He urged the importance of strong character in women, and especially the cultivation of the traits of firmness, candor and a becoming self-esteem. The speech was short and to the point—hardly rising to eloquence in the usual acceptation of the term, but weighty with truth, without being heavy, and full of earnest counsel, pointed and pleasant advice, and sensible and tender appeal.

Certificates of graduation in various schools were awarded. I shall not trespass on your space to give the lists, but will mention that the proficiency certificates in the "cooking school" were given with applause.

The following young ladies were the graduates in literature and science, having completed the full course prescribed: Miss Edwina K. Johnson, of Virginia; Miss Georgia Johnson, of Virginia; Miss Mary S Long, of North Carolina; Miss Ina McCall, of North Carolina; Miss Rosa A. Penick, of North Carolina.

The following in addition to the regular collegiate course have become proficient in several schools, thus entitling them to the honor of full graduates: Miss Fannie J. Baker, of Florida, modern languages, and drawing and painting; Miss Nannie H. Burwell, modern languages and vocal music; Miss Linda L. Rumple, modern languages, ancient languages and instrumental music; Miss Bettie K. Parker, modern languages and instrumental music.

Each member of the class was then presented with a Bible (the diplomas having been previously given by the Principal), E. R. Stamps, Esq., making the address, which was sensible and appropriate.

An unexpected and pleasant event (not on the programme) then occurred, to-wit: the presentation of a beautiful gold medal to Miss Linda Rumple, by Professor Baumann, for superior excellence and proficiency in instrumental music. Of the manner of the presentation it does not become me to speak, as the Professor selected your correspondent as his spokesman.

Then followed the few moments, long enjoyed in anticipation, of social intercourse. I have an idea that the realization (forgive that word) never reaches the expectation indulged. But everybody seemed very happy. And

"The birds let loose flew everywhere,"

and with musical chatter and snowy and delicate-tinted plumage fluttered about and made merry, hall and passages and stairways and porches.

The Annual Concert is the musical event of the season. Mr. Baumann's concerts are always the wonder of every one. His painstaking care, and high accomplishments are seen in the work of his pupils. The marvellous precision with which four grand pianos (one a concert grand) and the pipe organ are played by nine performers, as if but one mind and will directed the whole, the delicacy and softness of expression, as well as perfect tune in the various changes of the *tempo* which are secured, are matters not of delight merely but of wonder. The programme was choice and varied. Gems from Wagner, Beethoven and Liszt, and such composers, were presented, I may say faultlessly. You couldn't allow me space to particularize or write any discriminating criticism. The vocal music was up to the usual high excellence, and the instrumental music was superior. It is not unjust to say that the "Grand Fantasie," Opus 7 by Bartlett, a new English composer and Professor in Oxford University, was specially admired. Those who have heard the "Mendolssohn Quintette Club" render Pleyel's Hymn, will pardon my enthusiasm and guess the beauty and majesty of this performance, and understand how magnificent it was, as I say it was only less than that. And considering that but one performer produced such effects, it was far superior. Nor less worthy of special comment and commendation was the Rhapsodie Hongroise, No. 2, by Liszt—eight performers on four pianos—the closing piece of the concert.

It was a matter of gratification and delight that it was learned that Miss Rumple, whose playing and wonderful accomplishment won such universal admiration, is to be an Assistant to Professor Baumann in the school of music connected with Peace. Mr. Burwell is always prompt to secure the most efficient assistants and to do everything to make Peace Institute the power in the State and the Church that it is, to increase its influence and its usefulness.

And now, Mr. Editor, "the half has not been told." But I must leave that other half unsaid. Instead of saying "too long," "too long," and reaching for your clippers, thank me for saying so little when so much might be said. Come sometime yourself to "fair, delightful Peace" and see her "plans" and her results.

W. S. L.

For the N. C. Presbyterian.

MINUTES OF THE MEETING OF THE ALUMNI OF COLUMBIA THEOLOGICAL SEMINARY.

LECTURE ROOM, GLEBE STREET CHURCH,
Charleston, S. C., May 25, 1880.

Agreeably to a notice published in the Church papers, a number of the Alumni of the Columbia Theological Seminary assembled in this room. The meeting was called to order by the Rev. B. M. Palmer, on whose motion the Rev. I. S. K. Axson was chosen Chairman, and proceeded to open the meeting with prayer. The Rev. T. H. Law was elected Secretary.

The following alumni were found to be present:

Class of 1833. W. B. Yates.
" 1834. Rev. S. K. Axson.
" 1837. J. L. Bartlett.
" 1841. B. M. Palmer.
" 1842. D. E. Frierson.
" 1853. J. G. Richards.
" 1855. N. W. Edmunds.
" 1856. James McDowell.
" 1857. D. C. Boggs.
" 1859. H. M. Broarley.
" 1861. E. H. Buist, J. B. Mack.
" 1862. W. E. Boggs, G. R. Brackett, J. D. A. Brown, T. H. Law.
" 1863. E. M. Green.
" 1869. W. C. Smith.
" 1870. John S. Moore, John G. Law.
" 1871. S. M. Neel, S. S. White, G. T. Goetchius, F. L. Leeper.
" 1872. James A. Mecklin.
" 1873. C. E. Chichester, R. B. McAlpine, D. K. McFarland, W. A. Milner.
" 1874. W. H. Dodge, A. L. Miller, R. M. DuBose, S. R. Preston, E. H. Briggs.
" 1875. W. E. McIlwain, A. B. Curry, J. W. Flinn.
" 1876. A. W. Wilson, S. L. Morris.
" 1878. D. I. Craig, T. P. Hay, J. C. McMullen, H. G. Gilland.
" 1879. J. L. Stevens.
" 1880. J. M. Seabrook, D. E. Frierson, Jr., A. M. Fraser, F. J. Brooke, J. L. D. Houston.

Rev. Dr. Palmer, with whom the measure had originated, explained the object of the meeting.

A statement of the present condition of the Seminary being called for, the Rev. Dr. Mack made a clear and full presentation of the matter. After which, on motion of the Rev. Dr. Moore, it was

Resolved, That we now take steps to the organization of an Alumni Association. And on motion of Dr. Mack, a committee, consisting of Rev. Dr. Axson, Dr. Palmer, and T. H. Law, was appointed to draft a constitution for the same.

On motion of Rev. E. H. Buist, it was

Resolved, That a committee, with Rev. Dr. B. M. Palmer as chairman, be appointed by this Alumni Association to confer with the Rev. Dr. Girardeau, and urge him to reconsider his resignation as Professor of Didactic and Polemic Theology in the Seminary, and, if possible, obtain from him some assurance that he will return to the institution.

Rev. E. H. Buist and W. E. Boggs, D. D., were appointed the other members of this Committee.

On motion of the Rev. Dr. Mack, a committee was appointed to devise measures for raising $30,000 for the endowment of a professorship, to be called "The Howe Memorial Professorship of Biblical Literature." Rev. J. B. Mack, D. D., W. E. Boggs, D. D., James McDowell, G. T. Goetchius, and F. L. Leeper, were designated as this committee.

The Rev. Dr. Palmer presented his views as to the celebration of the semi-centennial of Dr. Howe's accession to the Seminary, the anniversary marking which will occur next winter. Whereupon, on motion of Dr. Boggs, it was

Resolved, That a committee, consisting of the alumni resident in New Orleans, be appointed to arrange for the proposed celebration, it being requested that the Rev. Dr. B. M. Palmer be assigned a place as one of the speakers on the occasion.

On motion of Rev. C. E. Chichester, a committee was appointed to procure portraits of those who have been Professors in the Seminary. This committee consists of Rev. C. E. Chichester, E. H. Buist, and J. B. Mack.

On motion, it was further

Resolved, That a representation from each class be specially requested to be present on the occasion of the celebration.

It was also, with but one dissenting vote,

Resolved, That this Association request the Assembly's Committee on Theological Seminaries to recommend the Assembly to propose to restore the Seminary to the control of the three Synods to which it formerly belonged.

On motion, the committee appointed to draft a constitution for this Association was instructed to report at a meeting to be held in Columbia, at the semi-centennial celebration.

The minutes of this meeting were read and approved; after which the Association adjourned with prayer by Dr. Palmer.

THOS. H. LAW, Secretary.

For the N. C. Presbyterian.

DISRESPECTFUL ATTEMPT TO INFLUENCE THE GENERAL ASSEMBLY.

Such is the allegation of the Assembly touching the circulation of certain pamphlets among its members. With regard to the one which was singled out "Discussion on Assembly Deliverances," these things are to be said:

1. It is the supplement of a larger pamphlet, which had been forwarded to the commissioners and to others. (The numbering of the pages of the smaller pamphlets "101," "102," &c., shews, that it is a supplement.) The Supplement was, accordingly also sent to those who were not members, and to those who were; though from the lateness of the sending it was not supposed it would reach the members before the close of the debate.

2. Even though it was expected to reach them before the debate was over, there was no impropriety in sending the concluding part of the argument to those who had received the first and larger part. There would be as much ground to style the circulation of the large pamphlet among the commissioners a "disrespectful attempt to influence the assembly," as so to style the supplement; albeit, some churl would, probably, "denounce" the former as "an infringement upon his prerogatives."

3. The exposure of a wrong is pronounced an "assault upon one of its members." Thus, the "deliverance" of a writer—with which the Assembly had nothing to do,—is taken up by it, and virtually treated as a "judicial case!"—although the Assembly was not acting "in a strictly judicial capacity"—and judgment passed, without the inconvenience of a hearing given!

As this extraordinary "Court" having gone out of existence, *non est inventus* anymore, all that we can do is, to enter our "protest" before the christian public, against this "assault upon one of its members."

THE AUTHOR OF THE PAMPHLET.

A CARD.

The undersigned, Stated Clerk and Treasurer of the Presbytery of Fayetteville, respectfully informs the ministers and churches belonging to said body, that he has mailed this day, one copy of the minutes to each minister and several copies to each church, which it is hoped, will reach their proper destination in good time, and give entire satisfaction both as to the *neatness* of the job and the *promptness* of its execution.

And further, I hereby express my obligations to my friend, Dr. S. J. Hinsdale through whose generous kindness, the packages were so neatly prepared for mailing.

J. P. McPHERSON,
Stated Clerk and Treasurer of the Presbytery of Fayettoville.

Fayetteville, N. C., May 31, 1880.

MONTHLY REVIEW OF MISSIONS.

We have intelligence from Greece as late as the 17th of April. We were sorry to learn that Dr. Kalopothakes was still confined to his bed from severe sickness. He has been advised to leave Greece for a few months, in the hope of restoration by a change of climate and relaxation from work. A letter from Mrs. Kalopothakes, of the 17th ult., published in our present issue, gives an encouraging aspect to the missionary work in that part of the world.

From Brazil we have intelligence to the 1st of April from Campinas, from Moggy-Mirim of the 30th March, and from Pernambuco to the 7th of April. Mr. and Mrs. Boyle have been afflicted by the death, on the 24th of March, of their youngest child, Mary Venable, from congestive fever. At Campinas the mission families were all well, except that Mrs. Lane was in feeble health. It is thought by her physician that she will have to return to this country for relaxation. Our letters from Pernambuco are dated as late as the 7th of April. Mr. Thompson writes that "the attendance at church is very good, and there are many who are considering the question of applying for admission to the church."

Our China letters are dated from the 1st to the 19th March. Miss Safford writes that she has had more than two hundred visits from Chinese women within a few weeks past, some of whom seem to be diligently inquiring into the nature of the Christian doctrine. At Hangchow all the schools had been reopened with increasing numbers, which showed a very different state of feeling in the community generally from what it was a few years ago. Mention is made of the serious illness of Mr. Li, the teacher of the boys' boarding school; he is regarded as a very excellent man, and his loss would be most sensibly felt by the Mission. Mr. Davis will be greatly rejoiced to know that the money for the purchase of the lot of land, of which he has been writing for some time past, is coming into the treasury in a very encouraging way.—*Missionary.*

The tree will not only lie as it falls, but it will fall as it leans. And the great question everyone should bring home to himself, is, "What is the inclination of my soul? Does it, with all its affections and powers, lean toward God, or away from Him?"—*Selected.*

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH.)

The postoffice address of Rev. A. J. Loughridge is changed from Lexington, Lee county, to Tanglewood P. O., Lee county, Texas.

Items from the Central Presbyterian:

Mr. John C. Goolsby was ordained and installed as an Elder of the Manchester Presbyterian church on last Sabbath.

A Presbyterian church was organized at ... and Hill, Frederick county, Va., four miles from Winchester, by a committee of Winchester Presbytery, on Friday, May 14th. ... elders and two deacons were elected. This is principally the result of the evangelistic labors of Rev. Drs. Boyd, Leyburn, and the successive pastors of Loudoun Street church, Winchester.

On Sabbath, the 16th ult., eleven members (seven of them men) were received into the communion of the church at Mossy Creek, Va., on profession of faith. On account of the increasing congregation a new and larger building has become a necessity. The people are united in the work, and expect to complete it before the winter.

Rev. W. M. Stratton, now laboring at Po..., Mo., is much encouraged. He has had the happiness to welcome five persons into the church on profession of faith, and others seem to be "almost persuaded."—*St. Louis Presbyterian.*

Items from *Christian Observer:*

A new church was dedicated at Kirksville, in Madison county, Ky., on Sabbath, 16th ult. Rev. E. O. Guerrant preached the dedication sermon, and Rev. Dr. R. L. Breck gave a succinct and interesting sketch of the first fifty years of the Old Silver Creek church, organized about the year 1792, occupying the same territory with the congregation of the present.

Licentiate S. F. Taylor was ordained to the ministry and installed as pastor of Hebron church, in the Presbytery of Louisville. The installation services were conducted by Rev. Messrs. Robinson, Cooke, Blaine and Morrison. Dr. Robinson preached the sermon, Mr. Cooke gave the charge to the pastor, and Messrs. Blain and Morrison followed with words of excellent counsel to the people. Mr. Taylor's installation over Beulah church, which secures the other half of his time, is appointed for the third Sabbath in June.

Rev. Geo. F. Robertson has taken charge of the churches at Columbus and Washington, Ark., as stated supply. He began his labors there on the third Sabbath in last month. His address is Washington, Hempstead county, Ark.

Mr. James C. Cannon was installed ruling elder in the Walnut Ridge church, Ark., on Sabbath, May 16th.

Rev. E. E. Erwin has moved from the neighborhood of Salem to occupy the new parsonage at Walnut Hill. His correspondents are asked to note his change of postoffice address to Walnut Hill, Fayette county, Ky.

Mr. Wm. H. Ochiltree's postoffice address is ...mers, Rockbridge county, Va.

Rev. W. T. Thompson, of Shelbyville, has ... called to the First Presbyterian church, ..., S. C. We understand that he ... the call because of the unwillingness of his present people to spare him.

Mr. George Whiting Davies, a member of ... graduating class in Union Theological Seminary, commences his ministerial labors in Arkansas. His postoffice address is ..., Clark county, Ark.; Rev. J. Ad..., of the same class, settles in ...hood of St. Louis. His postoffice address is New Alsace, St. Louis county, Mo.

Mr. T. Peyton Walton, a recent graduate of Union Theological Seminary, Va., has arrived at his field of labor in Chariton county. He takes charge of Dalton, Triplett and ... churches. Correspondents will address him at Brunswick, Mo.—*St. Louis Presbyterian.*

The good people of Lawrenceburg, Anderson county, Ky., have erected, furnished and ... a handsome Presbyterian church at a cost of $6,000, and the whole thing has been paid for. It was dedicated Sunday, May 23 with appropriate ceremonies. Rev. Richard Douglass, pastor of Pisgah, preached the dedicatory sermon.—*Lexington Gazette.*

There is great joy in the congregation of Rev. Dr. Brank, pastor of the Central church, St. Louis, Mo. The *St. Louis Presbyterian* says: "As we said a little while ago, the past year has been one of spiritual prosperity among them. And now, added to their ... in view of what God has done for them, they are rejoicing over what He has enabled them to do. Last Sunday, in response to an earnest appeal by the pastor, the sum of $22,000 was subscribed towards paying off the debt which has encumbered the church and seriously crippled its usefulness. It is confidently expected that this amount will be materially increased. The remaining indebtedness can be easily carried, and hereafter the *Central* will be free and able, as pastor and people are not only willing but anxious, to do its full share for our Synod's interests and in the general work of the Church.

Items from the Southwestern Presbyterian:

With the approval of the Committee of Domestic Missions, the evangelist of the Presbytery of New Orleans for the Teche country organized a church of twenty-one members at Jeanerette, La., on the fourth Sabbath in May, 1880, under the name of the Calvary Presbyterian church of Jeanerette."

Mr. H. C. Walker and Mr. George W. Whitworth were elected ruling elders, and Mr. Marcus L. Comstock was elected deacon.

Rev. D. ... L. Kline was installed pastor of the Presbyterian church in Starkeville, Miss., Tombeckbee Presbytery, on May 19th. On the 21st he received a telegram informing him of the death of his wife, who had been in infirm health for sometime past.

Dr. R. C. Davis, a son of Rev. T. E. Davis, has located in Charlotte, N. C. He attended one course of lectures in Jefferson College, and was graduated last February in the University of New York Medical Department. He was the valedictorian of a class of two hundred.

Walking made very easy with Lyon's Heel Stiffeners; they keep your boots and shoes straight.

WILMINGTON MARKET

DURING WEEK

ENDING JUNE 8.

The attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—Sales at 24 cents until Friday, when this article brought 24½ cents. Saturday 24½a24½ cents were obtained, and on Monday small sales were reported at 25 cents.

ROSIN.—Steady throughout at $1 05 for Strained and $1 10 for Good Strained. Sales of Pale at $2 62½ a $2 85. Extra Pale at $3 00, and Window Glass at $3 12½a3 37½.

CRUDE TURPENTINE – Wednesday, Thursday and Friday Yellow Dip $1 50 and Virgin $2 40. On Saturday and Monday Yellow Dip $1 60.

TAR.—Receipts taken at $1 25 per bbl.

TIMBER.—Owing to low stage of water very little arriving, but demand is good and arrivals find ready sales at good prices.

"No CURE, No PAY."—We authorize our agents to guarantee that our medicine, if taken according to directions, will relieve constipation and the diseases incident to a Torpid Liver; provided they take the genuine Simmons Liver Regulator, by the directions. Be sure to note it is perfectly safe and reliable, free with any of the ordinary objections and dangers connected with the ordinary remedies. It is an active Cathartic, Tonic and Alterative, not unpleasant to the taste, and leaves no lassitude or ill effects after it has operated, and in no event can it injure the most delicate constitution. Children take it without hesitancy.

"I have been selling Simmons Liver Regulator for three or four years and it gives entire satisfaction. Don't know of a single case when it failed to cure.
"Yours truly, C. C. GILLILAND,
114 Main Street, Gallatin, Mo"

A COUGH, COLD, CATARRH or Sore Throat requires immediate attention, as neglect oftentimes results in some incurable Lung Disease. *Brown's Bronchial Troches* will almost invariably give relief. Imitations are offered for sale, many of which are injurious. The genuine *Brown's Bronchial Troches* are sold *only in boxes.*

Yeargan & Petty.

The local visited during the past week the splendid Dry Goods Emporium of this firm in Raleigh, and was profoundly impressed with the magnificence, extent and completeness of the stock, making it the equal of, if not superior to, any house in North Carolina. Besides the command of a prosperous city business, the firm has gained such repute, and has so wisely pushed its business as now to control a large wholesale country trade which not long since looked to the North for its supplies. It is rapidly rising to the front of all competition, and will not be surpassed or leave any demand upon it unfilled, as a guarantee for which they signify their ability to duplicate any bill bought in New York within the last ninety days. *– Durham Recorder.*

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On May 12th, in Ebenezerville, S. C., by Rev. S.C., Alexander, Mr. W. GREEN STEELE, of Charlotte, N. C., and Miss ABBIE FEWELL, of York, S. C.

On May 7th, in Carthage, by Rev. M. McQueen, Mr. J. C. BETTS and Miss S. McNEIL BROOKSHIRE.

On May 20th, near Cameron, by Rev. M. McQueen, Mr. JOHN C. MUSE, of Cameron, and Miss JANE E. THOMPSON.

On Wednesday evening, May 26th, at the M. E. church, in Brandon, Miss., by Rev. B. Caradine, WILLIAM BUCHANAN, Esq., and Miss MAGGIE R. GUNN. All of Brandon.

At Peace Institute, N. C., at 7.30 o'clock on the morning of June 3rd, 1880, by the Rev. Wm. S. Lacy, Mr. FREDRICK W. VAN WAGENEN, of Newark, N. J., and Miss AGNES LACY, daughter of the Rev. Drury Lacy, D. D., of Raleigh, N. C.

At the Holmes Presbyterian church, Northampton county, Va., on May 26th, by Rev. N. M. Woods, Rev. R. D. STIMSON and Miss RINIE A. NOTTINGHAM.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines, is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At Portsmouth, Va., May 26th, MAMIE SANTOS, infant daughter of Rev. John M. and Mamie S. Rose.

"He shall gather the lambs with His arm."

At Gulf, Chatham county, N. C., April 16th, 1880, ARTHUR MORRISON, infant son of John M. and Mrs. Mattie L. McIver.

"Of such is the kingdom of heaven."

"The baby wept;
The mother took it from the nurse's arms,
And hushed its fears and soothed its vain alarms,
And baby slept.

"Again it weeps;
And God doth take it from its mother's arms,
From present griefs and future unknown harms,
And baby sleeps."

Near Salisbury, May 14th, 1880, Mrs. ANN H. JOHNSTON, wife of Mr. Alfred L. Johnston, in the 49th year of her age.

Mrs. Johnston was a native of Salisbury, and carefully trained in the principles of our holy religion by a pious mother. At the age of sixteen she became a member of the Salisbury Presbyterian church. In 1852 she was united in marriage to Mr. A. L. Johnston. For the greater part of her married life she was in feeble health, and at the same time had the care of a large family of children, whom she strove to bring up in the nurture and admonition of the Lord. Her end came slowly and painfully, through the ravages of an insidious disease, but her faith in her Saviour failed not. The end was peace, and death was gain. J. R.

At his residence, in Moore county, N. C., March 5th, 1880, Mr. ADAM R. WADSWORTH, in the 67th year of his age.

His father was the late William Wadsworth, for many years sheriff of the county, and member of the State Legislature, and widely known and honored. The son inherited much of his father's character. He was a man of strong mind, of decided convictions and staunchest integrity, and served the county for four years as sheriff.

Mr. Wadsworth had been for many years a deacon in Euphronia church, and a most faithful and exemplary member. For eight years he had been confined to his bed with rheumatism; and much of the time his sufferings were intense. It was hard for one of such active powers of mind, and who had led so active and energetic a life, to be thrown helpless on a bed of pain, and to feel himself a burden to a dependent family. But his severe afflictions were sanctified to him. He grew in spiritual-mindedness. He was eminently a man of power, and was deeply interested in the welfare of Zion. With what eagerness he welcomed the visits of ministers, and what delight he took in their conversation! He is at rest, we fondly hope, where "there shall be no more death, neither shall there be any more pain." His end was unexpected, but peacefully, as a child sinks into slumber, he fell asleep in Jesus. A large concourse attested their regard for him, as the weary and wasted frame, so long racked with agony, now strangely still, was laid to rest in the graveyard of old Union church.

May God comfort the household. PASTOR.

On the 12th May, 1880, at her residence near Fayetteville, N. C., Mrs. CATHERINE EVANS, relict of the late Thomas Evans, and daughter of John and Sarah Dickson, aged 84 years, 1 month and 3 days.

Her father was one of the first elders of the Presbyterian church in Fayetteville, and of this church she was a consistent member for 57 years. Though a decided Presbyterian, she was liberal and affectionate towards all Christian denominations, and loved the image of her Saviour wherever reflected.

For more than half a century she lived a widow, devoting herself to her children, her servants and the interests of Christ's kingdom.

She was energetic in her disposition, active in her habits of life, and inclined to be helpful to others.

She was very familiar with the doctrines of her Church and diligent in the pious instruction of those dependent upon her. Her acquaintance with the Scriptures was remarkable, and her "delight was in the law of the Lord." Her closing days were marked by much weakness, affliction and sorrow, but she endured all these with a meekness, patience and resignation that only God's grace and truth can bestow. Her end was blessed with the sweet peace of the Gospel. PASTOR.

In Huntersville, Mecklenburg county, N. C., May 28, 1880, Mrs. MARY M. HUNTER, wife of Mr. H. A. Hunter, in the 36th year of her age.

Mrs. Hunter was the daughter of the late Mr. Wm. H. Mayhew, a distinguished teacher in Newbern, N.C. There she was born and there she lived until a short time before she was married. The family sought refuge from the storm of the late war in Graham; afterward she became acquainted with Mr. Hunter, from Davidson College. They were married July, 1864. Soon after her marriage she united with the Presbyterian church at Davidson College. She admired the doctrines and enjoyed the consolations of religion. She was for years a child of affliction, which she bore with a christian spirit, and under which she became fully ripe for a home in that country where the inhabitants never say we are sick. A few days before her death her pastor, Prof. J. F. Latimer, on his way to Europe, called to bid her farewell. After speaking some words of comfort, he said he hoped she had faith and trust in Christ. "Yes," she said, "I do not know what would become of me without this." While her motherless children and beloved husband feel deeply the loss which they have sustained, they are not left to mourn as those who have no hope. Their loss has been her gain, and while absent from the body she is present with the Lord, for the righteous have hope in their death. W. W. P.

Sale Immense.

The "Wisconsin," Milwaukee, Wis., adds its testimony and says: "The sale of Warner's Safe Kidney and Liver Cure, for Bright's Disease and other afflictions of Kidneys and Liver, as well as Warner's Safe Diabetes Cure, for diseases of same name, is simply immense."

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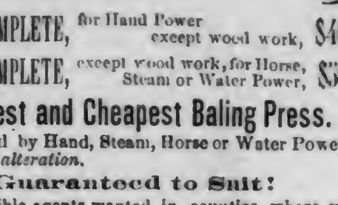

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20 Boxes CHEESE; 50 Boxes CANDY;
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100 Boxes HERRINGS, Smoked; 100 Boxes STARCH;
100 Boxes SODA; 200 Boxes SOAP; 100 Gross MATCHES;

And every other article of the Grocery line in great quantity. "There is life in the old land yet." Come and see me.

THOS. H. McKOY.

MR. BOATWRIGHT having accepted an engagement with THOS. H. McKOY, will be pleased to serve the friends and patrons of the late firm.
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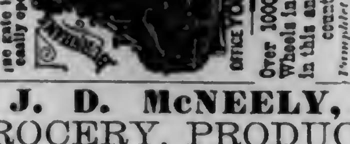

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YELLOW FEVER

That this terrible disease has for years held a despotic sway, at certain seasons of the year, in portions of our own fair land, and in other countries, is known by each and every one. As well known is it, that a cure, or even a preventive, has not been, heretofore discovered.

It is known to every intelligent man and woman, that the reason for this fearful scourge is neither more nor less than the malarial poison that emanates from low marshy lands—whether adjacent to salt or fresh water especially in certain stages of the drying process, under a hot sun; as well are these familiar with the fact, that uncleaned cess-pools, insufficient drainage, unremoved filth of any kind or character, are generators of this same death-dealing miasma. Observations of centuries has made every person, blessed with the least faculty of discernment, acquainted with the effect of this subtle malarial poison. Each and all know that Typhus and Intermittent Fevers are the lesser natural consequences of an inhalation of this poisonous exhalative, and that Yellow Fever is the greater.

After a careful reading of the late report of the National Board of Health, no other conclusion can be drawn, than that if the blood is kept in a healthy condition the birth, growth and spread of yellow fever is materially lessened, if not actually prevented. It is a matter understood by all and every one, that if the kidney and liver the organs that filter and cleanse the blood—are kept in a wholesome and sound condition, this same vital fluid will ever be clear from impurities. That these organs, the kidney and liver, *can be kept free* from disease, and at all times in a condition to well and faithfully perform their duties, is a matter beyond dispute, cavil or argument, and equally it is true, that a free use of Warner's Safe Kidney and Liver Cure, in connection with Warner's Safe Pills, will actually compel these same organs to perform their allotted functions.

Testimonials by the thousands are in the hands of the proprietors of Warner's Safe Kidney and Liver Cure vouching for its curative qualities in all diseases of kidney and liver, and hence as a cleanser of the blood, and as well a preventive to yellow fever, we have no hesitation in offering it to the public.

SAMPLES OF ENDORSEMENTS
The Press are Giving
WARNER'S
Kidney and Liver Cure.

The Stubborn Convinced.

In writing of Warner's Safe Kidney and Liver Cure, Warner's Safe Bitters, and other of Warner's Safe Remedies, the Sentinel, Weedsport, N. Y., has following: "That these possess all the remedial qualities claimed for them is a matter beyond dispute; bona fide testimonials by the thousand from well known citizens in public and private life are evidences strong enough to convince the most stubborn doubter, that they are the best medicines for the diseases for which recommended, ever yet known to the public or the physicians.

Game Played For.

The Republican, Omaha, Nebraska, says: "In the game of life the 'stake' played for is health, wealth and happiness. Each of these can be obtained by the use of Warner's Safe Kidney and Liver Cure, Warner's Safe Diabetes Cure, Warner's Safe Pills, Bitters, Nervine and Tonic"

Gratitude Lavished.

Is clipped from the columns of the Journal-Courier, New Haven, Conn., the following endorsement: "Gratitude of character strong, earnest and impetuous, is daily, in person and by letter, being lavished upon H. H. Warner & Co. for the introduction of, and the making so extensively known, their wonderful cure, named as Warner's Kidney and Liver Cure."

Mental Strain Relieved.

The Washington, D. C., Critic says: "It is intimated to us that numbers of the Senate and House are freely using Warner's Safe Nervine and relief of nervous prostration incident upon the severe strain upon their mental powers"

Not Open to Argument.

The testimony of the Sunday Herald, Rochester, N. Y., is taken from their columns and is to the effect "that Warner's Safe Kidney and Liver Cure is a positive cure for disabilities for which it is a specific, there is no disputing; neither is there the 'ghost' of a chance to call into being a negative to so positive an opinion."

Honorable Men.

The Sunday Tribune, Rochester, N. Y., in one of issues prints the following: "The proprietors (of Warner's Safe Kidney and Liver Cure, Warner's Safe Diabetes Cure, and other of Warner's Safe Remedies), each and all, are men born here, and here have lived the whole period of their stay on earth, and are men who have the unbounded confidence of all who know them."

Speedy and Sure.

The Journal of Commerce, Boston, says: "As a speedy and sure cure this (Warner's Safe Kidney and Liver Cure) remedy is 'Safe,' and the cases wherein it misses are those beyond the reach of human relief."

Faith and Confidence.

The following is clipped from the News, Marysville, Kansas: "In calling the attention of our readers to 'Warner's Safe Kidney and Liver Cure and other Safe Remedies,' we do so with a perfect faith in the efficiency of their preparations, and an unbounded confidence in the truth of all that is good and said of them"

Good Advice.

The Daily Advertiser, St. Albans, Vt., has the following: "We feel sure that if such of our friends as are sufferers from diseases of Kidneys and Liver would but use Warner's Safe Kidney and Liver Cure, they would be benefitted."

Quality Maintained.

The Rochester, N. Y., Express says: "So far as the standard of quality is concerned, parties can rest assured the same will be maintained up to the present high character. As a remedy for the speedy cure of Bright's Disease, Diabetes, and all complaints of the Kidneys and Liver, no article of any kind or character can equal it (Warner's Safe Kidney and Liver Cure).

Wonderful to Contemplate.

From the columns of the Republican, Springfield Mass., is taken the following: "It is a settled fact that Warner's Safe Kidney and Liver Cure are all they are represented to be by the proprietors, H. H. Warner & Co. The way they go into the habitations of those afflicted with disease for which recommended is truly wonderful to contemplate."

"Bona Fide."

The following is taken from the columns of the York Daily, York, Pa: "The testimonials in possession of H. H. Warner & Co, proprietors of Warner's Safe Kidney and Liver Cure, and other of Warner's Safe Remedies, are not manufactured to order, are bona fide, and have attached date, time, place and signiture of the writers thereof."

Dividend-Paying.

The following is found in the columns of the Standard, New Bedford, Mass.: "Parties, after using Warner's Safe Kidney and Liver Cure, pronounce it the best dividend-paying (in health and happiness) property they ever handled.

Evidence Corroborated.

The Sun, Indianapolis, Ind., has the following: "Testimonials, not numbered by hundreds, but by thousands, are in hands of H. H. Warner & Co., all furnishing ample corroborative evidence that as curative, for specific diseases for which recommended, Warner's Safe Kidney and Liver Cure, Warner's Safe Diabetes Cure, and other of Warner's Safe Remedies are unqualified and pronounced success."

Unbounded Confidence.

Peck's Sun, Milwaukee, Wis, in referring to Warner's Safe Kidney and Liver Cure, and other of Warner's Safe Remedies, has the following: "H. H. Warner & Co, Rochester, N. Y., are the sole proprietors, we have a perfect faith in the efficiency of their preparations, and an unbounded confidence in the truth of all that is good, and said of them."

Surest and Best.

The Journal, Battle Creek, Mich, thus puts it: "The surest safest, best blood purifying medicine known is Warner's Safe Bitters, in connection with Warner's Safe Pills. Regular practitioners prescribe them as a remedy for impure poisoned blood."

Confident, Reliable.

"In writing of the Warner's Safe Kidney and Liver Cure, of which H. H. Warner & Co., are proprietors, the Evening Dispatch, York, Pa, says: "We say all this that is good of them as we have a perfect faith in the efficiency, the preparation, and unbounded faith in the truth of all that is said good of it."

Deserve a Monument.

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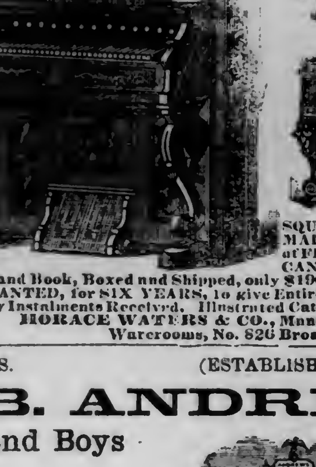

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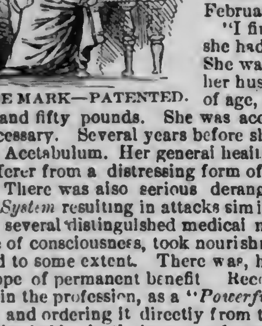

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FOR THE FAMILY.

"He First Loved Us."

I sought the Lord, and afterward I knew
He moved my soul to it who sought for me;
It was not I that found, O Saviour true;
No, I was found of Thee.

Thou didst reach forth Thy hand and mine enfold;
I walked, and sank not on the storm-vexed sea;
But not so much that I on Thee took hold
As by Thy hold of me.

I find, I walk, I love, but ah, the whole
Of love is but my answer, Lord, to Thee;
Lord, Thou wert long beforehand with my soul—
Always Thou loved'st me.—*Selected*

The Bright Side.

Let me tell you a little sermon I had preached to me the other day. I had stopped for a moment's chat with a friend on the street, and as she turned away she said, with a beautiful smile illuminating her sad, patient face, "I am so glad I met you. It will be something pleasant to tell Bessie when I get home. '*There is always something pleasant*,' Bessie says."

That smile, those cheerful words, looked at against the background of her darkened life, filled the heart with unspeakable reverence. As this is a true sketch I may not lay bare to you the story of her sorrows, enough that all the world could give her she had once enjoyed: all that the world could take from her she had lost—husband, health, beauty, station, wealth and friends; and even while in her only child her love found its one solace, it was a love made holier by tears, for not only was Bessie's early girlhood blighted by a painful spinal disease, but God had laid on her that sorest chastening of His hand—she was blind. Yet "there was always something pleasant," Bessie said.

Well, that was my text; and, to tell you the truth, my sermon began where our minister's usually leaves off, with a bit of application, and I told myself right heartily that it was a shame when Bessie was so easily pleased, and I could therefore, many a time, even with my limited capacity, give her little pleasures, I so seldom remembered to do it, and that it would be still more of a shame if, after this, I did not do better.

Just at first a great tide of pity swelled into my heart to think how barren of joy those lives must be in which such atoms of pleasure could be so eagerly picked up and made much of; yet it was not, I knew, the emptiness of their cups which had taught them so deeply to appreciate whatever drops of balm God let fall into them. The secret lies in the heart more than in the circumstances. If dear blind Bessie has the spiritual vision to see "something pleasant" in every day of her darkened life, I think you and I might almost envy her; at least we might learn of her. For it is so gloriously true, when one comes to think of it; there *is* "always something pleasant." I do not mean on those rare days of blessedness when "the cup runneth over," but on those we are apt to call dull, if not dreary. If, as we wake each day, we could take directly and fresh from God's hand the quick pulse of health with which we go forth to the day's labor, and the sight which revels in His wonderful blue sky and beautiful familiar daylight—in fact, every one of the common comforts of life, one by one, as they come to us, we would learn to feel that "His goodness is new every morning," while along the day's walk little blessings, like violets, will shed their sweetness on our way, and we will always meet their glad blue eyes when we stoop to look for them under the leaves. Even if the waking be one of pain, and languishing, and weariness, cannot you remember some time when

"An early flower, unasked, bestowed;
A light and cautious tread;
A voice to gentlest whispers hushed
To spare an aching head,"

has given you "something pleasant" to think about all day?

Once, after a very painful illness, I tried to note down the purely pleasant things of those weary days, and after filling three great pages, left off tired, not having told half; and another time I can remember being refreshed and helped through the slow watches of a fever-stricken night by just looking at a great white tea-rose glimmering in a tumbler in the windowsill, sent by a thoughtful friend. These are all little things, to be sure; but I think, if we oftener brought the magnifying-glass to bear upon our pleasures, and more seldom upon our trials, we would be happier, be and God would be more glorified. I very much doubt if any of us are as happy as we might be.

Even in lives left bare by some great desolation I think it is still true that there is "something pleasant." Do you not remember in the grand mountain, where riven rocks betrayed the footsteps of the storm, how the delicate ferns and pretty little wild flowers filled up the ghastly rents, and how tender mosses and lichens covered over the scars?

If God does not "shew forth His loving kindness in the day-time" then "He giveth songs in the night." "When God takes away the sunshine He giveth us the stars." The great secret is in *being willing* to be pleased with trifles when God has put the great joy out of our reach.

Yes, there is "always something pleasant," and God ever present in all, and through all, and above all, and the hope of heaven, like a day-star, giving us promise of a glorious dawn

One afternoon a teacher was returning, sick in heart and body, from a day of joyless work, and on her way she passed a little shop kept by an old negro woman, who was just then standing on the sidewalk arranging some of her wares, carrying on at the same time, in the easy, unembarrassed manner of her race, a religious conversation with some one inside. As the weary feet toiled slowly past, the aching heart caught just these homely words:

"De Massa mighty good to His suff'rin' people. Nebber min' honey, He'll gib you heben bymeby." *But they healed the ache.—Exchange.*

Going to Jesus.

"But I'm too little."

"Oh, no, because He says, 'Suffer little children to come unto Me.'"

"But that means when they die to come up to heaven."

"Oh, no; mamma says it means for us all to love Him, and pray to Him, and let Him see us love Him now."

"He's so far off maybe, He won't know anyhow."

"But it 'most frightens me to think of His looking away down from heaven every minute, and how can He hear when He is so far off?"

"God is not far off; He is ever near, taking care of us, putting pleasant thoughts in our minds, and helping us to do pleasant things."

"I am so little, I don't believe He sees me."

"Mamma says He sees the birds and fire-flies, and even watches over the flowers, and that He loves little children."

"I'm sure I don't know how to go to Him except by dying."

"Oh, no, you need not go out of this room, for He is here, and mamma says that going to Him is only giving ourselves to Him—giving Him our love."

Kitty's blue eyes were full of tears

"Jesus is so good and I am so bad."

"He loves you and me a great deal, and though He is so great, He is Jesus after all. He was a little child once, and had every kind of trouble, so that He can feel for little children."

"But, Florrie, I'm so bad; you don't know how bad I am sometimes, and aunt Harberger says, 'There is no place in the kingdom for such evil ones.' I upset her splatters yesterday night on the kitchen floor because I was careless and pouting, and let the tea-kettle go dry and crack, and swept the dirt into the corner instead of the dust-pan. I know I'm too bad and too small for Jesus to care about;" and Kitty's apron was held close to her eyes as she sobbed herself out of breath.

"Aunt Harberger is cross and cruel," thought Florrie, but she kept her thoughts to herself. "If I had aunt Harberger, instead of a dear mamma, who knows how bad I might be," and the thought made her sigh, wondering, as she did, if she had really gone to Jesus, or if she was only good because those around her were good.

"I'm always forgetting and upsetting; always making mistakes and making trouble; nothing but trouble have I brought to aunt Harberger. Do you thing that Jesus would *ever* care for *me?*"

"Mamma says He cares for the most wicked men and women in the world, and you are only a little girl trying to do right and getting wrong sometimes."

"If Jesus is close by and sees me every minute He knows how bad I am, and He can hear how often aunt Harberger tells about it. Oh, dear, if I could only find some place where Jesus did not come, but now He sees me all the time and what can he think?"

Florrie's face was very serious as she said, "Jesus came to save sinners; mamma says that knowing He sees us is the best thing in the world to help us to do right, because it stops us when we go to do wrong, and remember He is just close by."

"What are you crying for?" said aunt Harberger, popping her head in the door and thinking the little girl was complaining about her.

"Oh, nothing" said Florrie, blushing and looking down, "only we were talking about Jesus, and Kitty is crying because she cannot please you and Him better."

"Humph!" said aunt Harberger, hustling down stairs, the tears bubbling up in her eyes. "Humph!" and though it may seem odd, aunt Harberger, from that time, found no more "dirt in the corners," no more 'splatters spilled on purpose;' for the little girl, growing bigger and stronger every day to work, was also learning to remember that Jesus saw her, and that Jesus loved her through everything; and if aunt Harberger did not tell, as she had done before, fifty times a day, to the walls up stairs and down, and to the people in doors and out, what "a bad child that pesty Kitty Holcomb was," it was hard to say if it was altogether because she remembered the scene in the attic with Kitty crying over her bad ways, or altogether because Kitty without going further than her own trundle bed and her own little attic room, had found and given herself to Jesus.—*Presbyterian Journal.*

Foot-Lamps

Little Annie Waters sat thinking very deeply one Sunday afternoon, with an open Bible in her hand, from which she was studying her verse

"It is not hard, is it?" asked mamma, who had watched her for some time.

"Not hard to *learn*," replied Annie, "but I am wondering what it means." And she read the verse from the one hundred and nineteenth Psalm: "Thy word is a lamp unto my feet, and a light unto my path." "People don't have lamps to their *feet* do they, mother? I thought that lamps were always put up high, so that we can see better."

"Lamps *guide* the feet to walk in the right path, Annie. But I will tell you more about this at bedtime."

Annie dearly loved these little bedtime talks; and when her face and hands were washed and the little white night-dress was on, her mother lifted her up beside her at the open window, and said:

"Now look up, Annie, at the sky, and tell me what you see there."

"Why, I see the stars, mamma; O, so many of them! and *so* bright! And they look like lamps shining very far off."

"It would seem very strange to see stars shining and twinkling on the ground, would it not?"

"O yes, mamma! No one ever *does* see such a thing, do they?"

"They see what *looks* very much like it," replied Mrs. Waters; "and now I am going to tell you about the 'lamps to the feet.' In the Holy Land, where these words were written three thousand years ago, there is no gas in the streets, which are very dark and narrow; and the stranger in Jerusalem, who looks out of his lattice at night, will see what looks like little stars twinkling on the pavement; but they are really little lamps fastened to the feet of those who walk after dark; so that they may see where they are going. When the Psalmist makes use of this custom he speaks of walking in the way of God's commandments. And now, darling, I think you understand what the words mean?"

"Yes, mama," replied Annie in a satisfied tone, "I know *now;*" and she felt quite sure that she never would forget *that* verse.

MISCELLANEOUS.

Arsenic in the Household and School.

When somebody is accused of having dosed a fellow-mortal to death with arsenic, State authority and newspaper interest immediately vie with each other in their efforts for the protection of human life. Unfortunately, however, both are much less alive to other and far greater dangers arising from the reckless employment in the arts and manufactures, and the ignorant introduction into our households, of this same deadly poison. Its use in the preparation of pigments is very common, and the employment of these for coloring articles of attire and for the various styles of paper hangings is scarcely less so. Not only are those engaged in the manufacture of these coloring matters exposed to the deterious influence of the poison, but far larger numbers ignorantly purchase and use the articles containing it, and in a way that makes its action but little less virulent than the direct administration of the pure drug. Instances of this are constantly recurring in medical practice. Socks colored with compounds containing arsenic have produced disease of the feet; boots lined with flannel colored with Schnee's green have caused the death of their wearers; bright maroon-colored flannel worn next the skin, paper collars, neckties, hat-linings, gloves, artificial flowers, and even ladies' dresses, have all been the cause of disease from the presence of this poison. Its use for coloring wall paper, and especially the cheaper sorts, is almost universal; and while the greens are probably the worst of the lot, they are by no means the only ones containing arsenical pigments. A recent number of the *Lancet* gives an account of an aggravated case of poisoning due to a red paper on the walls of a sitting-room; and arsenic has also been found in white, gray, blue, mauve, and brown wall-paper in abundance. As an instance of the utter disregard of consequences shown by manufacturers in the use of these pigments, we may cite the statement published by Miss Osborne, of the Sydney Hospital New South Wales, that large quantities of poisonous pigments are consumed in that colony in coloring sweetmeats for children.—*Popular Science Monthly.*

Spanish Women.

I may here say that poets have pictured Seville belles as "dark-eyed angels." Like the proverb I quote above, there is more poetry than truth in this gushing expression. I never yet saw a dark-eyed angel portrayed by a painter, though there may be many of them ready to pose for that enviable position; and I have seen more beautiful women here with blue rather than black eyes. A sort of deep violet blue, with black fringes of lashes, are terribly fascinating eyes in Seville. You see the same type in parts of Ireland, and, by my troth, "beware, take care, there's danger there"—in those eyes. In the narrow streets here, you can look out the window and shake hands with your opposite neighbor without any undue physical effort, you see such eyes of unholy hue—deep, dark, and revengeful—that the poet prates about and calls the "carbon orbs"—fiery fellows! But the big streets, where you may jump across the *trottoirs* and get into the drawing room, stables and kitchen, all at one time and in one place, there are the violet-eyed belles with 'virgin smiles and sweetened soul"—whatever Byron means by that! Irregular, long, complicated, crooked and eel like streets here have eyes that the less said about the better. I mention these points in order to dispel the panegyrics of any poet who may have "on the stocks a gleaming, gushing *brochure* on Seville's silvery stream creamy streets, or dark-eyed belles." At Cadiz you are at once impressed with the smallness of the Cadiz ladies' feet, yet they are by no means as pretty or as expressive of grace and activity as those of the Baltimore belle. But the Cadiz charmer can beat us all hollow in smoking! How gracefully she handles and makes the cigarette, and how seductively she smokes it! The most radical anti-smoker would be converted here in less than an hour. The art and graces of 'uming are here charmingly studied "You smoke frequently?" I say to a "Weenus.' 'Oh, yes; always!" she archly replies, and puffs all the while. I find that before and after doing anything they resort to the balmy cigarette. It matters not whether it be pills or prayers, baptism or boluses, the smoke precedes or follows the ordeal. —*Cor. Baltimore Sun.*

Theories of Light and Color.

A good deal regarding light was known to the ancients. They knew the law of reflection and something of that of refraction, as shown by the reference of Seneca to the broken appearance of an oar when thrust into the water. Another phenomenon, that of the rainbow standing out in the sky as a sort of challenge to the human eye, could not escape detection. At one particular angle, as shown by Descartes, beams reflected by or emerging from a drop of rain were so welded together as to form a condensed sheath of rays, and it was in this condensed sheath that you saw the colors of the rainbow. Milton, in 1672, proved by the use of the prism, acted on by a beam of light thrown through an aperture in a window shutter into a dark room, that white light is not homogeneal, but is composed of various constituents more or less refrangible, of which red is the least and violet the most refrangible. This premised, Professor Tyndall, by a series of beautiful and interesting experiments from apparatus managed by his assistant, threw upon a white screen disks of several colors in order to prove the true effect of intermixture. Thus the ordinarily received theory that combination of yellow and blue produces green was shown to be erroneous, the true effect of the combination of those two colors being, as proved to ocular demonstration, white. By the same means the true complementary colors were displayed. Fixing the eye on a white disk until the lecturer counted twenty and the special illumination of the disk was withdrawn, the spectator saw remaining the filmy semblance of the complementary color, black. Blue left orange, red left green.—*Prof. Tyndall at the Royal Institution.*

Practical Science of the Spider.

A paragraph has been going the rounds of the papers that a spider recently suspended an unfortunate mouse—raising it up above the ground and leaving it to perish miserably between heaven and earth. Would-be philosophers have made great fun of this statement, and ridiculed it unmercifully. We know not how true it is, but we do know that it *may be* true. Some years ago, in the village of Havana, in the centre of this State, a spider entangled a mill snake in her threads and raised it some distance from the ground, and this too in spite of the struggles of the animal, which was alive. No doubt some wiseacres will deny the possibility of such a thing, and intimate that it has its foundation only in the mendacity of the relator, but it is true, nevertheless.

By what process of engineering does the comparatively small insect succeed in overcoming and lifting up, by mechanical means, the mouse or snake? The solution is easy enough if we only give the question a little thought.

The spider is furnished with one of the most efficient mechanical powers known to engineering, viz: a strong, elastic thread. That the thread is strong is well known. Indeed there are few substances which will support a greater strain than the silk of the silk-worm or the spider, careful experiment showing that for equal sizes the strength of these fibres exceeds that of common iron! But notwithstanding their strength, the spider's thread alone would be useless as a mechanical power if it were not for its elasticity. The spider has no blocks or pulleys, and therefore it cannot cause the thread to divide up and run in different directions, but the elasticity of the thread more than makes up for this, and renders possible the lifting of an animal much heavier than a mouse or a snake. This may require a little explanation.

Let us suppose a child who can lift a six pound weight one foot, and do this forty times a minute. Furnish him with 350 rubber bands, each capable of pulling six pounds through one foot when stretched. Let these bands be attached to a wooden platform on which stand a pair of horses weighing 2,100 lbs., or rather more than a ton. If now the child will go to work and stretch these rubber bands, singly, hooking each one up as it is stretched, in just ten minutes he will have raised the pair of horses one foot! In other words, the elasticity of the rubber bands enables the child to divide the weight of the horses into 350 pieces of six pounds each, and at the rate of a little less than one per second he lifts these separate pieces one foot!

Each spider's thread acts like the elastic rubber bands. Let us suppose that the mouse weighed half an ounce and that each thread is capable of supporting a grain and a half. The spider would have to connect the mouse with the point from which it was to be suspended with 150 threads, and if the little quadruped was once swung off his feet he would be powerless. By pulling successively on each thread and shortening it a little, the mouse or snake might be raised to any height within the capacity of the building or structure in which the work was done.—*The Young Scientist.*

The Sense of Space.

At a recent meeting of the French Society of Biology, M. Mathias Duval reported what he believed to be an important discovery in relation to the origin of the auditory nerve. He finds, in the course of his researches upon the origin of the cranial nerves, that the auditory nerve has two quite distinct roots, the posterior one proceeding from a nucleus, described by all authors, the other, anterior, proceeding from a nucleus for motor fibers. Some fibers of the anterior root turn back into the cerebellum Now, we know that the cerebellum is the centre for the co-ordination of movements. In associating this anatomical fact with the physiological researches of M De Cyon, upon the sense of space, and with some pathological facts, tending to prove that vertigo has for a cause a lesion of the semicircular canals, M. Duval concludes that the anterior root of the auditory nerve forms the *nerve of space*, of which the semicircular canals are the peripheric organs.—*Scientific American*

SECULAR NEWS.

Prof. W. C. Kerr, Geologist, is in correspondence with a wealthy gentleman of Minneapolis, Minnesota, in regard to the grape and fruit culture in the Western part of the State. The party will visit the State soon, with the intention of making it his home. The Professor also has a letter from an eminent scientist of Philadelphia, asking him to make a tour of the mountains about the middle of June with a number of geologists and botanists.—*Raleigh Observer.*

Mr. W. A. Stanton, who recently succeeded Mr. Arthur Macy, as superintendent of the King's Mountain mine, was in the city yesterday afternoon, and brought with him 214 ounces of amalgam which is to be separated at the assay office. This was taken from a "cleaning up" after a run of 157 hours. The mine is now working 100 hands and is doing better than it has done for several years, a rich vein having recently been struck in the new works.—*Charlotte Observer.*

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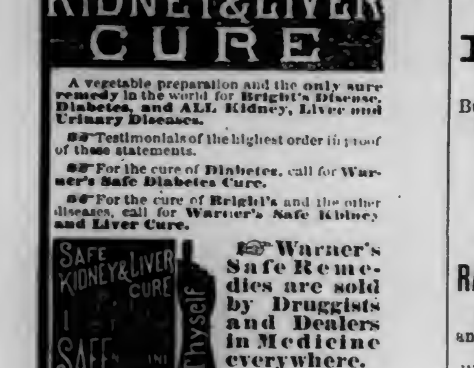

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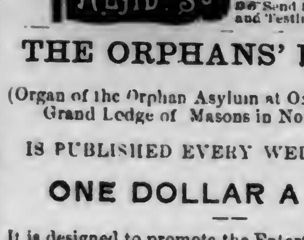

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The Presbyterian.

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For the N. C. Presbyterian.

ADDRESS OF HON. R. P. DICK.

DELIVERED AT THE COMMENCEMENT OF THOMASVILLE FEMALE COLLEGE.

The Hon. R. P. Dick is known to be one of the most learned and most impartial judges in our land. An accomplished scholar, an eloquent speaker, and without the slightest affectation, or any extravagance, he is a sincere Christian gentleman, who in social intercourse and in discharge of official duty, while perfectly easy and self-possessed, is kind and considerate towards others, and never departs from that true courtesy which springs from love of our fellow-beings. Those who were strangers to Judge Dick, expected from his reputation to hear an able and eloquent address, but the entertainment excelled all anticipation.

The speaker was very happily introdnced to the audience by President Reinhart, and began by expressing his regrets at the absence of Hon. A. M. Scales, who had been invited to deliver the address, but was detained by important duties in Congress.

He alluded to the advantages in our age and country, of such institutions, and, using a simile which he said had been employed by others, he described the Mississippi River, rising in or near British America, and flowing across our continent. First as a little stream, often with gathering strength, pouring its volume of waters through canons, and over falls and rapids, it spreads out as a vast channel of inland commerce, and after enriching alluvial plains, empties itself into the Gulf of Mexico and seems to be entirely lost. But it reappears between Florida and Cuba in the Gulf Stream, and sweeping northward moderates the climates of Labrador and Norway, benefits and blesses vast portions of the earth, and finally mingles with the waters of mighty ocean. In a similar manner he traced out the progress of man under the developments of intellect and improvements made from age to age, from the time when advantages were few, by successive steps, until it culminated in the civilization of Greece and Rome. He showed how progress had been checked and apparently lost in the obscurity of the dark ages, but later had reappeared with renewed force and power, under the improvement and culture of modern times, especially under the influences of Holy Scriptnre, freely circulated among the people until it reaches the developments enjoyed among ourselves, in the intelligence, civilization, refinement and piety with which mankind now are blessed.

THE BIBLE AS AN EDUCATOR OF THE RACE.

He spoke of the Bible as an educator, in matters which concern the health and safety of the physical life; also as an educator of the moral and spiritual life. After touching briefly but forcibly upon these topics, he said he would dwell chiefly npon the Bible as an Educator of the Mind.

The Bible, by a great many, was not regarded as a book to educate the mind. Many thought it was a great defect in the Bible that it was not a book of science, that the human mind in many departments of science was getting ahead of the Bible.

The learned speaker did not shrink from meeting objections fully and fairly. He drew the distinctions between science and art, and he showed how, according to the principles of induction, so ably defended by Bacon, from many experiments and much labor in the arts, love of the sciences had their origin. This was the case with the science of Metallurgy and others, which we could hardly expect to find developed in the Bible. That the Bible was not intended to set forth the Copernican system in astronomy; neither was it to be considered when using the simple language of ordinary speech, as arraying itself against the well-established truths of science. But he showed that the Bible was a great Book of Science. That any science for which, considering the purposes of Revelation, we have a right to look in it, would be found there in all due proportion.

Most eloquently he referred to the jurisprudence of the Bible and showed how the mighty science of law is indebted to the Bible, and was acknowledged so to be by profoundest jurists. It was to the Bible we must go for the sciences of ethnology and ethnography, and here he contended ably and eloquently for the unity of the human race. In the science of anthropology, he said, if we would have accurate information of the early ages, the Bible was the only book on which we could rely. The Bible was the foundation of ethics, and apart from the Bible there was no true moral science.

The grand science of Theology, the nature of Deity, and man's relation to God, was found no where but in the Bible, the source of all theology. He showed that the superiority of the Bible as history has manifested in its presenting the true characters of individuals, by bringing out minute incidents, and in withholding no information necessary to correct conclusions. That going back into periods when all else that claimed to be history was little more than fable tho Bible gave us an accurate history of the human race, and even briefly the history of creation.

He treated of the Bible as the source of hope. Nothing but the Bible taught man the future beyond the grave; without the Bible all was darkness there, but to the true believer hope founded on the Bible, presents a grand future of eternal love and holiness and joy. He compared the influences of Evolution with the teachings of Revelation, as to the past, the present, and the future of man. And contrasting the narrowness of the one with the richness of the other, he accompanied these details and the severe logic which the subjects required, with the very highest flights of eloquence. Passing to the richest science of geology, which he said, when rightly interpreted, gave its testimony to the truth of God's word, he gave a most graphic description of a terrific storm he had witnessed in our mountains, during which one of the grandest peaks, had for a while, been obscured, but when the storm abated, the same peak, as the sun shone forth again, stood out to view more grandly than before; so the storm by which some geologists were striving to obscure the Bible would pass away, and it would stand forth more sublimely than ever, the great Book of Books, the inspired Word of God.

This splendid oration of Judge Dick ought to be heard all over our land. Throughout it was sound in logic. It abounded in sublime imagery. The speaker caught inspiration from the highest human affections, from the scenes and the works of earth and of nature, from all that is lovely and grand, from flowers, and breezes, and streams, from starlight and sunshine, from mountains and oceans, from peace and war, from the transactions of Solomon the wisest man, from the flowing cadence of Isaiah, looking down into the future of the world and of the Church, and from the divine and holy life and labors of Him who stood alone on earth, God the Son and the Man Christ Jesus.

Amid exercises protracted though not tedious, Judge Dick spoke an hour and twenty-five minutes, carrying along with him the entire audience, almost breathless with attention, and leaving them with the conviction that it would be a happy time when any of them should listen to the like again. VISITOR.

For the N. C. Presbyterian.

THE MISSIONARY.

The General Assembly annually recommends that *The Missionary* be taken in every family. The Charleston injunction may be carried into execution if the ministers in North Carolina will on next Sabbath appoint certain parties to solicit subscriptions. *Canvassers* are needed. If anyone has not the money a friend can advance one dollar for four new subscribers. The officers who "rule well" or those who "serve tables" might lend efficient aid. How many ladies exclaim "O! I wish I could do more for the heathen." Get some one to give twenty-five cents for *The Missionary* and he will give more than this to Missions. New converts might here find opportunity to show their zeal. Dr. Wilson commended "many boys and girls who obtained new subscribers." Little friends help.

It is suggested that the Superintendents of Sabbath schools supply the classes with this journal. Is not the reading adapted? Is not youth the time to kindle the flames of love for those whom Jesus came to seek and to save?

The Missionary is the official organ of our Church for "the regions beyond." It represents the claims of the 800,000,000 heathen.

Its exchanges include every missionary journal in the English language. It is edited by the Senior Missionary Secretary in Christendom.

During the last few years its editorials have been the finest papers ever written on the science of Missions. H. C. D.

Soochow.

COME TO A HEAD.

Nearly every kind of evil runs its course and is then arrested and probably cured by a revolt against its recklessness. Whether combatted or not, if it succeeds in making headway, its inevitable tendency is toward excess, and just when men are despairing of its overthrow, its violence brings its end. It has often been so in the past that the current of some iniquity set in so strongly that men were powerless to restrain it. They could only look on as it carried everything before it, and in utter dismay confessing their weakness, appeal to God, who alone could give them deliverance. He heard their prayer, but often answered it differently from their desires. He let the crime go on till it overleaped itself, and then gave them victory.

A phase of the woman question was making such headway a few years since that it seemed as if society was about to be cursed with a kind of immorality such as the world had never seen before. Sensible men and women exposed the folly and shame of it only to be laughed at, and were told to stand aside to make room for the new reform, while many good people were so infatuated by the glamor of its success that they were ready to hail its progress and bid it God-speed. It came to a head after a time in an exposure that made the public conscience reel back mortified and staggered by the grossness of what they had once commended and taken to their hearts.

The same thing occurs with false doctrines and practices in the Church. If not overcome and effectively restrained by debate and discipline, they run their course until arrested at last by the inevitable revolt against their own aggressions. Men have bewailed a failing cause and looking upon the religious life of the world as almost spent and wasted, only to see, as if in a moment, a resurrection from the ruins of a sin that had wrought its own destruction. The truth cannot fail. Its dark days may be succeeded by darker ones, but when the darkest of all arrives, the light is not far distant, and it will soon break in brightness and beauty. If there are tendencies at work just now in the Church and characterizing the religion of the period that look disappointing and alarming, let them not discourage the Christian solicitude that watches their unhappy progress. The very worst that can happen from them is that they may hinder and delay the day of final triumph, for they will not follow those of a kindred kind that have gone before them to defeat and extinction.—*United Presbyterian.*

KEEPING ALIVE.

BY REV. THEODORE L. CUYLER.

Being born is one thing—but keeping alive is another thing. Myriads of children who were born five years ago are lying under the white coverlet of the snow. Conversion is a birth into a new life through the power of the Holy Spirit. But not all the people who have been converted are now leading a strong, effective, happy, spiritual life. A fearfully large number of Christ's enrolled army are to-day in the hospital or else asleep under the baggage wagons. Some have deserted outright.

Two things are vital to the preservation of a healthy Christian life. The first of these is genuine *prayer*. Not the formal repetition of devout phrases every night and morning—which lulls the soul to sleep just as surely as a low crooning puts a child asleep in its crib. Genuine prayer is a very different thing. It is the soul's uplifted cry to the Infinitive love. It is the keeping of an open track to the throne, and maintaining a constant intercourse with God. Prayer establishes the same connection between my soul and God that the water-pipes in my house do between my household and the Ridgewood reservoir. Prayer is the conduct-pipe between me and my heavenly Father. It is the *outlet* upward for praise and penitential confession and petition for hourly help: it is the *inlet* through which the supplies of divine grace descend into the soul. When the heavenward channel is allowed to freeze up, I am in the same plight with the housekeeper who inquires, "How is it that the water does not run today?" The plumber comes and soon explains the difficulty. "Madam, your pipes are frozen up; the connection with the reservoir is stopped." Woe be to the Christian who has broken his connection with Jesus! And no surer reason can be given for the lack of conversions and spiritual growth in certain churches than the fact that their prayer-pipe is frozen up; there is not faith and fervor enough in their meetings to thaw out the ice.

A twofold office belongs to genuine prayer. It serves as the outlet of gratitude and the inlet of grace. We must thank God heartily for all he has given, and then we shall receive still more abundant gifts to be thankful for. Stinginess in praise brings scantiness of spiritual growth and blessings. Our prayers do not smell sufficiently of the sweet fragrance of thankfulness. For us ill-deserving sinners to be anywhere out of perdition is a matter for thanksgiving; but to be actually on the pathway of hope, with showers of blessings and the sunlight of promises streaming on us, is enough to make "our feet like hinds' feet," and our souls leap for joy. Inventory your mercies, brother! stop complaining, and throw on the altar a handful of frankincense, that the Lord may "smell the sweet savor" of our gratitude. "Father," said Molly, the little daughter of the Shepherd of Salisbury Plain, "I wish I was big enough to say grace at the table to-day, for I was thinking what must *poor* people do who have no salt to their potatoes; and look what a plenty of both we have got to-day."

Prayer is the *inlet* also, and when that channel is clogged, the starvation of piety begins. Every spiritual supply comes through this channel. Just as soon attempt to keep up a blooming and fruit-bearing piety without fervent prayer, as to get your geraniums into full flower by locking them up in the dust and darkness of a "Greenwood" vault. Backsliding is both the cause and the effect of a neglected closet. The first symptom of *consumption* in a church is a thin prayer-meeting. The mighty Christians have always been mighty in prayer. A certain mission school superintendent sent for Edward N. Kirk to preach to his ragged flock, and the whole night previous to Brother Kirk's coming was spent in wrestling prayer; the word was clothed next day with *power*. Piety is born in prayer; if it ever dies it is for the want of prayer.

The second essential to spiritual life was condensed by our Master into the short word *"watch!"* He know our weakness; and when he coupled prayer and watchfulness, he married the sovereignty of God to the believer's free agency. If we do our part God will do his. Never has there been a human heart that could be trusted without oversight, and a very close, wakeful, constant oversight. If you were set to keep a bird unfastened on the palm of your hand, you would realize what is meant by "keeping the heart with all diligence." You must have the arm of godly resolution ready to seize it the moment it attempts to fly off into sinful indulgence. Do not take off the eye, do not drop the hand one moment. We never know when the temptation is coming. Temper will start up like an unchained dog; lust will take fire at a stray spark; an unruly tongue may get loose; pride, covetousness, and other sins steal in with smooth face and under the cloak that hides their ugliness.

Vigilance is the price which every Christian must pay for being the servant and the heir of Christ Jesus. Watch for the sly approaches of the tempter! Watch for the return of the wretched "tramps," your besetting sins, whom you have so often ordered off your premises. They know every gate; look out! Watch the leadings of your Master. Watch the opportunities to do good. Blessed is that servant whom the divine messenger shall find watching! The most comprehensive hint that we can give for preserving your spiritual life is to use your knees in prayer, your eyes for watchfulness, your purses for benevolence, your tongues for faithful testimonies, and your whole heart and hands in constant work for the Saviour who has redeemed you from eternal death.—*Christian Union.*

"A SONG OF SOLACE."

TRANSLATED FROM THE GERMAN.

Thou sweet hand of God, that so wounded my heart,
Thou makest me smile, while Thou mak'st me to smart;
It seems as if God were at ball-play—and I,
The harder He strikes me the higher I fly.

I own it: He bruised, He pierces me sore:
But the hammer and chisel afflict me no more.
Shall I tell you the reason? It is that I see
The Sculptor will carve out an angel for me.

I shrink from no suffering, how painful soe'r,
When once I can feel that my God's hand is there,
For soft on the anvil the iron shall glow
When the smith with his hammer deals blow upon blow.

God presses me hard, but He gives patience, too!
And I say to myself, "'Tis no more than my due;"
And no tone from the organ can swell on the breeze
Till the organist's fingers press down on the keys.

So come then, and welcome the blow and the pain,
Without them no mortal to heaven can attain;
For what can the sheaves on the barn floor avail,
Till the thresher shall beat out the chaff with his flail.

'Tis only a moment, and chastens with pain;
Joy follows on sorrow like sunshine on rain;
Then hear thou what God on thy spirit shall lay:
Be dumb, but when tempted to murmur, then pray.

NERVOUS PEOPLE.

Change, exercise, fresh air, diet, tonic—all these together will not cure any one who gives up and gives way to nervousness. The aim of the patient must be to disregard and even defy his sensations, impressions, languor, or whatever form his sufferings may take, and just go on as usual, doing all he can to forget self. Nervous people often rally wonderfully under pleasant excitement, sometimes even under sudden trial. They surprise their friends by their activity and endurance, and accomplish the otherwise impossible. Let us illustrate our meaning in one or two particulars. Suppose a patient so severely depressed that he can hardly be persuaded to move; he must try. Let him summon all his energy and self-command; let him walk round his garden, or fifty yards on the road to-day, and return satisfied that he can at least do so much. The next day let him go farther—twice round or more, a hundred yards along the road, and so on; daily increasing his self-appointed task, and daily proving to himself that he can do what he once thought or feared he could not do. The same principle applies to other efforts, according to the form of the malady. Persevere in resolute resistance to the difficulty, whatever it may be; and use each victory, or degree of victory, as a step towards further advances. No brooding over troubles and watching for symptoms. Giving up is fatal; resolution and hope gain the victory, with the help of Providence. And even as to fears, forebodings, and so forth, the same direction, in substance, will apply.

Not a few of the habits of modern life strain the nervous system considerably; hurry and excitement are far too prevalent. "Taking things coolly" should be at least endeavored by those who may have much in their work calculated to stimulate the mind or the feelings. Excess of any kind is constantly the parent of nervous depression. So too are exciting amusements, such as gambling. Too much novel reading is an unsuspected but often very powerful contributing cause. Overwork, alas! is one which it is not so easy to remedy as to denounce.

Little to earn, and many to keep,
often strains the nerves and brain too heavily. What is sometimes ridiculed as "a hobby" is of the greatest use to hard-worked men: music, gardening, a lathe, even rabbits, or canaries will serve the purpose. The hobby should be readily accessible, and for most people inexpensive; but it should involve an entire change of thought and occupation, and be as little connected as possible with the individual's ordinary business or pursuit. A good hobby is often a wonderful relief to the overtaxed mind. Too little exercise and too much tea ruin the nerves of many a woman. Men often try theirs by indulging too freely in the use of tobacco. Young men and, above all, growing lads are very unwise if they employ tobacco at all. Their elders have more excuse; but the vigor of youth cannot require it, and certainly will not profit by it. The diabolical cruelty of frightening young children is almost certain to sow the seeds of nervous weakness; so does harsh treatment in later childhood. And over-driving and harrassing young lads and girls, whether at books or work, all tend in the same direction. Competitive examinations have to answer for some cases of enfeebled nerves.

Simple habits, moderation in all things, cheerful amusements or pastimes, and reasonable care, will go far to prevent nervousness. But when, through ignorance, indiscretion, hereditary tendency, or affliction, it has been developed, the sufferer will do well to give all heed to the foregoing hints and to take for his motto—Hope on, hope ever.

LOOKING UNTO JESUS.

The early Christians lacked many privileges and advantages that we enjoy. They had no printed books. They worshipped God in dens and caves and upper-chambers, had few and simple ecclesiastical garments, and often received the Lord's supper in vessels of wood, and not of silver or gold. They had little money, no church endowments, and no universities. Their creeds were short. Their theological definitions were scanty and few. But what they knew they knew well. They were men of one Book. They knew whom they believed. If they had wooden communion vessels, they had golden ministers and teachers. They "looked unto Jesus," and realized intensely the personality of Jesus. For Jesus they lived, and worked, and died. And what are we doing? And where are we in the nineteenth century? And what deliverance are we working on earth? With all our countless advantages, our grand old cathedrals, our splendid libraries, our accurate definitions, our elaborate liturgies, our civil liberty, our religious societies, our numerous facilities, we may well doubt whether we are making such a mark on the world as Clement and Justin Martyr and their companions made 1700 years ago.

I know we cannot put the clock back and return to the A B C of early Christianity. But one thing we can do: We can grasp more firmly the grand old primeval principle around which our modern Christianity has clustered and swelled, and grown to its present proportions. Such a principle is that laid down in our text, "Looking unto Jesus." Then let us covenant with ourselves that for the time to come we will try to run our race, fight our battles, fill our position, serve our generation, like men who are ever "Looking unto Jesus." So looking while we live, we shall see face to face when we die. We shall joyfully exchange faith for sight, see as we have been seen, and know as we have been known.—*Bishop Ryle, on Heb. xii.:2.*

THE NUN OF JONARRE.

The language of the second commandment, "showing mercy to the thousands of them that love," etc., is read by eminent scholars, "showing mercy unto the *thousandth generation* of them that love me." As in the instance of Abraham and his posterity, that promise of long earthly blessing on parental piety has often been seen fulfilled.

One of the dukes of Montpensier had a daughter named Charlotte, whom he obliged to enter a nunnery at the early age of thirteen. This sacrifice of her fresh young life was against her mother's wishes, and against her own. But her mothers pure and godly influence and faithful lessons had taught her a submissive christian spirit rather than the spirit of rebellion, and in time she became more reconciled to the cold and constrained religious life marked out for her. She practiced dutifully and meekly all the austerities and requirements of her order, and was rapidly promoted. When still very young she was made Lady Abbess of the Convent of Jonarre, in Normandy. Years rolled on, and as the Protestant Reformation spread, some of the Protestant books and tracts, in one quiet way and another, gained entrance to the convent. They were forbidden things, but their reading brought new light and joy to the gentle-hearted Charlotte of Bourbon. Situated as she was, she could only give thanks in secret, and teach to her nuns the blessed faith and truth that had come to her own soul. It was the same truth that she had heard from her now sainted mother, and the dear childhood instructions, so revived, confirmed her conviction that she was right. Henceforth she would rely on Christ alone. Before long a way to liberty and larger duty was divinely opened to her. The Huguenots in their memorable struggle in France gained some successes, and in the course of the war the Convent of Jonarro was broken up, and the nuns were forced to flee. The Lady Abbess escaped in disguise to Heidelberg, and joined the cause of the reformers. Victorious Holland offered a safer refuge, and there she became the wife of William, Prince of Orange, and (by the marriage of one of her daughters in Germany) the great grandmother of Sophia, Duchess of Brunswick.

Those who have well studied English history know that the present Queen of England is the head of "the House of Brunswick." She is the direct descendant of the pious nun of Jonarre.—*The Watchman.*

THE DAWN OF DAY.

A traveller among the mountains of Asia Minor, who had pitched his tent not very far from the birthplace of the great Apostle of the Gentiles, in the Province of Cilicia, was surprised the other day, as he narrates, by a poor, ignorant, Turkish woman coming up to his tent door, and asking him if it was true that the day of judgment was near. "On questioning her," he writes, "as to her reason for making such an inquiry, I found that she had heard the villagers, especially the leading men, express the opinion that the last days of Islamism had come, and that the whole world is about to be judged for its wickedness. To-day," he goes on to say, "I have had a long conversation with a Turkish cadi, or judge, the drift of whose conversation took the same direction. These two persons represent the extremes of society among the Turks, yet they are agreed as to the decadence and probable collapse of the Turkish power. A large majority of the Turks are despondent. Their despondency is rather increased than otherwise by seeing their Christian neighbors hopeful, and increasing in prosperity. The recent changes in the condition of the Christians in Asia Minor have been so small that it is not easy to see on what grounds they are so hopeful; yet that they are hopeful and actuated by new energy, is evident to the most casual observer. I can compare their present appearance and bearing to nothing so well as to men who find themselves recovering from certain disease—fever, for example. As strength recovers, and healthy blood begins to flow through the system, we know well how such men are stirred with new hopes and earnest desires to go about their work; this is the precise condition of the Christian races in this part of the Turkish Empire. Centuries of subjection to the authority of the Moslems have not utterly crushed them; their hopes are reviving; and they are looking in all directions to see what they can do to prepare themselves and their children for the new era that seems to be dawning upon them. It is interesting and encouraging to see how anxious men are, among the Christians, to send their sons and daughters to the best schools in the country."

SCIENCE VS. SCIENCE.

A recent issue of the *Christian Intelligencer* contained the following resume of a lecture just then delivered by Prof. Fairfield, of New York, on a subject of much interest, the foundation, indeed, of the evolution theory:

It seldom happens that a paper is presented in this city so thoroughly scientific, as that read in the latter part of last month, before a select company of gentlemen, by Mr. F G. Fairfield, Professor of Microscopy and Microchemistry in the New York College of Veterinary Surgeons; and seldom has so formidable an assault been made upon the speculations of the evolutionists. The gist of Professor Fairfield's treatise is that the lowest forms of life are not, as the evolutionists declare, the progenitors of higher forms evolving still higher until man is reached, but are simply and only the products of tissue dissolution, or, in plain words, of corruption, of the decay of animal and vegetable tissues and secretions. They are simply that and nothing more. They are never creatures out of whom something better comes, but only a provision for the transmutation of decaying matter into something odorless and not poisonous, or for the removal of such matter altogether. They are not spontaneously generated in dissolving matter, but exist in the higher forms of living matter, and are found in perspiration, in saliva, in the vapor of respiration, and in the mucous secretions. Professor Fairfield did not say, but we do, that they are the divine provision for the transformation and removal of corruption. This is sterling common sense, agrees with every man's observation, and is established by Professor Fairfield, by hundreds of experiments, as a scientific fact.

To use the terms of natural science—Professor Fairfield claims to have proved that the monads, the bacteria, the amœba, the monera, upon which Huxley and Haeckel base their theories, are only the products of tissue changes and decomposition. This he proves by the results of an almost endless series of chemical experiments and microscopic examinations. If this gentleman is right, and there is the strongest presumption that he is, the foundation of evolution is annihilated.

The paper also attacked the cell theory, and denied that what are called cells by the evolutionists are such in structure, in mode of origin, in chemical composition, or in properties and capacities. This also Professor Fairfield sustains by the results of many experiments. Besides this, the treatise denies in the strongest terms that microscopic research has found any indication of an evolution of living out of inorganic matter. The distinction between the forms is broad and plain, and investigation in this field "has rendered the doctrine of evolution scientifically untenable." Professor Fairfield said: "There is no present possibility of reconciling the opposition of processes that exist between the two forms of matter; and he who fails to see the fatality of the objection, fails to see the force of a fact which the microscope has established and which is probably final.—*Herald and Presbyter.*

UNCONGENIAL.

Said Dr. Cuyler: "You can't grow healthy, young christians in the foul air of social dissipation! Midnight parties, operas, Germans and whist clubs, do not suit Christ's plants of grace, any better than Labrador ice fields suit orange trees. A christian cannot keep all the habits of a worldling without killing his piety. Come out and be separate, means something more than to take the communion seat a half-dozen times a year.

THE RIGHT SPIRIT.

In every debate, whether in the newspapers or in some place else, the man who does most for the truth is the best—that is the most Christian in spirit. It may so happen that one man who is violent and uncharitable, and even abusive, will be on the right side, and he able in his arguments and powerful in his reasoning, while his opponent of good temper will be upholding error. But the average audience will forget the logic, and claim for the latter the praise of being the better representative of the Gospel. It is possible to be intellectually right and spiritually at fault, and *vice versa*; and the first great thing, therefore, that any one who will contend for the faith ought to do is to put himself in close communion with God and make his heart right, as it shall be filled with the spirit of the Master. There is no more discouraging thing than to see a man of a turbulent, unchastened soul seeking to maintain the truth of the Scriptures against one who, whatever his errors may be, has yet assimilated himself to the love that breathes from Cavalry.—*United Presbyterian.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

Arangements have been made at St. Helier's, Jersey, for the residence of a religious sisterhood from France. It is said the members are all vegetarians, and an extensive garden ground is to be devoted to cultivating what they require.

The Church of Scotland expended during last year, on Foreign Missions, the sum of £20,164 6s. 6d. It has eight different mission centres, of which six are in India, one in China, and one in East Africa. On its Colonial work the same Church expended £9,013, while on its Jewish mission the expenditure was £5,885.

After examining the evidence forwarded to Rome with regard to the apparitions and manifestations at Knock, the Pope has expressed a strong opinion of their authenticity. It is probable, however, that a number of distinguished Irish ecclesiastics will be instructed further to investigate the matter, and then report their opinion on the subject. The Pope has had his attention much called to the Protestant accusations and objections to which certain modern miracles have given rise, and also to the reasons there are for asserting that in some of the cases speculation of a very base sort has been mingled with, if it has not altogether taken the place of fanaticism.

Much attention is now given in Paris to meetings for children, where religious truth is presented to them in an attractive manner. Children's meetings on Thursdays and Sundays are held in various parts of the city under the special charge of Pastor Paul Cook, and are attended by large numbers of the gamins of Paris.

The Roman Catholic Archbishop of Quebec has done a very sensible thing. He has issued a pastoral letter to the clergy of his diocese, condemning trades-unions, and declaring that any Roman Catholic who in a trade dispute assaults a fellow-workman because he is a non-unionist shall be excommunicated.

Cardinal Manning is expected to leave Rome for London this week. It is believed that his mission to the Eternal City has failed. "His views," writes a correspondent, "respecting the increased independence on the Propaganda which it is expedient to confer on the 'Supreme' ruler of the English Catholic Church are not shared at the Vatican, and words might be cited to indicate that the characteristic tendencies of the Cardinal which lead him to think such independence desirable are not so judged at the Vatican as to have contributed to increase the esteem and personal liking felt there for his Eminence."

Trouble has arisen in the Gallican Catholic Church established at Paris in the Rue Rochouart by Hyacinthe, whose vicar, the Abbe Bichery, has withdrawn from the organization. It appears that on Palm Sunday Father Hyacinte affixed to the door of his church a placard indicating that he and his congregation were henceforth to be under the jurisdiction of the Bishop of Edinburgh, as his church, from being Gallican, had become Anglican. This gave rise to great agitation among the faithful, and the vicar openly broke with a man whom he could no longer recognize as the head of the Old Catholics. The difficulty is to be settled in the courts.

Quite a little crisis is imminent in the history of Protestant missions in Spain. Cabrera, formerly a priest, embraced Protestantism in 1861 at Gibraltar, and was, one year later, installed as pastor, under the auspices of the Scotch Presbyterian Society. In 1868 he was called to Seville, and in 1874 to Madrid, to succeed the lamented Carrasco. Last year the Scotch Society reduced the appropriation for the support of Cabrera from $1,500 to $900. Feeling aggrieved, Cabrera determined to relieve his church from the patronage of that Society, and turned to the English Episcopal Committee. Last February he published a pamphlet, proposing to the young Spanish churches that they organize on the model of the Episcopal churches of the United States; and in March he met at Seville the four Spanish pastors who depend on the Episcopal Committee, and also Bishop Riley the American Bishop of the Mexican Episcopal Church, and was by them elected "the first bishop" of Spain. He now proposes to erect in Madrid a beautiful Protestant cathedral, and to organize his diocese under the patronage of the wealthy and powerful Anglican Church.

GOLD DUST

The generous heart
Should scorn a pleasure which gives others pain,
—*Thomson.*

Faint not—the miles to heaven are but few and short.—*Samuel Rutherford.*

Gifts are what a man *has*, but graces are what he *is*.—*F. W. Robertson.*

He who wishes to secure the good of others has already secured his own.

By ignorance is pride increased;
They most assume who know the least.
—*Gay.*

Mental pleasures never cloy; unlike those of the body, they are increased by repetition, approved by reflection, and strengthened by enjoyment.—*Colton.*

A man may see every figure upon the dial, but he cannot tell how the day goes unless the sun shines. We may read many truths in the Bible, but we cannot know them savingly until God shine into our hearts.

Many a one is worn out in body, embarrassed financially, and disconraged in spirit, because he thought he could find another path than that which he felt persuaded the Lord wished him to take.—*T. S. Doolittle.*

Half of the ills we heard within our hearts,
Are ills because we hoard them. —*Proctor.*

One of the saddest things about human nature is, that a man may guide others in the path of life, without walking in it himself; that he may be a pilot and yet a castaway.

No christian, though the poorest and humblest, ever need despair of doing a noble work for God. He need never wait until he can obtain the co-operation of the multitude or the wealthy. Let him undertake what he believes to be his duty, on ever so small a scale, and look directly to God for aid and direction. If it be a seed which God has planted, it will take root, grow, and bear fruit, "having seed within itself."—*Francis Wayland.*

In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty needs
The master's touch, the sculptor's chisel keen;
Great Master, touch us with Thy skillful hand
Let not the music that is in us die!
Great Sculptor, hew and polish us nor let,
Hidden and lost, thy form within us lie!
Spare not the stroke! do with us as Thou wilt!
Let there be naught unfinished, broken, marred;
Thy perfect image, Thou our God and Lord!
—*Bonar.*

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

WEDNESDAY, JUNE 16, 1880.

EDWARD HARRIS.

Edward Harris was named at his birth *Moses Titcomb Harris*, by which name he was known until after he had reached manhood, and had left the Seminary. By this latter name he is designated in its catalogues. He subsequently obtained a change of name by legislative enactment.

Mr. Harris was born in Philadelphia, November 1, 1797, and was a son of John and Elizabeth (Titcomb) Harris. His father was a ruling elder, and his mother a member of the Second Presbyterian church in that city. He pursued his academical studies partly at Portland, Me., and partly at Washington, Ky. He was never graduated from any collegiate institution. He was received on a public profession of his faith into the Congregational Church of Portland, Me., under the care of the Rev. Edward Payson, D. D., at about seventeen years of age, and while a law-student in that city. He entered Princeton Seminary in the fall of 1819, took the full course of three years, and was regularly graduated in 1822. While in the Seminary he also mastered a part of the college course.

Mr. Harris was licensed by the Presbytery of Philadelphia, October 16, 1822. For a year thereafter he served the church at Salem, N. J. The next winter he was a missionary in Luzerne county, Pa., and afterward, in 1824, on Long Island; in 1827 in Kennebec county, Me., and in 1828 again on Long Island.

In the summer of 1830 he was called to be pastor of the Congregational church of Alna, Lincoln county, Me., and was ordained and installed there by an ecclesiastical council, September 29, 1830. He was released from this charge June 27, 1832. He was installed pastor of the Congregational church at Hebron, Conn., January 29, 1834, and was released therefrom January 7, 1835. From 1835 to 1837 he was stated supply of Windham Congregational church, Conn., and subsequently supplied several other churches for brief periods. From April 1857, to August 1858, he supplied the church of Newbern, N. C., during its pastor's absence in Europe; and in the winter of 1858-'9, was assistant editor of the NORTH CAROLINA PRESBYTERIAN. After this date he preached irregularly and occasionally, being settled nowhere. His course in the ministry was unique. For fifty years after his licensure, he preached eighty times a year, travelled 2,500 miles a year, and received for his ministerial services less than one hundred dollars a year in money. In the course of his ministry, he edited several volumes for the press, wrote several tracts, and contributed largely to several religious periodicals.

Mr. Harris was never married. His mental powers, which were originally excellent failed during the latter years of his life, and he became thoroughly demented. For the last two years he was carefully nursed and tended in the hospitable home of his brother-in-law and sister, Mr. and Mrs. Hervey Kimhall, at Newburyport, Mass. There he died on Sabbath, September 14th, 1879, in the eighty-second year of his age. His remains were buried in Oak Hill Cemetery at Newburyport. He was a man of rare integrity, conscientiousness and fidelity to religious principle.

SPIRITUAL DYSPEPSIA.

Good health is a precious boon, often too lightly valued. It is an important factor in the world's work and progress. Strong digestion, nerves, and frame, united to sound minds, give great power. Vigorous, stern, and firm views issue from rugged men; as when the old Scotch chieftain, McDonald of Keppoch, camping out with part of his clan, kicked from under his son's head the bundle of snow he had rolled up for his pillow, declaring that "the young rascal, by his degenerate effeminacy, would bring disgrace on the clan." Muscle and rowdyism are not synonymous. Brawn and brains have intimate relationship. The nervous system—wonderful telegraphic world of sympathetic power—is closely connected with the stomach, healthful digestion, and good aeration of the blood in the lungs. Blood must be vitalized by full oxygenation, and all the system well balanced and supported. Dr. James W. Alexander, when asked if he enjoyed full assurance of faith, said, "I think I do, except when the wind is from the East." Cicero became a victim to the fearful train of maladies that are born of dyspepsia. What did he do? Fled at once to Greece to the gymnasium; put himself under strict regimen for two full years, and then returned to Rome with body and brawn equal to any of his field hands. Can we wonder at his beautiful periods, or the crushing oratory that overwhelmed Catiline, and annihilated Pompey?

If spiritual life be gloomy, and we be tossed by fears, let the body be watched; secure its health as far as possible. Physical maladies plant their gloom, weakness, moroseness, and crookedness of every sort, in the soul. What dreadful imaginings of utter loss of interest in Christ! What darkening of hope! What faintness of faith! What murmurings! What coldness in prayer and lack of relish for divine things! The blessedness once known gone, gone forever! Oh, who does not pity the spiritual dyspeptic!

Yet no mere arrest of health necessarily arrests holy life in its vigor and comfort, anymore that it necessarily stunts activity in worldly enterprise. Julius Cæsar suffered from epilepsy, and was always thrown into fits by planning a great battle. In 1693, in Belgium, 120,000 soldiers of Europe's proudest nations were marshalled and fought by the fiery pupil of Conde, the hunchbacked dwarf, Duc De Luxembourg of France, and the famous warrior and statesman, William III., Prince of Orange and King of England, who was an asthmatic skeleton, and who with wonderful skill covered the slow retreat of England, Pascal, Baxter, Calvin, and Dr. Samuel Johnson were all feeble men, but they did great things for their Lord.

Spiritual dyspepsia may exist, on the other hand, separated from bodily disease. Improper food, disordered digestion, and want of exercise are fruitful causes of soul troubles. Now Christ is the Bread of Life. We must feed on Him continually by faith. How? Receive Him lovingly in the heart, and rest on Him alone. Communion with the Saviour brightens the life. That communion is had through quiet meditation, study of the Word, and the prayer of faith, and active work for the Master. The precepts, promises, exhortations, examples and warnings of the Scriptures build up spiritual life, and drive away clouds of anxiety, and the droppings of fitful apprehensions. Let the heart be opened to the healthful guidance of the Holy Spirit, and soon all sorrow and sighing will flee away, and the revived Christian will feel, though the earthly house of this tabernacle be dissolved, I will not fear, for I have a building of God awaiting me, and a precious Friend and glorious Redeemer.

BRITISH POLITICS.

Mr. Gladstone is undoubtedly surrounded and involved in difficulties which will try his statesmanship to the very utmost. He has indeed been called to the leadership by such a majority as unmistakably indicates the entire confidence of the people; but public opinion, especially such public opinion as is the result of passionate appeal is always variable. Indeed, by appointing Lord Ripon, a bitter Roman Catholic and renegade from Protestantism, to the vice-royalty of India, Mr. Gladstone has called down upon himself the indignation of a very powerful part of those who secured his elevation.

We cannot comprehend just what and how great are the difficulties encountered in British politics, because they are of a nature so unlike those which beset us. In political contests there is at least as much enthusiasm and partizan hate engendered in Britain as in this country, which is surprising when we reflect that in Great Britain occupancy of the political offices (barring a very few of the highest) is not changed.

The great questions which engross British politicians and people are Home Rule, Land Tenure and Disestablishment. True there are question affecting the finances, and those regarding the relations of England to foreign countries which none but a statesman can grasp, but the questions specified are those which loom up into first importance. So little are these questions understood in this country that we lay before our readers a very clear explanation of Home Rule, from the *Christian Union*, and may follow with a definition of the other problems hereafter:

"Home Rule has suffered from disrepute brought upon it by the loud-mouthed demagogism of its advocates; but Home Rule is simply local self-government. Great Britain is an Empire consisting, apart from its colonies, of four States—England, Scotland, Wales and Ireland. The original races and languages were different; their dialects, their local interests and their religious beliefs and customs still differ. At present the whole affairs of this people are administered by one Parliament sitting at London. Whether the taxes paid by the people of Ireland for the relief of the poor may be partly appropriated to procuring seed for the coming season, whether out-door relief may be granted to the famine stricken, and on what conditions, whether liquor may be sold and at what hours in the cities of Cork and Dublin, whether a street railroad may be established in Belfast or Glasgow, whether gas works may be provided for Bristol and Yarmouth—these and an unlimited number of local questions, which only the people of the locality are competent to solve, have all to be settled by a National Parliament. Every private bill for Ireland, Scotland, England, Wales, every legislative act rising to the dignity of a law, every regulation that is more than merely municipal or provincial comes before the Parliament. It is as if our United States Congress had, in addition to their present duties, to legislate for half a dozen States and a score or more of cities; only to make the parallel complete the States should be peopled by men of different races, customs and religious faiths. The English Parliament is wholly incompetent to such a task; confessedly incompetent. The Scottish members long since formed a little parliament of their own. A Scotch caucus meets and agrees on measures to be commended to the House of Commons, and the House generally adopts its conclusions without the delay of debate; a curiously roundabout way of securing Home Rule for Scotland with a Scotch Legislature meeting in London.

Another anomaly, as it seems to Americans, adds to the complications of the English system. England has colonies which are integral parts of her empire. These colonies possess their own parliaments, but they have no representation in the English Parliament. As respects local self-government Canada is as independent as New York State; but as respects great national questions she has no voice except that which is afforded by her press. The Canadian fishery question is settled in London; and Canada has no representative in the English Parliament to call the government to account either for a failure to settle it or for a settlement adverse to her interests. Thus the English Empire consists of two kinds of States, one of which has no local self-government, the other of which has no representation in the national body. Imagine the Atlantic States without legislatures and governed directly by Congress, as is the District of Columbia; imagine the Pacific States possessing legislatures, but with no representatives or senators in Congress, and the reader will have a conception of the anomaly which Home Rule proposes to remedy by the establishment of local legislative bodies for England, Scotland, Wales and Ireland, and the admission of members into Parliament from the Canadas and Australia. The instant demand is for local self-government for Ireland; but this is instant only because the Irish have suffered most obviously and seriously from the denial of their right to it.

The remedy—on paper—is easy enough. But to determine, beforehand, what subjects belong to the local and what to the national legislative body, to meet courageously the senseless clamor against "dismemberment of the Empire" and to consider wisely and provide efficiently against the real dangers of disintegration, to lighten the responsibilities of the English Parliament without weakening its just authority, and to create local parliaments without intensifying provincial pride prejudice, requires the clearest prophetic vision combined with the soundest practical good sense—in a word, the supremest statecraft. The policy of inaction has been tried and failed; the difficult duty of action devolves upon the new administration."

DEATH OF REV. B. F. THOMPSON.

The *Missionary* for June came to us with a cheering letter from Rev. Ballard F. Thompson, Pernambuco, Brazil, saying that "the attendance at church is very good, and that there are many who are considering the question of applying for admission to the Church." Yet before we had opened the *Missionary*, a passing brother brought us word of his death. He died in Pernambuco, Brazil, April 27th, of malarial intermittent fever. Very sad is the news. He left a delightful pastoral charge in Middle Tennessee and sailed for Brazil, only a few months ago. Full of piety and zeal, he threw himself heartily into the work, and the heart of Rev. J. Rockwell Smith, who had labored so long in that city alone (specially since the illness and death of his former co-laborer, the Rev. William LeConte,) was greatly cheered and greatly strengthened. And thus early the earthly work of our brother is ended. We can only bow in sorrow to the stroke, remembering that the Lord's ways are not as our ways, but vastly higher and wiser. As the heavens are higher than the earth so are His ways higher than our ways. In our eyes it is a heavy, serious loss; in His infinite eternal vision, it is a great benefit to His work. And while the Church must deeply mourn his loss, we can find comfort only in the thought that our Heavenly Father, who loves us with infinite love, in His wisdom and love has planned it thus.

There was true bravery in the course of our departed brother. He had carefully studied the prospects of health for himself in the Brazilian field, and was aware that in going he underwent the risk of more or less suffering from the climate. But under the conviction that duty called, he went to his post. The Lord has spared him from the suffering which he feared. And if his days were in God's wisdom to be few on earth, how much happier to be found at death in the brave discharge of duty than in any other place!

In Union Theological Seminary he was esteemed as a leading man, a hard student and one of the best Hebrew students there. As a pastor in Tennessee he won all hearts by his faithfulness and acceptability in the family circle. He was pre-eminently a man of prayer.—*Christian Observer.*

NOTES AND JOTTINGS.

Thanks for an invitation to the Musical Entertainment at the school of the Misses Nash and Miss Kollock.

We do not say that we will publish all communications that come to us accompanied with responsible names—far from it; but it has become necessary to say that without regard to merit or demerit, articles not so accompanied must be excluded from our columns.

A lad once stepped into our office in search of a situation. He was asked:

"Are you not now employed?"

"Yes, sir."

"Then why do you wish to change?"

"Oh, I want an easy place!"

We hadn't the place for *him*. No one wants boy or man who is seeking an easy place; yet just here is the difficulty with thousands.

Will the boys let us advise them? Go in for the hard places: bend yourself to the task of showing how much you can do. Make yourself serviceable to your employer at whatever cost of personal ease, and when the easy places are to be had they will be yours. Life is toilsome at best, to most of us, but easy places are at the end not at the beginning of life's course. They are to be won, not accepted.

From the Richmond *Dispatch* we copy the following account of a narrow escape of Dr. Hoge from drowning:

"We learn by a letter from one of the party that Rev. Dr. M. D. Hoge met with an accident while traveling in the land of Palestine which nearly resulted in the loss of his life. While travelling along the seacoast between Tyre and Sidon they came to the mouth of the Litany river, which empties into the sea about midway between Tyre and Sidon. Dr. Hoge being in advance of his party, accompanied by Mr. T. William Pemberton, attempted to ford this river on horseback. After having entered the stream the attention of his companion was called to the fact that a large sail-boat had passed up the stream, which caused him to think it was too deep for fording. He called to Dr. Hoge to stop, but just then his horse stepped over the precipitous bed of the river and plunged into the rapid stream. With wonderful presence of mind Dr. Hoge turned his horse's head up the stream, and after battling awhile with the torrent succeeded in urging him up the height, and they were saved. It was a trying moment to his companions and friends, who were compelled to watch the issue without any power to assist in rescuing him. The escape was truly a providential one, for a few feet further into the stream and no human hand could have prevented horse and rider from being swept out to sea. Dr. Hoge and Mr. and Mrs. T. William Pemberton arrived safely in Hamburg, Germany, on Thursday last, all well.

Rev. Dr. J. L. Burrows is a man of very hard, clear, firm and solid sense. Whether one agrees with him or not, it is right hard to see where he is in error. We let our readers try their skill on the following on the subject of Home Missions before the Southern Baptist Convention:

"Dr. Burrows gave us seven reasons why our contributions were so small. It is not now as it was fifty years ago, that the churches hold erroneous views on the subject of giving. It is not on account of the poverty of our people, nor is it from any characteristic penuriousness of the Southern people. We are often too extravagant and liberal, as well as hospitable. Nor is it for want of piety. Larger numbers of Southern people are pious, orthodox and evangelical than are the citizens of any other section. Nor is it for want of culture and piety among our ministry. Some of them are unlearned, but even these farmer-preachers have done great good. Still there are tens of thousands of our people who are never asked to do anything, and never give anything. But it is from the fact that we have suffered ourselves to glide into an unscriptural church polity of once-a-month preaching. Our possibilities are in our country churches, and they are doing nothing. They meet for instruction and worship but once a month. Who would undertake to build up a strong church with twelve sermons a year? No man could do this, even though he possessed the learning of Paul and the eloquence of Apollos. The Campbellites have made an improvement by meeting together every Lord's day preacher or no preacher. Some of our churches are weaker now than they were forty years ago. Without settled pastors, we shall continue as we are. This must ever remain so as long as the circuit riding system in preaching in our churches is continued. Only one in thirty of our churches have settled, home pastors. Yet this small number of churches give over three-fourths of all that is contributed. Only trained acrobats can ride four horses at once.

NEWS NOTES.

We specially invite news from all quarters for this column.

LITTLETON CHURCH, ORANGE PRESBYTERY.

At the April meeting, one young lady was was received to the communion of Littleton church, and baptized. At the June meeting, a family of husband and wife and two children were received. Two young men are applicants.

WHITE PLAINS, WILMINGTON PRESBYTERY.

Dear Brother McLaurin: We received two members recently at White Plains, making six in all that have been received during the last month, on examination. The Lord has blessed us much at White Plains. We have a large and prosperous Sabbath School with working teachers. Our young people love to attend both the Sabbath School and the church. PASTOR.

Rev. R. B. McAlpine, pastor elect of the Presbyterian church of Goldsboro, was married in Selma, Ala., on the 2nd of June inst., to Miss M. E. Craig, of that city. Rev. Dr. T. W. Hooper was assisted in the ceremonies by Rev. Dr. Raymond.

From the *Raleigh Post* we clip the following respecting the Sunday School of the North Carolina Penitentiary: "The Sunday School at the Penitentiary, under the efficient management of A. M. McPheeters, Esq., and his corps of hard working teachers, is becoming more and more interesting and prosperous. The prisoners, we are pleased to note, manifest great interest in the exercises, and many of them are very serious on the subject of religion. The lesson Sunday was "the crucifixion." This theme, always calculated to move the heart, appeared to have had deeper and more pungent influence upon the hearts and consciences of those set in the darkness of prison cells. While the teachers were endeavoring to present Jesus as even the prisoner's personal Saviour, many honest tears of repentance were seen here and there. A great and good work, through the aid and influence of the Holy Spirit, is being done for these miserable people."

The *Evening Post* of Raleigh, N. C, speaks thus of the Second Presbyterian church of that city:

"To-morrow, Sabbath, June 13th this beautiful little church will, for the first time, be used by the congregation. The completion of this building has been effected under many difficulties and trials—the members of the church preferring to pay as they went, and now that the structure is about completed "it is finished" and unencumbered. Dr. Atkinson, the greatly beloved and eloquent pastor of this church, will preach at 11 a. m. and 5 p. m. to-morrow."

The *Raleigh Observer* of June 12th, says:

"This church will be completed to-day, and to-morrow will first be used as a house of worship. It is situated at the intersection of Blount and Johnson streets, in one of the most beautiful portions of the city. The building was begun early in 1879, and the work has slowly but steadily gone forward until now. The edifice is of wood, with deep basement walls of brick. At one of the angles rises a beautifully proportioned spire about one hundred feet in height. The line of the building is also broken by projections here and there. There are three entrances to the church, at each of which are massive steps. The building is about thirty-five feet in width, and some seventy feet in depth. On entering, the effect of the interior is though rather sombre, pleasing. The colors used give the effect of dark oak. The walls are paneled high, and the windows are pointed with ground glass panes. The pulpit is in a deep recess. Over the front entrance is the gallery which only runs at the end, and not at the sides of the building. In the front is a triple window of stained glass, the gift of Christ's church to the congregation. The seats are arranged in two rows, with a centre aisle and two side aisles. The pulpit and chairs are of rich walnut. Friends of the church have generously donated a carpet of handsome pattern, a Bible, tables, and other things necessary.

The contract for the work was taken by Messrs. Kingsley & Ashley, who have done their work well. The cost, first and last, has been some $4,000. Through the generous aid of friends here and elsewhere the congregation has been greatly helped in its efforts to secure a place of worship. The church will take its place among the handsomest and most convenient wooden structures in the State."

For the N. C. Presbyterian

COMMUNION AT CASTANEA.

How dear is the quiet country church—with its rude architecture, its unpainted pine pews, its forest surroundings and its forest sonnets, so musical with breezes and birds and cicadas. And dearer still are the inmates of to-day—this holy communion May Sabbath of the rural church. The beloved old pastor, laid aside from active "labor in word and doctrine," and waiting with patient hope for his heavenly Father's call—the young pastor with his earnest face and earnest voice; and the invited pastor of another church, who is to preach the morning sermon, and many others. How the memories of a life time rush upon one on an occasion like this! For thirty years I have worshiped in a town church with a town organ and town choir; and there I have passed through the storms and the calms of varied fortune—and there ever found rest and comfort and joy from above. But never did my own, or any other city church stir my heart's depths like this sanctuary in the forest. The minister who stands in the pulpit I remember as a fair-haired child—his own children now older than I was then. How fervid yet how quiet his tones—how logical, how scriptural, how full of gospel sweetness his sermon. Could one who says that "the Presbyterian Church shuts herself out from the realm of the æsthetic" listen to these words and look at the attentive, upturned faces and tear-filled eyes, as the reunion in heaven is portrayed, he would surely hesitate before uttering such a sentiment again. The true æsthetic is something which touches the heart of the poet and the artist, and the Christian. I have visited Romish churches from Montreal to New Orleans; for at one period of my life I had a fancy for the study of church architecture. I have observed the worshipers of that and other denominations, and none have seemed to me so deeply in earnest as Presbyterians. Especially country Presbyterians.

The old basket which holds the communion service at Castanea is of twisted straw, like those brought from Europe by the earliest settlers. It was presented to Unity Church (of which Castanea is a branch) by Mrs. Robert H. Burton, whose husband was one of the elders of Unity. How many eyes now closed in death have grown familiar with that picturesque old basket!

In this age of sham and pretence and sensationalism, there is, to me, nothing so beautiful as real earnestness in religion. Sober, unconscious enthusiasm! In Paris, the modern Babylon, they make artificial flowers so perfectly, that it requires the closest inspection to tell them from the real. The present rage for the cultivation of flowers makes their presence a necessity in every fashionable house. A traveller says, "During my sojourn in Paris, I found two American ladies keeping house, who were acquaintances of mine. Mrs. A.'s display of flowers was exquisite and very profuse;—Mrs. B. had a collection of tea roses and Neapolitan violets, but nothing else." "Why do you let Mrs. A. surpass you so far in her floral collection?" asked a mutual friend. "Oh, do you not know that Mrs. A's flowers are all artificial?" was the amused answer.

"I was shocked and never afterwards felt comfortable in Mrs. A's *salon*." Give me a single real violet in preference to a ton of artificial flowers. And so in religious worship. I would rather hear one sentence, warm from the heart and uttered "in spirit and in truth" than all the printed prayers and borrowed sermons in the world. Forms and ceremonies also are mere artificial flowers: they only imitate the real thing and we are too apt to be satisfied with the imitation.

All things should be done "decently and in order" for the convenience of the worshipers. If carried farther than this, they shut out the worshiper from the object of his worship. I would like to see more care given to the surroundings of our country churches. Dead branches removed—heaps of rubbish and stones cleared off, and the grass encouraged to grow by an occasional top-dressing. Country grave-yards ought to be filled with flowers and evergreens. But don't ask us to follow any new paths, either in form or doctrine. Only let us search out more carefully the old paths and walk therein. The paths trodden by the Culdees in Scotland, and by the Nazarenes in Judea. Holiness and learning should constitute our only realm of the æsthetic. H. M. I.

CALLED MEETING.

There will be a meeting of the Wilmington Presbytery June 23rd, at 4 o'clock P. M., in the Second church Wilmington, to consider the action of the Home Mission Committee in appointing Rev. H. B. Garriss Evangelist for the eastern portion of the Presbytery. Also to consider a call from Goldsboro church for the pastoral services of Rev. R. B. McAlpine, if presented.

G. W. MACMILLAN, Moderator.

NEW PUBLICATIONS.

D. Appleton & Co. send us quite a number of novels. *Second Thoughts*, *Dr. Heidenhoff's Process* and *Two Russian Idyls* are those upon which we lay our hands just now. As to one and all of them, we have only to say that we do not read them, and therefore certainly cannot advise others to do so. What is in them we do not know, but there is a vast deal without them worth vastly more of a reader's time and thoughts. Messrs. Appleton & Co. furnish *Stray Moments with Thackery*, which are just the kind of moments one likes to spend with Thackeray, and we can advise one who wishes to cool off a heated brain, or rest a brain overtaxed, to invest thirty cents in this little book. We have, too, the *Life of Thomas F. Bayard*, which may or may not furnish material for numberless campaign speeches. But we have what we value more than all:

"The large type edition of the *Life and Words of Christ*, by Cunningham Geikie, D. D., from the same stereotype plates as the two volume edition. 1 vol.; cloth; 1,258 pages; price $1 50. This is precisely what we have wanted. It supplies, and we know the absence of these to be a very serious defect in other editions—the publishers say in all cheap editions—the copious notes of the author, the marginal references, and an index. Considering the large type and the ample page, the volume is a marvel of cheapness. It brings Dr. Geikie's famous work, in excellent form, within the reach of every christian family in the land.

Religion of Ancient Egypt, as illustrating the Origin and Growth of Religion, by P. Le Page Renouf. (The Hibbert Lectures for 1879.) $1 50. Chas. Scribner's Sons, New York. 1880. This is the second course of lectures on this foundation, the first being by Max Muller on the "Religions of India." M. Renouf is a veteran and distinguished Egyptologist, and combats many old and erroneous notions about Egyptian religion. Large translations are given from hitherto undeciphered hieroglyphic literature, and new light is thrown on former darkness shrouding this olden nation. While scholars are still divided on the exact aspect of the Egyptian religion, yet this fresh and popular exposition of a recondite subject abounds with interest to even general readers. Readers will be amazed at the clearness and beauty of many of their religious principles.

The catholicity of *Scribner's Monthly* is well illustrated by the June number, which must certainly appeal to a wide range of literary tastes. The following are the contents: Spring Horseboats; Success; Sun-spots and Financial Panics; Peter the Great; Lamentation; The Grandissimes; The Cypriote Inscriptions; A Year of the Exodus in Kansas; Rocky Mountain Nights; To the Immortal Memory of Keats; William Blake, Painter and Poet; Apple Blossoms; The Dominion of Canada; Thackeray as a Draughtsman; Sad Spring; Extracts from the Journal of Henry J. Raymond; Watching the Cow; Life in Florence; My Friend, Mrs. Angel; Topics of the Time; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac. $4 a year, 35 cents a number. Scribner & Co., 743 Broadway, N. Y.

Blackwood's Magazine for May is at hand. Contents: Dr. Wortle's School; Peter the Great and Syria; Reata, or What's in a Name? Morocco and the Moors; Russia and Nihilism in the Novels of M. Tourgenief; Bush-Life in Queensland; A Woman's Wisdom; The Reign of Buncom. Leonard Scott Pub. Co., 41 Barclay street, New York.

Appleton's Journal for June is on our table. Contents: The Shakespearean Myth; Herr Drommel's Inconsistencies, by Victor Cherbuliez; Burton's "Anatomy of Melancholy;" Health at Home, by B. W. Richardson, M. D.; Senior's Conversation; Siberia, a Chapter from "Russia and England from 1876 to 1880;" A Swiss Novelist; Dreams; Infernal Machines; The Spanish Theatre; Editor's Table; Books of the Day. $3 a year, single copy 25 cents. D. Appleton & Co., New York.

The Requiem, published by Oliver Ditson & Co., Boston—50 cents—is a novelty. It is a music book, light, compact and neatly bound in flexible covers, and contains about seventy-five approved Funeral Hymns, constituting quite a variety of appropriate music.

From J. H. Bufford's Sons, 141 Franklin St., Boston, exceedingly choice and attractive specimens of their Scripture, Sabbath school, and Educational Chromo cards, for rewards, &c. Their beauty and variety leave nothing to be desired. We advise trial.

Wide Awake for June is a very good number. Contents: Cake Crumbs; Maid Cicely's Steeple-cap; At Plymouth Oak Farm; Five Little Peppers; Grandmother's Cap; Our American Artists; The True Story of Simple Simon; How Patty Curtis Learned to Sweep; Snap the Whip besides many others that we have not room to mention.

The following English Reviews for May, are from Geo. Munroe, 17 Vandewater St., N. Y.; each $2 25 a year, or 20 cents a number. They present in neat and cheap form a rich variety of subjects and a number of most valuable and interesting discussions; e. g. Mallock's Atheism and Rights of Man; Minto's John Donne; and M. Conway's characteristic "Pound of Flesh" with its wicked flings at Christianity; in the *Nineteenth Century*; Dr. Elam's expose of the Gospel of Evolution; Plain Reasons against Joining the Church of Rome, by T. Arnold and Dr. Littledale; and F. Lenormant's Eleusinian Mysteries, in the *Contemporary*; and in the *Fortnightly*, Geo. Saintsburg's Earnest Renan; and L. Stephen's Attempted Philosophy of History. The other articles are as follows:

Nineteenth Century: De Profundis, by A. Tennison; Marc-Ausele by Ernest Renan; Modern English Landscape Painting; Penal Servitude; Ceremonial Use of Flowers; Agnosticism and Women; The Pinch of Poverty: Irish Absenteeism, The Nursing Crisis at St. Guy's Hospital; A Conservative View of the Elections; Sunrise, A Story.

Contemporary Review: International Novelists and Mr. Howells; Daltonism; Ideals of the Day; Miss Lonsdale on Guy's Hospital, by Dr. Moxon; White Wings, A Romance.

Fortnightly Review: The Conservative Collapse; Sir G. Campbell on Home Rule in Several Countries; Ideals of Feminine Usefulness; The Settled Land Bill; A Recent Page of Arabian History; The Revolt of the Counties; Home and Foreign Affairs; The Trumpet Major, from Good Words.

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

By order of Ouachita Presbytery, a Presbyterian church has recently been organized at Fulton, Ark., by Rev. W. T. Howison and Elder John B. Christian, and Rev. W. E. Burke by invitation. The new church consists of one elder, one deacon, and ten members. Mr. Victor Green having removed his membership to the new organization was elected elder and duly installed. The deacon, elected, ordained and installed was Mr. Will G. Allen.

On the 23rd ult., Rev. James A. Armstrong was installed pastor of Shepherdstown, W. Va., and on the 29th ult., Rev. G. L. Brown was installed pastor of Warm Springs church, Bath county, Va.

On the first Sabbath in June of each year, the congregation of the First church makes an offering in money to be applied to the liquidation of the church debt. The offering this year amounted to $1,400. The Second church makes a quarterly offering for the same purpose. These offerings have been substituted for fairs, and have worked well.—*Central Presbyterian.*

Items from the *St. Louis Presbyterian:*

At the recent Commencement, the Board of Trustees of Westminster College conferred the degree of Doctor of Divinity on Rev. John F. Cowan, of McCredie, Mo., and Rev. Edward Martin, of St. Charles, Mo.

It is with unusual pleasure that we announce that Rev. L. P. Bowen has entered upon his labors in the church at Marshall. We are sure he feels more at home, now that he has returned to Missouri. All his brethren bid him welcome. Correspondents will note his removal from Pocomoke City, Md., to Marshall, Saline county, Mo.

The postoffice address of Rev. J. A. Graves is changed to Liberty, Bedford county, Va., whither he has removed from Grand Junction, Tenn.

We extract the following from the *Christian Observer:* In accordance with the appointment of Presbytery, and in answer to a petition of certain members residing at New Haven, Ky., the commission of Presbytery, consisting of Rev. Messrs. T. E. Converse, J. H. Morrison and J. J. Cooke, and Ruling Elder J. J. Irvine, of Bardstown church, visited the field, and found the way open to organize a church. The organization was completed on Sunday, May 30th, and the church then elected Mr. Wm. H. Alleu unanimously to the office of ruling elder. Mr. Allen was duly ordained and installed. The services were closed by the administration of the Lord's Supper. Rev. Ben. Helm and Rev. A. McDonald, of Elizabethtown, had held a meeting the week previous. With the regular preaching of the Word, this church has a bright prospect.

ECLECTICISMS.

SHARP SHOOTING.

Western Church:

Let the preacher for the common people always use short idiomatic phrases and sentences. They will be better understood. They will hit harder. They will be remembered longer. More sharp shooting can be done with a pound of lead in ounce balls, than with the whole pig coiled in a sort of double bow knot and fired all at once. Keep clear, then, of all complex sentences.

CHRIST-LIFE IS CONSECRATION.

Covenant:

To enter the Christ-life—not the Church-life, but the Christ-life—is to lay down the natural and lower life, as Christ laid it down. It is to consecrate one's self—every reasoning power, every element of genius, every force of disposition, everything that belongs to the power of human nature—to make one's self the bread of others, the supply of others, to live for beneficence.

GREAT THOUGH HUMBLE.

Baltimore Presbyterian:

We have seen those whom we were willing to call great men, of whom the Church seemed to have little knowledge. They were rendered conspicuous by an honorary degree from a college, and yet they were really doctors in divinity. They were never thought of for a professorship, and yet were deep theologians. They never had honorary appointments to preach special sermons, and yet their country charges they could preach powerfully and impressively.

REAL JOY.

Southern Presbyterian:

Men must have something to enjoy. If the irrepressible desire of human nature we remain ignorant of the best joys, we sure to seek inferior ones. When we see professors of religion, therefore, looking to the vain and paltry pleasures of the world for their happiness, we feel sure they know little or nothing of the higher, purer, and richer joys of God's service. They do not enjoy religion, because they have none to enjoy, else what they have is so feeble, so defective and so perverted, that it is incapable of yielding any enjoyment.

THE EFFECT OF HABIT.

The Presbyterian:

If you are overcome by bad habits counteract them with resistance so oft-repeated that your nature works not only necessarily, but harmoniously against them, and you will come out new creatures; old things will have passed away in the victorious struggle. This is ever witnessed in the last struggles of advanced Christians. When those in whose lives divine impulses have been gracious habits come to the last hour—that hour of weakness and decay—then habit brings out the strength of youth through the breaches these foes have made, making the dying pillow soft as down, and the chamber of death more radiant than a banqueting house.

ENEMIES OF MANKIND.

Western Methodist:

Some one—we cannot say who—advances the thought that if the churches inflicted the harm upon society, upon families, upon individuals, which is inflicted by the liquor trade, wholesale and retail, all the land would ring with the cry, "Down with the Churches." The legislative, the judicial and the executive departments of the government would promptly hearken unto the voice of the people, and would abolish the churches, as enemies of mankind, as nuisances not to be endured for a day. Now, can any one tell why greater forbearance should be exercised toward a great evil inflicted, not by religious men, but by wicked men?

RESTRAINT NECESSARY.

United Presbyterian:

Many of the restraints of law, society and the Church seem irksome, so that sometimes we almost with they were done away. But if we have such an inward clamor for liberty, we have only to think of the little self-control that possesses us to know that the external influence upon us is necessary for our safety. Even among the best Christians there are but few who could afford to be relieved entirely of the restrictions that are upon their lives and conduct. To do that which is right in our own eyes and to be a law unto ourselves is to exist in a state more hazardous than any humble man will wish to attempt.

THE BROAD FOUNDATION.

Southwestern Presbyterian:

It being denied to man to know by intuition, what measures and methods are best for the advancement of the Church; and the Lord having denied to any one man all the wisdom, dividing it, as He does, among many, there is no other way than by wise and wide discussion to vindicate Church policy or settle it. Hence, our most successful forms of Church work, and our best established laws are always the fruit of the most thorough and general comparison and collision of opinion. The many rays converging in one focus give us a light more strong and clear than any single ray could furnish. And, on the other hand ecclesiastical records are thickly strewn with legislation extemporised with the utmost enthusiasm and confidence, which, for lack of the broad foundation which ample discussion affords, fell still-born to the earth.

VERY RIDICULOUS.

Canada Presbyterian:

It seems very ridiculous in the organs of the Roman Catholic Church to cry so much for liberty to their side when they will give none wherever they have power. This is well put in the following extract: "Her policy now is against liberty in all countries where she is dominant, and she favors it only in those countries where she cannot impose herself by force. She was the friend of Catholic emancipation in England; but where has she been the friend of Protestant emancipation in Spain? She has asked for liberty of public worship at Geneva, but she has never granted it in Rome. The Church has given her hearty support in every tyranny that has been established in Europe in the present generation, on the single condition that the tyrant should be a Roman Catholic, and she has combatted every movement towards political emancipation. To the friends of political liberty the Church of Rome—whatever may be the beauty of holiness to which many of her sons and daughters have attained—is at once the most redoubtable and most insidious of their foes."

LOW VIEWS.

Christian at Work:

Christian people think they will be all right if they can only squeeze through the narrow gate into the heavenly fields. "Safe," in a sense, they will be; but, after all, how low must be the plane of such a life in comparison with that of some of the glorified saints who have lived lives of holiness, of consecration, of earnest, never-failing work for the Master. The thief on the cross was forgiven, to be sure—let us not forget this. But he would have been a better Christian if he had never been a thief, and the reward of a Christian believer whose life has been one of struggle with sin and of consecration to the Master's service will surely be far more abundant than will fall to the lot of one who repented, it may be, under the shadow of the gallows. There is somehow an idea prevalent that heaven is a vast plain inhabited by a spiritual democracy, all living on the same level. But it is rather a country of valley and hill, elevation and depression, and assuredly not all who enter will find themselves dwellers on the mountain-top.

THE CUP OF SORROW.

On classic cups and vases we have sometimes seen devices carved by the cunning hand of the sculptor. So around the cup of trial, which God commends to the lips of suffering Christians, are wreathed many comforting assurances. Here is one of them: "All things work together for good to them which love God." Here is another like it: "As thy day is so shall thy strength be." Afflicted friend, turn thy cup of sorrow around, and you will see engraved on it these precious words: "As one whom his mother comforteth so will I comfort you." Turn it

again and read: "My grace is sufficient for thee." The whole cup is encircled with the words of love. But it requires faith to read them. They are invisible to selfishness and blind unbelief. And God sometimes washes the eyes of His children with tears, in order that they may read aright His providence and His commandments.—*T. L. Cuyler.*

AN EDUCATOR.

A prominent clergyman of Chicago, after enumerating the variety of valuable matter usually found in a religious weekly paper, closes with the following remarks: "I suppose some Christian families feel that the price of a good religious paper is more than they are able to pay. But the value of such a paper, when taken and read, is above all price in money. The cost at the most is only six pennies a week. There are many mothers who so prize the assistance of such a paper in the education of their families that they would sooner wear one hat less a year than dispense with their paper. There are fathers who would by a coat cheaper by the cost of the paper, rather than be deprived of its blessing. So deeply do I feel the need of such a paper as an educating force in my own life and home, that I count it not at all among the luxuries but necessities of my table. And I am sure that where it is taken and read, and not laid upon the shelf to stay there, it will be an invaluable educator of both the home and the Church into that life which we live by the faith of the Son of God."

The catalogue of the Bingham School for the year ending June 1, 1880, is before us. The exhibit is better than ever before. The roll contains 189 names, representing ten Southern and four Northern States, District of Columbia, South America (Brazil), Europe (Scotland), and Asia (Siam)—a number and an area of patronage unprecedented in the history of Southern schools. Those best acquainted with the school say that the discipline and instruction were never as good as at present, and that the satisfaction given to patrons and pupils was never as great. See advertisement.

SECULAR MISCELLANY.

We note from our exchanges that peaches of this season have appeared in different sections of the State. Nothing of the sort has yet been seen in this immediate locality.

Mrs. Tyler, the widow of the ex-President, lives at Sherwood Forest, the Tyler estate on the James river. Her daughter, her little grand daughter, and herself have all been received into the Catholic Church.

Gen. Robert D. Johnston and wife, of this city, will leave for Europe next week. Gen. Johnston is a delegate to the World's Sunday School Convention in London.—*Charlotte Democrat.*

The steamers Narragansett and Stonington collided on Long Island Sound on the night of Friday last. A dense fog prevailed at the time. The Narragansett took fire and soon sunk in four fathoms water. The number of passengers on board the ill-fated vessel was between 300 and 400. Probably not less than fifty lives were lost, and there may be many more.

The steamer Passport, which has been so serviceable as an excursion boat between Wilmington, N. C., and Smithville, at the mouth of the Cape Fear river, has been sold and will be withdrawn.

It is a suggestive fact that the average amount expended in one year in Maine for liquor "for medicinal and mechanical purposes" was fifteen cents for each citizen, while in the rest of the Union the liquor bill averaged fifteen dollars for each citizen the same year.

The late Duke of Portland, who died not long since, seems to have been specially fond of newspaper reading, for his yearly subscriptions, it is said, amounted to $6,500. He had four complete sets of each paper to which he subscribed, one for each of his Scotch houses, one for Welbeck, and one for Hartcourt House. Many of these sets were bound up into volumes every six months.

More than one thousand years ago the mortar used in the construction of the Mosque of Sophia, in Constantinople, was charged with musk, the perfume of which permeates the building to this day.

The general tendency toward universal harmony has further illustration in the fact that music has been got out of stones in Boston. M. Baudre has arranged an apparatus of twenty seven musical flint stones of irregular shape, each sounding a different note when struck, and ranging in pitch from D to Upper E sharp, including all the sharps and flats. The music obtained is peculiar and not at all disagreeable. The tone is pure, somewhat resembling that of resonant glass, and familiar and even difficult music can be played on this new instrument. These musical flints were found in the chalk and iron districts of France.

Prof. W. C. Kerr, Geologist, is in correspondence with a wealthy gentleman of Minneapolis, Minnesota, in regard to the grape and fruit culture in the western part of the State. The party will visit the State soon, with the intention of making it his home. The professor also has a letter from an eminent scientist of Philadelphia, asking him to make a tour of the mountains about the middle of June with a number of geologists and botanists of note. Every summer these parties make trips through the mountains of this State, which afford the richest field in the country for researches of this character.—*Raleigh Observer.*

The Romish Church excels in stories of remarkable conversions. It is particularly strong on the effect of holy bones and other relics, and of holy water. The latest story magnifies the water of Lourdes. It is told by a Toulons paper as follows: "A priest at the railway station lately asked a man to hold a flask for him. During the absence of the clergyman the man took a sip ont of the flask, thinking it might be brandy. It was, however, water from the Lourdes. The effect of the draught was that the man renounced the Protestant religion, became a Catholic, and begged to be allowed to make a confession on the return of the priest." An intimation that this, like various other miracles, was an advertisement of the Lourdes speculation would be rejected, we suppose, with indignation; still it looks so.

We were shown this week, by Mr. J. R. Eads, of Pleasant Ridge, in this township a cluster or bunch of oat stems amounting to forty-seven, all from one grain. From one of these stalks he got 93 seed. Whilst several were gathering around examining this fine bunch, Mr. C. J. Kee remarked that they were fine, but that while he lived in Chester, S. C., he raised some having as high as 72 stalks to the grain. Some of the by-standers began to look amazed. About this time, Mr. Kee, remembering that he had a patch of oats back of his lot, went to examine them, and in a short time returned with three bunches, the largest of which had 84 shoots or stalks from one grain, and the next largest one 98. From one of these stalks he got 104 seeds. These oats measured from the ground to the top five feet six inches. What county can beat Gaston for oats? But, gentlemen, please don't bring us any more bunches until we build our house bigger. A few bunches of oats like these would fill up a common-sized—well —*Gastonia Gazette.*

Ye Pimpled, Blotched and Ulcerated Victims of scrofulous diseases, who drag your unclean persons into the company of better men, take AYERS SARSAPARILLA, and purge out the foul corruptions from your blood. Restore your health, and you will not only enjoy life better, but make your company more tolerable to those who must keep it.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In the Presbyterian church at High Point, June 9th, by Rev. P. H. Dalton, Mr. H. CLAY BOWMAN and Miss JULIA A. THURSTON.

On the 9th inst., at Haw River, N. C., by the Rev. B. W. Mebane, Dr. E. CHAMBERS LAIRD, of Boydton, Va., and Miss CORA M. HOLT, daughter of Col. Thomas M. Holt, of Alamance county.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At Woodville, Columbus county, N. C., CLEMENT BANNERMAN, youngest son of Shade and Eliza Wooton, aged 3 years and 3 months.

"Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

In Robeson county, May 11th, 1880, MARY JANE, daughter of Archibald A. and Lina A. McLean, aged 4 years and 2 days.

Little Janie was a child of unusual brightness. With scarce five summers to mark her footprints here, she possessed a mind of rare intellect for one so young. But the most ennobling trait in her character was her amiable disposition, which not only made her a special favorite of her parents and relatives, but endeared her to all who knew her. The associations with her playmates were ever pleasant and gentle, and never even in childhood follies were her little hands known to be raised in violence to any of them. Too pure for this world, she was taken in the arms of her Saviour to that beautiful land of rest which furnishes its richest abodes to His lambs.

Adieu, little rose-bud, sweet emblem of love,
Arrayed in thy beauty by a Just One above,
Brought forth with the dew-drops of soft summer air,
Plucked from the branches by the hand of the fair.

May thy virtues—thine excellencies—ever impart
Modesty and purity to these stricken hearts;
And thy sweet little memory, fade though it will,
Be cherished in our bosoms and hang round us still.
McL.

April 26, near Kilpatrick's Ford, on the South Yadkin, in Iredell county, Mr. THOMAS STEVENSON, age 82.

He had been for many years a member of Fourth Creek church, but removed his residence and membership to this church a few years ago. A quiet, good man; a descendant of a long line of pious ancestry; a grandson of one who acquired the name of "Little Gabriel." One brother, William, died just before him aged 95; another, Fergus, just after him, aged 89. Several children survive.

In Snow Creek, Iredell county, May 20th, Mr. WM. F. COWAN, aged 80 years, a native of Rowan.

He was engaged in mercantile business for a time, but in 1840 went to a farm on Snow Creek, where he died. He married Miss Ann Allison in 1833, and had a family of three sons and three daughters. The wife, one son and a daughter survive. In 1853 he was elected elder in Bethany church. He joined the Church in early life, was interested in her welfare and died in the hope of the Gospel.

On Hunting Creek, Iredell county, on the 18th ult., Miss POLLY ANDREWS, daughter of the late James Andrews, aged 90 years.

She had been for many years a member of Tabor church. She was a useful woman, and left a brother, several sisters and other friends to mourn their loss. She was buried at the family cemetery, near home.

At the house of her son-in-law, near Bethany church, 27th ult., Mrs. ELIZABETH HOWARD, widow of the late Alvin Howard, aged 75 years.

She was much esteemed in the community, had been for several years a member of Bethany church, and found it gain to die. She had buried five sons. One daughter and five sons survive her.

Quite suddenly, on Fifth Creek, Mrs. MAGNOLIA E. HOUPE, wife of Mr. E. E. Houpe, and daughter of Mr. A. C. Murdoch, aged 21 years.

She left an infant 8 months old, a husband and a large circle of friends to mourn for her, cut off in the morning of life! She had been for some time a member of Bethany church, and was anticipating much happiness in attending a communion of her church this week, but God directed otherwise.

RESOLUTIONS OF RESPECT.

ANTIOCH, ROBESON COUNTY, N. C., May 23, 1880.

At a regular meeting of the Antioch Y. M. C. Association, held May 23d, 1880, the following resolutions were unanimously adopted:

Whereas, The hand of Divine Providence has removed from our midst our late brother, JOSEPH A. CURRIE; and

Whereas, In view of the loss we have sustained by the death of our brother, and the still heavier loss sustained by those who were nearest and dearest to him; therefore, be it

Resolved, That it is but a just tribute to the memory of the departed to say, that in regretting his removal from our midst, we mourn for one who was in every way worthy of our respect and regard.

Resolved, That we sincerely condole with the family of the deceased on the dispensation with which it has pleased Divine Providence to afflict them and commend them for consolation to Him who orders all things for the best, and whose chastisements are meant in mercy.

Resolved, That this heartfelt testimonial of our sympathy and sorrow be forwarded to the family of the deceased as a token of respect.

Resolved, That a copy of these resolutions be sent to the NORTH CAROLINA PRESBYTERIAN, and be spread upon the records of our Association.

H. H. HODGIN,
W. H. EDWARDS,
R. F. CURRIE,
} Committee.

PROCEEDINGS OF THE ROBESON COUNTY BAR IN REFERENCE TO THE DEATH OF COL. N. A. McLEAN.

WHEREAS, Under a mysterious and yet allwise dispensation of Providence, death has again entered into our brotherhood, and within less than one year from the death of our esteemed brother, Giles Leitch, the grim harvester has cut down and removed from our midst, our much loved brother, Col. NEILL ARCHIBALD McLEAN. Therefore be it

Resolved, That in the death of Col. N. A. McLean, our profession has lost one of its brightest ornaments, and most talented members, the community in which he lived, a sincere and earnest friend, and a wise and judicious counsellor.

Resolved, That as a lawyer, he was thorough, as an advocate able, and in the discharge of his professional duties, he was courteous to all. We who were accustomed to meet him in the forum, knew best the force and strength of his well-cultivated and scholarly mind.

Resolved, That his fame is the common privilege of the people among whom he lived, and the name of the great Robeson county orator, will long be fresh in their memories, and not his fame and brilliant eloquence only, but as well his genial smile, friendly greeting, courteous manners and frank generosity.

Resolved, That we deeply sympathize with his immediate family, in their sad bereavement, and with them can but turn to the pages of that sacred volume, from which he so often drew inspiration for comfort and relief.

THOS. A. MCNEILL,
W. S. NORMENT,
W. F. FRENCH,
ALFRED ROWLAND,
J. D. MCIVER,
} Committee.

MONEY SPENT IN PRINTERS INK.

The *Union*, Upper Sandusky, Ohio, tells its readers: "While on the subject of large payments, we here add that H. H. Warner & Co., of Rochester, N Y. have appropriated for expenditure for the present year, $500,000 in advertising their Warner Safe Kidney and Liver Cure and otner of Warner's Safe Remedies."

No one can enjoy life without health. By all means keep healthy. An ailment the prevails to great extent is Liver Complaint. Miserable are its victims! Headache, Indigestion, Biliousness, Sour Stomach, Constipation, Dyspepsia, Pain in the Side, Palpitation of the Heart, and other miseries are its attendants. Impure blood can be made pure; boils, sores, pimples and other eruptions removed, the skin assuming a clear and healthy appearance, all by taking Simmons Liver Regulator.

"My sufferings have been great: I have spent thousands of dollars and traveled through many States seeking health in vain. I never expected to regain perfect health, but I thank God that Simmons Liver Regulator has restored me to health and happiness. I felt impelled to write to you and have done my duty to suffering man and woman. My eldest daughter has taken it, and no Headache since.
"C. HOLT, Chester, S. C."

Straighten your old boots and shoes with Lyon's Patent Heel Stiffeners, and wear them again.

WILMINGTON MARKET

DURING WEEK

ENDING JUNE 15.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—Steady at 27 cents until Monday, when sales were made at 26½ cents.

ROSIN.—Strained $1 05 and Good Strained $1 12½ until Friday, when Strained advanced to $1 07½. Since steady at $1 07½ and $1 12½ respectively. Sales Extra No. 1 at $2 00; Pale to Good Pale $2 75 @2 87½, Extra Pale at $3 00, and Window Glass at $3 37½@3 50.

CRUDE TURPENTINE.—Market steady at $1 60 for Yellow Dip and $2 50 for Virgin throughout.

TAR.—Wednesday $1 35; Thursday $1 75; Friday $1 87½; Saturday and Monday $1 90; Tuesday $1 92½.

TIMBER.—Continues scarce and in demand. We hear of sales one raft at $5 00, one do. at $8 50, one do. at $10 00, one do. at $11 50.

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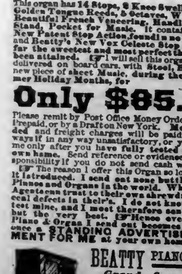
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FOR THE FAMILY.

The Goodest Mother.

Evening was falling cold and dark.
And people hurried along the way,
As if they were longing soon to mark,
Their own home candles cheering ray.

Before me tolled in the whirling wind,
A woman with bundles great and small,
And after her tugged a step behind,
The Bundle she loved the best of all.

A dear little roly-poly boy
With rosy cheeks, and jacket blue,
Laughing and chattering full of joy,
And here's what he said—I tell you true:

"You're the goodest mother that ever was."
A voice as clear as a forest bird's;
And I'm sure the glad young heart had cause
To utter the sweet of the lovely words.

Perhaps the woman had worked all day
Washing or scrubbing; perhaps she sewed;
I knew by her weary footfall's way,
That life for her was an up-hill road

But here was a comfort, children dear,
Think what a comfort you might give
To the very best friend you can have here,
The lady fair in whose house you live

If once in a while you'd stop and say,
In task or play for a moment pause,
And tell her, in sweet and winning way,
"You're the goodest mother that ever was."

—*Margaret E. Sangster.*

The Lighthouse Keepers Daughter.

BY LUCY DUNCAN.

[*Translated from the French.*]

Many years ago a little girl lived all alone with her father in a castle that was built on a grand old rock. There was a lighthouse in this castle, and every night the light was brilliantly reflected on the deep blue sea, casting the shadows far and wide.

Little Marie was very delicate, and often unable to leave her bed for many days. The poor child did not have much pleasure in her young life at the castle; and—can you believe it?—*she had never seen a flower!* for nothing but weeds grew by the rocks, and Marie had never lived anywhere but in this same castle.

Her papa was very kind to her, and every night when she was well enough he would carry her in his arms up the narrow, winding stairway that led to the great lamp, and nothing pleased Marie more than to watch her papa light it, and then to see the flame throw its light on the water; it seemed like a fairy tale, she said

One morning when her papa was going away for a few days, Marie said to him:

"Papa, will you make me very happy—happier than I've ever been before?"

"Yes, little one, if it is possible for me to do so; how could I refuse my pet anything?"

"Then, dear papa, will you—can you—bring me a rose, a lily, a beautiful? Oh, I do want one so much!"

During his absence Marie did not hear the cry of the sea-gulls, or the rippling of the waves, or even the rustling of the wind past the old castle. She thought of but the flowers which she was sure her papa would bring to her.

Although she had never seen one, she had often heard her papa speak of them, and had seen many pictures of them in her book. What kind of a flower would he bring her? Would it be a beautiful red rose, a soft white lily, or perhaps, some tender little violets? It seemed to Marie as if her papa never would come; but at last he came, and after carefully fastening the boat to its moorings, he jumped on shore, and hurried to see his little girl. She put her arms around his neck and whispered:

"Dear papa, and—and—my flower?"

"I have not brought you a flower, my child, but I brought you something better instead," and he gave her a paper package, which she opened with feverish haste, her hands trembling with anxiety. Alas! it did not contain anything beautiful to her eyes, for all she saw was some dried grains like sand or tiny pebbles.

The poor, disappointed child burst into tears, and her tears were very bitter, for they came right from her grieved and aching little heart. She thought that her papa didn't understand how much she wanted the flower—only one, she had asked—and yet she knew he loved her.

Her papa did not immediately try to explain to her what the "grains" were, but taking her in his arms, he petted and comforted her till she could listen to all he had to tell her; and then he told her that the little grains were flower seeds, and that, if they were carefully planted, she would one day have a beautiful flower garden of her own. Marie thought she would like to plant all the seeds as fast as she could; so her papa found a nice place on either side of the steps where there was a narrow strip of earth between the great grey rocks.

For many days she watched the seeds very eagerly, and took the greatest pains to water the ground where her treasures were hidden; but the constant anxiety lest, after all, she should lose her flowers, proved too much for the frail and delicate child.

She was taken very ill, and again obliged to stay in bed for a long, long time. Her papa took the most loving care of his pet, and everything that could ease her pain and make the weary hours seem less dull, he bought for her; many toys, books and pretty things—and yet one thing more little Marie wanted.

"Papa is so good, so kind, he loves me so much! oh, if I had that *one* flower!" she said to herself.

The beautiful summer had come at last, and one day, when Marie was feeling better, her papa said:

"Marie, my darling, the air is so soft and warm, the sky and the sea are so blue and calm, that I must carry you out of doors to show you something very pretty; you have never seen anything half so beautiful."

He took her in his strong arms and carried her down stairs and out on the steps to the foot of the castle. And what did she see? Flowers, flowers, flowers everywhere!

Roses, lilies and violets, and oh! so many others whose beautiful colors were as brilliant as the rays of the setting sun; and they seemed to smile their greeting to her as they bowed their heads at the gentle murmer of the breeze.

"Oh, how beautiful! papa, how beautiful!" and a tear softly kissed her pale, wan cheek.

"All this belongs to you, my pet, my darling," and he placed her tenderly by the sweetest of the so loved flowers.

She inhaled their delicate perfume; she kissed them; she gently caressed their soft petals, and, when her papa put a garland on her head, and filled her hands with the choicest he could find, and when he carried her back to her room, and laid her again on her pretty couch, she seemed like a fairy queen on her throne of flowers. Her papa sat down by her, and, taking her hand in his, said to her:

"Last spring, little one, when you asked me for a flower, there were none to be found. I hunted everywhere, and asked each person I met to tell me where I could find one; but they all shook their heads and told me they did not know. But, dear child, I loved you just as much then as I love you now, and when I gave you all those seeds you thought so ugly, I knew that I was preparing a happy surprise for you to-day. You had to wait and wait, darling, but by waiting you have a garden that will last a long time; and instead of having one flower that would fade in a few hours, you have a garden full, from which you can gather bouquets as many as you like."

Marie did not forget the lessen about the flower seeds as long as she lived. Our dear little ones often ask things of God which, perhaps, they do not always receive at once, and they feel badly, and say to themselves, "God does not trouble himself about me and what I ask him for." But, children, yes—indeed, yes! He does trouble himself. Don't forget little Marie and her flowers. The good God keeps in his heart the remembrance of your prayers; and if you continue to love Him, and give Him your whole heart, your garden will be full of the most choice and beautiful flowers.—*Sunday School Times.*

The One Gift.

There is one gift that God will accept from man. He does not want man's first gift to be his riches, nor will he accept them first. He does not want our works, for they are sins He wants our hearts! "My son, give me thine *heart*," He says to every child of man. Every thing else we can give Him will be too imperfect for his acceptance. Nothing broken will He receive except a broken heart: "A broken and contrite heart, O God, thou wilt not despise." When the Macedonians made contributions to the Apostle Paul He says they "first gave their own selves to the Lord." (2 Cor. viii. 5) Similar to this was the gift of a little Sunday school girl, who brought to a friend a very beautiful bouquet of flowers. "And why do you bring me these?" asked the gentleman. "Because I love you," she answered, quickly. "And do you bring any gifts to Jesus?" he again asked. "O, I *give myself to Him*," was the quick response. That was a beautiful answer. And that is just what we wish every reader of this would do who has not done so.

That God might win our hearts He has given us an unspeakably great gift, even his only begotten Son, who is now preparing a place for His people which we may share with Him "when He shall come to be glorified in His saints, and to be admired in all them that believe in that day." And in many other ways has He manifested His love to us. Will we not then make to Him this most reasonable of all gifts, presenting our bodies a living sacrifice, holy, acceptable unto God?—*Young Pilgrim.*

MISCELLANEOUS.

How Russians Keep Warm.

The Russians have a great knack for making their winters pleasant. You feel nothing of the cold in those tightly built houses, where all the doors and windows are double, and where the rooms are kept warm by big stoves hidden in the walls. There is no damp in a Russian house; and the inmates may dress indoors in the lightest of garbs, which contrast oddly with the mass of furs and wraps which they don when going out. A Russian can afford to run no risks of exposure when he leaves his house for a walk or drive. He covers his head and ears with a fur bonnet, his feet and legs with felt boots lined with wool or fur, which are drawn on over the ordinary boots and trousers, and reach up to the knees; he next cloaks himself in an ample overcoat with fur collar, lining and cuffs; and he buries his hands in a pair of fing rless gloves of seal or bearskin. Thus equipp d, and with the collar of his coat raised all around so that it muffles him up to the eyes, the Russian exposes his nose only to the cold air; and he takes care frequently to give that organ a little rub to keep circulation going. A stranger, who is apt to forget that precaution, would often get his nose frozen if it were not for the courtesy of the Russians, who will always warn him if they see his nose "whitening," and will, unbidden, help him to chafe it vigorously with snow.

In Russian cities walking is just possible for men during the winter, but hardly so for ladies. The women of the lower order wear knee boots; those of the shopkeeping classes seldom venture out at all; those of the aristocracy go out in sleighs. These sleighs are by no means pleasant vehicles for nervous people, for the Kalmuck coachmen drive them at such a terrible pace that they frequently capsize; but persons not destitute of pluck will find their motion most enjoyable. It must be added, that to be spilled out of a Russian sleigh is tantamount only to getting a rough tumble on a soft mattress, for the very thick furs in which the victim is sure to be wrapped will be enough to break the fall.

The houses and hovels of the Russian working classes are as well warmed as those of the aristocracy. A stove is always the principal item of furniture in them; and these contrivances are used to sleep on as well as to cook in. The mujick, having no bed, curls himself up on his stove at his time for going to rest; sometime he may be found creeping right into the stove and enjoying the delights of a vapor bath. The amount of heat which a Russian will stand is indeed amazing, and his carelessness in facing the cold afterwards, not less so. On a Saturday, which is wash-day all over Russia, you may see in a village a mujick who has been cooking himself in his stove till he is the color of a boiled lobster, rush naked into the snow and roll himself in it like a dog, till he glows all over to his satisfaction. It seems monstrous that one of the Russian's principal protections against the cold was laid under penalty by Peter the Great, and subsequently by Elizabeth and Catharine II. when they were trying to civilize their subjects according to the custom of the West. These three sovereigns all laid a tax on beards, and peasants entering cities on market days were required to exhibit in proof that they had paid their tax—a brass coin stamped with a bearded face, and the words, "The beard tax has been settled." This absurd impost was abolished by Paul, but the effects of it still survive in a manner, for the beard is still considered "bad form" in aristocratic circles. Military officers only wear moustache and whiskers; diplomatists and other civil servants eschew the whiskers, and generally shave their faces clean. A Russian with a beard is pretty sure to be either a "pope" or a member of one of the classes below the upper middle.—*Scottish American Journal.*

Fun with a Spider.

Spiders in many respects are just like other animals, and can be tamed and petted and taught a great many lessons, which they will learn as readily as a dog or cat. But you must take the trouble to study their ways and get on the good side of them. One day I had been reading in a book how spiders managed to get their webs across streams and roads, and from the top of one tall tree to another. I went out and caught a large garden spider, one of those blue-gray sprawling fellows, and fixed him up for my experiment.

I took a stick about eighteen inches in length and fastened a piece of iron to one end of it so that the stick would stand up on that end of itself. Then I put this stick in the centre of a large tub half full of water, and placed the spider on top of the stick. I wanted to see if he could get to the "land," which was the edge of the tub, without any help. He ran down first one side of the stick and then the other; each time he would stop when he touched the water, and, shaking his feet as a cat does, he would run up again. At last he came to the conclusion that he was entirely surrounded by water—on an island, in fact. After remaining perfectly quiet for a long while, during which I have no doubt he was arranging his plans, he began running around the top of the stick, and throwing out great coils of web with his hind feet. In a few minutes little fine strings of web were floating away in the slight breeze that was blowing. After a little, one of these threads touched the edge of the tub and stuck fast, as all spider webs will. This was just what Mr. Spider was looking for, and the next minute he took hold of this web and gave it a jerk as a sailor does a rope when he wishes to see how strong it is, or make it fast. Having satisfied himself that it was fast at the other end, he gathered it in till it was tight and straight, and then ran on it quickly to the shore—a rescued castaway, saved by his own ingenuity. Spiders are not fools, if they are ugly, and He who made all things has a thought and care for all. The earth is full of the knowledge of God.—*Canada Presbyterian.*

A Little Etymology.

The *Nineteenth Century* gives its readers the following interesting scrap in relation to the derivation of monetary terms:

The derivation of the words relating to money and commerce are interesting and instructive. "Pecuniary" takes us back to the time when value was reckoned by so many heads of cattle. The word "money" is from moneta, because in Rome coins were first regularly struck in the temple of Juno Moneta, which again was derived from monere, to warn, because it was built on the spot where Manlius heard the Gauls approaching to the attack of the city. "Coin" is probably from the Latin cuneus, a die or a stamp. Many coins are merely so called from their weight, as for instance our pound, the French livre, the Italian lira; others from the metal, as the "aureus;" the "rupee" from the Sanskrit "rupya," silver; others from the design, as the angel, the testoon, from teste or tete, a head; others from the head of the State, as the sovereign, crown; others from the proper name of the monarch, such as a daric, from Darius, the Philip, Louis d'or, or the Napoleon. The dollar or thaler is from the Joachimstaler, or money of the Joachimas Valley, in Bohemia, where the coins were first struck in the sixteenth century. Guineas were called after the country from which the gold is obtained, and the "franc" is an abbreviation of the inscription Francorum Rex. The "sou" is from the Latin solidus. The word shilling is derived from a root signifying to divide; and in several cases the name indicates the fraction of some larger coin, as the denarius, half-penny, farthing, cent and mill. The pound was originally not a coin, but a weight, and comes from the Latin pondus. Our pound was originally a pound of silver, which was divided into 240 pennies. The origin of the word penny is unknown Some have derived it from pendo, to weigh; but this does not seem very satisfac ory. Our word "sterling" is said to go back to the time of the conquest, but the derivation has been much disputed. Some have supposed that it was first attributed to coins struck at Stirling, but for this there is not the slightest evidence; others, that the name was derived from coins having a star on the obverse, but no coins which could give rise to such a name are known. The most probable suggestion is that it has reference to the Easterling or North German merchants.

John Bunyan.

In one way, Bunyan must ever be the chief wonder of our literature. No one has done so much with so little help from predecessors or contemporaries. To one book—the Bible—he was profoundly indebted in several senses; but few other works can be mentioned as seriously affecting or informing him He may have taken an idea or two from Fox's "Book of Martyrs;" but, on the whole, Fox probably did him more harm than good. The Bible was, in fact his library. The proverb tells us to beware of the man of one book; but proverbs are commonly one-sided and partial. Much depends on who the man is and what the book No one can overrate either the literary or spiritual influence of the Bible upon Bunyan. But, as we have just said, there are few other literary influences worth recording. And it is difficult to conceive how Bunyan could have been brought into contact with the literary culture of his time without being ruined. For it was altogether unfavorable to such intensity and fervor as characterize his nature. The genius of Milton, indeed, flourished, and flourished nobly in that same age. But Milton's was a personality of almost scornful independence. His soul was like a star; it dwelt apart. Not so Bunyan's. His was an eager, sympathetic spirit that would have withered in the atmosphere in which that other lived its own glorious life lonely, exalted, supreme—

"Unshaken, unseduced, unterrified."

Moreover, Bunyan was some twenty years the younger; and the magnificent inheritance of Elizabethan traditions in which Milton in some sense shared was well-nigh exhausted when Bunyan grew up. Milton belonged in many respects to the great Elizabethan race. If we take Butler or Dryden as more truly representing the age to which Bunyan belonged, we shall see reason to supect that it might have gone ill with Bunyan had he moved in their circle. How could his fervid, passionate soul have thriven there? In the midst of cynics and satirists how could it but have languished and died? Something of the ancient chivalrous spirit lived in the bosom of this Bedfordshire tinker; he had a lingering love for knight errantry and its ways; to him were still dear the old romances whose simplicity and artlessness had won them the contempt of the Restoration wits. Evidently Bunyan could not have been Bunyan had he been so unfortunate as to rise in the social scale. One simply cannot imagine Mr. John Bunyan, late of Elstow, sipping coffee at Button's!—*Academy.*

The Origin of Machine-Made Pens.

Joseph Gillott, the first to employ machinery in the manufacture of steel pens, was originally the maker of buckles and other "steel toys," working alone in a garret in a Birmingham "slum." At this time he was engaged to a young women in his own rank in life, whose two brothers were working, in about the same style as himself on hand-made pens. Gillott thought he could better the processes employed, and worked secretly in his garret until he had made a press and other appliances, by which he could make twenty times as many pens in a day, and better pens, than was possible under the old methods. He found ready sale for them, and soon the demand outgrew his power of production. At this juncture his sweetheart agreed to his proposal that they should marry and work together, little dreaming of the ultimate issue of their enterprise. In after years Mr. Gillott used to tell how, on the very morning of his marriage, he began and finished a gross of pens, and so'd them for £7 4s. before going to church.

SECULAR NEWS.

Some of our farmers are cutting wheat. We hear no complaints of a poor yield—we think the crop is a fair one. Oats are coming out well since the late rains. Corn is also doing well, and cotton never looked better.—*Lexington Exchange.*

The Rev. C. H. Bernheim, laboring in Davidson county, reports the accidental discovery, recently, of what is believed to be a very important gold mine in that county. It is about four miles from Silver Hill and between it and the Edmunds mine.—*Salisbury Watchman.*

A destructive fire occurred on last Tuesday night, at the Sam. Christian gold mine, in Montgomery county, twelve miles from Albemarle, in which the commissary department of the mine was totally destroyed, containing a considerable quantity of bacon, hams, corn, fish, &c. —*Second Century.*

The proposition to construct a cotton factory in Gressboro, which appeared in the *Patriot* recently, has given birth to a boom which promises to result in incalculable good to our community. That Greensboro is to have a cotton factory is not a myth but a reality.—*Greensboro Patriot.*

Mr. Thos. Carver, painter, whilst engaged in painting the residence of Mrs. Ann C. Leak, in this town, a few days ago, fell from a ladder and broke both of his arms. He was otherwise injured about the face, but will recover. Mr. Carver came to this place from Fayetteville.—*Rockingham Spirit.*

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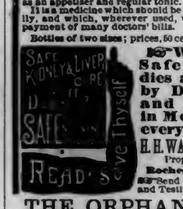

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For the N. C. Presbyterian.

SHALL ORANGE PRESBYTERY BE DIVIDED?

The Presbytery of Orange is the largest Presbytery in the Synod of North Carolina and one of the largest in the Southern Church. It has thirty ministers and sixty churches. Its boundaries are the State line on the north, the Atlantic Coast on the east, the Neuse River, the southern boundaries of Wake, Chatham, Randolph, and Davidson counties, the Yadkin River and the southern and western boundaries of Yadkin county, and the western boundary of Surry county on the south and west. It embraces within its limits thirty-eight counties and four parts of counties. The meetings of a Presbytery covering so large an area must necessarily be attended with great expense, especially to the churches in its extreme eastern and western limits. The division of Presbytery is obviously then desirable if practicable. There is one difficulty in the way of division, but we think this is rather apparent than real. The difficulty is this, Presbyterianism is comparatively weak in the eastern part of the Presbytery, i. e. the churches are fewer and more scattered in the eastern part of the Presbytery than in the western. There are twenty counties in the east which have not a Presbyterian church in them. There are only four churches east of the Wilmington & Weldon Railroad and two of these are new churches, one of them only organized this year. There is one church belonging to the Presbytery on on the Wilmington & Weldon Road, this also is a new church—Rocky Mount. We hope we will have another soon at Wilson. The church of Goldsboro is geographically within our limits, but its connection is with the Presbytery of Wilmington. If the Presbytery is divided it is to be hoped that it can be so arranged as to throw it with the eastern Presbytery. We have one other little church east of Raleigh, the church of Oakland, which is geographically I believe within the bounds of Fayetteville Presbytery. The great bulk of the Presbytery is therefore west of the Raleigh & Gaston Railroad. This fact however, is not an insuperable obstacle to division. It only shows that to make anything like an equal division of the Presbytery as to ecclesiastical and ministerial strength, the line which divides them must be far west of the line which divides them equally as to territory.

A tentative proposition was made last fall to divide the Presbytery by the line which forms the eastern boundaries of Person, Orange and Chatham counties. This proposition was not discussed, but a committee of three was appointed to report on the matter at the spring meeting of Presbytery. Two of the members of the committee brought in a report that they deemed it inadvisable to divide the Presbytery at present. The chairman of the committee as his report, submitted this proposition: That we put to a final vote of Presbytery next fall the question to divide the Presbytery by the following line. The western boundary of Person, the northern boundary of Orange to the North Carolina Railroad, that Railroad to its intersection with the eastern boundary of Orange, thence along the eastern boundaries of Orange and Chatham counties to the southern boundary of the Presbytery. This it will be seen is the same line as the one proposed last fall except that the county of Person and that of Orange which lies north of the North Carolina Railroad is given to the east. I would simply amend that line by throwing Person county which is missionary territory for Presbyterianism into the western Presbytery. This line of division would give the eastern Presbytery thirteen ministers, or fourteen if Durham succeeds in getting a minister for all his time, and twenty-four churches. The western Presbytery would have seventeen ministers and thirty-six churches. It would make a more equal division to throw the whole of Orange county into the eastern Presbytery, making the line the eastern boundary of Person, the northern, western and southern boundaries of Orange, and the eastern boundary of Chatham. This would give the East sixteen or seventeen ministers and twenty-eight churches and the West fourteen ministers and thirty-two churches. I think that the West ought to make up its mind to accede to this latter line. The proposition of the chairman to submit the question of division by the line which he indicated to the fall meeting of Presbytery was a very fair one. Its design was to give opportunity for discussion in the spring bringing the matter fairly before the minds of the Presbytery so that they might deliberate upon it during the summer, and then vote more intelligently in the fall. The proposition however was rejected and the Presbytery adopted the majority report, viz: that it is inexpedient to divide. Upon the declaration of this result notice was immediately given that the matter would be brought up again next fall. The reason of this was that the meeting was a small one, there being present only eighteen ministers and nine ruling elders, whereas the full complement of Presbytery is thirty ministers and sixty elders. The matter deserves a fuller hearing. It was thought also that it should be more fully discussed.

I propose in my next to give some reasons why I favor division. I hope that others will give reasons both pro and con and that next fall we shall have a full Presbytery, a free discussion, and consequently a more satisfactory vote. C. M.

For the N. C. Presbyterian.

GENERAL ASSEMBLIES ON THE SABBATH.

In 1812 the General Assembly of the Presbyterian Church drew up and sent to Congress a petition against the opening of the mails and the delivery of letters on the Sabbath, but the prayer was not granted.

In 1814 another petition for the same object was drafted, and two thousand copies were printed to be distributed throughout the Church for subscription. A committee of three was appointed to solicit the concurrence of other religious denominations in the same object, and a committee of one from each Presbytery to correspond with the other committee to gather up the petitions and forward them to Congress. This consisted of about forty persons, of whom Rev. James Hall, D. D., of Statesville, was one. The same year they sent out a pastoral letter to the churches on the observance of the Sabbath, with a recommendation that, when the letter is read to the churches, the ministers preach on the subject. The result of these petitions is not formally stated, but it was a failure, and another effort was made in 1815; a committee was appointed on the subject of petitioning Congress; the committee reported May 24th, and their report was made the order of the day for the next morning. We do not find it taken up then, but on the 29th, when a strong paper was adopted, and all the churches were earnestly recommended to petition Congress. The Presbyteries were urged to circulate petitions and forward them to Congress by the 1st of the next January. This did not, it seems, accomplish the object, and in 1816 one member from each Synod was made a committee to correspond with influential men in all the Congressional Districts of the United States, and engage their co-operation in preparing and circulating petitions praying the repeal of the law permitting the transportation of the mails on the Lord's day.

This is a brief notice of what we have gathered from the printed minutes of the General Assembly from 1789 to 1820, showing that our Church has not been indifferent to this important matter. E. F. R.

For the N. C. Presbyterian.

LETTER FROM DR. G. B. TAYLOR, ROME ITALY.

[*From the Biblical Recorder.*]

MESSRS. EDITORS: Some weeks ago, I wrote home of the arrival of Dr. Somerville, a venerable Scotch Presbyterian minister, who after successful evangelistic labors, not only in France and India, and Australia, but in several Italian cities, had come "to preach the gospel to them that are at Rome also." He has now finished his work here, and I am able to speak intelligently of it and of the man himself. Though considerably past three score and ten, and with his temples adorned with long, flowing white locks, he has the vigor and vivacity of a strong young man. One day, without fatigue, he made the entire circuit of the city, without the walls, on foot, a distance of at least twelve miles; nor did three services a day, in which he was always the principal speaker, and, in the more public service, a most energetic one, ever seem to tire him. He would also join with great spirit in the singing, encouraging by his gestures the congregation to do the same; and yet he always seemed to come out fresh, like a blooded horse, head up to the end of the course. In person, he is dignified and commanding, like Dr. Jetor or Dr. Sears, and with a smile as sweet and genial, and manners as thoroughly winning, as I have ever seen.

His methods are very simple, consisting, for the most part, of the preaching of the gospel, numerous prayer meetings, and the abundant use of new and stirring music. Even before coming, he secured an invitation from leading evangelical workers, and after his arrival he succeeded in gaining a co-operation on the part of evangelical Christians, more cordial and unanimous than has ever before been secured by any person or for any object in this city. He was accompanied by Maj. Colquhoun, who cared diligently for all business matters, and took the deepest interest in the spiritual part of their mission. It was rather singular that they put up at "The Minerva," a first-class hotel in the heart of old Rome, which is, however, not very much resorted to by English and American travellers, but is noted for being the resort of priests and cardinals, and clericals generally. Our friends labor, as we learned quite incidentally, entirely at their own charges, receiving no salary whatever from any source. But they are under the auspices of a Society in Glasgow, which, as we suppose, provides for the not light expenses of extensive advertising and renting large buildings for the more public meetings.

After a fortnight of noon prayer meetings, and of more private meetings at 9 o'clock in the evening, in both of which Italians and English-speaking people participated, the latter predominating, and after nearly a month of choir practicing, all things were ready for the theatre meetings. The Argentina Theatre had been secured from the managers, and half the rent had been paid. The formal consent of the Questura had been secured, and a less formal one from the office of the Sindico. Huge posters on the walls greeted the eye at every turn, announcing that Dr. Somerville would discourse on the gospel at such a time and place, and would be interpreted as he had been in Florence and Naples. Thousands of small hand-bills were also distributed by English-speaking and by Italian Christians. All these preparations had not failed to excite the ire of the clerical party; and the clerical sheets loudly protested against the proposed services, and especially against the use of a theatre belonging to the city of Rome, for such a purpose. On the Sunday afternoon preceding the first meeting (which was to be held the next night), I went over to see Dr. Somerville at his hotel, and found him and a few other Christian friends in great distress, as a notice had just been received from the Sindico that the theatre could not be used for religious services; nor were the efforts made to change him, of any avail, though he was very courteous. Two or three hours were spent in consultation and prayer. Count Papengouth, taught by his trials and answers to prayer in connection with his work in Naples, was, of the whole company, the most sanguine that God would open some way for the holding of the meeting, not to hold which would be, humanly speaking, a great disaster to us and a great triumph for the foes of the gospel. Then he and Maj. Colquhoun went out to try to secure the only other large theatre that seemed at all available. They were, however, unsuccessful; the manager seemed not specially opposed to letting them have it; but it was impossible, as a play was actually advertised for the following evening. We all felt greatly distressed and disheartened; but a few brethren gathered, as usual, in Dr. Somerville's room, after the evening services, and continued to pray over the matter. The next morning Signor Cocorda proposed another visit to the manager of this theatre, with the hope of securing it, perhaps, for an afternoon service. What was, their astonishment and joy to find that it could be had in the evening, as the manager at 10 o'clock the preceding night had received a note from the prima donna stating that she had been taken sick and could not sing, so that he had been constrained to give up the proposed representation. He also agreed to rent the theater for another evening, and to rent for the same purpose, any desired number of evenings, a smaller theatre in another part of the city, and all at a very reasonable rate. Was not this a most signal answer to prayer? Who can hear it and not feel his faith strengthened?

The time was short, but by diligent means, our placards were striped with notices of the change, and though the meeting was smaller than it would have been, it was, under the circumstances, a success. Subsequently, another meeting was held in the same place, but, though very interesting, was largely interfered with by the rain pouring in torrents. This theatre, the "Alhambra," is new, and, situated just across the Tiber, is reached by a new toll bridge. It does not, like most of the old theatres here, belong to the city. Both the owner and the manager showed themselves to be liberal men. Indeed, had they not been, the tremendous pressure brought to bear upon them would have led them to break their contract with us for even the first meeting, as they were assured that the theatre would be less patronized by the public. As it was, it was refused to us after the second meeting, despite a provision of the contract to the contrary.

Besides the two meetings referred to, five others were held at the small theatre Manzoni, which is in a remote corner of the city, and is next door to the English Baptist chapel, at which "Father Grassi" ministers. These meetings were exceedingly successful. The building, which holds 1,200 persons, was always crowded, and multitudes who came could not be admitted. The audiences were evidently in full sympathy with the spirit of the meeting, and perfect order prevailed, no occasion occurring for the intervention of the Mayor's representative, who was sent to the meeting, nor of the police, who were present in force. Indeed, there could not have been, at any meeting held by Dr. Somerville in Rome, the slightest pretext for a disturbance, as he refrained from all semblance of controversy, and even maintained a dignified silence, not only as to the attacks made upon himself, but also in regard to the failure to hold the proposed meeting in the Argentina. The choir, consisting of some fifty persons from all our churches, carefully trained under the supervision of Dr. S. himself, by Mons. Garnier, head teacher at the Waldensian schools, and Sig. Cocorda, rendered efficient service, and often even the public would join in the choruses. The preaching was striking and abounded in incidents and illustrations—the more welcome because not much used by Italian preachers, while the staple was always the great cardinal doctrines of the gospel. The delivery of the preacher was also very impressive; and the Word lost far less in being interpreted than would have been supposed, as it was spoken with great rapidity, and as rapidly put into terse Italian by his excellent interpreter, Sig. Cocorda. There were, of course, things in Dr. Somerville which were open to criticism, and were criticised. But, on the whole, he certainly achieved a great success, as he won the affection and regard of all who came in contact with him, and the more in proportion as they knew him.

In addition to the services described, special ones were held for children, for soldiers, and for young men, and Dr. S. closed his labors with a sort of convention of Christian workers, at which each brother present freely expressed his views as to the modes of evangelization in Italy. There was also a breakfast given by the Major and the Doctor, at which there was an interchange of kindly sentiments, and every one felt his heart beat more tenderly toward his brother.

The practical Anglo-Saxon will demand, "But what were the results? How many were converted?" I reply that we cannot name a single person, and say that he was converted during these meetings. Nevertheless, we believe that great good was accomplished. Generally, when souls are converted in Italy, and also, I am informed, in other mission fields, it is after a very gradual preparation. We almost always find that one presenting himself to the church, tells of having heard or read something long before which made a first impression. Therefore, it is allowable to believe that of the many who heard the burning, simple presentation of the gospel in the late meetings, there will be some in the future who will come and refer to them as having given either a first impression, or at least a help, toward reaching the light and the truth. It has also been a good thing to have public attention called to the gospel by large public meetings, in which the way of life has been described without any polemic. It has been, too, a new assertion of the freedom of speech, and a new proof of the liberty accorded to us, despite of opposition. We are assured, moreover, of an excellent general impression produced, and the opening of the eyes of some who misunderstood our true character and the scope of our work. They are saying in the "Monti," all around the theatre Manzoni: "After all, these Protestants are not Infidels, but are Christians like ourselves, perhaps better." Finally, we have all been knit closer together, have felt anew the power there is in united work, and have been stimulated to new zeal and enterprize, and our Italian evangelists have been led to see the effectiveness of the simple gospel, specially when presented freshly and with apposite illustrations. In fact, some of us have felt a strong desire that good American brethren would send Mr. Moody over to us, to clinch the nail which Dr. Somerville has so well driven.

TELL ME ABOUT THE MASTER.

Tell me about the Master!
I am weary and worn to-night,
The day lies behind me in shadow,
And only the evening is light;
Light with a radiant glory
That lingers about the West;
But my heart is aweary, aweary,
And longs like a child's for rest.

Tell me about the Master!
Of His earthly obedience sweet;
How He wrought at His father's work-bench,
And washed His disciples' feet.
For my hands are so tired of toiling,
Work seems such a wearisome thing;
Yet, once 'twas ennobled and hallowed
By the service of Jesus the King.

Tell me about the Master!
Of the hills He in loneliness trod,
When the tears and the blood of His anguish,
Dropped down on Judea's sod.
For to me life's seventy mile-stones
But a sorrowful journey mark
Rough lies the hill-country behind me,
The mountains before me are dark.

Tell me about the Master!
Of the wrongs that He freely forgave;
Of His mercy and tender compassion;
Of His love that was mighty to save.
For my heart is aweary, aweary
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

Yet I know that whatever of sorrow,
Or pain, or temptation befall,
The infinite Master hath suffered,
And knoweth and pitieth all.
So tell me the sweet old story.
That fails on each wound like a balm.
And the heart that was bruised and broken
Grows patient and strong and calm.

—*The Advance.*

LETTER FROM REV. DR. R. L. DABNEY.

LIVERPOOL, May 29th, 1880.

Messrs. Editors:—I reached here last night from Edinburgh, somewhat the "worse for wear," by reason of the bleak gales of the North Atlantic and the scarcely less bleak breezes of this hyperborean region. I am reminded that I am, indeed, on the latitude of Labrador. In Edinburgh the other evening I read very well at my window at 8 o'clock, the twilight was by no means gone at 10, and it began again before 2 A. M. They say that at midsummer night is still shorter. I think Don Phœbus must then conclude that the time for going to bed is scarcely long enough to make it worth while to take off his clothes; so he just lies down for a short nap, with all his toggery on; and as this is described as very "shiny," we have here a truly philosophical solution of the fact that it never gets dark. The people here say: "It is very fine"—meaning, of course, the weather; and the sun does shine, right cheerfully, most of the day, (with from one to three showers between times, to lay the dust). But the wind—and it is their *good* wind, from the west—is precisely such a one as would make the old Virginia farmers say, in the afternoon: "Well, all the peaches must go to-night;" and would send him to covering up his tobacco-plant beds from the frost. But somehow the frost does not quite come. The temperature of the ocean around protects them from that; and while we mortals from more genial climes button up our heaviest great coats to the chin, the grass, oats, and potatoes grow a little still. The country is generally very green; but not a bit more so, to my eye, than our own limestone lands are in June. An Edinburgh paper, two days ago, congratulated the country upon the fine weather. He said it gave promise of an early and good harvest, though rather too dry and warm for a good hay crop. The thermometer for a week had ranged between the extremes of 35 deg. and 61 deg. I see that when the attempt is made to till any summer crop, every expedient is made to get the utmost of what little warmth the earth has. The soil is ridged very high as high as a two horse plough can bank it up, in very narrow ridges, and the seed potato is put in the very top.

They say: First impressions are not to be trusted. My first impressions are, that British agriculture is a harder master than our old Virginian was; and that commerce and manufactures are unspeakably harder. One can only note what his eyes see. The potatoes are now, in a multitude of places, receiving the first hoeing. Women have been in the majority in every hoe-gang I have seen, but always with a man to lead and boss them; and I assure you they work "like fighting fire." The farm laborers to whom I have been close are not as clean as our negro laborers on well-regulated places, not a whit better clad, nor one whit less stolid looking and subservient. In walking a few squares on the "High Street" of Glasgow, (the street leading to the cathedral, the Barony church, and the fashionable cemetery), I met six women bare-footed, and at least a hundred bare-headed. My friend and I, mind you, had our winter overcoats buttoned up carefully. The next morning I found myself in the compartment of the car with an American also going to Edinburgh. He asked me if I had seen much of the squalor of the Glasgow poor? I replied, that I had not looked for it. Ah! said he, "It is disgusting." He then added: "Its the whiskey does it." I was not qualified to affirm or deny. But *I thought*. If so, then we see one of the advantages of our old system: that the main results of the labor of the poor *could not* be wasted on whiskey, because they were authoritatively directed into the more useful channels of shoes, clothing, bread and meat, shelter and religious instruction for the poor, by hands effectually influenced for their good, not only by conscience and family affection, but by interest. Our system was for the laboring people, the best temperance society the world ever saw.—*Central Presbyterian.*

I'M TOO BUSY.

A merchant sat at his office desk; various letters were spread before him; his whole being was absorbed in the intricacies of his business. A zealous friend of mankind entered the office.

"Mr. ——, I want to interest you a little in a new effort for a benevolent cause," said the good man.

The merchant cut him by replying, "Sir, you must excuse me, but really I'm too busy at present to do anything."

"When shall I call again, sir?"

"I cannot tell; I'm very busy. I'm busy every day; excuse me, sir; I wish you good morning." Then bowing the intruder out of the office, he resumed the study of his papers. The merchant had frequently repulsed the friends of humanity in this manner. No matter what was their object, he was always too busy to listen to their claims. He had even told his minister that he was too busy for anything but to make money.

But one morning a disagreeable stranger stepped very softly to his side, laying a cold, moist hand upon his bow, and saying, "Go home with me." The merchant laid down his pen; his head grew dizzy; his stomach felt faint and sick; he left the counting room, went home, and retired to his bedchamber. His new, unwelcome visitor had followed him, and now took his place by the bedside, whispering ever and anon, "You must go with me." A cold chill settled upon the merchant's heart, dim specters of ships, notes and lands fluttered before his excited mind. Still his pulse beat slower, his heart heaved heavily, thick films gathered over his eyes, his tongue refused to speak. Then the merchant knew that the name of the visitor was Death.

All other claimants on his attention, except the friends of Mammon, had always found a quick dismissal in the magic phrase, "I'm too busy." Humanity, mercy, religion, had alike begged his influence, means and attention in vain. But when death came, the excuse was powerless; he was compelled to have leisure to die. Let us beware how we make ourselves too busy to secure life's great end. When the excuse rises to our lips, and we are about to say we are too busy to do good, let us remember we cannot be too busy to die.—*American Tract Society.*

THE BISHOP AND THE INFIDEL.

During the sessions of the Northern Methodist General Conference in Cincinnati, Bishop Simpson preached in the opera house to an immense audience, on the "Supposed Failure of Christianity." Later in the same day, Ingersoll lectured in the same room. The Bishop said:

"Dispel all fear. There is no danger of Christianity. It is standing securely. The glory of God is on it. But you tell me that here and there is found a man who attacks it. That is a very proof of its truth, for the inspired prophet said in the last days there shall be scoffers walking in their own ungodly lust. If there were no scoffers at Christianity, I might doubt its truth. I know there are such scoffers, and I hear them around, but they are few and far between. A lecturer might come and occupy a hall, but the churches are full; there are crowds that go to hear the Gospel. The nations gathering around the cross, and the beauty of our Lord Jesus Christ is attracting more and more. The Church is established on the top of the mountain, and all nations are flowing unto it.

"Yes, flowing up hill! Yes, up the mountain side! When I was a boy, I said, 'That is false rhetoric—a mistake—flowing to the top of the mountain; it cannot be.' I went to the workshop of a friend, and I saw in the dust a parcel of steel filings. And he had a magnet, and as he drew near the steel filings they were attracted to it and kissed the magnet. Then I said, give me a magnet large enough, place it on the mountain top, and it will draw all the nations unto it. The magnet is the Lord Jesus Christ, for He said, 'If I be lifted up from the earth I will draw all men unto me.' Blessed be God, we are beginning to see the fulfillment of the promise. God hasten the day speedily when gladness shall fill this earth, and o'erspread our globe."

BRING OUT THE ROPE.

The Swiss guides are heroic men. Tremendous exploits of strength and courage are the scenes which in old age they review. Mountain climbers are dependent upon their skill and experience, but no matter what their knowledge of Alpine safe-guards or perils may be, they cannot secure even the hope of safety to those who ask their help, except on one condition, and that is their willingness to be bound together in different passes.

The party sets out in union, with kindly intentions to be helpful to each other. They have a book-knowledge of the way, but every step is new to their feet, and they must trust their guide. For awhile a common bond of personal welfare is enough. But see, the guide has halted and waits for the company to listen. They hear his voice in that clear Alpine air, ringing in stirring tone,—"Courage, gentlemen, there is danger here; we must tie the ropes around each man, and protect each other!" It is a deceitful snow-bridge over an abysmal cleft in the blue ice! If one man ventures to walk across alone, he may drop between those frozen walls. Bring out the rope and bind these adventurers so firmly that if a man falls, the strength and steadiness of his fellows may hold him securely. Woe betide the man who goes over the horrible glacier region of Switzerland alone!

The experienced guides, who know the dangers of our life-journey, tell us that union is strength, that ties of mutual faith and common interest are not all we need, and they bring out the rope of true-hearted association to double the force of each man's weight. We have done it in faith, trusting in our Lord, because we know that there are dangerous passes in the narrow way to the heavenly heights.

A Christian association needs the strength of all the men and women it can link together. Give us the additional security of your influence, dear reader, and accept for yourself the safety of the bond which holds us.—*Watchman.*

"BORN THERE."

The obscurest church in the obscurest hamlet that has been honored with being the birth place of many sons, or a few devoted sons, may be more illustrious in that day than the grandest cathedral in the most splendid metropolis. The day hastens in which the Lord will write up his people. It is for us to determine what he shall say to us.

This makes the church something more than a school for training christians, or a hospital for nursing christians, or a hotel for feeding and lodging christians. The church is a family where christians are born. It is the greatest reproach, therefore, that can come to a church, to be childless. No holiday recreation is ours, listening to sermons for the sake of the delightful spiritual sensations they may produce, going to church to see the architecture, to hear the music, to shake hands with friends, to be charmed with the speaker's eloquence. To you the brightest jewel in all the kingdom of heaven, if you reach there, will be the lost soul which you picked from the dust and polished with your toil and care, and set in the crown of your Redeemer.

The only earthly glory and distinction which the church has, is that of being the birth-place of souls. Not a train passes the obscure town of Franklin, from which some one does not look forth to that little white cottage, and say, "Webster was born there." Not a traveler passes the village of Farmington who does not read the inscription on that rock at the roadside, "Henry Wilson was born here." Not a steamer passes up the Rappahannock, from whose deck some one does not point to yonder tall tree on the horizon, with the remark, "Washington was born there." And if the angels ever look this way to make a passing remark about this church where we are gathered to-day, it is to say, "This and that man were born in her." And if the Lord Jesus ever casts a look this way from the heavenly glory, He will probably pass our stained windows and our symmetrical architecture, and our artistic singing and preaching, and the only approving remark He will make will be, "This man and that man were born here." If we give Him no occasion to make this remark our church is no more to Him than any secular and unconsecrated temple.—*A. J. Gordon.*

THE BOOK TO LIVE BY.

Joseph Cook tersely says: "Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the book you want to study when you are living. There is but one such book in the world. For one, I have made up my mind not to put under my head when I lie dying, anything written by Voltaire, Strauss or Parker. If you can tell me what you want for a dying pillow, I will tell you what you want for a pillar of fire in life—that is, the Bible, spiritually and scientifically understood by being transmuted into deeds. Sentiment is worth nothing until it becomes principle, and principle is worth nothing until it becomes action."

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

It is announced that for sanitary reasons adduced in the report of the United Synagogue of British Jews, the Council have resolved that the use of mourners' cloaks at funerals be discontinued.

A report just published shows that the total income in the last year of thirty-four of the principal religious and philanthropic societies holding their meetings in May was not less than £1,216,000.

A curious fact is noticed by the Rev. Mr. Ayerst in a paper in the last *Indian Antiquary* on the Garo Hill tribes, which is that they have included Queen Victoria, "the mother of the Feringhis," amongst their goddesses, and worship her as they do Mahadeva."

At the annual breakfast of the members of the Sabbath Alliance of Scotland, held in Edinburgh on Saturday, a resolution was passed to resist all encroachments made upon the Sabbath. Among the gentlemen who took part in the proceedings were the Revs. Dr. Goold, Dr. Begg, Provost Swan, and several foreign and colonial visitors.

The Aonio Paleario Circolo is an association of Italian Protestants, named after a martyr of the sixteenth century, which has been formed for the promotion of christian study and exercises, much after the plan of the Young Men's Christian Associations. It has a library, reading-room, French and English schools, has provided lectures on subjects appropriate to its purpose, and is establishing classes for the study of the Bible.

It is about one hundred years since the commencement of modern foreign missions. There are at least one million and a half of converts from heathenism. The Bible has been translated into two hundred and twenty-six different languages, and the copies circulated amount to 148,000,000. More than seventy barbarous languages have been endowed with a grammar and literature.

The will of Mrs. Anna Tyson, late of White Lodge, Beulah Hill, Upper Norwood, has been proved by the Rev. Charles Haddon Spurgeon and the Rev. William Joseph Bramley Moore, the executors, the personal estate being sworn under £40,000. Besides other legacies, the sum of £25,000 consols is left to be appropriated and held upon trust to pay nine annuities, and subject thereto for the Stockwell Orphanage, founded by Mr. Spurgeon. The residue of the real and personal estate is given by the testatrix to the Pastor's College, also founded by Mr. Spurgeon.

It appears from a return just made that during the last school year 387 new Church of England schools were opened, and that there was an addition of 53,472 to the number of children in average attendance; while each child in a Church school earned upon an average 15s. 2¾d. of Government grant, or 2½d. more than in the previous year. The Wesleyans added five to the number of their schools, and 3,174 to the number of children in average attendance; the British and other Protestant denominational schools were increased by twenty-seven, and the average attendance by 7,072 children; and forty-five new Roman Catholic schools were opened, with 10,072 more children in attendance. The Board schools opened did not equal by fifty-five those started by voluntary agency; while the average cost of every child educated in a Board school is £2 2s. 0¾d. or 3d. more than in the previous year. The cost in British schools is £1 45s. 10d. or 5½d. more than in the previous year; while in Church of England schools the average expenditure was £1 14s. 7¾d., or 6¾d. more than in the previous year. In the Wesleyan schools the outlay was £1 14s. 5¾d. per child, or 1s. 4½d. more than in the years before; but in the Roman Catholic schools the expenditure was only £1 10s. 10¾d. per child, or 5½d. less than the previous year—a fact due, no doubt, to the gratuitous instruction given by members of religious orders. £600,000 were contributed last year by private donors for Church of England education.

GOLD DUST

Man's true fame must strike from his own deeds.
—*Middleton.*

The future of society is in the hands of the mothers.—*DeBeaufort.*

Good manners are made up of petty sacrifices.—*Emerson.*

The flavor of detached thoughts depends upon the conciseness of their expression: for thoughts are grains of sugar, or of salt, that must be melted in a drop of water—*J. Petit-Senn.*

How little do they see what is, who frame
Their hasty judgment upon that which *seems!*
—*Southey.*

Infinite toil would not enable you to sweep away a mist; but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which could have no hold upon us if we ascended into a higher moral atmosphere.—*Helps.*

The course of the river is often broken by sudden rapids or perilous eddies. The life of the Christian is not one perpetual flow of buoyant melody. It has its breaks, its discords, its attritions. Like the river, its course is often fretted by the eddies of trouble or disturbed by the sandbars of defeat.—*The Interior.*

Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt. —*Shakespeare.*

Morality without religion is only a kind of dead-reckoning—an endeavor to find our place on a cloudy sea by measuring the distance we have to run, but without any observation of the heavenly bodies.—*Longfellow.*

To cure us of our immoderate love of gain, we should seriously consider how many goods there are that money will not purchase, and these the best; and how many evils there are that money will not remedy, and these the worst.—*Colton.*

The guilty mind
Debases the great image that it wears,
And levels us with brutes. —*Havard.*

Men often speak of the fruits of the Spirit, but the apostle is careful to say *fruit*—one holy fruit, or result, comprising many virtues. Love is the juice of the fruit, sweet to God and man; joy, its beautiful bloom; peace, long-suffering, gentleness, goodness, meekness, form its mellow softness; faith is its consistence, and also forms its characteristic and incomparable flavor; temperance, the rind of the fruit, binding it together, keeping it fresh, and preserving its good qualities from waste.—*D. Fraser.*

Deeds are powerful; mere words are weak.
Batt'ring at high Heaven's door.
Let thy love by actions speak;
Wipe the tears from sorrow's cheek:
Clothe the poor.

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

WEDNESDAY, JUNE 23, 1880.

THE BURIALS BILL.

The Burials Bill which has for so long exercised the British Parliament and people, is a source of perplexity to Americans. Why there should be so much anxiety on the part of Non-conformists to secure burial in Church of England graveyards is a source of wonder on the one hand; why there should be so much unreason and bigotry exercised to prevent such burial is quite inexplicable, on the other.

The Church of England as connected with the State is supported in part by Non-conformists, and none but the most absurdly unreasonable bigots deny to Dissenters the right in common law to burial in parish graveyards. The right of property is thus expressed in a British contemporary: "The Church of England incumbent is not the freeholder of the graveyard, but its custodian. He has no authority to remove or alter any gravestone, and though he may use the surface—for example, the incumbent may turn his sheep into the graveyard—the soil belongs to the parishioners."

The civil right to bury being conceded to the Non-conformists, they claim that the right should not be hedged with conditions which render it valueless. The Church of England demands that in each case of burial the English service shall be read or the burial shall be in silence—that the Church of England rites having been declined, the body of a Dissenter should be treated with as little respect as that of a brute.

Thus the issue is joined. The Establishment seeing in the victory of the Dissenters a step towards downfall has fought, and is fighting hard, but there is little doubt that the Burials Bill recently introduced, will pass into law. It has been accepted by the House of Lords, and the government majority in the House of Commons is pledged to its support. The bill in providing for burial with any Christian rites that may be desired, excludes Jewish or Infidel ceremonies.

DEATH OF REV. DR. HENRY A. BOARDMAN

Rev. Dr. Boardman died on the 15th inst., at his residence in Philadelphia. His death was quite sudden. He had complained the day before of some illness, which was not thought to be serious.

Dr. Boardman was born in the city of Troy, N. Y., on January 9th, 1808. He graduated at Yale College in 1829, and at Princeton Theological Seminary in 1833. Immediately after leaving the Seminary he assumed the pastorate of the Tenth Presbyterian church in Philadelphia, and there remained in faithful service until 1876, when the pastorial relation was dissolved. He still however held the affections of his flock, and became Pastor Emeritus, hearing the title until his death.

Able in debate and wise in council, throughout his term of nearly half a century of ministerial service, Dr. Boardman has been one of the notables of the Presbyterian church. Latterly his service has been with the Northern Church, but his record belongs to the Church at large. He was elected Professor of Pastoral Theology in Princeton Theological Seminary in 1854 but declined. In 1853 he was Moderator of the General Assembly.

Dr. Boardman published several works which greatly enhanced his reputation.

THE ROBERTSON SMITH CASE.

From all that has come to us, we are disposed to think that the Free Church of Scotland has rid itself of a very disagreeable duty in a manner which can tend only to its discredit. First accounts of its action in the case of Professor Robertson Smith, of Aberdeen, seemed indeed to represent that the Church of Chalmers had trailed its banner and ignominiously surrendered to the enemies of truth. Later accounts indicate that the result is a sort of compromise, to which the Church was led by a desire for peace from the distractions that were hampering it.

The *Presbyterian* presents its readers with perhaps as satisfactory a view of the state of the case as any we have seen. It says: "The sum of all that was done was that Professor Smith was not regularly tried, was not removed from his Chair as a Professor, or his place as a minister of the Free Church. But he was called to the bar of the Assembly and admonished by the Moderator. We must infer from this that the Assembly judged him worthy of some censure. Following this he is said to have made "a very humble and becoming speech," and a lady, in a private letter, which has found its way into an English Congregational newspaper, says of the same:

"It was awfully exciting. The people rose *en masse* when they heard of the majority, and cheered, waving their hats and handkerchiefs again and again. It was a grand sight, although some thought it not quite seemly in a church court. Then Professor Smith was conducted to the bar (you can imagine the excitement at that moment) and was admonished by the Moderator. After that he seemed not to know what to do, and there was a pause. However, Professor Lindsay, who was sitting next him, told him to speak, and it was splendid.'

"Professor Smith had the galleries with him, and the students were especially prominent in the cheering which greeted him. The judgment of the Assembly is certainly a little curious. It is very nearly a copy of the famous verdict of a civil jury, to-wit: 'Not guilty, but don't do it again.' Indeed, the fair lady, whose enthusiastic description we have given above, says that 'he promised not to do so again.' What he will not '*do*' is not fully explained, but coupled with the intimation that he made a submissive speech, we infer that he will not trouble the Church again with critical novelties and rash speculations about the age and authorship of the books of the Bible. The final disposition of the case will not satisfy many in the Free Church, and will, to some degree, tend to weaken confidence in the soundness of its professors and many of its younger ministry in other Presbyterian churches. Alas! that this should ever be said of the noble Free Church of Scotland."

HISTORY OF NORTH CAROLINA;

FROM THE EARLIEST DISCOVERIES TO THE PRESENT TIME. BY JNO. W. MOORE. Raleigh: Alfred Williams & Co., 1880. Vol. 1, pp. 495.

Encouraged by the reception given to his school history, the author ventured upon this—a more elaborate work. Several months have elapsed since the appearance of this volume, not quite long enough to form a mature opinion of its merits, we acknowledge, but long enough to have traversed the entire narrative attempted.

It would hardly be just to compare this work with any of its predecessors, for none of them can be considered more than fragments. No continuous historical narrative of North Carolina has ever been written before, and surely none have half the interest which attaches to this. At every point the historian shows a spirit of fairness, to each new incident he gives freshness, and above all he succeeds in carrying along the story of the different settlements in a way which conveys to the reader a panoramic view of the events so frequently complex.

The filial devotion which the historian shows on every page, we would expect to unbalance his judgment; but on the contrary historical difficulties are weighed and discussed on their merits, and the amount of research accomplished will be more thoroughly appreciated, as the book is better known. We are glad to note in this connection that Mr. Moore frankly corrects his statement as to the part borne by John Porter in the Indian massacre of 1711, entirely exonerating him from all part in this dreadful work. This correction we believe is founded upon recent researches made by the Hon. Geo. Davis, in a lecture entitled "Studies in Colonial History," delivered before the Wilmington Historical and Scientific Society.

The notes which are added on nearly every page, increase very much the local interest attaching to the general narrative, and we are glad to see that the author has taken this method of introducing such entertaining items. To the North Carolinian, for whom the work is intended, we think it will prove to be a popular feature.

Whatever a more careful analysis may reveal as to the treatment of individual items of history, we do not hesitate to cordially commend this history. It breathes with fervent patriotism, and while giving rank to Mr. Moore as a historian, it will serve to inspire Carolinians with more earnest love for their State. We do not believe that the public acts of the most devoted North Carolinian since the war, have served so patriotic an end as this rehearsal of our good old mother's vicissitudes. If North Carolinians need one thing more than another, it is State pride, and if one can read this simple story without becoming a more dutiful son, his love of the State must be cold indeed.

We devoured this first volume with avidity, and await the appearance of the second with impatient interest.

NOTES AND JOTTINGS.

We call special attention to change in the opening of the session of Union Theological Seminary. The change has been since the publication of the catalogue. See the advertisement.

On our first page we publish the greater part of a letter from Rev. Dr. Geo. B. Taylor, Baptist Missionary to Rome. It will be found interesting, and our readers will appreciate the modest delicacy with which Dr. Taylor in preferring another omits all reference to himself.

Theebaw, the blood-thirsty, besotted wretch who reigns over Burmah, is not dead as was reported some weeks ago. A rebellion, headed by a fugitive prince who had found refuge in India, is gathering formidable proportions. The Indian Government will not interpose farther than to protect the British frontier and prevent Indian subjects from taking any part in the rising. Britain will find her interest however in the dethronement of Theebaw. Insurgents seeking an asylum on British territory will be protected on laying down their arms.

The secular journals of our large cities in general follow the impulse of interest and pander to irreligion, but occasionally one strikes out boldly against popular wickedness, as witness the *Philadelphia Inquirer* on the infidel Ingersoll: "Bob Ingersoll, tooting his blasphemy from town to town like any other peripatetic showman, is not as dangerous a person as some very sensible people seem to consider him. He is not the first infidel who has flung his puny self against the invulnerable faith of mankind, and been dashed to pieces against it. Other Bob Ingersolls have done what he has done, have had their short day of gaping auditors, and then gone down into the slough of oblivion for which they wrought. They have not multiplied, however, and the Star that shone over the manger at Bethlehem, and guided the Wise Men to the place where the Son of God lay, is day by day becoming more and more the guiding star of all mankind. Religion does not suffer from the Bob Ingersolls. Many of them have beaten their weak hands and brains against it, but always ineffectually. The Bob Ingersolls have alone suffered from their assaults; they have one by one disappeared into the darkness they themselves invoked, while religion has grown into more splendid life and light. He is not dangerous, for the day of the Bob Ingersolls is short, and that of religion as long as the immortality, which is the corner-stone upon which it is builded."

In some very sensible and entirely unpartisan remarks on the nominations made and to be made for the Presidency, the *Christian Intelligencer* calls attention to the fact that the glittering prize is seldom grasped by those who most eagerly seek it, and looking back cites Henry Clay, Webster, Douglass and others. Another note bringing forward an incident we do not remember to have seen elsewhere recorded, we give entire:

"Another lesson is the renewed evidence that, in this country, the common school is the nursery of the State. The curious little fact, that the two men nominated at Chicago taught the same district school in Vermont within two years of each other, is only exceptional in its dramatic co-incidence. Another little school house has a stone still on which is inscribed the fact that Judge Church, Henry J. Raymond and Daniel S. Dickinson all passed over it as teachers of the school. It is very plain to be seen where one at least of the stones whereon the Republic rests, is to be looked for. But it is a corner-stone in which something more than the newspaper and the spelling-book need to be deposited and sealed up forever. For the Word of the Living God is the pillar and ground of the State."

Here is a bit of human nature brought to the front by the *Christian at Work:*

A correspondent from a neighboring city writes us deprecating "the stingy economy which just now bids fair to keep relatives and friends from the grave, and which would reduce the funeral services to the most barren rites." A consultation of the directory shows the writer to be an undertaker.

In another column a correspondent kindly furnishes news from Davidson College. To that article we refer our readers for news in general and in detail. We add here a few items gathered from the Charlotte *Observer:* The Alumni Association elected the following gentlemen as officers for the ensuing year: President, Frank H. Fries of Salem, N. C.; Vice Presidents, Anthony White, Sr., of South Carolina, Judge James Baker of Florida; Recording Secretary, C. McG. Hepburn of Davidson College; Corresponding Secretary, Rev. W. S. Lacy of Jonesboro, N. C.; Treasurer, Rev. Dr. W. A. Wood of Statesville. Col. John L. Brown of Charlotte was elected trustee, *vice* Col. B. F. Little, deceased. Hon. D. G. Fowle of Raleigh was re-elected for four years, and Rev. J. B. Mack, D. D., of Columbia was also chosen trustee. W. H. Stewart of Fort Mills, S. C., was chosen as the next Annual Orator. F. H. Fries, president, of North Carolina, Anthony White of South Carolina, Malcom McCoy of Georgia, F. P. Ramsay of Florida and W. S. Lacy of North Carolina were constituted an executive committee, with the request to solicit from all the members contributions for the endowment of an alumni professorship in the college. A very encouraging start was made in procuring subscriptions for a professorship, many of the members present responding very liberally. The members of the graduating class received the degree of A. B., with the exception of T. H. DeGraffenried, upon whom the degree of B. S. was conferred.

NEWS NOTES.

We specially invite news from all quarters for this column.

We announced last week the discontinuance of *The Gospel in All Lands*, in consequence of failing health of Rev. A. B. Simpson, the publisher and proprietor. A card from Mr. Simpson states that "should it be found necessary finally to suspend the publication, the balance due on the various subscriptions will be returned at the earliest possible moment."

Later Mr. S. says: "We are now hopeful that arrangements in progress will, by the Divine blessing, secure the continuance of the Magazine from July."

Licentiate L. A. McLean, graduate of the class of 1880, Union Theological Seminary, removes to West Virginia to take charge of the churches of Hinton and Coal Valley and the mission field adjacent in Greenbrier Presbytery. His post office is Quinnimont, Fayette county, W. Va.

Another mother in Israel has laid aside her work for the rest that remaineth to the people of God. Our obituary columns record the death of Mrs. Rachel Morrow, the mother of Rev. C. N. Morrow. Many friends in our Synod will sympathize with the brother and the family in their loss.

On the 13th inst., Shiloh church, in Orange Presbytery, made out a call for the pastoral services of Rev. J. W. Primrose one-fourth of his time. Oxford church has extended a call for one-half of the time of Mr. Primrose.

We are pleased to learn that there is increased hopefulness in the Goldsboro church. Everything moves forward earnestly and harmoniously. There have been several additions by letter recently.

SHILOH CHURCH.

Shiloh church has just made a call to the Rev. John W. Primrose, and will be most fortunate in securing the services of so good and acceptable a man. Being a weak church Shiloh is compelled to unite with some other church or churches in employing a pastor, and is now included with Oxford and Grassy Creek churches, in Mr. Primrose's field of labor. This is the only feasible and the most desirable arrangement that could be made. The Presbyterian Union of the churches of Granville county meets at Shiloh, the fifth Sunday in August, and will, we hope, be largely attended. We wish, if practicable, to have with us on that occasion, Dr. Jacob Henry Smith, who on occasions heretofore, has preached for us so acceptably. W. M.

For the N. C. Presbyterian.

CONGREGATIONAL MEETING.

WHITE PLAIN CHURCH,
Sabbath Morning, June 20th, 1880.

A congregational meeting was had by electing Elder A. H. Perry as moderator and Stephen T. Buie as secretary, after which the following preamble and resolutions were reported and adopted:

WHEREAS, At the meeting of the Home Missionary Committee of Wilmington Presbytery, held at Burgaw, Pender county, May 28th, 1880, our highly esteemed pastor, the Rev. H. B. Garriss, was elected evangelist to labor in the eastern bounds of our Presbytery; therefore at the request of the committee and our beloved pastor, we this day have held a congregational meeting in our church and the following proceedings were had:

Resolved 1. That we reluctantly part with our highly esteemed pastor, but if the committee and Presbytery, after mature deliberation, think in their judgment that such action will advance the cause of Christ and promote the cause of Presbyterianism in the bounds of our Presbytery, we will bow submissively and let him go.

Resolved 2. That in parting with him we feel that we are parting with one who has been a true and faithful pastor, and one who is loved and appreciated by his congregation for his christian character, always ready to administer to the necessities of the sick and distressed, as he is to meet the requirements of those in greater affluence.

Resolved 3. That we congratulate the people of Eastern North Carolina for being so highly favored should they be so fortunate as to secure the services of one so worthy and so able to preach Christ and Him crucified.

Resolved 4. That in view of the action of Presbytery at Burgaw, and of this Church today, we respectfully ask Presbytery to look after the spiritual interests of this church as its wise judgment may dictate.

ELDER A. H. PERRY, Moderator.
ELDER S. T. BUIE, Clerk of Session.

For the N. C. Presbyterian

DAVIDSON COLLEGE COMMENCEMENT.

MR. EDITOR: Another commencement has come and gone, and your readers would no doubt like to know something of what was said and done on the occasion.

MEETING OF BOARD OF TRUSTEES.

On Tuesday the Board of Trustees held their annual meeting. In this body Georgia and the two Carolinas were represented. The affairs of the college were found to be in a good condition. Last year 112 names were on the roll of students. The revenue of the college for the same period from all sources was something over $13,000. The work done at Davidson was found to bear the very highest endorsement from distinguished scholars of the leading American institutions of learning, to whom the papers of the different competitors for prizes had been referred. In a word, the trustees were highly pleased with the present outlook of the college.

Rev. L. McKinnon of Concord was re-elected president of the Board of Trustees; Rev. J. B. Adger, D. D., of South Carolina, vice president; S. H. Wiley, Esq., treasurer, and Rev. J. Rumple secretary. The following gentlemen, with the president of the Board of Trustees as chairman, constitute the Executive Committee: D. A. Davis, Esq., Rev. Wm. W. Pharr, Rev. G. D. Parks, Col. T. M. Holt, Rev. G. W. Trenholm, Rev. J. Rumple, R. I. McDowell and S. H. Wiley. The Board elected Mr. C. McG. Hepburn, a graduate of Davidson, teacher for the preparatory class.

ADDRESS OF REV. W. E. BOGGS, D. D.

On Wednesday, at 10½ o'clock, Rev. Dr. Boggs of Atlanta delivered the annual address before the two literary societies. His theme was the real harmony which exists between the physical sciences and Revelation when both are properly understood. The best compliment I can pay the speaker and the address, is to say that for more than two hours he held up to the starting point the attention of the audience. The man who can perform a feat like this possesses magnetism of a high order. I will not attempt to give you an outline of the address. It was a pleasure to see Dr. Boggs among us, and especially to hear him in a bold and able manner defend the oracles of our holy religion along the whole line of "the scientific controversy."

There is much that the young men can learn from the speaker of their choice at this commencement. There was a beautiful freshness, simplicity and naturalness in his manner. Impressive throughout, at times there was the thrill of the true orator. The sentiments uttered showed deep conviction and earnestness, and at the same time a genuine charity towards those holding opposite views. But one of the chief excellencies of the address was that it was delivered without manuscript or notes.

THE ALUMNI ADDRESS, BY REV. W. S. LACY.

On Wednesday afternoon the Alumni Association assembled in the chapel and was addressed by the Rev. W. S. Lacy. This address was chaste, elegant, tender and sparkling. His topic, "The duty of Educated Men to the Institutions of Learning," he discussed with ability. The speaker paid beautiful tributes to those of his collegemates who, on the field of battle and amid other scenes sealed their devotion to duty by the laying down of their lives. Nor did he fail to improve the opportunity for urging the Association to give expression to their love for their Alma Mater by founding an Alumni Professorship. The seed which Brother Lacy so skillfully sowed, will not be without their harvest. Already is the ground beginning to break, and the little sprout to shoot.

ANNIVERSARY OF THE LITERARY SOCIETIES.

Wednesday evening was spent in listening to the orations of the representatives of the literary societies: Messrs. T. B. Frazer, J. T. Roberts, J. D. Nisbit, J. L. Scott, J. S. Brockinton, and H. W. Beall. These Young gentlemen all acted well their parts, but Mr. H. W. Beall won the prize, and was awarded the Fowle medal for oratory.

At the close of these speeches Rev. J. L. Wilson, in appropriate remarks, awarded the prizes offered by the literary societies to the best debater, best essayist, and best declaimer, as follows:

From the Eumenean Society.—Debater's Medal, T. H. DeGraffenreid, of South Carolina; Orator's Medal, John S. Brockinton, of South Carolina; Declaimer's Medal, H. Briggs of South Carolina.

From the Philanthropic Society.—Debater's Medal, D. Harvey Hill, Jr., of North Carolina; Essayist's Medal, H. W. Beall, of North Carolina; Declaimer's Medal, C. C. Bellamy, of North Carolina.

COMMENCEMENT DAY.

The crowd on Commencement Day at Davidson is always large. This year it was immense. The exercises were opened with prayer by Rev. J. B. Adger, D. D.

Next came the speeches of the graduating class. Their names are Messrs. P. M. Brown, A. Walker White, Thomas G. Hardie, D. Harvey Hill, T. H. DeGraffenreid, H. B. Zernow, James Horah, T. W. Brown, J. F. McKinnon, C. R. Harding, W. B. Jennings, J. A. Gilmer, and J. P. Paisley. Eleven of this class, delivered their graduating speeches. Two were excused.

Mr. P. M. Brown delivered the salutatory, Mr. J. A. Gilmer the philosophical oration, and Mr. J. P. Paisley the valedictory.

Hon. A. A. McKoy, in his usual felicitous style, delivered the medals, J. P. Munroe receiving the Wiley Mathematical Medal, Egbert W. Smith receiving the Rockwell Latin Medal, A. C. McIntosh receiving the Holt Greek Medal, and H. W. Beall, receiving the Fowle Oratory Medal.

The diplomas were given the graduates by President Hepburn, followed by an earnest and appropriate address from him.

The benediction was pronounced by Rev. B. F. Marable, and thus ended the Commencement of 1880.

For the N. C. Presbyterian.

SOMETHING ABOUT THE LAST GENERAL ASSEMBLY.

A certain thing was done by the last General Assembly, which, in my judgment, tended to put it in a false position before the world, by reason of the possible misinterpretation of the meaning of the act. The objection which I made to the act has also been misunderstood; and a certain statement made by me concerning Dr. Thornwell, by reason of its not being full enough, is also liable to be misunderstood.

For the purpose of correcting any such misunderstandings, I write this article.

The act of the Assembly to which I object was the appointment of a member of that body to occupy the pulpit of a Unitarian church in Charleston, upon the invitation of its pastor. It is thought by some that the ground for my objection is not a good one, because of its inconsistency with the command of our Lord to preach the gospel to every creature. It is probable that those who think thus have mistaken the real ground of my objection. I would preach the gospel in a theatre, surrounded by an opera troupe, or in a temple in India, surrounded by Buddhist Priests, or in a Unitarian house of worship, surrounded by ministers of that faith. But I would not assume, or *appear to others to assume* the attitude of worship, when that worship is conducted by a Priest of Buddhah, or a Unitarian minister, for by such an act I would be doing honor, or at least appear to be doing honor to a false god.

In justification of my objection to the act of the General Assembly, I did not intend to make it appear that Dr. Thornwell refused to unite in worship with a Unitarian family in which he was a guest, *he himself leading the devotions.* I ought to have stated more fully the facts of the case. A Unitarian minister, also a guest of the family, was expected to conduct the religious services, and Dr. Thornwell refused, *under those circumstances*, to participate in the worship, upon the ground that he and the Unitarian minister did not worship the same God. I contend that the principle by which the Doctor was governed was a right one. And it was because the act of the General Assembly was *apparently* in violation of that principle that I objected to it. At the suggestion of one of the members of the Assembly, there *seemed* to be a *tacit* understanding among those who voted in favor of the act, that it was merely one of courtesy to a man who had made the kind offer of his house of worship to the Assembly, and not an endorsement of the man as a minister of the *Gospel*, or of his church as a Church of Jesus Christ. But I objected to the act, not simply because the world, and the believers in the Unitarian theology, might put a wrong construction upon it, *notwithstanding* the *tacit* understanding of the members of the Assembly, of its true meaning; but also because of the attitude in which the appointee and representative of the Assembly was placed in a Unitarian pulpit, by reason of the acceptance of the invitation. Either there was another *tacit* understanding that the Unitarian minister must not, on the occasion of occupancy of his pulpit by the Presbyterian minister, take a leading part in the religious services, or else it was *tacitly* understood that if he should do so, the Presbyterian minister would join, *or appear to join* in the worship as conducted by the Unitarian. Upon the former (*tacit*) understanding, the act of the Assembly was a very discourteous treatment of a courteous invitation. Upon the latter (*tacit*) understanding, the principle for which I contend, and upon which Dr. Thornwell acted would be violated. I would as soon bow my head to the "Consecrated Host," borne through the streets of a city in a Papal procession, as preach in a Unitarian pulpit, with the expectation or intention of assuming, or appearing to assume the attitude of devotion, when an avowed Unitarian was leading in prayer. I would preach in a Baptist church without discussing the subject of Baptism, or in a Methodist church without discussing the subject of election, but I could not preach in a Unitarian pulpit if it was understood that the discussion or declaration by me of *the divinity of Jesus Christ as Presbyterians understand that term*, would be a discourteous act—and such discussion or declaration would be so regarded, unless I had given the minister to understand beforehand that I intended so to do, and he had given his full consent.

The General Assembly acted unwisely, to say the least. It had a good opportunity to give, in respectful language, such an answer to the invitation as would have been a noble testimony of their attachment to their God and Saviour—an answer which, by His blessing, might have had a saving effect upon the deluded worshiper of a false God.

P. T. P.

For the N. C. Presbyterian.

GLIMPSES OF THE INNER LIFE OF OUR LORD.

This is the title of an excellent little volume written by Professor W. G. Blaikie, D. D., of Edinburgh, the learned editor of *The Catholic Presbyterian.* Its object is devotional and practical. The author contemplates the inner life of Christ as manifested in His devotion to the Father's work, His delight in the Father's will, His entire harmony with the Father, His temptation by the devil, His life of ministering, His sympathy with man, His sorrows, His peace, His joy, His prayerfulness, His enduring of the cross and His dying word. In the discussion of these interesting themes he vividly portrays many of the perfections of the ideal man, exhibiting Him as the great Model to which, by Divine grace, we are to conform our hearts and lives. The careful and prayerful perusal of this book will excite holy trains of thought, stir our religious affections, heighten our aspirations and cause us to examine more thoroughly our internal states and external acts. It will increase our devotion to Jesus and His blood-bought Church and promote the highest kind of holiness: the unity of our wills with God's will. It will cherish that "sympathy with Christ which is the subtle force through which the Holy Spirit moves the world." It will prepare us for the hour of temptation and tend to destroy selfishness, the generic sin. It will profoundly impress us with the idea that in temptation and affliction we have a divine Sympathizer and deter us from sin, which caused "the fairest of faces to look sad." It will greatly multiply our peace, joy and prayerfulness and extend and deepen our conceptions of the glories and terrors of Calvary. We firmly believe that the present low state of intellectual religious culture among many, may be partially accounted for by the absence of such volumes. Every household should possess such an orthodox and searching work. It can be obtained by sending $1 25 to A. D. F. Randolph & Co., 900 Broadway, New York. E. P. D.

For the N. C. Presbyterian.

AN APPEAL.

To Presbyterial Committees of Education, to Candidates for the Ministry, and to all Brethren of the Ministry:

We have entered upon another year of work for the Master. The department of work to which your attention is now called lies at the foundation of all. Without a constant supply of ministers the whole work of the Church must fail, and without an *increasing supply* the Church must stand still and make no aggressive movement upon the kingdom of darkness. Men are "saved by faith; but faith cometh by hearing and hearing by the Word of God. But how shall they hear without a preacher?"

The great and pressing duty of the hour is that the Church, the whole Church, should pray, earnestly and constantly, to the Lord of the harvest that He could raise up and qualify and send forth laborers into His harvest.

Secondly, it is equally important that the Church should watch and work as well as pray. That is, the Church should watch for suitable young men, give them all necessary encouragement and instruction, and when God shall call them to the work, do all that may be needful for their support during their course of study in college and in seminary.

Now, is there a minister in all our broad field that will not lend a helping hand to this all important work? The appeal is to every one to make a study of this cause, to let the importance of it rest upon his heart, to let it find a place in his public and private prayers, and to instruct his own congregation as to the great need of an increase of faithful ministers.

The chairmen of Presbyterial Committees of Education will please take notice that it is required by the Assembly that all candidates should be recommended anew every year. Please, therefore, report your candidates *as soon as possible*, stating what amount is desired for them, and what institutions they will attend. Candidates are requested to give their attention to this matter.

By the direction of the Assembly the appropriations are made absolute, to the amount of $100 to college students and $125 to those in the seminary. It is greatly to be desired that these amounts should be increased. Will not the churches enable the committee to do this? It would simplify the work and enable the committee to report more fully the amount contributed for beneficiary education. If we could give the college students $150 each and those in the Seminary $175 each it would require $7,500 for fifty college students and $7,000 for forty theological students, $14,500 in all. If there should be an increase of students it would require more.

The simple question is, will not the churches do what their own interests and the glory of the Master require?

E. M. RICHARDSON, Sec. Ed.

All funds should be sent to G. W. MacRae, 300 Front street, Memphis, Tenn.

For the N. C. Presbyterian.

THE ANNUAL COLLECTION FOR THE INVALID FUND.

OFFICE OF HOME MISSIONS,
BALTIMORE, June 19, 1880.

Dear Christian Friends: In reminding you of the day for this collection (the 1st Sabbath of July, or as soon thereafter as may be convenient,) we are encouraged to ask your renewed and liberal support of this noble cause, on account of the great good which has been accomplished by it in the past. Last year 122 families of aged, infirm and deceased ministers were aided from this fund, and in many cases serious suffering was thus averted. In every case comfort was brought to the hearts and lives of the recipients of your bounty as they partook of the fruits of your christian sympathy and love, and we know that their gratitude to God and to you as His instruments has been frequently expressed. The motives which should influence you in contributing to this cause are those which have been presented heretofore, viz: love for the Saviour as He is represented by His suffering children; duty to those who have given up worldly emoluments and devoted themselves to the service of the Church, and who now need your timely help; regard for your own sanctification and growth in grace which will be promoted by ministering to Christ's poor. The Master says: "Inasmuch as ye have done it, unto one of the least of these my brethren, ye have done it unto me." This is the sufficient warrant and incentive to which we point you in asking your liberal support in behalf of this sacred object. A larger amount is needed this year than has ever been contributed. It is therefore hoped that a collection will be taken up in every church, and that brethren will give with that liberality which their circumstances will permit.

In behalf of the Executive Committee.

RICHARD MCILWAINE,
J. LEIGHTON WILSON, } Secretaries,

Rev. Thomas Morrow of Hartsell, Morgan county, Ala., offers his library, consisting of one hundred and sixty-three volumes, for sale for $175. A catalogue can be had on application.

ECLECTICISMS.

THE DESIGN OF TRUTH.

Interior:

Divine truth unemployed is as worthless as unemployed gold—as gold sunk in the dark caves of the sea. It is bestowed upon men for practical purposes. It hath higher potencies than gold. Gold adorns the exterior—truth is designed to illuminate, ennoble and glorify the soul—to make it a luminary of love, a fountain of noble deeds, of generosity, of charity, to give it an unstained standard of honor and integrity. It is intended to beautify the soul and make it lovely in the sight of man, and in the sight of God.

A TRUTH WELL PUT.

Nashville Advocate:

Can anything be more absurd than the political economy that puts one dollar into the public treasury by licensing the making of criminals and then spends ten for their prosecution and punishment? This is exactly what most of these American States are doing with regard to the liquor traffic.

RAFFLING.

N. Y. Observer:

The U. S. Supreme Court has recently made a decision which we commend especially to ladies who cannot see the wrong there is in lotteries. It is a remarkable fact that while legislators and courts appreciate the evil, the Christian women in our churches, whenever they would get up a fair for charity, resort to lotteries, or some evasion of the same sort, insisting that they cannot see any harm in the practice.

GIVING IN VIEW OF MEN.

Canadian Independent:

It is a pity when any man who is interested in the advancement of the Saviour's kingdom sets himself to thinking how little he can give, consistent with respectability, instead of how much he should give for Him who died for him. There is too much of this giving in view of men rather than in the sight of God. The same eye which measured the gifts to the temple treasury years ago still sees our gifts, and the same mind makes its estimate of the value of what we give. It would transform many a parsimonious christian into a liberal man, were he to remember that a Divine eye is watching all his donations. It is a pity, too, when we offer to God the crumbs from the table of our income. The coppers and pennies and quarter dollars which many cast into the church coffers are—when measured with their receipts—nothing more than the scraps and crumbs compared with the full dishes of the table.

A BINDING CONTRACT.

Baltimore Presbyterian:

One of the most binding contracts between pastor and people is that in regard to salary, and yet, in many cases it is lightly esteemed on the part of the people. But few men can do good work and be constantly harrowed by petty financial troubles, and it is the bounden duty of a congregation to relieve a pastor of these. He should be paid his salary, and that promptly, not in driblets, to suit the convenience of careless, if not dishonest parishioners.

THE POSITIVE LIFE.

United Presbyterian:

The positive life is always the best one. Apologetics are usually a mistake. The man who devotes himself to killing weeds will fail, but if he seek to cultivate some useful growth he will exterminate the mulleins and thistles, and enrich himself with a profitable crop.

WAIT PATIENTLY.

Herald and Presbyter;

It is sometimes necessary to "wait patiently on the Lord." He gives the increase, not in our time, but in His own. The apostles, after Christ's death, labored with little gain, until the Spirit was given at Pentecost. We may wait much longer, or God's Spirit may at once be given.

NICKELISM.

Presbyterian Journal:

Nickolism is a new complaint in the churches. It is the next thing to Nihilism, that is it comes within a nickel of putting nothing into the contribution box. This disease is not confined to religious tramps and repeaters, but attacks well-to-do pew-holders, who thus keep up appearances at the smallest cost. The widow's mite, it is well to remember, was commended only because it was all she had.

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

The Southwestern Presbyterian University at Clarksville, Tenn., conferred the honorary degree of Doctor of Laws upon Rev. Dr. L. Girardeau of South Carolina, and upon Rev. Dr. L. J. Halsey of Chicago, Ill.

A meeting at Entaw, protracted for six weeks, from April 9th, in the Methodist church, with the co-operation of the Presbyterians, resulted in the addition of twelve to the Methodist church and thirty-two to the Presbyterian church. Many others expressed themselves as deeply interested.—*Christian Observer.*

Early during the sessions of the General Assembly the Rev. Dr. Stillman was called home by a telegram informing him of the dangerous illness of his daughter, Miss Carrie F. Stillman. We are pained to learn that she died a few days after Dr. S. reached home. She had been an invalid for more than two years, but had so often rallied after being very ill, that it was hoped, till very near the end, that she might recover.—*Southern Presbyterian.*

Items from the *Central Presbyterian:*

Rev. Walter H. Robertson, a recent graduate of Union Seminary, Va., entered upon his missionary work in Gloucester county about the middle of May. There has been, so far as known, been a Presbyterian church in this fine county, and there has never been any regular occupation of the field by any ministers of our Church. This is one of the best counties of Eastern Virginia, and before the war was one of the wealthiest in the State. There are about a dozen families of Presbyterians in and about the county seat who will aid in the support of a Presbyterian church. Mr. Robertson enters on the work for the summer in order to ascertain whether a church can be organized there. It is believed that $300 can be raised, per annum, in the field itself. If the prospect at the close of the summer is encouraging the purpose is to organize a church and erect a house of worship.

Since March 15th, Newbern and Laurel Hill churches in Pulaski county, Va., have been served by their pastor elect. There are four preaching places—Newbern, Martin's Station on the Va. & T. R. R.; Laurel Hill, four miles up the Altoona Narrow Gauge R. R.; and Oak Chapel, half way between Laurel Hill and Newbern. There are now Sabbath Schools at each of the first-named places, organized this spring. The Sabbath School at Oak Chapel is carried on mainly by Methodists and Baptists. The sacramental service was held at Laurel Hill on the fifth Sabbath of May. A large congregation was in attendance. One person was publicly received into the membership of the church. The services of similar character at Newbern, first Sabbath in June, were attended by a very large congregation, increased by many from New Dublin and Dublin churches—whose pulpits happened to be vacant that day. There were four additions to this church—two by letter and two on examination.

On Sabbath, June 6th, a committee of Wes

Hanover Presbytery, organized a church in Fluvanna county, called the Rivanna church, with fourteen members and one elder and one deacon. Dr. T. D. Bell presided and preached in the morning, after which the organization was formally entered into. The officers elected, having been previously ordained, were installed.

Items gathered from the *Texas Presbyterian:*

Rev. Dr. E. D. Junkin has entered upon his labors at Honston, Texas.

Rev. Josephus Johnson of Victoria, Texas, has been very ill, but at last accounts was recovering.

The church at San Antonio has recently received seven new members, six of them by examination, two baptisms. There is much interest in the congregation, and hope of many more additions during the summer. The congregation prayer meeting and Sabbath school are constantly growing.

Rev. J. W. Sexton writes to the *Texas Presbyterian* that Bryan church, in the Presbytery of Brazos, observed the last week of May as a week of prayer. God's blessing was vouchsafed, five members were added to the church on profession of faith and the people of God greatly strengthened. On the fifth Sabbath in May, Mr. Sexton was installed pastor of Bryan church. Rev. J. M. Cochran presided, preached and proposed the constitutional questions. Rev. James Wilson delivered charges to pastor and people.

NORTHERN PRESBYTERIAN.

Large accessions from the Mormon population have been made to the Presbyterian church at Salt Lake in Utah. In San Pete county fifty or sixty have been received into the church.

The North Presbyterian church at Binghampton, N. Y., has grown from fifty members to one hundred and eighty-five in ten years. During the same time $30,000 have been raised for all purposes.

REFORMED (DUTCH).

The recent meeting of the Reformed Classis of North Carolina, which met at the Brick church in Guilford county, was largely attended and very interesting. Rev. J. Ingold, of this place was elected President for the ensuing year. The next meeting will be held at Salem church, Lincoln county, on Thursday before the fourth Sunday in June, 1881.

The Reformed General Synod has had before it sundry memorials asking for a communion test that would exclude Free Masons or members of any other oathbonnd secret societies. After long and earnest discussions the Synod declined to institnte the test, while maintaining that no christian ought to join or remain in any anti-christian society; the decision as to the character of any society being left to the individnal conscience.

UNITED PRESBYTERIAN.

The United Presbyterian Church has received about $21.000 from a bequest of the late Archibald Stewart, of Pennsylvania, and from the same sonrce $20,000 will probably be realized during the ensning year. Other bequests will soon be received which may swell the amount to $50,000.

BAPTIST.

Rochester University has received $100,000 towards its permanent endowment and $150,000 are to be paid in Jannary next.

Rev. Albert H. Sweetzer, pastor of a Universalist church, was received into the Baptist commnnion on 6th inst.

CONGREGATIONAL.

The Rev. Myron W. Adams has renounced Congregationalism and become a Universalist, and his brother, a Presbyterian minister rejects the Scriptnral doctrine of "Future Punishment." The *Presbyterian* says: *Per contra*, two Universalist preachers have just been received into evangelical denominations.

The largest per cent. of the ministry of all Protestant denominations in this country in the foreign mission field comes from the Congregational Church, which snpplies 4.29 per cent. of its own ministerial force. The Presbyterian Church North snpplies 2.50 per cent. the Presbyterians South, 1 33; the Baptists of the North, 1.01; the Episcopal Church, 0.57. It is stated that of the 9,145 ministers which the Sonthern Baptists have, only six are engaged in foreign lands.—*Christian Union.*

LUTHERAN.

The Lutheran General Synod (South) has just concluded its sessions at Richmond, Va., Drs. Krauth and Strobel, of the Northern General bodies, presented friendly greetings In doctrine and polity the General Synod (North), the General Synod (Sonth), and the General Council, are not very widely separated. A step was taken looking toward practical union through a scheme for the elevation of the colored people in districts covered by the Southern body. A farther proposition to furnish all these three bodies with one form of worship and hymnal is pending. The prospect for increased nnity is encouraging, though no organic nnion may soon be looked for. The three bodies report 1,555 ministers; 2,621 churches; 323,356 commnnicants.

REFORMED EPISCOPAL.

Since Easter, 1879, the First Reformed Episcopal Church, Philadelphia, has received into communicant membership from other churches 24 persons. Of these persons, 13 came to them from the Protestant Episcopal Church, 4 from the Church of England, 3 from the Presbyterian Church, 1 from the Congregational Church, 1 from the Baptist, 1 from the Methodist Episcopal, and 1 from a neighboring pariah of the Reformed Episcopal Church. By confirmation and by letter there has been, during the past year, an addition of 48 members to the list of communicants.—*Presbyterian.*

Hon. Alexander H. Stephens, John W. Beckwith, Bishop of Georgia; Gen. John B. Gordon, U. S. Senator; Hon John Gill Shorter, Rt. Rev. Bishop Pierce, J. Edgar Thompson; Hon. B H. Hill, Hon. John C. Breckenridge, Prof. David Wills, D. D.; Hiram Warner, Chief Justice of Georgia; Lewis Wonder, Asst. P. M., Philadelphia, and many others—names of eminent and well known individuals who certify from actual experience to the great success of the Regulator in subduing diseases. No preparation ever offered to the public recommended as is Simmons Liver Regulator. Its virtues have received every form of endorsement that incredulity could demand. Be sure you obtain the genuine in the White Wrapper, with the red Z and signiture J. H. Zeilin & Co.

Straighten your old boots and shoes with Lyon's Patent Heel Sufferers, and wear them again.

COTTON PRESS.—See the advertisement of Southern Standard Cotton Press in another column.

Stop your hair from falling out by using Hall's Vegetable Sicilian Hair Renewer, a sure preventive

SECULAR MISCELLANY.

The preliminary working of the tunnel connecting England and France is most satisfactory.

A Chinaman has been arrested at Canyon Creek, Trinity county, Cal., charged with manufacturing bogus gold dust, and held in $1,000 for trial.

Iron Mountrin, Mo., is all that its name implies, being seven-tenths pnre iron. It is nearly a mile long, half as broad and several hnndred feet high. It is being carried away at the rate of 850 tons a day.

Cardinal McClosky is having a new edifice erected for himself on Madison avenue, New York city, at a cost, exclusive of land and of the furniture, of $75,000.

The wheat crop of Russia for 1879, thongh reported short, was more than double that of the United States. Russia is a large exporter, besides growing enongh to feed her ninety million popnlation.

England grows richer. In 1843, for example, the income tax was levied on £250,000,000; in 1878 it was levied on £535,000,000. In 1841 as many as 8.2 of the popnlation were paupers; in 1878 only as many as 3.1 were on the poor's roll.

"Mosaicnltnre" is what the Scotch folks term the planting of beds containing mottoes or devices set ont with colored foliage plants. This is a new departnre in the arrangement of extensive lawns and terraces.

The crater of Monnt Vesuvius can now be reached by railroad. The railway, sometime since projected, is at last finished and is now opened to the pnblic. It is 800 metres in length and terminates within 200 metres of the month of the crater.

MONEY SPENT IN PRINTERS INK.

The *Union*, Upper Sandusky, Ohio, tells its readers: "While on the subject of large payments, we here add that H. H. Warner & Co., of Rochester, N Y. have appropriated for expenditure for the present year, $500,000 in advertising their Warner Safe Kidney and Liver Cure and otner of Warner's Safe Remedies."

A THRONGED CITY.

Cincinnati possesses many attractions. Great multitudes of visitors come and go. They examine the Inclined Railroads, the Music Hall, the Public Library, the Fountain; they scan the fine public and private buildings, bridges, parks, and drive through the beautiful suburbs and note the rare advantages of the Central City.

Some of them have been heard to say, after such an inspection of the externals of the city, that "they have seen Cincinnati;" but the fact is, they have had but a glimpse. Cincinnati has back of these things the influences that produce them. If it was not for the business done, for the people who find employment and develop enterprises in the Queen City, you would not have the grand things so much admired. The great stores and workshops are well worthy of a visit, and there is no harm in making a call at these establishments. One of them, on the southwest corner of Fourth and Walnut Streets, is thronged continually with customers and visitors. The establishment of Messrs Duhme & Co., has a reputation not only for the extent of it business, but for the upright and just manner of conducting that business. Persons come from distant places to trade here, because there is no misrepresntation allowed in any of their transactions. Then, they have a magnificent stock of rare and beautiful articles More variety, more taste, more art, more useful and valuable articles in the stock of Duhme & Co., than would fit out an average half dozen of the old fashioned courts, whose style and splendor was the marvel of their day, and has found place in history.

In the department of silver-plated ware alone there is such a display of taste and skill in form, design and ornamentation that the articles of a few years ago seem tame and undesirable in comparison New styles are constantly introduced, and to possess the most elegant, you must make careful examination. This work has been brought to such perfection that, at the Centennial Exposition, where all nations participated; the rewards were given to American manufacturers. The reason for this is that the American citizen demands the beautiful as well as the useful, and has the disposition to enjoy such things. Like the Yankee visitor to the court of St. James, "he is of that clam from which kings are made," and his "rank" calls him to enjoy the most perfect in quality and kind of all things.

The price at which this ware, plated heavily on white metal, can be had, and its durability, as compared with the solid article, makes it to be preferred by many purchasers. It is not easily told from the solid article, will wear a lifetime, and look as well as solid silver and does not cost more than a tenth as much. No less distinguished for beauty of design and excellence of finish than for serviceable qualities and low cost, American Table Plate is rapidly acquiring an enviable reputation throughout the civilized world. The productions of one of the largest manufactories in the world, in this line of goods—that of the Meriden Britannia Co., West Meriden, Conn.—are sold, wholesale and retail, at the southwest corner of Fourth and Walnut Streets, Cincinnati, O.

At Duhme & Co's, however, you can find solid gold or silver "hand made" ware, of the latest designs and most perfect workmanship. Duhme & Co., surpass all competition in their line of productions, but there are many other branches of manufacture represented, and to them all the Queen City is, to a great extent, indebted for her wealth and fame. Visitors should not forget the stores and workshops when looking *for* Cincinnati.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Dallas, N. C., June 10th, by Rev. R. Z. Johnson. Mr. JOHN C. PRUFF and Miss LIZZIE PRONEBERGER.

At residence of Rev. Mr. Matson, near High Point, June 1st. by Rev. P. H. Dalton. Mr. S. E. WILLIS and Miss MARY M. WEEDEN. All of High Point, N. C.

At Bellevue Hotel, High Point, June 16th, by Rev. P. H. Dalton, Mr. WILLIAM P. PARTRIDGE, of New York, and Miss CARRIE B. WALDROP, of High Point.

At Hillsboro. N. C., on the 10th of June, by Rev. Jas. H. Fitzgerald, ANDREW D. MCKLE, of Chapel Hill, and MARGARET T. WEBB, oldest daughter of Thomas Webb, Esq.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Orange county, on the 11th inst., in her 66th year, Mrs. RACHEL MORROW, wife of John Morrow and mother of Rev. C. N. Morrow.

An active, praying, beloved Christian has passed away, rejoicing in hope of glory. Bethlehem church has lost a faithful member, her husband a devoted wife, her children a sacrificing, loving mother. Generations of her children shall enjoy the fruits of her holy life.

"Blessed are the dead which die in the Lord."

PASTOR.

WILMINGTON MARKET

DURING WEEK

ENDING JUNE 23.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—Market steady at 35½ cents until Saturday, when price advanced to 37 cents.

ROSIN.—Strained $1 05 and Good Strained $1 10 throughout. Sales Pale at $2 25@2 87½, Extra Pale at $3 25 and Window Glass at $3 37½.

CRUDE TURPENTINE.—Until Saturday $1 60 for Yellow Dip and $2 50 for Virgin. On Saturday Yellow Dip advanced to $1 70.

TAR.—On Wednesday $1 92½; since until close $2 00.

TIMBER.—Sales have been made at prices ranging from $5 00 to $14 00. Very little arriving and demand good.

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THE NEXT TERM BEGINS 1st September, 1880, and ends 3rd May, 1881.
The change in the day of opening the Session has been made since the publication of the Catalogue. Students are *urged* to be present at the first day. For further information apply to "REV. DR. PECK, Hampden Sidney P. O., Va."
F. N. WATKINS, Secretary.
Farmville, Va., 15th June, 1880.
je 23-4t 650

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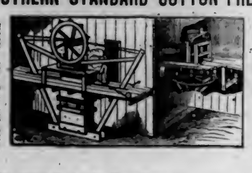

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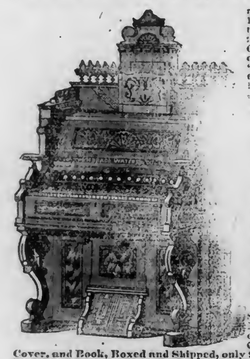

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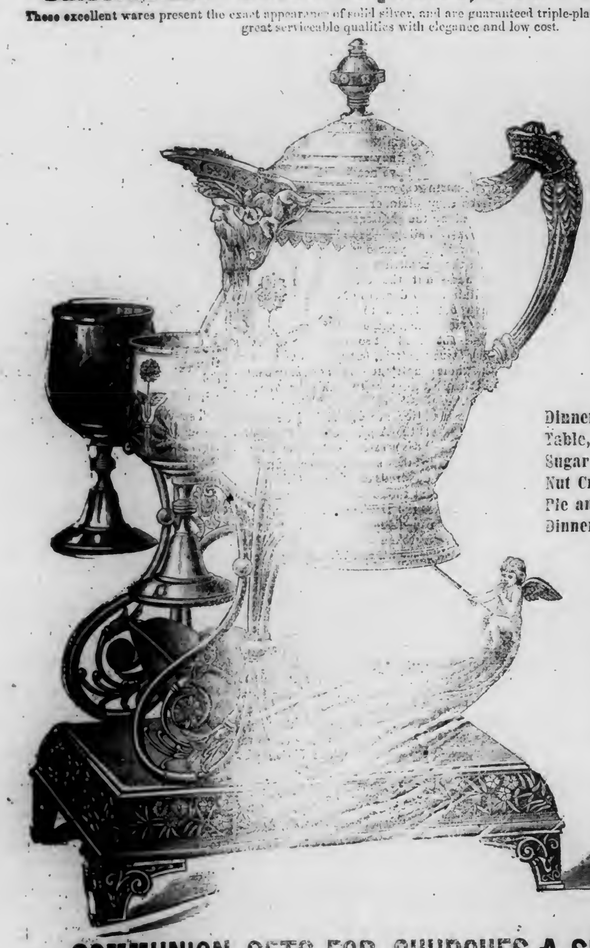

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THE FAMILY.

Boys Make Men

When you see a ragged urchin,
Standing wistful in the street,
With torn hat and kneeless trousers
Dirty face and bare red feet,
Pass not by the child unheeding;
Smile upon him. Mark me, when
He's grown old he'll not forget it;
For remember, *boys make men*

Have you never seen a grandsire,
With his eyes aglow with joy.
Bring to mind some act of kindness—
Something said to him, a boy?
Or, relate some slight or coldness,
With a brow all clouded, when
He recalled some heart too thoughtless
To remember *boys make men?*

Let us try to add some pleasure
To the life of every boy;
For each child needs interest
In its sorrow and its joy.
Call your boys home by its brightness;
They avoid the household when
It is cheerless with unkindness;
For remember—*boys make men*

—*Exchange.*

Presence of Mind.

This is a true story, about a real boy. The boy's name is Dick. That is not a very uncommon name, and his last name is not an uncommon one, either. I am not going to tell you what it is, though, for perhaps he would not like it.

Dick's father died when his son was just able to toddle. After awhile, Dick grew to be a pret y big boy. Then he began to be anxious to get something to do to help his mother. It was a good while before he found anything; but he came home one day, at last, and said:

"Mother, I've got a place."

"What sort of a place?" asked his mother.

"In the factory," said Dick, cheerfully.

But the mother shook her head.

"I don't half like it my boy," she said." They are dangerous places, these factories. Some day you'll be going too near the big wheels, or the bands, or something, and then—"

She stopped and shuddered; but Dick only laughed.

"Well, what then, mother?" he said. "What do you think is going to happen to a fellow with a cool head and a steady hand? Almost all the accidents that you hear of happen because the people are careless, or because they get frightened, and don't know what they are about. I'm not going to be careless and I'm not going to get frightened. And, mother, even if anything very bad did happen to me, I should he doing my duty, should'n't I? You wouldn't have a great fellow like me staying around here idle for fear of getting into danger, would you?"

"Well, no, I suppose not," said his mother, remembering what a bad thing idleness is for anybody, and how surely it leads boys, as well as men, into mischief.

So the next day Dick was at his post in the factory. I cannot tell you what sort of a factory it was, nor exactly what he had to do there. Nobody ever told me that part of it. All I know is that he spent the days among the great, whirring machinery, and that he did his work steadily and well, in spite of noise, and confusion, and dust, and fatigue, and danger.

By the time he had been there for a month or two, he had forgotten all about the danger, and even his mother began to think that he was as safe there as in his own home.

That is always the way when you are used to things, you know. People who live under the shadow of a volcano forget that the burning lava ever streams down its sides and desolates the country around. Some day it does so, though, and sometimes accidents happen, even to the most confident boys.

Was Dick careless that day? I don't know, and neither d d he. He thought that he was doing his work as steadily and as carefully as usual; but suddenly he felt something—just a little twitch at his sleeve; nothing at all to mind if you are playing with your school-mates, but then Dick was not playing with his school mates. There was no one near enough to give him that twitch, and he knew in an instant what it meant—that the fingers that gripped him were iron fingers, and that the pulse that beat in them was the cruel, merciless pulse of steam.

Most boys would at least have looked around in sudden surprise—would have yielded for a moment to the twitch and then—the horror, and agony, and death. What did Dick do? Quick as a flash, the thought came:

"I am caught in the machinery. I can't help that, but I won't be drawn in. *I won't!* I won't! I WON'T!"

It was hardly a thought, you know, only a swift, wordless instinct. Then he set his teeth, and clenched his fists, and braced every nerve and muscle to stand like a rock, while the machinery did its work.

"Crack! crack!"

That was his shirt, pulled off him like the husk off an ear of corn.

"Crack! crack!"

The flannel shirt went next, stripped into shreds by the iron fingers.

"Crack! crack!"

That was his merino shirt, and Dick stood rigid and motionless still, with not an atom of clothing from the waist up.

The men around him had not been as quiet as he, you may be sure. There had been shrieks and cries enough when they saw what had happened, but the machinery could not be stopped all in a minute, let the engineer try as he would.

It seemed a century to the men, though it was only three or four minutes, before the great wheels shivered and stood still. Some of the men had covered their eyes, fearing to see—what? Splashes of blood on the floor and walls, and a horrible, mangled mass, tangled and broken in an iron grip.

What did those who dared to look see? Only a curly-haired, bright-eyed boy, who looked around at them as quietly and boldly as if nothing at all had happened.

"Why, Smith," said Dick, looking at the man nearest him, "how pale you are! And Jones is trembling like a leaf, and Brown can hardly stand! Why, I'm the best off of you all—if I haven't got many clothes left," he added, as he looked down at himself. "If somebody will lend me a coat, I think I'd bettor go home and get another shirt."

* * * * * * *

"So you see, mother," said Dick, "what I told you is true. If a fellow's head is cool, and his nerves steady, there isn't much fear for him. And the good Lord keeps watch in the factories as well as outside."

Now, what I want you to notice about this story is this: It was not Dick's good luck that saved him, but simply his courage and presence of mind. If he had yielded for one instant to the grip of the machinery—if he had hesitated for a moment what to do—that moment would have been his last.

Don't you think that there is a lesson in all this, if you take it the right way?—*Central Christian Advocate.*

Why No One Looked at the Bride.

BY MRS. ANNIE E. PRESTON.

I don't know as it is much of a story, but the telling of it one hot May afternoon brightened us all up wonderfully.

We were rather largely discussing a wedding we had all attended that morning, and were criticising, good naturedly, the looks and appearance of the bride, when Aunt Gratia, who had been busy over her sewing, spoke up and asked:

"Did you ever hear of a wedding where no one looked at the bride?"

"Such a thing would not be likely to happen unless it was at an asylum for the blind, only patients admitted," said Mabel

"It might have been the couple who were married under the window in stormy weather," said Vira.

"We never heard of such a thing. Did you, Aunt Gratia? Was it a real wedding, or is it a conundrum?"

"The wedding to which I refer," went on the smiling old lady, "was in a church, and the seats were all filled, for it was a general invitation. It was a real floral wedding. Being the 17th of June, there was no lack of material, and as the Sunday school scholars took the matter of decoration in hand there were plenty of helpers. The huge old wooden ark of a country meeting house was transformed into a veritable bower of beauty. The girls were all dressed in white gowns looped up with flowers, and the boys wore roses in the buttonholes of their white vests. Every guest carried a bouquet, even to the oldest grandfather and grandmother of them all, and pretty children scattered flowers in the bride's pathway as she walked from her childhood's home near by to the church. There had never been such a display in that town before, and it wasn't done for style at all, but just because every one loved the minister's daughter and wanted to have a finger in her marriage pie, but yet, after all this parade, no one looked at the bride."

Aunt Gratia smiled and went on complacently with her stitching, while we all broke in afresh:

"Did a sudden dark cover all the land?"

"Perhaps there was a prevailing eye-distemper at the time."

"Did some fun-loving youngster throw pepper in the eyes of the guests?"

"Oh! I know! something happened at the very church door to prevent the ceremony being performed! How romantic!"

"Wrong, all of you!" went on Aunt Gratia; "it was as perfect a June day as ever slipped graciously down into the abyss of time. Every one was open-eyed with eager, breathless expectancy. And the ceremony came off according to the programme. I know, for I was there myself and heard every word!"

"Oh, Aunt Gratia, you are *too* tantalizing."

"Do tell us all about it! We give it up!"

So the dear old lady, having threaded her needle, took up the story again:

"When the bridal party were entering the church door, and the organ was playing a wedding march, a low, clear childish voice piped up:

"'Oh, do just look at that mouse! right on the pulpit cushion.'

Everybody heard it; everybody looked; and everybody felt it incumbent upon themselves, individually, to keep watch of the little intruder, for they all knew the silly little bride was mortally afraid of a mouse and they imagined the consternation, should this pretty, bright-eyed nibbler jump or fall upon her bare white shoulders and arms as she stood there almost exactly beneath him.

The little creature behaved with all possible decorum, however, in spite of their forebodings, and after the holy words had been spoken which made the young couple one for life, the music struck up and the mouse ran back along the railing and into his hole in the high platform."

"Oh dear me!"

"How funny; and you saw it, Aunt Gratia?"

"No, I didn't see the mouse; I had something more important to attend to."

"Oh, Aunt Gratia, it was your own wedding. Wasn't it now?

"Yes, my dears, and it was a lesson in humility to me that I have always remembered. For there, when I had every reason to consider myself the centre of attraction, and was as self-conscious as possible, I found afterwards that in this most important event of my life I was entirely eclipsed in *the eyes of all my friends*, by a tiny long-tailed mouse."—*Christian Intelligencer.*

MISCELLANEOUS.

The Professor's Chair.

THE SCRATCHES ON THE ROCK.

Stones might be carried miles by rivers, or they might sail the seas home along by icebergs. As a matter of fact, however, nearly all the stones from distant ledges we find in our fields were brought there by the Great Glacier. That such a glacier once covered the northern parts of the country is known by the marks left everywhere in its track. Its southern limit was about the latitude of New York city. In Onio the ice, perhaps, did not extend quite as far south, but it left abundant marks in Southern Iowa. Almost at any point north of an irregular line joining these points the signs of glacial work can readily be found. Who will look for them in the fields right about home?

Perhaps there is no more striking sign than *the scratches on the rocks.* Some rocks have been so eaten away and dissolved by wind, water and frost that they present very irregular surfaces, as sometimes an old clapboard becomes so rough by decay that no marks of the carpenter's plane can be found on it. Other firmer rocks, or those that have been less exposed, still retain a polished surface, and show grooves and scratches as distinct as the similar marks on a board that has just left the carpenter's bench. It was once thought these scratches were made by icebergs striking the bottom in shallow seas when the country was under water. That supposition might explain them in one place or a dozen places. But they are found all over the country, and they have nearly the same direction at the northwest corner of Central Park as along Lake Champlain, or high up Mount Washington, or along the Massachusetts coast, or in the Missouri Valley. Examine the recently uncovered rocks in your own neighborhood, and if you find these scratches on them set down your compass and see if the direction is not everywhere within a few degrees of north and south. They have been found to vary scarcely more than the magnetic needle itself varies. Icebergs could not have kept so constant a direction when they struck bottom, but a sheet of ice covering the whole country and slowly sliding southward as it melted away on that side would mark all parts alike.

Such masses of ice are now sliding down the higher valleys of the Alps, pushing along embedded stones which scratch and plane the underlying rocks in the same manner. Such an ice sheet covers hundreds of miles of Greenland, pushing slowly out to sea and sending fleets of icebergs down to the Banks of Newfoundland. Wherever you can find these scratches on the rocks you have a token that such an ice sheet once covered this country. With a little practice one can easily distinguish the glacial scratches from cracks. The scratches keep their direction right across cracks and cleavage, and cut through hard streaks in the rock at the same level as the softer parts. They are to be studied in the same way one would decide whether a mark on a board is a crack or was left by the planing knife. If you find any of these marks, remember that the same signs are to be found all over the Northern States, and they are the handwriting on the rock of one of the great processes by which the Creator has made the earth what it is to-day.—*Christian Union.*

Weeds.

The term "weeds," curiously enough, is etymologically connected with Wodan or Odin, the great god of the northern mythology, to whose worship in former ages in this country our Wednesday or Odinsday was specially dedicated. Any plant may become a weed by being accidentally found in a situation where its presence is not desired, but true weeds form a peculiar and distinct class. They are at once recognized by their mean and ragged appearance—their stems and foliage being neither fleshy nor leathery, but of a soft, flaccid description—and by the absence in most of them of conspicuous or beautiful blossoms. A look of vagabondage seems to characterize most of the members of the order, which at once stamps them as belonging to a parish class. In the vegetable kingdom they are what gypsies are in the human world, and the same mystery surrounds them which is connected with that remarkable race. Like the gypsies, they are essentially intruders and foreigners; never the native children of the soil on which they flourish. There is this remarkable peculiarity about weeds, that they only appear on ground which, either by cultivation or for some other purpose, has been disturbed by man. To a thoughtful mind the questions must occur, "Have the plants we call weeds always been weeds? If not, what is their native country? How did they come into connection with man, and into dependence upon his labors?"

No satisfactory answer can be given to those questions. As a class there can be no doubt that weeds belong to the most recent flora of the globe. They make their appearance in company with the beautiful and fruitful flora that is specially associated with the arrival of man, and spread from the same region which is supposed to be the cradle of the human race. In this way they are co-related with the Scripture account of the fall of man. "Cursed is the ground for thy sake; thorns and thistles shall it bring forth to thee," was the sentence pronounced by God upon man's sin. We are not to suppose from this circumstance that these noxious plants were specially created then and there for the express purpose of carrying out the punishment of man. They were previously in existence, though they may be said to belong very specially to the human epoch; but since that mournful event they have received a new significance, and are bound up with man in a new moral relation.—*Hugh Macmillan.*

Marlborough.

Our chief whom England and all Europe, saving only the Frenchmen, worshiped almost, had this of the god-like in him, that he was impassable before victory, before danger, before defeat; before the greatest obstacle or the most trivial ceremony; before a hundred thousand men drawn in battalia, or a peasant slaughtered before the door of his burning hovel; before a carouse of drunken German lords, or a monarch's court, or a cottage table, where his plans were laid, or an enemy's battery, vomiting flame and death, and strewing corpses round about him—he was always cold, calm, resolute, like fate. He performed a treason or a court bow; he told a falsehood as black as Styx as easily as he paid a compliment or spoke about the weather; he took a mistress, and left her; he betrayed his benefactor, and supported him, or would have murdered him, with the same calmness always, and having no more remorse than Clotho, when she weaves the thread, or Lachesis, when she cuts it. In the hour of battle, I have heard the Prince of Savoy's officers say, the Prince became possessed with a spirit of warlike fury; his eyes lighted up; he rushed hither and thither, raging; he shrieked curses and encouragement, yelling and barking his war-dogs oh, and himself always at the first of the hunt. Our Duke was as calm at the mouth of the cannon as at the door of a drawing-room. Perhaps he could not have been the great man he was had he had a heart either for love or hatred or pity or fear, or regret or remorse. He achieved the highest deed of daring, or deepest calculation of thought, as he performed the very meanest action of which a man is capable; told a lie, or cheated a fond woman, or robbed a poor beggar of a half-penny with a like awful serenity and equal capacity of the highest and lowest acts of our nature.

His qualities were pretty well known in the army, where there were parties of all politics, and of plenty of shrewdness and wit; but he existed such a perfect confidence in him, that the first captain of the world, and such a faith and admiration in his prodigious genius and fortune that the very men whom he notoriously cheated of their pay, the chiefs whom he used and injured (for he used all men, great and small, that came near him, as his instruments for war, and took something of theirs, either some quality or some property—the blood of a soldier it might be, or a jeweled hat, or a hundred thousand crowns from a king or a portion out of the starving sentinel's three farthings), or—when he was young—a kiss from a woman, and the gold chain from her neck, taking all he could from woman or man, and having, as I have said, this disposition in him, that he could see a sparrow perish or a sparrow fall, with the same amount of sympathy for either. Not that he had no tears; he could always order up this reserve at the proper moment to battle; he could draw upon tears or smiles alike, and whenever need was for using this cheap coin; he would cringe to a shoeblack, as he would flatter a minister or a monarch; he haughty, he humble, threaten, repent, weep, grasp your hand, or stab you, whenever he saw occasion); but yet, those of the army who knew him best and had suffered most from him, admired him most of all; and as he rode along the lines of a battle, or galloped up in the nick of time to a battalion reeling from before the enemy's charge or shot, the fainting men and officers got new courage as they saw the splendid calm on his face, and felt th at his will made them irresistible.—*Thackeray.*

SECULAR NEWS.

Notwithstanding the penalty of burglary in North Carolina is death, and the law has been duly executed in several instances in this State within the past year, attempts to effect entrances into houses in the city of Wilmington are frequent.

Rev. Dr. T. H. Pritchard has accepted an invitation from President Battle to address the University Normal School on the general interests of education in the State sometime during the summer.—*Raleigh News.*

After harvesting, a great deal of wheat is found to be better than it has been expected. The crop, however, in the portion of the State, from reports, seems to be very irregular. Portions of Catawba and Lincoln expect to fall considerably below the average, while Cleaveland expects an average.—*Hickory Carolinian.*

The Washington *Post* says Gen. Vance has recommended that Mr. LeDuc, Commissioner of Agriculture, test the cultivation of ginseng in the mountains of North Carolina. Some years ago Mr. P. S. Smith of Asheville, began the cultivation of ginseng in Madison county, but removing to Asheville he did not carry the test to a success. The plant is worth in China $2 per pound, and if it can be cultivated in the Blue Ridge range, may become a source of wealth exceeding that of tobacco.

Col. John D. Shaw, of Richmond county, sends to the *Wilmington Star* a cotton bloom, which he says opened on his farm near Rockingham on the 10th instant.

The friends of the Dismal Swamp, Canal seem a little despondent of its future. It was the germ of the early prosperity of Elizabeth City, and we should greatly regret its further decline.—*Elizabeth City Economist.*

Learn to Be Short.

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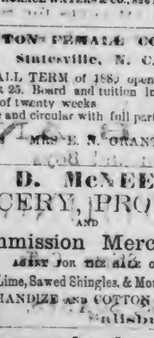

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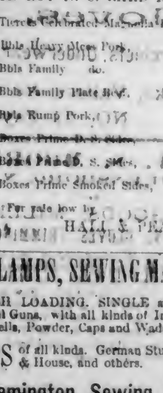

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For the N. C. Presbyterian.

CHURCH WORSHIP.

It is to be feared many professed christians entertain erroneous views concerning the nature and purpose of church service. The fall left the human family in a guilty, corrupt state. The obedience and sufferings of Christ were for the removal of guilt; and the Spirit was sent to work by the means of grace, sanctification in the hearts and lives of believers. A prominent means, in the divine economy, is the worship of God in the sanctuary. It has done more than any other—perhaps than all other—means to bring His many sons into glory. The service of song awakens and calls into active exercise the devout affections of God's people. Preaching instructs them in the knowledge of God's way of saving sinners—it helps them to understand the gospel plan of salvation. Prayers are the key which unlocks the treasury of heaven and procures needed blessings for God's children. Church service is not a cold, lifeless routine of external duties, called by the Apostle "bodily exercise." It is a system of holy exercises, which demands and deserves the active and devout employment of every faculty of the soul.

But some professors of christianity are very fastidous on the subject of public worship. The songs must be soul-stirring, the prayers cursory and general, and the sermon brief. They demand a service profound, and short—*very short*. They are with this like the sick man is with medicine—the less of it the better they are pleased. How different are these from that devout assembly at Troas: attentive to Paul's discourse till midnight, and so far as the record informs us, not a drowsy or disinterested head in the whole congregation, but Eutychus!

These professors surely overlook the exceeding *depravity* of their nature and the *necessity* of its *removal* before they are qualified to enter the kingdom of heaven; and that these exercises, together with others of divine appointment, are the means by which are wrought that purification necessary to an inheritance with the saints. The more haste, the more eagerness and anxiety to get through the services, the slower they will progress in the divine life; and it is possible the discovery will one day be made that they are making no progress at all; or what is worse, that they never had any grace. I once knew a church member who applauded a certain ministry because it was so *"glorious short."* That was being thankful for small favors; but to the day of his death he was a very sorry christian.

It is possible such church members go to the house of God without *desiring*, and without *preparing to receive much*. According to your faith be it unto you. Unless the worshiper is hungering and thirsting after righteousness he will not be filled with the grace of Christ and the comforts of the blessed Paraclete. Will Christ thrust Himself where He is unbidden and undesired? He stands at the door and knocks; but if it is not opened, will He enter? We may expect the public worship will be irksome and unpleasant if no soul-preparation has been made to enjoy it. The judicious farmer will not deposit his seed in the earth till it is ploughed and harrowed and otherwise deeply and thoroughly pulverized But church members go to the sanctuary without any preparation, and then complain of the tediousness and tastelessness of the exercises. Why do they not retire to their closets for meditation, self-examination and prayer? Why do they not ask God to give His messenger a subject, thoughts, expressions and illustrations suited to their wants and to those of the congregation? This having been done, the exercises would probably be edifying, and, though an hour long, apparently short. The length of a sermon depends on the hearer as well as the preacher. Sermons an hour long sometimes appear to be not more than thirty minutes, and the hearer's only regret is that it was ended so soon. The fact is recognized that ministers sometimes make deplorable mistakes. But so much restlessness and impatience in the worship of God, and so much clamoring for shortness, is not a favorable commentary on the individual's piety. One of the Lord High Mayors of London was a talented, learned and pious Baptist. His minister was much his inferior in gifts and accomplishments. An intimate acquaintance one day said, "I cannot understand how you can attend so constantly and attentively the ministry of a man so much your inferior." The reply was, "He is God's accredited messenger to me, *therefore* I receive with meekness and gratitude the message; and honor God through His servant." These impatient, short-in-worship christians might profit by his example.

Church members may reasonable expect a correspondence between the preaching and the pay. First-class preaching cannot be commanded by fifth-class pay. And such a requirement would be commercially immoral. The illustrious King of Israel would not serve the Lord with what cost Him nothing. He would not only make an acknowledgement, but an *adequate* acknowledgement for accomdations received.' Do these people, who are so worried by the length and lifelessness of the sanctuary service, by their munificient christian liberality, free the minister from all care and anxiety about the bread that perisheth; and exempt him from all employments that would hinder his investing all the exercises of public worship with interest and acceptableness? There are indolent D. D.'s, and dull, dry preachers without a sufix; and for their faults no apology is offered. And there are hearers whose attention and feelings even Gabriel could not command. Some ministers regard and treat the office as a trade, not a holy calling. And like Job's hireling, look at the sun every lick they strike, with a longing desire it would hasten down, so they can get their pay for the least possible work. Alas! that the shepherd would he more concerned for the fleece than the flock.

Church members should conform their *feelings* and *desires* to the *principles* and *order* of the Church. These were acknowledged to be in harmony with the Word when they became members. The great mistake of some is, they demand that christianity harmonize with their carnal, ease-loving, pleasure-craving hearts. But the great work of the Church is, to bring their principles and actions into conformity to the divine law—to make them willing and obedient in the day of Christ's power—to produce in them that holiness of heart and life, without which no man can see the Lord. The grand and imposing ritual of Episcopacy, however æsthetic and captivating, does not transform the soul into the image of God. The grand system of Presbyterian doctrine, with all its substance and strength does not always bring the spirit of man in subjection to the will of God. The great work of the Church and the great object of life is, that our will may accord with the divine will. The religion of the Bible is self-denying, flesh-mortifying. It brings tribulation—not peace but a sword. True it brings peace, but the sword comes first. The cross must be borne before the crown can be worn. It is not promised we will be conveyed to Heaven in a magnificent drawing-room coach, curtained and cushioned with the richest tapestry. With all the self-denial and holy living possible, we are scarcely saved. We must *agonize* to enter in. The sacrament of penance is not advocated. Uncommanded fleshly mortifications are not recommended. And with equal care should we avoid new, easy, near, flesh-gratifying ways not known to the fathers, and not authorized in the Word. There is no royal road to mathematics but there is to Heaven. It is the King's high way, and a good old way it is. Moreover it is the ONLY way. Let us cease tinkering with the book, and clamoring for a new, easier, more convenient and more accommodating way. And if there are any whose hearts are so barren and their souls so lean, that their spiritual imbecility requires the support of forms, and ritualistic variations, let them go over into Episcopacy, Roman or Protestant; and there they will have it surely to their heart's content. But as for me and my house, let us worship God on the principle that we may do too little in His service, but there is no danger of doing too much.

PINEVILLE.

For the N. C. Presbyterian.

SCIENTIFIC ACCURACY OF THE BIBLE.

Light travels 192,000 miles per second, and for short distances is instantaneous. Sound travels 1,130 feet per second. If we notice, by the watch, the time between the lightning and the thunder, and multiply the seconds by 1,130 we shall have the distance of the cloud from us.

The passage of the electricity through the cloud (the cause of lightning and thunder) is connected with the formation of the drops of rain. This then is the order of these events in nature: 1. The flash; 2. the thunder; 3. the fall of the rain. The time occupied by the latter depends on the height of the clouds above the earth. If it is one-fourth of a mile, 1,320 feet, by the laws of falling bodies, the drops of rain will be 9 seconds in reaching the earth, the thunder would be 1.15 seconds in striking the ear. We will have then, the lightning, no time; the report, 1.15 seconds; the rain, 9 seconds.

We have noted here these facts to call attention to the same order observed in the Bible, but inversely—Ps. 77: 17: "The clouds poured out water; the skies sent out a sound; thine arrows also went abroad." As the thunder and lightning are the most striking phenomena, they are repeated in the next verse with an earthquake as the result. "The earth trembled and shook." So, in Job 37: 1-5, we have a terrific storm, "He (God) directeth it (the lightning) under the whole heavens. After it a voice roareth * * * and He will not stay them when His voice is heard." What *them* refers to, it is difficult to see; it can hardly refer to thunder and lightning; in his commentary on the passage, Barnes says, "He will not hold back the rain, hail and other things which accompany the storm." This would bring it into the right order: 1. the lightning, 2. the thunder, 3. the rain, hail, &c.

The phenomena of freezing water are accurately described in the Book of Job, 37th and 38th chapters. There is a perfect agreement between the words of God and the works of God by natural law: "The breadth of the waters is straitened;" "the waters are hid as with a stone." The author of Cosmos says, "The meteorological processes which take place in the atmosphere, the formation and dissolution of vapors, according to the changing direction of the wind, the play of its colors, the generation of hail and of the rolling thunder, are described with individualizing accuracy, and many questions are propounded which we, in the present state of our physical knowledge may indeed, be able to express under more scientific definitions, but scarcely to answer more satisfactorily. The Book of Job is generally regarded as the most perfect specimen of the poetry of the Hebrews. It is alike picturesque in the delineation of individual phenomena, and artistically skillful in the arrangement of the whole work."

E. F. R

THE BASE-LINE.

The common base-line of religious principle is, "Do right though the heavens fall;" or as it is put by the apostles, concerning all questions about the standard of personal duty, "We ought to obey God rather than men." In any and every emergency where the right is apparent, we are called of God to adhere to the right at every cost to ourselves or to others. "It is a small thing whether I live or die; but it is a great thing that I do what is right whether I live or die," said a true hero when tempted to do wrong for the saving of his life. Measuring from the base-line the level of the path of duty is always clear. To pursue the path at a given time may seem to involve loss to ourselves or to others; it may clearly risk our pecuniary interest, our professional or social standing, our closest friendships, our very life itself—or, what is far more than all these together, our own good name and the welfare of those who are dearer than life to us; but large as this risk may seem, it is not to be compared to the risk of holding back from that path. Unless we then push right on in the face of all confronting dangers, our life is an absolute failure; it would have been better for us to never have been born. No life is worth saving, no interests are worth preserving, at the cost of wrong doing or of neglect of duty. So far, there ought never to be a question. The common base-line of God's truth settles these main measurements. But there are times and places when the real point at issue is, "What is right?" rather than, "Shall we do right?" To enable us to meet these emergencies wisely, we need to fix upon minor base-lines, or base-lines for our local sphere and our immediate personal work. Such base-lines can be agreed on; they ought to be.

Take, for example, the matter of religious belief. We are sure that the inspired revelation of God is a safer guide of our faith than any man-made creed or catechism; but are we, therefore, to reject all creeds or catechisms as helps to our study or teaching, until we have compassed for ourselves all that the Bible says on the points touched by them? Must we have no theological opinions until we have shaped them from our independent Bible study? A good base-line to measure from just here would seem to be, that the presumption is in favor of the conclusions of those Christian scholars whom we suppose to best represent the faith and practice of Christianity; and that it is well for us to accept those conclusions until we find good reason for the conviction that they are manifestly at variance with the Word of God. A good engineer newly coming in charge of a piece of road building does not feel called on to re-run all the "levels" of his predecessor, unless he has special reason for distrusting their accuracy. His original presumption is in their favor. When, however, we are sure that the Bible teaches one thing and a creed or a catechism teaches another, we are to stand by the Bible view of truth, at every cost of being looked at or opposed as heretics or unbelievers. This base-line would guard us against bigotry on the one hand, and undue laxity on the other.

Then again, in the performance of our daily duties, the question often arises, What shall have the first place? A dozen things press at once for attention; which must give way for the others? A good base-line for measuring the relative altitude of conflicting claims on one's time was given by an earnest worker to a young man who confessed his perplexity on this subject: "First attend to the thing that you have promised to do, and that you are paid for doing. Next, take hold of those things that you have pledged yourself to do, but are not paid for doing. After this you can give yourself to those things that you would like to do because you think they ought to be done by you." In other words, if you are a pastor, or a lawyer, or a teacher, you have practially agreed to perform certain services for your church, or your clients, or your pupils, and a stipulated sum is to be paid you for so doing. While those things press for immediate attention, your time is not at your disposal for anything else. You must not respond to a call for outside work, or for new business, or for help to others. Such a call is a temptation, to be resisted unflinchingly. If there comes an hour when something else can be done without conflict with such imperative claims, attend first to that which already has a premise of your attention. Not until these two classes of claims are satisfied, have you a right of selection from other demands upon your services. Recognizing such a base-line as this, many a man would have no hesitation in sticking at his proper business, in spite of multiplied calls on him to go off and "do a great deal of good" elsewhere. But there are emergencies when great interests overshadow lesser ones, and when what would otherwise be a man's duty is no longer binding on him. A young clerk might properly be late at his employer's office if, by stopping back an hour, he could save his mother's life, or rescue a family from ruin. A professional man might be justified in abandoning an interest he had agreed to further, if he found that great wrong would be done to others by his adhering to his unfortunate agreement. What base-line will enable one to measure such cases as these? The ordinary claims of duty are binding on a man unless the extraordinary demands are such as to justify him in losing place and credit and confidence by his fidelity to his higher convictions. He may conscientiously put an extraordinary claim above an ordinary one; but only when he is prepared to take the fullest consequences of his failure on the lower plane. The base-line must show him that the interests he adheres to are obviously higher than those he abandons.

Another safe base-line of personal conduct is, that principle, and not feeling, should be our guide in all our actions. We have no right to read our Bibles, and pray, and go to church, and be reverent in speech and demeanor toward God, and toward all that represents Him, merely when we feel like it, and abstain from these observances at other times. We ought to have a right *spirit* in all such things; but we ought to be right in *action* whether we are right in spirit or not. And as toward God, so toward our fellows. We ought to be kindly in word and deed, and cordial and cheery in manner, toward our loved ones, whether our feelings for the hour prompt us to this course or not. Whatever may be our impulses, or moods, or freaks of feeling, our course and manner should never be such as to give discomfort to those who are dear to us, merely because "we want to be ourselves, you know." It is a great deal better never to be ourselves than ever to be unkindly, or regardless of the feelings of those whom we love. And so in the matter of *giving*, as in that of doing. It is not right for us to give or to refuse to give merely because we feel generous or stingy for the time being; nor yet because it is a peculiarly tempting or a peculiarly unattractive appeal for aid which now presents itself. We ought to have some plan of giving, some recognized basis of duty in the meeting of every call on us for assistance. We are the Lord's stewards; and whether we give or withhold we should do that which we believe our Master would have us do in that particular instance. If we give, it ought to be because we believe that Jesus Christ would disapprove our refusal to give. If we withhold, it ought to be because we think it would displease Him to have us give anything.—*S. S. Times.*

HOMEWARD TO THEE.

FROM THE SWEDISH.

Never so fathomless a sea,
But through its depths there reacheth me
His still supporting hand;
Never so drear can desert be
But there His love grows green for me,
Amid the scorching sand.

For He, who over sea and land
Doth homeward guide from farthest strand
The bird's unerring way,
Can surely safe my pathway steer—
Then let me never yield to fear,
Nor once in darkness stray.

Though I am weak and wayward still,
Lord, do for me Thy chosen will—
But this my prayer shall be:
Wherever wings my wandering way,
O steer it so at last it may
Safe homeward lead to Thee.

—*Lydia M. Millard.*

SULTAN ABDUL HAMID.

Since our arrival nothing in the way of spectacle has entertained us more than the march of Sultan Hamid from his palace to the Mosque on Friday last. Friday is the Mohammedan Sunday, and on that day the Sultan is expected to show himself to his subjects and to join the faithful in prayer in one or the other of the great Mosques of the city. On this occasion he selected the one nearest to the palace. It is said that of late he has been very nervous through fear of an attempt on his life, and that he is averse to showing himself in public. We had a good opportunity of seeing the pageant—of inspecting the troops which lined the street on both sides, and the promiscuous multitude of natives and foreigners who had assembled to witness the spectacle. Here were to be seen faces of all shapes, complexions of all shades, raiment of all colors, and all the styles and fashions of dress by which men and women adorn or disfigure themselves. Here were Turks in the universal red fez, but all the rest of their dress European and sombre; Circassians arrayed like brigands, in tall caps, with knives and silver mounted pistols stuck in their belts, and their cartridge boxes worn high up on their breasts; Syrians with striped silk handkerchiefs wound round their heads, embroidered vests, and flowing nether habiliments; Greeks in fanciful costumes looking like harlequins; Bulgarians in coarse, drab cloaks and caps trimmed with fur; Armenian priests in black veils; Albanian dandies in long curls; blue-black negroes from Darfur, jet-black negroes from Nubia, with long scars on their faces, made by being gashed (ornamentally) in childhood; Mongrels of mixed races with ruffian written in every lineament; Mohammedan women in carriages, with folds of muslin drawn across their faces just under their eyes, but so transparent as to reveal the contour of their features; and sprinkled among this motley throng, a handful of Europeans, chiefly English, with here and there an American. All this while we were waiting; but Sultan Hamid did not keep us waiting long. First there was a movement among the policemen, then a stir in the crowd, then a blast of trumpets, the palace gates opened, the body guard filed out marching in advance, and Sultan Abdul Hamid appeared, mounted on a white charger, immediately behind him three or four priests in snowy turbans, and a retinue of gaily bedizzened officers following. The Sultan is thirty-eight years old, thin and rather below the ordinary stature, with a dark complexion and beard cut close. He returned the salutations of his officers with a quick wave of his hand, frequently repeated, and reaching the door of the Mosque he hastily dismounted, the priests commenced a loud chant and all swept in together and disappeared from sight. There was no shouting from the outside multitude, only a single, a sort of a mechanical, regulation cheer, from the troops, and all was silent. There are two very different aspects in which the Sultan may be contemplated: First, as the absolute ruler over one of the greatest empires of the world, territorially; revered by the millions who profess the Mohammedan faith throughout Europe, Asia and Africa; his will the sole law in his vast dominions. Second, as the representative of an aggregation of discordant nationalities; a ruler with a bankrupt treasury, a disaffected and disconraged people, hopeless of the future; his very capital filled with the embassadors of the great powers of Europe who pay him an outward homage and inwardly contemn or despise him; owning numberless palaces, yet without a home; surrounded by soldiers whose business it is to shield him from all harm, yet perpetually trembling for his life. Such is the Sultan Abdul Hamid II.—*M. D. H. in Central Presbyterian.*

PAUL'S LAST LETTER AND THE CLOAK.

The fourth chapter begins with a solemn appeal to Timothy to do his duty as a pastor "in season, out of season" because the time would soon come when men would turn away from the truth to the fantastic doctrines of teachers who would answer them according to their own lusts. "Do *thou* then be sober in all things, endure sufferings, do the work of an evangelist, fulfil thy ministry. For I am already being poured in libation, and the time of my departure is close at hand. I have striven the good strife, I have finished my course, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give me in that day; and not to me only, but also to all who have loved His appearing."

That is practically St. Paul's last word. The remainder of the letter is occupied with personal information, given in the natural, loose, accidental order of a letter, mingled with earnest entreaty to him that he would come at once. "Do your best to come to me quickly." Demas, Crescens, Titus are all absent from him; Erastus did not come with him farther than Corinth; Trophimus was taken ill at Miletus; Luke only is left. Mark is useful to him for service—perhaps because he knew Latin—and therefore, Timothy is to take him up somewhere on the way and bring him. Tychicus is already on the way to Ephesus so that he can take Timothy's place when he arrives. Timothy is to be on his guard against the pronounced hostilities of Alexander the coppersmith. Then follows the touching allusion to his first trial and deliverance, on which we have already dwelt. Greetings are sent to Prisca, Aquila, and the house of Onesiphorus. Once more, "Do your best to come before winter"—if he comes after that time he may be too late. "Eubulus greets thee and Pudens, and Linus and Claudia, and all the brethren. The Lord Jesus Christ be with thy spirit. Grace be with you."

I have purposely omitted the one simple touching message, introduced so incidentally, and with such inimitable naturalness. "When you come bring with you the cloak that I left at Troas, at Carpus' house, and the books, especially the parchments." The verse has been criticised as trivial, as unworthy of the dignity of inspiration. But men must take their notions of inspiration from facts, and not try to square the facts to their own theories. Even on these grounds the verse has its own value for all who would not obscure divine inspiration, nor obliterate the true meaning and sacredness of Scripture by substituting a dictated infallibility for the free play of human emotions in souls deeply stirred by the Holy Spirit of God. But even on other grounds how little could we spare this verse! What a light does it throw on the last sad days of the persecuted Apostle! The fact that these necessary possessions—perhaps the whole that the Apostle could call his own in this world—had been left at the house of Carpus, may, as we have seen, indicate his sudden arrest either at Troas or on his way to it. A prisoner who is being hurried from place to place by unsympathizing keepers is little able to look after his property. But now the Apostle is settled again, though his home is but a prison, and he feels that it will be his home for life. Winter is coming on, and winter in a Roman prison, as he knows by experience, may be very cold. He wants to get back his rough traveling cloak. It was one of those large sleeveless garments which we should call an "overcoat" or "dreadnought." Perhaps St. Paul had woven it himself of the black goat's hair of his native province. And, doubtless—for he was a poor man—it was an old companion, wetted many a time in the water-torrents of Asia, whitened with the dust of Roman roads, stained with the brine of shipwreck when *Euro-Aquilo* was driving the Adriatic into foam. He may have slept in its warm shelter on the chill Phrygian uplands, under the canopy of stars, or it may have covered his bruised and trembling limbs in the dungeon of Philippi. It is of little value; but now that the old man sits shivering in some gloomy cell under the palace, or on the rocky floor of the Tullianum and the winter nights are coming on, he bethinks him of the old cloak in the house of Carpus and asks Timothy to bring it to him. "The cloak that I left at Troas with Carpus, when thou comest with thee, and the books, but especially the parchments." The *biblia*—the papyrus books—few we may be sure, but old friends: perhaps he had bought them when he was a student in the school of Gamaliel at Jerusalem; or they may have been given him by his wealthier converts. The papyrus books, then, let Timothy bring, but especially the parchments—the vellum rolls. What were these? Perhaps among them was the *diploma* of his Roman franchise; or were they precious rolls of Isaiah and the Psalms, and the lesser prophets, which father or mother had given him as a life-long treasure in the far-off happy days when, little dreaming of all that would befall him, he played, a happy boy, in the dear old Tarsian home? Dreary and long are the days—the evenings longer and drearier still—in that Roman dungeon; and it will be a deep joy to read once more here how David and Isaiah, in *their* deep troubles learnt, as he had learnt, to suffer and be strong. A simple message, then, about an old cloak and some books, but very touching. They may add a little comfort, a little relief, to the long drawn tedium of these last dreary days. Perhaps he thinks he would like to give them, as his parting bequest, to Timothy himself, or to the modest and faithful Luke, that their true hearts may remember him when the sea of life flows smooth once more over the nameless grave. It would be like that sheep-skin cloak which centuries afterwards, the hermit Anthony bequeathed to the Archbishop Athanasius—a small gift, but all he had, Poor inventory of a saint's possessions! Not worth a hundredth part of what a buffoon would get for one jest in Cæsar's palace, or an acrobat for a feat in the amphitheatre; but would he have exchanged them for the jewels of the adventurer Agrippa, or the purple of the unspeakable Nero? No, be is much more than content. His soul is joyful in God: If be has the cloak to keep him warm, and the books and parchments to teach and encourage him, and Mark to help him in various ways, and if, above all, Timothy will come himself, then life will have shed on him its last rays of sunshine; and in lesser things, as well as in all greater, he will wait with thankfulness, even with exultation, the pouring out in libation those last few drops of his heart's blood, of which the rich, full stream has for these long years been flowing forth upon God's altar in willing sacrifice.—*Farrar.*

PREACH JESUS.

Preach Jesus, the true sacrifice for sin, offered Himself, not any miserable substitute offered by men. Distinguish well the visible from the spiritual Church, the outward from the inward man—so shall you keep separate the shadow from the substance, the semblance from the truth. Preach Jesus, the true Priest forever, the High Priest in heaven: not the bishops or clergy, weak worms of the earth. Preach Jesus, "the Minister of the sanctuary, and of the true tabernacle which the Lord pitched and not man." No breathing thoughts or burning words, no tongue of angel or of flaming seraph can tell the treasures of this matchless name. Jesus, the name above every name, has been preached in city and in country, in cottage and in dungeon, in caverns of the earth, on wildest hillside and on solitary shore; and wherever preached in simplicity, faith, and prayer, grace has been given and power bestowed, sinners have wept and prayed and trusted, while angels sang in ecstacy, and heaven has rung with joy. The poor, the miserable, the lonely and forsaken, the heirs of sorrow and the sons of shame, have been gladdened by His Gospel and cheered by His word. No music to their ears like the music of His mercy; no cordial for their heart like the balm of His blood; no cover for their nakedness like the garment of His righteousness; and no procession for their wonder like the going forth of Jesus to conquer and to save. No structure raised by mortal hands, however stately and however costly, can satisfy their taste or come up to their desire. They look for the "habitation of God" that Jesus is erecting of living stones, hewn out and fashioned by the Almighty's hand, growing and glittering in the sunshine of His power, and resting secure on His everlasting strength. Already in anticipation and contemplation thereof, are they charmed with a beauty such as eye never saw, and regaled with music such as ear never heard.—*The late Bishop of Cork.*

LEARNING AND PIETY.

If we may believe some Christians, and especially some Christian writers, there is nothing that so needs consideration as the intellectual side of religious profession and enterprise, and hence of the questions that claim the attention of scholars and critics. They talk exclusively of readings and manuscripts, exegesis, the relation between religion and science, Biblical scholarship, and the all and singular that is comprehended in the literature of the Scriptures and associated studies. So enamored do they grow of these pursuits that simple piety loses its fragrance for them. While regarding it as a sin and misfortune not to be saved, they yet esteem it an almost equal obliquity to be a Christian without the philological accomplishments.

It would be hard to tell how greatly the world and Church have been indebted to the men who have given their minds this kind of direction. They have been part of its glory. They still exist as those who, if not its chief ornaments, are yet its noble representatives, and to whom it turns in times of danger for light and vindication. But there is such a thing as being made mad by much learning, and in the zeal of that which is scholarly and nothing more, of forgetting other things that are of vastly more importance. The life of Christ in the soul, nourished and cherished there as an experience and exhibited in the daily walk and conversation, is of more value than all the technical study and philosophy that may be gained in a lifetime. He is the happiest man who has the most of it, and the best one besides. And as to influence upon the world in the way of commending the truth and in persuading men to believe in the Lord, one such man is worth more than an academy full of *savans* with all their learning and showy accomplishments of proof and pedantry, in whom a vigorous piety is wanting.—*United Presbyterian.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

Two Roman Catholic missionaries, French subjects, have been imprisoned by King John of Abyssinia, who retains them in custody. The French consul at Massowah has demanded their release.

In view of the anticipated expulsion of the Jesuits from France the Committee of the Swiss National Council have requested the Federal Council to take measures to prevent their establishment in Switzerland.

Pere Hyacinthe is about to deliver four lectures at Willis' Rooms on Positive Christianity, under the sanction of the Archbishop of Canterbury. The chair is to be occupied by the Primate, the Bishop of Bath and Wells, the Bishop of Edinburgh, and Lord Monnt-Temple.

Vice Chancellor Malins on Monday made an order against Monsignor Capel to compel him to give up the premises in which he resides. Monsignor Capel, notwithstanding that he has not paid the consideration, £1800, or the rent or fire insurance, absolutely refuses to surrender possession.

The Lutheran Home for Deaconesses in Darmstadt has, it is announced, become an important Protestant Sisterhood. It can boast of 13 deaconesses, 23 novices, and 12 probationers—thus over 100 in all. Nine of them are now at work at the German Hospital in London.

At a meeting of the Jersey States on Friday a question was put to the President by a clerical member respecting the rumored purchase of property in the island by Jesuits. The speaker expressed apprehensions that the presence of Jesuits in Jersey might involve the local government into conflict with the French government. The President, after expressing ignorance of any such movement, said there was no law to prevent foreigners settling in Jersey, but they could not purchase property except by a British intermediary.

Mrs. Booth lectured to a large audience in St. James' Hall last week, on "the principles, measures, and aims" of the Salvation Army. Mr. T. A. Denny presided. Mrs. Booth claimed for the movement that it was founded on the principle of adaptation of means to an end, and deplored the practical infidelity of the present day, which totally ignored the subject of religion. Pointing out that ninety per cent. of the working population in this country never crossed the threshold of a church or chapel, she showed that the object in view was to attract the multitudes; and, though admitting that the modes pursued by the army might be open to the charge of being sensational, she urged that novelty was better than stagnation and death. Referring to certain misrepresentations which had been circulated respecting the aim and motives of its promoters, Mrs. Booth deprecated, amid loud cheers, the harsh criticisms with which the movement had been met, and, whilst expressing her strong dislike of sensationalism for mere sensation's sake, maintained that the class for whom they labored could not be reached in any way but that adopted by the Salvation Army. Genteel people had tried their way and had failed in it, and persons who sneered at the new movement should remember that it had been prompted by the necessities of the case. With some pride she showed that the organization comprised 5,280 public speakers throughout the country, and that during the "Salvation year" ending last month, the people to whom they preached had subscribed £14,669. There were 151 stations connected with the army, and the rent-roll for public buildings amounted to over £3,000 annually. Having described the mode in which these stations are organized and worked, Mrs. Booth asked for subscriptions to enable her to extend the movement, which it was proposed should embrace parts of France and Africa. In the course of the evening the "happy family"—a father and his three sons—sang a salvation hymn, whose plaintive melody was chanted with an intonation which was peculiar, but not unpleasing.

GOLD DUST.

All who joy would win
Must show it—happiness was born a twin.
—*Byron.*

The man who will live above his present circumstances, is in great danger of living in a little time much beneath them.—*Addison.*

Kindness is stowed away in the heart like rose leaves in a drawer, to sweeten every object around.

'Tis easier for the generous to forgive,
Than for offence to ask it. —*Edmund.*

The mark of extraordinary merit is to see those most envious of it constrained to praise. —*La Rochefoucald.*

Murmur at nothing; if one ills are reparable, it is ungrateful; if remediless, it is vain. —*Colton.*

Human nature is so constituted, that all see, and judge better, in the affairs of other men than in their own.—*Terence.*

A grateful mind
By owing owes not, but still pays, at once
Indebted and discharged. —*Milton.*

He lives long that lives well; and time misspent is not lived, but lost. Besides, God is better than promise if he takes from him a long lease, and gives him a freehold of a better value.—*Fuller.*

Self is Dives in the mansion, clothed in purple, and faring sumptuously every day. The cause of Christ is Lazarus lying at his gate, and fed only with the crumbs which fall from his table —*John Harris.*

The sentinal picketed to watch the enemy does his duty by giving the alarm if the enemy approaches—not by advancing single-handed to the conflict. So the duty of a Christian, watchfully discerning the approach of temptation, is to convey the case to God; it is foolhardiness to adventure into the combat unset and unprovided for.—*Budington.*

Sunny eyes may lose their brightness;
Nimble feet forget their lightness;
Pearly teeth may know decay;
Raven tresses turn to gray;
Cheeks be pale and eyes be dim;
Faint the voice, and weak the limb;
But though youth and strength depart,
Fadeless is a loving heart.

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

WEDNESDAY, JUNE 30, 1880.

GLADSTONE'S EMBARRASSMENTS.

Mr. Gladstone cannot long retain his popularity in England, however great it may be at the present, if he undertakes to please all those by whose votes and influence the Liberal party came into power. That party indeed would seem to have come in as has been suggested by holding in abeyance during the elections every question calculated to divide or distract. Promises indefinite but profuse are now coming up for fulfillment, and cannot be postponed. The consequence is the great statesman finds himself making enemies in one direction by trying to secure friends in another.

His latest involvement is with Mr. Bradlangh, an infidel, who was returned from Nottingham. It is not probable that in this country any constituency would send to Congress a man so unsparingly denounced as a blacknard as is this man Bradlaugh; though once elected we presume the question of his admission would depend solely on his belonging to the party that might be in power.

This, however, is aside. Bradlangh was returned by Nottingham, and on being called on to take the oath preparatory to taking his seat, declined on the ground of non-recognition of a God. On reflection he concluded to take the oath, provided it should be understood that in his case it was a mere form, a legal necessity. A committee appointed to take the subject under consideration, decided that an oath taken under the circumstances would not be such taking of the oath as is required by the law, but they advise that Bradlaugh be allowed to affirm. A very strong opposition demands that Bradlangh be refused admission to Parliament on account of his character and principles. Just here Mr. Gladstone comes in and pledges the support of the Government to the infidel. The result will be, no doubt, that Bradlangh will take his place in the British Parliament, but how long can Mr. Gladstone sustain himself in these repeated outrages upon public opinion?

THE INVALID FUND.

The appeal now before our people in behalf of the Invalid Fund of the Church has special claims to attention.

The secretaries inform us that last year 122 families of aged, infirm and deceased ministers were aided from this fund, and in many cases serious suffering was averted. In every case comfort was brought to the hearts and lives of the recipients of bounty. Surely no motives could be stronger than those appealed to, viz: Love to the Saviour as he is represented by his suffering children; duty to those who have given up worldly emoluments and devoted themselves to the service of the Church, and who now need our timely help; regard for our own sanctification and growth in grace which will be promoted by ministering to Christ's poor.

In the very nature of the case, ministers cannot accumulate money or property so as at their death to leave their families provided for. A larger amount is needed this year than has ever been contributed.

Let it not be that those ministers who have faithfully served the Church in the days of their strength shall be allowed to suffer in the days of their infirmity; let it not be that the widows and orphans of those who have spent their lives in the service of the Church shall suffer want.

We invite attention to a communication in another column, which gives some facts on this subject.

EBENEZER COLORED PRESBYTERIAN CHURCH, NEWBERN, N. C.

The appeal of this church through the NORTH CAROLINA PRESBYTERIAN, showed the receipt of $711 40, and that $650 more were needed, of which the last $100 were promised. In response I have received from North Carolina: Mrs. W. B., $10; Mrs. G., $2; W. N. H. S., $7 00; Rev. Dr. M., $2; Miss M., $1. Total $22. From New York: Ed. Gridly, $5; John Sinclair, $25. C. A. Day, Chicago, $10; Mrs. S. D. B., through Rev. Dr. Rendall, of Lincoln University, $50; and from sundry friends in various States, sums of $1 to $5, amounting to $18. Total $130. Then Hon. Wm. E. Dodge kindly promises, in addition to his former donation, to give $50 whenever it will enable us to claim the $100. If then this band of colored Presbyterians can now get $370 they will secure $150 more, and be able to get in their church. It is weatherboarded and nearly shingled. Friend, shall the work stop? No! No!! *But our money is almost out.* Send what aid you can to make up this $370. How easy to do this if each reader will give something. If you knew the anxiety and zeal here, you would not fail by the next mail to send some of the Lord's money to Rev. L. C. Vass, Pastor of the First Presbyterian Church, and Treasurer of Ebenezer Church, Newbern, N. C.

UNIVERSITY NORMAL SCHOOL.

The North Carolina University Normal School deserves a good writing up, and in the following letter from Chapel Hill, June 24th, to the Raleigh *News* it has it:

"The fourth State Normal School was formally opened this morning in the University chapel. Present on the rostrum, Professor Mangum, of the University, and Professors Dugger, McIver and Hatcher, of the Normal School. In the quadrangle below, Professors Tomlinson, Richard B. Lewis, English, W. B. Phillips and others of the Normal School. The 103d Psalm was read and prayer was offered by Rev. Mr. Currie, pastor of the Presbyterian Church in Chapel Hill. Professor Mangum then addressed the audience, numbering about 75 or 80:

"'The day for opening was unfortunate in the circumstance that the round trip tickets on the railroad were not issued till to-day, and this had delayed the arrival of students. President Battle was also unavoidably absent for a few days, and Professor Hotchkiss, who was to preside over the school till the arrival of Professor Shepherd, would not be here till this evening. Nevertheless the school would be opened and organized. Pupils of this session are to be congratulated on the advantages provided for them. Prof. Shepherd—a fine scholar, an author of acknowledged merit and a native Carolinian—we shall be a fold without a shepherd till he does come. (Applause.) Of Major Hotchkiss nothing need be said; our obligations to him in the past cannot be forgotten, and we will commit the organization of the school to him with great satisfaction. The other members of the Normal School Faculty are well known and appreciated: Professor McIver, prominent among us from the first; Friend Tomlinson, always welcome. A number of young teachers are to be employed—students from the University—they will do their duty. Prof. D'Anna, our musical director, we are especially pleased to welcome; and also the lady directress of the Kindergarten, just arrived from Washington City. One young North Carolina lady teacher has come from New York City to show us how to teach any number of bad boys and girls without severity—not even a frown. (Applause in the galleries by little boys.) She has been teaching in the New York Public School Course. Most important of all—Influence of North Carolina Normal School abroad. Ours was the pioneer school; other States have followed us. Mississippi, Georgia, Arkansas, &c., even old Virginia has done what she hates to do, come in behind, and acknowledged that North Carolina was ahead. We may brag on this fact. We ought to brag. If our newspapers felt the importance of such things as they ought, they would make it known. Arrangements stated for the normal scholars, tickets, board, aid, &c., &c. All who want to know about *everything*, will please go to Mr. Mickle.' (Applause.) Teachers warned against overtaxing the students, Chapel Hill localities pointed out, &c., &c.

"Professor McIver spoke next—education institutions—their importance and superiority in America—characteristics of the Pilgrim Fathers—colleges founded before the Revolution—educated men of those days were the great men of the country—the powerful men—hearty greeting to all present, &c., &c.

"Professor Tomlinson spoke briefly, and as usual *ad rem*. Congratulated himself on finding himself again in Chapel Hill. Congratulates all of us—would not enlarge. *'Blessed is the man who makes a short speech, for he shall be invited to speak again.'* (Thunders of applause.)

"Capt. Dugger read part of President Battle's report for last year. Made some practical remarks on what we are assembled here for. Must not be ashamed of our ignorance—must ask questions, and get all lights possible.

"Names were now taken down, ages of pupils, statistics, &c.

"Mr. W. B. Phillips made a few remarks. Professor English would have done so, but declared that Professor Tomlinson had cut his long speech up.

"Professor Mangum closed, appointing the opening hour at 9 A. M. to-morrow.

"The Normal School hardly seems itself without President Battle and Professor Ladd, but it has begun well and pleasantly. Numerous arrivals to-day and this evening. The weather is hot and bright, and a brisk breeze is blowing. Everything promises well for the fourth Normal School, except that there is little or nothing to eat hereabouts."

C. P. S.

THE ELECTRIC LIGHT.

The public mind is greatly exercised just now on the subject of means to prevent collisions at sea, which are now becoming alarmingly frequent. The electric light regarded in the light of what was claimed for it, has proved a signal failure, but its serviceableness in a fog as a means of indicating the proximity of ships at sea seems to be undeniable.

All attempts at progress or improvement are resisted. There exists in human nature a vein of perverseness, which opposes everything whatever be its claims to recognition; everything, whether for material advantage or for moral welfare. Many more ships will likely be lost, and many more lives will be sacrificed before shipowners can be brought to adopt due means for protecting human life.

Referring to this matter in connection with the recent disaster on Long Island Sound, the *Scottish American Journal* says: "Despite the prejudice in the minds of seamen against every innovation in their ancient craft, the electric light strongly commends itself for use by passenger steamers, especially while moving through thick fog. In the objection alluded to there is little or no force, since, as has been remarked, in many fogs the opacity of the air entirely conceals all objects a ship's length ahead, and, if the navigator is steering by the compass, it must frequently happen that he will be in positions where the view of distant objects is for the time of no consequence, while the view of an object near or nearing him is of vital importance. It cannot be doubted that the electric light, properly manipulated, is capable of irradiating the entire area of danger; and though it may not be absolutely certain still it does seem probable that if the electric light had been in proper use the recent calamities would not have befallen the "Narragansett" and the "Anchoria." A number of valuable experiments have latterly been made on the subject; and according to the report of a Select Committee of the British House of Commons, so far as the practical application of the light has gone, there seems to be no reason to doubt it has established itself for lighthouse illumination. If this be true, and the range of beam is sufficient to warn vessels of high speed from running on a sunken rock, why should it not avail to warn them from running into collision with each other?

Not long ago the steamship "Faraday," whilst moored at Gravesend previous to her departure for the United States, was illuminated by the electric light which she carries. The light is said to have been equal to about 5,000 normal candles; and persons on shore nearly a third of a mile off could see to read ordinary writing with perfect ease. In speaking of this the London *Telegraphic Journal* said that the vessel carrying so powerful a light is able to sight any distant object on dark nights, and that she herself could be much more clearly seen; and that thus the light provided a better safe-guard against collisions. The powerful light on the "Faraday" absorbs only about three and a half horse-power used by a small steam engine placed on deck. The British war ships "Temeraire," "Dreadnought," and others are similarly equipped with electric light apparatus; and the general opinion is that it is used to great advantage. What is thus available and useful in ships of war may surely prove equally practicable and advantageous in merchant ships. This is the very reason why the experiment should be made, and the recent sad experience affords a strong inducement to try it at once. The subject should not be allowed to drop as the excitement of the disaster subsides."

NOTES AND JOTTINGS.

The steamer Passport has resumed its trips between Wilmington and Smithville, and Capt. Harper, the courteous and obliging master and agent announce that trips on the Sabbath will be discontinued. We most heartily commend the Messrs. Harper for signalizing their coming into possession of the steamer, by thus recognizing the sacredness of the Lord's Day. All right thinking people will wish them abundant success.

Our exchanges are making considerable sport of the action of the Methodist General Conference, in requiring that all persons, admitted into the ministry hereafter, must abstain from the use of tobacco. The same persons who adjudged that a young brother must not acquire the habit, might, it would seem, have decided that older brethren must desist from it. But the older brethren may as well prepare for the inevitable. The new law will be repealed at the next session, or there will be a general clearing out of oft-burnt old clays and beautifully colored meerschauns.

Mr. Mackonochie—the name suggests the warwhoop and the tomahawk—is holding his ground and bidding defiance to the laws of the British realm.

Lord Penzance decided that the ritualistic practices of Mr. Mackonochie were opposed to law. (Here the power of the judiciary became fatigued and took a rest.) Mr. Mackonochie kept right on, and the prosecuting bishop for awhile retired. After months of waiting the bishop brings suit praying that Mr. Mackonochie may be deprived of his curacy for contumacy. Lord Penzance decides that Mr. Mackonochie ought to be punished, but that the prosecutor did not move in time for execution of judgment, and the court in self-respect cannot enter a new judgment while the first is treated with contempt. (Here the power of the judiciary is exhausted).

Brother Mills, of the Oxford Orphan Asylum, is decidedly a practical man. In the *Orphans' Friend* he recognizes a somewhat serious fact and duly provides for it. Hear him:

"Courting is obliged to be done; so we have prepared for it. Short benches will be found at suitable places in the grove. All courting couples are requested to occupy these, and not to make any disturbance in the galleries. Courting in the building is positively forbidden."

Would it be a serious infringement to apply that plan to Sabbath Schools? Possibly there are other places where the plan might be worked to advantage.

Our Monthly, the brisk and bright little organ of the Thornwell Orphanage at Clinton, S. C., says this, which we commend to our readers:

"There is a room in the Orphanage that is in need of somebody to look after it. It was intended for a sick-room, in case any child becomes ill and needs special attention. In time past we have had need for it, though we are glad to say, for a half year we have had no case of sickness in the Institution. Still, we cannot hope for this immunity always, and hence we would be glad to have this sick-room furnished. Twenty-five or thirty dollars will be enough. Is there not some Church, Sabbath School or individual that would undertake to do this? We hope to have a speedy reply."

There are no more liberal-hearted, earnest, saintly men than some of our Baptist brothers; but among others there is a woful tendency to run to seed on exclusivism. One exchange notes that, "Mr. Graves, of Memphis, the old Landmarker, has now gone one step further. Not content with non-communion with those immersed by non-immersed ministers, he is now contending that "intercommunion between Baptist churches is unscriptural and inconsistent." He has got a book out on the subject.

Up North—but we'll let the *Christian at Work* tell it in its own way:

There is a breeze blowing; it is a hymn-book breeze—a Baptist hymn-book breeze; and it blows like the Harmattan, Simoon, or Sirocco, so to speak. All in this wise: Rev. Dr. Charles S. Robinson is known as that *rara avis*, a successful maker of hymn and tune books. Somehow—won't you tell us how it is, Doctor?—Dr. Robinson makes a book that people like to use in their churches. The clergy like it; the pew-owners like it; the choir-leaders like it; the choirs like it; the organists like it; the boy that blows the organ likes it; in short, all like it except—except. Well, Rev. Dr. R. S. MacArthur—known as an able and popular Baptist preacher—discerned the successful character of Dr. Robinson's book, and he reasoned in this wise: Dr. Robinson makes one of the best hymn-books extant; his book contains Pedobaptist hymns and affusion hymns: why not eliminate these and substitute hymns bearing upon adult baptism and immersion? Sure enough, why not;—considering that most of the hymns are written by those not connected with the Baptist denomination, why should not Baptists use their hymns and hymn-books, just as Protestants use the beautiful hymns of such Roman Catholics as Faber, Ambrose, the Bernards (Clairvaux and Cluni), Adam of St. Victor, Peter Damiani, Thomas Aquinas, Thomas of Celano, Venantius Fortunatus, etc., etc.? And so Dr. MacArthur proceeded to edit an edition of Dr. Robinson's book adapted to the Baptist denomination, which a great many Baptists like, and the *Examiner*—whose fidelity to Baptist ordinances will not be questioned—approves. And now a vigorous protest goes up, not because Dr. MacArthur uses hymns written by those not Baptists—for somehow that difficulty is insurmountable—but because he presumed to make use of the labors of an unimmersed brother, even Dr. Robinson, and as a result Dr. MacArthur and his book have been attacked in newspaper and circular—the latter of course anonymous. It isn't regular you know, for a Baptist hymn book should be compiled by Baptists, should consist of hymns written by Baptists only, the types set up by Baptist printers and printed on presses that have been immersed. Next to a point, mathematically defined as having "neither length nor breadth," we know of nothing quite so infinitesimal as the spirit which refuses a good praise-book because the editor who first compiled some of the hymns, or the musician who set them to music, was not of a particular denominational stamp. As to the matter of the anonymous circular referred to, and which impugns both the character of Dr. Robinson's book and Dr. MacArthur's editorship, if the writer of that circular is as narrow bodily as he seems to be mentally, he ought to be able to take considerable recreation on the edge of a razor and find plenty of room for a game of croquet.

We have not at this time, and do not say that we have had at any time within an indefinite period, such communications as the following from our contemporary refers to. Yet we must confess that we have had a very like experience in times that are past, and so we pronounce the editorial cogitations entirely sensible:

"He (the editor) has just read over the manuscript of a very superior article, full of thought, instruction and interest. It is nearly three columns in length. Can a place be found for it in this issue of his paper? He studies over it; he is anxious to put it in; but the "forms" admit only just so many columns of matter. He must have something for this class of readers and something for that class. He must not omit the children: yet he must have some doctrinal, some practical, some meditative articles, and sometimes enlighten his readers even upon the controversial questions of the day. By all means he must not crowd out the Sunday School Lesson, or the news from the churches and the presbyteries. How can he make room for the three column article? He studies and puzzles, breaks down in despair, and postpones the article, with the feeling that this number of the paper is marred by its absence, and the writer will feel as if his article is not valued.

What can the editor do? Brethren, come to his relief by boiling down some of these excellent thoughts, so that more of them can come within the cast-iron limits of the "forms" that hold the types. And have a little patience if he delays your article longer than is right. He cannot help it. But by all means keep on writing.

What does the reader do with three column articles? Tell it not in Gath: but the truth is, that some of the readers skip the long articles and read only the short ones! We who want our influence to be felt by every reader of the paper will try (like Daniel Webster and Judge Curtis) to say a wonderful amount in a few words."—*Christian Observer.*

NEWS NOTES.

We specially invite news from all quarters for this column.

PROSPECT CHURCH, CONCORD PRESBYTERY.

Rev. J. A. Ramsay writes:

We had a very pleasant communion at Prospect on the 5th Sabbath of May. The church being vacant I was invited to hold the meeting. Brother Harrell, who now supplies them, was present and preached Saturday morning. Five young persons were received into full communion.

Wilmington Presbytery at an adjourned meeting held in the Second Presbyterian church of Wilmington, on 23d inst., declined to confirm the action of its Sustentation Committee in appointing an evangelist for the eastern portion of the Presbytery. Present were, Rev. Messrs. C. M. Payne, B. F. Marable, James Kelly; A. McFadgen, J. R. Wilson, D. D., H. B. Garris and George W. MacMillan, Moderator; Ruling-Elders J. F. Dunn, of Whiteville, Alex. Sprunt, of Second church, Wilmington, and B. F. Hall, of First church, Wilmington.

Rev. J. F. Latimer and family, arrived at Queenstown, Ireland, on 7th inst., after a pleasant voyage.

The post office address of Rev. G. M. Gibbs is changed from Cameron, Moore county, N. C., to Fayetteville, N. C. Correspondents and religious papers are requested to note.

For the N. C. Presbyterian.

HELP GOD'S POOR AND DEPENDENT SERVANTS.

An editorial remark in the N. C. PRESBYTERIAN about a year ago, to the effect that what our Christian people want to interest them in the Church's work is "facts about individual cases," impressed me no little. From the nature of the case, it is oftentimes difficult to give these, without doing violence to personal feelings. I have by me, however, a letter from an aged saint who lives in a different part of the country from that in which the N. C. PRESBYTERIAN chiefly circulates—the widow of an eminent man of God—which so exactly, modestly and gratefully represents the condition and needs, and feelings of many that I am sure some of your readers will thank me for giving them an opportunity of reading it. Some of them too, who have been liberal supporters of the Invalid Fund will be thankful for what God has enabled them to do for this great object of christian benevolence, while others who have neglected its claims will perhaps be led to feel that it is not only a duty but a privilege to minister in the name of Christ to the wants of His beloved disciples.

My correspondent writes as follows: "A week ago I received through the Committee of Presbytery the appropriation made for my support. I thank you for your kind consideration of the wants of the widow and of the orphan, and also those Christian friends who contribute of their means to those who are needy and dependent.

Having been deprived during an early period of the war of husband, children and others on whom I had depended, I had some very trying and painful experiences. In a time of pressing need I received (very unexpectedly) the semi-annual appropriation from the Invalid Fund; and I cannot express my gratitude to my Heavenly Father for His loving kindness, in providing for my necessities—for without this aid I would have been deprived of many comforts which I have obtained through it. It has been my main support. How faithful are God's promises! How rich in mercy to all who trust in Him! I have now passed my three score years and ten, and of course feel the infirmities of age increasing upon me, and I cannot expect to be spared much longer."

It has never been my privilege to meet the writer of this letter, but from my youth I have venerated the name of her husband, which, if it were mentioned would recall to your older ministerial readers an eminent man of God, who was instrumental in doing a large work in the building up and extension of Zion in an important section, and whose memory is still fragrant among the mountains and valleys to the population of which he for many years ministered the everlasting gospel.

Will not every congregation in the Old North State send something to this Fund this year? R. M.

Baltimore, June 26th.

P. S.—Perhaps while I am writing I ought to tell you of a very pathetic case of an aged and much esteemed minister who sometime since was stricken down and incapacitated for preaching; who was reluctant to ask aid from the Fund, and who undertook in much poverty and feebleness to provide a precarious support for his family by teaching, but who by another visitation was rendered unfit for this service, and who is now compelled to look to Christ's Church for help. I cannot be more specific than this for obvious reasons, and this is only one case out of many that might be stated. Let your readers be assured that the wants of those who draw from this Fund are urgent, and that what they give will be well bestowed in relieving the suffering and promoting the comfort of those who legitimately turn to them for sympathy and assistance.

For the N. C. Presbyterian.

A DAY WITH THE LUTHERANS UNDER THE TREES IN LINCOLN COUNTY.

Bethpage is the name of a Lutheran church, about six miles west of Lincolnton on the old Rutherford road. It was organized about twenty-five years ago and has a membership of more than a hundred. The people of this region are of German origin and are all engaged in farming. They had never had a jubilee festival at their church until last Friday. Having announced their purpose to observe one, and having invited their friends to meet with them, a vast assembly gathered there on the 25th of June and enjoyed their hospitality and united in their ceremonies.

The 25th of June has long been an honored day with our Lutheran brethren, being centennial and semi-centennial in their history.

On this occasion, a stand was provided in the grove under shady oaks, and as we approached and mingled in the great congratulation, deep feelings were stirred as we read the beautiful records on the white canvass stretched about the stand in the forest trees.

On one side we read

"Augsburg Confession,
June 25, 1530."

On the other side we read

"Book of Concord,
June 25, 1580."

And over the speaker's head was written the following:

"Jubilee,
June 25, 1880."

The programme for the day was as follows:

1st. The causes that led to the Augsburg Confession—Rev. J. R. Peterson.

2d. The Lutheran Church, past, present, future—Rev. Mr. Smith.

Recess:

3d. The Augsburg Confession—Rev. Wm. Little, Pastor Loci.

4th. Book of Concord—Rev. P. C. Henkel.

The ceremonies were closed with the reading of a portion of the 68th Psalm: "Let God arise, let his enemies be scattered.... O God, when thou wentest forth before thy people....the earth shook....thou God did send a plentiful rain, &c.," when the long looked for showers began to fall upon the crowd, cooling and refreshing the thirsty fields.

The 137th Psalm was sung:

"I love thy kingdom Lord,
The house of thine abode,"

and the Lord's prayer was repeated by the standing crowd.

The memories of that grand old Confession which has salted the generations for 350 years, stirred deep emotions that day under the trees. They help to *tone us up* in these days of busy strife. The world does move, and God takes care of His church, built on the rock. But we felt like this occasion called for a little more time in the addresses we heard. June 25, 1880, in America means much that was not dreamed of June 25, 1530 in Germany. There is no land like our *own*—*no* people, no opportunities, no dangers, like our own.

We dare not close our eyes and rest on the past. The influx of French, Irish, German and Chinese and other immigrants, color our times; the pride of free citizenship and personal ambition, the impatience of favoritism, and the power of patronage, all push and scramble upward, and create uneasy and unsafe conditions among us. Does this noble old Confession *now* sweep over all these conditions? That is the question; and these festal days help us to study and find hopeful answers to it.

When our Scriptural creeds reform our habits and control our lives, we shall be wiser and better men than the honored and beloved Reformers, who compiled and defended them and bequeathed them to us. When the next semi-centennial jubilee, June 25, 1930, shall come may our children find it easier to be good and great than we do to-day, and may the newspapers then be able to register something like this: The Attorney for the District finds no indictment for the grand jury to report to the judge, the sheriff reports no poor, miserable prisoner in the jail, and the poor house keeper has no suffering poor to be supported on the taxes of the people.

R. Z. J.

LINCOLNTON, N. C., June 25, 1880.

Hampden Sidney College has conferred the degree of Doctor of Divinity on the Rev. L. H. Blanton, of Paris, Ky.; the Rev. C. White, of Prince Edward county, Va.; the Rev. Prof. J. V. Logan, of Richmond, Ky., and Rev. W. T. Richardson, of Richmond, Virginia.

NEW PUBLICATIONS.

Bible Hygeine, or Health Hints, by a physician. Presley Blakiston, 1012 Walnut street, Philadelphia, Pa., or at Heinsberger's, Wilmington. A readable book—full of points well taken, calculated to throw light upon the teaching of the Word of God, and to point out from that teaching man's duty of himself in the matter of Hygiene.

Eclectic Magazine for July is on the table. It contains some very fine articles from the following magazines: *Contemporary Review, Blackwood's Magazine, The Nineteenth Century, Temple Bar, Macmillan's Magazine, Cornhill Magazine, Fraser's Magazine, Belgravia Magazine, Chambers' Journal*, besides Literary Notices, &c. E. R. Pelton & Co., 25 Bond street, New York.

St. Nicholas for July is on hand. It contains a fine selection of articles, among them are: Dame Durden and Little Mr. Babe; How Happy Would I be with either; A Summer Song; A Lucky Stroke; Jacky's Scarecrow; A Japanese Military Noble in Court Dress; The Little Models; Tom's Anti-Fire Crake League and a score of others. There is one *very* interesting article on Rare Woods. $3.00 a year; 25 cents a Number. Scribner & Co., New York.

Littell's Living Age, a weekly magazine, is before us. It contains for June 26, 1880: The English Flower Garden, from *Quarterly Review*; Bush-Life in Queensland, from *Blackwood's Magazine;* What Shakespeare Learnt at School, from *Frazer's Magazine;* A Lost Poem, by Edmund Spenser, from *Macmillan's Magazine;* The Civil Code of the Jews, from *Pall Mall Gazette;* Curiosities of Omnivorous Mankind, from *Land and Water;* The Dynasty of the Romanoffs, from Boston *Traveler*. $8.00 per annum. Littell & Co., Boston, Mass.

Lippincott's Magazine for July contains two illustrated articles of a light and entertaining character—The Palace of the Leatherstonepanghs, which is a humorous sketch of artist life in Rome, and Paradise Plantation, which is a description in a similar vein of amateur farming in Florida. Dr. S. Weir Mitchell concludes the interesting account of his tour Through the Yellowstone Park, and some peculiar phases of Western life are described by Louise Coffin Jones in a paper entitled On the Skunk River. A Forgotten American Worthy, by Charles Burr Todd, recounts the remarkable career of Joel Barlow, whose name is known to most readers as that of the author of epic poems long since buried in oblivion, but whose philanthropic character and patriotic services entitle him to a higher place in the recollection of his countrymen. On Spelling Reform presents some strong arguments against the proposed changes in English orthography. An Open Look at the Political Situation criticises the course of the Independents, and discusses the chances of Civil Service Reform. Pipistrello, by Onida, is a picturesque and powerfully written story of Italian life. Adam and Eve and Studies in the Slums are continued. The poetry is by Emma Lazarus, J. B. Tabb, and H. L. Leonard, and the Monthly Gossip and Literature of the Day are as good and varied as usual. This number begins the twenty-sixth volume. J. B. Lippincott & Co, Philadelphia, Pa.

ECLECTICISMS.

FACTS NEVERTHELESS.

United Presbyterian:

Some of the facts of our religion do not suit natural wishes. It is the same with physical facts. A man passing under a falling tree or toppling wall might wish there was no law of gravitation, or that it would cease to operate for the time. But it does exist and does operate all the same, and inexorably. This is a great fact, whether men will adjust themselves to it or not. So in religion there are great and terrible facts that must exist and rule destinies, no matter how men may question them. Safety is in having the life adjusted to them.

THE MOST PROFITABLE.

S. S. Times:

Moving easily in this world generally means going down hill. Getting upward always calls for hard work. That life which is pleasantest to us is not likely to be the most profitable life. And those friends who have helped us most are perhaps the ones who have cost us most. That which brings thought and doubt and tears, and which necessitates study and effort and self-abnegation, is often more of a gain than that which gives unalloyed pleasure. No friend is worth much to us who does not keep before us a high ideal, and striving to attain to any ideal involves both struggle and sacrifice.

CAN HE TALK?

Interior:

There is a demand sharpening in the Church that students for the ministry shall be more severely examined. And one of the most needed directions is this: "Can he talk?" He may write like Goldsmith, but if he talks like Goldsmith too, he is a poor preacher. Preaching is not intellectualizing in a study. It is moving an audience, and the voice is one of the instruments through which the moving is effected.

COMING.

Central Christian Advocate:

Prohibition, with its blessed train of peace, industry, prosperity and security, must in the end become the normal condition of our country, for the people have their eyes open to one stern fact: Either they must control or destroy the manufacture and sale of intoxicating drink, or it will destroy them. There is no compromise about it. It is not in the nature of things to tamely submit to an evil that threatens destruction to life and its best interests. The majority of our people know this, and have only to act steadily and earnestly in unison with their knowledge and heart convictions to gain complete victory over intemperance. The prophecy tends rapidly to its fulfillment; we stand on the border land of a posession fairer than any which men have yet won. Having won it, a kingdom of righteousness is no longer a dream.

A JUST REBUKE.

Congregationalist:

To hear Colonel Ingersoll blaspheme his Maker through two hours and a quarter, in a New York theatre the other evening, two dollars apiece were given by crowds of men. They would have railed themselves hoarse over the exorbitance of a church that should charge that sum per month for rent of a pew in God's house, for themselves and their families; and over the minister who should presume to preach over thirty minutes. And with what refreshing innocence does this apostle of atheism unroll the wealth of the Unabridged in vituperation of the "priestcraft that robs the poor"—for the support of pastors toiling through a year to help men upward, on less money than he absorbs in a single evening by dragging men downward.

HOW CONDESCENDING.

Methodist Advance:

Dr. Muhlenberg says of people who say they have "respect for religion:" "How vastly condescending! How deeply humble! The creature has a respect for the service of the Creator! A grasshopper deigns to acknowledge that it has a respect for the King of kings and Lord of lords. Verily, a subject of congratulation for the universe! A worm crawling in the dust confesses to its fellow-worm that it has some respect for the government of the "high and mighty One that inhabiteth eternity."

NOT TO BE DRAGGED ALONG.

Christian Intelligencer:

All church members ought to be active in keeping things up. One of the great faults in our churches is that so much is left to church officers and other officials of societies. Whereas, each member ought to be personally active in that in which he is interested; and he ought to be *interested* in every good work. The way to make healthy and useful church officers is to back them. Do not make it necessary that officers in the church and societies should drag you along. You were not designed to be dragged but to walk and to run, with a voluntary, glad step.

CAN IT BE?

Baltimore Presbyterian:

"Starve him out!" That's it. Refuse to pay your honest obligations, because your pastor happens to have an independent spirit implanted within, and does not think exactly as you do, and is not afraid to say so. In every church there are some of this class—men who are of high social standing, as well as those of an humbler degree. There is little Christianity in such acts. Ministers are mortal, but because a member does not agree with him is no reason that said member should treat him in a dishonorable manner.

AN EDITOR AT REST.

Christian Observer:

An editor sometimes needs rest. His labors are arduous. It is no easy task to conduct a paper in accordance with the divergent views of all those who think they know just how it should be conducted, and yet never publish anything to which any of them will take exception. It is a difficult problem how to print the articles of those who think they have a right to be heard through its columns, and yet not have it contain articles that are prolix, or dull, or heavy, or trivial. His work contains as large a proportion of drudgery as any other pursuit. It knows no rest. Every day brings the duties of the day, and sick or well he must respond to the calls for "copy," and read and re-read the proof-sheets, and attend to business details, and execute a hundred commissions for people at a distance, from finding a teacher or a situation, to buying a woollen mill; and answer a thousand questions, some of them very trivial. And the tread-mill work continues, year in and year out, without intermission; but the editor is never expected to become dull under it. He must always make a lively, wide-awake newspaper.

CHARACTER.

Dr. T. L. Cuyler:

"There was never a time when *character* went for more or was in greater demand than now. The question, 'Is he smart?' is beginning to give place to the more pertinent question, 'Is he honest?' Even the ministry do not escape this crucible; for it is felt to be of increasing moment that the man who presents Christ on the Sabbath should also *represent* Christ during the week by a pure walk and godly conversation. There was a great deal of pith in the young lady's remark about the newly-elected pastor. 'I don't care whether he is eloquent or not—is he pious?' The crying need of the hour is not more brains, but more conscience; the richest revival would be that which should give society more genuinely good men and women."

THE POWER OF A HOLY LIFE

It is the power of a consistent Christian example—the power of a holy life. As good old Matthew Henry says, "thanksliving is better than thanksgiving," so we may say that pious living is better than pious talking, and a holy example than the best of verbal appeals; for the former may, possibly, come from the lips, while the latter is from the heart, and even where the former is from the heart it is virtually included in the latter.

"Under whose preaching were you converted?"

"Under nobody's preaching," was the pleasant, smiling reply; it was under Aunt Mary's practising." The life that her aunt led before her was the means of leading her to the Saviour. It was not what her aunt might have said, but it was what she did—her consistent example—which was the means of her niece's conversion.

And so a young man, who gave clear evidence of conversion, on being asked what had led to the great change in himself when he had before been so wild and thoughtless; whether it was through any sermon or book that he had been improved, replied, "No; neither the one nor the other." "What, then, was it? Did some one speak to you particularly on the subject?" And he still said, "No." "What was it, then, that first led you to think seriously on the subject?" "It was my living in the same boarding house and eating at the same table with J. Y." "Well, did he ever talk to you on the subject of religion?" "No, never, until I sought an interview with him. But there was such a manifest principle, such a sweetness of disposition, such a heavenly-mindedness, in his whole life and demeanor as made me feel that he had a source of peace and happiness to which I was a stranger. The daily excellence and beauty of his life made me feel the defects of my own. I became more and more dissatisfied with myself every time I saw him. And though, as I said, he never spoke to me on the subject of religion until I sought an interview and spoke to him, yet his whole life was a constant sermon to me, and gave me no rest until I became a Christian!"—*Baptist Weekly.*

SCOTCH UNIVERSITY EDUCATION.

The Scotch have an enthusiasm for learning which is almost unknown to the English. If a Scotch lad can obtain a few pounds, the chances are that he will use them in spending at least one session at the University. If an English youth in the same position should suddenly find himself in possession of the same amount of money, in too many cases it would happen that a considerable portion of it would be spent in the public house, or, what is perhaps worse still, would swell the unholy gains of the betting man. It is too long a subject to explain how this difference between the two nations has arisen; not a little of it is due to one of the greatest men that ever lived. The genius of John Knox was so remarkable that he did much permanently to mould the character of a whole people; to him, to a great extent, are due the parish schools of Scotland, and he made zeal for education one of the most important of religious duties. A great number of agencies must be brought into operation to make the English care as much for education as do the Scotch.—*Professor Fawcett, M. P.*

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

On the 12th and 13th insts., Rev. Wm. T. Price, pastor, assisted by Rev. R. C. Fleming, of Woodstock held communion services at Cook's Creek church in Lexington Presbytery. Two persons were received on profession and one from the Mennonite Church.

The Charleston *News and Courier* says:

At a meeting of the congregation of the First Presbyterian church, Charleston, S. C., on the 20th June, it was decided to extend a call to the Rev. W. T. Thompson, of Shelbyville, Tennessee. The pulpit of the church has been vacant since the death of the Rev. John Forrest, D. D., over a year ago.

A new lecture room of the First Presbyterian church of Louisville, Ky., and which is capable of seating about three hundred and fifty persons is completed. It cost $2,500 to $3,000. It contains a ladies' parlor cut off by sliding doors.

The Presbytery of Arkansas, 11 inst., licensed Mr. J. L. D. Houston, a recent graduate of Columbia Seminary.

Nashville was to hold—we suppose did hold—a *pro-re-nata* meeting on 22d inst., to dismiss licentiate J. Thompson Plunkett to Mecklenburg Presbytery with a view to his taking pastoral charge of Steele Creek church; also to ordain licentiate DeLacy Wardlaw, who is to go out as missionary to Brazil.

A meeting of Ebenezer Presbytery was called to meet on 25th inst., for the purpose of considering the dissolution of the pastoral relation between Rev. George Summey and Ninth street church, Covington, Ky.

The post office address of Rev. J. R. Bridges is Eminence, Ky.

Rev. A. McDonald, of Elizabethtown, Ky., is reported as doing a good work in Nelson county, Kentucky, as a mission field.

Montgomery Presbytery at a recent adjourned meeting dissolved the pastoral relation between Rev. J. M. Rice and Covington church. Covington church through the Presbytery placed a call in the hands of licentiate A. R. Cocke. Mr. Coke declined the call.

Rev. W. E. Caldwell has resigned his pastoral charge in Goliad and Refugee counties, Texas. He requests correspondents to address him at Borjas, Duval county, Texas.

Several additions to the church at Appomatox, C. H., Va., are reported as the result of a protracted meeting in which the pastor, Rev. M. Wilson, was assisted by the Rev. H. H. Hawes.

The post office address of Rev. B. W. Moseley is changed to Bedford Springs, Campbell county, Va., and Rev. A. R. Cocke's to Bufordsville, Bedford county, Va.

Fourteen months since, Walterboro, S. C., was destroyed by a tornado. A new church has been built and was dedicated on 13th inst. The church cost $1,500. Rev. Dr. J. L. Girardeau preached the dedicatory sermon.

Rev. Edwin Cater has been compelled by ill health to retire for a time from his labors as pastor of the church at Yazoo City, Miss.

Rev. B. M. Hobson has removed from Odessa, La Fayette county, Mo., to Belton, Cass county, Mo. Correspondents will please make a note of this.—*St. Louis Presbyterian.*

Camp meetings are popular among the Presbyterians in Texas. Rev. R. S. Burwell writes to the *Texas Presbyterian*, from Denton, June 16th: Please announce that a "Camp Meeting" will be held at West Fork Church, in Tarrant county. I have secured the services of Rev. J. S. Moore, D. D., and Rev. L. B. Chaney. The meeting will be conducted on the "self-sustaining plan," i. e., bring your basket, not empty, but full of provision. The location is good, plenty of water, grass, good shade and breeze. It is in the northwest corner of Tarrant county, four miles west of Dido, in the timber. The meeting will begin Thursday night before the 3d Sunday in July, and continue perhaps a week. We cordially invite all who feel so inclined, to come.

NORTHERN PRESBYTERIAN.

Last Sabbath morning Rev. Dr. Backus occupied the pulpit of the Second church, and when partly through his sermon was taken suddenly ill and was sent to his home. Soon after his return home he felt better, but remained on the lounge. In the afternoon, during the rain storm which passed over our city, the doctor rose to shut the window in his room, and in some way his foot slipped and he fell to the floor. It was sometime before he could make himself heard, and when assistance came he was found stretched on the floor unable to move and in great pain. A physician was sent for, who, after a careful examination, found that the hip joint had been fractured; and said it would be sometime before the doctor would be able to be about again. This will be sad news to his many friends in and out of Baltimore.—*Baltimore Presbyterian.*

The Presbytery of Allegheny has found Rev. John Brown guilty of unchristian and unministerial conduct and suspended him from the ministry.

The Presbytery of Albany lately received Rev. J. H. Crum form the Congregational Church; from the same Church they received Licentiate Isaac R. Rankin.

REFORMED EPISCOPAL.

Among the colored people of the South the Reformed Episcopal Church has seventeen congregations and six missionaries laboring with success.

FRIENDS.

The regular Annual Meeting of Friends closed on the 15th inst., at Newport, R. I. The attendance was good, and the speakers generally were earnest in their recommendation of a deeper spirituality and more practical home works. The body does not grow numerically, but, on the contrary seems to be steadily declining. No accurate return of their number can be had, because they have never taken any pains to ascertain it. Unlike other sects, they have shown no dispostion towards proselyting; in fact, they have opposed it, leaving its growth, as they put it, to the direction of the Lord. There are, it is thought, now in the United States, about 100,000 Quakers, distributed as follows: Pennsylvania, 23,000; Indiana, 20,000; Ohio, 14,000; New York, 10,000; Rhode Island, 4,000; Maryland, 8,000; Virginia, 6,000; and North Carolina, 3,000.—*Christian Union.*

BAPTIST.

The Baptists in Richmond, Va., have increased from one church of fourteen members, in 1870, to 21 churches (including two in Manchester) and 16,847 members in 1880.

James B. Colgate, of New York city, has given $25,000 to the Madison University and the same amount to the Colgate Academy, at Hamilton, N. Y. In all he has given the University $200,000.

CONGREGATIONAL.

The Congregational Church at Montclair, N. J., during the past ten years has raised $170,000—$40,500 of this amount was for benevolent purposes. The Sabbath School Missionary collections have been $4,000.

BETTER TIMES.

The "Democrat," New Orleans, La., says: "Suffering among such as have been troubled with diseases of kidneys and liver, has been perceptibly better since the introduction among us of Warner's Safe Kidney and Liver Cure.

SCRIPTURE CONFIRMATION.

The Biblical Archæological Society of England has recently brought to light another confirmation of the accuracy of the Book of Daniel which it may be well to notice as a satisfactory reply to those infidels who foolishly assert that it was written by some one who lived not long before the Christian era; as if it were possible for a Jew of that age to relate history involving Babylonian customs of the time of Nebuchadnezzar or Darius, without being liable to fall into grevious errors:

The Book of Daniel records the punishments common at Babylon, of such extreme cruelty, such as Shadrach, Mesheck, and Abednego being cast into a burning fiery furnace, and Daniel and his enemies into a den of lions, that some have been ready to deny the authenticity of Daniel on this ground alone, forgetful or ignorant of the well-known fact that Rome, whether Pagan or Papal, has been guilty of the very same crimes towards faithful Christains who "loved not their lives unto the death," and for which she will one day be deservedly and finally punished. In the day of Assurbanipal, son of Esarhaddon, king of Assyria, we have the contemporary evidence that both these punishments were in use at Babylon a few years before the reign of Nebuchadnezzar. Saulmugina, brother of Assurbanipal, king of Assyria, was made by his relative king of Babylon, where he reigned prosperously for several years. Afterwards, for some unknown reason, he ungratefully rebelled against his elder brother, but after a severe contest was defeated and taken prisoner.

The Assyrian monarchs appear to have been always animated with an implacable spirit of revenge. Hence we are not surprised at finding among the inscriptions containing the annals of Assurbanipal one of this ominous nature, which reminds us of a somewhat similar event in British history in the closing scenes of the great Plantaganet dynasty: "I orderod Saulmugina, my rebellious brother, who made war with me, to be cast into a fiery *burning furnace.*" Of Saulmugina's followers it is related that many perished with him in the flames, and those who escaped, but were subsequently caught, it is said of them: "The rest of the people *I threw alive among the bulls and lions*, as Sennacherib, my grandfather, used to throw men among them."—*London Record.*

"IF THY RIGHT HAND OFFEND THEE."

Cut it off. Why? It is a good hand. It might even prove to be a useful hand. Why not keep it, restrain it, regulate it, use it—in "moderation?"

Because "it is better for thee to enter into life halt or maimed, than having two hands or two feet to be cast into everlasting fire."

That is Christ's doctrine about any thing that tempts to sin. It may be as harmless as a hand, as useful as a hand; cut it off if it is a perpetual temptation. It may be as harmless as an eye, as useful as an eye; pluck it out rather than let it lure you to hell.

This glass of wine—what harm in it? Is it not one of God's good gifts? Is it not a "fruit of the vine?" Is it not that which "cheereth God and man?" Shall I cut it off? Aye! cut it off, though it were as bright as the hand, if it tempts thee to evil.

But it does not tempt me; I am strong. The withes that bind other men have no power over me. I can sleep in Delilah's lap and wake and laugh defiance at the Philistines. It only tempts my brother, my child, my friend, or the poor, weak-willed creature that cites my moderation as an excuse for his self-indulgence.

"It were better for one that a mill-stone were hanged about his neck and he cast into the sea, than that he should offend one of these little ones."

Till the wine cup neither tempts you nor your weaker brother to sin, it is surely Christian to cut it off. Is it not?—*Christian Weekly.*

Messrs. DeRosset & Co., are agents at Wilmington for the Taylor cotton gin, advertised in our columns. They will be glad to answer any inquiries, and in view of their established reputation it is not necessary for us to say that they are entitled to implicit confidence.

SECULAR MISCELLANY.

The Monroe *Enquirer* has entered upon its eighth volume. Brother Wolfe has bought a new cylinder press and very materially enlarged his paper. Moreover he has made other additions to his stock and material, and is, to use a common phrase, well set-up. The *Enquirer* has always been an attractive paper, and is now greatly improved. We are pleased to herald the deserved success.

The French army has abolished the use of the drum, as it cannot be heard in battle or on the march by the rear ranks, is useless in rain, and is an incumbrance in the field.

Rome spent $200,000 on its public schools, of which ten years ago it had none at all. The Romans now evince great alacrity in attending the schools, and the latter are entirely inadequate to the demand of the population.

Old Fulton Market, New York city, will soon be a thing of the past. The Board of Survey has reported that the columns supporting its roof are out of line, and that the structure is rotten. It is ordered to be taken down immediately.

No less than thirty pearl divers in the Persian Gulf fell victims to the sharks during the last year. The fact that £800,000 worth of pearls were found in 1879 explains how it is that men can be found to engage in this perilous occupation.

Two bull dogs wandered, two years ago, from the ranch of Bratt & Co., Nebraska, and joined a pack of roving wolves. They never returned, and now a species of dog-wolf, infesting that section, is more dreaded than the common prairie wolf, being more bold and savage.

The Czar is the only crowned widower and Victoria the only crowned widow among the European potentates. Alfonso and Christine of Spain are the youngest wedded couple, William and Augusta of Germany the eldest.

A find of Roman coins has just been made by some boys at Tilton, near Bristol, England. While pulling up a primrose root they uncovered a large urn which was found to contain thousands of coins of the time of Domitian and Constantine, many in excellent preservation.

Jefferson Davis' plantation at Hurricane, Miss., is leased by Montgomery & Sons. This firm is composed of four negroes, who were formerly owned by a brother of the ex-President of the Confederacy. They own plantations worth $75,000, hire several more, and do a large mercantile business at Vicksburg.

Colorado spiders are not to be laughed at. In a cave near Buena Vista they are the size of small birds, and they make a strange sound while weaving their web. While looking at the cave a miner examined the webs. Their strands were about the size of a No. 12 thread, and he thought that they could be used for thread. Having a needle, he broke off one of the strands and found that it would just fit. Sewing on a loose button he found it as strong as silk.

Lord Radstock, a pious Irish peer, has been preaching evangelical doctrines for a long time with singular success to the aristocracy of St. Petersburg. Among the converts is General Paskoff, who, in his turn, is now creating a sensation on the banks of the Neva by his sermons. The General is one of the wealthiest land owners in Russia.

Senator Morgan of Alabama made the agreeable announcement that the cotton crop of the present year will be the largest ever known—fully 5,600,000 bales, worth $300,000,000. He also said that much of the increase was due to the operations of the entomological experts employed by the government in discovering means for the checking of the ravages of the cotton worm.

As in France, so in Russia, the women furnish a frightful share of the revolutionists. Two Jewesses led the Kasan Cathedral riot; General Trephof fell by a woman's hand; the informer Rosenzweig was shot by a girl of nineteen; another girl led the Kief rebels, and within ten years many hundreds of women have been sent to Siberia for belonging to secret political societies.

It cannot be afforded, it would not pay after so much labor and capital has been expended to build up this medicine to allow it to depreciate. You can take Simmons Liver Regulator with perfect faith as it is made by no adventurers who pick up the business by concocting medicines, but by educated, practical druggists, who have made the study of medicine and its compounds a labor of a lifetime. The care, precision, neatness and perfection exhibited by the very appearance of Simmons Liver Regulator proves that it is the best prepared medicine in the market, and J. H. Zeilin & Co fully carry out their motto: *Purissima et Optima* (purest and best)

It is saddening to see our hair blossoming for the grave too early. More especially women feel this affliction, and it is even a greater deformity to them than to men Ayer's Hair Vigor averts it and restores the hair sometimes, and its original color always.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At the residence of her husband, in Harnett county, Mrs. Dr. JOHN A. McKAY.

Unobtrusive and quiet, her varied gifts and attainments were devoted to home, the smiles and happiness of which she loved and cherished more than all things earthly. And yet when

"Life's blessings all enjoyed, life's labor done,
Serenely to her resting place she passed,"

Without a doubt or fear, leaving to her husband and stricken family and friends the consolation offered to all such in the gospel.

"Beloved, we would not have you sorrow as those who have no hope; for if we believe that Jesus died and rose again. Even so them also which sleep in Jesus will God bring with him; wherefore comfort one another with these words."

Wilmington papers and Presbyterian papers will oblige N. McKay by publishing.

WILMINGTON MARKET

DURING WEEK

ENDING JUNE 29.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—Wednesday 26½ and 25½ cents; Thursday 5½, 25¾ and towards close 26 cents; Friday and until close, 26 cents.

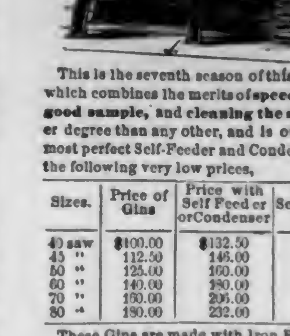
ROSIN.—Wednesday and Thursday, $1 05 for Strained and $1 10 for Good Strained; Friday and since sales have been made at $1 02½ and $1 07½ respectively. Sales Good No. 1 at $2 25; Low Pale $3 50; Pale to Extra Pale $2 75@3 00; Window Glass at $3 37½.

CRUDE TURPENTINE.—On Wednesday $1 70 for Hard and $2 50 for Virgin; Thursday, some sales Virgin at $2 75, and since prices have held at $1 70 for Hard and $2 75 for Virgin.

TAR.—Receipts taken day by day at $2 00 until Tuesday when the price fell to $1 60.

TIMBER.—River continues low and Timber comes in very sparingly. Prices are maintained.

THE LUMMUS,
—OR—
IMPROVED TAYLOR GIN.



This is the seventh season of this popular Gin which combines the merits of **speed, light draft, good sample,** and **cleaning the seed** in a greater degree than any other, and is offered with the most perfect Self-Feeder and Condenser made, at the following very low prices,

Sizes.	Price of Gins	Price with Self Feeder or Condenser	Price with Self-Feeder and Condenser.
40 saw	$100.00	$132.50	$165.00
45 "	112.50	146.00	179.50
50 "	125.00	160.00	195.00
60 "	140.00	180.00	220.00
70 "	160.00	206.00	252.00
80 "	180.00	232.00	284.00

These Gins are made with Iron Frames and of the best materials and are unsurpassed in finish and workmanship. We also manufacture Gullett's **celebrated** "Patent Steel Brush Cotton Gin," together with the **Favorite Light Draft** "Cotton Bloom" Cotton Gin, with Feeders and Condensers for each.

Terms given on application.

THE STANDARD MACHINERY CO.,
MYSTIC RIVER, CONN.
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COLUMBUS, GA.

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YELLOW FEVER

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It is known to every intelligent man and woman, that the reason for this fearful scourge is neither more nor less than the malarial poison that emanates from low marshy lands—whether adjacent to salt or fresh water—especially in certain stages of the drying process, under a hot sun; as well are these familiar with the fact, that uncleaned cess-pools, insufficient drainage, unremoved filth of any kind or character, are generators of this same death-dealing miasma. Observations of centuries has made every person, blessed with the least faculty of discernment, acquainted with the effect of this subtle malarial poison. Each and all know that Typhus and Intermittent Fevers are the lesser natural consequences of an inhalation of this poisonous exhalative, and that Yellow Fever is the greater.

After a careful reading of the late report of the National Board of Health, no other conclusion can be drawn, than that if the blood is kept in a healthy condition the birth, growth and spread of yellow fever is materially lessened, if not actually prevented. It is a matter understood by all and every one, that if the kidney and liver—the organs that filter and cleanse the blood—are kept in a wholesome and sound condition, this same vital fluid will ever be clear from impurities. That these organs, the kidney and liver, *can be kept free* from disease, and at all times in a condition to well and faithfully perform their duties, is a matter beyond dispute, cavil or argument, and equally it is true, that a free use of Warner's Safe Kidney and Liver Cure, in connection with Warner's Safe Pills, will actually compel these same organs to perform their allotted functions.

Testimonials by the thousands are in the hands of the proprietors of Warner's Safe Kidney and Liver Cure vouching for its curative qualities in all diseases of kidney and liver, and hence as a cleanser of the blood, and as well a preventive to yellow fever, we have no hesitation in offering it to the public.

SAMPLES OF ENDORSEMENTS

The Press are Giving

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Kidney and Liver Cure.

The Stubborn Convinced.

In writing of Warner's Safe Kidney and Liver Cure, Warner's Safe Bitters, and other of Warner's Safe Remedies, the Sentinel, Weedsport, N. Y., has following: "That these possess all the remedial qualities claimed for them is a matter beyond dispute; bona fide testimonials by the thousand from well known citizens in public and private life are evidences strong enough to convince the most stubborn doubter, that they are the best medicines for the diseases for which recommended, ever yet known to the public or the physicians.

Game Played For.

The Republican, Omaha, Nebraska, says: "In the game of life the 'stake' played for is health, wealth and happiness. Each of these can be obtained by the use of Warner's Safe Kidney and Liver Cure, Warner's Safe Diabetis Cure, Warner's Safe Pills, Bitters, Nervine and Tonic."

Gratitude Lavished.

Is clipped from the coumns of the Journal-Courier, New Haven, Conn., the following endorsemen: "Gratitude of character strong, earnest and impetuous, is daily, in person and by letter, being lavished upon H. H. Warner & Co. for the introduction of, and the making so extensively known, their wonderful cure, named as Warner's Kidney and Liver Cure."

Mental Strain Relieved.

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Not Open to Argument.

The testimony of the Sunday Herald, Rochester, N. Y., is taken from their columns and is to the effect "that Warner's Safe Kidney and Liver Cure is a positive cure for disabilities for which it is a specific, there is no disputing; neither is there the 'ghost' of a chance to call into being a negative to so positive an opinion."

Honorable Men.

The Sunday Tribune, Rochester, N. Y., in one of issues prints the following: "The proprietors (of Warner's Safe Kidney and Liver Cure, Warner's Safe Diabetes Cure, and other of Warner's Safe Remedies), each and all, are men born here, and here have lived the whole period of their stay on earth, and are men who have the unbounded confidence of all who know them."

Speedy and Sure.

The Journal of Commerce, Boston, says: "As a speedy and sure cure this (Warner's Safe Kidney and Liver Cure) remedy is 'Safe,' and the cases wherein it misses are those beyond the reach of human relief."

Faith and Confidence.

The following is clipped from the News, Marysville, Kansas: "In calling the attention of our readers to 'Warner's Safe Kidney and Liver Cure and other Safe Remedies,' we do so with a perfect faith in the efficiency of their preparations, and an unbounded confidence in the truth of all that is good and said of them."

Good Advice.

The Daily Advertiser, St. Albans, Vt., has the following: "We feel sure that if such of our friends as are sufferers from diseases of Kidneys and Liver would but use Warner's Safe Kidney and Liver Cure, they would be benefitted."

Quality Maintained.

The Rochester, N. Y., Express says: "So far as the standard of quality is concerned, parties can rest assured the same will be maintained up to the present high character. As a remedy for the speedy cure of Bright's Disease, Diabetes, and all complaints of the Kidneys and Liver, no article of any kind or character can equal it (Warner's Safe Kidney and Liver Cure).

Wonderful to Contemplate.

From the columns of the Republican, Springfield Mass., is taken the following: "It is a settled fact that Warner's Safe Kidney and Liver Cure are all they are represented to be by the proprietors, H. H. Warner & Co. The way they go into the habitations of those afflicted with disease for which recommended is truly wonderful to contemplate."

"Bona Fide."

The following is taken from the columns of the York Daily, York, Pa: "The testimonials in possession of H. H. Warner & Co, proprietors of Warner's Safe Kidney and Liver Cure, and other of Warner's Safe Remedies, are not manufactured to order, are bona fide, and have attached date, time, place and signiture of the writers thereof."

Dividend-Paying.

The following is found in the columns of the Standard, New Bedford, Mass.: "Parties, after using Warner's Safe Kidney and Liver Cure, pronounce it the best dividend-paying (in health and happiness) property they ever handled.

Evidence Corroborated.

The Sun, Indianapolis, Ind., has the following: "Testimonials, not numbered by hundreds, but by thousands, are in hands of H. H. Warner & Co., all furnishing ample corroborative evidence that as curative, for specific diseases for which recommended, Warner's Safe Kidney and Liver Cure, Warner's Safe Diabetes Cure, and other of Warner's Safe Remedies are unqualified and pronounced success."

Unbounded Confidence.

Peck's Sun, Milwaukee, Wis., in referring to Warner's Safe Kidney and Liver Cure, and other of Warner's Safe Remedies, has the following: "H. H. Warner & Co, Rochester, N. Y., are the sole proprietors, we have a perfect faith in the efficiency of their preparations, and an unbounded confidence in the truth of all that is good, and said of them."

Surest and Best.

The Journal, Battle Creek, Mich, thus puts it: "The surest safest, best blood purifying medicine known is Warner's Safe Bitters, in connection with Warner's Safe Pills. Regular practitioners prescribe them as a remedy for impure poisoned blood."

Confident, Reliable.

"In writing of the Warner's Safe Kidney and Liver Cure, of which H. H. Warner & Co., are proprietors, the Evening Dispatch, York, Pa, says: "We say all this that is good of them as we have a perfect faith in the efficiency, the preparation, and unbounded faith in the truth of all that is said good of it."

Deserve a Monument.

The Standard, Syracuse, N. Y., is the journal from which the following extract is cut: "That the proprietors of Warner's Safe Kidney and Liver Cure are entitled to a monument is unmistakably true. It is an indisputable fact that these parties be and are looked upon as Good Samaritans."

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Extract from a letter dated White Church, Wyandotte county, Kansas, February 1st, 1880:

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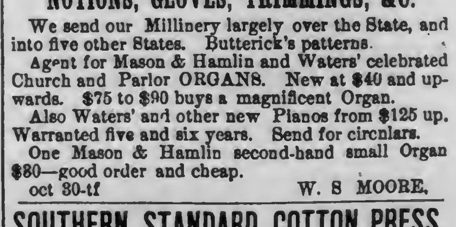

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FOR THE FAMILY.

Daisy's Reason.

Our Daisy lay down
In her little nightgown,
And kissed me again and again,
On forehead and cheek,
On lips that would speak,
But found themselves shut, to their gain.

Then foolish, absurd
To utter a word,
I asked her the question so old,
That wife and that lover
Ask over and over,
As if they were surer when told.

There close at her side,
"Do you love me?" I cried;
She lift d her golden-crowned head.
A puzzled surprise
Shone in her gray eyes—
"Why, that's why I kiss you," she said.

A Nest Under a Brake.

She was a little busy-body, this little brown wren, but then she was so good-tempered, so kind-hearted and altogether so lovable that her neighbors forgave her inquisitiveness. Now that is a big word, that some of you little ones may not understand, so when papa comes home, and you are out of breath asking all the questions saved up through the day. ask him its meaning.

Well, as I was saying, she was a busy-body; so, she went chirping and scratching along the brookside that April day, and uncovered a queer-looking ball in the ground; she perched her head on one side and fell to wondering what it could be, not daring to peck its brown velvet skin to find out.

"Well, well, well!" she chirped, "you look very like a caterpillar rolled up like that, but one end of you seems stuck fast in the ground. Why don't you speak? What are you?" but the greenish-brown ball made no reply.

Miss Wren hopped all around it, bent her head down first one way and then another, but still she could get no answer; till suddenly she thought of the half-finished nest in the apple tree, when with a "Bless me, this won't do, I'll come back to-morrow!" she flew off after old Dobbin the horse and Molly the cow, to pick up a stray hair here and there to line her house with.

Next day, she came back and found the queer "caterpillar" grown a little taller, a little fatter and a little greener, but still his tail stuck fast in the ground. Then there was a great chatter and noise, as she wondered and asked questions, and scolded because she could get no answer to satisfy her curiosity.

"If you can grow, you can talk so I could understand; and if you don't speak now and tell me who you are, you are a cross fellow, and I'll fly away and never come near you again! You are not pretty, like me, you know, so you need not be proud!"

And she went on saying a good many naughty words, getting herself into a great passion, till she finally flounced off to her nest-building.

Now, when she was cross and not thinking of her words, like all angry people, she said more than she meant. So in three days her anger cooled off, and then she forgot she meant never to go back to see what became of the bug or worm, or whatever it was.

One morning there was a flutter and a whirr, and down flew Mrs. Wren by the brook-side all good-tempered again and ready to make friends.

"Good morning, Mr. Caterpillar! I hope you don't remember how cross I was, and that if you do, you will kindly forgive it, and—and"—but the queer brown thing was nowhere to be seen.

In its place stood a tall, slender branch of pale green, busy shaking out its leaves—or rather the pretty things that looked like leaves —and if it didn't make answer just as if it were the queer brown thing!

"O, it doesn't matter at all Mrs. Wren. You see I have so little time. When I start in the spring I have to hurry so, I don't dare stop to speak a word, and when you got so vexed with me the other day, you flew away just as I was getting ready to tell you all about it. I'm a fern. When I have shaken myself all out, I shall be the kind called a 'brake,' and I mean to grow, oh, so tall! Think what the brook would be if we did not lean over her and keep the thirsty sun from drinking her up in the long hot summer days!"

The poor little wren was very much ashamed, and she hung her head as the fern went on, while he spread out broad and green, and stretched himself like a cat just awake from a curled-up nap.

"Now you see if we didn't work hard to grow strong and thick before July, the brook would dry up, and then Dobbin and Molly would have no place to wade in and drink. Of course I couldn't do it all alone, but if each of us does his best, all standing close together, we can stretch our arms over the water and do the work together."

Just then there came a little breeze and swung the pretty fern out over the brook, and the wren flew away with a plan in her head, and a resolve to be more patient and do her duty like the good brake.

The plan was about her house-keeping, and the result of it all was that one day in the summer time a little girl, pushing aside the thick leaves by the brookside, spied a pretty little nest with four tiny baby wrens in it.

"Oh," she cried, "you little darling! I wonder how your mamma ever came to find such a lovely place for her house under this great brake! It is like a green silk umbrella. How did she ever think of it?"

But we know why she loved the good fern, don't we? and why she "thought of it."—*Christian Intelligencer.*

A Drover's Story.

My name is Anthony Hunt. I am a drover, and live miles and miles away, upon the Western prairie. There was not a house within sight when we moved there, my wife and I; and now we have not many neighbors, but those we have are good ones.

One day, about ten years ago, I went away from home to sell some fifty head of cattle, fine creatures as ever I saw. I was to buy some groceries and dry goods before I came back, and above all, a doll for our youngest, Dolly; she never had a shop doll of her own, only the rag babies her mother had made her. Dolly could talk of nothing else, and went down to the very gate to tell me to "buy a big one." Nobody but a parent can understand how my mind was centered on that toy, and how, when the cattle were sold, the first thing I hurried off to buy was Dolly's doll. I found a large one with eyes that would open and shut when you pulled a wire, and had it wrapped up in a paper and tucked under my arm, while I had parcels of calico and delaine and tea and sugar put up. It might have been more prudent to stay until morning, but I felt anxious to get back, and eager to hear Dolly's prattle about the doll she was so anxiously expecting.

I was mounted on a steady-going old horse of mine, and pretty well loaded. Night set in before I was a mile from town, and settled down as dark as pitch while I was in the middle of the wildest bit of road I knew of. I could have felt my way through, I remembered it so well, and it was almost that when the storm that had been brewing broke, and pelted the rain in torrents, five miles, or may be six, from home, too. I rode on as fast as I could, but suddenly I heard a little cry, like a child's voice. I stopped short and listened; I heard it again. I called and it answered me. I could not see anything. All was dark as pitch. I got down and felt about in the grass; called again, and again I was answered. Then I began to wonder; I am not timid; but I was known to be a drover, and to have money about me. I thought it might be a trap to catch me, and then rob and murder me.

I am not superstitious—not very—but how could a real child be out on the prairie in such a night, at such an hour? It might be more than human. The bit of a coward that hides itself in most men showed itself in me then, and I was half inclined to run away, but once more I heard that piteous cry, and said, "If any man's child is hereabouts, Anthony Hunt is not the man to let it lie here and die."

I searched again. At last I bethought me of a hollow under the hill, and groped that way. Sure enough I found a little dripping thing that moaned and sobbed as I took it in my arms. I called my horse, and the beast came to me, and I mounted, and tucked the little soaked thing under my coat as well as I could, promising to take it home to mammy. It seemed tired to death, and pretty soon cried itself to sleep against my bosom.

It had slept there over an hour when I saw my own windows. There were lights in them, and I supposed my wife had lit them for my sake, but when I got into the door-yard I saw something was the matter, and stood still with dead fear of heart five minutes before I could lift the latch. At last I did it and saw the room full of neighbors, and my wife amid them weeping. When she saw me she hid her face.

"Oh, do not tell him," she said, "it will kill him."

"What is it, neighbors?" I cried.

And one said, "Nothing now, I hope. What is that in your arms?"

"A poor lost child," said I. "I found it on the road. Take it, will you? I have turned faint." And I lifted the sleeping thing, and saw the face of my own child, my little Dolly.

It was my darling, and no other, I had picked up upon the drenched road.

My little child had wandered out to meet "daddy" and doll while her mother was at work and they were lamenting her as one dead. I thanked God on my knees before them all. It is not much of a story, neighbors, but I think of it often in the nights, and wonder how I could bear to live now if I had not stopped when I heard the cry for help upon the road—the little baby cry, hardly louder than a squirrel's chirp. —*Christian Woman.*

MISCELLANEOUS.

The Scot Abroad.

It is a Scotch proverb that "A Scotchman, a crow, and a Newcastle grindstone travel a' the world over." The Scotch, very singularly, are far less insular than the English; it is said they differ less from the general type of Europeans; they adapt themselves more to the habits and modes of thought of other nations it is said; and that on the Continent they mark themselves less strongly, and conform to foreign ways more easily and naturally, than the English. It is far more usual to meet with a continentalized Scotchman than a continentalized Englishman. A story was told during the Crimean war of the disappointment of an Englishman who went out to the East as an interpreter, and whose ruling passion was a hatred of everything Scotch; but strolling through the camp with a Turkish officer, and abusing the Scotch to his heart's content, to his astonishment Hassan Bey, the Turk, broke out, "I'll tell ye what ma mon, gin yer daur lowse ye'r tongue upon ma country like that, I'll gie ye a cloot on the lug that'll mak' it tingle frae this till Hallowe'en!" The thunderstruck Englishman stammered out, "Why, my good man, I thought you were a Turk!" "And sae I *am* a Turk the noo, ma braw chiel," said the angry Glasgow Mussulman, "but my faither's auld leather breeks ne'er travelled farther than just fra Glasgow to Greenock and back again; but when I gang hame—as I'll do or it's lang—I'll just be Wully Forbes, son o' auld Daddy Forbes, o' the Gorbals, for a' that's come and gane!" Presently a splendidly-dressed Hungarian came up and said to the Turk, "Wully, mon, there's a truce the noo for twa hours; just come wi' me and we'll hae a glass thegither."

It was the same with an English officer, until the Englishman exclaimed, "Bless my heart! is everybody on earth a Scotchman? Perhaps I am one myself without knowing it!" But when the Russian General Tarassoff exclaimed, "Eh, Donald Cawmell! are *ye* here?" and Ibrahim Pasha burst fort, simultaneously, "What, Sandy Robertson! can this be you?" the Englishman burst forth, "It's all over! Turks, Russians, Hungarians, English—all Scotchmen! It's more than I can bear! I shall go home; there's nothing left for me to do here. I came out as an interpreter, but if all the nations of Europe talk nothing but Scotch, what use can I be?" This seems very droll, but it is no more droll than real.

We believe it is Sir Archibald Alison who mentions how, when Marshal Keith was combating the Turkish forces under the Grand Vizier, the two Generals came to a conference with each other; the Grand Vizier came mounted on a camel, in all the pomp of Eastern magnificence; the Scotch Marshal Keith, who originally came from the neighborhood of Turriff, in Aberdeenshire, approached on horseback. After the conference the Turkish Grand Vizier said to Keith that he would like to speak a few words in private to him, in his tent, and begged that no one should accompany him; Marshal Keith accordingly went in, and the moment they conferred, the Grand Vizier threw off his turban, tore off his beard, and running to Marshal Keith, said, "Oh, Johnnie, foo's a' wi' ye man?" and he then discovered that the Grand Vizier of Turkey was a schoolfellow of his own who had disappeared about thirty years before from a parish school near Methlie.

And we remember to have met with an anecdote of a Scotchman from Perth who had penetrated into some far interior of Asia—we forget where; he had to see the Pasha, or Bashaw. He was introduced to the comely man in his tent. They gathered up their knees, and sat down upon their carpets. They drank their strong coffee, and smoked their kookahs together in solemn silence; few words, at any rate, passed between them, but we may trust, sufficient for the occasion, but when the man of Perth was about to leave, the Pasha also arose, and following him outside the tent, said, in good strong Dorick Scotch, "I kenned ye vera weel in Perth; ye are just sae and sae." The Perth man was astonished, as well he might be, until the Pasha explained, as he said, "I'm just a Perth man mysel'!" He had traveled, and he had become of importance to the Government there. His story was not very creditable. In the expectation of the post he filled he had become a Mohammedan. But he was an illustration of the ubiquity of his race, and of the Scot Abroad.—*Scottish-American Journal.*

The Violin.

ITS CONSTRUCTION AND PERFECTION.

In a lecture which he recently delivered at the Royal Institution in London on the construction, the history and the sound of the violin, Mr. Haweis called attention to the variety in shape and style of the instruments of the viol tribe, ancient and modern, as showing the inexhaustible fascination they possessed over the human mind. The wood was selected by the best makers of the old violins with extreme care. At Brecia they used pear, lemon and ash; at Cremona, maple, sycamore and, of course, pine. * * * The wood came into the markets of Mantua, Brecia, Cremona, Venice, Milan, from the Swiss southern Tyrols, unlimited in supply, often mighty timbers of great age—plentiful then, scarcer now. The makers had their pick; they tested it for intensity and quality. Cut strips of wood and strike them, you will vary in musical sound. When a good acoustic beam was found the maker kept it for his best work. In Joseph Guarnerius and Stradivarius the same pinetree crops up at intervals of years. A good maker will patch and join and inlay to retain every article of tried timber. Old wood is oddly vocal. As I sat in my room, surrounded by these instruments, I could not cough or move without ghostly voices answering me from the sixteenth, seventeenth, and eighteenth centuries; and even the old saxoned sacks and bellies of unstrung violins are full of echoes." Taking a violin and tearing it open, the lecturer continued: "The violin is made of fifty-eight or seventy pieces. It is as light as a feather and as strong as a horse. Wood about as thick as a half crown by exquisite adjustment resists for four centuries a pressure of several hundred weight. The belly of soft deal, the back of hard sycamore are united by six ribs of sycamore supported by twelve blocks with linings. The sound bar running obliquely under the left foot of the bridge, is the nervous system of the violin; the sound-post, supporting the bridge, is the soul; through it passes all the heart-throbs or vibrations generated between the back and the belly; on its position depends mellowness, or intensity of sound. The prodigious strain of the strings is resisted first by the arch of the belly, then by the ribs, strengthened with the upright blocks, the pressure upon which is evenly distributed by the lining which unites them, and, lastly by the supporting sound bar and sound post and back." The secret of the ancient varnish on which some of the qualities of the instrument probably depend, is still only partly revealed. Mr. Haweis believes with Charles Reade, that it was an heterogeneous varnish, first of oil with gum in solution, the colors evaporated in spirits.—*Popular Science Monthly.*

The Army Worm.

The army worm which is now devouring the crops of portions of Long Island and New Jersey is the grub of nocturnal moth known to entomologists as the *Leucania unipuncta*. The moth when fully extended is about an inch long and an inch and three-quarters in width from tip to tip, and is of a yellowish-drab color inclining to russet. Its fore-wings—for the *leucania*, like all lepidopters, has two sets of wings—are each decorated with one dot near the centre and a dusky oblique stripe at the tip. It generally deposits its eggs at the base of perennial grass stalks about the end of June or early in July, and they are hatched in the next spring. For about a month after they are hatched they feed voraciously upon vegetation, and then descend into the ground, where, in an oval chamber, the larva changes to a shining, mahogony-colored chrysalis which in two weeks develops into the imago or mature insect, by killing which the birth of multitudes of offspring may be prevented. The larva or worm, when it has attained its full growth, is from an inch to an inch and three-quarters long, dark gray, and marked with three narrow, yellowish stripes above, and a broader one of the same color or slightly darker upon each side. It is thinly clothed with short hairs, and has a black line on the head shaped like the letter V. The mouth of the moth had been adapted simply to sucking dew and the nectar of flowers, the mandibles, labium and labrum being in a rudimentary state, while the maxillæ were enormously developed, forming a proboscis with which it gathered food, and which when at rest was coiled up like a watch spring in front of the head. The larva, however, is furnished with apparatus for mastication and sets out on its travels, doing nothing but creep and gnaw the vegetation that comes in its way. When the insects appears in such incalculably vast armies as those in which it has come this year farmers and gardeners are at a loss for means to stay its progress, but in ordinary times it may be destroyed with London purple or Paris green, and its march may be cut off by trenches dug in the line of its advance. Preventive measures are the ploughing of an infested field in the autumn to destroy the eggs, or burning the stubble over the eggs. Natural enemies of the worm are cows and blackbirds, hogs and ichneumon flies, which latter are the deadly foes of the lepidopters. They deposit their eggs, larvæ and pupæ of these insects and in paying attention to the army worm they lay three or four white eggs upon his skin just behind the head, and when the ichneumon larvæ are hatched they proceed at once to make a meal of their involuntary host. Nearly coincident with the appearance of the army worm on Long Island was that of a "strange fly" which is now commonly thought by the farmers to be the parent of the worm, but it is much more likely that the fly was the ichneumon instinctively seeking a home and suitable food for its young, yet unborn. The ichneumon fly itself is harmless to man, and for the sake of the good that it does should be left unharmed by him, as also should the despised crow, which has been shown to be more serviceable to the farmer by reason of the insects which it destroys than it is troublesome to him in the cornfield.—*N. Y. World.*

SECULAR NEWS.

The Wilmington *Star* informs its readers that a vicious bull dog that had bitten a child on the street was killed by order of the Chief of Police. That's the style, fill the ditch when the man is killed. A bull dog may range at large until he bites somebody—which he is pretty sure to do—and then he is killed.

Prof. M. E. Hyams, the eminent botanist and superintendent of the large Botanic Warehouse of Wallace Bros., stationed in North Carolina, has paid Kinston a visit for the purpose of opening the root and herb business.—*Kinston Journal.*

A method said to be used in Portugal for preserving fish consists in removing the viscera and sprinkling sugar over the interior, keeping the fish in a horizontal position, so that the sugar may penetrate as much as possible. It is said that fish prepared in this way can be kept completely fresh for a long time, the flavor being as perfect as if recently caught. At this season of the year, when it is so difficult to keep fish from spoiling, this hint may be worth something. At any rate it will cost little to try it. A tablespoonful of sugar is said to be sufficient for a five pound fish.—*Wilmington Star.*

His Excellency Governor Jarvis, has appointed Donald McRae, Esq., of Wilmington, and Col. R. Y. McAden, of Charlotte, as delegates to represent the State of North Carolina in preliminary meetings to be held in New York city, to make arrangements for the great World's Fair in 1883. Col. Thos. M. Holt and Julian S. Carr, Esq., were named as alternates.—*Raleigh Visitor.*

Up to Thursday last there was a dearth of beef cattle in this market, and butchers were put to their wits-end to supply the demand; but on that day one hundred and two head of beeves arrived, in three droves, from Brunswick, Onslow and Duplin counties, and were sold at 1½a 2½ cents per pound, on the hoof. The "Market Company," an association of butchers, took 88 head, the balance were sold to outside butchers. Yesterday, 16 head were brought in and a fine drove of 50 sheep, by rail from Weldon. The former sold at 3½ cents per pound, on the hoof —an extra fine lot. The sheep were bought at $1 50 per head.—*Star.*

Humorous.

[illegible] s settle this sunstroke business right he[illegible]d now. Let us agree on some brand or mark to distinguish too much gin from too much sun.—*Detroit Free Press.*

Josh Billings suggests that many a young poet might be able to collect his scattered thoughts if he would look into an editor's waste basket early in the morning.

A Philadelphia paper cannot understand how a young lady can consistently attend a meeting of the Society for the Prevention of Cruelty to Animals wearing a stuffed bird in her hat.

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Is clipped from the "Gazette," Yonkers, N. Y., the following: "Thousands of human beings that have for years been sufferers from diseases of kidneys and liver, are now being made well and happy by the use of Warner's Safe Kidney and Liver Cure. It is the only medicine in existence that will effectually cure Bright's Disease. While Warner's Safe Diabetes Cure is the only sure remedy for diabetes

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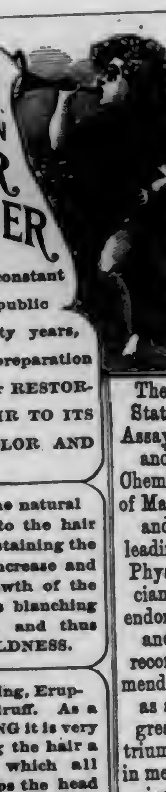

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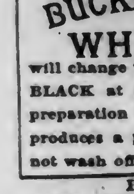

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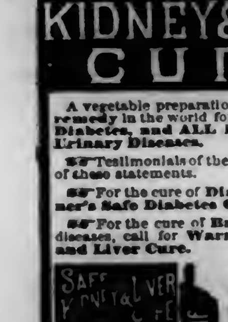

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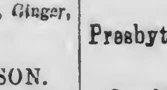

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[ENTERED AT THE POST OFFICE AT WILMINGTON, N. C. AS SECOND-CLASS MAIL MATTER.]

For the N. C. Presbyterian.

SHALL THE PRESBYTERY OF ORANGE BE DIVIDED?

My first and main reason for advocating the division of Orange Presbytery is that we may save expenses. This would not be a reason of much weight if it could be shown that the interests of the churches of the Presbytery are better subserved by retaining the Presbytery as it is than they would be if the Presbytery were divided. The churches are certainly able to bear the present expenses, and, if essential to their best interests, they ought to continue to bear them, but if it can be shown that these interests would be as well if not better subserved by two Presbyteries than by one, then the argument of expenses becomes a weighty one. In other words, if the division of Presbytery shall enable the churches within its bounds to maintain presbyterial government, according to the present constitution, at an annual expense of $250 less than at present, then the saving of that $250 annually, becomes a strong argument for division. That at least $250 annually would be saved in the item of traveling expenses of delegates, if the Presbytery were divided as proposed, must be evident to any one who will attentively consider the subject. Let us suppose an instance illustrating this: Suppose Orange Presbytery is to have a regular meeting at Raleigh. The expenses of that meeting, if fully represented, would be the traveling expenses, in going to and returning from Presbytery, of all the ministers and one ruling elder from every church within its bounds. The delegates must all go to Raleigh. But suppose the Presbytery were divided, by the line proposed last spring, and that the Eastern Presbytery meets at Raleigh and the Western at Greensboro. All the delegates then living west of the proposed line do not have to go to Raleigh, but go to Greensboro. The delegates then living at Greensboro and north, south, and west of that place save all the expenses of going from Greensboro to Raleigh and returning. Those living east of Greensboro to the line save the difference between the expense to Raleigh and to Greensboro. The distance from Greensboro to Raleigh is 81 miles. The expense of a delegate at six cents per mile the round trip, i. e. three cents each way, would be $4 86. There are 27 delegates living at Greensboro and north, south and west of that place. We have, then 27 times $4 86, which is $130 42, for the amount saved by these. The delegates living east of Greensboro to the dividing line would save less amounts Say $150 would be saved for one meeting of Presbytery. The saving is greatest to the churches on the extreme west, while it is very little to those in the centre of the Presbytery. The churches in the extremo east and west are the ones that feel the burden of expenses most, and will be most relieved by division. But this calculation is for only one meeting. We have two meetings of Presbytery every year. Double $150 and we have $300 for the annual saving. But more than this would be saved some years when Presbytery meets at less central points. I have calculated the average annual expenses of holding Orange Presbytery, by calculating the actual annual expenses for the years 1877-'78-'79, when Presbytery met at Graham and at Milton, at Newbern and at Haywood, at Eno and at Mamance. I have then calculated the average annual expenses of each of the two Presbyteries formed by the division of Orange in the same way by supposing them to meet at different points within their bounds for three years. I find that the average annual expenses of Orange Presbytery, if fully represented, would be $828 49, that that of West Orange would be $258 66 and of East Orange $252 03, making the total average expenses of the two Presbyteries $510 69. Subtracting this last amount from $828 49, we have $317 80 for the amount saved annually. These calculations are made upon the basis of full representation. It is known that the aggregate amounts are greater than ever realized, but it is impossible to tell what proportion of Presbytery will be present during any given year, and also while the aggregate amounts may be less the differences will continue about the same. I have been thus specific in indicating the methods of calculation because some brethren seem to doubt the correctness of these figures as presented last spring. Perfect accuracy is not, of course, claimed; but only an approximation to the truth. Division would increase expenses in that another Stated Clerk would have to be employed and additional record books provided, but this, it is believed, would not require more than $50, so that $250 would be saved annually by division. Now we say that if presbyterial government can be maintained as efficiently within the bounds of Orange Presbytery by two Presbyteries as by one, we ought to divide. We ought to save this money to the churches. What right have we to waste the money of the churches? Did not our Master teach us the lesson of economy when He commanded to gather up the fragments that nothing be lost, after He had fed the hungry multitudes? Ought not ecclesiastical governments to set the example to civil governments of a wise economy? We hold that we ought. We propose in our next to show that presbyterial government can be as well, if not better maintained by two Presbyteries within the present limits of Orange than by one.

C. M.

For the N. C. Presbyterian.

BLACKWOOD.

Blackwood's Magazine for June, 1880, contains, among other interesting articles, one on Suicide, which is full of curious and valuable information. The fearful increase of the crime of suicide has been steadily progressing, ever since statistics in regard to it have been kept. And the author wisely concludes that "suicide is increasing, because religion is diminishing." There is no punishment for the self-murderer in this life, and if the fear of future punishment does not restrain his hand, nothing else will. If men will deny the existence of God, they must take the consequence of being forsaken by God. "The increase of the crime all over Europe has been going on, for the last hundred years, with strangely augmenting speed." It is much more prevalent in the north than in the south of Europe—Denmark heading the list, and Portugal ending it;—only one suicide in Portugal for every 35 in Denmark. In cities and towns it is much more frequent than in the country, and the proportion increases as the country approaches the town boundaries. There is only one suicide in the country to every thirty in the towns. It is much more common amongst old people than young and middle-aged people:—more frequent amongst the working than the professional classes. Therefore we infer that the happiest and most natural condition for the human race is country life; and away from the manufacturing centres which create and collect together great masses of the working classes. When every man, if he so wills it, can go out West and enter a farm for himself, why should he form one of the already numerous wage-receiving class whose miseries lead them to such frequent suicides? The vast unsettled regions of the United States and of Canada and other British possessions in various regions offer an independence for the whole world:—yet how few comparatively avail themselves of the blessing offered. Wheat farming and dairy farming, fruit-growing and bee keeping, wool raising and stock growing, all the materials for health and comfort scattering profusion around them—who would be a day-laborer in a town when he could be an independent farmer in the country?

Another most interesting article in this number of Blackwood is headed "The University of the Prairies"—describing the University of Manitoba, a province of Canada, situated midway between the two oceans, Atlantic and Pacific, and immediately north of our two States, Minnesota and Dacotah. Winipeg, the capital of Manitoba, is a city of over 10,000 inhabitants—ten years ago, scarcely more than a fort. The rush of population to this immensely fertile region, is overwhelming. Villages and homesteads are springing up like magic all over the face of this portion of the earth. In describing the University the writer says: "What is absolutely unique is the representation of the denominational colleges. As we said above, they were respectively Episcopalian, Roman Catholic and Presbyterian. Not unnaturally they sent seven Episcopalian, seven Roman Catholic and seven Presbyterian representatives respectively to the council." The English population is Episcopal, the Scotch is Presbyterian and the French Canadians are mostly Catholics. Lord Dufferin visited the University in 1877 and paid a warm tribute of praise to the men who had initiated the movement, and so far had carried it on with spirit and success.

The closing article is entitled "Conservative Reorganization." The Conservatives are very sore on account of their recent defeat, and propose a new plan of organization, which if carried out will certainly be very effective. The plan is to divide the whole kingdom into a certain number of areas. Each area then to be divided into a certain number of districts. Each district to organize an executive committee with a really good secretary who is to be paid liberally for his whole time. Each district committee elects representatives who form an area committee. The area committee again elects from themselves representatives who are to meet in London, Dublin and Edinburgh and are called central committees. Thus a constant communication could be kept up between each district and the central committees in each capital. Do you not see that when intelligent men are thoroughly in earnest, and wish to make their united action as efficient as possible, they instinctively return to the ancient political organization of the Hebrews? I hope the Conservative party in the United States will follow the example of their brethren across the water.

H. M. I.

Let us pray for the gift of holy, discerning fear. Then let us go on joyously, adding grace, and love to love, and doubt not of our eternity. Heaven will come soon. It shall be our act of love to wait for His sake. Life is hardship, but not a very grievous one, for it does not hinder our loving God. And short of that, all griefs can be but light.—*Christian Union.*

BAPTISM BY IMMERSION.

BY REV. R. M'INNIS, D. D.

[Read before Central Mississippi Presbytery, and published by vote of Presbytery.]

IS THE MODE OF BAPTISM ESSENTIAL?

The question to be discussed is not "Is baptism by immersion valid?" This was fully considered by the Westminster Assembly that framed our symbols; and the assertion published to the world, either from ignorance or for a sectarian purpose, that it came within one vote of deciding that immersion only was baptism, is historically untrue. The vote for sprinkling or pouring was unanimous. The only question disputed was, "Should immersion be recognized as christian baptism?" The argument which received a majority of one, admitting the validity of baptism by immersion, was the common sense Scriptural view that mere *mode* could not invalidate any act of religious worship or christian ordinance. God may be worshipped standing, sitting or kneeling. It is not the mode, the external act, but the inward feeling, the spiritual exercise, that gives validity to worship. So the emblems of the broken body and shed blood of Christ may be received standing, sitting or kneeling, though all admit that they were first received in a reclining posture. It is not the mode, but the spiritual remembrance of the sufferings and death of Christ, symbolized in this ordinance, that enables the recipient to partake of it worthily. And hence to make the validity of christian baptism depend upon mere mode is without scriptural authority, and is inconsistent with the spiritual nature of the Church and the design of her ordinances.

STATEMENT OF THE ISSUE.

The question, then, to be settled is, Is baptism by immersion Scriptural? Is it the mode commanded—the mode that was practiced in the days of the apostles—and the mode required by the great design of this ordinance, as set forth in the Scriptures?

This question must be determined, not by education, prejudice, conjecture or inference, but by facts recorded in the Word of God. If the authority of ministers to preach the Gospel, the existence of the visible Church, and the validity of her ordinances, depends upon the mere *mode* of baptism, then that mode must be settled beyond dispute by plain, positive command. Is there such a command to be found in Scripture? I have never seen it, and I challenge the advocate of immersion to show it. In the great commission ordaining and requiring the administration of baptism, there is no mode expressed or implied. The command is, to *go*, to *preach*, to *baptize*. These are all generic words, and exclude mode just as much as the command to *work*. It would be just as reasonable *Poreuthentes* (*go*) always means to ride upon an ass, in imitation of the example of Christ, as that *baptizo* means in this commission to immerse, or any other definite *mode*. It was not the external mode of going, preaching, or baptizing, but the great duties, that Christ commanded. There is just as much authority to contend for *mode* in the one as in the other. It is not true, then, that *baptizo* means in this commission to immerse.

IS IMMERSION A SCRIPTURAL MODE?

But it is true, as I shall show, that in almost every case of baptism mentioned in the Scriptures, the circumstances and facts recorded forbid the idea of immersion. Hence, in all the translations of the New Testament into different languages, since the days of the Apostles, *baptizo* was regarded as a generic, technical word, designed to describe a religious ordinance, symbolized by water, without any reference to the mode of applying it, by sprinkling, pouring or immersion. Neither mode expresses the full meaning of the word, as used by the inspired writers. This has been the honest conviction of all the great scholars of the world for eighteen centuries. Hence they did not venture to translate, but simply transferred, *baptizo*, and in none of these translations was it ever rendered *immerse*, except in the recent sectarian Baptist version, which is not, and never was, used, even by this denomination, save by a few extremists; and they more privately than publicly, showing that they feel that the religious sentiment of the Christian world has condemned this effort to sectarianize the Word of God. If *baptizo* means to immerse, and nothing else, then scholars have not ventured to give an honest translation; and more than thirty-nine-fortieths of the Christian world, equally as intelligent, honest, conscientious, and pious, are excluded from the Church of Christ, and all Christian communion with them denied.

And even more: If immerse is the mode, the act commanded as the Baptist argument affirms, then it must mean the whole body and nothing more. The same word cannot mean to knock down and raise up; the argument is, that the command is to immerse the whole body, or there is no baptism. *Baptizo* cannot mean to immerse and to emerse, two distinct and opposite acts, put under and take out. Hence the ordinance as administered by Baptists is not a compliance with the command. The individual who immerses a part of his body by going down into the water, as well as the administrator who raises him up, violates the command, and according to the argument, vitiates the ordinance. So that if immerse is the mode, the act commanded, and if the mode is necessary to make baptism valid, there is not a valid baptism in the world to-day. No individual receiving this ordinance has any authority to go down into the water himself; and no administrator of this ordinance can raise up, but must leave the person immersed. This is the legitimate logical conclusion to which we are forced by the Baptist argument that the command to immerse is in the Word. Nor will it do, as is now practiced by immersionists, to substitute *dip*. Greek writers regard this as a very different act from immerse; and in speaking of it, they invariably use the word *dypto*, never *baptizo*. In the New Testament *baptizo* never means to dip.

There is, then, no command to immerse or dip in the word *baptizo*. Nor is there any such command to be found in the Scriptures. Christ did not hinge the authority of his ministers to preach the Gospel, the existence of his Church, and the validity of everything connected with it, upon the *mode* of administering an external ordinance. The very genius of Christianity, the spirit and teachings of the Gospel everywhere, forbid the attempts thus to sectarianize the Christian Church. And there is no command to immerse in the Word of God.

CONTRARY TO THE EXAMPLE OF CHRIST.

There is not one single example in the Scriptures of Christian baptism being administered by immersion. The Israelites "passed through the sea, and were all baptized unto Moses;" but could not have been immersed, for they passed through on "*dry ground.*" The Egyptians were immersed, but the record does not say that they were baptized. Nebuchadnezzar "was met with dew of heaven." The Septuagnint, or Greek translation, says he was baptized. Certainly he was not immersed. All the ceremonial washings or baptizings among the Jews were by sprinkling or pouring, applying the water to the person or thing. They could not immerse ceremonially their hands in a basin of water, for the first dipping of the hands would defile the water. They did cleanse them by pouring water on them. These cleansing are called baptisms. None of the divers baptisms among the Jews, of which Paul speaks, were by immersion.

It is reasonable, then, to suppose that John the Baptist, acquainted with the mode of those divers baptisms, would administer his baptism in the same way. Certainly he would not, without an express command, have adopted an entirely different mode. The fact that he baptized at or in Jordan, in Enon, and in the wilderness does not settle the question that he ever immersed. The inspired record does not say that he did. John certainly knew himself the mode he practised, and his uniform language is, I baptize with water. To say that the preposition *with* should be translated *in*, is not true, as may be seen by its use in other passages. Christ wiped the feet of his disciples *with* (not *in*) a towel. God anointed Jesus *with* (not *in*) the Holy Ghost. Moses sprinkled the tabernacle and the vessels of the ministry *with* (not *in*) blood. The woman washed the feet of Jesus *with* (not *in*) her tears, and wiped them *with* (not *in*) the hairs of her head, and anointed them *with* (not *in*) the ointment from the alabaster box. John knew the mode he preached, and the meaning of the language he used when he said, "John indeed baptized *with* water." The expression, baptize *with*, occurs some sixteen times in the New Testament, while in water is not found in the inspired record. Here, then, we have the plain, positive statement of both John and Christ as to the mode of John's baptism, which settles the question that it could not have been by immersion. For to say that he immersed, dipped or plunged *with* water would be nonsense.

But, says the Baptist, we must follow the example of Christ; he was immersed in Jordan, for he came straightway out of it. I need not remark that the word *apo*, translated in this passage *out of* occurs seventy-eight times in the gospel of Matthew, and is translated sixty-nine times *from*. This, every Greek scholar knows, is its literal meaning. Jesus did not say, Ye are, *apo, out of* beneath; I am, *apo, out of* above. Yet we must go with Christ into the liquid grave. This is the great Baptist argument which rests upon two more inferences, neither of which are true:

1. It is inferred that because Christ was baptized in or at Jordan, that he must have been immersed, which is not stated in the Divine record.

2. It is inferred that because he was baptized that it must have been as an example for us to follow, although he himself says that it was "to fulfil all righteousness." Here is a palpable discrepancy between Baptists and Christ as to the design of his baptism. That such an argument should deceive the ignorant and uninformed, is not strange. But it is surprising that intelligent, Bible-reading Christians could be misled by such an argument. The idea of Christ setting us an example of Christian baptism, by submitting himself to John's baptism, which Paul, in the 19th chapter of Acts, did not recognize as Christian baptism, is absurd. Then as a matter of fact, Christ was not baptized with John's baptism. That was the baptism of repentance. Christ could not repent, and John very properly refused to administer such a baptism to him. Nor did Christ receive the ordinance of Christian baptism. That symbolized the work of the Spirit; he did not need such a work. And then the command to administer Christian baptism was not given till after Christ's resurrection. John had no authority, nor did he ever administer the ordinance of Christian baptism. (See Acts xix. 2, 3, 4, and 5.)

Paul says there were divers baptisms among the Jews—the baptism of repentance, administered by John; the various baptism of consecration, which the law required all to receive who would enter the priestly office. If Christ was ever properly initiated into the priestly office, this was the baptism he received of John; who, when he understood the nature and design of the baptism Christ came to receive, hesitated no longer. For he knew that he, as the eldest son of Zacharias, the priest, and the forerunner of Christ, to introduce him to Israel, was the proper person, in the presence of all the people, when Christ had reached the lawful age of thirty years, to administer to him the baptism of consecration, which he did, and said to the multitude, "Behold the Lamb of God which taketh away the sin of the world"—your great atoning priest. And for the first time Christ entered the temple with authority, driving out those that polluted it. The chief priests and elders having charge of the temple demanded his authority for doing those things. "Who gave thee this authority?" He answered them by referring them to John's baptism, and asked, "Was it from heaven or of men? If from heaven, I was properly initiated by it into the priestly office according to law, and have authority for what I am doing." They did not dare dispute any further his authority. Here Christ himself rested his claims to authority as a priest upon the baptism he received from John; and the old, bigoted priests and elders were compelled to concede it. If this does not settle the question as to the baptism Christ received, language cannot settle it. (See Matt. xxi: 25, 26, 27.) As to the mode of this baptism, the law is plain and positive: "Thus shalt thou do unto them; sprinkle water of purifying upon them." (Numbers viii: 7.)

Thus Christ was cleansed, that is, set apart, consecrated according to law, with full authority, to the great work of the priestly office. There is no other baptism that could be administered to him. He could not receive the baptism of repentance—he needed no ceremonial cleansing nor purifying influence of the Spirit. The administration of either of these baptisms to him would have been absolutely unmeaning—the fulfillment of no law. Christ, then, was not immersed—He was not baptized, as an example for us, and the idea of following Him down into a liquid grave is a mere fancy of the imagination, founded in ignorance of Christ's baptism, its nature, design and mode. Whether, then, John baptised in or at Jordan, it was not by immersion, but with water. And Christ certainly, if he fulfilled all righteousness, and entered the priestly office according to law, was not immersed, but sprinkled, as the divine law required.

STERN TRUTHS TRANSFIGURED.

BY PAUL H. HAYNE.

Those mountain forms of giant girth
Are rooted deep in moveless earth;
But lo! their yearning heights withdrawn,
And melting in soft seas of dawn.

What golden lights and shadows kiss
Brown ledge and Titan precipice!
Till all the rock-bound, sullen space
Glows like a visionary face;

Thus frowning truths whose roots are furled
Round bases of some granite world.
May lift their mellowed might afar,
Transfigured by love's morning star.

—*S. S. Times.*

THE WHEEL HORSE

There is a wheel horse in every family; some one who takes the load on all occasions. It may be the older daughter, possibly the father, but generally it is the mother. Extra company, sickness, give her a heavy increase of the burden she is always carrying. Even summer vacations bring less rest and recreation to her than to others of the family. The city house must be put in order to leave; the clothing for herself and the children seems never to be finished; and the excursions and picnics which delight the heart of the young people are not wholly a delight to the "provider." I once heard a husband say, "My wife takes her sewingmachine into the country and has a good time doing up the Fall sewing." At the time I did not fully appreciate the enormity of the thing; but it has rankled in my memory, and appears to me now an outrage. How would it be for the merchant to take his books into the country with him to go over his accounts for a little amusement? Suppose the minister writes up a few extra sermons, and the teacher carries a Hebrew grammar and perfects himself in a new language, ready for the opening of school in the Fall?

Woman's work is never done. She would never have it done. Ministering to father and mother, cherishing her husband, nourishing and training her children—no true woman wants to see her work done. But because it is never done she needs resting times.

Every night the heavy truck is turned up, the wheel horse is put up into the stable, and labor and care are dismissed till the morrow. The thills of the household van cannot be turned up at night, and the tired housemother cannot go into a quiet stall for repose. She goes to sleep to-night feeling the pressure of to-morrow. She must have had "an eye" over all until everyone was in bed, and must keep an eye ready to open at any moment to answer the need of children, and open both eyes bright and early to see the machinery well started for a new day.

There is never any time that seems convenient for the mother of little children to leave home even for a day; but with a little kindly help from her husband, and a little resolution in herself, she may go, and be so much the better for it that the benefit will overflow from her into the whole household. She will bring home fresh new ideas and will work with the enthusiasm that comes from a fresh start.

One word for the older sister, who makes the salad for lunch and the desert for dinner, who takes the position of wheel horse quite cheerfully while her younger sisters make themselves beautiful and entertaining, and, one after another, find "one true heart" apiece to love them, and leave the maiden to grow into an old maid. However willing her sacrifice, it is one; and nothing but the devoted love and gratitude of the households whose fires she has helped to kindle will reward her for what she has given.—*Christian Union.*

THE PRINCE OF MISSIONARIES.

When in obedience to the commission of Antioch, Paul separated himself to the work of foreign missions, he inaugurated a movement which was not only absolutely novel but also brave. Even now, in these days when our missionaries have the advantages of steamships and telegraphs, and, above all, the endorsement of Christendom for their work, it is justly thought a heroic thing to become a foreign missionary. But how much more heroic it was in those days of an infantile Christianity and a pigmy sense of brotherhood, especially when the mere fact of recognizing the equality of the Gentiles seemed to subvert the foundations of a divine and exclusive religion already two millenniums old. In fact, the mission of Paul was a reversal of the mission of Abraham. Great was Abraham's call; but it was a call to become the founder of a single nationality and an isolated religion. Greater was Paul's call; for it was a call to become the founder of a universal brotherhood and a cosmopolitan religion. He himself was the first conspicuous illustration of the parable of the Good Samaritan. According to this parable, neighborhood does not consist in local proximity: it is not a matter of ward, or city, or State, or nationality, or kinship, or political party, or religious denomination: it is a matter of the possibility of relieving distress. According to this world's teachers, it was the Jewish priest and Levite who were neighbors of the Hebrew traveler to Jericho. According to the Teacher from heaven, it was the Samaritan foreigner who was the real neighbor of the waylaid Jew. That is to say, every human being who is in distress, and whom I can practically help, whether he lives in Philadelphia or in Calcutta, is my neighbor. And of this doctrine of neighborhood or universal brotherhood, Paul, was the first superb illustration. Being Christ's chosen vessel, to convey as in an elect vase his name before Gentiles, he magnified his office, feeling himself a debtor to every human being, whether Greek or barbarian. And he illustrated the Master's doctrine of neighborhood because he had caught the Master's own spirit. For the Son of God himself was time's great foreign missionary, commissioned by the eternal Father to our far-off and alien race, that he might bind up the wounds of a waylaid and bleeding humanity, and convey it to the inn of his own redeeming grace. As the Father had sent the Son into the world, even so did the Son send Paul into the world. Nobly conscious of this divine commission, he recognized in every human being, however, distant or degraded, a personal neighbor and brother. And so he won for himself the glorious title; "The Apostle to the Gentiles." And for this sublime vocation he had been in an eminent sense very especially fitted. By birth a Jew, he was familiar with the living oracles. By citizenship a Roman, he was allowed a freedom throughout the imperial empire which would have been denied him as simply a Jew. By culture a Grecian, he had the ear of the nations; for Greek was the cosmopolitan tongue. If over there was an instance of divine election, it was the choice of Saul of Tarsus to become the prince of foreign missionaries.—*S. S. Times.*

THE MAINE LAW.

The Maine Prohibitory Law and its results are just now undergoing examination. It has been upon the statute books about twelve years, and has therefore been sufficiently tested to determine its practical efficiency. "Does Prohibition prohibit?" is the question which may now be intelligently answered. The results already attained may be stated thus:

1. Drinking is not suppressed, but is diminished. The statistics show that not one-tenth as much liquor, proportionately, is consumed in Maine as there was forty years ago, and not more than one-eighth as much as in the country at large to-day.

2. Fifty years ago over two gallons of rum were manufactured in the State to each inhabitant. To-day there is not a distillery or a brewery in the State.

3. The law has worked itself into so great popularity that no political party or class of men are willing to assail it. The only question in the minds of the authorities of the State is how to make the law more efficient and the prohibition more complete.

4. The changes in the rural districts are manifest and most gratifying. The traffic in liquors in these districts has nearly ceased, and the number of drunkards is greatly diminished.

5. The liquors which are sold now are sold in the towns and large villages. But the places at which they are sold are under the ban of the law, just as brothels and gambling-houses are. The sellers of liquor have to do it surreptitiously, and by evasion of the law and concealment of their business from the public eye. They must skulk and dodge, and sell under false pretences. Those who are looking for rum cannot find it at every corner.

6. In the cities there are many cases of drunkenness, but not many from the native population. Three-fourths of these arrested are foreigners, who will have liquor, and generally find out where it is to be had.

7. Occasionally the officials fail to enforce the law and open grog-shops are seen. But they do not thrust themselves into public places, and do not put their wares in the windows.

8. Club-rooms exist where men may call for liquors and have them furnished to them; but this is carefully veiled from those who are trying to enforce the law.

9. Liquor-sellers have diminished in number, and the business has lost what little respectability it had.

These are the general facts; but humanity is still the same in Maine, and liquors are still sold and bought, and used as beverages. The reformation is great, but not total. Meanwhile public sentiment is so strongly in favor of Prohibition that a stringent law has just been passed, during the defects of former laws, which has so discouraged those who have been quietly selling liquors say that they must quit the State or quit the business.—*Exchange.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

The late Mr. Buist, of Scotland, has left nearly $140,000 to the schemes of the Established Church of Scotland.

A Roman correspondent says very great satisfaction is felt at the Vatican at the Marquis of Ripon's appointment, and means for taking advantage of it are under consideration.

A Roman Catholic merchant in Australia died some time ago, leaving seven thousand dollars to the Church "to deliver his soul from purgatory." The executor refuses to pay the legacy until proof shall be furnished that the soul of the dead really has been delivered.

At one of the noon prayer-meetings in Aberdeen interesting extracts were read from a statement explanatory of mission work in Lapland. In this work, it seems, the Swedish Princess Engénie, sister of the reigning King Oscar II., takes a leading and effective part, in personal labor and by means of self-sacrificing gifts, even to the selling of the greater part of her jewels.

In an address before the Anglican Conference in Madras last February, Bishop Sargent gave some facts about the progress of the Episcopal missions in India during the past few years. The number of converts connected with the Propagation Society is 69,114. Since 1871, with the late accessions in Tinnevelly and taking into account Ceylon and Burmah, the numbers on the part of the Propagation Society cannot be less than 80,000, and the Church Missionary Society perhaps 101,000, *i. e.*, above 180,000 in all, of whom about 46,000 are communicants. Bishop Sargent calls special attention to the value of the zenana work.

The St. Petersburg official circles and press are discussing the project of a General Orthodox Council, to be held at Moscow, to which the Patriarch of Constantinople and other Oriental Bishops are to be summoned. The object professed is to bring about a closer union between the Church of Russia and the Eastern communities for the more effectually resisting the continued attempts of the Church of Rome at proselytising. The real aim, however, is a political one—namely, to extend the Czar's influence upon the Oriental Church. A St. Petersburg journal connected with official circles suggests that Dr. Doellinger and other ecclesiastical dignitaries who deny Papal Infallibility be also invited to the Council.

Rev. Dr. Wilson, Clerk of the Free Church Assembly, said that a letter had just come to hand, in which the writer stated that, as one of the trustees of a lady recently deceased in England, and ardently attached to the principles of the Free Church of Scotland, he was authorized to communicate to the Assembly an extract from the will of the lady in question, which stated that out of the residue of her personal estate she gave the following legacies: For the Foreign Missionary Schemes of the Church, £1,000; for the use of the mission for female education in the East, carried on by the Church, £500; and to the Treasurer of the Original Ragged School, founded by Dr. Guthrie, £1000; these legacies to be paid free of legacy duty. (Applause.) Rev. Dr. George Smith, Secretary of the Committee, supplemented the statements in his report, and mentioned that while the givings of the Church at home and abroad to Foreign Missions amounted to the largest figure ever reached—viz.: £56,000—the total contributions to the various missionary of the Church was £74,342. (Applause.)

From the report of the Committee on the Widows and Orphan's Fund to the Assembly of the Free Church of Scotland it appears that the Fund was in such a flourishing state that an increase of £4 could be added to the widows' annuities of the children of deceased ministers. It was agreed that the widows are now to recive £46 a year, and each of their children under eighteen £24 a year. This is an excellent return for the £7 a year contributed to the conjoined Fund by each Free Church minister. The total accumulated funds of the scheme amount to £255,791. This is a most remarkable specimen of well-directed Christian liberality. The Funds for the Disruption Ministers and for the Aged and Infirm Ministers are also large; but the number of claims on the latter Fund is so numerous that a very considerable increase is required. The stipends of all the Disruption ministers on the Fund provided for them are now £200; but though the Aged and Infirm Ministers' Fund is now £100,000, yielding about £4000 a year, another £50,000 is needed to meet existing and prospective claims. It is not unlikely that this large addition will be provided in the course of a few years through means of legacies and donations.

GOLD DUST.

The jest that gives pain is no jest.

The Christian armor will rust except it be polished with prayer.

The most delicate, the most sensible of all pleasures, consists in promoting the pleasures of others.—*La Bruyere.*

Reason cannot show itself more reasonable, than to leave reasoning on things above reason.—*Sir Philip Sidney.*

He who will not give
Some portions of his ease, his blood, his wealth,
For others' good is a poor frozen churl.
—*Joanna Baillie.*

Men are born with two eyes, but with one tongue, in order that they should see twice as much as they say.—*Colton.*

All truths are not to be uttered; still it is always good to hear them.—*Mme Du Deffand.*

Yet in opinions look not always back;
Your wake is nothing, mind the coming track.
Leave what you've done for what you have to do,
Don't be "consistent," but be simply true.
—*Holmes.*

Thought is the first faculty of man: to express it is one of his first desires; to spread it his dearest privilege—*Raynal.*

"What is a church?" Let truth and reason speak;
They should reply—"The faithful, pure and meek,
From Christian folds, the one selected race,
Of all professions, and of every place."
—*Crabbe.*

When Latimer was on trial for heresy, he heard the scratch of a pen behind the tapestry. In a moment he bethought himself that every word he spoke was *taken down*, and he says that he was very careful what words he uttered. Behind the veil that hides eternity is a record-book in which our every syllable is taken down.

The busy world shoves angrily aside
The man who stands with arms akimbo set
Until occasion tells him what to do;
And he who waits to have his task marked out
Shall die and leave his errand unfulfilled.
—*Lowell.*

The Presbyterian.

JOHN McLAURIN . Editor

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EDUCATION.

The subject of Education, by which we mean, here, that instruction and training which it is the province of schools and colleges to impart, deserves all the consideration which can be secured for it. First in order in any discussion would seem to be the absolute importance of education in its relation to society at large. Plans can be adjusted readily and modes will be determined wisely and prosecuted vigorously and effectively, when the public mind shall have settled the question of their necessity.

Education lies at the very foundation of the moral and material prosperity of any people. The masses do not possess to any great degree the power of applied thought. It is the work of education to develope the power of mental concentration and enable to continuous and well-sustained thought; beyond this it is for education to induce and promote the habit of mental application, and to train the mind to a discrimination of the false from the true.

In enhancing the faculty of thought and inducing to its proper exercise in the higher forms, a well regulated system of education creates that thirst for knowledge which it enables the individual educated to satisfy; it inspires self-respect, conduces to manly self-reliance, stimulates desires for social, mental and moral elevation, and makes the gratification of these desires possible. No better proof of the last can be adduced than illustrations meeting us at every turn of life, of those coming up through its influence, from the abodes of ignorance with its accompanying degradation, to the prominent walks of useful and honorable life.

It would seem clear that moral questions, the decision of which affects the well being of society, are dependent upon that knowledge, intelligence and wisdom which can come from education alone. The question of sanitary reform can make no progress when addressed to ignorance; the question of liquor license—the great question with which it behooves lovers of mankind to grapple—finds its only hope of a benificent issue in addressing an enlightened moral sense; the various questions affecting the pecuniary development of states or nations, must be referred to those alone who can give to such questions a just degree of rational thought. The spiritual welfare of mankind, humanly speaking, is dependent upon the education of the masses, as enabling to the thorough diffusion of truth and providing for its intelligent apprehension.

We need not point to the histories of nations by comparing them with each other, or at different stages of educational progress with themselves, to enforce the importance of education, but it may be well to bring forward some facts to show the ascertained relation that education and illiteracy respectively bear to health, to wealth and to crime. From an article prepared by Eaton S. Drone we gather the following points: In those sections of the United States where there is least illiteracy there is most wealth, and vice versa. An eminent authority states that "about sixty per cent. of paupers in the United States are totally ignorant, and about 13 per cent. of illiterates are paupers; in other words the proportion of paupers among illiterates is sixteen times as great as among those of common education. As to crime, the same authority (in the report of the United States bureau of education for 1872) says, as a conclusion of investigations: "First, that one-third of all criminals are totally uneducated, and that four-fifths are practically uneducated; secondly, that the proportion of criminals from the illiterate classes is at least tenfold as great as the proportion from those having some education." The philanthropist, Dr. E. C. Wines, who devoted many years of his life to prison reform, reported in 1869 that of the convicts in France 95 per cent. were illiterate, in the English county prisons 34 per cent., in Belgium 49 per cent., in Switzerland 83 per cent., in the United States about 22 per cent. are totally ignorant and about 50 per cent. very deficient. Dr. Jarvis of Massachusetts, in showing that an important relation exists between education and health, divided the marriages for a given period in England into classes, in the first of which from 20 to 30 per cent. of the women were illiterate and in the second from 60 to 70 per cent. He found that 14.65 per cent. of the children born in the first class died under one year old, and 24.87 of the second.

These statements are not conjectural, but are fairly derived and legitimate deductions from well ascertained facts. They render it clear that in seeking the thorough welfare of its citizens the duty of every State is to promote education, even though it may require onerous taxation, and necessitate compulsory attendance upon public instruction. Both these alternatives will be resisted. It is usual to regard taxation, to whatever good purpose it may tend, as tyranny, and parents conceive it an infringement of their liberties to compel them to educate their children. The question, if it can admit of debate on its merits, is not, however, debatable until the State places the means of instruction gratuitously before the people.

We hold that at any cost it is the duty of a State to provide ample means for the thorough instruction of every child and youth within its borders, and, offering this instruction gratuitously, to compel those who are to be its citizens to prepare themselves for the proper discharge of their duties as such.

MORAVIAN MISSIONS.

To the Moravian Church belongs the great honor of being distinctively the Missionary Church. In view of the smallness of the denomination at home, the results of their mission work are astonishing. Their success is due in great measure to the singleness of purpose that characterizes the Brotherhood; unity of purpose so pervasive that it is said every Moravian child regards it possible that he or she may be a foreign missionary. An article on "The Mission Work of the Moravian Church" by the Rev. J. Max Hark, is published in the April number of the *Gospel in all Lands*. From this article, mainly, we gather the facts detailed below.

On December, 1732, when the Fraternity numbered scarce six hundred souls, two men began missionary operations in the Island of St. Thomas, among the negro slaves. The very next year three devoted men went to Greenland. Amidst hardships, suffering and danger they taught and prayed for six long years, until 1739, before they gained their first convert. At this time the Moravians have in Greenland, six mission stations, with thirty-nine missionaries, some forty schools, including several normal schools, and a communicant membership of fifteen hundred and twenty-six souls. Lutheran missions now divide with the Moravians the honor of having redeemed the country from intensest barbarism to a high degree of civilization. The nomadic habits of the people have been abandoned, and they are remarkably free from the vices which so generally accompany the opening up a country to commercial intercourse. Liquor is prohibited in all the settlements and Greenland is a Christian province.

In quick succession other missionary enterprises followed. In 1734 a Moravian Mission was commenced in Lapland; in 1735 one in Surinam; the next year one among the Hottentots; in 1739 two—among the Samoyedis on the Arctic shore, and in Guinea. In 1740 three missions were started simultaneously: one in Algiers, one in Ceylon, and one among the American Indians in Georgia. And so at both zones, in both hemispheres, whenever souls were to be saved, Moravian missionaries pressed forward with the Gospel.

The United Brethren in the three home provinces: America, British and Continental (European) number scarcely 19,000 souls, yet they have ninety-six mission stations, with 73,170 converts, 327 missionaries and 1,504 native assistants of various kinds. These Missions are located in the West Indies, South America, Africa, Australia, in the mountains of Thibet, in Mosquito, in Greenland and in Labrador, among the Indians of Canada, Kansas and the Indian Territory.

The system under which this great work is carried on is thus described. The Moravian General Synod, consisting of delegates from all the provinces, home and mission elects an Executive Board which has its seat at Hernhut in Saxony. This Board is divided into four departments one of which, composed of four members is specially charged with mission work, in which it is assisted by a treasurer, a secretary and agents in Germany, England and America. At the head of each of the sixteen provinces is a Superintendent, with these and with individual missionaries the Mission Department is in constant correspondence.

The wives of missionaries are always engaged in the work, and are specially recognized by the Home Board, having specific duties assigned them. As the work progresses Native Lay Readers and Helpers, both male and female are employed. Several days of each week are devoted by the Readers to conducting private or devotional meetings, consisting of Bible reading, prayer, singing and short addresses. In general they are paid a small salary for their services. The Helpers receive no salaries. Their duties are to visit from house to house making themselves acquainted with the spiritual condition of converts; to look after the sick; to labor among their heathen acquaintance; to exhort and admonish their brethren as occasion requires; to settle disputes or report them to the missionaries; and to see that all children are sent to school. Energy, perseverance and that entire consecration which makes arduous toil in the Master's service a delight are required, for the essential condition is increasing work. Personal piety, experimental, individual religion among the converts is the great aim. Converts are divided into classes under a supervisor and the strictest discipline is exercised.

Great stress is laid upon education, and nearly every station has more than one school house. In all the stations there are some two or three hundred schools, not including seven normal schools, and they are all of a very high order. Nearly three hundred teachers are employed, and the number of scholars is 15,000. In Fairfield, Jamaica, a Theological Seminary has lately been established for the training of a native ministry.

The entire expenses of the whole mission field, including salaries, pensions of retired missionaries, the education and clothing of missionaries' children in the best schools at home, traveling expenses, &c., &c., amount to between $250,000 and $260,000 annually. Means for the conduct of missions are supplied by annual grants from Missionary Associations in Europe and America. The entire mission in Labrador is supported by the "Brethren's Society for the Furtherance of the Gospel" established in London in 1741. It raises a great part of its funds by traffic, owning a vessel which makes annual voyages to the coast with supplies. This vessel has been providentially preserved in the work, having made over one hundred voyages.

Besides the grants from societies there are regular contributions from members of the Church and from friends of the cause, and money derived from legacies and from interest on special funds. But the largest revenues are derived from the missions themselves. The mission in Surinam and the mission in the Western Province of South Africa are self-supporting and the West Indian mission is nearly so. Few of the missions fail to contribute liberally; for native converts are not only instructed in the faith but are actively enlisted in the work. They are taught trades and arts, are encouraged and urged to work for a living, and so their self-respect is cultivated and their mental and moral condition elevated. The amount raised by the missions themselves is about $98,000 annually.

SUNDAY LAW IN KENTUCKY.

We have from some kind friend, we would be glad to know who, the most admirable Argument of Colonel Young, in the Circuit Court of Kentucky, in defence of the Sunday laws of that State. The whole argument is based on secular principles and with its conclusive array of decisions of the Supreme Courts of various States is worthy of universal perusal, but we can give but an extract. We presume the argument is in prosecution of the recent violation of law by selling liquor on the Sabbath day in Louisville:

"These gentlemen now appear before this court and ask it to ignore these precedents unanimously established by a long line of judicial decisions springing from the ablest courts of this country; to reject the truths established by man's experience, observation and the results of the researches of the most eminent scientists of this and other countries; to despise all considerations of mercy and humanity, and to trample under foot the venerable customs of that nation and tongue, which has been the great pioneer civilizer of the world, and whose activity, courage, energy and determination have done more than all other human agencies for the improvement, culture, progress and refinement of the world. This day has followed the Anglo-Saxon race to all parts of the globe. It has become part of its history and government, has played no inconspicuous part in its great struggle for religious and political freedom, and it ought not to be despised or lightly set aside.

"And yet, for what is this battle made? Has personal liberty been curtailed? Has religious freedom been tampered with? Have any of the guaranteed rights of a free man been destroyed or assailed? Nay, none of these; but only that the law has said you shall not sell liquor on the Sabbath day; that this traffic, condemned by the laws of God and man, shall stop one day in seven. That when other men cease their vocations, the liquor seller must cease his, and that this day, sacred to this people by a thousand holy and blessed associations, shall not be changed from a day of rest and peace into a day of debauch and crime.

"By what species of logic or provision of constitutional law, or by what demand of society or arrangement for the moral government of this city or State, shall the calling of liquor dealers be elevated to a higher standard than others? The merchant closes his store, the manufacturer his mill, the artisan his shop, the lawyer his office. They go and rest, but the liquor dealer, according to this claim and argument, is higher than law, is above all restraint or limitation, or control, must needs ply his hands every hour of the week day and Sunday, too, in *his holy and* righteous pursuit. Come now, you able counsel who defend these men and clamor for what you call their sacred rights—come now and tell this court what they have done for mankind that entitles them to such peculiar rights and distinguished privileges over the remainder of their fellow citizens.

"Do they make men better or wiser? Do they make them happier or richer? Do they care for the widow or orphan? Do they teach their patrons how to live and how to die? Do they induce them to be better citizens, kinder husbands, gentler fathers or more faithful friends? Do they elevate and refine human character? Is their mission on earth for good?

"With all the zeal the counsel on the other side have shown for their clients, they dare not answer a single one of these questions in the affirmative. What, then, do they accomplish for those who patronize them?

"The records of this court answer better than I can what their calling accomplishes. I speak now not of the individual, but of the calling; of the influence and effect of liquor upon this city and this State. It criminalizes and pauperizes thousands of the people of this Commonwealth. What it has done and is doing is answered by hundreds of voices saddened by sorrow and crime. The song of ruin comes from hundreds in yonder jail. The Work-house answers back with hundreds more, and the Alms-house responds with a still sadder refrain, with its myriad tongues. Yon House of Refuge takes up the note with its numerous child-like voices—sweet, sad, wretched, plaintive—and the penitentiary answers back with its thousand walls in deeper and louder tones, '*Liquor did it.*'

"I need not tell your honor of these things. The daily record of this court is the best witness on this point. Doubtless here, as elsewhere, eighty per cent. of the men you try are brought here directly or indirectly by the influence of liquor.

"Why, sir, this and the other criminal court tells the tale of why these men are so persistent. Already Sunday has become in this city the great crime day—the red letter day. Your statistics show that now twice as many crimes are committed on Sunday as any other day. And what is the reason? Why, it is because the rest of society stops business and liquor sellers do not. Men being idle, are tempted to drink, and when they drink they commit crime. They are persuaded or induced to enter these misery shops, they drink to excess, and then become reckless and then law-breakers.

"Yet in the face of all these facts these liquor dealers cry out: Don't interfere with us. Let us alone. No law can reach us. Our business must go on. It matters not that we destroy the peace and happiness of families, that we make paupers and criminals, that we create orphans and wreck fortunes and the lives, homes, happiness of thousands. Six days in the week are not enough for this great and holy calling. Your institutions are nothing to us. We don't care for Sunday. We must sell seven days: every hour and minute of time is precious to us. Our work must go on. What care we for the health, happiness, rest, peace or well-being of society? Down with your traditions. Down with your Christianity. Down with your Sabbath. Down with your laws. Down with all restraints or limitations upon us. We must be freemen. We must do as we please, and the balance of the world must submit to the necessities of our trade."

NOTES AND JOTTINGS.

Mr. Joseph Potts died in Washington on 26th ultc. as will appear in our obituary column. Such lives are the dearest records of the Church; her surest testimonies to the practical value of Christianity. What would the Church do without them?

Through the courtesy of Rev. John W. Davis we have a copy of *Woman's Work in China*, a pamphlet of about 75 pages octavo, very clearly printed and containing a large number of articles treating of their work, or recording it—from eighteen or twenty of the lady missionaries. The *Woman's Work* is published semi-yearly as the organ of the Woman's Missionary Association in China. The subscription price is 60 cents per annum. Of this association we note Miss A. C. Safford of our Church is Vice-President. Rev. H. C. Buhose writes to the *Missionary* that at present Miss Safford is sole editor of the *Woman's Work.*"

Great Britain at last sees the necessity of taking hold of the liquor question. It is now in the first stages of the irrepressible conflict. A local option law has passed the House of Commons, in spite of the opposition of Gladstone and Lord Hartington. This is not much to accomplish; but it is such progress as in Great Britain indicates further advance. This bill had been rejected repeatedly heretofore. Another temperance victory was the passage of a bill for closing public houses on Sunday in England and Wales. These things point to the growth of a healthy public sentiment. A more marked indication of improvement in the direction we are noting is the fact that the amount spent in Great Britain for drink during 1879 was about $70,000,000 less than for 1878. The consumption of tea and other wholesome beverages increased largely during 1879.

While others are announcing their vacations that are to be, our vacation has come and gone—our vacation short and rugged, but of the pleasantest. As we hurried through it in fact, so we'll dash it off in description.

Vacated editorial chair about 9 A. M. At 11 A. M. had traversed 25 miles of the placid Cape Fear and found ourselves, and company at Fort Fisher point. An hour later along with the ladies of the company a mile or two from the landing tusselling with the Atlantic waves. Two P. M. at the Battery House—kindly surrendered to us—sunburned, tired, hungry and happy. Half hour later, hunger had disappeared before the lunch—which inevitably is where ladies are—and forgetting all the hardships were enjoying the salted breezes that come sweepingly fresh over the ocean's face. Three P. M. on board steamer en-route home? P. M. once more at home under the best government the world ever saw, partaking of the coffee literally made to a tea. 9 P. M., in the land of unpleasant dreams, wrestling with Wilmington Presbytery in reckless debate; from which we are aroused at 7 A. M. to the remembrance that our vacation is among the things of the past and soon the call will be for copy.

Recreation doesn't require rest, but only change of work, and this, while one of the days of hardest work was one of the most enjoyable, we ever experienced.

NEWS NOTES.

We specially invite news from all quarters for this column.

Correspondents who may have been addressing Rev. E. M. Munroe at Fayetteville, N. C., during the few weeks past, will please note his return to his home at Camden, Ark.

From the Raleigh *Observer* we note the continued illness, now becoming protracted, of Rev. Dr. J. M. Atkinson, pastor of the Second Church of that city. We hope to have more encouraging news to note in our next.

Rev. R. D. Stimson and Rev. W. R. McLelland, the former from Virginia and the latter from Texas, but both natives of Iredell county, N. C., are at Statesville on a visit.

TARBORO CHURCH IN ORANGE.

The Quarterly Sacramental meeting was held in the Tarboro church on Sabbath, July 4th. Five were received into the communion of the church, two by letter, and three upon examination; and thus the good work goes on.

There is a remarkable fact in connection with this church. While there are accessions to the church from time to time, the number of members continues about the same, as one no sooner unites with the church, than another makes application for a letter of dismission to some distant church. Since the writers' connection with this church, just the same number have been dismissed to other churches as have united with this in the same time.

While we have but twenty-eight resident members, we find by reference to the church register that twenty have gone out from the church; good, substantial members to other churches, so our loss is some one's gain. We have twelve non-resident members, whose names were put on this book by the Evangelist, who reside in Wilson, Weldon, and other places. The church building at Rocky Mount is now entirely completed, and best of all it is paid for too. We want some of the brethren to hold themselves in readiness to come to the dedication of the church after a while. Sabbath before last two elders were elected, and were ordained at night. H.

For the N. C. Presbyterian.

THE CASE STATED.

Episcopalian.—No, I cannot, commune with you, but you ought to commune with us. My principles will not allow me. I believe in apostolic succession; and therefore that there are no priests among you who have authority to administer the Holy Eucharist. You ought not to blame me;—my principles will not let me recognize you as a church.

Presbyterian.—Your Apostolic Succession dogma is improved and disproved. There are no successors of the Apostles, who were inspired men miraculously endowed to lay the foundation of the Church under the new dispensation. The bishops of the Bible were presbyters, ordained like ours by the laying on of the hands of the Presbytery. Your bishops are unscriptural prelates irregularly ordained, and none like them were known in apostolic times or in the primitive Church. Your refusal to commune with us is schismatical.

E.—Why *are* you Presbyterians so severe against Episcopilans?

(Change of subject for ten minutes.)

P. (opening a new topic.)—Justice seems to be very strangely administered in some sections of the country. Not long since in one of our crowded cities a man assaulted another with knife and pistol, evidently intending to take his life. The gentleman received one or two flesh wounds, of little consequence, and turning upon his assailant he felled him like an ox with a heavy cane. All these facts were proved before the mayor, and yet the murderous assailant was discharged and the gentleman heavily fined for his "brutal violence" as the Judge called it.

E.—The Judge must have been an accomplice of the villain.

P. Precisely!—I am glad to see that you would have decided with wisdom and common justice. You Episcopilans make constant attacks upon our church life. You deny us the right to live. You say your principles require that you should slay us, and you ought not to be blamed. We acknowledge your right to live as a branch of the Church, but in self-defence we naturally enough resist your claim righteously to kill us, and knock you prostrate with rough and disabling argument. What think you of the Judge who reproves our "severity?"

E.—The cases are not parallel. Our fellowmen have a right to their lives, but you are not a fellow-churchman and have no right to church life.

P. Candidly put!—*You mean slaughter.* Let it be as clearly understood that we mean *self-defence*, and in such a contest don't blame us if we hit you hard. We don't mean to kill you, but we do mean to disprove your right or ability to kill others. We shall warn others against you and all other ecclesiastical highwaymen. Z.

For the N. C. Presbyterian.

SHORT OR LONG SERMONS.

The patience with which the disciples at Troas listened to Paul's preaching from dark till dawn of day has been unfavorably contrasted with the modern clamor for short sermons. The difference is thought to argue the decay of spirituality in the Church.

No doubt impatience of what we would now call a long sermon—i. e., a sermon of sixty minutes—does evince a low state of spirituality on the part of many. The undue prominence given the "service" of prayer and praise, and responsive see-sawing, and canting intonation, and the degradation into a corner of preaching, is a return to the dark ages. The esthetic has been cultivated *down* to a marked resemblance to the intoned cant of the negro when he plunges his fellow under the water, "in obedience to the commands of our heavenly Father." The advocates of the "esthetic" demand a sermonette of fifteen minutes. No doubt, too, all the carnal minded who care nothing for the sincere milk of the word that they may grow thereby are impatient of discourses exceeding fifteen minutes.

But all who clamor against long sermons are not necessarily unspiritual. Some preachers can preach very dry sermons! Moreover, Mr. Dryasdust is incorrigible. He will insist upon it that his monldy crusts are heavenly manna, and if people won't mumble them with him by the hour the responsibility is theirs, not his. Really, are people to blame who murmur against the length of a pointless, insipid, or classical, or metaphysical, or scholastic, or critical discourse, when they are hungry for the bread of life? Religion is not incompatible with common sense.

But furthermore there is reason why people, who themselves do not weary of an hour's sermon, should protest against it. Sermons are preached, not only for the edification of saints, but for the conversion of sinners. The circumstances of the modern preacher are very different from those of Paul at Troas. He preached to the "disciples who, on the first day of the week, came together to break bread," i. e., to partake of the Lord's supper. It is reasonable to infer that the assembly was wholly made up of disciples. The first day of the week was then recognized as a day of rest by the disciples only. Other people were doubtless engaged in their ordinary avocations. When the disciples met (then) to celebrate the communion it was not in open assembly. These disciples were new converts to a new gospel. There were many false teachers who were seeking to pervert the truth of the Gospel. The apostles were itinerant. The disciples at Troas had not many opportunities of hearing him. With eager minds they were anxious to have his authoritative exposition of *many* controverted points. The whole night was not too long for the summary of an inspired man's preaching, whom they had not seen for years, and whom they could scarcely expect to see again. The audience, the theme, the occasion, all required that the whole night should be taken up mostly in preaching. How different now among us—the tenets of christianity more generally understood, the preacher not an eminent apostle and comparative stranger, the audience largely made up of the unconverted, and to such the preaching was largely addressed. They, unlike the disciples at Troas, are not eager to hear, and, like Eutychus, will fall asleep under a long sermon. We wish their attendance, that they may be converted, but long sermons will drive them away. We wish many opportunities of preaching to them Sabbath after Sabbath. However willingly the disciples may listen for sixty minutes is it not the part of wisdom to limit sermons for the benefit of the unconverted to forty, at the outside, and even to thirty minutes? *

For the N. C. Presbyterian.

A REMINISCENCE.

In Raleigh, N. C., is living a widow lady now advanced in years, a member of the Presbyterian church, who at the beginning of the war, had a son, who beside herself, was the only remaining member of his family. When he expressed his determination to enlist as a soldier, his mother did her utmost to dissuade him from such a course as he was her all and had but a delicate constitution; but conviction to what seemed a duty led him to go to the front, into active service.

Severe illness brought him back to be nursed by a fond mother's love on two occasions. On returning from the last of these furloughs, he expressed to his comrades a conviction that he had seen his mother for the last time, and he was soon afterwards killed within a few miles of ——————, Va. A comrade from South Carolina was killed at the same time and both having endeared themselves to their companions by their many excellent qualities were not buried in the usual soldier's grave, but were carried to the cemetery of the adjacent town, enough money being found in the pockets of the Raleigh boy to purchase plain coffins. When the bodies were borne into the cemetery, a bright little boy enquiring and finding out the circumstances, ran to his home near by and told his mother, and a young lady friend of his mother, that some soldiers had just brought the bodies of two Southern men to be buried in the cemetery, and that one of them was the only son of his mother and she was a widow. The mother's heart was touched, and she and her companion, accompanied by the little boy, at once joined the party and selected a spot in full view of the window of her room and rendered kind offices in the brief arrangements and burial services that followed.

The Raleigh boy's captain, wrote at once a hurried letter to the bereaved mother, which was soon followed by a sympathetic letter from the kind hearted lady of ——, promising to watch over and keep green the grave of her loved one. When the war was over the mother proceeded to make arrangements to have the body of her son removed to Raleigh, and wrote to that effect; but was importuned so kindly and affectionately to leave the grave undisturbed, that it was determined to allow it to remain; and the Raleigh mother with the South Carolina relatives, joined in erecting monuments just alike, over the two graves side by side.

A correspondence has been regularly kept up and the Raleigh lady who has long been a member of the Tract and Bible Societies, had the little son of her friend, and the young lady friend of his mother's, constituted life members in these Societies by paying the requisite fee, and they in common with all who have such membership receive annually, packages of excellent little books and pamphlets, keeping in mind the sad event which was but one of the many connected with the terrible scenes of war and strife. P.

AN OPPORTUNITY OF DOING GOOD.

Ought it not to be the pleasure, and is it not the duty, of christian people to care for orphan children? See how full the Bible is of promises to those who pity the fatherless. Jehovah Himself chooses to be called "the God of the Fatherless."

The Thornwell Orphanage for nearly five years has been endeavoring to give a pleasant christian home, good wholesome food, clothing and care, and the best of primary instruction to the orphans committed to its trust. Experience has shown us that the very best thing to do for these needy orphans is to teach them self-help, and reliance on God for the rest. They are trained—the girls in all household ways, the boys in certain trades beside. Their morals are carefully guarded and every pains taken to make them all that children and youth ought to be. And well have they repaid the care and pains bestowed upon them. Our little family of twenty-four orphans deserves the nurturing, loving care and aid of christian people.

The Orphanage is a Presbyterian institution and endorsed by the Synod of South Carolina, but it appeals to all christians for aid on the ground that no distinction of denomination is made in regard to the orphans received. We have now children from four different denominations.

The money received is applied just as the donors wish—all in response to this circular directly to the support of the children, and every cent of it.

We need your aid *now. Can you not spare a little to help in sustaining this good work?* Our only hope for the support of these orphans is the love that christians have for helping Christ's little ones. It may be that you feel unable to do anything, then please place this circular in the hands of some one that you think able and willing to send a gift, however small. *On the answers to this circular depends the support of twenty-four orphan children.*

Send your gifts in registered letter, or post-office order on Laurens C. H. Small amounts may be trusted to the mail.

REV. WM P. JACOBS, Pres't.
WM. B. BELL, Esq., Treasurer.
Clinton, S. C.

NEW PUBLICATIONS.

Necrological Report, presented to the Alumni Association of Princeton Theological Seminary, at its annual meeting April 29th, 1880. Rev. Dr. W. E. Schenck, D. D., Chairman of Committee. Phila.

Notices are given of thirty-one Alumni, who have died since the last report. One of the oldest was Rev. N. A. Pratt, D. D., of Georgia, who died at 84. The average age attained was 65½ years. We have given a sketch of Rev. Edward Harris, who once supplied Newbern church, and was editor the *Presbyterian.*

The Sanitarian for June came with its familiar face and careful articles on various health-questions. The one on "Baking-Powders," by Dr. Arnold, will justly scare readers. A. N. Bell, M. P., Editor, New York. $3 a year.

The numbers of *The Living Age* for the weeks ending June 26th and July 3d respectively, contain the following articles: The English Flower Garden, *Quarterly;* The Backwoods of Ceylon, *Fortnightly;* On Ants, *Contemporary;* Fiction—Fair and Foul; by John Ruskin, *Nineteenth Century;* What Shakespeare Learnt at School, *Fraser;* A Lost Poem, by Edward Spencer, *Macmillan;* A Princess of the Seventeenth Century, *Temple Bar;* The Civil Code of the Jews, and The Decay of Revenge, *Pall Mall;* Curiosities of Omnivorous Mankind, *Land and Water;* The Dynasty of the Romanoffs, *Traveler;* Milk for Republican Babes, *Saturday Review;* David Garrick, *Chambers' Journal;* with instalments of "Bush-Life in Queensland," "The Crookit Meg" and "Mrs. Pierrepont," and the usual amount of poetry. A new volume begins with the number for the 3d of July, making this a good time to subscribe. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with *The Living Age* for a year, including the extra numbers of the latter, both postpaid. Littell & Co., Boston, are the publishers.

The *North American Review* for July has, 1, Prince Bismarck as a Friend of America, and as a Statesman, by Moritz Busch; 2. Canada and the United States, by Prof. Goldwin Smith; 2. The Exodus of Israel, by President S. C., Bartlett; 4. The English House of Lords, by J. E. Thorold Rogers; 5. The Ethics of Sex, by Miss M. A. Hardaker; 6. The Panama Canal, by Count Firdinand De Lesseps; 7. Profligacy in Fiction, by A. K. Fiske.

The work of the publishers is beautifully done. No better print or paper meets our eye. The articles of this number are all thin and light—the first is ridiculously so.

MONTHLY REVIEW OF FOREIGN MISSIONS.

Our latest intelligence from Campinas is to the 29th of April. The missionary work in its different departments was going on as usual, and the only reference made to the health of the mission is that "they were as well as usual." The sad affliction that has befallen the Pernambuco Mission is fully presented in a separate article. The long and earnest letter from Rev. J. Rockwell Smith, published in our present issue, was written only two weeks before the death of Mr. Thompson, and deserves a careful perusal by all who love the missionary cause. We hope this earnest call will not fall powerless on the heart of God's people.

We have letters from China to the 11th of May. Several of these will be published in the present number of *The Missionary*, and will be found interesting. Mr. Stuart writing from Hangchow, says "I have only time to add that we are all well and that our work is going on as usual. We have just received your letter saying that Mr. Sydenstryker might start in May or June. We will be ready to give him a warm welcome." Mr. DuBose, after refering to the improved health of his daughter Paulina, adds "that Miss Safford's work is very hopeful. She is now the sole editress of the "Woman's Work."

From Greece we have letters as late as the 5th of May. We are sorry to learn from these that Dr. Kalopothakes is still a great sufferer, having been confined to his bed for nearly two months with acute rheumatism. His only hope of recovery, as is supposed by his physician, is in going to the Sulphur Springs, which he was preparing to do. A letter written from his sick bed pleads earnestly that a young Greek, who has recently graduated at Princeton College, may be sent out to aid him in the work of translation. A letter in our present issue by Mrs. Sampson will be read with interest. Other members of this mission besides Dr. Kalopothakes have suffered from recent sickness.

A letter has been received from Miss Ronzone as late as the 21st of May. Owing to sickness her school is not as full as it was last year, there being upwards of forty pupils at present. She mentions two persons of note who are now reading the New Testament Scriptures with her every day, from which she anticipates important results.

Recent letters from Matamoras represent the missionaries there as well. Rev. A. T. Graybill was united in marriage to Miss Hattie E. Longbridge, at Marlin Texas, June 1st, by Rev. R. L. Longbridge, the father of the bride. Mr. Longbridge was for many years a missionary among the Cherokee Indians.—*Missionary.*

THE MINISTER'S SALARY.

As reports to Presbytery come in it is shown that the faithfulness of ministers is attested by the seal of divine grace witnessed in the conversion of numerous souls, and that the membership of delinquent churches is greatly increased, and yet a large portion of the minister's support remains back with little or no prospect of its ever being paid.

There are obvious reasons for this failure to recognize a sacred duty and obligation, which are by no means creditable to the churches themselves. There are mistaken ideas abroad as to the responsibilities of a church when it has pledged support to the preacher in consideration of his services for a certain period of time. Should a man in any of the departments of ordinary business life accustom himself to make bargains and then systematically break them he could not long sustain a reputation for truthfulness and honesty. Nor could such a person retain a respectable position in the community. He would be classed among swindlers and considered unworthy of the companionship of decent people. This would be regarded as a just estimate of his character. Now, while we hope to be always kept far, very far, from intimating that any of our churches have descended to the low level of untruthfulness and dishonesty respecting the duty and obligation of fulfilling their engagements to their ministers, we do say that these churches, by such unjustifiable failures, assume the grave responsibility of at least exciting suspicions as to their integrity in these respects. It is also hard to see how church members can escape the responsibility of becoming stumbling blocks in the way of substantial and permanent blessings upon the church with which they may happen to be connected, and at the same time fail to support according to agreement, the most important instruments of blessings which the Head of the Church has appointed.

These failures not unfrequently result from an erroneous notion to the effect that the preacher is an object of charity, and therefore he ought to accept of what the good people out of their benevolent hearts may see fit to give, and he thankful, though much more has been promised and there are others depending upon him for support. This is a mistake. The minister is a messenger of love, an ambassador for Christ. And while bearing the precious message of salvation should receive a competency for himself and others dependent upon him. For the same reason that a man in the other callings of life should have the means of educating his children and caring for his family, should a minister have the means for educating and caring for his.

By a just comparison it can be shown that the pay of ministers is less than that of persons in most of the other callings in life. The lawyer, the physician, the legislator, and even the ordinary clerk or agent in the service of the government, all receive better pay than those who devote their time to the highest good of their fellowmen.

Among many persons the good which is being done by these servants of the Lord is not taken into the account at all. This is all lost sight of while various methods and subterfuges are resorted to for the purpose of avoiding a plain duty and obligation respecting an adequate support of Gospel ordinances and a stated ministry.—*Africo-American Presbyterian.*

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

A called meeting of Lexington Presbytery was held at Staunton, Va., on 29th ult., Rev. F. H. Gaines moderator, and Rev. Alex. Sprunt temporary. The meeting was called for the purpose of considering a call for the pastoral services of Rev. John A Preston of Pendleton, W. Va., tendered him by the Presbyterian church at Salem, Va. After hearing a very earnest protest from Mr. Preston's congregations, Mr. P. himself leaving the matter entirely in the hands of the court, Presbytery voted unanimously not to grant the dismission.

At an adjourned meeting of Lexington Presbytery, in Philippi, West Va., on June 4th, Licentiate F. J. Brooke was received from South Alabama Presbytery. Mr. Brooke was ordained to the full work of the ministry. Rev. J. W. Watkins preached, and Rev. S. M. See propounded the constitutional questions, after which Mr. Brooke was installed pastor of the church at Philippi. In the installation Rev. P. Fletcher charged the pastor and Rev. C. L. Hogne the people.

At the last communion of Rough Creek, Charlotte county, Va., five persons were received on examination; and also on Sunday, 6th ult., at the communion at Providence church, Halifax county, Va., five were received on examination. Both these churches are small, but there is much encouragement to hope for growth. The attendance on public service has gradually improved, and the interest manifested in the preaching is marked. —*Central Presbyterian.*

A new church was dedicated at Liberty Hill, S. C., on the 20th ult., by Rev. W. W. Mills, of Bethel Presbytery. A correspondent of the *Southern Presbyterian* represents it as "a beautiful building, a gem of a church, attractive without and comfortable within, costing about $1,500 and seating about 150 persons." The building is clear of debt.

Cottage Grove church, in Red River Presbytery was organized on 19th ult., with 33 members. Dr. J. S. Milling and Messrs. S. M. Self and John Wilson were elected, ordained and installed elders and Mr. D. Y. Milling as deacon. The house of worship was dedicated, clear of debt, on the 20th ult. Three communicants were received on profession. One adult and six infants were baptized.

Items from the *Southern Presbyterian:*

Mr. A. M. Sale, of the last Senior Class in Columbia Seminary, and the first licensed probationer of the Presbytery of Athens, has accepted an invitation to supply the church at Camden, S. C.

Mr. S. L. Wilson, a licentiate of the Presbytery of Bethel, has accepted an invitation to supply the churches of Aimwell and Horeb in Fairfield county, S. C.

The Rev. Dr. Ferdinand Jacobs recently President of Laurensville Female College who has been supplying the church on James Island during the last four months, removes this week to James Island with his family. His post-office address has been changed from Laurens C. H. to "care of Mr. J. T. Dill, Charleston, S. C."

On the first Sunday in June the new house of worship at San Marcos, Texas, was dedicated. The church is supplied by the Rev. J. L. Kennedy, and has thirty-eight members.

A correspondent writes to the *Central Presbyterian:* We have just closed a delightful meeting at Salem, Fauquier county, Va. Rev. J. Branch preached for us for two weeks in June. Though it was in the midst of harvest, the attendance was excellent, and a spirit of seriousness pervaded the congregations. God blessed his preaching to the quickening of His children and the conversion of souls. There will be several additions to our church.

Changes of postoffice addresses: Rev. A. J. Kennedy should be addressed at Little Rock during the summer; Rev. P. M. Custer has changed his post office address from Harrisburg, N. C., to Harrisonburg, Va.; Rev. R. J. Mecklin from Water Valley to Clayton via Taylor's Depot, Miss.; Rev. J. D. McLean's post office address is at Gadsden, Ala.

The *St. Louis Presbyterian* says that Rev. J. V. Worsham has changed his Postoffice from Clarkton, Mo., to New Madrid, Mo. His field of labor remains the same.

Rev. W. E. Burke writes to the *Texas Presbyterian:*

"Rev. W. T. Howiston was duly installed pastor of the church at Hope, Ark., on Sabbath, June 20th."

"Rev. W. A. Dabney, of Pine Bluff, Ark., preached the sermon, propounded the questions and delivered the charge to the new pastor. The writer gave the charge to the congregation. Interesting sacramental services were held in connection with the occasion; and two men were added by letter."

"Rev. G. F. Robertson, of Washington, had been present and preached on Friday night and Saturday, returning then to fill his own pulpit on Sabbath."

Items from *Christian Observer:*

Rev. J. C. Carothers writes from Grenada, Miss.: "We have had six additions to our church lately upon profession of faith in Christ. Rev. R. H. Crozier, of Sardis preached eight sermons for us, including a communion service on the second Sabbath in June. This stricken church is building up again."

Rev. W. Bryce Thompson has been installed pastor of Bethsalem church, Tenn. Rev. Alex. Cowan and Rev. W. T. Thompson conducted the services.

Rev. A. H. Price, evangelist, and pastor of Broadway church, Rockingham county, Va., received three persons there at a late communion, and reports the spirituality of his people growing. He preaches besides at a Baptist church, Mt. Zion, Salem, Lacy Springs, and probably will go to New Market occasionally. He is becoming rapidly acquainted in his important field, and is going to do good.

Rev. J. J. Anderson preached his farewell sermon as pastor of the Samuel Davies church, Glover county, Va., on the third Sabbath in June, and has removed to Greensboro, N. C. He takes charge of the Presbyterian church at Greensboro.

Rev. G. S. Roudebush has received the degree of Doctor of Divinity from the University of Mississippi. He is now President of the Mississippi Agricultural College at Starkville.

EPISCOPAL.

Rev. W. S. Bynum, editor of the *Church Messenger* at Winston, N. C., in returning thanks: "The *Church Messenger* has now a good and growing circulation, pays its own way, and owes no man anything. Its success seems assured beyond reasonable doubt, and its future as bright as one could desire."

The editorial management is left in the hands of Rev. Aristides Smith, D. D., Rev. M. Marshall, D. D., Rev. F. J. Murdoch, Rev. Johannes Oertel, Rev. J. B. Cheshire, Jr., Rev. Chas. J. Curtis. A managing editor probably will be chosen shortly.

NORTHERN PRESBYTERIAN.

The largest Presbyterian congregation in Cincinnati, O., has 720 members and 750 children in the Sunday School.

At a late meeting of the Presbytery of Columbus Rev. J. J. Weiss was received by certificate from the Heidelberg Classis of the Reformed church, and the St. John's German Protestant church, of Columbus, Ohio, was received into connection with the Presbytery. This church, organized a few years ago has remained since its organization independent, but now, after a full discussion of our Standards, unanimously adopts them and unites with the Presbytery. The church is flourishing, and numbers one hundred and seventy families.—*Presbyterian.*

To Travelers by Sea and Land.—The effect of air and of travel is to produce Constipation, which is followed by Headache, Piles and a general disarrangement of the system. The stomach, already nauseated, gags at the very sight of a pill, while other mixtures sweetened or not sweetened, or acid, are revolting. Nothing of the kind is ever complained of in taking Simmon's Liver Regulator. It is always grateful to the stomach, whatever its condition may be—in fact, the slightly bitter taste of the Regulator is pleasant in removing the sick taste from the mouth. A dose of Simmon's Liver Regulator, say from a half to a full tablespoonful, will impart a grateful warmth and glow to the weak and nauseated stomach, will regulate the secretions and gently assist Nature, slowly and surely, without griping and nausea, as though no medicine had been taken.

Finley High School, the advertisement of which appears in to-day's paper—certainly one of the best schools in the Sate—offers board and tuition at astonishingly low rates. See advertisement.

See in another column the advertisement of the old and well-known Horner School at Oxford, N. C. The catalogue which is before us, shows a good patronage. A very complete curriculum of studies is set forth, and the school seems to offer the best educational advantages on very moderate terms. Patrons having sons to educate would do well to send to Mr. J. C. Horner for a copy of the catalogue.

We feel that we are but discharging a duty we owe to the cause of Education, and to her faithful and devoted servants, in recording the triumphant success of another scholastic year, (the most successful in the history of the school) of Peace Institute, Raleigh, N. C. The merits of this school are of the very highest grade, in all its departments, and are not as widely known as they deserve to be. The spacious and magnificently located building is situated in one of the most charming and healthy regions of the South, and in a community distinguished for intelligence and refinement.

The school has been in successful operation for eight years, and the patronage is steadily increasing; the catalogue shows that pupils from six States attended it last session. The course of study is as extensive as any school in the country, and all departments are filled by experienced and accomplished teachers.

The Cooking School is a feature of Peace, and it was the first school in the South to introduce it, and the example has been followed by some of the most prominent schools in the country.

SECULAR MISCELLANY.

Sixty million dollars is the estimated cost of the projected Euphrates Valley railroad, in the interest of intercourse of England with India. The road will be over 1,000 miles long, and will be very difficult of construction.

A folding stove of Russian sheet iron has been invented, by which a dinner for fifteen can be cooked over a small grate fire of wood, coke, coal, charcoal, while no odor from the process is thrown into the room.

The total gold coinage at the United States mints during June amounted to, $4,739,840, silver $2,011,925; during the fiscal year, gold $56,157,735, silver $27,943,437 50; minor coins $267,741 50.

Elevated railways pay well. The directors of the New York Elevated Railroad have declared a two and one-half per cent. dividend on the $6,500,000 stock of the road.

Mr. Jacob Wallace, of the firm of Wallace Bros., Statesville, N. C., passed through this place last week, with an enormous gray wolf that he had caught in the western part of Yancey county. Mr. Wallace had many hair-breadths escapes before he succeeded in capturing the ferocious animal, having followed him for seven days with dogs, as he wished to take it alive for the purpose of placing it in the zoological garden which the gentleman is getting up at Statesville in the interest of popular science. The wolf killed six dogs before he was captured, and Mr. Wallace came near losing his own life while endeavoring to throw a noose over the beast's head.—*Roan Mountain Republican.*

The *North State Press* of Washington, N. C., has just entered upon its fourth volume. Messrs. C. M. Brown & Bro., are making a good paper and deserve the success they are achieving.

A man in this county made 140 gallons of molasses from the cane raised on one and a half acres of land. ——We are authorized to state that well dried blackberries promise to bring from eight to ten cents per pound. This is a good price and money can be made drying them.—*Shelby Aurora.*

A letter has been received by the Governor stating that a memorial window is to be placed in Westminster Abbey, London, in honor of Sir. Walter Raleigh, whose name this city bears. The letter requests a contribution of $25 on the part of the city, for the erection of the window.—*Raleigh Observer.*

What is claimed to be the largest cargo of bananas that arrived in this country or left the West Indies has reached Philadelphia by the steamer D. J. Foley, consigned to Warner & Merritt. There are 13,000 bunches, or about 1,700,000 bananas. Besides the bananas the Foley has brought 94,000 cocoanuts.

Mr. George Allen gives good reports of trucking around Newbern. It has nearly doubled the price of land. Mr. J. L. Rhem netted $53 per acre on 75 acres; Jones and Allen $521 on 4 acres; B. F. Justice $504 on 4½ acres; Dr. Smallwood $118 on 1¼ acres; E. R. Dudley $375 on 4 acres. Mr. Rhem netted $48 per acre on 50 acres in potatoes; E. B. Cox $500 on 5 acres; L. M. Ironmonger $875 on 7 acres. The largest yield of peas per acre was obtained by a colored man, Jesse Brooks. He planted nine acres on his own farm a few miles south of Newbern, and when nearly ready to pick he sold two acres of the crop at $95 per acre, and gathered from the other seven acres 921 boxes of peas, the average being 131 boxes per acre. There were shipped from Newbern over twenty thousand boxes of peas during the months of April and May of this year, and over five thousand barrels of potatoes. It costs about five dollars to manure each acre of pea land. —*Wilmington Star.*

Wheat in Alexander fair. Cotton in Iredell is good.

There was an inch of snow at Shelby on Thursday, 17th ulto.

The wheat harvest is almost over. We regret to hear that the yield will not be a full one. —— A full crop of tobacco plants has not been and cannot be planted in this section this season.—*Reidsville Weekly.*

New York correspondence Raleigh *News:* "I see that at the Yearly Meeting of the New England Friends, at Newport, last week, Benj. F. Knowles, of Connecticut, gave $1,950 to pay for recently erected buildings at their Normal School in North Carolina.

Straighten your old boots and shoes with Lyon's Patent Heel Stiffeners, and wear them again.

THOUSANDS BENEFITTED.

Is clipped from the "Gazette," Yonkers, N. Y., the following: "Thousands of human beings that have for years been sufferers from diseases of kidneys and liver, are now being made well and happy by the use of Warner's Safe Kidney and Liver Cure. It is the only medicine in existence that will effectually cure Bright's Disease. While Warner's Safe Diabetes Cure is the only sure remedy for diabetes.

Buy Hall's Vegetable Sicilian Hair Renewer.
Use Hall's Vegetable Sicilian Hair Renewer.
Adopt Hall's Vegetable Sicilian Hair Renewer.

Wesleyan Female Institute, Staunton, Va.—It is located in one of the healthiest climates in the world, and presents attractions unsurpassed. See advertisement.

MARRIED.

No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

At the residence of Mr. H. M. Parks, on the 10th ult., Mr. J. A. BOYD and Miss M. E. PARKS were united in marriage, by the Rev. G. D. Parks, assisted by Rev. G. W. White of Kentucky.

At the residence of the bride's father, in Clinton, N. C., on the 23d ult., Mr. JOHN D. KERR and Miss SUDIE E. HUBBARD, both of Sampson county, Rev. Thomas W. Smith officiating.

Near Carthage, on the 17th of June, by the Rev. M. McQueen, Mr. JOHN CHAMPION and Miss MARTHA McINTOSH.

DIED.

Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Guilford county, June 20th, Mr. ELIJAH DENNY, in the 82d year of his age.

Mr. Denny had been a member of Bethel church for fifty years. In 1841 he was chosen Ruling Elder, which office he continued to fill acceptably till his death. He was a man of sound wisdom, prudent in counsel, firm in his convictions, a good citizen, and a conscientious Christian. He served his community many years as magistrate. He endeavored to discharge all the duties of life faithfully. He enjoyed the confidence of all who knew him.

S. N. R.

In Guilford county, June 2d, Mrs. ELIZABETH McLEAN, aged 91 years.

Mrs. McLean had been a professor of religion for nearly 60 years. She adorned her profession by a godly walk. Her hope in Christ was as an anchor to her soul, and greatly cheered her during her declining years. We trust that she has entered her heavenly home, where the wicked cease from troubling and the weary are at rest. S. N. R.

In Rowan county, June 8th, of typho-malarial fever, Mr. THOMAS NEELY SMOOT, in the twenty-fourth year of his age.

Mr. Smoot had been for the past two years a member of the Presbyterian Church, having been previously connected with the M. E. Church, South. He was a quiet, unassuming, humble Christian and citizen; was generally beloved by all who knew him, as was manifested by the number who followed his remains to "the house appointed for all." He leaves a wife and two children, together with many friends to mourn their loss. But we trust it is everlasting gain to him.

J. A. R.

Christian Advocate please copy.

Near Davidson College, June 13th, Mrs. J. L. SLOAN, wife of Mr. David Sloan in the 71st year of her age.

Mrs. Sloan had been a worthy member of Ramah church for many years. She was brought to her grave in a full age, like a shock of corn cometh in its season. She expressed her gratitude to that Being who has fixed the bounds of our habitation, that she was permitted, in His good providence, to live to see all her children reach a mature age. She felt that her work on earth was done, that she had made her peace with God. To her death was stripped of its sting and the grave robbed of its victory. May her bereaved family trust in a mother's Saviour, and enjoy the precious consolations of religion, by which she was sustained in the solemn hour of death.

W. W. P.

At the residence of her parents, in Selma, Johnston county, N. C., on June 17th, ANNIE STEPHENS NOBLE, only daughter of Albert M. and Mary A. Noble, in the 23d year of her life.

The body was taken to Newbern for interment.

Upon a profession of faith in Christ she was received into the Presbyterian Church and baptized in January, 1875. At the time of her death she was a member of the First church of Raleigh. Ever since childhood she had been an invalid and a great sufferer. At times her sufferings were agonizing, but she bore them without murmuring, in submission to the will of Him whose love was assured through His Son Christ Jesus. In the last few months of her illness the writer had opportunities of hearing this suffering one re-assert her faith in her Redeemer. Her prayer was for patience. She fell quietly asleep, being mercifully spared any paroxysms of pain in her last moments.

"Neither shall there be any more pain."

J. W. P.

On the 23d of June, in the 10th month and 26th day of her age, at Pioneer Mills in Cabarrus county, at the home of her grandfather, Col. Barnhardt, MARY ADELAIDE, only child of Dr. W. A., and Laura Ingram, of Wadesboro, N. C.

With sweetest leaves unfolded, this little rosebud so fragrant, by a Father's hand has been called and transplanted in the heavenly Eden to bloom to fade no more.

Parents weep not: "It is well with the child."

Pastor.

On the 26th of June, at her home, in Wadesboro, N. C., Mrs. SUSAN (GULLEDGE) MURR.

She was sick for the space of twelve months, all of which time she bore her sickness with Christian resignation.

A devoted household, consisting of husband, son, two daughters, and a nephew, many friends and the church have lost a faithful companion, a fond mother, a sympathizing aunt, a kind friend, and an humble Christian worker. But of her we think it can be truthfully said, that their loss is her eternal gain; for she walked uprightly, and in her silent way, worked the works of righteousness, and spoke the truth in her heart; and neither did she backbite with her tongue, nor do evil to her neighbor, nor take up a reproach against her neighbor. Then loved ones while you weep over the loss of your departed one, rejoice that she, according to the requirements of God's Holy Book, has gone to be a dweller of the upper tabernacle, and a citizen of God's holy heavenly hill. Mrs. Murr was a member of the Church for over twenty years, a part of which time she was a member of the Baptist Church, but her husband joining the Presbyterian Church, she connected herself with that branch of the Church. Her Christian life, like her domestic life, was one of uniformity, free from spasm. It was her daily meat and bread to do her Master's will.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Pastor.

In Guilford county, June 26th, Mrs. MARY K., wife of Col. H. C. Dick, in her 74th year.

Mrs. D., was for many years a member of Bethel Church. We trust she is at rest.

In Raleigh, Wednesday, June 30th, at 12 o'clock M., JOHN STAPLETON, youngest child of Charles H. and Mary A. Scott aged 15 months.

"He shall gather the lambs with His arms, and carry them in His bosom."

"Suffer the little children to come unto me."

"Is it well with the child?"

"It is well."

"And a little child shall lead them."

S. P. A.

ROBERT LEE MEBANE, son of Dr. D. C. and Mrs. S. E. Mebane, late of Greensboro, but the latter now of Davidson College, was drowned while bathing near Dr. Beattie's, June 24, 1880.

He died in the faith. For several years he was a seeker after Christ, and a few months ago expressed a satisfactory hope in his Saviour. He was peculiarly innocent and amiable, helpful in the family, earnest in his studies, and faithful in the private duties of religion. We mourn in hope. But his death was so sad. Not quite eighteen, he went out from us one evening full of merry life, and the next evening he was brought back dead to his heart-broken family. It was so hard to believe that this was Robbie, and even yet it seems like a troubled dream. But he is gone, and we wait for a joyful day in the resurrection, believing that Jesus has called him to Himself.

"Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh."

F. P. R.

At Elliottsville, Harnett county, N. C., June 20th, Mrs. ISABELLA ELLIOTT, wife of the late John Elliott, Esq., in the 57th year of her age.

Mrs. E. became pious in early life, and has since walked humbly with God in a consistent religious profession. She was industrious, frugal, unassuming and cheerful, devoted to her church, giving it her contributions and her prayers; fervent in her attachment to friends, thoughtful of the interests and feelings of others, and self-denying in labor and charity for the poor. She is greatly missed by the whole community, who will long cherish her memory.

In Washington, N. C., Saturday, June 26th, at 2:30 o'clock a. m., Mr. JOSEPH POTTS, in the 85th year of his age.

Mr. Joseph Potts was widely known among the older ministers of the Synod, and especially those of Orange Presbytery. Such can appreciate the well-nigh irreparable loss the Church has sustained in his death. He came to Washington, N. C., early in life from Northumberland county, England. He was married 9th June, 1825 to Ann Eliza, daughter of Abner Burbank, with whom, in rare sympathy and love he lived for fifty-three years; he has now entered into rest, having survived her only 18 months, and thus the chief wish of his heart has been gratified. The Washington *Press* says of him: "No one has died in half a century better known by the people of Beaufort county, nor more beloved by them, than Joseph Potts. He always filled a large space in the public eye, and was deserving of it. He filled more *gratuitous* public offices in the county, than any man has ever filled. He was a patriarch in appearance, and a patriarch in fact—a public benefactor who devoted his life to the good of other people. He was successively, under our old system—Chairman of the Board of Magistrates; Chairman of our Special County Courts, Treasurer of the County, Treasurer of Common School Fund and its Distributor, and Chairman of our Committee of Finance. All the financial affairs of the county were under his control, and year by year for many years, he made his reports to the assembled justices, which always met with their approval. No dollars or dimes of public money ever stuck to his hands. He was faithful and just in public as in private matters."

But it was in his religious life that he was chiefly preeminent. He was one of the founders of the Presbyterian church in Washington, becoming a communing member 5th Feb. 1824; he was elected an elder 16th May, 1829 and was immediately elected clerk of session which position he filled as long as he could attend the meetings of sessions. His long life was not only one of rare consistency but rare *activity.* He was ever keenly alive to all that concerned the Church; as nothing that effected its growth was too insignificant for his attention, so no labor was too arduous or no duty too unpleasant, which advanced her interests. During the absence of a pastor he lectured to the congregation on Sabbath morning and night and conducted the Wednesday night prayermeeting. For many years he was superintendent of the Sabbath School and *as long as he could walk to the church* he taught a young men's Bible class. Up to the war he regularly conducted a weekly prayermeeting for the colored people. The Bible was his constant study and delight and his familiarity with it was so great that in his conversation he would frequently correct his last pastor when quoting from it. I am informed since his death that it was his custom upon returning from his business at noon invariably to retire to a certain private room and engage in prayer before dinner, and this custom was doubtless one secret of his rare life; so conspicuous for sincere, unaffected, cheerful piety. He endured greater afflictions than ordinarily fall to the lot of man, but his perfect resignation and cheerful submission never faltered, and depite his trials his life was an unusually happy one. His pastor will ever recollect his cheerful smile of greeting, even when confined to his room and bearing in addition to this trial the loss of his eyesight. He was indeed a tower of strength, and only those ministers who have leaned upon him for support can conceive his loss. For many hours before his death he was unconscious. One of his last connected sentences was to ask that the 297th hymn be repeated to him. Upon its conclusion he prayed, "O, God, impress it upon my heart, every word of it, and let it dwell there while I pass through the Jordan of death." Thank God for his blessed life and his glorious rest after its toils and trials! S. M. S.

WILMINGTON MARKET

DURING WEEK

ENDING JULY 6.

The attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

[Monday, the 5th inst., was observed as a holiday.]

SPIRITS TURPENTINE.—On Wednesday, and until Saturday, prices ruled steady at 24½ cents; on Saturday sales at 24¼ cents, and later 24 cents.

ROSIN.—Prices held firm throughout at $1 02½ for Strained and $1 07½ for Good Strained.

CRUDE TURPENTINE.—Hard $1 20 and Yellow Dip $3 50 day by day throughout.

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TIMBER.—Wanted at good prices. Little or none coming in.

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We assure our patrons that no pains will be spared to furnish the School with the best Educational Advantages.

The next Session begins the 16th day of August.

For Catalogue apply to J. C. HORNER.

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HAMPDEN SIDNEY COLLEGE,

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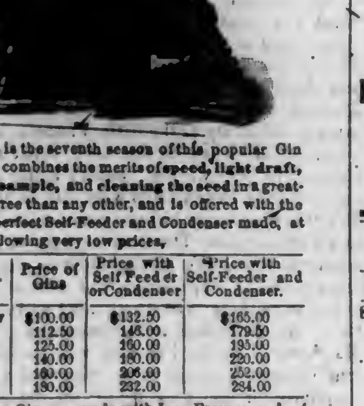

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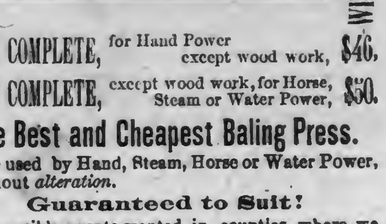

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FOR THE FAMILY.

Little Julia.

Death called a little child one day.
"Oh come away with me,"
Its mother heard and sobbing cried,—
"It shall not go with thee."

Then closer to her aching heart,
Her child she fondly pressed;
When Jesus took it in his arms,
And laid it on his breast.

And now she lives beyond the sky,
In that fair land of rest;
And Julia is an angel's name.
She's happy with the blest.

O mourning ones, new courage take,
How many joys remain!
Your child! she lives, with Jesus lives,
And ye shall meet again.

—*S. I. Cuthbert.*

"Little Miss Stone."

BY MARY WAGNER FISHER.

May Marsh was five years old, and lived in a country village in Central New York, where her father kept a store. Her grandmamma, Mrs. Stone, lived in the same street, four doors away. Little Miss May, as the villagers called her, was a chubby little girl, with a round, pink and white face, a little pug nose, large blue eyes, a pretty large mouth with two rows of small, white teeth, and her hair was "hanged" all around. All day she was as busy as a bee in summer time, swinging in the yard, playing at see-saw with her sister Nelly, or skipping upstairs and down, singing—

"Over the hills and far away,"

which were all the words she knew of a song she had heard somewhere. These words seemed to be, for her, quite enough; and for all the other lines she would hum

"La, la, la,"

and then, with all her little voice, as if breaking forth afresh, sing bravely out:

"Over the hills and *far* away!"

Sometimes she would trudge about so gravely, and with so business-like an air, as to greatly amuse the housemaid, who, suspecting some mischief, would ask:

"Well, what now, little Miss May?"

"Oh, I is very *busy* to-day! I've my doll's stockings and skirts to wash; they're *awful* dirty. She's such a *lazy* doll that, if I didn't *make* her get up, she would lie right in the dirt on the floor all day long, so that it takes half my time to keep that doll looking 'spectable, it does."

With all her active ways, May was a very good child, excepting one fault, and I am sure no boy nor girl could ever guess what that was. She would sew on Sunday!

Not that she could sew very much; only with a needleful of thread. She would stick it back and forth through a piece of cloth, tangling the thread and making very long stitches. During week days she never wanted to sew, but the moment her Sunday morning breakfast was over, she would give nobody any peace until she had a needle threaded for her, when she would sit as patiently at her sewing as if she was a paid little seamstress. Her mamma was sorry to have her little girl sew on Sunday, but said little about it, thinking she would cease to care for it, after a time. But, as the weeks passed on, May seemed in a fair way to sew on every Sunday, as long as she lived. At length her mother decided to forbid having a needle, and on the following Sunday morning, calling May to her, she said:

"You cannot sew to-day, May."

"Why not to-day, mamma?"

"Because it is Sunday."

"Well, what if it be Sunday?"

"God does not like to have little girls sew on Sunday."

"Who is God, mamma?"

"God made you, dear."

"Where is God, mamma?"

"He is everywhere."

"Then He is here, mamma?"

"Yes, dear."

"In this room?,'

"Yes."

"Then He is in my pocket, mamma?"

"You must not talk so," said mamma, very much startled. "God is everywhere because He sees and knows everything you do. Now put away your sewing."

May slowly obeyed, and took the matter so to heart that she pouted all through church service, and at night, when the maid brought her supper, she said she was not going to live at home any more, but would move to her grandmamma's.

Next morning May appeared at the breakfast table, wearing a very determined look; in one hand she held her night gown, and in the other her doll. Her papa kissed her, and looking at her night-dress asked what she was going to do with it.

"I is not going to live *here* any more," she replied, winking her eyes very hard.

"And where does little Miss May propose to live?" asked her papa.

"With grandmamma. I is *tired* staying *here*."

Her mother smiled; then, looking sad, she said she would then have only one little girl, but that Nelly would comfort her. At this, May looked straight at her plate, and ate her bread and butter very fast without another word. When the meal was over she jumped down, and running into the hall for her bonnet, went back to the breakfast room for her doll and night-gown.

"I is going now, mamma," she said.

"But if you are not going to live here any more," said her father, "you will have no papa, and mamma will not be *your* mamma. You will have to say Mr. and Mrs. Marsh, and, when you come here you will have to ring the door bell, and you will be little Miss Stone."

May made no answer to that, but stood twirling her bonnet-strings. At last, turning desperately towards the door, she said:

"Well, I don't care! Graudmamma will let me sew on Sunday, *I* know! Won't she Nelly?"

Nelly said she "guessed not," whereupon May drew her bonnet over her face and, hugging her doll and night-gown, started for her grandmother's. Nelly watched her from the window, laughing at the little figure trudging down the sidewalk, moving as if she already had begun to battle with the hard things of life.

"We won't say anything to her, will we, mamma?" said Nelly, as May turned in at her grandmother's; "and I guess she'll be glad enough to come back before night."

May went in without knocking, and told her grandmamma she had come to "live with her —live with her *always*.

Mrs. Stone, amused at the child's decided manner, said she would be very glad to have a little girl live with her. When she asked her why she had left home, May replied:

"Mamma 'buees me; I is *tired* living there."

May very soon was busy giving her doll its breakfast, which seemed to be a vexing task, as often happened; after a good deal of scolding, she shook the doll, and, putting it down hard in a chair, exclaimed: "You ought just to *starve*, you ought, you naughty little thing!"

But after awhile, tired of being alone, and missing Nelly, she asked her grandmother for a couple of pennies to go to the store and buy her doll a frock. Mrs. Stone gave her the money, and May started for her father's store. Nelly, who saw her coming up the walk, shouted to her mother that May was "coming back;" still, May never once looked at the house, but walked straight past it. She held the two pennies tightly in her hand, and walking to the counter, where she saw her father, said:

"Papa,"—and then stopping, as if remembering something—"Mr. Maish, I want to buy my doll a frock."

Her papa acted as if he did not know her, and taking down some pink calico, asked her if that would do. She said "Yes," and he cut her off a yard. She put her two cents on the counter, when Mr. Marsh told her that the money was not enough; then, looking soberly down into her face, he asked whose little girl she was.

"I is my grandmamma's."

"And what is your name?"

"I is Little—Little Miss Stone."

"Ah, yes, I see. Well, I am not *acquainted* with any Little Miss *Stone*, so I'm afraid I can't let you have the calico."

May's lips began to tremble and her brave little stock of bravado to give way, when one of the villagers, who had been standing near, slipped a ten cent piece into her hand; this she quickly placed on the counter, and then, with an air of victory, she walked away with her calico.

Time passed happily enough at her grandmother's until the doll's dress was made, which happened at about five o'clock in the afternoon. May was then anxious to show it to Nelly. Full of this idea, and forgetting how she had left home in the morning, May put on her bonnet and ran back with her doll, rushing into the house without ringing, and exclaiming:

"See, Nelly, my doll's new frock!"

"Ah, what young lady have we here?" asked Mrs. Marsh, in surprise.

"This is Little Miss Stone," said Nelly, roguishly.

"Little Miss Stone? Indeed! And is Little Miss Stone well to-day?" continued her mother.

Poor May was driven quite to her wit's end. She had had the habit, ever since she could talk, of putting her hands over her ears when she wished to say something that a third person should not hear. So, quickly clapping her fat little hands over her own ears, she put her face close to Nelly's, and shouted:

"I is *not* Little Miss Stone; you is very much mistookened."

"Why, yes you are," laughed Nelly. "I guess you've forgotten!"

Their mother pretended not to have heard May's remark, and continued:

"I think, Nelly, dear, we will go out pretty soon to look all around for a little sister for you. Perhaps Little Miss Stone can tell us where to find a little girl who will be *glad* to live here; to play with Nelly, and sleep with her, and have the same papa and mamma that Nelly has."

It was plain to see that a struggle was going on in little May's heart, for she looked first at her mother anxiously, then at Nelly, when her eyes caught sight of a beautiful little round pumpkin pie that stood on the table. Now, if there was anything of which May was especially fond it was pumpkin pie, and an aunt of hers often sent her a small one. The sight of the pie drove all the sorrows from her mind, and clapping her hands she was about to seize it, when Mrs. Marsh, who was already tying Nelly's bonnet strings for their walk, said:

"That pumpkin-pie was sent to our house by Aunt George for our little girl who moved away this morning; she got tired of staying here, and went to live with her grandmother, so she could sew on Sunday! Now, we must go out and look for another little May, to be a sister to Nelly, and to eat the pumpkin-pie."

Mrs. Marsh moved toward the door, when May, no longer able to control her feelings, burst into tears, and, hiding her face in her mamma's frock, sobbed as if her heart would break.

"Don't cry, May," begged Nelly, soothingly. "Mamma's only in fun! Mamma, *this* is *May; really*, mamma, it *is* May. I told you all along she'd come back!"

At this moment Mr. Marsh came in and seeing his little girl in trouble, caught her up in his arms, exclaiming:

"Well! And what has become of Little Miss Stone?"

"I guess *she's* runned *away*," answered May, her eyes shining through her tears, and turning longingly toward the pumpkin-pie, which she was soon permitted to eat, while her papa and mamma looked on with satisfied smiles. In half an hour, she was quite at home again, and singing her old song:

"Over the hills and *far* away."

But for a long time the only reproof the happy little girl needed for asking leave to sew on Sunday, or for any other fault, was to remind her of Little Miss Stone.—*Presbyterian Journal.*

Come Just as You Are.

Have you ever seen a fire escape? It is a long ladder made to go upon wheels, and it is used in great cities when a building is on fire. Brave men place it against the house in order to bring persons safely down into the street out of the flames.

I once heard of a young man who was living in a house when it caught fire. A friend who slept in a room close by found it out and gave the alarm. He went three times into the young man's room and begged him to save himself but he would stay behind and dress himself, for he said there is plenty of time. The fire escape arrived, but the young man did not make use of it when he was told to do so. Suddenly the staircase gave way, and smoke and fire burst into the room where he was. After some time one of the firemen entered, and found him lying upon the floor quite dead, and blackened by the smoke and flames. It was no use to tell him to escape then; it was too late.

Many children in the world stand in worse danger than that young man, for any moment they may die and be lost forever. But to-day we beg of you to escape—escape from that dreadful end which must come upon those who refuse to obey the message of love.

But how can you escape? Where can you fly to? Just as the fire escape was placed against the walls of the burning house and the young man might have fled to it and been taken out of danger, so Jesus stands and bids you come to him, and he will save you, and place you where danger can never come. For he has died for poor lost sinners; has shed his precious blood, which alone can cleanse from sin, and he calls upon you to believe it.

There is no other way of escape from the awful consequences of our sins than that provided by the Lord Jesus Christ, who loved us and gave himself for us.

Do not say you must wait till you are better or older, for it is Satan who tells you this, and if you listen to him, you will never come to Jesus at all, but must perish where love and hope can never enter.

The young man did not like to get into the fire escape just as he was, so he waited to make himself look better. If *you* wait till you are better before you come to Jesus, you will be lost, so *come just as you are*, with your sinful heart and all your naughty ways, and trust God's word, which says: "The blood of Jesus Christ his Son cleanses us from all sin," and you will be happy forever.—*Sel.*

MISCELLANEOUS.

Queen Victoria's Girlhood.

The Princess Victoria was born within the homely brick walls of Kensington Palace, on the 24th of May, 1819. When she was only a few months old, her father died, closely followed by his father, poor old King George. Before this, it is recorded that "the regent was not kind to his brother," and when the Duke of Kent died it was found that "the poor Duke had left his family deprived of all means of existence." Thus the position of the mother of the future sovereign, a young German princess, so soon left alone in this strange and not always very genial country, was far from consoling. Her brother, Prince Leopold, hastened to her in her distress, and stood by her in all her future difficulties. Few women have had a severer piece of work to undertake. But for that wise and kind brother the Duchess of Kent, though the mother of the future Queen, was all but unfriended in a home with which she had as yet but little time to get acquainted. She was a foreigner, accustomed to different ways of living, and had not even the easy elasticity of youth which accustoms itself to anything, for she was already over thirty when she married the Duke; and while occupying so great a position she was comparatively poor. Had she withdrawn with her child to her own country, to bring the little princess up among her own people, cheaply and kindly, far away from the criticisms and extravagances, the late hours and bustle, of English life, who could have wondered? But the Duchess had the temperate Coburg blood in her veins, and shared the sound sense and judgment of her race. She never forgot that her eight-months-old baby was the first princess of the blood, English above all things, and imperatively requiring an English education. And she began her long career of self-denial by steadily remaining in England, far from her friends and everything that was most dear to her.

The little family, bereaved, returned to the old palace at Kensington, where the child had been born, and there the early days of the Princess were chiefly spent. More happy than most children in her position, the little heiress of England had the society of an elder sister, whose superior age must, in those innocent days, have neutralized the immense difference of position, and given something of the sweet natural humility of a younger child in a well regulated household to this most important member of the family, all unconscious of her own greatness. This sister, Princess Feodora, afterward Princess Hohenlohe, was the tenderest of friends and companions to the Queen during her whole life. They were brought up together in quiet old Kensington, in the sweeter solitude of Claremont, the house where Prince Leopold had spent his short married life, which belonged to him, and in which he often received his widowed sister and her little girl. They were there in the summer of 1824, and so bright must that summer have been that its brightness still lasts in recollection, though the little Princess was but five years old. "Those days of Claremont," the Queen herself tells us, "were the happiest days of her childhood." The most careful education was given to the young Princess. Over this training Prince Leopold watched with all the interest of a statesman, and all the tenderness of a father. Already, too, other visions of the future were dawning before the far-seeing eyes of the man who, with the sincerest desire for the welfare of England, and a longing, no doubt made all the stronger by the melancholy failure of his personal hopes, to give to the country which had received him a kindly and noble sovereign, had at the same time a natural wish to advance his own family, worthy by constitution and character, as it had already proved itself. Another child, standing to him in exactly the same relationship as the little Victoria, had been born just after her in the little court at Saxe-Coburg, in the cheerful country house of Rosenau. While the children were still in their cradles this idea seems to have communicated itself to all about them. The families were in constant communication, the young mothers exchanging those pleasant experiences and bits of nursery news, as mothers will do as long as the species last. All the doings and growings of "the little Mayflower," as the Princess was called by the kind German kinsfolk, were recorded with fond simplicity for the pleasure of the old grandmother at home. The good German nurse, who passed from one house to another as her services were wanted "could not sufficiently describe what a dear little love" the baby at Kensington was, and the baby at Rosenau had the enthusiastic pen of his mother to do him full justice. Albert was of extraordinary beauty, this impartial historian declared; "he had great blue eyes, dimples on each cheek, three teeth, and at eight months old was already beginning to walk." Great news!—enough to make the other nursery thrilled with emulation as these notes were compared.—*Harper's Magazine.*

Pere Hyacinth's Wife.

The sketch, republished from the Columbus Herald, of Pere Hyacinthe's wife reminds us of an incident related some years since by Parker Pillsbury, shortly after his return from Paris, which has never yet appeared in print.

Mrs. Merriman was acting in the capacity of Paris corrrespondent for one of the New York papers, at the time Mr. Pillsbury made her acquaintance. In this capacity she began to attend the services at Notre Dame, and in time made the acquaintance of the talented young reformer. The influence very soon acquired by the lady is happily illustrated by Mr. Pillsbury's anecdote.

One evening, he said, a party of friends, among whom he himself was one, were to accompany Mrs. Merriman to Notre Dame, Mr. Pillsbury having some curiosity to hear the man who was moving all Paris with his eloquence. They went early, but for all that the vast building was thronged with people, and the ushers refused to allow another person to enter the building.

It was then that Mrs. Merriman indicated the strength of her resources. Motioning her friends to follow, she made her way to the rear of the building, where the priests enter, and was about to pass in when the attendant there also refused her admission, saying that the service had already begun.

"I shall never forget how her dark eyes flashed in the moonlight," said Mr. Pillsbury, "as she tore off a scrap of paper from the roll she held in her hand, and wrote a hurried note to the priest." This the man bore to Pere Hyacinthe, returning in a moment with instructions to admit the party to the Cathedral. There near the altar, fairly within the sacred enclosure, almost touching the skirts of the priest's garments, sat the beautiful woman with whom the great reformer's destiny was to be so inseparably linked, and with her Parker Pillsbury, one of America's foremost protesters against all influences of church and priest.

"The circumstances, the surroundings, the beauty and brilliancy of the woman and the impassioned eloquence of the man, combined," said Mr. Pillsbury, "to make the occasion one of the most memorable in my whole life."—*National Union.*

Toughened Glass as Sleepers for Railways.

From a statement made at the last meeting of the Iron and Steel Institute, we learn that toughened glass can be used instead of iron as sleepers for railways. The molten glass is cast in moulds into the several forms required; is afterwards heated to a high temperature, and plunged into a bath of cool oil, "the result being that the glass becomes converted from its own characteristic brittleness to the remarkable tough fibrous material known as toughened or tempered glass." A similar effect, as was stated, can be produced by passing the moulded glass through an annealing oven. The strength and resisting power of the glass thus prepared may be judged of from the fact, that a weight (nine hundredweight) let fall from a height of seventeen feet upon a plate a little more than an inch thick, failed to break it. And where glass sleepers have been laid by way of experiment, they stand wear and tear as well as iron, perhaps better, for they do not corrode. They are made in three-feet lengths, so shaped on the upper surface that the rail when placed thereon shall exactly fit. If glass can be turned to account in this way, why not as tools, implements, and other mechanical appliances? Its immunity from rust gives it an eminent claim to consideration.—*Chamber's Journal.*

BETTER TIMES.

The "Democrat," New Orleans, La., says: "Suffering among such as have been troubled with diseases of kidneys and liver, has been perceptibly better since the introduction among us of Warner's Safe Kidney and Liver Cure.

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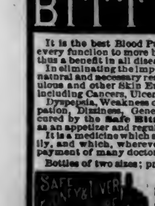

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For the N. C. Presbyterian.

THE PROFESSIONAL CLASSES.

One of the most charming, prudent, level-headed and clear-brained writers of modern times is Sir Arthur Helps. Perhaps these many good qualities led to the honor conferred upon him of being chosen to edit Queen Victoria's Life of her deceased husband. Like all thoughtful men, his speculations are mostly given to the subject of ameliorating the sufferings of the human race. One thing which harrows his righteous soul from day to day is the quantity of misplaced and unnecessary labor done in the world. "Labor," he says, which does not go into stern contest with the rugged world around us, nor in the endeavor to compel nature to give us our birth-right; but in fighting with "strong delusions" of all kinds; or rather of putting up obstacles which we laboriously knock down again. Law, for example—what a loss is there—of time, of heart, of love, of leisure! There are good men whose minds are set upon improving the law; but I doubt whether any of them are prepared to go far enough. * * * * * *There are many things done now, in the law, at great expense, by private individuals, which ought to be done for all by officers of State.* "It is as if each individual had to make a road for himself whenever he went out, instead of using the King's highway."

In a review of Sir Arthur's Works in *Blackwood's Magazine*, the reviewer says: "To throw the expenses of justice on the hopeless suitor is by no means equitable. As far as possible, the whole community ought to take upon itself the burden and the costs of administering justice." The reviewer after setting forth the evils of our present system advocates the daring change of "having a bar appointed and paid by government. In these days of a free press, and a representative Parliament (or Congress) no *political* mischief could ensue from such a measure. The saving of the fee paid to the counsel, is the least part of the benefit expected from this change. It would ultimately lead to the framing of a simple, intelligible code, both of substantial law and of procedure, and thus, indirectly, sweep away the causes of delay, and of expenditure. The bar, under this system, would consist of a body of men who had thoroughly studied the law, and from whom the judges would be selected, who would act as assistants to justice and not as engaged partizans of the client. Some system of advocacy is required, because the suitor can very rarely state their own case, and the law bearing on it with distinctness—nor marshall the evidence they have to bring into court. But this is the utmost duty of an advocate, if the administration of justice is the true end to be sought for. Zeal for the client which carries him farther than this, is zeal for injustice. The existing system of advocacy presents to us the very immoral practice of a lawyer not only stating the truth and evidence on one side (which is all that justice requires or admits) but exercising his utmost ingenuity to disguise the truth, to distort the law, and to shut out the evidence upon the opposite side. All this leads to a perpetual entanglement of the law itself; whereas the bar ought, in reality, to present to us a cultivated and laborious class of men, who had made jurisprudence their great study, and who were there to expound the law to such as needed advice, to conduct the cases of such as had causes to try, to be the great depositories of the learning and science of jurisprudence, and have it for their object and ambition to advance the jurisprudence of their country. The publicity with which their functions would be performed, the intellectual nature of those functions, and the fact that the judges would be chosen from their body, would be sufficient security that they would not grow sluggish and neglectful in the discharge of their duties."

As for displays of oratory—if oratory be regarded as an appeal to passion—it is boldly asserted that "a court of justice is not a fit arena for it. Such eloquence may be carried into Parliament, and into public meetings of a hundred descriptions; and there is the pulpit and the lecture room for the display of oratory of a reflective cast. But there is an eloquence which consists in lucid, succinct statements of law and facts; this, which has been often described as the eloquence of the bench, in contradistinction to that of the bar, is the only species which it is at all desirable to cultivate in a court of justice."

Wherever an evil exists, I firmly believe that a remedy may be found for it in the Bible. And so nearly allied is the truest human wisdom to divine wisdom that we often find earnestly truthful students, like Sir Arthur Helps and others, stumbling upon the very remedies given by God four thousand years ago. The Levites were the lawyers of the Hebrews, as well as teachers, preachers and physicians. They included in short all the professional classes, and their courts of justice were probably just such as we have described. Rev. E. C. Wines, D. D., LL. D., in his commentaries on the laws of the Hebrews, thus speaks of the Levites, the class upon whom devolves the duty of teaching the laws. "Besides performing the ceremonies of public worship, the burden of the government was in a great measure laid upon its shoulders. It was destined to preserve in its integrity, and to interprot in the seat of justice, the text of the fundamental laws; to teach these laws to all Israel; to inspire the people with a love for them: to oppose all its own authority and influence against any and every attempt to overthrow them; and to bind firmly together all parts of the body politic."

"The Levites were also the literati of all the faculties. They formed a sort of literary aristocracy, whose influence was intended to counteract the hasty measures likely to result from the strongly democratic character of the government. They acted as physicians, as teachers, as writers of contracts and other law papers, as chroniclers and historians, as astronomers and mathematicians employed in the service of the State."

We could not copy the political economy of the Hebrews in making the professional class hereditary, but in all else their system is just what we and every other civilized people need. The people were commanded to pay a tenth of their incomes into the public treasury and this tenth was to be devoted to the support of the professional class, who bore a certain numerical proportion to the entire population. This professional class comprised the preachers, teachers, lawyers and physicians. In the courts of justice the decision always lay both in civil and criminal cases with the jury, who were not Levites, but the lawyers "did the talking" as with us. The entire nation was divided into bodies of ten, fifty, hundred and thousand, with a ruler or more properly, a representative at the head of each division. The smallest division was called a "tithing," the next, a "hundred," and so on up. The court of the tithing consisted of ten private citizens and their foreman. They managed the affairs of their neighborhood. The court of the hundred consisted of the ruler of hundred, two rulers of fifty, and ten rulers of ten, a court of twelve men; or rather a jury and their foreman, before whom the cases were tried, and who decided each case. The Levites, explaining the law, and stating the case.

The body politic as divinely constructed bears a wonderful resemblance to the human body. The heart is the Senate and House of Commons. The arteries, radiating out into minute ramifications, are the gradnated courts down to the smallest, the court of the tithing. As long as the tithing makes no appeal to the next higher court, it is its own sovereign—nobody has a right to interfere in its affairs, unless its neighboring tithings are imposed upon, and then the court of hundred takes jurisdiction. The Levites, including their priesthood, are to this what the nerve system is to the human body, informing the nerve centre, the brain, of what goes on at the farthest extremities. A healthy human body, like a healthy body politic keeps the extremities, (the neighborhood municipalities), active in circulation. A violent democratic fever drives all the blood to the surface and makes anarchy; a congestion of the heart or lungs prevents the blood being propelled at all through the arteries, and thus more danger is incurred, for life (like civil liberty) ceases to exist.

The Jethronian judges (as Wines calls the rulers of tens, fifties, hundreds and thousands) received no pay—neither did the legislative bodies, Senate and House of Commons. The teachers, (including editors), preachers, lawyers and physicians were all officers of the government, and were the only men who were entitled to live at the expense of the community.

One of the oldest, ablest and most experienced American lawyers says that the immensely numerous and expensive body of office holders, both in Great Britain and the United States, are worse than useless. He lays it down as a principle that those who make a trade of politics, must necessarily have conflicting interests with those of the people. By the Hebrew system, the duty of self-government was taught to every individual man, and every man bore his share in the government of the whole. The national revenues were devoted principally to the education of the people, and I suppose no people were ever so well educated as the Jews. Education has continued to be a habit with them ever since, although they have been scattered all over the world. The old lawyer referred to, thinks all public improvements should be left to private enterprise. All banking, railroading, charities, even mail carrying, would be better managed, if taken out of the hands of the government, and placed under the direction of private parties. H. M, J.

REV. JOSEPH COOK ON "IS JUSTICE A PERIL TO CAPITALISTS."

The old theory of wages, viz., the wage fund theory, which maintains that the amount of capital waiting to be paid for labour is a fixed quantity, is, so to speak, a dividend, that the number of labourers seeking employment is a divisor, and that the quotient (which is the rate of wages paid) cannot be materially changed without changing the size of the divisor,—that profits and wages, since they come out of the same fund, must vary inversely, and that the only way to increase wages is to reduce profits, a theory advanced and defended by many leading writers on political economy, including Mill, Fawcett, Ricardo, and in America by Prof. Perry, was attacked by Mr. Cook in his lecture recently. He rejoiced that such men as Profs. Walker, Cairns and Price have rejected and ably combatted this theory, which, if true, would justify Carlyle's designation of political economy as the "dismal science."

That in individual cases employers pay higher wages than they can afford, in order to keep up the quality of their labour, there is strong evidence, and Mr. Cook willingly admitted that large numbers of employers are carrying on their business at starvation rates of profit. Their side of the case should be heard and considered with candour. He then explained by a number of definitions, what he means by natural profits. The definitions are, summed up, somewhat as follows:

Natural profits consist of three parts,—interest on capital, insurance against risk, and remuneration for superintendence. To determine how large each of the fractions of profit ought to be, need not be difficult. The first is the same as the current rate of interest on money. The just compensation for risk might be computed approximately by consulting the authorities in the science of insurance. Proper remuneration for superintendence must be determined by the cost of hiring a superintendent, when for reason the employer chooses not to be his own superintendent. The rate of profit in any business depends on the excess of earnings over expenses, and this excess is governed by the rate of interest charged by banks for borrowed capital, the rate of insurance against risk, the cost of machinery, the state of the market, the rate of wages, and the multitude of other circumstances, chief among which is the efficiency of labour. The rate of profit, therefore, depends on a variety of circumstances of which the rate of wages is only one. Ricardo's doctrine, that it depends on the rate of wages alone, is, therefore, untrue, because it is an inexhaustive statement of the case. On the contrary it is true that when the efficiency of labour is increased by the improvement of machinery, or any other cause, profits may be increased, although wages remain the same. It may happen that from the same causes both the rate of wages and the rate of profit may be increased at the same time. At a given factory ten men can make one hundred yards of cloth in ten hours. Some fortunate inventor makes a machine so complete that the same men in the same time can make one thousand yards. The new machine costs no more than the old one, and the men who run it work for ordinary wages. Profits run up nearly ten fold. Wages and profit might both be largely increased at the same time, and this case is typical of all steady employment.

Here is a merchant on India wharf in Boston, who sends his goods to India and brings back cargoes from there. He may have a fair voyage or he may have a storm, just as the agriculturist may have a wet season or a dry. Now what have the wet seasons or the dry, what have the storms or the calms to do with the rate of wages? Undoubtedly wages are one element in the expenses of every business, but they are not the only element. They are only one finger on the palm. It may be they are the forefinger, but these other expenses—accident, rate of interest for the capital you must borrow, access to the market, efficiency of labor, insurance against risk, a score of circumstances—are the other fingers on the palm. And, after all, your own personal superintendence, your wise combination of details, is the thumb on that palm. Wages, even if they are the forefinger, are evidently not as important a part of the problem as these other circumstances taken together. It is utterly false to go upon the supposition that the hand of industry is only a hook, and that wages are its only finger. Let us open our minds to the whole problem. Let us take into view, as labouring men find it difficult to do at times, all the expenses of the employer; and let the employer take into view all his sources of profit, and it will be seen that there has rarely been taught authoritatively a more mischevious falsehood in political economy than the assertion that wages and capital are of necessity an eternal seesaw, putting the labourer and the employer into a state of constant war.

In the steady trades, it is historically true that wages and profits in the last half century have usually risen together. Bread is cheaper now in England than it was fifty years ago; sugar and tea are cheaper; average prices for clothing are lower; but in most of the steady trades the wages of the labourers have risen in the last fifty years in Great Britain, and not merely their nominal wages, but their real wages, or the purchasing power of their days of labour. At the same time who does not see the prosperity of the manufacturing class in Great Britain, if you take it on the average? Great Britain is wealthy because she is a factory, and prosperous as such. Everybody will grant me the proposition, that taken on the average the manufacturing business of Great Britain is prosperous, and that its profits have risen although the wages of operatives have risen.

It is evident both from history and from correct economical principles, that justice is no peril to capitalists, nor fair wages a diminution of fair profits.—*Boston Daily Advertiser.*

"MUST I JOIN THE CHURCH?"

This was, no doubt, an honest question in the inquirer, but it revealed an enormous weakness. It was a young person who asked the question as he was looking out from a world-life into the new life of a Christian. He had been loitering near the door a long time. He was often greatly moved towards entering. He had long ago learned what Christ taught as to the terms of discipleship. The cross, the yoke, the confession, were familiar terms—even threadbare in public teaching, and yet ever requiring repetition. But this youth had marked out a by-way for himself. It was smooth, well shaded from the sun of trial, and pretty free from the hills of difficulty. His religion he thought to put away secretly in his heart. His charities should be known only to God. His confessions of Christ were to be so indirect and inferential that common people could hardly suspect the real secret of his life.

In some such state of mind as this our young friend saw his companions leaving him to join the church. They were coming to the front of christian living, and were going to find out what cross, if any, might lie in the path of open and honest discipleship. The flaw in his experience was revealed in the question at the head of this article. He had been smothering a christian life, feeble enough at best, under the non-committalism of a secret religion.

Of course, there can be but one answer to the state of mind disclosed in this question. God may, indeed, make exceptions to the privileges of a christian life. He may lay upon us what disabilities he will. But aside from such barriers, nothing is more sure than that real love to Christ is an outpushing, and not a secretive principle. God only knows in what shades it is possible for the plant of faith to live. He only can tell how sickly a christian life may be, and yet be a christian life. He only can tell us how little of courage and heartiness one may use, and yet creep into heaven. But the whole Bible is witness to the fact that Christ's type of religion is one which holds sincerity and purpose and pluck. The feeblest flower seed has to push hard against the overlying clay. And if the world is to enjoy the odor of its blossom there must be quite a battle with scorching sun and sweeping storm.

The real religion of Jesus Christ goes beyond this question, ordinarily with a single bound. It is very sure that all the workings and successes of christianity are achieved by another and a higher principle.

The remedy for such a questioner lies not in answering his query so much as in finding, deep down in his soul, a spring—a nervous, spiritual principle—which pushes itself up and comes to the surface as unconsciously as the seed germ. The religion of Jesus Christ does not wait for a "must," because it is buried in asking, What *may* I do for Him who died for me?—*The Presbyterian.*

THE SUN IS SHINING CLEAR.

Above the valleys, ere the shades
Of darkness disappear,
A glow the mountain peaks pervades,
That signal to the everglades,
The sun is shining clear.

Above the mists that thickly crowd,
And make the landscape drear,
Above the vapors that enshroud,
Above the threatening thunder-cloud,
The sun is shining clear.

Above each darkened earthly scene,
That gathers round us here;
Above the doubts that intervene,
In lustre changeless and serene
The sun is shining clear.

Above the shadows of the tomb,
The crape, the pall, the bier;
Above the sorrows and the gloom
That death's habiliments assume,
The sun is shining clear.

Above the din and rude alarms,
That oft grate on the ear,
This sweet assurance dread disarms,
And down each rising murmur charms,
The sun is shining clear.

However dark thy path may prove,
Or hard thy lot appear,
Though faith the mountains cannot move,
There yet is always light above—
The sun is shining clear.

O! let not then dismay oppress,
Nor yield thy heart to fear,
But trusting when in sore distress,
Remember still that none the less,
The sun is shining clear.

—*Rev. Oliver Crane, M. D., in Congregationalist.*

POOR PREACHING.

It would be hazardous to deny that there is some such preaching. And we will not hold a shield over the head of that man whose feeble faith, sloth or worldliness makes his preaching poor. But there are some causes of poor preaching not found in the preacher.

1. *A poor place of worship* is apt to make poor preaching. You cannot look round in some of the churches without suffering a chill morally, and a chill physically, if you enter them between November and April. Broken panes of glass or bad ventilation admit the wind, and the conflict that ensues between that and the generators of caloric, if there are any, is like that of him that cometh against ten thousand with an army of twenty thousand. Some of these places of worship are enormously large in proportion to the congregation. The preacher must encounter a frightful number of empty pews in search of a hearer. Then there are large tracts of uninhabited territory in the galleries. Cheerless wastes they are to a preacher. The exterior of the house never had an acquaintance with the paint brush, and looks dark and gloomy, as if frowning at such neglect. What wonder if you have poor preaching in such a sanctuary? This is but putting like and like together. The unhappy preacher studies his sermon with all the undesirableness of his forlorn place of worship stalking like gloomy ghosts before him. What wonder if their footprints are seen all over the sermon?

2. *Poor hearers* make poor preaching. Some come lingering and late, as if it were a drudgery to come at all. Numbers stop about the church door to chat about everything in the creation but religion, till the preacher's voice, commencing service, wakes them up to the fact that they are at the house of prayer. Some seek the most comfortable place in pews studiously accommodated for repose, and in the very face and eyes of the preacher take their leave of him in the total unconsciousness of deep sleep. Some not disposed of as the last named, examine with curious eyes every visible object but the speaker, and show vast interest in every passing wheel, and the costume of every new comer. Now is there not some tendency in such things to make poor preaching; and would not a prompt and thorough-going reform, that should reach every one in the congregation, have some influence in giving a new inspiration to the preacher?

3. *Poorly paid* preaching is likely to be poor preaching. It shrivels a man up terribly to be straitened about his temporal support. If he must move in the hampers of all sorts of shifts and expedients to make the ends of the year meet he cannot sail free and joyously on the great sea of truth. He can only play the puny part of creeping along shore. With this kind of care upon his shoulders he cannot rise up to the stature and vigor of a giant. He is crippled and becomes a dwarf. His poor pay makes him feel poor. And it is in poverty of spirit that he undertakes a sermon. His thoughts will have a hue of poverty about them, and then he feels poorly prepared for the pulpit, and what can the result be but poor preaching? Take the lead from his wings, the care from his heart, by promptly paying and meeting all his wants. Give him the chance thus to spread his pinions, and see if his joyful and animated enterprise in his work does not stop the cry about poor preaching.

4. The *spiritual poverty* of the church is a fruitful source of poor preaching. Mind acts on mind. The glowing and animated minds of the saints are so many agents of powerful excitement to the preacher. Their prayerfulness, zeal, unity and fidelity lift his soul upward as on a rising and powerful tide. Their devotedness to God cheers his mind, and rouses thoughts that breathe, and puts upon his lips words that burn. He must preach good sermons, for the goodness of the saints, enkindling his own, sets his soul on fire, and the sacred flame will be seen as he delivers the messages of the Lord.

The opposite course will be likely to secure an opposite result. A slothful, worldly, stupid church breaks down the spirit of a pastor. It fetters his ardent mind. It chills and cramps his enterprising spirit. A grand inspiration of preaching is gone. Great responsibility rests on those unfaithful saints. Such fallen disciples, moreover, are often the first to raise the cry of poor preaching. The preaching may be spiritual, and searching, and sanctifying, but their moral sensibilities have been benumbed by their worldliness. They are too insensible to Divine things to discern the value of the ministrations they enjoy. They grope, and stumble, and cry "darkness," though it is mid-day. The poverty is all in their own souls, and had they the spiritual and heavenly mind, the true meekness and docility of the Gospel, their despised pastor's doctrine would "drop as the rain, and distil like the dew."—*London Weekly Review.*

TO ACQUIRE STRENGTH.

If you feel that the life that you are living is an unmanly life; if you perceive that in the end it must terminate in your destruction; if you are conscious that you are perverting your powers of body and mind, and that you are educating yourself for final ruin; if you know that you are not fulfilling the destiny which you had before you in the inspiration of your youth; if, having departed from what God demands of you, and not being able to retrace your steps, you feel the need of divine help in order that you may rescue yourself from the perils to which you are exposed, no mere dreaming or wishing or praying will suffice to bring deliverance; you must take a manly view of your duty, and, at whatever cost, must perform it.

If you do not know how to do this, go to some moral guide and ask for advice, for—that which often times will be a great deal better than mere counsel—sympathy. Members of the same household may be of great service to each other in this matter. The things that husband and wife are loth to talk about to each other are things which are vital to their moral character. Many a man will go and talk to a stranger about his resolutions for reformation when he will not talk about them to his wife. And yet a good counsellor is a wise and prudent wife, as is also a faithful and affectionate husband. But if you have not such a companion near you, who has a right to be a buttress to your feeble will or resolution, there are those in the community in whom you can confide, and to whom, if you mean business, you had better go. If your resolutions are mere dreams or wishes which are to pass away like a morning cloud and the early dew, there is nothing to be said; but if you want to be a good man, and leave off evil, and live a better life, and continue in the true way to the end, then begin by getting somebody to help you who knows the right as you do not know it. Then your weakness will be fortified, and your purpose will prevail.

When you have formed your purpose, and taken the first step by asking for help, see to it that you do not leave out the great Helper. See to it that when you have persuaded God you do not refuse to be persuaded by Him. Your very moral sensibility must come from God's working in you to will and to do of his good pleasure. See to it that when the sunlight of heaven shines on you it shall not shine on a slated roof, upon hard walls, or into an empty space. Let it enter in to influence your soul. Always bear in mind that God sees you. Man may be absent. God never is. The best friend slumbers at times. The Watchman of Israel neither slumbers nor sleeps. Human love becomes wearied. Divine love never does. You, being evil, know how to give good gifts to your children; and yet your very goodness is limited. God's is illimitable and inexhaustible. It is boundless as eternity. It is infinite. There is in creation no other such friend to you as your Maker and as your Redeemer; and if you purpose to go up in life, and to be more manly, more true, more earnest and more spiritual; if you have undertaken so great a thing as the revolutionizing of your character, then when you have taken counsel with your earthly friends see that you take counsel with that Friend who is above all other friends, and that you make it a matter as solemn as everything should be and must be which a man does before the face of Him with whom he has to do. —*Christian Union.*

SELF-HELP.

Fight your own battles, hoe your own row, ask no favors of any one, and you will succeed a thousand times better than those who are always beseeching some one's patronage. No one can ever help you as you can help yourself, because no one will be so heartily in your affairs. The first step will not be such a long one perhaps; but carving your own way up the mountain, you make each one lead to another. Men who have their fortunes are not those who had five thousand dollars given them to start with, but started fair with a well-earned dollar or two. Men who have by their own exertions acquired fame have not been thrust into popularity by puffs begged or paid for, or given in friendly spirit. They have outstretched their hands and touched the public heart. Men who win love do their own wooing, and I never knew a man to fail so signally as one who had induced his affectionate grandmother to speak a good word for him. Whether you work for fame, for love, for money, or for anything else, work with your hands, heart and brain. Say "I will" and some day you will conquer. Too many friends hurt a man more than none at all.

SIGNIFICANCE OF A LIFE.

At a recent meeting Dr. Z. Eddy said: I begin to see the significance of the life of Livingstone. It begins to unfold now. It is only two or three days ago, that I read what I supposed to be the key to his whole saintly and heroic life, written thirteen months before he died. "My own Jesus, my King, my Life, my All, I have given my whole self to Thee. Accept me, O Gracious Father, and grant that ere this year has gone I may finish my task. In Jesus' name I ask it, Amen." So let it be. There is the key to the life and labors of David Livingstone. It is wonderful to me. Think of the fortitude of that brave and glorious old man; his uncomplaining fortitude. It is something that consecrates all Africa, in the way he was found dead upon his knees.

FREEDOM OF DISCUSSION.

The freedom of the press, one of our inalienable and inestimable rights, one of our ablest safeguards of liberty, and a most effective agent of progress, is subject to substantially the same limitations which govern private intercourse. The press is public, but it is not therefore a vehicle by which every thought of an individual may be carried to the public. It may not be used to vent personal animosity or gratify malice. It may not be used to diffuse immoral sentiments or base passions. It is a conservator of the public welfare, as well as a disseminator or knowledge, and its aim should therefore always be to diffuse wholesome information, to give to the public mind the impulse of pure thought, and also to sustain whatever is true and good.

Every paper has its own peculiar sphere, and is therefore subject to the limitation of its surroundings. It is usually private property, but it has a cause and constituency whose interests it represents. It is therefore in trust for these, and is under moral obligation to conserve and promote these. It thus has a personality of its own, apart from that of its writers and publishers. They do not stand before the public as individuals, but the paper speaks, and is held to a responsibility for its principles and its course.

A religious paper may represent certain general principles, or it may be specially devoted to the principles and work of a particular Church. In the former case, very great liberty of discussion may be allowed, without unfaithfulness to its immediate constituency, so long as it honestly supports the fundamental principles of religion and of good morals.

In the latter case it is more difficult to define the extent to which the freedom of discussion may be carried. Plainly enough there should not be utterance given to anything that would undermine the great principles of the Church it represents, or tend to weaken the love of any of its members. But as plainly its policy and measures, its institutions and agencies, are open to candid and kindly discussion. Minorities, while not factious, may speak, and when a change of sentiment takes place, so that many doubt the propriety of a regulation adopted at a former period as a permanent order in the Church, they should be heard, and the whole subject should be studied in the present light and in a christian spirit.

The proper time for full discussion of questions of this kind is when they are formally opened by what is technically known as an "overture." But manifestly there must be some preliminary discussion to help form the decision as to the expediency of an overture. How far such discussions may be carried cannot be defined by any fixed rule. Honest conviction must be respected, and christian courtesy must be exercised, and with these some discretion allowed, subject, of course, to the correction of the public sentiment of the Church, and, if need be, of its discipline. —*United Presbyterian.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

The Prince of Wales used at the laying of the corner stone of the new cathedral, Truro, the other day, the mallet with which Charles II. laid the foundation stone of St. Paul's Cathedral.

The prayer meetings of Pashkoff, who was converted during Lord Radstock's evangelistic visit to Russia, and who has since been preaching the Gospel in St. Petersburg, have been forbidden by the new Procureur of the Holy Synod.

Recently the members of the Society of Jesus, having bought land in an oasis north of the Sahara in the town of Sahara, foundations were laid for a college in that district, which is likely to prove necessary for the education of youths from Central Africa.

The deed of sale of the Imperial hotel and grounds at Jersey has been duly passed before the Royal Court, the property being transferred to the new owners for the purpose of turning it into a Jesuit seminary for boys. The purchase has been made for £8,000 cash, with ground-rent of about £150 per year.

A postal of June 22d, from French Camps, Miss., gives the sad intelligence that on the night previous the residence of Rev. A. H. Mecklin was consumed by fire. Scarcely anything was saved.

The French Jesuits have offered $800,000 for the buildings and land in Cairo, Egypt, reserved by Ismail Pasha for a military academy, and have also been bargaining for the palace occupied by the late Mustaphe Pasha at Alexandria.

The London Church Missionary Society has under its control in India twelve institutions for training pastors and teachers, seventy for higher general education, and about one thousand primary schools for girls and boys. It costs not less than $50,000 a year to support these schools, and India raises as much more for this purpose.

Here are two missionary items. 1. The Karens of Burmah raised last year for mission work upwards of $31,000, and expect to raise more than $25,000 the current year. 2. Native Christians on the islands of New Hebrides recently shipped to London some 3,700 pounds of arrow root to pay for an edition of the Old Testament now being printed for them in their native tongue.

There are already signs that the famine in Eastern Turkey will be followed by spiritual results like those in China and India. Mr. Browne, of Harpoot, reports that one of the youngest pastors in Koordistan, in a place from which a few years since the missionaries were driven by a mob of women, speaks of crowded prayer meetings, and of Sabbath congregations of from seven to eight hundred, the number on one occasion rising to one thousand.

One of the results of the days that have been specially set apart during each of the past few years by the authorities of the Church of England for services on behalf of the missionary cause was observable on Friday last (St. Barnabas Day), when twenty-two candidates for missionary work were presented to the Bishop of London, in St. Paul's Cathedral, for ordination. Twenty of the candidates had been educated and trained by the Church Missionary Society in their college at Islington. One of them, a native African, had been brought over by the society from Lagos, and he had proved himself apt and intelligent in his studies.

The General Assembly of the Presbyterian Church in Ireland met in Belfast on the 8th of June. The attendance was large. The Rev. Dr. Smyth, of Armagh, was chosen Moderator by acclamation. After the new Moderator had delivered his opening address various matters of detail were disposed of and the Assembly adjourned. The deputation from the Free Church of Scotland was heard on the Tuesday evening, and the Report on the State of Religion received and discussed. From the latter it would appear that while there has been nothing of a very remarkable character to record the state of matters has been upon the whole encouraging. The report on temperance was very encouraging, showing a marked diminution in the consumption of intoxicating liquors and a marked growth of opinion in favor of prohibition by Local Option. The state of the funds was encouraging though a slight diminution in income had to be noted. The next meeting of Assembly is to be in Dublin.

GOLD DUST.

Be purity of life the test,—
Leave to the heart, to heaven, the rest.
—*Sprague.*

Strong thoughts are iron nails driven into the mind, which nothing can draw out.—*Diderot.*

The ill-timed truth we might have kept—
Who knows how sharp it pierced and stung!
The word we had not sense to say—
Who knows how grandly it had rung?

The veil which covers the hand of futurity is woven by the hand of mercy.

Take care to be an economist in prosperity: there is no fear of your being one in adversity.—*Zimmerman.*

Man's plea to man is, that he never more
Will beg; and that he never begged before:
Man's plea to God is, that he did obtain
A former suit, and therefore sues again.
How good a God we serve; that, when we sue,
Makes His old gifts th' examples of His new?
—*Quarles.*

One great reason why the work of reformation goes on so slowly is because we all of us begin on our neighbors, and never reach ourselves.

By nature's law, immutable and just,
Enjoyment stops where indolence begins;
And purposeless, to-morrow, borrowing sloth,
Itself heaps on its shoulders loads of woe,
Too heavy to be borne. —*Pollock.*

Happy is he who has learned this one thing—to do the plain duty of the moment quickly and cheerfully, whatever it may be.

There is no argument for Christ's religion equal to a pure, noble, godly life which is born of His Spirit. Nothing so repels, disgusts, and hardens the unconverted as daily contact with those who profess Christianity only to make it odious. Let us all be watchful for it is certainly possible to live so closely to Christ, that when men see us they shall see Jesus.—*Theo. L. Cuyler.*

God's ways seem dark, but soon or late
They touch the shining hills of day;
The evil cannot brook delay,
The good can well afford to wait.
Give ermined knaves their hour of crime;
Ye have the future, grand and great,
The safe appeal of truth and time.
—*Whittier.*

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.

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JESUITISM.

In obedience to the edict of the French Chambers that the Jesuits must go, these chronic disturbers of the peace of governments have been expelled from France. In some quarters a disposition to resist was manifested, but in general the law was executed without opposition. They are expelled for political reasons merely. What may be the effects to accompany or result as to the Roman Church, time alone can tell. In the days of the Second Empire they enjoyed a high degree of power and influence, but since, they have been justly regarded as the worst enemies of the State.

The history of Jesuitism illustrates the power which flows from a singleness of purpose that commands thorough consecration of every faculty of the mind and every affection of the soul. Its influence is represented alike by the victories and defeats, the heights of popularity and the depths of public hate, which are among the vicissitudes of the past three centuries. Its principles have been so manifested as to make Jesuitism express all that is heartily cunning and coldly, calculatingly selfish.

Macaulay, while according to the Jesuits courage, and other characteristics which challenge admiration, writes this of them:

"But with the admirable energy, disinterestedness and self-devotion which were characteristic of the society, great vices were mingled. It was alleged, and not without foundation, that the ardent public spirit which made the Jesuit regardless of his ease, of his liberty and of his life, made him also regardless of truth and mercy; that no means which could promote the interest of his religion seemed to him unlawful, and that by the interest of his religion he too often meant the interest of his society. It was alleged that, in the most atrocious plots recorded in history his agency could be distinctly traced; that constant only in attachment to the fraternity to which he belonged, he was in some countries the most dangerous enemy of freedom, and in others the most dangerous enemy of order. The mighty victories which he boasted that he had achieved in the cause of the Church were, in the judgment of many illustrious members of that Church, rather apparent than real. He had, indeed, labored with a wonderful show of success to redress the world under her laws, but he had done so by relaxing her laws to suit the temper of the world. Instead of toiling to elevate human nature to the noble standard fixed by divine precept and example, he had lowered the standard till it was beneath the average level of human nature. He gloried in multitudes of converts who had been baptized in the remote regions of the East; but it was reported that from some of these converts the facts on which the whole theology of the Gospel depends had been cunningly concealed, and that others were permitted to avoid persecution by bowing down before the image of false gods, while internally repeating Paters and Aves. Nor was it only in heathen countries that such acts were said to be practiced. It was not strange that people of all ranks, and especially of the highest ranks, crowded to the confessionals in the Jesuit temples, for from those confessionals none went discontented away. There the priest was all things to all men. He showed just so much rigor as might not drive those who knelt at his spiritual tribunal to the Dominican or the Franciscan Church. If he had to deal with a mind truly devout, he spoke in the saintly tone of the primitive fathers; but with that very large part of mankind who have religion enough to make them uneasy when they do wrong, and not religion enough to keep them from doing wrong, he followed a very different system. Since he could not reclaim them from guilt, it was his business to save them from remorse. He had at his command an immense dispensary of anodynes for wounded consciences. In the books of casuistry which had been written by his brethren, and printed with the approbation of his superior, were to be found doctrines consolatory to transgressors of every class. There the bankrupt was taught how he might, without sin, secret his goods from his creditors. The servant was taught how he might, without sin, run off with his master's plate. The pander was assured that a Christian man might innocently earn his living by carrying letters between married women and their gallants. The high-spirited and punctilious gentlemen of France were gratified by a decision in favor of dueling. The Italians, accustomed to darker and baser modes of vengeance, were glad to learn that they might, without any crime, shoot at their enemies from behind hedges. To deceit was given a license sufficient to destroy the whole value of human contracts and of human testimony. In truth, if society continued to hold together, if life and property enjoyed any security, it was because common sense and common humanity restrained men from doing what the society of Jesus assured them that they might with a safe conscience do."

The history of Jesuitism has been a series of triumphs and reverses. No kingdom or state has escaped their malign influence and none has long endured them. Even the Popes alternately, in trying to use, have tolerated and, failing to use, have discarded them.

"It was some years after Loyola and his first companions and followers had resolved on their enterprise and after strenuous efforts, that they succeeded in getting a confirmation of their order from Paul III. The Jesuits were banished from Venice in 1606 and it was fifty years before the Pope could effect their restoration. In 1773 Pope Clement XVI. suppressed the order of the Society of Jesus in all the states of Christendom. This suppression was brought about by the demand of France, Spain, Naples and Parma; France, Spain and Portugal expelled them about the middle of the eighteenth century. Pius VII restored the order in 1814, and in the same year they were formally restored to Spain by Ferdinand VII. They were banished and restored repeatedly in alternation by Spanish administrations. But after the revolution in 1868 they were banished, probably forever, from Spain, and have had a tolerated existence merely in the Spanish colonies. Germany closed, as we suppose, its dealings with the order by the expulsion of 1873. The vicissitudes of Jesuitism as represented by the Society of Jesus were terminated in Italy in 1870, when Rome became the capitol and the suppression of all religious orders was decreed. In Portugal there have been no recognized organizations of Jesuitism since 1835. France, after the revolution of 1830, which brought Louis Phillippe to the throne, decreed the absolute and total expulsion of the Jesuits. Until now that law has not been enforced, nor would be now if the members would accept the terms offered them. In Great Britain Jesuitism has never received more than tolerance since the days of Elizabeth.

The establishment of Jesuitism in Florida was attempted as early as 1566, but the colonists were massacred by Indians in 1570, and the entire settlement was abandoned. Jesuitism flourished in California from 1683 until its suppression in the Spanish Provinces, 1767. A French mission was established in Canada in 1611 and thence, for half a century or more, missionaries were sent to all quarters, even as far as Arkansas. Louisiana, soon after its settlement, was visited by Jesuit missionaries who colonized on the Lower Mississippi, and in time extended their influence and efforts as far as Missouri. They accompanied Lord Baltimore to Maryland. The number of Jesuits in the United States is not now, probably, much over 1,000, but their influence is disproportionately great. They have establishments in several States. The independent Mission of New York embraces the State of New York and the Canadian Dominion, has three colleges with a novitiate, and maintains a mission among the Indians on Lake Superior. The New Orleans mission has three colleges and several flourishing houses. A mission for the German population in Western New York and Ohio is well sustained. Besides those named they have eleven colleges in this country.

On entering the order every member assumes the following obligation:

"I, A B, now, in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy Apostles St Peter and St. Paul, and the saints and sacred host of heaven, and to you, my ghostly father, do declare, from my heart, without mental reservation, that Pope —— is Christ's Vicar General, and is the true and only head of the Universal Church throughout the earth; and that by virtue of the keys of binding and loosing, given to his Holiness by Jesus Christ, *he hath power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed*: therefore, to the best of my power I will defend this doctrine and his Holiness' rights and customs against all usurpers of the heretical or Protestant authority whatsoever, especially against the pretended authority and Church in England, and all adherents, in regard that they be usurped and heretical, opposing the sacred Mother Church of Rome. *I do renounce and disown any allegiance as due to any heretical king, prince or state named Protestant, or obedience to any of their inferior magistrates or officers.*

"I *do further* declare the doctrine of the Church of England, of the Calvinists, Huguenots and other Protestants to be damnable, and those to be damned who do not forsake the same. I do further declare that I will help, assist and advise all or any of his Holiness' agents *in any place wherever I shall be*; and do my utmost to extirpate the heretical Protestants' doctrine, and *and to destroy all their pretended power, legal or otherwise.* I do further promise and declare, that notwithstanding I am dispensed with to *assume any religion heretical* for the propagation of the Mother Church's interest, to keep secret and private all her agents' counsel as they entrust me, and not to divulge, directly or indirectly, by word, writing, or any circumstance whatsoever, but to execute all which shall be proposed, given in charge, or discovered unto me by yon my ghostly father or by any one of this order. All which I answer by the blessed Trinity, and blessed sacrament to perform and on my part keep inviolably."

Under this oath it is not strange that Jesuitism has been a record of conspiracies with assassinations and all other villanies, nor that France and all other governments duly regardful of their own interests should expel all members of the Society of Jesus from their territory.

MINUTES OF ASSEMBLY FOR 1880

Will, it is expected, be ready for distribution about August 1st. Orders should in all cases be addressed to Jackson & Bell, publishers, Wilmington, N. C.

Prices as heretofore, viz: for single copy 50 cts. and 30 cts. each when ten or more copies are ordered to same address.

STATED CLERK.

NOTES AND JOTTINGS.

An esteemed friend writes under date July 5th, that Miss Painter is now in Statesville and preaches in the Court House. He expresses surprise that the novelty and excitement which so tend to disorganize, derange and demoralize had no effect as to the drawing away of any of Dr. Wood's congregation from their accustomed place of worship.

We are not surprised, Presbyterians, this is our observation, do not leave their church, for such novelties; this from a sense of duty, and an additional reason in the case before us is that stated by the correspondent that "Dr. Wood is a good man and the people all love him."

Our friend thinks that the steadfastness of the congregation ought to encourage Dr. Wood. Undoubtedly it does. All such evidences of appreciation are gratifying to a pastor.

Tennyson is just now running the gauntlet of editorial criticism, and it is a pretty rough road. "De Profundis" has broken him down. The *Pall Mall Gazette* of London says that "it is a mere commonplace, put into the poorest and most unmelodious language, and that it lacks rhythm, rhyme, and everything goes to make up true poetry. The *Herald and Presbyter* adds: "Had Mr. Tennyson sent this production, unsigned, to any well-conducted paper or magazine, it would have found a place with the waste paper. Sent with his name it commanded, we suppose, a good price. This latest poem is not the only sign of Mr. Tennyson's failing powers. His pencil began to grow blunt years ago." The latest named paper is right as to the final resting place of "De Profundis" if it had been sent without Tennyson's name. A vast deal of poetry gets into print solely on the reputation of its author, just as a great many sermons and addresses are landed to the skies for no better reason. This is an age of shams.

The late disaster on Long Island Sound has naturally furnished a subject to those preachers who feel called upon to follow, though it be at an immense distance, such lights as Beecher and other sensationalists.

The pastor of a Methodist church in Jersey City on a recent Sabbath announced that on the next Sabbath his discourse would be on the steamboat collision on the sound. In the course of his sermon, so called, the preacher denounced the captain and crew of the Narraganesett as cowards. Whereupon the captain arose and said: "Any man is a liar who says that the crew of my boat were cowards."

The captain was hailed to the judge for disturbing the services, and the judge decided that as the Methodist Church allows the response of "amen"—which is approval—it cannot forbid an expression of disapproval. Moreover, which it strikes us is vastly nearer the proper point, the judge decided that the preacher's position did not justify him in the indulgence of gross personal abuse.

We think if both preacher and captain could have been punished it would have been well. The captain was not wise. He might have known that in the case of some preachers, the presence of those who are not exactly according to their taste—whether the difference in taste be the result of opinion or conduct—the presence of such objectionable persons in a church affects some very able and very pious preachers like the flaunting of a red flag in the face of an infuriated bull. Concentrated wrath is expended, verbally, upon the victim; wrath, however, which carries with it no damage and expresses a courage exceedingly cheap.

In the case before us we are not prepared to think that the minister was either very able or very pious; in any event it would have been as well not to have tapped the cloud to draw the electricity.

NEWS NOTES.

We specially invite news from all quarters for this column.

The Raleigh *Observer* says that Rev. Dr. Atkinson is decidedly convalescent, though not sufficiently restored to preach on last Sabbath.

Rev. Alex. Sprunt, pastor of the Old Stone church in Augusta, Va., is, with his family, now on a visit to his relations, who are spending the summer on the seacoast near this city.

Rev. J. F. Latimer has arrived at Leipzig, Germany. His postoffice, formerly Post-restante, will be permanently Berliner-strasse, 115.II, Leipzig, Germany.

Two persons were received into the communion of the First Presbyterian church of Wilmington, N. C., a few days since upon examination.

The First Presbyterian Church of Raleigh, N. C., received four persons to membership at a recent service—three by certificate and one by profession.

Lately, one person by profession and one by certificate, were received into the Presbyterian Church of Winston. Rev. F. H. Johnston is off at present on a short preaching tour in Surry and Yadkin counties.

Rev. C. M. Payne, pastor of the Second Presbyterian Church of Wilmington, N. C., has left his post for a few week relaxation and rest. During his absence Rev. Dr. Wilson, of the First Church will minister to both churches.

Rev. B. W. Mebane, pastor of Graham church and stated supply of Company Shops church, has announced to his churches his intention of tendering his resignation at the next meeting of Orange Presbytery. Until that time he has asked and obtained leave of absence. His address for the present is changed to Madison, N. C.

Rev. W. E. McIlwain writes from Rutherfordton, N. C., on the 5th of July:

"Being in delicate health, with the full consent of my people, I am en route for Franklin, where I propose spending a month or six weeks. During my absence my pulpit will be supplied for one month by Mr. L. H. Robinson, a recent graduate of Columbia Seminary. Our young brother, J. L. Williams, and myself spent last Sabbath with Bro. McGilvary, and I hope to be with Bro. Gammon at Asheville next Sabbath.

God's word at Hopewell, I am glad to say, is not returning to Him void. At our last communion season, which embraced the 4th Sabbath of June, we received six accessions on profession of faith, and among these were three young husbands. I was assisted by Revs. J. T. Plunkett of Steele Creek and M. E. Kirkpatrick of Franklin, N. C."

CLUSTER MEETING.

The Rowan and Davie Cluster will meet at Bethesda church, July 25th, at 11 o'clock A. M., and be opened with a sermon by Rev. J. A. Ramsay—Subject, "What is implied in being a Christian?"

Subjects for discussion: 1. How far is the membership of a church responsible for inefficiency and unfaithfulness in her pastor, elders and deacons? Opened by Rev. R. W. Boyd and elder and deacon from Unity. 2. What is the best method of developing the working power of the young Christian? Opened by elder and deacon from Back Creek. 3. The duty of church members with regard to the cause of temperance. Opened by elder and deacon from Thyatyra. 4. The necessity of utilizing the social intercourse of Christians with each other and the world for the good of the Church. Opened by pastor, elder and deacon from Salisbury. A full attendance is desired.

R. W. BOYD, Secretary

July 8th, 1880.

MEBANEVILLE, N. C.

Dear Bro.: The Lord's Supper was administered in our church at Mebaneville last Sabbath. It was a time of much enjoyment and communion with God. Three persons united with the church on profession of faith in Christ.

This church is steadily growing. The Sabbath school has increased very much in the last few months. A few weeks ago a Sunday school was organized about two miles from the church. It is very prosperous. I preach to this school, and other persons who come in from the neighborhood, every first Sabbath, in the afternoon. The session of Mebaneville church released me from any obligation to preach at night when I preach at other points in the afternoon. Such preaching is appreciated more than ministers have any idea of. It is carrying the Gospel to them; it is going out into the highways and the hedges and compelling them to come in.

Brethren, let us branch out more and make our church aggressive as well as conservative. Let the churches send out their pastors often to build up the waste places and enlarge the borders of our Zion.

T. J. ALLISON.

Mebaneville, July 8.

OAK FOREST CHURCH, MECKLENBURG.

Seven miles southwest of Asheville, towards the beautiful blue heights of Pisgah and about one mile from the Haywood road where it enters the Hominy Valley, crowning the long, wooded ridge called Sandy Hill, stands one of the few Presbyterian churches in Buncombe county. In one sense of the word Oak Forest is a weak church. That is to say, it is young, having been organized only seven years; and small, numbering only about fifteen members; and unable to enjoy the stated ministrations of a regular pastor, having been supplied for several summers by young candidates. But in another and better sense of the word it is *not* weak, that is to say, the brethren are "stedfast, unmoveable, always abounding in the work of the Lord." They exercise that grace whose excellence moved logical Paul to poetry, the grace which he eulogizes as better than the eloquence of angels or the learning of men, better than faith or almsgiving or martyrdom; "the love of Christ constraineth them," and they have "shown unto us and before the churches the proof of their love and of our boasting their behalf." They have built a neat, substantial brick church, which was dedicated last September by Rev. Dr. A. W. Miller. They have just finished the plastering and seating, and will before the summer is ended build the pulpit and supply it with a suitable Bible and Hymn Book. They pay as they go. On the first Sunday in July Brother Gammon was with us and we observed all the ordinances of the church, save one, in a single service, including Baptism and the Lord's Supper. It was a delightful "season of refreshing from the Lord." We realize the truth of David's description of the communion of saints: "Behold, how good and how pleasant it is for brethren to dwell together in unity." It *is* fragrant like the precious ointment. It *is* vitalizing as the dew of Heaven. There is no spirit of contention in this church. Charity rules. It is a privilege to commune with them. Oh that all of our churches had the spirit of love and liberality and diligence! Brother Gammon preached for us again in the afternoon with more than his usual fervor and unction.

The Asheville church is undergoing repairs and was necessarily closed for that day. On the second Sunday in July the Sacrament of the Lord's Supper will be administered in that church. Rev. W. E. McIlwain is expected to assist the pastor.

W. W. M.

CELEBRATION OF RAIKES' CENTENNIAL.

The celebration of "Raikes' centennial" by the Sunday schools of Winston, N. C., we may well believe, was in admirable taste and excellent order. The Rev. C. H. Wiley, president of Forsyth County Sunday School Association, presided. We give the following detailed description of the exercises from the *Western Sentinel:*

"The assemblage of the Sunday schools of Salem and Winston in the Moravian church, Sunday evening, was a grand success in every way. The occasion was the celebration of the centennial anniversary of Robert Raikes, the founder of Sunday schools, and the exercises were greatly enjoyed by the large crowd that thronged the grand old church. The programme for the evening opened with music from the choir, "Great is the Lord," a very pretty and appropriate selection. Rev. C. H. Wiley, the presiding minister of the evening, then made a brief statement, regretting very much the absence, by sickness, of Rev. Mr. Brown, of the Baptist church, and Rev. Mr. Page, of the M. P. church. The same gentleman then read in a clear and lucid manner a portion of the 68th Psalm, followed by Rev. T. J. Zorn in a very appropriate prayer. Rev. E. Rondthaler was the first speaker, his subject being the occasion, which was very interesting and included a brief but precise history of Robert Raikes, concluding with interesting statistics of the Sunday schools throughout this and other countries. Rev. Mr. Johnston came next and delivered a telling address upon the true origin and nature of Sabbath schools, which was listened to with strict attention and was truly an able effort on the part of this talented divine. Rev. E. Rondthaler rose again and spoke this time to the children, in his usual pleasant and affable manner, upon the army of Sunday school children: what it is and what it can be. His illustrative allusion to the manufacture of coin and the sailor boy story, founded on facts, did not fail to call the closest attention on the part of the little folks, the moral of the subject being plainly shown, and was certainly good fruit sown in fruitful places. Rev. Mr. Carraway, next in turn, addressed his remarks mostly to the S. S. teachers, what they were and what they should be. His advice in regard to punctuality and a system of normal school training for teachers was well received, and his address throughout interesting and instructive. Rev. Mr. Johnston, in behalf of the subject, "The army of the Lord in the Sunday schools," allotted to one of the absent speakers, concluded the remarks of the evening. The Doxology was then sung, and after the Benediction by the president the exercises came to a close. The lower portion of the church was filled with the scholars and teachers of the several Sunday schools of the towns, and the number, though unknown to us, could well be estimated at eight or nine hundred. The audience filled the galleries. Moody and Sanky songs interspersed the addresses, and the selections were sung with great spirit and power, accompanied with good effect by cornet and organ. Truly it was a grand sight to see this large assembly of children, all enlisted, more or less, in the good work of the Sunday school. It could not fail to forcibly remind us of that great day when, regardless of creed or sect, the assembled hosts of earth shall stand before the Great White Throne, all, we trust, prepared to enter life eternal, and joys that never end."

PRESBYTERIAL NOTICES.

The Presbytery of Roanoke will meet at Boydton on Monday, the 18th day of August, at 7 p. m.

H. A. BROWN, S. C.

For the N. C. Presbyterian.

HINTS ON EDUCATION.

"The poor that hath understanding searcheth Him out."—Prov. 28: 11.

Mr. Editor: The signs of the times confirm this proverb. The masses of the people are searching out the men in high places. Your editorial last week on "Education" was timely and thoughtful. Will not the readers of this paper think seriously on this matter, and let their influence be felt in selecting representatives to the next Legislature of North Carolina who will study the Public School System in this State, and demand a law which will secure some intelligent, responsible management of the Common School Fund? The appeal to the laboring men, and poor, honest, industrious men, whose votes place representatives in places of responsibility, is most earnestly urged, that they *search* out the men who wish their votes. Let every one keep a sharp eye upon the dangers through which we have come. The words of one of the most reliable statesmen of our times—Senator Bayard—deserve careful consideration: "With prudent counsels, well considered economies, and steadily prosecuted reform, with suspicions and ill-will between our own people discouraged and put an end to, we shall have before us an era of prosperity which should gladden the heart of every man who loves this country. The conviction grows stronger and clearer daily that such a government as ours can only be maintained by the exercise and employment of *the higher and better qualities of human nature.* It is a government of laws emanating from popular will, but that will must be for honest and worthy ends, accomplished by honorable means. It is controlled by public opinion, but that opinion must be the intelligent result of knowledge, carefully acquired, and deliberation, and not the unstable froth of tumult and gusty passion. And to make public principles secure, they must be engrafted on private honor; the wishes of an intelligent and upright constituency *must be* reflected by intelligent and upright representatives. To maintain this government of ours such are some of the conditions, and it is upon the self-protecting elements of society that we must rely."

The poor man that hath understanding, the common people, who are educated, be they white or black, are the ones who *can* and *must* search out deceit and fraud, and maintain and protect good society. We have no *protection* in our country against rich monopolies and corrupt leaders, except as we rely, under God, upon the intelligence and Christianity of our people.

Mr. Monroe, perhaps the wisest President we have ever had, said in his inaugural address (1817). "Usurpation is easy, and a usurper is soon found, among an ignorant and corrupt people. Let us by all wise and constitutional means promote intelligence among the people as the best means of preserving our liberties."

It cost $12,000,000,000 to set the negroes free. One-half of this sum would have paid for them and provided homes and some education for them. It now costs the government about $20,000 to kill an Indian. One-tenth of that sum will educate him so he will not need to be killed. It costs our State about $1,000, to arrest, convict, and punish in the penitentiary the average convict. Half of this perhaps would have opened his eyes and made him a tax-payer.

All this may seem to be tedious and *commonplace;* and here is our present danger—*disregard and indifference* to old and well-tried principles.

R. Z. J.

July, 1880.

For the N. C. Presbyterian.

TRIP TO WEST VIRGINIA.

QUINNIMONT, FAYETTE CO., W. VA., July 8, 1880.

I reached here this week. Left Richmond on the 1st inst., at 11 p. m., via. the Chesapeak & Ohio R. R. By daylight next morning I found myself well-nigh surrounded by the Blue Ridge mountains. In every direction there was beautiful scenery, causing the soul to swell with adoring admiration of the mighty works of Him who has been our dwelling place in all generations; who existed before the mountains were brought forth, or the earth was formed. Those who have been accustomed alone to the monotony of the pine and oak forests of the Atlantic coast know nothing of the variety of beauty which Nature exhibits in our mountains and valleys. To the grandeur and beauty of the Blue Ridge and the Alleghanies no pen can do justice. Through the human eye the inspiration must reach the soul and awaken a sense of the wisdom and love of Him Who "weighed the mountains in scales and the hills in a balance."

Not only the rich feast to the vision is denied our Eastern people but many comforts as well. The fresh invigorating air, the cool nights so delightful for rest after daily toil, the atmosphere of the early morning bracing and strengthening for the duties of the day, and then, not to be overlooked, the tender lamb, the juicy beef, the rich milk and butter.

In Western Virginia people seem to live in more comfort and with less labor than on the plains. For growing and raising stock the lands are very fine. In the limestone portion blue grass grows luxuriantly, and to make a pasture nothing more is required than to clear the ground of timber. No planting the seed or cultivation is necessary. The grass grows summer and winter.

At Alderson, a little town in Monroe county, I made my first stop. This town has sprung up in the last few years. There I met the Rev. U. R. Laird, who ministers to the people of that place and Fort Spring, seven miles up the road. Brother Laird has not been there a great while, but has a promising little Presbyterian church and a devoted, working people. They have a neat little church building, which is about completed. He is an earnest Christian minister, full of zeal and energy.

At Fort Spring there is no Presbyterian church building, but the organization of thorough-going Presbyterians anticipate building a house of worship shortly. Brother Laird expects to have quite an interesting school next fall. With his enterprise, zeal and self-denial the prospect for Presbyterianism is encouraging.

Quinnimont, "five mountains," which I make my dwelling place, is a rugged locality. I shall have more to write about it again. My home will be with Mr. Lewis, who is the genial superintendent of a large iron furnace at this place. With Quinnimont, Hinton and Coal Valley below here will constitute my field.

L. A. McL.

For the N. C. Presbyterian.

CALLS FOR PREACHERS IN SOUTHEAST TEXAS.

Mr. Editor:—I wish, through your columns, to call the attention of brethren in the Eastern States to some fields in Eastern Texas, where we urgently need preachers.

1. There might be gronped together in charge of one minister the following points: Nacogdoches, in the county of the same name, Homer and Cheeseland, in Augelina county, and Jasper, in Jasper county. A minister could live at Homer, and preach once a month at each of these places. All of these communities are expecting to have the benefit of a railroad in a short time. They are all situated in the pine belt of Texas, where the timber business is developing and likely to be very large in a few years. The region is quite healthy.

2. The other field where we are in immediate need of a minister at present, includes the following places: Moscow, Lexington and Indian Village, in Polk county, and Woodville, in Tyler county. A railroad from Houston is nearly completed to Livingston, and is expected to reach Moscow this year. Moscow and Livingston are eighteen miles apart. Indian village is sixteen miles from Livingston, and Woodville is thirty-five miles from Moscow. A minister living at Moscow could supply all these points, preaching once a month at each place. At Indian Village of this group, there are about three hundred friendly Indians, who are truthful, peaceful and honest, but in the darkness of heathenism. They sadly need a preacher, and also a missionary teacher, or, better, a male and female Christian teacher. This field is also considered a healthy region. It is also in the pine region—much of it heavily timbered with long-leaf pine.

To supply these fields at present a minister would have to ride considerable on horseback, or travel in a buggy, at least until the railroads progress a little further. We need ministers in the prime and vigor of life for this work, full of energy and zeal and self-denial and faith. Young ministers, or with small families. Such men, willing to labor in faith and prayer in these fields for the Master's sake, will be successful, and will be supported.

I am ready to correspond with any brethren who may think of coming to these fields, and will give them such particular information as I can in regard to support, etc.

It is important that our Church should act promptly and take her part in these fields. The territory included in this work will soon be connected by railroad with New Orleans, Galveston, Dallas, and other important commercial centres. Let us more promptly and speedily help to make these fields as the garden of the Lord. While serving as an evangelist for the Presbytery part of my time, I have recently visited all these places, but the work is too great for me to undertake to supply all these fields.

"Hark! the voice of Jesus crying,
"Who will go and work to-day?
Fields are white and harvest waiting:
Who will bear the sheaves away?'
Loud and strong the Master calleth,
Rich reward He offers thee;
Who will answer, gladly saying,
"Here am I; send me, send me?'"

CROCKET, TEXAS. S. F. TENNEY.

P. S.—I may add that good teachers who are likely to settle permanently and build up efficient schools, and who can furnish good recommendations, would find promising fields at Woodville (Tyler county), Livingston (Polk county). I would suggest that teachers interested in this correspond with Dr. Manning, of Homer, Dr. J. N. Goolsbee, of Woodville, and Judge J. M. Crosson, of Livingston. Perhaps ministers who could teach and preach would suit in some of these places.

S. F. T.

THE MISSIONARY SPIRIT STILL PRESENT AMONG US.

Rev. Delacy Wardlaw of Nashville, Tenn., who has just completed his theological studies at Union Seminary, was appointed a missionary to Pernambuco a few months since, but was not expected, in consequence of the want of funds, to sail for that station before next January 7th. Upon hearing of the death of his friend Mr. Thompson, whom he ardently loved, and whom he expected to be his fellow-laborer for life in the mission field, he immediately telegraphed to the mission office to the effect that he was ready to sail by the next steamer for Brazil, to lift again the banner that had fallen from the hand of Mr. Thompson in the hour of death, if the committee were prepared to send him forward so soon. The response of Mr. Wardlow is just what we would expect from a good many of our young men who would like to engage in the missionary work but are kept back from doing so from the want of means. The voice of God's Providence, when it speaks, as in the case under consideration, brings them to their feet, and they are willing to follow where the great Captain leads. We are glad to know that there is such a spirit among us. It always shows itself in circumstances of trial, and it shows, at the same time, that the spirit of God still dwells in the bosom of our beloved Church. Thanks to Almighty God for evidence of the presence of that spirit, though it require the fiery furnace to bring it to view. It will not be possible for Mr. Wardlaw to leave by the July steamer, but we hope it will be possible for him to get away by the first of August.

Two other brethren, Rev. Messrs. Phipps and Sydenstriker, the first designated to Greece and the latter to China, expect to sail about the same time for their respective fields of labor. Now who among our christian friends will aid in this great and heaven-appointed work by sending on *special* contributions to the mission treasury? Honor, glory and close association with the blessed Saviour, all invite us to share in this great work. We hope to hear of many hearty responses to the solemn call during the summer months. The Master Himself is calling loudly upon us—stretch out our hands and help forward the great but struggling cause.—*N., in Missionary.*

NEW PUBLICATIONS.

The *Presbyterian Review.* July, 1880. D. F. Randolph & Co., New York. $3 a year. This is the third number of this quarterly, which is designed to represent Presbyterianism as the successor of the old *Princeton Review.* It contains the following suggestive and valuable articles: The Future of Humanity on Earth, by Prof. E. D. Morris, D. D.; The Mission of the Church in the Evangelization of the Masses, by Rev. A. T. Pierson, D. D.; The Chronology of the Life of Christ, by Prof. Ph. Shaff, D. D.; The Catholicity of Presbyterianism, by Alex. T. Inner, Esq.; Bible Revision and the Psalms, by Prof. J. DeWitt, D. D.; The Supply of Ministers, by Rev. Robert M. Patterson, D. D.; Relations of American Civil Law to Ecclesiastical Jurisprudence, by Rev. H. D. Jenkins; Notes and Notices; Reviews of Recent Theological Literature. The fourth and fifth articles are especially noteworthy.

The Sanitarian for July. $3 a year. A. N. Bell, M. D., editor. New York. Devoted to the preservation of health, mental and physical culture.

From George Munro, New York, the *Nineteenth Century* and *Contemporary* and *Fortnightly Reviews* for June. Besides their fine literary articles, these English periodicals largely discuss, this month, the Liberal victory and the Eastern question.

The *Missionary Herald* for July. Am. B. C. F. M., Boston. $1 10. Invaluable missionary magazine.

DAVIDSON COLLEGE.

REPORT OF A COMMITTEE ON THE STATE OF DAVIDSON COLLEGE, JUNE 16, 1880.

From a careful examination of the papers submitted to them, your committee are persuaded that this Board have reason to be thankful to God for the large measure of prosperity which He has vouchsafed to this Institution. The increased number of its students, their marked diligence in study during the past year, the large number of candidates for the ministry gathered within its walls, the high tone of morals prevalent generally among the young men who resort to this fountain of learning, and the flattering attestations to the scholarship displayed among them from distinguished Professors of Princeton College, the University of Virginia, and Vanderbilt University (who decided upon the merits of the various papers competing for the prize)—all these circumstances, together with the healthful condition of its finances, stamp the present as a very flourishing period in the history of Davidson College. And we should add, as another feature of this Institution, which ought to encourage its friends to stand by it, that it is giving every year a large amount of gratuitous instruction to indigent worthy young men. Exactly one half of its students during the past year have paid no tuition, amongst whom there are fifteen ministers' sons, besides nineteen candidates for the ministry.

Having referred to the condition of the finances as healthful, we may properly particularize, and state that there has been both an increase of income and a decrease of debt during the past year, and that the general result is that our assets are both enlarged in their bulk and improved in their character. This reflects honor on the skill and faithfulness of our Treasurer and our Finance Committee.

The collections from interest and bank dividends are this year $6,026.74 more than they were last year. The increase in this particular is due, in part, to the collection of overdue coupons, belonging to previous years. The debts of the College are this year $515 less than they were last year. The income which is reasonably counted on, and expected for the year to come, exceeds our anticipated expenses. The whole debt resting upon the College is only $1,812.00, and we think there is good reason to hope it will all be lifted in the course of the next two years. And that there is an increase of available assets to the amount of $2,360.00. These stand now at the figure of $88,500.00, while the real estate is estimated to be worth not less than the sum of $150,000.00.

These statements we think, should greatly cheer the hearts of all the friends of Davidson.

(Signed,) Jno. B. Adger, Chrm.; R. Marable, M. McN. McKay, T. R. Eng[illegible], A. R. Banks, Committee.

ECLECTICISMS.

RICHES TRANSITORY.

Christian Observer:

All the agencies of nature are at work destroying the accumulations which men seek to lay up. Fires burn them; the moisture of the air and the changes of the weather cause them to decay; insects consume them; thieves steal them; the mistakes of friends destroy them; war sweeps them away as as a desolation:—all the powers of this world are combined to destroy whatever of property man lays up; and experience shows that of those who spend their lives and bend all of their energies to the accumulation of wealth, not one in a hundred dies rich.

THE BEGINNING.

Northern Christian Advocate:

It is a prophetic moment in the life of the child when he first takes into his hand the family paper and manifests the first intelligent interest in its contents. It is the beginning of a contest between amusement and the printed page for the control of his leisure moments. That act will be repeated again and again, until it becomes a habit, forming deep channels for his thought and shaping into firm outlines the mold of his character. At such a moment it is of some importance what that family paper may be, and especially what is the nature of the portion

which it has provided for the children. It has no higher or holier ministry than that in which it becomes the companion of the child and the tutor of his imagination.

OUR DUTY.

S. S. Times:

We have no right to worry over mistakes of the past, when we did that which seemed best in view of all the light then available to us, but we have a duty to get all the knowledge and all the counsel we can secure to enable us to do that which is best for ourselves and for ours in our present conditions or in future emergencies.

ASSURANCE.

Central Presbyterian:

This "assurance" is not the presumptuous complacency of the christian worldling, who thinks that merely putting on the uniform of the Church will save him—and who really never practices on himself any self-examination into his spiritual state. It is a consciousness of union with God, of thorough consecration to His will, of a longing desire to be conformed to His likeness.

THIS GRACE OF GIVING.

Christian at Work:

This grace of giving is the soul of church life. Where there is no giving there is only leanness. It is not what is retained, but what is given that makes for riches both to him who receives and him who gives. Yet throughout the land this grace—is it not almost a lost virtue? Suppose every christian believer should give as he could to the Lord, and put his heart in his beneficence—would not the Lord's work be hastened, and might we not look for the speedy dawn of the Millennial Day?

HUMAN TRADITIONS

Central Christian Advocate:

There is no more helpless condition for the human mind than to surrender itself to the ecclesiastical dogmatism which substitutes church organization and ritualism for spiritual religion. The moment men begin to rely upon anything else than living faith in Christ they are at the mercy of any delusion which has for the moment gained public attention.

POWER IN THE PULPIT.

The Methodist:

"After all, the chief power in preaching must lie in personal character. We want, in the pulpit, a personality. The truth is all in the Bible, and church-goers have that at home. In the church they want to meet a man whom the Bible has transformed by its influence—whose personality conveys the truth, who is a living truth. Say what you will of intellectual battles to be fought, of infidels to be convinced, the main question is to prove the possibility of a life on earth, and to make that supreme demonstration, the preacher must have that life in him.

CHRISTIAN DUTY.

Western Christian Advocate:

If political leaders are wont to cater to the lowest classes of society, knowing that they are vigorous in the assertion of their alleged right to violate the Sabbath and to deal in beverages that desolate society, they should be made to feel that the religious element is equally positive in demanding the promotion of virtue and sobriety. There should be no warfare in caste or nationality, but everywhere an earnest, persevering, and prayerful maintenance of what is pure and good. If we have swerved from the path laid out by our fathers, let us return thither, imploring God's pardon for the past and his help in the future.

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

Twelve communicants have recently been added to the church at Gainesville, Ga.,—eleven on profession of their faith, and one by certificate.—*Southern Presbyterian.*

Washington and Lee University has conferred the degree of Doctor of Divinity on the Rev. M. L. Lacy, of Lewisburg, W. V., and the Rev. Wm. Dinwiddie, of Alexandria, Va.

Items from the *Christian Observer:*

The Presbytery of Louisiana is called to meet at Baton Rogue, La., July 24th, at 11 A. M., to consider a call from that church for the pastoral services of Rev. R. F. Patterson.

Rev. George L. Leyburn passed through Louisville last week on his way to Virginia for a visit to his relatives. While in this city he delivered a lecture on Palestine at the lecture room of the First church.

Items from the *Central Presbyterian:*

On last Sunday there were communion services in the church at Farmville, Va. Mr. C. R. Morton (formerly an elder in the Buffalo church) was installed, and Col. J. P. Fitzgerald was ordained and installed as elder. There were two additions to the church.

The Presbyterian congregations of Windy Cove and Millboro', in Bath county, the late charge of Rev. George Brown, have extended a unanimous call to Rev. C. S. M. See, of Monterey, Highland county, and it is thought that he will accept.

On Sunday, July 4th, ten persons, recently received by the session of Manchester, Va., on examination, made a public profession of faith before the congregation, among them two of the pastor's children. Some of these were awakened and led to Christ by the very able, earnest, and acceptable preaching of the Rev. Dr. Pryor, during protracted services which he conducted some time ago. Others were impressed more recently by the death of a lovely young lady of the congregation, and were led to a profession of faith by means of special services following this sad event.

On the afternoon of the same day, eight children were baptized, and one hundred prizes for punctuality distributed to those of the Sabbath school scholars that had merited them.

Rev. E. M. Palmer writes to the *St. Louis Presbyterian*, July 2d: "As an item of interest you may say that at a meeting of about two weeks continuance, in Weston, Mo., ten persons united with the church, most of them in their youth, but one husband and wife in their 73d year. She, however, had been a church member before. Good prospect for greater good, for all of which the Lord, and He alone, be praised."

Rev. H. Moseley writes that the church of Mexia has recently been painted inside and out, and a neat fence built around it. Prospects encouraging. Also that the Marlin church, to which he preaches, hopes to be able to build in the fall.—*Texas Presbyterian.*

NORTHERN PRESBYTERIAN.

Rev. Samuel R. Wilson, D. D., formerly well known in the Southern Church, was installed pastor of the Second Presbyterian church, Madison, Ind., on June 20, by a committee of the Presbytery of New Albany.

Throop Avenue church in Brooklyn, N. Y., has increased its membership since 1873, under the labors of Rev. Lewis R. Foote, from 100 to 550.

Twelve persons were received into the Presbyterian church at Salt Lake City recently, eleven on profession of faith, of whom nine were of Mormon connection.

The Presbyterian Orphanage of Philadelphia has a Seaside Home at Cape May Point, N. J., which is designed for the reception of either sex who need the benefits of sea air and bathing. Some women, with or without children, will also be received.

REFORMED EPISCOPAL.

In Philadelphia on July 1st, the Rev. Edward Wilson was consecrated as Bishop of the Reformed Episcopal Church of Canada.

EPISCOPAL.

There are now eighty-five Episcopal churches and chapels in New York City, the number having doubled in the last twenty-five years. In all of them the interest in Sunday schools has grown year by year, and the number of scholars, now 24,000 has doubled in the last ten years.

BAPTIST.

A converted Catholic Priest, a christian of high character and ability is preaching in Las Vegas, New Mexico.

METHODIST.

The Methodist Episcopal Church has in New Orleans seventeen churches, with a membership of 3,500, and church property amounting to $131,050. The New Orleans University is now well established, and promises to be an increasing power for good, and has a property located in the heart of the city worth $20,000.

It was our mistake. The Select Boarding and Day School of Misses Nash and Miss Kollock, at Hillsboro, N. C.,—and an excellent school it is—opens on the 30th day of July, and not on the 3d day of July, as the types last week made it.

On Wednesday, 15th of September next, the school of Mrs. Chapman at Goldsboro, will be re-opened in the commodious and suitable building formerly occupied as a residence by the late Mr. Herman Weil. The educational advantages of this school are unsurpassed, and Mrs. Chapman is deserving of greatest patronage, and should be encouraged in her efforts to build up a good school. Completeness and thoroughness are the distinguishing characteristics of Mrs. Chapman's teaching.

INTOXICATING liquors produce diarrhœa or constipation and a torpid condition of the liver, resulting in general debility and inertness of mind. To overcome this prostration, appeal is again made to the liquor as a stimulant, only to increase the gastric disturbance. The judicious application of such a tonic as Simmons' Liver Regulator would strike at the very root of the evil by correcting the condition of the liver, exciting the bowels to action, or correcting their looseness, stimulating the kidneys and removing the feeling of general depression and with it the craving for liquor.

"This is to certify that I suffered with the Gastritis for four months, and could not be relieved until I procured Dr. Simmons Liver Regulator, and was entirely cured in a short time.

"E. T. THORNTON, Coman's Well, Va."

In the canton of Berne, Switzerland, it is stated that there are 12,000 stills, the people making alcohol from potatoes and beet root. Drunkenness is so rapidly increasing, that some of the prominent men are giving lectures on the subject, and endeavoring to influence the people against the use of stimulants.

A dispatch from Kamensk reports that the locust has invaded the steppes of the Don, and the wheat crop is regarded as lost. Complaints of the ravages of the insects are universal throughout the country.

The Russian Minister in the Interior, on a tour of inspection, telegraphs from Astrakhan that, owing to the want of hands, the plague of locusts can not be effectually eradicated. Many other insects are injuring the crops.

The number of cattle killed per year in the United States is 11,825,000, the meats from which amount to 4,088,300,000 pounds, and their total value when killed for food is $608,200,000.

COTTON GINS—THE TAYLOR GIN.—We desire to call attention to Messrs DeRosset & Co.'s advertisement of "The Taylor Gin." They have on hand a few which they will sell at 20 per cent. discount from the card prices.

If any of our farmers are in need now is the time to buy at bottom figures a Cotton Gin which has no superior in the market and but few equals. Address DeRosset & Co., Wilmington, N. C., for all information. The improved feeder and condenser will commend themselves to all who once see them.

HIGH TONED ENDORSEMENT.

E. F. Waters, Esq., Treas. of "*Boston Advertiser Co.*," writes H. H. Warner & Co.: "We wish you all prosperity and we believe you will have it, because you make a good article and deserve success."

We should not suffer from a cough, when a few doses of Ayre's Cherry Pectoral will cure. Time, money, comfort, health, all are saved by it.

Correct your habits of crooked walking by using Lyon's Patent Metalic Heel Stiffeners.

COTTON PRESS.—See advertisement of Southern Standard Cotton Press in another column.

WILMINGTON MARKET

DURING WEEK

ENDING JULY 13.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—Prices held steady at 24 cents until Saturday, when sales were made at 24½ cents. On Monday sales were made at 24½@25 cents. Tuesday, as we close, firm at 25 cents bid.

ROSIN.—Firm throughout at $1 02½ for Strained and $1 07½ for Good Strained. Sales of Low Pale to Pale at $2 25@2 50.

CRUDE TURPENTINE.—Yellow Dip $1 70 and Virgin $2 50 throughout.

TAR.—Receipts taken at $1 60 day by day.

TIMBER.—Arrives very sparingly. No change to note in prices.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	8 a	8½
Shoulders	6½a	7
Dry Salted—		
Sides, per lb	0 a	8
Shoulders	0 a	[illegible]
CHEESE—Northern Factory, per lb	0 a	11
Dairy, cream per lb	00 a	14½
State, per lb	00 a	10
COFFEE—Rio, per lb	13 a	18
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	70 a	75
DOMESTICS—Sheetings, 4-4, per yd	a	7½
Yarn, per bunch	00 a	1 00
FLOUR—Fine, per bbl	0 00 a	5 00
Super, Northern, per bbl	5 50 a	6 00
Extra do. " per bbl	6 00 a	6 25
Family " per bbl	7 00 a	9 00
City Mills—Extra Super, per bbl	0 00 a	7 50
" Family, per bbl	0 00 a	8 00
" Extra do., per bbl	0 00 a	8 50
GLUE—per lb	12 a	14
GRAIN—Corn, in sacks, per 56 lbs from store—white	67 a	70
CORN, wholesale, in sacks	72½a	72½
Corn, mixed, wholesale in sacks	00 a	67½
Corn, Cargo, per 56 lbs, bulk	68 a	70
Oats, per bushel from store	00 a	50
Peas, Cow, per bushel	60 a	65
HOOP IRON—per ton	90 00 a	95 00
LARD—Northern, per lb	9½ a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 00
MOLASSES—West Indies, old crop	00 a	30
" " bbls	00 a	32
" " new crop	37 a	40
" " bbls	40 a	41
New Orleans	47½a	60
Sugar House, hhds, per gal	00 a	22½
" " bbls., per gal	00 a	24
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	3 50
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel	75 a	1 05
PORK—Northern, City Mess	14 50	15 00
SALT—Alum, per bag of 4 bushels	75 a	1 00
Liverpool, per sack	90	95
Liverpool fine, per sack	a	1 75
SUGAR—Cuba, per lb	8½a	10¾
Porto Rico, per lb	0 a	7¾
A—Coffee, per lb	0 a	11
B— " per lb	9 a	11½
C— " per lb	8½a	9
Ex. C— per lb	0 a	9¾
Crushed, per lb	00 a	11½
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a	4 20

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

July 7th, by Rev. John W. Primrose, in Castalia, Nash county, N. C., at the residence of the bride's father, Capt. J. A. Harrison, Dr. ROBERT A. SILLS, of Nashville, N. C., and Miss NANNIE R. HARRISON.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Jackson, Tenn., on 28th ult., Mr. ALEX. D. REID, aged about 25 years.

Many years ago he received a severe fracture of the skull, from the effects of which he never entirely recovered. Not long since a serious fall aggravated the ill effects of the former trouble, and caused protracted paralysis of the lower limbs, with total blindness. His sufferings for a few days preceding death were intense.

There is hope in his death.

In this city, on the 8th inst., MARY LOVE, daughter of Sylvester and Lucie A. Petteway, aged 9 years, 6 months and 2 days.

A child of the covenant, and a member of the Sabbath School, she early manifested an interest in sacred things and was noted as an obedient, dutiful and gentle little girl. Her long and painful sickness was endured with a patience and fortitude as striking as it was beautiful. We believe "It is well with the child." PASTOR.

In this city, on the 7th inst., ADA SHAW, infant daughter of John R. and Augusta Melton, aged 1 year and 7 months.

"Suffer the little children to come unto me and forbid them not; for of such is the Kingdom of God." PASTOR.

At Melville, June 27, 1880, ALEXANDER WILSON, M. D., son of the late Alexander Wilson, D. D., in the 57th year of his age.

To the Hawfields church Dr. Wilson was a most important elder, member and worker. He was a man of gentleness, truth, humble faith and purity. He understood fully his situation and spoke and acted with beautiful and unfeigned resignation.

We have a message for mourners, from the skies: "Write: Blessed are the dead who die in the Lord." They have conquered; they are resting the rest of God, and the rest of Christ; they shall put on incorruption, and immortality; they are at home within the city whose portals shut back the sound of sin. PASTOR.

In Baltimore, Md., on the 15th ult., Mrs. L. ADELINE TATE, relict of Dr. William Tate, of Morganton, N. C. She was better known to some as Mrs. Massey, the mother of Mrs. Victor C. Barringer, now in Egypt with her husband, a judge of the Khedive's International Court.

Mrs. Tate was a lady greatly esteemed by all who knew her. Her friendships, which included many of the young, were warm and constant. She had the faculty of binding others to her with strong and lasting ties. For a number of years she was a member of the Presbyterian church, and her profession was no mere form. The pastor whose ministrations she enjoyed through months of suffering testifies that he never knew one who derived more benefit from religion. Her trials were great and many, but she meekly bore them all. She longed with all the love of a mother's heart to see her only child once more. But the wish could not be granted, and so with submission to the divine will, she gently passed away. R. B. A.

IN ITS 17TH VOLUME.

THE RALEIGH NEWS.

P. M. HALE, Editor. L. L. POLK, Corres. Editor. EDWARDS, BROUGHTON & Co., Business Managers

A North Carolina Democratic Journal.

DAILY AND WEEKLY.

TERMS:

Daily, one year,	$7 00	Weekly, one year,	$2 00
" 6 months,	3 50	" 6 months,	1 00
" 3 months,	1 75		

Address, THE RALEIGH NEWS, Raleigh, N. C.

University of North Carolina.

There will be a called meeting of the Board of Trustees of the University of North Carolina in the Executive Office, in Raleigh, on the 21st day of this month (July) to elect a Professor in place of Prof. Redd, resigned.

Testimonials should be sent to President Battle, Chapel Hill, N. C. W. L. SAUNDERS, Secretary of Board.

jy 14-1t

CHARLOTTE FEMALE INSTITUTE.

Session begins Sept. 8, 1880. Can give unequaled testimonials from the first teachers and professors in the South as to the thoroughness and high standard of instruction. Music and Art specialties. A Cooking School will be opened every term. Address the Principal, REV. W. R. ATKINSON, Charlotte, N. C.

jy 14 3m

RICHMOND FEMALE SEMINARY

The eighth session will begin Sept. 22d, 1880. Location, healthy; corps of teachers able and experienced; natives for Modern Languages; unusual advantages in Music and Art. Number of boarders being limited, the comfort, health, happiness, moral and mental good of each, can more certainly be secured. We refer to the Faculty of the University of Va; Gen. F. H. Smith, Va. Military Institute; and to Bishop Whittle, of Va. For *Catalogue*, apply to JOHN H. POWELL, Principal, Richmond, Va.

jy 14 653-1m

Institute For Young Ladies.

A HOME SCHOOL IN GOLDSBORO, N. C.

R. H. CHAPMAN, D. D., MRS. V. S. M. CHAPMAN, } Principals.

Re-opens (D. V.) 15th Sep., 1880. Educational advantages unsurpassed. First Class Musical Department, including voice-culture; delightful dormitories; excellent fare; most reasonable terms.

Apply for Circular during July, to Rev. Dr. Chapman, Morehead City, N. C., and during August, to the same, at Asheville, Buncombe county, N. C.

jy 14 653-2m

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And a Splendid Family Paper 6 Months at Half Price.

Upon receipt of Only 25 Cents (*just half price*) in currency, silver, or postage stamps, we will send The Fireside at Home (a mammoth, 8-page, 40-column, *Illustrated Literary and Family Journal*, size of *N. Y. Ledger*, filled with everything to delight the whole family, thoroughly entertaining and enjoyable, yet pure, instructive and elevating), for Six Months, and to every subscriber we will give, Free, Four Valuable Premiums, as follows: 1. Gems of Poetry and Art, an elegant Portfolio for the Parlor Table, containing a number of fine stone engravings by the best artists, and also a choice collection of Poetry by such authors as Tennyson, Longfellow, Whittier, Bryant, etc. 2. The Lord is Risen and Rock of Ages, a pair of very handsome Cross and Flower Chromos, so popular just now, and worthy to adorn any home. 3. Musical Favorites, a collection of Fifteen Popular Songs, sentimental, pathetic and comic. 4. Hints and Helps for Housewives, a collection of valuable and practical cooking and other receipts. The regular price of THE FIRESIDE AT HOME is $1.00 per year, or 50 cents for six months, but wishing to introduce our paper into 100,000 new homes, we make this extraordinary offer. Remember, for only 25 cents we send the paper six months, and give the four valuable premiums above described free! This offer will not hold good after October 1st, 1880, therefore please send at once and get the benefit of it. Never before was so much for so little money offered by a reliable house. We guarantee every one triple value of money sent, and will cheerfully refund your money if you are not entirely satisfied. For $1 00 we will send five subscriptions and 20 premiums. Address, F. M. LUPTON, Publisher, 27 Park Place, New York

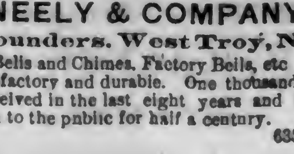
SELECT BOARDING AND DAY SCHOOL,

HILLSBOROUGH, NORTH CAROLINA.

Misses NASH and Miss KOLLOCK, Principals.

THE FALL TERM of 1880 will open the 30th of JULY and close on 16th of DECEMBER. Board and Tuition $100. Circulars forwarded on application.

466-*jan.1.'80



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WANTED.

SOME EMPLOYMENT, BY A YOUNG LADY, who has had several years experience as TEACHER. Good references given.

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Our Trimming Department is Complete,

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Our Flexible Hip Corset, with improvements, is just in. No extra charge.

We have on hand a large assortment of Fancy Ribbons, and special bargains are offered in Feather Tips. Our Fancy Goods Department is larger than ever, with an elegant and varied assortment of Goods to please the ladies.

The Finest Assortment of Ties in the City.

N. H. SPRUNT, Exchange Corner.

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AUGUSTA FEMALE SEMINARY,

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MISS MARY J. BALDWIN, PRINCIPAL.

THIS INSTITUTION CONTINUES TO INcrease in prosperity from year to year. It offers superior advantages in location, in its buildings and grounds, in its general appointments and sanitary arrangements, its full corps of superior and experienced teachers, its unsurpassed advantages in Music, Modern Languages, Elocution, Fine Arts, Physical Culture and instruction in the Theory and Practice of Cooking; the successful efforts made to secure health, comfort and happiness; its opposition to extravagance; its standard of solid scholarship. For full particulars apply to Principal for Catalogue.

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Maj. W. B. LYNCH, A. M., Principal.

B. P. REID, A. B., A. L. PHILLIPS, A. B.

☞ Fall Session begins August 4th.

je 23-1m 650

HORNER SCHOOL,

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This has been under its present management for the last Twenty-Nine Years. It sets up no claim to pre-eminence, but in the Mental and Moral training of Boys, it acknowledges no superior. This boast is justified by the high standard the Students from this School have maintained in the various Colleges and Universities of the Country.

We assure our patrons that no pains will be spared to furnish the School with the best Educational Advantages.

The next Session begins the 16th day of August.

For Catalogue apply to J. C. HORNER.

jy 7-1m 652

17-Stop ORGANS,

Sub-bass and Oct. Coupler, boxed and shipped only $97 75. New Pianos $195 to $1,600. Before you buy an instrument be sure to see my Mid-Summer offer, illustrated, FREE. Address, DANIEL F. BEATTY, Washington, N. J.

je2-eow 646

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TERMS:—Board, Washing, Lights, English Course, Latin, French, for each half of the Scholastic year, $115.

All extras very low. For Catalogue, address

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jy 7-3t Staunton, Va.

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Lenoir, Caldwell County, N. C.

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Send for circular. E. W FAUCETTE, Principal.

jy 7-4t

PEACE INSTITUTE FOR YOUNG LADIES,

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No Institution offers superior advantages for instruction in all branches usually taught in first-class seminaries for young ladies.

Advantages for instruction in Music (vocal and instrumental) and Modern Languages unsurpassed.

The only Institution in the South having in successful operation a fully equipped school for instruction in the theory and practice of Cooking.

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600 " Water Ground MEAL,
500 Bales Hay.

FLOUR, MOLASSES, SUGAR.

1,200 Bbls FLOUR, Super to Extra Family,
500 Hhds and bbls SYRUP, New Orleans, New Crop Cuba and Porto Rico MOLASSES,
250 Bbls SUGAR, Cut Loaf, Granulated, Standard A, Extra C and C.

BACON, LARD, PORK, &C.

200 Boxes Smoked and D. S. SIDES,
150 Tubs Choice LEAF LARD,
125 Bbls CITY MESS PORK,
225 Bags COFFEE, Rio, Laguayra and Java.
150 Boxes STARCH,
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100 Boxes Pure Assorted Candy.

Snuff, Tobacco, Paper, Matches, Shot, Spice, Ginger, Pepper, Hoop Iron, Spirit Casks, &c.

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Classical and Mathematical School.

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Terms per session of twenty weeks: Board, $45.00; Tuition in Classics, $25.00; Tuition in English Branches only, $15.00. Address,

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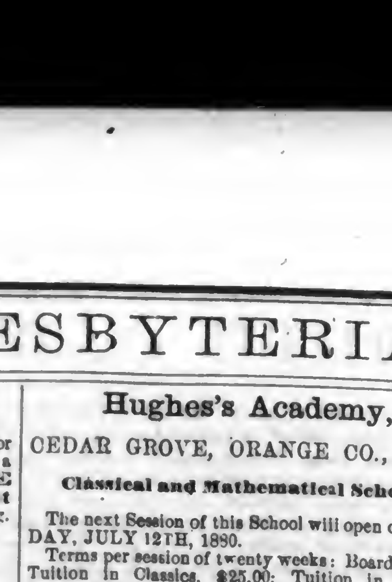

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We send our Millinery largely over the State, and into five other States. Butterick's patterns.

Agent for Mason & Hamlin and Waters' celebrated Church and Parlor ORGANS. New at $40 and upwards. $75 to $90 buys a magnificent Organ.

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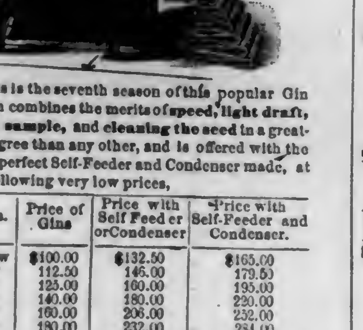
One Mason & Hamlin second-hand small Organ $30—good order and cheap.

oct 30-tf W. S MOORE,

THE LUMMUS, —OR— IMPROVED TAYLOR GIN.



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Sizes.	Price of Gins	Price with Self Feeder or Condenser	Price with Self-Feeder and Condenser.
40 saw	$100.00	$132.50	$165.00
45 "	112.50	146.00	179.50
50 "	125.00	160.00	195.00
60 "	140.00	180.00	220.00
70 "	160.00	206.00	252.00
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These Gins are made with Iron Frames and of the best materials and are unsurpassed in finish and workmanship. We also manufacture Gullett's celebrated "Patent Steel Brush Cotton Gin," together with the Favorite Light Draft "Cotton Bloom" Cotton Gin, with Feeders and Condensers for each.

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Buntings, Lace Buntings, Grenadines, Lawns, Organdies; Lawns, fast colors and good styles, at 6¼ cents; Corded Chintz Piques, Lace Chintz Piques,

For dresses, very cool and bright for Summer wear.

White Goods

SPECIALTIES:

Soft, extra fine, Hand-Made Scotch Lawns; soft finish India Lawns, for infants' and children's clothes; French Organdies, 2½ yards wide; White Lace Piques, Edgings, Embroideries, Laces, Mechlin Point, Languedoc Torchon, Valenciennes, Cotton Trimmings, of all kinds.

An unequalled variety and assortment of

HANDKERCHIEFS,

Hemstitched, Bordered and Embroidered, and Plain.

White All-Linen Lawns,

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Linen, Luster, Mohair, Debege, Ulster and Coachman

DUSTERS, FOR GENTLEMEN.

A Beautiful Assortment

Prince Cassimeres,

FOR SUMMER.

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100 LINEN SUITS AND ULSTERS,

In beautiful desgns. Prices vary from $1.50 to $5.00.

Straw Mattings,

PLAIN, WHITE AND FANCY. SOME REAL BARGAINS.

Carpets are Cheaper by far than you will find them Next Fall.

OIL CLOTHS in All Widths.

☞ DRESSES Made to Order on Short Notice.

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Contain the Scripture Lesson for the month, Questions, &c., for the use of Scholars in advanced and intermediate classes. Published monthly, at the reduced rate of 100 copies, one year, for $7 50; 50 for $3 75; 10 for 75 cents; and in proportion for any number of copies and any length of time.

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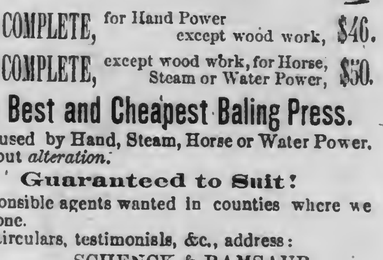

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FOR THE FAMILY.

Her Work Was Done.

Anear fourscore and seven well-rounded years
Were drawing to a close. Her work was done.
The very house missed her familiar step;
The antique clock, companion of her life,
Ticked slowly in its long-accustomed place;
Her saintly face was turned to greet the first
Pale beams of dawning day; she gently raised
Her head, and resting it upon her hand,
The rosy lips of morn kissed lightly then
Her aged brow and silver hair. "The morn
Is beautiful," she said, then closed her eyes
And sank to rest. Grandmother dear was dead!
And yet the clock ticked on—the sun still shone.
—*Selected.*

Little Allie.

BY FANNY FERN.

The day was gloomy and chilly. At the freshly-opened grave stood a little delicate girl of five years, the only mourner for the silent heart beneath. Friendless, hopeless, homeless, she had wept until she had no more tears to shed; and now she stood, with her scanty clothing fluttering in the chill wind, pressing her little hand tightly over her heart, as if to still its beating.

"It's no use fretting," said the rough man, as he stamped the last shovelful of earth over all the child had left to love. "Fretting won't bring dead folks to life. Pity you hadn't got no cousins somewhere to take you. It's a rough world, this 'ere, I tell ye. I don't see how ye're going to weather it. But I'll take ye round to Mrs. Fetherbee's; she's got a power of children and wants a hand to help her, so come along. If you cry enough to float the ark, it won't do you no good."

Allie obeyed him mechanically, turning her head every few minutes to take another look where her mother lay buried.

* * * * * *

The morning sun shone in upon an underground kitchen in the crowded city. Mrs. Fetherbee, attired in a gay colored cotton dress, with any quantity of tinsel jewelry, sat sewing some showy lace on a cheap pockethandkerchief. A boy five years old was disputing with a little girl of three about an apple; from big words they had come to hard blows; and the peace was finally declared at the price of an orange apiece, and a stick of candy—each combatant "putting in" for the biggest.

Poor Allie, with pale cheeks and swollen eyelids, was staggering up and down the floor under the weight of a mammoth baby, who was amusing himself by pulling out at intervals little handfuls of her hair.

"Quiet that child, can't ye?" said Mrs. Fetherbee, in no very gentle tone. "I don't wonder the darling is cross to see such a solemn face. You must get some life into you somehow, or you won't earn the salt to your porridge here. There, I declare you've put half its eyes out with those long curls dangling round. Come here and have 'em cut off; they don't look proper for a charity child;" and she glanced at the short, stubby crops on the heads of the little Fetherbees.

Allie's lips quivered as she said, "Mother used to love to brush them smooth every morning. She said they were like little dead sister's; please don't," said she beseechingly.

"But I tell you I do please to cut 'em off; so there's an end of that!" said she, as the severed ringlets fell in a shining heap on the kitchen floor, "and do, for creation's sake, stop talking about dead folks. And now eat your breakfast if you want it; I forgot you hadn't had any. There's some of the children's left; if you're hungry, it will go down; and if you ain't, you can go without."

Poor Allie! The daintest morsel wouldn't have "gone down." Her eyes filled with tears that wouldn't be forced back; and she sobbed out, "I must cry if you beat me for it, my heart pains me so bad."

"H-i-t-y, t-i-t-y! What's all this?" said a broad-faced, rosy milkman, as he set his shining can down on the kitchen-table. What's all this, Mrs. Fetherbee? I'd as lief eat pins and needles as hear a child cry. Who is she?" he asked, pointing to Allie?" "and what's the matter with her?"

"Why the long and short of it is, she's a pauper that we've taken in out of charity, and she's crying at her good luck, that's all," said the lady, with a vexed toss of her head. "That's the way benevolence is always rewarded. Nothing on earth to do here but to tend the bady and amuse the children, and run to the door, and wash the dishes, and dust the furniture, and tidy the kitchen, and go for a few errands. Ungrateful little baggage!"

Jemmy's heart was as big as his farm, and that covered considerable ground. Glancing pitifully at the little weeper, he skilfully said, "That child's going to be sick, Mrs. Fetherbee, and then what are you going to do with her? Besides, she's too young to be of much use to you. You'd better let me take her."

"Well, I shouldn't wonder if you was half right," said the frightened woman. "She's been trouble enough already. I'll give her a 'quit claim.'"

"Will you go with me, little maid? said Jemmy, with a bright, good-natured smile.

"If you please," said Allie, laying her hand confidingly in his rough palm.

"Sit up closer," said Jemmy, as he put one arm around to steady her fragile figure as they rattled over the stone pavement. "We shall soon be out of this smokey old city. I always feel as if I was poisoned every time I come into it. And then we'll see what sweet hay fields, and new milk, and clover blossoms, and kind hearts will do for you, you poor little plucked chicken. Where did you come from when you came to live with that old Jezebel?"

"From my mother's grave!" replied Allie.

"Poor thing! poor thing!" said Jemmy, wiping away a tear with his coat sleeve. "Well, never mind. I wish I hadn't asked you. I'm always running my head agin' a beam. Do you like to feed chickens, hey? Did you ever milk a cow, or ride on top a hay-cart, or go a-berrying? Do you love bouncing red apples, and plumbs as big as your fist? It shall go hard if you don't have 'em all. What's 'come of your hair, child? Have you had your head shaved?"

"Mrs. Fetherbee cut it off," said Allie.

"The old vixen! I wish I'd come in a little quicker. Was it your curls them young 'uns was playing with? Well, never mind," said he, looking admiringly at the sweet face before him; "you don't need 'em, and they might get you to looking in the glass ofteuer than was good for you."

"Well, here we are, I declare; and there stands my old woman in the door-way, shading her eyes from the sun I dare say she wonders where I found you.

"Look here, Betsey; do you see this child? The earth is fresh on her mother's grave. She has neither kith nor kin. I've brought her from that old skinflint of a Fetherbee's and here she is. If you like her it's well and good; and if you don't, she'll stay here just the same. But I know you will," said he, coaxingly, as he passed his brawny arm around her capacious waist. "And now get her something that will bring the color to her cheeks; for mind you I'll have no white slaves on my farm."

How sweetly Allie's little tired limbs rested in the fragrant lavendered sheets. A tear lingered on her cheek, but its birth was not of sorrow. Jemmy pointed it out to his wife as they stood looking at her before retiring to rest.

"Never forget it," Betsey," said he. "Harsh words ain't for the motherless. May heaven forgive me, if she ever hears one from my lips!"
—*Selected.*

A delicate thought is a flower of the mind.
—*Rollin.*

MISCELLANEOUS.

Darwinism in Dress

The individual on the look-out for a subject of curious interest would be likely to think of a good many things before it occurred to him to inquire into what we may call the archæology of his own garments. Where, in the name of all that is tasteful and convenient, did Western Europeans get the idea of a chimney-pot hat? Who first invented a pair of trousers, and what inventive genius first set society in a roar of laughter by appearing in a swallow-tail coat? Who first conceived the idea of putting on a hat-band when his wife's grandmother died, and where did we get the notion of gloves? There was a highly interesting anthropological collection exhibited in Bethnal-green Museum four or five years ago, from which it was made evident to the meanest comprehension that uncivilized man never invented anything—that all his implements of warfare, his articles of clothing or domestic utility, his tribal emblems and his musical instruments, were the gradual outgrowth of rudimentary ideas sometimes furnished by some natural form evident enough, but sometimes lost in the obscurity of unhistorical times. Highly civilized people, such as nineteenth century Londoners, could not of course but wonder at the puny powers of these infants of nature as displayed in their relics. To how few of the spectators would it occur that from their hats to the soles of their shoes everything about them bore witness to the same want of inventiveness, and the same gradual growth out of rudimentary ideas! A very cursory study of such a book as Fairholt's "Costume in England" suggests that this really is the case, and Mr. G. H. Darwin, son of the famous biologist, has in a very interesting manner proved that it is so, at any rate to a very great extent.

The hat presents a remarkable illustration of gradual transition. Pugin says, in his "Glossary of Ecclesiastical Ornament and Costume," that hoods are the most ancient covering of the head. They formed part of the principal outer garment of the body, and it is not difficult to understand that the idea of a hat would arise in the mere separation of the hood for convenience. This is quite consistent with what Mr. Darwin says, "that hats were originally made of some soft material, probably of cloth or leather, and, in order to make them fit the head, a cord was fastened round them so as to make a sort of contraction." All the early hats, he says, seem to be provided with some sort of band, which survived the gradual stiffening of the material of which the hat was formed, and is observable in the strings of the Scotch cap and even in the mitre of the bishop, which thus proves itself to have had a common origin with the layman's ordinary headgear. The common buckled band on a black hat has been retained probably because it has served the purpose of hiding the seam between the brim and the upper part, and it was no doubt the existence of this narrow ribbon that originated the mourning band, which is merely the original ribbon widened and made of suitable material. But this is not all. The stiff material of which in course of time it became the fashion to make hats precluded the possibility of tying them so as to make them fit the head. Still the idea of such tying and of its desirability survived, and was actually perpetuated in the lining, which, as everybody may see by taking off his hat, still presents a little silk cord threaded through a series of slits in the upper edge of the thin band of leather fitting on to the head. Nobody, of course, ever thinks of tying this lining to his head, but there is the surviving idea, and so plainly obsolete, that it is not unusual to see the edge of the leather merely indented, and a small bow of silk cord alone testifying to the old form of hat. It is certainly a very amusing proof that it is not only savages who lazily develop and adapt rather than invent.

Paradise Lost and its Author.

In whatever respect "Paradise Lost" was examined, it answered the test of the surperlative. Was it the conduct of the story—was it the sustained elevation of the style, and the perfect texture and finish of the wording; was it the music of the verse, varying from the roar of hurricane and the tramp of bannered hosts to the charm of bees and birds; was it the plenitude of gem-like phrases and of passages memorable individually, and sure to be quoted forever; was it wealth of maxim and weight of thought; was it the incessant suggestion of subjects for other forms of art, whether of single figures and statuesque monuments for the sculptor, or of groups, incidents, and landscapes for the painter? In any or all of these aspects, what a poem it was! Then through all, and imparting to all a sense of difference from anything known before, who could miss that tone of a certain personal something—that boom of self-conscious magnanimity for which we have no name yet but the Miltonic? Even the occasional languors and lapses into the prosaic, as when some doctrine of Puritan theology had to be expounded in set terms, might give pleasure to many. What were they but the rests or sinkings of the eagle, that he might prove his strength of plume the next moment by again soaring to his highest in the sunbeams? * * * On a comparison of the poem with all that was then recent or current, what can have been the impression? The last things even nominally of the heroic or epic kind in English poetry were Cowley's "Davideis," Davenant's "Gondibert," and Dryden's "Annus Mirabilis." None of these, of course, could stand within the sight of such an epic as his; nor in going back through previous English poetry in search of the latest book, nominally of the epic order, worthy of being named with this in respect of general importance, could one bestow even a passing thought on Drayton, Daniel, or any of the rest of that century, or stop short of the "Faery Queene."

Then the view enlarging itself, and the distinction of poetry into kinds ceasing to be relevant for the future purpose of estimate, the recollection would be that the English nation had hitherto possessed but three poets of any kind that all the world could regard as really consummate. Chaucer, Spencer, and Shakespeare were the trio of England's greatest, with none later or intermediate that could rank in their company. And now what had happened? A fourth poet had stepped out who must be associated forever with these three predecessors. He had stepped out—who could have expected it?—in the person of a blind man, domiciled in an obscure suburb of London, who, though there was a dim remembrance that he had professed poetry in his youth, had been known through his middle life as a Puritan pamphleteer, a divorcist, and iconoclast in Church and State, and who seven years ago, when Charles came to the throne, had been so specially infamous for his connection with the Republic and the Regicide that he had barely escaped the gallows. Chaucer, Spencer, Shakespeare, and Milton were henceforth to be the quarternion of largest stars in the main portion of the firmament of English poetry. Nay, if there was to be a discrimination of degree among the four, was it not Milton that was to be named inevitably whenever, on any plea of co-equality of poetic genius visible through difference of modes, the supreme radiance of Shakespeare was to be challenged by the contrast of a peer or second? That is the understanding now, and it was formed with unusual rapidity we shall find in Milton's own generation.—*Professor Masson.*

The Stinger of the Bumble Bee.

Did you ever stop to consider the immense power possessed by a humble bee? An insect weighing no more than the tenth of an ounce is capable of "raising" a man weighing 220 pounds from a bench in the public park, and then have lots of lifting material left. Just stop and think of it! The stinger of the bee is not near as large as the finest needle, but such is the force behind it that it can be driven through heavy pants cloth, backed by merino drawers, and into the flesh about sixteen feet. If a man could wield a crowbar in comparison he could drive it through seven sawmills and a distillery at one blow. Nature could not give the bee teeth and claws without spoiling its beauty, and in compensation she gave him this sting as a weapon of attack and defence. If the bee had no weapon, of attack, ants, beetles and bugs could cuff him around as they pleased; but, as it is, he is the boss of the walk, and won't take a word from any of them.

The bumble bee is not naturally of a quarrelsome disposition, but he can't sit down over half an over without feeling as if some one was doing him a great wrong. If left to himself he will crawl up your coat-sleeve, look around, and crawl down and go about his business; but if welcomed with a blow between the eyes he is going to be revenged if he breaks a leg. He invariably closes his eyes when he stings, and you have only to look a bee square in the face to see when he is fooling around, and when he means fourteen per cent. per annum.

The hayfield is a favorite resort of the humble bee, but you can find him almost everywhere else if you try hard. Having no pair of long hind legs he cannot build his nest in a marsh like a frog; and having no beak in which to carry straw he cannot nest in a tree like a bird. He therefore takes to the grass, and under the roots of an old stump, or among a pile of old rails, he rears his gentle young, and gives them printed instructions as to the difference between stinging six inch stove-pipes and runaway boys. The knowledge of old bees is powerful. They know where the school-house is. They knew when the school is out. They can sail miles away from home, get in their work on a farmer's son weeding out corn, and return home without missing a fence corner, or in need of an afternoon nap. As a rule they are early risers. Barefooted boys driving up their cows at daylight will find the humble bee out of bed, and ready to begin the arduous labors of the day. Along about sundown he quits work, counts noses to see if the family are all in, and then stows himself away for a night of calm and peaceful repose.

The legs of the bumble bee are very crooked. This seems too bad at first sight, but you will soon discover that nature was level-headed. His legs were thus shaped to enable him to hang to the brim of a boy's straw hat. Were his legs straight he could not walk a fence rail in a high wind, nor could he turn round after reaching the top of a mullein stock. The stripes on a bee look like a waste of material, but such is not the case. They furnish an extra covering over his ribs to keep the frosty air off, and they stiffen his spinal column in his flight through the air.

A humble bee can fly at the rate of twenty miles an hour if he wants to, but there is no cause for him to fly faster than a boy can run. He sometimes lives to be three years old, and is sometimes stricken down before he has traveled at all. His life is a precarious one. He may run a farmer out of a hayfield to-day, and be the big tree in the nest, and to-morrow a country school-ma'm may knock his head off with her umbrella. Nothing in natural history weighs more for his size than the bee, and nothing in science works easier without cog-wheels or rubber rollers than his stinger. It is always ready, never out of repair, and satisfaction (to the bee) is guaranteed in every case.—*Exchange.*

The Marriage of Luther.

Catherine von Cora was the daughter of one of the minor nobles of the Saxon Palatinate. Her father's fortune was not equal to his rank, and this circumstance disabling him from giving Catherine a dowry, he placed her in the convent of Nimptsh, near Grimma, in Saxony. Along with the eight nuns who were the companions of her seclusion, she studied the Scriptures, and from them the sisters came to see that their vow was not binding. The Word of God had unbarred the door of their cell. The nine nuns, leaving the convent in a body, repaired to Wittemberg, and were there maintained by the bounty of the elector, administered through Luther. In process of time all the nuns found husbands, and Kate alone of the nine remained unmarried. The Reformer thus had opportunity of knowing her character and virtues, and appreciating the many accomplishments which were more rarely the ornament of the feminine intellect in those days than they are in ours. The marriage took place on June 11th. On the evening of that day Luther, accompanied by the pastor Pomeranus, whom he had asked to bless the union, repaired to the house of the burgomaster, who had been constituted Kate's guardian, and there, in the presence of two witnesses—the great painter, Lucas Cranach, and Dr. John Appella—the marriage took place. On June 15th, Luther says, in a letter to Ruhel, "I have made the determination to retain nothing of my Papistical life, and thus I have entered the state of matrimony, at the earnest solicitation of my father." The special purport of the letter was to invite Ruhel to the marriage feast, which was to be given on Tuesday, June 27th. The old couple from Mansfield—John and Margaret Luther—were to be present. Ruhel was wealthy, and Luther, with characteristic frankness, tells him that any present he might choose to bring with him would be acceptable. Wenceslaus Link of Nuremberg, whose nuptials Luther had blessed some time before, was also invited; but, being poor, it was stipulated that he should bring no present. Spalatin was to send some venison, and come himself. Amsdorf also was of the number of guests. Philip Melancthon, the dearest friend of all, was absent. We can guess the reason. The bold step of Luther had staggered him. To marry while so many calamities impended! Philip went about some days with an anxious and clouded face, but when the clamor arose his brow cleared, his eye brightened, and he became the warmest defender of the marriage of the Reformer, in which he was joined by not a few wise and moderate men in the Romish Church.—*History of Protestantism.*

SECULAR NEWS.

Mr. Joseph B. Worth of Wilmington has established a steam laundry. In connection with the washing machine there is a starching machine capable of starching one hundred dozen pieces per day; an ironing machine, which will turn out about three hundred dozen collars and cuffs per day; a drying room, in which all the articles washed and ironed during the day will be dried by artificial heat; five ironing tables, with double blankets, covered by two thicknesses of muslin, and a concern in which starch is made by steaming, etc.—*Condensed from Wilmington Star.*

A good yield. Dr. R. L. Payne, of this place, reaped this harvest, from 4½ acres of land, 112½ bushels of wheat, an average of 25 bushels per acre. No commercial fertilizer was used.—*Lexington Exchange.*

Miss Kate Devereux, of this city, won the first prize offered by the New York *World* for answers to its series of queries ending the 27th of June. This is the second time this young lady has won the first prize in these contests, besides which she has won the second or third prizes in almost every one of the contests.—*Raleigh News.*

The crops in this section of the State have never been more promising. The yield of the wheat crop has been far greater than for many years, and in fact all small grain has done remarkably well, and the corn crop has never failed in Pasquotank. The stand of cotton is pronounced good by all the farmers.—*Elizabeth City Falcon.*

Gov. Jarvis has received a reply to his letter requesting the use of Fort Macon for the encampment of the First Regiment in August. The Secretary of War says that the use of the fort and barracks is granted, provided that the troops do not use any of the buildings now occupied, that the police regulations are not violated, and that the troops do not use the supply of drinking water, but provide themselves therewith.—*Raleigh Observer.*

EFFECTUAL.

The "Catholic Mirror," Baltimore, Md., tells its readers, "That the sick and suffering from diseases of the kidneys and liver, are effectually cured by Warner's Safe Kidney and Liver Cure."

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The change in the day of opening the Session has been made since the publication of the Catalogue. Students are *urged* to be present at the first day. For further information apply to "REV. DR PECK, Hampden Sidney P. O., Va."
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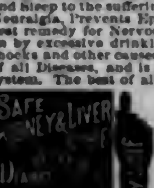

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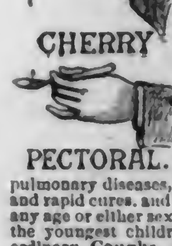

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The Journal of Commerce, Boston, says: "As a speedy and sure cure this (Warner's Safe Kidney and Liver Cure) remedy is 'safe,' and the cases wherein it misses are those beyond the reach of human relief."

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The following is clipped from the News, Marysville, Kansas: "In calling the attention of our readers to 'Warner's Safe Kidney and Liver Cure and other Safe Remedies,' we do so with a perfect faith in the efficiency of their preparations, and an unbounded confidence in the truth of all that is good and said of them."

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For the N. C. Presbyterian.

SHALL THE PRESBYTERY OF ORANGE BE DIVIDED?

In our last article we showed that the division of the Presbytery by the line proposed last spring would secure an annual saving to the churches of about $250 in the item of traveling expenses. This saving is our first argument for division. It is not an argument of much force, perhaps, if it could be shown that it is necessary to the preservation of efficient presbyterial government that the Presbytery should be continued as it is. But if it can be shown that as efficient presbyterial government can be maintained over the churches within the present limits of the Presbytery by two presbyteries as by one, then the saving of this money becomes a strong argument for division. It shall be our object in this article to show that this can be done.

The proposed division would form two presbyteries, the least having thirteen or fourteen ministers and twenty-four churches. Now let the minutes of the General Assembly be examined, and it will be seen that this is about the strength of the Orange Presbytery of our Southern Church. Many are smaller. We hear of no complaint that any of these presbyteries are too weak to maintain presbyterial government. We never hear of one of these weaker presbyteries asking to be united to a neighboring one; but we do not infrequently hear of larger presbyteries being divided into smaller ones; for instance, the Presbytery of Bethel in South Carolina, which consisted of 28 ministers and 37 churches, was last year divided, Bethel retaining 22 ministers and 29 churches, while the new Presbytery of Enoree has 14 ministers and 30 churches, the Presbytery of South Carolina also having given it some ministers and churches. Also, year before last Cheapeake Presbytery, which consisted of 26 ministers and 21 churches, was divided, and the new Presbytery of Maryland was formed. Other instances might be mentioned in Florida, Texas, &c. We hear of presbyteries being divided, thus forming smaller ones, but we do not hear of presbyteries being united to form larger ones.

Our constitution does not seem to contemplate that presbyteries shall cover a large extent of territory or be very large. It requires that a presbytery shall meet twice a year, but this of course involves large expense if the presbytery covers much territory, when if the territory is compact the expense is comparatively small. Again it makes a quorum of presbytery to consist of three ministers and an elder. This shows that the actual functions of a presbytery can be discharged by even as small a number as four persons; hence, therefore, that it can never be necessary to make the bounds of a presbytery extend over a large extent of territory in order to secure a very large presbytery.

We have several small presbyteries in the Southern Church: for instance, in Kentucky, Presbytery of Muhlenburg, 5 ministers and 12 churches; Presbytery of Paducah, 5 ministers and 15 churches; in Synod of Georgia, Presbytery of St. John's, 7 ministers and 11 churches; Presbytery of Macon, 8 ministers and 20 churches, &c. We do not mean to say that it is not desirable to have larger presbyteries if they can be secured without too great expense; hence, we have not proposed to divide Orange Presbytery into more than two presbyteries; but we do contend that it is not necessary to force the churches of Orange Presbytery to maintain a presbytery of 30 ministers and 60 churches, when two presbyteries could be formed, each as large as the average presbytery of the Southern Church and maintained at much less expense. What are the main functions of a presbytery? They are to receive and issue appeals and complaints from church sessions, to license, ordain, install, remove and judge ministers, to organize churches and to superintend and promote their spiritual interests, to set apart evangelists and concert measures for the enlargement of the Church within its bounds, to bear testimony against error, &c. We maintain that a presbytery of 13 or 14 ministers and 24 churches can do all this as efficiently as one of 30 ministers and 60 churches. It is proved by the fact that we have many efficient presbyteries in the Southern Church which consist of 15 ministers and 30 churches. We all know that the business of a presbytery is done by a few. If a candidate is to be examined for licensure, a licentiate for ordination or a minister for reception into presbytery it is usually done by a committee appointed for the purpose. If a church is to be organized, a minister to be installed, a church to be visited, it is usually done by a committee of the nearest ministers and elders. A great part of the work of presbyteries is done by committees or the chairmen of committees. In many cases the majority of a presbytery vote upon the simple recommendation of the committees, and of others who are better acquainted with the matters in hand, and in these cases the additional number of presbyters is of no practical use or advantage.

The affairs of the churches of the East are for the most part regulated by the eastern men, the western men simply concurring, and *vice versa*. We maintain that numbers are sometimes a disadvantage. We hear reports on the state of religion from all our churches at every meeting, but there are now so many churches reporting that it takes a good deal of the time of Presbytery to hear these reports, and Presbytery frequently tires of them before they are through. Again, there are so many session books to examine that we have to have four committees to examine them, and Presbytery gets tired of hearing the numerous exceptions, which are brought in by those committees. In short there were so many reports brought in from the numerous churches of Presbytery that a committee had to be appointed to reduce the routine work of Presbytery, and a good deal more work than formerly was thrown into the hands of committees. If we had two presbyteries we would have more time to hear the reports on the state of religion and other reports from our churches. We maintain again that every member of Presbytery would have a better acquaintance with the churches under the care of this Presbytery than at present. For instance I know more about the churches nearest to me and can vote more intelligently upon questions which concern these than with reference to churches at a distance. The same is true no doubt with reference to most members of Presbytery. We visit neighboring churches oftener and become acquainted with their condition and wants. I believe a compact presbytery is more efficient on this account than one which is more scattered. Then, in a smaller presbytery, we have our meetings oftener with the churches, and in that way become better acquainted with them and give them the benefit of our presence and preaching. If we were to rotate in our churches more we would meet in each about once every 25 or 30 years, i. e., if we could meet in all, but some are too weak to entertain such a large Presbytery. If the Presbytery were divided we could meet in each once every 12 or 15 years and we could meet with much weaker churches than at present. We conclude then that two presbyteries would be equally if not more efficient in governing the churches within the present limits of Orange than the one Presbytery is at present.

But it is said one duty of presbytery is to concert means for the enlargement of the church within its bounds. It is necessary that the Presbytery hold together in order to reach the destitution within its bounds. We think this is a mistake. In the first place, it is too expensive, as we have seen, to maintain such a large Presbytery. In the second place, it is not the only way to conduct evangelical work. The Presbyterian Church in the United States, of which the Presbytery of Orange is a constituent part, is endeavoring to support evangelistic work within its bounds, and has an executive committee to distribute the money of the churches to the Evangelists within her territory where they seem to be most needed. For our own part we should like to see the two presbyteries after division co-operate with the General Assembly. We regard the church as one and feel willing that our money should be expended wherever the Assembly's committee, who have the whole field before them, think it would do most good. We believe they would maintain an evangelist in Eastern North Carolina. But third if presbytery prefers to conduct its own evangelistic work, we believe that the two presbyteries will do equally as much as the whole Presbytery is now doing or has ever done. What is the presbytery now doing? It has two evangelists each supported as evangelist only one-fourth of his time, and it is struggling to pay off a debt which it has incurred in the conduct of evangelistic work. What has it ever done? It once had two evangelists engaged wholly in evangelistic work, one in the East and one in the West. These evangelists did good service, especially the eastern evangelist. We will not enter into the details of this work. But if the presbytery is divided equally cannot each presbytery support an evangelist? If the whole supported two, cannot each half support one? The East can support an evangelist. It will have some of the strongest churches of presbytery, as the First Church Raleigh, Newbern and Washington. To have one evangelist is as much as it can expect even if the presbytery is not divided. If the presbytery supports two evangelists as it can do, the West as before will demand one. There is abundant need of an evangelist in the West. The counties of Yadkin, Stokes and Person have not a Presbyterian church in them. Surry has only one, Elkin being nearly extinct. Randolph has only one. Forsythe has only one. Chatham has three weak ones. There is great need of several evangelists in the West as well as in the East. Let us then divide the presbytery equally, each assuming half of the debt, then if we determine to continue independent as to our evangelistic work let each presbytery support its own evangelists, and may God spread this good work. In conclusion, I would say that I love my eastern brethren, and enjoy communion with them. I am glad I will still have the privilege of meeting them at Synod. I appreciate the kindness and hospitality of the East I certainly feel grateful to the kind friends in Washington and Newbern for the pleasant entertainment they gave me last Spring. I love to visit the East and on this account will regret to divide presbytery. I think, however that these are questions that ought not to enter here. Nor do I think that too much sadness ought to be felt at dividing the Presbytery of Orange. It is in the nature of things, and honorable for a mother to be replaced by two daughters—Orange replaced by East Orange and West Orange. C. M.

For the N. C. Presbyterian.

LIQUOR LAW.

I rejoice to see the N. C. PRESBYTERIAN so emphatic on the subject of the liquor traffic. It is a question from which the Christian cannot stand aloof. Politics and the ethics of Christianity intersect at some points, and when they do the Christian citizen must bring his influence into politics. We have been compelled heretofore to fight for the very life of free constitutional government. We hope confidently that the next Presidential campaign will secure our imperiled birthrights and leave us free to make new advances without jeopardizing old interests. We sincerely hope that the hour is near when we may say to such politicians as have contemned enlightened Christian sentiment, "Party or no party, you cannot get my vote." The last Legislature, in extra session, reduced the tax on liquor and laid it on books. Such legislation was a brutal affront to every enlightened moral citizen. Let it be clearly understood hereafter that caucuses and conventions may nominate men who have given themselves such a record, but they cannot compel our votes; that our influence is more potent than that of cross-road grog-dealers. The liquor traffic must be handled with gloves off. It is monstrous, rapacious, impudent, conscienceless; it antagonizes the pulpit; it remorselessly sacrifices every interest dear to man—the worship of God, the hope of heaven, the purity of youth, the affections of parents, the happiness of wives—to put money into the pockets of the very offscouring of the earth. Over the whole length and breadth of this fair State, and at every cross-road, the groggery is to be found, though built of clap-boards and dry goods boxes, presided over by empty-pated indolence, too lazy to win an honest livlihood. It is a shame that this combination of pauperism, illiteracy and diabolism should be permitted, in a Christian land, to resist successfully the influence of culture, wealth, refinement and piety in the press, the pulpit, the Sabbath school and the family circle. Where are the Christians of the land that they tolerate it? Where are the 5,000 Episcopalians, the 10,000 Lutherans, the 25,000 Presbyterians, the 90,000 Methodists and the 175,000 Baptists? We see mothers and fathers and wives praying and teaching and toiling for sons and husbands and weeping scalding tears over their graves, which have been dug by the dirty-handed miscreant at the corner groggery. Why not crush the infamous traffic as one would a viper? As a pastor I have seen so much anxiety—reasonable anxiety—on the part of Christian parents and wives, and have known so many bitter tears to be shed, that I wonder Christian citizens do not rise up in their might and dictate to party that the liquor traffic *shall* be suppressed. To them it is more important than any other State issue. Let this antagonism to the infamous traffic be organized, and compel recognition at the hands of political parties.

Give us the Maine law. Twelve years experiment *has proven* it to be efficient.

J. W. P.

UNCLE TIM'S WAY.

Uncle Tim held up his saw, and squinted along the teeth to see whether it was "losing its set." He failed to decide, in his surprise at finding that he was taking aim at the minister, who stepped in range just at that moment on the street side of the fence. His eyes came into gear again as he laid his saw on the woodpile and stepped up to the fence, saying, "Well, it is queer. It's only a minnte ago I was thinkin' about you. I was thinkin' what a good sermon that was you gave us last Sunday mornin', an' how I would tell you so the first time I saw you."

Uncle Tim was the wood-sawyer and day's work factotum for the village. Unlearned as he was, the minister always missed him if he was absent from church—he was such a helpful listener. And to Uncle Tim's compliment he replied:

"You told me what you thought of it at the time in the way you listened to it; though, for that matter, you always seem to be interested. I don't suppose you know what a comfort such a hearer is to a minister. If all the congregation were like you I think it would turn my poor sermons into good ones."

"Thank you," said Uncle Tim. "I don't always get the hang of everything that's said, but I should git less if I didn't give attention. An' I always says to myself, 'The minister, he works hard to write his sermons, an' if folks don't listen to 'em its pretty discouraging,' and I says, 'You can't put much into the contribution box, Tim, an' you can't talk in prayer meetin', but you can count one in listenin'; you can try to 'preciate what other folks do.'"

"The talent for appreciating is an excellent one to have," remarked the minister.

"Well, as I look at it, it's one as isn't denied to anybody," said Uncle Tim. "An' if it's the only one I've got I'll try not to wrap it in a napkin. When Deacon Mason does me good by one of his experience talks in prayer meetin' I think it's no more'n right he should know it. P'raps he has times of thinking that he can't say anything worth while, an' it stands to reason that he can talk better if he knows he's doing somebody some good. An' when widder Hatch is makin' such a gritty fight to keep her children together, an' give 'em an education, I think mebbe it makes it a little easier for her to stand up to it if a neighbor drops a word of 'preciation once in a while."

The minister said nothing, but there was a look of "precoiation" on his face, and Uncle Tim continued, "The other day I see the young schoolma'am was lookin' worn ont and sober like. I 'magined them big boys from the Holler was worryin' the life ont of her. An' I didn't know how I could help that. But at noon I just went down to the schoolhouse a purpose to tell her how nice our gran' son was gettin' along with his 'rithmetic. An' she said it was better than half a dozen cups of tea, for cheerin' her up—she did. An' when I see Sanford's boy take a little Irish girl's part that the other boys were tormenting, an' they jeerin' him, I went up to him, an' I says, 'Uncle Tim's nothin' but a woodsawyer, but he knows enough to know that you've got the stuff of a gentleman in you.' You see old folks don't notice the boys enough. An' there's Jim Brady, a drinkin', card-playin', shootin'-match creetur', who goes around a good deal like a dog without any owner. He knows folks despise him. But Jim's right handy with tools, an' when I take my saw to him to have it filed, an' tell him he does that job better'n any other man I know, I think it helps him to have a little more respect for himself, I do. You see its dreadful easy to look at faults—at faults in children, an' faults in hired folks, an' faults in tavern-keepers, an' faults in prayer meetin's. But as I look at it we'd do a great deal better to think more about the good things in 'em."

"To have the talent for appreciation as you call it," said the minister.

"I dunno as that's quite the thing to call it," responded Uncle Tim. "My wife, she says to me once in a while, 'It's nigh onto fifty years that you've been tellin' me that you love me. An' I know you do. But I don't want you to stop sayin' it. I want you to keep tellin' it as well as livin' it.' An' I guess it's not only a talent of 'preciation that's needed, but a talent of tellin' it."

Uncle Tim screwed up his face for another squint along his saw teeth, and the minister walked away reflecting how much brighter and better the world would be if all of us had the talent for appreciating the good things in others and added to this appreciation Uncle Tim's "talent for tellin' it."—*Sel.*

For the N. C. Presbyterian.

TIMES AND SEASONS.

"And He said, it is not for you to know the times and seasons which the Father hath put in His own power."—Acts 1: 7.

BY REV. OLIVER CRANE, M. D.

'Tis not for me to know each time
And season known
To Him alone who sits sublime
Upon the throne:
Enough for me, that though unseen
He governs still,
And not an arm can intervene
To thwart His will.

Not mine to ask explained to me
The plans He makes;
Enough for me to know that He
Makes no mistakes;
What He ordains in His decrees
I cannot tell,
But well I know that He in these
Makes no mistakes.

His judgments, deep on either hand,
I cannot plumb;
Amid their mysteries I stand
Before Him dumb:
But these, though wrapped to human ken
In gloom throughout,
Shall yet be solved, and naught shall then
Be left in doubt.

I, through the veil that intercepts,
Ask not to see;
If He but show my way by steps
Enough for me:
Though round about me all be dark,
With Him is day,
And at His word unawed my bark
I launch away.

Though night its shades may darkly lay
On hill and lakes,
Yet this I know, that day by day
The morning breaks;
So let life's lights and shadows drear
Be what they may,
His voice enjoining faith I hear,
And I obey.

Here though I oftentimes in tears
Forsaken seem,
And fleeting all on earth appears
As in a dream,
Yet, with His presence ever nigh,
I onward tread,
And leave to Him the reason why
Without a dread.

Then ask I not to have revealed
My future lot;
But though the way be all concealed
I falter not,
Since my Redeemer bids me go,
In him I trust,
And though inscrutable I know
His ways are just.

THE INTERMEDIATE STATE.

BY REV. H. B. PRATT.

It is a singular example of the facility with which words acquire factitious meanings, that most Episcopalians use this expression as if it meant *the abode of the blessed dead*—intermediate between earth and heaven; while even intelligent Presbyterians will tell you bluntly that they don't believe in any intermediate state at all. The State of South Carolina is a *place*, and a place of abode; but only in this accommodated sense can the word have any *local* signification. The intermediate is a *condition*, not a *place*: the condition or *state of being* which is proper to souls during their temporary separation from the body. Not to believe, therefore, in the intermediate state is not to believe in the separate existence of souls during the interval between death and the resurrection; so that every man must believe in such a state, unless he believes either that man has no soul, or that his body has no resurrection, or that the soul sleeps with the body till the last day. This question, which causes a great deal of perplexity to many persons, will clear up wonderfully by simply keeping in view, what is so strangely forgotten in this case, that the expression means, and can only properly mean, *a state of being* intermediate between two states of bodily life: the life that now is and that which is to come; the one temporal, the other eternal; but both *bodily forms of life*—the only form of life that we know anything about. That intermediate state of *soul life*, of disembodied being, is a form of existence of which we cannot form the remotest conception, and this is one reason (the reason, perhaps) why the Bible tells us so little about it. It must ever remain an impenetrable mystery till we, each for himself, make trial of it.

The holy dead are in heaven, no doubt; since they are with Christ, and He, we know, is in heaven. "Blessed are the dead who die in the Lord!" *While dead* they are blessed; more blessed far than we in this state of mortal life; but incomparably less blessed than they will be when "death is swallowed up in victory;" which the Apostle plainly says will not be till "the mortal shall have put on immortality and this corruptible incorruption." The crown and kingdom and reward are in Scripture ALWAYS reserved against that day (1 Peter i: 5, 7, 13). Meanwhile Christ Himself is waiting (Heb. x: 13), and they wait with Him, till He "comes the second time without sin unto salvation."

Errors are to the soul what poisons are to the body: some bad, others worse, but none good. So it happens, on the one hand, that the intermediate *place*, about which High Church Episcopalians have so much to say—a half way station between earth and heaven—perpetually gravitates toward the Romish doctrine of purgatory, of which it was, and is, the germinal idea. If disembodied souls stop so long this side of heaven that holy Abel has not got there yet, why not believe they fill up the time in completing there their unfinished preparations for heaven? And why not (in view of the short time allotted to the business and pleasures of earth, and the long time we shall stop at the half-way station) why not put off intentionally large part of your preparations till then—*when we will have nothing else to do?* You see the idea is one that takes well with worldly people, who most abound in worldly churches.

On the other hand, when a man says he does *not* believe in the intermediate state, he often, perhaps generally, means to say he believes that the souls of believers are at their death "made perfect," not only "in holiness," as our Catechism says, but *in everything else:* that they are at their journey's end; have come to their crown and kingdom and reward and promised glory—about everything, in fact, which the divine promises hold suspended upon Christ's coming, the resurrection of the body, and the awards of the day of judgment. And so it happens that among such as do not believe in the intermediate state, there is in many quarters a rapid drifting in the direction of a complete denial of these things: while many plainly say, they believe in a state after death, but nothing beyond that. Everywhere we find persons who *see no use* for a day of judgment, and make their own death the coming of the Lord.

Error is poison; and of the two errors indicated, it is not easy to say which is the worse.—*St. Louis Presbyterian.*

THE CULTIVATION OF A DEVOTIONAL SPIRIT.

BY DAVID A. WALLACE.

A young minister writes as follows: "The great question with me is how to cultivate a devotional frame of mind. The Word is little appreciated, and the weakness of the flesh is so great, that I seem seldom to get near to God." "There seems a great failure to realize the exceeding excellence of the Word, its power and preciousness. There is a coldness in my devotions and other religious duties which I have striven against and prayed against, but seem to make little or no headway. If you can suggest something to assist me in devotional exercises, etc., it would give me great satisfaction."

With the view of helping our young brother and others similarly troubled, I take as my subject this week, "The cultivation of a devotional spirit." Every reader whose state of mind is similar to that described above may look upon this article as personally addressed to him.

1. First of all, settle the question of your personal interest in Christ. Do not rest in a state of doubt and uncertainty. Seek to be able to say, "Jesus is mine and I am His." Until you have made this attainment and are able habitually to look upon yourself as a believer in the Lord Jesus Christ, you will not make much progress in divine life, or be able to maintain a very satisfactory frame of mind.

2. Examine carefully all that is said in the Word of God about believers. In this way you will find out the position you occupy, your standing in God's sight. Among other things, you will discover that you are a friend of God, a saint, a king, and a priest unto God, a child of God, and that the Holy Spirit dwelleth in you—in a word, that you are sitting in heavenly places in Christ Jesus. Meditate on these facts, seek to take them in, to be filled with an abiding realization of what they mean. There are not many more profitable subjects of thought than what we are by the grace of God in Christ Jesus.

3. Look up the promise to believers, and ascertain exactly what you have a warrant to trust in your Lord for. Fix in your mind exactly how far you may go in the exercise of trust without presumption, and trust accordingly.

If you have never examined this subject carefully you will be amazed at the discoveries you will make. Now, seek to trust your God and Saviour for everything set down in these promises. Let your faith conform to the warrant, no matter to what heights you must go up in so doing, nor to what depths you must go down. No matter how bold you may seem to be, remember that the promise of God is a sufficient warrant for the fullest trust, the most unwavering confidence.

4. Study the fullness that is in Christ. Look up every scripture in which anything is said to be in Christ. Look into every passage of that tenor closely. Seek to form some conception of the unsearchable riches of Christ. Then remember that He is yours, and more, that all His is yours, and that you have warrant to draw on Him for the supply of all you need. Remembering these things, come boldly to the throne of grace that you may obtain mercy and find grace to help in time of need, and of His fullness shall you receive grace for grace. Every grace that you exercise must be imparted to you by our Lord. We often make the mistake of trying to work ourselves into desired frames of mind, instead of coming to Him and trusting in Him and waiting on Him in the use of appointed means, that He may supply our need according to His riches in glory.

5. In addition to this searching of the Scriptures to ascertain the mind of the Lord on special subjects, read in course frequently, deliberately, thoughtfully and prayerfully, the more devotional books, especially the Psalms, the words of our Lord and the epistles. Every now and then you will come to a verse or passage that will appear to you radiant with light. Stop there. Meditate on it long and carefully, seeking to get at its full meaning. Commit such verses carefully. Mark them in your Bible, so that you may see them at a glance as you turn over the pages. In times of darkness and coldness, look over these passages, and you will find that they will help you wonderfully. In reading the Psalms you will find Mathew Henry helpful, and much more, Spurgeon's "Treasury of David."

6. Be much in prayer. Let your prayers be specific for particular things which you know you need. Have regular times of private prayer, a stated place, and pray on your knees and aloud. Don't be too brief. Many times one begins cold and heartless, but ends with a full glow of affections. Before preaching, spend some time in special prayer and special devotional reading of the Word. When you find that you have become cold and formal, and that you are not enjoying communion with God as you ought, set apart a day for fasting, self-examination, humiliation, meditation and prayer, and give the day wholly to personal dealing with your God. I think such seasons of special prayer are commonly found very precious.

7. Remember that you are a temple of the Holy Ghost. He dwelleth in you as a friend and helper. Now, be careful lest you grieve Him, and hence deprive yourself of the blessings which He has come to impart. Grieve not the Holy Spirit of God; but, on the contrary, honor Him, trust Him, submit to Him, obey Him; walk in the Spirit, live in the Spirit. Ps. lxxxi: 10-16.

I think that you will find these thoughts helpful. They have been tried and proved. You may depend on them as correct. "Wait on the Lord; be of good courage and He shall strengthen thine heart; wait, I say, on the Lord."—*United Presbyterian.*

CARELESS WIVES.

It is very common to hear the remark made of a young man that he is so industrious and so economical that he is sure to be thrifty and prosperous. And this may be very sure of him so long as he remains single. But what will his habitual prudence avail him against the careless waste and extravagance of an uncalculating, unthinking wife? He might as well be doomed to spend his strength and life in attempts to catch water in a sieve. The effort would hardly be less certainly in vain; Habits of economy, the way to turn everything in the household affairs to the best account—these are among the things which every mother should teach her daughters. Without such instruction, those who are poor will never become rich, while those who are now rich may become poor.—*Selected.*

MOTHERS AND CHILDREN.

Many a poor mother, in an humble cot, with no money or position, has struggled to feed and clothe her little ones, to train them to be an honor to their country and a blessing to the world. Most of our useful, prominent men came from such homes. Our churchyards are full of such sleeping mothers, whose hands are folded over their breasts. No worldly eye ever saw the records of their lives, only God and the angels. No tall monuments and high-sounding epitaphs mark their resting place. What a responsibility rests upon the mothers of this country! Life is too short to be spent in accumulating the things of this world, that must perish.

The children do not stay with us long enough to permit us to waste our hour in the pursuit of fashion and gayety. What we sow now we shall reap hereafter. How many who sow in tears will reap in joy. God give to all mothers grace and strength to fulfil their duties aright, and their influence for good may be felt from generation to generation.

The shortest and surest way to live with honor in the world is to be in reality what we would appear to be; and, if we observe, we shall find that all human virtues increase and strengthen themselves by the practice and experience of them.—*Socrates.*

Strong reasons make strong actions.—*Shakespeare.*

GOLD DUST.

Kindness by secret sympathy is tied;
For noble souls in nature are allied.
—*Dryden.*

Pride requires very costly food—its keeper's happiness.—*Colton.*

Where there is much pretension, much has been borrowed: nature never pretends.—*Lavater.*

He is the happiest who renders the greatest number happy.—*Desmahis.*

'Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven,
And how they might have borne more welcome news.
—*Young.*

We salute more willingly an acquaintance in a carriage than a friend on foot.—*J. Petit-Senn.*

You cannot dream yourself into a character. You must hammer and forge yourself one.

Stand in thy place and testify
To coming ages long,
That truth is stronger than a lie,
And righteousness than wrong.
—*John Greenleaf Whittier.*

The block of granite which was an obstacle in the pathway of the weak, becomes a stepping stone in the pathway of the strong.—*Carlyle.*

One can never repeat too often, that reason, as it exists in man, is only our intellectual eye, and that like the eye, to see, it needs light—to see clearly and far it needs the light of heaven.

Darkly we move, we press upon the brink—
Haply of viewless worlds, and know it not.
Yes, it may be, that nearer than we think
Are those whom death has parted from our lot.
—*Mrs. Hemans.*

Let it not be imagined that the life of a good Christian must necessarily be a life of melancholy and gloominess; for he only resigns some pleasure, to enjoy others infinitely greater.—*Pascal.*

When a man is told the whole of religion and morality is summed up in the two commandments, to love God, and to love our neighbor, he is ready to cry like Charoba in Gebir, at the sight of the sea, "Is this the mighty ocean? Is this all?" Yes! all: but how small a part of it do your eyes survey! only trust yourself to it; launch out upon it; sail abroad over it; you will find it has no end; it will carry you round the world.

We cannot measure the need
Of even the tiniest flower,
Nor check the flow of the golden sands
That run through a single hour.
But the morning dew must fall,
And the sun and the summer rain
Must do their part, and perform it all
Over and over again.
—*Household.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

The Jesuits expelled from France have purchased a house at Prague at a cost of £5000.

The conversion to Roman Catholicism is announced of Lady Anne Isabella Blunt, the only granddaughter of Lord Byron.

City Road Wesleyan Chapel, London, rich in hallowed historical associations with the Wesleys and the earliest race of Methodist preachers, and which was greatly damaged by fire a few months ago, has been reopened for public worship by the Rev. Dr. George Osborn. There was an overflowing congregation. The restoration of the building and the entire reconstruction of what was known as "The Morning Chapel" have been efficiently carried out, all the chief features of the edifice have been preserved, so as to carry forward to future generations as nearly as possible the building as originally erected. The monuments of the ancient Wesleyan worthies have been replaced as nearly as could be effected in the same positions as before.

The Committee of the Congregation de Propaganda Fide at Rome, having decided that the claim of the Roman Catholic Bishops in England to exercise jurisdiction over the members of religious bodies should be rejected, the Pope directed that judgment be deferred, and that all the documents on the subject be submitted to him before the Cardinals met to pronounce upon the matter. The Cardinals were to have assembled on the 15th instant, but on the morning of that day received counter orders from his Holiness. It is pointed out in clerical circles that canonical and judicial objections would prevent the congregation of Cardinals from admitting the claim of the English Catholic Bishops, while on the other hand its rejection might prejudice the interests of the Church in England. The Pope is therefore stated to be considering the expediency of issuing a special Bull sanctioning the episcopal jurisdiction with certain limitations.

The outlook in France is thus described by *Evangelical Christendom:*—Atheism, clericalism, and Protestantism are in full conflict, and the clashing and flashing of swords are heard and seen more than heretofore, thanks to the freedom of print, meet, and lectnre granted almost universally. Hitherto the noise of the battle seems to be above the heads of the great mass of the people. Millions of quiet souls hear it not, or if they do, impatiently wonder what it is all about; and millions more shrug their shoulders and ask, Cannot we be let alone? Yet the long, persevering sowing that has been going on for years has, in many instances, prepared soil where souls are ready to hear and live. Some places where crowded meetings have taken place, and Romanism has been demolished, have turned a cold shoulder to the humble colporteurs, with the Bibles and Christian books. Some, on the contrary, where Christ has been exalted, and a clear Gospel proclaimed, have willingly read, studied, and eventually called for instruction. In some places the sale of Scriptures after the lectures has been large, and followed with good result; in others the effect has been the contrary, enemies having suggested mercenary motives in the sale.

A circular of the Spanish Minister of Justice informs all the civil authorities that in consequence of numerous recent applications, the Government has resolved that in the provinces bordering on the territory of the French Republic, no convent, college, or seminary, belonging to religious orders expelled from France by the Ferry decrees shall be tolerated; and that only with permission from the Government, and in very special cases shall authorization be granted in the other provinces of Spain. The Jesuits possess a few schools in the Southern provinces, and are allowed to reside in their founder's house at Loyola, in Guipuzcoa, by exception. Convents of women are pretty numerous, but the laws that abolished the religious orders in 1833 were never repealed.

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

WEDNESDAY, JULY 21, 1880.

OUR DISSENT.

In the course of political campaigns principles are avowed to which it behooves the religious papers to enter a solemn dissent; as we do now to a claim set forth by an exchange a few days since that when any one fails to attend a primary convention of his party it is his duty (duty was the word used) to support the nominees of that party.

In the claim of duty as set forth by the journal referred to there is this involved: That it is the duty of every citizen to attend the primaries of his party; that it is the duty of such citizen to support the nominees that may be chosen—this without regard to qualifications or character, and further without regard to the morality of any principles or plan of action that may be adopted; and lastly, that it is the duty of every citizen, even if he shall not have participated in the conventions of the party, to abide by their decisions and act upon them.

This principle, if indeed it be a principle, if indeed it be not a sad negation of all principle, must be general; it must apply to one party as to any other or all other parties, and if duty requires this absolute subserviency to party where would the changes of votes come from? Nominations of the dominant party would be elections; nominations of the party in opposition would be defeats. Why, under such ruling, should there be any discussion whatever of measures or men? Why should business be disarranged, bad blood be stirred, and every interest, secular and religious, be made to suffer by prolonged and passionate discussion, if every man's duty is to vote according to prescription? Of what use the trouble and expense of holding formal elections when primaries may and should decide all? Political journals may, for a purpose, announce the doctrine in question, but in practice they totally ignore it, and proceed on the common sense and only truly republican principle that every man ought to give earnest, thorough, conscientious consideration to the questions which may be involved in any political campaign, and to the characters of the men who advocate these questions, and should vote accordingly.

Our only justification, perhaps, in touching this subject at all is to be found in our claim, counter to the one under discussion, that every Christian citizen in determining what is duty is to have regard to the principle, that loyalty to Christ is first and supreme. It may be his duty to attend the primary or other meetings of any political party, and of this each individual must be allowed to judge; but he certainly can never have a right to enter a political meeting of any kind to lay down his loyalty to Christ, on the altar of party, nor to hold that at any time loyalty to party requires him to advocate and defend, or even to support by his vote, measures which tend to the subversion of morality. This would be to elevate loyalty to party above loyalty to God. No Christian could avow anything like this; the avowal would fix his proper status among the enemies of his Savior.

The great hope of our country is that Christian people will awake to a sense that it is their duty, independently and thoroughly, to study political measures, and conscientiously to act on their convictions.

We believe that the sentiment is becoming established not only that Christians have solemn obligations resting upon them, but that when they impress it upon the politicians of the country that bad men and bad measures cannot secure Christian votes, they can largely control the selection of candidates and influence the adoption of measures.

GRATUITOUS CIRCULATION.

In the *Earnest Worker* for July, Dr. Hazen, the Secretary of Publication, states that "the ministers of our Church receive, free of cost, either for subscription or postage, all our Sabbath-school papers, the total value of this gratuitous circulation being not less than $1,100 per annum." In his annual report to the Assembly it is put at $50 more.

"In the annual report of the Committee of Foreign Missions, the *Missionary* is said to have been a tax on the mission fund, of $325. But "if it were not that something like a thousand copies are sent gratuitously to ministers, it would not only have been self-supporting the last year, but would have added, two or three hundred dollars to the general missionary revenue." As the subscription to the *Missionary* is 50c a year, this thousand copies represent $500.

"Thus it appears that $1,650 of the church collections go to furnish the ministers with its papers. Is this a judicious or advisable expenditure? To say the least, it is very questionable. Our ministry are interested in church operations, and ought to have these official organs, and valuable aid. They would cost about one dollar and fifty cents a year. Generally the ministry can pay for them; or they might be sent to any pastor, whose church contributed so much to the committees. If any are unable to pay for them, then supply such from the benevolent gifts of the church; or send an extra copy, provided so many are taken in the church. When only about $8,000 is contributed by the Church for Publication, is it not too large a tax on the work of the committee to send more than *eleven hundred dollars'* worth of its issues gratuitously to our ministers, not as a charity which is not asked, but to create a wider circulation? A few copies, sent occasionally will advertise their existence, price and value."

Above are given the views of persons who feel that great injustice is done to the causes of Publication and Foreign Missions by the course which is criticised. The presentation is not made in a faultfinding spirit, but for the purpose of bringing the subject prominently before the attention of the Presbyterian public. It will be conceded that the matter on its very face, is of sufficient importance to demand attention, and that the Secretaries so regard it is plain from the prominence which they assign to it.

Some things very proper to be remembered may be overlooked in connection with thought on this subject. First, that in speaking of the circulation among ministers as gratuitous, the term is restricted to mean, not recompensed by a money payment. Dr. Hazen is precise in this. The ministers in general, we must believe, do by service pay many times over, the value of the papers; in fact that this expense, large as it is proportionately, is fully justified, appears from the continuance of the plan, year by year. The Executive Committees have it in their hands to discontinue or to modify as they deem best. If disposed to question the wisdom of their policy, we should not fail to recognize the force of the general truth, that those in charge of any business enterprize, as acquainted with all the circumstances and details and having the advantage of practical experience, are especially qualified to judge and determine as to any policy or course of action. Presuming equal natural power of judgment and equal probity in those who favor and those who oppose any plan, the odds are always vastly in favor of those who have precise information and enlarged experience.

We believe then, that our committees would be glad to have this very serious item of expense reduced, but at the same time they do not see how without serious damage to the causes of the Church they can undertake to reduce it. If this is so those who bring up the subject are doing a good work in pushing the matter forward, and we are assisting by laying it upon the minds of our readers.

If ministers can help by their subscriptions in addition to putting forth their efforts, they will feel that they ought to do so, but those in charge, we venture to say, would esteem it a sad loss to receive a minister's subscription in lieu of his earnest efforts in behalf of the causes referred to.

Some ministers, possibly, receive the issues of our committees as a pure gratuity, making no recompense either in money or service. We can say nothing to break the force of any appeal to the consciences of any such persons; nor would any words from us add stress to the simple call of the facts to their remembrance.

THE NEWSPAPER GUERILLA.

We are consistent advocates of free discussion and our columns are always open to it to any reasonable extent when conducted in a decent manner, but all personalities must be avoided. In these friendly encounters we nail to our masthead the motto, "Principles, not Persons," and the N. C. PRESBYTERIAN will not knowingly publish any communication containing unpleasant personal allusions. There is entirely too much of this sort of thing in the public press, and we intend to make an honest effort to keep our skirts clear of it.

Moreover, we emphasize the fact that all anonymous communications especially should be above the suspicion of personality. Where any writer, over his signature or well known initials, publishes a contribution it is in bad taste for any one to reply under a *nom de plume*, and it is worse than bad taste, it is positively cowardly, under such cover to insinuate a personal allusion, it is stabbing a man in the dark, and this is a degree of meanness which we cannot tolerate. To allow our columns to be used for such a purpose we consider a prostitution of our high position. In this we will "magnify our office."

We notice in a recent exchange a communication over a *nom de plume*, in the body of which occurs this grave reflection against one who has held a high office, and in the judgment of his brethren *adorned it*: "It is well for the Church that 'the relations' of this sophistical preceptor to its candidates have ceased—better for it had they never existed." The connection of the sentences indicates the preceptor as plainly as if his name has been given and when we reach the termination of the article we are confronted with a *nom de plume!* When such insinuations are uttered thus through the public press, we submit that the party taking the responsibility of so doing should avow himself boldly, and not attack a man under the shelter of a disguise.

PROF. ROBERTSON SMITH.

The Free Church of Scotland hoping to escape trouble by a course of compromise with error, finds itself, as all are like to do under similar action, involved yet deeper in the toils. Professor Smith will again come up before the Assembly, indeed steps have already been taken in that direction, and there is little doubt that the noble Church, which he has so sadly misrepresented will vindicate her honor and the cause of truth by doing the right.

The *London Weekly Review* thus traverses the new situation:

"For some little time after the decision of the General Assembly it was generally understood that the agitation excited by the proceedings against Professor Smith would gradually subside, and that the Church would be permitted to enjoy again her wonted peace. Doubtless certain leading ministers who were profoundly dissatisfied with the result of the case, meditated the publication of some manifesto to give expression to the principles which they and many of their friends considered to be the verdict of the Assembly. They felt encouraged to take such an unusual step by the consideration that a decided majority of the Assembly had been in reality opposed to Professor Smith's retention of his chair, and that only by a singular and unexpected combination of circumstances in connection with the voting he had got off with a mere admonition. But while the contemplated manifesto was in course of preparation, and was daily expected to make its appearance, a new volume of the *Encyclopædia Britannica* was published, containing two articles by Professor Smith, one on the "Epistle to the Hebrews," and the other on the "Hebrew Language.', The first article was found to contain nothing peculiarly reprehensible. As might have been expected, however, Pauline authorship of the Epistle to the Hebrews is unceremoniously denied in it, and an unrestrained style of critical conjecture is indulged in by the author. But in the second article to the dismay even of his own supporters, there is an exhibition of a kind of criticism which appears to be worse than anything that has yet proceeded from Professor Smith's pen. According to this production Moses had little to do with the composition of the Pentateuch; it is, on the whole, probable that he wrote or arranged the Ten Commandments; but beyond this there is the utmost uncertainty as to the nature and amount of his literary efforts. Thus not merely Deuteronomy, but the books with which it has so long been inseparably connected, may not be literally Mosaic in their origin.

"In a similar destructive style the Professor traverses the whole area of the Old Testament Scripture, knocking down one book after another, and leaving almost nothing whatever standing in its old place. We hesitate to write down what he says of some of the sacred contents of that Bible that was acknowledged by our Lord and His Apostles. Ruth is a lyric; Jonah is a fiction woven round an historical name; the Song of Solomon comes down to us in such a corrupted state that nothing decided can be said about it; Isaiah did not write a great part of the book that goes by his name; the Books of Chronicles are spoken of as poor literary performances; the prophet Amos is complimented as writing in a refined style wonderful in a herdsman; as for the books of Esther and Daniel, they are certainly not what they have been popularly thought to be. All these sweeping judgments, with more of a like kind, unsupported by a particle of solid proof, are given forth with the confidence of a man inspired to proclaim them to the world.

"This startling article was, it is stated, corrected in proof by the author and printed off half-a-year ago. It cannot be said, therefore, that it is a new offence committed by Professor Smith since he was reproved from the chair of the Assembly. But when he stood at the Assembly's bar, and expressed his regret for at least the ungnarded manner in which he had ventilated his critical opinions, he knew that an article he had written, as daring and ungnarded as any of its predecessors, would make its appearance in a few weeks. It may even be fairly surmised that the publication of the volume of the *Encyclopædia* containing the article was delayed till after the meeting of the Assembly. Now this incident of a new article, as offensive to most of his brethren as any he has yet published, may not substantiate a moral charge against Professor Smith; but it shows him to be obstinately attached to the new style of criticism he has imported from Germany, and to be quite out of sympathy with the Church he is expected to serve. We hoped that after what took place at last Assembly the Free Church would not again be disturbed by the writings of Professor Smith; and we strongly counseled all parties to suspend hostilities and pursue a policy of conciliation. But the Aberdeen Professor is irrepressible, and, we fear, incorrigible. His peculiar criticism, destructive in every sense, has eaten into his constitution, and entered the very marrow of his bones. He has completely isolated himself within his own denomination. He has not persuaded any of his own personal friends and ecclesiastical supporters to embrace his views. The men of his own circle only frame apologies for him and contend for his liberty. The great majority of his ministerial brethren in the Church utterly abominate his peculiar theories, and regard them as either the fruits or the germs of virtual neology. At last Assembly his opponents were in a majority, though they were in a strange way prevented from pronouncing upon him an adverse judgment. As it was, he only escaped deposition from his chair by the narrow majority of seven. No fewer than 292 members of Assembly, in spite of many obstacles thrown in their way, declared that, in their opinion, Mr. Smith was not a fit person to occupy a chair in a Free Church College. And now the publication of another article, that revolts the feelings and convictions of his brethren more deeply perhaps than any of his former publications, has immensely aggravated that want of confidence in him of which he must have long been sensible. It cannot be denied that the Church at large utterly distrusts his judgment and deeply laments his obstinacy. In these circumstances, we wonder that Professor Smith can retain his chair. Many a man in his place would have resigned it long ago, before a tenth part of the suspicion and opposition he has encountered. The orthodoxy and even the critical prudence of a theological professor should be beyond doubt or suspicion. When he is a suspected man, and not without reason, half his usefulness is gone. Only a few weeks ago we charitably hoped that Professor Smith would not in a hurry trouble the Free Church again; but we confess that now we have little hope indeed that he can retain his chair either with credit to himself, or with advantage to the Church whose servant he professes to be, although he is so unwilling to be corrected or to obey orders."

NOTES AND JOTTINGS.

Secular news made up for another paper last week got into the form of the NORTH CAROLINA PRESBYTERIAN. The mistake was not discovered until some hundreds of copies were off. Though there was nothing improper in what was thus published, the selection of news may have struck some of our readers as singular. The presumed perplexity of our readers seems to require this explanation.

A friend sends the following as "A FACT":

"A few weeks ago a Methodist minister urged a young man who made application to be admitted into the Presbyterian church in L—: 'Don't let those Presbyterians *corrupt* you; don't study that Shorter Catechism.' He had himself been taught it by his Presbyterian mother, now deceased."

Ordinarily we cannot publish addresses of any kind, at least in full, but we have been more than once requested to publish the address delivered by Rev. Wm. S. Lacy before the Alumni Association of Davidson College. We are well assured, from reports that have reached us, that the address will prove interesting to our readers and serve to promote the cause of education. If the author will forward us the manuscript the address will be duly served to our readers.

"There is a report made in some of the papers of a college where the professors pushed the boys so hard in their studies that they had really no time for 'athletics,' and the college has not a prize to glitter on the walls of its boat house. It is also said that some parents are inquiring for the name of this college."—*Presbyterian.*

As to this last we shouldn't wonder.

We clip the following from a letter to the Raleigh *News* from the venerable E. J. Hale, so well known and so highly esteemed among us:

"In grateful remembrance of my old Scotch friends on the Cape Fear I went up yesterday to Dr. John Hall's church on Fifth avenue and Fifty-fifth street, to hear the latest eminent minister from 'the land o' cakes,' the Rev. Principal Cairns of Edinburgh, and I was well repaid by listening to one of the most able sermons that I remember on 'the Man Christ Jesus, the name that is above every name.' Dr. Cairns is probably more than 60 years of age, with very gray hair, beard and whiskers, of stout frame, strong voice, Scottish accent, and vehement rather than graceful gestures and manner. In movement and in speech he reminded me of his countryman the Rev. Dr. Taylor of the Broadway Tabernacle, who has made so much reputation as preacher and author, and whom, no doubt, many of your readers have heard."

Assuredly the *St Louis Presbyterian* has brought to the front a matter that ought to be well considered:

"A private note has a sentence that describes what is true in many congregations. It is a reproof to the derelict and an encouragement to the timid. This voice from the pews says: 'In our church there are great *possibilities* of work and usefulness, if there were only some one to bring them out. We can be got to do *almost anything* if there were some one of executive ability among us.' And so in other churches there are those who are waiting to be led—those who long to be doing something, and will rejoice if the pastor or elders will only set them at it. Some professors of religion really delight in giving and doing for the kingdom and glory of Jesus Christ. This is a fact! Let pastors and sessions believe, and develop these 'possibilities of work and usefulness.'"

For the benefit of orphans and as a matter of interest we publish the following announcement from Mr. J. H. Mills, Superintendent of the Oxford Orphan Asylum:

"For several months we have been postponing the admission of orphans in order that the Orphan Asylum might be entirely freed from whooping cough and measles. As we now have no contagious disease of any kind, and have discharged a large number of boys and girls, we feel at liberty to invite others, and especially those who have been patiently waiting, to enter at once. So far as we know, we have written private letters of instruction to the friends of all applicants. Correspondence in regard to other orphans is invited."

And while on the subject of the Orphan Asylum we think it well to help in correcting what Mr. Mills introduces under the caption of "Some Mistakes."

"The Orphan Asylum is not 'a home' for young tramps Sometimes children are neglected and mismanaged until they are competent to annoy a whole neighborhood. Then for the public relief they propose to send them to the Orphan Asylum. They ought to be sent to a house of correction. This institution is intended for none but the 'poor and promising.' Children so worthless that no one wants them, are not 'promising.' The Orphan Asylum is not a hospital for diseased children. If they are not able to attend school or are too feeble to study, this is not the place for them.

"The Orphan Asylum is not 'a home' for any one. Children come here to learn, not merely to live. They are not allowed to live here any longer that they are improving.

"The Orphan Asylum is not a finishing school. Let us illustrate: A man worked his orphan niece on the farm till she was engaged to be married. He thought it a shame to let her marry without being able to read. So he brought her here. We told him his conduct was absurd, and the girl could not be content. He begged for a trial which was reluctantly granted. In a few days the girl told us that a man wanted her for a wife, and that she would rather get married than learn a spelling lesson. So she put her foot in the road, forded Tar river, and married her man. That uncle should have sent his niece to the neighborhood school before she was old enough to love the boys."

MINUTES OF ASSEMBLY FOR 1880

Will, it is expected, be ready for distribution about August 1st. Orders should in all cases be addressed to Jackson & Bell, publishers, Wilmington, N. C.

Prices as heretofore, viz: for single copy 50 cts and 30 cts. each when ten or more copies are ordered to same address.

STATED CLERK.

NEWS NOTES.

We specially invite news from all quarters for this column.

We are pleased to see from the Raleigh papers that Rev. Dr. Atkinson, pastor of the Second church of that city, has so far recovered from his recent illness as to be able to preach.

The eighth annual meeting of the Young Men's Christian Association will be held at Big Rockfish church, Cumberland county, on the first Saturday in August. Maj. James C. McRae of Fayetteville will deliver the address. We acknowledge the courtesy of an invitation to attend.

Hawfields church, in Orange Presbytery, has lost within the past year, two elders—Mr. D. W. Kerr and Dr. Alexander Wilson. These gentlemen were useful and prominent, not only in the church, but in the community in which they lived. Our obituary columns contain Resolutions of Respect to Dr. Wilson.

In a private letter of July 16, Rev. F. H. Johnston writes us:

"Had a very pleasant trip of about a week in Surry and Yadkin. Rev. J. C. Alexander, our agent of Sustentation, was with me. We visited Mount Airy, Elkin and East Bend, preaching at each place to good and attentive congregations. This field is an important one, in view of projected railroad improvements opening to the world one of the finest sections of our State. It has not been occupied by a minister since the death of Bro. Baird, more than two years since. He accomplished much good, and his memory is dear to the feeble Presbyterian flock in Mt. Airy and Elkin. If it can be prevented our Church should not allow the fruit of his labors and of those who preceded him to be lost."

INSTALLATION.

Rev. A. McFadyen writes us: After having served the South River Chapel congregation for nine years as Stated Supply, I was on last Sabbath, in the presence of a large and attentive audience, installed Pastor of that church. Rev. Colin Shaw presided, and with his usual earnestness, preached an appropriate sermon. The charge to the pastor by Rev. James Kelly, was admirable, and Rev. K. McDonald was unusually happy in the delivery of a charge to the people, that I would like to hear repeated in all my churches.

During my term of service as Stated Supply, of this church there has not been a jar between minister and people. We hope by the help of God that the relation just formed, bringing us closer to each other, may be even more pleasant and successful than the past.

PRESBYTERIAL NOTICES

The Presbytery of Roanoke will meet at Boydton on Wednesday, the 18th day of August, at 7 p. m. H. A. BROWN, S. C.

The 221st Session of Orange Presbytery will be held in Reidsville, N. C., on the first Wednesday of September, (first day), 1880 at 8 p. m.

F. H. JOHNSTON, Stated Clerk.

NEW PUBLICATIONS.

The Sunday Magazine for August. This capital periodical is again before us. We can only say what we have often said, that it is the best thing of its kind published. 53 57 Park Place, New York.

Appleton's Journal is on the table. August number contains the following: Edge-Tools; Health at Home; Some Thoughts on Shelley; The Influence of Art in Daily Life; German Dialect-Poets; Michael and I; The Historical Characters of the Spanish Stage; Landscape Painting; "The Cook's Oracle;" Goldwin Smith's "Cowper;" Swinburne's "Songs of the Spring Tides;" Captain Oratis' Booty; Briefs on Recent Novels; Editor's Table. D. Appleton & Co., New York.

Mister Horn and His Friends, or Givers and Giving. Standard series No. 32. (Mister Horn—the Mister to be written in full, as if it were part of the name, just as much as the Horn). This is a very good book and is calculated to set the mind on giving as well as getting. It shows the character of a pious man who preaches very good sermons by his godly walk and talk. It is well worth the price, 15 cents. I. K. Funk & Co., New York.

We have from D. Appleton & Co., New York, *Memories of My Exile*, by Louis Kossuth. All who are interested in the somewhat romantic career of the author will hardly fail to read this book with pleasure. We lay it aside and may refer to it again when we find time to give it more attention.

The Orations of Demosthenes. Vol. 1. I. K. Funk & Co.'s Standard Series, No. 33. Price 20 cents. New York.

Popular Science Monthly for August is before us. Contents: The Kearney Agitation in California; The Interior of the Earth; On the Method of Zadig; The Medicinal Leech; Geology and History, and many other very fine articles. D. Appleton & Co.

Catholic Presbyterian for July is to hand. Contents: Thoughts in Prospect in the Philadelphia Council, by the Editor; Theologians of the Day—Edmund De Pressence, D. D., —by Rev. Prof. Lindsay, D. D., Glasgow; Old English Words in the Bible, By Rev. W. Lindsay Alexander, D D., Edinburgh; French Evangelization in Canada, by Principal MacVicar, D. D., Montreal; Evolution in Ethics —Mallock and Spencer—by Rev. Francis L. Ferguson, Chicago, Ill.; Church Organization in Foreign Missions, by Rev. Prof. Kellogg, D. D., Alleghany, U. S.; Heroes of the Reformation, by Louis M. Gray; Notes of the Day; General Survey. A. D. Randolph & Co., New York.

Scribner's Monthly for August comes to us in a new dress, which we do not consider an improvement. However, it contains some very able articles, and among them are: Our River; About England with Dickens; The Plain Story of Savonarola's Life; Will the French Republic Last? Midsummer; Jim Allthings; The Western Man; The Dominion of Canada; Peter the Great; At Night, and many more which we would like to mention, but have not the room. Scribner & Co., New York.

SOURCE OF PERSONAL BEAUTY.

A beautiful person is the natural form of a beautiful soul. The mind builds its own house. The soul takes precedence of the body, and shapes the body to its own likeness. A vacant mind takes all the meaning out of the fairest face. A sensual disposition deforms the handsomest features. A cold, selfish heart shrivels and distorts the best looks. A mean, groveling spirit takes all the dignity out of the figure and all the character out of the countenance. A cherished hatred transforms the most beautiful lineaments into an image of ugliness. It is impossible to preserve good looks with a brood of bad passions feeding on the blood, a set of low loves tramping through the heart, and a selfish, disdainful spirit enthroned in the will, as to preserve the beauty of an elegant mansion with a litter of swine in the basement, a tribe of gypsies in the parlor and owls and vultures in the upper part. Badness and beauty will no more keep company a great while than poison will consort with health, or an elegant carving survive the furnace fire. The experiment of putting them together has been tried for thousands of years, but with one unvarying result. There is no sculptor like the mind. There is nothing that so refines, polishes and ennobles face and mien as the constant presence of great thoughts. The man who lives in the region of ideas, moonbeams though they be, becomes idealized. There are no arts, no gymnastics, no cosmetics which can contribute a tithe so much to the dignity, the strength, the ennobling of a man's looks as a great purpose, a high determination, a noble principle, and unquenchable enthusiasm. But more powerful still as a beautifier of the person is the overmastering purpose and pervading disposition of kindness in the heart. Affection is the organizing force in the human constitution. Woman is fairer than man because she has more affection than man. Loveliness is the outside of love. Kindness, good will, a prevailing desire and determination to make others happy, make the body a temple of the Holy Ghost. The soul that is full of pure and generous affections fashions the features into its own angelic likeness, as the rose by inherent impulse grows in grace and blossoms into loveliness which art cannot equal. There is nothing on earth which so quickly transfigures a personality, refines, exalts, irradiates with heaven's own impress of loveliness, as a pervading prevailing kindness of heart. The angels are beautiful because they are good, and God is beauty because he is love.—*Scottish-American Journal.*

Comparative Summary of the Presbyterian Church for the past Five Years.

	1876	1877	1878	1879	1880
Synods	12	12	12	12	
Presbyteries	63	63	64	66	1
Candidates	189	176	145	165	27
Licentiates	80	83	73	75	14
Ministers	960	1,032	1,044	1,049	7
Churches	1,821	1,830	1,878	1,892	1,86
Licensures	41	52	41	33	1,92
Ordinations	47	41	33	51	5
Installations	72	54	71	67	5
Ministers deceased	26	11	24	17	1
Pastoral Dissolutions	54	51	49	47	1
Ministers received	2	1	7	3	
Ministers dismissed		1	7	3	
Churches organized	45	43	47	38	
Churches dissolved	30	12	24	10	
Churches received	5	7	2		
Churches dismissed		3	3		
Ruling Elders	5,415	5,122	5,428	5,501	
Deacons	3,177	3,338	3,432	3,770	
Added on Examination	7,093	6,302	6,275	6,351	
Added on Certificate	3,454	3,066	3,471	3,299	
Total Communicants	112,183	112,550	114,578	116,755	
Adults Baptized	2,110	1,917	2,135	2,001	
Infants Baptized	4,936	4,565	4,561	4,820	
No. of Baptized Non-Communicants	22,290	22,362	24,968	25,470	
No. in S. S. and Bible Classes	67,384	66,624	68,121	70,224	

CONTRIBUTIONS.

Sustentation	$39,591	$30,193	$27,327	$26,981	
Evangelistic	15,500	12,736	12,080	14,339	
Invalid Fund	9,641	9,470	9,042	8,576	
Foreign Missions	45,054	39,483	34,930	36,091	
Education	32,522	30,088	34,028	29,611	
Publication	8,668	10,585	14,226	7,730	
Presbyterian	11,886	11,523	12,146	12,304	
Pastors' Salaries	543,429	512,580	532,502	505,957	
Congregational	382,214	382,063	368,814	320,778	
Miscellaneous	50,068	53,208	50,258	83,161	
Total	$1,188,671	$1,110,971	$1,080,971	$1,015,763	$1,062,5

JOSEPH R. WILSON, *Stated Clerk.*

ECLECTICISMS.

ACTIONS THE TEST.

Texas Presbyterian:

A man's actions are a better test than his words of what he really believes. This is everywhere recognized in human affairs. When we see a man thoroughly devoted to any object, we say he believes in it. Because Abraham obeyed God, we have the record that he believed, and that his faith was imputed for righteousness.

WHERE THE DANGER IS.

Covenant:

We hear much of the danger of the Church of Christ! Well, if there *is* danger, it comes, not in the line of the assaults of Infidelity, but in the failure of its professed members, to live a Christian life. One inconsistent Christian works greater harm than a thousand Ingersolls. And yet *he* only proves the truth of the doctrine which his life denies!

"The foundation of God *standeth sure*!"

A BOTTOM FACT.

Ral. Christian Advocate:

We need consecrated piety in the Church. If cold, indifferent Christians would consecrate themselves entirely, the Church would spring into a new and higher life.

A MISTAKE.

United Presbyterian:

It is common to speak of the inefficiency of the eldership and to credit it, also, with a good degree of that Adamic spirit that makes it more a hindrance than a blessing. It is a mistake. There are poor elders, just as there are inefficient ministers and unworthy church members. But taken as a whole, the eldership of the churches is composed of as creditable a set of men as can be collected from those associated in any cause or calling. They are, for the most part, men of intelligence, piety, real concern for the prosperity of the Church and blessing of the people, and in some instances exhibit a zeal and self-denial in the work of the Lord that is an example to many who are disposed to find fault with them.

IT IS WELL.

Zion's Herald:

It is a great and pious work to set men really to thinking for themselves, and to inquiring the relation of national policies to the well-being and perpetuity of the country and to the glory of God. The nation is greater than men, and the rights and happiness of the people are of infinitely higher importance than the spoils of office. It is well to let in the beams of divine truth upon all these themes, and to settle our personal duties in the light of God's countenance.

CULTIVATE CHEERFULNESS.

Presbyterian Journal:

Let a man have a gloomy visage and converse in a dolorous strain, and he soon will be shunned. People don't like to have intercourse with one whose mien is melancholy, and whose very look and manner are marked with a heavy shadow. If it be true that "misery loves company" it is also true that company doesn't love misery. Most persons have trouble and sorrow enough of their own, without being obliged to carry the load of a neighbor.

RESIGNATION.

Baltimore Presbyterian:

Resignation to the will of God is far removed from indifference. The cold optimism which turns away without effort or regret from contemplation of evils, calmly concluding that "everything is for the best" may disguise itself under a pious and Scriptural phraseology, but it is only the cant of a hard heart and sluggish sensibility. True devout resignation lays at the footstool of God's sovereignty burdens which the soul unaided could not sustain. Mere optimism carelessly leaves with God what it is too indifferent to concern itself with. Resignation is the balm of a heart bleeding with sorrows or quivering with earnest sympathy.

FLEE TO HIM.

Sir Henry Havelock:

Flee in your troubles to Jesus Christ. The experience of upward of thirty years enables me to say:—"No man ever had so kind a friend as He, or so good a master. View Him, not at a distance, but as a prop, a stay, and a comforter ever at hand, and He will requite your confidence by blessings illimitable."

PAUL AND NERO.

Paul before Nero! if indeed it was so, what a contrast does the juxtaposition of two such characters suggest—the one the vilest and most wicked, the other the best and noblest of mankind! Here indeed, we see two races, two civilizations, two religions, two histories, two *æons* brought face to face. Nero summed up in his own person the might of legions apparently invincible. Paul personified the more irresistible weakness which shook the world. The one showed the very crown and flower of luxurious vice and guilty splendor; the other the earthly misery of the happiest saints of God. In the one we see the incarnate Nemesis of past degradation; in the other the glorious prophecy of Christian sainthood.

And now these two men were brought face to face—imperial power and abject weakness; —youth cankered with guilt, and old age crowned with holiness; he whose life had consummated the degradation, and he whose life achieved the enfranchisement of mankind. They stood face to face the representatives of the two races—the Semitic in its richest glory, the Aryan in its extremest degradation. The representatives of two trainings—the life of utter self-sacrifice, and the life of unfathomable self-indulgence; the representatives of two religions—Christianity in its dawning brightness, Paganism in its effete despair; the representatives of two theories of life—the simplicity of self-denying endurance, ready to give up life itself for the good of others, the luxury of shameless Hedonism which valued no consideration, human or divine, in comparison with a new sensation; the representatives of two spiritual powers—the slave of Christ and the incarnation of Antichrist. And their respective positions showed how much, at this time, the course of this world was under the control of the Prince of the Power of the Air—for incest and matricide were clothed in purple, and seated on the purple chair, amid the ensigns of splendour without limit and without control; and he whose life had exhibited all that was great and noble in the heart of man stood in peril of execution, despised, bated, fettered and in rags.—*Farrar's St. Paul.*

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

Erskine College, at Due West, S. C. has bestowed the title of Doctor of Divinity on Rev. A. J. Witherspoon, chaplain of the Seamen's Bethel at New Orleans.

Items from the *Christian Observer:*

Rev. David Wills, D. D., has been invited to supply the pulpit of the Lafayette square church, Baltimore, during the summer.

Rev. A. S. Doak writes: "We have just closed a meeting of two weeks' duration at Unity church (Presbytery of Central Texas). We have had a precious revival after a long dearth. Rev. Mr. McMurray, evangelist of Central Texas Presbytery, preached fifteen sermons with the power of the Spirit. There were nine hopeful professions, and Christians were revived and strengthened. We have received four members on profession of faith, and expect to receive others soon."

Rev. Geo. Summey has changed his post-office address from Covington, Ky., to Orange Valley, Essex county, N. J.

Rev. J. C. Molloy writes to us from Owensboro, July 5th: "Yesterday was the day for our summer sacramental service, and the services were of a very interesting character. There were four additions on profession of faith reported since the first of May. Since that time we have also forwarded to Baltimore for Foreign Missions about one hundred and ten dollars."

Rev. L. H. Blanton has accepted the Chancellorship of Central University. Professor Charles Dabney, son of the Rev. Dr. R. L. Dabney, now pursuing a course of study at one of the German Universities, has been elected to the chair of Natural Sciences, for which he is said to have peculiar qualifications, and is expected to enter upon his duties at the beginning of the next session.

Mr. J. McL. Seabrook, a member of the last graduating class in the Columbia Theological Seminary, and a licentiate of Charleston Presbytery, has accepted an invitation to supply the churches of McDowell and Williamsville in Lexington Presbytery. His postoffice address will be McDowell, Va.—*Southern Presbyterian.*

Items from *Central Presbyterian:*

At a congregational meeting held July 4th, the Newbern church, Pulaski county, elected the following officers: Ruling elder—J. H. Larew and J. L. Barton. Deacons—H. Howe and Ernst Voge.

Rev. J. W. Hoyt, of Nashville, writes in a note: "I have just returned from a visit to Jackson, Tenn., from assisting brother Witherspoon in a meeting. Forty-eight were added to his church and two to the M. E. Church. Brother McNair, its former pastor, who sowed the seed there so faithfully must rejoice at the ingathering."

NORTHERN PRESBYTERIAN.

The Rev. Charles Olmstead Reynolds, a member of the Presbytery of East Florida, died on Saturday night, July 3, in the City of New York. He was born at Hartford, Conn., in 1832, and was educated in Yale College, from which he was graduated. He studied for the ministry, and after a short term of labor at the North he was compelled, in consequence of impaired health, to seek a warmer climate. Going to St. Augustine he took charge of the Presbyterian church there, and for thirteen years served as its pastor.—*Presbyterian.*

Fifty-eight members in the Chinese Presbyterian church, Oakland, Cal. At the Chinese chapel, San Francisco, five persons were received at last communion.

The Trustees of Wooster University have declared vacant the chair occupied by Professor W. D. Scott, because of heretical utterances. The *Philadelphia Presbyterian* says: "Professor Scott was for some years pastor of the Arch Street Presbyterian church in Philadelphia, and the announcement has not unnaturally caused much surprise to his many friends in Philadelphia. We know nothing more of this case than we find in the secular newspapers, and we have no knowledge at all of the points in which Professor Scott's teachings are supposed to antagonize the ideas on which Wooster University was founded. It is a Presbyterian Institution, designed to be so with unusual distinctness and closeness. In such an Institution, of course, nothing contrary to the faith of Presbyterians can be taught without gross inconsistency with the purpose for which the University was founded, and the confessed ability and high scholarship of Professor Scott would only make the peril greater. But we are quite in the dark in regard to the grounds of this summary proceeding, and therefore must postpone all judgment concerning it until we have more light.

The Rev. Edward M. Deems was installed

as pastor of the Westminster Presbyterian church in Thirty-second street, New York, on the afternoon of July 11th. The Rev. Charles F. Deems, father of the incoming pastor, preached the sermon. Dr. Howard Crosby delivered the charge to the pastor, and the Rev. Dr. Erskine N. White the charge to the people.

MORAVIAN.

Rev. Dr. Rondthaler, of the Moravian church at Salem, N. C., is at the Normal School at Chapel Hill, and will lecture on the subject of German schools.—*Mt. Airy Times.*

LUTHERAN.

Rev. E. A. Wingard has resigned the pastorship of St. Mark's Lutheran church of this city. Mr. Wingard has done a good work Charlotte, N. C., and the people are sorry to lose him.—*Southern Home.*

At the late convention of the Augustana Synod, held in Des Moines, Iowa, thirteen candidates, most of them from the Swedish Lutheran Theological Seminary at Rock Island, were ordained to the Gospel ministry.

METHODIST.

Mrs. Francis Bronson Wyatt, widow of Rev. Solomon Wyatt, was born in New Castle, Del., in 1771, and is now nearly 109 years old. She is probably the oldest Methodist in the United States. She joined the Methodist Episcopal Church in 1800.

Thomas Sackley, Esq., gave a farm of 130 acres near Rhinebeck, N. Y., to the Methodist Conference of New York. Two buildings—on the farm when conveyed—have been put in complete order, and are occupied by two superannuated preachers of the Conference and their families. Two new buildings have just been erected, one for a farmer and the other for a worthy member of the Conference.

BAPTIST.

The Baptist churches in Philadelphia have reduced their indebtedness from $200,000 to about $30,000.

SECULAR MISCELLANY.

Several hundred children have died in New York city from the excessive heat. In one day over seventy died.

The building of the Oxford and Henderson Railroad is beyond peradventure. The Raleigh & Gaston R. R. Company has leased it with a view to build and equip it. It is probable the work will be completed very shortly.

Reports from different parts of the country say that the corn and cotton are looking better than in several years. The tobacco is small.—*Warrenton Gazette.*

An earthquake on Sunday, July 4, was one of the most severe and widespread that has been known in Switzerland for several years. Two persons were killed. Several metres of the summit of Schnebelberg near Quarten fell, overwhelming a large wood.

In many parts of Southern Europe a flour is made from chestnuts, which is said not only to be cheaper but fully equal to wheat-flour in making of bread. A writer from that country states, that in some places wheat-flour and corn-meal are entirely superseded by this product, which is very nourishing, and can be saved two years or longer without injury.

The most terrible storm that was ever witnessed visited this place last Wednesday night, doing slight damage to trees and buildings, the tin roof on the railroad house being torn off; a portion of it was blown a distance of twenty or thirty yards. It is thought the corn crop is seriously injured.—*Rocky Mount Progress.*

There are 12,000 dentists in the United States, and they pack away half a ton of pure gold annually into the mouth of the American public.

A frog four inches long and one inch in breadth was found in the throat of a kingrail shot at New City. It was alive when drawn from the dead bird.

The Marquis of Bute has been so pleased with his visit to Jerusalem that he has bought a house near the Mount of Olives, which he will fit up as an occasional residence.

An almost perfect house has been discovered at Pompeii. It is in much better preservation than any previously uncovered. The frescoes especially are clear and bright.

The General Cab Company of Paris expect to save $200,000 a year on the feed of their 10,000 horses (without diminishing the necessary nutriment) by adoption of an elaborate plan of analyzing, weighing, measuring and mixing.

Cabarrus was visited by a severe hail storm Wednesday evening, which did much damage. In some places the growing cotton was completely ruined. Hail was found in considerable quantities the morning after it fell —*Concord Sun.*

Strange that people will suffer so much from dull feelings, the blues and debilitated body, when they can be so surely cured by simply taking a few doses of Simmons Liver Regulator. It will impart new life and vigor to the whole system by purifying the Stomach and regulating the Liver. Could our readers be brought into contact with the host of respectable witnesses who regard Simmons Liver Regulator as the safest and best family medicine for Dyspepsia, Sick Headache, Constipation, Biliousness, Colic, Sour Stomach and Malarious Fevers, they would no longer wonder at the great fame it has acquired throughout the country.

"As a general family remedy for Dyspepsia, Torpid Liver, Constipation, etc, I hardly ever use anything else, and have never been disappointed in effect produced; it seems to be almost a perfect cure for all diseases of the Stomach and Bowels.

"W. J. McELROY, Macon, Ga"

THE UNATTACHED.

It is one of our Church rules to put on a reserved list the name of every church member who has not been heard from for more than two years. This has been found to be indispensable, in order to keep our rolls in anything like working order. In some churches these lists include as much as thirty-three per cent. of the names actually on the roll. This serves to show what a large number of church members are floating around the country, unattached to any church organization, and consequently useless, to all intents and purposes, for Christian work. We suppose that in most cases this is owing more to neglect than to any criminal purpose. Persons feel unsettled and do not like to form church connections, or perhaps they procrastinate what they feel to be a duty, or else do not like for the moment to bind themselves by obligations which are not attractive; or to assume duties which require time or money, or self-denial. There may be many reasons to induce persons to float around in this manner; at first intending to do so only for a little while, and finally settling down into a habit of neglect which may last as long as they live. A Methodist Bishop some time since observed: "It is astonishing how fast a man will backslide with a church letter in his pocket. A church letter in a man's pocket is good to have. But it does not improve with age. Just the reverse! Its value consists in the fact that it is a link which binds him to the Church. It is a link which weakens with age. The sooner it is put to use the better for him as well as for the Church. There is such great and pressing need of the aid, the moral influence, the faith and sympathy of every Christian, that it is a great loss as well as a great pity for any Christian to remain unconnected with some church organization. Surely if men only would consider how useful they might be, and what a loss it is to the Church to be deprived of their services, they would act differently. We should make it a point to look more carefully after this class. Much good material is going to waste for want of it.—*Southwestern Presbyterian.*

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Winston, N. C., July 15th, by the Rev. F. H. Johnston, assisted by the Rev. B. W. Mebane, the Rev. THEODORIC P. EPES, of Madison, Va., to Miss JOSEPHINE T., daughter of Dr. L. B. Spencer, of Winston.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

THOMAS WILLIAMS died on the 17th inst., in Wilmington, N. C., aged 32.

His genial disposition and many manly qualities won for him hosts of friends in Pender county, which was his home, and in Wilmington, where he had many business and social acquaintances.

Years since, young as he then was, Mr. Williams was called to be the counsel and stay of a large family of doubly orphaned brothers and sisters, and nobly he discharged the trust that was laid upon him. A true man, the entire resources of a vigorous mind were united with the energies of a spirit never-tiring and indomitable in the discharge of the duties of life. A friend to those who needed friendship, and a foe to their oppressors, he deserves this tribute to his memory: His was an open hand, and his a loyal heart; he loved the noble and the base he scorned.

In this city, on July 6th, JAMES JACKSON, infant child of Benjamin and Etta Bell. Aged 2 months and 26 days.

In Richmond county, on the 14th of June, Miss NANCY McDONALD, aged about 60 years.

She was for many years a consistent member of Smyrna church. Her life was such as commanded the respect and esteem of all who knew her. We doubt not that she is now enjoying the blessed realization that to depart and be with Christ is far better.

In Marlboro county, S. C., on the 22d of June, Mr. DUNCAN McEACHIN, at an advanced age.

He was for many years a faithful and consistent member of Smyrna church, and we feel the very comfortable assurance that in death he passed from the church militant to the church triumphant. He was a man very highly esteemed by all who knew him. To show their last tribute of respect an unusually large number of persons attended his burial. He was an Israelite indeed in whom there was no guile.

At Haw River, N. C., on the 7th inst., ROBERT H. MOORE, in the 33d year of his age.

This is the fifth son his afflicted mother has buried in the prime of their manhood—three within the compass of a year. She has the sympathy of a large circle of friends.

The last few weeks of his life exhibited a marked change. He died professing a strong faith in the mighty Saviour who is able to save unto the uttermost. His favorite hymn, which was sung by request at his funeral, indicates the great change in his feelings:

"In evil long I took delight,
Unawed by shame or fear,
Till a new object struck my sight,
And stopped my wild career."

B. W. M.

In Richmond county, on the 22d of June, Miss HARRIET DIXON McCALL, aged 21 years.

We have rarely ever seen a young person more entirely resigned to the will of God in affliction and in the face of death than was the subject of this notice. About fifteen months previous to her death she made a public profession of her faith in Christ, and was received into full communion in Smyrna church. Although her membership with the visible church was of short duration, yet we feel that she had reached a degree of spiritual maturity, not reached by many who have been consistent members of the church for years. She spent much of her time in the reading and study of the Bible. With her the 23d Psalm was a special favorite, and it was while this Psalm was being read to her that she quietly passed through the valley of the shadow of death, fearing no evil, for the Lord her Shepherd was with her.

"Blessed are the dead that die in the Lord."

At his residence, in Cross county, Ark., June 26, Mr. JAMES S. MEBANE, son of the late Dr. John A. Mebane, of Greensboro, N. C., aged forty-eight years.

At Union Springs, Ala., June 23, in the twenty-second year of his age, ARTHUR FOSTER, son of S. J. and V. C. Foster. Deceased has been a consistent member of the Presbyterian Church for seven years. Having graduated at Davidson College, he had just entered upon a life full of promise. But the Master called, and he has now entered upon a life full of glory.

PASTOR.

Mrs. ASENATH MORGAN GIBBS, the beloved wife of the Rev. George M. Gibbs, entered into rest on the 28th of May, 1880, in the 58th year of her age, at Cameron, N. C.

Mrs. Gibbs was the daughter of John W. and Mrs. T. H. Morgan, of Rocky River church, and here in her early life, when she was only twelve years of age, she united with the church of Christ under the pastoral care of Rev. Daniel Lindley. For more than forty-five years she walked in the footsteps of Jesus, and illustrated His redeeming and satisfying grace. Growing year by year in meekness and heavenly-mindedness, useful and beloved in the chosen service of the Master, she became more and more ripe for her reward, and meet for heaven. Thankful that for so long a time she was spared to serve in God's house below, let not those who mourn her departure murmur that God has called His loved and faithful servant to Himself, to dwell in His home above.

Nature had given attractions, in engaging sweetness of person and manner, and that indescribable charm that won and retained friends. And grace had done more in exalting and refining these powers, and securing a hearty and happy consecration of them to her Saviour. Under trial and affliction she was patient and submissive. Her temperament was cheerful and buoyant. And duty was the motive of her life. She was wise and prudent in her Christian intercourse, thoughtful and attentive to the wishes of others. She delighted in prayer, in secret devotion and in the services of the sanctuary. She was faithful in her religious duties, and possessed the rare and happy faculty of so introducing the subject of religion in her conversation with young people as to win their attention to it, and their love for her. She exercised great influence over the young, and was devoted to any enterprise for their good—the Sabbath School especially, in which she was eminently useful and successful—and she was honored of God in bringing many to Him.

Mrs. Gibbs in all the relations of life she was called to sustain, discharged her duty with commendable fidelity. In the trying position of a minister's wife, how well she seconded her husband's efforts, how prudently and usefully she lived, all bear witness in the different communities where her lot was cast. The little church at Cameron is afflicted sorely in her removal, and must greatly miss her. As a mother God blessed and rewarded her. She had the great pleasure of seeing all her children professedly believers in Christ. For this she had prayed and labored, and in this she felt that God had "regarded the prayer of His handmaiden." When the last united with the Church she gave thanks to God, and claimed it as a special answer to her ardent prayers. Her tender love, her thoughtful counsel, her earnest believing prayer, how sorely they will miss.

May God comfort him from whom He has removed "the light of his eyes," and the children from whom a faithful and affectionate mother is taken, and many dear friends in many places, who all mourn their loss, and rejoice in her gain.

"The actions of the just
Smell sweet and blossom in the dust."

Her memory is blessed.

"And I heard a voice from heaven saying unto me, write blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

W. S. L.

HIGH TONED ENDORSEMENT.

E. F. Waters, Esq., Treas. of "*Boston Advertiser Co.*," writes H. H. Warner & Co.: "We wish you all prosperity and we believe you will have it, because you make a good article and deserve success."

Correct your habits of crooked walking by using Lyon's Patent Metalic Heel Stiffeners.

IN MEMORIAM.

After morning service on July 11th, in Washington, N. C., a congregational meeting was held, with Mr. James L. Fowle in the chair, and the following preamble and resolutions unanimously adopted by a rising vote:

This congregation has recently sustained a loss such as rarely befalls any church. On the 26th of June Mr. JOSEPH POTTS passed from the church militant to the church triumphant. He had entered upon his 85th year, and since early manhood he had been identified with this town and community in all its interests, social, business, and religious, and in all he was prominent. His amiable, social disposition won the love of a large circle of friends; his diligence and success in business commanded unqualified respect; and his irreproachable integrity of character wielded an influence in the community such as is rarely equaled. He was the last survivor of the little band that in 1823 petitioned the organization of this church, and from that time to the day of his death he was deeply interested in all that concerned its welfare, and zealous in every good word and work to promote its progress. He was early elected one of its ruling elders, and this high office he held and *adorned* for the unusual period of 51 years. His life was conspicuous not only for earnest, consistent piety, but also for eminent Christian activity. In addition to the duties of an elder he has frequently performed the functions of a pastor in lecturing for the congregation on Sabbath morning and evening, and in conducting the weekly prayer-meetings during those periods when the church was without the stated preaching of the Word. God has now called him from the scene of his labors to his reward in "the rest that remaineth to the people of God," and while we recognize His hand, and bow with submission to His sovereign will, we cannot but feel sorely bereaved as a congregation and as individuals, and mourn that we shall see his face no more upon earth; and we pray that by the grace of God we may be able to follow his lofty Christian example and meet with him in "the General Assembly and Church of the First-born which are written in heaven."

Therefore be it resolved. 1. That while we mourn most deeply such a loss as the death of this venerable Christian patriarch, we thank God for his long, godly life of active usefulness; for the legacy of his noble example and his earnest prayers; and for the assurance we have of his blessed rest after his long, laborious life.

2. That we sympathize deeply with his family to the third generation, bereaved in the loss of the venerated head and patriarch of their household.

3. That a tablet be erected to his memory upon the walls of our church building, and that Messrs. Jas. L. Fowle, G. H. Brown, Sr., and John R. Ross be appointed a committee for this purpose.

4. That a copy of this paper be furnished to his family, and forwarded to the NORTH CAROLINA PRESBYTERIAN for publication.

RESOLUTIONS OF RESPECT

ADOPTED BY THE SESSION OF HAWFIELDS CHURCH, JULY 10TH, 1880.

Whereas, God has in His infinite wisdom removed from our midst our esteemed Brother A. WILSON, M. D., a ruling elder in this church, and in view of the grievous and irreparable loss that we as a session, the church of which he was a member, and the community in which he lived, have sustained, therefore be it

Resolved, 1. That while we deeply deplore his loss both to the church and the community, and sympathize with his family in their sad bereavement, yet we would endeavor to bow in humble submission to the will of Him who doeth all things well, and whose chastisements are sent in mercy.

Resolved, 2. That he served his church and Sabbath School with fidelity and acceptance, till he became too feeble to attend to the duties of life.

Resolved, 3. That this heartfelt testimonial of our esteem, sorrow and sympathy be spread upon the minutes of the Session, and a copy be sent to the family of our deceased brother, and to the N. C. PRESBYTERIAN with a request to publish.

By order of Session. S. K. SCOTT, Clerk.

Hall's Vegetable Sicilian Hair Renewer restores both the hair and its color, increases and thickens its growth.

It appears from the catalogue of Charlotte Female Institute for session 1879-'80 that the total number of pupils for the past session was 146, the largest number ever in attendance since the war; making it, as the catalogue claims, the most successful of the twenty-three years of its history. Nineteen of these pupils were from South Carolina. Alabama, Mississippi, and New York were also represented. The catalogue also announces that there is in connection with the Charlotte Female Institute a fully equipped Cooking School under the supervision of Mrs. Helen C. Campbell.

WILMINGTON MARKET
DURING WEEK
ENDING JULY 20.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—On Wednesday sales at 26½ cents; Thursday 26 cents; Friday 25½; Saturday 25½ @26; Monday 26 cents.

ROSIN.—$1 05 for Strained and $1 10 for Good Strained. Sales of Low Pale to Pale at $2 25@2 50; Extra Pale $2 75 and Window Glass $3 00.

CRUDE TURPENTINE.—Wednesday and Thursday $1 70 for Yellow Dip and $2 50 for Virgin; Friday and until close $1 75 for Hard and $2 50 for Virgin.

TAR.—$1 75 day by day until Tuesday, when sales were made at $2 00.

TIMBER.—No change to report; scarce and wanted.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	10 a	12
Sides, per lb	8 a	8½
Shoulders	6½ a	7
Dry Salted—		
Sides, per lb	0 a	8
Shoulders	0 a	6¾
CHEESE—Northern Factory, per lb	0 a	11
Dairy, cream per lb	00 a	14½
State, per lb	00 a	10
COFFEE—Rio, per lb	18 a	18
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	70 a	75
DOMESTICS—Sheetings, 4-4, per yd	a	7¼
Yarn, per bunch	00 a	1 00
FLOUR—Fine, per bbl	0 00 a	5 00
Super, Northern, per bbl	5 50 a	6 00
Extra do. " per bbl	6 00 a	6 25
Family " per bbl	7 00 a	9 00
City Mills Extra Super, per bbl	0 00 a	7 50
" Family, per bbl	0 00 a	8 00
" Extra do., per bbl	0 00 a	8 50
GLUE—per lb	12 a	14
GRAIN—Corn, in sacks, per 56 lbs from store—white	67 a	70
CORN, wholesale, in sacks	72½ a	72
Corn, mixed, wholesale in sacks	00 a	67
Corn, Cargo, per 56 lbs, bulk	68 a	70
Oats, per bushel from store	00 a	50
Peas, Cow, per bushel	60 a	65
HOOP IRON—per ton	90 00 a	95 00
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MOLASSES—West Indies, old crop	00 a	30
" " bbls	00 a	33
" " new crop	37 a	40
" " bbls	40 a	41
New Orleans	47½ a	60
Sugar House, hhds, per gal	00 a	22½
" " bbls., per gal	00 a	24
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	3 50
OILS—Kerosene, per gal	13½ a	15
Lard, per gal	1 00 a	1 10
PEANUTS—per bushel	75 a	1 05
PORK—Northern, City Mess	14 50	15 00
SALT—Alum, per bag of 4 bushels	75 a	1 00
Liverpool, per sack	90	95
Liverpool fine, per sack	a	1 75
SUGAR—Cuba, per lb	8½ a	10¾
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B— " per lb	9 a	11¼
C— " per lb	8¾ a	9
Ex. C— per lb	0 a	9¾
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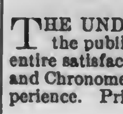
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In petulance and pain—
A golden link once broken
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Upon the lip a play,
The wealth of El Dorado
Can never buy away.

A shaft of sin and sorrow,
From heart to heart of love—
And O, the sad to-morrow
And the one heaven above!

O why should the true-hearted
Be to its own unkind,
Why should sweet love be parted
And scattered to the wind?

O why to all so smiling
Save to the one alone—
And other hearts beguiling,
But that we call our own?

O mystery of loving—
O awful, tearful way,
That lingers in the shadow
And trifles with the day.

—*Selected.*

Alphabet of Scripture.

A was holy Aaron, a Jewish priest of old;
B was little Benjamin, a favorite son we're told.
C was evil-hearted Cain, who did his brother slay;
D was good old Daniel, who praised the Lord all day;
E was old Elijah—the ravens did him feed;
F was trembling Felix, with whom St. Paul did plead;
G was bold Goliath, a giant tall and great;
H was pious Hannah, who on the Lord did wait.
I was ancient Isaac, and was the promised seed;
J was traitor Judas, who caused the Lord to bleed;
K was wicked Korah, who was swallowed up alive;
L was faithful Lydia, who for the truth did strive;
M was the Virgin Mary, the mother of our Lord;
N was old Naomi, of whom we have record;
O was Obadiah, who did the prophets hide;
P was faithless Peter, for he his Lord denied:
Q was old Queen Esther, who did her nation save;
R was Rachel, Jacob's wife, to whom her father gave;
S was Sarah, Abram's wife, the mother of them all;
T was righteous Timothy, whom God, when young did call;
U was old Uriah—King David sought his life;
V was one Queen Vashti, King Ahasuerus' wife;
W was the wise man, and Solomon by name;
X was Xenophon, the great, a man of wondrous fame;
Y was the carnal Youth that came his Lord to see;
Z was his friend Zaccheus, who climbed up in a tree.

—*Drusilla R Perry*

Who are "Poor-Folks."

Polly was a bright and beautiful child, who, with a brother older than herself, carried home the laundry work to her mother's patrons. She was always neatly dressed, and had a happy smile and a cheerful voice.

One day Polly carried home some fine laces to a lady in a hotel. The servant told her the lady was ill, and could not be disturbed; but Polly had had strict orders not to trust her package to any one else; so she ventured to go up stairs.

She stood at the door for a moment, and then tapped very lightly, saying to herself, "If she is asleep, that won't wake her, and if she's awake, she will answer."

In a moment a low voice asked, "Is that you, Bridget?"

"No, ma'am," replied Polly, putting her lips very close to the key-hole, and speaking in a loud whisper, "It's Paulina Brown, that folks call 'Little Polly.' I have a very particular message for you, and I won' disturb you a bit if you will let me in."

The lady could not help saying, "come in," in answer to this modest request.

She was in trouble, and that had caused her a sick headache. She lay there all alone in a darkened room, with no one to care whether she got better or not.

Polly had just come from a bright, sunny room, with a gay rag carpet on the floor, and bright flowers growing in the windows; and this room, with its heavy draperies, looked gloomy to her. She went up to the bed, and gave her message in a low, soft voice, and then said, "Oh, Mrs. Ball, I'm so sorry for you! You haven't any husband or little girl to comfort you when you are sick! My mother has father, and Tommy, and me, and baby. Sometimes when she has her tired headaches I can drive them off just with my own hands and a little bay water. I don't suppose you would let me sit upon your nice bed and bathe your head, would you?

"Yes, Polly; I am always glad to have such a tidy little girl near me. You will find bay water in that pink bottle on the bureau," said Mrs. Ball.

While the little, soft hands were passing over her troubled brow the lady said, "Polly, I think your family are the happiest 'poor people' I ever met."

"Oh, Mrs. Ball, we're not 'poor people,'" cried Polly with a queer laugh. "There are three poor families in our house, but we are rich—almost. We were rich once, and had half a house, though we're not so rich now, since father lost his arm; but as mother can do up lace so beautifully we're pretty rich, still! We do lots of things to help the poor folks in the house, and other poor folks, too!"

"What can you do for them? "asked the lady.

"Oh, we save Mrs. Crane's coal by letting her steep her tea in our kitchen—days that she can keep warm by sitting in the sun—and we take care of Mrs. Barnes', baby, whenever she gets a lady's work and mother always makes broth enough on Wednesdays to share with some one that's poor."

"Who do you call 'poor folks,' Polly?" asked the lady.

Polly had no definition ready; but after thinking for a moment she replied, "Poor folks are folks that don't have everything they want."

"Then you have everything you want?" asked Mrs. Ball.

"Yes, ma'am," replied Polly, innocently. "We all have Sunday clothes besides our common ones; and we have good things to eat—mother bakes all our bread and pies, herself—and we have a real kitchen to work and eat in—without a bed in it, like poor folks—and we buy a whole ton of coal at once, instead of lots of bushels!"

And so little Polly prattled on in a low, pleasant voice, till the lady really felt better, and said so. "I'll tell you what's another real good thing to drive the rest of it off—air and sunlight—mother never shuts up for a headache," said the little nurse.

Here Polly looked at the bronze clock, and said, 'it's time now for the baby to wake up, and I shall have to go as soon as I let in a little of my sun and air; but I'll come in any time when you have the headache, and cure you again."

"Thank you, my good little girl; you have almost cured me now," said Mrs. Ball. "In my closet you will find a large paper bag full of oranges; take them home, and share with the 'poor folks' in your house."

The rich little girl ran home in glee to divide her treasures with the less fortunate.

The poor lady lay alone to reflect on the lesson she had just received. She had lost twenty thousand dollars, but she had thirty thousand [illegible]; and, instead of being thankful for that, was bewailing her fate, as if she were next to a pauper! She would still have all the comforts, although a few less of the luxuries, of life; and, as she remembered now, no one but herself would suffer by the change, for she had never "helped the poor folks in the house," nor out of it, as Polly's mother was doing.

"Poor folks," she said to herself, "are folks who haven't everything they want. I haven't that twenty thousand dollars, and I never can have it again. But I can learn to be happy on less, and to share even what I have with others."

A ray of "Polly's sun" peeped in, and a breath of her pure air was wafted toward her; and she rose, saying, "Because I have lost some of my fortune I need not therefore throw away my health, the best of all my blessings."

In Polly's sense of the word, the poor are often found amid elegance and luxury, and the truly rich in humble dwellings.—*Sel.*

No!

"No!"

Clear, sharp and ringing, with an emphasis which could not fail to arrest attention.

"I don't often hear such a negative as that," remarked one gentleman to another as they were passing the playground of a village school.

"It is not often any one hears it. The boy who uttered it can say 'yes,' too, quite as emphatically. He is a new-comer here, an orphan, who lives with his uncle about two miles off. He walks in every morning, bringing his lunch, and walks back at night. He works, enough, too, to pay his board, and does more towards running his uncle's farm than the old man does himself. He is the coarsest-dressed scholar in school and the greatest favorite. Everybody knows just what to expect of him."

"Quite a character. I should like to see him. Boys of such sturdy make-up are getting to be scarce, while the world never had more need of them than now."

"All that is true; and if you wish to see Ned come this way."

They moved on a few steps, pausing by an open gate near which a group of lads were discussing some exciting question.

"It isn't right and I wont have anything to do with it. When I say no, I mean it."

"Well, any way, you needn't speak so loud and tell everybody about it," was responded impatiently to this declaration.

"I am willing everybody should hear what I've got to say about it. I won't take anything that don't belong to me, and I won't drink cider any way."

"Such a fuss about a little fun! It's just what we might have expected. You never go in for fun."

"I never go in for doing wrong. I told you no, to begin with. And you're the ones to blame if there's been any fuss."

"Ned Dunlap, I should like to see you a minute."

"Yes, sir." And the boy removed his hat as he passed through the gate and waited to hear what Mr. Palmer might say to him.

'Has your uncle any apples to sell?'

"No, sir. He had some, but he has sold them. I've got two bushels that were my share for picking. Should you like to buy them, sir?"

"Yes, if you can agree upon the price. Do you know just how much they are worth?"

"Yes, sir."

"All right, then. I will call for them, and you may call at my house for the pay."

This short interview afforded the stranger an opportunity to observe Ned Dunlap closely. The next day a call was made at his uncle's, and although years elapsed before he knew what a friend he had gained that day, his fortune was assured. After he had grown to manhood and accepted a lucrative position, which was not of his seeking, he asked why it had been offered him.

"Because I knew you could say 'no' if occasion required," answered his employer. "'No' was the first word I heard you speak, and you spoke it with a will. More people, old and young, are ruined for want of using that word than from any other cause. They don't wish to do wrong, but they hesitate and parley until the tempter has them fast. The boy or girl who is not afraid to say 'no' is reasonably certain of making an honorable man or woman."

"Yes" is a sweet and often a loving word.

"No" is a strong, brave word, which has signaled the defeat of many a scheme for the ruin of some fair young life.

MISCELLANEOUS.

Bank Notes.

The use of paper money—of the ticket or bank note instead of coin—brings many advantages to a country. In the first place, for the same work it is a tool immensely cheaper. A sovereign costs twenty shillings to make; a bank note less than sixpence; yet they render the same identical service in enabling the exchange of commodities to proceed. The nation saves 19s. 6d. upon every bank note in circulation; that is, it retains as capital for the increase of wealth the goods which would have been sent abroad to purchase gold required for currency. This is a saving amounting to many millions of pounds, a clear addition to the working capital of the country. Further, a bank note is much easier to carry, and far more capable of being kept in safe custody. It is easy to conceive the embarrassments which would arise if heavy sovereigns had to be produced where payments are now made with notes, sometimes of £1,000 each. How many thieves would be lurking about, how many clerks to count, how much ringing on the counter to make sure the coins were made of gold. Then the bank note, by the help of the number it bears, affords great security against accidents and theft; it can be stopped at the bank, and, upon security being given, will be paid as if it had been presented. It can be no wonder if bank notes circulate largely in civilized countries.—*Fraser's Magazine.*

Maximilian's Remains.

In the very heart of Vienna, near the great market place where the peasants sell their vegetables and the butcher his meat, stands the Church of the Capuchins. It is an exceedingly common-place looking structure, and there are far nobler looking churches on every square. Its architecture is a mixture of all that is bad and distasteful. But down in its deep vaults repose the bodies of Austria's emperors, and its long line of archdukes and princes. The place is damp with the mildew of centuries, and the silver urns that contain the royal dust are black with age. Marie Theresa and her beloved "Franz" repose side by side in a double sarcophagus; and at their feet are the coffins of their children. History records that for thirteen years the disconsolate empress descended daily into this vault to weep by the coffin of her husband "gone before." Being angered at one of the little princes of her household one day, she sent the poor child down into this same damp sepulchre to atone for its misconduct. The child obeyed the command, but fainted at the dismal solemnity of the tomb, and was brought away insensible by the good Capuchin brothers. In a lonely corner is seen the simple coffin of the Countess Fuchs, the only person not of royal lineage interred here. She was the favorite instructress of Marie Theresa, who bestowed upon her the empty honor of a grave with princes.

But we care not for these remains of a despotic race of rulers. They opposed liberty and reform when living—we cannot respect their ashes. In a far off corner of the vault lies a coffin which has something to do with the history of our own time. It stands alone, and upon it are evergreens, crucifixes and other offerings, showing that the royal occupant has but just come to his narrow home in the tomb of his ancestors. It is the mortal remains of Maximilian—"Maximilian of Mexico," as the boastful Austrians have inscribed upon the coffin. Above waves the Mexican flag, and over all the eagle of that unfortunate country spreads its wings. What a mockery! Even in death the proud Hapsburgs do not acknowledge defeat.

What thoughts arise, as we stand in this royal vault, by the side of this richly wrought coffin, covered with orders and insignia unknown to us! We think of the day when twenty thousand people went to Miramar to see a vessel sail westward. Then comes vividly to mind the long struggles of Mexico; the conflicting rumors and uncertain news we read at home, and finally how the unhappy country threw off the yoke of the invader. Then of the morning when the unfortunate victim of political intrigue went forth to execution, and giving a handful of gold to the guard, begged that the bullet might do its work well. That shot resounded through the halls of the Tuileries and of Schonbrunn, and echoed along the rocky beach of Miramar. We pity the poor dust before us, for the ill-fortune of its life, because it was the puppet and victim of European politics.

We hasten out of the damp vaults of the Capuchins. Westminster and Sante Croce interest and please, because in their niches are monuments to men of piety, genius and learning. But there is naught here but the mortal parts of the proud and oppressive Hapsburgs.—*Boston Journal.*

Highland Character.

Two brothers of the name of McCallum had, like Abraham and Lot of old, agreed to set up their tents in different parts of Scotland—one choosing Craignish, and the other Knapdale, as his place of rest. There they lived for many years, and had sons and daughters born unto them who in turn had also their olive sprouts, till each of the old men had a numerous following of his descendants. All this time they had no personal communication with each other, and about the same period the idea occurred to both of the octogenarians to pay his brother a visit before he died. Accordingly they set out, each followed by thirty of his sons and their children, all smart young men, and, passing through their respective districts, by a sad fortuity, arrived at the same moment on opposite banks of the little brook at Achabhean. Here, according to the Highland etiquette, each party called upon the other to make way and allow their betters to pass, and equally as a matter of course, each replied by a similar polite request. In such a state of matters there was but one arbiter—the sword; and as every man was fully armed, to it they set and fought with such fury that ere long every one on both sides was *hors de combat* except two old men. As these, with sad hearts and trembling limbs, approached each other to finish the game, one of them suddenly said, "We are both old, why should we cut short the few days that remain to us? Has there not been enough of mischief done? Pass if you please, my pride is humbled with the fall of my brave sons, the flower of the MacCallums of Craignish." Upon this the other discovered that his antagonist was his brother, and, making himself known, the two sat down, and, with bitter lamentations, mingled their tears with the blood of their offspring, with which the little stream ran red.

Parisian Marriages

The preliminaries are generally arranged between the two families with the help of the notaries; less often the marriage is more romantic and springs purely from love, in which case the traditional steps of courtship and marriage are much modified. Supposing however, that a marriage has been recognized as advisable between two families, the first thing to do is to arrange an interview between the young folks For this purpose some neutral ground is generally chosen—a reception at a friend's house, a concert, a ball or the theatre. The opera is preferred by the world of fashion; the opera-comique is popular with the bourgeois and the provincials. The young man sits in the orchestra and the young girl, dressed in her best, is placed in front of a box. Between the acts the young man pays a visit to the box and is presented. The next day he pays a visit to the father and makes a formal demand of the young lady's hand. If he is accepted he begins to pay court to the young girl. Every day, at this stage of the proceedings, the young man is admitted to the house of his future as though he were one of the family. He is called by his Christian name. The day after the *accordailles* or his acceptation by the family, he presents his future with a ring, always the same one pearl, or two pearls mounted with two diamonds. You may see these rings by the score in the jewelers' shops. Every day, too, he sends a boquet of flowers. Nowadays these boquets are splendid, and cost a small fortune, for it is the custom to envelope them with lace, which is sometimes replaced by watered ribbon on which the name of the young girl is embroidered. In aristocratic families the first person to whom the marriage is announced is the Pope, who sends his benediction by *telegraph* on the day of the ceremony at the church. The mother, accompanied by her daughter, visits her friends in order to inform them of the happy news. In Mme. de Sevigne's days a young girl's wedding trousseau only contained three dresses. In the year of grace 1880 a wedding trousseau in high life is a very grand affair, and comprises twelve dresses all made up, with stockings, shoes, sunshades and hats to match. The trousseau, together with the linen, is worth from 20,000 to 50,000 francs. In the trousseau of the Princess Isabella de Groy, the wife of the Archduke Frederick of Austria, all the linen is counted by the gross. There are twelve dozen of everything. The wedding presents, the *corbeille*, are no longer sent in a basket covered with bows and ruches of ribbon. The modern *corbeille* is a piece of furniture, a chiffonier, a work-table, or what-not. A few presents only are placed in it and the rest are sent. A purse full of gold is always hidden in one of the drawers; it is the share of the poor, the charity purse. It is no longer the custom for the bridegroom to present the traditional Cashmere shawl. That has gone out of fashion. The *corbeille* of high life now contains two lace dresses, one white and one black, two velvet dresses not made up, two or three satin dresses, mantles and *sorties de bal.* Fans of all degrees of splendor, scent-bottles, a *necessaire* and card-case are indispensible. *Bibelots,* too, are represented in the *corbeille* by groups in Saxe, Louis XV. chatelaines, fans painted by Watteau, or any agreeable and precious knick-knack which the fancy of the bridegroom can suggest and the curiosity shops furnish. On everything the young lady's crest, motto, and monogramme figure, and on her church service her armorial bearings with all their quarterings will be displayed *au grand complete.* In the matter of jewelry we may add that pearls are now esteemed higher than diamonds. A necklace of pearls of five rows is worth 50,000 francs or 100,000 francs. It is no longer the custom to exhibit on the day of signing of the contract the presents given to the bride by her friends and relatives. In England they publish the list of the presents and their donors in the *Court Journal* and the local newspapers.—*N. Y. World.*

SECULAR NEWS.

A friend writes us from Bladen county: "Our farmers in this section are now very hopeful. God in His great goodness has been refreshing our parched fields with abundant showers."

One of the best farmers in the county told us one day this week that the wheat crop this year was larger than any crop in the county since the war. And further, that the prospects for a splendid corn crop were very flattering.—*Louisburg Times.*

Mr. Benj. Fulford of Hyde county informs us that the crops in that section are looking extremely fine, and at this time bid fair for an unusually large yield.—*Newbernian.*

The Wilkesboro *Index* publishes the death of Mr. Richard Allen, who was born ninety-four years ago at the place where he died, and was perhaps the oldest Mason in North Carolina, having joined Old Liberty Lodge, No. 45, in the town of Wilkesboro 72 years ago. Four Masonic lodges attended the burial services.

Col. Junius I. Scales, Senator from Guilford county, died at the Presbyterian Hospital, N. Y., last week. His remains were taken to Greensboro and interred Wednesday. General A. M. Scales, his brother, was with him at the time of his death.—*Raleigh Visitor.*

EFFECTUAL.

The "Catholic Mirror," Baltimore, Md., tells its readers, "That the sick and suffering from disease of the kidneys and liver, are effectually cured by Warner's Safe Kidney and Liver Cure."

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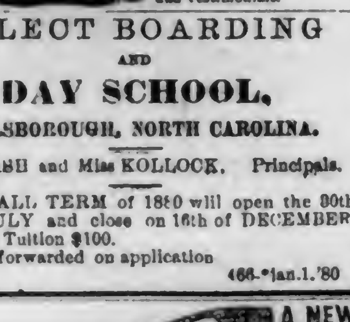

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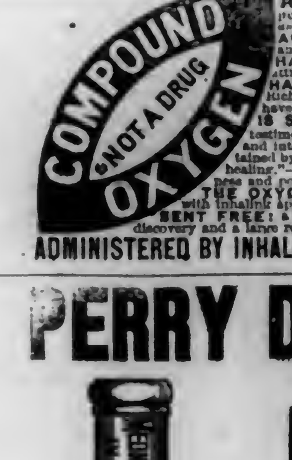

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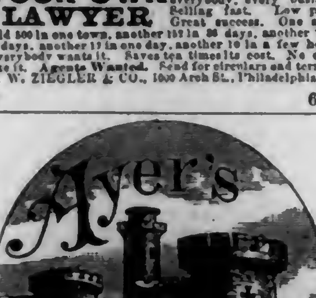

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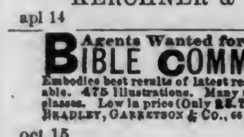

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OBLIGATIONS OF THE COUNTRY TO INSTITUTIONS OF LEARNING.

WHAT DAVIDSON COLLEGE HAS DONE.

[*Address before the Alumni Association of Davidson College, by Rev. Wm. S. Lacy.*]

I congratulate you on the return of this annual reunion. It is a pleasure to meet and greet friends tried and true; to receive and extend warm welcomes, and to have the encouragement of so many interested auditors. On behalf of the Alumni Association, we cordially welcome this vast audience, and I desire especially to embrace the ladies, I mean include them, in this invitation. Our pleasure in this annual festival is chastened, however, as all our sublunary joys are, by memories of those who meet no more with us; whose hearty grasp and kindly salutation we sadly miss. The shadow comes even in the sunniest day, but life's path is beautiful, though it be darkened with clouds.

It is a subtle bond that unites us. It is not community of pursuit, or of methods of life, or of modes of thought. It is not the tie of party, or of patriotism, or of belief. It is that chord, tender, strong and enduring, that binds a household. Association in literary pursuits (which, like a quaint odor, is so suggestive of most sacred recollections), the friendships of college days; the obligation of affection to the institution that qualified us for life—these link us to these sacred scenes, and to one another. Our meeting, then, today, is a gathering of the scattered children at the homestead, wonderfully freshened and knitted since some of us quitted these scenes, but still the same old home. How glad is Alma Mater to welcome her returning sons! The good dame has put on her best gown—her newest lawn—and with smiles greets us on this festive occasion. And as we assemble under her ample and hospitable roof-tree, it is, I take it, to commune with her and with one another.

This is, as I understand it, our object in this assembly. It is a festival more of the heart than of the head. We have met, not to air our learning, not to display our garnered knowledge, not to reveal the gathered wisdom and experience of years, not to boast of our trifling attainments, nor with a "petty board of maxims," to make this hour tediously profitable,—oh! no—but to renew the associations of earlier and happier years, when life was young and sweet, when

> "The earth and every common sight
> To us did seem
> Appareled in celestial light—
> The glory and the freshness of a dream."

We have met, rather, to kindle again the flame of filial love and fraternal affection; to visit the fount of Helicon and hear the silvery tinkle of its enchanting water, and view again the sacred groves of Delphi.

The occasion and purport of this assemblage, then, suggest the theme of our conference, of our free and familiar colloquy as brothers. Turning from the seductive attractions of classic story, of English letters, or of scientific research, my heart selects, and a feeling of gratitude prompts me to speak of, what is due to our mother. I shall therefore direct your attention to the general theme of

THE OBLIGATIONS OF THE COUNTRY TO INSTITUTIONS OF LEARNING."

Even in this quiet retreat of literature and study we may hear the great roar of the busy world. The waves of party passion beat in ceaseless rage, and in remote homes we hear the crash of the breakers. Whether we wish it not, we cannot but be deafened by the storm, or splashed with the spray of politics. This must needs be, because of the constitution of our governmental fabric.

Lord Lyndhurst, a native of Boston, and Josiah Quincy were schoolfellows in that ancient town. In after years, when both had risen to great eminence, in bantering raillery as one said to the other, "I went to England, the mother of arts and the nurse of greatness; I won fame and a title, and now I am a lord." "But I," said Quincy, with severe majesty, "remained in America, and am King." It is because each brow is crowned with such sovereignty that to each of us appertain obligations as citizens in the choice of rulers. The more that rule, that exert influence, are, as a general rule (mark the statement), educated men—men who have been trained for life at our collegiate institutions.

And I emphasize this point, as there is such a general clamor about "self-made men," "men of the people," when all of us come from the people, as if "self-made men" meant uneducated men, or as if peculiar honor or virtue attached to such. I would not detract from their well-earned laurels. It may happen, and it does sometimes, that there are those whose gigantic minds override all difficulties of circumstance, whose lofty ambition or loftier energy has brought them coveted reward, and triumphantly overborne all adverse obstacle. Such, however, are acknowledged and conspicuous exceptions. Nor would I be understood as deprecating that system that makes it possible for merit to win, even from the lowest ranks, the sweets of station and applause. The humblest in our favored land may, by his own strong will and earnest exertion, rise to eminence and power. These are the men that "constitute a state."

Yet the remark remains true: The country is indebted for its leaders in thought and action, for its political rulers, its legislators, its judicial and executive officers, to the institutions of learning throughout the land. It is a matter of fact, whatever notable instances to the contrary we may remember, that of the public men of North Carolina there are but two or three in the front rank who are not graduates of some institution of learning. It is a matter of fact that of the present Congress all-but about fourteen per cent. are men of liberal education, graduates of colleges and universities, and many eminent for literary attainments. It is a matter of fact (I use this by way of illustration) that in the British Parliament, notwithstanding hereditary sittings, a less number than six per cent. are not college-bred men. And in the annals of the State of North Carolina, of those who have filled its highest offices—that is, of its Governors, Senators and Members in Congress and Judges—more than eighty per cent. have been educated in incorporated institutions of letters, and received the diploma of some college.

Now, these statements have increased significance when we consider the proportion of educated men to those uneducated. And by educated I cannot of course mean a thoroughly educated man, for a German scholar would smile contemptuously at the term, and the thing meant thereby in this country. But I mean who has enjoyed the liberalizing influence of a college course, and has been taught to think, as distinguished from one who has not had such advantage. I have seen no statistics that may throw light on this; but I do not doubt that I am in reason when I say the proportion may be as small as one in twenty, and is not more than one in ten. If I have erred in this it is on the side of abundant caution. But this moiety, this insignificant part of the multitude, furnishes the leaders and rulers of the many.

Therefore if government be wisely administered,—if prosperity follows the prudent control of those in power—if principle, honor, integrity are maintained—may we not say that the country is under great obligation to the institutions of arts and literature that have furnished them these wise guides and competent rulers?

A word more as to the political significance and value of college-trained men. Is it not true that public sentiment is largely though quietly moulded by the thinking minds of every community? Are there not those whose profession or whose tastes forbid the handling of party machinery, yet whose influence and opinion affect the popular will?

And here I am tempted to suggest a thought it seems to me of sufficient importance to atone for the digression. Much is said in favor of popular education—"the education of the masses." The argument is, as the people are kings, are rulers, let them be made competent rulers—therefore support the common schools. I fully and heartily accept the situation. I insist that it is a necessary rather than merely a very desirable thing that the opportunities of education may be made abundant and free. And yet I cannot but ask, how much of the three, viz.: reading, writing and arithmetic, how much of what is termed a common-school education is needed to qualify the average voter to decide on questions of tariff or financial policy? I venture to assert that the true theory is that education begins at the top rather than the bottom. It is the most truly popular education, (that is, the education that is best for the people) that affords the best and highest possible training for the few, for the many if you choose, so that the multitude may receive from well-tutored and wisely-stored minds the most needful knowledge. And this is the view of such eminent leaders of the people as John Bright and Thomas Hughes, and of that accomplished scholar, in spite of his fanaticism, Charles Sumner. The people of the South have ever exerted a vast political power, and have exercised their franchise with majesty and effect. They learned their lessons of eminent political wisdom from the lips of great statesmen on the hustings—from men thoroughly informed on questions of public policy and thoroughly competent to teach the people. No man ever had a more intelligent constituency than John Randolph, of Roanoke, and it was his eminent abilities and exalted attainments that largely made them so. The sun gilds the mountain top before he glorifies the mists that sleep in the valley, and kisses the lofty plume of the pine ere he smiles on the modest face of the violet that blooms at its root. The pure stream rises in the higher places, and thence flows onward gladdening the land as it passes. Greener herbage marks its progress, while fair flowers and trees of rich fruitage and heavy foliage, and luxuriant harvests of waving wealth indicate its power and beneficence.

This leads me to remark as a further evidence of the indebtedness to institutions of learning on the part of the country, that to the skilled corps sent forth from their walls, is due in large measure the preservation of the social fabric. The support of local private schools—the most intelligent attention to public schools and the real wants of the poorer classes—the diffusion of information among the people on important subjects—the judicious consideration and defense of matters of public policy in morals, sociology and manners, all these and like valuable adjuncts to social order, are dependent upon those who issue from halls of learning. That "noble army of martyrs,"—(I speak it with becoming reverence,)—that corps of unappreciated benefactors of the race, to wit the teachers of schools of all grades, is largely drawn from college graduates. The learned professions also recruit their ranks from those who have pursued the arts and sciences.

And here let me remark; what a pity it is, that it is ever thought that only those who pursue professional studies should seek a liberal education? The merchant, the farmer, the banker, the manufacturer, the mechanic alike and all need the advantages of a college course. A sneer is cast at book-farming, and experience and practice are proclaimed to be all that is necessary. Now it takes very slender powers of intellect to discern, that experience and practice grafted on a cultivated mind, on powers of discrimination and judgment thoroughly trained, are worth more in any calling, than when added to a memory unstored, to a reason undisciplined, and a soul not awakened by culture. As well cast seed on ground unploughed, and say that because here and there a stalk of wheat grows, that there is no use in preparing the ground for the crop desired.

But then it must be remembered that a man is something more than a banker or a miller. He is a citizen under obligation to his country and his God. He is a husband, or he ought to be, for I hold that a man is but a half-man who does not love and provide for somebody's daughter. He is a member of society. The happiness of his wife, the culture of his children, the wise exercise of civil prerogatives, the extension of useful knowledge, the defence of Christian truth, demand of him that he should be the very best man it is possible for him to be. He leaves his apron at his bench, and his pen and blotters at the counting-desk, when he takes his place in society.

This is an eminently practical age. Knowledge is not only power, but knowledge is money. Science is applied to every-day life. Processes for shortening and cheapening labor, inventions fruitful of usefulness, and startling in novelty, are matters of such common occurrence as to fatigue the wonder. While most of them are the practical results of practical men, it is likewise true that the practical man learned the principle from some theorist.

Who can tell too how much of domestic happiness is due to institutions of learning? I do not know that a wife is made happier if her husband talks to her in Sanskrit. Perhaps it would add to mutual felicity for him to scold in that tongue, and if he cannot speak it, to hold his own. To the baby, it is well known, he speaks in language extraordinary handed down from the confusion of tongues at Babel. Observe, Babel Babe! I do not know that a husband is made happier if his wife wields the broom—(either end of this wonderful household implement) according to *Puckle*—though he may justly regard the curves abruptly terminating on his skull as hyperbolic—or para—or *dia*—bolic curves. By the average feminine application of the science of Mathematics most remarkable geometrical figures are evolved in tea-cakes, and in flower-plots. And as for languages, it is a well-known fact that a woman is mistress of her own tongue. And doubtless she would learn all languages living and dead, could she use more than one at a time! Oh the beneficence of liberal culture!

But, my friends, I do know that a manly taste cultivated by years of study, by association with the noblest thought and the purest minds of all ages, makes any man a more congenial companion to the woman who rules him. I do know that there is an elevation of soul, a thoughtfulness, a delicacy of feeling, an enjoyableness in those who have found solace in the sweetest books, or delighted in the conquests of study. The evidences of a chastened culture and pure taste, in tone, in conversation, in manner, in sentiment, garnish the home with delight, and fill full the fount of domestic felicity. There is no spot so inexpressibly lovely and attractive as the cultivated home, especially if the light of a sincere and cheerful piety illumines and gladdens the whole.

There are, gentlemen, special obligations to institutions of learning, resting upon men of letters; I say men of letters—meaning not so much men of advanced culture as those who delight in it and long for it. The seats of learning are to them the Meccas of the mind, the Delphic Oracles, the Porches of the Philosophers. The men of power are there—on whom society and the world are dependent. For it is the men of thought, rather than the men of action, that move the world. Bismarck and not Von Moltke, changed the geography of Central Europe. And Beaconsfield rather than Roberts or Wolseley fixed the boundaries of Afghanistan and Zululand. Of the three great Frenchmen, Calvin has done more to sway the world than Charlemagne or Napoleon; and Aristotle is still a leader, while Alexander sleeps. These men of power and commanding and abiding influence dwelt at seats of learning. Upon the great schools of the world do men of culture look with affection and hope.

These obligations of men of letters to seats of learning are felt to be more personal than general, and partake of the nature of personal gratitude. Like Ruskin or Milton they love not only what is *in* a good book, but the book itself with a strong attachment—its dress, its shelf, the place of its birth and the yard where it grew. Perhaps in earlier years, the cultivated taste of a thoughtful mother, or the broader learning of an educated father, quickened the thirst for knowledge or the delight in pure taste. But it was in the scholastic course that this thirst was stimulated to a consuming passion, and that delight kindled to rapture. To the wise guidance of experienced teachers was the subsequent literary life and taste largely due. Who has forgotten that Milton began his wonderful career as a poet while a student at college, and had the inclination of his mind so directed during those days of scholastic training? Lord Macaulay, too, then had his thoughts and tastes turned into the channel that brought fame not only to him but to England. Lord Jeffrey, Sydney Smith, and Henry Brougham, in their studies, projected the *Edinburgh Review*, and Christopher North commenced his interesting literary life while at the University. To the delightful attrition with emulous and generous minds, to charming association in kindred taste and studies, and to aspiration after college honors, has been due in a large measure later developments in special and preferred fields of study. What these men of letters are, what they hope to be, is owing to the foundation laid while students, and to the wise care of their Alma Mater. What wonder is it then that they look to the scenes of their early dreams, of such pursuits and hopes, with feelings of profound gratitude and resolves of appreciative affection?

Such, fellow Alumni, are the feelings with which we gather in our mother's home today. For the elevation of literary tastes, for the stimulation of noble endeavors, for the direction of our inquiries wisely and delightfully; for the sharpening of our intellectual tools, and the furniture of our intellectual workshops; for new and fascinating views of truth, in nature, in the soul, in the Word; for warm, true and abiding friendships quickened when the world's hollowness was not known, and cemented by tenderest recollections; how deeply are we indebted to this beloved Institution! Words of eloquence and song might tell, but my full heart falters and fails to utter, and as I remember, my poor lips grow dumb.

In the great work of beneficence to the world, our own Alma Mater has borne an honorable share. She is still young, her first President, beloved and honored, still lives; and she shall be ever young, because we trust immortal. Not yet has she reached half a century, but those of the second generation are returning to her halls. For many years, with most inadequate resources and incomplete equipments, her sons have yet been faithfully reared, and have brought credit upon their raising. During her forty-three years of useful existence, (for six years of which time no graduates issued from her rostrum), preferring quality rather than quantity, and excellence to numbers, and intending her degrees to signify something—an average of twelve per annum have received her parting blessing. Of her less than 450 graduates, more than three-fourths have entered callings the most influential, and the most fruitful of good to society. One hundred and twenty have become ministers, seventy-five are teachers, more than fifty have chosen the law, and an equal number the practice of medicine. Wherever scholarship and merit are appreciated her sons have won honor and success. They have reaped fame as authors and scholars. They have been called to fill professorships in colleges and universities. They have occupied seats in both halls of Congress. They have filled the highest judicial positions in more than one State; and they have filled lower but most responsible places of public trust with honor. Since the redemption of the State of North Carolina from negro domination, her sons have occupied legislative chairs in one or both Houses, at every session of the State Legislature. And I have been told that this has been true for more than half the time in another State likewise. Who will say then that Davidson College has not borne a full and honorable part among the institutions of learning in moulding and guiding the public weal? And these rewards are the more conspicuous when it is remembered that she has had but a limited patronage, and from that class to whom places of public emolument have not entered because of social alliances or hereditary claims; that she has graduated but few comparatively; that she has not had the prestige of State control or affiliation with leading public men, nor the glory of great names in political influence among her trustees or patrons until her merits secured them, nor the applause of timeservers who sought an object through her instrumentality. What she has won she has won because of worth.

Is it unbecoming in me thus to speak? I have felt that some one should. Let me hear the blame. We have been too coy and modest by half. We look on a beautiful scene by night. Through trembling leaves the moonlight twinkles on the grass. On the dimpled waters are reflected the diamonds of the sky, and the dark shadows from overhanging willows fringe the beach. "The long light shakes across the lakes," and through the vibrant air pulses the breath of fragrant flowers, while the waves of delicious song break upon the ear. The senses are charmed. But where would be the beauty were the heavens overcast with clouds, or had the faintly gleaming moon set? In speaking thus of my Alma Mater, I have but turned your eyes to the queen of night that glorifies the landscape.

[CONTINUED IN OUR NEXT.]

For the N. C. Presbyterian.

SPURIOUS CONVERSIONS.

"It is not the number of professions, but their consistency which advances the divine glory. And in view of the number of spurious conversions there is no field of effort for the conversion of souls more important than that which is embraced in the walls of Zion—the conversion of self-deceived church members. And in view of the low state of piety among professed Christians generally—the covetousness, the indolence, the prayerlessness the spiritual ignorance, the inconsistencies, the evil influence and the bad examples which abound—we are bold to say that there is no species, no measure of success more excellent and more to be sought after than that which shall remove or diminish perceptibly, these sore and wide-spread evils. The conversion of sinners who are without the pale counts more rapidly and is attended with more *eclat*, both in the Church and in the world, while, on the contrary, efforts to train, to instruct, purify, and edify the church by searching, preaching, and by faithful discipline, is not only a difficult, but also a slow and unpopular work, hence less inviting and less stimulating. Anxious for numerous conversions and failing to secure success by such means, and in such ways as the Master prescribes, many are led to resort to other modes of efforts, unlawful in their origin and injurious in their results. For example, finding that the Scriptural doctrines, which they have been preaching are slow in their operation, and scanty in their apparent results, many have been tempted to modify their teachings with a view to wider influence and more rapid success,—a course into which every one unblest with success, is in danger of falling. Again finding that converts are few, when judged by the stern tests of the Bible, many are tempted to adopt a lower and a looser judgment, by which multitudes may be admitted to the Church.

Finding other denomination so ready and urgent to secure for themselves, all reputed converts, or the one willing to profess religion, some are led, *forced* as they feel it, to admit to the privileges of the Church persons who are untried, and thus in many cases by a premature profession, are made a cause of scandal; and in this way, at least, recklessly expose the church to the danger of impurity. And still further, inasmuch as the use of the appointed means of grace * * * seems slow in producing an effect, many are tempted to try other and more exciting measures, which are more rapid and extensive in their results, without regard to the character or permanency of those results—measures which have been found to promote spurious conversions, and to be in many ways injurious to all the best interests of religion. And in these departures, the ministry are often urged on by the membership of the church, who are apt to partake of the same impatience as to the result.

All these things form parts of a superficial system—a system destitute of solid and lasting results—a system which necessarily includes long seasons of coldness and deadness in the church, in irregular, evanescent forms of piety, and the multiplication of apostates.

A system which never acts except with the victims of spasmodic action, and which as surely tends to decay and death. These dangers are all enhanced by the numbers, zeal, and apparently superior success of rival churches, which are striving to proclaim the largest accessions and the most rapid progress. Our system is not framed for such rivalry. It professes to be governed not by expediency or human policy, but solely by the work of Christ."

The above is an extract from an article on "Success in the Ministry," in the *Southern Presbyterian Review*, July 1855. It has been abundantly exemplified, since that time by the proceedings of erratic evangelists, who seemed to seek the praise of men more than the glory of God. G.

STRENGTH FOR TO-DAY.

BY MRS. M. A. KIDDER.

Strength for to-day is all that we need,
As there never will be a to-morrow,
For to-morrow will prove but another to-day,
With its measures of joy and sorrow.

Then why forecast the trials of life
With such grave and sad persistence,
And watch and wait for a crowd of ill
That as yet has no existence.

Strength for to-day—what a precious boon
For the earnest souls who labor;
For the willing hands that minister,
To the needy friend or neighbor.

Strength for to-day—that the weary hearts
In the battle for right may quail not;
And the eyes bedimmed with bitter tears,
In their search for light, may fail not.

Strength for to-day on the down-hill track
For the travelers near the valley,
That up, far up on the other side,
Ere long they may safely rally.

Strength for to-day—that our precious youth
May happily shun temptation,
And build from the rise to set of sun
On a sure and strong foundation.

Strength for to-day—in house and home
To practice forbearance sweetly—
To scatter kind words and loving deeds.
Still trusting in God completely.

Strength for to-day is all that we need,
As there never will be a to-morrow,
For to-morrow will prove but another to day,
With its measures of joy and sorrow.

—*Christian Companion.*

"HOC AGE."

BY MRS. M. E. SANGSTER.

Little girls a hundred years ago were subjected to many restraints which have now, happily, as I think, gone completely out of fashion. From the time Mrs. Sherwood, well known as one of the first and most successful writers in our language of fiction for children, was six years old until she was thirteen, she was obliged to wear every day, from breakfast until tea-time, an iron collar with a back-board strapped over the shoulders. She usually studied her lessons with her feet standing in stocks, and she never sat in a chair in her mother's presence. Bread and milk constituted the morning and evening meals, and a plain dinner was allowed in the middle of the day. She studied under the direction of her father and mother, the latter herself studying Latin, that she might be able to teach it to her children. On Saturday the little girl went to her father's library, and there received from him a subject, on which she was expected to prepare a composition. One morning he wrote at the top of her paper, "*Hoc age*," and nothing more. She retired to her room and wrote the translation, "Do this," beneath her topic. Try as hard as she would, she could think of nothing to add to it, and at the end of an hour she went to her father, in some fear lest he would reprove her for having been idle.

Her father smiled when she showed him her little essay. "Very well," he said. "You will not forget '*Hoc age*' again; and let it over be in your mind, as an admonition, each day of your life, to ascertain and to do that which is most presently necessary. I wished you, my child, to dwell long upon the words, and therefore I did not explain my meaning."

Little girls, and older ones, too cannot do better than to remember this incident and accept its lesson. Not some remote and fascinating duty, but the one that lies nearest, is the one to which we should first attend.

And while we are glad that nobody dreams of standing stiffly in stocks, with neck in an iron collar, while obliged to read fifty lines of Virgil before breakfast, let us consider whether we might not be improved by practising some of the deference and reverence which a hundred years ago, youth paid to maturity. It is far pleasanter to sit by a dear mother, with head on her lap, or hand clasping hers, than always to stand timidly before her, but—does it look well to see Lucy sit while mamma stands, to see Emily letting mamma run up-stairs to find Jack's lost slate pencil; to see a dozen strange and wrong things of that sort in good families every day?—*Christian at Work.*

"IF I COULD ONLY FEEL IT."

"If I could only feel it," as a young officer said to me, when I pressed on him that enough had been done on the cross to save his soul.

"But," I said, "you have not got to feel it, but to believe. You may be saved without feeling. I believed in Christ about a fortnight before I knew I was saved. I might have known it at once, only I was waiting to feel saved. At last I said, 'Well, if I don't feel saved until I find myself in heaven, still I will rest solely on the Word of God.' God hath said in that Word, 'He that believeth on the Son hath everlasting life.' I know that now I do believe in Christ; I need to trust in my prayers, or something I could do myself; Christ, and His work on the cross for my salvation; therefore I have everlasting life. God says I have. Then Satan whispered, 'Do you feel you have everlasting life?' I could not say I felt it. 'Then you cannot have it,' whispered the arch liar. I remember it is written, 'He that believeth on the Son hath everlasting life.' I knew that I really believed in Christ, therefore I had everlasting life, whether I felt it or not. God said I had, and surely I must be right in believing Him, despite every feeling. I think then the devil left me (for a time); but I found I was safe, not because I felt it, but because of God's Word, which is unchangeable. I did not (as it so happened) feel joy or peace till long afterwards."

"I declare, I believe you are right," said the young man, who had been listening with the greatest attention: "I have all along been thinking that I have to bring good *feelings* to God before I could be saved."—*Parish Visitor.*

THE POWER OF ENJOYMENT.

Comparatively few people possess uniformly cheerful dispositions. Most of us have our sad hours and moods. But, whatever his disposition, a man is bound by the laws of his own being, and by those of his social relations, to cultivate the virtue of cheerfulness assiduously and constantly. He has no more right to injure his neighbor's happiness than to interfere with his pecuniary property, and he cannot indulge in venting ill humor or spleen, with gloomy forebodings or complaints, or even carrying a sad, sour, frowning visage, without sensibly diminishing the enjoyment or comfort of others, and thus infringing on their rights. Any individual who has tried to do so can win himself from despondency and surliness. The power of enjoyment is in itself a faculty capable of improvement, and as practice always enhances power it is a good thing to form the habit of enjoyment. It is not true that the sources of pleasure are few and rare, but it is sadly true that we pass them by unnoticed. We crave the excitement of business or politics or fashionable life, and forget the world of innocent enjoyment, that we trample under foot. Nature and art offer their treasures in vain, the loveliness of childhood, the attractions of home, the real satisfaction of honest labor, the simple pleasure of little things, all plead for utterance, but we repulse them. How can we possess a cheerful spirit and a glad heart when we scornfully despise our simple pleasures? Every innocent means of happiness should be welcomed, and gloomy thoughts persistently banished.

A CHEERFUL VIEW OF THINGS.

"How dismal you look!" said a Bucket to his companion, as they were going to the well.

"Ah!" replied the other, "I was reflecting upon the uselessness of our being filled; for let us go away ever so full, we always come back empty."

"Dear me how strange to look at it in that way," said the other Bucket. "Now I enjoy the thought that, however empty we come, we always go away full. Only look at it in that light, and you'll be as cheerful as I am."—*Ex.*

GOLD DUST.

Guard well thy thoughts: our thoughts are heard in heaven. —*Young.*

Sympathy is the key to truth; we must love in order to appreciate.—*Lord Lindsay.*

Every saint is God's temple, and he who carries his temple about him may go to prayer when he pleaseth.—*Austin.*

Absence of occupation is not rest,
A mind quite vacant is a mind distress'd.
—*Cowper.*

No matter how you seem to fatten on a crime, that can never be good for the bee which is had for the swarm.—*Emerson.*

True glory strikes root and even extends itself; all false pretensions fall as do flowers, nor can anything feigned be lasting.—*Cicero.*

As the soil, however rich it may be, cannot be productive without culture, so the mind without cultivation can never produce good fruit.—*Seneca.*

Dear Lord, our God and Saviour! for Thy gifts
The world were poor in thanks, though every soul
Were to do nought but breathe them, every blade
Of grass, and every atom of earth
To utter it like dew. —*Bailey.*

The head truly enlightened will presently have a wonderful influence in purifying the heart; and the heart really affected with goodness, will much condnce to the directing of the head.—*Sprat.*

The power of words is immense. A well-chosen word has often sufficed to stop a flying army, to change into victory, and to save an empire.—*E. de Girardin.*

I say to thee, do thou repeat
To the first man thou mayest meet,
In lane, highway, or open street,
That he, and we, and all men move
Under a canopy of love
As broad as the blue sky above.
—*Trench.*

We ought never to be over anxious to encourage innovation, in cases of *doubtful* improvement, for an old system must ever have two advantages over a new one; it is established and it is understood.—*Colton.*

So far is charity from impoverishing, that what is given away, like vapours emitted from the earth, returns in showers of blessings into the bosom of the person that gave it, and his offspring is not the worse, but infinitely better for it.—*Horne.*

In the name of God advancing,
Sow thy seed at morning light;
Cheerily the furrows turning,
Labor on with all thy might.
Look not to the far off future
Do the work which nearest lies;
Sow thou must before thou reapest,
Rest at last is labor's prize.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

Protestantism in Italy has made such rapid progress during the last decade that there is now hardly a town even of secondary importance which does not possess at least one Protestant Evangelical church, and it was only twenty years ago that the preaching of Protestants was first permitted in that country. Of the churches there are now two kinds. One class is composed of foreigners who were born Protestants and subsequently went into Italy to live, such as the English, Scotch, and American churches, where the services are conducted in languages foreign to Italy; the other is composed of Italians who are converts from Catholicism, and worship, of course, in their native tongue. There are 50 of the foreign churches, and 138 of the Italian. The present missionary and pastoral force comprises about 100 pastors and 50 evangelists, the evangelists being in great part converts from Catholicism.

Mr. Spurgeon's Orphanage has recently received a legacy under the will of Mrs. Anna Tyson, of Norwood, of the sum of $125,000, to be appropriated to the payment of nine annuities for the Stockwell Orphanage. A further sum of $75,000 was left by the same lady to Mr. Spurgeon's College for training Baptist ministers. The building of the Girls' Orphanage will be commenced immediately. The cost of the site, amounting to $27,000, has been subscribed, and $15,000 has been promised toward the first six houses and schools, the total cost of which is estimated at $25,000.

One of the significant signs of the advance of missions is the fact that a Christian church was lately dedicated within the Palace enclosure of the capital of Madagascar. It is a large, fine church, and is designed for the worship of the Queen and her court. The dedication services were conducted by the native pastors and by the missionaries of the London Missionary Society. It is a fact of interest that the Prime Minister of the Kingdom read the proclamation which was issued when the first stone of the building was laid, and added an interesting historical account of the progress of religion, holding in his hand one of the first Bibles printed in the Malagasy language, and explaining the constitution of the Royal Church.

A Paris despatch says the Minister of the Interior has told the Prefects to make a clear distinction between the Jesuit and other unauthorized orders. The Jesuits are not to be invited like others to have themselves authorized, but are ordered to dissolve, and by the 30th of June the company of Jesuits must disappear and evacuate their establishment. The other unauthorized orders will receive, before the 30th inst, official summons to declare whether they intend submitting to the decrees.

The first edition of the revised translation of the New Testament may be expected in the autumn, and along with the English translation two recensions of the Greek text will be issued simultaneously; the one will proceed from the Clarendon, the other from the Pitt Press. Professor Palmer is responsible for the Clarendon text, Dr. Scrivener for the other. The *Athenæum* says: "It is with regret that we hear it said that the form in which all Englishmen know, and most of them use, the Lord's Prayer is no longer to be the form which is to pass current. We shall rejoice if the report, which is widely circulated, proves incorrect.

Ritualism in the Episcopal Church goes on steadily with its absurdities. A firm of clerical tailors and church furnishers advertises to supply "pure altar breads," that is wafers, "warranted to keep in any climate." Some of the wafers are embossed with designs, such as a representation of the crucifixion; a crucifix, with "I.H.S.," and a heart sustaining three small wedges; an ascending figure, holding in one hand a banner; a crucifix, "I.H.S.," and a heart enclosed within a wreath; and a lamb bearing a flag. These wafers are of two sizes—one about as large as an English penny, the other about two inches in diameter, and the latter, the large ones, are for "priests."

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

WEDNESDAY, JULY 28, 1880.

THE CUSTOMS OF AFFLICTION.

There is no argument so unanswerable as that of precedent. Not being founded on reason it is independent of logic. When any recommendation is declined because, forsooth, "it has never been our custom," one is reminded of the old man's reproof of his son for having ventured to make the meal balance itself in the bag instead of burdening himself with time-immemorial stone.

Moreover customs of the kind now under consideration are the most difficult of all to change, because association gives them a sacredness which renders innovation to a sensitive mind something akin to sacrilege. However, as the world has awaked to demand change in the matter of funerals, it is not without hope that something yet more radical is suggested. Society has established it as a despotic dictum that there shall be rigid seclusion during the period of affliction, longer or shorter, according to the customs of the particular hamlet or town. This is perhaps proper for a limited time, but it is often carried to sinful extreme, and this seclusion is extended even to the services of the sanctuary. Unlike David, who, immediately after the death of his child, arose from the earth and washed and anointed himself, and changed his apparel, "*and came into the house of the Lord and worshiped*," they consider it *the thing* in many communities for the afflicted to appear nowhere until a certain set, well-understood period has passed. Thus they miss the portion of the services specially adapted and intended for them, the prayers and sermons which bring comfort and are suggested and prompted by *their* needs at this very time: when, however, the pastor has about finished these special themes and has again drifted into the ordinary channel of pulpit ministration the afflicted person again appears in the congregation just in time to miss that which was especially calculated to comfort and strengthen.

In some extreme cases this seclusion is carried on for months until health and spirits fail and perhaps the very reason totters under the strain. It may be very uncongenial, it may seem unnatural, to go quietly about life's duties; it may be far more pleasant to seclude one's self in monastic retirement and indulge in the luxury of grief, but is it right? Is the duty to the dead better performed by the neglect of the living?

Again, *there is the time honored custom of mourning garments*. There are undoubtedly good reasons for the custom, but are there not better reasons against it? If grief is sincere it needs not the assistance of these outward expressions; if it is insincere they are but mockery. It does seem that if there ever comes a time when brightness and cheer are needed it is then. Is it not reasonable that at such a time, when the mind is weighed down with grief and requires no ordinary elasticity to rebound at all from the load that oppresses it, there should be a studied effort to keep the grief ever present in all its weight and thus render impossible what is it best but difficult? It may be answered that the mind does not desire any relief or relaxation at a time like this. But at a time like this is the mind the proper judge of what is best? Is this tendency to be encouraged or repressed? The best reason for "wearing mourning" is that such dress is a shield against thoughtless levity, so grating upon the feelings at such a time. But during this period persons very rarely travel, and there is little danger of this intrusion in a community where one is known. All associates being well acquainted with the circumstances of the individual, few would be so inconsiderate as to shock the wounded sensibilities.

The great objection against it is the expense. Custom makes it imperative. Oftentimes it finds persons least capable of meeting the expense, e. g.: A father, after a long and trying illness, dies; during his sickness all income fails and all expenses increase; after his death the widow has to pay for physician's attendance, medicine and the undertaker's bill. In addition to all this extra expense at a time when the family is and has been for some time, without any source of revenue whatever, the mother and possibly several daughters are under the necessity of providing themselves with a complete outfit of mourning; when perhaps, too, they know not how their food for the next week is to be paid for. They are ill able to meet these demands upon their slender purses but inexorable custom requires it under the penalty of suffering the intolerable imputation of indifference to their dead, and the demand is met at any and every cost.

This is far from being an extreme case. Doubtless these words will fall under the eye of more than one widow who will recall vividly her anxieties at such a time to provide for this very expense. It very probably sounds revolting to her ear to discuss expense in such a connection, but it would not sound so were custom different from what it is; there has been considerable reform in this matter during the last century as may be gathered from reading old wills and biographies &c., and it is to be hoped that in the course of time still greater changes will occur.

HOW TO PREACH.

Perhaps it is not becoming in us to give any counsel on this subject. And we are sure we could not illustrate practically the difficult service. But it is not unbecoming in us to call attention to a communication on this theme, in another column entitled "Conduct of a Discourse in all its Parts."

Now for its history. Among the papers of the late Rev. Samuel Paisley, a minister, venerable and beloved, and in his day eminently useful, was found by a friend a dingy manuscript bearing this title. The paper shows age—being like the paper of half or three-quarters of a century ago; is rough unruled and has untrimmed edges. The ink is a clear, brownish-black, and the penmanship careful and creditable. The document is copied with special pains, and printed *exactly* as written—spelling, punctuation, capitals, and italics, all. It is worthy of a passing comment, that the writing is not only clear and good notwithstanding the exceedingly rough poor paper—but it is accurately spelled throughout and beautifully *punctuated*. In this age of fast writing and unseemly haste in everything, the communications submitted to editorial review are a study. There is such utter carelessness in the formation of letters, and entire oblivion of points, (sometimes of point) the dash being the only mark used—perhaps with an eye to a dashing style—that it is very difficult for an obfuscated editor or a bewildered printer to puzzle out a manuscript; and woe be to him if there are any typographical errors! This quaint manuscript with its many capitals is a pleasure to editor's eyes.

Rev. Mr. Paisley studied theology under the celebrated Rev. Dr. Caldwell; and it is supposed that this paper is a brief or note taken of that distinguished teacher's lecture on preaching. It is certainly a very brief and simple treatise on Sacred Rhetoric. Yet it is full of sound sense, a *multum in parvo*, compend, and we doubt not many of our older readers who remember Mr. Paisley, or his preceptor, will be glad to read it. We remark also that it would not damage many of our younger ministers, who may have studied for more ambitious works, to read this compendius and full analysis of the "Parts of a Discourse."

We observe that no answer is given to the vexed question: How long should a minister preach in this fiercely hot summer weather? Judging from the illustration furnished in this lecture on preaching, a sermon should be brief and pointed. We shall not grow warm pressing such a point however.

That preaching fails of its object, that is not heard, that is not understood, and that is not, in a certain sense, enjoyed. That preaching fails, that does not present thoughts rather than words, and furnish food for the soul, rather than entertainment for the mind. And even in long warm summer days, truth, the precious truth, the truth as it is in Jesus, is appreciated and welcomed by those who wait with diligence, preparation and prayer on God's chosen ordinance for reaching souls.

NOTES AND JOTTINGS.

We publish to-day a part of the very admirable address of Rev. W. S. Lacy before the Alumni of Davidson College. In the next issue and the one to follow it the publication will be continued and completed. The length of the article on first page should not deter any one from its perusal. It could not be shortened and is well worth any-one's attention.

As we are about to go to press Messrs. Jackson & Bell, publishers, have laid upon our table the Minutes of the General Assembly for 1880. The work is very creditable indeed to the publishers, and the compilation and preparation by Dr. Wilson, Stated Clerk, calls for specially favorable notice. The preparation of the comparative summary of the Church for five years will be highly approved, and the preparing a "Summary of Synods" in connection with the usual "Summary of Presbyteries" is a decided improvement.

Messrs. Jackson & Bell are prepared to deliver the pamphlet on terms made known in another column.

We informed our readers last week that Mr. Charles W. Dabney, son of Rev. Dr. R. L. Dabney, had been elected professor of Natural Science in Central University, Richmond, Ky. Since then he has been elected to the professorship of Chemistry in the University of North Carolina, to succeed Professor Redd. Professor Dabney although young, has acquired a fine reputation for scientific and literary abilities, as the demand for his services proves. He is an alumnus of Hampden Sidney College and of the University of Virginia, and also studied at the University of Gottingen in Germany, under Professors Woohler and Hnbner. For a time he was professor of Chemistry at Emory and Henry College in Virginia and was very successful. If he shall come to North Carolina he will be heartily welcomed.

There does not appear to be so great a sensation produced by the reception of Cleopatra's Needle in New York, as might have been expected—perhaps as should have been expected. The name is derived from the erroneous supposition that the obelisk was removed from Heliopolis to Alexandria in the reign of Cleopatra. New York and this nation may well be proud of the gift because of its associations. Its height is sixty-nine feet six inches. At the base it is seven feet eight inches square and at the top five feet five and one-fourth inches square. W. H. Vanderbilt agreed to pay $100,000 when the obelisk was delivered in New York, but advanced nothing at all, taking no risk in the conveyance. The steamship in which it was brought over is owned by Lieut. Commander Gorridge and the entire outlay of expense has been his.

Mr. Hale, writing from New York to the *Raleigh News*, says of Prof. Henry E. Shepherd:

"I am glad to see in Sunday's *News* your proper tribute to the personal and literary merits of Professor Henry E. Shepherd, who has very deservedly been placed at the head of the University Normal School during the present session. I have reason to know how high he ranks in Baltimore, as well as among the most eminent philologists in other parts of this country and in Europe, and his native State may well treasure him among her comparatively few who have devoted themselves to literary pursuits. He has achieved more reputation as a specialist in English than any other North Carolinian that I know of, and it is safe to predict that he will give a great impetus to the study of our mother tongue through an awakened interest among the teachers assembled at Chapel Hill. Our own language should have our first care, and any one who marks how deficient in it even educated men sometimes are, must rejoice to see some of the attention now given to the dead and the foreign languages transferred to the English."

The *Scottish American Journal* shows us how much legal talent and legal work is sometimes expended on very small matters; small that is in the inception, not necessarily in the results.

"A great fuss has been made out of a pair of trousers, which formed part of a suit in a lawsuit. The Circuit Court of the United States had to decide whether the insertion of a metal eyelet used at each edge of the pocket opening, with the object of preventing the seams from ripping, was patentable. This simple question involved the examination of 450 witnesses, and the printing of 3,700 pages of testimony. In addition to this the brief of the plaintiff's counsel was 323 printed pages long, whilst his learned friend on the opposite side contented himself with 152 pages. And the result of all this examination, cross-examination, printing, talking, rebutting, and appealing is that Judge Blatchford has decided that an eyelet used for the purpose mentioned is patentable, and that its application in a pair of trousers is a novelty."

Those who have read the interesting and instructive works of Dr. Kane and Captain McClintock on Arctic exploration will recall the important services rendered by Carl Peterson, in reading the following notes of his life as sketched by the *Interior*:

"Mr. Carl Petersen, whose name is connected with some of the most renowned Arctic explorations, died at Copenhagen on June 24th. Mr. Peterson was a born Dane, but had lived many years in Greenland, and had there acquired a perfect knowledge of the Esquimaux language, being at the same time a most skilled hunter and fisherman. At the age of thirty-seven he was engaged by Captain Penny as interpreter, and accompanied his expedition in the years 1850-'51. Some years later he followed Dr. Kane on his unfortunate expedition, when the vessel had to be left in the ice and the crew were nearly starved and frozen to death. He had not been home more than a couple of weeks after returning from a two years' stay in Greenland before he went out again as interpreter with the Fox, Captain Sir Leopold McClintock, with Mr. (now Sir) Allen Young as sailing master. Of this expedition, lasting from 1857 to 1859, and leading to the discovery of the fate of Sir John Franklin, he has written a graphic description, supplying many details wanting in the well known book of Sir L. McClintock, and inscribed with the words chosen by Lady Jane Franklin for the flag of the Fox: "Hold fast." In 1861 he accompanied the Swedish naturalists, Nordenskjold and Torrell, on their first expedition to Spitzbergen, and when, in last April, the Vega passed Copenhagen, the hardy old sportsman and sailor, with his cross and Arctic medal, was one of the friendly faces greeting the discoverer of the northeast passage. Mr. Petersen died from heart disease at the age of sixty-seven."

NEWS NOTES.

We specially invite news from all quarters for this column.

The *Landmark* states that the congregation of the Statesville Presbyterian church have tendered a vacation to their pastor, Rev. Dr. W. A. Wood. He will spend the time in the mountains of Western North Carolina.

The first number of the *Christian at Home* is before us. It is undenominational and proposes to avoid all civil, political, sectional and ecclesiastical war. Edited by Rev. A. Shotwell and published at St. Louis at $1 00 per year.

Rev. M. R. Kirkpatrick writes us from Franklin, N. C., on the 15th inst:

"The 4th of July was an important occasion with us. One elder and two deacons had been chosen on the 3rd. The deacons were ordained by the "Laying on of Hands," and were installed. The elder, Prof. N. P. Rankin, having been ordained elsewhere was installed this week. These officers supply a felt deficiency. But from the interest manifested by the church in these elections and the Christian character of the men chosen, we expect great good to result."

IDAHO, N. C.

Mr. Editor: The ladies of this place had a meeting to-day and decided to build a Presbyterian church. The ground to build on was secured and work will begin at an early date. We have about $200 to begin on, and we hope for good subscriptions to come in as soon as the work is begun. The Fayetteville church has agreed to supply us with preaching until we can get strong enough to help which, I hope, will not be long. Very truly, yours, O. EVANS.

HARMONY CHURCH.

A most delightful season of grace and refreshment from the presence of the Lord has lately been experienced here. Services were conducted by the regular minister, Rev. S. C. Alexander, who failed in his endeavors to obtain help. The meeting begun on Friday, 16th July, and continued until the following Thursday. On the Sabbath the Sacrament of the Lord's Supper was administered. The attendance on that day was unusually large, and the interest intense. Thirteen persons, including the aged, youthful and those in the prime of life, were added to the church, and many others gave evidence of deep concern for the salvation of their souls. Christians also were revived and strengthened, and set forward anew on the road to Zion.

Our church building being in a dilapidated condition, the people are determined, by the blessing of God, to repair it at once. A committee was appointed to take the work in hand and have it completed by the early fall. AN ELDER.

Richmond county, July 24, 1880.

On the 3d day of August the elders and deacons of Mecklenburg Presbytery will hold their seventh annual convention at Mallard Creek church. Elder J. W. Reid, president of the last convention, will conduct devotional exercises at the opening. The following subjects will be considered and discussed: The best manner of increasing the spirituality of church members: introduced by Elders J. P. Alexander and J. N. Hanna; The duty of the Church in regard to the Young Men's Christian Association: Mr. G. Hanna and Deacon G. E. Wilson; The relative position of the Sunday school to the Church and family: Elders J. Sol Reid and F. Scarr; What relation does the Church sustain to the children of its members: Elders T. B. Price and J. W. Reid; The study of the standards of the Church, the duty of all church officers: Elders A. G. Neal and H. K. Reid; The duty of the Church in regard to Foreign Missions: Elders A. M. Neely and Kincaid; Bible Society: Elders J. A. Young and J. W. Moore; The necessity of greater attention to the cultivation of singing in the services of the sanctuary: Mr. J. A. Collins. It is earnestly requested that all members come prepared to take part in the discussions.

CONDUCT OF A DISCOURSE IN ALL ITS PARTS.

The Parts of a Regular Discourse are these six: The Exordium; the State and Division of the Subject; Narration or Explication; the Reasoning or Arguments; the Pathetic Part and the Conclusion.

In many Discourses some of these Parts may be altogether omitted.

The Design of an Introduction is to conciliate the good opinion of the Hearers; to excite their attention; and render them open to persuasion.—

If the Speaker is secure of all these it may be omitted.—

A good Introduction is of the greatest Importance and is extremely Difficult.

It should be easy and natural. It should always be suggested by the Subject. It should not be planned till the Substance of the Discourse is meditated in the Mind.

Let commonplace Topicks be avoided in an Introduction.

Study correctness of Expression.

Modesty is essential to a good Introduction. This Modesty, however, should betray nothing mean or abject.—

The Introduction is seldom the Place for Warmth.—

It should not anticipate any material Part of the Subject.—

Lastly, let the Introduction be proportioned both in Length and Kind to the Discourse that follows it.

After the Introduction succeeds the Proposition or Enunciation of the subject; which should be as clear, distinct, concise and simple as possible.

To this succeeds the Division or Method of the Discourse. In which observe, first, (that) the Parts be really distinct from each other; i. e. that no one include another.

Secondly. Follow the Order of Nature, beginning with the most simple Points, such as are necessary to be first discussed; and proceeding thence to those which are built upon the former, and suppose them to be known.

Thirdly, let the Members of a Division exhaust the Subject, otherwise the Division is incomplete.

Fourthly. Let Conciseness and Precision be peculiarly studied.

Fifthly. Cautiously avoid an unnecessary Multiplication of Heads.—

The next constituent Part of a Discourse is Narration or Explication. They serve to illustrate the subject of which we treat, before proceeding to argue on either side.

To be clear and distinct; to be probable, and to be concise are the essential qualities of Narration.

In Sermons Explication of the Subject occupies the place of Narration at the Bar. It must be concise, clear and distinct; in a style correct and elegant, rather than ornamented.

In the Reasoning or Arguments, (which constitute the Foundation of all manly and persuasive Eloquence) observe three things: first, the Invention of them; secondly, their proper Disposition and Arrangement; and thirdly, the Expressing them in the most forcible style and manner.—[Invention the Basis of all the Rest.]

The common Rule is to advance the arguments in the way of climax.

In some Cases it is proper to place the most forcible Argument in the Front, to prejudice the (or his) Hearers in his Favour.

When Arguments are strong and satisfactory, the more distant (sic) they are separated the better. But when they are of a Doubtful or presumptive Nature, it (is) safer to crowd them together into a Phalanx &c.

Arguments should never be extended too far, or Multiplied too much. This oppresses the Memory, diminishes the Weight of Conviction and is always enfeebling.

Another essential Part of a Discourse is the Pathetic (sic); in which, if anywhere Eloquence reigns and exerts its Power. On this Head—

Consider carefully whether the subject admits the Pathetic, and if it does what part of the discourse is most fit for its Admission—good sense the Criterion.

We must secure the understanding and Judgement in our Favour before the Pathetic can be admitted with any Force or Propriety.

To succeed in the Pathetic it is necessary to attend to the proper Language of the Passions. This we shall ever find is unaffected and simple. It may be animated with bold and strong Figures, but it will have no Ornament or Finery. There is a material Difference between painting to the Imagination, and to the Heart. The one may be done with deliberation and coolness,—the other must be rapid and ardent. Hence all Digressions should be avoided. Hence Comparisons are always dangerous.

Emotions which are violent cannot be lasting. The Pathetic, therefore, should not be extended and prolonged too much.

He that attempts to carry his Audience farther in Passion than they will follow him annihilates his Purpose.

By endeavoring to warm them in the Extreme, he takes the surest method of freezing them completely.

Peroration or Conclusion.

Sometimes the whole Pathetic Part comes in most properly at the Conclusion.

Sometimes when the Discourse has been altogether argumentative, it is proper to conclude with summing up the arguments, placing them in one point of view, and leaving the Impression of them full on the mind of the hearers.

It is always of importance to hit the precise Time of concluding so as to bring the Discourse just to a Point; neither ending abruptly, nor disappointing the Expectation of the Hearers when they looked for the Discourse being finished.

The Close should always be concluded with Dignity and Spirit, that the Minds of the Hearers may be left warm, and that they may depart with a favourable Impression of the Subject and of the Speaker.

NEW PUBLICATIONS.

The *Nursery* for August comes in good time and looks very bright. Contents: The Little Teacher; The Aunt's Dairy; Baby Jean; The Friendly Dog; Carlo's Bonnet; Charley Goes a Fishing, and many more that we have not room to mention. Fine reading for the little folks. $1 50 a year. Nursery Publishing Co., Boston.

Blackwood's Edinburgh Magazine is at hand. July number contains: Dr. Wortle's School; Beattie; A Lay Confessional; Country Life in Portugal; School and College; The Lascar Crew; The Lews, its Salmon and Herring; Bush-Life in Queensland; Wellington and Reform; The Financial Situation in India. $4 a year. Leonard Scott Publishing Co., 41 Barclay street, New York.

The *Gospel in all Lands* has been received. We note that Eugene R. Smith is now editor and publisher, which is a change. Some changes have been made in the arrangement of matter. On the whole we think there is no falling off in merit of this magazine. We have heretofore heartily commended it, and trust it will meet with abundant success.

Little Folks' Reader is at hand. A charming book for children. Price 75 cents a year. D. Lothrop & Co., Boston.

FOREIGN AFFAIRS OF THE PAPACY.

To those who imagine that the Papacy has become so powerless that Protestantism can put off its armor and let the Vatican do its best or its worst, we commend the fact that at the present time three European Governments are harassed and engaged by Papal affairs. Perhaps if the claims, aims, and position of the Papacy were better understood the protest against the appointment of a pervert to Popery as Viceroy to India would have been louder and more widespread. We are not alarmists, but we see peril in the false assumption that Popery has ceased to be dangerous, and that there is no reason for watchfulness and strenuous resistance to the encroachments of the Vatican. A glance at the Continental struggles with Popery can hardly fail to have a beneficial effect on those Protestants who have been persuaded that Popery can be safely let alone.

The most powerful Government on the Continent is the German, and yet it has been and is worried and perplexed by the tactics of the Vatican. The Ecclesiastical Bill being debated in the Prussian Parliament is, in one sense, a concession to Popery. The laws which Pius IX. denounced as a persecution, and which the present Pope, with more suavity but not less firmness, opposes, do not in any way interfere with religious liberty. They do not hinder the profession and preaching of any creed, and do not impose any civil disability on account of creed. They only assert the right of the State in respect to secular education and the maintenance of order. They do not apply any restrictions to the Roman Catholic Church that are not applied to all other Churches, and the State is in no degree responsible for its laws conflicting with the ecclesiastical system and the policy of the Vatican. But the Papacy is not content with religious liberty and equality, but demands predominance. It is not surprising that Prince Bismarck was desirous to put an end to the dispute, if he could do so without the sacrifice of principle, of the supremacy of the State in all civil concerns. The long negotiations were, as we fully expected they would be, abortive. The Vatican idea of a compromise—of a *modus vivendi*—was to get all it could and to give nothing in return. The negotiations with the Vatican being over, the government has resolved, if it can, to conciliate its Roman Catholic subjects by a reasonable and generous concession—that is, by such a change in the law as will tolerate the exercise of the Papal ecclesiastical system unless it is used against the State. We regret the concession, but of course it is not for us to criticize the discretion of the government in its efforts to get rid of a discontent which may not be the less inimical to the spirit of national unity because it is altogether unfounded. But what is being done in the Prussian Parliament is a proof that the Papacy is not powerless to harass a foreign government which is the strongest government on the continent.

In France there is agitation about the decrees against the Jesuits and other unauthorized orders. The cry has been raised that whilst the prisons are being opened by the Amnesty the convents are being closed by the decrees. We observe that several of our contemporaries find fault with the French Government for adopting measures that are not in accord with the theory of Republican liberty. It is of course a matter for profound regret that such measures should be adopted; but before we condemn the French Government for a proceeding that violates our cherished principles of freedom, we should take into consideration the special circumstances of France. It is nearly two centuries since the last revolution in this country, whilst the last French Revolution happened barely ten years ago. The Republicans cannot forget that it was the Clerical Party which brought about the overthrow of the last Republic, and which supported the Empire. No one can doubt that M. Grevy and M. Gambetta are staunch Republicans, and that the latter statesman is far-seeing as well as vigorous. On account of the election he has proposed an unlimited amnesty, and, being anxious to conciliate support, he would not have supported the decrees against the religious orders but from a conviction that the proceeding was needful for the welfare of the Republic. The Jesuits persistently preach doctrines distinctly anti-Republican, and that is why the Republicans approve of the decrees, and why they are bitterly denounced by Orleanists and Imperialists. The action of the Government is bold, and it is not to be denied that it is attended by some risk. So far the appeals to the nation have not resulted in popular demonstrations against the Government, but the vehemence of the Opposition to the decrees—all the anti-Republican Parties are united on it—not only shows the strength of the Republic, but also is a proof of the power of the Vatican to embarrass a foreign Government.

The third Continental Power which is at this moment engaged in a contest with Vaticanism is Belgium. We have on a former occasion commented on the Belgian Education Act of 1879, which does no more than provide for educational freedom whilst protecting in a most definite manner the privileges of the priesthood in regard to religious instruction. The opposition to the eminently reasonable law went to the extent of menacing with excommunication parents, teachers, and all who acted in accord with the law. The Liberals urged the Prime Minister, M. Frere-Orban, to break off diplomatic relations with the Vatican, and that would have been done but for the assurance that the Pope did not approve of the conduct of the bishops, and that the authority of the Pope would be exerted to stop the opposition to the law.

However there has been no abatement of the opposition, and it is now discovered that the Pope, or at least those who act in his name at the Vatican, has been encouraging the bishops in their audacious defiance and unscrupulous denunciation of the law. The Belgian government has now taken the decided and proper step of withdrawing its legation at the Vatican. There will be an attempt to adjust the affair, but we hope it will fail. The sooner all diplomatic relations with the Vatican are over the better it will be for the peace of the Continent. All that Roman Catholics have a right to in any country is perfect religious toleration and liberty, and there is no valid reason for any government having aught to do with the Bishop of Rome.

The Papacy is not successful in Germany, or in France, or in Belgium, but its power to harrass foreign governments should be a warning to all Protestants to be vigilant.—*London Weekly Review.*

ECLECTICISMS.

THE THING TO DO.

Raleigh Christian Advocate:

If things are not as you would like them, do not croak and grumble, but go to work to make them better. If you do your duty you will have neither time nor inclination to grumble.

THE QUALITIES NEEDED NOW.

Nashville Advocate:

The true Christian citizen carries into civil affairs the very qualities needed now: conscientiousness, the courage of conviction, and the calmness and self-poise born of reliance upon God. But the man who goes into that arena with the name, but lacking the power of religion, will not benefit his country but will damage his Church.

TOO MANY HALVES.

Deadwood Pioneer:

A girl composed of eight halves is a mathematical anomaly, a scientific monstrosity. And yet we heard one recently, within half an hour, declare she was half dead with the heat, had half laughed herself to death at somebody's mishap or blunder, was half crazy to know something about something else, was half tickled to death at some funny remark of an ape of a beau, was half mad at an escort's presumption, and was half killed by a hairpin scratching her neck, while all of her—two halves more—was still alive, well and absurd. Girls, drop all these hyperbolical nonsensicalities that disfigure your daily walk and conversation, and be as sensible as you are pretty and lovable.

DECLINED.

Christian at Work:

The coming conflict in the Church is not one between doctrine—a contest between accepting the doctrine as well as well as the life of the Master, or rejecting his plain declarations while professing to follow in his footsteps! We need scarcely say that we know of no such distinction drawn or allowed by the great Teacher. Those who in these days insist upon drawing that line, who will have it that Christianity is a life but not a doctrine as well, and so would abolish all creeds and doctrinal tests, are simply wiser than their Master and the apostolic founders of the Church: they offer us vacant chaff well meant for grain; they offer us a pulseless, flabby, invertebrate, gelatinous mass of goodishness, which they ask us to receive and call by the name of Christianity. We decline with thanks.

USE THEM WISELY.

National Baptist:

There is need that the great truths of the Gospel be presented in the fewest words, in the clearest manner, and with the largest and fullest influence of the Holy Spirit. These things are not to be summoned up at the moment. In order that one may be in a condition to use these few minutes wisely, there must have been much prayer, much study of the Scripture, much meditation, much experience in dealing with souls, much communion with Christ.

READINESS FOR DEATH.

Rev. Dr. W. M. Taylor:

The readiness for death is that of character, not of occupation; and God does not wish me to be always thinking about dying. He wants me to *live*. He wants me to walk with Himself, and if I do that I may leave the dying to take care of itself, or rather He will take care of the dying.

MAKE HASTE SLOWLY.

Christian Advocate:

The young man hastens toward a reputation. He gives ample proof of ability and success, but only later in life does he find out that the world will admit him into its favor only after years of steady wrestling with obstacles and slow stages of personal growth. One of the fundamental evils of our times is that the young are too hasty in endeavoring to reach a culmination of character. Each one should move on fearlessly in the pursuit of his object, and turn neither to the right nor to the left. The things to be discarded and disregarded are more numerous than those he is to aim at. Every weight must be laid aside. He should have one goal, and all other things should be forgotten.

NOT TO BE NEGLECTED.

So. Christian Advocate:

It is dangerous to neglect opportunities which God puts in our reach. When a man says he reads his Bible at home, prays in private and all that, mentioning these as a substitute for his enjoyment of the public means of grace, you may receive his statement with allowance, if not with suspicion. He may think it is all so. And this is just so much the worse for him. *Self-deceived* naturally precedes self-destroyed. If a man is genuinely engaged in religious exercises at home, reads his Bible, prays, grows in the grace which such an employment implies, then *going to church*, as an appointed instrument of God for his spiritual benefit, and as a means of salvation, will be not an enforced duty, but a sweet privilege.

DENOMINATIONALISM USEFUL.

Southern Presbyterian:

Denominational divisions exist. We have no power to abolish them. They are providential. They seem unavoidable. They really promote peace amongst Christians. They are suited to engage and employ the affections and energies of different kinds of real Christians. With all the painful accompaniments, they excite a valuable emulation. At any rate, we are bound to accept the fact. Each conscientious professor of religion must so far recognize it as to attach himself to one of these denominations. He cannot belong to two and especially to all of them, except in the general sense of entering the Church catholic or universal.

HOW IT IS MADE UP.

Bonar:

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles nor battles, nor one great heroic act or mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Shiloah "that go softly" in their meek mission of refreshment, not the waters of the "river, great and many," rushing down in torrents, noise and force, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and the flesh, the avoidance of such *little* things as these goes far to make up at least the negative beauty of a holy life.

THE MOST PRECIOUS TRUTH.

Interior:

The most precious truth known to man is the truth that Jesus Christ was God manifest in the flesh. As Christ was, so God is. What Christ exhibited on earth of character—benevolence, forbearance, love, tenderness—are in precisely the same degrees, the elements of God's character. When we are studying the character of Christ we are studying the character of God. As persistent, malignant unrepentant sin was abhorrent to Christ, so it is abhorrent to God. The fact that in Christ we see God so far as our limited powers are sufficient to apprehend Him, and that in Christ we have our only means of certitude in regard to God's character, is one of the facts which makes the truth of Christ's deity so incomparably precious to believers.

CHEERFULNESS A HELP.

Presbyterian Journal:

Every one ought to cultivate a cheerful disposition and let it irradiate their countenance. Thus they will not only be benefitted themselves, physically and socially, but diffuse a cheering light upon the pathway of others. The world likes a person of such a spirit. It helps him, moreover, in his business. There is a wonderful power in such a temper to inspire confidence, produce popularity and attract patronage. And why should not all be cheerful? After all life's disappointments and afflictions there is more in it to be thankful for than to mourn over.

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

On Sunday last, (18th inst,) Rev. A. S. Moffett, who has been the efficient pastor of Loch Willow church, at Churchville, tendered his resignation. He has received an invitation to take charge of two churches at Petersburg and Lewisburg in Tennessee, and on Monday last left on a visit to that quarter. Mr. Moffett's resignation of this charge here was caused by the non-compliance of the congregation with the financial obligations it had assumed to the pastor.—*Staunton Vindicator.*

Items from the *Christian Observer:*

Rev. J. L. Brownlee has taken charge of the churches of Williamston, Midway and Honea Path in South Carolina Presbytery.

On Sabbath July 4th Rev. J. R. Jacobs was installed pastor of the church at Corpus Christi, Texas, in the Presbytery of Western Texas. At night, the following deacons and elders (previously elected) were duly ordained and installed: Terry Doddridge, Jeremiah M. Wardwell and G. R. Scott, to the eldership; and James McKenzie and Charles H. DeRyce, to the deaconship.

The effort of the ladies of the church at Paris, Ky., to raise money for benevolent objects, by publishing the "Blue Grass Cook Book," has been a success. They have realized nearly four thousand dollars of net profit, which has been used for the promotion of the church work.

At a two days' sacramental meeting held week before last by the pastor, seven persons were received into the church at Elizaville, on profession of faith.

Rev. W. T. Thompson changes his postoffice address from Shelbyville, Tenn., to 904 Pennsylvania avenue, Washington, D. C., for the present.

Rev. J. G. Praigg's postoffice address is at Cleveland, Bradley county, Tenn.

By appointment of Presbytery, Rev. Dr. Wharey, of Charlotte, county, preached at "Oak Level," in Halifax county, Va., on Saturday and Sunday, (10th and 11th inst.). On Sunday, the church with a seating capacity of about three hundred, did not hold the large crowd. After a solemn and impressive sermon the sacraments of baptism and the Lord's Supper were administered. *Two* little ones were dedicated to the Lord, and *three* grown persons received on examination into the communion of the church. After a short intermission Dr. Wharey preached again, and kindly consented to remain several days—preaching only at night. The congregations were large and attentive. The sermons were plain, simple, powerful expositions of the plan of salvation.—*Central Presbyterian.*

Items from the *Southern Presbyterian:*

The Rev. Thomas R. English has been elected pastor of the church at Yorkville, S. C. We are glad to learn that the congregation are actively preparing to build a manse for its pastor.

On the fourth Sabbath in June the Rev. W. A. Slaymaker was installed pastor of Fairview, Friendship and Bethesda churches, all in the vicinity of Marion, Ala. Dr. E. T. Baird preached the sermon and gave the charge to the people; Dr. Raymond presided, proposed the constitutional questions, and gave the charge to the pastor.

NORTHERN PRESBYTERIAN.

We noted last week that the Directors of Wooster College, O., had deposed Rev. W. Q. Scott, as was supposed on the ground of heretical teachings. Mr. Scott publishes the following card: "I am neither accused nor guilty of any heresy. I am neither accused nor guilty of any defection from the doctrines or the polity of the Presbyterian Church. Rumors to this effect, however, have been so widely published and have become so flagrant that I deem it my duty to announce my intention to call upon the Presbytery of Philadelphia Central, of which I have the honor to be a member, to sit in judgment upon the case at the proper time and place. It may be taken for granted that the Presbytery will reach by thorough process, and without the least difficulty, a satisfactory conclusion. It will vindicate me, doubtless, without qualification and without reserve."

Rev. Dr. Wm. C. Wisner, of the Presbytery of Niagara, died on the 14th inst. in his 73d year.

Rev. Dr. Livingston M. Glover, of the Presbytery of Springfield, died on 15th July. He was about 60 years of age.

PROTESTANT EPISCOPAL.

Rev. Samuel Nichols, nearly 93 years of age, has very recently had the degree of Doctor of Divinity conferred upon him. The *Christian at Work* says that he was graduated from Yale College in 1811, and is now not only the only survivor of his class but is, with one exception, the oldest living graduate of the college. He is the oldest living Presbyter of the diocese to which he belongs (that of Bishop Potter), and is believed to be the oldest living Presbyter of the Protestant Episcopal Church in the United States.

Rev. M. Haskins, rector of the Episcopal church in Newtown, Conn., holds his place in spite of the vestry. He intends to hold on until dismissed by the bishop, and sue for his salary which the vestry decline to pay.

LUTHERAN.

The *Presbyterian* says: Messrs. Mosser & Keck, of Hanover, have given $20,000 to Muhlenberg College, to endow the Professorship of Greek Language and Literature, presided over by Professor T. L. Seip.

METHODIST.

The Chinese government has made Rev. Dr. Yonng J. Allen, a missionary of the Methodist Church South, stationed at Shanghai, a mandarin.

The Methodist ministers of Boston have formally requested the city authorities to cease giving free concerts on Sunday in the public parks, on the ground that music is promotive of Sabbath desecration and injurious to public morals. The Mattoon District (Illinois) Conference also has decided not to hold its annual camp meeting, the opposition to Sunday exonrsions being the chief cause.

UNITED PRESBYTERIAN.

Rev. David Lindsey, aged 81, and who has for many years been laid aside from active labor, died at Garnett, Kansas, on the 5th of July inst.

BAPTIST.

In the Swedish Baptist Association of the Northwest there are seven churches containing 633 members. Two of the churches are in Chicago.

REFORMED DUTCH.

Trinity Reformed church of Plainfield, N. J., has bought on foreclosure of mortgage the Congregational house of worship. They paid $12,0000, $4,000 of which was contributed by the Board of Domestic Missions.

SECULAR MISCELLANY.

The Marquis of Bute has been so pleased with his visit to Jerusalem that he has bought a house near the Mount of Olives, which he will fit up as an occasional residence.

On July 13, a shock of earthquake was felt at Memphis. Its motion was vibratory, coming from the northwest and lasting several seconds.

Yale College receives the generous gift of $100,000 by the will of the late Dr. Daniel Tyler Cott of Norwich, who graduated with the class of '25.

The wheat crop of Boone county, Mo., is the largest ever known. Good judges estimate that from 700,000 to 800,000 bushels, over $500,000 worth, will be harvested this season. The average yield per acre is about fifteen bushels.

Gen. Robert Toombs is one of the best farmers in Georgia. He made this year three hundred and fifty bushels of white rust-proof wheat on eleven acres of land. He gave one hundred bushels, worth $10 a bushel, to the State for distribution among the farmers of Georgia to sow for the next crop.

Uncle Jack Loftin tells us of the killing of a huge varmint sometime ago by David Williams. It resembled a wild cat and was so called, but differed considerably from the regular wild cat, and Mr. Loftin thinks it must have been a catamount. It measured four feet in length and had a tail twelve inches long, and had been for sometime a great terror to sheep in the neighborhood, having destroyed several hundred of them. It would kill a sheep, drink the blood and eat a little of the tongue and then hunt for new prey.—*Kinston Journal.*

A Miss Gwaltney, who lives with a brother in the upper part of Sharpesburg county, near the Alexandria line, was, some days ago, bitten on the foot and ankles by a coper-headed snake. The limb began to swell immediately, and the poison of the bite was in a moment diffused over her entire system. Intense suffering set in, and members of the family began to dose the patient with whiskey. In a period of time, not covering more than twenty hours, she drank a gallon of whiskey without the slightest effect from it, and at the expiration of that time, when our informant passed the house, a messenger had been dispatched for more, though at that time the pain was subsiding, the swelling going down, and the patient was sitting on the side of the bed and feeling tolerably comfortable.—*Statesville Landmark.*

The agent of emigration to North Carolina writes to the Raleigh *News:* "I visit the market towns of England, where every week the farmers and their wives come in from country districts to sell their produce, wheat, corn, &c., as also dairy produce, butter, eggs, &c., and also cattle, oxen, sheep and pigs. At these markets (I generally reach two or three in a week) I meet during the day from a hundred to a thousand of the farming class. I distribute pamphlets, bills, &c., and then in the intervals of their business gather them in groups and talk to them, first upon emigration, for all more or less think about that, then upon North Carolina, a place no one ever heard of. * * * I have, however, quite a number getting ready to come out as soon as possible this fall and next spring, and I can only conclude at present by asking the people of North Carolina to fulfill my promises to them by giving them a hearty welcome, and by easing their way to settling as much as you possibly can."

COTTON GINS—THE TAYLOR GIN.—We desire to call attention to Messrs. DeRosset & Co.'s advertisement of "The Taylor Gin." They have on hand a few which they will sell at 20 per cent. discount from the card prices.

If any of our farmers are in need now is the time to buy at bottom figures a Cotton Gin which has no superior in the market and but few equals. Address DeRosset & Co., Wilmington, N. C., for all information. The improved feeder and condenser will commend themselves to all who once see them.

COTTON PRESSES.

George Allen & Co., of Newbern, N. C., have completed their arrangement with the Patentee, and have taken the entire control of the manufacture and sale of the *Farmers Wrought Iron Cotton and Hay Press.*

This Press is Strong, Durable, Simple, Quick, Powerful, Cheap. Capacity 500 lbs. guaranteed, and will be sold at a low price not to exceed Eighty-five Dollars. If any of our readers are in want of a good Cotton or Hay Press, write to Geo. Allen & Co., and obtain full description of it.

"I wish I was dead," is an expression not infrequently used by the Dyspeptic and sufferer from Liver disease; the depressed spirits unfitting the mind for anything and almost driving him to despair. Be of good cheer, there is life and health left for you yet. Take Simmons Liver Regulator. It regulates the liver, dispels despondency and restores health. Look well that you get the genuine, prepared by J. H. Zellin & Co., enclosed in a white wrapper, with a red Z on the front.

"I can recomend your medicine. All the health I enjoy, and even my life, I may say, is in the consequence of Simmons Liver Regulator. I would not take $1,000.00 for my interest in the medicine. "W. H. WILSON, Lecturer State Grange, and President Florida Co-operative Stock Co., P. of H., Welborn, Florida."

Those who have employed Mr. J. L. Winner in the repair of watches and clocks speak so highly of his thorough skill and workmanship, that without hesitating we recommend all who desire work to be done in his line to give him a trial.

FUNERAL OF COLONEL SCALES.

The *Greensboro Patriot* contains a circumstantial account of the funeral of Col. Junius I. Scales on the 14th inst., from the Presbyterian church of that town. The funeral exercises were very solemn and everything accompanying and associated attested the sincere regret of the church and the community in their loss, and their sympathy for those who were personally bereaved.

For four years immediately preceding his decease Col. Scales had been a member of the session, and the remains were accompanied to the grave by members of the session as pall-bearers. The funeral discourse was preached most appropriately and most feelingly by Rev. Dr. J. Henry Smith, and the music was touchingly beautiful and impressive. The *Patriot* closes its report with this deserved tribute: "And thus the turf conceals from view forever the form of Junius I. Scales, a name worthy to be remembered with all honor, and which many hearts will treasure up as the synonym of the kind, yet inflexibly true, christian gentleman under all the tests of time, circumstance or place."

MINUTES OF ASSEMBLY FOR 1880

Are ready for distribution. Orders should in all cases be addressed to Jackson & Bell, Wilmington, N. C.

Prices as heretofore, viz: for single copy 50 cts and 30 cts. each when ten or more copies are ordered to same address.

STATED CLERK.

GLORIOUS RESULT.

The "Sun," Columbus, Ohio, says: A grand and glorious result is obtained by the use of Warner's Safe Kidney and Liver Cure, in all cases in which the kidneys and liver fail to perform the work allotted to them.

PRESBYTERIAL NOTICES.

The Presbytery of Roanoke will meet at Boydton on Wednesday, the 18th day of August, at 7 p. m. H. A. BROWN, S. C.

The 221st Session of Orange Presbytery will be held in Reidsville, N. C., on the first Wednesday of September, (first day), 1880 at 8 p. m.

F. H. JOHNSTON, Stated Clerk.

Correct your habits of crooked walking by using Lyon's Patent Metalic Heel Stiffeners.

LOST IN THE PULPIT.

They make a great mistake who suppose that extempore preaching has been the law with all great preachers; in fact we may almost go so far as to say the reverse has been the case. Extemporising will often be exposed to difficulties which only a very honest mind can overcome, and make the best of. When Father Taylor, the American preacher, one lost himself and became bewildered in the course of his sermon, he extricated himself by the exclamation: "I have lost the track of the nominative case, my brethren, but one thing I know, I am bound for the Kingdom!" and the frankness of such a confession would be sure to save him from suffering in the esteem of his audience. But the more stately and dignified masters, it is very obvious, cannot deliver themselves in that way. The most singular instance of this kind in our memory is the case of a very distinguished man to whom we loved to listen in our boyhood, a preacher with a wonderful command over every faculty that could give brilliancy or beauty to pulpit exercises. He always preached without notes, and always broke his discourses into divisions, but once, to our amazement and that of the congregation, having travelled through, so far as we remember, two departments of the discourses, he caught himself up and said, "I—I forgot the third division!" He turned round to the organist, "Organist, strike up a verse!" He gave out a line of a hymn, and while the organ was playing and the people singing, he leaned in deep thought over the pulpit; the singing over, he announced the missing link. "But," said he, "isn't that singular?" and proceeded to show how he had lost it, and how he found it—proceeded, in a really enchanting way, to talk upon the law of association of ideas, and the mystery and marvels of retentiveness and memory, as proof of the immateriality and immortality of the soul, until the time was gone, and we really had no more of the sermon after all.—*Sunday at Home.*

HABIT, if not necessity, makes a Hair Dressing such as Dr. AYER's laboratory issues indispensable to many. The "VIGOR" is one of the most delightful we have ever used. It restores not only the color, but gloss and luxuriance, to faded and gray hair.

CUT THIS OUT AND SAVE IT.

If those persons laboring under disease proceeding from vitiated humors in the blood; causing Ulcers, White Swellings, Coxalgia or Hip Joint Disease, and the class of diseases termed Scrofulous, proceeding from hereditary taints, where the bones are destroyed, defying the usual treatment of physicians, will procure Swaim's Panacea, they will find a remedy which has saved thousands of lives; and thoroughly tested by the late Professors Chapman, Dewees and Gibson of the old University of Pennsylvania; besides hundreds of medical men eminent in their profession, continues to be a "forlorn hope" to sufferers worthy of its fifty years' reputation.

Swaim's Panacea is imitated and a preparation sold for it by druggists with a name *somewhat* similar. Purchasers therefore must be careful and see they get that containing the recommendations of the distinguished professors alluded to. It is seldom advertised in our public papers.

Swaim's Panacea is prepared only at Swaim's Laboratory, 113 South Seventh Street, below Chestnut, Philadelphia.

Descriptive pamphlets mailed gratis on application. —*A C Review.*

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In the Methodist church at High Point, July 20, by Rev. P. H. Dalton, Mr. HUGHES FISHER, of Chicago, to Miss LULA V. LINDSAY, of High Point, N. C.

On the evening of July 20th, near Hope, Ark., by Rev. W. T. Howison, Mr. CHAS. M. JOHNSON, formerly of North Carolina, and Miss CLAUDIA WRIGHT.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At his father's house, in Iredell county, July 16th, of typhoid fever, W. D. GRAY, youngest son of H. M. and R. C. Gray, aged 23 years, 8 months and 3 days.

He had been for some years a consistent member of Prospect church. Highly esteemed by all who knew him, he has left a large circle of warm friends and devoted relatives to mourn his death. But their "loss is his eternal gain." He died in full hope of glorious resurrection. F. P. H.

Near Franklin, on the 28th of June, Miss MARY R. SLAGLE, in the 22d year of her age.

For several years a quiet, consistent follower of Jesus, she died, as would be expected, calmly and peacefully. A happy home has lost part of its brightness. A family circle is broken on earth. But a happier home on high sheds its light upon her while she is numbered in that circle of glorified ones near the Throne.

Near Huntersville, in Cabarrus county, N. C., Mrs. MARGARET C. BARNETT, aged 30 years.

The deceased had been a member of Ramah church for a number of years. She had been confined to her bed for nearly sixteen months with consumption, and died in full triumph of a blessed immortality. She leaves a husband and two small children to mourn their loss. How blest the righteous when they die. J. W. B.

Near Huntersville, in Mecklenburg county, on the 9th of June, of billious fever, ISAAC W. BARNETT, in the 27th year of his age.

He leaves a widow and two little children and a number of near relatives to mourn their loss. But they hope that their loss is his eternal gain. He had been a member of the Presbyterian church of Ramah for a number of years, but at his death he was a member of Huntersville church. J. W. B.

In Statesville, at the house of her brother-in-law, Mr. J. B. Connelly, July 9th, Miss FLORENCE MAY McLELLAND. She was born Oct. 5, 1855.

From childhood her friends thought she could not live to be grown. At that early day consumption had marked her for its own. Her mind was as active as her body was frail. At times it sparkled with uncommon brilliancy. Her indomitable energy seemed to stay the encroachments of disease. Studious in her habits and eager for knowledge, she easily made herself acquainted with our best literature. February 15, 1879, she made a public profession of religion, and was received into the communion of the Presbyterian church at Statesville. Before taking this important step she studied the Confession of Faith. I know no one of her age better acquainted with the Scriptures. She gave abundant evidence that her heart was changed, and that her faith was "founded upon a rock." When the dreaded disease developed, it developed at once, and in all its power, prostrating mind and body, and by no uncertain marks shadowed forth the speedy coming of the last enemy. Such was her flow of spirits and ceaseless activity, never giving away to despondency, never complaining, that within three weeks of her death, no one, excepting her physician and immediate friends suspected that she was in a decline. These last three weeks were weeks of inexpressible suffering, with scarcely an interval of rest. It was sad to see one so lovely and beautiful called to pass through a burning fiery furnace heated seven times. Her body seemed to be consumed by a raging fire, which no skill nor kindness could relieve. But even then, when wild with pain, and all the springs of life were poisoned with disease, she gave continued expression to her unfaltering faith in Christ, and sometimes spoke of Him so beautifully as to move to tears those who were around her bedside. Two evenings before her death I was speaking to her of Jesus as her friend and Saviour. Assenting to all that was said, she added, "And He ever liveth to make intercession for us." These were the last words I heard her speak which I could understand.

PASTOR.

July 2d, at his home near Rocky River church, Cabarrus county, in the 46th year of his age, Dr. JAMES SEABORN BLAIR.

He will be sadly missed in many households besides his own, for he was a "beloved physician." Full of kindly social feeling, and full of "talk" his presence was a source of comfort and solace, while his medical skill frequently gave relief to many sick-beds. Of an eminently inquisitive, speculative, turn of mind, he thought for himself. For eighteen months prostrated by a disease which he well knew was almost always fatal, he had ample time to reflect upon the great matters of a future life. His dying declaration was "My only hope is in Jesus Christ the Saviour of sinners. I have worked this thing out, and the blood that cleanseth from sin is the only thing that gives peace. This is the only theory, the only theory, the only theory." J. M. W.

In Robeson county, on the 3d of May, 1880, Mrs. FLORA ANN McCORMICK, wife of Neill McCormick, in the 28th year of her age.

She leaves a disconsolate husband and one child, with a large circle of relatives and friends to mourn her death; yet not as those without hope. For many years she was a consistent member of the Presbyterian Church, and we trust she has entered into that rest which remains for the people of God.

"Blessed are the dead who die in the Lord."

Near Mallard Creek church, June 12, SARAH ULLIE, infant daughter of Mr. A. A. and Mrs. M. Garrison.

This lovely and intelligent little girl, not three years old, was the only remaining child of these bereaved parents. Within three years they have buried four children, and are now the second time left childless. The sweet voice of infancy that cheered and gladdened the hearts of fond parents has been hushed. But the Lord reigneth, let the earth rejoice. Shall not the judge of all the earth do right? We have the highest evidence to believe and scriptural authority to say that it is well with the children. For He who has power on earth to forgive sins has said "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." While these children who were lovely and pleasant in their lives cannot come back to earth, their parents may go to them. May they by faith see the hand of a covenant-keeping God in their sore afflictions, and enjoy the precious consolations of religion under their crushing bereavements. For the Lord gave and the Lord hath taken away; blessed be the name of the Lord. W. W. P.

WILMINGTON MARKET

DURING WEEK

ENDING JULY 27.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—Sales at 26 cents until Monday, when 26½ cents were obtained. Closing firm at 26½ cents.

ROSIN.—Strained $1 02½ and Good Strained $1 07½ throughout. Closing very quiet.

CRUDE TURPENTINE.—Sales made day by day until Saturday at $1 75 for Yellow Dip and $2 50 for Virgin. On Saturday sales were made at $1 75@1 80 for Yellow Dip and on Monday highest figures were paid.

TAR.—$2 00 on Wednesday; $2 15 on Thursday and Friday; $2 25 on Monday; on Tuesday, $2 35.

TIMBER.—Sales of 2 rafts at $7 50; 2 do at $8; one do at $9 50; one do at $10 50 and one at $12. Demand active at good prices.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	12 a	12½
Sides, per lb	8½ a	9
Shoulders	7½ a	7¾
Dry Salted—		
Sides, per lb	8¼ a	8¾
Shoulders	0 a	7
CHEESE—Northern Factory, per lb	0 a	11
Dairy, cream per lb	00 a	14½
State, per lb	00 a	10
COFFEE—Rio, per lb	13 a	18
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	70 a	75
DOMESTICS—Sheetings, 4-4, per yd	a	7½
Yarn, per bunch	00 a	1 00
FLOUR—Fine, per bbl	0 00 a	5 00
Super, Northern, per bbl	5 50 a	6 00
Extra do. " per bbl	6 00 a	6 25
Family " per bbl	7 00 a	9 00
City Mills—Extra Super, per bbl	0 00 a	7 50
" Family, per bbl	0 00 a	8 00
" Extra do., per bbl	0 00 a	8 50
GLUE—per lb	12 a	14
GRAIN—Corn, in sacks, per 56 lbs from store—white	67 a	70
CORN, wholesale, in sacks	72½a	72
Corn, mixed, wholesale in sacks	00 a	67
Corn, Cargo, per 56 lbs, bulk	68 a	70
Oats, per bushel from store	00 a	50
Peas, Cow, per bushel	60 a	65
HOOP IRON—per ton	90 00 a	95 00
LARD—Northern, per lb	9½ a	10½
North Carolina, per lb	10 a	11½
LIME—per bbl	1 00 a	1 10
MOLASSES—West Indies, old crop	00 a	30
" " bbls	00 a	32
" " new crop	37 a	40
" " bbls	40 a	41
New Orleans	47½a	60
Sugar House, hhds, per gal	00 a	25
" " bbls., per gal	00 a	25
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	3 50
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PORK—Northern, City Mess	00 00	16 00
SALT—Alum, per bag of 4 bushels	75 a	80
Liverpool, per sack	90	95
Liverpool fine, per sack	1 40 a	1 50
SUGAR—Cuba, per lb	8½a	10¾
Porto Rico, per lb	0 a	7¾
A—Coffee, per lb	0 a	11
B— " per lb	9 a	11¼
C— " per lb	9 a	9¾
Ex. C— per lb	0 a	9¾
Crushed, per lb	00 a	11¾
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a	4 20

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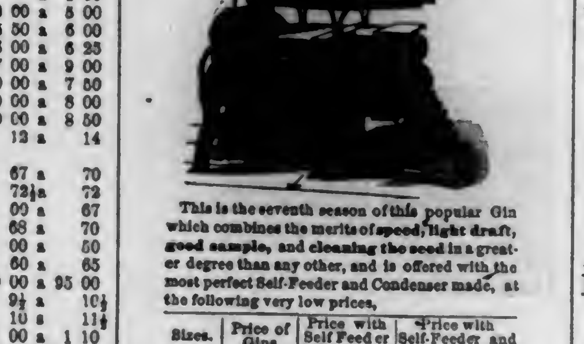

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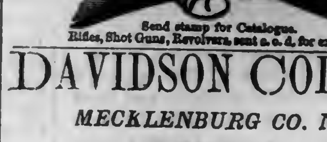

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FOR THE FAMILY

Cumbered About Much Serving.

Christ never asks of us such busy labor
As leaves no time for resting at His feet;
The waiting attitude of expectation
He oftimes counts a service most complete.

He sometimes wants our ear - our rapt attention,
That He some sweetest secret may impart;
'Tis always in the time of deepest silence
That heart finds fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer—to endure!

Well, God loves patience! Souls that dwell in stillness,
Doing the little things or resting quite,
May just as perfectly fulfill their mission,
Be just as useful in their father's sight,

As they who grapple with some giant evil,
Clearing a path that every eye may see!
Our Saviour cares for cheerful acquiescence,
Rather than for a busy ministry.

And yet He does love service, where 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty,
Be sure to such He gives but little heed.

Then seek to please Him, whatsoe'er He bids thee!
Whether to do—to suffer to lie still!
'Twill matter little by what path he led us,
If in it all we sought to do His will.

—*Christian at Work*

The Warning.

"Mother, may Sissy and I go after blackberries?"

"Where can you find them?"

"Oh, there's lots of 'em down in the railroad woods!"

"I'm afraid to have you go there, Johnny; you might be on the track, and be run over."

"Mother, I'll promise not to cross the track till after the morning train has passed, and then it will be quite safe; for you know there isn't another train before dinner time."

"Very well; you may go. Mind and take good care of Sissy."

In high glee the children started, carrying a basket that would have held a great many more berries than they were likely to pick. They soon reached a small patch of bushes, and Johnny showed Sissy where she could gather the berries without scratching her fingers or catching her hair in the briars, while he pushed bravely into the very midst where the thorns and fruit grew thickest. In half an hour they had all that were worth gathering, and moved on to look for more. They reached the railroad track, and Johnny, mindful of his promise, wandered along the side, carrying the basket on one arm, while he led Sissy by the hand.

"There ain't any more berries," said the little girl, fretfully.

"Yes, there are, pet; plenty, over there," pointing to the other side of the road. "Wait till the big cars go past, and then we'll go over and get them."

Sissy's face brightened at the promise. They walked slowly on until they turned a sharp curve in the road.

"Oh, what *shall* I do?" exclaimed Johnny, suddenly. "There's a tree across the track! The cars will be broken to pieces, and all the people killed. We must run and meet them. Oh, Sissy, see how fast you can run now!"

In his excitement Johnny did not think of leaving the basket, but hurried along over the rough ground, dragging Sissy by one hand, with the heavy basket in the other. They clambered over the fallen tree. Here the path became still worse. Large stones lay on the embankment, which was very steep, and seamed by the recent rains. Sissy began to fret. "Buddy, you run *so* fast! I'se tired!"

Johnny's heart was beating very rapidly. He knew the terrible danger that threatened the train; but he dared not leave the little girl and run on by himself.

"Oh, Sissy, *don't* cry yet!" he said, imploringly, adding aloud, "Oh, dear heavenly Father help us to stop the cars."

In the meantime we will visit the cars which Johnny is so anxiously expecting. A long train it is. Three hundred people stowed away in it.

How little they dreamed of danger! There sits an old gentleman who has been reading aloud, from his morning paper, the account of a terrible railroad accident on another line.

"Ah, well," he says, as he folds the sheet, "these things are always the result of carelessness. Engineer, conductor or somebody is always to blame for them. Now, the reason I like this road is because I know it to be carefully managed. The great point is *safety*. To be sure, they don't run as fast as some others; but it's *safe; yes, sir, safe.*"

Ah, old gentleman, if you could look ahead two miles, to where that tree lies across the road just beyond a sharp turn, so that the engineer can't see it until too late to stop, you wouldn't lean back so comfortably for your nap.

Behind the old gentleman sits a pale woman, who has been listening to his talk. "*Safe!*" she repeats to herself. "Yes; safe because we are in God's hands—not for any other reason." And, as she pressed her baby to her bosom she whispers, softly, "Oh, God protect us, and may we all reach our homes in safety."

On flies the train. What is that object moving along so close to the trace, far down the road? It may be a cow. The shrill whistle strikes out the warning. They are shouting, and waving a hat.

"Only their fun," says the engineer, coolly.

"But it looks very earnest. There may be something in it, after all," he thinks, and slackens the speed of the train.

It was well he did. Another moment takes them round the bend and in full sight of the threatening danger.

'Stop the train! down brakes!" shouts the engineer. For a moment all is haste and terror, Then the cars stop—the locomotive actually touching the fallen tree; and the passengers pour out to see from what they have escaped. The perspiration breaks out on the old gentleman's face, as he looks at the tree and says, hoarsely, "Those children have saved our lives."

But the pale mother's eyes fill with tears, as she murmers, "Father, I thank thee for hearing my prayer."—*Sel.*

Cherry Pies and Logic.

Aunt Jerusha had just taken out of the oven six beautiful cherry pies. They were baked just right, and sent forth a most delicious flavor, at least so thought Master Ben Russell, who, as it was vacation, was on a visit to his aunt.

It was now about eleven o'clock a. m., and Ben, who had been chopping wood for his aunt, and hoeing potatoes for at least an hour, besides doing various other things which a city boy might reasonably be expected to do in the country—Ben, I say, felt hungry, and thought a piece of cherry pie would not be hard to take just then; he thought at least he could "worry it down." He was fond of logic as well as pie, so he thought he'd show Aunt Jerusha how to do it.

Now, Aunt Jerusha had a fine Maltese cat, which she valued very highly. She (the cat, not Aunt Jerusha) was sitting on a chair near the [illegible] watching a canary bird in a cage placed [illegible] to be above her reach. She thought [illegible] canary bird, or indeed the whole of a [illegible] would be far more delicious than [illegible] so she winked her eyes and curled [illegible] ing at Ben and then at the bird, as [illegible] said, "Pooh! pooh! nonsense, what's a piece of cherry pie to a real nice, sweet little bird? Ah! bird is good, I tell you."

Ben stared so solemnly at the cat as to attract the attention of his aunt.

"Bless me, Ben, what is the matter? You don't see anything wrong about my Maltesser, do you?"

Ben, pointing his finger at the cat, said, "I say, Aunt Jerusha, why do you keep such a cat as that?"

"Well," replied Aunt Jerusha, looking over her "specs" at the cat, and then at Ben, "I don't see why I shouldn't; she's a nice handsome cat, a well behaved cat, a good mouser, too—laws a me! I mind the day when old Uncle Robert's wife's sister Sally's little boy's cousin brought me that cat. Says he, 'It is a real Maltesser cat, and though it is small and weakly now, afore long it will be a most tremendous big puss and have a splendid long tail, and sich a great mouser it will be!' Yes, sir, Ben, as I said afore, she is a good, well behaved, industrious, famous mouser"—

"Oh! well, Aunt, you need not run over the whole catalogue of the cat; but now look here, who wants a cat with three tails?"

"Three tails, Ben, three tails! I don't see 'em, never saw 'em, she never had but one tail ever since the day that old Uncle Robert's wife's sister Sally's little boy's cousin brought her to me. Three tails! Laws a me! I never could allow a cat of mine to have three tails."

"Rub you glasses, Aunt Jerusha, shine 'em up and look again."

Aunt Jerusha removed her glasses, "rubbed 'em up" with her apron, replaced them exactly at the proper distance, and gazed steadfastly at her cat, and then at Ben.

"Boy," said she, "what do you mean? for I am certain that ever since old Uncle Robert's wife's sister Sally's—"

'Oh, never mind sister Sally just now, Aunt," cried Ben. "I'll make a bargain with you, Aunt Jerusha. If I prove that your cat has three tails then you are to give me a piece of one of those cherry pies."

"To be sure, Ben, I'll give you two pieces if you want 'em, but I know that cat has only one tail—laws a me! can't I see? I ain't blind—jess to think of that cat a walking about here for two years, with three tails, and me only seeing one all the time! Pshaw! talk to me! It's simply ridickolous. But go on, let me have your proof."

"Well, now, Aunt, look here. Your cat has one tail more than no cat. You agree to that, don't you?"

'Let me see," said Aunt Jerusha, knitting her brows and gazing intently at the cat; "one tail more than no cat; yes, that's so, my cat has one tail more than no cat has I admit that, but it proves nothing at all."

"Now, then, Aunt," continued Ben striking the forefinger of his right hand upon the palm of his left one at each word, as he uttered the tremendous proposition, "no cat has two tails!"

"I don't know about that," said his aunt, rather doubtfully. "Let me see, no cat has two tails; I don't believe I ever did see or hear of one with two tails; no, I never did, I guess that's so; go on, Ben."

'But do you agree to that proposition, Aunt Jerusha?" asked Ben.

"Yes, yes," exclaimed she, "you are bothering me now, but it's so, no cat has two tails."

"Then," continued Ben triumphantly, "if your cat has one more tail than no cat, and if no cat has two, of course it follows that your cat has three tails; so now hand over that piece of pie, for I am amazingly hungry."

"Well, well, laws a me! if these academy boys don't beat all natur. You've made your aunt tell a lie somehow, Ben; one tail more than no cat, and no cat has two tails, and my cat there has three! I don't believe it, if you do prove it. Let me see, can't I prove that no pie has more pieces than a pie, and give you a piece of no pie?"

"Oh! come now, Aunt, live up to your word; be good enough to hand over that piece of pie."

"Here it is, Ben, but you academy boys are getting too smart, I tell you; take your pie and clear out with you till dinner time. Come here, pussy, proof or no proof, you have only one tail, for I know that when old Uncle Robert's wife's sister Sally's little boy's cousin brought this cat to me—pshaw! then, what am I about? I must take the bread out of the oven at once; hiss, cat! take care of yourself, three tails and all," and the old lady laughed to herself as she went to work.—*S. S. Cuthbert.*

MISCELLANEOUS.

Woman's Superior Mental Imagery.

I have been astonished to find how superior women usually are to men in the vividness of their mental imagery, and in their powers of introspection. Though I have admirable returns from many men, I have frequently found others, even of the highest general ability, quite unable for some time to take in the meaning of such simple questions as these. "Think of some definite object, say your breakfast-table, as you sat down to it this morning, and consider carefully the picture that rises before your mind's eye. Is the image dim, or fairly clear? Is its brightness comparable to that of the actual scene? Are the objects sharply defined? Are the colors quite distinct and natural?' etc. On the other hand, I find the attention of women, especially women of ability, to be instantly aroused by these inquiries. They eagerly and carefully address themselves to consider their modes of thought, they put pertinent questions, they suggest tests, they express themselves in well-weighed language and with happy turns of expression, and they are evidently masters of the art of introspection. I do not find any particular tendency to exaggeration in this matter either among women or men; the only difference I have observed between them is that the former usually show an unexpected amount of intelligence, while many of the latter are as unexpectedly obtuse. The mental difference between the two sexes seems wider in the vividness of their mental imagery and the power of introspecting it than in respect to any other combination of mental faculties of which I can think.—*Francis Calton, in Nature.*

A Singular Root Growth.

A correspondent of "Die Natur" describes a singular form of growth of fibrous roots, which he and his associates observed in opening one of the ancient burial places, called cromlechs, at a town in the province of Posen, Prussia. Along with other objects usually found in such burial places, they noticed several urns, filled with ashes, calcined bones, and sand, and all closed with a cover shaped like a basin, fitting lightly over the rims of the urn. They took off the covers and emptied the vessels when they were astonished to find the surface of the sand in one of them was apparently covered with a deep-black peruke, ornamented with pearls of about the size of a pea. A more careful examination showed them that this curiously discovered "head dress" was composed of the fibrous roots of the horse tail rush, which grow abundantly on the top of the hill in which the graves had been made, the roots of the plant having penetrated the soil to the depth of three and a half feet, had made their way through the narrow crevices between the stones of the grave, had found the urns, had then pushed up perpendicularly through the minute space between the rim of the cover and the neck of the urn, and had arranged themselves within the urn into a regular net work. After the formation had been dried the course which the principal root had taken could be traced. The fibrous roots had branched out from it, and covered the whole surface of the sand in such a manner as to deceive the observer for a time with the resemblance of a beautiful head dress. The knots, which were taken for pearls, were irregularly distributed, and were manifestly thicker in places in the principal root. The formation affords an interesting illustration of the faculty which the roots of plants possess of seeking far and reaching the most suitable nourishment. The operation in the present instance involved a reversal of the common direction of the growth of roots, and that which resembled an effort to reach hidden food. The case furnished a curious parallel to the one which was described in this country a few years ago, in which the root of an apple tree which grew over the grave of Roger Williams, was found to have taken the place and shape of the body buried below.—*Popular Science Monthly.*

Balky Horses.

Among the suggestions said to be published by some Anti-cruelty to Animals Society, are these: If the horse when he balks, can have his attention diverted there is usually no trouble in starting him. This may be done in various ways of which the following are a few that have been employed: Take the horse out of the shafts and turn him around several times quite rapidly. This will make him entirely dizzy and lead him to forget that he does not wish to draw the load. A stout twine twisted around the fore-leg has been used as a remedy with good results. A string tied around the ear has the same effect. We have seen horses of the balkiest sort started in a moment by putting a lump of earth into their mouths. Even a piece of sugar or a handful of fresh grass will so divert the attention of a balker that he will often start off without trouble. Some mild treatment like these that set the animal to thinking of something foreign to his work is vastly better than any amount of whipping, and is much easier of application.—*American Agriculturist.*

Concerning Members of Congress.

Five thousand a year sounds like a little fortune itself to many a man in the South whose hard earnings annually fall to five hundred or less. But as a rule Southern men coming to Congress since the war have come with depleted purses or involved in debt. To such men life in Washington is a continual struggle between motives of economy and a laudable desire to credibly represent their people in social and official life. Many of them strike a fortunate middle ground between the prevalent extravagance of the capitol and the plainness which in a senator or representative is put down as meanness. Some live in high style, have a glorious time for a few years, and unless they strike a lucky speculation in stocks or accumulate by fortuitous ways, peculiar to certain classes of legislation, go home deeply in debt and have to borrow money for their next canvass. There are members who take cheap quarters, spend little or no money on receptions, theatres, carriages, etc., take thirty cent meals at restaurants, walk a mile or two to and from the Capitol, or on rainy days indulge in the luxury of a five cent ride in the street cars. Men like these save a considerable part of their salaries, and at the end of their terms are richer as well as wiser men. In the meantime their wives and children have been living in some country town, deprived of a share of enjoyment of the honors the old man gains, and of the pleasure of a few years' residence in the Capitol City. In many instances they had really better be in the country, though they probably don't think so.

I knew one Senator, a brilliant man, but indolent in habit and shabby-genteel in dress, who drew from bank at the end of his six years' term the comfortable sum of twenty odd thousand dollars, accumulations of savings from his salary. He lived plainly and remote from the Capitol, and would walk more than two miles to the Capitol when the thermometer stood in the nineties. He said he walked for his health. A few weeks ago I hunted up a certain member of this Congress for special reasons. He occupies a second story room on a street that might almost be called No Thoroughfare. The entrance is through a narrow brown door adjoining the shop in the first story, and at the top of the dark stairway, which brings you to his chamber, you grope your way to the first door—the one with the large square hole in it near the top, is his. There are no gas fixtures in the room. At night the long, many-jointed fixture in the hall is drawn through the hole in the door, and being doubled back so as not to interfere with the movement of the door, is lighted. Long strips of ancient papering hang down from the walls in some places, and the furniture consists of a very plain bed, a few chairs, a square wooden washstand with a hole in the top almost losing the china bowl and pitcher, and a small painted table covered with congressional bills and documents sprinkled with crumbs of smoking tobacco, stands on uncertain legs near the centre of the chamber. The occupant of this room receives a salary of five thousand a year. He will not resign on account of pecuniary distress.

Members of Congress have many unreasonable demands upon their purses, merely because they happen to be in the public service. Day after day they are importuned. Often an unknown man asks for money to get back to Augusta, or Raleigh, or Cincinnati, or to some other place. Another wants his check indorsed, another wants a loan to go into business, another pleads his war record and poverty to extract a loan. The forms of demands for money are as varied as they are numerous, and scarcely a cent is ever refunded.—*Charleston News and Courier.*

The Mouse-Eating Spider at the Zoo.

This formidable insect is one of the latest arrivals at the Zoological Gardens, Regent's Park. It comes from Bahia, a maritime province of Brazil, and is common in the South American forests. Its body, which is covered with hair, is three inches in length, and its legs are in proportion; so that, when extended, it is about as big as a cheese plate. It feeds on mice and small birds, which it catches by springing suddenly upon them from ambush in the hollow of a tree or beneath a large leaf. At the Zoo it is fed chiefly on a large kind of cockroach (twice as big as those often met with in our kitchens), which comes to England in the cages in which certain animals are imported, and have hitherto been a great nuisance to the managers of the gardens.—*Graphic.*

SECULAR NEWS.

The lightning has played some queer freaks lately, in Wilmington. Mr. A. D. Brown's house, on Fifth street, between Orange and Ann streets, was struck on the 21st inst. On the 22d, Wednesday last, the house in which Mr. S. P. Collier resides, on Front street, near Red Cross, was struck, and on the same day the house of Mr. R. J. Jones, on Market street. Considerable damage was done to the property of Messrs. Brown and Collier. The colored servant of Mr. Collier, with an infant in her arms, was knocked down, but soon recovered; beyond this no one was injured.

Prof. Charles William Dabney has been elected to succeed Prof. Redd in the chair of agricultural chemistry in the University.

The crops in the Cape Fear section are reported as very fine.

On Thursday last, during a severe thunder storm in Stanley county, while a party were engaged in thrashing wheat, the lightning struck among them, killing Mrs. Press Maulden outright. Col. Shankle was thought to be dead but revived again. Mr. L. F. Shankle had a foot paralyzed. Mr. Bosworth was severely shocked, and two of the horses attached to the machine were knocked down and badly bruised.—*Wadesboro Herald.*

We learn that the lightning struck the residence of A. S. Colwell, Esq., at Harrell's Store, Sampson county, on the 6th instant, passing down the chimney and stove-pipe and going through the floor, doing no other damage to the building. Providentially no one was hurt, though several persons were in the store.—*Warsaw Brief Mention.*

GEORGIA HEALTHY.

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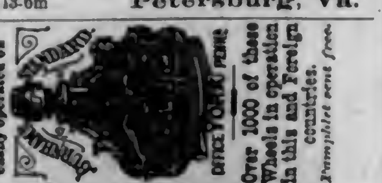

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AND
COMMISSION MERCHANTS
WILMINGTON, N. C.

YELLOW FEVER

That this terrible disease has for years held a despotic sway, at certain seasons of the year, in portions of our own fair land, and in other countries, is known by each and every one. As well known is it, that a cure, or even a preventive, has not been, heretofore discovered.

It is known to every intelligent man and woman, that the reason for this fearful scourge is neither more nor less than the malarial poison that emanates from low marshy lands—whether adjacent to salt or fresh water - especially in certain stages of the drying process, under hot sun; as well are these familiar with the fact, that uncleaned cess-pools, insufficient drainage, unremoved filth of any kind or character, are generators of this same death-dealing miasma. Observations of centuries has made every person, blessed with the least faculty of discernment, acquainted with the effect of this subtle malarial poison. Each and all know that Typhus and Intermittent Fevers are the lesser natural consequences of an inhalation of this poisonous exhalative, and that Yellow Fever is the greater.

After a careful reading of the late report of the National Board of Health, no other conclusion can be drawn, than that if the blood is kept in a healthy condition the birth, growth and spread of yellow fever is materially lessened, if not actually prevented. It is a matter understood by all and every one, that if the kidney and liver the organs that filter and cleanse the blood—are kept in a wholesome and sound condition, this same vital fluid will ever be clear from impurities. That these organs, the kidney and liver, *can be kept free* from disease, and at all times in a condition to well and faithfully perform their duties, is a matter beyond dispute, cavil or argument, and equally it is true, that a free use of Warner's Safe Kidney and Liver Cure, in connection with Warner's Safe Pills, will actually compel these same organs to perform their allotted functions.

Testimonials by the thousands are in the hands of the proprietors of Warner's Safe Kidney and Liver Cure vouching for its curative qualities in all diseases of kidney and liver, and hence as a cleanser of the blood, and as well a preventive to yellow fever, we have no hesitation in offering it to the public.

SAMPLES OF ENDORSEMENTS

The Press are Giving

WARNER'S

Kidney and Liver Cure.

The Stubborn Convinced.

In writing of Warner's Safe Kidney and Liver Cure, Warner's Safe Bitters, and other of Warner's Safe Remedies, the Sentinel, Weedsport, N. Y., has following: "That these possess all the remedial qualities claimed for them is a matter beyond dispute; bona fide testimonials by the thousand from well known citizens in public and private life are evidences strong enough to convince the most stubborn doubter, that they are the best medicines for the diseases for which recommended, ever yet known to the public or the physicians.

Game Played For.

The Republican, Omaha, Nebraska, says: "In the game of life the 'stake' played for is health, wealth and happiness. Each of these can be obtained by the use of Warner's Safe Kidney and Liver Cure, Warner's Safe Diabetis Cure, Warner's Safe Pills, Bitters, Nervine and Tonic."

Gratitude Lavished.

Is clipped from the columns of the Journal-Courier, New Haven, Conn., the following endorsement "Gratitude of character strong, earnest and impetuous, is daily, in person and by letter, being lavished upon H. H. Warner & Co. for the introduction of, and the making so extensively known, their wonderful cure, named as Warner's Kidney and Liver Cure."

Mental Strain Relieved.

The Washington, D. C., Critic says: "It is intimated to us that numbers of the Senate and House are freely using Warner's Safe Nervine and relief of nervous prostration incident upon the severe strain upon their mental powers."

Not Open to Argument.

The testimony of the Sunday Herald, Rochester, N. Y., is taken from their columns and is to the effect "that Warner's Safe Kidney and Liver Cure is a positive cure for disabilities for which it is a specific, there is no disputing; neither is there the 'ghost' of a chance to call into being a negative to so positive an opinion."

Honorable Men.

The Sunday Tribune, Rochester, N. Y., in one of issues prints the following: "The proprietors (of Warner's Safe Kidney and Liver Cure, Warner's Safe Diabetes Cure, and other of Warner's Safe Remedies), each and all, are men born here, and here have lived the whole period of their stay on earth, and are men who have the unbounded confidence of all who know them."

Speedy and Sure.

The Journal of Commerce, Boston, says: "As a speedy and sure cure this (Warner's Safe Kidney and Liver Cure) remedy is safe, and the cases wherein it misses are those beyond the reach of human relief."

Faith and Confidence.

The following is clipped from the News, Marysville, Kansas: "In calling the attention of our readers to 'Warner's Safe Kidney and Liver Cure and other Safe Remedies,' we do so with a perfect faith in the efficiency of their preparations, and an unbounded confidence in the truth of all that is good and said of them."

Good Advice.

The Daily Advertiser, St. Albans, Vt., has the following: "We feel sure that if such of our friends as are sufferers from diseases of Kidneys and Liver would but use Warner's Safe Kidney and Liver Cure, they would be benefitted."

Quality Maintained.

The Rochester, N. Y., Express says: 'So far as the standard of quality is concerned, parties can rest assured the same will be maintained up to the present high character. As a remedy for the speedy cure of Bright's Disease, Diabetes, and all complaints of the Kidneys and Liver, no article of any kind or character can equal it (Warner's Safe Kidney and Liver Cure).

Wonderful to Contemplate.

From the columns of the Republican, Springfield Mass., is taken the following: "It is a settled fact that Warner's Safe Kidney and Liver Cure are all they are represented to be by the proprietors, H. H. Warner & Co. The way they go into the habitations of those afflicted with disease for which recommended is truly wonderful to contemplate."

"Bona Fide."

The following is taken from the columns of the York Daily, York, Pa: "The testimonials in possession of H. H. Warner & Co., proprietors of Warner's Safe Kidney and Liver Cure, and other of Warner's Safe Remedies, are not manufactured to order, are bona fide, and have attached date, time, place and signiture of the writers thereof."

Dividend-Paying.

The following is found in the columns of the Standard, New Bedford, Mass: "Parties, after using Warner's Safe Kidney and Liver Cure, pronounce it the best dividend-paying (in health and happiness) property they ever handled.

Evidence Corroborated.

The Sun, Indianapolis, Ind., has the following: "Testimonials, not numbered by hundreds, but by thousands, are in hands of H. H. Warner & Co., all furnishing ample corroborative evidence that as curative, for specific diseases for which recommended, Warner's Safe Kidney and Liver Cure, Warner's Safe Diabetes Cure, and other of Warner's Safe Remedies are unqualified and pronounced success."

Unbounded Confidence.

Peck's Sun, Milwaukee, Wis, in referring to Warner's Safe Kidney and Liver Cure, and other of Warner's Safe Remedies, has the following: "H. H. Warner & Co, Rochester, N. Y., are the sole proprietors, we have a perfect faith in the efficiency of their preparations, and an unbounded confidence in the truth of all that is good, and said of them."

Surest and Best.

The Journal, Battle Creek, Mich, thus puts it: "The surest safest, best blood purifying medicine known is Warner's Safe Bitters, in connection with Warner's Safe Pills. Regular practitioners prescribe them as a remedy for impure poisoned blood."

Confident, Reliable.

"In writing of the Warner's Safe Kidney and Liver Cure, of which H. H. Warner & Co., are proprietors, the Evening Dispatch, York, Pa, says: "We say all this that is good of them as we have a perfect faith in the efficiency, the preparation, and unbounded faith in the truth of all that is said good of it."

Deserve a Monument.

The Standard, Syracuse, N. Y., is the journal from which the following extract is cut: "That the proprietors of Warner's Safe Kidney and Liver Cure are entitled to a monument is unmistakably true. It is an indisputable fact that these parties be and are looked upon as Good Samaritans."

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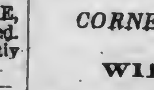

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The Presbyterian.

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[ENTERED AT THE POST OFFICE AT WILMINGTON, N. C. AS SECOND-CLASS MAIL MATTER.]

IN MEMORIAM.

Continuation of the Address of Rev. Wm. S. Lacy before the Alumni Association of Davidson College.

Fifteen years have elapsed since peace settled upon the land. Of the years of agony and fear that followed the struggle, now happily past, I shall not speak. But of the four years before, the years of bloody strife, let me say,—when every heart in our Southern land thrilled to the cry to arms and throbbed for liberty,—though many of the graduates of this Institution had entered the calling of peace, and duty summoned them to minister to spiritual anguish—there was not a battlefield from Bethel to Appomattox in which Davidson boys did not display their patriotism and their valor. Many rose to prominence and command. Of the living I speak not. At the head of his regiment, the 51st North Carolina, as gallant a body of men as ever kept step to Dixie, fell Col. J. C. S. McDowell of Burke, brave, wise, intrepid—just as he was leading his men to victory; Lt. Col. R. H. Gray of Randolph county, of the class of 1851, was likewise killed in action; Col. J. L. Miller of York District, S. C., of the class of 1848 fell while commanding his regiment; Col. William Edward Dick of Sumter, S. C., a generous, noble-hearted fellow of the first talent, died in camp. Of the many, of less rank, whose blood stained the heather, time fails me to speak, though from Manassas to Petersburg and on many a western field, there were martyrs of a fallen cause. And many sleep in nameless graves—among the great army of the unknown dead. Let us not let their glory sleep too.

"What though no stately column
Their cherished names may raise,
To dim the eye and move the lip
With gratitude and praise!

The blue sky hung with bannered clouds
Their solemn dome shall be,
All heaven's choiring winds shall chant
The anthem of the free—

The Spring with vine-clad arms shall clasp
Their hillocked resting places,
And Summer roses droop above
With flushed and dewy faces.

Fair daisies, rayed and crowned shall spring,
Like stars from out their dust,
And look to kindred stars on high
With eyes of patient trust."

"And their deeds—proud deeds—shall remain for us,
And their names—dear names—without stain for us,
And the glories they won shall not wane for us;
In legend and lay
Our heroes in gray—
Though dead, shall live over again for us."

Twenty-one years ago I received my diploma. I have therefore reached my majority and may speak for myself. Ours was the last class that graduated from the old Chapel. May I speak of my associates of that day? I do so reluctantly, for my feelings are warm and these tributes must necessarily be brief and imperfect, but I do so the more readily as I believe no one of that generation of students has been called to fill the place I fill to-day.

Of the class of 1857, two fell in the war, Bailey and Emerson, both brave and true men. Less than two years ago, a third member of that class after long months of wasting disease, and weary though not impatient waiting, entered into rest. No lovelier spirit, no more faithful or enjoyable companion,—no more gifted or accomplished minister—no more gifted or accomplished scholar, no truer friend of this institution, passed from earth, than when Henry Howard Banks fell asleep in Jesus. The fourth and only surviving member of that class, may he long be spared, is that cultivated gentleman and distinguished lawyer, Major DeVane of Wilmington, whose position as orator on this occasion, his professional engagements preventing him from occupying, I have unwisely undertaken to fill.

Of the class of 1858, consisting of nine, so far as I know, six survive. Rev. Robert LeRoy Douglass of South Carolina, died quite recently under circumstances that impress the memory. He was a good man, earnest and much beloved. Two fell in battle. Who knew them that did not love them?—John Michael Moore of Chester, and William White of Sumter. Noble, high-minded, spirited,—they were true representatives of their dearly loved and gallant State. We give them the tear of friendship, and recall with sad delight their manly forms and that charm of manner that won and retained friends. William White I knew well. His hand opened the door to me to yonder hall. He had as brave and honorable a soul as ever tenanted mortal frame. He was born to command—beloved in his class, and especially in his society, true to his friends and generous to a fault. Peace to his memory.

Of the class of 1859, *quorum pars fui*, eight of fourteen still live on the earth, and six live in memory. The pious and godly Barry whose life adorned the sacred calling he so yearned to enter, died after senior examination, and before graduation, and sleeps in yonder graveyard. The earliest called after leaving these scenes of study was one who bore an honored name and bore it well—Edmund Martin Soales. Well do I remember my loved classmate;—fair as a girl—of fresh unfailing spirits, with mind acquisitive and retentive, (winning the second honor easily)—ere yet the badge of manhood wreathed his face, he fell by disease in the State of Texas.

"Oh had it but been told us, then
To mark whose lamp was dim,
From out that rank of fresh-lipped men,
Would we have singled him?"

Two fell in the war;—one slain by a ball crashing though his brain at Gettysburg, James Bingley Lowrie of Charlotte; the other, Archibald Scott McLauchlin of Cumberland, dying of disease in camp. How different in traits of character, but both warm friends and true;—the one bold, aspiring, energetic,—the other shrinking, quiet, unambitious, and of most lovely spirit. By the hand of disease, before the war, James Porter Graham, a man unusually pure, sincere, and lovely in character and of earnest and useful piety—and John Franklin Watson, since the war, reticent, studious, successful, and an honored minister of the gospel;—each died in the morning of their day.

Of the class of 1860—twenty in number, nine have "gone over to the great majority"—of whom six gave their lives in the service of their country: Edmund Strudwick of Alabama, first—at Manassas in 1861; Whitfield Burkhead of Iredell, near Wilmington of yellow fever—1862; followed by Larkin M. Downs of Mecklenburg, the same year—all good men and true, Pinckney Wharton Hatrick, the last of the family bearing the name, from Buffalo Church, Guilford county, as one who knew him well writes to me, "a thorough gentleman, an humble Christian, a brave and true soldier and a trusty friend"—was killed in battle in the second day's fight at Gettysburg. Good, honest, brave old Joseph Thompson of Mecklenburg, one of the best in his class for scholarship, influence and character, lost his life at Williamsburg in the Peninsular campaign. Lost in this sad and glorious record is Clough L. Sims of Union District, S. C., a pure and high-toned gentleman, who offered his life on the altar of country, torn and wounded by the explosion of the mine on the lines at Petersburg, in July 1864.

William McDuffie of Marion, S. C., died in 1862, while a student of theology, with much promise of a useful life unfulfilled; and John Calvin Grier of Mecklenburg, after the war, died a peaceful death. The last called in this class, nearly two years ago, is my dear friend, B. Frank Wilson of Charlotte, a worthy son of an honored sire. He died suddenly and alone, with no one to witness his departure but his God, and the angels sent to minister to them who are heirs of salvation. He was a man singularly free from ambition, or worldliness, or selfishness—pure in heart and speech, honorable and high-minded.

The last class I knew was the class of 1861. Though all who graduated were in the army and served with honor, nearly every one as officers, only one is dead, and he fell in action, being slain in battle in 1862—James Monroe McCaslan of Abbeville, S. C., a man modest, brave and sincere.

Since last we met three Alumni have been removed from our number. One, not yet entered upon his chosen profession, still engaged in assiduous and conscientious study, died in the Seminary at Columbia during the winter—John F. Mayne, of the class of 1877. How highly esteemed, how dearly loved by those who knew him best, let the tears that still bedim his newly made grave attest.

In November, 1879, at Washington, Ark., Rev. William Brauch Crawford, of the class of 1872, entered, through the gate of death, another state of existence. At the early age of 28 his life work was done, and the Master bade him come up higher. His father, a graduate of this institution, though living in the far West, sent his son here to the halls he loved, and of which he is now an honored guardian. Zealous, faithful and useful as a minister, thoroughly conscientious and diligent as a student, and sincerely and devotedly loved as a pastor and a friend, his life, though so short, is a fragrant memory and an earnest incentive to us who remain.

Of the third I can scarcely trust myself to speak. A thrill of sadness shivered through the whole State when it was told, in hushed accents, that Colonel Frank Little of Richmond county was dead! He graduated at the head of his class in 1848. Everybody honored him and esteemed him, and every one who knew him loved him. One knows not which most to admire, his singular purity of soul, his modesty and gentleness of demeanor, his nobility and generosity of nature, the cordiality and sincerity of his friendship, his exalted sense of honor and duty, or his simple and unaffected piety. So round and perfect a character was his that no trait seemed to eclipse another. Perhaps his gentleness was supreme. He was as pure and as gentle as a woman. Possessed of a fine mind which large leisure and wide reading had abundantly and elegantly cultivated, gifted with an ineffable charm of manner, a delightful affability, an indescribable magnetism, that attracted and fastened without effort all to him, he was universally popular among all classes, and ardently loved by rich and poor, and any office within the people's gift was his, not for the asking, but if he would only consent to accept. He represented his county in the State legislature, but wearied of public life, and though importuned to allow his name to be presented for Congress, and for the highest honors of the State, he firmly declined. He loved the quiet of the country, he loved the companionship of chosen friends and he dearly loved his home and the family circle. He was ardent in his attachments and exceedingly tender in his feelings.

"His life was gentle and the elements
So mixed in him that Nature might stand up
And say to all the world, 'This was a man.'"

But let no one think that because gentleness so ruled in his nature that there was any lack of strength, he was the manliest of men. It was my good fortune to serve during the latter part of the war in the famous brigade (Pettigrew's, afterwards MacRae's) of which he had been a distinguished officer. He was promoted from the captaincy of his company to the lieutenant-colonelcy of his regiment (not forsaking his men that he led with him to the war) on the field, for conspicuous gallantry;—Yes, on that bloody hill at Gettysburg, where North Carolinians were found as far in the fated front as any troops (Colonel Little among them), notwithstanding what so-called histories may say; and there it was he lost that arm whose empty sleeve told so eloquently of his misfortune and his valor. His men—whom he would not leave, though offered promotion in other commands, and whose families he cared for when at home—fairly idolized him. "He's as brave as Julius Cæsar and as kind as a mother" I've heard them say, as they would tell of his courage, of his consideration of their comfort and disregard of his own, of his wise foresight and gallant behavior. Being wounded, and having fallen into the hands of the enemy, he won even their admiration and friendship by the loveliness, nobility and manliness of his character. No longer able to serve in the field, he served in the councils of the State, retiring to private life of his choice. His death was as beautiful as his life. Over those sacred scenes let me draw the vail of becoming privacy.

I make no apology for thus speaking of him. I knew him and loved him. So did you all. But his relation to this Institution and to this Association make this eulogy, however unworthy of the subject, eminently fitting for the occasion. He was an earnest and devoted friend of this Institution. His influence was cast wholly in its favor. He was an ardent alumnus, an active member of our Association, and chosen by it one of the trustees of the College. For these reasons he occupied a peculiarly close relation to us, and to his Alma Mater. How truly and wisely he loved it, and how intelligently and devotedly he consulted its welfare, we all remember with gratitude and with sadness.

Such as he—ah! there are none such—bring glory to any institution. May there be many to emulate his virtues!

[CONCLUDED IN OUR NEXT.]

For the N. C. Presbyterian

SEPARATION A NECESSITY.

A writer in the *Christian Observer*, of Southern birth, who was at the Madison Assembly, indulges in censorious reflections against the Southern Church for the separation existing between the two wings of Presbyterianism. The present writer has all the time been impressed with the conviction that it resulted in more good than evil. But whether good or evil it is a *necessity*. It is true they hold many doctrines in common, but there are principles vitally important to the purity and integrity of the Church about which they are not agreed. Can two walk together except they be agreed? With our convictions it would be treachery to Christ's crown and kingdom not to stand firm in the defence of the points in question. The existing separation is a positive duty.

A recent fluent declaimer on female heroism refers to the "Phocian women who voted unanimously to fire the house that sheltered them rather than become captives of the Thessalonian warriors engaged in battle with their husbands;" and holds up for admiration the act of Marie Theresa, twenty-four years of age and heir of a throne, throwing herself on the mercy of the conquered Hungarians, then riding, with a new-born babe at her breast, up the mount at Presburg, and waving her sword eastward, westward, northward and southward, inspiring the applauding people to a successful revolution against Frederick the Great. This is all very well. It is really nice. But the climax is not reached till he exclaims, "But we point you to nobler heroines in the persons of gifted and pious ladies, who, uninfluenced by political considerations, have abandoned domestic bliss and law-abiding localities, and elegant homes to teach the freedmen and their children amid the ostracism and perils of distant States. No braver ladies have figured in the history of our civilization than those who have studied long and severely, graduated with honor, and then have scattered themselves, from the cotton fields of the Atlantic to the distant cane-brakes of the Mississippi Valley, for the one object of instructing the ignorant. Excommunicated by contiguous society, slenderly supported, dwelling amid omnipresent dangers, and working for God as on the roof of a powder mill, they yet count it a joy to lay their educational acquisitions at the foot of Christ's cross."

Ministers especially should avoid heavy drafts on the imagination, and erratic flights in the regions of fancy. One truth is worth more than a million eloquent sentences concocted in an extravagant, unrestrained imagination. *"Abandoned domestic bliss and elegant homes, dwelling amid omnipresent dangers, and working on the roof of a powder mill"* The present writer has been instructing colored people more than thirty years but never found himself on a volcano, nor a powder house, nor amid omnipresent nor any other dangers, was never ostracised, not excommunicated from virtuous and refined society, and can any day go into the plantations and teach the laborers any lesson the Bible contains, and at its close be cordially received into the palatial residence of the proprietor, and enjoy that hospitality which, perhaps, only South Carolinians are accustomed to extend. The wealthiest and most influential are courteous and hospitable to the teachers of Christianity. Christian laborers are more pleasant and profitable than others. A worldly, if you will not admit a higher, motive would prevent a powder-house position, or omnipresent dangers. If displeasure has been exhibited toward religious teachers, perhaps it is because lessons not in the Bible have been inculcated. Were I to go North and teach the Bible it is confidently believed my treatment would be proper; but were I to engender discontent and communism among the laboring classes, and foment more antagonism between capital and labor, it would doubtless be different. Much moral mischief is frequently done by not properly bridling the unruly member. It is useful, but its history is largely a history of crime.

The writer was once a slave-holder. Some of his former servants are getting along very poorly—too fond of drinking, spending too much of their money for tobacco, and too much time fooling with pistols—others are doing very well; but they constantly affirm that they work harder and live more slenderly than when they were slaves. But I do not desire that they should be remanded into bondage, nor is any one authorized to charge this upon me.

If it is really true Southern professors have so much iniquity in their hearts, and are guilty of so many infractions against human rights, it is the duty of the Northern church not to countenance nor fellowship such evil doers. They should stand aloof, and cease not to confront a stern opposition to such flagrant vices. And on the other hand, if they are gratuitous assertions, misrepresentations and slanders, is it not equally incumbent on Southern professors to separate from those who do not love the truth, and do not make it the governing principle in all their conduct? When there is such a radical, and distant divergence of convictions, the Scriptures require the parties to separate, and remain apart. Until their love of truth will enable them to apprehend the truth alike, there is an absolute necessity for separation; and the less there is now said about it, the earlier it will terminate. In its debatable points the subject has long since been exhausted. Silence is now the most efficient remedy. Will not our Northern brethren cease to agitate? "Let us have peace." And in the atmosphere of peace, Christian union will ultimately have its perfect work.

MY LESSON.

There was a time in which I did not know
The blessedness of sorrow, nor could see
How that dread cup proof of Christ's love could be,
Nor why He gives *because* He loves us so.
I was impatient, and to learn was slow;
And yet, this lesson He has taught to me
Watching, until I learned the mystery—
With tenderest care, while I lay faint and low,
When faded from me every earthly thing,
Through the long darkness He was close beside,
'Twas to Him only I could call and cling,
'Twas on His love alone that I relied—
That wondrous love no mortal e're can sing
Or know, who has not suffered by His side.
—*S. S. Times*

THE LITTLE FAMILY FOXES.

BY MRS MARGARET E. SANGSTER.

One of the most malignant of the family foxes is discourtesy, and he creeps into households where one would not suppose it possible for him to find even momentary hospitality. People who are ordinarily polite, well-bred and genial, are sometimes guilty of rudeness in manner and speech and action at home, of which they would be ashamed in society. Parents are hasty and fretful in their way of addressing or reproving children, and children forget the respect and honor due to parents. A great deal of unhappiness overclouds homes, which might be bright as the morning, but for this wretched habit of brusqueness and incivility, which fastens on some unfortunate victims like a second nature. It has its different phases, to be sure. When papa indulges in it, the family are apt to say that he is tired. If it is mamma who is irritable and peevish, it is intimated that she is nervous. Like the lady in a charming little magazine-story, it is benevolently supposed that she may have "Neural" on the top of her head!" When Aunt Kitty or Sister Sophy are short and snappish, it is excused because they were up late last night at a party, and it is only little Floy or small Tom who is sent to bed in disgrace for answering impertinently and frowning blackly. A little leaven leaveneth the whole family lump, and it is curious to observe how rapidly and certainly this evil infection spreads. "Quiet people have quiet children," said a plain woman to me the other day, and she was right. Persons who are invariably polite to each other in the presence of their sons and daughters, do not often have to check the latter in a thoughtless or improper manner of speaking, for courtesy, as well as its opposite, is atmospheric and educational. It is worth while, if the fox we are thinking of has intruded into our vineyard and begun his work of spoiling our tender grapes of good-will, of gentleness, and of daily cheer, to think how best to banish him. There are three magic P's, which have never failed, when properly used, to utterly rout and destroy the subtle foe. Their names are patience, perseverence and prayer. If you feel that your family has fallen into the custom of being cross and unmannerly, pray first to have your own heart and temper sweetened, then meet angularity and crookedness with invincible patience, and be not discouraged in setting a good example.

Another little family fox is inconsiderateness. A family is composed of a number of individuals who have their several rights, duties and engagements. It is due to the whole that each one shall remember that he or she does not stand alone, but is one of a band or circle or little commonwealth. It may be a small thing to you personally that you arrive at dinner late by a half-hour, that you rise tardily in the morning, or that you bring unexpected guests in, without consulting the convenience of the hour or day. Yet just such trifles often annoy, vex and disturb a whole house, and meals and social evenings, which might be festivals of love, are rendered imperfect and unsatisfactory. Remember that selfishness is at the root of all want of consideration for others' rights and comfort. When we see a younger person occupying the easiest chair and leaving the hardest for some one of superior age, when one person monopolizes the light, or insists on conversing, or reading aloud, where the rest have books of their own, we are sure that want of thought has become a tolerated vice in that household. It ought to be repressed and driven away.

Another less common family fox, is lack of family loyalty. There are few families of any size who have not within their bounds one or another who is odd, or peculiar, or hard to get on with. But even so, it is not dignified or noble to make the peculiarities and eccentricities which are that person's "way," the theme of conversation with friends. Husbands and wives who tell of each other's faults and foibles, even to confidential associates, lose something of their own self-respect and sink in the estimation of their listeners. If there be a brother who has gone astray, if a sister be trying and unreasonable, if an aged person or an invalid have moods and fancies, if even a little child is disobedient and wilful, there is no need of revealing it to those outside the family. It is a family affair, strictly and should not be bruited about, or paraded before other eyes. Let people suspect what they choose, but never, if you value your family and love your kindred as you ought, make their sins and their defects matter of gossip. To some extent each modern household should preserve tradition of the mediæval castle, and isolate itself with moat, and drawbridge, and portcullis, from the espionage and the intrusion of all the world. Blood is thicker than water, and should be loyal to its own.

A family fox who is greatly to be dreaded is false pride. There are families who endure miseries untold because they live beyond their means, because they wish to dress, and visit, and entertain as neighbors do who have tenfold their income. Of this narrow and vulgar ambition, a brood of sordid and unwholesome things are born. It is impossible that children shall develop symmetry of character in houses where all life is a frantic struggle to appear as grand as the next one, the grandeur all tinsel and vain show. Exorcise this fox, and rather let plain living and high thinking than aught that is merely pushing and ostentatious possess your energies and serve your desires.—*Christian at Work.*

ONE CURE FOR DOUBT.

The scientist, while assuming to hold an impartial attitude, insists upon receiving the truth through a single channel, and will have none of it unless it comes ticketed by the way of the senses. Instead of opening the whole nature to its incoming, he persists in fastening a method upon that which is as free and pervasive as air, and the possession of which is, after all, more a matter of growth than of intellectual acquisition.

It is marvelous how the experience which life brings, without any direct or conscious instruction, makes its deeper meanings plain to us. The parable, the scriptural utterance, the poem read last year, was only partially understood, but now that some great sorrow has deepened and enriched our natures it is luminous with meaning. It remains unchanged, but we have grown into the truth which it embodies. What was sealed to the intellect is opened to the heart, and the problem that remained unsolved after the bitterest mental struggle is cleared by some sorrow or some share in the sorrow of another.

So long as the skeptic shall insist that the religion of Christ shall make itself clear in all points to his intellect, so that no mysteries shall remain and no deeper truths be withheld from a nature enlarged and enriched to receive them, so long it will be full of difficulties to him, and so long he will be incompetent to pass upon its claims or comprehend its spirit.

There were doubtless multitudes in Christ's day who, seeing in Him only a man's nature, were perplexed by His wisdom and His miracles, and were glad to throw upon Him the blame of their own blindness. To Him only who saw in Him a divine as well as human character was His life consistent and comprehensible. The same thought was in Hawthorne's mind when he compared the man who brings a critical spirit to the study of Christianity to one who should gaze only upon the outside of the great cathedral window, finding in it nothing but dull colors and confused designs. Let the same observer enter, and a picture glows before him of which the exterior gave no hint. Saint and apostle and angel are set in a radiant light, grouped about One whose form is luminous with heavenly beauty.

Some questions must be held in abeyance, some mysteries must await the coming of the fuller day; but in the meantime we are not left in doubt as to our duty. The spirit and the work which are the teaching and the fruit of Christianity are not left in uncertainty, and the lines by which we are to be led to clear spiritual understanding are drawn so sharply that none can mistake them. If we have doubts which we cannot resolve into certainties, and are perplexed by mysteries which we cannot make clear to ourselves, it is plain we are not to wear ourselves out in agonizing struggle, but to live the Christlike life, to work and to wait. Little by little the fuller light will come. A thousand acts of love performed will bring us a thousand times in communion with the God of truth, the crust of bread broken will feed our souls while it feeds another's body, and the cup of cold water given in the Spirit of Christ to one of His little ones will reflect for us some glimpse of the divine truth for which we seek; for it is written "if any man will do His will he shall know of the doctrine."—*Christian Union.*

THE DANGER.

We are not to suppose that the danger to Republican institutions in France, from the presence and teaching of the Jesuits in that country, is merely imaginary. Jules Ferry in a recent debate in the French Senate gave a summary of the works, especially the historical ones, put into the hands of Jesuit pupils. Among others he cited the writings of Pere Courval who "arranged" "The History of France" by Pere Loriquet, and the works of Pere Gazeau who imitated Pere Courval. The school inspectors find these books distributed and taught everywhere as standard classical works. They attack the Revolution and glorify the revocation of the edict of Nantes. They abuse such moderate men as Necker and Turgot; protest against the idea of national sovereignty and proclaim in the most forcible manner that France was beaten in the last war because she deserted the Pope. In fact their books and the whole course of Jesuit teaching attacks the very foundation on which the present state of things in France rests, and wish to be countenanced in teaching what, if believed and followed, would overturn the Republic. The struggle, in short, is between the lay spirit and the theocratic; between the Syllabus and the Revolution, and in such a life and death struggle it is not surprising that the black soldiers of Loyola should, as in other days, receive notice to go and at once. If an organized and powerful body of ecclesiastics were to proclaim to all their pupils, and in all their text-books, that Queen Victoria was a usurper and that whoever assassinated her would do a work excellent and meritorious in the eyo of Heaven, we doubt if either Canada or Britain would be at all a comfortable place for the permanent residence of these ghostly fathers. The Jesuit opposition to, and hatred of all Republican institutions in France are practically not much less than would be implied in the case we have supposed. When it is a struggle for existence, nations, like individuals, may be excused if they take measures of a degree of vigor which in less exciting times might be thought extreme. Still the very life of popular institutions is free discussion, and it is a risky business to resort to physical force, when as Guizot used to say, "those who stand by the tongue ought to be put down by the tongue." It is said that there are 150,040 members of different monastic orders in France. Of these there are 127,753 women and 30,287 men. Of 416 associations of men only thirty-two are authorized, but the latter are by far the most numerous. Only 21,000 persons belong to these unauthorized fraternities, and these must either submit or leave France. But the Jesuits must leave in any case.—*Canada Presbyterian.*

THE CHRISTIANITY OF EVERY-DAY SPEECH.

Those who have undertaken to lead Christian lives, and who are known to the world as having made confession of duties and obligations of high and unchanging character, are in constant danger of permitting themselves to forget the true nature of their obligations, and of being more or less influenced by the purposes and the sentiments of those who are not Christians at all. He who would constantly rise higher in the performance of Christian duty, must constantly struggle to rise; for in the Christian life there is rightly no such thing as stagnation or subsidence. When we are not positively and aggressively seeking to do right, and to be worthy of the Name we have named, we may be sure that our non-action will result in a practical acceptance of principles of thought and life which have been framed by the enemies of religion. In our work and our play, our thought and our speech, and all the conduct of our daily lives, it cannot be doubted that when we cease to shape our doings in obedience to our sense of what is right and wrong in the Christian sense, we fall at once to the level of those whose principles of living are essentially worldly and unchristian. It is hard to climb; it is easy to let go; and so it is that too many Christians practically throw the influence of their lives, or of a very large part of their lives, into the worldly and material side of the balance, and so destroy when it is their duty to upbuild, and follow the broad way of popular usage rather than the narrow one of individual duty.

Take, for instance, but one line of obligation, that of not conforming to low and unspiritual standards of speech. Are we always as careful as we ought to be in what we *say* about the religion we claim to believe? Do we always speak of it as a true and holy thing, about whose verity we have no doubt? Do we talk reverently of its Bible, its sacraments and other offices, its serving ministers, its gatherings, and its places of worship? The non-christian world has its own vocabulary of speech concerning all these things; do we ever adopt parts of that vocabular, as expressive of our own feelings, or, at any rate, of the feelings which, in our cowardly moments, we affect to have? We may be sure that there are plenty of people who are ready, and more than willing, to treasure up what we may lightly say of things which we profess to hold dear, and to try to justify the coldness and selfishness of their own unbelief by any lack of warmth or positiveness in our own expressions concerning the highest themes and the noblest duties. If by our daily speech we seem to express the conclusion that religion is a trivial and unimportant matter, that its creeds are outworn, its ministry an excrescence of bygone superstition, and its membership hypocritical and hollow-hearted, how is anybody to know that in our heart of hearts we hold any higher view? If the world finds us willing to accept its standards and its utterances when we are on the streets, what right have we to ask that it give us credit for any further faith or any devouter spiritual frame in our closets? We are measured, and we ought to be measured, by what we say, and by the manner in which our words are spoken. If our language in weaker hours, when consorting with the worldly-minded and unspiritual, betrays our higher purposes and our more trustful faith, we have no right to complain if we are ranked with unbelievers and with enemies of the cause which we pretend to follow. "He who is not with Me is against Me; and he that gathereth not with Me scattereth abroad." There is altogether too much scattering abroad by means of the worldly words which we seek to embody in Christian speech.

In order to refuse thus to adopt a lower scales of speech and action than that which we are bounden to hold, it is by no means necessary to adopt a "strait-laced" mode of conduct, or to fall into Pharisaic or monastic habits of seclusion, or to become morbidly sensitive concerning the relations between "the church and the world." Not by such means shall we rise toward the ideal Christian life, but by testing our thoughts, words, and deeds by the simple question whether their true source is a constant desire to think, speak, and act as in Christ's name, or whether they spring from no nobler purpose than a shifting desire to get along as easily as may be, by following the general current.—*S. S. Times.*

GOLD DUST.

It is a joy
To think the best we can of human kind.
—*Wordsworth.*

The great man is he who does not lose his child-heart.—*Mencius.*

Fancy runs most furiously when a guilty conscience drives it.—*Thomas Fuller.*

When God reveals His march through nature's night,
His steps are beauty, and His presence light.
—*James Montgomery.*

Good thoughts, like rose leaves, give out a sweet smell if laid up in the jar of memory.

He who gives himself airs of importance, exhibits the credentials of impotence.—*Lavater.*

Friendship is no plant of hasty growth,
Though planted in esteem's deep fixed soil;
The gradual culture of kind intercourse
Must bring it to perfection. —*Joanna Baillie.*

Has it never occurred to us, when surrounded by sorrows, that they may be sent to us only for our instruction—as we darken the cages of birds when we wish to teach them to sing?—*Richter.*

If Christians must contend, let it be like the olive and the vine, which shall bear most and best fruit; not like the aspen and the elm, which shall make the most noise in the wind.—*Jeremy Taylor.*

There is no morrow. Though before our face
The shadow named so stretches, we always
Fall to overtake it, hasten as we may;
God only gives one island inch of space
Betwixt the eternities, as standing place
Where each may work—th' inexorable to-day.
—*Margaret J. Preston.*

Wherever there is a soul on earth led by the Spirit of God, and filled by the Spirit of God with good and beautiful and true graces and inspirations, there is a soul which, as St. Paul says, is sitting in heavenly places with Christ Jesus—a soul which is already in heaven, though still on earth.—*Charles Kingsley.*

Thoughts, to flow easily, must overflow from a full mind. Alonzo Cano, the Spanish sculptor, completed a beautiful statue in twenty-five days. When the sordid merchant who had employed him wished to pay him by the day, he cried out indignantly, "Wretch! I have been at work twenty-five years, learning to make this statue in twenty-five days."—*William Mathews.*

If there be any true religion in us, it is much more likely to be discovered and drawn into actual existence by an exhibition of the glory and grace of Christ, than by searching for it in the rubbish of our past feelings. To discover the small grains of steel mixed among a quantity of dust, it were much better to make use of a magnet than a microscope.—*Andrew Fuller.*

Stands forth in sunny outline, brave and clear,
We kneel, how weak; we rise, how full of power.
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?
—*Trench.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

The last religious census in France shows that there are 35,387,703 Roman Catholics, 467,531 Calvinists, 80,117 Lutherans and 33,117 of other Protestant denominations. The Jews number about 50,000, and 90,000 are attached to no Church.

Dr. Jessup writes home that the church of Beirut, Syria, has consented to call a pastor of its own country and to provide for his support.

Last year 3,200 new members were added to the Baptist churches in Sweden. Baptist preachers are not yet permitted to solemnize marriages in that country.

The Sultan of Zanzibar has sent an order to the Mission Press at Beirut, Syria, for a complete font of Arabic type, and for a native compositor to manage his Imperial Press. Beirut is becoming the (Arabic) eye of the world.

St. John's Wood Presbyterian church, London, to which Dr. Gibson has just gone from Chicago, has resolved to pay $2,500 to the general sustentation fund of the Presbyterian Church, and also to pay Dr. Gibson $6,000 a year.

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

WEDNESDAY, AUGUST 4, 1880.

CHURCH MEMBERSHIP.

From time to time the work of Mr. Moody in St. Louis has been the theme of comment in our exchanges, and statements have been made as to its success or failure, and these corrected by counter statements, *pro* or *con*, as the case may be.

We do not propose to discuss Mr. Moody's work, methods, success or failure; but a recent paragraph on the subject suggests a theme of far more general importance than the topic with which it was concerned. The paragraph was vindicating the success of the work against insinuation of failure, and stated that any impression of this sort was owing to the fact that the estimate of the revival was based upon the increase of church membership in the city, whereas the greater part of those converted had not united with any church whatever, therefore any report of results based thus, left the major part of the fruits of the revival unestimated. The paragraph then gave the actual figures, according to which *one only* out of every *five* converts had connected himself with any church of the various denominations in the city. If this is true, then we say most emphatically that the success or failure of the movement must be based upon the *one-fifth* not the *four-fifths*. Any idea that membership in the visible church is a secondary, unimportant matter, is an exceedingly grave and serious error. To say that union with the visible Church is by no means an assurance of salvation is a very different thing from saying that it is of no special importance; the changes are so often rung upon this truth as a warning to the careless inconsistent member of the Church that those who are out of the pale of the Church sometimes unconsciously imbibe the idea that so far as salvation is concerned, church membership is a matter of very small moment indeed. On the contrary, however, its importance can scarcely be exaggerated. To regard the Church as a voluntary association, union with which is entirely optional, is a very serious error, and possibly a *fatal one*.

If the Church is a divine institution, then the duty of joining it is of divine obligation; to confess Christ before men is scarcely less important than to believe on Him. It is an *unqualified* demand upon every follower made by Christ Himself, and from the terms of the command, and the penalty of disobedience announced at the same time, we are led to infer, not obscurely, that wilful rejection of the command, in that it implies unregenerateness of heart, is a bar to salvation.

But while some will hesitate to admit this statement, none will deny that church-membership is essential to Christian activity and the greatest usefulness in the Redeemer's kingdom upon the earth. The Church is an organization for the growth of grace in individuals and the development and spread of Christianity in the world, and it is the only society constituted for this purpose. It offers therefore all the advantages of organized effort; in this it is alone. Moreover its aims are avowed and are universally recognized. To assume, therefore, a position of antagonism, or what is little better, of indifferentism to the Church, is practically to assume this position towards the aims and ends of the Church. Confessing Christ before men is in ordinary language considered synonomous with connecting one's self with some branch of the visible Church; it is the taking of covenant obligations; it is the entering into the sympathy of those who are thus recognized as Christ's avowed professed followers; it is to have the advantages of communion with such, their prayers and their counsel; it is to have the benefit of the restraints and safe-guards which are thus thrown around one, and the encouragements to duty and perseverance thus furnished. To waive all such advantages, aside from the intrinsic obligation above mentioned is, to say the least, very hazardous indeed. The observation of all pastors will testify to the sad fact that those who in time of religious interest make profession of conversion and fail to unite with the Church *invariably* prove unstable souls, and in a little while give lamentable evidence of the fact. "Wherefore come out from among them, and be ye separate, saith the Lord."

WHAT GOOD?

At the time we write one Dr. Tanner is endeavoring to illustrate how long a man can live without food. He has upon him the eyes of thousands, aye hundreds of thousands, and of these, those of a philosophic turn are asking—"What good?" We classify at this time among the philosophers, and finding no satisfactory answer to the inquiry, or no effort on the part of our contemporaries to make the absurdity of the enthusiast answer any good purpose, we shall try our hand. We may be permitted to say that while we write Dr. Tanner is still alive, though one cannot help recalling from the studies of early days, experience of the Greek fool, who taught his horse to live without eating. Just then he died: that is, the horse died—not the fool. The fool, it seems, was wise enough to try the experiment on his horse, not on himself, and in this regard the Greek fool has the advantage of Dr. Tanner.

But it seems to us, and we wish now to drop unseemly levity, that Dr. Tanner and his conduct in many respects resemble Christians and their practice. The Doctor might almost seem to have taken his cue from such. Christianity is the life of the soul. Growth, progress, development, is the law of its being. Such growth, such development, requires spiritual food, constantly, regularly—not yearly, nor monthly, but daily. The food is at hand; from the bounteous hand of God it lies around on every side, is offered to us, is even pressed upon us. How astonishing that we should reject it, to illustrate upon how little we can live. Are any of us doing this? Then we may ask ourselves: What good? Dr. Tanner, we note, is living, at best, at a dying rate. He is, not unlike the starveling christian, surprising every one that he lives at all, but is he doing any good to his fellowmen or to himself? Would a community of persons living in Dr. Tanner's style, be worth for any sensible, practical purpose a single hearty, healthy, well-fed man? and isn't it worth while for some individuals and some churches to utilize this thought?

Having come to the churches, which are Christians in communities, we would like to state as a proposition that what we call coldness, deadness, or the like, is simply the effect of aggregate individual effort to live without food. The starvation process we do really try very thoroughly and very often. We know the results in every case, and our attention might well be diverted and held for awhile to the inquiry, What good? Our protracted meetings, and weeks of prayer, and days of prayer, indicate that we have starved about as long as we can stand, and that we must break up the fast. We ought to be, and we might be, individuals and churches, illustrating robust health, but we illustrate instead a state intermitting between health and disease.

What then! Are we opposed to revivals? Not at all! We recognize that there are states or stages of indifference in congregations which must be broken up. The regular administration of the ordinances cannot as a means (always as a means) effect this. The very novelty of a new preacher will serve to arouse and direct attention, and repeated, continued services will hold it, mayhap, till the all-important question is solved, and blessed results flow in upon the church. But it is true, nevertheless, that the accessories of revivals are remedies—they are the cure for an unhealthful state, not the sustaining means of healthful, vigorous life. In sickness let us spare no means which promise restoration to health; in health let us avoid everything which would produce disease.

We leave the question upon the minds and consciences of our readers. It is indeed of no value except as leading to the irresistible conclusion that life of any kind can only be sustained by food—that healthy, serviceable life can only be produced and promoted by proper food, duly taken and assimilated into the system.

DUTY IN POLITICS.

We do not propose to discuss politics. We do not propose to enter upon any discussion as to how far religious journals may discuss them. We do propose to discuss moral or religious questions as they arise, and when political views or political action lies directly athwart them, without partizanship we shall have an opinion to express. There seems no occasion to say more at this point.

A friend in the West writes to us:

"In reading your able editorial, headed "Our Dissent." The following query is suggested.

If all the candidates for a certain office are *incompetent* in our opinion, should we abstain from voting altogether, or choose the least objectionable?"

We are neither judge nor ruler, but express our opinion. If all candidates for an office are in our view incompetent we would vote for none; for while this would directly be the same as voting for each, the ultimate effect, if acted upon generally, would be to secure the nomination of competent persons. Few cases will arise, however, in which there is not a chance and an occasion for intelligent choice.

Having said this, which is from a general standpoint, we desire to say that generally there is vastly more than a mere choice between men, or a consideration of their special competence, involved in politics. This of course our very intelligent correspondent has not overlooked. Every candidate is as regards his public reputation and course of conduct directly a representative of his party. Even in his private character he must and does to some extent represent it. The tendency of his public conduct will certainly be in accord with his private character and private views. The people of Illinois would seem to understand this. The ability of R. J. Ingersoll the notorious infidel, seems to be unquestioned and as a partizan he would probably be entirely acceptable. He is said to have stated and doubtless with truth, that he could be Governor of Illinois, but for his atheistic sentiments.

Again, avowed principles, or past conduct, that is the history of parties, must be taken into account. From individuals or parties, in politics or otherwise, we look to past character as we know it—that is to reputation—as a guide for the future; and, bearing in mind that no party is better than its principles, it is clearly a duty to take them into account. As an extreme illustration—may it ever be extreme—if any party should urge the secularization of the Sabbath, no Christian would be at a loss as to the path of duty.

The elevated standpoint from which the Christian is to look down upon such questions, as upon all questions, is duty to God. He can never fail in his duty to man when he is serving the Lord.

NOTES AND JOTTINGS.

We must beg all parties who desire that obituary notices shall be published in the NORTH CAROLINA PRESBYTERIAN to remember our terms, and further to send the notices to us *direct*. We do not look into the obituary columns of exchanges to find such items; consequently a request to copy is seldom seen.

We regret to see that the *Interior* admitted into its columns, some expressions and charges from a correspondent, that were grossly offensive to the *St. Louis Presbyterian* and that were characterized by the latter paper as inexcusably and wickedly false. The correspondent makes a poor showing. The *Interior* we must believe would have scratched the communication if its vision had not slipped.

The announcement that the amount necessary to build a mission chapel at Soochow has been appropriated will be good news to Rev. John W. Davis and those friends in North Carolina and elsewhere who worked so nobly to this end. See the Monthly Review of Missions in another column.

[This note was put in type before the receipt of Rev. J. W. Davis' letter, which will be found elsewhere in this issue.]

It has been seriously proposed by a Congregational clergyman that the Congregationalists abandon infant baptism and adopt the dedication of infants without the sprinkling. The object avowedly is to form a union with Baptists, who it is supposed will consent to sprinkling when applied to believers only. We cannot answer for Northern Baptists, but nothing but the go-under world answer the demand down this way.

The *United Presbyterian* hasn't the highest opinion of Pere Hyacinthe:

Father Hyacinthe still comes to the surface now and then—the last time in an explanation of his motives and intentions as to what he is doing in France. His present aim is to revive the Gallican Church so as to have the Catholic forms associated with evangelical religion, because, as he says, "Protestantism is unsuited to the genius of the French people." It is but one of the vagaries of which he has had so many, and its hope of success is only equal to its crudity since the financial situation of his enterprise is deplorable. Meantime Protestantism is proving itself well adapted to the "genius of the French people," and is making such progress as was never seen before, and such as is beyond all that could have been hoped for half a score of years ago.

NEWS NOTES.

We specially invite news from all quarters for this column.

Some very interesting news from Haywood county will be found in the letter of Rev. W. E. McIlwain in another column.

We learn from the *Raleigh Observer* that Rev. J. S. Watkins, pastor of the First Presbyterian church of that city, goes to the mountains of Virginia for a short vacation.

Rev. Dr. Nall, who has been at Versailles, Ky., suffering for some weeks from prostration caused by overwork, we are glad to be informed, is improving, though slowly.

Mr. J. N. H. Summerell, for the two month ensuing, will supply the pulpit at Paris, Ky., made vacant by Rev. L. H. Blanton's acceptance of the Chancellorship of Central University. Cannot the brother be recalled to North Carolina? Why should we let our young men of talent and piety leave us for other fields?

COLUMBIA THEOLOGICAL SEMINARY.

After a long period of affliction, the smile of the Lord seems to be resting upon this Institution. Lately there has been manifest improvement in its finances. The floating debt, which last fall was $6,500, has been reduced to about $2,700: Within a few months, an investment of $10,000, which has not been yielding any income for several years, has become interest-bearing. Since the Assembly met, over $2,000 have been received from a debt, that has long been considered worthless. The prospect for raising the "*Howe Memorial Fund*" is good, and daily brightening.

God grant that ere long its doors may be re-opened! K.

For the N. C. Presbyterian.

HAYWOOD.

WAYNESVILLE, N. C., July 28.

Mr. Editor: Having been in the county of Haywood a few weeks I have thought proper to forward you the following news items:

The first I will notice is the

MOUND BUILDERS.

Just now it is asked with a new emphasis Who were the mound builders? Throughout this county these mounds are found, and of late a number of them have been opened in search of relics which are exciting no small degree of interest among the mountaineers, among whom they have so long lain buried; and the citizens are induced to make diligent search for these relics, from the fact that they have now become articles of merchandise. A wealthy gentleman of Richmond, Va., has an agent employed in this vicinity collecting relics for his private museum. This agent has already bought and shipped more than $500 worth. These relics are of soapstone, delicately carved into the form of different animals, such as the bear, deer and squirrel, also into the form of different ages and sex of the human family. Some of these latter look very much like the small idols of India or China. After examining a number of them I became convinced that they were not cut out by the American Indians, and for the following reasons: their descendants, a number of whom are now living in the adjoining county of Jackson, seem to be perfectly ignorant as to how these were made or for what purpose. Again, in some of these relics there is an exhibition of such superior design and skillful execution as at no time characterized that race; and a third evidence is that habits of dress are represented of which the Indian race seemed to be entirely ignorant: for example, the representation of a woman clothed in European dress is seen carved upon a small slab of soapstone. But, having settled this question, the original question reverts upon us, Who were the mound builders?

LANDS AND IMPROVEMENTS.

Previous to visiting this county I had heard Rev. Dr. Miller speak of the excellent lands of Haywood, but now I have seen for myself and can fully indorse his statements. For a mountainous country the valleys are unusually broad and fertile, producing corn, wheat, oats, clover and grass in great abundance. And I have been agreeably surprised to find so many excellent dwellings. At one point in the Pigeon valley, near the ford of the Pigeon river, on the turnpike road, there were not less than ten good dwellings in sight and four of these were of brick, constructed upon the most improved plans; and buildings equally substantial and homes equally inviting I have found in other parts of this valley and along the banks of Jonathan's creek.

CLIMATE.

To a Mecklenburger this climate is truly delightful at this season. It is seldom so cool as to render fire necessary, and I have not heard any one complaining of heat. Instead of sweltering through long sultry nights and rising in the mornings still weary and worn, it is invariably so cool that a little protection from the breeze is always pleasant, and the night's rest never fails to prove refreshing. The question here is never how to sleep but how to keep from sleeping.

CHURCHES.

The Methodist and Baptist largely predominate in this county. Presbyterians, as to number, are indeed a feeble flock. We have only two organizations, the combined membership of which does not exceed fifty. We have not a single church building, the church at Bethel owning only a third interest in that building. But a better day is evidently dawning for our cause in this region. Unreasonable prejudices are steadily giving way to respect and confidence, as the people become acquainted with our doctrines and usages, and the better class of our ministry. The visit of brother Evans last summer is gratefully remembered, and the occasional labors of Bros. Davis, Martin and Dr. Miller are very highly appreciated.

Again, the Presbyterians of the county have been greatly strengthened by the accession of several valuable families and individuals from Buncombe, Alamance, Bladen and other counties. New life has been infused, and it is showing itself in a determination to work. The Presbyterians throughout the county are liberally aiding our brethren in Waynesville to build a church. A very suitable lot, mainly through the efforts of Mrs. Dr. Love, has been secured. More than $1,000 has been contributed; part of the lumber is on the ground, and the sound of the hammer and saw of Capt. Clayton, the architect and builder, is heard this morning from my window. The church of Waynesville was organized by our lamented brother, Rev. Alfred J. Morrison, assisted by Rev. D. T. Towles, on the 27th of Nov., 1875, with only eight members. This light hand has steadily increased until it now numbers twenty-three, and has two valuable ruling elders in the persons of Mr. J. Radcliff, the clerk of the court, and Mr. Jas. Parks, formerly of Mecklenburg. It is still the day of small things with them, and any contribution forwarded to either of the above named will be gladly received and wisely appropriated. These brethren deserve help, for they are making sacrifices for Christ. Think of men having nothing to rely on but their labor giving $100, $150, $200 and even $300 to build a house of worship. When we remember how scarce money is in all this region, how hard it is to make a dollar, let rich Presbyterians all over our State, who have their thousands in bank stock and at interest, look at this expression of love for Christ and the Church of their fathers, and hasten to the help of our Waynesville brethren.

In closing let me say that I have been well received by other denominations, especially by our Methodist brethren. On the third Saturday of July I preached for them in the country, and on last Sabbath night, at the close of their district conference, I had the pleasure of preaching to a crowded house of all denominations. Respectfully yours,

WM. E. McILWAIN.

For the N. C. Presbyterian.

LETTER FROM REV. JOHN W. DAVIS, SOOCHOW, CHINA.

Dear Mr. Editor: Allow me through you to express my warmest thanks to the friends of missions in North Carolina for the way in which they met the late appeal from Soochow. Dr. J. Leighton Wilson has written to me that the Committee of Foreign Missions has granted an appropriation of one thousand dollars to be spent in buying a place in Soochow for mission use. This appropriation was promptly granted by the Committee when they saw the way in which the money intended for the Soochow mission was coming in from North Carolina. With the kindness that they have always shown they did not wait till the exact amount was contributed, but sent at once permission for me to use a thousand dollars, as soon as they saw the prospect of receiving the money. I would like to call particular attention to this kind and prompt action on their part: "*bis dat qui cito dat.*"

Let us give the Committee our steady support. We have a fine organization. Those who have control of the foreign missionary work of our Church deserve the sympathies and hearty co-operation of the whole body. If I were to stand up before the churches in our land to speak on the subject of foreign missions and were allowed to utter only two sentences, the first should be, give as an act of loving worship to Christ; the other, give the Committee of Foreign Missions your steady, liberal, prayerful support.

Up to date I have learned but few of the names of those who have responded to the Soochow appeal. I know that there has been prompt action on the part of the Presbyteries, and that some very liberal contributions have been made by individuals. One lady gave ($100) a hundred dollars, "A friend" sent ($20) twenty dollars, and "John" sent ($1) a dollar. As soon as I learn the names of those who have made contributions I shall write to them privately.

In the Soochow appeal the question was put to the Christian men and women in North Carolina, "What manner of hearts have ye?" As soon as I saw that this question was to have a fitting answer—that the reply, coming in the shape of prompt assistance, was this—"hearts that love Christ and desire His glory," I began to move in the matter of obtaining a place in this hoary city that might be consecrated to Christ's service. I went to work precisely as I should have done had there been a thousand dollars in my hands. When Mr. Sam. Watkins moved that the Presbytery take steps to raise a part of the needed funds, and supported his argument by a contribution then and there; when an unknown lady gave a hundred dollars, and "John" gave his dollar; when a letter came from Salisbury with five dollars in it from my old Sunday school teacher, Mrs. J. J. Summerell, and another from Oxford telling me of five dollars for the cause given by Miss Mary A. Anderson, and of five dollars more given by another lady: when I saw all this I knew what to expect, and went to work to try to buy a mission lot. I hope that before many more numbers of this paper appear I shall have the pleasure of sending you some good news from Soochow.

Yours very truly,

JOHN W. DAVIS.

Soochow, China, June 25, 1880.

A new church was dedicated at Seven Mile Ford, Va., on July 4th.

NEW PUBLICATIONS.

From I. K. Funk & Co.—*Oration of Demosthenes* vol II—Price 30 cents.

Also *Joan of Arc*, by Lamartine. Price 10 cents. Certainly worth the cost over and over.

Froude's Agrecss; or, *Readings in Modern Painters*. Standard Series. Price 15 cents.

Messrs. I. K. Funk & Co. say: "These selections include the finest things said by Mr. Ruskin on the sky, streams and seas, mountains, stones, plants and flowers, education, the moralities, the principles of art, and the power of office and the imagination. It is a good book for Summer reading especially in the mountains. Mr. Ruskin's notes, commenting on his own writings, are quaint and instructive."

Dr. T. F. Wood Editor of the *N. C. Medical Journal*, has kindly handed in a pamphlet entitled "Medical Science in Conflict with Materialism." This was the very able address, it will be remembered, of Dr. Eugene Grissom before the Medical Society of North Carolina at its recently session in Wilmington. We express our thanks.

Bibliotheca Sacra, July 1880.

I. Do the Scriptures forbid the use of alcoholic beverages? III. New Testament view of wine—strong drinks.

II. The Sabbath: The change of observance from the Seventh to the Lord's Day.

III. Church Parties as Apologists.

IV. The Data of Ethics.

V. The New Testament Vocabulary. III. Native Words not found in classical Authors.

VI. Relations of the Aryan and Semitic Languages. IV. Morphology of Roots.

VII. Theological Education No. V. Diversities in the Curriculum of our Theological Schools.

VIII. Recent Publications.

Andover: W. F. Draper. $4 per annum, single No., $1 05.

Wide Awake at hand. August number. $2 00 a year. D. Lothrop & Co., publishers, Boston.

Wide Awake needs no special commendation from us. It is a recognized power among the girls and boys.

Scribner & Co., New York, sends us *Spiritual Songs for the Sabbath School*, by Rev. C. S. Robinson, D. D. Dr. Robinson enjoys a high reputation as a compiler of music for religious use, and the work before us is said to be exceptionally good. It contains 192 large pages with 273 hymns. The price is 50 cents retail, and to Sunday Schools, in quantities, 40 cents. A single specimen copy mailed to any Pastor, Superintendent or Chorister, on receipt of 25 cents.

The South Atlantic comes to us with a rare selection of articles. Prof. Henry E. Shepherd contributes "A Uniform System of Text Books or Not," which is very timely. The criticisms in the Recent Literature department always evince care, and are very readable. Published in Baltimore by Mrs. C. W. Harris. $3 a year.

Little Comedies, of the Handy Volume Series of D. Appleton & Co., price 30 cents, calls for notice, and the *French Men of Letters*, by Maurice Mauris, price 30 cents. One may always find delight in well written life-history, and this little volume—"Men of Letters"—will repay the time that may be spared for its perusal. M. Mauris entertainingly serves up Victor Hugo, Alfred DeMusset, Theophile Gautier, Henri Gautier, Sainte-Beuve, Alexandre Dumas, Fils, and as many more.

Appleton's Summer Book gives just all the information one might wish as to where to spend the summer, and how, in search of health or pleasure. D. Appleton & Co., New York.

Health, by W. H. Corfield, M. A, M. D. (Oxon.), F. R. C. P., Professor of Hygiene and Public Health at University College, London, Examiner in Sanitary Science at the University of Cambridge.

This really valuable book contains lectures delivered by Dr. Corfield at the Rooms of the Society of Arts under the auspices of the Trades Guild of Learning and of the National Health Society, viz: On General Anatomy: The Bones and Muscles; The Circulation of the Blood; Respiration; Nutrition; The Liver and the Excretory Organs; The Nervous System; Organs of the Senses; The Health of the Individual; The Air; Foods and Drinks; Drinking Water; Climate; Houses and Towns; Smallpox; Communicable Diseases.

Published by D. Appleton & Co.

A NORTH CAROLINA EDEN.

ASHEVILLE, July, 1880.

Asheville lies upon the mountains—so says one's idle fancy—like a child upon the bosom of its mother; borne up and away from the care and busy life of the lower world, yet guarded by the green summits that look down upon it from above.

* * * * * * * * *

If one may judge by the number of churches, and the Summer congregations, Asheville "remembers the Sabbath." Three of the Protestant churches front the same street, have services about the same hour, and are so near each other that ere the chant of the Episcopal choir is ended, one hears its burden taken up by the Presbyterian congregation, and while this solemn praise is still sounding on the air, joyful voices break forth from the Methodist sanctuary over the way; yet these varied melodies come back from the echoing hills as one harmony. Suggestive, is it not?

The Presbyterian pastor, Rev. Mr. Gammon, is universally respected and loved for his excellent qualities of head and heart.

The Catholic church occupies a beautiful site on a hill, in the rear of the town, and its attempt at Gothic effect, makes a pretty feature in the landscape. But O, the desolateness which greets the eye from the open door! Dust covers the floor, the rude seats—which are but boards laid across supports—lies thick upon the high box-like altar and bare walls, and is in each county fold of the faded brown cambric that curtains the confessional. But without the church we found Catholic Hill "a thing of beauty." The long shafts of sunset light fell through its leafy trees and across the softly-rounding green-sward, and brightened canvass of two tents pitched on the favored spot by a party from South Carolina. With their own vehicles, servants and domestic comforts, they were "roughing it" in very smooth fashion—journeying through mountain byways—having come from Greenville, via Caesar's head, and staying here for a week, *en route* for Warm Springs. "The way to live these cool, fair Summer days!" we sighed, but the sigh died at its birth as with upward glance we saw the mountains, glorified now by the golden mists of the dying day. And here is the true, the never-ending charm of this city "in the lofty regions." Other towns may lie upon elevated slopes, whose feet are kissed by waters as fair as the French Broad and the rippling Swannanoa, but few places are so grandly girdled about by "the everlasting" mountains. Near enough to be green, far enough to be blue, range beyond range, and peak above peak, "they lie in holy families," grand in "the warmth and splendor of day," beautiful in the purple glories of evening, and not less fair in the softer, and to most of us rarer tints of the sunrise. It was five by the court-house clock as I stood on the summit of Battery Porter this morning, to catch the glow of the early dawn. Asheville has grown since "The Land of the Sky" was written, and Battery Porter—whose name historicises an event in the late war—is no longer to be dreaded on account of the fences to be climbed and "the terrible dogs to be braved." Patton Avenue, one of the fashionable drives, has been cut through the base of the hill and it had been easy enough for me to let down the bars and gain the path that led from the road to the hill-top. "There went up a mist from the earth and watered the whole face of the ground," might have been written of this modern Eden. From the mountain-tops on the east, to those on the west, rolled the misty sea. Gradually the upper clouds in the west caught the tints of the morning—pale violet and pink—those in the east grew golden at the kingly touch" of the sun; the mist fell away from Pisgah, in the southwest and the less lofty heights near it, and rolled upwards to their basis from the fair green valley beneath; but suddenly dark clouds curtained the sun, the opal hues faded, the mist swept up the mountains and over the valley, and nothing of the earth was visible save the green summit of Battery Porter. Then slowly came another dawn. A wind from the north swept the vapor before it in fantastic shapes, like the train of an Erl-king, and again the far, bold summits, and nearer gentle hills gleamed in the crystal-clear atmosphere. There had been no sound save bird-notes, the tinkle of cow-bells, and the far-off rushing of the Broad. Now the lower world began to awake, there was a clang of "rising bells,"—the first welcome heralds of breakfast—and I came down through the daisies and the dew, to begin with the rest—another day in this "golden land of fair idleness."—*Pepys in S. W. Presbyterian.*

FAITH AS AN ELEMENT OF PATRIOTISM.

Moritz Busch, in the *North American Review*, tells the following story to give an insight into the character of Bismarck:

It was September 28th, and we were at dinner. The company had been talking of matters more or less indifferent, when the Chancellor turned the conversation to graver topics and at last began a discourse suggested as to the metaphor with which it began, by a spot of grease on the table cloth, Bismarck said—and I took down his remarks stenographically: "The grease spot (namely, the feeling that it is a nobler thing to die for country and honor, even without recognition,) is sinking deeper into the people, now that it is soaked with blood. The corporal has essentially the same sense of duty as the lieutenant and the colonel—that is to say among us Germans. With us this runs through every stratum of the nation. The French are a mass easily brought under the control of one man, and are then a great force. With us each one has a mind of his own; but where as now Germans in great numbers are of one mind, they can be relied on for mighty enterprises. If they were *all* of one mind they would be omnipotent. The sense of duty in a man who submits to be shot dead, alone, in the dark, this the French have not. It comes of the residuum of faith in our people—of the fact that I know there is One that sees me, even when the lieutenant does not."

"Do you believe, Excellency, that they really reflect on this?" asked Landreth von Furstenstein, one of the guests.

"Reflect? No; it is a feeling, a humor, an instinct—what you please. If they reflect, it is gone; they argue themselves out of it. How, without faith in a revealed religion, in God who wills what is good, in a Supreme Judge and in a life to come, men can live together harmoniously, each doing his duty and letting every one else do his, I do not understand."

Here the Grand Duke of Weimar was announced.

"I believe that he, too, will be revealed," said the Chancellor, laughing, "but let him wait." Then he went on talking for a good quarter of an hour longer, departing now and then from his proper theme, and oftentimes repeating the same idea in different words. "Were I no longer a Christian I would not remain an hour in the King's service. If I did not obey God, if I did not count upon Him, I should certainly pay no homage to earthly masters. I should have to live, of course; I should be in a good enough position and should have no need of them. Why should I fret and toil unceasingly in this world, and expose myself to perplexities and ill usage, if I did not feel that I must do my duty? I have a firm, unshaken faith in a life after death—therefore I am a royalist, otherwise I should be a republican. If I did not believe in a divine order which has destined this German nation for something good and great, I would forthwith go out of the diplomatic business, or I would never have entered it. To what original to ascribe the sense of duty I know not, except to God. Orders and titles have no charm for me. The firm stand that for ten years I have taken against all possible absurdities of the court I owe purely to my decided faith. Take from me this faith and you take from me my country. If I were not a Christian and a firm believer, if I had not the miraculous basis of religion, you would never have had such a chancellor. Give me a successor on this basis and I retire at once. But I am living among heathen. When I say this I do not mean to make proselytes, but needs I must confess this faith."

"But," said Katt, "surely the Greeks and Romans practiced self-denial and devotion—surely they had a love of country and did great things with it, and many people now," he was convinced, "do the same thing from patriotic feeling and the sense of belonging to a great unity."

The Minister replied: "This self-denial and devotion to duty toward the State and the King is with us only a relic of the faith of our fathers and grandfathers in transformed shape—more indistinct and yet active, faith and yet faith no longer. How gladly I should be off!" he continued; "I delight in the woods and in nature. Take away from me my relation to God, and I am the man to pack up to-morrow and be off for Varzin to grow my oats. I have then no King, and why? If it were not God's command why should I submit to these Hohenzollern? They are a Swabian family no better than my own, and I should have no interest in them."

MONTHLY REVIEW OF MISSIONS.

Our latest intelligence from Greece is to the 17th June. Dr. Kalopothakes had gone back to Athens, after a sojourn of three weeks at the baths, much relieved from suffering, but not entirely restored. The other members of the mission are reported as being in good health.

From Campinas our latest letters are dated to the 8th of June. Mrs. Lane's health was still feeble, and it was expected that she and her two children would sail for New York the early part of July. Mr. Lane had just returned from Santa Barbara, where he received three persons to the communion of the Church. He mentions that two of the newly organized churches in that region were busily engaged in erecting church edifices, which indicates a great earnestness on their part and permanency of their work. Mr. Boyle's letter is occupied mainly about his colporteur's work, which he regards as promising important results.

The latest from China is from Mr. Davis of May 17th. Speaking of the importance of his having larger accommodations for holding religious meetings, he remarks: "On Sunday, May 16th, I had a communion service at my place. There were several women who, when told that we could not seat them in the house, *asked to be permitted to stand in the court and look on during the services.* Though it was about to rain, I filled the open court nearly half full of benches and had about as many hearers outside of the room as there were in it. * * * The woman of whom I have already written and her child were baptized, and the teacher in Mr. DuBose's boarding-school restored to church fellowship." Mr. Davis, as well as his many friends, will be gratified to know that the committee have appropriated the money necessary to purchase the new place, and that four-fifths, or thereabouts, of the fund has been contributed by the churches in North Carolina, his native State.

FINANCE.

The receipts for June amount to $7,720 87. Of this $6,370 16 are from churches and individuals, $539 81 from Sabbath schools, and $810 90 from ladies' missionary associations. There is a gain, as compared with the same month of last year, of $1,194 46. This improvement in receipts, if it continues throughout the remainder of the year, as it is earnestly hoped it will, cannot fail to be a source of comfort to all who love the great cause of Missions.—*Missionary.*

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

We learn from the *South-Western Presbyterian* that the authorities of the South-Western Presbyterian University at Clarkesville, Tenn., have chosen Prof. E. B. Massie of Charlottesville, Va., to the vacant chair of Mathematics in that institution. The *Presbyterian* says that the friends and patrons of the University are to be congratulated on their good fortune in having secured such an acquisition to the faculty.

The Staunton (Va.) *Vindicator* says that Rev. E. C. Gordon, formerly of Virginia, but now of Savannah, Ga., has received a call to the pastorate of the Presbyterian church at Salem, Roanoke county.

Rev. R. S. Burwell writes to the *Texas Presbyterian*, July 20th: "You will be glad to hear of the outpouring of the Holy Spirit on the camp-meeting being held here. Services began last Thursday night. The opening sermon was preached by Dr. Moore. Interest continues to increase. Six additions to the church on profession. Brother Chaney preaches in the morning, and Bro. Moore at night. God's people are revived, and a great many unconverted are deeply concerned about their souls' salvation."

Rev. J. C. Carson, evangelist of Abingdon Presbytery, who has been suffering from a dangerous attack of inflammation of the brain, has entirely recovered and resumed his labors.

Licentiate Wm. W. Ruff, of Montgomery Presbytery, who had been invited to supply the Presbyterian church in Covington, Va., until the meeting of the Presbytery, is laid aside from his work for the present by cerebral disorder of a very serious nature, the consequence of over study. His friends hope for entire restoration under proper medical treatment. We glean the facts from report of the *Covington Tribune.*

The Rev. E. Brantly, pastor of Zion church and stated supply of Olivet church in Bethel Presbytery, has offered his resignation, in order that he may accept a call from the church at McMinnville, Tenn. It is thought that he will be succeeded in Zion church by the Rev. W. G. White, of Kentucky.—*Southern Presbyterian.*

Items from the *Christian Observer*:

At a congregational meeting held on Sunday, June 20th, the Presbyterian church of Columbus, Ky., called Rev. J. B. Creighton, of Columbia, Tenn., to take charge of the church. He has accepted the call, and will enter upon his duties as pastor some time in September.

In a recent meeting of two weeks continuance held in Versailles, Ky., in which the pastor, Rev. G. H. Rout, was assisted by Rev. J. M. Evans, of Augusta, Ky., there were thirteen additions to the church on confession of faith and three by letter.

PRESBYTERIAN (NORTH).

Buffalo Presbytery has cited Rev. E. T. Adams, pastor of the Presbyterian church at Dunkirk, to appear and answer a charge of heresy.

The Presbyterian church at Providence, N. J., is over one hundred and fifty years old. The deed dates from George III. A debt has recently been paid, and Rev. Dr. D. M. Seward installed as pastor.

A wealthy manufatrer, Mr. Riddle, gave the ground and built a church costing $1,600 for the Presbyterians of Glen Riddle, Pa. The church was dedicated on July 4th.

BAPTIST.

The Baptist Home Mission Society received $213,821 and expended $182,988 during its last fiscal year. Its present indebtedness is $18,373 or $12,236 less than last year. There was decrease in legacies of $9,886, but an increase in general contributions of $15,323. The Society has 836 preaching stations and 461 Sunday schools under the care of its missionaries. Sixty-seven churches were organized during the year, and thirty-nine more missionaries were sustained than in the previous year.

CONGREGATIONAL.

Rev. W. C. Stiles, a Universalist minister, has applied for admission to the Congregational Church on confession of faith, and will apply for licensure to the Congregational ministry.

Hon. Philo Parsons of Detroit gave $30,000 to Olivet College.

PROTESTANT EPISCOPAL.

Four colored Episcopal clergymen are at work in the Tennessee diocese among the colored people, and a colored layman, Anderson Taylor, has just given $11,000 for the erection of a church.—*Herald and Presbyter.*

On July 20th, at Christ church, Raleigh, N. C., Rev. B. W. Daugherty, formerly a Methodist minister, was ordained to Deacon's orders by Dr. Lyman, Assistant Bishop of the Episcopal diocese of North Carolina.

The Rev. Dr. A. St. J. Chambre, pastor of the Universalist church at Franklin, Mass., and lecturer on Ecclesiastical History in the Divinity School at Tufts College, has applied for orders in the Episcopal Church.—*Presbyterian.*

Mr. Brown, the sexton of Grace Protestant Episcopal church, New York, has just built, aided by a few friends, a pretty Gothic church at Brandon Point, Conn. It is to be a free church, and cost about $2,500.—*Ib.*

INDEPENDENT CATHOLIC.

Since Bishop McNamara and his Independent Catholic church moved into the churchly building vacated by the extinct Episcopal church of the Atonement, on Madison Avenue, New York city, they have met with increasing success. Indeed, so great has been their success, that in a circular just issued by them they say that if encouraged by the sympathy and practical aid of the Christian public they will purchase the building for the purpose of preaching evangelical religion to the Irish and Roman Catholic people.—*Presbyterian.*

ROMAN CATHOLIC.

The Cathedral in New York, (Cardinal McCloskey's), is under a mortgage of $400,000.

DEATH OF DR. MCLAURIN.—Dr. Hugh C. McLaurin of Brandon, Miss., was born, we think, in South Carolina, but has, from earliest infancy, called Mississippi his home. About forty years ago Dr. McLaurin studied medicine with Dr. Benjamin Robinson in Fayetteville. He was well known in North Carolina. A correspondent of the Newton (Miss.) *Report* writes thus:

"We were inexpressibly shocked by the sad news of Dr. H. C. McLaurin's death. He was at church on Sabbath, was taken sick that night, and died the next evening. The loss to his family is irreparable. And he was such a tender, loving father. The community has lost one of its firmest and most influential members, the medical fraternity one of its brightest stars, the church one of its purest members. He was a conscientious physician. He had been an acceptable elder in the Presbyterian church for fifteen years—ever since he came to Brandon in 1865."

COTTON PRESS.—See advertisement of Southern Standard Cotton Press in another column.

SECULAR MISCELLANY.

An eruption of Mount Vesuvius began on July 25, and the same day there was a shock of earthquake at Naples.

A hen may be calculated to consume sixty pounds of grain in a year and lay fifteen pounds of eggs.

We learn that the growing crops in Stokes and other counties in this State and Virginia have been very much damaged by storms within the last two weeks.—*Danbury Reporter.*

Temperance women are arranging for a testimonial to be presented to Mrs. Hayes in recognition of the noble stand she has taken in excluding liquors from the Presidential mansion.

We regret to hear of the total destruction by fire, last Thursday night, of the Waynesville Hotel. It caught from the kitchen stovepipe. The house and furniture were a total loss. Mr. Fred Fisher lost a fine gold watch.—*Asheville Citizen.*

Cattle hoofs at the present time are worth $50 per ton. These hoofs are now made into horn buttons.

Rochefort's new paper, established for the purpose of demolishing Gambetta, sold 198,000 copies on the first day of publication, but Gambetta lives.

A paper house, equipped with paper furniture, paper carpets and curtains, a paper stove and paper dishes, together with stylish paper clothing for its occupants, is among the curiosities of the Sydney, Australia, exhibition.

The *Christian at Work* says: The Russian press continues to welcome Barker, the Philadelphian, who is in that country for the purpose of perfecting American contracts for the building of clipper ships, and erecting machinery for working the coal and iron mines of Southern Russia, and for the construction of grain elevators at Odessa.

Mr. Gladstone is quite sick though not considered dangerously so. The press telegrams of August 1st say: "Mr. Gladstone caught a chill after leaving the House of Commons on Friday, and is now suffering from congestion of the left lung. The latest bulletin issued on Sunday evening says his condition is less favorable, owing to a slight fever, but that he is in no immediate danger. The Queen telegraphed to ascertain his condition.

A bullock when slaughtered yields about fifty pounds of blood, which for fertilizing purposes is worth 25 cents.

Strange as it may seem it is nevertheless true, that about $10,000,000 worth of stock is destroyed annually in France by wolves; which goes to show that there is yet wild country in Europe.

The study of book-keeping has been made compulsory for two hours and a half each week in the first grade of the San Francisco Grammar schools.

Colorado spiders are not to be laughed at. In a cave near Buena Vista they are the size of small birds, and they make a strange sound while weaving their web. While looking at the cave a miner examined the webs. Their strands were about the size of a No. 12 thread, and he thought that they could be used for thread. Having a needle, he broke off one of the strands and found that it would just fit. Sewing on a loose button he found it as strong as silk. So said.

The plague of locusts in Asiatic Turkey and the Caucasus region is terrible. Twenty thousand men are employed to destroy these pests, and the damage already done in the districts from Kars to Astrachan and from Astrachan to the Black Sea, is enormous.

Mr. H. M. Caldwell, a well known fruit fancier, living in Sharon township, brought to the *Observer* office yesterday something new in the way of fruit, which he has misnamed the "Chickasaw plum." It is a seedless peach. Mr. Caldwell favored us with its pedigree, to wit: An ordinary soft peach grafted on a plum and a year intervening regrafted. The product from the first graft was a peach with a small kernel. The second grafting produced the fruit on our table.—*Charlotte Observer.*

During the last month six cases of tetanus, or lockjaw, have occurred in Philadelphia, and two in Reading, Pa., in every instance resulting from wounds inflicted accidentally by toy pistols.

In Binghampton, N. Y., a pair of orioles built their hanging nest in a tree opposite a tinsmith's. The limb to which the nest was suspended recently blew down, and the nest was found securely wired to the branch with pieces of wire which had been picked out of the sweepings of the shop.

Hall's Vegetable Sicilian Hair Renewer the only reliable preparation for restoring gray hair to its original color.

SYMPTOMS.—Slight pain in the side, the skin and eyes assume a thick yellow coat, digestion is impaired, an unpleasant sinking sensation at the pit of his stomach is experienced, the bowels are irregular, the mind fretful, the memory weakened, sometimes a slight cough, coldness of the hands and feet, sometimes loss of appetite and at others unnatural craving for food, dizziness of the head, blurring before the eyes, depressed spirits, feeling of uncertainty of having left something undone but can't tell what it is. Take Simmons Liver Regulator, it will remove all these feelings and make you well.

SAVED FROM THE GRAVE.—"You will please let it be known to the world that your Regulator has saved me from the grave. I have suffered for many years with Indigestion and Liver Complaint, and took everything that was recommended to me without any relief, until I tried Simmons Liver Regulator; it has cured me entirely. Recommend it to the human race.
"J. U. BURKETT, Jeffersonville, Twiggs Co., Ga."

CUT THIS OUT AND SAVE IT.

If those persons laboring under disease proceeding from vitiated humors in the blood; causing Ulcers, White Swellings, Coxalgia or Hip Joint Disease, and the class of diseases termed Scrofulous, proceeding from hereditary taints, where the bones are destroyed, defying the usual treatment of physicians, will procure Swaim's Panacea, they will find a remedy which has saved thousands of lives; and thoroughly tested by the late Professors Chapman, Dewees and Gibson of the old University of Pennsylvania; besides hundreds of medical men eminent in their profession, continues to be a "forlorn hope" to sufferers worthy of its fifty years' reputation.

Swaim's Panacea is imitated and a preparation sold for it by druggists with a name *somewhat* similar. Purchasers therefore must be careful and see they get that containing the recommendations of the distinguished professors alluded to. It is seldom advertised in our public papers.

Swaim's Panacea is prepared only at Swaim's Laboratory, 113 South Seventh Street, below Chestnut, Philadelphia.

Descriptive pamphlets mailed gratis on application.—*A C Review.*

MINUTES OF ASSEMBLY FOR 1880

Are ready for distribution. Orders should in all cases be addressed to Jackson & Bell, Wilmington, N. C.

Prices as heretofore, viz: for single copy 50 cts and 30 cts. each when ten or more copies are ordered to same address.

STATED CLERK.

Correct your habits of crooked walking by using Lyon's Patent Metalic Heel Stiffeners.

PRESBYTERIAL NOTICES.

The Presbytery of Roanoke will meet at Boydton on Wednesday, the 18th day of August, at 7 p. m. H. A. BROWN, S. C.

The 221st Session of Orange Presbytery will be held in Reidsville, N. C., on the first Wednesday of September, (first day), 1880 at 8 p. m.

F. H. JOHNSTON, Stated Clerk.

The Presbytery of Mecklenburg will meet in Lincolnton on Wednesday, September 8, 1880, at 8 o'clock p. m.

Churches are advised of arrears for Presbyterial Fund, and are expected to pay their assessments in full before this meeting, or show cause of failure. R. Z. JOHNSTON, S. C.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In the Presbyterian church at Shoe Heel, on the morning of Thursday, July 22d, by the Rev. Roger Martin, Mr. JOHN D. AUSTIN, of Polkton, and Miss MARY ALICE, daughter of Dr. D. McBryde, of Shoe Heel.

DIED.

☞Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At Summerville, Harnett county, N. C., on the 24th of July, at 4:30 a. m., NEILL McKAY, JR.

Reverence for religion and a high regard for the good was a marked characteristic of his life. He had no sympathy with skepticism in any of its phases. The divinity, authenticity and inspiration of the Bible he could not hear questioned without manifest disapprobation, hence his physical and moral courage, for which he was so much respected and admired. His name was the synonym of honor, justice, fair-dealing and good faith. One of our judges said of him, to the writer, "I have been long and intimately acquainted with him. I never knew him to take an undue advantage of an opponent; he would not, as we say, 'take a nigh cut.' He had an invincible opposition to making an affidavit. Assure him of sincere sympathy in his affliction and of my gratification at the tidings of the great change that has come over him."

As counselor and advocate, as solicitor for his county and district, as legislator and as a member of the State Convention he always acquitted himself to the satisfaction of his friends. Entering public life at his majority, remaining in public life, and before the public almost ever after, it is remarkable, and is now so spoken of by the best and foremost men of the State, that none of his competitors for honors, none of his opponents for office, could ever bring a charge against him based on the want of ability, fidelity or integrity in any of the various positions of honor and trust that he filled or sought to fill. To this unsullied character and reputation for ability and integrity, there was added at last, the "ornament of a meek and quiet spirit." God has graciously ordained that the angel of mercy and the angel of death sometimes go hand in hand. He said to the writer, "I wish a long interview; take time, it is important business. I am about closing as I should have commenced life. I know I am a changed man. I think I am a Christian. Some of the evidences of a change of heart are before my mind; but get the Bible, to the law and the testimony." After collecting many passages and referring to various tests of Christian character, he inquired, "what about the test of Zaccheus' religion? I am sure I can adopt it. I have always desired to be honest; if I have ought that is not lawfully mine, I am willing to make restitution with interest. I would come short of my rights two dollars rather than have one more than is my due. Under this principle, my heavenly Father sparing my life a few days, I will close my worldly business." This done he passed the few remaining days in cheerful Christian intercourse with his family and friends. When he noticed our grateful surprise at his assumed hope and confidence, he said, "I am no child; I am not a scared man; convene the session, ask them all to come and bring the church book; I wish to write my own name and put a seal to it."

It was intimated to him that his assumed hope and trust in the Saviour was the greatest possible comfort to his sorrowing friends, and the richest legacy he could leave to his family. With emotion, he said, "I leave to my family and friends another legacy, that grieves me more than all things else: The example of an irreligious life, the neglect of my church and family religion. Think of the long and dreary journies over the sand hills on Sabbath. With my present principles and feelings, if I had life to live over, I would live in obscurity, on bread and water, rather than desecrate God's holy day." His last utterances were expressions of surprise at the grief of those around him, when, as he assured us, he was free from pain, comfortable and happy. At no time exhibiting the slightest mental aberation and conscious to the last, he passed away so gently that his physician could not mark the exact moment when his spirit returned to God.

The Lord vouchsafe to his bereaved widow and ten surviving children the promises extended to all such, and "give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." * * *

At Lemon's Mineral Springs, Moore county, N. C., REID CLIFTON, son of J. W. and K. L. Scott, aged 10 months and 7 days.

"Of such is the kingdom of God." P.

In Rockingham county, N. C., July 13, 1880, Mrs. ALICE J. PURCELL, in the 36th year of her life.

She suffered greatly for eight weeks. During the first weeks of her illness she felt a strong desire to recover and be spared to her family. But as her sickness extended, her faith increased and strengthened, and for several weeks she would express herself thus: "I would not turn my hand over to decide the result. The will of God be done." Her frame of mind continued peaceful and comfortable, often exclaiming "though He slay me yet will I trust Him."

The morning she died, after exhorting all around her, and delivering her dying wishes, she sank into a peaceful sleep of about an hour. On awaking she said "He giveth His beloved sleep." A strange and beautiful brightness broke over her face, and her mother said "Darling, what is it?" She said "I am *so* happy! I am just as happy as I can be. Sweet Jesus! Precious Jesus! If I had strength I would shout 'Glory to God in the highest.' Death has no sting—the grave no victory. Thanks be unto God who giveth us the victory. Mother, I love you. Oh! none but God knows how I love you; I love my dear husband, I love my precious children, but I love my Saviour more, and I want to go to Him." Many other triumphant and pious expressions broke from her lips. It was a "privileged chamber, and seemed quite on the verge of heaven." She was a good, obedient child, a most affectionate and considerate daughter, a devoted and efficient wife, a loving, faithful mother, a precious sister and a Christian neighbor and benefactress to the poor and sick around her.

She has left a husband who was peculiarly dependent on her for happiness, a smitten flock of six motherless ones, the youngest just two months old, two bereaved sisters, and a mother who feels such a yearning for her congenial and sympathizing love and intercourse that to her the loss is irreparable. Yet they say, though with breaking hearts, "Thy will be done," and they would thank the Lord for lending her to them so long. "The Lord gave and the Lord hath taken away blessed be the name of the Lord." M. E. M.

The writer requests the *Central Presbyterian* and the *Richmond Christian Advocate* to copy.

At the residence of her son, C. C. Krider, June 18th, Mrs. SARAH KRIDER, relict of Jacob Krider, in the 89th year of her age.

Mrs. Krider had been a professor of religion, a consistent and exemplary member of Third Creek Church for more than 60 years. She was indeed a mother in Israel. Faithful in the training of her children, in the discharge of all her duties, she possessed withal "the ornament of a meek, quiet spirit, which is, in the sight of God, of great price." Her faith in Christ was unwavering, and she lived as seeing Him who is invisible. For months previous to her departure she was a great sufferer. But she bore her sufferings without murmuring, and with singular patience under the circumstances. And accordingly she was sustained to the last by a hope of which she was not ashamed, and which was an anchor to her soul "both sure and steadfast." Her end was peace, and we trust she has gone to enjoy the rest promised to all the finally faithful. "Blessed are the dead which die in the Lord." A. L. C.

At Ayrmount, the family homestead near Hillsboro, N. C., on the 27th of July, 1880, Miss MARY KIRKLAND.

The sufferings of a lingering illness were in mercy spared to this beloved lady. In a brief interval of time she passed from earth, we may not doubt, to heaven. She was the last surviving child of William Kirkland deceased, whose family was one of prominent social position in the State. The reality of her faith in Christ was attested by a life of eminent usefulness in His service. The ministrations of her kindly affections to those who needed them, were limited only by the measure of her ability. In a wide circle of relatives and friends her name will long be fragrant. "Precious in the sight of the Lord is the death of His saints." F.

In Bethany congregation, Iredell county, July 28, Miss GERTRUDE SMITH, aged 19 years; daughter of Mr. C. W. and Mrs. Laura (Hall) Smith.

She had been confined to her bed for ten months with a painful disease, but was patient in her sufferings. She had been for several years a member of Bethany church, and when the Saviour makes up His jewels, she will be found among them. A large circle of friends mourn for her. PASTOR.

WILMINGTON MARKET

DURING WEEK

ENDING AUGUST 3.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—Sales at 26½ cents throughout.

ROSIN.—$1 02½ for Strained and $1 07½ for Good Strained during the period of report. Sales Extra No. 1 to Low Pale at $2 00 to $2 25; Pale to Extra Pale $2 50 to $2 75.

CRUDE TURPENTINE.—Yellow Dip $1 80 and Virgin $2 25; remaining firm at these figures throughout.

TAR.—Receipts taken day by day at $2 35.

TIMBER.—Sales of 1 raft at $12 50; 1 do at $10; 1 do at $9 00; 1 do at $8 50; and 1 do at $7 25. No change in market.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	12 a	12½
Sides, per lb	8½a	9
Shoulders	7½a	7½
Dry Salted—		
Sides, per lb	8½a	8½
Shoulders	0 a	7
CHEESE—Northern Factory, per lb	0 a	11
Dairy, cream per lb	00 a	14½
State, per lb	00 a	10
COFFEE—Rio, per lb	18 a	18
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	70 a	75
DOMESTICS—Sheetings, 4-4, per yd	a	7½
Yarn, per bunch	00 a	1 00
FLOUR—Fine, per bbl	0 00 a	5 00
Super, Northern, per bbl	5 50 a	6 00
Extra do. " per bbl	6 00 a	6 25
Family " per bbl	7 00 a	9 00
City Mills - Extra Super, per bbl	0 00 a	7 50
" Family, per bbl	0 00 a	8 00
" Extra do., per bbl	0 00 a	8 50
GLUE—per lb	12 a	14
GRAIN—Corn, in sacks, per 56 lbs from store—white	67 a	70
CORN, wholesale, in sacks	72½a	72
Corn, mixed, wholesale in sacks	09 a	67
Corn, Cargo, per 56 lbs, bulk	68 a	70
Oats, per bushel from store	00 a	50
Peas, Cow, per bushel	60 a	65
HOOP IRON—per ton	90 00 a	95 00
LARD—Northern, per lb	9½ a	10½
North Carolina, per lb	10 a	11½
LIME—per bbl	1 00 a	1 10
MOLASSES—West Indies, old crop	00 a	30
" " bbls	00 a	33
" " new crop	37 a	40
" " bbls	40 a	41
New Orleans	47½a	60
Sugar House, hhds, per gal	00 a	25
" " bbls., per gal	00 a	25
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	3 50
OILS—Kerosene, per gal	12½a	15
Lard, per gal	1 00 a	1 10
PORK—Northern, City Mess	00 00	16 00
SALT—Alum, per bag of 4 bushels	75 a	80
Liverpool, per sack	90	95
Liverpool fine, per sack	1 40 a	1 60
SUGAR—Cuba, per lb	8½a	10½
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	0 a	11
B— " per lb	9 a	11½
C— " per lb	9 a	9½
Ex. C— per lb	0 a	9½
Crushed, per lb	00 a	11½
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a	4 20

DR. WARD'S SEMINARY.

Nashville Tenn., closed its 15th year with 245 Young Ladies, and 48 graduates. An established School. Has met with great success. Fine buildings in the city. Next session, Sept 1st. Send for catalogue.

STUART'S FEMALE COLLEGE,
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Founded forty years ago. Healthy location Able faculty. Firm and systematic discipline. Best advantages at lowest rates. Before deciding on a school, send for catalogue. Address W. H. STUART, Principal.
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CURE
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A Positive Remedy for ALL Kidney, Liver and Urinary Troubles of both Male and Female
READ THE RECORD:
"It saved my life."
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YOUNG MEN Will not only save money but valuable time in the future by attending the GRAND RAPIDS (Mich.) BUSINESS COLLEGE, where they will receive a *thorough, quickening practical education.* Send for College Journal. We recommend a Northern education to Southern young men.
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Garmore's Artificial Ear Drums
PERFECTLY RESTORE THE HEARING and perform the work of the Natural Drum. Always in position, but invisible to others. All Conversation and even whispers heard distinctly. We refer to those using them. Send for descriptive circular. Address JOHN GARMORE & CO., S. W. Corner 5th & Race Sts., Cincinnati, O.
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Our list of Sugar Cane Machinery comprises the largest and most complete line of Cane Mills, Evaporators, etc., made by any establishment in the World, and includes:
VERTICAL CANE MILLS OF ALL SIZES,
HORIZONTAL CANE MILLS HORSE POWER, AND STEAM POWER,
SUGAR EVAPORATORS,
STEAM SUGAR MACHINERY
and all apparatus for Syrup or Sugar making. Circulars, with prices, &c., sent on application.
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Manufacturers of Sugar Cane Machinery, Victor Cane Mill, Cook Sugar Evaporator, Steam Engines, etc.

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THE UNDERSIGNED WISHES TO INFORM the public in general that he is prepared to give entire satisfaction in repairing fine Watches, Jewelry and Chronometers. Over twenty years' practical experience. Prices consistent with good work.
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No. 3 S. Front st., Wilmington, N. C.
Orders by mail will be promptly attended to. References, business men of Wilmington. [632

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jy14-4t] J. L. CAMPBELL, JR., Lexington, Va.

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MOORESVILLE, IREDELL COUNTY, N. C.
S. FRONTIS, A. M., A. LEAZAR, A. M., } Principals.
The ninth session of this school will open on Wednesday, Aug. 18th, 1880. For health the locality is unsurpassed. Cresswell's Mineral Springs only one and one-half miles distant. Competent teaching force in every department. Instruction thorough. No superficiality tolerated. Boys prepared for business or for college. Discipline parental but firm. Board $8 per month. Tuition from $1 to $4 50 per month, according to the degree of advancement. For other information send for circular.
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jy 21-tf Mooresville, Iredell county, N. C.

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The Finest Assortment of Ties in the City.
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FOR THE FAMILY.

The Two Glasses.

There sat two glasses filled to the brim,
On a rich man's table, rim to rim.
One was ruddy and red as blood,
And one as clear as the crystal flood.

Said the glass of wine to the paler brother:
"Let us tell the tales of the past to each other;
I can tell of banquet, and revel, and mirth,
And the proudest and grandest souls on earth
Fell under my touch, as though struck by blight
Where I was king, for I ruled in might.
From the heads of kings I have torn the crown;
From the heights of fame I have hurled men down;
I have blasted many an honest name;
I have taken virtue and given shame;
I have tempted the youth with a sip, a taste,
That has made his future a barren waste.

"For greater than any king am I,
Or than any army beneath the sky.
I have made the arm of the driver fail,
And sent the train from the iron rail;
I have made good ships go down at sea,
And the shrieks of the lost were sweet to me;
For they said, 'Behold how great you be!
Fame, strength, wealth, genius before you fall,
For your might and power are over all.'
Ho! ho! pale brother," laughed the wine,
"Can you boast of deeds as great as mine?"

Said the water glass: "I cannot boast
Of a king dethroned, or a murdered host;
But I can tell of a heart once sad
By my crystal drops made light and glad,
Of thirst I've quenched, of brows I've laved;
Of hands I've cooled, and lives I have saved;
I have leaped through the valley, dashed down the mountain,
Flowed in the river and played in the fountain;
Slept in the sunshine and dropped from the sky,
And everywhere gladdened the landscape and eye.
I have made the parched meadow grow fertile with grain.
I can tell of the powerful wheel in the mill,
That ground out the flour and turned at my will.
I can tell of manhood, debased by you,
That I have lifted and crowned anew.
I cheer, I help, I strengthen and aid;
I gladden the heart of man and of maid!
I set the chained wine-captive free,
And all are better for knowing me."

These are the tales they told each other—
The glass of wine and his paler brother,
As they sat together, filled to the brim,
On the rich man's table, rim to rim.

—*Selected.*

A Fable for Boys and Girls.

One bright afternoon in Summer a lot of cattle, horses and a donkey were in a large square field belonging to a farmer called Mr. Jackson. Most of the animals were either asleep, for the afternoon was hot, or were busily eating the soft, sweet grass. Only Beppo, the donkey, would neither eat nor sleep. He was very cross, and was so unkind as to try and disturb all the others as much as he possibly could. If he saw a poor cow trying to eat a good meal off some very nice grass she had just found in a fresh place, he would rush up to her and turn her off it; and so on and on, until really he became quite a nuisance.

And this is what he was saying to himself all the while: "I am *not* stupid, not I; I am the very best and most useful animal my master has; and, oh! how blind he is to say I give him more trouble and less help than all the rest!"

Just then an old sheep dog came across the grass and stopped opposite Beppo, looking at him very sadly, but without speaking.

"I wish you would not stare so," said the donkey, peevishly. "What do you want?"

But still the dog did not speak, only he stood looking at Beppo, with his large thoughtful-looking eyes, until he began to feel quite uncomfortable.

"I am sure master has no right to call me useless," he said at length, fretfully. "I have been at one thing or another all day."

"What?' Jarry's eyes seemed to ask.

"Well, first thing this morning Master Ned came for me, before breakfast, to carry him a good mile to take poor widow Bennet some milk for her sick child."

"And you went?" asked the dog in a low tone.

"Well, no. You see it was so much cooler and nicer on the grass than it was on the hot, dusty road; so I just galloped up and down here till Master Ned was out of breath, and I should not have been caught yet if he had not got another lad to help him."

"And then you went, I suppose."

"Well, we set off—but he was so very cross I soon saw that it was no use trying to please him, so I just rolled over on the side of the road and hurt my young gentleman rarely, I can tell you."

"Yes, and upset Widow Bennet's milk, and her little boy had such a bad morning for want of it."

"Well, I can't help it now; so it's no use being cross with me, Jerry."

"What did you, then, after you had turned round and run off home?'

"I don't think I did anything particular until those boys, Tom and Jack, both wanted to ride on me at once, but of course I was not going to stand that! so I lay down directly in the middle of the road."

"Yes, and hurt poor little Tom's leg. In fact, Beppo, I don't wonder that our master thinks you do more harm than good. Of what use have you been to-day?"

"Well, perhaps, I have not been much to-day; but in a general way I am sure I work hard."

"Do you?"

"Why of course I do; at least that is to say, I should do if they would only give me more sensible work. I don't see what good comes from those children riding me about."

"I don't always see what good it does for me to run about until I am hot and tired after the sheep; but I do it because it is the work which is given me, and I know it would be wrong not to do it."

"Well, I mean to wait until I have a really sensible piece of work given to me, then I will soon show you every one how well I can do it."

"Take care—take care, Beppo; it is far safer to do the work that is nearest you, however dull and unimportant it may be. For, after all, to do what God Almighty gives us to do, and to please him, is the best any of us can do," said Jerry, wisely.

Then up spoke a little daisy, saying: "I used to think it was very hard that I could not do anything grand and great. I used to fret a great deal about it at one time."

"*You!*" said the donkey, scornfully. "Well, don't you fret still? For what good such a tiny thing as you can do, I am sure I, for one, cannot imagine."

"Oh, no! I am very happy now," replied the daisy, meekly, "for, one day when I was very sad, the kind wind came and told me how the great God, up above, loved every little flower, how it was He who gave them all their beauty; and each one had only just to love Him for His great goodness, and to show their love by doing exactly what He bid them. And when I said I did not know what I could do, he told me my work was just to do nothing else but stand still all day looking up to heaven. And I was to close up every night and open out every morning, that I might keep just as fresh and pretty as He wished me to be. He said, though it did not seem much yet if I did that well He would be pleased, and that was the chief thing."

"But I don't believe you could do any good that way."

"Oh, yes! for once a girl came along the field crying sadly, but when she saw me, she said, 'Dear little daisy, you are looking up, and so will I—up to God,' and she smiled and looked comforted." The daisy's voice trembled with gladness as she spoke.

"Well, but such a thing would only happen once in a hundred years," said Beppo obstinately.

"Oh, no! Another day, too, I had a very sweet encouragement, for an old gentleman with white hair came along; and he said as he looked at me, 'The flowers always seem to me to say, 'God is Love,' for it seems as if all He made them for was to give us pleasure, as they are of no use but to delight our eyes, and how much He must love us when He makes such beautiful things only to please us!'"

"Now, Beppo," said Jerry, dryly, "what do you say of that?"

"I must say," answered Beppo, "that the daisy has taught me a lesson, for if such a tiny thing can do such great good by just doing well the little bit of work God has given it to do, I ought to be able to do some, and I mean to try."

And Beppo showed he meant what he said. For he became such a good, useful donkey that Farmer Jackson and his children were delighted with him. And it was a good thing for himself, too, for they all took such good care of him, in return for his faithful services, that he lived to a very happy old age.

And if a dog and a donkey and a daisy can do good, noble work, and please the great God, surely little girls and boys can do far more. Only do the little things well, dear children—the little easy things, which lie all about you—and then, perhaps, you can find large things to do; only you must do the little things first.

I know a little girl who used to listen when she was in the Sunday-school to what she was told there; and when evening came, she and her little brothers were put to bed, she used to tell them, over and over, again and again, the stories she had heard out of the Bible, and her poor mother used to stand outside on the stairs listening. And no one but He who knows everything can tell what good that little girl was the means of doing.

So now, children, do not be troublesome, quarrelsome and lazy, like Beppo was at first, but try, as he did afterwards, and as Jerry and the daisy did, to do the work well which is given you.—*English Magazine.*

Daisy.

We have often wondered why little girls named Margaret are so often called Daisy. The following from the *Orphan's Friend* suggests to us the reason:

"Daisy, the pretty little flower that grows in our meadows in such abundance, used to be called "day's eye," because it waked so early in the morning, and was always so bright. The French call it Margu-rite, because it was the favorite flower of the Princess Margaret. There are several beautiful varieties of the flower."

The Little Builders.

John Brown and Jemmy Atkins were great friends. At school, at play, everywhere, they were together, and when one learned anything new it was not long before the other knew it also. Now they were watching the masons, who were building a fine store on Main street.

"Did you know that we are builders, John?" said Jemmy, as he watched the men putting brick after brick upon the wall.

"No, we an't; we're only boys," said John.

"But we are; we are building a house which is to last forever and ever," said Jemmy, earnestly.

"Pooh! now you are fooling," said John. "Nothing in the world lasts forever and ever. That old Morgan house is only a hundred years old, and it won't last a hundred more."

"I can't help that," said Jemmy. "Mother told me our souls would live forever, and we were building houses to live in."

"How is that?" said John soberly.

"Well, she said that we build our characters day by day, brick by brick, just as that man is doing. And if we build well, we shall be glad forever and ever, and if we build bad, if we use shaky bricks, or rotten wood, or stubble, we shall be sorry forever and ever."

"That is queer. We ought to be pretty careful, then," said John. "But your mother is such a good woman she knows."

"I think it is jolly nice to be builders, don't you?" said Jemmy.

"Yes, if we build right. But let's see; what kind of bricks had we better use?"

"Always tell the truth; that's a big sill. Be honest; that's another," said Jemmy.

"Good!" cried John. "Mind your mother; there is another."

"Yes, and father, and teachers, too," said Jemmy. "There's a big beam of temperance in my building. Mother says that's a gospel beam and keeps the frame steady."

"Be courteous; there's a brick," said John. "And don't swear; there's another."

"And don't speak against anybody, and don't say any dirty words," interrupted Jemmy, "and we shall go on building as long as we live, mother says; every single day we add something to our house."

The gentleman who owned the new building stood close beside the boys, hidden from sight by a high wall. He listened to their talk intently, and then he stepped around beside them and said, "Pretty good work, my boys; only build on the sure foundation."

The boys looked a little frightened, but he smiled so pleasantly upon them that they felt at ease, and listened while he said:

"Give your young hearts to God, my boys; He is the great Master Builder. He will teach you to build so that He will say, 'Well done.' Seek first the kingdom of God, and all things else shall be added unto you.'" Then he added, "I wish every boy would build as wisely as you plan, dear boys. May God help you to keep them ever!"—*Youth's Temperance Banner.*

MISCELLANEOUS.

The Removal of Diamond Reef, New York Harbor.

After eleven years of persistent work the four acre obstruction to the commerce of our harbor, known as Diamond Reef, has been entirely cleared away, so as give over the whole area a depth of twenty-six feet of water at low tide.

The reef was first attacked over twenty years ago, but no substantial progress was made toward its removal until the invention of General Newton's steam drilling scow, after the improvement of the East River channel was undertaken by the United States Government.

The reef was composed in part of hard rock, but mainly of a compact deposit of glacier clay, sand, and bowlders, firmly cemented together. At first the drilling scow was employed in blasting off the projecting points and edges of the rock, so as to secure a channel of moderate depth over all the reef. Latterly a system of face blasting has been carried out, to insure a complete removal of all the rock down to the required depth, the fragments dislodged being raised by grappling. To remove the bowlder drift a different process was found necessary. Though not so hard as rock the cemented drift was more troublesome, the drill bars glancing on the hard howlders, and the exploding charges of dynamite blowing out without greatly disrupting the body of the reef. To meet these difficulties General Stone devised his system of hydraulic mining under water. By means of powerful streams of water from a force pump, one stream being directed against the face of the reef, the other turned in the opposite direction so as to cause a strong current to carry away through a pipe the earth and stones stirred up by the first stream, it was found comparatively easy to wash away rapidly the lighter materials of the reef and convey them into deep water. The heavier bowlders were at the same time detached from the glacial clay and sand, so as to be readily grappled and removed in the ordinary way.—*Scientific American.*

Sailors' Want of Romance.

Sailors are undoubtedly the least romantic of God's creatures. The beauty of the coast around which they sail has no charm for them. A gorgeous sunset at sea is simply a signal to light the ship's lamps, a sunrise the signal to extinguish them. If, on a clear bright night, the sailor gazes at the wonder of the firmament, it is only to inform you that he "doesn't like the looks of that 'ere star near the moon; had weather brewing somewhere." This with an air of strained prophetic power. The sight of a strange port sends no thrill into the coasting sailor's frame. It merely causes him to utter "curses not loud, but deep," because the sails have to be furled and the anchor let go. What landsman has travelled around the coast of Devon and Cornwall, and beheld the sun set over the sea, without being filled with the infinite loveliness of the Creator's works? Behold the sailor entering the British Channel from the south! He scans the horizon at sundown. He appears totally wrapt up in his observations. "At last," you cry, "at last here is a germ of romance!" Suddenly a hoarse voice startles you. "Lundy bears nor'-nor'-east, half-east." "O bother!" The curtain goes down on your romantic picture. The sailor has but one idea in connection with the word light, namely: the flame which blazes in the high white tower that marks his way. Tell him of Goethe's last word, and he will reply, "The gentleman was quite right, sir. This 'ere coast isn't as well lighted as it might be." No one can blame the hardy mariner for the intense interest he takes in the beacon that guides him through the dark and perilous seas. His life depends upon it, and none but a sailor can know the infinite relief experienced when, after peering for hours through the darkness, the welcome light gleams upon his anxious eye; and as he shouts to the men he realizes the fact that at the same time he utters the repreive of himself and his companions, and announces not the discovery of new land, but the portal to safety and home.—*Tinsley's Magazine.*

Work of the Ants.

Some, like the common *Formica rufa*, build vast structures of all sorts of alien materials, sinking fairy piles into the ground, and with indescribable art dovetailing in little bits of wood to form durable partitions. Others, like the mason ant, build of earth alone, moistened with rain water, and kneaded into tiny bricks; while others, again, the mining ants, making use of a flat stone for their canopy, excavate extensive subterranean galleries and chambers. Some make themselves a city to dwell in within the heart of a tree, sculpturing out numberless stories whose floors and ceilings are as thin as paper, supported sometimes by vertical partitions, sometimes by concentric rows of slender pillars, the whole imbued with a blackish tint, by what agency remains obscure. For all these marvelous works they have no other chisel than their teeth, no other compass or carpenter's rule than their antennæ, and no other trowel than their forefeet, with which they affix and consolidate the moistened earth. The Brazilian *Æcodoma cephalotes*, as well as some other species, use the leaves of trees in the construction of their nests. On a perfectly calm day the passer by is surprised to see the leaves of a tree in full foliage falling in a shower. Closer observation betrays an ant sawing diligently at the foot stalk, while other ants at the foot of the tree are engaged in cutting the fallen leaves into circular pieces. The singular sight of thousands of these ants returning from their destructive harvests, and presenting the aspect of a multitude of animated leaves of a circular shape, has given them the name of parasol ants, in Surinam. With these leaves interspersed between the layers of kneaded earth they manage to "felt" the large domes which cover their extensive edifices, many of them from three to six feet in height, and as much as thirty to forty yards in circumference, and thus render them impervious to even the torrents of tropical rain. One knows not which to admire the most, their ingenuity in perceiving that no layer of earth, however tempered, would resist a tropical downpour, or the admirable method by which they work, one band of ants being toled off to bring the materials to a central depot, and another to place the leafy tiles in due order on the roof.—*Contemporary Review*

How Lightning Strikes

Prof. Colladon, Geneva, has made some interesting observations on the course of lightning when it strikes trees and houses. He holds that the great discharges which injure trees and houses seldom or never happen while the lightning has an unobstructed course, which it has along the thin upper branches of trees, where birds on their nests are often left quite uninjured by its descent. But it is where the electric current reaches the thick stem that the tree becomes a worse and worse conductor, and it is here, therefore, that the tree is what is called *struck*, i. e., here that the electricity, failing to find an unobstructed channel to the earth, accumulates in masses, and gives out shocks which rend the tree. And the same is true of houses whose lightning conductors stop short of the ground. Prof. Colladon has also shown that the close neighborhood of a pool of water is a great attraction to the electric current, and that the electricity often passes down a house or tree till it is near enough to dart straight across to the water; and he thinks that where possible lightning conductors should end in a spring or pool of water. Prof. Colladon believes that lightning descends rather in a shower, through a multitude of vines, for instance, in the same vineyard, than in a single main stream. It divides itself among all the upper branches of a tree, and is received from hundreds of atmospheric points at once instead of, as has been usually supposed, from one. Electricity is a rain, a number of tributaries from a wide surface, not a single torrent.—*Eclectic Magazine.*

Humorous.

A familiar instance of color-blindness is that of a man taking a brown silk umbrella and leaving a green gingham in its place.

An Irish newspaper says: "In the absence of all the editors, the publishers have succeeded in securing the services of a gentleman to edit the paper this week."

He came into the editor's sanctum with a large roll of manuscript under his arm, and said very politely: "I have a little trifle here about the sunset yesterday, which was dashed off by a friend of mine, which I would like inserted if you have room." "Plenty of room; just insert it yourself," replied the editor, gently pushing the waste basket toward him.

SECULAR NEWS.

The people who have come back from Beaufort report that shark fishing is now one of the chief sports. They have caught several of these dangerous creatures which measured 8 or 10 feet in length and the number does not seem to have been diminished much either.—*Greensboro Patriot.*

Mrs. Julia Lumsden was killed at Masonboro Sound, near Wilmington, N. C., by a stroke of lightning, on 27th ult. The lightning struck a live oak tree near the house and then entered the house shattering the bed on which Mrs. Lumsden was lying and injuring her so seriously that she soon died, without hurting an infant who lay beside her. A dog at the foot of the tree was killed. No rain fell at the place where the bolt was launched nor within a mile or two of the spot. Condensed from *Wilmington Star.*

During the last week we have passed through portions of Wake and Orange. The crops are looking as promising in these counties as they are in Granville; and in saying this, we will add that we never saw more encouraging prospects for an abundant harvest. The corn crop, with favorable seasons from now, will be the largest made in ten years. The tobacco crop is a short one, but looks well.—*Oxford Torch-light.*

It may be mentioned that of the twenty two species of oak found in the United States, nineteen are found in North Carolina; that of the twenty kinds of timber admitted to the New York ship-yards, as suitable for building vessels, nearly every one is found in this State in abundance. Of the mineralogical species there is a larger number found in this State than in any other of the United States. Its wealth in useful ores is almost without limit: in the most precious of metals it abounds: and many precious stones are found here.—*Raleigh News.*

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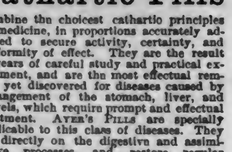

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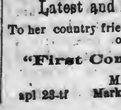

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For the N. C. Presbyterian.

SHALL THE PRESBYTERY OF ORANGE BE DIVIDED?

In our preceding articles we have shown that it was practicable to divide the Presbytery of Orange into two efficient presbyteries; that this division would not cripple the evangelistic work of Presbytery; that the divison was desirable because of a material reduction of expenses, and because each presbytery could have a better acquaintance with, and so that account could exercise a more efficient oversight over its churches than at present. This last point might be more fully developed. We hope some other brother will do so. We wish to mention one other argument in this article. It is this: that division would draw out a better attendance of elders. We all know that at any given meeting of Presbytery the churches contiguous to the place of meeting are more apt to be represented than those at a distance. This, of corse, is not a universal rule. There are some churches which are almost always represented, it matters not where Presbytery meets, and there are some, perhaps, which are never represented, even when Presbytery meets near by; yet we know it to be true that there are many churches which are much more apt to be represented when the place of meeting is near by than when it is at a distance. One reason of this is that many elders bear their own expenses, and while willing to bear a small expense are not willing or able sometimes to bear the expense of attending at a great distance. If the Presbytery were divided of course there are two places of meeting, each of which has its contigneus churches. Indeed we would probably never hear, at least in the western presbytery, the excuse for non-attendance, that the place of meeting was too far off and the expense too great. We sometimes, perhaps not infrequently, hear that excuse now. We hold that it is very desirable to have our churches more largely represented by ruling elders. We need their councils very much in the transaction of practical business, especially where finance is involved. We would say here that we hope the ruling elders will come out to Reidsville next fall, and give us the benefit of their counsel and votes in the decision of this practical matter of the division of Orange Presbytery. We are afraid that some of the churches in the eastern part of the Presbytery will not be represented for the very reason that the place of meeting is distant. We would urge all to come ont who can.

The proposition to divide the Presbytery will probably be somewhat in this form:

Whereas, the Presbytery of Orange covers a large territory, so that attendance upon its meetings involves considerable expense; and, whereas, the Presbytery is large enough to form two efficient presbyteries; therefore,

Resolved, 1. That the Synod of North Carolina be requested to divide the Presbytery into two Presbyteries.

2. That the line of division be, beginning

3. That the Eastern Presbytery be called Bnd Orange and the Western West Orange.

I think it would be best to take the vote on the first resolution first, then if the resolution to divide be adopted, let an election be had for the line of division, and let the blank of the second resolution be filled by the line which shall receive the majority of the votes of Presbytery. Four lines have been proposed. It might be best to designate these lines by terms for convenience in balloting. The line which forms the eastern boundary of Person, Orange and Chatham counties might be designated as "The Pretty Line." The line proposed last spring, beginning at the northwest corner of Person county, and following the western boundary of that county to the Orange county line, thence along the northern boundary of Orange to the northwest corner of that county, thence along the western boundary of Orange to the North Carolina Railroad, thence eastward along that Railroad to its intersection with the eastern boundary of Orange, thence southward along the eastern boundaries of Orange and Chatham to the southern boundary of the Presbytery, might be designated as "The Railroad Line." The same line, except beginning at the northeast corner of Person and running along the eastern boundary to the Orange line, thence westward along the northern boundary of Orange, &c., might be designated as "The Person Line." The line beginning at the northeast corner of Person, running southward alongthe eastern border to the Orange line, westward along the northern boundary of Orange to the northwest corner of the county, southward along the western boundary to the southwest corner, eastward along the southern boundary to the southeast corner, thence southward along the eastern boundary of Chatham to the southern boundary of the Presbytery, might be designated "The Equal Line." This last line gives the whole of Orange county to the East, while the West retains Person and Chatham. I have made up my mind to vote for this last line, because it comes nearer making an equal division of the churches as well as ministers, and because it gives to the West a still more compact territory. The fact that Orange county will be wholly in the eastern Presbytery need make no difference as to the name of the western Presbytery. The western Presbytery will have Alamance county, which was formerly the western part of Orange, and which contains old Hawfields church. As to which Presbytery retains the old records I suppose makes no great difference, so that they are safely kept.

In conclusion, I would say that others who see with me in this matter of the importance of dividing Presbytery, will be firm on this point, and not make a difficulty as to the line. Division is the important matter; the line of division is not so important; so it comes near making an equal division of ecclesiastical and ministerial strength. Mere personal considerations or feelings ought not to be allowed to have weight. C. M.

WHAT THE ALUMNI OF DAVIDSON COLLEGE MAY DO FOR THEIR ALMA MATER.

Conclusion of the Address of Rev. Wm. S. Lacy before the Alumni Association of Davidson College.

When the venerable and beloved Dr. Archibald Alexander was called but a few years before his death to render the service I am now attempting to perform—to deliver the address before the Alumni Association of his Alma Mater, Washington College—he made use of language which I wish to adopt as my own. His words are full of practical wisdom, as all the utterances of this remarkable man were, though expressed in simple and homely guise. We wish to know how we can requite the institution that has trained us for usefulness, the institution that we love and that deserves our love and service. Let us hear the wisdom of the sage:

"Gentlemen of the Alumni, the object of your Association doubtless is, to promote the permanent prosperity of your beloved and respected Alma Mater. The character and success of every literary institution depends very much on its Alumni, in two ways. First, they stamp its character by the talents, scholarship and principles which they exhibit when they come before the world in their respective professions and public occupations. In this way they honor or disgrace the place of their education, without any direct design to promote its prosperity, or the reverse; for the public must and will judge of a College or Seminary, not by a few specimens favorable or unfavorable, but by the general character of her Alumni. The more eminent, then, gentlemen, you become, for wisdom and integrity in your several pursuits, the more honor will you reflect on your Alma Mater,—and the want of ability or virtuous principle in any of you, cannot fail, in some degree, to inflict a wound on her reputation. * * *

"The other way in which the Alumni of a College may promote her prosperity is, by individual and associated effort to advance her interests. By defending her against calumny and misrepresentation; by communicating information respecting the facilities and advantages of education which she possesses; by leading their aid to give effect to applications to the Legislatures, or the public, for funds which may be needed; and especially, by selecting some one object connected with her reputation and interests, which by their combined efforts they will promote."

Gentlemen, let us heed these words of wisdom. And now suffer a few words of practical suggestion as to our duty as Alumni, and let us shew that we recognize our obligations to this institution. She has given us training. She has lent us influence. She has added to our usefulness and happiness. Let us repay—

1. By personal growth, by constant and diligent study, and by marked and useful advancement. Schiller says:

> * * * * "The ocean deeps are mute,
> The shallows roar:
> Worth is the ocean—fame is but the brult
> Along the shore.
>
> "What shall I do to be forever known?
> Thy duty ever. * * *
> He who ever acts as conscience cries,
> Shall live though dead."

We came here not so much to acquire, as to learn how to acquire. In no way can each of us so honor our Alma Mater as by real personal attainment and scholarship. And in fact, it is its high standard of scholarship that has given Davidson College its reputation. Take care of your character and her reputation will take care of itself. To have a Davidson diploma means something. Do not let that mean all.

2. By individual influence in behalf of the institution. Of the three hundred living sons, if each one could influence one student only to seek this institution—if each one would have one representative here, so directed by his special personal influence—who could measure the advantage to the college, as well as to the individual? Do not speak in a deprecatory way of your connection with the College. Do not apologize for the institution. Assert its just claims. And for this purpose familiarize yourself with its advantages, the distinction and ability of its professors, the thoroughness and amplitude of the instruction, the standing of its scholars, the large benevolence it offers.

3. By keeping fresh the memories of her sons. This neglected duty I have sought hurriedly to discharge in some measure. Let us be more tender and more faithful to those who have passed over the river, to their loved names and their honored memories.

If it be but a daisy that springs from their unseen mound, let us water it with the tear of affection. It is but duty. If it be a rich magnolia whose fragrant breath is stolen by every truant breeze, or a majestic oak that rears its lofty crown, whose rootlets have borne the buried dust high into the air,—let us pay the honor which such deserve.

But gentlemen, there is a duty also to the living—honor your fellows—cheer them when they win. Welcome each class that mounts the rostrum for their last adieux. Encourage them as they enter life's arena. Well do I remember that hero of history,—one of the foremost captains of all time; when by incredible rapidity and marvelous boldness the great Jackson, then almost unknown, had hurled his little handful of less than 3,000 men, against McDowell's magnificent corps at Kernstown, he brought up a jaded regiment from one part of the field where the battle was langnid to another part where the fight was hottest; and as the struggling disheartened band passed by scarce aware whether they were retreating or advancing, he cried in inspiring tones to the wavering line, "cheer the reinforcements, men—cheer the reinforcements." They cheered, and they won! Let us cheer our comrades! Let us cheer the reinforcements! Let us cheer each class that issues from these halls! They are gallant and true—and 'twill nerve them for the struggle. I recall the thrilling lines of Mr. Preston, as I thus speak. They are just and true:

> "What use for the rope, if it be not flung
> Till the swimmer's grasp to the rock has clung?
> What help in a comrade's bugle blast,
> When the peril of Alpine heights is past?
> What need that the spurring paean roll,
> When the runner is safe beyond the goal?
> What worth in eulogy's blandest breath,
> When whispered in ears that are hushed in death?
> No! No! If you have but a word or cheer,
> Speak it, while I am alive to hear!"

Once more. By concerted effort in behalf of some special object that must add to the power and usefulness of the college. In union there is strength. And though each one might be able to do but little, the aggregate will be vast and effective. Let there be something then to work for. Let there be something to show for the effort of the Alumni of Davidson College. Dr. Alexander in the address from which I have quoted, urged upon the Alumni of Washington College the formation of a library. That is a sore need here. For while the Societies have most admirable and well chosen libraries, they are chiefly confined to literature. Some vast and choice collection of books so as to make the College famous, such as the Peabody Library of Baltimore, or the giant University Library of England would bring pilgrims to this shrine of learning and win students from every quarter. It is not a thing impossible or chimerical. Fellowships in European Universities, as rewards for distinguished scholarships and successful attainment, would be a stimulus both to diligence and numbers. But I would not divert or distract the present exertions of the Alumni. What is perhaps most needed to equip the College to meet the demands of the age is a more ample endowment, and an increase in the corps of Professors. A few years ago a resolution was adopted by the Alumni Association, to endow an Alumni Professorship. All honor to the devoted friend who introduced and urged that resolution. I beg leave at this time and in in this presence to renew that motion. Do I meet with a second? Let no one say, "We can't do it." Can't do it! Down with this miserable *cant!*

That gallant and accomplished English scholar and gentleman Sir Thomas More, said to his daughters who urged upon him an indulgence, as he reluctantly and affectionately yielded to their united entreaty, "Ah, you daughters of mine you are wise and strong; you can accomplish anything when you put your heads together." To which they beautifully and respectfully replied: "Nay, father, we can do anything for *you*, when we put our *hearts* together." That's it, friends. We can do anything for the mother's sake, when we put our hearts together.

Yes, and we can do this. Forty-three years of useful and honored life has the College led. In seven years comes the semi-centenary, when the year of jubilee must be celebrated with feasting and joy. While every commencement we wish to be a season of "knitting severed friendships up," we wish to see a grand rally of the scattered children from far and near, with enthusiastic love paying homage on her *fiftieth* anniversary. I hope to see our loved Alma Mater still more useful, more honored, more beloved—because more completely and thoroughly equipped. And among, may I not say, many testimonials of the affection of her sons, and ample additional equipments, I hope to see—nay, I expect to see, if life is spared, a Professorship thoroughly endowed and manned (as all the others are) known as the *Alumni Professorship*! We are poor preachers, many of us, and in more senses than one; but we can, and must make our mother this present ere the day of her golden wedding. This is no idle dream. *It can be done. It must be done.* Many can give but little. But there are names we would not willingly let die, whose friends will remember so sacred a duty. There are those who, not graduates, yet received their education here. There are those whom God has given favor as he gave Joseph. And when we put our hearts together for the dear old mother, we can do it. Gentlemen, forgive me if my earnestness has detained you too long. I appeal to every son of Davidson College to prove his gratitude, to show his honor for his Alma Mater. I appeal to every one who cherishes a loved memory, for the sake of him who would so gladly have honored this institution and himself, by sacrifice and service, had he lived, to lend a helping hand.

Gentlemen, my task is done. I congratulated you at the beginning, I congratulate you at the close.

Yet I wanted to say this much. I trust I have not said it in vain.

EVIDENCE OF CONVERSION.

In detail the inword evidence lies very much this way. First, a wondrous sense of change comes over the believer. Having believed in Jesus Christ upon the simple evidence of God, there is a work of regeneration performed upon him, and he feels himself altogether transformed. A young girl once said, "Either the whole world is changed, or else I am." Everything seems so altered, for it is seen with new eyes. The man undergoes a radical change of feelings.

Then again there is a wondrous power which goes with the Word of God, not always, but yet often. Are you not conscious, my brethren, of often feeling when you are reading the Word, or hearing it, as you never did feel when listening to any other form of speech?

We are also conscious of a wonderful rest—"the peace of God which passeth all understanding." We see that we are forgiven, justly forgiven, saved by mercy, but still not to the violation of the justice of God, and therefore we are perfectly at ease. Yes, and sometimes we rise beyond peace. I am not going to tell many of the secrets of the inner life this morning, but yet I will confess that at times,

> "Our joys divinely grow
> Unspeakable like those above
> And heaven begins below."

And this witness is unanswerable. A man is told that a certain medicine is mere quackery. "See here," says he, "it healed me." What do you say to such an argument? You had bettter let the man alone. So when a Christian is told that the Gospel is all nonsense, he replies, "It saved me. I was a drunkard, and it made me sober, and more. I was a man of strong passions, and it tamed me, and more." What can you say to such facts? Why, nothing. It must be with you as with the rulers of old. "When they saw the man that was healed standing with Peter and John, they could say nothing against them.—*Spurgeon.*

MY WILL BE THINE.

> Take it, O Father, ere my courage fail!
> And merge it so in thine own will that, e'en
> If in some desperate hour my cries prevail,
> And Thou give back my gift, it may have been
> So changed, so purified, so fair have grown,
> So one with Thee, so filled with peace divine,
> I may not know or feel it as mine own,
> But, gaining back my will, may find it Thine!
>
> —*Selected.*

WORK AND PAY.

And then remember, my son, you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a newspaper, ringing an auction bell or writing funny things, you must work. If you will look around you, you will see that the men who are most able to work are the men who work the hardest. Don't be afraid of killing yourself with overwork, son. It is beyond your power to do that. Men cannot work so hard as that on the sunny side of thirty. They die sometimes, but it's because they quit at 6 p. m., and don't go home until 2 a. m. It's the intervals that kills, my son. The work gives you an appetite for your meals, it lends solidity to your slumber, it gives you perfect and graceful appreciation of a holiday. There are young men who do not work, my son; young men who make a living by sucking the end of a cane, whose entire mental development is insufficient to tell them which side of a postage stamp to lick; young men who can tie a necktie in eleven different knots and never lay a wrinkle in it; who can spend more money in a day than you can earn in a month, but who will go to the sheriff's office to buy a postal card, and apply at the office of the street commissioner for a marriage license. But the world is not proud of them, son. It does not know their name, even. Nobody likes them, nobody hates them; the great, busy world doesn't even know they are there. Things will go on just as well without them. So find out what you want to be and do this: take off your coat and make a dust in the world. The busier you are the less deviltry you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you.—*Burlington Hawkeye.*

JOYFULNESS AND USEFULNESS.

Above all things, see to it that your souls are happy in the Lord. Other things may press upon you; the Lord's work even may have urgent claims upon your attention; but I deliberately repeat, it is of supreme paramount importance that you should seek, above all other things, to have your souls truly happy in God himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last five-and-thirty years. For the first years after my conversion I knew not its vast importance; but now, after much experience, I especially commend this point to the notice of my younger brothers and sisters in Christ. The secret of all true effectual service is joy in God, and having experimental acquaintance and fellowship with God himself. But in what way shall we attain to this settled happiness of souls? How shall we learn to enjoy God? how obtain such an all-sufficient, soul-satisfying portion of Him as shall enable us to let go the things of this world as vain and worthless in comparison? I answer, this happiness is to be obtained through the study of the Holy Scriptures. God has therein revealed Himself unto us in the face of Jesus Christ. In the Scriptures, by the power of the Holy Ghost, He makes Himself known unto our souls. Remember, it is not a God of our thoughts or our own imaginations that we need to be acquainted with; but the God of the Bible, our Father, who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation He has made of Himself in His own most precious Word.—*George Muller.*

CHRISTIAN UNION.

The Spirit that makes us like Christ will make us like the angels, and like one another. And surely, as the Spirit of God more and more possesses the Church, that which divides and estranges will drop off, and that which unites and harmonizes will be magnified. The great family features will come out conspicuously. Hazlitt, the essayist, says, I remember, in his mature age: "I have been struck, lately, in looking into the glass, with my strong resemblance to my father. I never in youth was thought to resemble him, but in age my father's features seem to be coming out more and more each year." And so, a Calvinist and an Arminian, a Baptist and a Presbyterian, a Churchman and a Dissenter, may not look much alike, but let them grow in grace, year after year, and be filled with the Spirit more and more, and it wouldn't be strange if in old age they should say to each other, as they chance to meet, "Why, how much we look like each other. I shouldn't have thought it." We must be growing to look like each other, if we are growing in the grace of the Lord. "But all we beholding as in a glass the glory of the Lord, are changed in the same image from glory to glory." To be like Christ is to be like each other. To be transformed into the same image is to be conformed to one another; and, while God shall permit us to remain still under the painful discipline of divisions and outward separations, let us cease chiding and blaming each other for these divisions; but let us thank the Lord for every new feature of Christ that comes out in the face of his bride, the Church. The Spirit is mightily at work all over the earth restoring the lost image of Christ in the face of the Church. And when the work is done, then the bridegroom will come; and when the bridegroom comes there will be no more divisions. "But we know that, when He shall appear, we shall be like Him, for we shall see Him as He is."—*The Watchword.*

MAKING DRUDGERY DIVINE.

It is the light in which we look at the work we have to do, which settles the question whether we count it mere drudgery or a desirable service. Severe exercise and scanty fare seem very different to a young man, when they are the necessity of poverty, from what they seem when he is in training for a college boat-race. In one case he thinks of his deprivations; in the other of his hope of glad triumph. The details of every-day business in a counting-room are one thing to a clerk who has no thought beyond earning his wages, and quite another thing to a partner in the house who expects to make a fortune through attention to those details. And when a clerk is fired with ambition to prove himself so useful there that he also shall become a partner, the more he has to do the better. What is treadmill stepping to his companions is ladder-climbing to him. Toiling up a mountain side is wearisome work to one who thinks only of the rugged path and the cheerless surroundings; but it is an inspiriting effort to the enthusiastic lover of nature who anticipates a matchless view of grand and beautiful scenery from the summit.

But there is nothing in any hope of personal gain which so ennobles service, so renders drudgery a delight, as the fact that that service—drudgery though it may be—is for the welfare and happiness, or is at the call, of one whom we love. Perhaps there is no life on earth where there is so much drudgery—and, for a time, so little else—as the life of a young mother. It is do, do, do for that exacting, helpless baby, day and night, week in and week out. Distasteful things, patience-trying things, strength-exhausting must be done for the troublesome child; and when they are once fairly done, they are all to be done over again. What mother could endure this if she looked only at the drudgery side of it? But it is her darling who calls for it; and as long as that darling has need of it, her service is ennobled, and she finds joy in its performance. It is the thought of all this loving care and patient endurance of the parents in the days of one's infancy, that makes a dutiful son or daughter glad to do or to endure for a father or a mother enfeebled with age, and possibly in the helplessness of a second childhood. There is no dry drudgery in the ministries of affection then called for by that parent. Grateful recollections make every possible service a privilege and a pleasure.

And above all, that which glorifies service, and which makes drudgery divine, is the thought that it is for Him who should be dearer than parent of child, than husband or wife, than brother or friend. All proper service, all needful drudgery, of the Christian believer, is just this—nothing less, nothing more. St. Paul urged on slaves who were under the Roman yoke to count the daily tasks assigned to them by their heathen masters as the Lord's call to service. "And whatsoever ye do," he said, "do it heartily, as to the Lord, and not unto men." Jesus declares that in the great day His test of the fidelity of His disciples will be their humble, faithful ministry to the poor and the needy on earth who loved and trusted Him. "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Yet just here is where there is greatest danger of counting as drudgery that which is a divine ministry. In all specific service for Christ there is much of dry detail to be attended to, which may be counted wearisome and ignoble when it ought to be looked at as glorious and ennobling. Think not of this visiting of the sick, of this attending on hospital or missionary society committees, of this leading of prayer-meeting exercises, of this preparing of sermons, of this writing of newspaper articles, of this teaching in the Sunday School, as a tedious and perfunctory service; but look at it all and always as representative work for the King of kings, and the Lord of lords. It is this nobler and diviner way of viewing every duty to which a servant of Christ may be called that is illustrated by the old writer who has said: "If two angels were sent down from heaven to execute the divine command, and one was appointed to conduct an empire, and the other to sweep a street, they would feel no inclination to change employments."

MATTER FOR SOBER THOUGHT.

Is there any demand for a prohibition movement in our country? Does the manufacture, sale, and use of alcoholic drinks deserve to be considered in the interest of good government? These are important questions for the citizens of our country. No one will deny that the dominant political parties are now fighting over the issues of the war which closed fifteen years ago. The results of that ordeal are the questions of controversy. These are used as levers to lift them into office. One of the chief inquiries has been, and now is, how to meet the public debt and properly control the financial interests of the country. We have now only time to refer to a simple phrase of this inquiry respecting the bearing of the temperance reform.

When the war closed fifteen years ago and the nation had its dead sons and widowed wives, and sad mothers and children, it had also an enormous debt. It had cost the Government, the States, and cities and towns of the North no less than $6,165,237,000 to compete the war. It has cost the South not less than $2,000,000,000 making a total expense to the country of $8,165,237,000. A few days ago we had a floral decoration and honored the memories of the dead with tears as well as garlands. It is a sad record. But let it be remembered that every year since the war closed the people of our country have paid alone for alcoholic drinks more than $600,000,000, or, in the fifteen years the sum of $9,000,000,000. In this we count not the vast and far-reaching and enormous sums of money expended and lost through the degredation and crime which have followed in the wake of this traffic, but that which the poor and the rich have expended for accursed drink—just the drink-bill of the nation. The reader may add to this the costs of crime, poverty, idiocy, loss of productive labor, etc. But the drink-bill alone of these fifteen years would have paid every dollar of the cost of the war North and South, and left remaining on hand for good uses $834,783,000. This is a commonly known fact. It is enough to startle our nation and make the Christian people reel with wonder. What have we for these wasted resources of our fair land? What remuneration comes to us for this expenditure of money for the seething, liquid fire? Ask our homes of disgrace, poverty, and ignorance! Ask our homes of sorrow, of shame, of bereavement, of broken vows, and utter helplessness! Ask our city prisons, our jails, our penitentiaries, and our insane-asylums, all filled with the victims of strong drink! Ask the court-room, the fellow pinioned on the gallows and dropping into eternity; ask these what we have for our drink-bill!

During the four years of civil war it is estimated that 1,000,000 lives were lost, but in these fifteen years which have passed since they fell, this war of intemperance has murdered not less than seven or eight times that number of our fellowbeings. Natis the king of Sparta, had erected a sorcerous figure of his wife Apego, royally clad. Into the hideous embrace of this gorgeously-clad machine he thrust those he would punish. The sharp irons which were concealed under the clothing of the hellish machine proved the death of many a poor man who was clasped in its iron arms. Such is the awful and inhuman and hellish structure, the whiskey traffic, whose sorcerons and lecherons arms are around our nation. It ought to cry out to God for speedy deliverance.

If such is only a faint sketch of the whiskey-drinking of our country, what were its horrors if fully told? Some may suppose that these belongs merely to the evils of drinking and not to prohibition. To any such we put these solemn questions: If the use of alcoholic drinks as a beverage is wrong, is not the manufacture and sale of the same equally wrong? If the former should be brought to an end, should not the latter speedily suffer death? We have suggested these facts, and ask our readers as Christians and citizens to consider with all others the claims of prohibition.—*Religious Telescope.*

WOMAN'S SAGACITY.

"What is the price of this bracelet?" asked a tourist of an old trinket-seller in Brittany.

"Is it for your wife or your sweetheart?" she responded.

"For my sweetheart."

"It's ten francs."

The tourist turned on his heel, when the old woman said:

"You've no sweetheart, or you'd have given the ten francs without a word. You may have it for three."

"I'll take it," he said, handing over the money.

"You haven't any wife either," exclaimed the old woman; for if it had been for her, you'd have beaten me down two francs. Oh, you men, you men."

GOLD DUST.

Angels from friendship gather half their joy.
—*Young.*

Every man makes his own reputation; the world only puts on the stamp.

Books are embalmed minds. Fame is a flower upon a dead man's heart.

God takes our broken hearts and works them in
With His own grand designs; and in His sight
All is complete that was begun with Him.

No books are so legible as the lives of men; no character so plain as their moral conduct.

One who decks himself in costly apparel and neglects his mind, is like one who illuminates the outside of his house and sits within the dark.

Let us no more contend, or blame
Each other, blam'd enough elsewhere, but strive,
In offices of love, how we may lighten
Each other's burden, in our share of woe.
—*Milton.*

He who spends his younger days in dissipation is mortgaging himself to disease and poverty, two inexorable creditors, who are certain to foreclose at last and take possession of the premises.

The happiness of your life depends upon the quality of your thought, therefore guard accordingly, and take care that you entertain no notions unsuitable to virtue and unreasonable to nature.—*Marcus Antoninus.*

Heaven gives us friends to bless the present scene;
Resumes them, to prepare us for the next.
—*Young.*

Try to be happy in every present moment; and put not off being so to a time to come; as though that time should be of another make from this, which is already come, and is ours.—*Fuller.*

Let us serve God in the sunshine, while He makes the sun shine. We shall then serve Him all the better in the dark when He sends the darkness. It is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes.—*F. W. Faber.*

There may be glory in the might
That treadeth nations down—
Wreaths for the crimson warrior,
Pride for the kingly crown;
More glorious is the victory won
O'er self-indulgent lust
The triumph of a brave resolve
That treads a vice in dust.
—*J. G. Whittier.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

There are now sixty Protestant churches in Spain, whose congregations aggregate 20,000, and are rapidly growing.

A committee of extreme High Churchmen has been formed to "take steps for the removal of the bishops from the House of Lords.

The *Inquirer*, the Unitarian organ, notes that that body has sixteen members in the new Parliament, the largest number of which it ever could boast.

The vault in which Kant is laid at Konigsburg was lately opened, and his wooden coffin was found to be decayed and broken. It is to be replaced by a metal one.

A company of twenty-seven Trappists, exiled from France, will embark in a few days for the South of Africa, to which they have been given a free passage by the Government.

The Marquis of Ripon has ordered to be discontinued the practice of doing official work of any kind on Sundays, as has been hitherto done in certain departments of the Government of India.

It is stated that an American lady of Irish extraction has purchased the lease of Cedar Villa, Wright's Lane, Kensington, and has presented it to Monsignor Capel, who resided there until a few months ago. It is stated on the same authority that the claims against Monsignor Capel, in the Bankruptcy Court, will be paid in full.

The Roman Catholic Union of Ireland has passed a resolution of "deep sympathy with the Jesuits of France in the persecution under which they are now suffering," and calling upon the government "to take such steps as they shall deem necessary and fitting to protect the rights and property of British subjects from being affected by this most unjust action on the part of the French Government."

The Governor of Patras, in Greece, has issued an order prohibiting the villagers bringing in their goods for sale on Sundays, which was the usual practice until now; also warning the shopkeepers from opening their shops on the Lord's Day. The Greek ministry also decreed some months ago that the New Testament should be taught at all national schools.

Rev. A. H. Sweetzer, for twelve years a minister of the Universalist denomination, and lately pastor of the church at Plymouth, Mass., has become a Baptist. His change of views was the result of a deep religious experience, the beginning of which was in listening to a sermon by the Rev. Mr. Spurgeon on the Second Resurrection. His convictions were subsequently deepened in listening to Mr. Joseph Cook, and the question was finally settled in his own study through earnest prayer and examination.

The recent remarkable religious movement in France is attributed largely to the distribution of the Word of God. Rev. Dr. Fisk, of Paris, reports that four milliom copies of the Scriptures have been sold in France; that all the young men in the army have been taught to read the Gospel of John, and that half a million young men know that Gospel by heart; and that 100,000 soldiers, driven into Protestant Switzerland during the late war, have returned to France, each with a New Testament and various religious tracts.

The Paray-le-Monial excursions evidently lost their attraction to devout Roman Catholics. A Paris correspondent writes that, on the admission of the reactionary journals, the expiatory pilgrimage is a failure. "Priests, we read, were more plentiful in the first batch than the lay pilgrims, who were met at the railway by three hundred ecclesiastics in canonical vestments, and escorted to the church with the cross aloft and banners flying. The second batch was composed of ladies in deep mourning, and bearing tapers. Instead of singing Aves, they chanted penitential psalms. Many remained prostrate on the ground during the sermon, which was preached by a Jesuit, on the necessity of humility, charity, and penance to repair the wound inflicted on the Sacred Heart by the execution of the decrees. Relations with the Vatican being strained, the expulsion of the other orders from their houses may be delayed till after the fete."

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

WEDNESDAY, AUGUST 11, 1880.

YOUNG CONVERTS.

One of the most perplexing questions which confronts pastors and church sessions is that of employment of young converts—perhaps for clearness we should say recent converts. All who study the subject with any degree of patient earnestness will admit not only its perplexing character, but its great importance. A number of persons in a season of gracious visitation present themselves before the session, are received, and then—what then? We imagine that we have revived in the minds of many pastors and elders the thoughts that have oppressed them often. Shall these receive the advice which a pastor or session can give—how often do they give it? how often, for lack of time and opportunity, can they give it?—shall these receive such kindly counsel as limited time and the pressure of other duties permit and then be sent away, to buffet with the temptations, the trials, the perplexities of their new course of life, humanly speaking, unassisted? Unstified by faith, they are saved. True enough! and that thought pressed home would do its work, and do it well; but are they to be left to work out a terrible experience of doubts and fears, despondency and gloom, lightened, it may be, by occasional rays of heavenly light? Is the experience which, alas! so many of us have gathered a necessary experience? Are falls a natural, a necessary and therefore an inevitable factor in God's discipline of his children? Is chronic darkness the essence of Christian existence in its earlier stages? We do not believe it. Sanctification implies the renewal of the whole man in the image of God and the being enabled more and more to die unto sin and live unto righteousness. After the act, immediately after the act of justification comes sanctification. Immediately after salvation as an act of God's free grace, follows the way of salvation in which the saved by the aid of His Spirit are to walk. The Holy Spirit! Yes, the Holy Spirit brings through, assuredly brings through, those who are saved by faith—but, we are dealing with the means, the human instrumentalities, and is not the Church one of these? Is not its mission to specially watch over, to counsel, and to care for converts? If slips and falls do come, let them come not through neglect of the Church, but in spite of its care. We have sometimes thought, not that we lay too much stress on justification by faith, for that could not be, but that we partially neglect sanctification as a doctrine, and a vital doctrine (a thing to be taught) of Christianity. Perhaps the seeming indifference is due to the extravagances of perfectionism and the like into which it is sometimes perverted. Sanctification is in our standards a benefit, associated with justification and adoption, as accruing to those who are effectually called. And so adoption is to be taught in all its richness and fullness.

But where shall we stop and yet, not have a plan or mode of procedure for the Church. Some propose classes of young converts, which shall be specially instructed and as far as possible directed and guided; from others the advice is to put the young converts at once to work. Both well, both excellent, but beset with difficulties and partial at best. One objection to the latter is that it presumes adaptability for word, and thus overlooks all preparatory training. We are disposed to think that the surest means of correcting the deficiency is in encouraging the idea of brotherhood in its fullest, strictest sense, as between Christians. Lay the foundations deep and build the structure high, on Adoption. Our God! Our Saviour! Our Father! Our Brother! One family in Him! Brethren in Christ! Let these words express such a bond as draws the children of a family together, and thus make every member of the Church feel that to every other member he is a brother, by ties stronger and more sacred than even earthly ties. Every person entering the portals of the Church ought to feel, and every difficulty should be removed that he may feel, that in every one of his brethren there exists a love for him which longs to help him in his course; which would delight to counsel or encourage; such a love as will smooth the way where it can and will share the burden of sorrow or trouble where it may, in full recognition of brotherhood in Christ.

IN THE OLDEN TIME.

Some years since a friend of ours in rummaging among the debris of an old warehouse of Hall & Hall, in Fayetteville, N. C., fell upon a pile of old papers. One here and there he reserved, and they now lie before us.

Let us spend a few moments with these friends in the olden time. There has not been as much improvement in type manufacture in the last half century as we should expect, but in taste and in style of setting there has been great advancement. The specimens before us, with their fancy rules and bordered captions, their absence of head lines and of column rules are fitting representatives, perhaps, of an antithetic combination of lavish adornment and severe simplicity peculiar to their day.

The *Carolina Observer* of 25th September, 1817, published by Francis W. Waldo, informs us that John Randolph, Esq., of Roanoke, is making arrangements for a voyage across the Atlantic, and intends during his stay to visit England, France and Germany. Quite a trip that in the olden time, thirty to sixty days on the broad ocean in the outward trip, and not less in return. Here's a cure for the bilious fever: Dry snake root and Rochelle salts. The old-fashioned bilious, that, of which our fathers knew so much, and happily, we so little, and the remedy was like to it. Has crime its cycles? This item would serve, with some changes of locality, for 1880, thus: "A writer in the *Commercial Advertiser* states that thirteen duels have been fought at the monument of Hamilton, opposite New York, since the first of May last." The President, James Monroe, received an ovation at Pittsburg on September 9th. We have the latest foreign news, by ship Triton, twenty-nine days from Liverpool to Boston: A conspiracy against the Turkish government—of course—and news from Russia, Sweden, &c., &c.

The *Fayetteville Intelligencer* carries us back to July 6, 1810. The *Intelligencer* was printed by Ray and Black, and the copy before us is No. 29 of Vol. V., so it started its career in 1805—perhaps before. The first page is pretty much filled with a selected article on Prince Charles, the Pretender. The second page is devoted to foreign news. On the third we find what, in these days, would be called a condensed account of the Fourth of July Celebration. John A. Cameron, Esq., "delivered an eloquent and appropriate oration" after the reading of the Declaration of Independence by Dr. Robinson. "All the soldiery of the town exhibited a brilliant appearance, the magistrates, the trustees, principal tutors and students of the academy, and a considerable number of the citizens of the town and its vicinity, marched in procession." A dinner at Mason Hall followed, at which John Winslow presided and John McMillan acted as vice president.

We note from the *Intelligencer* that Dr. Henderson, Dr. Edward McKay and Dr. Robinson were practicing medicine in Fayetteville in 1810; that D. Anderson was president of the Fayetteville Academy, and P. J. Tillinghast, Jr., secretary; John Hogg was cashier of the Bank of Cape Fear, and Robinson Mumford clerk of the county court. Besides these we find names, too many to mention, who have descendants now living in Fayetteville, or who are still remembered there.

We can give a pretty full price current list of Fayetteville market in February, 1817. Some of the figures are startling: Bacon 12a 15 cents per pound; corn $1 30a1 35; molasses 65a70 cents per gallon; coffee 22a24 cents; flour $12a12 50 per barrel; cotton 22a23 cents per pound. In Wilmington: Lumber $17 per M; tar $1 25; crude turpentine $3; spirits turpentine 45 cents per gallon.

In these papers the absence of editorials is notable. They are simply *newspapers*—nothing more—and as newspapers are worthy of all credit.

In so far as it refers to editorials, this is likewise true of the *Commercial Advertiser* of New York city. We have in hand the first number of volume one, and promptly note that here advertisements occupy about two-thirds the space. The New York paper is thirteen years older than the *Intelligencer*, and dates from October 2, 1797. The news from Europe seems to have been about sixty days old, and doesn't specially interest us. Our eyes dwell with some interest upon a rough and undescriptive wood-cut of an old-fashioned stage coach, drawn by four horses, which heads the advertisement of the Philadelphia, Albany and Vermont lines of stages. No railroads then. These stages would leave New York at 8 o'clock every day (except Sundays)—please note the exception—and reach Philadelphia early next day; Albany was reached on the fourth day, and Bennington in the same time. The Marine Register shows three vessels as having arrived and that three were cleared. New York city has grown in commercial importance. One marriage recorded, September 14, 1797, and no deaths chronicled as in New York city, but two deaths registered as at Philadelphia without date. With this last thrown in as news for the ladies we leave the past and resume the duties of the present.

COMMUNION SERVICE IN THE METROPOLITAN TABERNACLE.

A correspondent of the *New York Observer* in an account of the celebration in London of the one hundredth anniversary of the Institution of Sunday Schools, gives a graphic account of the Communion Service in Spurgeon's Tabernacle. We copy:

"The most impressive service of the Convention was, as it seems to me,—and I am not alone in my opinion,—the communion service at Mr. Spurgeon's Tabernacle on Friday of the Centennial week. Through some mistake about the distribution of tickets, many were prevented from attending who otherwise would have been present; but, as it was, the body of the house was filled and the first gallery was well occupied. The services were conducted by Mr. Spurgeon himself, and the theme of his remarks was "The Christian in Christ." The spirit which breathed through his words may be caught from one of them, which contained, as it were, their contracted essence. It was impossible, he said, to restrict communion, and that as blood is thicker than water, so the blood of our Lord Jesus Christ, by which he hoped for salvation, was thicker than the water of his baptism. Our completeness in Christ; our work to be carefully done because done in Him; and how, by mediation, reading the Scriptures, communion with Christ, and sympathy with him through our work for Him, our times of nearness to Him were to be made, as he meant they should be, abiding,—mark the general outline of the thoughts passed over on the occasion. And then came the distribution of the elements, followed by a collection for the poor Sunday schools upon the Continent and joyous hymn of praise to our risen Saviour; and then the vast assembly rose, and by joining hands, and so forming a well nigh unbroken chain running through the whole house, we sang together the last two verses of "There is a fountain filled with blood," and then we were dismissed with the benediction. I say dismissed but still many lingered, conversing together of the memorable scene through which they had just passed; and one expressed the feeling of all, I think, who said that the weariness and annoyances of the trip from America were amply compensated by that one service."

NOTES AND JOTTINGS.

Here is an item of brand-new news: "General J. A. Garfield is a member of the *Campbellite* Presbyterian church." For further information inquire of *Zion's Herald*.

Colonel Ingersoll is accused of wholesale plagiarism. The *Presbyterian* says: "One who has been through a full course of unbelief down to atheism shows where Ingersoll found his smart, sneering, sceptical sayings, and cites the place where the accuser found them. Even the sentence so often repeated by the sceptic, 'An honest God is the noblest work of man,' is said to have been coined by Blount, an English deist of the seventeenth century, who is reported to have been himself a great plagiarist. When Ingersoll purloined the phrase he was simply proving himself in the true infidel succession."

The *Appeal*, published in Chicago in the interest of the Reformed Episcopal Church, and now edited by Bishop Cheney, instead of by an array of names, comes to us in a brighter dress and much improved we think. In the Salutatory it says:

"With the present number, the *Appeal* begins a new era in its history. It has become the property of one of the leading printing and publishing houses of Chicago, in the *personnel* of which the Reformed Episcopal Church is represented by earnest adherents. Its advantages in a material and business point of view are thereby very largely increased."

The *Farmer and Mechanic*, than which few if any papers in North Carolina give evidence of so much painstaking work, has passed into the hands of Mr. R. A. Shotwell. He says:

With the close of last week's number (July 29th), the *Farmer and Mechanic* passed into my hands as sole editor and proprietor; the firm of Shotwell & Dowd having dissolved by mutual consent. Mr. John W. Dowd, however, does not take leave of our patrons, but will remain identified with the paper as its general traveling agent and correspondent. Any courtesy shown him will be reciprocated by me.

That bull-fight must have been a very ludicrous affair. The enterprising Spaniards, who intended to create a prodigious sensation have doubtless returned certainly wiser, and let us hope, better men. Mr. Bergh was present. Just think of it: a bull-fight without any injury to the animals, and, as the *Christian Union* puts it, "an Irishman to give local Spanish coloring by shouting 'Macar-r-roni.'" All honor to Mr. Bergh.

Editor Presbyterian: Please answer in your paper what is the rest of the following lines and where can they be found:

"'Tis said that the mills of God grind slowly
Yet they grind exceedingly small,
While with patience we stand waiting,
With exactness grinds he all."

I have just seen these lines one time and want the rest. READER.

August 7th, 1880.

Our querist has not been precise in quoting probably. Mr. Mills the editor in reviewing Moore's History of North Carolina in the *Orphan's Friend* gives us the following, which we think furnishes the answer desired:

"The mills of the Gods grinds slowly" is quoted. The original (Oracula Sibyllina viii: 14) has the word meaning God in the genitive singular. Longfellow translates it correctly:

"Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience we stand waiting,
With exactness grinds he all."

From Rev. John W. Davis we have the *North China Herald*. We extract the following, which may interest our readers. It is from the *Peking Gazette*, and a transaction of the Imperial Court:

"May 12th.—A decree. Ming Ch'ing, who formerly held the post of Mongolian Lieutenant General of the Bordered Yellow Banner, a man of more than eighty years of age and of great skill and experience, in the reign of Tao Kuang served a campaign in Kashgar, after which he was appointed officer of the Guards with the right of *entree* to the royal presence. He subsequently took part in the campaigns in Taiwan, Shaiwan, Shantung, Honan, Anhui, Kiangsu, Chekiang, Chihli, and other provinces, in all of which he distinguished himself greatly, and received marks of Imperial favor during several reigns. He was promoted to the rank of Lieutenant General, and placed in command of the "Peking Field Force" and of other troops, the duties of which posts he performed with the most unremitting zeal and fidelity. Sometime since he was permitted to vacate his post on account of ill health, being at the same time honored with a present of ginseng, and granted full pay and rations, that he might devote himself to the cure of his complaint, and live to be a recipient of further Imperial bounty. We now hear that he has suddenly passed away, and our grief is most profound. As a further mark of Imperial favor let him be provided with a pall embroidered with the Sacred Canon of To Lo, let the Duke Tsai Lien (Fu Kwo-kung), with ten officers of the guard, attend his funeral and pour out the libations of wine, and further, let one thousand taels be issued from the Treasury of the Privy Purse for the expenses of his funeral. The posthumous honors accorded by law to those holding the rank of Lieutenant General are to be conferred upon him, he is to be absolved from all faults he may have committed in his official capacity, and the proper office will consider what posthumous honors are due to him in accordance with the law, and report to the Throne. Let his son Ai-lung, an officer of the guards of the second grade, at the Ch'ien-ch'ing gate, be made an officer of the guards of the first grade, and let his grandsons Ch'eng-te and Ch'eng-shou be brought into the Imperial presence by the chiefs of their banner, that it may be seen how highly we value an old and faithful servant."

NEWS NOTES.

We specially invite news from all quarters for this column.

We have the best of authority for saying, what the friends of Rev. Dr. Charles Phillips, everywhere, will be glad to hear, that his health seems nearly re-established. He preached to the Hospital sick wards a Sunday or two ago and was penetrated with joy and gratitude at being once more privileged to speak for the Master after a two year's sickness.

COLUMBUS CHURCH, OUACHITA.

An esteemed friend gives us news of a gracious season at Columbus church in Ouachita Presbytery. Rev. W. E. Burke, of Prescott, and Marlbrook churches assisted the pastor, Rev. G. F. Robertson, in a protracted meeting which began on 22d July and was still in progress when our correspondent wrote: Six persons united with the church on confession of faith and one by letter. One infant and one adult were baptized. The pastor, the session, the people were greatly encouraged and strengthened.

SINKING CREEK CHURCH.

This church, in Craig county, Va., was organized about two years ago. Its membership, as yet, is only eight, and its growth in members will, probably, for years be slow, for Presbyterianism is comparatively new in that section. "Rome was not built in a day," neither is a Presbyterian church. Her foundations must be laid deep and strong, in much patience, labor and prayer. Rev. W. R. Coppedge is its present pastor. In connection with Sinking Creek he serves Catawba church in Roanoke county as pastor, and Newcastle and Bethel churches in Craig county as stated supply. He is much beloved, not only by his own members but also by those of other denominations. At a communion meeting at this church, in which I assisted the pastor, the first Sabbath of this month, one young man was received into the church on profession of faith.

On the same day a congregational meeting was held to consider the resignation of Bro. Coppedge as their pastor. He is contemplating a removal to West Virginia to take charge of Salem church in Greenbrier county, and Hillsdale and Carmel churches in Monroe county. The church resolved not to concur with brother Coppedge in asking Presbytery to dissolve the pastoral relation, but requested that Presbytery would give them more assistance than heretofore, while they would endeavor to increase their contributions towards his support. They also resolved to make the effort to secure the pastoral services of brother Coppedge for one-half instead of one-fourth of his time.

These resolutions were prepared by brother Nielson, one of the most energetic and determined workers in the State of Virginia or any other State. One such elder in a church is a tower of strength to the pastor. The above resolutions have the true ring about them. Think of it: Unable to support their minister one-fourth of his time, when he talks of leaving they determine not only, by renewed effort, to hold on to what they have, but in the face of all difficulties to make the effort to double it. Such a spirit is not easily put down, for difficulty is only a signal for renewed effort. I do hope Presbytery will retain brother Coppedge in his present field, for it is of too much importance to be neglected, and he has the hearts of the people and a knowledge of their wants, which it will take time and labor for anyone else to acquire.

There is another fact no less remarkable than the above second resolution, and equally characteristic of the man. I mention it for the encouragement of others that they may go and do likewise, for there are many similar fields in our Church. All the churches of brother Coppedge's charge are weak numerically and financially. Their minister was without a home, and his salary too small to rent one. A short time after Sinking Creek church was organized brother Nielson determined that a manse should be built. The long distance to saw-mills and the difficulty of securing other material made the expense heavy. To add to these difficulties the water in the well, which was dug and furnished with a pump at a cost of about one hundred dollars, stagnated. Not to be outdone, piping was secured and water was brought from a spring 1600 feet distant to the very door of the manse. Thus, in a short time, the manse was built upon his own land and deeded to the Presbyterian church, he superintending and carrying on the work as if for himself. The whole cost, about one thousand dollars, has been advanced by Mr. Nielson. After subscribing liberally himself, Mr. Nielson depends for the remainder upon the voluntary contributions of God's people. At his solicitation he has received contributions from New York, Boston, Canada, New Zealand, Scotland, Ireland, &c. From these various sources, and in response to a circular letter sent out to the churches, about four hundred dollars have been realized, leaving some six hundred dollars yet unpaid.

Bro. Neilson is a foreigner, a native of Scotland. Coming among us with such a spirit of determination and work for the Master, I want to see him encouraged. Will not every one who reads this send what he can to aid in this cause? Before going out and seeing for myself I thought in the midst of so many pressing calls at home I could not afford to give anything, but now I think it a privilege to give a dollar (wish I could do much more), and feel sure many others will look at it in the same light when the facts are known. Send your contributions to Rev. W. H. Coppedge (or Mr. T. B. Neilson), Sinking Creek, Craig county, Va.

In conclusion, I would not have you forget the fact that we are making a strenuous effort to build a manse in Giles county, but as yet no Nielson has come to the front. Still we are not without encouragement. A convenient lot of about six acres has been secured near Poplar Hill, containing all the buildings necessary except a dwelling house. Most of the lumber is already subscribed. It only remains now to raise money sufficient to pay for the lot and build the house. We have done what we could at home and yet we have not a sufficiency. All those who feel that "it is more pleasant to give than to receive" will rejoice to learn that we are now ready to receive subscriptions and donations. Anything from whatever source for this cause will be thankfully received and faithfully applied, if sent to W. B. Arrowood, Poplar Hill, Giles county, Va. Yours truly, W. B. A.

A CONVENTION OF ELDERS AND DEACONS.

Mr. Elder: The Convention of Elders and Deacons in Mecklenburg Presbytery met in Mallard Creek church, on the 3rd and 4th inst. The congregation was large, attentive and deeply interested in the proceedings. An excellent spirit prevailed. Brotherly love continued and abounded, so as to cause those who attended to feel that it was good to be there. The bringing together of such an intelligent body of Christian men, for the purpose of considering important subjects closely connected with the advancement of the Redeemer's kingdom, must do good to those who participate in the discussions. And to those who hear the opinions of godly men upon those subjects that are closely connected with the peace of Jerusalem and the prosperity of Zion. The first subject was—"The best means of increasing the spirituality of church members." The remarks made were well fitted to stir up the pure minds of the brethren in the way of remembrance, and to bring them to feel that they all had something to do in this direction in the moral vineyard of the Lord. The relation of the Church to Sabbath schools, to foreign missions, to the Bible cause. These were all ably discussed, on the first day, when the Convention was full and fresh.

The place of the next meeting was considered. Several places were nominated; but a letter was read from the pastor and session of Monroe church urging the claims of that place so earnestly that the Convention unanimously determined to meet them next August. If every session is represented at the next meeting, and the same spirit prevails that did at this meeting, great and lasting good will be done in curing groundless prejudices amongst our Church and commending it to the favor of the people. It is more than desirable that the next meeting should exhibit a fair specimen of the zeal, piety and intelligence of our elders and deacons. Let the brethren make sacrifices, if necessary, in order to be the instruments of doing good, and getting good. May all our officers be animated by the Spirit of their Divine Master; for it is written if any man have not the spirit of Christ, he is none of his. W. W. P.

AN INCIDENT.

Rev. Andrew B. Cross furnishes to the *Baltimore Presbyterian* some incidents of the battle of Gettysburg and we copy what he has to say in reference to Col. B. F. Little, who was so well known and so deservedly beloved in North Carolina. Mr. Cross was with an advance party to whose lot it fell to look after the Confederate wounded. He says: "We came across men with whom we formed most intimate associations which we have cherished with the warmest affection ever since. From among them we select Col. B. F. Little, of North Carolina." Col. Little was after a time taken to Point Lookout and with many officers taken at Gettysburg and elsewhere occupied a large building used as a hospital. We copy what follows literally:

"As our headquarters were in the main building, where we had stores, papers, books, &c., furnished through the Christian commission and others, and they had free access to our quarters, we were in the habit of meeting many of all grades who were able to walk. Among these none interested us more than Col. Little. But that which gave special interest, and has been a source of gratitude to God ever since, was the following incident. He was a pious, consistent, intelligent Presbyterian, and through the generosity of an old friend, James Lenox, of New York, I had secured a beautiful and extensive collection of books which I was able to give the use of to all who were interested in them. This brought him often to my room, and I often called at his cot in the hospital, and on those prisoners who were confined to their cots.

"He was among the oldest of the prisoners. A new collection had come in, and just at the time when there was about to be an exchange. By the leaders of this late arrival it was proposed that all the prisoners should draw lots for the exchange, which they succeeded in carrying. When the names were drawn, that of Col. Little was not among them. He came to me and mentioned it, and was intensely agitated though he had command of himself. He said he had not been home since the army had started North. That he had a wife and two children, the youngest only ten days old when he first left home. General Butler was at the Point—would I see him for him. There was no time to be lost, the arrangement was made.—General B. was on his steamer just ready to start. I ran on board, got his attention before he pulled the bell. He called to his clerk: "Look if Col. Little's name is on the list." "No, sir." "Write Col. Ould, 'I herewith send you Col. Little as a special exchange. Say so to Mr. Ashe, member of Congress from North Carolina.'" He pulled the bell—we hurried ashore—the boat was off for Fortress Monroe.

"It is not to be supposed Col. L. would be long coming to learn his fate. When he came to my room I said: "Well, if no other exchange goes you will; but more, the General has set aside the list who had drawn, and ordered that those longest in prison shall be returned first. If agitated before, it was nothing to what he was now. No one who has not been in some such circumstances can enter into the feelings of that occasion. He could not sleep, could not sit, was back and forth at my room. He did not know what to do, and so continued until the boat started which carried him toward home.

"Time and again since I have had letters of gratitude, and expressions of his manly Christian life. He has lived at home an exemplary Christian, and when in the army did not lose sight of his principles. On July 9, 1879, he changed a comfortable Christian home and family dear to him, and a place of usefulness in the Church on earth, to join the great company who have gone before of the Church of the first-born in heaven, and has left that wife and the children which God gave him, in whom he was so much interested, for whom he was so anxious, to look to his example and bear in remembrance his principles. He was a young man of thirty-one, with a young wife, when he went to the war; he died at home, in the midst of his family, friends, and in a neighborhood who mourned his loss, in his 49th year."

LETTER FROM CHAPEL HILL.

Mr. Editor: In the good old times "before the war," a summer vacation in Chapel Hill meant simply a six week's dream of peace and rest, when everybody did just as they pleased, dressed "anyhow," read novels all day long and

"Lay reclined,
On the hills like gods together, careless of mankind."

LOTUS EATING.

What halcyon days were those. No cares, nor any sense of responsibility invaded the repose. Half a summer morning in one or another of the college libraries. Home again with an armful of choice books. Half an afternoon in a "land of drowsy head." and then a soft, bright evening passed on wide piazzas, in pleasant chat or perchance in honeyed silence while a mocking-bird swaying in moonlight on the top of some tall pear-tree in the garden, poured out his heart in song. This was "summer vacation," a time to be looked forward to with delight, and to be remembered now with soft regret as some previous antediluvian state of existence; for the times have changed and we have changed with them.

THE NORMAL SCHOOL.

The establishment of the University Normal school has effectually dissolved that dream of peace. The libraries are no longer haunts of sweet solitude. You can't enter one for six weeks after the University Commencement, without encountering a dozen hungry normal students, bewildered by the feast set before them, and unable to decide what book to read first. Shall it be a novel? shall it be a history? shall it be an essay? shall it be poetry? shall it be a magazine? "*Please recommend me a book.*"

No longer may you be stretched at ease on the grass in some deep shade, or propped against your favorite oak commune with your favorite author. The ice-cream man will descry you from afar, or the watermelon man, or the man with peaches and grapes, or quiet will be equally invaded by the sound of many voices, the tramp of many footsteps, strangers flitting hither and thither through the groves, crowds assembling round the well, hurrying to the chapel, solitude nowhere reflection impossible, the very air full of obstinate questionings and blank misgivings, full of the imperative mood and the future tense;—in short the schoolmaster and mistress are abroad, and Rip Van Winkle may no more dream out his "summer vacation."

SUMMING UP.

Now that the Normal School is over, has dimmed its camp-fires and is gone, is a good time to sum it up and take account of stock.

It has resembled its predecessors in all their best features; in the unflagging interest and diligence of the professors and the pupils, and their conscientious discharge of duty; in the spirit, punctuality and good order of the whole; in the excellence of the instruction provided; and in the cheerfulness, good temper and enjoyment which prevailed from first to last.

IMPROVEMENTS.

It was an improvement in respect of its organization, the lectures and recitations being so arranged as not to overlap each other—there was not so much crowding, and it was possible to attend nearly the whole course. It was an improvement in the exhibition under Miss Long, of the New York Public School System of instruction. This was a most attractive feature, and Miss L. sustained herself admirably under severely critical observation. She had about twenty of the Chapel Hill children to operate upon, and taught them reading, phonetics, spelling, arithmetic, geography, natural history, and the rudiments of vocal music according to the best approved modern methods. She did not use books at all, except in the reading lessons. Her drill in schoolroom manners and morals was perfect. Altogether it was a great success, and we were all proud of our quiet bright-eyed North Carolina young lady, who by dint of perseverance and ability has attained a position in New York City that enables her to come home and confer a benefit upon her native State. She returns to her work in New York in September. Superintendent Shepherd said he would give much to be able to engage her in his work in Baltimore.

The School Kindergarten Department was an improvement. Mrs. Pollock and her daughter were not as exacting as Miss Coe, and made their work more interesting to children and teachers both. Other things being equal it will ordinarily be found that a woman who is, like David Copperfield's landlady, "a mother herself" will know best how to attract and engage little children.

The school differed from its predecessors in having more instruction by lecture, and less by recitation, whether this is an improvement or not, will, of course be discussed and decided by the proper authority. Being an old fogy myself and strictly conservative, I am of the opinion that recitations are better that lectures though manifestly not so agreeable. The algebra, geometry and Latin classes required text books and study at home and so of the Shakespeare class—but in general the method was by lecture.

THE LECTURES.

As to the lectures by distinguished gentlemen from abroad, there was no falling off in quality or quantity provided. Maj. Bingham's lecture on the "Anglo-Saxon Man" is pure gold, and beaten gold at that. Bishop Lyman's, on "Egypt and the Nile," was very entertaining, and gave great pleasure. Dr. Rondthaler's, on "German Schools," was exceedingly instructive. Much was entirely new to us, and all of it interesting. Prof. Royall of Wake Forest gave us a scholarly and thoughtful discourse on the "Teacher's Happiness." Dr. Pritchard and Mr. Scarborough each gave North Carolina, through us, a good scolding. President Battle repeated two of his most entertaining lectures on the "History of the University and Chapel Hill." Professor Hassell of Wilson favored us with a very learned astronomical discourse. The series was unhappily interrupted by news from his home of the death of one of his children. Prof. Kerr took us all over North Carolina in a series of delightfully graphic lectures. Maj. Hotchkiss gave us the "Valley Campaign," and Prof. Shepherd added over and above his daily course several very charming and elegant studies in the English language and literature.

SUPERINTENDENT SHEPHERD.

This gentleman made friends and admirers of the whole Normal School, including outsiders and lookers on. And this is to be noted, because with a most winning address he insisted upon strict discipline and expected people to mind when they were spoken to. I have a great enthusiasm for these quiet, modest, characteristic North Carolinians who go abroad and make their mark high up in the world's esteem, and so sustain themselves as to reflect a lustre upon their native State, and who call it "coming *home*" when they return to us. Prof. Shephord did not scold his flock; on the contrary, he patted and praised it. He says there is much that is admirable in North Carolina, and much to encourage her people in their hope for the future. He did not seem to tire in praising the efficiency of the University Normal School, and expressing the pleasure he took in its work. One compliment he paid which gave this present writer great comfort to hear. In closing the school, alluding to the oratorical efforts just witnessed at its commencement exercises, he said that the "decay of oratory at the South" had been declared as assured, but he would need no more than the display of the morning to convince him that Southerners had not yet lost that noble birthright and distinguishing characteristic of their section.

CLOSING EXERCISES.

The closing concert was a very tasteful and really artistic affair, though gotten up hastily and making no pretensions. Concerts in general are very apt to be that way. A deal of discord can be elicited from musical people if you give them time, but if you rush them right through they give you only their very best. The instrumental and vocal performances were relieved by recitations, poetical and dramatic. Young Mr. Dowd of Charlotte (late of Trinity College) gave us Poe's "Raven" in very fine style. I thought it the gem of the evening. Mr. Hodge (late of Davidson College), with Mr. Pell of the University, were admirable in the quarrel between Brutus and Cassius. Miss Patterson of Salem recited "The Wounded Soldier" with real dramatic passion and power. But I shall never have done if I go on particularizing.

Let it suffice to say again that the fourth University Normal School has been like the three first: a success from first to last, and the State's money has been well spent, and two thousand dollars or less have been put where they will do the State most good.

C. P. S.

Chapel Hill, N. C., Aug. 7, 1880.

For the N. C. Presbyterian.

SUMMER EXODUS TO CLEAVELAND COUNTY.

Some one has said: "Good travelers stop at the hotels; there is the best company and the best information." And gentle folks stop at the best watering places, and they are in Cleaveland county, N. C. Tired people all along the line of the Carolina Central Railway gather together at the head of the road and meet multitudes from the up country of South Carolina, during the heated time. The excellent waters and air make the season lively about Shelby, surrounded as it is by Wilson's, Patterson's and McBreyer's celebrated Springs. Everybody feels like he cannot do justice to the season without visiting these places and drinking these waters and exchanging salutations with the crowds that resort there for a short time. The old and the young—the fat kind and the lean—young men and maidens, tired mothers and housekeepers, sweet little babes gleeful girls and playful boys, in tidy, clean laces and linens, teachers and ministers, farmers, merchants, manufacturers, miners, agents, military companies and the doctors, come together to rest—to play, and talk, and ride, and sport, and laugh, and sleep, and eat and *drink and drink* these healthful waters, and cool off under the trees. Those who enjoy it most are not equal to anything else for the time, and carefully avoid any engagement whatever. The green hills, fruit trees, and sparkling little brooks delight the ramblers. The smooth broad streets of Shelby afford pleasant drives, in which the Shelby people take a good share. The hotels, post-office and railroad station are full of strangers and ring with the cordial greetings of friends and acquaintances.

Carriages, phætons and hacks brought many to swell the large assembly that crowded to overflowing the Presbyterian church on the first Sunday of August, affording a pleasant opportunity for the members to extend Christian courtesies and friendly offices and attentions to appreciative strangers who came to pray and praise with them; and the tired pastor found it easier to preach perhaps, than the people did to hear.

If the pulpit teaches and moves mind and heart, it must do it in *few* words. It is a severe trial for any Christian, especially young ones, to linger long in such resorts, spiritual energy is frittered away in talk, the heart is chilled and conscience relaxed in loosely kept Sundays. R. Z. J.

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

The *Vicksburg Commercial* learns with regret, through private letters to the friends of Rev. Mr. Wheeler, pastor of the Presbyterian church at Independence., Mo., that his health is so impaired as to render a cessation from his pastoral duties a necessity, but we are gratified to learn further that his large-hearted congregation has furloughed him for a trip to Europe, paying all expenses.

Rev. S. F. Tenney writes to the *Texas Presbyterian* that he has just closed a meeting of six days at Bodan school-house. He was assisted by Rev. J. T. Paxton. A Presbyterian church was organized of six members with one ruling elder. The Church is called Bethany and is in the Presbytery of Eastern Texas.

The Rev. R. S. Burwell writes to the *Texas Presbyterian* from Denton, Texas under date July 26th:

The "Camp Meeting" at West Fork church, Tarrant county, closed last Friday night. Bros. Moon and Chaney left Thursday morning. The people said, "go on, continue the meeting, which I did till Friday night. We had unfavorable weather, but there was good attendance and great interest was manifested to the close of the meeting. Seven more additions to the church, besides those I told you of in my postal card, making thirteen. All on profession of faith. God's Spirit was with us and we had a glorious meeting. I never saw Christians so much interested and so refreshed.

The *St. Louis Presbyterian* says: A new house of worship for the Etna congregation, in Scotland county, Mo., was recently dedicated at Granger. Rev. M. G. Gorin, pastor of the church at Memphis, conducted the services in the presence of an over crowded audience, gathered from many miles around. Dr. S. A. Lyon, Ruling Elder, read a history of the organization. The building is commodious and neat and is paid for.

Items from *Southern Presbyterian*:

Licentiate W. H. Ochiltree, of the Presbytery of Montgomery, has been invited to supply the New River church, in Montgomery county, Va., and expected to begin his labors there about the first of August.

A correspondent writes that "an interesting union meeting closed at Greer's, S. C., last Sabbath week, which continued for two weeks. Mt. Tabor church has been greatly blessed. Nine members were added to the Presbyterian church, eight to the Baptist and fourteen to the Methodist. Many backsliders were reclaimed. Twenty-five or thirty were anxious, most of whom expressed hope in the mercy of God through Christ, and will soon unite themselves with some branch of the Christian Church. Mt. Tabor congregation is building a house of worship in the town, and, we hear, intend making it their permanent place of worship."

Rev. R. H. Reid, Chairman of Commission, reports: "The commission of Enoree Presbytery, appointed to visit North Pacolet congregation, found the church few in numbers, depressed and discouraged, with only one elder, and he an afflicted man unable to leave his home. We received four members by letter. Mr. T. Hoyt, who had been previously an elder, was elected and installed an elder of North Pacolet church. We found another Presbyterian elder living in the congregation who had not united with the church. He was in-

NORTH CAROLINA PRESBYTERIAN.

structed to procure his letter, and identify himself with the little flock. We found also eleven members of our church living in the bounds of the congregation. They were advised to procure letters from their churches, and unite with the church where they reside. We also appointed a building committee to erect a chapel at the town of Landrum's, on the Spartanburg and Asheville railroad. A committee of ladies was appointed to solicit subscriptions for this building. This congregation needs the sympathies and prayers of the other churches of the Presbytery. We hope they will receive encouragement and help. Contributions to aid in building the chapel may be sent to Mrs. Dr. Landrum, at Landrum's, or to Mr. T. Hoyt.

A correspondent writes to the *Texas Presbyterian*, 22d July, that a meeting of five days had been held at Whalock church in Brazos Presbytery, which church Rev. James Wilson is supplying. Congregations large, attentive and serious. Six persons were added to the membership of the church, and a number of men were deeply serious and anxious when we closed.

Rev. Dr. J. W. Hoyt of Nashville, Tenn., has received a call from the old Smyrna church.—*Murfreesboro News.*

Items from the *Christian Observer:*

The congregation of the church at Uniontown, Ala., have erected a two-story manse with eight rooms and costing, with all improvements, about $2,000, for their pastor, Rev. Dr. E. T. Baird. The church has fifty members.

On the second Saturday of June the Presbytery of South Alabama met at Uniontown and received Dr. Baird as a member, and on Sabbath installed him as pastor of the church. Rev. H. R. Raymond, D. D., the moderator of Presbytery, presided, preached an able sermon, and delivered the charge to the people, and the Rev. E. Anderson the charge to the pastor. Since the spring meeting there have been six additions to the church.

Mr. John R. McAlpine was licensed to preach the Gospel at the same meeting of Presbytery.

Rev. W. S. Johnson's address is changed from Waxahachie to Gainesville, Texas.

The *Southwestern Presbyterian* says that Rev. R. F. Patterson has been installed pastor of the church at Baton Rouge.

It appears from the catalogue of Charlotte Female Institute for session of 1879–'80 that the total number of pupils for the past session was 146, the largest number ever in attendance since the war; making it, as the catalogue claims the most successful of the twenty-three years of its history. Nineteen of these pupils were from South Carolina, Alabama, Mississippi and New York were also represented. The catalogue also announces that there is in connection with the Charlotte Female Institute a fully equipped Cooking School, under the supervision of Mrs Helen C. Campbell.

WARRANTED not to contain a single particle of Mercury or any injurious or mineral substance, but to consist entirely of medical matter purely vegetable, which is the reason Simmon's Liver Regulator is so effectual, yet so harmless. A complete substitute for Calomel, Blue Mass or Mercury in any of its forms, as a remedy for Liver Disease, is supplied by Simmons Liver Regulator.

"This medicine is acknowledged to have no equal as a Liver medicine, containing those Southern roots and herbs which an allwise Providence has placed in countries where Liver diseases prevail."—*Baltimore Episcopal Methodist.*

Our readers will note that Dr. E. Nye Hutchison is Agent for the Taylor Cotton Gins in Charlotte, N. C. Dr. Hutchison is so well known and known so favorably to the Presbyterians of North Carolina that a word from us may be unnecessary; but bear in mind that he is the Agent of the Gins, and what he promises you may rely upon.

Lyon's Patent Heel Stiffener is the only invention that will make old boots straight as new.

Ayer's Cherry Pectoral—The world's great remedy for Colds Coughs and Consumption.

CUT THIS OUT AND SAVE IT.

If those persons laboring under disease proceeding from vitiated humors in the blood; causing Ulcers, White Swellings, Coxalgia or Hip Joint Disease, and the class of diseases termed Scrofulous, proceeding from hereditary taints, where the bones are destroyed, defying the usual treatment of physicians, will procure Swaim's Panacea, they will find a remedy which has saved thousands of lives; and thoroughly tested by the late Professors Chapman, Dewees and Gibson of the old University of Pennsylvania; besides hundreds of medical men eminent in their profession, continues to be a "forlorn hope" to sufferers worthy of its fifty years' reputation.

Swaim's Panacea is imitated and a preparation sold for it by druggists with a name *somewhat* similar. Purchasers therefore must be careful and see they get that containing the recommendations of the distinguished professors alluded to. It is seldom advertised in our public papers.

Swaim's Panacea is prepared only at Swaim's Laboratory, 113 South Seventh Street, below Chestnut, Philadelphia.

Descriptive pamphlets mailed gratis on application.—*N. C. Review.*

MINUTES OF ASSEMBLY FOR 1880

Are ready for distribution. Orders should in all cases be addressed to Jackson & Bell, Wilmington, N. C.

Prices as heretofore, viz: for single copy 50 cts and 30 cts. each when ten or more copies are ordered to same address.

STATED CLERK.

COTTON PRESS.—See advertisement of Southern Standard Cotton Press in another column.

PRESBYTERIAL NOTICES

The Presbytery of Roanoke will meet at Boydton on Wednesday, the 18th day of August, at 7 p. m.
H. A. BROWN, S. C.

The 221st Session of Orange Presbytery will be held in Reidsville, N. C., on the first Wednesday of September, (first day), 1880 at 8 p.m.
F. H. JOHNSTON, Stated Clerk.

Delegates and visitors to Orange Presbytery at its next session, in Reidsville, will note the following: W. & W. R. R. instructs agents to sell round trip tickets at three cents per mile each way, to and from Goldsboro; R. & G. and R. & A. Air Line R. R. issue return tickets at three cents per mile round trip; A. & N. C. R. R., the same. Tickets good on these roads from August 30th to September 8th, inclusive.
J. W. PRIMROSE.

The Presbytery of Mecklenburg will meet in Lincolnton on Wednesday, September 8, 1880, at 8 o'clock p. m.

Churches are advised of arrears for Presbyterial Fund, and are expected to pay their assessments in full before this meeting, or show cause of failure.
R. Z. JOHNSTON, S. C.

WILMINGTON MARKET

DURING WEEK

ENDING AUGUST 10.

The attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the care ful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—Wednesday 26½ cents; Thursday 26½@26¾ cents; Friday 27 cents; Saturday 27@27½ cents; Monday 27½ cents; Tuesday 27½ cents, and strong at close of our report.

ROSIN.—Strained has been quoted dull at $1 05 and Good Strained, generally, firm at $1 10, but at close both qualities are dull with a lower tendency.

CRUDE TURPENTINE.—Yellow Dip steady at $1 80 and Virgin $2 25 throughout

TAR.—Receipts taken at $2 35 until Saturday, when price fell to $2 05. Since unchanged.

TIMBER.—The freshet in the Cape Fear and connecting rivers is bringing timber forward. Prices remain about the same as last quoted. Sales $5 00, $7 00, $7 50, $8 50, $9 00, $0 50, $11 00 and $16 00. The last was very extra mill.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	12 a	12½
Sides, per lb	8½ a	9
Shoulders	7¼ a	7½
Dry Salted—		
Sides, per lb	0 a	8¾
Shoulders	0 a	7
CHEESE—Northern Factory, per lb	0 a	11
Dairy, cream per lb	00 a	14½
State, per lb	00 a	10
COFFEE—Rio, per lb	18 a	18
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	70 a	75
DOMESTICS—Sheetings, 4-4, per yd	a	7½
Yarn, per bunch	00 a	1 00
FLOUR—Fine, per bbl	0 00 a	5 00
Super, Northern, per bbl	5 50 a	6 00
Extra do. " per bbl	6 00 a	6 25
Family " per bbl	7 00 a	9 00
City Mills—Extra Super, per bbl	0 00 a	7 50
" Family, per bbl	0 00 a	8 00
" Extra do., per bbl	0 00 a	8 50
GLUE—per lb	12 a	14
GRAIN—Corn, in sacks, per 56 lbs from store—white	67 a	70
CORN, wholesale, in sacks	72½a	72
Corn, mixed, wholesale in sacks	00 a	67
Corn, Cargo, per 56 lbs, bulk	68 a	70
Oats, per bushel from store	00 a	50
Peas, Cow, per bushel	60 a	65
HOOP IRON—per ton	90 00 a	95 00
LARD—Northern, per lb	9½ a	10½
North Carolina, per lb	10 a	11½
LIME—per bbl	1 00 a	1 10
MOLASSES—West Indies, old crop	00 a	30
" " bbls	00 a	32
" " new crop	37 a	40
" " bbls	40 a	41
New Orleans	47½a	60
Sugar House, hhds, per gal	00 a	25
" " bbls., per gal	00 a	25
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	3 50
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PORK—Northern, City Mess	00 00	16 00
SALT—Alum, per bag of 4 bushels	75 a	80
Liverpool, per sack	90	95
Liverpool fine, per sack	1 40 a	1 50
SUGAR—Cuba, per lb	8½a	10¾
Porto Rico, per lb	0 a	7¾
A—Coffee, per lb	0 a	11
B— " per lb	9 a	11½
C— " per lb	9 a	9½
Ex. C— per lb	0 a	9¾
Crushed, per lb	00 a	11½
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ¾ bars	0 00 a	4 20

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Fayetteville, N. C., on the 27th ult., Miss FLORA McALISTER, daughter of Hector and Isabella McAlister, and great-granddaughter of Rev. James Campbell, in her 73rd year.

As the mortal remains of this excellent Christian woman were interred at the Bluff church, of which she was an esteemed and much beloved member, we were forcibly reminded of the benefits secured in the everlasting Covenant to believers and their children: "I will be a God to thee and to thy seed after thee." There stood the monument, erected by Fayetteville Presbytery, to perpetuate the memory of Rev. James Campbell, who first preached the glad news salvation to his Highland "kith" on the Cape Fear, and at the Bluff, Long Street and Barbecue.

And now, in the fourth generation, the Covenant promise was fulfilled in the consistent life and peaceful death of this ripe Christian.

Miss McAlister, was a sincere and devoted friend, and to know her was to esteem and love her. She had been long an invalid, but "sufficient grace" enabled her to bear with patience her protracted infirmity and her end was peace.
PASTOR.

On the death of Mrs. ALICE J. PURCELL, at her residence, "Retirement," near Wentworth, July 13th, 1880:

When last, in cold despair, I bent,
Tearless by my beloved dead—
"This is the final stroke," I said;
"For now are all Death's arrows spent,
And I have no more tears to shed.

Then thou afar didst call to me,
O truest heart that ever beat!
"Turn, from all worldly strife retreat,
And share my happy home with me!
Turn to the South thy wandering feet!"

O sweetest voice that ever spoke!
O clearest eyes that ever shone!
O golden bird, forever flown!
I would that Death's remorseless stroke
Had spared thy breast and pierced my own.

And I, who said (while thou wert left),
"This is the worst, my joy is past;
The final blow has come at last;".
Now know I was not all bereft.
While yet my heart could hold thee fast.

Like the poor shell-fish, I have borne
My pearls, hid from the billows swell,
And nourished in my heart's deep cell:
But now my gems are from me torn,
And I cast out an empty shell.

O loving friend, the true and tried!
Who knows indeed "the best," "the worst,"
Of aught? My schemes are all reversed.
But God is God, whate'er betide:
Beginning, ending, last and first!

My Alice, Alice fond and true!
Among good women noblest, best;
Pure gold that felt the fiery test;
White jewel, flawless through and through,
Shine thou upon thy Saviour's breast.

Love's earthly harvest must be pain,
But not a single grain is lost:
Sorrows may come, an armed host,
Or one by one a legthening train—
True love will never count the cost.

True love will never count the cost:
Now, eagle-winged, the clouds above;
Now prone on earth a stricken dove;
But nothing loved is ever lost—
For love is God's, and God is Love.

O soul so pure! O heart so fond!
Bright hair that shamed the gold bird's breast
My Alice, dearest, sweetest, best!
A new star lights the bright Beyond,
Shining among the spirits blest.
L. H. BARTRAM.

IN MEMORIAM.

At a meeting of the Session of Greensboro church, at the pastor's study, August 2nd, 1880, a committee appointed previously (Lyndon Swaim and Sam'l C. Smith), reported the following paper and resolutions, which were adopted:

JUNIUS IRVING SCALES, late an Elder of of the Greensboro Presbyterian church, died at the Presbyterian Hospital, New York city, July 12th, A. D., 1880. He had been a sufferer for two or three years with what afterward proved to be disease of the heart, and went to that institution in April last, with the hope of benefit from its modes of treatment; but it was ordered by Providence that his life should be closed there.

Col Scales was born in Rockingham county, N. C., June 1st, 1832, of parentage influential in civil life, and in the Church—his father still living in honored old age. His education was finished at the North Carolina University, whence he graduated in 1853. Having prepared himself for the practice of the law, he settled at Graham, in Alamance county. On the 13th December, 1859, he was married to Miss Effie H Henderson, daughter of Col. A. Henderson, and granddaughter of Chief Justice Henderson. By this sad bereavment nine children are left fatherless, and all at an age requiring the tenderest care. The God of the fatherless be merciful unto them, and give grace and strength to the widowed mother for the life task before her!

He removed to Mississippi in 1861, just at the breaking out of the late war between the States; was a Captain in the 30th Mississippi regiment, and promoted successively to the rank of Lieutenant Colonel and Colonel. He was wounded and captured at the battle of Chickamauga, and imprisoned on Johnson's Island, whence he was released in 1865, and returned in shattered health.

He removed to Greensboro after the war, and resumed the practice of the law in co-partnership with his brother, Gen. A. M. Scales.

In civil life Col. Scales received distinguishing marks of popular confidence, having been elected to the lower House of the General Assembly of North Carolina of 1857–'58, from the county of Alamance, and to the Senate from the district composed of the counties of Guildford and Alamance in 1876, and again in 1878. He was active and influential in the Legislature, securing the highest regard of his fellow-members, and enjoying the entire confidence of his constituency.

Our brother Scales was received into the Presbyterian church at Carrolton, Miss., in 1861, on profession of faith, under the pastorate of Rev. Dr. E. T. Baird, whence he was received into the Church at Greensboro, N. C., at the November communion, 1868. On the 25th of February, 1872, he was ordained an elder of the Greensboro church, having been elected at the same time with John H. Dillard, Charles G. Yates and Lyndon Swaim.

As an elder he was of course nearer to the Session than in any other relation. On account of his knowledge of law, he was peculiarly useful to our body in all its matters of business. In his province of spiritual overseer he was wise, considerate and true to the interests of the Church. He loved his Church not merely as a sect, but as a powerful and chosen constituent of catholic Christianity in the world, under our One Great Head divine. In his public and social life, and in his church connexion, he was ever the same genial, kindly, liberal-hearted man, illustrating beautifully the life and character of the Christian gentleman.

Among the records of death in the eldership of of our church, none perhaps, have been so mournful and touching as that of our departed brother Scales. He died away from home, without the ministrations of those he loved most tenderly, and who would have been tenderest with him at the solemn hour when heart and flesh fail, and the spirit returns to God who gave it.

Yet we are assured that in the Hospital where his life closed he had such kindly attentions to his bodily wants as dutiful hands could give, and the soothing companionship of one who was able and willing to perform all the offices of friendship and of an affectionate Christian brother, the Rev. Dr. Charles Phillips. The Session desires especially, at the close of this memorial record, to express its sense of grateful feelings towards Dr. Phillips for his watchful care and solicitude at the dying bed of our brother and our friend.

The following resolutions were adopted:

1. That though we mourn, we mourn not without hope, and thank God for the example our brother has set us by his walk and conversation and earnest adherence to truth and duty.

2. That as a Session we sympathize deeply with his bereaved family and commend them to God and to the Word of His Grace.

3. That this memorial be spread upon our records, and that a copy be sent to the family of the deceased and to the NORTH CAROLINA PRESBYTERIAN for publication.

Attest: SAMUEL C. SMITH, Clerk *pro tem.*

Ladies and Store-Keepers.—You can get **Choice Goods** cheap, by writing us an order on a postal card for our Price List, which enable you to **Order Goods by Mail** the best way, and see the many kinds of Merchandise we keep for sale at surprisingly low prices. We send samples of Hamburgs, Laces, Ribbons, Fringes. &c., if requested. We sell Wholesale and Retail for Cash down. A *NEW* combination system which we have just started enables us to quote very close prices. We have $1, $2 and $5 packages of notions which cannot be bought for twice the money elsewhere, all wanted in any family. Money returned if not satisfactory for any purchase. HOUGHTON & DUTTON, 55 Tremont St., Boston, Mass.
aug 10 657-1m

CLAVERACK COLLEGE AND HUDSON RIVER INSTITUTE, at Claverack, N. Y., one of the most successful and largest boarding schools in the country. Fits thoroughly for college. Full College Course for Women. Art, Languages and Music specialties. 14 Instructors; 10 Departments. 102d year opens September 6. A wealthy friend of the South and of this school, in New York City, offers to pay all the expenses except $150 a year each for fifty ladies from the South. This $150 will include Board and Tuition and Academic and College Courses, French, German, Latin and Greek, and Piano Music; all in the catalogues for $400 a year For catalogues and full particulars address
REV. ALONZO FLACK, Ph. D., President.
aug 10 657-1t

HANOVER ACADEMY,

Taylorsville P. O., Virginia.

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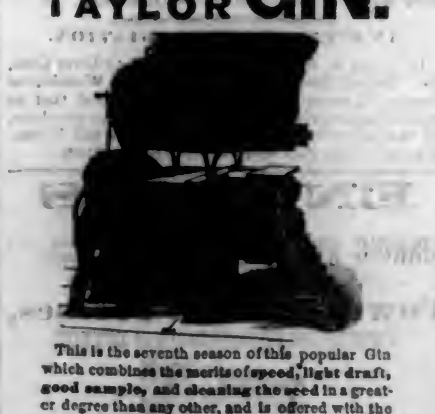

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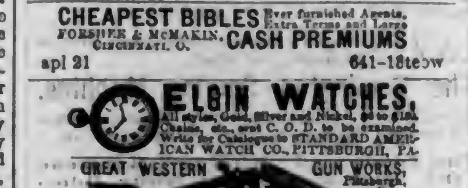

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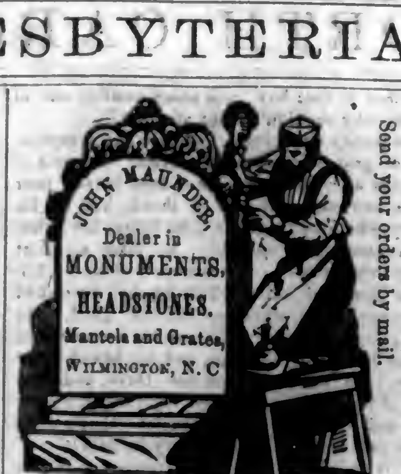

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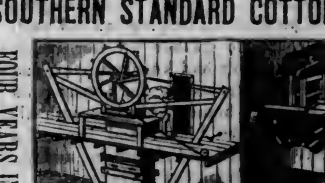

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I envy them not, I declare it;
I eat my own lamb,
My chicken and ham,
I shear my own fleece, and I wear it;
I have lawns, I have bowers,
I have fruits, I have flowers,
The lark is my morning alarmer;
So, jolly boys, now,
Here's God speed the plow,
Long life and success to the farmer!
—*Exchange.*

Dave's Pants.

BY WM. M. F. ROUND.

The other day I picked up the report of one of our city charities, and among the list of contributors and their contribution read these words: "Little Dave; six pairs of pants for poor boys." Then I didn't read any further, at least, not for a long time, and sat and wondered who "little Dave," was, and why he had given his six pairs of pants to the poor little boys instead of keeping them for his own little legs, and, putting my whole mind to it, this is how I studied it all out.

Dave's father was a broker. He bought and sold money and stocks, and he did it honestly, too—as many others do, notwithstanding some people think a man cannot deal in these things and keep himself free from dishonesty. Mr. Falconer, that was Dave's father's name, had an office in Wall street, and a home in Fifth Avenue, and he had horses and carriages, and so many servants that they were always getting in each other's way, and giving Dave's mother no end of trouble. And Dave's father gave splendid dinners, and had a great deal of company, and spent money as freely as water, and was as happy as a man can be who has no time to do good. He gave away a good deal of money, to be sure, and his name figured on all the subscription lists, and no beggar went away from his door empty handed; and yet this rich man used to come home, and sit by his library fire, and say, when he read of want and misery,

"Oh dear me! I wish I could do something for somebody; something that I could know and see made somebody better and happier." Then he would say to Dave: "Don't ever get so busy, Dave, that you can't have time to do good. It is what we can do for others, my boy, that goes to make us happy."

So it was that Dave got to longing to "do good, for somebody." He used to give away his pennies and his dimes to anybody that wanted them, but he said: "That's nothing—it isn't doing anything—because I have so many of them that I don't want them. I want to do something. Something that I shall feel myself."

This was when Dave was nine years old. And wasn't he a splendid fellow? He was pretty large for his age, could pitch a ball with any boy of his size and drive a velocipede at a tremendous pace, and was rosy and strong and healthy. He was handsome, too, with his great dark eyes and his clearly cut features, and his wavy brown hair. He was a fine fellow, and his mother was very proud of him, and told me in confidence that people used to turn round and take a second look at Dave when they passed him in the street.

A few times Dave did have a real no-mistake-about-it chance to do good. Once he spent the best part of an hour in helping an old half-blind peanut woman to gather up her wares, that some careless driver had knocked over, and once he thrashed a street-boy for abusing his little sister. He came home that time with his clothes torn, and his eye black, and bruised a great deal about his head and shoulders, and his mother almost scolded him, but Dave said:

"I could not help it. She was a little pale-faced thing of a girl, and he was a big boy and he struck her, and so I took her part, and he gave it to me, and I gave it to him, and I'm glad of it, and I'd do it again. Didn't I do right, mother?"

"Well," said his mother, "I've always heard that fighting was wrong, but, perhaps, in such a case it isn't so very wrong. And you whipped him, Dave, so he'll remember it? I hope it will do him good." And she kissed her boy and forgave him.

That night Dave told his father about it, and asked:

"Are you ashamed of my fighting in the street, father?"

And Dave's father took him on his knee, and said, "Well, it isn't best to fight as long as one can help it, but on the whole I think I should have been more ashamed of my boy if he hadn't done it."

And Dave, boy as he was, couldn't help but think that he had done some good.

So Dave's time was spent in looking about for special opportunities to do good. I don't think he had quite the right ideas about the matter, because it isn't alone in special opportunities that we may do good, but in every detail of our daily lives, and to all that are about us. The ordinary opportunities are just as great, if we look at them aright, as the extraordinary opportunities.

Just now I come to the tenth birth-day in Dave's life. It is a birth-day that he will never forget, and one that his mother can't speak of with undimmed eyes. They had a party for Dave, and it was as jolly a party as ever was planned by loving parents. There were as many as a hundred children invited, and they were given the freedom of the house. They had such games, and such refreshments! And there was a conjurer who conjured, and a magic lantern, the pictures of which kept the company in a chronic state of crying, "O-o-h my!" And there were acted charades so good that nobody but preternaturally smart children could guess what they meant. And they had a Punch and Judy show, and Punch was never so queer, or Judy so perverse, or Toby so excruciatingly funny before! And they had a telephone, an acoustic telephone, which stretched its mysterious thread from the top landing of the front stairs, through the wide opening about which the stairs wound, through four stories, to the very parlor floor; where dainty little maidens whispered pretty messages to nice boys in the attic.

Everybody had tried it but Dave, and now he ran up stairs as hard as he could to whisper a message down to his cousin Edith, who sat on the stair in the hall. Whether the telephone was worn out with so much using or whether it had been too much investigated by curious boys I don't know, but Dave found that it didn't work, and he leaned over to shout to Edith to tighten her end of the cord so that the thrill of sound might be greater.

Poor Dave! poor mamma! and poor sorrowful little faces that stand about! I see them all as I write, and my eyes grow moist as I recall the scene.

Dave had fallen from the fourth story to the hall. They thought at first that he was dead, but a piteous little cry from the pale lips showed them that there was life left. Then the children went home, some of them sobbing, all of them with heavy hearts, for Dave was much loved by them all.

Now another picture rises before by eyes. A silent chamber, an anxious group about the bed where they have laid the poor boy, father and mother standing by with pale faces and lips that tremble when they speak. A surgeon's assistant goes quietly in and out, bringing basins, preparing bandages, and otherwise making ready for the doctor's examination. The doctor, looking grave and very wise, passes his trained hands over Dave's body, laying his ear now and then close over Dave's heart. And after it is over he answers the mother's anxious, questioning look with a faint "I hope so; but it is very bad indeed. Both legs and a rib are broken, and I fear there is some injury to the spine."

Then everybody is shut out of the room except Dave's papa, who will stay, and when the doctor goes away he leaves Dave bandaged almost from head to foot, and with only strength enough to sigh when he feels the dreadful pains pass all over his body.

Oh, the anxious waiting days! Weeks have gone by and Dave is able to talk a little. Very faintly he speaks, but sometimes he smiles when his mother kisses him. At last there is a high festival in the house, and Dave is able to sit up in bed. Father and mother know that he will live, but behind this joy is a great sorrow, for the doctor thinks Dave will never be able to walk again.

One day the doctor comes and Dave asks:

"When shall I be able to walk again, doctor?"

"Not for a long time, my boy," the doctor answers.

"In a year?" asked Dave.

"It will be more than that."

"In five years?"

"I can't tell you, my child; but we'll do the best we can for you," and so the doctor goes, and Dave is left alone with his mother. He knows that the doctor has not told him the worst, and he sees that his mother, in spite of her effort to hide her grief, is very sorrowful. He reaches out the one arm that he can use, puts it about her neck, and says:

"Mother, it is pretty bad, but I should like to know the worst. I'm not a coward, you know. Tell me, does the doctor think I shall be able to walk again?"

And then the mother, putting her cheek close to her boy's, sobs aloud and says:

"Oh, my poor boy! my poor, poor Dave."

And Dave knows what the doctor thinks.

"Don't cry, mother. It's pretty bad; but maybe I can do some good lying here. It was lucky I didn't fall on Cousin Edie, wasn't it?"

Now it is a settled thing in the house that Dave is to be always a cripple. The shadow is forever there, but somehow it falls everywhere darker thru on the boy's heart. They all wonder that he is so cheerful, but, you see, every night and many times a day Dave prays, "Oh, Lord, help me to bear it," and the good Lord, who is ever tender to children, does help him to bear it.

When the winter comes on Dave is so that he can be rolled about the house in an invalid-chair, which he says, laughingly, "Does almost as well as walking." And he says to his mother many times, "Well, I don't see what boys do that haven't any legs or any chair either; that must be pretty tough." One day it is bitter cold, and somebody comes to see Dave and talks about the sufferings of the poor, those who haven't fire or clothes to warm them. It is a kind lady interested in the Children's Aid Society and ever so many other sweet charities, and she tells how even that morning she has seen boys and girls, some of them smaller than Dave, who hadn't clothes enough to cover their poor little half-starved, shivering bodies. She is in the very midst of her story when Dave crys out:

"Why, here's a chance! I've got lots of trousers and haven't any legs to put into 'em, and there's lots of boys that have legs and haven't any trousers to put onto 'em. Why didn't we think of it before, mother? Bring them all out—trousers, and shoes, and boots, and skates, too—and let's send them right off; and then I'll lie here and laugh to think of a lot of boys running my trousers about for me." And Dave laughed as heartily as if he had had the soundest pair of legs in the world.

Then Dave's mother went to the bureau where she had put all of her boy's clothes, and brought them out by the armful. Six pairs of trousers; handsome trousers, too, and with such pockets! Dave always was particular about pockets. And a grand bundle is made up, and off it goes to the House and School of Industry; and so in course of time it came out in the report of contributions: Little Dave; six pairs of pants for poor boys." And every time Dave saw a poor boy with good trousers on going by his window he said, "Maybe those are my trousers; and maybe I am doing some good, after all." And he was.

Well, it isn't much of a story, is it? But it is only begun. The snap of it, like a snapper of a whip, is on the end of it.

Now, that lady that told Dave and his mother about the poor boys had an uncle, with whom she lived, and the uncle had a million dollars and the gout. He didn't enjoy either. He had a magnificent house, and all he could do was to sit in one room of it and howl with pain. He had pictures, and statuary, and everything beautiful, but he couldn't look at them, because the gout had affected his eyes. When he walked he hobbled: and though he might have liked on caramels and ice-cream, so far as getting them went, he couldn't eat anything without wishing that he had eaten nothing. He used to sit and groan and say:

"Here I've got money, and houses, and lands, and pictures, and carriages, and they are no earthly use to me." And he would have given no end of money to have had a sound pair of legs and the vigor of the poorest street-boy."

He was awfully cross and crabbed. The servants hardly dared come into the room where he was because he was given to shying teacups and books, and beating them with his crutches. His niece used to talk to him a good deal, and tried hard to lighten his splendid misery, but he was cross to her sometimes. She often thought that she would like to ask him for some of his money for her poor, but she dared not do it, for he had been a hard man at money-getting, and all his life had never given anything away.

The day that Dave gave away his trousers she came into his room, and found him in rather better humor than usual; so she sat down and told him all about Dave, and ended up by saying, "Oh, uncle, you would have laughed to have heard him—the funny little way that he said, 'I've got lots of trousers and haven't any legs to put into 'em, and there's lots of boys that have legs and haven't any trousers to put on 'em. I'll just lie here and laugh to think of lots of boys running my trousers about for me.'"

The old uncle couldn't help smiling, but he felt a twinge of pain in his most fiery toe, and he said, "O-o-h! what a fool the boy must be!" and this made the niece feel so badly that she went up to her room and almost cried.

But the cross old uncle kept thinking it over, and two or three times he smiled by himself when he thought nobody was looking. He thought it over for weeks, and couldn't help imagining little Dave sitting and smiling because somebody else was having fun with the things he couldn't use. He thought may be that was the way to get the most pleasure out of one's possessions. He had a mind to try it—yes, he would. So he called the niece in again and he said:

"Now, tell me all over the story about the silly boy that gave away his trousers."

So the niece told it all over, and the uncle smiled again. When she had finished he said:

"I've a good mind to try it."

"What, uncle?"

"Don't bother me with questions. O-o-h, my foot; O, ooh—my eyes. Don't sit there like a statue; get a pen, and paper, and ink. I'll try it. Get the paper quick."

So the niece, very much surprised, brought the paper, and the uncle said, "Now write," and she wrote, he dictating, as follows:

"*To Messrs. So and So, Bankers:*

"Gentlemen—As I have plenty of money and can't enjoy it because I've no health, and as I hear that there are a good many people who have health enough but can't enjoy it because they have no money, I authorize you to distribute the sum of $100,000 among such institutions as my niece shall name to you, in sums according to her discretion, and hope thereby to get a little comfort in seeing others use the money that I can't use myself."

And then he signed it; the niece's eyes were as big as some saucers, and the millionaire said:

"I suppose you think I'm a fool—everybody will—but if that boy gets some comfort out of his gift why shouldn't I out of mine?"

The money was given, and then came expressions of gratitude in many forms. Reports of charities where his money had been blest; poor women and men coming to thank him for his bounty—he found it made him forget his pains. He became more tractable; he made an effort and got out to see a corner-stone laid for a Children's Home, to build which he had furnished the money. The exercise did him good. He tried going out again. He became interested in ever so many poor families, and his health grew better. He even went to see Dave, and they laughed together and chatted together like children, and when the philanthropist—that's what people call him now—went away he said:

"If it hadn't been for those trousers of yours I shouldn't have been anything to-day but a poor miserable old millionaire."

And so Dave knew that, after all, in God's own way, he had done some good; and the good isn't all out of the story yet. Dave is getting well. His father says there is a new doctor who has discovered some new method of treatment, and that the paralysis in Dave's legs is yielding, and strength coming back, and, "God willing, my boy will be sound and well again in a year."
—*Christian Union.*

MISCELLANEOUS.

The Building-Stone of England.

As early as the age when Stonehenge was piled up, building-stone was selected for special purposes, since the outer circle of that prehistoric monument consists of the Saracen boulders of the neighboring plain; but the inner pillars are of diabase, and have been brought from some unknown distance. During the middle ages Caen stone was frequently imported for building churches or other important architectural works. Before the Norman Conquest, however, most English buildings were of wood, so that "to timber a minster," not to build a church, is the good early English expression of the chronicle. In chalk districts, at a later date, broken flints were often employed, and they give a mean appearance to the abbey ruins and churches at Reading, as well as to most of the older edifices at Brighton. Oxford, however, on the Oolite, is, happily built of good native or imported stone. In modern times London, standing in the midst of the brick earth, has fallen a victim to the miseries of stucco, until the Queen Anne revivalists have endeavored to restore an honest red brick; whereas, Edinburgh, surrounded by excellent building-stone, has been able to do justice to its magnificent natural situation, and Aberdeen has clad itself in the stern but not unattractive gray and blue of its own solid granite. To the Caen stone, the Bath stone, and the Portland stone we owe half our cathedrals and abbeys, whose delicate tracery could never have been wrought in Rowley rag or Whin Sill basalt. The architecture of granite or hard limestone regions is often massive and imposing, but it always lacks the beauty of detailed sculpture or intricate handicraft. The marble lattice work of the Taj or the "prentice's pillar" of Roslyn Chapel are only possible in a soft and pliable material.—*Fraser's Magazine.*

The Effect of the Electric Light on the Growth of Plants.

Mr. C. W. Siemens, F. R. S., has supplemented his communication to the Royal Society on the effect of electric light on the growth of plants by a demonstration of its effect in the ripening of fruit. He exhibited two pots of strawberries which were started under precisely the same conditions: one had been exposed to daylight only in the usual way and showed a bunch of green berries; while the other, which, in addition to daylight, had been under electric light during the night bore a cluster of large ripe, well-flavored strawberries. This, as Mr. Siemens remarks, "the electric light is very efficacious in promoting the formation of the saccharine and aromatic matter upon which the ripening of fruit depends, and if experience should confirm this result, the horticulturist will have the means of making himself practically independent of solar light in producing a high quality of fruit at all seasons of the year."—*Eclectic Magazine.*

Preserving Flowers and Fruit.

Fruit and flowers may be preserved from decay and fading by immersing them in a solution of gum arabic and water two or three times, waiting a sufficient time between each immersion to allow the gum to dry. This process covers the surface of the fruit with a thin coating of the gum, which is entirely impervious to the air, and thus prevents the decay of the fruit or the withering of the flower. Roses thus preserved have all the beauty of freshly plucked ones, though they have been separated from the parent stem for many months. To insure success in experiments of this kind it should be borne in mind that the whole surface must be completely covered; for if the air only gets entrance at a pin-hole, the labor will all be lost. In preserving specimens of fruit particular care should be taken to cover the stem end and all, with the gum. A good way is to wind a thread of silk about the stem, and then sink it slowly in the solution, which should not be so strong as to leave a particle of the gum undissolved. The gum is so perfectly transparent that you can with difficulty detect its presence except by the touch. Here we have another simple method of fixing the fleeting beauty of nature.

Humorous.

Mothers who have any regard for their daughters will enforce the "you knit" rule.

A poet sends us a poem beginning "I gaze at the moon in the sky." That's right, young man, that's where to gaze at it. Don't try to gaze at it under the bed or in the woodshed chamber. Stick to the sky.

A Scotch dominie once asked a sprightly shepherd-boy, "What are you doing here, my lad?" "Tending swine," was the reply. "How much do you get?" "One florin a week." "In one sense I am also a shepherd," continued the dominie, "but I receive a much larger salary." "That may be; but then I suppose you have more swine under your care," innocently replied the boy.

Hans Growyost, a worthy German farmer, who has been a lifelong resident of Berks county, has a shrewish wife, who has long rendered his life anything but a couch of roses. One day not long ago she, in a fit of pique, picked up her duds and left him, vowing never to come back. The news went around among the neighbors—you know how intelligence of all kind travels in the country—and at night several of them, of whom I was one, went to condole with Hans. He sat on his front stoop puffing away at his pipe. "Hans," I remarked, "I pity you." "Mine poy," replied the honest Dutchman, as he disturbedly knocked out the ashes from his pipe, "you vas righd. She has shust coomed pack."

SECULAR NEWS.

Mr. W. H. Hargrave, our stock man, again shipped 200 sheep. This time they go to Baltimore. They are the growth of this county.—*Lexington Exchange.*

In Mitchell county the tobacco crops average 900 pounds per acre and are sold at an average of 33 cents per pound—$198 per acre. In the amount of tobacco raised Madison county, it is said surpassed all others. The value of the crop of 1879 estimated at $100,000. We give the following instances of individual crops and the amounts realized per acre in this county; John B. Nelson, of Madison county, on 2¼ acres, $706, with 500 pounds left over of the unsold crop; G. G. Gwaltney, on 1 acre, produced 768 pounds, which sold for $213 26; J. Ellington, on 2 acres, realized $484 48.—*Raleigh North Carolina Farmer.*

The annual report of the North Carolina Agricultural Experiment Station for the year ending April 15, 1880, shows that Prof. Ledoux made 912 analyses, requiring 8,000 quantitative determinations and 10,000 weighings. He has examined seeds and analyzed chemicals, fertilizers, marls, soils and waters, and made search for poison in all cases submitted. The result of his work on fertilizers is shown by the following statement: The commercial value of the fertilizers has increased from $33 66 per ton to $39 40. We pay $4 less, and get an article worth $1 60 more per ton. The expense of the station for last year was $6,673 47. The total income arising from the tax on fertilizers has been $80,117 81.—*Charlotte Observer.*

AN ITEM OF APPROPRIATION.

In telling of Warner's Safe Kidney and Liver Cure, the "Republican," N. Y., says in its Washington Items: "It seems to be generally understood that an especial appropriation will be made for the purchase, for the use of the members of the Senate and House, Warner's Safe Pills and Warner's Safe Bitters."

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FOR RESTORING GRAY HAIR TO ITS NATURAL VITALITY AND COLOR.

It is a most agreeable dressing, which is at once harmless and effectual, for preserving the hair. It restores, with the gloss and freshness of youth, faded or gray, light, and red hair, to a rich brown, or deep black, as may be desired. By its use thin hair is thickened, and baldness often though not always cured. It checks falling of the hair immediately, and causes a new growth in all cases where the glands are not decayed; while to brashy, weak, or otherwise diseased hair, it imparts vitality and strength, and renders it pliable.

The VIGOR cleanses the scalp, cures and prevents the formation of dandruff; and, by its cooling, stimulating, and soothing properties, it heals most if not all of the humors and diseases peculiar to the scalp, keeping it cool, clean, and soft, under which conditions diseases of the scalp and hair are impossible.

As a Dressing for Ladies' Hair

The VIGOR is incomparable. It is colorless, contains neither oil nor dye, and will not soil white cambric. It imparts an agreeable and lasting perfume, and as an article for the toilet it is economical and unsurpassed in its excellence.

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DANGER IN DISGUISE.

Summer Pestilence Unearthed: and Some Timely Advice About How to Avoid It.

Certain Valuable Facts Made Public.

It is well known that hot weather brings sickness, and that few people go through the Summer without unpleasant symptoms. The mouth becomes dry and parched, the tongue furred with white, the pulse irregular, the head feverish, the body cramped and the limbs swolen and tired. Ladies especially, with their natural delicacy and tendency to female troubles, find the hot weather almost unbearable, while Little Children are dying every day from exhaustion and because Parents neglect precaution and care. A prominent and well known physician of New York asserts as his postive belief that more than threefourths of all socalled Summer complaints arise from disordered secretions, and that these secretionary organs, which by being out of order cause so much trouble, are the Kidneys and Liver. These organs are the governors of the system, and by their movements the other parts are regulated. The brain controls the life, but the lower part of the body rules the health.

There is one, and only one known vegetable that will absolutely regulate and control the Kidneys and Liver at all times and thus prevent the many dangers of the Summer. That vegetable (a West Idia leaf,) is used as the basis of Warner's Safe Kidney and Liver Cure. It is pure, pleasant to the taste and absolutely certain in its results. It keeps those who intelligently use it in perfect health, and cures those whose secretions are deranged. For all urinary complaints of either sex it is infallible. For all bilious troubles it is certain. For the hot season it is invaluable, and it should be used upon the approach of the slightest symptoms. It may save your life or that of some dear friend; it will certainly prevent much suffering.

No remedy in America has ever received such high and enthusiastic commendations.

READ THE RECORD!

An Editor's Escape.

OFFICE OF THE "INDUSTRIAL ERA."
ALBIA, IOWA, May 26, 1880.

TO WHOM IT MAY CONCERN:

I take great pleasure in making the following statement: I have been afflicted with a disease of the kidneys for the past two years and have tried numerous remedies with only partial and temporary relief. Warner's Safe Kidney and Liver Cure was recomended to me, and after taking it the pain and distress left me, and I am to-day feeling *strong and well.* I am perfectly satisfied that Warner's Safe Kidney and Liver Cure is the medicine needed and can cheerfully recomend it to others.

G. W. STAMM.

A Physician's Testimony.

I hereby testify that I have been a practicing physician for twenty seven years, and for many chronic cases in my prctice do recommend Warner's Safe Kidney and Liver Cure. It was upon my advice that G. W. Stamm, editor of the *Industrial Era*, obtained this valuable remedy.

Albia, Ia. A. A. RAMSEY, M. D.

The Friend of Delicate Ladies.

Warner's Safe Kidney and Liver Cure is the remedy that will cure the many diseases peculiar to women. Headaches, neuralgia, disordered nerves, weakness, mentol shocks, and kindred ailments are effectually removed by its use — *The Mother's Magazine.*

A Pastor Made Happy.

I have been greatly troubled with my kidneys and liver for over twenty years, and during that entire time I was never free from pain. My medical bills were enormous, and I visited both the Hot and White Springs, noted for the curative qualities of the water. I am happy to say I am now a well man, and entirely as the result of Warner's Safe Kidney and Liver Cure. With such glorious results, I am only too glad to testify regarding the remedy which has made me so happy

(REV.) P. F. HARKLER.
Coal Run Crossing, Arkansas.

An Educational Endorsement.

The Rev. C. A. Harvey, D. D., of the Howard University, of Washington, has written the following letter:

GENTLEMEN — I take great pleasure in stating that I have for two years past been acquainted with the remedy known as Warner's Safe Kidney and Liver Cure, and that in some cases which had been given up by practitioners of both schools, the speedy change wrought by this remedy seemed but little less than miraculous. I am convinced that no remedy for kidney troubles heretofore discovered can be held for one moment in comparison with it.

Respectfully yours, C. A. HARVEY.

Its Grand Reputation.

Warner's Safe Kidney and Liver Cure has reached a reputation that is not limited by the confines of section or country. There are no injurious substances nor false and temporary stimulants in the preparation. It is purely vegetable and compounded under a formula that has passed severe tests and won endosements from some of the highest medical talent in the country. — *New York World.*

Ministerial Gratitude.

WHIPPANY, N. J., July 2, 1880.

MESSRS., H. H. WARNER & CO.:

Dear Sirs: — My wife had been suffering from a severe attack of acute inflamation of the bladder, which occurred in October last, and left a chronic inflammation of the neck of the bladder. This trouble yielded to no treatment, till some time in March she began the use of your Safe Kidney and Liver Cure, and is now completely well, which we wish to acknowledge very thankfully. We have commended the *Cure* to others as we have had occasion, and shall continue to do so very cheerfully.

With many thanks,
(Rev.) D. MC GEE BARDWELL.

Arousing its Readers.

An alarm of fire at midnight is a startling thing, but not half so startling to many who hear it as would be the sudden knowledge of their own dangerous physical condition. Thousands of thousands are hurrying to their graves because they are carelessly indifferent to the insidious inroads of disease and the means of cure. It is the mission of H. H. Warner & Co., with their Safe Kidney and Liver Cure, to arouse men to a sense of their danger and then cure them. — *Memphis Appeal.*

"The Best and Only Efficient."

626 L. St., WASHINGTON, D. C., June 9.

H. H. WARNER & CO.:

GENTLEMEN — I have known of the remedy called Warner's Safe Kidney and Liver Cure, and can personally testify to its efficiency in kidney and liver troubles. I can truthfully say that in my opinion it is the best and only efficient remedy for such troubles ever brought before the public.

Yours very truly,
(COL.) JOHN K. MCCHESNEY

This Great Natural Remedy, which has received so many enthusiastic endorsements and has performed such universal cures in *all* diseases of the urinary organs, is for sale by all Druggist in every part of the world at

$1.25.

Per Bottle. Those who have never tried it should not fail to keep it on hand; those who have tried it and know its merits, would not be without it for a moment. It effectually avoids all

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and furnishes the most complete and certain of

Seasonable Safeguards.

MISCELLANEOUS.

B. F. HALL. OSCAR PEARSALL.

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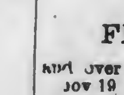

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For the N. C. Presbyterian.

WHY WAS CAIN'S OFFERING REJECTED?

There was evidently something offensive to God in the offering itself which was brought by Cain. The expression used in the Bible is "unto Cain and *to his offering* he had not respect." The good of man had been changed, in one generation, from the fruit of trees (Gen. 2. 9.) to the fruit of the ground. (Gen. 4. 3.) Therefore the offerings he brought were the results of man's sin. The fruit of the trees of life (Heb. *plural*) from which Adam was driven, rendered him and his descendants, as long as they had access to them, immortal ("Lest he take of the trees of life and eat and *live forever*.") Abel's employment as a shepherd did not necessitate the slaying of the animals of his flock, either for sacrifices or for food. It is well known that God did not grant permission to eat animal food until after the flood, and then only as he had granted permission to eat the "green herbs" which had, up to the period of the fall, been reserved for the food of cattle. God said to Noah, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." As grain is the fruit of the grass, or green herb, (Heb.) we may suppose that Cain's offering was composed of these foods which were created for cattle, but which, man, by his sin, had brought himself to eat.

Sometimes we do not sufficiently distinguish between a permission and a prediction. When God said to Adam, thou shalt eat the herbs of the field (instead of the trees of life which gave the immortality) we call it a prediction. But when he said to Noah "Every living thing shall be meat for you; even as the green herb have I given you all things," we call it a permission. I think it clear that both remarks were predictions. It was like a distressed father, of our day, saying to his drunken son, "You will ruin your health by your intemperance." No one would say that this was giving his son permission to ruin his health;—or condemning him to the hard necessity of ruining his health. When we read, "Even as the green herb, have I *given* you all things," we look at the word "given," and regard animal food as the gift of God. But this same word here translated "given" is elsewhere translated "requite"—"thou beholdest mischief and spite to *requite* it with thy hand." (Psalm 10. 14.)

Sacrifices were always made of a part of the food of the offerer. If Abel did not use animal food, it is scarcely probable that he would offer animal sacrifices. Why then, was he a keeper of sheep? One of the first results of the curse which Adam's sin brought upon the ground was the growth of thorns, weeds and thistles. They had no scythes, or other tools to destroy this noxious growth, but it could not escape Abel's observation that wherever sheep grazed the ground became smooth and bare like, and the rank weeds whose decay filled the air with miasma, were destroyed. Another reason for his occupation was this: although they were shut out from the trees of life in the garden of Eden, Abel still recognized the privilege of partaking of the food most nearly allied to that of Eden. He knew, with Moses, that "the tree of the field was man's life," and that his only available mode of cultivating these trees was by keeping weeds and thistles away from them by means of sheep. The sheep also furnished the wool for their clothing and thus Abel, by faith, offered an "excellent sacrifice to God," in bringing the firstlings of his flock and the fat thereof, or of the milk thereof. The Hebrew word "milk" comes from fatness. Isaac Leeser was so excellent a Hebrew scholar that Dr. J. W. Alexander said that he would have given a large portion of his salary, if he could only have had Leeser's instruction in Hebrew, for one hour a day. Leeser translates the text of Abel's offering thus: And Abel, he also brought of the firstlings of his flock, and the fattest thereof. "Could he not have said "the fatness, or milk thereof?" Many commentators say that a proof of the early custom of offering animal sacrifices was, that God clothed Adam and Eve with skins." The word "skin," in Hebrew comes from "nakedness," and may we not, with equal propriety translate this passage thus: "Unto Adam also and his wife did the Lord make coats *for* (on account of) their nakedness and clothed them." The Hebrew modes of expressing the words "of" "to" and "for" are sometimes not very clear. For instance, in this same chapter (verse 24) our translation reads "to keep the way *of* the tree *of* life" while Leeser's translation has it "*to* the tree of life. Instead therefore of saying "coats of skins" could we not with equal accuracy, "coats *to* skins." By substituting "to" for "of," the whole meaning is changed. In Ex. 22. 27. we read "for that is his covering only, it is his *raiment for his skin*." Another reason why I suppose these coats of Adam and Eve were not composed of the hides of animals is, that we are told that God "made" them. He "made coats"—He did not merely transfer from its original use, the hide of an animal;—He put forth His creative power to make garments for the creatures whom He had created in His own image. The hide of an animal would be a most uncomfortable garment in the heat of summer. God provides, even for the meanest of His insects, the most exquisitely ingenious and beautiful personal accommodations. Can we suppose He would do less for those beings, who partook, in the highest degree, of His own nature?

Another reason for doubting that the offering of Abel was an animal sacrifice, is, that Wilson's Lexicon defines the word used to express it, as "a gift, a present, spoken especially of a bloodless offering." The same word occurs in II Samuel 8. 2. And the Moabites became David's servants and brought *gifts*." Again it occurs in II Chron. 26. 8. "the Ammonites brought gifts to Uzziah."

Cruden says "a sacrifice differs from a mere offering in this, that in a sacrifice, there must be a real change or destruction of the thing offered, whereas an oblation is but a simple offering of a gift." The word used for "oblation" is the one which designates Abel's gifts to God. These gifts, of course, were of no more use to God than were the bloody sacrifices commanded by Moses. They simply testified to the piety and faith of the offerer. In the New Testament Abel's offering was called a sacrifice, but so were the gifts sent to Paul by Epaphroditus.

In support of the doctrine—or rather theory—that the antediluvian church offered animal sacrifices, the text "without shedding of blood there is no remission" is sometimes quoted. This, of course refers to the blood of Christ of which all other bloody sacrifices were typical. As we have dispensed with these particular types for nearly two hundred years, may we not suppose that the antediluvian church also dispensed with them? At least, I would be glad if some learned Presbyterian divine would tell me if it is part—an essential part—of Presbyterian doctrine, to insist upon a belief in antediluvian sacrifices. Does salvation depend upon this belief? Would a person who does not believe it, be refused admittance to the church?

I am very anxious to know. DISCIPLE.

For the N. C. Presbyterian.

OLD-TIME SINGULARITIES.

A young minister was ordained, married and commenced house-keeping in a certain congregation in one of the Northern States about 1795. In the course of a few years his church was burnt, and the State Legislature authorized a lottery to help raise funds to rebuild it. Over the pulpit of the new church was written in Greek letters, "To the Most High God." He began a memorandum of all the donations, great and small, made to him by the members of the congregation—an apple, an orange, a chicken, a fish, a fat goose, a fat turkey, a piece of beef or mutton, a peck of potatoes, &c. They all amounted to a good deal in the course of a few years. One of the most singular items is that whenever the Sacrament of the Lord's Supper was administered quarterly, the bread and the wine remaining was given to the pastor. Sometimes a good deal of the wine was left over. Probably the communion furniture was kept at his house. C.

SOME NOTES ON BOTANICAL INTERESTS IN NORTH CAROLINA.

[From the Raleigh Observer,]

How much do we owe to the great work which Dr. Moses A. Curtis has done for North Carolina? At home his botanical researches are only known in his "Woody Plants" and his "Catalogue of Indigenous Plants." Abroad he is esteemed the best mycologist in America, and to be esteemed a good mycologist by such men as Berkeley is to put one on the highest pinnacle of botanical science.

Few, very few, remember his first essay in the botanical field—his "Plants Growing Around Wilmington."

This latter work is now rewritten to correspond with the current synonymy, and has added to it the discoveries of the senior Dr. MoRee, that earnest, vigorous student of medicine and natural science, and also those of Mr. Wm. M. Canby of Wilmington, Del. The work comprises nearly 1,100 species, and among them some purely local plants, making it the richest florula in America. Subscriptions will be asked for it before long to enable the editor to cover the printer's bill.

Strange to say, botanical research has had little recognition from North Carolinians. This territory, though, has attracted botanists from several parts of the world.

William Batram, son of a celebrated botanist, himself a botanist and naturalist, made an extensive tour through North Carolina in 1776, entering the State by Brunswick county and continuing his journey past Wilmington by the way of Waccamaw Lake, through Campbellton, and so westward through the mountains of Cherokee.

In 1787 Andro Michaux visited the mountain region, and several times thereafter, carrying away, as Dr. Curtis tells us, "two thousand and five hundred specimens of trees, shrubs and plants." "Michaux's Flora Boreali Americana" contains very many North Carolina species. It was in one of these expeditions that the *shortia galicifolia* was discovered, to be lost for a century, and only identified by Prof. Gray by a dried specimen preserved in the Paris *Jardin des Plantes*. Michaux's botanical accuracy was afterwards verified by the rediscovery of *shortia* by a son of Mr. M. E. Hyams of Statesville. Dr. Curtis made many excursions over Michaux's line of travel to discover *shortia*, but unsuccessfully.

In 1802 F. A. Michaux, son of Elder Michaux, went over some of the territory traversed by his father and published a volume of his journey. Some of his observations of the early condition of some of our interior towns show how rude society was in those days. I quote one, which may be of interest to newspaper men:

"At Lincolnton they print a paper in folio that comes out twice a week. The price of subscription is two dollars per year, but the printer, who is his own editor, takes, by way of payment, for the ease of his country subscribers, flour, rye, wax, &c., at the market price."

This was about the year 1802 or 1803. But F. A. Michaux afterwards brought out a work which to this day is most valuable. The beautiful plates which illustrate it are exquisitely colored, and although my copy bears imprint of D'Hautel, Paris, 1819, the freshness and beauty of the coloring is undiminished.

The part of this work which is of most interest to North Carolinians is the one on the "Resinous Trees of North America." Michaux studied the commercial value of our forest products, and put on record items which will interest us now. He tells us that in 1807 pure dipping was sold at Wilmington at $3 a barrel, and the scraping a quarter of a dollar less. In 1804 the exportation to the Northern States and to the English possessions amounted to 77,287 barrels. During peace it comes even to Paris, where it is called Boston turpentine. The consumption in England is great, and, in the official statements, the value imported in 1807 is $465,828; in 1825 Liverpool alone received 40,294 barrels, and in 1807, 18,924 barrels. It was sold there in August, 1807, at $3 a hundred pounds, and after the American embargo in 1808 at $8 or $9. Michaux gives us many other valuable points which it would hardly answer to repeat in a daily paper.

Thomas Nutall completed Michaux's great work on forest trees, but the appended volumes lack the finish of those by Michaux. As strange as it may seem, three-quarters of a century after this work was thought to be complete, Elliott of South Carolina discovered another species of pine, which Dr. Mellichamp of South Carolina, with the assistance of the venerable Dr. Engelmann of St. Louis, has recently confirmed. This tree has not yet been identified in our State; it only awaits the keen eye of a young botanist to detect it.

Mr. Croom and Dr. Loomis published a florula of Newbern, 1833-37, a book now seldom seen; but the writer of this world willingly entertain propositions for exchange or purchase from any one owning these pamphlets. The work done by Dr. Schweinitz in mycology is world-famed, and the additions that were made to his collections by Dr. Curtis constitute the largest collection of American fungi. It is a little singular that of all this immense botanical work hardly a native lent a hand in it.

We hear, shortly after Raleigh's colony settled, of vessels loaded with sassafraize (sassafras) sailing from the Carolina shores for England, where this simple drug was famed for the cure of *lues venerea*.

The Munchausen stories of our vegetable products, by the romancer Lawson, attracted great attention to our State at an early day, and have duped many a sober-minded reader since. Even Dr. Hawks fell into his blunders, following him with confidence. It was Dr. Curtis' delight to show the unreliability of the stories, in an anaysis which appeared in the *University Magazine*, March, 1860, shortly after Hawks' history came out.

We owe our present knowledge of botanical products of this State to the labors of Dr. Curtis. It was his bright intellect that mastered all that his predecessors had done, and wrought them into a complete whole. Very few things escaped his keen eye, and to this day the best living botanists are quite jubilant over such an achievement as adding a single plant to Curtis' catalogue. I well remember the sensation caused by the discovery of the beautiful maiden's hair fern (*adiantum capillus veneris*) by Mr. Wm. M. Canby, of Wilmington, Del. He was at Hilton gathering some aquatic plants by the river side. He turned toward the marl bluff, when his eyes were greeted with a specimen of true maiden's hair fern. What I could it be possible, when Capman placed its northern limit in Albany, and Curtis' quick eye had passed it by so many years? It was afterwards identified beyond doubt, and a fresh specimen sent to Dr. Curtis brought him down to Wilmington on business. Very few are these additions. They can be told on the fingers of one hand. It was only a few months ago that the Hartford climbing fern, supposed not to grow east of the mountains, was found in Duplin county by Major Young, and afterwards by Mr. Faison.

Dr. Sprunt has found in Onslow and Duplin the red trumpet (*sarracenia rubra*) and since then Mr. Dormer has found it in this county. Mr. Curtis gives it a local habitat in Henderson county. But on the other hand I doubt if a generation of botanists will be able to make more than a check-list of Dr. Curtis' great work. As I pen the words "great work" I look at the rude pamphlet before me and think how unappreciative a State must be that would print the result of an eager student's life-time work in a style that would not compare with that of the average spelling-book!

Who is to be the editor of this vast mass of scientific collection? Who is to elucidate this bare and homely catalogue in such a way as to make it serve as a guide to future generations, and to aid the present? For, after all, if botany cannot work out practical results, the people will have none of it. But who of our young men are giving their attention to these matters? Are we to be content to allow strangers to come in and teach us what is growing at our feet daily? Must we be content for foreigners to show us the way to utilize our products, while we, for a lack of knowledge, see thousands of dollars made from plants of whose names we are ignorant? As far as I know, the botanists in this State are doing only a little elementary work at our colleges, each year being but a repetition of a very short excursion into the vast field. We could achieve very much by diligent work, and surely we owe it to those who have erected the foundation that we build upon it.

T. F. W.

A FULL CUP.

When the saintly Payson was dying he exclaimed, "I long to hand a full cup of happiness to every human being." This was the language of a heart thoroughly purged of all selfish affections, and filled with the spirit of that love which led our adorable Jesus to give his life for human redemption. If every Christian would go out daily among men, filled with such longing for human happiness, what marvelous changes would soon be wrought in human society! The selfish element would be eliminated from the dealings of the Christian business man. Not justice merely, but benevolence would enter his every act of trade. The same spirit would rule his home and church life. He would become an incarnation of good will toward all, and would so preach the Gospel by his deeds that men would see his good works, and glorify his heavenly Father. The spirit of Payson is worthy of every man's imitation. Happy he who can truthfully say, "I long to hand a full cup of happiness to every human being."
—*Zion's Herald.*

NOT LOST.

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by angels' eyes—
These are not lost.

The sacred music of a tender strain,
Wrung from a poet's heart by grief and pain,
And chanted timidly with doubt and fear,
To busy crowds, who scarcely paused to hear—
These are not lost.

The silent tears that fall at dead of night
Over soiled robes that were once pure and white;
The prayers that rise like incense from the soul,
Longing for Christ to make it pure and whole—
These are not lost.

The happy days that gladdened all our youth,
When dreams had less of self and more of truth;
The childhood's faith so tranquil and so sweet,
Which sat like Mary at the Master's feet—
These are not lost.

The kindly plan devised for others' good,
So seldom guessed, so little understood;
The quiet, steadfast love that strove to win
Some heedless wanderer from the ways of sin—
These are not lost.

Not lost, O Lord! for in Thy city bright,
Our eyes shall see the past by clearer light,
And things long hidden from our gaze below
Thou wilt reveal, and we shall surely know
These are not lost. —*Selected*

KEEP IT TO YOURSELF.

You have trouble—your feelings are injured, your husband is unkind, your wife frets, your home is not pleasant, your friends do not treat you fairly; and things in general move unpleasantly. Well, what of it? Keep it to yourself. A smouldering fire can be found and extinguished; but when the coals are scattered, who can pick them up? Bury your sorrow. The place for sad and disgusting things is under the ground. A cut finger is not benefitted by pulling off the plaster and exposing it under somebody's eyes. Tie it up and let it alone. It will get well sooner than you can cure it. Charity covereth a multitude of sins. Things thus covered are often cured without a scar; but once published and confined to meddling friends, there is no end to the trouble they may cause. Keep it to yourself. Troubles are transient, and when a sorrow is healed and past, what a comfort it is to say, "No one ever knew it until the trouble was all over."

THE MOUNTAINEER'S ADVICE.

BY MRS. MARGARET E. SANGSTER.

A lady passed to the rough traveling of a mountain land went thither to make her home, and received from one of her new friends this bit of advice. She had been telling of her faintness when guiding her horse through a deep ford where the waters ran swiftly and the roar was incessant, and said she feared she would never be able to overcome the abject physical terror which dominated her whenever she found herself in the strong current midway between the banks.

"Oh! yes, you will," said her companion. "Just take a leaf in your mouth and chew it, and as you ride across, keep your eyes on the other side."

When I heard this, I thought there was a lesson in it for myself and perhaps for others. The leaf in the mouth, a simple thing and at first glance unnecessary, nevertheless had a meaning, and I soon discerned it—occupation, diversion for the mind from an unreasoning fear, something to attract attention from fright and peril half unconsciously. The look over and beyond the flood was emblematic of the power of faith, which enables us to go forward, no matter how environed with difficulties, because we are not dwelling so much on the present distress as on the joy that is set before us.

How often we are encompassed, beset and thoroughly perplexed by the contrary circumstances of our lives! Going up stream is hard work when everything about is combining to drag us down. You are a young Christian, and have resolved by the help of your Divine Saviour to live singly and constantly for Him. But your home influences tend to worldliness, to money-making, to securing social position, or to stepping higher in the sight of men. They who love you most tenderly set stumbling-blocks in your path, and your household affections strive against your spirituality. Do not grieve about it. Take the leaf in your mouth. It may be the leaf of the Bible study. A sweet verse in the morning, read, thought over and assimilated, is a wonderful onward helper. It may be the leaf of unobtrusive humility, for you are tempted to pride and Pharisaism more than you are aware. It may be the leaf of gentle effort for the Master, in the Flower Mission, in the invalid's chamber, in the daily homely housework, or in the Sunday-school. Take the leaf, and remember to keep your eyes on the other side—the bright side—where the day dawns and the shadows flee away. You are the head of a family, you are a man in a place of responsibility, with others depending on you for direction. You cannot swerve by a hair's breadth from your integrity without doing irreparable injury to many interests. Sometimes you are pressed and pulled and harassed in ways which nobody suspects. Neither your wife nor your business partner nor the people you meet as you go to and fro, your pastor nor your intimate friend suspect the peril you are facing. It turns you giddy and sick, but they go gaily on, for your mountain torrent is to them as a silvern brook in a green pasture. Do not despair. Take the leaf in your mouth, the leaf of prevailing prayer, the leaf of stubborn honesty, or the leaf of brave self-assertion, and look, till your weary eyes grow clear and your feeble heart grows confident, to the other side where all is peace and safety.—*Christian Intelligencer.*

UNIVERSALITY OF THE SABBATH.

We are told that when the Almighty had finished the work of creation He rested from His labors; that thereupon He instituted a Sabbath, or day of rest, and that every returning seventh day was to be kept holy in remembrance of the Creator and Governor of all things. In accordance with this account we might naturally suppose that this Divine institution was known among the antediluvians, and that the observance of it was enjoined by Noah upon his three sons and their posterity. Traces of the same we might expect to find also among heathen nations, who, although they had lost the knowledge of the true God, would be apt to interweave in their own crude systems of mythology the traditionary religious rites of their fathers. And such has evidently been the case. It appears that the Israelites, during their sojourn in Egypt, neglected the observance of the Sabbath; yet the Egyptians, a heathen people and ignorant of the Sabbath as a day of rest, divided time into weeks of seven days, and the days they consecrated to the seven planets—a system of dividing time which, singularly enough, we find among the Greeks, the Romans, the Hindoos, the Goths, and generally and partially, among the Saxons.

Our Saxon ancestors, a heathen people, divided time into weeks of seven days, and our names of the days of the week are of heathen and not scriptural origin: thus, the day which the heathen nations of Northern Europe dedicated to the worship of the sun, the first day of the week, we still call *Sun*-day—a name which the puritanical notions of our New England fathers rejected as profanely impious, and in its place adopted the Jewish appellation of Sabbath.

The second in order is Monday, or Moonday, the day dedicated to the moon. Third, we have Tuesday, from Tuisco, the Saxon god of war; hence Tuesday, in old English, is court day, the day for legal combat, or for commencing litigation. The fourth is Wednesday, from Wodin or Odin, another Saxon divinity. The fifth is Thursday, or Thor's-day, the day consecrated to Thor, the god of thunder, answering to Jupiter of the Greeks or Romans. The sixth is Friday, the day of Freya, a divinity corresponding to the Grecian Venus. The seventh is Saturday, the day of Sater or Saturn, the most ancient of the gods worshiped by the Greeks and Romans, and known to our Saxon ancestors by the name of Seatur.

Thus we find here an intermingling of different systems of mythology. We find Egyptians, Greeks, Romans, Hindoos, Goths, Germans and Saxons retaining the scriptural division of time, which they have introduced into their own religious systems, and even these latter, we shall find, have certain prominent analogies running through them, all traceable for their origin, in their prominent features, to scripture history itself. None will deny that this custom of dividing time, so prevalent among different and widely separated heathen nations, must have had an early and a common origin, and what one so satisfactory can be assigned as that to which the Bible attributes it?—*Willson's Outlines of History.*

PHYSICAL NOT PSYCHICAL.

Rev. Joseph Cook in his lectures on Spiritualism used language that drew down upon him the charge of being a spiritualist in belief. In a letter to the *New York Observer*, in language characterized by a contemporary as intense, he positively denies the imputation. On this general subject Rev. Dr. G. L. Samson furnishes the *Observer* an article under the above caption and which we recommend to the attention of our readers.

"The readers of Joseph Cook's statements in the *Observer*, and of the discriminating criticisms of the editor, must have observed that Mr. Cook designates the recently observed German phenomena as "psychical" in character. Every discriminating reader must have it suggested that the moving of tables, and phenomena like to this, witnessed in all ages, are not "psychical," but physical. Thorough investigations, begun in Washington when at the same time Professors Morse and Page were making their two applications of electro magnetism and the Fox girls were displaying their table rappings and tippings, suggested the law of these physical phenomena in 1845; those suggestions were confirmed at Cairo, Egypt, in 1848, where the acquaintance of the Count de Gasparin was made; and that law has since been traced back through Mesmer in Paris, when Franklin on behalf of the French Academy, investigated his experiments; thence to New England and Mediæval witchcraft; and thence through Grecian and Roman history to the earliest Egyptian, Chaldean and Indian magians.

"All the attested phenomena now called spiritualistic, or psychical, can be resolved into two classes, both following the physical law now familiar in electro-magnetism:

"First.—Solid bodies, such as pots, tables, &c., are moved by persons of an over-charged nervous temperament, being attracted and repelled as by a magnet. A case of this kind, witnessed in Angelique Cottin, was investigated in 1848 at the French Academy by men like Cuvier, Humboldt and Arago. In the witchcraft phenomena of Salem two centuries ago, in the Mediæval magic, in Pliny's history of Roman, Grecian, Egyptian and Indian magic, the same phenomena, now met by observing travelers in India and Egypt, have in all ages been witnessed.

"Second the muscles of animals, of delicate youth, and of nervous men, can be in like manner controlled and moved by men of strong muscle and of determined will. This is stated as an undoubted fact by Cuvier in his "Anatomie Compareo;" it was attested by Franklin in company with a committee of the French Academy, when Mesmer caused his subjects to move unconsciously about the stage at his will and to utter sentiments which were but the suggestions of his mind. This power, unconsciously exercised, was displayed at Salem when a girl supposed to be bewitched, read from books held before her by Cotton Mather, first Latin, then Greek, next Hebrew—languages familiar to Mather, who sat at her side; while she could not read Elliot's Indian New Testament, in a language unknown to Mather. The testimony of the ablest observers, some of them first misled by so-called "Clairvoyance," accords with the clear but uncomprehended fact stated by Miss Martineau: "The mind of the somnambule mirrors that of the mesmerist." This power, also, over animals, and over even the lips of others, can be traced through all history and is made a matter of historic record by Moses and Luke when it came into contrast with the miracles which attested the Divine inspiration of the Old and New Testament writers.

"The power, now, by which these phenomena are produced has in all ages been declared to be "physical" or "physiological." Hippocrates, the Greek physician, who wrote B. C., 450, and whose aphorisms in a pocket edition are still a text book in French medical schools, taught that through the medium of a fluid generated in the brain, to which he gave the general name "physis," the mind acts on muscles to contract and move them. When Franklin saw Galvani's experiment of contracting the muscles of a dead frog by the electric current flowing from his battery, he decided that the brain generates electricity; and Sir John Herschel, in his "Preliminary Discourse on the Study of Natural Philosophy," describes at length the action of the fluid thus generated in coursing along the nerves and contracting the muscles of the limbs, lips, &c. Modern physiologists—English, French and German—have determined that the fluid, thus generated and thus acting, is not electricity, but akin to electro-magnetism and governed by its laws.

"Two of the laws of electricity applied to the phenomena of so-called Spiritualism explain the two classes of phenomena above cited; and the simultaneous prominence given to those laws by Professors Morse and Page and by the Fox-girl table tippings and rappings if most significant as to their analogy. By the power of a small electro-magnet, wound with the coils of Professor Henry's discovered helix, Professor Page made an iron bar of a thousand pounds weight dance in the air; while Professor Morse, by the same power made his thought to be rapped out forty miles distant in Baltimore. Why, then, should not a person charged with the nervous fluid become a magnet to objects nigh; and why should not the thought of another person, at the will of a controlling operator, be rapped out on a table or be uttered from the lips of an unconscious agent employed by them? Two facts, observed and reported by intelligent French, English and American observers, will illustrate *physical* law of phenomena now reported as new,—phenomena familiar to men like Cicero, who in his "Divination" states that the experimenters declared to him they performed their feats by "a law termed by the Greeks physiological."

"An English merchant in India has lost his gold spectacles; he is sure one of his dozen or more servants has stolen them; and he sends for a Brahmin, who by one of many kindred physical methods knows how to detect the thief. The servants are all summoned and arranged in a semi-circle; a brazen censer is kindled; incense burned on it fills the air, and fearful incantations are uttered. When the nerves of the guilty man are sufficiently excited, the Brahmin declares he is "Divine," and will reveal the thief; he draws out a brazen dish and places it in the centre of the circle; he declares that dish will go to the thief; it *does* go to the man most excited because he knows his guilt; and so sure, before hand, is the Brahmin of the certainty of the law, that he is as confident as a modern "medium" in his experiments.

"Again, an American, in company with English travelers and with a Frenchman who shall be the Count de Gasparin, visits the celebrated Brahmin at Cairo. The incense-burning, the incantations, are gone through, when the quick eye of the magian detects the most nervously excited of his visitors. An Arab boy, by a stroke of the magian's hand, is unconscious; and, with his hand in the selected visitor's, the connected passes are made. The inquirer is now desired to ask any question he pleases about his English home and his family, as to which none but he knows. Through muscular and nervous connections the inquirer unconsciously moves the Arab boy's lips, which, like the telegraph, report his thought."

GOLD DUST.

E'en the best must own
Patience and resignation are the pillars
Of human peace on earth. —*Young.*

A sanctified heart is better than a silver tongue.

The truer we become the more unerringly we know the *ring* of truth.—*F. W. Robertson.*

All errors spring up in the neighborhood of some truth; they grow round about it, and for the most part derive their strength from such contiguity.

Home is the sphere of harmony and peace.
The spot where angels find a resting-place,
When, bearing blessings, they descend to earth.
—*Mrs. Hale.*

Every good deed is a grain of seed for the eternal harvest.

All God's providences are but His touches of the strings of the great instrument of the world.—*Charnock.*

One crack in the lantern may let in the wind to blow out the light; one leak unstopped will sink the ship and drown all on board; one unguarded point will cause ruin of character; one sin cherished will destroy the soul.

There is a lesson in each flower,
A story in each stream and bower;
On every herb on which you tread,
Are written words which rightly read,
Will lead you from earth's fragrant sod
To hope and holiness and God.
—*Cunningham.*

A zealous soul without meekness is like a ship in a storm, in danger of wreck. A meek soul without zeal is like a ship in a calm, that moves not as fast as it ought.—*Mason.*

True souls are made brighter by sorrow. The ocean is most phosphorescent after a storm.

No man can lift himself above the world unless he takes hold of something higher than the world: he cannot lift himself out of himself unless he grasps something higher than himself.

Beautiful? Yes, but the blush will fade,
The light grow dim which the blue eyes wear;
The gloss will vanish from curl and braid,
And the sunbeams idle in the waving hair.
Turn from the mirror and strive to win
Treasures of loveliness still to last;
Gather earth's glories and bloom within,
That the soul may be bright when youth is past.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

The Rev. Daniel Edward, Free Church minister of Breslau, writing on the subject of religious intolerance in Austria, states that the gendarmes appeared on a recent Sunday in a Presbyterian meeting house in Nedwes and took down forty-one names, which means that hearers and minister would alike be heavily fined.

The Church paper which attacked Bishop Ryle for marrying three times has under-stated the case. A clergyman has forwarded to the Archbishop of York a protest, in which he says: "Having read an announcement in the newspapers that your Grace proposes to consecrate Dr. John Charles Ryle a bishop on St. Barnabas' Day, I venture to draw your attention to St. Paul's express statement that a bishop 'must be * * * the husband of one wife' (1 Tim. iii: 2), on which I would respectfully remark that if this apostolic law does not mean one absolutely and one only, and not one after the other, it has no meaning at all, for it would then imply that a person not a bishop might have two or more wives at the same time. Now, as Dr. Ryle has married four wives in succession, it appears to myself and to many others that your Grace, as Guardian of the Truth in the province of York, might with no impropriety interpose your high authority and desist from consecrating that clergyman because of this undoubted bar."

An invitation having been sent to Mr. Spurgeon to attend the meeting to be held at Exeter Hall to memoralize the Queen, and to petition Parliament, against the appointment of the Marquis of Ripon as Viceroy of India on the ground of his being a Roman Catholic, Mr. Spurgeon writes to say: "My hands are more than full, or I would attend the meeting. I think Mr. Gladstone has made a great mistake in appointing a Roman Catholic Viceroy in India. So long as the Law of Settlement is in force, it seems to be involved in the Protestant succession to the Throne that all Viceroys should be Protestants also. Our predecessors judged from painful experience that Papists would not allow them their liberties if they mounted the Throne, and they therefore excluded them. I do not think that the English people are prepared to remove this safeguard, and, while it remains, it seems clear to me that Her Majesty's Viceroys must not be Catholics. On this and other grounds I am extremely sorry that the present government should thus expose itself to just criticism, and grieve its own supporters."

The report presented by Bishop Herzog at the recent meeting at Geneva shows that fifteen priests have been lost during the year to the movement: three have died at their posts; five have resigned in parishes where the popular election installed Roman priests, and two left their posts without waiting for the inevitable rejection; three priests have been discharged and two have seceded to the Vatican ranks. One of these latter was a young student of Berne, ordained by Bishop Herzog. Against the losses an ordination of two priests is to be placed, and the reception of Abbe Carrier, formerly M. Loyson's curate in Paris, while five candidates for priesthood are waiting ordination. Fifty-nine priests are now installed in Switzerland. The losses are wholly in the cantons of Berne and Geneva. In Berne ten priests have been lost, and since the Solothurn Synod twelve parishes in that canton have passed by popular election to the Romanists; but in three of these there are such numerous Christian Catholic minorities that Government aid has been invoked and is expected. There are 3,907 children under religious instruction, and 1,055 preparing for confirmation.

The Presbyterian.

JOHN McLAURIN · Editor

WILMINGTON, N. C.:

WEDNESDAY, AUGUST 18, 1880.

THE COMPARATIVE SUMMARIES.

Some weeks since we presented a comparative summary of the Southern Presbyterian Church for the past five years. We now place the statistical summaries of the Northern and of the Southern Presbyterian Churches for the past four years before our readers contiguously that those who are interested may examine for themselves, or verify the notes which we shall make.

We intend no unkind comparisons; indeed were we unkindly disposed the generous manner in which the *Presbyterian* refers to our Church would estop us.

The first matter of special note is that in the Northern Church there is a decrease of candidates for the ministry, and this decrease has been regular and continuous during the four years under consideration. Seventy-two fewer candidates in 1880 than in 1877, with an increase of membership, presents a fact calling for serious thought. The candidates in the Southern Church are fewer than in 1879, and fall 31 short of 1877 which is a larger proportion of decrease than in our sister Church. Of licentiates there is a decrease of 27 North since 1877 and of 12 as compared with 1879; the Southern Church shows an increase of 6 over 1879, and a decrease of 4 as compared with 1877. This latter showing is in favor of the Church Sonth.

The increase in the number of ministers in either Church is very slight. In the Church North the percentage of increase over 1879 is a little over two per cent, and over 1877 five percent. In the Southern Church the percentage is one percent and three percent respectively.

In licenses and ordinations there has been increase in both churches though in neither has it been proportionate to increase in membership.

The increase of installations is noticeable and encouraging as indicating the growing into favor of the pastoral relation. In our sister Church the increase in this regard is 92 over last year and in our Church it is 15. In the Northern Church an increase of 33 in dissolutions of the pastoral relation and in the Southern of 7.

The Northern Church organized one church less the past year than the year before while the Southern organized 9 more; the former Church dissolved 12 more churches during the year closing in 1880 than in 1879 and the latter Church dissolved 8. Dissolutions are not necessarily indications of decline, as organizations are not of progress. A church which should not have been organized ought to be speedily dissolved.

On the subject church membership the *Presbyterian* says: "The ingatherings into these Churches from the world around form the least satisfactory portion of these statistics. In 1877 there were added to the churches on profession of faith, 49,370. In 1880 there were added 31,150 to the same churches, a decrease 18,220 in the number of additions. The Southern Church presents a more favorable report, in this respect, than does the Church North. The net gain of the Church North in the year just closed is 4,185. The net gain of the Church South in the year just closed is 3,273. But 5,000 ministers labored in the Church North, and only about 1,000 in the Church South. The figures seem to show that the Southern ministry is a more fruitful one than the Northern ministry, or may it be that they have fewer enemies to meet, or find a more general acceptance of the gospel."

Of infants baptized fewer are reported in the Southern Church for 1880 than for 1879; in the Northern Church the increase is more reasonable, but the inattention to the duty in this matter ought to receive attention.

In total contributions the increase is gratifying; the proportion of increase is largely in favor of the Southern Church though it is to be noted that the contributions of this Church for 1880 fall nearly $50,000 of those for 1877.

A comparison between the Churches in matter of contributions in detail cannot be readily instituted. In contributions to Foreign Missions the Northern Church advanced $38,859; the Southern Church $3,516. In Education the Northern Church advanced $26,481; the Southern Church fell back $3,599. In Publication our sister Church fell behind $2,027 while our Church advanced $1,066. The Northern Church fell behind in the items of Congregational and Miscellaneous taken together—including we suppose the salaries of pastors—$38,310 while the Southern Church gained $37,374. Thus the Southern Church increased in what was nearest home and the Northern Church in what was for the cause at large.

PUBLIC INSTRUCTION.

Have we anything further to say on the subject of Education in North Carolina? Not a great deal. The position of Public Instruction as presented for the consideration of the citizens of North Carolina does not strike us as very prominent or from any point of view as very favorable.

Two great political parties which are in contest before the voters of the State for their favor, will have, each for itself, candidates for the superintendency of Public Instruction. The standard bearer of one party has been prominently before the people, and is now filling the office to which a re-election is asked. His character and qualifications have endorsement of the party which with confidence places him before the people. On the other hand the party in opposition will doubtless select for the office a candidate whose moral character will not be subject to impeachment, and who it may be supposed will fully avail himself of such facilities as are offered for the discharge of his duties.

We may not be accused of partisanship, in saying that no question will likely arise as between the candidates personally. So far as we can see indeed, and we are disposed to deplore it, there will be no matter of difference between the parties on the abstract question of Public Instruction. Disposed we are to deplore it, because a serious difference in views would insure a vigorous discussion and arouse the spirit of the people. That education is of such transcendent importance and of such universal application as that it should be kept out of the domain of politics is the opinion of many. In their view some one specially qualified should be presented to the people without distinction of party for the headship of the department of education by the State. But this can be possible only when the indifference on the subject is so profound that even the office shall go a-begging, or the enthusiasm is so general and so intense as to push aside all other considerations. Happily we are not in the depths implied in the former alternative; unfortunately we are not elevated to the heights of the latter. The advantage of having any matter espoused by political parties consists in having plans and modes, past conduct and future intentions so earnestly antagonized and searchingly discussed, that the people shall have the subject presented to them—forced even upon their attention—and that they shall be thoroughly enlightened in all that concerns it. Failing in this what is effected?

So far as we can see the subject of public instruction is merged by our political parties in other questions of state concern, or in questions of national interest. The candidates for control of the educational interests of our great State will simply stand or fall along with their associates on either party ticket. Educational matters of a public character are not, we assuredly think, in a state that admits of no improvement. But has either party an avowed policy looking to improvement? Has either party any policy, plan or purpose, deliberately thought out and definitely settled? If so why may not the people know it? If money is needed, cannot one party or the other boldly come before the people with a plan for raising it? If the trouble is found in an indifference of the people, indicated by their not using schools when they are offered, would not a compulsory school law afford a solid plank in a party platform?

The apathy of the people on the subject of education is doubtless the prime cause for the indifference manifested by political parties, and (sadly we say it) we see no immediate hope of breaking that apathy. Right nobly and with conspicuous ability have several of our secular papers, those of greatest influence, pressed the importance of education upon the people; but we see no rift in the clouds that hang over us in fearful gloom.

GERMAN PHILOSOPHY.

Our readers will be glad to know that Rev. Dr. R. L. Dabney, a close observer, a deep thinker and a man of singular penetration on theological subjects, does not regard the speculations of German philosophy as having any influence over the German preachers. Altogether Dr. Dabney's article to the *Christian Observer* as given below is calculated to inspire hope:

"It is apparent that we are not to hope for an entire cure of the unhealthy state of German philosophy and theology, while the causes continue which have produced the disease. Our wisdom will be to appraise these ever-varying speculations at their real value. For us, they are entitled to have no serious significance. Indeed, from what I learn here, they are allowed to have no serious significance at home. They serve their turn, attract attention and secure places and salaries for their authors, furnish the intellectual amusement and discussion which the literary world craves, give temporary scope to the restless activity of the hook-making world; have their day and die into forgetfulness. The Germans know all the time that they were going to die; it is understood that the fashion is to keep changing, in order to satisfy the restlessness of an over-crowded literary class; just as the fashions of bonnets are certainly to change, to please the fashionable world. But all the time they have almost no influence on the actual preaching of German pastors, who are all University men. They did not preach Strauss while Strauss was fashionable, nor Baur while he was in fashion; nor do they preach the prevailing craze of the day, be it "Wellhausen's Historical Criticism of the Pentateuch," or what not. They go on preaching old-school Lutheranism. They would be excessively amused at learning that American pastors took their novelties in any other than a "Pickwickian sense."

It may be added, also, that the highest teachers in the universities, and those of most established reputation, give least weight to the novelties. The old fable is realized, the few frogs make far more noise than the great herd of bullocks in the meadow. Thus, English materialists parade the names and words of the naturalists, Hæckel and Carl Voght, as great theistic lights. But the men who really lead here, Virchow and Helmholtz, and such like, make no account of their views; and one hears currently such declarations as this from well-informed men—that this materialistic physics is mere sciolism in a scientific point of view, the ventilation of which has justly consigned these men, here, to an insignificant place. They count for very little in Germany.

"Now, it should not be assumed that there is no vital piety in Protestant Germany. There are, doubtless, the 'seven thousand who have not bowed the knee to Baal.' It is to be hoped that there is much unobtrusive piety, especially among the women, who excel in the domestic virtues. But, on the other hand, it should not be supposed that the theological vagaries described have failed of their poisonous effects on the German mind. The educated young men all know at the time that the fashionable phase of theological rationalism, whatever it may be, is not to last, but none the less is the total result of the changes this: to make them feel that the professed friends of the Bible do not believe in its real authority, but dread it as a 'nose of war,' to be twisted for their interest or vanities.

"There is little real reverence for the Bible or the worship of God. It is common to hear university students ('confirmed' members of the Church, bear in mind) boast that they have not been inside a church in a year. Sunday is their holiday. Gottingen has a thousand students, probably a hundred students of theology. The University church is opened only once a fortnight, and the attendance of students then varies from six to twelve. Coupling this with the retiring, undemonstrative nature of German piety where it really exists, and one easily sees that the palpable religious atmosphere is one of spiritual frost, almost of spiritual death."

NOTES AND JOTTINGS.

Last week the Criminal Court of New Hanover county sentenced a wretch to be hung for the murder of his wife's mother. The sentence will be executed on 3rd September prox. By the laws of North Carolina capital executions must be private, unless the Board of County Commissioners of any county direct otherwise. Already we learn that certain persons, principally negroes, are clamoring that this execution may be public. For the sake of humanity, for the sake of good morals, it is to be hoped that the Commissioners of New Hanover will not yield to the clamor of those who desire to feast their eyes on the dying agonies of a fellow being. The change making private executions the law is a stride towards civilization. Let us not insist on going back to barbarism.

Bishop Coxe is making himself ridiculous in opposing the new Bible revision. The *Christian Union* goes for him direct:

Bishop Coxe has not strengthened his opposition to Bible revision by his recent communication in the *Churchman*. So long as he planted himself on what he considered to be the principles at stake in the matter there were many who respected his opinions even while they differed from them; but when he shifts his ground, and plants himself on the fact that the Episcopal Church in America has not been sufficiently recognized and consulted in the work of revision, we venture to say that he will have few to follow him even among Episcopalians. The question is not what ecclesiastical body shall give us a new translation, but who shall give us the best translation. The present revisers represent the best Christian scholarship of the day, and Bishop Coxe makes a great mistake when he calls their fitness in question or shows his own imperfect conception of the work by demanding that it be committed to any Church as a Church.

The *Christian at Work* brings the Disciples' Church forward in connection with Genl. Garfield. The strength of the denomination will surprise many of our readers. The *Christian at Work* says:

The Christian or Disciples' Church to which a more than usual attention has been directed, from the fact that General Garfield, the Republican nominee for President is a prominent member, ranks in point of numbers fourth in order in the United States, having 828,000 communicants. It also has a large membership in the Dominion of Canada, Jamaica and the British Isles. It has also a large number of congregations in Australia. It has mission stations in Paris, Copenhagen and other European cities, and has recently sent a missionary to Constantinople. In the United States and Canada the church has some thirty different publications, there being eight or ten weekly papers, among the number. It controls three universities, fifteen colleges and about one hundred seminaries and high schools. This church has given four Governors to as many different States; several members of the Cabinet, among them Hon. Jeremiah S. Black, of Buchanan's Cabinet. Nine of the present United States Senators, with a number of Congressmen, are also members of the Church.

NEWS NOTES.

We specially invite news from all quarters for this column.

Rev. W. C. Dunlap, D. D., of Shreveport, La., preached the dedication sermon for Smyrna church on the 4th Sabbath of July (25th). A very large congregation was present and seemed greatly delighted with the "good sermon." Owing to sickness in his family the Doctor returned home on Monday, but services were continued during two more days. Two young men and one young women were added to the church.

This house cost the people but $280, they doing the work among themselves without aid from abroad.

The church organization is but two years old and numbers but twenty-one.

CYRUS HARRINGTON.

A BUDGET OF NEWS.

The church at Milton, N. C., gave their pastor Rev. H. T. Darnall, a furlough of a month, and the time was improved by a delightful and invigorating rest. While on the general subject of the Milton church we note that on 11th July last six persons were received into its communion on profession of faith in Christ, making in all twenty-eight persons received during the summer. Along with this good news comes the announcement that Mr. Darnall has been called to the Durham church and has accepted the call, subject to the action of Orange Presbytery—and this is good news for Durham. Mr. D. will probably remove to Durham about 1st Sept. prox.

Rev. Kenneth McDonald, as appears from complimentary resolutions which are published elsewhere has ceased to supply Moore's Creek church, and by the assignment of Wilmington Presbytery takes charge of Richlands, Cobb's Mill and White Hall. After the 1st of September his post office address will be Jericho, Wayne county, N. C., instead of Magruder, N. C., as now. Correspondents are requested to note the change.

Rev. Dr. J. R. Wilson, pastor of the First Presbyterian church of Wilmington, has left his post for an absence of some weeks. During Dr. W.'s absence he will attend the General Council of the Presbyterians throughout the World, which meets in Philadelphia on September 23d. He is expected to present to the Council a paper on the subject of Evangelization.

Rev. Dr. J. L. Girardeau in a letter to Rev. Dr. Palmer, President of the Alumni Association of Columbia Theological Seminary announces that he yields to the urgent request of the Alumni and will return to a professorship in the Seminary. We do not publish the correspondence in full, expecting in our next issue to give our readers the letter of Dr. Girardeau to the Directors of the Seminary.

In this connection we note from the *Columbia Register* that the Rev. Dr. James Woodrow was elected Professor of Mineralogy, Geology, Botany and Zoology, in the Agricultural and Mechanical Institute of South Carolina, located at Columbia. This is the chair which had been offered to and declined by Dr. Joseph LeConte. Professor Woodrow signified his acceptance of the same.

From the Greensboro (N. C.) *Patriot* we learn that the congregation of Dr. J. Henry Smith having tendered him leave of absence, he has left for a brief tour to the mountains of Piedmont Carolina. Dr. Smith will be accompanied by his brother Samuel C. Smith and by four sons, Rev. Samuel M. Smith being among them. The travelers will go about their trip in a sensible fashion. They will go by private conveyance camping out on the route, and enjoying themselves in the old fashioned way, before the days of railroads and telegraphs.

MARK'S CREEK, FAYETTEVILLE PRESBYTERY.

The Rev. S. C. Alexander, who had just returned to his home in Wadesboro, N. C., writes, August 16:

"We closed last Friday a meeting of seven days at Mark's Creek. The Lord was with us in mighty power. The people seemed to be greatly refreshed and revived. Sixteen members were added to the roll of that church on profession of their faith in Christ. On the last day of the meeting there were twenty-nine baptisms, six of them on their own faith in Christ. To God be all the praise. The people of this congregation are generally poor; but they have fine crops, and are more prosperous now than they have been since the war. The Lord has blessed them greatly in temporal and spiritual things, and I hope they will soon become rich in faith and good works. There was truly a shaking of the "dry bones" in the valley of Mark's creek.

"I hope soon to get them all to take the NORTH CAROLINA PRESBYTERIAN."

EVANGELISTIC WORK IN THE PRESBYTERY OF EASTERN TEXAS.

Mr. Editor: This subject should engage the attention of our whole Church, and especially of our Committee of Home Missions at Baltimore.

There was a church organized near San Augustine, Texas, in the year 1838, by Rev. Hugh Wilson, who was sent out as a missionary to the Republic of Texas. I am told he was a North Carolinian, and I would like to know more of him. He ministered to the little flock a part only of one year. Rev. J. M. Beeton ministered to the church from 1840 to 1843 inclusive; Rev. P. W. Warriner from 1844 to 1848; the church was vacant from 1849 to 1853. Rev. A. J. Longbridge served the church a portion of the years 1854, 1855 and 1856; Rev. E. Eells from 1857—1859. From 1859 until 1877 it was vacated. Rev. J. D. Porter, Evangelist, labored here a portion of the years 1877, 1878 and 1879. In 1879 he died while in charge of this church.

Rev. S. F. Tenny preached here a few times during the present year. This is now one of my preaching points. San Augustine has never had a Presbyterian church building, and we are now trying to build a plain house of worship. About fifteen members belong to our church, only two of whom reside in town and they are ladies. In fact there was not even one male member when I came here, and now there are only two and they both live some distance from the church in the country.

What would our North Carolina friends say as to helping us in this matter? I find here some good old ladies that were raised within the bounds of Buffalo congregation, N. C. Would not that good people like to make the hearts of these good old ladies glad by sending some help in this matter?

But I started out to say something in regard to the general work in this section. My labors at present are confined to the counties of San Augustine, Shelby and Panola. In the two last named the people say that before I came among them they had never seen an Old School Presbyterian minister. Even now there are many counties in which there is no Presbyterian preaching at all. The work here is perhaps the hardest that is to be done anywhere, and requires men of great power of mind and of great physical powers as well; great prudence and inexhaustible energy. A minister here has to contend not against one error but against nearly every error, and many of them, too, that are clinging to men of brilliant intellects. Nevertheless, you can find some very pious persons here. The people are all kind, but as regards our Church they are not in an organized or working condition.

The work here, it seems to me, should be managed by our committee just as it is in foreign lands. I mean as respects the laborers here; the manner in which they are put into this field and the manner in which they should be supported. They should be paid a regular salary as is the man who goes to the foreign field, and what is collected should go into our treasury. When this is done the work will flourish. It is altogether desirable that our people and our committee will look at this important work in the true light.

Yours, D. A. MCRAE.

For the N. C. Presbyterian.

THE OLD PREACHER'S STORY.

This delightful novelty (by Rev. L. P. Bowen, published by Presbyterian Publishing Company, at $1 50 per copy) has fallen in our way. Were it advertised as it should be it would doubtless be widely known. A novelty—for it is a combination of most entertaining story-telling—of Presbyterian advocacy, and profitable spiritual instruction, taught by living impersonations. Few mere stories rivet the attention more closely; few excel it in evangelical suggestions for spiritual growth and the development of church life in the Sunday-school, prayer-meeting and sanctuary, and none compare with it in its bold and attractive advocacy of Presbyterianism and Calvinism. Its novel form will induce many unprejudiced minds to read and reform their views. The reader is brought in contact with many heresies of the day, as the following names will suggest: Elder Camel Baptow of the Ishmaelites, Darby Plym, Rev. Mrs. McManish, and Rev. Mark Anthony Love of the Universalists, as well as the "higher life" brethren, etc. The book is full of happy hints and hits so interwoven with the story that attention does not flag. The reader will not miss the allusion in the following sentences:

"Let us ignore old grudges."

"We are not conscious of a single grudge against a mother's son of you," said Phales.

"You must remember that you are seeking us in this conference, not we seeking you," said Lardner. "The offence is all on one side. You disowned us as a part of Christendom; you virtually unchurched us. We did not resent it; we let you enjoy your deliverances; we never retaliated. Now, when you come talking of friendly relations the thought is forced forward that in your former words and acts you were either right or wrong. If right then we are still unworthy of confidence, for we have not repented under your accusation. If wrong, it is the part of honest men to say so; with dishonest men we do not know how to confer." Again, "They ought not to be asked to humiliate themselves by marring the illustrious annals of heroic days."

"We have no assurance," said Lardner, smiling, "that you will not use your very first opportunity to make some more history after awhile."

These have always been our sentiments. A Church which professes to be too big and too proud to retract an acknowledged wrong, renounces the fundamental principles of Christianity, and may not be trusted.

In our judgment this "Presbyterian novel" will do good, and attract our young people more strongly to the Church of their fathers and of the martyrs. Its high tone and dramatic interest places it immeasurably above Edward Eggleston's trash. J. W. P.

CONGREGATIONAL MEETING.

At a meeting of the congregation of Moore's Creek Presbyterian church held at Colvin's Creek Academy, Aug. 15th 1880, Mr. James N. Henry was called to the chair, and Mr. A. M. Colvin elected secretary. After which, the following preamble and resolutions were unanimously adopted.

WHEREAS, The Rev. Kenneth McDonald, who has been serving our church as stated supply for the last two or three years, has been called, in the providence of God, to remove from our midst to labor in another field.

Resolved, That we deeply regret that, for the want of co-operation on the part of other churches, we cannot secure his continued service in our midst.

Resolved, That we take this occasion to express our high appreciation of his character as a man, and of his earnestness and efficiency as a minister of the gospel.

Resolved, That he has served this congregation; preaching the gospel faithfully, visiting his people and comforting the sick and afflicted. And we hold him in the highest esteem for his character, his talents, and his services. He has endeared himself to the hearts of this people, and our prayers and best wishes will follow him where he goes.

Resolved, As a further testimony of our regard and the high esteem in which he is held by us, that the proceedings of this meeting, together with the preamble and resolutions, be transcribed on our church book, and that a copy of the same be sent to the N. C. PRESBYTERIAN for publication.

JAMES N. HENRY, Chairman.

A. M. COLVIN, Secretary.

ECLECTICISMS.

THE HEIGHT OF ABSURDITY.

Church and Home:

Can anything be more absurd than the political economy that puts one dollar into the public treasury by licensing the making of criminals, and then spends ten for their prosecution and punishment? This is exactly what most of the American States are doing with the liquor traffic.

THE REASON WHY.

Appeal:

One of the common reasons why Christ is followed at a distance by so many of his disciples is the disregard of conscience in comparatively small matters. One need not strike a *large* nail in order to dull his sharpened tool; a small one is sufficient to destroy the edge. No saint becomes a villain at a single step; he begins the transformation by permitting himself to indulge in little sins, and these indulgences make him less able to withstand the greater temptations. A little sickness, neglected, has filled many a grave; a tiny insect has laid low many a majestic tree; a little spark is the beginning of every great conflagration.

A PAINFUL DARKNESS.

Religious Herald:

It is certainly a very sad result of theological training when a young tyro just from the mint expends himself largely in telling a surprised people what parts of the Bible are not inspired, and what is not proper preaching, and what is not the truth. Yet every now and then we have such a prodigy sent out among the churches, and he secures a wonderful following and for a time promises grand returns. The more he berates the old ministers, and ridicules the old ways, and disavows the old standards, the larger following he has, and the more wonderfully wise he seems to be to those who are attracted by such arts. But when the eloquence of tirade becomes stale, and there is a call for constructive force, suddenly the star falls and there is a painful darkness.

VALUE OF PUBLIC OPINION.

Methodist Advance:

To prevent crime the law must be executed. For law to be executed, public opinion must demand it. Therefore, the safety of life and property roots itself in a virtuous public opinion, which it is the bounden duty of the school, the pulpit and the press to foster.

PRUDENCE REQUIRED.

United Presbyterian:

No one in the Church ought to permit himself to be too tenacious about anything relating to its management. A fundamental matter may be fought for, but a circumstantial affair that has only a transient existence, and is not of much account at best, can be treated with a good deal of liberality. Many a good man has fretted himself about a point that did not matter a farthing whether it was maintained or laid aside. Whole churches also, have, through the unnecessary zeal of some pious member, been thrown into a fever and disturbance, and the life of their worship and work incalculably hindered. There is much to be gained by proper concession, even in things that have some importance, but when it comes to those that are not so, concession is the first duty. "Fidelity," as it is then sometimes called, is simply ignorant stupidity.

MINUTES OF ASSEMBLY FOR 1880

Are ready for distribution. Orders should in all cases be addressed to Jackson & Bell, Wilmington, N. C.

Prices as heretofore, viz: for single copy 50 cts. and 30 cts. each when ten or more copies are ordered to same address.

STATED CLERK.

COMPARATIVE SUMMARY

Of the Presbyterian Church in the United States for the last four years.

	1877	1878	1879	1880
Synods				
Presbyteries	12	12	12	
Candidates	68	64	12	
Licentiates	176	145	66	
Ministers	83	73	169	
Churches	1,082	1,044	73	
Licensures	1,830	1,878	1,049	
Ordinations	52	41	1,892	
Installations	41	55	93	
Ministers deceased	54	71	34	
Pastoral dissolutions	11	24	87	
Ministers received	51	49	40	
Ministers dismissed	1	7	47	
Churches organized	1	5	3	
Churches dissolved	43	47	6	
Churches received	12	24	38	
Churches dismissed	5	2	10	
Ruling Elders	3	3		
Deacons	5,122	5,428	5,901	
Added on Examination	5,338	5,452	3,770	
" Certificate	9,302	6,273	6,251	
Total of Communicants	3,066	3,471	3,269	
Adults baptized	112,650	114,578	116,735	
Infants baptized	1,947	2,135	2,091	
Number of Baptized Non-communicants	4,565	4,561	4,822	
Number in Sabbath Schools and Bible Classes	22,582	24,968	25,470	
	66,624	68,121	70,224	

CONTRIBUTIONS.

Sustentation	$39,195	$27,327	$25,864	
Evangelistic	12,736	12,680	14,350	
Invalid Fund	7,470	9,042	8,876	
Foreign Missions	39,483	34,939	36,000	
Education	30,088	34,028	29,611	
Publication	10,595	14,226	7,530	
Presbyterial	11,523	12,146	12,596	
Pastors' Salaries	512,560	522,502	505,302	
Congregational	392,093	393,814	320,778	
Miscellaneous	55,208	60,258	50,161	
Total	$1,110,971	$1,080,971	$1,015,851	$1,0

JOSEPH R. WILSON, *Stated Clerk.*

COMPARATIVE SUMMARY

Of the Presbyterian Church, (North), for the last Four Years.

	1877	1878	1879	1880
Synods	37	37	38	
Presbyteries	175	178	179	
Candidates	672	696	679	
Licentiates	321	331	311	
Ministers	4,801	4,900	4,975	
Licensures	152	178	157	
Ordinations	153	157	142	
Installations	240	233	285	
Pastoral Dissolutions	224	201	205	
Ministers received	59	49	58	
Ministers dismissed	32	21	27	
Ministers deceased	97	79	77	
Churches	5,153	5,209	5,315	
Churches organized	160	164	159	
Churches dissolved	53	47	39	
Churches received	21	6	31	
Churches dismissed	2	2	1	
Added on examination	48,068	52,277	29,104	
" certificate	20,702	21,683	20,623	
Communicants	557,674	567,855	574,496	
Baptisms: Adults	15,263	11,610	10,918	
" Infants	18,092	19,226	18,591	
Sabbath School membership	531,006	509,882	514,744	

CONTRIBUTIONS.

Home Missions	$393,294	$393,434	$340,683	
Foreign Missions	418,379	370,772	381,956	
Education	135,656	95,847	82,248	
Publication	33,845	30,781	29,715	
Church Erection	120,982	97,595	124,477	
Relief Fund	53,831	52,268	57,233	
Freedmen	43,016	43,583	43,940	
Sustentation	29,956	19,946	17,259	
General Assembly	33,863	40,452	40,828	
Congregational	6,278,218	6,333,659	6,211,768	
Miscellaneous	765,551	813,649	779,655	
Total	$8,295,361	$8,281,656	$8,230,923	$8,20

New York, August 5th, 1880. EDWIN F. HATFIELD, *Stated Clerk.*

THE HOWE MEMORIAL FUND.

Last May the doors of the Columbia Theological Seminary were closed for an indefinite period. Of the two great reasons one was for the want of funds. The Alumni, at their meeting in Charleston, resolved to remedy this and to reopen their beloved institution by raising $38,000 to endow the chair of Biblical Literature. In honor of Dr. Howe, whose fiftieth year of service as Professor in the Seminary ends next January, this endowment is to be called the "Howe Memorial Fund."

The raising of this endowment has actually begun. The plan adopted consists of two parts: first, to ask each alumnus to raise a certain sum; secondly, to ask those who are friends of the Seminary to aid in this matter as much and as quickly as they can.

The first contribution was from a gentleman in a Northern State, who has often before shown himself to be a staunch friend of our Church, and who is a member of the Associate Reformed body. Hearing of the cause, he gave liberally, and at once, as the following extract from his letter will show: "About one hour ago I received yours of the 23d. I send my check for $100 to the fund, and regret that pecuniary difficulties prevent my doing more at this time."

A FEW PRACTICAL REMARKS.

1. If a member of *another* Church delights to give $100 to reopen *our* Seminary, are there not members of our own Church who ought to be glad to do the same, or even more?

2. If one, not an Alumnus, is thus ready to respond to the needs of the Seminary, ought not the Alumni to be equally willing to respond to the cry of distress from their own Alma Mater?

3. If we admire and praise the promptness of our liberal friend, should not we be moved to give *at once*—and go to work *at once* to raise our appropriate part of this endowment?

The proverb, "He gives *twice* who gives *quickly*," applies in this case. So also the words of the wise man, "Whatsoever thy hand findeth to do, do it with thy might."—*M., in Southern Presbyterian.*

PRESBYTERIAL NOTICES.

The Presbytery of Roanoke will meet at Boydton on Wednesday, the 18th day of August, at 7 p. m. H. A. BROWN, S. C.

The 221st Session of Orange Presbytery will be held in Reidsville, N. C., on the first Wednesday of September, (first day), 1880 at 8 p. m.

F. H. JOHNSTON, Stated Clerk.

Delegates and visitors to Orange Presbytery at its next session, in Reidsville, will note the following: W. & W. R. R. instructs agents to sell round trip tickets at three cents per mile each way, to and from Goldsboro; R. & G. and R. & A. Air Line R. R. issue return tickets at three cents per mile round trip; A. & N. C. R. R., the same. Tickets good on these roads from August 30th to September 8th, inclusive.

J. W. P.

Written reports on the state of religion are not required at the fall meeting.

Churches reported delinquent at last meeting in payment of assessments, salaries, &c., are required to report in writing to the fall meeting what they have done to repair the failure.

The Richmond & Danville Railroad, with N. C. Division and Salem branch, will sell round trip tickets to delegates and visitors at six cents per mile—three cents each way. Tickets must be purchased on 30th and 31st of August and 1st of September, and will be good for ten days from date of sale. Tickets may be had on the R. & D. R. R. as far down as Smithville's Depot, Va. Close connections at Greensboro with all passenger trains on the N. C. R. R.

The Presbytery of Mecklenburg will meet in Lincolnton on Wednesday, September 8, 1880, at 8 o'clock p. m.

Churches are advised of arrears for Presbyterial Fund, and are expected to pay their assessments in full before this meeting, or show cause of failure. R. Z. JOHNSTON, S. C.

The Staunton *Vindicator* states that Rev. Dr. C. R. Vaughn has been called to New Providence church, in Rockingham county, Virginia.

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

From the *Central Presbyterian* we learn that Rev. R. R. Howison has been invited to supply the pulpits of Beulah, Salem and Bethlehem congregations, composing the Samuel Davies church, Hanover county, Va.

Rev. M. L. Lacy writes to the *Central Presbyterian*: "Greenbrier Presbytery met in Lewisburg on the evening of the 3d of August, and was opened with a sermon by Rev. D. S. Sydenstriker. There were present six ministers and six ruling elders. The object of the meeting was to examine and ordain Mr. Absalom Sydenstricker. Mr. S. passed all his parts of trial with great credit and was, on the morning of the 5th, duly ordained and set apart as an evangelist to labor in foreign lands. The services were of a deeply interesting character, and seemed greatly to impress those present. Mr. and Mrs. Sydenstricker expect to sail for China in a few weeks. They will doubtless be a great acquisition to the mission, and their going forth ought to be an event of great interest to the people of God in all this region. They, with Mrs. Raudolph and Mrs. Hall, make four representatives of our Presbytery in foreign lands."

A correspondent informs us that on the 5th inst. a series of special services, conducted by Rev. Dr. G. B. Strickler, closed at Mt. Zion church in Rockingham county, Va., in the bounds of the missionary field now in charge of Rev. A. H. Price. Great interest manifested, and steps have been taken looking to the organization of a church.—*Central Presbyterian.*

We are glad to learn that Dr. Grasty's congregation in Mexico have begun the building of a manse and will push it to completion. Many a congregation would find it economical to imitate this example.—*St. Louis Presbyterian.*

The Mecklenburg Bible Society held its annual meeting at Sardis church Wednesday. Rev. W. T. Waller of Charlotte preached and an address upon "The Verbal Inspiration of the Bible" was delivered by Prof. Lawrence of Biddle University. The election resulted in Gen. J. A. Young being chosen president, E. K. P. Osborne treasurer and Maj. S. W. Reid secretary.—*Southern Home.*

Items from *Southwestern Presbyterian*:

We have just learned from Rev. J. Woodbridge that in seeking the lost records of Mississippi Presbytery the papers of Dr. Chamberlain have been found, and are on their way to this country from Scotland, through the courtesy of Rev. W. R. Dick. They had been in the hands of the late Rev. William Riddle.

Our last information as to the condition of Dr. Robert Nall is less favorable. He was supposed to be improving. A letter from Versailles, Ky., informs us that the temporary improvement has been followed by a relapse, with an increase of fever and of pain. His friends are much concerned at his condition. His brethren throughout the Church will not withhold their sympathies and prayers.

Items from the *Christian Observer*:

Into Shady Grove Church, South Carolina, five members were recently admitted.

The Clinton Church (Laurens county), under the pastoral care of Rev. Wm. P. Jacobs, who has been its pastor for eighteen years, celebrated its twenty-fifth anniversary on the 28th of July. The church numbered, in 1864, forty-three members; it now numbers one hundred and fifty-three, and is self-supporting. A meeting has just closed in which twenty-two were added. On the afternoon of the 28th, the corner stone of "Faith Cottage," Thornwell Orphanage, was laid with religious services. The church is greatly refreshed and encouraged. Its Sabbath school is now the largest Presbyterian Sunday school in the State, except that of the Second church, Charleston, and yet Clinton has only three hundred and fifty white inhabitants—nearly all Presbyterians.

Rev. J. S. Arbuthnot, D. D., writes from Etta's Chapel, Rutherford county, Tenn., under date of August 2d: "We closed a meeting of ten days continuance at Etta's Chapel, about eight miles from Murfreesboro. The Lord was with us from the beginning of the meeting, and some fifteen or sixteen professed faith in Christ; eight of whom joined the Presbyterian church."

Rev. W. T. Howison writes: "Again it gives me pleasure to chronicle another very pleasant communion service. Carolina church is situated about seventeen miles west of

Arkadelphia, (Ark.,) in a fertile country, and composed of sturdy North Carolinians. The services continued from Friday night through Tuesday night. Three young persons bordering on manhood were received on profession of faith—one on the Sabbath and two on Tuesday.

Twenty members have been received into the church at Murfreesboro, Tenn., since the spring meeting of Presbytery.

PRESBYTERIAN (NORTH).

On the 4th of August the Committee of the General Assembly of the Presbyterian Church on the Revision of the Form of Government and Book of Discipline, met at Long Branch to resume the work in which it has been engaged for several years. The committee is as follows: Rev. Dr. E. F. Hatfield, New York city; Rev. Dr. A. T. McGill, Princeton, N. J.; Rev. Dr. W. E. Moore, Columbus, Ohio; Rev. Dr. E. B. Craven, Newark, N. J.; Rev. F. L. Patton, Chicago, Ill.; Rev. Dr. N. West, Cincinnati, Ohio; Rev. R. W. Patterson, Chicago, Ill.; Judge William Strong, Washington, D. C.; Judge Nixon, Trenton, N. J.; Judge S. M. Moore, Chicago, Ill.; Judge Breckinridge, St. Louis, Mo., and Judge Allison, Philadelphia.

The death of Rev. W. H. Dean is reported at Tucson, Arizona, whither he had gone to take charge of a Presbyterian church.

Mrs. George Brown of Baltimore has given a handsome sum to Princeton Theological Seminary, to be used in perfecting the drainage and other sanitary arrangements in connection with Brown Hall, which was erected several years ago by her munificence.—*Presbyterian.*

The Central church of Denver, Col., received, June 5th, 49 members, making an addition of 131 since Rev. H. C. Westwood, D. D., became pastor, about six months ago.—*Baltimore Presbyterian.*

PROTESTANT EPISCOPAL.

A correspondent of the *Living Church*, speaking of Rev. Samuel Nichols, who recently died at the age of 93, says he was probably the oldest presbyter in the Church—certainly there is but one older. When he was ordained he was the 387th clergyman ordained in this country, where now the ordinations are not far from 4,000. There were, when he entered the ministry, but seven bishops, and the last one consecrated was the 121st. The thirteen missionary jurisdictions and forty dioceses, now spread all over the land, numbered at that time seven.

The Episcopal Church reported the number of communicants in 1877 as 281,970; in 1878, 314,367; in 1879, 320,000, and in 1880, 322,713.

The *Church Messenger* announces that that journal has passed into the hands of its permanent editor and proprietor, Rev. Chas. J. Curtis. It says further that since the retirement of its former editor Mr. Armand DeR. Meares has in the main conducted the *Messenger*, and deserves thanks from all for his disinterested labors.

CONGREGATIONAL.

Peter Smith, a deacon of the Congregational Church, died lately, leaving $10,000 to Andover Seminary for the library. His gifts to Andover while alive probably reached fifty thousand dollars. Along with a few others he gave, not long since, $40,000 to endow the Principal's chair in Phillips' Academy.

REFORMED PRESBYTERIAN.

The Reformed Presbyterian Synod (Old School) reports 110 ministers and 118 congregations, 821 new members during the year, 1,087 Sunday school teachers, and 10,097 scholars. The contributions for the year were $180,577, being $17 76 per communicant. The pastors' salaries in 1865 averaged $576, in 1870 $1,046, in 1880 $9 67.

ASSOCIATE REFORMED PRESBYTERIAN.

Rev. Dr. J. I. Bonner, editor of the *Associate Reformed Presbyterian*, published at Due West, and Professor in Erskine College, was some months ago quite ill and required travel. He writes to his paper: "For about three months I have been drinking mineral water, first at Glenn's, then at Cleaveland's and lastly at Catawba. By all of these waters I have been benefited. Digestion has been strengthened, the liver has been invigorated, and the whole system has been toned up, until I begin to feel like myself again. By the 1st of October I hope and expect to be able to enter fully upon the discharge of my usual duties in the college and on the paper. Thanks to a kind Providence and the mineral springs."

METHODIST PROTESTANT.

The Methodist Protestants are building a church in Henderson, N. C. A writer in the *Central Protestant* informs the readers of that paper that Mr. Wm. A. Harris has given a lot worth $500 and also $500 towards the building.

METHODIST.

The Tabernacle church, Kansas City, has been sold, and has fallen into the possession of members of the Methodist Episcopal Church South.—*Presbyterian.*

The Board of Missions of the M. E. Church, South, has in its German Conference 1,127 preachers and members and 859 scholars; in its Indian Conference, 5,723 preachers and members, besides 135 Echita Indians in North Carolina. It has in the province of Kiangsee, China, 5 missionaries, 8 native preachers, 2 women missionaries, 6 Bible women, 19 Sunday school teachers, 11 day school teachers, 97 members, 186 scholars in Sunday schools and 105 in day schools. In Central Mexico it has 30 stations, 14 preachers, 10 teachers, and 15 Sunday schools and 531 members. In the Mexican Border Mission (along the Rio Grande) it has 13 stations, 14 missionaries, 651 members (169 joined during the year), congregations of 4,800, 25 Sunday schools, with 472 scholars. In Brazil it has stations at Rio de Janeiro and Piracicaba, with 2 missionaries and 36 members.—*Christian at Work.*

BAPTIST.

From January 1, 1869, to January 1, 1880, the First Baptist Church of Rochester raised and expended more than $200,000. This is an average payment by the congregation of more than $18,000 per year, which is a record which churches in general will do well to emulate.—*Christian Union.*

The Baptists have completed the great Tabernacle and hotel at Point Chautauqua. Their location is on an elevated site at a point of the lake nearly opposite Fairpoint. In point of shade Fairpoint has the advantage, its whole area being covered with a dense growth of primeval forest trees. The accommodations at the Baptist place of gathering are more commodious than those at Fairpoint. The annual session of the Baptist National Union was held at Point Chautauqua last week.—*Ib.*

REFORMED GERMAN.

The Rev. Dr. Thomas G. Apple, President of the Franklin and Marshall College, and Professor of Church History and Exegesis in the Theological Seminary of the Reformed Church, will read a paper before the Pan Presbyterian Council that meets in Philadelphia next month. The subject of Dr. Apple's paper will be "The Theology of the German Reformed Church."—*Presbyterian*

The best preparation known in market for restoring gray hair to its original color, is, *Hall's Vegetable Sicilian Hair Renewer.* Try it!

COTTON PRESS.—See advertisement of Southern Standard Cotton Press in another column.

NEW PUBLICATIONS.

The Gospel in all Lands for August has been received. It is quite equal to its reputation, which is very high. Published by Rev. Eugene R. Smith & Rev. Albert B. Simpson, 64 Bible House, N. Y. $2 50 a year.

Rev. Eugene R. Smith sends us the following nice little papers for the small children: *Sunshine, Picture Lessons, Young Folk's Paper, Sunday Companion.*

For the N. C. Presbyterian.

THE OLD PEAR TREE.

Mr. Editor: Doubtless you will be surprised, as well as many of your readers, to learn that there is a pear tree in the village of Huntersville, Mecklenburg county, N. C., which measures eight feet eight inches in circumference, six feet above the surface of the ground. This noted tree is now owned by one of our citizens, Mr. H. A. Hunter, who is now enjoying a rich harvest from it. Tradition says this tree sprung from a riding switch from the hand of an old lady, Mrs. Alexander Monteith, about the year 1800. On her return from a sick neighbor's house she brought this switch, and, after dismounting and before entering the house, she remarked to one of the family, "I have a pear switch, which I will stick here in the corner of the fence and probably, if it lives and does well, it may make a fruitful tree some day." If tradition be true, it has surely done its duty so far. How much longer it may continue to bear the writer is unable to say. It appears to be perfectly sound and in a growing condition. The pear is of medium size and, when fully matured, it has a delightful flavor. It seldom ever fails entirely, and some years has a very full crop. The owner says he has seen as high as thirty bushels on it at one time. This year it has about half a crop, very fine. The wood of this tree is very curly, equal to any maple I ever saw. The owner thinks it would make nice furniture, as the wood is very soft and easily worked. It cuts similar to cedar.

If any one can convince me that he can produce a larger, older or more prolific tree than this one, I wish he would send me his address, and I will express him a box of pears prepaid. Address OLD PEAR TREE,
Huntersville, N. C.

CONSTIPATION has been called the father of disease, therefore it should not be regarded as a trifling ailment. It is quite as necessary to remove impure accumulations from the bowels as it is to eat or sleep, and no health can be expected where a costive habit of body prevails. Take a half-tablespoonful of Simmons Liver Regulator after each meal, the bowels will be gently moved, as naturally as if no medicine had been taken. Regularity in taking the medicine daily will effect a permanent cure.

"Have used Simmons Liver Regulator for Constipation of the Bowels, caused by a temporary derangement of the Liver, for the last three or four years, and always when used according to directions, with decided benefit. I think it is a great medicine for the Derangement of the Liver; at least such has been my personal experience in the use of it.
"HIRAM WARNER,
"Chief Justice of Georgia."

UNIVERSITY OF NORTH CAROLINA.—This institution was reorganized five years ago under its present management, and since then it has grown steadily in efficiency and popularity. Thoroughly equipped with teachers, apparatus and buildings, and maintaining a high standard of discipline and scholarship, it offers facilities for education of the very first order. Those who go abroad for an education at extra cost, waste money and lose opportunities not to be had elsewhere. See advertisement.

CUT THIS OUT AND SAVE IT.

Those persons laboring under disease proceeding from vitiated humors in the blood; causing Ulcers, White Swellings, Coxalgia or Hip Joint Disease, and the class of diseases termed Scrofulous, proceeding from hereditary taints, where the bones are destroyed, defying the usual treatment of physicians, will procure Swaim's Panacea, they will find a remedy which has saved thousands of lives; and thoroughly tested by the late Professors Chapman, Dewees and Gibson of the old University of Pennsylvania; besides hundreds of medical men eminent in their profession, continues to be a "forlorn hope" to sufferers worthy of its fifty years' reputation.

Swaim's Panacea is imitated and a preparation sold for it by druggists with a name *somewhat* similar. Purchasers therefore must be careful and see they get that containing the recommendations of the distinguished professors alluded to. It is seldom advertised in our public papers.

Swaim's Panacea is prepared only at Swaim's Laboratory, 118 South Seventh Street, below Chestnut, Philadelphia.

Descriptive pamphlets mailed gratis on application.
—*A C Review.*

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At Milton, N. C., July 19, 1880, Mrs. M. A. HUNTINGTON, in the 81st year of her age.

She was for fifty years a truly consistent member of the Presbyterian Church, and was the oldest person in the community. She had been confined to her room for more than two years, unable to walk, yet she bore her confinement and suffering with great patience and cheerfulness, and seemed even to the last to exhibit that unselfish spirit that through life marked her character. Her end was perfect peace. D.

At the residence of her son, Mr. J. C. Wright, in Sampson county, on the 25th of July, Mrs. ELIZA WRIGHT, aged 72 years.

For forty-eight years Mrs. Wright has been a member of the church, and though being ten miles from the church of which she was a member, was always a regular and steady attendant on public worship. No ordinary sacrifice of personal convenience, prevented her from enjoying the privileges of the sanctuary.

Her private character was that of great natural amiability, and fine sense, adorned by earnest faith and warm charity. Though greatly afflicted for months past, her last thoughts were of the poor, and sick. Though herself needing the constant care of others, she was ever desiring to minister to the wants of the afflicted. She was one of those Christians whose death makes the world poorer, but whose example is true wealth to the Church. The only surviving daughter and two sons, taught by the example of a venerated mother, have long since consecrated their lives to the Saviour. And thus, though dead, the force of her Christian life will go down to the next generation. B. F. M.

Departed this life, near Black River Chapel, on the 18th of July, Mrs. MARGARET ELIZA McMILLAN, relict of the late Henry McMillan, in the 64th year of her age.

She was a consistent member of Black River chapel for years past. Truly a mother in Israel has passed away. On the holy Sabbath eve' her spirit, calm and peaceful, entered, as we verily believe, into her rest above. She exemplified the Christian character in going about doing good; again she fulfilled the Scriptures in "doing good to all and especially to them who are of the household of faith." No murmur fell from her lips during her sickness of three weeks or more. On one occasion she asked that we sing her favorite hymn, which begins—

"When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond my pain
And long to fly away."

Her voice, though weak, would at times during the singing of this hymn sound forth the sweet notes of praise.

She leaves five children and a large circle of friends to mourn her loss. May the grace of God be sufficient for them as it was for her, and may He grant to each such a peaceful transit into their rest.
K. McD.

IN MEMORIAM.

At a called meeting of the Session of the Brandon Presbyterian church, held on the 30th day of July, 1880, the following preamble and resolutions were adopted:

WHEREAS, We are called upon in the death of DR. HUGH C. McLAURIN, a most highly esteemed and dearly beloved member of this Session, to recognize, in a special manner, the solemn fact that there are forms of bereavement in this world which no argument can reach, except that derived from the sovereignty of God, and that it well becomes each of us to exclaim with the Psalmist: "I was dumb, I opened not my mouth, because Thou didst it;" yet, while in the spirit of Christian resignation we are constrained to say, "Not our will but Thine to be done," it is still our privilege to cherish as a rich heritage the many virtues and lovely traits of character in which he so adorned the doctrine of God our Saviour, that his life became a living epistle known and read of all men; therefore, be it

Resolved, 1. That while we fully recognize and bow with sacred deference to the supremacy of God's will, in this dispensation of his providence, it has nevertheless become our sad lot to mourn the loss of one who had endeared himself to us by every consideration that can secure, strengthen and beautify the bond of Christian fellowship on earth. As an associate, Dr. McLaurin was gentle, affectionate and sincere in all that he said or did. As a counsellor, he was practical and wise. His judgment was rarely or never at fault. With the afflicted and distressed his sympathy was felt to be a tender solicitude, in the exercise of which he forgot himself for the good of others. As a supporter of the Gospel, he was systematic and liberal. He regarded it as both a sacred duty and a disciple's privilege to contribute of his means for the advancement of the Redeemer's kingdom. As a ruling elder, he was conservative in all his views of Church polity, and active and faithful in the performance of his ecclesiastical duties.

Resolved, 2. That while we, as members of the Session, feel deeply our loss, we cannot be unmindful of the congregation to whom our brother, in his upright walk, always appeared as a shining light. And knowing that their hearts are smitten with sorrow, we can only ask them to unite with us in cherishing his good name, and in cultivating those Christian graces which so signally adorned his life to its closing day. For in him we have all had an exemplification of the truth of Scripture as to the blessed influences of a spotless reputation, and "he being dead, yet speaketh."

Resolved, 3. That we would consider these resolutions of condolence as incomplete did we not embrace in our kindest remembrance not only the members of this congregation but the whole community. As a prominent citizen, a skillful physician, a kind neighbor and a devoted friend, he held, through a long life of active benevolence, the good-will and confidence of all classes and conditions of men. As love to God and man was the ruling motive of this brother's life, so we would embrace within the scope of our sympathy all who loved him.

Resolved, 4. That the Session, in behalf of themselves, and the congregation uniting, extend to the bereaved family of our deceased brother their deepest sympathy and tender regard in this their severe affliction, praying that the sustaining and comforting influences of God's grace be multiplied unto each of them through His great mercy, bringing consolation and peace to their sorrowing hearts. So that they may be enabled to say, with sweet resignation: "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." "Blessed are the dead that die in the Lord, for they rest from their labors."

Resolved, 5. That a copy of these resolutions be furnished the family of the deceased, that they be spread upon the sessional records of the church, and that they also be read from the pulpit on the first day of public worship.

G. S. ROUDEBUSH, Moderator.
P. FAIRLY, Clerk of Session.

WILMINGTON MARKET

SPIRITS TURPENTINE.—Wednesday 28½ cents; Thursday 29 cents; Friday 29 cents; Saturday sales 28 cents; Monday sales 27¾@27½ cents, principally at latter figures; Tuesday 27½ cents.

ROSIN.—Strained and Good Strained quiet to dull at $1 02½@1 10 respectively on Wednesday and Thursday; firm for Good Strained on Friday, without change in figures; Saturday firm at $1 02½ for Strained and $1 07½ for Good Strained; Monday firm at last named figures; Tuesday $1 02½ for Strained and $1 10 for Good Strained.

CRUDE TURPENTINE.—$1 80 for Yellow Dip and $2 25 for Virgin throughout.

TAR.—Receipts taken on arrival at $2 10 until Saturday, when sales were made at $2 10 and later in the day at $2 05; on Monday sales at $2 05; Tuesday sales at $1 90.

TIMBER—Sales since last report of one raft each at $5 00, $7 25, $7 75 and $10 00; two at $8 00 and two at $8 50; Receipts are not so free and timber is readily taken as it arrives.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices

ARTICLES.	PRICES.
BACON—Western Smoked—	
Hams	12 a 12½
Sides, per lb	0 a 9½
Shoulders	7½ a 7¾
Dry Salted—	
Sides, per lb	0 a 9
Shoulders	0 a 7½
CHEESE—Northern Factory, per lb	0 a 11
Dairy, cream per lb	00 a 14
State, per lb	00 a 10
COFFEE—Rio, per lb	13 a 18
Laguayra, per lb	18 a 20
CORN MEAL—per bush in sacks	70 a 75
DOMESTICS—Sheetings, 4-4, per yd	7 a 7½
Yarn, per bunch	00 a 1 00
FLOUR—Fine, per bbl	0 00 a 5 00
Super, Northern, per bbl	5 50 a 6 00
Extra do. " per bbl	6 00 a 6 25
Family " per bbl	7 00 a 9 00
City Mills—Extra Super, per bbl	0 00 a 7 50
" Family, per bbl	0 00 a 8 00
" Extra do., per bbl	0 00 a 8 50
GLUE—per lb	12 a 14½
GRAIN—Corn, in sacks, per 56 lbs from store—white	67 a 70
CORN, wholesale, in sacks	72½ a 72
Corn, mixed, wholesale in sacks	00 a 67
Corn, Cargo, per 56 lbs, bulk	68 a 70
Oats, per bushel from store	00 a 50
Peas, Cow, per bushel	60 a 65
HOOP IRON—per ton	90 00 a 95 00
LARD—Northern, per lb	9½ a 10½
North Carolina, per lb	10 a 11½
LIME—per bbl	1 00 a 1 [illegible]
MOLASSES—West Indies, old crop	00 a 30
" " bbls	00 a 33
" " new crop	37 a 40
" " bbls	40 a 41
New Orleans	47½ a [illegible]
Sugar House, hhds, per gal	00 a 25
" " bbls., per gal	00 a 25
Syrup, bbls., per gal	40 a 55
NAILS—Cut, 4d to 20d, per keg	00 a 3 50
OILS—Kerosene, per gal	13½ a 15
Lard, per gal	1 00 a 1 10
PORK—Northern, City Mess	00 00 a 16 00
SALT—Alum, per bag of 4 bushels	75 a 80
Liverpool, per sack	90 a 95
Liverpool fine, per sack	1 40 a 1 50
SUGAR—Cuba, per lb	[illegible]
Porto Rico, per lb	[illegible]
A—Coffee, per lb	10¾ a 11
B— " per lb	9 a 11
C " per lb	9 a 9½
Ex. C— per lb	9½ a 10
Crushed, per lb	00 a 11½
SOAP—Northern, per lb	5 a 7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a 4 20

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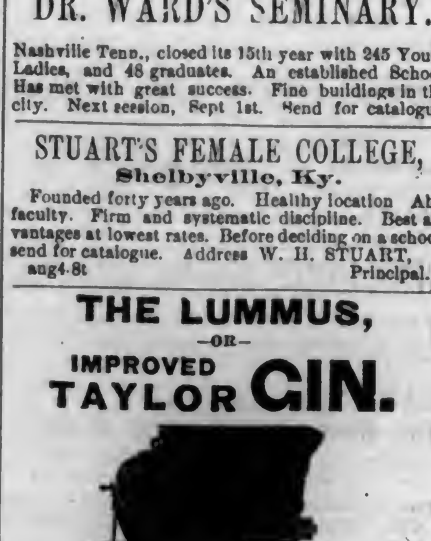

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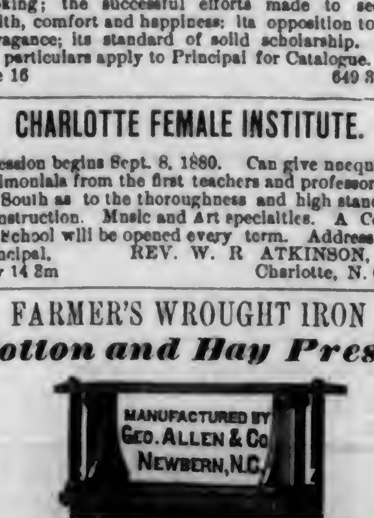

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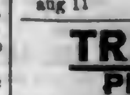

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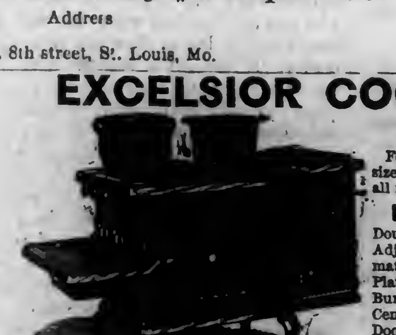

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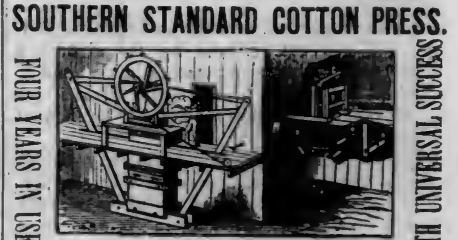

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FOR THE FAMILY.

The Rights of Woman.

The rights of woman, what are they?
The right to labor, love and pray,
The right to weep when others weep,
The right to wake when others sleep.

The right to dry the fallen tear,
The right to quell the rising fear;
The right to smooth the brow of care,
And whisper comfort to despair.

The right to watch the parting breath,
To soothe and cheer the bed of death;
The right when earthly hopes all fail,
To point to that within the veil.

The right the wanderer to reclaim,
And win the lost from paths of shame;
The right to comfort and to bless
The widow and the fatherless.

The right the little ones to guide,
In simple faith to Him who died;
With earnest love and gentle praise,
To bless and cheer their youthful days.

The right to live for those we love,
The right to die that love to prove;
The right to brighten earthly homes,
With pleasant smiles and gentle tones.

– Selected.

"Unto one of the Least."

BY MRS. MARY BRADLEY.

"Would you mind doing me a favor, Miss Alice?"

"Not if I can, Maggie; what is it?"

"If you'd just see to the door while I'm out, I could run over and help me mother a bit wi' the children. There's cold meat for the dinner, and I'd be back in time to cook the vegetables."

"Your little brothers and sisters have got the measles, haven't they?" asked Alice.

"Yes, miss, all four of them; an' me mother is worn out with the nursing."

"I'll mind the door," said Alice.

The Irish girl, who did general house-work for the Thornburn family, went off thankfully; and Alice, a school-girl of thirteen, sat down to a quiet afternoon with her crotchet-work. She was making a mouchoir case for her elder sister, Clara; and as Clara and her mamma were spending the day in New York, Alice thought she had an excellent opportunity to finish it without being interrupted. She did not think that "minding the door" for Maggie would hinder her plans; but she had hardly seated herself to her work before the bell rang, and a little ragged boy came to beg for cold pieces. Alice gave him some bread, some cold potatoes which she found upon a plate in the kitchen, and a very nice sugar coated cooky.

"Poor little monkey! It was worth while taking the trouble to make him so happy," she thought, and sat down to her work again in a very pleasant humor. But hardly had she done three stitches before the bell rang a second time; and there were two more little ragged boys at the basement door, with pitiful faces and whining voices: "Please, miss, give us somethin' to eat. We're awful hungry!"

Alice had a suspicion that the cooky given to the first boy was the reason why the others were "awful hungry." But the good naturedly supplied their wants; gave each of them a slice of bread and a cooky, and climbed the stairs a third time to attempt her work. She crocheted three rows, a white one, a blue one, and another white one, before she was interrupted again. Now it was the gong at the upper hall door that sounded, and two very much dressed young ladies inquired for Miss Thorburn.

"My sister is not at home," said Alice.

"Oh, are you Miss Thorburn's sister? Please tell her that we are sorry we missed seeing her," said one of them, handing the little girl her card. And then the two rustled off with a great flutter of fringes and flounces, and Alice went back to the parlor.

"Oh dear, there's that basement bell again! How many more times will I have to answer it, I wonder? This is more than I bargained for, a great deal!"

She went down stairs with an impatient feeling that was not relieved by the sight of a rough looking man, with potatoes in his hand.

"Pitatics? apples? oranges? Here's yer fine Havannies, two shill'n a dozen!" he shouted at her.

"I don't want any. We never buy things from the street wagons," answered Alice sharply, shutting the door in his face. But by the time she had reached the parlor again she was sorry for her rudeness. "The poor man wants to sell his things, I suppose," she thought. "But what a nuisance to have to go to the door so often! I wonder if it keeps on like this all day?"

Ting-a-ling as if in answer to her question, there was the bell again! A Jew peddler, this time, with brass jewelry to sell; and five minutes later, an old woman with matches and shoe-laces; ten minutes afterwards, a man with charlotte russe in a tin box: "Very nice, miss; fresh this afternoon; only five cents apiece!" And within the next half-hour the postman, three beggars, one after the other, a boy with fresh eggs, and a man that wanted to buy rags!

I am afraid Alice lost her temper more than once that afternoon. Her crotchet-work got on but slowly, as one may guess, and her feet were weary with much running up and down stairs. Over and over again she exclaims impatiently, "How long Maggie stays away!" Papa would be at home to his dinner presently, and mamma and Clara; and there were the vegetables uncooked, the table not laid, nothing done at all, and Maggie still away!

"Something must have happened," thought Alice. "Perhaps one of the children is very ill, or dead." And with that fear came a quick feeling of shame. "Oh, how cross, how selfish I have been! Poor Maggie has to work so hard, and here am I complaining because I have given her a chance to help her mother a little. What if the bell did keep ringing? Maggie has to answer it, and do her work all the same. And now she'll get home all tried out and worried, and perhaps papa will scold at having to wait for his dinner. I'll go and cook those vegetables myself."

Alice rolled up her work and put it away with quick fingers. Hurrying out to the kitchen, she brightened the fire, and put on the potatoes and the asparagus to boil; then she set the table, and got the bread, the butter, the pickles, the cheese, and all the other little accessories, in readiness. By the time her father came in there was a very fair prospect for the usual, orderly dinner at the usual hour; and by the time poor Maggie came in, flurried, out of breath, and frightened at being so late every thing was ready, all her work done for her, and the vegetables only waiting to be "dished."

"O Miss Alice, how good you are!" she cried, gratefully. "And didn't you think it was mean of me to stay so? But I couldn't help it; indeed I couldn't. Little Katie was took with a spasm, an' me mother was almost out of her sinses. I couldn't leave her at all, at all, till the child was a bit better."

"I'm glad you didn't, answered Alice promptly. "And you needn't have hurried yourself so much, anyhow. I got on very well without you, now didn't I?"

"Sure, and you did! But it isn't every young lady would have had the since itself, let alone the kind heart," was Maggie's answer. "I'll not forgit you for this, Miss Alice."

Alice went up stairs to wash her face, which [illegible] flushed, and brush her hair for din[ner]. [On] her looking-glass hung a little text-[book whose] leaves that turned over backward, [with a] new verse for each day. The one [that met] her eyes just now was this: "Inasmuch [as ye have] done it unto one of the least of [these, ye] have done it unto me."

Alice had her reward.

Ten-Minute Sermons to Children.

"A tree planted by the waters."—Jer. xvii: 8.

There is a great deal said about trees in the Bible—trees of knowledge, life, righteousness, fruitfulness and unfruitfulness. I shall take the tree for my subject. St. Paul tells the Romans that before they were grafted into the Christian Church they were wild olive trees. Now every boy who has lived in the country knows that the fruit of a wild apple or cherry or plum tree is not good for much, and tastes very sour and puckery. Children who are allowed to run wild, and never go to church or school, and grow up without learning anything, are very likely to bring forth only "evil fruit."

In all matters it is very important to start right. If you should go into a nursery of young trees and tie a stone to the top of one of the saplings so as to bend it over in a curve, and leave it so for two or three years, you could never straighten it again. When I was ten years old I was sent away to a boarding school, and the day before I left home I planted two horse chestnuts in my father's garden, that I might have something to remember the time by. On my return home I found them both growing very finely; but one spring day, when they were about a foot high, somebody knocked off the rich, thick bud that grew just on the end of the stalk. The little tree was not killed, but it received a shock from which it never recovered. Fifty years ago or more, when they were quite small, these two horse-chestnuts were transplanted into the street, where they still stand, having grown, of course, into gigantic trees; but one of them is much more beautiful and shapely than the other—the poor unfortunate who lost his top-bud when he was young continues to this day to show the effects of that calamity. If you get a bad twist, or lose any of the advantages that are offered you, if you acquire any ugly habit while you are young, the bad effect may cling to you as long as you live.

A tree is sometimes very much benefitted by pruning, especially when it is young. I once saw the Rev. Dr. Wayland—of whom you may have heard, as he was one of the great men of the age, and with a great deal of *reserve* power—directing a working man who was digging away a portion of the rich soil around the roots of some peach trees and filling in with hard-coal ashes, which are not very nourishing. I asked him what he was doing that for, and he said that the trees were growing to fast, and everything was running to wood and leaves, so that he could get very little fruit. God sometimes treats his children in a similar way, and feeds them with the ashes of affliction to keep down the rank growth. Christ tells us how the faithful husbandman *purges*, or prunes, the branches that they may bring forth more fruit. You may wonder that you are so often thwarted in your plans, called to endure so much hard discipline, disappointed in your highest hopes; but this is just what you need in order that the fiber of your soul may be made strong. Children who have the easiest time do not always make the best men. There are none who do not need some pruning. It may hurt when you feel the knife cut, but by and by you will be thankful for that which makes you ache now.

And now let us consider some of the ways in which trees are liable to be injured or destroyed. Our texts alludes to a "tree planted by the waters." In that part of the world where the prophet Jeremiah lived there was not the same amount of steady rain that we enjoy, and trees were likely to thrive best which grew near some water-course. In the absence of water they were sure to die. Nothing can live without it. The desert is a desert simply for want of water. Let the clouds begin to distil upon the earth, and after awhile the wilderness would be turned into a garden. If you children would thrive, you must drink of "the water of life" freely. And where that water is to be found you all know: "If any man thirst," says the Saviour, "let him come unto me and drink."

Many years ago I had a number of peach trees, trained against a wall, which were very thriving and bore an abundance of delicious fruit. But one summer the leaves began to curl up and wither, and the peaches before they were half ripe shriveled and fell to the ground. It was very difficult to account for this sudden blight—the soil was good, the season favorable, and there was no mark of disease on the surface of the trees. But digging down a little below the ground we found the root perforated with a small hole, and running a wire a foot or so up into the tree we drew out what is called a *borer*, a little white worm about an inch long, with a sort of hard, black auger in its head, by means of which he had worked his way into the very heart of the tree and sapped its life at the fountain head. There was no cure for this, and the trees were cut down, fit only to be burned. Do you not see the application? There works its way into your heart some vile worm, some ugly thought, some low desire, and infects with its poison the very center of your being. "It is nothing but a thought," you say to yourself, "and cannot do much harm. I can dismiss it from my mind whenever I please. I can say just how far it shall go and then stop it." My young friend, you might have kept it out of your soul if you had chosen to do so, but once in it is not for you to say what it shall do. Remember this: all the crime and all the sin that exists in the world began with a *bad thought*. If that had been repelled in the beginning these bad men would not have been groaning in prison, or swinging on a scaffold, or gradually dying of inward corruption.

But, some of you may ask, is there no way of reviving a tree that has begun to decay, and bringing the soundness back to it again? In many cases there is, and I trust that none of you have got beyond the point of redemption. One of the strangest devices for doing this that I ever heard of was in the case of a tree the bark of which was decaying all around the lower part of the trunk, while at the same time the roots below were sending up about the stump long, vigorous suckers, as they are often called. The owner of the tree, which was a valuable one, thought he would try the experiment of grafting the tops of these suckers into the trunk a little above the decayed part; and to his gratification, they took firm hold and increased in size until at last they were able to supply the tree with the sap which it needed after the original source of supply was cut off. This is what might be called a *vicarious* operation; the definition of "vicarious" being "acting in place of another." Now, what you are unable to do yourself may be done for you by another. Of course you cannot atone for your own sin, neither can you heal your own soul of its wounds, but you can put yourself into the hands of One who will do it for you. If you are really sorry for your sin, and are ready to repent—or *turn square round*, which is what the word means—and believe, that is, trust, then Christ will take you into his hands, and save, and sanctify, and bless you.—*Rt. Rev. Thomas M. Clark, in Christian Union.*

MISCELLANEOUS.

Alexander Pope.

I fancy that under Pope's elaborate masks of hypocrisy and mystification there was a heart always abnormally sensitive. Unfortunately, it was as capable of bitter resentment as of warm affection, and was always liable to be misled by the suggestions of his strangely irritable vanity. And this seems to me to give the true key to Pope's poetical as well as to his personal characteristics. To explain either, we must remember that he was a man of impulses; at one instant a mere incarnate thrill of gratitude or generosity, and in the next of spite or jealousy. A spasm of wounded vanity would make him, for the time, as mean and selfish as other men are made by a frenzy of bodily fear. He would instinctively snatch at a lie even when a moment's reflection would have shown that the plain truth would be more convenient, and, therefore, he had to accumulate lie upon lie, each intended to patch up some previous blunder. Though normally the poet of reason, he was the antithesis of the man who is reasonable in the highest sense; who is truthful in word and deed because his conduct is regulated by harmonious and invariable principles. Pope was governed by the instantaneous feeling. His emotion came in sudden jets and gushes, instead of a continuous stream. The same peculiarity deprives his poetry of continuous harmony or profound unity of conception. His lively sense of form and proportion enables him indeed to fill up a simple framework (generally of borrowed design) with an eye to general effect, as in the "Rape of the Lock" or the first "Dunciad." But even there his flight is short; and when a poem should be governed by the evolution of some profound principle or complex mood of sentiment, he becomes incoherent and perplexed. But on the other hand he can perceive admirably all that can be seen at a glance from a single point of view. Though he could not be continuous he could return again and again to the same point; he could polish, correct, eliminate superfluities, and compress his meaning more and more closely, till he has constructed short passages of imperishable excellence. * * The standard of good writing always implicitly present to his mind is the fitness of his poetry to pass muster when shown by Gay to his duchess, or read after dinner by a party composed of Bolingbroke, and Congreve. That imaginary audience is always looking over his shoulder, applauding a good hit, chuckling over allusions to the last bit of scandal, and ridiculing any extravagance tending to romance or sentimentalism * * It is only too easy to expose their shallowness, and therefore, to overlook what was genuine in their feelings. After all, Pope's eminent friends were no mere tailor's blocks for the display of laced coats. Swift and Bolingbroke were not enthusiasts nor philosophers, but certainly they were no fools. They liked in the first place thorough polish. They could appreciate a perfectly turned phrase, an epigram which concentrated into a couplet a volume of quick observations, a smart saying from Rochefoucauld or La Bruyere which gave an edge to worldly wisdom; a really brilliant utterance of one of those maxims, half true and not over-profound, but still presenting one aspect of life as they saw it, which have since grown rather threadbare.—*Leslie Stephen.*

Talking About Jesus.

Old Dr. Wisner, of Ithaca, used to tell of a little girl who kept coming to him, while superintendent of a Sabbath school, with a request to be transferred to a neighboring class. For a time she would not give her reason.

"Is not your teacher kind?"

"Yes, very."

"Does she not know the lesson, and tell you a great many good things?"

"Oh, yes."

"Does she make the lesson interesting?"

"Yes, we all like to hear her talk, but—"

"But what?"

"Well, sir, I can't help hearing what Miss ——, the teacher of the next class, says to her scholars; and I find myself listening to her instead of our teacher."

"What is that?"

"Oh, sir, she is all the time talking to them about Jesus, and it sounds so good and sweet. My teacher scarcely ever talks to us about Jesus."

The Livadia.

The Livadia, the new Russian imperial yacht, was launched from the building yard of Messrs. John Elder & Co., Govan, near Glasgow, on July 7.

She is the latest development of ideas that may fairly be said to be revolutionary and subversive of all established principles of shipbuilding, and of which the earlier specimens are found only in the circular ironclads of Admiral Popoff. Speaking roughly, the Livadia must be imagined as a broad and shallow oval, half submerged, and carrying on its surface extensive lofty and sumptuous saloons and other apartments. It resembles a vessel of ordinary kind, reposing upon a white air cushion. Its principal dimensions are: Length, 260 feet; breadth, 150 feet; depth, 50 feet; tonnage, 11,609; and displacement, 4,000.

The propelling power consists of three sets of engines, each having three cylinders, the diameters of which are: for the high pressure, 60 inches, and for the low pressure, 78 inches, with a stroke of 3 feet 3 inches. The propellers themselves are of manganese bronze, thus securing strength and lightness; and, with the view of obtaining the greatest possible power, steel has been largely used in the construction of the engines and boilers, which will be the most powerful in the world for their weight. The indicated horse power is 10,500, and the vessel is expected to make 14 knots an hour. The launch of the Livadia was the one great event at Glasgow.—*Scientific American.*

A Hint for the Girls.

A wood engraver, being asked why he did not employ women, replied, "I have employed women very often, and I wish I could feel more encouraged. But the truth is, that when a young man comes to me and begins his work, he feels that it is his life's business. He is to cut his fortune out of the little blocks before him. Wife, family, home, happiness, are all to be carved out by his own hand, and he settles steadily and earnestly to his labor, determined to master it, and with every incitement spurring him on. He cannot marry until he knows his trade. It is exactly the other way with the girl. She may be as poor as the boy, and as wholly dependent upon herself for a living, but she feels that she will probably marry by and by, and then she must give up wood engraving. So she goes on listlessly; she has no ambition to excel; she does not feel that all her happiness depends on it. She will marry and then her husband's wages will support her. She may not say so, but she thinks so, and it spoils her work."

SECULAR NEWS.

The damage done to crops by the recent rains and the loss by washing away of bridges, mills, &c., has been very heavy. The east and centre of the State have probably suffered most, but the west has not escaped. A correspondent writing to the *Raleigh Observer* from Beaufort county says: "We are having frequent and heavy rains, which are very damaging to the cotton crop. A week ago this crop was regarded as the most promising ever seen in the eastern counties, but the prospect, so cheering to our farmers, is now in great peril. Another week of rain and the crop will be ruined." The *Concord Sun* says: The low lands are now one sea of water. Travel to town has almost entirely been cut off. No mail was received from Mt. Pleasant Thursday, as the carrier could not get across the streams. From all directions we hear of fences leaving their owners and corn fields being washed out. The rain is general and is doing considerable damage throughout the country.

Dr. Robt. P. Reinhardt, of Catawba county, raised this year 1,600 bushels of good wheat and 500 bushels oats. To every acre sown to oats he averaged 37½ bushels.—*Lincolnton Progress.*

The two houses of W. S. Moore and Houston Brothers, bought during the past year 1879-'80, fur season, the enormous amount of 274,851 rabbit skins, 1,022 coons, 7,566 opossums, 59 cats, 280 fox, 31 skunks, 5 beavers, 1,826 minks, 28 otters, 8,114 musk rats, costing $11,064.—*Greensboro, (N. C.) Beacon.*

AN ITEM OF APPROPRIATION.

In telling of Warner's Safe Kidney and Liver Cure, the "Republican," N. Y., says in its Washington Items: "It seems to be generally understood that an especial appropriation will be made for the purchase, for the use of the members of the Senate and House, Warner's Safe Pills and Warner's Safe Bitters."

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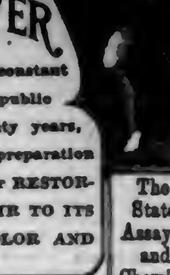

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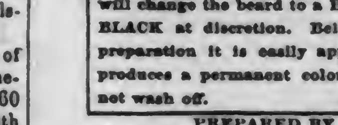

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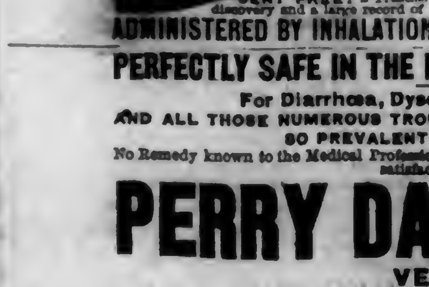

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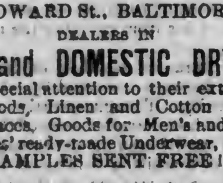

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For the N. C. Presbyterian.

MORALITY AND RELIGION.

Among men there are different classes of persons, resulting from differences in original or acquired abilities, social position, influence, attainments, affluence and power; even as there are various religious denominations resulting from different interpretations of the Scriptures. No such earthly distiuctions, however, are recognized by the omniscient Jehovah, and in the grand final assize all men will be regarded and treated as religions or irreligious, believers or unbelievers. It is absolutely impossible, from the nature of the case and from Scriptnre, for a moral being to be neither holy nor siuful. There is no neutral ground between these two states. The line of demarcation between virtne and vice in God's moral government is distiuctly drawn and although it often transcends the power of finite faculties to perceive it, still it is clearly seen by the uncreated mind.

But if all men are good or bad they are not *equally* good or bad. There are innumerable gradations, both in virtne and vice, in faith and unbelief. Certainly, faithful Abraham could not be classed with donbtful Thomas; nor the thief on the cross with Paul. Nor would we place one matnre in every kind and degree of vice in the same category with the strictly moral man. Bnt however near the beautiful moralist, either in or ont of the church, may approach trne Christianity in appearance, still he is "in the gall of bitterness and in the bond of iniqnity," and in these times of latitudinarian tendencies and superficial religions views, it is well to disturb if possible his carnal security, by the application of the infallible tests of God's Word. And in so doing we must not contemplate so much his external actions as his interual principles. Many are apparently very religions; so were the Pharisees of old. They, thinking themselves more holy than others, separated themselves (as their name implies), and especially contemned sinners and publicans. They paraded their good works before men, prayed long prayers, fasted often, contribnted large amounts ostentatiously and paid the tenth of all they possessed; and yet Christ says, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven." The young rnler who went to Jesns to inquire what he must do to inherit eternal life doubtless expected to be commended for his unusual moral attainments by the divine Teacher. He said he had kept the commandments from his youth. Jesns beholding him, loved him; but the Searcher of hearts scanned his soul and found genuine spiritnality absent, for when he was told to go and sell all he had he had went away sorrowful. He could not endure the test; he loved his money more than Christ. He was a beautiful corpse—a whited sepulcher.

Thus it is with numbers in modern times. They are intellectual, courteous, amiable, honest, truthful, kind, generous, philanthropic and even conscientious, and they constantly manifest laudable dispositions in divers ways. They have what the ancients called the cardinal virtues—prudence, justice, temperance and fortitnde—and think these qualities necessarily make them religions. They perform with scrnpnlous care many of the social and civil duties of life, attend church, listen attentively, read their Bibles, support Christ's cause, and are guilty of no flagrant crimes. Such persons deserve high commendation; but we are compelled to affirm that they may do these things, and exercise these dispositions, and still be the enemies of God: for they may be actuated by sinister motives, and God judges and rewards or pnnishes actions in accordance with the motives which prompted them. The motive may be desire for applause or desire to remain or become respectable, or it may be the best policy to act thus, or they may be simply acting out their constitution. For, if the Fall did impair, it did not annihilate our powers. A great many marks of pristine sublimity remain. The soul still exercises natural affections; the will is in bondage only in spiritual concerns; the conscience approves of virtnous and disapproves of vicious conduct; reason, too, has survived the shock, and so proud is she that she often arrogates to herself the prerogatives of Deity and scorns other light to guide her through this wilderness of death. Moral and religious men have so far a community of attributes and in moral men constitutional loveliness may be much greater than in religious men. Bnt moralists may possess all these natural powers, and still all their states of heart, thonghts, words and actions be abominable in God's sight.

What, then, is the great distinction between morality and religion? The answer is: Christian love. The essence of religion, like the essence of its Author, is love, while the essence of morality is selfishness. Supreme love to God and love to our fellowmen as ourselves are the two pillars on which Christianity rests. The ethical systems of Confncius, Socrates, Zorosster, Aristotle and Seneca were utterly destitute of this Bible principle. Genuine Christian love is the all-pervading, all-regulating principle in the Christian heart. It is a spotless flower, planted and cultivated by the divine Hand, which sheds its fragrance through the garden of the soul. It colors the streams of thought, word and deed, which flow from the fonntain of our being. It sees and delights in God; in the beauties of nature; the mysteries of providence, and the unparalleled glories of redemption. It assimilates its possessor to the greatest and best Being in the universe. By love to Christ the Christian is actnated to consecrate his talents, time, means, influence, energies, and even his life, to His service. The love of which we speak is long-suffering and kind; does not envy; rejoices in the truth; thinks no evil; bears, believes, hopes and endnres all things; is disinterested and humble, and is greater than hope and faith. It moves Christians to offer their bodies as "living sacrifices" to Christ, that they may embrace His declarative glory; it harmonizes all the faculties of the soul, imparts additional beauty and loveliness to constitutional graces, and more than any other celestial gift prepares the heart for a heaven of pnre and endless love. For love to Christ Christian ministers preach, parents teach, martyrs burn, confessors suffer, missionaries toil, and all His faithful followers unite in their efforts to usher in millennium glory. Of this mighty power in the soul, which thus manifests itself, the moralist, by experience, knows nothing. He makes all the lines of action terminate in self. Religion is unselfish; morality, selfish. Religion is humble; morality, proud. Religion exalts grace; morality, works. The system of the moralist is, therefore, cold, narrow and inadequate. It is to be feared that it has many adherents. Let Christians, however, exemplify by holy lives the truth of the golden words, "For the love of Christ (Christ's love to us) constraineth us; because we thus judge that if one died for all, then were all dead; and that he died for all that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."

E. P. D.

THE FALSE THEORIES OF GEOLOGISTS.

"Calvin" furnishes the following to the *Presbyterian:*

Professor Andrews, of Chicago, a gentleman whose rare scientific attainments are acknowledged by every one capable of appreciating them, and whose authority in matters of science cannot be successfully questioned, recently delivered at Lake Bluff an interesting lecture on "The Age of the World and of Man." A short but carefully prepared abstract of this lecture was published in the Chicago *Times*. I have studied this abstract in the hope that I could condense it and still present its interesting salient points to your readers in my regular "Notes." Finding this a work of great difficulty I send the abstract as it was published, believing it will prove interesting to hundreds of your subscribers. After reading it they will probably have no high opinion of the assumptions of geologists, and will be reminded of the recent assertion by Professor Tyndall, that "without verification a theoretical conception is a mere figment of the intellect." How many "mere figments of the intellect" there are in the self-styled science of the present! Professor Andrews has diminished the number. But here's the abstract aforesaid:

"The age of man is not accurately known, but it can be approximately determined. Unfortunately, the study of this problem has not always been pursued with candor. A considerable number of men have discussed it in a spirit which showed no obvious intent to stretch the time to its utmost possibility. They have quoted with great admiration and approval in one and the same book calculations which contradict each other by millions of years, most of which must of necessity be false, and had no common merit but that of being longer than Archbishop Usher's six thousand years. It was painfully evident that they wrote under a strong bias, and not a desire for truth. In science one error is as bad as another, but in these men's books no calculation is bad if it only tells against the Bible. Their maxim seems to be 'Any thing to beat Moses.'

"A few samples of the scientific errors promulgated by such high authority as Sir Charles Lyell and Sir John Lubbock may illustrate this straining after a prodigious human antiquity. In the valley of the Somme, in France, a bed of peat is found overlying a bed of gravel. The peat contains Roman remains at various depths, and down below in the gravel are the flint implements and bones of the savages who fished in the Somme before the peat began to grow. M. Bnoher de Perthes, quoted and indorsed by Lyell, Lubbock and others, concluded that the peat grew about a foot in a thousand years, and as it was about thirty feet deep it must have required thirty thousand years to form the bed. The folly of this calculation is shown by the fact that Roman coins and implements have been found far down in the peat, and from the very bottom of the bed was exhumed a boat loaded with Roman bricks. These calculators estimated that the gravel below the peat required two hundred thousand years to produce it. The speaker found places in these gravel beds where the accretion had been so rapid that blocks of ice, four feet in diameter, have been covered by the deposit before they had time to melt, and by their subsequent liquidation and disappearance caused the overlaying strata to drop in and fill the cavity. These and other decisive phenomena showed that great floods had formerly swept down the valley, piling up banks of gravel with greaty rapidity, and that no proof of great antiquity existed for the relics found among the pebles, Mr. Taylor subsequently surveyed the valley with the help of French engineers, and came to similar conclusions. Another singular blunder occurred in Switzerland, which was eagerly indorsed all over Europe, until a mathematical error in the calculation was exposed by the speaker. The torrent of the Tiniere brought down a steep gulch of the mountain a certain amount of gravel every year, and deposited it in the form of a half-cone on the flat at the base of the cliff. A railway having been cut through the cone it was found that there were Roman remains in a stratum four feet below the surface. Dividing the depth of four feet by the number of years back to Roman times Professor Morlot thought he had a measure of the rate of deposit, and applying it to the height of the cone he estimated its age at ten thousand years.

"The error was this:—In conical deposits the superficial annual layers are the thinnest, hence to apply the scale from them to the thicker ones below is a mathematical blunder. Correcting this mistake the cone was found to be only thirty-five hundred years old."

ROME AND THE PRIESTHOOD.

Rev. Dr. T. D. Witherspoon writes to the *Central Presbyterian:*

PETERSBURG, VA., Aug. 10th, '80.

Messrs. Editors:—I announced last week my purpose to discard "Rnfus" as an exponent of Roman Catholic doctrine, and to accept in his stead "Father Muller," whose teachings have the strongest endorsement of the dignitaries of his Church as being "in the spirit of St. Alphonsus; its theology sound and solid, its spirit most devout, and its language simple and popular."

I have therefore procured a number of the works of this Divine, and propose to give you copious extracts from them that your readers may know what are the real doctrines of the Roman Catholic Church. The first of these works has the following title page—

THE CATHOLIC PRIEST. By Michael Muller, C. S. S. R. Priest of the Congregation of the Most Holy Redeemer. Baltimore: Published by Krenzer Brothers, 30 North street. 1876.

It will be seen that this work is not written by some neophyte like "Rufus," who does not know what his Church teaches—or by some lay-rhapsodist, who in his foolish devotion to the priesthood of his Church indulges in language whose extravagance his own religious teachers would condemn,—but by a priest, one commended for his orthodoxy, soundness, and *solidity* of doctrine. When therefore he tells us what the position and power of the priesthood is, we may accept it as the authoritative teachings of the Church in which he ministers. Let us then open the book and read some extracts from it.

"Every priest can say in some measure with Jesus Christ who sent him: 'All power is given to me in heaven and earth.'" (Page 70.)

"His power reaches to the highest heavens, it penetrates even to the very gates of hell. The treasures of kings are silver and gold—perishable metals—but the treasures of the priest are the imperishable merits and grace of our Lord Jesus Christ. Kings have power only over the bodies of men, but the priest has power over their souls. Kings have power only over their subjects, but KINGS AND EMPERORS ARE THEMSELVES SUBJECT TO THE PRIEST. (The italics and capitals, except where otherwise specified, are mine.) Kings have power to open and close the prison gates of earth, but *the priest has power to open and to close the gates of heaven and of hell.*" (Pp. 71–72.)

"The priest has the power to free the sinner from the bonds of sin and hell and to open to him the gates of heaven. He has the power *to transform him from a slave of the devil to a child of God.*" (Page 77.)

"Seek where you will, through heaven and earth, and you will find but one created being who can forgive the sinner, who can free him from the chains of sin and hell, and *that extraordinary being is the* PRIEST, *the Catholic priest.* 'Who can forgive sins except God?' was the question which the Pharisees sneeringly asked. 'Who can forgive sins?' is the question which the Pharisees of the present day also ask; and *I answer there* IS *a man in earth that can forgive sins and* THAT *man is the Catholic priest.* Yes, beloved brethren, the priest not only *declares* that the sinner is forgiven, but he *really forgives him.* (The italics here are his.) The priest raises his hand, and he pronounces the word of absolution, and *in an instant, quick as a flash of light, the chains of hell are burst asunder, and the sinner becomes a child of God.* So great is the power of the priest that THE JUDGMENTS OF HEAVEN ITSELF ARE SUBJECT TO HIS DECISION." (Pp. 78–79.)

It might be supposed that the author really did not mean in this last phrase what it plainly signifies, viz., that God's forgiveness is conditioned upon that of the priest. But his subsequent writings on the same point leave no doubt, as witness the follow:

"It is to the priest that God speaks when He says 'Judge between me and my people.' *Judica inter me et vineam meam.* (Is. v.) 'This man,' says God, speaking to the priest, 'this man is a sinner, he has offended me grievously. I could judge him myself, but I leave this judgment *to your decision.* I SHALL FORGIVE HIM AS SOON AS YOU GRANT HIM FORGIVENESS. He is my enemy but I shall admit him to my friendship as soon as you declare him worthy. I shall open the gates of heaven to him as soon as *you free him from the chains of sin and hell.*" (Page 82.)

You may say that the possession of such power as this really makes a God of the priest. Well, our author does not hesitate to claim for himself equality of power with God. He says:

"God has placed on his (the priest's) finger the ring of authority and power. He has given the priest the ALMIGHTY POWER of forgiving sins." (Page 84.)

"To have the power to create new worlds is to partake of God's own omnipotence, but to have the power of forgiving, of destroying sin, IS TO HOLD THE VERY PLACE OF GOD HIMSELF, it is to perform one of the greatest works of God's almighty power." (Page 85.)

This self-exaltation, (for you must remember that it is a priest claiming this power for himself, and not some blind devotee claiming it for him) by which a mere creature arrogates to himself the power and authority of Almighty God is surely sacrilegious enough—but what shall I say of the language that follows in which this priest declares that in the celebration of the Mass, God himself becomes subject to the authority and control of the priest?

"The eternal, Omnipotent God, in whose presence the pillars of heaven tremble, that God before whom the earth and all that dwells thereon, before whom the boundless universe with all its countless suns and planets, before whom all created things are but as a drop of water, as a grain of dust, as if they were not; that God of infinite majesty and glory IS SUBJECT TO THE PRIEST. He instantly descends from heaven IN OBEDIENCE TO THE VOICE OF HIS PRIEST." (Page 95.)

"There is a man who opens at will the gates of heaven, who speaks to the eternal Son of God, and at his voice *the God of heaven descends on earth and* SUBJECTS HIMSELF TO HIS CONTROL." (Page 96.)

"When we see a weak sinful man possessing power over God himself, possessing power to bear Him, to place Him, to give Him to whom he wills, we cannot help exclaiming in amazement, 'O wondrous miracle! O unheard of power!'" (Page 97.)

And when we hear "a weak sinful man arrogating to himself this power, for which there is not the shade of a shadow of authority in the word of God, we are painfully reminded of that "man of sin" whose coming Paul predicts in his 2d epistle to the Thessalonians, "who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God."

After following this writer thus far, our readers probably think that nothing he can say will be extravagant enough to surprise them, but there are two or three passages that will even yet startle them. First to be told that Christ did not die to redeem the world but to establish the priesthood will amaze them. And yet here it is:

"So sublime is the dignity of the priesthood that in order to establish it our Lord Jesus Christ had to die. To REDEEM THE WORLD IT WAS NOT NECESSARY THAT OUR LORD SHOULD DIE. *A single drop of His sacred blood, a* SINGLE TEAR, *a* SINGLE PRAYER *of His would have sufficed; but in order to* ESTABLISH THE PRIESTHOOD *our Lord had to die.*" (Page 98.)

And so we are told by this "clear, sound orthodox" divine that Christ did not die to redeem the world—that he could have redeemed the world with a single tear or a single prayer, but he died to establish the priesthood. I thought the doctrine that Christ died to redeem the world was the foundation of all Christianity. It was the doctrine of Paul, of St. Augustine, of all the fathers. But the Catholic Church is progressive. It has discovered that Christ did not die to redeem the World. Well, what next?

"To forgive sins, to cause the Holy Ghost to dwell in the soul, to change bread and wine into the body of God are miracles that can be performed only by God himself. Now the priest performs these miracles every day and subsequently they *may truly be said to be gods.* And St. Gregory Nazianzen is right in saying *'the priest is a God on earth* and his mission is to make gods of his fellowmen.'" (Page 109.)

A single quotation more as to the honor and obedience which this "sound" and "orthodox" priest claims for himself, and I have done:

"Since God, then, has placed the priest *upon the throne of His own adorable sanctity*" (where does "Father Muller" get this information?) "since He gives to the priest the title 'Saviour of the world,'" (where is this title given?) "since he calls the priest 'His co-operator in the divine work of redemption," (where does He so call him?) "what wonder if He commands all to obey and honor the priest as they honor and obey Himself. Since the priest has been so honored by God Himself, what wonder is it that he should be honored by angels and men. St. Francis de Sales saw the guardian angel of a young priest whom he ordained go in advance to the right of the priest before his ordination, but after his ordination the angel went to the left of the priest and followed him. Wenceslaus, king of Poland, *would not sit down in the presence of a priest.* St. Catharine of Sienna and Mary of Oignies KISSED THE GROUND ON WHICH A PRIEST HAD WALKED. St. Francis of Assissium said that if he saw an angel from heaven and a priest he would *bow first to the priest and then to the angel,* for the angel is the friend of God, but *the priest holds His place.*" (Pp. 110-112.)

Do our American people understand the meaning of all this? Only let this Roman Catholic theory of the priesthood prevail, let this hierarchy that claims with itself equality with God, firmly root itself amongst us, and the day will come when the sisters and daughters of American freemen ought to believe that "even God Himself is subject to the priest," will be found "kissing the ground on which a priest has walked"; and the Church, so far from rebuking them for this degrading man-worship, will commend them, and hold them up as examples to others as it has done "St. Catharine of Sienna, and Mary of Oignies." Whenever a woman reaches the point of kissing the ground on which a man has walked she is already helplessly in his power. She has sacrificed to him her self-respect, which is the guardian of her honor. He may do with her what he will. Painfully enough does the past history of Romanism show how this power has been employed.

TAKING THINGS FOR GRANTED.

Half the failures in life result from the habit so many people have of taking things for granted. The business man assumes that his credits are good, or he takes it for granted that his wife knows what style of living his income will warrant, until the logic of addition, subtraction and multiplication proves too much for him, and down comes his business in ruins. The young professional man takes it for granted that veneering instead of solid acquirements will enable him to succeed because there are so many notorious examples of men's rising and maintaining themselves in public life through pure audacity, native wit, and an utter lack of conscience. He will find too late that it won't do to plan and risk a career by the exceptions rather than the rule. The farmer keeps no accounts; crops his farm according to the season, or last year's markets, or his neighbor's success; takes it for granted that the laws of nature and of trade will accommodate themselves to his necessities; sinks deeper into debt, and wonders why farming doesn't pay.

And so on to the end; men everywhere want success without paying its price in thorough preparation, honest hard work, intelligent calculation and foresight, patient attention to details. They take for granted things which it is their business to know, and trust that to fortune which common sense and experience should teach them is controlled by law.

In domestic life the same fatuity is felt. The unhappiness unconsciously and thoughtlessly inflicted aggregates a good part of the total felt in the average life. How many husbands take it for granted that their wives know they love them, and so never shew it in the old lover-like way! How many take it for granted that wife will ask for money if she needs it—heedless or ignorant of the pain it gives a sensitive woman to ask for every dollar she receives! How many fathers take it for granted that daughters need nothing but a home and clothing—that boys cannot suffer for want of amusement, recreation, sympathy or companionship—that the tired mother would herself plan and execute a vacation rest if she needed it!

There is of course something to be said on the other side; but as a rule women are much more thoughtful in such matters than men are. If, however, any of them who read this conclude, on reflection, that they are receiving a little too much as a matter of course the results of a husband's toil and fidelity, they will know how to make amends. The splendid devotions and sacrifices of manly men, illustrated every day and in walks of life, are not matters to be accepted in an unsympathetic, listless, matter-of-fact way. It is not enough in this world to "mean well." We ought to *do* well. Thoughtfulness, therefore, becomes a duty, and gratitude one of the graces. Alike in the fine things of life, and in its common work and duties, let us not take—or leave those whom we love, to take—too many things for granted.—*Golden Rule.*

THE RELIGION OF CHILDREN.

The religion of children is not so intensely spiritual, but it is intensely sincere. When your little boy says, "Ma, I'll feed the calves, or pick up the chips for you, I'll bring in the water," there is more religion in it than in many a long, cold, formal prayer. When your little girl offers to wash the dishes or sweep the kitchen, she means to be good, and be a Christian, and seeks some way to express it. Children join their faith and works together, and we are too apt to underrate these hopeful signs of a religious life. We think they ought to do these things naturally and willingly, yet we know it is not human nature to be always obliging and accommodating; but, on the contrary, it is natural to be selfish and lazy. So, when the boy of ten who loves fun wants to help the little six-year-old wash his face and comb his hair, kindly puts on his comforter and brings his hat and mittens, then takes him by the hand and they start off together on a slow gallop, just fast enough for the little fellow to keep up and enjoy the fun, set it down as a very hopeful sign that the older boy is a Christian, and the little one soon will be. If we fail to recognize the spirit of the Master in that little boy's conduct, it is because we are blind and cannot see afar off. When the little girl who likes to sleep long in the morning conquers her desire to please herself, and rises early, helps her mother by taking care of baby and making herself useful, the only true reason for it all is, that she is trying to be a Christian. It is the dawning of a religious life manifesting itself in good works.

How important is this point in the child's history, and how careful we ought to be not to cast a stumbling block in the way. If we fail to see the effort it costs our little ones to do what they are trying to do, and we blame them where we ought to encourage, they soon give up trying to please, and only do what we compel them to do, in a hard, defiant manner, instead of the cheerful, loving way in which they first set about it. While we are in sympathy with them all they do for us is spontaneous, and gushes out like a spring of pure water; but when we push and drive they become sluggish and lose their love, consequently lose their religion—for love is religion and religion is love. Christian parents too often fail to see these beautiful buds of promise, and blast them before they develop into perfectly rounded symmetrical Christians.—*Mrs. Humes.*

For the N. C. Presbyterian.

GETHSEMANE.—Matt. xxvi: 36-45.

BY REV. OLIVER CRANE, M. D.

Gethsemane, thine olive grove
A welcome screen for Jesus wove,
To veil His agony;
O! when thou lone and hallowed spot,
Can be by friend or foe forgot
Thy midnight mystery?

Beneath the darkness of thy shade,
The agonizing Saviour prayed;
And from the anguish felt,
Great drops as it were bloody sweat
Streamed down His cheeks and falling wet
The ground whereon He knelt.

O! who can tell the strain intense
Of mind in agonized suspense,
In what He there achieved?
Who fathom all that wrung His heart
As thrice He lowly knelt apart
And plead to be relieved?

"My Father if it may not be
That now this cup shall pass from Me,
Thine own and only Son,
Except I drink it at Thy hand,
Then Father this My prayer shall stand,
Thy will, not Mine, be done."

Thrice did the lonely Sufferer plead,
And thrice returned, as if in need
Of sympathy's relief;
Thrice they who came a watch to keep,
Had sunk in weariness to sleep,
And heeded not His grief.

Ah! vain from them a cheer to seek,
Though heart were willing, flesh was weak—
No human arm could aid;
An angel for a moment came,
And, whispering the Father's aim,
Some strength to Him conveyed.

A world in that dark midnight hour,
While coping with Satanic power,
He bore on bended knee;
Alone the burden He sustained,
Alone the victory He gained,
In thee Gethsemane.

Gethsemane, thy name is graved
Deep on the hearts of all the saved,
And cannot be erased;
For, till eternity shall end,
O! who in full can comprehend
The scene in thee embraced?

Draw near, my heart, and gaze anew,
Where Jesus on that night withdrew,
To bear the load for thee;
Come read the love that in Him wrought,
Come linger long in tender thought,
In lone Gethsemane.

See where He, in that awful test,
Obeyed the Father's high behest
Submissively for thee;
O! think what torture He endured,
And what of bliss for thee secured,
In dark Gethsemane.

And when harassed by many a doubt,
And darkness gathers thick about,
Without a cheering ray;
Then to Gethsemane repair,
And listen to the Saviour's prayer,
And learn of Him to pray.

But till life's service he resigned,
Shall ever sacred be enshrined
That scene of agony;
Let tears its clustered memories start,
But never, O my wayward heart,
Forget Gethsemane.

CATHOLIC SCHOOLS.

It has been and is supposed in very many quarters that the Roman Catholic colleges supply the best curriculum of studies in the country, and many Protestants have not been slow in sending their boys to Catholic colleges, supposing that in this way they were assured of a thorough and scholarly education. Dr. David Dorchester shows the fallacy of this idea in his successive papers on "Romanism and Education in the United States." In his last paper, published in *Zion's Herald*, he gives the English, classical, scientific and religious course pursued in St. John's College, at Fordham; this State, and the five Jesuit colleges do not essentially vary from the curriculum of St. John's. The course as given shows marked inferiority to that of our Protestant colleges. First, the standard of admission is below that of Harvard, Yale, Princeton, Rutgers, Williams, Amherst, and others of like rank, while the list of preparatory students in some Jesuit colleges makes no mention of algebra or geometry! Then the courses of study are far narrower than in the non-Catholic colleges. Less attention is devoted to natural science, mental and moral philosophy, political economy, etc. Again, the Catholic institutions devote little attention to the Greek, and more to the Latin language, than the non-Catholic colleges. The study of Latin in Catholic colleges generally continues through four years, while Greek seldom occupies more than two years. It would be better if the plan were reversed. The discipline of the Catholic colleges is severe, having supreme reference to the promotion of the Catholic faith;—think of that, Christian parents! With reference to Roman Catholic academies, select schools, convent schools and seminaries, close inquiry in regard to the education imparted in these institutions leads to the conclusion that instruction in the fine arts, in the languages, and in the sciences, is far inferior in all elements of true culture to that imparted by the non-Catholic schools. They pander to the vanity of wealthy and aristocratic patrons, and aim to make their daughters showy rather than truly cultivated. The whole system is superficial in its plan and execution. We repeat Dr. Dorchester is doing signal service to the cause of education in exposing, as he does by a comparison of respective outlines of study, the shortcomings of the Roman Catholic colleges and schools.

When the Roman Catholics produce better educational institutions than the Protestants do, it may be time to consider the advisability of sending Protestant youth to Catholic institutions for their education. But that time is not now, nor is there any indication that it lies in the near future.—*Christian at Work.*

GOLD DUST.

Through the wide world he only is alone
Who lives not for another.—*Rogers.*

He hath riches sufficient who hath enough to be charitable.—*Sir T. Brown.*

He that stndieth revenge keepeth his own wounds green.—*Bacon.*

The grave is not deep: it is the gleaming footmarks of an angel who seeks us.

To thine own self be true;
And it must follow, as the night the day,
Thou can'st not then be false to any man.
—*Shakspeare.*

Our path is to be upward from the start; there is no grade downwards on the road that leads to God. He calls to us from above.

A man's profundity may keep him from opening on a first interview, and his caution on a second; but I should suspect his emptiness, if he carried on his reserve to a third.—*Colton.*

Prayer in the morning is the key that opens to us God's mercies and blessings. Prayer in the evening is the key that shuts us up under his protection and safeguard.—*Rutherford.*

The selfish heart deserves the pain it feels.
More generous sorrow, while it sinks, exalts;
And conscious virtue mitigates the pang.
—*Young.*

One crack in the lantern may let in the wind to blow out the light; one leak unstopped will sink the ship and drown all on board; one ungnarded point will cause ruin of character; one sin cherished will destroy the soul.

Let us remember, too, that no earnest man, in any time, ever spoke what was wholly meaningless; that, in all human convictions—much more in all human practices—there was a true side, a fraction of truth, which fraction is precisely the thing we want to extract from them, if we want anything at all to do with them.—*Carlyle.*

Some in their sorrow may not know
How near their feet these waters glide,
How peaceful fruits of healing grow,
And flowers for beauty by the side;
They may not see with weeping eyes
Upon the dreary desert bent,
How glorious straight before them, lies
The Eden of their soul's content.
—*Miss A. L. Waring.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

The German Government has expelled from the country some Mormon missionaries who were engaged in making proselytes for their Society.

A correspondent, writing from Madagascar, says: "I am sorry to say that the troubles with the French have not abated. I say the French, but the real difficulties are with M. Cason, the Commissary, and the Jesuit priests. The whole of the capital is now in a state of great alarm in consequence of a rumor that six French men-of-war are on their way to Tamatavi, the chief port on the east coast. After repeatedly insulting the Queen and Prime Minister, and trying to entrap the Malagassy Government into serious difficulties, M. Cason left here a few months ago for Bonrbon and Mayetta, it is said, for the purpose of laying formal complaint before his Government and trying to secure the means of overawing the Malagassy. The people here seem to be in utter ignorance of the grounds of complaint against them, but they have proposed that what differences there may be should be submitted to arbitration. This proposal the Commissary declines to consider. The Jesuit priests continue their bold and overbearing conduct, trying all they can to compel the people to become Roman Catholics. I do not think that any unprejudiced person could live here, and be acquainted with all the circumstances of the case without concluding that the Jesuits desire to draw the Malagassy into some complications with the French."

George Frampton, a strong-looking, able-bodied Shaker, was summoned before county magistrates by the relieving officer of Lymington Union, on Saturday, to show cause why he should not be made to contribute towards the support of his wife, a lunatic, and chargeable to the funds of the union. Defendant grounded his plea of inability to anything on the fact that the Shakers do not work for any master, simply for each other, and consequently they earn nothing. From evidence it appeared that Frampton's wife had been a lunatic for nearly five years, but that the guardians did not ask him to contribute anything towards her maintenance in consideration of his providing for his two children and an aged mother. Some two months ago he broke up his household, took part of his goods, and entered Mrs. Girling's community. The defendant, in reply to the Bench, said he was formerly a farm laborer, earning 12s. per week, and was led to join the Shakers by the Spirit of God, whom he must obey. Their worships made an order for him to pay 5s. per week. Two county court judgments were obtained against Mrs. Girling the other day, amounting in the aggregate to upwards of £20, which if not satisfied within the usual period, will result in the sale of the whole of the community's belongings.

Many obstacles and much persecution have been encountered by the Swedish missionaries in Abyssinia. Many of them have fallen by disease and violence, and the others have been driven from one place to another, and their labors hindered in every possible way. The latest news states that last year Mr. Soesson and Mr. Carlsson and their colleagues had an interview with King John, who received them courteously, and provided them quarters and food. But in response to their request to be allowed to preach the Gospel, he gave an unfavorable answer. He said he could not allow them to teach in the country, because he did not want two sorts of Gospels. Abyssinia had been Christian 250 years. The Falashes he had assigned to Mr. Flad's disciples; the Comanties and Waities he was teaching himself. In conclusion he told them to return to their own country and teach the heathen there. He ordered them away at once, and forbade them to stop anywhere along the road more than one night. The missionaries had a long and wearisome journey, and were badly treated by the people because of the King's contemptuous dismissal of them. They returned to Massowa, the rest of the missionary force residing at Mensa. At last accounts, those at Mensa were fearing an assault by the rebel Waldo Mikael's forces, and those at Massowa a raid by the Mohammedan Governor of Hamazan.

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

WEDNESDAY, AUGUST 25, 1880.

FOREWARNED.

Now that the time has arrived for the selection of candidates for the the next Legislatnre, the people of North Carolina will do well to pause in the midst of the political excitement which surrounds them, and recall some of the acts of the last session. In that good work we will be happy to assist them. In tbe last session of the Legislature, called to effect the sale of the Western North Carolina Railroad two measures were passed conspicuous for their absurdity, and conspicuous for their iniquity. We refer to the reduction of the tax on the sale of liquors, and the levying of a tax on the sale of books. The former might be styled an "Act for the promotion of vice," and the latter an "Act to retard the progress of knowledge among the people." Who were as individuals responsible for the passage of these acts we do not know and shall never know. That the body upon whicb lays the stigma of this legislation numbered among its members gentlemen of the highest patriotism, the sonndest judgment and the most conscientous motives we are fully aware, and these it is inconcievable could have been parties, wittingly at least, to these outrages upon the moral sentiment of the commonwealth. We are glad to acqnit all such.

But how was this iniquitous legislation effected? Let us trace as best we may—imperfectly of necessity—the dark deed fostering the liquor traffic through the darkness which from first to last envelopes it. Previously to the session referred to liquor associations were formed and the ways and means for carrying into effect the repeal of laws levying special taxes npon liquors were perfected. When the foul deed which we are considering was done who can tell? Looking for it and expecting it we could never have known it had been done, nor tbe people have known, for aught of stir that was made in the passage of the bill. Tbat it should be known in time to be prevented was not designed by those wbose interest it was to foist this disgrace upon the State. In the confnsion and in the excitement incident to legislation on the all-engrossing subject which had called the lawmakers together the bill was hurried to its passage, and the deed was done. Shall it be undone? or will the people hang their heads in sbame and surrender to the hordes of Alcohol?

It behooves those who would see this foul disgrace wiped from the statute books to petition the forthcoming Legislature for the repeal of this act, aye, of these acts. It behooves them to let it be known that no candidate in the liquor interest can secure their votes. No time is to be lost. Let the friends of good government in every county see to it that only good men are nominated, and make it plain that none other can be elected.

Of one thing we may rest assured, that the liquor interest will not stop at what it has accomplished. In the flnsh of recent victory its champions will press their advantage, and if by ways that are dark they can succeed, yet deeper degradation awaits us.

We have no fears of what may be done in the light. No one will rise in his place in the legislative halls and insult tbe intelligence of the people by undertaking to prove that increase of intemperance will promote good morals. What is attempted will be done privately, insidiously, by every art and every trick that may deceive the unwary, but with eyes wide open to the danger, and thns alone, it is possible to avert the impending calamity.

May we not go further? Shall we not assnme the aggressive? Alcohol is the parent of poverty, of ignorance, of every species of crime. Our poor-houses, our asylums, our hundreds of prisons point to tbe demon as the very cause of their existence. From widows and orphans, from thousands of once happy homes, now the abodes of wretchedness and misery, there comes one long agonizing wail for relief from the demon that has caused their woe. Will not the Christian men of our State and tbe friends of humanity open their ears to tbis piteous wail? Then let them send to the forthcoming Legislature those who are determined tbat tbe strong band of law shall arrest the murderous liquor traffic.

Our sister State on the south has set us a noble example. There tbe secular papers have taken a stand tbat is worthy of all honor and that commends them to the gratitnde of tbe people. The *Southern Christian Advocate* presents the cheering view of the subject, and proposes some good advice.

"All this year, as never before in the memory of living men, has there been a growing conviction among the best people of all sections of South Cerolina, that something ought to be done to abate the crying evil of drunkenness. The secular press, under the leadership of the Charleston *News and Courier*, has spoken out. Candidates for the suffrages of the people have shown their opinion. Grand Juries have called tbe attention of the country to the matter. Town councils have taken action. All going to show tbat something unusual ought to be promptly done to repress, if not to suppress a great evil.

"Is there not danger just now, at the critical period, that the golden opportunity may be allowed to slip by nnimproved? In our eagerness to elect our party ticket, may we not forget, are we not forgetting, that something better than the election of our candidate, something better than the triumph of our party may be demanded by the best interests of the country?

"*Good men for office* is what the country wants. We want men to go to our Legislature this winter prepared to give the country wise and wholesome laws for the regulation of the whiskey traffic. The country is scarcely ready for a general prohibition measure like that which prevails in the State of Maine, where the sale of liquor is prohibited throughout the State by law. But we are ready for an advance in that direction, and one that may not stop until it reaches some such result. May we not take what we can get now as a promise and prophecy of what we are to get after awhile?"

THE LAW'S DELAY.

The murder of General Bryan Grimes under the peculiarly atrocious circumstances attending it has stirred public indignation profoundly. The Raleigh *Observer* says: "Assassination is a new crime in North Carolina. Retribution should be so certain and swift as to deter others from following the precedent. If the murderer of General Grimes can be discovered we would be glad to see a special term of court held, and the trial take place witbont a moment's delay."

We hold that as far as possible, without defeating the ends of justice, every man's life should be protected. Every criminal even should have every advantage, under the limitation named, that can be given him. Lynch law, as violating a principle too dear to be ever put in jeopardy, is never defensible; yet it cannot be denied that sometimes, perhaps not infrequently, the penalty meted to the victim is not too great for the crime. We are not defending usurpation of the prerogatives of law under any circumstances, but our contemporary advocates what seems to us well calculated to repress crime, both as to such cases as invite the exercise of illegal or irresponsible power, and even more, perhaps, in removing the causes which incite infuriated men to its employment. Lynch law is always based upon the probability that the inefficiency of the law, mainly the law's delay, will result in the escape of the criminal. We are not numindful that the principle that the ends of justice require that before trial for any criminal offence enough time should elapse to allow men's passions to cool, is as a general principle entirely sound, but whether this wise provision is not sometimes perverted to the favoring of crime is well worth thoughtful attention. The New York *Evening Post* on this subject puts the case strongly: "Not long since two burglars, armed to the teeth, broke into a gentleman's house at Bay Ridge. An alarm was given; the men were invited to snrrender, the house having been surrounded. They were fired npon as they attempted to fight their way out, and both of them were killed. This was an awful and summary retribntion visited upon the law-breakers. Bnt the verdict of the community, without exception, was that they were served quite right. The owner defended his property and his personal safety by taking life and he was thoronghly sustained by public opinion. If one of these burglars had been surprised in his midnight prowling, and had slain the owner of the property, and had been caught, tried, condemned, and reprieved, he might have been alive to-day, a prosperous gentleman. He would have been able to plead that he did not intend to kill anybody, merely to rob the house; and multitudes of well-meaning, weak people would persnade themselves that he was a poor unfortunate whose life should be saved, if possible, and who, in any event, should be petted and delicately tended if he must go to the gallows. The householder kills the murderous burglar, and his act is applauded. The law hangs the murderer, and silly people weep."

PRACTICAL THOUGHTS.

The *Southern Presbyterian* in a recent issue expressed its views of revivals and the ills by which they are too frequently followed in a manner so clear, direct and sensible that we must give the following extract to our readers:

"How to guard against general reaction in the church after seasons of special interest, is something to challenge the best thought of the ministry and to excite most fervent desire. The difficulty is increased by the prostration of the minister after protracted services. But this is only temporary and need not prevent the right sort of labor in due time; and so with all laborers in the good work. The main thing is to dismiss the idea that any one victory ends the war. We should regard it as an opportunity and signal for advancing our lines. If the revival is genuine, it raises the church to a bigher plane of religious attainments. From that a higher ascent is possible; and on that higher plane all minds should be fixed. Progress to higher degrees of holiness and a larger scope of usefulness, progress in grace and service, is the law and should be the motto of the church; not vibration, not recession after each advance; not the alternation of heat and cold, life and death, growth and decline. We may well doubt the genuineness of "revivals" which are followed by an amount of worldliness, covetousness, neglect of duty, and spiritual indolence, equal to that from which the membership seem to have been restored for the time. A true revival means an increase of all Christian graces, and that is not an ephemeral blessing.

"The proper training of professed converts is itself an immense and important subject, and we all need instruction concerning it. It surely needs far more *practical* attention than it generally receives. The early and due instruction of this class, the application of discriminating tests, the guidance of their minds in reading and all religious duties, and a careful constant watch over them in all the months of their spiritnal childhood, would no doubt keep them from many sad mistakes and the Church largely free from spurious and useless members. It is no doubt important to train them at once for Christian work, but how to do this, when, and in what forms, without cultivating forwardness, self-conceit and spiritnal pride, is a task demanding great wisdom and one that does not admit of specific rules. It is *at the beginning* that each church member decides his future spirit and course, as a general thing; and if we could learn just how to mould these into intelligent, spiritnal, liberal, useful Christians, what a grand Church would we have in a few years!"

NOTES AND JOTTINGS.

We cannot be with our brethren at the Presbyteries, but arrangements will be made that those who owe the PRESBYTERIAN can have an opportunity of paying np. New subscribers will be received and heartily welcomed. We trnst our friends will not forget us.

It is not at all improbable that a very large number of people would be glad to visit Philadelphia on their own charges, on the occasion of the assembling of the Great Presbyterian Council, if rates of travel could be made very low. Will the *Presbyterian* inform us whether inducements will be offered?

The "Annual Announcement" of the Medical Department of the University of North Carolina assigns Prof. Charles W. Dabney the chair of General Analytical and Applied Chemistry. We presume from this that Professor Dabney has accepted that post. The other members of the faculty are Hon. K. P. Battle, LL. D., the president; F. W. Simonds, M. S., Ph. D., Professor of Botany and Physiology, and T. W. Harris, A. M., M. D., Professor of Anatomy and Materia Medica.

"Father" Mackonochie, the English Ritualist, of whom our readers have heard as having successfully set at defiance the laws of that realm which specially supports his Church, is in this country. He will not honor us with a long sojourn, so that it cannot be claimed that he has left his country for his country's good. On a recent Sabbath he preached in St. Clement's, the high ritualistic church of Philadelphia. Lions are always in demand in America, but whether the "father" will be elevated into the leonine list is not yet quite apparent.

The *Texas Presbyterian* notes it as an encouraging sign, politics aside, that the Democratic State Convention of Texas renominated Gov. Roberts. The *Presbyterian* says:

"Many of the most influential papers were bitter against him, and the leading politicians to a large extent were against him. But the people seem to have been for him, and on the first ballot he was nominated by a vote of more than three-fourths. We rejoice in it as the exhibition of a spirit of independence on the part of the people of mere political leaders and wire-workers. We take it too as an indication that the people of the State will not give up the American Sabbath, or the restraints to be laid by sound laws on the liquor traffic at the bidding of the foreign element of our population, or of those politicians who, for the sake of their votes, are willing to gratify them by the sacrifice of laws so essential to the best interests of the State."

Governor Coruell, of New York, propoles to be governor in fact as well as in name. He lately addressed a letter to the Mayor of the City of New York as follows: "The Constitution declares that the sale of lottery tickets shall not be allowed in this State, and laws designed to enforce this wise constitutional provision have been duly enacted. That these laws are openly and flagrantly violated in the city of New York, the advertising columns of several of the daily newspapers of that city testify. As the chief executive officer of the city of New York, you are therefore requested to see that the proper local officers take the necessary steps faithfully and efficiently to execute these laws, and prohibit this unconstitutional and unlawful traffic. The District Attorney of your county has been directed to co-operate with you in this matter."

The *Southwestern Presbyterian* has the following:

"At a meeting of the Executive Committee of Education, held in Memphis, Tenn., on the second of August, 1880, the following resolution was adopted:

"'*Resolved*, That in the judgment of the Executive Committee of Education, students for the ministry receiving aid from this Committee should be instructed by their Presbyteries to attend the theological seminaries within the bounds of the Southern Presbyterian Church.'

"This is a very mild and carefully guarded resolntion, in view of the facts to which it refers. It would scarcely seem possible that Presbyteries could advise students under their care, who are sided out of the funds of the Church, to accept those funds, and then go to pursue their theological studies at seminaries of another denomination. It is intimated, however, that such is the case. We suppose there is some misunderstanding about the matter. We are decidedly of the opinion that the public sentiment of the Church at large would be very far from endorsing such a course."

The public sentiment of the Church certainly would not endorse such a course. There is a chance for some one to explain.

NEWS NOTES.

We specially invite news from all quarters for this column.

The *Southern Home* states that quite an interesting religious meeting is being conducted at Unity church in Lincoln county, N. C., Rev. S. H. Chester is assisted by Rev. G. L. Cook.

A GLORIOUS INGATHERING.

A lady to whom we desire to express our obligations for news received at various times, writing on August 20th, informs us that for nearly two weeks previous, Rev. J. P. Gammon of Asheville, N. C., assisted by Mr. W. W. Moore, a student of Union Theological Seminary, had been holding a glorious meeting at Swannanoa church, near Asheville. Over forty persons united with the church. There were a large number of baptisms—several adults, and in some instances whole families of children.

A TITLE EARNED.

With more than ordinary pleasure we give our readers the following from the *Charlotte Observer* of Aug. 21st: "On the 3d inst. Prof. J. F. Latimer, of Davidson College, successfully passed all the examinations necessary to attain the degree of Doctor of Philosophy at the University of Leipzig, Germany, and had his degree conferred npon him by the Procancellar of the University. His examiners were Professors Heirtze, Curtius and Voigt, who with their congratulations, paid him high compliments for passing his examinations in so distingnished a manner. It was not Dr. Latimer's purpose at first to present himself before the board until the end of the year, but by his energy and his already fine attainments he accomplished his purpose in one-third of the expected and usual time. It was Prof. Latimer's intention when he left to remain in Germany until the first of January, when he expected to resume his position as professor of Greek and German in Davidson College.

"Gradually Davidson College, through its teachers and pupils, is becoming recognized as among the leading institutions of its kind in the Southern States."

The *Texas Presbyterian* says that Rev. J. W. Neil and his church at San Antonio are rejoicing in the removal of a debt of several hundred dollars which had remained unpaid since their church was finished.

From the same source we learn that Rev. Dr. E. D. Junkin, of Houston, expected to leave about this time for Virginia to return in two months with his family. He is said to be very much encouraged with regard to his work in Texas.

For the N. C. Presbyterian.

HELP THOSE WHO HELP THEMSELVES.

Mr. Editor:—Please allow me to make an appeal for help. It may be some one will heed to the cry. The people of West Fork church, Tarrant county, where we hold a "Camp Meeting" wish to build. They have no place to worship but an arbor. They have gone to work in earnest and now ask aid from friends to a good cause as it is impossible for them to complete the church alone. The land necessary will be given us. The country is settling and we very much need a house of worship. I therefore appeal to all for help. Send what you can. It will be thankfully received by this people and myself. Direct to me at Denton, Texas.

Yours fraternally, R. S. BURWELL.

Denton, Texas, August 18th, '80

NEW PUBLICATIONS.

From the Presbyterian Board of Publication, Philadelphia, we have received the following:

1. *Twelve Noble Men*, by Mrs. Julia McNair Wright. Pp. 270. Illustrated.

A charming book for the young and good for all. Mrs. W. has made these compendions biographies as interesting and exciting as fiction. The book is worth a dozen of the religious novels, that flood our Sabbath Schools. She gives the stories of Boaz, Whitefield, John and Charles Wesley, Wilberforce, Howard, Savouarola, De Sanctis, Krummacher, John Newton, Miller, Lyman, and Jonas King. "God-speed" to the book!

2. *Chumbo's Hut*, or *The Laguna School*, by Mrs. Margaret Hosmer, author of "*Chinaman in California*," &c. Pp. 232. Illustrated.

An excellent story from a rough school, taught in the snburbs of San Francisco. No mawkish sentiment or love scrapes mar the interesting narrative and judicious lessons for the youth.

3. *Glories of Mary*, 18mo. tract. Pp. 24. By Rev. J. S. Lamar.

Christ in all the Scriptures. A Demonstration that Christ is the Divine Saviour, and that the Scriptnres are inspired of God. By John Crowell, D. D. 18mo. Pp 24.

Both tracts are neatly gotten up, and deserve a wide circulation.

We have received very nicely put up a copy of *The Bible for the Young*. It claims to seek to present in "household words" the narrative of God's grace, and to relate in simple terms the histories of the Old and New Testament, explaining the obscurities of the text, and giving in plain language the meaning of the most difficult passages. And in every respect the endeavor has been made to simplify to the utmost, and to render most attractive, the perusal of the Bible itself. We have not had time to look over the book carefully, but if its claims are well founded it is a work much needed in our country by the young. Published by J. H. Chambers & Co., St. Louis, Mo., and Atlanta, Ga., and A. L. Bancroft & Co., San Francisco, Cal.

The Sanitarian for August. A. N. Bell, A. M., M. D., editor, New York. $3 a year. Contents: A Plea for Sound Manhood and Womanhood, by Prof. McSherry, M. D.; School Hygiene, Cosmetics, Adulteration of Food, The Benefits of Sanitation, Prof. Kelly, M. D.; Vital Statistics, and other valuable articles.

The Intelligencer, a monthly record of medical and scientific literature. Presley Blakiston, 1012 Walnut street, Philadelphia. Mr. Blakiston has moved into his spacious new store, where he claims to exhibit the largest stock of medical and scientific books, foreign and American, in the United States. Facilities and prices unsurpassed.

The *Catholic Presbyterian* is on the table. August number contains the following: A Presbyterian college in America, By President McCosh. D. D., LL.D., Princeton College, N. J.; The higher Education of Women, By M. B. Martin, Belfast; Lord Chancellor King and his celebrated "Enquiry," By Rev. A. H. Drysdale, M. A., Rockdale; The First Scottish Missionary in South Africa, By Rev. R. W. Barbour, M. A.; Israel and Egypt according to the Monuments, By Rev. Andrew Melville, M. A., Glasgow; Old English Words in the Bible, By Prof. Lindsay Alexander D. D., Edinburgh; The Evangelist and his Work, By David C. Marquis, D. D., St. Louis, Mo.; Bohemia after the Death of Huss, By Vincent Dusek, Pastor at Kolin, Bohemia; Notes of the Day; General Survey, Open Counoil. A. D. F. Randolph & Co., N. Y.

DR. LIVINGSTONE'S SUCCESSOR.

A cablegram has been received from the British Consul-General at Zanzibar, dated July 7th, by the Royal Geographical Society, announcing the safe return of the East African Expedition under Mr. Joseph Thompson, who succeeded the late Mr. Keith Johnston last summer.

The expedition has been remarkably successful, and has accomplished much valuable work in a comparatively short space of time. Mr. Johnston died while *en route* to Lake Nyassa, and his death was lamented by geographers the world over. The party left England in the middle of November, 1878, and started from Dar-es-Salaam for the interior on May 20th of last year. Since then the expedition has reached the head of Lake Nyassa, and thence to the sonth end of Lake Tanganyika.

Mr. Thompson left his men encamped at Llendive, on the Lofu River, under Chuma, Livingstone's old and faithful follower. He then proceeded along the west side of the lake, made a preliminary examination of the Lukuya Creek, and subsequently crossed to Ujiji. He then returned to Lukuya, and of his subsequent proceedings little is yet known for certain.

The journey, however, was not unattended with danger incident to African travel. It is believed the explorer went a considerable distance down the creek, and meeting with hostility from the natives returned to Mtowa, on the lake, proceeding to the sonth end of the lake by boat. He then rejoined his main party, and resumed his return march to the coast. A brief mention is made in the telegram, announcing his arrival at Zanzibar, to the effect that he visited the mysterious Lake Hikwa, situated in the unexplored country, between Lakes Nyassa and Tanganyiki.

The session of the Geographical Society opens on November 8th, at which it is expected Mr. Thomson will be present. Its proceedings are likely to be the most important since the news of Livingstone's death was received. Aided by the notes accumulated by that famous traveler, Mr. Thomson may have something to say about that great African highway of the future which will give a new impet us to British discovery and commerce. Judging by the short time in which he has accomplished his investigations, it is presumed his journey was comparatively easy, and from this it is inferred that the dangers hitherto attending it have been removed. Should the route followed by Mr. Thomson be practicable for commercial purposes the twenty millions of pounds awaiting investment on the London market will be diverted into channels which it is to be hoped will not only benefit Britain in a commercial sense, but civilization, throughout that mysterious and hitherto benighted region.—*Scottish American Journal.*

AN IMPORTANT DISCOVERY.

The *Edinburgh Scotsman* gives a somewhat detailed account of a literary discovery recently made, which—if accurate, as we suppose it to be,—more than confirms certain rumors which have been abroad. It is nothing less than the finding of a new early manuscript of the whole of the Gospel of Matthew and of the Gospel of Mark, with the exception of its last six and a half verses—the final leaf, as we suppose, being, as it is so often, missing. Its appearance, the style of the letters in which it is written, and all the other criteria by which its age must be judged, assign it to a date not far from A. D. 500, which exalts it to an antiquity exceeded by not more than three or four among surviving manuscripts of the New Testament.

The discovery happened on this wise: Two German scholars, Oscar V. Gebbhardt and Adolph Harnach, known as having successfully edited an edition of the "Apostolic Fathers," went in March last to Southern Italy and Sicily on a search for manuscripts. Hearing of a monastery at Rossano, on the Gulf of Taranto, said to contain important manuscripts, they went thither, to find no traces of such a monastery now existing, but discovering in the palace of tha archbishop this venerable copy of nearly the whole of the first two Gospels. Its leaves are of purple parchment, the writing being in silver, except the first three lines of each Gospel, which are in gold. It contains 188 leaves, is written in uncial characters, two columns to the page, with no space between the words, no breathings nor accents, and only the slightest attempts at punctuation.

The finders state that in general it bears a striking resemblance to the other only known manuscript in purple parchment—four leaves of which are in London—and that, with some unique readings, it rather goes with the later manuscripts where the Sinaitic and the Vatican manuscripts differ from them.

Special interest attaches to the manuscript from the fact that it contains a number of painted miniatures illustrative of scenes in the life of Christ, which must be among the very earliest of such works of art extant, and which are done with fair skill and much animation and expression—some being historically suggestive, as that portraying the distribution of bread and wine at the Eucharist.—*Congregationalist.*

IMPORTANT CORRESPONDENCE.

THEOLOGICAL SEMINARY,
COLUMBIA, S. C., July, 1880.

Rev. J. L. Girardeau, D. D., LL.D.:

DEAR BROTHER: We wish to call your attention to the following facts, viz.:

1. Last May the Board of Directors of the Theological Seminary adopted the following resolutions: "1. That the Board with profound regret accepts the resignation of Dr. Girardeau, to take effect on the 1st of Oct., 1880. 2. That the Board, in thus reluctantly accepting this resignation, which has been done only in consequence of Dr. Girardeau's insisting upon it, cannot refrain from expressing our unbounded confidence in Dr. Girardeau as a teacher, our belief that he possesses peculiar qualifications for the chair which he has so ably filled, and our hope that in some way his connection with this institution may be renewed at an early day."

2. Soon after this, at the meeting of the Alumni in Charlestou, the following resolution was adopted: "That a Committee, with Rev. Dr. B. M. Palmer as Chairman, be appointed by this Alumni Association to confer with the Rev. Dr. Girardeau, and urge upon him to reconsider his resignation as Professor of Didactic and Polemic Theology in the Seminary, and if possible, obtain from him some assurance that he will return to the Institution."

3. A few days afterwards, the General Assembly expressed "its earnest desire that the Rev. John L. Girardeau, D. D., should if possible, be induced to resume his charge of the chair of Didactic and Polemic Theology, for which he has evinced, by years of actual trial, his eminent qualifications as respects alike his learning, the soundness of his doctrines, and his aptness to teach."

The Assembly added to this expression of its desire for you to return to the Seminary the following words: "It is confidently believed that his continuance in the Seminary would not only be highly gratifying to its friends and the Church at large, but also contribute greatly to the success of the efforts that may be made for its enlarged usefulness."

Hoping that you will comply with this desire of the Board of Directors, of the Alumni of the Seminary, and of the General Assembly, so heartily and unanimously expressed; and also hoping that you will soon inform us of your willingness to renew your connection with the Seminary—we remain,

Yours, very truly,

JAMES HEMPHILL,
Chairman of the Board of Directors.
J. B. MACK, Clerk.

MT. PLEASANT, CHARLESTON Co., S. C.,
Aug. 2d, 1880.

The Hon. James Hemphill, Chairman, and the Rev. J. B. Mack, D. D., Clerk of the Board of Directors of the Theological Seminary of the Synods of South Carolina and Georgia:

DEAR BRETHREN: Your esteemed communication has been received, in which, after citing the action of the Board at its last meeting, of the Association of Alumni in May, and of the late General Assembly, signifying a desire that I should return to the Seminary, you express the hope that I will comply with this desire, and consent to be restored to my connection with the Institution.

In reply I beg respectfully to say, that the concurrent judgement of my brethren has overborne my own, which had definitely determined me to a separation from the institution; and I hereby inform you of my willingness to return to the Seminary, leaving it to the Board of Directors to decide whether the restoration shall be effected, and, if so, to indicate the mode in which it shall be accomplished.

Certain considerations, which need not be specified, make it just and proper for me to say—what otherwise I should have deemed it wholly unnecessary to say—that, in resigning my position in the Seminary, I acted without conference with others, purely of my own motion, with no prospect of bettering my temporal circumstances, and with the expectation that the withdrawal would be final. The responsibility for the step, which I admit was great, I claim as all my own. I admire, if, through imperfection, I cannot fully appropriate, the sentiment of Robert Breckinridge, "My joys I am willing to share with all my friends, my sorrows and reproaches with none but my glorious Redeemer." My hope was, that I might be permitted to go into a small country charge, where I might have the opportunity of statedly preaching the Gospel, and of developing and publishing my views, unrestrained by the peculiar relations and responsibilities arising out of an official connexion with the Theological Seminary. The realization of this hope has been opposed and thwarted by the concurrent judgment to which you advert—the expression of which has been to me a cause of wonder—and not without a struggle occasioned by personal convictions and a natural disinclination to what may look like fickleness of purpose, I bow my will to that of the Church. If, after an experience for four years of my poor services in a chair of Theology, she insists on retaining them, she is welcome to them.

I cannot close without expressing my hearty thanks to the General Assembly, to the Board of Directors of the Seminary, and to the Alumni Association, for the manifestation of their confidence in me, and my profound gratitude to the Head of the Church for the acceptance with my brethren which he has been pleased to grant me. I am, dear brethren, with bigb esteem, yours in the Gospel of Christ, JOHN L. GIRARDEAU.

ECLECTICISMS.

A CURE FOR LONELINESS.

United Presbyterian:

Pleasant thoughts are sweet company. We may have them by night or day, in sadness or joy, in solitude or amid the throngs of the street; and wherever they are, they are the same in character and ministry. No man will be lonely who has learned rightly to commune with his own spirit.

SPIRITUAL BABYHOOD.

Nashville Christian Advocate:

Perpetual spiritual babyhood is not what the Lord expects of Christians. Croup, dentition, and such bodily complaints, are to be outgrown with the advance of years. So the weakness and falls that may be expected from inexperience and immaturity are disgraceful and intolerable in one who has had years in which he might have constantly grown in the grace of God.

A MINISTERIAL RUFFIAN.

Biblical Recorder:

A ministerial ruffian who goes on in a headstrong spirit, disregarding the rights and feelings of others must prove in the end a calamity to any community and a reproach to the cause of Christ. We can be deeply pious, zealous in every good cause, "contend earnestly for the faith," and yet be gentlemen. A good cause may be defended ably and suffer great harm from the spirit in which it is defended.

TO APPRECIATE SALVATION.

Texas Presbyterian:

Doubtless the salvation of man is of love, and of such love as we cannot conceive the greatness and glory of; and men are saved by believing in this love. At the same time they must understand that they are guilty, or they cannot understand the love that saves them. Salvation is an empty name unless there is something to be saved from; and those who have no right apprehension of what they are to be saved from will scarcely place much value upon the salvation.

THE WAY TO PUT IT.

Sunday School Times:

"The Lord doesn't so much look at what you've given, as at what you've got left," was a minister's pungent putting of the case in an appeal for church giving. "If riches increase," says Sir Thomas Browne, "let thy mind hold pace with them, and think it is not enough to be liberal, but munificent. Though a cup of cold water from some hand may not be without its reward, yet stick not thou for wine and oil for the wounds of the distressed; and treat the poor as our Saviour did the multitude to the relics of some baskets."

RELIGION AS A QUICKENER.

Zion's Herald:

A living man is alive, not in a single limb only but in his whole body. In like manner energy of will is general, and diffuses itself over all the mental and moral powers of the soul. A man who pursues any one object in life with immovable fixedness of purpose is what is popularly called "a wide awake man." And as by keeping one's eye fixed upon an object on the opposite bank, one can safely cross a deep, turbulent stream on the narrowest bridges, so by having one's will steadily fixed on pleasing God and doing some specific good to men, one's whole mental and spiritual life will be firm, vigorous, sustained and persistent. A heart throbbing with the pulsations of a heaven-born love will keep the purse open, make the feet swift and the hands skillful. As one of the ancient fathers wrote: No labor is hard, no time is long, wherein the glory of eternity is the mark we level at.

UNSANCTIFIED WEALTH.

Pittsburg Christian Advocate:

Pastors and their churches are always anxious to increase the number of their communicants, and delighted when a call is made for admission to their circle. This delight takes a very pronounced form when the increase adds largely to the wealth of the church and prospectively improves her social position. This addition of numbers and wealth is a legitimate subject of rejoicing, provided it also adds to the spiritual life and power of the Church. Otherwise it is just as legitimate a cause of regret and sorrow. One thing the church is organized for, and one alone—the distribution of spiritual life among men. Her power will depend upon the fullness and purity of her own spiritual life. Whatever reduces this or prevents the fullness of its flow, diminishes this power and thus tends to defeat the very purpose of her establishment. Nothing is more efficacious for this than unconverted wealth.

THE WORST SIDE UPPERMOST.

Spurgeon:

When the Italians paved some of those paths by which we climb to their villages, they must have carefully turned each stone with its most awkwark side uppermost, for they have produced the roughest of rough roads. One is apt to think that we might have done better; certainly we could not have done worse. With every-day life we meet with individuals who appear to turn the worst side uppermost in reference to everything; they magnify difficulties, they discover imperfections, they create irritations, and in general they make the most of everything. If an ill word can be said, they say it; if a fault can be found, they spy it out. Good souls what are you at? Is there not enough of care and sorrow in the world already? Better far would it be if half your ingenuity were expended in smoothing the road, instead of all of it being wasted in making the way of life more stony than it need be."

CHRISTIAN COURTESY.

Ral. Christian Advocate:

Ministers and laymen ought to be careful to observe ministerial and christian courtesy. A proper, careful observance of the Ethics of Christianity would prevent much confusion, keep down much strife, promote much good feeling and be conducive to the temporal and spiritual welfare of the children of God in general. A man never loses in the estimation of others, or in his own self-respect, by being polite. Christians should take the lead in such matters.

SCHOOL ECONOMY.

Norfolk Ledger:

The bad example of gaudily, profusely, or extravagantly, dressing young girls for school commencements is one of the crying evils of the day. It is out of place—encourages the already too prevalent ides of the importance of fine dress—causes those girls not able to compete in style and quality of a get-up to remain at home, or plunges their parents into a sea of debt and trouble in order to make a vain, foolish exhibition of their daughters to a gaping, critical, crowded audience for two hours.

THE RIGHT KIND OF RELIGION.

Covenant:

"Well, have you got any religion, to-day?" asked a Christian friend of a Vermont shoemaker, somewhat noted for the simple and joyous earnestness of his religion. "Just enough to make good shoes, *Glory to God!*" said he in reply, as with an extra pull he drew his thread firmly to its place! *That's* the kind of religion we want! A religion that makes each one faithful to his work; that rules behind the counter as well as in the church; that guides the cobbler as he patches the old shoe of his poor customer, as truly as the visitor of the "sick and in prison," and that never puts the big potatoes only on the top!

DOING RIGHT.

A man who loudly calls attention to the fact that he has resolved to "turn over a new leaf" in his life is not always to be trusted. He who perpetually makes good resolutions is pretty sure to break them. People should reform, if it be necessary to do so, at once, and without parading their intentions before the eyes of the world. They should go to work silently, and with a firm determination to carry out, no matter how trying or hard it may be at first, those virtuous designs which they deem necessary for their welfare. They should not look for applause from the world; their highest reward will in due time come for the good they have done for themselves or others; meanwhile they will enjoy that which assuredly is a sweet and precious possession—the consciousness that they are worthily fulfilling the object for which they were brought into this world. A more odious form of conceit than this bragging about self-reform does not exist, and no effort should be spared in order to stamp it out. Let those then who wish to improve, labor to that end in silence and in sincerity; success is sure to crown their efforts. But they should not vaunt their excellence in the eyes of the world.—*Banner.*

OPPORTUNITIES.

Many Christians seek opportunities for service to the Lord, forgetful that in the very line of their present daily work is the chief opportunity for such service. To carry God's thoughts into our business is not only to please him, but also to give the world a convincing proof of the beauty and excellence of his character. Work of the humblest possible sort, done according to God's plan, will be faithful, honest work, acceptable and pleasing to man as well as to God. To labor under His eye, and with wills fully yielded to Him, makes us diligent in business and wise in our methods. No slighted, half done work is turned out by men under such a Master. To thus have God in all our work, we have only to be wholly in His hands. There is absolute, unqualified surrender to Him involved that costs sharp self-denial, but since the result is peace, and success, and obedience, we can well afford the decisive act that makes us wholly His.—*Domestic Journal.*

MUST PRAY.

An avowedly unbelieving officer confessed: "When the bullets have been whizzing past my ears, and the shells bursting on every hand, and my comrades have been falling on my right and on my left, it is an uncommonly curious thing, but *at such times I always begin to pray.* I am not a praying man—I do not profess to pray—but always when I have been in danger of that sort, and think that I might possibly die very soon, I instinctively begin to pray."

Ah! that is what most people do. That is what many people would do very soon now, if they were told, for example, that the Master would be here at three o'clock this afternoon.—*Presbyterian.*

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

Items from the *Christian Observer*:

Rev. E. Brantly, late of Lowryville, S. C., has moved to McMinnville, Tenn., and will take charge of the Presbyterian Church at that place. Correspondents will please note the change of his address.

At a meeting held in Kirkwood church, Mercer county, Ky. including the first and second Sabbaths of August, there was an addition of twenty-two members, one by letter. Rev. Dr. Lapsley was present and did the preaching. Rev. Mr. Betts preached once for them.

The good work that has been planned in the South Frankfort vicinity is progressing well. Several members of the old Franklin church have moved into this town, and they design the erection of a new house of worship more accessible to their families than the old one in the country. A lot has been purchased at an expense of $1,400, and services have been commenced in the High School building.

Rev. A. M. Frazer, late of Sumter, S. C., has arrived, and is preaching for them with much acceptability. There is abundant room for a good work in that place.

The postoffice address of Rev. Jas. W. McClure will be at Lexington, Ky., until about 15th of September, and after that Rock Hill, S. C.

Items from the *St. Louis Presbyterian*:

Rev. M. G. Gorin writes from Memphis, Mo. "At our recent communion service, four persons were received on examination and two by letter. Two infants were baptized."

Rev. W. S. Trimble will give half his time instead of one-fourth to the Church in Alexandria. Correspondents are requested to note the change of postoffice from La Belle, Mo., to Alexandria, Mo.

Rev. D. MacGregor, pastor of the Lamar Street church, Houston, Texas, who is visiting Europe for his health's sake, writes us from Edinburgh on the 2nd inst.:

I am safely here, much improved in health, as is Mrs. MacGregor. * * * I met Dr. Welch, from Little Rock, and enjoyed some of his company every day for a week. He left last week from Leith for Rotterdam. * * The summer is cool, but promises a good harvest.

On Saturday, July 29th, the first session of the first round of Sabbath School Institutes for Abingdon Presbytery, was held in the Second Presbyterian church of Bristol, Tenn., of which Rev. J. W. Rogan is pastor. Rev. W. E. Hill, Superintendent of Sabbath Schools for the Presbytery, conducted the exercises, which were interesting and profitable. Among the ministers present were Rev. Dr. Tablock, Rev. A. D. Tablock, Rev. J. A. Wallace, and Rev. J. W. Rogan. Rev. Mr. Clark of the Baptist Church, a man of Sabbath School zeal, gave efficient help. There were about 250 or 300 persons present on the interesting sessions which closed Monday night, August 2nd.—*Central Presbyterian.*

PRESBYTERIAN (NORTH).

The First Presbyterian church of Leavenworth, Kan., have just dedicated their new house of worship, which has seating capacity for 500. The building is well adapted to public worship; the ventilation is perfect. The improvement has cost five thousand dollars, and every dollar of it was secured before one blow was given.—*Baltimore Presbyterian.*

The Rev. Silas H. Ashmun, a member of the Presbytery of Nebraska, died on the 22d of July, at the age of 70. He was on the infirm list.

The Rev. J. Gordon Jones, a member of the Presbytery of Monroe, died at Fort Atkinson, Wisconsin, July 15.

ASSOCIATE REFORMED PRESBYTERIAN.

The Rev. Dr. J. I. Bonner, editor of the *Associate Reformed Presbyterian*, has returned in greatly improved health from the mountains, where he spent some months.

Rev. Dr. A. Ranson died at his home near Huntersville, N. C., on the 12th inst.

REFORMED EPISCOPALIAN.

The Reformed Episcopalians are reported as having among the colored people of South Carolina seventeen congregations, with a total membership of 1,200. Six missionaries are also laboring in the field.

LUTHERAN.

The *Southern Home* says that the Lutheran church of Charlotte, N. C., has recalled Rev. E. A. Wingard. It is not known whether he will return.

Rev. Dr. W. S. Bowman of Charleston, S. C., has received a unanimous call to the Lutheran church in Savannah, Ga.

BAPTIST.

The First African Baptist church numbers about forty-seven hundred members. Seven hundred propose withdrawing to form a new organization.

Rev. E. F. Merriam, late of Livermore Falls, Me., will assist Dr. J. N. Murdock, secretary of the Baptist Missionary Union.

In Stockholm, Sweden, there are two Baptist churches, and there will soon be a third.

CONGREGATIONAL.

In the Congregational house at Boston there are 20,000 volumes and 100,000 manuscripts pertaining to the history and theology of Congregationalism. The building stands on the spot where the first stone house in Boston was built 217 years ago.—*Christian Intelligencer.*

The seven largest Congregational churches are Plymouth, Brooklyn, 2,549 members; Chicago, First, 1,193; Central, Brooklyn, 1,048; Broadway Tabernacle, New York city, 968; Church of the Pilgrims, Brooklyn, 966; Church of the Disciples, New York city, 847; Oberlin, First, Ohio, 743.

METHODIST.

The Theological School of Boston University received five thousand dollars from the legacy of Daniel Fish.

The *Presbyterian* says: "Ocean Grove was started only eleven years ago by a handful of Methodist preachers and laymen with only a few hundred dollars, and now the assessed valuation of property there (and at Asbury Park, its twin sister,) is about $3,000,000. Its postoffice showed 250,000 letters received and sent last year, and its railroad office over 500,000 tickets to and from there."

REFORMED (DUTCH.)

Rev. C. R. Blauvelt, late editor of the *Christian Intelligencer*, has accepted a call to the pastorate of the Reformed Church of Hyde Park, N. Y.

PROTESTANT EPISCOPAL.

The *Churchman* says it is feared that the altar, costing $8,000, given as a memorial to St. Paul's Protestant Episcopal church, Rochester, has been lost at sea. It is a singular fortune if it be so, as the one whom it was given to commemorate, Mr. Mumford, died at sea.

The Protestant Episcopal Cathedral in Omaha, Neb., is to have three great windows as memorials of three great missionary bishops—Selwyn, Patterson and Camper. There are to be thirteen other windows in the Cathedral, with paintings of the Saviour and Apostles. The Cathedral was designed by Mr. Harrison, the architect of the Stewart Memorial Cathedral in Garden City, L. I.

ROMAN CATHOLIC.

Rev. Mark S. Gross, a Catholic priest of Wilmington, N. C., has declined the appointment of Bishop of North Carolina, conferred by the Pope. The cause assigned is that ill health unfits him for additional or more onerous duties than those which at present engage him.

PRESBYTERIAL NOTICES.

The 221st Session of Orange Presbytery will be held in Reidsville, N. C., on the first Wednesday of September, (first day), 1880 at 8 p.m.

F. H. Johnston, Stated Clerk.

Delegates and visitors to Orange Presbytery at its next session, in Reidsville, will note the following: W. & W. R. R. instructs agents to sell round trip tickets at three cents per mile each way, to and from Goldsboro; R. & G. and R. & A. Air Line R. R. issue return tickets at three cents per mile round trip; A. & N. C. R. R., the same. Tickets good on these roads from August 30th to September 8th, inclusive.

J. W. P.

Written reports on the state of religion are not required at the fall meeting.

Churches reported delinquent at last meeting in payment of assessments, salaries, &c., are required to report in writing to the fall meeting what they have done to repair the failure.

The Richmond & Danville Railroad, with N. C. Division and Salem branch, will sell round trip tickets to delegates and visitors at six cents per mile—three cents each way. Tickets must be purchased on 30th and 31st of August and 1st of September, and will be good for ten days from date of sale. Tickets may be had on the R. & D. R. R. as far down as Sutherlin's Depot, Va. Close connections at Greensboro with all passenger trains on the N. C. R. R.

The Presbytery of Mecklenburg will meet in Lincolnton on Wednesday, September 8, 1880, at 8 o'clock p. m.

Churches are advised of arrears for Presbyterial Fund, and are expected to pay their assessments in full before this meeting, or show cause of failure.

R. Z. Johnston, S. C.

SECULAR MISCELLANY.

It is estimated that the money paid for Texas cattle during the past five years amount to $180,000,000.

The farm fences of the United States are estimated to cost $1,350,000, and require $250,000 annually to keep them in order.

Mount Hood, our Oregon volcano, is expected to be in eruption soon. Bright lights have been seen burning steadily all night from the summit.

M. S. Sigman's little child was bitten by a copperhead snake. Whiskey was freely administered and saved the child's life.—*Statesville Landmark.*

Last year New York city consumed 2,500,000 melons, of which Long Island provided about 1,000,000. The consumption this year bids fair to exceed that of last.

A daughter of the bishop of Reykjavik, Iceland, has lately distinguished herself by making the ascent of the great volcano Hecla, for the purpose of making geological observations.

One of the largest horses ever seen in New York city arrived from Ohio recently. His registered height is 20 hands and 1 inch, or 81 inches; his weight is said to be 2,450 pounds. The animal was bred from native draught stock.

The largest cultivated wheat farm on the globe is said to be the Grondin Farm, not far from the town of Fargo, Dakota. It embraces some 40,000 acres, both government and railway land, and lies close to the Red river.

The new pasteboard window shutters not only do not warp or split, but are lighter and cheaper than wooden ones. They can be turned out in a great variety of patterns, and the slats or panels can be made to resemble any kind of stamped paper.

An iron church, 40 by 20 feet in size, was sent from London for the Eskimo, on Little Whale River, Hudson Bay. After being two years on the way, it at length reached its destination, and was dedicated last October. A recent letter speaks of eight of the Eskimos being baptized, and thirty more candidates being under instruction.

Paw Creek is excited over a monster rattlesnake which has been seen by several persons on Capt. Clark's plantation, in that township. The snake is said to confine himself to a range of one mile in circumference and leaves a track similar to that made by an old-fashioned sled in the sand.—*Charlotte Observer.*

A large cypress drawn from the river bottom above Kinston, last year, by Gen. Ransom's derricks and thrown out on the bank, becoming dry, was floated down the river last week by the freshet, and captured at Parrott's mills here at Kinston, and sawed up into lumber. It measured 75 feet in length and the sap, being rotted off, turned out about 3,500 feet of heart lumber.

Mrs. Elizabeth Overcast, an aged lady of Atwell township, was bitten on the little finger by a "Copperhead," snake, Friday morning, and died from the effects of the bite on Sunday morning. She was pulling grass from around her cabbage stalks when bitten. Whiskey, in this case, was liberally used, and there were two physicians brought in; but all remedies failed. She died in about forty hours.—*Carolina Watchman.*

The value of the velocipede or bicycle as a means of personal transport has been shown by the ride across Europe of Mr. Ivan Zinertych, who left London on the 7th or 8th of June and rode to Dover. From Ostend he started on the 10th, and after a journey of 1,500 miles over bad roads in Belgium and good roads in Germany, he reached Pesth on the 30th. Thus he accomplished about eighty miles each day, in spite of some wet weather and without any mishaps to himself or his bicycle.

Mr. John W. Pelletier of Carteret, president of the Midland (N. C.) Railway Company, offers to lease the Atlantic & N. C. R. R. for forty years, paying therefor $1,225,000. He designs making it a link in the railroad from Fayetteville to Morehead. The portion between Fayetteville and Goldsboro he proposes to build on a subscription of $100,000, and the proceeds of bonds issued, for which the entire road is to be mortgaged. At Fayetteville he proposes to contract with the C. F. & Y. V. on terms mutually advantageous for conveyance of freight and passengers. He guarantees also to maintain a line of steamships between Morehead and New York.—*Fayetteville Examiner.*

The blackberry crop in this State is good this year. It probably is not known by many of our readers that North Carolina leads in the berry crop. A gentleman informed us this week that he bought and shipped 9,000 barrels last season. This is a large quantity and was only the purchase of one man. If the crop in this State were to prove a failure the other States could not supply the demand, for there are probably not more than 4,000 barrels put on the market outside of this State. Virginia's crop is about 1,500 barrels and that of Tennessee about the same, while in the mountains of Pennsylvania there is a small crop. The finest berries put on the market are from the latter place mentioned; these generally command one cent more on the pound than berries from any other section.—*Piedmont Press.*

CUT THIS OUT AND SAVE IT.

If those persons laboring under disease proceeding from vitiated humors in the blood; causing Ulcers, White Swellings, Coxalgia or Hip Joint Disease, and the class of diseases termed Scrofulous, proceeding from hereditary taints, where the bones are destroyed, defying the usual treatment of physicians, will procure Swaim's Panacea, they will find a remedy which has saved thousands of lives; and thoroughly tested by the late Professors Chapman, Dewees and Gibson of the old University of Pennsylvania; besides hundreds of medical men eminent in their profession, continues to be a "forlorn hope" to sufferers worthy of its fifty years' reputation.

Swaim's Panacea is imitated and a preparation sold for it by druggists with a name *somewhat* similar. Purchasers therefore must be careful and see they get that containing the recommendations of the distinguished professors alluded to. It is seldom advertised in our public papers.

Swaim's Panacea is prepared only at Swaim's Laboratory, 113 South Seventh Street, below Chestnut, Philadelphia.

Descriptive pamphlets mailed gratis on application.—*A C Review.*

NERVES RELIEVED.

We cut the following from "Capital," Topeka, Kansas: "Parties suffering with over-work, mental depression and nervous prostration, are using Warner's Safe Nervine, and in its use find instant relief.

Cotton Press.—See advertisement of Southern Standard Cotton Press in another column.

Cæsar covered his bald head and gray hair with a laurel crown. AYER'S HAIR VIGOR covers gray heads with the still more welcome locks of youth.

Horse Notes.—"For Colic and Grubs in my mules and horses I give them about half a bottle of liquid—Simmons Liver Regulator—at a time. I have not lost one that I gave it to. You can recommend it to every one that has stock as being the best medicine known for all complaints that horse-flesh is heir to.

"E. T. TAYLOR,
Agent for Grangers of Georgia."

"My mode of using Simmons Liver Regulator for horses is as follows: "One teaspoonful, of the powder, Simmons Liver Regulator, in a mash three times a week, for Cough, Hide Bound or Pneumonia. It will be found invaluable in such cases as above named. In using it with my chickens for Cholera I take a package of the Regulator, mix it with the dough and feed it to them once a day. By this treatment I have never lost from Chicken Cholera or Gapes a single chicken in the last five years.

"T. G. BACON, Edgefield, S. C.

DIED.

Obituary notices must be paid for in advance The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Gaston county, August 8, 1880, Mrs. ELIZABETH FORD, in the 74th year of her age.

She was for many years a member of New Hope church, and met death with pleasure and joy.

J. J. K.

At the residence of Mr. West Purdie, in Bladen county, July 30, little ALICE CROSS SMITH, daughter of Henry E. and Lou. Cross Smith, of Cumberland.

A child of the covenant. May the afflicted parents rejoice that "Of such is the kingdom of heaven."

B.

Near Little River Academy, N. C., on the 8th inst., little SARAH McKELLAR WILLIAMS, child of W. L. and Mary Elliot Williams, aged 3 years.

"Death gazed at the flowers with tearful eyes,
He kissed their drooping leaves;
It was for the Lord of Paradise
He bound them in His sheaves.

"And the mother gave in tears and pain
The flowers she most did love;
She knew she should find them all again,
In the fields of light above." B.

At her residence, in Blue Spring township, Robeson county, N. C., August 4, 1880, in the 86th year of her age, Mrs. ISABELLA LIVINGSTON, widow of the late Peter Livingston.

She was long a meek and faithful follower of Jesus.

In Pender county, on the 16th instant, at the age of 2 years, 5 months and 14 days, little PHEBE ELIZABETH WARD, daughter of Capt. A. C. and Mrs. Rebecca Ward.

Death came in the garb, of the whooping cough and bilious fever, and despite all that could be done by a skilful physician, loving parents, and kind friends, took her to Him that loves with more than a mother's love, where, with other little angels, she awaits the coming of those left behind.

Notwithstanding all that was portrayed in the lovely little darling, and her sad departure, may God, in return for this addition to the heavenly throng, comfort the bereaved and fill the aching void in the hearts of the father and mother.

In Raleigh, August 15th, Mrs. HARRIET B. BOBBITT, in the 91st year of her age.

Mrs. Bobbitt belonged to a class which is just passing away; retaining even to extreme old age the unconquerable will, the unwearied industry, the immovable conscientiousness, which had marked the period of natural strength and ardor. She has left her impress on the present, and we cannot doubt upon coming generations. Herself childless, she is represented in various parts of the country by those whose education she conducted and whose character she formed. Her love to the Saviour was simple and fervent, and her devotion to the church, as His body and for His sake, uniform and abiding.

The death was just what might have been expected from such a life—sustained, peaceful, submissive, and gently expectant of the coming glory.

"Precious in the sight of the Lord is the death of his saints."

J. M. A.

WILMINGTON MARKET

DURING WEEK

ENDING AUGUST 24.

Spirits Turpentine.—On Wednesday 27½ cents; on Thursday 27½, 28 cents; Friday 28½@29 cents; Saturday 30@30½ cents; Monday sales were made at 33 cents. At close of our report on Tuesday 32 cents were bid and the tendency was higher.

Rosin.—Strained $1 02½ and Good Strained $1 07½ throughout. Sales Pale at $2 25, Low Pale $2 50, and Extra Pale $2 75.

Crude Turpentine—$1 80 for Yellow Dip and $2 00 for Virgin throughout

Tar.—Until Saturday sales were made at $1 95; on that day price declined to $1 70, and receipts have since been taken at those figures.

Timber.—Sales 2 rafts at $5 00, 1 do. at $6 00, 2 at $7 50, 1 at $8 50, 1 at $9 00, 2 at $10 00, 1 each at $1 50 and $13 00, and 2 at $13 50.

WHOLESALE PRICES.

These quotations represent the wholesale prices

ARTICLES.	PRICES.	
Bacon—Western Smoked—		
Hams	00 a	10½
Sides, per lb	0 a	10½
Shoulders	7½a	7¾
Dry Salted—		
Sides, per lb	0 a	9
Shoulders	0 a	7½
Cheese—Northern Factory, per lb	0 a	11
Dairy, cream per lb	00 a	14
State, per lb	00 a	10
Coffee—Rio, per lb	18 a	18
Laguayra, per lb	18 a	20
Corn Meal—per bush in sacks	70 a	75
Domestics—Sheetings, 4-4, per yd	7 a	7¼
Yarn, per bunch	00 a	1 00
Flour—Fine, per bbl	0 00 a	5 00
Super, Northern, per bbl	5 50 a	6 00
Extra do. " per bbl	6 00 a	6 25
Family " per bbl	7 00 a	9 00
City Mills - Extra Super, per bbl	0 00 a	7 50
" Family, per bbl	0 00 a	8 00
" Extra do., per bbl	0 00 a	8 50
Glue—per lb	12 a	14½
Grain—Corn, in sacks, per 56 lbs from store—white	67 a	70
Corn, wholesale, in sacks	72½a	72
Corn, mixed, wholesale in sacks	00 a	67
Corn, Cargo, per 56 lbs, bulk	58 a	70
Oats, per bushel from store	00 a	60
Peas, Cow, per bushel	60 a	65
Hoop Iron—per ton	90 00 a	95 00
Lard—Northern, per lb	10 a	10½
North Carolina, per lb	10 a	11½
Lime—per bbl	1 00 a	1 0
Molasses—West Indies, old crop	00 a	30
" " bbls	00 a	33
" " new crop	37 a	40
" " bbls	40 a	41
New Orleans	47½a	61
Sugar House, hhds, per gal	00 a	25
" " bbls., per gal	00 a	25
Syrup, bbls., per gal	40 a	55
Nails—Cut, 4d to 20d, per keg	00 a	3 50
Oils—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
Pork—Northern, City Mess	00 00	17 00
Salt—Alum, per bag of 4 bushels	75 a	80
Liverpool, per sack	90	95
Liverpool fine, per sack	1 40 a	1 50
Sugar—Cuba, per lb	8½a	10½
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	10½a	11
B— " per lb	9 a	11
C— " per lb	9 a	9½
Ex. C— per lb	9½a	10
Crushed, per lb	00 a	11½
Soap—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a	4 20

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—OR—
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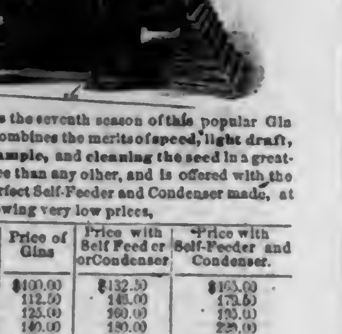
TAYLOR GIN.



This is the seventh season of this popular Gin which combines the merits of speed, light draft, good sample, and cleaning the seed in a greater degree than any other, and is offered with the most perfect Self-Feeder and Condenser made, at the following very low prices,

Sizes.	Price of Gins	Price with Self Feeder or Condenser	Price with Self-Feeder and Condenser.
40 saw	$100.00	$132.50	$165.00
45 "	112.50	146.00	179.50
50 "	125.00	160.00	195.00
60 "	140.00	180.00	220.00
70 "	160.00	200.00	252.00
80 "	180.00	232.00	284.00

These Gins are made with Iron Frames and of the best materials and are unsurpassed in finish and workmanship. We also manufacture Gullett's celebrated "Patent Steel Brush Cotton Gin," together with the Favorite Light Draft "Cotton Bloom" Cotton Gin, with Feeders and Condensers for each.

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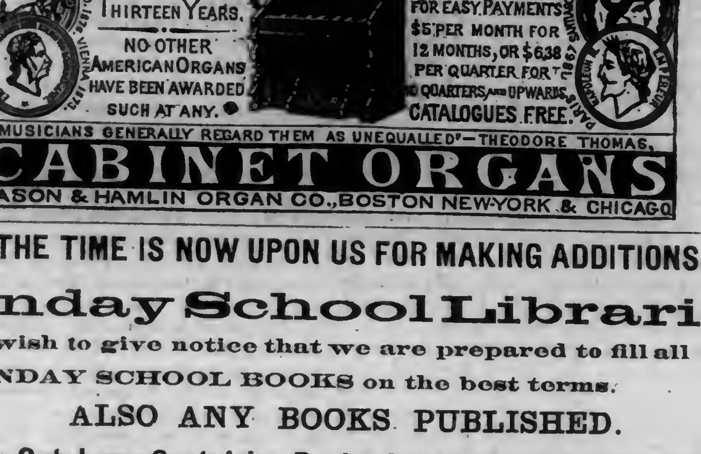

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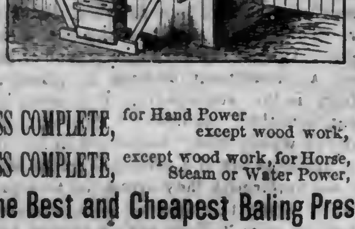

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FOR THE FAMILY.

Speak Gently.

BY F. A. HASSLER, M. D., PH. D.

Speak gently! There may come a time,
You'd give the wealth of every clime
That harsh word to recall.

Speak gently! You know not the day,
That soul may pass in death away
And you stand by the pall.

Speak gently! Life is quickly flown,
Let not harsh word by you be thrown
To mingle in its gall.

Speak gently! Let not anger say—
What you may after wish away,
Or never said at all.

Speak gently! You may gain a friend,
And anger at your bidding bend,
If but your words be mild.

Speak gently! Thus the Saviour spake,
And you must Him your pattern make,
If you would be His child.

Speak gently! Mar not your own life
With words of anger or of strife,
For they re-act on you.

Speak gently! Keep your lips from wrath,
Let it not dwell within your path,
But all your life be true.

—*Christian Intelligencer.*

A Princely Boy.

In the palace of a small German capital a German duchess, distinguished for her good sense and kindness of heart, was celebrating her birthday.

The court congratulations were over, and the lady had retired from the scene of festivity to the seclusion of her private room. Presently she heard light foot-steps coming up the stairs

"Ah," she said, "there are my two little grandsons coming to congratulate me."

Two rosy lads of ten or eleven years of age came in, one named Albert, the other Ernest. They affectionately greeted the duchess, who gave each of them the customary present of ten louis d'or (about forty-eight dollars), and related to them the following suggestive anecdote:

"There once lived an emperor in Rome who used to say that no one should go away sorrowful from an interview with a prince. He was always doing good and caring for his people, and when, one evening at supper, he remembered that he had not done an act of kindness to any one during the day, he exclaimed, with regret and sorrow, 'My friends, I have lost a day.' My children, take this emperor for your model, and live in a princely way, like him."

The boys went down stairs delighted. At the palace gate they met a poor woman, wrinkled and old, and bowed down with trouble.

"Ah, my good young gentlemen," said she, "bestow a trifle on an aged creature. My cottage is going to be sold for debt, and I shall not have anywhere to lay my head. My goat, the only means of support I had, has been seized, pity an old woman, and be charitable."

Ernest assured her that he had no change, and so passed on. But Albert hesitated. He thought a moment of her pitiable situation, was touched by her pleading looks, and tears came to his eyes. The story of the Roman emperor came into his mind. He took from his purse the whole of the ten louis d'or and gave them to the woman. Turning away with a heart light and satisfied, he left the old woman weeping for joy.

The boy was Prince Albert of England, justly called "Albert the Good."—*Selected.*

A Feast by Moonlight.

It was a beautiful summer evening; the sun had just set, leaving the west all crimson and gold, and in the east the white, nearly-full moon was a little way above the tops of the apple trees down in Farmer Martin's orchard.

"Isn't it a lovely evening?" cried Alf Goodwin. "It's going to be bright moonlight, so let's have some fun before we go to bed."

"All right!" cried half-a-dozen of his comrades. "What shall we do?"

"Who likes water-melons?" was Alf's apparently out-of-the-way question.

There was but one answer from all: "I do."

I know where we can get some splendid ones that will not cost us anything," replied Alf, mysteriously.

"Oh, Alf, you don't mean to steal 'em?"

"No, Fred Crawford, I don't, I mean to take them. Farmer Martin has got loads and loads of them in his south field; and he told me today that if I wanted any, to come to him and he'd give them to me."

"Oh," said Fred, very much relieved, "that's another thing."

"Now it will be a great deal more fun to slip into his field by-and-by and help ourselves, then sit down in the orchard and eat them as if it was a picnic, than it would be to take them home and eat them with our folks, and have our mothers scared to death for fear they will make us sick."

"That's so, Alf! It isn't any harm to take one or two water-melons any way; they grow so easy that the farmers don't have any trouble with them. Besides, I've heard my father laugh often and often over the fun he used to have when he took water-melons at night out of somebody's field; and I know if it had been wrong he wouldn't laugh over it now," said Charlie Sterling.

"Of course he wouldn't! It's only a lark; Farmer Martin is just the man to appreciate it, too," cried Alf.

Alf Goodwin was always up to mischief of some sort, although he was not really a bad boy; his misdeeds came from his love of fun, and not from a cruel or malicious disposition.

So the six boys slipped quietly down to the south field, and had a fine feast in the bright moonlight; the melons were large, abundant, and ripe, no one came to disturb them, and they had a "real good time."

But after he had gone to bed that night, Fred Crawford began to realize what he had done. If Farmer Martin did give the promise Alf spoke of, he did not intend it to have been fulfilled in that way; they had deliberately committed theft. He tried to excuse himself by thinking that the others overpersuaded him; but he could not forget the warning, "My son, if sinners entice thee, consent thou not;" nor did the fact that he did not pick a single melon himself excuse his guilt, for he kept thinking of the proverb, "The receiver is as bad as the thief."

After lying awake until nearly morning, Fred decided that he must take the dollar that his aunt had given him as a birthday gift, and must give it to Farmer Martin in payment for the melons; for, though he had not eaten them all himself, it was just possible that if he had firmly refused to accompany Alf, the expedition might have been abandoned. One boy frequently has great influence for good as well as for evil.

Farmer Martin was a generous, kind-hearted man; he was always ready to share his good things with less fortunate neighbors; but when he went into the field early the next morning after the boys' moonlight feast, and saw the rinds of eight or ten fine water-melons, he was vexed, and he determined to punish the marauders.

He had hardly finished his breakfast, however, before Fred came to him and said,—

"Mr. Martin, I did something last night that I am very much ashamed of now, and I want to make up for it as far as I can. I—and some other boys—stole some of your water-melons. We did it just for fun, and hardly realized that we were stealing; but now I see that we were, and I want to pay you for them."

"That's honest!"

"I wish I'd been honest sooner! How much are water-melons apiece?"

"I never sold any myself. How many do you think you ate,—three?"

"Oh, more than that!"

"Who was with you?" asked the farmer, to see if Fred would be mean enough to expose his comrades.

"Please don't ask me; I can't tell that. There were six of us."

"You couldn't have eaten more than one apiece."

"But some we opened and threw away."

"Because they were bad; well, I'll not charge for them. Melons sell by the quantity for ten cents each, so as you are going to pay for the lot, I will let you have them at wholesale prices."

"Thank you, sir; here's sixty cents. And —please forgive me, and"—

"Of course I will! God forgives us when we repent, and there is no better sign of repentance than restitution," answered the farmer, heartily, and Fred ran off with a lighter conscience.

Just before school broke up that afternoon, Mr. Martin sent an invitation for teachers and scholars to be in his melon-field at seven o'clock that evening. I am glad to say that before that hour Alf also went to him and confessed his dishonesty, though he was rather late about it.

The farmer forgave him, too; but he was punished by hearing Mr. Martin say to the assembled scholars,—

"Boys and girls, fall to and eat as many water-melons as you can! This is a treat in honor to Fred Crawford, because he had the courage to confess a fault and the sincere repentance to repair it as far as he could. We are all liable to fall into sin; may God give us grace to repent and make amends while we can."

Fred enjoyed those melons.—*Francis E. Wadleigh in Christian Register.*

MISCELLANEOUS.

Useful Information.

Miss Juliet Corson, the celebrated teacher of the art and science of cooking, gives the following directions. They were prepared for a meeting at Willimantic, Conn. The directions are worth a trial:

HOW TO PREPARE A STEAK.

We hear a great deal about that "abomination called fried steak." I will tell you how to make tough steak tender, and how to fry it so that it will be juicy. Do not pound it, either with a rolling-pin or a potato-masher, or even with that jagged piece of metal or crockery ware which house furnishing dealers will try to delude you into buying. If you do pound it you will only batter its fibres and let out all its juices. Pour into the bottom of a dish three tablespoonfuls each of vinegar and salad oil, sprinkle on them half a saltspoonful of pepper (and a tablespoonful of chopped parsley, if you have it). Do not use any salt. The action of the oil and vinegar will be to soften and disintegrate the tough fibres of the meat without drawing out its juices. The salt would do that most effectually and harden the fibres beside. You may add a teaspoonful of chopped onion if you like its flavor. Lay the steak on the oil and vinegar for three or four hours, turning it over every half hour, and then *saute*, or half-fry it quickly; season it with salt after it is cooked, and serve it with a very little fresh butter, or with the gravy from the frying-pan. If you follow these directions and do not try to improve upon them you can have tender steaks hereafter at will.

HOW TO BROIL A STEAK.

Do not season it before cooking, as the action of salt upon its fibres is to extract their juices. Have the fire hot and clear, the gridiron perfectly clean, and after the meat has been put upon it, tip it towards the back of the fire (unless it is provided with a ledge to hold the drippings), otherwise the fat dropping directly on the coals will burn up and blacken it with smoke. Expose one side of the meat to the fire, as close as it is possible to hold it without burning, until the surface is so completely seared that the juices do not escape; then turn the meat and carbonize or sear the other side; after that finish cooking it at a little distance from the coals, until it has reached the desired point. To ascertain this do not cut into the meat, or you will let out the juices; press your fingers upon its surface, lightly and quickly; if it is quite rare, the fibres will still be so elastic as to spring up quickly the instant the pressure is removed; if it is medium rare the fibres will be so far hardened that they will partly resist the pressure at first, and when the fingers are removed, will rise again very slowly; if it is well done it will seem quite firm under the touch, and will not rise again when the fingers are lifted. In turning the meat do not stick a fork into it, because the holes made by the prongs afford an outlet for the juices: use a gridiron or broiler, so that you can turn that and the meat at once; if the gridiron is one of the open kind, take the meat between the blades of two knives or spoons to turn it; or use steak tongs, if you have such an instrument.

Why is the Sky Blue?

How does the blueness of an unclouded sky originate? We may best explain it by means of an experimental illustration. Upon a sheet of black glass or a surface of black japanned metal place a drop of milk, diluted if necessary —which will seldom be the case—with a drop of water. The milk is a cloudy medium; its minute particles reflect certain rays of very short wavelength—those toward the more refrangible or blue end of the spectrum; therefore, by reflected light, a drop of milk on a dark background appears blue. So, through a delicate skin, and a series of translucent but not transparent membranes, the light reflected where the dark background of a vein filled with venous blood exists, is blue. So, also, the translucent, but not absolutely transparent tissue of the iris of the eye often reflects a blue light, there being in this instance also a background of a black pigment, but no real blue coloring matter whatever. The blueness of the sky has a similar origin. Against the dark background of infinite space, a translucent medium is placed; this medium is the atmosphere. It is never transparent, countless millions of minute particles, chiefly of water, being suspended in it. When these particles are of a certain degree of minuteness and uniformity they arrest the free passage of white light; this they do by a peculiar kind of "interference." Each minute foreign particle of water gives rise to two reflections, one on each surface—one external on the anterior surface; one internal on the posterior. These reflected rays, passing from air into water, and from water into air suffer different retardations, and, on emergence, cause the usual phenomenon of interference, namely, the production of color. When the particles thus affecting the incident light are sufficiently minute and sufficiently numerous, the proportion of reflected green, blue, and violet rays, which together give the color sensation of blue, predominates greatly over the red, orange, and yellow rays, with their longer undulations. Thus the reflected light of the open sky is blue; but let the thickness of the larger, or number of the reflecting particles increase, and the blueness of the light decreases, for the solar light, which has been deprived by the kind of reflection just described of a great proportion of its more refrangible rays of short vibration, has become yellowish, or orange tinted and is no longer capable of furnishing an excess of blue rays. From this cause we see that while the light of the zenith is a distinct blue, it becomes gradually of a less pronounced tint toward the horizon, where it would be white in other conditions did not there produce other modifications of the reflected light. This exquisite gradation of tone in the sky is often missed by unobservant painters who think that the same mixing of some blue pigment will do to represent the color of the whole sky shown in their pictures.—*Technical Education.*

A Funeral Procession of Ants.

One day a little boy of mine, about four years old, being tired of play, threw himself down on a grassy mound to rest. Shortly after I was startled by a sudden scream. My instant thought was that some serpent had stung him. I flew in horror to the child, but was at once reassured on seeing him covered with soldier ants, on whose nest he had laid himself down. Numbers of the ants were still clinging to him with their forceps, and continuing to sting the boy. My maid at once assisted me in killing them. At length about twenty were thrown dead on the ground. We then carried the boy indoors. In about half-an-hour afterwards I returned to the same spot, when I saw a large number of ants surrounding the dead ones. I determined to watch their proceedings closely. I followed four or five that started from the rest toward the hillock a short distance off, in which was an ants' nest. This they entered, and in about five minutes they reappeared, followed by others. All fell into rank, walking regularly and slowly two by two, until they arrived at the spot where lay the dead bodies of the soldier ants. In a few minutes two of the ants advanced and took up the dead body of one of their comrades; then two others, and so on, until all were ready to march. First walked two ants bearing a body, then two without a burden; then two others with another dead ant, and so on, until the line was extended to about 40 pairs, and the procession moved slowly onwards, followed by an irregular body of about 200 ants. Occasionally the two laden ants stopped, and laying down the dead ant, it was taken up by the two walking unburdened behind them, and thus by occasionally relieving each other, they arrived at a sandy spot near the sea. The body of ants now commenced digging with their jaws holes in the ground, into each of which a dead ant was laid, where they now labored on until they had filled up the ants' graves. This did not quite finish the remarkable circumstances attending this funeral of the ants. Some six or seven of the ants had attempted to run off without performing their share of the task of digging; these were caught and brought back when, they were at once killed upon the spot. A single grave was quickly dug, and they were all dropped into it.—*Frank Buckland.*

Humorous.

Atmospherical knowledge is not thoroughly distributed in our schools. A boy being asked, "What is mist?" vaguely replied. "An umbrella!"

A Hardshell Baptist preacher was on an Alabama river steamer, in the old days of racing. The captain, seeing a rival boat half a mile ahead, began to curse, and order tar, pine-knots, bacon, etc., to be thrown in, to kindle the fire as hot as possible, and as the steam got higher and higher, the fatalistic preacher edged his way farther back on deck. The jolly captain, seeing this, tapped him on the shoulder and said, "Hallo, Brother H. I thought you was one of them fellers what believes that what is to happen will happen." "So I do," said the preacher, "but I'd like to be as near the stern as possible when it does happen."

One day our dog Towser was a lyin' in the sun trine to sleep, but the flies was that bad he couldn't, cos he had to catch 'em, and bimeby a bee lit on his head and was working about like the dog was his'n. Towser he held his head still, and when the bee was close to his nose, Towser winked at him like he sed you see what this buffer is doing', he thinks I am a lilly of the valley which ain't opened yet, but you just wait till I blossom and you will see some fun, and sure enough Towser opened his mouth very slow so as not to friten the bee, and the bee went into Towser's mouth. Then Towser shet his eyes and his mouth too, and had begun to make a peaceful smile when the bee stung him, and you never see a lily of the valley ack so in your life.

STATE NEWS.

Durham has bought a No. 2 double cylinder fire extinguisher. Durham is an enterprising town.

The colored people will hold their Fair at Raleigh on the 27th of September, prox. Fred. Douglass is expected to deliver the address.

It is said that more applications have been made to enter the University at its next session than have been made at any one time since the war.—*Chapel Hill Ledger.*

The *Cape Fear Banner*, heretofore published in Fayetteville, will henceforth be published at Laurinburg, N. C., under the same editor, H. E. McDuffie, Esq., as the *Laurinburg Enterprise.*

We are glad to learn that no considerable damage was done during the freshet to the bridge across the Neuse. That at White Hall at one time seemed in danger, but prompt work in removing obstructions saved it, and the bridge is but little damaged.—*Goldsboro Messenger.*

Tuesday night last our town was startled by most fearful cries of distress. Many persons quickly ran to the place, and discovered Joe Roark (colored) weltering in his blood, from wounds on his head and in his back. It was soon ascertained to be a case of most cowardly and brutal assassination.—*Lincolnton Progress.*

On Saturday night last the house of Capt. George Waitt was entered by burglars, and the pocket-book taken from his pocket at the foot of the bed. His wife's trunk was opened and a lot of silk handkerchiefs taken therefrom. The thieves then passed from Capt. Waitt's bedroom to the parlor and turned things up generally, carrying off a silver cup.—*Raleigh News.*

Robert Perry, a white youth, some seventeen years of age, was drowned on Saturday, in Granville, almost on the Wake line. He was bathing in the mill pond of John Chappell, and dived from the bank. He never re-appeared alive. When his body was recovered, after some hours, a wound was found in his temple, and he must have struck a rock or a snag under the water.—*Raleigh Observer.*

We got a good one on Capt. William Shaw of Washington, while down there a couple of weeks ago, which mark him "a fellow of infinite jest." His young calf died a short time before, and in order to keep the cow in her milk he had the calf stuffed and placed in a natural position across a box in sight of the cow. He sprinkles salt water on the calf and turns the mother in to lick it at stated intervals. This seems to satisfy her and she comes down handsomely with the milk.—*Tarboro Southerner.*

The trustees of the Goldsboro Graded school held a meeting last Tuesday for the purpose of electing a Principal of the school. A number of applications received consideration, when Prof. Alex. McIver, late principal of the Greensboro graded school, was unanimously elected to fill the position. We feel confident that the selection is in all respects a most excellent one, and we hope, will receive the cordial approval of the community.—*Goldsboro Messenger.*

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For the N. C. Presbyterian.

WHO WILL RESPOND?

QUINNIMONT, W. Va., Ang. 14, 1880.

Mr. Editor: It has been but a short time since I came to West Virginia and entered upon the missionary work. My field of labor is along the line of the Chesapeake and Ohio railroad, and lies between the New and Kanawha rivers, in Greenbrier Presbytery, and is near one hundred miles in extent. I desire to call the attention of your readers especially to this field of work.

COAL VALLEY.

In this valley, which is the western extremity of the field, is a little town of 2,000 to 2,500 inhabitants, principally miners, coal being extensively mined throughout the region. It would be difficult to find elsewhere, at least this side the Rocky Mountains, a town of the same number of people under so little religious influence, with so little regard for God, for any form of religion or for those who promote it: Dram-selling and dram-drinking, profanity, Sabbath-breaking, indeed all manner of vice and ungodliness prevail. The main strength of religions effort seems to be devoted to the colored people. They have the only finished church building in the town; a fact which, as evidence of reverence for Jehovah, reflects great credit upon them. The Episcopalians, few in number and very weak, have nearly completed a small house of worship. These little churches are the only public marks of regard for the Almighty.

PROSPECTS FOR PRESBYTERIANISM.

In the valley a little flock of Presbyterians have organized a church. Few they are in number and weak in financial resources, but they want a house of worship, and are willing to do all they can towards getting one. In preaching to them once a month, or oftener if I may, I am compelled to use a schoolroom. The field is an important one, material from which Presbyterians may be formed not scarce, and now is the time to work. Men, permanently settled, owning property, and inclined to Presbyterianism would join us and take hold of church matters with a zeal and determination that would lead to great success if they were properly encouraged.

AID NEEDED.

But if a church is built now it must be done by aid from abroad. With what can be raised in the town and with the aid of friends in the neighboring towns, we shall still need help. We appeal, then, to all friends of human souls, to all who love the Lord, to help. We do not ask for large gifts. Our purpose is not to get a place to tickle the fancy, but to secure a plain building where we may have prayer meetings and in which we may build up a Sabbath school. The last is sadly needed. Many children could be brought down under evil influences if we had such a house. Cannot some of the Lady Home Mission Societies of North Carolina help us? Are there not many individuals who can and will spare us some amount, however small? The work is the Lord's. The need is great and pressing. Who will respond?

Donations may be forwarded to me at Quinnimont, Fayette county, W. Va.

L. A. McLEAN.

ENGLISH PRISONS AND PRISONERS.

BY ALETHEA HUDDLESTON.

The Tower of London is described by Stow as a citadel to defend or command the city; a royal palace and a prison of state for dangerous offenders. It has an armory for warlike provisions, a treasury for the crown jewels, and a large conservatory for the records of the criminal courts. The Tower has long been a subject for history, and many times the pen of romance has written of its curious lore, sad events and awful crimes. In the days of the early Norman kings this Tower was need to awe the city. Almost every one has read of the fend which raged between Mandeville, Earl of Essex, governor of this great fortress, and the Londoners, in the reign of King Stephen. How the gallant citizens drove the Empress Matilda, who had gained Mandeville to her party by bribes, away from the capital on her refusal to restore the laws of Edward Confessor. The adherents of cowardly King John held this prison against barons and citizens even until Magna Charta was signed. The early history of the Tower is the history of the English court; certainly from King Stephen down to the time of James I. it was often used as a royal palace. The present called the armory is replete with interest. It contains a vast store of the modern implements for war, 200,000 stands of arms, and also an unrivaled collection of arms and armor from all periods, and a number of spoils taken in our wars. The treasury is almost a history in itself, for it contains the crown jewels (the attempt of Colonel Blood and his associates to steal them is one of the most extraordinary incidents in the annals of our country). A curious story is to be told about the jewels one of these days, of which the public as yet know nothing. The most enchaining attraction of the Tower, and which draws so many pilgrims to visit its dismal nooks, to pause with solemn stillness in the antique chapel, and linger with hushed breath in the dreary cells and corridors, is the well-known fact that for eight hundred years it has been the great State Prison of England, and during that time the sad home very often of the most illustrious men England ever gave birth to. Chaucer, More, Bacon, Fisher, Raleigh, Harrington, Eliot, Russell, and a host more, have been confined in this Tower. Of the seventy or eighty dungeons which can still be traced, there is not one free from the curse of God, for innocent men have only too often been unjustly charged and immured in those awful places. The saddest pages in our country's history are to be found scratched on the walls of the dungeons in the Tower of London. And this tower, we are told, was built from the plans of the warlike Bishop of Rochester, and commanded during several reigns by bishops. A very strange fact is mentioned by William Fitzstephen, a monk of Canterbury. He states that the mortar used in the construction of the walls of these priestly dungeons was mixed with blood, the blood of animals slain for this very purpose. If this be true, how awful, yet sadly prophetic! The best view of this fortress is obtained from the enclosed ground of Trinity House. From this point the Tower presents to the eye a mass of irregular buildings of various ages and styles of architecture. Turret and bastion, wall and ditch, chapel and barrack, are mixed together in great confusion. The central and principal object in view is the Square Tower, built by William the Conqueror. This Tower is detached from all the others, and was formerly the palace of the sovereign. It contains a suite of royal apartments, a chapel and a noble hall of audience; also council chamber. The principal entrance is by the Spur Gate. Walking over the stone bridge which now crosses the ditch, we have on the right hand the Byward Tower. Almost opposite to this on the left is the Bell Tower. It was in here that Bishop Fisher was at first confined for denying the king's supremacy. He was soon afterward removed to the fearful dungeon called the Beauchamp Tower, and from thence to the block.

It is sad to think that torture was constantly resorted to at the Tower of London to force confession or recantation of opinions. Beneath the Tower called St. Thomas' is the old passage to the Thames, by which state prisoners were carried to and from Whitehall or Westminster. The gate over this water passage thence, we are told, received the name of Traitor's Gate. How many of England's nobles, its fairest women, passed beneath that low, dark tunnel, never again to leave the fortress till they went to the scaffold! The beautiful Annie Boleyn, the haughty Catharine Howard, the aged Margaret, Countess of Salisbury, who was by form of law, butchered.

Except as a special grace, political offenders were allowed no books; paper or pens; no physician or minister of religion could obtain admission without an order, and these were granted very sparingly. Then there was close confinement. Under orders of this kind the wretched prisoners were not suffered to leave their cold, narrow dungeons for air, rest or exercise. The patriot, Sir John Eliot, was confined in one of these sepulchres by King Charles, but neither solitude nor great privations could bend the pride of his lofty soul. Sir John died as he had lived, with the expression of an unconquerable love of freedom on his lips. Since the date 1820 no person has been committed to the Tower of London. Arthur Thistlewood and others of the Cato street conspirators were the last.—*Christian at Work.*

RAMBLES ON PIGEON RIVER.

[From the South-Western Presbyterian.]

Ho, for Beaucatcher and the Swannanoa this bright morning! The horses are at the door and we are in the saddles and away. Quietly along Main steet, for racing and everything of its complexion is proscribed within town limits; but once on the mountain side, catching the air of the "breezy uplands," we canter gaily to the top. Could anything be fairer? Asheville, still misted by the morning, lies at our feet, rich in suggestions of happy homes. In the valley below it the trees trace for us the course of the Broad—French's Broad, they called it in the old time, in honor of the young lieutenant, its discoverer. Beyond the river lie the foothills; and east and west, north and south, the great mountains spread, blue and restful. One knows why David said, "I will lift up mine eyes unto the hills from whence cometh my help." Involuntarily the thought leaps from the high hills, and ends the sentence—"My help cometh from the Lord."

Beaucatcher was fortified once, as its mounded summit and an old, dismounted cannon testify. But the horses are eager, and so are we, and down the mountain on its other side we ride toward the Swannanoa. Perhaps it were well not to tell how many times we gallantly conquer the steep places that tempt us by the roadside, nor how by some innocent cow-chasing we bring upon us the wrath of woman. "Tirralirra," sings Harry, as sang Lancelot by that river "flowing down to Camelot:"

"Willows whiten, aspens quiver,
Little breezes dusk and shiver,
Through the wave that runs forever."

We halt our horses midway of an old bridge, to enjoy perfectly the picturesque effect. Up stream and down till the curving river ends our vision with its "fretted banks." The interlacing branches of opposite trees form a rare green arcade. The water ripples "over strong ways" with pleasant murmur; lichened rocks are cropped here and there among the trees on either shore, and over rock and tree and glancing water, the happy sunbeams flicker. Six miles up the river and back again we ride fording it more than once for "fun" and beauty, and gaining rare supplies of both, till we find the morning hours gone, and slowly wend our way homewards through the pretty town.

Much that is beautiful in scenery becomes ours during our rides and drives. There is the view from Connolly's Hill, where the eye sweeps over the rich bottom lands of the Swannanoa, to the heights beyond, and from one of these lesser heights we see the grand dome of Craggy and the far mystic peaks of "Old Black."

But the trail of fashion's serpent glitters over all our Asheville life; and therefore 'tis with a joyous sense of freedom we find ourselves one golden morning "packed" in a wagon, *en route* for the wilds of Pigeon River. Gayly we drive down Patton Avenue. The boys look like amateur brigands in their mountain costumes; their guns and cartridge belts have a somewhat fierce expression, and the high top-boots and broad-brimmed felt hats but add to the effect. At Smith's bridge we cross the Broad. There the river flows quietly, and fresh young willows bend from the low banks, mingling their bright green with the darker hues of oak and aspen. We meet many an ox team, drawing a wagon whose top is suggestive of a mammoth sunbonnet, and whose occupants respond with a nod, a smile and a good-natured word, as we merrily "pass the time o' day." Our way lies through "Hominy Gap," and while we admire we wonder, "Lived there a man with soul so dead," that ever to himself he said, "This is Hominy Creek," and that "Sandy Mush?" Alas, for the lost beauty of the poetic Indian tongue that put a soul into this grand nature and made its nomenclature the echo of our thought?

We stop for lunch by the side of the brawling stream we have followed many a mile, clambering up the mountain to a mossy rock and a bubbling spring. Later in the afternoon we pause for a refreshing game of "mumble-peg;" and our driver, black as night, and hitherto as silent, is convulsed with subdued laughter at the merriment of the victors and the efforts of the vanquished to draw "the peg." It is evident the chains of civilized life are gradually dropping from us; and when, twenty miles from Asheville, we leave the stage-road at the "Ford of Pigeon," and winding up the narrow mountain way watch "the river seaward flow from the inner land," from the beckoning woods, we feel that "all hath suffered change." Oh, that I could put into words the inexpressible beauty of leafiness, of ferny flowery odors, of weird and gloomy spruce and spreading chestnut, of mossy rocks, of waters dreaming, laughing by the roadside—beauty that descends upon us like a benediction! The mountains gather about us, and for ten miles we drive through the lessening day by the river. Sometimes steep, wooded hills rise up from the water like the side of a canyon, and sometimes twisted trunks of mighty trees struggle with immense masses of rock by the river brink. The sunset lingered low adown in the red west, when through mountain clefts we saw Springdale. How fair it lay like a happy valley amid the mountains round about! How fair it lies to-day as I view it from the tent we have pitched beneath the maples down by "the hers!" Across the rocky hill I see the river dashing by, and hear in its murmurs and deep under-tones, the "Men may come and men may go, but I go on forever." The red Devon kine are browsing a few rods away. Beyond the fantastic rail-fence, there are lines of waving corn stretching across the level land; other rows climb the hill-side, and between the twain the low swell of the reaped wheat fields, with their cropped and scattered stacks. Behind the wooded hills that rise beyond the corn, Pisgah slopes up to the clouds, its summit but five miles away. Butterflies hover, birds twitter, breezes wave the grasses and rustle the boughs, white clouds drift across the sky's blue.

Among the hills, O friends, how fair the Summer days!
From dewy morn, through golden noon, till western heights
Lie glorified in purple haze.
No jarring murmur of the maddening crowd's wild strife
Doth reach us; but sweet peace and welcome restfulness,
And beauty round our charmed life.

"UNSANITARY ENGINEERING."

The medical practitioner of to-day must indeed be a man of very extraordinary talents to be able to comprehend and practice equally well all the branches which now pertain to practical medicine, to say nothing of sanitary science. Time once was when the medical profession disdained to step outside the sphere of his exclusive monopoly in curative specifics and some men belonging to it still claim the whole field as their special preserves. But happily for the well-being of mankind, under the progress of preventive medicine—the most vigorous of all the off-shoots of medical science—the know-alls are growing less and less numerous daily. The progress of sanitary science has not only won the recognition and respect of the most learned men of the medical profession, but of the most learned of all professions. The day has gone by for catering to popular ignorance as a stepping-stone for the successful medical practictioner. The broadness and continuous expansion of the field of medical science so far exceeds the bounds of any one man's capabilities of comprehension that he who would attempt to successfully cultivate the whole of it, will, of all, be least likely to make a furrow in any part thereof. In no branch of science based on its broad field would failure be more certain than sanitation; for no branch requires so much additional knowledge for its successful application. And this being true of sanitary knowledge based on medical science how utterly preposterous the conceits of college presidents and the heads of other institutions, with the health and lives of many individuals in their keeping, to reject sanitation as among the "refinements of ultra-scientific men," and abide the issue as did Princeton; and *then* call in the sanitarians!—*A. N. Bell, M. D., in the Sanitarian.*

CHISEL WORK.

MARGARET J. PRESTON.

'Tis the Master who holds the mallet,
And day by day
He is chipping whate'er environs
The form away;
Which, under His skilful cutting,
He means shall be
Wrought silently out to beauty
Of such degree
Of faultless and full perfection,
That angel eyes
Shall look on the finished labor
With new surprise
That even His boundless patience
Could grave His own
Features upon such fractured
And stubborn stone.

'Tis the Master who holds the chisel;
He knows just where
Its edge should be driven sharpest,
To fashion there
The semblance that He is carving;
Nor will He let
One delicate stroke too many,
Or few, be set
On forehead or cheek, where only
He sees how all
Is tending—and where the hardest
The blow should fall,
Which crumbles away whatever
Superfluous line
Would hinder His hand from making
The work divine.

With tools of Thy choosing, Master,
We pray Thee, then,
Strike just as Thou wilt; as often,
And where, and when,
The vehement stroke is needed.
I will not mind,
If only Thy chipping chisel
Shall leave behind
Such marks of Thy wondrous working,
And loving skill,
Clear carven on aspect, stature,
And face, as will—
When discipline's ends are over—
Have all sufficed
To mould me into the likness
And form of Christ.

CHRISTIAN "GIVING UP."

It is a pitiful thing to see a young disciple going about and asking everybody how much he must "give up" in order to be a Christian. Unfortunately, many of those who take it upon themselves to instruct him, give him the same impression of Christian discipleship—that it consists chiefly of giving up things that one likes and finds pleasure in. But a man in solitary confinement might as well talk about what he must "give up" if he is pardoned out of prison, or a patient in consumption about what he must "give up" in order to get well. The prisoner must give up his fetters, and the invalid his pains and his weaknesses—these are the main things to be sacrificed. It is true that the one has the privilege of living without work, and the other the privilego of lying in bed all day; these are privileges that must be relinquished, no doubt. And so there are certain sacrifices to be made by him who enters upon the Christian life, but they are "not worthy to be compared" with the liberty and dignity and into which the Christian life introduces us; and to put the emphasis upon this negative side of the Christian experience, as so many are inclined to do, is a great mistake.—*Sunday Afternoon.*

THINGS THAT HAVE PURPOSE.

"Everything that is without purpose is without beauty," says a sensible modern writer; "and although," she continues, "everything that has a purpose cannot, on the other hand, be called beautiful, yet appropriateness forms so large a share of beauty that everything which fulfills its own purpose well, may be said to have some claim to beauty." In other words, purpose is absolutely essential to the beautiful, and even when associated with elements ugly in themselves, can consecrate them and glorify them as with a touch of light from above.

This is a truth of absolutely universal application, and one which runs through all the duties of life, all the achievements of man's skill, and all the products of his art. "What is it for?" "Why does it exist?"—these are questions which we may rightly ask, in noting every object which claims our attention; and we should put such questions in no spirit of materialism or low utility, but from a deep conception that in this world nothing was meant to have no purpose or service, in God's good plan. So far as we turn our forces to the making or enjoying of purposeless things, we maltreat and fritter away gifts which were meant to have the highest use.

Not only our greatest deeds and our most prized possessions should have this element of purpose, but also our lesser actions and our most ordinary belongings. Indeed, it is in the ornaments of our houses—in the objects of art with which we like to surround ourselves, or in the many little luxuries which we gather about us and those whom we love—that we should most rigidly demand some salutary and healthful purpose. There is, as we have hitherto sought to enforce in these columns, a genuine character in personal possessions, however ordinary, and in that character is no element more essential than the element of inherent purpose. That picture on the wall what does it mean? was it chosen for any reason? does it represent a place or an act which suggests to the eye of the beholder some wholesome lesson, or presents to him a sight of that which is pure and wholesome? That popular ornament—was it bought for any inherent and soundly pleasurable quality of its own or was it selected merely because you wanted to buy something, and didn't see anything else that would answer better? That book—why is it numbered among your possessions? Is it because it helps you and instructs you, or because a book-agent at the door wearied you with his voluble persuasions? Questions like these are not likely to be asked too often, or pressed too strongly. Nor do they by any means exclude that which is simply beautiful. "A thing of beauty is a joy forever," says one poet; "beauty is its own excuse for being," says another; and so a sea-shell or a flower has as true a purpose as an Alexandrine library or a hospital for the insane. But one is quite sure to find that those who most readily excuse their meaningless possessions on the score of the mere pleasure or beauty to be found in them, are the ones who most readily surround themselves with objects which are lacking in true beauty. A really beautiful thing speaks for itself, and tells its own story in unmistakable language. It needs no excuse from those who "just thought they would buy it; what was the harm?" or from those who "don't see but it is as good as a great many other things."

The rise of a nation's character is unerringly measured by the character of its products and possessions; and a nation's decline is unfailingly marked by the pleasure it takes in purposeless trifles or mere prettinesses of detail. When its architecture, and its art, and all its achievements are purposeful, and have in them something to be told, a people is on the upward road. But when that people delights in whimsicalities and frivolities, in the eccentric and the startling, in the artful rather than the artistic, its doom is written on the wall, and it can be saved only as by fire. So it is, in a true sense, with the individual. He who does not have a why and a wherefore in the things he owns, is not only missing the real enjoyment and service of life, is not only exerting upon others an influence which is the reverse of beneficial, but is also unconsciously betraying his own most serious defects, and showing to every thoughtful beholder that his life has entered upon a "decline and fall" not less true than that of the Roman Empire.—*S. S. Times.*

BEARING THE CROSS.

Nearly seven hundred years ago, on a cold, rainy evening, five persons stood together in a little room in one of the poorest streets of the city of Cologne. There were four men and a little girl. It was plain they were hiding, for chilly as it was they dared not light a fire. At last the bitter cold was more than they could bear, so they ventured to make a small fire. They had scarcely begun to warm themselves when soldiers burst in and seized them all. They were taken to prison, and soon brought before the judges. Then it was found that their only crime was that they worshiped God and would not pray to the Virgin Mary or the saints. They were condemned to be burnt to death; but a pardon was offered them if they would forsake Christ. Three of the men answered at once they could die, but they could not be unfaithful to their Lord. The fourth, named Robert, hesitated; he was the father of the little girl, Arlette, and her mother had not been dead many weeks. But soon he decided like the rest. The judges coaxed and threatened Arlette. They told her they could not save her from being burnt alive, unless she promised to leave her father's religion. She answered steadily, "I cannot forsake the faith." In less than a week the five were led out to the place of execution. The four men were tied each to a stake, and fagots heaped round them. They placed Arlette against a stake, but did not tie her. Then they set fire to the fagots, and some kind-hearted man pulled the little girl away, and said he would save her from the dreadful death and bring her up not to serve her father's God. "I cannot forsake the faith," said Arlette again. And before they could stop her she ran to her father and caught hold of his hand. In a few moments Robert and Arlette were in heaven together.

You and I may be thankful that we have not to bear a cross like Arlette; but we can love the Saviour as well as she did and be as firm as she was in refusing to do anything that will grieve Him.—*Early Days.*

BEAUTY IN OLD AGE.

It is not every one who knows how to grow old gracefully. An aged man or woman ripening gradually and in health, and carrying the real beauty of life's decline in his or her person and disposition, is as beautiful as anything the world furnishes. We speak of prettiness of children, nor can we admire it too much. But there is in age what childhood can never furnish—a mellowness, tenderness, seriousness, sweetness, that results from a work of grace and providence through years that are left behind. And standing as the aged do, upon the further verge of life, looking across the river to the better country, and calmly waiting to be transported thither, they challenge all our reverence and awe, and inspire our devoutest contemplation. True as this is of those who mature healthfully as God sends his blessings upon their devoted lives, it is also true that there are those who do not reach their end, and whose influence is by no means so benignant. Their spirits wrinkle as well as their faces; they sour upon the life they are about to abandon, and instead of resting like a benediction on the shores from which they must so soon depart, they give up their last days to fretfulness and complaint. It is to be regretted that it is so. The sun of a human life ought to go down, if not brilliantly, at least benignly. It is a time when the fogs ought to be dissipated, when the shadows should flee away.—*United Presbyterian.*

THE MIGHTY CHANGE.

"When I think what a weight of iniquity this round earth is now oppressed with—even now at this dead hour of the night, when oven wickedness should go to rest—when I think what an outcry of wickedness is ascending into the ears of the Lord of sabaoth; what blasphemy, what riot, what revelry, what oppression, what murder, what sighing of the poor and needy, what ungodly mirth and feasting, what wantonness, what lust, what dishonesty and theft are now proceeding under the eye of heaven upon the round earth; and when I further think that this hath been so, it would stagger me in faith that there is a holy God in heaven above, did I not know and believe in the infinite preciousness of that most holy sacrifice of Christ which was offered and accepted from the foundation of the world. And what a thought, that this deluge of sin shall be haled out, that the long-covered hills and valleys of holiness shall again present themselves; that the slimy path of the serpent shall be cleansed out of all nations, and the alloy of hell with fervent heat be burned out of the solid globe; that the kingdom, peopled with the souls and bodies of the redeemed, shall become meet to be presented in the presence of God, shall give up to the Father, as a pure and holy oblation, and remain forever the most glorious monument of His Almighty power to save; this, this is indeed a consummation worthy that the eternal Son of God should withdraw from the bosom of the Father; and none but He were worthy, as none but He were able to travail in such a mighty work."—*Edward Irving.*

THE VICTORY.

It is told of a Christian woman that a friend entered her room and found her with bowed head, as if in prayer or deep, earnest thought. For a long time the silence was unbroken. At length her friend spoke to her tenderly, knowing that a great sorrow was on her heart and thinking that she might comfort her. "I have been trying to say the Lord's Prayer," she answered, "but I cannot get through it." Her friend was well aware that she had known that precious prayer, and had repeated it over and over ever since she learned it in infancy at her mother's knee. Her remark seemed strange, therefore, to her. But she explained: She had said the words thousands of times, in sunny childhood, in joyous youth, on her wedding morn, and then along the gladsome years that followed amid songs and flowers and prattling child-voices, and in the sweetness of an unbroken home circle. And they had flowed from her lips like rippling music all this while. But now a great sorrow had come. The blow had well-nigh crushed her. Deep were the shadows. She had been called to take out of her bosom and give to the Great Shepherd the most precious and tender of her joys. And now she could not get through the Lord's Prayer any more. Since the light had faded from those dear eyes she had begun a hundred times, "Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will—." But she could not get any further. She could not say, "Thy will be done." And it was days before she obtained the victory, and before quiet peace came again. But when it came, what deep and blessed peace it was.—*Presbyterian.*

A MESSAGE IN BLOOD.

A bank note bearing a message written with blood was paid into a merchant's office at Liverpool, England, some years ago. The cashier while holding it up to the light to test its genuineness noticed some faint red marks upon it, which proved to be words scrawled in blood between the printed lines and upon the blank margin of the note. Extraordinary pains were taken to decipher these almost obliterated characters, and the following sentence was made out: "If this note should fall into the hands of John Dean of Long Hill, near Carlisle, he will learn hereby that his brother is languishing a prisoner in Algiers." Mr. Dean was promptly communicated with, and he appealed to the British government for assistance to obtain his brother's release from captivity. The prisoner, who had traced the above with a splinter of wood dipped in his own blood, had been a slave to the Dey or Mohammedan ruler of Algiers for eleven years, when his strange missive first attracted attention in a Liverpool counting-house. His family and friends had long believed him dead. He was released and brought home to England.

The message of deliverance in the Gospel is a message which needed blood to be shed; but the blood shed was not the blood of the captive, but of his Deliverer.—*Christian Herald.*

IN THE WRONG PLACE.

Wherever a Christian cannot carry a clean conscience and his Master's smile, is the wrong place, I do not care how strong the inducement to go there, or how attractive the bribe which the tempter may offer. If conscience rebel—if conscience even whisper a doubt as to the rightfulness of going—they stay away. If we err at all let it be on the safe side. But a Christian never does "err" when he obeys his conscience and honestly aims to please his Master. The real error and the backsliding commonly begin when we begin to hush the murmurs of conscience by saying, "O, I will go just this once," or, "Everybody else goes, why may not I?" or, "If I go it won't be noticed." These are the smooth excuses which the devil always has ready for a Christian professor when he is strongly tempted toward the ball room or the sensual entertainment, or the convivial frolic of some kind. The place where he would not be expected to be is the very place where he ought not to be. "Let the lovers of pleasure more than the lovers of God gather to the carouse, or to the passion-kindling play, or to the wine feast, if they will; but Christ's smile never beams on one of His followers in such places." The eye that looked upon Peter until Peter shrunk away to shed bitter tears in the garden, often falls upon the inconsistent Christian who is spending an evening in bad company.—*Dr. T. L. Cuyler.*

GOLD DUST.

Gird your hearts with silent fortitude,
Suffering yet hoping all things.
—*Mrs. Hemans.*

An *ability* and an *opportunity* to do good ought to be considered as a *call* to do it.—*Cecil.*

Silence is the safest course for any man to adopt who distrusts himself.—*La Rochefoucald.*

Whole years of joy glide unperceived away,
While sorrow counts the minutes as they pass.
—*Havard.*

We are haunted by an ideal life and it is because we have within us the beginning and possibility of it.

A man of true genius is generally as simple as a child, and as unconscious of his power as an elephant.

Beauty, like ice our footing does betray,
Who can tread sure on the smooth slipperyway?
Pleased with the passage we glide swiftly on,
And see the dangers which we cannot shun.
—*Dryden.*

A smile is ever the most bright and beautiful with a tear upon it. What is the dawn without its dew? The tear is rendered by the smile precious above the smile itself.

Life's evening will take the character from the day which has preceeded it; and if we would close our career in religious hope, we must prepare for it by continuous religious habit.

Peace, peace!
Look for its bright increase;
Deepening, widening, year by year,
Like a sunlit river, strong, calm, and clear;
Lean on His love through this earthly vale,
For His word and His work shall never fail,
And "He is our peace."
—*Frances Ridley Havergal.*

A great painter had just finished a picture of the "Last Supper." He asked his brother artists to come and give their opinions. At last one spoke, on whose judgment he most relied. He said: "The most beautiful thing in the picture is the onp." "Is it?" said the painter, sadly; "then I must have it out;" and with one sweep of the brush he rubbed it over, saying: "I will have nothing more beautiful or attractive than the face of my Master!"

Love is a thing to walk with hand in hand,
Through the every-dayness of this work-day world—
Baring its tender feet to every roughness,
Yet letting not one heart-beat go astray
From Beauty's law of plainness and content.
A simple fireside thing, whose quiet smile
Can warm earth's poorest hovel to a home
Which when autumn cometh, as it must,
And Life in the chill wind shivers bare and leafless,
Shall still be blest with Indian-summer youth
In bleak November."
—*J. R. Lowell.*

I have heard that in the deserts, when the caravans are in want of water, they are accustomed to send on a camel, with its rider, some distance in advance: then, after a little space, follows another; and then, at a short interval, another. As soon as the first man finds water, almost before he stoops down to drink, he shouts aloud, "Come!" The next one, hearing the voice, repeats the word, "Come!" while the nearest again takes up the cry, "Come!" until the whole wilderness echoes with the word, "Come!" So in that verse, the Spirit and the first of all, "Come!" and then let him that heareth say, "Come!" and whosoever is athirst, let him come, and take of the water of life freely.—*Spurgeon.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

Bishop Ryle is one of the most popular men in the English Church and the ceremonies attending his installation as first Bishop of Liverpool were unusually impressive.

It is stated at Derby that Mr. William Arkwright, who recently inherited the large and valuable estates of the Arkwright family at Sutton Scarsdale, has become a convert to the Church of Rome.

At a meeting in Liverpool, Bishop Ryle advocated Sabbath schools for the children of the upper classes, who were much inferior in their knowledge of the Scriptures to the children of the lower classes.

The Neufchatel Council of State has refused to allow the Evangelical or Free Church to accept a legacy of 17,000 francs, on the ground that such bequests would tend to nullify the law of mortmain, and give Churches unconnected with the State an influence conflicting with that of the State.

Great improvements are reported in the Holy Land. The number of houses in Jerusalem has more than doubled in twenty-five years. Bethlehem and Nazareth have the appearance of newly-built towns, nearly all the houses having glass windows, and several having clocks on the outside. Bells are allowed to be tolled in Christian churches.

A correspondent writes from Constantinople:—"It appears that the Vatican seeks to profit by the Armenian complications by pushing forward on active Catholic propaganda. Monseigneur Hassoun, Patriarch of the Armenian Catholics, has just been made a cardinal. A Christian of the East made a cardinal by the Pope! This comes to pass for the first time in several centuries."

Princess Eugenie of Sweden, sister to the reigning King, has recently invited the cooperation of various friends of the Lord's work, in order to further the interests of mission work among the Lapps. She desires to form an association of ladies in Sweden, who would contribute a stated amount for a term of years towards the support of existing missionary effort among this northern people, and for sending additional laborers among them.

It is stated that so great was the success attending the herring fishery on the coast of Scotland on Saturday night, it was found impossible to cure half the quantity of the fish caught. Serious deliberations were consequently held at Montrose, Arbroath, and other stations, and the fishermen resolved upon curing the herrings on Sunday. This was accordingly done, for the first time in the history of the fishing.

The census returns of New Zealand are about as curious as anything of the kind published in a long time. There were in the country 10 Ranters and 383 Christadelphians, while the Andersonian, Dawsonite, Glassite and Trinitarian sects had each a single representative. Of Exclusive Brethren there were only 11, and of Shakers 17. The Church of the Future had attracted but 7 adherents, and there were 2 Peculiar People, 3 Resurrectionists, 52 Spiritualists, 31 Deists, 490 Freethinkers, 30 Atheists, 7 Materialists, 49 "no religion," 94 Secularists, and 55 "doubting." There were about 133 sects of one sort or another represented in the colony. The principal denominations presented the following numerical strength: Episcopalians 173,734, Presbyterians 95,022, Romanists 58,408, Methodists 32,299, Baptists 9,159, Lutherans 5,643, Congregationalists 5,555, Primitive Methodists 3,676, and Jews 1,424. There were also 5,479 Pagans, of whom only five were women.

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

WEDNESDAY, SEPTEMBER 1, 1880.

PRESBYTERIAN SUNDAY SCHOOL CONGRESS AT CHAUTAUQUA.

At present the Sunday School Assembly at Chautanqua, N. Y., is the grandest affair of the kind in the world. It is a power for great good. Any one who attends its varied exercises with prayerful heart will be helped onward in Sunday school work.

A pleasing feature, which we participated in last year, was the separate gathering of the various denominations there represented to consider the special aspects and needs of the Sabbath school work in their distinct churches. Such counseling together of earnest and tried workers from widely separated sections of the country must yield happy results. This year these denominational congresses were repeated, under the masterly management of that princely organizer, Dr. John H. Vincent. Rev. James A. Worden, the efficient Superintendent of the Northern Presbyterian Church Sabbath school work, presided in the Presbyterian Congress. We have received from him a note, with the attest of E. Payson Porter, Statistical Secretary of the International Sunday School Convention, in which we have an account of this meeting, and the resolutions adopted. We take pleasure in publishing them. Mr. Worden says:

"The enclosed preamble and resolutions were adopted by the Presbyterian Congress, Hall of Philosophy, Chautauqua Assembly, August 11th and 12th, inst., and publication requested in the church papers.

The attendance upon the Congress was as follows, viz: Pastors 55, superintendents of Sabbath schools 19, teachers 172, others connected with Presbyterian churches 149; total 385. The following States were represented: New York, Pennsylvania, Ohio, New Jersey, District of Columbia, West Virginia, Indiana, Illinois, Michigan, Iowa, Minnesota, Kentucky and Georgia—13."

The following are the preamble and resolutions adopted. They have the true ring. We will probably have something further to say on this subject, so merely now state that we do not understand that the "broad" catholicity advocated is in any sense designed to overshadow, or shove to one side, any of the grand and distinctive teachings and vital characteristics of the historic Presbyterian Church:

Preamble and resolutions adopted by the Presbyterian Congress, Chatauqua Sunday school Assembly, August 11, 12, 1880:

In view of the needs of the time, its aggressive skepticism, the alleged conflict between science and religion, the increasing demands of missions, and the enlarged scope of the Sunday-school, it is obligatory upon the Church that she enlarge her plans of instruction and means of information, until our evangelical Christianity shall become awake to its responsibilities, and adequately furnished for the emergencies which are now upon us; therefore,

Resolved, 1. That we recognize in the "Chautauqua movement" an important forward step, and that we indorse its idea as indicating the direction of that broader and better effort which is to obtain in the Church of the future.

Resolved, 2. That in our opinion it is both desirable and practicable to hold an annual assembly, at some convenient point, in the interest of the general work of the Church.

Resolved, 3. That while we would prescribe no routine for this assembly, we would recommend that special emphasis be given to three several objects, viz. (1): The spirituality of the Church; (2) The Sabbath school interest, and (3) The mission work.

Resolved, 4. That while the management of the Assembly would be under the auspices of Presbyterianism, we think its drift should be broadly catholic—interdenominational, rather than denominational—that the largest possible good may be realized for our common Christianity.

Resolved, 5. That a committee of management be appointed, to whom the whole matter shall be committed, with instructions that, if the way be clear, the first Assembly be held the last full week of July, 1881.

Signed by the Committee:

REV. S. H. WALLER, D. D., Chm'n.

THE GRAND COUNCIL.

We cannot present to our readers, we are sure, anything that will strike them as more timely than the following articles, from our Philadelphia contemporaries on the subject of the General Presbyterian Council.

Presbyterian Journal: The first idea of a Pan Presbyterian Council had its origin in an address delivered in the General Assembly in 1870, by Rev. Dr. Musgrave—by whom so many of the important movements of the Presbyterian Church of this country have been originated and carried to a successful issue. After the meeting of the Evangelical Alliance, held in New York, in 1873, the idea was taken up by Dr. McCosh and others, and a preliminary meeting held in which arrangements was made for the first regular council, which was accordingly held in Edinburgh, in 1877. The plan is to hold triennial meetings—the one about to assemble in this city being the second one. It is to meet September 23d, and continue its sessions until October 3d.

It has been found impossible to secure the Academy of Music for the entire period—a part of the sessions will be held in the Academy and a part in Horticultural Hall. It is expected that some three hundred and fifty delegates and speakers will be present—coming from all branches of the great Presbyterian family, and from all parts of the world. There are some ten or a dozen subdivisions in this family, holding to the general Calvinistic system of faith and the Presbyterian polity, differing among themselves in the minor and less essential points.

According to recent statistics, there are some twenty-two thousand parishes belonging to the different organizations in the Presbyterian sisterhood. On the continent of Europe five thousand and twenty-three; in England, Ireland and Scotland, five thousand and thirty-eight; in the British Colonies, sixteen hundred and forty-one (Canada one thousand), and in the United States about ten thousand. To these must be added several hundred churches on mission fields. The ten thousand parishes in this country include a membership of over a million, and represent at least one-tenth of the population of the country. Two-thirds of the population of Scotland is Presbyterian. She carries the banner as a land of Presbyterians, and judging from her history, no Presbyterian need blush for his denomination.

Delegates are expected to come from England, Ireland, Scotland, Germany, Switzerland, France, Holland, Belgium, Hungary, Italy, Australia, Canada and India. That noble convert and Christian workman, Rev. Nerayan Sheshadrai, who made such an impression at the meeting of the Evangelical Alliance in 1873 is on his way to the Council. Rev. Dr. Schaff, of New York, has traveled extensively through Europe, and has been successful in securing delegates of great learning and ability from the various countries. An extensive schedule of subjects, bearing on the practical life and work of the Christian Church, has been prepared, and papers will be read upon these subjects by the various delegates from the different parts of the world. These papers and discussions cannot fail to be profoundly instructive and interesting, and of great permanent value.

Much new light will doubtless be thrown upon many subjects of practical importance. The Council does not contemplate doctrinal discussion so much as practical matters. There is no design to bring about organic union between the different denominations of this great sisterhood of churches. This might not be desirable even if possible. Immense organizations are not always the most manageable, harmonious or effective. There is a higher union and fellowship than any organization can produce—a unity of the Spirit in the bonds of peace—a unity of love, confidence, fellowship, and earnest co-operation. We believe that there is a far deeper and more Scriptural union between the different denominations holding to the Calvinistic faith and Presbyterian polity, than there is in the Roman Catholic Church with all its internal conflicts, oppression and stagnation. The Council will bring information from all parts of the world concerning the life and work of the churches, and what is necessary to their greater efficiency. It will bring about a better acquaintance between the different branches of the church in different parts of the world; more mutual confidence and fellowship, and enable the various churches to work together with a better understanding. While in the freedom of true Protestantism, differences will not be covered up or concealed, we shall see how broad and deep is the underlying unity, and the churches will doubtless be greatly stimulated to more earnest co-operation in evangelistic efforts. The effect of these Councils cannot be otherwise than deep and far-reaching. Those who attend will be richly repaid for the time and money it may cost them.

The Presbyterian: The General Presbyterian Council, which is to meet in this city on the 23d of this month and continue in daily sessions until the 3d of October, will be one of the most remarkable assemblages yet held in this country. It will contain between three and four hundred delegates from the various branches of the church. They will come not only from the United States and from the Dominion of Canada, but from England, Ireland, Scotland, Wales, France, Holland, Germany, Italy, Belgium, Switzerland, India, China, Australia, Africa. They will be scholarly men, many of them standing in the front ranks of learning and power.

The Council will not be clothed with any executive or judicial control over the bodies represented in it. One of the articles in its Constitution declares that it "shall not interfere with the existing creed or constitution of any church in the Alliance, or with its internal order or external relations." The fact is recognized that among the churches which, to quote another article, are "organized on Presbyterian principles, and hold the supreme authority of the Scriptures of the Old and New Testaments in matters of faith and morals, and whose creed is in harmony with the Consensus of the Reformed Confessions," there are conscientious differences in details. No deliverances of the body will touch on such points. And nothing inconsistent with the spirit of the articles which we have quoted will be introduced into the proceedings.

The most prominent part of the business of the body will be the reading of papers on important topics. These will cover religious questions of far-reaching current interest, and will be prepared by picked men from all parts of the world. Thus much may be said, although the programme itself of topics and writers has not yet been published. The discussions that will be intermingled with the reading of the papers will be influenced by them, and give an increased value to them. An intellectual and religious treat of the highest order may, therefore, be anticipated by those who may be able to attend the sessions of the Council. They will be thought-producing and thought-stimulating.

The ecumenical and permanent influence of the meeting will be produced most largely in two ways. The first will be through the verbal and written reports which the delegates will take back to their different localities and to the bodies which have appointed them; and the second will be through the circulation of the volume in which, we suppose it is to be taken for granted, the full proceedings will eventually appear. The former of these appeals very strongly to our feeling of brotherhood. Presbyterianism is strong in this country and in the other English-speaking lands. But in some portions of Europe it is weak and has to contend against powerful inimical organizations. Some of the best members of the Council will come from these sections. They will be, as they should be, treated with the most distinguished consideration. It will be a wonderful tonic to them to be in a body representing forty millions of Presbyterians; and they will carry strength back to their weak and struggling brethren. It will do them good to know that they are parts of a church which is so powerful elsewhere. The complete and accurately prepared volume, to which we have referred, should, of course, be hastened in its preparation and issue, and should find its way into the library of every cultured Presbyterian. The number who will be able to hear the papers and discussions must necessarily be small. Others should desire to have their telephonic reproduction.

NOTES AND JOTTINGS.

We cordially add our endorsement to the recommendation, which has appeared in the secular papers, of Rev. Calvin H. Wiley as a successor to Rev. Dr. Barnas Sears, in the management of the Peabody educational fund. The *Statesville Landmark* well says:

Mr. Wiley has had long and valuable experience in educational matters, and no man would fill the office more capably or discharge its duties more conscientiously than he.

Lord Stratford de Redcliffe who died on 15th ultc, at the age of 92, will be chiefly remembered in history for his services to the government of Great Britain as minister to Turkey, and especially during the Crimean war. He was in the diplomatic service of his country a great part of his life. During the last year of the Monroe administration he was the British minister at Washington. As a great friend of missions, and one who was specially serviceable to them in the East, he should be held in grateful remembrance by all Christian people.

Delegates or others desiring information concerning the arrangements for the General Council of the Presbyterian Alliance, to be held in Philadelphia, September 23d to October 3d, should address George Junkin, Esq., who is chairman of the Business Committee, with headquarters at 1334 Chestnut street, Philadelphia.

The *Presbyterian* calls attention to a matter that is entitled to some consideration in the proper quarter:

The twenty-four chaplains of the Navy whose names are borne upon the active list in the last *Naval Register* belong to five different denominations; and are apportioned among them as follows: Nine belong to the Episcopal Church, seven to the Methodist, five to the Baptist, two to the Presbyterian, and one to the Congregational. One of this number, the Rev. E. W. Hager, D. D., of the Episcopal Church, has recently died, which leaves a vacancy in the corps. Two other vacancies will occur next spring through the retirement of the two senior chaplains. We venture to suggest that the Secretary of the Navy could find good material from which to fill these vacancies among the young ministers of our own Church, which is certainly entitled to a larger representation in this important field than has hitherto been assigned it.

Dr. William Adams, who was appointed to deliver the opening sermon of the General Presbyterian Council, is very feeble and much anxiety is felt concerning him. It now seems probable that some one else will have to perform the duty. The *Presbyterian* says:

The deaths of prominent men connected with this Council are note-worthy. Dr. Beadle died while President of the General Committee; Dr. Boardman succeeded Dr. Beadle, and has since died; and now Dr. Adams is disabled.

NEWS NOTES.

We specially invite news from all quarters for this column.

KENTUCKY ITEMS.

A kind friend sends us the following items: Rev. Dr. Bryson, of Alabama, is now at Blue Lick Springs, Ky., endeavoring to expel from his system the malaria which he contracted in his visit to the East and Palestine.

Dr. Nall's condition is still quite unsatisfactory. Frequent relapses render his friends very anxious.

The energetic ladies of the Presbyterian church at Paris, Ky., are at present engaged in raising money for a manse. No manse at present belongs to the Church, as Dr. Blanton built and owns the house which he has been occupying.

The churches at Standford and Perryville, Ky., are not willing to abide by the action of Missouri Presbytery, in declining to release Rev. J. S. McElroy from his present field; consequently they intend the prosecute their call to the popular young brother.

An interesting article to be found elsewhere on this page, supplements the news we gave last week from Swannanoa church.

MT. ZION CHURCH, RED RIVER PRESBYTERY.

Rev. Cyrus Harrington writes, under date August 18th:

"Just returned from a week's work devoted to a vacant church—Mt. Zion, Caddo parish, La. Results: thirteen sermons, baptized five children, received one baptized child of the covenant into full communion, elected and ordained Mr. John McDonald a ruling elder and Mr. McCaffrey a deacon in the church, and secured a gift of $30 in money."

Rev. D. A. McRae is working faithfully and rejoicingly at San Augustine, Texas. Under the regular and usual preaching of the Word the work is prospering. On the 21st and 22d ult. three persons were received into the church on profession of faith; seven children and two adults were baptized. Mr. McRae expected to leave on the 24th for Homer, there to meet Rev. S. F. Tenney and assist in a meeting. One note of specially gratifying character we are authorized to make: On a recent Sabbath two children of the Sunday school repeated the Shorter Catechism entire at one time.

BETHEL CHURCH IN ORANGE.

Rev. J. C. Alexander in a hurried note gives us the following gratifying news:

Have only time to say that the Lord has done and is doing great things for us at Bethel. A week ago to-day we commenced our meeting—it is still in progress—twenty-six have professed a hope in Christ. Others are still inquiring what they must do to be saved. Two or three new ones to-day.

MT. CARMEL IN FAYETTEVILLE.

Mt. Carmel church is a little more than one hundred years old, and has been in feeble health for a long time. But I am happy to say it is improving. Four more names were added to its roll last week, making twenty-four in the last twelve months. Its total membership is now seventy-four. Three elders and three deacons have been recently elected and ordained.

The first church at this place was built of plank sawed with a whip-saw. All the nails used in constructing the building were made in the home blacksmith shop. It was literally a home-made building. After various repairs it still stands, old, moss-covered and totally unfit for winter use. But the people, last week, with wonderful unanimity, determined to build a new house of worship on a much more desirable site, about one-quarter of a mile from the old house. They seem much in earnest, and if any of your well-to-do friends feel able to make us a present of the seats and pulpit, which will cost about $100, a feeble and struggling church will be greatly encouraged. If this assistance can be obtained we will soon have the church built and finished. A few years ago the Presbytery was considering the propriety of striking the name of this church from its roll. A venerable elder, McKenzie, plead in its behalf, saying, "Spare it a little longer." The good man lived to see it greatly refreshed. He recently has gone to his rest. But the church still lives, and, by the grace of God, is growing in strength and is beginning to put on her beautiful garments. S. C. A.

Wadesboro, N. C., Aug. 30, 1880.

PLEASANT HILL IN MECKLENBURG.

We have good news from Pleasant Hill church which is in charge of Rev. F. L. Leeper of Fort Mill, S. C. The Holy Spirit accomplished a gracious work at a meeting which commenced on 12th August and continued five days. The church was revived, and fourteen persons were added after examination and profession of faith. Mr. J. T. Plunket of Steele Creek preached once. The other services were conducted by Rev. R. E. Cooper and Rev. F. L. Leeper.

REV. HUGH WILSON.

In a recent issue of our paper Rev. D. A. McRae expressed a desire to know more of Rev. Hugh Wilson, who organized the Presbyterian church at San Augustine, Texas. Our esteemed correspondent, "E. F. R.," in a very interesting manner, responds to Mr. McRae's request:

"Rev. Hugh Wilson, son of Rev. Lewis F. W. and Margaret (Hall) Wilson, was the grandson of Hugh Hall and great-grandson of the first James Hall, who settled near Bethany church, Iredell county, in 1751. Rev. Hugh Wilson was born in that congregation in 1794, March 16; was prepared for college at the school of Rev. J. M. Wilson, D. D., Rocky River, N. C.; was graduated at Princeton College, N. J., 1819; studied theology at the Princeton Seminary, and graduated there in 1822. He married Ethalinda Hall, sister of Rev. Messrs. W. A. and J. D. Hall, June 12, 1822. He was licensed the same year by Concord Presbytery, and soon after was, by the same Presbytery, ordained at Bethany church, a missionary, and went on a missionary to the Choctaw Indians in Georgia. He remained there three years; then he went to the Chickasaw Nation, and established a mission on Cane Creek, 18 miles from Tuscumbia, Ala. He remained there seven years, thus spending ten years of his life among the Indians. After their removal by the U. S. government beyond the Mississippi river, he removed to Western Tennessee, where he labored five years. In the year 1837 he went on an exploring tour to the then republic of Texas, and in the spring of 1838 took his family there. He organized the first Presbyterian church in Texas, at San Augustine, in the same year. In October of that year he went to Independence, Washington county, and spent two years. In the winter of 1840-'41 he organized a church at Gay Hill, and remained there till 1850, when he removed to Burleson county. In May, 1852, he organized a church at String Prairie, to which he ministered with faithfulness and success till death ended his labors, March 8, 1868, in his 74th year, leaving his second wife a widow and two daughters orphans. He was a forcible, earnest preacher and devoted Christian. His father, Rev. Lewis F. Wilson, M. D., was buried at Bethany by the side of Rev. James Hall, D. D. His brother, Rev. Lewis F. W., died in Jefferson county, Va., March, 1873, aged 69 years, a son of whom, Rev. Edwin Lindsay Wilson, is now preaching at Gerrardstown, W. Va., and at Bunker Hill, Berkeley county. At the centennial celebration at Bethany church in 1875 it was found that more than twenty preachers of the Gospel were among the descendants of the first James Hall; sketches of whom were prepared for that occasion.

"This is in answer to a request of Rev. D. A. McRae, in the paper of Aug. 18."

For the N. C. Presbyterian.

COLUMBIA THEOLOGICAL SEMINARY.

Upon the reception of Dr. Girardeau's letter, signifying his willingness to return to the Seminary, the chairman called a meeting of the Board of Directors to be held on Thursday, August 19th.

At the appointed time the Board met, and the letter of Dr. Girardeau was read. They then took action, which (according to the instructions of the General Assembly) enables him "to resume his charge of the chair of Didactic and Polemic Theology," and thus secures "his continuance in the Seminary."

The question of reopening was then earnestly considered. The suspension of the exercises of the Seminary was felt to be a calamity to our whole Church and there were several strong reasons in favor of opening this fall. But the difficulties in the way were many and great. Though the condition of the endowment has materially improved since May, and though the prospect for raising *"The Howe Memorial"* is fair, yet as the income of the Seminary is only sufficient to pay the salaries of two professors and the current expenses, there would be a deficiency of $3,000, equivalent to the salary of one professor and that of the Professor Emeritus.

The Board could hardly expect the churches to raise this amount, while the effort to raise the *"Howe Memorial"* is in progress. When this fund has been obtained, then there will be a yearly deficiency of only $1,000, which can and will be easily obtained. Hence the Board adopted the following resolution, viz:

"That in the present condition of the finances of the Seminary, it would be inexpedient to resume the exercises in September next; and that they be continued suspended until September, 1881, or until such further time as all salaries and current expenses can be met by the income from the endowment and such other aid as may be regarded certain."

Though the condition of the finances did not warrant the resumption of the exercises, yet they were in a comparatively good condition. Last year in May the expenses of the Seminary were found to be $11,300 per annum while the income from the endowment was only $4,300 per annum, and this while the contributions of the churches for current expenses were only on an average $2,000 per annum. Of course then the debt was large, and though several thousands of it had been paid off by the work of a special agent it would steadily increase, and to continue in this way was ruin. Hence it was very gratifying to hear that, *under the present management of the funds* about $4,000 of the debt had been paid in the last few months, while the income from the endowment had been increased from $4,300 to $5,500, i. e. an increase of nearly 30 per cent.

After attending to some other matters of minor importance, the Board adjourned to meet next May. CLERK.

For the N. C. Presbyterian.

SWANNANOA CHURCH.

Beautiful for situation, the joy of the whole valley is the Swannanoa church. It crowns the summit of an isolated round green hill which swells in easy ascent from the bosom of the lovely valley whose beauty has long been celebrated in song and story—the Swannanoa. The tall, sombre pines, which surround the churchyard and darken the grass with a cool, inviting shade, have given the church the name of Piney Grove. From Piney Grove, as the midway point, the rich, level bottoms stretch away on either side of the river—westward towards Asheville eleven miles distant, and eastward toward the gap in the Blue Ridge, where, through tunnel and over trestle, the Western North Carolina Railroad enters the "Land of the Sky." From one of the doors of the church we see, on the north and close at hand, truant spurs on the great Black. From the opposite door we see, on the south, beyond the railroad and the river, the green hills of Swannanoa.

Turning from the enchanting scene without, the first object within which attracts attention as distinguishing this from the interior of most other churches of to-day is the old-fashioned box-pulpit, built high up against the wall and enclosed all around, but with steps and a door on one side for the entrance of the preacher. On the wall behind the pulpit, and facing the congregations, hangs this framed

INSCRIPTION:

"Long may this building be sustained,
A temple for the God of Love,
And children's children here be trained
For glory in the world above."

"Minister, take heed now you preach.
People, take heed now you hear."

"Dedicated on the 8th of September, 1839,
By REV. JAMES MCRER, D. D.,
In the 86th year of his age."

"How dreadful is this place." "Keep thy feet (be serious, be devout,) when thou comest into the House of God."

Forty years the author of this inscription has been sleeping by the side of the building he dedicated to the service of God. Forty years in answer to this prayer, this house has been sustained, a temple for the God of Love. But the people of Swannanoa are now rejoicing not over the beauty of their hill of Zion, nor over the preservation of their little sanctuary, nor of the antiquity of their organization as a church, but over a fresh proof of the answer to that second petition—

"And children's children here be trained.
For glory in the world above."

Most of the eyes which read that inscription when it was first placed on the wall of the church are closed in sleep. But now the children of that generation and their children's children are remembered by the covenant God, and His spirit gathers them into His church to train them for glory in the world above.

Swannanoa has for some years been regarded as a cold church—divided, inactive, prayerless, almost lifeless. But there were a few names in Sardis which had not defiled their garments. There were some knees in Israel which had not bowed unto Baal. There were some Godly men and women in Swannanoa who continued to pray during all the period of darkness and strife and backsliding and desertion of the first love. And the Answerer of Prayer has restored to us the years that the locust had eaten, and the floors are full of wheat and the fats overflown with wine and oil. There has been a great work of grace in the hearts of this people. A protracted meeting of twelve days, conducted by Brother Gammon, of Asheville, closed last Sunday (August 22d) with results which call for thanksgiving and joy on the part of all God's people. From the beginning it was evident that there was deep interest, and this dictated the continuance of the services. The wheat threshers stopped their machine. Hay lay neglected in the meadows. The congregation increased in numbers daily. In covered wagons, in buggies, on horses, on foot, they came through drenching rain or glaring sunshine, and many people seemed to say: "Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." The preacher came with a soul full of the love of the Gospel. His sermons were plain, and therefore powerful expositions of the plan of salvation: direct, pungent, tender, warm. The truth was presented. The Spirit was invoked. The blessing came. The church members were roused, and co-operated earnestly. "True revival always begins with the Lord's own people." Backsliders were reclaimed, breaches were healed, sinners inquired the way of life, and we trust many souls were born again. Forty-seven persons have professed faith in Christ, and the Lord has added to our own church forty-three of such as we believe are saved, doubling the membership. The sacrament of the Lord's supper was twice administered to the congregation, united and happy in Christian love as they have not been for many a day. Thirty children were dedicated to God in baptism, and more than half as many adults were baptized on profession of faith. The church having no regular pastor, Brother Gammon also moderated the session; and, by the way, this is a session that any church might feel proud of, consisting of Ruling Elders, Alexander, McNair and Mallard, all faithful servants in God's house.

This work of the Spirit, as everything evinces it to be, is surely the inauguration of a new and bright era for Swannanoa church and the Swannanoa valley.

Will not Mecklenburg Presbytery follow up these successful beginnings in the transmontane country? There is a yellow harvest. Send us reapers. Come in to possess the land which the Lord your God giveth you to possess it. W. W. M.

MEETINGS OF PRESBYTERIES.

Athens—Met at Hopewell church on 12th inst. Mr. A. M. Sale, Mr. E. P. Mickel and Dr. A. D. Chenanet were licensed to preach the Gospel. Mr. Edward T. Bishop, of Athens, was received as a candidate for the ministry. The report of the Committee on Home Missions was considered. Their suggestion was adopted, that "the acreage" plan or some other suitable plan be entered upon by the churches for regular contributions to the support of the ministry, to Home Missions, and to other benevolent objects of the Church. Next meeting at Elberton, Ga., on March 8, 1880."

Western District.—Rev. J. T. Rothrock was received from the Presbytery of Columbia. Licentiate Weisel Beal was received from the Presbytery of Winchester. The name of Obion church was changed to New Hope. The following Committee on Sabbath Observance was appointed: Rev. Messrs. J. T. Rothrock, J. H. Gillespie, and Elder B. M. Cowan. Rev. J. B. Carne was dismissed to connect with the Presbytery of Memphis. Rev. W. J. Anderson tendered his resignation as evangelist.

For the N. C. Presbyterian.

THE PRESBYTERY OF ROANOKE.

This body met at Boydton Va., on the 18th of August. Owing partly to the remoteness of the place of meeting, on the extreme edge of our territory, and partly to sickness in the families of at least four of our ministers, the attendance was small—but five ministers and nine ruling elders.

Rev. R. C. Reed was chosen moderator.

Mr. R. F. Boyd, finding himself providentially hindered from prosecuting his studies, was, at his own request dismissed from our care as a candidate for the ministry.

Leave was granted Merryseat and Oak Level churches to employ Mr. Thornton S. Wilson, one of our candidates, to conduct religious service for them as often as practicable during the coming session of the Seminary.

Oak Level was chosen the place for the next stated meeting, on the 27th of April 1881, 12 m.

The following was adopted, viz:

"The Presbytery of Roanoke, in session at Boydton, August 21st 1880, feeling just regret that so many of the delegates are absent from this meeting, would most earnestly urge the officers of the church to greater diligence in this important matter, so necessary to the spiritual interests of our Church.

H. A. BROWN, S. C.

EVANGELISTIC WORK—THE ANNUAL COLLECTION.

OFFICE OF HOME MISSIONS,
BALTIMORE, MD., Aug. 30th, 1880.

Dear Brethren:—In view of the collection for this cause next Sabbath (or as soon thereafter as may be convenient), we beg in addition to the full presentation of the subject which has been made in the *Missionary*, to submit the following suggestions:

1. The need of a large increase of this fund is very great. Thirty-three evangelists were in the field last year. Thirty more ought to be added at once.

2. The population of the South is increasing rapidly and the church must endeavor not only to keep pace with but to gain on it. Otherwise godlessness will increase and the future be full of peril.

3. The opportunities presented to us for rapid expansion and large usefulness are extraordinary and must be seized at once. Our Western prairies are filling up. Our Southern fields, so long lying waste, are being occupied. Our cities are becoming more populous. Large areas of country are being opened by railroads. Manufacturing and mining centres are being developed. The busy world is moving in our borders and the church must press forward with efforts to bless and sanctify the whole land.

4. This work is at our doors and must be done by us. God in His providence calls upon us to do it, and we cannot escape from the duty, except by its performance.

5. Let every minister, session and member of the church do what they can and *all* they can to help in this noble undertaking. There is need that every one should do his utmost to make this effort a success.

Faithfully yours,

RICH. MCILWAINE,
J. LEIGHTON WILSON, Secretaries.

MONTHLY REVIEW OF MISSIONS.

From Greece we have letters to the 18th July. All the members of the Mission were enjoying their usual health at that time. Dr. Kalopothakes had gone to Constantinople on business connected with Bible distribution. Both he and Mr. Laonta were so much improved in health that they were able to resume their evangelistic labors.

Miss Ronzone, writing on the 26th of July, gives an account of the public exercises connected with the closing of the school session. The attendance was larger than usual, and the school seems to be growing in public favor. The number of pupils in attendance during the session was forty. Dr. Turino, who will be remembered by some of our readers, was present and promised to send us a fuller account of the public examination of the school.

Our latest letters from Brazil are to the 6th July. Mr. Lane had come as far as Rio de Janeiro to see his wife and three little children sail for New York, and expected to remain there for a few days after their departure on business connected with the Mission. In a previous letter he mentions that he had just returned from Santa Barbara, where he had preached the Sabbath before, and where he had received three persons to the membership of the church. Mr. Boyle writing from Mogy Mirim, of the 25th June, states that he expected several persons to join the church at that place at an early date. His journal, published in our present issue will be read with interest. Miss Henderson's health, we are sorry to learn, is a good deal impaired, owing in a great measure no doubt, to the peculiar trials through which the Mission has passed.

From China our letters are dated Hangchow, June 7th, and from Soochow, the 28th. Mr. DuBose's letter opens with the remark, "we are all, as usual, in good health. Hope to hear soon the name of our Soochow Missionary." Mr. Davis was greatly comforted in having the means to purchase the new lot, which he regards as virtually secured. Mr. Stuart writes from Hangchow, "you probably hear from Mr. Painter himself. He is absent from his station on account of poor health, but we hear that he is improving and has a fair prospect of returning to work in the autumn. Mrs. Randolph's health is much better than it was a month ago, and we hope she will resume her work after the summer passes away. As to the rest of us we are perfectly well."

Rev. DeLacy Wardlaw and Mrs. Wardlaw sailed from New York on the steamer Para for Pernambuco, on Thursday, the 5th inst. Mr. Wardlaw is a recent graduate of Union Theological Seminary, Va., and a member of the Nashville Presbytery. Mrs. Wardlaw is the daughter of the Rev. Wm. J. Hoge, D. D., so well known to many of our readers, and who was called to his rest during the late war. We commend these Christian friends to the prayerful remembrance of all God's people.

Mrs. Lane and her three children arrived in New York on board the steamer Colorado, from Brazil, on the 25th July. They had a pleasant voyage, and Mrs. Lane, though still feeble, was much better than she was when she embarked at Rio de Janeiro. They are now at her mother's home in Rockbridge county, Va. Mrs. Lane entertains the confident hope that she will be able to return to her work in Brazil in the course of a year.

FINANCE.

The receipts for July amount to $8,091 31, exceeding those of the same month the last year by $2,431 90. It should be stated, however, that $2,500 of the above was a special gift, to which reference will be made elsewhere. The contributions from the ordinary sources are in reality $69 behind those of the corresponding month of last year.

But on the other hand, a contribution of $350 that went into the July account of last year, and which will probably come to hand soon, will show that there has been a real advance from the ordinary sources for the month of several hundred dollars. The receipts for the first four months of the ecclesiastical year, including the special gift referred to, are $7,769 52 in advance of those of the corresponding four months of last year; or may be stated as $5,269 52 in advance of those from the ordinary sources. This is an encouraging statement, for which we give thanks to God, and take courage. A similar increase during the autumn and winter months will impart new life and energy to the great cause.—*Missionary.*

NEW PUBLICATIONS.

Eclectic Magazine for September is before us. It has valuable articles from the Cornhill Magazine, Fortnightly Review, Macmillan's Magazine, Contemporary Review, The Nineteenth Century, Belgravia Magazine, Temple Bar, Fraser's Magazine, The Spectator, and Blackwood's Magazine. E. R. Pelton, 25 Bond street, N. Y.

Lippincott's Magazine for September is profusely illustrated, and contains: Ekonomi Scrub; Canoeing on the High Mississippi; Adam and Eve; A Villeggiatura in Asni; Horse Racing in France; Mrs. Pinckney's Governess; The Home of the Gentians; Newport a Hundred Years Ago; Studies in the Slums; Delectatio Piscatoria; The Ruin of Me; Short Studies in the Picturesque; Our Monthly Gossip; Literature of the Day. J. B. Lippincott & Co., 715 and 717 Market street, Philadelphia.

A School Map of North Carolina, by Collier Cobb, Fayetteville, N. C. Size 48x36 inches. Unmounted $4, full mounted $6. We welcome this home production. A careful examination proves its great merit, resulting from years' study of the typography, geology and history of North Carolina. Both fields, institutions of learning, location of marl-beds, coal-fields, micas and fish grounds, isothermal lines and tables of temperature, small border maps showing agricultural and mining or manufacturing sections, and geological structure of the State, &c., are clearly exhibited and constitute but a part of the riches of information here embodied, and outside of the usual matter expected in a map. It is recommended by the State Board of Education.

The N. C. Medical Journal. $3 a year. Published at Wilmington, N. C. Drs. M. J. DeRosset and Thomas F. Wood, editors. The August number contains many articles of interest. Dr. E. A. Anderson furnishes an article on Quarantine. Dr. A. favors the acceptance of the General Government's offer to establish proper quarantine buildings and facilities at the month of Cape Fear river. Dr. J. D. Roberts has a paper on Hip Joint Disease. The editorial articles, "Gelsemium Sempervirens" and "Hypodermic Injection of Quinia," will be eagerly read.

PRESBYTERIAL NOTICES.

The Presbytery of Mecklenburg will meet in Lincolnton on Wednesday, September 8, 1880, at 8 o'clock p. m.

Churches are advised of arrears for Presbyterial Fund, and are expected to pay their assessments in full before this meeting, or show cause of failure. R. Z. JOHNSTON, S. C.

The Presbytery of Central Texas is to meet at Bolton at 11 a. m., on Thursday, October 14. L. TENNEY, S. C.

Concord Presbytery stands adjourned to meet in Newton, on Thursday, the 30th of Sept., at 8 o'clock p. m. WM. W. PHARR, S. C.

The *Southwestern Presbyterian* reports the Presbyterian camp-meeting at Good Hope church, in Jones county, Miss., as the largest that ever assembled at that place, and the results as of the most cheering character.

On Sunday, August 11th, a church was dedicated at Petersburg, W. Va. Rev. Drs. H. M. White and Rev. R. H. Fleming, who had been commissioned by Winchester Presbytery, performed the duty.

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

The *Texas Presbyterian* learns that Rev. R. M. Loughridge, who, previous to the war, was a missionary to the Creek Indians, expects to return to that field at the close of the present year.

The same journal reports as from a correspondent, the following from Corsicana church: "The Presbyterians of Corsicana have been at work lately. They have paid up all arrearages on the salary of the faithful minister, who recently was called from them to become evangelist of the Presbytery of Central Texas; have plastered the new church and done some other needed work on the building, and have called Rev. S. M. Luckett to the pulpit. Mr. L. has consented to preach for them the first and second Sabbaths in each month till January 1st, after which the church hopes to secure all or at least three fourths of his time and have him installed pastor."

Items from the *Christian Observer*:

Rev. W. L. Rosser closed an interesting meeting of nine days' continuance in Mount Vernon church, Presbytery of Nashville, ten days ago. There were fifteen additions, and twenty-five professed conversion who did not join. The interest was unabated at the close of the services, and had his strength held out the meeting would have been continued some days longer. Two brethren of the Cumberland Church, Rev. Messrs. John F. Patton and John Tally, kindly assisted in the services. They preached three sermons each and Mr. Rosser twelve times.

A spiritual awakening at Turnersville, Texas. Six members added to the Presbyterian church. Several added to the Methodist and to the Baptist churches.

Rev. J. W. Holt has changed his postoffice address from Point Pleasant, W. Va., to Hampden Sidney, Prince Edward co., Va.

Rev. J. D. McLean closed a week's meeting on the 18th, at Gadsden, Ala., assisted by Drs. Stillman and Sanderson. The church is greatly revived. There were three additions, and several others are expected soon. Several children were baptized at this meeting, and five others several weeks ago. Drs. Stillman and Sanderson are out on a missionary tour of one month, by order of Presbytery. All the ministers in Tuskaloosa Presbytery are to spend one month in such work.

A meeting of ten days has just closed at the Edmondson church, in the Presbytery of North Mississippi. Rev. S. I. Reid, who is supplying the church, and Rev. R. H. Crozier of Sardis did the preaching. Rev. S. I. Reid writes: "Sinners were awakened to inquire what they must do to be saved; twenty-five of these were very much interested, most of whom became satisfied to consecrate themselves to the Lord. Twelve were added to the church. Others, I think, will join us, and some will unite with other churches."

PRESBYTERIAN (NORTH).

At the last communion of the Bridgeville Presbyterian church, four persons were added. Within a few weeks with help received from Presbyteries of New Castle and Baltimore $600 were raised.

CONGREGATIONAL.

Rev. H. O. Ladd resigns his charge at Hopkinton, Mass., and will take charge of the academy at Santa Fe, New Mexico.

The debt on the lot of Union Congregational church, Brooklyn can now be paid. The church has recovered $21,000 of insurance money.

The *Christian Union* says that the Rev. M. L. Severance resigns from the Orwell Congregational church to continue soliciting for the Middleburg, Vt., college fund of $100,000.

PROTESTANT EPISCOPAL.

The late Leonard Sprague, of Pontiac, Mich., and who was for many years the senior warden of the Episcopal church there, has left to the Church Association of the diocese a fund of about $15,000, one-half of the income of which is to be distributed annually among the poor of the parish, one-third to be devoted to the ordinary expenses of maintaining the various services, and one-sixth to be divided between the various missions of the denomination.—*Christian Union.*

Statistics of the Protestant Episcopal Diocese of Pensylvania, comprising Philadelphia and four counties, show that there are in it at present 199 clergymen, 143 churches and chapels, 25,263 communicants, and an actual value of Church property of $6,600,000. The total receipts from all sources during the past year were $734,804 04.

BAPTIST.

Ten Baptist churches in California are without pastors and the number is increasing.

The late Dr. Bishop of New York made a gift of $30,000 to remove the debt from the Home Mission Society.

A lady seventy-three years of age is a teacher in the Sabbath school of the First Baptist church of Philadelphia. She has been connected with that school since it was organized sixty-five years ago. She was then in the infant class.

MORAVIAN.

Rev. Byron L. Spangh, aged 29, died very recently. At the time of decease he had charge of the Moravian church at Mt. Bethel, Va., and had appointments in the neighborhood. The Salem, (N. C.) *Press* from which we learn the above says:

He was an untiring worker, and the church has lost one of its most valuable young ministers. The sympathies of the whole community are with the bereaved parents and friends.

LUTHERAN.

The Virginia Synod of the Luthern church at its meeting at Mt. Jackson revoked the license of Rev. J. B. Haskell of Staunton, who with his congregation withdrew from the Synod some months ago. His Church Council met on Tuesday and resolved to stand by their pastor.—*Staunton Vindicator.*

COTTON PRESSES.

George Allen & Co., of Newbern, N. C., have completed their arrangement with the Patentee, and have taken the entire control of the manufacture and sale of the *Farmers Wrought Iron Cotton and Hay Press.*

This Press is Strong, Durable, Simple, Quick, Powerful, Cheap. Capacity 500 lbs. guaranteed, and will be sold at a low price not to exceed Eighty-five Dollars. If any of our readers are in want of a good Cotton or Hay Press, write to Geo. Allen & Co., and obtain full description of it.

DEAR BRO. MEEK, Ed'r "The Central Methodist," Catlettsburg, Ky.:
I see in the last "Central" that you want a remedy for Sick Headache. If you will use a remedy that you advertise in your paper every week, I am sure you will be greatly benefited thereby, and I believe cured. I have been a sufferer from Sick headache, I can say almost from infancy, and have tried every remedy I could get, and never found anything to do me any good until I used Simmons Liver Regulator. It has been nearly three years since I first used it, and I have not had Sick Headache since, and I have never used but two packages and a half of the Regulator. I had a sister last Spring that had from one to two spells of Sick Headache every week. I sent her half a package, and she says she has not had it since. I feel for any one that suffers with that terrible disease, and I hope you will give it a trial.
C. S. MORRIS, Brownsville, W. Va.

SECULAR MISCELLANY.

It is estimated that Americans traveling in Europe will spend there this year at least $65,000,000.

Fifty-two thousand quarts of blackberries, yielding a return of about $5,000, were recently shipped in one day from the Vineland (N. J.) railroad stations.

Seth Pierce is the oldest living graduate of Yale College. He lives in the town of Cornwall, Conn., and is ninety-four years of age.

Faultlessness is conceivable, being merely the negation of evil. But perfection is positive, the attainment of all conceivable excellence.—*F. W. Robertson.*

We were shown a pistol this morning at the State National Bank, said to have belonged to George Washington. They also have an old key there said to have belonged to his front door.—*Raleigh Visitor.*

A stranger passing a churchyard, and seeing a hearse standing hard by, inquired who was dead. The sexton informed him. "What complaint?" asked the inquisitive stranger. Said the old man: "There is no complaint; everybody is satisfied."

A rattlesnake was killed in Brunswick county recently, by Mr. Pate McKeithan of Middle Swamp township, which, for his age and size, gets away with all the snake stories we have heard of lately. His snakeship was only a little over six feet long, but sported twenty-eight rattles and a button.—*Wilmington Review.*

The Glen Alpine Springs prematurely closed recently by the exit of the proprietor through the back door. He was unable to meet his obligations to the people in the neighborhood who had furnished him with supplies, and fearing their indignation might lead to personal violence, he left the springs during the night, walking to Morganton, fourteen miles distant.—*Farmer and Mechanic.*

Right habit is like the channel, which dictates the course in which the river shall flow, and which grows deeper and deeper with each year. Right habit is like the thread on which we string precious pearls. The thread is, perhaps, of no great value, but if it be broken the pearls are lost.

Dr. John H. Lacy, of this city, is the government physician at the Los Pinos Indian agency, Colorado. He is a great favorite with Chief Ouray and the Indians there. He has many friends here, who are always pleased to hear good news from him.—*Raleigh Observer.*

In 1838 the New York Tombs was finished, and during the forty-two years that have elapsed since then there have been thirty-three executions.

A little fellow in turning over the leaves of a scrap-book came across the well-known picture of some chickens just out of their shell. He examined the picture carefully, and then, with a grave, sagacious look, slowly remarked. "They came out' cos they was afraid of being boiled."

The rays of happiness, like those of light, are colorless when unbroken.

A colored boy ten years old, a son of Isaac Smith, near the National Cemetery, died last week from the sting of a locust. He was stung on his head, which swelled to an unusual size before his death.—*Staunton (Va.) Vindicator.*

E. A. Boner presented us with a beautiful ear of eight-rowed matured yellow corn, the seed coming from Ashe county. Also one of the same kind in its green state. It is said to be an excellent sweet variety for table use, and has *four or more* ears to the stalk. It is a strange growth of its kind, with leaves or short blades growing from the shuck.—Salem *Press.*

An old negro while digging a a well at this place blasted through fifteen feet of solid rock, below which he found about half of an old tow shirt and an old shoe.—Hickory *Press.*

Yesterday Mr. James Williamson called our attention to a curiosity in cotton growth which is, we dare say, something which but few cotton producers have witnessed. It was a cotton stalk fully five feet in height, the body of which was hard and solid as a black jack. But this, or the like was even seen by many; the novelty in this case was that in the cotton tree a bird has built his nest and has in it three eggs. Write it to the world that Wake county is growing cotton trees in which the birds build their nests. This unusually large and thrifty stalk was raised by Mr. Beverly Williamson, of this county.—*Raleigh News.*

We have it from a correspondent that on the 14th inst., Lottie Ann, aged 11 years, daughter of Mrs. Mary J. Earnhardt, living near Rowan Mills, was bitten on the leg by a large copperhead snake while gathering tomatoes in the garden of her grand-father, Col. J. M. Earnhardt. The leg was tightly bandaged and the usual remedies applied, but the child suffered great pain for twelve hours, at the end of which time her grand-father went to the woods and procured a quantity of an herb known as "rattlesnake master," which was boiled in sweet milk, the milk being then given to the child to drink. In a short time she was relieved. This information may be of value to others. Our correspondent says this "rattlesnake master," made into poultices and applied to the part affected, will relieve snake-bite immediately.—Statesville *Landmark.*

Utah's population has increased sixty-five per cent. in ten years, it now numbering 144,000, all but 32,000 Mormons. The increase of the non-Mormon population in the ten years has been at the rate of two hundred per cent., of the Mormon forty-five per cent.

Kit Carson, a son of the famous scout, says that he and Henry M. Stanley, of African renown, once clipped sheep at two cents a head in New Mexico, and worked with a team near Ogden, Utah, for fifteen dollars a month.

CUT THIS OUT AND SAVE IT.

If those persons laboring under disease proceeding from vitiated humors in the blood; causing Ulcers, White Swellings, Coxalgia or Hip Joint Disease, and the class of diseases termed Scrofulous, proceeding from hereditary taints, where the bones are destroyed, defying the usual treatment of physicians, will procure Swaim's Panacea, they will find a remedy which has saved thousands of lives; and thoroughly tested by the late Professors Chapman, Dewees and Gibson of the old University of Pennsylvania; besides hundreds of medical men eminent in their profession, continues to be a "forlorn hope" to sufferers worthy of its fifty years' reputation.

Swaim's Panacea is imitated and a preparation sold for it by druggists with a name *somewhat* similar. Purchasers therefore must be careful and see they get that containing the recommendations of the distinguished professors alluded to. It is seldom advertised in our public papers.

Swaim's Panacea is prepared only at Swaim's Laboratory, 113 South Seventh Street, below Chestnut, Philadelphia.

Descriptive pamphlets mailed gratis on application.
—*A. C. Review.*

Lyon's Patent Heel Stiffener is the only invention that will make old boots straight as new.

COTTON PRESS.—See advertisement of Southern Standard Cotton Press in another column.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In the Church of the Covenant, at Manchester, N. C., 24th inst., by Rev. D. Fairley, assisted by Rev. H. G. Hill, Mr. JOHN D. WILLIAMS and Mrs. JANE R. MURCHISON, of Manchester.

DIED.

☞Obituary notices must be paid for in advance The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At Alta Villa, Halifax county, Va., near Milton, N. C., on the 22d ult., Mrs. LIZZIE B. LEWIS, wife of Capt. John W. Lewis, in 39th year of her age.

God has called to her rest one of the best and purest of earth. In all the relations of life, as a wife and mother, the grace and virtues of the sincere Christian were signally displayed. Her end was perfect peace. D.

At Weldon, August 25th, and buried in the family plat, Oakdale Cemetery, in Wilmington, N. C., August 26th, at 5 p. m., DeLEON FILLYAW, infant son of Laura and Captain DeLeon Fillyaw, aged just two years.

A bright and beautiful little boy has been taken from his fond parents to leave behind broken hearts and a desolate home—why, we are not able to say; but Jesus knows best, and He says: "Suffer the little children to come unto Me, and forbid them not." God bless this sad affliction to the good of the afflicted, and help us all to say: "The Lord gave and the Lord has taken away, blessed be the name of the Lord."

"When we think what that darling is,
And what we still must be—
When we muse on that world's pure bliss,
And this world's misery;
When we groan 'neath this load of sin,
And feel this grief and pain,
We'd better say—"Thy will be done"
Than wish him back again. P.

In Asheboro, N. C., by Rev. A. M. Watson, on the 12th instant, Dr. M. F. FOX and Miss LOU PORTER.

In Newbern, N. C., on Sabbath, August 15th, 1880, FREDERICK J. JONES, in the 76th year of his age.

After a few weeks' illness has thus passed away one of Newbern's oldest and most esteemed citizens. His ancestry, originally from Wales, have long lived in North Carolina. His whole life, with the exception of a few years, was passed in Newbern, where he was one of the old County Court of Craven, and Cashier of the Bank of North Carolina. He was just entering on the 50th year of a remarkably happy married life, and his children were, except one, living happily around him. Genial, agreeable, intelligent and well-informed, with the courtly manners and address of a gentleman of the old school (alas! fast passing away), he was esteemed by both white and colored citizens. His father was one of the founders of the Presbyterian church in Newbern, and Mr. Jones had regularly attended services in the church, which he saw built in his boyhood. For many years he had been one of its Trustees, but he only became a communing member under the ministry of his son-in-law, Rev. L. C. Vass, pastor of the church. His outward walk had always been so dignified and exemplary that few knew he was not a professing Christian, and therefore the surprise was general when he was publicly received into the church. Full of years and universally honored, a large assembly gathered in the church and followed his remains to the grave, where we sadly, but in hope, left him with the Lord. May God sustain the bowed widow and comfort the children in their bereavement. L. C. V.

A Treatise on the Hair, published by R. P. Hall & Co., Nashua, N. H., proprietors of "Hall's Vegetable Sicilian Hair Renewer," contains valuable information about the hair, which should be read by all. Send to publishers for a copy.

WILMINGTON MARKET

DURING WEEK

ENDING AUGUST 31.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—Sales were made on Wednesday at 33 cents on a dull market; Thursday sales 31½ cents; Friday 31 cents, and later 31½ cents; Saturday dull at 31½ cents without sales; Monday sales at 31, and later at 33 cents.

ROSIN.—Strained $1 02½ and Good Strained $1 07½ on Wednesday and Thursday; Friday free sales at $1 05 and $1 10; Saturday strong at same prices; Monday firm without change in figures. Sales Low Pale $3 25, Pale to Extra Pale at $2 50@$2 75.

CRUDE TURPENTINE.—$1 80 for Yellow Dip and $2 00 for Virgin throughout. Some sales reported as made at $1 90 for Yellow Dip on Monday.

TAR.—Wednesday and Thursday sales of receipts at $1 70; on Friday price fell to $1 60; on Saturday and Monday $1 60.

TIMBER.—Sales 1 raft at $7 00, 1 do. at $8 00, 3 at $8 50, 2 at $9 50, 1 at $10 25, 3 at $12 50, 3 at $14 50.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices

ARTICLES.	PRICES.
BACON—Western Smoked—	
Hams	00 a 10½
Sides, per lb	0 a 10½
Shoulders	7½ a 7½
Dry Salted—	
Sides, per lb	0 a 9
Shoulders	0 a 7½
CHEESE—Northern Factory, per lb	0 a 11
Dairy, cream per lb	00 a 14
State, per lb	00 a 10
COFFEE—Rio, per lb	13 a 18
Laguayra, per lb	18 a 20
CORN MEAL—per bush in sacks	70 a 75
DOMESTICS—Sheetings, 4-4, per yd	7 a 7½
Yarn, per bunch	00 a 1 00
FLOUR—Fine, per bbl	0 00 a 5 00
Super, Northern, per bbl	5 50 a 6 00
Extra do. " per bbl	6 00 a 6 25
Family " per bbl	7 00 a 9 00
City Mills—Extra Super, per bbl	0 00 a 7 50
" Family, per bbl	0 00 a 8 00
" Extra do., per bbl	0 00 a 8 50
GLUE—per lb	12 a 14½
GRAIN—Corn, in sacks, per 56 lbs from store—white	67 a 70
CORN, wholesale, in sacks	72½ a 72
Corn, mixed, wholesale in sacks	00 a 67
Corn, cargo, per 56 lbs, bulk	68 a 70
Oats, per bushel from store	00 a 50
Peas, Cow, per bushel	60 a 65
HOOP IRON—per ton	90 00 a 95 00
LARD—Northern, per lb	10 a 10½
North Carolina, per lb	10 a 11½
LIME—per bbl	1 00 a 1 10
MOLASSES—West Indies, old crop	00 a 30
" " bbls	00 a 32
" " new crop	37 a 40
" " bbls	40 a 41
New Orleans	47½ a 60
Sugar House, hhds, per gal	00 a 25
" " bbls., per gal	00 a 25
Syrup, bbls., per gal	40 a 55
NAILS—Cut, 4d to 20d, per keg	00 a 3 50
OILS—Kerosene, per gal	13½ a 15
Lard, per gal	1 00 a 1 10
PORK—Northern, City Mess	00 00 17 00
SALT—Alum, per bag of 4 bushels	75 a 80
Liverpool, per sack	00 95
Liverpool fine, per sack	1 40 a 1 50
SUGAR—Cuba, per lb	8½ a 10½
Porto Rico, per lb	0 a 7½
A—Coffee, per lb	10½ a 11
B— " per lb	9 a 11
C— " per lb	9 a 9½
Ex. C— per lb	9½ a 10
Crushed, per lb	00 a 11½
SOAP—Northern, per lb	5 a 7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a 4 20

BACON, MOLASSES, CORN.

100 Boxes D. S. and Smoked SIDES,
100 Hhds and Bbls MOLASSES,
5000 Bush White and Mixed CORN,
For sale by
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50 "	125.00	160.00	195.00
60 "	140.00	180.00	220.00
70 "	160.00	206.00	252.00
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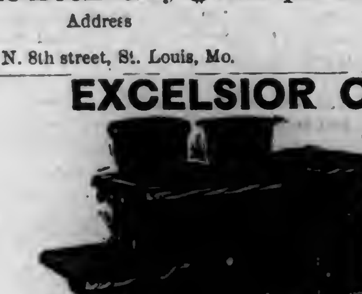

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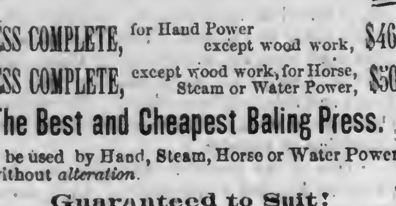

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FOR THE FAMILY.

Safe-Folded.

O, it is hard when o'er the face
 We scarce can see for weeping—
The little, loving baby face—
 That last, still shade comes creeping;
Full hard to close the tender eyes,
 And fold the hands for sleeping.

Yet when the world our own would claim,
 It doth not greatly grieve us:
We calmly see, as days go by,
 Our little children leave us—
And smiling, heed not how the swift,
 Soft-footed years bereave us.

O, mother hearts! I count you rich
 Beyond mere earth possessing,
Whose little babies never grow
 Away from your caressing—
Safe-folded in His tender arms,
 Who gives again with blessing.

—*Selected.*

Bread-Baking, and the Three Warnings.

It was in the days of our grandmothers, when there were brick ovens in the land, that Mr. Hubbard bought his house, and bought it very much against his wife's will. It was a lonely house, and reported to be haunted. It was next to a graveyard, which, though unused, was not cheerful, and which had likewise the reputation of a ghost. However, Mr. Hubbard did not believe in ghosts, and was too cheerful to be depressed by warnings, and never intended to be lonely.

"Mrs. Hubbard," he said, when his wife shook her head over the purchase, "I got it cheap, and it is a good one. You will like it when you get there. If you don't, why then talk."

So the house was bought, and i to it the Hubbard family went. There was scarcely a chance for a ghost to show his face amid such a family of boys and girls. Mr. and Mrs. Hubbard counted ten of them, all noisy ones.

Having once expostulated and spoken out her mind as to the house, Mrs. Hubbard gave up the point. She scrubbed and scoured, tacked down carpets and put up curtains, and owned the place was pretty. As not a ghost appeared for a week she made up her mind that there were no such inhabitants; she even began not to mind the tombstones. So the house got to rights at last, and baking day came about. In the press of business they had a great deal of baker's bread and were tired of it

Mrs. Hubbard never enjoyed setting a batch of bread to rise as she did that which was to be eaten for the first time in the new house. "For I cannot get up an appetite for stuff that nobody knows who has had the making of," said Mrs. Hubbard, "and all puffy and slumy beside."

So into the oven went the bread, and out it came at the proper time, even and brown, and beautiful as loaves could be. Mrs. Hubbard turned them up on their sides as she drew them forth, and they stood in the long bread tray, glorious proofs of her skill and the excellence of the oven, when Tommy Hubbard bounded in. Tommy was four, and when at that age we are prone to believe that anything will bear our weight. Tommy, therefore, anxious to inspect the newly-made bread, swung himself off his feet by clutching the edge of the bread-tray, and over it came, loaves and Tommy and all.

Mrs. Hubbard flew to the rescue and picked up the loaves. All were dusted and put in the tray again but one. That lay bottom upward under the table.

"A bothering child, to give me so much trouble!" she said, as she crawled under the table to get it. "O—Ah—dear, dear, dear—O—O my—"

And there on the floor sat Mrs. Hubbard, screaming, wringing her hands and shaking her head. The children screamed in concert. Mr. Hubbard rushed in from the garden, where he was at work.

"What's the matter, mother?" he gasped. Mrs. Hubbard pointed to the bottom of the loaf lying in her lap.

"Look there and see!" she said. "It is a warning, William, I am going to be taken from them all."

And he looked, and he saw a death's-head and cross-bones as plainly engraved as they possibly could be.

"It is accident," said Mr. Hubbard, "such queer cranks do come, you know."

But Mrs. Hubbard was in a troubled state of mind, as was but natural. "The stories about the haunted house were true," she said, "and the spirits have marked the loaf. I am afraid it's a warning." And the loaf was put aside, for even Mr. Hubbard did not dare to eat any of it.

Mrs. Hubbard got over her fright at last, but the news of the awfully marked loaf spread through R——, and the people came to Mr. Hubbard's all the week to look at it. It was a death's-head and cross-bones certainly; every one saw that at a glance, but as to it's meaning people differed. Some believed that it was a warning of approaching death; some thought that the spirits wanted to frighten the Hubbards away and get possession of the house again, all to themselves. This latter supposition inspired Mrs. Hubbard with courage; finally, being a brave woman, she adopted the belief, and when another baking day arrived put her loaves into the oven once more, prepared for cross-bones, and not to be frightened by them. The loaves baked as before. They came out brown and crusty as Mrs. Hubbard turned each in her hands. There were no cross-bones visible, but on the last were sundry characters or letters; what, no one could tell, until there dropped in a certain printer of the neighborhood accustomed to reading things backwards.

"By George," said he, "that is curious; that *is* curious—r-e-s-u-r-g-a-m, resurgam; that is what is on the loaf—resurgam."

"Well, yes," said Mr. Hubbard, being obliged to admit it. "But it is not so bad as cross-bones and skull."

Mrs. Hubbard shook her head. "It's even solemner," said the little woman, who was not as good a linguist as bread maker. "I feel confident, William, that I shall soon be resurgamed, and what will these dear children do then?"

And now that the second loaf was before her eyes, marked even more awfully than the first, Mrs. Hubbard grew really pale and thin, and lost her cheerfulness. "I have a presentiment," she went over and over again, "that the third baking will decide who the warning belongs to. I believe it is meant for me, and time will show. Don't you see how thin I am growing?"

And though Mr. Hubbard laughed, he also began to be troubled. The third baking was one of gloom. Solemnly, as at a funeral, the family assembled to assist in the drawing. Five loaves came out markless; but one remained.

Mrs. Hubbard's hand trembled, but she drew it forth; she laid it on the tray; she turned it softly about. At last she exposed the lower surface. On it were letters printed backward, plain enough to read this time, and arranged thus:

"Died April 2d,
lamented by
her large family."

"It is me," cried Mrs. Hubbard, "I am to go to-morrow. This is the 1st. I do feel faint; yes, I do. It is awful, and so sudden." And Mrs. Hubbard fainted away in the arms of the most terrified of men and husbands.

The children screamed, the cat mewed, the dog barked. The oldest boy ran for a doctor. People flocked to the Hubbard's. The loaf was examined. Yes, there was Mrs. Hubbard's warning [illegible] ll to quit this world. Sh[illegible] bed, bidding good-bye to her fam[illegible]ds, her strength going fast. She read her Bible and tried not to grieve too much. The doctor shook his head. The clergyman prayed with her. Nobody doubted that her end was at hand, for people were very superstitious in those days.

They had been up all night with good Mrs. Hubbard, and dawn was breaking, and with it she was sure that she must go; when, clattering over the road and up to the door came a horse, and on the horse came a man, who alighted. He rattled the knocker and rushed in. There was no stopping him. Up the stairs he went to Mrs. Hubbard's room, and bolted into it. Every one stared at him as he took off his hat.

"Parding," said he, breathlessly, "I heard Mrs. Hubbard was a-dying—and she'd warnings on her baking. I come over to explain. You see I was sexton of the church here a few years ago, and I know all about it. You needn't die of fear just yet, Mrs. Hubbard, for it is neither spirits nor devils about; nor yet warnin's. What marks the loaves is old Mrs. Finkle's tombstone. I took it for an oven-bottom, seeing there were no survivors, and bricks were dear. The last folks before you didn't have them printed off on their loaves, because they used tins; and we got used to the marks ourselves. Cross-bones and skulls we put up with, and never thought of caring for the resurgam. So you see how it is, and I'm sorry you've been scared."

Nobody said a word. The minister shut his book. The doctor walked to the window. There was a deadly silence. Mrs. Hubbard sat up in bed.

"William!" said she to her husband, "the first thing you do, get a new bottom to that oven." And the tone assured the assemblage of anxious friends that Mrs. Hubbard was not going to die just yet.

Indeed she came down the very next day. And when the oven had been reconstructed, the first thing she did was to give invitations for a large tea-drinking, on which occasion the leaves came out right.—*N. Y. Observer.*

MISCELLANEOUS.

Under the Ocean.

THE EXPERIENCE OF A DIVER.

"How does it seem," said a Boston reporter the other day to George W. Townsend, a diver of twenty-three years' experience, "to go down into the water, fathom after fathom?"

"Well," was the reply, "the first time a man goes down he is apt to be considerably scared on account of the pressure. If a man is lowered too fast, it will kill him. Divers are seldom or never killed by drowning, but by an unequal pressure. A diver could cut a hole in the lower portion of his suit without danger of being drowned, as long as he stood erect; for as long as air was supplied by the air pump, the water could not reach his mouth. In deep water the pressure is very great, and usually a diver can descend as deep as he can stand the pressure. You see we are in a vacuum. There is no pressure perceptible to us on the copper helmet about our heads. The pressure is all upon the lower, garments, and if it is too great it drives all the blood in the body to the head, and the result is death. I have seen men killed in this way, whose heads were fairly split open, and whose eyes were driven from their sockets. A more horrible death could not be imagined; and I, and almost all other divers, have narrowly escaped it. Divers seldom descend over 170 feet, and rarely as deep as that. Under the water the ears feel stopped up, but sometimes we can make ourselves understood by putting two helmets together and shouting, but then it doesn't sound louder than an ordinary whisper. A man who went down for the first time would be likely to signal to come up after feeling the pressure in the ears, which is very unpleasant until you are used to it."

"How about the fish; do they never molest you?"

"Very seldom. You see we make it a rule not to disturb them. We know that they are in their element, and we are not in ours. As for sharks, we don't care for them. They are cowardly, and easily frightened off. We are much more afraid of the baricoats, a surface fish, with teeth three inches long. Talk about fish—why, one can't have any conception of them until he has been under the water and seen them of all sizes and colors of the rainbow. The noise made by a school of fish sounds under water like the rumbling of thunder.

"One of the greatest curiosities in this line was the Jew-fish I encountered when diving in the bay of Cumana, on the coast of Venezuela. The fish are from six to fifteen feet in length and have a large mouth with small teeth. The Jew-fish have a great deal of curiosity—more than any woman I know of—and used to eye us while we were at work. We were a little afraid of them at first, but found that they would not harm us. I suppose you have heard of the electric eel, which has the power to give a shock equal to any battery. When we were diving at the West Indies one of divers received a severe shock from an electric eel, and for a time he seemed almost paralyzed. Mules and other animals, when fording streams in that country, often receive a shock."

"Is it dark under water?"

"That depends upon how clear the water is. I have been down twenty fathoms where I could see to read the finest print, and I have been down ten feet where you could not see your hand before you. It is not very pleasant exploring a wreck, especially where there are dead bodies, when you are in utter darkness. I remember working in March, 1861, on the ship John Trux, which was sunk at the Arch street wharf, Philadelphia. The water of the Delaware river is so thick and muddy that you can't see anything five feet below the surface, and as the steward and stevedore were both drowned, I knew I should not have a very pleasant job in recovering their bodies. Well, I went down, groped around in the darkness, found the skylight, and after I got into the cabin the first thing that my hands touched was the body of the steward."

"Isn't it a horrible sight among the dead bodies in a vessel's wreck?"

"Well, yes; we got used to these sights, and, while I can't say we don't mind them, I can say they don't deter us from going down. I am one of those who believe that drowning is an easy death, comparatively, because I have noticed that the face of a drowned person looks as if he had gone to sleep, and seldom denotes pain. Sometimes we find drowned persons with a death grip upon a piece of rigging or the side of a bunk, and it is very difficult to unloosen their hold. Before we see a body or an object under the water we always see the shadow first. In looking for a body on a vessel's wreck we sometimes find it closely following the sediment in the water."

"How about the bottom of the ocean?"

"In many places it is beautiful, especially where the coral reefs are. Coral looks like a forest of trees that has been cut down. I have seen coral as large as the stump of any tree you ever saw, with enormous limbs running downward, the trunk and branches being the purest white coral. I have encountered a coral reef after descending three fathoms, and bottom of pure white sand after descending two fathoms more."

Lost in the Sky.

When Mr. John Wise, of this city, was lost in his balloon, called "The Pathfinder," several months ago, the newspapers printed many accounts of trips made into the air, some by brave men and some by foolish ones.

A lady who lives in the town of Centralia, in the State of Illinois, said nothing until all the rest were through talking. Then she told the editor of the St. Louis *Republican* to look into the number of his paper that was printed on the twenty-first day of September, 1858. The editor looked, and found an account of how two little children took a trip in a balloon by themselves. On that day an aeronaut, or sailor of the air, named Brooks, filled his air-ship with gas on the farm of a Mr. Harvey, who lived near Centralia. He expected to sail in the afternoon. About noontime Mr. Harvey put his two children into the basket of the balloon, just to please them, and not thinking for a moment of any danger. The balloon was tied to a tree by ropes. All at once a gust of wind broke the ropes, and the balloon shot up into the sky with nobody but the two children in the basket. Mr. Harvey was wild with grief, and shouted aloud: "They're lost! they're lost!" All the neighbors ran to the spot, only to see the balloon drifting off to the north, and more than a mile high.

One of the children was a girl, Nettie, eight years old, and the other was her little brother, Willie, four years old. Both cried when they found themselves leaving the ground and going on a very, very strange journey indeed. Nettie looked over the edge of the basket and saw her father wringing his hands away below. Soon the people looked to her smaller than babies, and the houses like toy houses. She and Willie were going up, up, up, all the time. "I expect we are going to heaven, Willie," said Nettie. Willie thought it would be very cold in heaven, then, for the higher they went the colder it grew. Nettie wrapped Willie in her apron, and held his head in her lap until he cried himself fast asleep. Then Nettie folded her hands and waited. She said: "I think we must be near the gate now." She meant the gate of heaven, that she had heard about in Sunday-school. But Nettie fell asleep too.

When she awoke she found that some strange man was lifting her from the basket. The strange man was a farmer in Northern Illinois, who had seen the balloon drifting low across his field. The rope was dragging, and so he caught it, and landed the children safely. The balloon had floated all night. Nettie and Willie's father soon learned that they had been found, and took them home two days afterward. Nettie is now a woman, the very same who told the *Republican* to look back in its files for the story. —*Philadelphia Times*

Another Rain Controller.

Several schemes for the artificial production of rain have been noticed in recent issues of the *Scientific American*. Mr. Geo. H. Bell, of this city, goes farther, and sends us the plan of a rain tower, by which he would not merely produce rain when it is needed, but prevent rain when nature is disposed to grant the blessing too liberally.

Mr. Bell's rain tower is a charming little structure of stone, one hundred feet in diameter at the base, and tapering to sixty feet diameter at a height of a thousand feet. Above this rises a tubular tower of wood or iron, say five hundred feet. It would not often be necessary to go above one thousand five hundred feet, Mr. Bell thinks, though that altitude might be exceeded if necessary. Of course there would be no risk of such a tower being blown down or crushing its foundation by its own weight.

The interior hollow of the tower would have a diameter of twenty feet; and through it a vast volume of saturated air could be blown into the upper atmosphere by means of proper machinery at the base of the tower. In case that might not suffice to secure the desired precipitation of rain, an additional up-rush of air around the tower is obtained by means of numerous tubes leading upward and outward from the interior of the tower at an angle, say, of 45°. Similar tubes descending from the inside to the outside of the tower serve as inlets, the air let in through them being sucked in by the ascending current within the tower; then, after it has received "the upward impetus of the inside force," it will be ejected upward through the ascending tubes. "Thus," in the words of the inventor, "through every stratum of air pierced by this mammoth rotunda, the air surrounding the outside walls will be agitated by an upward influence," making the exterior ascension indefinitely exceed the interior.

The inventor adds: "While these tubes, discreetly located at meteorological centers, would doubtless become reliable agencies for the formation of clouds, it should be their faculty also to prevent rain; for by preserving the motion of the fan or blower, a descensional flow of air would begin, which might annihilate the clouds overhanging, by bringing them to earth in aeriform and holding them here [securely bottled of course!] until they be wanted in precipitation on some locality, then instituting the ascensional flow and send them up to be condensed."

Mr. Bell suggests that a single timely rain would pay the cost of building a tower of this sort, "and a nation furnished with a reasonable number might prove them her wealth and grandeur."—*Scientific American.*

Ocean Temperatures.

Herr von Boguslawski has been led, from a comparison of the results of recent deep-sea investigations, to the following conclusions respecting the temperatures of the Atlantic and Pacific oceans:

1. The water of the North Pacific is, in its whole mass, colder than that of the North Atlantic. 2. The water of the South Pacific is, down to 1,300 metres (4,225 feet), somewhat warmer than that of the South Atlantic, but below this depth colder. 3. The bottom temperatures are generally lower in the Pacific than in the Atlantic at the same depths and in the same degree of latitude; but nowhere in the Pacific are found such low temperatures as in the Antarctic portion of the South Atlantic, between 36 and 38 deg. south and 48 and 33 deg. west longitude, in which bottom temperatures of 0.3 deg. c. to 0.6 deg. c. have been measured. 4. In the western parts of the Pacific, and the adjoining parts of the East India Archipelago, the temperature of the water reaches its minimum at depths between 55 deg. and 2,750 metres (1,787 and 8,937 feet), remaining the same from this depth to the bottom. In the whole of the Atlantic the temperature from 2,750 metres (8,937 feet) to the bottom gradually though very slowly decreases.—*Popular Science Monthly.*

STATE NEWS.

Mr. Davidson of Haw River saves his sweet potatoes all the year, packs them in his garden in a sugar loaf of dirt and cornstalks, made with an opening at the top that can be shut in cold weather and opened in warm, he has sweet potatoes all the year round and his good old lady knows what to do with them.—*Greensboro Patriot.*

Col. Richard Tyler Bennett, of Wadesboro, N. C., has been nominated for the judgeship by the convention lately assembled in Fayetteville. Governor Jarvis will commission him immediately to fill the unexpired term of Judge Buxton.

We regret very much that present indications seem to be that the graded school project will have to be abandoned for the present time, owing to complications arising out of the possibility that the tax will be resisted. In our next issue we propose to give further particulars.—*Goldsboro Messenger.*

We hear that W. J. Best, the little Irishman who bargained for the Western North Carolina Road, is an elder in one of the Presbyterian churches of New York city. He hit Raleigh just as the second Presbyterian church was finished and all paid for save about three hundred dollars. Best paid down the three hundred himself and cleaned up the debt.—*Reidsville Times.*

A peach tree grows in our county, Rockingham, N. C., that sprung from the seed of a peach that the late Gen. Garland held in his hand when he was killed at Boonsboro. He was eating a peach when he was shot down, and Capt. Guerrant got the seed and planted it on his place in Rockingham.—*Reidsville Times.*

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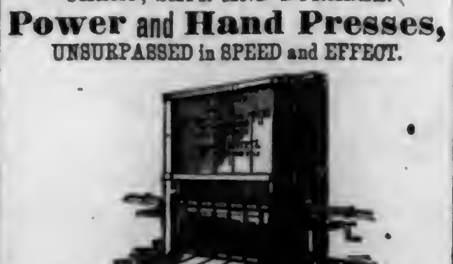

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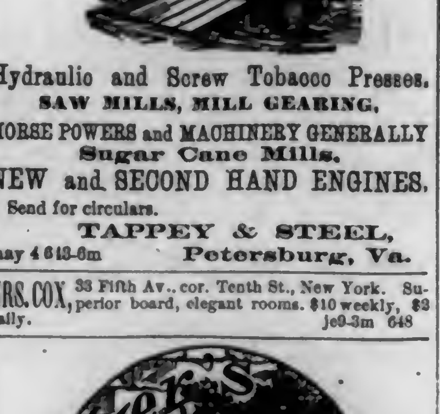

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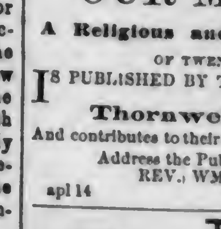

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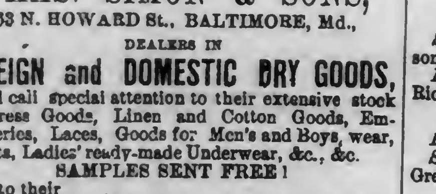

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[ENTERED AT THE POST OFFICE AT WILMINGTON, N. C. AS SECOND-CLASS MAIL MATTER.]

For the N. C. Presbyterian.

REV. ALBERTUS L. WATTS.

The following sketch of the life of a former minister of Concord Presbytery is published by request. It is a correct copy of the report to the Presbytery of the Rev. Messrs. Stephen Frontis and P. H. Dalton, the committee appointed to bring in a minute of the death of the brother, and was presented to the Presbytery at its meeting in Hopewell church, 11th April, 1856:

"The father of our deceased brother was William Watts, who was born in Lancaster county, Pa., September 27, 1754. About one year after his birth his parents removed to North Carolina, and settled in what is now Iredell county, about four and a half miles west of Statesville, on the road leading to the Island Ford, and within what are now the bounds of Concord congregation. On the 11th of June, 1778, Mr. William Watts was married to Miss Rachel Davidson, by the Rev. James Hall, D. D., this being the first couple that Dr. Hall married. He served as a ruling elder in Concord church till his death, which occurred in 1818. He was buried in Statesville, there being no graveyard at that time connected with the church of Concord. The wife of William Watts was born in Fort Dobbs, three miles north of Statesville, and still lives, dwelling with her daughter, Mrs. Morrison, within the bounds of Concord church, having now reached the remarkable age of one hundred years.

"The following circumstance in the life of Mr. William Watts is worth recording. When his family was yet small he, in company with one of his neighbors, went on a trip to Pennsylvania, and attempting to cross the Susquehanna by night, he was swept from his horse by the current of the river. A short distance below he lodged on a rock, and while there, waiting till his fellow traveler could procure assistance, he vowed to the Lord that if He would spare his life he would educate two of his sons and dedicate them to the Gospel ministry.

"On his return home he related the circumstances to his wife, who proposed that he fulfil his vow by educating for the Gospel ministry two very promising lads of a near neighbor. To this the father would not consent, and he lived to see his promise in a way of fulfilment in the case of two of his sons, William Franklin and Albertus Leander, for though he did not live to see them enter the ministry, he lived to see them in their academical course with a view to enter that holy office. This circumstance is calculated to show the importance of Christian parents dedicating their children to God at an early day, and not take it for granted that any other effort on their part can release them from so sacred a duty.

"Albertus Leander, the subject of this sketch, was the youngest son of Mr. William Watts, and was born on the 25th of November, 1801. An elder brother of his, William Franklin Watts, was licensed by the Presbytery of Concord at the same time with the Rev. Henry N. Pharr and the Rev. Cyrus Johnson, D. D. He preached for a while at Joppa in Davie county, and in Rowan county at Unity church, and at a stand near the place where Franklin church was afterwards erected about five miles from Salisbury. His health declining he retired to his mother's residence in Iredell, where he died on the 11th of May, 1826, in the 35th year of his age, and was buried in Concord graveyard. The church of Franklin was not organized until after his death, and as a token of regard which the people among whom he had preached bore to his memory, they called their church Franklin after his middle name.

"Our deceased brother, Albertus Leander Watts, received his academical training in Statesville, under the Rev. Mr. Mushatt, of the Associate Reformed Presbyterian Church. He afterward went to Chapel Hill, where he graduated, and then entered the Union Theological Seminary, which was blessed with the instructions of the Rev. John H. Rice, D. D.

"Brother Watts was licensed to preach by the Presbytery of Concord at Lincolnton, N. C., on the 15th day of November, 1828. For a season he served the churches of Buffalo and Brier Creek, Va., and afterwards removed within the bounds of the Presbytery of Orange and preached for some time at Halifax C. H., then removed to the county of Granville, where he preached statedly to the church at Nutbush.

"About this time he married Miss Mary E. Williams, who died of scarlet fever three months after their marriage. He afterwards moved within the bounds of our Presbytery and preached for a season at Rutherfordton and Little Brittain; from that field he was invited to Lincolnton, where he preached for some years, devoting part of his time to the church of Long Creek. In this field he remained till about the year 1842, when he was invited to the pastoral charge of the churches of Steel Creek and Pleasant Hill. In 1843 he was married to Miss Sarah D. McMillan of Fayetteville, N. C., by whom he had three children—one son and two daughters—and who departed this life on the 21st of April, 1854.

"The pastoral relation which had existed between him and the churches of Steele Creek and Pleasant Hill having been dissolved for about a year before his death he was at the time of his death acting as stated supply to the churches of Unity and Six Mile Creek, in York district, S. C., which churches deeply felt and regretted his loss, as just before his last illness they had made arrangements for his permanent settlement among them. Our brother died on the 23d of January, 1855, at his residence, ten miles from Charlotte, on the Yorkville road. His last illness was short and severe, prostrating him at once and depriving him, in a great measure, of the power of conversing with his friends; but he was sensible of his approaching end, and observed to a friend, "I am sinking very fast." After being raised up for the last time, as he returned to his bed he began to repeat the first part of the 65th Psalm, which describes the blessedness of God's chosen people, saying distinctly "Praise waiteth for thee, O God in Zion," and perhaps mentally repeating the first four verses of that Psalm, so well calculated to comfort the child of God at all times. The earthly remains of our beloved brother were laid by the side of his wife in Steele Creek graveyard.

"Brother Watts was an interesting preacher, faithful and zealous in his Master's cause; activity marked the whole of his earthly career; although his constitution was delicate, yet he was never at rest. He was a kind, warm and generous friend, an affectionate husband and devoted father.

"It will never be forgotten by his brethren in the ministry that the last token of regard he received from them was his being unanimously chosen moderator of our Synod at its session in Concord in October, 1854. The duties of that office he discharged faithfully, and we anticipated the pleasure of hearing a message from his lips at the succeeding meeting of our Synod; but 'God's ways are not as our ways, nor His thoughts as our thoughts.' When the Synod met the lips of our brother had for nine months been sealed in the silence of the grave, but doubtless his redeemed spirit had, during that time, been engaged in singing the song of Moses and the Lamb.

"(Signed) STEPHEN FRONTIS, P. H. DALTON, } Com."

THE VIRTUE OF PERSISTENCE.

BY HORACE GREELY.

I think the world is very generally misled by that vague term *genius*. Far be it from me to deny that some are born with loftier capacities, quicker perceptions, happier mental constitutions, than others; yet I think what is best in a human intellect is not *capacity* but *tendency*. Of the three decidedly most gifted and brilliant young men I have known, one died in a poorhouse, of *delirium tremens;* another sunk into an early grave, respected, but also a victim of alcoholic stimulation; and the third, though hardly thirty, is to day a vagabond and a cumberer of the ground, to whom it would be very unsafe to lend a dollar. All these had not merely brilliant capacities—they really achieved decided success in their better days; they could be industrious and efficient if they would, and for months at a time were so; but they had not the true purpose or they could not have faltered and fallen as they did. Had they lived less to self and more to human good, they would never have been thus deserted by their guardian angels.

I know there is a small class of whom the world says, "They see to the heart of things by intuition; they are poets from impulse only; orators, statesmen, critics, sages, because nature would have it so." I beg leave to doubt that men of this stamp are a whit more abundant than white crows. I know there are enough who take pleasure and pride in surprising the public with prodigies of easy and rapid achievements—who would have us believe that they have thrown off their epic a canto per day, and can write you their quire of clever epigrams or sonnets before dinner. Now, I do not question the facility of rapid and brilliant execution, *as the result of past study and acquirement;* in fact, I know of such instances; but look at Virgil's four lines per day—written that day to be read through all future time; consider how Demosthenes made himself an orator against a host of natural impediments; examine *fac simile* of a manuscript page of Byron's poems, and mark the numerous erasures and interlineations, arguing slow composition and a puzzled brain, and note well that the man who writes a poem, a sermon, an elaborate review, an oration in a day, has been many years acquiring that facility, and you will agree with me that the vulgar supposition that some are so gifted by nature that they may achieve distinction without effort, is contradicted by a thousand facts where it seems to be sustained by one. My sometime friend, who perished miserably of *delirium tremens*, often affected to write without labor; yet I happen to know from his intimate family connections, that he repeatedly shut himself up for months, and devoted his whole energies to study. In these periods of hibernation the sparkling effusions which seem to dash off *impromptu*, after his return to society, had essentially their origin.

At all events, be sure there is no Chance in the universe, and, when we say there is, we can truly mean only that we are ignorant of the relation of cause and effect in that instance. All things are governed by Law, from the falling of an avalanche to the growth of a violet. "Sire," said an envious courtier, to whom Louis XIV. was praising one of his generals, who had just achieved a brilliant triumph, "Sire, Marshal Villars is very lucky." "Lucky, sir!" promptly responded the grand monarque, "Marshal Villars lucky,' did you say? No, sir! he is a great deal more than that!"

A true and noble success is within the reach of every human being who rightly apprehends and will diligently seek it. It may very well be quite other than the aspirant meditates—it may even seem defeat to the superficial observer—but God still reigns, and no heroic and unselfish aim can ever be really defeated. If five thousand aspire to fill the presidential chair, it is very certain that all cannot have precisely that outward and visible stamp of success they covert; but, were they fifty thousand and their aspiration rather essential than circumstantial, to enlighten and bless their countrymen rather than rule them, there ample work and scope for them all. One may be privileged to teach thousands to loathe indolence, frivolity, display and vice, and love industry, sobriety, modesty and virtue, while another inculcates the same lessons only in a narrow, secluded neighborhood, unpraised unsung, unchronicled, save in the books of the recording angel. The scope of influence in these two cases is different, but the measure of essential success is the same. Whoever has learned to find delight in doing good, and in nothing inconsistent therewith—to do whatever good is within his reach, and not repine that his opportunities are such only as Heaven has been pleased to vouchsafe him—can never esteem his life a failure. Should sickness or casualty confine him for years to a bed of suffering and dependence, he will thenceforth radiate a glow of heartfelt resignation, of benign humility, of grateful piety, whereof the influence will be diffused more widely and enduringly than he could have imagined. In the ever-proceeding warfare of Good against Evil, Right against Wrong, Truth against Error, there can be no real defeat, no absolute discomfiture—only postponement, repulse, and the ill success of a mis-directed attack—an unwisely planned manœuvre. In that great contest, whoever plants himself firmly on the side of Good is allied with all the moral forces of the universe, and is certain of ultimate triumph. The evil and the base, the selfish and the sycophantic, may seem to flourish for a season; but their verdure soon passes away and is forgotten, leaving the good to stand forth like the evergreens of the forest in winter, when the summer foliage which dwarfed and obscured them lies shriveled at their feet. Happy they who learn in childhood, and treasure through after trials and temptations, the grand lesson of the age—the philosophy of living to noble ends.—*From Packard's Monthly.*

THE BEST.

The hope of the ministry is not by any means in brilliant talents. It is piety rather than brilliancy that is desirable, and the Church, looking around for candidates to supply pulpits, ought to seek those who are known mainly as persons of fidelity to principles and large experience of the grace of God. No greater calamity can befall the kingdom than a spirit which shall move it to put mere human ability above the qualities that are a direct gift from heaven.

But neither ought there to be a premium on dullness, as if the weak things were the most acceptable, or as if the grace which produces holiness and consecration can only exist with mediocrity of character and commonplace endowments. There is no natural affinity between grace and poverty of mind; and a man should not be regarded as having a special fitness for the work of the Lord because he excels in the sobriety which is but the result of a want of energy, or the harmlessness which is inevitable because of intellectual sterility. If grace is elective, it is not upon that plan. It is just as likely to fall upon a Paul, with all his native force and extended culture, as to take possession of some every-day sinner, who shall always be known, even in the time of his greatest advancement, as a brother who is weak.

And in looking up its material for the ministry, it should be the aim of the Church to find such as will do its work effectively, not only because filled with good intentions, but because also of the ability to carry them out. There is a man who is born strong, acute, active and delicate, embracing in his constitution the accumulated growth of several generations; there is another who, in starting out, appears heavy, dull and unrefined, and who, however gracious he may be in heart, may yet lack the noble qualities that are necessary to the completest manhood. If the Church accept the latter it ought to make every effort to get the former. It owes it alike to itself, to the cause it seeks to promote, to the honor of the ministry, and to its great Saviour and Head, to seek the best. It has no right to load itself with sanctified rubbish. But looking after the best—the noblest of its cultured product—it should call them to be its instructors, its leaders and representatives, and thus contribute what will enrich and ennoble, rather than impoverish and degrade.—*United Presbyterian.*

ADVICE TO CORRESPONDENTS.

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Don't try to write too plainly. Poor writing is an indication of genius. It's about the only indication of genius that a great many men possess. Scrawl your articles with your eyes shut, and make every word as illegible as you can. We get the same price for it from the rag man as though it were covered with copper-plate sentences.

Avoid all painstaking with proper names. We know the full name of every man, woman and child in the United States, and the merest hint at the name is sufficient. For instance if you write a character something like a drunken figure "8," and then draw a wavy line, we will know at once that you mean "Samuel Morrison," even though you may think you mean "Lemuel Messenger."

Always write on both sides of the paper; and when you have filled both sides of every page, trail a line up and down every margin, and back to the top of the first page, closing your article by writing the signature just above the date. How we do love to get hold of articles written in this style! And how we would like to get hold of the man who sends them! Just for ten minutes! Alone! In the woods, with a cannon in our hip-pocket!

Coarse brown wrapping paper is the best for writing your articles on. If you can tear down an old circus poster, and write on the pasty side of it with a pen stick, it will do still better.

When your article is finished, crunch your paper in your pocket and carry it two or three days before sending it. This rubs off the superfluous pencil marks, and makes it lighter to handle.

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SILENCE.

When, smitten, thou dost feel the rod,
Be still, and leave thy cause with God;
And *silence* to thy soul shall teach
Far more than comes from outward speech.

When secret arts and open foe
Conspire thy peace to overthrow,
In *silence* learn the hidden power
Which saves thee in that bitter hour.

Doth not thy Father take thy part?
Doth He not know thy bleeding heart?
And when it seems that thou will fall,
Doth He not feel it? bear it all?

Make no reply, but let thy mind
In silent faith the triumph find,
Which comes from injuries forgiven,
And trust in God, and strength in Heaven.

—*Selected.*

THE CHURCHES AND MISSIONS.

A late number of the Lutheran *Observer*, referring to the careful supervision of church interests in the Methodist Church, says "the result is that the Methodist Episcopal Church is the most efficient of all Protestant denominations in carrying on its home and foreign work." Let us see whether this is a fair statement of facts. The amount expended in the work is a fair test in general of efficiency. The receipts for missions, Home and Foreign, in various churches last year were as follow. We have copied most of them from the latest official statements.

Baptist Churches (South).	
Home Missions	$18,257 74
Foreign Missions	45,543 62
Total	$63,801 36
Baptist Churches (North).	
Home Missions	$213,821 00
Foreign Missions	314,860 00
Total	$528,681 00
Congregational.	
Home Missions (Am'ican Home Mission Society	$266,720 41
Foreign Missions (Am. Board)	572,000 00
Total	$838,720 41
Protestant Episcopal... Total	$300,000 00
Methodist Episcopal.	
Home Missions	$272,353 30
Foreign Mission	279,516 00
Total	$551,869 30
Presbyterian (United).	
Foreign Missions	$69,089 57
Home Missions	51,519 78
Total	$120,809 35
Presbyterian (North).	
Home Missions	$345,809 56
Foreign Missions	585,844 82
Total	$931,654 38
Presbyterian (South).	
Home Missions	$44,912 51
Foreign Missions	48,485 98
Total	$93,398 49
Reformed (Dutch).	
Home Missions	$30,164 00
Foreign Missions	63,000 00
Total	$93,164 00

(*a*) The contributions to Home Missions by the Baptist churches North includes the support of their work among the freedmen, and this fact should be noted when a comparison is made between this and churches which have a distinct organization for freedmen. The gifts for freedmen should be counted as gifts for Home Missions. It is due to this Church to say that the proportion of converts to the number of laborers in the field is greater than in most of the churches here represented.

(*b*) We have not been able to secure the exact figures in the Episcopal Church, nor to ascertain the proportion between the gifts to Home and Foreign Missions. An Episcopal paper, speaking of the work of missions, states that which is given as the round sum contributed. We believe that in this Church also what is given for freedmen is included in "Home Missions."

(*c*) The Congregational statistics ought to be increased by the sum given to Foreign Missions through the American Missionary Association. The figures we have not been able to find.

(*d*) It is to be noted that the gifts of the churches ranked under the general term "Presbyterian" exceed largely all other denominations, amounting to $1,145,862 22.—*Presbyterian.*

THE PAN-PRESBYTERIAN COUNCIL.

[From the London Weekly Review.]

We are indebted to Rev. Dr. Schaff for the following list of British Delegates to the Presbyterian Council in Philadelphia:

ESTABLISHED CHURCH OF SCOTLAND.

Rev. William Robertson, D. D., minister of New Greyfriars church, Edinburgh, for many years convener of Committee on Foreign Churches; a warm friend of Continental Churches, especially the Waldensian, proposer of the scheme for the Waldensian Pastors' Fund.

Rev. Robert Flint, D. D., LL. D., formerly professor of Moral Philosophy at St. Andrew's, now of Divinity in University of Edinburgh, author of "Philosophy of History," "Theism," "Anti-Theistic Theories," preacher of opening sermon at Edinburgh Council.

Rev. W. F. Mitchell, D. D., professor of Church History in St. Mary's College, University of St. Andrew's, well known in connection with Confessional Researches, and as an historian and expositor of Confession of Faith.

Rev. A. S. Charteris, D. D., professor of Biblical Criticism in University of Edinburgh, author of "Life of Professor Robertson."

Rev. William Lee, D. D., professor of Church History in the University of Glasgow: author of "Increase of Faith," editor of late Principal Lee's Lectures on History of Church of Scotland.

Rev. W. H. Gray, D. D., minister of Liberton, Mid-Lothian.

Rev. J. Marshall Lang, D. D., minister of Barony, Glasgow (successor of Dr. Norman McLeod).

Rev. J. Dodds, D. D., minister of St. George's, Glasgow.

Rev. W. H. Smith, minister of Kirknewtown, Mid-Lothian; editor of *Home and Foreign Missionary Record.*

Rev. C. M. Grant, B. D., formerly of Calcutta, now minister of St. Mark's, Dundee.

Rev. J. Struthers, LL. D., minister of Prestonpans, Mid-Lothian; co-editor of "Minutes of Westminster Assembly."

A. T. Niven, Esq., accountant, Edinburgh: treasurer of Fund for Widows and Orphans.

W. Graham, Esq., accountant, Glasgow.

FREE CHURCH OF SCOTLAND.

Rev. Thomas Main, D. D., moderator of the General Assembly, minister of St. Mary's Free Church, Edinburgh.

Rev. Robert Rainy, D. D., principal and professor of Church History in the New College, Edinburgh; Cunningham Lecturer in 1873; author of "Delivery and Development of Christian Doctrine," "The Bible and Criticism," "Three Lectures on the Church of Scotland" in reply to Dean Stanley, and "Life of Principal Cunningham."

Rev. Wm. G. Blaikie, D. D., LL. D., professor of Apologetics and of Ecclesiastical and Pastoral Theology, New College, Edinburgh; editor of *Catholic Presbyterian*, convener of Scotch Committe of General Presbyterian Council; author of "David, King of Israel," "Bible History," "Better Days for Working People," "For the Work of the Ministry," "Glimpses of Inner Life of our Lord," authorized "Life of David Livingstone" (in press).

Rev. Alex. B. Bruce, D. D., professor of Apologetics and New Testament Exegesis, Free Church College, Glasgow; Cunningham lecturer in 1875; author of "The Training of the Twelve," "The Humiliation of Christ," etc., etc.

Rev. William Wilson, D. D., minister *emeritus* of St. Paul's Free Church, Dundee, ex-moderator of the General Assembly; joint-convener and secretary of the Sustentation Committee; author of "The Kingdom of Christ," "Life of Rev. Dr. Candlish" (in press).

Rev. A. N. Somerville, D. D., minister *emeritus* of Anderston Free Church, Glasgow; well known in connection with his evangelistic tours in India, Canada, Australia, New Zealand and the continent of Europe.

Rev. John Adam, D. D., minister *emeritus* of Wellpark Free Church, Glasgow; author of "Lectures on the Epistle of James."

Rev. D. D. Bannerman, M. A., minister of St. Leonard's Free Church, Perth; editor of posthumous works ("The Church of Christ," "Sermons") of his late father, Prof. Bannerman, D. D.

Rev. R. Howie, M. A., minister of St. Mary's Free Church Govan, Glasgow; formerly of "Wynd Church;" well known in connection with Church Extension and Home Mission Movements.

Rev. W. H. Goold, D. D., minister of Martyrs' Church, Edinburgh; secretary of National Bible Society of Scotland; formerly professor of Divinity in Reformed Presbyterian church; ex-moderator of the General Assembly of the Free Church; editor of the Works of John Owen, D. D.

Rev. A. Mackenzie, minister of Tolbooth Free Church, Edinburgh.

Rev. J. Murray Mitchell, LL.D., formerly missionary of the Free Church of Bombay, Calcutta, etc.; Joint Convener of the Committee of Council on Foreign Missions; editor of Proceedings of Basle Conference, etc.

Patrick Don Swan, Esq., now, and for many years past, chief magistrate of Kirkcaldy; well-known for personal character, Christian worth, and public service in the county of Fife and elsewhere.

Francis Brown Douglass, Esq., advocate, Moray Place, Edinburgh; formerly Lord Provost of the city; honorary secretary of the committee for Conversion of the Jews.

James Sime, Esq., Edinburgh; head-master of Craigmont House Boy's School, author of "Bible Manual," "The Mosaic Record in Harmony with the Geological," etc.

James Campbell White, Esq., merchant, Glasgow.

William Henderson, Esq., Devanha House Aberdeen.

George Smith, Esq., LL. D., Companion of the Indian Empire, formerly of Doveton College, Calcutta, and Serampore; secretary of Committee on Foreign Missions; author of "Life of Dr. John Wilson" and "Life of Dr. Alexander Duff."

Edmund Archibald Stuart-Gray, Esq., of Gray, Kinfauns, and Balsarino, elder in St. George's Free Church, Edinburgh; Heir-presumptive to Earldom of Moray.

Anderson Kirkwood, Esq., LL. D., formerly professor of Conveyancing in the University of Glasgow; a member of the University Court.

Alexander Taylor Innes, Esq., Advocate, Edinburgh, author of "The Law of Creeds;" not being an acting Elder, is ineligible as a member, but intends to be present.

UNITED PRESBYTERIAN CHURCH.

Rev. Alexander Calderwood, LL. D. professor of Moral Philosophy in the University of Edinburgh; moderator of the Synod of U. P. Church; author of "The Philosophy of the Infinite," "Outlines of Moral Philosophy," "Relations of Mind and Brain," "Parables of Our Lord," &c.

Rev. Andrew Thomson, D. D., minister of Broughton Place Church, Edinburgh; ex-moderator of Synod; author of "Great Missionaries," "A Tour in Palestine," "Ruth," &c., &c.

Rev. John Cairns, D. D., Principal and professor of Apologetics and Systematic Theology, U. P. College, Edinburgh; ex-moderator of Synod; author of "Life of Dr. John Brown," &c.; Cunningham Lecturer in the Free Church, 1880.

Rev. George C. Hutton, D. D., minister of Canal Street Church, Paisley; a leading speaker in Synod and in connection with Ecclesiastical Movements.

Rev. George Jeffrey, D. D., of Glasgow, ex-moderator of Synod.

Rev. James Wardrop, D. D., West-Calder, Mid-Lothian; known in connection with questions on Theism, as discussed in Dr. Flint's works, etc.

Rev. John Macall, Patrick, Glasgow.

Rev. John Stark, Duntocher.

Rev. George Robson, Inverness.

Rev. William Gillies, Edinburgh, general secretary of Religious Tract and Book Society; one of the clerks of the Council in 1877.

R. T. Middleton, Esq., of Hillfoot, M. P. for the City of Glasgow.

David Corsar, Esq., manufacturer, Arbroath.

PRESBYTERIAN CHURCH OF ENGLAND.

The following were the delegates appointed by the Synod of the Presbyterian Church of England:

Rev. Wm. Graham, D. D., professor of Church History and Pastoral Theology.

Rev. A. MacLeod, D. D., minister of Claughton Presbyterian church, Birkenhead.

Rev. H. L. Mackenzie, of the China Mission of the Presbyterian Church of England.

G. B. Bruce, Esq., elder St. John's Wood.

G. Duncan, Esq., elder Regent Square, Convener of the Church's Treasurership Committee.

Thomas Matheson, Esq., Liverpool, Joint-Convener of the Union Thanksgiving Fund.

IRELAND.

At the time when we write, the list from this Church is incomplete. We believe it will include Professor Watts and Rev. Dr. Knox, Belfast; Rev. C. L. Morell, of Dungannon; Rev. J. M. Rodgers, of Derry; Rev. S. M. Hill, of Ballymene; John Hanson, Esq., etc.

COLONIAL CHURCHES.

Rev. James Nash, Victoria, Australia.

Rev. John Kinross, Principal of St. Andrew's College, Sydney, New South Wales.

Rev. R. S. Duff, Tasmania.

Rev. James Henderson, South Australia.

POPULAR EDUCATION.

[From the Wilmington Star.]

We shall not dwell at any great length upon the intellectual advantages which never fail to follow in the train of education. We shall not make its *moral* blessings the direct theme of our discussion. That it brings light to the understanding and strength to moral sentiments few persons with any fair show of reason can refuse to allow. The practical value of quickened faculties does not need the establishment of proof. A mind that knows how to think and where to find whatever information it does not possess already, and a sense of right and wrong which has been shown the way to truth and which does not need a spur to make it go aright are worth more on a farm than capitol; are more valuable than party prizes at the polls; and are of more service than the gift of eloquence in the conduct of legislation. Since these are conclusions at which very few, if any, intelligent persons will demur, we have a very solid foundation on which to rest our argument for general education, and on which to build the simple, practical suggestions as to the best means for its perfection.

The *Star* has never taken the position that education should be compulsory—that all parents should be *compelled* to send their children for a certain prescribed time. We have not seen as yet any occasion or necessity for entering upon this phase of the subject. But education is a matter pertaining directly to the Government. Its extension and the perfection of the means should be the care of the Government. Why do we say so? Because education is essential to the highest citizenship, and because, from the very nature of *States*—it cannot be left safely to private enterprise or endeavor. Private schools are good enough as far as they go, but they are insufficient to meet the pressing demands of our times and country. There is no principle to which a free people ought more stubbornly to stick than this—that Government ought never to be allowed to do that for the citizens, which they can do as well, or better, for themselves. This is a foundation stone of genuine republicanism. But from this plain principle—this sound doctrine there flows this other and naturally and irresistibly—that Government should be urged, and if possible, *compelled*, to do that for its people which they can *not* do as well, or better, for themselves. No reflecting mind, we apprehend, will dispute either proposition.

Now under this latter class of objects comes education. It is surely the very height of unwisdom to leave it to chance or charity. Education, whose object is the enlightenment of an entire community, of a whole people, is good only when it is good uniformly; it can be good uniformly only when organized uniformly; it can be organized uniformly only by some power, which has authority in all parts of the State; the only such power is Government. This is no hard or bidden matter. Every reader of the *Star*—every plain man can see that a big undertaking can be accomplished only by a big power, and that the duty of educating the youth of an entire State, numbering many hundred thousands, cannot be discharged successfully by any possible accumulation of private means, or by any probable organization of private individuals, however large, or however wealthy, or however benevolent. If left to such organization the great work must be incomplete and wholly insufficient. It will be intermittent, irregular and defective.

It is one of the glories of our American institutions that this duty of Government to educate its future citizens was fully recognized and systematically performed in the United States. This is specially the case in portions of the North, and it is pleasing to recognize it. Our Southern people, to their credit be it said, have not been ashamed to learn at the hands of their Northern brethren, and to copy our system of education to some extent from New England, with whose people we have so little else in common. But we must not stop here. We have begun only the good work of general education. It will not be creditable to our intelligence or liberality, if whilst brighter prospects are opening to us in other things, we suffer this most valuable of all systems to languish for proper support. The children must be educated, and the State must do it. If, then, the conduct of education be the business of Government, as we think every thinking man must allow that it is, then what? Then the means of support is *not* voluntary contributions, but *taxation*. Do you wince? Do you say this will never do? We know that taxation is our tender point, and has always been the ground of our quickest rebellion. *Taxation* is the harp of a thousand strings upon which demagogues have played. But the people ought to think. They are right in seeing that a thing to be sustained with money is worth sustaining. The people are right when they draw back unless they are sure they will get value received. But we will not press the matter farther to-day. Before urging on the tax-payers of North Carolina the absolute necessity of making a greater outlay for education and of demanding a more liberal provision by the Legislature for the sustentation of the public schools, we shall as time permits, ask and answer two important questions:

First, How does education benefit the State; and,

Second, In what way does it pay?

GOLD DUST.

Fear on guilt attends, and deeds of darkness;
The virtuous breast ne'er knows it. —*Havard.*

Those who give not till they die, show that they would not then if they could keep it any longer.—*Bishop Hall.*

He who is false to present duty breaks a thread in the loom, and will see the defect when the weaving of a lifetime is enrolled.

The man that dares traduce because he can
With safety to himself, is not a man.
—*Cowper.*

Speech is a pump, by which we raise and pour out the water from the great lake of thought, whither it flows back again.—*Sterling.*

Money spent on myself may be a mill-stone about my neck; money spent on others may give me wings like the eagles.—*R. D. Hitchcock.*

No service in itself is small,
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will.

Worldly friendship is like our shadows; while we walk in sunshine it sticks close to us, but the moment we enter the shade it deserts us.

There are two things which speak as with a voice from heaven, that He who fills that throne must be on the side of virtue, and that which He befriends must finally prosper and prevail.—*Colton.*

Do you ask me the place of the Valley,
Ye hearts that are harrowed by care?
It lieth afar between Mountains,
And God and His angels are there;
And one is the dark Mount of Sorrow,
The other the bright Mount of Prayer.

It is not so much what the man says that tells as his way of saying it, and what he is who says it. One man's sermon, or talk, or speech, charms you, while the same or a better thing said by another never touches you at all. What you must care for is the force of the speaker.

Yes, it is one thing to describe nature; that the athiest may do, and this with the precision of a micrometer; but even then he speaks but a little fragment of the truth. It is another and vastly larger thing to interpret nature; that no one can do who does not believe in a purposeful God—that is to say, a providential Creator.—*George Dana Boardman.*

The various notes that make a perfect song
Have each a different length: some full and strong,
And reaching up to an impassioned height;
And others low and sweet, with not less might
Because the measure is filled out with silence. So
With life's events; what God's marked out doth grow
From passage of triumph and of pain
Into the rounded sweetness of the finished strain
—*Gerald Massey.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

Dr. Jessup writes that the Church of Beyroot, Syria, has consented to call a pastor of its own country, and to provide for his support.

The Pope has provided for the erection of an infant asylum and of a girls' school in his native town, Carpineto.

Lord Ripon has given 20,000 rupees towards the erection of the proposed Roman Catholic cathedral at Simla. The site selected for the cathedral is the Gorton estate.

The Palace of Ocha, near Burgos, in Spain, has been purchased by the French Jesuits for the sum of 121,000f. Down to the present time the Council of State has not delivered its opinion upon the question of the residence of foreign Jesuits of Spain.

Following the example of Sheridan Knowles Mr. Charles Reade has resolved to abandon writing for the stage in consequence of his conversion. He has become a constant attendant at Bible-classes and prayer-meetings, and contemplates preaching.

The Reformed congregation at Friedrichstadt, Schleswig-Holstein, owns so much property that the members do not need to pay anything for the pastor's salary, &c., but each member received last year £3.

The United Free Church, whose annual Assembly has been sitting at Leeds, on Saturday last resolved to form a Temperance League, with a view to the employment of an agent whose work would be the promotion of temperance in the circuits of the denomination.

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

WEDNESDAY, SEPTEMBER 8, 1880.

THE SEARCHING LIGHT OF GOD'S WORD.

Blessed be God that His truth shines. It so shines that fallen men are made to see it, believe it, abide in it and sing in its light. Learning is not necessary that one may be assured of the fervor, preciousness and glory of the Scriptures any more than a profound knowledge of astronomy and the integral calculus is requisite to prove that the sun shines. The self-evidencing power of God's Word is not sufficiently held up by the Church in these latter days of scholastic and materialistic sneering.

No sane man can read the Bible without feeling his sins rebuked. His slumbering conscience will awake from all dark subterfuges under the piercing blaze from Sinai and Calvary. Degrading dissipation may have numbed the moral sense; long continued sin may have hardened the heart, or pharisaical morality may have stuffed the dull ears; but a mysterious power springs, full armed, from the Divine Truth, when fairly dwelt on, that bursts through these frowning ramparts and lays the invincible, mailed hand of conviction on the inner consciousness of the lawless. There is a *positiveness* in God's Word that is felt to rest on an impregnable basis. It is not the positiveness of a human law, nor of a despot, that may be evaded. It is the unalterable grasp, the unchangeable justice, the emphatic and eternal rights of essential Truth. This power reigns in the Bible. Nowhere else does it sway its royal sceptre. The soul feels this under the Gospel. It is a slaying sword. It is piercing light. It is God's signature to His revelation. The poor man feels it; the rich man owns it; centuries testify to it. Christ spake as one that had *authority* (self-derived power) to teach, and not as the scribes.

The amazing *independence* of this Truth augments its searching power. It depends on nothing human, but descends from above. It starts from the throne of God. With omniscient energy it addresses not the external but the internal ear. It strips off the shell of outward morality and goes to the motives, the disposition. The law not merely says "Thou shalt not steal," but more widely, "Thou shalt not covet." So the "candle of the Lord" searches the heart. Paul knew this by experience; so did multitudes at Pentecost; so did Simon Magus; so did John Newton, for in his deep wickedness, when death and eternity seemed near and dismay filled his shrinking soul, he plunged into his sea-chest to find a Bible, which he remembered his godly mother had given him, but which he had long neglected. His eyes caught first those words, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." At once convinced of his need, he cried earnestly for this gift, and God heard his prayer. Even the infidel Gibbon testifies in his history that the "convincing evidence of the doctrine was to be assigned as one cause of the success of Christianity." In the early Church this convincing light of God's Truth shined with signal lustre from the lives of the stalwart, but humble believers. So Pliny, in his remarkable letter to Trajan, testifies to their purity of life. And Tertullian says that it was common to say, "such a person *is a good man, but he is a Christian.*" The only defect in his character was his religion.

Let us, then, bless God for this declarative and searching light of His Word. It tries the hearts and reins of the children of men. Every problem of life, and every hiding place of the carnal heart, and every device of Satan, feel the flash of condemnation from its presence. Yea, they cower under the steady blaze of its eternal, exposing radiance. But soft and cheering as gentlest sunshine do the rays of the Sacred Scriptures fall on the trusting soul, rejoicing that under the opened gates of heaven is clearly marked out the new and living way of glory everlasting.

DELUSIVE HOPES.

The negro convicted of murder about three weeks since in the criminal court of New Hanover county was hanged on the 3d inst. The deed, the trial and conviction, and the vindication of justice in the execution, occurred within fifty days. A calm and resolute desire to see justice done, with entire absence of any special feeling as against the prisoner, pervaded the more intelligent class of the community. The execution was private, and there was very little excitement, none in fact away from those who crowded around the jail anxious to gratify their taste for the horrible. Alcohol has thus added two names more to its long, black roll of death.

But our object in bringing forward the subject is quite aside from the above. It has been suggested that considering the exultant mood in which criminals frequently pass from time to eternity, it may come to be thought that there is no surer road to heavenly bliss than to commit some capital crime and suffer the deserved penalty of the law. The suggestion is by no means paltry, and it is high time in the interest of religion that the subject should be calmly discussed.

We lay down the proposition that neither settled peace or ecstatic joy unerringly indicate true conversion. Such conversion as a religious experience is a turning from sin unto holiness. Its invariable antecedent and accompaniment is godly repentance; that repentance which implies a true sense of sin with sincere grief because of it, and utter hatred of it. This repentance under an apprehension of the mercy of God in Jesus Christ, leads the sinner to receive Christ and rest upon Him alone for salvation from sin and from its consequences. It is altogether possible, nay it is often certain, that intense agony of mind in view of the terrors of God's law is succeeded by a strong hope, even an assurance of safety. Such an experience will produce joy, even though there be no correct apprehension of the nature of sin and no hatred of it. Joy, then, although frequently an accompaniment of such change of heart as leads to holiness of life, is not, of itself, conclusive evidence of conversion.

We do undertake to say that in the case of him who has recently suffered the penalty of human law there was no well grounded hope of that heavenly felicity which he sincerely expected to attain, but, with a feeling of pain, we do say there was nothing in the confession he made on the gallows to indicate it.

In the reports of his confession he is represented as attempting to justify himself by throwing the blame on those whom he injured. He expressed himself as freely forgiving them for their sins as against him, but of anything like remorse or even sorrow for his atrocious crime, anything like penitence for the violation of God's law, there is not a word.

No sinner is beyond the reach of pardon, and the poor miserable victim who has suffered the penalty due to his crime may have obtained it, but assuredly there was nothing in his case to warrant the impression that it is safe to commit crime in the assurance, or even the expectation, of being able to obtain pardon and secure the reward of the righteous.

Criminals, having their period of earthly existence limited and defined, need the most intelligent and judicious instruction, to guard them against such delusive hopes as, however they may fortify them against human penalties, can only lead to irretrievable ruin to themselves, and create false and damaging impressions of religion.

DEATH OF REV. J. M. RICE.

The *Christian Observer* contains the following note of the death of Rev. James M. Rice, late pastor of Covington and Oakland churches in Montgomery Presbytery:

"Letters from Virginia bring the sad news of the death of Rev. James M. Rice, of Covington, Virginia. He spent several weeks this summer at Rnfordsville in Bedford county, vainly trying to regain his health. He returned home about the middle of the month, reaching there on the 14th. On the 16th, while sitting in a chair, without a struggle or a groan, he passed away from earth.

His praise is in all the churches. He has been pastor of that church for many years, resigning it this spring when his health and strength were evidently failing. He has labored faithfully and well, and many will be the stars in his crown of rejoicing. The whole Synod will feel his loss, and the whole Church recognize that a standard bearer has fallen.

DEATH OF DR. ADAMS.

Rev. Wm. Adams, D. D., LL. D., died at Orange, N. J., on 31st ult. Dr. Adams was born in Colchester, Conn., in 1807, graduated at Yale College, studied theology at Andover, and was ordained as a Congregational minister. He took charge of the Central Presbyterian church in New York city in 1834, and was pastor of that church, under the name of the Central, and since of the Madison Square Presbyterian church until the close of his life service. He was moderator of the New School General Assembly of the Northern Church in 1852, and was to have delivered the opening sermon of the approaching Presbyterian Council in Philadelphia. He declined the appointment of professor of sacred rhetoric and pastoral theology in the Union Theological Seminary of New York, which was tendered to him in 1871.

Dr. Adams published several works of merit, beside standard articles in the reviews of his Church.

A DISCRIMINATING VIEW OF PRESBYTERIANISM.

A friend, who, by reason of journalistic experience, is appreciative and discerning in his selections, sends us the following editorial article from the Philadelphia *Record* with this note: "The *Record* is one of the ablest and most independent journals of the North and praise of any person, place, denomination or thing, coming from it, may be fairly said to be praise from Sir Hubert Stanley:"

"Presbyterianism is easily in the intellectual van of the Protestant evangelical denominations. The Episcopalians claim to be a branch of the Church Catholic, and Methodism is an offshoot from Episcopacy. The Baptists have powerful and learned preachers, but they possess as an ecclesiastical body no organic unity, every congregation being independent of the rest. Other Christian sects are numerous, and each seems to have its appropriate sphere in meeting the diverse spiritual needs of the community. The Presbyterians, however, may be regarded as embodying, if not the enthusiam and vital force of dissent from the ancient creed of Christendom, the militant polemics of private judgment in religious matters as against authority. With them all questions are open to debate, subject only to the limitations of what they regard as proper Scriptural interpretation, and the Bible is the sole source of their theology. Their clergy are very generally educated men and able disputants. Both clergy and laity are fond of doctrinal exposition, and the sermon is the main feature of their public religious exercises. The congregations of no other order listen habitually to stronger preaching or more of it. The Presbyterian minister is expected to feed the minds as well as the hearts of his people, and to inculcate dogmas rather than to excite emotions. The result, as might be expected, is the development of a marked degree of mental sharpness among the members of that communion.

"The Pan-Presbyterian Council which will assemble in this city September 23d will bring hither some four hundred of the ablest Protestant divines in the world. There will be presumably an atmosphere of intellectuality unusual even in Philadelphia, surcharged with mental ozone and highly invigorating in its influence. Massive and solid sermons will be preached, and great questions, laying hold on the infinite and the eternal, will be profoundly argued. Among the subjects to be considered are such as "The Inspiration, Authenticity and Interpretation of the Scriptures," "Bible Revision," "Creeds and Confessions," "Future Retribution," and "Modern Theological Thought." This is the second gathering of the kind, the first having been held at Edinburgh three years ago. It is proposed that these cosmopolitan councils shall hereafter meet triennially.

"If Presbyterianism can supply the Christian world with fresh and effective weapons for the great warfare against evil and error it will render a magnificent service to mankind. Nothing is more evident than that our high state of civilization has brought with it many a sin and shame, and that much of the pristine innocence of humanity has departed in company with its ignorance. A refined and elaborate sensualism has become developed along with the progress that has been realized in the arts and conveniences and amenities of life. What we characterize as enlightened culture has rehabilitated no little of the old paganism. The heathen deities of Greece and Rome stalk among us by new names. Free thought has blossomed into free-thinking. Buddha confronts Christ. Faith in the supernatural, that highest and most real of the spheres of being, is openly sneered at as behind the times. Matter is apotheosized as the only substance. A sciolistic philosophy seeks, with the cruel cunning of the serpent, to undermine all belief in the spiritual and to rob life of its best light and joy. The new-fangled "agnostic—"for the "infidel" has now gone out of fashion—crowds aside the priest; sanctity is laughed at as hypocrisy, and religion is being relegated to the limbo of lost superstitions and exploded myths. If the Presbyterians can call a halt to this mad and melancholy iconoclasm, which threatens to destroy society if it goes on much longer, they will win universal gratitude; and the very scientists whom they discomfit by convincing them that they are wrong will be most earnest in their praise."

TO VISITORS OF THE COUNCIL.

Our inquiry as to reduction of travelling fare to those proposing to visit the Council at Philadelphia was promptly answered by the *Presbyterian*, to whom it was addressed, and inquiries privately made of George Junkin, Esq., met with equally prompt response. We had intended publishing these replies, but their substance is pretty fully embodied in the following circular, which has been received since:

Visitors to the Second General Council of the Presbyterian Alliance, Philadelphia, may avail themselves of summer excursion tickets issued by the trunk lines east of Pittsburg to Philadelphia and New Jersey seaside resorts, which pass through Philadelphia, and which are good to come upon to October 1st and to return to November 1st. *Special information can be obtained at the railroad stations.* Should reduced rates be obtained for delegates they will be announced.

The Presbyterian Board of Publication House, No. 1334 Chestnut street, will be headquarters of the Committee, where delegates and those appointed to read papers are requested to report immediately on arrival and register, and be assigned their places of entertainment.

Visitors to the Council, by applying at the same place personally on their arrival in the city, can obtain information and be introduced to boarding houses and hotels willing to accommodate them at rates varying from $1 to $3 per day.

At the Academy of Fine Arts, on Wednesday evening, September 22d, at 8 o'clock, the members of the Council will be received socially by the Governor of the State and the Mayor of the city.

At the Academy of Music, on Thursday, September 23d, at 11 o'clock a. m., the opening sermon will be preached by the Rev. William M. Paxton, D. D.

The Council will hold its first session on the afternoon of the same day, in Horticultural Hall, at 2.30 o'clock.

The address of welcome by Rev. William P. Breed, D. D.

GEORGE JUNKIN,
Chairman of Business Committee.

Further than the above, the hope has been expressed to us that all will be able to hear enough of the discussions and papers read to pay them for the effort, especially as Horticultural Hall, where Council will hold its daily sessions, is a large one, and provision will be made for overflow meetings in neighboring churches, as at the Evangelical Alliance in New York in 1873.

NOTES AND JOTTINGS.

We are grateful to know that all over the State the crops are better than ever before, and the schools are in consequence opening with an increase of numbers. Parents will please remember that North Carolina does not need any more ignorant citizens.

So says the *Orphan's Friend*, and we heartily respond.

The report to the United States Government on the inter-oceanic canal scheme is not so favorable as that of Mr. DeLessops. This from Washington, Sept. 1st:

A report on the commercial aspect of the proposed inter-oceanic canal, by James Nimmo, Chief of the Bureau of Statistics, has just been issued. In his summary of facts ascertained and conclusions reached in his report, Mr. Nimmo says that the shipping which would annually pass through the canal would amount to but 1,500 ships, or 1,625,000 tons, instead of six million tons as estimated by DeLesseps; that the traffic of the canal would probably be confined almost exclusively to steam vessels; that in the event of the construction of the canal the commerce between the Pacific ports of the United States and Europe would probably seek a passage through the proposed canal in steam vessels.

The American Association for the Advancement of Science which held its 29th meeting at Boston, commencing August 25th ulto., is perhaps the most eminent scientific body in America. Among the hundreds of papers on science in general, especially science applied, which were set to be read before the Association, we find one from Prof. J. R. Blake of Davidson College entitled "Observation on some recent hail storms in North Carolina." If Prof. Blake will furnish this to the readers of the NORTH CAROLINA PRESBYTERIAN he will place them and us under obligations.

One's character is what he is; one's reputation is what one is supposed to be. Character must be made or destroyed by one's self; reputation may be the work of one's friends or of one's enemies. Character is the substance; reputation is the shadow which is reflected from it.

NEWS NOTES.

We specially invite news from all quarters for this column.

Rev. Dr. W. A. Wood, of Statesville, has left for the mountains to spend his vacation.

A friend in a business note, informs us that a day has been selected for a congregational meeting looking to taking steps for the calling of a pastor for Brown Marsh church.

Rev. R. C. Walker with a sketch of the proceedings of Lexington Presbytery, kindly sends us the following note:

Mt. Horeb church is situated in the northeastern portion of Augusta county, Virginia, near Weyer's Cave depot and still nearer the cave itself. The church was organized a few years before the war by members from Augusta church. It is situated in a beautiful country and rich farming region. One of the farms of this section of three hundred acres was recently sold to a Pennsylvanian for $100 per acre—$30,000.

REEDY CREEK, HARMONY PRESBYTERY.

Rev. H. M. Brearley writes from Shoe Heel, N. C., Sept. 1st, 1880: I have just closed a very interesting meeting at Reedy Creek, (Harmony Presbytery) of six days' continuance—services twice a day, morning and night. I was assisted by Rev. J. A. Consar and Dr. J. B. Mack, of Columbia. The preaching—mostly by Dr. Mack was plain, pointed and practical. The people were deeply interested and greatly delighted. There were five additions to the church by examination. Dr. Mack made some encouraging statements in reference to the Theological Seminary at Columbia. I expect to raise $300 for that institution this fall and winter in bounds of Reedy Creek church. There are two other churches in this neighborhood each of which probably will give as much or more. We are determined to do something for this venerable institution which has furnished so many ministers to North and South Carolina and other States. Will not the Alumni of your State lend a helping hand?

In another column we publish "A Correction," which contains much news.

We learn from the *Robesonian* that Rev. R. Martin, of Shoe Heel, is suffering so much inconvenience from a sprained ankle as to find it necessary to sit in delivering in sermons.

PRESBYTERY OF ORANGE.

"This old Presbytery held its 221st session in the thriving town of Reidsville, N. C., Sept. 1st 1880. In a few years this town has grown rapidly in population and commercial importance. Twelve tobacco manufactories there now employ twelve hundred hands in preparing this important luxury for its votaries. Some of the presbyteries seem to revel in these odorous domains, and jaws and tongues found continual employment in various realms of flowing streams or quiet cloudland. The Presbyterian, Baptist and Methodist churches are all neat buildings, located near together and near the centre of the town.

Rev. J. S. Watkins, of Raleigh, was chosen moderator, and Rev. T. U. Faucette and elder F. S. Royster, clerks. Twenty-two ministers and twenty-six elders were present. An unusual number of calls were presented, and the following new pastorates are ordered to be formed, viz: Rev. J. W. Primrose with Oxford and Shiloh; and Rev. H. T. Darnal with Durham. Mr. Darnal leaves Milton for the new field; and Mr. Primrose gives up Littleton, and his evangelistic work.

The subject of most importance before the body was its division. Strong opposition to the measure was manifested, and it was carried in one form by a majority of only one. But on modification of the line of division, an overture to the Synod of North Carolina, asking for a division, was passed by a vote of perhaps two-thirds. The proposed line will make two presbyteries, (East Orange and West Orange?) about equal in members and strength. The parting of brethren will be sad indeed, but it is thought that the work of the Church can be prosecuted more effectually.

One new church has been organized near Scotland Neck, and is called Nahalah.

The meeting was saddened by the sudden and serious illness of one of its members, a ruling elder. It is hoped that the good hand of God will rescue him from danger.

A committee was appointed to draft a paper on worldly amusements and drinking, which should be reported at the next stated meeting of Presbytery. Chapel Hill was selected as place of meeting on Wednesday before the third Sabbath in April, 1881.

Any further news that may be received will be given to our readers next week.

GRANVILLE PRESBYTERIAN UNION.

The second session of the Granville Presbyterian Union was held at Shiloh church (Rev. J. W. Primrose, pastor,) on the 28th and 29th of August. The Union was organized last spring, and held its first session at Nutbush church in May, Rev. D. E. Jordan, pastor. The Union is composed of the ministers, elders and deacons in the county, and *all laymen* present. In this respect it is an improvement on the elders and deacons conventions, we think. The object is to knit together the churches of Granville, to encourage one another, to discuss the work of the Church, to promote its progress, to enlist the intelligent interest of *all* members, and to develop material for Christian work, and among our young men, for future elders and deacons. This session at Shiloh was moderated by Col. James S. Amis, Oxford elder, and was quite a success. The attendance on Saturday was large, and on Sunday the crowd was estimated at four hundred people—some said five hundred. About one-half were Presbyterians, every church being represented. On Saturday morning the congregation listened attentively to a sermon by Rev. T. U. Faucette. In the afternoon the "pastor's work" was discussed by Elder Samuel Watkins, of Henderson church, Rev. J. W. Primrose, Dr. G. A. Wilson, elder of Grassy Creek church, Col. Jas. S. Amis, elder of Oxford church, Chas. Newberry, Grassy Creek, Elder T. A. Watkins, of Shiloh, and Rev. Thomas Drew, of Roanoke Presbytery. The discussion took a wide range, and all were interested, especially in the paper presented by Dr. Wilson.

On Sunday morning Rev. Thomas Drew preached, and in the afternoon Rev. D. E. Jordan. The discourse of Brother Jordan was prepared especially for the occasion, and admirably set forth the historical allegiance of the Presbyterian Church to the sole authority of the Sacred Scriptures, under misrepresentation and deadly persecution. This was followed by discussions of Sabbath school work, which was participated in by Rev. T. U. Faucette, Elder, N. D. Newton, of Oak Hill church, Elder J. R. Young, of Henderson church, Deacon J. M. B. Hunt, of Nutbush church, and others. Late in the afternoon the congregation was dismissed, and every road was crowded with vehicles.

This is part of our aggressive work in Granville, and we feel much encouraged. The next meeting is at Geneva church on the fifth Sunday, and Saturday previous, in October.

Rev. Thomas Drew, of Roanoke Presbytery, having taken much interest in our meetings, was made a member of the Union.

The singing, under the direction of Messrs. J. N. Daniel, Samuel L. Graham and Dr. D. B. Gardeu, was delightful.

May we have many more such meetings, and better ones. P.

For the N. C. Presbyterian.

A CORRECTION.

[The item to which the following refers was given in our "State News" with due credit to the journal with which it was presumed to have originated]

An item of news appeared in your last week's issue which needs correction. The main fact alleged, viz.: that Mr. W. J. Best gave $300 to the Second Presbyterian church of Raleigh, is true. But he did not give it to clear the church of debt, for there was and is no debt of any consequence upon the church, the expense of building being met, for the most part, as it was incurred.

It is an error, too, to speak of the church as finished. It is in a condition to be used for public service. The main auditorium is complete, but we still need a furnace and fixtures for gas. It was for the purpose of putting it into a condition for immediate use that Mr. Best, with rare kindness and liberality, gave $300, the precise sum that I told him was necessary for that purpose. But according to the very moderate estimate of Mr. T. A. Kingsley, the gentleman who has planned and superintended the building, it will take, at the very least, $1,000 more to complete the lecture room and put in the furnace and gas. I hope your readers will keep this fact in mind and gladden the heart of the pastor by prompt and liberal contributions. The liberality already exercised in its behalf by the members of all the Protestant denominations not only of Raleigh, but throughout the State, has been highly gratifying, and I hope it will be continued and crowned by the additional sum still needed. Mr. Best, in particular, has acted in a noble manner throughout. A condition attached to his gift was that the name of the donor should not be divulged, and it was perhaps equally unexpected to himself and to the pastor of the church that the name of the giver became known. It was probably first surmised, then assumed, then affirmed, and being true it could not be contradicted. Never was a church built on a more catholic basis. The larger part was of course built by Presbyterians, but we are indebted to members of the Episcopal, Baptist and Methodist churches for very generous contributions. It is hoped that those scattered all over the State who have given their money to the church will feel that they have a personal property in it, that it is in some sense their own, and visit it when they can. The pews are all free, as we believe to be the primitive and Christian custom.

The first communion in the new church was held last Sunday, and in the absence of the pastor of the First church, was largely attended by members of that congregation. On this interesting occasion two persons were added to the church on the confession of their faith in the Saviour. JOS. M. ATKINSON.

For the N. C. Presbyterian.

ALAMANCE CHURCH.

A Historical Address delivered at the Dedication of its Fourth House of Worship on October 18th 1879, by Rev. C. H. Wiley.

I know that I shall be laying your readers under an obligation by directing their attention to this timely admirable address. The overflowing congregation who heard it when spoken, felt that of all men the speaker was "the right man in the right place." Acquainted from boyhood with the general and ecclesiastical history of his native State, and especially familiar with the local and family traditions of the congregation and neighborhood, being in fact, the grandson of the pious and public spirited gentleman who gave the ground on which the church was erected, Mr. Wiley spoke with the glowing eloquence which springs from living sympathy with an inspiring theme. As a people and as a church, we are now what the Past has made us. If it be true that "the child is Father of the man" it is not less true on the grander scale of nations, that the Past is the parent of the Present. It is then surely a work, pious and patriotic, to gather up with reverent hands, the perishable memorials of ancestral worth, ere they pass away altogether. Like the books of the ancient Sibyls these memorials, become more precious, as they become less numerous and accessible. If the facts and recollections embodied in this address had been merely collected and assorted in the most perfunctory manner, their intrinsic importance would invest them with extraordinary interest. How much more when presented with picturesque grace and graphic force by a practised writer in full possession of all the authenticated facts, and traditions! This precious *brochure* has made us eager to have a history of the Presbyterian Church in the State, executed by the same cunning hand.

No one can rise from the perusal of this address, without having more exalted conceptions of the noble founders of the State, and of the pioneers of learning and religion amongst us. The virgin soil was sown with the best seed of our own country, and the old world; and we are glad to believe that the loftiest qualities which we proudly recognize in her most worthy representatives are the legitimate inheritance of the glorious Past. So picturesque and pleasing are many of the incidents and characters commemorated in these pages, that Sir Walter Scott would have conned them with delight; and had they been a legacy to him, as they have been to us, they would have been turned to golden uses by the magic wand of the wizard of the North.

It only remains to say, that the mechanical execution of the address—the typography and paper—is all that could be desired; but nothing more than might have been expected from the skilled printers, and binders Edwards, Broughton, & Co., of Raleigh, N. C. J. M. A.

Law is very like a sieve—it is easy to see through it, but one must be considerably reduced before he gets through.

DELEGATES TO THE COUNCIL.

By the Southern General Assembly of 1879 the following persons were appointed delegates to the Second General Council of the Presbyterian Alliance:

MINISTERS.

Principals.	*Alternates.*
Stuart Robinson,	J. B. Stratton.
B. M. Palmer,	M. H. Houston.
J. L. Girardeau,	James Woodrow.
C. A. Stillman,	J. T. Hendrick.
J. Leighton Wilson,	R. F. Bunting.
Joseph R. Wilson,	Isaac J. Long.
J. A. Lefevre,	J. N. Waddel.
Thomas E. Peck,	R. P. Farris.
George D. Armstrong,	E. H. Rutherford.
William U. Murkland,	John W. Pratt.
Henry C. Alexander,	Wm. E. Boggs.
William Brown,	T. A. Hoyt.
Charles H. Read,	J. N. Craig.
Jacob Henry Smith,	George Howe.

RULING ELDERS.

Principals.	*Alternates.*
John L. Marye,	Robert Stiles.
Judge Thos. Thompson,	Judge Fentress.
Dr. T. G. Richardson,	W. P. Webb.
Dr. Wm. M. McPheeters,	Dr. H. M. Spencer.
J. D. Jones,	Major James F. Hart.
Thos. A. Hamilton,	T. J. Kirkpatrick.
W. C. Kerr,	Judge John H. Dillard.
Patrick Joyce,	J. W. C. Watson.
D. C. Anderson,	T. L. H. Tomlin.
C. S. Venable,	H. B. McClellan.
J. Randolph Tucker,	C. B. Moore.
Judge James M. Baker,	Prof. J. R. Blake.
J. J. Gresham,	J. A. Billups.
A. P. McCormick,	A. F. Hardie.

In consequence of resignations the following changes were made by the Assembly of 1880: Rev. Allen Wright, of the Choctaw Nation, in place of Rev. T. E. Peck, D. D., Principal; Rev. W. K. Marshall, D. D., of Texas, in place of Rev. R. P. Farris, D. D., alternate; Rev. W. J. McCormick, of Florida, in place of Alternate W. E. Bogge, D. D., who takes the place of Rev. H. C. Alexander, D. D., as principal; in place of Rev. Stuart Robinson, D. D., and Rev. J. L. Girardeau, D. D., Rev. J. B. Stratton, D. D., and Rev. Wm. Flinn, D. D., alternate, Rev. James Woodrow, D. D., and Rev. H. M. Scudder, D. D., as alternate.

MEETINGS OF PRESBYTERIES.

West Hanover, met at Byrd church, Aug. 18th. Rev. Dr. T. D. Bell was elected moderator. Rivanna church recently organized was entered on the roll. Mr. Henry M. Woods, son of Rev. Edgar Woode, and Mr. Richard V. Lancaster were received as candidates for the ministry. Rev. Messrs. Henry and Petrie were appointed a committee to organize a church at Mount Harmony. Rev. L. B. Johnson by leave resigned the pastoral charge of Bryd and Hebron churchee, and accepted a call from the churches of Gordonsville and Orange Courthouse.

Holston, met in Holston, Tenn., Aug. 19th. Rev. E. McNair of Mossy Creek was dismissed to the Presbytery of Layfayette, Licentiate G. F. Robertson was transferred to the Presbytery of Ouachita. Rev. Geo. T. Lyle was received from the Presbytery of Greenbrier. A missionary meeting was held, in which the Presbytery took final leave of Rev. Joshua Phillips and his newly wedded wife, who expect to sail for Greece in the early part of October.

For the N. C. Presbyterian.

Presbytery of Lexington, at Mt. Horeb church, closed on Saturday last, August 28th, another pleasant semi-annual meeting. Altogether during the session of the body twenty-four ministers and twenty-two ruling elders were present. The Presbytery was opened with a sermon by Rev. F. H. Gaines, moderator, from Rom. ix.: 3. Rev. W. T. Price was elected moderator, and Rev. Messrs. Alexander Spruut and J. H. Smith, clerks.

Dr. J. L. Kirkpatrick presented the report of the Committee on Minutes of the General Assembly. The report was quite an exhaustive one and embraced the topics referred to Presbyteries,—it was ably discussed by Drs. Kirkpatrick, and Mullally, Rev. S. W. Watkins and others, and its resolutions adopted. Dr. Richardson of the *Central Presbyterian* was present as a corresponding member and was heard on behalf of his paper, and Presbytery adopted a resolution commending said journal to our people. The Committee on Publication, made an interesting report on the Colportage Work. A capital of $138 85 had been furnished by the churches applied to by the committee for funds for said purpose, and they had but two colporteurs employed—the one Mr. F. T. Pitman, student of Union Theological Seminary, and the other Mr. Parker elder of Bethesda church—the former labored three months, the latter two—they sold $334 87 worth of books. This is the first effort of Presbytery in this work, and shows that it is about to follow in the footsteps of Winchester Presbytery, and make this an important adjunct in the work of furthering the interests of Presbyterianism. Rev. R. C. Walker, chairman of Committee on Domestic Mission, reported on behalf of said committee. Interesting addresses were made by Messrs. W. S. P. Bryan, F. J. Brooke, and G. L. Brown. The report showed that the evangelists and missionaries had been paid in full. The churches in our Presbytery with one or two exceptions had been supplied. New points had been occupied and one application for the organization of a church presented. This is in Rockingham county. A committee to organize said church was appointed subsequently. Our churches last spring had reported contributions to evangelistic work and sustentation, larger than for several years.

Drs. Kirkpatrick and Mullally, and Rev. D. A. Penick, with ruling elder, Col. J. T. L. Preston and Prof. J. J. White of Washington and Lee University were appointed a committee to report on New Directory at next stated meeting.

The pastoral relation between Rev. A. L. Moffitt and Loch Willow church was dissolved at the request of the pastor, Rev. J. A. Waddell, M. D., was dismissed to Presbytery of South Alabama. Mr. J. McL. Seahrook, licentiate of Charleston Presbytery was granted leave to supply McDowell church till next stated meeting of Presbytery. The Committee on Preservation of Records reported that the work was progressing favorably and that all the volumes would soon be transcribed except the last which the Stated Clerk could not furnish until after the present meeting of presbytery. The diligence of the committee was commended and the treasurer directed to pay $75, additional for the work. The committee stated that they would probably ask for $50 more making in all about $200, to be transcribed. The paper "Centennial Ruling," has cost about $6 25 a ream, but was well suited for the work. The entire cost would hardly exceed $250 for fifteen volumes, entire records since formation of Presbytery, Sept. 1786.

Presbytery received under its care as a candidate for the ministry, Mr. J. Huffman a member of Mt. Horeb church.

The Rev P. Fletcher and Dr. Mullally and elders D. S. Bell of Tinkling Springs and Wm. M. Tate of Hebron were nominated commissioners to the General Assembly and Messrs. Bryan and Brooke and Col. J. T. L. Preston and W. H. Bryan alternates. Time for next stated meeting was fixed for the Tuesday before the second Thursday of May 1881, at 11 o'clock a. m.

The usual vote of thanks was tendered the congregation of Mt. Horeb church and the citizens of the neighborhood, and the minister in charge of the M. E. Church, South, at New Hope for offering house of worship.

R. C. WALKER, S. C.

NEW PUBLICATIONS.

The Gospel in all Lands is on the table. This capital periodical seems to improve with each number. It is incomparable in its make-up and in the nature of its contents. It deserves a wide circulation. Eugene R. Smith, 64 Bible House, New York.

The Presbyterian Monthly has come to our table again. We welcome it as an excellent magazine. The following are a few only, of its contents for September: Crude Quoting; Demonstrations of Christianity; The Nature of an Oath; On the Habits of Ants; The Pinch of Riches; Professional Fools: The Christian Sabbath; The Bow in the Cloud. Wm. Syckelmoore, Philadelphia, Pa.

The July number of *The Southern Presbyterian Review* is at hand. The contents are as follows:

I. An Examination of the Leading Points of the System of Alexander Campbell. By the Rev. Prof. R. L. Dabney, D. D., LL.D., Union Theological Seminary, Va.

II. Critical Discussion of Casualty. By the Rev. J. A. Waddell, Selma, Ala.

III. The Gospel and the Reign of Law. By the Rev. E. C. Gordon, Savannah, Ga.

IV. Redemption. By the Rev. J. S. Grasty, D. D., Mexico, Mo.

V. Asceticism.

VI. Galileo Galilei. By Dr. Theo. Schumann, Atlanta, Ga.

VII. The General Assembly of 1880.

VIII. Deliverances of Church Courts. By the Rev. John. B. Adger, D. D., Pendleton, S. C.

IX. Recent Publications.

From George Munro, publisher, 17 Vandewater street, New York, for August, we have The *Fortnighlly Review*. Contents: Land Tenure in Ireland; Why the American Colonies Separated from Great Britain; Health Resorts in the Pyrenees; Mr. Bradlaugh and His Opposers, by Leslie Stephen; July 14th, 1880, Refusal of the Amnesty by the French Senate, The Deccan; Public Opinion and its Leaders, &c.

The *Nineteenth Century*. Contents: An Englishman's Protest, by Cardinal Manning; Peasant Proprietors at Home; Fiction, by John Ruskin; The Creed of the Early Christians, by Earl of Westminster; Iceland; Representative Government in the Colonies; The Future of China; The Landowner's Panic, by Justin McCarthy, &c.

The *Contemporary Review*. Contents: A Dishomed Nation; Half Culture in Germany, by Dr. K. Hillebrand; International Morality; Mr. Herbert Spencer's Data of Ethics; Problem of the Homeric Poems, by Prof. J. Stuart Blaikie; Rent; Belgium; the Problem of Liberty in Catholic Countries.

We give but a sample of the contents of these weighty English magazines, republished at $2 25 a year. Besides, articles of general, classical and religious interest, the Bradlaugh imbroglio and the land questions, now agitating the British public are earnestly discussed. Each Review has a continued romance.

The Missionary Herald for September. Published by A. B. C., Foreign Missions, Boston. $1 10 a year. Illustrated.

PRESBYTERIAL NOTICES.

The Presbytery of Central Texas is to meet at Bolton at 11 a. m., on Thursday, October 14.

L. TENNEY, S. C.

Concord Presbytery stands adjourned to meet in Newton, on Thursday, the 30th of Sept., at 7 o'clock p. m. WM. W. PHARR, S. C.

The Presbytery of Fayetteville will hold its 135th session at Shoe Heel (Quehele), Robeson county, N. C., commencing Thursday, October 14th, 1880, at 11 o'clock a. m.

Churches in arrears to the Presbyterial Fund will please forward the amounts due to the treasurer. J. P. MCPHERSON, S. C.

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

Items from the *St. Louis Presbyterian*:

It is reported that last Saturday the storm which struck Mexico, Mo., demolished the Presbyterian manse which was in progress of construction. The loss must be serious to the good friends who have been pushing forward this work so liberally, but we trust that they will "repair damages" and try it again.

A young man recently presented himself before the Session of the church at Potosi. He had received Romish baptism. With his own hearty concurrence, he was rebaptized, the Session judging the Romish rite to be no valid baptism.

Rev. Edwin Cater writes us from Wankesha, Wis., that his health has been so much improved by the use of the Silurian Water, he hopes to resume full work among his people in early fall. He returns immediately to Yazoo City, where his correspondents will please address him.

Rev. S. T. Ruffner, of Higginsville, while ministering unto his necessities with his own hands the other day, wounded his foot severely with an ax. His locomotion is hindered for a time, but no permanent injury is apprehended.

Items from the *Southern Presbyterian*:

The Rev. T. L. Haman writes us: "I have good news to report of two of my churches. The Lord has most graciously visited us at Hopewell and Old Salem, adding to the church at Hopewell recently, nine on examination, four of them heads of families, the remaining five children of the covenant. To the church at Old Salem eight—all on examination save one; five of these were children of the covenant. To God be the glory!

The Rev. A. A. Morse writes that four communicants were added to Oxford church in Tuskaloosa Presbytery, during a meeting recently held there.

Rev. Mr. Woods, of Martinsburg, assisted Rev. G. W. Fuiley in his communion services at Romney, W. Va., last week, (August 20), preaching five times, on Friday, Saturday,

and Sunday. On this interesting occasion there were some additions to the Romney church, among whom were three children of the devoted pastor, including his two oldest sons. The congregations were good and attentive, and the sermon impressive and convincing.—*Central Presbyterian.*

Rev. Geo. P. Richardson, who has been teaching at Corsicana for several years, is to take charge of the Waxahachie church in September. His whole time is engaged by the church. They are building a parsonage which they hope to have ready in September. The church has been for some time without a pastor, but now is said to be much interested and encouraged.—*Texas Presbyterian.*

Items from the *Christian Observer:*

The church at New Haven, Ky., is making encouraging progress. Last Thursday night there were three more additions to the young church.

The Presbytery of Louisville, Aug. 19th, dismissed Rev. W. G. White to the Presbytery of Bethel, and Aug. 24th, dismissed Rev. J. K. Hitner to the Presbytery of West Lexington.

Postoffice address of Rev. L. H. Blanton changed from Paris to Richmond, Ky., and that of Rev. G. C. Crowe from Owenton to Ghent, Carroll county, Ky.

Rev. W. H. Groves writes from Fayetteville, Tenn.: "We have just had a precious season of grace at Swan Creek church, ten miles distant from Fayetteville. Rev. J. A. Woods was with me most of the time. His sermons were scriptural, tender and impressive. The meeting lasted nine days. There were some ten or eleven professions, six of whom joined the church at the close of the meeting. A feeling of deep solmenity pervaded the congregation the whole of the time. The people of God were greatly revived.

Rev. E. C. Gordon, of Savannah, Ga., has accepted a call to the church at Salem, Va., and expects to be there the first Sabbath in September.

Rev. A. H. Mecklin writes: "I have just returned from a camp meeting at Lebanon church, Miss. It was a pleasant season, and I trust profitable to many. Seven were added to the church by profession and one by letter. Mr. J. H. Alexander, of Kosciusko, did most of the preaching.

On the 16th of August, the congregation at Covington, Va., made out a call to Rev. A. R. Cocke as pastor. Mr. Cocke who is now at Hot Springs, Ark., has it under consideration.

The cause of suicide is often hard to define, and many have no idea just what prompts the rash act. The cause, however, can be traced unquestionably to despondent feelings, produced by Torpid Liver. To destroy despondency and create a cheerful feeling by taking Simmons Liver Regulator would be the saving of the would-be suicide from an untimely end. It seems almost like waking from a dream to find oneself so clear headed, so light spirited and so full of gay thoughts, when despondent feelings existed until taking Simmons Liver Regulator, when they were dissipated like a cloud before sunshine and it seemed as though life was worth living.

SECULAR MISCELLANY.

No one ever looked for the dark side of life without finding it.

It yearly takes 200,000 acres of forest to supply cross-ties for the railroads of the United States.

Mount Washington, in its endeavor to keep cool, went so far as to get up a snow storm July 20th.

Rev. J. M. Sharpe and Wm. H. Morrow have presented Bishop McTyeire a beautiful gavel made from an apple tree grown in the yard of the late Bishop Soule.

Fourteen thousand bales of cotton bought in Monroe during the year ending Sept. 1, 1880—an increase of 2,000 bales over the previous year.—*Monroe Enquirer.*

Jules Verne has made $250,000 from his writings. He is fifty-one years old, enjoys good health, and works as hard as if he had not a cent laid up.

A seed farm at Sibly, Iroquois county, Ill., has thirty-five acres of cucumbers, ten acres of squashes, eight acres of watermelons and thirty-five acres of beans.

The first man ever killed by the famous Henry Berry Lowrey was shot at through a holly tree. The other day a gentleman of Robeson county sent Prof. Kerr a cane made of the tree. It will be a curious souvenir.—*News.*

Some Scandinavian archoeologists, in exploring a tumulus in Norway, a mile from the sea, have discovered a Viking war vessel 74 feet long, 16 feet broad amidships, drawing five feet, and with twenty ribs, in which an old chieftain had been entombed. There is no doubt that it has been there at least a thousand years.

The schooner Addie Henry sails to-day with a full cargo of pine straw from Riverdale, N. C. For some time our young friend Charles E. Mallett, the gentlemanly postmaster at Riverdale, has had men employed collecting pine straw, and has made many shipments, but this is the first full cargo that has been shipped from our Statle. As the straw is made useful by Northern manufacturers we sincerely hope it will not be the last.—*Nut Shell.*

The Tallahassee *Floridian* notices the receipt in that city of a consignment of olive oil, from fruit grown in an olive grove near Dungeness, on Cumberland Island, which was pure, sweet and rich, far exceeding in favor the imported oil.

More than one-half the requests for prayer sent to the Fulton street prayer meeting, New York, are said to be in behalf of persons addicted to intemperance.

The Salem *Press* has been enlarged and is improved in typographical make up. Glad to see such evidences of prosperity.

No books are so legible as the lives of men; character so plain as their moral conduct.

No one of the distinguished people who officially took part in Queen Victoria's coronation forty-two years ago is alive excepting herself.

Texas is a monster State. It has 226 counties covering an area of 274,000 square miles. In 1870 it had a population of 818,579. Returns of the present census indicate that it has nearly doubled in inhabitants in ten years. Instead of six members of Congress, it will hereafter be entitled to eight or nine.

A sort of Tichborne case has arisen here. A Mr. Phillips abandoned his wife and son in Brooklyn forty years ago, and all trace of him was lost. After ten years waiting, the wife, taking for granted that he was dead, married a Mr. Wiggins. At the end of thirty years she died, leaving Wiggins and two other sons besides the Phillips son. Thereupon Phillips is found, or at least a man who says he is Phillips, and who is recognized as such by her Phillips son, who is now Dr. Phillips of Clinton Avenue, the most fashionable part of Brooklyn. He and his son claim the entire estate of upwards of a hundred thousand dollars, to which they are undonbtedly entitled if he be the veritable Phillips, for in that case the second marriage was bigamy and void, and the two sons born thereof are illegitimate. But this second husband and two sons deny his identity and assert that it is a conspiracy to defraud them. It is a case for hard swearing and heavy fees.—*H. in Raleigh News.*

An interesting revolutionary relic was shown us the other day by Mr. J. E. Jamison of Atwell's (Rowan) township. The relic is a pair of sleeve buttons which Capt. Gilbraith Falls wore at the time he was killed at the battle of Ramseur's Mill one hundred years ago last June.—*Gastonia Gazette.*

Dudley Buck has composed a new song entitled "The Proposal." It is probably written in the key of "Be mine, ah!"

Recent discoveries seem to prove that there is conveyed to animals by the direct action of the sun's rays, a subtle current of iron. It does not exist in light, or but very slightly, if at all; but it is a part of the sun's rays. Therefore, we must enjoy these rays if we would feel their full effect. This iron it is which is supposed to give color to plants and animals, and to impart strength and beauty. With strength and beauty come health and good spirits, and despondency and fear are banished.

It showed how much the practical depends upon the theoretical when it was stated at the late meeting of the Scientific Association in Boston that the late Prof. Joseph Henry, in one set of experiments in oils, made discoveries which save the Government of the United States at least one hundred thousand dollars per annum.

We call the attention of any persons in Wilmington or elsewhere, who may desire the services of a thorough and accomplished accountant to the advertisement of Mr. McLaurin.

The most comfortable boot in town is that with Lyon's Patent Metallic Heel Stiffeners.

Multitudes of people require an alterative to restore the healthy action of their system and correct the derangements that creep into it. AYER'S SARSAPARILLA tones and vitalizes the blood, and restores the vigor of health.

COTTON PRESS.—See advertisement of Southern Standard Cotton Press in another column.

DIED.

☞Obituary notices must be paid for in advance The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Wilmington, on the 23rd of August, WILLIE McLAUCHLIN, aged 31 years.

Near Goldsboro, little JOE MURPHY, infant son of Mr. and Mrs. B. F. Murphy.

Thus the tender Shepherd has taken to His bosom another lamb of the fold. "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven.

In Pender county, on the 22d day of August, of whooping cough, infant daughter of Captain A. C. and Mrs. Rebecca Ward.

This precious gift was allowed only one month to entwine itself around its mother's heart, when it was taken hence to receive the smiles of its little sister Phebe, who went the week before. May the family be made whole in heaven at last.

On the 19th ult., at her residence in Fayetteville, N. C., Miss JANE McKENZIE, in the 79th year of her age.

She became a professing Christian of the Presbyterian Church in early life, and for more than half a century followed her Divine Master. Confined to her bed and room for many months, she bore her afflictions with a patient meekness that only God's grace can bestow. Her end was peace, and her death a tranquil departure to be with Christ above.
H. G. H.

In Polkton, Anson county, N. C., of cholera infantum, Aug. 21st, HARRIET McLEAN HAWLEY, only daughter of Mr. and Mrs. F. O. Hawley, aged 1 year, 5 months and 23 days.

Our life how short! A groan, a sigh!
We live—and then begin to die.
But oh! how great a mercy this:
That death's a portal unto bliss. R. A. M

Christian Advocate requested to copy.

WILMINGTON MARKET

DURING WEEK

ENDING AUGUST 31.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—Wednesday sales at 33½ cents and later at 33 cents; Thursday 33@33½ cents; Friday 34@34½ cents, Saturday quoted at 31½ cents, closing quiet without sales. On Monday and Tuesday, up to close of our report, there were no sales, and a decline was imminent.

ROSIN.—Wednesday Strained $1 07½ and Good Strained $1 12½; Thursday $1 10 and $1 15 respectively; Friday sales at $1 15 and $1 20; Saturday Strained sold at $1 15 and Good Strained at $1 22½@$1 25. On Monday and Tuesday, up to close, Strained $1 15, and Good Strained firm at $1 25. Sales Low Pale at $2 40, Pale at $2 70 and Extra Pale at $3 00.

CRUDE TURPENTINE.—Yellow Dip and Virgin sold day by day until Saturday at $1 90. On Saturday sales both qualities were made at $2 10, at which price market was steady to the close of report.

TAR.—Receipts taken day by day until Saturday at $1 60. On Saturday sales at $1 60 and later at $1 65. Monday and Tuesday $1 65.

COTTON.—On Wednesday, Thursday and Friday sales were made on a basis of 10¾ cents for Middling. On Saturday price dropped to 10½ cents for Middling. Monday no change.

TIMBER.—No change to note in prices or in tone of market. Demand good and receipts light.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices

ARTICLES.	PRICES.		
BACON—Western Smoked—			
Hams	00	a	10½
Sides, per lb	0	a	10½
Shoulders	7½	a	7¾
Dry Salted—			
Sides, per lb	0	a	9
Shoulders	0	a	7½
CHEESE—Northern Factory, per lb	0	a	11
Dairy, cream per lb	00	a	14
State, per lb	00	a	10
COFFEE—Rio, per lb	13	a	18
Laguayra, per lb	18	a	20
CORN MEAL—per bush in sacks	70	a	75
DOMESTICS—Sheetings, 4-4, per yd	7	a	7½
Yarn, per bunch	00	a	1 00
FLOUR—Fine, per bbl	0 00	a	5 00
Super, Northern, per bbl	5 50	a	6 00
Extra do. " per bbl	6 00	a	6 25
Family " per bbl	7 00	a	9 00
City Mills—Extra Super, per bbl	0 00	a	7 50
" Family, per bbl	0 00	a	8 00
" Extra do., per bbl	0 00	a	8 50
GLUE—per lb	12	a	14½
GRAIN—Corn, in sacks, per 56 lbs from store—white	67	a	70
CORN, wholesale, in sacks	72½	a	73
Corn, mixed, wholesale in sacks	00	a	67
Corn, Cargo, per 56 lbs, bulk	68	a	70
Oats, per bushel from store	00	a	50
Peas, Cow, per bushel	60	a	65
HOOP IRON—per ton	90 00	a	95 00
LARD—Northern, per lb	10	a	10½
North Carolina, per lb	10	a	11½
LIME—per bbl	1 00	a	1 10
MOLASSES—West Indies, old crop	00	a	30
" " bbls	00	a	33
" " new crop	37	a	40
" " bbls	40	a	41
New Orleans	47½	a	60
Sugar House, hhds, per gal	00	a	25
" " bbls., per gal	00	a	25
Syrup, bbls., per gal	40	a	55
NAILS—Cut, 4d to 20d, per keg	00	a	3 50
OILS—Kerosene, per gal	13½	a	15
Lard, per gal	1 00	a	1 10
PORK—Northern, City Mess	00 00	a	17 00
SALT—Alum, per bag of 4 bushels	75	a	80
Liverpool, per sack	90	a	95
Liverpool fine, per sack	1 40	a	1 50
SUGAR—Cuba, per lb	8½	a	10¾
Porto Rico, per lb	0	a	7¾
A—Coffee, per lb	10¾	a	11
B— " per lb	9	a	11
C— " per lb	9	a	9½
Ex. C— per lb	9¾	a	10
Crushed, per lb	00	a	11½
SOAP—Northern, per lb	5	a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00	a	4 20

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Asheboro, N. C., by Rev. A. M. Watson, on the 12th instant Dr. M. F. FOX and Miss LOU PORTER.

At the Martino House, in Fayetteville, N. C., by Rev. J. P. McPherson, on the evening of Sept. 3rd, 1880, Mr. MAURICE OTTARBURG and Miss NETTIE W. McLAURIN.

DECIDEDLY THE BEST.

The "Times," New Brunswick, N. J., is the journal from which the following is cut: "When among parties who are familiar with the subject, the question is asked—'Which are the best remedies known for kidney and liver complaints, for bilious disorders, for malarial fever, for headaches, neuralgia and kindred ailments?' the result is an unanimous verdict in favor of Warner's Safe Kidney and Liver Cure, Warner's Safe Bitters, and Warner's Safe Pills."

A SITUATION IS WANTED,

BY THE UNDERSIGNED, AS

BOOK-KEEPER,

ACCOUNTANT,

Or CLERK.

Steady Employment is preferred, but he is prepared to do any Odd Jobs of Work that may be placed in his hands. He has had

An Experience of Twenty Years,

And refers to Messrs, ALEX. SPRUNT & SONS, and the Merchants of Wilmington generally, as to his ability.

HUGH W. McLAURIN.

WANTED AGENTS for my "Object Teaching Bible." Dr. J. H. Vincent says it's "The Best." Send for circulars and terms. W. J. HOLLAND, Springfield, Mass.
sept 8 661-4t

Agents and Canvassers

Make from $25 to $50 per week selling goods for E. G. RIDEOUT & CO., 10 Barclay Street, New York. Send for their catalogue and terms. [sept8 661-1y

BAGGING, TIES, TWINE.

1400 Rolls Cotton BAGGING,
4500 Lbs New and Pieced TIES,
1000 Lbs Cotton Bagging TWINE.

FLOUR, BACON, MOLASSES.

1200 Bbls FLOUR, Super to Extra Family;
50 Boxes Pork Strips, Smoked and D S Sides;
200 Hhds and Bbls Porto Rico, New Crop Cuba and New Orleans MOLASSES;

Sugar, Coffee, &c.

200 Bbls SUGAR, Cut Loaf, Granulated, Standard A, Extra C and C;
275 Bags COFFEE, Rio, Laguyra and Java;
100 Boxes Pure Assorted CANDY,
150 Tubs Choice Leaf LARD,
175 Boxes STARCH,
200 Boxes LYE and POTASH,
150 Boxes Laundry SOAP.

TOBACCO, SNUFF, PAPER, MATCHES,

Shot, Pepper, Ginger, Hoop Iron,

SPIRIT BARRELS, &c.

For sale low by

WILLIAMS & MURCHISON.
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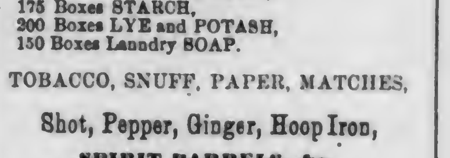

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No. 3 S. Front st., Wilmington, N. C.

Orders by mail will be promptly attended to. References, business men of Wilmington. [632

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GROCERY, PRODUCE,
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Commission Merchant.
AGENT FOR THE SALE OF
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MERCHANDIZE AND COTTON BROKER.
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BETHEL ACADEMY,
DAVIDSON COLLEGE (P. O.) N. C

Rev. L. K. GLASGOW, A. M. Principal.
Miss ELLA W. FLEMING, Assistant.

TENTH semi-annual session begins July 26th, 1880. Boarders in Principal's family pay in advance for all expense except books, per quarter (10 weeks) $80

For circulars containing testimonials from well-known educators and from patrons, address the Principal. dec 31-tf

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100 Hhds and Bbls MOLASSES,
5000 Bush White and Mixed CORN,

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400 New New York SPIRIT CASKS,
20 Tons HOOP IRON,
100 Bbls choice GLUE,

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THE BONANZA FOR BOOK AGENTS is selling our *splendidly illustrated* book, Life of

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by his life-long friend, Hon. J. W. Forney, an author of national fame. This work is endorsed by Gen. Hancock, party leaders, and press; is low-priced, immensely popular, and taking like wild-fire everywhere. Outfits 50c. Agents are making easily $10 per day. For the BEST BOOK, BEST TERMS, and full particulars, address quick, HUBBARD BROTHERS, Atlanta, Georgia.
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BARRELS,
HALVES and
QUARTERS.

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Raleigh, N. C.

REV. R. BURWELL,
JOHN B. BURWELL, } Principals.

The next Session commences on Wednesday, the 1st of September, 1880.

No Institution offers superior advantages for instruction in all branches usually taught in first-class seminaries for young ladies.

Advantages for instruction in Music (vocal and instrumental) and Modern Languages unsurpassed.

The only Institution in the South having in successful operation a fully equipped school for instruction in the theory and practice of Cooking.

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Nashville Tenn., closed its 15th year with 245 Young Ladies, and 48 graduates. An established School. Has met with great success. Fine buildings in the city. Next session, Sept 1st. Send for catalogue.

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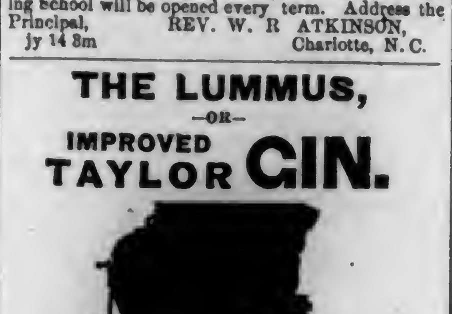
—OR—
IMPROVED
TAYLOR GIN.



This is the seventh season of this popular Gin which combines the merits of speed, light draft, good sample, and cleaning the seed in a greater degree than any other, and is offered with the most perfect Self-Feeder and Condenser made, at the following very low prices,

Sizes.	Price of Gins	Price with Self Feed er or Condenser	Price with Self-Feeder and Condenser.
40 saw	$100.00	$132.50	$165.00
45 "	112.50	146.00	179.50
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These Gins are made with Iron Frames and of the best materials and are unsurpassed in finish and workmanship. We also manufacture Gullett's celebrated "Patent Steel Brush Cotton Gin," together with the Favorite Light Draft "Cotton Bloom" Cotton Gin, with Feeders and Condensers for each.

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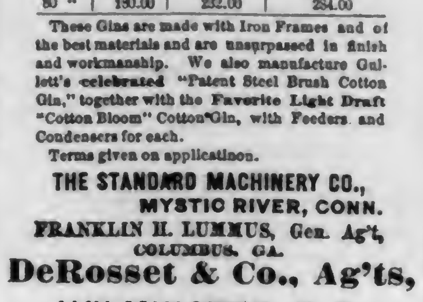
FARMER'S WROUGHT IRON
Cotton and Hay Press.



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☞ No cast iron used in its construction.
☞ Strong, Durable, Portable, Cheap.
☞ Guaranteed to press a 500 lb. Bale.

The Bale is delivered at bottom of Press.

It has been thoroughly tested, and is a good Lever Press for a low price.

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Successor to BOATWRIGHT & McKOY,
OFFER THIS WEEK FRESH ARRIVALS, VIZ:

800 Bbls FLOUR, all grades;
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200 Pkgs CRACKERS;
150 Pkgs LARD;
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25 do RICE;
10 do SNUFF;
50 do POTATOES;
25 do and Half Bbls BEEF;
20 do Pure CIDER VINEGAR;
30,000 Lbs D. S. C. R. SIDES;
20 Boxes CHEESE; 50 Boxes CANDY;
500 Boxes CANNED GOODS; 100 Boxes LYE and POTASH;
100 Boxes HERRINGS, Smoked; 100 Boxes STARCH;
100 Boxes SODA; 200 Boxes SOAP; 100 Gross MATCHES

And every other article of the Grocery line in great quantity. "There is life in the old land yet." Come and see me.

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2nd AND 3rd FLOORS,
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Catalogue and circular with full particulars, on application.

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1880—'81.

THE NEXT COLLEGIATE YEAR BEGINS ON THURSDAY, September 16th, 1880, and ends June 15th, 1881. It is divided by a recess of about ten days, embracing Christmas and New Year's-day, into two Terms.

The necessary expenses for the entire year, exclusive of clothing, traveling expenses, and pocket money, vary from $200 to $250.

There are three fully organized Courses of Instruction:

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3. The ECLECTIC COURSE, designed for those who do not wish to take a regular course but to pursue special studies.

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Applicants for any class will be received at any time during the year.

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For Catalogues and other information apply to
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HAMPDEN SIDNEY COLLEGE,
Prince Edward County, Va.

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The Rev. J. M. P. ATKINSON, D. D.,
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Carpets at about New York Wholesale Prices, for they were
BOUGHT WHEN CHEAP.
White and Fancy Mattings at Most Reasonable Prices.
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Respectfully, R. M. McINTIRE.
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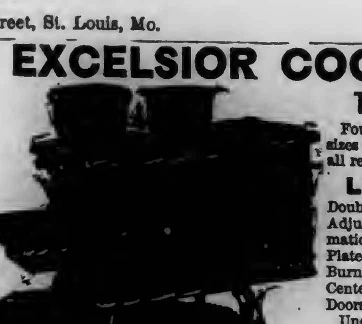

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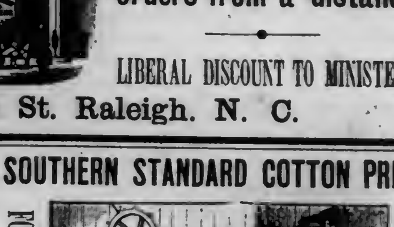

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FOR THE FAMILY.

How Johnny Minded the Baby.

MRS. ANNIE A. PRESTON.

"Johnny, mind what I am saying:
The men are in the meadow haying—
While I am their dinner getting,
You must keep the babe from fretting."
Then this Johnny boy kept scolding
While he was the baby holding,
"Oh!" he sighed, "there is no knowing
The fun they're having in the mowing."
Just then the baby ceased his weeping
And soon both she and John were sleeping.
And Johnny dreamed, "They'll think I'm funning,
I'll run away and keep on running."
Soon he dreamed that he was hiding,
In a cart where he was riding.
Then he fell and kept on falling,
And called and called and kept on calling,
The noon bell rang and kept on ringing,
The robin sang and kept on singing,
The river flowed and kept on flowing,
The farmers mowed and kept on mowing,
The soft winds sighed and kept on sighing,
The baby cried and kept on crying,
The kitten slept and kept on sleeping,
The chickens peeped and kept on peeping,
His coat was torn and kept on tearing,
The peacock stared and kept on staring,
His mother cooked and kept on cooking,
Towzer looked and kept on looking,
Johnny dropped and kept on dropping,
He wished to stop and keep on stopping—
So he screamed and kept on screaming—
"Johnny! Johnny! you are dreaming!"
Cried mamma her big boy shaking,
And the babe from sleep awaking.

A Tiger's Plaything.

"Well, my boy, if you want a tiger, you've come to the right place, for this and the bit round Fort Perovski are almost the only spots on the whole river where there are any left; indeed, I might say the only spots in Central Asia, except the great jungle of the Illi, two days' journey north of this."

So spoke Col. Petroff (the Russian commandant of the little outpost of Tchiesz, on the Upper Syr-Daria,) to his excited junior officer, Lieut Galkin, who had made up his mind that the first duty of every right-minded officer was to shoot a tiger single-handed, and that life would be a blank to him till he had done so.

"And what's the best way to get at them?" asked the younger man, with a flush of excitement on his handsome face.

"Well, if you're so anxious to make their acquaintance," said the veteran, smiling at the lad's eagerness, "there are several ways of doing it. First and foremost, you can just follow the beast's trail till you come upon him, and then shoot him down; but that's rather dangerous, and not very certain either, for the trail's apt to get blurred in among those big reeds."

"Well, secondly, you can drift along the bank in a boat, and fire at 'em as they come down to drink; but *that's* not always certain, because, if there's a moon, they see you and run away; and if there's not, you can't see *them* at all. Thirdly, there's the cage."

"The cage?"

"Yes; you shut yourself up in an iron cage among the reeds, with a big bit of horse-flesh beside it by way of bait; and when the tiger scents the meat, and comes after it, you fire at him."

"Capital!" shouted Galkin, with a loud laugh; "that's quite a new idea. The cage be it by all means."

"Well, I wouldn't *begin* with that, if I were you, my boy," said the Colonel, gravely, "for it's a risky business at best. A tiger-hunt is very good fun so long as it is you who are hunting the tiger; but when the tiger takes to hunting *you*, it alters the case a good deal."

However, Galkin was not to be moved; and daybreak the next morning found him in his cage among the huge reeds (tall enough to overtop a six foot grenadier with his cap on), through which, as they swayed in the morning breeze, he caught a passing glimpse, every now and then of the broad shining river, and the little tumble-down mud hovels and clustering trees on the opposite shore.

The most trying part of an exciting adventure is the waiting for it to begin, and so our hero found it; but luckily he had not long to wait. The Central Asian tiger has a keen scent for prey of any kind; and the warning crackle of the reeds was speedily followed by the gliding out of a huge, gaunt, yellow body, straight towards Galkin's ambush.

Despite his perilous position (for the cage was a pretty old one, and its rusty bars seemed hardly to be trusted against the rush of a full-grown tiger), Galkin could scarcely help laughing at this curious reversal of menagerie rules—the *man* in the cage, and the wild beast walking round it to look at him. But he was not the man to let either the joke or the danger unsteady his hand. He aimed carefully at the vital spot behind the fore-shoulder, and let fly.

The huge beast leaped high into the air, rolled over on its back, and after a few convulsive kicks lay dead before him. Hurrah! Up sprang Galkin, quite forgetting the cage in his excitement, and hit his head such a bump against the bars that, for a moment, he hardly knew where he was.

The shout was answered by a long, snarling cry and out from the reeds broke a second tiger, evidently a young one, although quite big enough to have finished our friend with one bite. Galkin felt for his cartridge-pouch, to reload for a second shot, when, lo! no pouch was to be found. And now, to his dismay, he perceived that it had been off when he jumped up, and was lying outside the cage, where it had rolled over a slight descent of the land, quite out of his reach.

Here was a pretty piece of business!

But if the hunter was at a nonplus, the tiger himself seemed to be no less so. This cross-barred machine with a motionless human figure inside of it (for Galkin, finding himself defenceless, remained as still as a statue), was a complete puzzle to him. He had never seen anything of the kind before. It might be a trap. Who could tell? On the whole, he appeared to think that his wisest way was to begin with the horse-flesh, which he soon disposed of—a somewhat disagreeable hint to Galkin of what might shortly befall him.

Breakfast over, the tiger-kitten seemed to wax frolicsome. He leaped up against the cage, and put his fore-paws on the top of it, bringing his face so near Galkin's, that the poor lieutenant almost felt the hot, rank breath. Suppose the bars were to give way!

But what *did* happen was almost as bad. Overbalanced by the beast's weight, the cage rolled over, the unlucky officer along with it; while the tiger, delighted with the sport, and evidently thinking the whole affair a toy meant for his own special amusement, patted it about with his huge paws like a cat playing with a mouse, tumbling it over once or twice, and bumping poor Galkin against the bars till he was pretty well bruised. All at once there came a tremendous crash, as a thick clump of reeds gave way, and splash down into the river went cage, Galkin and all!

Fortunately for our hero, there was a mud bank close to the shore, so that the water only came up to his belt; but even so, to sit waste-deep in a cold river for an indefinite time, with a tiger mounting guard over him, was anything but a pleasant prospect. Moreover the tiger, which was standing on the bank above, with a face of great disgust at the loss of his toy, seemed strongly inclined to leap down after it; in which case, the sportsman would be rolled over in [illegible]ater, and drowned at once.

J[illegible] moment came the sharp crack of a [illegible] tiger fell headlong into the river, while Galkin, looking up, saw a boat coming toward him, pulled by two Tartars, behind whom appeared the grinning face of his friend the Colonel.

"I hope you like your day's sport, my boy," chuckled the old soldier as he opened the cage and pulled out his half-drowned comrade. "I was up stream looking about to see if I could find any game worth firing at, when I heard the crack of your piece; and I came along to see what had happened; and on the whole, I think it's just as well I did."

And Galkin thought so too.—*Youth's Companion.*

What Killed the Oyster?

Pick up that oyster shell. Do you see a little hole in the hard roof of the oyster's house? That explains why there is a shell but no oyster. A little creature called the whelk, living in a spiral shell, dropped one day on the roof of the oyster's house. "The little innocents," some one has called the whelk. "The little villians," an oyster would call them, for the whelk has an auger, and bores and bores and bores until he reaches the oyster itself, and the poor oyster finds he is going up through his own roof. He goes up, but he never comes down.

A writer speaks of noticing on the shores of Brittany the holes in the oyster bored by its enemy, both burglar and murderer we should call him.

"A little sin, a little sin," cries a boy who may have been caught saying a profane word, or strolling with a bad associate, or reading a bad book, or sipping a glass of beer. "Don't make too much of it," he says.

Young friend, that is the whelk on the oyster's back. You have given the tempter a chance to use his auger, and he will bore and bore till he reaches the centre of all moral worth in the soul, and draws your very life away.

An Unconscious Sermon.

Mr. Harvy was riding slowly along the dusty road, looking in all directions for a stream, or even a house, where he might refresh his tired, thirsty horse with a good draught of water. While he was thinking and wondering, he turned an abrupt bend in the road and saw before him a comfortable farmhouse, and at the same time a boy ten or twelve years old came out into the road with a small pail and stood directly before him.

"What do you wish, my boy?" said Mr. Harvy, stopping his horse. "Would your horse like a drink, sir!" said the boy respectfully.

"Indeed he would, and I was wondering where I could obtain it."

Mr. Harvey thought little of it, supposing, of course, the boy earned a few pennies in this manner, and therefore he offered him a bit of silver, and was astonished to see him refuse it.

"I would like you to take it," he said, looking earnestly at the child and observing for the first time that he limped slightly.

"Indeed, sir, I don't want it. It is little enough I can do for myself or any one. I am lame, and my back is bad, sir; and mother says no matter how small a favor may seem, if it is all we are capable of, God loves it as much as He does a very large favor; and this is the most I can do for others. You see, sir, the distance from Painsville is eight miles to this spot, and I happen to know there is no stream crossing the road that distance, and the houses are all some distance from the road; and so, sir, almost every one passing here from that place is sure to have a thirsty horse."

Mr. Harvy looked down into the gray eyes that were kindling and glowing with the thought of doing good to others, and a moisture gathered in his own as, a moment later, he jogged off, pondering deeply upon the quaint little sermon that had been delivered so innocently and unexpectedly.—*Youth's Evangelist.*

MISCELLANEOUS.

Messages by Heliograph

The usefulness of the heliograph was recently satisfactorily tested in the transmission of a dispatch from Gen. Stewart, in Afghanistan, announcing the result of an attack on British troops, which was sent from Camp Ghuzni, April 22d, and was received at the India Office, London, on the following day. The news could hardly have been brought more speedily by electric telegraph. The heliograph, signaling right over the heads of the enemy, if necessary, to stations which may be few and far between, does not require any route to be kept open, and cannot be interrupted. A ten-inch mirror, that being the size of the ordinary field heliograph, is capable of reflecting the sun's rays in the form of a bright spot to a distance of fifty miles, where the signal can be seen without the aid of a glass. The adjustment of the instrument is very simple. If an army corps, having left its base where a heliograph station is established, desires to communicate with the other division from a distance of several miles, a hill is chosen and a sapper goes upon it with his heliograph-stand, containing a mirror so as to move horizontally and vertically. A little of the quicksilver having been removed from behind the centre of the mirror, a clear spot is made through which the sapper can look from behind his instrument towards the station he desires to signal. Having sighted the station by adjusting the mirror, he next proceeds to set up in front of the heliograph a rod on which is a movable stud, manipulated like the foresight of a rifle. The sapper, standing behind his instrument, directs the adjustment of this stud until the clear spot in the mirror, the stud and the distant station are in a line. The heliograph is then ready to work, and the sapper has only to take care that his mirror reflects the sunshine on the stud just in front of him to be able to flash signals so that they may be seen at a distance.—*Popular Science Monthly.*

Hereditary Descent of Beauty.

Mr. Darvin believes that the general beauty of the English upper class, and especially of the titled aristocracy, is probably due to their constant selection of the most beautiful women of all classes (peeresses, actresses or wealthy bourgeoises) as wives through an immense number of generations. The regular features and fine complexions of the mothers are naturally handed down by heredity to their descendants. Similarly it would seem that we must account for the high average of personal beauty amongst the ancient Greeks and the modern Italians by the high average of general taste, the strong love for the beautiful, diffused amongst all classes in both those races. The prettier women and the handsomer men would thus stand a better chance of marrying, other things equal, and of handing down their own refined type of face and figure to their children. If this be so—and evolutionists at least can hardly doubt it—then we should expect everywhere to find the general level of personal beauty highest where there was the widest diffusion of æsthetic taste. Now, our own squalid poor are noticeable, as a rule, for their absolute and repulsive ugliness, even when compared with those of other European countries. Gaunt, hard-faced women, low-browed, bull-dog looking men, sickly, shapeless children, people the back slums of our manufacturing towns. Their painful ugliness cannot all be due to their physical circumstances alone, for the lazzaroni who hang about the streets of Naples must lead lives of about equal hardship and discomfort, yet many of them, both men and women, are beautiful enough to sit as models for a Lionardo. On the other hand, every traveler speaks in high admiration of the beauty and gracefulness displayed by young and old amongst the æsthetic Polynesians; while in many like cases I note that Europeans who have once become accustomed to the local type and decidedly pretty faces extremely common in several savage races whose primitive works of art show them in other ways to possess considerable æsthetic taste. In India, where artistic feeling is universal, almost every man or woman is handsome. On the whole, it seems fairly proved that the average personal beauty everywhere roughly corresponds to the average general love for beauty in the abstract.—*Cornhill Magazine.*

Insect-Killing Plants.

The plants do not always keep pace with the insect world. The Dionæa, which is native only to the region about Wilmington, N. C., long ago acquired the name of Venus's Fly-trap; It has lately been found, beyond doubt, to digest and absorb the captured insects as nourishment.

Another plant that catches insects to devour them is much more common, the Drosera or Sun-dew, to be found in almost all parts of the northern hemisphere. While the Dionæa catches insects by suddenly closing its leaf on them, the Drosera is provided with gummy globules in which the victim sticks fast. The transparent globules, at the point of tiny bristles, give it the common name of Sun-dew. When prey has been taken on any of these points the surrounding bristles bend toward it to fasten it more securely, and, as is now believed, to take their share in devouring it.

The numerous species of Pitcher-plant which are such curious objects in the early summer drown multitudes of insects. It may be that these plants obtain nourishment from what they capture.

In another example of the capturing of insects the plant certainly does not devour its captives. This may be seen best in August, wherever one can find that wide-spread plant, the Apocynum, or Dog-bane. Its smooth stalk, glossy leaves and delicate pink blossoms look very harmless, but the blossoms themselves are most cruel fly-traps. As the flower hangs, the stamens are farther apart below than above. The fly inserting his bill in the more open portion slips it upward and cannot withdraw it, but hangs in mid-air to die of starvation and swing in the wind like a scare-crow. It is not easy to see just what good it does the plant to make these captures. No doubt it is in some way an advantage to the plant that its stamens are arranged as they are, and this catching of flies may be regarded as incidental to that other advantage. It is possible, also, that the captures are made in self-defense. Insects render plants important service in carrying pollen, for which they are rewarded with honey. If any of them should succeed in getting the honey without carrying the pollen they would rob the plants. It may be that the fly-catching of the Dog-bane, and perhaps also of the Pitcher-plant, is only an act of retaliation on plundering insects. I do not wish to believe that the plants are the aggressors.—*Christian Union.*

The Boy whose Mother Cuts his Hair.

You can always tell a boy whose mother cuts his hair. Not because the edges of it look as if it had been chewed by an absent minded horse, but you tell it by the way he stops on the street and wriggles his shoulders. When a fond mother has cut her boy's hair, she is careful to guard against any annoyance and muss by laying a sheet on the carpet. It has never yet occurred to her to set him over a bare floor and put the sheet around his neck. Then she draws the front hair over his eyes and leaves it there while she cuts that at the back. The hair which lies over his eyes appears to be surcharged with electric needles, and that which is silently dropping down under his shirt band appears to be on fire. She has unconciously continued to push his head forward until his nose touches his breast and is too busily engaged to notice the snuffling sound that is becoming alarmingly frequent. In the meantime he desires to blow his nose, but recollects that his handkerchief is in the other room. Then a fly lights on his nose and does it so unexpectedly that he involuntarily dodges and catches the point of the scissors in his ear. At this he commences to cry and wish he was a man. But his mother doesn't notice him. She merely hits him on the other ear, to inspire him with confidence, and goes on with the work. When she is through she holds his jacket collar back from his neck, and with her mouth blows the short bits of hair from the top of his head down his back. He calls her attention to the fact, but she looks for a new place on his head, and hits him there, and asks him why he didn't use his handkerchief. Then he takes his awfully disfigured head to the mirror and looks at it, and young as he is, shudders as he thinks of what the boys on the street will say.

Fall Poetry.

A certain young woman named Hannah
Slipped down on a piece of banana;
She shrieked, and O my'd!
And more stars she spied
Than belonged to the star-spangled banner.

A gentleman sprang to assist her,
And picked up her muff and her wrister,
"Did you fall ma'am?" he cried;
"Do you think," she replied,
"I sat down for the fun of it, Mister?"
—*Boston Journal of Commerce.*

STATE NEWS.

On Saturday last the gin house and grist mill belonging to Mr. Isaac Taylor was burned. Supposed to be incendiary.—*Newbern Times.*

Under the new apportionment required by the census of this year Granville county will be entitled to one more member in the lower house of the Legislature.—*Oxford Free Lance.*

The Wilmington *Star* states that there is no ground for the statement that the W. & W. R. R. Co. desires to withdraw its bid for the lease of the A. & N. C. R. R.

Our clever young townsman, Mr. R. P. Davis, has found time from his arduous duties as a practitioner of the law, to invent a cotton press which, we think, must certainly come into very general demand, if it does not supersede other presses in use.—*Monroe Express.*

General Scales says the Commissioner of Agriculture recently told him that after traveling in every State in the Union he was satisfied North Carolina was the best fruit growing State.—*Greensboro Patriot.*

"Rattlesnake master" boiled in sweet milk and the milk administered inwardly is an antidote to snake bite. It was tested in Rowan county last week and succeeded when all other remedies failed.—*Statesville Landmark.*

Mrs. Martha Rainey, the aged widow of Samuel Rainey, and daughter of David McGibbony, fell dead on the sidewalk, near her home, in this place, on Thursday evening last, about dusk.—*Greensboro Beacon.*

Mr. D. W. Jarvis of Pantego, tells us of a new species of rice which he calls Japanese rice. He has experimented with it for two years; the first year he planted about one pint and was reimbursed with three pecks; the second year, that is the past season, he planted about two and one-half pecks and had for a return forty or fifty bushels. If it is as good in every other respect as in productiveness our farmers should adopt it.—*North State Press.*

By reference to our monthly commercial report it will be seen that the receipts of cotton for the month of August footed up 950 bales, while during the same period last year the receipts were only 108 bales, being an increase of 842 bales in favor of 1880. This is a very encouraging exhibit.—*Wilmington Star.*

The Supreme Court adopted the following rule: "Briefs of council hereafter filed for the use of the Court must be printed, and should contain a concise statement of the facts set out in the record, necessary to the understanding of the errors assigned, but oral argument will be read in place, or as part thereof, as heretofore."—*Raleigh Observer.*

Our fish market was well supplied on Saturday. There were fishes of all qualities and sizes; from the huge sturgeon to the small spot. Blue fish or taylors, as well as trout were in great abundance.—*Newbern Nut Shell.*

MIRACULOUS POWER.

The "Forest and Stream" hit it: "To preserve health use Warner's Safe Kidney and Liver Cure, and other Warner's Safe Remedies. These are almost of miraculous power in removing diseases for which recommended. The wonderful curative qualities they are possessed of is vouched for by tens of thousands."

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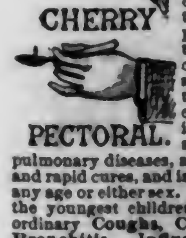

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An Editor's Escape.

OFFICE OF THE "INDUSTRIAL ERA,"
ALBIA, IOWA, May 26, 1880.

TO WHOM IT MAY CONCERN:

I take great pleasure in making the following statement: I have been afflicted with a disease of the kidneys for the past two years and have tried numerous remedies with only partial and temporary relief. Warner's Safe Kidney and Liver Cure was recommended to me, and after taking it the pain and distress left me, and I am to-day feeling *strong and well.* I am perfectly satisfied that Warner's Safe Kidney and Liver Cure is the medicine needed and can cheerfully recomend it to others.

G. W. STAMM.

A Physician's Testimony.

I hereby testify that I have been a practicing physician for twenty seven years, and for many chronic cases in my pretice do recomend Warner's Safe Kidney and Liver Cure. It was upon my advice that G. W. Stamm, editor of the *Industrial Era*, obtained this valuable remedy.

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A Pastor Made Happy.

I have been greatly troubled with my kidneys and liver for over twenty years, and during that entire time I was never free from pain. My medical bills were enormus, and I visited both the Hot and White Springs, noted for the curative qualities of the water. I am happy to say I am now a well man, and entirely as the result of Warner's Safe Kidney and Liver Cure. With such glorious results, I am only too glad to testify regarding the remedy which has made me so happy.

(REV.) P. F. HARKLER.
Coal Run Crossing, Arkansas.

An Educational Endorsement.

The Rev. C. A. Harvey, D. D., of the Howard University, of Washington, has written the following letter:

GENTLEMEN — I take great pleasure in stating that I have for two years past been acquainted with the remedy known as Warner's Safe Kidney and Liver Cure, and that in some cases which had been given up by practitioners of both schools, the speedy change wrought by this remedy seemed but little less than miraculous. I am convinced that no remedy for kidney troubles heretofore discovered can be held for one moment in comparison with it.

Respectfully yours, C. A. HARVEY.

Its Grand Reputation.

Warner's Safe Kidney and Liver Cure has reached a reputation that is not limited by the confines of section or country. There are no injurious substances nor false and temporary stimulants in the preparation. It is purely vegetable and compounded under a formula that has passed severe tests and won endorsements from some of the highest medical talent in the country. — *New York World.*

Ministerial Gratitude.

WHIPPANY, N. J., July 2, 1880.

MESSRS., H. H. WARNER & CO.:

Dear Sirs: — My wife had been suffering from a severe attack of acute inflamation of the bladder, which occurred in October last, and left a chronic inflammation of the neck of the bladder. This trouble yielded to no treatment, till some time in March she began the use of your Safe Kidney and Liver Cure, and is now completely well, which we wish to acknowledge very thankfully. We have commended the *Cure* to others as we have had occasion, and shall continue to do so very cheerfully.

With many thanks,
(REV.) D. MC GEE BARDWELL.

Arousing its Readers.

An alarm of fire at midnight is a startling thing, but not half so startling to many who hear it as would be the sudden knowledge of their own dangerous physical condition. Thousands of thousands are hurrying to their graves because they are carelessly indifferent to the insidious inroads of disease and the means of cure. It is the mission of H. H. Warner & Co., with their Safe Kidney and Liver Cure, to arouse men to a sense of their danger and then cure them. — *Memphis Appeal.*

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[NEW SERIES—VOL. XIII—No 662.] WILMINGTON, SEPTEMBER 15, 1880. [OLD SERIES—VOL. XXIII—No 1,282.]

The Presbyterian.

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[ENTERED AT THE POST OFFICE AT WILMINGTON, N.C. AS SECOND-CLASS MAIL MATTER.]

For the N. C. Presbyterian.

ABSTRACT OF PROCEEDINGS OF THE 221ST SESSION OF ORANGE PRESBYTERY AT REIDSVILLE, SEPT. 1–4, 1880.

The Presbytery was opened with a sermon on "Home Missions," by Rev. P. H. Dalton, moderator—text: Luke xxiv: 47.

There were present during the session 22 ministers and 27 ruling elders. Seven ministers were absent, and 34 churches were not represented.

Rev. John S. Watkins was chosen moderator, and Rev. T. U. Faucette and F. S. Royster temporary clerks.

Nahalah church was reported as organized since the last meeting in Halifax county, with 10 communicants and 2 elders.

CALLS.

A call from Oxford Church for half of his time, on a salary of $400, was placed in the hands of Rev. J. W. Primrose; also another from the Shiloh church for one-fourth of his time, on a salary of $160.

Calls from the churches of Mebaneville and Bethlehem, for half his time each—the former on a salary of $500 and the latter on a salary of $225 per annum—were placed in the hands of Rev. T. J. Allison.

A call from the church at Durham, for the pastoral services of Rev. H. T. Darnell, for the whole of his time, on a salary of $900 and a house, was placed in his hands.

These calls were all accepted, and the following arrangements made for the several installations, viz:

To install Rev. T. J. Allison at Mebaneville: Rev. F. H. Johnston to preside, preach the sermon and charge the people; Rev. C. N. Morrow to propose the constitutional questions and charge the pastor. On the first Sabbath in October.

To install Mr. Allison at Bethlehem, on the third Sabbath in October: Rev. P. R. Law to preside, preach and charge the pastor; Rev. J. L. Currie to propose the questions and charge the people.

To install Rev. J. W. Primrose at Oxford, on the fourth Sabbath in October: Rev. H. T. Darnall to preside, preach the sermon and charge the people; Rev. D. E. Jordan to propose the questions and charge the pastor.

To install the same at Shiloh, on the first Sabbath in December: Rev. T. U. Faucette to preside, preach and propose the questions; Rev. J. S. Watkins to charge pastor and people.

To install Rev. H. T. Darnall at Durham, on the second Sabbath in October: Rev. J. S. Watkins to preside, preach and charge the pastor; Rev. T. J. Allison to propose the questions and charge the people.

The ministers on these several committees are each alternate to the other.

DISSOLUTIONS.

The pastoral relation between the Rev. B. W. Mebane and the church at Graham was, at his request and with the consent of the church, dissolved. Mr. Mebane had permission to labor out of our bounds till the next meeting.

Also, the pastoral relation between Rev. J. W. Primrose and the church at Littleton was dissolved by mutual consent of parties.

By these changes the churches of Graham, Littleton, Milton and Yanceyville become vacant

VISITING BRETHREN.

Rev. Dr. Martin, of the Presbytery of Roanoke, Rev. T. P. Johnston, of the Presbytery of Concord, Rev. A. M. Watson, of the Presbytery of Memphis, and Rev. A. R. Kilderby, of the Presbytery of East Alabama, being present, were introduced to the Presbytery by the moderator, and invited to take seats as corresponding members.

Rev. J. M. Williams, of the Baptist Church, and Revs. J. N. Lewis, V. A. Sharpe and W. S. Hales, of the M. E. Church South, being present, were introduced to the Presbytery and received as visitors.

DIVISION OF PRESBYTERY.

The following overture was adopted and ordered to be forwarded to the Synod of North Carolina at its next meeting:

"The Presbytery of Orange respectfully overtures the Synod of North Carolina, at its next session in the city of Raleigh, to divide the Presbytery by the following line, viz: The western boundary of Granville county, beginning at the Virginia border to the northeast corner of Orange county; the northern, western and southern boundaries of Orange county, and the western boundary of Wake county from the corner of Orange county, to the southern boundary of the Presbytery; that the territory of the Presbytery lying east of this line be erected into a new Presbytery to be called the Presbytery of East Orange, consisting of the following ministers, viz: R. Burwell, G. W. Ferrill, D. Lacy, D. D., J. M. Atkinson, D. D., T. U. Faucette, D. E. Jordan, J. H. Fitzgerald, L. C. Vass, J. W. Primrose, S. M. Smith, J. S. Watkins, L. H. Baldwin, C. Phillips, D. D., J. L. Currie, T. J. Allison and H. T. Darnall—16; and the following churches (29 in all, names omitted here)."

SUSTENTATION AND EVANGELIZATION.

The following resolutions were adopted:

WHEREAS, The General Assembly has urged upon the Presbyteries to raise the sum of $40,000 for Sustentation and recommend that each Presbytery make special effort to raise its proportion thereof; then be it

Resolved, That the Presbytery make every effort to raise its proportion of $40,000 for Sustentation, and $400 for the Invalid Fund.

Resolved, That our agent of Sustentation be directed to distribute among our churches their respective proportions of the sums indicated in the foregoing resolutions, taking as basis of division the pastor's salary, and advise each church through its session of the amount, and request them to make earnest efforts to raise that amount.

Resolved, In view of the fact that Presbytery is in debt for its evangelization work, up to this date, about $700, and that the Presbytery will probably be divided soon; and that the churches are responsible for this sum by their own voluntary action; and in view of the farther fact, that Mebaneville church has generously offered to pay $50 of this sum, provided the whole debt is paid, and then only,

Presbytery directs its agent of Sustentation to state these facts to all our pastors and sessions, remind them of their several apportionments, and urge them at their approaching collection for this Evangelistic Fund to meet fully and promptly the sums expected by apportionment from each one, as essential to the maintenance of our honor and the fulfillment of our duty to our Lord in this vital department of our Master's work in our bounds.

Rev. Messrs. Primrose and Law, evangelists, made reports, which were received.

Rev. Mr. Primrose resigned his office of presbyterial evangelist, and the resignation was accepted to take effect on the 30th of October.

Ebenezer (c) church, in Newbern, was recommended to the Executive Committee of Home Missions for an appropriation of $150 for next year.

Rev. Messrs. Primrose and Vass, with Messrs. John Hutchinson and George Allen, elders, were appointed a committee to forward the work of building a church at Wilson.

SUPPLIES.

For Littleton church:

Rev. T. U. Faucette, 3rd Sabbath in November.

Rev. L. H. Baldwin, 1st Sabbath in December.

Rev. J. M. Atkinson, 1st Sabbath in January.

Rev. D. E. Jordan, 1st Sabbath in February.

Rev. J. S. Watkins, 1st Sabbath in March.

Rev. J. W. Primrose, 1st Sabbath in April.

For Wilson church:

Rev. L. H. Baldwin, 4th Sabbath in October.

Rev. J. M. Atkinson, 4th Sabbath in November.

Rev. J. S. Watkins, 4th Sabbath in January.

Rev. L. C. Vass, 4th Sabbath in February.

Rev. J. C. Alexander, with J. H. Lindsay and T. M. Holt, elders, were appointed a commission to visit Spring Wood church.

Rev. A. M. Watson was received as a member of this Presbytery.

A historical sketch of the Washington church, prepared by the Rev. S. M. Smith, was received and ordered to be filed.

The annual report of the Trustees of Davidson College was heard and ordered to be read before the congregation after preaching at night.

Col. T. M. Holt was excused for non-attendance at the last meeting of the Board of Trustees of the College.

Mr. C. G. Yates was chosen to fill the vacancy in the Board of Trustees of the Presbytery caused by the death of Col. J. Irvin Scales.

The stated clerk reported the work of copying the old records of Presbytery, which he had been directed to do, as finished, and presented the copy for inspection.

The work was approved, and a committee, consisting of Rev. L. C. Vass and Elder Geo. Allen, was appointed to verify the copy by careful comparison with the originals.

Col. J. S. Amis was appointed to write the history of Shiloh church, Rev. P. R. Law that of Pittsboro church, Rev. A. M. Watson that of Asheboro church, Rev. R. Burwell that of Oakland church and Col. R. B. Watt that of Yanceyville church.

Presbytery resolved to hold the next stated meeting at Chapel Hill, on Wednesday before the third Sabbath in April, 1881, at 8 p. m.

The usual vote of thanks was adopted.

The Presbytery then adjourned to meet in Raleigh during Synod, at the call of the moderator.

F. H. JOHNSTON,
Stated Clerk.

For the N. C. Presbyterian.

HOME EVANGELIZATION.

As we have entered upon the month, during which by the General Assembly's appointment, our churches and Christian people contribute to the evangelistic fund, it may be well to consider the subject above mentioned. The amount asked by our Assembly's Committee, for providing evangelists for the destitute positions of our Southern Church during the coming year is only $20,000. This is not a large sum, whether we consider the strength of the churches, that are expected to furnish it or the magnitude of the work which it is designed to aid. Our Southern Presbyterian Church extends over fifteen States, and embraces twelve Synods, sixty-five Presbyteries and a membership of nearly one hundred and twenty thousand. Surely $20,000 is not a large amount for such a body to contribute to be expended in bringing our own unconverted countrymen under the saving power of the Gospel. Yet this sum, our secretaries of Home Missions inform us is nearly two and a half times larger than any contribution made during a year by our churches to this object. It is perfectly obvious to every observer, that our Southern Presbyterian Church, prosecutes its pastoral work with much more liberality and success, than it does its evangelistic labors. Within our borders, by far the larger part of our ministers, are engaged in settled charges pastors, or stated supplies and most of the ministry is employed in sustaining established pastorates. With more than one thousand ministers on our church roll, last year only thirty-three evangelists were aided in twenty-eight Presbyteries from the Assembly's evangelistic fund, and counting those employed by Presbyteries, who do their work independently of the Assembly's committee, it is probable that the evangelistic force of the Southern Church does not exceed sixty ordained ministers. While for meeting pastors' salaries, our church raises annually more than $500,000, in no year has it provided as much as $20,000 to send men to preach the Gospel to the poor and ungodly outside of the established congregations. It is true that many pastors do more or less missionary work, especially in localities adjacent to their special field. But pastors, owing to the demands made upon them in their particular charges, can do the work of evangelists only to a limited extent, and if we are to overtake the destitutions in our land, ordained ministers, without fixed charges, must be more largely employed. We do not think that our Church is doing too much for the pastor, but are fully persuaded that it is doing *too little* for the evangelists. The facts, and figures, above given, demonstrate the truth, that in the practical workings of our Church, we have failed properly to appreciate, and use the office of evangelist. They also go far towards explaining, that much mooted question "Why does not our Church advance in numbers as rapidly as other denominations?" The farmer who does not employ laborers enough for his acreage, can not garner a large harvest. The Church that sends forth few reapers into the world's harvest fields, cannot secure numerous sheaves, or multiply its converts, with rapidity. Home Missions to be efficiently conducted need more attention to the importance of the work and to the office and functions of the evangelist.

H. G. H.

GEORGE WISHART AND THE ASSASSIN.

While Wishart was busy with his administrations in Ayrshire, terrible tidings reached him from the city he had left. As is often the case in this world, it was the unexpected evil which had happened; and Dundee, after driving away her best friend that she might avoid the vengeance of Beaton, now lay in anguish under the terrible scourge of pestilence. But it may be that above the wailing which rose from so many homes, some hearts still caught the echo of words of Christian hope spoken by their banished preacher; and those who mused sadly on the fulfilled prophecy of Wishart's farewell sermon, could remember also how he had bidden the sufferers in the coming trouble find hold in a merciful God. And surely something of the love which is above all earthly love must have been shown forth to the miserable city in the wealth of pity and forgiveness which the servant of Jesus Christ had ready for those who had scorned and forsaken him. Without apparently a thought of his own wrongs, or a moment's hesitation on account of his own danger, he made haste to re-enter the door which sorrow had suddenly opened for him, only longing to offer again to the poor in spirit the treasure which had been too lightly esteemed in days of prosperity. "They are now in trouble, and need comfort," was the reason he gave for returning at once to the plague stricken city; and his Ayrshire friends pleaded against it in vain.

The day after he reached Dundee a great company assembled to hear Wishart preach, and because the risk of contagion would have been too great in any building, the meeting-place was at the East Port of the town. The sick and infected had their place without, and those whose houses the plague had not yet touched gathered within, while Wishart, standing on the gate, between the two crowds, read out his text from the 107th Psalm, "He sent his word and healed them." Then, turning for a moment from the wan and eager faces beneath him to speak first to the good Physician, he said, "It is neither herb nor plaster, O Lord, but Thy word that healeth all." Thereafter followed what must have been, indeed, a wonderful sermon; for when it ended, the hearts of the hearers were so encouraged that the pestilence had lost its terror—indeed, it seemed to have transformed itself into a friendly messenger sent to summon the weary home.

That was only one of numerous services held in that strange place, to the great joy of many sick and sorrowful ones whom Wishart comforted there with the comfort that had been given him of God. Nor did he confine his efforts for the air of Dundee to preaching; he visited the sick and dying in their homes, and his tender care for their bodily welfare so moved the hearts of the magistrates that the poor patients were provided for at the public expense, and fared as well as their rich fellow-sufferers.

One might have thought that the bitterest enmity would have been pacified and that a man occupied in such blessed ministry, here, for the time being at least, a life which none would seek to harm. But Beaton's selfish and ambitious soul apparently knew no human tenderness. He had long ago recognized in the doctrine of the Reformers a force which was adverse to his own power; there was to be no truce therefore in the warfare waged against it, nor any scruple made about the means employed to gain long-desired victory.

Dundee, garrisoned by the plague, was secure against a visit from the Cardinal in person; but there were those who would enter the infected city if gold were to be gained by it, and Beaton was able and willing to pay for the doing of his errands. One day, as Wishart came down the steps from his place of preaching on the East Gate, he saw a stranger in priestly garb waiting for him below, with his hand hidden in the folds of his gown. Something in his attitude and expression struck the preacher as peculiar, and with a sudden intuitive perception he guessed what it meant. "My friend, what would you do?" he asked as he came near. And, quick as a thought, his grasp was on the other's wrist, and he had drawn forth and taken possession of the dagger held by the stranger. Then the miserable wretch grovelled before the man he had been hired to murder, openly confessing, in his terror and humiliation, what was the wrong he had come for, and who was to pay him his wages. Meanwhile, however, the news of the minister's danger had spread rapidly through the dispersing congregation, and reached the ears of the sick outside, who were probably waiting until the others had gone. Then there arose a wild tumult of wrath, finding vent in one loud and determined outcry for vengeance. "Give the traitor to us, or we will take him by force!" was the shout. The gate was burst open, and when the trembling criminal saw the furious and ghastly mob that swept in, he must indeed have thought his doom was near. But Wishart flung his arms about him, and sheltered him in a brother's embrace. "Whosoever troubleth him shall trouble me," he said; and his voice acted upon the angry spirits around him like a spell.

"He hath hurt me in nothing," he added, calmly; "but he has let us understand what we may fear in times to come. We will watch better."

Thus the strange scene ended, and he whose life had been saved by his intended victim, passes off the stage of history. We would fain hope, nevertheless, that John Wigton, that "desperate priest," never returned to his master the Cardinal but being moved to repentance by the goodness of Wishart, sought and found the Almighty's forgiveness and eternal life through the mercy of Wishart's Lord.

Soon after this the plague seems to have abated in Dundee; and when matters in the town were again looking brighter, her friend and helper prepared to leave. "The battle here is over," said Wishart, "and God calls me to another."

He was not a soldier who could quietly wait to enjoy the gratitude of the people delivered from danger, while there was work for him to do in other regions, and he heard the voice of his Captain calling him on. What he had wrought for Dundee by the infectious example of his courage and tenderness, as well as by the blessed words of Christian comfort and hope he spoke in that terrible time, can scarcely be estimated too highly. Never except for a passing visit, did he enter its gates again; but the memory of good deeds he left behind him has been kept there through the centuries. The wall that encompassed the city in Wishart's time has long been a thing of the past; but the East Port still remains, preserved for the sake of the brave and gentle preacher who loved the town so well.—*Catholic Presbyterian.*

A PRAYER.

BY ISAAC WILLIAMS.

Give me not what I ask, but what is good,
Merciful Saviour. Make me Thine own,
And take me: of myself I am afraid,
O take me from myself! O take away
Whate'er of self is in me, and I pray
Give me on what my spirit may be stayed,
And that I know full well is but Thyself alone.

MATERIAL BENEFITS OF MISSIONS.

Human nature being what it is, we are quite sure that the division of Christendom into different sects or Churches, if it be an evil, is not without a compensating good. Probably more is thus effected than could be were the forces of our entire Protestantism massed, and wielded by a single organization. These many subdivisions secure a careful and detailed supervision, a vigilance and economy that are frequently wanting in large and complicated enterprises, such as the missionary work would be were it carried on by by a single agency. If we may trust a recent computation, the seventy missionary societies of Protestant Christendom have now about 2,500 missionaries scattered over almost the entire heathen world, with 20,000 native laborers and probably 700,000 communicants, and 1,650,000 native Christian adherents. It costs a great sum in the aggregate, to maintain this "salvation army" in the field (nearly seven million dollars a year), but these figures are insignificant when compared to the army or naval expenditures of even one of the smaller powers of Europe. It is asserted on high authority that the American government has spent twice as much every year, for forty years, in fighting the Indians on the borders, as all the missionary societies of the world are spending for the conversion of the heathen.

The educational work of missions is a great one, and without intending it, it is at some points the leading interest, but it is Christian education, thoroughly so, of which we have in our country rather the tradition than the reality. A half million scholars are being taught in twelve thousand of these Christian mission schools, and thus the kingdom is coming, in many obscure places, literally without observation.

A great preparatory work has been done, in the way of a many-tongued Christian literature. That main reliance of Protestantism—rather, we should say, of all enlightened Christians—the Bible, has been translated into 226 languages and dialects, and printed in nearly 400 versions. Many of these languages were first put into writing by the missionaries.

Christianity carries civilization with it. Thus, as an incident of missionary influence, we just now hear that there is an increasing inquiry from the remote countries where they live and teach as to the cost of agricultural and mechanical implements. It is probable that the demand for our products of this description will soon be very considerable, and it is not impossible that the next generation of our countrymen may thereby reap a substantial return from the wise economy, as well as Christian liberality, of their predecessors.

But we are not to regard a work so sacred as that of Missions in a mercenary spirit. It is to be prosecuted for the glory of Christ and the salvation of men. And notwithstanding the providential divisions to which we have alluded, there is a real unity. The spirit that animates is the same, and the ends to be accomplished are identical. That great consummation, the conversion of the world, will carry with it all the minor and the material blessings that go along with Christian civilization.—*Canada Presbyterian.*

SAVED BY A MOTHER'S HAND.

In a neighboring town there lived a poor widow, who had an only child, who was her only comfort and delight. One fine and lovely day, she asked her mother if she could go out to play. Her mother being busy, and thinking no harm would befall her, gave her consent. She trotted off so happy as could be. The day passed slowly around, and nothing was seen of the darling child; the mother began to get frightened and went to look for her child and could not find her. At last, she heard a cry for help, and turning in the direction of which she heard the cry, she saw her child at the bottom of a large cistern, the water being very deep. As soon as the child saw its mother she began to cry, but the mother tried to comfort her by saying, "Do not cry, darling, mamma will save you," and so she lay down and reached down her hand, and as she did so, the child held up its hand as far as it could reach, and the mother grasped it and raised her child from her perilous position. She was taken home, and while being stripped of her wet clothes, was asked if she wasn't frightened while in the cistern. She replied, saying, "Not when I heard mamma's voice, for I knew when she put her arm down as far as she could reach and I raised my hand as high as I could reach, I was safe." Now, dear reader, how many people might be saved, if they would only reach up their hands as high as they could reach, to God, who would be ever ready to lift them up the rest of the way!—*Religious Herald.*

DISCOVERIES OF CHRIST.

BY REV. T. L. CUYLER.

There was one appearance of our divine Master to His little flock that is ever running with spiritual suggestions. It was that memorable scene at early dawn on the strand of Gennesaret. A dark, lonesome night of disappointment the seven fishermen had passed through. That night they caught nothing. (Our fishery for souls is apt to be a failure when Jesus is not with us.) In the misty morning, as they pull in, discouraged, towards the beach, they descry a stranger waiting for them. "Have ye any food?" Supposing him to be some Galilean who had come down early to purchase fish, they call out in reply, "No!" At once the mysterious stranger says to them, "Fling the net on the right side of the boat, and ye shall find." The net is no sooner lowered, than it swarms instantly with fishes! Another morning and another miracle is suggested as instantly, and John cries out, "It is the Lord!"

Love has keen insight. It was the apostle of love, the man who nestled nearest to Christ's bosom at the paschal supper, who first recognized the Master. We must not strain this passage too hard; but how forcibly it recalls that other passage, "He that loveth not knoweth not God, for God is love!" Jesus manifests Himself soonest and oftenest to those whose hearts are on the lookout for Him. To them He becomes visible as He does not to the blind careless world. As a mother's eye can recognize the features of her son after years of absence, so the eye of a believer can recognize his Lord. It is both our fault and our loss that we do not oftener see Jesus in hundreds of cases through our whole lives. If love and faith were looking for Him, they would see Him.

And what blessed surprises He often gives us! For example, we are overtaken by sudden trial that bursts on us like a night-storm. Our boat seems likely to founder. We cannot understand why the trial came, or for what purpose this tempest has struck us. As soon as we cast ourselves down in humble, penitential prayer, and ask for light and help, we begin to discover a form moving towards us across the billows. We hear a voice, "It is I; be of good cheer, be not afraid." When we recognize our Lord through the driving gloom, we find that all this storm of trouble was not unknown to Him. He had been watching it and permitting it, and watching us also. But for the visitation of adversity and tempest we might not have had such a glorious revelation of our blessed Friend and Deliverer. Brethren, we can well afford to go through a great many dark hours and trying providences if they bring us fresh and precious discoveries of Him. Love can see through the dark, and cries out joyfully, "It is my Lord!"

We ought to write this sentence at the foot of every important event in our spiritual history. Have we had some especial success in our church or Sabbath school, or any enterprise of Christian beneficence? Instead of attributing the full draught in the net to any preaching or teaching or human agency, we ought to say at once, as John did, "It is the Lord!" He hath done all this for us and by us. Paul never claimed for himself any credit in standing unawed before Nero. "The Lord stood with me and strengthened me." Paul never boasted about the number of conversions under his preaching. "The Lord gave the increase."

Jesus has many disguises, but love can discover Him beneath the disguise. The two disciples found Him at Emmaus because they welcomed Him in and besought Him to "abide with" them. Christ sometimes conceals Himself behind some poor disciple's coarse clothes, or behind the couch of some sick sufferer, or up in the garret of some old bed-ridden saint. And when we go there on a visit of love, pretty soon we find that Jesus is there, and we hear him say, "Inasmuch as ye do this unto one of the least of my brethren, ye do it unto me." If we went oftener on such errands of charity, we should oftener be able to exclaim, "It is the Lord!"

Not long hence the voyage over life's dim, unsounded sea, will end. As we draw near to the shore of the better country, let us be on the lookout for the waiting Saviour on the strand. As eternity begins to dawn and the shadows disappear, what a joyful recognition will it be to hear Him say, "Come ye blessed, unto me!" and love shall exultingly answer, "It is my Lord!"—*N. Y. Evangelist.*

STUDY TO HAVE IDEAS.

A suggestive story is told of the late Joseph Harrison, of Philadelphia, inventor of the sectional boiler, for which the Academy of Arts and Sciences awarded him the Rumford medal, and widely known as the partner of Winans in Russian railway contracts. He was climbing the Gemmi, in Switzerland, accompanied by a young man, and the conversation fell on the younger's chances of rising in the world should he embrace the profession of mechanical engineer. Mr. Harrison favored the idea, saying that this was the age of invention and improvement, that machinery was constantly being applied to new uses, and that he who would make it a study and master it in all its forms would never lack for remunerated employment. "But I have no skill in drawing," objected the young man. "Neither have I," said Mr. Harrison; "I never had time to learn. But I have always found that if I had an idea I could express it on a shingle with a piece of chalk, and let a draughtsman work it out handsomely and according to rule. And I've generally had ideas enough to keep three or four draughtsmen busy. You can alway hire draughtsmen, but you can't hire ideas. Study to have ideas, my boy." It may be added that Mr. Harrison's success was due not to scholastic advantages, but to native capacity and personal effort.

It is a significant circumstance, and one that furnishes the basis for the severest criticism of the current methods of academic instruction, that men who, like Mr. Harrison, have attained signal eminence for originality of thought have rarely been men of much schooling.

The grand aim of the schools is to furnish the student with knowledge, a great deal of knowledge in a little time. To do this the method of cram, not that of original research and critical investigation, has to be adopted. The student's mental habit becomes that of a receiver, not that of a discoverer. He is loaded with knowledge, but in taking on the load he loses, through lack of use, if not through stern repression, the capacity to think or act, except along the lines of conventionality and habit. The scholastic bias becomes stronger than the original bent, and the man loses in productive power in proportion as he gains in learning.

The fault does not lie wholly in the schools. The people demand for their children a teaching that can be measured quarterly—measured by quantity, not by quality; and on this score the child who takes most kindly to second-handed ideas is sure to win. Capacity for original ideas, for original and personal independent work, is at a discount. In other words, what the man most needs to have, the child or youth is least encouraged in cultivating.

While knowledge and skill are both highly desirable, they are still of second rank, and it is possible to acquire them at too great a cost. If a man has ideas—original, individual, creative ideas—he can usually hire skill and buy knowledge; he cannot hire ideas. We should be the last to decry skill or knowledge. They are essential elements of education. But they should be gained by processes which make them the tools, not the end of culture. The man should be the master, not the slave of his learning; and whether he is the one or the other depends very largely on the way his knowledge has been gained. And it is better to be the master of a little knowledge, with capacity to use it creatively, than to be the unproductive carrier of all the learning in all the libraries. Our young readers whose scholastic advantages, so-called, have been few, may well take the lesson to heart. Study to have ideas; life will give no end of opportunities for using them.—*Scientific American.*

Christ delivers us from the yoke of the Law that we may pass under the yoke of Grace. The yoke of Christ is the inward sway of His personal character. Christianity is a kingdom as well as a gospel.—*Geo. Dana Boardman.*

They who have knowledge according to Christ's doctrine, but live badly, offer unto Christ wine mingled with gall: they who apply to Christ's precepts contrary to the truth, put vinegar on the sponge and apply it to His mouth.—*Origen.*

GOLD DUST.

Oft when blind mortals think themselves secure,
In height of bliss, they touch the bliss of ruin.
—*Thomson.*

Life is as a morsel of frankincense burning in the hall of eternity.

One day is worth three to him who does everything in order.

The spiders most attenuated thread
Is cord—is cable—to man's tender tie
On earthly bliss; it breaks at every breeze.
—*Young.*

"Our thoughts," says an eloquent divine, "like the waters of the sea, when exhaled toward Heaven, will lose all their bitterness and saltness, and sweeten into an amiable humanity, until they descend in gentle showers of love and kindness upon our fellow-men."
—*Colton.*

I venerate the man, whose heart is warm,
Whose hands are pure; whose doctrines and whose life
Coincident, exhibit lucid proof
That he is honest in the Sacred Cause. —*Cowper.*

The path of obedience to God is as the shining light that shineth more and more unto the perfect day. The first step in duty makes the next easier. The higher you climb the difficult steep of faith and self-denial, the farther you leave the misleading clouds of doubt and temptation behind you.
—*Dr. March.*

Love—like the rose, so bud, so bloom—
In glowing beauty live;
So sweeten life with the perfume
That gentle actions give.

Die—like the rose, that when thou'rt gone
Sweet happy thoughts of Thee,
Like rose-leaves, may be treasured up
To embalm the memory.

No man ever took hold of a godly life as men take hold of a secular life, and followed it up with such persistence as men employ in a secular life, that he did not, by augmenting knowledge and progressive steps, rise to the realm of spirituality and religion.

Peace is the sentinel of the soul which keeps the heart and mind of the Christian through Christ Jesus. So long as this sentinel is on guard and doing his duty, the castle of the soul is kept secure. But let the sentinel be removed and the way is immediately opened for an attack upon the fortress.—*Goulburn.*

And what can I give the weary,
To lighten their burdens sore,
Since only a single half-pence
Is left of my home-brought store?

Ah, nothing can *I and a half-pence*
Accomplish, howe'er so small;
Nay nothing—but *God and a half-pence*
Can compass and conquer all!

Love is the weapon which Omnipotence reserved to conquer rebel man when all the rest had failed. Reason he parries; fear he answers blow for blow; future interest he meets with present pleasure; but love, that sun against whose melting beams the winter cannot stand—that soft sublimine slumber that wrestles down the giant—there is not one human being in a million, nor a thousand men in all earth's huge quintillion, whose heart is hardened against love.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

Sir Eardley Wilmot has postponed till next session his resolution for the exclusion of Atheists from the House of Commons.

There are at present 350 Christian churches in Burmah, and nine-tenths of the work of evangelisation is in the hands of the native teachers.

In spite of bad times the annual Peter's Pence Collection, which has just been made in Dublin, reaches the considerable sum of £2,000.

In Brittany there are about a million and a half of people speaking the Breton language, and who neither read nor write. One thousand eight hundred priests are the instructors of this unlettered population, and only two Breton-speaking Protestant pastors.

Nearly 500 Roman Catholics from Manchester and Salford started on Monday for Knock, in Ireland, at which place apparitions were, some time back, reported to have been seen. Among the pilgrims were a large number of cripples and other deformed persons.

Eight years ago the Protestant Church in Japan was organized and the first £200 towards the erection of its building was sent by the Christian converts of the Hawaian Islands. More than 2,500 native communicants are now reported in the Japanese mission churches.

It is stated in the Indian papers just received that the famous car of Juggernaut was not as usual dragged through the streets of Puri on July 9, and it seems that by religious custom or law if it be not drawn to the Goschidi Mandir on the ninth day of the car festival twelve years must elapse before it is again used.

Individual Jews have become conspicuous in European politics, but now Egypt, in turn, has promoted to the rank of Pasha and Assistant Secretary of State, an Austrian Jew, named Julius Blum. It is said that no other Israelite since the time of Joseph of old has reached such eminence in the land of the Pharaohs.

A great pressure is being exercised on the Pope to induce him to recouvoke the Vaticau Council next year at Malta. Cardinal Manning, it is reported, was authorized to treat with the British government, but the negotiations have failed so far, as the Pope refuses to make a direct application to the British Government, without which his wishes cannot be met.

There are abont 11,000 Church of England benefices in England (including Wales); of these about 1,000 are under the patronage of the Crown, about 1,000 under that of the bishops, about 1,000 of deans and chapters, 700 of universities and colleges, and the balance, about 7,000, of individuals. In short, considerably more than half the advowsons in the country are in the hands of private persons, and these are the classes most subject to sale and purchase.

The American newspapers of Tiflis have published correspondence from Constantinople stating that the Turks are excessively irritated against the American Patriarch, and that not long ago, during a visit he paid to a Packa, poison was given him in a cup of coffee. The Patriarch was made very ill, but after returning home he called in physicians, who administered to him emetics, which relieved him. This story has been confirmed by letters received by several Armenian gentlemen in this country.

The Presbyterian.

JOHN McLAURIN, - Editor

WILMINGTON, N. C.

WEDNESDAY, SEPTEMBER 15, 1880.

THE LAW OF PROGRESS.

"To suffer and be strong," if not the law, is an essential factor of physical, moral and social existence. Progress comes from labor and toil. Nothing without labor, is the experience of those who have gained most of what the world can yield.

The young may well take these truths to heart and reduce them to practice in their lives. But labor, toil, hindrance, difficulty, suffering, or loss, any or all, are associated with or are incidental to, all great enterprises, whether in a secular or a spiritual sphere.

The historian tells us that previous to 1762 after the light of the sun was gone, London was wrapped in total darkness. Every species of atrocity was practiced wellnigh with impunity, and security was to be had only within the walls of home. Then followed the era of partial light, and for nearly fifty years faint and flickering rays from lamps filled with oil served to give some measure, yet but feeble measure, of security to pedestrians. In 1807 Pall Mall was lighted with gas, and in a score or less of years such was the improvement that the historian is enabled to record that "the adventurers in gaslight did more for the prevention of crime than the government had done since the days of Alfred."

How smoothly this reads! And just so smoothly read those histories of all enterprises which go no further than to tell us what was, what is not and what is, leaving the struggles, the trials, the losses to the oblivion of the past. But not so does our historian deal with us. He tells that the persevering German who had spent his own means and those of his friends in conferring an inestimable benefit on mankind reaped no reward. The original gas company encountered just the opposition that all new enterprises of any moment must meet and overcome. First their undertaking was only ridiculed. Every one in the prime of life can call to mind great undertakings which have been unsparingly ridiculed. But after the success of the gas company was more nearly assured they were attacked as rapacious monopolists. In a spirit of benevolence not altogether feigned members of parliament predicted the utter ruin of the whale fisheries and dwelt upon the scores of ships, the thousands of seamen, and ropemakers, and sailmakers, and mastmakers that should be thrown out of employment, and the millions of money that would be sunk.

We need not recount other cases with which the history of the last hundred years is teeming. The case we have cited is not so strong as others we might choose, perhaps, but it illustrates the progress of all good.

The history of missions to the heathen is a history of ridicule and opposition in the inception followed by trials and difficulties and martyrdoms, till accumulating evidences of success and the assurance of its final achievement have almost silenced opposition.

The moral of all is that God who reigns will also overrule, that his purposes shall be accomplished among men, and it is for us in serving Him to be content to suffer and be strong.

JURY SERVICE.

The system of trial by jury has perhaps been too thoroughly tried and has been found too well adapted to the ends proposed in its establishment to give any reason to suppose that it will soon be displaced by any other mode for the securing of justice. Nevertheless, the jury system is very imperfect and the proverbial uncertainties of law are rather increased than diminished through its operations.

The juror should possess in every case, intelligence, judgment, and, in the highest degree, conscientiousness. The numerous exemptions purchased by engagement for a term of years in other spheres of public service, or allowed on other considerations, render it difficult at times to obtain jurors who could stand a discriminating test. As to hardships they seem to be inseparable from the system, at least our country does not suffer more than others; all suffer much alike. The *London Review* makes this complaint:

Few troubles press more heavily or more partially on the middle class than the liability to serve on a British jury. It is notorious that either fortune is very perverse or else that jury lists are very defective. Some persons are constantly receiving writs of summons, while others enjoy an undeserved immunity. It is told of an eminent artist that having got letters of naturalization with difficulty, and having shortly afterwards been summoned to serve, he found this incident in the life of a British subject so intolerable that he was prepared to denaturalize himself rather than appear again in a jury box at Westminster. Not only is the service disagreeable, but the incidents are made as irksome and the duty as thankless as possible. The judge is suave and complimentary, but ushers treat the jurymen in waiting as if they were guilty of having assembled in the court for unlawful purposes. Payment on the scale at which it is now fixed is a burlesque, and the rule which ordains that exemption can only be obtained by application to the court is cruel in its arbitrariness. No doubt trial by jury is a great benefit to the community. But it is also an intolerable infliction on the jurors. The new law courts will probably lessen one grievance, and allow of waiting rooms, where jurymen whose duties may not have commenced may wait their turn with something approaching comfort. But a graver source of complaint remains without prospect of redress. The postman is the Queen's Messenger for the delivery of a writ summoning the juror to Westminster, and the only means of exemption from the exigency of his summons is by application to the court on the morning of the trial. Now it is clear that this is a great and an unnecessary hardship. It is to make trial by jury a source not of justice but of tyranny, if a juror who has a valid excuse for not serving can only put it forth at an inconvenient moment. Nor is it at all difficult to see how the evil might be amended. The Associates' Office might easily include a department where claims of exemption could be heard, examined, and adjudicated upon. That office should be open daily during business hours, so that the juror could state his case or have it stated by a friend, with some approach to consideration for his convenience. The services rendered by jurors are not only great and practically gratuitious, but often involve a greater injustice than the litigant has to complain of. It is the duty of the authorities to make it as facile as possible.

DEATH OF REV. DR. DANIEL LINDLEY.

Of the early life of Dr. Lindley we have no information, but will be glad to have some friend furnish it.

He died in Morristown, N. J., on 3d September, in the eightieth year of his age. Ever since his return from the missionary labors in which he spent his ministerial life he has resided beyond the bounds of Concord Presbytery, with which he retained connection until his death. He has been laid aside for some years from active duty by reason of paralysis.

We append the following, which we find in the *Christian Intelligencer*. It was evidently written previously to a knowledge of his death:

"The Rev. Daniel Lindley, D. D., went out in 1833 to the colony of Natal, in South Africa, under the auspices of the American Board of Commissioners for Foreign Missions. He and his wife went in company with five other missionaries and their wives. They landed at Port Natal, and thence tracked inland to King Mosalekatsee' territory. This king was at war with the Dutch, and shortly after his arrival among the savages Dr. Lindley's house was burned, and the war utterly destroying for the time missionary operations, Dr. Lindley returned to Natal. After being there a short time that country was overrun by the Zulus under Dingan, the uncle of Cetewayo. Dr. Lindley's new quarters were destroyed, and he was obliged to swim his horse to an island in Natal Bay, where he stayed until the Zulu army left. He then went down to Port Elizabeth, whither he had sent his family, and brought them to Natal again. The New York Board of Foreign Missions were now discouraged and withdrew its support from the mission. Dr. Lindley, however, refused to leave that field of missionary operations, and he became pastor of the Dutch church at Pietermaritzburg, which was the capital of the Dutch colony. He continued there seven years and then renewed his connection with the Board of Missions, and continued it for nearly thirty years with energy and success, until the health of his wife obliged him in 1873 to return to New York. While Dr. Lindley was with the Dutch his parish embraced the colony of Natal, the Orange Free State and the Transvaal Republic. Upon one annual circuit of his parish, at a single service he once baptized nearly two hundred children. After 1845, when the English government assumed full sovereignty, its officials sought Dr. Lindley's advice before enacting laws affecting the natives. After his return to the United States Dr. Lindley pleaded the cause of foreign missions upon tours through the States. In the summer of 1876 he made upwards of ninety addresses within ninety consecutive days. In the summer of 1877 he was equally zealous, so that as a result of these exertions Dr. Lindley received a stroke of paralysis, from which he has never recovered. He is justly regarded as a pioneer to South Africa, who has been of great service to civilization and religion."

THE DIVISION OF ORANGE PRESBYTERY.

The abstract of proceedings of Orange Presbytery to be found on our first page announces the adoption of an overture to the Synod of North Carolina to set off the Presbytery of East Orange and names the ministers who will be its members.

A short retrospect may not, under the circumstances, be uninteresting:

In 1788 at the same time that the General Assembly of the Presbyterian church was formed from the General Synod, the Presbyteries of Orange, Abingdon, and South Carolina were constitnted the Synod of the Carolinas. Orange embraced the territory within the State of North Carolina and its ministers were Henry Patillo, David Caldwell, Samuel E. McCorkle, James Hall, Robert Archibald, James McRee, Jacob Lake, Daniel Thatcher, David Barr, and John Beck.

In 1795 Concord Presbytery was set off by a line running the course of the Yadkin river, the now Presbytery being the western portion of North Carolina. The ministers retained by Orange Presbytery were Henry Patillo, David Caldwell, Calvin Lindsey, David Kerr, William Moore, James McGrady, Samuel Stanford, Augus McDermaid, John Robinson, and James H. Bowman.

In 1812 the Presbytery of Fayettoville was set off, leaving to Orange Presbytery the limits it has retained until this time.

The Synod of the Carolinas was divided in 1813 and the Synod of North Carolina formed of the Presbyteries of Orange, Concord and Fayettoville.

AN UNHAPPY MENDICANT.

An appeal has been made to the Romanists throughout the world for charity in behalf of the Pope. The habit of bleeding Romanists for the benefit of the Pope is not an uncommon occurrence. The present occasion seems to be more pressing than usual. The Romish organ of this city, which usually sings so sweetly of the rapid progress of Jesuit-Romanism, and has so many charming little stories to illustrate the swift extinction of Presbyterianism, cannot withhold from its readers the fact that the present Pope is, to use a familiar expression, "very hard up, indeed." It republishes the appeal of the *Aurora*, for "a generous charity." It no longer presents the Pope in the light of the Lord of the kings of the earth, who "holds all rights locked in the casket of his own breast," but as "a mendicant." As it stretches out its hand for alms this is the language of its impassioned supplication:

"He for whom it is asked is the Pope. But in giving to the Pope, you give to the most august mendicant on earth, and by giving to him you concur with him in the greatest works of beneficence in the world. In fine, you give to the propagation of the faith, to the relief of the wretched, to poor churches, and to needy institutions of piety; finally, you give to yourselves and to your souls, since He who has promised the kingdom of heaven to the merciful, and has declared that He will hold what has been done to His poor as done to Himself, with greater reason will concede this most high reward to those who have been generous towards His vicar."

Manifestly, the difficulty of the Pope's position is enhanced by the fact that many Romanists, considering that the Pope has been pulling this string for a long time, and with great effect, are inclined to think that he ought to refund some of that charity, to make good some of the losses which have befallen credulous Romanists who believed too well.—*Southwestern Presbyterian*.

NEWS NOTES.

We specially invite items from all quarters for this column.

MECKLENBURG PRESBYTERY

Is in session with the Lincolnton church. Thirteen ministers and sixteen elders are present, and nearly all of the churches, from the Yadkin river to the Tennessee line, are reported, and we hear from them by representatives and brethren who have been visiting among the churches. Brethren seem earnest in devising ways and means to sustain our efforts. It is just twelve years since Presbytery met here before. Then Concord Presbytery met here and was much larger than Mecklenburg is now. Some of the sermons preached here twelve years ago are remembered still. But only five of the ministers that were here then are here now. The venerable Penick, Rankin and Douglas and others have gone before, and Elders Moore of Philadelphia church and H. Cosher Reid of Sharon, who were present then, have gone before us. And many of the hospitable families here who received and entertained the members twelve years ago have been scattered, but their names are still precious. Soon we all will pass from these privileges and obligations, and how precious are the messages the brethren are giving us from the pulpit now! The moderator, Rev. J. P. Gammon, led us in the opening service to the mercy seat with a timely sermon on the words, "They went and told Jesus." We are trying to watch and pray and preach, and hope utterance may be given to all our efforts from above.

PASTOR LOCI.

Hope to have further news for next issue.

ROBESON COUNTY BIBLE SOCIETY.

It will be gratifying to the friends of the Bible cause to learn that the Robeson county Bible Society and American Bible Society have employed the Rev. A. H. Adams to supply Robeson county with the Bible. He has canvassed parts of townships, Smith and Blue Springs, has visited over two hundred families, found no destitution among the whites, found fifteen colored families and five individuals destitute, supplied them; found seven colored unable to buy and gave them a Bible; sold 76 Bibles and 71 Testaments. Rev. C. H. Wiley, superintendent of the Bible Society for North and South Carolina, employed Mr. Adams.

C.

UNITY CHURCH, MECKLENBURG PRESBYTERY.

Rev. S. H. Chester writes from Lowesville, N. C., Sept. 5th:

Rev. G. L. Cook began to preach for us on Friday before the third Sunday of August and continued for ten days with one day's intermission. There was an unusually large congregation the first day and by Sunday morning a very manifest interest. The sermon preached by Mr. Cook Sunday morning on the third chapter of Romans ought to be published as a tract. It was pronounced by all that heard it to be the simplest and clearest explanation of the way of salvation any of us ever heard. Sunday evening we appointed an inquiring meeting, but only two persons came, and I was glad afterwards that they did not come though I could see that many were concerned. This one ineffectual effort at an inquiry meeting was the only departure we made from strictly Presbyterian principles; no mourners bench, no Moody and Sankey hymns and no "new measures," of any kind. We determined to see what could be done by relying simply on the Word and Spirit. The pastor watched the faces of the congregation and visited and conversed with every one whose face showed any sign of interest, privately, at home. It is hardly too much to say that every person in the community was made to feel the power of the truth, all except two that I can think of came to church that could come, and several of those who could not were brought under conviction at their homes. We did not open the doors of the church to receive members while the meeting was going on, but during our communion service which closed yesterday eighteen (18) were received on profession of faith. Some of the cases of conversion were quite remarkable. One whole family was received, consisting of a man, middle-aged who had scarcely been inside of a church for years before, his wife and wife's sister and two grown daughters. Another was that of a widowed mother between sixty and seventy years of age, two grown daughters, her son and son's wife. We all feel greatly refreshed and trust that the Lord will make this only a beginning for us of better things.

Yours, very truly, S. H. CHESTER.

UNION THEOLOGICAL SEMINARY.

Our term began on Wednesday, September 1st, with decidedly favorable prospects. A number of the old students and several new ones were on the hill, ready and waiting. Others are arriving every day. The opening sermon was preached Sunday night by Dr. Peck, from 1. Tim. 4: 12-16. It would not be possible to present an adequate report of the discussion. It was powerful and peculiarly appropriate, and those of us who heard it only regret that all the theological students in the land did not enjoy the privilege.

This is Monday, and there are, of the senior class, twelve present,—six others will return. Of the middle class ten present, two having been added this year. There are already fifteen in the junior class, making the total number to-day fifty-one. Three of these at least are here as the result of the close of Columbia Seminary. Others are expected. We regret the cause that brought them, but are glad to extend a brotherly welcome.

The number of pupils this session will doubtless be between fifty and sixty.

Dr. Dabney is expected by the first of Oct. Until that time his hours will be occupied by the other professors.

A. G. B.

On the 29th of February, 1860, the ladies of Steele Creek church, Mecklenburg county, N. C., met and formed a Ladies' Benevolent Aid Society. Our principal object is to aid our evangelists in the mountains of Western North Carolina, though our constitution does not confine us to that alone. We can give to any charitable object that may be presented. Though yet in its infancy our Society numbers one hundred and twenty-one, and we hope it will continue to increase until it goes far beyond the present number. Our meetings are generally well attended, great interest has been manifested and a kind and generous spirit has prevailed. God has been in our midst and greatly blessed us. How, then, can we, upon whom God has lavished such goodness and grace, remain idle, and refuse or neglect to aid in sending the Gospel to the destitute? We have great cause to congratulate ourselves on the success of our undertaking, yet much remains for us to do. "The harvest truly is great, but the laborers are few." A. L. T.

Rev. W. W. Bamford writes from Bullock Creek, S. C., Sept. 7th, 1880:

"In the bounds of my ministry one church has been organized during the past year. At a recent meeting twelve members connected with Bullock Creek church on profession of their faith. Also within the past ten days twelve were added to Ramah church. At our last communion at Harmony six were added to that church on examination. These churches belong to Bethel Presbytery. Ramah was organized on the 15th of last November with eighteen members. Since then there have been twenty added, and I hope at a very early day to receive into that Church ten or twelve more."

HOMER TEXAS.

We have news through Rev. D. A. McRae, of San Augustine, Texas, relative to the organization of a Presbyterian church at Homer, in Angelina county, and about forty miles from San Augustine. Rev. S. F. Tenney writes to the *Christian Observer* on the same subject, and from the two reports we gather our news.

The church was organized with eight members, but three others united immediately after the organization. Two elders and two deacons were elected. Mr. McRae and Mr. Tenney held services several days. Mr. McR. had to leave before the close.

A lady writes that the manse in Oxford is nearly completed, and presents a beautiful appearance. The ladies there are still working most effectively for their church and cause.

KENTUCKY ITEMS.

From a friend we have the following:

"At last, after more than two months' serious illness, Dr. Nall is convalescing. He rides out in the late afternoon and hopes to return to New Orleans early in October.

"Mr. Wm. George, a prominent minister of West Lexington Presbytery, went out to Texas recently to visit the field at Fort Worth, whither he has been invited."

For the N. C. Presbyterian.

AN INVITATION.

To all the Foreign Missionaries of the different Presbyterian Churches of this country:

DEAR BRETHREN: As the Council of the Presbyterian Alliance meeting in Philadelphia, on Thursday, September 23d, will have under consideration, the missionary work of the church, the committee on the programme most cordially invite you to attend that meeting, that you may share in its deliberations. Those of you who may be able to accept this invitation, are requested to send your names and addresses *as soon as possible*, to George Junkin, Esq., 1334 Chestnut Street, Philadelphia, Chairman of the Business Committee, who will make arrangements for your entertainment, during the session of the Council. Yours, in the name of the Committee,

PHILIP SCHAFF, Chairman.
GEO. D. MATHEWS, Secretary.

For the N. C. Presbyterian.

GENERAL PRESBYTERIAN ALLIANCE.

42 BIBLE HOUSE, NEW YORK.

To the Presbyterian Churches throughout the land.

DEAR BRETHREN: The second General Council of the Presbyterian Alliance will meet in Philadelphia on Thursday, September 23d. At that meeting there will be present a large number of ministers and elders who will have traveled over many lands and seas that they may consult together on matters of importance to the Churches forming the Alliance. Among these brethren will be not a few of the most eminent and honored ministers and teachers of the Gospel of Jesus Christ. Many of the subjects that will engage their attention concern the doctrine and the work of the Church, and the deliberations of such brethren on such topics can hardly fail of having an influence lasting and spreading far beyond the mere duration of the Council Meetings. That influence will affect, more or less, the whole Church of the living God, and in proportion to the wisdom and spirituality of the Council, will be the measure of our realization of one of the great ends hoped for from the Alliance: "That by such a Council hallowed and quickened by the Redeemer's presence, there might proceed, as from a heart, new impulses of spiritual life, bringing every member of the Council into closer fellowship with his Divine Master, into deeper affection for his brethren, for the Master's sake, and into more entire consecration of all his powers to the Master's work."

Another destination giving importance to the occasion is that this meeting in Council of Delegates appointed by the different Churches of the Reformation that hold the Presbyterian system, is a striking manifestation to the world of the true unity of our Presbyterian Churches, a unity of creed, of polity—of spiritual life, and work and hope. Under these circumstances we ask our brethren in the ministry, in the eldership, in the membership of our Churches, to bear these meetings in remembrance, and to seek for us from the Father of lights, by special prayer on Sabbath, 19th inst., as well as during all the session of the Council, such a betokenment of heavenly wisdom, that we may come together in the fullness of the blessing of the gospel of peace; that brotherly love may be promoted; that such precious opportunity may be truly used that we may consider all the matters to be brought before us under a deep sense of our responsibility, and to such conclusion as will be in full accord with the Divine glory, and the welfare of all our brethren.

PHILIP SCHAFF,
WM. G. BLAIKIE,
GEO. D. MATHEWS.

PROGRAMME

Second General Council

OF THE

PRESBYTERIAN ALLIANCE

TO CONVENE IN

Philadelphia, Thursday, Sept. 23rd—Sabbath, Oct. 3rd, 1880.

The Committee of Arrangements will entertain the Delegates to the Council, at a social reception, to be held on Wednesday evening, September 22nd, in the Academy of Fine Arts. The regular sessions of the Council will be held in Horticultural Hall, and the Hall of the Y. M. C. A.

THURSDAY, SEPT. 23RD.

Opening Sermon.
William M. Paxton, D. D., New York City.

Business Meeting. Organization.

Address of Welcome. William P. Breed, D. D., Philadelphia, Pa.

Report of Committee on Overtures.

Paper. William G. Blaikie, D. D., LL. D., Edinburgh. *Chairman.*

The Ceremonial, the Moral and the Emotional in Christian Life and Worship.
Prof. Roswell D. Hitchcock, D. D., LL.D., New York City.

Modern Theological Thought.
Principal Robert Rainy, D. D., Edinburgh.

Religion in Secular Affairs.
Principal G. M. Grant, D. D., Kingston, Canada.

FRIDAY, SEPT. 24TH.

Inspiration, Authenticity and Interpretation of the Scriptures.
Prof. E. P. Humphrey, D. D., LL. D., Louisville, Kentucky.

Prof. Robert Watts, B. D., Belfast.

Distinctive Principles of Presbyterianism.
Prof. Samuel J. Wilson, D. D., LL. D., Allegheny City, Pa.

Worship of the Reformed Churches. John De Witt, D. D., Philadelphia, Pa.

Ruling Elders.
Hon. S. M. Breckinridge, St. Louis, Mo.
C. H. Read, D. D., Richmond, Va.

Family Religion and Training of the Young.
William Ormiston, D. D., New York City.

The application of the Gospel to Employers and Employed.
William D. Blaikie, D. D., LL. D., Edinburgh.

Christianity, the friend of the Working Classes.
Hon. Chief Justice C. D. Drake, Washington, D. C.

SATURDAY, SEPT. 25TH.

Revealed Religion, in its relation to Science, and Philosophy. Forms of Modern Infidelity.
The Relations of Science and Theology. Prof. Henry Calderwood, LL. D., Edinburgh.

How to deal with young men trained in science, in this age of unsettled opinion. President Jas. McCosh, D. D., LL. D., Princeton, N. J.

Forenoon subject continued.

Apologetics. Ed. de Pressensé, D. D., Paris. *Paper.*

Agnosticism. Prof. Robert Flint, D. D., LL. D., Edinburgh.

Reception given to the Delegates by the Board of Publication, at their building on Chestnut street, which has been placed at the disposal of the Council during its sessions.

MONDAY, SEPT. 27TH.

Report of Committee on *Creeds and Confessions.*
Prof. Philip Schaff, D. D., LL. D., New York, *Chairman.*
A. B. VanZandt, D. D., New Brunswick, N. J.

Bible Revision.
T. W. Chambers, D. D., New York City.

Presbyterianism and Education.
Prof. Edward D. Morris, D. D., Cincinnati, O.

The Reformed Church and Education in France.
Rev. A. Decoppet, Paris.

Presbyterianism in relation to Civil and Religious Liberty.
Sylvester F. Scovel, D. D., Pittsburg, Pa.

Religion and Politics. Prof. Lyman H. Atwater, D. D., LL. D., Princeton, N. J.

Presbyterian Catholicity.
Geo. C. Huttoh, D. D., Paisley.

Principal D. H. MacVicar, LL. D., Montreal.

Wm. H. Campbell, D. D., New Brunswick, N. J.

TUESDAY, SEPT. 28TH.

The Vicarious Sacrifices of Christ.
Principal John Cairns, D. D., Edinburgh.
Prof. A. A. Hodge, D. D., Princeton, N. J.

Future Retribution.
T. D. Witherspoon, D. D., Petersburg, Va.

Church Extension in large Cities.
R. M. Patterson, D. D., Philadelphia, Pa.
Wm. J. R. Taylor, D. D., Newark, N. J.

Church Extension in sparsely settled Districts.
W. J. Reid, D. D., Pittsburgh, Pa.

The Evangelization of Ireland. Robert Knox, D. D., Belfast.

Sabbath Schools—Their Use and Abuse.
Arthur Mitchell, D. D., Chicago, Ill.

The Children's Portion in the Sabbath Service.
Alexander Macleod, D. D., Birkenhead.

Evangelists and Evangelistic Work.
Recent Evangelistic Work in Paris. George Fisch, D. D. Paris. *Paper.*
Joseph R. Wilson, D. D., Wilmington, N. C.

WEDNESDAY, SEPT. 29TH.

The Theology of the Reformed Church.
The Conflict between Faith and Rationalism in Holland. Prof. J. J. Van Oosterzee, D. D., Utrecht. *Paper.*

The Theology of the Reformed Church with special reference to the Westminster Standards.
Prof. Alexander Mitchell, D. D., St. Andrews.

The Theology of the German Reformed Church.
Prof. Thomas G. Apple, D. D., Lancaster, Pa.

Grounds and Methods of Admission to Sealing Ordinances.
Rev. D. D. Bannerman, M. A., Perth.
Baptism. T. P. Stevenson, D. D., Philadelphia, Pennsylvania.

Church Discipline—Its Province and Use.
Prof. Jonathan Edwards, D. D., LL. D. Danville, Kentucky.
Prof. Leroy J. Halsey, D. D., Chicago, Ill.

Sabbath Observance.
Prof. William Gregg, D. D., Toronto.
Rev. Hervey D. Ganse, St. Louis, Mo.

Temperance.
Hon. William E. Dodge, New York City.

Popular Amusements.
Theodore L. Cuyler, D. D., Brooklyn, N. Y.

THURSDAY, SEPT. 30TH.

Report of the Committee on *Foreign Mission Work.*
Wm. M. Paxton, D. D., New York City.
M. Murray Mitchell, LL. D., Edinburgh. *Joint Chairmen.*
J. Leighton Wilson, D. D., Baltimore, Md.

Co-operation Among Missionaries. A Communication from the U. P. Church of Scotland.
John C. Lowrie, D. D., New York City.

The Proper Care, Support and Training of Candidates for the Ministry.
Herrick J. Johnston, D. D., Chicago, Ill.

Church Order and Church Life. J. Marshall Lang, D. D., Glasgow.

The World's Demand for Ministers. A Communication from the U. P. Church of Scotland.

Systematic Beneficence.
Hiram C. Hayes, D. D., Cleveland, Ohio.

Christian Beneficence. W. W. Barr, D. D., Philadelphia, Pa.

Ministerial Support.
Benjamin L. Agnew, D. D., Philadelphia, Pa.

Reports on the State of Religion in Heathen Countries.
Liberia. Rev. Edward Blyden, D. D. *Paper.*
South Africa. Rev. A. Mabille, Basuto Land.

FRIDAY, OCT. 1ST.

Report of Committee on *Modes of Helping the Churches of the European Continent.*
J. A. Campbell, LL. D., Glasgow.
David Maclagan, Esq., Edinburgh. *Joint Chairmen.*

Our Relations to the Churches of the European Continent. Rev. J. S. Macmillan, Belfast.

Reports on the State of Religion in France. Rev. Adolphe Monod, Carcassonne, Aude, Switzerland. Rev. A. F. Boscariol, Lausanne, Morocco. Rev. Ferdinand Cibry, Kiobourk.

Letter from the National Evangelical Union of Geneva.

Report of Committee on *Desiderata of Presbyterian History.*
Alexander Mitchell, D. D., St. Andrews, *Chairman.*

Diffusion of Presbyterian Literature. Wm. P. Breed, D. D., Philadelphia, Pa.

Church Work in Australia.

Revivals of Religion.
Prof. Thomas Hatfield, LL. D., New York City.

Personal Religion.
Prof. David Steele, D. D., Philadelphia, Pa.

Regeneration. Prof. J. H. A. Bomberger, D. D., Ursinus College, Pa.

Reports on State of Religion in
1. Bohemia. Rev. Justus Em. Szalatnay, Velim.
2. Spain. Rev. Fritz Fliedner, Madrid.
3. Italy. Prof. Emilio Comba, Florence.
4. Belgium. Romanism and the School Question. Rev. Leonard Anet, Brussels.

SATURDAY, OCT. 2ND.

Miscellaneous Business.

SABBATH EVENING, OCT. 3RD.

Farewell Meeting.

During the sessions of the Council, a meeting will be held in the hall of the Y. M. C. A., on the evening of Tuesday, September 28th, at which addresses will be given in the German language, by Rev. Wm. Krafft, D. D., of Bonn; Prof. Pfeiderer, D. D., of Kornthal; Rev. O. Erdman, of Elberfeld; the Rev. Her. Krummacher, D. D., Consistorial Councillor, of Stettin.

ECLECTICISMS.

WORTHY OF A CONSPICUOUS PLACE.

Southern Presbyterian:

As infant baptism is a divine ordinance, as it stands intimately related to the whole scheme of Bible truth, as it is an important feature of church organization, and as it involves the gravest obligations resting on parents and children, as well as ministers and church officers, it ought to have a much larger and more conspicuous place in the teachings of the pulpit. Even if every child in the whole Church were baptized, this would be very far from meeting the claims of this institution.

FRATERNITY.

Holston Methodist:

The surest way to establish fraternity is to fraternize. It is our bounden duty to recognize the ministers of all orthodox denominations. We dare not snub them. If we do not receive them we reject Him that sent them. What do Cape May settlements and General Conference courtesies amount to unless, when our brother of the other Church comes into our congregation, we treat him as a brother and as a minister of the Lord Jesus?

THE FALSE AND THE TRUE.

Raleigh Christian Advocate:

The religion which reads the Bible at home and forgets it abroad; that goes to the prayer-meeting at home, but to the theatre or ball when away; that talks of holy things in a conventional way among religious acquaintances, but is dumb in the presence of strangers; that wears the Christian uniform in the camp of Christ, but doffs it on the enemy's ground, is but a sham. Forms, daily habitudes, and associations, are helps in the Christian life, and modify its development and expression. But the source of a true spiritual life lies deeper. The believer's spiritual life is hid with Christ in God. It is within him a well of water springing up unto everlasting life.

SOUND LOGIC.

Southeastern Presbyterian:

What is false in principle can never work out right in practice. Justice, benevolence, and truth, in all their applications, however varied, mean exactly the same thing. They lie at the foundation of all morality. The system of dealing that ignores them may be called policy, but it is not morality. It is immorality, just to that extent. And it cannot be claimed that a government which ignores these principles is according to a system of morality, at all. It is immoral in every particular in which it tramples on them.

WHAT TO EXPECT.

The Christian Register:

In evident good faith the *Pilot* wishes Catholics and Protestants to live together in peace and good-will, under just and equal laws. But many who share this wish are yet afraid that the real doctrine and purpose of the Roman Church are more truly represented by Bishop O'Connor, who says, "Religious liberty is merely endured until the opposite can be carried into effect;" or by the Archbishop of St. Louis, who says, "If the Catholics ever gain—which they surely will do though at a distant day—an immense numerical superiority, religious freedom is at end;" or by Father Hecker, who says, "There is, ere long, to be a State religion in this country and that State religion is to be Roman Catholic." Multitudes of honest Catholic laymen are entirely blind to the political game that can be carried on in the name of the Lord.

A CRANKY SPECIMEN.

Baltimore Presbyterian:

We know a church where, for years, the pews were unnumbered. A new pastor was inaugurated, acceptable to all, we believe. To be up with the times, it was proposed that the seats should be numbered. This met with the approbation of all save one, an elder, who thought it was wicked so to do. The matter was carried into effect, but our elder friend was unyielding in his opposition. He would not sit in one of the unholy seats—not he—and brought his chair and rested himself in an aisle. This amiable member was in well-to-do circumstances, and proclaimed to the world, through some of his friends, that, with his death, he would leave a few thousand dollars to the church. It was so written in his will, but not not a cent would it receive if those pews retained those sinful figures. Weighed in the balance of the world, this is an exceedingly small man, with a soul of the smallest proportions, but he had money, which secured him a following. He had made up his mind that that preacher should go, and there are intelligent church members ready to do the bidding of such crabbed specimens of humanity, and all for the sake of a few dollars which he has most graciously promised his church if the members thereof will do this and so.

A TERRIBLE CONDEMNATION.

Christian Intelligencer:

It is always a terrible condemnation of a church member, says Dr. Cuyler, that no one should suspect him of being one. We have heard of a young lady who engaged for many months in a round of frivolities, utterly forgetful of her covenant with Christ. One Sabbath morning, on being asked by a gay companion to accompany him to a certain place, she declined on the ground that it was the communion Sabbath in her own church. "Are *you* a communicant?" was the cutting reply. The arrow went to her heart. She felt that she had denied the Lord who died for her. That keen rebuke brought her to repentance, and a reconversion. Are there not many other professors of Christ who appear to be "lovers of pleasure more than lovers of God?"

PRESBYTERIAL NOTICES.

The Presbytery of Central Texas is to meet at Belton at 11 a. m., on Thursday, October 14.

L. TENNEY, S. C.

Concord Presbytery stands adjourned to meet in Newton, on Thursday, the 30th of Sept., at 7 o'clock P. M.

WM. W. PHARR, S. C.

The Presbytery of Fayetteville will hold its 135th session at Shoe Heel (Quchele), Robeson county N. C., commencing Thursday, October 14th, 1880, at 11 o'clock a. m.

Churches in arrears to the Presbyterial Fund will please forward the amounts due to the

J. P. MCPHERSON, S. C.

treasurer.

Bethel Presbytery holds its next regular session at Winnsboro, S. C., beginning Wednesday, Oct. 13th, 1880, at 7:30 p. m.

D. HARRISON, S. C.

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

Items from *Our Monthly*:

A most delightful meeting was held in the Clinton church, beginning on Thursday before the fourth Sunday of July and lasting to the first Sabbath of August. The pastor was alone most of this time, save two days of earnest, thoughtful and gratefully appreciated preaching by Rev. J. Y. Fair, the beloved pastor of the Laurensville Presbyterian church. During the meeting sixteen were added to the Church, making a total of twenty-two additions on profession of faith during the month. Our people thank God and take courage.

A short but interesting meeting was held at Rockbridge on the 31st inst. There was one addition to the church and much interest manifested. We hope soon to begin building there.

"The corner stone of "Faith Cottage," of Thornwell Orphanage at Clinton, S. C., was laid on 28th of July. After a hymn of praise, an address was delivered by the President giving the history of the Orphanage. Its name, "Faith Cottage," was given in recognition of the way the Lord had brought us on. Already $1,000, being two-thirds of the amount needed is in hand. The building is designed to accomodate sixteen boys with a presiding officer to direct and teach them. It will contain eight rooms, is to be an irregular shaped building 33x47; the first story to be of rock and the second of wood; the plan having been prepared gratuitously by Mr. G. L. Norman architect, of Spartanburg C. H. The work will proceed immediately, the design being to open it for use by the 1st of January."

Bœuf church, which is on the western border of the Presbytery of St. Louis and the centre of an inviting missionary field has enjoyed the labors of Mr. E. B. McCluer during the summer. Rev. Mr. Watson of Washington, held communion service at Bœuf on the fourth Sunday in August, at which time two persons were received on profession.

Mr. McCluer has returned to the Seminary at Hampden Sidney, Va., to complete his studies, and the Bœuf people are hoping that in April next he will go back to them to remain permanently.—*St. Louis Presbyterian.*

Items from *Christian Observer*:

Rev. J. H. Weaver writes: "We closed an interesting meeting at Big Creek church, Shelby county, Tenn., the last Friday of August. The meeting continued seven days, during which time there were added to the church eight souls—six on examination and two by letter."

Rev. H. M. Sydenstriker writes from Stanton, Tenn.: "At a communion service held August 21st and 22d, three persons were received into the church on profession of faith. Mr. Cochran, from Somerville, preached for us on Saturday and Sunday."

The ladies of the Presbyterian church at Corinth, Miss., organized a working society some months ago, and since February have put up the shell of a neat church. They are now endeavoring to paint it. With two exceptions the people are poor. But then it is often poor people that make the Lord's work prosper. They have also secured a new and neat communion set.

Rev. J. N. Craig, D. D., has had a call to the church at Oxford, Miss., but his people at Holly Springs protested so earnestly against his leaving them that he has declined.

Rev. E. E. Bigger has changed his postoffice address to 460 Poplar street, Memphis, Tenn.

At Tecc, in Presbytery of Central Mississippi, Rev. A. W. Wilson has been greatly blessed, and his soul made to rejoice in the presence and power of God's Spirit, in the conversion of eight precious souls and their public profession of faith in Christ. In the bounds of our Charlotte church also God has greatly blessed us. The work commenced under the ministry of Rev. Mr. Oats of the Methodist church. With little help he continued his labors for eight or ten days. As the result of his labors, assisted by a few faithful women, and a portion of the time the elders of our church at Carrollton, eight persons were added to the Methodist church, principally from families of that church. Twelve were added to the Presbyterian church from Presbyterian families. At Old Salem, in the same Presbytery, where Rev. T. L. Haman was assisted by Rev. J. McC. Caldwell, seven precious souls came out on the Lord's side, and publicly professed Him. At Hopewell, another congregation in Mr. Haman's charge, a meeting closed three week's since in which eight were added by profession to that church. He was assisted on that occasion by Rev. R. B. Morrow of Durant.

A meeting of great interest closed two weeks ago at New Providence church, Ky. The pastor was assisted by Rev. D. J. L. McKee of Danville. There were no new measures employed—nothing but the simple means that God has ordained for the salvation of souls, the preaching of the Word. The result was that this church is very greatly revived, and twenty-three have been added to its membership on a profession of their faith in Christ. To God be all the glory.

Items from the *Central Presbyterian*:

Richland church, Presbytery of Columbia, was greatly revived and strengthened by a meeting of two weeks, during which there were twenty-eight additions. Dr. J. W. Hoyte who did the preaching, has received a call to his old charge, Smyrna church, Presbytery of Nashville.

On Saturday, August 28th, Captain Wm. S. Hart as ruling elder, and Charles L. Teany, deacon, of Laurel Hill church, Abingdon Presbytery, were ordained and installed to their respective offices at Martin's Station. Rev. Robert C. Gray was present and offered the ordination prayer. Capt. Hart is superintendent and Mr Teany is treasurer and librarian of the Sabbath school at Martin's, which was organized this spring, and now numbers on its roll nearly a hundred, with a large average attendance. This place is the site of the Butha Zinc Furnace, and is growing more rapidly than any other place in the county. On Sabbath the second quarterly communion of Laurel Hill church was held at the Station, a mission point. A very large congregation was in attendance. Rev. B. C. Gray assisted the pastor elect. Three persons were received into membership in accordance with Rules of Discipline. Others will be received in the same way.

On the fifth Sabbath in August Capt. J. H. Larew, ruling elder, and Ernst F. Voge, deacon, of Newbern church, Va., were set apart with prayer and the laying on of the hands of the session to their respective offices, and pronounced and declared to have been regularly elected, ordained and installed.

I wrote you last fall of the organization of a church at Harpersville, (Ala.,) with fourteen members. With the help of friends here, and at other points, they have erected a very neat church, and organized a Sabbath School with forty-one scholars. Licentiate T. W. Raymond has been preaching for them during the vacation.

Last week I went up to help him in a protracted meeting, which continued from Thursday to Monday. Rev. James McLain and his son, Harry, a student of Union Seminary, also assisted in the services. We had communion on Sunday, when the church was crowded and many could not find standing room. There were eight additions, four on certificate and four on examination. Mr. Raymond writes me, "I have heard several say that this meeting did them more good than any they ever attended." Some of us sent them a pulpit Bible to day, but the church is still unplastered and unpainted and a spare dollar would help the small band of earnest worshippers. T. W. H.

Rev. W. E. Cave's Postoffice address has been changed from Gordonsville, Va., to Bloomville, Ky.

The most comfortable boot in town is that with Lyon's Patent Metallic Heel Stiffeners.

COTTON PRESS.—See advertisement of Southern Standard Cotton Press in another column.

Agents and Canvassers

Make from $25 to $50 per week selling goods for E. G. RIDEOUT & CO., 10 Barclay Street, New York. Send for their catalogue and terms. [sept8 661-1y

NEW PUBLICATIONS.

The Westminster Bible Dictionary. Prepared for the Board by the Rev. Thomas J. Shepherd, D. D., 600 pages, 556 illustrations. Price, postpaid, $1 50. Presbyterian Board of Publication, Philadelphia, 1880.

In this day of active study of God's Word, and destructive sceptical criticism, a compendious Bible Dictionary, fully abreast with modern scholarship and recent explorations in Bible lands; and marked by sound doctrinal exposition, is a great desideratum. We have here exactly the book wanted by Bible-students generally. Its letter-press is excellent—page and type clear and paper capital—illustrations and maps beautiful. Dr. Shepherd has received valuable aid from Prof. Isaac H. Hall, with his stores of oriental, linguistic and archæological information. Perhaps no other book can be found with a richer condensation of all accessible scolarship. This Westminster Dictionary will be found, as its name promises, sound on vital doctrinal points; e. g. Sabbath, Election, Predestination, Bishop and Elder, &c.; as well as in explaining words in our authorized version, demanding elucidation. Its cheapness is simply marvellous. It would not be high at $3—but it will be sent postpaid for $1 50. The Board deserves credit for the issue.

The *Sunday Magazine* for October is a capital number. We do not see that it has fallen off any since the retirement of Dr. Deems who did so much to make it popular and bring it before the public. $3 per year. New York.

Little Folks Reader for September is before us. It is the *ne plus ultra* of magazines for the little folks. D. Lothrop & Co., Boston, Mass.

The South Atlantic comes to hand very bright as usual. The September number contains: Omeron; Short sketches of the Old Southern Regime; The Romance of a Greenback; Our Young Mecenas Smitten in the Dark; Carmelita; Sonnet—On the emigration of the author's ancestors from England to America in the seventeenth century; The Late General Bryan Grimes; Abandoned—A sketch from the German; A New Theory of Woman; The Materialists Rhyme; Watauga; The Future of the South; Recent Literature. Mrs. Cicero W. Harris, Baltimore, Md.

We invite special attention to the advertisements in this issue: "Mrs. Joseph McLaurin on Dress Making, Munson on his new stock of Cloths, Cassimeres, &c., and R. M. McIntire, Dry Goods and Carpets.

It may be observed that no attempt is made to hunt up out-of-the-way or unknown places to find endorsement. Where will you find such another array of names of influential people? and if space permitted, there would be added an overwhelming mass of evidence from all parts of the country of the wonderful curative properties of Simmons Liver Regulator:
Hon. Alexander H. Stephens.
John W. Beckwith, Bishop of Georgia.
Gen. John B. Gordon, U. S. Senator.
Hon. John Gill Shorter, ex-Governor of Ala.
Rev. David Wills, D. D., President Oglethorpe College.
Bishop Pierce, of Georgia.
Hon. James Jackson (firm Howell, Cobb & James Jackson) Attorney at Law, Macon, Ga.
John B. Cobb.
B. D. Mott, Columbus, Ga.

A good head of hair is desired by every one. The use of "Hall's Vegetable Sicilian Hair Renewer" will restore the hair if the hair cells are not closed up.

SECULAR MISCELLANY.

In some respects the gentler sex far surpasses. No man, for instance, can deliver a lecture with a dozen pins in his mouth.

Nineteen mules in a drove of thirty were killed by a flash of lightning in Washington county, Ky. They had just been purchased for $1,444.

Dr. Charles T. Jackson, who claimed to be the discoverer of anæsthetics, died at Somerville, Mass., on the 30th ult., after an illness that lasted seven years.

Prof. Alexander Agassiz, since 1870, has given Harvard College $230,000. He is manager of one of the best copper mines in the world.

Lawyers are very critical. Once a young lawyer, upon being informed of an attachment between a young lady and gentleman, inquired whether the gentleman was "the lover or the lovee?" So an attorney in Dublin wrote a challenge to a gentleman to meet him "in the four acres, be the same more or less."

Mr. Tandy Bennett killed a rattlesnake near this place one day the past week which had sixteen rattles and a button.—*Danbury Reporter.*

During the first week of September, 1879, there were brought to this market only 57 bales of new cotton. During the corresponding week this year there were handled in our market 586 bales.—*Raleigh News.*

Mr. A. S. Crowell, who lives in Union county, sixteen miles east of Charlotte, showed us this week some of the finest specimens of gold quartz we ever saw, got from his mine at about fifty feet under ground. Mr. Crowell had a piece of rock about as big as a man's head, for which he was offered fifty dollars.—*Charlotte Democrat.*

This week we have had weather that makes the cate crawl under the kitchen stoves. Morning-glories bloomed all day long and smoke was seen rising from every chimney in town. Cold, raw and disagreeable, and hard on the cotton-pickers has it been.—*Concord Sun.*

A Dutchman, who married his second wife soon after the funeral of the first, was visited with a two hours' serenade in token of disapproval. He expostulated pathetically thus: "I say, poys, you ought to be ashamed of yourself to be making all dis noise ven dere vas a funeral here so soon."

On dit that Samuel J. Tilden has offered $1,000 for "the largest dog in America," which is now at Womelsdorf, Berks county, Pa. The dog is an Ulm dog, and was bought in Germany last summer. He weighs 182 pounds, measures six feet nine inches from tip of nose to tip of tail, and is only two years old.—*Farmer and Mechanic.*

So great was the heat in Brighton, England, on Saturday, August 14, that a tablecloth in a drawing room on Cliftonville was set on fire by the sun's rays concentrated through a decanter of water. At Cheltenham on the same day so great had been the heat that a child, aged four months, which was left under a small tent while the mother was at work at the Riddings, was found dead at 1 o'clock from congestion of the brain, caused by the excessive heat.

A Columbus, Ind., dispatch says: "A brilliant meteor was noticed in the heavens about 10 p. m. last night. It looked almost as large as the full moon, passed with a whizzing sound from the northwest to southeast, describing an arc of about eighty degrees, and toward the latter part of its course appeared to become elongated, taking the form of a writhing serpent. The meteor, or the trail probably, gradually assumed the form of the letter G, and so remained for several minutes. The phenomenon was witnessed by many persons."

Chicago has a floating hospital for poor mothers with young children. There is an awning over the wharf, which extends so far out into the lake as constantly to catch the cool breeze. A lady physician is in attendance throughout the day. A kindly-looking matronly woman sits and ladles out nice fresh milk for the children, all that they may desire. The mothers bring their own lunches and their sewing or knitting work. There they take the boat and steam away two miles or more. Some mothers come back on the same boat, thus spending only one hour. The boat makes four trips a day.

The *Globe* announces that the skull of Confucius is for sale in a curiosity shop in London, but that so far it has found no purchaser. It is said that it was found at Peking during the plunder of the summer palace of the Emperor by the allied French and English troops in 1860, and was then mounted in gold and ornamented with diamonds to the value of $50,000. It was taken to London in 1862, and exhibited in the Universal Exposition, where, on account of its mounting, it attracted attention. Sixty thousand dollars were offered for it, but now that it has been stripped of its gold and jewels, it cannot find a purchaser at any price.

Eastern North Carolina is fine for all crops. Mr. E. T. Snipes, of this county, raised this year on one acre of ground 9,000 pounds of well-cured German millet. He says he has been raising the chufa for three years, and thinks it a great crop.—*Murfreesboro Enquirer.*

Mr. J. M. Alexander, of Steele Creek, was in his corn crib last Wednesday and picked up an ear of corn to kill what he conceived to be a rat, whose body was partially exposed to his view. He struck at it and the head of a copper-head snake projected from the corn, and almost before he knew it, the reptile's fangs were fastened in his forefinger. He hurried to the house, and barely succeeded in getting within doors before he became blinded from the effects of the poison and perfectly helpless. His wife poured whisky into him, as much as his system would hold, and summoned medical assistance. The bite was cauterized, and at last accounts Mr. Alexander was slowly improving.—*Charlotte Observer.*

Yesterday some notably fine specimens of copper ore were received at the Geological Museum from this county. They came from a place near Asbury. Excellent copper ore also exists on the farm of Mr. Blake, four miles southwest of the city.—*Raleigh News and Observer.*

Who can tell the value of a smile? It costs the giver nothing, but is beyond price to the erring and relenting, the sad and cheerless, the lost and forsaken. It disarms malice, subdues temper, turns hatred to love, revenge to kindness, paves the darkest paths with gems of sunlight. A smile on the brow betrays a kind heart, a pleasant friend, an affectionate brother, a dutiful son, a happy husband. It adds a charm to beauty, it decorates the face of the deformed, and makes a lovely woman resemble an angel in Paradise.

A precious carpet was destroyed last spring in San Francisco. It had covered the floor of one of the rooms in the mint, and had been used for five years. The dust of the precious metals used in the coinage had during that period daily fallen upon it, and when it was taken up the authorities had it cut in small pieces and burned in pans. The ashes were subjected to the process employed with mining dust, and they realized *two thousand five hundred dollars.* Thus the carpet after years of wear was more precious than when it was new. It is an illustration of the lives of some Christians. The discipline they endure in the world chastens and purifies them, and when God tries them they come forth as gold" (Job xxiii: 10).

MARRIED.

No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

At the residence of the bride's father, in Cumberland county, Aug. 26th, Hon. D. P. McEACHERN and Miss MARY McNEILL, daughter of Hector McNeill, Esq., by the Rev. J. Evans.

In Gaston county, September 1st, by Rev. J. J. Kennedy, Mr. J. L. PHIFER and Miss EMMA A. RAMSEUR.

Near Clarkton, September 8th, by Rev. A. McFadyen, Mr. WILLIAM A. SUGGS and Miss CATTIE J. BALLENTINE, daughter of Col. J. H. Ballentine.

DIED.

Obituary notices must be paid for in advance The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Wilmington, N. C., September 4th, 1880, Mrs. ELIZA HANSLEY, in the 79th year of her age.

In early life the deceased became a member of the Presbyterian Church at Kenansville, N. C. Removing to this city many years ago, she became a member of the First Presbyterian church, and upon the reorganization of the Second Presbyterian church, in 1874, she placed her membership there, and died in full fellowship and communion. With a faith that gave patience she meekly endured all her trials and sufferings. Trusting her Saviour, she was sustained unto the last, and passed away with a bright hope of immortality. Many loving hearts mourn her loss, whilst they strive to follow her consistent example and hope to meet her above. "Let me die the death of the righteous." PASTOR.

WILMINGTON MARKET

DURING WEEK

ENDING SEPTEMBER 14.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—Steady at 33 cents until Satday, when market was reported firm at 32½ cents, but without sales. On Monday 32 cents bid, without sales, and on Tuesday no change up to close of report.

ROSIN.—Strained $1 15 and Good Strained $1 25, on Wednesday (8th) and Thursday; Friday former quoted dull and sales latter quality at $1 20; Saturday market quoted at $1 15 and $1 20 respectively without sales; Monday no change; Tuesday sales on basis of $1 10 for Strained, and $1 15 for Good Strained. Sales No. 1 to Extra No. 1 at $1 85@2 12½; Low Pale $2 50; Pale at $2 75; Extra Pale at $3 00.

CRUDE TURPENTINE—Wednesday (8th) sales at $2 10 for Virgin and Yellow Dip, but since sales have been made day by day at $2 00.

TAR.—Receipts were taken day by day at $1 80 until Monday, when price advanced to $1 85; Tuesday $1 85.

COTTON.—Market firm throughout, with sales day by day at 10¾ cents for Middling, until Monday, when sales were made at 10¾@11 cents. On Tuesday sales on a basis 11 cents for Middling, closing weak.

TIMBER.—Scarce and wanted. Receipts are readily taken at high prices.

DECIDEDLY THE BEST.

The "Times," New Brunswick, N. J., is the journal from which the following is cut: "When among parties who are familiar with the subject, the question is asked—'Which are the best remedies known for kidney and liver complaints, for billious disorders, for malarial fever, for headaches, neuralgia and kindred ailments?' the result is an unanimous verdict in favor of Warner's Safe Kidney and Liver Cure, Warner's Safe Bitters, and Warner's Safe Pills."

WHOLESALE PRICES.

These quotations represent the wholesale prices

ARTICLES.	PRICES.
BACON—Western Smoked—	
Hams	00 a 10½
Sides, per lb	0 a 10½
Shoulders	7½a 7½
Dry Salted—	
Sides, per lb	0 a 9
Shoulders	0 a 7½
CHEESE—Northern Factory, per lb	0 a 11
Dairy, cream per lb	00 a 14
State, per lb	00 a 10
COFFEE—Rio, per lb	13 a 18
Laguayra, per lb	18 a 20
CORN MEAL—per bush in sacks	70 a 75
DOMESTICS—Sheetings, 4-4, per yd	7 a 7½
Yarn, per bunch	00 a 1 00
FLOUR—Fine, per bbl	0 00 a 5 00
Super, Northern, per bbl	5 50 a 6 00
Extra do. " per bbl	6 00 a 6 25
Family " per bbl	7 00 a 9 00
City Mills—Extra Super, per bbl	0 00 a 7 50
" Family, per bbl	0 00 a 8 00
" Extra do., per bbl	0 00 a 8 50
GLUE—per lb	12 a 14½
GRAIN—Corn, in sacks, per 56 lbs from store—white	67 a 70
CORN, wholesale, in sacks	72½a 72
Corn, mixed, wholesale in sacks	00 a 67
Corn, Cargo, per 56 lbs, bulk	68 a 70
Oats, per bushel from store	00 a 50
Peas, Cow, per bushel	60 a 65
HOOP IRON—per ton	90 00 a 95 00
LARD—Northern, per lb	10 a 10½
North Carolina, per lb	10 a 11½
LIME—per bbl	1 00 a 1 10
MOLASSES—West Indies, old crop	00 a 30
" " bbls	00 a 33
" " new crop	37 a 40
" " bbls	40 a 41
New Orleans	47½a 60
Sugar House, hhds, per gal	00 a 25
" " bbls., per gal	00 a 25
Syrup, bbls., per gal	40 a 55
NAILS—Cut, 4d to 20d, per keg	00 a 3 50
OILS—Kerosene, per gal	13½a 15
Lard, per gal	1 00 a 1 10
PORK—Northern, City Mess	00 00 17 00
SALT—Alum, per bag of 4 bushels	75 a 80
Liverpool, per sack	90 93
Liverpool fine, per sack	1 40 a 1 50
SUGAR—Cuba, per lb	8½a 10½
Porto Rico, per lb	0 a 7½
A—Coffee, per lb	10½a 11
B— " per lb	9 a 11
C— " per lb	9 a 9½
Ex. C— per lb	9½a 10
Crushed, per lb	00 a 11½
SOAP—Northern, per lb	5 a 7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a 420

Boarding and Day School for Girls,

MRS. WALLER R. BULLOCK, PRINCIPAL,

33 Cathedral St., Baltimore, Md.

VERY LITTLE GIRLS RECEIVED. NO EXtra charge for French and German.

School Re-opens Sept. 15.

Circulars sent on application.

REFERENCES:

J. J. Bullock, D. D., Alexandria, Va.; W. M. Murkland, D. D, J. Leighton Wilson, D. D, Enoch Pratt, Esq., Chas. F. McCay, LL. D, Baltimore; Prof. H. C. White, University of Georgia, Athens; Henry Holt, Esq., New York.

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AGENTS WANTED for the best and fastest-selling Books and Bibles. Prices reduced 33 per cent. National Publishing Co., Phila., Pa. [662-4t

DRESS-MAKING.

For the Fall and Winter of 1880.

THE SUBSCRIBER BEGS LEAVE TO INform her patrons that she is still in the

Dress-Making Business,

And ready to receive orders for making

DRESSES, CLOAKS, MANTLES, &c.,

In the Latest Style.

And whilst thanking them (especially her country friends) for their former liberal patronage, she promises to do all in her power to give satisfaction, by thorough work and artistic finish.

MRS. JOSEPH McLAURIN,

Residence, Market St., between 8th and 9th.

We Call Attention

TO OUR NEW STOCK OF

Cloths,

Cassimeres, Diagonals, Suitings and Trimmings, OF FOREIGN AND DOMESTIC MAKES.

With a **Superior Cutter** and well-trained workmen, successful fits are guaranteed

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At as Low Prices as any other respectable house.

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BY THE UNDERSIGNED, AS

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Steady Employment is preferred, but he is prepared to do any **Odd Jobs of Work** that may be placed in his hands. He has had

An Experience of Twenty Years,

And refers to Messrs, ALEX. SPRUNT & SONS, and the Merchants of Wilmington generally, as to his ability.

HUGH W. McLAURIN.

14-STOP ORGANS,

SUB BASS and Oct. Coupler 4 Set Reeds, $65.00. Pianos $125 and upwards sent on trial. Catalogue free. Address DANIEL F. BEATTY, Washington, N. J.

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YOUNG MEN Will not only save money but valuable time in the future by attending the GRAND RAPIDS (Mich.) BUSINESS COLLEGE, where they will receive a thorough, quickening practical education. Send for College Journal. We recommend a Northern education to Southern young men.

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Garmore's Artificial Ear Drums

PERFECTLY RESTORE THE HEARING and perform the work of the Natural Drum. Always in position, but invisible to others. All Conversation and even whispers heard distinctly. We refer to those using them. Send for descriptive circular. Address JOHN GARMORE & Co. S. W. Corner 5th & Race Sts., Cincinnati, O.

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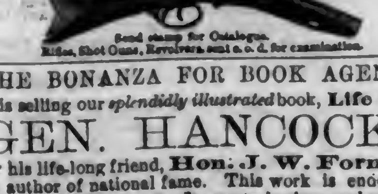

THE BONANZA FOR BOOK AGENTS is selling our *splendidly illustrated* book, **Life of GEN. HANCOCK!** by his life-long friend, **Hon. J. W. Forney,** an author of national fame. This work is endorsed by **Gen. Hancock,** party leaders, and press; is low-priced, immensely popular, and taking like wild-fire everywhere. Outfits &c. Agents are making easily **$10 per day.** For the BEST BOOK, BEST TERMS, and **full** particulars, address quick, HUBBARD BROTHERS, Atlanta, Georgia.

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CHAMBRY PRINTS, GINGHAMS, 10½,

Bleached and Brown Sheetings

Colored Damasks for Fruit Cloths,

Linen Sheetings, Irish Linens, Basket Wove Linen, Linen and Silk Mixtures for Ladies and Boys wear; Lace and Bunting Curtains in sets, 2½ yards, 3½ and 4 yards; Gloves, kid (our own make), Lisle Lace Mitts.

Dress Goods! Dress Goods!

Buntings, all colors, all widths; Lace Buntings, French Debeges, Mohair Debeges, Dentelles, Segonia Suitings, Silk and Linen and Silk and Wool Mixtures, Poplins, Irish Poplins,

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MOHAIRS, ALPACAS,

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SIMONTON FEMALE COLLEGE, Statesville, N. C.

THE FALL TERM of 1880 opens Tuesday, August 24. Board and tuition in English, $85 per session of twenty weeks.

Catalogue and circular with full particulars, on application.

Address MRS. E. N. GRANT, Principal.

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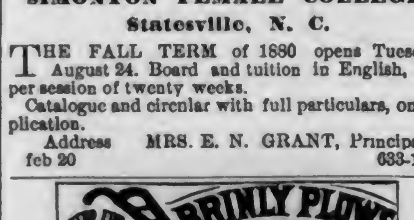

Fish! Fish!

NEW MACKEREL:

BARRELS, HALVES and QUARTERS.

For sale by

HALL & PEARSALL.

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THE LUMMUS, —OR— IMPROVED TAYLOR GIN.

This is the seventh season of this popular Gin which combines the merits of **speed, light draft, good sample, and cleaning the seed** in a greater degree than any other, and is offered with the most perfect Self-Feeder and Condenser made, at the following very low prices,

Sizes.	Price of Gins	Price with Self Feed or Condenser	Price with Self-Feeder and Condenser.
40 saw	$100.00	$132.50	$165.00
45 "	112.50	146.00	179.50
50 "	125.00	160.00	195.00
60 "	140.00	180.00	220.00
70 "	160.00	206.00	252.00
80 "	180.00	232.00	284.00

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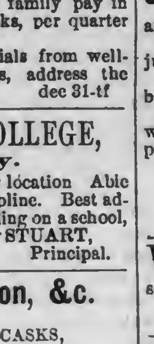

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OFFER THIS WEEK FRESH ARRIVALS, VIZ:

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50 do POTATOES;
25 do and Half Bbls BEEF;
20 do Pure CIDER VINEGAR;
30,000 Lbs D. S. C. R. SIDES;
20 Boxes CHEESE; 50 Boxes CANDY;
500 Boxes CANNED GOODS; 100 Boxes LYE and POTASH;
100 Boxes HERRINGS, Smoked; 100 Boxes STARCH;
100 Boxes SODA; 200 Boxes SOAP; 100 Gross MATCHES

And every other article of the Grocery line in great quantity. "There is life in the old land yet." Come and see me.

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MR. BOATWRIGHT having accepted an engagement with THOS. H. McKOY, will be pleased to serve the friends and patrons of the late firm.

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Church Bells and Chimes, Factory Bells, etc. Warranted satisfactory and durable. One thousand testimonials received in the last eight years and favorably known to the public for half a century.

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WE ARE OFFERING TO THE PUBLIC THE Latest Novelties in the Millinery Line.

Our Trimming Department is Complete,

and comprises the leading styles.

Our Flexible Hip Corset, with improvements, is just in. No extra charge.

We have on hand a large assortment of Fancy Ribbons, and special bargains are offered in Feather Tips.

Our Fancy Goods Department is larger than ever, with an elegant and varied assortment of Goods to please the ladies.

The Finest Assortment of Ties in the City.

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BAGGING, TIES, TWINE.

1400 Rolls Cotton BAGGING,
4500 Lbs New and Pieced TIES,
1000 Lbs Cotton Bagging TWINE.

FLOUR, BACON, MOLASSES.

1200 Bbls FLOUR, Super to Extra Family;
250 Boxes Pork Strips, Smoked and D. S. Sides;
200 Hhds and Bbls Porto Rico, New Crop Cuba and New Orleans MOLASSES;

Sugar, Coffee, &c.

200 Bbls SUGAR, Cut Loaf, Granulated, Standard A, Extra C and C;
275 Bags COFFEE, Rio, Laguyra and Java;
100 Boxes Pure Assorted CANDY,
150 Tubs Choice Leaf LARD,
175 Boxes STARCH,
200 Boxes LYE and POTASH,
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TOBACCO, SNUFF, PAPER, MATCHES,

Shot, Pepper, Ginger, Hoop Iron,

SPIRIT BARRELS, &c.

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The next Session commences on Wednesday, the 1st of September, 1880.

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jy 7-1y

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jy 14-3m

FOR THE FAMILY.

A Receipt for a Racket!

What does it take to make a racket?
Two small boys in pants and jacket;
An empty room and a bare wood floor;
A couple of sticks to bang the door;
A chair or two to break and to swing;
A trumpet to blow, and a bell to ring;
A stamp and a tramp like a great big man,
And, when you can get it, an old tin pan;
A flight of stairs for a climb and tumble;
A nursery maid to growl and grumble;
A chorus of howl and cry and shriek
To drown your voice if you try to speak;
A dozen good blows on knees and back,
Each one coming down with a terrible whack;
A couple of falls that would crack a nut,
And one good bump on your occiput;
A rush and a skurry, a tear and chatter,
And a mother to cry, "How, what is the matter?"
You take these,
And shake these,
And put in a packet,
And you'll have just the jolliest kind of a racket!

Of course I am bound to confess
You can manage to make it with less,
(For this is a regular, rich receipt,
For pudding and sauce and all complete;)
And still have a very good show,
If you follow directions below:
You can leave out the room and the floor;
The bumps, and the bangs on the door;
The bell, and the sticks, and the stairs;
The trumpets, the howls, and the chairs;
The whack, and the fall, and the rise;
The shrieks, and the groans, and the cries;
Mamma, and the pan, and the tramp;
The nurse, and the growl, and the stamp;
But one thing you *must* have, however you get it,
(Or else, if you don't, you will sadly regret it—
For remember my words—if you leave pen to lack it
You never can have the least bit of a racket—)
And that is, *two small boys in pants and in jacket.*

—*M. E. B. in Wide Awake.*

Honesty Rewarded.

George and Harry worked in the same shop; but as the working season was almost over, and there would be little work to do during the summer months, their employer informed them, as they settled up on Saturday evening, that he could only give one of them work hereafter. He said he was very sorry; but it was the best he could do. He told them both to come back on Monday morning, and that he would then decide on the one he wished to retain. So the young men returned to their boarding-house a good deal cast down; for work was scarce, and neither knew where he could obtain a situation if he was the one to leave.

That evening, as they counted over their week's wages, Harry said to his friend:

"Mr. Wilson has paid me a quarter of a dollar too much."

"So he has me," said George, as he looked at his.

"How could he have made the mistake?" said Harry.

"Oh he was very busy when six o'clock came, and, handling so much money, he was careless when he came to pay our trifle," said George as he stuffed his into his pocketbook.

"Well," said Harry, "I'm going to stop as I go to the post office, and hand the money to him."

"You are wonderful particular about a quarter," said George, "What does he care about that trifle? Why, he would not come to the door for it if he knew what you wanted; and I'm sure you worked hard enough to earn it."

But Harry called and handed his employer the money, who thanked him for returning it, and went into the house. Mr. Wilson had paid them a quarter of a dollar too much on purpose, to test their honesty.

So when Monday morning came, he seemed to have no difficulty in determining which one he would keep. He chose Harry, and entrusted the shop to his care for a few months while he was away on business, and was so well pleased with his management, that when work commenced in the fall, he gave him the position of superintendent.

Five years afterwards, Harry was Mr. Wilson's partner; and George worked in the same shop again, but as a common laborer.—*Presbyterian Banner.*

A Real Hero.

Artie A boy—a real, live boy—not a sentimental little angel, or yet a top and ball boy of the story-books. He is a Canadian boy, awake to all that is going on in the world, and having his own word in the questions of the day, as they are freely discussed in his hearing. He has been reading French history lately and has temporarily enthroned Napoleon Bonaparte on the pedestal of his history.

"None of your milk-and-water goodies for me," he was saying the other day. "I wouldn't be a minister that's afraid to fight, for the world; nor a merchant to do nothing but make money like my father." (Artie is not particularly careful in the spending of all the money he can get hold of). "No, nor a statesman either, to pore over musty old books, attend committees, and write documents. The copy-book is just as wrong as usual when it says that 'the pen is mightier than the sword; the sword, or rather the rifle, is the thing for me. I'd like to be a real hero like Napoleon or some of those French marshals, and conquer cities and empires and make a name to be remembered."

"Artie, let me tell you about a French hero of whom I read to-day—a real hero, according to my way of thinking. I had rather have my name written where his is than have it all over the walls of palaces, as the imperial B's were in France before the last revolution."

"Where is it written?"

"I will leave you to judge when you have heard my story. Vincent de Paul was a French boy, born about 1576 at Pony, in Gascony. His parents were very poor, and the Franciscan friars at Arles taught him to read and write. He studied afterwards at the College of Toulouse. In 1605 he was captured in company with some other soldiers, on a voyage from Marseilles to Narbonne and carried captive to Tunis. He was here sold as a slave and owned by three successive masters, the last of whom proved to be a renegade Christian from Savoy. The beautiful behaviour of Vincent under the blows and suffering to which the slaves of those days were subjected so won upon this man that he renounced his false faith, gave his slave his freedom, and, in company with Vincent, escaped from Tunis, both reaching France in 1607. He soon went to Paris and was first chaplain to the ex-Queen Margaret of Valois, and then tutor and chaplain in the family of the Master of the Galleys at Marseilles.

"In this position he became much interested in the condition of the convicts who were compelled to toil at the galleys, chained together, exposed alike to heat and cold, badly clothed and worse fed. He succeeded in getting himself appointed Almoner-General of the Galleys and was thus enabled to do a great deal for the amelioration of their unfortunate condition. One day he was visited by a woman, who, with streaming eyes, represented to him that her husband was for some trifling crime condemned to the galleys for two years, during which she and her six little ones must starve. She desired him to interest with the authorities for a pardon, but knowing this was impossible, he offered himself in the poor man's place, saying, 'I have no wife or children depending upon me; I know by experience what the life of a galley-slave is; I can better stand it than he can.' The offer was accepted, and for two years the noble Almoner cheerfully performed the hard labor and endured the sufferings and privations due to the convict for whom he had sacrificed himself. There is no record of how the man shewed his gratitude, but I think Vincent must have conquered his wickedness and won an empire over the hearts of his wife and children better worth winning and having than all the victories of your hero, Napoleon."

"Yes," said Artie, rather as if he was convinced against his inclination. "He certainly was a hero. What became of him afterwards?"

"In 1627 he went back to Paris, and refusing to be made much of at the court and among the great ladies and gentlemen, he devoted himself to visiting hospitals, asylums, etc., and finding that no one ever cared for the poor little orphan babies, established the first Foundling Asylum ever known. You see, Artie, my hero is as real a hero as yours, only you and I look at heroes from a different point of view; you think it heroic to destroy life and cause unhappiness; my heroes save life, relieve misery, and especially give themselves, even as the Greatest of all Heroes did, in self-sacrifice for others. Depend upon it, that man is the truest hero, who most resembles Christ, and his name is written upon records which will last after all the history books have perished forever."—*Exchange.*

MISCELLANEOUS.

Luminous Paint.

The invention of luminous paint is based upon the fact that certain substances, after having been exposed to the light, will continue to shine for some time after the light is removed. The existence of this power in some gems has been known for a long time, and is mentioned in some of the works of the ancients. Japanese antiquaries tell of a luminous stone that was dug out of the ground in A. D. 669. The phosphorescence of barium sulphide was discovered in 1675. Canton, in 1761, discovered the so-called phosphorus which bears his name by calcining oystershells with sulphur, so as to form the calcium sulphide, the most remarkable of phosphorescent substances. Its luminosity appears to be permanent, for Prof. Heaton, in a lecture describing the qualities of the luminous paint, delivered before the Society of Arts, on the 11th of March last, exhibited a specimen of it which had been sealed in glass by Canton himself in 1764 and which still glowed. The power is attributed to a property which the substances possessing it have of absorbing rays and afterward emitting them with an increased wave-length, as is remarkably shown by quinine, which shines after having been exposed to the ultra-violet part of the spectrum, and converts invisible actinic into visible light-rays. The late Mr. Bahmain succeeded in producing from a compound of lime and sulphur a constant and very powerful phosphorescent substance, which he patented and applied as a paint; articles coated with it become luminous after exposure to the light and retain their glow for a considerable length of time. The sensitiveness of this substance was shown durin Prof. Heaton's lecture by passing electric sparks in front of a card painted with it which had previously been kept in darkness. Each spark impressed its image on the card, and made it luminous. Even a lucifer match struck in front of a dark pane produced a visible effect on the paint.

The highest effect is produced by the violet and ultra-violet rays. The red and yellow rays do not add to the luminosity; in fact, they diminish it when they are allowed to continue to act for a considerable time. This is owing to their caloriño effect, which, though it may stimulato the light for a while, in the end causes it to disappear more rapidly. A short exposure of the paint to ordinary day-light is sufficient to produce a high degree of illumination, the amount and duration of which will depend considerably on the quantity and quality of the light, and no other conditions. When paint has been exposed to the intense light of the sun, or of burning magnesium, a good deal of the brilliancy disappears quickly, but after that the fading is very slow; and it may be said that a more or less useful light will remain through the length of an ordinary winter's night. In one case, Prof. Heaton was just able to see the dial of a watch by the light emitted from a card which, after having been exposed to the daylight of moderate intensity for two hours, had been in total darkness for twenty-six hours. The paint appears to be of satisfactory durability as against all weathers and the action of seawater. The useful purposes to which it may be applied are almost innumerable. Clock faces painted with it will show the time; match boxes can be found all through the night; the roofs of railway cars will light passengers through tunnels; buoys in harbors and channels, and light-buoys, can be made visible; ships may show themselves to each other in the darkness; the diver, painting his dress with it, may be his own lantern and carry along daylight with him to enable him to work under water at a considerable advantage. Its application to use in powder magazines and coal-mines, and wherever fire lights are dangerous, may be considered as among the things that are practicable. The manufactures of the paint, Messrs. Ihlee & Horn, of Aldermanbury, London, say that it now costs twenty-eight shillings, or about seven dollars, a pound, and that a pound of it will paint about twenty-eight square feet. Two years ago they held it at five guineas a pound, but they have been able to lower the price gradually, and hope ultimately that it may be afforded at less than the cost of white lead.—*Popular Science Monthly.*

The Professor's Chair.

BOTANY.

Plants and flowers belong to the organic world, which is divided into the animal and vegetable kingdom. Botany is the science of the vegetable kingdom. It includes the knowledge of the parts, growth, uses, history and classification of plants.

In our little time together we cannot do what would be very pleasant otherwise—trace the growth of the embryo sleeping in the seed to the complete and perfect plant. But look for yourselves, and see how the seed, such as the pea, the bean or the acorn, contains the little bud or *plumule*, the *radicle* or rootlet, and enough food to nourish them in the first process of germination.

We take our food in our mouths, and our hands help to get it for us. In the same way the plant must have something with which to get its food.

These three things—the root, stem and leaves—every plant has, and with them it obtains all its nourishment. The root, the part that grows down into the ground, gets all it can there from the soil. The stem, the part that grows upwards, bears leaves which take from the air what is well for it to eat.

What is taken from the soil by the roots passes through the stem, which is something like a tube, and there it, with the food obtained from the air by the leaves is so changed by being exposed to the sun that it is made proper for the nourishment of the plant.

Among the plants those which climb are especially interesting. There are root-climbers; those which make their way up the face of rocks or walls and cling to them by means of little rootlets which they throw out, and into small disks that adhere to the wall. The English and poison ivy and woodbine are very good examples of this class.

Next, there are twiners; those that climb spirally, winding themselves round the nearest object strong enough to bear them. If at any time they run beyond their means of support the end of the vine will keep swinging slowly in a circle until it strikes some other object upon which it can climb. If you notice the way in which beans, honeysuckles and morning-glories grow, you will see that they belong to this class.

There are also leaf-climbers; those in which the stem of the leaf twines around its support, as you may see in the oleomatis. Not, always, however is it the stem which encircles the object, for in certain plants, the leaf lengthens into something like a tendril, and that grasps whatever it can reach to support the vine.

The last or fourth division is that of the tendril-climbers, in which the main stem of the plant does no climbing whatever, but the little tendrils which shoot out close around any object within reach and support the entire weight of the vine; as in the case of the pea, gourd and grape-vine.

Thus even in so short a lesson we see how marvelous and beautiful are even the common things of life, and we need only to open our eyes to see more of delicate and artistic loveliness than ever picture gallery held.—*Christian Union.*

How to Make Moss Baskets.

Very beautiful baskets for holding flowers can be made of the longer and more feathery kinds of mosses. We have made them often; and never do flowers, whether wild or garden, look more lovely than when clustered with a verdant border of that most delicate and beautiful material, which by proper management may be made to preserve its freshness and brilliancy for many months. We will here give a receipt for their manufacture. A light frame of any shape you like should be made with wire and covered with common paste-board or calico, and the moss, which should first be well picked over and cleansed from any bits of dirt or dead leaves which may be hanging about it gathered into little tufts, and sewed with a coarse needle and thread to the covering, so as to clothe it thickly with a close and compact coating, taking care that the points of the moss are all outward. A long handle made in the same manner shou'd be attached to the basket, and a tin or other vessel, filled with either wet sand or water placed within to hold the flowers. By dipping the whole fabric into water once in three or four days, its verdure and elasticity will be fully preserved, and a block of wood about an inch thick, and stained black or green, if placed under the basket, will prevent all risk of damage to the table from moisure. To make such baskets affords much pleasant social amusement for children, who will find a constantly renewing pleasure in varying their appearance.—*Domestic Journal*

The Life of a Sponge

To procure a living marine sponge is not very easy; but the fresh-water sponges are common enough, and will answer our purpose just as well. They may be procured in almost any slow-flowing river, and are adherent to twigs and similar objects that have remained in the water for some length of time. Take one of these sponges, the smaller the better, and place it in a glass vessel. A common watch glass will answer the purpose admirably. Presently distinct currents will be perceptible in the water, especially if a little carmine or indigo be dissolved in it. Prussian blue is poisonous, but the "blue" used by the laundress is safe enough. Carmine, however, is, in my opinion, better than any blue tint, as it is prettier in general effect, and the particles are so transparent that they do not become opaque when collected together. When the currents are fairly established the magnifying glass will exhibit a wonderful phase of animal life. The whole of the surface of the sponge is covered with little prominences, having at the tip of each a tolerably large aperture. Through this hole the colored water pours outwards with a steady rush, causing the currents which have made themselves visible. But how did these colored particles, which rush out with such force, get into the sponge at all? A more powerful lens will solve the problem. The whole of the surface is studded with innumerable little holes, piercing through the gelatinous membrane, and admitting the water into the interior of the sponge. A section of the sponge will show that these little holes lead into canals which travel in every direction through the substance of the sponge, and finally lead to the larger apertures through which the water is ejected. Every now and then the current will stop, and all the tiny orifices are closed, without even a mark to show where they had been. Presently it begins again, and then it will be seen that the former orifices are not reopened, but that fresh apertures are developed as they are wanted. Now we may ask ourselves how these larger apertures are kept open, and to answer the question we must call chemistry to our aid. In some sponges we can use the blow-pipe; but as a general rule some strong acid or caustic alkali will destroy the whole of the animal matter. If the residuum be examined with the microscope a vast number of glassy spicules will be seen, varying in shape, size and color with the kind of sponge. Some of them look exactly as if they were made of pink and white sugar-candy, and all children to whom I have shown them have expressed regret at their inability to eat such tempting objects.—*Scottish American Journal.*

STATE NEWS.

A correspondent writes that diphtheria of a malignant type has appeared in the Woodleaf section, Rowan county, N. C.

The corn crop of Burke is the best since the war.—*Morganton Blade.*

In Asheville last week Mr. Best told a gentleman that though the act of the Legislature selling the road to him gave him until the 1st of July next to complete it to Paint Rock he would certainly have it completed to that point by the 1st of June.—*Statesville Landmark.*

We are indebted to Major Hairston for the agreeable news that the Railroad from Danville to Mooresville is a fixed fact, and that the route will be from Danville via Leaksville, Madison, Walnut Cove, Winston and Mocksville to Mooresville.—*Salem Press.*

The oldest man in Person county is John Burton, Esq., aged ninety-seven years, and our model Postmaster (John J. Jones) who knows the venerable man, informs us that he can "hoe his row" of tobacco or corn with most of the youngsters of this generation. The old man works regularly his own farm and is quite active for one of his age.—*Milton Chronicle.*

Mr. John Heath, of Jones county, will be 80 years old on the 26th of this month, and his wife 81 on the day before. They have been married 59 years, and their children, grandchildren and great-grand children number 125.—*Kinston Journal.*

We learn that our old friend, Mr. Duncan McNeill, formerly of the *Wadesboro Argus*, is soon to begin the publication of a paper at Hamlet, in this county.—*Laurinburg Enterprise.*

We learn that Mr. E. L. Pell, formerly assistant editor of the *Greensboro Patriot*, and a son of the lamented William E. Pell, the founder of the *Raleigh Sentinel*, has purchased the *Southern Home* newspaper of this city, and will assume the entire editorial and business control at once.—*Charlotte Press.*

On last Friday night, as Mr. John Gudger of Marshal was passing down the street in that town he accidentally struck his foot against one of the stakes set up by the railroad engineers and in endeavoring to regain his footing broke his leg just above the knee.—*Asheville Journal.*

A daughter of Mr. Ham Mayberry, who resides about fifteen miles north of this place, accidentally shot herself with a pistol on the 20th ult. Her brother had been using the pistol and afterwards placed it in a bureau drawer, when his sister, about fifteen years of age, picked it up, and while handling the same, one of the charges exploded, the ball entering her thigh just above the knee, inflicting a severe wound.—*Statesville American.*

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[NEW SERIES—VOL. XIII—No 663.] WILMINGTON, SEPTEMBER 22, 1880 [OLD SERIES—VOL. XXIII—No 1,283.]

The Presbyterian.

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[ENTERED AT THE POST OFFICE AT WILMINGTON, N.C. AS SECOND-CLASS MAIL MATTER.]

For the N. C. Presbyterian.

WHO ARE THE GUILTY?

The wretched man who was recently hanged for the murder of Senator Brown, denied that he was guilty of crime. "There was liquor in me," he said, "and I conld not control the act.' Liqnor had prodnced temporary insanity, and *therefore*, he argned that he was not responsible for the foul deed. No law, either divine or human, will punish offences committed by irresponsible persons. This being so, we are led to the inqniry, whether or not an insane person is or should be held responsible for acts committed dnring fits of insanity. Our conrts of justice have, in more than one instance, decided in the negative; therefore, if the murderer was insane at the time he committed the act, no matter from what cause, he was *not* guilty of murder, and consequently should not have been hung.

Just here, however, another question is presented, namely: does the drinking of spirituous liquors *produce* insanity? Our best physicians will testify that such is the fact. Now if the use of alcoholic stimulants produces derangement of the mind, and the person thus afflicted is not responsible for acts committed while in that state, does it not follow that the *cause* of such derangement, if known, should be removed? And does it not also follow, that those having the power to remove such causes, who refuse or neglect to do so, should be justly held responsible for the evils which occur from such neglect or refusal? Nothing can be plainer. It is no valid excuse to say that *all* who use spirits are not thus effected. As well might the physicians say "I *know* that a certain drug, the sale of which yields me an immense profit, will, and *does* actually produce insanity in some persons, but does not, or has not, so far as I know, had that effect on others to whom I have sold it at all." Suppose a physician is called to prescribe for a case of insanity, and that on examination, he immediately learns the cause of derangement; would it not be criminal in him not to apply the remedy at once if he had it by him? And suppose that while neglecting the case, the insane person should commit some heinous offense, would not men hold him responsible for such neglect? If so are not our legislators, both state and national, guilty of crime for their neglect in applying the remedy for insanity produced by strong drink? And is it not still more criminal for them to give permission to wicked men to scatter this accursed cause of mental derangement all over our land? Will they stand up and tell us that their constituents are opposed to their meddling in the matter? Our representatives *ought* to know that their constituents elect them to legislate for the good of the *whole* country, and to use all the means in their power to suppress evil in whatever form it may exist. They also know that the crimes committed in consequence of the traffic in intoxicating liquors, exceed those of all other causes combined; and knowing this, and refusing or neglecting to use the power invested in them to suppress the evil, criminates them. If those who are seeking the suffrages of their constituents would do what they know to be their duty; that is, tell the people that the liquor trade is destroying our beloved land from centre to circumference, which they know to be true, both as regards morals and religion, and that they are determined to use all their powers to suppress it, a responsible and *hearty Amen* would be echoed throughout of whole land.

Will they have the moral courage to do it? We will watch and wait. "He that knoweth his Master's will, and doeth it not, *shall* be beaten with many stripes." G. J. R.

ORANGE PRESBYTERY

On Promiscuous Dancing, Theatrical Performances, Card-Playing and Kindred Forms of Worldliness and Ungodliness.

A LETTER TO THE CHURCHES, APRIL, 1875.

[Republished by request.]

The Presbytery of Orange to the churches under its care:

DEAR BRETHREN: Suffer us to address you with a few words of affectionate counsel and admonition upon a subject that seems to us intimately connected with personal piety, the honor of our religion and our usefulness as laborers in the vineyard of our Lord. We feel that there is no necessity to warn you against the ruder customs and more glaring vices of the age. Against these your good taste and enlightened Christian judgment unhesitatingly revolt. But there are others, more fashionable and more refined and consequently more alluring and seductive, to which we would call your serious attention. We refer to promiscuous dancing, theatrical performances, card-playing and all kindred forms of worldliness and ungodliness. Being fully persuaded that these are not things that are pure, lovely and of good report, but lead to frivolity, dissipation, waste of time, hardness of heart and alienation from God; that they expose to temptations, lead church members, especially the young, into associations and social gatherings where their souls suffer, and are altogether inconsistent with the character and conduct of the disciple of Christ, the Presbytery would unequivocally condemn them and bring the weight of its counsel and authority to dissuade from all indulgences in them. In taking this position, we are not only in full accord with the views of other churches and the universal testimony of the best and most eminent men of all denominations, but are sustained and authorized by the repeated action of the judicatories, from the highest to the lowest, of our own church.

In the pastoral letter of the General Assembly of 1818 we find a pointed condemnation of dancing in the following words:

"With respect to dancing we think it necessary to observe that, however plausible it may appear to some, it is perhaps not the less dangerous on account of that plausibility. It is not from those things which the world acknowledges to be most wrong that the greatest danger is to be apprehended to religion, especially as it relates to the young. When the practice is carried to its highest extremes all admit the consequences to be fatal, and why not, then, apprehend danger even from its incipient stages? It is certainly in all its stages a fascinating and an infatuating practice. Let it once be introduced and it is difficult to give it limits. It steals away our precious time, dissipates religious impressions and hardens the heart. To guard you, beloved brethren, against its wiles and fascinations we earnestly recommend that you will consult that sobriety which the sacred pages require. We also trust that you will attend with the meekness and docility becoming the Christian character, to the admonition on the subject, of those whom you have chosen to watch for your souls."—*Minutes for* 1818, *page* 55, *bottom.*

In 1865 our own General Assembly took the following action, to which we call your special attention:

OVERTURE No. 9.—A paper from the Rev. Dr. Ross on the subject of fashionable amusements, containing these inquiries, with their personal answers:

1. *Question.*—Whether every church session has the right to make it a rule that dancing and other amusements are disciplinary?

Answer.—No church judicatory has a right to make any new rules of church membership different from those contained in the constitution, but it is the undoubted right of the church session, and of every other judicatory, to make a deliverance affirming its sense of what is an "offence" in the meaning of the Book of Discipline.—*Chap.* 1, *sec.* 3.

2. *Question.*—Whether such rule commonly exists in Presbyterian churches?

Answer.—Probably none of our judicatories are as faithful as they ought to be, but it is believed that the churches generally do in some form discountenance dancing. And the Presbyterian Church through its supreme judicatory has repeatedly borne its testimony against dancing and other worldly amusements.

3. *Question.*—Whether such rule is expedient or what should be the mind of the whole body and what its action?

Answer.—It is the duty of every judicatory to enforce the teachings of our standards on this and other fashionable amusements, such as theatrical performances, card-playing, &c. And while the Assembly believes that the "lascivious dancings" declared to be forbidden in the 7th commandment by the answer to the 139th question of the Larger Catechism, are not those usual in our best society, yet it is our belief that the tenor of the teachings of the Scriptures and of our standards is in direct opposition to this social usage. Christ's kingdom is not of this world; and the apostle exhorts Christians not to be conformed to the world. Though we do not say that all these worldly amusements are "in their own nature sinful," it is clear that they "may tempt" those who engage in them, and others, to sin; and moreover the scriptures condemn them as worldliness. If the practice of the dance in mixed assemblies be not conforming to the world, it is difficult to name any offence against the injunction of the apostle. Nor need the Church of Christ have any hesitancy in announcing its position on this subject: for the men of the world, with one consent, agree that it is inconsistent with the nature of the Christian profession for members of the church to engage in the dance.

In this connection the Assembly would take occasion to exhort our Christian people to avoid the excesses into which they are in danger of being drawn by the demands of fashion. The scriptures forbid "revelling" and all intemperate self-indulgence, with which teachings the prevalent custom of protracting social assemblies with or without music or dancing to the hours of morning, but especially when accompanied with drinking or card playing, is manifestly inconsistent. Moreover, the Assembly, observing that parties of pleasure are usually composed almost exclusively of unmarried young people, would give it as its earnest advice that the best form of social reunion be made to partake as much as possible of the style and tone of the family circle, in which youthful enjoyment is tempered by the presence of the older and married members.

The Assembly expresses itself with the more earnestness on this whole subject because of the disposition which is observed in all parts of our borders to run into the inordinate indulgence of worldliness at this time, in forgetfulness of the mighty chastenings of God, which are even yet upon us; and because we see members of our churches, and beloved baptized youth in forgetfulness of the covenant of God, which is upon them, carried away with the world's delusions to the subversion of the divine influence of the sanctuary, and to the neglect of the interests of their souls. Wherefore the Assembly would urge upon our people to take the word of exhortation; to abstain from all forms of evil, and to study and pursue that sobriety which becometh the Gospel, as that the Church of Christ shall indeed be "a peculiar people." And we hereby exhort our ministers and Church Sessions to a discharge of their duties.

Let them proceed by affectionate and faithful instruction from the pulpit as well as in private, by admonition and by such other measures as Christian prudence may detect. But when all other means fail, then let them proceed to such methods of discipline as shall separate from the Church those who love the world and practice conformity thereto rather than to the law of Christ"—*Minutes of* 1865 *pp* 361—362.

In 1869 the General Assembly adopted the following in response to an overture to direct all its moral and spiritual powers by such measures as shall seem to the Assembly best, to the following objects, viz:

Effectually causing all church sessions and Presbyterians to enforce the discipline provided in our constitution against offences, especially against conformity to dissipated and lasciviens amusements of the world; that the Assembly would in hearty response to the second suggestion of this overture, earnestly and solemnly enjoin upon all the Sessions and Presbyteries under its care, the absolute necessity of enforcing "the discipline provided in our constitution against offences," under the word offences, including attendance, by our members, upon theatrical exhibitions and performances, and promiscuous dancing. —*Minutes of* 1869 *p* 391.

It is evident from the authorities just cited, that it is a violation of the rules of the Presbyterian church, for its members to engage in the dance, and that it is the solemn duty of the Session and other judiciaries to enforce the discipline of the church upon this subject; they are bound to do this, both by their ordination vows and the repeated injunctions of the Supreme Court of the Church.

But lest some should be ready to suppose that the Presbyterian Church stands alone in adjudging the practices to be prohibited by the word of God and detrimental to the purity of the Church, we give a few quotations from some of the most prominent denominations:

THE EPISCOPAL CHURCH.

We cite the testimony of prominent men in the Episcopal Church—men distinguished alike for their purity and their learning. Bishop Hopkins wrote of dancing:

"Its incongruity with strict Christian sobriety and principles, and its tendency to the love of dissipation are so manifest that no ingenuity can make it consistent with the covenant of Baptism."

Bishop Meade said: "I shall not dwell upon these two arguments further, for obvious reasons. To my mind they are conclusive to show that social dancing is not among the neutral things, which within certain limits, we may do at pleasure, and even that it is not among the things, lawful, but not expedient, but that it is in itself wrong, improper and of bad effect."

Bishop McIlwaine said: "If the writer be asked whether in his view, in the pomps and varieties of the wicked world, which are renounced in baptism, are included theatrical amusements and dances, he answers without hesitation in the affirmative. If he be asked under the Apostles exhortation, "Be not conformed to this world," whether they are included as matters of worldly conformity to be forsaken, he answers 'certainly.'"

Bishop Coxe said: "The enormities of theatrical exhibitions, and the lasciviousness of dancing, too commonly tolerated in our times, are so disgraceful to the age and so irreconcilable to the Gospel of Christ, that I feel it my duty to the souls of my flocks, to warn those who run with the world to 'the same excess of riot' in these things, that they presume not to come to the holy table. Classes preparing for confirmation are informed that I will not lay hands, knowingly, on any one who is not prepared to renounce such things, with other abominations of the world, the flesh and the devil! Let all such choose deliberately whom they will serve; and if salvation be worth striving for, let them be persuaded to a sober life, to self-denial, and to the pure and innocent enjoyments which the Bible not only permits, but which it only can create."

We ask your special attention to this testimony because many cherish the opinion that this Church does not discourage dancing.

THE METHODIST EPISCOPAL CHURCH:

In a little work written by a Methodist minister, and entitled "An appeal to all Christians, especially the members of the Methodist Episcopal Church against the practice of Social Dancing," we find the following:

"It is a flagrant violation of the 'General Rules' of these Churches, both North and South, and all those who desire to continue in the fellowship of these churches are required to abstain from all such diversions as cannot be used in the name of the Lord Jesus, and this has always been interpreted as prohibiting their members from attending theatres, circuses, balls, dancing parties," &c. "So that if members of these churches dance or attend dancing parties, they not only violate one of the fundamental rules of their church, but they are guilty of violating a solemn pledge by themselves in the presence of the church, to observe and keep the rules of the church."

These quotations might be greatly enlarged and many more of similar import might be added.

We might furnish you with the opinions of many of the most pious and eminent ministers of the Presbyterian church, such as Drs. Archibald Alexander, W. S. Potts, N. L. Rice, B. M. Palmer, S. R. Wilson, Stuart Robinson, W. M. Engels and Albert Barnes. But let the opinion of one suffice as reflecting the sentiment of all.

In a published sermon on dancing, Dr. Palmer says:

"Oh! tell it not to earth, lest it rend again the very rocks and break once more the slumbers of the dead. *A dancing disciple of a crucified Redeemer!* Indeed so deeply impressed is my own mind with the inconsistency of dancing with baptismal obligations, I hesitate not to utter my mature conviction that members of the church who consent to the dancing of their children, are perfectly amenable to the discipline of God's house, on the ground of a breach of vows. Promiscuous dancing between the sexes is essentially voluptuous and demoralizing."

In conclusion we beseech you brethren, suffer the word of exhortation. Obey them that have the rule over you and submit yourselves. Have no fellowship with the unfruitful works of darkness; but rather reprove them. Abstain from all appearance of evil. Be not conformed to this world. Search the Scriptures. Pray without ceasing. Forsake not the assembling of yourselves together. Speak often one to another. "Now may the God of peace that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working you that which is well pleasing in His sight through Jesus Christ; to whom be glory forever and ever, Amen." JAMES H. FITZGERALD,
Moderator.

For the N. C. Presbyterian.

PROCEEDINGS OF PRESBYTERY OF MECKLENBURG.

Presbytery met with Lincolnton church, Wednesday, September 8th, 1880, and was opened with a sermon by the moderator, Rev. J. P. Gammon, on the words—"They went and told Jesus."

There were thirteen ministers and sixteen elders present.

MINISTERS.

Walter W. Pharr, Corbett, Parks, Harding, Johnston, McDonald, Davis, McIlwain, Chester, Robinson, R. A. Miller, Gammon and Cook.

ELDERS.

T. J. Price, from Steele Creek church; H. M. Parks, Providence; R. R. King, Philadelphia; H. M. Wilson, Olney; Samuel A. Torrence, Long Creek: E. Nye Hutchison, First church, Charlotte; Geo. L. Phifer, Lincolnton; James R. Hutchison, Mallard Creek; R. S. White, Sharon; J. C. Smith, Lebanon; A. T. Summey, Red Oak; J. H. Long, Bethlehem; S. X. Johnston, Castanea Grove; M. A. Murr, Wadesboro; R. I. McDowell, Second church, Charlotte; J. H. McClintock, Huntersville.

The Rev. G. S Robinson was elected moderator and A. T. Summey temporary clerk.

Letters from the following members were received, giving satisfactory reasons for absence:

Rev. L. R. McAbey, D. D., A. W. Miller, D. D., S. C. Alexander, W. R. Atkinson, D. T. Towles, Wm. Graves, Wm. N. Morrison, S. T. Martin, J. J. Kennedy, J. F. Latimer, Wm. M. McGilvary and M. R. Kirkpatrick.

HOME MISSIONS.

The time of Presbytery was chiefly occupied in hearing reports from the missionary portions of our territory and devising ways and means of supplying them.

On motion of the Committee on Home Missions, Rev. M. R. Kirkpatrick was directed to give the fifth Sabbaths to Charleston, in Swain county, and Robbinsville.

Ordered, that so soon as the way may be clear, the Monroe and Wadesboro charge will be separated and the Executive Committee instructed to provide for supplying the Wadesboro and Anson field.

The Executive Committee was directed to estimate the probable demands for conducting our missionary work next year, and apportion the amount among the churches.

The following were appointed to serve as the Executive Committee of Home Missions for the next year: Revs. G. D. Parks, S. H. Chester, G. L. Cook, G. S. Robinson, E. H. Harding, Wm. E. McIlwain and Walter W. Pharr and Mr. J. L. Brown.

HISTORY OF PRESBYTERY.

Rev. Wm. E. McIlwain, chairman, read an interesting historical sketch of the Presbytery since its organization, and Presbytery directed the same to be returned to the Committee for further correction and improvement at next meeting.

PRESBYTERIAL FUND.

This matter was examined, and it was found that the debt due the Synod of North Carolina, could be paid off if the churches in arrears to this fund would pay up promptly *one-half* the amounts due; and it was ordered that the arrearages due from the following churches be scaled as follows: Charlotte, First church, $110; Charlotte, Second church, $80; Hopewell, $40; Caldwell, $20; Philadelphia, $8.

The stated clerk was ordered to report this action to these churches, and urge payment as soon as possible, in order that our treasurer may be able to pay off our debt before the meeting of Synod.

The annual assessments on the churches were re-arranged and reduced, and churches will be advised of same in time for spring meeting, when they become due.

VACANT CHURCHES.

Two churches are vacant—Bethlehem and Hephzibah, in Union and Gaston counties.

Ordered, that Rev. Dr. Harding conduct a meeting and administer sacraments at Bethlehem, and Rev. W. B. Corbett do same for Hephzibah Church.

The Postoffice address of Bethlehem church is, Oak Grove, Union county, N. C., care J. H. Long, clerk; Hepzibah church is, Dallas, N. C., care Carpenter's Store, S. S. Gardiner, clerk.

DAVIDSON COLLEGE.

Revs. G. D. Parks and W. H. Davis were re-elected trustees of Davidson College, and the following paper was adopted:

"With great pleasure we hear of the continued prosperity of this excellent institution, and we are satisfied that, from the convenience of its location, sound financial condition, good, moral and thorough instruction in all departments furnished on most reasonable terms, Davidson College above all other similar institutions in the State deserves our hearty support.

"In order to further its interest we place it on our docket, and invite Rev. Dr. Hepburn, the president, and his co-laborers of the Faculty, to meet with us as they may be able at our fall sessions. This institution ought to have at least two hundred students, and to secure this number, we pledge ourselves to establish and foster academies and high schools in every church in our bounds as far as possible, and to direct the attention of young men preparing for college to the superior advantages of Davidson, and to pray the Great Head of the Church to baptize it with His Spirit and make it more than ever a blessing and a praise in the whole Church."

PUBLICATION.

The agent, Rev. S. H. Chester, resigned, and it was ordered that this whole subject be entrusted to the Committee on Colportage—the committee to report at every fall meeting of Presbytery.

FOREIGN MISSIONS.

The agent, Rev. W. B. Corbett, brought this subject up in an interesting report, showing the aggregate sum raised in our bounds during the year ending April, 1880, to be $1,743, which is more by about $300 than was raised by any Presbytery in the Carolinas. Our congregations did not contribute quite as much as they did the year before, but the Ladies' Aid Societies and Sunday school children more. All of our churches, except seven small and feeble ones, contributed. Presbytery urged ministers and elders to instruct charges upon this subject, and heartily commends the efforts of the Ladies' Aid Societies and Sunday schools, and directs the last Wednesday of October to be observed as a day for special prayer for the cause of Foreign Missions in all the churches, as far as practicable, as recommended by the last General Assembly.

Rev. S. H. Chester (Wm. E. McIlwain, alternate,) was appointed to preach a sermon at the next meeting on the cause of Foreign Missions.

THE COLORED PEOPLE.

Presbytery urges ministers to give proper attention to the religious culture of the colored people, and when opportunity offers, open the way for worthy candidates to go to the Institute at Tuscaloosa, Ala.

THE SABBATH.

Revs. E. H. Harding, G. L. Cook and F. Scarr were appointed Presbyterial Committee on the Sabbath, as recommended by the Assembly, and Rev. G. D. Parks was appointed to preach on "The Scriptural observance of the Sabbath day," at our next meeting.

PASTORAL RELATION.

Several churches having stated supplies were called on for reasons why the pastoral relation may not be established. Rev. G. D. Parks was directed to call the attention of the Matthews congregation to this matter, and the stated clerk was directed to write to all other churches, not called on our roll, to report touching this matter.

COMMISSIONERS.

All the commissioners to the last General Assembly were present and made reports, which were approved.

Presbytery deferred nominating commissioners at this meeting for the next Assembly.

EVANGELISTS.

Rev. S. H. Chester was authorized to act as evangelist at Tate's Factory, and D. T. Towles in Jackson and Haywood counties, where there is no organized Presbyterian church, till next meeting.

CANDIDATES AND LICENTIATES.

Mr. Henry Cyrus Long, member of Monroe church, was received as a candidate and referred to the Committee on Candidates.

Presbytery cancelled the note due from Mr. G. F. Robertson, now a licentiate in Arkansas, and directed Licentiate J. L. Williams to labor under the advice of the Committee on Home Missions.

Presbytery adjourned to meet with the Huntersville church in April, 1881.

R. Z. JOHNSTON, Stated Clerk.
Lincolnton, N. C., Sept. 16, 1880.

PRAYER FOR SATURDAY EVENING.

Chafed and worn with worldly care,
Sweetly, Lord, my heart prepare;
Bid this inmost tempest cease;
Jesus, come and whisper peace!
Hush the whirlwind of my will;
With Thyself my spirit fill;
End in calm this busy week,
Let the Sabbath gently break.

Sever, Lord, these earthly ties—
Fain my soul to Thee would rise;
Disentangle me from time,
Lift me to a purer clime;
Let me cast away my load,
Let me now draw near to God.
Gently, loving Jesus, speak;
End in calm this busy week.

THE IDLENESS OF GIRLS.

A great mistake that many girls are making, and that their mothers are either encouraging or allowing them to make, is that of spending their time out of school in idleness or in frivolous amusements, doing no work to speak of, and learning nothing about the practical duties and serious cares of life. It is not only in the wealthier families that girls are growing up indolent, and unpracticed in household work; indeed, I think that more attention is paid to the industrial training of girls in the wealthier families than in the families of mechanics and people in moderate circumstances, where the mothers are compelled to work hard all the while. "Within the last week," says one of my correspondents, "I have heard two mothers, worthy women in most respects, say—the first, that her daughter never did any sweeping. Why, if she wants to say to her companions, 'I never swept a room in my life,' and takes any comfort in it, let her say it; and yet that mother is sorrowing much over the shortcomings of that very daughter. The other said she would not let her daughter do anything in the kitchen. Poor deluded woman! She did it all herself instead."

The habits of indolence and of helplessness that are thus formed are not the greatest evils resulting from this bad practice; the selfishness that it fosters is the worst thing about it. How devoid of conscience, how lacking in all true sense of tenderness or even of justice, a girl must be who will thus consent to devote all her time out of school to pleasuring, while her mother is bearing all the heavy burdens of the household. And the foolish way in which mothers sometimes talk about this, even in the presence of their children, is mischievous in the extreme. "Oh! Hattie is so absorbed in her books, or her crayons, or embroidery, that she takes no interest in household matters, and I do not like to call upon her." As if the daughter belonged to a superior order of beings, and must not soil her hands or ruffle her temper with necessary housework. The mother is the drudge; the daughter the fine lady for whom she toils. No mother who suffers such a state of things as this can preserve the respect of her daughter, and the respect of her daughter no mother can afford to lose. The result of all this is to form in the minds of many gifted girls not only a distaste for labor, but a contempt for it, and a purpose to avoid it as long as they live by some means or other. There is scarcely one letter I have received which does not mention this as one of the chief errors in the training of our girls at the present day. It is not universal, but it is altogether too prevalent. And I want to say to you, girls, that if you are allowing yourselves to grow up with such habits of indolence and such notions about work, you are preparing for yourselves a miserable future.—*Rev. W. Gladden.*

THE PREACHER.

A great writer has told us that one of the most beautiful and touching things one sees on earth is a man standing and speaking spiritual things to men. And he asserts that "the speaking function—this of truth coming to us with a living voice—nay, in a living shape, and as a concrete practical exemplar—this, with all our writing and printing functions, has a perennial place." For some have thought, and staunchly maintained, that the pulpit has done its work, and that the multitude of newspapers, books and magazines is enough for all the requirements of man. It is remarkable, however, that never did so many men and women listen with solemn and earnest attention to so many preachers, throughout the land; and that wherever there is a preacher whose peculiar gifts proclaim his vocation to speak to men of the glad tidings of good things, crowds have joyfully assembled to hear him. The truth is, that philosophy has never made men moral, nor abstract doctrine made them holy. The Incarnation was as needful to sanctify as it was to redeem; and the warm presence of humanity, not merely thinking the truth, but feeling it, not denouncing sin, but fighting it, carries a force with its living energy which nothing else can simulate or rival. Every era of rising religious life has been an era of preaching. Even now, while men complain that we have so few great preachers, they seem to forget that we have so many good ones; and if they demand an excess of pastoral care, it is because they are anxious to continue during the week the good influence they felt on the Sunday, and to be better acquainted with him who so deeply enters their hearts, and so tenderly touches their lives.—*Quiver.*

THE TWO BROTHERS.

The name of Bradlaugh will, I presume, be well known to you—I mean the infidel lecturer. His Brother William, who was never an infidel, attended one of the Moody and Sankey services at the Agricultural Hall, after which he sought Mr. Sankey in the inquiry room. Mr. Sankey questioned him for a time, and then questioned him to read John 3: 16, inserting his own name in the text. He first read it to himself, thus: "God so loved William Robert Bradlaugh, that he gave his only begotten Son, that if William Robert Bradlaugh believeth in him he shall not perish, but have everlasting life." While thus reading the passage he believed unto salvation. He was afterwards employed in evangelistic work, and his services were obtained in connection with the "Circus Mission" in Northampton. Without any pre-arrangement his brother Charles was published to lecture in the same town on the same evening, which fact intensified the interest awakened. William addressed above five thousand people, at four services, delivering most faithfully the message of the gospel of Jesus. A few Christian friends joined him in a special prayer meeting for his brother—a time ever to be remembered * * * The parents of the brothers Bradlaugh were pious members of the Church of England. They have now passed to another world. And the infidel brother was once a Sunday-school teacher.—*Letter to Sunday School Times.*

EVERYDAY RULES FOR THE JOURNEY OF LIFE.

Never ridicule sacred things, or what others may esteem as such, however absurd they may appear to you. Never resent a supposed injury till you know the views and motives of the author of it. Do no occasion relate it. Always take the part of an absent person who is censured in company, so far as truth and propriety will allow. Never think worse of another on account of his differing in political and religious subjects. Never dispute with a man who is more than seventy years of age, nor with an enthusiast. Do not jest so as to wound the feelings of another. Say as little as possible of yourself, and of those who are near to you. Never court the favour of the rich by flattering either their vanities or their vices. Speak with calmness and deliberation, especially in circumstances which tend to irritate.

USE GOOD WORDS.

A writer advising youth to abandon slang and acquire the habit of writing and speaking good English, says: "The longer you live the more difficult the acquisition of good language will be; and if the golden age of youth, the proper time for the acquisition of language, be passed in abuse, the unfortunate victim of neglected education is very probably doomed to talk slang for life. Money is not necessary to procure this education. Every person has it in his power. He has to use the language which he reads instead of the slang which he hears; to form taste from the best speakers and poets of the country; to treasure up choice phrases in his memory, and habituate himself to their use, avoiding at the same time that pedantic precision and bombast which shew rather the weakness of vain ambition than the polish of an educated mind."

GOLD DUST.

The man who pauses on his honesty
Wants little of the villian. *Martyn.*

The first step to self-knowledge is self-distrust.

God reaches us good things by our own hands.

The wisest man is generally he who thinks himself the least so.—*Boileau.*

Contentment gives a crown
Where fortune hath denied it.
Thomas Ford.

Wit will never make a man rich, but there are places where riches will always make a wit.—*Johnson.*

Nothing keeps longer than a moderate fortune, and nothing melts away sooner than a great one. Poverty treads upon the heels of great and unexpected riches.—*La Bruyere.*

There is no future pang
Can deal that justice on the self-condemn'd
He deals on his own soul. —*Byron.*

The intellect of the wise is like glass: it admits the light of heaven, and reflects it.—*Hare.*

To commit the execution of a purpose to one who disapproves of the plan of it, is to employ but one-third of the man; his heart and his head are against you; you have commanded only his hands.—*Colton.*

Beware what earth calls happiness; beware
All joys, but joys that never can expire;
Who builds on less than an immortal base,
Fond as he seems, condemns his joy to death.
—*Young.*

What a folly it is to dread the thought of throwing away life at once, and yet have no regard to throwing it away by parcels and piecemeal.—*Howe.*

Observe a tree how it first tends downward, that it may shoot forth upward. Is it not from humility that it endeavors to rise? There are who grow up into the air, without first growing at the root. This is not growth, but downfall.—*St. Augustine.*

If a soul thou would'st redeem,
And lead a lost one back to God;
Would'st thou a guardian angel seem
To one who long in guilt hath trod;
Go kindly to him—take his hand
With gentlest words within thine own,
And by his side a brother stand,
Till all the demons thou dethrone.
Mrs. O. M. Sawyer.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

The death is announced at Furth of Rabbi Neckarsulmer, one of the most distinguished Talmud scholars in Germany, at the age of eighty-two.

The Bishops of the Episcopal Church in Scotland have presented a petition to the House of Commons against the admission of atheists to Parliament.

At a special meeting of the Rev. Mr. Macrae's congregation at Genrock, it was resolved unanimously to secede from the United Presbyterian communion and invite Mr. Macrae to become their pastor.

The Abbe Germain, the vicar of the Sainte Trinite, Cherbourg, has refused to deliver a prize crown to a child of four years, because, dressed in the national colors, she presented a bouquet to M. Grevy.

Distressing news comes again from Africa. A message from Zanzibar reached London on the 10th ult., reporting that Captain Carter and Mr. Cadenhead, of the Royal Belgian Exploration Expedition, have been murdered by a chief named Wrambo.

The London Missionary Society have received a telegram announcing the death of the Rev. M. A. Sherring, the eminent Indian missionary, at Benares. He was the author of several works bearing on religious establishments in India.

A new Jewish synagogue was opened on Wednesday at Newcastle-upon-Tyne, by the Rev. Dr. Adler of London, who preached the inaugural sermon. The building cost upwards of £5,000, and will accommodate nearly 700 persons.

The Cure of Carentan, who refused to hoist the national flag on his church on July 14, and spoke impertinently to M. Grevy, has been ostentatiously rewarded for his courageous conduct under delicate circumstances" by his diocesan, the Bishop of Contances, who appoints him honorary canon of the cathedral.

Cardinal Manning, who has upwards of 2,800 orphans under his care, is making arrangements with the Canadian bishops to obtain situations for such as are able to fill them in Roman Catholic families, where they would be under the supervision of the clergy. The demand for them is already very great, and it is expected a number will shortly leave for their new homes.

The continued diminution of the offerings of Peter's pence causes great and increasing anxiety at the Vatican, and various plans are under consideration for arousing the Roman Catholic world on this important point. Much uncertainty still prevails as to the steps to be taken for securing a sufficient and permanent income, and in the meantime Leo XIII. is compelled to limit all extraordinary expenses, and to suspend the completion of various works of art.

Japan has experienced a complete revolution in the past seven years. The Government has established the Sabbath as a statute holiday, and introduced many of the institutions of Western civilization. The tramps have been removed to the great agricultural works on the Northern Island of Yezzo and schools are generally established, and the progress of Christian and Greek missions has been very rapid. The Minister of Education says:—"The fact that the English education schools have increased, while other foreign languages have decreased, is significant as to what language will most prevail in this country in the future."

Moody and Sankey's hymns have been translated into Italian, and they are already on the lips of the boys in the streets of Florence. A correspondent writing from Italy says:—"Demolition is fast going on. That which in England is being built up in Italy is in rapid process of destruction. A few more years and there will be no Roman Catholic, *such as she now is*, to cognette with and to imitate. As it now is, she is, in the mind of the majority of the people of Italy, a Church fast passing away. What presses much more upon the minds of Italians than the prospect of demolition is that of reconstruction, and the basis and principles on which it should proceed. Here it is that they want direction."

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

WEDNESDAY, SEPTEMBER 22, 1880.

TAXATION.

Where the duties of civil government are properly understood, the design of civil government is to promote the material prosperity and the social and moral well-being of the people governed. In its administration it employs agents, instrumentalities and appliances either in the direct promotion of that which will inure to the benefit of the State, or in the correction, suppression or prevention of abuses and evils which afflict it. In this administration of civil government money is largely needed: hence taxation.

That taxation in one form or another is indispensable and essential to government will be readily conceded, yet there are few subjects upon which so little thought is spent, in regard of the purposes to which revenue should be applied, or the subjects upon which taxes should be levied. It is these facts, that taxation cannot be avoided, and that the masses of the people are in general uninformed as to the cardinal principles upon which equitable taxation is based, which constitute to the mere demagogue the lever with which he lifts himself into office. We propose, in as plain and direct a way as we can, to give our readers a few thoughts on this subject.

As the well-being of its citizens is a cardinal motive in the administration of the government of well regulated states, those enterprises or properties which specially promote the welfare of the people, are allowed abatement or even remission of taxes. Churches and educational institutions are exempted upon this principle, in connection with the consideration that the effect upon any community of educational training and the diffusion of religion and morality, by producing thrift and increasing wealth, is to largely provide subjects for taxation. Great secular enterprises having in their prospect a large increase of material wealth, and especially of such wealth as constitutes taxable property are also considered as properly entitled to abatement or remission of taxes. Following this, necessaries of life are regarded as occupying peculiarly favorable positions in the scale of taxation, while luxuries are taxed in a high degree; and this discrimination against luxuries is reasonable and just in that they tend in no measure to the prosperity of the state, and that indulgence in them indicates ability to bear special burdens.

But no principle is more universally accepted than that the great burden of taxation should fall on professions, occupations or commodities that are prejudicial to the community. The careful consideration of the principle last named we commend to our readers. The correctness of what has been adduced being admitted the following are corollaries:

Whatever profession, occupation or traffic saps the foundation of morality, and antagonizes those forces and influences which tend to thrift and material prosperity should bear a large proportion of taxation.

Whatever indisposes to labor, or incapacitates for employment and thus directly produces idleness and begets that poverty which adds nothing to the wealth, or that pauperism which burdens the state, ought to be well taxed.

Whatever, through begetting poverty or otherwise, tends to cause ignorance, and thus sets itself against thrift and unfits citizens for performance of their duties to the state, ought to be highly taxed.

Whatever destroys life, engenders disease, and in general impairs health ought to be heavily taxed; for that to increase mortality is criminal, and to produce disease or impair health is to detract from wealth producing power, and thus sap the source from which taxes are to be derived.

Whatever promotes vice or crime ought to be taxed unsparingly; for that in the highest degree it militates against the very principles for which government is designed, and not only so, but that it constitutes in great measure the necessity for the levying of taxes, and absorbs the collections in correcting or suppressing the evils it induces.

In general then whatever is prejudicial to the moral, social or material welfare of any state, ought to bear the great proportion of taxation, and what tends to produce, encourage, promote or foster such welfare should be relieved as far as possible of the burden. This is not only justice but common sense.

It will be objected, of course, that if any one traffic or occupation be taxed beyond others, the exaction will defeat the purpose of the law, for that such taxes will not be paid. Strange that such reasoning should find its admirers! If the law in one case can be executed, so in any other case; if not, it must be because, that in the one case the enactment is sustained by public opinion, and in the other it is not so sustained; or, it must be because in any supposed case the law is operative, not because of its inherent power but of the sufferance of those against whom it is directed. To the first supposition this is to be said, that public opinion if intelligently formed, will always sustain what takes burdens from that which promotes the welfare of the people of the state, and lays them on that which is prejudicial to such welfare. The second hypothesis as applicable to the circumstances under discussion is too absurd to demand serious consideration. It assumes that parties who pursue a calling detrimental to a government will from the mere impulse of patriotism pay taxes for the support of that government, and it makes the degree of taxation dependent absolutely upon the will of those who are at enmity with the best interests of the state. This is neither justice nor common sense. Other things are to be said, but we cannot press them now.

The Philadelphia *Times* will contain full reports of the proceedings of the Presbyterian Council. We advise such of our readers as desire to get full and accurate information to subscribe to the *Times*. We shall avail ourselves of the reports as far as may be, but cannot be full.

EDUCATION.

Our people are awaking to the importance of education, and the prospect ahead is really more hopeful. Rev. Dr. Pritchard is doing excellent service in arousing the public mind and conscience and political speakers are taking up the subject. Information on the subject can never go amiss, and we give our readers the following remarkable statement with regard to the schools of Scotland. Think of this: "*The schools of Scotland provide places for* 40,000 *more children than there are to be educated.*" The extract is from the *Echo*:

"What strikes an English traveler in the United States is that as soon as a new settlement is made a piece of ground is set apart for a school-house. The Scotch have acted upon a similar principle for centuries, and, knowing that education would furnish their children with a wealth which their comparatively sterile land could never provide, they have established schools in an abundance not equaled in any other part of the empire. The Scotch Education Department has reported to Parliament how education stood in that country last year. The population in 1871 was 3,360,018, and the school boards estimate that in 1878 it was 3,653,238. The number of children of the school age—namely, from five years to thirteen—was ascertained to be 620,254 at the last census, from which it advanced in the seven years to 645,076, and the schools in Scotland provide places for 40,000 more children than there are to be educated. This is a remarkable record, and it is accomplished by five classes of schools. Public schools number 2503, with 463,363 places; State-aided schools, non-public, are 605, with accommodation for 130,853; other elementary schools recognized as efficient are 508, with room for 50,031 scholars; there are seventeen higher-class public schools, having 9414 places; and lastly, 260 higher-class schools, non-public, with 57,036 places, the total number of schools being 3893. This gives an average of 176 scholars to each school; and as some of the schools are in the sparsely populated Highlands and in the Western Islands, it is manifest that for the most part each school will have more than 200 scholars. To give an instance of the educational enterprise, in two small islands belonging to the county of Inverness, named Muck and Rum, the Board employs a teacher who visits the towns alternately, as there are only twelve pupils in each island, and the people of this school district pay a school rate of 6d. in the pound."

SCIENCE AND PRAYER.

Our friends of the *Central Presbyterian* are so convenient, benevolent and amiable, and, in the scientific treatment of scientific subjects so capable withal, that we call in the following for our readers:

"If Northern Europe, in the second century, had been unmolested by the Romans, the quantity of rain-fall in Britain, Germany, etc., would have remained (probably) about the same that it had been for some centuries previous. But when the Roman generals discovered that the barbarians took refuge in their impenetrable and marshy forests, they ordered a wholesale destruction of the forests (as in Hatfield, Mass). This must have diminished the amount of rain-fall. Here is an instance in which "the course of nature" was interrupted and modified. The mental determination of a Roman emperor exerted an influence on the amount of rain which fell in Britain and on the amount of marshland in that country. God might have originated [did originate] that mental determination of the Roman emperor; therefore God interfered in this instance with "the course of nature;" spirit operated on matter, and the activity of matter received a new impulse or repression. God might have done this in answer to prayer. Therefore "the course of nature" may be altered by prayer. Therefore it is not unphilosophical to believe that the character of the seasons may be influenced by prayer. This establishes *the principle;* how far this may be permitted is only a question of degree, and depends on the welfare of the creation as a whole, which will not be sacrificed for mere individual convenience. And when God answers the prayers of his people for rain, it will not be done by miracle; He will employ the laws of nature to execute His will. We shall detect no departure from the ordinary operation of natural causes.

If the French engineers can re-establish the great interior sea which formerly stretched across Northern Africa, they will interfere with "the course of nature" in both Europe and Africa. They will modify the climates of both Europe and North Africa, the temperature as well as the winds and rain-fall. Therefore, WILL may turn the course of natural law, and put an entirely new aspect on nature. But Will is an indeterminate quantity; therefore Science can only predict with exactness the course of physical events within those limits which are not invaded by the power of Will—human or Divine.

NOTES AND JOTTINGS.

We are under great obligations to the agents of the PRESBYTERIAN who year by year act for us in their congregations. We beg that they will continue their efforts in behalf of the paper, without further notification.

Prof. Blake, with characteristic modesty, declines to publish the paper read by him before the American Association for the Advancement of Science, but he furnishes a rare budget of scientific news very gracefully presented. We commend it to our readers.

A friend and subscriber from "away down South," in a private letter puts the following very pertinent query:

"Look at Japan, with her Christian Sabbath; then look at Louisiana with no Sabbath, all her grog shops open, and more bad whiskey drank on that day than on the balance of the week. Don't you think we need the missionary?"

The value of solid good sense combined with absolute fearlessness, is admirably illustrated in the dealings of Count Lewis Melikoff with the Russian Nihilists. We hear nothing of plots, conspiracies and assassinations now. His course has been conciliatory while firm and he has thus succeeded in quieting the devilish passions which cruel repressive measures only served to inflame. The Supreme Executive Commission over which he has presided has been dissolved and the Third Section or Department of Police has been abolished.

Count Melikoff has control of the gendarmes and is Minister of the Interior. He ranks as First Minister of the Empire and is virtually Dictator of Russia. His honors are well-deserved. The *London Review* says: No Russian enjoys so much public confidence as this sagacious statesman, who evidently desires to prepare his country for that large measure of freedom which will be the best security against a return of terrorism. More formidable even than the Nihilism, which he has succeeded in skillfully repressing, has been the bureaucracy, whose corruption and cruelty has been one of the main causes of revolutionary agitation. Administrative reforms can now be initated by the new Minister of the Interior, and these will, probably, in due time, be followed by constitutional concessions. It is certainly as gratifying as it is remarkable a change, and all will hope that it will be enduring.

DEATH OF MRS MARY R. LACY.—Mrs. Lacy was the wife of Rev. Dr. Drury Lacy and sister of Rev. Dr. John H. Rice. Rev. W. S. Lacy was with her in her last moments. Universal sympathy will be extended to the bereaved brethren. We clip from the *News and Observer*:

"Though such an event was not unexpected the many friends of Mrs. Mary R. Lacy were greatly pained on yesterday to learn that their worst fears were realized, and that she had died in Baltimore on Wednesday night at 9 o'clock. Only one week ago she went to that city to consult with physicians as to her failing health, and soon after her arrival the worst symptoms developed in her case. It is not our purpose to write a full tribute to the memory of this noble Christian woman, whose life has been one of such eminent usefulness. Our whole community, and numbers of persons in our State, know of her great Christian worth and influence in her church and as an educator of the young. Mrs. Lacy was the eldest daughter of the late eminent divine, Dr. Benjamin Rice of Princeton, N. J. She was born in Virginia, and was in the sixty-first year of her age. As soon as her death was known here the exercises at Peace Institute were suspended. She had long been an honored and important member of the corps of teachers of that school."

The remains were brought to Raleigh for interment.

We are glad to learn that there has been established at the University a college of pharmacy, wherein young men may be trained for the profession of druggist. The recent formation of the N. C. Pharmaceutical Association and their evident purpose to exclude from the profession all unworthy and inexperienced members, have met with hearty approval by intelligent people everywhere. The college of pharmacy at the University is well equipped with teachers, laboratories and apparatus, and persons desiring instruction, both practical and theoretical, will find it to their advantage to address Dr. Harris at Chapel Hill before deciding to go elsewhere.

The *Presbyterian* says:

The Supreme Court of Pennsylvania has decided that a "purely public charity," within the meaning of the Constitution of Pennsylvania, may be one in which the designated beneficiaries are to be all of one particular religious faith, provided that the persons to be benefited are indefinite within the specified class. The fact that the beneficiaries were to be of a particular religious faith did not make the institution any less a "purely public charity." This relieves some charitable institutions from taxation that were threatened by some decisions in the lower courts. The "Orphanage," "Widow's Home," &c., are "charities" which come within the scope of this decision.

NEWS NOTES.

We specially invite news from all quarters for this column.

NAHALAH, ORANGE PRESBYTERY.

The pastor writes:

TARBORO, N. C., Sept. 16, 1880.

Dear Brother McLaurin: Last Sabbath, Sept. 12th was the second sacramental occasion at the newly organized church of Nahalah. Four united with the church upon a profession of faith in Christ. The number consisting of two gentlemen and their wives. The four were baptized with one other person who had previously united with the church.

There are several others in the community who have professed Christ, who will unite with the church at an early day. At our communion occasion at Rocky Mount three weeks ago, three persons united with that church by letter. These new churches are making a gradual and healthy growth.

We were favored with a visit from Brother Jordan, of Henderson and Rose of Portsmouth, Va., at Nahalah church in August. They preached a number of sermons of interest and power to large and attentive congregations. They left a decided influence, for good in the community. We would enjoy a visit, in this part of our work, from the Editor of the PRESBYTERIAN. Mr. Editor, if you will come to see us we will promise you some new subscribers. H.

[New subscribers always wanted and welcomed. Do not wait for us, but send on the names].

We refer to the "Proceedings" as published on first page for news from Mecklenburg Presbytery.

Correspondents of Rev. H. T. Darnall are requested to note the change of his address from Milton, N. C., to Durham, N. C.

SOUTH CAROLINA ITEMS.

From Rev. A. L. Miller we learn that Mt. Calvary Presbyterian church, in Enoree Presbytery, will be removed from its present location to Walnut Grove, some three miles from the original site.

Landrum City, on the Spartanburg & Asheville Railroad, some twenty miles from Spartanburg C. H., is building up rapidly. Several Presbyterian families reside in and near the town, and they will soon have a Presbyterian chapel erected.

SECOND CHURCH, WILMINGTON, N. C.

On last Sabbath, 19th inst., three members were added to the Second Presbyterian church of Wilmington, N. C., of which Rev. C. M. Payne is pastor; of these one was received by certificate and two upon profession of faith. Ten members have been added to this church since the spring meeting of Presbytery.

BETHEL CHURCH IN ORANGE.

In a recent issue we had the pleasure of laying before our readers a note from Rev. J. C. Alexander in reference to a gracious outpouring of the Holy Spirit upon this church. At the time referred to the meeting was in progress. The following gives further heart-cheering news:

"*Mr. Editor:* The protracted meeting at Bethel church, of which I wrote you, continued eleven days. It was a precious meeting. The interest was continued to the very last, and there were still signs of promise when, from the force of circumstances, we closed. God's people were greatly revived and there was scarcely, so far as I can learn, one unconverted person in attendance that was not deeply thoughtful about his soul. There were no noisy indications of excitement. The feeling was deep and solemn, but silent. I have never seen such deliberate, business-like thoughtfulness among anxious persons. Some thirty-five professed to experience a change of heart. Among them there was one seventy-five years of age, several heads of families and a number of young men. I believe that every one who came out and asked for special instruction, professed conversion. I hope great good has been done. The Lord be praised for it. The Rev. B. W. Mebane and Rev. W. B. Tidball assisted the pastor, and both rendered valuable service. PASTOR."

FROM TEXAS.

Mr. Editor: I have just returned from Antioch church, in Panola county, where I preached on last Sabbath and on three succeeding nights. Five persons were received into the church; one deacon was elected and ordained, and two children were baptized.

Yours truly, D. A. MCRAE.

San Augustine, Sept. 10, 1880.

MEETINGS OF PRESBYTERIES.

East Hanover: Met at Hebron September 8th. A committee was appointed to consider the report of the Assembly's Committee on the Directory of Worship. Berkeley Springs church presented a call for pastoral services of Licentiate Charles Ghiselin, and the call was retained by Presbytery until a meeting during the session of Synod. Licentiate W. H. Robertson was received from Abingdon Presbytery, and $250 pledged to his support as a domestic missionary.

Abingdon: Met at Rich Valley, September 1st. Rev. J. W. Rogan asked for a dissolution of the pastoral relation with Second church, Bristol, and the church gave reluctant consent. Presbytery requested parties not to press the matter. Arrangements were made to install Rev. W. E. Hill pastor of Newbern church on September 18th. An adjourned meeting was ordered at Marion, November 11th, for ordaining and installing Licentiate D. E. Frierson, if the way be clear.

Savannah (Special Meeting): Met in Savannah, September 6th. Rev. E. C. Gordon was at his request dismissed to Montgomery Presbytery. Mr. Gordon presented his report as chairman of the Committee on Home Missions, and it was accepted. Rev. D. K. McFarland was appointed chairman of the committee.

South Carolina: Met at Cokesbury, S. C., Wednesday evening, Sept. 15th. Opening sermon preached by Rev. J. O. Lindsey, D. D., in the absence of the last moderator, Rev. W. T. Pearson. A pretty fair representation of ministers and elders present. Sessions harmonious. Rev. Dr. Mack presented the claims of Columbia Seminary with encouraging prospects. Rev. E. P. Davis was elected moderator. Next stated meeting at Newberry C. H., on Wednesday before second Sabbath in April. S.

NO RED TAPE.

Several persons have lately inquired how orphans may obtain admission to the Orphan House, at Oxford. Some have written to prominent persons, asking that their influence be used in favor of certain orphans. I wish to give notice that we have room for about thirty more orphans than we now have, and that there is no circumlocution about their admission. If they are between the ages of 8 and 12, sound in body and mind, without estate, and have no rich uncles, the door stands wide open, and transportation will be provided. All good people are requested to send us the names of poor and promising orphans, and we will do our best to help them. But we do not take deserted children. This would encourage bad men to forsake their families. Neither do we receive any children able to pay, nor any who have friends willing to pay for them. Such children can attend other schools. We help those only who have no other reliance. I will thank the papers of the State to circulate the foregoing notice. J. H. MILLS,

Superintendent.

For the N. C. Presbyterian.

LISTEN.

Who will respond at once to the call of our young brother from far-off Texas?—a call made with the modesty born of innate refinement, pathetic in its very quietness. Richard Burwell is one of our own boys. He is riding on his pony, sometimes as far as 150 miles, to preach under arbors, in school-houses—wherever he can gather a congregation—doing the very mission work to which his mother, of blessed memory, devoted him.

This appeal will reach the eyes of many who are treading paths of usefulness into which they were guided by her who has gone up higher, and by him, the father, whose hallowed presence lingers with us a benediction still. Will not ten, twenty, fifty of them send one dollar each? "So many calls!" Oh, yes, no one knows it better than she who pens these lines. But, my sisters, let us wear our old gloves this winter, or do without for that matter, and send the price of the new ones to Richard Burwell—a tribute to Presbyterianism in the "Lone Star State,"—and with God's blessing another star shall shine there, a star indicating no fleeting political dominion, but signalizing the reign of Him, the King of Peace, the star so sweetly sung by Raleigh's gifted son—

> The star above the manger,
> The star, the star of Bethlehem,

And here is one dollar, the first in answer to my own call. Who comes next?

Money may be sent to R. S. Burwell, Denton, Texas; or to Rev. R. Burwell, Raleigh, N. C. RALEIGH.

For the N. C. Presbyterian.

ANOTHER MISSIONARY FOR SOOCHOW.

Some months ago a lady in North Alabama placed $500 in the treasury to send another missionary to Soochow. A letter from the Mission Rooms of date of June 17th says: "I have been busily engaged in looking around for some one to reinforce the Soochow Mission, but as yet have found no one that would seem to meet the demands of the case. I met —— at the Assembly and he told me he could get $300 or $400 more to send out a missionary to Soochow."

As only fifteen out of twelve hundred ministers and licentiates are in heathen lands it does not seem that our Church is impoverished by Foreign Missions. There are many brethren recently from the Seminary who turned their thoughts to pagan countries. The experience of a few years in the home pastorate might be of great value in the foreign field. The friends of the Soochow Mission are requested to pray to the Lord of the harvest that He who has provided the silver and the gold would send forth a laborer for this great city which lieth in wickedness, the centre of a mighty plain whose inhabitants are as the sands of the sea for multitude.

H. C. D.

For the N. C. Presbyterian.

"AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE."

Mr. Editor:—In your reference to the Scientific Association which recently held its twenty-ninth annual meeting in Boston, you requested your correspondent to furnish for publication in the NORTH CAROLINA PRESBYTERIAN, a paper submitted by him to that body: Perhaps it will serve your purpose as well, and the interest of your general readers better, if, in place of a formal scientific paper, I should send you a running sketch of the meeting itself and some of the science gossip connected therewith.

I may be excused for expressing the regret that only two North Carolinians were present as members at that meeting; for when I tell you something of the rich and varied entertainment it offered, you will see why one must earnestly regret that *all* his friends could not have been present to partake of the enjoyment.

In the first place, to summarize the conspicuous features of this meeting I will say that it has never been paralleled in the history of the Association. There were 979 registered members present from all parts of the Union, and 594 new members were entered. Two hundred and eight papers were submitted to the various Sections, and Sub-Sections, on Physics, Mathematics, Astronomy, Geology, Biology, Anthropology, Entomology, Chemistry, Microscopy, &c.

Nor was the physical man less amply provided for than the intellectual. The local committee of Boston gave a free lunch to the entire association which was furnished profusely, with the richest delicacies of the sea and land. Many public receptions were given by private citizens accompanied with elegant collations of whatever was best calculated to tempt the appetite. Excursions by land and sea illustrated the princely hospitality of a wealthy and cultivated city, and the telegraph companies also gave free use of their wires to the members.

This Association is national, and strictly non-sectional. It held its annual meeting recently in the city of Nashville, Tenn., and I know of nothing better calculated to break down sectional prejudice, and bridge over the "bloody chasm" than such scientific meetings composed of large-hearted men, of similar tastes and pursuits, who eschew politics; and who from every part of the land congregate into one brotherhood for the united pursuit and diffusion of scientific truth.

Among the scientific novelties, of a popular character, which rendered this meeting conspicuous, may be mentioned the *Photophone*, the last achievement of Prof. A. Graham Bell of telephone memory. This invention was first made public at this meeting of the Association, and like all that Prof. Bell does is marked by extreme simplicity in its last analysis, though reached through endless details of experimental research. An elementary substance called selenium has long been known to be sensitive to light: Any light, artificial or natural, will affect its power of conducting electricity. The problem, then, before the Professor was to *increase the sensitiveness* of this substance sufficiently to make it respond to every variation of light falling upon it; and to give this light, at its distant origin, *all the modulations of the human voice*, so that when the light falls on the selenium it will give a modulated conductivity to the substance. If this selenium thus prepared, be placed in the electric current of a common Bell Telephone receiver, and a beam of light, modulated by the human voice, be thrown upon it, this light will modulate the conductivity of the selenium, and the selenium will modulate the passing current of electricity, and the electricity will, in turn, modulate the vibrations of the telephone disk, and thus reproduce the original sound that modulates the light.

But how was the light to be modulated? Simply thus: It is thrown upon a thin, elastic, plane mirror, and reflected to the distant selenium. Now any word spoken behind this plane mirror causes the mirror to vibrate in unison with the voice, and this causes the reflected light to *converge* and *diverge* with each vibration of the mirror and thus its intensity is *increased* and *decreased* in exact unison with both the vibrations of the mirror and with the pulses of the voice: By this arrangement all the modulations of the voice behind the mirror, are repeated by the selenium in the telephone circuit at the distant station exactly as it is in Edison's carbon telephone.

A curious side-product of Mr. Bell's investigations on the Photophone, is the discovery that nearly all of our most common substances, when they are cut into their disks, and have an *intermitting* beam of light thrown upon them, will give out a *musical note* if the beam intermits with sufficient rapidity. I heard, myself, this note from a piece of hard rubber; and probably everything around us, wood, stone or metal, utters this molecular music in sympathy with the pulses of the sunbeam.

Prof. A. M. Mayer also explained and illustrated another "phone" which he called the topophone, the special object of which is to determine the direction and distance of sounds, and it may also be used, in the most simple way, to investigate and determine the surface of sound waves. But all this, and much more, though beautiful for its simplicity, must be passed over without explanation, and only mentioned as points in the path of scientific progress.

One other thing, unique in its character and new to American scientists, I must not omit. I refer to the celebrated experiments of Mr. Crooks on "Radiant Matter," by which he claims to have established the existence of a fourth state of matter as different from the solid, liquid and gaseous states as these are from each other.

These experiments were never before exhibited in America, and it was an interesting sight to observe the great leaders of science gathering around the experimenter's table, and all gazing into the vacuum tubes and catechising each other with the freedom and simplicity of children as to the precise nature of the results they were witnessing.

It may interest some of your readers, Mr. Editor, to learn that a full set of these instruments for illustrating radiant matter has been secured for the benefit of Davidson College.

You will observe that I have confined myself in these illustrations of the work done at the recent meeting of the American Association for the Advancement of Science, exclusively to the physical section of that body, while this was by no means the most popular section. The rooms occupied by the sections of geology, biology and anthropology attracted much larger crowds, and if time permitted I would like to refer particularly to some papers on the geology of North Carolina by my friend, Prof. Kerr of the State Geological Survey. He was the only other North Carolinian present, and took a prominent part in the geological section.

I will say, in conclusion, that a very delightful feature of the Association was the formal addresses which were delivered every evening before a full meeting of the members, and which were sometimes elaborately illustrated with stereopticon views projected on a large canvass. These addresses sometimes, and the papers read in the biological and geological sections still oftener, had a strong flavor of the *evolution* doctrine; and the address of Prof. Barker on the "Life Problem" particularly, seemed ambitious to attain the most advanced outpost of the most advanced guard of materialism, and did actually reach what a distinguished Southern professor not inaptly called "advanced nescience," and a Boston editor pronounced to be a "thousand years ahead of the age," which last remark I heard the learned lecturer repeat in private, as if he had not perceived the irony it contained.

Suffice it to say that there can be but little to fear in this direction so long as the Association has among its members such Christian champions as Principal Dawson of Montreal, and such conservative scientists as Professors Hyatt, Gray, Agassiz, and a host of others.

Let us hope that our North Carolina students of science may more generally avail themselves in future of the social, intellectual and scientific advantages offered by the American Association of Scientists. J. R. B.

NEW PUBLICATIONS.

Observations concerning the Scripture Economy of the Trinity, and the Covenant of Redemption, by Jonathan Edwards. With an Introduction and Appendix by Egbert C. Smith, 1880. Post-paid $1.—Chas. Scribner's Sons, New York.

It has been boldly charged that Jonathan Edwards had radically modified, if he had not recanted his orthodox views about Calvinism, and Trinitarianism; and that the custodians of his numerous unpublished manuscripts persistently and criminally refused to publish his later views. They have been challenged to do this, not only in 1851 by Dr. Bushnell, but this year by Dr. O. W. Holmes, who claims that Mr. Edwards became an old-fashioned Unitarian. This book contains the special manuscript referred to, now a hundred years old. It is published with illustrative notes from other unpublished manuscripts, and edited by Prof. Smith of Andover. Other papers will soon be issued in *Bibliotheca Sacra*. This interesting tractate will lay to rest the wild charges against Mr. Edwards; for every reader will see how clearly he enforces the teachings of Scripture according to the ancient faith of God's Elect. It is a volume of unusual interest, being fresh matter from the great "Metaphysician of America."

The Grandissimes. A Story of Creole Life. by George W. Cable, author of "Old Creole Days." 1880. Postpaid $1 50. Charles Scribner's Sons. New York.

This story is laid in the time of the cession of Louisiana to the United States by Napoleon, in 1803. We have only had time to dip into it, but the taste has excited our appetite for more. The narratives of Creole life, and their opposition to annexation; and of the deadly feuds prevailing in that mixed Spanish, Tentonic and Gallic society of those early days, with the tragic episode of Bras-Coupe, and the chivalric sacrifice of Honore Grandissime, afford fine scope for the author's analytic and descriptive powers, and enticing food for those who love to look into the face of by-gone days. The book is gotten up in handsome style.

PRESBYTERIAL NOTICES.

The Presbytery of Central Texas is to meet at Bolton at 11 a. m., on Thursday, October 14.

L. TENNEY, S. C.

Concord Presbytery stands adjourned to meet in Newton, on Thursday, the 30th of Sept., at 7 o'clock p. m. WM. W. PHARR, S. C.

The Presbytery of Fayetteville will hold its 135th session at Shoe Heel (Quelele), Robeson county, N. C., commencing Thursday, October 14th, 1880, at 11 o'clock a. m.

Churches in arrears to the Presbyterial Fund will please forward the amounts due to the treasurer. J. P. MCPHERSON, S. C.

Bethel Presbytery holds its next regular session at Winnsboro, S. C., beginning Wednesday, Oct. 13th, 1880, at 7:30 p. m.

D. HARRISON, S. C.

ECLECTICISMS.

LAW MAKERS.

Christian Neighbor:

The aim of law-makers should be wholesome laws, and the aim of the people in elections should be righteous men in office. So far as civil laws accord with the precepts of the New Testament they are wholesome; so far as they antagonize or diverge from those precepts so far are they anti-Christian—mischievous. So far as the ballot-box puts pure and faithful men in office so far is the voice of the people "the voice of God;" so far as the people put wicked men in office so far is such expression a choice the voice of the devil. So far as party spirit antagonizes the entrance of pure and competent men into office so far has the corruption gone; and when all other considerations are subordinated to party interpest then are the leaders of that party corrupt—not worthy of trust.

THE COVER OF THE BOOK IS WHAT COSTS.

Southwestern Presbyterian:

Strange to say, that while the methods of making books have displayed such a wonderful development, there has been no advance at all in the method of preserving books. The art of making them has reached a great degree of perfection. But science has not been able, as yet, to discover a way to bind a book so as to preserve it, which will at all compare with the reduced cost of printing the book. As to the majority of books in common use, the expensive thing about them, is not the book itself, but *the cover*. We see every day works in pamphlet form selling at twenty cents, which, it bound and covered, would cost a dollar and a half or two dollars. The chief tax on literature is not levied by the publishers, but by the bookbinders. When we think we are paying money for books, in most cases we are mistaken; we are merely paying for covers. We are purchasing covers under the notion that we are buying books.

THE TREE IS KNOWN BY ITS FRUIT.

Raleigh Christian Advocate:

No licenses for the sale of liquor have been granted in Potter county, Pa., since 1860, and this is the net result: The county attorney, at a recent term of the court, stated that he had no indictment to present to the grand jury; the sheriff informed the court that he had no criminals in prison, and the directors of the poor house reported that they had no one to keep at the charge of the county. Read this item to your county commissioners.

THE WAY TO HEALTH.

Exchange:

The only true way to health is that which common sense dictates to man. Live within the bounds of reason. Eat moderately, drink temperately, sleep regularly, avoid excess in anything, and preserve a conscience "void of offence." Some men eat themselves to death, some drink themselves to death, some wear out their lives by indolence and some by overexertion, while not a few sink into the grave under the effects of vicious practices. All the medicines in creation are not worth a cent to a man who is constantly and habitually violating the laws of his own nature. All the medical science in the world cannot save him from a premature grave. With a suicidal course of conduct he is planting the seeds of decay in his own constitution, and accelerating the destruction of his own life.

A PRIEST WANTED.

The Interior:

Wanted immediately, a Christian priest in every Presbyterian family.

We enter some household where family worship should close the day, and we stand awed and humbled. The family altar is in ruins, the altar fires are all dark. No father kneels by the old armchair, no household group get first sweet glimpses of the Crucified. The children are on the streets or worse, and one by one they reach the home they eat and sleep in, exhausted and disgusted by the world's follies. A family altar, a few sacred moments with a yearning Savior: are moral impossibilities.

THE TRUEST CHURCH.

Central Presbyterian:

The truest church will be found where there is the most vivid realization of the person of Christ. When He is forgotten, the form is nothing, and the creed dies. Personal union to Him in the work of regeneration is the great active principle of life in a church, and when something else—be it sacraments, or a ceremonial, or a dead orthodoxy—is substituted for this, the Church becomes a ghastly skeleton without flesh and blood, and from which the soul has fled.

SURE ROAD TO DEATH.

United Presbyterian:

We have heard it said of a certain church that not so much could be expected of it since its members were in the habit of spending their Sabbaths in social visiting. What ever was expected, but little—little good, that is—was realized, for it seemed to wither to the very roots. Even its pastor became a worldling. Its life, which ought to have been vigorous and aggressive sank away into formality and pretence, and though having all the exterior of an establishment strong and useful, it soon exhibited itself as inwardly poor and decrepid. It is always so. The Sabbath is not for dining out but for quiet worship at home, except in so far as it is to be devoted to public religious service. And if a set of Christians give themselves up to social visiting and festivity on the Lord's day, no matter if they do pay the church the compliment of their presence at the hour of worship, they will shrivel into a spiritual nothingness and live as a sad example of loss resulting from their own misdoing.

DOUBTFUL MEANS.

Banner of Holiness:

Untold harm comes to the Church by the use of even questionable measures to raise money for the support of God's work. It creates the impression on the minds of the worldly that the Church is a kind of pauper dependent for its existence on the community that it is a sort of genteel beggar which it is proper and fashionable to support; that it is an object of charity and even of pity and contempt, which is grateful for the tolerance of the people that let it live. The ungodly regard such churches as engaged in seeking money rather than souls, and exalting wealthy members more than poor saints. To stand before the world in this light is humiliating and degrading beyond expression. Such churches ought to be cleansed or closed, or killed! Churches that are doing the Lord's work and are worth supporting, can be supported without the use of questionable means.

EDUCATE CHILDREN RELIGIOUSLY.

Nashville Advocate.

The first consideration is the moral welfare of your child. Let every other interest be subordinated to this. No advantages in other particulars can compensate for failure at this point. All knowledge acquired at the expense of sound opinion and moral purity is a loss and not a gain. It is scarcely needful for us to say that in our opinion the question of morals involves that of religion, and that religion involves dogma. An earnest Christian naturally prefers that his child should be educated under teaching and in the midst of associations in harmony with his own views. A school under decided religious influence is to be preferred to an irreligious one; and all things else being equal, a school of your own denomination to that of another.

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

Items from the *Texas Presbyterian* :

We learn that as the result of Bro. Gillespie's camp-meeting in the neighborhood of the Bethel church, there were twelve additions to the church.

Rev. J. H. Zively, evangelist sends to the *Texas Presbyterian* the following good news from San Marcos, Texas. Preaching continued ten days. Rev. W. C. Kelley assisted Mr. Zively:

The Lord has revived His people. Sinners have been converted. Eight have been added to our branch of the Church, by profession of their faith in Christ—and, among the number, four of my own children—my daughters—my jewels To God be all the praise! Another, a young man, was converted to-night, who will probably join our church. I am sorry to say that the pastor of the church, Rev. W. L. Kennedy, has been sick all the while, and unable to attend the meetings The interest is unabated.

Rev. S. M. Luckett informs the same journal that the congregation of Files Valley church, in Hill county, Texas have erected a large, well built and comfortable house of worship without asking aid from any one at a distance. It will be dedicated as soon as the seats and pulpit are completed and will be free from debt.

The *Rock Hill Herald* states the health of Rev. James S. White has not been benefitted by his trip to the Springs and that he expects to resign the pastorate of Pleasant Grove church, Chester county, S. C. His physician enjoins rest.

Items from *Southern Presbyterian* :

Six communicants were recently added to Swan Creek church, in the Presbytery of Columbia, Tenn.—all on profession of their faith.

During a camp-meeting at Lebanon church, Miss., seven communicants were added on profession of their faith, and one by certificate.

Items from the *Central Presbyterian* :

Rev. A. S. Moffett, whose pastoral relation to the church of Loch Willow was dissolved at the late meeting of Lexington Presbytery, has received a call to take charge of Round Hill church near Winchester, which has been hitherto connected with Loundon Street church.

Rev. F. B. Webb writes to the *Central Presbyterian* from Union Springs, Ala., on 9th inst: "I am sorry to announce the death of Rev. James A. Wallace. He was stricken down with the third attack of paralysis yesterday evening and died in about two hours. He has been preaching only once a month for the past six or eight months, and filled his appointment last Sabbath, thus laboring until the Master called him up higher."

In connection with this the *St. Louis Presbyterian* says:—The deceased gentleman had reached a ripe old age after a life of usefulness in the pulpit and with the pen. For a number of years he has been a very acceptable contributor to our columns. He was an older brother of the late excellent Rev. M. J. Wallace, of Arkansas, and Mr. L. C. Wallace, of this city, and father of Rev. W. G. F. Wallace who has charge of the churches in the Presbytery of LaFayette.

Rev. Wm. A. Campbell, of Manchester, who was compelled to desist from labor early in the summer on account of impaired health, has been sojourning with his friends in Rockbridge county, Va., and has, in a great measure, regained his health. He expects to return to his charge in a few weeks.

The Presbyterian church at Ashland, Va., was recently struck by lightning and the roof slightly damaged. The Richmond *Dispatch* says: "A funeral service was going on at the time, and it is related as a most remarkable coincidence that not a lady in the audience fainted or exhibited the least audible symptom of fear."

Items from *Christian Observer* :

A church with twenty members has recently been organized in Williamston county, Tenn., and called Bethel. Credit is due to Rev. R. W. Wilson for this result.

On Sabbath, Sept. 5th, a house of worship for the Presbyterians of Carlisle, Ky., was dedicated The attendance was very large. Rev. H. M. Scudder was assisted in the services by Rev. R. Douglass and Rev. J. A. Dickson.

Last Sabbath the Presbyterian church at Carrollton, Ky., extended a unanimous call to the Rev. Ben Helm to become its pastor. The church has been supplied for a few months by Rev. J. Walton Graybill, who gives it up to go on with his studies, preparatory to engaging in the work of Foreign Missions in Mexico.

Rev J. W. Moseley writes: "On Friday, September 3d, I began a meeting at Calvary church, Miss., of which Rev. Mr. Gibert is stated supply. Although it rained almost every day the attendance was good and interest in the Gospel sufficient for us to continue the meeting until Tuesday. We had five additions and I baptized fourteen—twelve infants and two adults. Mr. Gibert has a most interesting field, his church consisting largely of young people."

At Zion church, near Lowryville, Ky., a most interesting meeting began August 26th and ended September 1st. Rev. Messrs. F. L. Leeper and G. A. Trenholm were with them and preached with great power and effect. The Lord visited them with a refreshing shower of divine grace. Their hearts were encouraged by the addition of fifteen to the church. May God continue the work which He has begun there.

Rev. W. E. Caldwell is engaged to supply the churches at Cuero, Concrete and Clinton, DeWitt county, Texas, once a month. He has entered on his labors there. Correspondents will address him at Cuero, DeWitt county, Tex.

The *Nelson Record* states that Rev. W. Cane has been unanimously called to the pastorate of Big Spring church, in Nelson county, Tenn.

The following postoffice addresses are changed: Rev. A. R. Kennedy from Little Rock to Augusta, Ark.; Rev. M. McN. McKay from Highlands N. C., to Griffin, Ga.

Rev. A. H. Berkley writes to the *Southwestern Presbyterian* : "On last Sabbath I preached for Brother Flinn at West Point, Miss., and ordained and installed two deacons and three additional elders. The church now has four elders, all of whom are zealous in the cause of Christ. The prospects of this church are more flattering now than at any previous period of its history. Brother Flinn is much beloved by his people, and has gained the confidence of the entire community."

Items from *St. Louis Presbyterian* :

Rev. Evander McNair's correspondents will note his removal from Mossy Creek, Tenn., to Liberty, Mo.

We grieve to learn that our esteemed brother, Rev. W. N. Dickey, of Ladonia, Texas, has been bereft of his wife. She died on the 2nd inst.

PRESBYTERIAN (NORTH).

Rev. John N. C. Grier died on 12th inst. at his home in Chester county, Pa., in his eighty-ninth year. For nearly fifty years he was the pastor of the venerable Presbyterian church of Brandywine Manor. From under his care and culture, says the *Presbyterian Journal*, came forth many eminent and useful ministers, among them Dr. M. B. Grier, Dr. J. G. Ralston and Dr. R. Happersett.

The *Presbyterian* says: "Miss Sarah C. Smith, a member of the First Presbyterian church, Elmira, is under appointment to go by the next steamer to Japan as a missionary of the Presbyterian Board."

CUMBERLAND PRESBYTERIAN.

About one-third of the membership of the Cumberland Presbyterian church at Brookline, Mo., have seceded and organized a Congregational Society. Some from other denominations have united with them, and the result is a church numbering about fifty.

The Cumberland Presbyterians organized a church last October at Caney Creek, Chickasaw Nation. At a late meeting eight persons joined the church. Membership now twenty-eight, full-blooded Chickasaw Indians.

PROTESTANT EPISCOPAL.

Mr, George A. Jarvis of Brooklin has given $10,000 as an endowment of an annual course of lectures in connection with the General Theological Seminary in New York. The fund is to be known as "The Bishop Paddock Lectureship Fund."—*Presbyterian.*

The Episcopalians are building a new church at Gaffney City, Spartanburg county, S. C.

METHODIST.

Rev. S. W. Moore, D. D., a native of Stokes county, N. C., and a graduate with distinction of Randolph Macon college, died on 2d inst at Brownsville, Tenn. He was 52 years of age and at the time of his death, was pastor of the First Methodist church of Memphis Tenn.

The membership of the Methodist Episcopal Church South, in St. Louis, numbered 1,351 in 1879—in 1860 it was 1,366.

George I. Seney of New York has again given $75,000 to the Wesleyan University at Middletown, Conn. In all he has given a quarter of a million of dollars to the institution.

CONGREGATIONAL.

Shortly after midnight on Wednesday morning, September 1, Rev. Dr. Oliver E. Daggett, died in Hartford, Conn. His wife left him reading in his chair, and awaked and found him dead, he having passed away quietly and without premonition.—*Presbyterian.*

The Rev. Cyrus Hamlin, D. D., LL. D., Professor in Bangor Theological Seminary, Maine, and formerly President of Roberts College, Constantinople, has accepted the Presidency of Middlebury College, Vermont.

DR. PAYNE, in his lecture upon the Foe and Grace, says that Dyspepsia is a great Foe to Grace. It darkens the sky and breaks the hopes of many Christians. They think the trouble is in their hearts, when it is in their stomachs. Thus the stomach influences the feelings to such a degree that it should be more carefully looked after and regulated with the never failing Simmons Liver Regulator, the constant use of which will so improve the feelings as to make the heart happy and the spirits light. It is a well-known fact that food, ill digested, but imperfectly nourishes the system, as it is only partially assimilated by the blood. Sufferers with Dyspepsia, whose circulation is impoverished and nerves weakened, experience a rapid and decided improvement in their physical and mental condition by the use of Simmons Liver Regulator. Try it, and you will be astonished at the good results.

SECULAR MISCELLANY.

Fences do not walk, but some have a swinging gate.

The Supreme Court of North Carolina has decided that the lapse of three years bars an action against a sealed note.—*Charlotte Democrat.*

No woman whose name has appeared in a divorce court, whether as complainant or otherwise, is allowed to be present in in the drawing-rooms of Queen Victoria.

We are told that Dr. Ad. Woollen of Randleman's mills has sixty cases of fever under treatment, and Dr. C. W. Woollen of the same place has twenty cases. Diphtheria in Randolph county is still carrying off a great many children and many grown people. Even the aged have it, but there are but few fatal cases among the latter.—*Greensboro Patriot.*

It is stated that in St. Johnsbury, Vt., by vote of the town, the names of the persons purchasing liquor at the town agency are published weekly, with the names of the persons ordering the sale, and that the result is that the business of the agency has fallen off about one-half.

A brilliant and useful feature is predicted for the milkweed, which has heretofore been considered only a cumberer of the ground. Its seeds yield a finer oil than linseed; its gum can be used in place of India-rubber, and from its floss a fabric resembling Irish poplin has been made, while the young shoots are used in the spring by some people instead of asparagus, which they resemble in flavor.—*Providence Journal.*

There are more sick people within fifteen miles of Kinston than there has been at any one time since the war. In some neighborhoods nearly every other family has sickness; in many families nearly every member is prostrate; the doctors are traveling night and day and the druggists can hardly keep in medicine.—*Kinston Journal.*

An old bachelor being ill, his sister presented him a cup of medicine. "What is it?" he asked. "It is elixir asthmatic; it is very aromatic, and will make you feel ecstatic." "Nancy," he replied, with a smile, "you are very sister matic."

Mr. Ludlum, a milk dealer residing some two miles from the city, left his little son in his house alone with a tramp—a Frenchman—while he and his wife went out to walk. During their absence the tramp sent the little boy out and forthwith proceeded to ransack the premises, securing two watches and a small amount of money. Upon Mr. Ludlum's return the robbery was shortly discovered and pursuit given the thief. In the meantime the track hounds of Col. Maxwell were sent for, and in charge of Mr. Louis Perdue, the trail was soon struck and chase ensued, extending as far as Pineville, where the Frenchman was overtaken, some half mile ahead of the dogs, and arrested by persons there, who had been apprised of the robbery. The thieving tramp was brought back to this city last night and lodged in jail.—*Charlotte Press.*

Typhoid fever is raging to a great extent in and around Greenville. Six members of the family of Mr. B. F. Manning, who resides about four miles from town, were stricken at one time. —*Greenville Express.*

The Earl of Dunmore, a Scottish nobleman, has been for several months traveling in the West, in search of an eligible situation for the establishment of a gigantic cattle rancho which he proposes to found for the breeding of Scotch cattle on this side of the Atlantic. The spot best appropriated to the purpose has been discovered in Montana, and the "Dunmore Ranche" will be the largest in the world. His lordship, who owns 30,000 head of cattle in Scotland, has recently returned thither, for the purpose of choosing from among the purest breeds those most likely to thrive in Montana, and will shortly come back to this country in order to superintend the establishment of the droves to be sent over from Scotland.—*Presbyterian.*

A correspondent writing us from Montgomery county says that on September 8th a lump of gold weighing two and a half pounds was taken out of the Christian mine in that county.—*Monroe Express.*

Some of our farmers report that the shucks on the corn ears are remarkably thick this season. They also report an unusually heavy persimmon crop. Both said to be sure signs of a hard winter.—*Greensboro Patriot.*

There are more sick people within fifteen miles of Kinston than there has been since the war. In some neighborhoods nearly every other family has sickness; in many families nearly every member is prostrate; the doctors are traveling night and day and the druggists can hardly keep in medicine.—*Kinston Journal.*

It is claimed that, when completed, the John Hopkins hospital in Baltimore, will be the finest and best endowed institution of the kind in the world. The grounds cover an area of fourteen and one half acres, and there will be twenty-eight buildings in the enclosure. For it and for a colored orphan asylum Mr. Hopkins left $4,000,000.

The fall term of the University of North Carolina for 1880 has opened well and with spirit. About seventy "fresh" have arrived and taken their places. There ought to be five hundred. No school in the South offers such advantages as this time honored institution.—*News and Observer.*

Iron is rolled so thin at the Pittsburg (Pa.) rolling mills that 10,000 sheets are required to make a single inch in thickness. It is as flexible as tissue paper, and quite as thin.

The production of Michigan salt for 1880 will exceed 2,500,000 barrels. The wells of the Saginaw Valley are becoming an important factor in the trade of the country, and the number is increasing each year.

Mr. A. A. Sproul, accompanied by Rev. Wm. McGilvary, a few days since opened a large Indian mound thirty feet in diameter and four feet high near the Rockbridge Baths. They made an opening two feet in diameter and cut through a fifteen inch layer of bones. From that small space they took nine skulls and a number of other bones, which seems to have been thrown promiscuously together.

The Chinese steamer Hochung arrived at San Francisco August 30th. The report that the Hochung was built in China, and sailed under Chinese command, with Chinese sailors and engineers, was not true. The vessel was built on the Clyde; the captain and three other officers were Danes and the rest Englishmen. The seamen were mostly Chinese. Nevertheless, the arrival of the Hochung under the Chinese flag marks an important date in the history of navigation on the Pacific Ocean, as well as in the history of Chinese commerce.—*Scientific American.*

AYER'S CHERRY PECTORAL, the world's great remedy for Colds, Coughs, Consumption and all affections of the Lungs and Throat.

The most comfortable boot in town is that with Lyon's Patent Metallic Heel Stiffeners.

A WIFE'S POWER.

A good wife is to a man wisdom, strength and courage; a bad one is confusion, weakness and despair. No condition is hopeless to a man where the wife possesses firmness, decision and economy. There is no outward propriety which can counteract indolence, extravagance and folly at home. No spirit can endure bad influence. Man is strong, but his heart is not adamant. He needs a tranquil mind; and especially if he is an intelligent man, with a whole head, he needs its moral force in the conflict of life. To recover his composure home must be a place of peace and comfort. There his soul renews its strength, and goes forth with renewed vigor to encounter the labor and troubles of life. But if at home he finds no rest, and is there met with bad temper, jealousy and gloom, or assailed with complaints and censure, hope vanishes, and he sinks into despair.

THE VALUE OF CHANGE OF SCENE.

To the majority of us life is most frightfully monotonous. A perpetual round of duties has a depressing effect both on the body and mind. It wearies us day by day to see the same faces, view the same things, hear the same voices, smell the same odours, listen to and talk the same platitudes. After long experience at home we know exactly how the tea will taste, how the sirloin of beef is likely to be served up, what probability there is of the mutton being tough or the steak under-done. We know, too, exactly what the wife will say when we come home, and the exact tone in which she will say it. When people live together day after day, month after month, and year after year, they find it very difficult to find subjects for profitable conversation. This monotony can best be combatted by change of air; for with this comes variation of scene! with that arrives change of thought; and with that, again, start up new trains of ideas and expansion of mind. To go for change of air is, or ought to be, an expedition in quest of information, and a search for something new. From it one returns with a fresh fund of anecdotes, a new collection of stories, a fuller *repertoire* of experiences, and an additional store of illustrations, which for months to come serve to brighten the dull realities of life. It is obvious that if the main object of change of air is to get over the results of monotony, Paterfamilias should not always travel with his wife and family.—*Scottish-American Journal.*

COTTON PRESS.—See advertisement of Southern Standard Cotton Press in another column.

DIED.

☞ Obituary notices must be paid for in advance The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Reidsville, where he had gone to attend the sessions of Orange Presbytery, on the 7th of September, 1880, Mr. WILLIAM J. WALKER.

As ruling elder in the Cross-Roads church, he was very zealous and faithful in the duties of that office. He loved his Church, was industrious and successful in business, a blameless and good citizen, a kind and generous neighbor, an affectionate husband and brother, a constant and sympathizing friend.

In early life he connected himself with the church, and feeling that God had a work for him to do, he exerted himself to prepare for the Gospel ministry, but feeble health arrested his collegiate course and compelled him to abandon the profession to which he had devoted himself.

He leaves a wife and child, parents and many relatives and friends to mourn his death. The pastor, the session and the church mourn with them. God will be the husband of the widow and the father of the fatherless. PASTOR.

On Wednesday, the 8th inst., Mr. CORNELIUS McMILLAN, an old and highly respected citizen of Duplin, in the 77th year of his age.

The deceased was a man of unbounded hospitality, and of him it may be truly said, he fed the hungry and took in strangers. Quiet in manners and retiring in disposition, he "let not his left hand know what his right hand did."

A great sufferer for years with the bronchial consumption, he bore his affliction meekly. In his last days he manifested a marked resignation. He talked calmly of his approaching end, and seemed anxious to depart and be at rest. Conscious to the last, he quietly passed away and "came to his grave in a full age, like as a shock of corn cometh in his season." The aged widow and children sorrow not as those who have no hope. He was for fifty years a member of the Presbyterian Church.

WILMINGTON MARKET

DURING WEEK

ENDING SEPTEMBER 21.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—Wednesday 34 cents; Thursday 34½, 35 and 36 cents; Friday 36, 36½ and small sales at 37 cents; Saturday quoted 36 cents without sales; Monday small sales at 36½ cents, 35 and 34½ cent. At close of our report market unsettled.

ROSIN.—Wednesday and Thursday Strained $1 10 and Good Strained $1 15; Friday and thence throughout Strained $1 12½ and Good Strained $1 17½, closing firm.

CRUDE TURPENTINE.—Yellow Dip and Virgin $2 10 throughout.

TAR.—Wednesday and Thursday $1 90 per barrel; Friday and Saturday $2 00; Monday $2 10, closing very firm.

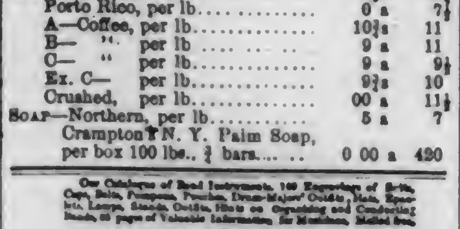
COTTON.—On Wednesday sales were made on basis of 10¾@11 cents for Middling; Thursday 11@11⅛ cts; Friday steady: Saturday quiet and steady, with sales at 11 cents for Middling. Monday steady and price unchanged. Tuesday, at close of report, weak at 11 cents.

Agents and Canvassers
Make from $25 to $50 per week selling goods for E. G. RIDEOUT & CO., 10 Barclay Street, New York. Send for their catalogue and terms. [sept8 661-1y

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	00 a	10½
Sides, per lb	0 a	10½
Shoulders	7½a	7½
Dry Salted—		
Sides, per lb	0 a	9
Shoulders	0 a	7½
CHEESE—Northern Factory, per lb	0 a	11
Dairy, cream per lb	00 a	14
State, per lb	00 a	10
COFFEE—Rio, per lb	18 a	18
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	70 a	75
DOMESTICS—Sheetings, 4-4, per yd	7 a	7½
Yarn, per bunch	00 a	1 00
FLOUR—Fine, per bbl	0 00 a	5 00
Super, Northern, per bbl	5 50 a	6 00
Extra do. " per bbl	6 00 a	6 25
Family " per bbl	7 00 a	9 00
City Mills - Extra Super, per bbl	0 00 a	7 50
" Family, per bbl	0 00 a	8 00
" Extra do., per bbl	0 00 a	8 50
GLUE—per lb	12 a	14½
GRAIN—Corn, in sacks, per 56 lbs from store—white	67 a	70
CORN, wholesale, in sacks	72½a	72
Corn, mixed, wholesale in sacks	00 a	67
Corn, Cargo, per 56 lbs, bulk	68 a	70
Oats, per bushel from store	00 a	50
Peas, Cow, per bushel	60 a	65
HOOP IRON—per ton	90 00 a	95 00
LARD—Northern, per lb	10 a	10½
North Carolina, per lb	10 a	11½
LIME—per bbl	1 00 a	1 10
MOLASSES—West Indies, old crop	00 a	30
" " bbls	00 a	33
" " new crop	37 a	40
" " bbls	40 a	41
New Orleans	47½a	60
Sugar House, hhds, per gal	00 a	25
" " bbls., per gal	00 a	25
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	3 50
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PORK—Northern, City Mess.	00 00	17 00
SALT—Alum, per bag of 4 bushels	75 a	80
Liverpool, per sack	90	95
Liverpool fine, per sack	1 40 a	1 50
SUGAR—Cuba, per lb	8½a	10½
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	10¾a	11
B— " per lb	9 a	11
C— " per lb	9 a	9½
Ex. C— per lb	9¾a	10
Crushed, per lb	00 a	11½
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a	420



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No other institute in the South offers greater advantages in any of these respects:

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Instruction will be given in Materia Medica and Pharmacy, Botany, and General Analytical and Applied Chemistry.

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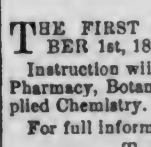

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FOR THE FAMILY.

The Things in the Bottom Drawer.

There are whips and tops and pieces of strings,
There are shoes which no little feet wear,
There are bits of ribbon and broken rings,
And tresses of golden hair,
There are little dresses folded away
Out of the light of the sunny day.

There are dainty jackets that never are worn,
There are toys and models of ships,
There are books and pictures all faded and torn,
And marked by the finger tips
Of dimpled hands that have fallen to dust,
Yet I strive to think that the Lord is just.

But a feeling of bitterness fills my soul
Sometimes when I try to pray,
That the reaper has spared so many flowers
And taken mine away,
And I almost doubt if the Lord can know
That a mother's heart can love them so.

Then I think of the many weary ones
Who are waiting and watching to-night,
For the slow return of faltering feet
That have strayed from the paths of right;
Who have darkened their lives by shame and sin,
Whom the snares of the tempter have gathered in.

They wander far in distant climes,
They perish by fire and flood;
And their hands are black with the direst crimes,
That kindled the wrath of God.
Yet a mother's song has soothed them to rest;
She hath lulled them to slumber upon her breast.

And then I think of my children three,
My babes that never grow old.
And know they are waiting and watching for me
In the city whose streets are gold.
Safe, safe from the cares of the weary years,
From sorrow and sin and war,
And I thank God with falling tears
For the things in the bottom drawer.

Sailor Jack's Story.

It's twenty years and more, d'ye see, since the story happened, but the entire business is as clearly scored on the log-book of my memory as though it was yesterday. The good ship *Hector* and Captain Anerley for skipper, was as fine a man o' war as could be found in the navy. She was a tremendous big vessel, and carried 64 guns, but was as easy to handle as a lady's fan, and when forging through the waters, she made her sixteen knots an hour, and with so little heeling and yawing that you might have played a game of billiards on her upper deck. But that's neither here nor there, as the boy said when the bubble burst. Well, the *Hector* was stationed in the Mediterranean and at the time I m telling of, she was anchored off the coast of Africa, near the port of Ceuta. Captain Anerley was a topping sailor and as good a commander as ever wore epaulettes; he was a cool sort of a chap; a bit haughty like, and didn't seem as though any thing could make him show a bit of feeling; he mostly looked so high and mighty, and had so standoffish away with him, that we used to call him "Old Stiffback." But he was upright and downright, all courage from the heel of his boot to the peak of his cap, and all the crew had a solid respect for him, and were proud of him into the bargain.

Well, d'ye see, the captain had a son on board, a fine, sharp, bright-eyed little customer about eight or nine years old. He wasn't old enough to be rated, but he was dressed like a little midshipman an' used to mess with the middies an' share their cabin and their drill. Captain Anerley didn't seem to take any more notice of Master Arthur than of anybody else; we used to think the skipper was too proud to care for him; any way he never showed it. Master Arthur was as active as a squirrel, and as mischevious as a monkey, an' he used to climb about the ship and mount the ladders, and swing from one rope to another as if he was a Barbary monkey born and bred. One day when the sea was as smooth as a millpond, and the sky was as blue as a sailor's jacket, and not a capful of wind was to be had for whistling, the men were sitting and lolling under any shelter they could find for the sun was as hot as a bosun's temper. The middies were having a game of 'setting suppers," as they called it, daring each other to do all sorts of tricks and climb to all sorts of places; now swinging on the mizzen chains, now swarming along the bowsprit, now mounting to the cross-trees; an' that young pickle, Master Arthur, small as he was, was more daring than the rest. At first the men watched their antics, and laughed at their jokes, and then most of 'em left the lads to themselves. By and by, however; oon 'o the youngsters shouted out, "Oh, look at Master Arthur!" There was terror in his tones, and in a minute a hundred eyes were fixed on the little fellow as he mounted the last splice of the mainmast, right away up in the sky, where it was not much thicker than a mop handle, and not so stout as a handspike. It made me dizzy to look at him, not one of us dare utter a word for fear it should startle him, and we expected to see him fall every moment a dead and mangled mummy on the deck. The lad still mounted higher and higher, until at last he stood bolt upright on thn little block which was just big enough for his feet, and looked for all the world like a tailor's button at that dizzy height, while Master Arthur himself looked as small as a little wooden soldier on top of a weathercock. The first mate had a face as white as a sheet, and going on the tips of his toes, as if he was afraid to shake the mast with his steps, he made his way to the Captain's cabin, and told him the dreadful news. The Captain never said a word, but when he came out his face was stern and his mouth set, but his cheeks were deadly white, an' his lips as bloodless as a stone. Standing where he could get a good view of the lad, who was still standing on the narrow ledge with his hands on the point of the mast, the Captain called out, "Arthur!" "Yes, papa," said the boy who was now aware of his danger. "Do you see this pistol?" pointing it directly at him. "Yes papa." "Well, as sure as I live, I'll shoot you if you do not jump overboard. One, two THREE!' In an instant the boy sprang from and dropped like a shot into the sea. Half-a-dozed blue jackets were stripped a twiukling, an' swam to the spot where the daring boy had gone down. No sooner had he risen to the surface than he was borne in triumph to the ship, and when he reached the deck, and stood dripping before his father's stern, white face, thn crew stood breathless wondering what next? The captain stooped and kissed his son; the men set up a ringing cheer as he turned in silence down the gangway. The boy was none the worse for his big jump, but when the captain appeared on deck next morning, we saw that his dark hair was streaked with silver, and then we know what the father had felt when he bade his boy take that desperate leap for life.

The three lads had listened with bated breath to Sailor Jack's exciting story.

"I'll tell you what," said Harry, "that youngster was a plucky Briton."

"Aye," said Frank, "and his father was a plucky Briton, and no mistake. I'll warrant tho hand that held the pistol was as steady as a statue, though his heart was thumping against his ribs with fear."

"What a jump!" said Tom. "I wonder how he felt as he went flying through the air, and then drop twenty fathoms deep into the sea."

"Why," quoth Sailor Jack, "the youngster declared that he was afraid to venture, but he felt so certain that his father would shoot him that he was bound to make the spring. Many a time since then I've thought when thn Grnat Captain sternly orders us into trouble an' distress, He does i' order to make us jump into the deep sea of His wonderful love. I remember talking about it wi' Tom Simpson a messmate o' mine on board the *Hector*. 'Jack,' says he 'that pistol business looked confounded cruel, but it was a marciful dodge to save the young'un, an' I've a notion that God sends many a gale o' wind to blow great guns an' drive us snugly into port.' 'Aye, aye,' says I, 'but what a pity it is that we are so fond o' getting into mischief, and climbing about into risky places without the Captain's orders.' 'Right you are, messmate,' says he, clapping me on the back, 'an' we'll give 'em a wide berth, an' keep the solid plank o' truth and duty between us and danger.' Poor Tom Simpson, he was a brave fellow an' a good Christian; he was wounded in a brush with some Malay pirates, an' now he's gone aloft where there is no danger, an' no need o' jumping down."

Here Sailor Jack bade the boys good evening, and they thoughtfully bent their steps to Capstan Cabin.—*London Christian Globe*.

MISCELLANEOUS.

A Commercial View of Roses.

A Genoa paper states roses in that part of the world are so abundant that if the prevailing fine weather there continues buyers will not know where to stow their merchandise. To our English minds this idea of storing roses away as merchandise is incongruous. There are several parts of Europe, however, where the rose is not so much a flower as a crop, and when we are told some 300,000 blossoms are ruthlessly destroyed to produce a single ounce of "attar." When it is added that the greatest rose-growing district of Europe for commercial or rather manufacturing purposes, something like 5,000 lbs. of this "attar" is made in a year, with 300,000 roses for every ounce of it, it may be easily understood that in those parts the rose does not commend itself to the attention of the natives as an object of beauty at all. Roses collectively are so much merchandise just as with us the delicate and pretty clusters of the hopvine are merely a crop to be plucked and squeezed into "pocket," and sold by the hundredweight or ton. It is a curious fact, by the way, that—according to all authorities on perfumery matters—the rose was thn first flower of which we have any record as having been made to yield its scent in an embodied "extract." "Rose-water" is pronounced to be the earliest of all commercial productions of the kind. This is not, perhaps, so remarkable when we observe how generally among the ancients thn rose was a prime favorite, not apparently so much for its beauty as for the particular property—its delicious perfume. They were habitually employed by the wea thy in a manner that betrayed no recognition of their beauty, as, for instance, when Cleopatra at a feast she gave to Anthony, covered thn floor of h r banqueting hall with the blossoms of roses to the depth of an ell, keeping them down in a compact layer by stretching a net over them. Beds and pillows made of fresh roses were common both with the Romans and Greeks, and some of their monarchs were fond of showering blossoms down on their guests as they sat at table, one of them, as the story goes, pouring them down in such overwhelming profusion as to stifle some of his visitors, who were covered so deep in them that they were unable to extricate themselves. Thern were a good many other purposes to which thn more luxurious of the ancients applied roses. It was made to impart its odor to a wine, and it is related that Heliogabalus, not content with drinking this "rosn wine," was wont to bathe in it, and even went so far as to set up a large public swimming bath filled with this costly fluid. It would, of course, be a great mistake to imagine that because the ancients put their roses to these utilitarian purposes they were indifferent to their beauty. The rose was with them, just as it is with us, the queen of flowers; and they showed their appreciation of it by decking the brows of their brides, their heroes and their statues with wreaths of them. One use of thn rose by the Greeks has, in a very curious way, made its mark on our own times. Thn flower was the emblem of secrecy with them, and it was their custom to suspend it over the guest table as a reminder that conversation passing there was not to be repeated abroad. Hence, it is said, we have derived our practice of saying that a thing was said or done *sub rosa*.

Lunching with Gladstone.

A few hours spent in the homo and company of Mr. Gladstone was a glimpse of English life not to be forgotten. The invitation to a lunch at Hawarden Castle, which our little party of Americans had so gladly acceptad, suggested three in the afternoon as an hour when Mr. Gladstone's carriage could be in waiting for us at the little railway station, sitting by itself in the meadows, two or three miles from the castle. Turning from the highway into the magnificent park in which the castle stands we drove for about a mile along its perfect road, overhung with grand old trees, through which we caught charming pictures of vale and slope studded here and thern with the finest oaks and beeches. Approaching the castle, a large structure overhung with ivy and tipped with turrets and battlments in Tudor style, heavy oaken doors swung open to admit us to the court. A bevy of dogs—hound, collie, mastiff and I know not what other breeds—studied the visitors with dignified interest as they alighted at the door, and footmen showed the way inside. Wrappings laid off, we were ushered into what seemed to me, in Yankee term, the family sitting-room, where we found Mrs. Gladstone and other members of the family, including one of her sons, the Rev. Stephen Gladstone, who is the earnest and esteemed rector of Hawarden parish.

The room was richly but not showily furnished, the two features which most quickly attracted the visitor's eye being, perhaps, the glistening candelabra holding scores of wax tapers, which did servien instead of gas, as in most English mansions, and the full book cases that had taken possession of all otherwise unoccupied space upon the walls, even to the back of the swinging doors which opened into the dining-room, to which they hung like barnacles. One door, through which the grand old commoner—surely the greatest commoner of his generation, to say no more—by-and-by came in to greet us, opened into the library, the shop in which so much literary work has been done. Here again book-cases ruled supreme upon the walls, while up and down the long, wide room were table-topped cases filled with the scholar's tools and treasures. One table was an odd exception to the rest, for on it lay nearly a dozen *axes* of varying English and American patterns. Mr. Gladstone's *penchant* for wood chopping is well known, and this table was to him something what stables and kennels are to many Englishmen. We recalled the familiar story told of him to the effect that he never lost but one night's sleep in his public life, and that was because of his anxiety lest a high wind should blow down a tree—which he had partly felled the previous day—before he should have the pleasure of finishing his task. He laughingly confessed to its substantial correctness. He dwelt with the interest of a connoisseur on the merits and defects of the various patterns in his kit of axes, and showed us his favorite—a bit of Yankee make, with a waxed end wound around the cracked helve!

If my feminine reader asks what we had for lunch, I have to plead that I could hardly have told an hour afterward. I only know that the company was broken up into little groups at round tables; that Mr. and Mrs. Gladstone would not take their own seats until they had helped to servn nvery guest; and that thence-forward thn wide-ranging, delightful conversation of thn great scholar and statesman was more than meat and drink to all who sat near him. None of thn pictures I have seen of Mr. Gladstone do justice to the genial spirit that plays over his face at such a time, no picture could do justice to a certain light and depth in his eyes, which I shall always remember as the finest thing in his fine face.—*Good Company*.

Growing Pot-Plants.

There are many who would like to grow plants for the love of them that have not had opportunity to learn, and therefore do not know how to begin. All such I would like to help, if I could, by telling in as plain language as I can just how to work now, even though it is a little late, to have nice plants next winter. If you expect them to flower then you must give them a chance to prepare now. They lay up not money, but roots, for the winter. July is a good month to start new plants for the winter; but in many parts of the country the heat and drought have been so severe that it has not been favorable this year. I take it for granted that you want to know how to grow a plant from a slip, and not buy it already started from the florist. There is more pleasure in growing a plant yourself.

So, although it is a little late in the season, we will suppose you have a handful of slips—tonale geranium, rose geranium, abutilon, petunias and heliotrope.

Some people think anything is a slip, whether it is one or six inches long. The best slips are taken from the ends of the young growing branches. With your thumb and finger snap them off about two inches long. Take off the lower leaves and buds, if there are any, and your slip is ready. Prepare some garden loam and sand, equal parts; take three-inch pots (if they are new soak them in water to fill up the pores, else they will absorb all the moisture from the earth and leave your slips high and dry); put a piece of broken pot or chip to cover the hole in the bottom of the pot; fill up with the soil; water and put the slips around the edge of the pot as thick as you can, pressing the soil against each one. When it is done put the pots under a shrub on the ground, or where they will be shaded out of doors. Watch, and water if the soil gets dry. In ten days they will probably be rooted. Fill some thumb pots, smallest size, in the same way as for the slips; take out each plant (it has roots and is a plant now) and put it in one of the thn thumb pots, spread out the roots and fill in the soil. Give it a rap on something hard to settle it; water and shade for a day or two, then put the pots on a board out of doors, where there they will have the morning sun and be shaded at mid-day, and they must not be left out if the nights grow cold. Now you have fairly started your plants.

In the course of two or three weeks turn them out of the pots carefully; if the ball of earth is filled with roots repot into three-inch pots, and when these are filled with roots, into five-inch, where they will grow all winter. The last time they are potted mix some well decayed manure with your soil, and leaf-mold from the woods if you can get it. Perhaps you will say, "Why not put thn slips into five-inch pots at once, and save trouble?" Well, it would be something like putting your baby Charley into trousers because you expected some years hence he would don the masculine habiliments. To speak plainer, your slip would die if put into the large pot at once, because you would water it when dry; there would be only a tiny root to absorb the water, the rest would go into the soil; before your plant filled the pot with roots the soil would be sour and your plant would die. When your plants are about four inches high nip the tops to make them throw out branches, and when these have grown a little nip again. Then you will have nice stocky plants that will be ready to bloom as soon as you will let them. If any buds appear during this process harden your heart and nip them. You don't want flowers now.

When thn nights begin to grow cool bring in your plants, but not into your sitting room. Put them in a room without fire. If you have a south attic window you have just thn right place; open the window in thn middle of the day and close beforn it is cold. When you bring them into thn sitting room give them all the air you can. Your heliotrope will want the hottest place, and thn more sun and water you give it the better it will like it. Geraniums and abutilons like to be cool. I hope I have said something to encourage those who have not had success beforn to try again; and those who have not tried before to now begin.—*Christian Union*.

Buy Native Cows.

It will not pay to buy costly cows for dairy purposes; that is as a business. If a person, for his own personal gratification, will ignore the earning of interest on his investment, he may be paid in that way for the keeping of a herd of choice pure-bred Jerseys or Ayrshires, but he will not get one cent more for the milk or butter in the market. A grocer won't give a cent for the pedigree of the cows which produce the butter he buys. Quality is all he wants, and common cows, well selected, will yield just as good butter as any pure-bred cows, and as much on the average. Therefore, for profit, one should pick up a herd of the best native cows he can find at the common market price; feed thnm well and manage his business in the best manner, and he will have the same income as he could get from the same number of cows that would cost him five times as much.—*Am. Dairyman*.

STATE NEWS.

Hog cholera is prevailing in some sections of Northampton, Hertford and Bertie counties.

— Cotton is greatly damaged by rust, and the yield will fall far short of what was at one time anticipated.—*Jackson Reporter*.

The Wilmington *Star* compares the prices of naval stores last year with those at present thus: On September 15th, 1879, the price of spirits turpentine was 24½ cents per gallon; rosin 92½ cents to 97½ cents per barrel for strained and good strained; tar 90 cents per barrel and crude turpentine $1 60 per barrel. On the same day in 1880 the prices ruled as follows: Spirits turpentine 34 cents per gallon; rosin $1 10 to $1 15 per barrel; tar $1 90 per barrel and crude turpentine $2 10 per bbl. Thn gain is as follows, as compared with the prices one year ago: On spirits turpentine 9½ cents per gallon, equal to $4 50 per barrel; on tar $1 10 per barrel; on crude turpentine 40 cents per barrel.

The New York and North Carolina Smelting Comnay, which has just erected at heavy expense, larger reduction and smelting works in Charlotte, announce in another column that they are ready for the purchasn of gold, silver, copper, lead and zinc ores, at assay value, less their charges.—*Charlotte Observer*.

Our enterprising young townsman, Mr. George Bishop, shipped on yesterday 4,000 cedar bucket staves. This is the second large shipment of bucket staves Mr. Bishop has made recently.—*Newbern Nut Shell*.

Mr. Wm. J. Walker, the visiting elder from Cross Roads church in Alamance to Presbytery, died at the residence of Mr. Robert Harris, where he was a guest, last Tuesday evening. He was not well when he came here and was taken with something like a congestive chill on Friday morning in church. He was 33 years of age.—*Reidsville Times*.

Col. Thomas B. Long of the Postoffice Department arrested in Morganton, on September 13th, William McGarland, for robbing the postoffice at this place on the 26th of August last.—*Raleigh News and Observer*.

D. G. Worth, Esq., and Col. John D. Taylor, a majority of the commission appointed to ascertain the compensation which should be made by thn American Union Telegraph Company to the Wilmington and Weldon Railroad Company for right of way, have fixed the amount at $10,800. The amount accorded to thn Wil., Col. & Augusta Railroad Company is $4,666 66. Mr. M. Cronly dissented.

Mr. Daniel Asbury is applying for a patent upon his brick-drying invention, and now his son, Mr. Eugene Asbury, comes to the front with an improved stove, for which a patent will be applied for.—*Charlotte Southern Home*.

Mr. E. L. Pell, who has taken charge of the *Southern Home*, is a son of Rev. W. E. Pell, at one time editor of the Raleigh *Sentinel*. We wish him all success.

A freight arrangement has been made between leading railroad lines in North Carolina, South Carolina and Virginia, by which, as we learn from the *Star*, rates, both standard and special, will be as low between Greensboro and points east to Wilmington as to Richmond, and in the territory of the Greenville & Columbia and Charlotte, Columbia & Augusta railroads, rates to or from Wilmington are to be the same as between Charleston and the same points.

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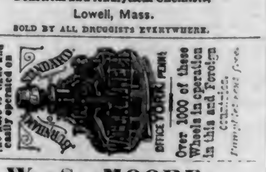

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For the N. C. Presbyterian.

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FOR THE LITTLE FOLKS.

SIAM, June 23, 1880.

Dear Friends: I believe my last letter to you was written from Hong Kong, whither I had gone with my family, who were on their way to the United States. In that letter you were told of the illness of Mrs. McGilvary, which necessitated the change. She has, however, sufficiently improved to allow my return to my work. So committing each other to the care of our Heaveuly Guide, we separated on the 4th of February, she and the children to go in the *City of Tokio* to San Francisco, while I returned in the steamer to Bangkok. My last date from her reported their safe arrival in California. By this time we presume they are in North Carolina. Cornelia and Allie are ready to enter Mrs. Grant's school in Statesville, where their oldest sister found such a delightful home and such good training. To all the friends who have shown so much kindness to our children we owe a debt of gratitude that we can never repay. Their happy homes, and cheerful letters, and good reports can be appreciated only in part by considering how much sadness the reverse would have caused us. All we can say or do is to pray that God's richest blessing may rest on those who have been kind to them for our Master's sake. Mrs. McGilvary will seek a home for the present probably as near to the children as possible, while our last letter has greatly relieved us of anxiety for her health, which was much improved. My own health did not demand the change, while the weakness of the mission forces in stations already occupied, and the crying demand in scores of unoccupied fields, as well as the chronic pressure on the mission funds, seemed to say, "Your time is not yet; work while you have strength, as your working days at longest will not be long; the night cometh when no man can work."

I had a delightful trip down to Bangkok with the monsoon. Stopping there a few days I proceeded up the river in our Chiengmai boat, which had waited for me. The first week seemed very lonesome, accompanied with a feeling of sadness, as I passed the places where we had stopped before and where the children had played. But such feelings were not to be indulged. We had chosen the separation from a sense of duty. My obligation to my family, as well as to my work, called for it. By staying myself on His arm, to Whom, I trust, all my young friends will learn to go in trouble, and becoming filled with other plans and thoughts, the sadness gave place to positive pleasure, which I have enjoyed in my work to an unusual degree. Bro. Mebane, of sainted memory, of Orange Presbytery, used to say he never made a self-denial for his Master's cause in which he was not greatly blessed. My visions were full of touring and evangelistic work Since the breaking up of my family had become evident it has appeared a favorable time for engaging in other pioneer work. It had been my plan, as soon as possible after reaching Chiengmai, to go over to the Loos towns to the east, and, by spending a few months in each, try and lay the foundation of a permanent station as soon as we command the laborers. True, our force at Chiengmai is still small, but then it is large, compared with what it once was. For four years since its establishment there had been only one family. Then, too, there was hardly a church. Now, besides a minister, there is a physician and his family and two young lady teachers, and a large working church of over fifty members. The time had come to think of other departures, and other centres. And had not Providence pointed to me as the one to start? I confess, too, all my life to having had a pleasure, like the Apostle, in not building on another's foundation, or even on my own after it was occupied with others to carry it on. Union and Carthage, and every man and woman in North Carolina, will hear the Gospel, whether I preach it to them or not. So I argued when a young man, and that thought sent me to Siam, and I have had no cause to regret my course. While the places left have been supplied with those who have more than filled my place, my experience in pioneering has given me an advantage that all do not possess. So much for plans, and now you will see how they have been modified: In twenty-nine days we reached Rahang, about half way, in time, to Chiengmai. The rains had already set in, and the season for touring was over. This place is most as large as the city proper of Chiengmai, though unlike Chiengmai, as its population as a trading town is confined to the city. Originally Loos, it has now a mixed population, one half Loos and the rest Siamese and Chinese and other races. On our way down it had seemed to grow in importance since I had seen it before, and I had thought it a possibility to stop here on my way back. In leaving it behind, and forming stations further in the interior, we are like an invading army which has left an important position unoccupied in its rear. It seemed probable that my labor would avail more here for the cause during the season than by spending it in Chiengmai, where I would be only one of many. I hope, too, it was pardonable selfishness, under the circumstances, if the facility of communicating with an invalid family weighed somewhat on the subject. Another selfish motive was probably not selfish, for one form of selfishness often rises to the scale of duty. There was the hope that by making friends in Rahang we might, in a few months, improve our mail facilities, the one great need of our Loos mission. The direct intercourse between Bangkok and Chiengmai is very limited, while that between each of those places and Rahang is frequent. This is the great depot where most of the trade changes hands. If we can make the connecting link a great point will be gained. But, to make a long story short, I did stop here, and propose to remain here seven months. A lot was found that could be rented and a bamboo house was put up at a moderate cost, one end of which serves for my sanctum and the other for our sanctuary, where we conduct worship. On the eighth day after the first bamboo was cut we entered and raised our standard, *"Jehovah Nissi, Jehovah our Banner."*

Seven months will bring us to the end of the rains, the first of November, as long as one can plan for at a time. What will be our next move, or when, we leave to the moving pillar of cloud and fire to direct. Do you know that, if we could see it, God's guiding pillar is just as real to His people now as it was to the wandering Israelites? How often are we taught the folly of making plans, because God's plans are different and better, and we are always taught the wisdom of the prayer, "Guide me, guide us, O, thou Great Jehovah!" In this prayer now we ask all our friends to join.

So far we have had every reason to be encouraged. Although Rahang has had a hard name as a wicked and lawless place, we have thus far received no little kindness from our neighbors. As a border town it is often the resort of ruffians, and I had myself once witnessed a regular street row where several opposing crowds were vigorously whirling bricks and stones at each other. The town seems now to be very quiet and better governed.

We have been collecting a small congregation of attendants on our Sabbath services, and some of them are evidently worshipers with us of the one great God and our Saviour Jesus Christ. It shows how open Siam is to the Gospel when one man may settle alone in the worst and most lawless of its towns with perfect safety to himself and great encouragement in his work. Where are the young men who are preparing to enter all these fields white with the harvest? That, my young friends, is the one question for you to ask.

On the first Sabbath of the month we celebrated the sacrament of the Lord's Supper, for the first time in this place. We had one applicant for admission to the church, though we had only been here two months. He was advised to wait another month, when, from present prospects, he will be received. I must leave a short notice of him and some other cases and subjects of interest to another letter. Yours, truly, D. McG.

For the N. C. Presbyterian.

PROCEEDINGS OF ELDER'S AND DEACON'S CONVENTION.

TUESDAY, Aug. 3d, 1880, 10 A. M.

The seventh annual convention of the Elders and Deacons of Mecklenburg Presbytery, met according to adjournment in Mallard Creek Presbyterian church.

The convention was called to order by John A. Young, permanent clerk, and opened with devotional exercises conducted by Elder R. A. McNeely.

On motion, a committee of three, consisting of Elders F. Scarr, and J. R. Hutchison, and Deacon L. Query was appointed to nominate officers for the convention. The committee retired and after a short interval returned and reported Elders J. P. Alexander, for President; C. H. Wolfe and R. R. King, for Vice-President and J. W. Moore for assistant secretary. The recommendation of the committee having been adopted by vote of the convention, the officers elect entered upon the discharge of their respective duties.

On motion the roll of churches was called, when representatives responded from nine churches, who with the congregation filled the large church with an attentive audience.

The minutes of the last convention were read for information.

The following subjects were introduced for consideration and discussion.

1. The best manner of increasing the spirituality of Church Members.

Introduced by Elders. J. P. Alexander and J. N. Hanna.

2. The duty of the Church in regard to the Young Men's Christian Association. Mr. G. Hanna and Deacon G. E. Wilson.

3. The relative position of the Sunday school to the Church and family. Elders J. S l. Reid and F. Scarr.

4. What relation does the Church sustain to the children of its members? Elders T. B. Price and J. W. Reid.

5. The study of the standards of the Church, the duty of all church officers. Elders A. G. Neal and H. K. Reid.

6. The duty of the Church in regard to Foreign Missions. Elders A. McNeely and J. R. Kincaid.

7. Bible Society. Elders J. A. Young and J. W. Moore.

8. The necessity of greater attention to the cultivation of singing in the services of the Sanctuary. Mr. J. A. Collins.

On motion, a committee of three, consisting of H. M. Dixon, A. H. DeArmond and John Kirk was appointed to arrange a programme for the proceedings of the convention.

On motion, the convention took recess until 1 o'clock p. m.

Convention assembled at 1 o'clock p. m. and opened with devotional exercises conducted by the president.

The committee to arrange a programme submitted the following report, viz:

The convention to assemble at 9½ o'clock a. m., and take recess from 12 m. to 1 p. m.; to adjourn for the day at 4 p. m.; each meeting to be opened with devotional exercises, and daily sessions to close with same. Report adopted.

On motion, ministers of the Gospel and officers of other churches present were invited to sit as corresponding members.

The order of the day being subject No. 6, of programme of Convention of 1879, viz:

"Methods of raising funds for church enterprises, and the duties of Christians in relation thereto," was taken up and discussed by Deacons M. W. Caldwell, D. F. Dixon and J. T. Swann and Elder J. W. Moore; the discussion elicited many important facts in regard to the different modes pursued by different congregations in this matter, which it is hoped will be felt in a general benefit. No specific action was taken upon it.

On motion, subject No. 8, was taken up; the discussion was opened by Deacon J. S. Collins, who was followed by Deacon T. P. Pyron, and Elders T. B. Price and others. The discussion was listened to with much attention, and showed a general spirit of improvement in this part of church worship existing among the delegates.

Subject No. 7, was presented by the president, Elder J. P. Alexander, in an animated address, claiming that the subject comprised the whole duty of the Christian. By request Rev. J. G. McLaughlin, A. R. P., Rev. G. D. Parks and Rev. W. W. Pharr, Prs., each delivered addresses that were full of instruction, and highly appreciated by the convention.

On motion, convention adjourned until 9½ o'clock to-morrow a. m. Closed with devotional exercises.

August 4th 9½ o'clock A. M.

Convention assembled as per adjournment. Session opened with devotional exercises conducted by Elder T. B. Price.

The president announced the convention ready to proceed with its duties.

Subject No. 2, of programme of convention of 1879 being the special order for this hour, and subject No. 5, of above programme, being upon the same and kindred subjects, were made the special order for 10 o'clock a. m., of second day of next convention.

Subject No. 2, was taken up and discussed by Mr. George B. Hannah, president of the Young Men's Christian Association of Charlotte, by Elders F. Scarr and B. H. Garrison and by request Rev. W. W. Pharr. The following resolutions was introduced, and unanimously passed, viz:

Resolved, That this convention consider the Young Men's Christian Association as calculated to do much good by exercising a moral influence over its members, in throwing around them a protection against the multitude of temptations to which they are exposed, and as tending eventually to bring them into the folds of the Church, and therefore commend it to the favorable consideration of all Christians, and as far as practicable, to the fostering care of the Church.

Subject No. 3, was introduced by Elder F. Scarr, who had been appointed to that duty, and presented in a clear and forcible manner, evincing much experience in Sabbath School work, and much thought upon this subject. The discussion was participated in by Elders McNeely, Price, King and McLintock. The discussion upon this subject seemed to awaken a deep interest among the members of the convention and the congregation, and could not fail to produce much reflection by those present upon the discharge of their individual duties as Christians and parents.

On motion, convention took recess for one hour.

Convention reassembled at 1 o'clock p. m., and opened with devotional exercises by C. H. Wolfe.

On motion, the following members were appointed an executive committee, to transact the business of the convention with the next annual meeting, viz: Elders F. Scarr, J. R. Hutchison and Deacon F. S. Neal.

On motion, the following members were appointed a committee on programme and subjects for next annual convention, viz: Elders T. B. Price and J. H. McLintock, and Deacon J. C. Burroughs.

Elder T. B. Price having been appointed to that duty, introduced subject No. 4, by an address marked with evidences of much reflection, and a due sense of responsibility. He arraigned Christians for a neglect of a duty towards the children of the Church, for which they were inevitably answerable, and pressed his point in a manner that produced a deep impression upon his hearers; on closing he offered the following resolution, which was unanimously adopted, viz:

Resolved, That the children of the members of Christ's Church having been claimed by God under the old and new Gospel dispensations, the Church is derelict in duty when it fails to claim them in His name, and to exert its influence to bring them within the folds of the Redeemer.

Subject No. 6, being introduced was the subject of a general discussion and one in which extensive interest was manifested throughout the convention. The duty of the Church to extend aid to the full extent of its ability in this great work being universally conceded.

The remaining subject No 7, was then introduced by Elder John A. Young, president of Mecklenburg Bible Society, who presented its claims upon the Church, as the great Christian enterprise of the nineteenth century, in which all Christian denominations unite, and urged that it was the duty of the Church to adopt it, and extend to it, its liberal support as the great Christian work based upon the last command, given us by our Redeemer, after completing His mission upon the earth.

The hour of final adjournment having arrived, a resolution expressing the thanks of the convention to the congregation of Mallard Creek for their marked kindness and generous hospitality was introduced and passed. The resolution was responded to by the pastor Rev. W. W. Pharr, who assured the convention that their session and visit to his people had been both pleasing and profitable to them and to himself. He urged the convention not to grow slack in their good work, and especially to direct their efforts to induce the churches of the Presbytery to send delegates to the conventions.

The convention having determined by vote to accept the invitation sent to it by Rev. R. A. Miller, to hold its next annual session in his church in Monroe, on motion voted to adjourn to meet in the said Presbyterian church, on the first Tuesday in August 1881, at 10 o'clock a. m.

Session closed with devotional exercises conducted by the president.

J. P. ALEXANDER, President.

JOHN A. YOUNG, J. W. MOORE, } Secretaries.

Forwarded by order of the convention to the NORTH CAROLINA PRESBYTERIAN, with the request to the Editor to publish it.

GOOD-NIGHT.

EDNA DEAN PROCTOR.

Now fades the sun, and one by one
The stars gleam soft and fair;
No robin sings, no swallow wings
Its eager flight in air,
But only silent dews distil,
To fall in fairy rain,
And only whispering breezes thrill
The hush of grove and plain.

The lilly slumbers on the lake,
Where not a ripple stirs;
The hair lies crouched amid the brake,
The partridge 'neath the firs,
And down the roses droop
Their crimson and their snow,
And poppies hide their scarlet pride,
And wait the hour to blow.

Good-night! good-night! the moon will light
The east before the dawn,
And stars arise to gem the skies
Where these have journeyed on,
Good-night! and sweetest dreams be thine
Through all their shining way,
Till darkness goes, and bird and rose
With rapture greet the day.

THE LOSS OF LITTLE CHILDREN.

BY MARGARET E. SANGSTER.

It is only to the unthinking that the loss of a little child appears to be a small thing. There are about it, indeed, elements of sorrow which do not enter into the deaths of those who are older. The babe's whole life is before it. Its very helplessness and dependence have endeared it to its parents and household. Father and mother both have seen visions and dreamed dreams, in which its future has played a very large part. Long before other eyes have perceived them, the dawning indications of its powers have arrested their attention and charmed their hearts. The mother brooding over her treasure, as only a mother can, has imagined beautiful possibilities before and within it. From Eve onward, every mother in the race has felt a thrill of joy in holding to her breast her first-born son. "I have gotten a man from the Lord." is the enraptured cry of her nature. And every Christian mother feels an equal gladness when she looks into the sweet face of her infant daughter, and wonders what mystic endowment shall come to the little one, as the birthright of her womanhood. Every week, every month, every year, in the life of infancy, is a stepping-stone, a distinct progression; and the household knows, whether others do or not, how sweet is the babe of twelve months, how lovely the child of two years, and how wonderful the little questioner and prattler of three. Father works hard and endures fatigue and trouble without a murmur, and he is repaid when dimpled arms clasp his neck at nightfall. Mother loses sleep, grows wan and pale, and all but gives her own life over again for her child's, during the perilous "second summer," thoroughly blessed and happy if at last the lillies of pain yield to the roses of health.

I have seen many little funerals lately, white ribbons on many bells, small caskets ready for many short graves; and I have sorrowed with the sorrowing, knowing how empty and commonplace the ordinary words of condolence must sound, in ears attuned to listen to the baby's cry, now stilled. Ah! "this old, old-fashioned—death. Yet thank God, all who see it, for that older fashion of immortality."

There, friends, is the comfort. At first, you who have lost dear children can find consolation only in resting on the thought of God's will—that supreme, inflexible, divinely compassionate will, which is as the shadow of a rock in a weary land, as the softness of a pillow under an aching head. As time passes, other comforts may come to you. You may see, even here and now, how much your child was taken from, how gentle were the arms which carried it home so soon, and how wise was the love that lent it, though but for a season. If you never learn to see the reasons of God's withdrawal of your child, leave the matter with him, and do not seek to find out what he has chosen to hide. What thou knowest not now, it may be thou shalt know hereafter. But your experience will differ widely from that common to men and women, if there do not rise hereafter days and crises, when you will be thankful that for one dear child you need have no anxiety, and need suffer no dread. That one is safe from danger, from temptation, from sin, and from grief. The others may go forth, scattering far from the nest as they find out how strong are their wings, and the time may come when the child nearest you, will be the little one laid under the green sod to-day, your little one in heaven.—*Christian Weekly.*

GET NEARER.

Some people imagine that Sinia is extinct. Certain pulpits seem to be pitched so far away from the sublime mountain that its august peak is no longer visible, and its righteous thunders against sin are no longer audible. With this school of rose-water ministers the theology of law is voted obsolete and barbarous; the world is to be tamed and sweetened and sanctified entirely by a theology of love. They preach a one-sided God—all mercy and no justice—with one-half of his glorious attributes put under eclipse. Even sinners are not to be warned, with tears and entreaties, to flee from the wrath to come. They are to be coaxed into holiness by a magical process which makes nothing of repentence, and simply requires a "faith" which costs no more labor than the snap of a finger. This shallow system may produce long rolls of converts, but it does not produce solid, subsoiled Christians.—*Dr. Cuyler.*

PETTY WORRIES.

What a blessed thing it is that we can forget! To-day's troubles look large, but a week hence they will be forgotten and buried out of sight. Says one writer: If you would keep a book, and daily put down the things that worry you, and see what becomes of them, it would be a benefit to you. You allow a thing to annoy you as you allow a fly to settle on you and plague you; and you lose your temper (or rather get it), for when men are surcharged with temper they are said to have lost it; and you justify yourselves for being thrown off your balance by causes which you do not trace out. But if you could see what it was that threw you off your balance before breakfast, and put it down in a little book, and follow it out, and ascertain what becomes of it, you would see what a fool you were in the matter. The art of forgetting is a blessed art, but the art of overlooking is quite as important. And if we should take time to write down the origin, progress and outcome of a few of our troubles, it would make us so ashamed of the fuss we make over them, that we should be glad to drop such things, and bury them at once in eternal forgetfulness. Life is too short to be worn out in petty worries, frettings, hatred and vexation.

BEING TRUE TO ONE'S SELF.

To the careless thinker, it would seem to be the easiest thing in the world to go through life in a spirit of fidelity to one's own interest's Though it may be hard to conquer self, and to spends one's days in the performance of service to others, it naturally seems a simple matter to look out for one's wants, to follow an individual purpose, and to spend a whole career in the pursuit of purely selfish advantages.

But the self-seeker is the last person in the world to be able to pursue a course of faithful devotion to his own interests. In the first place he starts out in fundamental error concerning the nature of good, and the consequent object to which he is to devote his ambition and his activities. If he calls the getting of money the chief good, he finds that beneath every hoarded dollar there lurks some corresponding evil or deprivation, which counterbalance the pleasure it brings. If purely physical comfort is the good thing sought, and to eat, drink and be merry is the means used for its attainment, the jaded appetite and worn body sooner or later take away that which they once added to his sum of satisfaction. Cold self-seeking in the line of personal advancement brings no brighter reward, and the purely selfish plan—at the opposite extreme—of merely avoiding the duties of the world, so far as is possible, at the end abandons the idle self-seeker to a cruel loneliness and neglect like that to which he has condemned others. The whole moral history of the world has nothing better to promise to him who proposes to live for himself, and not for others, than the awful picture presented, in colors at once cold and burning, in the Book of Ecclesiastes.

Aside from the hollowness and deceptive character of the object sought by the person who determines to make his life a life for himself alone, is to be noted the fact that the selfish man is seldom methodical or constant in his selfishness. Failing to get that which he hoped to find in one thing, he turns to another, and meeting with new disappointment there, he goes on and on, without devotion to anything, and with ever-failing perseverence and courage. There is not, as a rule, even the discipline of a stern mental habit, or of a personal loyalty to an idea, in the career of him who imagines his one constant plan in life to be the reaping for himself of a rich harvest of worldly advantage. Few followers of the arch-fiend possess his absolute and unwavering devotion—as shown in Milton's description of Satan—to a principle of evil. Being certain of ultimate loss, they also lose meanwhile the poor satisfaction of a temporary joy in the feeling that they are at least following faithfully a definite plan of conduct.

There can be but one true fidelity to self, and that is the fidelity of a constant purpose to answer the calls of duty and self-sacrifice. The man with a false ideal of happiness, the man who runs hither and thither in search of new means to gratify his desire for selfish gain, and the man who has a proper standard of living a part of the time only—all these unite in wasting the one earthly life they have to lead, because that life knows nothing of such a true and constant purpose of rectitude as alone can make it worth living, or fruitful in good to any one. Emerson, in his latest essay,—an essay rich in moral truths—thus speaks of the man whose heart does not prompt him to "central and entire action": "The human race are afflicted with a St. Vitus' dance; their fingers and toes, their members, their senses, their talents, are superfluously active, while the torpid heart gives no oracle. When that wakes it will revolutionize the world. Let that speak, and all these rebels will fly to their loyalty. Now every man defeats his own action—professes this but practices the reverse: with one hand rows, and with the other backs water. A man acts not from one motive, but from many shifting fears and short motives; it is as if he were ten or twenty less men than himself, acting at discord with one another, so that the result of most lives is zero. But when he shall act from one motive, and all his faculties play true, it is clear mathematically, is it not, that this will tell in the result as if twenty men had co-operated—will give new senses, new wisdom of its own kind; that is, not more facts, nor new combinations, but divination, or direct intuition of the state of men and things?"—*S. S. Times.*

GOOD MORNING.

Don't forget to say "good morning!" Say it to your parents, your brothers and sisters, your schoolmates, your teachers—and say it cheerfully and with a smile: it will do you good, and do your friends good. There's a kind of inspiration in every "good morning" heartily spoken, that helps to make hope fresher and work lighter. It seems really to make the morning good, and to be a prophecy of a good day to come after it. And if this be true of the "good morning," it is so also of all kind, heartsome greetings; they cheer the discouraged, rest the tired one, and some how make the wheels of life run more smoothly. Be liberal with them, then, and let no morning pass, however dark and gloomy it may be, that you do not help at least to brighten by your smiles and cheerful words.

READING SEVEN MILES FROM THE LIGHT.

On the evening of July 12th, the Maxim electric light was put in operation on the tower of the Grand Union Hotel, Saratoga Springs, N. Y., with a view to test the extent of its illuminating powers. An opera parabolic reflector was used—no lenses—and care was taken by Mr. Maxim to set the points of the carbons a little at one side of each other, and to adjust them to the exact focus of the reflector. When this was fairly accomplished, the light was turned toward a spot in Ballston Spa, New York, 7 miles distant, where, by previous arrangement, a group of several hundred persons were assembled to witness the experiment. So powerful was the light, so accurate the focusing and alignment, that the designated place in Ballston was instantly illuminated, so that ordinary print could be read, the time seen on watches, etc. The experiment was made at 9½ o'clock, p. m. This is believed to be the greatest distance at which illumination of equal degree has been accomplished. We are indebted to Mr. H. S. Maxim for the above particulars.—*Scientific American.*

NITRO-GLYCERINE.

Nitro-glycerine was discovered in 1847 by an Italian named Sobrero. It is made as follows: If a quantity of nitric acid be added to twice its weight of sulphuric acid, and glycerine be poured into this and stirred carefully, the whole being surrounded by a freezing mixture, we obtain that wonderful substance known as nitro-glycerine, which has more than ten times the explosive force of gunpowder. It forms on the surface as an oil of a pale yellow color, is perfectly inodorous, and has a sweet aromatic taste. It is poisonous whether taken internally or absorbed through the skin, and small doses of it produce distressing headaches. It does not explode when brought in contact with fire, and remains unchanged even when raised to a temperature of boiling water; but at 40 deg. Fah. it becomes converted into an icy mass, which merely requires friction to develop its explosive qualities.

HOUSEKEEPERS AND THEIR WORK.

Some housekeepers who keep their houses in excellent order have a very annoying way of talking about what they have done in detail. It is foolish of women to make their work the subject of conversation at all the meals, and at the occasions for social intercourse in the evening hour, for it irritates the husband and children, although all are too respectful to say so. Women would do well to examine themselves in regard to this point, and avoid a persistent habit of telling over how much they have done. On the other hand, the husband should not forget that his wife is a faithful worker. How astonished some wives would be if, after a multifarious day's work, the husband should make some such remark as this: "How pleasant it is to come home at night and find the house so clean and tidy, the children so fresh and the supper so deliciously cooked. You are a valuable woman, wife!" If a man should make such an appreciative remark a wife would be foolish then to tire him with relating the details, while he would be careful not to express himself again. Bear and forbear, and a careful study of one another's necessities for sympathy, is needed to make domestic happiness. The wife should not expect too much estimation of her labor from her husband; neither should he leave her to struggle alone with her side of difficulties of household life, especially where there is a family of children.

GOLD DUST.

The clouds may drop down titles and estates;
Wealth may seek us, but wisdom must be sought.
—*Young.*

Moderation is the silken string running through the pearl chain of all virtues.—*Fuller.*

The great rule of moral conduct is, next to God, to respect time.—*Lavater.*

Ignorance is the curse of God,
Knowledge the wing wherewith we fly to heaven.
—*Shakespeare.*

It is much better to endeavor to forget one's misfortunes, than to speak often of them.—*From the French.*

Modesty is to merit as shades to figures in a picture; giving it strength and beauty.—*La Bruyere.*

Human strength and human greatness
Spring not from Life's sunny side;
Heroes must be more than driftwood
Floating on a waveless tide. —*Anon.*

Mere bashfulness without merit is awkward: and merit without modesty is insolent. But modest merit has a double claim to acceptance.—*Hughes.*

The wise man has his follies, no less than the fool; but it has been said that herein lies the difference: the follies of the fool are known to the world, but are hidden from himself; the follies of the wise are known to himself, but hidden from the world.—*Colton.*

No radiant pearl, which crested fortune wears,
No gem, that twinkling hangs from beauty's ears;
Not the bright stars, which night's blue arch adorn;
Nor rising sun, that gilds the vernal morn;
Shine with such lustre as the tear that flows
Down virtue's manly cheek for others woes.
—*Darwin.*

True wisdom is a thing very extraordinary. Happy are they that have it; and next to them, not them, not those many that think they have it, but those few that are sensible of their own defects and imperfections, and know that they have it not.—*Tillotson.*

Nothing hides a blemish so completely as cloth of gold. This is the first lesson that heirs and heiresses commonly learn. Would that equal pains were taken to convince them that the having inherited a good cover for blemishes does not entail any absolute necessity of providing blemishes for it to cover.—*Hare.*

We must not hope to be mowers
And to gather the ripe gold ears,
Until we have first been sowers,
And watered the furrows with tears.

It is not just as we take it,
This mystical world of ours;
Life's field will yield, as we make it,
A harvest of thorns or flowers!

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

A Society is attached to Mr. Spurgeon's London Tabernacle to furnish clothing to needy persons and their families. It distributed $1,200 worth of goods last year.

The "Palace of the Inquisition" at Rome is for sale. It is not older than 1614, and must therefore have been erected long after the palmy days of the Grand Inquisitor.

The leader of a band of robbers in the Mabratta country of India was converted to God six years ago, and is now the ordained pastor of the mission church in Watlaw.

The Municipal Council of Paris has struck "Robinson Crusoe" off its list of prize books for school children because of its religious tone! On his desert island, poor Crusoe had the wickedness to pray to God.

We learn that within three months fifty Christians have been killed by Mohammedans within a few miles of Robert College at Constantinople. This illustrates the unsettled state of the country and the prevalent Mohammedan ill will toward the Christians.

A wealthy Englishman has given $5,000 to the Church Missionary Society, with a request that it be spent in Afghanistan. He believes that the policy of England toward the Afghans is likely to lead to the Christian religion being despised in the country, and he is anxious that missionaries should be sent to preach the Gospel of the Prince of peace.

In accordance with arrangement made with the congregation of the Propaganda Fide, the Pope has given his assent to a proposal that a portion of the Jesuit community of France should constitute a Society for the Propagation of the Catholic Faith in Central Africa.

There are not less than 225 separate Protestant congregations scattered through the country from the Black Sea to the Mediterranean, and from Turkey to Persia. There are 176 schools, with an average attendance of 15,500 persons. There are boarding schools for girls, under the supervision of the American missionaries in Marsovan, Brusa, Bitlis, Mardin, Kharpoot and Aintab, with theological seminaries and colleges at other places.

Rev. Dr. Geikie, whose "Life of Christ" has made his name so widely known, is about to relinquish his ministerial charge in Paris, and will return to London. Originally an independent minister at Islington, he went over a few years ago to the Anglican Church.

At a coroner's inquest at the Flora Inn, Harrow Road, one of the jurors, a Jew, objected to being sworn on the Bible. The coroner said he had never heard such an objection before, as the Jews took the oath by opening the book and kissing the Old Testament. The juror replied that his religion forbade him kissing any book but a Hebrew Bible. As this could not be procured the coroner's officer had to procure another juryman.

The English journals announce the death of Rev. John Newton, Jr., M. D., a member of the Presbytery of Lodiana. His death occurred at Sabathu, the missionary station which was the scene of his labors. The funeral was numerously attended by Europeans and natives. Soldiers, who loved and respected him, carried the coffin from the house to the grave in the old cemetery, where his mother and a young child lay side by side. The Rev. John Newton, the aged father of the deceased, who has been nearly fifty years a missionary in India, read the Scriptures and made an address. A hymn was sung by the soldiers present from Moody and Sankey's collection, "Home at last, thy labor done."

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

WEDNESDAY, SEPTEMBER 29, 1880.

VISIT TO THE ALLIANCE.

Here we are, among the lions of Presbyterianism, outside indeed of the charmed circle of concentrated Calvinism, yet breathing its atmosphere and partiking of its bracing effects. At Goldsboro we were disappointed at not meeting Rev. L. C. Vass, *en route*, and this disappointment our readers are called to share in missing the reports from his facile pen with which they were to be favored. But here we are delightfully located with a Quaker hostess, and pen in hand ready to report as best we may. With the admirable report of the Philadelphia *Press* before us, we shall furnish notes original and borrowed—with a free hand borrowed—of what has yet transpired.

The Academy of Music, in which the reception of delegates on the evening of the 22d, is one of the largest, perhaps the largest, hall in the city of Philadelphia. On this occasion, to the masterpieces of painting and statuary, which enriched the salons, were added a profusion of floral decoration. Tinted-leaved caladiums, magnificient caronas, delicate lady-slippers and fragrant tuberoses were tastefully distributed about the entrance and along the corridors, with wide-spreading palms and ancas and ferns and exotics generally. The platform too was profusely decorated with tuberoses, carnations and beautiful roses. The whole delightfully captivating to the senses. In the audience room were permitted only the delegates, their wives and daughters, the committee of entertainment and the privileged guests. Of this room the grand canvas, "Christ Rejected," was the background. The Mothers of the Church, venerable ladies with benignant countenances and silvering hair, occupied the foreground.

Mr. George Junkin introduced the delegates to the Governor of Pennsylvania and the Mayor of Philadelphia, with a brief and happy reference to the universality of Presbyterianism as represented by the guests, and a short retrospect of its origin and its progress in this country. Governor Hoyt and Mayor Stokely responded appropriately and were followed by Rev. Dr. Cairns of Edinburgh, Rev. Dr. McIntosh of Belfast, Ireland, Gov. George B. McClellan of New Jersey and Rev. Narayan Sheshadri of India. Gov. McClellan's address was remarkably, and that of Rev. Narayan Sheshadri was particularly appreciated. We append the *Press'* descriptions of the foreign speakers:

REV. DR. CAIRNS.

Rev. Dr. John Cairns, principal of the United Presbyterian Church, Edinburgh, then stepped upon the platform and responded feelingly to the welcome given the delegates. a more typical Scotchman or Scotch Presbyterian it would be difficult to find than Principal Cairns; tall, of almost muscular shoulders, on which sits a head strong in jaw, in forehead and in the characteristic Scotch lineaments, the broad, square brow capped by a wealth of snow-white hair. Side whiskers of medium length, fleecy white, add squareness rather than grace to his massive jaw. It is the face of a man who could lead an army or suffer at the stake. He speaks with strong Scotch accent in a voice as hard as his intonation, rising at times into pathos when his subject warrants it. His gestures appear abrupt and a trifle hard, which effect is intensified by a habit of raising and lowering his body—graceful, perhaps in the gown, to which he is accustomed, but somewhat awkward without. What he said elicited "Hear! hear!" from his European colleagues and the customary hand plaudits from the American divines.

REV. DR. M'INTOSH.

Rev. Dr. McIntosh of Belfast, Ireland, who next spoke, might well be Scotch, as far as appearance goes—the same square-set forehead, piercing gray eyes and hard lines of countenance that are supposed to mark the Gælic face. His manner is more sympathetic than that of Scotchmen generally.

REV. NARAYAN SHESHADRI.

The last speaker was Rev. Narayan Sheshadri, a very swarthy, almost black gentleman representing India and the other Oriental countries. He appeared for the occasion in his native costume, the most conspicuous feature of which was his cotton turban, next a surtout of brown cotton material falling with almost tunic freedom, and his white ankle-fastened trousers. He showed the Presbyterian divine only in his white shirt, collar and neck-tie. He spoke with considerable fluency, making few errors in his English, and with the distinctness that marks the English of foreigners. His voice has a florid and sympathetic quality, such as few general orators, and fewer ministers, possess.

After the speeches the delegates were personally introduced to Governor Hoyt, Mayor Stokley, ex-Governor Hartranft, Governor McClellan and the ladies present, and after a little free and pleasant chatting the exercises closed.

THE REGULAR EXERCISES.

The business meetings of the Alliance will be held generally in Horticultural Hall, which has been specially and uniquely decorated for the occasion. The *Press* describes it in detail in three full columns. We can give its introduction only:

"Horticultural Hall, where the business is to be transacted, has been decorated in a remarkable manner. The general idea is to express in the decorations in a condensed way the history of the Reformed Churches represented in the Council. All the decorations, therefore, have an idea behind them. There are ten columns, five on each side, twenty feet in height and about seven in width, in the whole hall being upward of twenty-one hundred square feet of decorations and perhaps five thousand feet of evergreens. Each column contains large paintings of the seals of the Churches represented by the column, with the coats of arms, seals, mottoes of distinguished Reformers; both divines and princes and kings, with a number of names of distinguished persons and dates and events that have been central points in the histories of the Churches. There are five columns and a half on each side of the hall, each column being appropriated to one of the foreign Churches, the honors of the decoration in this way being given to the foreign Churches. But wherever the American Churches could be introduced, historical points in connection with the ecclesiastical ancestry of those churches, that has been done. Over each column there is a placard giving the name of the country represented, and the top of the column is crowned by flags, of America on one side and the national flag of the country represented on the other. Starting on the north side is Scotland."

The proceedings of the Council began really with the forenoon of the 23d. A procession was formed at the Chamber Street church and proceeded to the Academy of Music. There were, it is said, fully one thousand persons in the line, which including the delegates, members of the various committees and the entertainers. The Academy was crowded to overflowing. Rev. Dr. W. M. Paxton preached the opening sermon from Matt. VIII., 11: "And I say unto you that many shall come from the East and West, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven." On all hands it is agreed that this sermon was excellent in spirit, able in thought and most admirable in expression. It had been memorized and was delivered without notes.

In the afternoon Rev. Dr. Breed of Philadelphia welcomed the foreign members. This was capital in conception, though we feel free to say we have heard better delivery. The Doctor's voice was not so clear and sonorous as his reputation led us to expect. His welcomes was separately, to the various countries represented and these were spontaneous when he referred to France rapidly retrospecting to the grand procession of Presbyterian worthies Conde, Sully, Philip du Plessi Mornay, Palissey, Lonise de Mont Morency, the Duchess Rence and others and coming down pitched the hopeful footfall of the coming legions of Presbyterianism. Ireland, too, drew applause.

After the address of welcome, tributes of respect usual in such cases were paid to deceased members. The remainder of the evening session was taken up with reports on credentials and statistics, electing of moderators to preside successively and the appointment of a business committee.

At night the subjects were severally "The Ceremonial, the Moral and the Emotional in Christian Life and worship," "Modern Theological Thought" and Religion in Secular Affairs." Professor Hitchcock in the first address deprecated the apologetic style in preaching, and expressed the feeling that we need more of the emotional in our services, and indeed he evidently decidedly favors a liturgy, or thinks the use of a liturgy might be made a matter of foreclosure. Principal Rainy's address—the second was solid and deep, too profound for the general public and too long. He had not half finished when required to suspend. The last paper was that of Principal Grant. It was more intelligible to the general audience, practical and replete with sound sense.

The necessity for limitation as to the time taken in addresses has become apparent on Thursday night a motion was made proposing a change in the programme.

The question has been asked what good will come of the Alumni if free and general discussion did not follow, and on Friday the conclusion was reached to read no papers if the authors themselves are absent, that the reading of papers should not consume over an hour and that in any subsequent discussion speeches should be limited to five minutes each.

On Friday forenoon Dr. Humphrey read an able paper on the Inspiration, Authenticity and Interpretation of the Scriptures," after which the papers of the preceding evening and Dr. Humphrey's paper were brought under discussion. The discussions on Inspiration were free and entirely orthodox. On the discussion appertaining to a liturgy Dr. Hoffinger a delegate of the Reformed Church from Cape Colony in Africa plead for a moderate liturgy such as is used in the church at Cape Colony.

In the afternoon Prof. Wilson of Alleghany City, Pa, read a paper on the Distinctive Principles of Presbyterianism, and was followed by Dr. John DeWitt of Philadelphia in an address on the Worship of the Reformed Churches. Dr. DeWitt's address was offhand and charmingly delivered. He was specially earnest in pleading for simplicity in worship in opposition to any style or form of liturgy. He was applauded to the echo.

Rev. Dr. C. H. Reid of Richmond, Va., read a paper on Ruling Elders, giving the authority for them and their appropriations the Church.

In the evening Dr. Orvington was to have read a paper on "Family Religion and the Training of the Young," but not being present Rev. Dr. Graham of London addressed the Alliance on "Christianity in Practical Life." The Doctor's manner was unusually demonstrative, and his accent unmistakably Scotch, the latter making it somewhat difficult to keep the thread of his discourse, though adding a charm of its own to the discourse. The audience were greatly pleased, and payed the closest attention. His humor, which unscientifically bubbled over, drew applause, and when, as he was about to close with a story in illustration, the inexorable gavel dropped, they would have forced him on. Professor Blaikie of Edinburgh read his paper on the Application of the Gospel to Employers and Employed. It was sound and logical but so indistinctly spoken that to many it was lost. Chief Justice Drake read an essay on Christianity, the Friend of the Working Classes.

We can give no more of the proceedings to our readers at this time. Without providential hindrance they will be the better served by Rev. R. B. McAlpine in our next.

We must before closing these notes express our happiness at meeting brethren of our Synod at the Alliance. Rev. R. B. McAlpine we had the opportunity of grasping by the hand. To Rev. J. L. Currie we could barely tip a wink; Dr. J. R. Wilson, now on his vacation, we took unawares, and Rev. John M. Rose, ours by right, we fell upon right gladly. Rev. H. G. Hill is, and Rev. Dr. J. Henry Smith we think, here. Of course we invaded the sanctum of the *Presbyterian*, and found Dr. Grier looking older much than when last we saw him, but cordial and unaffected as in the days of our youth, when were we shepherded in his fold.

NOTES AND JOTTINGS.

The letters from Rev. Daniel McGilvary, missionary to Siam, which we are now publishing on the first page of the paper, though addressed to the "Little Folks," will be found most interesting to all who will read them.

We learn from the principal that *Peace* has opened very auspiciously, having 140 names on the roll the third week. It will no doubt be gratifying to the friends and patrons of Peace to learn that Rev. Mr. Watkins, pastor of First Presbyterian church, is in future to be instructor of Mental and Moral Philosophy and Evidence of Christianity. He enters upon his duties at once.

We call attention to the extract from the letter of the secretary of the N. C. Agricultural Society published in another place. We hope his anticipations of a successful fair may be fully realized.

Some communications which will not loose by keeping, have been laid aside until next issue.

The press generally speaks in the highest terms of the ability of the Council, judging from our own branch of the church—the Presbyterian Alliance could furnish material to form several other councils equally able and leave enough at home to defend the faith.

George Junkin, chairman of the business committee, when the delegates had been ranged in a semi-circle before the platform addressed the Governor and Mayor Stokley as follows:

Governor Hoyt and Mr. Mayor: I have the honor to present to you our guests of this evening, the delegates of the Reformed Church through the world which is under Presbyterian Government. Their faith is the Calvinistic, or, as I would rather call it, the Pauline. Their government is republican: neither pope nor prelate has ever assumed superior power in their councils.—They have ever championed the cause of freedom and have been the firm friends of liberty of conscience and liberty of government. They come from every quarter of the globe. They are here from sunny Italy, from dyked Holland and from all the countries of the continent. They come alike from the regions of heat and cold, to attest the unity and universality of the Church. It is fitting that you, who represent this great Commonwealth and this noble city, should bid a warm welcome to these delegates, who have come together in the city of William Penn, which was dedicated to liberty of conscience and founded as a refuge for the oppressed of all creeds. You would blot out one of the brightest pages in this Commonwealth's history were the noble deeds of the Presbyterians hidden from light. The city and State would be bereft of at least one-third of her population were Presbyterians and their children removed. It is my pleasure to present them as a body to you; afterwards they will receive an individual introduction.

REV. D. LACY, D. D.—We know that in his sore affliction, he has the sympathy of his brethren in the Synod. May he find comfort in those precious truths which he has often presented to the distressed. May the blessed Saviour, who breaks not the bruised reed and quenches not the smoking flax, to whom he no doubt has often pointed the bereaved and the afflicted, now pour into his own bleeding heart the oil of consolation.

We have received from Mr. Wm. Alderman, the Secretary, a complimentary ticket to the annual fair of the Cumberland County Agricultural Association, to be held at Fayetteville, November 16-19. The editor being absent we (the editor *pro tem.*) cannot say that he will be sure to attend, but we know that he will appreciate the compliment.

NEWS NOTES.

We specially invite news from all quarters for this column.

ASHPOLE CHURCH, FAYETTEVILLE PRESBYTERY.

This church has enjoyed a very pleasant meeting. Jno. R. Law, of Darlington, preached for six days with much earnestness and power. Congregations were large and very attentive. There were five additions by examination. The members of the church were deeply interested. Ashpole church has passed through a long season of darkness and doom; but thanks to the Master, its prospects are brightening. The church is more united now than it has been for several years.

H. M. BREARLY.

Correspondents will please notice the change in the address of Rev. H. B. Garris, from Whiteville, N. C., to Rosendale, N. C.

Also notice that the address of Rev. B. W. Mebane is changed from Madison, N. C., to Hampden-Sidney, Va.

Also, the address of Rev. D. Lacy D. D., is changed from Raleigh, N. C., to Charlotte, N. C.

SHADY GROVE CHURCH, OZAN, ARK.

A church was organized under the above name by the Rev. W. B. Crawford, just before his death last year, with a membership of eleven. On Thursday before the fifth Sunday in August, Rev. Geo. F. Robertson began a meeting alone, preaching seven times receiving two members on profession of faith. He did not have the help he expected, and so had to labor alone. The field is encouraging, there being plenty of good material. They have had preaching only once or twice since they were organized. Washington, Sept. 22, 1880.

G. F. R.

ENCOURAGING NEWS.

Dear Brother: I wish to acknowledge through your paper the receipt of $1 (one dollar) for Coal Valley church from Miss M. E. Coble, Gilmer's Store. I hope that there are others in the old North State who feel interested it this good work and will soon respond. Yours truly, L. A. McLEAN.

Quinnimont, W. VA., Sept. 25, 1880.

C. B. Denson, secretary of N. C. Agricultural Society, in sending us a complimentary to the State Fair, October 18-23, writes:

"It is gratifying to report to you that our prospects for a fair, valuable to the interests of North Carolina and successful in every point of view, were never so bright as at present. With abundant crops and increased prosperity, and in good spirits, the people manifest by their prompt entries and our large correspondence, that our next fair will surpass anything in the history of the society. The displays of fine stock and variety of machinery will be unusually fine. The trades procession will be a great feature on Wednesday, and the trials of speed throughout the week are on an extensive scale.

MEETINGS OF PRESBYTERIES.

For the N. C. Presbyterian.

PRESBYTERY OF LAFAYETTE.

The Presbytery of Lafayette met in Liberty, Mo., September 16th: moderator, Rev. P. D. Stepenson; temporary clerks, H. Cordell and Dr. P. H. Chambers.

The attendance of ministers was good, but many churches were not represented. Besides the members, there were present: Rev. E. Wright, Rev. R. Morrison and Rev. J. Greer.

Rev. E. McNair was received from Presbytery of Holston.

Rev. E. Wright presented the cause of the American Bible Society, and resolutions were adopted commending the society to our churches.

Revs. W. G. F. Wallace and J. A. D. Hughes, evangelists, gave encouraging reports of their work.

Rev. J. W. Wallace was appointed to revise standing committees of Presbytery, in view of the union of Upper Missouri with us.

A committee was appointed to organize a church in Nevada City, if the way be clear.

The committee to organize a church in St. Joseph reported that the building was not yet completed. Committee continued.

The stated clerk was instructed to notify the churches in this Presbytery, each year in time, that they observe the last Thursday of February as a concert of prayer for young men in institutions of lerning, as recommended by our General Assembly.

Rev. Robert Morrison reported one-half of the debt of Westminster College paid.

A letter was received from Rev. L. P. Bowen asking permission to labor within our bounds till next meeting of Presbytery. Permission granted.

The Committee on Supplies reported as follows: Hardin, Quarles, Richmond, Campbell, Elkhorn, Foreman, Westport, Madeira, Six Miles, Wheeler, Saline, Barbee, Dover, Leyburn, Brush Creek, Hughes.

The Liberty church asked permission to employ Rev. E. McNair one-half his time—Lawson and Bethel each one-fourth.

Lexington was chosen as the place of the next meeting of Presbytery—time: Thursday before full moon in April.

The thanks of Presbytery were voted to the people of Liberty for their hospitality.

Adjourned to meet in Fulton during the session of Synod at call of moderator.

JAS. M. CHANEY, Stated Clerk.

West Lexington: Presbytery met at Troy church, in Woodford county, Ky., the 14th inst. After a sermon by Rev. E. E. Ervin, eight ministers and eleven ruling elders were enrolled. Rev. R. Cecil was elected moderator, ruling elder S. D. Young, temporary clerk. *Special duties:* Rev. M. Van Lear to hold a sacramental meeting at Boyer's church; Rev. W. J. Lapsley to perform a similar duty at Owenton; and Rev. R. Douglass and Rev. J. G. Hunter to visit Salem church. *Vacant churches.* It was resolved that Rev. E. Forman be and hereby is authorized by Presbytery to minister to the Boyer's, Owenton, Williamstown and Owingsvill churches as he may have opportunity; and that these churches are earnestly exhorted to renumerate him for his services to the extent of their ability. *Next meeting.* Cynthiana, Friday, at 7:30 p. m., before full moon of April. Ministers and ruling elders are specially enjoined to arrange to remain over the following Sabbath to co-operate with the pastor. The Auditing Committee reported a careful examination of the books of the treasurer of Presbytery, and as they have been correctly kept, the semi-annual report of the treasurer is hereby received and adopted. After a busy and harmonious session, the pleasure of which was enchanced by the generous hospitality of Troy church and its friends, Presbytery adjourned to meet at Georgetown during the meeting of the Synod, at the call of the moderator. J. G. HUNTER, S. C.

FOREIGN MISSIONS.

RAPID ADVANCE.

A missionary in Japan writes:—"Japan is advancing with unequalled speed. Think of it! The other day the Mikado accepted an invitation to an entertainment given in his honor by a number of native merchants. Until the late revolution merchants stood at the foot of the social ladder. The clothes they wore, the baskets in which they rode, the saddle-horses upon which they were not allowed to ride, every thing that surrounded them, had to conform to law, and to bear outward semblance of their lowly position. And now his Imperial Majesty and Mikado, the descendant of the gods, accepts their hospitality and dines in their presence. Wonder of wonders! Two hundred years of English domain in India have modified but slightly the social polity of that land. Here in Japan making wonderful leaps socially as well as politically and morally. Under God, it is the rank and file of the nation that compel such changes. Are they not worth helping? Don't think the work is done yet. It is simply well begun. I am living in the midst of Pagan shrines. I hear devout Shintooists clap and see Buddhists rub their hands every day before gods of stone. The city is alive with religious festivals. Last week workmen cleaning my well begged earnestly for permission to throw rice, salt and *sake* into the water, and burn incense over the well, that the god of the well might clean it and save them the trouble. I replied, 'Very well, if the god does the work I shall pay him and not you.' It was my sermon in Japanese, and may all succeeding ones be as effective in carrying their point! The golden days are passing. The people are bound to be enlightened, and they will be. The only question is, how? On a Christian or antichristian basis? Some countries will wait for an answer. Japan will not."—*Presbyterian.*

Dr. Stuart Robinson, of Second church, Louisville, has returned to the city in greatly improved health. He preached a strong sermon to a large congregation in his church last Sunday morning. He spoke with power and energy, and his hearers were exceedingly grateful at the evidence of his physical improvement. At night the congregation had a rare and unexpected treat in a sermon by Rev. Robert Howie of Glasgow, Scotland, on his way to the Alliance at Philadelphia.—*Christian Observer.*

For the N. C. Presbyterian.

ADDRESS OF G. A. WILSON, M. D.,

Delivered Before the Presbyterian Union, Shiloh Church, August 28th.

OBSTACLES TO GROWTH OF PRESBYTERIANISM.

Yours, Mr. President, is a voluntary association of the elders, teaching and ruling, and the deacons of our church, and your only object is to consider and advance its interests. You wish to bring these officers, and, as far as is practicable, the membership, face to face and heart to heart, that Christian communion and fellowship may be revived and rekindled—the strong reinforcing the feeble, and the feeble awakening the sympathies of the strong—and all learning and profiting by the worldly-wise maxim that in union and co-operation there is strength. But, sir, you would fail of the most important function of your union if you labor only to render it enjoyable and profitable in these directions. You must consider all questions intrinsic as well as extrinsic which affect the interest of your church.

Elders, ruling and teaching, by virtue of your eldership you are invested with the duty and function of legislating for the interests of our Church, under the primitive order and constitution adopted from the ancient Church, adapted to the new dispensation, and handed down to us by inspired apostles, and preserved for us through all the succeeding centuries. This is your high warrant, and function, and true succession in the house of God.

In carrying forward the costly plan for the redemption of our race, it pleases God to use the agency of man, the instrumentality of His Church, but it is only, and *exclusively*, as the herald of the great salvation. The great mission, the only scriptural mission of any Church, is to gather the lost sheep of the house of Israel to the fold of Christ after divinely appointed methods, and to feed those sheep on the divinely appointed food.

It behooves us then, Mr. President, to look well to our methods of heralding the great salvation. Are all the capabilities of our church organization in full and successful operation, and utilized to the needs of the Church? or are they, in important respects, administered to the usages, and in deference to the traditions of the past? These inquiries may well be addressed to such organizations as yours—these primary assemblies of the people of the Church. Prosperous communities are composed of prosperous individuals. An intelligent, zealous, spiritually minded membership makes an efficient church; efficient churches an efficient presbytery. The question is, whether our polity is as productive of good fruits, as it ought to be. And it must be admitted that there is a widespread conviction that there is a defect in the working of our system. Our church paper for months has been discussing the interrogatories, "What is the matter?" "What is the trouble?" "What is the remedy?"—questions and answers evidently propounded by the best minds and most consecrated hearts of our communion. To the speaker's mind and habit of thought they are put in such shape as to convey the idea of disease in our body ecclesiastic, requiring the care of the skilful diagnostician and the resources of the fertile therapentist. Our form of government is eminently republican. We have no one-man power or arbitrary law to prevent the adaptation of the best means to the best ends, and this feature should secure us good results as well as popular sympathy. But the best system may fail from faulty administration of its powers. Our standards of belief rests on the granite foundations of the sacred Scriptures. Our doctrines are as inevitably the deductions from an intelligent review of the whole history of our race, sacred and profane, as if they had never been indited by the pen of inspiration, or formulated by the great Apostle to the Gentiles; but the clearest and purest doctrines may be misrepresented and misunderstood.

It is the firm conviction of the speaker that the chief hindrance and obstacle to the growth of Presbyterianism at the present era consists, 1st, in failure on our part to utilize our system to its best capacity; and, 2nd, to persistent misrepresentations of our doctrines. I earnestly invoke your attention to these points. You are the constituent elements of Presbytery, and any remedy of supposed defects must come from you. The ruling elder contributing to the removal of these obstacles would better serve his church and generation than by encroachments upon the sphere of the teaching elder. The only officers "who labor in the Word and doctrine" known to our system are pastors and evangelists. The pastor is "bishop, minister, elder, presbyter, the angel of the church, ambassador for Christ, steward of the mysteries of God." In the language of our Book, "the pastoral office is the first in the church, both for dignity and usefulness." It is a very important and suggestive fact that there is a growing disinclination on the part of the churches to entering this most useful relation. In my narrow acquaintance I can name churches that have lost the services of useful and acceptable ministers from this cause alone, and all over the land you find pulpits filled by the anomalous "stated supply." On inquiry I think it will be found that the true and only cause of this lies in the tenure of the pastoral office and the unpleasant difficulties which attend the dissolution of the relation. If the motion comes from the one side but little harm results, for few churches would be so ungenerous as to take serious offence because a beloved pastor yields to solicitations to enter a wider field of usefulness, with better worldly advantages; but if the motion starts on the other side the end is seldom reached short of divisions and dissensions and heart-burnings, the development of feelings, little different in kind or degree from what attends the divorce of the marriage tie with our more cultured brethren of the North. No matter which side is to blame, the church bleeds, and a legacy of discord is handed down by the incumbent to his successor. You know, Mr. President, this is no fancy sketch. A good man, sincerely desirous of being spent in his Master's service, may outlive his usefulness in his field from no serious fault of his own. It is often difficult for the church to deal frankly and candidly in so delicate a matter. An earnest worker may soon find himself misplaced but labors on, with the hope, like Mr. McCawber, that "something will turn up," and still labors on with the growing conviction of the mistake made in his settlement. Perhaps his restless eye casts furtive glances at other fields, and rumors come of invitations to other portions of the vineyard, but they prove to be rumors only, with no fruit except, perhaps, the discovery to his people that he is only holding on to them until he can get a better place, and this adds nothing to the appreciation in which his service is held. The poor man is environed by difficulties. His only support is the laborer's hire. He dare not overlook the claims, which would make him worse than an infidel, and he limps on to the crutch of engrossing secular pursuits. Languor, barrenness, inefficiency, in all church work are the inevitable results. Am I answered that this is all wrong—and constitutes no real objection to our present usage; that pastors are constantly, sometimes, even capriciously dissolving this relation and churches have the same right unchallenged. But the case being altered, alters the case. Let one of a bench of elders screw himself up to the rashness of moving for a dissolution and the discovery is soon made, that he is not as good as he ought to be, destitute of personal piety, actuated by "old grudges," &c.

Mr. President, I am a bit of a professional man myself, I know somewhat of the old Adam that is stirred up when one flatters himself that he is doing his duty faithfully even ably, and is told by his client that his services are no longer desired, and another is preferred. More grace and magnanimity is needed in such emergencies to sustain a true Christian manhood, than falls to the lot of all, even preachers. Has not the counterpart of this picture been often exhibited? But the indefinite and life long tenure of the pastoral office is productive of other evils. It fosters on the part of the churches. The idea of exclusive rights, in the life and service of the pastor, and makes a tremendous draft on his intellectual resources; which necessitates protracted vacations and expensive tours, to cater to the demands for novelty and æsthetic entertainment.

On the part of the pastor, it begets the idea of property rights in the Church and its perquisites. It smacks of the livings, and benefices of an establishment. If such a monster as the mercenary spirit can be found within the ranks of the holy calling, it furnishes a license and centre around which such a spirit can successfully forage and glean. Let the most careful provision be made for the comfortable maintainence of the pastor but let the idea be ever prominent that this is a contribution to the cause of Christ, and not to the individual. In the economy of grace these oblations yield a richer harvest to the contributor, than the recipient, and should not be subordinated. I had almost said degraded, to the level of offerings and tokens of friendship. And now Sir, I admit, that I have made what will be called an impudent assault upon the usages of our Church, an indictment against the long established practice of the Fathers. I can only plead honesty, and singleness of purpose. But what is the remedy for these supposed evils? I answer it is ready, and at hand, and would be effectual. Presbytery, alone can make and break the alliance. Let Presbytery only authorize it for specific periods, and on the arrival of these periods, let churches and pastors be required to show cause *why* the relation should continue. Thus only can Presbytery effectually oversee her churches and meet the duty improved by our book "to visit particular churches for the purposes of enquiring into their state. Presbytery cannot locate pastors of its own motion, but it can limit the pastorates, leaving churches and pastors to a fresh exercise of their elective affinities. Is it objected, that good men might be unsettled and thrown out of occupation? I answer there is a place for every such one somewhere in the Master's vineyard. Let him search for it. If he has aspired too high let him be content with an humbler sphere. The cultivation of the vineyard is not for the purpose of giving bread to workers. The ark of the Lord must move on, though men perish by the wayside. Private Christians, in every sphere of life find it frequently necessary to change their field of labor. The veteran soldier only *invalided in the service*, is entitled to a pension from the first-fruits of the treasuary.

But would the change proposed conflict with any law of the Church, or in any degree jeopard her characteristic conservatism?

Pastors are but men, and the most efficient and successful would hardly be less so, in view of a more searching account of their stewardships. The slothful might be stimulated to greater faithfulness. Does any one suggest, I would ape the itinerancy? I answer, it would be an itinerancy without an earthly hierarch and the tyranny of an arbitrary law; a itinerancy which would overcome stagnation by free, healthful circulation, and impart life and progress to our Church mechanism. If our Church desires to hold its own, if it aspires to aggressive work, it must get out of the ruts of usage and tradition. The time is past for a quasi chaplaincy.

But, sir, with his change in our methods, and securing the right men in the right places, I come at length in sight of the topic on which I am docketed to address you—"The Pastor's Work"—and what a theme is this for the handling of mere laymen. It involves all that is embraced in the great commission. How vast the field and delicate the trust. Volumes could not exhaust, and the tongue of eloquence would fail to do it justice. If the mind staggers in catching a glimpse of its boundaries, how must the heart falter which encounters its responsibilities!

The pastor is the under-shepherd. It is his province to gather the flock to the fold and protect from ravening wolves without and within. He must guard against the invasion of disease; and what a Pandora's box of distempers was entailed by the first disobedience? He must be on the alert when the storm gathers to reclaim the stray and wandering, repress the dangerous and impetuous gambols of the young, lead the infirm and decrepit by the hand—gently bearing the little lambs in his bosom.

"'Tis not a cause for small import
The pastor's care demands;
But what might fill an angel's heart,
And filled a Saviour's hands."

But the pastor's paramount duty is to feed the sheep good, health-giving, heart-strengthening food! To guard against fruit, rich in its fragrance, beautiful to the eye, luscious in taste, but which conceals the poison of death.

To lay aside the metaphor, it is the preacher's duty to preach the Gospel, herald the great salvation, declare the whole counsel of God. The same word which, by the energies of the Spirit, planted the germs of spiritual life in the human soul, constitutes its sole nutriment and source of growth. The Spirit, so to speak, is the digest, the stimulator, the power and life of rootlets, planted in a soil of noxious weeds. Through all the varied duties, in all the trying discipline, of its transitory state, *this Word* is the guiding star of the soul, until this mortal puts on immortality, and washed white in the blood of the Lamb, it basks in the favor of its God and feeds on the fruitage of the celestial city. Pastor, it is your supreme privilege and duty to preach, proclaim, herald, the Word of Life.

NEW PUBLICATIONS.

From I. K. Funk & Co., publishers, 10 and 12 Dey street, New York, we have the following cheap editions: *The Thoughts of the Emperor M. Aurelius Antoninus*, translated by George Long, and printed without abridgment; price 15 cents. *The Salon of Madame Necker*: vol. ii., containing parts 3 and 4; 15 cents. *The Hermits*, by Charles Kingsley; price 15 cents. *John Ploughman's Pictures*, by Charles H. Spurgeon; price 15 cents.

Christian Sociology, by J. H. W. Stuckenberg, D. D., Professor in Theological Department of Wittenberg College. I. K. Funk & Co., N. Y. $1 50. This book is neatly gotten up, clear type, tinted paper, cloth-bound, 300 pages. Not having time to review it we clip the following notice from the *Southwestern Presbyterian*: "It is probable that many who would be delighted with the contents of this volume would fail to be attracted by the title. This subject, which might be styled the philosophy of Christian society, is one suited to arrest the attention and enlist the interest of all thoughtful minds. It is comparatively a new subject, but the mere title is enough to suggest the great importance that attaches to it. The nature and relations of Christian society form the subject of the first part of the work. The second part discusses Christian social ethics in its various aspects. It is a profoundly interesting and an inspiring theme, and the manner of treatment leaves nothing to be desired. It is a broad and thorough discussion of fundamental principles, which hitherto have not been treated systematically, or have been overlooked. It may be too much to say that it opens a new department of theology, but certainly it brings into due prominence a most important and most charming field of Christian life and experience. This is done by a master hand, and the fervor of the author's piety is as much in keeping with the subject as the candor and simplicity of his style."

Blackwood's Edinburgh Magazine for September comes freighted with many good articles. The Leonard Scott Publishing Co., New York. $4 a year, single number 35c.

The *Catholic Presbyterian:* This prince among church periodicals, for September, has been received. Though a little late its freshness and originality are not marred. The present number contains several interesting papers. Anson D. F. Randolph, New York. $3 a year, single number 30 cents.

The *Popular Science Monthly* for October is before us. Its contents are fresh, crisp and well adapted to lovers of science. D. Appleton & Co., New York, publishers. Single number 50 cents.

North American Review for October. D. Appleton & Co., New York. $5 a year, single number 50 cents.

Scribner's Monthly is at hand. *Scribner's* is always good, and the present number is no exception. Scribner & Co., New York. $4 a year, single number 35 cents.

Good Company, No. 12, has been received. Price $3 a year. Springfield, Mass.

The Nursery for October is just the thing for the little ones. The Nursery Publishing Co., Boston. $1 50 a year, single number 15 cents.

Wide Awake for October. Something else to please the little folks. D. Lothrop & Co., Boston. $2 a year, single number 20 cents.

Eclectic Magazine for October: E. R. Pelton, 25 Bond street, New York. $5 a year. The illustration in this number is a marine view entitled "Robbins' Reef Light, New York Harbor," engraved on steel. Among the usual instructive and attractive articles are the following: Hours in a Library, Sterne; Pleasant Life in Bengal; Letters to and from Hans Christian Anderson; The Carver and the Caliph; Jelly Fishes; Central Asia; Bitter-Sweet, a poem, besides literary notices, foreign literary notes, science and art, &c.

Gleanings from a Literary Life, 1838-1880, by Francis Bowen, LL. D., Alford Professor of Philosophy in Harvard College. Post-paid, $3. Chas. Scribler's Sons, New York, 1880.

Those acquainted with the distinguished author of "Modern Philosophy, from Descartes Schopenhauer" and Hartman," will welcome this volume of his matured essays on Education, Political Economy, and Philosophy, in various departments. He has written professedly, not to set forth novel opinions, but to guard and inculcate the transmitted heritage of old and familiar truths, involved in the burning questions of to-day. The paper on "Classical and Utilitarian Studies." "The Latest Form of the Development Theory;" "Dualism, Materialism, and Idealism;" Malthusianism, Darwinism, and Pessimism;" Buckle's History of Civilization," and "Blaise Pascal," will attract attention and study, among many others. It is delightful to have such gleanings from forty years work, in a volume of 513 pages, with table of contents and an index, all in clear and beautiful type, and the fine taste of the noble house of Scribner.

Barnes' Educational Monthly. $1 50. 1880. New York.

This excellent magazine has been a stranger to our table for some time. Its illustrations add to its text.

Introductory Lecture by Hon. Robert P. Dick, U. S. District Judge, before the Law School, Greensboro, N. C., at second session 1880.

The subject is "The Laws of the Ancient Hebrews." We are glad to see Christian lawyers of the distinction and ability of Judge Dick, unfolding to his classes the influence of the laws and instruction of Moses on the world's civilization, and showing that classic Greece was not the craddle of human liberty; but that Moses first announced and established, in a Hebrew commonwealth, the fundamental principles of a free state.

PRESBYTERIAL NOTICES.

The Presbytery of Central Texas is to meet at Bolton at 11 a. m., on Thursday, October 14.

L. TENNEY, S. C.

The Presbytery of Fayetteville will hold its 135th session at Shoe Heel (Quehele), Robeson county, N. C., commencing Thursday, October 14th, 1880, at 11 o'clock a. m.

Churches in arrears to the Presbyterial Fund will please forward the amounts due to the treasurer. J. P. MCPHERSON, S. C.

Bethel Presbytery holds its next regular session at Winnsboro, S. C., beginning Wednesday, Oct. 13th, 1880, at 7:30 p. m.

D. HARRISON, S. C.

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

Items from the *Central Presbyterian:*

The Rev. W. L. Kennedy, of San Marcos, Texas, writes us that nine communicants have recently been added to the church at that place on profession of their faith.

Eight communicants have been added to the Teoc church, Miss., which is under the care of the Rev. A. W. Wilson.

Rev. A. S. Moffett, whose pastoral relation to the church of Loch Willow was dissolved at the late meeting of Lexington Presbytery, has received a call to take charge of Round Hill church, near Winchester, which has been hitherto connected with Loudoun church.

Rev. R. R. Howison has accepted the invitation to this interesting field (Samuel Davies church, Hanover county, Va.,) and entered upon the discharge of pastoral duty, preaching in Salem church the first and third Sundays, and in Bethlehem and Beulah the second and fourth. The congregations have been full and increasing, especially in the two churches last named. One very cheering religious element in this region is the good feeling among the various denominations of Christians. They attend each others churches, and in many ways work together for the cause of Christ. On the fifth Sunday in August (29th), by authority of the vestry, Rev. Mr. Howison preached in St. Paul's Episcopal church to a large congregation, including people of all the churches. This is according to an established usage in St. Paul's church. Altogether, there is much to encourage our church in Hanover.

At the recent meeting of the Presbytery of East Hanover a committee was appointed to consider the report of the Assembly's Committee on the Directory of Worship and report to the next meeting of Presbytery—Drs. Brown, Armstrong, Hoge, Read, Witherspoon, Rev. J. P. Smith, Hon. W. W. Henry, J. L. Marye and B. R. Wellford. A complaint of the Rev. N. M. Woods to the Synod of Virginia, against the action of Presbytery in licensing Mr. R. R. Howison to preach the Gospel, was made known by the last moderator, and Rev. Drs. Brown and Preston and W. W. Henry, Esq., were appointed to defend this action before the Synod. A call from Berkeley Springs church, Winchester Presbytery, for the pastoral services of Mr. Charles Ghiselin, a licentiate of this Presbytery, was made, and the call was retained by Presbytery until a meeting during the sessions of Synod.

The Rev. Alexander Cowan, Chairman of the Home Mission Committee in the Presbytery of Nashville, writes: "We have several vacant churches in our Presbytery desiring pastors. As Chairman of Home Mission, I should like to be put in communication with ministers who need work and would like to cast their lot with us. I will take great pleasure in putting any of the brethren who are so desire, in communication with these churches, if they will write to me, care Adams, Thorne and Co., Nashville, Tenn." —*South Western Pesbyterian.*

Rev. Wm George, D. D., pastor of Mount Horeb church, Kentucky, has been unanimously called to become the pastor of the church at Fort Worth, Texas.—*Texas Presbyterian.*

By order of Presbytery, the following notice is ordered to be sent to the *Southern Presbyterian* immediately for publication:

Resolved, That our churches be instructed to send all of their collections for Sustentation and Evangelistic funds to the treasurer of Presbytery, T. P. Quarles, Abbeville, S. C., to be paid out at the order of Executive Committee of Domestic Missions, one-fifth of the whole amount being forwarded by the treasurer of the Baltimore Committee of Home Missions. S. L. MORRIS, S. C.

The Rev. H. T. Darnell, pastor of the Presbyterian church of this town, having accepted the call to Durham, preached his last pastoral sermon here Sunday night. Several ministers are spoken of to be called here, but one wants this man and another wants that one, and thus we go.—*Milton Chronicle.*

There has been an excellent meeting at Bert's Station, in which Rev. J. K. Hitner was assisted by Elder Joseph H. Hopper, and the people were greatly edified.—*Christian Observer.*

PRESBYTERIAN (NORTH).

The new Presbyterian church at Carroll, Iowa, was dedicated on Sunday, September 5. The former church building had been destroyed by fire, and the loss was very keenly felt. But the congregation renewed its efforts, rebuilt the church by the assistance of friends, and dedicated it entirely paid for, so that on the Sabbath of dedication, instead of an appeal to pay an indebtedness, a thank offering was made in the shape of a missionary collection.—*Presbyterian.*

Rev. F. L. Patton, D. D., of Chicago was elected to the new chair of apologetics in Princeton Theological Seminary, September and it is understood that he will accept the appointment, though a strong effort is made to retain him in the position he now holds.—*Banner.*

Rev. E. P. Lewis, of Rochester Pa., has been called to the Presbyterian church of Freeburg, Ill.

Rev. Lyman Marshall, brother of Rev. Thomas Marshall, of St; Louis, has received and accepted a call to the church of Greenfield, Ill.

The Presbyterian church of Collinsville, Ill., has given a unanimous call to Rev. J. R. Reasoner, of Elmwood, Ill., with a salary of $1,000 and a house. The church sold the old property and is now building a new and better one.

On the 29th day of August, 1880, the First Presbyterian church of St. Charles, Mo., celebrated its sixty-second anniversary. Rev. J. B. Morton, the present pastor, preached an excellent and carefully prepared historical discourse.—*The Interior.*

On the evening of September 15th, in the First Presbyterian church at Auburn, N. Y., Rev. Anson J. Upson, D. D., was inaugurated as Professor of Sacred Rhetoric and Pastoral Theology in Auburn Theological Seminary.—*Presbyterian.*

The First Presbyterian church, Chicago, Ill., was organized in June, 1833, and held its first communion in a log house. Since that time it has admitted 3,000 members, and at present has 877 on its rolls.—*Exchange.*

On Sabbath, September 12, seven persons united with the First Presbyterian church, Sedalia, Mo., Rev. Geo. A. Beattie, pastor.

It is reported that Messrs. Moody and Sankey have been asked to make Washington city the scene of their labors next winter and have replied favorably.—*Presbyterian.*

BAPTIST.

Rev. W. W. Willis has recently closed a meeting at Pates' Station, which resulted in the addition to the church of ten persons by baptism. He was aided for a part of the time by brethren S. Ivey, Joseph Ward and E. D. Johnson. Bro. Willis is a missionary for the Cedar Creek Association.

This body convenes with Bethel church, in Sampson county, October 5th.—*Bibical Recorder.*

A HAPPY RESTORATION.

I can truly say that I owe my present existence and happy restoration to the hopes and joys of life, to the use of Warner's Safe Kidney and Liver Cure, and I say to every one suffering from any manner of kidney, liver or urinary trouble, "Use this remedy and recover." W. E. SANFORD.
Holley, N. Y., Feb. 25, 1880.

SECULAR MISCELLANY.

The iron horse has but one ear—the engineer.

Mr. Thomas A. Edison contributes an article to the October number of the *North American Review,* in which he states that he has succeeded in making the electric light entirely practicable for all illuminating purposes. He shows the advantages of electricity over gas, and explains how his system is to be introduced. He comments upon the unfavorable opinions that have been passed upon his work and says that similar judgments were pronounced upon telegraphy, steam navigation and other great discoveries. —*News & Observer.*

A Baltimore court has held that a person who gets his or her ear injured while listening at a key-hole, has a legal right to damages, if not damaged enough already.

An entirely novel sight will be presented at our State Fair, October 18 to 23, next, in the exhibition, for the benefit of all interested in fine poultry, of the Novelty Incubator. In this curious apparatus chickens are hatched by steam, the full process of hatching, from the first pip of the egg, until the chickens emerges from the shell, being exposed to full view. After the chickens are hatched they are cared for by an artificial mother, which is a sight of much interest.—*Raleigh News.*

Col. David Johnson, formerly of Richmond, Va., but for some years identified with the Cuban rebellion was killed by Spanish guerrillas in Cuba in July last while on a fishing excursion near El Datil on the Mabay river. Crigadier Medina, who was of the fishing party, was also killed. Col. Johnson before dying fired five pistol shots at the Spanish officer commanding the attacking party and killed him.

General Anderson (ex-Confedrrate) recently returned to General Walker (Union), Superintendent of the Census, the sword captured from the latter at Ream's Station during the war. General Walker suitably acknowledges the courtesy and says he will prize the weapon all the more for this generous thoughtfulness.—*Exchange.*

A London dispatch from Rome says: "The three South American Powers at war on the Pacific Coast have accepted the offer of the United States to meditate."

The Swiss Government has offered, and the American Government has accepted, a stone from Tell's chapel, to be suitably inscribed and placed in the Washington Monument.

A company of scapegraces meeting a pious old man named Samson, one of them exclaimed, "Ah, now we're sae! We'll take Sampson along with us; and, then should we be set upon by a thousand Philistines, he'll slay them all!" "My young friend," quietly responded the old man, "to do that, I should have to borrow your jawbone!"

The Chicago, Burlington and Quincy has lately instituted a reform that should be copied by other railroads. A watchman has been appointed for every section of its road, who will have to walk back and forward on his section, during the entire night, with a powerful lantern, and see that the line is undisturbed. There can be no doubt that this arrangement should be made by all other roads in the country.

The Executive Committee of the United States International Commission, at New York, desire a list of those persons in our State and locality, including every prominent manufacturer and producer, who there may be reason to believe would participate and make creditable exhibitions of their own particular productions in the World's Fair in 1883.—*Ex.*

There are now forty-five more persons at the Institution for the Deaf, Dumb and Blind than there were last term. The Legislature will have to increase the present "skimpy" appropriation, to provide for the added numbers.—*News & Observer.*

An Englishman upon hearing the cackling in a poultry-yard exclaimed, "Oh, this is really henchanting!"

A novel kind of liquid fuel which, under certain circumstances, will supersede coal for use in steamships and locomotives, has been tried with great success in the Russian steamer Czarewitch, the swiftest mail-boat on the Caspian Sea. This magazine of dormant energy, as we may term raw fuel, is simply the fluid refuse of petroleum oil, and after being blown into a spray by means of a jet of steam from the boiler of the engine, it is ignited inside the furnace, and burns with a roaring sheet of flame. Such a mode of combustion has several prominent advantages over the usual coal fire. It requires no stoking, and the flame can be manipulated like a jet of gas, and the steam pressure easily kept to a required degree. The last is a valuable property for fast cruisers in time of war or for blockade runners. Moreover, there are no ashes, and the smoke is free from sulphur. In default, therefore, of compressed air as a motive power on the Underground Railway, perhaps petroleum waste may get a trial. At any rate, we understand that the new system will be adopted in the heating of the locomotives on the Tiflis-Baku Railway when it is completed, and probably also on other Central Asian lines.

The drunkard is a burden to himself as well as his friends, and both he and his friends will give much to be able to see reform and sobriety induced. But since intoxication becomes a disease it requires a remedy of no unusual activity to reach the difficulty. Those who have taken Simmons Liver Regulator declare that it sets the liver in action and invigorates the system in such a way as to destroy the craving for strong drink, and soon the desire for liquor is entirely dissipated. While shaky, nervous and distressed, resort to Simmons Liver Regulator as a tonic, to arouse the liver to action, to regulate the bowels and remove the feeling of general depression and with it the craving for liquor.

COTTON PRESS.—See advertisement of Southern Standard Cotton Press in another column.

The most comfortable boot in town is that with Lyon's Patent Metallic Heel Stiffeners.

To prevent hair from falling out, use *Hall's Vegetable Sicilian Hair Renewer.*

DIED.

Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

September 9th, of diphtheria, MAMIE MINOR, age nine years.

September 17th, of diphtheria, EMMA ELLIS WHITE, only daughter of Mr. J. I. White, age seven years and six months.

September 17th, of diphtheria, FRANK CRUTCHFIELD, son of Mr. Franklin Crutchfield, age five years.

September 21st, of diphtheria, NORA TURNER, only daughter of Mr. John Turner, age eight years.

September 21st, of diphtheria, MARY MARGARET CRUTCHFIELD, age three years.

September 22d, of diphtheria, CARRIE CRUTCHFIELD, the last daughter of Mr. Franklin Crutchfield, age twelve years.

Our Heavenly Father has taken from the Hawfields Sunday school these lambs of the covenant,

To that country so bright and so fair,
Its walls decked with jewels so rare.
And freed them from toil and care. PASTOR.

Mebaneville, September 25.

At Gibson's Store, N. C., September 4th, 1880, CORNELIA WHITING, infant daughter of Brainard and Cornelia Whiting, aged four months and three weeks.

"Of such in the kingdom of heaven."

MARRIED.

No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Moore City, August 26th, 1880, by Rev. M. McQueen, Mr. D. T. SHORT and Miss MARY C. WICKER.

Agents and Canvassers
Make from $25 to $50 per week selling goods for E. G. RIDEOUT & CO., 10 Barclay Street, New York. Send for their catalogue and terms. [sept8 661-1y

WILMINGTON MARKET

DURING WEEK

ENDING SEPTEMBER 28.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—Market has continued (after a slight reaction) on the upward movement, and sales are reported at 37½ and 38 cents. We quote market firm, with light receipts and very little stock in first hands.

ROSINS are steady, with a good demand for the lower grades, at $1 20 for Strained and $1 25 for Good Strained. Medium and fine are taken at $1 45 for F, $1 60 for G, $1 90 for H, $2 25 for I, $2 62½ for K, $2 87½ for M, and $3 12½ for W.

TAR firm at $1 20.

CRUDE TURPENTINE.—Yellow Dip and Virgin $2 10. Market very firm.

COTTON.—Market steady at 11 cents for Middling, 10½ cents for Low Middling and 10 cents for Strict Good Middling, the lower grades being hard to sell.

WHOLESALE PRICES.

These quotations represent the wholesale prices

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	00 a	10½
Sides, per lb	0 a	10¼
Shoulders	7½a	7¾
Dry Salted—		
Sides, per lb	0 a	9
Shoulders	0 a	7¼
CHEESE—Northern Factory, per lb	0 a	11
Dairy, cream per lb	00 a	14
State, per lb	00 a	10
COFFEE—Rio, per lb	18 a	18
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	70 a	75
DOMESTICS—Sheetings, 4-4, per yd	7 a	7½
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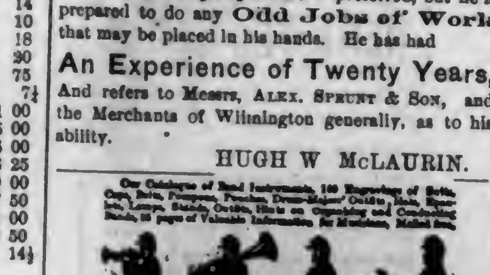

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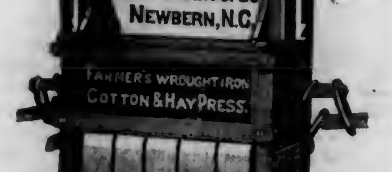

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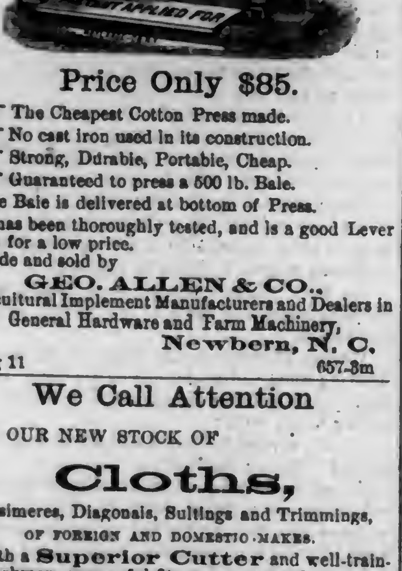

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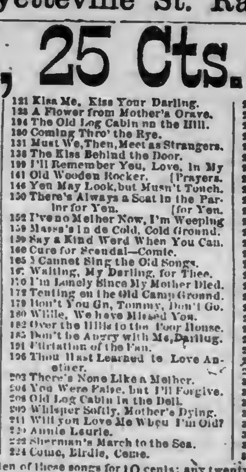

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Or make but one feather on robin's breast?

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Like the spider, a web so fine and thin?
Can you lift a shadow from off the ground?
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O, my dear little boy! you are clever and strong,
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Teddy was having a new dress made, and his mamma was making it very nicely, because it was to be his last. He had been growing very fast lately, and everybody said that such a tall boy ought to have pants, and that it was a shame to make him another dress.

"He is getting rather tall," mamma had said, "but if I put pants on him it will only be a little while until I must send him to school, and then, before I know it, he will be a man, and mine no longer. I guess I'll make him this one dress, and keep him a baby a little longer."

So she made it very nicely, as I said before, trimming it with bands of bright plaid and rows of shining buttons, and that it might be complete throughout, she put a pocket in it. A great, deep pocket it was, reaching almost to the bottom of his skirt, and with room enough for the top and marbles and other things which a boy usually carries around with him. When it was finished mamma washed his face and curled his hair, put it on him, and then sent him to grandma to be inspected. Grandma adjusted her glasses and looked him carefully over.

"Well, now, that's what I call a nice dress. Good cloth, too,"—rubbing a fold of it in her fingers—"and, as I live a pocket!"

Teddy's face grew red with gratified pride. "I should say there was! Just look here!" and he plunged a little fat arm into its depths, that she might see how large it was.

"Now, grandma, I want you to let me know when you need anything, and I'll bring it to you in my pocket. I can carry everything but coal, and I could do that if mamma would let me, and it wasn't so dirty."

Grandma smiled lovingly at him. "We'll manage the coal some other way, I guess; but you shall have all the rest of my work, and I don't doubt but that the pocket will be as useful to me as to you."

And so it proved. Almost every day grandma's work-basket received an addition to its contents. Sometimes it was an apple, or a cake; sometimes thread or buttons; oftener some toy of which he had grown tired and deposited in that safest of all safe places, until he should want it again.

"That pocket is almost as useful as the market-basket," grandma had said one day, and Teddy's pride waxed stronger and stronger.

One day when grandma was finishing off a stocking her yarn gave out.

"Oh, dear," she sighed, looking at the toe-less stocking, "if it had only held out for a few more rounds! But I can't do anything but wait until your mamma comes to get me some more."

"Why can't I go?" said Teddy, "Mamma often sends me. She always sends a note, but if you tell me real plain, I think I'll not forget."

Grandma thought a moment; then folded a bit of the yarn and some money up in a piece of paper and gave it to Teddy, saying:

"You give that to Mr. Smith, and tell him to give you one cut of yarn. There will be some change coming, and you must put it carefully in your pocket and not take it out until you get home."

"All right, ma'am," and Teddy ran off feeling that he must be getting to be a man real fast, when he could be sent to the store without a note. He stated his errand distinctly, got his little paper parcel, and watched with sharp eyes while Mr. Smith counted out the change.

"Ten—twenty—one! There it is, my son!" and Mr. Smith smiled down on him very pleasantly, as he held the door open for him to pass ont. Teddy put the money—two silver pieces and a bright new cent,—carefully in his pocket and started homeward. Presently he put his hand in his pocket, and gave the money a rattle, to be sure that he had not lost any of it.

"It's all there yet! And how pretty it sounds! It must be the cent that makes so much noise. I wish grandma would give it to me. May be she will. She always gives me something, when I do anything for her, but it is cakes or apples or something to play with. I would rather have this cent than any thing else."

And with his heart full of covetous thoughts, he went on, nearly passing his own gate without knowing it, much to the surprise of his grandma, who chanced to be looking out of the window.

"You got back all right?" she said anxiously as soon as he came in.

"Yes ma'am! Here's your yarn, and here's your money," drawing out a silver piece and laying it on the table, then another.

"Ten—twenty—that's right. I was afraid you had lost it, but I suppose you ran so fast going there, that you were tired out coming back. Now, I think, if you go to the kitchen you will find that mamma has something nice for you."

Not a word about the cent! Then of course she meant him to have it. And with a lighter heart, Teddy ran off to the kitchen to get one of the cakes, full of plump raisins, which his mamma always made, because he liked them better than any other kind. But by the time the cake had been eaten, disturbing thoughts began to arise in Teddy's mind. He knew that he had no right to the cent, and that he ought to give it to grandma and tell her all about it. But he didn't like to do it, for he knew how shocked she would be, and his mamma too. And so, very quietly and miserable, he sat down in his little chair at one side of the fire until it was time to go to bed.

"I don't believe that boy is well," said grandma after he had gone up stairs.

"It's the cake, I think. I made it rather richer than usual," said his mother.

Meantime, Teddy had gone to bed without saying his prayers, something he had never done before. When he was undressing he put his hand in his pocket to see if the cent was still there. Yes, there it was, down in the farthest corner, as though it meant to stay there. He couldn't pray after that, so dropping his dress in a little heap on the floor, he jumped into bed, drew the covers over his head, and tried to sleep. But sleep does not come readily when conscience is not clear, so poor Teddy tossed, and turned, and was more wide awake than ever. To make it worse, he imagined he heard a voice say:

"Teddy, where is grandma's cent? Take it back to her, and tell her all about it."

Then Teddy remembered with a shiver of terror, that God who was everywhere, must be in the room with him and—the cent. That thought was too much for him. Trembling all over, he sprang out of bed, seized his dress, and almost flew down stairs and into the sitting-room where mamma and grandma were having a quiet little talk before going to bed.

"There, grandma," he said, turning his pocket inside out in her lap, "there's your cent! I made myself believe that you wanted me to keep it, 'cause I went for the yarn. But you didn't, for you didn't know I had it. I stole it, grandma, and I don't believe you ever can forgive me;" and then, folded in grandma's loving arms, he told the whole story, and they all cried together.

When Teddy went back to bed. He felt so much better that he soon went to sleep. Grandma had forgiven him, and he asked God to forgive him and believed that he had. Then his mamma had talked a long time to him, showing him what he had done, and what it would lead to if persisted in. Grandma gave him back the cent next day and told him to keep it in his pocket, so that he might never forget how he had yielded to temptation.

But Teddy's love for his dress and his pride in his pocket were all gone, and no one, not even his mamma, knew how glad he was when, grown to short and tight, it was folded up and laid away, with that dreadful cent still in the depths of its pocket, and he stood arrayed in coat and pants, whose pockets had never held anything that was not really and truly his own.

MISCELLANEOUS.

The Professor's Chair.

THE FLOWERS AND THE INSECTS.

The blossom of a plant is not merely an ornament. It has really a great work to do; and if you can patiently wait while we take a flower to pieces you will be rewarded by an ability to understand the curious and beautiful things we shall find in this most delightful study.

A perfect flower (some of our most beautiful flowers are imperfect) consists of calyx, corolla, stamens and pistils. The calyx, which means "flower cup," is generally green and leaf-like, and is the very outer covering. Sometimes it is quite prominent, and is very noticeable, as on a wild rose-bud; but on many flowers it is very small. The divisions or leaves of the calyx are called sepals.

The *corolla* is the inner cup, or set of leaves; it is more delicate than the calyx, and is usually of some bright color—the most showy part of the blossom. Its leaves are called petals, and in double flowers they are multiplied many times the original or natural number. It is rather sad to think that our beautiful roses by becoming double lose all their useful qualities, and, however fine and magnificent the blossom may be to the eye of the florist, it is an imperfect and useless flower to the botanist. For these outer coverings, the calyx and the corolla, are intended only for the protection of the essential parts, which are the stamens and pistils. The *stamens*, each of which consists of two parts, a filament and an anther, are just inside this covering. They are often many in number, sometimes even a hundred, though one is sometimes enough, and the commonest number is five. The filament is simply the stalk which supports the anther. The *anther* is the little but very important body which holds the small, yellow, dust-like pollen. Be careful to remember this.

In the very centre of the flower, often in a very conspicuous manner, stands the pistil. Here the seeds are formed. Down at the bottom, though it may be too small for you to see it, is the *ovary*, which after awhile grows to be the seed vessel. From the ovary rises a slender little body called the style, on the end of which is a moist rough surface, sometimes a little enlarged, called the *stigma*. The formation of the seed depends in some mysterious manner upon the simple sticking fast to this stigma of some of the pollen from the stamen. Thus you see the pistil is the most important part of the flower.

These are all the organs which any flower has; many flowers have not all. As you proceed in the study of botany you will find how very curious this variation is. In order to prepare you for the thorough enjoyment of the flowers we shall look at together, please impress on your mind the names and the uses of these four things: the calyx, the corolla, the stamens and the pistils, and then, having finished this rather long and perhaps a little tedious lesson, we will make a little use of it.

Studying the flowers is like shooting a wild bird on the wing. They change so rapidly and follow each other in such quick succession that Mr. Thoreau used to say he needed no other calendar to tell the day of the month than the flowers. Though this was not literally true, it was not so far from the truth as careless observers would suppose. It is already much too late in the summer to find some of the flowers I would like to show you. But those in bloom in the late summer and till frost comes are as many and as interesting as the flowers of spring.

One of the most curious things in plant life is the part which bees and other insects play in helping flowers perfect the seed. No seed can grow, remember, until pollen from the stamens of the flowers has been carried to the pistil. It is pretty certain, too, that the seeds grow better when the pollen comes from the blossom of another plant of the same species. Bees that suck honey from flower after flower are made useful in carrying pollen from one to another. And a multitude of other insects do the same thing.

If it were earlier in the season we should find the little Houstonia covering whole hillsides with its delicate blueish blossoms. In a very simple way it secures the carrying of pollen from one plant to another. On part of the plants the stamens are higher than the pistil, while on the rest they are lower than the pistil. An insect entering the first kind after honey gets pollen grains on his back. Entering the second kind he gets the pollen on his head. As he goes to other blossoms this pollen from the first kind will touch the pistils of the second kind and no other, while the pollen of the second kind will touch only the pistils of the first kind. There is a much similar arrangement for "cross-fertilization" in some of the primrose family, the phlox family, and others.

The flowers of the orchid family are among the most attractive to be found in July and August. They are inclined to hide away in shady and wet places, but their peculiar forms and brilliant colors repay one for much searching. Still more interesting are their elaborate provisions for compelling insects that come after honey to pay their score by carrying pollen from one plant to another. The orchid will not be cheated by moth or bee. They produce but little pollen, and have this little packed in two pouches with slender handles. Those reach to the entrance of the honey-bag and each ends in a sticking plaster. When Sir Moth is done with the honey, and backs out of the flower, the two pouches of pollen are fastened above his eyes like horns. In a minute or two they wilt and hang down before his face in the right position to touch the pistil of the next flower he visits. By inserting a small stick into an orchie blossom, as a moth would put in his head, you may draw out the pollen pouches on the end of the stick, unless some insect has been in before you and already removed them.

Many more such devices are to be found in studying the flowers and new ones are discovered every year. Each example of the kind is one more illustration of how the Lord lets nothing live for itself alone. The insect eats the flower's honey but it carries the flower's pollen. So everything is made in some way to serve the good of others.—*Christian Union.*

What Thomas Carlyle Thinks of Darwinism.

Carlyle is now very feeble through age, but his memory is still marvelous, and the flow of his talk—doubtless the most eloquent of the age—is unabated. Take this as a sample:

"I have known three generations of the Darwins, grandfather, father and son; atheists all. The brother of the present famous naturalist, a quiet man who lives not far from here, told me that among his grandfather's effects he found a seal engraved with this legend: '*Omnia ex conchis;*' everything from a clam shell! I saw the naturalist not many months ago; told him I had read his 'Origin of Species,' and other books; that he had by no means satisfied me that men were descended from monkeys, but had gone far toward persuading me that he and his so-called scientific brethren had brought the present generation of Englishmen very near to monkeys.

"A good sort of a man was this Darwin, and well-meaning, but with very little intellect. Ah, it's a sad and terrible thing to see nigh a whole generation of men and women professing to be cultivated, looking around in purblind fashion, and finding no God in the universe. I suppose it is a reaction from the reign of cant and hollow pretence, professing to believe what in fact they do not believe. And this is what we have got to. All things from frog spawn: the gospel of dirt the order of the day. The older I grow—and now I stand upon the brink of eternity—the more come back to me the sentences in the catechism, which I learned when a child, and the fuller and deeper the meaning becomes. 'What is the chief end of man?' 'To glorify God and enjoy Him forever.' No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside."—*Exchange.*

The Verb "To Break."

An educational journal thus describes the trouble a Frenchman had with the verb "break":

"I begin to understand your language better," said my French friend, Mr. Dubois, to me, "but your verbe trouble me still; you mix them up so with prepositions.'

"I am sorry you find them so troublesome," was all I could say.

"I saw your friend, Mrs. Murkeson, just now," he continued. 'She says she intends to break down housekeeping; am I right there?"

"Break up housekeeping, she must have said."

"Oh, yes, I remember; break up housekeeping."

"Why does she do that?" I asked.

"Because her health is broken into."

"Broken down."

"Broken down? Oh, yes. And, indeed, since the smallpox has broken up in our city"—

"Broken out."

"She thinks she will leave it for a few weeks."

"Will she leave her house alone?"

"No, she is afraid it will be broken—broken—how do I say that?"

"Broken into."

"Certainly, it is what I meant to say."

"Is her son to be married soon?"

"No, that engagement is broken—broken"—

"Broken off?"

"Yes, broken off."

"Ah, I had not heard that."

"She is very sorry about it. Her son only broke the news down to her last week. Am I right? I am anxious to speak English well."

"He merely broke the news; no preposition this time."

"It is hard to understand. That young man, her son, is a fine young fellow—a breaker, I think."

"A broker, and a very fine young fellow. Good day."

Bismarck's Home Life.

Bismarck is noted for his love for his wife and children. Only four women, it is said, have ever had any influence with him—his mother, his sister, his wife, and his daughter. Toward his wife his behavior is that of chivalrous tenderness. One instance of this delicate consideration is told. It occurred a few minutes after Julius Blind tried to shoot him.

It was in 1866. Bismarck (then Count Bismarck) was returning from the palace, where he had been to see the king. While passing through the large street of Berlin called Unter den Linden, and quite near the place where Hoedel and Nobiling have since attempted the life of Emperor William, he suddenly heard a shot fired behind him. He turned sharply round and saw a young man who, with smoking revolver, was aiming at him. He strode at once up to the man and seized the arm that held the revolver, while with his other hand he grasped the throat of the would-be murderer.

Blind, however, had time to pass his weapon on to his left hand, and now fired three shots in quick succession. Bismarck felt himself hurt in his shoulder and in one of his ribs; but he held his furious assailant fast till some soldiers came up and took hold of him.

Then Bismarck walked home at a brisk pace, and reached his own house long before anybody there could know what had happened. The countess had some friends with her when her husband entered the drawing-room.

He greeted all in a friendly manner, and begged to be excused for a few minutes, as he had some urgent business to attend to.

He then walked into the next room, where his desk stood, and wrote to inform the king of the accident.

Having attended to this duty, he returned to drawing-room and made one of his little standing, jokes ignoring his own unpunctuality, and saying to his wife:

"Well, are we to have no dinner to-day? You always keep me waiting."

He sat down and partook heartily of the dishes set before him; and it was only when the dinner was over that he walked up to the countess, kissed her on the forehead, wished her in the old German way, "*Gesegnete Mahlzeit!*" (May your meal be blessed!) and then added:

"You see I am quite well."

She looked up at him.

"Well," he continued, "you must not be anxious, my Child—somebody has fired at me; but it is nothing, as you see."—*Southwestern Presbyterian.*

STATE NEWS.

Diphtheria is again spreading in certain sections of the State.

Napoleon Bonoparte Taylor, charged with the murder of — Sewel, in Moore county, escaped from prison Friday night, 10th inst.

A negro by the name of Joe Davis, who stole the lamp from the Presbyterian church at Rocky Mount, was convicted at Nash court and sentenced to three years in the penitentiary.—*Toisnot Home.*

Cotton is opening unusually rapidly this season. Mr. W. M. Parker has already housed six bales of 500 pounds each from a field of twelve acres. We think a parallel case has never before been seen in Lenoir. A half bale per acre gathered by September 11th.—*Kinston Journal.*

We learn that our townsman, Mr. Samuel A. Hilton, has just returned from the North with the necessary machinery and fixtures for the erection of a broom factory, which he proposes to put in operation as soon as a suitable structure can be erected.—*Newbernian.*

Mr. Jesse P. Goodwin, residing on Cedar Island, Carteret county, died recently, in the 70th year of his age.

The outlook was never brighter than now for prosperity among our people. Every branch of business will share it. The increase of currency and abundant promise of the crops betoken a bright future. It behooves all active enterprising men to place themselves and their business prominently before the people. The sight of various departments of commercial labor in active operation will be an admirable method of display before the thousands assembled at our State fair. Let all our men of enterprise see that they are represented in the procession.—*News & Observer.*

The act of unveiling the statue commemorative of the King's mountain centuary, Oct. 7, will be performed by four young ladies, one from each of the States of North Carolina, South Carolina, Virginia and Tennessee, to be selected and supported by the respective Governors of those States.—*Southern Christian Advocate.*

THE PLEASURES OF HOPE.

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For the N. C. Presbyterian.

LETTER FROM SIAM.

FOR THE LITTLE FOLKS.

RAKANG, NORTH SIAM, June, 1880.

My Dear Friends: It is not always in our mission towns or new station that we find literally a *waiting* people. Such seems really to have been the case here. I mentioned in my last letter that we had one applicant for admission at our last communion. His name is Saan Ootawa, an ex-officer of low rank, about sixty-four years old, now released from government work. He had been almost overcome by trouble. On the death of his first wife his grief was so intense that he settled down into a state of mental depression that threatened to dethrone his reason. From this he recovered, and a second marriage was unhappy. For sterling integrity he stands among the highest citizens. He has been one of the most devoted of Buddhist worshipers. He had been in the priesthood when a young man, and two or three years ago, at one time, he had all his yellow robes dyed to enter the sacred cloister again. He was forbidden to do so by the Governor, for which he is now very grateful. See how God has a tender care over his people, leading them to his service by hedging up their way with thorns and preparing them for it. Gamaliel, you know, was one of Paul's theological professors who prepared him in part for his great life work. Saan Ootawa's life of trouble and unsatisfied search for peace and comfort elsewhere, had been his preparation for the one great joy, the glad tidings to all people. Rest for the weary, peace for the wounded conscience, pardon for the guilty! It was reserved to the Gospel to bring the greatest boon to him, as it has to millions before him. It was the one feature of the Gospel which struck his mind from the first day we met him. The joyful sound of pardon! I have never seen a convert from heathenism, and seldom one in a Christian land, on whose mind the one word had more effect. It is now oftener than any other on his lips. "In all my teaching from all my teachers, I had never heard of the idea or the word gratuitous pardon." From the first week he was the only one who came in regularly to daily morning and evening prayer, as well as to all our Sabbath services. He is one of our nearest neighbors, and has been at our service to aid us in any way he could. He invites his friends to attend worship, and accompanies me in my visits, which is a great advantage. His only daughter is a girl of sixteen or seventeen years old, for the loss of whose mother he grieved so much. He has pleaded with her to consent to go to the female school at Chingmai, but she has been wooed and won by a lover, and has other plans and thoughts. On her mother's death she was in part taken by near relatives, spending the day with her father and the nights at her other home. So the father has had reluctantly to consent to plans formed by others. We expect, Providence permitting, to admit him to communion the first Sabbath in July.

There is another believer, at the other extreme of life—32 years of age—the son-in-law of the one who has been the chief business officer of the place. The position of a son-in-law among the Loos is often at best precarious, particularly where the wife is of higher rank than the husband. His course is not so clear, as he thinks a public profession might endanger his family relations and cause his separation from his wife and children But his seeking for the truth has been so evidently without guile and with so much honesty, that I believe he will overcome all opposition.

We ask for both these cases special prayer.

Besides these, others are known to be more or less interested in our doctrine, though it would be premature to refer to them. The fact is becoming more and more evident that Buddhism is like a leaning wall and a tottering fence. Dagon is literally falling before the ark of the Lord. The confession is more and more feelingly made by all, that with all their rigid routine of merit-making they are left without a single ray of light or hope of pardon—"Tan boon tan pain" (according to your merit or demerit). Or a more favorite expression of the Loos—"Boon paw boon, bap paw bap" (your merit for itself and demerit for itself). There can be no conceding the one by the other, much less the demerit by the merit of *another*. That is such a violent assuption that it could never enter into a Buddhist mind from his own teachings. Do my young readers rejoice that the very A B C of Christianity is better than the highest degrees of all false religions? What think *you* of Christ? Does it never occur to any of you that it is your duty and would become your highest pleasure to preach the Gospel to the heathen? I can testify that alone here in a heathen city I have been very happy, and rejoice that I was led to stop here. I have with me one faithful brother, who is pursuing his studies preparatory for the ministry under my care. He is one of the newly ordained elders in the Chingmai church, and though a young man is as thoroughly reliable as Naw Intas, which is as high a commendation as we can pronounce on him. Besides him, my cook is a church member. So we have a regular church here, though not regularly organized. We hope the day is not distant when the "Church of Rakang" will take its place on our roll, and when the little one shall become a thousand. May the Lord hasten it in his day.

Did I mention to you the ordination of four elders and two deacons, the last Sabbath before leaving Chingmai? There are now five elders and three deacons. Good men they are and true, and others might have been selected of like stamp. Our last news from the church there is very encouraging. Between December 24th and our latest dates thirty-two adult members and about twenty children had been baptized, making a membership of eighty adults. Mr. Wilson had been invited to hold a communion in a village near to Nan Inta's, where twelve adults and eight children were baptized, almost if not entirely the result of native effort.

I have forgotten, too, whether I have mentioned the man who had just turned up after ten or eleven years of wandering to escape death at the time of the martyrdom. Even if I did, it is worthy of repetition. He was the very first who had manifested any interest in our teachings the first year we arrived in Chingmai. He had been a believer but had not been baptized. The day the order was given to arrest the Christians, a friend had given him the hint and advised him to flee for his life, or as it was inigmatically expressed, from his house, that would be burned over him. Stepping to bid us good-bye, we were not in, and he had as he thought no time to loose. Without taking time to bid farewell to his young wife, as his house was in the country, he made his way up to the North of Laos, thence to North Bumaha, thence down in the Loos States to the east. Passing by Chingmai, and still afraid to stop, he went to Mewhneim, and thence down to Rakang. Here he learned that I had gone to the United States in 1873. He made his living from one city to another till about the time of the proclamation of religious toleration, when he returned to find that he need fear no more. His young wife had not been married again, and his daughter that he had never seen was nine or ten years old. He had kept with him in all his wanderings his copy of the Gospel of Matthew, in Siamese, translated by Dr. Mattoon, which he had begun to study. He had wellnigh forgotten all he knew of it, but it was still his precious treasure, and he never forgot his daily prayer for deliverance. Though he was an exile for conscience sake, he never regretted his sufferings nor blamed his teachers as the cause of them. He has since been baptized, and his baptism has been the means of leading many of the others to take their stand for Christ. How many, better instructed than he had been, would under similar circumstances have cast away their Matthew as the cause of all their trouble, and with it their confession of faith. Truly truth is often stronger than fiction. Besides the thirty-two admitted to the communion others were interested who have probably joined before this time, giving it, I trust, the largest membership of any church connected with our presbytery. But the news of this awakening and ingathering only strengthens my conviction that the time has come for *lengthening* our *cords* as well as strengthening our stakes. It would be pleasant to be there. I love its members almost as I love my own life. Few pastors have known more of the religious experience of a charge from its organization till it had grown to fifty. One of the last mails brought about twenty letters from its members one-half in Lianere and one half in Laos. The assurance of their interest in me and my family's welfare was most pleasant. But they need to be taught that they are to make self-denials for their people. Some of the missionaries and members think it was premature to move again so soon. I do not so see it. On the contrary I believe it is the best way to interest them in themselves to get them to feel an interest in others. There is that withholdeth more than is meet yet teudest to poverty. That is the lesson that the old and the young at home and abroad have to learn. Our work here has been progressing as we have prayed it might, mainly through native agency. In all mission fields this should be the one great object, to raise up a native ministry, particularly in distant fields of difficult access like ours. A native ministry and a working church should be our motto.

Just as I am writing I have received the news of a terrible accident in Bangkok. You may have heard that the young king had decided on a grand European tour, visiting all the capitols of Europe and thence to the United States, to be absent several months. While in Bangkok I had an audience with his majesty in company with the United States Consul and two or three other American citizens when that tour was the one subject of conversation, giving us the whole details of his plan. From other sources we learn that one object of the tour was to take his favorite princess wife and have her crowned or at least recognized as queen in England by Queen Victoria. I mention these as introductory to the sad news that I am about to relate. The king was going on an excursion down to the bar with three or four strangers. The princess and her daughter were in a small boat in tow by one of the steamers. It is sad the steamers began to race when one of them ran against the princess's boat and capsized it, drowning her and her daughter and two others. The bodies were soon recovered but too late to restore life. What a commentary on human greatness and the uncertainty of life and the brightest earthly hopes. The young king is completely crushed by the stroke. I should have stated before, that the European tour had been abandoned this year and the minister of Foreign Affairs, our old and true friend while at Petchaburi has been sent as a special embassador to London. The object of that embassy is said to be, to confer on Queen Victoria the order of the white elephant and to ratify a new treaty with England. I wish his plan included a trip to the United States. He is the one Siamese officer above all others that we would love to show as a speciman of a gentleman and a statesman. But the young king is a man to be proud of. And it would have been nice if they had carried out their original plan and both had gone. How much both the minister with his cares and the young king in his afflictions need the prayers of the church while for the former I would ask for them as the very best friend I have ever had among the Siamese. I think the young queen as she was to be called was a half sister of the young king as well.

Another item of news that will interest some of your readers is that the new English Consul to Chingmai. The incumbent will be either Mr. Gould or Mr. French from the English consulate in Bangkok. And probably no one subject connected with the mission work there, needs more prayer than that appointment, that it may aid and not hinder the mission work. You will see that from my central position I have taken a wider range than usual, but many good wishes to my young readers as well as the old and my prayer that you may all take the deepest interest in the mission as well as every other good cause. I am yours, &c., D. McG.

For the N. C. Presbyterian.

ADDRESS OF G. A. WILSON, M. D.,

Delivered Before the Presbyterian Union, Shiloh Church, August 28th.

OBSTACLES TO GROWTH OF PRESBYTERIANISM.

It is the duty of the Presbyterian preacher to preach the summary of doctrine contained in the confession he has espoused; and this brings us to the consideration of the second cause, viz: that our doctrines are egregiously misrepresented and misunderstood.

We believe "that all that is evil in man is of himself, and to him belongs the blame of it, and all that is good in him is of God, and to Him belongs the praise of it." We teach that man is a free moral agent, and on this hinges his responsibility. It is the doctrine of the Bible and the commonest self-consciousness. Any man pretending to be driven on by an occult, imperious necessity beyond the power of his will is universally regarded either as dishonest or as a fit subject for the bars and bolts of an asylum for the insane. Freedom of the will is the doctrine of our standards. The burden of our pulpits, the refrain of our sacred songs unite in the sentiment, "Ye will not come unto Me, that ye might have life." And right by the side of this we place the doctrines of God's eternal decrees and purposes, and the effectual calling and final perseverance of his saints. We place them there because we find them in the Bible. We adopt them and transcribe them in the very language of the sacred texts, *verbis ipsissimis*.

We place a personal God on the throne of sovereignty in all the domain of His creation, material and spiritual. He is in the atom that floats in the sunbeam, and the revolutions of systems of worlds in their orbits, giving potency to the laws He has impressed upon them. He is the Maker and Father of our spirits and directs all the events of our lives: "He worketh all things after the counsel of His own will," "He ordains whatsoever comes to pass, yet so that thereby He is neither the author of sin, nor is violence offered to the will of the creatures nor the liberty or contingency of second causes taken away but rather established." He is the same sovereign God in the joys of the redeemed and the wails of the lost. "Nor is violence offered to the will of the creature." But we mortals cannot span the infinite with our hand's breadth, or measure infinitude with finite minds. "All scripture is given by inspiration of God, and is profitable for doctrine and instruction in righteousness." The doctrine of the Trinity is not more comprehensible: Three are one, one is three, are propositions not less foreign to our modes of thoughts, yet we receive the doctrine of the Blessed Trinity. We do not pretend to be able to adapt and reconcile the doctrine of God's sovereignty and man's free agency to the digestion of finite minds. But this we believe: that God, being almighty because He is almighty, can and does overrule all events, and executes His decrees and purposes with the children of men without touching man's free agency. We teach this in our confession, nothing more, nothing less.

Because we cannot see the hows and wherefores, shall we reject these deep things of the mysteries of God? Can man, with his three cubits of stature, fathom the ocean of divine truth? When, as children, we loiter on its beach, shall we reject the precious pearls cast up at our feet because we cannot dive its depth to trace their origin and relation? Wait, oh! wait, presumptuous man until these mortal films are removed from the eye of faith, and then when you see Him as He is you shall see the harmony and symmetry and beauty of His truth.

Not only are these doctrines of our Church taught directly or by implication by each of the inspired authors of the New Testament, but all through the Old Testament history, in the leading characters and events of both Testaments. We see the doctrine taught and illustrated that God has and does work out His delights and purposes without constraining the will of His creatures. Profane history teaches the same truth, and honest intelligence must inevitably arrive at the confession that there is a ruling power above us, "a divinity within us which shapes our ends, rough hew them as we may."

But there are objections to the doctrines of our Confession of Faith. It is claimed that these doctrines lead by logical necessity to a stern fatalism. We disavow these so-called logical deductions, but they are iterated and reiterated. In vain we exhibit proof and evidence of the falsity of these logical deductions. In vain we cry out, "Mr. Objecter, we are not responsible for your logical deductions; they are no part of our creed; you make a hideous caricature of our faith, and write our names under it." And still these logical deductions are persistently adhered to and exhibited in all their shades and colors from the pulpit and the press, and along the wayside, until the outside world and ninety-nine hundredths, ninety-nine and three-quarter hundredths of all the good people of the American Churches really believe that we Presbyterians preach the doctrines of a stark, stern, benumbing, inevitable fatality: If you are going to be saved you will be saved, and if you are going to be lost you will be lost. To all practical purposes, as far as the world is concerned, these logical deductions are interpolated into our Confession (our protests to the contrary notwithstanding) and we are held responsible for them. Mothers are warned not to let their children come in contact with the dangerous doctrine of the Presbyterian Confession and Catechism. The young convert is armed with these logical deductions as the best armor with which to fight the Christian warfare. In vain we plead that a man's faith is one thing and the inferences which cavilers may draw from it is quite another thing. In vain we point to the facts that our people are as diligent in the use of the appointed means of grace as others; that our Church is working with energy in all Christian enterprizes; that the bones of our missionaries are bleaching in the sands of every fetid jungle of heathendom, thus proving that our faith does not cut the nerves of spiritual exertion. Still we are held to the logical deductions, and are teachers of fatalism!

It is easy to see, Mr. President, how a bias is made against us by such misrepresentations as these. In this manner I believe thousands are annually turned away from our Church. If one of our ministers in his own pulpit discuss these topics and labor to throw off these damaging imputations, offense is taken: he is endangering the bonds of Christian brotherhood, and interrupting the flow of Christian sympathy. He has submitted to misrepresentation so long and so good humoredly that the statutes of limitation are plead upon him.

Perhaps, sir, I have not the charity I ought to have, but when I see the unwillingness which is manifested by some to see these errors in regard to us removed I can't help believing that their opposition to our doctrines is not prompted by a pure love for the truth of God, but standing, themselves, on a meagre and shallow body of divinity, they are constrained to these resorts by the necessities of denominational thrift. Sir, if I were a Presbyterian preacher, as I am a man, I would make the welkin ring in efforts to dissipate these misrepresentations, these logical deductions, the mere figments of partisan brains.

But, sir, let us turn for a moment to the theology of these objectors to our doctrines. Press it in one direction and the logical deduction leads through an invasion of God's essential attributes to the dreary regions of atheism (Clarke, on the omniscience of God). Press again, and the logical deduction squints as decidedly to the heresy that man is the author of his own salvation, can convert himself at his pleasure, as ours squints to the standpoint of the fatalist. Satan, alas! has inveigled many a soul in both of these snares. Fatalism is the philosophy of the Stoic, and many a richly freighted bark has stranded on this rock. But man's ability, with its procrastinations, presents its million of wrecks. But suppose our church were to inaugurate a crusade and teach through its pulpit and press that all the American churches taught the soul destroying inferences and deductions from their theology. What a commotion we would stir up! With the oft repeated disavowels, and the evidence adduced; if the objections to our doctrines, were really influenced by pure zeal for the truth of God and love for the souls of men, they would rejoice in turning away the slanders from us, rather than bolster up the impenitent in his stronghold of unbelief, by teaching him that he stands on the same ground with the great body of good and learned men, who from the dawn of Christianity have been thoroughly assimilated to our faith. To an ingenuous, not to say a pious mind, it looks so. I hold sir, that it is the duty of our pastors to preach the doctrines of our faith in all their length and breadth and depth, as our only antidote for these misrepresentations of our doctrines. I feel constrained to say that they have come short of their duty in this respect. Many even of our membership are not as conversant as they ought to be with the sure foundations of our faith. There has been so much noise and confusion—so much clatter, and dust, from the objectors—and so little, in reply from us that some are as tenderfooted about our tenets, as if there was a real skeleton in our closet.

If the mind intelligently—I say *intelligently*—admits the proposition that God overrules in all things, it admits all we teach. Let the objector controvert as he may—when he bows in prayer—if he "acknowledges his weakness and depravity, disclaims all merit, confesses his multiplied sins, adores the sovereign unmerited mercy of God, ascribes to His grace every good desire and hope, glorifies His universal government over all His creatures and all their actions; and ascribes the plan, the execution and consumation, of that deliverance, for which he hopes to the sovereign, undeserved grace of God abounding through the redemption, that is in Jesus Christ?" if he prays this prayer, (I dare him to offer any other) he prays the whole essence of our doctrines.

But, sir, if your historic old church were a mere human institution, conserving only the temporal interests of man, it has done enough to kindle the pride and enlist the loyal devotion of all her son's. Wherever her doctrines have prevailed law, order, industry, thrift, official faithfulness, purety of private life, domestic peace has been the rule. Look to Scotland and then across the channel. In all the struggles of civil freedom she has made a noble record, and transmitted a rich heritage of renown. She has imparted purity to patriotism and integrity to statesmanship, dignity to sound learning and true science, and garnished the walks of polite literature with many of its rarest and most beautiful flowers. She has elevated the aims of true heroism, and bound additional laurels to the brow of the soldier—said an irreligious subordinate of Stonewall Jackson, "the great achievements of Jackson cannot be ascribed to his military genius. It was his strong religious faith and convictions, he thought he was predestined to do what he did, he thought his God was not ten feet from him, and was all the time talking to him, he worked with prodigious energy, and imparted his energy to others around him."

But it is in the spiritual and eternal that our church has conferred the greatest and most precious boons upon our race. All the great Reformers, and "witnesses for the truth were thoroughly saturated with her doctrines. Her sons have been ever foremost in the struggles for religious liberty, and for the purity of the faith, delivered principalities and powers and braved the faggot and the stake, men of whom the world was not worthy and who passed from the scenes of their earthly conflicts to a heavenly inheritage, having fought the good fight, and kept the faith.

But what myriads, in the private and humbler sphere of life have reposed upon her nurturing bosom. Earth-worms, they have been fed on spiritual food, the pure milk of the word, and thus having been made new creature have walked in "newness of life" and "the beauty of holiness." Sin-stricken, and covered with the wounds, and sores and scars of earth's conflicts, they have been healed and cleansed and purified, bowed with the sorrows and bereavements of earth's pilgrimage they have been raised by a loving hand, and all, all on our good old ship, have passed through the straits and quicksands of treacherous seas, until on the flood-tides of faith they were borne to their heavenly homes. And our good old ship, sir, is still ploughing the sea of time, whose impotant waves beat harmlessly against her sides—her timbers are staunch, her bulwarks strong, her compartments ample and she will bear myriads, more through storm and tempest, safe to the haven of eternal rest, *because* the great captain of our salvation is at the helm. Elders and deacons, this captain summons you as a trusty crew to your posts of duty.

PRAY FOR OUR PASTOR.

BY CARLEN.

"I only wish our minister were a more wide-awake Christian. He is good—so good that it seems as though he could never have had a doubt or a conflict in regard to his religion. One can sit passively under his preaching and say, 'yes, I believe.' He never stirs one's soul to its depths with a sense of sin or a need of battle."

Thus wrote a young friend to me recently in regard to her pastor in her new home in the far-west. And we hear daily, on every side, similar complaints about our spiritual guides to whom the right-minded desire to yield affectionate reverence.

"He lacks sociability; in fact, he never visits," complains one lively disciple. "*Ours* has no *tact* whatever, and certainly often fails in judgment," proclaims another; while a third asserts: "*Our* minister is proud, and cares only for the influential people in the congregation."

We may continue indefinitely our criticisms and lamentations, but, after all, there is but one grand remedy in the matter; pray for the pastor! Ask the Lord to "furnish him" for his work. The Lord is rich; He loves to give, and to none more than to the laborious ministers of His holy Word. All these prayers, dear friends, will return in blessings upon our own heads. Love will come into *our* carping hearts; it will kill our wide-eyed uncharitableness, and will soon enfold our poor derelict minister, that he too will gradually became warmer, more genial, and better furnished with needful gifts.

Besides, our pastor needs our prayers and our sympathies. Does he not often ask for them? It is no easy thing to be a faithful spiritual guide amidst the abounding worldliness of the nineteenth century. It benumbs sometimes, even the man of God; so that he too, like Paul, finds that when he would do good, evil is present with him.

Yes, our pastors are but human, born in sin as are their hearers; subject to trials of personal temperament, and sadly influenced by untoward surroundings.

Then, let us pray for them daily—let them be among the dear and cherished objects of prayer that come so frequently before the Throne of Grace; let us ask for them spiritual riches, and every gift that will fit them for their respective spheres of labor among us—their parishioners.—*St. Louis Presbyterian.*

FOUND OUT.

On the top of a hill was an orchard, and in one of the trees was a boy stealing apples; another boy was at the foot of the tree on the watch to see that nobody found them out. Nobody was near that they could see; but that did not prove that no one saw them, for seven miles off Professor Mitchell, the astronomer, was examining the setting sun with his telescope, and the hill happened to come within its range; the actions of the boys, the very tell-tale look on their faces attracted his notice. He saw what they were up to. He found them out. There was no escaping the great eye of his telescope looking full upon them. They little thought of such a thing.

But there was another eye upon them, a greater and a sharper eye, and the eye followed them. It was God's eye, and His eye is on us. It sees near, it sees afar off. It sees in the day, it sees in the night. It sees out of doors, it sees in doors. It sees our actions, it sees our hearts. It sees us, too, by name. Professor Mitchell did not know the boys. God knows.—*Presbyterian.*

WORKING WOMEN.

BY LUCY E. GREGG.

My friends, I've been thinking, and thinking again,
Of Jesus' commandment to women and men;
How plainly He bade us His Gospel proclaim,
To work in His vineyard and honor His name.

It came not from mortal, this binding command,
By infinite wisdom the great work was planned;
Then let us each try this command to fulfill,
By aiding the work with a hearty good will.

Both Lois and Eunice were workers I see;
Phebe was a servant, and so should we be;
Priscilla did her work, so should you and I—
The heathen send us Macedonia's cry.

Dorcas was commended for work in her day,
Frank Lydia oft met her companions to pray;
And Persis, who labored so much in the Lord,
With Paul is now reaping eternal reward.

God loveth the workers that in giving delight,
The widow was lauded for giving her mite;
And oft he requires us on others to wait,
Like vigilant Rhoda who stood at the gate.

Mary knew Jesus, though a Thomas could doubt,
Damaris was constant, if scoffers did scout;
And of the chief women, there were not a few
Who set good example for me and for you.

Christ said one meek woman had done what she could,
And this was accounted to her for good,
So, however humble our duty may be,
That is the right pathway for you and for me.

Oh, let us be women of consciences clear,
Let us pray for the love that casteth out fear,
Then working for Jesus will prove a delight,
The yoke is so easy, the burden so light.

—*Herald and Presbyter.*

THINGS SWEET AND PLEASANT.

Those things that are pleasant to us are generally good for us. We were taught somewhat differently when we were boys and girls, perhaps to save the contents of the sugar basin. We we were solemnly informed of dangers to teeth and stomach in the consumption of sweets. But negroes in the cane fields who eat large quantities of sugar do not spoil their teeth or stomachs in doing so. The things that are sweet and pleasant to the unsophisticated palate, and that our natural appetites desire, instead of being bad for us, are commonly good for us. You may take that as a safe general rule. Animals follow it, and we are animals in our material structure, and we do well to follow our instincts in this direction even as they do. Of course we are reasoning animals, and I must add that these instincts are consequently to be followed within rational limits.—*The Human Body and its Functions.*

WORDS TO THINK OF.

Work is no dishonor, and laziness is no credit to any one. It is good to have good wages; but half pay is better than nothing, and working for nothing is better than idleness and vice. There is no true manhood without independence. He whose individuality is swallowed up by fashion, folly, or society, has lost that which he may never regain, and without which his life must be a vain one. He who restrains himself from luxury may help others in necessity. He who helps others may look to God to help him. Difficulties are placed in our way that we may overcome them, and pass through conflicts to victories, and through victories to triumphs. Pride goes before destruction, but honor and nobleness and independence of soul, are approved of God, and are profitable to man.—*Exchange.*

CLIMB OR FALL?

What are you going to do, climb or fall? Tom Smith has made up his mind. He went down the street the other night with two ugly things in his mouth—an oath and a piece of tobacco. Tom is lazy and disorderly, out of bed late at night, and in bed late in the morning, loafing about the corners and shunning the house of God.

Charlie Smith is Tom's cousin; and he says he will climb. Charlie is studious at school, obedient at home, correct in his habits, loves the Sunday-school, and daily kneels at the feet of his Master. That boy is bound to climb. He will advance steadily from round to round in the ladder.—*Morning Star.*

INCONSISTENT CHRISTIANS.

The inconsistent lives of Christians, that is the trouble. Infidelity is holding high carnival all over the land, and the chief weapons which it wields in its remorseless assaults on our cherished hopes and beliefs is the contrast between the preaching and the practice of Christians, it is you, who profess to love the Lord, that by your un-Christlike manners give the sceptic and the scoffer occasion to point the finger of scorn at your Master. He is wounded in the house of his friends.—*Central Presbyterian.*

GOLD DUST.

Account him thy friend who desires thy good rather than thy good will.

Sorrow seems sent for our instruction, as we darken the cages of birds, when we would teach them to sing.—*Richter.*

He who is only just is cruel: Who
Upon the earth would live were all judged justly?
—*Byron.*

We are hanging up pictures every day about the chamber wall of our hearts that we shall have to look at when we sit in the shadows.

I very often think with sweetness, and longings and pantings of soul, of being a little child, taking hold of Christ, to be led by Him through the wilderness of this world.—*Jonathan Edwards.*

Surely one thing shall abide—
Midst the wreck of ages one—
Heaven's eternal Word alone!

The tree will not only lie as it falls, but it will fall as it leans. And the great question every one should bring home to him is, "What is the inclination of my soul? Does it, with all its affections and power, lean toward God, or away from him?"

Go and tell Jesus. In His wisdom He
All stores of solace. When rude gales increase,
Ask, and His love shall pour on passions high
The oil of peace.

Good resolutions are often like a loosely-tied cord—on the first strain of temptation they slip. They should be tied in a hard knot of prayer. And then they should be kept tight and firm by constant stretching Godward. If they slip or break, tie them again.—*Evangelical Messenger.*

A wise heathen said: "Every man carries two wallets with him, holding the one before and the other behind him. Into that before, he puts the faults of others; into that behind, he puts his own. By this means he never sees his own failings, while he has those of others always before him."

Labor is rest—from the sorrows that greet us,
Rest from all petty vexations that meet us,
Rest from sin-promptings that ever entreat us,
Rest from world-syrens that lure us to ill.
—*Mrs Osgood.*

Some well-meaning christians tremble for their salvation, because they have never gone through that valley of tears and of sorrow, which they have been taught to consider as an ordeal that must be passed through, before they can arrive at regeneration; to satisfy such minds, it may be observed that the slightest sorrow for sin is sufficient, if it produce amendment, and that the greatest is insufficient, if if it does not.—*Colton.*

Virtue, the strength and beauty of the soul,
Is the best gift of heaven: a happiness
That even above the smiles and frowns of fate
Exalts great nature's favorites; a wealth
That ne'er encumbers nor can be transferred.
—*Armstrong.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

One hundred and forty-eight million copies of the Bible, translated into 226 different languages and dialects, constitute one of the achievements of foreign missions, within the last hundred years.

A Roman Catholic missionary at Canton has compiled a new Chinese alphabet, consisting of thirty-three letters, by means of which all the words which are now expressed by many thousands of symbols can be written.

Another native of New Zealand has been ordained by the Bishop of Auckland, which makes the thirty-seventh Maori addmitted to the ministry under the Church Missionary Society. All the thirty-seven are still laboring.

The Baroness Burdett-Coutts has given a second donation of £100 to the funds of the Open Air Mission. A friend has promised £50 on condition that £500 is raised by special contributions to put the Mission on a better financial basis.

The Rev. A. H. Mackonochie, vicar of St. Alban's, Holborn, arrived in Toronto on August 18, and took part in the service at Holy Trinity, in that city, on the following Sunday. He is going to visit the United States, and it is thought may be present at the opening of the General Convention in October.

The village of Tarwin, near Chester, has been much excited of late by the vicar, the Rev. William Bryans, seizing and distraining upon the goods of an incoming tenant for arrears of tithes due from the outgoing tenant. The sheriff's officer distrained on a rick of hay, the property of Mr. Ellwood.

The French government repudiate the note recommended by the Vatican for the signature of the religious congregations, and declare in the official journal that no engagement has been made with the Vatican or any person with regard to the execution of the decrees against the congregations.

While the Salvation Army were on Sabbath night marching through the streets of Leeds to their place of worship they were attacked by a crowd of roughs and severely illtreated. Many were struck with stones, knocked down and kicked. At the police court on Monday three of the assailants were brought before the magistrates and fined.

The latest excitement in the Anglican Church is the discovery of certain schools called the "Woodard schools," in which the children are educated in the practices of Ritualism, brought so near to Rome that sharp eyes cannot detect the difference. One of the inscriptions in these schools reads thus: "To the Holy and Undivided Trinity and the Blessed Virgin, mother of God."

Messrs. Moody and Sankey have received a pressing invitation from England, amongst other places, urging them to return to that country for a winter campaign. The evangelists, according to the American journals, were undecided which invitation to take, but it was hardly expected that they would be induced to leave America at the present time.

Preaching at Benmore Castle, on the banks of the Clyde, whither he had gone for his holiday, the Rev. Mr. Spurgeon, in discoursing from Psalm lxxxix., 1—2, said, among other things—"That the psalmist's singing. Some people like to praise God by machinery. If they thought it was acceptable, let them go a-head; but he would praise God with his mouth, and make known His faithfulness to all generations. There was no doubt great sweetness obtained by heaving bellows, chords and strains; but it was the heart which made the music God accepted. Praise was recreation, not hard work. It was profitable; it lifted the heart up. Singing was a grand thing, though not to break the drums of people's ears. Deliverance was for them a stimulant to sing."

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.

WEDNESDAY, OCTOBER 7, 1880.

PRESBYTERIAN ALLIANCE.

Our readers will, perhaps deprive more pleasure from some general notes about the Alliance, than minute analysis of the able papers offered. We will give them a taste of the intelligent repast in another place in our columns, in extracts from the published reports. These papers are not authoritative expositions of the faith of the associated churches, in all the points discussed. But being prepared by men of great eminence, in positions of trust and honor in their several churches in various countries, they may be regarded as correct exhibitions of the beliefs of those churches, and—in the main—of the united faith of the whole body throughout the world. Especially is this true of such grand essays as those of Principal, Cairns of Edinburgh, and Professor A. A. Hodge of Princeton, on the Vicarious Sacrifice of Christ,

FREE DISCUSSIONS.

One of the most important features of the Council is the arrangement for free discussion of the topics presented by the selected essayists. Only five minutes are allowed to each speaker; thus a large number can express, dissent or assent, though the time is insufficient to elaborate any views. But as papers are discussed on the day after their delivery, and are then partially in print,' opportunity for arranging thoughts is secured for each speaker. Some of the finest and most valuable expositions of truth have been thus presented in condensed form, and with freedom of delivery by reason of the absence of manuscript. Pleasant and desirable acquaintances is thus obtained—for eye and ear—with the appearance, manner, voice and magnetic power of the most distinguished men in the Presbyterian world. Collision of views arouses. Any singular or unusual statement in any paper may be challenged or emphasized; and the Council may avoid the misfortune of being even apparently committed to any erroneous doctrines, or extravagant opinions, that may emerge.

SCIENCE AND THEOLOGY.

As might be anticipated, the relations of Revealed Religion and Science and Philosophy occupied an important position in the deliberations of the Council. Able papers were presented by Prof. Calderwood, of Edinburgh, Scotland; and by President McCosh of Princeton; and these were discussed by some of the foremost theologians and scientists of the age. Among these five minute speakers was Prof. S. Alexander, the astronomer and physicist of Princeton. It was made manifest that the lines of separation between these great domains of thought are distinct; that no antagonism exists between science and theology; but their testimony to eternal truth must emerge coincident at least. Distinguished scientists and most eminent psychologists and theologians concur in emphasizing the folly of fearing science in its legitimate work, and denouncing the affirmations of science and speculations of Spencer, Huxley and Darwin in the ignorant diatribes by those who neither have read the one nor have any fair conception of the other. All extremes should be avoided. Mistrust of creation and its secrets is mistrust of God, all whose works praise Him. Theology mistrusts the region of *scientific inference*. Science is founded on observed facts and bounded by facts, and has not tests beyond; no special revelation; neither have scientists any pre-emption of accuracy in logical speculation. Christianity does not forestate facts, and has no revealed system of science. So theology and science can and should maintain the closest and most friendly relations. This has been done by such men as Faraday, Henry, Agassiz and Brewster. We need to train Christian men for scientific investigations.

Earnest and valuable discussions have arisen about other subjects, to which we must refer next week; e. g.: the Eldership, Sabbath Schools, the Sabbath; Bible Revision, and especially on Prof. Flints paper on Agnosticism.

SOUTHERN PRESBYTERIAN CHURCH.

We have been specially gratified at the stand the representatives of our church have maintained in this Council, and in the pulpits of the city. Dr. Witherspoon, of Petersburg, Va., read a noble paper on "Future Retribution;" and Dr. Jos. R. Wilson of Wilmington, N. C., on "Evangelists and Evangelistic Work." In the discussions a prominent and honorable stand has been taken by Dr. Geo. D. Armstrong of Norfolk, Va., Dr. Wm. M. Murkland of Baltimore, Md., and Dr. Wm. E. Boggs of Atlanta, Ga., Rev. M. H. Houston of Ky., and by Hon. Isaac D. Jones of Md., and Wm. P. Webb, Esq., of Ala., who is one of the presidents of the Council. Among those who filled the city pulpits on Sabbath were Rev. J. Henry Smith, D. D., of Greensboro; Rev. L. C. Vass, of Newberu; Rev. Jos. R. Wilson, D. D., of Wilmington, all of the Synod of North Carolina, besides Dr. Wm. Brown of Va., Dr. Stillman of Md., and perhaps others of the Southern Church.

THOUGHTS SUGGESTED BY THE ADDRESS OF DR. WILSON.

This address, concluded in this week's paper, was sent to us for publication by elders E. W. Bullock, S. Watkins, Rev. J. W. Primrose, Mr. J. S. Amis and others, who solicited and obtained it from the author.

Some of our ministers may be guilty of criminal negligence in promiuently and intelligently presenting to their hearers, the distinguishing doctrines of the Presbyterian church but only against a few, we think, can this charge be justly prefered. A minister is sometimes at a loss, to determine what proportion of his preaching should be devoted to the setting forth of the doctrines of his church. As a general rule the proportion given to each doctrine in the word of God, will be a safe guide. We hold that nearly every, if not every, true gospel sermon will contain more or less Calvinism; for without it, the great system of salvation, cannot be presented in its fullness and completeness. Of course the wants of the congregation, to a great extent must guide the minister as to the doctrine which he will preach. Where error abounds, there error must be met. A congregation in which ignorance in regard to the doctrines of our Church prevails undoubtedly require that those doctrines be presented more frequently than a congregation better educated and enlightened.

A great deal has of late been said and written and published in regard to the obstacles to the growth of Presbyterianism, with some of which we have had no sympathy and did not endorse it. But after all the Presbyterian church continues to *grow*. It is still, as in the days of yore, a power in the land exercising a potent influence, for both the spiritual and material good of our people.

We believe that the greatest obstacle to the growth of Presbyterianism, is an obstacle that is not peculiar to the Presbyterian Church, but it is an obstacle in the way of the growth of all other churches. It is the want of godliness in our church members, too many of them have not that regard for truth and honesty which should characterize the Christian. To say nothing of the many clap-trap methods, now becoming so popular in many of our churches for raising money for religious purposes, and which must necessarily sink the church in the estimation of the world. How many churches in their organized capacity pay almost no regard to their most solemn obligations? They fail to keep their promises with a recklessness that would ruin the standing of any worldly corporation as a high-minded and honest body. How can such churches expect to prosper? How can they expect God, to whom justice, truth and honesty are more acceptable sacrifices than the lip services of those who have defrauded His servants, to bless and prosper them? If church members as individuals in their every day dealings, and in their organized capacities, would set an example to the world of truthfulness and honesty, such an example as the world has a right to expect of those professing the religion of Christ, the greatest obstacle to the progress of the Church would be removed. The powers of darkness would flee before it, and the gates of hell could not prevail against it.

NOTES AND JOTTINGS.

We have just received from John T. Patrick, secretary, a complimentary ticket to the Dixie Agricultural Fair, to be held at Wadesboro October 26th to 29th. Wadesboro is situated in the midst of a large area of fine farming country, and surrounded by many intelligent and enterprising farmers. We can see no reason why this fair will not be a grand success. From what we hear, the preparations which are being made promise as much. Senator Wade Hampton has been invited to deliver the address. We have not been advised that he has accepted the invitation.

The notice of the sixty-seventh annual session of the Synod of North Carolina appears in this issue. Application has been duly made for the usual reduction of fare for those in attendance, of which notice will be given next week. There is every promise for a full and interesting meeting of Synod. It has been ten years since the Synod has met in Raleigh, and many anticipate with pleasure a return to the city and to the church in which there has been such growth.

This week we publish another letter from Rev. D. McGilvary, missionary to Siam. Also one from Rev. J. W. Davis, missionary to China. Both of these communications will be read with interest by their many friends in North Carolina.

The press of our Methodist brethren is making a strong appeal to the members of that church to raise the amounts the different conferences have assumed for the Wesley Monumental church in Savannah, Ga.

NEWS NOTES.

We specially invite news from all quarters for this column.

From a note on business we clip this item: Two young men were received into the communion of the Littleton church on the 3rd. inst., one of whom was baptized. This Sabbath closed, Mr. Primrose's pastorate.

FRANKLIN, N. C., Sept. 28.

Brother McLaurin: Our hearts have been refreshed by the visits of *five* brethren of the Presbytery of Mecklenburg. On the first Sabbath in August Brother McIlwaine was with us in Franklin, preaching from Friday night previous to first Sabbath to Tuesday night following. On Saturday before the second Sabbath Brother Davis and Rev. Mr. Martin, of Henderson, were with us at Hiwassee church, in Clay county, preaching twice each day until Tuesday following. On the third Sabbath these two brethren preached for us in Franklin. On Friday following Brother McIlwaine and Brother Williams, licentiate of Mecklenburg Presbytery, were with us at Morrison church, six miles from Franklin. These brethren had spent a few weeks at DeHeart springs, in Swain county. The services continued until Tuesday night after the fourth Sabbath.

During all these precious seasons, from first to last, God's word and spirit, were honored by his servants. The sinner was warned as God warns him in His word. The plan of salvation was exhibited in its simplicity and freshness. The bleeding sacrifice of Christ, the sinners substitute, was set forth as the only hope for salvation.

God's people were greatly edified. One sign of a revival was seen in the *cheerfullness* with which each of these churches increased the salary of their minister. Some already groaning under the burdens of pecuniary want *doubled* their subscriptions. Another evidence we have in the churches undertaking to build a manse. This much needed comfort has been not only seen to be a necessity, but with willing hands these three little flocks manifest a determination to furnish it.

No accessions to these churches as yet, but the increased activities of God's people give evidence of an increase of faith which will insure fruit at some future day.

Dr. Miller, passing through Franklin, visited Swain and Graham counties, spending a Sabbath in each. In Charleston, Swain county, he received five members, and in Graham county one, all of whom were received into the Franklin church.

REV. M. R. KIRKPATRICK.

For the N. C. Presbyterian.

NEWS FROM SOOCHOW.

POO DOO ISLAND, August 18, 1880.

Dear Mr. Editor: In my last letter to you I intimated that your readers might soon hear some good news from Soochow. I now have the pleasure of informing them that I have bought a lot for the mission. When I last wrote to you the bargain had already been made and the purchase money paid in full. I had in my possession the title deed by which the seller held the property. That was what I received when I parted with the purchase money. But at that time the new title deed had not yet been stamped, and as we never know what the mandarins will do I was unwilling to publish any account of the matter. The land cannot be considered the property of the purchaser until a new title deed is obtained bearing the seal of the Treasurer of the Province and also that of the proper District Governor. I have just received a letter from my agent in Soochow, in which he says that he has obtained the newly issued title deed, and that it is in all respects as it should be. He is a man of tried ability, has purchased land for foreigners before he undertook my business. He says he is ready to put the paper into my hands as soon as I return to Soochow from Poo Doo Island, where I am spending the hot weeks of midsummer.

Let me again thank the friends of missions for their aid, without which the mission lot could not have been bought. For three or four years I have been trying to buy a lot for the mission, and various remittances have been sent me for this purpose through O. D. Davis of Salisbury. But altogether it was not enough to buy a lot. This money, however, increased by a little over a hundred dollars, taken out of the thousand dollars, which are to be sent me soon, paid for the lot. This leaves the main bulk of the thousand dollars to be used in putting a wall around the lot, clearing off the old bricks and tiles, and in building a church.

After a sojourn of just one month on this island Mrs. Davis and I expect to return to Soochow, where we hope to be on the 25th of August. I propose to build the church as soon thereafter as possible. I shall not be able to finish the church, for the wall around the lot and the clearing away of the old rubbish will cost about three hundred dollars, but I can now build the walls of the church and put on the roof and make a brick floor, and then use the building in this incomplete state for a time. It will be finished as soon as I receive the necessary funds. Three hundred dollars will finish it, making a substantial brick church, 35x45 feet in size, that would comfortably seat two hundred people.

Yours, truly, JOHN W. DAVIS.

SHANGHAI, China, August 23, 1880.

Dear Mr. Editor: I wrote you a letter from Poo Doo. I now add a line to inform you that I have reached this place, and expect to leave to-day for Soochow. We have been watching the quarrel between Russia and China with much interest. We have not deemed it necessary to think about removing to Shanghai, because Russia has not declared war. At present it seems very probable that there will be no war. The truth is, China is afraid to fight, and Russia is glad of it.

Yours, truly, JOHN W. DAVIS.

MEETINGS OF PRESBYTERIES.

For the N. C. Presbyterian.

PRESBYTERY OF POTOSI.

The Presbytery of Potosi met in South Bellevue church Sept. 16th 1880, and was opened with a sermon by the moderator Rev. John B. Rabey from ii. Cor. v 14. "For the love of Christ constraineth us."

All the ministers except two are present. Five churches represented. Rev. Jas. V. Worsham elected moderator and elder J. T. Johnston temporary clerk.

Presbytery resolved to devote the first day of the next stated meeting to the consideration of topics relating to the office and duties of ruling elder.

An overture to Synod, urging to the transfer of the office of Home Missions St. Louis was adopted.

The recommendation of the Assembly: "That the last Wednesday of October be observed as a day of prayer for our missions," was adopted.

In conformity with the recommendation of the Assembly; Presbytery appointed among its churches its full share of the minimun named by the Executive Committee, of Home Mission for Evangilism and Sustentation, viz.: $150 for Evangelistic work and $300 for Sustentation.

Rev. A. W. Milster was appointed to preach the Presbyterisl sermon at next meeting on Covetonsuess.

Reports from the majority of the churches not encouraging. Since January last nine accessions to the church in Potosi.

All the churches supplied except Cape Girardeau, Jackson, Brazeau and Charleston. The next stated meeting at Clark's Creek church, Wednesday April 6th, 1881, 7:30 p. m.

GEO. W. HARBAN, S. C.

For the N. C. Presbyterian.

PRESBYTERY OF KNOXVILLE

Met at Sweetwater, Tenn., Sept. 16th 7:30 p. m. Opening sermon by Rev. J. W. Bachman, last moderator from Neh. 13;1. All the ministers were present and eleven ruling elderr.

Bros. Cowverse of Louisville Presbytery and Miller of Enoree were present as corresponding members.

Rev. D. Munroe was elected moderator and elder C. C. Nelson temporary clerk.

Mr. J. G. Praigg candidate of West Lexington Presbytery was received and after satisfactory examination on his literary and theoligical course was licensed to preach. Bro. Praigg's examination on personal piety and motives in seeking the ministry was very interesting as he had a rather peculiar experience and no doubt many hard struggles before he finally concluded to present himself as a candidate to preach the unsearchable riches of Christ.

Not many accessions to the churches within our bounds during the last six months. But some of our brethren thought they had accomplished much good by preaching to large congregations of Methodists, Baptists, Cumberland Presbyterians &c. It does good for the brethren to meet and consult concerning the welfare of Zion in our own and other lands. Report on Foreign Missions was very encouraging. There were two good addresses on this subject.

THE SYNOD OF NORTH CAROLINA.

The sixty-seventh annual meeting of the Synod of North Carolina will be held in the First Presbyterian church in the city of Raleigh on Wednesday evening, Nov. 10, 1880, at 7 o'clock. WM. S. LACY, Stated Clerk.

PRESBYTERIAL NOTICES.

The Presbytery of Central Texas is to meet at Bolton at 11 a. m., on Thursday, October 14.

L. TENNEY, S. C.

The Presbytery of Fayetteville will hold its 135th session at Shoe Heel (Quahele), Robeson county, N. C., commencing Thursday, October 14th, 1880, at 11 o'clock a. m.

Churches in arrears to the Presbyterial Fund will please forward the amounts due to the treasurer. J. P. MCPHERSON, S. C.

Bethel Presbytery holds its next regular session at Winnsboro, S. C., beginning Wednesday, Oct. 13th, 1880, at 7:30 p. m.

D. HARRISON, S. C.

STEPPING IN FATHER'S FOOTSTEPS.

One bright winter's morning, after a snow storm, a father took his hat for a walk to attend to some farm affairs requiring his attention. As he started his little boy of five summers also snatched his hat, and followed the father with mock dignity, and an assumed business-like air. When they reached the door, the gentleman noticed that no track or pathway had been made in the snow, and he hesitated about letting his boy follow him. But the soft, fleecy snow looked so tempting, so pearly white, that he concluded to allow the child to walk after him. He took long ad rapid strides through the untrodden snow, when, suddenly remembering his "little boy," he paused, looked back for him, and exclaimed:

"Well, my son, don't you find it hard work to walk in this deep snow?"

"Oh! no," said the boy, "I'm coming; for father, I step in your tracks."

True enough, the dear child was planting his tiny feet just where the parent's had trodden. The child's reply startled the father, as he reflected that thus would his child keep pace with him, and follow in his tracks through life. He was not a friend to Jesus, not a man of prayer, and not a Christian; and well might he pause and tremble as he thought of his child ever striving "to step in all of his tracks," onward, onward, through life's mysterious mazes and mythe, towards eternity! The little boy's reply brought that strong, stubborn-hearted man to think, when even the preached word of God had made no impression upon him. Finally he repented, and sought and found peace in believing in Christ. We believe he is now making such tracks through life that at some day that son may be proud to say: "Father, I am stepping in all of your tracks."—*British Workman.*

ECLECTICISMS.

THE RIGHT KIND OF RELIGION.

Covenant:

"Well, have you got any religion to-day?" asked a Christian friend of a Vermont shoemaker, somewhat noted for the simple and joyous earnestness of his religion.

"Just enough to make good shoes, glory to God!" he said in reply, as with an extra pull he drew his thread firmly to its place.

That's the kind of religion we want, a religion that makes each one faithful to his work, that rules behind the counter as well as in the church, that guides the cobbler as he patches the old shoe of his poor customer, as truly as the visitor of the "sick and in prison," and that never puts the big potatoes only on the top!

BOTH.

The National Baptist:

The inquiry often made, "Which is the most important, pulpit labor or pastoral labor?" is like the query, "Which of the two blades of a pair of scissors is the more important?" We should answer, "Both."

The man who visits and does not prepare for the pulpit by diligent study; the man who preaches and does not visit, either of them will find his usefulness, we will not say paralyzed, but very greatly abridged. If a man studies with the condition of his people in view he will study to ten-fold advantage; if he visits with his pulpit in view, he will visit to ten-fold advantage. We may add that no minister can afford to lose the benefit of his own mind and heart. Many of the best sermons are born of a visit to the bedside of some aged saint, to the kitchen of some plain, toiling woman, or to the workshop of the mechanic.

An Address to the Presbyterian Church in the United States on Christian Work among the Negroes of the South.

BY RICHARD M'ILWAINE, D. D.

The writer's apology for calling prominent attention to this subject is, that besides being a Southerner by birth and life-long residence, and being personally and officially deeply interested in it, he has been deputed to this service by the Executive Committee of Home Missions, to whose care it is entrusted by our General Assembly.

Our Church has always been much concerned in regard to this matter, and our ecclesiastical courts have repeatedly urged its supreme importance. So lately as last May, our highest judicatory earnestly considered it and invoked the renewed attention of Presbyteries to it.

STATEMENT OF THE CASE.

That there is need of effort, none, acquainted with the circumstances and religious condition of the race, will question. There may be, and doubtless is, room for difference of opinion in regard to what is best; but that much needs to be done will scarcely be denied. It is true that they not only live in a Christian land, but that many of them, perhaps the majority of the adults, are members of some church; that they generally have the opportunity of attending Divine service with our own congregations if so disposed, and that among them there are individuals of intelligent piety and excellence of character. It may also be said that in some sections there are churches and communities, especially in towns and cities, whose members have attained a good degree of spiritual knowledge and practice. It may also be stated that there are found among them intelligent, godly and active ministers of the Gospel, who are doing what they can for the elevation and proper guidance of their people. This much is cheerfully granted, and the fact is a valuable testimony to the Christian fidelity of the masters and mistresses, who in former days conscientiously labored for their enlightenment and salvation. A great work has been done in raising them from savagism and in inoculating Christian knowledge and truth, so that it is perhaps true that no people in the history of the world has been raised from so low to so high a level in the same length of time. But when this has been conceded, candor also compels the acknowledgement that to a lamentable extent, they are still ignorant, immoral and superstitious. Their religious services are oftentimes adapted to excite rather than edify. In their belief and worship they retain some strongly marked features of their original religion. Their ministers and spiritual guides are not infrequently "blind leaders of the blind." Multitudes of them are in great weakness and error and sin, and sadly need the sympathy, guidance and help of their more highly favored brethren.

WE MUST DO MORE FOR THEM.

A call to work among them comes to the church of Christ everywhere, but is imperative on Southern churches and Christians and those who sympathize with and have means to aid them.

It must not be lost sight of, however, that there has heretofore been no backwardness among us in the discharge of this duty. While it is freely admitted that our people never *fully* met their responsibilities, it is doubtless true that they discharged this part of their moral obligation as thoroughly as they did any other, and as well as Christians elsewhere usually come up to the measure of their duty. A great work was done before and during the late civil war for their Christianization and civilization, and while circumstances since that time have been unpropitious and have contributed to deteriorate and in some measure to obliterate the good already accomplished, not a few of us during all these dark days have longed and labored for their welfare. Every protestant church in the South has had this matter under repeated and prayerful consideration, and much has been accomplished. There is reason, too, to believe that the times are coming more favorable, and that hindrances are being removed. Certain it is, that a larger number of our people seem to be interested in it now than a few years since. At some points it has been blessed, and some are entering upon it who a little time ago were in dispair of good results. There is, however, pressing need of largely increased effort on the part of us all until the whole church shall realize its responsibility and come up to its full duty.

METHODS TO BE USED.

The means to be employed are, for the most part, simple, inexpensive and easily within the reach of earnest Christians. Hardly one who wishes to do good among them will lack opportunity. This is a field in which many may work, and blessed are those humble and self-denying ones who are willing to undertake it. Among a multitude of suggestions which arise, as the memory of the past reveals again scenes which were daily experiences in the olden times, the following must suffice:

1. Let Christian householders, invite, and as far as practicable influence, their domestics to unite with them in family worship. This was a general custom in godly households in former days; and in some families it still exists, and is a potent means of imparting Christian knowledge, of awakening Christian aspiration, and of securing Christian love, fidelity and good doing. It cannot be doubted that much of the mutual regard which formerly existed between some masters and servants was kindled as they bowed together at the throne of grace. Is it too much to hope that this sanctifying element may in some measure be restored to our Christian society in the South, even under its changed aspect?

2. Let pains be taken to do little deeds of kindness and benevolence to those within our reach. We may visit the sick and pray with them; we may speak words of consolation to those in sorrow; we may lend a helping hand to the needy; we may tell them as we have occasion, of Jesus, the Lamb of God, that taketh away the sin of the world. Such unpretending ministries are commended in the word of God, and among no people will they like be more effective than among them.

3. Let Sabbath schools and classes be established for them in towns and country places. Many may be induced to become learners, and under God's blessing receive seed which shall produce good fruit in time and eternity.

4. Let them be induced to attend, when convenient, upon the ministry of our sanctuaries. In most of our Southern churches provision has always been made for their accommodation, and not infrequently they attended with pleasure and profit. In some places they are beginning to come again, and it is believed that if kind and persistent efforts are made they may be induced to resume attendance.

5. Let our ministers interest themselves, as far as may be practicable, in their spiritual welfare, ministering to them in public and private, and giving them what advice, counsel and assistance they can in their efforts towards a higher religious culture.

These are a few practical hints, which to many are not needed, but which to some, and especially to those who have entered upon the duties of life since the great change in our Southern society, may be useful. They seem almost trivial in themselves, and yet if generally adopted, the knotty question, "what can be done for the religious welfare of the negroes?" will not be far from solution.

A SEPARATE ECCLESIASTICAL ORGANIZATION NECESSARY.

But if our Christian people can be induced to do all that has been indicated, and the Divine blessing shall accompany, much more will be needed; for we cannot overlook the fact that they are a distinct race from ourselves, and that as such they have strongly marked peculiarities, proclivities, antipathies and preferences, and that these must exert a strong influence in their ecclesiastical as well as their social development. When they become Christians they do not lose their race characteristics, and hence it is for their best interests, as soon as practicable, that they be organized into churches officered by themselves, and be encouraged and aided until they have a complete ecclesiastical system, with presbyteries, synods and a general assembly, in which under God they shall be self-governing and responsible alone to our adorable King and Head, Jesus Christ, for their fidelity in establishing and extending His kingdom. Experience seems to teach that this is the normal method of development for the church, and unless we are misinformed it is the preference of the negroes themselves. They regard a separate ecclesiastical organization necessary to the symmetrical growth of religion among them; and reason as well as experience seems to be on their side. As soon as practicable they ought to be put in a position in which they can develop an independent Presbyterian church life, adapted to their race idiosyncracies, and untrammeled as far as possible by merely Anglo-Saxon ideas. They will then be able to adapt themselves to the peculiar wants of their own people as they never can, while closely allied to the whites, and become a power in working out their own religious destiny.

THE THING NOW NEEDED.

But a large work remains to be done for them ere they will be ready to assume and maintain this position. They are poor, ignorant and inexperienced. Many of them have to be instructed in the elements of the Gospel; to be gathered into congregations, and to be nurtured and built up in the knowledge and faith of the scriptures; men of their own race must be sought out and trained as ministers. A great work of ingathering and upbuilding has to be done among them, and the church of the future to be erected little by little, obtaining strength here and there, until finally the goodly structure shall be ready for independent action, and the colored General Assembly of the Presbyterian Church in the United States be the recognized representative of this whole department of work.

This is the view adopted by our highest ecclesiastical judicatory several years since, after protracted, thorough and exhaustive discussion. This is the view, as remarked above, which is consonant with the feelings and judgment of the negroes themselves, the wisest and most far-seeing of whom regard their ecclesiastical relation with their white brethren as temporary and transitional, and not to be continued longer than their present weak and dependent condition renders it necessary.

To this end our Southern Presbyterian Church has been looking for a number of years. In 1874 the colored evangelistic work as a separate and co-ordinate branch of labor was organized, and the presbyteries instructed and urged to give renewed and more earnest attention to this interesting field. These exhortations have been reiterated from time to time, and a number of the presbyteries have inaugurated and are prosecuting work with some vigor and success. The hitherto insuperable difficulty which has met them is the want of means to support the laborers in the field and to undertake new enterprises. Not one has found itself able to raise within its bounds funds sufficient for the maintenance of the work; and amid the already frequent calls upon the churches for collections in behalf of our established benevolent agencies, it has not appeared wise to ask for another. The General Assembly has, indeed, with unexampled liberality and earnestness, authorized its executive committee of home missions to appropriate without limit from the sustentation fund for this object. But when the committee has come to the practical consideration of the question, they have found that this fund has not for several years been sufficient by one-half to support the work it was designed to sustain. While, therefore, they have endeavored, as best they could, to respond to the demands made upon them, they have never been able to encourage presbyteries to enter vigorously upon organized effort, with the assurance that needed aid would be forthcoming when called for. This most needy and important branch of Christian work is, therefore, in danger of paralysis from the want of means to foster it. If the committee had at its disposal so small an annual sum as from $5,000 to $10,000, it is believed that a movement might be speedily inaugurated whose far reaching effects cannot be estimated. It is this profound conviction which has led the executive committee to authorize this appeal to the people of our own church, and to our brethren and friends who sympathize in these efforts and wish to become laborers with us. There are, perhaps, in our own bounds warm hearted Christians who feel the importance of this movement, and are able and willing without diminishing their contributions to other objects to spare something for this. It is probable, too, that among our brethren in other parts of the country, there are not a few who will esteem it both a duty and privilege to aid in this benevolent service, which, as a church, we are at present unable to carry forward in the measure required by the exigencies in the case.

REASON FOR ACTION IN THIS MATTER.

There are many and obvious. Only two or three of the most prominent can be touched.

(1.) The most affecting is the move which lies at the bais of all missionary effort, viz: the consideration of the Redeemer's glory in the salvation of sinners; the honor of our Lord and Saviour, and pity for the lost, conspire to urge us to do what we can for this needy race.

(2.) The fact that they are within our borders and are increasing in numbers, and will in all human probability remain here, for weal or woe, enforces this duty. They are not only here, but are members of this body politic, (whether wisely or unwisely it is not germane to the present issue to inquire) and as "revolutions never go backwards" they must continue to occupy this status. It is therefore, the interest of the enlightened patriot, no less than of the devout Christian, to see that they are instructed and Christianized and morally elevated. The system of "public school instruction" prevalent in the country cannot do this work. Without the religion of the Bible, education will only make them more dangerous members of society The humanising and regulative influence of the gospel alone can furnish the force requisite to accomplish this great regeneration; and while it is appalling to think of the future of our land if this race be left to ignorance, superstition and vice, it cannot be doubted that if they are brought under the power of a pure gospel, the complicated question of their destiny will be wrought out in some way, which will be for their own good, for the blessing of the land and for the glory of our King and Redeemer.

(3.) The probable Christianization of Africa through their instrumentality is another factor in the great problem which must be kept in view as a powerful motive for effort in their behalf. It is believed by thoughtful men that this is the ultimate design of the all-wise God in permitting African slavery to be introduced and to continue so long in this country. If this should be the final outcome of this ill-fated institution, which, while it lasted, was fruitful of so much good to both races, and in the manner of its termination has brought so much suffering to both, the wisdom and goodness of God will be amply vindicated, and fresh proof be given that He knows how to bring good ont of evil, and to confer blessing by adversity. The present state of the continent of Africa; the gigantic discoveries which have lately been made, and the world-wide attention awakened to its resources and the pitiable condition of the inhabitants, together with the munificent efforts put forth for its amelioration, go to show that the tendency of things is towards a mighty movement in behalf of this benighted land. It may be well, therefore, that the children of those sent to us a little while ago, ignorant and degraded savages, and who have received from us "the knowledge of the glory of God" shall become the chief instruments in God's providential scheme for the moral and spiritual renovation of this grand division of the earth's population. Christians, at least, should hope and labor and pray for this result.

Much more might be said in advocacy of this cause, but my plea is already too extended. It is sent forth with the earnest prayer that God graciously incline us all to do what we can for the promotion of His glory and the prevalence of His truth among this dependent and needy portion of our people, and that means may be speedily furnished for the effective prosecution of the work.

Office of Home Missions, Baltimore, September 13, 1880.

THE DUTY OF S. S. TEACHERS.

A teacher has a duty not only to be at Sunday school himself, but to see that his scholars are there. It is a comparatively easy matter to take care of scholars who want to be taken care of. The real trouble is in attending to those who don't want any attention. A young man applied to a Boston merchant for a situation as salesman. "Can you sell goods to a customer?" asked the merchant. "I think I could sell to any man who wanted to buy," was the young man's reply. "Oh, that's nothing to the purpose!" said the merchant. "Any fool can sell to a man who does want to buy. I want clerks who can sell to the man who don't want to buy." It is still true that "the children of this world are in their generation wiser than the children of light." There is a thought worthy of attention in that Boston merchant's idea of a good salesman. The angels had to "lay hold" on Lot, to induce him to leave Sodom, when he was inclined to stay there at the risk of the city's doom. And many a teacher has to do a similar work for scholars who would sooner be in Sodom than in Sunday school. A young lady teacher in central New York wants light as to her duty in this direction. She asks:

"What would be the best way to secure a regular attendance from one's scholars? And is it best to visit them every time they are absent? I am a young teacher, but I love my class dearly."

That last sentence lays a good foundation for the answer to the first question. If a teacher would have his scholars always in attendance at Sunday school he must "love them dearly." As to the methods of securing regularity in a class, we wrote some time ago as follows, in answer to a correspondent: "Let the scholars feel, to begin with, that you count punctuality and regularity important. Always be on hand yourself at the school. Let no slight cause keep you away, or behind time, for a single Sunday. Give prominence to regularity in your work with the scholars. Note their attendance. Commend those who are regular. Ascertain the cause of every absence, and express regret that anything should have kept a scholar away. If possible, see each absent scholar during the week following his absence. If you cannot see him send him word, by letter or by a classmate. Call attention to the attendance of the class month by month, showing who was most regular and who was least so. In such ways emphasize the importance of regularity and stimulate to its attainment. Talk earnestly and lovingly on the subject with those who are irregular. In some schools there are proper rewards for regular attendance. Only those who are reasonably regular have a part in the Christmas exercises, or on anniversary occasions. It requires a constant and steady pressure, with tact and wisdom on the teacher's part, to secure the regular attendance of restless and wayward scholars; but the thing can be done and it ought to be." It is, as we have here intimated, not essential that every scholar should be visited personally on every absence from the class. But a teacher should always take pains to learn in some way why a scholar is away, and to let the scholar know he is missed, and is wanted in the school.—*S. S. Times.*

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

Items from the *Southern Presbyterian:*

The church at Hot Springs, Ark., has extended a call to Rev. W. G. Woodbridge, of Enterprise, Miss., which he has expressed his willingness to accept. He expects to enter upon his new field of labor about the first of November. He has been preaching in Hot Springs, by invitation, for the past three weeks.

The Rev. Dr. Girardeau has accepted the invitation of the Board of Directors of the Theological Seminary to visit church-courts and churches in behalf of the endowment of the institution.

Rev. W. T. Ratchford writes us: "At a recent meeting twelve members were added on profession of faith to Bullock's Creek church; and twelve to Ramah church. At the last communion at Harmony church, six members united with the church on profession of faith. During these meetings there were twenty-one baptisms—infants and adults. These churches belong to Bethel Presbytery."

Rev. F. L. Leeper writes to us on the 13th ult.: "I went by appointment of Presbytery to hold a communion meeting at Zion church, (Bethel Presbytery) recently left vacant by removal of Mr. Brantly. The meeting began Aug. 27th, and closed Sept. 1st. The Lord blessed us, and added fifteen souls to this church. Our meeting here at Fort Mill has just closed. The Lord hath blessed His church and added three to her numbers."

Last Sabbath the Presbyterian church at Carrollton extended a unanimous call to Rev. Ben. Helm to become its pastor. The church has been supplied for a few months by Rev. J. Walton Graybill, who gives it up to go on with his studies preparatory to engaging in the work of Foreign Missions in Mexico. Mr. Graybill's labors here have been very fruitful. The church has now a membership more than twice as large as it had two or three years ago; the congregations have been increased in a much larger ratio; its Sabbath-school is large, and its prospects are more encouraging than they have been for years.—*Christian Observer*.

Rev. W. H. Vernor, who has been the efficient evangelist of the Presbytery of Brazos, has accepted the appointment of District Superintendent of the American Bible Society for the State of Arkansas.—*St. Louis Presbytery*.

A most delightful meeting was held in the Clinton church, S. C., beginning on Thursday before the fourth Sunday in July and lasted to the first Sabbath in August. The pastor was alone most of this time, save two days of earnest, thoughtful, and gratefully appreciated preaching by Rev. J. Y. Fair, the beloved pastor of the Laurensville Presbyterian church. During the meeting sixteen were added to the church, making a total of twenty-two additions on profession of faith during the month. Our people thank God and take courage.—*Our Monthly*.

Items from the *Christian Observer* :

Rev. R. C. Ligon, pastor of Providence church has accepted a call to the Roberts church, subject to the approval of his Presbytery.

The Presbytery of South Carolina at its late meeting, agreed to undertake to raise in its bounds $2,500 for endowing a professorship in the Seminary to be called the Howe Memorial. Rev. J. L. Martin was appointed agent of Presbytery to raise the amount.

A very interesting meeting has recently been held at the Geneva and the Laurel churches, in South Alabama Presbytery, which are supplied with preaching a part of the time by Rev. J. Mentor Crane and Rev. H. M. Jones. Five or six united with the Laurel church—all young men. The meeting at Geneva had not closed when our informant wrote.

Rev. W. M. McPheters has accepted calls from Piedmont and Rocky Mount churches in Virginia.—*Central Presbyterian.*

PRESBYTERIAN (NORTH).

Rev. D. J. Strain, after a successful as well as faithful ministry of fourteen years at Virginia, Ill., has received and accepted a call to the North Sangamon Presbyterian church in Menard county.

Rev. W. R. Henderson, formerly pastor of the Second church, Danville, Ky., has received a call to the church in Harrodsburg, and Rev. Wm. Torrence, once pastor of the Harrodsburg church, has been called to the one in Danville.—*Herald and Presbyter*.

The Presbyterian church of Princeton, Ill., has extended a call for the services of Rev. M. C. Williams of Williamsport, Md. This is their second effort to secure his pastoral services, and they will probably be successful.—*Ibid.*

Rev. W. R. Smith of Abilene, Kan., has received and accepted a call to the Presbyterian church of Belleville, Kan., and has entered upon the work there.—*Ibid.*

Rev. W. C. Alexander has received and accepted a call from the church at Middletown, Del., as the successor of Rev. John Patton, D. D.—*Ibid.*

The exercises of the inauguration of the Rev. T. D. Ewing, lately from Kittanning, Pa., as president of Parsons College took place in the Presbyterian church, Fairfield, Iowa, at 10:30 a. m. Tuesday, Sept. 14th. The auditorium was well filled with friends of the college, and after music and prayer the president of the board of trustees, Rev. Dr. Craig of Keokuk, made an address in behalf of the Synod and board. Rev. Mr. Ewing then took the oath of office, administered by Judge Blanchard, after which Dr. Craig, with a few brief and appropriate remarks, delivered to the president the keys of the institution.—*Presbyterian.*

CONGREGATIONAL.

The Rev. Joseph Wild, whose resignation as pastor of the Union Congregational church in Brooklyn, we announced last week, will enter upon his work as pastor of the Bond street Congregational church in Toronto, Canada, with the beginning of October. It was from this church that the Rev. Dr. Marling came to the Fourteenth street Presbyterian church, this city. Mr. Wild is not only a popular pulpit orator, but also the author of several works which have acquired a large circulation both in this country and in Europe. At one time he was professor of ancient languages in the University at Belleville. He came to Brooklyn in 1872, and settled as pastor of the Seventh avenue Methodist church. Two years later he passed from Methodism to Congregationalism, just previous to his installation as pastor of the Union church.—*Christian at Work.*

METHODIST.

Dr. L. M. Vernon, the Methodist missionary to Italy, who is now in this country, will return to his field in October.

Ten years ago the M. E. Church South had in the whole foreign field but two missionaries and their wives. Now they have thirty.

EPISCOPALIAN.

Thirty-eight natives of New Zealand have been introduced to the ministry of the Episcopal missions in that country.

Throw off that despondent spirit—crush that feeling of despair—be cheerful, happy and well. Take Simmons Liver Regulator when mind and body are depressed, with cold extremities, fever flushes, costiveness, dull headache, bad taste in the mouth, and an indisposition to stir about. For over forty years Simmons Liver Regulator has proved its great value in all diseases of the Liver Bowels and Kidneys—giving life and health to thousands who would otherwise have sunk into untimely graves or endured the torture of a living death.

"I was a sufferer from Dyspepsia for several years, and was at last confined to my bed, and should no doubt have remained there until death should have come to my relief, but for a friend of mine at Weldon, N. C., recommending Simmons Liver Regulator to me, and at the same time with a request that I would use it, which I did with the most happy result. I am now well, and eat anything I wish without any bad effect. W. A. PEARSON, South Gaston P. O., N. C.

SECULAR MISCELLANY.

An American who lately visited Mr. Carlyle in Scotland, conveys the important intelligence that he found the aged philosopher chasing a rat with a poker. Mr. Carlyle has probably been bothered by inquisitive tourists more than any other British author save Tennyson.

A South Carolina Baptist church contains in its old records the mention of a woman being excluded from the church for the offense of "doing too much talking in the neighborhood." As no such case is recorded of late years it is supposed that the race of such women is extinct.

In a recent issue of a New York paper we find the following in reference to the exhibition of Mr. C. C. Clawson's novel and ingenious machine for packing tobacco: "The most noticeable feature of the machinery department is a machine from C. C. Clawson of Raleigh, N. C., which receives tobacco in a hopper, weighs, fills and presses it in bags, turning out the latter finished for the market. Two persons attend it, one to feed the bags and the other to tie them. Thirty bags a minute are thus prepared."

Dr. Worth, Governor Jarvis and Senator Vance, commissioners to examine the Western N. C. railroad, report that satisfactory progress has been made. They further report that $109,000 had been paid by Mr. Best on account of the road, of which $30,000 was paid on account of the floating debt.

Ireland is a country full of strange contradictions. Notwithstanding the privation of last year—that period of so much want and suffering—the total addition to the Irish savings banks deposits in 1879 amounted to $7,086,945. This is the largest increase in any year on record. Only two counties show a decrease, and they are not in the distressed districts. But where the distress was said to be the greatest there the deposits in the banks were the largest. During the period of greatest privation the former half of last year the deposits were of larger amount than when the suffering was less. One-third of the addition came from districts said to have been in the greatest need. There is an evident conclusion to be drawn from these facts. Famine must have been a source of profit to very many, who, during its most oppressive torments, have thus been enabled to save up treasures in the Postoffice Savings Bank. Now that better times are looming we fear that privation and hunger will not prove so remunerative to those who have heretofore thrived on organized benevolence.—*Scottish-American Journal.*

According to the latest compilation there are 9723 newspapers published in the United States. Of these 1835 are Democratic, 1747 Republican and 122 are Greenback. This represents a total of 3704, or about one-third of the entire press of the country. There is something very suggestive in these figures. To us it appears that the bias of the political organs do not represent the feelings of the country as a whole, because to exert the influence they credit themselves with doing, they would require to have a much larger circulation. The independent tone of the remaining two-thirds of the press must necessarily have a wider influence upon the general public for the reason that they do not depend upon political readers exclusively for their existence. A purely disinterested view of public affairs, deliberately and thoughtfully expressed, must of necessity go farther and sink deeper in the minds of those who are accustomed to estimate party strife and virulence at its proper value. In this respect the independent press is the real lever of popular opinion.—*Scottish American Journal.*

Yun Kwai, the Chinese student in this country who has been ordered home because of his father's displeasure at his acceptance of the Christian religion, will not have to obey. The Chinese government has abandoned all efforts to carry out the decree concerning him. He has been admitted to Harvard College. His friends employed a distinguished Boston lawyer to confer with Secretary Evarts to ascertain the exact status of Chinese students as relates to their home government. The reply of Mr. Evarts, giving extracts of the treaty between our government and China, sets at rest all fears of the friends of these young men concerning their liability to be forced back to China.—*Herald and Presbyter.*

A sickness supposed to be mild yellow fever has prevailed for some time near the quarantine station on the Mississippi river, seventy-five miles from New Orleans. There have been seventy-five cases and several deaths since the latter part of August. The physicians of the State Board of Health call the disease malarial fever, caused by exposure in the rice fields, while the doctors attached to the National Board of Health declare that it is genuine yellow fever.

The project of securing the mammoth steamship Great Eastern to run between London, New Orleans and Galveston, to take out cotton and other products and bring back emigrants, is in a fair way of being fully established.

There is fear that another famine is to visit Northern India. A great drought has prevailed, imperilling the rice crop on which the lives of millions depended. Should this calamity occur, the British troops may be in more danger than from the Afghans with whom they have been warring. The government have in recent years planned extensive works for the artificial irrigation of these districts. Had the money wasted in Beaconsfield's campaign for advancing the "scientific frontier" of India been devoted to completing these works, it would have been more to the glory of Britain and the welfare of her colony. The *Times* tersely says, "The victors of Candahar would be better employed in canal-cutting within their borders than in throat-cutting beyond them."—*Canada Presbyterian.*

The business at the New York postoffice has increased so much during the last month that forty clerks have been added to the force. The receipts have increased $1,000 per day since the month of August.

Thousands of people in Norton, Phillips, Sheridan, Decatur, Rawlins, and other counties in Kansas, are in absolute want of food. The wheat crop in all the above named counties failed, and in June was plowed up and planted in corn, which has been destroyed by worms.

The Supreme Court of Indiana over-ruled the petition for a rehearing in the case involving the validity of the constitutional amendments, the vote standing the same as it did in the original case.

In the United States Court at Trenton, N. J., Judge Nixon charged the grand jury that there had come to his knowledge many violations of the law concerning the management of the national banks, and he called upon the grand jury to investigate all charges without fear, favor, affection or reward.

COTTON PRESS.—See advertisement of Southern Standard Cotton Press in another column.

The habit of running over boots and shoes corrected with Lyon's Patent Heel Stiffeners.

Neither falling teeth nor the peeping wrinkles of time so forcibly tell of advancing years as your gray hair. AYER'S VIGOR restores its color and makes your appearance more agreeable to others, as well as yourself. With fresh, luxuriant hair, the infirmities of age are far less noticeable.

Agents and Canvassers

Make from $25 to $50 per week selling goods for E. G. RIDEOUT & CO., 10 Barclay Street, New York. Send for their catalogue and terms. [sept8 661-1y

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Robeson county, September 20th, IRENE HURSEY, daughter of Thomas L. and Jane A. Hursey, in the 10th year of her age.

Her pain and suffering lasted but a few hours. She is now no longer with us. How we miss her! It requires a great amount of Christian resignation and a strong and abiding faith in God's providence to be enabled to say, "Not my will but Thine be done." The afflicted parents have another treasure laid up in heaven, another thread added to that chord which binds them to Him who said "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

We did not see the angel, as he gently bore her to the Paradise of God, nor the gates of the eternal city as her pure spirit passed triumphantly through.

Over the river, the mystic river,
Your little child is waiting for you. COM.

A TRIBUTE OF RESPECT AND AFFECTION.

In connection with the death of our brother NEILL SINCLAIR, which took place on the 17th of August, 1880, the session of St. Paul's church, Robeson county, N. C., desire hereby to express:

1. Their humble submission to the will of God in this dispensation of His providence, assured that in this, as in all His dealings with His people, He doeth all things well; and to his departure they are more cordially reconciled be reflecting how much our loss is his gain.

2. Their thankfulness to God for having given our church the benefit of his influence and example from early youth to a ripe old age.

3. Their appreciation of the value of his services as a ruler in the church for above fifty years, characterized throughout by intelligence and thoughtfulness rarely equaled, by firmness and faithfulness combined with Christian charity, and by a willingness to labor and sacrifice for the advancement of Christ's cause.

4. Their sympathy with his partner and children in their bereavement, and their trust and hope that He who has promised to be a present help in time of need may be their all sufficing support.

Resolved, That this tribute be duly engrossed on our record, a copy of it sent to the widow, and another copy forwarded to the NORTH CAROLINA PRESBYTERIAN for publication.

JOSEPH EVANS,
Moderator of Session.

A HAPPY RESTORATION.

I can truly say that I owe my present existence and happy restoration to the hopes and joys of life, to the use of Warner's Safe Kidney and Liver Cure, and I say to every one suffering from any manner of kidney, liver or urinary trouble, "Use this remedy and recover." W. E. SANFORD.
Holley, N. Y., Feb. 25, 1880.

WILMINGTON MARKET

DURING WEEK

ENDING OCTOBER 5.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—Wednesday quoted at 37½ cents, Thursday 36½ cents, Friday 36 cents, Saturday 36½ cents, Monday 37½ cents. Market irregular and demand very limited, although freely offered at quotations, closing to-day at 36½ cents.

ROSIN—Wednesday, Thursday, Friday, Saturday, Monday and Tuesday Strained was quoted $1 20 and Good Strained $1 25. Higher grades ranged from $3 00 to $3 50.

CRUDE TURPENTINE.—Wednesday, Thursday and Friday $2 10 for Yellow Dip and Virgin; Saturday and Monday, Hard $1 40, Yellow Dip and Virgin $2 25 per barrel.

TAR.—Quoted throughout the week $2 10. Market firm.

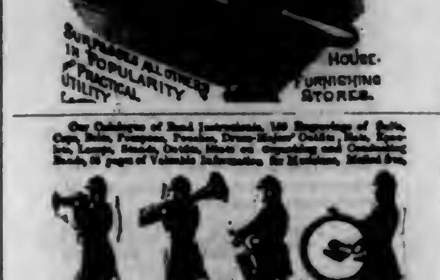
COTTON.—Wednesday, Thursday and Friday 10½ cents; Saturday 10½ cents; Monday 10½ cents.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	00 a	10½
Sides, per lb	0 a	10½
Shoulders	7½a	7¾
Dry Salted—		
Sides, per lb	0 a	9
Shoulders	0 a	7½
CHEESE—Northern Factory, per lb	0 a	11
Dairy, cream per lb	00 a	14
State, per lb	00 a	10
COFFEE—Rio, per lb	13 a	18
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	70 a	75
DOMESTICS—Sheetings, 4-4, per yd	7 a	7½
Yarn, per bunch	00 a	1 00
FLOUR—Fine, per bbl	0 00 a	5 00
Super, Northern, per bbl	5 50 a	6 00
Extra do. " per bbl	6 00 a	6 25
Family " per bbl	7 00 a	9 00
City Mills—Extra Super, per bbl	0 00 a	7 50
" Family, per bbl	0 00 a	8 00
" Extra do., per bbl	0 00 a	8 50
GLUE—per lb	12 a	14½
GRAIN—Corn, in sacks, per 56 lbs from store—white	67 a	70
CORN, wholesale, in sacks	72½a	73
Corn, mixed, wholesale in sacks	00 a	67
Corn, Cargo, per 56 lbs, bulk	68 a	70
Oats, per bushel from store	00 a	50
Peas, Cow, per bushel	60 a	65
HOOP IRON—per ton	90 00 a	95 00
LARD—Northern, per lb	10 a	10½
North Carolina, per lb	10 a	11½
LIME—per bbl	1 00 a	1 10
MOLASSES—West Indies, old crop	00 a	30
" " bbls	00 a	33
" " new crop	37 a	40
" " bbls	40 a	41
New Orleans	47½a	60
Sugar House, hhds, per gal	00 a	25
" " bbls., per gal	00 a	25
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	3 50
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PORK—Northern, City Mess	00 00	17 00
SALT—Alum, per bag of 4 bushels	75 a	80
Liverpool, per sack	90	95
Liverpool fine, per sack	1 40 a	1 50
SUGAR—Cuba, per lb	8½a	10½
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	10½a	11
B— " per lb	9 a	11
C— " per lb	9 a	9½
Ex. C— per lb	9½a	10
Crushed, per lb	00 a	11½
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a	420

AGENTS MAKE THE MONEY SELLING A Story and Household Tells How to Keep ... COMPLETE ... HOME ... J. C. McCURDY & CO., Philadelphia, Pa.
oct6 665-6teow


LYON & HEALY, State cor. Monroe St., Chicago.
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An Experience of Twenty Years,

And refers to Messrs, ALEX. SPRUNT & SON, and the Merchants of Wilmington generally, as to his ability.

HUGH W. McLAURIN.

17-Stop ORGANS,

Sub-bass and Oct. Coupler, boxed and shipped only $97 75. New Pianos $195 to $1,600. Before you buy an instrument be sure to see my Mid-Summer offer, illustrated, FREE. Address,
DANIEL F. BEATTY, Washington, N. J.
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JEWELS!

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AN ENVIABLE RECORD.

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In Two States.

TO SUIT COUNTRY MERCHANTS.

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500 Dozen HATS, for Ladies and Children.
4000 Suits of CLOTHING, for Men, Youths and Boys.

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English and
American

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Rag, Hemp, Manilla, Ingrain, Tapestry,

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Church Carpets a Specialty,

AND

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HALVES and
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TENTH semi-annual session begins July 26th, 1880. Boarders in Principal's family pay in advance for all expense except books, per quarter (10 weeks) $80.

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THE FALL TERM of 1880 will open the 30th of JULY and close on 16th of DECEMBER. Board and Tuition $100.
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Buntings, all colors, all widths; Lace Buntings, French Debeges, Mohair Debeges, Dentelles, Segonia Suitings, Silk and Linen and Silk and Wool Mixtures, Poplins, Irish Poplins,

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MOHAIRS, ALPACAS,

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Fast Colors, Good Styles, 6½c.

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THE BEST! THE BEST!
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THE FALL TERM of 1880 opens Tuesday, August 24. Board and tuition in English, $85 per session of twenty weeks.

Catalogue and circular with full particulars, on application.

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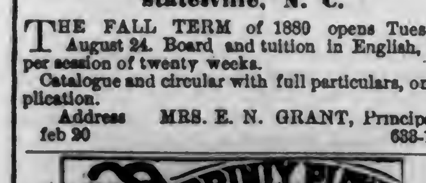

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☞ Guaranteed to press a 500 lb. Bale.

The Bale is delivered at bottom of Press.

It has been thoroughly tested, and is a good Lever Press for a low price.

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No Institution offers superior advantages for instruction in all branches usually taught in first-class seminaries for young ladies.

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4500 Lbs New and Pieced TIES,
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1200 Bbls FLOUR, Super to Extra Family;
250 Boxes Pork Strips, Smoked and D. S. Sides;
200 Hhds and Bbls Porto Rico, New Crop Cuba and New Orleans MOLASSES;

Sugar, Coffee, &c.

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275 Bags COFFEE, Rio, Laguyra and Java;
100 Boxes Pure Assorted CANDY,
150 Tubs Choice Leaf LARD,
175 Boxes STARCH,
200 Boxes LYE and POTASH,
150 Boxes Laundry SOAP.

TOBACCO, SNUFF, PAPER, MATCHES,

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Our Flexible Hip Corset, with improvements, is just in. No extra charge.

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Our Fancy Goods Department is larger than ever, with an elegant and varied assortment of Goods to please the ladies.

The Finest Assortment of Ties in the City.

N. H. SPRUNT, Exchange Corner.
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For the Fall and Winter of 1880.

THE SUBSCRIBER BEGS LEAVE TO INform her patrons that she is still in the

Dress-Making Business,

And ready to receive orders for making

DRESSES, CLOAKS, MANTLES, &c.,

In the Latest Style.

And whilst thanking them (especially her country friends) for their former liberal patronage, she promises to do all in her power to give satisfaction, by thorough work and artistic finish.

MRS. JOSEPH McLAURIN,
Residence, Market St., between 8th and 9th.

Spirit Casks, Hoop Iron, &c.

400 New New York SPIRIT CASKS,
20 Tons HOOP IRON,
100 Bbls choice GLUE,

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jy 14 8m Charlotte, N. C.

FOR THE FAMILY.

The World as I Find It.

BY FREDERICK LANGBRIDGE.

They say the world's a weary place,
Where tears are never dried,
Where pleasuree pass like breath on glass,
And only woes betide.
It may be so—I cannot know—
Yet this I dare to say,
My lot has had more glad than sad,
And so it has to-day.

They say that love's a cruel jest;
They tell of woman's wiles—
That poison dips in pouting lips,
And death in dimpled smiles.
It may be so—I cannot know—
Yet sure of this I am,
One heart is found above the ground
Whose love is not a sham.

They say that life's a bitter curse—
That hearts are made to ache,
That jest and song are gravely wrong,
And health a vast mistake.
It may be so—I cannot know—
But let them talk their fill;
I like my life, and love my wife,
And mean to do so still. —*Good Words.*

Being a Little Woman.

BY IRENE W. HARTT.

Mrs. Ackert was going to spend the day and night with her sick mother. Charlie, who was only five, and could not get through a day without his mamma, had promised to be very quiet, and was to accompany her; but Ellen, who was beginning to think herself a little woman, was to stay at home with Bridget, and take care of two-year-old Robbie. She saw them depart without a misgiving. She had never been in full charge of Robbie before, but she had great confidence in herself.

"I shall be very busy all the morning," she said with great dignity to Bridget, standing in the kitchen door. "I presume you know what to get for dinner."

"Yes, miss," Bridget replied, with her face turned from Ellen, that she should not see her laugh.

Ellen, leading Robbie by the hand, went slowly and dignifiedly up the stairs to the nursery. She gave him his blocks, then put her toys away; she was a woman to-day, and it would not do to be playing. Then there was really nothing to do but watch Robbie, and before she quite realized what she was doing, she was on the floor by him, as much interested as he was in building houses and knocking them down again. It came to her like a shot after a while that her mamma never conducted herself in that way, and that it was not being a woman at all.

"I have shown you how to play, Robbie," she said, with a return of dignity, as she got up. "You must play by yourself now.

But Robbie did not want to play by himself, and he told her so decidedly in his baby language.

"No, Robbie, no longer," she repeated.

Then Robbie, who was fond of having his own way, began to cry, and Ellen determined to punish him. Mamma did not believe in whipping children, and never allowed it to be done to her's, and Ellen must find some other mode of punishment.

"Robbie," she said, sternly, "if you cry I will take you' blocks away."

"Oo tan't," Robbie screamed, and began to throw them around the room in his anger.

"Robert, stop," calmly, but severely. "Pick up those b'ocks, like a good boy, and play alone."

Robbie replied by throwing the blocks in the little woman's face, and Ellen, quite angry, started forward to shake him, but remembered her womanliness in time, although she forgot how naughty it would be.

"I shall punish you," she said. "You are naughty."

"I punish oo; oo's naughty."

"Robert!" severely, as he threw the blocks again.

"I tell mamma," he lisped.

Usually Ellen would have threatened, too, to tell mamma, but she was not under mamma to-day; she had charge of herself and Robbie, too.

She lifted him up, although he kicked and screamed, and was far more naughty than he had been in weeks before. Mamma would have been very much grieved if she had seen her children then.

"I shall lock you up in mamma's big, dark closet," Ellen said.

Robbie howled. It terrified him to see the inside of the big, dark closet, and Ellen knew that well, but she did not know that terror would have any injurious effect upon him. She dragged him into mamma's room to the closet, notwithstanding his screams and kicks. She thrust him in, and shut and locked the door. He screamed louder than ever. She had never heard him cry like that before; but then he had never been punished so severely before, and it would be a good thing for him.

She went back to the nursery, shutting all the doors between, so that she would not hear his cries. She tried to read her Sunday school book, but she could not get interested. Then she tried to play with the blocks, with no better success. It was hard for one so young to have to be a disciplinarian. She went softly back to mamma's room in a little while. There was not a sound from the closet.

"Robbie," she called, "are you going to be a good boy?"

No answer.

"Robbie, Robbie! answer me, or I can't let you out."

Still silence.

"Robbie," very loud, "if you answer me I'll let you out."

She opened the door quickly, with a sudden fear that he might be dead. He lay on the floor with a very red face, gasping for breath. Very much frightened, she lifted him up and got him on mamma's bed. He did not open his eyes or answer when she called. She was so much alarmed then that she forgot she was a woman and could take care of him herself, but ran after Bridget, telling her the whole story. Bridget ran up in great haste. It was a wonder the poor dear did not have a fit, she said; he had been frightened almost to death! She bathed his face and talked to him soothingly, until he was breathing regularly again. Ellen stood by in silent awe. A long while after, when he was able to play again, she took charge of him, much humbled and very kind and gentle.

But he did not care very much about playing, and his hands and head were hot. Neither did he care for any dinner. They had no papa to come home to them, and there was only Bridget to ask what to do, and she was not over-wise. She brought out some cake and preserves, which mamma never let him have, to coax him to eat. He ate all she brought him, and was very sick afterward. All the afternoon they took care of him, but he only grew worse. By supper-time his fever was very high.

"Your ma ought to be here," Bridget said.

"But who can go for her? Grandma's is a mile away, and it's getting dark and is raining."

"The doctor must see him," Bridget went on. "I can go for them."

"I can't stay alone with him," Ellen cried. "What shall we do?" She was quiet a moment, then she cried, "I will go, Bridget."

She went to her room, and locking the door after her, knelt down by the bed, and prayed that all her naughtiness that morning would be forgiven, and that the Lord would take care of her.

Her mamma had taught her that the Lord hears every prayer made in Jesus' name, so she arose much comforted and very brave. She wrapped herself up as she knew her mother would like. She stopped in the nursery to kiss Robbie, and she heard Bridget say something about a "brave little woman" as she come out.

It was raining quite fast, and O! it was getting so dark. The doctor's office was not on the direct way to grandma's, and as Robbie needed him as soon as possible, she ran there first praying at every step.

"Well, you are a little woman," the physician said. "I wonder if my Kitty would be so brave?"

A little woman! Just what she wanted to be that morning. She ran on quite happy for this praise. But it was a long, dark way to grandma's, and her little heart beat in terror very often. If she had not prayed all the time she never could have gone. It was so far off to-night, and there were so many vacant lots to pass. It was reached at last, and Ellen was sitting, very damp, on mamma's knee, sobbing out her story.

"How did the child ever do it?" grandma said from her bed.

"O, grandma, I just took hold of the Lord's hand, and kept talking to Him all the way."

"Bless the little woman," grandma said fervently. "That's what we must do all our lives."

John, the hired man, harnessed up the horse and drove them back very quickly. The doctor, who was waiting to see Mrs. Ackert, said Robbie would soon be well again; and the little woman was put to bed very much as if she were a child, with her troubles all over, and very thankful to the Lord for His care of her, and his making Robbie better, and she determined to care for Robbie after this, as He had cared for her, very kindly.—*Christian at Work.*

Cups of Bliss.

BY MRS. ANNIE A. PRESTON.

I heard this pleasant story the other day of an excentric but very popular and pleasant old Dutch Reformed Doctor of Divinity.

In a village he was preaching as supply, while the settled pastor was absent in Europe, he was invited to attend the weekly receptions at a fashionable boarding school, where two or three of his grand-daughters were among the pupils.

At the first of these brilliant and select gatherings which he dignified with his presence, Miss Bliss, the assistant preceptress, a lovely little lady, presided at the tea urn. The guests went to her to have their shell-like china cups filled or replenished, and sit or stood about the handsome rooms, sipping their tea, nipping the sandwich, a tart or a bit of cake, and laughing and chatting in the delightfully informal way that made the 'Locust Hill Seminary" tees the most popular social events in the village.

When tea was announced the fine old gentleman, who as usual had been making himself generally agreeable, stationed himself beside Miss Bliss, and as each cup was filled, took it from her hand and passed it with a pleasant word to the waiting guest. After a while, having turned all eyes in his direction by a witty repartee, and while every one waited with attentive ears to catch his next words, he said:

"At first thought it would seem to be quite an exhibition of generosity on my part, for me, before I am served myself, to take these cups of Bliss and pass them until this whole large company is supplied; and it would be a generous act, were I not sure that a sufficient quantity for the needs of all present was back of the fair dispe sing h nd."

His listeners all laughed at the pretty and apt play upon the lovely young lady behind the tea-urn, but the aged minister continued gravely:

"It is just the same with the message of salvation which I am holding out to you all, week by week. Was there only enough for the saving of one soul in this township, human nature is so weak that I might be tempted to retain that portion for myself instead of offering it for your acceptance; but I know there is an inexhaustible supply, so I have no temptation to be selfish in the premises, and am only influenced in my desire for your highest good. The message reads, 'Ho, every one that thirsteth, come ye to the waters'—all you have to do is to come, without money and without price, and partake that your souls may live.'

Then, in a deep voice, he continued:—"What strange ideas of politeness govern society? What one of you is there who would come here and offend your hostess by refusing the delicate and delicious refreshments provided for your entertainment? Yet day by day, for years, you do not hesitate to grieve your Maker by refusing the cup of eternal life, which is being continually held out to you by the hands of his servants."

A gentleman who was present said the effect of these unexpected words as expressed upon the faces of the gay company, was startling. It was putting an old thought in a new light, and when one sweet young girl, standing near the speaker, said in a trembling voice: "I believe, sir, that we would all gladly accept of that cup, if we had you to offer it to us and to tell us about it"—others clustered eagerly about him; and the result was, the tea ended by the offering of a fervent prayer followed in the days to come by a general awakening of religous life among both teachers and pupils in the gay fashionable, worldly young ladies' seminary, and a permanent and most happy change in the tone of the school.—*Presbyterian.*

MISCELLANEOUS.

The Oldest Monument in the World.

The Ashmolean Museum, at Oxford, contains one of the oldest monuments of civilization in the world, if, indeed, it is not the very oldest. This is the tintel stone of a tomb which formed the last resting place of an officer who had lived in the time of King Sent, of the second dynasty, whose date is placed by M. Mariette more than six thousand years ago. The stone is covered with that delicate and finished sculpture which distinguished the early periods of Egyptian history, and was immeasurably superior to the stiff and conventional art of the latter ages of Egypt which we are accustomed to see in our European museums. But it is also covered with something more precious still than sculpture—hieroglyphics which show that even at that remote time Egyptian writing was a complete and finished art, with long ages of previous development lying behind it. The hieroglyphic characters are already used, not only pictorially and ideographically, but also to express syllables and alphabetic letters, the name of the King, for instance, being spelled alphabetically. In the hands of the Egyptian scribes, however, Egyptian writing never made any further progress. With the fall of what is called the Old Empire (about B. C. 3,500) the freshness and expansive force of the people passed away. Egyptian life and thought became fossilized, and through the long series of centuries that followed Egypt resembled one of its own mummies, faithfully preserving the form and features of a past age, and of a life which had ceased to beat in its veins. Until the introduction of Christianity the only change undergone by Egyptian writing was the invention of a running hand, which in its earlier and simple form is called hieratic, and in its latter form, demotic.—*Salem Press.*

Macaroni and Vermicelli.

Macaroni, vermicelli, sea-biscuit, pilot bread, plain crackers and common bread are about alike in composition and nutriment. Macaroni and vermicelli differ only in size of the tubes, both being made alike, and both are simply dried dough made of flour and water only, the same as pilot or sea bread and plain crackers. The wheat grown in Southern Europe contains more gluten and less starch than any other, and, therefore, makes better macaroni. This gluten is nitrogenous, like lean meat, casein, or curd of milk (cheese), etc., and strengthens one's muscles more than the more starchy Northern flour. Starch is carbonaceous, supplying material for producing fat and promoting warmth in the system. Millions of people in Italy use macaroni as their chief, if not sole, food for the year round—the gluten answering for the lean meat consumed by other people to produce muscular strength, or working power. Sea-biscuit, pilot bread and plain crackers, those without the "shortening" of butter or lard, are simply flour and water, worked into tough dough, and baked, instead of being air or sun dried as macaroni and vermicelli are. They are usually made of northern grown wheat, containing more starch and less gluten than macaroni.—*American Agriculturist.*

The Use of Lemons.

The lemon is a native of Asia, although it is cultivated in Italy, Portugal and the south of France. In Europe, however, it seldom exceeds the dimensions of the smallest tree, while in its native state it grows over ninety feet in height. Every part of this tree is valuable in medicine, though we rarely employ any of it but its fruit, and that is the lemon itself. And every one knows how to employ this, as in lemonade: Squeeze the juice into cold water, this is the shortest way, or to cut in slices and then boil it. Either way is good. Lemonade is one of the best and safest drinks for any person, whether in health or not. It is suitable to all stomach diseases, is excellent in sickness—in cases of jaundice, gravel, liver complaint, inflammation of the bowels and fevers. It is a specific against worms and skin complaints. The pippins crushed may also be used with water and sugar and be used as a drink. Lemon juice is the best anti-scorbutic remedy known. It not only cures the disease but prevents it. A physician suggests rubbing the gums daily with lemon juice to keep them in health. The hands and nails are also kept clean, white, soft and supple by the daily use of lemon instead of soap. It also prevents chilblains. Lemon is used in intermittent fevers mixed with strong, hot black tea or coffee, without sugar. Neuralgia may be cured by rubbing the part affected with a lemon. It is valuable also to cure warts, and to destroy dandruff on the head, by rubbing the roots of the hair with it. In fact its uses are manifold, and the more we employ it externally the better we shall find ourselves. Natural remedies are the best, and nature is our best doctor, if we would only listen to it. Decidedly, rub your hands, head and gums with it, and drink lemonade in preference to all other liquids.—*Exchange.*

Knock Falls to Cure a Cancer.

So much has been said of late anent the miraculous curing properties of the Church of the Apparitions at Knock, that (says a contemporary) an instance of the failure of the supernatural power which the place is reputed to possess may be recorded for the benefit of those who accept without question every story of wonder which emanates from the pilgrims' shrine. In a letter just received from the husband of a lady residing in Liverpool the instance already alluded to is given:

"Knock is a wonderful place. Throughout the whole day crowds of people traverse the roads, giving the idea that some monster fair was being held, and all the more remarkable from the fact that generally you might travel for miles without meeting a solitary individual. The hotel is, or was, a gentleman's house, which has been taken as a speculation at a rental of £200 per annum. The day I was there a lady had just died who had been brought from America to try if she could be cured of cancer. She and her husband had been there two or three weeks, and it was fancied that she was getting better, so her husband went to take the passage back to America. Whilst he was away she got worse, and died immediately before I got into the hotel. Of course there was great excitement and confusion. The husband arrived and I was really sorry for him when he got off the car and asked the manageress of the hotel how his wife was. On hearing that she was dead he fell into my arms just as though he had been shot, and it was some time before he recovered consciousness. I was speaking to several people, priests among the number, and I never found one who could really say that he know any one who had been ill and got better through a visit to Knock. I have met plenty who say they know somebody who knows somebody else who was cured; but every case is given on second-hand evidence."

Now or Never.

But as for all those theories which tell the sinner that if he dies in his sins he shall have another opportunity; which forget the grandeur and awfulness of God's *moral government;* which undertake to know more than Christ dared to teach about the Father's tenderness; which insist that the divine justice exhausts itself in merely reformatory discipline, and which tend to exclude from legislation as well as from theology, the very idea of punishment—I have no fellowship with them, and if I had a pulpit, no preacher of those theories should stand in it with my consent. Behold! *now is the accepted time,* and *now or never* is the deep undertone of the gospel in its call to repentance and its offer of salvation.—*Rev. Dr. Leonard Bacon.*

STATE NEWS.

We learn that the sweet potato crop is almost a failure in some sections of the State.

Receipts of cotton for the week ending last night, 654 bales. Receipts for the month, 1,075 bales, being 603 bales more than up to this time last September.—*Monroe Inquirer.*

The Governor yesterday received a letter asking for a State flag for use at Kings Mountain. The State has not a single flag in its possession, strange to say. The only flags are held by companies or regiments of the State troops.—*News and Observer.*

Treasurer Worth informs us that Mr. W. J. Best has expended thus far, on account of the Western North Carolina Railroad, $109,000. Forty car-loads of iron are now being placed at the head of the road, and the track to Asheville will be laid at once.—*Raleigh News and Observer.*

The second annual exhibition of the North Carolina Industrial Association opened at their ground yesterday under the most flattering circumstances. The exhibition of machinery, stock, fowls and fancy work is very good. Col. L. L. Polk, Judge Reade and Mayor Manly made addresses.—*Raleigh Visitor.*

A friend who has been down the river on a fishing expedition for several days past says Mr. W. E. Davis, of this city, who has a fishery at Federal Point, caught at one haul on Tuesday last about sixteen thousand mullets, which when salted down would make in the neighborhood of eighty barrels. His seine was so loaded down with them that it burst, or he would have taken even more than he did.—*Wilmington Star.*

Prof. F. P. Motz, of the Department of Mathematics in the King's Mountain High School, writes that he has determined by formulæ of higher astronomy the day of the week on which the battle of King's Mountain was fought, and that it was Saturday, October 7th, 1870, having fallen on that day. There has been at different times considerable discussion on this point. October 7th, 1880 falls on Thursday.—*Charlotte Observer.*

The place of debarkation for those attending the King's Mountain Centennial is a way station called "Weaver's," five miles west of the village King's Mountain and four miles from the battle-field where the celebration is to be held. Hacks, omnibusses, wagons, etc., will be in waiting at Weaver's upon the arrival of every train to transport passengers to the battlefield. Rates, from 50 cents to $1, according to conveyance, for the round trip.—*Charlotte Observer.*

The King's Mountain monument to be unveiled on the 7th of October, which is anniversary day, is expected to cost, complete, about five thousand dollars. In addition to the cost of the monument the committee have purchased the ground on which the battle occurred, and have already spent some three hundred dollars in clearing it off, so that it will answer for the purposes of the celebration.—*News and Observer.*

We are to have a railroad through Stokes. Work has certainly been commenced on the Cape Fear and Yadkin Valley Railroad in this county—that is, hands commenced last Monday morning building barracks on Col. Benj. Basiley's plantation, between Walnut Cove and Germantown, to keep the convicts in, and we are informed that one hundred and fifty hands will be put to work.—*Danbury Reporter.*

THE PLEASURES OF HOPE.

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DISCUSSIONS IN THE ALLIANCE.

In the late Presbyterian Council a paper was read by Rev. Dr. C. H. Read, of Richmond, Va., on the subject of

RULING ELDERS IN THE CHURCHES OF JESUS CHRIST.

The class of persons known as Ruling Elders, invested with the same kind of authority and exercising the same kind of power as pastors, is constantly recognized in the Holy Scriptures through all the ages since the organization of the Church of God in the family of Abraham. The precise mode of their appointment and the precise nature of their official power is not distinguished, of course, but the office itself is clearly recognized. Eldership comes itself eventually into view in the Divine Records. Ultimately we find elders associated with almost every important act of government and council until they are now an important part and factor of the Churches of Jesus Christ. Proofs on this point are not necessary in this immediate presence, but such proof may be of use when the sessions and doings of the Council come to be reported, published and thrown before world.

First, we will refer for authority to the Word of God, and we could have none better. Passing by the earlier parts of the Scriptures, we find in Leviticus xiii. 4, 5: "If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white, then the priest shall shut up him that hath the plague seven days." "And the priest shall look on him the seventh day, and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin, then the priest shall shut him up seven days more." The office of the elders, while it was in some respects similar to that of the priest, was in other respects entirely different. Their office was to place their hands upon the head of the beast about to be slain as if by way of representing sin washed away by the blood of the slain animal. It was done in behalf of the people, and implied the dignity and solemnity of the institution of the office. In Numbers xi., 16, 17, we find the following: "And the Lord said unto Moses, Gather unto me seventy men of the Elders of Israel whom thou knowest to be the elders of the people and officers over them, and bring them unto the tabernacle of the congregation that they may stand there with thee.

"And I will come down and talk with thee there, and I will take of the Spirit which is upon thee and I will put upon them; and they shall bear the burden of the people with thee that thou bear it not thyself alone." The 24th and 25th verses of the record proceeds thus: "And Moses went out and told the people the words of the Lord, and gathered the seventy men of the elders of the people and set them around about the tabernacle, and the Lord came down in a cloud and spake unto him and took of the Spirit that was upon him and gave it unto the seventy elders: and it came to pass that when the Spirit rested upon them they prophesied and did not cease."

It is observed here that the Lord Himself speaks of the official character of the elders of the people of Israel. We thus see that the office of elders was approved of and recognized by God Himself. In Deuteronomy xxv., 7-9, we find: "And if the man like not to take his brother's wife then let his brother's wife go up to the gate unto the elders and say, My husband's brother refuseth to raise up unto his brother a name in Israel; he will not perform the duty of my husband's brother.

"Then the elders of his city shall call him and speak unto him; and if he stand to it and says, 'I like not to take her,' then shall his brother's wife loose his shoe from off his foot and spit in his face, and shall answer and say, 'So shall it be done unto that man that will not build up his brother's house'" In Deuteronomy xxix. 10, we find the following: "Ye stand this day, all of you, before the Lord your God; your captains of your tribes, your elders and your officers, with all the men of Israel." Those are the words of Moses in regard to the duties of elders. Again Deuteronomy xxxi. 28: "Gather unto me all the elders of your tribes and your officers, that I may speak these words in their ears, and call heaven and earth to record against them,"

I have given you a few extracts from the Mosaic law in reference to the powers and duties of elders.

In I. Kings vii. and viii. we find that the elders occupied a very high and important position. In II. Kings xxxii. we find the Order of Elders mentioned. Book of Ezekiel viii. 1. "And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me." From this it is manifest that an order of men known as elders had existed from the organization of the Church of God. The manner of their appointment is not distinctly set forth, but that they did not assume this office themselves is obvious. The number of seventy elders shows that there must have been some rule exclusive and inclusive; that they were so appointed to fill the office, and that they were so delegated with public authority as to command universal respect. Their advisory counsel was sought by prophets, princes and kings, and had weight in matters of the highest importance to the Church and State in the form of Church and State government which prevailed.

Dr. Witherspoon, in a valuable tract, has contributed to the literature on this subject.

The Synagogue System: What we gather from the early writers in reference to this subject dispels any reasonable doubt as to the fact that elders were a prominent part of Church Government. As to the exact time when the synagogue system of our worship was established is not known, but that it existed at the time of our Lords's advent and had then in existence for a considerable period of time admits of little doubt. Dr. Miller has written a valuable and comprehensive essay on this subject. He says that the number of elders in each synagogue was not governed by any absolute rule, and that in large cities and populous places the number was very much greater than in smaller places, but that they never aggregated less than three—that they might never be equally divided. It would seem to be impossible for any one to doubt this statement when it is so strongly supported, and Bishop Burnett has added the weight of his opinion to the foregoing authorities whom I have mentioned.

In the New Testament, also, we find that the elders are a body of men mentioned in a manner to indicate that their position was a high one and that they constituted an important part of the Church government. To be eligible to the position they were required to possess qualities which would commend them to their fellow-laymen and command respect and veneration. They were not always, as the name might imply, the oldest members of the congregation, but, in the broader sense of the word, they were the wisest and best. Of course age, with its experience, would have its advantage. In the New Testament we find ample evidence of the truth of the point submitted—that the existence of an order of men called elders is a verity. The testimony bearing upon this point is so abundant and clear that it is quite unnecessary to cite it. Dr. Witherspoon shows that our Lord Jesus Christ visited the elders and took council with them, although He Himself was not recognized as one of their number. "He came to His own and His own received Him not." In I. Timothy, from the 4th to the 7th chapters we find great stress is laid on the duties of the Elders.

In the Epistle of Paul to Titus, from the 1st to the 4th verses, we find: "Paul, a servant of God and an Apostle of Jesus Christ, according to the faith of God's elect and the acknowledging the truth, which is after Godliness."

"And hope of eternal life, which God, that cannot lie, promised before the world began."

"But hath, in due times, manifested His Word through preaching, which is committed unto me according to the command of God our Saviour."

"To Titus, mine own son, after the common faith, grace, mercy and peace from God the Father and the Lord Jesus Christ our Saviour."

"For this cause left I thee in Crete that thou shouldst set in order the things that are wanting and ordain elders in every city as I had appointed thee." And then follows the specifications of proper qualifications of these elders to be thus ordained.

In I. Peter v: 1: "The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." In Romans, xii: 6-8, inclusive, we have the following: "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith."

"Or ministry, let us wait on our ministering; or he that teacheth on teaching."

"Or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness."

Again, in I. Corinthians xii: 28 we have: "And God hath set some in the Church, first, apostles; secondly, prophets; thirdly, teachers. After that, miracles, then gifts of healings, helps, governments, diversities of tongues." Here there is a reference of the various offices established by God in the Church, the most important of which are the Apostles, next the Prophets and last the teachers, which, of course, are the same and are understood as elders.

Now, it is shown in the seventh and eighth verses of the twelfth chapter of the First Corinthians that one may receive from God the manifestation of His Spirit sufficient to fit them to be teachers of their fellows, although they may not be ordained ministers of the Gospel, as follows: "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit."

I could quote numerous other authorities if I thought it were necessary. Enough has been shown to maintain as sound Scripture the assertion that elders are contemplated by God as a part of the Church government.

I have by no means got to the end of my argument; but the Moderator informs me that my time is about up, and I will detain you but a moment longer in conclusion.

A body of ruling elders, sympathizing with the pastor in his work and with the people in spiritual interest, would do a vast amount of good and be a help and comfort to all. The Lieutenant Governor of Virginia, himself an elder, has said that such a body of men may be of great influence in the world. Indeed, they may be and ought to be, and when the ruling elders of the great Presbyterian Church are everywhere awakened to their high powers and duties and shall receive the recognition and support of all the members of the churches in carrying out its duties, then may we expect to see our Church rise and shine in the law and power of God.

A paper was read by Professor Samuel J. Wilson, of Allegheny, on the

"DISTINCTIVE PRINCIPLES OF PRESBYTERIANISM."

The idea of the Church rests upon and rises out of the eternal purposes of Jehovah. In working out this divine thought, in working out this eternal purpose, He employs means that have form and visibility. The true people of God throughout all the ages—those who have been and those who will be redeemed—constitute the invisible Church; but as man can only judge as to who are the people of God by the credible purposes of those who profess the truth, hence the importance of the visible Church. Believers, together with their children, constitute it. The Church, therefore, in its idea, rests upon no mere sensual expedient, but upon God's own eternal purpose. If we must have Churchism, let it be that Churchism which has breadth and length and depth, and whose idea is commensurate with the love of Christ which passeth knowledge that the Visible Church may not be a mere form of government without spirituality. Man's nature is such that he can only judge of the internal by external objects of sense. God, in order to make His religion one understandable and appreciable by mankind, was compelled to connect with the Invisible Church, which is holy and divine, the Visible Church, which to a certain extent, inasmuch as it is the object of sense, is worldly. The Visible Church of Presbyterianism claims and endeavors to keep itself as close as possible to the Invisible Church. The noted feature of our form of service is its almost utter lack of pomp and circumstance, when taken in contrast with the Catholic or Episcopal form of worship. We claim that very fact shows that we more nearly approximate the Invisible Church. All that tends to please the eye and entrance the ear to the detriment of the soul, is, in our point of view, objectionable. Jesus Christ has given us a law and form of government, and to Him alone is the Church responsible for what is different from it in her legitimate and proper sphere. These laws, given by Christ to His Church, are contained in the Scriptures of the Old and New Testament: which Scriptures Presbyterianism holds to be the only and sufficient rule of faith, and not only to the New Testament but also to the whole Bible, Presbyterianism has ever been loyal. The Old and New Testaments are not in antagonism. There is not any inconsistency shown by contrast. The one is a supplement to the other, and Presbyterianism is true to both the new and the old alike. In neither can be found an excuse or authority for prelacy. The primitive Church was without all the forms and signs that afterward were brought into it during Roman Catholic ascendancy, and the Reformation was directed against this very materialism which had become a part and parcel of the Church. There is no doubt that such a form of service as the Roman Catholic or Episcopal commends itself to the public taste, but it is not the religious and spiritual part of man which is affected.

There were Presbyterians ages before Papacy was born or Prelacy ever dreamed of. We date far beyond Apostolic time. The government of the synagogue was Presbyterian. The system is spiritual, and because spiritual it is legitimate and historic. It is drawn directly from the Word of God. There are no bishops—no members of the clergy elevated above others—but we all derive our inspirations and commands directly from the Godhead. The spirit of the Bible through and through is Presbyterian. That Apostolic Presbytery was in the third century superseded by Prelacy is only too obvious, but such a policy sprang not from true Christianity or from anything that was recommended or authorized by Holy Scriptures, but from the spirit of Paganism which had crept in, bringing with it its priests and sacrifices, forms and ceremonies. During the Middle Ages whenever a witness for this truth was found who desired to bring the Church back to its primitive simplicity, then and there was found a Presbyterian. That may be found in the history of the Reformation. Every reformer was a Presbyterian; every witness of the truth during the Middle Ages was a Presbyterian. Along the whole line of the ages Presbyterian blood has been sprinkled and the ashes of Presbyterian martyrs have been scattered. Christ is King alone. He has no vicar, and and one who usurps such a place usurps the place of God.

THE DISCUSSION.

When the subject came up for discussion in five minute speeches the following remarks were made:

Rev. J. T. Smith (Baltimore)—It seems to me the whole difficulty as to the whole theory of eldership springs from a misunderstanding of the term. In the minds of very many the term "representative" is taken as equivalent to "delegate," but the power is in the body of the people, and those officers are simply their delegates, executive officers—that, and nothing more. There is another theory, and, as I suppose, the true one, which recognizes this fact, that all power is primarily or inherently in the Lord Jesus; that that is intrusted by Him primarily to certain officers, and that those officers are directly the representatives of the Lord Jesus, receiving the law from His lips and executing His will, and not after the will of the people. The call of Christ is invisible—it does not ascertain persons to whom it is intended; that is ascertained first by the consciousness of the call upon the heart, by providential intimation as to his qualifications and circumstances, and then again and chiefly by the election of the people. As an officer of the Church he is not a mere executive of the will of the people; he is the representative of Christ direct and accomplishing His end. Now, the phrase, representative of the people implies just this: If he is chosen from among the people, and he understands the wants of the people, and in this regard he represents them more directly than the preaching elder can do. I intended simply to call attention to this fact: That the whole difficulty, it seems to me, hinges upon the use of this word "representative," and if we understand that as simply a delegate or an executive officer of the people, the difficulty will be removed.

Hon. James Dawson (Washington, Iowa)—I do not want to criticise anything that has been said on the eldership, the ruling elder, only something with regard to the importance of his position as fixed by the Presbyterian Church and as authorized by the divine institutions. All elders are ruling elders; all are not teaching elders. He stands, so far as ruling is concerned, on a perfect level with the minister in everything except his word and doctrine, and we do not as elders, I fear, feel this to be so important a matter placed upon us as it is—that the purity, the peace and the prosperity of the Church lie upon the eldership equally with that of the teaching elder. And it is said that the elder that rules well is worthy of double honor, and especially he that labors in word and doctrine. There is no higher duty that can be placed upon a man upon this earth than to be the teaching ambassador of Jesus Christ, and the next position he can be placed in is to rule in the house of God. If we felt the importance of this our Churches would be likely to prosper. Permit me to say that an elder has a great deal to do in the Church, and the young minister in the congregation never had a better instrumentality to help him up to honor and dignity than a faithful, prudent corps of elders as his assistants, and faithfulness is required on the part of the elder, as well as on the part of the minister, for the purity and prosperity of the Church of Jesus Christ. Let me say here that the Master places the faithful teacher of His Word at the head and the unfaithful at the tail of creation. Faithfulness is required, and so it is equally required of the eldership as it is of the ministry.

James Croil, Esq., (Montreal, Canada)—Professor Wilson, who made reference to the eldership yesterday, went a great deal farther than I think a great body of the elders want to be carried. I do not think we claim for ourselves equal power with the minister in any regard. If I understood Professor Wilson, he made that statement. The other gentleman who read a paper upon the subject did not go far enough for my fancy. He just exactly stopped where I think he ought to have begun. He did not tell anything about the modern elder, and that is what we are all very much concerned about. Now, I can only say a few disjointed sentences, because it is a very large and important subject. I hope to elicit from other members of this Council some very useful and valuable information on this point. I ask this question: Is an elder a Presbyter? If he is a Presbyter, then he is a bishop. If he is a bishop, then he is a teaching elder, surely. How many kinds of bishops are there in the New Testament? I want to get an answer to this question; If you ask me is an elder a Presbyter, I say yes, and I say no. I say theoretically he is a Presbyter, but I say practically, after an experience of thirty years in the eldership he is not. Mr. Chairman, I say, yes, he is a Presbyter, and to what extent does this entitle him to the privileges in Presbytery? Oh! you say, he may sit and vote and deliberate in the Presbytery. Perhaps he may to a certain extent. Take my own case. I am one of eighteen elders, and I am to be selected as a presbyter, but I am only one of eighteen, and only stand one-eighteenth of a chance to be selected. It takes nine tailors to make man, but in this case it takes nineteen elders to make a presbyter. [Laughter.] You say he may take part in the prayer-meeting; he may visit the sick. So may any other Christian man, I presume. Oh! you say, but he may assist the minister in dispensing the ordinance of the sacrament. I suppose if there was lack of elders any pious man in the congregation may be asked to do that. You say, "Oh! he may even be asked to take up the collection." [Laughter.] I submit Mr. Chairman, it is perfectly competent for the doorkeeper to do that. So I do not see that we gain so very much in our standing by these qualifications. I am speaking of the modern elder, not of the Scriptural elder. I want to be told to which class I belong. You say an elder is a Presbyter. I go to the Presbytery. Did any one ever conceive it to be a proper thing to ask an elder to take a Moderator's place in the Presbytery; it was never done in point of fact; at least, I never knew of a case of it in Canada. I am merely stating that as one of the disabilities of the eldership. Here is a point that no one will dispute. And who is it that ordains ministers? Is it the Presbytery? Yes; all the Presbyters? No; if an elder should come forward and attempt it it would be said, Hands off! You should not put your hands on the minister's head. You have nothing to do with the ordination of ministers, therefore, I am not a Presbyter to that extent. What is the church session? That is a meeting of the elders with the teaching elder in the chair. Now, it must be well known to members of this Council that no such meeting of a church session can possibly be held unless the minister is in the chair. Is not that a disability? I cannot occupy the chair even in the absence of the minister, if there should be no Church session held to doomsday. I only show that we are not Presbyters, as some of you will make us to be. It follows that the modern elder, in my estimation, is not the Scriptural elder. I do not see that there is any way of getting out of the difficulty, but I think if such be the case it is just as well to let us know what a modern elder ought to be. The remedy for this is either to reduce the pretensions to the eldership or to educate the elders to a more efficient discharge of their duties.

Mr. Houston (Kentucky)—It is true that the modern elders is not the Scriptural elder, but it is also true that the modern elder ought to be the Scriptural elder. Now why is not the modern elder the Scriptural elder? There are two reasons for it. The qualifications of the Scriptural elder are plainly laid down in the New Testament. He must be a man who is apt to teach; he must be a man who is possessed of administrative qualities; he must be a man who is of good report of them that are without; he must be a man not lately brought into the Church. Now, sir, wherever the man is selected with those qualifications he will be a Scriptural elder. But, sir, too often in our Churches the man is selected because of his high social standing, or because of his wealth, and not because of his Scriptural qualifications, and therefore he is not a Scriptural elder. Again, sir, there is another reason. Principal Grant told us yesterday when we quoted a man's language we ought to quote the whole of it. Now, sir, repeatedly in this matter of the eldership the words of the Apostle Paul have been quoted, and in not one instance have the whole of his words been quoted. What are the whole of these words? Let the elders that rule well be counted worthy of double honor, especially they that labor in the word and doctrine, for the Scriptures said: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn, and the laborer is worthy of his heir." In the primitive Church, in the Scriptural Church, these Scriptural elders had a higher position; they had remuneration for their services, and because they had remuneration they became the drill masters of the sacramental host who, by their self-denial, their energy and their elevated consecration they brought the Roman world to the feet of Christ. Wherever you go the elder has the duty to perform and a duty that calls for a large amount of his time; the duties of the Scriptural elder do call for a large portion of his time—and if you do not give him compensation unless he is a very rich man he cannot afford to give the time, and it won't be done. Then you say, in our day we scarcely raise money enough in the churches to pay the preachers, and you talk about giving compensation to the ruling elder, when you do not give sufficient compensation to the preacher. There we strike again at the very core of the matter. I believe on this whole matter of church finances we have departed in our modern times from our Scriptural method, and when we return to the Scriptural method we will pay our teaching elder, and we will pay in the same proportion our ruling elders; and then you will find our elders all brought up on the Scriptural plan.

Henry Day, Esq., (New York)—Mr. Chairman, I think this is a contest between the lay elders, and I think the lay elders ought to settle it. Now, the difficulty with our Canadian brother (Mr. Croil) was, I imagine, that his experience was not exactly like the experience of some other countries. The difficulty seemed to be that he did not assert his rights like a freeman. It may be because he lives in the Dominion of Canada. [Laughter.] Now I tell that brother if he lived in the United States he would feel that he could be Moderator and he would feel that he could be teaching elder, because it is certain that even a lay elder can be Moderator in our General Assembly, and some day that will happen. I would not be surprised if Judge Strong would be chosen as Moderator if he would attend the next General Assembly. It strikes me that this system of lay elders is one of the grandest things in the policy of the Presbyterian Church. It is natural law and the natural method of government—the very government you would all resort to if you were thrown upon a desert island and were obliged to make a government for yourselves. The civil government would be made in this way, and the ecclesiastical government would be made exactly in this way by a representation from among the people and by some one man to represent the authority in the highest sphere. Presbyterianism and that is ecclesiastical government. It is the grandest government and it is one of the proofs that it is a divine government; that it is natural; that it can be everywhere enforced; that it secures every man's rights. I want to say one word about what I think is the advantage of having the lay eldership. There are, as a general rule, certainly one hundred lay members of the Church where there is one Christian minister. Nothing is so important as that the Christian minister shall understand what are the wants of his people, and what are the feelings of his people, how they think and how they act; and have him to bring himself down among them so as to know what they are. Now, how beautifully this is all secured, if you have a representation of eighteen members of a church representing all the members, all the intellectual qualities, all the social status of the church, bring them there, all represented in session. Now, our brother, if he had remembered that he represents a certain class of society, and that he is to do his duty there, he would have found that that is the whole of his duty. We are all equals as I understand. Our Canadian brother says we are not. We do not do the same thing, but we are all equal in authority, and when we come to vote we have just as much power one as the other. I would like to advise my brethren the Bishops, teaching Bishops. I think they would sometimes learn from the eldership. I think you are apt to be too intellectual, I think you are apt to be too philosophical; you are apt not to know how the more common mind that is not all the time reasoning and all the time thinking—how that common mind is affected. Many of us move among all classes of men; we see all sorts of minds brought out, evil and good, and we can educate you in some respects, at least give you our advice. I would like to say a word about something that was said yesterday by our friend Dr. De Witt. I do not believe that we run any risk in these days of giving too much money to cultivate the beautiful. I do not believe when you come here any of you do not rejoice in all the beautiful ornaments of this room. What was it all done for? Why did the instinct go out at once among all Presbyterians to make the room as beautiful as it can be to a certain extent? Why, it is human nature coming out; it is progression in society in all the love of the beautiful. Do not put your foot down and give the world to understand that Presbyterians are going to worship in the bare walls. Do not drive the people away by the bareness of everything surrounding Presbyterianism. Keep up with the times. I do not mean the depraved times. I do not mean mean anything that is wrong.

Rev. Principal D. McVicar (Montreal)—I wish to dissent from some of the views expressed by Mr. Croil. I think he has understated the privileges he enjoys in Canada. I should not like my fair country to be under any cloud, although it is somewhat to the north of you. At the same time, his views are substantially correct. It appears to me quite evident that, as Presbyterians, we are inconsistent in this position which we hold in relation to what are called ruling elders. First of all, in arguments we are accustomed to establish triumphantly, as we think, the Presbyters and Bishops are identical, we say to our friends of the Episcopal Church that in the new Church the *Episcopoi* and the *Presbuteroi* are identical and then turn around with amusing facility and inconsistency and strip certain of these *Presbuteroi* of the power of the *Episcopoi*, and refuse to allow them to exercise the functions of the Bishop. We permit them to rule in sessions and in the Presbytery and in the General Assembly they exercise all the powers of the teaching Bishops or elders, but when they return home they are caused to sit on a lower plane; they are not allowed to exercise the full functions which in argument we accord to them. Either cease pressing these arguments or invest ruling elders with full functions of their office. It may be said that there is not sufficient evidence in Scripture to do so. To my mind at least the evidence upon which we make the distinction between the two classes of elders is insufficient, and the evidence upon which we divide the elders into two classes—teaching and ruling elders—is insufficient. It appears to me it would conduce greatly to the advantage of the Church to give full status to these ruling elders and make them, in other words, teaching elders. It may be said that many of them are unfit to be such. The answer is very simple: Make them fit to be such. Let them be persons of proper standing in the Church in an unlimited measure. There can be no doubt at all that this method of pushing back the ruling elder and giving him a lower position than the Word of God gives him is a great weakness in the Presbyterian Church, and our power is to be derived very largely from increasing the efficiency of the session and having all the members of it qualified to preach and to do all the other work which their office includes.

Rev. James Nish (of Victoria)—Mr. Chairman: It is with considerable difficulty that I rise to address this venerable Council and especially to dissent from the deliverances now given forth by the learned Principal who has preceded me. I imagine if we will only correct our nomenclature it will be discovered that we do not detract from the dignity of our ruling elders. The fact is that we have two classes of Presbyteries. We have the Congregational Presbytery and the Ecclesiastical Presbytery. All our elders are members of the Congregational Presbytery, and there all elders stand upon the same footing, although in consequence of his experience the place of President is assigned to the teaching elder. This, however, is simply a matter of arrangement. Any member of the session may be Moderator of the Congregational Presbytery. All the members of the Presbytery, cannot become, or at least it would not be expedient they should become members of the Ecclesiastical Presbytery. The Ecclesiastical Presbytery is made up of representatives, and by arrangement the teaching elder is ex-officio member of this Ecclesiastical Presbytery, while one of the other members is elected as a representative. I maintain that every ruling elder is a teaching elder, or ought to be a teaching elder, and that every teaching elder is a ruling elder. That is our theory, we ought to carry it out more fully into practice. I am afraid at the same time that some of our ruling elders have entertained that view of the office which was certainly held by a member of a congregation who had expressed a desire to be made an elder. They began to question him: "If we were to appoint you an elder could you discharge the functions of the office?" "What are they?" was the reply. "Well, could you conduct prayer meeting?" "No, sir: I am not qualified for that." "Well, you could at least teach a Sabbath school?" "No, sir; I have no aptitude for giving instruction to the young." "But you could go and visit some of the sick; you could assist in a work of this sort." "No, that is just the very thing I am not fitted for." "What could you do, supposing we were to appoint you a member of the session?" "Well," he says, "look here, if you give me a place in the session, and any matter is brought forward at any time I think I could manage to raise an objection." [Laughter.] Now, sir, I apprehend we have neglected our duty in not letting ruling elders realize their obligations and responsibilities. I know the gifts are possessed by them and need to be developed. This is thoroughly religious development.

Hon. Peter S. Danforth (New York)—Mr. Chairman: It seems to me that if any one can speak upon this subject of the eldership, I ought to speak. For forty years in succession I have been an elder in the Reformed Church of North America, and I have had no difficulty in finding my status. I have had no desire to preside in our General Synod. I have had no difficulty in finding my own place. I had supposed, sir, that my duty as an elder in the Church was to be as an assistant to the pastor, to uphold his hands in every good work. I had supposed that was a part of my duty, at least I have tried to discharge the duty in that way, of aiding the minister of the church punctually. I had supposed that in the absence of the pastor the prayer-meeting was my field of duty so far as in me lie to take his place for the time being, and either myself conduct or some other elder of the church conduct the meeting and participate in the solemn and interesting exercises of that meeting. I have found no difficulty in finding what there was to be done by an elder. Taking the Bible as my standard and the rules of my Church, there is no difficulty. It seems to me that an elder can easily find his place, and if he will be faithful to his Master he will find enough to do to occupy all his time. A praying, active, consistent elder never finds his hands tied by the minister or by the congregation.

Rev. Dr. Robert Knox (Belfast, Ireland)—Mr. Chairman, I believe that if our elders do not take a part so much as we might hope they would take in spiritual work, the fault lies largely with the clergy. I have gone on the principle for many years of training my elders and cultivating their gifts and giving them opportunities of not visiting people merely, but addressing the people, and when I left Europe to come to this Council I handed over to a body of nine elders the entire work of conducting the prayer-meeting during my absence, and on the Sabbath before I left, I stated to my congregation that I could not find a preacher for the next Sabbath and I had spoken to two of the elders and one of them would conduct the service in the morning and the other in the evening, and that they might expect to sit at the feet of two ruling elders. Now I have often, in my own church, sat upon the platform and called upon one elder after another to rise and address the people. They were trained for that work, and I have found invariably where the minister invites and encourages an elder, if he is a man of the right stripe, that he will be prepared to take part in all spiritual work, and, if God has given him the gift, even to occupy the pulpit. We should take the blame on ourselves as ministers if elders do not help us as they ought to do in our spiritual services.

Rev. Professor Nicholas Hofmeyer (Cape Colony)—Mr. Chairman, I am not going to address you as a minister, but as an elder. I am an elder of our church, and a few years ago I sat in our Synod, while I am at the same time a theological professor. Allow me to call your attention to two points which I think have been omitted in this discussion. One or more of my co-Presbyters have argued that as Presbyters we have a right to all the functions as Presbyters. The glory of Presbyterianism is this. We have not only the principle of liberty, but the principle of order, and for the sake of order it won't do to say that every brother shall baptize, for instance. Now, for the sake of order and many other reasons, we separate, we may say, a certain class of elders from another class of elders, and call them teaching elders and ruling elders. Another thing we must not forget, there is a diversity of gifts, and one man may have the gift of governing and not the gift of teaching, and it would be a sad thing if a man could not be elected an elder because he is not able to teach.

THE YEARS PASS ON.

"When I'm a woman, you'll see what I'll do!
I'll be great, and good, and noble, and true;
I'll visit the sick and relieve the poor—
No one shall ever be turned from my door.
But I'm only a little girl now,"
And so the years pass on.

"When I'm older I'll have more time
To think of heaven and things sublime;
My time is now full of studies and play,
But I really mean to begin some day.
I'am only a little girl now."
And so the years pass on.

"When I'm a woman," a gay maiden said,
"I'll try to do right, and not be afraid;
I'll be a Christian, and give up the joys
Of the world with all its dazzling toys;
But I'm only a young girl now."
And so the years pass on.

"Ah me!" sighed a woman gray with years,
Her heart full of cares and doubts and fears.
"I've kept putting off the time to be good,
Instead of *beginning* to do as I should;
And I'm an old woman now."
And so the years pass on.

Now is the time to begin to do right;
To-day, whether skies are dark or bright;
Make others happy by good deeds of love,
Looking to Jesus for help from above,
And then you'll be happy now,
And as the years pass on.

—*Christian at Work.*

For the N. C. Presbyterian.

AN ADDRESS.

To the Churches of the Presbytery of Mecklenburg:

DEAR BRETHREN :—The time has come to begin the collecting of funds for the work of Home Missions. The Presbytery at its late meeting, directed the committee having the work in charge, to make out an estimate of the amount of funds necessary to carry on the work in our bounds next year, and to apportion the same among all our churches.

The committee, consisting of W. W. Pharr, W. E. McIlwain, E. H. Harding, J. L. Brown, S. H. Chester, G. L. Cook, G. S. Robison and G. D. Parks, carefully considering the wants of our large missionary field, and carefully estimating the ability of each church, came to the conclusion that we could and ought to raise at least $1,500 for missionary and evangelistic work for 1881.

And we feel sure, Brethren, that if you could for awhile stand in the position in which our committee is placed, and see and know what we do, you would say that the estimate above named, is less than our large Presbytery ought to make. It will require only about thirty-eight cents per member for each of the causes. With the hope that it might enable all the churches to feel a deeper interest in this work which Christ is giving us to do, the committee directed a letter to be prepared and sent to you, setting before you its claims and encouragements. You have been called on from year to year to contribute your money to the cause, and you would doubtless want to know what good is being accomplished—what encouragements there are to continue giving.

Brethren, the greatest inducement is, that the Lord requires it, that His name may be glorified through the preaching of the Gospel, and that He has declared that it shall not return unto Him void. But it is well for us to know, that we may be thankful for, the evidences of His blessing on our efforts. And we are thankful to be able to say that we have good cause to thank God and take courage; for the efforts of past years are, through God's blessing, bearing precious fruit.

A few years ago we began the work in Union and Anson by sending an evangelist to these counties, and gave him from the funds of Presbytery, $500. Now we can support a man in each county by an appropriation of $250 or $300. That is double the work for half the money. The Presbytery has, therefore, determined to divide this field and directed the committee to look out a suitable man for Anson. Then, to our efficient worker, R. A. Miller, giving all his time to Union county, we may hope soon to see a self-sustaining field there also.

Within the last twelve months, our cause in Buncombe county has put on a bright and hopeful face. Mainly, through the effects of the war, our church in Asheville was greatly weakened, and for a time drew aid from the Presbytery; but it has lately become fully self-sustaining. Red Oak, Oak Forest, and Swannanoa have not, since the war, had the means of grace sufficiently often, or so continuously as their growth required. Notwithstanding the irregular and insufficient ministrations which they have had, two of them—Red Oak and Oak Forest—have secured good houses of worship.

During four or five months of this year, our candidate, Walter Moore, was employed in this field, and under God's blessing Swannanoa was greatly revived and strengthened. Divisions were healed, cold hearts were warmed, those who had been lamenting the sad state of things, were made glad through the work of God, and nearly fifty souls were added to that church. And so acceptable every way was his work in that field, that he is warmly urged to return to it so soon as his seminary course is finished which will be next April. This arrangement, so desirable, will require only $150 from our missionary fund. So the Buncombe field, which a few years ago required $100 for the support of one man, will have the full time of two good men next year, with only $150 from the funds of the Presbytery.

The churches in Henderson and Transylvania were, until about two years ago, grouped under one pastor, and paid $500 for his support. The field was divided, and Brother Davis sent to Transylvania and Brother Martin to Henderson county, and now the same churches are raising for the salary of two men, $900. Mills River, under the earnest efforts of Bro. Martin, has been blessed in various ways. The tone of piety has been greatly elevated, and the church is now in good working condition. This church expects to have a manse for their minister soon, if it has not already been secured. This, when done, will aid very materially towards reaching the self-sustaining point on the part of that field.

The committee, for years has earnestly desired to locate a minister in Haywood county, and has failed to do so just because we had not the money to do it. It is one of the most important and promising fields in all our territory. We have in that county two churches, Waynesville and Bethel. The former has determined to have a church building, and their earnestness in the matter is seen in a very liberal subscription. Waynesville promises to be a very important point at no distant day. It will not be long until it will have railroad advantages, and the soil and climate of this county are such as to secure an increase of population and prosperity. We feel that it is absolutely necessary that a minister be sent to that field, and this can be done by an appropriation of $200. So soon as the churches in that county shall name a man whom they would like to have permanently located as their minister, our committee will take steps towards permanently occupying that field.

In the churches of Franklin and Morrison, Macon county, and at Hiawasse, in Clay, we have Rev. M. R. Kirkpatrick, one of the most faithful and judicious workers. And though this field has not yet shown such encouraging results as could have been desired, (there have been peculiar difficulties in the way,) yet the witness, of one of the committee who was sent by the Presbytery to assist Brother Kirkpatrick this past summer, is, that a good and lasting work is being done which must sooner or later bear rich fruit. And from all sources of information we get a clear conviction that the good of souls, the honor of Christ, through a pure gospel, and the prospective importance of our churches in that field all require that Bro. Kirkpatrick should be sustained by your funds, and supported by your prayers. This field will require $275 for at least another year.

There is another fact well deserving your consideration and grateful acknowledgment. In the missionary fields and feeble churches, God has raised up and called into the ministry of our church five or six young men, some of whom are now ordained and doing good work for the Master; the others in course of preparation. This of itself is a rich return for all the money and labor expended in our missionary fields.

You see then, that your contributions of earthly substance in the past, have been doing much good. And still the Lord is calling you to undertake greater things, and by encouragements from what you have done, is stimulating your faith and zeal to do more for Him who *gave Himself* for you. The committee would not ask your gifts only for the Lord, but also your continued prayers that God would so fill the hearts of all our members with the love of Christ, that they shall feel it to be a great privilege to work and to give to His blessed kingdom.

A card, giving the amount each church is asked to raise will be sent to every session in a few days. Ministers are requested to read this letter to their respective charges.

By order of Committee,
G. D. PARKS, Chairman.

For the N. C. Presbyterian.

THOUGHTS AND SAYINGS.

BY D. L.

Truth.—Speak what is true,—but let it be pleasant:—Speak no disagreeable truth, nor any agreeable falsehood. Truth is more excellent than silence. Think purely, speak purely, act purely, and the world will be the better for it.

Religion.—Man, without religion, is a being full of contradiction, and the most miserable of all creatures, and as the life and power of religion go out, forms and ceremonies come in, and piety is choked, if not gone.

Charity.—Much is said in the present day about charity between different denominations of Christians, which is all well enough in its proper place and at the proper time. But, if I am not mistaken, the Church of Christ needs just now to learn, not so much a larger breadth of charity, as a sterner and more consistent intolerance of errors and falsehood.

Man, as he is.—It is hard to find a man so rich, as to refuse a gift; and about as hard to find one so liberal, as to be glad to lend.

Fashion.—The height of taste in dress is adaptation. Fashion is often unnatural and artificial; but when fashion, feature and form are a unit, no attention is called to apparel, one simply feels pleased with unity and harmony.

Prejudice from ignorance.—The strongest antipathy in the world is that of fools to men of learning, for they are utterly unable to appreciate the worth of such men.

Virtue in classes.—There are some virtues which are naturally associated together, such as the love of truth, the sense of justice, courage, and personal independence. There is an opposition class of virtues naturally grouped together,—as sympathy, mutual helpfulness, and a tendency to social organization. The serious antagonism in the moral world is that of truth and love. Most cases of conscience which present a real difficulty, resolve themselves into a conflict of truth and love. It is hard to be true, without hurting the feelings of others; and it is hard to sympathize with others, and not yield *a little* of our inward truth. And yet, there are other cases in which the most perfect harmony exists between them, and they are the nearest and most intimate friends of all the virtues.

RELIGIOUS INTELLIGENCE.
FOREIGN.

Gleaned from Exchanges :

The Rev. F. H. Bickersteth has given the Church Missionary Society £1000 to begin a mission among the Bhils, a hill tribe in Central India.

The 157th meeting of the cathedral choirs of Hereford, Worcester, and Gloucester commenced in the cathedral of the latter city, on Tuesday.

Last week, the Rev. C. H. Spurgeon received another attack of his old malady, rheumatism, in one of his knees. Though not of an exceedingly severe nature it was sufficiently painful to prevent the reverend gentleman from leaving his home, and he was on Sabbath unable to take his usual place at the Metropolitan Tabernacle.

An iron church, forty by twenty feet in size, was sent from London for the Eskimo on Little Whale River, Hudson Bay. After being two years on the way, it at length reached its destination, and was dedicated last October. A recent letter speaks of eight of the Eskimo being baptized, and thirty more candidates being under instructions.

At the Conference of the delegates from the branches of the Young Men's Christian Associations throughout the United Kingdom, in Manchester, it was agreed to form a National Committee who should have the general oversight and consolidation of the associations. This committee was also empowered to appoint a travelling secretary, and sums of money were promised towards the expenses.

The truth has already taken root in Brazil. Eighteen years ago the first Protestant church was organized in Rio Janeiro, and two persons received into its communion on profession of their faith. Since that time more than three hundred have been admitted into this one organization, mostly converts from Rome. In 1865 a second church was established at Sao Paulo of six persons, which has had a healthy growth, and which has sent out several preachers of the word.

The expulsion of the Jesuits being menaced in certain States of America, where it is thought that Order has obtained a too great preponderance, is a new source of anxiety to the Vatican, where it is feared whole districts might remain without religious instruction if the scheme were carried out. Instructions are being sent out that the Jesuits shall so comport themselves as not to give rise to this danger, and that if necessary the work of the parishes shall be undertaken by other priests. Meanwhile, measures are being taken at the "Propaganda-fide" to have other missionaries ready.

A white garment appears worse with slight soiling than do colored garments when much soiled; so a little fault in a good man attracts more notice than great offences in bad men.

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

WEDNESDAY, OCTOBER 13, 1880.

ALLIANCE NOTES.

The second session of the Presbyterian Alliance has accomplished its work and passed into history. Many and various are the opinions expressed by the papers of the day as to its work, in regard to its direct usefulness and the prospective good which will flow from it. In general, criticisms have been highly favorable. The selection of Philadelphia for the sittings was most fortunate, and the direct effect upon the foreign delegates, those especially from the weaker churches of the European continent, and of the far-off lands of Australia, India and South Africa—the direct effect upon these can only have been to strengthen them in the present and to brace them up and to encourage them in their labors for years to come. In Philadelphia there are about one hundred and twenty churches, with over forty thousand communicants, and the adherents of Presbyterianism number certainly over one hundred thousand. Of about fifty-six different branches of the Presbyterian family, embracing about thirty-four millions of people, forty branches were represented by delegates. These delegates were certainly in the main representative men, noted for intellectual ability, profound scholarship and eminent piety. As was to have been expected, the papers read were logical, scholarly, compact yet clear, and brimming with powerful thought. It would not be difficult to except to some things that were done, or other things that were omitted, but on the whole the affair fully realized the most sanguine expectations.

We give to-day the article promised in our issue of 22d ult. as a concluding report from the Alliance. As the papers and discussions presented have a value beyond the immediate circumstances under which they were presented, we shall endeavor to present, as we can, the more interesting in full to our readers. The reports as we give them are mainly from the Philadelphia *Press*, whose reports, though not entirely free from inaccuracies, were in the main very full and accurate.

CLOSING DAYS OF THE PRESBYTERIAN ALLIANCE.

The last two days of the Alliance were devoted principally to reports and discussions of missionary work in various lands, and miscellaneous business. Besides this at the afternoon session on Friday several papers of importance were read. Rev. Alexander Mitchell, D. D., of St. Andrews, presented a report from the Committee on "Desiderata of Presbyterian History." Rev. Dr. Breed read a paper on "Diffusion of Presbyterian Literature." Rev. Dr. Hatfield of New York, one on "Revivals of Religion," and Prof. David Steele, of Philadelphia on "Personal Religion." Two of these papers were specially admirable, those of Dr. Breed and Prof. Steele. Dr. B. declared that the power of printed thought was never so great and extensive as it is at this day. Book hunger is one of the predominant traits of our time. Nearly everybody reads. The libraries of the world contain millions of volumes. New books are coming out every day. The number of new copies of newspapers issued annually in this country is not less than six hundred millions. The effect of this book-power on the public mind and heart is incalculable. The moral character of the printed page ranges from the highest to the lowest. The great need of the age is a pure literature to counteract demoralizing and infidel tendencies, such as the Presbyterian Church preeminently supplies. Our Presbyterian literature is intensely theistic, christological, and embodies from beginning to end, as to its polity, the representative idea. The great doctrines of grace, clear-cut and well-defined, are brought prominently forward. These are among the ideas that pervade Presbyterian literature—the very ideas, as history and biography show, that go to build up character, to ennoble the spirit of man, and equip him for grand achievements. The testimony of keen-eyed observers who are not Presbyterian sympathizers, as to the practical advantages of a literature springing from the Presbyterian system, is not wanting. Dr. Currie, an able leader of the Methodist Church, writes of the Westminister Confession: "It is the most glorious and most comprehensive system of doctrine ever formed. It is a comprehensive embodiment of nearly all the precious truths of the Gospel. We concede to the Calvinistic Churches the honor of having all along directed the best religious thinking of the country." Some of the best fruits of Christian life and noblest specimens of Christian character have been exhibited among those who were Calvinistic in belief. Wide diffusion therefore of the Confession, Catechisms, Presbyterian books and papers that distinctly set forth the great Pauline system of faith and order would exert a most happy and healthy influence. Prof. Steele's paper—Personal Religion—was listened to with marked attention. He alluded to the fact that the age in which we live is one of great activity. There is a constant striving after higher attainments. This is true in art, science, philosophy, literature and discovery. There is an increasing desire for social improvement and material comfort. Amidst this restless, ceaseless activity the love of Jesus is thrown off. Personal religion is neglected in the rush for material good. The pressing need is of a reattachment of one's self to God—a sound Scriptural conversion—an absolute surrender of the entire man, understanding, will and conscience; and passions renovated and readjusted—the whole man so consecrated that the social, domestic and business life shall be in every act, for "the glory of God." This return to God will undoubtedly characterize a new epoch in the spiritual history of the world.

MISSION WORK IN VARIOUS LANDS.

Quite a number of distinguished missionaries, native and foreign, were delegates to the Alliance just closed in Philadelphia. The Council had the pleasure of hearing among others, Rev. Adolphe Monod, of Carcasonne, France; Rev. Mr. Buscarlot, of Lausanne, Switzerland, Rev. Antonio Arrighi, of Italy; Prof Comba, of Florence; Rev. J. E. Szalatnay, from Velim, in Bohemia; Rev. Fritz Fliedner, from Spain; Rev. Leonard Anet, from Belgium; M. Eugene Reveillaud, of Paris; Rev. Narayan Sheshadri, of Bombay, India; Rev. M. McKenzie, of Swatow, China; Rev. Thomas Nelson, of New Hebrides; Rev. Mr. Ewing, from Egypt; Rev. Mr. Constantine, from Athens, Greece; Rev. Mr. Beattie, from Syria; Rev. Allen Wright, from Choctaw Nation. Most of these who spoke made a profound impression. These devoted men bring the glad news of the organization of new churches and the spread of the Gospel in every land. The spread of religious liberty on the Continent of Europe is a notable sign. The Ancient Waldensian Church (the Martyr Church) so long bound, is now free, and through her missionaries she is preaching a pure Gospel beyond her ancient seats, down the Italian Peninsula—spreading all over it a net work of Christian missions. There is an effort being made, I may say, to create a permanent fund for the benefit of the Waldensian pastors. They receive now $300 annually a piece, a sum totally inadequate to support a family. It is proposed to raise this sum to $500. Already, Scotland has raised nearly $30,000, and it is hoped the Presbyterian Churches of America and England, will raise an additional $30,000, and thus show in a substantial way their sympathy with a poor and struggling church. Italy is making great progress towards the light. Since the downfall of the temporal power of the Pope and the unification of Italy under Victor Emanuel the Gospel has been preached openly. Bibles are sold and tracts distributed beneath the very shadow of the Vatican, and neither Pope nor priest can stay the good work. In the eloquent words of Rev. Mr. Arrighi before the Alliance: "During these 20 years (of Italian freedom) Christ crucified has been proclaimed to the Italian people, and to-day I stand here in the name of ten thousand Christians converted by the labors of devoted missionaries and repeat to you the words of the Apostle Paul: 'We, of Italy, salute you,' we of Italy greet you,' we of Italy bring to you Christian salutations in the name of a common Father, in the name of a blessed Jesus, in the name of true Christian faith and in the name of true Presbyterian Catholicity."

There was also an interesting statement of the condition of things at present in France. There is an open door for evangelical work. The people are weary of Romanism. The distinguished French author, journalist, and lawyer, M. Eugene Reveilland, who reached the Council late in its sessions, from Paris, was enthusiastically received and made a fine impression. As he cannot speak English, he is accompanied by Rev. Mr. Dodds of the McAll missions, who interprets for him. Mr. Reveilland is here in the interest of Gospel work in France and will remain until about the first of next year visiting most of the larger cities of this country. He gives an encouraging statement of the work in France. The McAll missions are doing a grand work in Paris. The truth is spreading in other places. The great need of France in order to national stability and freedom is the Protestant faith.

The two great foes of the Gospel on the Continent are Rationalism and Romanism, yet these can be overcome by the Gospel of Jesus Christ, and it was a joy to the great Council to hear from so many quarters of its steady advance.

Saturday was devoted to miscellaneous business. After reading a letter to be sent to the Churches, by Rev. Dr. Lang, of Glasgow, Rev. Dr. Dickey, of Philadelphia, made the farewell address. After prayer by Rev. Jonathan Edwards, of Danville, Ky., the Chairman declared the Council dissolved.

On Sunday morning some seventy of the members preached in the various pulpits of Philadelphia. In the afternoon, numerous Sabbath Schools were addressed by the delegates. In the evening, (7½), farewell meetings were held in some twelve or fifteen churches. Most of these meetings are reported to have been of great interest and attended by immense congregations.

On Monday, through the kind invitation of Dr. McCosh, some two hundred and sixty delegates and their friends visited Princeton, the seat of the College and Seminary. The day was one of great delight. The delegates and others were met at the depot by the Faculty of the Seminary and conducted to the Seminary Chapel where Dr. McGill gave an address of welcome. The Seminary buildings and library were then visited; after which all repaired to the First Presbyterian Church where the college faculty, through Dr. McCosh, extended a hearty welcome to all to see Princeton, the college, &c. Brief addresses were made by Revs. Drs. Main and Lang and Messrs. Sheshadri and Geo. H. Stewart. Dr. McCosh then led the way to the cemetery where repose some of the most illustrious men this country has ever produced—Burr, Edwards, Witherspoon, Finley, Davies, the Alexanders, Hodge. After a sumptuous dinner at the University hotel, all were highly entertained by a visit to the college buildings—the gymnasium, museum, library, halls, etc. The day closed with a reception at the President's mansion, and by 6 o'clock the Alliance that left Princeton depot at 5 p. m., were beginning to scatter far and near, some to New York and the East, others to Philadelphia and the South and West, still others across distant seas. A few weeks ago brethren in Christ were gathering together, now they are dispersing to the four quarters, carrying with them, doubtless, fresh courage and zeal in promoting truth and righteousness among men.

THE MISSIONARY MEETING.

The missionary meeting held during the sessions of the Alliance was highly interesting. Dr. J. Leighton Wilson read a paper on Co-operation among Missionaries and pointed out some of the advantages, viz:

In a general way there will be secured, on the one hand, all the advantages which usually result from concentrated action, and on the other will be avoided all the evils which necessarily flow from distracted counsels, even when the different parties aim to accomplish the same object; to provide a religious literature for the people and the course of study that should be prescribed for young men preparing for the ministry; the terms of admission to church membership; how certain vices are to be treated in connection with Church discipline; what salary should be allowed to native helpers and various other questions of a similar character. After arguing the various points in detail, Dr. Wilson said: There is something sublime and grand in the idea that all the varied branches of our venerable Presbyterian Church should be found earnestly working, not to extend and perpetuate their own peculiarities of worship and government, but to rear one simple, pure, scriptural Presbyterian Church for each one of the great sections of the unevangelized world.

Dr. Wilson's plan did not look to organic union, but aimed, if we understand it, to present to the heathen in China, India or other countries simply one Presbyterian Church, as the Presbyterian Church of India, &c. This would simplify the matter greatly to the heathen, who cannot be supposed to comprehend the differences between Presbyterian Churches. The plan would not, as we take it, interfere with the present support of the missionaries by the various churches.

Rev. Dr. John C. Lowrie, of New York city, said:

I bless God for the degree of co-operation that now exists. It has great width and is deep in the hearts of thousands and tens of thousands of God's people. We are agreed as to a great many things, and, in fact, I may say as to most things. But yet the question of co-operation implies diversity. There are some diversities at home in the selection and appointment of missionaries, for instance, and as to whether by formal action of churches, as in some cases among us, or whether by accepting volunteers; as in other cases, or whether on some middle ground, by which both ends may be secured. There is, however, another point about which there is a diversity of view, another point of great practical moment, and that is the one which relates to the collection and supervision of funds. I need not dwell upon that point. Then there is also a third point of great interest, and that is the one which relates to the work which is to be performed by our Christian women. We are all advocates of their work, but there are questions as to the manner of it and as to the closeness of the relations between their organization and the Boards of Missionary organization of the Church at large. Having some general ideas concerning the work of all the members of the Church, I am disposed to think that in the branch of the Church with which I am connected this connection between the ladies' work and the general work is one in which there has been a satisfactory gain. They are the auxiliaries of the general Board. Certain matters are reserved to that Board, and their operations are inside of the estimates which come from missions, and yet I admit that there are questions concerning their work which are of great interest, and about which we cannot altogether as yet agree. But all these home questions may be left to the Churches at home, and when we go abroad on various missionary fields we find diversities of opinion, but not of views, which are very serious. For instance, in regard to the great subject of Christian education, we find a diversity of opinion existing, and especially as that subject relates to the training of native ministers. As has been stated by Dr. Murray Mitchell, there is a project pending in China which has been advocated by one of the leading Scottish missionaries, for a general Presbyterian college in that country, and the same idea has been suggested by our brethren in India. Some of them are decided advocates of the project, and perhaps their advocacy is mainly upon the ground that the Government system, in its influence and practical workings, tends to discourage the Christian religion and hinder the spread of the Gospel; and some of our brethren are so impressed with the idea to which I have referred that they are in favor of a general Presbyterian college in India; but I confess that I feel afraid of this great institution. I think the true theory of our whole work abroad is the theory of the grain of mustard seed, or the leaven in the meal, or as has been stated by our Lord, "the kingdom of God cometh not with observation."

The Business Committee to whom the subject of co-operation was referred reported through their chairman, Rev. Dr. George D. Matthews. The following preamble and resolutions were adopted:

"Inasmuch as one of the great objects embraced in the Constitution of this Alliance is to entertain all subjects directly connected with the work of evangelization, such as the relations of the Christian Church to the evangelization of the world, the distribution of mission work and the combination of Church energies, especially in reference to great cities and destitute districts, and the Council having manifest evidence from various quarters of the strong and increasing desire among the Churches in connection with it that some suitable measures should be taken to secure, as far as practicable, co-operation in the work of foreign missions; therefore be it resolved,

"That the success which has attended the work of foreign missions claims devout gratitude to God from the whole Christian Church, and the desire expressed for such co-operation as may be found suitable should be recognized as one of the most hopeful signs of the future.

"That the Council is deeply impressed with the importance of social union in the practical work of the mission field among the Reformed Churches, and regards it as most desirable and timely were the Churches represented in the Council to adopt such measures as in their wisdom might seem meet, for maturely considering the question of the best means of further organizing and unifying our evangelism in the several fields in which a plurality of Presbyterian ministers are contingously established, and this in such a manner as to be in harmony with the interests and claims of the parent Churches.

"That the Council assume no right to offer suggestions or initiate measures for the Churches represented in it, but does hereby approach them by the communication of the paper herein embraced with the expression of its fraternal and dutiful regards as an assemblage of Committees appointed by them to confer upon matters of common interest in promoting our common Christianity, and with the prayer that its great and holy ends may be advanced by a careful consideration of the matters set forth.

"To carry into effect the reference of this matter to the several Churches concerned in it, the Council does hereby appoint two Committees, namely: For the United States and Canada—Rev. William M. Paxton, D. D., of New York, Convener; Rev. J. Leighton Wilson, D. D., of Baltimore; Rev. J. B. Dale, of Philadelphia; Rev. Philip Peltz, D. D., Rev. James Boyce, and Rev. Dr. Fisher, of the Reformed Church. For Europe and other places not otherwise provided for—Rev. Dr. Murray Mitchell, Convener; David Maclagan, Esq., Edinburgh; Rev. Prof. W. Graham, D. D., of London; Rev. George Robson, of Inverness; Rev. John Marshall Lang, D. D., of Glasgow; Rev. Jr S. McIntosh, of Belfast; George Smith, Esq., of Edinburgh; Rev. W. H. Smith, of Kirk Newton.

"It shall be the duty of this Committee to communicate in such manner as they deem best with the Churches assigned to them and report the result at the next Council. Should it become manifest in the meantime that plans of co-operation to some extent can be agreed upon among some of the Churches interested, the said Committees are authorized and requested to give such aid in carrying them into effect as may be found practicable."

It may be well here to jot it down that the churches of the Presbyterian system lead all others in the work of evangelization of the heathen. The Presbyterian Church is essentially a missionary church.

NOTES AND JOTTINGS.

We had intended bringing up notes of our recent trip to the Council and elsewhere, but Alliance matters, will doubtless prove more interesting to our readers just now. We may give some notes and impressions in our next.

The Council was not dull. Very far from it. One could not look upon the beaming faces and hear the overflowings of kindness and humor from all, without an impression that Christianity as represented by Presbyterianism, despite the calumnies of enemies, is a joyous thing. Even in the Council this overflow of humor would find vent. The typical Scotchman has a quaint humor which is in and over and all around him, and yet which is perfectly consistent with the highest intellectual power, most scholarly qualifications and the most humble piety. And the typical Scotchman—we will be pardoned—is apt to be a Presbyterian.

The discussion on the eldership as given on our first page will be found interesting. Equality in the eldership is a true scriptural principle and a Presbyterian principle. Every Presbyterian minister is ordained as an elder, not as a minister. Elders are assigned different functions or official duties in accordance with their qualifications, which qualifications are, as in the case of the ministry, largely determined by previous systematic training and study. This arrangement for a division of labor does not affect the authority or equality of the eldership. So we contend; although duties esteemed the more honorable fall to the ministry. But indeed we have no sympathy with the spirit among Christians which constantly looks to the assertion of privilege, whether of ministers, elders, or laymen. Is it not enough that we have the assurance of Christ: "All ye are brethren?" He who is servant of all shall be first of all; who serves best will be honored most. In our several places and relations let us determine to fill the measure of duty and then we may claim the full measure of privilege.

We exceedingly regret that we cannot get a copy of the paper read before the Presbyterian Council by the Rev. Dr. J. R. Wilson on "Evangelists and Evangelistic Work," the only copy being in the hands of the proper committee of publication in Philadelphia. On all hands it is conceded that the address was original, closely condensed, and forceful both in thought and expression.

We have said that the papers of the day in general accord a direct beneficial influence to the great Council. Some, however, recognizing the power concentrated in the gathering demand extraordinary results. Some claim that should there not be great revivals of personal religion and immense accessions to the churches as an immediate result, the Council shall be adjudged a failure. A cynical journal of New York, always hostile to Christianity demands not less than that the Council should show how Christianity can elevate the poor to the privileges of the rich or Christianity itself shall be deemed a failure.

We note these not to enter into any discussion but to note how unfriendly critics compliment the Alliance in making these demands. The journal last referred to treats Presbyterianism as fulfilling, or to fulfill the entire mission of Christianity, as conceived by it, and seemingly ignores all else. Surely it is speaking volumes for the display of Presbyterian power and resources that it should be regarded as having the whole work of the Church laid upon it and its prompt accomplishment demanded.

THE SYNOD OF NORTH CAROLINA.

The sixty-seventh annual meeting of the Synod of North Carolina will be held in the First Presbyterian church in the city of Raleigh on Wednesday evening, Nov. 10, 1880, at 7 o'clock. WM. S. LACY, Stated Clerk.

NEWS NOTES.

We specially invite news from all quarters for this column.

FROM NASHVILLE PRESBYTERY.

The fall meeting of Presbytery on Sept. 18th, 19th and 20th, at Spring Creek church, in Wilson county, Tenn., was not so largely attended as usual, owing to the absence from home of a large number of our ministers. Nothing beyond the regular routine business was transacted that would be of interest so far from home. The fall meetings of this Presbytery are held generally in the country churches, and are always the occasion of much social enjoyment, and this fall the meeting was the occasion of spiritual benefit to the church. This should always be the case, and doubtless would be if the meetings were looked forward to with this end in view. During this meeting preaching was kept up twice a day, which was waited on by a large concourse of people. Dinner for the whole assembly was served each day in the grove adjoining the church, and the most profuse hospitality displayed to the members of Presbytery and the strangers in attendance.

The services were protracted, after the adjournment of Presbytery, throughout the week, resulting in a quickening of the church members and an accession of some eight persons to the communion of the church.

The Rev. W. L. Rosser, the pastor of this church, has three other churches under his charge, making in all a very large pastorate. These churches are all in a healthy and vigorous condition, united among themselves and devoted to their pastor, thus, in one instance at least, verifying the statement that a church may prosper and grow, though able to secure the regular ministry of the Word only once a month. Bro. Rosser was greatly blessed this year also in his protracted meeting at the Mt. Vernon church, having received fifteen additions to the church, while several others found peace in believing who did not then unite with the church.

The Bethsalem church, in this Presbytery, also had a season of refreshing last week. The pastor was assisted by Rev. Dr. Arbuthnot of Murfreesboro, in a series of meetings. The Holy Spirit was poured out, and the church greatly revived. Thirteen professed faith in Christ and were added to the communion of the church.

The Decherd church having lost their house of worship last spring by a storm, are now rebuilding and hope to have their new church edifice completed before the close of the year. This is a deserving people. They have struggled along in the face of many difficulties and discouragements, since their organization as a church nine years ago. This disaster, which befell them in May, was a most severe blow, but with the assistance of other churches in the Presbytery they are going on with the work of rebuilding their church. They still need aid from abroad, as they have about exhausted their own resources. Any contributions that any of your readers may feel disposed to send to Mr. Calvin T. Blair, clerk of session, Decherd, Tenn., will be most gratefully received and will be most worthily bestowed. M. E. N.

Nashville, Tenn., Oct 5th.

Mr. Editor: Yesterday I received on examination three persons into our church here. The Lord seems to be blessing my poor, unworthy efforts for good in this destitute field. I expect to return to North Carolina between the 1st and 15th of November, if I am spared.

Yours, very truly, D. A. McRae.

San Augustine, Texas, Sept. 27.

On Sabbath, 10th inst., two persons were announced as having been received into the First Presbyterian church of Wilmington, N. C., on profession of faith, and one by certificate. Rev. Dr. J. R. Wilson is pastor.

STEELE CREEK CHURCH.

The following interesting item from the pastor of Steele Creek church, although written Sept. 29th reached us since our last issue, having been unaccountably delayed:

Sunday, the 26th ulto., was our communion day, and a precious season it was. On Friday morning previous, the preparatory services began with a practical and forcible sermon by Rev. G. L. Cook, of Caldwell, N. C. He was followed in the afternoon by Rev. R. Z. Johnston, of Lincolnton, N. C., with an impressive discourse on *Prayer*.

The interest and attendance increased daily; and on Sunday, the large auditorium could scarcely seat the congregation. Those who have been here on such occasions can best appreciate that language. One noticeable feature in the meeting, was the large colored attendance; for whom comfortable accommodations are made, and who always find a welcome with us.

It was greatly regretted that it was necessary for Mr. Cook to return home on Saturday, Mr. Johnston, however, remained until the end of the meeting on Sunday afternoon, and did effective work. Since the spring communion, seventeen persons have been received into membership—eleven on profession and six by certificate; during this meeting ten infants and one adult were baptized.

There has been no marked visitation of God's Spirit, but quietly and powerfully He has worked through the months gone by; and has made our hearts to rejoice in seeing the work of the Lord prospering in our hands.

The friends in North Carolina—and they are many—of Licentiate J. N. H. Summerell, will be specially pleased to hear that he will soon return to this State. We have reason to know that it involves some pecuniary sacrifice for the brother to make this move, but a conviction of duty founded on the hope of increased usefulness, has led him to accept charge of Poplar Tent in Concord Presbytery. He will enter upon his duties about the first of November. A warm welcome awaits him.

MEETING OF SYNOD.

We have been requested by the pastor of the First Church, Raleigh, N. C., to publish the following request. We invite especial attention to it:

"Delegates who expect to attend Synod are earnestly requested to send in their names at their earliest convenience. The committe of arrangements will be saved much time and trouble by having the names of delegates before their arrival.

Cards have been sent to all the churches in the Synod. A very small number of which have made any response.

Address: E. R. Stamps, Esq.,
Chm'n Com. Arrangements,
Raleigh, N. C."

Correspondents of Rev. John W. Primrose will please address him at Oxford, N. C. on and after 20th inst.

YORK CHURCH, TUSKALOOSA PRESBYTERY.

Mr. Editor:—The Presbytery of Tuskaloosa met at York, Sumter county, 23d ult. York is a new and thriving village at the junction of the Alabama Central and Great Southern Railroad. Our church organization there is of but recent date, and the Presbytery adjourned at the place to give encouragement to the efforts of her little flock. It was a providential presbyterial action. The sessions severally were of a business-like and Christian character. It was evident from the first that the brethren present were truly in the spirit of working, praying and preaching.

The novelty of the occasion brought out a large attendance, and during the sessions a great seriousness prevailed among the people. Presbytery adjourned on Saturday afternoon, the 25th, satisfied that the Spirit of God was moving on the hearts of His people, and it was determined to prosecute the services of praise, prayer and preaching. Bros. Morse and Watson were retained, and most faithfully did they labor until the close of the series of meetings last Sabbath night. God was with His servants giving unction to their prayers, and power to their sermons. The results of the efforts on the occasion was as follows: The strengthening and comforting of God's people, the reclamation of backsliders, the conviction of scores, the conversion of many, and the adding of nine to the church.

Others are expected to unite on examination and some by letter. The whole occasion of the presbyterial sessions and the prolonged services was one of unalloyed delight.

To God be all the glory!

One other item: A young brother will immediately commence study preparatory to entering the ministry.

R. Caldwell.

Livingston, Ala., October 5th, 1880.

MEETINGS OF PRESBYTERIES.

Concord Presbytery met on 30th ulto. at Newton, N. C. Rev. L. K. Glasgow, moderator, and Rev. B. L. Beall and ruling elder S. Frontis, temporary clerks. Rev. J. Rumple was reappointed trustee of Davidson College for four years. An evangelist has not been secured for the western field; in the eastern field Rev. J. H. Thornwell is retained. His salary has been paid and there is hope that it can be increased. His labors have been efficient and successful. A minute of the death of Rev. Daniel Lindley was recorded and Rev. E. F. Rockwell, Rev. J. Rumple and ruling elder T. H. Robinson were appointed to prepare a biographical sketch. Rev. Dr. W. A. Wood was nominated as the next moderator.

[The official abstract from which we sketch the above will appear very soon. It came too late to be published in full this week.]

For the N. C. Presbyterian.

Transylvania:—The Presbytery of Transylvania held its fall meeting in the Presbyterian Church, Lawrenceburg, Ky., beginning on the 24th ulto. at 7½ o'clock p. m.

Rev. W. M. Crenshaw, the last moderator, preached and constituted the Presbytery with prayer. Rev. J. J. Chisholm was chosen moderator. There were present eight ministers and seven ruling elders. The next meeting will be held in the church at Somerset in April next.

Presbytery resolved to make an earnest effort to raise its proportional amount of the Sustentation, Evangelistic and Invalid funds.

In accordance with the action of the General Assembly, a permanent committee was appointed to superintend and promote the Sabbath school work.

The churches under our care are directed to observe the last Wednesday in October as a day of prayer for our missions and their work.

In order to prosecute our missionary work in the mountain districts Presbytery resolved to begin anew by raising money to build a house of worship at one point in the field.

A committee was appointed of which Rev. E. M. Green is chairman to examine the Revised Directory for worship and report at the spring meeting.

No action on Retrenchment and Reform.

Most of the members remained over till Monday and enjoyed the delightful services of the Sabbath with Bro. Betts, the pastor, and his good people at Lawrenceburg.

S. C.

For the N. C. Presbyterian.

Paducah.—Presbytery met in Columbus, Ky., Sept. 24th, and was opened with a sermon by Rev. E. M. Richardson, of the Presbytery of Memphis. Rev. J. T. Hendrick, D. D., of Paducah, was elected Moderator, and Ruling-Elder T. G. Poore, Esq., of Clinton Church, Temporary Clerk.

Education.—Rev. E. M. Richardson, Secretary of the General Assembly's Committee of Education addressed Presbytery in behalf of that cause, whereupon Presbytery adopted a minute expressing its sense of the great importance of the work, and exhorting our churches to renewed earnestness in prayer that the Lord call our young men to the ministry, and to larger liberality in contributing to the support of the needy sons of the church preparing for the sacred office.

The Sabbath.—A strong paper was adopted deploring the evils of Sabbath desecration, and urging to resolute and united effort on the part of all God's people, of every name, in securing the proper view and treatment of the day as one of secular rest and religious uses.

The Narrative gives a mingled picture of light and shade. On the whole it is cheering in its testimony to faithful labor and life of Christian men and women amid abounding evil.

Licentiates Dismissed.—Mr. A. H. Todd to the Presbytery of Memphis, and O. G. Morton to the Presbytery of Cincinnati.

Ordination and Installation.—Mr. A. J. Creighton was received as a licentiate from the Presbytery of Columbia, and ordained and installed pastor of the Columbus church.

Next meeting at Uniontown, April 14, 1881.

Stated Clerk.

For the N. C. Presbyterian.

Red River: The Presbytery of Red River has just closed its fall sessions (Oct. 5, 1880,) with the Homer church. The ministerial attendance was full and their entertainment by the citizens most hospitable. The future of this Presbytery is more hopeful. Licentiate James A. McLees, having been received from the Presbytery of South Carolina, was ordained evangelist. Rev. Messrs. D. A. Todd, J. S. Frierson and W. M. Vinie were granted leave to labor within our bounds for six months. But there are still other vacancies. Three of the ministers of this Presbytery are from North Carolina and three from South Carolina. We like the stock. Pray the Lord to send us more. The Homer church has just received four members.

Cyrus Harrington.

For the N. C. Presbyterian.

Ouachita:—Presbytery of Ouachita met at Prescott, Ark., Sept. 23d at 7:30 p. m., and was opened with a sermon by the retiring Moderator, Rev. W. T. Howison, from Eph. vi: 18–19.

There were present five ministers and eleven ruling-elders. Rev. I. M. Ginn was elected Moderator and Elder J. E. Hampton, Temporary Clerk.

Rev. W. G. Woodbridge from Tombeckbee Presbytery and Rev. W. E. Burke from St. Louis Presbytery being present were invited to sit as corresponding members.

Licentiates G. F. Robertson, under care of Holston Presbytery, and G. W. Davies, under care of Montgomery Presbytery, were received under care of this Presbytery.

Rev. E. McNair, D. D., was dismissed to the Presbytery of Fayetteville, N. C.

Calls from Washington and Columbus churches, each for one half of the time of licentiate G. F. Robertson were placed in his hand and accepted, and he was ordained and a committee appointed to install him pastor over these churches. Rev. I. M. Ginn, by appointment of Presbytery preached a doctrinal sermon on "Total Depravity," and Rev. W. T. Howison was appointed to preach at next Fall meeting on the "Qualifications and Duties of the Eldership."

One church was reported as organized since last meeting of Presbytery, and committee appointed to organize two more if the way be clear.

Presbytery adjourned to meet at Hot Springs, Ark., Thursday before the third Sabbath in March, 1881, at 7:30 p. m.

E. M. Munroe, Stated Clerk.

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

Rev. W. G. Woodbridge informs the *Southwestern Presbyterian* that he has accepted a call to the First Presbyterian church of Hot Springs, Arkansas."

From the *Central Presbyterian:*

At Walker's Creek, Rockbridge county, Va., two persons united with the church upon profession of their faith, both of them men with families. These accessions increase the number of the names from twenty-nine to forty, there having been eleven added since the organization, a little more than a year since.

The Ninth Street Presbyterian church, of Covington, Ky., caught fire from sparks from an adjoining planing mill and was burned on Tuesday afternoon of last week. It is estimated that the building was worth about $9,000. It was insured for $5,000. The loss will be the more severely felt by the congregation inasmuch as since Rev. Mr. Sommerell left them they have been without a pastor.

The Rev. A. R. Cooke writes from Buford-ville, Bedford county, that he has declined the call to the church at the Hot Springs, Arkansas, and will begin to supply the Wisdom Cove church, near Millboro, according to invitation, on the first Sabbath in October.

From the *Southern Presbyterian:*

Ten communicants have recently been added to the church at Pulaski, Tenn., under the pastoral care of the Rev. D. L. Wilson.

Last month eight communicants were added to the church at Farmville, Va., under the pastoral care of the Rev. H. H. Hawes.

Seventeen communicants have been added to the church of Sand Spring, in North Mississippi Presbytery.

The Rev. A. R. Kennedy, pastor of the churches at Augusta and Cotton Plant, Ark., has been called to the church at Maysville, Kentucky.

Last Sabbath Rev. N. W. Edmunds was installed pastor of the church at Sumter, S. C., so long the pastoral charge of the late Rev. Dr. McQueen. The installation services were conducted by the Rev. Messrs. J. S. Cozby, W. J. McKay, and J. L. Bartlett.

The Rev. John G. Law, pastor of the church at Darlington, S. C., writes us: "The Rev. Roderick Henderson assisted me at our last communion. The services were continued through the week. Eight communicants were added to the church. A meeting of ten days at Centre Point church, resulted in eleven accessions to the church. Two were received at Turkey Creek. The Centre Point congregation are trying to build a parsonage for their minister."

Five communicants were recently added to New Harmony church in Harmony Presbytery. The church is under the pastoral care of the Rev. R. D. Perry.

Rev. R. S. Burwell writes to the *Texas Presbyterian* from Dallas, Texas, on 23d ult.:

I thankfully acknowledge the receipt of the following sums of money for the building fund of West Fork church, in Tarrant county:

Denton, $1 10; "A Friend," Knoxville, Tenn., $1; Norfolk, Va., $10.

The land necessary will be given us by Messrs. Levi and J. W. Walker, sons of W. M. Walker, deceased, who was the first Ruling Elder in this church. We thought the land-owner, who has thousands of acres of land in that section, would give us enough for the church, but he did not.

Received six members on profession last Sabbath at this church; among them the head of a family, his wife and daughter. I once more earnestly appeal for help. Will not others send me a nickle or a dime? Any amount will be gratefully received. This is the Lord's work, and I trust some at least of God's people will respond to this worthy cause.

Rev. G. R. Waddel writes on the same day to the above paper from Mason, Texas:

I am here with Bro. J. H. Ziveley; we came here to hold a protracted meeting. There are a few Presbyterians here, and we may, if the way be clear, organize a church. The meeting of the Presbytery of West Texas, at San Saba, was slimly attended; none of the ministers present but Bros. Ziveley, Josephus Johnson and myself. One Elder present—old Col. Caruth, from Flatonio. He is now more than seventy-five years of age. His attendance is a rebuke to the stout, active brethren whom the long journey feared off. We had a good deal of good sound Gospel preaching from Bros. Ziveley and Johnson. They preached alternately, beginning on Saturday night, the 11th, until the following Thursday, when Bro. J. left. Bro. Z. continued to preach till Sunday night. On Sunday morning, the 19th, our little church was dedicated, Bro. Ziveley preaching the sermon. Eight members were added to the church; four on certificate and four on profession of faith. This addition makes forty-nine names on our roll. Two and a half years ago there were only fifteen. I baptized eight children during our meeting.

From the *Christian Observer:*

At the communion of the Third Church, Louisville, Ky., last Sunday there were three additions to the church. There have also been some five other additions to this church, and some three or four at the Homestead Mission within the last three months. Rev. J. H. Moore is supplying these two points.

Rev. Alexander Cowan, pastor of the church at McMinnville, Tenn., has received a cordial invitation to return to his old pastoral charge—the Hendersonville and Madison churches; and we are advised that he will accept it.

The labors of Rev. William A. Slaymaker are being richly blessed. Since he entered upon his ministerial work in the vicinity of Marion, Alabama, a little over a year, there have been forty-six additions to the churches under his care. Last month he was assisted by Rev. J. S. Frierson, in a meeting at Bethesda church; eight persons were received on profession of their faith, and others who are deeply interested will no doubt soon see the way clear openly to confess Christ. A few days ago three deacons were ordained and installed in Friendship church, and two persons received into its membership.

A correspondent writes that "Rev. J. T. McBryde began services here (Central, S. C.) on Friday, September 24th, preaching morning and night. God's Spirit has been present with us in this meeting in convicting and converting power. Four have joined our church—good, substantial people, on profession of their faith in Christ. Several will join the Baptist and one or two the Methodist church. The faith of this little flock is revived, and our church is gaining ground."

SECULAR MISCELLANY.

A correspondent writes from Nevada county, Ark., that the crops are very poor in that section there having been too much rain for cotton. A new Presbyterian Church will soon be built in Hope, Ark.

The same correspondent referring to the frequent notices of persons having been bitten by snakes, says that more persons have been bitten in Arkansas this season than ever heard of before. The fact causes little alarm however. The following means of cure are resorted to: When one is bitten as soon as possible the mouth of a bottle containing spirits turpentine is applied to the wound. The effect is to draw the poison and change the liquid to a whitish color. When turpentine cannot be obtained a chicken is split in the back and while yet warm from life and without removing the entrails, it is bound to the wound. The chicken soon becomes impregnated with the poison, as is shown by its turning green. Some persons give the patient ardent spirits; others think this unnecessary. After these applications have done their work, the wound is poulticed with snake root or other proper substances.

The Kings' Mountain celebration was quite an imposing affair. Some 12,000 persons, some say double that number, were present. After prayer. Hon. D. G. Fowle delivered the opening address. The Governors or other official representatives of North Carolina, South Carolina, Virginia and Tennessee took part in the exercises. The same States were represented by young ladies in the unveiling of the monument. The address of the occasion was delivered as had been arranged and announced by Hon. John W. Daniel, of Virginia.

We have advices that the health of the Steele Creek community of Mecklenburg county, N. C. is good, and the crops fully average.

NEW PUBLICATIONS.

A Short Life of William Ewart Gladstone. This is another of Appleton's Handy Volume Series. Paper; 35 cents. The life of the great English statesman will no doubt be interesting to many of our American readers.

The True Faith of Our Fathers, being, as the author says, a refutation of Dr. Stearns' "Faith of Our Fathers," and a vindication of Archbishop Gibbons' "Faith of Our Fathers." This is a Roman Catholic book, of course. Price 75 cents.

Livy. This is a neat little volume in flexible cloth, price 60 cents, belonging to the series of classical writers, by W. W. Capes, and published by D. Appleton & Co.

Messrs. Wittkowsky & Baruch, of Charlotte, N. C, whose advertisement appears in our paper, are certainly doing an immense business. A visit to their establishment transports one in imagination to the colossal stores of our metropolitan cities, and impresses most favorably by the systematic and businesslike manner in which every thing moves forward.

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The Methodist, New York city, uses the following language: "Warner's Safe Pills and Warner's Safe Bitters are the best, safest, surest blood purifying known. Regular practitioners prescribe them as a remedy for impure, poisoned blood."

The habit of running over boots and shoes corrected with Lyon's Patent Heel Stiffeners.

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Death of an Aged and Venerable Citizen.

We received intelligence recently of the death of Capt. Neill Sinclair, and furnish our readers with some particulars that may be of interest. He died on Thursday, August 17th, 1880, at his residence on the Big Marsh in Robeson county, in the 87th year of his age. He was born at Cuilgeitrah near Tarbet in Kentyre, Argyleshire, Scotland, in the year 1794. He was about ten years of age when his father, Duncan Sinclair, immigrated to North Carolina. Together with the Sinclairs there came in the same ship, the Southerland's who settled in Duplin, the Clarkes of Jura, who settled in Bladen, the McGregors and McLeans in Cumberland, the Blacks in Moore, the McEacherns, Livingstons, Johnsons, McLauchlins and McBrydes, who located in Robeson. These emigrants, nearly one hundred in number, arrived in Greenock early in the Spring of 1804, and were detained there till June, when they took passage in the packet ship, *Minerva*, for Wilmington, N. C., where they arrived on the 4th of August following. Capt. Alexander Carrick, who commanded the ship, with his mates, Graham and Galbraith, and almost the entire crew died of fever at Smithville, and the vessel with a new Captain and crew were lost on the homeward voyage on the coast of Ireland. Capt. Norman McLeon, a "Brither Scot," conveyed the Sinclairs to Byrne's Landing on the Cape Fear, whence they reached their destidation.

Neill Sinclair was married on the 3rd of May, 1821, to Catharine McMillan, of Cumberland county, who with eight children survive him. In many respects Neill Sinclair was an extraordinary man. He was possessed of a strong intellect, was quiet and unobtrusive in his manners, generous in action, warm in his friendship, and practiced that warm-hearted hospitality characteristic of the Scottish race. He led the life of an humble and devout Christian. His faith was that "a' tesgasg dhuinn gach mi dhiadhachd agus ana-mianna aicheadh agus ar beatha a chaitheadh gu stuama gu cothromach agus gu Diadhaidh anns an t-saoghal so lathair." (Titus III 12.)

He was an Old School Presbyterian, having connected himself in early life with the Church at St. Pauls, of which Church he was Ruling Elder for more than fifty-two years. He was thoroughly conversant with the history, doctrines and discipline of his Church, decided in his convictions, and had ever a reason for the faith that was in him. In politics he was a Whig, and was an enthusiastic admirer of Henry Clay. While he always took a lively interest in the politics of the day, he loved the quiet independence of a farmer's life too well to seek an office. He was a strong friend of education, and was a member of the first Board of Superintendents of Common Schools appointed in Robeson. He was at one time Captain of the Militia and Justice of the Peace. He was proud of his lineage, and he never forgot that he was a native of the land of Bruce and Burns and Walter Scott. When he felt that death was approaching, with mind unclouded, with his house in order, at peace with God and man, surrounded by his weeping family, with the prayer, "O Lord, Hold me fast," the spirit of this venerable citizen went forth to receive its reward for the deeds done in the body.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In the Rocky Mount Presbyterian church, Oct. 6th, by Rev. L. H. Baldwin, Mr. GEORGE T. PURVIS and Miss ANNIE C. WEISIGER, daughter of D. K. Weisiger, Esq., of Chesterfield, Va.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At the residence of Mrs. Francis C. Douglas, relict of the late Rev. John Douglas, in Steele Creek township, N. C., on the 6th inst., Miss SUSANNA BAKER, of consumption.

Her only struggle was to resign her ministrations of love to our aged and generous benefactress. Having done this,

"Her spirit, like a peaceful dove,
Fled to the realms of joy above."

DEATH OF MRS. MARY A. RITTER.

Saturday evening at 2 o'clock the sad intelligence that the above named esteemed lady had breathed her last, spread rapidly over the city.

Mrs. Ritter had been an invalid for three or four years, but was confined to her bed only a few days before her death. She was born at Hillsboro, N. C., in 1808, and on the 22d of this month would have reached her 72d year. The last part of her life has been spent in this city, where she leaves her only child, Mrs. W. B. Winans.

For forty years a member of the Methodist church, she died in that faith, and worthily exemplified its teachings. Revered and loved by every one who knew her, she lived a life fruitful with Christian charity, and her deeds live after her. Her kind old face and cheering smile have displaced the gloom from many a lonely fireside, and the poor found in her a ministering angel indeed. She made no pretense of her charity, and only the frequency of her good deeds gave the world notice of the sorrows she ministered to. Hundreds here will miss her kindly hand and heart.

Dr. J. B. Cottrell conducted the funeral services at the Methodist church, Sunday evening at 2 o'clock, after which the remains were interred in Fairview cemetery.

The funeral was attended by an immense throng, and the line of vehicles reached well nigh from the church to the cemetery. Hundreds walked out, for the venerable woman had so endeared herself to all classes and ages of our people that her death was felt to be a bereavement to all. Dr. Cottrell spoke of her as one who exemplified in her life that chief principle of the Christian character—charity. He said that he had found it a delight to visit her in her sickness; so genial, so responsive, ingenuous and cordial was she. She was so munificent to the needy, and so considerate of the wants and feelings of those who were about her, that it was no wonder at all that in her sickness and upon the occasion of her death and funeral, there were such unmistakable tokens of sorrow.

Greensboro *Patriot* and Durham *Recorder* requested to copy.

At her residence, in Franklin county, N. C., on Friday, the 10th of Sptember, 1880, Mrs. JANE A COOKE, relict of the late Captain Jones Cooke, in the 63d year of her age.

Her maiden name was Kingsbury. She was born in the State of New York, reared in Litchfield county, Ct., and educated at Hartford Female Seminary.

Her father and mother died when she was only two years old, and the care of her tender years of orphanage devolved upon her maternal aunt, Mrs. Ruth Henderson. Mrs Henderson and Mrs. Kingsbury were Mathers, of the Cotton-Mather family.

In 1840 the deceased came to North Carolina to take charge of a select school in Franklin county, at the instance of A. C. Perry, Wm. R. Hargrove, Jones Cooke and Wm O. Green. In homes of these, her patrons, she met a warm reception and genial hospitality, and in turn bestowed upon their children the most thorough and pains-taking culture of mind and heart, inspiring them by the gentleness of her manner and kindly sympathy with a lasting affection akin to that they bear to their own mothers.

In August, 1841 she married Captain Jones Cooke, a man of high character and a prominent citizen in the county. She was his third wife, and for more than a quarter of a century enjoyed a happy married life, surviving her husband eight years lacking a day. There were of this marriage five children all of whom are living and were with her in her last hours. During her painful and protracted illness of several months duration she had the best medical skill, the kindest attention of neighbors and friends, and the unfailing devotion of filial affection. She never murmured, but bore all her sufferings with patience and Christian resignation. The only sorrow she knew was that occasioned by the thought of separation from those she loved most tenderly. The night before her death she several times expressed her joy and hope of reward in these words, "Hallelujah! Come, Jesus, Come."

She was a true follower of the Lord Jesus Christ, and for many years a devout member of the Presbyterian church in Louisburg. Always decided and earnest in her religious views and convictions she was ever charitable toward those who differed from her—exceedingly careful and considerate of the feelings of others, it is believed that she never gave pain to the slightest sensibility of any. Her religion was not demonstrative in profession, but of her character the essence, and of her every-day life the guiding principle.

Endowed with a fine intellect, studiously developed, she had a quick perception of fitness and propriety, a well poised judgment, free from disturbing speculations and vain fancies, that led her to right conclusions in matters of family interest and business conduct, when left to her own resources. But alas! she has left us forever. No more shall we behold her in the family circle, the centre of clustering affections and source of beneficent and loving kindness. No more shall her gentle accents greet the ears of those accustomed to wait upon her words of wisdom, cheer, kindness, and prudent counsel.

No more the hearty grasp of her friendly hand shall welcome us at the threshold of her earthly home. She has gone to a brighter home above: gone to Him who said "In my Father's house are many mansions, and I go to prepare a place for you." There may she meet again her children, she loved so tenderly, the friends of her youth, of middle age and declining years, is the sincere prayer of one she early led by the hand in the way of knowledge, virtue and truth.

Her funeral services were conducted by the Rev. Dr. Atkinson, of Raleigh, and a large number of neighbors and friends followed her remains to the family burying ground, where she rests beside her husband. G.

WILMINGTON MARKET

DURING WEEK

ENDING OCTOBER 12.

The attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—On Wednesday, sales 37, 37½, 38, 38½ and 39 cents, closing firm; Thursday sales at 39 cents and 40 cents asked; Friday market opened weak at 39 cents, but closed firm at those figures; Saturday sales at 39½ cents and at 40 cents, closing quiet. Monday 40 cents.

ROSIN.—On Wednesday Strained $1 20 and Good Strained $1 25; Thursday an advance of 5 cents on both grades demanded, without sales; Friday sales Strained $1 30 and Good Strained $1 35; Saturday sales were made at $1 35 and $1 40 respectively, and on Monday $1 40 and $1 45 were asked without sales.

CRUDE TURPENTINE.—On Wednesday, Thursday and Friday receipts were sold at $1 40 for Hard and $2 25 for Yellow Dip and Virgin. On Saturday sales were made at $1 60 for Hard and $2 50 for Yellow Dip, and on Monday at same figures.

TAR.—Receipts taken on arrival at $2 10.

COTTON.—Sales Middling on Wednesday and Thursday at 10⅝ cents; Friday and Saturday sales 10½ cents on a basis of Middling. On Monday sales were made at 10⅝ cents.

TIMBER.—Very little arriving, owing to low stage of water courses. Receipts are taken readily at full prices.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices

ARTICLES.	PRICES	
BACON—Western Smoked—		
Hams	00 a	12½
Sides, per lb	0 a	10
Shoulders	7½a	8
Dry Salted—		
Sides, per lb	0 a	9
Shoulders	0 a	7½
CHEESE—Northern Factory, per lb	0 a	11
Dairy, cream per lb	00 a	14
State, per lb	00 a	10
COFFEE—Rio, per lb	13 a	18
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	70 a	75
DOMESTICS—Sheetings, 4-4, per yd	6½a	7
Yarn, per bunch	00 a	1 00
FLOUR—Fine, per bbl	0 00 a	5 00
Super, Northern, per bbl	5 50 a	6 00
Extra do. " per bbl	6 00 a	6 25
Family " per bbl	7 00 a	9 00
City Mills—Extra Super, per bbl	0 00 a	7 50
" Family, per bbl	0 00 a	8 00
" Extra do., per bbl	0 00 a	8 50
GLUE—per lb	12 a	14½
GRAIN—Corn, in sacks, per 56 lbs from store—white	67 a	70
CORN, wholesale, in sacks	72½a	72
Corn, mixed, wholesale in sacks	00 a	67½
Corn, Cargo, per 56 lbs, bulk	68 a	70
Oats, per bushel from store	00 a	50
Peas, Cow, per bushel	60 a	65½
HOOP IRON—per ton	80 00 a	90 00
LARD—Northern, per lb	10 a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 20
MOLASSES—West Indies, old crop	00 a	30
" " bbls	00 a	33
" " new crop	37 a	40
" " bbls	40 a	41
New Orleans	47½a	60
Sugar House, hhds, per gal	00 a	25
" " bbls., per gal	00 a	25
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	3 50
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PORK—Northern, City Mess	00 00	17 50
SALT—Alum, per bag of 4 bushels	75 a	80
Liverpool, per sack	90	95
Liverpool fine, per sack	1 40 a	1 50
SUGAR—Cuba, per lb	8½a	10½
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	10½a	11
B— " per lb	9 a	11
C— " per lb	9 a	9½
Ex. C— per lb	9½a	10
Crushed, per lb	00 a	11½
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a	420

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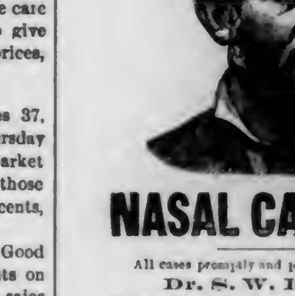

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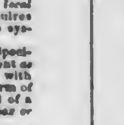

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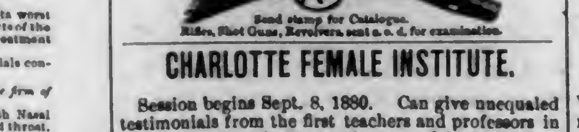

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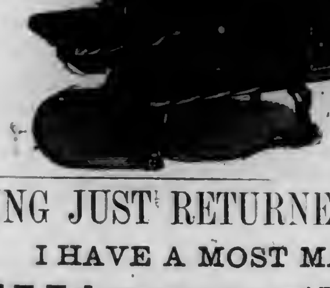

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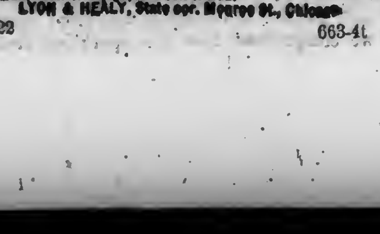

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FOR THE FAMILY.

Speak Nae Ill.

GOOD ADVICE FOR EACH ONE OF US.

Other people have their faults,
And so have ye as well,
But all ye chance to see or hear,
Ye have no right to tell.

If ye canna speak o' good,
Take care, and see, and feel,
Earth has all too much o' woe,
And not enough o' weal.

Be careful that ye make nae strife
Wi' meddling tongue and brain,
For ye will find enough to do
If ye but look at hame.

If ye canna speak o' good,
O! dinna speak at all,
For there is grief and woe enough
On this terrestrial ball.

If ye should feel like picking flaws,
Ye better go, I ween,
And read the book that tells ye all
About the mote and beam.

Dinna lend a ready ear
To gossip or to strife,
Or, perhaps, 'twill make for ye
Nae funny thing of life.

O! dinna add to others' woe,
Nor mock it with your mirth,
But give ye kindly sympathy
To suffering ones of earth.

—*Presbyterian.*

Plucky.

The boy marched straight up to the counter.

"Well, my little man," said the merchant, complacently—he had just risen from such a gloriously good dinner—"what will you have to-day?"

"Oh, please sir, mayn't I do some work for you?"

It might have been the pleasant blue eyes that did it, for the man was not accustomed to parley with such small gentlemen, and Tommy wasn't seven yet, and small of his age at that. There were a few wisps of hair on the edges of the merchant's temples, and looking down on the appealling face, the man pulled at them. When he had done tweaking them, he gave the ends of his cravat a brush, and then his hands traveled down to his vest-pocket.

"Do some work for me, eh? Well, now, about what sort of work might your small manship calculate to be able to perform? Why, you can't look over the counter."

"Oh yes, I can, and I'm growing, please, growing very fast—there! see if I can't look over the counter!"

"Yes, by standing on your toes; are they coppered?"

"What, sir?"

"Why, your toes. Your mother couldn't keep you in shoes if they were not."

"She can't keep me in shoes anyhow, sir," and the voice hesitated.

The man took pains to look over the counter. It was too much for him; he couldn't see the little toes. Then he went all the way round.

"I thought I should need a microscope," he said very gravely, "but I reckon if I get close enough, I can see what you like."

"I'm older than I'm big, sir," was the neat rejoinder. "Folks say I'm very small of my age."

"And what might your ago be sir?" responded the man with emphasis.

"I'm almost seven," said Tommy with a look calculated to impress even six feet nine. "You see, my mother hasn't anybody but me, and this morning I saw her saying because she could not find five cents in her pocket book, and she thinks the boy that took the ashes stole it—and—I—haven't had—any—any breakfast, sir."

The voice again hesitated, and tears came to the blue eyes.

"I reckon I can help you to a breakfast, my little fellow," said the man, feeling in his vest-pocket. "There, will that quarter do?"

The boy shook his head. "Mother wouldn't l t me beg, sir," was his simple reply.

"Humph! Where's your father?"

"We never heard of him, sir, after he went away. He was lost, sir, in the steamer City of Boston."

"Ah! you don't say. That's bad. But you are a plucky little fellow, any how. Let me see;" and he poudered, puckering up his mouth and looking straight up into his. "Saunders," he asked, addressing a olerk, who was rolling up and writing on parcels, "Is Cash No. 4 still sick?"

"Dead, sir; died last night," was the low reply.

"Ah, I'm sorry to hear that. Well, here's a youngster that can take his place."

Mr. Saunders looked up slowly—then he put his pen behind his left ear—then his glance traveled curiously from Tommy to Mr. Towers.

"Oh, I understand," said the latter; "yes, he is small, very small indeed, but I like his pluck. What did No. 4 get."

"Three dollars, sir," said the still astonished clerk.

"Put this boy down four." There, youngster, give him your name, and run home and tell your mother you've got a place at four dollars a week. Come back on Monday, and I'll tell you what to do. Here's a dollar in advance; I'll take it out of your first week. Can you remember?"

"Work, sir—work all the time?"

"As long as you deserve it, my man."

Tommy shot out of that shop. If ever broken stairs, that had a twist through the whole flight, creaked and trembled under the weight of a small boy, or perhaps, as might be better stated, laughed and chuckled on account of a small boy's good luck, those in that tenement-house enjoyed themselves thoroughly that morning.

"I've got it, mother! I'm took! I'm a cash-boy! Don't you know when they take the parcels, the clerks call 'Cash?' Well, I'm that! Four dollars a week! and the man said I had real pluck—courage, you know. And here's a dollar for breakfast; and don't you never cry again, for I'm the man of the house now!"

The house was only a little ten-by-fifteen room, but how those blue eyes did magnify it! At first the mother looked confounded; then she looked faint; and then she looked—well, it passes my power to tell how she did look, as she caught the boy in her arms, and hugged him and kissed him, the tears streaming down her cheeks. But they were tears of thankfulness now.—*Youth's Companion.*

A Child's Heart.

The other day a curious old woman, having a bundle in her hand, and walking with painful effort, sat down upon a curb-stone on a fashionable street to rest. She was curious because her garments were neat and clean, though threadbare, and curious because a smile crossed her wrinkled face as the children passed her. It might have been this smile that attracted a group of three little ones, the oldest about nine.

They stood in a row in front of the old woman, saying never a word, but watching her face. The smile brightened, lingered, and then suddenly faded away, and a corner of her old calico apron went up to wipe away a tear. Then the eldest child stepped forward and asked:

"Are you sorry because you haven't got any children?"

"I—I had children once, but they are all d—dead!" whispered the woman, a sob in her throat.

"I'm awful sorry," said the little girl, as her own chin quivered. "I'd give you one of my little brothers here, but you see I haven't got but two, and I don't believe I'd like to spare one."

"God bless you, child—bless you forever!" sobbed the old woman, and for a full minute her face was buried in her apron.

"But I'll tell you what I'll do," seriously continued the child: "You may kiss us all once, and if little Benny isn't afraid you may kiss him four times, for he's just as sweet as candy!"

Pedestrians who saw three well-dressed children put their arms around that strange old woman's neck and kiss her were greatly puzzled. They didn't know the hearts of children, and they didn't hear the woman's words as she rose to go.

"O! children, I'm only a poor old woman, believing I'd nothing to live for; but you've given me a lighter heart than I've had for ten long years!"—*Early Dew.*

"Then I Have Got It."

Some years ago I was leaving a hall in Glasgow, in which I had been preaching the gospel, when a respectable man, with a very eager face, stretched out his hand and grasped mine saying, "Sir, I am very anxious to get salvation."

"Then," I said, "God is very anxious to save you."

He listened earnestly to hear what I would say to him, hoping some word would give him peace; but I only put the gospel to him in the most familiar text of Scripture. As I reminded him that "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but should have everlasting life," he stopped me by saying:

"But I do believe in Jesus."

I replied, "Jesus said, 'He that believeth on Me hath everlasting life.'"

A look of astonishment and joy immediately broke over his face as he said, "Then I've got it! Thank God, I've got everlasting life."

To Be.

A young girl had been trying to do something very good, and had not succeeded very well. Her friends hearing her complain, said:

"God gives us many things to do, but don't you think he gives us something to *be*, just as well?"

"O dear! tell me about being." Marion looked up with penitent eyes. "I will think about being if you will help me."

"God says:

"'Be kindly affectionate one to another.'

"'Be ye also patient.'

"'Be ye thankful.'

"'Be not conformed to this world.'

"'Become little children.'

"'Be ye therefore perfect.'

"'Be courteous.'

"'Be not wise in your own conceits.'

"'Be not overcome of evil.'"

Marion listened, but made no reply.

Twilight grew into darkness. The tea-bell sounded, bringing Marion to her feet. In the firelight Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that doing grows out of being."

"We cannot be what God loves without doing all that he commands. It is easier to do with a rush than to be patient, or unselfish, or humble, or watchful."

"I think it is," returned Marion.

MISCELLANEOUS.

A Persian Legend.

It is related of a Persian mother on giving her son forty pieces of silver as his portion, that she made him swear never to tell a lie, and said: "Go my son, I consign thee to God; and we shall not meet here again till the day of judgment."

The youth went away, and the party he traveled with were assaulted by robbers. One fellow asked the boy what he had, and he answered with a candor that surprised his questioner:

"Forty dinars are sewed up in my garments."

The robber laughed, thinking that the boy jested. Another asked him the same question and received the same answer. At last the chief called him and asked what he had. The boy replied:

"I have told two of your people already that I have forty dinars sewed up in my clothes."

The chief ordered his clothes to be ripped open, and the money was found.

"And how came you to tell this?"

"Because," replied the boy, "I would not be false to my mother, whom I solemnly promised never to tell a lie."

"Child," said the chief, art thou so mindful of thy duty to thy mother, while I am insensible, at my age, of the duty I owe to God? Give me thy hand, that I may swear repentance on it." He did so, and his followers were struck with the scene.

"You have been our leader in guilt," they said to the chief; "be the same in the paths of virtue." And taking the boy's hand they took the oath of repentance on it.—*Canada Presbyterian.*

Charlemagne's Table-Cloth.

Aix la-Chapelle was one of the favorite residences of Charlemagne. There were often assembled the lords and ladies of his court, with his own family, which consisted of several sons and one beautiful daughter. He was the most intelligent and powerful monarch of his time; his dominions were more extensive than those of the Roman Emperors had ever been. It is more than a thousand years since his death, yet his fame will endure to the end of time.

In the midst of the splendor of his position he was quite simple in his tastes and was particularly devoted to literature and science. Among his most intimate friends and admirers were men renowned for their learning.

One day, after a grand entertainment had taken place in the palace, the guests were amused to see a page enter, and, on bended knee, present to his royal master a salver, upon which was carelessly folded a soiled white table-cloth. Charlemagne, not in the least surprised, threw it into a fire, evidently prepared for the purpose. All eyes were fixed on the fabric, which did not smoke nor blaze, but only assumed a red hot appearance. A few moments passed, and the monarch raised it from the furnace unharmed and white as snow.

"A miracle! a miracle!" they all exclaimed.

"No, good friends," answered the king; "this cloth is woven of a substance which fire purifies, but cannot destroy. It was known to the Greeks who named it asbestos, meaning unchanged by fire; and an Italian writer, who had lived hundreds of years before our time, speaks of a cloth made from some vegetable product which could not be injured by heat. Another mentioned, with apparent sincerity, that it was manufactured 'from the hair of certain rats that lived in volcanoes.' We read, also, that the marvellous cloth was used to wrap the dead before placing them on the funeral pile, that their ashes might be gathered separate from those of the wood."

Thus spoke the mighty Emperor for the instruction and edification of his guests.

While Charlemagne did not quite partake of the wild fancies of the Southern nations, it is not probable that he had a clear idea of the real structure of this mysterious substance. As time advanced, it was fully understood; and now that it has become of practical use, we cannot glance at a newspaper without seeing the advertisement, "Asbestos Materials."

Asbestos is a fibrous variety of a dark-colored rock resembling iron-ore; this is known by the name of hora-blende. Pyroxine, another mineral, also assumes this appearance, but not so often as the former.

We cannot understand why one of the toughest stones can be transformed into a substance as soft, flexible and white as floss silk; neither can we comprehend how the sparkling diamond is produced from charcoal. Yet we must accept these facts and try to learn all about them.

When the hard rock took this beautiful form, it was called by the Greeks amianthus, meaning undefiled, in reference to the ease of cleansing it by fire. This name is now used to distinguish it from the coarser and more impure varieties known as asbestos. It occurs in narrow seams in the rock, and is occasionally found in fibres two-thirds of a yard long. These have a rich satin lustre, and the slender filaments can easily be separated one from the other. A single one, if thrown into the fire, changes into a drop of enamelled glass, while a quantity can be heated without producing any change.

The silk-like appearance of amianthus gave to some ingenious ladies the thought of carding, spinning and weaving it into cloth of different degrees of fineness. Purses, gloves, caps, handkerchiefs and napkins were made of it, and sometimes articles were knitted from the soft exquisite thread. The inhabitants of the Pyrenees wore girdles of this substance, mingled with silver, which they esteemed not only for their beauty, but for some mysterious charm they were thought to possess.

When Napoleon went to battle, he wore a shirt woven of amianthus, which was easily cleansed by throwing it into the fire. In France and Bohemia firemen's clothes and gloves for handling hot iron were made from it. The Russians have also attempted the manufacture of incombustible paper. At one time it was hoped that an important branch of industry might be established for the manufacture of this delicate and useful fabric; but the rarity of amianthus and the difficulty of carding it into durable thread, in consequence of its brittleness, have cause them now to be regarded only as curiosities.

Asbestos, besides being of a coarser texture than amianthus, differs from it in color; the latter is a creamy white, while the former is brown, green, and grayish white. It sometimes occurs in thin interlaced sheets between the cracks and fissures of rocks, and feels something like kid; it is then known as mountain leather; when in thicker masses, it is called mountain cork, referring to its elasticity. It is also found very hard and compact, and then receives the name of ligniform asbestos, from its resemblance to petrified wood.

Asbestos is found in many parts of Europe and various localities in the United States. Staten Island, N. Y., especially yielding large quantities. It is now mined and transported to factories, where it is assorted, cleaned and prepared for the various purposes for which it is used.

It is made into paints of different colors, which are used to protect surfaces exposed to heat or water. Steam-pipes and boilers are covered with some preparation of it that prevents the escape of steam, it is also very valuable as packing in the joints of machinery, and is extensively used in the manufacture of fire-proof roofing and flooring.

Chemists find it very useful as a medium for straining acids, which do not affect this substance.

Asbestos steps aside from its useful career to surprise us by its appearance in one of the precious stones. The peculiar floating light in the gem known as cat eye is due to filaments of asbestos passing through a greenish-gray chalcedony. In the East it is much worn as an amulet, because it is imagined to have the power of enriching the wearer.

This is a slight illustration of the manner in which the apparently useless objects in nature may become of service and ornament to man.—*Mary St. Maar.*

Home Talk.

A good many men and women covet, and perhaps have, the reputation of "charming conversationalists," who never appear in that *role* in their own homes. There their talk is confined to humdrum topics, to mere gossip, or to enforcing quiet while they cultivate their precious intellects, or settle their nerves to fit them for amiability in public. Yes aside from the pleasure which cheerful and worthy conversation diffuses over a home circle, its educative force can hardly be over-estimated. The bright and interesting girls, who surprise and delight you with their ready fund of information quite outside of the conventional topics, and the "well-posted" boys, who know much more than books could have taught them will be found in general to have a father or mother who is wise enough to "visit" with them, and who do not keep their best mental and social gifts for outside friends.

Show us a father who saves his new stories or jokes to delight the family circle after supper—who has an eye out for new facts of travel, discovery, science, literature, art or religion with which to stimulate conversation at home—who talks with the little chaps about their studies and plays, and the older ones about their duties, ambitious and labors—who keeps before his daughters an ideal of a gentleman who treats ladies with sincerity, reverence and as equals, and doesn't carry his "small talk" in a separate package from the rest of his knowledge, strictly for their use, and we'll show you a rare man, we are afraid. If a home is to be something more than a boarding-house, a mere convenience or social necessity, it ought to draw out the best gifts of each inmate into the fund of common enjoyment and mutual ministrations.—*Golden Rule.*

The Dead Prayer-Office.

What becomes of the unanswered letters? Thousands of them find their way to the dead letter office. Some never reach the person for whom they were intended because the postage is not paid; some fail because they are directed to the wrong office; some cannot be sent because the address is illegible; and some because the matter enclosed is unmailable. These float through the mails, are examined at different offices, marked "missent," and finally they fall into the dead letter office. There they are opened and read, and, if valuable, are forwarded, if not they are given to the flames. Such is the accuracy and skill of the postal officials that very few letters ever fail of reaching their destination.

Some prayers never reach God because they are not addressed to God's office. They are directed to the audience. Here one prays a "sharp cut" to some stubborn brother, or rebukes some error in theology in another, or drives some keen-edge blade of censure into another, directs a severe criticism to some who are rushing into fashionable follies, and sometimes (shame on us) the very supplication which we offer in tenderest tones, in behalf of the weeping widow and helpless orphans, is intended more for those who kneel in mourning before us than for God who sits in glory above us. God's office is not in our neighbor's care, and if we direct our prayers to that point, they will certainly go to the "dead prayer office."

Again, there is a prayer upon which the address is illegible—not because it is a rough scrawling "hand-writ;" these can always be deciphered, but because it has so many extra flourishes. This prayer is uttered in a pompous, grandiloquent style. It is full of long words, scientific terms and classical quotations. The writing on the envelope is very much in keeping with the style on the inside. The ink was fancy, and it soon faded, the pen was the tongue, and it did not see the color in the prayer. How different when indited by the heart! It is no wonder that this prayer gets lost, and finds its way into the "dead prayer office."

The last prayer we notice is the unavailable prayer. There is a great latitude allowed us in the postal matter of our government, but there are a few things which cannot even get into the mail bags. Sharpedged tools and corroding acids, no matter how securely wrapped will not be transported through the mails; these are put in a separate box and sent to the dead letter office, or they are captured by the first postmaster that handles them. Many of our prayers, if answered, might be a blessing to us, but they would fall like a shower of daggers upon our neighbors. Sometimes in our prayers we halfway complain of the strange providence which has befallen us, and argue the case with God; then the prayer is full of sharp pointed arrows. Is it at all strange that kind answers are not returned? The corroding of selfishness or sensuality or pride is sometimes in our prayer. Such a prayer is lost on the way. It is poured out in mid-air. It is never answered, and well for us that it is not.

No legally "stamped," sincerely directed and well-meaning prayer is ever lost. The answer may be delayed, but the prayer is "on file."—*Advance.*

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[NEW SERIES—VOL. XIII—No 667.] WILMINGTON, OCTOBER 20, 1880. [OLD SERIES—VOL. XXIII—No 1,287.]

The Presbyterian.

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For the N. C. Presbyterian.

ABSTRACT OF THE MINUTES OF CONCORD PRESBYTERY.

Presbytery met at Newton, N. C., Sept. 30, and was opened with a sermon by Rov. J. A. Ramsay, from Rev. iii: 15, 16, "I know thy works, that thon art neither cold nor hot."

Present dnring the session, thirteen ministers and twenty-two rnling elders.

Rev. L. K. Glasgow was chosen moderator, and Rev. B. L. Beall and S. Frontis temporary clerks.

Rev. R. Z. Johnston of Mecklenburg Presbytery, being present, was invited to sit as corresponding member. Rev. A. S. Vaughn of West Jersey Presbytery, Rev. J. M. Stamey of the N. C. Conference and Rev. J. C. Clapp of the Classis of North Carolina were invited to seats as visiting members.

Rev. J. Rumple was reappointed trnstee of Davidson College, to serve fonr years.

The committee on Home Missions was directed to arrange, if practicable, to snpply Catawba station with preaching.

The committee appointed to employ an evangelist for the western division of the Presbytery reported that they had not yet succeeded in secnring one, and that they had corresponded with several, and that it was their object to get one of the best that can be had, but feared that if the salary offered was not subscribed by the chnrches, or in some way made certain, it might be a failnre. The diligence of the committee was commended, the committee continued and the following resolution adopted:

Resolved, That the sessions of our churches comprising the western division of our missionary field be enjoined to cause subscription papers to be circnlated through their respective congregations for the purpose of securing by contribution the snm called for by the evangelistic committee, to be expended in the support of an evangelist in said field.

The committee to superintend the evangelistic work in the eastern field reported that they had succeeded in keeping Rev. J. H. Thornwell in the Stanly field; that his salary has hitherto been promptly paid, and that they hope to continue him with some increase of salary. In their judgment the Stanly field presents features of great encouragement and promise. The committee report that at Norwood there is a membership of some sixteen members, a neat and commodious chnrch building nearly completed, and as far as completed paid far, and large and interested congregations.

Rev. P. T. Penick preached, according to appointment, a sermon on Sabbath observance.

The report of the agent of Foreign Missions was read and discussed, and the following adopted:

1. The Presbytery regards the work of foreign missions as a definite attempt to obey the last command of the ascending Saviour to "teach all nations," and therefore a matter of supreme necessity to vindicate our claim to be the Church of Jesns Christ.

2. Concord Presbytery rejoices to recognize the fact that the foreign mission work presents a more encouraging prospect than it did last year, in the fact that the contribntions have been increased by $2,251 23 over those of last year; the accnmnlated debt has been reduced by about $5,000, and a more rigid economy has been introduced into the management of the work.

3. The Presbytery very earnestly recommends the wider circulation of the *Missionary* among our people, and urges all our ministers and sessions to use their efforts to introdnce it into every family.

4. Tho Presbytery further recommends that all our Sunday schools introdnce the practice of taking up collections from the Sabbath school pnpils and teachers every Sabbath for the canse of foreign missions.

5. The Presbytery reiterates the injunction for the regular observance of the monthly concert of prayer for foreign missions.

The enterprise of building a honse of worship at Old Fort was commended to the favor and material aid of our churches.

The death of Rev. Daniel Lindley, D. D., a member of this Presbytery, having been announced, the committee appointed thereto presented the following, which was adopted:

"Presbytery learns with deep regret of the removal from earth of this most zealous and venerable brother and father in the ministry, at the age of eighty years. He was for a time the pastor of one of our largest chnrches, bnt left this country in 1834 to evangelize the savage Zulus of Africa. He labored with great zeal and perseverance, and on acconnt of the ill health of his wife returned in 1873.

The next year he visited this region and attended a meeting of this body in Morganton and of the Synod in Concord town, visited many of our churches and gave graphic descriptions of what he saw and experienced in Africa, and excited great interest in the work of missions. Bnt full of labors, years and honors in the cause of Christ, he has gone to his reward, and rests from his labors, and his works do follow him. We are reminded to imitate his example and finish onr work. Presbytery would desire to express their sympathy with snrviving friends in this bereavement. He died Sept. 3, 1880, at the home of his son-in-law."

The annnal report of the board of trustees of Davidson College was read, whereupon the following was adopted:

"1. The statements made in that paper are highly satisfactory and enconraging.

"3. That this Presbytery has cause for profound gratitnde to God in the good work which the College is doing.

"3. That we would urge upon the members of Presbytery that they take pains to let it be known 'what manner of collego onrs is,' and that they labor to increase the nnmber of students."

Rev. E. F. Rockwell, with Rev. T. G. Thnrston as his alternate, and H. C. Hamilton, ruling elder, with J. G. Hall as his alternate, were nominated as commissioners to the next General Assembly.

Rev. W. A. Wood, D. D., was nominated as the next moderator.

Rocky River church was chosen as the place and Wednesday before the first Sabbath in April next, at 11 o'clock a. m., as the time for the next regnlar meeting of this body.

Rev. E. F. Rockwell, Rev. J. Rumple and Ruling Elder T. H. Robinson were appointed to prepare a biographical sketch of the life and labors of Rev. Daniel Lindley, D. D., to be presented at the next regnlar meeting.

The committee on colportage, appointed to arrange, if practicable and agreeable, with Mecklenbnrg Presbytery to carry on the work of colportage by co-operation, reported that they had not yet succeeded in making said arrangement. The committee was continned and their report approved.

A paper tonching Sabbath observance was read and referred to a committee consisting of Rev. P. T. Penick, Ruling Elder T. H. Robinson and Prof. W. J. Martin, to report at next regnlar meeting.

The following snpplies were appointed: Rev. W. A. Wood, D. D., to administer the Lord's Snpper at Fifth Creek; Rev. J. A. Ramsay, to do the same at Prospect; Rev. P. T. Penick, to do the same at Salem, and Rev. E. F. Rockwell to visit Catawba Station as often as he may be able to preach.

The varions standing committees made their reports.

A cordial vote of thanks was tendered to the citizens of Newton for their generous hospitality, to the Methodist and German Reformed churches for the tender of the nse of their churches, and to the Western N. C. R. R. for the courtesy of reduced fare.

Presbytery adjonrned to meet in Raleigh at the call of the moderator.

WM. W. PHARR, Stated Clerk.

GIVE NOW.

How easy it is to be open-handed when it involves no self-denial. When people wish they had wealth to do good with it they commonly mean that they would like to have so much money that they could give freely without feeling it. But what generosity is there in that? The true measnre of onr devotion to any object is what we are ready to give up to it. Until we make sacrifices for a cause we farnish no proof that that cause has onr heart. We do not even know whether or not we really love a friend unless we are called on to choose between his welfare and something we are loth to surrender. For what, and to what extent, have you really denied yourself to give help or pleasnre to others, or to advance yonr Master's cause, within the past week or month? That is a qnestion to test your generosity and love. No loving or giving is worth speaking of that does not involve a readiness for sacrifice and self-denial.—*S. S. Times.*

RELIGIOUS NEWSPAPER.

The Philadelphia *Presbyterian* pnts the evil of no religious paper in the family in this forcible way:

"Yonr children grow np ont of the spirit of the Church. They have learned nothing of its grand history. They have imbibed nothing of its missionary life—have canght nothing of the spirit of its progress, and have no well anchored affections toward it. They know nothing of its great and good men—nothing of its vital thonght throbs along the circulations of their soul-life. They have no knowledge of its doctrines in their practical application in human strnggles, hopes, victories and disasters.

"The religions paper is the minnte-hand marking the period of the Chnrch's mean temperatnre, the ebb and flow of her life. The religions paper is the weekly commentary on the Word of God, as it appears in doctrine, conviction and providences. This is all lost in the family that takes no chnrch paper, and the result is too apparent. Yonr children have no chnrch *esprit du corps*—no traditional love for the church of their fathers. When they leave home they are like drift-wood, floating into an eddy that draws, offering no resistance from conviction or spirit to other forms of church doctrine and worship.

"Snch people spend their last days in stnpid wonder as to why their children have all left the Presbyterian Chnrch. We can answer: they never had a chnrch paper, and know no more of the Chnrch in which they were born, in its spirit, progress and triumphs, than they do of Confncianism. The effect is also apparent in the Chnrch when its benevolent causes are presented. Of the people who contribnte to the pastor's salary two-thirds of it comes from those who read the chnrch papers. If any one has any inclination to doubt, we have not the slightest objection to a careful examination, and if our statements are not true, we will, as gracefully as we can, but truthfnlly, retract. Of those most loyal to the pastor and his projects for good, through a series of five years, the proportions will not be lessened. Of his best workers in the Sabbath school it is great. And when you come to giving to carry on the missionary work of the Church in its varied branches those who do not take the church papers give comparatively nothing.

"We can tell, when we take chnrch collections, who take the church papers. They are those who give in proportion to ability, and those who are without do not give according to ability or enlightened gratitude. And this is trne of every Presbyterian chnrch in the land; we only wonder that pastors and elders do not know it, or if they do that they do not make greater efforts in behalf of their chnrch papers, in the interest of piety, loyalty and progress in all that is good."

THE BEST OF ALL SCHOOLS.

The fireside is a seminary of infinite importance, because it is universal, and because the education it bestows, being woven in with the woof of childhood, gives form and color to the whole textnre of life. There are few who can receive the honors of a college, but all are graduates of the hearth. The learning of the nniversity may fade from the recollection, its classic lore may monlder in the halls of memory, but the simple lessons of home, enameled upon the heart of childhood, defy the rnst of years, and outlive the more mature bnt less vivid pictures of after years.

So deep, so lasting, indeed, are the impressions of early life, that you often see a man in the imbecility of age holding fresh in his recollection the events of childhood, while all the wide space between that and the present hour is a blasted and forgotten waste. Yon have, perchance, seen an old and obliterated portrait, and in the attempt to have it cleaned and restored, you may have seen it fade away, while a brighter and more perfect pictnre painted beneath is revealed to view. The portrait, first drawn upon the canvass, is no faint illnstration of yonth; and though it may be concealed by some after-design, still the original traits will shine through the outward pictnre, giving its tone while fresh, and snrviving its decay. Snch is the fireside—the great institntion of Providence for the education of men.—*Goodrich.*

TWO HEARERS.

During the Synod at Fort Worth as is customary, preaching was appointed at night, and it was desirable that men sonld be appointed who would be acceptable, in every respect, to the congregation assembled. On one evening Bro. M. was appointed to preach. After service, a person in the congregation remarked that it was tiresome to listen to a sermon delivered as that one had been delivered. In another part of the house there was another person who listened to the sermon. That person had gone to church with a heart well nigh crnshed, and almost in despair. The preacher presented Christ as an almighty Savior; as a loving Savior; an all-sufficient Savior. The form of this hearer might have been seen bending forward to drink in the precions truth nttered by the preacher. At the close of the sermon the feeling of that heart was,

"My Savior! My Redeemer!
I fly to Thee for rest!"

Why was the one hearer charmed, while the other was uninterested and wearied? When we hear persons complaining abont the sermon, it may be well to remember that preparation to hear is sometimes as necessary as preparation to preach.—*Texas Presbyterian.*

FEARFUL IN FIGURES.

"Line npon line, precept upon precept—here a little and there a little." is God's plan for inculcating trnth and correcting evil and man can hardly devise a plan better than God's. Ever and anon this paper has had something to say of the vast amount of liquor-making, liquor selling and liquor drinking going on in this land, and there is every reason why we should continne to speak and write of it. The evil is on the increase almost everywhere. As stated before in these colnmns, we believe that there is less drinking among members of the Church than heretofore. *There ought to be none of it among them.* The man who solemnly takes npon himself the vows of the Chnrch and then drinks liquor as a beverage, has but little regard for his own honor, or that of the Chnrch, and ought to be excommnnicated. But outside of the Church the manufactnre and nse of liquor is greatly on the increase. The year ending June 30th 1879, reported a larger qnantity of spirits made than any previous year. During that year 71,892,621 gallons were produced, which was a total net increase of 15,789,567 gallons over the previous year. There are in the United States 4,252 wholesale and 155,850 retail dealers in liquor. There are in the United States 1053 rectifiers. In the District of Colnmbia, which means Washington City, the seat of our national government, there are over 1000 liqnor drinking honses! This fact alone is sufficient to bring down upon us the curse of Heaven's anger. In 1870, 13,985,745 bushels of corn; 2,838,933 bnshels of rye, 2,801,307 gallons of molasses and 1,334,897 bushels of malt were made into spirits in these United States. The tax on fermented liqnors and spirits in 1879 was more than sixty-three millions of dollars. The tax alone! Add to these fearful figures the cost of almhonses, prisons and paupers made by intemperance and ruined fortunes of thousands of men and the millions of families, and the figures become fearfully alarming. But let us bring this investigation a little nearer home. In North Carolina there are 1276 distilleries, 499 more than any other State! We have in our State 1759 retail liqnor dealers! Who can calculate North Carolina's liquor bill? Who can tell the misery, the woe entailed npon a large nnmber of our women and children every year by this fearful evil? And yet our legislatnre met and made it easier for liqnor to be sold by reducing the tax on selling it to one half what it was before! These are facts that ought to be kept constantly before the good people of the State and we shall keep them before onr readers. *Every grogshop in North Carolina ought to be closed by law.* The State has as much right and is just as much bonnd to protect its citizens against the slow murder committed by liqnor as against the stroke of the assassin's knife. All this talk about prohibition being nnconstitutional or impracticable is mere bosh. The idea that the State has no right to prevent men from selling misery and ruin to a large class of onr people is simply absurd! In our opinion the State not only has the privilege, bnt it is her duty to stay this terrible curse. The State, with commendable zeal, provides for and protects its deaf mutes, its insane, and to some extent, its poor; why not protect the inebriate and his family? It is high time for North Carolinians to look this question squarely in the face and the sooner we meet the issne and settle it on the side of the right the better.—*Raleigh Christian Advocate.*

HE KNOWS.

BY IDA L. LEWIS.

My Saviour knows! This blessed thought
Oft cheers me in temptation's hour,
And in the darkest night 'twill calm
Me with its holy, cheering power.
He knows each heartache and each pain
That burns within this throbbing brain.

My Saviour knows my inmost soul,
And how I strive to watch and pray,
And keep my faltering feet within
The path of truth—the narrow way.
Though oft my eyes with tears are dim,
The way is not unknown to Him.

My Saviour knows! It is enough,
Foes may assail and friends depart.
As one by one earth's ties dissolve
This thought in peace doth keep my heart—
He knows best! Why should I grieve
When troubles come, and hopes deceive?

My Saviour knows! All, all is well:
E'en death's cold hand I do not fear,
When round me roll the waters deep
Then I shall feel his presence near.
O, Lamb of God, upon thy breast
I'll lay my weary soul to rest. —*Selected.*

STATISTICS OF THE CHURCH.

THE MILLIONS OF PEOPLE, WHO SUBSCRIBE TO PRESBYTERIAN DOCTRINE.

Rev. J. M. Porteous, author of a prize essay on The Government of the Kingdom of Christ (Edinburgh and London, 1873, second edition), gives the following:

National Branches.	Churches.	Ministers.	Members.	Population adherents.
Scotland	2,701	2,841	843,445	3,218,613
England	1,968	1,017	135,037	664,685
Ireland	566	656	116,656	555,228
America, U. S.	9,163	8,235	857,461	3,050,714
Canada	651	604	65,203	471,946
West Indies, etc	54	27	5,188	20,752
Africa, W. and S.	228	198	17,803	71,212
Australia	418	330	38,601	177,922
China and Japan	20	62	1,418	3,000
India	37	114	1,836	11,145
Syria	5	17	50	500
Belgium	10	10	500	12,500
Holland	1,826	1,826	2,096,146	2,100,000
Scandinavia	....	....	2,050	....
Austria	2,050	2,050	1,912,153	2,000,000
Italy, Spain, etc	50	50	1,000	3,000
France	1,060	721	650,000	1,000,000
Switzerland	....	....	1,567,003	1,567,003
Germany	....	....	18,415,576	18,900,000
Piedmont	16	16	26,920	30,000
Total	20,133	18,774	26,735,390	32,860,530

The following table will show the relative strength of the different families of the Presbyterian Church in America in the year 1874:

Churches.	Communicants.
Presbyterian Church in the United States—Northern	955,634
Presbyterian Church in the United States—Southern	499,956
Cumberland Presbyterian Church	99,383
United Presbyterian Church of North America	73,452
Synod of Reformed Presbyterian Church, Old School	9,735
General Synod of Reformed Presbyterian Church, New School	8,487
Associate Reformed Presbyterian Church of the South	5,758
Welch Presbyterian Church	9,101
French Evangelical Church	....
Canada Presbyterian Church	49,315
Church of Scotland in Canada and Lower Provinces	21,786
Presbyterian Church of Lower Provinces	18,802
Reformed Church in the United States—German	134,792
Reformed Church in America—Dutch	64,150

PRESBYTERIAN SUNDAY SCHOOLS.

HOW MANY SCHOOLS, TEACHERS AND PUPILS THERE ARE IN THE WORLD.

Last evening was Sunday-school night at the Academy and an audience that packed every inch of the building, standing around the doors and crowding the steps and boxes, listened to the interesting proceedings. On the stage and around the balcony were placards covered with statistics respecting the present state of the Sabbath school. A large placard in the centre of the stage read as follows:

WORLD.

Sunday school statistics:

Teachers	1,504,613
Scholars	12,680,307

On the pillar at the right of the stage was an enormous chart bearing the following:

UNITED STATES.

Sunday Schools	32,261
Teachers	886,328
Scholars	6,623,124

This chart also gave the information that the number joining the Church from Sunday schools in twenty-three States and four Territories during one year previous to report was 124,856.

Following is a tabulated statement of the other placards:

	Schools.	Teachers.	Scholars.
Canada	5,400	41,713	340,170
England and Wales	....	423,222	3,300,000
Scotland	....	47,972	474,533
Australia	1,300	13,000	100,000
New Zealand	300	3,000	30,000
Persia	68	275	3,000
Germany	2,000	10,000	200,000
Portugal	30	100	2,000
Belgium	80	112	1,100
Spain	100	400	8,000
Italy	150	600	10,000
Switzerland	776	5,320	76,260
France	1,080	4,500	45,000
Holland	1,000	3,000	100,000
Denmark	....	4,000	45,000
Norway	....	5,000	65,000
Sweden	....	15,000	150,000
Newfoundland	100	1,200	16,160
Ireland	....	90,175	320,990

IN THE COUNCIL.

Professor Robert Flint's Paper.

THE PROFESSOR OF THEOLOGY IN EDINBURGH UNIVERSITY UPON AGNOSTICISM.

(*From the Philadelphia Press.*)

Professor Robert Flint, D. D. (Edinburgh), read a paper on Agnosticism as follows:

Agnosticism, rightly considered, has reference to doubt of all kinds, but the meaning of the term has of late been restricted to religious disbelief. Anti-religious agnosticism has of late years been spreading rapidly, and it is one of the greatest works the Church has to perform to check its growth and eradicate it as far as possible. The best method to accomplish this is by a more universal distribution of knowledge, for the more enlightened a man is the less liable will he be to fall into anti-religious agnosticism, provided his culture be not confined to one narrow rut. He must have general knowledge, so that he can look on all sides of the question, to be competent to come to any fair and proper conclusions. One constantly hears anti-religious cant expressed by men who have never read any of the writings on the subject, but who are not less honest on that account. Yet religious incredulity endeavors to defend and justify itself by appeals to metaphysical theories. The negations of the positivist as to the spiritual and supernatural are mere arbitrary assertions, although founded on some theory of agnosticism. It is this endeavor to maintain agnosticism in religion which has, more than anything else, I suppose, led recently in Germany to the resuscitation of the negation or skeptical portion of the philosophy of Kant—or, in other words, of the spread of what is called critical philosophy. From this the inference I draw is that the Churches are vitally interested in the spreading of the mental and speculative branches of knowledge such as psychology, because religious agnosticism can only be overthrown by convincing argument and knowledge. The necessary result of overlooking or depreciating the power and importance of knowledge will be the increase of it. It is a question in which our churches are vitally interested, and all church theology is greatly and intimately dependent upon philosophic social culture, such as will entirely refute all such doctrines. Let us be just to every order and fact and ideas. [Applause.] In the next place the anti-religious agnosticism of the age, is of course greatly favored by the critical temper and analytical spirit of the age. We are living at a time when a very large number of persons claim the right to exercise their own judgment, who have unfortunately but little judgment to exercise. [Laughter.] But a very large number of persons forget that the right of private judgment, although very important is only a half proof, and that the duty of judging rightly is its complement and equally important. We cannot help this because God has willed that we should live in this nineteenth century, and probably we don't need much to regret it; because with all its faults, the nineteenth century is by no means the worst century in which our lots might have been cast. It is a century of research back in all directions to a state of society very unlike that which now prevails. The Communistic doctrine which some look upon as the ideal of the future is found to have been a general fact of the past. There is evidence in the history of every country inhabited by any division of the race, Hindoo, Persian, Greek, Latin, Anglo-Saxon, that there was a time when private property in land did not exist—when the soil was distributed among whole communities and when individual ownership was scarcely known. In contradistinction to that state of society there is prevalent in this age the principle of liberty, the principle of individuality. There are now two opposing forces in society, one tending to entirely sink man's individuality and make his will subservient to authority; the other tending to made each man an independent sovereign, the sole ruler of his own actions. Either of these forces allowed to have undisturbed control would destroy society, but as they exist the one counterbalances the other.

Three centuries ago a doubting, questioning spirit began to make its presence widely felt, and down to this day it has been growing in strength. The spirit cannot be met successfully by one-sided theories, but only comprehensive critical argument. Each Church must, of course, be left to deal with its own cases, and it is certainly a very mean and unworthy thing in any Church to try to make ecclesiastical capital out of the troubles of other Churches. [Applause.] But what I wish, however, to emphasize is that the mere exercise of discipline by any Church must be deemed a very poor method indeed of replying to agnostic criticism, or any kind of illegitimate criticism of religion and revelation. The only method which can reasonably be expected to do permanent and general good is by opposing to it criticism of a legitimate kind. Its irreverence must be confronted with piety. There is a tendency in some of our Presbyterian Churches to stand still and make no progress in faith. This is a progressive age, and the Church must be on the alert to keep up with the times. The Churches often forget that it is their duty not only to retain the religious truth which has been transferred to them, but increase it by their acceptance of all God's fresh disclosures of Himself and that it is their duty by continually obtaining knowledge to improve their theology. The Church which rests satisfied with the accomplishments of former generations, which does not seek to add to the old treasures which are in God's catechisms, is in a bad way. New treasures may be orthodox. Every Church must teach agnosticism its belief in spiritual truth. Every Church should present its theology in a light calculated to make men conclude that it is not a sham science and pretended exposition of the unknown and unknowable. Every Church should see earnestly more and more Divine light—everything which is new in theology. But the best refutation that can be given to anti-religious agnosticism is for the people of God to live good, honest and consistent lives; and it is an argument which we can all use.

DISCUSSION.

Rev. George D. Armstrong, D. D., of Norfolk, Va., the first speaker, while complimenting the paper of Prof. Flint, protested against the doctrine advanced in that part of it in which its author, speaking of the means for propagation of error growing ont of the spirit of inquiry abroad in the world, spoke in a way that might be termed sneering of Church discipline as a means of checking the evil. He (Prof. Flint) seemed to be in sympathy with those who claimed the right to teach doctrines contrary to the Confession of the Church to which they belonged, and to do this within the pale of the Church, and who complained of being persecuted and martyred because, by means of Church discipline, the Church sought to prevent this. The speaker (Dr. Armstrong) held that it had always been the wisdom of the Presbyterian Church that she knew what her creed was and that, as a body of witnesses, her members stood shoulder to shoulder. If there was anything upon which, before God, they had prided themselves it was the particularity with which they had universally held to their creed. When a teacher of God's truth came to entertain opinions which he knew were contrary to the Confession of Faith of the Church to which he belonged and taught those opinions publicly, it was neither honorable nor honest for him to hold fast to the certificate of the Church to his orthodoxy. He could not honestly nor honorably remain in the Church while teaching doctrines which its members did not believe bnt abhorred. [Applause.]

Rev. Dr. Boggs, of Memphis, followed. After expressing his sense of the pleasure and profit he had derived from hearing the paper of Prof. Flint, he took issue with that statement of it which spoke of the unexpected discoveries in science that the future had in store for the Church. The Reformed Churches holding the Presbyterian faith were ready to say that history proves that all the great discoveries of science are behind, not before us; that in this respect the science of theology is allied closely to that of astronomy, and not to that of geology. Unless a teacher faces the future with something of this belief he is sure to evince something of an eccentric determination that would bring him ont of the line of truth. Speaking for the humble branch of the Church which he represented, he said its members were strict constructionists, and held it, as a point of honor among men, that when a teacher in the Church departed in any important particular from the Confession of Faith, his duty was to come forth like a man, declare that he could no longer accept that faith as he had signed it, and state his views. He could only stay within the Church by its express permission.

Principal G. M. Grant, D. D., of Canada, remarked that the principles laid down in the paper of Prof. Flint were concurred in by himself. He referred to the declaration that the Church that sought to meet questions of scholarship by the exercise of discipline, instead of by a wider scholarship and a more fearless thought, was the true friend of Agnosticism. By such a course men were brought to think that the Church was afraid to meet disputants on the platform of free discussion and at once drew their own conclusion. He also, agreed with the Professor in the position that if the Church took the position that the Westminster confession was final and unalterable it erred. By doing so it placed it on the same platform with the Bible, and it became idolatrous. He accepted the position assumed in one of the papers, that creeds are not made, but grow, and in that connection suggested the query, how can there be growth if the condition of liberty is not allowed? He believed that no true minister of Christ should accede from the Church if he believed himself faithful to the One to whom he took his ordination vows, the head of the Church. If such a one had erred widely, he should not be charged with dishonor when he had acted honestly.

Rev. Henry Wallis Smith, of Scotland, said that he rose to speak, as one who, feeling bound by the confession which he had signed, would remain in the Church to which he belonged only so long as he felt that he could honestly stand by and defend that confession. [Applause.] He regretted that any one should have imagined that Prof. Flint designed to indulge in anything like a sneer at the exercise of discipline by the Church. Any one who knew how nobly that gentleman had stood up for the Westminster Confession knew that he would be the last man to express any such sentiment. If he had intended to take any such attitude he would have expressed himself very distinctly and unequivocally. What Prof. Flint had said was, that the mere exercise of discipline was not an adequate means of replying to an heretical error. He believed that the Westminster Confession was a safe starting point, whence we could go forth and discuss most effectively those difficult theological questions which the criticisms and the philosophy of the day were pressing before us. From that position we could without fear follow that law of conservative development which had always been manifested in the Christian Church. We had been directed by our Master to search the Scriptures, and he, the speaker, believed that the Scriptures contained depths of meaning which these nineteen centuries had failed to detect.

Principal Cavin, of Toronto, Canada, spoke of the fact that much confusion had often been unnecessarily produced by confounding theology and Biblical scholarship. He thought it a blunder to bring up the subject of progressing theology in connection with the question of discipline and of how a Church should treat error. A most serious question for the Presbyterian Church was, he thought, whether we were to expect such progress in theology—that is in dogma—as would necessitate the reconsideration of the question whether the Church would be obliged to discipline those who go far astray after dogma. His conviction was that the province of literature is distinct from the province of discipline and is not the progress of the Church; that it was the duty of eminent teachers in the Church to counteract Agnosticism and other forms of speculative literature.

Rev. John De Witt, D. D., of Philadelphia, said that he did not know that their Church provides any place for a man to propound his dubitations; but of this he was assured, that since he has asserted that he sincerely receives and adopts the Confession of Faith, as containing a system of doctrine taught in the sacred Scriptures, the place for him to propound his doubts upon that question is not his place in the pulpit or in any position in which he assumes to be a teacher. [Applause.] When he is weak in the faith (and there are times when all may be weak in the faith) he is not to go into doubtful disputations. Whatever comes out of this Council, he hoped it might provide some way in which our Church could be so broadened as to permit discussion upon the very points which are subscribed previous to that discussion being brought into judicatories in the way of discipline, but he was clear that whenever any one as a teacher does propound theories on the subject of Confession, contrary to his subscription, it is not only the privilege, but the duty of the Church to proceed to the exercise of discipline. [Applause.]

At this point the hour for adjournment having arrived, some informal announcements were made of the meeting of committees, when the benediction was pronounced, and a recess taken until afternoon.

SPECIAL PROVIDENCES.

There is no religious doctrine, probably, more frequently scoffed and sneered at than that of a special providence; yet there is none less open to general denial, simply because it should never be submitted to general criticism.

Religious persons are in the wrong when they insist upon others, whether religious or not, agreeing with them in considering some particular event in their experience as a special providence. It is impossible that a thing can at the same time be specific and general. A special providence would cease to be special if it were general. The witness of God's Spirit with any individual spirit is to it a testimony directly to no other spirit.—*Life of Dr. John Rice, by G. Wilson, M. D.*

EFFECTIVE PREACHING.

Professor Conrad gives advice on this topic—short but good: "Oh that all ministers everywhere would understand the secret of effective preaching, and practice it! It is simply to talk naturally in conversational style; and, if there is any mental power or eloquence, or emotional fervor, or force, in a man, it will thus come out of him naturally and effectively, and not as from an actor performing a part in a play. Wherefore and therefore, beloved brethren, suffer a word of exhortation to be interjected here: 'Always be natnral in the pulpit. Do not declaim, but talk. Always talk naturally.'" Daniel Webster said: "When a man preaches to me, I want him to make it a personal matter;" that is, to talk as if he were talking to him; not to talk flippantly, as if the subject were a trifling matter, or in a tone of exagerated solemnity, but naturally, as one man speaks to another, whom he would persnade and lead to Christ.

THE PRONUNCIATION OF "U."

Ninety-nine of every hundred Northerners will say institoot instead of institute, dooty for duty—a perfect rhyme to the word beanty. They will call new and news, noo and noos—and so on through the dozens and hundreds of similar words. Not a dictionary in the English language authorizes this. In student and stoped, "u" has the same sound as in Cupid, and should not be prononnced stoodent or stoopid, as so many teachers are in the habit of sounding them.

If it is vulgarism to call a door a doah—as we all admit—isn't it as much of a vulgarism to call a newspaper a noospaper? One vulgarism is Northern, and the other Southern, that's the only difference. When the London *Punch* wishes to burlesque the prononnciation of servants, it makes them call the duke the dook, the tutor, the tooter, and a tube a toob. You never find the best Northern speakers, such as Wendell Phillips, George William Curtis, Emerson, Holmes, and men of that class, saying noo for new, Toosday for Tuesday, avenoo for avenue, or calling a dupe a doop. It is a fault that a Southerner never falls into. He has slips enough of another kind, but he doesn't slip on the long "u." As many of our teachers have never had their attention called to this, I hope they will excuse this notice.—*Southern Letter.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

From the London Weekly Review:

Rev. Mr. Spurgeon still suffers severely from rheumatic affection of the knee, and on Sabbath he was unable to leave his home. Absolnte rest has been enjoined on him for a short time.

Two Indian fakirs at Delhi have been converted, and now go about among the people preaching Christ. They wear the yellow garments of their order, and, like all of their class, are held in great respect by the natives.

It is an alarming fact that a society of atheists lately organized in Paris already boasts of a membership of fifteen thousand in that city, besides having branches in all the large towns of France. Their influence is no longer negative, but they are now making aggression in different ways upon the Churches.

The Bishop of Liverpool, writing to some parishioners who complained of the introduction of what they believed to be unlawful ornaments in the Church of St. John the Evangelist at Walton, has intimated that he cannot refuse to consecrate the building. Although he "does not like" some of the adornments and arrangements of the church, the bishop is advised that they are not forbidden by the law.

At Helston the first funeral in a West of England churchyard conducted by Nonconformists took place on Monday afternoon. A Baptist minister officiated. The deceased's relatives wished the funeral to take place on Sunday, bnt the vicar being absent the curate in charge could not give the necessary authority. Nine-tenths of Cornish funerals take place on Sundays, which in mining districts is the most convenient days for friends to attend.

Rev. Dr. Littlejohn, the Bishop of Long Island, U. S., has been invited by the syndicate of the University of Cambridge, England, to deliver a series of sermons in the university pulpit. The Bishop has accepted the invitation tendered him, and will depart for England at the rise of the General Convention. The series of sermons will be delivered in the month of November.

A correspondent says that the statue of Spinoza, just unveiled at the Hague, is the first sculptured effigy of a Jew ever erected. While the Jews were a nation their abhorence of idolatry prevented a practice so common amongst their Assyrian brothers and Egyptian cousins; since then they have been hardly popular enough for others to do for them what they omitted to do themselves. It is matter for serious reflection, too, that after the numberless monumental representations of Christ and the apostles, the first statue of a Jew should be that of a Pantheist.

On Sabbath evening, in St. Columba Church, Oban, after the service, the pastor (Rev. Mr. Taylor) proceeded to install five elders who had been appointed to form the kirk-session, and he had not gone far when a tradesman in the town rose, and, interrupting, said—"In name of God and of this congregation, and in the temple of God, I protest against the proceeding until the grave charges preferred against some of the elders be disposed of." The gentleman then resuming his seat, the proceedings went on as though no interruption had taken place.

The Rev. Dr. Spence, who has been minister of Kilbirnie Free Church for thirty six years, on Sabbath preached farewell sermons, and at the close of the afternoon took leave of the congregation, many of the members being deeply affected. The Rev. Doctor, who is retiring through failing health, was the first pastor of this charge, being inducted in 1844. He did much to promote religious and educational matters in the parish, and is the oldest member of the Free Presbytery of Irvin. Along with his respected partner he leaves for London, where they are retiring into private life.

GOLD DUST.

When desperate ills demand a speedy cure
Distrust is cowardice, and prudence folly.
—*Dr. Johnson.*

No man ever arrived suddenly at the summit of vice.—*Juvenal.*

Every man has just as much vanity as he wants understanding.—*Pope.*

A woman's heart is just like a lithographers stone—what is once written upon it can not be rubbed out.—*Thackeray.*

Minds
By nature great, are conscious of their greatness,
And hold it mean to borrow aught from flattery.
—*Rowe.*

Perfect virtne is to do unwitnessed what we should be capable of doing before all the world.—*La Rochefoucald.*

Those who have finished by making all others think with them, have usually began by daring to think with themselves.—*Colton.*

Judge not of actions by their mere effect;
Dive to the centre and the cause detect.
Great deeds from meanest springs may take their course,
And smallest virtues from a mighty source.
—*Pope.*

Human nature is not so much depraved as to hinder us from respecting goodness in others, though we ourselves want it.—*Steele.*

Every man should submit to his own grievances, rather than trespass on the conveniences of his neighbor.—*Cicero.*

For all that God in mercy sends:
For health and children, home and friends,
For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in our daily walk,
For everything give *thanks!*

To no kind of begging are people so averse, as to pardon; that is, when there is any serious ground for doing so. When there is none, this phrase is as soon taken in vain, as other momentous words are upon light occasions.

First a seed so tiny,
Hidden from the sight;
Then two pretty leaflets
Struggling toward the light;
Soon a bud appearing
Turns into a flower,
Kissed by golden sunshine,
Washed by silver shower,
Growing sweeter, sweeter,
Every happy hour!
Kissed by golden sunshine,
Washed in silver shower.

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

WEDNESDAY, OCTOBER 20, 1880.

A FEW PLAIN WORDS.

To carry on government a large amount of money must be collected from the people by taxation. As we have heretofore explained, the principle of taxation when founded on just principles is never equal, as to all property or on all occupations or enterprises. Those trades, enterprises or institutions which directly tend to the prosperity of the State are taxed, if taxed at all in a very moderate degree, while such commodities or such traffics as contribute nothing to the general welfare, or are directly prejudicial to it are made to bear a heavy burden of taxation. This is recognized as sound common sense, and strict justice wherever there is civilized government.

Apply this to the State of North Carolina. We need to make immense advances in public instruction. The great need, the indispensable requirement, at the very ontset is money, and the State has no means, or no mode of raising the funds necessary save by taxation. How shall these taxes be raised? Upon precisely the principle we have indicated, and that there may be no doubt as to where we believe the heavy tax should be, we say upon the liquor traffic. The world over, we suppose, certainly throughout this country, the justice and propriety of making this death-dealing traffic bear a large proportion of the burdens of government is fully recognized, and the practice accords.

We are not favoring the licensing of liquor saloons for the purpose of raising revenue. God forbid! On that phase of the question the NORTH CAROLINA PRESBYTERIAN has never issued a doubtful word, but we take up the subject as it really is at this time before the people of the State. Liquor licenses are granted and will be granted—we wish it were not so, we believe it should not be so—but the live, practical issue before us is: The liquor traffic being allowed shall it be taxed heavily and specially or placed on equality with other subjects of taxation?

It is painful to see in some of the secular papers of our State, an attempt to make political capital—the practice is not confined to either party—by decrying discriminating taxation against the sale of ardent spirits. It is peculiarly painful, because it implies that in some sections the solid, sober, Christian men of the State will not, it is supposed, be affected by such advocacy of the liquor traffic, while the barkeepers and their supporters will be floated over to those who will most effectually legislate for the promotion of the liquor interest.

Will not the best people of our State look deliberately into this matter? The remedy is in their hands. If taxes are taken from liquor they must be placed elsewhere—upon our industries, or upon our property. Even if there is to be no advance toward educating the masses, to defray the ordinary expenses of government—expenses largely the result of this very liquor traffic—there can be no decrease of taxation. Is it not time for Christian men to assert themselves, and to let it be unmistakably known that they must be taken into the account when measures affecting the interests of the commonwealth are concerned?

EXPLANATIONS.

A friend writes: "If you give Prof. Flint's paper you might do well to give in a note the etymology of 'agnosticism.' There is scarcely one in a hundred that knows its meaning." And we are further moved thereto by the fact that we have privately been asked more than once the meaning of this word, and of the word "Pan" in connection with the Council. We refer those who desire a critical definition to Webster's Dictionary, in the supplement of which it will be found. It is derived from a Latin verb to know combined with a privative preposition, and thus expresses, as the cardinal idea, ignorance. Its use is in connection with theology, and it indicates the views of those who claim that we are entirely ignorant as to the existence of God and necessarily to as to what concerns duty to Him and all kindred subjects. Agnostics are not agreed among themselves, and in the range and scope of their notions there are various shades of disbelief. On one thing they are agreed: that of theology as a science we know nothing, and in so far as this refers to agnostics themselves there is general agreement with them. Their claim, of course, would remit theology to a region of doubt, speculation and dispute, and so the word agnosticism has come to indicate doubt and uncertainty concerning the Deity.

With regard to the word "Pan", it is simply a Greek adjective meaning all. And the newspaper reporters or others who first employed it to reduce the necessarily cumbersome official title deserve the thanks of readers generally. Pan-Presbyterian Council is simply the unofficial but handy and expressive way of referring to "the General Council of the Alliance of the Reformed Churches throughout the world holding the Presbyterian system."

A correspondent of the Philadelphia *Presbyterian* thus humorously reports some of the agnosticism prevalent with regard to this word:

"A lady, not finding the word in Webster, took down her classical dictionary, and saw that Pan meant the God of shepherds and flocks. She was sure she understood it, because ministers are shepherds and their churches are flocks. She thought it rather strange, however, that we would recognize the heathen deity that was supposed to preside over shepherds and flocks. Another lady never caught its meaning till she picked up a restaurant notice headed 'Pan-Presbyterian Dinner!' She had made the discovery at last. In common English pan means a dish, hence the term had some reference to the table, where all Presbyterian ministers are known to perform their duty. A prominent United States Senator, a member of the Methodist Church, meeting one of our ministers the other day, said to him, 'Why do you apply the word Pan to your great Alliance? Does it mean that you Presbyterians have gotten down at last to 'hard pan'?' 'Yes,' replied the minister, 'that is just it. We have gotten down to the solid rock of truth, and you Methodists have not reached that point yet.'"

SOME IMPRESSIONS FROM THE LATE PRESBYTERIAN COUNCIL.

This great convocation of representative men from different parts of the world demonstrates the substantial unity of the Church for which our Saviour prayed. Here were men representing some thirty-two Presbyterian Churches in all lands meeting together in fraternal spirit to deliberate as to the best methods of promoting the Redeemer's kingdom. Protestantism, notwithstanding the severe and oftentimes just censures of Romanism, has not concerned itself much in times past to show that it was really and truly one—one in spirit, one in the essential truths of Christianity. Here one great division of the Protestant family showed unmistakably before the world that it possesses a unity far grander and nobler than that which is contained in mere external organizations.

But that which impressed us more than this substantial oneness of the Church was the unanimity with which great fundamental doctrines were adhered to. As containing the soundest views on great and vital subjects, we signalize the papers of Rev. E. P. Humphrey, D. D. LL. D., of Louisville, Ky., and Prof. Robert Watts, D. D., of Belfast, on the "Inspiration and Authenticity of the Scriptures;" Principal John Cairns, D. D., of Edinburgh and Prof. A. A. Hodge, D. D., of Princeton, N. J., on "The Vicarious Sacrifice of Christ," and Rev. T. D. Witherspoon, D. D., of Petersburg, Va., on "Future Retribution." If there was a single dissent to the views contained in those papers it was not made known. It surely is a matter of devout gratitude that the Reformed Churches are sound on these important points—that they are holding up and defending these precious doctrines against the assaults of hostile criticism and rationalistic unbelief.

In reference to the solemn and awful doctrine of future retribution presented in the admirable paper of Dr. Witherspoon, and which has been recently variously discussed by the pulpit and press, we cannot refrain from giving his closing words as reported by one of the daily papers:

"To shrink from an explicit testimony to the endlessness of future punishment is to imperil the souls of our fellow-men. If men can be persuaded, nay, if they are ever encouraged to a faint hope that the period of probation does not end with death, that further offers of salvation will be made to them in that after world, they will venture all upon that hope and postpone to a future life the interests and claims of religion. Beyond lie the ages and ages, and celestial glory, and, sure of heaven at last, men will indulge in sin to their heart's content. A solemn responsibility, therefore, rests upon the Church of God. She must bear testimony to this doctrine. Unpopular it may be, painful it must be, but she must, through her creeds and symbols, through her pulpits and ministry, bear her testimony to the truth of this doctrine. She cannot allow liberty on this point. She may be accused of bigotry, of dogmatism, but there is no other course for her to pursue. The issues involved are too great. For myself, fathers and brethren, impressed by the momentousness of this issue, I could ask no higher favor than these feeble words of mine, falling like a faint key-note upon the ears of this great convocation, should cause it to rise like a giant in his might and send forth from out this bannered hall one bugle blast that, echoing from shore to shore, shall tell to all the world that one great division at least of the army of Christ holds, and by God's help means to hold, the same redoubts of truth that have been pressed by the feet of God's veterans in all the history of the Church."

But, after all, what is the practical use of this alliance of reformed Churches, without authority, men are asking; what are the beneficial results that are to come from it? It is answered: 1. It is worth something to take by the hand and look into the face of honored brethren from other lands and compare views with them. With acquaintance comes sympathy and intelligent interest in the Master's work beyond our own contracted field. 2. It is something to hear from the lips of representative men of the amount of doctrinal soundness that prevails in the Churches of the old world and new. 3. A thorough discussion of the best methods of meeting the popular phases of modern infidelity, the critical attacks upon the inspiration and authenticity of the Scriptures and the best way of overcoming Romanism, cannot fail to do good. 4. The strong Presbyterian bodies are brought into active sympathy with the weak and struggling Churches on the continent. Substantial aid will flow in to these Churches, giving them new courage to stand under so many discouraging circumstances. 5. The best plans of co-operative mission work can be devised, and a wise distribution of missions indicated. (This subject is an important one and received attention during the sessions of the Council. Rev. Dr. J. Leighton Wilson of Baltimore read a paper on the subject of co-operation).

These are some of the ways in which the allied Churches are substantially helpful one to another, as well as useful in advancing the general interests of Christ's kingdom. Many brethren, especially in our own Church, are doubting the propriety of this movement. Surely, if the various Churches are encouraged and strengthened, and become more successful in opposing the enemy, and a wise co-operation in missionary work is begun, in so far forth, this movement is entitled to respect and confidence.

It seems to us that to meet every three years as now designed is entirely too often. The outlay of money and time is considerable. Every four or six years is frequent enough. The next Council meets in Belfast in 1884 because of the International Exhibition in New York in 1883.

On the whole, the Council of 1880, in the judgment of all, was a success, and from it bles ed influences will go forth to the ends of the earth.

Four persons—two by letter and two by profession—joined the Dr. Hoge's church (Second Presbyterian) in Richmond, Va., on Sabbath, 10th inst.

PAN-PRESBYTERIAN ALLIANCE.

It is difficult to speak briefly even of all the interesting aspects of this world-wide gathering of Presbyterians. The official volume of its transactions must be read to satisfy those who love their glorious Church.

SPIRIT OF THE COUNCIL.

A glance over the body would impress on anyone the fact, that its members were men who thought, and who were positive and fixed in their views. Grey and bald heads said, 'From the distant past we have held to the faith; and from buried centuries we have received the blue banner of the Crown and Covenant, and have borne it in many a conflict to victory.' Young men, standing in the strength of mature manhood, said, 'Our vigor and all our resources are consecrated to our Lord, and to the historic faith, baptized with the blood from amphitheatres and and alpine glens, and sultry plains.' Representative men are these from a world-wide church. But it is a spiritual aim which has summoned them in this secular age. With this breadth of constituency and with a natural diversity of views, there is most remarkable unity of purpose. They are whole-hearted, brotherly, devoted to work for Christ, genial, Christian. No dead uniformity sheds its gloom over speech or act; for there is a remarkable and beautiful mingling of the phlegmatic and the mercurial; the men of direct claim, incisive logic, and men of lively wit, who wake up the vast audiences by brilliant sallies, biting satire of falsehood, uproarious anecdote, the eloquence of invincible argument, and the sublimity of great thoughts. Their spirit is one of wide-reaching love, and "great-thoughted" earnestness for the Master. One could well say, 'Lord it is good for us to be here on this mount of holy privilege.'" We are glad to sit with our Rainy, Cairns, Calderwood, Graham, Main, Presense, Sheshadri, Hodge, Wilson, Armstrong, and the host of worthies from every clime. Thus one of the most important results of this Conference is, to inspire the whole Presbyterian world with an abiding and enlivening sense of this real brotherly oneness, and to enable the whole Church to work with the resulting confidence of conscious power.

HONEST SUBSCRIPTION.

One of the most important and serviceable discussions arose upon Prof. Flint's paper on Agnosticism. In one part he was understood to depreciate and deprecate the exercise of discipline on such errorists as Prof. Robertson Smith, and to counsel merely or chiefly intellectual combat. He was also understood to affirm that there were fresh discoveries to be made in the domain of revealed theology, which would affect essential doctrine. It was a satisfaction that these points were promptly clearly and decisively met by members from the Southern Presbyterian Church. The debate was opened by Rev. G. D. Armstrong, D. D., of Norfolk, Va., who was earnestly supported by Rev. Drs. Markland and Boggs. The key note was sounded, and the consentient voice of the Council sustained and strengthened its emphasis. A latitudinarian construction of the Confession of Faith, and a reduction of the creed of the Church to a very few and brief general propositions, were advocated boldly and sharply by Principal Grant and Dr. McDonald, both of Canada. Their views not only received no support or sympathy from their Canadian brethren, but met with decided opposition and rebuke from the whole Council. With almost absolute unanimity it was agreed that both common honesty and Christian integrity demanded that men who had voluntarily and solemnly subscribed the formal confessions of their respective Churches, could not rightfully remain in the Church and teach doctrines contrary to the standards, and repudiated by the historic faith of the body. Thus to take the honors and money of the Church was deemed both a dishonesty and a betrayal of the trust originally reposed in the recipients. They should at least be honest, if they could not be orthodox. These sentiments met with general applause, and cries from foreign brethren of "Hear! Hear!" At this juncture in church affairs, where speculation abounds, it is peculiarly gratifying to have a pronounced expression from a world-wide Church, of common consent to fixed doctrines, and determination to maintain the doctrinal integrity of this portion of the kingdom of our Lord. It was a signal achievement of this confraternal, ecumenical convocation to rise and to rest upon this granite platform. This will be a memorable epoch in the history of its memorable deeds.

DEATH OF REV. S. R. FRIERSON.

Through the courtesy of a friend we have learned of the death of Rev. S. R. Frierson, formerly pastor of the church at Starkville, Miss. He died on Monday, October 4, at his residence in Starkville. He has been in infirm health for several years past, and did not expect to recover, but of late he has been gradually sinking, and probably his friends will not be greatly surprised at the sorrowful tidings which we communicate.

His friends were many. His character was frank and fearless, yet kind and sympathizing. He impressed those who knew him as a spiritually minded Christian, an earnest and able minister of the Gospel, and a valuable citizen. He was esteemed and loved in the community which now mourns his loss. He was respected in the councils of the Church as a man sound in judgment, honest in his convictions, and straightforward in all his dealings.

He was pastor of the church at Starkville during nearly the whole of his active ministry. A few years ago he resigned on account of the state of his health, and did not resume pastoral work again. Mr. Frierson has been a member of the Synod of Mississippi over thirty years.—*Southwestern Presbyterian.*

NOTES AND JOTTINGS.

Persons wishing information as to the really fine phototype of the late Presbyterian Council, and as to the published proceedings of Council will please consult our "New Publications." Every Presbyterian ought to have a copy.

At this season when, if ever of the year, money comes into the hands of all classes and conditions of people—at this particular season, when prices of cotton and naval stores are high—we might reasonably expect that the NORTH CAROLINA PRESBYTERIAN would be remembered. Hundreds owe us, and now is the time to pay.

The venerable Rev. Dr. Plumer lately had a surgical operation of a delicate character performed, and he is now in Baltimore lying in a state that our latest information represents as exceedingly critical. Let us hope that he may be spared to yet many years of usefulness.

By one of those unaccountable oversights which are best explained by not attempting to explain, we slipped the poetic gem which Rev. W. S. Lacy furnished to the *Orphan's Friend*, and our first sight of it was in the *Biblical Recorder*. This brings us to say that the courtesy extended to our brother in this regard by the *Recorder*, and its complimentary allusions in this connection and that of the Cool Spring Association, bespeak that fraternity of feeling which goes beyond all denominational names to recognize the one great family in Christ.

We publish two articles to-day on the subject of the Alliance. They are from brethren who attended the Council and who add to an intense interest in the subject habits of close observation with clear methods of thought and graceful modes of expression.

The last Synod in Statesville adopted a resolution with regard to making up the roll of the Synod, to which it would be well to direct special attention, inasmuch as a notice in accordance therewith appears in this week's paper. The object of it, as stated by the mover of that resolution, if we remember rightly, was to relieve the Synod of the tedious delay in the preparation of the roll that has hitherto been usual and to secure greater accuracy. The change has some effects. For while it was irksome to await the making up of the roll, it was pleasant to hear the various familiar voices crying "Here!" in response to roll-call and turn the eye to catch a glimpse of an old friend. It was pleasant, too, to hear the churches called, with their varying names, redolent of precious memories and to see who represented them.

But this is a mere sentimentalism, and the change is a good one, an economy of time and patience, and a far better way of coming at correctness. The General Assembly so acts, and we have been informed the Synod of Virginia has so prepared its roll for years.

A slight amendment to the rule is desirable. The elder representing the church in which Synod meets should be on the Committee of Enrollment as well as the pastor, so as to give a committee of three, and a quorum of two, in case of inability for any one to serve at the hour chosen.

The resolution is as follows:

Resolved, That the Stated Clerk and the pastor of the church in which the Synod holds its annual session be constituted a Committee of Enrollment, who shall, at a convenient hour before the opening of the Synod, prepare the roll of the Synod, after the manner of the preparation of the roll of the Assembly; and to this Committee of Enrollment shall each member report for enrollment upon appearing at Synod.

About the close of the session of Synod Rev. Dr. J. Henry Smith moved the following:

Resolved, That this Synod appoint a standing committee, to be called the Committee on the State of the Church, whose duty it shall be to report annually to this body the growth of the Church within its bounds, during the preceding year—the accession of members, the number of newly organized churches, the number of evangelists, and anything that may set forth the condition, growth, prospect and needs of the Church.

This resolution was docketed and made the special order for the third day of the approaching session of Synod at 11 a. m.

Shortly after the adjournment of the last Synod we specially called attention to this resolution, and we now urge thoughtful consideration upon it. The Committee on the Reports of Presbyteries necessarily works hurriedly and with imperfect data at command. It works, too, under stress of other and pressing current duties; as a consequence, as is frequently urged by this committee, its work is unsatisfactory and incomplete. Beyond this the details that are in routine communicated to the Presbyteries do not comprehend very much which it is desirable to know of the Church, its growth, progress and attainments.

NEWS NOTES.

We specially invite news from all quarters for this column.

HUNTERSVILLE CHURCH, MECKLENBURG.

Mr. Editor: On Friday night preceding the second Sabbath of this month I was privileged to begin the service preparatory to the communion in the new church of Huntersville. I was assisted by the Rev. W. W. Orr, of the Associate Reformed Church, who preached on Saturday at 11 a. m. On the Sabbath the sacrament was administered to several hundred communicants representing all the neighboring Presbyterian churches. The services were closed with the sermon on Sabbath night. Five additions were received; four of them were young ladies on profession of their faith in Christ. These five new names swell the number of communicants to seventy-five, thus exhibiting a gain of nearly thirty since the church was organized, in November of 1878. The new building, recently completed at a cost of not less than twelve or fifteen hundred dollars, is commodious, well lighted, well seated, and in every way seems well adapted to the purpose for which it was intended. It is a credit to the energy, perseverance and self-sacrifice of this new congregation, and being located on an eminence in a grove of native forest trees commanding a fine view of the A., T. & O. R. R. it is really an ornament to the village. The congregation is now busy furnishing their handsome building and paying off a small indebtedness with the confident expectation of two joyful occasions in the near future, viz: that of welcoming back from Germany Prof. Latimer, whom they greatly esteem, and of entertaining the Presbytery of Mecklenburg, which meets with them next April. W. E. McI.

Huntersville, N. C., Oct. 15.

Rev. Isaac P. Osborne, at present in charge of Mt. Olivet church in Tuskaloosa Presbytery, has been elected principal of the Caledonia (Miss.) High School. He expects also to preach at Unity and other vacant churches in the Presbytery of Tombeckbee. After the middle of November his postoffice will be Caledonia, Miss.

The *Carolina Watchman*, published at Salisbury, N. C., says: "At a congregational meeting, last Thursday night, in the Presbyterian church, Messrs. Robert Knox and O. D. Davis were elected elders and W. L. Klutz and H. M. Jones were elected deacons. They were installed on last Sunday (Oct. 10)."

A beautiful chapel is now going up in Fredericksburg, Va., for the use of the Presbyterian Church. It is cruciform and in gothic style; built of native granite, which works up beautifully; and adorned with pillars of handsome red granite, which receives a polish like Tennessee marble. It is reared to the memory of a most estimable young lady whose parents formerly resided here, and loved their old home, and the home of their forefathers. Complete arrangements will be made for all departments of the flourishing Sabbath School; an elegant organ is being built for it; rich stained glass windows, memorial of various members of the family, are in preparation; and in one wing will be a beautiful pastor's study, fully equipped with all conveniences. The total cost will perhaps reach twenty-five thousand dollars. The active and beloved pastor, Rev. Jas. P. Smith and his congregation will have abundant reason to be ever mindful of and grateful to the liberal donors, Mr. and Mrs. French.

For the N. C. Presbyterian.

COAL VALLEY.

Mr. Editor: Please give me space in your paper to acknowledge the receipt of twenty-five cents from little Sandy McQueen of Big Rockfish, Cumberland county, N. C., to build Coal Valley church. Hope it will not be a great while before we can see the way clear to enter upon the erection of the house of worship, but, as I have said once before, we have not the means with which to do the work, but are dependent on the charity of Christian friends and those who love the cause of Christ. There can be and will be some money raised at and around Coal Valley for this object, but nothing like the amount necessary. There are no people who need the Gospel more than those at this point. The utter indifference on the subject of religion is appalling. There are some Christians among that ungodly race, but they are like Lot, in wicked Sodom. We must have help, we must have the sympathy, the prayers and pecuniary aid from friends abroad. To give an idea of how urgent the necessity for a house to preach in, I will state a little circumstance: I have been preaching in a school-room which is public property. The Saturday night before I preached there last the negroes had a gathering in this house for some frolic. When I entered the house on Sabbath morning at the appointed hour for services I found a few persons there, the room turned upside down, the seats in confusion, the floor almost literally covered with dirt and filth. The place did not have the appearance of decency, did not look as if there was any respect, much less love, for that Saviour who died to save the world. This is the state of the case. If any will help us to reform a people who are so manifestly deep in ungodliness and totally indifferent about their souls, may the Holy Spirit prompt them to come now to the help of Christ's beloved cause. Thanks be to God that there are some who sympathise. May there be many more ready to respond.

Affectionately, L. A. McLEAN.

Quinnimont, W. Va., Oct. 16.

For the N. C. Presbyterian.

NOTES OF FAYETTEVILLE PRESBYTERY.

The enterprising village that bears the euphonious name of Shoe Heel—for Quhele has not yet stuck—lies along the Carolina Central Railway, in a level and somewhat dreary-looking country—the pines dark and sombre surrounding, and some undergrowth varying the monotony. But it is a delightful region—the farming lands good and in fine cultivation, and the roads smooth and so tempting. The people make a country, however, and this country is already *made*.—Charming hospitable homes abound, intelligent enterprising men and cultivated lovely Christian women (I'll dispense with the many adjectives that thrust themselves on my willing pen) make a most attractive society, and it is no wonder that Presbytery has a chronic ailment of meeting in this part of its bounds. Shoe Heel is growing and shows business, life and energy. And the Presbytery has done well to plant a church here, and to encourage the new enterprise by its presence. It met in the right place this time doubtless. (And it meets in the right place next Spring, mark you!)

A neat and commodious church welcomed the Presbytery. I was in it last November when Bro. Martin was installed. It was then in part a workshop, with work benches and lumber in it. Now it is finished "from turret to foundation stone," neatly furnished and all paid for but a trifle. The whole cost is about $1800. Considering the smallness of the membership and the recency of organization and the other obligations of the Church, for they have a faithful pastor to whom they are faithful also, you will see what a good record they have made for themselves.

Well, just as one migh expect who knows that country, Shoe Heel has beaten its own record in its entertainment of Fayetteville Presbytery. The hospitality and kindness were unbounded. Very opportune too, was the time. The softest and most benignant of suns glorified the days, and the nights were royally lovely. Barring the dust, the fleet horses, the fine roads glistening in the unclouded moonlight, or flecked with twinkling sheen and shadow like fairy land, and pleasant companionship, made the night series at Shoe Heel and Centre churches a luxury and delight. Large congregations waited reverently upon the word. And every evening the message was spoken from both pulpits. May it not have been spoken vain.

Presbytery met on Friday, October 14th, at 11 o'clock, and in the absence of the moderator was opened with a sermon by Rev. Joseph Evans, the last moderator present. It adjourned Saturday afternoon at 4 o'clock. Let me give a brief sketch of what was done.

Rev. D. D. McBryde was elected moderator and D. McIntyre, of Cameron church, and Alex. McRae, of Smyrna church were chosen temporary clerks. There were present fifteen of the nineteen ministers of Presbytery, and about thirty churches out of fifty were represented.

Rev. S. C. Alexander, of Mecklenburg Presbytery, Rev. Dr. McNair, of Onachita Presbytery, and Rev. Dr. Hopburn, of Concord Presbytery were corresponding members.

Rev. Dr. Hepburn, President of Davidson College addressed the Presbytery, by request of the body, and a large congregation on Friday, with reference to that institution, its prospects, its work, its success. Every one was charmed with his remarks and with the Doctor himself. His statements were so frank and manly, so clear and satisfying, and he presented the claims and advantages of Davidson College with such force and withal unaffected simplicity and modesty, that he won all hearts, and you may be sure Davidson College made many friends. A resolution of satisfaction and appreciation were most heartily adopted.

The Sabbath question came well to the front and an interesting report was presented by the chairman of the Presbytery's committee, Rev. Roger Martin, which was considered in detail and adopted, providing for a pastoral address on the subject, a sermon before Presbytery and other important measures for the agitation of the subject.

Commissioners to the General Assembly reported, and the minutes were duly reported on. Rev. H. G. Hill, Rev. D. Fairley, and Ruling Elder A. K. McDiarmid were appointed a committee to examine the Revised Directory of Worship and report at the next Presbytery appropriate action.

McPherson church applied for and secured the services of Rev. G. M. Gibbs for one-half his time.

The pastoral relation between Rev. David Fairley and China Grove, a tie of twenty-one years standing, by the request of the pastor and the consent of the church, was dissolved. Rev. D. D. McBryde was appointed to preach there and declare the pulpit vacant.

Galatia church applied for and secured the services of Rev. David Fairley for one-third, and Sandy Grove church for another third of his time.

The committees of Home and of Foreign Missions made reports which elicited interesting discussion—the Presbyterial missionary meeting being held Saturday at 11 o'clock. A contribution was made to Foreign Missions.

A new assessment was made on the churches reducing the annual amount asked by Presbytery for its expenses. Let the churches note the minutes when they appear.

Rev. Joseph Evans was appointed by Presbytery to preach a sermon before the body at its Spring meeting on the Sabbath.

Buffalo church was chosen as the place, and Wednesday before the second Sunday in April as the time of the next stated meeting of Presbytery.

Yes, Buffalo! Come, Mr. Editor to the hill country of Judea, when the time of the singing of birds has come. W. S. L.

THE SYNOD OF NORTH CAROLINA.

The sixty-seventh annual meeting of the Synod of North Carolina will be held in the First Presbyterian church in the city of Raleigh on Wednesday evening, Nov. 10, 1880, at 7 o'clock. WM. S. LACY, Stated Clerk.

In order to save time and trouble delegates to Synod are requested to send in their names to the Committee of Arrangements that homes may be provided for them in advance.

Address: E. R. STAMPS,
Chm'n. Com. Arrangements.
Raleigh, N. C.

The Committee of Enrollment will meet in accordance with the requirement of Synod (Printed minutes for 1879, page 86) to prepare the roll of the Synod, in the Lecture Room of the First Presbyterian Church, Raleigh, N. C., on Wednesday afternoon, November 10th 1880, at 5 oclock,

WM. S. LACY,
JNO. S. WATKINS, } Committee.

The following reduction of rates has been extended by the Railroad companies to delegates in attendance upon the sessions of Synod in Raleigh, November, 10th 1880:

Return tickets for one first-class fare will be granted by the following Railroads: Carolina Central Railway; Cape Fear and Yadkin Valley Railway.

Return tickets will be granted to delegates and visitors for three cents per mile round trip, by the following Railroads: Raleigh and Gaston Railroad; Raleigh and Augusta Air Line.

"Delegates to and from the meeting of the Synod of North Carolina at Raleigh" can secure tickets "between November 8th and 18th at three cents per mile each way, over all the lines in North Carolina," represented in the "Associated Railways of Virginia and the Carolinas; comprising the Peidmont Air Line, the Atlantic Coast Line, the Central Short Line, the Seaboard Air Line;" that is on the following Railroads not hitherto mentioned: The Richmond and Danville; North Carolina (Central); North Western North Carolina; Charlotte, Columbia and Augusta; Wilmington and Weldon; Wilmington, Columbia and Augusta.

A like rate of three cents per mile each way will be granted by the following Railroads: Atlantic and North Carolina; Western North Carolina.

The foregoing list includes all the responses hitherto received, October 15th 1880.

W. S. LACY, Stated Clerk.

The Presbytery of Eastern Texas meets at Longview Saturday, at 10 a. m., October 30.

S. F. TENNEY, S. C.

Rev. M. B. Shaw pastor of Clinton church in Louisiana writes to the *Southwestern Presbyterian* that he was assisted on a recent communion occasion by Rev. R. F. Patterson. Seven persons were added to the church on profession of faith, and one the week before, making eight additions to our little flock. We are rejoicing in this token of God's favor towards us.

The address of Rev. Alexander Cowan has been changed from McMinnville to Hendersonville, Sumner county, Tenn.

THE SUMMER RAIN—A PARABLE.

BY REV. WILLIAM S. LACY.

From the Orphans' Friend.

The rain,—the rain,—the blessed rain
Visits the thirsty earth again;
Kindly bringing,
With its singing,
Blessings on mountain, on woodland and plain,
Kisses of hope for the parched grain,
Smiles of life to the crisping corn,
Odours fresh to the scented morn,
Tears of joy to the day new-born.

II

Now,—'tis a patter
Upon the roof,
Like to the clatter
Of mail and hoof,
When horsemen gallop the stony street,—
Or the leaden hail where foemen meet.

Now,—'tis a whisper
Unto the leaves,
Soft as the vesper
Beneath the eaves
Of dim gray piles and solemn towers,
Where maidens pure keep holy hours.

Now,—'tis a gently soothing sound,
A murmuring in the distance dying,
As a humming bird's whirr when southward bound,
Or an insect's dreamy flying:—
A sweet, yet sad, monotonous strain,
Filling the heart with pleasure and pain;
Like the mingled feelings an old man knows,
When heart-sick and weary, he seeks repose
Under the trees where his childhood was spent,
So eager, so peaceful, so innocent:
His memory tells of the new delights
That lengthened his days and shortened his nights,
His memory tells that those joys have flown,
That he is left, alone—alone!

Now,—'tis a single, sudden drop
Upon the pane
That makes one start, and muse, and stop
To muse again!

III

Yet, blessed be God for the blessed rain,
Though angry and dark the cloud,
That shuts out the light from hamlet and plain,
While through meadow and mountain,
Over forest and fountain,
Roll thundering echoes loud!

IV.

A mother watches the lowly bed,
Where her suffering darling sleeps,
Caresses the precious, golden head,
And silently weeps!

With bony fingers and pluched face,
And brows deep furrowed with hopeless care,
They meet in the same neglected place,
The children of want, for their scanty fare,
And eagerly clutch each meagre share!

A maiden bows her head; she does not speak
Fair white-winged pleasures trip unheeded by,
The bloom of beauty fading from her cheek,
The brightness from her eye!

V

Ah! who would say that such cruel rain
Brings blessing and beauty in its train;
Each drop that falls, adds a bitter smart
To the many woes of a burdened heart,—
Yet it beats with a reckless, pitiless mirth,
Crushing the flowers of hope to earth!

VI

Hush! soul, and murmur not,
Trust though He kill,
Thy woes are not forgot,
Trust! 'tis His will!
He marks each secret spot,
Where, in thy grief,
Thou goest to weep, and find
In tears, relief.
He knows thy bitter lot,
He keeps those tears in mind,
Loving thee still!

VII

Take hope, my soul;—e'en though thy skies are clouded,
Though bitter, blinding tears thine eyelids fill
Thy Father's vision is not dimmed or shrouded,
He sees and loves the still!

Take hope—not simply since the poet singeth
"Behind the clouds," the blessed sun still beams,
Nor yet, that though whatever shade sin bringeth,
The daylight, darkened, gleams:

But hence take hope;—these very clouds that gather,
These very drops that pelt us as they fall,
The lurid bolt, the shaded sunlight, rather,
Are blessings after all!
For Patience, Trust and every Christian duty
Grow in the heart thus humbled, softened, tried,
As fairest flowers spring up in blushing beauty,
After the storm subside.

VIII.

Listen then to the rain
Singing in saddened strain,
"Soul, never fear again,
Hope for the best;—
Shadows may o'er thee fly,
Clouds gather in the sky,
Still know that by and by
Thou wilt be blest!"

IX

The maiden, weeping for the absent one,
Till pale and sad and speechless with emotion;
Thus proves the preciousness of one, though gone,
The strength of pure devotion.

Gaunt want, with visage lank and sunken eye,
Teaches the children of his sore oppressing,
The worth of effort, and unceasingly
To struggle for the blessing.

The mother, bowed beneath affliction's rod,
Learns, as she feels the kindly tribulation,
Comfort in patience, and to trust her God
With hopeful resignation.

X.

And thus it is, the clouds that hide
The sweet sunlight, teach us to bide
His will, who hath all good supplied.

And thus it is, the drops that fall,
On flower or weed, in hut or hall,
Come with a blessing unto all.

Oh! let us learn then in the rain,
There is no drop that falls in vain,
Though harsh the stroke; 'tis for our gain.

XI.

Then blessed be God for the blessed rain,
Refreshing the thirsty earth again,
Tenderly bringing,
With its sweet singing,
Blessings on mountain, on woodland and plain,
Colours of glory to fading flowers,
Perfumed breezes to cool the hours,
Pearls of light to the maiden morn,
Balm of healing to hearts sore torn,
Lessons of love to sad and lorn,
Tears of joy to souls new-born!

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH.)

Centreville church in West Virginia under the pastorate of Rev. H. M. Bittinger has been revived. Fourteen persons were received into communion of the Church on profession of faith. The meeting held eight days. Rev. W. T. Wilhelm assisted the pastor.

Rev. C. B. Stewart pastor of Fairview church, writes to the *Southern Presbyterian*: We had a pleasant and profitable meeting at Piedmont (Greenville county, S. C.,) including the third Sabbath in September. There was preaching every week-day night for several days. The congregation and the interest increased steadily until the close. We had four additions—three heads of families.

Rev. R. E. Sherrill, after a four years' pastorate, resigns his charge of the church at Segain, Texas.—*S. W. Presbyterian.*

From the *Christian Observer*:

Rev. W. L. Bailey requests his correspondents to note the change of his address from Greenwood Depot, Va., to Point Pleasant, Mason county, W. Va. He writes us: "I have accepted charge of this field, and am on the ground. I began last Sabbath a week since. It is the same field I had when called to Augusta, Ky., seven years ago."

Rev. L. B. Chaney sends us an interesting account of his visit to Sherman, Texas, to assist Rev. Dr. J. S. Moore in a series of meetings, the publication of which is necessarily deferred. The meeting was very interesting and solemn. Five persons were added to the church, four of them on profession of faith.

Rev. Theo. Hunter, who is in charge of Madison and Mount Hermon churches in the Presbytery of Central Mississippi writes us from Canton, Miss.: "I have had two interesting meetings in my two churches; at one, four accessions; at the other three, nearly all young people.

Ten or twenty years of success for a remedy that has in that time never been found wanting in all that is claimed for it, certainly ought to give confidence to those that have not tried Simmons Liver Regulator. The trial of it is attended with no inconvenience, no danger, no doubt; if it will not cure you it can possibly do you no harm, and in no case of Bilious Headache, Constipation, Liver Disease, or its attendent evils has never been known to fail.

"I certify that my wife and self were in bad health for some fifteen years. I chanced to be looking over one of your almanacs and saw A. H. Stephens' and Bishop Pierce's names to testimonials. I then obtained some of the Regulator, and can heartily recommend Simmons Liver Regulator to my friends as an excellent medicine.

"Z. F. HARRISON, M. D., Gordonsville, Va.

Death of Mrs. Marion S. Lewis.—In His own way, in His own time the Bridegroom cometh. Happy they whom He finds prepared to meet Him. It is the whole of life to fulfill life's duties in the sphere in life which God appoints. Mrs. Lewis was the true wife and mother—living for those she loved and pointing them to the heavenly home. Her call from service here to the rest of praise above was sudden, and the blow to those bereaved severe, yet this shall be for their comfort: Like as a father pitieth his children so the Lord pitieth them that fear Him.

The habit of running over boots and shoes corrected with Lyon's Patent Heel Stiffeners.

SECULAR MISCELLANY.

The Canton (Mo.) town trustees have fixed saloon licenses at $500 per annum.

Two of the most distinguished English generals of the day are total abstinence men, Sir Garnet Wolseley and Sir Frederick Roberts, who recently made the march to Candahar.

The biggest church debt in this country is that of St. Patrick's Cathedral, New York, for four hundred thousand dollars. It is on mortgage at five per cent.

Mr. Rassam has not been allowed by the local authorities at Nineveh to continue his excavations for the British Museum. He will probably go to Armenia.

Dr. Schaff gives it as his opinion that the new version of the Bible will resemble the old so closely that the mass of people will never know the difference.

The Car of Juggernaut was not drawn through the streets of Poori, where it is kept, this year. It is alleged that the "government officials" neglected the ceremony. The Car cannot be again drawn in twelve years.

When you are depressed by the gaunt, sickly feeling of a disordered system, which needs to be cleansed and stimulated into healthy action, take a dose or two of AYER'S PILLS and see how quick you can be restored for a quarter.

BENEFICIARY EDUCATION.

RECEIPTS FOR MAY, JUNE, JULY AND AUGUST, 1880.

Synod of Alabama	$ 48 50
" Georgia	43 45
" Memphis	3 20
" Mississippi	9 20
" Nashville	4 00
South Carolina—*Harmony*—Pisgah; $1 95	$ 1 95
Bethel—Douglas, $5 30	5 30
Total of Synod	$ 7 25
North Carolina—*Fayetteville*—From Presbytery, $4 52; Sardis, 5 68; Montpelier, 5 48; Tirza, 1; Church of Covenant, 4; Flat Branch, 2 90; Mt. Pisgah, 30 cents; Sharon, 3; Macedonia, 1 25; Carthage, 6; Union, 1 50; Iona, 1; Pee Dee, 4; China Grove, 1	$ 41 73
Total of Synod	$ 41 73
Virginia—*East Hanover*—Olivet	$ 1 00
Roanoke—Providence, $1 20; Boydton, 3; Hat Creek, 3; Henry, 50 cents; Rustburg, 4	11 70
West Hanover—Bethel, 50 cents; Providence, $1; Rockfish, 2 25	3 75
Winchester—St. Luke's $2 50; Harper's Ferry, 1; Berkeley Springs, 2	5 50
Lexington—New Monument, $4 84	4 80
Total of Synod	$ 26 75
Miscellaneous—Part of Seller's Legacy, $400; Refunded by students, John Y. Munson, of Synod of Missouri, 95; refunded by J. C. Boales, of Presbytery of Memphis, 40	$ 535 00

G. W. MacRae, Treasurer,
300 Front Street, Memphis, Tenn.

Bingham Boys.—We learn that M. C. Millinder, of Selma, has won the prize for the best entrance examination at the University this year, as H. P. Markham of Durham did last year—both prepared at Bingham School.

MARRIED.

No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Presbyterian church, Lincolnton, N. C., by Rev. R. Z. Johnston, on October 12th, Mr. WILLIAM J. MASSEY, of Rock Hill, S. C., and Miss LILLY BROWN, daughter of the late Dr. M. L. Brown, of Lincolnton, N. C.

On September 29th, in Richmond, Va., by Rev. M. D. Hoge, D. D., Miss JANIE HUGHES to Rev. L. A. McLEAN.

DIED.

Obituary notices must be paid for in advance The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

September 30th, at Haw River, in Alamance county, Mrs. CORA J. CARIGAN, in the 41st year of her age.

She left a son and many friends who are truly afflicted in her death. Having professed faith in Christ in her youth, she died in the enjoyment of peace and joy such as the sustaining grace of God alone can give. Truly it may be said, "Her end was peace.

In this city, on Saturday, October 16th, at 10 o'clock p. m., Mrs. MARION SHAW LEWIS, wife of Capt. Thos. C. Lewis, in the 36th year of her age.

September 14th, at her residence in Richmond county, Miss PEGGY McNAIR, at the advanced age of 94 years.

To her death came suddenly, but we doubt not found her ready and waiting for the summons. In the morning she was in her usual health and engaged in her domestic affairs; at half-past 9 o'clock P. M. she fell asleep in Jesus.

She was a woman of great energy and industry, and of more than ordinary mental capacity, and strange to say, though she had reached such an extraordinary age, (with the exception of memory,) her mental faculties were comparatively unimpaired. It is supposed that she was for at least seventy years a professor of religion; and her life testified that she had not the form of godliness without the power thereof.

"Blessed are the dead who die in the Lord."

At Rockingham N. C., September 30th, 1880, of whooping cough, INA REED COVINGTON, infant daughter of Dr J. M. and Ella Covington, aged three months and one week.

"Of such is the kingdom of heaven."

At her father's home, in Graham, N. C., on the 28th of July last, CALLIE A. TURNER, in the 24th year of her age

She was the only remaining daughter of J. J. and M. E Turner. After one week's severe struggle, typhoid fever, so fatal in the family, claimed its victim.

For ten years she had been a believer in Christ; for half that time a member of His visible Church. In society she was gentle and beloved, in the church zealous and pious, in the Sabbath school and Bible class faithful and studious. She died in the faith with a glorious hope of immortality.

"Leaves have their time to fall
And flowers to wither at the north wind's breath,
And stars to set; but all—
Thou hast all seasons for thine own, O Death!"

B. W M.

At his residence in Robeson county, on the 12th of August, ARCHIBALD McRAE, aged 84 years.

The deceased was for more than thirty years a ruling elder in Smyrna church, for which church he always manifested considerable attachment. When, in 1837, it was determined by the people in the community to build said church, he was one of the leading spirits in getting up funds for that purpose. He was a most punctual attendant upon the ordinances of the sanctuary, and while able was equally punctual in the giving of his substance to the support of the Gospel.

For the last three or four years of his life he lived in darkness, long-falling sight having at length resulted in total blindness. But we trust that he is now enjoying the light emanating from the throne of God, where there is no more darkness, no more infirmities of age, no more pain or suffering, no more losses or crosses.

When it was evident to himself and those around him that the time had come when he must exchange worlds by passing "through the valley of the shadow of death," he seemed to "fear no evil," but expressed the hope that he was ready to go.

"Be ye also ready: for in such an hour as ye think not the Son of Man cometh."

On September 29th, 1880, at her home in Taylorsville, N. C., Mrs. AMANDA STEVENSON BURKE, leaving her husband with an infant daughter to mourn their sad loss.

She was a consistent and active member of Concord (Iredell) church, and for many years an earnest worker in the Sabbath school. Her death was eminently calm and peaceful; her only expressed desire that the will of God should be done. And so she fell "asleep in Jesus.

"Blessed are the dead which die in the Lord."

Pastor.

On Sabbath, October 10th, 1880, at his father's residence, JAMES B. CLARKE, a member of Bethany Church. Had he lived till the 16th of the month he would have been 22 years of age.

The death of this only son and brother in early manhood is peculiarly sad; but his sorrowing family and friends have much to console them. Several years ago he professed his faith in Christ, and in that precious faith he died. Being "absent from the body," we have good hope that he is "present with the Lord."

W.

IN MEMORIAM.

DR PETER McLEAN departed this life in Laurinburg N. C., Sept. 20., 1880, in the 25th year of his age.

In the death of this estimable young gentleman, the community has lost a most tender Christian physician, skillful and judicious beyond his age; the church a faithful, conscientious and efficient office-bearer: and his family a most considerate, affectionate, and greatly beloved member.

He was the son of the late Dr. Augus D. McLean, of Robeson county, whose fragrant memory is still affectionately cherished in the community, and especially in Centre church of which he was an honored elder. Gracefully did the mantle of the father rest upon the son. Selecting the same useful and noble profession, inheriting like talents, emulating his father's virtues, and with native abilities and excellent acquirements sanctified by the same lofty but unobtrusive piety. Dr. Peter McLean was the worthy son of a worthy sire.

The subject of this brief sketch was, from his earliest childhood, greatly beloved by a large circle of relatives and friends for the peculiar suavity of his manners, the sweetness and gentleness of his disposition, and the unsullied purity of his life. In his untimely death, his family feel that they have been bereft alike of their hope, their pride, and their ornament. And it is not too much to say, that he has left the world without a stain on his character, and without leaving an enemy behind him.

After careful preparation in his academic studies at excellent schools, he entered the University of Virginia, where he continued his literary course for a year and a half. He then took a course of medicine at that institution. He then went to the University in New York city, where he continued the study of medicine, and was graduated with credit in due time. Returning to Robeson, his native county, he at once entered with zeal and enthusiasm upon the practice of his arduous profession. He soon gained the confidence of the entire community, and took high rank as a physician, remarkably matured in judgment and skill for one so young. A short time since he received an offer from an eminent physician of Laurinburg, whose ripe experience, long success, manly and generous career placed him in the front rank of his profession—an offer at once so flattering and so evidently to his advantage, that his best friends and near relatives, as much as they were reluctant to lose him from their midst, could not dissuade him from accepting it. Here, as in his native country, Dr. McLean soon entered upon a large and responsible practice. His labors from the first were arduous, and soon, a constitution not naturally of the most robust kind, yielded to over-work and too much exposure. His attack, violent from the first, soon became complicated, and though he had the most careful and constant attention of the best medical skill, and the most tender and judicious nursing, his noble and pure spirit in three short weeks took its flight, and Dr. Peter McLean was no more.

How inscrutable and mysterious are the ways of Providence! A beloved young physician of rare promise, entering apparently upon a career of no ordinary usefulness and success; a young man of lovely Christian character, promising to become a polished and stable pillar in the house of God; a public spirited young citizen, commanding the confidence and affection of a large community; a friend and relative tenderly beloved and cherished by an extensive family circle, is ruthlessly stricken down by Death! It only remains to us to bow in absolute submission to the will of Him who doeth all things wisely and well, and who maketh "all things work together for good to them that love Him;" and patiently to wait till that great day when it shall be clearly revealed, that all was done in infinite wisdom, power and love. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways past finding out!"

But while such a death has cast no ordinary gloom over our community, and has caused no ordinary sorrow to many stricken hearts, yet we sorrow not as others who have no hope, nor is it an unmingled cup that is pressed to our lips. Many drops of sweetest comfort have taken away its bitterness. The memory of such a pure, generous young life, the heritage of such a noble Christian character, the full persuasion that for him to die is gain, eternal gain, afford inexpressible consolation to those who are called to mourn his untimely death. That his was an unsullied name, that he never caused a sorrow, that he never left a pang or a sting in any human breast, and that he leaves no one behind him to utter a single reproach, all this greatly softens and mitigates the grief of those who mourn.

May such a character impress itself for good upon the young men of this community. May they emulate his virtues, his piety and his usefulness.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Pastor.

Confidence and Enterprise.

We suggest a careful reading of the remarkable proposition made by the Marshal & Smith Organ Co., in our advertising columns. In regard to this offer we would say to you that twenty years' devotion to the manufacture of the Parlor Organ has so improved their mechanical appliances, and increased their facilities, that they are enabled to overcome all opposition. Determining that their new instruments shall be placed in every part of the country, and with a confidence in their work and in the public, that is as novel as it is generous, these gentlemen make an offer that actually sinks all competition. Taking all the responsibility to themselves they propose as a means of introduction into new localities to send their beautifully perfected instruments, combining power, compass, tone, variety and finish, at the extremely low price of Sixty Dollars. And not only that, but they send it to you to try thoroughly at your own home for fifteen days, and if not found perfectly satisfactory they refund the money and pay freight both ways, thus asking the purchaser to take no responsibility whatever. This offer is for thirty days only, as by that time the manufacturers are confident that the desired object will be accomplished. Certainly now is the time to buy, and as purchasers from all parts of the country will avail themselves of this opportunity we would advise such of our readers as are able to order at once.—*A. Q. Review.*

Safest and Surest.

The Methodist, New York city, uses the following language: "Warner's Safe Pills and Warner's Safe Bitters are the best, safest, surest blood purifying known. Regular practitioners prescribe them as a remedy for impure, poisoned blood."

Agents and Canvassers.

Make from $25 to $50 per week selling goods for E. G. RIDEOUT & CO., 10 Barclay Street, New York. Send for their catalogue and terms. [sept8 661-1y

WILMINGTON MARKET

DURING WEEK

ENDING OCTOBER 19.

The attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our Market Report, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

Spirits Turpentine.—A steady and rapid advance was taken in this article from 41 cents on Wednesday last to 45 cents on Saturday. On Monday the market was weak, and late in the day a few casks were sold at 43½ cents. On Tuesday market unsettled, without sales and decidedly lower tendency.

Rosin.—On Wednesday and Thursday Strained brought $1 40 and Good Strained $1 45; Friday an advance of 5 cents was made on each grade; Saturday further advance of 5 cents on each grade; Monday market quiet and quoted at $1 45 for Strained and $1 55 for Good Strained.

Crude Turpentine.—On Wednesday $1 60 for Hard and $2 50 for Yellow Dip and Virgin; Thursday and Friday $1 70 and $2 65 respectively; Saturday and Monday $1 80 for Hard and $2 80 for soft qualities; Tuesday no change.

Tar.—Receipts taken on arrival at $2 10.

Cotton.—Sales were made on Wednesday on basis 10⅝ cents for Middling; Thursday and Friday sales at 10½ cents. On Monday and Tuesday 10⅝ cents.

Timber.—Arriving slowly and wanted. The market is well sustained and good timber coming in brings remunerative prices.

WHOLESALE PRICES.

These quotations represent the wholesale prices

Articles.	Prices.	
Bacon—Western Smoked—		
Hams	00 a	12½
Sides, per lb	0 a	10
Shoulders	7½ a	8
Dry Salted—		
Sides, per lb	0 a	9
Shoulders	0 a	7½
Cheese—Northern Factory, per lb	0 a	11
Dairy, cream per lb	00 a	14
State, per lb	00 a	10
Coffee—Rio, per lb	13 a	18
Laguayra, per lb	18 a	20
Corn Meal—per bush in sacks	70 a	75
Domestics—Sheetings, 4-4, per yd	6½ a	7
Yarn, per bunch	00 a	1 00
Flour—Fine, per bbl	0 00 a	5 00
Super, Northern, per bbl	5 50 a	6 00
Extra do. " per bbl	6 00 a	6 25
Family " per bbl	7 00 a	9 00
City Mills - Extra Super, per bbl	0 00 a	7 50
" Family, per bbl	0 00 a	8 00
" Extra do., per bbl	0 00 a	8 50
Glue—per lb	12 a	14½
Grain—Corn, in sacks, per 56 lbs from store—white	67 a	70
Corn, wholesale, in sacks	72½ a	72
Corn, mixed, wholesale in sacks	00 a	67½
Corn, Cargo, per 56 lbs, bulk	68 a	70
Oats, per bushel from store	00 a	50
Peas, Cow, per bushel	60 a	65½
Hoop Iron—per ton	80 00 a	90 00
Lard—Northern, per lb	10 a	10
North Carolina, per lb	10 a	11
Lime—per bbl	0 00 a	1 20
Molasses—West Indies, old crop	00 a	30
" " hhds	00 a	33
" " new crop	37 a	40
" " bbls	40 a	41
New Orleans	47½ a	60
Sugar House, hhds, per gal	00 a	25
" " bbls., per gal	00 a	25
Syrup, bbls., per gal	40 a	55
Nails—Cut, 4d to 20d, per keg	00 a	3 50
Oils—Kerosene, per gal	13½ a	15
Lard, per gal	1 00 a	1 10
Pork—Northern, City Mess	00 00	17 50
Salt—Alum, per bag of 4 bushels	75 a	80
Liverpool, per sack	90	95
Liverpool fine, per sack	1 40 a	1 50
Sugar—Cuba, per lb	8½ a	10½
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	10½ a	11
B— " per lb	9 a	11
C— " per lb	9 a	9½
Ex. C— per lb	9½ a	10
Crushed, per lb	00 a	11½
Soap—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a	4 20

DRY GOODS! DRY GOODS!

Fall and Winter Stock

Just Received!

OUR LARGE STORE HOUSE IS NOW FILLED to its utmost capacity with the Choicest Selections of Dress Goods, Black Goods, Silks, Clothes, Cassimeres, Suitings, Doeskins, Kentucky Jeans, Flannels, Boots, Shoes, Hats, Notions of all kinds.

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Very Attractive and Cheap.

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FOR 25c. Just out, Choir Anthems, 160 pages of choice Anthems, by ablest authors. Every way equal to the best. In strong cardboard covers, $3 per doz. Specimen copy, postpaid, 35 cents

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Church and School Bells.

SIZES AND PRICES.

	Diam. of Bell	Wg't with yoke & frame	Cost of Bell & Hang's.
No. 6,	25 in.	230 lbs.	$ 25 00
No. 6½,	27 in.	340 lbs.	36 00
No. 7,	30 in.	490 lbs.	50 00
No. 8,	34 in.	780 lbs.	75 00
No. 6,	34 in.	925 lbs.	130 00

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Bagging, Bacon, Ties.

1000 Half Rolls BAGGING,
2000 Bdls New and Pieced TIES.
100 Boxes smoked and D. S. SIDES.
For sale by
KERCHNER & CALDER BROS.

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150 Boxes CHEESE,
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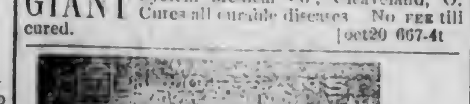

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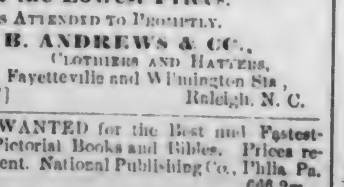

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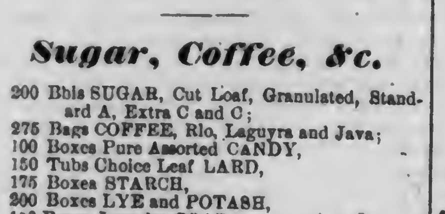

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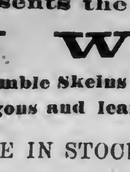

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We have on hand a large assortment of Fancy Ribbons, and special bargains are offered in Feather Tips.

Our Fancy Goods Department is larger than ever, with an elegant and varied assortment of Goods to please the ladies.

The Finest Assortment of Ties in the City.

N. H. SPRUNT, Exchange Corner.

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FOR THE FAMILY.

Dare to Say "No."

Dare to say "no" when you're tempted to drink,
Pause for a moment, my brave boy, and think—
Think of the wrecks upon life's ocean tossed
For answering "yes," without counting the cost;
Think of the mother who bore you in pain;
Think of the tears that will fall like the rain;
Think of her heart, and how cruel the blow;
Think of her love, and at once answer "No."

Think of the hopes that are drowned in the bowl;
Think of the danger to body and soul;
Think of sad lives, once as pure as the snow;
Look at them now, and at once answer "No;"
Think of a manhood with rum-tainted breath;
Think of its end, and the terrible death;
Think of the homes that, now shadowed with woe,
Might have been heaven had the answer been "No."

Think of the lone graves, both unwept and unknown.
Hiding fond hopes that were fair as your own;
Think of proud forms now forever laid low,
That still might be here had they learned to say "No."
Think of the demon that lurks in the bowl,
Driving to ruin both body and soul;
Think of all this as life's journey you go,
And when you're assailed by the tempter, say "No."

—*Selected.*

Neatness.

A STORY FOR LITTLE GIRLS.

"I'm real glad I didn't live in old times, Old Testament times," said Daisy.

Little Mag looked up from her work inquiringly.

A basket of clothes to be mended was upon the chair between the two little sisters, and beside each was a small work box.

"You see," continued Daisy, "it says 'he rent his clothes,' or they 'rent their clothes.' It seems to me that whenever they had anything to trouble them in Scripture times, instead of crying, as we do, they just went about in a frantic way and tore their clothes. Wasn't it silly?"

"Perhaps they didn't have to mend them afterwards," was Mag's reply. She did not mind the rents half so much as the repairing.

"Dear me, what a flntter of rags they must have been in, then," said Daisy, looking with dismay at a dress with the pocket half torn off; mother had laid it upon the top of the basket to be mended.

"Do you suppose they made their little girls mend 'their garments,' or did they go about with the rags flnttering in the wind like old Nance Smith?"

Daisy made no reply, for the good reason that she was thinking of something else. Not hearing what Mag said, the little girls of Old Testament times did not receive the sympathy which under the circumstances she might, as a fellow-sufferer, have offered.

Mag answered her own question. "They didn't have needles and thimbles and spools of cotton in those times. If those children only knew what it saved them not to have such things!" and Mag looked longingly out of the window towards the swing in the garden, where the neighbor's children were waiting for the two sisters to join them.

"What are you thinking about, Daisy?" inquired Mag, seeing her sister laugh without an apparent cause.

Daisy was leaning over the half-darned stocking she held over her small fist, quite convulsed with laughter, and was for some time utterly unable to reply. Then she straightened herself up again, and tossing back the hair which had fallen over her eyes, running the semi-circular comb once or twice through it before it was fastened to suit, she looked up at Mag.

"I'll tell you what let's do!" she said, her eyes full of merriment.

"Well?"

"The next time we don't like anything, instead of crying let's tear our clothes."

"You little goose! Mamma'll make you mend them. That's all you'll get by it."

And disgusted at finding no better proposition, when she had expected to hear "something funny," Mag snipped off her thread from the finished work with as much energy as if she meant it to express the disappointment she felt.

"I think Benny must have come to grief when he tore this apron!" she exclaimed, picking up next from the basket a check apron torn almost across.

There was a tap on the window from a small switch held by a hand on the ground below.

"It's Bessie White. You're nearest the window, tell her we'll soon be there," said Daisy.

Mag leaned over the window-sill. "We'll soon be through," she said.

"There's an organ-man and a monkey coming," said the child from the garden below.

"It's a shame that we have so much mending to do. Whoever tears clothes ought to mend them. I'm going. Good-bye."

Daisy threw down the half-finished work, and Mag followed her example. Both children ran out to see the monkey. They thought no more of the work-basket nor the neglected work.

Mother, who came in soon after this, finished the mending and put away the clothes; mother also put away the two work-boxes.

A week after this Daisy was gathering blackberries and tore a long rent in her overskirt, and Mag, who had a fall about the same time, caught her foot in the hem of her dress and tore off the facing, but the work-boxes with which to repair the damage were nowhere to be found. Strange to say, they could not find their other school dresses, and dared not venture upon wearing their best.

They pinned up the rents, and said nothing about the matter. Mag, who was always tripping over something or catching her dress over some obtrusive knob, being a little girl who was fond of romping, began to look before the close of the week, as she had said of others, "like a flutter of rags," but mother made no remarks on her appearance.

Happening to see "Nance Smith" pass along the road, the two girls looked down at their own torn dresses and then at the miserable, shiftless beggar-woman, and they both blushed. Things were beginning to look serious.

"This is the man all tattered and torn," shouted little Benny, quoting from "The house that Jack built."

The girls thought he was pointed in his remark, but Benny had not even noticed their dresses.

"Daisy, my dear, you have torn your dress," said the school teacher, noticing the unusual appearance of the little girl who was generally so neat and tidy.

Daisy blushed and said nothing in reply. "O, Mag, I'd give anything if I could find needle and thread to mend this rent. If the Israelites felt as badly as I do over their torn garments it must have been real sorry that they felt, both before and after the act," she said to her sister.

Their mother took them on her round of visits among the poor that day, and showed them the results of habits of indolence and negligence. They saw wretched, dirty, tattered children; they saw men and women in torn and ragged clothing. Everywhere they noticed the effect of ——"poverty," they said, but mother corrected them.

"It's not poverty," she said, "the poor are not necessarily ragged and dirty. It is the result of idleness and negligence."

Their mother took them after this to abodes of poverty, but where at the same time everything was neat, clean and tidy.

That night this wise mother and her two little girls talked over the matter together. She showed them how unjust she would be to their best interests if she allowed them to grow up with habits of indolence; if she neglected to teach them how to sew and mend, and have a knowledge of all the little things which make our homes pleasant.

As these were sensible little girls they saw the force of what was said; and sorrowful for having pained this good mother they promised to do better in the future.

When their mother brought out their work-boxes from the high shelf on which she had hidden them they sat down to mend their dresses with a willingness which a week before would have seemed to them impossible.

If there are any little girls among our readers who are not willing to sew and to mend, we advise them to observe the tattered children in the street, and ask themselves how they should like to present such an appearance. But you say, "We do not have to mend our own clothing."

It would be well for you to learn how to do it, for then you might teach some poor street child. If God has so blessed you—all the more, as a debt of gratitude, should you help those who are poorer and more ignorant than yourself.

Even if you are not obliged to mend your own clothes it would be wisdom on your part to learn, for there will probably come some time in your life when you would be very glad of the knowledge.—*Christian Intelligencer.*

MISCELLANEOUS.

As Light as a Feather.

Of a feather's lightness we may form some idea when we find that the largest quill of a golden eagle weighs only sixty-five grains, and that seven such quills do not weigh more than a copper penny-piece; that the feathers of a common fowl which weighs thirty-seven ounces, weigh only three ounces; and that the entire plumage of an owl weighs only one ounce and a half. Meant as they are, some for covering and some for strength, we shall find them, on examination, very differently put together. The light down part, when examined through a microscope, will be found to bear little resemblance to the flat part or blade of the quill. If it were not so a bird would scarcely be able to fly at all; for when the flat of the wing was pressed down, the air would pass through it, and yield no resistance. The fibres of the downy part, we see, have little connection with each other; they have short and loose side shoots; just sufficient to mat them together when pressed close to the skin; whereas, the side shoots of the quill-feather hook and grapple with one another, so as to make one firm and united service.

But of others there are much stronger and stiffer than the wing quill feathers; as those, for instance, forming the tails of the woodpecker tribe. And the reason would be evident to any person who watched a woodpecker on the stem of a tree feeding. Its food consists of grubs, usually concealed in the wood. In order to get them, he must therefore remain fixed on the bark and make a hole with his beak, a tedious, if not an impracticable operation, were it not for the wiry stiffness of the tail-feathers, which press against a tree and act like an additional limb. The tail, however, has another use, applicable more or less to all birds; it is to them what a rudder is to a boat, and in many cases acts like a third wing. If we look at a hawk hovering in the air, when he remains in one spot we shall see that the tail is spread out like a fan, and is in a constant state of quivering motion balancing the bird, while the wings are keeping it afloat.

It is clear that if water could soak into the soft feathery covering of a bird, every shower of rain would be the death of thousands, inasmuch as it would increase their weight considerably, and at the same time, by destroying the fine elastic nature of their feathers, entirely disable them from flying, and they must remain in a helpless state upon the ground, either to perish from hunger, or become the prey of men or animals, who would catch them without trouble. But against such a possibility they are guarded by an abundant oily covering, which is constantly renewed; so that the rain, instead of sinking in, runs off, without remaining an instant; and we all know that if we take up a duck, or any swimming bird, we shall find, though it might have been dying just before, that it is perfectly dry and free from all damp. But this principle of life, if it may be so called, in a feather ceases with the life of a bird; for if we were to throw a dead duck into the water, we should find that its coat had lost all power of resisting water, and become a spongy mass of moisture.

The growth of feathers in young birds in hot and favorable weather is remarkable. It has been ascertained by attending to nestlings, that in eight days after their appearing from the egg in a helpless, naked state, they have acquired the first part of their feathers.—*Bishop Stanley.*

A Pathway of Flowers.

Stella was a bright and handsome school-girl, and had the faculty of saying witty things, which often brought a laugh to the social circle. She was pleased with her gift, and took pains to cultivate it. Her friends were proud of her talent, though now and then an humble one winced a little when one of her bright shafts was aimed at him. A witty person needs to have the grace of a very, very kindly heart, or he will make many wounds hard to heal. Would not you prefer a very hard accidental blow to very little ridicule?

Stella was welcomed everywhere "was such good company," and her plain little sister Lucy, was cast quite in the shade when she was present.

But Lucy was humble and did not mind. She admired her pretty sister along with the rest, and never thought of having any talents of her own. So she quietly sang the baby to sleep—he always loved so to nestle on her neck; and then she had laid him down and mended Charley's lines, from that went to help slow Betsey on with her dinner.

"I declare, Lucy, I can't tell what I have done with my receipt-book," said absent-minded father, rumbling frantically from desk to cupboard. Nobody ever thought of telling Stella such trouble.

"Eat your dinner, father," said quiet Lucy, "I'll find the book if it's in the house."

And she did find it. She almost always could.

"Thank you, child," said father heartily; "you saved me twenty dollars to-day."

That was the way it was every day. Stella played off a merry jest on the loser but Lucy kindly put forth her hand and helped him. Stella's jests would all be forgotten as easily as pearls slip off a broken string, but Lucy's deeds of love and kindness were like choice seeds which everywhere sprang up into flowers. What a bright pathway some hearts make for themselves as they go along through this world!—*Lutheran Observer.*

Stitching on a Button.

He had never tried it before, but he was naturally a self-reliant man, and felt confident of his ability to do it. Moreover, his wife had gone to the country. Therefore, carefully selecting from the lady's work-basket the thickest needle and stoutest thread, he resolutely set himself to the task. Spitting upon his fingers, he carefully rolled the end of the thread into a point, and then, closing one of his own optics, he attempted to fill up the needle's solitary eye; but the thread either passed by one side or the other of the needle, or worked itself against the glittering steel, and refused to be persuaded. However the thread suddenly bolted through the eye to the extent of an inch, and, fearing to lose this advantage, he quickly drew the ends together and united them with a knot about the size of a buckshot. The button was a trousers one, but he liked the dimensions of its holes, and it was only going on the back of his shirt, anyhow. As he passed the needle gently upwards through the linen, he felt a mingled pity and disdain for men bungling over such easy jobs; and as he let the button gracefully glide down the thread to its appointed place, he said to himself that if over he married a second time it should be for some nobler reason than a dread of sewing on his own buttons. The first downward thrust had the same happy result, and holding the button down firmly with his thumb, he came up again with all that confidence which uniform success inspires. Perhaps the point of the needle did not enter to the bone, but it seemed to him that it did, and his comment upon the circumstance was emphatic. But he was very ingenious, and next time he would hold the button by one edge, and come up through the hole nearest the other. Of course he would. But the needle had an independent way of suiting itself as to holes, and it choose the one where the thumb was. Then the needle got sulky. It didn't care about holes, anyhow, if it was going to be abused for finding them, and the button might have been an unperforated disc for all the apertures which that needle could thenceforward be made to discover, without inficite poking and prodding. It always came through when it was least expected, and never when it was wanted. Still he persevered and it was not until he finally discovered that he had stitched over the edge of the button and had sewed it on the wrong side of the shirt that he utterly broke down.

How to go to Sleep.

The Kansas City *Journal* tells how to woo sleep when one is restless: Sit down in an easy position, relaxing all the muscles of the body, and let the head drop forward upon the breast, as low as it will fall without forcing it. Sit quietly this way for a few minutes, freeing all the will power from the body, and a restless, drowsy feeling will ensue, which will, if not disturbed, lead to refreshing sleep. If the sleepless fit comes on at night one can simply sit up in the position described. Stiffness of any part of the body must be avoided, and it is well to bend the body forward after lying down, rather than keep it straight, or throw it back upon the pillow. The writer suffered several years from sleeplessness, caused by severe pain and nervousness, and was taught the above by a physician of very great experience and ability, and found through it complete relief. Many persons similarly afflicted within the writer's knowledge have tried it, and always with good results.

The Professor's Chair.

CURIOUS HABITS OF PLANTS.

The interesting subject of botany, which we cannot even begin to study in our brief talks, is more important to us than appears at first sight. Every carpenter, ship-builder or wood-worker of any sort is interested to know about the stems of trees; the physician, the apothecary, the farmer, the miller, all are greatly concerned in the study of botany. And now that wood is used for carpets and wall paper, for writing and wrapping paper, you see how much the growth and properties of plants must be studied. Besides all these, who knows what new discovery some of the bright boys and girls in this class may make in the next twenty years! Remember that to the vegetable kingdom we owe india rubber, and think to what innumerable uses that is put. So you see, our study is a very practical one.

Do you know that plants sleep? The oxalis, that very pretty plant for the house or the garden, folds its leaves and lets its blossoms hang down for repose at night. It is said that one whose eyes are accustomed to note the changes of nature can see the difference in some forests between the sleeping trees at night and the wide-awake ones of the day. Especially is this change noticed in the torrid regions.

One very learned naturalist thought that he would find out what put the plants to sleep; some said it was the change of temperature from warm to cold, but his experiments showed that it was the absence of light. By subjecting sensitive plants to a brilliant light at night he kept them awake, and putting them into profound darkness during the day he put them to sleep.

To the careful observer a clover-fold presents a very different appearance when the sunset comes; the two side leaflets of each leaf draw closer together, while the middle one spreads itself protectingly over them.

Marvelous stories are told of the delicate sensitiveness of the *mimosa pudica*. The slightest touch on one of its tiniest leaflets, and gradually all shut, the branches droop, and the whole plant shows signs of great disturbance. Von Martius observed, while crossing the savannahs of tropical America, that "the sound of the horse's hoofs at a distance made all the sensitive plants contract as if they had been frightened." It is very curious, too, that opium sprinkled over a sensitive plant quiets it in some way, so that it ceases to show any indication of sensitiveness. Desfontaines took one of these strange plants in his carriage, and as soon as the wheels began to move the poor plant folded itself up. After a little time it seemed to become accustomed to the motion, and very gradually opened out its leaves and kept them so as long as the carriage continued to move. When it stopped, the leaves, having become accustomed to the shaking, appeared alarmed at the stopping and closed again. This phenomenon was repeated during the journey.

There are some flowers which open only at night. I have seen a bush of evening primrose covered all in a moment with its yellow blossoms just as day was closing, and there in a charming jessamine which opens its small flowers at night and fills the house with its fragrance. There is the common marvel of Peru, or four o'clock, which pretends to open at that hour in the afternoon and remain open all night, and there is the uncommon night-blooming cereus, which one must sit up for into the night to see, for it opens only after the time when everybody should be in bed, and before morning it is quite limp and faded. Two or three weeks ago a friend brought to me a beautiful white bud of a large cactus. It was just at twilight, and the flower, removed from the plant and stimulated by the warmth of the hand, was spreading its splendid petals and showing a beautiful bunch of stamens like a rich tassel in the centre. Before the evening was over it had spread wide open and was a worthy object of admiration.

We could scarcely believe that the miserable decaying thing we found in the glass the next morning had been the beautiful blossom so short a time before.

There are very curious things about the stems and leaves of plants, some of which I hope to tell you. In the meantime look at the flowers and plants around you, and see if you can find out something new about them.—*Christian Union.*

STATE NEWS.

Two fine curing tobacco barns burned last week, one at Mr. Henry Williams' and one at Mr. Burrows', both burning at the same time.—*Warrenton Gazette.*

The cotton gin of Mr. Sherard Barksdale of Sampson county was destroyed by fire on Tuesday, together with about one hundred bales of cotton stored near it. No insurance.—*Wilmington Star.*

An old man named Wallace living in Chatham county is over eighty years old, straight as an Indian, six feet high, is capable of doing a good deal of work, has fifteen children living almost in sight of his house, and all his descendants together amount to about 215 persons. Of the children six are daughters and nine are sons, and their average height is six feet and their weight 200 pounds. And not one male among the entire family belongs to any church.—*Pittsboro Record.*

W. C. Kerr, State Geologist, presented the following papers, at the recent meeting of the American Association for the Advancement of Science: "Some points in the structure of Mica Veins in North Carolina;" "A New Method of Vein Formation;" "Ancient Topography in North Carolina," and "Recent Geology as illustrated in the coast region of North Carolina.—*Asheville News.*

The cotton on a flat in tow of the steamer Marchison took fire on the Cape Fear river on 13th about ten miles above Wilmington. The steamer and tows were stopped and the fire suppressed. Thirty-six bales were damaged. After landing the cotton in Wilmington the fire again broke out, but care had been taken to watch it and it was promptly extinguished.—*Condensed from Wilmington Star.*

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For the N. C. Presbyterian.

A QUESTION WHICH NEEDS SOLUTION.

That question is the following: Whether it is proper for a minister of the Gospel to travel on the railroad on the Sabbath-day, in order to meet his ministerial appointments:

The question is not whether a minister or private member of the Church may go away from home on the Sabbath-day for the purpose of worshiping God. Nor is it a question whether he may on a week-day, hire a mode of conveyance (horse, buggy, hack, or railroad train) to take him on the Sabbath-day to a place of worship. There is no difference of opinion upon those questions considered in the abstract.

But the simple question is, whether a minister of the Gospel, in order to reach a ministerial appointment previously made, may travel on the railroad trains which are regularly run on that day. It is not contended that the supposed act is a sin *per se*, or necessarily a violation of the Sabbath. But that the act done under the supposed circumstances is wrong appears from the following considerations:

1. It encourages the violation of the Sabbath by others; that is to say, by those who run the Sabbath trains, by those who cause them to be run, and by those who make use of them for purposes that are unlawful on the Sabbath-day—who have no preaching appointments to fill. Let it be understood that I do not maintain the absurd proposition that it is wrong to patronize a railroad whose trains are run on the Sabbath. If that proposition were true, Christians would commit a wrong act every time they rode, during a week-day, on a Sabbath-breaking railroad, and every time they bought goods from an unconverted merchant. But I do maintain that it is wrong to travel on the railroad on the Sabbath-day except upon a call of necessity or mercy made by Providence. Filling a ministerial appointment by riding on the cars on the Sabbath-day is not generally considered such a call of mercy: and therefore encourages the violation of the Sabbath-day by others. It is perfectly certain that if, in this Christian land filled with houses dedicated to the worship of God, the preachers would abstain from making any use of the railroad trains on the Sabbath-day, except upon an unforeseen call of necessity or mercy, and would publicly and earnestly condemn it; and all the members of the various churches would heed their counsels, and follow their example, the railroad trains would soon cease to be run on the Sabbath-day. The country would not long witness the spectacle of a railroad whose directors, president, superintendent, conductors, engineers, roadsmen, mail route agents, etc., were all unconverted men. Each individual Christian exerts his influence to secure or to prevent the observance of the Sabbath on the part of our railroads.

I signed a petition to the legislature of North Carolina to stop the running of railroad trains between the hours of 12 o'clock Saturday night and 12 o'clock Sunday night upon the ground that the running of the trains during those hours was a violation of the Sabbath. If I make a ministerial appointment, and in order to meet it travel on the railroad during any part of that specified time, I voluntarily do that which I asked the legislature to restrain me and every body else from doing. I am not willing to recall my petition. And ought I to do a thing which the legislature would have made it unlawful and impossible for me to do, had it granted my request? Anyhow it would look strange to the mass of converted and unconverted sinners who are not accustomed to theological hair-splitting, if upon the plea that it is an act of mercy, I should do a thing which I have asked the legislature to make unlawful to be done.

But it may still be insisted upon that the traveling on the railroad to meet a ministerial appointment, being an act of mercy, is an exception to the law of the Sabbath, and therefore cannot encourage the travel on that day for other purposes than those of necessity and mercy. I answer, if the preaching of the Gospel at a certain particular place, on a certain particular Sabbath be such an act of mercy as makes it obligatory upon a preacher to make an appointment to preach at that place, on that day (a contingency which I need not discuss), still the use of the railroads on the Sabbath can be avoided. Otherwise we must recall our petition to the legislature. Let our ministers settle near their preaching places, or secure private modes of conveyance; and as it respects their attendance upon the judicatories of the Church, let them stay at home and send their excuse for absence, or get leave of absence so as to reach their appointments without traveling on the cars on the Sabbath; or let the judicatories hold their meetings in the middle of the week.

There are cases of mercy which the Lord makes, and there are those which man makes. The appointment for preaching by our ministers at their regular preaching places, on the Sabbath immediately succeeding the adjournment of Presbytery or Synod, is by no means one of those cases of mercy which the Lord has made, if it requires for its execution Sunday travel on a railroad. The acts of necessity and mercy allowed by our Lord to be performed on the Sabbath, are those which it would be a sin not to perform.

Moreover, the fact that preachers make use of a Sabbath railroad train in going home from the church judicatories, is an encouragement to the ruling elders to make use of the same mode of conveyance for the purpose, not of hearing preaching (they can secure that object without Sunday traveling) but of getting home to their families, their business or their pleasures—which are the very same motives by which all the other Sabbath-breaking passengers in their company are governed. I will venture to say that under the circumstances above described, not a single minister of the Gospel has ever seriously remonstrated with the elder or visitor by whom he was accompanied home from Presbytery or Synod, for performing an act which was not in his case an act of necessity or mercy, and therefore was a violation of the Sabbath.

II. The act supposed, in the queston under consideration, ought not to be done, because it has the appearance of evil. I am free to confess that the Divine injunction "Abstain from all appearance of evil" has no particular application to this subject. The Greek word translated "appearance" does certainly have the secondary meaning of resemblance, appearance, as well as form, sort or kind. But surely the apostle does not design to teach that we must abstain from absolutely everything which we believe to be good or not evil which is regarded as evil by others. The apostles considered it a good thing to preach Jesus, while the mass of their hearers considered it an evil thing.

There is a class of things which are called indifferent, which are things not positively commanded to be done—things which are proper or improper to be done according to circumstances. But surely the apostle did not design to teach that we must abstain from "all" such things, although they appear to us to be good when they appear to others to be evil. Our Saviour's plucking the ears of corn on the Sabbath day was considered by the strict Pharisees of His day as an evil. By the phrase under consideration the apostle must mean to teach that we must abstain from every kind of evil.

But the question is by no means settled by that passage of Scripture, that a Christian who has no conscientious scruples in respect to the doing of certain things, is under no obligation to be influenced in his conduct by the scruples of others. I propose to show (not from the passage of scripture which has been considered) that there are certain things lawful in themselves from which we are required to abstain because they have the appearance of evil:

We are required to abstain from those things which are, as I have said, indifferent, the doing of which would be regarded as sinful by our Christian brethren, and tend to cripple our influence over them for good, or might tempt them to do the same things while at the same time they believe them to be wrong. The duty of abstinence from all such things is plainly taught by Paul in his Epistles to the Romans and Corinthians. In respect to meat offered to idols he declares that the eating or not eating is a matter of indifference in itself considered. He says: "Neither if we eat are we the better; neither if we eat not are we the worse. Nothing is unclean of itself; but to him that esteemeth anything unclean, to him it is unclean." But the brother who can eat the meat offered to idols without sin because he does not esteem it to be unclean, may not eat it if, by so doing, he "put a stumbling block or an occasion to fall in his brother's way." The caution is given, "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak." Dr. Hodge, in his interpretation of the 14th chapter of Romans, says: "Though the thing (eating meat esteemed by some to be unclean) is right in itself, yet if indulgence in it be injurious to our Christian brethren that indulgence is a violation of the law of love. The use of liberty which every Christian enjoys under the Gospel is to be regulated by the law of love. Hence it is often morally wrong to do what, in itself considered, may be innocent." The strong brother who had knowledge could eat meat which had been offered to idols with a clear conscience, but that act was regarded by his weaker brother as a sin. The strong brother had liberty to eat that meat or let it alone. Let him contend for this liberty, and let him endeavor to instruct the mind and enlighten the conscience of his weaker brother, but he will make a wrong use of this liberty if his use of it "becomes a stumbling-block to them that are weak." The apostle forbade the strong Christian to use his liberty of eating meat in an idol's temple, when "the conscience of him who is weak" and who should see him sitting there would "he emboldened to eat those things which are offered to idols"—that is, he emboldened to do the very same thing the strong Christian was doing, but which he could not do without being governed by another man's conscience rather than his own. It was upon this principle that the apostle himself acted. He said: "If meat make my brother to offend I will eat no flesh while the world standeth, lest I make my brother to offend." In commenting upon this passage Hodge says: "It is morally obligatory therefore to abstain from indulging in things indifferent when the use of them is the occasion of sin to others. This is a principle, the application of which must be left to every man's conscience in the fear of God. No rule of conduct founded on expediency can be enforced by church discipline." In commenting on the passage "Let not your good be evil spoken of," Hodge says: "Do not so use your liberty, which is good and valuable, so as to make it the occasion of evil and so liable to censure."

Now what has the exposition of this principle to do with the subject under consideration? Very much. Supposing that a preacher has no scruples of conscience about riding on the cars on the Sabbath to fill a ministerial appointment, if it is one of the indifferent things he has liberty to do it. Let us now suppose that there are those about him whose consciences are not rightly informed, weak brethren in the ministry and in the membership of the church, who believe the act to be wrong. If they see the strong brother do it, one of two things will probably result: He will not be able to exert over them all that influence for good which he might otherwise exert, or they will be tempted (emboldened) to do that which will offend their own consciences. Do you say, Surely they will not do that which they believe to be wrong because they see others do it? I answer, You do not know human nature if you do not see that the danger is great if the temptation is strong. Did not Paul think that the weak brother, when he saw the strong brother sitting at meat in the idol's temple, was in danger of being tempted to violate his conscience and so harden it by doing the same thing? It was on account of the danger of his doing that very thing that the strong brother was enjoined not to use thus his liberty. The temptation to ride on the cars on the Sabbath day, without a reason justifiable in the sight of God, is often very strong. The strong brethren should stand up for their liberty if they have got it, but will they not be making a better use of it, and thus be the followers of Paul as he was of Christ, by abstaining from an act which will tempt their weaker brethren to violate, and thus to harden their consciences? In the meantime they may endeavor to impart such knowledge as will enlighten the consciences of their weaker brethren.

While I do not "pin my faith to any man's sleeve," I am disposed to think that the late Dr. James H. Thornwell was one of the strong brethren. I know what his course of conduct was in reference to the matter under consideration. Whether he was governed in that course by scruples of his own, or by those of his weaker brethren, and the law of love, I am not able to say. I received from the lips of his wife an account of his conduct on two occasions. Early in his ministry, before there were any railroads passing through North Carolina, he was appointed a delegate to the General Assembly. The daily stages were at that season of the year filled with merchants going North for goods. After starting on his journey he could have kept his seat in the stage to the end of the line if he had traveled on the Sabbath. He remained in Raleigh during the first Sabbath of his journey. As he feared, he could get no seat in the Monday's stage. The same was the case on Tuesday, Wednesday and perhaps Thursday. On the following Saturday night he again yielded his seat, and in consequence of these delays did not reach the Assembly until near the close of its sessions—his letter, in Palmer's life of Thornwell, says on the ninth day. On another occasion, not long before the close of his life, finding that a steamboat on which he could have a comfortable berth would not reach a certain place, to which he was going, until some time before day on Sunday morning, he took a seat in a stage or hack, and had a very uncomfortable and fatiguing ride through the country.

Dr. Thornwell was either a weak brother who thought that to be wrong which was right, or he was a strong brother who thought that to be wrong which was wrong, or he was a strong brother who thought it was wrong to use his liberty to the disregard of the scruples of his weaker brethren.

If I have presented a wrong view of this subject I hope that some of my brethren who think so will be so kind as to point out the flaw in my arguments. Let us have all the light possible on the subject. We have got real enemies of the Sabbath to fight, and perhaps it will be well to skirmish on this line first before we venture with too much boldness upon the intrenchments of the enemy.

It is possible that the following resolution will be offered to Synod, at its approaching sessions, for discussion and adoption:

That in the opinion of Synod it is not proper for ministers of the Gospel to make use of the Sabbath railroad trains in order to reach their ministerial appointments, because although it is not a sin *per se*, nor necessarily a violation of the Sabbath, it encourages the violation of the day by others, and puts a stumbling-block in the way of some who may be temptod by their example to do that which they believe to be wrong. P. T. P.

MIDDLE-AGED WOMEN.

Every age has its peculiar and appropriate interests. The little girl dances along with her doll, the school-girl is occupied with her lessons, and the young lady lives in a beautiful world of her own. Hers is the picturesque time of life. At home she is ornamental as well as useful, and the eyes of father and mother rest upon her complacently as she passes through the house like a sunbeam. After awhile she is sought and won, and then there opens to her another kingdom. There is the tranquil period of early married life. After awhile come the little ones, and the mother's hands and heart are full. As a friend wrote to us yesterday, "Although all the pathways of earth have been so long traversed they are as new to each one that enters as if none had passed that way before. There is but One who knows what joys, what hopes, what fears will be found therein." The years during which a mother is occupied in training and caring for her family are very busy years indeed, filled with earnest work, and especially touched with responsibility. But one by one they pass by, and there comes a sunny autumn morning when the lady, peeping into her mirror, sees the silver hairs among the brown, notices the paler color where the rose-blossom used to be, and realizes that she, young as she is, is a middle-aged woman. And surely that was Harry Archer who stepped past the window just now, so blithe and debonair, and it was to Elsie he tipped his hat so gallantly, and it is Elsie, little Elsie a wee while ago, whose blossom-tinted face is blushing with such sweet confusion as she bends over her dainty work. What does a middle-aged woman possess to compensate her for the youth that she has lost, for the burden and heat which she has borne and must still bear, and for the effort and energy she has so far put into life, her capital in the home-partnership, and her investment against the comparative inaction of old age? She has gained, for one thing, a very rich experience. She can read character as once she could not. She has grown more tolerant of those who differ from her, more patient with the erring, and more sorrowful for the unsuccessful. She has learned to restrain the too hasty word, and to check the too critical thought. She will not allow prejudice to influence her, nor will she throw away precious privileges as though they were worthless. For another thing, she has learned to live in the lives of others. Her boy in business or at college makes her his confidential friend. He tells her of his troubles and his joys. He asks and accepts her advice. Her daughters share their pleasures with her, as though she were their elder sister as well as their mother. Young people sun themselves in the light of her smiles, and feel assured that they are on the right road if she grant them her approval. It is she who necessarily takes the lead in charitable and missionary work. She goes to the various hospitals and Homes. She cuts out garments, and listens to sad stories, and provides for orphaned children, and helps the helpless and the discouraged. She cheers the pastor's heart by giving him efficient aid, and she packs the barrels and the boxes which carry the church's benefactions to outposts on the frontier and islands of the sea. If she be middle-aged and unmarried, and therefore somewhat at leisure, she is a tower of strength to a great many people, who would find their enterprises standing still and their hands tied but for her ability and self reliance. Just as in nature each season has its own delightful charm, so in life no one period monopolizes all the beauty. Spring has the sweetness of promise, Summer the richness of vitality and overflowing abundance, Autumn has the glow and the glory of fulfilment. The woman who has had her Spring and Summer should come to her Autumn thankfully, gladly, and perhaps exultantly. She has had her share of trouble and tears. She misses many who once walked with her on life's way. But the tears and the trouble have made her eyes clearer and her heart gentler, and she knows better than she could without them have known how to sympathize with souls in need. Home is drawing nearer, and she has not *lost* those who have entered within its gates of pearl. They have only gone before.—*Christian at Work.*

TRUST.

A picture memory brings to me:
I look across the years, and see
Myself beside my mother's knee.

I feel her gentle hand restrain
My selfish modes, and know again
A child's blind sense of wrong and pain.

But wiser now, a man gray grown,
My childhood's needs are better known,
My mother's chastening love I own.

Gray grown, but in our Father's sight
A child still groping for the light
To read His works and ways aright.

I bow myself beneath His hand;
That pain itself for good was planned,
I trust, but cannot understand.

I fondly dream it needs must be
That, as my mother dealt with me,
So with His children dealeth He.

I wait, and trust the end will prove
That here and there, below, above,
The chastening heals, the pain is love!

—*J. G. Whittier.*

GRUMBLE, GRUMBLE.

A few days ago a young man died under peculiarly distressing circumstances. His death was so sudden, and it might have been so easily avoided by a little thoughtfulness, and he was so young, so strong and so well! But the most distressing thing about it to his mother was his evident lack of readiness for death. Why he died—that is, the cause of his death—the doctor seemed not to know; but why he was not ready to die some who knew him and his family well have suggested a most significant reason. He died an ungodly man, if these people reason about it correctly, because of his parent's habit of grumbling.

They were church-members but many years ago had changed their residence from the country to the city, and their position in the church from one of influence in a small society to one of comparative obscurity in a large one. The new status never pleased them; they were proud and disappointed; they did not enjoy their back seats. Then they began to grumble. They grumbled at the minister, he did not do pastoral work enough to please them; they had been accustomed to see the pastor every day or two in the old home, this man seemed indifferent to them; neither did his preaching suit them, and he had altogether too big a salary, and, they fancied, seemed to preach for the money. They grumbled at the aristocrats in the church, people who had no business to be so "stuck up;" the church itself was becoming "too expensive a luxury for poor folks." They grumbled at the hypocrites, people who joined the church who were no better than they should be; they did not know but there were as good people out of the church as in; the church was afraid to discipline its black sheep, and such a state of things was a disgrace. They grumbled at the quartette choir, and all the city and new fangled notions; at the stupid prayer-meetings, and the "clap-trap Sunday school." And every Sabbath at dinner-table, after the morning sermon, the children heard this same grumble, grumble, grumble, till it was little wonder if, after awhile, this sort of endorsement of the church and the minister by the parents, began to bear fruit in an indifference and presently even a hostility to the whole thing represented by the church, which gradually made an irreligious, Sabbath-breaking, low-lived family out of one which, fifteen years before, had been conspicuously a Christian household.

The mother changed least. She made no particular effort to silence the grumbling; did her full share of it; was very ready to make a pretext of illness to discontinue church-going altogether; by her incessant complainings made it decidedly uncomfortable for the ladies of the church who called upon her, and for the pastors who came one after another and sought her out as a church member, and tried to arouse her to her duty; but she was first to be conscious of a wrong drift among those she loved. She could not long be blind to the change for the worst which was transpiring in her sons. She mourned the company they had often heard her say was as good as the people in the church, many of them; she was wounded by their coarse abuse of religious people; she began to be sensible of a dull agony of spirit on account of their habits; she was bewildered, and her own faith was sometimes almost lost, as she heard them boldly avow the grossest infidelity—those boys of hers who, in their country homes years ago, had so delighted in the Sabbath school, one of whom she had consecrated at his birth to the Christian ministry. But the finishing touch to her misery came when that same son, having outstripped all the others in boldness of infidelity and badness of life, was one day, without a moment's warning, summoned to yield his soul into the hands of his Maker. And now she sits in her darkened room, scarcely sure of her reason at times, going over again the years of the downward grade of her family's career, and whether or not some echo of the reasons people are giving for her sad experience has reached her ears, her own words are not empty of self-reproach for this sin of hers, repented of—shall we say?—too late.—*Congregationalist.*

SOME MEN'S WIVES.

Three men of wealth, meeting, not long since, in New York, the conversation turned upon their wives. Instead of finding fault with women in general and their wives in particular, each one obeyed the wise man's advice, and "gave 'honor' unto his wife."

"I tell you what it is," said one of the men, "they may say what they please about the uselessness of modern women, but my wife has done her share in securing our success in life.

"Everybody knows that her family was aristocratic, and exclusive, and all that, and when I married her she had never done a day's work in her life; but when W. & Co. failed, and I had to commence at the foot of the hill again, she discharged the servants and chose out a neat little cottage, and did her own housekeeping until I was better off again."

"And my wife," said a second, "was an only daughter, caressed and petted to death, and everybody said, 'Well, if he will marry a doll like that he will make the greatest mistake of his life;' but when I came home the first year of our marriage, sick with the fever, she nursed me back to health, and I never knew her to murmur because I thought we couldn't afford any better style or more luxuries."

"Well, gentlemen," chimed in a third, "I married a smart, healthy, pretty girl, but she was a regular blue-stocking. She adored Tennyson, doated on Byron, read Emerson, and named the first baby Ralph Waldo Emerson and the second Maud; but I tell you what 'tis," and the speaker's eyes grew suspiciously moist, "when we laid little Maud in her last bed at Auburn my poor wife had no remembrance of neglect or stinted motherly care, and the little dresses that still lie in the locked drawer were all made by her hands."

—*Journal of Commerce.*

FRENCH COOKERY AT HOME.

Most persons insist that French cooking means extravagance and lack of substance "kickshaws, frogs and slops." It is true that French cookery is as widely different in every respect from all others, as unlike as the decoction which has served from the classic teapot of Mesdames Gamp and Prig on the night of their quarrel was from tea. At our restaurants they serve up roasts, boiled meats and that mystery of mysteries, hash. Beef, vegetables, fowls are boiled, then eaten, simply a tasteless, innutritious fibre. The water filled with the juices, the aroma, the strength and essence are thrown away; the French make soup of it; in fact, whatever of life-giving substance is boiled, the water is precious as a basis for soup; nothing is wasted; every crumb is turned to account in endless stews, *ragouts*, the legions of way of cooking eggs, and nothing is boiled excepting the hardest vegetables. With the working classes or those in middle class life roast beef is an impossibility; a tough old chicken is by skillful management made into a delicious fricassee, but the cook would never select a chicken of that sort to roast, any more than she would fricassee a tender one. Economy in housekeeping is practiced among all classes; for instance, the exhausted beef which has made the refreshing *bouillon* is prepared in nine different ways: They mince it, rather slice it cold, mixed with oil and vinegar, chopped herbs and anchovies, serve it hot with mushrooms or tomatoes, or with onions and other vegetables, or in pastries so delicious that no one knows the original foundation. A French kitchen is remarkable for its number of stew pans; with us its presence is remarkable: our roasts are baked in a round oven, our stews are boiled; dyspepsia stalks abroad over our land, not because we are overfed, but from bad cooking, and its ghost even is not seen in either France or Germany.

The queens of the American kitchen exist for dyspeptic purposes, and their mistresses are totally unable to adjust these gastronomic grievances, and so become wrecked on the Charybdis of domestic discord. It is a cruel and most unpalatable truth that a man loves his wife according to the state of his digestion. The process of nutrition is as great a mystery as the secret of life itself. Americans generally are enormous meat-eaters, and, like the English, express a great contempt for kickshaws; they like chops for breakfast, or a fine steak, coffee, tea and bread; they have breakfasted and feel rather heavy as they sally forth with the irrepressible newspaper. Their luncheon, eaten in an incredibly short space of time, consists of meat again, a beef steak, cold beef or chops, glass of claret or pint bottle of champagne. Dinner: beef again or mutton, boiled vegetables, few if any condiments. They can't work, they say, without good strong food.—*N. Y. Evening Post.*

TRUE VIGOR.

The vigor of a church is not determined by the amount of its demonstration. It often happens that congregations make up for what they lack in real spiritual power by noise and display. An energetic pastor or an excitable member may stir up a people till they effervesce in all kinds of religious service, fully believing themselves to be powerfully wrought upon by the Spirit of God, who are yet merely the subjects of human zeal. Sloth and inactivity are ruinous to the spiritual condition of any church, but artificial stimulation is nearly if not quite as bad. Diligence, earnest effort, prayer to God in humbleness and submission to his will—the right use of all these means of grace, and patient waiting for his blessing—these are methods which have the Divine promises, and which have proven effective. In these days the Church needs to learn that the world is not to be converted by spurts and spasms, but by the orderly application of the Gospel in dependence on the blessing of heaven.

GNOSTICS AND AGNOSTICS

President Hopkins at the recent meeting of the American Board made the following striking and characteristic remarks:

Recently, he said, there has come up in this country a set of people who call themselves agnostics, or religious know-nothings. Up to a certain point he would agree with them. There are some things he did not know: as why so many have so long been left in ignorance of Christ; why so many who have received Him are such poor Christians, and why evil should be permitted at all. But there are some things which he did know, and of which he was certain, viz: There is such a thing as moral evil; that between good and evil there is a difference; that good is better than evil; that such a work as Brother Parsons did in Turkey is better than murder. And he knew and was certain that, where *real* Christianity comes, there that which is evil will be supplanted by that which is better. Superstitions and vice will flee away as the mists of the morning. Not only will that which is evil be supplanted by that which is better, but by that which is best. Therefore whoever would bring themselves up to that which is perfect must do it through Christ and His love. Thus society as well as individuals will be made perfect. This is what we aim at. The power of the Gospel is equal to this. For this work we need helpers, not men of genius only, but talents of all sorts. There are some kinds of work for which we need weak men—that is, weak like Paul, who, when he was weak in himself, was strong in God. We need aggressive men like Paul, impulsive men like Peter, loving men like John. Who, then, will come forward to identify himself with this the grandest work of the ages?

TOUCHING INCIDENT.

The fourteenth chapter of John was read at a religious meeting in New York last week and the selection of that chapter, a gentleman present said, reminded him of an incident of the war. A soldier mortally wounded lay on the field of battle, and as he felt his end approaching he opened his Testament and read for his own comfort and for that of some around him that same chapter, and as he read its blessed words one and another wounded man crawled as near as he could to hear as much of the consoling words of Him who spake as never man spake. The scene was described as touching in the extreme. Several of the listeners died as they listened, and the reader passed away as he read. He was found dead, his hand clasping the Testament from which he read, and there were stains of his life's blood upon the book.

GOLD DUST.

Joy never feasts so high,
As when the first course is of misery.
—*Suckling*

He who stops to pick a flaw in others' knitting work, drops many stitches in his own.

The silence of a person who loves to praise is a censure sufficiently severe.

There is a point of rest
At the great centre of the cyclone's force,
A silence at its secret source:
A little child might slumber undistressed,
Without the ruffle of one fairy curl,
In the strange central calm amid the mighty whirl.

Childhood often holds a truth with its feeble fingers, which the grasp of manhood cannot retain, which it is the pride of utmost age to recover.—*John Ruskin.*

Frivolity, under whatever form it appears, takes from attention its strength, from thought its originality, from feeling its earnestness.—*Madam De Stael.*

How deeply rooted must unbelief be in our hearts when we are surprised to find our prayers answered, instead of feeling sure they will be so, if they are only offered up in faith, and are in accordance with the will of God.—*Guesses at Truth.*

Yes, thou art ever present, Power Supreme!
Not circumscribed by time nor fixt to space,
Confined to altars, nor to temples bound.
In wealth, in want, in freedom or in chains,
In dungeons or on thrones, the faithful find Thee!
—*Hannah More.*

It is of little consequence by what name you call the first Nature, the Divine Reason that presides over the universe and fills all parts of it. He is still the same God.—*Seneca.*

It would be most lamentable if the good things of this world were rendered either more valuable or more lasting; for, despicable as they already are, too many are found eager to purchase them, even at the price of their souls!—*Colton.*

Patience is strength; impatience is weakness. By striving for patience, you calm the soul, and even the patient body will help to give patience to the spirit. To sit quiet, even though what is going on wearies you, is a gain. And for one thing, strive against the disposition to fly from one place to another. Wait: buds do not come out in a day, and you may yet find flowers where only a little while ago you thought it was only a barren waste.

God liketh patience! Souls that dwell in stillness
Doing the little things, or resting quite,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight,
As they who grapple with some giant evil,
Clearing a path that every eye may see;
Our Savior cares for cheerful acquiescence,
Rather than for a busy ministry.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

Of the present ministry of the Free Church of Scotland there are 120 who joined in the exodus in 1843.

The people of Calcutta are becoming weary of idolatry. The manufacture of idols is declining, and the attendance at the temples is irregular and falling off.

Speaking at Liverpool on Tuesday night, Rev. Mr. Dale, of Birmingham, said neither the conciliatory attitude of the Archbishop of Canterbury nor the condescension of Dean Stanley would win the Nonconformists over to the Church of England. They do not desire to be conciliated, nor did they value condescension. They wanted equality.

Though the Papal throne is not to be established at Malta, Great Britain is to receive special attention from the Roman Church, and to be made the headquarters of one of its seminaries. It is stated that the Congregation de Propaganda Fide has set apart half a million lire for the erection at Malta of two colleges for the education of youths who wish to devote themselves to mission work in Africa.

Mr. Alderman McArthur, the Lord Mayor-elect of London, is a prominent member of the Wesleyan denomination. He has been connected with the Brixton Hill Chapel for a long number of years, and is superintendent of the Sabbath schools there. It is an appropriate coincidence that the year when there will be an ecumenical gathering of Methodists in London the Lord Mayor's chair will be occupied by a Wesleyan.

A Greek MS. of one of the Gospels, written in letters of silver on purple vellum, has recently been discovered in Calabria. It is said to be ornamented with eighteen miniatures, representing scenes in New Testament history, together with forty portraits of prophets. The discoverers of the MS. claim for it the position of the earliest surviving illuminated MS. of the Gospels, and assign it to the latter part of the fifth or the beginning of the sixth century.

Her Majesty the Queen attended Divine service in Crathie Parish Church on Sunday. She was accompanied by her granddaughters the Princesses Irene and Alexandra of Hesse, Princess Beatrice, of Dowager Marchioness of Ely, and the Hon. Miss Lambert. The Grand Duke of Hesse and Prince of Liverpool were also present. From Abergeldie Castle there were the Prince and Princess of Wales and the Prince of Glucksburg. Rev. Dr. Scott, of St. George's, Edinburgh, preached. The church was crowded, there being many strangers from Braemar and the neighborhood.

A letter received from the town of Sufa, in Southern Armenia, contains the following news:—"A Moslem lady and her daughter had embraced the Christian religion, and the girl had married an Armenian gentleman. The Moslem inhabitants of Sufa, excited by fanaticism, armed themselves with clubs, daggers, and guns, and some of them also being on horseback, attacked, on the night of August 3, the house of the Armenians, thereby spreading terror among the Christian families. They arrested the newly-married couple, and led them before the Moslem Governor, who thanked the Mohammedan mob for their devotion, and put the Armenian and his wife in prison."

A correspondent to the *Times* writes:—"As regards the Blantyre Mission, the Investigation Commission sent out by the society have started from Quillimane. It is deeply to be regretted that Consul O'Neill, who had received orders to accompany them, was prevented by a severe attack of dysentry from doing so. It is to be feared now that, at the best, the result of the inquiries to be made will be one-sided. The more one hears from the missionaries themselves, the worse it appears; and more one cares for missionary work and civilization the more one wishes that the charges made should be thoroughly sifted, as well for the sake of the other African mission as for Christianity itself."

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

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MORAL OSTRICHES.

People may doubt all histories of William Tell and John Smith, and even question the existence of Buonaparte, but we cling to the old illustration, that when closely pursued the fleet ostrich hides its head under the sand, or at least in the tussocks of grass, and fancies it is safe. We think that a silly act. But is it not universally true, that none are so blind, as those who choose to be blind? Are there not on every hand many, who, like this foolish bird, conclude that nothing is known about their sins, provided they are not broadly flaunted in the eye of day? Many, who, feeling themselves watched and criticized in society and in church, yet by private concealment of wrong-doing suppose that danger is averted? Look at these moral (*immoral?*) ostriches!

See this one whose disposition is peculiarly *porcupinish*. At home, he is a censorious cross-patch. He would ordinarily make any home circle unlike a paradise, by his peculiarly startling and offensive moral gymnastics. He is not a Frenchman to his children; is snappish often to his wife, and to the cook—well, imagine how pleasant such a creature can be! But in public his smile is sweet as an angel's, and his tongue as oily as an olive. Yet there is war in his heart. Now undoubtedly it is true, that a large part of a man's private behaviour is generally known in his circle. No open comments are heard, yet he is judged by the secret light, and all his saintly bearing suffers a heavy discount. He sticks his head complacently in the sand bank of fancied safety, but his ostrich-body is fully displayed and he suffers.

Another is vicious in commercial transactions; in his suretyship; and is known on change as a very shylock, who has no hindering scruples. But he lords it by reason of his wealth; he is a leader in his church; he must not be offended, or he gives with open hand. He is guilty of no criminal act; nor of any such flagrant breach of moral law as to be subject to civil or church penalties. So he walks erect, as if he believed himself an honest man, and one walking in the way the holy prophets trod. People follow him, and fawn on him, and the pastor accepts, but scarcely *enjoys* his hospitalities. Ah! Satan is stealing the very seed of life from his barren, deceived heart, while vanity and self-conceit and sophistry, are the fatal sand-heap, where this moral ostrich thinks all ill is hidden, and only radiant qualities shine.

Many in high social circles secretly lead lives impure in many directions. Rumors and suspicions abound. Smoke tells of fire. Their skilfully hung tapestry has thin spots, and some corners lifted. No clear proofs of guilt are accessible so that they can be dethroned or ignored by society. No church court can handle them. These ostrich-folk know that their secret faults smell to heaven, are rank in God's sight, yet look at them: they walk in honor; they ascend, without gnawing conscience, to God's temple; but on their very backs can be read a broad placard written by the subtle serpent, "I am proud of you, my friend!" It is on his *back* however. So the wicked, cheating and cheated ostrich feels safe and laughs at his more scrupulous fellows. Suddenly, while at ease, the sharp iron of justice pierces his false security, and he writhes, revealed in open judgment.

The light of the Gospel, the power of the Spirit of God, must enter the hearts of men and keep them ever, with heads erect, in conscious peace with God and in power from friendly communion with the loving Saviour. Then we shall not know or be shocked at these disgraceful, head-hiding, moral ostriches.

DEATH OF DR. W. S. PLUMER.

"Died in Baltimore, surrounded by his friends, on Friday, Oct. 22, 1880, the Rev. W. S. Plumer, D. D., LL. D., in the 79th year of his age."

This is the brief announcement which comes to us. Full of honors as full of years he has fallen on sleep. Of no one, in this generation at least, can it be said that for the last half century he has stood before the religious public more prominently, and in prominence more deserved, than Dr. William Swan Plumer. His life was one of incessant activity, and from the storehouse of a most astonishing memory and the resources of a sanctified mind and heart he has given to the Christian world works which are read doubtless wherever Presbyterianism is known throughout the world. An enumeration of these works cannot be given here. They include Studies on the Book of Psalms, Commentary on Romans and Commentary on Hebrews, The Law of God, Rome Against the Bible, The Church and Her Enemies, and very many others.

Dr. Plumer was born in Griersburg, Pa., July 25, 1802. He graduated from Washington College, Va., and Princeton Theological Seminary; was licensed to preach in 1826. In the early years of his ministry he was a domestic missionary. He organized the Presbyterian churches in Danville, Va., and in Warrenton, N. C., and preached for a time in Raleigh and on the coast towns of North Carolina, among them Washington, Wilmington and Newbern. He was pastor of the First Presbyterian church of Richmond, Va., near a score of years, and afterwards had a pastorate in Baltimore.

For eight years from 1837, he was editor of the *Watchman of the South*, a religious paper then published in Richmond, Va., and founded by him. He was professor of didatic and pastoral theology in Allegheny Seminary for many years, and in 1866 became professor of didatic and polemic theology in Columbia Seminary. In 1880 retiring from the active duties of the professorship, he became Professor Emeritus.

In all great controversies of the Church in his day Dr. Plumer was prominent. In the great Old and New School controversy of 1837 he was an Old School leader. That Virginia took that side so determinedly is due more to the influence of Dr. Plumer, probably, than to that of any other one man in the country. The organ of the Presbyterians had espoused the New School theories, hence the establishment of the *Watchman of the South* under Dr. Plumer's control as indicated above.

The name of Dr. Plumer will be enrolled high in the roll of American Presbyterian divines.

The remains of Dr. Plumer were carried to Richmond, Va., where on Sabbath last they were buried. An immense concourse assembled in the First Presbyterian Church of which Dr. P. had been for so many years pastor—a concourse of friends from all Christian denominations and from all walks and conditions of life. Dr. Preston stated that Dr. Hoge and he had been appointed by the Synod of Virginia to conduct the services. His introductory was impressive, with the text: "Know ye not, that there is a prince and a great man fallen this day in Israel." In remarks feeling and appropriate he referred especially to the long pastorate of Dr. Plumer over the congregation now paying their sad tribute, and to the love and tenderness with which his duties had been discharged.

Dr. Hoge had looked to Dr. Plumer as a father, had counselled with him as such, and maintained with him through life the closest intimacy. Dr. Hoge's tribute was glowing with the eloquence that comes from a heart surcharged with love and sympathy. The character of Dr. Plumer, as portrayed by him, was peerless. He gave a biographical sketch of the life of the deceased. One incident Dr. H. related: At the close of the last letter—and a sad one—he had received from Dr. Plumer there was this postcript: "Hallelujah! the Lord Omnipotent reigneth."

Rev. Dr. Curry of the Baptist Church, appropriately bore his testimony to the great and sterling virtues of the deceased, dwelling specially upon the broad catholicity of his spirit, and claiming that he belonged not alone to Presbyterianism, but to Christianity.

SYNOD OF VIRGINIA

Met on 19th inst. at Martinsburg, W. Va. Ninety ministers and forty-three elders were present. Rev. Charles White was elected moderator, and Rev. J. W. Rosebro and Elder P. F. Howard temporary clerks. A motion to make the stated clerks of presbyteries a standing committee to examine the records of presbyteries, after some discussion, was ruled out.

Rev. Dr. Brown, of a committee appointed at the last Synod to confer with the authorities of the Howard University at Washington, D. C., presented a report. The report commended the theological department of that institution but did not favor "the Synod making use of said department in the furtherance of its work of colored evangelization." The ground of this objection was the duty of the Southern Church to sustain its own institution at Tuscaloosa, Ala., for the training of a colored ministry.

After some discussion mainly approving the report, an amendment which expressed the sympathy and approbation of Synod in regard to the theological instruction of Howard University, and the wish that it might long continue to give such instruction, was adopted, and the report so amended was adopted.

Prayer of the Synod was offered in behalf of Rev. Dr. Plumer, and a telegram expressive of the sympathy and affection of the Synod was sent to him and the family.

The complaint of Rev. N. M. Woods against the Presbytery of East Hanover for the licensure of Rev. R. R. Howison was taken up. The decision of a claim of Mr. Woods that no member of East Hanover Presbytery should be allowed to vote was postponed until roll-call.

"Mr. Woods' complaint, read by himself, was first heard. Mr. Woods complained of the licensure of Mr. R. R. Howison by the Presbytery of East Hanover, stating the facts, which are, briefly and much condensed, as follows:

"Mr. Howison, an estimable gentleman and Christian, was licensed to preach the Gospel in 1844 by the Presbytery of East Hanover. He was dismissed, at his own request, to Lexington Presbytery, by which he was ordained and installed pastor of the Presbyterian church at Staunton, Va. After exercising the ministry for a short time, less than a year, the state of his health constrained him to ask that he be divested of the sacred office, which was done. He was reduced to the condition of a layman, and recommended to unite with some particular church as a private member, which he did. Within the last year, after having been out of the ministry for about thirty-five years, he applied to the Presbytery of East Hanover to be licensed to preach the Gospel again, and was licensed. Mr. Woods' grounds of complaint are: 1st. The law of the Church requires that a minister divested of his functions by one Presbytery shall not be restored by another Presbytery without the consent of the Presbytery which divested him. 2d. Mr. Howison was relicensed, a proceeding unknown in the history of the Presbyterian Church. 3d. The examination of Mr. H. for this relicensure was incompleto and did not meet the requirements of the Book in the case of licensure.

"Synod next heard the record of East Hanover Presbytery in the case of Mr. R. R. Howison, including his application to be taken again into the ministry, in which he gave a frank and interesting statement of his history, views and feelings in regard to the ministry.

"The complainant then sustained his complaint by arguments and citations from the digest of acts of the General Assembly bearing on the question. Mr. Woods took the ground first that East Hanover had no jurisdiction without the consent of Lexington Presbytery; and then that Mr. Howison should have been restored rather than relicensed to the ministry; and then showed the deficiencies of the examination. Mr. Woods spoke for three quarters of an hour and was attentively heard; enlivening his speech with occasional flashes of humor. Rev. Dr. Brown was then heard in behalf of the Presbytery. He began by quoting the proverb, "A man that is first in his cause seemeth just but his neighbor cometh and searcheth him." Dr. Brown commended the ability of Mr. Woods and said that half that ability on the other side would have given it victory; ten times that ability on Mr. Woods' side could not establish his positions. He reviewed the life of Mr. Howison during his absence from the ministry, his high Christian character, and his services as an Elder of the Church in Fredricksburg, Va., during this interval; and mentioned the fact that an injury received at the capitol in Richmond in 1870 had prolonged his disqualification.

Dr. Brown referred to the minutes of Lexington Presbytery, to show that the design was not to depose but to divest, arguing that Mr. H. was by this action, put back into the state in which he was before licensure. Mr. Howison had sought release from the ministry under a crushing sense of responsibility for duty which he could not perform. The action was valid now because it had been acquiesced in for thirty-four years. Confusion would have been consequent upon denial of jurisdiction to East Hanover Presbytery. What was the ecclesiastical status of Mr. Howison after divestiture? Dr. B. condemned in strong terms the papist idea that the office of the ministry, once assumed, pervades the being of the man and becomes indelible. He conceded that Mr. Howison had not been examined on church government; but being only examined for licensure, and inasmuch as a licentiate does not administer church government, his examination on church government, as is often done, might be postponed until he was examined for ordination. Mr. H., as Mr. W. had said was laboring acceptably in Hanover and would probably soon be called to become a pastor. Job had said that his "complaint was heavier than his groans," Dr. B. thought Mr. Woods' groan heavier than his complaint. Dr. B. closed with another humorous allusion. Mr. Woods, replying briefly, objected to Dr. Brown's distinction that a deposed minister is under the jurisdiction of Presbytery and a divested minister is not under jurisdiction, for the one as well as the other may become a private member.

"When Dr. Brown's name was called, his vote as a member of East Hanover was challenged by Rev. E. D. Washburne, as a precedent. Dr. Brown contended for his right to vote. Mr. Woods hoped that the challenge would be withdrawn. Dr. Peck hoped that the challenge would not be withdrawn, but that the matter would be settled now as to the vote of lower courts in cases in which they are interested. Dr. Bullock hoped it would be decided, and decided right; and argued for the right of the ministers of the lower court to vote in this case. The motion to challenge Dr. Brown's vote was lost.

When Mr. Woods' name was called, he asked to be excused from voting, and was excused. The vote stood as follows:

To sustain	18
To sustain in part	38
Not to sustain	55

"Rev. A. W. Pitzer, D. D., presented an overture to the General Assembly for a Union of Foreign Missionary operations with the General Assembly of the North, and for a similar union in the department of evangelistic labors for the colored race. Referred to Committee on Bills and Overtures."

The death of Dr. Plumer was announced to the Synod of Virginia, and Rev. Dr. Leyburn and Murkland were appointed to represent the Synod at the memorial services in Baltimore, and Drs. Hoge and Preston to represent the body at the funeral exercises in Richmond.

SYNOD OF KENTUCKY.

Synod met at Georgetown, Ky., October 13th. Over one hundred and ten members were present.

A very interesting discussion was held on the subject of "Secular Education." The participants were Dr. Bracken (who read the report), Drs. Brecks, Robinson, Hendrick, Davies and George. A discussion on "Modes of Work in Revivals" followed. Evangelistic Labor, Missions, The Religious Press, Education for the Ministry, engaged earnest conference. The question of Tithe was introduced by Rev. Dr. Pratt by a resolution that it was still in force, but Synod declined to discuss it.

SOME DISTINGUISHED MEN OF THE COUNCIL.

PROF. ROBERT FLINT, D. D. LL. D.

This rising young divine belongs to the Established Church of Scotland, and is Professor of Theology in the University of Edinburg. He was born in the year 1837, and is now forty-three years old. For sixteen years he has been a professor, and for four years previous was a pastor. Already he has distinguished himself as an author. His able work on "Theism" places him in the front rank as a clear and forcible writer. He is popular as a professor, and has the confidence and admiration of his students, upon whom he leaves the impress of his genius. One of them, who spent a year in Edinburgh and attended his lectures daily and had opportunity of an extended acquaintance among Scottish professors and ministers, said to us, that he did not meet in Scotland his superior as a teacher. The paper presented by Prof. Flint on Agnosticism at the Council in Philadelphia will take a high place among the many able papers of that body, and will no doubt add to his reputation, as a profound and scholarly thinker. It was thought by some that the position he took on the subject of discipline placed him among those in Scotland who are unfavorable to discipline in such cases as Robertson Smith and others. This position, however, was disavowed by his friends; notably by the Rev. Mr. Smith of Kirknowton, Scotland. He declared the professor would be the last man to sneer at the exercise of church discipline, as had been charged, but thought that "the mere exercise of discipline was not an adequate means of replying to an heretical error." Dr. Flint, it will be remembered, delivered the opening sermon of the first General Council in Edinburgh three years ago, which was very favorably received. Since the adjournment of the last Council he has been delivering at Princeton Seminary a course of lectures, provided for by the "Stone Foundation," on the subject of "Modern Agnosticism, historically and critically considered." If his life is spared, now in its early prime, he will make his mark upon the age.

REV. JOHN MARSHALL LANG, D. D.

Dr. Lang also belongs to the Established Church. He is about forty-five years of age, tall, full bearded, with a sympathetic voice, and is a capital speaker. He was frequently heard on the floor of the Council, and always commanded respect. He was educated at Glasgow college and received his doctorate from Glasgow University. His first pastoral work was in the churches of East Aberdeen and Anderston. He afterwards went to Glasgow and is now the honored pastor of the Barony church, where before him the celebratee Dr. Norman McLeod—albeit he was a latitudinarian in some things—so long and so grandly preached the glorious Gospel. Dr. Lang is greatly respected in his own country by the Church at large, as is evident from the positions of trust in which he has been placed. He is now Convener of the Continental Mission Committee of the General Assembly. In connection with Dr. Willis of Aberdeen, he was chosen the first deputation ever sent from the Established Church to the Northern Presbyterian Church in 1872. The doctor is no less gifted as a writer, than as a preacher. Those who take the *Catholic Presbyterian* may have seen frequent contributions from his pen. His book on "Heaven and Home" is highly thought of by those who have examined it. He read a paper on "Church order and Church life," before the Council.

REV. J. MURRAY MITCHELL, LL. D.

This distinguished missionary belongs to the Free Church of Scotland, a Church that has given not a few famous men, as Dr. Alexander Duff, to the work of missions. He is now sixty-seven years old, and has spent the greater part of his life in India, some twenty-five years at Bombay and some five or six years at Calcutta. Returning home from the latter city in 1873, he was appointed secretary of the Free Church Missions. This position he now holds, and he is on his way at this time, *via* San Francisco, to visit the missions of Japan, China and India in an official capacity. His great heart is thoroughly in the work; he has something of the noble enthusiasm that characterized Duff and Wilson. A few weeks ago he delivered a sermon in the Tenth Presbyterian church, Philadelphia, on "The Shaking of the Nations" of which the morning paper said: "The scholarly precision of his language, the broad literary culture evinced in his method, the refined countenance and the mellow but powerful voice together gave a singular charm to a discourse which, without them, would have been remarkable for both breadth and fervor."

It must have been pleasant to Dr. Mitchell to meet at the Council his old pupil, Mr. Sheshadrai. We may look for grand results from the missionary operations of that Church that puts her best men in the field. This seems to be the policy of the Free Church of Scotland. For broad culture, executive ability and zeal her missionaries have always stood in the formost rank. When the story of missions in India is written the names of Alexander Duff and John Murray Mitchell will have a prominent place.

REV. ANTONIO ARRIGHI.

This young man was a representative from the Free Church of Italy. He has a remarkable history, as published in some of the papers of this country. He was born of Roman Catholic parents in the year 1837 in the city of Florence, Italy. At the early age of twelve years he joined the patriot army of Garibaldi as a drummer boy. At the seige of Rome he was wounded by an exploding shell, and fell into the hands of the French troops, who turned him over to the Papal authorities, together with many others of Garibaldi's soldiers, and they were condemned to hard labor. This must have been very galling to the spirit of the young and ardent republican. But he was to suffer yet another calamity still more grievous, perhaps,—banishment from his native land—which, however, proved to be the greatest blessing of his life. He was forcibly sent away from his loved Italy with nineteen others to America. While in this country he was converted from the errors and superstition of Popery to the religion of Christ. At the same time he was profoundly impressed that it was his duty to prepare himself for mission work in the beautiful land of his nativity. He studied four years in Ohio, then repaired to the Theological Seminary, Boston, Mass., where he took a three years' course. After completing his studies he sailed for Italy and planted a mission in Florence, the city of his birth. He has been eminently successful in the work there, preaching and laboring in season and out of season in behalf of his benighted countrymen. Many have laid aside the abominations of Rome, and are rejoicing in the light of a pure Gospel, through the labors of this efficient worker for Christ. Mr. Arrighi speaks English quite well, and made a fine impression on all who heard him telling with a glowing heart the great things God is bringing to pass in his beloved country.

TO THE ALUMNI OF UNION SEMINARY.

Those who have not already done so will please at once inform the undersigned, 1st, when graduated or left this Seminary; 2d, when and by what Presbytery, licensed, ordained, installed; 3d, what changes have occurred in professional engagements, or in any others; 4th, what pamphlets or books published, and if any please send a copy of each to our library. It is very desirable to obtain prompt and accurate replies, as the "general catalogue" proposed to be published ought to be issued this ensuing winter. This is the fourth effort to get this desired information. Friends of deceased alumni will please reply respecting them.

B. M. SMITH.

NOTES AND JOTTINGS.

Rev. Francis D. Moore, a Presbyterian minister of Covington, Ky., whom it will be remembered, became so notorious about a year ago for his heterodox notions on Sabbath observance, again appears before the public for a little while. The Presbytery of Ebenezer rebuked Mr. Moore and condemned his teachings. The question came up recently before the Synod of Kentucky (North) in examination of the records of Ebenezer Presbytery. It was recommended by the committee on the records that the action of Ebenezer Presbytery be sustained, but Mr. Moore was allowed the floor to explain his views, which he did at length. The Synod then unanimously approved the action of Ebenezer Presbytery.

Now if Mr. Moore continues to preach his peculiar notions there will be an ecclesiastical trial, and excommunication and a good deal of notoriety for Mr. Moore, and a rare chance for the expression of hate from the secular journals of infidel leanings. Mr. Moore may save it all if he will by submission or a withdrawal from the Presbyterian Church.

Some kind friend has sent us copies of the *Martinsburg Statesman*, and thus enabled us to give our readers a condensed report of the proceedings of the Synod of Virginia. We give quite full extracts of the proceedings in the case of complaint, because the case is a very novel one.

Our young brethren in the ministry seem to have with one accord resolved to find partners in life's joys—may it never be life's sorrows. Last week we published the notice of marriage of Rev. Lauchlin A. McLean and now we chronicle marriages of Rev. George W. MacMillan and Rev. Charles W. Robinson. The last named with his bride came directly on for a visit to his parents in North Carolina. Success in life to all.

To-day is the day appointed by the last General Assembly as a day of special prayer for the cause of Missions. The prayers of God's people draw blessings from the storehouse of His grace. Let us hope that earnest, importunate, prevailing prayer will ascend in behalf of Missions at home and abroad, and that showers of blessings will descend upon us.

NEWS NOTES.

We specially invite news from all quarters for this column.

CHOCTAW NATION.

Rev. Charles W. Stewart sends us information regarding churches in his charge:

The churches are all in Indian Presbytery among the Choctaw Nation, and were organized by order of Presbytery during the month of August, 1879. New Hope church; Beaver Dam organized with six members, declined to three, but now has eight; Oak Hill church organized with twenty-two members and St. Paul's with fifteen. Mr. Stewart also preaches at two other places which have not yet been organized, as they are combined with other denominations.

A very good school at Oak Hill is conducted by a Baptist teacher, but there is an earnest call for a freedman missionary of our own faith and order.

After November 1st., prox., the postoffice address of Rev. D. A. McRae will be Melrose, Robeson county, N. C.

INSTALLATIONS.

Rev. T. J. Allison writes from Mebaneville, N. C., Oct. 22, 1880: "I was installed at Mebaneville as pastor of the church on the first Sabbath of this month. The sacrament was administered at night. One person was added to the church on profession of Christ. During the meeting we enjoyed the excellent preaching of Bro. Johnston, of Winston. I was installed at Bethlehem church on the third Sabbath. The sacrament was administered; six persons were added to the church on profession of Christ. Bro. Currie of Chapel Hill, and Bro. Law of Pittsboro, preached capital sermons, and a great many expressed themselves as having been much revived during this meeting, which began Friday morning, and closed Saturday night.

MEETINGS OF PRESBYTERIES.

Dallas: At a called meeting Fort Worth church was granted permission to prosecute a call for the pastoral services of Rev. Wm. George, D. D., before the Presbytery of West Lexington, Ky., and Rev. L. B. Chaney was called to the office and work of evangelist of the Presbytery.

Atlanta: Davidson College was endorsed and recommended. An overture to the General Assembly was decreed, asking that the Form of Government be so amended as that elders and deacons may be demitted from office on the principle and under such circumstances as are now allowed to ministers. Rev. A. McElroy was received from the Presbytery of Nashville. Rev. R. F. Taylor was dismissed to Bethel Presbytery and Licentiate A. M. Cooper to Mecklenburg. Mr. Samuel Scott of Conyer's church was received as a candidate for the ministry.

Chickasaw: Rev. J. W. Rosebrough received from Presbytery of North Mississippi, and Rev. J. A. Kimmons dismissed to the Presbytery of St. John's. The following overture was ordered to be sent up to the Synod of Memphis: "The Presbytery of Chickasaw would respectfully overture the Synod of Memphis to overture the General Assembly to so modify our plan of systematic benificence that more may be thrown upon the Presbyteries, and the expenses of the Church be thus lessened; while preserving the central oversight by the Assembly, keeping prominent the idea of our unity as a Church."

Louisville: Presbytery decided that commissions, not committees, should conduct installations. Order taken for installation of Rev. Ben Helm. Rev. C. W. Robinson having accepted a call to Mizpah church for part of his time a commission was appointed to install him. Licentiate W. E. Cave obtained permission to prosecute before the Presbytery of Maryland a call to Big Spring church. Rev. A. D. McClure was received from the Presbytery of North Mississippi, and arrangements made for his installation at Bardstown. The tithe subject was made interesting by the extraordinary success reported by Rev. Mr. Houston in its trial in his church.

Central Mississippi: A church was reported by Rev. Dr. R. McInnis as having been organized at Bolton. Dr. McInnis was appointed to read an essay on infant baptism. The Southwestern Presbyterian University was endorsed and commended.

New Orleans: The action of special importance is contained in the following extract from the official minutes as published in the *Southwestern Presbyterian*: "It having appeared that J. G. Gruber, a member of this Presbytery, has, about five months ago, connected himself with the Evangelical Lutheran Church without leave for notification, and is thus holding his ecclesiastical membership in two different bodies at the same time; his course was judged to be disorderly, and his name was stricken from the roll of Presbytery. It having also appeared that a majority of the Evangelical Presbyterian church over which the said Gruber was pastor, had connected themselves with the Lutheran body, and still retain possession of the property occupied by them as a Presbyterian church, it was resolved that inasmuch as the said property was bequeathed to the Presbyterian Church, a Lutheran congregation has no claims upon it. This whole subject was referred to the church extension committee, with power to take such measures as may be proper to recover the property. It was made a standing rule, that the church extension committee report at the spring meetings."

For the N. C. Presbyterian.

Harmony met pursuant to adjournment on the 14th of October at Liberty Hill church, continuing its sessions three days. The opening sermon was preached by Rev. H. G. Gilland, from Isa. li: 3. Twelve ministers were present. Fourteen churches were represented. Fifteen ministers were absent. Twenty-five churches were not represented. The small attendance was owing to the fact that the place of meeting is located in the extreme western part of the Presbytery. More than half the number present went in their own conveyance.

Rev. J. G. Law, of Darlington was elected moderator, and J. T. Walsh, of Conwayboro, temporary clerk. In the absence of the stated clerk, Rev. J. S. Cozby was appointed to act in his place.

Rev. W. S. Plumer, D. D., was dismissed to East Hanover Presbytery. The stated clerk was instructed to write to our beloved brother and express to him the sincere regret of the Presbytery that he deems it his duty to take such a step, and also express to him our warm love and esteem for him. Presbytery having heard, through Dr. Leighton Wilson, of the severe sickness of our venerable brother did at once engage in earnest prayer in his behalf.

Rev. S. H. Hay was dismissed to the Charleston Presbytery. Rev. C. E. Chichester accepted a call to the Florence church, and the following arrangements were made for his installation during the next Spring meeting of Presbytery. To preach the sermon, Rev. W. J. McKay, Rev. J. G. Law alternate; to deliver the charge to the pastor, Rev. J. S. Cozby, Rev. James McDowell, alternate; to deliver the charge to the people, Rev. J. E. Dunlap, Rev. E. H. Buist alternate.

Rev. R. D. Perry obtained leave to retain a call from New-Harmony church, until the Spring meeting.

Rev. Messrs. Cozby, McKay and Edmunds, with elders Judge Fraser and A. F. Wilson were appointed a committee to organize a church at Mayesville. The committee to organize a church at Wedgefield was continued. Rev. C. E. Chichester, Rev. E. G. Smith, elder J. T. Walsh, Revs. J. G. Richards and E. H. Buist were appointed a committee to consider this subject and report to the next Spring Presbytery.

Rev. Drs. Girardeau and Mack being present as corresponding members, made earnest appeals in behalf of Columbia Seminary. Presbytery resolved to undertake to raise $3,500 to aid in the endowment of another professorship.

Directory of Worship.—A committee was appointed to examine the same and report to to the next Spring meeting. A. M. Fraser was granted permission to continue his labors outside the bounds of Presbytery. S. E. Bishop was continued in the Horry field at a salary of $500. The Camden church obtained permission to employ Rev. Mr. Sale, a licentiate of Athens Presbytery. This committee was instructed to apply to the Committee on Home Missions in Baltimore for $50 each for Rev. Messrs. Ghee and Cousar colored preachers within our bounds, but belonging to a presbytery of their own. A letter from candidate J. M. Plowden was reported to this committee. It was also ordered to make out an assessment upon the churches for presbyterial fund for the ensuing year. Rev. J. G. Richards asked for a dissolution of the pastoral relation existing between himself and the Liberty Hill church. After hearing the delegate from the church the matter was postponed to an adjourned meeting of Presbytery to be held during the meeting of Synod.

Place of next meeting, Florence church. Time Wednesday before the second Sabbath in April, at 7½ o'clock p. m.

W. A. GREGG, Stated Clerk.

The Presbytery of Eastern Texas meets at Longview Saturday, at 10 a. m., October 30.

S. F. TENNEY, S. C.

THE SYNOD OF NORTH CAROLINA.

The sixty-seventh annual meeting of the Synod of North Carolina will be held in the First Presbyterian church in the city of Raleigh on Wednesday evening, Nov. 10, 1880, at 7 o'clock. WM. S. LACY, Stated Clerk.

In order to save time and trouble delegates to Synod are requested to send in their names to the Committee of Arrangements that homes may be provided for them in advance.

Address: E. R. STAMPS,
Chm'n. Com. Arrangements.
Raleigh, N. C.

The Committee of Enrollment will meet in accordance with the requirement of Synod (Printed minutes for 1879, page 86) to prepare the roll of the Synod, in the Lecture Room of the First Presbyterian Church, Raleigh, N. C., on Wednesday afternoon, November 10th 1880, at 5 oclock,

WM. S. LACY, }
JNO. S. WATKINS, } Committee.

The following reduction of rates has been extended by the Railroad companies to delegates in attendance upon the sessions of Synod in Raleigh, November, 10th 1880:

Return tickets for one first-class fare will be granted by the following Railroads: Carolina Central Railway; Cape Fear and Yadkin Valley Railway.

Return tickets will be granted to delegates and visitors for three cents per mile round trip, by the following Railroads: Raleigh and Gaston Railroad; Raleigh and Augusta Air Line.

"Delegates to and from the meeting of the Synod of North Carolina at Raleigh" can secure tickets "between November 8th and 18th at three cents per mile each way, over all the lines in North Carolina," represented in the "Associated Railways of Virginia and the Carolinas; comprising the Peidmont Air Line, the Atlantic Coast Line, the Central Short Line, the Seaboard Air Line;" that is on the following Railroads not hitherto mentioned: The Richmond and Danville; North Carolina (Central); North Western North Carolina; Charlotte, Columbia and Augusta; Wilmington and Weldon; Wilmington, Columbia and Augusta.

A like rate of three cents per mile each way will be granted by the following Railroads: Atlantic and North Carolina; Western North Carolina.

The foregoing list includes all the responses hitherto received, October 15th 1880.

W. S. LACY, Stated Clerk.

NEW PUBLICATIONS.

The Standard Series.—Messrs. I. K. Funk & Co. have been and are still doing a great deal of good in publishing this cheap, but valuable series. Before us, we have "America Revisited"—By Geo. Augustus Sala; Price 20 cents. "Lacon, or Many Things in Few Words"—By Rev. C. C. Colton A. M. Price 20 cents. "The Bible and the Newspaper."—By Charles W. Spurgeon; Price 15 cents. "Letters from a citizen of the World"—To His Friends in the East; or Essays through the Eyes of a Chinese Philosopher—By Oliver Goldsmith; Price 20 cents. The name and authorship indicate their value to literary readers. While they do not all reach the height of philosophical works they are admirable substitute for the trifling novels and novellettes of the present day, which are now so popular especially among the young. These works are printed without abridgement. I. K. Funk & Co., Publishers 10 and 12 Dey street, New York.

Blackwood's Magazine for October is on our table. It contains the following excellent articles: Dr. Wortle's School; Memory; The Enchanted Bridle; Bush Life in Queensland; the Roof of the World; Lois: A Sketch; Life and Death: Three Sonnets; Sweden and the Salons before the French Revolution; The Stump Ministry: Its First Session.—Leonard Scott, Publishing Co., New York.

The *Presbyterian Monthly* is once more before us. The October number is remarkably fine. It has so many popular and interesting articles that we have not space to name them all. The following are a few only: The Church in Grumbletown; Toward Sunset; Jesus; Coming by and by; Death of Polycarp; The Pity of God; How Grace was cured. Price $2 per annum. William Sydenham Scholmoore, Philadelphia, Pa.

Lippincott's Magazine for November is profusely illustrated. Contents: The Rising of the Colorado Valley; The Arts of India; Adam and Eve; A Pivotal Point: The Mistakes of two People; Limoges, and its Porcelain; Three Roses; The Practical History of a Play; How She Kept Her Vows; Heinrich Heine; Mrs Marcellus; Automatism; Our Monthly Gossip. Literature of the Day. Yearly subscription, $4. Single number, 35 cents. Specimen number mailed, postpaid, to any address, on receipt of 20 cents. J. B. Lippincott & Co., Publishers, 715 and 717 Market street, Philadelphia.

The Gospel in all Lands. This magazine is devoted to describing the country and people and their religions throughout the world. The October number is devoted to Polynesia. Among its contents are the following articles, finely illustrated: Polynesian Sketches: Hawaiian Islands; Introduction of Christianity into Mangaia;" Christian Work in New Zealand; Forty Years of Missionary Progress; Missions in Micronesia; Letter from Rev. A. R. Raven; Letter from Rev. Arthur Elvin; Mami's Gift, and several others. Published by Eugene R. Smith, 64 Bible House, New York. Terms $2 50 a year.

Appleton's Journal: A monthly magazine of general literature, published by D. Appleton & Co., 1, 3 and 5 Bond street, New York, at $3 per annum, contains among its excellent articles the following: All Alone; The Rights of Married Women; Literary Success of a Hundred Years Ago; The New Renaissance, or the Gospel of Intensity, Love's Heralds; Some Current Notes, &c.

The Presbyterian Review: October, 1880, $3 a year. A. D. F. Randolph & Co., New York. This number concludes the first year's issue of this Review. It has 1,200 subscribers but needs double that number, the publishers say, to insure its continuance beyond a second year. Its managing editors are Prof. A. A. Hodge, D. D., of Princeton, and Prof. C. A. Briggs, of Union Theological Seminary, N. Y. The additional subscribers ought to be secured at once, for the Review is needed by the churches.

Christian Weekly. We welcome this paper. Ever since it was established we have considered it a noble Christian enterprise and wished it success. So many worthless and often vile illustrated papers are flooding the land and pandering to the prurient tastes of our youth that such a journal as the *Christian Weekly* was greatly needed. Able articles are contributed by our best writers. Rich provisions are made for children. Varied illustrations abound, finely executed, and full of instruction about natural scenery at home and abroad, or about the arts, or transpiring events, or illustrious persons. We freely commend it as evangelical in tone, attractive and elevating in matter and illustration, and worthy of general introduction into any Christian household.

The Presbyterian Publishing Company has the floor: *Presbyterian Council of 1880, of Philadelphia*—The Essays and Debates in full, printed from the official plates: $1 paper cover (essays and debates in full). $2 in cloth, with Introductory Narrative; $3 in cloth, with Narrative and Appendix. Complete. We have purchased the right, and decided to use the official plates issued by the official committee of the Council, instead of printing from our own stenographic report. The above $3 book is the official volume, published by us but included in this offer by arrangements with the official publishers at their price. We expect it to be ready in November or December, or as soon as the committee completes its labors. Take your choice from the above schedule, and send your subscription promptly by postoffice order or registered letter. Address the Presbyterian Publishing Co., 1510 Chestnut street, Philadelphia.

St. Nicholas is on our table. The September number is very acceptable. It is profusely illustrated with bicycles, boats and the like. It tells the boys how to rig and sail small boats, and all about the bicycle, of which we have heard so much talk. The Major's Boy Talk Stories come in very nicely to amuse the children. We think it is the best magazine in the country for boys and girls. $3 a year. 25 cents a number. Scribner & Co., New York.

We have from F. Gutekunst, 712 Arch street, Philadelphia, a photograph of the late General Council. Considering that there are one hundred and eighty figures in the picture the vividness and distinctness of the impression are very remarkable. We have found no difficulty in recognizing those with whose features we are at all faminiar. Rev. Dr. J. Henry Smith is unmistakably there in full length and so Prof. Kerr. Rev. Dr. J. L. Wilson's face is easily recognized, and the solid, beaming and decidedly unhandsome countenance of Principal Cairns may be easily picked out from the surrounding crowd. Price on roller, postpaid, to any address $1.

N. C. Medical Journal: Edited by M. J. DeRosset, M. D., and Thomas F. Wood, M. D. Published by Jackson & Bell, Wilming

ton, N. C. $3 a year, single copies 30 cents. The September number of this valuable periodical has been laid on our table. Among its contents are several articles of peculiar interest, not only to the medical profession, but to many beyond the pale of that profession. The article on Nitro-Glycerine as a Medical Agent will not fail to attract the attention of all students of medicine. We commend this journal to the patronage of our readers and especially to the members of the medical profession.

The *South Atlantic*, with its usual interesting table of contents, has also put in its appearance for October. The present number contains Short Sketches of the Old Southern Regime, On the Ashley River, Musing in the Meadow, Our Courier, Edgar Poe's Grave, Lesson of the Vine, A New College Curriculum, Imagination and Memory, The Minne-Singers, Song of the Old Mill-Wheel, Leaves from My Grandaunt's Journal, Dying Alone, St. John's Orphan Asylum, Emancipation in the District of Columbia, The Verandah. Mrs. Cicero W. Harris, Baltimore, Md. Price $3 00 year; single copy 30 cents.

We call attention to the advertisement of Milburn wagons. It will be seen that they are recommended by parties competent to judge and thoroughly reliable.

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH.)

Items from the *Central Presbyterian*:

Rev. W. McKay is supplying the church at Brunswick, Ga.

Rev. J. P. Strider, of Virginia, has accepted an invitation to the Presbyterian church at Thomasville, Ga., and will take charge of his new field, November 1st.

Rev. Dr. J. W. Kerr, of Mississippi, has recently taken charge of Muscogee, Ephesus, Hamilton, and Geneva churches in the western part of Macon Presbytery. His address is Juniper, Ga.

Twenty communicants have been added recently to the Presbyterian church in Columbus, Ga.

The lecture of Dr. Hoge of Richmond, Va., on 15th inst., netted a handsome sum for the Ladies' Benevolent Society. This society subscribed some two thousand dollars towards the the endowment fund of Hampden Sidney College, which is nearly paid up. The proceeds of this lecture were to be devoted towards this object. Dr. Hoge intimated that he would deliver another lecture for the same purpose, but the time has not been fixed. The subject will be "Modern Jerusalem and Damascus."

Rev. J. S. White has been obliged to resign pastoral charge of Catholic and Pleasant Grove churches in Bethel Presbytery on account of ill health.

Items from *Southern Presbyterian*:

The Rev. W. T. Thompson has been chosen pastor of the First Presbyterian church in Charleston, formerly the pastoral charge of the late Rev. Dr. Forrest. Mr. Thompson entered on his duties in his new field last Sabbath.

Last week four communicants were added to the church at Tallahassee, Fla., which is under the pastoral care of the Rev. Henry R. Raymond, Jr.

Two weeks ago fourteen communicants were added to the church at McKinney, Texas.

Bethel Presbytery resolved to raise $4,000 for the "Home Mission Fund;" Harmony Presbytery proposes to raise $3,500 and South Carolina Presbytery $2,500.

Items from the *Christian Observer*:

There has been an addition of thirteen members to the Presbyterian church, in Denmark, Tenn., as a part of the result of the meeting conducted by the Rev. Dr. Hoyte, which was noted two weeks ago. There were twenty-six professions; others will join the Presbyterian church.

Rev. W. A. Sample writes from Fort Smith, Ark.; "I resumed public services on the first Sabbath in September, after a suspension of three months (ordered) to allow me to recover from subacute laryngitis. The wisdom of the action taken, has been abundantly justified, for "I have been brought to my work again in ordinarily good condition—manifestly better, or about free, I hope, and forever, from laryngeal trouble."

The students welcomed Dr. R. L. Dabney's return to the Seminary after several months absence in Europe.

SECULAR MISCELLANY.

The N. C. State Fair has been attended by immense crowds and the display in all departments is said to be fine, in the stock department unusually so.

A telegram was received here yesterday morning announcing that the steam cotton gin of Mr. C. Barnes, at Wilson, N. C., was destroyed by fire Monday night. The property was insured for $2,250, of which $1,500 was in the Agricultural Insurance Company, represented by Messrs. J. W. Gordon & Bro., of this city, the other $1,000 being in the Old North State Company. The steam saw mill stood in immediate proximity to the cotton gin, but no mention is made of its loss.—*Wilmington Star*.

Seventeen Mormon Elders are on their way to North Carolina and other Southern States to make converts to their faith and secure immigrants to Colorado.—*Southern Home*.

An English gentleman, Mr. Leigh Smith, took his summer trip in his own steamer up in the Arctic seas. August 14, he reached Franz Josephs Land and explored the west coast to 80.30 north lattitude, the highest point yet reached. He thinks the exploration of the Pole is not impossible.—*St. Louis Pres*

It is said by those who have tried it that bran is as good as the best commercial fertilizer for potatoes and corn, and much cheaper.

Knowledge is better than wealth, yet how many people there are in this wicked world who prefer the inferior article.

A farm servant ploughing near Rosenberg, in West Prussia, a few days ago turned up an earthenware pot containing about six thousand gold coins. They were so-called "hollow pennies" of the old Teutonic knights, and belonged to the fourteenth and fifteenth centuries. The "hollow penny" is a silver coin with a raised rim around it, the centre displays the arms of the grand master of the order for the time being. There were twenty-one different sorts among the coins found.

Mr. F. S. Ernul, of this county, whose farm is situated near Streets' Ferry, showed us on Saturday last a fine bunch of Concord grapes which were not only nearly ripe but are the second growth of the season. Mr. Ernul states that this second crop, if no frost appears in the meantime, will fully mature and ripen in the present week. He also informs us that in the event we have no frost within two weeks from this time, he will produce his second growth of scuppernong grapes.—*New Bernian*.

We learn from a gentleman who has just returned from a visit to the Silver Valley Mine, nineteen miles south of this place, owned by a Baltimore company, which about two months ago struck a rich argentiferious ore deposit, and have since taken out over 9,000 tons that is worth $180 per ton in silver, gold, lead and zinc. The vein is from twelve to fifteen feet wide. A tunnel 100 feet in length at the 100 feet level shows solid ore on every side.—*High Point Mercury*.

The Judge Pearson homestead in Yadkin county is offered for sale. This is classic ground for the legal fraternity. Many of the best lawyers in the State read law in what was then familiarly called "Log Town."—*Salem Press*.

A standing joke: inviting a hundred people to a party in a house where there only fifty chairs.

C. R. Harding, son of Rev. Dr. E. H. Harding of this city, is one of the students at the Johns Hopkins University in Baltimore, the foremost educational institution in this country. North Carolina has four students there, a greater number than from any of the Southern States.—*Charlotte Observer*.

A very interesting archæological discovery is reported from Greece. It is no less than the finding of some of the bodies of the Theban Holy Band, who, three hundred strong, were annihilated by the Macedonians at Cheronea 338 before the Christian era. The bodies of the dead heroes are admirably preserved, and ranged in parallel rows of forty each, the wounds which proved fatal to the gallant Thebans being clearly discernable in every case. The bodies were found about thirteen feet under ground, beneath the ruins of the colossal memorial Lion of Cheronea.

For gilt frames boil three or four onions in a pint of water, then with a clean paint brush wash them over, and the flies will not alight on them. No injury will result to the frames. This renders unnecessary the unsightly drapings of gauze.

At "Fort Defiance," the old family residence in Caldwell county of the Lenoirs, is still preserved the sword of General Wm. Lenoir which he captured at the battle of King's Mountain. This sword is of highly tempered steel, and has upon its keen blade an inscription in Spanish which, translated, reads, "Never draw me without reason"—"Never sheath me without honor."—*Lenoir Topic*.

The exploring party under Lieutenant Fred Schwatka, that left New York June 19, 1878, in hope of recovering the records of Sir John Franklin's Artic expedition, reached New Bedford Sept. 23. They found no records, but learned the fate of his men and buried the remains of many of them. They made a sledge journey of over eleven months, the only one that has covered an entire Arctic winter. During sixteen days the thermometer indicated 100 degrees below the freezing point.

Dr. Deems states that he is often aked what kind of people the Church of the Strangers is composed of. His reply, as given in the *Sunday Magazine* is: 1st, some who pray but not known to pay; 2d, some who pay but not known to pray; 3d, some who, to all human appearances, neither pray nor pay; 4th, those who both pay and pray, and the last of these are the best.

The late Judge W—, on a visit to Niagara, when the car was in use on the inclined plane, raised and lowered by steam power, went into the starting-house to witness the descent, too timid to go himself. After the car started, fully impressed with the danger, he turned to the man in charge and said: "Suppose, sir, the rope should break?" The man, with a serious countenance and a single eye on business, replied, "Oh, they all paid before they went."

FOR $5 TWENTY-ONE NUMBERS of SCRIBNER'S MONTHLY.

The magnificently illustrated November number of SCRIBNER'S MONTHLY, the Decennial Issue, appears in a new cover, and contains the first chapters of PETER THE GREAT AS RULER AND REFORMER, by Eugene Schuyler, the beginning of a capital serial novel, articles on GLADSTONE (with full-page portrait), ELIHU VEDDER, MILLET, ARTEMUS WARD and WALT WHITMAN, with many other papers of unusual interest, among them the first published explanation of

HELLER'S FAMOUS SECOND-SIGHT TRICK.

This November number begins the twenty-first volume. The increasing popularity of the magazine is strongly evidenced by recent sales. A year ago the monthly circulation was about 90,000 copies; during the past nine months it has averaged 115,000, while the first edition of the November issue is 125,000. Price 35 cents; $4 a year.

The following special offers are made with new subscriptions (numbers and volumes supplied, postpaid, by the publishers and all dealers):

(1) Twenty-One Numbers of Scribner's for $5.

For $5, a year's subscription, beginning with Nov., and nine recent numbers, Feb'y to Oct., 1880. Including Part I. of PETER THE GREAT, Mrs. Burnett's LOUISIANA, etc. (Regular price, $7.)

(2) Two Bound Vols. and a Subscription for $7 50.

For $7.50, a year's subscription and two richly bound volumes, XIX. and XX., containing the above numbers, and all of Cable's brilliant novel, THE GRANDISSIMES. (Regular price, $10.)

SCRIBNER & CO.,
743 Broadway, N. Y.

AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of **Consumption.** His child is now in this country and enjoying the best of health. He has proved to the world that **Consumption** can be positively and permanently cured. The Doctor now gives this Recipe free, only asking two green stamps to pay expenses. This Herb also cures night-sweats, nausea at the stomach, and will break a fresh cold up in twenty-four hours. Address CRADDOCK & CO., 1032 Race St., Philadelphia, naming this paper.

The habit of running over boots and shoes corrected with Lyon's Patent Heel Stiffeners.

Safest and Surest.

The Methodist, New York city, uses the following language: "Warner's Safe Pills and Warner's Safe Bitters are the best, safest, surest blood purifying known. Regular practitioners prescribe them as a remedy for impure, poisoned blood."

DIED.

Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Eufaula, Ala., on the 8th of October, after an illness of five days, JAMIE A., son of C. S. and M. S. McDowell, aged seven years.

The brief life of this dear child was full of hope and happiness—the light and joy of the household. But the tender Shepherd came and took him in His arms, and has transplanted him to the Paradise above, there to bloom and bear fruit to the glory of God forever.

RESOLUTIONS OF RESPECT.

WHEREAS, It hath pleased God in His All-wise providence to remove from our midst our worthy and esteemed brother, S. D. Ferrell,

Resolved, 1. That in his death the Church has lost a good man and an earnest laborer for the extension of the Redeemer's kingdom.

Resolved, 2. That while we recognize the hand of God in his removal, we bow in humble submission to His will, and take the warning He has given, to "be also ready, with our lamps trimmed and burning; for we know neither the day nor the hour when we must depart.

Resolved, 3. That we extend our hearty sympathy to the bereaved family, and present them with a copy of the preamble and resolutions; spread them upon our session book, and send them to the N. C. PRESBYTERIAN for publication.

By order of Session of White Hall Church.

K. McDONALD,
Moderator of Session.

IN MEMORIAM OF WM. J. WALKER.

WHEREAS, God in His all-wise providence has removed from us our friend and brother, William J. Walker, and as we trust, to be with Himself in glory, and whereas, the community in which he lived has lost a most useful citizen and neighbor—his wife and child an affectionate husband and father—the church a beloved member—and the session of the church a most valuable and useful member. Therefore be it

Resolved, 1. That we bow in humble submission to the will of Him who doeth all things well, feeling that our loss is his gain, and that this bereavement was sent for the good of all who mourn his absence.

Resolved, 2. That God has taken from us, in the prime of life, one who adorned his profession by a holy walk and Godly conversation; who took the deepest interest in the Lord's household, and to the time of his death a very valuable and useful officebearer in the Cross Roads church—always consistent, zealous and active.

Resolved, 3. That we deeply sympathize with his family in their sad bereavement, and commend them to our Heavenly Father's love and care, and that a copy of these resolutions be sent to his wife and also to the N. C. PRESBYTERIAN for publication.

By order of the Session.

C. N. MORROW, Moderator.

MARRIED.

No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

At the residence of the bride's father, R P. Richardson, Esq., of Reidsville, N. C., October 19th, 1880, by Rev D Irvin Craig, Mr. E. M. REDD, of Danville Va., to Miss ANNA J. RICHARDSON, of Reidsville Rockingham county, N. C.

In the Presbyterian church, Glasgow, Ky., on the morning of 21st October, 1880, by Rev. J. H. Morrison, Rev. C. W. ROBINSON, the pastor, to Miss NELLIE ROGERS, all of Glasgow.

In Lenoir county, at the residence of J. C. Wooten, Esq., the father of the bride, by the Rev. C. M. Payne, Rev. G. W. MacMILLAN to Miss EMMA WOOTEN.

In the Presbyterian church, Goldsboro, N. C., October 20th, 1880, by Rev R. B. McAlpine, Mr. W. P. GRANGER and Miss JULIET BAIN.

In Hempstead county, Arkansas, on April 22d, by Rev. R. E. Lee, at the residence of Mr. G. A. Allen, the father of the bride, Miss ADELAIDE M. ALLEN to Mr. JAMES A. McCOY, of Franklin, N. C.

At the same place, by Rev. R. E. Lee, on June 3d, Mr. JOSEPH HALL to Miss SARAH S. MINNIS. All of Arkansas.

DOCTOR'S BILLS.—The man whose Blood and Liver is in good condition is all right even in the midst of epidemics. This has been often noticed in the life of every one. If all would only avail themselves of the advantages of restoring and maintaining the health of the body, there would be fewer doctor's bills and much less sorrow. The one thing needful, and the one recommended above all others, is found in Simmons Liver Regulator. The testimonials are counted by the thousands, and its merits are undoubted.

"Having passed through the siege of YELLOW FEVER, in 1874, in Savannah, and not having any physician to attend to my family, I resorted to the Regulator, and found it to be a perfect cure and preventive if taken in time. I had two children down with the Fever, used nothing but Simmons Liver Regulator, and am happy to say it cured them. It will cure and keep off Fever if taken in time."

R. J. LESTER Macon, Ga.

Hall's Vegetable Sicilian Hair Renewer is a splendid dressing for the hair. No other like it. Try it and judge for yourselves

Agents and Canvassers.

Make from $25 to $50 per week selling goods for E. G. RIDEOUT & CO., 10 Barclay Street, New York. Send for their catalogue and terms. [sept8 661-1y

WILMINGTON MARKET

DURING WEEK

ENDING OCTOBER 26.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—Sales reported on Wednesday at 42½ cents; Thursday no sales reported; Friday and Saturday 41½ cents; on Monday dull, and on Tuesday market unsettled, and quiet.

ROSIN.—On Wednesday and Thursday Strained quoted at $1 45 and Good Strained at $1 55; Friday quiet and dull without sales; Saturday sales at $1 40 for Strained and $1 45 for Good Strained. Monday no change. Closing steady.

CRUDE TURPENTINE.—Unchanged throughout with Hard at $1 80 and Yellow Dip and Virgin at $2 80.

TAR.—On Wednesday (20th) $2 20. On Thursday sales at $2 20@$2 25; on Monday sales were made at $2 10, but on Tuesday $2 25 was recovered.

COTTON.—On Wednesday and Thursday 10⅞@10 11-16 cents for Middling; on Friday and Saturday 10½; Monday 10 9-16; Tuesday 10½.

TIMBER.—Water courses still low. Very little arriving, and wanted at remunerative prices.

WHOLESALE PRICES.

These quotations represent the wholesale prices

ARTICLES.	PRICES.
BACON—Western Smoked—	
Hams	(0 a 12½
Sides, per lb	0 a 10
Shoulders	7½ a 8
Dry Salted—	
Sides, per lb	0 a 9
Shoulders	0 a 7½
CHEESE—Northern Factory, per lb	0 a 11
Dairy, cream per lb	00 a 14
State, per lb	00 a 10
COFFEE—Rio, per lb	13 a 18
Laguayra, per lb	18 a 20
CORN MEAL—per bush in sacks	70 a 75
DOMESTICS—Sheetings, 4-4, per yd	6½ a 7
Yarn, per bunch	00 a 1 00
FLOUR—Fine, per bbl	0 00 a 5 00
Super, Northern, per bbl	5 50 a 6 00
Extra do. " per bbl	6 00 a 6 25
Family " per bbl	7 00 a 9 00
City Mills—Extra Super, per bbl	0 00 a 7 50
" Family, per bbl	0 00 a 8 00
" Extra do., per bbl	0 00 a 8 50
GLUE—per lb	12 a 14½
GRAIN—Corn, in sacks, per 56 lbs from store—white	67 a 70
CORN, wholesale, in sacks	72½ a 72
Corn, mixed, wholesale in sacks	00 a 67½
Corn, Cargo, per 56 lbs, bulk	68 a 70
Oats, per bushel from store	00 a 00
Peas, Cow, per bushel	00 a 65½
HOOP IRON—per ton	90 00 a 90 00
LARD—Northern, per lb	10 a 10
North Carolina, per lb	10 a 11
LIME—per bbl	0 00 a 1 20
MOLASSES—West Indies, old crop	00 a 30
" " bbls	00 a 33
" " new crop	37 a 40
" " bbls	40 a 41
New Orleans	47½ a 60
Sugar House, hhds, per gal	00 a 25
" " bbls., per gal	00 a 25
Syrup, bbls., per gal	40 a 55
NAILS—Cut, 4d to 20d, per keg	00 a 3 50
OILS—Kerosene, per gal	13½ a 15
Lard, per gal	1 00 a 1 10
PORK—Northern, City Mess	00 00 a 17 50
SALT—Alum, per bag of 4 bushels	75 a 80
Liverpool, per sack	90 a 95
Liverpool fine, per sack	1 40 a 1 50
SUGAR—Cuba, per lb	8½ a 10½
Porto Rico, per lb	0 a 7½
A—Coffee, per lb	10¾ a 11
B— " per lb	9 a 11
C— " per lb	9 a 9½
Ex. C— per lb	9¾ a 10
Crushed, per lb	00 a 11½
SOAP—Northern, per lb	5 a 7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a 4 20

AGENTS WANTED FOR Golden Thoughts on MOTHER, HOME and HEAVEN,

In Prose and Poetry, 300 able writers. The finest collection of Literary GEMS in the language. Superbly illustrated. A book for the Home and Fireside. It makes people better and happier. Compiled by Rev. Theo. L. Cuyler, D.D. Agents are selling thousands for Christmas Presents. A rare chance to make money. Send for terms to Agents, to N. D. THOMPSON & CO., Pubs., St. Louis, Mo.

oct 27 668-13t

BAGGING, TIES, TWINE.

1000 Rolls Cotton BAGGING,
2000 Bdls New and Pieced TIES,
1000 Lbs Cotton Bagging TWINE.

FLOUR, BACON, MOLASSES.

1000 Bbls FLOUR, all grades;
200 Boxes Smoked and D. S. Sides;
200 Hhds and Bbls Porto Rico, New Crop Cuba and New Orleans MOLASSES;

Sugar, Coffee, &c.

200 Bbls SUGAR, all grades;
400 Bags COFFEE, all grades;
100 Boxes Pure Assorted CANDY,
100 Tubs Choice Leaf LARD,
200 Boxes STARCH,
150 Boxes SOAP.
200 Cases LYE.

TOBACCO, SNUFF, PAPER, MATCHES,

Shot, Pepper, Ginger, Hoop Iron,

Spirit Barrels, &c.

For sale low by

WILLIAMS & MURCHISON.

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ALFRED AVERY, Editor. Late of "HOME AND FARM" J. S. BASSETT, Gen'l Advertiser.

"SOUTH and WEST,"

Published at 216 Pine Street, St. Louis,
BY ALFRED AVERY & CO.

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20,000 SACKS in STORE and in transit.

LIVERPOOL GROUND ALUM SALT,
LIVERPOOL FINE BLOWN SALT,
FERTILIZING SALT,
COARSE ALUM SALT,

For sale at
WILLARD'S.

Wilmington, N. C., October 27

POWDER.

200 *Kegs Powder*,

From the Hazard Powder Co'y

KENTUCKY RIFLE POWDER,
RICE BIRD POWDER,
DUCKING POWDER,
BLASTING POWDER,

For sale at
WILLARD'S.

Wilmington N. C., October 27

BETHEL ACADEMY,

DAVIDSON COLLEGE (P. O.) N. C

Rev. L. K. GLASGOW, A. M. Principal

ELEVENTH semi-annual session begins January 26th, 1881. Boarders in Principal's family pay in advance for all expense except books, per quarter (10 weeks) $20

For circulars containing testimonials from well-known educators and from patrons, address the Principal.

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Cheese. Cheese.

150 Boxes CHEESE.
For sale by
KERCHNER & CALDER BROS.

Oriental Powder.

Rifle, Musket and Blasting,
For sale by
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GIANT System Medical Co., Cleaveland, O. Cures all curable diseases. No FEE till cured. [oct20 667-4t

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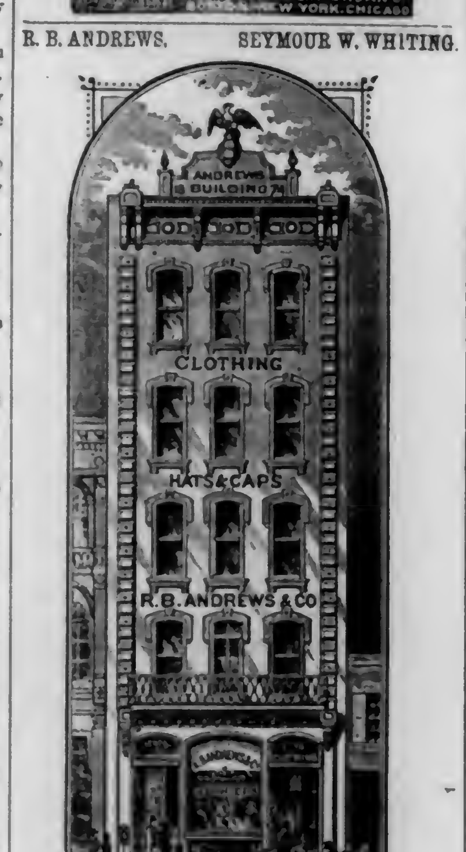

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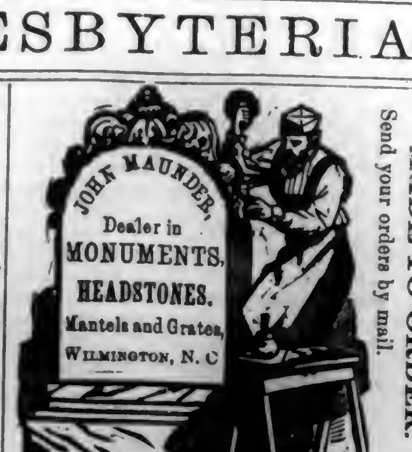

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The Bale is delivered at bottom of Press.
It has been thoroughly tested, and is a good Lever Press for a low price.
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A reputable Physician of 30 years' practice.

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Chronic Nasal Catarrh has never been cured by local treatment alone. Catarrh being constitutional requires constitutional treatment to eradicate it from the system.

In connection with Dr. Beall's Nasal Catarrh Specific, a course of treatment is furnished each patient as indicated by the symptoms. Also an Atomizer with cleansing solutions to be locally applied in the form of a spray. Patients at a distance treated by the aid of a carefully prepared diagnostic sheet. *No single box or bottle of medicine is applicable to all cases.*

Dr. Beall has cured hundreds of cases in its worst form, and patients now being treated in all parts of the United States report rapid improvement. Treatment is pleasant and directions easily followed.

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Send stamp for diagnostic sheet and pamphlet containing home testimonials. Address

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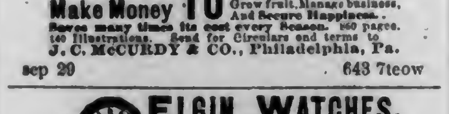

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BLACK AND COLORED CASHMERES,

Made to Order, are Very Reliable as to Fit

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Send 10 cents for Sample of the Golden Light, the new S. S. Music Book—only $7.50 per 100.

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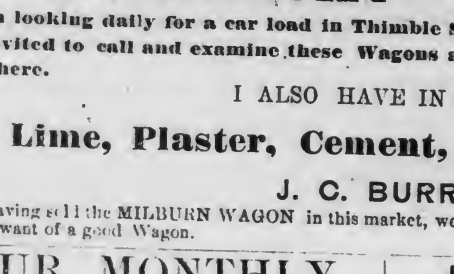

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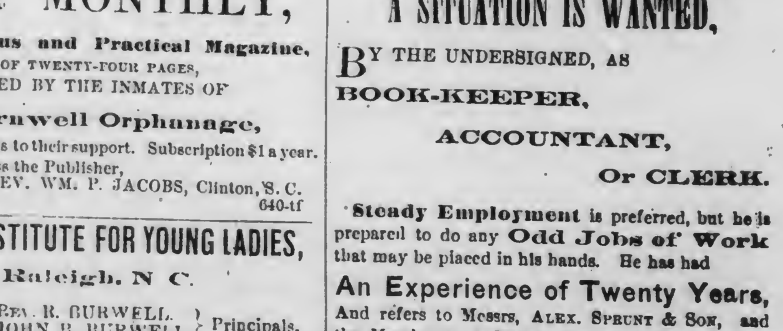

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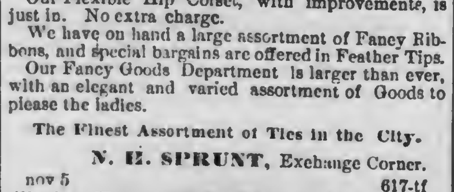

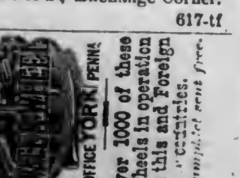

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An Experience of Twenty Years,

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1880—'81.

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2000 Bdls New and Pieced TIES,
100 Boxes Smoked and D. S. SIDES,
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There by the roadside stands a queer old house,
Deserted it has been for many years;
And when one enters first, one has strange fears
Of what may be inside. But not a mouse
Raises its tiny head, or hides, afraid;
And the sole sound through the deep stillness heard
Is the shrill chirping of a mother-bird,
Who right above the door her nest has made.
While through bare, lonely rooms my way I wend,
I feel a kind of pity for the thing
Left thus alone, like some fallen king
Deserted both by enemy and friend.
But life is short; so gently close the gate,
And leave the house to mercy and to fate.

-- Selected

For the N. C. Presbyterian.

How They Did It.

I believe it is the very best thing I have heard this year.

Of course John, and Neal, and Meg must have their dimes for the mission boy. If the papas slipped the coin into the little hands when the deacons came round it was not satisfactory, not a bit.

"I want to put in my own centses; I want to make 'em myself; I don't want papa's," said stout red-haired Rob. and he was a brave little man.

It came to pass that to the school where these childr. n belonged there came a proposition from certain benevolent gentlemen:

"For two Saturdays we will employ all the cotton pickers who will come from the school—fifty cents per hundred, mind. cash down."

Over one department of this school there presided a young lady, wise and beloved. Somehow she had gotten mixed up or misplaced, or something, for her church began with a B instead of a P. But she found herself in good company, and it was she who offered to lead this band of workers to the cotton-fields, all honor to her. But for this good example I half believe Nettie and Sue would have excused themselves, for they had just attained the dignity of kilts and broad belts, and were, moreover, a little concerned on the question of complexions

In the early sunlight of a September morning the clans gathered for the pay. The dresses donned for the occasion were a trifle faded, and the sun-bonnets had lengthened perceptibly; the trousers seemed shorter than yesterday, and the pockets, oh! ask the pantry shelves about those pockets. Through all the bright forenoon they raced and shouted along the whitening rows, thirty-seven happy children.

"We are jest making this cotton git," said John confidentially to quiet Nan on the next row.

"Oh, Miss Lida said sl—, sl—, what you call it?—slang, was not genteel, and 'git' is slang."

John subsided. It was Will who had the honor of blowing the dinner horn down by the spring, where bright buckets and little split baskets were grouped together in delightful profusion and confusion I beg you not to inquire of me about that particular dinner. I don't want to think of it, for there comes the painful remembrance that I was not there.

Dick finished sooner than was his habit. I am going to tell you a little secret about Dick (I am sure you will keep it). He had a tiny sister only five years old. She—wee, pretty thing—would not be left behind; she told everybody how she would pick twenty-five nineteen pounds and get money enough to buy a jumping-jack for poor Mrs. Siam's baby. Somehow when Hattie took hold of her basket again it had grown wonderfully heavy, so heavy that Dick must lift it at every stage. You understand!

Well, the day came to an end by and by, and this end did not seem quite so merry as the other, for little hands and feet were weary. It is often so in this world; the end is less cheery than the beginning. At the end came the reckoning, and, little children, do you ever think of it—of ever day's work here? God keeps the reckoning up above. Oh! if we all remembered that, surely your day's task and mine were better done.

The cotton was weighed, the money was counted and these little children gave their own "ten centses" to the mission fund. Wee Hattie was the gayest of the group, unless I except Dick.

The cotton picking for the season is not over yet, and this which the little children in Mecklenburg did seemed so good a thing I felt that I must tell it to the little folks who read the N. C. P. I thought may be some of them would like to try the plan. I want to hear of it if they do. C. E.

"Wanted—A Boy."

Wanted— A boy to run errands and make himself generally useful.

Mr. Peppergrass came out, with his cap on the back of his head and his spectacles pushed high up on his forehead, to wafer this written notice on the side of his store. And five minutes afterward, (it might have been less or it might have been more) a crowd of eager lads assembled around it, standing on tip-toe to read every word.

Johnny Jarvis had just been discharged from his place as cash-boy in a dry-goods store, because business was dull and customers few.

He was a fine tall boy of twelve, with bright black eyes and a laughing mouth, and he didn't at all like having nothing to do.

Charlie Warner wanted a situation because there were a good many little Warner's, and nothing to feed them with since their father died.

Louis Brown had been out of regular employment ever since the china factory closed in the fall.

For these little fellows belonged to the innumerable army of boys who cannot play and enjoy the bright hours as they go by, but must work and drudge, and count every day lost that does not bring in its corresponding wages.

Children, did you ever think how hard the world was on these poor little toilers?

It was not long before Mr. Peppergrass' store was full of boys who wanted to "run errands and make themselves generally useful."

Big boys and little boys, tall boys and short boys, well-dressed boys and shabby boys—boys who leaned up against the flour and potato barrels, as if they had left their back-bones at home; boys who stood straight up—boys who took off their caps, and boys who kept them on. And still they kept coming.

"Hold on!" said Mr. Peppergrass. "This will do!"

So he took down the notice and bolted the store-door.

"Now, I will proced to business," said Mr. Peppergrass, rumpling up his hair and adjusting his spectacles so as to make his keen gray eyes sharper han ever.

A few penetrating glances, half a dozen questions and the number of boys was speedily reduced to our three little friends—Johnny Jarvis, Carrie Warner and Louis Brown.

They are all three willing and anxious to work; all three brought good recommendations, had honest faces, wanted to enter on the situation at once, and wrote neat, round hands.

"Humph! humph!" said Mr. Peppergrass, with his hands locked under his coat-tails behind. "There's three of you, and I can't find work for three boys!"

The little lads said never a word, but looked eagerly at the grocer, each one hoping that he might be the boy selected to "run errands and make himself generally useful."

Mr. Peppergrass stared hard at the spice-boxes and preserve bottles in the window, frowned at the cracker-boxes, and finally made up his mind.

"Brown!" said he.

"Sir!" said Louis Brown.

"I'll try you on a few sums. I want my boy to understand the first principles of arithmetic!"

"I am good at figures, sir!" cried Louis.

"Are you?" said Mr. Peppergrass. "Very well; I'll give you a trial."

He wrote down a labyrinth of figures on a slate, and then opened the door of a little room which communicated with the store.

"Sit down here, Brown, and work out these sums," said he. "I'll come to you in a few minutes."

Johnny Jarvis and Charlie Warner looked blankly at each other, then at the grocer.

"Please, sir, what are we to do?" said they.

"You are to wait," said Mr. Peppergrass, shortly. "Your turns will come in due time."

The sums were not especially hard, and Louis Brown was quick at figures. He soon dispatched his task and began to look around.

It was a stuffy, close-smelling little room, with one window close up to the ceiling, and a curious, old-fashioned book-case or desk with glass doors, lined with faded red silk, in the corner.

"I do wonder what Mr. Peppergrass keeps there?" said Louis, to himself; and after he had wondered a little while, he got up and went softly toward the desk. "The key is in the lock," said he;" "there can't be any harm in looking. Perhaps there are story books—or maybe curious shell and stones—or—"

As these thoughts crossed his mind, he opened the silk-lined door. Buz-z-zz—out flew a beautiful pearl-colored dove.

Louis stood aghast. In vain were his efforts to capture the little creature. It fluttered from the top of the book-case to a pile of boxes beyond, and thence to the top mouldings of the windows, as if it enjoyed the chase; and in the midst of it all, in came Mr. Peppergrass.

"Eh? What?" said he. "How did this happen?"

"Please, sir," said Louis, hanging his head, "the bird got out, and I was trying to catch it again."

"Got out did it?" said Mr. Peppergrass, "It must be a very ingenious bird, to be able to open the desk from the outside! You may go, boy. I'm quite certain that you won't suit me I don't approve of meddlers."

So saying he opened a door which led directly out into the back street, and dismissed poor Louis Brown without further ceremony.

"Now, Pearlie," said he to the little dove, who perched on his shoulder t once, "you can go back to your nest. You have helped me out of the difficulty this time."

So he let the little creature fly out into the yard, where it belonged.

Charlie Warner was the next one ushered in to the stuffy, smelling room. He, too, speedily finished his sums, and began to look around him for something to occupy his attention.

"Oh, my! What a lot of boxes," said he, "piled up one above another, like a Tower of Babel? What can Mr. Peppergrass keep in all of them?"

Charlie listened. No advancing footsteps were near. He looked cautiously about him, but he saw nothing. Then he rose from his chair, and crept toward the mysterious pile of boxes. They were of all shapes, rather small, and fitted with loose, wooden covers.

Charlie lifted the lid of one. It was full of English walnuts.

"Hello!" thought Charlie. "I'm in luck! Old Peppergrass will never miss two or three of these,' and he pocketed a handful.

The next box was full of beautiful Malaga raisins. Charlie nipped two or three bloomy, wrinkled fellows off the stem, and ate them. He was fond of raisins.

"What next?" he said, tugging at the covers of the third box, which seemed to fit a little closer.

All of a sudden, however it flew off with a jerk, filling the air with Cayenne pepper, and setting poor Charlie to sneezing as if he meant to sneeze his head off.

Mr Peppergrass bustled in.

"Ah?" said he. "I see! But you needn't have been in such a hurry to examine my stock, young man. I haven't engaged you yet, and I don't intend to."

And poor Charlie sneaked away through the back door, which Mr. Peppergrass held politely open for him, feeling that his curiosity had ruined his cause.

It was some time before the Cayenne pepper was sufficiently cleared from the atmosphere for Johnny Jarvis to take his turn at the sums in decimal fractions, but he worked them patiently out, and then sat looking around him as the others had done. But he was too honorable to dream of meddling. He, too, wondered what was in the boxes, but he didn't do anything but wonder. He heard a mysterious rustling behind the faded silk-door of the old book-case, where Mr. Peppergrass had shut up his pet kitten, but he never thought of opening it to see what it all meant.

He saw a glass jar of mixed candies on the mantle, (sly Mr. Peppergrass had counted every one, besides covering it with a dusty lid, so that the least finger-mark would have been quite visible) but he sat there quite still, until Mr. Peppergrass bounced into the room.

The old grocer looked at the candy jar, he glanced at the unmolested boxes, and opening the desk saw the kitten fast asleep in the corner.

"Ah!" said Mr. Peppergrass, with a long breath. "Yes, exactly! You are the boy I want. Come right back into the store, and I'll set you to work weighing out tea and coffee."

And that was the way Mr. Peppergrass suited himself with a boy.—*Golden Days.*

MISCELLANEOUS.

The Professor's Chair.

SEA-WEED.

I do not believe that many of us remember, in stepping upon stones, bricks or boards over which has gathered a coating of green, that we are stepping upon myriads of tiny plants, so tiny that we need the microscope to help us in distinguishing one from another, so tiny that myriads of them unite to tinge a single stone with green. In positions where there is a great deal of moisture and little sunshine these minute plants flourish most rankly, and appear like green slime upon the surface where they are growing. We can each, probably, remember having slipped upon some brick or stone where this slimy substance had collected, for city and country are haunted in moist places by this lowest form of vegetable life. These tiny plants are not held together by roots, and so separate from each other if touched, for which reason they are called brittleworts. The belong to the order, or great vegetable tribe, of the algæ, of which there are so many varieties.

There are plants of this order which spring to life on the surface of the water and are called conferveæ, from the color which they impart to it. The colors of this variety are sometimes very beautiful, giving the water a deep violet or rose-colored hue, and the Red Sea is said to have been so called from the conferveæ which tint its waters. Another variety of these plants which are found in stagnant water of meadows form in such immense numbers that they become dense, like cloth, sometimes to the depth of an inch, and are known as water flannel, being so much like close flannel in appearance. The larger conferveæ, called laver, are sometimes used for food, and when pickled are much esteemed by some.

Sea-wrack is another form of algæ, but a little removed in the scale of vegetation from the brittlewort and conferveæ, but its known use makes it of very much importance to man. From these leathery, uninviting looking weeds, iodine, the very useful medicine, is made, and in certain countries where a swelling in the neck known as goitre is common the stems of the sea-wrack are chewed by the inhabitants, and are known by the name of goitre-sticks.

We are all familiar with these dark, tangled weeds, which may be found along any beach, with their little air-bladders, which are so useful to them in supporting them upon the water. Indeed, if it were not for these air bladders the sea-wracks would sink to the bottom of the seas instead of floating upon their surface, for they are sometimes of great weight in tropical climates, being several hundred feet long and of considerable height, having stems the thickness of a man's thigh, and branches and drooping stems which support innumerable forms of animal life such as corals, crabs, worms of different kinds, together with mosses and weeds of the sea, and being besides a place of deposit for innumerable eggs of various creatures.

In Scotland the tender parts of the sea-wracks known as tangles are used as food, and when cooked are considered choice diet for cattle. The stems of a very hard, horny variety of the sea-wracks are used as knife-handles. They are cut in short pieces, and while still moist or green the blade is forced in at one end; when the handle dries it clings firmly to the knife-blade. Being gnarled and horny it resemble's buck's horn, and when tipped with metal and fully finished forms a neat, inexpensive knife handle.

A little higher up the scale of vegetable life we find the pretty rose-tangles, of such lovely tints, seeming entirely too delicate to inhabit the seas. Of these dulse is an important variety to the Scotch and Irish, who, besides using it as food, both in its raw state and cooked in milk, find it a substitute for tobacco. Carrageen moss is another kind of rose-tangle, from which a nourishing jelly is made. The Chinese use one variety of rose-tangle as a varnish for their paper lanterns, and as a chief ingredient for other glossing preparations, and 27,000 pounds are annually brought to Canton and sold for six pice or eighteen pice per pound.

What imagery of beautiful form and coloring may not come before us in thinking of the depths of the seas, where, beneath the roar and restlessness of the turbulent waters, these lower forms of vegetable and animal life sleep, with their changeful forms and dyes, undisturbed in their deep, still waters by the fury of upper ocean.—*Christian Union.*

New Use of the Cotton Plant

Mr. John Kirkpatrick of this county called at our office a few ago with a strong piece of twine about the size used for tieing up parcels of goods. This twine was made from the fibre of the cotton stalk bark. The stalk was immersed in water and the woody portion thus rotted out, leaving the fibre. Its strength is undeniable if this string can be taken as a fair sample. The stalks should be gathered for this purpose before frost falls on the plants.

Much has been said about jute and its adaptability to our soil and climate. Would not the cotton stalk answer in its place? Mr. K. is of opinion that ropes, strings and all sorts of bagging can be successfully manufactured from the cotton bark fibre, and we see no reason to doubt it.

The variety of the uses of the cotton plant is something marvelous: cloth from the wool, oil from the seed, paper from the hulls, oil cake from the kernels, bagging from the fibre, and great quantities of valuable manure for the improvement of farms—these are to be the results of this, the most valuable plant ever given by nature to man.—*Fayetteville Examiner.*

A Jewish Wedding.

It was when studying with a friend at Tangiers, on a brief visit from Gibraltar to the north coast of Africa, that I saw the ceremony of a Jewish wedding. One of the sons of a Jewish consul was about to be married to a daughter of a Hebrew banker and silversmith. My friend was invited to attend and the invitation was kindly extended to me and two English officers who had crossed over with me from Gibraltar, and who were also the guests of my host. The marriage took place in an open courtyard in front of the banker's home before a large attendance of Jews and Christians. The Jews do not think it necessary to be married in a synagogue, for, in their opinion, any place where prayer is offered up is by that act consecrated. At the east end of the quadrangle, and facing the visitors, was a large white and yellow silk canopy, supported at each of its four corners by long poles which were held by four hrozzed young Hebrews. Beneath the canopy was a table on which were a massive silver goblet and some empty wine-glasses. At the side of this table was a rabbi, with his white silk talith over his head, awaiting the arrival of the bride and bridegroom. He had not long to remain expectant, for the bridegroom, attended by his father, very shortly entered the courtyard, and took his stand upon the canopy, all around crying out: "Blessed is he that cometh!" Soon after his arrival, the bride appeared through the parting crowd of spectators, and was led under the canopy, and then three times conducted round her future husband, thereby fulfilling the command of Jeremiah: "The woman shall compass a man." The bridegroom after this was escorted by his bride around the outside of the canopy; whilst the Jewish guests threw grains of corn upon them, saying: "Be fruitful and multiply." "He maketh peace in thy borders, and filleth thee with the finest wheat."

The couple now entered again under the canopy, and stood facing each other, opposite the rabbi. The marriage ceremony then commenced. The rabbi filled one of the empty glasses with wine from the silver goblet, and taking it in his hand, amid profound silence gave the blessing. The engaged couple then tasted the wine, and immediately afterward the bridegroom put a ring on the bride's finger, repeating the Hebrew after the rabbi: "Behold thou art he trothed unto me with this ring, according to the rites of Moses and Israel." And now the tedious proceeding of reading the *Kethuvah*, or marriage contract, took place. It was written in Chaldee, and was read aloud in that language; and as it was a tongue certainly "not understood by the people," and the burning rays of an African sun were almost vertical, we were all greatly relieved when this most uninteresting performance was over. The rabbi, having ended, took a glass of wine, stood in front of the united pair, and pronounced the seven blessings.

These blessings uttered, the new husband and wife tasted the second glass of wine, and then an empty glass was placed on the floor, upon which the husband stamped, crushing it to atoms. All now cried out, "*Mazal tow*"—"Good luck!"—and the marriage ceremony was over. The crushing of the glass is to remind man that God can as easily crush him; and that, therefore, man should direct his thoughts not only to earthly things, but to those above.—*Sunday Magazine.*

STATE NEWS.

North Carolina has sixty-four cotton mills, two new ones having been added within a year, making a total for the State of 118,758 spindles. *Newbern Nut Shell*

Charles Maxwell, in an affray with W. Wallace, both of this county, some months ago, was bitten on one of his fingers. On yesterday surgeons took it off and to-day they decided to amputate the whole hand, gangrene having set in so vigorously as to render the operation necessary.—*Charlotte Press.*

There were more professional gamblers and games of chance at the Weldon fair this week than we have ever seen at any fair or circus in North Carolina.—*Toisnot Home.*

The yearly meeting of Friends was held this year in August, at Friendsville, Tenn., but they will hold at New Garden this fall a general meeting, beginning at the usual time of holding the yearly meetings, Friday, November 5th. Several ministers from a distance are expected to be in attendance.—*Greensboro Beacon.*

The North Carolina spoke and handle factory is now filling orders for handles and spokes to be shipped to Europe and South America. The reputation of North Carolina hickory stands number one abroad as well as in this country.—*Greensboro Patriot.*

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HER WORK WAS DONE.

Aged fourscore and seven well rounded years
Were drawing to a close. Her work was done.
The very house missed her familiar step;
The antique clock, companion of her life,
Ticked slowly in its long accustomed place:
Her saintly face was turned to greet the first
Pale beams of dawning day; she gently raised
Her head, and resting it upon her hand,
The rosy lips of morn kissed lightly then
Her aged brow and silver hair. "The morn
Is beautiful," she said, then closed her eyes
And sank to rest. Grandmother dear was dead.
And yet the clock ticked on—the sun still shone.

For the N. C. Presbyterian.

SHALL THE SYNOD OF NORTH CAROLINA BE DIVIDED?

The Synod of North Carolina is the largest in the Southern Church that of Virginia alone excepted. And if the Virginia Synod were confined strictly to the territory of Virginia its membership would exceed ours by only about 500. The North Carolina Synod comprises 114 ministers, 9 licentiates, and 226 churches. It embraces within its territory the whole State of North Carolina. The meetings of a body covering so large an area must necessarily be attended with great expense, especially to the churches in its extreme Eastern and Western limits. The division of Synod is then obviously desirable if practicable. There is one difficulty in the way of division, but we think this is rather apparent than real. The difficulty is this, Presbyterianism is comparatively weak in the Eastern part of the State. There are *twenty* counties in the east which have not a Presbyterian church in them, there are only *four churches east of Goldsboro*, and two of these are new churches, one of them organized only this year. The fact, however, is not an insurmountable obstacle to division. It only shows that in order to make any thing like an equal division of Synod as to ecclesiastical and ministerial strength, the line which divides it must be far west of the line which divides it nearly as to territory. The *first* and *main* reason for dividing the Synod is that we may save expenses. This would not be a reason of much weight if it could be shown that the interests of the churches are better subserved by retaining the Synod as it is than by dividing it. *The churches are certainly able to bear* the *present expenses*, and, if essential to their best interests, ought to continue to bear them, but if it can be shown that these interests would be as well if not better subserved by two Synods than by one then the argument from expense becomes a weighty one. In other words, if the division of Synod shall enable the churches within its bounds to maintain Presbyterial government according to the present constitution, at an annual expense of no less than at present, then the saving of at least $800 annually becomes a strong argument for division. That at least $800 annually would be saved in the item of traveling expenses of delegates must be evident to any one who will attentively consider the subject. Suppose the Synod is to have a meeting in Raleigh. The expenses of that meeting, *if fully represented*, would be the traveling expenses in going and returning, of all the ministers and one ruling elder from every church within its bounds. The delegates must all go to Raleigh. But suppose the Synod is divided and the Eastern Synod meets at Raleigh and the Western at Greensboro. All the delegates living in the Western Synod do not have to go to Raleigh but to Greensboro: the delegates then living at Greensboro and north, south and west of Raleigh save all the expenses of going from Greensboro to Raleigh and returning. The distance between Raleigh and Greensboro is 90 miles, the expenses of a delegate at 6 cents per mile the round trip i. e. three cents each way, is $4.86. West of Greensboro lie two entire presbyteries aggregating 61 ministers and 55 churches, besides 27 delegates from a large making in all 171; the expenses of these from Greedsboro to Raleigh and return amounts to the sum of $831.06. This would be spared if these delegates met in Greensboro instead of Raleigh. Now we say that if presbyterial government can be maintained as efficiently within the bounds of the State by two Synods as by one we ought to divide. We ought to save this money to the churches. For what right have we to waste the money of the churches? The division would form two Synods, having each 57 ministers and 113 churches. When we look over the Southern Church these members do not seem at all significant. The Synod of Alabama is smaller; likewise that of Arkansas; Memphis has only 60 ministers, Nashville 64, Missouri and Mississippi 79; *and these constitute six* [illegible] *of the twelve Synods in the Southern* [illegible]*urch.* Our constitution does not seem to contemplate that Synods shall be very large. It makes a quorum consist of only seven ministers and as many elders as shall be present. This shows that the actual functions of a Synod can be discharged by as few as eight persons. A Synod of 57 ministers and 173 churches can perform these functions as well as one of 114 ministers and 226 churches. A great part of the work of Synod is done by committees or the chairmen of committees. In many cases the majority of the Synod vote upon the simple recommendation of the committee, and of others who are better acquainted with the matters in hand. The majority of the Synod take no active part whatever in its proceedings, and in such cases the additional number of delegates is of no practical use or advantage. Moreover in a smaller Synod we could have our meetings oftener with the churches and in that way become better acquainted with them and give them the benefit of our presence and our preaching. If we were to rotate in our churches we should meet in each about once every *two hundred and twenty-six years*, if we were divided we could meet in each about once in every *one hundred and thirteen* years. We could meet with much weaker churches than at present and thus help the very churches which need help most. For the last forty years Synod has rotated around some half dozen places, and so it must continue; 114 ministers, 9 licentiates and 226 churches foot up 349 delegates, and there are very few churches that can entertain so large a body. Such are some of the reasons for division, we will conclude the article by considering some of the

OBJECTIONS

which might possibly be brought against the movement. 1. It may be said that our *first* and *main* argument, i. e. the expense, is somewhat weakened by the fact that those 171 delegates living west of Greensboro were never known to attend Synod and therefore never spend that $831.06; if never spent, of course it will never be saved; indeed that the last *four meetings* of Synod (at Fayettoville, Charlotte, Goldsboro and Statesville) do not average in size eighty-nine delegates, the whole body being actually little more than *half* the 171 delegates upon whose attendance our economy is based. Still we maintain this ought not to affect the argument. The calculation is based upon a full representation. *It is known that the aggregate amounts are greater than are ever realized*, but it is impossible to tell what proportion of the Synod will be present during any given year, and also, while the aggregate may be less the difference between the expense of one Synod and that of two *will continue about the same.* Besides, the same objection might be urged against the argument for the division of Orange Presbytery! This is "the *first* and *main*" argument upon which the overture is based. And yet it is a known fact that not one half of the sixty churches ever send delegates, and as for those *twenty-seven* living at Greensboro or west of that place, *and upon whose attendance* that $200 or $300 expense is based, they were not even at Alamance church (six miles from Greensboro), and they will never attend a meeting of presbytery at Raleigh between this time and the general resurrection; and hence never spend that $300, and equally hence that $300 never spent will never be saved, but still *they would spend it if they did attend and it is impossible to tell how many will go.*

2. It may be said that the argument based upon the size of Synod is subject to the same objection, viz: that practically a very small proportion of the 226 churches ever send delegates, and a Synod of North Carolina with 349 members would be a marvel; that it never reaches half that size. To this we make the same answer as above, "the aggregate amount, &c., &c." Besides if any one says that not one half of the churches expect or desire Synod to meet with them, none could entertain the Synod if it were divided or would be inaccessible, &c., we ask, how does he know that such is the case, and moreover, to return to Orange Presbytery, could even a divided presbytery reach and benefit more than half of these thirty churches placed under its care?

3. It may be said that we have only five presbyteries. We can easily make more. Concord has thirty-three ministers, four more than Orange, let Concord practice economy and divide. Mecklenburg has twenty-eight, practically more than Orange for *two* of Orange's twenty-nine are excused from attendance on account of age and infirmity and *three* others are virtually excused, making five. Let Mecklenburg also practice economy and divide. We would then have eight presbyteries, just even four apiece, and all would be as lovely as a summer's dream. Possibly some one might say yes but perhaps these two presbyteries may not wish to divide. We reply this objection is more apparent than real, witness Orange, ask any member of Orange if there was not a very decided opposition made to the division; ask him if it was not the hardest fight Orange has seen for ten years; ask him if a large minority, very nearly half the delegates present did not oppose the division until it was evident that it could be carried over their opposition; ask him if a single member of this portion to be set off entered into the proposition heartily and willingly. Yet the overture was carried by a majority, such as it was, and will be presented to the Synod next week, hence we maintain that strenuous opposition ought not to hinder this beautiful scheme, and so economical too; $300 saved in Orange; $200 say, in each of the other two, and $800 in the matter of Synodical expenses, $1,500 i. e. if all the delegates were to attend. The calculation is made upon the basis of a full representation, as of course, we cannot tell what proportion would attend during any given year.

Q. E. D.

For the N. C. Presbyterian.

EXTRACTS FROM A YOUNG LADY'S LETTERS HOME.

CHAPEL HILL, N. C., October, 1880.

When people become old and lazy it is a good thing to catch young folks and put 'em in harness in your place, and tell 'em to go along; but it is especially good when you can get them into harness without their being aware of it. Perhaps your readers won't object to see from time to time what a young lady writes from two or three great cities this present autumn. If neither very wise nor very witty, her letters have at least the charm of youth and ingenuousness. C. P. S.

WASHINGTON CITY, 8th, Sept. 1880.

What a magnificent city Washington is! I walked up Massachusetts avenue this morning. What noble streets,—the sidewalks are lined with fine old aspen and maple trees. The houses so handsome and stately, the yards and parks filled with shrubbery, roses, geraniums, vines—everything beautiful. The beds of foliage plants are particularly striking. The centre of a leaf, for instance, a bright yellow star filled in with dark crimson, and bordered with light green or white. The effect of a mass of them is simply gorgeous. So many fine buildings have gone up since I was here. My eyes are strained with looking. In Franklin square last evening, every body appeared to be out strolling and enjoying it. Ladies dressed just about as we do in the evenings at home, bareheaded, and with little children running around. The pretty rustic seats filled, the grass so trimly cut, the grand walks so neat, the flowers and fountains and trees so fresh—it was all so lovely. It is a great treat for a little *"country"* like me just to walk down a great busy, bustling rushing city street and *see.* The bookstores! the jewellry stores! the fall opening of millinery and drygoods; and the thousand and one new and rare and costly things at every turn. I seem to be getting new ideas all the time.

10th. We have been to see the new White House set of china. It cost the White House $3000, and cost the manufacturer $15,000. But then he can sell as many sets as he pleases. There are four hundred pieces in the set, and each piece is *hand-painted* with a different picture—landscape or flowers, or a scene of some sort, all *American*; illustrating our scenery, or history or products, or something natural. For instance on one dish was painted a prarie on fire in the distance,—in the foreground a beautiful prarie hen taking wing. On another was Niagara Falls in the back-ground; in the foreground an Indian stretched out on the ground beside a deer he had just shot. Some of the scenes appear to have been suggested by Cooper's novels. On one plate was a branch of our ivy—*kalmia.* (Some call it "calico-bush" you know.) Looks as if it had just dropped off the tree. On another was a pine branch with cones. I feel sure some one of the artists have been in North Carolina, for there are our very weeds to the life,—verbesina—maywood, &c., and one scene was especially home-like—a night scene, a big coon or 'possum up in a tree, men and dogs and torches below.

I think the china stores are about as tempting as any others. A new lot of ware just from Paris caused me to break the tenth commandment all to pieces. Indeed I don't know if it isn't the *want* of money that is the root of all evil. In one case I saw an exquisite flower vase that was simply a bunch of delicate pink roses caught together in some mysterious manner to form the vase. It was so lovely, and so small, I thought I might venture to buy that. I inquired the price. The shopman said very politely $15. So I retired. Such exquisite little dishes to hold eggs, so much new-fashioned table ware, and such dainty devices. I thought of you at every step. But when don't I think of you and wish for you to share my pleasures? I want to show you the view from the front windows of my bedroom; I look over acres of house-tops and spires and domes, the Capitol, the Smithsonian and many elegant churches to the Potomac in the distance, and across it large public buildings far away. In the morning it is a never ending delight to look out, and at all times in the night when it is only a broad expanse of twinkling lights.

11th. The Capitol has had so much ornamental work done on it since I was here last, that it seems to me as if it were all new. The effect is so much greater. The frescoings, gildings, mouldings—the paintings, and ceilings are magnificent to behold, all along the ceilings of the halls leading past the Senate chamber and the House of Representatives are exquisite bunches of flowers on pannels, each different. There are superb mirrors in the reception rooms, finely covered marble mantels, pillows of parti-colored marbles, statues, richly designed doors, inlaid floors—well, it is all dazzling. And they are still adding to it all the time. Inside the rotunda, near the very top, figures and scenes are being painted that stand out as if they were statuary. The artist was seated on a little scaffolding high in the air. It looked fearful. The artist who began the painting, fell from that height last year. He caught on something and was not killed on the spot but the shock was too great, he died from the effects of it. N. and I climbed up 365 steps to the very top of the dome. The view was indescribable. I say again, what a most beautiful city Washington is! The wide avenues appear to radiate from the Capitol but I believe in reality they do not. The grounds are greatly improved. A very fine stone railing encloses them. The entrance gates are beautiful. The pillars for gas, six of them, at the main entrance, cost $7000 apiece.

From the Capitol we went to the Congressional gardens opposite. They are ablaze with tropical beauty. I wish Mrs. B. had some of the fern-trees. I stood under them and the great fronds drooped over me. The banana and palm leaves are as large as a small boat.

13th. I heard Dr. Cairns of Edinburgh, preach yesterday in Mr. Chester's Metropolitan church. Passing the Capitol grounds on our way, rich and gay with beautiful flowers, on one of the mounds among the geraniums, I saw some tall yellow flowers waving about and tossing their heads as boldly as any. And what do you think they were? Only our dear old North Carolina golden rods. When we entered the church they were singing "Come thou Fount." It sounded so familiar and so sweet, I felt like lifting up my voice then and there, and joining in before we were seated.

Dr. Cairns is a hale white-haired old gentleman with a noble English face, and a very peculiar accent and gesture. His text: *"But His name shall endure forever."* The exordium was very fine. Sermon divided into two heads—Christ's fitness to endure—and, His destiny to endure. Another was divided into man's ambition to be remembered after death—a characteristic of human nature.—*Memory* is due to greatness, or service, or suffering, Christ illustrating each of these.

Dr. Cairns had no notes, but his full rich voice flowed on without effort or hesitation in fine thoughts so presented and clothed in such words that a child could have understood, and been interested. That is the wonderful part of these great sermons,—their simplicity. After the sermon, we had communion.

Whenever and wherever I hear a minister in our Church rise and announce this service in our beautiful fashion, and say so grandly (for it is grand) "this is the *Lord's* table," and ask all who love Him to come to it, I always give thanks that I am a Presbyterian. Very few went out and a solemn stillness reigned through the church as the minister descended from the pulpit, and after reading that impressive warrant for the celebration, distributed the elements to six elders who carried them to the communicants. Not a sound was heard except every now and then Mr. Chester's voice repeating with much feeling some one of the precious promises: "Though your sins be as scarlet, they shall be white as snow;" "Come unto me all that are weary."

I like such customs. Such words are more grateful to my feelings at such a time than anything any preacher could say of himself.

On our way home we went down North Carolina avenue which is a broad, fine street as yet few houses on it but plenty of jimpson and mayweed. Lincoln Park is at the end and will be very pretty some day. Fine young trees and fountains and rustic seats in it, and a beautiful view across the Potomac to the blue hills of Virginia. In the centre is a bronze statue of Lincoln giving emancipation papers to a negro who crouches chained at his feet.

IT NEVER PAYS.

It never pays to be a poor workman. If you are a young man, aim to do honest work, and, although your present employer may not be willing to pay any more for a well-made coat or a neatly finished boot than he would for a botch, don't be discouraged. If you are a carpenter, make the best joint you can; if you are a machinist, see that every bolt and rivet is as firm as if your life depended upon its properly fulfilling its duties. How carefully the aeronaut examines his balloon, the tight rope performer his rope, before he trusts his life to it. Would a shipbuilder take passage on a vessel of his own building if he knew that he had willfully neglected or slighted any essential part of her hull? Yet many a young mechanic has destroyed his own future and committed moral suicide by sending forth a poor piece of work. The old surgical professor's caution to a young medical student is not inapt here. Said he, "If you are ever called to set a broken leg, and your work is a failure, and the man becomes a cripple, you may be sure he will always come limping along just at the wrong time, when you are surrounded by your clients and friends. He is a walking advertisement of your incapacity."

Every manufacturer knows the value of a good reputation. There are names that will sell almost anything. Why do Burt's shoes bring a better price than those of other makers? Why does Squibb's ether bring a higher price than that of any one else? Why do Merrick's chemicals have their own price list? Because they are known to be honestly prepared.

The path of fame by honest merit is a slow and tedious one. A manufacturer who is so careful about his products that he has to put a higher price on them than his less conscientious neighbor can sell for, may be repaid at first by small sales and smaller profits. It takes a long time to build up a reputation by excellence, but once acquired its value cannot be estimated.—*Canada Presbyterian.*

"I GO A-FISHIN'."

Now, it seems to me that the first thing is to set ourselves to do it. 'Tis like everything else, it wants doin'. It won't do to be always talkin' about it, an' desirin' it, an prayin' that we may be useful. We must get up an' do it. Simon said, "I go a-fishin'." We talk of how very right and proper it is, an' how we desire to do it, an' we go prayin' that we may be stirred up to go a fishin'.

But Simon gets out his bait-box, an' his cross-lines, an' settlin' down he calls out to the rest of 'em, "I go a-fishin'." Then the rest, who, perhaps, had been talkin' about it, shoved off, too, an' said, "We also go with thee." An' that's the way in fishin' for souls. You must set about. Why, we stand in on the shore, loungin' about the quay, with our hands in our pockets, thinkin' that if the fish are to be caught, the Lord will send 'em to us. If we want 'em, we must go a fishin'. An' there's another thing I like about Simon, he didn't mind goin' alone.

I'm afraid a good many of us would have seen Simon goin' out in his boat an' never have said what the rest did. We would have kept our hands in our pockets and have said, "Quite right and proper; he's called to the work." Or we should have said, "There goes Simon again, what a gift he has got for it!" Pack o' nonsense! "A gift for it!" Why, he had a hook an' line, and a bit o' bait, an' so he went out to do the best he could. That was the gift for it, an' that was his callin', too. I want for every one of us to say "I go."—*Daniel Quorm.*

VALUE OF THE CATECHISM.

Dr. John Hall of New York, in an address, related the following incident illustrating the value of knowing the Catechism:

"When comparatively young I remember having heard a man of ability and popular talent disconrse to the people about the things of salvation. Among other things he told them that all that men wanted was that their mistakes should be corrected; that they were in ignorance; that the Spirit of God had nothing to do but to correct their ignorance; to show them that God really loved them, and when that was done the whole was done, and the moment men were thus enlightened the work of conversion was finished. It seemed to be a looser theology than was consistent with safety, and I remembered my Catechism definition of effectual calling, that 'effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ as he is freely offered to us in the Gospel.'

"Ah! there it is—'persuade and enable.' The gentleman leaves out that second part; he says nothing about enabling, and though I was in other respects ignorant about theological matters from having that ready formula in my mind I detected the mistake, and was saved from erroneous teachings. Have you not seen the carpenter, when a dispute has arisen about a settlement, settle it once by drawing the rule from his pocket and applying it on the spot to the difficulty in question? That is exactly the great value of having young people taught some distinct formula that they can easily remember, and which may prove to them a protection and defence when they may possibly have neither the time nor the inclination to read heavy works in which errors are pointed out, and the truth plainly and fully presented."

SENSE OF GOD'S PRESENCE.

The sense of God's presence, or the vision of God by the inner eye of faith, as He has revealed Himself through Christ, mitigates our afflictions, and gives a new and distinctive element of enjoyment to our blessings. It is not a melancholy thing, which poisons every other experience. It is not like the sword of Damocles, a threatening thing, that keeps us from sitting down to the feast. Rather it is itself that which gives the feast its real glory, and the festival to us is twice a feast, because *He* is there. *He* makes the brightest element in our blessings; *He* gives to us the real joy of our prosperity. And when affliction comes *He* mitigates it with His sympathy and cheers us under it with His fellowship. He comes to us not as a spectre in the night, but as a father to wrap us in the mantle of His love. "Bane and blessing, pain and pleasure," alike are sanctified by His presence, and no darkness for us could be so dense as that which would envelop us if we were to be deprived of Him. It seems but a small matter to the materialist to say, with flippant thoughtlessness, "We know nothing of God." But his atheism is my orphanhood, and I cannot, I will not, let him rob me of my Father. One of the darkest nights of my life was when I lost my earth-father; yet by-and-by that night ended in day, because I "saw God, and did eat and drink." But to be deprived of God! To be driven into the dark negation, "No God! no God!" Ah! that were a still blacker night, with no succeeding day; and nothing can drive me into such a dreary region of darkness unrelieved! No! thanks be to the revelation of Jesus Christ, I have learned to know God as my Father, and His presence, unlike that of the Egyptian feasts, has no terror in it, for I "see Him, and can eat and drink."—*Rev. Dr. Taylor.*

PERMANENCE OF OCEAN.

It has been a favorite theory with geologists that the land and sea have been constantly changing their relations in past ages. Continents have gradually sunk beneath the ocean waters, while the bed of the ocean has been uplifted so as to form new continents. It would seem that this theory must be abandoned if the revelations made by dredging operations can be trusted. Dr. W. B. Carpenter, who has been conducting deep sea-dredgings for many years in the service of the English Government, rejects the old theory without hesitation.

He finds the bed of ocean very shallow, in general, near the shores of continents, and thinks this shallow bed belongs to the continents, and may be subject to alternate elevations and sinkings.

But in the great ocean depths, corresponding to the mountain heights on shore, he finds no evidence of change in the geologic ages. They contain no washings from the land of vegetable or animal remains, and give no traces of continental life. The real oceanic floor is level, like the prairies of the west, with slight undulations of surface.

Dr. Lyell imagined geology to be one of the exact sciences, and that his work would be of permanent authority. His theory of the untold ages needed for geologic changes has been exploded by Sir William Thompson; and his other theory of the oscillation of continents and ocean beds is now disproved by Dr. Carpenter. It is evident that geologists must not be too boastful of scientific exactness.

GROUND FOR HOPE.

The question of prime importance to you is not, Are you a Christian? but, Is Jesus Christ your Savior? These two questions may seem to aim at the same point; but they involve very different processes of mind in their answering; and herein consists the superiority of the latter form over the former. Your hope of salvation must rest not on what you are, but on what your Saviour is and does. If you look at yourself to find a ground of hope, you will never be satisfied—unless you are deceived. But if you look at Jesus, you can see reason enough for hope. Jesus Christ came into the world to save sinners—not Christians, but sinners. If you are a sinner, you may be sure that you are one of the very class Jesus Christ came to save. If as a sinner you trust yourself to Jesus Christ as the Savior of sinners, he will not fail you: you may be sure of eternal safety. The question, Am I Christian? has troubled many an anxious mind for weary years, and the more the inquirer has pondered it, the less hope there has seemed of its settling. But there need be no such trouble in settling the question, Is Jesus Christ *my* Savior? Whom did Jesus Christ come to save? Are you one of that class? Do you want Him to save you? Is He able to do so? Is He willing? Do you trust yourself to Him? These are the questions for you. The more you look away from yourself, and the more you fix your gaze on Jesus, the firmer your ground of hope will be. There is a great deal of time wasted on self-examination that might be profitably given to the contemplation of the Savior.—*S. S. Times.*

A WORD TO THE WISE.

That timid, shrinking girl, who almost starts at the sound of her own voice, and seems quite stupefied when you turn your stern eyes upon hers, is perhaps hungering with a nameless hunger for a smile from your face, or one kindly word she may carry into a home where poverty and care and sin ever brood, and they may be to her as heaven's benison for a whole weary week. Without that word or smile she may creep back to the shadows and beguile the hours with weeping. Has it not been so? That wild, rollicking, mischief-loving, mischief-making boy who is the plague of your heart, but who loves you with a love purer and stronger possibly than any other boy in the class, do not judge him too harshly. It is more than likely that sometimes when he has seen the pained look in your face, his heart has smitten him and he has made a resolve that when another Sabbath comes he will shew that he can master his weakness for the sake of his teacher. His want of success in his resolve may possibly give him as much pain that night, when he retires to his bed, as it did you, for we speak that we do know and have felt. Give him the credit for good resolve, and you will find a way to his heart which will never be shut against you. We take it that a wise teacher will be like the skilled husbandman, who makes a study of each species of plant in his garden, in order that, knowing its nature and characteristics, he shall be able to minister to its healthy development. A uniform, unchanging system of treatment must of necessity prove fatal to many a tender plant. These may be common-place truisms, but have we appreciated their value in our all-important work?—*London S. S. Teacher.*

SUNDAYS ABROAD.

One way or another, says a writer in *Sunday at Home*, the last few years I have been abroad a good deal, and in Italy, France, Holland and Germany I have felt painfully the monotony of foreign Sundays. To-day my dislike to them has reached a perfect pitch of bitterness. Owing to an accident I have not been able to go to church the last two or three weeks, and so I have had the full benefit of a Sunday at home in a foreign land. Let me give my experience for the benefit of such as think that our English Sunday may be improved by conforming it to the pattern of the continent. As I lie here I hear the piano in in a room close by played on most vigorously. The same tune, the same shakes, the same crashing chords are being repeated over and over again that I have had to listen to every day during the past week. I can also hear the piano across the road being practiced on in the same way that I have heard it practiced on every day during the past week. In the long stone passage outside my door I can hear the servant scouring away, as hard at drudging work as she was yesterday. I can hear the housewife with her jingling keys opening store-cupboards, and giving out stores in the same dreary round of the same duties that have occupied her all the week; and when I am carried into the *salon* this afternoon, no doubt I shall find her, as I did last Sunday, with her kind, tired face, bent over her work-basket, putting strings, and buttons, and tuckers, to little garments, just as she has put them any other day of the week. Sweet, unselfish, tender-hearted German lady, what a true English Sunday would he to her! Talk of dullness indeed! What can be more intensely dull than this horrible sameness of an utterly unbroken routine from month to month, from year to year, which some English people profess to envy!

There are three modes of bearing the ills of life; by indifference, which is the most common; by philosophy which is the most ostentatious; and by religion, which is the most effectual.—*Colton.*

GOLD DUST.

Hate none—hate their vices not themselves. —*Brainard.*

None is so poor as he who is discontented with his lot.

Thought is the first faculty of man; to express it is one of his first desires; to spread it his dearest privilege.

Good name in man or woman,
Is the immediate jewel of their souls.
—*Shakespeare.*

He who can take advice is sometimes superior to him who can give it.—*Von Knebel.*

The seeds of first instructions are dropped into the deepest furrows.—*Tupper.*

Every saint is God's temple, and he who carries his temple about him may go to prayer when he pleaseth.—*Austin.*

Who stabs my name would stab my person too,
Did not the hangman's axe lie in the way.
—*Crown.*

Counterfeit coin can never succeed in spoiling the character of gold; it only compels one to ring every piece on the counter. So pretence and sham never injure religion, but only make men more watchful.

Were there but one virtuous man in the world, he would hold up his head with confidence and honor; he would shame the world, and not the world him.—*South.*

The smallest wave of influence set in motion
Extends and widens to the eternal shore.
We should be wary, then, who go before
And we should take
Our bearing carefully when breakers roar:
One mistake
May wreck unnumbered barks that follow in our wake.

I have read in Plato and Cicero sayings that are very wise and very beautiful; but I never read in either of them, "Come unto Me, all ye that labor and are heavy laden."—*Augustine.*

There is but one pursuit in life which it is in the power of all to follow, and of all to attain. It is subject to disappointments, since he that perseveres makes every difficulty an advancement, and every contest a victory: and this is the pursuit of virtue.—*Colton.*

A wise man never goes the people's way;
But as the planets still more contrary
To the world's motion; so doth he to opinion:
He will examine if those accidents
Which common fame calls injuries, happen to him
Deservedly or no? Come they deservedly?
They are not wrongs then; but punishments?
If undeservedly, and he not guilty?
The doer of them first should blush—not he.
—*Jonson.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

The Italian Minister of Grace and Justice has suspended the stipend of the Bishop of Castellamare for absenting himself from his see on the occasion of the launch of the *Italia*, to escape blessing the vessel.

The assassins of the Rev. Dr. Parsons, who was murdered in the Turkish dominions, have been sentenced, one to death, and two others to penal servitude.

There is a mission among lepers in India, another at Jerusalem, and a third in the Sandwich Islands. The India mission cared for one hundred and forty lepers the past year, receiving some $4,500 therefor.

A Roman Catholic priest in Montreal of fourteen years standing, named Segnin, writes a long letter to a local paper addressed to Bishop Fabre, announcing his conversion to Protestantism.

During the present year there has been a wonderful revival at Marash, Central Turkey. Fully three hundred have professed conversion within two weeks. One Sabbath morning a meeting was held for nearly three hours, when sixty-eight persons took part.

Dr. Gladstone has forwarded a cheque for £25 to the Rev. Canon Mason, of Truro, in aid of the Cathedral Building Fund, "as a very small token of goodwill to the cathedral."

Mrs. Jenkins, the widow of a missionary in Pondoland, is dead. She was commonly styled "the Queen of Pondoland," and exercised great influence among the people. She resided at Umfundisweni, close to Umqnikelas' kraal.

It is stated that two eminent Oxford men are likely to go over to Rome in consequence of the Jesuit Mission just held in the university city. The sermons preached by the Jesuits were largely attended by the graduates at the Protestant University, which in these latter days, has supplied two eminent cardinals, Newman and Manning, to the Holy Roman Church.

The Old Believers of Russia, who have been for many years persecuted by the Government, have addressed a petition to General Loris Melikoff, beseeching him to intercede for them with the Emperor in getting the seals removed from their shrines, schools, and hospitals.

A movement is on foot to establish in London a great central middle-class school for Roman Catholic boys on the same scale as King's College School, the Carterhouse, and the City of London School. This is to be accomplished on the principle of co-operation and limited liability, the capital being found by a body of shareholders 500 in number, who will guarantee an income of £5,000 a year. The scheme has the approval and co-operation of the highest Roman Catholic ecclesiastical authorities.

Pope Leo XIII. has enjoined on the Hungarian Episcopate to carry out in their extremest rigour the canonical regulations respecting mixed marriages. The Episcopate has consequently addressed a circular to the clergy, forbidding them to celebrate mixed marriages, even when the parties agree to bring up their issue in the Catholic faith. This measure has stirred up the ire of the Hungarian Catholics, who complain that the Pope, by his odious intolerance, is playing into the hands of the Protestants.

At the present moment, including three ladies, the London Missionary Society has thirty agents in Madagascar, of whom five are in this country on furlough. The statistics for the bygone year inform us that the number of Christian members among the native population is now 70,125, with 253,182 adherents. Applying the educational test, it is reported that 25,585 adults are able to read. And exclusive of the Pastors' College and Normal and Central Schools for males and females there are in all 882 elementary schools, attended by 48,150 pupils. For school purposes £543 had been contributed by the different district churches, and for general church purposes £2,726.

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

WEDNESDAY, NOVEMBER 3, 1880.

A RECENT TRIP NORTH.

A few minutes before 11 a. m. on Sabbath morning—it was during the sessions of the Presbyterian Council—we were ascending the steps which lead to the hall of service in the North Broad Street Presbyterian church in Philadelphia. A gentlemanly usher led us well to the front, down the richly-carpeted aisle, and showed us to a comfortably cushioned pew. But the church itself—inside and out, the impression made by its architecture upon a visitor would be of chasteness almost rigorous, though not devoid of graceful ornamentation. The prominent idea everywhere was firmness and solidity. We like the style for a Presbyterian church, for it seems to be so in accord with the Pauline doctrine and form of government.

A few glances from our seat served to convince us that we were only one of many visitors who had been drawn together to hear Narayan Sheshadri, the converted Brahmin, one of the most remarkable characters—indeed the most remarkable character—of the Council. In due time a door aside to the pulpit opened and Rev. Dr. Harper, the pastor of the church entered, accompanied by Mr. Sheshadri. To do justice to the latter a Southerner must cast aside all prejudice (which he can well afford to do) for Sheshadri is deeply bronzed in complexion and his features are of decidedly African type. He was dressed in a tunic and wore a capacious turban of faultless whiteness. One may get a very correct idea of his style of garb from any picture of an Arab or Turk in costume. Dr. Harper has a countenance manly and intellectual, and altogether befitting his commanding figure—he is quite six feet in height and admirably proportioned. The reading both of hymns and scriptures was admirable. The pastor's voice was sonorous, his enunciation clear, modulations natural and emphasis well placed. The music here, as everywhere, was grand. An organ and a choir were there and well performed their part in leading twelve hundred voices in glad acclaim to Heaven's throne. One thing we note as not common in the South, that between the stanzas there was no instrumental interlude. After each verse a pause, deep silence, and then, with the precision of scientific art, the sacred song again bursts forth. We had expected to have our sense of propriety sadly shocked by whispering in the congregation, while awaiting the commencement of exercises, but neither here nor anywhere during Sabbath did we hear or see anything but profoundest reverence for the house of God.

We return to Narayan Sheshadri. It has been intimated that curiosity was in great part the cause of our selecting Broad street church as a place of worship, and not only a cause with us but with very many others. The preacher evidently appreciated this, and so gave us—we do not censure him—a hasty narrative of his life in heathenism, and of his conversion. The sermon did not impress us by its force, nor did the personal narrative come in very naturally or logically, but the correctness of language, whether as to pronunciation or construction, and the propriety of style and arrangement were marvelous to us; and we had set out to be critical.

Very much has been written of late concerning Narayan Sheshadri, and to many of our readers an account of his conversion will be simply an oft-told tale, but to others it may be new and serve as an illustration—indeed it is an apt illustration—of the wonderful providence of God. He was a Brahmin of the Brahmins, that is through his mother and through his father probably for generations the Brahminical caste had been transmitted. At seven years of age the sacred golden thread was thrown around him and he became invested, in the opinion of his heathen countrymen, with godlike attributes. Old men bowed before him and worshiped him as a god. His education, of course, was as extensive and thorough, always in the line of his religion, as his rank and caste required. In the deepest mysteries of Brahminism he was indoctrinated. But as his mind gathered strength and his intellect asserted its claims, he became disgusted with the system of superstition in which he was involved. It taxed his credulity too far. In the course of time he utterly rejected the fables of heathenism as taught in the Veda. He was now at sea, for as yet he knew nothing of Christ, unless as he had heard that Christ was taught by those foreigners who were despised below even the lowest caste of Hindoos. How could a Brahmin look to them for counsel? Fearing death from the cholera then raging in Bombay, with an unutterable feeling that to die was perdition, and yet knowing that the only religion he knew was powerless to help him, he was in a state of indescribable and horrible anxiety. But God hedged in his way and led him to the despised missionaries. The Bible was placed in his hands; he read and believed. To become a Christian meant literally to desert all—houses, brethren, lands, rank, wealth—all for Christ. But the step was taken, not without a struggle, we may well suppose. A younger brother, fourteen years of age—Narayan was now sixteen—embraced Christianity at the same time. Their relations were enraged and determined to prevent the defection from Brahminism—rather to compel a restoration. An English judge was appealed to by the parents and he decided that Narayan might be allowed to make his choice, but the younger Sheshadri was remanded to his parents, and to heathenism. Cast off by his parents and friends, execrated and despised by them, he had counted the cost and clung firmly to his Saviour. He studied theology, became a Presbyterian minister and has now a congregation of six hundred members.

At night we attended West Arch street Presbyterian church. The exterior of the church is not specially attractive in appearance, nor remarkable, beyond its being surmounted with an immense rotunda, but the architecture of the interior is Corinthian, and partaking of the elaborate carving and airy gracefulness peculiar to that style is strikingly elegant. Dr. Burns of Halifax, N. S., preached. The sermon was not above ordinary, and the audience was very slim, the pews being not half filled. The pastor—his name escapes us—read remarkably well. By the by, elocution seems to be regarded as an art in the Northern churches, and receives due attention as such.

We stop here. To an editor space is always dear. If we resume it will be to tell of Wanamaker's Sunday school and a trip to Gotham.

NOTES AND JOTTINGS.

The subject of providing candidates for the Gospel ministry is momentous. The approaching Synod of North Carolina can find no subject more worthy of its earnest and prayerful attention. In another column "Timothy" puts the case strongly. Not only is this a question for the Courts of our Church, but for every individual Christian to think over and to pray over.

C. W. Yates, of Wilmington, N. C., has the phototypes of the Presbyterian Council on hand and for sale in the sheet, or nicely framed. They make a capital ornament for a Presbyterian parlor—or any other. In the sheet they can be sold at $1 25—or framed in style and at price to suit. A permanent record these, and souvenir of the Great Presbyterian Council.

The *Church Messenger*, which by the way is now printed at the office of the *People's Press*, at Salem, N. C., has very greatly improved in appearance, and we think in general merit under the new regime. Rev. C. J. Curtis has charge as editor. We say again the Episcopalians of North Carolina ought to abundantly sustain it.

A few days since a lady writing from Arkansas asked, What had become of Mrs. C. P. Spencer, adding: We all love her writings so much. By the same mail we received from Mrs. S. the "Extracts from a Young Lady's Letters" which will be found on our first page. The young lady will first know of the publication when she sees them in print; but, all parties concerned may claim pardon on the ground of the pleasure bestowed on our readers by their appearance. The treat we give this week is capital, but we have copy in hand for even better in our next, and there will be more to come.

We have from a friend a copy of the Historical Address delivered at the dedication of the fourth house of worship of Alamance church, in October, 1879. We are glad to get a copy and return our thanks. The address is by Rev. C. H. Wiley. This announcement will assure such of our readers as are acquainted with the author, of the pains-taking, thorough and accurate character of the work. It is indeed one of those little volumes, of which there are only too few among us, which do more to perpetuate the history of Presbyterianism than aught besides.

Copies are scarce in first hands, we have reason to think, and we know some would be glad to have them who do not know where to find them. Mr. W. S. Moore, Greensboro, N. C., can furnish a few copies at 30 cents, post-paid.

We have received from the Prohibition Liquor-Law Association of Shoe Heel, N. C., their circular in which they present the reasons for the formation of their society, which are to conserve true piety, pure morality and good order, and in which they suggest the formation of other societies; in which moreover they propose the obtaining through the co-operation of temperance and Christian organizations such an earnest and strong appeal to the Legislature as will constrain the legal action desired.

Here is something practical and something worthy of all the devotion of mind and heart, aye and purse, that can be given to it. It will require consummate wisdom and prudence to organize the movement thoroughly and effectively, and to direct it to a successful issue, for the foe is strong in resources and well intrenched. Time too may be required, but the cause is holy and just, and God's blessing may be sought with assurance of success.

Rev. L. B. Chaney writes to the *Texas Presbyterian* that the following action was taken by the Synod of Texas, (North):

"The Synod of Texas of the Presbyterian Church in the United States of America, passed the following resolution: That a committee of five be appointed to correspond with the Synod of Texas, of the Presbyterian Church, South, and request the appointment by them of a committee to confer relative to the prosecution of the Presbyterian Church work in Texas by the two Synods without conflict, and that a committee be appointed to nominate this committee of correspondence. The following were appointed a committee of conference:

Rev. John D. Matthews D. D., E. B. Wright D. D., W. B. Rankin, Elders Judge S. A. Bently and B. H. Bossett.

B. T. McLELLAND,
Stated Clerk.

Mr. Chaney adds:

This action speaks for and explains itself. We, who are on the border and in the heat of battle, feel the necessity of a better state of things than has hitherto existed between the two Synods. I assured the Synod before the above action was taken, that I earnestly desired that there should be a better understanding between us, that we might be coworkers in Texas, instead of being hindrances to each other. Notwithstanding the attitude of the Assemblies, it seems to me that something might be done by us in Texas. Something must be done, and be done speedily, or Presbyterianism will suffer in North Texas, indeed it has already suffered. There are, no doubt, many of our people in this part of the Synod, who love our Church and who are loyal to her, who would rejoice to see us work together without conflict. It will do no harm to make an honest and prayerful effort. I trust the brethren will give this matter proper consideration and go to the Synod praying that the Great Head of the Church may guide us and bless us.

I love our Southern Church with all my heart, but I want to be able to say to our brethren of the Northern Church, "God speed," if they are working with us to win Texas for Christ. I am satisfied that they misunderstand us, and it may be that we misunderstand them. *Let us examine and see.*

Fraternally, L. B. Chaney.

Weatherford, Texas, Oct. 20th, 1880.—

NEWS NOTES.

We specially invite news from all quarters for this column.

Any person wishing to communicate with the family of the late Dr. Plumer will please address Mrs. E. D. Plumer, 631 E. Main street Richmond, Va.

FROM NORTH CAROLINA.

We learn from a private source that meetings were lately held in the Presbyterian church in Lenoir, N. C., in which the pastor, Rev. B. L. Beall, was assisted by Rev. P. T. Penick. Four persons united with the church.

Rev. P. R. Law, Evangelist of Orange Presbytery, so we learn, has received a call to the Presbyterian church of Brandon, Miss. We are not advised as to whether Mr. Law will accept.

We are gratified to learn of a precious season of grace at Ashboro, N. C., under the ministrations of Rev. A. M. Watson. Thirteen persons were added to the church, and hopes are entertained that many more will unite.

On last Wednesday, 20th ulto., Rev. John W. Primrose and family reached Oxford, and took possession of the neat and pretty Presbyterian manse. The congregation gave them a hearty welcome.

On the Sabbath Mr. Primrose was, by order of Orange Presbytery, installed pastor of the Presbyterian church. Rev. D. E. Jordan gave the charge to the pastor. Rev. H. T. Darnall preached the sermon, and delivered the charge to the people. The services were very interesting.—*Orphan's Friend.*

FROM SOUTH CAROLINA.

A friend sends us the following:

The Presbytery of South Carolina at its late meeting at Cokesbury, adjourned to meet at Honea Path on Wednesday before the last Sabbath of October, to consider a call from the churches of Honea Path, Midway, and Williamston, for the pastoral services of licentiate J. L. Brownlee, and if the way be clear, to ordain and install him pastor of these churches. The Presbytery met at the time and place appointed and the calls being in order and accepted by Mr. Brownlee, he was ordained and installed as pastor of Honea Path and arrangements made for his installation at Midway and Williamston at an early day. No other business of special importance was transacted by the Presbytery at this meeting.

FROM TEXAS.

Mr. Editor:—Please acknowledge with many thanks, the receipt of the following sums for West Fork church in Tarrant county.

Selma, Ala., $1; Davidson College, $2; Raleigh, $4; Hillsboro, $2; Denton, Texas, $1.

Last Sabbath was our communion day. I was assisted by Rev. L. B. Chaney of Weatherford, Texas. We ordained and installed a Ruling Elder and a Deacon. Baptized seven children in the family of the Elder—*a household baptism.* Received one member on profession.

Fraternally,
R. S. Burwell.

FROM ALABAMA.

Selma, Ala., Oct. 26th 1880.

Dear Presbyterian:

The First Church of Selma has elected the following officers, to be ordained and installed next Sunday morning:

Ruling Elders, Mr. Wm. R. Nelson, and Dr. Chas. F. Force, both of whom are now deacons. To the office of Deacon, they also elect Dr. T. P. Gary, Mr. Jno. R. Kenan, Mr. Wm. F. Lyman, and Mr. A. G. Parrish.

The election of these men, all good men and true, shows the composition of our community. Dr. Force is a native of Washington city, and his father was Librarian of Congress for many years. Mr. Nelson is from Tabb street church, Petersburg Va. Dr. Gary was once a deacon at Tuskegee, Ala., and then an elder at Wesson, Miss. Mr. Kenan came from near Wilmington, N. C. Mr. Lyman is a native of Northfield, Mass., and was a schoolmate of D. L. Moody while Mr. Parrish is a native of Greensboro, Ala.

Yours,
T. W. H.

For news from York and Livingston, see another column.

FROM KENTUCKY.

Rev. J. R. Bridges, of the last class at Union Theological Seminary, Virginia, has been invited to occupy the field recently left vacant in Fayette county, Ky., by the withdrawal of Rev. E. E. Ervin.

The two churches ministered to by Dr. Wm. George, of West Lexington Presbytery were cited to show reason why the pastoral relation should not be dissolved. This looks to the acceptance by Dr. George of the call from Fort Worth, Texas. His present charge is strongly attached to their efficient pastor.

For the N. C. Presbyterian.

SYNOD OF MISSOURI.

The Synod of Missouri met in Fulton, Mo., on Tuesday, Oct 19th, 1880, and was opened with a sermon by the Moderator, Rev. John F. Cowan, D. D., from Hebrews vii: 26. "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

Rev. J. M. Travis was elected Moderator, Rev. M. G. Gorin Temporary Clerk, and Rev. Frano. Mitchell, Reading Clerk. The attendance was large, eighty-one in all. Rev. Dr. R. McIlwaine was present and delivered most interesting addresses on Home and Foreign Missions. To which the Synod made appropriate responses. Overtures from two Presbyteries to request the Assembly to remove the office of Home Missions to Saint Louis were answered in the negative.

The report of the Board of Trustees of Westminster College was very encouraging, during the past year the debt has been reduced from $14,000 to about $5,000. The number of students in attendance this session is increased. Over a hundred are now on the college roll. The friends of this institution are very thankful to God for its present prosperous condition. They feel confident that its years of darkness and adversity are over, and that with the blessing of God on their efforts its permanency and increased efficiency in the future is a certainty.

The report of the Female Synodical College also located in Fulton, represented that institution as in a state of prosperity far surpassing that of any previous year. In addition to a large patronage from the city forty-four young ladies from various parts of the State are in attendance on it, and board in the college.

The Synod recommended that the day of prayer for missions, last Wednesday of October, and that for institutions of learning connected with our church, last Thursday of February, 1881, as appointed by the Assembly be observed by our people.

A committee was appointed to confer with committees of Synods in the South and West respecting the location of a Theological Seminary at Fulton and to urge that steps be at once taken to secure that object.

The reports on the Sabbath and Sabbath Schools were excellent, prepared with care and most cordially adopted.

The narrative was one of unusual interest and value, and Synod instructed the ministers under its care, to read it to their congregations.

The *Saint Louis Presbyterian* under its present management met with the unanimous approval of Synod. The vote to sustain Dr. Farris, the veteran editor of that paper, and to make efforts to increase the circulation of the *Presbyterian* among our people was not only unanimous but most cordial.

After sessions of four days memorable for the unusual interest of the proceedings, the large attendance of the citizens of Fulton on the same, their great courtesy and hospitality, and the delightful weather, Synod adjourned to hold its next stated meeting in Central Presbyterian Church, St. Louis, on the 2nd Tuesday of October, 1881, at 7:30 P. M.

H.

For the N. C. Presbyterian.

COLLECTION FOR EDUCATION.

Martinsburg, W. Va., Oct. 24th, 1880.

To the Pastors and Churches:

Dear Brethren:—The first Sabbath of November, the day set apart by the General Assembly for a collection to aid our candidates for the ministry is at hand. Our candidates have been decreasing in number for several years past. How far this may be owing to the fact, that they have not been sufficiently aided by the churches is not for me to say. It is not reasonable, however, to expect the blessing of God upon a cause that is not properly appreciated. If the heart of the Church was moved on this subject as it ought to be our students would not want for aid. They cannot possibly get along on the amount of appropriations now made to them. The executive committee of Education is now substantially out of debt. We earnestly desire a collection that will enable us to pay our beneficiaries $150 or $175. Shall we have it? We make the appeal on these grounds. 1st. It is but simple justice. When a student is accepted by his Presbytery and gives himself up wholly to preparation for the ministry, it is but simple justice that he should be sufficiently aided.

2. It is wise policy in the churches to do this. If we do not aid them sufficiently, we must not be surprised if they should seek and find aid elsewhere. Students have the same human nature that all the rest of us have. Then let us take care of our own.

3. It is humane to aid them sufficiently. It actually seems cruel to suffer a young man that has devoted himself to the ministry, to be harrassed with debt, or the fear of debt, during his course of preparation, or to compel him to turn aside to make money to educate himself. Other reasons might be mentioned, but these are enough. We request our brethren, the Chairman of Presbyterial Committees of Education to try to get a collection from every church within the bounds of their respective Presbyteries.

E. M. Richardson, Sec. Ed.

Contributions should be sent to G. W. MacRae, 300 Front street, Memphis, Tenn.

PRESBYTERIAL CALL.

At the request of Rev. E. H. Harding, D. D., Rev. G. D. Parks, and elder J. B. Rankin and A. G. Neel, the Presbytery of Mecklenburg, will meet in Charlotte Second church on Tuesday after adjournment of Synod at 11 a. m., for the purpose of considering a communication from Nashville Presbytery.

G. S. Robinson, Moderator.

For the N. C. Presbyterian.

YORK AND LIVINGSTON.

Mr. Editor: Immediately after the late protracted religious services at York, Ala., a weekly prayer meeting was inaugurated, is well attended, and it may be noted as a pleasing fact that some of the recent converts have bravely taken up the cross of leading in prayer. Another fact of interest: The Sabbath school, which had run down to zero, has been revived, is well supplied with teachers, and the scholars now number above fifty.

While writing may I trespass further by giving a statement of the status of our church in this place? First, however, permit me to present an outline picture of this pretty town. Livingston is the seat of justice for the county of Sumter—one of the counties that constitute what is called the cotton belt of Alabama. It is located on the line of the great Southern Central railroad, which begins at Chattanooga and has its terminus at Meridian, Miss. It is handsomely laid out, all the principal streets radiating from the public square, and these intersected by others at right angles; the court house occupies the centre of a large quadrangular area, perfectly level and beautifully clothed with thick-set grass. The graceful evergreen, water or willow oaks, some of majestic form and size, adorn the sides of the court-yard and cast their shadows far and wide. Several of the streets are lined with these and other noble trees, and you may observe almost on every main and cross street young ones growing, which, in a few years, will become as the others, marked for beauty and utility. This place now is a busy mart. The fleecy staple is coming in rapidly, bought and sold and railroaded away to every part of the Union. One of the noted features here is the bored well—artesian, whose water arises to the surface—water of high medicinal value. Its curative qualities have been well tested and they attract many invalid visitors, especially dyspeptics, who, by a persistent use of the water, are generally relieved, and go on their way rejoicing. This pretty village—pretty? yes, for it is so,—it is true, cannot boast of its marble and stone-fronted mansions, and it would be a pity were it so, marring all its picturesqueness. Instead thereof you may see many handsome and stately dwellings; but its main feature is in the tasty, snug-looking, ornate cottage buildings, with their ample yards and squares of rare and beautiful flowers.

But now to the religious aspect of the place. There are four church organizations—Episcopalian, Methodist, Baptist and Presbyterian, each proud of its neat and well furnished house of worship. With no vain boasting, it may be said that our body is a model one. The members are a quiet and steady folk, not very demonstrative, yet there is an under-current of piety which, on occasions, flows outward in beauty and power. For methodical working our church here cannot be excelled. Financial operations are carried on by the square. The contributions, although small, for the members are not weighted down with this world's goods, are regularly made according to the requisitions of the General Assembly. Besides, two collections are taken up every Sabbath for contingent and other purposes—one from the Sabbath school, the other from the congregation.

The services of the Sabbath and weekly prayer meeting are promptly and well attended, so well as to call forth the remark from a good Methodist brother, "If the Presbyterian bell be rung the members of the church will go if it rained pitchforks." The Sabbath school is the pet institution. All the officers, three elders and three deacons, with one exception, are connected with it; one as superintendent, the others as teachers, and each class is taught by church members, most of whom are heads of families.

Outside of cathedrals and metropolitan churches our music excels. The choir has been well trained. Its prima donna has just returned from the conservatory of music at Cincinnati. The singing is superb, occasionally too artistic. Generally, however, the harmony is simple, rich, glowing—an inspiration to preacher and people. Alas! perhaps before this reaches you our charming organist will have been borne away in triumph by a young brother of a distant congregation. *Sic transit gloria symphoniæ.* Yet there is material in the choir for a successor. On the whole, is not ours a favored communion?

This exhibit of the state of the church is not the result of any executive ability of the present pastor. It is the showing forth of the past faithful oversight of former undershepherds, and the steady efforts of others who are now in glory. For many years Miss Houston, daughter of an elder, was a power at work in leading up the church to its present position. Memories of her are still fresh and fragrant.

In conclusion of this very verbose communication, may I not well fear of my being able to keep this church working for the maintenance of the high character which I have attributed to it? May God help me to be a pastor indeed, "in season and out of season," to lead my people upward and onward in the way of excellence, usefulness and holiness.

R. C.

For the N. C. Presbyterian.

CANDIDATES FOR THE MINISTRY.

It is now a matter of general knowledge and regret that there are but forty-eight students in the only active Theological Seminary in the Southern Presbyterian Church. Last year there were fifty-one at Union alone and twenty-six at Columbia, making seventy-seven in all. Six years ago there were seventy-seven at Union and over thirty at Columbia, one hundred and ten in all. So that we now have less than half as many divinity students as we had six years ago; although the demand for laborers is so much greater. This is a startling retrogression. These contrasted figures are alarming. To say nothing of foreign mission fields and the extension of our territory in the West and Southwest, how are existing churches to be supplied and how is the evangelistic work to be prosecuted, when even now the yearly accessions to the ministry hardly suffice to supply the depletions caused by removal, old age and death? Of the candidates now in the Seminary only six are from North Carolina. When we remember that our Synod is the largest but one in the Church, when we enumerate the vacant churches and the unoccupied evangelistic fields in our Presbyteries, and then consider this small number of candidates from the whole Synod, we are forced to the conclusion that something is wrong. Somebody is sinfully, ruinously neglecting a plain duty. Is it the Church or the young men of the church, or both? When Dr. Archibald Alexander was inaugurated as first Professor in the Theological Seminary at Princeton, Dr. Samuel Miller preached a sermon on the duty of the Church to take measures for providing an able and faithful ministry. One paragraph of this discourse is commended to the earnest attention of our Sessions and Presbyteries:

"1. The Church is bound, with a vigilant eye, to search for, and carefully to select, from the young men within her bosom, those who are endowed with piety and talents, whenever she can find these qualifications united. Piety is humble and retiring; and talents, especially of the kind best adapted to the great work of the ministry, are modest and unobtrusive. They require, at least in many instances, to be sought out, encouraged and brought forward. And how, and by whom, is this to be done? The children of the Church are, if I may so express it, the Church's property. She has a right to the services of the best of them. And, as it is the part both of wisdom and affection, in parents according to the flesh, to attend with vigilance to the different capacities and acquirements of their children, and to select for them, as far as possible, corresponding employments; so it is obviously incumbent on the Church, the moral parent of all the youth within her jurisdiction, to direct especial attention to such of them as may be fitted to serve her in the holy ministry. And it may be asserted, without fear of contradiction, that whenever young men are found, who unite fervent piety with talents adapted to the office, it is the duty of such to seek the gospel ministry; and it is the duty of the Church to single them out, to bring them forward, and to endeavor to give them all that preparation, which depends on human means, for the service of the sanctuary."

Another paragraph is commended to the prayerful consideration of the young men of the Church:

"From this subject we may derive powerful excitements to young men of piety and talents, to come forward and devote themselves to the Gospel ministry. We trust no young man will ever think of that holy vocation, until he has first given himself up a living sacrifice, holy and acceptable to God, by Jesus Christ. We would not, for any consideration, be accessory to the sin of alluring into the sacred office those who know nothing of the power of godliness, and who, on the most favorable supposition, can be nothing better than miserable retailers of cold and unproductive speculations. But while we say this, we assert on the other hand, that wherever fervent piety appears, in any young man, united with those talents which are adapted to the office of an ambassador of Christ, it is incumbent on their possessor to devote himself without delay to the work of the ministry. There are only two questions which need be asked concerning any youth on this subject. *Has he a heart for the work?* And *has he those native faculties, which are susceptible of the requisite cultivation?* If these questions can be answered in the affirmative, I hesitate not to say, that in the present state of the Church, it is his duty to seek the ministry. Young men! have none of you any desire to serve your fellow-men, and to serve Christ, in this exalted office? You have but one short life to live in this world; and you must in a very little time decide how you will spend that life. We confidently pronounce that it can be spent in no manner so desirable, so noble, so God-like as in the Gospel ministry. If then you love the Lord Jesus Christ, come—we affectionately invite you to come out and take part with us in the ministry of the grace of God. The example of Christ invites you to come; the tears of bereaved churches, who can find none to break unto them the bread of life, entreat you to come; the miseries of wandering souls, who find none to lead them to heaven, plead with you to come. Come then and take part with us in the labors and rewards of the ministry of reconciliation!"

Timothy.

MONTHLY REVIEW OF MISSIONS.

We have intelligence from Campinas as late as the 3d of September. The tone of our letters are more cheerful than they have been for some time past. A number of interesting cases of conversion are reported. Mr. Lane was about to organize another church in the country, not far from Campinas, where there seemed to be much general interest on the subject of religion. The school at Campinas embraces more than sixty pupils, fifteen girls and forty-six boys. Senor Rodriguez, who graduated at Hamden Sidney, last spring, and who made a profession of religion before he left this country, has joined the school as a teacher and will no doubt be very useful. The missionaries were all in good health, and were pursuing their labors in peace and quietness. An extract from a letter from Miss Henderson, published in our present issue, will be read with interest. Mr. Boyle, writing from Mogy Mirim, mentions that the town was growing very rapidly, and that there were eighteen members connected with the church at that place. Intelligence has reached us indirectly of the safe arrival of Mr. and Mrs. Wardlaw at Perambuco.

We have letters from Haugchow dated the 30th August, from Soochow the 6th September, and one from Tungchow August 17, from Miss Safford. The missionaries at Haugchow had just returned from their mountain retreat and were all in excellent health. Those at Soochow had just returned from Poodoo, near the seacoast, where they had been for a few weeks to avoid the extreme heat, and were also enjoying invigorated health. Miss Safford had gone to Tungchow for the benefit of a cooler climate during the hot months, and was greatly improved in health. She speaks of a great awakening on the subject of religion in many parts of Northern China, especially in those provinces where the famine had been most severe. At one station there had been, in the course of eighteen months, more than three hundred additions to the church.

We have a letter from Miss Ronzone, of the 13th September, in which she mentions that she had had a pleasant visit from Dr. Dabney, who was then traveling in that part of Europe. She makes mention of two young ladies that had graduated at her school, and were now usefully employed in the Christian work.

DEPARTURE OF MISSIONARIES.

Rev. Joshua Phipps and Mrs. Phipps sailed from Baltimore, on board the steamer "Hibernian," on the 6th of October, on their way to Greece. Mr. Phipps is a native of East Tennessee and a recent graduate of Union Theological Seminary. Mrs. Phipps is also a native of East Tennessee and the daugter of Dr. Tadlock, the president of King College, at Bristol. They were accompanied by Miss Daphne Kalopothakes, the daughter of Dr. Kalopothakes, of Athens, who had been in this country for a number of years receiving her education.

FINANCE.

The receipts for September, from all sources, are $1,996 57, which shows a falling off, as compared with those of the same month of last year, of $393 86, or a deficiency of something more than $100 in each of the three different departments. This would be the occasion of serious anxiety if we did not feel assured that this loss would be retrieved or more than retrieved during the coming months of autumn and winter. To have any deficiency couple itself with the sending off of needed missionary laborers, as has so happened in this case, is unavoidably the occasion of alarm, even though that deficiency be only a few hundred dollars. But we hope for better and brighter results. We believe in the power of prayer, and shall be greatly disappointed if the observance of the appointed day of prayer does not give a new impulse to the great work of Missions. We hope for the good of the Church itself, it will be universally observed.—*Missionary.*

THE SYNOD OF NORTH CAROLINA.

The sixty-seventh annual meeting of the Synod of North Carolina will be held in the First Presbyterian church in the city of Raleigh on Wednesday evening, Nov. 10, 1880, at 7 o'clock. Wm. S. Lacy, Stated Clerk.

In order to save time and trouble delegates to Synod are requested to send in their names to the Committee of Arrangements that homes may be provided for them in advance.

Address: E. R. Stamps,
Chm'n. Com. Arrangements.
Raleigh, N. C.

The Committee of Enrollment will meet in accordance with the requirement of Synod (Printed minutes for 1879, page 86) to prepare the roll of the Synod, in the Lecture Room of the First Presbyterian Church, Raleigh, N. C., on Wednesday afternoon, November 10th 1880, at 5 o'clock,

Wm. S. Lacy, }
Jno. S. Watkins, } Committee.

The following reduction of rates has been extended by the Railroad companies to delegates in attendance upon the sessions of Synod in Raleigh, November 10th, 1880:

Return tickets for one first-class fare will be granted by the following Railroads: Carolina Central Railway; Cape Fear and Yadkin Valley Railway.

Return tickets will be granted to delegates and visitors for three cents per mile round trip, by the following Railroads: Raleigh and Gaston Railroad; Raleigh and Augusta Air Line.

"Delegates to and from the meeting of the Synod of North Carolina at Raleigh" can secure tickets "between November 8th and 18th at three cents per mile each way, over all the lines in North Carolina," represented in the "Associated Railways of Virginia and the Carolinas; comprising the Piedmont Air Line, the Atlantic Coast Line, the Central Short Line, the Seaboard Air Line;" that is on the following Railroads not hitherto mentioned: The Richmond and Danville; North Carolina (Central); North Western North Carolina; Charlotte, Columbia and Augusta; Wilmington and Weldon; Wilmington, Columbia and Augusta.

A like rate of three cents per mile each way will be granted by the following Railroads: Atlantic and North Carolina; Western North Carolina.

The foregoing list includes all the responses hitherto received, October 15th 1880.

W. S. Lacy, Stated Clerk.

NEW PUBLICATIONS.

The *Apocrypha of the Old Testament*, with Historical Introductions, a Revised Translation, and Notes Critical and Explanatory. By Edwin Core Bissell, D. D., 1880, $3. Chas. Scribner's Sons, New York.

As the British and Foreign, and the American Bibles Societies do not print the Apocrypha in their Bibles, few possess it. Still fewer have any explanatory commentary. In fact the only commentary in English on the Apocrypha was written by Richard Arnold and published in London in 1744. It has been embodied in some editions of the Elaborate Critical Commentary of Patrick, Lowth, and Whitby, which few clergymen ever have. In the past thirty years especially these books have been subjected to critical and exhaustive study by foremost scholars, and the way is open and the demand pressing, after the lapse of more than a century, for a new critical exposition of these books. This volume is the last of Lange's great work, edited by Dr. Schaff, but prepared by the eminent Dr. Bissell. It contains an elaborate and well digested General Introduction, in which, first, Jewish History is reviewed in the Persian and Grecian Periods; and then follows a discussion of the Origin, Character and Scope, and History of the Apocrypha. We are surprised that there is no reference here to Dr. Thornwell's noble work on these books. Dr. Bissell gives a special introduction to each book; and then follow critical and expository notes. In an appendix are given translations of the leading Old Testament Pseudepigrapha. This is a welcome addition to the critical apparatus of the Scriptures and well executed.

The Life of Charles Hodge, D. D., LL. D., Professor in the Theological Seminary, Princeton, N. J. By his son, A. A. Hodge, $3, 1880. Gilt top—Charles Scribner's Sons, New York.

A most delightful biography, prepared with the finest taste, by a noble son; and presented in such beautiful type and paper, as make it a luxury to read its pages. In part it is Autobiographical, or from Dr. Hodge's journal while in Europe; with a limited and judicious use of his letters. His life and character were so noble; his influence so far-reaching; his writings so numerous and weighty; culminating in his grand "*Systematic Theology*," now a text book on the Protestant Continents; and so many thousand students passed under his tuition, that the Christian public will rejoice to read these loving records; and to look on the plates, showing his noble and handsome face, in manhood and in old age. The picture of his study will awaken precious memories in many hearts. A feast awaits each possessor of this precious biography.

Our Little Ones at home and in school. An illustrated magazine for little people. William T. Adams, well known as a caterer to the little ones under the pseudonym of Oliver Optic, is the editor. The first volume which is before us presents a fine appearance and the magazine will take rank among the most popular of its kind. Price $1 50 per annum. The Russell Publishing Co., 149 Tremont street, Boston, Mass.

St. Nicholas for November is at hand. It is a capital number. Volume VIII commences with this copy. Mystery in a Mansion; The Crew of the Captain's Gig; The Swiss Glaciers; The Magician's Daughter; Tom; Bagaboo Bill, the Giant. The above are a very few of its contents. Scribner & Co., New York.

The North American Review for November has been received and is a lively number. Its articles of chief interest are: The Monarchical Principle in our Constitution, by W. B. Lawrence; The Advantages of Free Religions Discussion, by Bishop W. C. Doane, and The Coming Revision of the Bible, by Dr. Howard Crosby. The other articles are not so valuable. D. Appleton & Co., Publishers.

The American Newspaper Directory of Messrs. Geo. P. Rowell & Co. seems to be very complete and indicates considerable enterprise on the part of the publishers.

Bibliotheca Sacra, Vol. XXXVII, October, 1880. Warren X. Draper, Andover. I. History and the Concept of God, Rev. Geo. T. Ladd, Maine; II. The New Testament Vocabulary, iii: Native Words not found in Classical Authors, Verbs, Appendix, Professor Lemuel S. Potwin, Ohio; III. The Sabbath: The Change of Observance from the Seventh to the Lord's Day: Testimony of the Fathers. Rev. Wm. DeLoss Love, Mass.; IV. The Christian Doctrine of God, President E. F. Gerhart, Lancaster, Pa.; V. The History of Research Concerning the Structure of the O. T. Historical Books, Prof. Archibald Duff, England; VI. Relations of the Aryan and Semitic Languages, Rev. J. F. McCurdy, Princeton; VII. Recent German Works and University Intelligence; VIII. Notices of Recent Publications, Index to Vol. XXXVII.

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

Items from *Southern Presbyterian:*

The postoffice address of the Rev. J. A. McLees, who was recently ordained by Red River Presbytery, is Vienna, La.

The Rev. John McLees, pastor of Rock Church, Greenwood, S. C., writes us: "Within the last two or three weeks there have been eight members added to Rock church. They were all young, and most of them belong to the Sabbath School in Greenwood."

Two communicants were recently added, on profession of their faith, to Union Grove church, in North Mississippi Presbytery.

From *Central Presbyterian.*

Four accessions to the Third Presbyterian church of Richmond, Va., Rev. W. N. Scott, pastor, on Sabbath 24th ultimo.

Rev. A. H. Price, Broadway pastor and evangelist, was assisted on the 8th, 9th, and 10th inst., by the Rev. Dr. Strickler of Tinkling Spring church, in a series of meetings at the Baptist church, Linville's Creek, who, together with elders Switzer and Burkholder, organized a church of twenty members at that point by direction of Lexington Presbytery. Two Elders were elected viz: F. C. Hopkins and R. J. Mason. Meetings were well attended. The sermons riveted the attention of the people.

Items from the *Christian Observer:*

Rev. J. A. Creighton changes his address to Columbus, Ky.

Rev. J. R. Bridges, who has been laboring at Eminence, Ky., will take charge of the churches of Salem and Walnut Hill at an early day.

Rev. A. W. Moffett has changed his address to Winchester, Va. He will take charge of the Round Hill church, about four miles west of that city.

Rev. W. G. Keady's postoffice address is La Grange, Tenn.

Rev. T. M. McConnell's postoffice for the present is 362 South Cherry street, Nashville, Tenn. This does not involve any change in his work.

PRESBYTERIAN (NORTH).

The majority of the members of the Presbyterian Church at Dunkirk, N. Y., whose pastor, Rev. Mr. Adams, was deposed for heresy, stand by him. The Presbytery of Buffalo declared that minority who accept the decision to be the Presbyterian church of Dunkirk, and a contest for the property will be had in the civil courts.

Fiftieth Anniversary of the Clinton, N. J. Presbyterian church was celebrated recently. Started with ten members, five hundred names have been added, now has two hundred members.

A Presbyterian church of fifteen members has been organized at Conrad, Iowa. Four months ago the site of the town was a cornfield. A large number of business and dwelling-houses have been erected, and the foundation laid for an enterprising village.—*Presbyterian.*

MORAVIAN.

Rev. John A. Sand, of Baltimore, for forty years a minister of the United Brethren in Christ, has just died, in the sixty-ninth year of his age. Mr. Sand was instrumental in organizing three of the five churches of that denomination in that city. He was a man of untiring energy, and will be greatly missed in the denomination with which he was connected.—*Christian at Work.*

METHODIST PROTESTANT.

The number of members of the Methodist Protestant Church, reported to the Union Convention in Baltimore in May, 1877, was 113,405; the number reported to the General Conference in May, 1880, was 118,502, making a net increase in members of 5,097 in three years. This does not include itinerant and unstationed ministers and preachers, which now number over 2,000, making the total membership about 121,500.

The Methodist Protestant Conference in Tarrytown, N. Y., after considerable discussion elected Miss Annie L. Slow by a majority of four votes and she was ordained.

BAPTIST.

A Baptist minister (colored) in Baltimore is said to have first immersed the pastor and six members of a Methodist church and afterwards sixteen more of the same church. As it was only a mission church the Baptists came near taking the whole.

The late Nathan Bishop among his latest acts transferred $40,000 in real estate to the American Baptist Union.

In the home mission fields west of the Mississippi it is said there are 735 houseless Baptist churches.

PROTESTANT EPISCOPAL.

The late Episcopal Convention elected Rev. George K. Dunlop, of Missouri, Missionary Bishop of Arizona and New Mexico, and Rev. Leigh Richmond, of Watertown, N. Y., Missionary Bishop of Montana.

A year ago a debt of $30,000 on Seabury Hall was paid by members of the Protestant Episcopal church in Minnesota, and an endowment of $20,000 was contributed by the Misses Mason, of Newport, R. I. Another Professorship of $25,000 has been endowed, and a Scholarship of $5,000.—*Presbyterian.*

METHODIST.

Bishop Kavanaugh of the Southern Church though eighty years of age, will spend the winter in California and preside over two conferences.

The estate of Miss Mary Rutherford Garrettson, late of Rhinebeck, N. Y., has been wholly bequeathed to the Methodist church—$20,000 to the Church Extension Society, $7,000 to the Rheinbeck churches, $1,000 to the superannuated preachers of the New York Conference, and $6,000 residuary to the Missionary Society.—*Presbyterian.*

UNITED PRESBYTERIAN.

The Associate Reformed Synod of the South, at its annual meeting at Oak Hill, Alabama, settled the question of communion with other churches by the adoption of the following resolution:—"While the Standards do not allow of open or indiscriminate communion, they do allow a restricted or a regulated occasional communion; and therefore, in extending this privilege, sessions are to maintain our testimony in relation in doctrine, worship and discipline, so as to secure the edification of the Church."

AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of **Consumption.** His child is now in this country and enjoying the best of health. He has proved to the world that **Consumption** can be positively and permanently cured. The Doctor now gives this Recipe free, only asking two green stamps to pay expenses. This Herb also cures night-sweats, nausea at the stomach, and will break a fresh cold up in twenty-four hours. Address CRADDOCK & CO., 1032 Race St, Philadelphia, naming this paper.

PRESBYTERIAN HISTORICAL SOCIETY, 1229 Race Street, Philadelphia.

It will be gratifying to those interested in the collecting and preserving of the material for Presbyterian History to know that the erection of a fire-proof building by this society, for the security of collections especially valuable, has been accomplished. It is a substantial and convenient addition to the building already occupied. Only the shelving remains to be completed before placing in it rare books and many articles of interest, possessed and expected. Steady progress is being made in classifying the books. This work, and then the preparation of a catalogue, require patient and continued application even before handling the thousands of pamphlets and many MSS. yet to be arranged, and will be pressed to completion as rapidly as circumstances will permit.

The annual report for the present year has been sent to the Stated Clerks of our Synods and Presbyteries, who are requested to notify the Corresponding Secretary of any failure in receiving it, and who are earnestly desired to present the subject of the progress and interests of the society before their respective bodies.

Donations of books, pamphlets, portraits, mementos, etc., will be fully appreciated and made useful for our entire church.

The society is yet without an income for current expenses. Funds are provided for building, but the classification of the library, printing, binding, correspondence and other incidentals, require expenditure for which no provision is made. Funds for these purposes are needed, and will also be promptly acknowledged.
ADDISON V. C. SCHENCK.
Cor. Secretary and Librarian.

The habit of running over boots and shoes corrected with Lyon's Patent Heel Stiffeners.

Agents and Canvassers.

Make from $25 to $50 per week selling goods for E. G. RIDEOUT & CO., 10 Barclay Street, New York. Send for their catalogue and terms. [sep18 661-1y

SECULAR MISCELLANY.

Postmaster General Maynard has declined, after hearing counsel and after due deliberation, to restore to the Kentucky lottery companies the privileges of the mails.

Vermont boasts the best butter cow in the country. J. S. Kenerson of Barnet owns her, and she has made 675 pounds in a year.

An eastern farmer is troubled with his hay petrifying on the way to market. The phenomenon is not observed until the hay is weighed, after which large lumps fall from the cart to the road.

G. T. Moon has found in Richwood township, Peoria county, Ill., two of the largest Indian relics that are extant. The first is a flint spear head, larger than a man's head, and of the regulation shape. The other is a battle-axe, made of Lake Superior blue-stone. They were dug up on Ten-mile creek. The axe will weigh from twelve to fifteen pounds.

Diphtheria still prevails alarmingly in some portions of Alamance near the Orange line, and perhaps also in Orange, and the disease is very fatal. Several recent deaths are reported. The bereaved have our sympathies.—*Central Protestant.*

An Ohio girl sued a man for breach of promise, and proved him such a mean scoundrel that the jury decided that she ought to pay him something for not marrying her.

"I fear," said a curate to his flock, "when I explained to you in my last charity sermon that philanthropy was the love of our species, you must have understood me to say 'specie,' which may account for the smallness of the collection. You will prove, I hope, by your present contribution, that you are no longer laboring under the same mistake."

M. Bokkos, a student of theology, while recently in the cloisters of Heres, at Mt. Athos, discovered some manuscripts of the celebrated patriarch Photius, of Constantinople. They comprised sixteen homilies, two discourses on the soul and the principles of bodies, twenty-five unedited letters, a treatise on the irreproachable faith, and finally an account of the deliberations of the First and Second Synods of Constantinople. All these writings will shortly be published.

A five-hooded snake has been discovered near Trichinopoly, in Southern India. Snakes are seldom known to have more than four hoods; consequently the superstitious natives worship it. Its nest is in a large anthill, which many people visit in order *to be cured of their different bodily ailments.* They congregate especially every Friday and Sunday night, as the snake is said to make its appearance then. They present offerings of eggs, milk, fruit, incense, flowers, and buckets with saffron-water and money in them, and in addition to these every man brings a rooster to be sacrificed. The blood of the bird is sprinkled, "and only the combs are used, which are cut in pieces and strewed about the place, and the birds are returned to those that brought them by the priest, who gives them in return some 'consecrated ashes' signifying acceptance."

Every housewife should know that sugar boiled with an acid, if it be but three minutes, will be converted into a glucose, which is the form of sugar found in sweet apples. One pound of sugar has as much sweetening power as two pounds of glucose. In other words, one pound of sugar stirred into the fruit after it is cooked and while yet warm, will make the fruit as sweet as two and a quarter pounds added while the fruit is boiling. Save your sugar by a little chemical knowledge. It is an established fact if fruit is sweetened when it is hot it requires much less sugar than if sweetened when cold.

A policeman is obliged to keep guard over the obelisk in Central Park, New York, because it is beseiged by thoughtless relic hunters.

More than one-third of the public-school children in New York City are near-sighted to a greater or less extent, owing to the bad lighting and defective ventilation of the school-houses. The scholars are compelled to hold their books near their faces, in order to see clearly, and thus their eyesight is impaired.

"Do you want to kill the child!" exclaimed a gentleman as he saw a boy tip the baby out of its carriage on the walk. "No, not quite," replied the boy; "but if I can get him to bawl loud enough, mother will take care of him while I go and wade in the ditch with Johnny Bracer!"

"Important documents rarely escape destruction," says the New York Times. "In the days of Josiah, the Pentateuch was to be found only in the rubbish of the Temple. The original copy of the Magna Charta of England had gone to the tailor's to be cut up into patterns, when it was rescued by Sir Robert Cotton. Luther's Table-Talk was found buried beneath a cottage, where it had been hidden away from the Pope, rolled in cloth and covered with bees-wax. The charming letters of Mary Wortley Montague were found in the false bottom of an old trunk."—*Good Literature.*

The City of Wilmington proposes to have a complete system of water works and to that end the authorities have about concluded a negotiation with the firm of J. A. Cloud & Co., of New York city.

The following is said to be a good "ant trap:" Procure a large sponge, wash it well, and press it dry, which will leave the cells open; sprinkle it with fine white sugar and place it near where the ants congregate. They will soon collect upon it, then dip it in boiling water, which will kill the ants. Wash out the sponge, sprinkle again with sugar and set again. If this course is persisted in, the ants will be exterminated.

Rev. Dr. Geikie, whose "Life of Christ" has made his name so widely known, is about to relinquish his ministerial charge in Paris, and will return to London. He was originally an independent minister at Islington; he went over a few years ago to the Anglican Church.—*Herald and Presbyter.*

EXACTLY WHAT IS WANTED AND SOUGHT AFTER.—To find a safe, reliable, harmless, not repulsive remedy that can be taken without interfering with business or pleasure, or disorganizing the system, a simple vegetable compound assisting nature to get rid of impurities in a gradual manner as nature intended. Such is in Simmons Liver Regulator, and the trial and use is all that is necessary to prove this to the most skeptical. Complete satisfaction is secured to every one, and certainly it is satisfaction to find the head clear and the bowels regular, the blood purified and the breath sweet. The Regulator is so mild, so gentle, so harmless, and does such a world of good in correcting the stomach, regulating the bowels, and restoring the health that all that is necessary is to give it a trial.

"I can recommend as an efficacious remedy for all Diseases of the Liver, Heartburn and Dyspepsia, Simmons Liver Regulator.
"LEWIS G. WUNDER, Ass't. Post Master, Phila."

There is no excuse for those who drag their weary and disordered bodies into our company, when a few doses of AYER'S SARSAPARILLA would cleanse their murky blood and restore their health and vigor. Ye muddy victims of bilious disease, have some regard for your neighbors, if not for yourselves.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 Powers' Block, Rochester, N. Y.

MARRIED.

No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

At Windsor, Bladen county, on the 28th of Oct., by Rev. A. McFadyen, Mr. JOSEPH S RUSS and Miss JANIE MONROE, daughter of Dr. Neill Graham.

On the 19th of October, at the residence of the bride's father, in Greene county, Tenn., by the Rev. D. O. Byers, assisted by the Rev. W. W. Pyrtt, Rev GEO. F. ROBERTSON of Washington, Ark., to Miss MATTIE L. EARNEST of Greene county, Tennessee.

In Laurel Hill church on 27th ult., at 6½ p. m., by Rev. A. N. Ferguson, Mr. L. A. MONROE and Miss MOLLIE WILLIAMS, all of Laurinburg, N. C.

In Mecklenburg county, on the 20th ulto., at the residence of Mr. John M. Houston, Mr. JOHN F. WHITLEY and Miss HATTIE HOUSTON, Rev. W. E. McIlwain officiating.

DIED.

Obituary notices must be paid for in advance The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Milton, N. C., October 21st, of whooping cough, little BENNIE, infant son of D. M. and E. E. Hines, aged 3 months and 13 days.

His tiny grave is all that remains; but the pure little spirit "safe in the arms of Jesus" is sweetly calling mother, father, brother, sister, and friends to that beautiful home made still brighter and more attractive because he is there.

At his residence in Waynesville, N. C., October 27th, after a painful illness of more than three weeks, JEREMIAH RATCLIFFE, JR., Superior Court Clerk, in the 42d year of his age.

He was an elder and one of the main pillars in the Waynesville Presbyterian Church, a leader in every noble enterprise, a prominent mason, the most popular man in Haywood, a type of honesty, benevolence and impartiality. The loss of such a man is a public calamity. He leaves a wife and many friends to mourn his departure. K.

In Taylorsville, September 29th, MARY AMANDA BURKE, wife of Prof. H. T. Burke, in her 32d year.

For half her life a faithful member of Concord church, (Iredell,) death, though unexpected, found her prepared. Her earnest prayer was for resignation to God's will concerning her, whether for life or death; and sustained by Him who is "Our refuge and strength," she calmly awaited the sundering of the tenderest, earthly ties, and slept in Jesus. Her's the gain; ours the loss.
T. G. T.

WILMINGTON MARKET

DURING WEEK

ENDING NOVEMBER 9.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—On Wednesday 41 cents; Thursday sales at 41¼ cents; Friday sales at 43 and later at 43¼ cents; Saturday 43 cents; Monday sales 42 cents. Tuesday nothing done up to close of report.

ROSIN.—Strained $1 40 and Good Strained $1 45 throughout—closing dull.

CRUDE TURPENTINE.—$1 90 for Hard and $2 80 for Yellow Dip throughout.

TAR.—Sales Wednesday, Thursday and Friday at $2 30; Saturday $2 40 and Monday $2 40.

COTTON.—Market has ruled quiet with sales at 10¼ cents for middling day by day. Tuesday quiet.

TIMBER.—Very little can get to market. Such as arrives is readily taken at high prices.

WHOLESALE PRICES.

These quotations represent the wholesale prices

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	00 a	12½
Sides, per lb	0 a	10
Shoulders	7½a	8
Dry Salted—		
Sides, per lb	0 a	9
Shoulders	0 a	7½
CHEESE—Northern Factory, per lb	0 a	11
Dairy, cream per lb	00 a	14
State, per lb	00 a	10
COFFEE—Rio, per lb	13 a	18
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	70 a	75
DOMESTICS—Sheetings, 4-4, per yd	6½a	7
Yarn, per bunch	00 a	1 00
FLOUR—Fine, per bbl	0 00 a	5 00
Super, Northern, per bbl	5 50 a	6 00
Extra do. " per bbl	6 00 a	6 25
Family " per bbl	7 00 a	9 00
City Mills—Extra Super, per bbl	0 00 a	7 50
" Family, per bbl	0 00 a	8 00
" Extra do., per bbl	0 00 a	8 50
GLUE—per lb	12 a	14½
GRAIN—Corn, in sacks, per 56 lbs from store—white	67 a	70
CORN, wholesale, in sacks	72½a	72
Corn, mixed, wholesale in sacks	00 a	67½
Corn, Cargo, per 56 lbs, bulk	68 a	70
Oats, per bushel from store	00 a	50
Peas, Cow, per bushel	60 a	65½
HOOP IRON—per ton	80 00 a	90 00
LARD—Northern, per lb	10 a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 20
MOLASSES—West Indies, old crop	00 a	30
" " hhds	00 a	33
" " new crop	37 a	40
" " bbls	40 a	41
New Orleans	47½a	60
Sugar House, hhds, per gal	00 a	25
" " bbls., per gal	00 a	25
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	3 50
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PORK—Northern, City Mess	00 00	17 50
SALT—Alum, per bag of 4 bushels	75 a	80
Liverpool, per sack	90	95
Liverpool fine, per sack	1 40 a	1 50
SUGAR—Cuba, per lb	8½a	10½
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	10½a	11
B— " per lb	9 a	11
C— " per lb	9 a	9½
Ex. C— per lb	9½a	10
Crushed, per lb	00 a	11½
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a	420

ORGANS 14 Stops, 4 Sets Reeds, ONLY $65. PIANOS, $125 up. Paper free. Address Daniel F. Beatty, Washington, N. J.

25 PER DAY Made Selling Our Platform Family Scale

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HAVING JUST RETURNED FROM THE Northern Markets, where I have purchased a fine selection of

Fancy and Staple Groceries,

I take pleasure in informing the public that I have opened at

NOS. 11 AND 13 NORTH FRONT STREET,

one of the finest stocks of

CHOICE FAMILY SUPPLIES

ever offered in this city. With polite and attentive clerks, Choice Fresh Goods of every variety, and the very lowest prices, I hope to enjoy a share of the public patronage.

My Store being neat and clean, the ladies are particularly invited to make an inspection of my entire stock. They will always receive a hearty welcome.

Respectfully,
JOHN L. BOATWRIGHT,
11 and 13 No. Front street.
nov 3-tf

Readings! Recitations! Elocution!
100 CHOICE SELECTIONS No 18 NOW READY. P. GARRETT & Co. 708 Chestnut St., Philadelphia.
This number is uniform with the Series, and contains another HUNDRED splendid Declamations and Readings, combining Sentiment, Oratory, Pathos, Humor, Fun. 180 pp. Price, 30 cts., mailed free. Sold by Booksellers. Every boy who speaks pieces, every member of a Lyceum who wants Something New to recite, should Get the Whole Set. Club rates, and Full List of Contents Free.

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Catalogue and circular with full particulars, on application.
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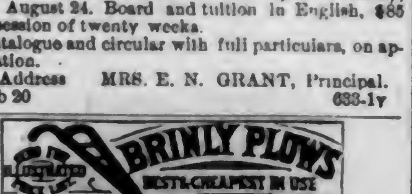

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Price Only $85.

The Cheapest Cotton Press made.
No cast iron used in its construction.
Strong, Durable, Portable, Cheap.
Guaranteed to press a 500 lb. Bale.
The Bale is delivered at bottom of Press.
It has been thoroughly tested, and is a good Lever Press for a low price.
Made and sold by
GEO. ALLEN & CO.,
Agricultural Implement Manufacturers and Dealers in General Hardware and Farm Machinery,
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ESTABLISHED 1868.
Assets (Jan. 1st, 1880,) $140,331.86
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NEW MACKEREL!
BARRELS, HALVES and QUARTERS.
For sale by
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GUNS, LAMPS, SEWING MACHINES.

BREECH LOADING, SINGLE and DOUBLE Barrel Guns, with all kinds of Implements for loading Shells, Powder, Caps and Wads.

LAMPS of all kinds. German Student, Perkins & House, and others.

The Remington Sewing Machine,
A consignment from the makers at Factory prices—a new and excellent Machine. Prices very low.

The Celebrated "Kinslow" Kerosene Oil. High Test. Water White. Odorless.

GEO. A. PECK,
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A GREAT REVELATION.

Some Valuable Thoughts Concerning Human Happiness and Timely Suggestions About Securing it.

Synopsis of a Lecture Delivered by Dr. Chas. Craig Before the Metropolitan Scientific Association.

The free and independent thought of this age accepts statements only where they are proven to be truth, while the development of mental power seems equally great in every other department of life. The valuable inventions of the day are counted by thousands. The increase of scientific study is universal. The spirit of inquiry in all fields is so marked as to cause

COMMENT ON EVERY SIDE,

while people seem investigating and advancing in every direction which can help them morally, mentally or physically. This is specially true of the human body and everthing which concerns it, and the truths which the people have found, even in the last fifty years, are simply marvelous. How really ignorant some cultured and supposeably scientific people were only a few years ago, as compared with the present day, may be better understood from a few illustrative facts. A prominent writer prepared an elaborate essay to prove that steamships could never cross the Atlantic, and his pamphlet was issued just in time to be carried by the first steamer that went to England. People once believed that the heart was the seat of life and health. It is now known that this organ is only a pump, simply keeping in motion what other and more important organs of the body have created and transformed. It was once supposed that if a person felt a pain in the back, the liver was deranged; if a pain came in the lower chest the lungs were affected and consumption was near; it is now known that a pain in the back indicates diseased kidneys, while troubles in the lower chest arise from a disordered liver and not imperfect lungs. A severe pain in the head was once thought to come from some partial derangement of the brain; it is now known that troubles in other parts of the body and away from the head, cause headaches and that only by removing the cause can the pain be cured. It is a matter of

PRIVATE HISTORY

that Gen. Washington was bled to death. His last illness was slight, and caused principally by weariness. A physician was called who 'bled him copiously.' Strange to say, the patient became no better. Another doctor was called, who again took away a large amount of the vital fluid. Thus in succession four physicians drew away the life of a great man who was intended by nature for an old age, and who prematurely died—murdered by malpractice—bled to death. That was the age of medical bleeding!"

The speaker then graphically described another period which came upon the people, in which they assigned the origin of all diseases to the stomach, and after showing the falsity of this theory, and that the kidneys and liver were the causes of disease, and that many people are suffering from kidney and liver troubles to-day who do not know it, but who should know it and attend to them at once, continued:

"Let us look at this matter a little more closely. The human body is the most perfect and yet the most delicate of all created things. It is capable of the greatest results and it is liable to the greatest disorders. The slightest causes sometimes seem to throw its delicate machinery out of order while the most simple and common sense care restores and keeps them in perfect condition. When it is remembered that the amount of happiness or misery we are to have in this world is independent upon a perfect body, is it not strange that simple precautions and care are not exercised? This is one of the most vital questions of life. People may avoid it for the present, but there is certain to come a time in every one's experience when it must be faced.

"And here pardon me for relating a little personal experience. In the year 1870 I found myself losing both in strength and health. I could assign no cause for the decline, but it continued, until finally I called to my aid two prominent physicians. After treating me for some time they declared I was suffering from Bright's disease of the kidneys, and that they could do nothing more for me. At this time I was so weak I could not raise my head from the pillow and I

FAINTED REPEATEDLY.

My heart beat so rapidly it was with difficulty I could sleep. My lungs were also badly involved; I could retain nothing upon my stomach, while the most intense pains in my back and bowels caused me to long for death as a relief. It was at this critical juncture that a physical longing which I felt (and which I most firmly believe was an inspiration) caused me to send for the leaves of a plant I had once known in medical practice. After great difficulty I at last secured them and began their use in the form of tea. I noticed a lessening of the pain at once; I began to mend rapidly; in five weeks I was able to be about and in two months I became perfectly well and have so continued to this day. It was only natural that such a result should have caused me to investigate most thoroughly. I carefully examined fields in medicine never before explored. I sought the cause of physical order and disorder, happiness and pain, and I found the kidneys and liver to be the governors, whose motions regulate the entire system."

After describing at length the offices of the kidneys and liver, and their important part in life, the doctor went on to say:

"Having found this great truth, I saw clearly the cause of my recovery. The simple vegetable leaf I had used was a food and restorer to my well-nigh exhausted kidneys and liver. It had come to them when their life was nearly gone and by its simple, yet powerful influence had purified, strengthened and restored them and saved me from death. Realizing the great benefit which a knowledge of this truth would give to the world I began in a modest way, to treat those afflicted and *in every case* I found the same

HAPPY RESULTS

which I have experienced. Not only this but many, who were not conscious of any physical trouble but who, at my suggestion, began the use of the remedy which had saved my life, found their health steadily improving and their strength continually increasing. So universal, where used, was this true, that I determined the entire world should share in its results, and I therefore placed the formula for its preparation in the hands of Mr. H. H. Warnerner of Rochester, N. Y., a gentleman whom I had cured of a severe kidney disease, and who, by reason of his personal worth, high standing and liberality in endowing the Astronomical Observatory and other public enterprises, has become known and popular to the entire country. This gentleman at once began the manufacture of the remedy on a most extensive scale, and to day, Warner's Safe Kidney and Liver Cure, the pure remedy that saved my life, is known and used in all parts of the continent.

"I am aware a prejudice exists toward proprietary medicines, and that such prejudice is too often well founded, but the value of a *pure* remedy is no less because it is a proprietary medicine. A justifiable prejudice exists toward quack doctors, but is it right that this prejudice should extend towards all the doctors who are earnestly and intelligently trying to do their duty? Because Warner's Safe Kidney and Liver Cure saved my life before it became a proprietary medicine, is it reasonable to suppose that it will not cure others and keep still more from sickness now that it is sold with a government stamp on the wrapper? Such a theory would be childish."

The doctor then paid some high compliments to American science, and closed his lecture as follows:

"How to restore the health when broken and how to keep the body perfect and free from disease must every be man's highest study. That one of the greatest revelations of the present day has been made in ascertaining the true seat of health to be in the kidneys and liver, all scientists now admit and I can but feel that the discovery which I have been permitted to make, and which I have described to you, is destined to prove the greatest, best and most reliable friend to those who suffer and long for happiness, as well as to those who desire to keep the joys they now possess."

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I have just opened the best assortment of
FALL AND WINTER GOODS
In the City,
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Silks, Cashmeres, Brocades, Henriettas, Alpacas, Poplins, Novelties, Velvets, Suitings, Flannels, Cloaks, Shawls, Blankets, Hosiery, Gloves, Handkerchiefs, Crepes, Men and Boys' Wear, White Goods, Embroideries, and a full line of

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A LARGE AND ATTRACTIVE DISPLAY OF
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Something New in this Line Almost Daily.
Our Suits of
BLACK AND COLORED CASHMERES,
Made to Order, are Very Reliable as to Fit.

Ladies send your orders, and if you are not pleased we will Refund the Money paid.
Respectfully, R. M. McINTIRE.

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LEADING FEATURES:
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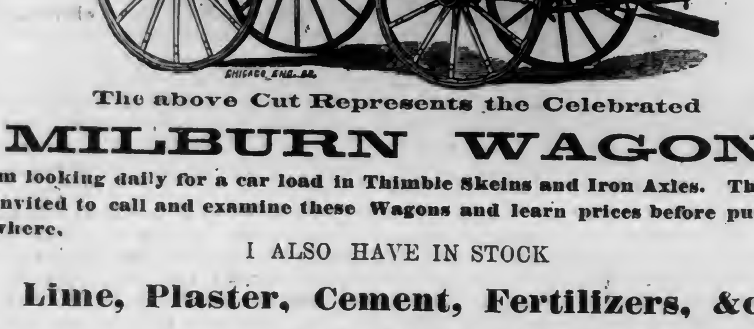
For sale by enterprising dealers everywhere.



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Having sold the MILBURN WAGON in this market, we take pleasure in recommending it to all persons in want of a good Wagon.
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WE ARE OFFERING TO THE PUBLIC THE Latest Novelties in the Millinery Line.
Our Trimming Department is Complete,
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We have on hand a large assortment of Fancy Ribbons, and special bargains are offered in Feather Tips.
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The Finest Assortment of Ties in the City.
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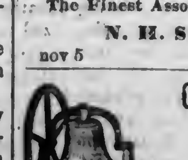

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No. 6,	25 in...	230 lbs...	$ 25 00
No. 6½,	27 in...	340 lbs...	36 00
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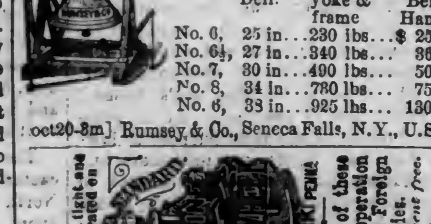
No. 8,	34 in...	780 lbs...	75 00
No. 6,	38 in...	925 lbs...	130 00

oct20-8m] Rumsey & Co., Seneca Falls, N.Y., U.S.A.



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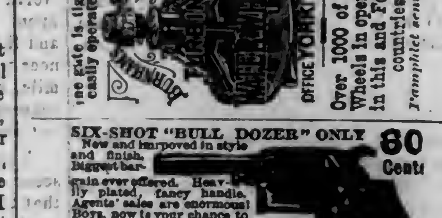

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Who is She?

There is a little maiden—
Who is she? Do you know?—
Who always has a welcome
Wherever she may go.

Her face is like the May time,
Her voice is like a bird's;
The sweetest of all music
Is in her lightsome words.

Each spot she makes the brighter,
As if she were the sun,
And she is sought and cherished
And loved by every one.

By old folks and by children,
By lofty and by low,
Who is this little maiden?
Does anybody know.

You surely must have met here;
You certainly can guess;
What! must I introduce her!
Her name is —Cheerfulness.

The Cobbler of Hamburg.

On a fine summer evening in the city of Hamburg a shoemaker sat at work beneath an awning in front of his shop window. Crowds of artisans were passing in the street, and above his head was a starling, which seemed to keep up a busy talk with its kind owner; for while it sang and chattered, he would sing one of the fine old German psalm tunes. While thus engaged, a young Jewish student stopped and said:

"Well, friend, you seem a merry fellow."

Hans looked up and replied: "Merry, to be sure. I am right merry, my brother; and why should I not be so?"

"All are not so," replied the student, with a smile; "and your poverty might afford a sufficient excuse for sadness. I confess, friend, I am surprised to see a poor man like you so cheerful."

"Poor!" exclaimed Hans; "how knowest thou, friend, how my account stands with the bank? Poor! I am richer than thou knowest."

"It may be so," said the student, with a smile; "I must have heard of thy name in the exchange, or of thy ships, but I have forgotten when."

"Enough,' said Hans; "thou has confessed thine ignorance of me;" and then stopping his work, he said calmly and solemnly: "Stranger, I am not poor; I am a *King's son!*"

The Jewish student, with a smile, made a bow, and went upon his way.

It was even so; though the world knew him not, no more than it knew his Elder Brother, that poor artisan was an adopted son of the Great King; his name was known among the courtiers of the palace of the Golden City, and his prayers and alms had come up as memorials to his honor. He had much wealth laid up where thieves could not break through and steal. He had his Father's will in his hand, which he attentively read from day to day, and thought often of His mansions, His titles, and His enduring possessions. Like Peter the Great working as an obscure mechanic, or Alfred the Mighty working as a menial in a miserable hovel, this cobbler was fulfilling the good pleasure of his Father till the time to receive his inheritance should come. Dr. Payson said that if Christians realized their relations to God as children, each could not avoid crying in the street, "I am a son of God! I am a son of God!" So Hans communed as a son with his heavenly Father, and sung because he was happy.

A week passed away, the student came again to the cobbler's door, and making a low bow with his cap in his hand, he said: "Good evening to your royal highness."

"Halt, friend," cried Hans, "I am glad to see you again. You left me abruptly the other evening. I suppose you thought me mad. I am not so. I tell you again I am a King's son. When you interrupted me, I was singing a song about my kingdom. Would you like to hear it?"

"Surely, if it please your royal highness," replied the Jew doubting the cobbler's sanity.

Hans sung a hymn on "Thy kingdom come," and then asked the student if he understood its meaning. His reply was a shake of the head. Upon this Hans began to pour out his soul in explanation of the kingdom of his Messiah, about the promise in Eden, its fulfilment in the coming death, resurrection and reign of Christ, of whose kingdom every subject was a son—joint-heir to all its riches and honors.

The Jew sat as a child at his feet, gazing upon him with his full black eye, and so absorbed with all he heard, that he was only aroused as from a waking dream by Hans taking him by the arm, and saying:

"Now thou seest I am a King's son, and why I am happy; for I know and love this Jesus, and all things are mine, whether life or death, things present or things to come; and, young man," he asked with emphasis, "believest *thou* the prophets? I know that thou believest. For unless I mistake thy countenance greatly, thy father did; and thou, my son, believing in them, must also believe in Him whom they have foretold, and whom God had sent to perform the mercy promised to thy fathers, and to remember His holy covenant, the oath which He swore to thy father Abraham."

The Jew was silent before the truth of God. Unutterable thoughts passed through his mind. From curiosity he was led to inquiry, and from inquiry to knowledge. Like Moses beholding the miracle of the burning bush, he felt that he must turn aside and examine.

"Where," he asked meekly, "can I learn more of this; for I see that *thou* believest and hast peace?"

"From this book," said Hans handing him a Bible. "Go home and read there about the kingdom, and return to me when thou hast studied the passages I shall point out to thee. I shall, like Moses, pray for thee, and ask *One* to pray for thee whom thou knowest not, but who knoweth thee, and who is greater than Moses.

The young Jew grasped the hand of the cobbler, made a respectful bow, and departed.

He had seen something wonderful, and he resolved to know more about it. He had seen a man in humble life happier than any noble or king, and who appeared to have acquired the habits and manners of a new life. His religion seemed to have ennobled him, so that it touched his station in society, and rendered it not unworthy of holding good rank in the household of God. It was evident that rank with God and wealth with Him did not depend upon externals; for the honorables of heaven were often poor, and yet might convey the greatest riches to others. This cobbler enjoyed all the privileges of his Father's house. The shadow of the throne was over him, he communed with the King, received the best society of the court, and was happy in its feasts, music and emoluments. Proving that life was more than meat, his calling comprised whatsoever things were costly, beautiful, sublime, and bliss-bestowing.

So the Jewish student read and weighed the evidence of the New Testament, in comparison with the Old. He came to Hans and conversed about his doubts and discoveries and expectations; and the poor disciple became the teacher of the lettered student. The result was his conversion to the faith of Christ. He became the Rev. Mr. N——, for many years an eminent and successful missionary to his Jewish brethren in Syria.

Let every Christian remember his rank; see that he does not dishonor it; but in every way recommend it to the attention of the world. It does not become a king's son to adopt the manners of a clown. The sons of God should be without reproach, and shine as lights in the world, putting always *first* the interests of their Father's house. He whose citizenship is in heaven's nobility, should be above the world's mendicity. It was an old saying in the primitive times of the Church, "I am a Christian and such conduct is not permitted unto me," and he who remembers God's words, "I will be a Father unto you," should so dignify his calling as to render it the greatest power on earth for the benefit of mankind. When God's children prove by works that their names are enrolled in the heraldry of the New Jerusalem, converts will be everywhere multiplied.—*Rev. John Waugh.*

MISCELLANEOUS.

Quinine Production in India.

It is familiar to persons interested in Indian progress, that the experiments begun ten or twelve years ago for naturalizing in certain parts of India the best varieties of the Cinchona or Peruvian-bark tree have been attended with the most remarkable success, and with beneficial effects still more remarkable. In the treatment of the fevers and other forms of disease endemic in India, the employment of quinine has always been a chief means of cure and of prevention. The increasing demand had raised the cost of the imported drug to a point which rendered its use impossible to millions and tens of millions of the poorer classes of India. Hence it occurred to a few of the more enterprising spirits in the Indian Government that vigorous efforts should be made to acclimatise the cinchona tree itself in certain districts of India and in Ceylon. The experiments have been entirely successful, and there are now in various stages of growth probably millions of cinchona plants, already yielding the Peruvian bark so plentifully and so perfectly that the price of quinine has fallen in Ceylon and other parts to about two rupees (3s. 6d.) the ounce, and to 50 cents the ounce for preparations of a diluted strength; and there is the strongest probability, we may almost say certainty, that in six or seven years the Indian production of quinine will be so large and the price so low that it will become a considerable article of export; bearing in mind that every fall in price means extending use in India in the cure and prevention of want and suffering among the poorest class of the native population.

Speculations are now arising concerning the probable destination of the exports of quinine from India, which are now, so to say, "in sight;" and there is good reason for assuming that among the largest and most constant customers for cheap quinine from India would be China. The opium consumed in China is in by far the largest degree taken as medicine by the millions of cultivators who inhabit the low swampy tracts of country which border the great rivers, and are devoted principally to the growth of rice. From these large tracts of country fever, and the diseases for which quinine is the specific remedy, are never absent; on the contrary, they are the constant and dreaded scourge with which human life has there to contend, and opium is employed as the medicine easiest to be had, and as the cheapest. But if quinine could come into competition with opium, and by dint of a lower price obtain the preference, there is every reason to believe that the immense superiority of quinine over opium as a means of preventing and curing disease would in a short time produce a revolution in the Chinese consumption of the two drugs; and that the imports of opium from India would be replaced by the imports of quinine from India, and by this happy and simple process a solution would be found for the dangers and uncertainties of the large opium revenue of India, and still more for the perplexing moral questions which cannot be separated from the large and direct share of the Indian and therefore of the British Government in the maintenance of the opium traffic with China.—*Scottish American Journal.*

The Inns of Court.

By a Member of the Bar.

In modern times, Westminster, where the courts are held, is fairly in London; the city has swallowed the suburb; just as Boston has grown to embrace Charlestown and Roxbury and New York is extending over villages in Westchester county. Anciently, when London was small and Westminster was a distinct place, it was considered quite a little journey for the lawyers to go back and forth from the city to the courts, and some inns grew up in the way to provide them with meals and lodgings when wanted. These became noted as the "Inns of Court." The chief are: Lincoln's Inn, Gray's Inn, the Inner Temple and the Middle Temple. As they were the resort of lawyers for social meetings they soon and naturally became attractive to students. And for several centuries the chief instruction for young men of England desiring to become advocates in court has been afforded in these "Inns."

The buildings are not new and handsome, but antique and curious. One of the most famous was built and dedicated as a church by the Knights Templars nearly seven hundred years ago. It is now the Chapel of the Inner Temple. For these inns are very much more than hotels. They maintain suites of rooms which are let to lawyers and students, and large dining halls, it is true; but they also have extensive law libraries, halls for lectures, and examination of students, church services, and many other features agreeable to lawyers. It is said that, years ago, the chief requirement for a young man wishing to become a lawyer was that he should take dinner four times a term in one of the Inns of Court. There was more sense in this than at first appears. Every student was reading under the guidance of some particular lawyer, who was responsible to give him the instruction he needed. By attending the dinners—almost all attended more than four—the managers secured opportunity for lawyers and students generally to become acquainted with each other. Therefore the rule for "eating one's terms," as it was called, was of real use. At the present day the Inns serve the same purpose as law-schools in America. There are professors, and lectures, libraries, and a prescribed course of reading, public examinations, and, at last, an admission to the bar. Thus the Inns of Court are the law-schools for England.—*Christian Union.*

What is a Cold?

It is startling to discover how little we know about the commoner forms of disease. For example, a "cold;" what is it? How is it produced, and in what does it consist? It is easy to say a cold is a chill. A chill of what part of the organism? We know by daily experience that the body, as a whole, or any of its parts may be reduced to a considerable lower temperature than will suffice to give a man a cold if the so-called chill be inflicted upon the surface suddenly. Is it, then, the suddenness of a reduction of temperature that causes the cold? It would be strange if it were so, because few of the most susceptible of mortals would take cold from simply handling a piece of cold-metal, or accidental contact with ice. The truth would seem to be that what we call cold-taking is the result of a sufficient impression of cold to reduce the vital energy of nerve centres presiding over the functions in special organs. If this be the fact, it is easy to see why nature has provided the stimulus of a strong fit of sneezing to rouse the dormant centres and enable them at once to resume work and avoid evil consequences. This explains why the worst effects of cold do not, as a rule, follow upon a "chill" which excites much sneezing. Shivering is a less effective convulsion to restore the paralyzed nervous energy, but in a lower degree it may answer the same purpose. The shivering that results from the effects of a poison on the nervous centres is a totally different matter. We speak only of the quick muscular agitation and teeth chattering which occurs whenever the body is exposed to cold, and evil results do not ensue. It follows from what we have said that the natural indication to ward off the effects of a chill is to restore the vital energy of the nerve centres, and there is no more potent influence by which to attain this object than a strong and sustained effort of the will. The man who resolves not to take cold seldom does.—*Lancet.*

Set Performances.

The idea that a "set performance" is necessarily a poor performance is ridiculed by the *London Spectator*, which draws a moral from the case of Byron: "All Byron's greatest works were 'set performances.' 'Childe Harold' was a set performance. 'Don Juan' was a set performance if ever there was one. So even was the 'Vision of Judgment.' Of course his speeches were set performances. One of the greatest features of Byron's genius is his power of giving a picturesque force to his own personality. No doubt, his expedition to Greece itself, though involving real self-sacrifice and really high motives, was a 'set performance.' As Mr. Arnold finely puts it, his whole career was taken up in exhibiting to the world the 'pageant of his bleeding heart.' He never for an instant forgot, and never would have forgot, that there was something exalted and dramatic about the Greek enterprise—and so indeed there was; but if we are to cavil at the best of Byron's actions as set performances, we shall have nothing left to approve. There is nothing inconsistent with a high purpose in a 'set performance,' though, of course, where virtue comes unconsciously out of a man, instead of self-consciously, we all admire the tone of character more. Still, 'there is one glory of the sun, and another of the moon, and another of the stars, and one star differeth from another star in glory.' There is a glory of self-consciousness as well as a glory of unconsciousness, and Byron can claim only the former."—*Good Literature.*

The Noble Science.

Pat (to tourist in the wilds of Donegal); "An' if yer from Scotland, sorr, maybe ye'll know my ould friend Mickey Harrochy?" Tourist:—"No, I can't say that I ever heard of him. What part of Scotland does he come from, and what does he do?" Pat: "Sure, yer honor, he lives in Dundee, an' it's phwat he does, yer honor's after axin'? Science, sor! science! Mickey's a great man for science, I can tell yer honor." Tourist (cogitating): "Strange! I can't reccollect having ever heard his name mentioned in the scientific world." Pat: "Och, dear, dear! An' ye niver heard o' Mickey Harrochy, wan o' the greatest boys for science that ever left the Ould Counthrie. Well, now, there was big Tom Doherty, as was counted moighty cliver in them parts, but troth, when he came into competition wi' Mickey, sorr, he was no where at all, at all; an' little Mickey, sorr, as wasn't much more nor half his size, almost bate the life out of him afore the end of the second round—bad cess to him. That was science, sorr—that was science—the beautiful science. Just ax afther Mickey when yer back in Dundee, sorr, an' he's the boy that will give ye a quiet and comfortable half-hour, whenever ye'll be afther wanting it." Tourist retreats hastily.

A Remarkable Machine.

A somewhat remarkable machine is described in a late French technical journal. It is called a "profilograft," because when in use it traces mechanically on paper the outlines of the ground over which it travels. It is described as a small carriage, mounted on two wheels, drawn by one man, and attended by another who marks the levels at the proper places; and underneath hangs an iron rod, with a large ball at its lower end, serving as a pendulum. This pendulum maintains a constant vertical position, while the machine inclines in one direction or the other according as it ascends or descends a slope. To the upper end of the rod is fitted a pencil, which marks on a sheet of paper the ups and downs of the country traversed, whether on an ordinary road or across trackless fields. The exact profile is thus recorded to a given scale. At the same time one of the wheels, acting on the part of the chain bearer, measures and indicates the distance traveled throughout the survey. For surveyors and others engaged in leveling operations, this machine would appear to be eminently serviceable, and there is talk of its being made use of in a new general survey of France, contemplated by the Government.

STATE NEWS.

One of our subscribers, Mr. J. C. Gilmore, raised this year, with one mule twelve bales of cotton, sixty barrels of corn, one hundred and fifty bushels of oats and sixty-five bushels of wheat.—*Pittsboro Record.*

Mr. John T. Jones, of Shocco, received at the late Weldon Fair, first premium, $20, for the best bale of cotton; first premium for flour and peas and the medal for wheat.—*Warrenton Gazette.*

We were shown a beautiful specimen of rice a few days ago, grown by Mr. H. H. Best, of Greene county. Mr. Best made 109½ bushels on about one and a half acre of ground.—*Goldsboro Messenger.*

Diphtheria prevails to some extent in the Dark corner of Person county. We hear of four deaths in one family. But the disease is localized and does not spread.—*Durham Recorder.*

Dr. John McDonald sold last week to Mr. Reavis, of Henderson, his two fine native bred colts, realising the snug sum of $1,000 for the pair. This proves that improved stock raising will pay when attention is given to it.—*Washington Press.*

We are sorry to learn that one day last week Master Clifton Bennett, son of Dr. J. N. Bennett, had the misfortune to fall out of a tree and fracture both bones of one of his forearms.—*Wadesboro Times.*

The construction of the extension of the North-eastern Railroad through Rabun Gap to the North Carolina line, seems to have been agreed upon. The line has been permanently located and the estimate of the total cost by the engineer is $840,000, or something over $6,000 per mile, not counting the cost of cross-ties. The connection with the Air-Line is made at Lulu.—*Charlotte Observer.*

A gentleman who has recently visited the scene of operations on the Duplin Canal states that the first section of about eight hundred yards has been about completed to the necessary width, including the removal of all trees, stumps, &c., and that the first freshet will probably give it the necessary depth to float a loaded flat. The work so far as it has progressed has been of a character to encourage the friends of the enterprise, and it has been done, too, at a very trifling expense, comparatively speaking, not more than from $1,500 to $2,000 having as yet been paid out.—*Wilmington Star.*

The Board of Directors of the Raleigh National Bank held a called meeting and elected Hon. Edwin G. Reade of this city president of the bank to succeed the late Mr. Charles Dewey. Mr. W. G. Upchurch was elected vice president. Mr. Charles H. Belvin, the cashier, was elected one of the directors.—*Raleigh News and Observer.*

Mr. Nat Johnston sent out to a farm in the upper edge of this county, to bring in a corn tree that was reared there. From its roots to the first ear of corn it measured twelve feet and from top to bottom it was eighteen feet in length.—*Concord Sun.*

Lewis Johnson, near Hookerton, thinks he will make twenty bales of cotton and fifty barrels of corn on a one-horse farm. In the same neighborhood Frank Johnson has gathered, this fall, seventy-six bushels of rice from one acre.—*Kinston Journal.*

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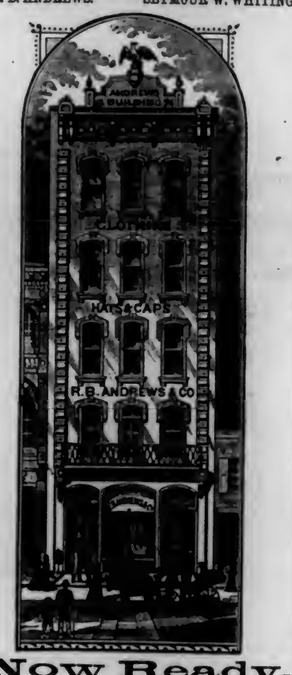

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For the N. C. Presbyterian

DISCUSSION ON THE ELDERSHIP IN THE PAN-PRESBYTERIAN COUNCIL.

For many years I have believed that the "modern Presbyterian elder" did not agree, in all respects, with the "Scriptural eldor." And, therefore, in the recent discussion in the great Presbyterian council, the speeches of the Rev. Principal D. McVicar and Mr. Croil of Canada, and of Mr. Honston of Kentucky, were to me, as "cold waters to a thirsty soul." I have been longing to hear the truths which they uttered. The following remarks of Mr. Honston, contain the gist of the whole matter: "Principal Grant, told us yesterday, that when we quoted a man's language, we ought to quote the whole of it. Now, sir, repeatedly in this discussion on the eldership, the words of the apostle Paul have been quoted, and in not a single instance have the whole of his words been quoted.—What are the whole of these words? "Let the elders that rnle well be counted worthy of double honor; especially they that labor in the word and doctrine, for the Scriptures saith, "Thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward." (1 Tim. 5, 17 & 18.) In the primitive church, in the scriptural church, these scriptural elders had a higher position; they had remuneration, and because they had remuneration, they became the drill-masters of the sacramental host, who, by their self-denial, their energy and their elevated consecration, brought the Roman world to the feet of Christ. The duties of the scriptural elder call for a large portion of his time—and if you do not give him compensation, he cannot afford to give the time. Then you say, in our day, we scarcely raise money enough in the churches to pay the preachers. And there you strike at the very core of the matter! We have departed, in modern times, from the scriptural method and when we return to the scriptural method, we will pay our preaching elder, and we will pay in the same proportion our ruling elders; and then you will find our elders all brought up on the scriptural plan." This is only part of Mr. Houston's speech, and the following is a part of Rev. Principal D. McVicars' remarks: "It appears to me quite evident that, as Presbyterians, we are inconsistent in this position which we hold in regard to ruling elders. First of all, in argument we are accustomed to establish, triumphantly as we think, that Presbyters and Bishops are identical, and we say to our friends of the Episcopal church, that *Episcopoi* and *Presbuteroi* are identical; and then turn round with amusing facility and inconsistency and strip certain of these *Presbuteroi* of the power of the *Episcopoi*, and refuse to allow them to exercise the functions of the bishops.—Either cease pressing those arguments, or invest ruling elders with the full functions of their office.—To my mind, the evidence upon which we make the distinction between the two classes of elders is insufficient, and the evidence upon which we divide the elders into two classes—teaching and ruling elders—is insufficient.—It may be said that many of the ruling elders are unfit for the duties of the teaching elder. The answer is very simple. 'Make them fit.'"

I believe that when St. Paul made the distinction between elders who labored in word and doctrine and those who did not, he meant simply that some were allowed to rest, on account of age or other infirmities and these did not receive quite so large a salary as their more active brethren. To say that the church—each individual church cannot support a whole bench of elders, is, in effect, to say that we cannot do what God commands us to do. If ten men, (by paying into God's treasury one tenth of their incomes,) can support one man, it follows arithmetically that a congregation of one hundred christian men can support ten elders. Each of these ten elders ought, of course, to be a pious and learned man, and to them would be committed, not only the spiritual interests of the church members, but the entire education of the children and youths of the church. One or two of them ought to be physicians and do the medical practice of the church. This was evidently a part of the duty of the bench of elders in St. James' day. (Chap. v, 14.) Suppose the faculty of Davidson College, instead of having in charge, one or two hundred students, had under their supervision a large and wealthy congregation. They would divide their duties into preaching, teaching and pastoral and medical attention. They would be kept quite as busy—I fear, far more busy—than they are at present.

Oh, christians of this nineteenth century, do not stand still and hesitate and discuss the question with each other, whether you *can* obey God's will or not. Go forward and *do* it, even if it is plunging into the rushing waters of the Red Sea. Your only safety lies in obedience. When the Lord commanded Peter, by an angel, to arise quickly, he did not say "Lord, do you not see that I am bound by *two* chains to these soldiers who are sleeping on each side of me?—how can I possibly rise?" No, no, he obeyed, without question, and the chains "fell off from his hands." (Acts xii, 8.) We can do whatever we are commanded by God to do;—for, with the commands, he always provides the ways and means to obey. H. M. I.

For the N. C. Presbyterian.

EVERY MAN HAS HIS WAY.

II SAMUEL IV: 16

And as the ark of the Lord came into the city of David, Michal Saul's daughter looked through a window and saw King David leaping and dancing before the Lord, and she despised him in her heart. Michal was fond of this world's display and applause. It did her soul good to see David marching at the head of his victorious army, and leading his enemies captive. But when David the *saint* "danced before the Lord with all his might," in the presence of 30,000 chosen men of Israel, as they were bringing back the ark of the Lord, "she despised him in her heart." His conduct was not as dignified, was not as royal and kingly as her proud heart imagined it ought to have been. Hence, hear her rasping him with her keen, bitter satire. "How glorious was the king of Israel to-day?" The truth is, David never appeared more glorious than he did that day at the head of the Lord's host, bringing home the ark to Mt. Zion. Notwithstanding his wife did not like his earnest, zealous gesticulations and "despised him in her heart." That was David's way of praising the Lord and his worship was accepted by the Great Head of the church, but it was despised by his wife. Every instrument has some distinguishing peculiarity, so every minister, however learned or polished, has some idiosyncrasy that forms part of himself, and will stick to him through life. There was a missionary to India, a mighty man of God, eloquent and learned in the Scriptures, was famous in Europe and America, he was once in the country and while addressing an audience in New York City he became so absorbed in his great subject that he forgot himself, and charmed and delighted his hearers, in the meantime, it is said, he came near pulling his coat tail over his head. Had Michal been there she would have despised him in her heart, for his violent, awkward, unstately and unbecoming gesticulations. But the Lord honored him greatly and it don't matter much what Michal says. Would to God that all our ministers had the power to forget themselves by being wholly absorbed in their great work. If this were so, their manner might be less graceful according to fashionable measurement, but their sermons would be burning words in the ears of wide-awake hearers. Let every man have his way by which he can preach the best and accomplish the greatest amount of good. It is impossible to mould human minds and manner into any specified shape, could such a vain attempt be accomplished, there the beauty of human diversity would be lost forever. KNOX.

For the N. C. Presbyterian.

EXTRACTS FROM A YOUNG LADY'S LETTERS.

WASHINGTON CITY, Sept. 18.

We have just received the sad news of Mrs. Lacy's death. Uncle C. got to Baltimore a few hours after it had taken place—as her children were about to leave for Raleigh with the remains.

What a *useful* life has ended. I think there never was a more conscientious teacher than Mrs. Lacy. Nor a more unselfish workman. When I think of her as she appeared at Peace, she was always doing something for other people, and always so kind, with such excellent good sense, and such a vigilant guardian of her great charge. We all loved her. How will Peace do without her? And think of dear Dr. Lacy left behind. No one's loss is like his.

Yesterday we drove out to the "Soldier's Home," a beautiful park about five miles from the city. There are pretty residences here and there in it where the President's family and other "quality folk" some times spend part of the summer. The park is kept in beautiful order. Some parts are kept wild on purpose, for the picturesque effect, and the tangled brushwood, and dog-wood berries, and ferns, and laurel thickets reminded me of North Carolina woods. What did *not* remind me of the dear old State were the smooth kept carriage drives and walks winding in all directions, the pretty little rustic bridges and seats, the artificial lakes with drooping willows hanging over them and swans sailing on them, the long avenues lined with maples and pretty gate lodges, the fountains, the trim lawns, and at every point glimpses of the city and the Capitol over the trees.

There is a very handsome bronze statue of General Scott in the grounds. The attitude is very fine, and yet easy. He leans back on his cane and looks over toward the city. The moon rose before we left the park, and you may imagine how that added to my enjoyment. We entered the city so as to drive through the Capitol grounds, and Pennsylvania avenue. I would not take anything for the recollection of that grand building by moonlight, the long rows of white columns and statues glistening; and the full moon appearing to hang directly over the figure of the Goddess of Liberty on the top of the dome. I take great pride in that capitol. It gives me a feeling of the grandeur of the nation, of the United States of America, for the first time. We drove directly up the avenue which was a blaze of lights and thronged with people and vehicles of every sort, including bicycles which roll swiftly and noiselessly over these smooth asphalt streets,—a small light in front to indicate their approach. These broad Washington streets are so delightful for driving.

18th. This morning I went to the great city market again. It is such a pleasure to go round and order your dinner. I am struck with the real taste displayed in arranging everything; not merely exquisite neatness, but attention to artistic effect. Even the way in which the meats are cut and set forth to look tempting. Pyramids of peaches, grapes, apples. The California plums of richest purple are as large as hen's eggs. And the flowers! the flowers! Bushel baskets of heads of heliotrope, of tuberoses, of dahlias and gladiolus lilies, and all, the best of their kind. Nothing, half-way or inferior.

20th. I heard Dr. Paxton preach in the New Jersey Avenue Presbyterian Church yesterday. A fine church, and a fine organ, and a fine congregation and fine singing of our good old tunes. A man stands opposite the choir and beats time during the singing. Services opened with singing the L. M. Doxology. Reading the commandments. Repeating the Lord's Prayer in concert, and chanting the "Gloria." All very different from Presbyterian service that I have been accustomed to. Dr. Paxton's discourses was a warning against worldliness and setting your heart upon riches. Uncle C. was delighted with it. We heard Mr. Wood, a delegate from Glasgow at night. His Scotch accent and indistinct utterance made me lose much of the sermon.

22d. Yesterday I spent the morning in the Corcoran Art Gallery. I recognized many pictures that I saw at the Centennial and in New York. The ceiling of the gallery is frescoed with pictures taken from the old masters. Church's Niagara is there. There is a ray of rainbow colored light over one of the falls, and N. avowed it was the sunlight through the window until we went close to examine it. A small picture of the "Virgin and Child," by Murillo which I never would have noticed had I not seen his name. You know he and Velasquez were the first great painters who represented the Virgin with dark hair and eyes. There is a picture by Durand that pleased me very much. "Entrance to a Wood"; huge old oaks, bright green foliage, moss, ferns and rippling streams broadening into a river in the distance, and mountains beyond it. I am more struck than ever before by the vivid colors of these paintings. The o were sunsets and autumn tints as gorgeous as you ever see them in nature. A view of Mt. Corcoran (Sierra Nevada) in California was grand. The snow-capped mountain environed with clouds. At its foot in the foreground a sheet of the most limpid water. I thought it *could not* be painted,—flowers and grasses of all colors on its borders. These pictures are so immense. There is not space in any wall in our house where either of the two I have described could be hung. They are not meant to be looked at close at hand. The effects are all calculated for distance. There was a darling naked baby lying back on blue silk cushions, as lovely and perfect as anything you ever saw. I don't know of a more disgusting effect than is produced by the attempts of some French painter to represent the Almighty.

Some of the statuary is exquisite, even to my untaught eyes. "The Greek Slave"; "The Veiled Nun"; "The Forced Prayer" is charming. A little boy about three years old, clasping his fat hands together with his eyes tightly shut, two large tears dropping on his cheeks, and his under lip stuck out in a terrible pout. There are many plaster cast copies of work of the great sculptors. Several ladies were in the room sketching from the figures. Of all the statuary "The Death of Napoleon" pleased me most. He is represented reclining in a large easy chair, supported by pillows and partially covered by a counterpane. His shirt collar is open showing his wasted neck and chest. But his eyes! the expression of hopeless melancholy, and despair, and approaching death. Yet the mouth is as firm set as ever, and one hand grasps a small map of Europe which is spread out before him; but he seems too far gone to care for it, for he looks off as if wearied of it all. The work on all the details is so minute, the very buttons and wrinkles on the pillowcase are perfect.

We have been walking over the White House. The grounds there, as all the grounds I see in Washington are most beautifully kept. The view from the back windows is very lovely. The shining Potomac near by, the green lawns and beds of splendid flowers and brilliant foliage plants stretching down to the water's edge, and then the fountains! What a perpetual play of light and coolness and beauty they are. Why don't we have fountains in North Carolina?

The White House was undergoing a cleaning up, which it certainly needed. Black cobwebs in the ceiling and sides of the front porch are no ways ornamental. We got no further than the East room, which is handsome; as large as our University Library, with plenty of gilding and frescoing, magnificent mirrors, fine glass chandeliers. Matting on the floor, and furniture upholstered in gray satin and garnet velvet, a little the worse for wear, a fine, fancy, full-length picture of Martha Washington, and hanging by it an ugly one of *George*.

"See," said Luther one evening when money to supply his wants was scarce, "see that little bird has chosen its shelter, and is about to go to sleep in tranquility. It has no disquiet, neither does it wonder where it shall rest to-morrow night, but it sits in peace on its slender branch, leaving God to provide for it."

LETTER FROM REV. J. W. DAVIS.

SOOCHOW, CHINA, Sept. 20th, 1880.

DEAR MR. EDITOR:—I have reached Soochow and am about to begin building the much needed church. If I am not molested I hope to finish the work that I am able to do now, and have the church in such a condition that it can be used by the middle of December. I earnestly ask for the prayers of the readers of the PRESBYTERIAN that I may not be in any way interrupted in this important work, by the people or by the mandarins.

In a former letter I alluded to some of those who had sent aid for the work of building a church in Soochow. There has been sent to me recently through the hands of Orin D. Davis, Esq., Salisbury, N. C., the following amount which is a part of the thousand dollars sent me by Dr. McIlwaine. Mr. Orin Davis sent the money to Dr. McIlwaine and he sent it to me.

Before giving this list let me say that before this thousand dollars was sent me, I had received since 1876 various remittances through Mr. O. D. Davis which amounted in all to ($390) three hundred and ninety dollars. Your readers who knew that I was looking for $1,000 to use in this work may have been surprised to hear so soon that I had bought the land. If any one should feel disposed to ask, "how is it that thou hast found it so quickly, my son," the answer is found in the fact that I had this $390 on hand and by advancing $130 to be added to it I made up enough to buy a lot. It is not the lot that I at first had in view, the lot that I was so anxious to buy was very large and cheap, but the title was not so good as the title to the land I have. So I went forward and bought the lot for ($520), five hundred and twenty dollars, and will use the main part of the thousand dollars in improving the place. I say a "thousand dollars" because your readers are familiar with the fact that Dr. McIlwaine has forwarded that amount to me. They will be glad to know that the bill of exchange which was sent me has been sold advantageously. Dr. McIlwaine bought it in United States of America for ($1,000) one thousand dollars. It was sold in Shanghai for more than that, the excess was seventy eight dollars and thirty-one cents. So that I have more dollars than my friends sent me. The amount is ($1,078.31) one thousand and seventy-eight dollars and thirty-one cents. I will now give the list which shows how much of this was sent me through O. D. Davis:

Back Creek Church, Rev. J. A. Ramsay	$21 32
Thyatira Church, Rev. J. A. Ramsay,	7 00
Rev. J. A. Ramsay	3 85
Lady in Concord, N. C.	1 00
Ladies Association, Rocky River Church	10 00
Rev. J. C. Kennedy	10 00
Ladies Association, Salisbury, N. C., Mrs. J. Rumple, President,	50 00
Mrs. Jane Knox, Mrs. D. Coit and three children, Charlotte, N. C.,	4 00
Morganton Church, Rev. R. B. Anderson	17 00
Taylorsville Church, Rev. T. G. Thurston	10 10
Mooresville Church, Rev. P. T. Penick	8 00
Bethany Church, W. L. Dunlap	2 00
Unity Church, S. S. Culberton,	32 25
Franklin Church, Rev. R. W. Boyd,	14 35
Centre Church, Iredell county, John H. Reid	27 00
Benjamin Young and John H. Reid, Centre Church	25 00
O. D. Davis	1 30
D. A. Davis	5 00
Prof. Addison Hoge	10 00
Savannah Church, Rev. E. C. Gordon,	12 00
Dr. John B. Gaither and wife	1 50
Columbus, Ga., Church, Rev. R. P. Kerr,	16 00
Miss Bessie Merrill, Columbus, Ga.	2 50
Charles Monroe, Columbus, Ga.,	5 00
Misses M. & J. Schmucker, Williamsburg, Pa.,	5 00
Lady in Statesville, N. C.,	1 00
Rev. L. B. Turnbull,	5 00
Hamner Davis Society, Fredericksburg, Va.,	20 00
Mary and Bessie J., Alexandria, Va.,	5 00
	$332 17

The reader will observe that the greater part of the above amount came from churches and friends in the presbyteries of Concord and Mecklenburg, and I desire to call attention to the fact that the greater part of the $390 already alluded to came from the same region. It came mainly from Salisbury, Charlotte, Davidson College, Concord Church, Iredell county, Centre Church, Taylorsville Church and Lenoir. From this it will appear that the amount used in buying the lot, viz. $520, is covered by the gifts sent from these two presbyteries. But I must not speak too particularly for the *whole Synod* has responded so promptly and kindly to my appeal and without the aid of the whole I could not be able to begin building the church.

The work to be done is to clear away the rubbish from the land; build a wall around the lot, and erect the church. As I have something less than a thousand dollars to use in doing all this I shall hardly be able to complete the church, but can put it into such a condition that it can be used. After the work is done I will write to you again.

Yours very truly.
JOHN W. DAVIS.

HANDS OUT YOUNG MAN.

To begin with, it does not look well, when a young man crooks his arms and thrusts his hands into his pockets, making a figure eight of himself, and then stands up against the sunny side of the house, like a rooster in December.

How would the girls look, all turned into eights and leaning against the wall? How would your mother look in that posture? Catch her doing it! You don't find her hands in her pockets. Your mother's hands! While you are loafing, they are the hands that sew, and bake, and scrub, and fry, and sweep, and darn, and nurse; but she does not sink them in her pockets, and then loll against the building.

Are your hands cold? Warm them up at the end of the hoe-handle and the scythe. Swing the hammer; drive the plane; flourish the axe. There is untold caloric about a spade, a trowel, a wrench.

Besides, pocket-heat is not profitable. Have you money there, though? Are your pockets the safe in which you have hidden treasure, and are your hands the bolts that secure the safe-door? Money may be there to-day, but it won't be a guest over to-morrow night. An idler's money is apt to leap out of his pocket. It is likely to go for a pipe, a cigar, a tobacco-plug, a mug of ale. There is no money in pocket-warming.

Take your hands out of your pockets, young man! You are losing time. Time is valuable. People feel it at the other end of the line when death is near and eternity is pressing them into such small quarters, for the work of this life craves hours, days, weeks, years. If those at this end of the line, if youth with its abundance of resources would only feel that time was precious! Time is a quarry. Every hour may be a nugget of gold. It is time in whose invaluable moments we build our bridges, spike the iron rails to the sleepers, launch our ships, dig our canals, run our factories. You might have planted twenty hills of potatoes while I have been talking to you, young man. Take your hands out of your pockets.

The world wants those hands. The world is not dead, asleep under the Pyramids, a mummy by the Nile. The world is alive, wide awake, pushing, struggling, going ahead. The world wants those hands. You need not take them out of America. They can find a market here at home. The country wants those hands, selling dry goods in New York, cradling wheat in Minnesota, raising cotton in Alabama, weaving cloth in Lowell, picking oranges in Florida, digging gold in Colorado, catching mackerel from the deck of a down-east fishing smack. Take your hands out of your pockets!

And what a laudable thing it is to meet the wants of society and do your best!—When you are an old man, what an honorable thing your hand will be!

Did you ever think of the dignity investing the wrinkled hand of an old worker? It has been so useful, lifted so many burdens, and wrought in such honorable service. Who wants a hand without a character when old age comes on—a soft, flabby, donothing hand?

You are willing to work, you say, but can't find anything to do?

Nothing to do! Do the first thing that comes along. Saw wood, get in coal, go on errands. In short, do anything honest with your hands, but don't let them loaf in your pockets.—*Golden Days.*

SOMEHOW OR OTHER.

Life has a burden for every man's shoulder,
None may escape from its trouble and care;
Miss it in youth, and 'twill come when we're older.
And fit us as close as the garments we wear.

Sorrow comes into our lives uninvited,
Robbing our hearts of their treasures and song;
Lovers grow cold and friendships are slighted,
Yet somehow or other we worry along.

Every-day toil is every-day blessing,
Though poverty's cottage and crust we may share;
Weak is the back on which burdens are pressing,
But stout is the heart that is strengthened by prayer.

Somehow or other the pathway grows brighter
Just when we mourn there are none to befriend;
Hope in the heart makes the burden seem lighter,
And somehow or other we get to the end.

—*Selected.*

PANDORA BOX.

A mysterious tin box painted black, with a skull and cross-bones portrayed on the lid, was carried by Professor Eli Johnson to the platform at one of the meetings of the Temperance Congress, and was the subject of much curiosity. During his address Professor Johnson opened the box and disclosed a number of bottles containing chemicals, with a book of directions explaining their use. The box had been procured at the sale of the effects of a deceased wholesale druggist, and by the aid of the accompanying book Professor Johnson said he was able to produce from the chemicals, imitations of French brandy, whiskey, gin, port and sherry wine, and other famous beverages, so closely resembling the genuine article that even connoisseurs failed to detect the deception. He said there was no doubt that much of the liquor retailed at the bars of our cities was made in that way, and many of the ingredients used *were deadly poisons.* The book also contained a receipt for a preparation which, properly applied, gave new barrels the appearance of age.

THE GAIN OF SUNDAY REST.

Of course, I do not mean that a man will not produce more in a week by working seven days than by working six days. But I very much doubt whether, at the end of the year, he will generally have produced more by working seven days a week, than by working six days a week; and I firmly believe that at the end of twenty years he will have produced less by working seven days a week than by working six days a week. The natural difference between Campania and Spitzbergen is trifling, when compared with the difference between a country inhabited by men full of bodily and mental vigor, and a country inhabited by men sunk in bodily and mental decrepitude. Therefore it is that we are not poorer, but richer, because we have through many ages rested from our labor one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of the nation as any process which is performed on more busy days. Man, the machine of machines—the machine compared with which all the contrivances of the Watts and Arkwrights are worthless—is repairing and winding up, so that he returns to his labors on the Monday with clearer intellect, with livelier spirits, with renewed corporeal vigor.—*Macaulay.*

CHRIST OUR LORD.

Jesus Christ is the most certain, the most sacred, the most glorious, of all facts; arrayed in a beauty and majesty which throws the "starry heavens above us and the normal law within us" into obscurity, and fills us truly with evergrowing reverence and awe. He shines forth with the self-evidencing light of the noonday sun. He is too great, too pure, too perfect, to have been invented by any sinful and erring man. His character and claims are confirmed by the sublimest doctrine, the purest ethics, the mightiest miracles, the grandest spiritual kingdom, and are daily and hourly exhibited in the virtues and graces of all who yield to the regenerating and sanctifying power of his spirit and example. The historical Christ meets and satisfies all our intellectual and moral wants. The soul, if left to its noblest impulses and aspirations, instinctively turns to him, as the needle to the magnet, as the flower to the sun, as the panting heart to the fresh fountain. We are made for him, and "our heart is without rest until it rests in him." He commands our assent, he wins our admiration, he overwhelms us with adoring wonder. We cannot look upon him without spiritual benefit. We cannot think of him without being elevated above all that is low and mean, and encouraged to all that is good and noble. The very hem of his garment is healing to the touch. One hour spent in his communion outweighs all the pleasures of sin. He is the most precious and indispensable gift of a merciful God to a fallen world. In him are the treasures of true wisdom, in him the fountain of pardon and peace, in him the only substantial hope and comfort in this world and that which is to come. Mankind could better afford to lose the whole literature of Greece and Rome, of Germany and France, of England and America, than the story of Jesus of Nazareth. Without him history is a dreary waste, an inextricable enigma, a chaos of facts without a meaning, connection, and aim: with him it is a beautiful, harmonious revelation of God, the slow but sure unfolding of a plan of infinite wisdom and love.—*Francis Ridley Havergal.*

GOOD ADVICE TO MARRIED PEOPLE.

A worthy wife of forty years' standing, and whose life was not made of sunshine and peace, gave the following impressive advice to a married pair of her acquaintance. The advice is so good and so well suited to all married people, as well as to those entering that state, that we here publish it for the benefit of such persons:

"Preserve sacredly the privacies of your own house, your married state and your heart! Let no father or mother, or sister, or brother, ever presume to come between you, or share the joys or sorrows that belong to you two alone. With mutual help build your quiet world, not allowing your dearest earthly friend to be the confident of aught that concerns your domestic peace. Let moments of alienation, if they occur, be healed at once. Never, no never, speak of it outside, but to each other confess, and all will come out right. Never let the morrow's sun still find you at variance. Renew and renew your vow; it will do you good, and thereby your minds will grow together, contented in that love, which is stronger than death, and you will become truly one."

COMTINUE IN PRAYER.

A tree does not always drop its fruits at the first shake you give it. Shake it again, man; give it another shake! And, sometimes, when the tree is loaded, and is pretty firm in the earth, you have to shake it to and fro, and at last you plant your feet, and get hold of it, and shake it with might and main, till you strain every muscle and sinew to get the fruit down. And that is the way to pray. Shake the tree of life until the mercy drops into your lap. Christ loves men to beg hard. You can not be too importunate. That which might be disagreeable to your fellow-creatures when you beg of them will be agreeable to Christ. Oh, get ye to your chambers; get ye to your chambers, ye that have not found Christ! To your bedsides, to your little closets, and "seek the Lord while he may be found; call ye upon him while he is near!" May the Spirit of God constrain you to continue in prayer.—*Sel.*

ONE OPPORTUNITY.

The following words have gone the newspaper rounds before, but they are so beautiful as to be entitled to the second circulation. "I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness I can show to any fellow-creature, let me do it *now.* Let me not defer or neglect it, for I shall not pass this way again." It is the suggestion of opportunity: the declaration of duty as enforced by the thought of our passing away never to return. We may reflect in the other life upon the good we might have done while remaining here, and think, too, how much we could do if back again; but the way is hedged against our return. We shall "not pass this way again."

GOLD DUST.

It is one characteristic of genius to do great things with little things.

A loving heart encloses within itself an unfading and eternal Eden.

Lowliness is the base of every virtue:
And he who goes the lowest, builds the safest.

Those are the best Christians who are more careful to reform themselves than to censure others.—*Fuller.*

Conviction, were it ever so excellent, is worthless till it convert itself into conduct.—*Carlyle.*

Thou knowest but little,
If thou dost think true virtue is confined
To cliimes or system; no it flows spontaneous,
Like life's warm stream, throughout the whole creation,
And beats the pulse of every healthful heart.
—*Miller*

Let those who would affect singularity with success, first determine to be very virtuous, and they will be sure to be very singular.—*Colton.*

It is with certain good qualities as with the senses; those who are entirely deprived of them can neither appreciate nor comprehend them.—*La Rochefoucauld.*

'Tis a little thing
To give a cup of water; yet its draught
Of cool refreshment, drained by fevered lips,
May give a shock of pleasure to the frame
More exquisite than when nectarean juice
Renews the life of joy in happiest hours.
—*Talfourd.*

The religious are often charged with judging uncharitably of others; and perhaps the charge may at times be desired. With our narrow, partial views, it is very difficult to feel the evil of our error strongly, and yet to think kindly of him in whom we see it.

Whatever faith touches it turns into our good. It is a sword to defend, a guide to direct, a staff to support, a friend to comfort, and a golden key to open heaven to us.—*Brooks.*

A few strong instincts and a few plain rules should govern us, and among them one ought, if possible, to cherish an undying love of truth, not abstract truth, but the every-day article, which "shall make you free" of shams, worldliness and the artificial and hollow politeness which neither deceives nor improves its votaries and its victims.—*Wordsworth.*

We call him great who does some deed
That echo bears from shore to shore,
Does that, and then does nothing more;
Yet would his work earn richer meed,
When brought before the King of kings,
Were he but greater in little things.

Think truly, and thy thought
Shall some soul's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly and thy life shall be
A grand and noble creed.

RELIGIOUS INTELLIGENCE

FOREIGN.

Gleaned from Exchanges:

A Mexican Presbyterian church was organized September 5, at the ranch of Juan B. Chacon, near Conejos, Col., by Rev. Alexander M. Darley.

The Rev. A. A. Fulton, who graduated at Union Theological Seminary in May last, left Indianapolis, Ind., last week, on his way to join the Presbyterian Mission at Canton, China.

Dr. Jessup, of Syria, in a recent very interesting address at Milwaukee, said: "It would have done Dr. Ray Palmer's heart good to have heard three hundred Mohammedan girls singing the hymn, 'My faith looks up to Thee,' translated into their own language."

The Synod of the Spanish Protestant Church met in Madrid in May last. Seventeen churches and missions were represented. There has been some disturbance in the churches, as one of the pastors has gone over to Prelacy, and in company with Bishop Riley, of Mexico, has attempted to set up an Episcopal church in Spain, representing that the church, as organized there, was inefficient and unprosperous. Nevertheless the work goes on, and two churches, one in the province of Toledo and another in the province of Salamanca, have been lately formed.

A memorial from the Working Men's Protestant League has been forwarded to the Home Secretary expressing apprehension at the gradual innovations caused by Ritualists and Romanists, and especially by the latter, who "are encroaching on the sanctity of the Sabbath by their demonstrations in the public streets on that day," and calling attention to meetings held by the "League of the Cross" at Clerkenwell Green and Tower Hill on two successive Sundays. The memorialists pray the Home Secretary to take steps to prevent any disturbance through the infraction of the Sabbath law and outraging the feelings of the mass of this Protestant community.

The rumors concerning negotiations between the Ritualists of Great Britain and the Vatican for reunion are revived. An Anglican Colonial Bishop sent to the Pope lately a Latin *brochure* privately printed. A correspondent of an English journal, writing from Rome, says that he has read the pamphlet carefully, and finds it an argument for the validity of the English Episcopate and the sacraments of the English Church. At the end the Bishop appeals to the Pope to convoke the Ecumenical Council which adjourned in 1870 in the midst of the throes of war, and invite the English Episcopate to join it.

Professor Robertson Smith's case promises to be a tedious process of investigation. As many of the members are attending the Pan-Presbyterian Council at Philadelphia, the committee appointed by the Commission of the Free Church Assembly, who have been instructed to bring up a report on the new phase of Professor Smith's case, have resolved to delay further proceedings until next month. In the meantime the members of committee not in possession of the copy of the "Encyclopædia Britannica," containing the articles in question, have been furnished with one, and asked in a circular issued by the convener of the committee to read up the subject, and to forward to him any suggestions or opinions they may have to offer under the remit made to the committee.

There is no real religion without its experience. If the love of the Saviour is in us, and if we exercise a faith in him that is honest and thorough, our life that is so grounded will be felt and will show itself by appropriate manifestation.

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

WEDNESDAY, NOVEMBER 10, 1880.

CUSTOM, NOT LAW.

Prescription swells often into the very proportions and force of statute law. Yet it may be that it is obeyed without sufficient reason, and would be more honored in the breach than the observance. This may be illustrated by some customs that have grown up in some of our Presbyteries and Synods, that in the opinion of many should not prevail.

One custom, not to be commended, is that the moderator of Presbytery or Synod shall preach the sermon on Sabbath morning. Now the preaching services, except the opening sermon by the moderator, are usually expected to be arranged by a committee of which the pastor of the church entertaining the court is chairman. It is desirable that one of the best sermonizers should occupy the pulpit on Sabbath morning: one, from whose humble and earnest efforts the best spiritual results are to be expected. Notoriously moderators are not selected with reference to their pulpit efficiency; and some of the very best clergymen, men of fine sense, scholarship and executive abilities, and who make capital presiding officers, are dull preachers, and would by no means be chosen by the pastors or people to preach at the time named. But as custom says they must preach then, the committee feel that they must unwillingly assign him the duty. The moderator ought to occupy just the same position as every other minisister present, and have no more claim to any special service.

Another reprehensible custom is that no member of the Presbytery, within whose bounds Synod meets, shall preach during the sessions. The host, it is said, should give all honor to the guests. This principle of civility will apply well to the pastor of the individual church where Synod meets, but not at all to any other member of that Presbytery. No good reason exists for the restriction. It may be that, by common consent, the man whom the whole Synod would prefer to hear before all others, belongs to the Presbytery, silenced by custom. No other opportunity besides these state assemblages occurs, oftentimes, when many of the leading men in the church can be heard. A fair and generous selection should be made from all sections of the State, the chief consideration in the choice being the prospect of an edifying discourse.

It is to be questioned also whether the restriction be wise, that the moderator of Synod must be chosen from that Presbytery, within which the body convenes. Perhaps this habit arose from the desire that every Presbytery should be duly honored with the moderatorship; and to avoid any unpleasant feelings, that might arise by selection of the presiding officer too frequently from the same Presbytery. But oh! petty jealousies like these should not arise among Christian brethren, met to do the Lord's business. Might not similar regulations be applied to our General Assembly? Does it seem at all needful? Is it not rather embarrassing? The honor—and it is an honor to preside over a Presbyterian Synod—is slow in getting around; in our State only once in five years to each Presbytery, and soon it may be once in six years. Let that exalted position be conferred on some one whom the church delights to honor, no matter where he resides.

Let another doubt be propounded. Synod now rotates from one Presbytery to another in due order, without any reference to convenience, to the difference in the number of places in our Presbyteries capable of entertaining, and desiring to entertain, the church court, or to any other reason than that such a Presbytery is next in order. Might it not be judicious to leave the selection of the place of meeting open to general considerations; and to have full liberty to elect that point, which existing circumstances of the church demand as best?

We are by no means an innovator or a seeker after new things. Let us try to do whatever is for the very best interest of our beloved Church. It seems to us that in some, if not in all, of the customs named, decided advantages would accrue from some changes. Let prayerful consideration be bestowed on the suggestions, and let whatever is done be done simply for the glory of God. Promoting the efficiency of the church in saving souls, and building up saints, is our greatest work on earth.

REVISED DIRECTORY FOR WORSHIP, &c.

The last General Assembly impliedly instructed the committee having this matter in charge, to publish for distribution, a sufficient number of copies to supply every Presbytery and every Session with a copy, in order to a thorough study of the same against the fall meetings of the several constituent judicatories. Up to this date, however, we have heard of nothing that has been done in the premises, and our surprise prompts us to ask what is the matter. There must, we presume, be some potential reason for the delay; but what it is we cannot so much as conjecture. The document was laid before the Assembly in May, and why has it not been printed and scattered in accordance with the expectation of that body? For our own part, we would like, and very much like, to see and to examine its contents. We have understood that serious alterations are therein suggested for the consideration of the Church, but what precisely they are no one outside of the committee seems to be able to opine. One of our North Carolina Presbyteries sent an overture to the last Assembly, on the subject of a certain form of burial service; it was committed to the committee of revision, who ought by this time, to have told us what they are going to propose touching the same. There are other matters, too, which they are bound as speedily as possible to bring to the attention of Presbyteries, if it be expected that the Staunton Assembly shall take definite action upon the same. That whole subject of ritual, or quasi-ritual, (or by whatsoever other name it may come to be styled,) which has of late months been exciting interest and even discussion in certain portions of the great Presbyterian family—we should like to see this well brought out and put to rest one way or another—which, in our Church at least cannot be conclusively done until we have in our hands the so-far completed work of the Committee of Revision. *When*, then, may its forthcoming be expected? Doubtless the committee is not to be blamed, but yet are they getting ready to report in time to allow full examination? We do not wish to be regarded as finding fault; only as expressing an impatience that is not altogether unjustifiable.

Whilst in our present mood we would also enquire what has become of the "Abstracts" that were ordered to be prepared by the majority and minority of the Committee on Retrenchment and Reform?

"WISER IN THEIR GENERATION."

"We suggest that our merchants and business men suspend all business on Tuesday, so as to give one day to the important work of the election."

So runs a paragraph in one of our leading political papers, and we take it as a text from which to preach one of our out-of-church sermons. It suggests one of the thousands of illustrations of the sad truth that the children of this world are wiser in their generation than the children of light. For weeks the country has been in a blaze of excitement throughout its whole borders from Maine to Texas, from the Atlantic to the Pacific. For months there has been steady careful preparation; the very first steps have been carefully taken, measures thoughtfully discussed, methods and plans developed, and with patience and perseverance worthy of admiration, sedulously carried out without rest or relaxation of energy or vigilance until the issue is decided and the contest over. During all this time the secular press has teemed with the best and most earnest thoughts of the advocates of both parties. The hustings have resounded again and again with the appeals of the ablest and most eloquent of the political speakers, each following hard upon the other. Money has been advanced in large sums and lavishly expended to meet the campaign expenses. Speakers have traveled from county to county, addressing audiences upon every day of the week, and oftentimes spending even Sunday in consultation with the political leaders of the section in which the sacred day finds them. Some of these men perhaps are professing Christians and during these *few weeks* have done more active service for their party than in *their whole life* they have done for their God.

Sections have been divided and sub-divided; committees and sub-committees appointed; clubs formed and everything done which perfect organization and united effort could suggest or demand. Some of the most active of these workers are church members and strange to say in church matters they are never prominent.

We step into the court house: the Honorable Mr. So and So is addressing a large audience of interested listeners; this is very probably the fourth or fifth night upon which there has been speaking and still the house is crowded, and strange to say, the audience is composed exclusively of men, numbers of whom are professing Christians *whose business never allows them to attend the prayer-meeting*, but they are here and have been for several nights; here are some who complain if a sermon is longer than thirty minutes and lo! they are not wearied with *two hours and a half's* repetition of what they have heard on each successive night and what they have read for weeks in the newspapers; on the contrary, when the speaker after about two hour's talk intimates that he is trespassing upon their patience these men cry excitedly "go on, go on." We attend the prayermeeting and see a small audience composed chiefly of ladies with here and there a gentleman sprinkled about; what contrast to the crowded political meeting!

Such are the indisputable facts. Evidently in the face of these things it is idle for these brethren to plead business as an excuse for non-attendance at the prayermeetings; honesty compels them to acknowledge that they take no interest in them.

Suppose an equal expenditure of active united organized effort were made in the work of the Church, what would be the result?

Suppose the Christian politicians in the various congregations throughout our land worked as zealously to bring men into the kingdom of God as they do to bring them into their party, would we not live in a perpetual revival? Alas not only are the children of this world wiser in their generation than the children of light, but the professed children of light are themselves wiser in the work of the world than in that of their God.

NOTES AND JOTTINGS.

We have the circular of the North Carolina Historical Society, and want to urge its claims upon North Carolinians every where. Haven't time and space now but will recur to it again.

Thanks for a complimentary ticket to 16th Annual Fair of the Sampson County Agricultural Society to be held on 8th—11th December, prox.

With utter surprise and regret we have learned that an editorial of Oct. 6th, referring to matters in our churches has by some seemed to reflect upon some of our ministers, and to make serious charges against particular congregations, and even to disparage the honesty of the Church as against the world. Our article we cannot feel would naturally justify such views, for those views would apply the sentiments of the article too unrestrictedly in some directions and too particularly in others. There could be no conceivable motive for our doing such things, consequently the presumption we think is in our favor; there is every conceivable motive for our not doing these things, and the presumption amounts to about a certainty.

We regret, seriously regret, the misconception, however, and take occasion without qualification to disclaim any design or intention to do the things imputed to us, and further to disclaim any design to reflect invidiously upon ministers, or other officers, or upon the members, of any particular church, or upon any individual whatever, and especially upon elders and deacons of churches officially, or otherwise.

We prefer making this disclaimer, and making it as broad and general as words can make it, to entering upon a discussion which we cannot think would result in any good.

We have been trying for the past few weeks to get into printed form an expression of our hearty appreciation and pleasure, at the success of the *Covenant* the Reformed Episcopal paper of Philadelphia. From a semi-weekly it has become hebdomadal and is as spicy and sparkling as ever.

Then there is the *Presbyterian Journal* of the same city, bounding forward in the race, now under control of Rev. Dr. R. M. Patterson, who is one of the strongest intellects and most vigorous workers of the Northern Church. Always a good paper we count on its making a great name for itself in the future.

And here we announce that the Presbyterial Journal Company are the publishers of the official proceedings of the late Presbyterian Council. The publication will be issued in a few weeks.

We have been trying to keep up with the marriages of our young ministerial brethren. A week or two ago we dotted three, but before the polls were closed there came in others. Evidently its good fun. Rev. Geo. F. Robertson of Arkansas last week, and Rev. J. N. H. Summerell this, have come into the—traces?—No, into the flowery paths of matrimony. We wish the halves and the whole a happy voyage over the ocean of life.

TIMELY THEMES.

There are certain stereotyped phrases which from their very familiarity are in danger of becoming absolutely meaningless, or worse still, *absolutely false*. They are used simply because they are current coin and the world dealer tosses them from lip or pen without reflecting that their intrinsic worth is not equal to half their face value.

e. g. The writer once heard a theological student of good standing and undoubted piety remark to a circle of acquaintances, discussing such things and possibly recommending some particular work for his consideration, that he was afraid the Spirit of God was calling him to another field of labor; when it was known to at least one of the circle that this student had made decided efforts to secure the field of which he spoke, and had gone so far as to obtain letters in his interest and favor from the faculty. Yet the current phrase, "*Spirit of God calling*," fell as glibly from his tongue as if he had been entirely passive in the whole matter.

This reminiscence of times gone by was suggested by certain paragraphs in a speech delivered on the floor of the late Episcopal convention in New York, which nails to the counter other counterfeit coin, as follows:

"Now, as to men. I received a letter not very long ago from a young man, saying to me, 'Have you got any encouraging missionary work in Western Texas?' I wrote back to that man that since the days of the apostles to this hour there never had been any difficulty in getting men to do encouraging work of any sort; what we wanted was men who were willing to look the discouraging variety in the face. What does 'encouraging work' mean? Why, that some other man has been there, and that the Holy Ghost had made him a centre for his operations, and radiating from him the Spirit has developed this work, and that some other man who has not been made the centre of any such influence wants to get his place. Now, I say, brethren, that when you come across such a sweet young person as that don't say to him, 'Go West, young man!' Give him a dear little parish, with a sweet little rectory, and let the ladies make slippers for him. Ah, that is not the spirit that is equal to the tearing down of strongholds. Such men as that are not Malakoff-takers. They will never come up against the fortresses of darkness, and I never will tell any man that I have got an easy place for him. I say, 'If you want an easy place, come and make it.'"

"Encouraging work," "promising field of labor," "hopeful outlook," and a host of other expressions used in this connection are oftentimes palpably *dishonest*.

And here is a timely theme upon which words are ever "in point" and if really in *point* are ever acceptable, viz: Church work, the conditions of success or the causes of failure. Sometimes the latter stand in the pulpit, sometimes they *hide* in the pew. Recognize the former case; it is easy to do. Search out the latter; it is not so easy, but still it is possible. Possibly both may operate in your case. If so take both of these selections or if only one, choose that which suits the case.

THE CLERGYMAN AND THE PEDDLER.

A clergyman who longed to trace
Amid his flock a work of grace,
And mourned because, he knew not why,
You fleece kept wet while his kept dry,
While thinking what he could do more,
Heard some one rapping at the door—
And opening it, there met his view
A dear old brother whom he knew,
Who had got down by worldly blows
From wealth to peddling cast-off clothes.
"Come in, my brother," said the pastor,
"Perhaps my trouble you can master,
For, since the summer you withdrew,
My converts have been very few."
"I can," the peddler said, "unroll
Something, perchance, to ease your soul,
And—to cut short all fulsome speeches—
Bring me a pair of your old breeches."
The clothes were brought, the peddler gazed,
And said, "No longer be amazed,
The gloss upon this cloth is such,
I think, perhaps, you sit too much
Building air castles, bright and gay,
Which Satan loves to blow away.
And here behold, as I am born,
The nap from neither *knee* is worn!
He who would get revivals see,
Must wear his pants out on the knee.
For such the lever prayer supplies—
When pastor's kneel, their churches rise."
—*Fletcher Bates.*

THE PARSON'S DREAM.

"The pastor of one of the up-town churches in New York," says the *Working Church*, "relates the following singular dream: 'Some time ago, I dreamed that I was hitched to a carriage, attempting to draw it through the mud which covered the street in front of my house. How or why I had been assigned that position I could not explain, but there I was, pulling with all my might, as though I had been the best carriage-horse in the town. I had reached a point not far from the church, when the mud seemed to get deeper and deeper, and the carriage to draw so heavily that I gasped for breath and almost sank down exhausted. This seemed the more inexplicable, when, looking back, I saw the entire congregation behind the carriage, apparently pushing it along. But the more I tried, the harder it became, till finally I was forced to stop and examine the difficulty. I went to the rear, where I supposed was the congregation, but nobody could be found. I called, but no answer. I repeated the call several times, but still no reply. By-and-by a voice called out "Hallo!" and looking up, whom should I see but one of the deacons looking complacently out of the window, and upon going to the door of the carriage, what was my astonishment to behold the whole congregation quietly sitting inside.'"

Here is a straw that shows which way the wind is blowing in a certain quarter:

"Miss Annie L. Shaw was last week ordained in Tarrytown, by the New York Methodist Protestant Conference, after considerable discussion and an election, in which she received a majority of only four votes."

What an opportunity for exultation on the part of the liberals! Another break in the impregnable barrier of divine inspiration, besides a violation of the inherent fitness of things. We earnestly hope that breeze will never become a *South wind*.

NEWS NOTES.

We specially invite news from all quarters for this column.

A PLEASANT SURPRISE AND A VALUABLE PRESENT.

Rev. Walter W. Pharr writes: There is a sunny as well as a shady side in ministers lives. It has been said, that variety is the spice of life. This appears to be in accordance with the orderings of Providence, and the laws of nature. God hath set prosperity ever against adversity—very few could long profitably enjoy unbroken prosperity—very few could long endure the uninterrupted storms of adversity. So God hath set the one ever against the other. So that while we taste the one we may see the other. If our climate were all winter or summer it would not be so pleasant. If all spring or fall it would not be so desirable. Continued sameness in any thing or in every thing becomes tiresome. But variety gives a freshness and beauty to employments and enjoyments that keeps them from becoming tiresome. This is a clumsy introduction to a pleasant surprise and a valuable present. One of the large clothing merchants in Charlotte informed me that he had been instructed by the young men of my congregation, in their name and on their account, to present me with a fine suit of clothes. For this valuable and seasonable present, I take this method of expressing my feelings of gratitude to the young men of my pastoral charge. This evidence of affection for, and confidence in their minister, is to him like cold water to a thirsty soul. Like the shadow of a great rock in a weary land. Such presents are valuable in themselves. But they are also an index to a feeling of affection and confidence among those from whom they are received that is of great price. I accompany this acknowledgement with an earnest desire and fervent prayer that the blessing of that Being who has promised that a cup of cold water given to disciple in the name of a disciple, shall not go unrewarded in the day of final reckoning. May His blessing be with them and upon them. And may they find in their own experience the truth of what He has declared in His Word. It is more blessed to give than to receive.

Rev. B. F. Marable writing to us, says: "Please note the death of our darling little Mamie. After fifteen hours of severe suffering from congestion of the brain, she died on Wednesday morning, 3d instant, in her tenth year.

Pure as the lily and sweet as the breath of heaven, the Father has taken her away."

The announcement will awaken the tenderest sympathy for the family in many hearts throughout our Synod.

"PRESBYTERIAN UNION" OF GRANVILLE CO.

This association held its 3d session at Old Geneva church on the fifth Sunday in Oct. and Saturday previous,—all the churches were represented. Saturday was a rainy day but the church was full. Rev. J. W. Primrose preached on Saturday the 7th and Rev. T. U. Fancetto on Sunday morning. Rev. Messrs. Drew and Jordan were unable to attend. The crowd on Sunday was the largest we have yet had. There were fully 500 persons and some thought 600 and 700. It was impossible for all to hear the excellent sermon of Mr. Fancetto and so Mr. Primrose preached from a stump to the outside congregation. The roads were in excellent condition and very many drove out from Oxford. The neighbors of other churches were very kind and professed to be highly pleased. Old Geneva will reap good results we hope from this meeting. Father Ferrell opened with prayer and was delighted and cherished. Saturday's discussion was on the work of the Ruling Elder. The subject for Sunday afternoon was "Christ and little children:—The duties enjoined and hopes encouraged by the Scriptures." These discussions were very profitable. We think we have improved on "Elders and Deacons" Conventions. All ministers, elders and deacons are members of the Union together will all private members of the church who may be present. The 4th session will be held at Oxford church on fifth Sunday in January 1881 and Saturday previous.

For the N. C. Presbyterian.

MARK'S CREEK, FAYETTEVILLE.

We preached here four days at our last appointment. The Lord was with us. The people were greatly refreshed; six more members were added to our number; making twenty-two additions since August—and forty-four baptisms. Bro. Ferguson assisted me one day. Our people here adopted the *acre system*, i. e. each family subscribed a fourth, or half or a whole acre, to be cultivated in cotton, and give the proceeds to the church, for 1881. This is a long step forward. If all our churches in the country would adopt this plan, the work would be greatly blessed. To God be all the praise. May He speed His cause. S. C. ALEXANDER.

BETHEL CHURCH, CONCORD.

At a late communion meeting of Bethel church, Concord Presbytery, the names of five persons were added to the roll of communicants, one by certificate and four upon profession of faith in the Redeemer. The roll of our Ladies Missionary Society has reached twenty eight, nearly half the membership of the Church. In addition to the regular monthly dues, several dollars have been earned by cotton picking. It is really cheering to consider that through this society, the church will do more for missions than it has hitherto done for all the benevolent enterprises. Other contributions will not be diminished. G.

CARTHAGE, UNION AND BETHESDA.

Mr. Editor, as you are calling for information from all the churches, I will give you some news from my fall communions, as it is encouraging.

On the first Sabbath in October we had our communion at Carthage. Brother Lacy preached two good sermons on Saturday and Saturday night; on Sabbath I was alone, five persons were added to the church on profession of their faith in Christ, and one by certificate.

On the fourth Sabbath we had communion at Union. Our meeting commenced on Friday with a prayer-meeting and continued until Wednesday night. Rev. E. McNair, D. D., was with us and did all the preaching, not only to the edification, but to the great pleasure and delight of the large crowd that came to hear him. His venerable appearance, his earnest eloquence and his solemn appeals to the impenitent, accompanied by the Spirit produced a profound impression upon all his hearers. As the result of the meeting thirty-four persons made a profession of religion. Thirty united with Union church, backsliders were reclaimed and christians were revived and strengthened. It was a time of refreshing from the Lord. It was prayed for and looked for, and our hopes were not disappointed. For months there have been two weekly prayer-meetings kept up in the congregation; one by officers and members, some distance from the church, the other in Mr. J. E. Kelly's Academy at the church, kept up by the students. Many of the students were among the converts. Dr. McNair remained over and preached for us with his usual vigor and eloquence at Bethesda on the fifth Sabbath. On Sabbath we had the largest congregation and the largest number of communicants that has enjoyed that sacred ordinance in Bethesda for years, and although there was but one addition to the church, still it was good to be there. "For the divine Master brought us into his banqueting house, and his banner over us was love." "Not unto us, O Lord, not unto us, but unto thy name we give glory, for thy mercy and for thy truth's sake."

Carthage, Nov. 5, 1880. M. McQ.

OXFORD.

Rev. J. W. Primrose writes: My installation as pastor of Oxford Church took place on the 24th ult., the fourth Sabbath in October. The Rev. H. T. Darnall of Durham presided, preached and charged the church and the Rev. D. E. Jordan charged the pastor. Mr. Jordon also preached at night. The congregations were large and attentive. Mr. Jordan who resigned the charge of this church to take up his residence in Henderson, where the church has made rapid growth, was greeted gladly by his many friends here. The Oxford church was much pleased to make the acquaintance of Mr. Darnall.

The ladies of this congregation, who owned the former manse, sold it some time since, and with the proceeds had erected on the church premises a commodious and handsome new manse, most admirably constructed for the comfort of the occupants. They had also newly roofed the church, painted it and penciled the brick walls so that it presents now the finest appearance of any church building in Oxford. I reached here, traveling through the country twenty-five miles, after dark on the 20th ult. Oxford, Grassy Creek and Shiloh churches which I now serve, kindly furnished transportation, and I have to acknowledge the receipt of very many kindnesses besides, which are highly appreciated.

MILLS RIVER CHURCH, HENDERSON CO., N. C.

Rev. S. T. Martin, Evangelist, writes, November 5th: For three weeks past the services have been specially interesting. On the 1st Sabbath of this period, Mr. J. Tyler Williams was ordained and installed Deacon. The session was convened on Saturday and after examination of the candidate, approved the evidence of his call, and took order for the ordination on Sabbath. The session convened on Sabbath at the hour for worship and the usual services were held, including sermon, exposition of the theory of vocation, of the nature of and warrant for the office, and of the qualifications required. After the ordination, by the laying on of the hands of the session and prayer, a charge was given to the new Deacon. The audience was large and evinced solemn interest. The next Sabbath the sacraments of the Lord's supper and of infant baptism were administered; on the following Sabbath, adult baptism and public profession of converts. The baptism on one Sabbath was accompanied by a discussion of the proper subject of baptism and on the other by a discussion of the mode of baptism. There was preaching twice a day for nearly a week—the pastor being assisted by Revs. J. P. Gammon and W. H. Davis. The presence of the Holy Spirit was evinced throughout. Six professed faith in Christ. Two who had been for some time under the special instruction of the session united with the church. Some of God's people who were in darkness are walking in the light; some who were wandering are restored. It is hoped that the gracious Spirit is still working His own work. The last day of service the attendance was larger than on any previous day and a solemn interest pervaded the congregation. During the service in the week, although it was a busy season with the farmers, yet every one of the officers and nearly all of the members of the church, turned aside from their ordinary business and attended upon the worship of the sanctuary. In the country this does not, as in the city, involve merely the absence from daily employment, for an hour or so, often only at night, but it involves absence from daily employment for the entire day. It is, therefore, itself a manifestation of the grace of God, when his people, denying themselves and exercising faith in Him, can turn away from the cares of this world to attend to the interests of the kingdom of God.

BIBLE REVISION.

42 BIBLE HOUSE, NEW YORK, Nov. 1, 1880.

The American Bible Revision Committee have completed the revision of the English Version of their New Testament and transmitted the result of their labors to England. The British committee will meet in November for final action, and the University presses of Oxford and Cambridge are expected to issue the revised New Testament in February, 1881. The Old Testament will be published two or three years after.

The American Revisers have given their time and labor for eight years without compensation. The necessary expenses have been provided for by voluntary subscriptions.

Any friend of the great undertaking who will contribute towards the expenses ten dollars or more before February next, will receive a memorial copy of the first University edition of the revised New Testament, handsomely bound and inscribed. The money must be sent to the President (Rev. Dr. Schaff) or Treasurer (Mr. Andrews L. Taylor) in the "Bible House, New York."

PHILIP SCHAFF.

For the N. C. Presbyterian.

AUTUMN SUNDAY.

It is said that flowers emit the sweetest fragrance before a storm; but they look their prettiest after a storm. What is lovelier and prettier in nature than an autumn Sunday morning after a rain—the woods are fair and fragrant—the forest leaves many colored, and just frost enough in the air to make overcoat and shawl feel pleasant, thrown loosely over the shoulders. The Church in the country is the cheerful centre, approached by gentle, sober people from every direction, and in many places still in North Carolina, they ride from five to ten miles to Church on Sunday. The piano is silent—parlor closed—house and all about it rests in silence—the fair young maiden, the sweet unselfish tender hearted matron, in lovely autumn robes and smiling face, ride, drive or walk to Church, and air their bodies and souls, among neighbors still disposed to go up to the place of prayer on the Lord's day. A sunrise is over the whole community assembled in the temple, and the minister begins the service with invoking the blessing of the Father above and the people raise their voices to express the deep emotions of their hearts. How appropriate the words of the Saviour on such an occasion: "I am the light of the world." The minister finds the exposition a pleasure and preaches to attentive hearers until his heart almost leaps from his body and tears run down his cheeks. He then invites the communicants to meet around the table of the Lord and ministers bread and wine, they eat and drink in remembrance of Him who died for them, renew vows of fellowship, sing a hymn, contribute an alms and go out to friendly greeting and lunching under the trees in the balmy sunshine.

Such a Sunday was the 5th Sunday in October, 1880, at Goshen Presbyterian church, Gaston county, N. C. It was communion day. Saturday before, preparation day, was rainy, cloudy and cold, but the clouds passed away Saturday evening, the pledge of a fair Sunday morning; and it was indeed one of the happiest ever spent among friends and lovers of truth and the ways of Zion. How much we owe to the integrity and conservatism of our sober country people, taught of God and kept by God from the "way of the evil man, from the man that speaketh froward things." Their conversation on an autumn Sunday is like the fresh rain, refreshing, cheering and helping you to believe "the upright shall dwell in the land and the perfect shall remain in it." A Deacon, if he is thoughtful, can do much work in his line on such days, and the colportage committee of Mecklenburg Presbytery, I am glad to know, are trying to distribute good books by this agency in our congregations. Let us love and keep our Sabbaths. How different they are yet from the Sundays described in the last N. C. PRESBYTERIAN by a visitor to Germany. R. Z. J.

For the N. C. Presbyterian.

CENTRAL UNIVERSITY, RICHMOND, KY.

In your last issue, Mr. Editor, is a brief account of the late meeting of the Synod of Kentucky in which the discussion of Secular Education was prominent. This suggests the idea of saying to your readers that the leading enterprise of our Church in this State now is our institution of learning. We think that owing to our geographical position as a border state it is a vital question. The Presbyterians of Kentucky were the pioneers of education in the western country. Before Kentucky was a state they had founded an institution of learning which was located at Lexington and which flourished for a time, but by an unfortunate connection with the State they lost it about the beginning of the present century. Nothing daunted, however, by their misfortune, they rallied again and immediately undertook to establish a college of their own which after years of labor they succeeded in doing. This institution was Center College at Danville, whose influence for good was felt through all the West and Southwest until the beginning of the late civil war. At the close of this terrible strife the majority of those who had control of the college were in sympathy with the Northern party in the Church, and although the whole number of Presbyterians in the State adhere to the Northern Assembly were in a small minority, they claimed and held the college. After years of fruitless effort at compromise, and still more fruitless litigation the Synod yielded to the inevitable, and again true to her people set about establishing another institution.

In 1872 the present enterprise was begun under the head of Drs. R. L. Breck, S. Robinson, W. F. Junkin, and others. In less than a year a sufficient amount of money was subscribed to start with and Central University was located at Richmond, Ky., a splendid college edifice with professors houses erected, and with a faculty distinguished for ability and learning. The institution was opened in the fall of 1874. Our new vessel was launched on stormy seas. In a border State—in the face of an opposing ecclesiastical money power—and in the midst of a universal financial crash. All honor is due the able chancellor Rev. R. L. Breck, D. D., and his faithful helpers, the boards of curators and trustees, for the conduct of the enterprise through such adverse times. For a year past it seemed that it would be impossible to sustain the institution. The excellent chancellor himself thought the wisest course would be to suspend for an indefinite period and thus allow the endowment fund to accumulate. The curators, however, thought best to cut down the current expenses and continue to run the institution, fearing that suspension would event in final death. Dr. Breck unwilling to recede from the high ground upon which it had been commenced, resigned the chancellorship and thereby his valuable services are lost. Rev. L. H. Blanton, D. D., was chosen to fill the vacancy occasioned by the resignation of Dr. Breck and seems to be the very man for the place, and although there are trials to come and much hard work to do, every one appears hopeful of ultimate success. But pardon me. I had no thought of running to such a length with these details when I began. But if this "dark and bloody ground" conflict does not interest your readers they must excuse our weakness in reciting it to them. We are in the forefront of the battle here and feel the pressing necessity of fortifying this point. We are compelled to do it or surrender, and we ask your sympathy and prayers. We are aware of the fact that our sins of omission are many, as a Church, but we challenge the world to show us a people on this American continent that have done more or better work in the cause of education that the Presbyterians of Kentucky. They have always felt that it was the only way they could sustain themselves and serve the Church as they should, and with God's blessing on their efforts have succeeded. You will perceive then, that this work of establishing "Central University" is not a new conception—a venture to be abandoned on account of a few discouragements—but a carrying out on the part of the sons of that which has been committed to them by noble sires, and we hope these children will prove themselves worthy of their names. C.

TO THE ALUMNI OF UNION SEMINARY.

Those who have not already done so, will please *at once*, inform the undersigned: 1. When graduated, or left this Seminary? 2. When, and by what Presbytery, licensed, ordained, installed? 3. What changes have occurred in professional engagements or in any others? 4. What pamphlets or books published? and if any please send a copy of each to our library.

It is *very desirable* to obtain *prompt* and accurate replies, as the "*General Catalogue*" proposed to be published, ought to be issued this ensuing winter. This is the fourth effort to get the information desired. Friends of deceased alumni will please reply respecting them. Fraternally,

B. M. SMITH.

NEW PUBLICATIONS.

North Carolin Medical Journal for October: We are struck with a case reported by Dr. Staton of Tarborough, of "gastrotomy or gastrostomy" (the latter we take to be the correct word) in this number. A negro had swallowed condensed lye by mistake, resulting in almost complete closure of the gullet, so that no food or fluids could pass into the stomach. Starvation was imminent, as the patient was not at all nourished by the artificial means resorted to. At last Dr. Staton made a permanent opening through the abdomen into the stomach, inserting a hard rubber plug. Through this, at last accounts, the patient was being nourished, and his life saved. The article is illustrated with two engravings.

The *Journal* contains original work in large proportion, and shows painstaking labor on the part of the editors.

We would suggest that the *Journal* would appear fresher at least if it appeared earlier in the month.

South Atlantic.—A monthly magazine of literature, science and art, published in Baltimore, Md. The November number contains among many interesting articles the following: "Baltimore's Celebration;" "The Old Capitol;" "The Mistress of the Castle;" "Some Foreign Poetry Leaders;" "Sketches of the Old Southern Regime;" "A Dramatic Fragment;" and "The Verandah." Price $3 per annum.

From the Presbyterian Board of Publication, Philadelphia, Pa., we have received

1. *The Chinese Slave-Girl:* A story of Woman's Life in China. By Rev. J. A. Devis, formerly of Amoy, China. 1880. pp. 333.

The object of this story is to give a fair view of woman's life among the lower and middle classes in Southern China. Its chief incidents are stated to be actual occurrences, and several of its characters were personally known to the author.

2. *The House that Jack Built:* By Kate W. Hamilton, author of "We three," &c. 1880. pp. 368.

"Jackqueline" is a girl, early left in charge of younger children. The book gives a history of her diligence and zeal in supporting them; the sad mistake she made about the temperance problem; the resulting sorrow and the rescue by divine grace. Many good points are made and well enforced; but some of the incidents are rather overdrawn.

3. *Elijah, the Favored Man:* A Life and its Lessons for to-day. By Robt. M. Patterson, D. D., author of "Paradise," "Visions of Heaven," &c.

Religion and Chemistry. By Josiah Parsons Cooke, Erving Professor of Chemistry and Mineralogy in Harvard University, 1880, $1.50, Chas. Scribner's Sons, New York.

This is a newly revised edition of an important work, which has long been out of print. Its author has wrought it out after large experience, and in view of the discovery of new facts, and changes in scientific theories. Its basis is his popular lectures, de-

livered before the Brooklyn Institute on Sunday evenings; and its chief aim is to show that there is abundant evidence of design in the properties of the chemical elements alone, and hence that the great argument of Natural Theology rests upon a basis, which no theories of organic development—like Darwin's—can shake. It opens a new and interesting field of Christian evidence from physical science.

From Houghton, Mifflin & Co., successors to Houghton, Osgood & Co., Boston, Mass.

1. *Boston Monday Lectures:* Labor with Preludes on Current Events. By Joseph Cook. 1880. $1.50.

2. *Boston Monday Lectures:* Socialism with Preludes on Current Events. By Jos. Cook. 1880. $1.50.

These books deal with important issues in working and social and political life, such as Infidel Attacks on Property, and on the Mails, Trades' Unions, Co-operative Savings Banks, Polygamy, Jesuit Text Books, for Americans, &c. They are handled with Mr. Cooks well known vigor, laborious research, originality, good sense and pronounced opinions. Everywhere rises to view his sublime admiration of Boston as the "ne plus ultra," in every way. Professedly and indeed largely on a non-political and non-sectional platform. Yet his impartiality wears a Republican complexion and the South gets blows. But we like the books, they are downright and upright, and do not straddle fences. We do not need to agree to all in books to find them refreshing and a power for good, as these are.

A Descriptive Catalogue of Houghton, Mifflin & Co.'s Educational Publications. Special terms for introduction. Boston, Mass.

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

A correspondent of the *Central Presbyterian* writes from Louisburg, Tenn., that the church is greatly revived. Dr. J. W. Hoyte preached from the 14th to the 24th ult. Seventeen were added to the church, three by letter, fourteen by profession, and two to the Methodists. | Rev. Mr. Moffett is expected there soon, and he will find a revived church to welcome him.

At a called meeting of the Presbytery of South Alabama, Oct. 12th and 13th. Mr. Julius P. Ward was licensed to preach the gospel, and Mr. John C. Duncan was enrolled as a licentiate after the usual examination. Mr. D. presented a certificate from the St. Louis Association of Congregationalists.

Rev. J. M. Evans assisted Rev. J. K. Hitner at a meeting of a week's continuance in Beard church West Lexington Presbytery. Five persons united with the church and others will do so. It is expected that a new church will be erected shortly.

Rev. L. B. Johnson's postoffice address is changed from North Side, Goochland county, to Gordonsville, Va.

Rev. A. R. Kennedy remains pastor of the churches at Augusta and Cotton Plant, Ark. The Presbytery of Arkansas has refused to put the call from the church at Maysville, Ky., into his hands.

Rev. J. B. Buchanan writes to the *Texas Presbyterian*:

I have not located yet—I am looking for churches. The Presbyterians are too weak in this section to support a minister. I have been in Texas eighteen days, and have preached nearly two weeks. My congregations have been uniformly large and attentive. I should remain right here if I could be supported. My postoffice, at present, is Livingston, Polk county, Texas. I hope I can attend Presbytery at Longview.

The Committee of Central Texas Presbytery on the Assembly's minutes with reference to the overture from Orange Presbytery for a burial service reported as follows:

Your committee would recommend the discountenancing of this movement by the Presbytery, for the following reasons:—

1. Because our hymn book is sufficiently encumbered by the supplement.
2. Because such a movement is contrary to the time-honored custom of our church, and, if adopted, might prove an entering wedge to a future liturgy.
3. Because the Bible furnishes numerous passages eminently adapted to funeral occasions.

It is further recommended, that, should the Presbytery take this action, the same be communicated to the Committee on the Revision of the Directory of Worship, with the statement that we do not wish a "burial service" to have a place in our "Directory of Worship."

METHODIST.

A special canvass for Syracuse University, N. Y., has realized about $14,000.

The California Methodist Conference contains American, German, Swedish and Chinese churches.

Two Methodist ministers recently left that Church to enter the Congregational Church.

BAPTIST.

In 1790 there were 1,260 Baptists of all shades in Pennsylvania, one Baptist to every 344 of the population. Now there are 64,000 Baptists, being one to every sixty-six of the population.

The First Baptist church, San Francisco, Cal., is breaking down under a debt which is greater than the value of its real estate, and will probably go into bankruptcy.—*Presbyterian.*

CONGREGATIONAL.

Congregationalism is growing in Missouri. Additions 600 to 700—an increase of 200 over the growth of the previous year.

Chicago Theological Seminary has received the $50,000 from the Stone estate in Malden, Mass., to endow the professorship filled by Rev. Dr. Willcox.

PROTESTANT EPISCOPAL.

The late General Convention of the Episcopal church declined a canon forbidding sale of pews, as the church is not yet prepared for it.

ELECTICISMS.

SOUND ADVICE.

Methodist Recorder.

An idea prevalent among many young people is, that it is beneath their dignity to engage in useful employment, especially if it be of an humble character. They think that fine dress, fine looks, and idleness, will give them position and influence in society. Of what use are these walking fashion-plates, these white-fingered lovers of ease to the world? They may look nicely, but is it not not much better to be useful, to know that we are doing good to some one than to be admired simply for good looks?—Never shun humble employment, no matter of what kind; take hold of it bravely and have the consciousness of doing your part in the busy world. Live for usefulness, not for show.

THE FUTURE.

S. C. Advocate.

The future brightens. The present is big with coming events. Never before in the history of the Church was there so much doing for the conversion of the heathen as now. Less than forty years ago there were three native Protestant Christians in China. Now there are between twelve and fifteen thousand. The gates of all the heathen world are open to missionary enterprise. More has been done for missions the last eighty years than in five hundred years before. Let the Church get in full sympathy with Christ.

A WITNESSING CHURCH.

Central Presbyterian.

It has been often said that the Presbyterian Church is a Witnessing Church. Its cardinal function is to define, defend, and maintain the truth, without compromises of any sort. If that truth is not palatable to the world, if, in other words, the maintenance of such an attitude is not *popular*, it makes no difference.—The Church itself, wherever it be, is but an Election from the masses of population, and has always, in conformity with God's plans, been in a small minority as compared with the great host of the unbelievers. It is easy at any time to increase its apparent strength and worldly prosperity by lowering the conditions of salvation. God might have caused it to overflow the world, and to gather in its folds all the myriads of humanity, but He has seen fit to suffer it to go on toiling and fighting for these eighteen hundred years, and suffers it to stand fighting to-day, girdled by a circle of fire.

A FAITHFUL FEW.

Presbyterian:

There are a few in every parish who are willing to work and do work. You hear of them among the poor and sick: you find them in the prayer-meeting and see them in all church activities. They are always willing to do more than their part. You can rely upon them every time. But the majority of professors seem surprised that you should expect any work from them. They come into chu ch to enjoy religion, not to h-lp others—to be saved, not to work.

THE WAY TO LIVE

Church and Home:

We know one man who lives constantly in an atmosphere of what might be called a personal revival of religion. He is always on the lookout to find some one who may be turned to the Lord. And when found, the subjects of his labor are very apt to turn. He reasons, persuades, prays and prevails. They decide for Christ, and decide once for all.

The "old grocer" who has the new store and new goods, who hails from No. 11 North Front street—John L. Boatwright, to avoid further explanation—certainly keeps the choicest quality of groceries. For further particulars we refer to the chief of our Home Department.

SECULAR MISCELLANY.

Good temper is like a sunny day; it sheds a brightness over everything; it is the sweetener of toil and the soother of disquietude.

As many as 850 Mongolians left San Francisco a fortnight ago on the City of Peking for the Flowery Kingdom. The causes of this unexpected exodus are not clear.

Governor Wright, of the Indian Territory, is a converted Choctaw Indian. Sometimes after presiding over a political meeting of his people he calls them to order and preaches a sermon to them.

The Irishman had a correct appreciation of the fitness of things who, being asked by the judge when he applied for a license to sell whiskey if he was of good moral character, replied: "Faith, yer honour, I don't see the necessity of a good moral character to sell whiskey!"

Messrs. W. T. Blackwell & Co, of Durham, are sinking an artesian well on their premises to supply their works with water. If the enterprise is successful they will construct one sufficiently large to supply the town of Durham. —*Raleigh Star.*

The Newbern Wood Plate Factory is a decided success, and furnishes nearly all the stamped circular wood plates that are used by the grocers in the entire Union. Over fifty thousand plates are made and shipped to New York each day. This enterprise gives employment to about one hundred operatives and laborers, giving a support to several hundred people. Other industrial enterprises are at work, and Newbern is feeling the good effects of the steady employment and wages paid to operatives and laborers.—*Geo. Allen in Newbernian.*

Judge Seymour, when in the Legislature, drew the law which was passed preventing the sale of liquor on election days. It is one of the best, if not the best law ever enacted by our Legislature.—*Charlotte Democrat.*

Baltimore, Md., does an immense business in the canned goods line. About eighty firms have their headquarters in that city, with an aggregate capital of $7,000,000. The trade requires nearly 2,500 coasting vessels, upon which over 10,000 hands are employed.

"I shall find another channel for my article," wrote the author of a rejected contribution. "That's right," was the answer of the courteous editor; "the British Channel would be an excellent place for it."

The *Presbyterian* gives this concerning the apple crop:

Nearly every vessel leaving the port of New York carries a consignment of apples. Boston, also, has had a larger export trade in apples at this season than in any other year. For the five weeks ending October 2d there were shipped from New York, Boston and Montreal, 192,625 barrels, almost double that of the corresponding period in any previous year. The larger portion of the apples sent abroad is for the Liverpool market; Glasgow ranks next; while London takes third place in amount of consumption. France and Germany import but few. Those brands which find the readiest sale abroad are the Newtown Pippins, the Spitzbergs, and the Baldwins. The western counties of New York have contributed to the general supply to an especially large extent, particularly those of Niagara and Wayne. The crop in Columbia county alone is estimated at 500,000 barrels, but large as it is, the yields in other counties equal it.

AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of **Consumption.** His child is now in this country and enjoying the best of health. He has proved to the world that **Consumption** can be positively and permanently cured. The Doctor now gives this Recipe free, only asking two green stamps to pay expenses. This Herb also cures night-sweats, nausea at the stomach, and will break a fresh cold up in twenty-four hours. Address CRADDOCK & CO., 1032 Race St., Philadelphia, naming this paper.

The habit of running over boots and shoes corrected with Lyon's Patent Heel Stiffeners.

There is no excuse for those who drag their weary and disordered bodies into our company, when a few doses of AYER'S SARSAPARILLA would cleanse their murky blood and restore their health and vigor. Ye muddy victims of billous disease, have some regard for your neighbors, if not for yourselves.

My life was saved by Warner's Safe Kidney and Liver Cure.—*E. B. Lakely, Selma, Ala,*

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. W. SHERAR, 149 Powers' Block, Rochester, N. Y.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Glasgow, Mo., November 3d, by Rev., Eugene Hendrix, D. D., Pres. of Central College, Mo., Rev. J. N. H. SUMMERELL, of N. C., late of Paris, Ky., to Miss ANNA LEE SHOUSE. No cards.

In Reidsville, N. C., on the evening of November 2d, 1880, at the residence of Mr. Will R. Crafton, by Rev. D. Irvin Craig, Mr. JUNIUS B. SMITH, of Reidsville, N. C., to Miss JENNIE K. LONGEST, of Graham, N. C.

In Newbern, N. C., in the Presbyterian church, by Rev. L. C. Vass, on September 22d, 1880, Miss HENRIETTA N. DEWEY and Mr. DAVID N. KILBURN, both of Newbern.

At the residence of the bride's mother, in Newbern N. C., by Rev. L. C. Vass, on October 27th 1880, Mrs. ELIZABETH B. JONES and Mr. ELIJAH ELLIS, both of Newbern.

At Unity Manse, Rowan county, October 14th, by Rev. R. W. Boyd, Mr. CHARLES F. NAIL and Miss LAURA A. LYERLY.

At the residence of the bride's father, October 21st, by the same, Mr. CHARLES S. CAZART and Miss MARQUIS LENTZ.

DIED.

☞Obituary notices must be paid for in advance The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents

At Jonesboro, N. C., at 4 o'clock P. M., November 1st, 1880, Mr. ROBERT REGISTER, a good man, a quiet, consistent Christian, and for many years a worthy member and efficent Deacon of McPherson church. Among his last words were these: "I am ready."

The writer has known him intimately since 1867, and can safely testify to his correct walk and conversation. We commend the weeping widow and fatherless children to our covenant-keeping God.

J. P. M.

CHARLES B. WILSON died October 15th, 1880. But few men spend their whole lives so devotedly to the service of God. A cripple and a confirmed invalid for more than thirty years, he was truly a great sufferer.

His individual accountability to the Master was, during his three score years and ten, never lost sight of, and in all his afflictions he was ready to say with Jacob, "though He slay me, yet will I trust in Him." His chief aim in life was, indeed, to glorify God and live in His presence forever.

By order of Session:

J. B. ALEXANDER, } Com.
L. A. POTTS, }

Bethel Church, Mecklenburg co. N. C., Oct. 31, 1880.

TRIBUTE OF RESPECT.

At a meeting of the Session of Providence church, Mecklenburg county, N. C., on Sabbath morning, October 24th, 1880, the following preamble and resolutions were adopted:

WHEREAS, God in His most holy and wise providence, hath removed from the church militant to the church triumphant, our beloved brother and co-presbyter, WILLIAM REA, who had been a member of this Session about fifty years—in view of the loss that we, the Session of Providence church, and the church of which he was a member, and the community in which he lived have sustained, therefore be it

Resolved, 1. That while we mourn the death of this venerable Christian patriarch, we thank God for his long, godly life, for the legacy of his earnest prayers, for his devout attachment to the doctrines of our church and for the assurance that he has entered upon the rest that remains for the people of God.

2d. That we sympathize with his family to the third generation in the loss of the venerated head and branch of their household.

3d. That in testimony of our sorrow for this deceased father in Israel, we spread these resolutions upon the minutes of Session.

4th. That a copy of these resolutions be furnished his family, also the *Christian Observer* and N C. PRESBYTERIAN for publication.

By order of Session.

E. C. KUYKENDAL,
Clerk of Session.

Near Statesville, N. C., Mrs. EMMA, wife of Thos. M. C. Davidson, Esq., on the evening of the 17th of September, 1880.

She had been unwell, but her friends and physican apprehended nothing serious After eating her supper, she observed that she was about to faint. The usual remedies of relief, by kind hands, were at once applied. Her husband, just returning from his work, was alarmed and hastened to his wife to find she had ceased to breathe. Thus by some sudden affection (paralysis) of the heart she was called away. Called away without any painful death struggle at the very threshold of life's prime. She had completed her 31st year on the 8th inst. A short life, yet long enough to make a full bright record, adorning with the beauty of Godliness the relation of daughter, sister, wife and mother. She left four little children.

Mrs Davidson was the daughter of the late Rev. Jas. Purvis, of the N. C. Conference and Mrs. E. J. W. Purvis, surviving mother. Piously reared, she remembered not the time she did not love and trust her Saviour. At the age of 15 she professed her faith in the Methodist Church. Was graduated at the Anson Female College 1868 June 24th, 1873, she was married to T. M. C. Davidson, Esq

With unchanged love for the Church of her fathers she felt called in the providence of God to fellowship with her husband and transfer her membership to the A. R. P. Church in Statesville, where she greatly endeared herself to pastor and brethren by her warm Christian devotion.

W. B. P., HER PASTOR.

WILMINGTON MARKET

SPIRITS TURPENTINE. Wednesday and Thursday sales at 41½ cents; Friday price advanced to 43 cents; on Saturday market dull and nominal at same figures. Monday no sales 41½ best bid. Quiet at close of report.

ROSIN. No sales were reported on Wednesday, Thursday and Friday nominal quotations $1 40 for Strained and $1 45 for Good Strained. On Saturday 1500 barrels Good Strained sold at $1 40 and Strained was quoted dull at $1 35. Monday no sales. Tuesday sales Good Strained $1 35.

CRUDE TURPENTINE. Sales have been reported at $1 80 for Hard and $2 80 for Yellow Dip.

TAR. Receipts have been taken day by day at $2 40.

COTTON. On Wednesday and Thursday sales quotations were 10¾ cents for Middling; on Friday and Saturday prices fell to 10⅝ cents.

TIMBER. Very few rafts coming in and timber wanted. Prices hold up.

WHOLESALE PRICES.

☞These quotations represent the wholesale prices

ARTICLES.	PRICES.
BACON—Western Smoked—	
Hams	00 a 12½
Sides, per lb	0 a 10
Shoulders	7½a 8
Dry Salted—	
Sides, per lb	0 a 8½
Shoulders	0 a 7½
CHEESE—Northern Factory, per lb	0 a 11
Dairy, cream per lb	00 a 14
State, per lb	00 a 10
COFFEE—Rio, per lb	13 a 18
Laguayra, per lb	18 a 20
CORN MEAL—per bush in sacks	72½a 75
DOMESTICS—Sheetings, 4-4, per yd	0½a 7
Yarn, per bunch	00 a 1 00
FLOUR—Fine, per bbl	0 00 a 5 00
Super, Northern, per bbl	5 50 a 6 00
Extra do. " per bbl	6 00 a 6 25
Family " per bbl	7 00 a 9 00
City Mills—Extra Super, per bbl	0 00 a 7 50
" Family, per bbl	0 00 a 8 00
" Extra do., per bbl	0 00 a 8 50
GLUE—per lb	12 a 14½
GRAIN—Corn, in sacks, per 56 lbs from store—white	67 a 70
CORN, wholesale, in sacks	72½a 72
Corn, mixed, wholesale in sacks	00 a 67½
Corn, Cargo, per 56 lbs, bulk	68 a 70
Oats, per bushel from store	00 a 50
Peas, Cow, per bushel	60 a 65½
HOOP IRON—per ton	80 00 a 90 00
LARD—Northern, per lb	10 a 10
North Carolina, per lb	10 a 11
LIME—per bbl	0 00 a 1 20
MOLASSES—West Indies, old crop	00 a 30
" " bbls	00 a 33
" " new crop	37 a 40
" " bbls	40 a 41
New Orleans	47½a 60
Sugar House, hhds, per gal	00 a 25
" " bbls., per gal	00 a 25
Syrup, bbls., per gal	40 a 55
NAILS—Cut, 4d to 20d, per keg	00 a 3 50
OILS—Kerosene, per gal	13½a 15
Lard, per gal	1 00 a 1 10
PORK—Northern, City Mess	00 00 a 17 50
SALT—Alum, per bag of 4 bushels	75 a 80
Liverpool, per sack	90 a 95
Liverpool fine, per sack	1 40 a 1 50
SUGAR—Cuba, per lb	8½a 10½
Porto Rico, per lb	0 a 7½
A—Coffee, per lb	10½a 11
B— " per lb	9 a 11
C— " per lb	9 a 9½
Ex. C— per lb	9½a 10
Crushed, per lb	00 a 11½
SOAP—Northern, per lb	5 a 7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a 420

Agents and Canvassers.

Make from $25 to $50 per week selling goods for E. G. RIDEOUT & CO., 10 Barclay Street, New York. Send for their catalogue and terms. [sept8 661-1y

People with thin heads of hair should use Hall's Vegetable Sicilian Hair Renewer to make the hair grow out thick.

It does not make any difference how severe the case of Billious Derangement is, it can be cured speedily and effectually without salivation, or that prostration of the system ensuing from the use of drastic purgatives. Simmons Liver Regulator does not merely relieve the sufferer, but effects a permanent cure. It has been used successfully for a long time as a substitute for Quinine and Calomel, and the effects of the medicine are truly wonderful.

"I have used in my family your Regulator for the eight or ten years, and found it to supersede anything recommended for Chills, Fever and Ague. I use it, and nothing else. I have given up Calomel, Quinine, and all other Mercurial treatments. I give it to my children from one year old to those of twenty-five years old. It is all you could wish in a family. Please use my name as you wish. Very truly, E. H. URBANKS, Crawford Co., Ga."

BETHEL ACADEMY,

DAVIDSON COLLEGE (P. O.) N. C

Rev. L. K. GLASGOW, A. M. Principal.

ELEVENTH semi-annual session begins January 26th, 1881. Boarders in Principal's family pay in advance for all expense except books, per quarter (10 weeks) $30.

For circulars containing testimonials from well-known educators and from patrons, address the Principal. dec 31-tf

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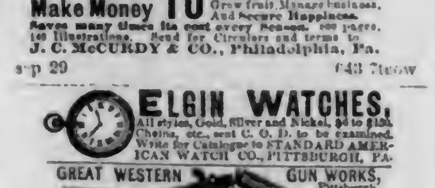

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20,000 SACKS in STORE and in transit.

LIVERPOOL GROUND ALUM SALT,
LIVERPOOL FINE BLOWN SALT,
FERTILIZING SALT,
COARSE ALUM SALT,

For sale at WILLARD'S.

Wilmington, N. C. October 27

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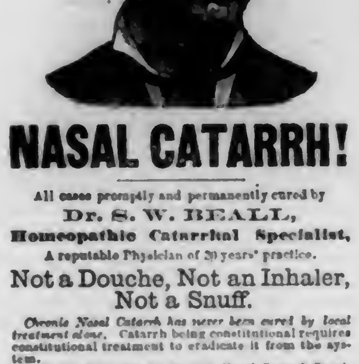
THE FALL TERM of 1880 will open the 30th of JULY and close on 16th of DECEMBER. Board and Tuition $100.

Circulars forwarded on application. 466-*Jan.1.'80



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All cases promptly and permanently cured by

Dr. S. W. BEALL,

Homeopathic Catarrhal Specialist,

A reputable Physician of 30 years' practice.

Not a Douche, Not an Inhaler, Not a Snuff.

Chronic Nasal Catarrh has never been cured by local treatment alone. Catarrh being constitutional requires constitutional treatment to eradicate it from the system.

In connection with Dr. Beall's Nasal Catarrh Specific, a course of treatment is furnished each patient as *indicated by the symptoms.* Also an Atomizer with cleansing solutions to be locally applied in the form of a spray. Patients at a distance treated by the aid of a carefully prepared diagnostic sheet. *No single box or bottle of medicine is applicable to all cases.*

Dr. Beall has cured hundreds of cases in the worst form, and patients now being treated in all parts of the United States report rapid improvement. Treatment is pleasant and directions easily followed.

The following is a specimen of the testimonials constantly being received:

To the Public—Statement of A. W. Ensey, of the firm of Ensey & Harter, Troy, Ohio.

For a number of years I was afflicted with Nasal Catarrh, affecting seriously both my head and throat. The discharges from the nose were streaked with blood, and had a very offensive smell. After a course of treatment from Dr. Beall, I am entirely cured.

A. W. ENSEY.

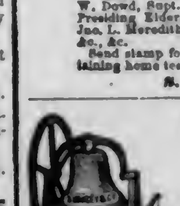
Extract from a Home Endorsement.

"Dr. Beall offers to the public no quack nostrum, and parties can rest assured that humbuggery has no place in the treatment proposed.

"H. H. Williams, Judge Court Common Pleas; John W. Dowd, Supt. Troy High School; S. A. Brewster, Presiding Elder, Springfield Dist., Cin. Conference; Jno. L. Meredith, Cash. First National Bank, Troy, O., &c., &c.

Send stamp for diagnostic sheet and pamphlet containing home testimonials. Address

S. W. BEALL, M. D., Troy, O.



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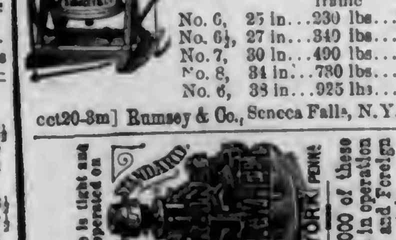
SIZES AND PRICES.

Diam. of Bell	Wg't with yoke & frame	Cost of Bell & Hang's.
No. 6, 25 in.	230 lbs.	$ 25 00
No. 6½, 27 in.	340 lbs.	36 00
No. 7, 30 in.	490 lbs.	50 00
No. 8, 34 in.	780 lbs.	75 00
No. 6, 38 in.	925 lbs.	130 00

oct20-3m] Rumsey & Co., Seneca Falls, N.Y., U.S.A.



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1880-'81.

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The necessary expenses for the entire year, exclusive of clothing, traveling expenses, and pocket money, vary from $200 to $250.

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NEW GOODS,

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NOS. 11 AND 13 NORTH FRONT STREET,

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ever offered in this city. With polite and attentive clerks, Choice Fresh Goods of every variety, and the very lowest prices, I hope to enjoy a share of the public patronage.

My Store being neat and clean, the ladies are particularly invited to make an inspection of my entire stock. They will always receive a hearty welcome.

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Catalogue and circular with full particulars, on application.

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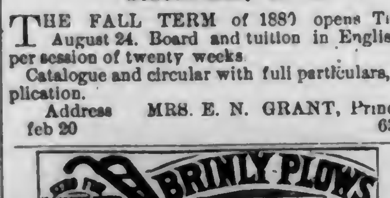

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☞ No cast iron used in its construction.
☞ Strong, Durable, Portable, Cheap.
☞ Guaranteed to press a 500 lb. Bale.

The Bale is delivered at bottom of Press.

It has been thoroughly tested, and is a good Lever Press for a low price.

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BREECH LOADING, SINGLE and DOUBLE Barrel Guns, with all kinds of Implements for loading Shells, Powder, Caps and Wads.

LAMPS of all kinds. German Student, Perkins & House, and others.

The Remington Sewing Machine,

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DRESS GOODS AND TRIMMINGS!

☞ Something New in this Line Almost Daily.

Our Suits of

BLACK AND COLORED CASHMERES,

Made to Order, are Very Reliable as to Fit.

Ladies send your orders, and if you are not pleased we will Refund the Money paid.

Respectfully, R. M. McINTIRE.

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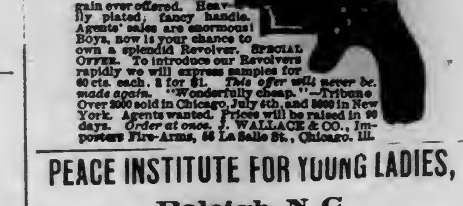

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FOR THE FAMILY.

Coming Back.

They say if our beloved dead
Should seek the old familiar place,
Some stranger would be there instead,
And they would find no welcome face.

I cannot tell how it may be
In other homes, but this I know—
Could my lost darling come to me,
That she would never find it so.

Oft-times the flowers have come and gone
Oft-times the winter winds have blown,
The while her peaceful rest went on,
And I have learned to live alone—

Have slowly learned from day to day
In all life's tasks to bear my part;
But whether grave or whether gay,
I hide her memory in my heart.

Fond, faithful love has blessed my way,
And friends are round me true and tried;
They have their place, but hers to-day
Is empty as the day she died.

How would I spring with bated breath,
And joy too deep for word or sign,
To take my darling home from death,
And once again to call her mine!

I dare not dream the blissful dream;
It fills my heart with will unrest;
Where yonder cold, white marbles gleam
She still must slumber. God knows best.

– Primitive Methodist, London.

A SWEET BRIER-ROSE.

E. C WYETH.

Once upon a time there was a young girl whose name was Fatima. The home folks called her by her pet name, Fay. This young girl was fair of face, graceful in manner and carriage, and, which is better than either, was possessed of a good temper. It was not strange that her parents doted on her, her companions enjoyed her society, and her social inferiors admired her. Being an only daughter, Fay was queen of the family circle of six brothers who could see no fault or blemish in their darling sister, excepting Phil, the brother to whom she was dearest of all. He could perceive and perceived it with a pang, a defect that marred the beauty and completeness of an otherwise lovely character. He noticed it first when his sister was but a child in years, and was asked by their father to leave a pretty toy with which she was amusing herself for a few moments, and render him some trivial service which would have occupied but a small portion of her time, had she chosen to render the service. But Fay had answered, smilingly to be sure, yet selfishly:

"O papa, this is too cunning to leave. Please call Donald or Phil. They are just in the next room."

And again, a few days later, when her mother called upon Fay to post a letter for her, the little maiden answered:

"Please, mamma, the postman will be around presently. Can't you give it to him as well?"

Phil was studying his geometry lesson, and was busily employed in drawing lines and angles, and in computing distances, but he laid down his dividers, and took the letter without a word.

"What a good boy you are, Phil," laughed Fay, as her brother returned to his work. "You don't mind being bothered; but I can't endure to be disturbed when I'm occupied with an interesting story."

"Aren't you afraid of becoming just a little bit selfish, Pet?" asked Phil, as he stooped and kissed the sunny-tressed brow of his beloved sister.

Fay smiled.

"Are you afraid?" she asked in reply.

"I don't know," said Phil. "I couldn't bear to think that my precious little sister was growing up to be a selfish girl, and yet sometimes I fancy she prizes her own ease and pleasure beyond that of any others. It would have pleased mother if you had taken her letter just now. It pleased you rather to go on with your story, so you went on."

"Oh, but Phil," cried Fay, "you took the letter. Mamma didn't care who took it, just so it got off in time."

"Perhaps," said Phil. "But I cannot help thinking that mother is better pleased when the child she requests to serve her does so willingly, than when she hesitates or shows a distaste for the service. It seems to me that we ought cheerfully to serve one who is so tireless in her labor for us."

"That is true enough, Phil," returned Fay, with a pretty blush, "and I ought—only somehow, I don't think."

And as months passed into years Fay's habit of not thinking only took firmer hold. She "didn't think" when Aunt Bascom, who was quite lame and feeble, begged her to take a message to her son at the other end of the village, and because of her thoughtlessness Fay failed to carry the message, and in consequence Aunt Bascom's son, a busy man tied to his shop all day, did not learn that his mother was in need of a man to split her wood and fill her shed with fuel; and poor aunty was forced to hobble about the yard on her crutch and gather up chips for her baking, until, finding a more thoughtful passer-by, she sent the message that for two days she had supposed was carried by Fatima.

Neither had Fay any better excuse for leaving poor Florence Merrill waiting in the Library Hall all one Saturday morning, for her to bring back the book that she had had out for two weeks, and that she had promised to return on this particular Saturday morning to the library, so that Florence, who greatly desired the volume, might take it at once, as soon as it should be rechecked.

"Oh, how sorry I am!" she exclaimed, as the dinner-bell aroused her from the reverie into which she had fallen, after closing the volume over which she had been dawdling at odd moments for the past fortnight. "I promised to take this book back this morning, so that Florence could have it before she left town. I 'didn't think' that she had to take the noon accommodation train on Saturdays. Now, some one else will get it, and poor Floy will be so vexed."

It was the same excuse that she had to offer, when, after promising Nelly Gage, the little blind girl who lived next door, to read to her one hour each Wednesday afternoon, she engaged to take her music lesson at that precise hour.

"I didn't think, when I agreed to have the music lesson at that time, that there was really no other afternoon in which Nelly could have visitors. What a pity!"

And then Phil, the careful, loving brother, who was not blind to his little sister's faults, ventured to say, "Fay, dear, won't you please put this habit of yours, that you are often deploring, into plain terms?"

"Thoughtlessness?" asked Fay, with a smile and a blush, glancing up at her brother's grave eyes.

"And now, please, will my little sister consider this word, in the light of all the deplorable consequences of her own undesirable habit, and interpret its true meaning?"

'Thoughtlessness means—"

Fay's cheeks blushed rosy red, and her bright blue eyes filled with tears, as she turned away, resolved that she would at least find out Phil's meaning. She went into her own room and sat down by her open window. A sweet-brier rose clambered all over the casement. It was in full bloom, and its delicate fragrance filled the air.

"There," exclaimed Fay, "how many times I have promised to take a root of this rose to Grandma Beverly, and have always failed to think of it at the proper time of the year. And now grandma is dead and gone. I wonder if up there in the glad heaven she remembers how thoughtless—yes, I will interpret it as dear Phil has seen it—how selfish I have been.

"Thoughtless," repeated Fay, slowly and sorrowfully. "Yes, thoughtless of everything but myself, my own will and wish and way. Ah me, I am a very selfish girl, thus to have thought only of my own comfort and happiness, and to have failed so utterly to think of my bounden duty to others.

"Can it be that my dear friends know me as surely as dear Phil does, for a selfish, self-satisfied girl?"

Fay's tears streamed over her cheeks and fell upon the pink petals of the sweet-brier rose.

"Poor rose," murmured Fay, "you seem to be my sweet reproachful monitor. You shall be so still. Surely your fragrant breath shall remind me of my neglect, and of my duty. By God's help I will conquer my enemy. I will live no longer thoughtful only of myself. God forgive me for my life of selfish thoughtlessness."

Time proved the sincerity of Fay's repentance, and when another spring called into life the early buds, bending over the low mound above Grandma Beverly's grave, as her careful fingers planted the tender rootlets of a sweet-brier rose, Fay lifted her sweet eyes to Phil, who stood beside her, and saw in his look of fond pride that cheered her heart, as her dear brother said, in tones that conveyed more meaning than words alone, "The dearest flower in all the world to me must always be a sweet brier rose."—*Christian Weekly.*

MISCELLANEOUS.

Sketches of Famous Persons

The Emperor William, bluff, keen-eyed, frank of speech, but genial. With him, were Von Moltke, thin, gaunt, wrinkled, knowing how to be silent in seven languages, and the rugged Bismarck, looking more like a soldier than a statesman.... I was presented to the Emperor Nicholas on a boat in the Danube. He is tall, of the Jewish type of face, soldierly in bearing, bluff even to rudeness.—*Archibald Forbes.*

SAINTE BUEVE.

He was of a loving disposition; but his ugliness—a species of ugliness, too, which especially repels women—prevented his reaping in due form the reciprocation so necessary to almost all hearts. He was small, and wizen-faced. His head was pyramidical, like that of Thersites, the famous ugly man of Homer. His brow was broad and receding. His eyes were blue, globular, and round as that of an ox. His cheek-bones were prominent as those of an Indian, and his cheeks displayed two small spots that looked like abrasions. It is impossible to conceive how a man so ill-favored could dream continually of female conquests.—*Maurice Mauris.*

THEOPHILE GAUTIER.

A desk is religiously preserved in the town school at Tarbes, before which tourists stands in admiration as soon as they hear that upon it Theophile leaned to learn his first lesson. Theophile hearing the story, resolved to form the acquaintance of this desk. He went to Tarbes, presented himself *incognito* to the principal of the school, and announcing himself as an enthusiastic admirer of Gautier's writings, begged to see the desk. "It was assuredly the first time," Gautier said afterward, "that I and it had ever been face to face with each other; but still, though it was not my desk, it might easily have been. I sat down on the bench which belonged to it, and which, if fate had so willed, would have been my bench. Having placed myself in the attitude of a studious scholar, I tried to imagine myself as once again in my own proper position. The principal seeing me thus absorbed, could not restrain a smile softened by emotion; he showed me on the desk sundry scratches and cuts made by Theophile in class, procuring for him no doubt, many a punishment.... A Philistine would have taken a foolish pleasure in robbing the good man of his illusions. I quitted without revealing who I really was, and told no one there of my visit."—*French Men of Letters.*

A GREAT SCENE.

At Sedan the Emperor William sat on a hill overlooking the battle-field, with the American Generals Sheridan and Forsyth, when the news of the capitulation came, and the French bearer of the flag of truce was seen riding sadly back. At dawn the next morning Bismarck, who had been drinking champagne and eating sandwiches with officers and myself until one, and arguing terms of surrender the rest of the night, was mounted on his bay, fresh and clean-shaven, riding toward Sedan, while we followed. A shabby low carriage, from which came the gleam of gold lace approached. Bismarck sprang from his horse, letting it go, and bowed low. The leaden-colored, gaunt-eyed, deep-lined man with dishevelled mustache, in the carriage was Napoleon III. Alighting at a weaver's cottage, Napoleon and Bismarck sat down and talked in an undertone, while we stood at the garden edge, the weaver calmly looked on from his window, and the eager troops and provision carts streamed by. Then Bismarck rode back to the Emperor, and Napoleon waited alone, walking back and forth, limping slightly and smoking countless cigarettes. The proudest monarch in Europe was cooling his heels at a weaver's cottage, waiting in attendance on a Prussian. Soon a troop of cuirassiers formed around the cottage, Bismarck returned, and Napoleon was escorted to a ruined house in Sedan. Von Moltke had dispelled the obstinacy of the French commander by showing him the German cannon, and the capitulation had been signed. The German monarch came riding down with head proudly erect to meet the bent and broken Napoleon, who came forward with handkerchief at his eyes, while William's face worked strangely. In the shattered house and interview of twenty minutes was held, then William rode away among the troops, and Napoleon spent the night in the bedroom occupied by William the night before. He passed his time in reading, and the book significantly was Bulwer's "Last of the Barons."—*Archibald Forbes.*

The Cultivation of the Sumac.

There are thousands of people who wander through the woods in autumn picking the beautiful scarlet and yellow leaves of the sumac bush to decorate their rooms, without knowing that there is any other use for the plant. Yet the importation of the sumac into this country this year will amount to about 11,000 tons, costing about $1,100,000. The leaves of the sumac, dried and ground, are largely used in tanning and dyeing, and in Sicily and other parts of Italy the plant is carefully cultivated and treated. In view of the fact that the American sumac contains from 6 to 8 per cent more tannic acid than the Italian, and remembering that the plant grows wild in profusion throughout this country, it seems reasonable to believe that it might be made a very profitable crop. At the present time the amount of native sumac brought into market does not exceed about 8,000 tons yearly, and its market price is only $50 per ton, just half the price of the Italian product.—This large difference in the market value of the foreign and the domestic article is due to the fact that the American sumac, as at present prepared, is not suitable for making the finer white leathers so much used for gloves and fancy shoes, owing to its giving a disagreeable yellow or dirty color. The many attempts that have been made to avoid this difficulty by care in collecting and grinding the leaves have not resulted in success, and it has long been supposed that this objectionable quality was inherent in the American plant; but Mr. Wm. McMurtrie, in a report to the United States Commissioner of Agriculture, shows that this difficulty can be surmounted and the American product made even superior to the foreign.

Mr. McMurtrie made a number of tests to learn the relative amounts of tannic acid found in the leaves at different periods of their development, and while the amount was found to be greatest in the leaves gathered in July, he found that those gathered in full development in June were even then more than equal to the best foreign leaves in this respect. But further, he found that the deleterious coloring matter (due to the presence of quercitrin and quercetin) was not yet developed, and that therefore the American leaves gathered in June were superior to the Italian for all purposes.—The importance of this discovery may be seen by the fact that the cultivation of the plant may be carried on most profitably in this country as soon as manufacturers and dealers recognize the improvement thus obtained in the domestic article, and by classifying it according to its percentage of tannic acid and its relative freedom from coloring matter, advance the price of that which is early picked and carefully treated.

In Italy the sumac is planted in shoots in the spring in rows, and is cultivated in the same way and to about the same extent as corn. It gives a crop the second year after setting out, and regularly thereafter. The sumac gathered in this country is taken mostly from wild plants growing on waste land, but there is no reason why it should not be utilized and cultivated on land not valuable for other crops.

Why the Glow-Worms Glow.

The French scientist Jousset de Liellesme claims to have discovered that the glow of the glow-worm is a spontaneous action, and that the little insect has the same object in glowing that some Parisian ladies have in displaying certain ribbon streamers, which are very appropriately called "*excitez-moi*." It has long been known that the female glow-worm alone understands the art of glowing exceedingly well, though the male and even the larva possess some of this phosphorescence. Some earlier scientists expressed their belief that the glowing apparatus in the female served the purpose of favoring the fructification of the eggs, in so far as the male was attracted from the distance by the phosphorescent light of the female. But it was left to our prosaic age to discover that the light was produced by an essentially spontaneous action.

The above named French naturalist made an incision in the head of the female glow-worm (evidently supposing that in this animal, also, the organ of will is in the head), and the phosphorescent light at once ceased, but it returned—and this is the most important fact of the experiment—every time that the action of the brain or of the central nervous organ was irritated by artificial means, such as electricity.—*Scientific American.*

"The Mad Poet."

Such was the name given to McDonald Clark, a wild, eccentric writer of verses, who lived in the city of New York some thirty years ago. He had a talent for improvisation, which he used to celebrate the charms of those persons of whom, from time to time, he became enamored.

A volume of his poems, published by subscription, contains in the preface these touching paragraphs:

"I won't pester folks with apologies. Here's a round handful of flowers,—a little dirt about the roots,—a tear'll wash it off!

"If the life of my poetry is wholesome, 'twill breathe after the wild spirit that inspired it has been sobered at the terrible tribunal of eternity, and the weak hand that traced it has long wasted to ashes."

In one of these wild modes which frequently came upon him, when the will to be sublime was not sustained by the strength, he wrote these lines on Washington:

Eternity,—give him elbowroom;
A spirit like his is large;
Earth,—fence with artillery his tomb,
And fire a double charge
To the memory of America's greatest man;
Match him, posterity, if you can.

He was a regular attendant on Sunday church services, and in one of his lucid modes wrote this tender, simple tribute to the Sabbath:

I feel the happier all the week,
If my foot has pressed the sacred aisle,
The pillow seems softer to my cheek;
I sink to slumber with a smile;
With sinful passions cease to fight,
And sweetly dream on Suandy night.

He died in the lunatic asylum on Blackwell's Island, and was buried in Greenwood cemetery. Speaking of the arrangements he desired made for his funeral he said, "I hope the children will come. I want to be buried by the side of children. Four things I am sure there will be in heaven—music, flowers, pure air and plenty of little children."—*Youths Companion.*

STATE NEWS.

Bryan Slover, on Monday, October 25th, aged 12 years, son of Josiah Slover, near Earpsboro, in Johnston county, accidentally fell against the saws of the gin when in full speed, with the breast up, and had his right side terribly mangled.—*Goldsboro Messenger.*

There was a fair crop of sorghum made in Davidson county this year, and a good article can be bought at from 30 to 35 cents per gallon.—*Salem Press.*

Mr. John Bragg has already received the appointment of manager of the American Union Telegraph office soon to be opened in this city, and is now superintending the fitting up of the room formerly known as the Central Saloon, one door below the Central Hotel building on Tryon street, for the office. Mr. Bragg is an experienced operator.—*Charlotte Observer.*

Professor Robert Harris, Principal of the Colored Normal School in Fayetteville, died at his residence in that town on Saturday night last. He had been ill a long time from rheumatism of the bowels and had been totally unable to devote any attention to the work for which he was so fitly chosen and which he was so well qualified to perform.—*Laurinburg Enterprise.*

Mr. W. S. Moore, of Greensboro, showed us this morning, seven sweet potatoes, which weighed 28¾ pounds, and more than filled a half bushel measure. One of the seven weighed 6 pounds. These potatoes were raised by Mr. Samuel D. McLean, of this county.—*Greensboro Patriot.*

We have had four fires all in a bunch. The first was the steps of the Congregational church; the next was the Elm City Hotel; Sunday the roof of Mrs. Pasteure's residence took fire, and Monday night she debris from the hotel was again on fire.—*Newbern Times.*

We learn from Mr. H. J. Barker, of New Hill, that a neighbor of his W. P. Booker, caught his hand in a cotton gin, and tore it so badly it was obliged to be amputated.—*Farmer and Mechanic.*

Persons from the country are coming 20 or 30 miles to Fayetteville to get meal. The drought is so great the mills are stopped.—*Fayetteville Examiner.*

A Word to Our Readers.

When you read of a remedy that will cure all diseases beware of it; but when you read of a pure vegetable compound which claims to cure only certain parts of the body, and furnishes high proof that it does this, you can safely try it and with the assurance that it will help you. This is just what Warner's Safe Kidney and Liver Cure does. It cures all troubles of the lower portion of the body and none others. It will not help the toothache, ear-ache nor consumption but it will put your body in a vigorous and healthy state where you can enjoy life and appreciate its good things. Try it.

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For the N. C. Presbyterian.

EXTRACTS FROM A YOUNG LADY'S LETTERS.

September 23.

I have been over Oak Hill cemetery in Georgetown. It is said to be not surpassed in beauty by Greenwood, tho' of course much smaller. The situation reminds me of Trinity Cemetery in New York. On the side of a hill and laid off in terraces, steps leading up and down between the plats from one beautifully kept gravel walk and drive to another. At the foot of the hill rushes and glides Rock Creek which separates the two cities. At different points you catch a sight of the white dome and and spires of Washington, and in such surroundings they give rise to thoughts of another city, *that* "which hath foundations." At intervals you hear the sound of rushing water, which is all that breaks the silence of the place. All that art of taste and wealth can do with flowers and vines and fine forest growth to make a beautiful resting place, has been done. On the summit of a little knoll is an elegant brown stone chapel covered with ivy, and with stained glass windows. It was erected by Mr. Corcoran who seems to have a hand in everything beautiful and costly about Washington. There are many handsome monuments and mausoleum of striking design. One erected to a wife, I thought especially touching and expressive. On one side was carved a hand holding up a chain, one link of which was broken in two, the chain falling apart. What do you think of the taste of setting a photograph of the deceased in the head-stone? Or of having a head carved on it? C. and I wandered at will among the lovely walks. I hope we took in all such scenes should inspire. How assuring come the words: "*I am the resurrection and the life. He that believeth on me though he were dead yet shall he live.*" I must tell you a mournful little story that filled my heart with pity. While we were walking, we noticed a lady in black, and heavily veiled, standing over and walking round a grave and placing flowers upon it. With her was a poor afflicted deformed youth supported by a servant. That youth was the poor lady's last remaining child. Her oldest son, her pride and hope a very fine young fellow, who was to have graduated at Princeton with first honors, was among those who were smitten down with that malarial fever at that college last June. C. told me the story and I thought it particularly sad.

25th. Four of us spent last Thursday at Mt. Vernon. The boat left at 10 o'clock, there were some seventy-five people on board. The Potomac is about a mile wide at Washington, and as we glided down it the scene was very charming. The grounds and buildings of the Arsenal on one bank, the stately old house of Gen. Lee, Arlington House, on the other standing back on the hills, the shining river studded with sail-boats, tugs and large steamers, the beautiful city receding in the distance, the gay groups on the deck of our boat, people laughing and chatting and exclaiming, all this made our crowd feel very happy. At Mt. Vernon soon after 11 o'clock, it was a pretty sight to see the large procession of pilgrims winding up the hill to the shrine. We all gathered reverently round Washington's tomb. We looked in at the two marble sarcophagi, while the guide chattered incessantly. Into the state dining and reception rooms, which certainly seem of small dimensions. The relics are very interesting. The marble mantel ordered from Italy by Washington, the stone model of the Bastilo made from foundation stone of the original building, the huge key of the same given by Lafayette to Washington, the old chair that came over in the May flower (only seat and frame having been renewed), the harpsichord given by Washington to Mollie Custis, all these things are venerable. Everything has to be protected from relic hunters. The bed-curtains of the bed where Washington died were carried off, bit by bit, long ago, and the *fac similes* which replaced them had had half the fringe tassels *bitten* off. Our lunch was cold ham, bread and butter and hot coffee, and we took it in an open latticed passage facing the river. Then we wandered all about, to the ice house and spring, and in the old garden with its trim box hedges and moss and dahlies, strolled over the beautiful lawn, and admired everything. A certain wildness about the place adds to its charm. There is the inimitable air of a bygone age in the old holly trees, walnut trees, and grape vines, the huge oaks and dog woods. I noticed the familiar weeds, the *verbesina* and *vernonia* and *Spanish needles* in the grass and the acorns all over the ground. I always have thought Mt. Vernon the loveliest place I ever saw, and I think so now more decidedly still. The situation of the house is so fine. From every point such noble views of the river and opposite shores.

After all it is a great comfort to know that Washington was a gentleman and lived like one. I couldn't feel the same reverance and enthusiasm for him if he had been named Toots, and has left a double log-cabin for us to cherish.

We stopped at Alexandria on our way home to see the old church where Washington and Lee both worshipped. We walked up several squares through the sleepy old town. The church looks its age—curious little cupola on top—narrow little windows high in the wall and covered with ivy. But the fine organ and the gas would astonish Washington. We sat in his pew, and I read the creed and then the sexton showed us round the church yard. There are many queer inscriptions on the tomb-stones. The oldest date I saw was 1771. One sketch that the deceased was from "*the colony of Connecticut.*"

I have been over the Smithsonian and through the departments, the patent office, the observatory, &c., &c. The great telescope is 40 feet long, 30 inches in diameter. One of the largest in the world. Uncle C was perfectly happy and in his element explaining everything to us. The patent office made my head ache to think what an amount of *thought* people have spent on those inventions. Those seemed to me to be models of every possible machine under the sun. One for making needles was so surprisingly perfect that if you "place a bit of ore in one end a dress ready made will come out at the other end." The wings of the patent office that were burned, are already rebuilt, and are very handsome. The new State Department building is superb. Built of white granite in the French style, and facing the river. It has a front on four squares; elegantly finished inside, tiled floors, marble panels, frescoed walls. You can't form an idea of the splendor and amount of costly work exhibited on all these new buildings.

What is the reason I don't see something worth seeing from North Carolina in the Agricultural Department here? All I could find among the vast quantity of productions from all quarters, grains, weeds, grasses, stuffed birds, beasts, fishes and (wax) fruits, all there was from our old North State was some tobacco from Guilford and some medicinal roots from Statesville.

We got home about 3 o'clock in time to escape a sudden storm. It cleared up at sunset, and we saw the loveliest sight from our windows. The West was gorgeous with flame, color and gold and blue, while in the East was piled up a bank of dark gray clouds against which the capitol stood out shining white, and with one end resting on the dome a very brilliant double rainbow came out, and then gradually faded away as the West grew brighter.

28th. We all went to different churches on Sunday, some to Roman Catholic, some to Presbyterian. I have been to a Roman Catholic colored church, one of the handsomest I have seen. The singing was very fine. It was wonderful to me to hear negroes sing the Latin chants. All of us went together at night to the Episcopal Ascension church, said to be the finest in the city.

It is settled now that Uncle C. and I are to go to Philadelphia together, and I shall stop a day or so to take a look at the "fathers" of the Presbyterian church assembled there in council. Then I will have to go on to New York alone.

So this is my last letter to you from Washington. I sit at my room window to finish this. With real regret I shall leave this beautiful, beautiful city. I have had one month of perfect enjoyment here. Farewell to the broad Potomac and to the blue hills of old Virginia, to the towers of the Smithsonian, and to the dome of the capitol. The sun is setting and the river reflects the pink and gold.

Farewell to the nation's city.

A RICH MAN'S WEALTH.—WHAT SHALL HE DO WITH IT?

BY REV. CHARLES F. DEEMS, LL. D.

This question was addressed to me in a letter from a personal friend, who, I think, is going to be a very rich man, with the desire that I should answer it. My whole reply can be put in a solitary sentance: A rich man should do with his money what a poor man should do with his, namely, *get the good of it.*

Wealth does not always mean money. It sometimes means prosperity, happiness and well-doing. But in any sense of the term, I adhere to my answer. If the mere money were the thing in the eye of my friend when he wrote this question, my answer still holds good.

A poor man has some money, a prosperous man has more, a millionaire has exceedingly much. Now, there is one rule which should govern each. Each must consider the capabilities there are in money, and each must study to make the discovery how he can so employ these capabilities as to get the very greatest possible good out of it.

To do that, it is very plain, in the first place, that money must be used. Unused money is just as valueless as any other unused thing. A million of dollars laid away in a safe are just as useless as a million of pennies, or a million of wafers, or a million of sand-grains. In none of these cases is there growth for the future. In none of these cases is there utility for the present.

It has seemed to me that money is very much like the water in the sink-bags which a traveler carries on his journey across the desert. He may spill the whole in the sands where it can never be gathered up; or, he may send all his bags of water untouched to the place which he set out to reach. In both cases he may perish in the wilderness. There is a third thing he may do. He may use it all along, at each stage, as may be best for him, and so by exhausting his water, preserve his life. He is reduced to the alternative of doing the one or the other. If he be a prudent man he will use his water, not lavishly but discreetly, and thus get the whole good out of all that he starts with.

It is so with money, whether a man have it in small quantities or large. What good can I get out of this money? it is not a mean question. If God gives any man large wealth, it would seem to be an indication of His providence that that man should have large enjoyments. Every pleasure becoming him as a rational, responsible and immortal person he may safely take out of his money. He will not go into excesses because he has excessive riches, for that would be to get the *evil* there is in the money.

But no man can have lived in the world without discovering that the greatest enjoyments which a man can possibly have are not those which consist in taking care of himself, great as they are, but in what he does for others. If there were no higher motive than the purest and best self-love, a man should spend much of his time and much of his money in considering and supplying the wants of others; but he who has never done that has never known life's highest rapture. He has only known what the sleek and petted horse in his stable has enjoyed.

Men of wealth ought to take time to consider how they are to spend their money; whereas it would appear that, in a large majority of cases, the only question they consider is, how to increase their money. There is a moral responsibility connected with all possessions. A man must answer to God as well for every dollar of his money as for every minute of his time. It does not seem that the wisest way is for a man to spend all his lifetime accumulating immense estates which he intends shall go into benevolent work after his death, and then transfer the whole responsibility of the management of those estates to the shoulders of others, by a few sentences written in his will. He fails to discharge the duty of managing his money. He fails to have that most divine joy of seeing his self-sacrifice producing blessings for others.

Nor should a rich man say, "I have accumulated a very great deal of money; I will set apart enough to carry me through life; and then I will give the balance away;" and, having so said, commence to give to every beggar that comes, and simply ease his conscience by allowing others to ease him of his money. That would not be only foolish, but it would be absolutely criminal. It would be that preminm on mendicancy which so many easy, lazy people now make, with the thought that they are liberal. A man should think where each thousand dollars will do the most good, not simply in relieving the pressing immediate wants of those about him, but in opening fountains of benefactions that shall run years after he is dead. There is no blessing pronounced on the person who gives to every poor man. The Holy Scriptures say, "Blessed is he who *considereth* the poor," who studies their peculiar wants in order to relieve them in the best way.

I have a number of acquaintances in my circle to whom it would be easier to draw a check for a thousand dollars than to spend one hour in bending their whole intellects to the consideration of a case that already has some claim upon them. A rich man ought no more to bestow his money thoughtlessly upon what are call charities than a business man ought to bestow his money thoughtlessly upon what are called investments. When a man bestows his benefactions thus, it is, so far as he himself is concerned, as when a thirsty man has a pale of cool water thrown over him; but when he places his money thoughtfully, and knows how it is doing the best good, then he is like a thirsty man who quenches his thirst with draughts of water.

So my answer is, that a rich man must do with his wealth that which will cause him to have *the good of it.* The question for him to decide is, What *is* having the good of it? If he were merely an animal, and not a rational, mortal, responsible animal, then when he got from money what his horse gets, namely, food and grooming, he would get all the good he is capable of receiving. But a man is not a brute. He is capable of æsthetic and mortal enjoyments which the brute does not possess, and he has influence over his fellows which the brute does not exert; and it must always be in remembrance of these steadfast facts that he is to ask himself how shall he get the greatest good out of his money? Whatever any man may do with his dollars, let him remember that they are to be, to his character and destiny, either *weights* or *wings.*

GRIP.

If there is one thing, in these days of flaccid and fibreless muscle, that is wanted more than almost any other thing, it is that which is known by the name of *grip.*

The successful man in any business avocation, is the man who lays hold of his business with an unrelaxing grip. Commend me even in hand-shaking, not to him that daintily extends to you the tips of his digits, but to him who makes you feel the thrill of cordiality by the heartiness of his grip. This is the thing that gives value to memory and enables it to command almost measureless resources.—Every human being of mature age and moderate opportunities, has read and heard enough to be walking encyclopedia of all useful and entertaining knowledge; but the trouble is that because of the lack of tenacious grip the treasures slip away and are irrevocably lost.

So there are consciences that seem to be nerveless and flabby, and incapable of grasping moral principle; and this species of conscience was never, perhaps, more common than now.

There is such a thing, also, as a grip on the conscience; and it cannot be too distinctly understood by preachers and teaches that this is the only hold upon which we can absolutely rely, "Commending ourselves to every man's conscience in the sight of God." If we lose our grip on the conscience, then there is absolutely nothing left upon which we can firmly lay hold.

Sometimes we have heard the question mooted, as to why it is that the churches are losing their hold upon the masses. If we concede that such is a lamentable fact, then the reason, we think, is not far to seek. In our anxiety to avoid all occasion of offense, to make religion palatable, and to make the Lord *popular* with the masses, we have been only too ready to mitigate the severity of the law and to modify the terms of the Gospel, and accordingly we have defeated ourselves by losing our grip upon the consciences of men. Of all the so-called Churches in the world, one would think that the Universalist would be the most popular, and yet in point of fact it is that which is most afflicted with a "beggarly array of empty benches," for just the reason already given.

There is yet another kind of grip of which we wish that we had a great deal more among those engaged in Sabbath school work; it is such a hold upon the young mortals that are gathered in the classes as will not allow of their slipping away.

The great demand now-a-days, it is alleged, is for "teachers that know how to teach." Possibly; and yet the demand is still stronger for "teachers that know how to *hold.*" The two things do not seem to be identical. We have known of teachers who, judged by any ordinary standard, were capitally qualified, for they were thoroughly well informed and could tell all they knew, and yet somehow they emptied their classes. We have known of others who knew very little and could do very little what they knew, and yet in spite of poverty of thought and speech they held their scholars by a sort of spell.—*Baptist Teacher.*

MORE LOVE FOR JESUS.

BY REV. OLIVER CRANE.

Jesus, I long to be,
In all life's ministry,
More wholly Thine;
To live to Thee alone,
To have my heart Thy throne,
To be, dear Lord, Thine own,
No longer mine.

On Thee I fain would lean,
In every trying scene,
For Thy support;
Oh aid me by Thy grace,
Reveal Thy loving face,
Be Thou my hiding place,
My sure resort.

The world is rude and cold,
Its taunts, with pain untold,
My spirit chafe;
Mine is a bitter cup,
But come and with me sup
Dear Lord hold Thou me up,
And I am safe.

O may I, day by day,
Walk with Thee on my way,
As Enoch did;
Though many a dark command
I cannot understand,
Yet faith can take Thy hand,
As Thou hast bid.

Jesus on Thee I wait,
I long to have each trait
With Thee accord;
To have Thee mould my will,
Each rising murmer still,
My heart with Thee to fill
For Thee my Lord.

I long to have my soul
More under Thy control
Than e'er before;
To Thee my spirit turns,
My soul within me yearns,
To love Thee more.

Come, Lord, possess this heart,
I would its every part,
To Thee resign;
Do Thou with me abide,
Let self be set aside,
And let it be my pride,
That I am Thine.

Then, when my race is run,
When all my labors done,
I come to Thee;
O, banish every doubt,
Sustain my soul throughout,
O'er death make me to shout
The victory.

—*Canadian Independent.*

A WONDERFUL SERMON.

Richard Henry Dana's paper, in Scribner for November, on the late President Leonard Woods, of Bowdoin College, contains the following:

"Some thirty years ago, it had been announced that President Woods was to preach in what is now the parish church of the Advent, in Bowdoin St., but was then in the possession of a Congregational society, under the pastorate of Rev. Dr. Winslow. The house was well filled. President Woods spoke apparently without even notes. He spoke for nearly an hour and a half, of a warm summer afternoon, to a congregation which had been used to set their mental chronometers to twenty or thirty minutes. Yet it was a case of '*Conticuere omnes, intentique ora tenebant,*' from first to last. There was not only attention, but an excited, glowing attention. His subject was 'The Delayed Justice of God,' the text being, 'Because sentence against an evil work is not executed speedily, therefore,' etc. For his space of time, and his purpose, he was the master of every one in the house, and Dr. Winslow, in his concluding prayer, was so carried away that he entered unconsciously upon a eulogy on the preacher, in thanking the Almighty for the great privilege we had enjoyed that day. At this time, it was rarely if ever that a preacher of the orthodox sects took examples or illustrations from elsewhere than the scriptures; but in this discourse, it seemed that, as was said of Burke, there had gone out a decree that all the world should be taxed. He drew his illustrations from all history, from all the known experience of mankind. As I have said, it is more than twenty-five years since I heard that sermon; but I can repeat, I think *verbatim*, many of its finest passages, and retain a clear memory of its thought and order. After some years, happening to speak with a scholarly and thoughtful man on the subject of sermons, he said that the best he had ever heard was one by President Woods in the old meeting-house in Bowdoin street, on the delayed justice of God, and he proceeded to describe it. Again at New York, at a gathering of men of letters, the subject of best sermons was started, and one of the number, a man of high repute as a writer, said that, chancing to be in Boston of a Sunday, some years before, he went to hear President Woods, at Bowdoin street, and there heard a discourse, on the delayed justice of God, which had ever remained in his mind the ideal sermon. Thus, the only three persons I know to have heard it, give it the first place; and I doubt if any intelligent hearer on that day will fail, even now, to acquiesce in this judgment.

THE BIBLE IN THE PRAYER MEETING.

Dr. James Alexander, in one of his published letters, expresses regret that the noon-day meetings in New York during the great revival of 1857–8, gave so little prominence to Scriptural instruction. Their great aim seemed to be to kindle or deepen religious emotion, while little effort was made to expound or enforce the peculiar truths of the Bible. The deficiency, which he notes, must have impressed every thoughtful Christian. We have attended meetings not a few, especially in seasons of interest, where the Word of God was not read in the opening service and no direct allusion was made to it at any time, as the source of authority, and the only guide to inquirers. The pastor and brethren seemed to rely more on exciting tunes and earnest exhortations than on the inspired Word for the salvation of souls. Little permanent good can be hoped for from such a procedure. Large numbers may be gathered into the Church, but few of them honor the cause of Christ by lives of intelligent and consistent and growing piety. There is a notable fulfillment of the prophet's words, "Thou hast multiplied the nation and not increased the joy."

Indeed is there not a general and painful need of Biblical instruction in ordinary devotional meetings? After the reading of a few verses by the pastor or leader, which are perhaps neither explained nor illustrated nor enforced, there is often no further reference to the Bible through the entire meeting. The remarks are disconnected and often aimless, inspired neither by personal experience nor by the Scriptures. The prayers long or short are not in any line of thought or desire and the people are unprofited.

Those meetings are most interesting and profitable, which give a deeper insight into God's truth and increase its vital power over the heart. Christians talk much about the importance of warm and spirited meetings, and sometimes mistake forced emotion for genuine feeling. But there can be no heat without fire, and the fire of grace can be kept up only by a constant feeding with the fuel of truth. Those church members who love the Bible most, study it most intelligently and drink in its quickening spirit, are best supporters of the prayer-meeting. When the love of others waxes cold, theirs appears the warmer by contrast. When few come to the solemn feasts of Zion, their fidelity is the more unwavering.

To give the Bible more power in the prayer meeting it must have a larger place in the closet. Christians cannot talk beyond their experience. They cannot expound what they do not understand; nor speak of truth whose power they have not felt in the heart. The Bible is not read and pondered in our day as it was by our fathers, and we are not nurtured into spiritual strength by its truths, as the Puritans of the age of Baxter and Howe and Bunyan. Business men find little time for closet reading. The newspaper, with its telegraphic dispatches and the commercial reports, absorbs more time and earnest thought than the Word of God. Young people seem to have little taste for an intimate acquaintance with the Bible. The last novel or volume of poems, or the exciting periodical tale, has a more powerful attraction for them than the revealed message from heaven.

Copies of the Bible have been multiplied beyond precedent. They are found in almost every house, and each member of a Christian family must have his own. Popular commentaries are numerous and cheap; and illustrated works, shedding a flood of light on the geography, and customs and history of Bible lands, are within the reach of all. But we fear that there is less knowledge of the Scriptures than when the helps to study were fewer. The Bible is less talked of at the fireside and in social circles; it exerts less power in meetings for devotion.

One sufficient reason alone can be assigned for all this—it is read and appropriated in the closet. When Christians feel its quickening influences in their private devotions, they will carry it with them to market-place and prayer meeting alike, as the face of Moses shone when coming from the mount, when he had communed with God.—*Illustrated Christian Weekly.*

Every man has just as much vanity as he wants understanding.

GOLD DUST.

There is frequently more love in a frown than there could be in a smile.

A settled virtue,
Makes itself a judge; and satisfied within,
Smiles at that common enemy the world.
—*Dryden.*

A holy life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a continual reproof.

In matters of prudence last thoughts are best; in morality your first thoughts are best.—*Robert Hall.*

The readiest and best way to find out what future duty will be is to do present duty.

The man who consecrates his hours
By vigrous effort, and an honest aim,
At once he draws the sting of life and death;
He walks with nature; and her paths are peace.
—*Young.*

There is no worship where there is no joy; for worship is something more than either the fear of God or the love of Him. It is delight in Him.

More hearts pine away in secret anguish, for the want of kindness from those who should be their comforters, than for any other calamity in life.—*Dr. Young.*

Believe the muse, the wintry blast of death
Kills not the buds of virtue; no they spread
Beneath the heavenly beams of brighter suns,
Thro' endless ages, into higher powers.
—*Thomson.*

How passing strange that mystery of suffering is, and how questionable the right which two-thirds of the world assume to themselves of filling their ears with cotton, that the moans may not break in upon their silken repose, and that the cry of the toiling thousands may float by on the blast unheard.—*F. W. Robertson.*

Let us no more contend, nor blame
Each other, blam'd enough elsewhere, but strive,
In offices of love, how we may lighten
Each other's burden, in our share of woe.
—*Milton.*

Patience is the root and guardian of many other virtues; like a shield, "it interposes and stops every dart which the Evil One aims at them." Impatience is compared to the wind which disturbs the placid bosom of a lake, preventing the reflection of surrounding objects. A serene and tranquil spirit is a perfect mirror to catch the face of God smiling above it.

If it were only the exercise of the body, the moving of the lips, the bending of the knee, men would as commonly step to heaven as they go to visit a friend; but to separate our thoughts and affections from the world, to draw forth all our graces, and increase each in its proper object, and to hold them to it till the work prospers in our hands,—this, this is the difficulty.—*Baxter.*

Art thou weary, tender heart?
Be glad of pain;
In sorrow sweetest things will grow,
As flowers in rain.
God watches, and thou wilt have sun
When clouds their perfect work have done.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from London Weekly Review:

The death is announced of Cardinal Pacca, who was made a Prince of the Church five years ago by Pius IX. The more celebrated Cardinal of the same name, who flourished at the close of the eighteenth century, was his uncle.

A pastoral letter has been issued by the Bishop of Peterborough, in which he advises his clergy to carry out the Burials Act in a spirit calculated to promote quietness, peace, and love among all Christian people.

The Spanish Minister of Justice has informed the Papal Nuncio at Madrid that the Government has determined to expel from Spanish territory any priests who introduce political subjects into their sermons. A Basque priest has already been compelled to quit Spain for this reason.

The *Bombay Guardian* reports that stoning missionaries is becoming a pastime in Bombay with which the police do not interfere. Recently an American missionary and three native teachers were stoned on returning from their mission chapel in the Bhendy Bazaar. One or two of them had been preaching in the vernacular, and a great crowd of Mussulmans had gathered to hear them. This provoked the Mohammedan population with the above result.

The child of a Noncomformist, named Hoare, at Teddington, has been refused interment in the parish churchyard. The right claimed was under the new Burials Act, but the churchwarden, Mr. F. O. Thynne, informed the father that the churchyard was full, observing that there was no objection to the child being buried in the consecrated portion of the cemetery which was virtually a part of the churchyard. It was denied that the churchyard was full. The consequence was that the child remained nearly a fortnight unburied. Eventually, however, the authorities gave way, and the funeral took place in the churchyard on Thursday.

It is sometimes forgotten that the Roman Catholic denomination is numerically the strongest in Canada, the population of Quebec or Lower Canada being almost exclusively Romish in their religious profession. The census of the Dominion in 1871 assigned to the various creeds the following numbers of adherents:—Roman Catholics, 1,492,000; Presbyterians, 544,998; Anglicans, 494,049; Wesleyans and Methodists, 567,091; Baptists, 239,343; Lutherans, 37,935; Congregationalist, 21,829; Miscellaneous, 65,857; of "no religion," 5575; no creed stated, 17,055; total, 3,485,761.

The Vatican organ *Aurora* announces that a meeting of Armenian Catholic prelates has been held in Constantinople, under the presidency of Mgr. Hassoun, for the purpose of discussing the best means of providing for the conduct of services in the vacant churches in Armenia and other important questions affecting the Catholic Church in the East. It was stated at the meeting that in Persia heretics were being converted to the Roman Catholic faith in large numbers, and many conversions from the Greek Church throughout the East were also reported. The *Aurora* observes, in reference to this subject, that late events in the East of Europe appear to have led to the return of several schismatical communities to the bosom of the Roman Catholic Church.

The *Church Review* says that it is notorious that the traffice in lithographed and MS. sermons is very great. If many are sold, many must be bought; and if many are bought, many must be read—we will not say preached—to suffering congregations. Many serious and sad reflections follow. What manner of men are they who inflict threepenny sermons on their people? Are we to suppose that the factory is a recognized Anglican institution? Perhaps candidates for the holy orders are initiated into the way of getting supplies by others, and take to them from various motives. An idle man may shrink from the inexorable course of sermons for the year. The modest man who recollects the dismal failures which his school and college themes were; the man who finds himself placed where a vast amount of parochial or secular or scholastic work is thrust upon him; and the lively young gentleman who is "quite an acquisition" to society, quickly find out who use the pulpit materials, and, seeing how easily they get through their duties, are soon emboldened to buy these cheak fabrics. Sixty warranted discourses for fifteen shillings! What a relief! What freedom! The toilsome task of compilation gone! Engagements unlimited by any necessity for study! These are the boons of the threepenny sermons. Sermons were not always so cheap. Idleness and frivolity had once to pay dearly for their indulgence; but now a course of spiritual instruction for a congregation may be had at less cost than the price of a racquet and a pair of lawn-tennis shoes.

A NORWEGIAN FAREWELL.

We left Throndhjem about midnight. Twilight wrapped the town and the surrounding hills in silence; twilight that was neither that which precedes darkness or dawn, but was of a more distinctly weird, unearthly aspect than either. This truly was "neither night nor day." It cast a pale shadow upon the faces of the little crowd of Norwegians on the lower decks, who had escorted their friends to the boat; friends bound for one or other of the ports at which we should touch on our way northward. The Norwegians are wonderful people for saying farewell. For so unemotional a race they characterize their partings by a large amount of demonstrative enthusiasm; wringing of hands and embracings, huggings and claspings, multiplying themselves *ad infinitum.* So was it to-night, until the captain, half laughing, half impatient, would wait no longer, and blowing the whistle for the third time, ordered the gangway to be withdrawn. Upon which ensued last embraces, tearings asunder, and a scramble for shore. Then all grew suddenly quiet, old men and women, young men and maidens, as they watched us depart—a pale shadow, as I have said, cast by this mysterious twilight upon their ghostly faces. As the men bowed solemnly—as only Norwegians can bow, they might, in the silence of this weird light, have been saluting phantoms of another world. Half instinctively one looked eastward, expecting that this light not of earth had thrown back the cloud portals, and opened to one's second sight a celestial vision. All above, however, was not blank, though lovely, space.—*The Argosy.*

WOMEN'S EMPLOYMENT.

The obstacles which women have found in the way of public work, observes the *Spectator*, so far as they arise from a general sense of their being unwomanly, will disappear in the future, and have to a considerable extent disappeared already. But so far as these obstacles belong to the nature of the employments which they already carry on, and which they cannot give up, we have no right to expect any change. Speaking generally, we should say that the change of feeling will liberate single women from the barriers that have made a career difficult, and them alone. No change of feeling can set free for a career the mother of ten children. A man's work is continuous, and a great many women might make their work continuous, if they would exercise sufficient self-control; but the mother of a family, under ordinary circumstances, must consent to be interrupted at any moment. The leisure that remains after work that is interrupted is as unlike the leisure that remains after work that is continuous as the corn-fields quitted by a foraging party in the enemy's country are to the corn-fields left by reapers who have finished their day's work. It is an idle dream to suppose that better arrangements could cure this evil. The demands of the nursery and the household could never be compressed into a compact division of the day.

MEN OF GRIT.

The large majority of men do not use a tithe of the power they possess. Their talents are mostly in a napkin. One of the wealthiest men in Wall street to-day, broke down in business a good many years ago. He went into an office where he was well acquainted, and said to the members of the firm that he had no bread for his family. "I am ready to go messages for you, or perform any other service." He hung up his coat there, and commenced work around the lowest rung of the ladder. Previously this man's check was accepted anywhere on the street. You may be sure such a man gradually mounted up.

Over in Boston a like-minded man fell out. He was without bread, and soon would be without shoes, unless he awakened up and stirred his energies. He was a book-keeper, and at one time earned a handsome salary. What did he do? This he did. He took a cotton-hook and went down to the wharf to load and unload cotton at so much an hour. Behold another man with grit. The owners of the cotton and the ship eyed this hero. Soon the decree went forth. Come up higher. He resumed the quill, and laid aside the cotton hook. Discouragement never weakened the Boston boy. Whiners, with hanging lips and chicken hearts, who cure their troubles with the bottle or the pistol, are pitiful creatures, who should never have been born.

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

WEDNESDAY, NOVEMBER 17, 1880.

OUR TRIP TO SYNOD.

In some respects one trip to Synod is very like to every other trip to Synod. In every case one is made the recipient of bonndless hospitality; in every case he meets friends whom he has often met before and feels that cordial shake of hand which is the telegraphic record of the heart; in every case there is the renewal of strength which comes from union and communion in the greatest of all work—the work of our Redeemer. But in some respects each trip to Synod is unlike every other trip to Synod. Each trip brings one face to face with new friends, or old friends, rather, but hitherto unknown; each trip brings that kindness which is sure to come, in new forms and in different modes; and each trip gives an encouragement all its own, to one in his special sphere of work for the Master.

We shall not in our notes of the Synod enter into details which will anticipate to any great extent the accurate and full report of the prompt and efficient stated clerk. Next week in all probability, or by the week following at farthest, our readers will know it all.

The attendance at roll call was quite large—fifty-one ministers and forty-five elders—and many came in afterwards. Rev. E. F. Rockwell, moderator, preached the opening sermon after which Rev. J Henry Smith, D. D. was elected moderator, and Rev. S. H. Chester and Rev. J. A. Ramsay were elected temporary clerks. The question of the eligibility of a ruling elder, can hardly be said to have been entertained on its merits, though some votes for that position were cast for Prof. W. J. Martin of Davidson College. A capital moderator let us say Professor Martin would have made.

The Synod declined, after an interesting discussion, to nominate at the present meeting a moderator for the next meeting. There are some points in favor of this action, but Synod evidently did not care to innorate too extensively at this time; albeit some of the proposed innovations would be desirable reforms One new measure—which by the way was suggested by a correspondent in our columns some months ago—went through. Salisbury was chosen as the next place of meeting. Thus Synod will go back to Concord Presbytery next year, when in regular course it would go to Fayetteville. This does not reflect upon the hospitality which has always been accorded to Synod by Fayetteville in the past, nor upon the heartiness of welcome, which would greet it at any time in the future, but the routine of meeting in Presbyteries by regular course was adjudged needless in itself, and in some respects undesirable.

Synod declined to convene the Presbytery of Mecklenburg at its present session. Quite an animated debate occurred on the proposition to do this, but though the majority probably would have denied the right of Synod to convene a Presbytery, the decision did not, we think, clearly decide the question of jurisdiction.

Harmony of views and kindliness of discussion are characteristic of the Synod of North Carolina, but we have seldom seen these qualities more fully displayed than in the session under view. As a consequence the reports on Publication, Sustentation, and Sabbath Schools elicited little debate. During the discussion on Education Rev. Dr. Hepburn by invitation presented the claims of Davidson College. Of this we shall have more to say hereafter.

The most interesting discussion of the session was on the report on Evangelistic Labor presented by Rev. C. M. Payne. Rev. J. Rumple, Rev. Roger Martin, Rev. S. M. Smith and Rev. Joseph Evans participated. This subject and its collateral, Evangelization of the colored people lie very near the hearts of the Synod. On the latter subject Rev. S. H. Chester and Rev. S. Taylor Martin made earnest addresses. Appropriate action was taken.

Reports and resolutions accompanying we defer in all cases for the official abstract of proceedings.

Rev. Dr. J. Leighton Wilson was present and addressed the Synod on the subject of Foreign Missions. His address as always was replete with solid facts earnestly presented, and the audience were deeply and effectively interested by his discourse. Rev. Dr. Dabney was expected and his non-appearance was a great disappointment. Rev. Dr. Alexander Martin of the Synod of Virginia and Rev. Messrs. George Summey of Kentucky, and Richard S. Burwell of Texas were heartily welcomed and by invitation sat as corresponding members.

As for ourselves, it will be pardonable to say, that we were compelled to divide our time between our friends at the Synod and our friends elsewhere. Bro. Ashe and Bro. Polk of the *News and Observer* we dropped in upon in season and out of season, always on the make—and we always made. By Bros. Black of the *Advocate* and Bailey, Hatcher and Broughton of the *Biblical Recorder*, we were placed under obligations by cordial kindness. Our headquarters were at Peace Institute, and never away from home, could we have been more at home. We cannot indeed draw a distinction between the measure of hospitality here, and the hospitality we have always received in our visits to the courts of our Church, for in all cases it has been immeasurable, but we were glad to be at Peace. Glad because for ourselves we could see, without seeming to see, the merits of this college for our girls. The first noticeable feature, we are speaking for others as well, was the evident contentment, even joyousness of the pupils; then the cheerful alacrity with which every signal was obeyed. We did not hear a word of command. We did not see a look or hear a word from first to last to indicate aught other than the most perfect harmony and concord. There was all proper restraint without the least appearance of restraint. The most perfect freedom was combined with discipline exact indeed, but not rigid and precise.

By invitation the members of Synod visited the school and were entertained with music under the direction of Professor Banmann, and with an exhibition of calisthenic exercises. We cannot particularize, but the musical performance could not be surpassed, and Prof. Banmann and his lady, with the pupils, fairly won the highest encomiums from the delighted auditors. The calisthenics were admirable and delighted the eyes quite as much as the music the ears of the visitors.

But we would be wanting in an essential part of our duty if we did not specially commend the high moral advantages professed by the pupils of Peace Institute. Boarders are required to attend prayers regularly in the chapel, under the direction of the principals, the venerable Rev. Robert Burwell and Mr. J. B. Burwell; a missionary society is formed in connection with the school—which by the way was addressed during Synod by Rev. Dr. Leighton Wilson—and a ladies' prayer meeting has been organized, under direction of the lady teachers.

On Thursday night Dr. Hoge delivered his lecture on "Tent Life in the East," the proceeds to be used for the benefit of the Second Presbyterian church. We decline to damage a superlative entertainment by what could only be a very inadequate description.

THE GREAT AMERICAN THEOLOGIAN.

The Life of Charles Hodge, D. D., LL.D. By his Son, A. A. Hodge. 1880. $3. Charles Scribner's Sons, New York.

Charles Hodge belongs not to Presbyterians only, but to the Christian Church. His life and his labors are living and priceless benedictions on God's saints. They are fountains of wisdom, favor and piety, which will flow onward to cheer the faint and refresh the valiant in latest generations. Truly a great man has fallen in Israel, and his history has been tenderly and nobly edited by his loving son, Prof. A. A. Hodge of Princeton, and the book is sumptuously published by Chas. Scribner's Sons.

Dr. C. Hodge was born in Philadelphia of a noble ancestry in 1797. His mother was left a widow, in narrow circumstances, with two boys, Hugh, aged two years, and Charles, aged six months. To this pious and cultivated mother, he says, "he owed, under God, absolutely everything." What a blessing and power are godly mothers! But though he always prayed to and praised God, it was just as the birds do, merely with natural and not heart religion. But at Princeton, whither his mother moved, and where she took boarders in order to educate her boys, he made a public profession of conversion, and partook of the Lord's Supper in 1815. At once he commenced to work for Jesus, and his life work was all for Jesus.

We will not here trace his illustrious career, so attractively narrated by his son, but we will signalize the peculiar modesty and beauty of his character. The love of Christ did so adorn him that he drew all to him. This attracting power was most remarkable. He spent some time in Europe soon after entering his professorship in Princeton Theological Seminary. The friendships there contracted were lifelong and full of tenderness. Tholuck, Von Gerlach, Judge Otto Focke, Monod, Hengstenberg, and many others of the greatest scholars known to the world, rejoiced in his love and counsel. So did that grand Scotchman, Prof. Cunningham, a kindred spirit. Dr. Hodge's letters from Germany are very bright and instructive, and remind one of the keen discrimination and judgment displayed in Prof. R. L. Dabney's recent epistles. And who will not be thrilled with delight in recalling the fervent affection that existed between Dr. Hodge and Bishops Johns and McIlvaine, fellow students at Princeton? What a picture that of Hodge and Johns in 1875, grey saints, just before the latter's death, sitting under the maple tree in front of the Bishop's house at Malvern, Va.! The Bishop throws his arms over his companion's neck and says, "It is the last time. Let me have a good look at your face, Charley, for we shall never see each other again until we meet in heaven!" They never met here again; but the last note received from Bishop Johns "To dear Charles and his family, greeting," on January 1st, 1876, was kept within sight, in a neat frame, on the wall of Dr. Hodge's study. Loving gentleman! The children felt his magnetism, and his greatness was forgotten in his Christ-likeness.

Many are unaware that serious embarrassments compassed Dr. Hodge's labors. Undoubtedly the greatest was his intense suffering from an obscure affection of his right thigh. For a long time his leg was kept immovably fixed in a wooden splint and his body rigidly horizontal. His writing was done on a leather-covered board. He then used crutches, and one record states that for the first time in ten years he walked into town. His classes met him in his own house. These were years of critical significance and warm conflict in the history of American Presbyterianism, between 1833 and 1840. Many of Dr. Hodge's most important essays were then written. But he was a man of fine general health and of inexhaustible powers and courage for hard work. Nothing appalled him. Though he stood in a minority the courage of his convictions survived, and by Divine grace he maintained his view of the truth.

The exactness of his preparations is manifested by the complete syllabus found among his papers of each of his conference talks for many years in the Seminary. He established the *Biblical Repertory*, afterwards the *Princeton Review*, in 1825, and continued to edit it until 1872, besides contributing largely to its pages original articles. His "Way of Life" has reached a circulation of thirty-five thousand copies in America alone. He published commentaries on Romans, 1st and 2d Corinthians and Ephesians, the Constitutional History of the Presbyterian Church in the United States, and his last great work, the result of his life-studies and lectures, "Hodge's Systematic Theology," in three large octavo volumes. Truly no man can estimate too highly the magnitude and value of his long continued and marvelous industry.

With his loved and honored and great associates, Drs. A. Alexander, and S. Miller, he founded what is known as the Princeton type of theology. They were Presbyterians according to the straitest sect. His whole nature was conservative. For forty-five years he reclined, sat, read, wrote, prayed and talked in one spot of one room, his study. A picture of it is given, with his chair in the position, which will be recognized by his old students. He said pathetically a few days before he died—and he did not leave his chair until about the end of his last sickness. "This chair and I for forty years have been growing to each other very closely." "Until almost his last years he resisted all efforts made to have his clothes made elsewhere than at the same old shop, which he had patronized from the first, though all its succession of occupants." So he stood by the old landmarks of church doctrine and polity, even when during the excitements of war, popular passion drove the majority on the other side. He firmly maintained that the Church had no commission from God to decide political issues. Positive views, fair treatment of opponents and just statement of their argument, and in all discussions eminent conservatism, and fast abiding by the plain dicta of God's revealed Word, are striking characteristics of his writings. Very seldom was he so roused as to make sharp personal assaults.

This semi-centennary of 1872 at Princeton of the fiftieth year of his professorship was the apex of his life. Various churches and eminent men from many quarters of the world, united to make this a grand celebration, whose influence should be felt forever. Three thousand students have sat at Dr. Hodge's feet to learn of Jesus, and how to teach His word. Dr. Hodge's chair, it was determined should be permanently endowed; and $45,000 of the proposed $50,000 were raised by the day of celebration, and a purse of $15,350 as a present to the Doctor himself. While the congratulatory addresses were being made, he reclined on the sofa in the pulpit out of sight; for he said he never was so ashamed in his life. When asked by Dr. Boardman at the close, "How did you stand all that?" he said, with a pleasant smile. "Why, very quietly, it didn't seem at all to be me they were talking about, I heard it all as of some other man." Ex-President Theo. D. Woolsey stood on the stage, close by the pulpit where Dr. Hodge was lying, and while speaking of the tender affection he had cherished for his friend ever since 1828, when the latter had ministered words of Christian cheer, comfort and strength to his heart, then in darkness, Dr. Hodge suddenly rose and interrupted him with a kiss. Noble old man! whose autumn of life was so beautiful, though it was the "wasting beauty of the fading leaf," who, now standing almost alone as the winter was closing over him, yet seemed to be catching the forward freshness and glory of the eternal spring.

An exceptionable treat awaits all who read this delightful biography. We close our notes by a quotation from an estimate of Dr. Hodge by his friend Dr. H. A. Boardman. "It is not questioned that there have been men of still loftier intellectual culture, nor that there are names still more suggestive of universal knowledge. But no example is recalled in which an imperial intellect, mature scholarship, a creative imagination, acute sensibility, taste, affectionateness, sterling humor, a soldier's courage and a woman's gentleness, the freshness of youthful feeling unimpaired at forescore, and all the graces of the Spirit, were more exquisitely blended. In the perfect harmony of his mental and moral powers, the purity and benevolence of his life, the wisdom and felicity of his doctrine, and the charm of his conversation, we recognize the *completeness* of a character, the like of which we do not expect to see this side of heaven. From our heart of hearts we render thanks to that God who made him what he was, and blessed the church with his presence for eighty years."

NEWS NOTES.

We specially invite news from all quarters for this column.

CHURCHES IN CONCORD PRESBYTERY.

On the third Sabbath in October during the communion season at Thyatira church of which Rev. J. A. Ramsay is pastor, there were three additions on examination. On the fourth Sabbath at Back Creek there was one addition.

There were three additions to Bethphage church, in Concord Presbytery on the fifth Sabbath in October. Rev. J. A. Ramsay officiated at the communion, the health of Rev. Wm. W. Pharr not having yet permitted his return to such service. The friends of Mr. Pharr will be gratified to learn that there is good reason to expect a speedy return to his regular labors.

On the first Sabbath in November by appointment of Concord Presbytery Rev. J. A. Ramsay held communion services at Prospect church. On this occasion there were six additions on examination. Two of these were aged eleven and thirteen respectively, and illustrated the good results of family instruction.

On Saturday, previous to the communion services mentioned above, a congregational meeting was held and a call extended for the pastoral services of Licentiate F. P. Harrell for one-half of his time. Concord Presbytery at a meeting during sessions of Synod placed this call in Mr. Harrell's hands, and having been accepted by him, order was made for the ordination and installation on Friday before the first Sabbath in December. Rev. J. A. Ramsay is to preside and preach the sermon, Rev. P. T. Penick to deliver the charge to the pastor and Rev. Wm. W. Pharr to charge the people.

A friend sends the following:

Rev. James McQueen has just closed his series of communions of St. Andrews, Mt. Pisgah and Barbecue. At the latter place on 7th inst., one member was received into the church.

MELROSE, ROBESON COUNTY, N. C.

Rev. Hector McLean writes Nov. 9th:

It is with gratitude that we inform you that our semi-annual communion at Philadelphus yesterday, was solemn and interesting.

There were thirteen additions, and these with few exceptions were from Professor P. C. Shaw's school at the Red Springs, where they not only enjoyed, the faithful instructions of their able teachers, but the public ministrations of the gospel, at least once a week, for several weeks by Rev. Joseph Evans who is residing temporarily at the Red Springs and whose labors in various places have been blessed. We were assisted at this sacramental meeting by Rev. Andrew McMillan and Rev. Roger Martin, whose labors will result, we hope, in much good to this church.

COAL VALLEY CHURCH, WEST VIRGINIA.

Rev. L. A. McLean writes:

"I hasten to drop you a note respecting the communion at Coal Valley church.

"Friday night, the 5th inst., was set apart as the time to begin the services preparatory to the administration of the sacrament of the Lord's Supper. According to previous arrangement Rev. J. C. Barr of Charlestown, W. Va., was present and preached three earnest and impressive sermons to large and attentive audiences. On Sabbath the ordinance of the Lord's Supper was administered by the same. Though the number of communicants was small, there was a solemnity which pervaded the entire body of eye-witnesses of the sacred scene which was encouraging. Not a single person left the house during the exercises. It was indeed pleasant to observe that the non-communicants had so much respect for the Lord's house and table that they would not deliberately turn their backs and walk away (as is so often the case) as if to say, 'We will not have this man to reign over us.'

"I trust we shall soon have a house of worship erected there, and large ingatherings of souls. It gives me pleasure to say that on examination of their faith in Christ three persons were added to our little flock in the Coal Valley church. It gives me pleasure, too, to acknowledge the receipt of money from North Carolina to aid in building a church at that place. The following has been received: From Mr. Neill Shaw, Lumber Bridge, Robeson county, $10; Mrs. Fannie Shaw, from same place, $3; Mrs. Lavinia McLean, Big Rockfish, $1. Taking all things into consideration, I feel very much encouraged with the prospects of Coal Valley.

"Quinnimont, W. Va., Nov. 13."

WAYNESVILLE CHURCH.

Mr. Editor: Six years ago this church had no existence. There was at that time only one organized Presbyterian church in Haywood county. I refer to Bethel church, where the church property was held jointly by the Baptists, Methodists and Presbyterians, and the membership did not exceed ten persons. The Rev. D. T. Towles was at that time teaching a Peabody school at Bethel Academy. At the solicitation of some friends he began to preach at Waynesville once a month. He then went around, and wherever he could hear of a Presbyterian family or even one individual he visited them. Finding that several persons wished to join the Presbyterian church he petitioned Presbytery for an organization, and Rev. Mr. Morrison, of sainted memory, was sent to do the work. This occurred in the fall or winter of 1875. Since then Mr. Towles has continued to feed and tend the little flock. He has preached to us regularly in the cold, white winter as well as in the leafy summer. He has visited our sick and aged, buried our dead and comforted our mourning ones. All this Mr. Towles has done in a most quiet and unostentatious way. He has received no help from Presbytery and but a meagre support from the people for his services as preacher.

It gives us pleasure to acknowledge the yearly visits of Rev. A. W. Miller, whose sermons we study over until he comes again. He has shown a deep interest in our section and in our people for which we love him.

We have also had very pleasurable visits from Messrs. Evans, Davis, Martin and McIlwain. These visits have done good. Our church is growing in favor, as it must always do where it is known.

The church at Waynesville has a membership of about twenty-eight with a prospect of further increase.

Mr. Towles has been so successful under God at Waynesville, that we are glad to see that Presbytery has appointed him other mission work and we hope that he will receive from Presbytery some substantial recognition of his hard pioneer work.

MOUNTAIN PRESBYTERIAN.

We announced a short time since that Rev. P. R. Law had received a call to the Presbyterian church at Brandon, Miss. The churches which Mr. Law has been serving, Pittsboro, Haywood and Mt. Vernon, unanimously opposed his removal and Orange Presbytery declined to accept his resignation as evangelist. These evidences of acceptability, accompanied by increased pecuniary support, must be very grateful to the brother.

Among the pleasantest incidents of our recent visit to Synod was the meeting with Rev. Richard S. Burwell, of the Presbytery of Dallas, Texas, and Rev. George Summy of Kentucky. Mr. Burwell will remain here for a month or two on a visit to his relatives. Without wishing to deprive our Texas brethren of one of their most efficient workers we would be glad if the brother could be induced to return to his native State. And the same we may say of Mr. Summey, who would find a warm welcome among us.

Believing it to be a matter of great interest to our readers, we requested Rev. M. H. Houston of Taylorsville, Ky., to send us notes of the practical working of the tithe system in the church of which he is pastor. We have his response in hand, but too late for insertion in this issue; will give it to our readers next week. We have also from Mr. Houston his tract on the subject of the "Tithe," and will have more to say hereafter. In the meantime we state that persons desiring copies can obtain them at the rate of one dollar per dozen copies. Address Rev. M. H. Houston, Taylorsville, Ky.

Rev. R. P. Kerr who has been serving the church at Columbus, Ga., as stated supply has been called to the pastorate by a unanimous vote.

The Presbytery of Tombeckbee ordained Mr. H. W. Flinn. He is to be the pastor of churches at Okolona and West Point in the Presbytery of Tombeckbee.

For the N. C. Presbyterian.

THANKSGIVING.

Thursday Nov. 25th has been appointed by President Hayes as Thanksgiving Day.

No better plan for exhibiting our gratitude to the Giver of all good for the mercies and blessings of the past year could be inaugurated than that of taking up a collection for the Oxford Orphan Asylum wherever religious services are held on Thanksgiving Day. Where services are not held on that day let it be taken up on the Sabbath morning following Thanksgiving Day and let the Sabbath schools all tender the same institution a thanksgiving offering on the first Sabbath in December. We hope the suggestion will be carried out by the clergy and Sabbath school superintendents as cheerfully as the religious and secular press will extend the notice of the suggestion which they have been requested to do.

For the N. C. Presbyterian.

DAVIDSON COLLEGE.

We have been requested (and we cheerfully comply) to publish the following paper relative to Davidson College:

To the Trustees, Patrons and Friends of Davidson College:

DEAR BRETHREN: By direction of the trustees I send to you a copy of a report on the condition of Davidson College, prepared by Dr. Adger, at the late meeting of the Board of Trustees, with the request that you secure its insertion in such paper or papers as may be willing to place their columns at your disposal for that purpose. By attending to this matter at once you will confer a favor upon the College, and promote the cause of education. Yours, truly, J. RUMPLE,
Secretary Board of Trustees.

Salisbury, June 25, 1880.

REPORT OF A COMMITTEE ON THE STATE OF DAVIDSON COLLEGE, JUNE 16, 1880.

From a careful examination of the papers submitted to them your committee are persuaded that this Board have reason to be thankful to God for the large measure of prosperity which He has vouchsafed to this institution. The increased number of its students, their marked diligence in study during the past year, the large number of candidates for the ministry gathered within its walls, the high tone of morals prevalent generally among the young men who resort to this fountain of learning, and the flattering attestations to the scholarship displayed among them from distinguished professors of Princeton College, the University of Virginia and Vanderbilt University (who decided upon the merits of the various papers competing for the prizes)—all these circumstances, together with the healthful condition of its finances, stamp the present as a very flourishing period in the history of Davidson College. And we should add, as another feature of this Institution, which ought to encourage its friends to stand by it, that it is giving every year a large amount of gratuitous instruction to indigent worthy young men. Exactly one half of its student during the past year have paid no tuition, amongst whom there are fifteen ministers' sons, besides nineteen candidates for the ministry.

Having referred to the condition of the finances as healthful, we may properly particularize, and state that there has been both an increase of income and a decrease of debt during the past year, and that the general result is that our assets are both enlarged in their bulk and improved in their character. This reflects honor on the skill and faithfulness of our Treasurer and our Finance Committee.

The collections from interest and bank dividends are this year $6,026 74 more than they were last year. The increase in this particular is due, in part, to the collection of overdue coupons, belonging to previous years. The debts of the College this year are $512 less than they were last year. The income which is reasonably counted on, and expected for the year to come, exceeds our anticipated expenses. The whole debt resting upon the College is only $1,812, and we think there is good reason to hope it will all be lifted in the course of the next two years. And then there is an increase of available assets to the amount of $2,360. These stand now at the figure of $88,500, while the real estate is estimated to be worth not less than $150,000.

These statements, we think, should greatly cheer the hearts of all the friends of Davidson.

JOHN B. ADGER, Chm'n.
B. F. MARABLE,
T. R. ENGLISH,
A. R. BANKS,
M. McN. McKAY,
Committee.

DAVIDSON COLLEGE, June 14, 1880.

To the Moderators of Presbyteries controlling Davidson College:

DEAR BRETHREN:—At the close of another collegiate year, it is proper that the Board of Trustees of Davidson College should place before you—the several Presbyteries sharing in the Government of the Institution—as full and as accurate a statement of the condition of the college as possible. We enter upon the discharge of this duty with great pleasure, believing that the more thoroughly the several Presbyteries—the official guardians of the college—know their ward, her patient efforts, her triumphs, her brightening prospects for enlarged usefulness, as well as her present wants, the more highly will they appreciate her, and the more devoted will they become to her interests.

It is thought that the following summary will present to your view the present outlook of the college:

1. *The patronage of the College:* The roll for the year just closed, gives the whole number of students as 112. This is an increase over last year of six. Of this number North Carolina furnished twenty-five, South Carolina, forty-three, Georgia nine, Tennessee, two, Alabama, two, Arkansas, one, Florida, one, and Texas, one. Eleven of these are in the preparatory class, and the remainder (101) are in the regular college classes.

2. *Internal state of the College:* During the past year—we are thankful to be able to note—that the labors of the president and five professors have not been interrupted by protracted illness. They have discharged their duties faithfully, and we trust, successfully. The students have manifested a commendable degree of diligence in prosecuting their studies. The deportment, in the main has been good. Constant care has been given to their moral culture; and it is believed that a healthful religious atmosphere prevails in the college.

Before leaving this part of the subject, it may be well to mention—not in a vainglorious spirit, but in order to give you the impartial judgment of competent critics of the work done here—that distinguished scholars of leading institutions of learning, to whom were referred the papers of competitors for prizes, speak in the highest terms of the very highest praise of the character of these examinations, and of the remarkable proficiency of the several competitors. Such endorsements from such sources may well cause us to feel thankful for the high stand our college has already taken among the foremost institutions of learning in this country.

3. *Financial status of the College:* The interest bearing assets of the college now amount to $88,500. Besides this, the real estate of the corporation is worth, perhaps, not less than $150,000. The revenue of last year, from all sources, will foot up about $13,400. Of this amount, $6,212 was received as interest from invested funds, and $7,188 as college dues.

The outlay for the same period, for professors salaries, repairs on buildings, insurance, &c., is $13,000. This leaves $400 to go on the debt of the college, which reduces the entire indebtedness of the corporation to about $1,800. It may be mentioned here, that during the past year there have been some extraordinary expenses for repairs, insurance for a number of years, which will not occur every year. With the present prospects before us, it is hoped that in two years or less, the college will be free from debt.

4. *Benevolent work of the College:* This feature of the work of the college is far more considerable than is generally known. Last year free tuition was given to nineteen candidates for the ministry and to sixteen sons of ministers, making thirty-five who enjoyed the privileges of the college free of cost. In addition to this fifteen others gave their notes for their tuition bills, and fifteen were passed on scholarships. If to all these we add eleven others, who gave their notes for dues exclusive of tuition, and the bell-ringer, who received his tuition for his services, we have fifty-six, who in a greater or lesser degree received assistance from the college—just one-half of the whole number of students. From the above outline of the affairs of the college it is apparent that the one great present, pressing need of the institution is *more students.* Send us these from your congregations, and by the blessing of God Davidson College will do a work for the Church and country, the magnitude and importance of which cannot be easily overestimated.

Brethren! As you meet from time to time with your people and your friends, who have sons to be educated, don't forget to tell them what manner of college ours is.

But above all, as you approach, at the mercy seat, Him in whose name it was founded, and to whose glory it has been consecrated, pray that His blessing, as in the past, so in the future, may rest upon us.

By order of the Trustees.

L. McKINNON, President.

J. RUMPLE, Sec.

APPENDIX BY THE SECRETARY.

The Board of Trustees does not hold its members to account for absence from its meetings, but remits that whole matter to the Presbyteries, where it rightfully belongs. Instead thereof the absentees from the meetings of 1880, are here reported.

From Concord Presbytery—none absent.

From Mecklenburg, Gen. R. D. Johnston, Rev. W. H. Davis and Hon. David Schenck.

From Orange, Col. Thos. M. Holt.

From Fayetteville, Rev. D. D. McBryde and J. A. McAlister, Esq.

From Wilmington, Rev. Jos. R. Wilson, D. D., and T. B. Hyman, Esq.

From Bethel, W. H. Stewart, Esq. and Rev. J. Spratt White.

From Harmony, none.

From Charleston, Rev. W. F. Junkin, D.D. and Rev. G. R. Brackett, D. D.

From Enoree, Rev. R. H. Reid, and Hon. J. H. Evins.

From South Carolina, Hon. S. P. Dendy.

From Augusta, Rev. G. H. Goetchius and Henry D. Smith, Esq.

From Atlanta, Rev. Henry Quigg.

From Macon, G. M. Stokes, Esq.

From Cherokee, Rev. T. C. Crawford and Rev. W. A. Milner.

From Savannah, I. S. K. Axson, D. D. and Rev. R. P. Kerr.

From St. Johns, Rev. W. H. Dodge.

From Florida, L. Montgomery, M. D.

Alumni Trustees, absent—Hon. D. G. Fowle, Dr. J. J. Bossard and Wm. A. Clark, Esq. J. RUMPLE,
Sec. Board of Trustees.

SALISBURY, N. C., July 6th 1880.

MEETING OF WILMINGTON PRESBYTERY.

Wilmington Presbytery met in the lecture-room of the First Presbyterian church in Raleigh on 10th November, inst.

Present: Rev. A. McFadyen, Rev. C. M. Payne and Rev. Dr. J. R. Wilson, and Ruling Elders Alex. Sprunt, T. B. Hyman and B. F. Hall.

Rev. Dr. Wilson was called to the moderator's chair and Mr. T. B. Hyman to act as temporary clerk. Report of the commission to Black River chapel was deferred to next Presbytery. T. B. Hyman was re-elected trustee of Davidson College. Rev. R. B. McAlpine was received from the Presbytery of South Alabama, and Licentiate J. J. Hines was dismissed to the Presbytery of Eastern Texas. The Narrative to the late General Assembly was adopted as the Narrative to Synod. A committee of three, viz: Rev. Dr. Wilson, Rev. C. M. Payne and Ruling Elder Alex. Sprunt, were appointed to consider the Assembly's recommendation for revision of the Directory of Church Worship and to report at spring meeting of Presbytery.

OBSERVANCE OF THE SABBATH.

The following report of a Committee of Fayetteville Presbytery on the Observance of the Sabbath we publish by request:

REPORT OF THE COMMITTEE ON THE SABBATH.

Your Committee beg leave to make the following report:

1. They are fully persuaded that the subject entrusted to them is of the greatest practical importance and of a most momentous nature. That the sanctity of the Sabbath, and its careful observance, is one of the two great foundation stones upon which society rests, and upon which depends the perpetuity of all good social, political and religious institutions. That it, like the marriage relation, the integrity of which is the other great foundation stone of society, has survived the Fall, having its origin in Paradise, while man was yet in a sinless state. That inasmuch as "the Sabbath was made for man," the highest interests of his nature demand a most scrupulous and religious observance thereof, and that his civilization, prosperity and happiness, both temporal and spiritual, depend upon it. That both revelation and reason, both the teachings of God's word and human history and experience, concur in a most remarkable way in demonstrating that the sanctity of this day and its due observance are essential to the highest interests of the race; that men and nations are pious and prosperous in proportion to their religious regard for this day, and that God has appeared more jealous and careful to vindicate the Fourth Commandment by swift and terrible providential judgments, following immediately upon the heels of the transgression, than, perhaps, any other—or, in other words, his providential judgments, punishing the violations of the Sabbath, have been more marked clear and unmistakable than in reference to other sins. That it is of the greatest possible importance to the health and prosperity of the people, to the cause of religion, the purity and piety of the church, and to the advancement and perpetuity of good morals, that all our citizens, and especially God's professed people, should be carefully instructed as to the nature, tendency and design of the Sabbath, and be encouraged and stimulated to a more scrupulous and devout observance of the day.

2. Your committee are more and more led to fear, from what they can gather that, while there is in our churches especially, and in our communities generally, a degree of decent external observance of the Sabbath, yet the real desecrations of the day are both alarming and wide-spread, and that these prevail to a painful extent even among professed christians and church members; that the frequent and flagrant violation and disregard of the Sabbath among worldly men, and on the part of national, state and local governments, of railroad and other corporations, and of public carriers, is due to a large extent to the example of christians in their less flagrant, but not less real violations of the day, to their patronage of Sabbath breakers and of their works, and to their failure to pronounce and protest against them in a positive and unequivocal way: that many christians are losing sight of the great fact, that the morality of the Sabbath—that is, its obligation and sanctity—consists in *honestly* giving God fully *one-seventh* of our time; and that hence, while our churches are filled of a Sabbath morning in a gratifying way by our people generally, manifesting a commendable degree of reverence and decorum, yet many are found, even about the house of God, spending the time before and after the public services in gossip about politics, news, farming, business and other equally secular and worldly matters; while many more devote the afternoon of the holy Sabbath to neighborly visiting, reading secular newspapers or worldly books, strolling over the farm looking after the state of their flocks, herds and crops, or in some other mild form of worldly self-indulgence; while others again do not hesitate to begin or end a journey on the Sabbath; thus, in these various ways, clearly *robbing* God of a portion of His day and desecrating it: that many of our families, while they are careful as households to attend upon the sanctuary during the earlier part of the Sabbath, are not careful to reverence the latter part, as families in their homes, as becometh pious people; and that comparatively few give any portion of the day to special household instruction in our catechisms and in the Word of God, and to family worship.

3. Your committee is clearly of the opinion that a reformation in the observance of the Sabbath ought to begin first in the Church, and among the Lord's professed people; and that until we can educate christians up to a higher standard of Sabbath observance, and to a more perfect example in this direction, there is very little reasonable ground to hope that the attitude of governments and corporations, and the general aspect of the world will materially change for the better as respects the Sabbath.

4. Your committee is also clearly of the opinion, that Presbytery, as a court of the Lord of the Sabbath, ought earnestly to turn its attention in this direction, and use the most strenuous efforts that wisdom may dictate to bring all the people and churches under its care to a more general, scrupulous and devout observance of the Lord's day. For we are fully persuaded that more is to be feared for the cause of pure religion from the frequent efforts now made in portions of our land to undermine the Sabbath, to weaken its sanctity and to prostitute it from its holy and spiritual uses as a beautiful type and emblem of heaven to a day of mere recreation and amusement; and from the too prevalent tendency to a lax and imperfect observance of it, than from any or all other phases of infidelity that have manifested themselves in our times.

From these considerations your committee are led to offer respectfully the following recommendations:

1. That Presbytery endeavor by all proper methods to continue the agitation of this important subject.

2. That at each Fall meeting of Presbytery a committee be appointed to serve for the year.

3. That Presbytery appoint one of its members to preach an annual sermon on the subject before the body.

4. That Presbytery appoint a committee to prepare a special pastoral letter on the subject of the Sabbath, to be sent down to our churches.

Said letter shall mention in detail and particularly the various ways in which Christians generally violate the Sabbath, or are liable to do so, and warn our people against them. It shall be the duty of this committee to examine and study, as far as practicable, the existing literature on the subject, and select and recommend suitable brief practical treatises in tract form for general distribution among our church members; and that Presbytery take such measures as may be in its power to secure their general dissemination and reading.

5. That each minister under our care be earnestly requested to preach to each of his churches one sermon at least each year on the observance of the Sabbath.

All of which is respectfully submitted.

ROGER MARTIN, } Com.
J. H. COBLE, }

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

From the *St. Louis Presbyterian:*

Licentiate William Chinn, of the Presbytery of Chesapeake, has received calls from the Grove and Hartwood churches in the same Presbytery.

Rev. I. S. McElroy, lately in charge of the churches at Brunswick and Keytesville, Mo., has accepted a call to the church at Sanford, Ky., where correspondents will please address him.

Rev. W. G. Woodbridge requests us to announce that his address is changed from Enterprise, Miss., to Hot Springs, Ark. He has accepted charge of the church at Hot Springs.

The Presbyterians of Chester, Va., have completed a very handsome and comfortable church, at a cost less than a thousand dollars. The dedication sermon was preached on 7th inst., by Rev. Dr. M. D. Hoge. Rev. Dr. Witherspoon and Rev. Alfred Jones took part in the services.

Rev. H. F. Hoyt of Macon Presbytery has accepted an invitation from the church at Cuthbert, Ga.

Rev. A. S. Moffitt late of Lexington Presbytery has entered upon the discharge of his duties as pastor of Round Hill church Winchester Presbytery.

The church at Shelbyville, Tenn., has extended a call to Rev. C. E. Chichester who is now supplying the church at Florence, S. C.

From the *Central Presbyterian:*

Rev. R. A. Webb, of Nashville, Tenn., has accepted an invitation to supply the church at Albany, Ga., and will enter upon his labors there on the second Sabbath of November.

Mr. T. P. Walton, licentiate of West Hanover Presbytery, Virginia, was received into the Presbytery of Missouri at its late meeting, and ordained as an evangelist to labor in Charlton county.

From the *Christian Observer:*

The church at Kirksville, in Transylvania Presbytery, has been recently refreshed and blessed, the result of a protracted meeting of a week. The pastor, Rev. W. Crow, was assisted on Sabbath by Rev. W. M. Crenshaw, and through the week by Rev. Mr. Betts. The members of the church were revived, and two were added on profession and one by letter.

Rev. W. W. Ratchford has been greatly prospered in his labors. Recently sixteen members were added to Bullock's Creek church, fifteen to Ramah church and seven to Harmony church. These churches belong to Bethel Presbytery, and are a part of his field of labor. Ramah church was organized on the 15th of November, 1879, with eighteen members. Now it numbers forty members, with a good prospect of continued rapid increase. During this ingathering there were twenty-six baptisms, infants and adults.

Rev. J. C. Carothers writes from Grenada, Miss.: "We received nine additions to our church upon examination last Sabbath, the 31st of October."

Rev. J. W. Moseley writes us: "Our home will hereafter be Meridian, Miss." His correspondents will please note the change of his postoffice address from Garlandsville to that point.

From the *Southwestern Presbyterian:*

Rev. J. Y. Allison writes from Monroe, La., under the date of October 28th: "We have good news from Trenton church. The Methodist brethren there held a meeting nearly two weeks. The interest was very pleasant, especially among the young people, and extended to all the churches. One young lady, a child of the covenant, united with the Methodist church. On last Sabbath, my regular monthly appointment there, the session met after morning service, and our hearts were made glad by receiving into full communion on profession of faith in the Lord Jesus Christ, three young persons, all children of the covenant, of one family—one a young man just entering upon the responsibilities of life, the other two young girls of intelligent faith and promise. We take courage, and rejoice to record this token of the favor of our covenant God in honoring the efforts of parental instruction; and that these, honoring and redeeming the pledges made in their behalf, have now taken their place in the Church of God. Let parents train their children in the church, for they are so recognized in baptism. Let them train them as God's children, for they are so acknowledged in baptism.

"Father Campbell closed a very interesting meeting in Rayville on Tuesday. I assisted from Thursday until Saturday noon, when Bro. J. S. Frierson came and continued until Tuesday. There was one accession to the church.

"Bro. Frierson will probably remain at Delhi."

We cull what follows from the *Presbyterian:*

PRESBYTERIAN (NORTH).

The name of the Rev. Frank Olendenin has been dropped from the roll of the Presbytery of Cairo, he having renounced its jurisdiction.

The Rev. E. S. McMichael, who has been a minister of the United Presbyterian church, has accepted a call to become pastor of the Third Presbyterian church of Springfield, Ill. His late associates part from him with great regret.

The gain in membership in the Synod of Texas for the three years has been 76½ per cent. A small portion of this percentage is due to the temporary addition to the Synod of a church in Florida and a church in New Orleans. During the same period eight churches have been erected in the Presbytery of North Texas, at a cost of $15,000.

PROTESTANT EPISCOPAL.

At the Vermont Episcopal Convention two gentlemen offered the diocese $10,000 for an endowment of the Episcopate, provided the Convention would raise $15,000 for the purpose, which it pledged itself to do.

The Missionary Bishops elected at the General Convention of the Protestant Episcopal Church were Rev. G. K. Dunlop for Montana; Rev. Leigh R. Brewer for New Mexico and Arizona, and Rev. Dr. Paddox, of Brooklyn, for Washington Territory. The Convention Refused to take any measure for the reduction of its size, or the alteration of the basis of representation.

METHODIST.

Chrisman Hall, the new college for colored youth, at Atlanta, Georgia, has just been opened, and is already nearly filled with pupils. It has a president and five teachers, who are paid by the Freedmen's Aid Society, and the price of tuition is very small. Mrs. Chrisman, of Topeka, gave $10,000 for the establishmant of the college.

The white and colored members of the Holston Conference desired separate conferences, and they have been organized. They seem to be more comfortable apart.

BAPTIST.

Some years ago Rev. Mr. Mundy left the Baptist church in Syracuse, N. Y., of which he was pastor, having adopted Unitarian views, and established an Independent church, which built a neat brick house of worship, which has just been sold to the English Lutherans, the Independent church having disbanded.

During the year from $150,000 to $200,000 have been spent in liquidating church debts in the Baptist churches in the State of New York. Nine new church buildings have been dedicated, and five churches organized. Over four thousand have been baptized into the churches, nearly two thousand of them from the Sunday schools.

CONGREGATIONAL.

A gift of $25,000 has been made by Deacon John B. Eldridge of Hartford, Conn., to complete the purchase of Memorial Hall in that city as a building to be used for the headquarters of the denominational interests in the State.

The Rev. Frank W. Gunsaulus, who was ordained pastor of the High street Congregational church, Columbus, Ohio, last month, has been a successful minister in the Methodist Episcopal Church.

The Vermont Congregationalists have sent out two hundred foreign missionaries.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 Powers' Block, Rochester, N. Y.

On our recent visit to Raleigh we had occasion to visit the establishment of our friends and patrons Messrs. R. B. Andrews & Co., wholesale and retail dealers in clothing. Their stock is large and extensive, their establishment extending from street to street. We commend them to our friends everywhere. We also called on Messrs. Yeargan, Petty & Co. Their stock is large in dress goods, and every article wanted in supplying families or dealers in the dry goods line. This firm makes a specialty of black goods, and their Raven Black Alpaccas can be specially commended to ladies for durability and cheapness.

AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of **Consumption.** His child is now in this country and enjoying the best of health. He has proved to the world that **Consumption** can be positively and permanently cured. The Doctor now gives this Recipe free, only asking two green stamps to pay expenses. This Herb also cures night-sweats, nausea at the stomach, and will break a fresh cold up in twenty-four hours Address CRADDOCK & CO., 1032 Race St, Philadelphia, naming this paper.

SECULAR MISCELLANY.

The most difficult thing to raise on a farm is a mortgage; it requires the best of culture and the richest of soil.

Since the opening of the colored insane asylum in North Carolina the institution has lost one patient by death. There are now about eighty inmates.

A little girl sent out to hunt eggs came back unsuccessful, complaining that "lots of hens were standing round doing nothing."

During 1878 Germans smoked about 7,000,000,000 cigars, or two daily for 10,000,000 smokers, besides over 60,000 tons of tobacco. The whole value of the tobacco wasted in smoke was over $85,000,000.

"Aim at specialty in business," said a successful merchant to a young man. "Most people succeed, not by doing many things as well as others, but some one thing better than others."

Suppose that an average of only one hour a day can be given to study. Devote it to perusal of the best books in the different departments of learning, and as the years go by it will insure a broad and fine culture.

Tame pigeons are becoming so numerous and troublesome in Springfield, Mo., that the mayor of that city issued a proclamation giving the citizens permission to shoot them from 5 to 6 o'clock in the morning and from 5 to 7 o'clock in the evening for three consecutive days.

A man had the misfortune recently to lose his wife. Over the grave he caused a stone to be placed on which in the depth of his grief he had ordered to be inscribed: "Tear's cannot restore her—therefore I weep."

To know how to say what other people only think is what makes men poets and sages; and to dare to say what others only dare to think makes men martyrs or reformers, or both.—*Schonberg-Cotta Family.*

Kansas has just decided by a majority of 20,000 votes to prohibit the sale of intoxicating liquors within her borders.

A singular fatality seems to attach to the Hinds family, in Pulaski county, Ky., says the Danville *Advocate.* On the morning of Oct. 12th, the last of the three brothers while crossing the Cumberland at the mouth of Fishing Creek, fell from his horse and was drowned. All were drowned at this same crossing, and all died in a state of intoxication.

"My case is just here," said a lawyer to a citizen the other day; "the plaintiff will swear that I hit him. I will swear that I did not. Now, what can you lawyers make out of that if we go to trial?" "Five dollars apiece," was the prompt reply.

True quietness of heart is got by resisting our passions, not by obeying them.

Charles A. Dana, editor of the New York *Sun,* recently spent about $3,000 in the construction of a cave for the cultivation of mushrooms. He has employed a professional mushroom-grower to take charge of it, and to introduce a new industry into this country.

Agents and Canvassers.

Make from $25 to $50 per week selling goods for E. G. RIDEOUT & CO., 10 Barclay Street, New York. Send for their catalogue and terms. [sept8 661-1y

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On 7th November, in Orange county by Rev. P. H. Dalton, DAVID A. CLAYTOR and Mrs. FANNIE BORLING.

In Guilford county, October 21st, by Rev. Jas. C. Alexander, Mr. N. R. BUTLER, of Rockingham county, and Miss BETTIE R. WEATHERLY, of Guilford.

At the residence of the bride's mother, near South Washington, Pender county, N. C., October 27th, by Rev Kenneth McDonald, Mr H. M. McDONALD, of LaGrange, Lenoir county, and Miss HATTIE N. HALL.

Wilmington *Star* and Goldsboro *Messenger* please copy.

In Orange county, October 17th, 1880, by Rev. C. N. Morrow, Mr. JNO. A. PATTON, of Alamance county, to Miss KATIE PICKETT, of Orange county.

In Alamance county, November 3d, 1880, by Rev. C. N. Morrow, Mr. WILLIAM G. SMITH, of Caswell county, to Miss F. JOSEPHINE SCOTT, of Alamance county.

In Alamance county, November 7th, by Rev. C. N. Morrow, Mr. JUNIUS FLORENCE to Miss LAURA BARNWELL, of Alamance county.

At Memphis, Tenn., at the residence of the bride's parents, by Rev. J. O. Stedman, D. D., on the 10th inst., Mr. [illegible] H. ALBRIGHT of St. Louis and Miss ELLEN O. STEDMAN, eldest daughter of the officiating clergyman.

DIED.

☞Obituary notices must be paid for in advance The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Harnett county, on the 2d instant, FREDERICK SWANN, formerly of Wilmington.

He was a soldier of the Mexican war, and was with Gen Scott at the capture of the city of Mexico, where he contracted a disease from which he never fully recovered. Let us hope he is now an honored soldier in the army of the Great Captain.

In Harnett county, on the 2d instant, HENRY S. STEWART, in the 74th year of his age.

A good neighbor, a warm friend, and strict member of the Baptist church. "The end of that man is peace."

Biblical Recorder requested to copy.

IN MEMORIAM.

At his home in Waynesville, N. C., after an illness of twenty-three days, Oct. 27th 1880, JEREMIAH RATCLIFF, JR., departed this life, aged forty-two years, five months and fourteen days.

The deceased was apparently in his usual health which was never good. He was never free from pain, although he scarcely ever complained. He attended preaching at Bethel the first Sabbath in Oct returned home that evening, was more cheerful than usual, and after family worship, retired to rest. He arose at 3 a. m. Monday morning to write some business letters, was stricken down with apoplexy and then lingered three weeks and two days. All that medical skill and kind attention could do were done for him, but he only lingered long enough to show that they could avail nothing. His brain and one-half of his body were partially paralyzed, but when friends approached him he would recognize them by extending his hand to them. He could only utter a few words at a time, but enough to show that all was peace and calm within. On one occasion, an attendant noticed that he seemed to wish to say something, told his wife to go to his bed-side and she told the writer of this that with eyes raised upward she understood him to say, "So happy, so happy." At another time she asked him if it was the Lord's will to take him away at this time was he willing to go. He said, "O yes." When asked if the Lord was with him he said "O yes, O yes."

The deceased had for about nine years previous to his death held the office of Clerk of the Court and Probate Judge, and had discharged all his duties with singular fidelity and acceptance. He was one of those men, to whom others would go for counsel and advice and he never disappointed them, or betrayed their confidence.

He was married in Feb, 1861 to Miss Louisa J. Battle, who still survives to mourn her irreparable loss.

To show the great esteem in which he was held by the citizens of his county, it is only necessary to state that they came in such great numbers to inquire after his health, that his physicians, knowing how important it was that he should be kept quiet ordered his doors to be kept locked. I heard one say that he would give ten dollars just to see him. And when the burial services took place although it was a cold, rainy day, perhaps not more than half could find even standing room in the Methodist church, where the services were performed, while large numbers stood outside at the open windows in the pelting rain.

Brother Ratcliff was one of the eight who nearly five years ago were organized as the Presbyterian Church of Waynesville. He was baptized and received at the same time, then elected one of the Ruling Elders, and ordained and installed over the same, and was a very efficient elder.

He was an excellent and devotedly pious man, as all who knew him would testify. He was a kind and loving husband, a dutiful son, an affectionate brother, a faithful friend, a genial companion and a Christian gentleman.

The little church of which he was an elder mourns his loss. For some time past the great desire of his heart was to see the Presbyterian church in Waynesville, which was commenced a few months ago completed. That pleasure was denied him. The Great Head of the Church buries His workmen, but still carries on His work. With the blessing of God and the aid of friends, the Church will be built.

"And I heard a voice from Heaven saying unto me, Write blessed are the dead which die in the Lord from henceforth, Yea sayeth the Spirit that they may rest from their labors, and their works do follow them."

Christian Observer requested by the writer to copy.

Hall's Vegetable Sicilian Hair Renewer is the best preparation known to preserve the hair. Use it.

Stop Organs, Sub Bass and Coupler Only $65—Best in the U. S.

Open your eyes wide before you send North for instruments. Spread eagle advertisements do not always tell the exact truth. **Better** instruments at small or less prices can be had nearer home. See these offers: **Organs**—15 Stops, 4 Sets Reeds, Sub Bass and Coupler, Beautiful Case, Only $65; 9 Stops, 4 Sets Reeds, only $56; 7 Stops, 3 sets Reeds, $55. Stool and Book included. **Pianos**—7 Oct. large size, Rich Rosewood Case, only $179; 7½ Oct. large size, only $200; 7½ Oct. Square Grand extra large, Magnificent Case, only $250. Stool and Cover included. All from old and reliable makers, and fully guaranteed; 15 days test trial. We pay freight if not satisfactory. Positively the best bargains in the U. S. No mistake about this. We mean business and competition with the world. Send for Fall Prices 1880. It will pay you. Address, **Ludden & Bates, Southern Music House, Savannah, Ga.**

WILMINGTON MARKET

SPIRITS TURPENTINE.—On Wednesday and Thursday 42 cents; Friday and Saturday 43 cents, with some activity; Monday dull with very small sales at figures last named. At close of report market is dull.

ROSIN.—Price $1 30 for Strained and $1 35 for Good Strained, throughout; very dull on Wednesday and Thursday; firm on Friday and Saturday, and steady on Monday.

CRUDE TURPENTINE.—Hard $1 80 and Yellow Dip and Virgin $2 80 throughout.

TAR.—Receipts taken regularly at $2 40 per bbl.

COTTON.—Sales on Wednesday and Thursday were made on a basis of 10⅜ cents for Middling. On Friday bulk of transactions were at 10¼ cents. Middling; on Saturday small sales at 10 7-16 with bulk at 10⅜; Monday sales generally at 10 7-16, but a few bales sold at 10⅜. Tuesday 10 7-16@10½ were indications at close of report.

TIMBER.—Prices firm with little or no decline Sales one raft each at $7 25, $7 75, $8 50, $9, $10, $13 and $15

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices

ARTICLES.	PRICES.		
BACON—Western Smoked—			
Hams	00	a	12½
Sides, per lb	0	a	9½
Shoulders	7½	a	7½
Dry Salted—			
Sides, per lb	0	a	8½
Shoulders	0	a	7
CHEESE—Northern Factory, per lb	0	a	12
Dairy, cream per lb	00	a	14½
State, per lb	00	a	10
COFFEE—Rio, per lb	13	a	18
Laguayra, per lb	18	a	20
CORN MEAL—per bush in sacks	72½	a	75
DOMESTICS—Sheetings, 4-4, per yd	6½	a	7
Yarn, per bunch	00	a	1 00
FLOUR—Fine, per bbl	0 00	a	5 00
Super, Northern, per bbl	5 50	a	6 00
Extra do. " per bbl	6 00	a	6 25
Family " per bbl	7 00	a	9 00
City Mills—Extra Super, per bbl	0 00	a	7 50
" Family, per bbl	0 00	a	8 00
" Extra do., per bbl	0 00	a	8 50
GLUE—per lb	12	a	14½
GRAIN—Corn, in sacks, per 56 lbs from store—white	67	a	70
Corn, mixed, wholesale in sacks	00	a	67½
Corn, Cargo, per 56 lbs, bulk	68	a	70
Oats, per bushel from store	00	a	50
Peas, Cow, per bushel	60	a	65½
HOOP IRON—per ton	80 00	a	90 00
LARD—Northern, per lb	10	a	10
North Carolina, per lb	10	a	11
LIME—per bbl	0 00	a	1 20
MOLASSES—West Indies, old crop	00	a	30
" " bbls	00	a	33
" " new crop	37	a	40
" " bbls	40	a	41
New Orleans	47½	a	60
Sugar House, hhds, per gal	00	a	25
" " bbls., per gal	00	a	26
Syrup, bbls., per gal	40	a	55
NAILS—Cut, 4d to 20d, per keg	00	a	3 50
OILS—Kerosene, per gal	13½	a	15
Lard, per gal	1 00	a	1 10
PORK—Northern, City Mess	00 00	a	17 50
SALT—Alum, per bag of 4 bushels	75	a	80
Liverpool, per sack	80	a	85
Liverpool fine, per sack	1 40	a	1 50
SUGAR—Cuba, per lb	8½	a	10¼
Porto Rico, per lb	0	a	7½
A—Coffee, per lb	00	a	10½
B— " per lb	00	a	10¼
C— " per lb	00	a	8
[illegible] per lb	00	a	9
Crushed, per lb	00	a	11½
SOAP—Northern, per lb	5	a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00	a	4 50

Printers, Shoemakers, Tailors, and all who lead sedentary lives, will find relief and cure for Consumption, Dyspepsia and Headache by taking this simple, harmless vegetable compound. The effect of Simmons Liver Regulator on the stomach, liver and kidneys is prompt and effectual. Taken in doses of half a teaspoonful after each meal, it will establish a regular habit of body, free alike from constipation or laxity, will not interfere with business, and the languor, depression and nervous debility, which are inevitable results of indigestion, biliousness, and in irregular habit of body will cease

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"EDITOR, Telegraph and Messenger, Macon, Ga."

My life was saved by Warner's Safe Kidney and Liver Cure.—*E. B. Lakely, Selma, Ala.*

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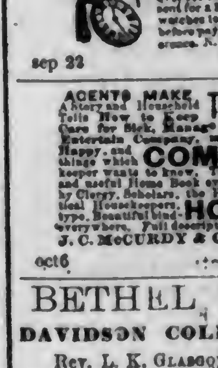

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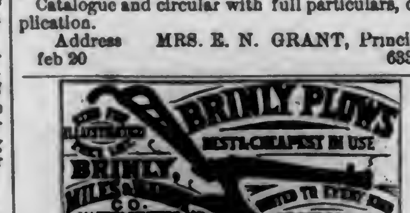

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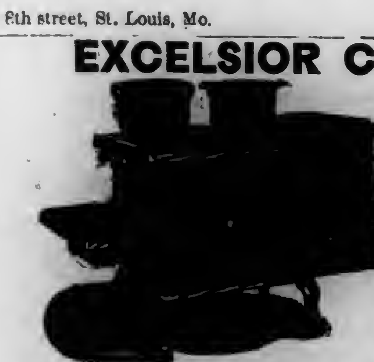

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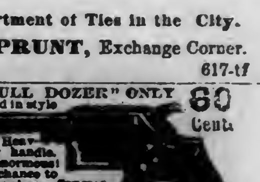

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FOR THE FAMILY.

Slipping Away.

They are slipping away—these sweet, swift years,
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as a weaver's thread,
Or an arrow's flying gleam;
As soft as the languorous breezes hid,
That lift the willow's long golden lid,
And ripple the glassy stream.

As light as the breath of the thistle-down;
As fond as a lover's dream;
As pure as the flush in the sea-shell's throat,
As sweet as the wood-bird's wooing note,
So tender and sweet they seem.

One after another we see them pass,
Down the dim-lighted stair;
We hear the sound of their steady tread
In the steps of the centuries long since dead,
As beautiful and as fair.

There are only a few years left to love;
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
Those beautiful blossoms, rare and sweet,
By the dusty way of life?

There are only a few swift years—ah, let
No envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word!

—*Selected.*

The Drummer Boy.

One cold December morning about eighty years ago, a party of tourists were crossing the Alps—and a pretty large party, too, for there were several thousands of them together. Some were riding, some walking, and most of them had knapsacks on their shoulders, like many Alpine tourists now-a-days. But instead of walking sticks they carried muskets and bayonets, and dragged along with them fifty or sixty cannon.

In fact, these tourists were nothing less than a French army; and a very hard time of it they seemed to be having. Trying work certainly, even for the strongest man, to wade for miles through knee-deep snow in this bitter frost and biting wind, along these narrow, slippery mountain paths; with precipices hundreds of feet deep all round. The soldiers looked thin and heavy-eyed for want of food and sleep, and the poor horses that were dragging the heavy guns stumbled at every step.

But there was one among them who seemed quite to enjoy the rough marching, and tramped along through the deep snow and cold, gray mist—through which the great mountain peaks overhead loomed like shadowy giants—as merrily as if he were going to a picnic. This was a little drummer-boy of ten years old, whose fresh, rosy face looked very bright and pretty among the grim, scarred visages of the old soldiers. When the cutting wind whirled a shower of snow in his face he dashed it away with a cheery laugh, and awoke all the echoes with the lively rattling of his drum, till it seemed as if the huge black rocks around were all singing in chorus.

"Bravo, Petit Tambour!" (little drummer) cried a tall man in a shabby gray cloak, who was marching at the head of the line, with a long pole in his hand, and striking it into the snow every now and then, to see how deep it was, "Bravo, Pierre, my boy. With such music as that one could march all the way to Moscow"

The boy smiled, and raised his hand to his cap in salute, for this rough looking man was no other than the general himself, "Fighting Macdonald," one of the bravest soldiers in France, of whom his men used to say that one sight of his face in battle was worth a whole regiment

"Long live our general," shouted a hoarse voice, and the cheer, flying from mouth to mouth, rolled along the silent mountains like a peal of distant thunder.

But its echo had hardly died away when the silence was again broken by another sound of a very different kind—a strange, uncanny sort of whispering far away up the great white side. Moment by moment it grew louder and harsher, till at length it swelled into a deep, hoarse roar.

"On your faces, lads!" roared the general; "it's an avalanche!"

But, before his men had time to obey, the ruin was upon them. Down thundered the great mass of snow, sweeping the narrow ledge path like a waterfall, and crashing down along with it came heaps of stones and gravel and loose earth, and uprooted bushes, and great blocks of cold blue ice. For a moment all was dark as night; and when the rush had passed, many of the brave fellows who had been standing on the path were nowhere to be seen. They had been carried down over the precipice, and either killed or buried alive in the snow.

But the first thought of their comrades was not for them. When it was seen what had happened one cry arose from every mouth:

"Where's our Pierre? Where's our little drummer?"

Where, indeed? Look which way they would nothing was to be seen of their poor little favorite, and when they shouted his name there was no answer. Then there broke forth a terrible cry of grief, and many a hard old soldier, who had looked without flinching at a line of levelled muskets, felt the tears start that that face would never be seen among them again.

But all at once, far below them, out of the shadows of the black unknown gulf that lay between those tremendous rocks, arose the faint roll of a drum, beating the charge. The soldiers started and bent eagerly forward to listen; then up went a shout that shook the air.

"He's alive, comrades! our Pierre's alive after all!"

"And beating his drum still, like a brave lad! He wanted to have the old music to the last!"

"But we must save him, lads, or he'll freeze to death down there. He must be saved!"

"He shall be!" broke in a deep voice from behind, and the general himself was seen standing on the brink of the precipice, throwing off his cloak.

"No, no, general!" cried the grenadiers with one voice; "you mustn't run such a risk as that. Let one of us go instead; your life is worth more than all of ours put together."

"My soldiers are my children," answered Macdonald quietly, "and no father grudges his own life to save his son."

The soldiers knew better than to make any more objections. They obeyed in silence, and the general was swinging in mid air, down, down, down, till he vanished at last into the darkness of the cold, black depth below.

Then every man drew a long breath, and all eyes were strained to watch for the first sign of his appearing, for they knew well that he would never come back without the boy, and that the chances were terribly against him.

Meanwhile Macdonald, having landed safely at the foot of the precipice, was looking anxiously around in search of Pierre; but the beating of the drum had ceased, and he had nothing to guide him.

"Pierre!" shouted he, at the top of his voice, "where are you, my boy?"

"Here, general!" answered a weak voice, so faint that he could hardly distinguish it.

And there, sure enough was the little fellow's curly head, half buried in a huge mound of snow, which alone had saved him from being dashed to pieces against the rocks as he fell. Macdonald made for him at once; and although he sank waist deep at every step, reached the spot at last.

"All right now, my brave boy, said the general, cheerily, "put your arms around my neck and hold tight; we'll have you out of this in a minute."

The child tried to obey, but his stiffened fingers had lost all their strength; and even when Macdonald himself clasped the tiny arms around his neck their hold gave way directly.

What was to be done? A few minutes more, and the numbing cold of that dismal place would make the rescuer as powerless as him who came to rescue. But General Macdonald was not the man to be so easily beaten. Tearing off his sash and knotting one end of it to the rope, he bound Pierre and himself firmly together with the other, and then gave the signal to haul up.

And when the two came swinging into the daylight once more, and the soldiers saw their pet still alive and unhurt, cheer upon cheer rang out, rolling far back along the line, till the very mountains themselves seemed to be rejoicing.

"We've been under fire and snow together," said Macdonald, chafing the boy's cold hands tenderly, "and nothing shall part us two after this, so long as we both live."

And the general kept his word. Years later, when the great wars were all over, there might be seen walking in the garden of a quiet country house in the south of France a stooping, white-haired old man, who had once been the famous Marshal Macdonald; and he leaned for support upon the arm of a tall, black-moustached, soldier-like fellow, who had once been little Pierre, the drummer.—*Western Catholic.*

Helping a Fellow Up.

Tommy is tugging away at another urchin who is pittifully crying on the ground.

"What are you doing, Tommy?" "O! only helping a fellow up!"

That is right, Tommy. Now, take that as your motto through life, to help a fellow up.

There is that drunkard who is down through drink, and there is the man that is poor, or sick, or tempted. Give each a hand, and hold a fellow up.

What would have become of Martin Luther, when he was a young man singing in the streets for his bread, if some one who had an eye to observe him and a heart to feel for him, had not put out a hand and helped a fellow up? There are thousands to-pay who never could have stood where they now are if friendly souls had not extended aid and helped a fellow up.

MISCELLANEOUS.

The Professor's Chair.

LICHENS.

The lichens while occupying but the next round in the ladder of vegetable life, are vastly more esteemed, not only because of their self-supporting nature but because of their usefulness. Writing their poetic-legends of the years that go by, they clothe the bare rocks with life; dye them as only Omnipotence, working by means, could dye; breathe into them the language of beauty to add to that of solemity; they soften and diversify the coloring of our landscapes; beautifying with an ever changeful and tender toning much of our living vegetation, and with a more humble touch than that of their kindred, the mosses, they throw a living veil over the dead; it would be impossible to estimate the change which would be produced in the face of nature should the lichens be banished forever. However unassuming in their forms, unobtrusive in coloring, they are the embodiment of poetical feeling; the writing of an unseen Hand; the legends of the years. But as man himself is not only a spiritual but a material being, whose vocation is not only that of inspiration but of effort, these creations have service of love to offer; and we find them after having written the story of the time they have lived and cast in their changeable shades among the mysterious webs with which God makes the world beautiful, coming to use in more material ways, giving men dyes for their tissues, medicine for their ailments, and even food. Our Arctic travelers, Franklin, Back, and others, found the lichens of the north their chief means of subsistence during much of their stay in the frozen regions. Iceland moss, of which a nourishing jelly is made, belongs to the lichen family, and the common lichen known as "lungs of the oak" is used for the same purpose by the inhabitants of Siberia for making a bitter beer. Reindeer moss is invaluable for the Laplanders in feeding their reindeer during the long winters. In Canada there is a form of lichen food much used by hunters, and known as "tripe de roche."

The chief dye-producing class of lichen is the rocella tinctoria, or orchella lichen, which is found in the Canary and Cape Verde islands, also on the isle of Portland, and in less abundance in Guernsey. A powder is produced from this species of a deep crimson color, somewhat approaching violet; it is, unfortunately, not as permanent as could be wished, and is used more as a preparation to rich dyes of other subsistances than alone. Other lichens have dyeing and medicinal qualities. Many of the species are productive of a subsistance called uconine, which is of a yellow color but changes by exposure to the atmosphere; to it are due many of the agreeable combinations of color in the various lichens. The thallus "may be regarded as the plant proper, as it performs all the functions of root, stem and leaves." The thallus is very variable in form and color, and consists wholly of cellular tissue; the structure is not homogeneous, but the microscope discovers frequently a number of distinct layers. The apothecia, or organs of fructification, are usually upon the margin or surface, though occasionally found beneath the surface, and they appear in different shapes disks; sometimes they describe elongated forms which resemble Japanese letters, and are called "written lichens." These disks, which are of so much interest to lichen hunters, are sometimes flat upon the surface of the plant and sometimes raised on little stalks; as the disks are best developed in full light, they are seldom found in shaded places, though many who seek them, possibly with the feeling of seclusion is best suited to their humble nature, direct their fruitless search to shadowy nooks and clifts of the rocks.

Very beautifully, in their unassuming way, do the lichens fill their God-given places, and the deeper we gaze into the wonders of the world beneath us in its manifold developments may we feel that the ground whereon we stand is holy ground, and the hand of its Maker a holy, adorable hand.—*Christian Union.*

The New Process of Chrome Tanning.

For some time back the mineral process of tauning leather, discovered three years ago by Dr. C. Heinzerling, and carried on at several tanneries in Germany has been exciting considerable interest among the leading manufactures of Great Britain. The longest period claimed for the process of tauning by this method is only some three or four weeks, which, when compared with the time necessary for bark tanning methods, seems something extraordinary. The bichromate of potash, the new tanning agent, is very largely manufactured in Glasgow, and we need not therefore be surprised, that one of the largest and most enterprising chemical manufacturing companies should have conceived the idea of introducing the chrome tanning process into this country. Therefore the manager of the Eglinton Chemical Company of Glasgow, Mr. W. J. A. Donald, who seems to take a keen interest in everything which goes on in the chemical world, went to Germany to watch and study the process. The result has been that this Company has acquired the control of the patent rights of the invention or discovery for Great Britain and the Colonies, and they resolved to initiate the new process by the erection meantime of a small experimental, or as they term it exhibition tannery. The tannery is situated in Glebe Street, under the shadow of the great chemical factories of Tennant of St. Rollox, and Townsend of Port-Dundas. It was commenced only in the end of May last, since which time tan pits have been dug, machinery put in, and over 300 hides put through a fairly perfect process of tanning, and with very satisfactory results to the company themselves. These hides have been converted into almost all the varieties of leather used in manufactures. Having so far matured their plans the Eglington Chemical Comany issued invitations to the leather trade throughout the country to visit their tannery on Friday last and inspect the new manufacture.

The chrome tanning process differs little from the bark process. The hides when brought into the tannery receive a dip into a water tank, and are afterwards thoroughly washed in a large revolving cylinder. They are then treated to lime in the usual manner, the dehairing process being identical with that pursued elsewhere. The hides are then treated, in tan pits to the ordinary construction, with the chemical liquor produced from the bichromate, the liquor being used in different degrees of strength to suit the various hides and description of leather undergoing the tanning process. There are some ten or twelve pits altogether, and the only peculiarity we noticed is an invention of Mr. Donald's and one which may with advantage be applied to all tan pits, viz: the passing of a current of air through the tan liquor by a small pump worked by the engine, by which a constant commotion is kept up in the pit, and the chemicals or tanning kept from sinking to the bottom. The chemical process of conversion of hide into leather by whatever agencies, bark or chrome, is greatly assisted by the agitation kept up, and we understand that at least one large tanner from England on Friday was so convinced of the merits of this invention that he means at once to introduce it into his own bark tanning pits.—*The Scottish Leather Trader.*

Unsinkable Ships.

The problem of rendering ships unsinkable has from the earliest times received careful attention from inventors and others, and various propositions for effecting this object have been advanced from time to time, although, so far as we are aware, none of them have ever been introduced in practice. This question has found another advocate in Mr. Lamb, of London, who has had a steam launch built to illustrate his system. This launch was inspected, and a short run was made in her at North Woolwich by a party of gentlemen interested in steam navigation. The principle consists in attaching to the sides of the hull of a vessel a series of flat air-tight metallic cylinders or drums, the inner heads of which are built into, and form part of the framing and inner skin of the vessel. These drums project on either side of the ship and are cased in, the under sides of the casings normally resting upon the surface of the water, and becoming slightly immersed under a load. The result is a light draught with great freeboard, and it is claimed that a greater stability under canvass and a higher rate of speed under steam or sail are thereby attained, besides several other contingent advantages. The principles of the system and the construction of the launch, which has no pretention to beauty, were explained to the visitors during a short run, in which a fair speed was maintained, the vessel moving very steadily. There can be no question of the safety of such a vessel under most circumstances as regards her immunity from sinking, although in applying the principle in practice several questions of detail will have to be met which have not been considered in the launch in question. It is, however, only fair to state that the vessel is the first of its kind, and so far is only experimental.—*Scottish American Journal.*

Byron.

Byron was the most notorious personality in the world of letters of our century. Nearly every one who crossed his path has left on record various impressions of intimacy or interview. Those whom he avoided or patronized, like Leigh Hunt, maligned him; those to whom he was genial and kindly, like Moore, Shelly, and Harness, loved him. A man whose passions disdained restraint, frank upon matters about which other men keep silent, loving to make himself out worse than he really was, of great genius and biting wit, proud of his birth, at war throughout his life with a world which had been unjust to him, secretive, unhappy, and slightly tinged with insanity, such was Byron, one of the greatest poets that England or any other country has ever produced. "He is a person of the most consummate genius," said Shelly, "and capable, if he would direct his energies to such an end, of becoming the redeemer of his degraded country. But it is his weakness to be proud; he derives from a comparison of his own extraordinary mind with the dwarfish intellects that surround him, an intense apprehension of the nothingness of human life. His passions and his powers are incomparably greater than those of other men; and instead of the latter having been employed in curbing the former, they have mutually lent each other strength. But in social life no human being can be more gentle, patient, and unassuming. He is cheerful, frank and witty. His more serious conversation is a sort of intoxication; "men are held by it as by a spell." So much for the man. As to his work, the poetry of Byron is among the most sublime in the language. He is the Napoleon of the realms of rhyme. His works were the events of the literary world, and were translated into every language in Europe.

Lord Macaulay declares that Byron was the most celebrated Englishman in the nineteenth century. Goethe urged Eckermann to study English in order to read "Cain" and "Childe Harold." "The audacity and grandeur of Byron," said the author of Faust, "must certainly tend towards culture. We should take care not to be always looking for it in the decidedly pure and moral. Everything that is great promotes cultivation as soon as we are aware of it.... Byron issues from the sea-waves ever fresh. I could not make use of any man as the representative of the modern poetic era except him who is undoubtedly to be regarded as the greatest genius of our century." Castelar, in Spain Mazzini in Italy, Sainte Beuve in France and Else in Germany, all sing the praise of Byron, classing him with the greatest of English poets. Such concurrent testimony cannot be set aside.

Byron was often rapid and slovenly in his verse; he was an improvisatore on the spot where his fancy was kindled; his best inspirations are frequently spoilt by the interruption of incongruous commonplace; he did not pretend to originality—who in a late age can be original?—but he made all he borrowed his own by re-casting the rough ore into bell-metal. Still, with all his faults, he stands second to none in the beauty of his descriptions of scenery, in his knowledge of the human heart as evinced by his satires, and in the swing and rhyme of his verse. His work is neither perfect architecture nor fine mosaic, but like that of his intellectual ancestors, the elder Elizabethans, whom he perversely maligned, it is all animated by the spirit of action and enterprise.—*Westminster Review.*

Women's Names.

[NOTES AND QUERIES.]

Annabella is not Anne-bella, or Fair Ann, but is the feminine of Hannibal, meaning gift (or grace) of Bel. Arabella is not Ara-bella, or beautiful altar, but Orabilia, a praying woman. In its Anglicized form of Orabel, it was much more common in the thirteenth century than at present. Maurice has nothing to do with Mauritius, or a Moor, but comes from Amalric—*himmel reich*—the kingdom of heaven. Elleu is the feminine of Alain, Alan, or Allan, and has no possible connection with Helen, which comes from a different language and is older by about a thousand years at least. Amy is not from *aimee*, but from *amie*. Avice, or Avis, does not exactly mean advice, as some seem to think. It comes from Æd-wise, and means happy wisdom. Eliza has no connection with Elizabeth. It is the sister of Louisa, and both are the daughters of Heloise, which is Hele-wise, hidden wisdom. There is, indeed, another form of Louisa, or rather Louise, which is the feminine of Louis, but this was scarcely heard of before the sixteenth century. The older Heloise form of the name, Alosias, Aloisia, or Aloysia, was adopted into mediæval English, as Alesia—a name which our old genealogists always confuse with Alice. Emily and Amelia are not different forms of one name. Emily is from Æmylia, the name of an Etruscan gens. Amelia comes from the Gothic *amala*—heavenly. Reginald is not derived from Regina, and has nothing to do with a Queen. It is Rein-alt—exalted purity. Alice, Adelais, Adelaid, Alisa, Alix, Adeline, are all forms of one name, the root of which is *adel*—noble. But Anne was never used as identical with Annis, or Agnes (of which last the old Scottish Annas is a variety,) nor, as I sturdily maintain, was Elizabeth ever synonymous with Isabel.—*Christian at Work.*

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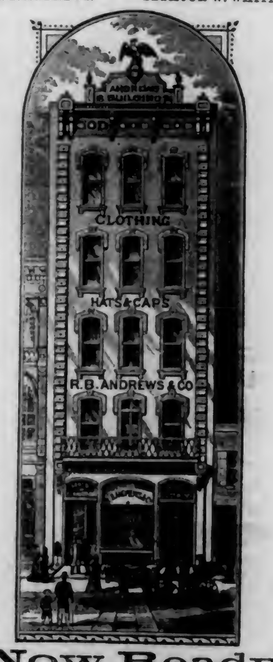

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EXTRACTS FROM A YOUNG LADY'S LETTERS HOME.

PHILADELPHIA, Sept. 28, 1880.

I have so much to tell you that I am at a loss how to begin.

As you say, objections are plentiful, and I don't wan't to fill up my letters with them; yet it is very hard to avoid using them in every line, and in the superlative degree at that.

We left Washington yesterday at 8 o'clock, and arrived here about half-past 1. Trees and houses and fields raced by as we flew towards Baltimore. The trains go at such speed that it is impossible to distinguish objects. We crossed Baltimore harbor on a ferry boat without leaving the cars. Prof. K. was waiting for us, and as soon as we had brushed the dust off, he took us to the Presbyterian Board of Publication building, where they held a reception last week for the members of the Council. We went all over that great book store. How it made my mouth water!

* * * * *

Then to the Music Hall, or Opera House, where the Council was in session. It was a grand sight. The hall was a very fine one, to begin with—circular, of course,—with three tiers of galleries, tinted walls, immense glass chandeliers, gilded fresco work, and though it was broad daylight ouside, it was brilliantly lit up with gas. Between three and four thousand persons present. Prof. K. being a delegate, took us upon the platform, where all the dignitaries were, and where we had a good view of the whole. Imagine that great assembly singing "*Coronation*," and as a finishing touch to the delight, think they were all Presbyterians. Those grand old white-haired ministers from foreign lands: there they were from Scotland and Ireland and England, from France, from India, from Spain, from the South Sea Islands, from Canada, and actually from Tasmania. Think of ten thousand Presbyterians in Van Dieman's Land! The Hindoo delegate, Rev. Mr. Sheshadri, a dark-skinned, fine looking man, in his white turban and national costume, was a striking figure, but I have heard since that the gentleman from Africa, as black and as ugly as Ben Booth, of Chapel Hill, was a better speaker than the dignified Oriental, made a finer address, and impressed the Assembly more. Everything that was said by everybody impressed me, however. I was in a state of unmingled delight and glorification all the time. I am chockful of Presbyterianism.

It was such an addition to the pleasure to see our North Carolina ministers and Southern friends there. They were all like home-folks to me.

When we came out Prof. K. took me to Wannamaker's. That store is fairyland. The main building at the Centennial is the only thing I can compare it to. We waited to see it lit up with the electric light. It is just like daylight, and shines round you in a second. The gas beside it looks like poor pale little tallow candles would beside the gas. * * * Well, I spent a fortune there, buying something for everybody at home.

* * * * *

At night, after dinner, we were again at Music Hall, and enjoyed extremely the excellent addresses, continued from the morning.

Soon after breakfast next day, Prof. K. took me down Chesnut street. The stores are simply gorgeous—magnificent. I can't say any more than that, and I want both of those adjectives to use right over again to describe the new City Hall. Philadelphia is certainly a noble city, and the Philadelphian's are showing a superb hospitality. Nothing has been omitted that they could do. Their guests must go away to sing their praises all round the world.

Horticultural Hall, where the Council meets in the morning, has been very elaborately and magnificiently decorated for the occasion. The walls, and immense columns and windows, are wreathed and covered with festoons of evergreens and flags, and old historic banners and shields and arms, and the seals of the foreign churches: Scotland's shield in blue, covered with gold thistles, and the seal of the Church, "The Burning Bush;" Ireland's shield in green, with gold shamrocks and the Church seal like Scotland's; England's shield of scarlet, sprinkled with gold roses, and her Presbyterian Church's seal, a double circle with a dove; Holland's shield, orange and blue, and her seal a lily set among thorns. The Waldensian Church seal is a golden candlestick with seven gilt stars.

* * * * *

But I cannot attempt to describe it all. The whole scene was dazzling. The scrolls, and tablets, and mottoes, and historical allusions and dates required more knowledge of the history of our Church than I possess to even understand them all, much less attempt to give an account of. * * * It was wonderful to see what spirit and taste had been shown in such lavish and soul-stirring decorations. I have seen it stated that it was all mainly due to the exertions of *one* gentleman.

We heard another fine address from Dr. Cairns. I love to look at his English face, his broad forehead and snow-white hair. And this fine old man loves a joke, too; it was not all massive sense and sound doctrine. Their fun was good, but it was better fun to me to watch them and enjoy seeing them enjoy the occasion so heartily.

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NEW YORK, Oct. 2, 1880.

I felt decidedly lonesome when Prof. K. put me on the train for New York, and I came whirling off all by myself, without a friendly face on the train and full of conjectures as to what I *should* do if no one met me at Jersey City. The New Jersey woods were putting on their autumnal colors. As I walked forlornly in the crowd on the platform, I saw Dr. L. looking for me. No friend's face was ever more cheering.

We were soon in a cab, and on the boat and over the river, and in Clinton Place. Miss L. was waiting for me. How many good people there are in this world.

* * * * *

October 4th.—Friday morning, Dr. L. came according to promise and took me round to Cooper Union and introduced me to the principal of the Woman's Art Department, Mrs. Carter. About forty ladies were assembled for the normal class. This begins at the beginning of course. As at other normal schools, if you join a class, no matter how much you may feel that you already know, you must go on with your class. * * * The drawing is from casts and models altogether. Copying from a flat surface is nothing accounted of. Lessons in oil-painting are not given at present, but you can employ your afternoons with it if you choose to take private lessons. *That* I shall certainly do. * * * I am very glad of this drill in drawing. We are expected to be in our places at 9 a. m. The hall I work in is partitioned off into alcoves, each one large enough for half a dozen girls and their easels, models, &c. My easel is in front of a window that looks out on Fourth avenue. Pretty soon after we commence work the drawing master appears, sits down before each easel and criticises. With two or three bold strokes he corrects the drawing if necessary, but his strokes are only meant as hints. You always have to erase them. I have an octagonal block to draw and shade. I have drawn it in every possible position.

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October 8th.—I have found out one thing since I left home. Whatever you learn to do well you will have occasion to use some day. The drill of reporting our Union Normal School lectures has just prepared me nicely for taking notes here.

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I get back to my boarding house at half-past 1 p. m., and have my solitary lunch and read my letters if any have arrived. Then, being free for the day, I am going to go out as much as possible for a few weeks, before I settle down to regular afternoon work.

From the windows of my room I can see the towers of Dr. Deems' "Church of the Strangers," and the gray stone battlements of New York University. The Presbyterian Theological Seminary is only a block off, and Stewart's store about as far. All night it seems to me I hear the roar of the great city rising all around.

* * * * *

Last Sunday we heard Dr. Hall preach. How grand the singing is in these great congregations. The first hymn was dear old "*Come thou Fount.*" I enjoyed the sermon greatly, and the whole service, but especially the prayers. When we came out the crowd was so dense we could not raise our parasols for several blocks. * * * We walked through the new Roman Catholic Cathedral on our way home. I never saw anything like it, of course. Carved stone and stained glass: it is all superb. When we reached home we had walked 56 squares, nearly three miles. But three miles on pavements is nothing to any one raised in Orange county and accustomed to walking out with President B.

For the N. C. Presbyterian.

DR. HEPBURN'S DAVIDSON COLLEGE SPEECH AT SYNOD.

Whether right or wrong, Davidson has been hiding its light, and when Dr. Hepburn not only took the bushel off, but put the light on as good a "candle stick" as the rostrum of the Synod of North Carolina, "it gave light," clear and brig't, "to all that were in the house." All were surprised at the brightness of the light, all approved the official removing of the bushel by the official representative of the college. And it was especially fitting that it should be done in this part of the State, as Dr. Hepburn and his colleagues got but little patronage from any point east of Greensboro, chiefly from ignorance of the merits of the instruction offered, which is somebody's fault, but not mine.

For some years past I have taken the ground, in season and out of season, that in my opinion Davidson, as it is now, *is the best manned curriculum college south of the Potomac.* When asked why I think so, I say, that I have taken occasion frequently to make inquiries of Davidson students as to the character of the work done there now; I have inspected the working of the college myself, my nephew spent two years, and one of my present faculty, one year there; so that from the concurrent testimony of others as well as of my own knowledge I say that I know the faculty to be comparatively young men, and to be vigerous and successful and *professional* teachers; and farther that Davidson is the only college in the State, and up to a very recent date the only one in the South that has, or has ever had, teachers of European culture.

Some have met the assertion with an incredulous smile, some with surprise; and I have often had a man to say, "You must be mistaken, the faculty are old fogies, I can't find anything about any European culture in the catalogue, in any newspaper advertisement, or any official statement of the status of the college. *You must be mistaken.*" I have even been told that the college had been, and probably would continue to be a sort of infirmary for disabled preachers.

This misapprehension probably originated from conditions which, whether correctly or incorrectly, were supposed to have existed formerly, but which, if they ever did exist, have most certainly ceased now. But I must say, that those who manage the college seem to me not to have done themselves or the public justice, in not having stated the facts of the case in their catalogues and elsewhere, in not having "taken off the bushel" so to speak before, as Dr. Hepburn did so effectively in his speech at Synod. I would like to say something about several points made in this most excellent speech, but having committed myself freely to the assertion that Davidson as it is now is the best manned *college* south of the Potomac, I shall confine myself to two points only, bearing upon this idea: 1st, The *culture* of the Faculty, and 2nd the *tests* of their work.

1st. Let us look at the culture of the Davidson Faculty. The University of Virginia is represented by Profs. Hepburn, Martin, Latimer, Sampson, and C. M. Hepburn.

Washington and Lee University is represented by Prof. Carson, whom, by the way, Gen. R. E. Lee expressed his preference for as Col. Allen's successor in Washington and Lee University.

The University of Georgia is represented by Prof. Blake, of the Department of Natural Philosophy and Astronomy; whose learning as a professor and whose power as a lecturer were so admirably illustrated by his very able lecture on the "Sunbeam," which we at Bingham's enjoyed so much some years ago.

Davidson College is represented by Prof. C. M. Hepburn only.—(They have done no "in and in breeding" at Davidson.)

Columbia College, New York, School of Mines, is represented by Prof. Carson. A special school of modern languages, Paris, is represented by Prof. Sampson. The University of Berlin, (Germany), is represented by Prof. Hepburn. The University of Leipzig, is represented by Prof. Latimer, who has just received his Ph. D. from there, and by Prof. Sampson. The University of Gottingen is represented by Prof. Sampson.

Two of the faculty Profs. Hepburn and Martin, have been connected with a State institution in North Carolina, (the University) and one, Prof. Hepburn, with a State institution outside of North Carolina. Other colleges may be represented and I think they are, but I have not the facts.

Thus, the faculty represent five Colleges and Universities of the highest grade in America and four in Europe, three of them being Berlin, Leipzig and Gottingen, and I think that Heidelberg is represented too; and two have experience gained in and out of North Carolina. The oldest member of the faculty is under fifty. But two are preachers at all, and whatever they do about preaching, *they teach with their right hands.*

In view of these facts, some of which Prof. Hepburn stated publicly, and some privately. What becomes of the "old fogy" or of the "infirmary" idea?

As far as I know, no other institution of learning of any grade in the South, not even the University of Virginia, I believe, can show such breadth of culture in its teachers. No college in North Carolina except Davidson ever had a Professor of European culture as far as I know. The University of North Carolina has had one for a month, now for the first time I think. Wofford College, South Carolina, has had one for a while. The University of Louisiana has just secured Prof. R. Sharp, a Leipzig Ph. D., late of Bingham school. If there are any others I do not know it.

So that Davidson is, and has for some time been, preeminent among Southern colleges in this most important respect, to wit.: the broad and thorough culture of its teachers.

2nd. Let us look at some of the tests of their work. As might be expected the work done bears the severest tests. The Professors at Union and Columbia Theological Seminaries say that the Davidson students are their best trained pupils. Again Dr. Burney, now of the South Carolina University (the only North Carolina born Ph. D. from a German University I think by the way) went from Col. Martin's laboratory to Bunsen's, the greatest living chemist, and found himself fully prepared for the great Heidelberg professor's teaching, and better prepared, he assures his friends, than many German students from their own gymnasia. Again, Dr. Hepburn said that the prize papers, in the various classes and departments, have been sent from time to time among others, to Prof. Gildersleeve of Johns Hopkins, (now the greatest Greek scholar among English speaking men,) Prof. Humphreys, of Vanderbilt; Prof. Morris, of Johns Hopkins; Prof. Peters, of University of Virginia; Prof. Allen, late of Washington and Lee; and to the Professor of Mathematics at Princeton, and those distinguished scholars and teachers have been unanimous in expressing their surprise at, and admiration of the accuracy and scholarship exhibited.

And again, such a zeal for learning is being inspired that of the numerous colleges and universities whose graduates are at Johns Hopkins, the most advanced school of learning in America, Harvard, Yale, the University of Virginia, and Davidson have, Dr. Hepburn said, the largest number and the same number of representatives.

With these facts made public and kept before the public, all must admit that among southern curriculum colleges, Davidson, as constituted now, stands pre-eminent in the culture of its faculty. R. B.

Bingham School, Nov. 17, 1880.

HAPPY MOTHERS.

I might say, rather, cheerful mothers, but I do not, because there is no real sunshiny cheerfulness possible without happiness in the heart. And there may be happiness, if the heart be rightly placed and strong in love and faith, even when the outlook in life is dark, and the clouds upon the path are heavy. There may be little money in the purse. There may be a dear one lying pallid on the couch, and fading by degrees. There may be a narrow grave in the cemetery, and a vacant seat at the table. But yet, my sister, if Christ be your friend, abiding with you and holding fast your hand, there may be a strange gladness mingled with your sorrow.

We all want our little children to be happy. Now the happiest children are those who have happy mothers. The young life, which grows up in the shadow of a discontented, repining and gloomy mother, is like a plant unwatered by kindly dews. It is apt to be dwarfed and stunted. So, even when things are crooked, and temptations to ungentleness and unhappiness come, let the mother, for her sons' and daughters sake, try to be happy. —*Margaret E. Sangster.*

For the N. C. Presbyterian.

ONE DAY'S GLEANING.

BY REV. OLIVER CRANE, M D.

"Where hast thou gleaned to-day."—*Ruth ii: 19.*

O gleaner, who homeward as if in retreat,
Art moodily wending thy way;
Thou hast seemingly wrought in the dust and the heat,
But why bringest thou no bundle of wheat?
O *where* hast thou gleaned to-day?

I have all day long, in the wearisome toil,
Been gleaning but stubble and hay;
I have wearily wrought on a barren soil,
Where the elements seemed my endeavor to foil—
I have gleaned in the *desert* to-day.

O gleaner, who comest as if from the field,
Where the sheaves in abundance lay,
O what by thy dilligent hand is the yield,
And why is it close in thy mantle concealed—
O where hast *thou* gleaned to-day?

I have come from the fields where the harvesters throng,
By the brook and the great highway;
I have flitted from field to field along,
And have listened to many a reapers song—
I have gleaned with the *rovers* to-day.

From the harvests that wave as the Master's pride,
How returnest *thou*, gleaner, away?
With the earliest dawn thou hast thitherward hied,
But what bringest thou back at the eventide—
O where hast *thou* gleaned to-day?

I have come from the fields in the harvested plain,
Where the reapers are happy and gay;
But the reapers are harvesting all the grain,
And the song that they sing is their own refrain—
I have gleaned with the *gleaners* to-day.

O gleaner, who comest with arms well filled,
As if gleaning where armfuls lay,
O where is the joy that thy bosom has thrilled,
As if joining the song that the harvester's trilled—
O where hast *thou* gleaned to-day?

I have gleaned in the field where the Master assigned,
And have stayed where he bade me stay;
Where the Owner and reapers alike were kind,
And permitted me many a sheaf to find—
I have gleaned with the *reapers* to-day.

MAKE THE BEST OF THINGS.

We excuse a man for an occasional depression, just as we endure a rainy day. But who could endure three hundred and sixty-five days of cold drizzle? Yet there are men who are, without cessation, sombre and charged with evil prognostication. We may be born with a melancholy temperament, but that is no reason why we should yield to it. There is a way of shuffling the burden. In the lottery of life there are more prizes drawn than blanks, and to one misfortune there are fifty advantages. Despondency is the most unprofitable feeling a man can have. One good laugh is a bombshell exploding in the right place, while spleen and discontent is a gun that kicks over the man that shoots it off. Let us stand off from despondencies. Listen for sweet notes rather than discords. In a world where God has put an exquisite tinge upon the shell washed in the surf, and planted a paradise of bloom in a child's cheek, let us leave it to the owl to hoot, and the toad to croak, and the fault-finder to complain. Take out-door exercise and avoid late suppers, if you would have a cheerful disposition. The habit of complaint finally drops into peevishness and people become waspish and unapproachable.—*Baptist Weekly.*

TRUST IN GOD.

Happy for us if, in spite of all we see and experience that tends to impair it, we are able to maintain an unwavering confidence in God, in his goodness, in his fatherly care and love for us. But sad indeed is the case of that man who allows his personal wrongs and misfortunes, or his observation of the temporary success of wicked men, to destroy his confidence in God. Yet this will be the case with us all if we interpret God by the contradictions of evil we see in the world, or think of Him as in any way responsible for them. Even David's trust in God was greatly shaken in view of "the prosperity of the wicked," and the "many afflictions of the righteous," insomuch that his "feet were almost gone," and his "steps had well-nigh slipped." It was not until he "went into the sanctuary of God," and "understood their end," that he was able to say: "Truly God is good to Israel, even to such as are of a clean heart." So if we would maintain confidence in the goodness and justice of God, we must bear in mind that men alone are responsible for the wrongs and injustice that we see; that in spite of all appearances to the contrary, God is ruling the world in righteousness, and that all the attributes of his character are pledged to secure the ultimate triumph of right over wrong. The Judge of all the earth will do right.

But the greatest hindrance to an availing trust in God is neither a lack of confidence in Him, nor the sight of this world's injustice, but the want of conscious conformity to His will. "Not the course of this world, but the weakness of ourselves makes it difficult to trust in the Lord with all our hearts." It is when our sins come between us and God and hide from us the light of His countenance that we lose confidence, not in His goodness, but in His exercising that goodness toward us. And there is truth in what we feel, for we rightly judge that our wrong-doing has taken us away from Him. We must know that our purposes and life are in harmony with the will of God in order to derive any strength or comfort from our confidence in Him.—*Northwestern Advocate.*

THE CONFLICT.

There is a conflict that only ends with the end of life. "So fight I," said the stout old Great Heart of the Apostles; "not as one that beateth the air." With sturdy blows he beats down his grosser sinful nature, striking it under the eye. Paul adopts the phrase of the boxers, and tells us that he smote his carnal nature until he made it "black and blue." All which proves to us that Paul, being neither a phrenologist nor a perfectionist, had to battle with his rebel lusts and passions—until he left them outside of the gate of heaven. Every one of us who hopes to reach that same heaven must wage the same conflict. Some sins grow weaker as we advance in the divine life; others are more peculiar to old age. The war which the Christian wages must be unsparing and unending—giving no quarter to a single foe. The frequent insurrections of bad temper, the sly whispers of envy, the hateful spirit of jealousy, and greedy clutch of covetousness, the subtle sophistries of selfishness, the restless cravings of ambition, the unclean appetites of the flesh, the smooth-tongued devil of self-righteousness, the wicked spirit of unbelief—all these make up a rebel army which never allows any quiet. He who would keep a clean conscience and a godly life must wage this warfare every day without compromise and without quarter.—*Rev. Dr. T. L. Cuyler.*

A PROMISE FULFILLED.

When the late Dr. W. S. Plumer was pastor of a church in Richmond, Va., he promised a lady then, that he would remain there till he went to heaven. After he went to Baltimore and became pastor of a church there, the lady reminded him of his promise. He replied that "he concluded to go to heaven by the way of Baltimore." So providentially after several removals, he was brought again to Baltimore to die.

E. F. R.

"AGONIZING" PRAYER.

The phrase is a common one in many quarters; the idea which it represents is ingrained in not a little of Christian thought. But we are persuaded that the phrase is an unfortunate one, and that the idea thus presented is foreign to the true nature of prayer.

Perhaps the best definition of prayer is that given in the familiar hymn:

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast."

Prayer is communion with God. It includes adoration, confession, petition. Prayer has its power, not in its reflex influence upon him who prays, but in the fact that God is the Hearer and Answerer of prayer. No doubt prayer has its reflex influence. It claims and elevates the soul to lift it up in converse with Him who is "eternal immortal, invisible." But prayer would be poor indeed if it did not bring positive blessings from God, answers of peace to the asking soul. It is in the faith that God can grant us our desires, and that He will grant them if He sees it to be for the best that we pray. True faith rests the decision of the matter upon God's wisdom and infinite love.

For example: my child is very dangerously ill; the gravest fears are entertained for his life. In what attitude of mind shall I approach God to ask for his recovery? Shall I "agonize" in prayer, as the phrase goes? I may be in an agony of mind, dreading the hour, apparently fast approaching, when I must part with the one so dear to me. But has that agony any virtue in God's sight? Is His action to be conditioned by my state of mind in that regard, or is it to be in accordance with what His infinite wisdom sees to be for the best for all concerned? I may be well-nigh overwhelmed with grief at the thought of the death of the loved child. But my prayer ought to be saturated with the feeling, "Not my will, but thine, O Lord, be done." That is the triumph of faith—to believe, not that the particular thing that we desire shall come to us, but that whatever God does will be best. Truly believing prayer cradles us in the strong arms of Everlasting Love. Sighs and groans and tears, bodily anguish, hours of prostration on the ground—these things do not avail with God. Such things are more fitly characteristic of the heathen devotee than of the Christian believer.

That prayer should be earnest is evident on the very face of the matter. But earnestness is to be measured by the faith exercised, and not by any merely external signs. The most earnest preacher, to illustrate from another sphere of Christian activity, is not necessarily the one who uses the loudest voice. That is a matter of lungs and physical habit. Do I really feel the need of God's ever-present help and care? Do I take not only these things I hold so dear, but *all* concernments of my life to Him? Do I depend upon Him for daily grace and strength? These are the questions to be regarded. There is no virtue, in itself considered, in remaining long hours in prayer. That is not of necessity the best prayer-meeting in which the tide of manifested emotion has run the highest. The truly earnest Christian man may commend himself and all he loves to the watch of his heavenly Father, and then lie calmly down to rest, and be just as sure of being heard as if he should spend the silent hours in calling vehemently upon God. There may be seasons, indeed, when we feel that we must, hour after hour, remain talking with God. But God hears us because of our faith, and not because of the time, longer or shorter, that we spend in petition.

Dr. Crosby, in his book, "The Christian Preacher," speaking of those who from the incident of Jacob at the ford of Jabbok teach the doctrine of "wrestling" in prayer, says: "These interpreters forget that Jacob got nothing at Peniel but a broken leg by his wrestling, but that when he ceased wrestling and held on prayer, his petition was granted, and he had power with God." This presents the whole case most tersely and vigorously. It is not upon the emotional condition of our mind that God's answer to our prayer depends. He answers by giving or withholding as seems to be best. It is no small part of the value of prayer that I may thus summon to my aid the resources of infinite wisdom. Agony of mind says: "Give me this, this, only this, Lord." Assured faith says: "Lord, give only that which *thou* seest to be best.—*Illustrated Christian Weekly.*

WANTED—A MINISTER

A correspondent of the *Congregationalist* puts at the head of his article "Wanted—A Minister," and discourses thus: "A talented man—a powerful and brilliant preacher, whose sermons shall be neither too long nor too short. A young man preferred, who shall bring the actual experience of a long pastorate. We do not wish to get a pastor away from another church, but we want a man who has not left his 'last place,' and who does not desire to. This is important; for if a candidate appears who has recently left a charge, or desires to, we are suspicious that there is something wrong about him. We want a good-looking man, features regular, carriage dignified. Size—this is important—he must be of full stature, for our church is new, and the pulpit furnished heavy, and a good height and full number of pounds avoirdupois are essential, that the minister correspond with the surroundings. He must be scrupulously careful regarding his dress. One candidate was not liked recently because his necktie was tied a little on one side. It was felt that this was not accidental, 'for it was just so in the afternoon.' We want a spiritually-minded man—one anxious and earnest in the salvation of souls, but he must be very discreet, and never say anything to hurt any one's feelings. He must never forget the dignity of his office. As a church we are well-to-do, but when it comes to the question of salary we are economical. Parsonage none. For eight years and more we have been *praying for a pastor*, and at last we feel obliged to advertise. Address Congregational Church, Mass."

HE DRINKS.

Tell me a young man drinks, and I know the rest. Let him become captive to the wine-cup, and he is the captive to all other vices. No man ever runs drunkenness alone. That is one of the carrion crows that goes in a flock. If that break is ahead you may know the other breaks that follow. In other words, strong drink unbalances and dethrones, and makes him the prey of all the appetites that choose to alight upon his soul. There is not a place of sin upon this continent but finds its chief abettor in the places of inebriety. There is a drinking place before it, or behind it, or a bar over it, or a bar under it. The officer said to me that night, "You see how they escape legal penalty; they are licensed to sell liquor." Then I thought within myself, the court that licenses the sale of intoxicating liquors, licenses gaming houses, licenses libertinism, licenses diseases, licenses death, licenses all crimes, all sufferings, all disasters, all woes. It is the Legislature and Courts who swing wide open the grinding, roaring, stupendous gate of the lost.—*Talmage.*

WHY WOMEN NEED FAITH.

The strength of women lies in their heart. It shows itself in their strong love and instinctive perception of right and wrong. Intellectual courage is rarely one of their virtues. As a rule, they are inclined to be restless and excitable, allowing their judgments and actions to be swayed by quick emotions of all kinds, but above all, it is in their hopefulness and their endurance that they find their chief power. Who is the last person to give up hope in the case of a member of the family who has apparently gone altogether to the bad? What mother or sister with deep and ardent love for such will ever cease to cherish hope or endure suffering on their account? The patience of women is proverbial, and their whole lives are bound up in their affections. Few people will deny that love in one form or another makes up the beauty of life to woman. It enters into all she does. Any work outside her immediate circle is undertaken most often from pure desire to help some one else to know something of the mysterious happiness of love.—*Mrs. Salisbury in Nineteenth Century.*

GOLD DUST.

The only amaranthine flow'r on earth
Is virtue; th' only lasting treasure truth.
—*Cowper.*

If you want enemies, excel others; if you want friends, let others excel you.—*Mason.*

Many a man's vices have at first been nothing worse than good qualities run wild.

Men want a restraining as well as propelling power. The good ship is provided with anchors as well as sails.

To-morrow!
It is a period nowhere to be found
In all the heavy registers of time,
Unless perchance in the fool's calendar.
Wisdom disclaims the word, nor holds society
With those who own it. —*Colton.*

Cunning men always get beat in the long run, because they are just as dull on one side as they are sharp on the other.—*Bullings.*

Thou oughtest to be nice even to superstition, in keeping thy promises; and thereforo thou shouldst be equally cautious in making them.—*Fuller.*

Grief should be
Like joy—majestic, equable, sedate,
Confirming, cleansing, raising, making free,
Strong to consume small troubles, to command
Great thoughts, grave thoughts, thoughts lasting to the end. *Aubrey de Vere.*

A cannon-ball, passing through a four-foot bore, receives its direction for the whole range. So the soul, in childhood, receives its direction for eternity.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest cloud.—*Colton.*

For it so falls out
That what we have we prize not to the worth
Whiles we enjoy it, but being lacked and lost,
Why, then we reck the value, then we find
The virtue that possession would not show us,
Whiles it was ours. —*Shakespeare.*

Never give way to melancholy. One great remedy is to take short views of life. Are you happy now? Are you likely to remain so till this evening, or next week, or next month, or next year? Then why destroy present happiness by distant misery which may never come at all, or you may never live to see it? for every substantial grief has twenty shadows, and most of them shadows of your own making.—*Sidney Smith.*

Take comfort! Earth is full of sin,
But also full of God.
The staff supports thy trembling limbs,
While falls the needed rod.
There's sorrow, and Jehovah;
There's toil, and blessed sleep;
Let smiles then blossom round your lips
As oft as eyelids weep.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

The new President of San Domingo is a priest named Merino. He promised in his inaugural message to cultivate friendly relations with neighboring States.

Another Roman Catholic priest, the Abbe de Riegy, has gone over to the new faith of Hyacinthe Loyson. This is said to be the third French priest converted to the Gallican Church during the past month.

Two more Hittite inscriptions have been discovered. They have been found by Col. Wilson, on a rock at Ghurun, where the Euphrates issues forth into the plain below, through a narrow gorge, six feet wide.

It is proposed to erect a statue at Zurich, Switzerland, in honor of the reformer Zwingle. Eleven thousand dollars have already been subscribed, and it is suggested that on on the 1st of January, 1884, the four hundredth anniversary of his birth, the statue be unveiled.

An anonymous gift of $50,000 has been made to the fund for the Melbourne (Australia) Cathedral. It is intended that the edifice shall be the grandest one in that part of the world, and one which will compare favorably with the costliest churches in any Protestant country.

The Bishop of Vittoria has resigned his episcopal office, declaring "that his efforts to quell the spirit of his clergy had failed, and he was also much paralyzed by the numerous convents and Jesuits institutions in the north of Spain selected as refugees by the congregations expelled from France."

Several Ritualistic clergymen in England, having in mind the Oberammergan Passion Play, have determined to represent the Passion on the white sheet. The chancel gives them the very arrangement they would desire. They can place the magic lantern near the altar and erect a sheet where the rood screen might be. The choir, retaining their places, sing hymns during the performance. The priest gives an explanation from the pulpit, like a reader at the Polytechnic. This is an entirely new phase of "Church and Stage."

The annual meetings of the Baptist Union of Scotland were held in Glasgow last week. Rev. Wm. Grant, Edinburgh, was appointed president for the year. From the secretary's report it appeared that there were eighty affiliated churches in the Union, with an aggregate membership of 8539. The total receipts for the year, including balance on hand, amounted to £1270, and after payment of disbursements there was a balance of £46, which was carried forward to next account.

The Archbishop of York, preaching on Tuesday at the opening of Sheffield parish church, made special reference to the presence of many Nonconformists at the services. The Archbishop said: "Nonconformists have compromised nothing in coming here to-day to worship in the house of their fathers. They carry off somewhat of public respect by doing so, and their own self-respect will be in no way lessened. They kneel here and their thoughts go back to times when Nonconformists had little or no existence. I would that those times would come again, but we shall never see them.

Mr. Biggart, of Dalry whose death occurred lately at Kirkland House, Dalry, Scotland, was a liberal benefactor of the U. P. Church, of which he was an elder. In furtherance of its various schemes he has given about £20,000, and bestowed liberally upon objects not sectarian. Among the most prominent of his numerous benevolent acts were the gift of £6,000 to Glasgow University for bursaries for all students; the gift of £5,000 for students attending the U. P. Theological Hall, and the purchase of the late Dr. Eadie's library for the new Synod buildings in Edinburgh. At the time of his death Mr. Biggart was expending additional sums for the fitting reception of the library in the new hall.

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

WEDNESDAY, NOVEMBER 24, 1880.

THE IRISH TROUBLES.

Affairs in Ireland grow rapidly worse as time rolls on, and if the hold which such agitators as Parnall possess upon the Irish peasantry is not vastly overstated there would seem to be no recourse to the government of Great Britain but to restore quiet by the mailed hand of military power.

In any intelligent consideration of the Irish question the impulsive disposition and the improvident habits of the people are to be taken into the account. Through the whole course of Irish history, from the days of Cromwell and even before, the spirit of unrest has made this people at times the victims of the Romish priests, oftener perhaps of unprincipled agitators and yet oftener still perhaps of both combined. Reference is made of course, to Roman Catholic Ireland, for it is in the Romish districts that lawlessness runs riot, as it is in those districts almost exclusively that from time to time famine prevails. The government of Great Britain is charged by the Irish people(Roman Catholic Ireland)with whatever ills may afflict their unhappy country, yet that government has always been anxious to promote the welfare of Ireland. No disinterested student of history can fail to note the efforts that have been steadily made to improve by legislation the condition of the country, nor yet fail to note that each successive act of relief has been followed by fresh and more vehement discontent. So too in those fearful seasons of famine the government and the English people have expended their means for relief with a lavish hand, During the famine from failure of the potato crop in 1846-47 the government advanced seven millions of pounds, and associations and individuals expended in relief nearly a million more.

Not less than this would it be just to say of Great Britain. Yet Irelond is cursed with a heavy curse in its landlordism, a curse intensified by the selfish madness of unprincipled demagogues and the shortsightedness —yes the insanity of their followers. The land tenure problem is held to be the immediate cause of the present discontent, yet this removed will Ireland be content? Parnall declares that it will not, that agitation on this subject is only a means to secure the repeal of the union and secure the absolute independence of Ireland.

The failure of the "Compensation for Disturbance" bill in the House of Lords, looking as it did to a correction of abuses in the system of land tenure, was doubtless unfortunate, but this failure cannot justify the highhanded measures, the murders and the general terrorism, for which it is made the pretext.

To present to our readers an intelligent view of Irish land tenure we copy at length the following clear and unimpassioned article from the *Scottish American Journal*:

"The difficulty of Ireland is not traceable to distinction of race, as has been asserted by some Irish newspapers that are not particular about accuracy of fact. Under a just and wise system of land tenure the Irish people would be as contented as it is possible for the Irish to be. They have the right to expect a better land system, just as England or Scotland have the right to remedy, by legislation, the state of existing evils. Before describing the system of land tenure in Ireland we wish to show the practice of land tenure in Scotland, where if not absolutely perfect, it is as nearly so as in any part of the world.

"In Scotland the agricultural farm must consist of a sufficient acreage to yield the tenant a working profit. The tenant must have the necessary amount of skill and capital to enter upon it, and he must be ensured possession for a reasonable number of years. His capital and skill are security to the landlord; the stated term of possession is a security to the tenant. At the landlord's cost the farm must by proper drainage, fencing and roads, and the erection of suitable dwelling-houses, cottages for laborers, and offices of various kinds, be put into a workable condition. The tenant, therefore, these being secured, enters on his lease, commences upon his agricultural pursuits, and in due season pays his stipulated rent. No permanent improvements are expected from him, and if he makes them he can prefer no claim, if he has not already stipulated in his lease that he is to receive compensation therefor. If he has done any large amount of damage he must make it good. At the close of the lease the outgoing tenant leaves things as he found them, and the only claim he can legally make of the incoming tenant is for payment of the crop in the ground. Such a thing as selling the good-will of a farm is unknown in Scotland. This system imposes heavy duties on the landlord, which he accepts because it is customary. So clearly are the mutual obligations between landlord and tenant defined that disputes rarely arise. If the landlord cannot fulfil the conditions he enters upon he must borrow money, or sell out. If the tenant fails to pay regularly, his household effects can be distrained for rent. Here, therefore, the relative responsibilities are clearly set forth.

"In Ireland the system is almost reversed. The cost for all improvements is thrown upon the tenant, who has but a precarious occupancy.

"In writing to the London *Times* recently, an Irish correspondent says:—"All buildings, fences, farm roads, surface improvements, and the drainage connected with Irish landed property, are the investments of the tenants. Even where the landlord borrows money for drainage purposes from the Board of Works the tenant is made to repay, in the shape of increased rent, and is, therefore, the person who has made the expenditure in the end." Under such a system little else could be expected, when it is understood that several landlords, having hundreds of small tenants could not provide them all with dwellings, and, therefore, they perforce construct them for themselves. The adjustment for these outlays in the rent gives rise to petty and vexatious disputes, and are the constant source of entanglements and litigation. Such practice is inconsistent with sound land tenure. Herein may be found the primary cause of the troubles of Ireland.

"The small tenure system began in the desperate struggle for existence in which tenants hid one against the other for their respective holdings, very often paying excessive prices out of all proportion to the true value of the land. And thus the system has gone beyond endurance, hastened by the multiplication of families and the internal understandings, or rather 'misunderstandings,' between relatives. Irish landlords, by their absenteeism or extravagance, are now being forced to realize the dangers which such a system would be sure to result in, in any country. They have not done their duty, and although there are many good, generous and humane landlords to be found, it must be acknowledged they form the exception, not the rule. To illustrate how these small holdings have been increased a newspaper stated the other day that a certain Irish nobleman had a thousand tenant farmers with rents not above ten pounds each. In Kerry an Irish landlord publicly said, 'I receive rents in Kerry from four thousand one hundred and sixty tenants.' How can Ireland expect to prosper when the country is cut up into such a number of small holdings?—and this is only a fragment of one agricultural district. And neither can we conceive of any improvement which a peasant proprietary could make upon the small holdings they at present have. Instead of fighting with the landlords they would then be fighting among themselves. It is fair to place these rentals at an annual valuation of seven pounds each.

"In Donegal the efforts in trying to live, made by these people, are simply awful. Unreclaimed dismal places of bog are called 'farms!' The people live in hovels, and their condition is miserable in the extreme. In Ulster it is but little better in many parts of that county, in which the custom of an outgoing tenant being allowed to sell the goodwill of his farm to a survivor is in force. In Wexford there is what is known as the 'Portsmouth custom,' introduced by the late Lord Portsmouth, whose estates numbered ten thousand acres. By this custom the tenant has a lease for a life, or for thirty-one years. He can at any time, with his landlord's consent, sell the unexpired portion of his lease, and receive from the incoming tenant the value of all he has planted upon it, whether of buildings or of crops. If a tenant desires to renew his lease all the improvements he has effected are treated absolutely as his own. The Portsmouth custom is said to be popular, but, unfortunately, for a just system of tenure, the landlord is relieved from all responsibility. Besides, it prolongs the existence of small holdings.

"The effect of the want of a proper and wise land system in Ireland is the existence of from 290,000 to 300,000 tenants, representing a million individuals who struggle on as best they can with old-fashioned tools, and who are reduced to the verge of starvation by the slightest failure in the crops. In 1841 there were 310,436 farms of from one to five acres, and 252,799 farms of from five to fifteen acres. In 1878 those numbers were reduced to 66,359 and 163,062. On the other hand, the number of farms have increased during the same interval from 79,342 to 137,493, and above thirty acres from 48,625 to 161,263. These latter figures are encouraging, and show that if Ireland were permitted by agitators to work out her own end she would, with the benefits of educational development, have a fair chance of working gradually into a wiser, sounder, and freer system than the one by which she is now fettered."

SYNOD OF MISSISSIPPI.

At the last meeting of the Synod of Mississippi, Nov. 10-13th, there was little beyond the usual routine of business transacted. Rev. Dr. McIlwaine was present and addressed the Synod on Sustentation and Foreign Missions. A motion was made proposing to remit to the Presbyteries the question of a division of Synod, but a substitute declaring this action inexpedient was adopted. The Synod, commending the efforts to revive the theological seminary at Columbia, adopting the following resolution:

That as we learn a vigorous effort is now being made to complete the endowment, so far at least as to support three professors, this Synod will extend a cordial welcome to the Rev. Dr. Girardeau in the prosecution of this agency among our churches, and since few of them can be reached personally by him, Synod recommends that a collection be taken up in all its churches during the month of December, in furtherance of this object.

The next meeting of the Synod will be held in Vicksburg on the third Wednesday in November, 1881.

SYNOD OF GEORGIA.

Met at Thomasville, Ga., on the 10th inst. Rev. Dr. J. L. Rogers was elected moderator and Rev. Messrs. A. W. Clisby and S. E. Axson temporary clerks. The most important matter of general interest was the discussion of the affairs of the Columbia Seminary by Rev. Dr. Mack and Rev. Dr. Girardeau. The first speaker showed that since May, 1879, expenses had been reduced $2,500; receipts had been increased $2,000, and the debt had been reduced $4,100. James Adger & Co. have paid 40 per cent. of $18,000 borrowed by them, are ready to pay as much more when an injunction of court is removed and will eventually pay all. The Seminary can be opened next fall if the Home Memorial Fund of $35,000 is raised. South Carolina, which was asked for $10,000, will without doubt raise $20,000, and contributions from Alabama and elsewhere are confidently relied upon to raise the balance. Dr. Mack asked that the Synod of Georgia would raise $15,000 to complete the Perkins Professorship, which now amounts to $18,000, and cited the raising of $100,000 by the Synod of Kentucky to endow a single college, and the giving of the same amount by one man to Princeton as an encouragement to the effort. Dr. Mack stated in answer to inquiries that many students now at Princeton would return to Columbia Seminary if it should be opened as designed, that a dozen or more new scholars would come in, and that the prospect would be of opening with twenty-five or thirty students. Dr. Girardeau's remarks were directed to answering objections raised to the closing of the Seminary, and to its resuscitation. He claimed that the state of affairs presented the alternative of closing and thus awaking the sympathies of the Church, or of dwindling away hopelessly to utter or irretrievable ruin. As to the mismanagement of funds he asserted that the investments were made in a manner at the time supposed to be entirely judicious, and that the error was one which could not in fact be provided against by human foresight. As to the need of resuscitation: Columbia Seminary is a necessity to the Synods of Georgia, Alabama and South Carolina; there is need of more than one theological seminary that a check may be provided. One seminary may fix the type of thought; it may be the right type, but what if in the course of time it swerve from the old landmarks? In such an event who can estimate the consequences?

NOTES AND JOTTINGS.

It is humiliating to contemplate the professional politician as a man utterly without a shred of independence or manliness—always acting from supposed policy. The Governor of Pennsylvania has made a change in his Thanksgiving proclamation to please the Jews. Here is what a secular paper says:

"An important change has been made in the Thanksgiving Proclamation. In the last paragraph the words 'Christian Commonwealth' have been altered to read 'A Commonwealth of Freemen.' This change has been made because of animadversions made by prominent Israelites. Governor Hoyt says he used the word 'Christian' in the sense of 'civilized,' and not particularly in a religious sense."

The following comment is made—not by the secular paper, O, no!—by the *Presbyterian*:

"When a certain Roman governor, named Pilate, was importuned by some Israelites, with darkened minds and evil hearts, to withdraw his testimony to the Kingship of Jesus he adhered to his convictions of the truth, and repelled them with the stern declaration, 'What I have written I have written.' It would have been a proper rebuke to these latter day petitioners if their arrogant request of the Governor of this Christian Commonwealth had been met in like manner."

The Baptist State Convention at Goldsboro last week adopted an important resolution. It really begins to look as if the liquor associations in getting the last Legislature to reduce the tax on liquor have aroused the Christian people of the State. But here is the action of the Convention—short, sharp and decisive:

"Rev. N. B. Cobb offered the following:

"*Resolved*, That the Board of Missions petition the Legislature of North Carolina to prohibit the manufacture and sale of spirituous liquors.

"Adopted."

On the night of the 11th inst. the parsonage of Augusta church, near Fort Defiance, Va., was entered and Rev. Alexander Sprunt was robbed. The alarm being given by Mrs. Sprunt, who was first aroused, the thief, a white man, gathered the clothes of Mr. Sprunt and ran off with them. In the garments were a gold watch and pencil, some money and other articles. As such diligent search as could be made at night failed to recover them they were all supposed to be lost. The next morning the clothes were found in a fence corner with the money alone abstracted. Evidently the thief was a professional rogue and so declined the watch, which might criminate him. Several other houses in the neighborhood were entered on the night of the above occurrence, and money was taken from three other parties. In no case was anything but money taken.

The *Pittsburg Banner* says very sensibly with regard to the rather absurd announcement of the American Bible Revision Committee:

Fears seem to be entertained that American publishers will seize upon the revised English New Testament about to be issued by the University Presses of Oxford and Cambridge, and bring out rival and cheaper editions. The American Bible Revision Committee has issued a circular stating that "only those editions of the New Revision, including the marginal renderings, which are published or approved by the University Presses of England, will be recognized by us as the authorized editions." It is difficult to see how in the absence of an international copyright re-publication in this country can be prevented, or what difference it makes whether the committee approves it or not, provided it is a correct re-production. At the same time neither the committee nor any one else must suppose that the King James edition of the New Testament is about to be thrown aside at once, and that every body will rush to buy the revised edition, however, excellent it may be. Its introduction to general use—if this is ever accomplished—will be gradual, as has been the case with all previous revisions.

We feel that we ought to call special attention to the following action of the Synod of North Carolina at its last session:

WHEREAS, The Orphan Asylum of North Carolina is a purely benevolent institution, and is doing great good for the needy orphans of our State; therefore,

Resolved, That we approve of its purposes, and suggest that the congregations within our bounds take up, at their own convenience, an annual collection in behalf of that institution, and forward the sums collected, in connection with any article of food and raiment which may be contributed, to the superintendent, Mr. J. H. Mills.

We beg that those who owe us for the PRESBYTERIAN during the current year or longer will make a special effort to pay us now.

A minister making a remittance says: "Almost invariably when a member of the Church stops his church paper, his religion is dwarfed. His retrenchment is where he can least afford it. His pew becomes an unfaithful one."

Here is a clipping from the *Presbyterian*, which puts it about right:

He mixed his figures somewhat, but the Methodist preacher who went largely into politics, and suffered in his religious character was about right when he said to his conference: "Brethren! The muddy pool of politics was the *rock* on which I split!"

The *Central Presbyterian* gets off the following bit of fun:

The *Central Baptist* of St. Louis asked a High Church Episcopal paper out West, "What is the difference between High-Churchism and Romanism?" The paper appealed to was very angry at the question, and told the *Central Baptist* that "the answer to that question could be found by any intelligent man, if he had a grain of sincerity in his composition, by reading the works of the great English divines *for the last three hundred years.*"

The *Central Baptist* refuses to do it!

The *Christian Union* does not favor the introduction of the Ober-Ammergau Passion Play, or any imitation of it into New York:

New York City is informed that it is to have the pleasure of witnessing a Passion Play prepared by a Jew with special reference to making a drama that shall not arouse prejudice against the Jews. "No connection with Ober-Ammergau" is publicly announced; that was Christian; this is wholly undenominational. When the same play was offered to a San Francisco audience the press and pulpit combined in a crusade against the monstrosity. A committee of the Board of Supervisors requested its withdrawal; and that favor being flatly refused by the management, it passed an ordinance making any dramatic representation of the life and death of Jesus Christ a penal offence, enforced the ordinance by fining the manager fifty dollars for going on with the play in spite of the prohibition, and a year later, after elaborate argument, refused to rescind the ordinance. This play driven out of San Francisco under the mayoralty of Mr. Kalloch, it is proposed to transfer to the New York boards. Whether a New York audience will give to such a travesty on both art and religion a more encouraging reception than the Pacific Coast gave to it remains to be seen.

NEWS NOTES.

We specially invite news from all quarters for this column.

COLUMBIA SEMINARY.

The Synod of South Carolina, which met last week in this place, decided to endeavor to raise $20,000 within its bounds as part of the proposed $30,000 endowment of the Home Memorial Fund for the Columbia Theological Seminary. There is every prospect that South Carolina will raise the $20,000; the contributions to that end are already pouring in. It is expected that Alabama and the rest of the Church will raise the full endowment of Dr. Woodrow's chair. Thus $45,000 will be raised, and the Seminary will be re-opened next fall.

Davidson College was represented before the Synod by its President. None who heard Dr. Hepburn's address can well doubt that Davidson is preeminently worthy, or that its President is able effectively to present the claims of this growing institution of higher education. F. P. R.

Columbia, S. C., Nov. 22, 1880.

DEATH OF REV. DR. T. H. NEWTON.

It is announced by telegraph that Rev. Dr. Thomas H. Newton, of East Hanover Presbytery, died on Friday last, the 19th inst., at Waverly, in Sussex county, Va. Dr. N. has for years been incapable of active service by reason of the infirmities of age. We will be glad to have some friend of the deceased furnish a sketch of his life and labors.

FROM TEXAS.

Rev. D. A. McRae has returned from Texas, and is now at his home. He may be addressed at Melrose, Robeson county, N. C. At his last service held in Texas, on the fourth Sabbath in October, two members were received into the church at San Augustine, and seven children were baptized. One member was received into the same church on the third Sabbath.

Mr. James Hill was lately ordained deacon in Richlands church, in Wilmington Presbytery. We have no further information.

In our obituary columns will be found announcement of the death of Mrs. June C. Williamson, wife of Rev. Dr. L. Williamson, of Washington, Ark. Dr. Williamson is now in his 85th year. There is a peculiar feeling of sympathy evoked when those who have walked together through a long life's course are called to part. Dr. W. was for many years President of Davidson College, and this affliction will call up sincere condolence from many of our readers.

Under date of Nov. 19th, we are informed by Mr. J. H. Mills, Superintendent of the Oxford Orphan Asylum that Iona Presbyterian church, in Fayetteville Presbytery, has donated $8 43 to the Asylum.

A private letter from Dr. Latimer informs us that he, with his family, expects to take passage on the City of Chester, from Liverpool, Dec. 9th. Without special delays on passage, Prof. Latimer will thus be at his post to resume his duties in Davidson College on or about Christmas, and will resume his pastoral labors with Ramah and Huntersville churches at the same time.

EBENEZER CHURCH, ORANGE PRESBYTERY.

We copy the following relative to the dedication of Ebenezer (colored) church from the *Africo-American Presbyterian*:

The members of Ebenezer Presbyterian church, at Newbern, N. C., under the care of Rev. A. A. Scott, stated supply, have been laboring for the last seven months in the erection of a new house of worship. After many faithful prayers and much sacrifice on the part of their minister, with the congregation and Rev. L. C. Vass, pastor of the First Presbyterian church, they have dedicated a fine church, which is an honor not only to the city of Newbern and Orange Presbytery, but also to the State of North Carolina.

The building is 30 by 45 feet, with a vestibule 6 by 12 feet; regular Gothic style, with beautifully stained glass windows, which were given as memorial windows.

The 1st Sabbath of November (7th), at 11 a. m., was fixed as the time for dedication. The day was a delightful one, and long before the above hour the house was filled. The Rev. W. R. Coles, Synodical Missionary of the Synod of Atlantic, had been invited to preach the dedicatory sermon. He had for his subject "This holy place," and his matter evidenced great research and careful selection of that which was most striking, and his manner of delivery was very forcible and elegant, and cannot fail to have a lasting impression on all those who heard.

After the sermon and singing followed a brief sketch of the work, by Rev. A. A. Scott, from which it appeared that the pastor (Rev. L. C. Vass) and members of the First Presbyterian church, and the good white citizens of Newbern, had contributed to the enterprise about $400. A collection was then taken up amounting to about $17.

FROM VIRGINIA.

We learn indirectly that Augusta church at Fort Defiance, Va., of which Rev. Alexander Sprunt is pastor, has been blessed with an special manifestation of the Holy Spirit. Preaching services were held for several days previous to the Sabbath of communion, Nov. 14th, and on that occasion there were nine additions. Among these additions were one person over three score years of age and another over three score and ten; a father, mother and only daughter were also among those received.

For the N. C. Presbyterian.

ABSTRACT

Of the Proceedings of the Synod of North Carolina at its 67th Annual Meeting, Held in the First Presbyterian Church, Raleigh, N. C., November 10-13, 1880.

The Synod of North Carolina met according to adjournment in the First Presbyterian Church, Raleigh, N. C., Wednesday Nov. 10, 1880, at 7 p. m., and adjourned Saturday Nov. 13, 1880, at 9.30 p. m.

The opening sermon was preached by the Moderator, the Rev. E. F. Rockwell, from Rom. i: 16.

There were present during the sessions of Synod, one hundred and twenty-eight; of whom sixty-four were ministers and sixty-four were elders. They were from Presbyteries as follows: Orange, 22 ministers and 20 ruling elders; Concord 11 ministers and 13 ruling elders; Fayetteville 12 ministers and 16 ruling elders; Wilmington 8 ministers and 11 ruling elders; Mecklenburg 11 ministers and 4 ruling elders.

The Rev. J. Henry Smith, D. D., of the Presbytery of Orange, was chosen moderator, and the Rev. J. A. Ramsay of the Presbytery of Concord, and the Rev. S. H. Chester of the Presbytery of Mecklenburg were chosen temporary clerks.

The following were invited to sit as corresponding members and were introduced to the Synod by the moderator: Rev. J. Leighton Wilson, D. D., of the Synod of South Carolina; Rev. Alex. Martin, D. D., and Rev. M. D. Hoge, D. D., of the Synod of Virginia; Rev. Geo. Summey of the Synod of Kentucky; and Rev. Richard S. Burwell of the Synod of Texas.

The agent of Sabbath Schools Rev. L. C. Vass, made report which was received and approved. (This report will appear in the N. C. PRESBYTERIAN.)

The agent of Sustentation Rev. H. G. Hill, made report which was received and approved. (This report will appear in the N. C. PRESBYTERIAN.)

The following resolutions appended thereto, were adopted:

1. That Synod recommend that our Presbyteries employ more vigorous efforts to so raise the standard of ministerial support that our laboring ministers shall not be compelled to engage in secular pursuits for a maintenance.

2. Synod would urge upon the Presbyteries the adoption of such measures as are calculated to foster and develop our pastoral charges and feeble churches.

The Treasurer's report was laid before the Synod, with his books and vouchers for examination. The committee to whom they were referred reported as follows:

Your committee appointed to examine the Treasurer's report, books and vouchers beg leave to report that they have performed that duty, and find the Treasurer's report correct and and his books neatly kept.

We find that he has received from all of the Presbyteries $259.56; that he has paid out $243; leaving a balance in his hands of $16.56.

Your committee also find that the Synod owes $252 25; and that there is due the Synod from the Presbyteries as assessments, the sum of $352.94; one Presbytery owing $232.50 of this amount.

Respectfully submitted.

CHAS. G. YATES, ALEX. SPRUNT, } Com.

Synod suspended the standing rule requiring the Missionary meeting to be held Friday night, and Friday at 11 a. m., the agent of Foreign Missions, Rev. R. Z. Johnston made report which was received and approved. (This report will appear in the N. C. PRESBYTERIAN.)

The Synod then heard Rev. J. Leighton Wilson, D. D., the General Assembly's Secretary of Home and Foreign Missions, and other addresses, and engaged in special devotional exercises. A collection was taken up for this cause, amounting to $104.65.

The following recommendation appended to the report on Foreign Missions was adopted:

That the Presbyteries be advised to consider the work of Foreign Missions at their spring meetings, and instruct their presbyterial agents to address all the churches, either personally, or by circular or letter, or through the N. C. PRESBYTERIAN, and urge all to forward something for the cause of Foreign Missions during the months of May and June, of every year.

The agent of Publication Rev. F. H. Johnson made report, which was received and approved. (This report will appear in the N. C. PRESBYTERIAN.)

The resolutions appended thereto, adopted at the last meeting of Synod, were re-affirmed and are as follows:

Resolved, That all our Presbyteries be urged to enter upon the work of Colportage, and to prosecute it with vigour to the fullest extent of their means and opportunities.

2. That in the selection of Sabbath School literature, the preference should be given to the publications of our own committee by our ministers and churches, and officers of Sabbath Schools and heads of families.

Overture No. 1, from the Presbytery of Fayetteville was laid before the Synod, and referred to the committee on Bills and Overture. The Overture is as follows:

The Presbytery of Fayettoville respectfully overtures the Synod of North Carolina to answer these questions:

In the case of *definite* suspension by a church session of a member of the church when the time expires for which the member is suspended, does he resume his place as a member of the church, without any specific action of the session in the premises?

In the event there is no evidence satisfactory to the session, of repentance for the offence for which the definite suspension is inflicted, is further action called for on the part of the session?

The committee recommended the following answer, which was adopted:

Answer 1. Definite suspension concludes itself and expires by limitation. The member so suspended does resume his place without further action of session.

2. In case there is no evidence of repentance the ends of discipline are not reached. The session is therefore bound to take up the case again and issue it. Suspension ought not to be made definite unless evidence of repentance is given before the sentence is reached.

Overture No. 2, from the Presbytery of Fayetteville, was laid before Synod and referred to the Committee on Bills and Overtures. The overture is as follows:

The Presbytery of Fayetteville respectfully overtures the Synod of North Carolina to answer the question—

Is it proper for a ruling elder, in closing a prayer meeting, to pronounce the Apostolic Benediction?

The following answer was adopted by the Synod as a substitute for the answer recommended by the committee:

Answer. The Apostolic Benediction, being not of the form of a prayer but a solemn blessing of the people of God, in the name and by the authority of the Head of the Church, is to be regarded as a purely ministerial act.

The Agent of Education, Rev. L. McKinnon, made report, which was received and approved. (This report will appear in the N. C. PRESBYTERIAN.)

In connection with the consideration of this report Synod heard Rev. A. D. Hepburn, D. D., with reference to the claims of Davidson College.

The following resolution appended to the report was adopted:

Resolved, That the last Thursday in February, 1881, be observed as a day of prayer for the blessing of God upon our institutions of learning.

A resolution was introduced touching the excuses rendered in open Synod for absence and tardiness, which, after some discussion, was referred to a special committee. The committee recommended the following action, which was adopted:

Resolved, That all excuses for absence and for tardiness be referred to the Committee on Leave of Absence.

The responses to official notification from those absent at previous meetings of Synod, and letters assigning excuses from present meeting of Synod, being referred to a special committee, the following report was made, which was received and adopted:

The committee appointed to examine letters of excuse directed to this Synod would report that they have attended to the duty put into their hands.

They report that these letters may be classified:

1. There are those who have not been able to attend on account of age and infirmities. Your committee would recommend that the Rev. G. W. Ferrill and Rev. Drury Lacy, D. D., of Orange Presbytery, the Rev. R. H. Morrison, D. D., and Rev. W. N. Morrison of Mecklenburg Presbytery, the Rev. Thomas N. Paxton of Concord Presbytery, in consequence of age and increasing infirmities, be excused from attendance upon the future meetings of Synod except as it may be agreeable to them.

2. There are those who do not attend for the want of means. Your committee suggest the following action: The Synod would recommend to the Presbyteries to take some action to secure, according to our constitution, the means to defray the expenses of ministers and delegates to Synod from the churches which they represent.

3. There are some who confess their faults without rendering any excuse but ask the further indulgence of Synod. While this Synod are willing to grant indulgence for the past they would enjoin upon ministers and sessions more fidelity for the future.

4. There are those from whom no answer has been received whatever. Your committee recommend that the Stated Clerk be directed to write to such, informing them that if they fail to respond, giving excuse for such absence, they will render themselves liable to the censure of Synod.

The Agent of Evangelistic Labor, Rev. C. M. Payne, made report, which was received and approved. (This report will appear in the N. C. PRESBYTERIAN.)

In connection with this report, the agent, Rev. C. M. Payne made a report concerning Evangelistic Labor among the Colored People which was received and approved. (This report will appear in the NORTH CAROLINA PRESBYTERIAN.)

The Committee appointed to prepare an Address to the Churches, submitted a report which was received and adopted, and ordered to be read to the churches. It was further ordered that a copy be furnished the editor of the NORTH CAROLINA PRESBYTERIAN with a request for publication. (This address will appear hereafter.)

The Committee on Statistical Reports submitted the following report which was received and adopted:

The Committed on the Statistical Reports of Presbyteries respectfully report the following summary of the changes which have occurred in the Synod during the past year:

1. *Two* ministers have died, one in each of the Presbyteries of Orange and Concord.

2. *Four* ministers have been received, two into the Presbytery of Orange and two into that of Wilmington.

3. *Two* ministers have been dismissed, both from the Presbytery of Orange.

4. There have been *four* licensures, two in the Presbytery of Fayetteville, and one each in the Presbyteries of Concord and Mecklenburg.

5. The pastoral relation has been dissolved *nine* times; once each in the Presbyteries of Concord and Fayetteville, twice in the Presbytery of Wilmington and five times in the Presbytery of Orange. It has been constituted *thirteen* times; once each in the Presbyteries of Concord and Wilmington, three times in the Presbytery of Fayetteville and eight times in the Presbytery of Concord.

6. *Three* new churches have been organized and enrolled; one in the Presbytery of Concord, and two (one of which is for colored people) in the Presbytery of Orange. One church in Concord Presbytery has been dissolved.

The Committee on Union Theological Seminary made their report, which was received and adopted. The report is as follows:

The committee on which were referred the documents relating to Union Theological Seminary recommend the following action:

1. The Synod acknowledges "with profound gratitude the manifest favor of God to this Seminary in years that are past, and His gracious and guiding hand during the perplexities that have environed this Institution; and to Him we look for continued direction and blessing."

2. It is gratifying that the treasurer has been able to meet the demands upon him [illegible] professors' salaries and other expenses. We are farther gratified to learn, from private sources, that the Seminary has recently become entitled to a legacy of about $20,000 from a faithful friend, an elder of the Church in Virginia.

3. The Synod is gratified by the change in session adopted at the last meeting of the board of Trustees.

4. The Synod reappoints the Rev. J. Henry Smith, D. D., the Rev. H. G. Hill, and Dr. E. Nye Hutchinson as the Directors for the next four years.

The following were appointed to draft suitable minutes, expressive of the feelings of Synod on the death of ministers:

On the death of Rev. Edward Hines, Rev. D. E. Jordan and Ruling Elder T. A. Watkins.

On the death of Rev. Daniel Lindley, D. D., Rev. J. Rumple and Ruling Elder J. C. Barnhardt.

When the order of the day taken by Synod for its memorial service arrived, the following minute was read, and after remarks by different members of the Synod, was unanimously adopted by the rising vote of Synod.

REV. DANIEL LINDLEY, D. D.

Since the last meeting of this Synod God has been pleased to call from the labors of earth to the rest of Heaven, the Rev. Daniel Lindley, D. D., one of the oldest members of this body.

About fifty years ago Mr. Lindley went as a missionary to Port Natal, South Africa, where he labored for forty years, and was permitted to see a mighty work of grace and social regeneration take place among the inhabitants of that dark continent. In consequence of his prolonged absence in foreign lands he was not personally known to many of the members of Synod, but the annual calling of his name kept his memory fresh in the minds of the Synod. As he was a representative of our Church in the foreign field, we rejoice in the success that crowned his labors in the service of the Master. And now that it has pleased Him who walketh in the midst of the seven golden candle-sticks to remove our light from the Church on the earth to shine in the Heavenly City, we bow with submission to the Divine will.

We furthermore extend our sympathy and condolence to the surviving members of Father Lindley's family, and commend them to God and to the Word of His grace.

At the conclusion of the reading of the minute, and its adoption, the Synod engaged in prayer to Almighty God, their devotions being led by the Rev. R. H. Chapman, D. D.

The resolutions appointing a standing Committee on the State of the Church brought before the last meeting of Synod and docketed for consideration at this meeting of Synod were on motion, laid on the table.

Salisbury, N. C., was chosen as the place and Wednesday, Nov. 2nd, 1881, at 7 p. m. was chosen as the time of the next meeting of Synod.

The following resolution was adopted:

Resolved, That the whole order of business of Synod be referred to a special committee to make report at next stated meeting, in order to shorten the routine and simplify the business engaging the attention of the Synod.

The Moderator appointed as the committee under this resolution, Rev. W. S. Lacy, Rev. L. C. Vass, and Rev. L. McKinnon.

The following resolution was adopted:

WHEREAS, The Oxford Orphan Asylum of North Carolina is a purely benevolent institution and is doing great good for the needy orphans of our State, therefore

Resolved That we approve of its purposes and suggest that the congregations within our bounds take up at their own convenience, an annual collection in behalf of that institution, and forward the sums collected in connection with articles of food and raiment which may be contributed, to the Superintendent, Mr. J. H. Mills.

The committee appointed to prepare a minute touching the death of Rev. Edward Hines was continued till the next meeting.

The Stated Clerk presented the following statistical report of the Synod of North Carolina to the General Assembly which was received and adopted, and a copy ordered to be forwarded to the General Assembly:

Report of the Synod of North Carolina to the General Assembly of the Presbyterian Church in the United States.

The Synod of North Carolina respectfully reports to the General Assembly of the Presbyterian Church in the United States, that it consists of five Presbyterics, and that these Presbyteries consist in whole of 115 ministers and 227 churches, having under their care 8 licentiates and 16 candidates, viz.:

PRESBYTERIES.	MINISTERS.	CHURCHES.	LICENTIATES.	
Orange	29	61	1	
Concord	23	36	3	
Fayetteville	19	50	2	
Wilmington	16	33	1	
Mecklenburg	18	47	1	
Total	115	227	8	

The Synod further reports that its next stated meeting will be held in the First Presbyterian Church, Salisbury, N. C., Wednesday November 2nd., 1881, at 7-o'clock, P. M.

By order of the Synod. WM. S. LACY, Stated Clerk.

Rev. L. C. Vass was appointed to prepare for the next Synod a special paper on the evangelization of the colored people.

The following resolution was adopted.

Resolved, That the Synod of North Carolina return sincere thanks to the people of Raleigh for their Christian hospitality to them while in session here; also to the various railroads for their kind reduction of fare, and to the Methodist and Baptist brethren for their ecclesiastical courtesies.

The pastors of the First and Second Presbyterian Churches are requested to read this resolution from their pulpits on Sabbath morning.

Synod adjourned to meet in the First Presbyterian Church, Salisbury, N. C., Nov. 2nd, 1881, at 7 p. m,

Closed with singing, prayer, and the Apostolic Benediction. WM. S. LACY, Stated Clerk.

The postoffice address of Rev. J. W. Mosley is changed from Garlandeville to Meridian.—*Southwestern Presbyterian.*

On Sabbath Nov. 14th four persons were received as communicants into the Presbyterian church at Meridian, Miss. Rev. Dr. Joseph Bardwell is pastor.—*Southwestern Presbyterian.*

For the N. C. Presbyterian.

COLLECTION FOR THE COLORED INSTITUTE

The ministers and sessions are reminded that the first Sabbath of December is the day appointed by the General Assembly for collections for the support for the Institute for Training Colored Ministers. This Institute is growing slowly, but steadily in numbers and in usefulness. There are now thirteen students in regular attendance with the near prospect of five or six more connected with our Church.

We have very much to encourage us in our work in the diligence and good deportment of the students and their progress in study. We feel no hesitation in asking for the liberal support of our churches.

Collections should be sent to Dr. J. T. Searcy, treasurer, Tuskaloosa, Ala.

C. A. Stillman, Cor. Sec.

NEW PUBLICATIONS.

We have received from the American Tract Society, 150 Nassau street, New York, the following:

1. *From Hong Kong to the Himalayas*, or Three Thousand Miles Through India. By Prof. E. Warren Clark. 16mo., 368 pages; 32 cuts. $1 50. 1880. This is a most attractive and instructive book of travel through Southern China and Hindostan. Its full page illustrations from original photographs brings many wonders very near. What a delight this rich volume would have given us when a Sabbath school scholar. It is just the book to foster a love for missions, while it increases useful knowledge.

2. *Talks and Stories about Prayer.* The Lord's Prayer, and "Now I lay me down to sleep." By Rev. W. F. Crafts. Illustrated. 1880. 60 cents. No one familiar with Mr. Craft's popular style needs to be told that this is a delightful little book. The talks are brief, pointed and profitable.

3. *Marie Manning, and Others.* By Bittersweet. 1880. 50 cents. Ten nice little stories.

From George Munro, New York, the following English Reviews for October—each 20 cents, $2 25 per annum:

The Contemporary, containing the second paper of Duke of Argyll on "The Unity of Nature," a continuation of his "Reign of Law." Also Prof. Rensch's elaborate disquisition on Galileo and the Roman Inquisition.

The Nineteenth Century, with a noble essay on "The Philosophy of Crayfishes," by the Bishop of Carlisle; the Diary of the Chinese Minister to England, &c.

The Fortnightly Review, with "A Century of English Poetry," by Algernon C. Swinburne; "The Frajie Comedians," by George Meredith, &c.

Each Review contains also a continued story.

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

Items from the *Southern Presbyterian*:

A correspondent in Augusta writes us: "On the first Sabbath in November the Second Presbyterian Church in Augusta, Ga., added to its membership four persons, making five since the last communion. This church was organized in May, 1879, with a membership of eighteen. Rev. G. T. Goetchius was installed pastor the July following. During the eighteen months since its organization the membership has increased to seventy-four. One very singular feature connected with its history is that there has not been a death in any of the families of the church. It has a flourishing Sabbath school which is doing good work. The Ladies Aid Society is a most active and efficient organization. The future of the church is highly encouraging."

Since last February twelve communicants have been added to the membership of Fair Hope church in Darlington county, S. C., ten on profession of their faith, and two by certificate."

Items from the *Christian Observer*:

Rev. A. D. McClure was installed pastor of the Presbyterian church, Bardstown, Ky., on Sunday morning of last week. The *Nelson Record* says: "Rev. A. McDonald preached a strong sermon on 'Brotherly Love,' after which Rev. Ben. Helm delivered the charge to the pastor in an earnest manner, and Rev. Dr. Guerrant, of Louisville, delivered the charge to the people." There were three additions to the church—two by letter and one on profession of faith.

Mr Joseph B. Wilson, a venerable member of the Presbyterian Church, at Collierstown, Rockbridge county, Va., who died on November 1st, bequeathed his entire estate remaining at his death to Union Theological Seminary, Prince Edward county, Va. One estimate states that the bequest will amount to thirty thousand dollars. This is probably too large, but the handsome gift will probaby exceed half or two-thirds of that sum. Mr. Wilson has long been a warm friend and liberal benefactor of the Seminary. Several years ago he gave it twelve thousand and five hundred dollars, and last October five thousand and five hundred more—in all, eighteen thousand dollars—and now, at his death, his whole remaining estate.

The Presbyterian Church in Eufaula, Ala., has given a call to the Rev. T. M. Boyd, of Mount Meridian, in the Valley of Virginia, to become its pastor.

On the fifth Sabbath of October Rev. G. F. Robertson was installed pastor of Washington and Columbus churches in Arkansas. His people gave him a hearty reception, and are now arranging for his temporal comfort by furnishing his house. It is believed and hoped that these churches will prosper under his ministry.

Rev. E. E. Ervin takes charge of the Presbyterian church at Washington, Ky. Correspondents are requested to address him at that point.

Rev J. R Bridges, who was lately supplying the church at Eminence, has changed his field of labor. His correspondents will please note the change of his address from Eminence to Prince Grove, Clark county, Ky.

Rev. E. Brantly is now preaching to the Hall, Cripple Creek and Woodbury churches in Nashville Presbytery, and his postoffice address is accordingly changed from McMinnville to Walter Hill, Rutherford county, Tenn.

Rev. John R. King has removed to Leesburg, Washington county, Tenn. His address is, therefore, changed from Bristol Tenn. to Leesburg, Washington county, Tenn.

Items from the *Central Presbyterian*:

At an adjourned meeting of Abingdon Presbytery held at Marion, Va., November 11th and 12th, Mr. D. E. Frierson was examined, ordained, and installed as pastor of the church at that place. Rev. W. V. Wilson preached the ordination sermon Friday night; Rev. J. H. Alexander presided, proposed the constitutional question and made the prayer; Rev. J. C. Carson charged the pastor and Rev. E. H. Barnett charged the people.

Rev. H. S. Yerger, pastor of McNeilly church, Nashville, Tenn., has just closed a meeting in which eleven were added to his church. Rev. J. W. Hoyte did the preaching for the last six days.

The Presbytery of Montgomery, in session Nov. 10th at Floyd C. H. Va., enrolled New Castle church in Craig county. The General Assembly was asked to reaffirm its paper of 1877 on dancing.

Rev. A. H. Price assisted by Rev. Dr. Strickler organized Linville Creek church in Rockingham county, Va., on 10th October last, with nineteen members. A meeting of three days was held and God's people were revived. There were six additions and others are looked for. Messrs. R. I. Mason and F. C. Hopkins were elected elders.

PRESBYTERIAN (NORTH).

Rev. Coles R. Wilkins, pastor at the time of his decease of the church at Howells, N. Y., and for many years pastor of the First Presbyterian church of Lansing, Mich., died in New York city on the 6th inst., aged 69 years.

Dr. A. A. Hodge has been elected trustee of Princeton College in place of Rev. Dr. Adams, deceased. Mr. R. L. Stuart donated $100,000 to the invested funds of the college, on the following condition: "If at any time the instructions in the college should differ from the principles of Christianity, or from the leading doctrines of the Presbyterian Church of the United States, the sum given shall be transferred to the Board of Missions of the Presbyterian Church."

Dr. W. A. P. Martin, president of the Imperial College at Peking, China, has lately sailed for Europe, where he will remain some time. He has been commissioned by the Chinese government to report on the educational systems of the United States and Europe. Dr. Martin is a minister of the Presbyterian Church, and was a missionary in China for many years.—*Presbyterian.*

BAPTIST.

The North Carolina Baptist State Convention met in Goldsboro. The session is semi-centennial. Rev. N. B Cobb was re-elected president of the Convention and Messrs. Wm. Biggs and N. B. Broughton secretaries. The reports are gratifying. The following contributions are reported for the year: Foreign missions $4,696 40, State missions $54,155 15, Sunday schools $8,000, education $1,771 83, domestic missions about $1,000.

Brooklyn District, N. Y., has elected Rev. J. Hyatt Smith to Congress.

UNITED PRESBYTERIAN.

Drs. W. W. Barr and R. Stewart have gone, under direction of the Board of Foreign Missions to inspect the work in Egypt and India.

REFORMED EPISCOPAL.

Rev. Samuel Cutler devised $1,000 to the Reformed Episcopal church of Boston, of which he was pastor, $1,000 to Faith Training College, and $500 to the General Theological Library.

METHODIST.

Methodism has so increased in Long Island since 1784 that in the city of Brooklyn the increase has proportionately exceeded the population. There are now in Brooklyn 37 Methodist churches with 11,491 members and $1,350,500 of church property. On this property there is a debt of $363,000.

The debt on the Methodist churches of Salt Lake City has been reduced from $42,500 to $2,800.

Bad Breath arises from the stomach, and can be easily corrected if you take Simmons Liver Regulator. It is peculiarly adapted to the stomach, correcting acidity, destroying foul gases, and allaying inflammation. Take after eating a half-teaspoonful, it assimilates with the food and assures perfect digestion, without which that repulsive disorder, Bad Breath, must ensue. The Delaware Democrat says: "For the cure of Dyspepsia, Bilious Complaint and Headache, Simmons Liver Regulator has no equal. It rarely fails to affect a cure, and never in giving relief. There is no ingredient in its manufacture that can injure any one. It has been tried for many years, and unlike many other medicines, is steadily gaining the confidence of the public.

"The North Carolina Presbyterian"

—IS A—

RELIGIOUS FAMILY NEWSPAPER:

Published weekly, and devoted to the Intellectual, Moral and Spiritual Interests of the People.

It numbers among its correspondents many of the very best writers of the Southern Presbyterian Church. It is thoroughly orthodox on questions of doctrine, but free and outspoken in its views on all open questions. It allows and invites free discussion within the bounds of courtesy. It is the

LOWEST PRICED

Presbyterian paper published within the bounds of the Southern General Assembly.

It aims to be The Paper of the People, and to present in its columns matter to interest and instruct all ages, classes and conditions of the people.

We endeavor to make *Freshness, Liveliness, Timeliness and Vigor*, the special characteristics of its style.

Price per annum, $2 65; or for one year to any new subscriber, $2 15. For $3 00 we will send for one year, to any *new subscriber*, the North Carolina Presbyterian and the American Agriculturalist, the best illustrated Agricultural and Household Magazine in the country. Address,

JOHN McLAURIN,

Editor and Proprietor, Wilmington, N. C.

"THE SPIRITUAL SONGS SERIES."

200,000 in less than two years.

Of Rev. Dr. Robinson's latest hymn and tune book for church use. "Spiritual Songs for Church and Choir," Rev. J. E. Twitchell, of Cleveland, O, says: "A committee of my church, after a careful examination of nearly all modern hymn-books, finally recommended for adoption Dr. Charles S. Robinson's Spiritual Songs. We are fully satisfied that we have made selections of the best book extant." This work, the first of the Spiritual Songs, was issued in January, 1879; the popular prayer-meeting edition. "Spiritual Songs for Social Worship" (of which the N. Y. Evening Post says: "Its convenience and desirability can scarcely be too highly praised"), followed in the spring of the same year, and in July last, the third book of the series, "Spiritual Songs for the Sunday School," was published. Of these three more than two hundred thousand copies have already been printed. They probably constitute the most popular series of hymn and tune books ever issued in America. The price of "Spiritual Songs for Church and Choir" is $1 20 to churches in quantities; the edition for prayer-meetings is sold at 60 cents in quantities. Returnable sample copies sent free for examination.

Of "Spiritual Songs for the Sunday School," the National S. S. Teacher says: "The book is just such a one as we would like to see in the Sunday school." The Interior (Chicago) says of it: "We know of no other book so excellent for the service of song, nor so admirably fitted for cultivating a love for really good hymns and good music." Sample copies sent for 25 cents; price to schools, 40 cents. It is highly commended by Rev. Dr. J. H. Vincent and by the leading newspapers in all denominations.

SCRIBNER & CO., 743 Broadway, New York.

Stop Organs, Sub Bass and Coupler Only $65—Best in the U. S.

Open your eyes wide before you send North for instruments. Spread eagle advertisements do not always tell the exact truth. **Better** instruments at small or less prices can be had nearer home. See these offers: **Organs**—15 Stops, 4 Sets Reeds, Sub Bass and Coupler, Beautiful Case, Only $65; 9 Stops, 4 Sets Reeds, only $56; 7 Stops, 3 sets Reeds, $55. Stool and Book Included. **Pianos**—7 Oct. large size, Rich Rosewood Case, only $179; 7⅓ Oct. large size, only $200; 7⅓ Oct. Square Grand extra large, Magnificent Case, only $250. Stool and Cover included. All from old and reliable makers, and fully guaranteed; 15 days test trial. We pay freight if not satisfactory. Positively the best bargains in the U. S. No mistake about this. We mean business and competition with the world. Send for Fall Prices 1880. It will pay you. Address, **Ludden & Bates, Southern Music House, Savannah, Ga.**

My life was saved by Warner's Safe Kidney and Liver Cure.—*E. B. Lakely, Selma, Ala.*

SECULAR MISCELLANY.

If an untruth is only a day old it is called a lie; if it is a year old it is called a falsehood, but if it is a century old it is called a legend.

An English engineer was trying to explain the electric telegraph to a Persian governor. Finally he said, "Imagine a dog with his tail in Teheran and his muzzle in London. Tread on his tail here and he will bark there."

A Chicago firm has had a special car built in which its two drummers will travel, taking all their samples and sleeping on board. The roads charge forty cents a mile for transportation.

There is no policy like politeness, and a good manner is the best thing in the world, either to get a good name or to supply the want of such a name.—*Bulwer.*

The original Seckel pear tree is still standing near Girard Point, Philadelphia, on land once owned by Lawrence Seckel. It is supposed to be about two hundred years old, and what is left of it measures: Height 26 feet, half-trunk—a mere shell—5 feet 4½ inches in circumference.

Mr. Brassey, of the English Parliament, has bought 120,000 acres in the northwestern part of Canada, and proposes to found an English colony there. Rather cold and far off comfort for the average Englishman.

"What is your opinion of your two sons as preachers?" inquired a friend of Mr. Clayton, an old dissenting minister. "Well," he replied quaintly but pleasantly, "George has a better show in his shop window than John, but John has a larger stock in his warehouse."

Col. E. I. Drake, the first man to sink an oil well in Pennsylvania, at Watson's Flats, near Titusville, on July 1st, 1859, died in New Bethlehem, Pa., Nov. 8th. Although he had amassed a large fortune, he died in comparative poverty, having been pensioned by the State. A statue to his memory will be erected on the new oil exchange now building in Titusville.

The Arctic exploring vessel, the Jeanette, is reported to have been crushed in the ice and lost, with all hands.

The Trappists inhabiting the convent of "La-Tomba," three miles out of Rome, on the barren waste toward Ostia, sometime ago undertook to redeem or "bonify" the lands around their convent, which are now cultivated and rendered healthy by the planting of thousands of eucalyptus trees.

Never wish a thing done, but do it. Men are generally like waggons; they rattle prodigiously when there is nothing in them.

"I assure you, gentlemen," said the convict, upon entering the prison, "that the place has sought me, and not I the place. My own affairs really demand all my time and attention and I may truly say that my selection to fill this place was an entire surprise. Had I consulted my own interest, I should have peremptorily declined to serve; but, as I am in the hands of my friends, I see no other course but to submit."

The Mississippi law against selling liquors to minors is very severe. It provides that offenders shall pay a fine of not less than twenty nor more than a hundred dollars, and shall be confined in the county jail not less than ten nor more than thirty days, and to pay the cost of the prosecution.

The passionate are like men standing on their heads; they see all things the wrong way.

The funeral of the Governor of Whydah, West Africa, was celebrated by a massacre of natives. The King will do homage to his father's memory by beheading 200 captured chiefs.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y.

Take Ayer's Cherry Pectoral to stop your Colds, Coughs and Bronchial Affections before they run into Consumption that you cannot stop

AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of **Consumption.** His child is now in this country and enjoying the best of health. He has proved to the world that **Consumption** can be positively and permanently cured. The Doctor now gives this Recipe free, only asking two green stamps to pay expenses. This Herb also cures night-sweats, nausea at the stomach, and will break a fresh cold up in twenty-four hours Address CRADDOCK & CO., 1032 Race St, Philadelphia, naming this paper.

The habit of running over boots and shoes corrected with Lyon's Patent Heel Stiffeners.

Agents and Canvassers.

Make from $25 to $50 per week selling goods for E. G. RIDEOUT & CO., 10 Barclay Street, New York. Send for their catalogue and terms. [sept8 661-1y

MARRIED.

No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In this city, on the 16th inst., at 8 30 p. m., at the residence of the bride's parents, by the Rev. Joseph R. Wilson, Mr. WILLIAM GILCHRIST and Miss ELLA FANNIE LILLY.

At the residence of the bride's mother, in Rowan county, N. C., Nov. 17th, 1880, by Rev. A. L. Crawford, Mr. JULIUS A. LYERLY and Miss MARTHA J. GRAHAM.

At Unity church, Rowan county, Nov. 9th, by the Rev. R. W Boyd, Mr. THOMAS D. RICE and Miss CHARLOTTE FILE, daughter of Tobias File, Esq.

In Robeson, N. C., Nov. 4th, 1880, by Rev. H. McLean, Mr. WILLIAM McPHAUL and Miss ANNIE ELIZA WATSON, daughter of John C. Watson.

In the same place, Nov. 11th, 1880, by the same, Mr. EVANDER McMILLAN and Miss SOPRONIA McFAYDEN, daughter of Mr. Neill McFayden.

DIED.

Obituary notices must be paid for in advance The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At her residence, St. Paul's, Robeson county, on the 25th of September, 1880, of ulceration of the stomach, Mrs. FLORA LITTLE, wife of James Little, Esq., aged 48 years.

Her illness, which was long and frequently painful, she bore with Christian fortitude seldom equalled. Though anxious to be spared to her husband and children (to whose welfare and happiness, she seemed so essential), yet she rested in the truth, and at times rejoiced in it that God reigns and would deal with her and as He saw best. In early life she accepted Jesus as her Saviour, and connected herself with St. Paul's church, of which she continued an earnest and consistent member until called up higher. In all the relations of life—as daughter, sister, wife mother and friend—she secured the respect and affection of all.

Pastor.

At her residence near Washington, Ark., Nov. 2d, Mrs. JANE C. WILLIAMSON, wife of Rev. L. Williamson, D. D., in the 76th year of her age.

She has long been a sufferer, and her last month was spent in intense pain; but never did she quit the hopes she held so long. For nearly sixty years she "adorned the doctrine of God." Now she has "come to the General Assembly and Church of the First-Born which are written in heaven."

Southern Presbyterian and *Christian Observer* requested to copy.

WILMINGTON MARKET

The attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our Market report, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

Spirits Turpentine.—On Wednesday firm at 42½ cents bid and 43 cents asked; on Thursday sales were made at 43, 43½ and 44 cents—bulk at 43½ cents; on Friday and Saturday quoted at 43@43½ cents without sales. Sales on Monday and Tuesday at 42 cents.

Rosin.—Has been firm at $1 35 for Strained and $1 40 for Good Strained, throughout.

Crude Turpentine.—Hard $1 80 and Yellow Dip and Virgin $2 80 throughout.

Tar.—Receipts taken at $2 40 per barrel on arrival.

Cotton.—Sales on Wednesday and Thursday were made on a basis of 10¼ cents per pound for Middling; Friday 10 9-16 and Saturday 10⅝ cents. On Monday 11 cents, were obtained for Middling, but on Tuesday up to close these figures could not be realized, and market was unsettled and quiet.

Timber.—Goes off readily at good prices. We note sales since last report of four rafts at $7 00; two do. at $7 50; one do. at $8 00; one do. at $9 50; one do. at $10 00.

WHOLESALE PRICES.

These quotations represent the wholesale prices

ARTICLES.	PRICES.	
Bacon—Western Smoked—		
Hams	00 a	12½
Sides, per lb	0 a	9½
Shoulders	7½a	7½
Dry Salted—		
Sides, per lb	0 a	8½
Shoulders	0 a	7
Cheese—Northern Factory, per lb	0 a	12
Dairy, cream per lb	00 a	14½
State, per lb	00 a	10
Coffee—Rio, per lb	18 a	18
Laguayra, per lb	18 a	20
Corn Meal—per bush in sacks	72½a	75
Domestics—Sheetings, 4-4, per yd	6½a	7
Yarn, per bunch	00 a	1 00
Flour—Fine, per bbl	0 00 a	5 00
Super, Northern, per bbl	5 50 a	6 00
Extra do. " per bbl	6 00 a	6 25
Family " per bbl	7 00 a	9 00
City Mills—Extra Super, per bbl	0 00 a	7 50
" Family, per bbl	0 00 a	8 00
" Extra do., per bbl	0 00 a	8 50
Glue—per lb	12 a	14½
Grain—Corn, in sacks, per 56 lbs		
from store—white	67 a	70
Corn, mixed, wholesale in sacks	00 a	67½
Corn, Cargo, per 56 lbs, bulk	68 a	70
Oats, per bushel from store	00 a	50
Peas, Cow, per bushel	60 a	65½
Hoop Iron—per ton	80 00 a	90 00
Lard—Northern, per lb	10 a	10
North Carolina, per lb	10 a	11
Lime—per bbl	0 00 a	1 20
Molasses—West Indies, old crop	00 a	30
" " bbls	00 a	32
" " new crop	37 a	40
" " bbls	40 a	41
New Orleans	47½a	60
Sugar House, hhds, per gal	00 a	25
" " bbls., per gal	00 a	26
Syrup, bbls., per gal	40 a	55
Nails—Cut, 4d to 20d, per keg	00 a	3 50
Oils—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
Pork—Northern, City Mess	00 00	17 50
Salt—Alum, per bag of 4 bushels	75 a	80
Liverpool, per sack	80	85
Liverpool fine, per sack	1 40 a	1 50
Sugar—Cuba, per lb	8½a	10½
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	00 a	10½
B— " per lb	00 a	10½
C— " per lb	00 a	8
Ex. C— per lb	00 a	9
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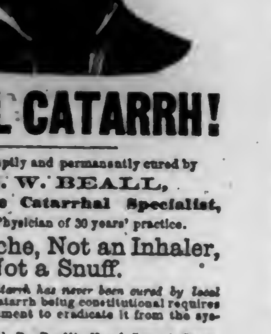

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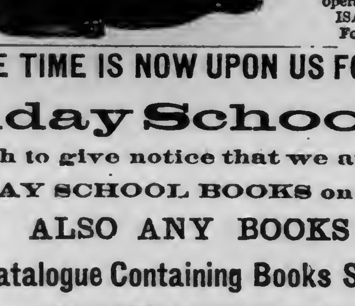

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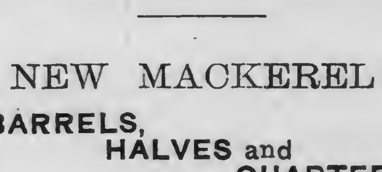

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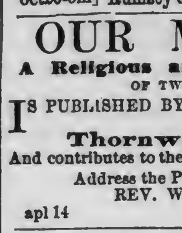

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FOR THE FAMILY.

The Right Must Win.

Oh, it is hard to work for God,
To rise and take his part
Upon this battlefield of earth,
And not sometimes lose heart.

He hides himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad.

Or He deserts us at the hour
The fight is all but lost;
And seems to leave us to ourselves
Just when we need Him most.

Ill masters good, good seems to change
To ill with greatest ease;
And, worse than all, the good with good
Is at cross purposes.

Ah! God is other than we think;
His ways are far above,
Far beyond reason's height, and reached,
Only by childlike love.

Workmen of God, oh lose not heart,
But learn what God is like;
And in the darkest battlefield
Thou shalt know where to strike.

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible.

Blest, too, is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin! —*F. W. Faber.*

The Cat, The Mouse, and The Little Red-Hen.

BY MRS. BATTERSBY.

Once upon a time, in a small house, in a valley, dwelt a cat, a mouse, and a little red hen. They were very happy, their only foes being an old mother fox and her son, who lived in a house upon the hill-side, and who often watched their neighbors, hoping to find them asleep or quarreling some day, and to have a feast upon them; but they never quarreled, and one always kept watch; so if ever a bushy tail belonging to Mr. or Mrs. Reynard appeared over the brow of the hill, the cat mewed, the mouse squeaked, and the hen crowed, a warning note, and then ran into their dwelling and locked the door.

But the cat and the mouse were a very lazy pair, and whatever had to be done in the house fell to the share of the little hen, which was rather unfair. When they got up in the morning it was "Who'll make the beds?" "I won't," said the cat, and "I won't," said the mouse. "Well, I'll make them myself," said the little red hen. Then when they were hungry, "Who'll bake the bread?" "I won't," said the cat, and "I won't," said the mouse. "Well, I'll bake it myself," said the little red hen. And if the house wanted cleaning. "Who'll sweep the rooms?" "I won't," said the cat, and "I won't," said the mouse. "I'll sweep them myself," said the little red hen. And so all day long the cat sat before the fire, licking her paws now and then, and the mouse curled his whiskers and combed his hair like any other gentleman, while the little red hen bustled about, with her duster in her claws, singing an old sort of song which sounded like—

Cluck, cluck, cluck,
I'm glad I'm not a duck
Weet, weet, weet,
For then I'd have web feet;
Cluck, cluck, cluck,
And water on my back;
Trill, trill, trill,
And such a vulgar bill,
And now I've eight free toes,
And lovely Roman nose,
Cinck, cluck, cluck,
I'm glad I'm not a duck;

and doing her work and that of both her companions also. To do them justice, they were very fond of her; but they looked upon her as a good, simple sort of a creature, whom nature had intended for their slave, and who had every reason to be happy.

One morning old Mother Fox got out on the wrong side of the bed, and of course you know my young readers, this did not put her into a good temper; so she scolded her son all breakfast-time, as they had only the bones of a goose between them, and her teeth were not strong, as they had been when she was young. At last, when one of them broke off short, as she was craunching a merry thought, Madame Fox got up in a rage, and flinging an old sack at her dutiful son's head, she told him "to be off at once, and if he did not bring home something good for dinner he knew what he might expect;" at which threat young Fox groaned inwardly, for his mamma kept a post-stick in the corner of her cottage, and his bones felt a little sore from the last chastisement he had received. So he threw the sack over his back and trotted off in the direction of the house in the valley, though as he did not hear a mew, a squeak, or a crow, he feared the "happy family" were within and had their door locked.

Now the good little red hen was just making the beds, and chancing to look out of an upper window she saw a very curious sort of creature coming up to the house, for the body and bush of the fox were quite concealed by the sack and only the paws and the nose of the animal could be seen. So the hen hopped down stairs at a great rate and told the cat and the mouse that a visitor was approaching.

"Who'll open the door?"

"I won't," said the cat, and "I won't," said the mouse.

"Well, I'll open it myself," said the little red hen.

A rat-tat tat was heard, and after combing her head smooth with her claws and trying on a clean apron, she opened the door, and the fox sprang in, the sack falling off as he did so. The cat ran up the chimney, and the mouse squeezed himself into a little hole in the floor, while the poor little red hen got behind the door and tried to hide herself.

Not a living thing was to be seen. But the fox is a cunning animal, and he walked across the floor on tiptoe and peeped up the chimney. A tail appeared just within reach, and Mr. Reynard crept back for his sack, and seizing upon pussy's tail, in a moment she was out of the chimney and in the sack.

Foxey clapped his hands, and thought what a clever creature he was, and then looked about for the rest of the inhabitants. Alas! it was plain their tails were doomed to betray them, for peeping out of the hole in the floor was what looked like a little piece of stick; but Reynard was too wise not to know what it meant, and in a moment he had the mouse in his paws. She bit them as she could, but he only snapped his teeth at her, and put her into his sack with the cat. Then he looked about for No. 3.

Poor little red hen! She might have escaped but a gleam of sunshine came under the door and showed a shadow of the feathers moving just over the place where her heart beat so fast, and Reynard pulled the door open and seized upon her, popped her head foremost into his sack.

He had got all he wanted so he threw the sack across his shoulders, and trotted off in a state of extreme satisfaction with his morning's work.

Meantime the cat, the mouse and the little red hen had been talking over their melancholy situation.

"What was to be done?"

"I don't know," said the cat and "I don't know," said the mouse.

"Well, let us think awhile," said the little red hen.

So they thought, and they thought.

"Now who has a plan of escape?"

"I have not," said the cat, "I have not," said the mouse.

"I have one myself," said the little red hen.

Now the day was very hot, and the fox began to feel rather tired, and as he was sure his mother would not expect him home so early, he threw himself down upon a nice soft turf of moss, and proceeded to tie up the mouth of the sack very carefully. Then laid it beside him, and fell fast asleep.

When the little red hen heard him snoring she jumped up in great haste.

"Who has got a pair of scissors?"

"I have not," said the cat, and "I have not," said the mouse.

"I have them myself," said the little red hen. "Who has got needles and thread?"

"I have not," said the cat, and "I have not," said the mouse.

"I have them myself," said the little red hen.

Then she cut a slit in the sack with her pair of scissors, and told the mouse to leap out and fetch her a stone about his own size. So he did as he was bid; and then she made the hole larger, and sent out the cat to fetch another stone. And when she had placed the stone and moss in the sack, she told them to run away home, and she would follow them.

So she got her needles and thread ready, and, springing out of the sack she placed a stone in her stead, and sewed up the hole as fast as possible, watching the fox now and then. Once he stirred, and she felt her heart beat; but it was only because an ant stung his leg; and she finished her task, and set off as fast as feet and wings would carry her after her companions, overtaking them just as they came to the door of the house.

Presently the fox began to dream of his mother; so he started and awoke in a great fright, and taking up his sack he continued his journey.

"Dear me, how heavy these creatures are!" he thought, "and how they hurt my back with their hard bones! Never mind; my mother will be pleased for once in her life."

So he looked up and there was old Madame Fox at her door, shading her eyes from the sun with her fore paw, and watching for him. She saw he had a heavy load and greeted him affectionately.

"So there you are, my good son; and what have you brought your old mother?"

"A cat, and a mouse, and a little red hen. Here they are."

And the dutiful son was going to lay down his burden upon the floor, when his mother stopped him.

"I've got my new iron pot boiling upon the fire, my son. Just untie your sack, and empty it into the pot. It will save us a great deal of trouble in skinning and plucking., But what's this?" as the heavy stones fell and smashed her new pot. "You wicked fellow! Were you mocking your mother, and breaking her pot, and scalding her? See what you will catch!"

And hobbling over to the corner, she seized upon the post-stick, and never listened to her son's cries or entreaties for justice, she belabored him till he rushed out of the house and over the hills—so far away that he never again was seen in the neighborhood.

Old Mrs. Fox, becoming hungry towards evening, went out to look for a partridge or leveret, but placing her foot upon a trap set for a cat, she broke her leg, and was killed by a keeper next morning; and the squire, as he could not keep her alive to be hunted, took her face and her hush, and nailed them up to his stable-door, so that every one who came into the yard might think he had been first in the hunting-field.

And the cat, and the mouse, and the little hen led very peaceful lives now that their cruel neighbors were dead and gone.—*Bright Side.*

MISCELLANEOUS.

The Step of Man.

At a recent sitting of the French Academy of Sciences, Monsieur Marey read a very interesting paper, giving the result of his experiments with a machine for measuring the length and rapidity of man's strides in walking. The machine, called the odograph, consists of a cylindrical body containing clock work which causes the cylinder to revolve at the uniform rate of 2-36 inches an hour. A pen is so arranged as to trace a line on paper rolled around the cylinder, and the track made by this pen shows the rapidity of the footsteps of the person to whom it is attached. An air valve is placed in the sole of the shoe, and it communicates with the instrument by means of a rubber tube leading up the trowsers' leg. Each time that the foot strikes the ground a slight puff of air is sent through the tube, causing the pen (which would otherwise mark only a horizontal line) to rise a distance equal to 0-004 of an inch. Thus a line is traced on the paper from left to right, rising at a greater or less angle with the horizontal according as the rapidity of the step is increased or diminished. If a man stepped exactly 3 feet at each step it is evident that in going 3,000 feet the pen would rise just 0·4 of an inch, but it was found in practice that the distance the pen was raised varied between 0·51 and 0·67 of an inch, showing that the average step varied in length from 2½ to 2 feet.

Mons. Marey found that a number of circumstances modified the length of the step. His experiments were made with soldiers from the young recruits to the bronzed veteran, and as they knew nothing of the objects of the experiments, their walk may be regarded as absolutely natural.

From the large number of trials made certain facts were positively determined as follows: The step is longer going uphill than in going down, longer for a man carrying a load than for one unloaded; longer with low heels than with high heels; and longer for a man wearing thick soles and those which project slightly beyond the toe than for one wearing short and flexible soles. It was found that while the heel might be lowered indefinitely without detriment to the gait, the sole could not be made perfectly rigid nor prolonged too far without interfering with the speed and ease of the wearer. Experience alone was able to determine the exact length and thickness necessary to produce the best results.

The rapidity of the step and its regularity could be determined to a nicety. If the rapidity of the step did not change, the line drawn on the paper would keep a regular fixed angle with the horizontal; but if the step quickened, an increased angle would result, making the line curve upward; and if it slackened, the curve would have its concavity downward, these results being, of course, irrespective of the length of the step. Sometimes, as in going uphill, the length of step increased while its rapidity slackened; but on a level it was found that hastening the step caused an insensible increase in its length also.—*Scientific American.*

The Professor's Chair.

FUNGI.

Matched, perhaps, for beauty of coloring, to the rose-tangles and conferve of the seas, are our land tribe of beautiful coloring, but low vegetable rank, the fungi; which, though of ill repute because of their parasitic nature—of their borrowed life—yet exhibit gorgeous dyes and delicate hues, delightful and surprising. The rapidity of these remarkable growths gives a touch of romance to their forms, which is added to by their weird way of appearing in unlooked-for places.

Whence these fungi come has been a subject of much dispute, but it is supposed that the minute seeds, or spornles, are carried by the air, insects, etc., to remote places, where they lie awaiting the proper conditions to spring up. The botanist, M. Fries, reckoned two million of these seeds to one fungus, and with such a reprodnctive power who can wonder that the whole earth is familiar with their various growths?

Fungi form no woody fiber; their growth is purely cellular; but many become hard and horny as they grow. They occupy an intermediate position between algæ and lichens, and resemble both in their different conditions. They are mere aggregations of homogeneous cells, differ widely in their forms, coloring and consistency, being in some conditions almost fluid, and varying in different features through all the conditions of fleshy, papery, corky, horny, etc., while at the same time their colors range from the dun, wan colors visible in the molds and mildews of familiar occurrence to the gorgeous dyes of the richest flower hearts. Their size is variable as their color; now appearing as a stain or speck upon an even surface, as upon the leaves of pears and other plants which they destroy, and upon fabrics which have been exposed an immoderate time to dampness without fresh air; now springing into minute hairs, or threads, as in the common mold which attacks our food; then rising in leaf-like form over the woody fiber upon which they are feeding; throwing out pale disks over some unexpected corner of our lawn, or rising in velvety orange-colored spots on the boards of our garden fence or walk; springing into the wonderful puff-balls that grow to such a marvelous size in a night.

In humid climates favorable to their production fungi grow to a surprising height, and wear their most attractive colors. The blight in corn, the diseases known as rust, ergot, etc., the dry-rot, so destructive to shipping and all buildings where it appears, are but different forms of fungi, and each lives at the expense of the object upon which it forms. In this parasitic trait they differ from the lichens, which, though growing upon or clinging to other objects, derive their nourishment from the atmosphere. Though the two classes approach each other so closely in some forms that it is difficult sometimes to distinguish them, the character of obtaining life by the death of other vegetables cannot be attached to the lichens.

In other countries much use has been made of the fungus tribe where the edible kinds are considered enjoyable, and in Australia they are eagerly hunted for by animals. The variety known as the truffle grows underground, and is very rough upon the outside, but within is quite white; it is sought for by the assistance of dogs trained to scent the fungus, which otherwise it would be almost impossible to discover. The morel, another species of fungus, grows in beech woods, in mushroom form, and is much delighted in by many. Fungi as articles of diet have never become popular in this country, probably because of the difficulty of deciding between the harmless and dangerous classes, although the mushroom finds important place on many tables. During the late civil war an effort was made by a mycologist of the South, the Rev. M. A. Curtis, to make use of this great growth as a food of supply; he found many of our native varieties not only safe and edible but very enjoyable.—*Christian Union.*

The Young Corporal.

A lad, a corporal in the French army, when drunk, struck his superior officer. This was a very serious offence. He was tried by court-martial and sentenced to be shot. The unhappy youth was cast into prison to await the execution of the sentence.

There was an effort made to secure his pardon, but without success. The colonel, however, was much attached to him, and was unremitting in his efforts to procure a pardon, which he at length succeeded in doing, on condition that if ever known to be drunk again he should be shot dead.

The colonel went to the prison to inform the condemned young corporal of his pardon.

"Ah! colonel," said the unhappy young man, as the officer entered; you see what my folly has brought me to."

"Suppose," said the colonel, "that I should tell you that, on condition that you never in your life drink again, a pardon is extended to you?"

A gleam of hope brightened the young man's face.

"Your life being the forfeit if ever you taste liquor again," added the colonel.

"Impossible!" said the poor lad. "I cannot live and not drink. Must I never drink?"

"Never."

The poor young fellow relapsed into hopelessness.

"Nothing could keep me from it. It would be impossible to keep the condition."

"I want but your word and pledge of honor as a soldier!" said the colonel, appealing to the military spirit and high sense of honor he so well knew the youth to possess.

The lad's soul kindled within him. The appeal wrought the effect intended. It was not in vain.

"See! colonel!" cried the young soldier; "see here and now," and he lifted his arm toward heaven, "that never to my dying day will I put liquor to my lips again."

The lad became commander of the Imperial Guard whose very name became such a power, and he kept the pledge in the same spirit that characterized his memorable utterance, "The Old Guard dies but never surrenders!"

Now you see, boys and girls how much that sting of the liquor servant costs. It came very near costing that brave young corporal his life.

It is a very costly sting to this country in dollars and cents. It costs us three hundred and sixty times as much as it does to pay the salaries of all the ministers of the Gospel. The salaries of our ministers amount to sixty millions of dollars, and it costs us twenty-two hundred millions of dollars to keep up the liquor traffic and keep this sting of the liquor serpent doing its work.—*Richard Newton.*

Minerals in North Carolina.

Mr. H. C. Lewis communicated the following list of minerals which he had found near Dobson, Surry county, N. C., during a recent visit to that locality:

Native sulphur, galena, pyrrhotine, pyrite, chalcopyrite, hematite, menaccanite, magnetite, limonite, hausmanite, psilomelane, wad, hornblende, actinolite, asbestos, garnet, talc, steatite, ripidolite, chlorite.

The psilomelane occurred in a bed about 18 feet in thickness.

The magnetite was frequently polar. Native sulphur occurred in cavities in quartzite as a coarse loose powder of rounded wax-like, grains, and was the result of the decomposition of the pyrite.

It was also stated that rutile occurred in Alexander county, N. C., a new locality.—*Scientific American.*

STATE NEWS.

The terms of contract between J. A. Cloud of New York, and Edwin E. Burruss of Wilmington and their associates of the one part and the City of Wilmington of the other part, have been ratified and confirmed, and water works are to be completed in this city by eight months from the 9th November inst.

Messrs. Geo. Snow and W. W. Fuller, of Raleigh, were in Asheville Tuesday, to attend to the sale of some 10,000 acres of land in this county, claimed by the State University. Messrs. V. S. Lusk and W. G. Candler bought it for $112.00.—*Asheville Citizen.*

The authorities of the W. N. C. R. R. are now changing the guage of the road to conform to that of the R. & D. R. R. Work began Tuesday morning and is progressing rapidly. Something over 200 hands are employed. The first wide guage engine will perhaps reach here this evening—the work will then be about half completed.—*Hickory Press.*

The news of a horrible murder was brought to this city yesterday. On Saturday night, as Berry Bunch, colored, a resident of Mark's Creek township, sat in his house with his family, some unknown person fired on him through an opening between the logs of the house. The contents of the gun lodged in his head, producing almost instant death.—*Raleigh News and Observer.*

A Word to Our Readers.

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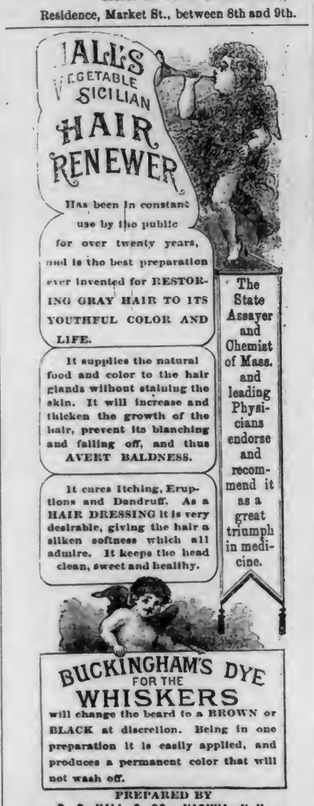

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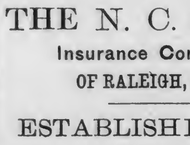

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[ENTERED AT THE POST OFFICE AT WILMINGTON, N.C. AS SECOND-CLASS MAIL MATTER.]

For the N. C. Presbyterian.

EXTRACTS FROM A YOUNG LADY'S LETTERS HOME.

NEW YORK, October 12.

I have been taking a round of the great stores—Arnolds, and Macys, and Stewarts, and Lords, &c. The fall opening of goods and imported dresses are wonderful—some wonderful for oddity, some for beauty and all for expense. Everything seems run wild in colors. I saw a dress from Worth's yesterday, a scarlet velvet, trimmed with gold brocade: price $500. By gaslight it looked like a house on fire. The peacock-blue and old-gold colors are much worn yet. I am trying to be very reasonable myself, for the dress I chose cost *only* $250. It is white satin, hand-printed with clusters of moss rose buds and trailing delicate vines. * * * The goods are magnificently arranged in the shop windows: dresses on stands, pyramids six feet high of artificial flowers, dress goods in columns stiff with brocade and embroidery. Everything is done so artistically and to catch and please the eye. You can't but advance a part of your education in merely walking through these streets and stores. At every moment you see something to astonish, or delight, or instruct you. You get so many new ideas and notions. * * * I haven't seen a single overskirt since I came. Of course the effect of the trimming is the same, but the expense and trouble are both much less. O do, somebody, send and ask me to get some of these brocaded ribbons for them! Only 35 cents a yard. I want to have the pleasure of buying some of them.

* * * * * *

October 13th.—The first ride on the Elevated Railroad certainly gives one a new sensation. It is precisely like flying through the air, and it is fearful to think of the narrow rail you are on, and look at the crowds of people over whose heads you are flying. The turns are so sharp. At some of them those sitting in a middle car can see the engine and the hindmost car at the same time. I should be sorry to live on a street through which this road runs. We went up to High Bridge, on the Harlem river, the other day, and stood on the bridge a long time looking at the many boats, the flying trains, the changing foliage.

* * * * * *

Last Saturday I was at Central Park to see the corner-stone of the great Egyptian obelisk laid. Some twenty thousand people were said to be present, and I stood *jammed* in a crowd for two mortal hours waiting for the long procession of Masons, and brass-bands, and carriages. Not a word of the speaking did I hear, and came away satisfied to have witnessed such a ceremony *once* in my life. I am also satisfied to have seen *once* a vast political torch-light procession. We sat on the steps of a brown-stone house some two and a half hours. To be seen the sight was worth the fatigue: the soldiers in bright uniform, the banners, the torches, the cannon, the fireworks, the music, the fine horses—and then the crowd! They say four hundred thousand people were out. And it was all so orderly, plenty of policemen about, but no fusses. I did enjoy it exceedingly, though I wonder how we got home out of that vast multitude. You seem to lose the sense of your own identity, as if you were carried along in a dream.

* * * * * *

Last Sunday we went to hear Dr. Deems preach. His church is a plain one, the congregation good, and good looking and attentive. The Doctor's manner is so lively, so impressive. I don't wonder he is popular. It is that *liveliness* that draws a congregation. Rev. Mr. Betts, of North Carolina has the manner, almost conversational, and putting familiar truths in an unfamiliar way to freshen them. We have been over to Brooklyn to hear Dr. Talmage, and the same thoughts occurred to me. It is the *manner*, the sprightliness of expression. Yet, of course, there must be great power of some kind lying behind this to keep a congregation, and to attract twice every Sunday, such crowds. Dr. T. is rather homely and insignificant looking, has a peculiar voice, uses fine language, rather too flowery. I liked his prayers. One began: "We come, gracious Master, to the great Fountain with empty pitchers, and to the great Light with unlighted torches." His church is showy, semicircular, and *filled*. The crowd was immense. We got out of the church and into a street car with difficulty. I enjoyed coming across East River at night. The many lights from the boats and the bright track of moonlight on the water, were beautiful.

* * * * * *

October 20th.—No, no! there is not the least danger of my loving plain things at home, or old North Carolina any the less for all that I see and hear and enjoy so keenly here. But yet I can understand how it is that people who come here and live awhile, and work, and see how things are carried on here—with what force, and energy, and precision, and success—with what liberality, too, I can see how they do get a kind of disgust with their own State, and thank their stars they are out of it. The splendid, open-handed liberality towards so many great public charities is one of the most striking things. One is bound to compare with what one has seen at home. The poverty of the South presses on your mind. Our people *can't* give as these people do. Well, then, some of them recognize the fact that they can't live at home. They come here where their services are appreciated and paid for at their full value. The money is not begrudged them, and the consequence is they feel impatient of North Carolina industries and North Carolina ways of doing. They do love her, they never cease to be Southerners in heart, but they can't stand *the stagnation*.

* * * * * *

I find the Northern people I meet very curious about the South. They ask no end of questions, and it is so amazing to find people of education and some cultivation so ignorant of any part of their native country. They know no more of North Carolina—of her towns, of her institutions, of her products, of her immense mineral wealth—than I do of Australia. It is just as if we were a foreign country to them. I want you to send me a box of our beautiful autumn leaves of all sorts and some cotton bolls in various stages of growth, and some sheafs of mica, and some great heads of millet, &c. I want to have them to show. The girls at Cooper are just as kind and polite to me as they can possibly be. I shall be so glad to show them some of these things from North Carolina. Wherever I go shall only good be known of the dear old State. There let me live or die, whatever other people do.

October 22d.—I have got quite beyond octagonal blocks and cylinders and am drawing now (in crayon) from plaster casts. Every other afternoon I take lessons in painting on china. I found it very difficult at first. Instead of oils to mix the paints, turpentine is used, and as much work as possible must be done with one stroke of the brush. The paints are mineral. We have china plates or tiles about six inches square to paint on. Our teacher gives her own designs. My first one was a wild rose. Our china is not *unbaked*. It is glazed just as you see common crockery in the stores. After painting it is sent to a furnace to be burnt in. The colors change in firing, and you have to calculate for that in painting. If your work is not good you can easily rub it out before it is burnt.

I draw steadily four hours a day: and to prove how steady I am, a letter from you was handed me just as I started one day, and I kept it in my pocket all the morning and did not open it till I went to lunch. The girls in my alcove all wondered how I could do it, and if I had chosen I suppose I might have read it. The rules are very strict. Lots of the young ladies are unpunctual, and read novels besides, for grown people can't be treated like children, and if one chooses to cheat one's self, it can be done. I never did believe in anything of that sort. I can say with a clear conscience that I never deliberately wasted an hour of time that I was paying for. Then I had the letter to look forward to, and what a pleasure to dash home to lunch and tear it open the minute I sat down to the table.

Crayon work is what you may call dirty work. My hands are as black as soot every day, and the crayon actually gets into my hair. But I like all the work I am doing, and I like the people I am associated with. I find everybody kind, and helpful, and pleasant. They couldn't possibly be nicer if they were all Southerners.

For the N. C. Presbyterian.

TIMIDITY OR COWARDICE, WHICH?

A great deal that passes under the name of timidity is really only cowardice—and especially among Christians. This is too grave, and too melancholy an assertion to venture, if it was not the assertion of a fact.

How many Christians are there who as an excuse for not talking with their friends on the subject of religion, will say quickly, and with a shade of humility on the face, "Oh, I am too timid, I have not courage to talk to him, but I can pray, and I do pray for him, but I can never talk!" Now the spirit that prompts one to desire a thing very earnestly, to pray for it very eagerly, is very apt to be a brave spirit—and ready and willing to speak.

And then, as regards that other question of how much self-denial one may dare to practice for the Master. How many make the mistake of calling their cowardice timidity, here too?

"I am afraid people will think me censorious and unsocial if I decline to take part in the social dissipations of my town." I am so afraid that some one may think I am condemning him, and so on. Now is that the spirit of genuine timidity—the outcome of Christian humility or is it not rather, the cowardice of the natural heart—"that fear of man that bringeth a snare?" A sort of wolf in sheep's clothing? Yes, a wolf for this mock timidity is a beast of prey, one that is ever on the watch for our best intentions—our good impulses—and ready to devour them at sight.

There is work to be done in the Church, the poor and the sick are to be looked after, a mission to be started, the children of the Sunday school to be waked up and put to work. And somebody must do it. But everybody seems to be afraid of—what?

Time flies, and in these days of gigantic events, vast enterprises, and of tremendous calamities, individual efforts, even the greatest seem small, and we have no time to dally with so-called timidity. The servant of the Lord must be up and doing, not in his own feeble strength, but armed with the strong promise of the Eternal. "As thy day so shall thy strength be." And so "strengthened with all might according to His glorious power," we will be "faithful in all good works, and increase in the knowledge of God."

D. S.

REPORT OF THE AGENT OF SABBATH SCHOOLS.

[Approved by the Synod of North Carolina and published in the N. C. PRESBYTERIAN at the request of the Synod.]

Every Presbytery has this year sent your Agent a Sabbath school report.

There are 153 Sabbath schools in our Presbyteries, of which Concord reports 30, Fayetteville 34, Mecklenburg 33, Orange 35 and Wilmington 21. They embrace 1,219 teachers and 9,531 scholars, with an average attendance of three-fourths of them, and distributed as follows: Concord 261 teachers and 2,227 scholars, Fayetteville 277 teachers and 2,071 scholars, Mecklenburg 235 teachers and 2,149 scholars, Orange 312 teachers and 2,146 scholars, Wilmington 134 teachers and 938 scholars.

A cheering increase is shown of 659 scholars over the number reported last year, and an increase of 1,304 scholars over 1878. For ty-four teachers and three hundred and ninety-eight scholars were added to the communion roll of the church, a total of 442 additions from the Sabbath schools. Of these additions Concord and Mecklenburg furnished the largest numbers, the former 190 and the latter 132.

The contributions for school purposes amounted to $1,156, and for general benevolence $1,009, a total of $2,165. Of this sum Mecklenburg and Orange gave each over $600, Fayetteville $452, Concord $390 and Wilmington $112. But the gifts for general beneficence came from only forty-six schools, most of them reporting no separate contributions, according to the urgent recommendation of both Synod and General Assembly.

Some mission schools are thrown out by our churches, and four schools among the colored people are reported, viz: two each in Orange and Mecklenburg, with an aggregate of more than 200 scholars.

Thus there appears to be, on the whole, a more vigorous activity and wholesome progress in this department of our Church's work in this Synod. It appears as if our great need now is to urge our backward and non-reporting churches kindly but urgently to earnest effort in this good cause; to carry out fully our plans for active sessional supervision; to use the helps provided by our Publication Committee, and especially now, in view of all our surroundings, to establish and foster teachers' meetings and social normal classes for the increase of general scriptural and specific doctrinal training. Careful study is demanded for truly successful teaching, and clear and simple presentation of the truth from both the private and public teacher. We believe that then the Church will be able to use most successfully, with the help of the Holy Spirit, this great arm for the Master's work in saving immortal souls.

ADDRESS TO THE CHURCHES.

[Adopted by the Synod of North Carolina and ordered to be read to the Churches. Published in the N. C. PRESBYTERIAN by the request of the Synod.]

The Synod of North Carolina to the churches under its care sendeth greeting. "Grace be unto you and peace from God our Father and the Lord Jesus Christ." "We give thanks to God and the Father of our Lord Jesus Christ praying always for you."

DEARLY BELOVED: At the close of another Synodical year, it is meet that we should again carefully take our reckonings, that we may know our condition as a church; where we are and whither we are tending.

The reports from the several Presbyteries on the state of religion are before us and contain facts which should fill us with profound thanksgiving to God for His continued mercy unto our people; and also, facts which show that very much remaineth to be done in the great work of perfecting the saints, and in taking possession of the regions without, in the name of the Lord Jesus Christ our Head and King.

We would, Dear Brethren, record our thanksgiving to God for His goodness unto us and unto you, in so mercifully preserving the lives and health of our ministry: and notwithstanding all our unworthiness, not removing the candlestick of divine truth from its place, and not suffering the fire to be extinguished on our altars. The great interests of Foreign Missions, Domestic Missions, Ministerial Support, Education and Publication, during the past year, have received commendable attention. Our people in the main, at least in theory, acknowledge the obligation which rests upon them to honor the Lord with their substance. But while this is true, it is evident that as yet we have not reached the measure of duty in the matter of giving for the support and spread of our holy religion.

As a proof of this hear the unanswered cry of the heathen world imploring us to come over and help them; and see the stolid indifference and religious ignorance which brood over many of the highways and hedges within our own bounds; and especially consider the insufficient support given many of our ministers.

If we include all our churches, city, town and country, the average salary paid the ministry in this Synod is not more than $650, and if we leave out of the count the city churches and larger town churches, the average salary is not above $400. The effects of this insufficient ministeral support are exceedingly sad to behold. They are these: many of our ministers are forced into secular engagements, in order to supplement their income, and live under the great life-shadow, that they neither are meeting, nor can meet their ordination engagements. And many of our churches, from lack of a more thorough and watchful ministerial oversight, "stand for awhile like the deserted temple of a deceased oracle, and then sink into a hasty age and so descend into ruin." Perhaps the worst injury a church can inflict on herself is to support insufficiently her minister. Such a course weakens the arm that wields the shepherd's rod, and exposes the lambs and the sheep alike to the horrors of starvation and the attacks of the enemy.

But there is another thing, Dear Brethren, to which we desire to call your attention. In reading the scriptures, you have noticed that the people of God are called "the lights of the world," "the salt of the earth;" and they are exhorted to let their light so shine before men that others seeing their good works may glorify our Father which is in Heaven; and, even, to be perfect as our Father which in Heaven is perfect. The meaning of such teaching as this cannot be doubtful.

It is the Head of the Church calling upon His people to consider their true position in this world,—to realize their duties both to God and man,—in a word, to live out their religion. This living out our religion in the home circle, in the business sphere, in adversity and prosperity, is, we conceive, one of the great needs of the time.

Our religious inheritance transmitted to us under God, through the suffering of our forefathers, is a goodly one. They toiled and suffered, and we are entered into their labours. Theirs was a dispensation of suffering. Ours is pre-eminently one of living out the blessed doctrines of grace we have received.

Let us then, forgetting the things which are behind, reach forth to those that are before. Let us heed the exhortations, which tell us to abhor that which is evil; to be not conformed to this world; to deny ourselves and take up our cross and follow the Master. Let us draw our inspiration from the words of our enthroned Redeemer, which say: "Be thou faithful unto death and I will give thee a crown of life."

The Synod sends you its salutations. "Grace be with you all: Amen."

MY LOST SELF.

BY MARY AINGE DE VERE.

You wonder why my eyes are dim with tears.
Then, shall I tell you? Long and long ago—
So long ago! years piled on weary years—
There was a little child I used to know.

And every day and night and every hour
We took life's gift together, sun and shade,
And saw the rainbow shining through the shower;
And heard the talk that building robins made.

We thought the world was ours, to come and go
About its highways, finding treasures rare;
We thought all heaven was ours, and fashioned so
Grand castle after castle high in air!

Ah! now I find the world a desert wild;
No room in all the sky for tower of mine.
But most of all I miss my comrade child:
Her brave, true courage and her faith divine.

Dead? Changed? I know not, sweet; I only know
That sometimes from the mirror's shining space,
In my own features, worn and faded so,
I catch a glimmer of the bright lost face.

You will no longer wonder that I weep,
My little girl with eyes so grave and clear;
Whatever treasure we may hold or keep
To lose one's happy self is saddest, dear!

—*Christian Union.*

REPORT OF THE AGENT OF PUBLICATION.

[Approved by the Synod of North Carolina, and published in the N. C. PRESBYTERIAN by the request of the Synod.]

Your Agent reports:

First. The contributions to this cause in the bounds of the Synod.

According to the reports of the Presbyteries the sums respectively collected by them for the year ending April 1, 1880, are as follows: Concord, $146; Fayetteville, $175; Mecklenburg, $213; Orange, $178; Wilmington, $69. Total, $781.

Compared with the amount collected the previous year there is a gain of $14.

According to the report of the Secretary of Publication, the amounts received for the same time into the treasury at Richmond are as follows:

Concord, $29 42; Fayettoville, $88 05; Mecklenburg, $129 50; Orange, $125 28; Wilmington, $129 81. Total, $502 06.

Showing a decrease of $125 42 as compared with the receipts of last year.

Very considerable proportions of their contributions were retained in their own hands by some of the Presbyteries for the colportage work, which fact accounts for the large excess in the amounts as reported by them, over the receipts reported by the Committee of Publication.

Eighty-nine of our two hundred and twenty-six churches, or thirty-nine per cent., reported no contributions. The membership in these churches constitutes twenty-seven per cent. of the whole. The average contribution to this cause has been four cents per member throughout the Synod.

Second, Colportage.—This important work does not appear to have been prosecuted with vigor in any of the Presbyteries the last year. There has not been a colporteur in the field. Funds have been raised for the work in some of the Presbyteries and arrangements are making for the entering upon the work at as early a period as possible. It is recommended that the resolution on this subject, adopted by the last Synod be reaffirmed.

General Remarks.—We believe there has been improvement in our bounds in the matter of the patronage of our own Sabbath school periodicals and literature. The action of the Synod and of the Presbyteries in the last year or two, in calling the special attention of the churches to this subject has not been without practical effect. It is recommended that this action be again reaffirmed.

[The resolutions thus reaffirmed have been published.]

A CONSTANT SALVATION.

BY THEO. L. CUYLER, D. D.

A clipper ship crossing the Banks of Newfoundland in heavy weather strikes an iceberg. She settles rapidly at the bow, and her captain and crew have barely time to leap into the life-boat. The question, "What must we do to be saved?" is answered by their prompt leap into the life-boat, which is an act of faith. They trust their lives to it for salvation. From immediate death they are saved.

But after the ship has sunk, the crew are still out in the deep and dangerous ocean. There is a second process necessary. In order to keep out of the trough of the sea, and to reach the distant shore, they must stick to the boat and pull lustily at the oars. They must "work out their salvation" now by hard rowing. But this is a *continued* process of salvation day after day, until they reach the shores of Nova Scotia. Never for a moment, however, are they independent of the life-boat. That must keep them afloat, or they go to the bottom. At last, after hard rowing, they reach the welcome shore. This is their third, final, and complete salvation; for they are entirely beyond the perils of the treacherous sea. Now they are at rest, for they have reached the desired haven.

This homely parable will illustrate with sufficient clearness the three ways in which the word *salvation* is employed in God's Word and in human experience. The first leap into the life-boat illustrates that decisive act of the soul in quitting all other worthless reliances and throwing itself on Christ Jesus, in simple, believing trust. This is conversion. By it the soul is delivered from the guilt and condemnation of sin.

The Holy Spirit is active in the step—cleansing and renewing the heart. By this act of surrender to Christ, the sinner escapes from death into life. He may joyfully cry out, "By the grace of God I am *saved!*"

Yet this converted believer is no more independent of Christ as a Saviour than those sailors were of that life-boat. For until he reaches the consummated deliverance of *Heaven* (which is what the word "salvation" signifies in Psalm xci: 16,) he must be clinging to Christ Jesus every day. And it is this daily and hourly salvation that we wish to emphasize at present. Too many people limit the word to the initial step of converting faith and falsely concluded that nothing more is to be done. A certain school of rather mystical Christians so magnify this act of receiving the "gift of eternal life" in Christ that they quite forget the fact that a vast deal of head winds, hard rowing, conflict with the Devil and remaining lusts, must be encountered.

There is a very important sense in which every true servant of Christ is obliged to "work out his salvation" every day of his life, if he lives a century. It was not to impenitent sinners or to anxious inquirers that Paul addressed the famous injunction: "Work out your own salvation with fear and trembling." He was addressing the blood-bought Church at Philippi. And, if he were alive to-day, he might well ring these solemn words into the ears of every Christian in the land. For, if our original deliverance from the condemnation of sin and desert of hell depended on our surrender to Christ, so our constant salvation from the assaults of sin depends upon our constant *obedience* to his commandments. Faith without works is dead. Brethren, we may be in the life-boat; but the life-boat is not heaven. There is many a hard tug at the oar, many a night of tempest, many a danger from false lights, and many a send under bare poles (with pride's "top hamper" all gone), before we reach the shining shore. To the last moment on earth our salvation depends on complete submission to Jesus. Without him, nothing; with him, all things.

Please bear in mind that salvation signifies simply the process of saving. Our Blessed Master means to save us and our lives for Himself, if we will let Him do it and will honestly co-operate with Him. Yonder is an acre of weeds which its owner wishes to save from barrenness to fruitfulness. So he subjugates it with plow and harrow and all the processes of cultivation. If the soil should cry out against the plow share and the harrow and the hoe, the farmer's answer would be: Only by submission to this discipline can I reap the golden crop which shall be to you a credit and to me a glory. In like manner, by absolute submission to Christ's will, by constant obedience to His pure commandments, by the readiness to be used by Him entirely for His own purposes, can you or I be saved to life's highest end. The instant that I realize entirely that I am Christ's, I must also realize that my time must be saved from waste for Him, and my influence must be consecrated to Him. All accumulation is by wise saving. Sin means waste, and ends in ruin and remorse. The honest, devoted Christian is literally "working out his salvation" when he is daily striving to redeem his time, and employ his utmost capacity, and use his every opportunity, to make his life a beautiful offering and possession for his Lord. If we were not worth saving our Lord would never have tasted the bitter agonies of Golgotha to redeem us. If every saved follower is by and by to be presented by Christ "faultless, with exceeding joy," then is a Christian life a jewel worthy of his diadem. Oh my soul! let Him work in me to will and to do according to His good pleasure, if I can be made to yield this reverence of honor to my beloved Lord.

There is another sense in which Christ furnishes us a constant salvation. His presence saves me in the hour of strong temptation. He keeps me from falling in a thousand cases where I do not directly recognize His hand. When I wake up in the morning, after a night ride in a Pullman car, I do not know how many human hands have been busy in order that I might ride safely through the pitch darkness. And when I get to heaven, perhaps I may find out how often Jesus interposed to save me from threatened ruin, from unsuspected dangers. He was saving me in a hundred ways that I did not dream of. And the visible acknowledged deliverances were all due to Him. Daily grace means a daily salvation. Paul lived thus in constant dependence, realizing that, if Christ withdrew His arm, he must sink in an instant. Not one moment can I dispense with the life-boat until my foot stands where "there is no more sea."

If these things be true, then we ought to be ever praying: "O, Lord! what must I *do* now to be saved? To be saved from waste of time; to be saved from dishonoring thee; to be saved from secret sin; and to be saved up to the fullest, richest, holiest service of thyself!" He can help us to accomplish all this, for His grace can bring us a full salvation. When we reach heaven, we will no longer need to be saved. The voyage will be over, the dangers ended. The multitudes who have been saved will then walk in the light of the New Jerusalem, and cast their crowns at the feet of Him who purchased for us so ineffably glorious and transcendent a salvation!—*Independent.*

THE TRUE STYLE OF SPEAKING.

On the whole, when once a man is master of himself and of his materials, the best rule that can be given him is to forget style altogether, and to think only of the reality to be expressed. The more the mind is intent on the reality, the simpler, truer, more telling the style will be. The advice which the great preacher gives for conduct holds not less for all kinds of writing: "Aim at things, and your words will be right without aiming. Guard against love of display, love of singularity, love of seeming originality. Aim at meaning what you say, and saying what you mean." When a man who is full of his subject and has matured his powers of expression sets himself to speak thus simply and sincerely, whatever there is in him of strength or sweetness, of dignity or grace, of humor or pathos, will find its way out naturally into his language. That language will be true to his thought, true to the man himself. Free from self-consciousness, free from mannerism, it will bear the impress of whatever is best in his individuality.—*Sharp.*

MAKE SOME HEART HAPPY.

Have you made one heart happy to-day? How calmly you can seek your pillow! how sweetly sleep! In all this world there is nothing so sweet as giving comfort to the distressed, as getting a sun-ray into a gloomy heart. Children of sorrow meet us wherever we turn; there is not a moment that tears are not shed and sighs uttered, yet how many of these sighs are caused by our own thoughtlessness! how many a daughter wrings the very soul of a fond mother by acts of unkindness and gratitude! How many husbands, by one little word, makes a whole day of sad hours and unkind thoughts! How many wives, by recrimination, estrange and embitter loving hearts! How many brothers and sisters meet but to vex each other, making wounds that no human power can heal! Ah! if each one worked upon this maxim day by day—"Strive to make some heart happy!"—jealousy, revenge, madness, hate, with their evil associates, would forever leave the earth.—*Canada Presbyterian.*

TIMID PEOPLE.

It is amusing, it is instructive, it is somewhat piteous to watch the behavior of timid people in this world. We are impatient at the humble martyrdoms to which they daily and hourly submit; we are puzzled by the contradictions of their conduct; we are astounded by what seems to us occasionally the dissimulation of their ways. We do not speak here of people who have a wholesome and beautiful grain of shyness in their souls, but of those inveterately, those incorrigibly timid folks who would almost seem to have come into the world scared by the sense of possessing an individuality of their own. An insuperable difficulty of saying "no" leads them into a network of intricacies. They can not viva voce refuse any suit, deny any request, dismiss any bore; they are disregarded by their servants, for they dare not tell them of their faults; their friends misunderstand them, for they shrink within themselves with a pertinacity that creates a solitude around them. When they would emerge out of this retreat to bless and comfort, their timidity overwhelms them, checks their utterance, or turns their soothing words into an awkward, perhaps a wounding phrase. When wound up to comparative boldness, they would reprove; their hints fall unheeded, or if their poor little shafts hit the mark, the wounds they give rankle more sorely, and are more resented than those inflicted in franker warfare.

These dissimulations of timid people are often a matter of perplexity to brave souls. They know that the tale of woe poured in their ear is humbug, yet they will murmur apologies for the smallness of their contributions to its relief. The glassy eye of the hore is fixed upon them. They will smile and answer to it and listen with every sign of interest to outponred platitudes. An acquaintance whose long visits are a weariness, eating up the long hours as a moth frets away a garment, is greeted by the timid, fearful of unmannerly behavior, with a cordiality that should only be bestowed upon the friend whom we hold in our heart's core. To the astonished spectator the timid would sometimes appear guilty of the blackest treachery. Their creed is attacked, their friend is ill-spoken of, and they do not lift up a protesting voice. They listen to the adversary in what might well be interpreted an acquiescing silence, or mutter some broken phrases, the feeble refutation of which is more puzzling to the bolder hearted than open treachery. The poor souls are keenly aware of their apparent duplicity; they despise themselves for their lack of spirit and honesty, but they can not help themselves, and are slaves of their shamefacedness.—*London Queen.*

GOLD DUST.

A heart unspotted is not easily daunted.
—*Shakespeare.*

Pray for patience; every day will bring something that will call for its exercise.

Show may be purchased, but happiness is always a home-made article.

Heart-chilling superstition!
Thou can'st glaze e'en Pity's eye
With her own frozen tear. —*Coleridge.*

To have ideas is to gather flowers; to think is to weave them into garlands.

Vice stings us, even in our pleasures, but virtue consoles us, even in our pains.—*Colton.*

The volume of everything in life depends on its power to lead us to God by the shortest road.—*F. W. Faber.*

Why chide Him for unanswered prayers.
The blame is mine, and never His;
The fruit which rightful action bears
His answer is. —*Annie L. Muzzey.*

Libraries are the shrines where all the relics of saints, full of true virtue, and without delusion and impatience, are preserved and reposed.—*Bacon.*

Falsehood; like poison, will generally be rejected when administered alone; but when blended with wholesome ingredients, may be swallowed unperceived.—*Whately.*

Self-ease is pain; the only rest
Is labor for a worthy end,
A toil that gains with what it yields,
And scatters to its own increase,
And hears, while sowing outward fields,
The harvest-song of inward peace.

The mind always influences physical health. To be perfectly healthy one must be morally pure and good. Consciousness of sin always depreciates the strength of bodily functions.

"That cocoanut grove will not flourish which does not daily hear the steps of its owner in it," is a saying of the Hindoos, and illustrates the imperative need of daily painstaking in cultivating the vineyard of the Lord.

So would I live such gradual death to find,
Like timely fruit not shaken by the wind,
But ripely dropping from the sapless bough
And dying, nothing to myself would owe,
Thus, daily changing with a duller taste
Of lessening joys, I by degrees would waste;
Still quitting ground by unperceived decay,
And steal myself from life and melt away.
—*Dryden.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

The Rev. A. Kanhone, an ex-priest of the Church of Rome, has recently connected himself with the Presbyterian Church, and is at present studying at the Montreal Presbyterian College.

According to the Canadian Congregational Year-book there are in Canada and Newfoundland 116 churches, with nearly 8,000 members. The Canada Home Mission Society, exclusive of money given for special city work, raised last year $4,000.

Eighteen years ago the first Protestant church was organised in Rio Janeiro, and two persons received on confession. Since that time nearly three hundred have joined this one organisation, mostly converts from Rome.

Dr. Legge, Professor of Chinese at Oxford, says if the present rate of conversion of the Chinese to Christianity continues, by the year 1913 there will be 26,000,000 of Church members, and 100,000,000 of professing Christians in the Chinese Empire.

An agreement between the Vatican and the Russian Government upon questions of great religious interest has lately been signed, in consequence of which the relations between Russia and the Holy See, which have been interrupted for several years, resumed their regular course.

A step in the right direction has been taken by the directors of the Paris, Lyons, and Marseilles Railway, who have brought under consideration a proposal to enable every servant of the company to have a half or a whole day of rest every week, and, if possible, that it shall be on Sunday.

Rev. Charles Voysey, in disclaiming his reported intention to enter the Jewish community, admits his mental affinity with the Jewish faith. Writing to a Jewish organ, he says he "trusts that the deep accord which already exists between your faith and mine renders needless any more formal bond of union."

Thirty-three hundred and thirty dollars is a good offering for Home Missions by one church. The Third Presbyterian Church of Pittsburgh, Pa., secured that amount the other morning. It was a fitting sequence to a sermon by the pastor, the Rev. Chas. L. Thompson, D. D. The *Christian at Work* has the requisite space at command for reporting more such cases.

Father Ignatius, speaking at Sheffield on Friday evening, denied the statement telegraphed from London that he did not believe in the vision of the Virgin Mary at Llanthony Abbey. He recounted the story of the apparitions, the last of which he witnessed with his own eyes. He saw the heavens opened, and the Virgin come down in dazzling circles of light where she appeared to monks and boys. Marvellous cures had been effected by the vision.

At the close of the Waldensian Theological College in Florence the unprecedented number of twenty-four students presented themselves to the Board of Examiners. Five of these had completed their curriculum one or two years before, and had been engaged in mission work in the interval. The removal of this College from the Valleys of Piedmont has been a great success.

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

WEDNESDAY, DECEMBER 1, 1880.

THE TITHING SYSTEM.

In all seriousness we regard the subject of the tithe—that is the question of its introduction as a rule of Christian giving—as calling for the most earnest consideration. At least it lies upon our conscience to have something to say upon this matter.

We believe the question demands attention at this time, and we are moved to this belief from a conviction that the plans, the methods, the modes of obtaining means for conducting the work of the Church are in all cases inadequate, in many cases absurd, and in some cases sinful. We need some system certainly—some practicable system, some efficient system—and the advocates of the tithing system claim that it is both practicable and efficient. At our request Rev. Mr. Houston has furnished a report of the practical outworking of the system, as far as tried, in his charge. It will be found in another column. We can readily see that there are many improprieties in our methods which the introduction of the tithe system would remove, and many positive results for good which it would accomplish.

Before us as we write we have a pamphlet from the pen of Rev. M. H. Honston, Taylorsville, Ky., entitled, "How is your minister supported?" We confess a deep interest in the subject as presented by Mr. Houston and would be glad to have the pamphlet circulated. Any review we could give in this place would be too scant for justice, but we may state that the anthor places the tithe fairly and squarely on the high plane of obedience to divine command, and that he argues the question in a calm, clear and entirely courteous manner.

The question comes up under more propitious circumstances than ever before, we think. It is not a question of the enforcement of the tithe by church discipline, but of the duty of Christians to surrender to God for His service one tenth of what He has given them. The appeal is directly to the consciences of Christians. It has heretofore been presented as a theory generally regarded as being impracticable; it now appears as a well-defined and well-supported theory, which has been put into practice. Mr. Houston will be glad to furnish the pamphlets referred to above at the rate of one dozen copies for one dollar.

THE TUSCALOOSA INSTITUTE.

We trust that the brief annual circular from the Assembly's Committee controlling this institute has been carefully read by all the pastors and people within our bounds, and that opportunity will be given to all to contribute to this important enterprise. Ever since the establishment of the Institute, some four or five years ago, we have had to lament a want of candidates for the ministry, seeking its advantages. Only a small number have hitherto been connected with the school, and scarcely half of those from our own Church. But, as the circular states, thirteen students are already in attendance, with the near prospect of several more, so that the total this session bids fair to reach nearly a score, and the majority of these regularly under care of many different Presbyteries.

It is to be noted, too, that all along these pupils have conducted themselves in such a manner as to entitle them to the confidence of our Committee, and those amongst whom they live. Surely, then, these facts, manifest in the Committee's circular, merit our careful attention. And as an increase in members necessarily involves an increase in expenditure, we hope all our congregations will bear these facts in mind, and remember this important work in their prayers and their gifts.

ARCTIC EXPLORATIONS.

A charm, all its own, attends the reading of narratives of Arctic explorations, and clearly a greater charm, amounting even to infatuation possesses those who encounter the fearful hardships and exposure of these journeyings. It would seem that all the ends and purposes for which these explorations have been prosecuted have been attained. The flora and the fauna of the frozen regions of the North have been discovered, studied, determined, classified and arranged; the solar bearings, the moon culminations, the magnetic and metereological facts if not so far as possible, at least so far as necessary, have been accurately ascertained, duly noted, and properly recorded. These contributions to science constitute perhaps the greater triumphs which are the results of so much danger, trial, suffering and death. But the geographical knowledge that has been acquired is not to be despised, albeit, when measured in the scale of practical utility the results do not appear of late years to be very great. We do not go back to the Cabots, to Davis, Hudson and even in nearer date to Parry and the Rosses—so associated in our mind with Peter Parley and his magazine—but we take up McClure who demonstrated by his expedition of 1850-'53 the practicability of sailing through Behring Straits from the Pacific, and returning home by Baffin's Bay. Yet no one has ever repeated that exploit, probably no one ever will, since we know it can be done. McClure and his crew were found ice bound and rescued by a later expedition. The Northwest passage and the open Polar sea more than one explorer is certain he has seen, or at least he has seen thereabout. We are a little incredulous, but we do not urge the matter. Sir Francis McClintock insists that Sir John Franklin discovered this Northwest Passage. If we do not misunderstand Dr. Kane he claimed to have done the same—and this before McClintock put in the claim for Franklin. On the eastern continent two Australian lieutenants, Payer and Weyprecht it is claimed did, by following the Gulf Stream northward between Spitzbergen and Nova Zembla, actually penetrate the open Polar Sea and trace a Northeast passage.

But let us go back. For many years the expeditions to the Arctic regions were much of the nature of crusades, inspired by the Lady Jane Franklin to ascertain the fate of her husband, Sir John Franklin, and heartily enlisting the sympathies and leading to the lavish expenditure of means of private individuals and of governments. We need not reconnt the failures partial or complete of successive parties of exploration. Sir Francis McClintock in the "Fox" obtained a vast quantity of relics of Sir John Franklin and his associates, and through Lieut. Hobson found the only documentary testimony, which has ever been secured; testimony which set at rest all doubt as to Sir John Franklin's fate—he died on 11th June, 1847—and, with the researches of travel, left no room for hope that any of Franklin's party had escaped starvation.

Yet these things were not enough, and Capt. Hall in the Polaris, and others, have prosecuted the search to learn the way and the place where Franklin's associates met their fate, and to recover records which they must have had with them. The last expedition, that of Lieutenant Schwatka has just returned after a two years' journey. A story which in its details proved to be false, led Lt. Schwatka to believe that relics of Franklin himself, with books and papers, were known by the Esquimaux to be in a cairn in King William's Land, and indnced him to proceed thither in hopes of securing them or other information of value. The following detail of the exploration and its results we take from the *Popular Science Monthly*:

The journey was in every way a formidable undertaking, having to be made on sledges many hundred miles across a totally unknown country, which had to be depended upon for food. The party consisted of four white men and thirteen Esquimaux, provided with but one month's provisions, but also amply supplied with the best and most accurate American guns, to whose perfection, as it proved, they are indebted for being able to successfully accomplish the task. The party left their camp upon Hudson Bay, which they had named Camp Daly on the 1st of April, 1879, and reached it again in March, after eleven months absence, having traveled more than three thousand miles, and experienced a degree of cold that seems incredible. The lowest temperatnre was 103 degrees below the freezing point, while the mean temperature of the month of November and December 1879, and Jannary, 1880, were minus 49 degrees, minus 50 degrees and minus fifty-three and two tenths degrees. In such temperatures as these any object sears the skin as a red-hot iron, the slightest wind burns the face, and meat, hot from a boiling pot, freezes before it can be eaten. The story of the wanderings of the Franklin explorers, as learned by this party from the natives, and as confirmed by their personal search, is terrible in the extreme. These men were but a few hundred miles from waters frequented by whalers, and yet they all perished, and perished so as to leave hardly any evidence of their journey. So far as it could be traced, it was by Lieutenant Schwatka's party, and the bones that were found at different points along the desolate shores of King William Land were buried. Only one skeleton could be identified—that of Lieutenant Irving,—and this was brought away by them. It was known by means of a medal found near by, which the natives, in their desecration of his grave, had forgotten to take. It was learned from the natives that one of the ships was sunk at a point about five miles west of Grant Point, near the Adelaide Peninsula. As the Esquimax did not know how to get in by the deck they cut a hole in the side on a level with the ice, through which they carried off what provisions and other things they could find, and in the spring when the ice broke up, the ship sank. Across this Adelaide Peninsula, at a point named Starvation Cove, evidences were found that it was here that the last remnant of the party perished, and with them the records, Lieutenant Schwatka believes that they were irrecoverably lost.

NOTES AND JOTTINGS.

In a note last week of Columbia Seminary and the action of the Synod with relation to it, our correspondent was made to say: "It is expected that Alabama and the rest of the Church will raise the full endowment of Dr. Woodrow's chair." What our correspondent wrote was: "It is expected that Alabama and the rest of the Church will raise the *other* $10,000, (of the $30,000 endowment of the Home Memorial Fund, South Carolina having engaged to raise $20,000.) *Georgia undertakes to raise* $15,000, *the lacking half of the full endowment of Dr. Woodrow's chair.*"

If our friends will determine that in each congregation there shall be an earnest canvass for the NORTH CAROLINA PRESBYTERIAN, and if they will select a thorough, energetic person to see that the subject is properly presented to every family, hundreds of subscribers can be added to our list in the next month or two. Last season some of our ministers, and in other cases laymen took hold and accomplished wonders. Will not our friends see what can be done. This does not refer to congregations, of course, where regular agents have been acting. We acknowledge the inestimable services of such agents and have only to beg that they will make a grand round or two for us.

The British Parliament was to meet on 2d December, inst., but later advices state that it will be prorogued to January 6th. The question of land reform for Ireland will engage the Parliament when it assembles, but the question of public order demands precedence and will receive it. The present ministry are divided among themselves as to the best means for regulating land reform. It has been proposed that the government purchase the land and thus control the whole subject by letting to tenants, but even Great Britain will hardly enter upon such a tremendous undertaking. The evils, which are both real and serious, will be remedied doubtless by adequate and appropiate legislation, as to the modes and details of which there are differences of opinion; on one point, however, there is unanimity of counsel: order must first be restored. The government will yield nothing to force.

Latest accounts indicate less violence on the part of the rioters, but the Marquis of Lansdowne has fled to England from his estates in Kerry. He is charged with having exacted over $315,000 from tenants, whereas the rental by government valuation is only half that sum.

The *Presbyterian* of Philadelphia makes this note, and we present it to our readers for their reflection:

"Kansas, by a large majority, has established a prohibitory liquor law. The enforcement of it will be difficult, but it will be earnestly attempted. What has been effected in Maine may be learned from the following facts: The whole amount of tax on spirits and liquors collected in the country is over $63,000,000 per annum—an average to each person of over $1 50. In New Jersey the average is over $2. In Maine the average is three cents. That this difference is owing to the Maine law cannot be denied."

We suggest that whenever a large majority of the people of any State establish a liquor law, it shows that public sentiment demands it, and the law can be enforced.

NEWS NOTES.

We specially invite news from all quarters for this column.

ADJOURNED MEETING OF ORANGE PRESBYTERY.

At an adjourned meeting of Orange Presbytery held in Raleigh during the sessions of Synod (Nov. 10-13) the following business was transacted:

The overture to Synod adopted at the regular fall meeting, asking the Synod to divide the Presbytery was re-considered, and on motion, laid on the table indefinitely.

The pastoral relation between the Tarboro church and Rev. L. H. Baldwin was dissolved to take effect on 1st January.

Mr. Baldwin also asked leave to resign the pastoral charge of Rocky Mount church, whereupon said church was directed to appear by its commissioner at the next meeting of the Presbytery and show cause why the request of the pastor should not be granted.

Rev. Messrs Alexander and Jordan, and Geo. Allen, elder, were appointed a committee to report on the condition of the churches which were on our roll having no session, or having only a nominal existence, and to recommend the best method of dealing with them.

Rev. Messrs. Johnson and J. H. Smith, D. D., with Jesse H. Lindsay, elder, were appointed a committee to examine the Revised Directory of Worship sent down by the last General Assembly, and report to the spring meeting what action should be taken.

The following MEMORIAL OF REV. EDWARD HINES was adopted:

Rev. Edward Hines was born in Patrick county, Va., May, 6th, 1811, and died at the house of a friend in Granville county, N. C., Nov. 27th 1879, aged 68 years 6 months and 21 days. He was a pupil of the Caldwell Institute at Greensboro, N. C., and in 1841 he graduated from Union Theological Seminary, Prince Edward county, Va. He was soon after licensed by the Presbytery of Orange, and the *Nutbush* church in Granville county, appears to have received his first services while yet a licentiate.

On the 29th May, 1842 he was ordained by the same Presbytery to the full work of the ministry, and installed pastor of *Shiloh* church in the county of Granville. The pastorate thus formed continued for thirty-seven years, until May 11, 1879. The churches of Oak Hill, Oxford, Henderson, Grassy Creek, Shiloh and Nutbush, at various times received his ministrations as pastor and stated supply. The circumstances preceding his death are thus narrated by the Rev. D. E. Jordan. "He had been preaching for me several days at Silver Spring, an outpost of the Henderson church. He seemed to be in unusual good health and his preaching was evidently blessed. He seemed to speak as if he felt the nearness of the things which are unseen and eternal. On Wednesday night following, Nov. 19, 1879 he was attacked by an acute neuralgic disease in the chest. This continued with intervals of rest a little more than a week. On Thursday afternoon, Nov. 27th, at about 5 o'clock, he passed away. He was at times in great pain, but his joy in the blessed Saviour was full and overflowing. He seemed to labor for words to express the richness of his comfort and peace. He was buried at Shiloh church on Saturday the 29th, amid the tears of a large congregation of sorrowing friends and neighbors." Bro. Hines had ministered for nearly two generations—he had seen nearly every member of his flock gathered into the fold, and the love and tears of old and young to whom he had ministered in holy things attested his great acceptance among them, and his untiring fidelity to them. How many sweet and sacred memories of his own cheerful and happy fireside, and of the families of his charge, are awakened in the minds and hearts of his brethren who have visited him and labored with him at Shiloh, Nutbush, and elsewhere. A friend of Bro. Hines, personally intimate with him many years, thus writes of him in language so well expressed and so appropriate, that your committee transcribe it as part of this memorial notice—assured it will meet the hearty approval of every member of Orange Presbytery.

"What shall be said of one who fought so long his Master's battles, and bore so patiently that Master's burdens, except that he always wore in such manner as became the Christian warrior and servant, the honors of his Lord's service, and performed all that was commanded of him in humility, and in a reverent spirit? By his own well regulated and most cheerful fireside, by the beds of those languishing, or in mortal pain, in the Sunday school, prayer meeting, and church session, just as in the pulpit, he was frank, wise, loving, spiritual and abounding in kindly good will to men. Withal, he was earnestly devoted to their eternal salvation, which he urged upon them on all fitting occasions in fervid and saintly manner. Mr. Hines was free from *cant* as the pure air of the clear blue heavens. To his neighbors he was the kind, Christian pastor, and none was too obscure or abandoned to call forth his benevolence. All had full confidence in him, and some of his best friends to-day—those who will most sincerely mourn his death—are those of other communions with whom in the spirit of true Christian charity he often worshiped. No man could be more earnest in his desire to do good. Some have had their lips touched with live coals from the altar, and have entranced their hearers by splendid spells of eloquence, or have been learned in all the lore of the schools, and have taken of their grand stores of wisdom and imparted to the needs of their fellow men; but he with less oratory, and narrower learning has told the "Old, Old, Story" to thousands whose names are written in the Lamb's book of life. As a preacher, Mr. Hines was pointed, earnest, and practical, rather than ornate or discursive. On occasions his sermons were elaborated with great care, but he was always in earnest; usually, his style of speaking exhibited this characteristic in a most marked manner, and the tenderness and feeling exhibited so often was never regarded by his auditors as affected, or melo-dramatic, or mandlin. In the councils of the Church he will be sadly missed."

All who knew him and met him in Presbytery, or in Synod will feel that an active, laborious, and useful servant of God has finished his earthly work and the "ministry which he received of the Lord Jesus to testify the Gospel of the grace of God," and has gone to his glorious reward in those "Mansions in the Skies," of the anticipated delights of which, while here, he was so accustomed and so happy to sing and to speak.

The Presbytery of Orange tender to the family of our deceased brother their warmest sympathies in their great bereavement and loss.

STATE SUNDAY SCHOOL ASSOCIATION.

The annual session of the North Carolina Sunday School Association, was held in the Presbyterian Church at Salisbury, on the 26th ult. The following permanent officers were elected: President, Rev. J. Rumple; Vice Presidents, Rev. J. J. Renn, R. R. Crawford, J. A. Ramsay, of Salisbury, C. G. Yeates, of Greensboro, Rev. C. H. Wiley, Winston, and H. H. Gudger, Raleigh; Treasurer, Prof. N. F. Alderman, Greensboro. Statistical Secretary, E. A. Ebert, Salem. Corresponding Secretary, H. M. Jones, Salisbury.

Interesting reports were read from Cabarrus, Guilford, Forsyth, Orange and Rowan counties, and able and appropriate addresses on the origin and progress of Sabbath Schools, and the design of Sabbath School Associations and their work. Genl. R. D. Johnston and Mr. Wm. Murdock delivered centennary addresses, that is addresses referring to the Raike's centennary recently held in London.

The following were chosen as the Executive Committee for 1881: Rev. Jas. T. Lineback, chairman, Rev. T. H. Johnston, H. N. Snow, I. W. Durham and H. E. Fries.

The next meeting will be held in Salem or Winston.

HARMONY PRESBYTERY.

Held an adjourned meeting during the sessions of the Synod of South Carolina, Rev. W. T. Thompson was received from the Presbytery of Nashville, and Rev. Roderick Henderson from the Presbytery of Florida.

LETTER FROM DR. PLUMER.

The following letter will be read with interest and profit by many who loved and honored the distinguished author, especially those who have seasons of despondency and doubt:

COLUMBIA, S. C., April 5th, 1876.

MY DEAR MR. ——: Your favor of the 27th ult., reached me this morning. It awakens in me a lively concern for you. Without knowing more of your case and its history, I feel quite unable to form even a probable opinion of it. The following views seem to me safe.

1. You may think yourself unconverted. If this is so, you are indeed in great peril. To put off Christ with a mere profession without any heart is surely wicked. But if you have never truly and wholly given yourself to Christ, do it now. Make once for all a total surrender to His Sovereign, His all-subduing grace. Turn not away from the holy commandments; but steadfastly set your heart to seek the Lord.

2. Or, you may be in a backslidden state, though once truly converted. Get and read Andrew Fuller's "Backslider," or read in "Vital Godliness" the chapter on Backsliding. Be candid and true. If this is your case, read Ps. 32, and Ps. 51., and Ps. 130. O cry mightily to God for help. Take the Shorter Catechism, and read the answers to the question raised on each precept. What are the sins forbidden in this commandment? Judge honestly and truly in every case, but look steadfastly to Christ, always resolved to be upright and sincere.

3. Or, perhaps, you are simply and sadly tempted of the destroyer. He would, if he could, lead every one either to presumption or despair, to over-confidence or to despondency. I am very suspicious that this is the case with you. Yield not to temptation. Cry mightily to God. Be fully persuaded of the riches of grace in Christ. Whatever your case may be, resolve to hold fast the Redeemer. You must believe the promises of God. Let none of them slip. Be honest and hopeful. Blessed are they that hope in His mercy. Let me hear from you again. The Saviour is merciful. Faithfully yours.

WM. S. PLUMER.

For the N. C. Presbyterian.

SUGGESTED THOUGHTS IN CONNECTION WITH A MEETING OF SYNOD.

The Committee of Arrangements had much trouble in providing homes for the members of the Synod of South Carolina, growing out of the failure of some to send notice of their attendance. The most hospitable people do not take pleasure in preparing for guests that may not come. If every preacher or elder that expects to attend would early notify the committee *when* he would arrive in the place, and every one that expects to be prevented from attendance would likewise send notice of that fact, the comfort and pleasure of all parties would be much promoted. The writer has resolved that, when he gets old enough to act in church courts, he will promptly respond to the request of the Committee of Arrangements for notice of arrival; and thereby he will lighten the burden of this hard-worked committee and be more likely to secure a good place for himself.

It is attention to such little matters that is the kindness worthy of thinking beings. He is hardhearted that is not moved by the sight of need; but he only is truly kind that is on the watch to find occasion for kindness.

OBSERVER.

For the N. C. Presbyterian.

NOTES OF SYNOD OF MISSISSIPPI.

The Synod of Mississippi met in Meridian, Miss., Nov. 10, 1880. Dr. H. M. Smith, editor of the *Southwestern Presbyterian*, was elected moderator.

The question of the division of Synod was agitated sufficiently to ascertain that a large majority deem it inexpedient to take such a step at present. It seems to be the fashion with our Synods, both great and small, to talk about division. "Jeshurun waxed fat and kicked."

The report of the Committee on the Synodical Depository—the old bone of contention—was received and adopted without one dissenting voice. The war of fifteen or twenty years is ended at last. The battle has been fought, the victory won, and fraternal peace and harmony reign throughout our ecclesiastical borders. It is hard to determine which should be more admired, the Christian magnanimity of the conquerors or the graceful acquiescence of the conquered.

No subject that challenged the attention of this Synod called forth more earnest discussion than the Sabbath question. It came before the body in two different phases: First, is it right for a minister of the Gospel to travel on Sunday trains to and from his appointments; second, ought the Synod to request other Protestant religious bodies to unite with it in petitioning the Legislature of the State to prohibit the running of freight trains on Sunday? Both of these papers were referred to the able Committee on the Sabbath, of which Dr. Palmer is chairman. A full and elaborate report on the whole subject will doubtless be made at the next meeting of Synod in Vicksburg.

Dr. McIlwaine, in an earnest, instructive and thrilling address, stirred up the pure minds of the venerable body on the subject of missions, home and foreign.

Dr. Waddel delivered an impressive, common sense speech, in which he gave an interesting account of the internal workings, elements of prosperity and present wants of the Southwestern University at Clarksville, Tenn.

These able discourses of the corresponding brethren elicited from Synod resolutions strong and hearty, which will doubtless bring forth fruit as plentifully as any resolutions of the kind ever do.

After reading your article in the last issue of the N. C. PRESBYTERIAN on "Custom not Law," I have thought it might be interesting to your readers to know some of the customs as well as the questions among the Presbyterian bodies in this southwestern region. Your correspondent has been a member of the Presbytery of Mississippi and of the Synod of Mississippi nearly four years. Dr. Stratton of Natchez, when present, has invariably preached the sermon at 11 o'clock Sunday, no matter who might be moderator of Presbytery.

The recent meeting of Synod at Meridian is the first in the last four years where the Moderator of the body preached the "big sermon." Judging from the last four years, it is the custom for no member of the Presbytery within whose bounds Synod meets to preach during the sessions. It *is not* the custom of this Synod to select the Moderator from that Presbytery, within which the body convenes. It is *not* the custom of this Synod to rotate in order from one Presbytery to another. These is one custom of this Synod, however, which is perhaps more reprehensible than any of those belonging to the grand old Synod of North Carolina—it is the remarkable scarcity of devotional exercises—Synod is opened and closed with one short prayer at each time. No other praying, singing or preaching, except at divine worship each night during the sessions—till Sabbath. We, however, hope to see this defect remedied at the next meeting.

C. A. M.

SYNOD OF GEORGIA.

[Condensed from the Christian Observer.]

During the late session of this Synod an overture from St. John Presbytery was presented asking that the General Assembly cut off from the Synod the Presbyteries of St. John, Savannah and Florida, and with them constitute the Synod of Florida. With this overture the Presbytery of Florida concurred but the Presbytery of Savannah did not. The Committee of Bills and Overtures reported, simply recommending that parties be heard for and against. An amendment to the overture was immediately proposed: that Macon be added to the Presbyteries named, and that the new Synod be called South Georgia and Florida, and a second amendment proposed that the Synod should contain parts only of Macon and Savannah. The matter of boundaries was referred to a committee who reported advising the construction of the Presbytery of Thomasville from the southern portions of Macon and Savannah Presbyteries. On this report there was an exciting debate, it being held that it was premature and that such action without previous deliberation, or even knowledge, was arbitrary. A substitute to the effect that the new Presbytery should be formed from Savannah Presbytery alone was finally carried. This action was reconsidered at a subsequent sitting, and as a substitute for the motion creating the Presbytery of Thomasville the original overture from St. John Presbytery was adopted, viz: that the Assembly create the Synod of Florida with the Presbyteries of Savannah, Florida and St. John. Savannah, it is said, will protest.

Another matter of some interest was a judicial case from Atlanta Presbytery by appeal of Mr. W. S. Turner. Central church, Atlanta, arraigned and tried Mr. Turner upon charges of impropriety in his business dealings. The charges as presented were not sustained, the vote of the session being a tie, and the moderator declining to vote. The session then adopted a minute which expressed the opinion that while the specific charges had not been proved the conduct of Mr. Turner in his business transactions was such as to bring discredit upon himself and religion.

Mr. Turner, a few days thereafter, asked for dismission to a Methodist church in Atlanta and it was refused upon the ground that he was under judicial censure, and consequently could not be dismissed as a member in good standing.

The Presbytery of Atlanta, on complaint of Mr. Turner, decided that he was under judicial censure, but that it was not of a nature to debar him from a letter of dismission if applied for in reasonable time and provided the admonition is in a proper spirit.

Mr. Turner appealed from the decision to the Synod of Georgia on the ground that in failing to reverse the refusal of the session to grant him a letter of dismission the Presbytery of Atlanta had done him injustice. The Synod, by a vote of twenty-five to fifteen, refused to sustain. Mr. Turner, who had appeared in his own behalf, gave notice of appeal to the General Assembly.

For the N. C. Presbyterian.

THE SYNOD OF SOUTH CAROLINA.

This Synod held its meeting, beginning on the 17th and concluding on the 20th November, in the town of Sumter. Fifty-seven ministers and forty-six elders, one hundred and three in all, were present during the sessions. Rev. J. L. Martin was moderator and Rev. E. G. Smith assistant clerk. The meeting was an unusually interesting and pleasant one, and will no doubt be long remembered and cherished for the pleasure enjoyed and the good accomplished.

A new feature was introduced at this meeting in the shape, of a *Conference upon the Work of the Presbyteries*, the morning of the second day. And the experiment proved so interesting and profitable that the Synod made this a standing order for its future meetings.

Rev. Dr. Girardeau, as chairman of a committee appointed three years ago, presented a third and final report on "The Nature and Functions of the Diaconate," which the Synod requests the editors of the *Southern Presbyterian Review* to publish, as they have done with the previous reports, in that journal, and directs the stated clerk then to endeavor to have the *whole* published in book form.

The interests of Davidson College, of Education, Publication and Foreign Missions, were all presented and considered, and appropriate action taken upon them. Rev. Dr. Hepburn was present from Davidson, Rev. Prof. Riley from Adger and Rev. Drs. Hazen and Wilson, respectively Secretaries of Publication and Foreign Missions. A whole evening was devoted to the consideration of Foreign Missions, and a stirring meeting it was.

Columbia Theological Seminary, the fondly cherished child of the old Synod and the *Almer Mater* of nearly all her ministers, of course was prominently brought forward and most earnestly considered. It is proper to say too that great harmony and good feeling prevailed in regard to the matter, despite the wide difference of opinion and feeling which has existed in many quarters of late. The statements made as to the success of the efforts to raise the Home Memorial endowment of $30,000 were very encouraging; indeed surprisingly so. This Synod, therefore, resolved to endeavor to raise within its own bounds $20,000 of this amount, hoping that Alabama will add the remaining $10,000, and thus leave Georgia to raise $15,000, which she has undertaken to do in order to restore the full endowment to the Georgia chair in the Seminary. The Synod was almost unanimous in expressing its desire for the return of the institution to the control of these three Synods, which formerly owned it, and appointed a commission to act with similar bodies from the other two Synods in affecting the transfer when the Assembly orders it.

The next meeting of the Synod was appointed for Columbia, that it may take part as a body in the proposed celebration of the semi-centennial of Dr. Howe's connection with the Seminary. This is appointed for the first week in November next, when a great gathering of the friends and former students of the institution and a grand celebration are expected.

L.

MEETINGS OF PRESBYTERIES.

Ebenezer. In session at Mayslick, Ky., Nov. 13th. Received Rev. T. D. Latimer from the Presbytery of Eastern Texas and installed him pastor of Mayslick church. Dismissed Rev. W. G. Keady to the Presbytery of Memphis, and Rev. W. L. Bayley to the Presbytery of Greenbrier, and placed a call in the hands of Rev. Henry M. Soudder from the church at Carlisle for one half his time.

Dallas. Met Nov. 11th, at Milford, Texas. Elected Rev. W. S. Johnson Moderator. Received Rev. J. G. Fackler from the Presbytery of Lafayette and Rev. G. P. Richardson from the Presbytery of Central Texas. Rev. S. M. Lockett was dismissed to join the Presbytery of Central Texas. Rev. W. W. Brimm was installed evangelist of the Presbytery. The following overture to Synod was adopted: In view of the fact that the Synod of Texas (North), at a recent meeting in Weatherford, Texas, appointed a committee of three ministers and two elders to confer with a similar committee to be appointed by our Synod, therefore this Presbytery respectfully overtures the Synod of Texas to appoint this committee in order to devise, if possible, some plan by which we can more effectually promote the cause of Presbyterianism in Texas.

Five ministers present from other Presbyteries desired to labor in the bounds of Dallas Presbytery if the way be clear.

Lexington. Called meeting at Staunton, Va., on 23d ulto. Consent was given to Rev. A. S. Moffett to accept the call to Ronnd Hill church in Winchester Presbytery. Consent was withheld, from Rev. T. M. Boyd to accepting a call to Enfaula church in East Alabama Presbytery. This action in deference to protest of Mt. Horeb congregation of which Mr. Boyd is pastor.

For the N. C. Presbyterian.

PRACTICAL WORKING OF THE TITHE.

In reply to your note of inquiry as to the "practical working" of the tithe system in our church here, I give you the following facts:

Two years ago I took charge of this church. The first year I was stated supply, on a definite salary. Then I was called as pastor. In the call, which was put in my hands by Louisville Presbytery, no definite sum was named for my support, but some of the leading members of the church agreed to pay tithes. These tithes were for "ministerial support" (that is, the support of the pastor), home and foreign missions, disabled ministers, &c. Two officers of the church, an elder and a deacon, were appointed to receive the tithes, which could be paid either in money or in kind, at the discretion of the person who tithed.

The two simple principles which governed the tithing were these: 1. It was to be a tithe of all that the man received in any way during the year. "Of all that Thou shalt give me, I will surely give the tenth unto Thee." (Gen. xxviii: 22.) 2. The tithe was to be paid promptly, as soon as the man received. "If the first fruit be holy, the lump is also holy." (Rom. xi: 16.) Every month the elders and deacons held a joint meeting, at which the tithes were distributed—so much to the pastor, so much to foreign missionaries, etc. Besides this, at our Sabbath morning services we took up collections, in which the pastor and people made free-will offerings to God, to provide fuel, lights, &c., for His house, to support mission schools, build churches, defray expenses of missionary travel, &c. On this plan we worked through the year, at the end of which time the results were found to be these:

1. The pastor's income had increased 33 per cent. over that of the year before. The contributions to home and foreign missions, and other general objects, had increased — per cent.

2. The pastor had not once had occasion to go to the church officers to suggest that he was in need of money. His supplies of money and provisions had come in regularly, month by month. He received just as the church members received. Of course there was no such thing as the salary being in arrears. There was no salary.

3. As it was left to the tithe payers to bring forward their own tithes, the deacons were relieved of the disagreeable task of going round to dun these people for their "subscriptions." A vast amount of friction was thus removed.

4. Some of the tithe payers had only entered on this plan as an experiment for a year. They doubted its success. They said that it had been hard enough to raise the salary when the deacons dunned the people. If the dunning was omitted, what would the pastor's support be? But at the end of the year, those who had only consented to try the experiment for a year, were so well satisfied with the good results that they resolved to hold a congregational meeting and urge the adoption of the tithing on the whole congregation: and could you have been present at this meeting, and heard the expressions of relief and pleasure from the deacons and the pastor, and the general declaration of those who had tithed of the blessing of God on the tithing, you could not have doubted, I think, that the system of ministerial support, which is the only one ever devised by God, is admirably adapted to the church of this day.

I may add that at the meeting of the Synod of Kentucky last month a paper was submitted by a committee, of which Dr. John W. Pratt was chairman, in which it was declared incidentally that the tithe law had never been abrogated. The paper was in reply to an address made by Dr. McIlwaine. It was moved to strike out the clause relating to the tithe. When the vote was taken the moderator decided that it was not to strike out. A division was called for, but before the division was made a member stated that his opinion had not yet been formed on the tithe question, and inquired whether a vote to strike out would be regarded as a denial of the obligation of the tithe. The moderator informed him that it would not. Upon this the division was made, and 32 voted for striking out and 24 against. This occurred at the heel of the session, when a number of members had left. I was told by an experienced member of the Synod that had the vote been taken at a fuller session the tithe clause would have been retained. As it was, the vote showed that a considerable part of the Synod already endorsed the tithe plan.

Dr. Pratt declared to the Synod his conviction that twenty years hence the tithe system would be generally accepted in the Church.

M. H. HOUSTON.

COLLECTION FOR THE COLORED INSTITUTE

The ministers and sessions are reminded that the first Sabbath of December is the day appointed by the General Assembly for collections for the support for the Institute for Training Colored Ministers. This Institute is growing slowly, but steadily in numbers and in usefulness. There are now thirteen students in regular attendance with the near prospect of five or six more connected with our Church.

We have very much to encourage us in our work in the diligence and good deportment of the students and their progress in study. We feel no hesitation in asking for the liberal support of our churches.

Collections should be sent to Dr. J. T. Searcy, treasurer, Tuskaloosa, Ala.

C. A. STILLMAN, Cor. Sec.

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

Items from *Central Presbyterian*:

Rev. C. R. Vaughn, D. D., has signified to New Providence church his willingness to accept the call tendered him, on condition that he can remain as chaplain at the University of Virginia until the close of the present session. The congregation has agreed to this arrangement, and has invited Rev. W. W. Houston to supply the church in the meanwhile. Communion services were conducted in the church on Sabbath, 14th inst., by Rev. W. E. Baker, who also preached on Friday and Saturday before. Three persons were received on profession of faith.

Rev. W. C. Campbell was installed as pastor of the church at Harper's Ferry on Sunday, the 21st. Rev. Dr. H. M. White, Rev. A. C. Hopkins and Rev. J. A. Armstrong were appointed to conduct the services.

Rev. James A. McKee has accepted an invitation to supply the Presbyterian church at Bainbridge, Georgia.

Items from the *Christian Observer*:

A correspondent writes of the labors of Rev. N. Bachman in Chattooga county, Ga: "The meetings were held at four churches in the bounds of Rev. Messrs. Milner and Crawford's charges, Cherokee Presbytery. The labors were commenced September 17th and continued until November 7th, with several intervals of rest for a few days. The result of these meetings is an addition to our churches of nearly forty members, and a considerable number that will be added to the Methodist and Baptist churches.

Rev. E. H. Briggs has changed his postoffice address from Palatka, Fla., to Columbus, Ga.

A correspondent writes: "We have just returned from a delightful meeting at Centreville, Ky., which lasted six days, embracing the fifth Sabbath of October. They have had a small organization, with a good house of worship, for many years. Rev. H. A. Smith has been their stated supply for twenty years. They have had many difficulties to contend with, but the most prominent one at this time is 'the vice of the age, intemperance.' This ruinous habit has brought bloodshed and sorrow upon some families. They have saloons enough in the place to ruin the rising generation. The congregations were good from the first, for so small a community. Five or six young persons were added to the church upon profession of faith, and most of them were baptized. Among them were two little girls, who gave as clear and satisfactory evidence of the work of grace as children could be expected to give. 'Out of the months of babes and sucklings Thou hast perfected praise.' The Christians were refreshed and encouraged, and we trust impressions were made on some minds which shall last forever."

At a congregational meeting held in the Presbyterian church at Milford, Texas, November 14th, Rev. Hillary Moseley was unanimously elected pastor.

Rev. W. George has signified his acceptance of the call of the church at Fort Worth, Texas. He has labored with great acceptability in his Kentucky charge, and will be spared with regret. He requests his correspondents to address him hereafter at Fort Worth, Texas.

A protracted meeting was held at Bowling Green, Ky., during last week by Rev. J. L. Caldwell, assisted by Rev. J. F. Hendy of Owensboro. A marked interest in personal religion had been awakened by the meeting of the Kentucky State Convention of the Young Men's Christian Association. When the convention closed there were perhaps twenty persons asking for the prayers of God's people.

Rev. W. E. Cave writes to us of a precious meeting in his church, at Big Spring and Bloomfield, which has just closed. "For some time our people have felt the need of a revival, and I felt it as deeply as they did. On last Sunday, a week ago, I gave notice that Rev. J. H. Morrison had kindly consented to preach for us a week, and that services would begin on the following Monday. I requested that there be a general turn-out of the people to the house of God; that all believers should besiege the throne of grace in prayer, and that there and then each one resolve to speak at his earliest opportunity on the subject of religion to his friends and acquaintances. Rev. Mr. Morrison came on Tuesday, the 9th inst., and preached morning and night for eight days. His presentations of the truth were characterized by unusual power and simplicity. It was evident from the very beginning that the Lord was with us. We had good congregations, and such fixed and serious attention as I never before saw. The interest increased daily, and it can be truly said that souls were added each day to the church. The result is, that our people have been greatly revived and refreshed, and sixteen persons have joined our church on profession of their faith in Jesus Christ. My hope in the permanency of the work is strengthened by the fact that the majority of the converts are children of the covenant. It is the fruit of sound Christian training in the family."

The church at Carlisle, Ky., recently enjoyed a meeting of unusual interest. The pastor was assisted by Rev. W. T. McElroy, who preached the gospel with great simplicity. God's people were very much strengthened, and there were fourteen added to the membership of the church by certificate and profession together.

On last Sunday, 21st ult., at Tinkling church, Rev. Dr. G. B. Strickler asked the congregation to remain after the services were over. He then informed them that he had received a call to the pulpit formerly filled by Rev. Stuart Robertson at Louisville, Ky. He said that he was advising with his friends as to accepting the call and would make a visit to Louisville in a few days. Dr. S. left for his visit to Louisville on Wednesday last.—*Staunton, Va., Vindecator.*

PRESBYTERIAN (NORTH).

In the Synod of Texas (Northern) ten new Presbyterian churches have been built during the last three years and three more are building.

Rev. Dr. Hitchcock has been chosen to succeed Rev. Dr. Adams, as Pesident of Union Theological Seminary in New York.

At the Presbytery of Idaho there were fifteen civilized Indians, all church members and one was an ordained minister, four ruling elders, two licentiates and three applying for licensure.

METHODIST.

The *Christian Advocate* says of the missionary work of the Methodist Church: "A stern fact is that the missionary year begins with a debt of $112,150. Another fact is that the debt is $49,113 55 more than it was at the same time last year. After the most careful scrutiny it was found that the smallest sum total with which the committee could hope to carry on the work effectively next year is $778,034, of which $112,150 is to extinguish the debt."

Among the membership of the First Methodist church of Atlanta, Ga., are the following: The Governor of the State, the Chief-Justice of the Supreme Court, United States Senator, Representative to Congress, Secretary of State, Comptroller-General, Solicitor-General, and two members of the State Legislature, besides minor officials. That pastor must have his hands full.

BAPTIST,

The Hon. Isaac Davis of Worcester, Mass., has recently given $5,000 to the American Baptist Missionary Union, and the same amount to the Southern Baptist Convention, the money to be invested by its Board, and the income to be invested annually in the prosecution of foreign missions.—*Herald and Presbyter.*

The Massachusetts Baptist Convention recently passed the following resolution:

"*Resolved*, That in view of the widespread evils of intemperance, and realizing its desolating influence over the homes of its victims, and its destructive power over the souls and bodies of our fellow-men, this convention of workers together with Christ for the destruction of the works of the devil is constrained to place itself in unqualified opposition to the license system, or any and every other system that will encourage the manufacture, sale and use of intoxicating liquors as a beverage."

Arousing its Readers.

An alarm of fire at midnight is a startling thing, but not half so startling to many who hear it as would be the sudden knowledge of their own dangerous physical condition. Thousands of thousands are hurrying to their graves because they are carelessly indifferent to the insidious inroads of disease and the means of cure. It is the mission of H. H. Warner & Co., with their Safe Kidney and Liver Cure, to arouse men to a sense of their danger and then cure them.—*Memphis Appeal.*

SECULAR MISCELLANY.

A locomotive to draw a train eighty miles an hour is now being constructed in Philadelphia, and a miniature machine has been exhibited which drives a sewing machine by electricity.

Lenoir *Topic*; Diphtheria is raging in Watauga county, there have been six deaths recently. Four in the family of Mr. James Robinson in one week. Two girls nearly grown were buried in one coffin. The last and youngest that died was a little girl.

Spots on the son are sometimes freckles, and sometimes photographs of a mother's loving but weighty hand.

The Russian papers announce the death of Oleg Gorobetz, one of the wandering minstrels who used to roam over Russia singing the old popular traditions. Oleg, who was nearly 100 years of age, had a marvellous memory and could sing all the national songs.

It is a noteworthy fact that the two most prominent English Generals of the day are enemies of all kinds of intoxicating liquors. Sir Garnet Wolseley is said to be a rigid teetotaler, and Sir Frederick Roberts, who cut the Afghan knot, is a staunch Good Templar.

Two Spaniards have lately taken out a patent in Spain for making writing paper incombustible. The experiments are said to have been satisfactory. The paper will not burn, no matter what may be the intensity of the heat applied. A single sheet submitted to the direct action of the flame will carbonize but does not take fire. If a roll of prepared paper is placed in the hottest fire the outside leaves will carbonize and the edges for a short depth but the interior remains unaltered, the writing or printing being perfectly legible. The cheapness of the preparation makes it accessible to every purpose in which paper is used.

Expect nothing from him who promises a great deal.

One night the Missouri river cut off thirty acres from a man's farm. One spring it cut off ten thousand acres from Dakotah and gave them to Nebraska. And just above the city of Omaha, in 1876, it took more than a square mile from Nebraska and gave it to Iowa.

The daily experience of every one is that neglect of the bowels is the prime cause of ill health. It is so easy to become irregular and so difficult to restore the system to its natural health that many despair and doubt every remedy.

But when right at hand is to be found Simmons Liver Regulator, there is no excuse longer to delay; it acts so naturally that the system hardly seems under the influence of medicine, and after a while all remedies can be dispensed with, for this medicine establishes the health and permanently creates regularity of the bowels.

"I have never seen or tried such a simple, efficacious, or satisfactory and pleasant remedy in my life as Simmons Liver Regulator.

"H. HAINES, St. Louis, Mo."

A fair trial only is needed to convince the most skeptical that Hall's Vegetable Sicilian Hair Renewer will accomplish all that is claimed for it.

MARRIED.

No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

In Lincolnton, N. C., Nov. 11th, 1880, by Rev. R. Z. Johnston, Mr. J. M. HANNA, of Gastonia, N. C., and Miss ROSA TUCKER.

At Bethel church, near Denver, Lincoln county, N. C., Nov. 24th, 1880, by Rev. R. Z. Johnston, Mr. FRANK T. SMITH and Miss ZETTA MUNDY, daughter of W. W. Mundy, Esq.

At the Presbyterian church in Cheraw, S. C., on the evening of October 13th, 1880 by the Rev. E. H. Buist, Mr. W. C. VEREEN and Miss MARY McNEILL.

DIED.

Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

At her home in Laurinburgh, N. C., on Sunday, Nov. 28th, at 9½ p. m., Mrs. MARY DICKSON, wife of Dr. Robert D. Dickson, in the 56th year of her age.

In Tarboro, N. C., on Monday, 8th Nov., 1880, Mrs. WILLIAM MARTHA JARVIS, in the 61st year of her age.

Mrs. Jarvis' summons came unexpectedly, at least to her family and friends, while she was visiting her married daughter, but it found her prepared by a godly life of humble trust and consistent piety to meet the Bridegroom.

Her remains were carried to Washington, her home, and a large assembly of mourning friends testified by their presence at the funeral to the position she held in their love and esteem.

At Topsail Sound, Nov. 18th, Mr. THOMAS HANSLEY, aged 72

A good neighbor and a good citizen has departed. He leaves a widow and a number of friends to lament their loss.

In Hartsville, S. C., Nov. 16, 1880, Mrs. IDA HERRING, beloved daughter of Wm. and S. M. Huggins and most affectionate and devoted wife of J. Pearsall Herring.

So sudden and unexpected was the shock that it could hardly be realized. A consistent member of the Baptist Church, she was a hard worker in the service of Christ for ten years, though only 21 years of age at her death. None knew her but to love her, and though 'twas a struggle to give her up, God saw fit to call her home: and she now smiles in heaven.

In Pender county, N. C., on 19th October last, DAWSON T. DURHAM.

For a number of years the deceased was a prominent citizen of the county: an active, useful, devoted, energetic man of business, a devoted husband and affectionate father. In the ordinary walks of life showing himself to be a modest, unassuming Christian gentleman, discharging the duties of an official member of his church (the Methodist Episcopal of which he was long a member), with great fidelity and acceptableness. The doctrines of his Church he held with great firmness, yet with true Christian charity to all of God's people of every name. He died in the full assurance of faith and a well grounded hope of receiving the welcome plaudit of "Well done, good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many things."

TRIBUTE OF RESPECT.

Mrs. MARGARET JANE McDUFFIE, daughter of Malcom and Nancy McDonald, was born in Cumberland county, N. C, Feb. 1st, 1851, and was dedicated to God in baptism in infancy. In early girlhood she joined McPherson church under the ministry of the writer. It was his privilege also to unite her in marriage to Mr. Willie R. McDuffie, Nov. 30th, 1871. In this endearing relation they walked the path to heaven, until Nov. 21st, 1880, when it pleased the great and good Shepherd to take her from the bosom of a loving husband and four dear little children, to the mansion provided for her in glory and for which she testified she was "ready." The last word she uttered was "glory."

She was gentle, pure, and a devoted follower of the meek and lowly Jesus. This was in some respects a sad affliction. Our departed sister, her husband, and a bright, sweet little daughter were all down with typhoid fever at Keyser, on the railroad, their present residence. But we do hope and pray the bereaved husband and dear little Mary Ann (now motherless) may be spared and raised up again to health.

A SINCERE FRIEND—J. P. M.

Fayetteville, N. C., Nov. 22, 1880.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 Powers' Block, Rochester, N. Y.

Stop Organs, Sub Bass and Coupler Only $65—Best in the U. S.

Open your eyes wide before you send North for instruments. Spread eagle advertisements do not always tell the exact truth. **Better** instruments at small or less prices can be had nearer home. See these offers: **Organs**—15 Stops, 4 Sets Reeds, Sub Bass and Coupler, Beautiful Case, Only $65; 9 Stops, 4 Sets Reeds, only $56; 7 Stops, 3 sets Reeds, $55. Stool and Book included. **Pianos**—7 Oct. large size, Rich Rosewood Case, only $179; 7⅓ Oct. large size, only $200; 7⅓ Oct. Square Grand extra large, Magnificent Case, only $250. Stool and Cover included. All from old and reliable makers, and fully guaranteed; 15 days test trial. We pay freight if not satisfactory. Positively the best bargains in the U. S. No mistake about this. We mean business and competition with the world. Send for Fall Prices 1880. It will pay you. Address, **Ludden & Bates, Southern Music House, Savannah, Ga.**

AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of **Consumption.** His child is now in this country and enjoying the best of health. He has proved to the world that **Consumption** can be positively and permanently cured. The Doctor now gives this Recipe free, only asking two green stamps to pay expenses. This Herb also cures night-sweats, nausea at the stomach, and will break a fresh cold up in twenty-four hours. Address CRADDOCK & CO., 1032 Race St., Philadelphia, naming this paper.

Agents and Canvassers.

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WHOLESALE PRICES.

These quotations represent the wholesale prices

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	00 a	12½
Sides, per lb	0 a	9½
Shoulders	7½a	7½
Dry Salted—		
Sides, per lb	0 a	8½
Shoulders	0 a	7
CHEESE—Northern Factory, per lb	0 a	13
Dairy, cream per lb	00 a	14½
State, per lb	00 a	10
COFFEE—Rio, per lb	13 a	18
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	72½a	75
DOMESTICS—Sheetings, 4-4, per yd	6½a	7
Yarn, per bunch	00 a	1 00
FLOUR—Fine, per bbl	0 00 a	5 00
Super, Northern, per bbl	5 50 a	6 00
Extra do. " per bbl	6 00 a	6 25
Family " per bbl	7 00 a	9 00
City Mills—Extra Super, per bbl	0 00 a	7 50
" Family, per bbl	0 00 a	8 00
" Extra do., per bbl	0 00 a	8 50
GLUE—per lb	12 a	14½
GRAIN—Corn, in sacks, per 56 lbs from store—white	67 a	70
Corn, mixed, wholesale in sacks	00 a	67½
Corn, Cargo, per 56 lbs, bulk	68 a	70
Oats, per bushel from store	00 a	50
Peas, Cow, per bushel	60 a	65½
HOOP IRON—per ton	80 00 a	90 00
LARD—Northern, per lb	10 a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 20
MOLASSES—West Indies, old crop	00 a	30
" " bbls	00 a	33
" " new crop	37 a	40
" " bbls	40 a	41
New Orleans	47½a	60
Sugar House, hhds, per gal	00 a	25
" " bbls., per gal	00 a	26
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	3 50
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10½
PORK—Northern, City Mess	00 00	17 50
SALT—Alum, per bag of 4 bushels	75 a	80
Liverpool, per sack	80	85
Liverpool fine, per sack	1 40 a	1 50
SUGAR—Cuba, per lb	8½a	10
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	00 a	10½
B— " per lb	00 a	10½
C— " per lb	00 a	8
Ex. C— per lb	00 a	9
Crushed, per lb	00 a	11½
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a	420

WILMINGTON MARKET FOR WEEK ENDING NOVEMBER 30.

The attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—On Wednesday at 42 cents without sales; on Friday and Saturday sales at 43 cents; Monday no sales; Tuesday at close, dull at 43 cents.

ROSIN.—Strained $1 35 and Good Strained $1 40 until Monday, when $1 42½ was obtained for Good Strained. Tuesday steady. Sales Extra No 1 at $2 25 and Extra Pale at $3 00.

CRUDE TURPENTINE.—Hard $1 80 and Yellow Dip and Virgin $2 80 throughout.

TAR.—Firm at $2 40. Receipts taken regularly at these figures.

COTTON.—Wednesday 11 cents for Middling; Friday 11⅛ cents for Middling; Monday 11⅛@11¼ cents, with less tone; Tuesday 11¼ cents.

TIMBER.—Wanted at good prices: Sales one raft each at $7 75, $8 00, $8 50, $10 00, $11 00, $12 50, $13 00, $13 25, and two rafts at $13 50.

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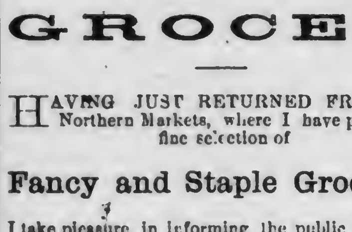

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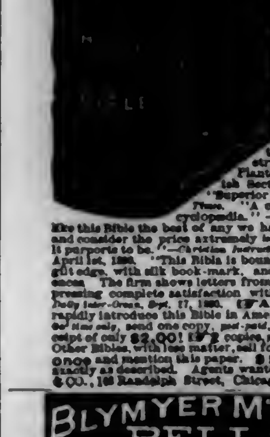

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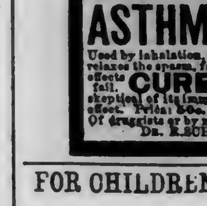

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FOR THE FAMILY.

A Turned-Down Page.

There's a turned-down page, as some writer says,
In every human life—
A hidden story of happier days,
Of peace amid the strife.

A folded leaf that the world knows not—
A love-dream rudely crushed;
The sight of a foe that is not forgot,
Although the voice be hushed.

The far-distant sounds of a harp's soft strings,
An echo on the air;
The hidden page may be full of such things;
Of the things that once were fair.

There is a hidden page in life, and mine
A story might unfold;
But the end was sad of the dream divine—
It better rests untold. —*Selected.*

Be Thoughtful of the Poor.

"Ellie, I want you to go this afternoon to Mrs. Townsend with the money for the work she brought home while we were out."

"This afternoon, mother? It is very warm for that long walk."

"Yes, dear, I know; but if you were going blackberrying or boating, I am sure you would not mind, and this is more important."

Ellie could not see how it was more important, but she did not like to argue with her mother; so she was silent. Her mother saw her unwilling looks, however, and thought it best to explain.

"Ellie," she said, "I have a short story to tell you which will show you why I think it so important for you to go this afternoon. Shall I tell you?"

Ellie was all eagerness to hear, and her mother began:

"It was when I was quite a young girl that my aunt gave me material for a nice white dress, and the money to pay for having it prettily made. Usually made my summer dresses myself, but my aunt told me of a young girl who supported herself by sewing, and to whom she wished me to take the work. I went accordingly, and in a short time the dress came home. I was out when it came, but the message came with the bill asking if I would pay it immediately. I meant to take the money that very day to the dressmaker, but company coming, I did not get out. I could have sent the money, but I thought I would take it myself the next day.

"On the day following I was unexpectedly invited on an excursion, and when I came home I found a letter asking me to set out the next day for the country, where I was to spend a week with a friend. In the hurry and bustle of packing I forgot the money for my dress, and did not remember it until I had reached the end of my journey. I had not the dressmaker's address with me, so I thought I must wait until my return home. I did not know that a very second message had come on the very day I left home.

"I had a pleasant visit, stayed a little longer than I had meant, and came home meaning to see Grace Dowey at an early day and explain why I had not paid her at once.

"On the way from the cars I passed the house and saw a little group of neighbors gathered about it.

"'What is the matter?' I asked of a woman near the door.

"'Matter enough!' she said. 'The poor girl can't pay her rent, though she works as hard as any one could; but folks won't pay their bills, and she's been sold out.'

"'Sold out!' I cried in horror; I didn't know they did such things except in books.'

"'Very like you didn't,' said the woman, 'but there's many as had reason to know when they can't pay their rent.'

"'Where is Grace?' I cried; 'where can I see her?'

"'She's sick in bed,' said another woman. 'I took her old mother into my house, and Grace has gone to a neighbor's across the street; she's most broken-hearted.'

"'Take me to see her, please!' I pleaded.

"The woman, seeing my anxiety, led me at once to Grace, who lay almost as if dead. She seemed to have cried until she could cry no more. 'O Grace, forgive me!' I cried. 'Here's your money—six dollars—and I am sure mamma and Aunt Fanny will send you the rest. How much much is it all?'

"'Twenty dollars, miss,' answered Grace; but your aunt is out of town, and I would not ask any one else. If I only had the money owed to me I could pay it.'

"Tell me who owes it Grace,' I said, and I will get it for you; only these men must go away.'

"'I'll manage that for you,' said the woman who had brought me over. 'If the young lady will promise the money, we will have it all right in ten minutes; but you mustn't stir from here to-night, Grace. She's clean worn out with worrying, miss.'

"O, Grace, I shall never forgive myself for my share of your trouble,' I said but she only pressed my hand and smiled on me gratefully.

"Then I hurried off. Two of Grace's creditors were my own friends, and from them I knew the money could soon be produced. To my mother I must go for the few dollars remaining. I did not wish to see my aunt, and Grace had said she was out of town. I found her when I entered the house, however, and in my penitence I told her the whole tale. She saw that I was punished already for my carelessness, so she said no more; but I never forgot her look of reproach. That night she called me to her room, and asked me to read a verse in the Bible. Here it is—Duet. xxiv. 14, 15:—'Thou shalt not oppress an hired servant that is poor and needy, * * * at his day shalt thou give him his hire; neither shall the sun go down upon it, for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee.'

"From that day I have never failed to pay immediately all debts of this kind. Sometimes it has caused me a little inconvenience, but the memory of Grace Dewey and the suffering which I in part had caused would not let me rest. Therefore, my child, I ask you to go this afternoon, notwithstanding the heat. Mrs. Townsend may not suffer if her money should be delayed, but we cannot tell, and the Scripture rule is the one which we should always obey.—*S. S. Visitor.*

After Many Days.

An English Christian writes of a remarkable circumstance that lately came under his observation. Coming from a religious meeting some time ago, one of our nobility stepped into a private circle of friends, one of whom said to him:

"Your lordship promised you would tell us about your son who died in Africa."

His lordship narrated the following incident:

"Our boy was the darling of his mother, and his father's favorite child. We could not but love him. But he left us, and went to South Africa. When he left us he was unconverted, and this was our chief sorrow. He had not been long in Africa when we received a letter to the following effect:

"'*My Dear Father:* You will be sorry to hear that I have met with an accident. I am unable to write much. The doctor hopes that in a day or two I shall be better. I will let you know in a day or two, if I am able.'"

"O," said he, "if there had only been in it one such expression as 'by God's providence,' or 'if the Lord will.'"

But there was no recognition of God; and the father grieved lest his son should die in the unconverted state in which he left home.

Time rolled on and another letter came. The postmark was the same, but the handwriting was different. It turned out to be written by by the physician. The substance of the letter was as follows:

"Your lordship will be grieved to hear that your son died by the accident to which he referred in his last letter. He lingered but a few days. He suffered greatly."

Said the nobleman: "When I read that letter I took it away with me and laid it down before the Lord and said: 'O, Absalom, my son, my son! would God that I had died for thee, my son, my son!' I dared not hand the letter to his mother. Broken-hearted, I took it to God, and afterward told it to his mother. But there was not a word of God, or Providence, in the letter, and it was bringing my gray hairs with sorrow to the grave; I felt as if I should never lift up my head again.

"A few weeks again elapsed, when a third letter was brought. It was substantially this:

"'Your lordship will grieve to learn of the death of your son. The moment I heard of his illness I resorted to his bedside, where I found him in the deepest anxiety about his soul. He was laboring under a sense of guilt—a deep load of sin. I pointed him to the dying Lamb; told him of the one Sacrifice—the one Saviour; and your lordship will be delighted to know that on the day before his departure, light broke in upon his mind, and he died rejoicing in sin forgiven. His last words were these: 'Tell my father that I die in Jesus, and that I shall meet him in heaven.'"

His lordship, after telling this affecting story, wiped the tears from his aged and noble face, and turning around to his auditory in that private circle, said:

"Can I ever doubt my God again? Can I doubt his promises? I have always believed, the Saviour's promise, 'If ye shall ask anything in my name, I will do it;' and 'Train up a child in the way he should go, and when he is old he will not depart from it."—*Christian Woman.*

The Regalia of Scotland.

The regalia of Scotland has experienced many strange adventures. For a long time the jewels were supposed to have been either lost or stolen, but Sir Walter Scott, while indulging in his propensity for antiquarian research, came across some old documents which led him to believe that the regalia was somewhere hidden within the precincts of Edinburgh Castle. A royal license was procured from George IV., a commission appointed, and a general search instituted. Scott, observing that the wall where the present crown-room is was of unduo thickness, came to the conclusion that there was a secret chamber within the masonry. Tools were brought, and after some labor in removing the stones, a vaulted room was disclosed. An entrance being effected and the rubbish being removed, they found in one corner of the apartment a large chest bound round with iron and secured by three heavy padlocks. This being speedily broken open, there before their eyes lay the old insignias of Scottish royalty, looking as fresh and beautiful as they did in the days of "James Fitz-James." In the meantime the news spread that the search for the regalia was being made, and all Edinburgh poured forth her hundreds and thousands. They filled the esplanade and occupied every available portion of ground from which the slightest view of the castle could be obtained. The result of the search was awaited with national anxiety. At last, when the assembled crowd had about given up all hope, a cannon fired from the castle and a flag run hastily up on the highest tower proclaimed to the assembled thousands that the regalia was again restored to Scotland.—*Christian Intelligencer.*

MISCELLANEOUS.

Sketches of Famous Persons.

LOUIS MELIKOFF.

Gen. Louis Melikoff, the new Russian military dictator, is a handsome soldier, with black curly hair, large, dark, sparkling eyes, and features which, without being quite regular, are comely and refined. He is of middle stature, of slight, nervous structure and spare person. He is a man of great varied accomplishments. He is an Armenian by birth.

WYCLIFFE.

One loves to picture this remarkable man pursuing his biblical toils, now at his Lutterworth Rectory, then in his college at Oxford, working in the winter nights by his lamp, and early in the summer's morn as the sun beamed through his window. We see him with his long gray beard, sometimes alone, bending over the parchment manuscript, carefully writing down some well-labored rendering; and sometimes in company with others who sympathized in his sentiments and loved to aid him in his hallowed enterprise.

EMILE AUGIER.

Though finely molded, the head of Emile Augier is that of a witty, good-natured bourgeois. He was born in 1820, but looks as though he were not yet fifty. His hair, and his full curly beard, at which his left hand is ever tugging, were, when I last saw him, still black. His forehead is broad and intellectual. His whole counteuance bespeaks physical as well as moral strength. The dominating feature is the nose, which is of the most pronounced Roman type, and which apparently lessens the size of its neighbors, a pair of small piercing black eyes, shining with Rabelaisian humor. Far from betraying the favored child of fame, his manners are still those of the clerk of Monsieur Mason, the celebrated lawyer, in whose office he passed his early youth, before his poetic and dramatic talent had pointed out to him where his destiny lay.—*French Men of Letters.*

MACAULAY.

The closing days of '59 were made memorable by the death of Macaulay. He had been raised to the peerage, and had had some hopes of being able to take occasional part in the stately debates of the House of Lords. But his health almost suddenly broke down, and his voice was never heard in the Upper Chamber. He died prematurely, having only entered his 60th year. Macaulay had had, as he often said himself, a singularly happy life, although it was not without its severe losses and its griefs. His career was one of uninterrupted success. His books brought him fame, influence, social position, and wealth all at once. He never made a failure. The world only applauded one book more than the other—the second speech more than the first. Macaulay, the essayist; Macaulay, the historian; Macaulay, the ballad writer; Macaulay, the Parliamentary orator; Macaulay, the brilliant, inexhaustible talker—he was alike, it might appear, in everything he chose to attempt. After his death there came a natural reaction; and the reaction, as is always the case, was inclined to go too far.

People began to find out that Macaulay had done too many things; that he did not do anything as it might have been done; that he was too brilliant; that he was not only brilliant; that he was not really brilliant at all, but only superficial and strong. The disparagement was more unjust by far than even the extravagant estimate. Macaulay was not the paragon, the uiuth wonder of the world, for which people once set him down; but he was undoubtedly a great literary man. He was also a man of singularly noble character. He was, in a literary sense, egotistic—that is to say, he thought, and talked, and wrote a good deal about his works and himself; but he was one of the most unselfish men that ever lived. He appears to have enjoyed advancement, success, and money, only because these enabled him to give pleasure and support to the members of his family. He was attached to his family, especially to his sisters, with the tenderest affection. His real nature seems only to have thoroughly shone out when in their society. There he was loving, sportive, even to joyous frolicsomeness; a glad schoolboy almost to the very end. He was remarkably generous and charitable, even to strangers; his hand was almost always open; but he gave so unostentatiously that it was not until after his death half his kindly deeds became known. He had a spirit which was absolutely above any of the corrupting temptations of money and rank. He was very poor at one time; and during his poverty he was beginning to make his reputation in the House of Commons.

It is often said that a poor man feels nowhere so much out of place, nowhere so much at a disadvantage, nowhere so much humiliated, as in the House of Commons. Macaulay felt nothing of this kind. He bore himself as easily and steadfastly as though he had been the eldest son of a proud and wealthy family. It did not seem to have occurred to him when he was poor that money was lacking to the dignity of his intellect or his manhood; or when he was rich that money added to it. Certain defects of temper and manner, rather than of character, he had which caused men often to misunderstand him, and sometimes to dislike him. He was apt to be overbearing in tone, and to show himself a little too confident of his splendid gifts and acquirements—his marvellous memory, his varied reading, his overwhelming power of argument. He trampled on men's prejudices too heedlessly, was inclined to treat ignorance as if it were a crime, and to make dulness feel that it had cause to be ashamed of itself. Such defects as these are hardly worth mentioning, and would not be mentioned here, but that they serve to explain some of the misconceptions which were formed of Macaulay by many during his lifetime, and some of the antagonisms which he unconsciously created. Absolutely without literary affectation, undepressed by early poverty, unspoiled by later and almost unequalled success, he was an independent, quiet, self-relying man, who, in all his noon of fame, found most happiness and sympathy in the companionship of those he loved, and who, from first to last, was loved most tenderly by those who knew him best. He was buried in Westminster Abbey in the first week of the new year, and there truly took his place among his peers.—"*A History of Our Own Times,*" *by Justin M'Carthy, M. P.*

Concentration in Business.

A writer in the *Economist* warns merchants and others against engaging in business foreign to their legitimate vocation. Successful business men, he claims, are of a conservative nature. Like skillful generals, they mass their forces in solid columns, instead of thinning ranks in trying to cover a wide area of ground. Solid battalions resist successfully the fierce onslaughts of the enemy and win the day, while weak columns go down at the first charge of the bayonet. Merchants who concentrate their energies and talents upon their legitimate business and let outside matters alone, keep their affairs well in hand, and are therefore fortified against sudden disaster. When they, however, begin, in addition to selling merchandise, to go into outside speculations, they weaken their forces and try to cover too much ground. A merchant cannot run a store and farm safely side by side; either the one or the other will suffer. Dry goods and silver mines do not mix well together, when the same hand guides both. A collision detrimental to one or both interests will sooner or later occur. A manufacturer should not attempt to raise sheep because he uses their fleece in his mills. His business is to see that out of every pound he buys he turns out as many yards of goods as it is possible to do and produce a good fabric. Here is enough to occupy his time profitably, without buying land and going into sheep husbandry. With many business men the trouble is not so much in making money as to keep it when it is made. They are of a restless temperament, never satisfied, always on the qui vive eager for speculation and ready to dabble in outside ventures. They speculate in stocks, take a venture in grain or pork, risk largely in wool or cotton, and are always willing to subscribe handsomely for the shares of gold or silver mines. Such men lack the power of concentration. With divided mind, divided energies and divided capital, they are scattered over too wide a surface, and at the first wave of a panic they go down into insolvency and financial ruin.

Helping a Fellow Up.

Tommy is tugging away at another urchin who is pitifully crying on the ground.

"What are you doing, Tommy?"

"O! only helping a fellow up!"

That is right, Tommy. Now, take that as your motto through life, to help a fellow up.—*Covenant.*

Origin of 'Blanket.'

In the reign of Edward the Third there were at Bristol three brothers, who were eminent clothiers and woolen weavers, and whose family name was Blanket. They were the first persons who manufactured that comfortable material which has ever since been called by their name, and which was then used for peasant's clothing. At the same period all the brewers and bakers were women; and when men first began to engage in these occupations it was thought so strange that they were called men brewers and men bakers.—*Scottish American Journal.*

STATE NEWS.

Judge Schenck had a glorious time in Currituck Sound last week, after Dare court. He distinguished himself at Palmor Island Shooting Club, at Josephus Banm's, by bagging seventy-five ducks and a wild goose.—*Elizabeth City Economist.*

Wild geese and ducks it is said, now abound in our sounds.—*Newbernian.*

A survey of Beaufort harbor by the United States Engineer Corps, presumably in connection with a proposed inland ship route, is about to commence.—*Newbernian.*

Gen. Nelson A. Miles, the new Chief Signal Officer, or "Old Probs," as more popularly known, was for some years commandant in this city. He is an officer of great ability, and made many friends here.—*Raleigh News and Observer.*

Major Allen Compton, a well-known citizen of Orange county while riding near Joseph Vincent's mill in this county, on last Saturday fell from his horse over a fence, and striking on his head broke his neck. The horse was not frightened; but stood until disengaged. Deceased was sixty years old or more.—*Alamance Gleaner.*

The Ore Knob Company in Ashe county recently declared a dividend of 25 cents on the share. The stock consists of 250,000 shares, making a total of $37,500. This is the fifth dividend which the company has declared. Several parties from the North are in the city prospecting for the establishment of other reduction works.—*Charlotte Observer.*

During our last Court, Judge Graves was frequently importuned to accept insufficient bonds from parties convicted and sentenced to pay the costs and small fines; but in every instance he refused, saying that a bond that could not be enforced at law, one on which the money could not be collected, amounted to nothing. His position is a sound one.—*Warrenton Gazette.*

Col. Calvin J. Cowles, and others of Charlotte have been astonished at the sudden tumble of Copper Knob stock. A New York telegram says: 'The failure of Mr. William Brandreth, of the Copper Knob Mining Company, caused a stampede in that stock to-day. It went from 72 to 10c. a share, and demoralized the entire stock market by destroying a good tone it seemed to be gathering. This stock was the nearest par of any on the list, and there is no change in the mine. But Mr. Braudreth was too heavily loaded with it."—*Farmer and Mechanic.*

Mr. Willis Harpe, of Brassfields, has the largest hog in the country, of his age. It is only fourteen months old and weighs six hundred pounds. And Mr. Ruffin Holmes, of the same neighborhood, has an older one that will weigh over seven hundred pounds.

The Chicago *Times* says: Warner's Safe Kidney and Liver Cure is highly endorsed by ministers, judges, physicians, surgeons; by men of literary and scholarly distinction, and by individuals in all the walks of life.

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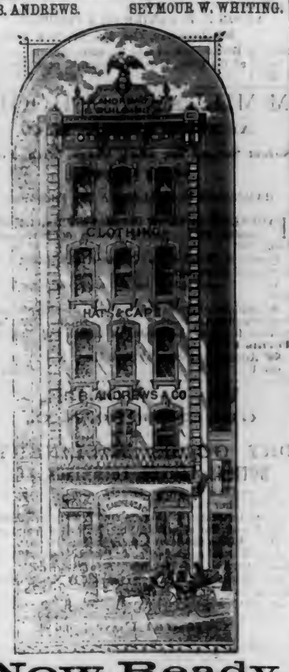

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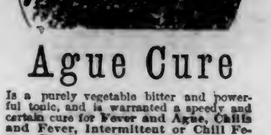

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The free and independent thought of this age accepts statements only where they are proven to be truth, while the development of mental power seems equally great in every other department of life. The valuable inventions of the day are counted by thousands. The increase of scientific study is universal. The spirit of inquiry in all fields is so marked as to cause

COMMENT ON EVERY SIDE,

while people seem investigating and advancing in every direction which can help them morally, mentally or physically. This is specially true of the human body and everthing which concerns it, and the truths which the people have found, even in the last fifty years, are simply marvelous. How really ignorant some cultured and supposeably scientific people were only a few years ago, as compared with the present day, may be better understood from a few illustrative facts. A prominent writer prepared an elaborate essay to prove that steamships could never cross the Atlantic, and his pamphlet was issued just in time to be carried by the first steamer that went to England. People once believed that the heart was the seat of life and health. It is now known that this organ is only a pump, simply keeping in motion what other and more important organs of the body have created and transformed. It was once supposed that if a person felt a pain in the back, the liver was deranged; if a pain came in the lower chest the lungs were affected and consumption was near; it is now known that a pain in the back indicates diseased kidneys, while troubles in the lower chest arise from a disordered liver and not imperfect lungs. A severe pain in the head was once thought to come from some partial derangement of the brain; it is now known that troubles in other parts of the body and away from the head, cause headaches and that only by removing the cause can the pain be cured. It is a matter of

PRIVATE HISTORY

that Gen. Washington was bled to death. His last illness was slight, and caused principally by weakness. A physician was called who 'bled him copiously.' Strange to say, the patient became no better. Another doctor was called, who again took away a large amount of the vital fluid. Thus in succession four physicians drew away the life of a great man who was intended by nature for an old age, and who prematurely died—murdered by malpractice—bled to death. That was the age of medical bleeding!"

The speaker then graphically described another period which came upon the people, in which they assigned the origin of all diseases to the stomach, and after showing the falsity of this theory, and that the kidneys and liver were the causes of disease, and that many people are suffering from kidney and liver troubles to-day who do not know it, but who should know it and attend to them at once, continued:

"Let us look at this matter a little more closely. The human body is the most perfect and yet the most delicate of all created things. It is capable of the greatest results and it is liable to the greatest disorders. The slightest causes sometimes seem to throw its delicate machinery out of order while the most simple and common sense care restores and keeps them in perfect condition. When it is remembered that the amount of happiness or misery we are to have in this world is independent upon a perfect body, is it not strange that simple precautions and care are not exercised? This is one of the most vital questions of life. People may avoid it for the present, but there is certain to come a time in every one's experience when it must be faced.

"And here pardon me for relating a little personal experience. In the year 1870 I found myself losing both in strength and health. I could assign no cause for the decline, but it continued, until finally I called to my aid two prominent physicians. After treating me for some time they declared I was suffering from Bright's disease of the kidneys, and that they could do nothing more for me. At this time I was so weak I could not raise my head from the pillow and I

FAINTED REPEATEDLY

My heart beat so rapidly it was with difficulty I could sleep. My lungs were also badly involved; I could retain nothing upon my stomach, while the most intense pains in my back and bowels caused me to long for death as a relief. It was at this critical juncture that a physical longing which I felt (and which I most firmely believe was an inspiration), caused me to send for the fearless of a plant I had once known in medical practice. After great difficulty I at last secured them and began their use in the form of tea. I noticed a lessening of the pain at once; I began to mend rapidly; in five weeks I was able to be about and in two months I became perfectly well and have so continued to this day. It was only natural that such a result should have caused me to investigate most thoroughly. I carefully examined fields in medicine never before explored. I sought the cause of physical order and disorder, happiness and pain, and I found the kidneys and liver to be the governors, whose motions regulate the entire system."

After describing at length the offices of the kidneys and liver, and their important part in life, the doctor went on to say:

"Having found this great truth, I saw clearly the cause of my recovery. The simple vegetable leaf I have used was a food and restorer to my well-nigh exhausted kiddeys and liver. It had come to them when their life was nearly gone and by its simple, yet powerful influence had purified, strengthened and restored them and saved me from death. Realizing the great benefit which a knowledge of this truth would give to the world I began in a modest way, to treat those afflicted and *in every case* I found the same

HAPPY RESULTS

which I have experienced. Not only this but many, who were not conscious of any physical trouble but who, at my suggestion, began the use of the remedy which had saved my life, found their health steadily improving and their strength continually increasing. So universal, where used, was this true, that I determined the entire world should share in its results, and I therefore placed the formula for its preparation in the hands of Mr. H. H. Warnerner of Rochester, N. Y., a gentleman whom I had cured of a severe kidney disease, and who, by reason of his personal worth, high standing and liberality in endowing the Astronomical Observatory and other public enterprises, has become known and popular to the entire country. This gentleman at once began the manufacture of the remedy on a most extensive scale, and to-day, Warner's Safe Kidney and Liver Cure, the pure remedy that saved my life, is known and used in all parts of the continent.

"I am aware a prejudice exists toward proprietary medicines, and that such prejudice is too often well founded, but the value of a *pure* remedy is no less because it is a proprietary medicine. A justifiable prejudice exists toward quack doctors, but is it right that this prejudice should extend towards all the doctors who are earnestly and intelligently trying to do their duty? Because Warner's Safe Kindney and Liver Cure saved my life before it became a proprietary medicine, is it reasonable to expect that it will not cure others and keep still more from sickness now that it is sold with a government stamp on the wrapper? Such a theory would be childish."

The doctor then paid some high compliments to American science, and closed his lecture as follows:

"How to restore the health when broken and how to keep the body perfect and free from disease must every be man's highest study. That one of the greatest revelations of the present day has been made in ascertaining the true seat of health to be in the kidneys and liver, all scientists now admit and I can but feel that the discovery which I have been permitted to make, and which I have described to you, is destined to prove the greatest, best and most reliable friend to those who suffer and long for happiness, as well as to those who desire to keep the joys they now possess."

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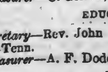

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For the N. C. Presbyterian

EXTRACTS FROM A YOUNG LADY'S LETTERS HOME.

NEW YORK, November 1, 1880.

I am afraid sometimes that my letters must appear to you mere jumbles. I have so many things to write about, I cannot give one letter up to one subject alone. New York presents so many sides—literary, charitable, religious, artistic, industrial. Now a day passes but something fresh is presented on all these great topics, and I want to tell you a little about everything I see and hear, as well as the work I am doing.

* * * * *

I have been all over Greenwood, all over one of the Cunard steamers, to the top of Trinity church tower, to the rooms of the New York Historical Society, to the Lenox Library. You are not allowed breathing time here. Every day seems to bring some especial reason for going to some especial place with some especial somebody; and the weather has been so fine that I thought I had better do all the sight-seeing possible before real winter sets in. I don't wonder New Yorkers are proud of their great city. Millions have been spent here for the whole world to enjoy and be benefited by.

* * * * *

At the Historical Rooms we were shown Dr. Hawks' collection; very interesting. It ought to belong to North Carolina. I saw there the only pictures by the old masters that I have ever been able really to admire. They say that a love for these works is like a taste for certain epicurean dishes: it has to be developed by careful cultivation. You showed me once something Dr. Arnold wrote about it, to this effect: that if you find yourself not able to admire what the whole world had come to stamp as admirable, you had better say nothing, but be sure the fault is in yourself and your own want of cultivation.

* * * * *

The Young Woman's Christian Association is doing a great work for the working women of New York. Every night they throw open a handsome, warm, well-lit reading room and library where one finds all the papers, &c., of the day. The library is full of the best books, and besides free lessons are give there in photo-crayon and several other branches of decorative arts. Miss L. and I have spent several evenings there, and I do enjoy it. There is a bureau also for obtaining work. Ladies in want of work, and ladies in want of work-women, go there and are suited.

* * * * *

On election day (2d) we had holiday which I spent in my room painting. We did not dream of going out, supposing the streets would be disorderly. But everything was quiet and as usual. I rejoice that the great processions and political meetings are over. I find nearly everybody I meet a Republican, and all of them quite tender of my feelings, as if I might be hurt at hearing of the Republican triumphs. I am so glad I never have been in the habit of expressing my valuable political opinions. It is no effort for me to hold my tongue. I have heard only one political speech since I came: by Treasurer Sherman, in Cooper Union hall, to an immense and enthusiastic crowd. He is a fine speaker, dignified and strong; but once is enough. * * * At breakfast on the 3d we heard that Garfield was elected, and how dear old North Carolina had gone.

* * * * *

November 6th.—I had the pleasure last night of hearing Mr. Hughes, the author of "Tom Brown," make a speech at "Cooper" Union in favor of "Co-operative Labor." Ever since I read his book, "The Manliness of Christ," I have loved him.

There was a fine audience, and a fine band of music, which commenced the evening by playing "*God Save the Queen*," and gave us music during the intermissions. Mr. George William Curtis was master of ceremonies, and introduced Mr. Hughes, saying: "To introduce the author of 'Tom Brown' to an American audience is almost as superfluous as to introduce the author of 'Robinson Crusoe.'"

* * * The story-teller is the great magician. * * * But not alone to meet the distinguished author have we met here. The friend of the working classes, he has put in practice what he has preached. (Here Mr. Cooper entered and the cheers of the assembly were deafening.) England, the land of Shakespeare, of Milton, of Mary Somerville, of Florence Nightingale—this beautiful England, great and powerful and noble though she is, is nevertheless the home of grinding poverty and ghastly suffering. To stretch out the hand to assist this suffering is the work of Christian co-operation. Mr. Hughes' object in this country explained: his colony established in Tennessee—a newer and a better New England in the West—no exclusiveness, no bigotry there." Bids him welcome, &c.

Mr. Hughes then read his lecture after a few more explanatory words: A great social movement of first-class importance; occupied his mind for thirty years. Social problems the same everywhere. Great question of present day is how to become rich in quickest and easiest manner. Great fish in the struggle eat up the little fish; men, instead of living *for*, live *upon* each other. Various remedies proposed. Germany the headquarters of that dangerous state Socialism—called Nihilism in Russia and Communism in France and Italy. But, though there exists a healthy antagonism to these, still in all, the idea of dependence on the State prevails. In England alone we perceive that relief for the people must come from co-operation among themselves. Gives facts concerning some of these combinations—their numbers, influence, progress, &c.; principles on which they are formed, how they work, &c.; the colony in Tennessee—its hopes, objects and how to organize; independence of the working classes and their self-respect secured. Start on your own funds; don't go round borrowing from rich men. "Do to others as you would have them do to you" is the rule. This is the beginning and the end of co-operation.

* * * * *

Mr. Hughes has white hair, top of his head bald; wears side-whiskers, glasses; talks like all the Englishmen I have heard. *I do love him.* And I enjoyed seeing and hearing him very greatly. It was interesting to see Mr. Cooper in connection with such an appeal for working men. No man has done what he has in this country for that class, and how they do reverence him. He comes to Cooper quite often, taking a constant interest in it. We all survey him with so much affectionate awe. How must the old man, eighty-seven years of age, feel when he looks at that great building, full of workers; enters that handsome lecture hall, filled with eager listeners, who have all that the best advantages of the land can offer, free, through his beneficence. How enviable his feelings! He certainly has labored for the good of his fellowmen and done for them as he would have wished others had done for him. He never had but six-months' schooling in his life; apprenticed to a coach-maker when a boy, and went into trade when he grew older: a plain, hard-working, ill-educated man—successful in all that he undertook, never contracted a debt, and never had to pay any interest. To this, it is said, he attributes his prosperity. As wealth rolled up in his hands he became foremost in all public enterprises—Croton aqueduct for one. Friend and promoter of all applications of science to the industrial arts, he took an active part in the Board of Education, and his resolve to build Cooper Institute arose from his desire that the working classes should receive certain advantages that the common school system could not afford. This Institute has cost him $2,000,000.—Here are scientific lectures going on every night in a hall equipped for the purpose, a well filled library and reading room thronged every night, night-schools and drawing classes for those who cannot attend in the daytime. Almost every branch of industrial and ornamental painting and drawing is taught; telegraphy is taught. An addition has within a year been made to the main building for the use and encouragement of inventors, and where their models may be exibited to the best advantage. * * * I could never tell you all. This is enough to interest you I hope.

* * * * *

Men and boys who work all day long in the various trades and factories come to these night-schools for an education, and work at their books from 7 o'clock till 10. Some have graduated here after four years who have never missed a night after their day's toil. What an example of persevering energy. When I see all these things going on around me I wonder at these people; and I wonder, too, at our young people *at home*, when I think how many of them are throwing away far greater opportunities, spending their days at school and at college in anything but study and hard work, as if an education was nothing, habit nothing, and an honorable ambition nowhere at all. * * * However, I may as well descend from the hights of superior wisdom and virtue and describe my visit to the Metropolitan Museum, and some of the fine churches I have seen lately.

* * * * *

I have been very wicked. I have been to hear Beecher preach, and I have been to the Academy of Music to hear Gerster sing. But I don't expect to make a practice of doing either. Shut your eyes when Gerster is trilling and you will think you are in a whole grove-full of singing birds.

I shall look for W. B, P.'s articles in the *News*, on North Carolina gold mines, with interest. Am glad he is going to write them up. I wish our North Carolina newspapers were to be met with here; how I would seize upon one in these great public reading rooms, though I never would read them at home. Other people would read them too, and more would get to be known about our people and our State. We ought to send missionaries here to teach these Northerners that we are civilized Christians out South.

REPORT OF AGENT OF EVANGELISTIC LABOUR.

[Approved by the Synod of North Carolina and published in the N. C. PRESBYTERIAN by the request of the Synod.]

Your Agent respectfully submits the following report relative to Evangelistic Work in the Synod of North Carolina.

Orange Presbytery does not co-operate with the Assembly's Committee. This Presbytery has in its bounds 60 churches, of which 42 contributed to this cause and 18 did not. The total amount raised for this cause is $500.

Orange Presbytery has no Evangelist for the whole of his time. It has two ministers employed as Evangelists, each for one-fourth of his time, and has raised $100 in the evangelistic field for their support. Settled ministers have also done something in the way of supporting field churches and preaching at missionary points, and with good results.

The evangelical field in this Presbytery is reported to be large and promising. There are no less than 18 counties within the bounds of this Presbytery, with no Presbyterian church in them. And there are 9 counties with but one Presbyterian church each. Thus we may say, the greater part of 27 counties, are destitute of Presbyterian churches and without Presbyterian preaching.

Concord Presbytery does not co-operate with the Assembly's Committee. This Presbytery has 36 churches, of which 30 gave to this cause and 6 did not. The total amount raised was $600.

Concord Presbytery has one Evangelist in the field for the whole of his time. Under the ministrations of this Evangelist, 11 members have been added to Norwood church in Stanly county. This church has completed a handsome house of worship, purchased a bell and an organ, and has pledged itself to pay next year $250 towards the salary of the Evangelist. This year Norwood church raised $200, and the other churches of the Presbytery $400, making a total of $600 for the Evangelistic work.

Some outside work has been done by settled ministers, especially in exploring new fields with a view to their occupation in future.

The evangelistic field in this Presbytery is both wide and promising. There are 6 counties within the bounds of Concord Presbytery that have no Presbyterian church in them, 4 counties that have but one church each; making 10 counties which present a wide area of destitution, having little or no Presbyterian preaching.

Concord Presbytery at its spring meeting divided its churches into two sections and appointed a committee in each to raise the funds and support an Evangelist in each region. The eastern section embraces Stanly county, and the western the territory beyond the Blue Ridge. The eastern section succeeded at once in putting Rev. J. H. Thornwell in the Stanly field and in raising his support. The western section have not yet been able to put a man in their field, but they hope soon to be able to do so. This is considered the beginning—and by the blessing of God, Concord Presbytery hopes ere long to have the gospel preached in every county in her vast field.

Fayetteville Presbytery co-operates with Assembly's Committee to the extent of giving 15 per cent of its receipts for this cause to the General Assembly's Committee, and asking nothing from them. This Presbytery has 50 churches, of which 34 contributed to evangelistic labour and 16 did not. The total amount raised for evangelistic fund was $180.

Fayetteville Presbytery has no Evangelist for the whole of his time. Some missionary work has been done by settled ministers, and one minister has given one-fourth of his time to this work, and a church of more than 20 members has been organized at Cameron. The field in this Presbytery seems to be nearly occupied, there being no county in the bounds of this Presbytery without a Presbyterian church, and but one county having only one church in it. The Evangelistic field of this Presbytery includes a large part of Montgomery county and a part of Moore county. The Presbytery has resolved to cultivate this field and has sent out two committees to spy out the land, and see where an Evangelist might best labour. They hope for encouraging results.

Wilmington Presbytery does not co-operate with the Assembly's Committee. This Presbytery has 33 churches, of which 17 contributed to evangelistic work and 16 did not. The total amount raised for this cause was $52.

Wilmington Presbytery has no regular Evangelist, but has one licentiate engaged in missionary labours upon such a salary as can be raised in the field. Some missionary work has been done by settled ministers and always with good results.

There are within the bounds of this Presbytery, one county with no Presbyterian church and five counties with but one in each. The missionary field is reported to be wide and promising, including the greater part of seven counties.

This Presbytery has been greatly hampered in this work by a debt contracted a few years ago. This debt has been all paid, and the outlook is more favorable for the future. It ought to be said further, that the main efforts of this Presbytery have been directed to grouping its feeble churches. Three groups have been formed and supplied and the men working them are mostly engaged in Evangelistic work.

Mecklenburg Presbytery does not co-operate with the Assembly's Committee. This Presbytery has 47 churches, of which 38 contributed to this cause and 9 did not. The total amount raised for Evangelistic fund was $800.

Mecklenburg Presbytery has one Evangelist for his whole time and two for portions of their time.

This Presbytery has been employing Evangelists for years. Churches have been gathered and grouped and placed in pastorates. Their main efforts have been directed towards building up these groups of churches, and in several cases, they have been so successful that they are now ready to subdivide. The men cultivating these groups are mainly doing evangelistic work. Settled ministers have done much of this work in destitute regions and our cause is advancing in a very encouraging manner. Three new workers, it is expected, will be put in the field during the year to come. The evangelistic field in this Presbytery is large and full of hope.

There are in the bounds of Mecklenburg Presbytery 4 counties with no Presbyterian church in them, and 5 counties with but one Presbyterian church in each, making the greater part of nine counties destitute of the ministrations of our church.

Summary.—The Synod of North Carolina has 5 Presbyteries, 226 Churches and 18,356 communicants

Of these five Presbyteries, only one (Fayetteville,) co-operates with the Assembly's Committee, and that only in part.

Of the 226 churches, 161 have given to this cause and 65 have not. The total amount contributed in the Synod to evangelistic work is not quite $2,300, an average of about 12½ cents per communicant.

Synod includes within its bounds 94 counties. Of these there are 29 counties with no Presbyterian church, 24 counties with but one Presbyterian church in each, and consequently 53 counties with wide areas of destitution. For this vast field there are two Evangelists employed for the whole of their time, and five Evangelists who give each one-fourth of his time to this work; and that principally in old fields and not in purely missionary territory.

Conclusion.—With these facts before us, whilst we may gratefully acknowledge and rejoice in the hopefulness of the work in some sections and in the promise of future activity in others;—it becomes us to call especial attention to the wide openings before us, and to observe the little that we are attempting to do, and the slow progress we are making in this, perhaps the most important work in the Synod.

It is our duty, too, to note that whilst it is true that our State is improving in material industries, universal enterprise and personal prosperity, the Church appears to lack in a degree this enterprise and prosperity, and seemingly content with her present possessions she is adding little to the conquests of Zion and reaching but one in a thousand of our destitute masses, giving but a small drop in the bucket when so many are perishing for the water of life. It is believed that the material interests of our members have been advanced; yet observe that, notwithstanding this there has been an actual falling off in some sections in the amount contributed to this cause and in the labors attempted in this department of church work. Instead of our members consecrating their additional wealth to the extension of the Redeemer's kingdom; instead of our churches urging on this blessed work; instead of our Presbyteries being full of zeal in behalf of the destitute; it would seem that we are inclined to shut our ears against our Lord's commands, to shut our hearts against the wants of dying multitudes, and with one accord to make excuse for our sinful sloth and rest content with our present condition. Much has been spoken and written of late about Presbyterian aggressiveness. Let us not be satisfied with *speaking* and *writing*. Let us at once unite and engage in *doing*.

In view of these facts your Agent would respectfully recommend the following action:

Resolved, That Presbyteries be urged to place evangelists in their destitute fields; that the settled ministers be urged to do as much missionary work as possible, and that the churches be urged to give freely to this exceedingly important work.

[For report on Evangelization of the Colored People see second page of this paper.]

REPORT OF AGENT OF FOREIGN MISSIONS

[Approved by the Synod of North Carolina and published in the N. C. PRESBYTERIAN by the request of the Synod.]

To the Synod of North Carolina:

During the year ending April 1, 1880, there was raised for Foreign Missions in the bounds of this Synod the aggregate sum of $5,892, which is more by $988 than was raised the year before, being a little more than 32½ cents per member, an increase of 7½ cents per member over last year.

There has been increase in all the Presbyteries except Wilmington, which fell behind $25. The Presbytery of Mecklenburg leads all the others, having raised for this cause $1,742, which is more than was raised by any Presbytery in the Carolina Synods, being about 41½ cents per member.

The Sunday schools have not done as much as they did last year: 27 Sunday schools raised $618, while last year 33 Sunday schools raised $634. Only one Sunday school in Wilmington Presbytery is reported as having contributed, viz: that of First church, Wilmington, $35 30. The Sunday schools in three of the largest churches of Mecklenburg Presbytery raised a great deal more than was contributed by the congregation, viz: Charlotte First church raised $59 and the Sunday school $134; Charlotte Second church raised $5 and the Sunday school $70, Steele Creek congregation $47 and the Sunday school $86.

Ladies' missionary societies have increased and 39 such societies contributed, two more than last year. Nearly one-third of these are in Fayetteville Presbytery.

There are 226 churches in the Synod and about 160 of them are reported as helping the cause of Foreign Missions.

The largest contribution by one church was by the Statesville church, i. e. $168, the second largest was by Wilmington First church, i. e. $137.

Aggregating the contributions of the several congregations, ladies' missionary societies and Sunday schools in the following places we find this cause has been supported in several important and strong Presbyterian communities in this proportion:

Charlotte $560, Wilmington $432, Raleigh $357, Statesville $315, Newbern $163, Salisbury $155, Greensboro $126, Fayetteville $89.

If, however, the Salisbury friends had reported all they have done in this cause it is believed that place has done for Foreign Missions more than any other place in the Synod, due much to the fact that one of the young men raised there is the only ordained missionary representing this Synod in the foreign field, viz: Rev. John W. Davis, in China.

The last Wednesday in October was a day appointed by the Assembly for special prayer for the cause of Foreign Missions.

This is the report, brethren, of the Synod's work in this field for the year ending April, 1880. Since that time the ladies in our bounds have responded to the appeal of Bro. Davis and raised perhaps the sum of $1,000 to purchase a chapel for him in the great city of Soochow, China.

It is encouraging to record the increase in the gifts of our good people for several years, and there is reasonable ground for hoping this increase may continue on the part of those congregations which study their duty and try to support this most worthy effort of the Church to obey her Lord's last command to preach His gospel to all the world.

The late circulars and papers from our beloved brethren, the Secretaries of Missions at Baltimore, who are charged with the duty of disbursing our contributions, and advising us of the condition and prospects of the work, indicate much solicitude in view of the new demands created by sending out several fresh laborers in the early autumn, and the necessity that rest should be given to a number of missionary brethren who have labored long at their stations.

Let this Synod entre these brethren that they shall be supported by our continued and earnest Christian efforts to send them money and men to overtake the great work they have in hand, and which is so dear to their hearts.

This cause does not seem to be supported in some portions of the Synod as we think it should be. The Presbytery of Fayetteville, reporting 5,081 members—the largest in the Synod, and known to be among the most substantial and intelligent people in our connection in the State, and served by devoted and beloved brethren in the ministry—raised $357 only for Foreign Missions in one year, and most of this was contributed by ladies' missionary societies and Sunday schools. In Wilmington Presbytery only one church raised money for Foreign Missions through its Sunday schools.

About 62 churches are reported as not helping this cause: 6 in Concord, 10 in Mecklenburg, 11 in Fayetteville, 15 in Wilmington and 20 in Orange.

Synod would do well to canvass these matters, while considering this report, and invite members representing those parts of our bounds which seem to come short in this good work to report touching the same.

As the months of May and June are the annual time for collections to be made for this cause, your Agent would suggest for the adoption of Synod the following recommendation.

[The recommendation as adopted by Synod has already been published.]

A LITTLE FURTHER ON.

"A little further on," we say—
"A little farther on"—
When the hope deferred makes long delay,
And few delights are won;
To patient waiting still resigned,
We fortify the heart and mind,
Assured the treasure we will find
A little further on.

To-day we suffer grief and pain,
And thorns our path annoy;
The biting winds and beating rain
Our tender buds destroy;
And yet a little further on
The storms tempestuous are gone,
And tranquility we come upon
A miracle of joy.

Though dull and dark these days may be,
And full of sore distress,
Though naught around us we may see
To comfort or to bless,
A little further on our eyes
Are greeted with unclouded skies,
And from Love's ark an angel flies
To cheer our loneliness.

Though suddenly, and all too soon,
Day's golden beams are shorn,
And at the royal hour of noon
To-night's embrace are borne,
Though deepest darkness may prevail,
Though deepest terrors may assail,
A little further on we hail,
A little further on.

"A little further on," we say,
When health and strength are gone,
And those we loved have passed away,
And we are left alone;
Still to our Father's will resigned,
We wait with patient heart and mind,
Assured that peace and rest we'll find
A little further on!

—*Josephine Pollard.*

REPORT OF THE AGENT OF SUSTENTATION.

[Approved by the Synod of North Carolina and published in the N. C. PRESBYTERIAN by the request of the Synod.]

Your Agent of Sustentation, would make the following report: The facts and figures embodied in it have been furnished by the minutes of the last Assembly, the annual report of the Assembly's Treasurer for Sustentation, and the statements of the several Presbyterial Agents of Sustentation, within the bounds of the Synod. The year covered by the report ends April 1st 1880, and corresponds with the financial year of the Assembly.

1st. Your attention is first directed to the ministerial support within our bounds.

In the Synod, we have 114 ordained ministers, 9 licentiates, and 226 churches.

The amount paid in salaries, according to the Assembly's minutes is $57,821.

Concord, with 23 ministers and 3 licentiates pays $11,141; Fayetteville with 19 ministers and 2 licentiates, pays $9,974; Mecklenburg, with 28 ministers and 1 licentiate, pays $12,586; Orange, with 29 ministers and 1 licentiate, pays $14,727; Wilmington, with 15 ministers and 2 licentiates, pays $9,393. In Synod, 114 ministers and 9 licentiates. Total amount of salaries, $57,821.

Average salary actually paid laboring ministers is as follows:

Concord,	with 3689	communicants,	$655
Fayetteville,	" 5081	do.	665
Mecklenburg,	" 4227	do.	572
Orange,	" 3621	do.	640
Wilmington,	" 1735	do.	854
Synod	$18,353	do.	$651

In obtaining this average only laboring ministers with charges and fully occupied have been considered.

The average salary thus estimated, as paid in the Synod is $35 greater than last year. If the salaries paid in the larger towns and cities were excluded from the calculation, the average salary given village and country pastors would be much smaller than that reported.

According to the report of Presbyterial Agents the average *salary promised* is:

In Concord	$655
In Fayetteville	714
In Mecklenburg	...
In Orange	700
In Wilmington	800

Some of the agents state that their estimates are only approximated, and the average of the salaries actually paid as reported in the Assembly's minutes furnishes the best test of ministerial support in the Synod. The amount reported as paid for the maintenance of laboring ministers within our bounds is $467 greater than last year, and this cause is making some progress in the Synod. But we are persuaded that our people are not fully alive to the importance of giving their ministers an adequate support, if they would meet their obligations to the Divine Head of the Church, increase the spiritual power and efficiency of their preachers, and promote their own religious welfare. God has given plain directions, in the Scriptures, as to the maintenance of those called to expound His Word, and the Great Head of the Church has declared that "The laborer is worthy of His hire" and that "they which preach the Gospel should live of the Gospel." That persons may preach to churches, under peculiar circumstances without adequate compensation, just as they may render gratuitous service to the needy in other departments of effort is fully admitted. But the student of the Scriptures will find that they apply the principle of just recompense for labor done, to minister, and people, as well as to other relations of business, and secular life. None professing allegiance to Christ can neglect their obligations to His ministry, without palpably disregarding the laws of the Redeemers' kingdom.

That there is some neglect in this matter is very evident. Ministers in cities and large towns, may be sufficiently, or even liberally supported in some cases, yet even among these little provision is generally made for the wants of a growing family, or the infirmities of age. A large majority of our ministers in villages, and in country charges, receive so inadequate a stipend from the churches served, that they cannot maintain their families, and educate their children upon the income derived from preaching. As the result of defective support, ministers are often driven into various secular pursuits, in order to live and they become associated in the minds of their people, with the farm, the mill, the store or the academy, rather than with the sanctuary and Gospel ordinances. Thus occupied their attention is distracted, their studies are interrupted, their devotional is impaired, and their ministerial efficiency lessened.

As a natural consequence of the ministry being forced into worldly callings for subsistence, the people suffer as well as their pastors. They are not as well taught or trained, or visited, or prayed for as they might be if greater fidelity was shown in supporting their ministers, and relieving them from worldly cares.

Such considerations as regard for Christ's authority, a desire for ministerial efficiency and concern for the religious development of our churches, enforce the claims of a more liberal ministerial support, and illustrate its vital importance to the progress of piety.

2d. The next subject claiming attention is Sustentation.

Under this branch of Home Missions, we are accustomed to consider all funds collected, and measures taken for sustaining our more feeble churches, supplying them with the means of grace, and providing them with houses of worship. During the year the Presbyteries have contributed to sustentation objects as follows:

	Cause.	Ass'y Com.	Rec'd.	Dis'd
Concord contributed	$ 316	$ 19	$ 0	$316
Fayetteville "	234	187	150	225
Mecklenburg "	1,089	724	0	0
Orange "	704	444	315	315
Wilmington "	107	7	0	80
In Synod	$2,492	$1831		

Some of our Presbyteries do their sustentation work through their own committees, and others in connection with the Assembly's Committee, while some churches or individuals, in every Presbytery, have sent their sustentation funds to the Assembly's Committee.

The Presbyteries are generally making efforts to gronp the more feeble churches into self-sustaining pastors and in several of them this policy has been adopted with a good degree of success. Of the 226 churches in the Synod, 29 are reported vacant in the Assembly's minutes, but many of these have been supplied since the statistics in these minutes were compiled.

The following *new church buildings* have been reported as begun or completed in the Presbyteries during the year:

In Concord, 2; Fayetteville, 4; Mecklenburg, 2; Orange, none; Wilmington, 1.

The *parsonages* owned are as follows;

In Concord, 6; Fayetteville, 1; Mecklenburg, 5; Orange, 5; Wilmington, 2.

3d. The third subject requiring notice is the Invalid Fund.

This Fund is raised for the purpose of aiding disabled ministers and their widows and orphans.

The contributions to it and the disbursements in the different Presbyterics have been as follows.

	Cause.	Ass'y Com.	Rec'd.	Dis'd
Concord contributed to	$115	$ 67	$ 0	$ 0
Fayetteville "	179	206	120	120
Mecklenburg "	324	261	150	150
Orange "	284	258	185	185
Wilmington "	188	187	50	50
In Synod	$1,040	$979	$505	$505

The following families or individuals have been aided:

In Concord, none; Fayetteville, 2; Orange, 3; Mecklenburg, 2; Wilmington, 1.

4th. The only other object to be mentioned in this report is the Relief Scheme.

This is a scheme sanctioned by the Assembly some years ago, and proposing to make some provisions for the family of a deceased minister, upon the condition, that during the ministers' life, a certain sum shall be annually paid, either by himself or by the church he serves.

So far as your Agent can learn, this scheme has been embraced by but three ministers, and by no church within our bounds.

[The recommendations appended have already been published.]

REPORT OF THE AGENT OF EDUCATION.

[Approved by the Synod of North Carolina and published in the N. C. PRESBYTERIAN at the request of the Synod.]

Your Agent would respectfully submit to the Synod the following Report on Education.

1. The whole number of candidates for the Gospel ministry, at present under the care of the Presbyteries composing this Synod, is fifteen (15). Last year the whole number of candidates reported was sixteen (16).

This year we report five beneficiaries. Last year we reported eleven.

2. The whole amount of money raised this year for the cause of education is $1,494.—Last year the amount raised was $1,349.

From the above statements, the following facts are obtained, which show the exact condition of this interest of our church in the bounds of this Synod.

(*a*) The number of candidates is one less than last year.

(*b*) The amount of money raised for this cause is $145 more this year than last year.

(*c*) While the number of candidates is substantially unchanged; and while the amount of money contributed shows an increase; yet the amount of beneficiaries is six-less this year than last year.

This would seem to indicate a growing disposition on the part of our candidates to be self-sustaining. Or its significance may be, that the more careful guarding of beneficiary education which some of our Presbyteries have inaugurated has tended to keep back the unmanly and unworthy. Upon the whole it may be said that the outlook is rather encouraging. As a Synod, we are about holding our own in the number of our candidates and the amount contributed, and for this we should be thankful.

But, your Agent would suggest, that when we consider the educational facilities located in our bounds, and the decreased numbers of candidates in other parts of our Church, we should not as a Synod be content merely to hold our own. It is easily seen that the measure of our duty and privilege is greater.

In the year 1876, the whole number of candidates for the ministry in the Southern Church was 189. In 1880, the whole number is 145, showing a decrease of 44. This decrease may be due to the stringency in money matters, which our people have so keenly felt during the past few years; or, it may be the natural ebb of the full tide which our Church experienced in former years; or, it may be the natural contraction which follows a more careful testing of our material than was formerly practiced; or, it may indicate a lower state of piety, and a corresponding indisposition on the part of Christian parents to consecrate their sons to the work of the Lord. But no matter what explanation we adopt, the fact confronts us in all its suggestiveness, that during the past five years, there has been a falling off of 44 in the number of candidates in our beloved Southern Church.

Your Agent has no new measures to propose, in order to meet this state of things.

God's plan for furnishing a ministry to His Church is for the Church to pray the Lord of the harvest to send forth laborers into His harvest. If, as a Synod, and as a Church we fully adopt and believingly work this plan, soon the lamentation that the laborers are too few to gather the harvest will not be heard.

The following resolution is presented for the adoption of Synod.

[The resolution as adopted by Synod has already been published.]

HOW TO BE NOBODY.

It is easy to be nobody, and we will tell you how to do it. Go to the drinking saloon to spend your leisure time. You need not drink much now, just a little beer or some other drink. In the meantime, play dominoes or something else to kill time, so that you will be sure not to read any useful books. If you read anything, let it be the cheap novels of the day; thus go on keeping your stomach full and your head empty, and yourself playing time-killing games, and in a few years you will be nobody, unless you should turn out a drunkard or a professional gambler, either of whom is worse than nobody. There are any number of young men hanging around bar-parlours, just ready to graduate and be nobodies.

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

WEDNESDAY, DECEMBER 8, 1880.

THOSE REPORTS.

Let no one dash this week's paper aside with the remark, "Oh, those dry Synodical Reports!" nor think that the paper is dull because it is loaded with them. You will find them profitable reading and they furnish much food for reflection.

It is one of the glories of our Presbyterian Church, and of our representative government, not only that the elder, i. e. the wiser, rule, but that the whole mass rule through their representatives. And the multitude should know, they must know, they desire to know what is done. The whole field of Synodical work is laid before the people. The light is turned on. It may be painful to see, but it is wholesome.

For instance: Does no conscience flinch at the averages? Think of it, *four cents* a member for Publication, *twelve and a half cents* a member for Evangelistic work, for sending the Gospel to the destitute and ignorant in our own State, in Texas, in our whole Southern territory, and *thirty-two and a half cents* a member for Foreign Missions, for sending the Gospel to fourteen hundred million people—to nine hundred million heathen! And that is what the Synod did last year.

And yet, oh! disgrace, and encouragement, too, that is more than has hitherto been done. There is improvement. Let us hope the Church is on the up grade in the march of progress, conquest and success.

Read what the Agent of Sustentation has to say about ministerial support in the Synod. His paper is chock-full of valuable and instructive figures.

The Report on Sabbath Schools (in our last issue) is cast in another mould from the usual style. It is not a mere array of statistics, and numbers do not make their due impression on our minds unless there is some comparative arithmetic, but rather a presentation of results and prospects, of facts and needs freshly and tersely put.

Every one is interested in Foreign Missions. The agent tells the Synod, and the N. C. PRESBYTERIAN tells everybody what was done in this grand department of church work. Oh! that everybody could have heard Dr. Wilson's urgent and affecting address. He said much depended in the support and progress of our missions on the response of the Synod of North Carolina.

The Agent of Education tells of the decrease of candidates for the ministry—a matter awakening the attention of every church—and points to the remedy: "Pray ye the Lord of the harvest."

It is uncomfortable to read the simple and significant figures of the report on Publication. In these days of cheap trash and solicitous underbidding of irresponsible sellers it is well to have our own *imprimatur* and to maintain the ancient fame of Presbyterianism for intelligent scriptural piety.

It was an advance in the Synod's work to have evangelistic labor dissociated from the report on Sustentation. It was dwarfed because of necessity, considered along with other departments of home-work. It has now a special portfolio, and the new cabinet officer made an interesting and valuable report. It is a beginning, but it is a sign, too. We look for the overtaking of that vacant territory.

The Address to the Churches emphasizes two points, viz: Ministerial Support and Godly Living. It is an earnest and stirring appeal, and, we feel sure, must do good. In some particulars it is a departure from the usual form, the recapitulation of details reported from the Presbyteries and general explorations in every department of duty. Singling out these important themes it impresses them on the conscience.

We are glad to be able to lay these various papers before the body of our Church, and to do so with such promptitude. Last week we gave the "Abstract" and a few of the shorter "Reports;" this week the Reports crowd out more varied, more interesting, but not more necessary or useful matter. Our deck is now clear for action, and we shall resume our accustomed variety. Perhaps it is not saying too much for ourselves to note that no Synod has such a fair, full and prompt showing as the Synod of North Carolina. But then we all know there is no such Synod as the Synod of North Carolina!

SOMETHING PERSONAL.

Can you not, Sir Editor, allow me to write a little editorial without your reading it? I do not ask your endorsement. Editors nod sometimes; so do you go to sleep and leave me alone. No free steed likes to be hauled back on his haunches by a curb or stiff bit.

Friendly readers, old Cerberus or rather old Jupiter Tonans, is snoozing. Don't he look placid and kind? Well, let us chat a bit about his kingdom, the NORTH CAROLINA PRESBYTERIAN. Do you know, I have recently met in my rambles some "big" folks, who had seen and were interested in his peculiar joy OUR paper? One distinguished man, from another state, said, "I value the NORTH CAROLINA PRESBYTERIAN more highly than any other paper, I take. It is a sound journal." Another, one whom the Church delights to honor, venerable in age and mature in thought, said, "You have a valuable paper in your state, the NORTH CAROLINA PRESBYTERIAN. I read it with great pleasure." However he had a little "*but*" to put in. As Jupiter is asleep, we can punch him under the ribs a little, can't we? "But your editor lacks a little sharpness; a little more "going-for people" sometimes, and sticking in his claws." That is, there is a little bending back in strait conservatism. May be, that's true! So let's call out, "Jupiter, wake up! Have you any thunder-bolts? Can you hurl one? or are you too good-natured? Hey?"

Another, a literary lady and writer, said she always turned to the Book column to learn something about the literary world and be guided. And to others, this department of the paper is more valuable than some think. It would be well, if there was more space given to criticism of books. Every minister, and numbers of cultured readers, long to know the characteristics of fresh publications.

But we wished to say, it was gratifying to know that many, outside of our State, value our good paper. We could not but *think* that it was and evil and a wrong that more, inside our state, did not subscribe to it, and that there was not more earnest effort made by its friends to increase largely and permanently its subscription list. Every Methodist minister, we understand, regularly canvasses for the *Advocate*. He does right. Let us do likewise and we will win more golden opinions, and Jupiter will smile at multiplying golden dollars!

Jupiter, wake up—more copy! Thunder out now! "This fellow hath spoken well. I'll sleep again, if you wish!"

[*He awakes.*]

Was it all a dream? a not unpleasant dream withal! Truly we "go for principles, not men."

[*Again he sleeps.*]

THE WAY IT IS.

Certain things would greatly surprise us if we had not become accustomed to them by experience; as it is, we have resolved to regard them simply as unaccountable phenomena, to be explained hereafter.

One of these things is that whenever any great move in the line of religious progress or moral reform is proposed, the first great difficulty, frequently arises from the opposition of good men, perhaps the opposition of men who are heartily in favor of the end proposed. This opposition takes different forms. Sometimes a side issue, not material in itself, is fastened upon by a sincere well-wisher, who failing in its removal, places himself, squarely in front, and combats the movement with bitterest hostility; and this in the name of principle. Oftener, perhaps, division of counsel, delays, retards, it may be prevents all progress. Various plans and methods, having each its earnest advocates, are proposed, examined, discussed. Ardor of contest begets asperity, bitter hostility, personal hate, and the advance, if advance be possible, is toilsome and tediously slow. In secular enterprises of great moment, we do not find this so. True, there is opposition in the inception, and the variety of opinions is as great as men's dispositions and habits of thought, but some line of action is determined upon, and then if all do not pull heartily together, they do not pull apart. Opposition of opinion there may be, but it is quiet and puts forth no effort.

The disaffected, we may note, too often become prophets of evil, and as is the wont of prophets of these later days, set vigorously to work to accomplish their predictions.

One other class remains to be mentioned: those who are whipped before they enter battle, and whipped all the way through. These may desire victory, or they may not, but they will never believe a good report unless verified to their senses, while every rumor of evil is accepted with avidity if not delight.

The Maine Liquor Law has, perhaps, encountered all these. The last it confronts at every turn. We may be allowed to illustrate from a letter written by Hon. Neal Dow to the *Alliance News:*

"I remember being at a select meeting in Ireland—in a gentleman's grounds—at which were present perhaps a hundred gentlemen and ladies of the neighbourhood, when I took special pains to show that the result of prohibition in Maine had been eminently beneficial to the people in all their interests. I fortified my statements by reading certificates from the Governor of Maine—from every member of the Executive Council—one member coming from each county—from the two Senators of Maine in the United States Congress—one from the eastern and the other from the central part of the State—from every member of the United States House of Representatives from Maine—one member from each congressional district—from a large body of clergymen assembled in a religious convention from all parts of the State—from the then mayor and every living ex-mayor of the largest city in the State—from mayors and ex-mayors of other cities—from the United States officials—from poor-house officials—and many others—all testifying to the wonderful benefits resulting from prohibition.

"I thought I had made out my case to the satisfaction of every reasonable person. I was simple enough to think so. But after I sat down a gentleman arose—not an ignoramus, but one who had passed through a great university—not a drinker, but a perfectly temperate and exemplary man. He said he had heard reports about the result of the Maine Law of a different character from those they had just listened to, and he proposed that it should be suggested to the United Kingdom Alliance to send a commission to Maine to ascertain the actual facts!

"I saw that my speech and the certificates I had read had not made the smallest impression upon this gentleman's mind! He had heard a report somewhere that the Maine Law was a failure, and he readily believed that. After he had done, I inquired of him what this Commission could do about it; if he proposed that they should reside in Maine long enough to know from personal observation what the facts were? O no, he said, they could go about and obtain the facts from people in different parts of the State. What sort of people? I asked. O! of the most respectable and reliable people he said. Very well, I replied, here you have them already at hand, from the highest and most reliable sources in the State; what could a Commission do more or better than that? I was not a little indignant, as you may well suppose, and so I said, "It is very evident that no testimony of whatever sort to the benefits of prohibition will have the smallest weight with our friend, while he yields willing and ready credence to any anonymous report that comes to him from any quarter, to show that prohibition results in no good. In other words, he will believe nothing from the highest and most reliable sources to the efficacy of prohibition; while he is ready to believe any and every rumour, coming from whatever quarter that the Maine Law has failed to be of benefit to the State.'

"Now that is precisely what you meet with every day, and many times every day, and from that class of minds it will continue to be so to the end. These people will not admit that crushing any kind of a trade by heavy penalties of fine and imprisonment—hunting the men engaged in it like thieves and pickpockets—will have any effect in diminishing that business! That is their logic."

Once more, and we now come down to the present time. A few weeks since an article appeared in some of our religious papers—(we concede that they reprobate intemperance and would be glad to see it abolished.)—An article appeared in which were incorporated statements made by Rev. Dr. L. W. Bacon, intended to show that the Maine Liquor Law was a failure. The impression made upon us, and we doubt not upon all temperance men, who read the article, was discouraging. We could not suppose that "saloon" meant less—could be made to mean less—than a groggery, a place where liquor could be readily obtained by all who sought it. We sent the article to General Dow, and, stating that we wanted to know the truth, asked for his explanation. This is his reply:

To the Editor of the N. C. Presbyterian:

DEAR SIR: Yours of the 24th, with the enclosure, has just reached me, asking for information as to the working of the Maine Law, about which so many conflicting statements are widely circulated. Persons whose sympathies are on the whiskey side find it difficult to state a plain fact in relation to the liquor question, without giving such a twist to it as to convey a false impression. The slip which you enclose contains an example of this from Dr. L. W. Bacon of Norwich, Conn.

The slip you send me contains a statement of the number of "saloons" in each State and the number of inhabitants to each. The statement is that Maine has one saloon to every one thousand people. Maine has no "saloon" in all its borders. We have secret rum shops here, run on a sly and on a small scale, in violation of law. A "saloon" is a licensed shop where liquors are sold for a drink under the law. We have no such place.

The slip says: "From 1870 to 1873 the distilleries of Maine paid a yearly average of $50,000 to the United States revenue." But now there is not a brewery nor a distillery in the State. They have all been suppressed by heavy penalties of fine and imprisonment. It is quite true, as the slip says, that we have a great work yet to do in Maine before the liquor traffic will be thoroughly suppressed, but public opinion thoroughly sustains the Maine Law, and its special friends are full of courage and are sure of complete success. One great step has already been taken in the right direction, the complete crushing out of the breweries, distilleries and wine factories, and this meets the entire approval of our people. This measure renders it more difficult for the secret rum shops to obtain their supply, and we are constantly hedging them in. Last week one of these shops in this city was searched by the sheriffs, and the whole stock in trade was contained in a flat half-pint bottle, concealed in a book, a hole being cut out in the leaves just large enough to receive it. Sometime ago another was searched and the whole stock of liquors was contained in two flat pint bottles hung to the keeper's waist (a woman), one on each side under the outer skirt. In another place beer was found concealed in a pig-pen, and in another case some bottles were found sunk in a well, connected with a string fastened to a nail driven into the well two or three inches under the surface of the water. I mention these cases that you may see what I mean by the phrase, "secret grog shops."

The liquor traffic in Maine is in a state of siege, and we are constantly advancing our parallels to its citadel; all its outer works were carried by assault long ago.

I am, very truly, yours, NEAL DOW.
Portland, Nov. 27th, 1880.

Now if there is one saloon, in the common meaning of the term, in the State of Maine, where is it? If there is one brewery, point it out. This should not be difficult to those who affirm that there are hundreds.

SYNOD OF TEXAS.

From the abstract of proceedings published in the *Texas Presbyterian* we gather the following items: The Synod met at Waco, Nov. 17th. From the six Presbyteries comprising the Synod there were only fifteen ruling elders in attendance; one hundred and forty-one churches were not represented by ruling elders. No elders were present from the Presbyteries of Paris, Eastern Texas or Western Texas. Forty-one ministers attended.

Rev. John. W. Neil was chosen moderator. To an overture from the Presbytery of Dallas requesting the Synod of Texas to appoint a committee to confer with a committee already appointed by the Synod of Texas (North) in reference to church work in Texas, the Synod responded by appointing said committee. The vote stood 22 to 20. The minority protested against this action on the following grounds:

1. Because the Constitution of our Church vests in the General Assembly alone the right to make arrangements for regulating all questions of conference with other ecclesiastical bodies. (See Book of Church Order, Chap. 5, Sec. VI.)

2. Because when a similar proposition, involving the same question and looking to the same results, presented by the representatives of this said Northern Church, was submitted to this Synod at its sessions in the city of Austin, Nov. 1875, this Synod responded that, "Inasmuch as the plan suggested has reference to arrangements which the Presbyteries alone can make, the Synod as such can take no action in the matter. (See pages 57 and 58, Vol. 2.)

An overture to the General Assembly was afterwards adopted, asking that body, if the existing difficulties between the two Assemblies could be removed to request the Northern Assembly to appoint a committee to confer with a similar committee of our General Assembly, to so arrange work as to avoid conflict.

On a communication from the Synod of Missouri referring to the establishment of a Theological Seminary for the West, the Synod declared it in their judgment inexpedient to establish such a Seminary at the present time.

A complaint was presented from Presbytery of Central Texas, concerning the action of Presbytery in refusing to enroll a church in which officers had not been elected. The complaint was sustained by a vote of 26 to 15.

The Synod, on request, directed the Presbytery of Central Texas to meet in the house in which Synod was holding its sessions on the adjournment of Synod, to elect an additional evangelist. Rev. R. H. Byers, D. D., gave notice of "complaint" of the action of Synod in this matter.

An overture from the Presbytery of Eastern Texas asking that that Presbytery and the Presbytery of Paris be reunited was not granted, because of lack of unanimity in the Presbytery asking for it, and the injustice of dissolving the Presbytery of Paris without an expression of opinion from it on the subject.

The following overture was directed to be presented to the next General Assembly:

The Synod of Texas respectfully asks the General Assembly to make a deliverance, defining more fully the authority of the Church and the relation thereto of the right of private judgment. The language of the deliverance of the Assembly of 1880 (page 202) seems to set the private judgment of the individual church member above the judgment of the court, and the private judgment of the inferior court above that of the superior.

DEATHS IN THE MINISTRY.

Death has been very busy. Since our last issue four of the brethren are reported as having exchanged the cross for the crown. We regret that we have not data which would enable us to give appropriate sketches of these toilers, mostly venerable toilers, in the Master's service.

Rev. WM. F. COSNER, a young minister, evangelist of Winchester Presbytery, we believe, died recently.

The *Central Presbyterian* thus announces the death of Rev. C. B. KING:

"The Rev. Charles Barrington King died suddenly at his residence in Savannah, Ga., on the 24th ult. He was about sixty years of age, and had been in the ministry nearly forty years. He was at one time pastor of the Presbyterian church of Columbus, Ga., and afterwards of the First Presbyterian church of Savannah. At the time of his death he had charge of the White Bluff church."

Rev. Dr. W. C. DANA, who died on 30th at his home in Charleston, S. C., was pastor of the Central Presbyterian church (Independent), and so had been for many years. Delegates to the last General Assembly will remember his appeal for the unity of Presbyterianism, in spirit at least. On that occasion he stated that he was in the forty-fifth year of his pastorate.

REV. JOHN R. MCINTOSH, died in Atlanta, Ga., on the 26th November, ult. We are indebted to a friend for the following sketch of his life:

"John R. McIntosh was born July, 1806, in Richmond county, N. C., a few miles from what is now the village of Laurinburg; was educated in the old field schools of the neighborhood, taught by Rev. Hugh McLaurin and cotemporaries, until he went to Union Seminary, Va. He was licensed about 1836–7, and his first year was located at Cheraw, S. C. The next he went to Murfreesboro, N. C., from which place he came home and took charge of Laurel Hill and Centre churches about 1839–40. In 1840–41 he was elected President of Floral College at it organization and continued in its charge until 1844, when he went to Eufaula, Ala. He married Miss Caroline M. Jewett in 1842. He preached at Centre till 1848–50 and Laurel Hill till he went to Eufaula, with general acceptance in pastoral relations. The success of Floral College under his administration was its own testimonial to capability and good management of himself and his excellent wife.

Taking charge of a Female School at Eufaula, they made much reputation there and had a lucrative school till the war put an end to it, and their earnings went like all others.

In 1866, they went to Columbus, Ga., and again worked up a good Female School, which was flourishing up to the time, about three years ago, that the health of Mrs. McIntosh seriously failed, compelling with his advanced years the abandonment of teaching.

Since then he moved to Atlanta, Ga., spending their winters there and at such places in summer as would afford possible advantage to Mrs. McIntosh.

He left one daughter, Mrs. W. H. Woods, who resides in New York city, and one son living near Macon, Ga.

His many scholars in North Carolina and South Carolina will sorrow to hear of his death, and the affliction of his bereaved partner.

NOTES AND JOTTINGS.

If the *North Carolina Presbyterian*, or any other Southern religious newspaper, should indulge in politics there would be a great outcry, and very properly, as we think. But our secular papers have been recommending a Northern religious newspaper that deals freely in politics and is decidedly anti-southern in its bearing. This is how it is. A slip is sent out from the office of said paper and our secular papers copy, frequently in their editorial columns, without knowing any thing about it.

We wish we could say what would induce every Presbyterian family in the Southern States to subscribe to the *Missionary* published by our secretaries for Missions. Filled with the news from the Missionaries of our Church, nothing can do so much to inspire zeal for missions and lead to liberal contributions for their support.

In every congregation there should be an earnest, hearty effort to extend the circulation of the Missionary, and right now is the time to take the matter in hand.

A correspondent of the Raleigh *Christian Advocate* thus shows what he doesn't know about Calvinism:

The point I wish to make is that God, being eternal, omnipresent and omniscient, must necessarily know all things and events as having already taken place, because they are within the limits of his eternal existence. And even if there were no producing causes existing but that of God Himself, we could not attribute the existence of the events to His knowledge; for the knowledge of a thing is produced by the existence of the thing itself. To know is to "perceive with certainty, to understand clearly; to be informed of" something that is, without any connection with the producing cause. With this idea the dogma of the "eternal decrees" according to Calvinism must fall to the ground.

Well, now, really! we would like to know who ever did attribute the existence of events to God's foreknowledge, as the producing cause. Calvinism must be weak indeed if it falls under such an argument!

How wondrous easy it is to knock a thing down, if you first set up the thing you want to knock down.

From accurate statistical reports and carefully compiled estimates which were published in 1875, it appears that there were then in the whole Presbyterian Church throughout the world 26,735,396 members; while at the same time the members of the churches and congregations together, were reported to number 38,860,230. If now the ratio of increase for five years has everywhere been equal to that in our own branch of the Church in this country, the membership of the whole Church must now amount to about thirty-five millions, and of the congregations to forty-five millions. If, to these figures we add the number of Lutherans in the world—and the Lutherans in doctrine approach nearly to the Calvinistic faith, and their polity is substantially Presbyterian—the number of members would be increased to more than fifty millions, representing a population of sixty five millions. Of actual church members of the Presbyterian faith and order, Germany takes the lead, having in 1875, 18,415,876. Holland comes next with 2,096,146. Then Austria with 1,912,163; Switzerland with 1,567,008, and Scotland and our own country, each with more than a million, follow in order. France has 630,000 of this faith, Piedmont 30,000, England about 150,000. Ireland about 125,000. Canada about 75,000, Australia 50,000 or more, and other countries smaller numbers. Other leading denominations of Protestant Christians have their strength wholly or almost wholly, confined to English-speaking communities throughout the world. In these communities, their numbers are estimated as follows: Episcopalians eighteen millions, Methodists and Baptists of all descriptions, the former sixteen and the latter eight millions. Congregationalists, six millions and Unitarians, one million. It will thus be seen those of Presbyterian name or faith generally outnumber those of any other Protestant faith, and that, if we count the Presbyterian and Lutherans together, they outnumber all other Protestant denominations.—*Interior.*

NEWS NOTES.

We specially invite news from all quarters for this column.

The *Richmond Christian Advocate* says that Mr. McCormick, of Chicago, has sent to Judge Watkins, treasurer of the Union Theological Seminary, Virginia, his check for $30,750.

We are gratified to see from our exchanges that the health of Dr. Charles Phillips is so much restored that he has returned from New York, where he has been under treatment for a long time, to his home at Chapel Hill. He will not take work under a year.

Mr. J. H. Hill, Superintendent, requests us to acknowledge a contribution of twenty dollars to the Orphan Asylum, collected in Lumberton at a Union meeting held Nov. 25th.

We learn that the health of Rev. J. H. Colton of Morganton, N. C., and the health of his family has been almost entirely restored. They would be glad to find some place where they can labor actively in the service of the Lord at once. Mr. Colton would greatly prefer preaching to teaching but they are willing to add teaching to preaching if necessary.

On the first Sabbath in December, Beth Car church, in Wilmington Presbytery, unanimously voted to call Rev. A. McFadyen to the pastorate for one-fourth of his time. Mr. McFadyen has been serving this congregation with great acceptance, as stated supply for about eleven years.

CHURCH AT LITTLETON, N. C.

Rev. T. U. Faucette writes: My name was first on the list of supplies for the church at Littleton. I paid them a pastoral visit and preached to attentive congregations morning and night of the third Sabbath in this month.

This little, young, but growing church feels deeply the loss of their former pastor. They need, and are anxious to secure the service of a pastor, who will preach for them at least once a month, regularly, and visit from house to house, and thus carry home the precious doctrines of our Church to the individuals, and households, that are friendly to the spread of Presbyterianism in that section of country. If a suitable man can be employed and sustained in that field, there is a fair prospect of considerable increase in numbers, and of great usefulness to the whole region. They *now need* the good influence of an enterprising, young Presbyterian church in that community. Only let proper and efficient means be used, and the work will go forward.

Sassafras Fork, N. C., Nov. 30, 1880.

AN APPEAL.

In the southeastern part of Randolph county, where I have been preaching several months, I expect at an early day to organize a church consisting of fifteen members. Of those fifteen members nine of them will be heads of families and seven of them will be males. And counting the baptized children also, I may say, instead of a church of fifteen members, a church of twenty-one members. In the whole of Randolph county there is only one Presbyterian church, and there is no resident Presbyterian preacher in the county. The point where it is now proposed to establish a church is only ten miles from the line of the Cape Fear & Yadkin Valley Railroad, and near Deep river; it is also near the cotton factories on this river, which are contributing so much to the enterprise, population and prosperity of this part of the State. A central and in every respect a decidedly eligible lot has been secured on which to build a house of worship. A house of worship is a necessity. The work is now suffering from a lack of one. I have been preaching in a small school house, which is built of logs and too open for comfort and too small for the size of the congregation. Only about three hundred dollars more than has already been contributed at home is needed to build a neat, comfortable, sufficiently capacious house. The people at home have thus proven themselves to be zealous, liberal and self-sacrificing. Their means are exhausted. In this hour of need they appeal to every lover of Presbyterianism to come to their assistance. Now who will help them? Who will give something of what God has given them for the progress of Presbyterianism in building a Presbyterian church in Randolph county to be called Calah?

Address your communications to me at Pittsboro, N. C., and I will will acknowledge the receipt of same. P. R. LAW.

REVIVAL AT MEBANEVILLE.

Rev. T. J. Allison writes from Mebaneville, N. C., Dec. 2nd, 1880: We have been enjoying for several days a delightful season of grace from God. The Spirit of God has been poured out abundantly upon us, and the church has been greatly revived, and thirty-five persons have been brought to Jesus. Several others still are awakened and earnestly seeking the way of life. Several weeks ago a few members of our Church and other Christians asked me to have a series of special services in the church. They thought, and so did I, that such services might be an occasion for the revival of the Church and the conversion of souls. On the first Sabbath of November I gave notice to the congregation that services would be held in the church for a few days following the third Sabbath of November. I urged upon the Church the importance of earnest prayer, in the meantime, for the outpouring of God's Spirit upon us. In fact there was on that day a very marked solemnity and seriousness in the congregation.

The week of prayer appointed to be observed throughout the land by the Young Men's Christian Associations began on the second Sabbath of November. The week was observed by the Young Men's Christian Association of Bingham's school; and by the middle of the week a number of young men manifested the deepest interest in their personal salvation. Thursday night was the first time that I was enabled to attend. On that night the first enquiry meeting was held immediately after the closing of the prayermeeting; and several young men remained to know what they must do to be saved. By the end of that week a very deep religious solicitude pervaded the school to a very great extent. On the Sabbath morning following, as had been appointed, the services began in the church with an appropriate and excellent sermon from Rev. P. P. Winn. After the services at night an enquiry meeting was appointed and five young men remained. Rev. H. T. Darnall of Durham came up on Monday, and preached until Saturday with great acceptance and power. After he left Rev. C. N. Morrow preached some excellent and effective sermons. We feel greatly obliged to all those brethren for their earnest and faithful gospel-preaching, which was so abundantly blessed to our spiritual good, and the conversion of so many souls, and especially to Bro. Darnall who spent so many days with us, and whose faithful and clear presentation of the Gospel was so signally blessed in the conversion of souls.

There was no working upon the feelings of sinners by singing, nor by any other human revival machinery. At the close of the services the pastor in a quiet manner gave an invitation to all enquirers to remain in the church after the benediction, and they should have special prayers made for them and special instruction given to them. The whole meeting was conducted in a quiet and orderly manner. There was no need of any machining, for God's Spirit was there in great power. At times there was much weeping, and trembling, and some would seem to shake from head to foot. Though the services in the church closed last night the work is going on. Several are still seeking Jesus; and I hope and pray it may go on till all the unbelieving shall be found in Jesus. To God be all the praise and and glory that is due His matchless name for this great and good work that he has done among us. I feel that God has given us this season in answer to our prayers. And that many souls here have been converted in answer to prayer. Dear brethren if you wish a revival, a genuine revival, get your church members and Christian friends to praying for it, and it will come.

For the N. C. Presbyterian.

LETTER FROM REV. JOHN W. DAVIS.

SOOCHOW, CHINA, Oct. 18th, 1880.

DEAR MR. EDITOR: I have the pleasure of informing you that the work of building the much needed church in Soochow has been going on for three weeks. The people in the neighborhood came in great numbers for a few days after the work begun and asked a great many questions. They feared that I was going to build a large house in foreign style; when they found out that I was about to build a one story house to be used as a Protestant chapel they showed no opposition to my work.

When I began to build, the one great question was this, "will there be any difficulty or opposition made by the neighbors?" I had some grounds for serious apprehensions. There are several wealthy men living near the newly bought place and I heard that they had determined to make trouble for me when I began to build. I discovered that the question with them was this, "What sort of a house will he build?" Hence I determined to build a hall in Chinese style. Their halls are very well adapted for audience rooms and and when built substantially they last three or four hundred years. When the neighbors came to ask about the nature of the building they always showed that they had been laboring under a mistake, and went away apparently relieved and pleased because I was not going to build a large foreign house at all.

The district governor ordered the constable of the section of the city in which the lot lies to go and watch the place when the building began and report to him on this point, viz: "Do the neighbors show any disposition to raise a row about the proposed new building or are they quiet and peaceably disposed towards the foreigner?" For a few days I was very anxious and watchful every moment lest there should be some difficulty. But after a short time the people ceased to show much interest in the matter; the governor sent to say there was no great danger of having a disturbance and I had a visit from one of his secretaries who assured me that the governor, in view of the quiet state of affairs, had no disposition to interfere with my plans. Some governors would have secretly incited the people to make a disturbance and, then said, "I can't control the populace." *This has been done again and again in China.* And if I had begun to build a large house something of the kind would probably have occurred. Up to the present time, however, peace and quiet prevail, and I hope that by the time your readers see this, the work will be done.

Yours truly,
JOHN W. DAVIS.

REPORT OF AGENT OF EVANGELISTIC LABOR.

EVANGELIZATION OF THE COLORED PEOPLE.

Orange Presbytery has one colored licentiate and one church for colored people under its care, which is now under the charge of a colored minister in connection with the Northern General Assembly.

There has been no collection for this cause. About $250 have been raised to aid in the support of the colored minister referred to, in charge of the church in Newbern. There has been some preaching specially to the colored people by white ministers, and several Sabbath schools are taught by white teachers.

Concord Presbytery reports no colored minister, no church for colored people, and no contribution to this cause. The ground is fully occupied by the Northern Presbyterian Church, which has managed this work with great success.

Fayetteville Presbytery has no colored minister and has made no contribution to this object. It has two churches for colored people under the care of white sessions. Some special preaching to the colored people has been done by the ministers of this Presbytery. One minister (white) of this Presbytery preaches one-fourth of his time to the two churches above mentioned.

Wilmington Presbytery reports no colored minister, no churches for colored people, no collection raised for their evangelization. There is, however, occasional preaching by white ministers. About $85 were raised by the Presbyterians of Wilmington to aid the work in Newbern.

Mecklenburg Presbytery has no colored minister and no church for colored people, and has made no contributions for this cause. There is special preaching for the colored people occasionally by white ministers, and three or four Sabbath schools are conducted among them by white teachers.

Summary:—In the Synod we have one colored licentiate, four churches for colored people, five or more Sabbath schools for them taught by white teachers, and one white minister giving one-fourth of his time to preaching to the colored people. Besides this there is occasional preaching to them by white ministers.

Brethren, does this meagre statement come up to the measure of our duty? Are we not under obligations to these people? Can we not give them more preaching, and conduct Sabbath schools, and train them for Christ?

For the N. C. Presbyterian.

SUGGESTED THOUGHTS IN CONNECTION WITH A MEETING OF SYNOD.

The roll is called. Not a single elder is present from two Presbyteries out of five, and comparatively few from the others. But they did not disappoint many people by staying away. There was great talk about the coming crowd of *preachers*, and it might be suspected that some fowls in these parts acquired *reverend* sobriety in their last days. It was suggested, in our prayer meeting, that we should seek from the Lord a spiritual blessing from the assembling in the midst of us of so many ministers. It is not publicly known that anybody thought to pray for the elders. Nor is this very surprising. Only a minister now and then brought "*his* elder" as well as his valise; and only one of the elders thus *brought by the ministers*, (not *sent by the sessions*,) had anything to say in the Synod, at least so far as this writer knew. Our beautiful Presbyterian theory requires the elder, but when we come to practice he is nearly hid in the shade.

What a loss to the church! The elders, as a class, practical men of business, leave the management of affairs, in our higher courts, to the preachers, who are, as a class, theoretical men of study. The actual blending of the two would be a great good. Then, one reason, and a sufficient reason, for the frequent assembling of the higher courts is the bringing together of men from all parts to see one another's faces and hear one another's words, and feel one another's heart's, and so go back, each with his torch relighted at the union fire. If that feeble church, now without a pastor, it may be, had a re-inflamed elder to come back to it three times a year from Presbyteries and Synod, who can tell the result? Is it the duty of those elders to go?

OBSERVER.

For the N. C. Presbyterian.

CONCORD PRESBYTERY.

Concord Presbytery held an adjourned meeting at Raleigh during the session of Synod and received F. P. Harrell, licentiate, on certificate from Fayetteville Presbytery.

A call from Prospect church, for the pastoral services of Mr. Harrell, was read, promising him $400 and use of a manse, for one-half of his time, and was placed in his hands. His acceptance being signified through a representative, Presbytery ordered that an adjourned meeting be held at Prospect church on Friday before the 1st Sabbath of December, at 11 o'clock a. m., to ordain and install him pastor of said church, if the way be clear. Rev. J. A. Ramsay was appointed to preach the sermon, Rev. P. T. Penick to charge the pastor and Rev. W. W. Pharr the people. Revs. J. Rumple, L. K. Glargow and Dr. Hepburn were appointed as alternates to the above respectively. Rom. i: 16, was assigned as a text for Mr. Harrel's trial sermon. W. W. PHARR, Stated Clerk.

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

The *Central Presbyterian* learns that as officers of Mt. Horeb church in Lexington Presbytery an additional elder, D. M. Layton, was elected, and also another deacon, J. S. Craig.

The same paper states that on Sabbath, November 21, Messrs. John H. Sillings, John H. Jones, Rudolph McGlamery and James H. Fauver, were ordained and installed ruling elders of Union church, Lexington Presbytery.

Items from the *Christian Observer:*

Rev. James H. Morrison, pastor of the Portland Avenue church, in this city has been doing a good deal of missionary work in Nelson county, Ky. And as a part of the fruits of his labors at his last visit to New Haven, on the 21st of November, he had the pleasure of welcoming four members into the church—two by letter and two on profession of faith. Three were heads of families.

The Rev. Ben. Helm, on Sabbath, 28th ult., was installed pastor of the church, at Carrollton, Ky. Rev. Thomas Converse presided and preached the sermon. Rev. E. W. Bedinger delivered the charge to the pastor, and Rev. Angus McDonald the charge to the people. Mr. McDonald remained there to preach for several days.

Five additions to the church at Richwood, Ky. Rev. Mr. McElroy has been assisting the pastor.

Maj. Robert Bingham, of Mebaneville, N. C., advises the *Observer* that he has control of $300 a year to be expended in paying the board of candidates for the ministry while preparing for college at Bingham school. In using this it is proposed to lend a candidate $65 per year, and take his note for the same, payable with the first money he shall make, which $65 will pay his board for a year in a successful messing club.

Items from *St. Louis Presbyterian:*

The McKendree church at Nashville, Tenn., was lately struck by lightning. There does not appear to have been much damage done.

Rev. J. B. Lorance writes us:

A meeting of six days' continuance was closed in the Presbyterian church, Courtland, Ala., on November 23d, in which Rev. J. W. Hoyte, D. D., assisted the pastor, preaching with great earnestness, tenderness and power. The church has been greatly refreshed; wanderers from the fold have been reclaimed, and sinners regenerated. Of the younger members of the church who had drifted into worldliness, twenty appeared before the session and renewed their allegiance to Christ. Nine have been received into the church on confession of their faith; while two others preferred to unite with another church.

Rev. W. E. Burke, now of Prescott, Ark., has been invited by the Augusta church, in the Presbytery of Missouri, which he formerly served once a month, to return and give them half his time. Arrangements can readily be made to employ the rest of his time in neighboring churches. We shall be sorry for our Arkansas friends, if they lose this excellent minister; but Missouri will heartily welcome his return.

Rev. Dr. Robertson has recently held several days' meeting at the long vacant Augusta church. One person was received on examination, and the church was revived to desire and to make provision for stated preaching.

NEW PUBLICATIONS.

The Princeton Review. November and December, 1880. $2.00 a year. 37 Park Row, New York.

Contents. 1. The Ultimate Design of man. Prof. Godet, Switzerland. 2. How Congress and the Public deal with a Great Revenue and Industrial Problem, Hon. D. A. Wells. 3. The Sabbath Question. President Seely. 4. Agnosticism in Kant, Prof. Ormond. 5. Antiquity of Man and the Origin of Species. Principal Dawson. 6. The Historical Proofs of Christianity, Prof. G. P. Fisher. 6. Criteria of the Various Kinds of Truth, President McCosh.

This sixth imposing number closes the 56th year of this Review, giving a total of over 900 octavo pages. The value of the whole year's issue may be partially estimated by recalling a few names of distinguished scholars, other than those mentioned above, who have contributed articles. From Great Britain: Prof. Rogers and Canon G. Rawlinson, of Oxford; Prof. H. Calderwood and Sir Alex. Grant, of Edinburgh; Principal Shairp, of St. Andrews, and Principal Dawson, of Canada. Then we have our own Presidents Porter and Bartlett; Professors F. L. Patton, R. L. Dabney, P. Schaff, Bowen, Geo. Fisher, March, Wharton, &c., a galaxy indeed of able men, who have something to say, and therefore write. It is the cheapest Review, moreover, now published.

St. Nicholas for December has been received. The "Christmas" number is elegantly illustrated and has some very fine articles for the boys and girls. It is specially gotten up for the Christmas holiday and tells you all about camping out, &c. Price 30 cents or $3 00 a year. Scribner & Co., 743 Broadway, N. Y.

The Missionary Herald. December. $1.10 per annum. Boston, Mass.

This in the interesting organ of the American Board of Correspondents of Foreign Missions. Their regular work demands from current receipts for the years 1880–1881, $500,000. The number is replete with interesting discussions and facts.

North Carolina Medical Journal. Fine—very fine. An unprofessional mans kips the hard words and finds brain employment for all his spare time—but the *North Carolina Medical Journal* for Physicians forever. $3.00 a year.

But here's "*Uncle Remus*"—and now we are getting down to our taste. Mr. Harris knows all about it. Old "Uncle Remus" looks wondrous natural, and we are carried back to the days when we stole away to the washhouse to hear "Uncle Simon" tell about Brer Fox and Brer Alligator. Queer taste, maybe, but as the wrinkles increase and the hair grows white, we love to go back to those early days, and the *Folk-Lore of the Old Plantation* takes us there. A bow to D. Appleton & Co., for this.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

MRS. MARY DICKSON.

The announcement last week of the death of this estimable christian lady carried sorrow to the hearts of many friends. She was the daughter of Neill and Jane McLaurin of Wilmington, in which city she was born February 18th, 1825. She was united in marriage to Dr. Robert Dickson, October 27th, 1845 In 1846 she made a public profession of her faith in Christ by connecting herself with Centre church, within whose bounds she was residing. Afterwards, upon removing to what is now Laurinburgh, at that time within the bounds of Laurel Hill congregation, she transferred her membership to the latter church. When Laurinburgh church was organized she removed her membership to that church, where it remained until her death, which took place November 28th. Thus although the whole of her married life was passed within three miles of the place to which she first moved with her husband, yet as she crossed the bounds of one congregation into those of another, she took her church membership with her and fell in cordially with the church within whose bounds she lived.

Mrs. Dickson loved her Church, and was steadfast in her adherence to its doctrines and polity, as one who was sure that these are according to the pattern shown in the Mount. She was a well-informed christian, and ready to give a reason for the faith that was in her. Her intellect was strong and sprightly, and her memory retentive. She was a great reader, and her information was extensive and varied. She was an exemplary Christian, affectionate and kind to all, modest and unassuming, conscientious and unaffected. She was "made perfect through suffering." For some years she was afflicted, and at times her sufferings were great. But she was an uncomplaining sufferer, and endured with patience, looking at the things which are unseen and eternal. Her last illness, though protracted, was almost entirely free from pain. Her strength gradually failed, and when the hour came, without a struggle and with hardly a twitch of a muscle or a nerve, she sweetly fell asleep in Jesus. The Lord came and took her to be with Him where He is. Her removal has left a void in many hearts. But there is one, her companion for thirty five years, to whom she was the devoted, dutiful, affectionate wife, on whom it falls with crushing weight. May He who is the Author of all good as the Source of all consolation and hope, support and comfort him. COM.

At Rockfish Village, Cumberland county, N. C., on the 29th ult, WILLIE HERBERT DENBY, infant son of Dr. J. W. and Minnie Denby, aged 18 months and 9 days.

"It is well with the child." J. P. M.

At his residence, near Burgaw, Pender county, N. C., of dropsy, on the 21st inst, Mr. LEWIS SANDERS, aged 85 years.

Deceased was an honored member of Hopewell Presbyterian church, which he faithfully served as ruling elder for a number of years, and while his removal from us will be deeply felt by the Church, family and friends, we are constrained to "count our loss his eternal gain. Of him, we think, it can be truthfully said: "Behold an Israelite *indeed*, in whom there is no guile!"

On the 19th inst, near Black River chapel, in Pender county, Mrs. JANNET CORBETT, relict of the late John Corbett, aged 86 years and 3 months.

The deceased was a member of Black River chapel for more than a half century, and had the confidence and respect of the membership as a faithful disciple who tried to fill the measure of her duty in an humble and quiet way. She sought no distinctions, nor did she grieve the brotherhood by any unseemly forwardness in her speech and demeanor. Her's was a gentle spirit, that loved and found the pleasant ways, the paths of peace. Her physical sufferings, which were protracted and severe in her latter days, were borne with commendable patience and fortitude. Her complaints were few and faith conspicuous, looking for and earnestly desiring to be clothed with the righteousness of her Saviour. Her last days were seasons of prayer and thanksgiving to God for His great mercies to her in health, in sickness and in the close of her earthly career. A tender and affectionate mother, a true friend, a kind neighbor and an humble Christian, is a fit tablet to her memory.

"The righteous are had in everlasting remembrance." A FRIEND

WILMINGTON MARKET
FOR
WEEK ENDING DECEMBER 7.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—On Wednesday and Thursday sales were made at 42½ cents; on Friday market unsettled without sales; on Saturday firm at 43 cents bid; on Monday sales free at 42cents; Tuesday unchanged.

ROSIN.—Strained $1 35 and Good Strained $1 40 thoughout Tuesday at close in demand and tendency was to higher prices.

CRUDE TURPENTINE.—Has ruled at $1 80 for Hard and $2 80 for Yellow Dip and Virgin, as for weeks past.

TAR.—Wednesday and Thursday (Dec. 1st and 2d) sales at $2 40; on Friday prices declined to $2 25, Monday to $2 00 and Tuesday to $1 75.

COTTON.—Sales Wednesday, Thursday and Friday at 11⅜ cents for Middling; on Saturday 11¼ cents; Monday 11⅜ cents, and at close Tuesday quiet and steady at last named figures.

TIMBER.—Has been active. Sales one raft each at $8 25, $8 50, $10 75, $11 00, $11 50, $12 00, $15 00 and $15 25; two rafts each at $5 00, $10 50 and $12 50; three rafts each at $8 00, $9 50 and $13 00.

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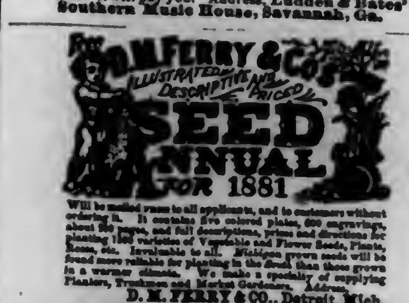

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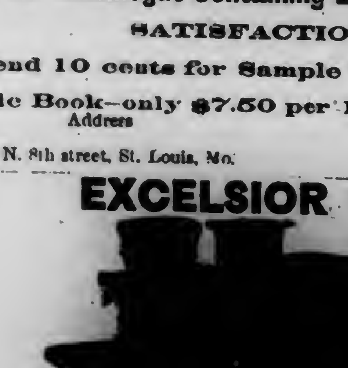

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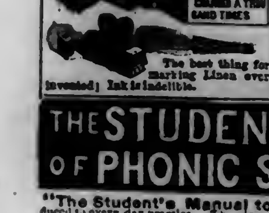

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60 Widow in the Cottage by the Sea.
72 The Faded Coat of Blue.

84 Listen to the Mocking Bird.
95 The Gypsy's Warning.
101 Carry Me Back to Old Virginny.
112 The Old Man's Drunk Again.
126 A Flower from Mother's Grave.
134 Massa's in de Cold, Cold Ground.
145 I Cannot Sing the Old Songs.
172 Tenting on the Old Camp Ground.

188 Over the Hills to the Poor House.
211 Will you Love Me When I'm Old?
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290 Poor Old Ned.
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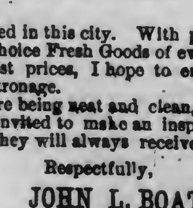

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...oly:
...is good;
...re
...ch we aspire
...d as it should:
... the joy that we covet
...joy when possessed;
...d to labor right on
Till our duties are done,
Is better, by far, than rest.

He who by pride is exalted,
He who as monarch is known,
Less honored may be
By the Master than he
Who stands at the foot of the throne.

Far better it is to be humble,
To serve in the lowliest place,
To labor and plod
With the veriest clod,
Than the likeness of God to efface.

For the soul like a delicate needle,
Will move as desire has swerved,
And point at the last,
When death holds us fast,
To one we've most faithfully served.

—Josephine Pollard.

Little Blue Jacket.

"My grandfather's clock was too long the shelf,
So it stood ninety years on the floor."

sang a small piping voice, in broken English nearly drowned by the harsh notes of a hand organ.

"Mamma, come look! There is a little boy, a monkey and a man with an organ." And Sulvie's mamma went to the window to see the little boy whose childish voice was now repeating the chorus—

"Never to go again, when the old man died."

There stood the group, the man evidently a native of fair Italy grinding out at rapid speed the discordant notes of the organ, gliding without pause from "My Grandfather's Clock" to "Pop goes the Weasel," the monkey dancing to the gay tune, while the boy sang in breathless haste the foolish words:

"The priest he kissed the cobbler's wife.
Pop goes the Weasel."

The young minstrel was dressed in an old, ragged suit of blue, his pinched face wearing a haggard look such as no innocent child of nine or ten should ever have. "Poor little Blue Jacket!" said Mrs. Marsh. "Here Sulvie; give him these pennies, and ask him whether he wants something to eat." "Thankee, me no wants nothing to eat."

The man smiled a grim smile, and struck up another tune, the monkey in his grave fashion waltzing around the pavement among the crowd of children, who always miraculously congregate around an organ and monkey.

"Mamma, he did look hungry, didn't he?" said Sulvie.

"Yes," answered Mrs. Marsh, "and I fear he was afraid to say so before the man."

Little Blue Jacket came often before the window and sang, always saying, "Me no hungry," as he looked askance at the man; and once while the man had turned his head to jerk the monkey back from the middle of the street, Blue Jacket took a piece of cake from Sulvie and hastily put it in his pocket.

One evening, late in the fall, when winter gives us warning of his approach by violent gusts of northeast winds, that howl and sigh like weird spirit, while the rain dashes against the window-panes and pours on the roof, making wild, sad music to those comfortably housed—and God alone knows how sad to those homeless ones who rove the streets of our crowded cities—there was a timid ring at Mrs. Marsh's front door-bell, hardly noticed at first amid the noise of the storm. Then a louder peal, followed by the exclamation of the family, "Why, who can that be such a night?"

The door was opened, and there stood a little drenched figure, hatless and shoeless.

"Why, little Blue Jacket what do you want?" asked Mrs. Marsh.

Let me in please. Please send me no way. He get me if you do;" the tears and sobs of the boy being dreadful to witness.

Taking him by the hand, Mrs. Marsh led him into the sitting-room, where the bright gaslight and cheerful fire made a pleasant picture.

"Who is this?" inquired Mr. Marsh.

"O, papa!" exclaimed Sulvie "it is little Blue Jacket. Don't you know I have so often told you about him?"

Blue Jacket had crouched near the fire and was crying piteously.

"Come, my boy, tell us what is the matter," said Mr. Marsh in his kindest tones.

"Don't send me away. Me will die. He so bad, he beat me so hard." And the old torn and soaking wet blue jacket was thrown open disclosing the skin, all scarred and red and purple from whipping.

Tears filled the eyes of the kind family, and Mrs. Marsh went up-stairs and got a suit of clothes which had belonged to her little boy Frank, who several months before had left his earthly home to dwell with God in the heavenly home above. Blue Jacket was soon arrayed in the clean, neat suit; and a nice, warm supper was eaten by the half-starved child. The tears and sobs ceased, and smiles lit up the pinched face.

"Now, Blue Jacket, tell us what has happened, and what brought you here to-night in such a storm?"

The child looked around in a scared, nervous way as though fearful some one he was afraid of would hear his story. "He beat me bad. Me lost a penny one lady gave me—he often do so—and me so hungry and tired, and he make me tell people me no want to eat. He beat poor Jocko, too—he the monkey—and he tired too, and no want to dance. And me run away and come here. You kind to me; ask me to eat when me sings in the street. Me like you"—looking at Mrs. Marsh—"you like my mother in Italy. She die, and me come over the water with the man and the organ. He whips me so much." And again the sobs burst forth.

Blue Jacket was put in a warm bed and tucked in by Mrs. Marsh, whose motherly heart was touched by the friendless boy. He told them next morning where the wretched hovel he called home was. Mr. Marsh went there to see what he could learn of the man, and whether the tale of Blue Jacket, whose real name was Givo Lugi, was true. The man was gone and nothing could be heard of him.

A consultation was held as to what was to be done with Blue Jacket. It was thought best to put him in the Home for the Friendless, where he would be educated and well taken care of. He is a bright little fellow; so the matron tells his kind friends, the Marshes. Once in awhile he is permitted to visit them, and he is so contented and full of glee, and tells Mrs. Marsh confidently he means to be a good man just like Mr. Marsh, and will do all he can for boys and monkeys who have to travel around with bad men who play on organs.—*Christian at Work.*

Bessemer Steel.

"Here is a conundrum for you, boys," said Herbert. "What is the most valuable thing in the world?"

"Ho," said Oscar, "that's easy enough, everybody knows that gold is."

"No," said Herbert, shaking his head; "it is not gold. Try again."

"Is it iron?" asked John.

"Yes," replied Herbert, "I suppose that iron, if we included all the various kinds, such as wrought iron, cast iron, and steel, is of more value than any one thing in the world."

This conversation took place on the platform of a railway car just leaving the city of Pittsburg. The speakers were Mr. Herbert Wallaston, his cousin John, who was about twelve years old, and a friend of John's called Oscar. Mr. Wallaston had just graduated at a scientific school and now he took great pleasure in showing and teaching John all he could about the curious facts of science, in their various walks and excursions. At present they had just left Pittsburg on an expedition to the little town of Bessemer to see the great steel works.

"Now," said Herbert, "while we are riding along, you shall be the audience and I shall be the Professor, and will give you a lecture on iron."

"That's good," said Oscar, "I should like it ever so much."

"Ladies and gentlemen," began Herbert.—

"But there are no ladies," said Oscar.

"Hush!" replied Herbert, "you must not interrupt the lecturer; besides, that is the way they always begin."

"Iron is a metal; it is one of the strongest metals that there is. A bar so big round"—here Herbert held up his finger in the form of a circle about an inch and a half in diameter—"will hold 50,000 pounds. You can form some idea of this enormous weight if you imagine twenty-five coal carts tied together and hung on to a bar this size."

"My!" said Oscar, in a low tone, "what a string of carts. I should think the horses would kick."

"If," continued Herbert, "you put the iron into a furnace with some coal and heat it very hot it will melt, and then by pouring it into a mold it may be cast into any shape you please."

"Just as we cast some lead bullets the other day?" asked John.

"Yes," answered Herbert, "just like that. When the iron is melted in the furnace," he continued, "it absorbs part of the coal."—

"How does it do that?" asked Oscar.

"No one knows exactly how," said Herbert; "but this coal has a peculiar effect, and makes the iron brittle."

"Yes," said John, "I tried to use the stove cover the other day for a hammer and broke it."

"Ah," replied Herbert, "if breaking a stove cover will teach you that cast iron is brittle it will be a very cheap way of learning an important fact. Steel is made from iron by taking a part of this coal, or carbon, as it is scientifically called, out of the iron."

"But," said Oscar, "you said that the carbon made the iron brittle, and steel is very strong."

"True," replied Herbert, "a good deal of carbon does make the iron brittle; but if we take some of it out, and leave only a very little, it makes a compound which is very strong, and this we call steel."

"I don't understand that," said Oscar.

"No," answered Herbert, "no one understands it; they only know that this is a fact. About twelve or fifteen years ago an English gentleman named Mr. Bessemer discovered that by melting the iron, and then blowing air into it, the air would burn the carbon out: and by carefully watching the process they could find out just when to stop the air in order to leave the right amount of carbon for the steel."

"And is this kind of steel, made by blowing air into metal iron, what they call 'Bessemer steel'?" asked John.

"Yes," said Herbert, "and a great improvement it is. In this way they can make several tons of steel in a few minutes by blowing air into the iron just as it comes from the blast-furnace, where it is made from the ore; while by the old ways it would take a good many days."

"I should think they would use steel for almost everything now," said John.

"It is being used a great deal," continued Herbert. "Almost all the rails for the railroads are now made from steel. In France there have been a number of large ships made entirely from it. At St Louis one of the largest bridges in America is built of various kinds of steel, and it is expected to be used in the great East River Bridge now being constructed between New York and Brooklyn. It is very probable that before long steel will take the place of iron to a large extent. But here we are at the station, and so I must end my lecture."—*Christian Union.*

MISCELLANEOUS.

Eastern North Carolina.

DOUBLE CROP FARMING 1880.

As considerable interest has been manifested in our four acre experimental farm, near Newbern, North Carolina, which has been planted for several years in Garden Peas and Cotton, we give below a statement of the cost and results for the present year:

The land was ploughed early in January, and there were applied about two hundred cart loads of compost, made from swamp muck, stable manure, and four tons cotton seed;	
Which cost, delivered on the land,	$ 75
On the 16th Jan. we planted eight bushels Extra Early Peas, cost	48
The crop of Peas was picked from April 6th to 19th, when the vines were cut and cured for forage.	
On the 1st May we drilled 200 lbs. Super Phosphate and 200 lbs. Land Plaster per acre, costing	26
And planted six bushels Extra Early Cluster Cotton Seed, costing	18
The cost of labor for planting and cultivating the four acres we estimate at about	50
Cost of boxes and packing peas	75
Cost of picking, ginning and bailing the cotton	63
Rent of land, 4 acres, $15 per acre,	60
Total cost,	$415

RESULTS.

Our net sales of peas in April, in New York, Philadelphia and Baltimore, after deducting freight and commission,	596
Four tons pea vine forage	40
Six bales cotton weighing 2700 lbs. or 675 lint per acre, sold in Newbern for	276
The seed are of extra quality, and will be sold at one dollar per bushel, about	125
Total sales	$1037
Deduct cost as above,	415
Net profit	$622

The above statement is practically correct, and is taken from our ledger account. This is profitable farming and proves that good seed and manuring will pay. Several of our truck farmers did nearly or quite as well on their pea crops, but did not equal us on the cotton crop.

The rent allowed for this land is not a sample of prices, as land equally as good, a short distance from town, can be purchased for half the money, or it can be rented from two to four dollars per acre.

Newbern, N. C. GEO. ALLEN.

The Manufacture of Panama Hats.

Panama hats are principally manufactured in Veraquas and western Panama. Not all, however, known to commerce by that name are plaited in the Isthmus, by far a greater proportion being made in Manta, Monte Christi and other parts of Ecuador. The hats are worn almost in the whole American continent and the West Indies, and would be equally used in Europe did not their high price (varying from $2 to $150) prevent their importation. They are distinguished from all others by consisting of only a single piece, and by their lightness and flexibility. They may be rolled up and put into the pocket without injury. In the rainy season they are apt to get black, but by washing with soap and water, besmearing them with lime juice, or any other acid, and exposing them to the sun, their whiteness is easily restored.

So little is known about these hats that it may not be out of place to give an account of their manufacture. The "straw" (paja), previous to plaiting, has to undergo several processes. The leaves are gathered before they unfold, all their ribs and coarser veins removed, and the rest, without being separated from the base of the leaves, is reduced to shreds. After having been exposed to the sun for a day or two, and tied into a knot, the straw is immersed in boiling water until it becomes white. It is then hung up in a shady place and subsequently bleached for a day or two. The straw is now ready for use, and in this state is sent to different places, especially to Peru, where the Indians manufacture from it those beautiful cigar cases which sometimes bring as high as $30 each. The plaiting of the hats is very troublesome. It commences at the crown and finishes at the brim. The hats are made on a block, which is placed upon the knees and requires to be constantly pressed with the breast. According to their quality, more or less time is occupied in their completion—the coarser ones may be finished in two or three days, while the finest may take as many months. The best times for plaiting are the morning hours and the rainy season, when the air is moist. In the middle of the day and in dry, clear weather the straw is apt to break, and this, when the hat is finished, is betrayed by knots and much diminishes the value.—*Journal of Botany*

Sketches of Famous Persons.

ELIZABETH OF AUSTRIA.

Elizabeth, Empress of Austria, is one of the most cultivated sovereigns in the world. She draws beautifully, is a good musician, and speaks fluently all the languages of modern Europe. She is fond of literature, and among her attendants has readers in various languages, to whom she enjoys listening. She is not very popular, it is said, among the ladies of the court circle, since she has no taste for small chatter and fashionable amusements. She amuses herself with her sewing, embroidery, riding, and last but not least, in playing with her little daughter, Valerie, for whom she has an almost idolatrous affection.

HENRI ROCHEFORT.

Between the Henri Rochefort of the Empire and the Henri Rochefort of to-day there is little resemblance. He used to have angular features and frizzly hair; he has now filled out and has become almost fat. His external appearance is more correct, and almost fashionable. He wears a light paletot over a black frock coat and trousers, a lustrous silk hat and gray gloves. His hair is now cut close, and the famous tuft has been sacrificed. Even the imperial has disappeared from the chin. The complexion is tanned, and the face in becoming fuller has caused the prominence of the cheek-bones to disappear. The eye has also lost its brilliancy and limpidity. The legendary Rochefort has in fact disappeared.

GLADSTONE

The British Premier is thus described as he was in 1838, at the age of 29, "the most rising young man on the Tory side of the House:"

"Mr. Gladstone's appearance and manners are much in his favor. He is a fine looking man. He is about the usual height, and of good figure. His countenance is mild and pleasant, and has a highly intellectual expression. His eyebrows are dark and rather prominent. There is not a dandy in the House but envies what Truefit would call 'his fine head of jet black hair.' It is always parted from the crown downward to his brow, where it is tastefully shaded. His features are small and regular, and his complexion must be a very unworthy witness if he does not possess an abundant stock of health."

The same writer goes on to say: "His style is polished, but has no appearance of the effect of previous preparation. He displays considerable acuteness in replying to an opponent: he is quick in his perception of anything vulnerable in the speech to which he replies, and happy in laying the weak point bare to the gaze of the House. He now and then indulges in sarcasm, which is in most cases very felicitous. He is plausible when most in error. When it suits him or his party he can apply himself with the strictest closeness to the real point at issue; when to evade the point is deemed most politic, no man can wander from it more widely."

A few years since in describing the *personnel* of the Gladstone Government one thus writes of the Premier: "When Mr. Gladstone first entered the House of Commons, in the heyday of youth, his looks earned for him the sobriquet of 'Handsome Gladstone.' The handsome looks are gone, but it is a noble face for all that—a nobler countenance than it was then in its early bloom and freshness. Lined with thought; paled by years of toil; the dark hair thinned, the dark eyes cavernod under brows habitually contracted—it is essentially the face of a senator, one of the *Patres Conscripti*. And there are subtle traits of character, readily enough discernible at a glance, by those who care to look for them, subtle though they are in those nervous lineaments; a blending of generosity and scorn in the play of the nostrils, an alternating severity and sweetness in the play of the mobile mouth. It is a face betraying every emotion, concealing nothing—incapable of concealment. We speak of this as of something not by any means to a debater's, and still less to a party leader's advantage. It is a very considerable and perpetual disadvantage to Mr. Gladstone. He 'wears his heart upon his sleeve for daws to peck at.' He will visibly writhe under an ungenerous taunt when it is being uttered. His visage darkens with indignation while his adversary is yet speaking."

STATE NEWS.

For the benefit of the members of the company the Iredell Blues have established a reading room, which they propose to furnish with a library of choice literature.—*Statesville Landmark.*

We were shown by Mr. J. C. Bates, a few days ago, a nice bar of gold which was taken from the Washington mine, now being operated by Mr. Bates. The bar referred to was the result of only a few days' work, and was worth some three hundred dollars.—*Monroe Enquirer.*

David Alexander, of Tyrrell, planted a gallon of rice on a quarter of an acre this past season, and gathered and measured twenty bushels of rough rice.—*Elizabeth City Economist.*

There will be enough rough rice raised this year in the counties of Hyde, Tyrrell, Perquimans, Pasquotank, Camden and Currituck to give constant employment to a first-class rice mill.—*Elizabeth City Economist.*

Mr. Worth, the very clever superintendent of the fish hatchery of this place, returned to his post several weeks ago, and the hatching of the fish is now in full blast. A great many thousand salmon have been hatched and turned loose in the Catawba river near here within the past few weeks. Mr. Worth is now hatching several new species; among others is the carp, a fish imported to this country from Germany.—*Morganton Blade.*

Two young men living about fifteen miles from Davidson College, rocked a colored train hand on the Statesville road recently, and on the 17th were brought here, tried and convicted for the offence. Each were fined $50.—*Charlotte Home.*

Mr. D. C. Stanley, who lives on Bushy Mountain, N. C., and is widely known in Baltimore, has made a lucky shot with his trusty rifle. He killed on Monday a bald eagle, which was a monster bird. It measured 13 feet from tip to tip, 7 inches between the front and rear toe, had talons 2 inches long, and weighed over 40 pounds.—*Farmer and Mechanic.*

The Chicago *Times* says: Warner's Safe Kidney and Liver Cure is highly endorsed by ministers, judges, physicians, surgeons; by men of literary and scholarly distinction, and by individuals in all the walks of life.

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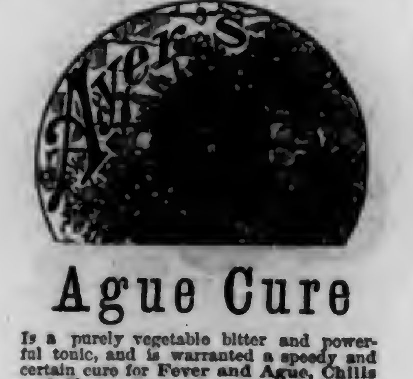

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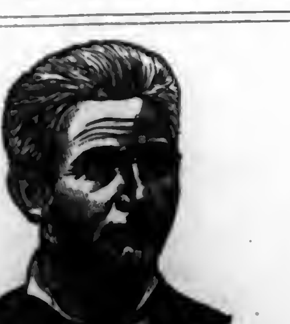

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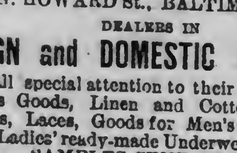
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For the N. C. Presbyterian.

EXTRACTS FROM A YOUNG LADY'S LETTERS HOME.

NEW YORK, November 8 1880.

Yesterday Miss L and I walked up Madison avenue to Dr. Tyng's church on Forty second street. The day was bright and cool, and the beautiful houses and buildings on this elegant street appeared to the best advantage. The sidewalks were thronged with handsomely dressed people. The Church of the Holy Trinity is built of tiled brick, with stone facings, square tower and open arcades, stained glass windows in three different rows. The room is a semi-ellipse, the chancel a semi-hexigon, and the arched and painted recess behind is semi-octagonal. Above the arch are the words, "The testimony of Jesus is the Spirit of prophecy;" and a verse is on each of the three windows in the recess. There were four ministers to assist Dr. Tyng, as it it was a communion occasion. A good part of the morning service was omitted. Dr Tyng's sermon was addressed to worldly Christians, from the text—"For we are comforts far as to you also in preaching the Gospel." The whole discourse was extremely interesting. Dr. Tyng has the same liveliness of address that Talmage has, but shows more refinement. Has a fine clear voice and a much better manner (more impressive), than most Episcopal preachers that I have heard. * * * He began by saying: "Corinth is but another name in the vocabulary of the world's votaries for culture, and even as far as unto them the Apostle's challenge comes." * * * Pointing out their inconsistencies he said: "Many who are eager to cast a stone at a fallen woman will countenance the same vice in another where genius and art are joined with it," &c. (This referred to Bernhardt and the reception given her here. I am told that many sermons are directed against her from the city pulpits.) "In the generation just passed away, every Christian home was a theological seminary where the children were trained to fear God. Now we find interest in the milliner's show room, and conversation led by the dress-maker."

Towards the close, he rose into eloquence: "And to you who are far distant from the land of peace and happiness where the believer dwells, I will say there is no other name under heaven whereby you can be saved but the Lord Jesus Christ's; there is no other Moses to show you the promised land; there is no other Joshua to lead you over into the land flowing with milk and honey; there is no other David to establish a throne of elevation and righteousness; no other Isaiah to lead you to lofty and noble aspirations. Ye who submit to the yoke of the Nazarine do but follow the crowd of saints around the throne:—

Go ask them whence their victory came,
They with united breath
Ascribe their conquest to the Lamb,
Their triumph to His death

After the sermon, a great crowd remained to the communion, and Dr. Tyng's invitation to "all disciples to come to the Master's table" was so cordial that we felt constrained to stay. Every part of the ceremony was so beautifully arranged, with such order, such solemnity and silence, broken only by the voice of the officiating minister. * * * At night we heard Dr. Deems.

* * * * *

NOVEMBER 10th.

Last Monday night we were at the Brooklyn Tabernacle, attending a great Sunday school meeting. This is Dr. Taylor's church: elegantly adorned with blue and gold, and beautifully lit up and crowded. Most of the great city preachers were there. Dr. Hall, with his rich voice and fluent utterance, was chairman, and opened the meeting with a first-rate address, chiefly about the Sunday school meeting in Belfast, Ireland, last summer. He said many first-rate things in support of the Sunday school as an institution, and of the international lessons.

Dr. Taylor's was the principal address of the evening, as he was delegate from America to the Sunday School Centennial in London last summer, and had much to tell. He described the meetings there. He deplored the want of Christian fellowship with the Church of England: "I who have so long breathed the purer air of American freedom felt pained to see that the children belonging to the Sunday schools of the Established Church were entirely separated from those of the other schools. The latter held their celebration in the Crystal Palace, while none but the children of the schools of the Church of England were held worthy to be admitted to the open air festival presided over by the Archbishop of Canterbury. They need some one to cry 'Shame! shame!' and none could do this more appropriately than I, for the errors of my native land touch me deeply. I do cry shame! for I tell them the Sunday school is greater than the Archbishop of Canterbury—aye greater than the Queen on her throne, for it is God's work." He spoke next of the Sunday school as first established by Robert Raikes. The teachers were paid, and this threatened the ruin of the whole scheme. "When a band of eight young men (and God above knows how much young men have done for His Church) came forward, introducing the system of voluntary teaching, and from that time the work has gone forward triumphantly for one hundred years. The seed scattered first in England, has been carried far and wide, and its harvest is waving now in every land."

He spoke of Sunday school libraries, and deplored the *novellettes* admitted to them; said he did not object to fiction if it was *true*; defined the difference between *truth* and *fact*, when the audience smiled at the idea of true fiction.

Dr. Hall spoke of the want of preaching designed especially for the young, and made attractive to them; that young people *will not* come out unless they feel and know there will be something for them especially. * * * When we got home our escorts came in and staid and staid. In *this* matter I confess I discern but little difference between North and South.

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NOVEMBER 18th.

Nothing gives you so much interest in your Church and its services as working for it. I am so thankful for the little I have been able to do for mine at home. I know there were times when I was reluctant to go on with it—be always there, be punctual, and feel compelled to do it. But now the familiarity with our service and our hymns is just invaluable to me. I am at home in every church here. Our hymns are so often sung: our familiar tunes seem popular here. How I do enjoy them. How dear and home-like even these splendid city churches are. They all seem one to me, though of course my own seems nearest.

I am going to send you a specimen of my "Keramics" by Thanksgiving day. I find the work just as fascinating as all painting is, and am getting over the first difficulties. I have been painting some of the lovely autumn leaves you sent me—the dear North Carolina leaves. How I enjoyed showing them at "Cooper." These Northern girls had never seen a sweetgum leaf nor a tulip-tree; and as to those great, glossy "black-jacks," they didn't even know what they were! I don't believe they have any gum trees here at all. * * * We Southerner's don't half know what a glorious country we have got; don't know half our advantages and blessings, and how much we have to be proud of and thankful for.

* * * * *

NOVEMBER 26th.

I went to Dr. Tyng's church for my Thanksgiving sermon, as it was conveniently near where I had been invited to eat my Thanksgiving dinner. The city was full of snow, but nobody minds snow or rain here. Dr. Tyng's sermon was a review of God's mercies to our country. It was a stimulating review. He read Dr. Franklin's excellent letter to the first Congress, recommending the appointment of a chaplain. The music was magnificent.

After the sermon we went into the basement of the building to see the church's "harvest home" for the poor. There were barrels and barrels of flour and potatoes and apples; long tables covered with uncooked hams and turkeys and ducks and chickens—with rice and sugar and coffee, and canned vegetables and fruits of all sorts. Such profuse bounty I never saw in my life. After prayer and singing these gifts were distributed. How many people went rejoicing out of that room. And I suppose every church in the city had just such a Thanksgiving: and yet so vast is New York, and so great the amount of wretchedness and want and sin and misery here, that all these lovely Christian charities are hardly sufficient to answer the demand.

For the N. C. Presbyterian.

NO WOMEN PREACHERS.

Most, if not all the Christian denominations of the country, unite in the American Tract Society, and no books are published which committees of these bodies do not agree to. In a note on 1 Tim. ii, 12, they say: "It is the revealed will of God that public religious teachers should be *men*, not women. He has allotted to them different spheres of action, and the perfection of each consists not in aspiring or submitting to occupy the place of the other, but in performing their own appropriate duties." The passage is, "but I suffer not a woman to teach, nor to usurp authority *over the man, but to be in silence.*

The difference of a *fast*, from a feast, is that the latter has the eta (est), the Greek name of *e* in it. E. F. R.

For the N. C. Presbyterian.

THE LORD'S CALL.

Ebenezer (colored) Presbyterian church, in Newbern, N. C., was dedicated on Sabbath, November 7th, 1880. Three adults, two of whom were baptized, were received, and the Lord's Supper was celebrated. By special request of the Session, Rev. L. C. Vass, pastor of the 1st Presbyterian church, conducted an afternoon service, especially for the generous white citizens, who also made a dedication contribution.

This Church is in pretty gothic style, and has been built very cheaply. It is not entirely finished, being unpainted, inclosed by a rude fence and without a bell or communion service. But the congregation rejoices that it can be used with comfort. Lot and building have thus far cost over $1,600 and $1,150 have been collected and paid, leaving a balance due of $450 to $500. Leaving out what was receited from Newbern and the Sustentation Fund, the amount raised was contributed by twelve churches, (9 in North Carolina and 3 outside,) and about one hundred individual donors. If *all* who knew about this great work and felt kindly towards it, had only sent a small contribution of ONE DOLLAR, as requested, there would be no deficiency.

But there is a debt of over $450. All the energies of Ebenezer church are demanded for its current work; pastor's salary, &c. Will not those, who have shown their christian kindness already, and many others, sympathizing with this work for the Master among the colored people, just lend a helping hand now to set this colored church in a clear field for future service? Many willing hands and loving hearts make quick and easy work, in Jesus' name. Can you not spare a Christmas or New Year's gift to this cause? Will you not? Donations, large or small, may be sent to our Treasurer, REV. L. C. VASS, NEWBERN, N. C.

For the N. C. Presbyterian.

WORDS OF COUNSEL.

MR. EDITOR:—I do not think I shall find myself mistaken in supposing that the extract I send you with this, and such others as shall be sent, will not be unwelcome in the columns of your valuable paper.

They are words of counsel and kind of cheer written from time to time by one "who being dead yet speaketh;"

"Who found his doubts and gathered strength,
Who would not make his judgment blind,
Who faced the spectres of the wind
And laid them."

And they are so full of Christian faith and freshness, that it would seem almost of selfishness to withhold them from any whom they may aid in the Christian life. WAIF.

"You do right to look at all schemes possible for helping yourself; so far as that from being unbelief, that faith commands it.

Faith sees a duty, and straightway and gladly does it. Isn't that common sense? Which are you trying to walk by, faith or sight, when you are studying and praying to have Providence explained? Dear, you know that it is one of the Lord's favorite ways silently to make us do the duty at hand, and surprise us with the result? Don't waste life and fret your heart trying to understand, but frankly do what comes to be done.

"Do the little thou canst do,
And leave the rest to God."

"Do I believe that God lets us see why He puts us in just the place He chooses? No my dear. When He tells me "*What I do* Thou knowest not now;" when Paul says: I go bound in the Spirit into Jerusalem, not knowing the things that shall befall me there; when Isaiah says: "Verily, Thou art a God that keepest silence, &c," should I believe that He is going to *tell me* and explain all to *me*? The Lord hath said that He would dwell in the thick darkness. Amen! Amen!

"Even so Father for so it seemeth good in Thy sight"

* * * * *

As to the prophecies and the war. I understand *all* Daniel. I will Turkey whipped to death into Asia and finally, but I do not want Russia to partition Turkey around our great missionary station at Constantinople. It is impossible to do so. Turkish rule is too much. I am afraid it is impossible to expect so little of Russia. I have little confidence in politicians. As to the prophecies, "*Never touch your horns against them*" When [illegible] is sure not. But the Lord [illegible] right and [illegible] in the latter *in advance* that [illegible] eye.

* * * * *

Glad provided that indication of duty, I have come to consider [illegible] belief no [illegible] I believe I should [illegible] myself away. If anything less had brought me into my present situation.

* * * * *

We all condole with you in your trouble. But be sure to be cheerful. Do you know that cheerfulness is one of the cardinal virtues?

* * * * *

The word of command [illegible] order heard on the battle field is: "Close up the ranks," i. e.: let [illegible] draw nearer as shots and shell make gaps. That is just what we must do now, as death mows down so many that stood with us.

* * * * *

There is always less danger where duty is, and duty is to be learned by providential indications. Generally too, there is least danger where we are afraid.

THE SUNNY HOME.

I know of a room where sunshine lingers, and there is a breath of summer and mignonette in the air whenever I think of it. There a tired man comes home and throws off overcoat and hat without looking to see what becomes of them. There is a round table in the light, strewn with papers and magazines, woman's work, with a litter of rose leaves dropping over them from a central vase. There is a wide sofa, of the days of the Georges, fresh covered in chintz, with ferns and barebells for patterns, and a tired man goes down there with a great ruffled pillow under his shoulders, and opens parcels and letters dropping them on the floor—most natural place for them. A girl has been painting, and her water-colors and papers lie on a side table, just as she left them to rush for an impromptu ride. I have never been able to discover any disarrangement of the household economy by this flight. Somebody left a shawl on a chair. There will be nothing said about it at breakfast next morning. There are no laws here against playing with the curtain tassels, no regulations as to how often the snowy curtains may be put up or left down. They do not lose the season out, crisp and speckless as the neighbors do across the way, but the only consequence is they are oftenest new and clean. There is nothing very fine about this home, but things are renewed oftener and look brighter than they do in other houses. The chairs have no particular places, and anybody feels at liberty to draw the sofa out when it pleases him. There is no primness about the place. If there is grass on the lawn, it is meant to be walked on, and the geraniums are fondled and petted and caressed as if they were children. Do you know there is a magnetism in green leaves and growing flowers derived from the earth's heart, that makes it good to handle and feel them? This house is known as the place where one dares to breakfast. There is no ceremony of waiting. Coffee and cakes are put where they will be hot; the table is cleared to suit the housekeeper's convenience, and a small one set for the late comer.

Nobody lies awake at night till the light ceases to shine under your chamber door, if you want to sit up and read a volume through. There is an unwritten law of convenience for the household which regulates better than any Code Napoleonic. And the benefit of allowing people to be a law unto themselves is, that they are much better natured about it when they do obey. There is indulgence and repose in this lovely home, and a great deal of time for things which most people cut short: an hour's play with the children, "a right down" good chat with a neighbor, a day of letter-writing once a fortnight. Disorder does not imply dust or soil of any kind. It does not include shabbiness or mean chaos. It means "leave to be"—in most cases, thinking of people more than things. Order is simply harmony of a few notes. Disorder is the flowering, branching melody of one theme—and that theme, individuality.—*Southern Churchman.*

SUNRISE.

Now rests the world
In pure pearl colors folded;
Who are the frosts that gleam upon the grass,
And ghastly pale the mists that veil the valleys
In rank and file, like soldiers grim,
The trees loom thro' the shadows;
And over all, the soft gray skies
Bend in unbroken calm.
Soft and gray save where the uplands meet,
The tender lines where shadows melt,
The day spring's first fair blushes lie, and there
Into the silence faintly fall
The mellow tones of the early bells, and lo!
From behind the hills, with majestic port and slow,
Rises the red, red autumn sun. —*Harper.*

LIARS.

BY REV. DR. DEEMS.

We are growing too polite, to call things by their right names. We have softened "Grog-shops" into "Sample-Rooms," and those whom our blunt Saxon ancestors called "liars," we now designate as "persons who are conspicuously inexact." And the doom of those people, which is thus stated in our good old honest Bible, "All liars shall have their part in the lake which burneth with fire and brimstone," we euphemistically paraphrase into "All those who are conspicuously inexact shall go to a place of very torrid temperature."

To charge a man with being a liar, is to offer him the last possible indignity, because it lays at his door the most despicable of the crimes, a crime which involves total demoralization. There was a time when it resulted in a duel, and if a duel ought ever to be fought, it is upon such a charge. A man that is a liar deserves to be shot, if any man ever does. To make the charge is to attempt to do the man the greatest injury possible.

It is the most despicable of crimes because it is a coward, a knave and a fool. He is a coward because he does not dare to face the results of facts of his own creating. He is a knave because he attempts to gain ends by false pretences. He is a fool because he does not see that, if all men were liars, society would be hurled into a hell of anarchy.

There is no defence for it. It is not witty, nor wise, nor beautiful, nor profitable. Any blockhead can lie. A lie is a moral deformity. It has no counter-part in any reality. All nature and all the fixed facts of the universe conspire to fling a lie up to the surface and fling it out, as the bodily system makes a universal effort to eject poison. In the long run, the truth will come to be known and the lie exposed. In the long run, therefore, the lie is unprofitable.

There are *polite liars*, whom we smoothly call "diplomats," men whose paws are as velvet, but armed with claws like steel. They gain nothing by direct force of truth. Their whole brains are given to the study of circumvention. As soon as a man who is smoother and more patient comes along, their time of ruin comes.

There are *liars of gossip*, men and women, the only salt of whose discourse is falsehood, who scatter firebrands, arrows and death, and say, "Are we not in sport?"

There are the *begging liars*, who live by their wits, such wits as they have, who are framing narratives of misfortunes, who are attempting to deceive the charitable, who are "dead beats." Such men and women make a point of going to clergymen at the dinner hour or just after his night sermon. The poor clergymen has barely enough to live on. His only time of waking rest is while he is eating. These impostors know that the man cannot hear a tale of hunger and go back with comfort to his meal without giving some relief. He has been preaching the gospel of charity and he cannot go home and sleep if he do not relieve an applicant who "does not know where to sleep to-night." They know that the clergyman cannot then take time to investigate the case.

The worst of the class is the *long-faced liar*, the "pious" deceiver who "asks a blessing" on the lie he is about to tell and then "returns thanks" at its success. Alas! for the success! It always comes back on the hypocrite in a curse. God will avenge Himself if any man attempt to make Him party to a falsehood.

Truth is clear. It is easy. It requires no study. It does not have to be watched. The falsehood has no real and permanent power in it. Truth triumphs at last. The simplest soul can conquer life to himself by truth, but it is not in the wit of man to bring beauty and good up out of the reeking corruption of lies.

SOFTLY.

Our education has not been rightly attended to if we have not been taught gentleness. The boy's shout should not be forbidden, but its place is on the hills and highways. In the house he should know to speak and act under the repression that is demanded by the proprieties of the place. No one wishes to restrain the gayety of the girl in whose laugh there is so much of music, and yet delicacy is a characteristic that no woman can afford to do without, and she should be trained to observe it. And for old and young alike, there is no ordinary lesson that is more important than that which relates to genuine gentleness, as it is to be exhibited in our speech and behavior.

Softly—we should always so go to the house of God. It is with joy, indeed, we are to approach the holy gates, and yet it is subdued joy and not that which is rude and demonstrative. The reverent church-goer moves in a spirit of tranquility. He does not wish to disturb the Sabbath's quiet in any circumstances. And entering the place of prayer, he does so as one who seems to feel that to be noisy is to be profane. His careful movement tells how he appreciates the sacredness of a place where God is expected to meet his people.

Softly—we should so go to the private mercy seat. It is a hallowed spot, appointed for us by the Lord, bought for us by the blood of the Saviour, and having been chosen under the guidance of the Spirit, it is sanctified to us by the memory of its experiences. It has been the place of wrestlings, groans and tears. The happiest triumphs of our lives have been achieved there. Its moments of communion have sweetened many a cup that was full of bitterness. Softly, softly—let neither thump nor jar intrude upon its solemn quiet. Lift the latch gently, fasten it noiselessly, for in the near presence of God there should be an impression of awe so profound as to hush even the fingers into reverence.

Softly—so move about the bed of death. It may be a blessing to the sufferer to be quiet. Noise may give him pain; it may disconcert his thoughts as he talks with his Maker. But whether that be so or not, the death scene is one so awful that he who sees it should do so with folded hands and bated breath. The physician who is loud and rough in such a place has not learned the first lesson of his profession. The pastor, friend, visitor, who cannot speak in whispers, step softly, and move with timid care, is seriously out of place. His mission may be among the living, but it is unsuited to the solemnities of the chamber of death.

Softly—let us so act in all the appropriate conditions of life. The soft answer turns away wrath, stops the mouth of bitterness, soothes the soul that is sorrowing, cheers the spirit that languishes. As the rain falls softly on the autumn leaves and distills quietly on desolated fields and meadows, so let human life distribute its influences, for they act upon a world that in all seasons has need of them. —*United Presbyterian.*

POETIC PARALLELS.

That "there is nothing new under the sun" is as trite as true; and possibly, when the Hebrew king said it, he was himself, but repeating an ancient proverb. Boswell tells us that Dr. Johnson was so convinced of the fact, that he thought of writing a book to demonstrate that the amount of invention in the world was very limited, and that really the same incidents and the same imagery, with but slight variation, have sufficed all the authors who have ever written. Unfortunately, the learned lexicographer never executed his idea; but the position he assumed is perfectly tenable. Thoughts are few, and run in grooves; and there can be no doubt that much which has been denounced as plagiarism is often quite as original, to the author himself, as the bulk of what the world receives as a genuine addition to its stock. Of course there is such a thing as real plagiarism, or downright robbery; but with that it is not our present purpose to deal, our intention being to merely furnish some remarkable examples of poetic coincidences of thought; due apparently, to that unconscious process of assimilation to which Johnson evidently referred.

The greatest poets have always been deemed the greatest offenders by the public; and no man's ideas have been more severely scrutinised by the critics than Shakespeare's. His contemporaries declared he had decked himself in their plumage; and their successors have traced many of his golden opinions to another origin; but unlike too many of his craft, nearly all he touched he improved. Shakespeare's similarities are too well known to call for instances.

Gray's "Elegy" has afforded much occupation for the coincidence seekers, who declare it to be a mere piece of mosaic-work, in which every idea may be traced to former writers, and they prove their assertion. In some of the same writer's other poems, many curious similarities have been detected. If Gray, however, benefited by his predecessors' ideas, many of his successors have resorted to him for theirs. The Koran spoke of the angel Israfel's heartstrings as "a lute;" the "Elegy" alludes to the heartstrings as "the living lyre;" Moore likens it to "the harp of a thousand strings;" Edgar Poe, to "the trembling living wire;" Charlotte Bronte to "the human lyre;" and Beranger to "a lute."

Scarcely second to Gray in these unlucky parallels was Pope; indeed some one went so far as to assert that he was the greatest of all plagiarists. In support of this terrible accusation, much evidence can be adduced. In "Eloise and Abelard" is—

Soft as the slumbers of a saint forgiven;

which is surprisingly like Davenaut's—

Kind as the willing saints, and calmer far
Than in the sleep forgiven hermits are.

Pope's line—

I have not yet forgot myself to marble,

reads too like Milton's "Forget thyself to marble," to be purely accidental; whilst Sir Thomas Browne's words, in his dear old Religio Medici, "Nature is the art of God," sounds suggestive of the Twickenham bard's "All nature is but art." Young, it may be remarked, apparently preferred the old form, as he reproduced it in his "Night Thoughts," verbatim. Denham spoke of

The foul guilt
Of Eastern kings, who, to secure their reign,
Must have their brothers, sons, and kindred slain.

Then Orrery followed with the simile:

Poets are sultans, if they had the will;
For every author would his brother kill.

Whereupon Pope wrote:

Should such a man, too fond to rule alone,
Bear, like the Turk, no brother near the throne.

The close resemblance of these lines beginning

Vital spark of heavenly flame,

to some that were written by Flatman, an almost unknown versifier of Charles II.'s time, has often been commented upon; whilst the well-quoted words—

The proper study of mankind is men.

have been traced to the French: "*La vraie science et la vrais etude de l'homme c'est l'homme.*" From the French, from Boileau's "Art of Poetry," has also been derived Pope's sarcastic line—

Fools rush in where angels fear to tread;

although some deem it suggested by Shakespeare's—

Wrens may prey where angels dare not perch.

In explanation, if not in extenuation of Pope's adaptive proclivities, Thackeray urged that "he polished, he refined, he thought; he took thoughts from others' works to adorn and complete his own, borrowing an idea or cadence from another poet as he would a figure or a simile from a flower, or a river, a stream, or any object which struck him in his walk."

Sir William Jones, who, by the way, detected some close parallels in thought between Hafiz and Shakespeare, is credited with the poetic idea, of undoubted Oriental origin, that "the Moon looks on many night-flowers, the night-flower sees but one Moon." This fancy, which bears some resemblance to an aphorism of Plato's, was probably in Moore's mind when he wrote:

The moon looks on many brooks,
The brook can see no moon but this.

And the late Lord Lytton used a similar idea in the blind girl Nydia's song, where

The wind and the beam loved the rose,
But the Rose loved one.

But there is no need to go abroad for these transmissions of thought. It is really surprising how many writers will use the same idea without any material alteration, one after the other. A case in point is the oft-quoted line of Campbell—

Like angel visits few and far between;

and which, unfortunately for the latter poet's fame, the ancients said before him. In Blair's "Grave" is—

Its visits,
Like those of angels, short and far between;

which is at least better expressed; although perhaps the originator—so far as we have as yet traced the idea—has expressed it in the best way, as originators generally do:

Like angels' visits short and bright.

One of Campbell's supposed borrowings was drawn attention to by Byron, who, not beyond suspicion himself in such matters, asked whether the origin of the far famed couplet—

'Tis distance lends enchantment to the view,
And robes the mountain in its azure hue,

was not to be found in Dyer's—

As yon summits, soft and fair,
Clad in colors of the air,
Which, to those who journey near,
Barren, bleak and brown appear.

Certainly the rendering by the author of "The Pleasures of Hope" is the more attractive; and it is more probable, if the idea was not original with him, that he derived it rather from a line of Collins's splendid ode on "The Passion."

In notes by distance made more sweet.

As hinted, Byron has not been deemed free from all reproach in these matters; but it must be confessed that few cases of close parallelism are discoverable between his ideas and those of his predecessors; he has been more sinned against, in that respect, than sinning. Probably he had in mind Churchill's lines—

The gods a kindness I with thanks repay,
Had formed me of another sort of clay—

when in "Childe Harold" he wrote—

Because not altogether of such clay
As rots into the souls of those whom I survey.

In his "Prophecy of Dante," he used a favorite thought:

Many are the poets who have never penned
Their inspiration, and perchance the best.

Wordsworth gave the idea as:

O many are the poets that are sown
By Nature! men endowed with highest gifts—
The vision and the faculty divine—
Yet wanting the accomplishment of verse.

And our genial transatlantic friend Holmes, in "The Voiceless" tells of

Those that never sing,
But die with all their music in them.

—*Chambers' Journal*

GOLD DUST.

Oh Truth,
Thou art, whilst tenant in a noble breast,
A crown of crystal in an ivory chest.
—*Davenport.*

The gay scene of dissipation never had a thought unselfish.

He who knows right principles is not equal to him who loves them.

The fullest and best ears of wheat hang lowest towards the ground.

'Tis a false honor add not to his worth,
Who is an honor to his title. —*Ford.*

Cheerful words, like a bright fire on a dark night, light up a household and banish care and trouble.

Nothing more is wanting to render a man miserable, than that he should fancy he is so.

Words are things; and a small drop of ink,
Falling like dew upon a thought, produces
That which makes thousands perhaps millions think.
—*Byron.*

From David learn to give thanks for everything. Every furrow in the book of Psalms is sown with the seeds of thanksgiving.

Whatever God has given to us in a promise we should give back to him in a prayer.—*Matthew Henry.*

How insecure, how poor is life in itself
Is that philosophy, whose sway is from'd
For mere material instrum ents!—How weak
The arts and high inventions, if unprop'd
By virtue. —*Wordsworth.*

When error sits in the seat of power and of authority, and is generated in high places, it may be compared to that torrent which originates indeed in the mountain, but commits its devastation in the vale.—*Colton.*

Self-use is pain; the only rest
Is labor for a work by end;
A toil that gains with what it yields,
And scatters to its own increase.
And lives while sowing on ward fields,
The harvest song of inward peace
—*Whittier.*

Seize the moment of excited curiosity on any subject, to solve your doubts; for if you let it pass, the desire may never return, and you may remain in ignorance.—*Wirt.*

Whenever learns this great lesson, to look away from himself and forget himself, to look to another and know that his help comes to him from without, to look to Christ adoringly, trustingly—and there is nothing so radically opposite to selfishness as this—whosoever can do this and has done it finds peace. The eye fills with light only by looking away from itself to the sunlight that is perpetually flooding the heavens.—*W. J. Budington.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

The King of Congo, Africa, has joined the Baptist church. He is the only crowned head in the denomination.

The Sandwich Islands gave $3 893 for foreign missions last year, and the Karens of Burmah contributed over $31,000 for the same purpose.

At Port Said, evangelistic labors among the crews of the vessels passing through the Suez Canal have been kept up for some time by a Mr. Whittock, who is unconnected with any missionary society.

Ten years ago, the Presbytery of Manitoba, in British America, was formed, with two ordained ministers and six preaching stations. There are now twenty ordained missionaries and one hundred preaching stations.

In the action at law between the Propaganda Fide and the Council of Liquidation, the Court of Appeal at Rome has confirmed the judgment given by the Tribunal of First Instance declaring the property of the Propaganda Fide subject to conversion like that of other religious associations.

At Barcelona and Alicante hostile demonstrations have been made by the populace against the landing of some French monks. At the former place the monks were compelled to take refuge in the cathedral, and subsequently, to re-embark in the vessel which had brought them.

It is reported from St. Petersburg that the Governor-General of Kazan will shortly be put on his trial for forcibly attempting to convert 700,000 Tartars to the Greek church. Flogging seems to have been extensively used as the means of persuasion, and bells were hung by his orders in the minarets.

The Portuguese Government have published a decree citing the provisions of the law of the Marquis of Pombal, prohibiting Jesuit communities and establishments in Portugal. The law is still in vigour. The decree orders the civil governors and public functionaries throughout the kingdom to use all vigilance in order to prevent any infringment of the law.

On Sabbath a pastoral letter from Cardinal Manning was read in all the Roman Catholic churches of the diocese of Westminster, desiring the aid of the congregations in a scheme for providing employment for poor Roman Catholic children after leaving school. The Cardinal stated that steps had been taken to send a number to Canada, the Canadian bishops having offered to receive 500, the cost of sending out of whom will be £5.

Advices just received from Central Africa by the Baptist Missionary Society, report that Messrs. Comber and Hartland, two of their representatives, who lately left England upon a Congo mission expedition, having been entrapped by an urgent invitation to visit the Makuta towns, were savagely attacked, and ultimately fired at. Both were injured, one somewhat seriously. The bullet wounds were received whilst the missionaries were escaping.

The Burials Act has been brought into operation at Epworth, John Wesley's birthplace. An aged Roman Catholic died, and the Rev. Canon Garden, of Crowle, in accordance with the wishes of the deceased's relatives, took steps to have her buried according to her faith. Although the notice required under the Act had not been strictly given, the vicar, the Hon. and Rev. Mr. Dundas, at once consented, and the interment took place. It is 320 years since a Roman Catholic priest officiated at a funeral in Epworth Churchyard.

New troubles are manifesting themselves at the Vatican. The commission for the collection of Peter's pence has just sent in this year's account, showing a lamentable falling off. Three causes are assigned for this—hard times affecting the contributors; secondly, the change of person from Pius IX. to Leo XIII.; thirdly, the new organization of the method of collecting, which, if it prevents waste and embezzlement, disgusts and alienates the collectors. Many Bishops have intimated to the Pope that if he wishes to collect larger supplies he must adopt a policy of resistance, and abandon conciliation.

Rev D Fairley Ia[illegible]

North Carolina Presbyterian.

A Religious Family Newspaper: Devoted to the Intellectual, Moral and Spiritual Interests of the People.

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For the N. C. Presbyterian

EXTRACTS FROM A YOUNG LADY'S LETTERS HOME.

NEW YORK, November 8, 1880.

Yesterday Miss L. and I walked up Madison avenue to Dr. Tyng's church on Forty second street. The day was bright and cold, and the beautiful houses and buildings on this elegant street appeared to the best advantage. The sidewalks were thronged with handsomely dressed people. The Church of the Holy Trinity is built of tiled brick, with stone facings, square tower and open arcades, stained glass windows in three different rows. The room is a semi-ellipse, the chancel a semi-hexagon, and the arched and painted recess behind is semi-octagonal. Above the arch are the words, "The testimony of Jesus is the Spirit of prophecy;" and a verse is on each of the three windows in the recess. There were four ministers to assist Dr. Tyng, as it it was a communion occasion. A good part of the morning service was omitted. Dr. Tyng's sermon was addressed to wordly Christians, from the text—"For we are come as far as to you also in preaching the Gospel." The whole discourse was extremely interesting. Dr. Tyng has the same liveliness of address that Talmage has, but shows more refinement. Has a fine clear voice and a much better manner (more impressive), than most Episcopal preachers that I have heard. * * * He began by saying: "Corinth is but another name in the vocabulary of the world's votaries for cultnre, and even as far as unto them the Apostle's challenge comes." * * * Pointing ont their inconsistencies he said: "Many who are eager to cast a stone at a fallen woman will countenance the same vice in another where genius and art are joined with it," &c. (This referred to Bernhardt and the reception given her here. I am told that many sermons are directed against her from the city pulpits.) "In the generation just passed away, every Christian house was a theological seminary where the children were trained to fear God. Now we find instead the milliner's show-room, and conversation led by the dress-maker."

Towards the close, he rose into eloquence: "And to you who are far distant from the land of peace and happiness where the believer dwells, I will say there is no other name under heaven whereby you can be saved but the Lord Jesus Christ's; there is no other Moses to show you the promised land; there is no other Joshua to lead you over into the land flowing with milk and honey; there is no other David to establish a throne of salvation and righteousness; no other Isaiah to lead you to lofty and noble aspirations. Ye who submit to the yoke of the Nazarine do but follow the crowd of saints around the throne:—

> Go, ask them whence their victory came,
> They with united breath
> Ascribe their conquest to the Lamb,
> Their triumph to His death.

After the sermon, a great crowd remained to the communion, and Dr. Tyng's invitation to "*all* disciples to come to the Master's table" was so cordial that we felt constrained to stay. Every part of the ceremony was so beautifully arranged, with such order, such solemnity and silence, broken only by the voice of the officiating minister. * * * At night we heard Dr. Deems.

* * * * *

NOVEMBER 10th.

Last Monday night we were at the Broadway Tabernacle, attending a great Sunday school meeting. This is Dr. Taylor's church: elegantly adorned with blue and gold, and beautifully lit up and crowded. Most of the great city preachers were there. Dr. Hall, with his rich voice and fluent utterance, was chairman, and opened the meeting with a first-rate address, chiefly about the Sunday school meeting in Belfast, Ireland, last summer. He said many first-rate things in support of the Sunday school as an institution, and of the international lessons.

Dr. Taylor's was the principal address of the evening, as he was delegate from America to the Sunday School Centennial in London last summer, and had much to tell. He described the meetings there. He deplored the want of Christian fellowship with the Church of England: "I who have so long breathed the purer air of American freedom felt pained to see that the children belonging to the Sunday schools of the Established Church were entirely seperated from those of the other schools. The latter held their celebration in the Crystal Palace, while none but the children of the schools of the Church of England were held worthy to be admitted to the open air festival presided over by the Archbishop of Canterbury. They need some one to cry 'Shame! shame!' and none could do this more appropriately than I, for the errors of my native land touch me deeply. I do cry shame! for I tell them the Sunday school is greater than the Archbishop of Canterbury—aye greater than the Queen on her throne, for it is God's work." He spoke next of the Sunday school as first established by Robert Raikes. The teachers were paid, and this threatened the ruin of the whole scheme, "when a band of right young men (and God above knows how much young men have done for His Church) came forward, introducing the system of voluntary teaching, and from that time the work has gone forward triumphantly for one hundred years. The seed scattered first in England, has been carried far and wide, and its harvest is waving now in every land."

He spoke of Sunday school libraries, and deplored the *novelettes* admitted to them; said he did not object to fiction if it was *true*; defined the difference between *truth* and *fact*, when the audience smiled at the idea of true fiction.

Dr. Hall spoke of the want of preaching designed especially for the young and made attractive to them; that young people *will not* come out unless they feel and know there will be something for them especially. * * * When we got home our escorts came in and staid and staid. In *this* matter I confess I discern but little difference between North and South.

* * * * *

NOVEMBER 18th

Nothing gives you so much interest in your Church and its services as working for it. I am so thankful for the little I have been able to do for mine at home. I know there were times when I was reluctant to go on with it—be always there, be punctual, and feel compelled to do it. But now the familiarity with our service and our hymns is just invaluable to me. I am at home in every church here. Our hymns are so often sung: our familiar tunes seem popular here. How I do enjoy them. How dear and home-like even these splendid city churches are. They all seem one to me, though of course my own seems nearest.

I am going to send you a specimen of my "Keramics" by Thanksgiving day. I find the work just as fascinating as all painting is, and am getting over the first difficulties. I have been painting some of the lovely autumn leaves you sent me—the dear North Carolina leaves. How I enjoyed showing them at "Cooper." These Northern girls had never seen a sweetgum leaf nor a tulip-tree; and as to those great, glossy "black-jacks," they didn't even know what they were! I don't believe they have any gum trees here at all. * * * We Southerner's don't half know what a glorious country we have got; don't know half our advantages and blessings, and how much we have to be proud of and thankful for.

* * * * *

NOVEMBER 26th.

I went to Dr. Tyng's church for my Thanksgiving sermon, as it was conveniently near where I had been invited to eat my Thanksgiving dinner. The city was full of snow, but nobody minds snow or rain here. Dr. Tyng's sermon was a review of God's mercies to our country. It was a stimulating review. He read Dr. Franklin's excellent letter to the first Congress, recommending the appointment of a chaplain. The music was magnficent.

After the sermon we went into the basement of the building to see the church's "harvest home" for the poor. There were barrels and barrels of flour and potatoes and apples; long tables covered with uncooked hams and turkeys and ducks and chickens—with rice and sugar and coffee, and canned vegetables and fruits of all sorts. Such profuse bounty I never saw in my life. After prayer and singing these gifts were distributed. How many people went rejoicing out of that room. And I suppose every church in the city had just such a Thanksgiving: and yet so vast is New York, and so great the amount of wretchedness and want and sin and misery here, that all these lovely Christian charities are hardly sufficient to answer the demand.

For the N. C. Presbyterian.

NO WOMEN PREACHERS.

Most, if not all the Christian denominations of the country, unite in the American Tract Society, and no books are published which committees of these bodies do not agree to. In a note on 1 Tim. ii, 12, they say: "It is the revealed will of God that public religious teachers should be *men*, not women. He has allotted to them different spheres of action, and the perfection of each consists not in aspiring or submitting to occupy the place of the other, but in performing their own appropriate duties." The passage is, "but I suffer not a woman to teach, nor to usurp authority *over the man, but to be in silence.*

The difference of a *feast*, from a feast, is that the latter has the eta (est), the Greek name of e in it. E. F. B.

For the N. C. Presbyterian.

THE LORD'S CALL.

Ebenezer (colored) Presbyterian church, in Newbern, N. C., was dedicated on Sabbath, November 7th, 1880. Three adults, two of whom were baptised, were received, and the Lord's Supper was celebrated. By special request of the Session, Rev. L. C. Vass, pastor of the 1st Presbyterian church, conducted an afternoon service, especially for the generous white citizens, who also made a dedication contribution.

This Church is in pretty gothic style, and has been built very cheaply. It is not entirely finished, being unpainted, inclosed by a rude fence and without a bell or communion service. But the congregation rejoices that it can be used with comfort. Lot and building have thus far cost over $1,600 and $1,150 have been collected and paid, leaving a balance due of $450 to $500. Leaving out what was received from Newbern and the Sustentation Fund, the amount raised was contributed by twelve churches, (9 in North Carolina and 3 outside,) and about one hundred individual donors. If *all* who knew about this great work and felt kindly towards it, had only sent a small contribution of ONE DOLLAR, as requested, there would be no deficiency.

But there is a debt of over $450. All the energies of Ebenezer church are demanded for its current work, pastor's salary, &c. Will not those, who have shown their christian kindness already, and many others, sympathizing with this work for the Master among the colored people, just lend a helping hand now to set this colored church in a clear field for future service? Many willing hands and loving hearts make quick and easy work, in Jesus' name. Can you not spare a Christmas or New Year's gift to this cause? Will you not? Donations, large or small, may be sent to our Treasurer, REV. L. C. VASS, NEWBERN, N. C.

For the N. C. Presbyterian

WORDS OF COUNSEL.

MR EDITOR:—I do not think I shall find myself mistaken in supposing that the extract I send you with this, and such others as shall be sent, will not be unwelcome in the columns of your valuable paper.

They are words of counsel and and of cheer written from time to time by one "who being dead yet speaketh:"

> "Who fought his doubts and gathered strength,
> Who would not make his judgment blind,
> Who faced the spectres of the wind
> And laid them."

And they are so full of Christian faith and freshness, that it would seem an act of selfishness to withhold them from any whom they may aid in the Christian life. WAIF.

"You do right to look at all schemes possible for helping yourself; so far is that from being unbelief, that faith commands it.

Faith sees a duty, and straightway and gladly does it. Isn't that common sense? Which are you trying to walk by, faith or sight, when you are studying and praying to have Providence explained? Don't you know that it is one of the Lord's favorite ways silently to make us do the duty at hand, and surprise us with the result? Don't waste life and fret your heart trying to understand, but frankly do what comes to be done.

> "Do the little thou canst do,
> And leave the rest to God."

"Do I believe that God lets us see why He puts us in just the place He chooses? No my dear. When He tells me "*What I do* Thou knowest not now;" when Paul says: I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; when Isaiah says: "Verily, Thou art a God that keepest silence, &c," should I believe that He is going to take *me* aside and explain all to *me*? The Lord hath said that He would dwell in the thick darkness. Amen! Amen! "Even so Father for so it seemeth good in Thy sight"

* * * * *

As to the prophecies and the war. I understand *ni l'un ni l'autre.* I want Turkey whipped to death, absolutely and finally, but I do not want Russia to put iron bands around our great mission stations and kill them. It is impossible to detest Turkish rule too much. I am afraid it is impossible to expect too little of Russia's liberality or manageableness. As to the prophecies: "*Never fash your beard wi 'em.*" *When* things happen you are almost certain to know it,—*before hand*, almost sure *not*. But the Lord's will be done! His plans are right and wise, but no more to be understood *in advance* than the prophecies.

* * * * *

Clear providential indication of duty, I have come to consider among God's chief mercies. I believe I should fret myself away, if any thing less had brought me into my present situation.

* * * * *

We all condole with you in your trouble. But be sure to be cheerful. Do you know that cheerfulness is one of the cardinal virtues?

* * * * *

The saddest and sublimest order heard on the battle field is: "Close up the ranks," i. e.: let the survivors draw nearer as shots and shell make gaps. That is just what we must do now, as death mows down so many that stood with us.

* * * * *

There is always least danger where duty is, and duty is to be learned by providential indications. Generally too, there is least danger where we are afraid.

THE SUNNY HOME.

I know of a room where sunshine lingers, and there is a breath of summer and mignonette in the air whenever I think of it. There a tired man comes home and throws off overcoat and hat without looking to see what becomes of them. There is a broad table in the light, strewn with papers and magazines, woman's work, with a litter of rose leaves dropping over them from a central vase. There is a wide sofa of the days of the Georges, fresh covered in chintz, with ferns and harebells for patterns, and a tired man goes down there with a great ruffled pillow under his shoulders, and opens parcels and letters dropping them on the floor—most natural place for them. A girl has been painting, and her water-colors and papers lie on a side table, just as she left them to rush for an impromptu ride. I have never been able to discover any disarrangement of the household economy by this flight. Somebody left a shaw on a chair. There will be nothing said about it at breakfast next morning.

There are no laws here against playing with the curtain tassels, no regulations as to how often the snowy curtains may be put up or left down. They do not last the season out, crisp and speckless as the neighbors do across the way, but the only consequence is they are oftener new and clean. There is nothing very fine about this house, but things are renewed oftener and look brighter than they do in other houses. The chairs have no particular places, and anybody feels at liberty to draw the sofa out when it pleases him. There is no primness about the place. If there is grass on the lawn, it is meant to be walked on, and the geraniums are fondled and petted and caressed as if they were children. Do you know there is a magnetism in green leaves and growing flowers derived from the earth's heart, that makes it good to handle and feel them? This house is known as the place where one dares to breakfast. There is no ceremony of waiting. Coffee and cakes are put where they will be hot; the table is cleared to suit the housekeeper's convenience, and a small one set for the late comer.

Nobody lies awake at night till the light ceases to shine under your chamber door, if you want to sit up and read a volume through. There is an unwritten law of convenience for the household which regulates better than any Code Napoleonic. And the benefit of allowing people to be a law unto themselves is, that they are much better natured about it when they do obey. There is indulgence and repose in this lovely home, and a great deal of time for things which most people cut short: an hour's play with the children, "a right down" good chat with a neighbor, a day of letter-writing once a fortnight. Disorder does not imply dust or soil of any kind. It does not include shabbiness or mean chaos. It means "leave to be"—in most cases, thinking of people more than things. Order is simply harmony of a few notes. Disorder is the flowering, branching melody of one theme—and that theme, individuality.—*Southern Churchman.*

SUNRISE.

Now rests the world
In pure pearl colors folded;
Wan are the frosts that gleam upon the grass,
And ghastly pale the mists that veil the valleys.
In rank and file, like soldiers grim,
The trees loom thro' the shadows;
And over all, the soft gray skies
Bend in unbroken calm.
Soft and gray save where the uplands meet,
The tender lines where shadows melt,
The day-spring's first fair blushes lie, and there
Into the silence faintly fall
The mellow tones of the early bells, and lo!
From behind the hills, with majestic port and slow,
Rises the red, red autumn sun. —*Hesper.*

LIARS.

BY REV. DR. DEEMS.

We are growing too polite, to call things by their right names. We have softened "Grog-shops" into "Sample-Rooms," and those whom our blunt Saxon ancestors called "liars," we now designate as "persons who are conspicuously inexact." And the doom of those people, which is thus stated in our good old honest Bible, "All liars shall have their part in the lake which burneth with fire and brimstone," we euphemistically paraphrase into "All those who are conspicuously inexact shall go to a place of very torrid temperature."

To charge a man with being a liar, is to offer him the last possible indignity, because it lays at his door the most despicable of the crimes, a crime which involves total demoralization. There was a time when it resulted in a duel, and if a duel ought ever to be fought, it is upon such a charge. A man that is a liar deserves to be shot, if any man ever does. To make the charge is to attempt to do the man the greatest injury possible.

It is the most despicable of crimes because a liar is a coward, a knave and a fool. He is a coward because he does not dare to face the results of facts of his own creating. He is a knave because he attempts to gain ends by false pretences. He is a fool because he does not see that, if all men were liars, society would be hurled into a hell of anarchy.

There is no defence for it. It is not witty, nor wise, nor beautiful, nor profitable. Any blockhead can lie. A lie is a moral deformity. It has no counter-part in any reality. All nature and all the fixed facts of the universe conspire to fling a lie up to the surface and fling it out, as the bodily system makes a universal effort to eject poison. In the long run, the truth will come to be known and the lie exposed. In the long run, therefore, the lie is unprofitable.

There are *polite liars*, whom we smoothly call "diplomats," men whose paws are as velvet, but armed with claws like steel. They gain nothing by direct force of truth. Their whole brains are given to the study of circumvention. As soon as a man who is smoother and more patient comes along, their time of ruin comes.

There are *liars of gossip*, men and women, the only salt of whose discourse is falsehood, who scatter firebrands, arrows and death, and say, "Are we not in sport?"

There are the *begging liars*, who live by their wits, such wits as they have, who are framing narratives of misfortunes, who are attempting to deceive the charitable, who are "dead beats." Such men and women make a point of going to clergymen at the dinner hour or just after his night sermon. The poor clergyman has barely enough to live on. His only time of waking rest is while he is eating. These impostors know that the man cannot hear a tale of hunger and go back with comfort to his meal without giving some relief. He has been preaching the gospel of charity and he cannot go home and sleep if he do not relieve an applicant who "does not know where to sleep tonight." They know that the clergyman cannot then take time to investigate the case.

The worst of the class is the *long faced liar*, the "pious" deceiver who "asks a blessing" on the lie he is about to tell and then "returns thanks" at its success. Alas! for the success! It always comes back on the hypocrite in a curse. God will avenge Himself if any man attempt to make Him party to a falsehood.

Truth is clear. It is easy. It requires no study. It does not have to be watched. The falsehood has no real and permanent power in it. Truth triumphs at last. The simplest soul can conquer life to himself by truth, but it is not in the wit of man to bring beauty and good np out of the reeking corruption of lies.

SOFTLY.

Our education has not been rightly attended to if we have not been taught gentleness. The boy's shout should not be forbidden, but its place is on the hills and highways. In the house he should know to speak and act under the repression that is demanded by the proprieties of the place. No one wishes to restrain the gayety of the girl in whose laugh there is so much of music, and yet delicacy is a characteristic that no woman can afford to do without, and she should be trained to observe it. And for old and young alike, there is no ordinary lesson that is more important than that which relates to genuine gentleness, as it is to be exhibited in our speech and behavior.

Softly—we should always so go to the house of God. It is with joy, indeed, we are to approach the holy gates, and yet it is subdued joy and not that which is rude and demonstrative. The reverent church-goer moves in a spirit of tranquility. He does not wish to disturb the Sabbath's quiet in any circumstances. And entering the place of prayer, he does so as one who seems to feel that to be noisy is to be profane. His careful movement tells how he appreciates the sacredness of a place where God is expected to meet his people.

Softly—we should so go to the private mercy seat. It is a hallowed spot, appointed for us by the Lord, bought for us by the blood of the Saviour, and having been chosen under the guidance of the Spirit, it is sanctified to us by the memory of its experiences. It has been the place of wrestlings, groans and tears. The happiest triumphs of our lives have been achieved there. Its moments of communion have sweetened many a cup that was full of bitterness. Softly, softly—let neither thump nor jar intrude upon its solemn quiet. Lift the latch gently, fasten it noiselessly, for in the near presence of God there should be an impression of awe so profound as to hush even the fingers into reverence.

Softly—so move about the bed of death. It may be a blessing to the sufferer to be quiet. Noise may give him pain; it may disconcert his thoughts as he talks with his Maker. But whether that be so or not, the death scene is one so awful that he who sees it should do so with folded hands and bated breath. The physician who is loud and rough in such a place has not learned the first lesson of his profession. The pastor, friend, visitor, who cannot speak in whispers, step softly, and move with timid care, is seriously out of place. His mission may be among the living, but it is unsuited to the solemnities of the chamber of death.

Softly—let us so act in all the appropriate conditions of life. The soft answer turns away wrath, stops the mouth of bitterness, soothes the soul that is sorrowing, cheers the spirit that languishes. As the rain falls softly on the autumn leaves and distills quietly on desolated fields and meadows, so let human life distribute its influences, for they act upon a world that in all seasons has need of them. —*United Presbyterian.*

POETIC PARALLELS.

That "there is nothing new under the sun" is as trite as true; and possibly, when the Hebrew king said it, he was himself but repeating an ancient proverb. Boswell tells us that Dr. Johnson was so convinced of the fact, that he thought of writing a book to demonstrate that the amount of invention in the world was very limited, and that really the same incidents and the same imagery, with but slight variation, have sufficed all the authors who have ever written. Unfortunately, the learned lexicographer never executed his idea; but the position he assumed is perfectly tenable. Thoughts are few, and run in grooves; and there can be no donbt that much which has been denounced as plagiarism is often quite as original, to the author himself, as the bulk of what the world receives as a genuine addition to its stock. Of course there is such a thing as real plagiarism, or downright robbery; but with that it is not our present purpose to deal, our intention being to merely furnish some remarkable examples of poetic coincidences of thought; due apparently, to that unconscious process of assimilation to which Johnson evidently referred.

The greatest poets have always been deemed the greatest offenders by the public; and no men's ideas have been more severely scrutinized by the critics than Shakespeare's. His contemporaries declared he had decked himself in their plumage; and their successors have traced many of his golden opinions to another origin; but unlike too many of his craft, nearly all he touched he improved. Shakespeare's similarities are too well known to call for instances.

Gray's "Elegy" has afforded much occupation for the coincidence seekers, who declare it to be a mere piece of mosaic-work, in which every idea may be traced to former writers, and they prove their assertion. In some of the same writer's other poems, many curious similarities have been detected. If Gray, however, benefited by his predecessors' ideas, many of his successors have resorted to him for theirs. The Koran spoke of the angel Israfel's heartstrings as "a lute;" the "Elegy" alludes to the heartstrings as "the living lyre;" Moore likens it to "the harp of a thousand strings;" Edgar Poe, to "the trembling living wire;" Charlotte Bronte to "the human lyre;" and Beranger to "a lute."

Scarcely second to Gray in these unlucky parallels was Pope; indeed some one went so far as to assert that he was the greatest of all plagiarists. In support of this terrible accusation, much evidence can be addnced. In "Eloise and Abelard" is—

> Soft as the slumbers of a saint forgiven;

which is surprisingly like Davenant's—

> Kind as the willing saints, and calmer far
> Than in the sleep forgiven hermits are.

Pope's line—

> I have not yet forgot myself to marble,

reads too like Milton's "Forget thyself to marble," to be purely accidental; whilst Sir Thomas Browne's words, in his dear old Religio Medici, "Nature is the art of God," sounds suggestive of the Twickenham bard's "All nature is but art." Young, it may be remarked, apparently preferred the old form, as he reproduced it in his "Night Thoughts," verbatim. Denham spoke of

> The foul guilt
> Of Eastern kings, who, to secure their reign,
> Must have their brothers, sons, and kindred slain.

Then Orrery followed with the simile:

> Poets are sultans, if they had the will;
> For every author would his brother kill.

Whereupon Pope wrote:

> Should such a man, too fond to rule alone,
> Bear, like the Turk, no brother near the throne.

The close resemblance of these lines beginning

> Vital spark of heavenly flame,

to some that were written by Flatman, an almost unknown versifier of Charles II.'s time, has often been commented upon; whilst the well quoted words—

> The proper study of mankind is man.

have been traced to the French: "*La vrais science et la vrais etude de l'homme c'est l'homme.*" From the French, from Boileau's "Art of Poetry," has also been derived Pope's sarcastic line—

> Fools rush in where angels fear to tread;

although some deem it suggested by Shakespeare's—

> Wrens may prey where angels dare not perch.

In explanation, if not in extenuation of Pope's adaptive proclivities, Thackeray urged that "he polished, he refined, he thought; he took thoughts from others' works to adorn and complete his own, borrowing an idea or cadence from another poet as he would a figure or a simile from a flower, or a river, a stream, or any object which struck him in his walk."

Sir William Jones, who, by the way, detected some close parallels in thought between Hafiz and Shakespeare, is credited with the poetic idea, of undoubted Oriental origin, that "the Moon looks on many night-flowers, the night-flower sees but one Moon." This fancy, which bears some resemblance to an aphorism of Plato's, was probably in Moore's mind when he wrote:

> The moon looks on many brooks,
> The brook can see no moon but this.

And the late Lord Lytton need a similar idea in the blind girl Nydia's song, where

> The wind and the beam loved the rose,
> But the Rose loved one.

But there is no need to go abroad for these transmissions of thought. It is really surprising how many writers will use the same idea without any material alteration, one after the other. A case in point is the oft-quoted line of Campbell—

> Like angel visits few and far between;

and which, unfortunately for the latter poet's fame, the ancients said before him. In Blair's "Grave" is—

> Its visits,
> Like those of angels, short and far between;

which is at least better expressed; although perhaps the originator—so far as we have as yet traced the idea—has expressed it in the best way, as originators generally do:

> Like angels' visits short and bright.

One of Campbell's supposed borrowings was drawn attention to by Byron, who, not beyond suspicion himself in such matters, asked whether the origin of the far-famed couplet—

> 'Tis distance lends enchantment to the view,
> And robes the mountain in its azure hue,

was not to be found in Dyer's—

> As yon summits, soft and fair,
> Clad in colors of the air,
> Which, to those who journey near,
> Barren, bleak and brown appear.

Certainly the rendering by the author of "The Pleasures of Hope" is the more attractive; and it is more probable, if she idea was not original with him, that he derived it rather from a line of Collins's splendid ode on "The Passion."

> In notes by distance made more sweet.

As hinted, Byron has not been deemed free from all reproach in these matters; but it must be confessed that few cases of close parallelism are discoverable between his ideas and those of his predecessors; he has been more sinned against, in that respect, than sinning. Probably he had in mind Churchill's lines—

> The gods a kindness I with thanks repay,
> Had formed me of another sort of clay—

when in "Childe Harold" he wrote—

> Because not altogether of such clay
> As rots into the souls of those whom I survey.

In his "Prophecy of Dante," he used a favorite thought:

> Many are the poets who have never penned
> Their inspiration, and perchance the best.

Wordsworth gave the idea as:

> O many are the poets that are sown
> By Nature! men endowed with highest gifts—
> The vision and the faculty divine—
> Yet wanting the accomplishment of verse.

And our genial transatlantic friend Holmes, in "The Voiceless" tells of

> Those that never sing,
> But die with all their music in them.
> —*Chambers' Journal.*

GOLD DUST.

Oh Truth,
Thou art, whilst tenant in a noble breast,
A crown of crystal in an ivory chest.
—*Dana's port.*

The gay scul of dissipation never had a thought unselfish.

He who knows right principles is not equal to him who loves them.

The fullest and best ears of wheat barg lowest t wards the ground.

Titles of honor add not to his worth,
Who is an honor to his title. —*Ford.*

Cheerful words, like a bright fire on a dark night, light up a household and banish care and trouble.

Nothing more is wanting to render a man miserable, than that he should fancy he is so.

Words are things; and a small drop of ink,
Falling like dew upon a thought, produces
That which makes thousands perhaps millions think.
—*Byron*

From David learn to give thanks for everything. Every furrow in the book of Psalms is sown with the seeds of thanksgiving.

Whatever God has given to us in a promise we should give back to him in a prayer.—*Matthew Henry.*

How insecure, how baseless in itself
Is that philosophy, whose sway is fram'd
For mere material instruments! How weak
The arts and high inventions, if unpropp'd
By virtue. —*Wordsworth*

When error sits in the seat of power and of authority, and is generated in high places, it may be compared to that torrent which originates indeed in the mountain, but commits its devastation in the vale.—*Colton.*

Self-ease is pain; the only rest
Is labor for a worthy end;
A toil that gains with what it yields,
And scatters to its own increase.
And bears while sowing outward fields,
The harvest song of inward peace
—*Whittier.*

Seize the moment of excited curiosity on any subject, to solve your doubts; for if you let it pass, the desire may never return, and you may remain in ignorance.—*Wirt.*

Whosoever learns this great lesson, to look away from himself and forget himself, to look to another and know that his help comes to him from without; to look to Christ adoringly, trustingly,—and there is nothing so radically opposite to selfishness as this—whosoever can do this and has done it finds peace. The eye fills with light only by looking away from itself to the sunlight that is perpetually flooding the heavens.—*W. I. Budington.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

The King of Congo, Africa, has joined the Baptist church. He is the only crowned head in the denomination.

The Sandwich Islands gave $3 893 for foreign missions last year, and the Karens of Burmah contributed over $31,000 for the same purpose.

At Port Said, evangelistic labors among the crews of the vessels passing through the Suez Canal have been kept up for some time by a Mr. Whittock, who is unconnected with any missionary society.

Ten years ago, the Presbytery of Manitoba, in British America, was formed, with two ordained ministers and six preaching stations. There are now twenty ordained missionaries and one hundred preaching stations.

In the action at law between the Propaganda Fide and the Council of Liquidation, the Court of Appeal at Rome has confirmed the judgment given by the Tribunal of First Instance declaring the property of the Propaganda Fide subject to conversion like that of other religious associations.

At Barcelona and Alicante hostile demonstrations have been made by the populace against the landing of some French monks. At the former place the monks were compelled to take refuge in the cathedral, and subsequently, to re-embark in the vessel which had brought them.

It is reported from St. Petersburg that the Governor-General of Kazan will shortly be put on his trial for forcibly attempting to convert 700,000 Tartars to the Greek church. Flogging seems to have been extensively used as the means of persuasion, and bells were hung by his orders in the minarets.

The Portuguese Government have published a decree citing the provisions of the law of the Marquis of Pombal, prohibiting Jesuit communities and establishments in Portugal. The law is still in vigour. The decree orders the civil governors and public functionaries throughout the kingdom to use all vigilance in order to prevent any infringment of the law.

On Sabbath a pastoral letter from Cardinal Manning was read in all the Roman Catholic churches of the diocese of Westminster, desiring the aid of the congregations in a scheme for providing employment for poor Roman Catholic children after leaving school. The Cardinal stated that steps had been taken to send a number to Canada, the Canadian bishops having offered to receive 560, the cost of sending out of whom will be £5.

Advices just received from Central Africa by the Baptist Missionary Society, report that Messrs. Comber and Hartland, two of their representatives, who lately left England upon a Congo mission expedition, having been entrapped by an urgent invitation to visit the Makuta towns, were savagely attacked, and ultimately fired at. Both were injured, one somewhat seriously. The bullet wounds were received whilst the missionaries were escaping.

The Burials Act has been brought into operation at Epworth, John Wesley's birthplace. An aged Roman Catholic died, and the Rev. Canon Garden, of Crowle, in accordance with the wishes of the deceased's relatives, took steps to have her buried according to her faith. Although the notice required under the Act had not been strictly given, the vicar, the Hon. and Rev. M. Dundas, at once consented, and the interment took place. It is 320 years since a Roman Catholic priest officiated at a funeral in Epworth Churchyard.

New troubles are manifesting themselves at the Vatican. The commission for the collection of Peter's pence has just sent in this year's account, showing a lamentable falling off. Three causes are assigned for this—hard times affecting the contributors; secondly, the change of person from Pius IX to Leo XIII.; thirdly, the new organization of the method of collecting, which, it is prevents waste and embezzlement, disgusts and alienates the collectors. Many Bishops have intimated to the Pope that if he wishes to collect larger supplies he must adopt a policy of resistance, and abandon conciliation.

NORTH CAROLINA PRESBYTERIAN.

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.

WEDNESDAY, DECEMBER 15, 1880.

SURPRISES.

A lack of knowledge of the workings of Presbyterianism leads to surprising consequences at times. Thus a lady once expressed great dissatisfaction that in a particular church the session took the whole government into their hands. The reply was easy: "that was not new, inasmuch as in the days of the apostles sessions did the same, and in every properly constituted Presbyterian church they have been doing so ever since." Another person was greatly surprised and somewhat indignant that the session after examination should reject an applicant. They had nothing to do, so it was held, but receive into membership any one applying for admission, without regard to examination.

We are led to note these, from falling upon a surprise which overtook a correspondent of the *St. Louis Presbyterian*, and to which J. B. A.—which we take to be Dr. Adger—thus replies:

"Your correspondent 'Linwood,' it seems, has witnessed an ordination of a minister performed after the genuine Presbyterian way, and not in the semi-prelatic fashion in which it is frequently carried out. He was 'surprised' to see ruling elders lay on hands along with the preaching elders, when the presbytery was ordaining a man to the ministry. Perhaps he has been accustomed to think that ruling elders were not really members of the presbytery. But what is a presbytery but a body of presbyters, and what is a presbyter but a ruler? It is as ruling elders, not as teaching elders, that ministers are admitted to membership in a presbytery. And all the ordinary acts of a presbytery are ruling acts, although, like every other court of the Church, the presbytery has power to make deliverances of doctrine. Especially is ordination a governmental act; it is the act not of the ministers who happen to be in the presbytery, but the act of the whole presbytery admitting a man to the ministry. From the time when the presbytery first takes a candidate under its care to the period when he is ordained, it never is the ministers of the presbytery who act alone, and they never in any one part of the matter act as ministers, but it is the presbytery that votes to receive the young man under its care, that votes to assign him certain parts of trial, that votes to sustain his examination, and that votes to proceed with his ordination when it is satisfied with the call he has received. Why, then, should it not be for the presbytery to do the last part of his induction, which is the mere ceremony of laying on of hands upon his head and devoting him thus to the work of the ministry? And our Book, both the old and the new, following Scripture, prescribes that the presbytery shall lay on hands and *all the members* give him the right hand.

"'Linwood' asks if one can ordain another to an office which he does not himself fill? Certainly. Does not the Chief Justice inaugurate the President?

"'Linwood' says ruling elders cannot administer the sacraments. No, that is a ministerial act. The sacrament is an appendage to the Word, and belongs to the ministry. But ordination is not a sacrament with Protestants, and it does not belong to the ministry as such.

"The ordination of a minister inducts him into a two-fold office—the office of a teaching and ruling elder. When the elder gives the right hand, and says 'to take part in this ministry with us,' he refers of course to the ruling function."

PETER-PENCE.

MR. EDITOR:—I see that you sometimes answer questions, so I take the liberty of asking you the origin and history of Peter-Pence. INQUIRER.

We are glad to answer this inquiry from a miss in her teens.

Peter-Pence is a contribution from Romanists for the maintenance and support of the pope of Rome. The name being derived from the notion, sincerely, though erroneously entertained by Roman Catholics, that the pope is a lineal and official successor of St. Peter. The idea of a tribute of the kind is supposed by some to have originated with Ina, King of the West Saxons, A. D. 721, and in this wise: Ina having made a pilgrimage to Rome established there a place for entertainment of all pilgrims from his country and exacted an annual contribution for its maintenance. Lingard, the historian, ascribes its origin to Alfred the Great over a century later. Every family possessing land or cattle of the yearly value of thirty pence, was required to pay a silver penny. This tax called *Romescot*, was continued, except during the reign of John, until the time of Henry VIII, when it was abolished. When it became diverted into the Pope's general treasury does not appear. Gregory VII—A. D. 1073—1085—endeavored to establish it in France and it was extended to other continental kingdoms. The papal states of Italy and England, under John, being feudatory provinces, contributed in another way and were exempt from this tax.

Since the revolution of 1848 in the papal dominions, from which time the temporal possessions of the papacy rapidly slipped from the grasp of the Roman pontiff, he has been in large measure dependent for revenue upon Peter-pence. Since 1870, when his temporal sovereignty ceased, he has had no other reliance. France, Belgium, England, Ireland and the United States, contribute liberally. In 1861, the contributions to Pius IX, exceeded $2,000,000. Ordinarily they probably do not exceed $1,200,000, and latterly, under the less popular administration of Leo XIII, they are said to be diminishing greatly. A pope cannot be considered very poor, however, with over $1,000,000 annual income.

The late Methodist Episcopal Conference of North Carolina resolved to memorialize the next Legislature to enact a prohibitory liquor law, and the members of the Conference pledged themselves to use, as individuals, all proper efforts to effect such prohibition.

COLPORTAGE.

We had the pleasure of noting, some months ago, the successful inauguration by Capt. W. J. Potter, in the service of the American Tract Society, of colportage in the Bahama Islands. After three months hearty service during the last winter, he returned to his home in North Carolina. In his labors in the Bahamas he was assisted by a young man, Mr. Thompson. With recommendations from Capt. Potter and from influential men on the islands, Mr. Thompson secured the position of colporteur and for the last five months has been very successfully prosecuting this useful work.

This brings to mind that Capt. Potter, in addition to the Bahama Islands as a field for winter service, had the county of New Hanover and eastern North Carolina which he traversed in spring and summer. But the last Legislature, by that unfortunate law laying a tax on the vending of books, summarily stopped his operations, and not only his, of course, but the operations of all colporteurs. We believe that in no other State in the Union is there a prohibitory tax on the sale of religious publications by colportage.

The late Methodist Conference appointed a committee to memorialize the next Legislature for a repeal of the law above referred to, and we have little doubt that the repeal will be accorded, or at least that the law will be so amended as not to interfere with the sale of religious publications by colportage.

We ought to say and we do most cheerfully say that the motive of the Legislature was in all probability a very proper one. The intention was no doubt to restrict the sale of the trashy and catchpenny publications of traveling book agents, who enter into competition with regular trade without paying taxes to which such trade is subject. In general we believe such book agents deserve little sympathy, but they ought to be clearly distinguished from colporteurs vending cheap religious literature.

NOTES AND JOTTINGS.

We not infrequently receive obituary or marriage notices unaccompanied by the name of the writer. Our rules require that we should have the name of the writer in every case. This will explain the non-appearance of some such communications recently.

Abstracts of the Majority and Minority Report of the Committee on Retrenchment and Reform have come in and we hear of some of our contemporaries having received a copy of the *Revision of the Directory of Worship* from the Revision Committee. As to this last we have not been favored. We understand, however, that the Committee cordially and earnestly invite criticism.

Rev. Messrs. John Leyburn, W. U. Murkland, John C. Backus and J. A. Lefevre have in view the raising of a "memorial fund" to be invested for the benefit of Rev. Dr. Plumer's two surviving daughters. It is proposed to place this fund in the hands of Rev. Peyton Harrison and Messrs. Hamilton Easter and W. W. Spence, to be managed and finally disposed of by them. Mrs. George Patterson and Mrs. Elizabeth C. Palmer of Baltimore have undertaken the burden of the work.

A gentleman sent his check for $250 to one of our contemporaries a short while back to pay for the paper to be sent to new subscribers. This he did, saying, "It is not a gift to the paper or its proprietors but to the persons who are to receive the paper." This puts it right. Now who will place in our hands any sums, great or small, to send the NORTH CAROLINA PRESBYTERIAN to persons who ought to have it, but are not able to pay for it? Usually about Christmas we have such funds placed at our disposal, whereby we are enabled to gladden the hearts of many who have few comforts, and none which they value more, perhaps, than the PRESBYTERIAN.

In a letter just received from a lady friend she says: "I don't think I have ever found the PRESBYTERIAN more interesting than it has been for some time, and I enjoy especially the editorials and the articles of Rev. W. S. Lacy and of Miss —— the young lady who writes from the North. A genuine, womanly, Southern girl, loving her own sunny home the more for the sorrows and desolations it has known; and independent enough to own it on all occasions. * * * These letters are just charming and I trust they may long continue. We think we know who writes them but are not sure."

Henry Bergh has demonstrated that he is a man of good, hard sense. At a meeting of Cooper Institute recently, of speakers who were to have been on hand to advocate more tenderness to criminals, only two appear. Mr. Bergh was called on and plainly expressed himself as not at all in favor coddling and petting of murderers and other criminals. His sympathies were with the virtuous, not the vicious. He would abolish penitentaries and establish the whipping posts. The *Christian at Work* reports him thus:

"Our present system encourages rather than deters crime, and he stated the well-known fact that prison life is made so agreeable, that hundreds commit crime so as to secure warm and clean accommodations with good food such as hard-working, honest men and women cannot get in our tenement-houses."

We suggest that if Mr. Bergh wants facts and figures to sustain him, and quite a number of persons to agree with him, he can find all in North Carolina.

It strikes us as strange that the Synod of Texas should decide that a Presbytery might enroll a church before its officers were elected. A Presbyterian church without at least one ruling elder is certainly an anomaly.

The same Synod called a meeting of the Presbytery of Central Texas to meet immediately after the adjournment of Synod. Due notice to the churches of course was not possible. The Synod of North Carolina declined a similar request after some discussion.

It will be seen that the *ex thesi* question will again be before the General Assembly on overture from the Synod of Texas. Shall we have it all over again?

In answer to an overture—the Synod of Missouri declared that the apostolic benedictions is a prayer, and by natural inference any one (for who can forbid prayer) may pronounce the benediction. The Synod of North Carolina on overture from Fayetteville Presbytery answered that "the apostolic benediction, being not of the form of a prayer, but a solemn blessing upon the people of God, in the name and by the authority of the Head of the Church, is a purely ministerial act." We cannot but think that the latter Synod is right.

From the report of receipts for the Howe Memorial Fund of Columbia Theological Seminary, we see that there were the following contributions from members of the Synod of North Carolina:

Rev. J. H. Thornwell	$500 00
" R. B. Anderson	10 00
" A. N. Ferguson	40 00

NEWS NOTES.

We specially invite news from all quarters for this column.

A letter from Rev. W. S. Lacy, says: "You will be grieved to hear of the affliction that has befallen Rev. James McQueen in the death of his oldest son Willie, who died on Wednesday, November 24th, 1880, at 1 o'clock A. M. Though he had reached nineteen years, and his mind was unusually acute and mature, having been an invalid nearly all his life, and having for the last few years been quite helpless from a spinal disease,—he seemed but a child. He bore his long confinement with great patience, was always cheerful and bright, was a great comfort to his parents, a lover of the Lord Jesus, of His word and of prayer, and accepted the discipline of the Heavenly Father with unmurmuring submission. He was buried from St. Andrew's on Thanksgiving day, and the poor emaciated body laid away to rest. "They sorrow, but not without hope."

FROM GEORGIA.

Rev. E. H. Briggs writes us:

For about seven months past Rev. Robert P. Kerr has been supplying the Church at Columbus, Ga. Recently a call was extended him to become its pastor. After several weeks consideration, Mr. Kerr, on last Sunday, December 5th, tendered his declinature of the call. He expects to leave during the second week in January next for Savannah, Ga., where he has been invited to become co-pastor with Dr. Axson of the Independent Presbyterian Church.

Columbus, Ga., Dec. 10, 1880.

FROM VIRGINIA.

Rev. W. B. Arrowood writes of churches in Giles county, Va.:

At our fall communion at Pearisburg, the second Sunday of October, two were received into that church on profession of faith; one, a little girl, a child of the covenant, and the other, from the Campbellite Church. The latter applied for baptism, and I baptized her *according to the scriptural mode.*

By appointment of Presbytery, I held a three days meeting, including the 5th Sunday in October, at Princeton, Mercer county, West Va. That little Presbyterian band seemed delighted to have their own preaching once more; marked attention was paid to the preaching of the word, and one was received into the church by profession of faith. We need a preacher to live and work in Mercer county, and could the Presbytery afford it, it would be money well spent to put one there.

Last Sunday we received three members into Hoge's Chapel, two on profession of faith and one by certificate from the Lutheran Church. Two others expected to join at the same time but were prevented from coming to church by sickness. They will join when I preach there again, and their children are to be baptized along with the father at the same time—a household baptism according to apostolic practice, the second of the kind in that church within less than a year. All the above are heads of families. They make nine received since last February into Hoge's Chapel, which has been organized only a little over two years. We feel very much encouraged in this part of our work, for which the Lord be praised.

Poplar Hill, Va., Dec. 9, 1880.

FROM ARKANSAS.

Rev. E. M. Munroe writes:

"We have recently had an interesting protracted meeting at Mt. Holly, Ark. Preaching continued for seven consecutive days, morning and night, with a short prayer meeting every morning before preaching. The pastor was assisted by Rev. A. Monk of the M. E. Church South, but the meeting was conducted strictly on Presbyterian principles and in accordance with the views of the pastor and session. God's people were anxious for a blessing, and they prayed earnestly for it, and their prayers were heard. During the meeting eighteen persons who were not professors of religion manifested an interest in their salvation by remaining in the church after the congregation had been dismissed, (according to the invitation of the pastor,) to converse with the ministers and elders about their soul's salvation. The hearts of others were touched who never manifested it in this way, with whom the pastor conversed privately. God's people were revived, and everybody present seemed to enjoy the meeting. It has, we trust, resulted in much good. We decided to wait a week or two before having a meeting of session to receive members, so the meeting was closed without having any additions. On last Sabbath (over two weeks after the protracted meeting closed) seven young persons were received into the church on profession of their faith, and others will doubtless join soon. E. M. M.

"Camden, Ark., Dec. 7, 1880."

THE SYNOD OF ATLANTIC.

GREENSBORO, N. C., Dec. 7th, 1880.

Mr. Editor: The "Synod of Atlantic" met in the *Second*—*i. e.* the *colored*—Presbyterian church of Greensboro, on the first Wednesday of December, 1880, at 7.30 o'clock p. m., and adjourned Saturday night following, to meet next year in Columbia, S. C. Last year it met in Charlotte, N. C. I attended a number of the sessions of this body, and I feel impelled by a sense of duty, as well as by the satisfaction I experienced at what I saw and heard, to give publicity to my impressions. Some of the readers of the NORTH CAROLINA PRESBYTERIAN are no doubt ready to ask, What is the "Synod of Atlantic," &c? I reply, it is a Synod connected with the Northern General Assembly, and has oversight of the churches and educational enterprises connected with the Northern Presbyterian Church, which are established in North and South Carolina, Florida and Georgia. The churches consist entirely of colored members (with the exception of perhaps one or two, if I am not mistaken, in Florida). The Presbyteries that constitute the Synod are Catawba, Yadkin, Atlantic, Fairfield and Knox. Their minutes of last year report 53 ministers, 127 churches, added on examination 908, added on certificate 214; whole number of communicants 9,650; number of Sabbath school scholars 8,235. It was this Synod that met last week in the colored Presbyterian church of Greensboro. Eight or ten of the ministers are white, all the rest are colored. At the recent meeting there were, counting their ruling elders, about 70 members. Their moderator was a white man, Rev. Mr. Waite; their two clerks were colored men. The largest part of this Synod is in North Carolina—81 or 82 churches out of the 127 are in this State, and nearly 5,000 of their members. They have a literary institution for colored youth, called "Biddle University," about a mile west of Charlotte, with English and normal, preparatory, collegiate and theological departments. Its faculty consists of four white ministers, with assistant teachers in the English department. They have about one hundred and fifty students. Rev. S. Mattoon, D.D., is President. They have also a large female seminary—called "Scotia Seminary" in Concord, N. C. They have there more than a hundred boarders, receiving instruction in all the branches usually taught in such schools and in domestic duties. This school has five teachers and three assistants. Rev. Luke Dorland is Superintendent, and if I am not mistaken both these institutions are owned by and are under the control of the General Assembly of the Presbyterian Church North. There are other schools—male and female,—in South Carolina and perhaps others besides the above in North Carolina. They have a semi-monthly paper called *The Africo-American Presbyterian* published in Wilmington, in this State. It is owned and edited by Rev. D. J. Sanders, a colored man. I formed his acquaintance, and was most favorably impressed with his ability, culture and spirit. He took a prize I was told for proficiency in Hebrew in his middle year in Allegheny Seminary, Pa. His paper is devoted to the educational, material, moral and religious interests of the colored people; from the specimens I have seen, it is admirably edited and is only $1 per annum. Sixteen of their churches in this State number from 100 to over 200 members. Their church in Greensboro that commenced some ten or twelve years ago with about thirty members from the white church is reported with 140 members. While I was at their different meetings I heard the subjects of *Foreign Missions, Home Work, Sabbath Schools, Temperance &c.*, discussed by the colored preachers, and their views and presentation of the subjects would have done credit to any assembly. They expressed themselves well, and several with unusual propriety, beauty and force, I listened with surprise, delight and thankfulness. As *hearers* they are very impressible and demonstrative, and give expression to their feelings of assent by vocal utterances, "audible smiles," and applause. Indeed, at times, for a few moments, they seemed unusually merry for a Presbyterian synod. A paper was read by their Synodical Missionary, a colored preacher, that read as well as any paper of the sort. The temperance talks were admirable, and some speeches on "How to conduct Sabbath schools" and make Scripture study at once instructive, interesting and attractive were as good as we have anywhere. Several of our elders and deacons were present from time to time and some of our ladies—and all that I have heard speak of the subject, have expressed themselves as much pleased, as well as surprised. I feel very much like drawing some inferences from the foregoing and making some practical appeals, but I fear I have taken up already too much of your paper on a topic—that some may think rather foreign, or *mal a propos*. I said to some of the white ministers as I walked from the church with them, that I thought it spoke something of the former fidelity of the Synod of North Carolina, that they should find so many neighborhoods and local points where to organize their churches, so that out of 127 churches scattered over four states, more than 80 of them are gathered in North Carolina. And in Georgia, in Liberty county, where brother C. C. Jones of blessed memory lived, and labored, in slave times, there is now a church reported with about 500 members. Dr. Jones rests and "his works do follow" him. I could but feel that the great need of *the freedmen, (ages and of all,)* are the elevating and conservative influences of Presbyterianism. What lessons and appeals of rebuke and of duty do these things utter to us.

J. HENRY SMITH.

A FRIENDLY REMONSTRANCE.

CHAPEL HILL, Dec. '80.

When the "bushel measure" which has long availed to eclipse the merits and hide the light of a literary institution is removed, it ought to be foreseen that the sudden illumination consequent upon such removal would be likely to damage unprepared optics. It were to be wished that Dr. Hepburn had been more cautious in his unveiling of Davidson College at Synod. Our friend "R. B." has certainly been a little blinded by excess of light on that occasion, and fails to put things in the NORTH CAROLINA PRESBYTERIAN of Nov. 24th with his usual clearness and fairness and moderation.

A good many of us have known this long while that there was a good college at Davidson. Since it seems there must be church nurseries for boys as well as for girls, we have always been proud of our Presbyterian nursery; proud of its standing, its scholarship, its usefulness, and its *modesty*. Never once did it occur to us that a "bushel measure," if applied, would be sufficient to obscure its merits. Nor even now, since we are informed that the bushel has really been taken off, do we see in the points on which the dazzled eyes of "R. B." are riveted, any specially fresh claim to our confidence and admiration.

"R. B." is in a transport of delight over the "culture" of the Faculty of Davidson. Nobody questions this culture, but it need not be any particular recommendation to North Carolinians that three-fourths of the Faculty "represent the culture of Virginia colleges," one "represents" the culture of Georgia, and one of a New York "school." Not one represents North Carolina either in birth or in training. Are we to throw up our caps for that?

This present writer is not prepared to endorse the sentiment so triumphantly insinuated that the "culture" of a professor in any given college in North Carolina is all the finer for having been gained in some other State. It used to be the case that we were compelled to send North for teachers of both sexes, but that was long since. We have taken to raising them from native stock in some part of North Carolina "since the war," and have found that it answers quite as well, if not better.

Nor is our breath to be taken away by the further blast of the trumpet that so defiantly announces the "culture" of Berlin, and Leipsic and Gottingen and Heidelberg and Paris as represented at Davidson. European Ph. D.'s have shone above our North Carolina horizon in other places than Davidson. We have had opportunity to take observation of not a few since the war. And "R. B." should know that there have been at least two North Carolina professors in the State University who represented "European culture" before the war, besides several real, actual Frenchmen. And after the war Prof. Hepburn took a furlough from the Trustees of the University, and went to Germany for a year. Not that he claimed very much for that amount of gain, on his return. There are two of the instructors in the University now, who can say as much. Several German experts have been employed in the University laboratories by the Agricultural Experimental Station under Dr. Ledoux. Their performances with our language, after several years residence in America, were impressive, and *suggestive*.

It does not require a particularly vivid imagination to present the average American student with the average American acquaintance with European languages, wrestling with the German tongue in a German lecture room or laboratory, for one year; nor a very nice judgment to calculate his progress in science at the end of that time. In the case of exclusive devotion to some speciality, the technicalities of a foreign language may no doubt be mastered to some extent within a twelve-month. But is this one year's fumbling round a German University to represent "European culture," and be held up as worth more than ten or twenty or thirty year's work at home? None will be more ready to smile at such a claim than the one year Ph. D.'s themselves.

"Broad and thorough culture" is a handsome phrase. It means, as every scholar knows, a good deal that can be gained at home, and it means a good deal that can be got without going outside of North Carolina, as nobody knows better than "R. B." himself. Nobody at any rate affords a better proof it. Not that there is not much to be gained from foreign study and foreign travel, but American scholarship needs less and less every year to be "a borrower in the European market;"—and it is a sign of immaturity or decrepitude when a people make a foreign school and foreign teachers their boast and dependance.

And what are we to understand by the meaning emphasis with which "R. B." assures us "*there is no breeding in and in done at Davidson College.*

If it means to suggest that a college does well not to choose its faculty from among its alumni then it must be said that neither facts nor experience sustain such a position. North Carolinians are the most suitable guardians of their own institutions—civil and literary. And if a North Carolina professor brings to the college he serves the peculiar love and pride and undying interest which all the world knows that old students feel for their *Alma Mater*, then, other things being equal, this one qualification must *doubly fit him for his work.* Who cares for the Old North State as a North Carolinian can? Who understands the points and needs of a college so well as one of its own graduates? It must be an exceptional advantage when an institution of learning is able to choose its best officers from among its own sons,—and when it has furnished such teachers as the Binghams, the Horners, the Graves, the Hoopers, not to mention scores of names eminent in all the learned professions, why really it might be said to stand in its own light if it does *not* turn to them for an occasional contribution to its Faculty. To the neglect of this sound policy the "bushel measure" that has so long retarded the growth of Davidson, has been thought by some to owe its existence.

If by "breeding in and in" "R. B." should mean us to infer that the father should not be succeeded by the son in his work, then again we must differ from him. Facts are against his theory. We need go no further than our own fine North Carolina Bingham school to refute it. "Breeding in and in" for three generations has achieved a success there that might well prevail to bring the process into fashion if it were not.

As to the *tests* of the work done at Davidson shown by the high standing of its graduates abroad, we rejoice in them and are proud of them both as being North Carolinian and Presbyterian. Such news should stir no other feelings but those of gratification and generous emulation. The success of one in the field of letters is the success of all.

There is good material at Davidson College. There is a first-rate Faculty, and there are well-raised, thoughtful, ambitious boys there. And too, there is a strong religious influence brought to bear;—and religion of the very best sort, that sort which cheers on to hard and conscientious work, and the highest aims, and yet "excludes boasting." Presbyterians need never brag, nor call upon their friends to do it for them—least of all invidiously, or injudiciously.

Charles Lamb said finely: *We should be modest for a modest man.* C. P. S.

Life as we call it, is nothing but the edge of the boundless ocean of existence.

NEW PUBLICATIONS.

Scribner & Co. send their bound volume of *Scribner's Monthly*, including the serial numbers from November to May. The volume is elegantly, not gaudily, bound in green cloth, and needs, to those who know the value of this magazine, no commendation from us. It would make a fine holiday present.

But speaking of holiday presents, the bound *St. Nicholas* is just the very best going for the young people. With lots of genuine fun *St. Nicholas* gives a large amount of the very choicest instruction. We know of nothing to compare with the *St. Nicholas* two volumes for the year November 1879, to November 1880. Bright and attractive, too, it is in binding—red and gold.

Speaking of publications which will so inform interested readers as to enable them to keep up with the literature issuing from the press, and give them short, clear and piquant critical reviews of such as is worthy of note—we say speaking of such guiding and informing publications we shall name as first on the list "*Good Literature*" published by the American Book Exchange, monthly at 50 cents per annum.

Mashallah! whatever that may mean. But *Mashallah! a Flight into Egypt* is one of Appleton's Handy Volume Series, by Charles W. Stoddard. A very entertaining book it is. It will carry you along pleasantly with the writer through the cities Cairo, Alexandria, &c., and among the Pyramids, the mosques and kiosques, the temples and the tombs. Price 30 cents.

Nothing short of an exact, not to say a critically exact, review of "*Studies in the Mountain Instruction*" could do justice to its merits. Rev. Dr. Geo. Dana Boardman, has just closed (Nov. 30th) his lectures on the "Mountain Instruction"—on the Sermon on the Mount in other words—and embodied them in book form. We propose a more extended review when the book has been read, meanwhile we do not fear to recommend both for instruction and interest this work from the author of the "Creative Week."

D. Appleton & Co. send us the *Orthoepist* by Alfred Ayres. Very good, no doubt, for those who wish to engage in the study of Orthoepy.

Common Sense in the Household: A Manual of Practical Housewifery. By Marion Harland. 1881. Charles Scribner's Sons, New York.

The mistress in our home, who is good authority, says this is a capital book. Moreover, 100,000 copies have been sold, which is the largest sale of any publication by Scribners in the same time. The plates becoming worn and the demand increasing, a revised and enlarged edition, from new plates, is now issued and the price reduced from $2.25 to $1.75.

A Popular Commentary on the New Testament. By English and American Scholars of various Evangelical Denominations, with Illustrations and Maps. Edited by Philip Schaff, D. D., L.L. D. Vol. 2. The Gospel of John and the Acts. $6.00. Charles Scribner's Sons, New York. 1880.

Prof. Wm. Milligan, D. D. of the University of Aberdeen, and Prof. W. F. Moulton of DeLees College, Cambridge, prepare the Commentary on John, and Dean Howson of Chester, with Canon Spence of London, that on Acts. The Introductions are ably judicious, and the Commentary manifests great care and presents the points of the latest scholarship. The text of the authorized version is printed in bold type in paragraph form; various readings are given at the bottom of the page, with full marginal references, and literal renderings. So far as our critical examination has gone, we are satisfied of the general accuracy and great merit of this volume, though there must be points on which differences will occur, as in Dean Howson's *inference* from Acts xx: 17 in favor of Episcopacy *after*, though not *during*, St Paul's life.

From I. K. Funk & Co., we have *Christmas Books* of their Standard Series. Two volumes 25 cents each. These contain "A Christmas Carol," "The Chimes," "The Cricket on the Hearth," "The Battle of Life" and "The Haunted Man," all well known works by Charles Dickens.

Endymion. There's no preface to tell us what the book proposes and we have not time to read up on it now; but this much we say, it is from D'Israeli, the Earl of Beaconsfield, author of "Lothair," &c. Published by D. Appleton & Co. Our friend, the *Southern Presbyterian*, says the rest: "Endymion is Disraeli's latest novel. It is understood to be a review of his political career. The great statesmen and leading characters of his time are supposed to be presented in these pages, drawn by a pencil that never shrinks from depicting the worst phase of an enemy's character. You will find Napoleon III, Cobden, Palmerston, Cardinal Manning, Gladstone, and all the rest. The sensation produced in England by the announcement of Endymion was so great that the London *Times* is said to have offered $1000 for proof-sheets of it."

From Death into Life or twenty years of my ministry, by Rev. W. Haslam (late incumbent of Curzan Chapel May fair), Author of "Bilding from the Top." "Twenty-four Tales of conversion," "The Three-fold Gift of God," &c.

D. Appleton & Company, New York.

This book in a fresh and interesting way delineates the author's religious experience, a minister of the Church of England—high Churchman—and very zealous ritualist, discovers after ministering four years in holy things his *want of real spiritual life*, is converted and becomes an earnest and successful preacher of the Gospel as it is in Jesus. The successful point in this book is the direction clearly and sharply drawn between the Religions as distinguished from the Spiritual life. And whilst we differ with the author upon some doctrinal points, as a whole we approve his book as very interesting and calculated to do much good.

MONTHLY REVIEW OF MISSIONS.

Our latest communications from Brazil are dated Campinas, October 1st, Mogy-Mirim the same, and from Pernambuco October 9th. Mr. and Mrs. Wardlaw had reached Pernambuco safely and in good health, and were located in the suburbs of the city, with the view of devoting themselves to the study of the language. Campinas had been visited the week before by a hail-storm of unprecedented violence. Miss Henderson remarks, in relation to it: "It came up suddenly, like a mighty rushing wind, and in five minutes had smashed into tiny fragments over one hundred and seventy-five window-panes in the College Church, and when we opened the door of this house the hail-stones were nearly two inches deep outside, and the ground as white as it would be after a fall of snow. The next morning hail-stones were picked up an inch and a half in diameter. Birds, snakes, frogs, and chickens roosting in the trees were killed in great numbers. Fruit-trees and gardens were whipped to pieces. I hope never to see anything like it again."

Mr. Boyle, in his letter from Mogy-Mirim, mentions that there were in the community around him a number of serious inquirers about the way of life.

We have a letter from Mr. Stuart, of the Haugchow Mission, of the 17th September, in which he states: "I am very glad to say that we are all well, and that all the departments of the work are moving along in a very satisfactory manner. Mr. Painter is expected home in a few days. We expect the mail due here day after to-morrow to bring us definite word regarding the sailing of Mr. Sydenstricker, and when we may expect him in Shanghai."

CIRCULATION OF THE MISSIONARY.

The month of December is the most favorable time to extend the circulation of THE MISSIONARY; first for renewing old subscriptions, and second, for obtaining new ones. We invite all friends of the missionary cause to aid in this matter. Young men, young ladies, and even boys and girls, as we know from past experience, can render effective service in giving this little magazine a wide circulation. The General Assembly has recommended it again and again to our Christian people. At its last meeting it was strongly urged that a copy of it should be found in every family within our bounds. The same thing has been repeatedly enjoined by almost all our Presbyteries and Synods. We know not how to accounnt for the existing apathy in relation to it, except in the low state of missionary interest so predominant among us. But is it not time to awake from this indifference? Is it not time for us to engage hearts and hand in the work assigned to us by the Great Head of the Church? This we shall not do until we know more about the condition and wants of this great cause. It is the design of THE MISSIONARY to impart the very kind of information needed. We call upon all of our friends, therefore, to aid in its circulation. Whatever is done in this way is so much done to promote the honor and glory of the Redeemer and the salvation of a lost world.—*Missionary.*

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

We learn from the *Staunton (Va.) Vindicator* that on Sabbath, Dec. 5th, six persons were admitted into the membership of the First Presbyterian church of which Rev. W. E. Baker is pastor. Rev. Frank McCutchan, of Waynesboro, preached the ante-communion sermon.

On November 16th, Rev. H. W. Flinn was installed pastor of the Presbyterian church at West Point, Miss. Rev. T.M. Lowry, of Aberdeen, Miss., presided and propounded the constitutional questions, and delivered the charge to the people. Rev. J. William Flinn, of New Orleans, preached the sermon and charged the pastor. Rev. H. W. Flinn has just entered the ministry, after spending nearly two sessions at Columbia, S. C., and two at Princeton; and a promising career of usefulness is open before him in the very interesting field where he now labors. He was installed a few weeks before at Okolona, Miss.; and both his churches have life and zeal in them. We hope that the union which has been established between pastor and people, will, under God's blessing, result in a large, permanent growth of piety and strength for these vines of the Lord's planting.—*Southwestern Presbyterian.*

A house of worship was dedicated at Jamestown, N. C., on November 28th. Rev. Messrs. C. H. Wiley and P. H. Dalton conducted the services. The building, which is neat and well painted, is paid for.

The *Christian Observer* reports five additions to Rev. Dr. Hendricks' church at Paducah, Ky., and four additions to the First church at Louisville, Ky.

Rev. N. Keff Smith writes to the *Christian Observer*, concerning the Third church, Atlanta, Ga: "We have about raised a sufficient amount to build a basement for our Sabbath school, and a session and pastor's rooms. Our friends in the city are helping us nobly; one friend in New York gave us $100."

The following changes of postoffice addresses are noted: The address of Rev. R. B. Morrow from Durant, Holmes county, Miss., to West, Holmes county, Miss., and the address of Rev. Ben Helm from Elizabethtown, Ky., to Carrollton, Ky.

Persons in want of Temperance Publications, to read up on the progress and prospects of Prohibition or aught else in this line of moral reform, will do well to address J. N. Stearns, Publishing Agent of the National Temperance Society, 58 Reade street, New York.

In publishing advertisement "What we Owe" we are requested to call special attention to it as a means of doing good. There is no catch or clap-trap, no business interest to be subserved. We say this knowingly. The object of the advertiser is simply to do good.

MARTIN LUTHER AND THE ROLL.

After a time of great trial, Luther tells us he was seeking rest in sleep; and he saw as sleep came to him—in his dream he saw—Satan standing at the foot of his bed. And Satan jeeringly said to him: "Martin, thou art a pretty Christian! Hast thou got the impudence to assume that thou art a Christian?" "Yes," said Martin, "I am a Christian, Satan; because Christ has allowed me, as any sinner may, to come to Him." "What!" said Satan, "thou a Christian? Then art a pretty Christian, Martin! See what thou hast done!" And Satan took a roll and began to unroll it; and there at its head Martin Luther saw some sins set down that had passed away in the dim distance of childhood. He had forgotten them. Martin sank as it struck his sight, but the roll was unrolled, leaf after leaf, foot after foot, and, to his horror, he saw sin after sin he never knew anything about at all, written down there, complete in every detail—an awful list; and in his dream, he says, the sweat of mortal agony stood on his brow. He thought, "In truth, Satan has got right on his side. Can such a sinner as this be just with God?" He said, "Unroll it! unroll it!" and Satan jeeringly unrolled it, and Luther thought it would never end. At last he came nearly to the end, and, in desperation, he cried, "Let us see the end!" But, as the last foot of the paper rolled out, he caught sight of some writing, red as blood, at the end, and his eye caught the words, "The blood of Jesus Christ, His son, cleanseth us from all sin." And the vision of Satan floated away, and Luther says he went to sleep. Ah, yes, dear friends, that is it. The Saviour deigns to wash away even the unknown defilements of His child's soul. "The blood of Jesus Christ, His Son, cleanseth from all sin."

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 Powers' Block, Rochester, N. Y.

Agents and Canvassers.

Make from $25 to $50 per week selling goods for E. G. RIDEOUT & CO., 10 Barclay Street, New York. Send for their catalogue and terms. [sept8 661-1y

AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of **Consumption.** His child is now in this country and enjoying the best of health. He has proved to the world that **Consumption** can be positively and permanently cured. The Doctor now gives this Recipe free, only asking two green stamps to pay expenses. This Herb also cures night-sweats, nausea at the stomach, and will break a fresh cold up in twenty-four hours. Address CRADDOCK & CO., 1032 Race St., Philadelphia, naming this paper.

Clergymen, Bankers, Book-keepers, editors and others that lead sedentary lives, will find much relief from headaches, nervousness and constipation engendered from want of exercise, by taking Simmons Regulator. It is a harmless vegetable compound, and numbers who have tried it will confidently assert that it is the best remedy that can be used. It expels humors of the blood, cleanses the liver, restores the kidneys to healthy action and drives out the despondency and gloom of ill health. The patient soon feels as if he had taken a new lease of life, and is overjoyed to find the depressed feeling dissipated, the costive habits corrected and new streams of health coursing through his veins.

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"W. S. HOLT,
"President of S. W. R. R. Co., of Georgia."

Dr. Ayers' Laboratory, that has done such wonders for the sick now issues a potent restorer for the beauty of mankind—for the comeliness which advancing age is so prone to diminish and destroy. His VIGOR mounts luxuriant locks on the bald and gray pates among us, and thus lays us under obligations to him for the good looks as well as health as the community.

APPROPRIATE HOLIDAY GIFTS FOR MUSICAL PEOPLE.

First and best of all, an elegant PIANO or PARLOR ORGAN that will afford exquisite pleasure for a whole lifetime. Next, a wonderful Musical Cabinet, Cabinetto or Orguinette, that a child can play. Also Children's Pianos, Metallophones Music Boxes, Musical Albums, Music Folios, Music Books, Violins, Guitars, Accordeons, Flutes, Fifes, Flageolets, Harmonicas, Drums, Banjos, Piano Stools, Piano Covers, and last, but not least, a year's subscription to the SOUTHERN MUSICAL JOURNAL. Prices specially reduced for Holiday trade. Send for Catalogues.

LUDDEN & BATES Southern Music House,
Savannah, Ga.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Gaston county, Nov. 27th, 1880, Dr. JOHN McLEAN, in the 89th year of his age.

He was engaged in the practice of medecine about sixty years. During that long period of time he remained in the same neighborhood, had a good practice and enjoyed the utmost confidence of the people. In his afflictions, the ministering servant of God was so cordially received that he felt it pleasant to visit him. Repeatedly he expressed faith in his Heavenly Physician and a hope of a blessed immortality.

J. J. K.

In Rowan county, N. C., Nov. 21st, 1880, Mr. JAMES M NEAL, in the 26th year of his age.

Before his last earthly Sabbath had closed, he entered upon that eternal Sabbath at God's right hand, "where there are pleasures forevermore."

"Go to thy rest, and while
Our thought our sorrow shall beguile
For soon, with a celestial smile,
We meet to part no more." J. A. R.

In Bladen county, Nov. 5th, 1880, of pneumonia, JOHN FREDERICK CROOM, son and only child of John F. and Henrietta Croom, age 2 years and 12 days

On the morning of Dec. 4th, 1880 at the residence of her husband, near Cameron, Mrs. FLORA M. WORTHY, wife of S B Worthy, and daughter of D. McIntyre.

Her only child (an infant daughter) preceded her in the early summer, her mother in the summer of 1879, her brother and sister in the summer of 1877—all members of the Church or children of the Covenant. Bereaved and sorrowing friends take comfort in the promise.

Near Franklin, N C., Nov. 29th, 1880, WILLIE McDOWELL, aged 10 years.

Willie was a great sufferer from infancy, and under Christian training learned to recognize the hand of God in his afflictions. As a result of this recognition he learned great patience and submitted to the stroke without murmuring. Willie, peaceful, quiet and thoughtful beyond his years, has gone to rest with four little brothers and sisters. M. R. K.

In Mecklenburg county, N. C, on 21st of November, 1880, Mrs. HANNAH GRIER NEEL, in the 79th year of her age, wife of Gen. W. H. Neel and daughter of Lenas and Margaret Alexander.

Mrs Neel expired on her husband's 81st birthday, and had she lived four days longer would have reached the 61st anniversary of their marriage. They brought up a large family of children, all of whom were married. Mrs. Neel was a great sufferer the last ten years of her life, which she bore with Christian patience and fortitude. She was a consistent member of Steele Creek Presbyterian church for more than sixty years, and was eminently a devoted Christian wife and mother. May her children and others imitate her godly life and example.

A. N. G.

JANE E. CAMERON departed this life Dec. 4th, 1880, aged 51 years.

The evening of her death she sat up until a late hour in the night reading her Bible, as was her usual practice. After closing the Book, she conversed cheerfully for some minutes, and then making an effort to rise from her chair, fell and expired almost instantly.

In all her ways she acknowledged her Saviour, and His name was ever uppermost in her mind. She was a consistent Christian lady, a member of the M. E. Church South, but the greatest of all was her charity. She was an affectionate daughter, a kind sister and a true friend, always ready at the bedside of the afflicted. Yes, she will be missed by her many friends, for no one knew her but to love her. May the living take warning from this sudden visitation of Providence.

We miss her now! She's gone
To that bright world above,
To sing around the heavenly throne
Of Jesus and His love.

At her home, in Buffalo congregation, Oct. 27th, 1880, in the 26th year of her age, Mrs. ELLEN GILMOUR McIVER, wife of Columbus E. McIver, and daughter of Matthew Gilmour, Esq., of Chatham county.

Death seldom comes on sadder errand than when, as in this instance, he takes one who was a loving wife, a dutiful daughter and a devoted sister, to the narrow home appointed for all the living. The day she died, her little babe, ten days old, was laid away, and the day after she was placed by its side. She was so full of life, of animal spirits, of energy, hope and industry—she was so happy in her new home, and gave such promise of a life of usefulness and influence, that it seems as if such as she should not and could not be taken. But God knows best.

Mrs McIver was of Scotch birth and training. Her father removed from Scotland with his family less than ten years ago, and has been settled about eight years in Buffalo congregation. She united with Buffalo church on profession of faith more than two years ago, and has "witnessed a good confession." She was married Dec. 25th, 1879, and so soon her brief life has closed! A large congregation attended the funeral from Buffalo church, attesting the widespread sympathy and sincere sorrow of the community.

How sad it seems when viewed from earth. Yet God's time is best. In her earnest and happy disposition, her growing likeness of the Divine image, and her constant usefulness, friends and the dearest of earth took increasing delight. When God places still higher honor on His own, and calls to Himself the loved of earth, should any one murmur? "If we believe that Jesus died and rose again, even so them also which sleep in Jesus shall God bring with Him."

Asleep in Jesus! far from thee
Thy kindred and their graves may be,
But there is still a blessed sleep
From which none ever wake to weep.

Arousing its Readers.

An alarm of fire at midnight is a startling thing, but not half so startling to many who hear it as would be the sudden knowledge of their own dangerous physical condition. Thousands of thousands are hurrying to their graves because they are carelessly indifferent to the insidious inroads of disease and the means of cure. It is the mission of H. H. Warner & Co., with their Safe Kidney and Liver Cure, to arouse men to a sense of their danger and then cure them.—*Memphis Appeal.*

WILMINGTON MARKET
FOR
WEEK ENDING DECEMBER 14.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—Has been firm and quite active at 43 cents per gallon throughout. Closing very firm.

ROSIN.—Strained $1 40 and Good Strained $1 45 until Monday, when $1 47½ was obtained on the latter. Tuesday at close of report firm at $1 40 and $1 47½ respectively.

CRUDE TURPENTINE.—Hard $1 80, and Yellow Dip and Virgin $2 80 throughout.

TAR.—Wednesday and Thursday $1 75; Friday price fell to $1 55, and sales have since been at those figures.

COTTON.—Wednesday unsettled; since sales have been made day by day at 11¼ cents for Middling. Closing steady.

TIMBER.—Is in demand. Sales reported of one raft each at $6 50, $7 75, $8 00, $9 00, $9 50, $10 75 and $15 00; three rafts at $10 50. Other sales were made at prices ranging from $5 00@14 00.

New Temperance Publications.

The National Temperance Society and Publication House have recently issued the following:

Alcohol and Hygiene. An Elementary Lesson-Book for Schools, 12mo, 234 pages. By Julia Colman, 60
Ten Lectures on Alcohol. By B. W. Richardson, M. D. 12mo, 338 pages Comprising "Cantor Lectures," "Alcohol on the Body and the Mind," "Moderate Drinking," and the Liberty of the Abject." Paper edition, 50 cents; Cloth, $1 00
Ten Talks on Temperance. 12mo, 200 pages. By Canon Farrar, D. D. Paper 25 cts.; Cloth....60
Temperance and Gospel Songs. 100 pages. By J. E. White.....30
Temperance Sketches and Stories. 8vo, 80 pages, 60 illustrations. By Edward Carswell. Boards 50 cents; paper covers.....25
The Church and Temperance. 12mo, 36 pages. By Hon. Wm. E. Dodge. An Essay read before the Pan-Presbyterian Council, 1880.....10
Readings and Recitations, No. 3. 12mo, 69 pages. By Miss L. Penney. Cloth 60 cts.; paper....30
Juvenile Temperance Reciter. 16mo, 64 pages.....10
Containing 69 carefully selected articles for readings and recitations for young children in Sunday schools, juvenile societies, etc.
National Temperance Almanac.....10

This admirable hand-book for 1881 is now ready, and full of interesting facts, figures, and statistics. 72 pages on tinted paper.

J. N. STEARNS, Publishing Agent,
58 Reade Street, New York.
dec 16 675-1t

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FOR PIANO BUYERS.

LARGE REDUCTION in PRICES of the FAVORITE "SOUTHERN GEM," the most popular Pianos in America. Over 50,000 now in use. Sold by us for 10 years past with splendid satisfaction. 7-Oct., large size, Rosewood Case, beautiful tone, only $179. 7⅓-Oct., largest size, great volume of tone, only $200. 7⅓-Oct., Square Grand, 3 strings, Magnificent Case (finest made), only $250. Stool and Cover with each. At these prices the BEST and CHEAPEST Pianos ever sold by any dealer North or South; 15 days test trial; 6 years guarantee. Easy installments, with small increase on cash rates. Buy a Southern Gem, and you are absolutely certain of getting a bargain and a RELIABLE PIANO. Address, for Full 1880 Price List and Catalogues,

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THE NEWSPAPER.

ABLE,
NEWSEY,
GOOD and
CHEAP.

Weekly Courier-Journal.

THE Publishers of the Louisville COURIER-JOURNAL claim that for the quantity and quality of matter published and the care taken in preparing each issue, it is by odds the best and cheapest paper in the United States.

The COURIER-JOURNAL is a consolidation of the Louisville Courier, Louisville Journal and Louisville Democrat, and is now in its fiftieth year. Being a long established and thoroughly responsible paper, occupying its own property, worth over $500,000, and having the most costly machinery and ample means, subscribers in making advance payments for it do not run the risk of losing their money, as is too often the case in papers that have a precarious existence of only a few years.

Rare inducements in the way of cash commissions and valuable premiums are offered agents, postmasters and club raisers who send subscriptions to the WEEKLY COURIER JOURNAL. No traveling agents are employed by the Courier Journal Co., as we desire at every place local agents known to the community they reside in, and to whom will be sent, on application, free of charge, an agents' outfit of sample copies, posters, blanks and circulars, giving list of premiums and cash commissions we offer.

Subscribers can, by taking advantage of our premium list, secure any one of the leading periodicals of the day, a handsome book, or some other valuable premium, for a very small amount of money. Our list of premiums to all subscribers who send us Two Dollars will be found to be worthy of especial attention.

Specimen copies and full descriptive circulars will be sent free of charge to any one on application. Subscription terms, postage free, are—for Daily, $12; Sunday, $2; Weekly, with premium, $2; without premium, $1 50.

Any one sending four yearly subscribers and six dollars will be entitled to an extra copy of the Weekly Courier-Journal one year, free to any address. Address,

W. N. HALDEMAN,
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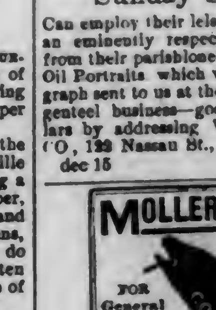

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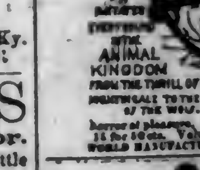

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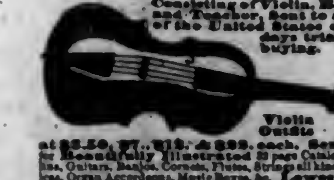

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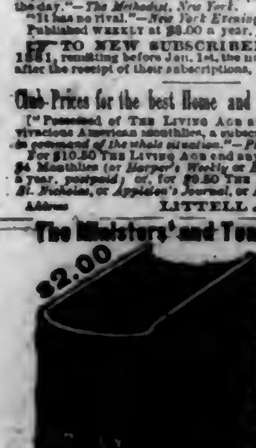

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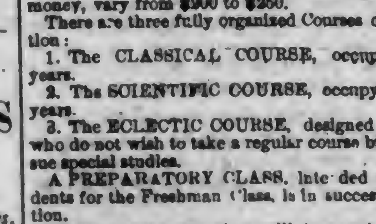

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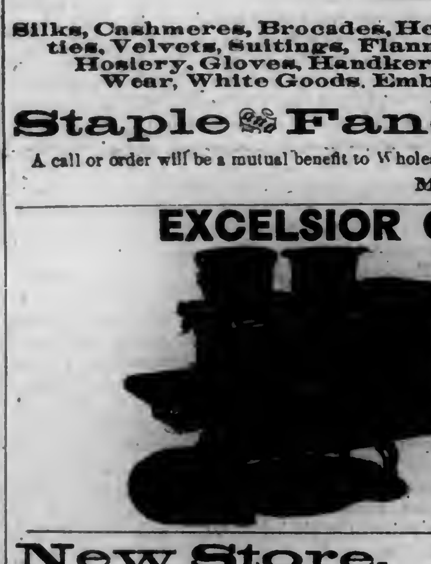

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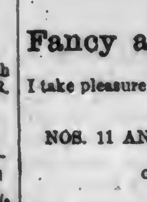

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FOR THE FAMILY.

Never Despair.

If I in would impress on
Tne weary and sad
The truth of a lesson
In metaphor clad.

Innocent merriment
Shortens the mile;
Try the experiment
Once in a while.

Face your foes fearlessly,
"Never say die"—
Trials ta'en carelessly,
Lightsomely lie.

Our teardrops are lenses
That magnify ills;
They cozen our senses
Till hillocks seem hills.

And faces grow wrinkled,
While tresses with gray
Grow speedily sprinkled
When woe has her way.

Horrors may haunt you, but
Foul may grow fair.
Dangers may daunt you, but
"Never despair."

Verily, verily,
Judge as you may,
He who toils merrily
Carries the day. —*Selected.*

A Boy Emigrant.

Many years ago, when Peter the Great was Czar of Russia, and when the improvements that he was making all over the country gave foreign workmen a fine chance of earning high wages, a number of emigrants landed one cold winter morning at one of the Russian ports on the Gulf of Finland, to see if they could find work, as so many others had done.

A curious mixture they were—men women and children from every country on either side of the Baltic. Tall, fresh-colored Swedes, in gray frocks and thick blue stockings; stout, light-haired Germans, and ruddy, blue-eyed Danes; big-boned Pomeranians, with low foreheads and shaggy brown beards; and short, squat Finns, whose round puffy faces and thick yellow hair gave them the look of over-boiled apple dumplings.

But their first taste of Russia was not at all a pleasant one. At the port where they had landed it was the rule that all emigrants who came ashore should be kept in one place till the Czar's agent came to examine them; and the place where they were kept was an old warehouse, very bare and dismal looking, with nothing in it but a few old sails and some heaps of straw. Here they remained for two days, while the snow fell and the wind roared outside, their food being brought them by the soldiers of the port. The men smoked their pipes and played cards, the women knitted stockings or mended the clothes of their husbands and children, while the little people played bide-and-seek in and out of the dark corners, and made the gloomy old place quite merry with their shouts and laughter.

But there was only one boy (a bright-eyed little fellow, with brown curly hair) who took no part in the fun, but sat in a corner by himself, chalking curious figures on the wall, which he seemed to copy from the book in his other hand. Any one who had looked closely at these figures would have seen that they were letters—Russian letters—and that sometimes he would write a whole word at once, and then put the meaning opposite it in German. In fact, he was teaching himself the language of this new country he had got into, and seemed to be pretty well on with it, for every now and then he would leave off writing and read a page of his book, without meeting a single word he could not master.

"Look at Karl Osterman yonder, slaving away at that book of his!" said one of the men. "Much good that'll do him! As if one could saw a plank or hammer a rivet any better for knowing that crack-jaw lingo!"

"He's going to teach the Russians their own language—that's what he's at!" grinned another. "A regular professor, ain't he? far too clever for poor fellows like us!"

"Ay, he'll be a great man one of these days," chimed in a third, with a hoarse laugh, "and then, perhaps he'll be kind enough to give us a job."

Little Karl's eyes sparkled, and he set his lips firmly, as if making up his mind that he would be a great man yet somehow or other, but he said nothing and went quietly on with his work. Suddenly the door flew open, and in came a Russian soldier in a shabby green uniform, trimmed with faded gold lace. He was a very tall and powerful man, with a dark, weather-beaten face, framed in closely-cropped hair, and great black eyes that seemed to pierce right through any one whom they looked at.

"I say, my good fellows," he cried, "here's an order from the Czar, which I'm to paste up in this room; and I want to have it in German and Swedish as well as Russian, that every one who comes in may be able to read it. Perhaps one of you would kindly lend me a helping hand with the job, for I'm not very glib with foreign languages myself."

The men glanced meaningly at each other, and the two who had been making fun of Osterman looked rather sheepish, as if thinking that they had better been learning Russian themselves instead of laughing at him.

"I'll do it for you, Mr. Soldier," said little Osterman, stepping boldly forward, "if there aren't any very big words in it. I've only got as far as three-syllable words in Russian yet, you know."

The soldier started at him for a moment, and then began to laugh.

"Well, my boy, I don't think you'll find many big words on this paper; it's pretty plain sailing as far as it goes. See if you can read it."

Karl took the paper and read it off easily enough.

"Well done, my fine fellow!" cried the Russian; "you're a smart lad for your age. I can see that. Now try if you can put it into German."

To work went our hero, with a look as solemn as any professor on his little round face. Once or twice he stopped as if at a loss for a word; but he got through at last, and having finished the German, began upon the Swedish.

"What? do you know Swedish, too?" cried the new friend. "Why, man, you're a perfect dictionary!"

"My mother was a Swede," answered Osterman, "and she taught me her own language; and my father was a German, and he taught me his."

"You're a lucky fellow!" said the Russian, with a sigh, "I only wish I'd had some one to teach me when I was of your age, I should know a great deal more than I do."

"What? didn't your father teach you then?"

"He died when I was a mere child," said the Russian, sadly, "and my mother, too."

"Oh dear, I'm so sorry! But had you no brothers and sisters?"

"I had a brother, but he was blind, poor fellow, and couldn't help me; and as for my sister," (here his face darkened fearfully,) "instead of being kind to me, she tried to have me killed!"

"What a shame!" cried the boy, indignantly, clinching a fist about the size of a large plum. "I only wish I'd been your brother!—I wouldn't have let anybody touch you!"

This valiant promise of protection made by a tiny boy to a stalwart soldier of six feet three, tickled the other emigrants so much that they burst into a roar of laughter which made the old walls ring. But the soldier did not laugh; he only passed his hand tenderly over the child's curly head, and then stooped to look at the book which Karl had been reading.

"Ah! the story of Ilia, the Strong. I used to be very fond of it when I was a boy. How do you like it?"

"Very much indeed. I didn't think I'd have time to finish it, when they said the Czar was coming to look at us; but I suppose he is too busy amusing himself to care about us poor fellows."

The soldier gave such a terrible frown that the man nearest him started back in dismay, and even Osterman himself looked startled. But the next moment the Russian's face cleared again, though he was still very sad.

"You shouldn't talk like that, my boy," said he; "the Czar would have come to you directly after you landed, if he hadn't been ill. However, he's well again now, and I shouldn't wonder if you were to see him here to-day."

Just then the door opened again, and in trampled a dozen grand-looking officers in splendid uniforms, the foremost of whom, making a low bow to the shabby soldier, said, very respectfully, "All is ready, your majesty."

At the word "majesty," all the emigrants started as if they had been shot; for they now saw that this shabby looking fellow, whom they had taken for a common soldier was no other than the Czar, Peter the Great himself. But little Osterman did not seem frightened in the least. He slid his soft little hand into the Emperor's huge brown fist, and cried, joyfully;

"I'm so glad you're a good Czar, after all, for the Czars that I've read about were very bad fellows, indeed, and I know I shouldn't have liked them."

"Well, well, my boy," said Peter, clapping him on the shoulder, with a hearty laugh, "I hope you'll find me a little better than some of them, even though I am an Emperor. Come along with me and I'll find you something better to do than chalking an old wall."

The boy went with his new friend, and any history of Russia will tell you how high Osterman rose, and what great things he accomplished. Peter the Great made him his secretary; the Empress Catherine I. made him chamberlain, and the Czar Peter II. gave him a title of honor; and before the Empress Anne had been many years on the throne the little student whom his comrades had laughed at in the old warehouse thirty years before had become Count Osterman, Prime Minister of Russia.

How Love Removed a Mountain.

"Mamma," said Arthur, "how can faith remove mountains?"

"I will tell you how love once removed a mountain," said his mother, "and then you will perhaps understand what is now puzzling you:

"More than a hundred and twenty years ago there was born in an old castle on the shores of the Pentland Firth, in the far north of Scotland, a boy who, when he grew up, became a very useful man. His mother was one of a noble family, and he inherited a title himself. He was Sir John Sinclair, but far better than titles and wealth was the training the mother gave to her son. She taught him—for his father died when he was young—how to manage wisely his estates; and as he grew up he showed that he did not intend to live a selfish, luxurious life, but to do his best for his neighbors and his country. At that time good roads were very much needed, even in the more busy parts of England; and in the north of Scotland, where the inhabitants were few, and for the most part poor, the roads were often very bad.

"One day a neighbor asked Sir John when he would make a road over Ben Cheilt—a large mountain which interfered much with freedom of travelling in Caithness. He was not prepared to begin a road over Ben Cheilt just then, but the time came soon after. He went to London on a visit, and there saw a young lady whom he wished to marry, but when he asked her to go with him to Caithness she shook her head. She liked Sir John, but in those days of slow traveling and dear postage the distance between Thurso and London seemed immense, and Miss Maitland could not make up her mind to go so far from home. However, she did not altogether refuse him, and he went back to Thurso resolved that the big mountain, Ben Cheilt, should no longer stand in the way of a direct road to the south. He surveyed it carefully, made up his mind what to do, and then sent out over the country for all the men that could be got to help him. One summer morning, at early dawn, one thousand two hundred and sixty men assembled under his command, and by nightfall the old bridle-track was made into a carriage road. Before he could go south again, a gentleman who had just been traveling in Scotland, carried to Miss Maitland the story of Sir John's road-making, and all his other improvements, and she was so much pleased that she determined to reward him in the way he wished. They were married soon afterwards.

"That was not Sir John's only effort. He lived to be an old man, to do a great deal for Scotland, and to be much respected. And now, Arthur, you see how love can remove mountains."

"What? didn't your father teach you then?"

"He didn't remove it, mamma; he only made a way over it," said Arthur.

"And what more was needed?" answered his mamma. "God does not take mountains out of our way altogether in this world, my dear; but if we love and trust Him He will give us the strength and patience to make a way over them; and that is better. 'Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain' (Zech. iv: 7)."—*Early Dew.*

MISCELLANEOUS.

Sketches of Famous Persons.

ALEXANDRA, PRINCESS OF WALES.

The Princess of Wales is a picture of modest good taste as she walks the deck of her husband's yacht. She always wears there a plainly made dress of some dark color, with a sailor's hat, or a close soft hat, which is exceedingly becoming to her. Her little daughters are dressed in dark serges or simple cottons, and sailors' hats always crown their long, fair hair.

BEACONSFIELD.

A recent appearance of the Earl of Beaconsfield in the British House of Commons is thus described:

"The old man was in gala costume, the edge of a white waistcoat showing above his close-fitting frock coat, and his hands gloved in daintiest lavender kid. He had a stick with him, not a stout, serviceable blackthorn, such as common persons are glad to equip themselves with when they have passed the limit of three-score-years-and-ten, but a handsome cane of the fashionable 'crutch' order of architecture. In the famous picture of Dizzy which D'Orsay drew, he is prominently displaying in jewelled hand a tasseled cane, is bedecked with rings and chains, and a wreath of hair is falling over his white forehead. He has given up the tassel, has added a hook to his cane, and given away his rings and chains, but still he clings to his bountiful hair. There are many marvels and mysteries about Lord Beaconsfield, but surely not the least is this miraculous retention of the historic curl."

HEINRICH SCHLIEMANN.

Dr. Schlieman, who has contributed so much to science by his explorations and excavations in the Troad, is a short, bald-headed, round-faced German, speaking with a thick nasal voice, as if his eye-glasses pinched his nose too hard, and quite fast except when he attempts to repeat Homer, at which time he stutters and stammers and "breaks up" in a way that recalls the school-boy. Mrs. Schliemann is a Greek of exceedingly pleasant features and graceful manners. She is so artless and unassuming that one is tempted to think that she has always led a quiet home life, a belief soon dissipated by seeing her admirable skill in entertaining a large circle at once.

BENNETT AND GREELEY.

The former was an Ann street man for six years, and what years of toil they were! He met Greeley almost daily, but there was no congeniality, and it is doubtful if they ever held a half-hour's conversation. Bennett, however, saw the power of the laborious printer and editor, who was plodding with such determination, and he offered him a partnership in the *Herald*. The idea was impracticable, since each man was a leader, and you might as well have united Ben Franklin and Voltaire in a grand journalistic effort. Both Bennett and Greeley were ambitious, but one looked on the journal merely as the road to wealth and distinction, while the other viewed wealth merely as a means of making the journal. The perfect newspaper was Greeley's lifelong ideal. Bennett cared nothing for the contents of his paper so long as it sold. On the other hand, Greeley did not expect wide popularity, nor did he care for its loss so long as the paper was maintained in its noble destiny. He did not (as he said) "expect to please every one, but he intended to make a paper in which everybody of decent character might find something of interest and nothing offensive to morals." For this reason he employed writers of classical attainment, in which point he was utterly deficient. Bennett, on the other hand, though a fine Latin and Greek scholar, was indifferent to literary style. He wanted a corps of free-lancers to make forays on society, and required spice rather than elegance. Greeley essayed the discussion of social topics with a view of improving the race, while Bennett only laughed at the reformer and his ethics. To quote his words, "Greeley was a galvanized squash." This was the end of all controversy. When these remarkable men left Ann street, one went to the east and the other to the west. They, however, only separated a few hundred feet, and for nearly thirty years each labored in producing a great journal—but what a gulf between them!

Greeley and Bennett, when they were Ann street editors, were both of slender build, but in expression of face there was a vast difference. Their offices were near, but they approached from different directions, and hence seldom met. Greeley generally entered Ann street from Broadway, while Bennett's route was from the Nassau street corner. Greeley, though slightly stooping, looked people squarely in the face, while Bennett, who was four inches taller, stood bolt upright, but fixed his eye downward, as though to conceal his repulsive features. Bennett walked stiffly and carried a cane. Greeley would have felt as awkward with the latter as he would with a sword. Bennett dressed neatly. Greeley was a sloven. Bennett wrote a legible hand (he was once a teacher), while Greeley's calligraphy was abominable. As an editor, Bennett's forte was to dictate, while Greeley's was to write. The *Herald's* best articles were done by the staff, while the *Tribune's* thunderbolts bore the stamp of its chief. Both of these men were abstemious, and although Bennett was often the apologist for vice, his habits were very correct. His finesse, however, was always for sale.—*Cincinnati Gazette's N. Y. Letter.*

The Blue Grass Region.

Blue grass, as an adjective, says the New York *Evening Post*, is in the Kentucky dialect a synonym for the superlative degree of excellence. The natives use it in the same manner as the names of famous vintages of wine are employed in the south of France—as terms of affection and respect. As a noun, blue grass is the popular name of a superior kind of pasture growth which attains in Kentucky a peculiar degree of perfection, and whose presence is the source of no small part of the State's fame and wealth. *Poa pratensis* is what the botanists call it. June grass is the name it bears in New England. The sobriquet under which it appears in Kentucky owes its origin to the blue hue which the grass assumes during its flowering time in the early summer. Its presence is an indication of the richest land. The same soil which, if left to itself, will bear the blue grass with the greatest success will, if cultivated, produce huge crops of tobacco and hemp, the most consuming of all farm products, without any sensible diminution in strength. When uncleared, trees of black walnut, blue ash and black locust cover it to bear testimony to its virtue. A dozen counties in Kentucky boast of soil strong enough to produce the blue grass in a greater or less degree of perfection. The thousand and one requisites for its absolutely perfect growth are found combined in only three—Fayette, Woodford and Bourbon—which together constitute the famous blue grass region of the State. Fayette is the county which includes the city of Lexington and Ashland, the home of Henry Clay; Woodford, the one in which is Woodbine, Alexander's farm the largest in the State; and Bourbon is the source of the finest of Kentucky's exported cattle. These three are alike districts of exhaustless fertility, and alike possess a subsoil of blue limestone which constitutes a perpetual and natural fertiliser. The blue grass is cultivated as a food for stock. It perfects the good qualities of an animal and diminishes his bad ones. Kentuckians assert that it makes horses go faster, cows give more milk and bear more flesh, sheep grow more quickly and wear more wool, than any other food in the world. It is exclusively a pasture growth. It cannot be cured for hay.

STATE NEWS.

Luke Tannahill, a colored cropper on the plantation of Dr. Jos. H. Baker, made 25½ bales of cotton to one horse.—*Tarboro Southerner.*

At this writing we don't know of a single house for rent, and the demand grows all the time.—*Washington Press.*

The Elizabeth City & Norfolk Railroad, it is announced, will be finished and in running order within sixty days. The equipment and iron is in Norfolk. The length of the road will be forty-three miles.—*Tarboro Southerner.*

We learn that the bridge over the South Fork river, and the Narrow Gauge Railroad, has been completed; now the laying of the track to Lincolnton will be pushed forward at once.—*Hickory Press.*

We heard of two or three cases, several days ago, where parties in Kinston had committed larceny and forgery and the offense had been condoned and the prosecution ceased on payment of damage. The parties concerned ought to remember that there is such an offence as compounding a felony, and that they are subject to indictment for their acts.—*Kinston Journal.*

The gold mining industry in this county is just beginning to make itself felt. Since Dr. Mears bought the Phœnix mines several years ago, a mining boom has been steadily growing. We understand that a Northern party is prospecting several of the mines in the neighborhood of the Phœnix, with the intention of purchasing, and will set machinery at work that will raise the ore by the tons. The company that owns the Phœnix mine have placed about $110,000 worth of machinery at work and are still adding to this.—*Concord Sun.*

With pleasure we announce that a movement is on foot by capitalists, to build by next summer, a large hotel in Asheville, with extensive grounds, beautified, and all the modern comforts and conveniences. Mr. Richmond Pearson proposes that if Richmond Hill be selected as the location of the hotel, he will make a fee simple gift of fifty acres of land, with all water supply &c., and take ten thousand dollars worth of stock in it. This is a most liberal offer, and exhibits a proper, and at the same time shrewd business energy.—*Asheville Citizen.*

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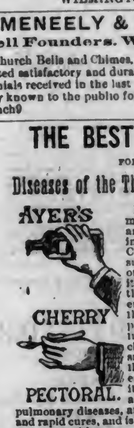

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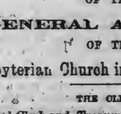

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In Gaston county, Nov. 27th, 1880, Dr. JOHN McLEAN, in the 89th year of his age.

He was engaged in the practice of medecine about sixty years. During that long period of time he remained in the same neighborhood, had a good practice and enjoyed the utmost confidence of the people. In his afflictions, the ministering servant of God was so cordially received that he felt it pleasant to visit him. Repeatedly he expressed faith in his Heavenly Physician and a hope of a blessed immortality.
J. J. K.

In Rowan county, N. C., Nov. 21st, 1880, Mr. JAMES M NEAL, in the 26th year of his age.

Before his last earthly Sabbath had closed, he entered upon that eternal Sabbath at God's right hand, "where there are pleasures forevermore."

"Go to thy rest, and while
Our thought our sorrow shall beguile
For soon, with a celestial smile,
We meet to part no more." J. A. R.

In Bladen county, Nov. 5th, 1880, of pneumonia, JOHN FREDERICK CROOM, son and only child of John F. and Henrietta Croom, age 2 years and 12 days.

On the morning of Dec. 4th, 1880 at the residence of her husband, near Cameron, Mrs. FLORA M. WORTHY, wife of S B Worthy, and daughter of D. McIntyre.

Her only child (an infant daughter) preceded her in the early summer, her mother in the summer of 1879, her brother and sister in the summer of 1877—all members of the Church or children of the Covenant. Bereaved and sorrowing friends take comfort in the promise.

Near Franklin, N. C., Nov. 29th, 1880, WILLIE McDOWELL, aged 10 years.

Willie was a great sufferer from infancy, and under Christian training learned to recognize the hand of God in his afflictions. As a result of this recognition he learned great patience and submitted to the stroke without murmuring. Willie, peaceful, quiet and thoughtful beyond his years, has gone to rest with four little brothers and sisters.
M. R. K.

In Mecklenburg county, N. C., on 21st of November, 1880, Mrs. HANNAH GRIER NEEL, in the 79th year of her age, wife of Gen. W. H. Neel and daughter of Lenas and Margaret Alexander.

Mrs Neel expired on her husband's 81st birthday, and had she lived four days longer would have reached the 61st anniversary of their marriage. They brought up a large family of children, all of whom were married. Mrs. Neel was a great sufferer the last ten years of her life, which she bore with Christian patience and fortitude. She was a consistent member of Steele Creek Presbyterian church for more than sixty years, and was eminently a devoted Christian wife and mother. May her children and others imitate her godly life and example.
A. N. G.

JANE E. CAMERON departed this life Dec. 4th, 1880, aged 51 years.

The evening of her death she sat up until a late hour in the night reading her Bible, as was her usual practice. After closing the Book, she conversed cheerfully for some minutes, and then making an effort to rise from her chair, fell and expired almost instantly.

In all her ways she acknowledged her Saviour, and His name was ever uppermost in her mind. She was a consistent Christian lady, a member of the M. E. Church South, but the greatest of all was her charity. She was an affectionate daughter, a kind sister and a true friend, always ready at the bedside of the afflicted. Yes, she will be missed by her many friends, for no one knew her but to love her. May the living take warning from this sudden visitation of Providence.

We miss her now! She's gone
To that bright world above,
To sing around the heavenly throne
Of Jesus and His love.

At her home, in Buffalo congregation, Oct. 27th, 1880, in the 26th year of her age, Mrs. ELLEN GILMOUR McIVER, wife of Columbus E. McIver, and daughter of Matthew Gilmour, Esq., of Chatham county.

Death seldom comes on sadder errand than when, as in this instance, he takes one who was a loving wife, a dutiful daughter and a devoted sister, to the narrow home appointed for all the living. The day she died, her little babe, ten days old, was laid away, and the day after she was placed by its side. She was so full of life, of animal spirits, of energy, hope and industry—she was so happy in her new home, and gave such promise of a life of usefulness and influence, that it seems as if such as she should not and could not be taken. But God knows best.

Mrs McIver was of Scotch birth and training. Her father removed from Scotland with his family less than ten years ago, and has been settled about eight years in Buffalo congregation. She united with Buffalo church on profession of faith more than two years ago, and has "witnessed a good confession." She was married Dec. 25th, 1879, and so soon her brief life has closed! A large congregation attended the funeral from Buffalo church, attesting the wide-spread sympathy and sincere sorrow of the community.

How sad it seems when viewed from earth. Yet God's time is best. In her earnest and happy disposition, her growing likeness of the Divine image, and her constant usefulness, friends and the dearest of earth took increasing delight. When God places still higher honor on His own, and calls to Himself the loved of earth, should any one murmur? "If we believe that Jesus died and rose again, even so them also which sleep in Jesus shall God bring with Him."

Asleep in Jesus! far from thee
Thy kindred and their graves may be,
But there is still a blessed sleep
From which none ever wake to weep.

Arousing its Readers.

An alarm of fire at midnight is a startling thing, but not half so startling to many who hear it as would be the sudden knowledge of their own dangerous physical condition. Thousands of thousands are hurrying to their graves because they are carelessly indifferent to the insidious inroads of disease and the means of cure. It is the mission of H. H. Warner & Co., with their Safe Kidney and Liver Cure, to arouse men to a sense of their danger and then cure them.—*Memphis Appeal.*

WILMINGTON MARKET
FOR
WEEK ENDING DECEMBER 14.

The attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—Has been firm and quite active at 42 cents per gallon throughout. Closing very firm.

ROSIN.—Strained $1 40 and Good Strained $1 45 until Monday, when $1 47½ was obtained on the latter. Tuesday at close of report firm at $1 40 and $1 47½ respectively.

CRUDE TURPENTINE.—Hard $1 80, and Yellow Dip and Virgin $2 80 throughout.

TAR.—Wednesday and Thursday $1 75; Friday price fell to $1 55, and sales have since been at those figures.

COTTON.—Wednesday unsettled; since sales have been made day by day at 11½ cents for Middling. Closing steady.

TIMBER.—Is in demand. Sales reported of one raft each at $6 50, $7 75, $8 00, $9 00, $9 50, $10 75 and $15 00; three rafts at $10 50. Other sales were made at prices ranging from $5 00@14 00.

New Temperance Publications.

The National Temperance Society and Publication House have recently issued the following:

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Ten Talks on Temperance. 12mo, 200 pages. By Canon Farrar, D. D. Paper 25 cts.; Cloth....60
Temperance and Gospel Songs. 100 pages. By J. E. White....30
Temperance Sketches and Stories. 8vo, 80 pages, 60 illustrations. By Edward Carswell. Boards 50 cents; paper covers....25
The Church and Temperance. 12mo, 36 pages. By Hon. Wm. E. Dodge. An Essay read before the Pan-Presbyterian Council, 1880....10
Readings and Recitations. No. 3. 12mo, 69 pages. By Miss L. Penney. Cloth 60 cts.; paper....30
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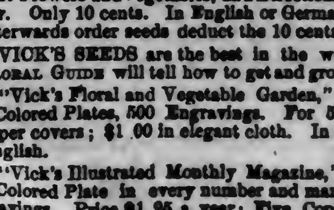

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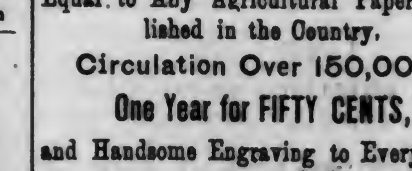

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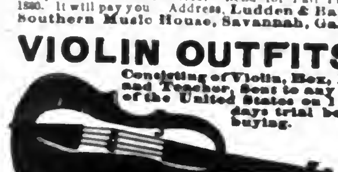

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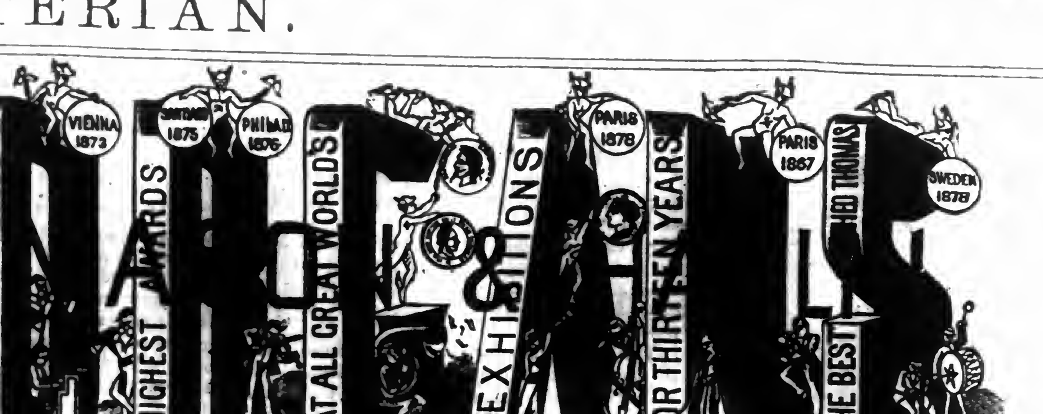

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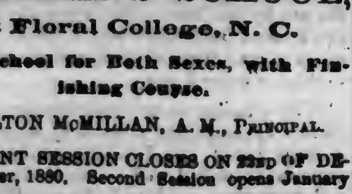

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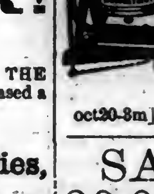

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Never Despair.

I fain would impress on
The weary and sad
The truths of a lesson
In metaphor clad.

Innocent merriment
Shortens the mile;
Try the experiment
Once in a while.

Face your foes fearlessly,
"Never say die"—
Trials ta'en carelessly,
Lightsomely lie.

Our teardrops are lenses
That magnify ills;
They cozen our senses
Till hillocks seem hills.

And faces grow wrinkled,
While tresses with gray
Grow speedily sprinkled
When woe has her way.

Horrors may haunt you, but
Foul may grow fair,
Dangers may daunt you, but
"Never despair."

Verily, verily
Judge as you may,
He who toils merrily
Carries the day.

—*Selected.*

A Boy Emigrant.

Many years ago, when Peter the Great was Czar of Russia, and when the improvements that he was making all over the country gave foreign workmen a fine chance of earning high wages, a number of emigrants landed one cold winter morning at one of the Russian ports on the Gulf of Finland to see if they could find work, as so many others had done.

A curious mixture they were—men women and children from every country on either side of the Baltic. Tall, fresh-colored Swedes, in gray frocks and thick blue stockings; stout, light-haired Germans, and ruddy, blue-eyed Danes; big-boned Pomeranians, with low foreheads and shaggy brown beards; and short, squat Finns, whose round puffy faces and thick yellow hair gave them the look of over-boiled apple dumplings.

But their first taste of Russia was not at all a pleasant one. At the port, where they had landed it was the rule that all emigrants who came ashore should be kept in one place till the Czar's agent came to examine them; and the place where they were kept was an old warehouse, very bare and dismal looking, with nothing in it but a few old sails and some heaps of straw. Here they remained for two days, while the snow fell and the wind roared outside, their food being brought them by the soldiers of the port. The men smoked their pipes and played cards, the women knitted stockings or mended the clothes of their husbands and children, while the little people played hide-and-seek in and out of the dark corners, and made the gloomy old place quite merry with their shouts and laughter.

But there was only one boy (a bright-eyed little fellow, with brown curly hair) who took no part in the fun, but sat in a corner by himself, chalking curious figures on the wall, which he seemed to copy from the book in his other hand. Any one who had looked closely at these figures would have seen that they were letters—Russian letters—and that sometimes he would write a whole word at once, and then put the meaning opposite it in German. In fact, he was teaching himself the language of this new country he had got into, and seemed to be pretty well on with it, for every now and then he would leave off writing and read a page of his book, without meeting a single word he could not master.

"Look at Karl Osterman yonder, slaving away at that book of his!" said one of the men. "Much good that'll do him! As if one could saw a plank or hammer a rivet any better for knowing that crack-jaw lingo!"

"He's going to teach the Russians their own language—that's what he's at!" grinned another. "A regular professor, ain't he? far too clever for poor fellows like us!"

"Ay, he'll be a great man one of these days," chimed in a third, with a hoarse laugh, "and then, perhaps he'll be kind enough to give us a job."

Little Karl's eyes sparkled, and he set his lips firmly, as if making up his mind that he would be a great man yet somehow or other, but he said nothing and went quietly on with his work. Suddenly the door flew open, and in came a Russian soldier in a shabby green uniform, trimmed with faded gold lace. He was a very tall and powerful man, with a dark, weather-beaten face, framed in closely-cropped hair, and great black eyes that seemed to pierce right through any one whom they looked at.

"I say, my good fellows," he cried, "here's an order from the Czar, which I'm to paste up in this room; and I want to have it in German and Swedish as well as Russian, that every one who comes in may be able to read it. Perhaps one of you would kindly lend me a helping hand with the job, for I'm not very glib with foreign languages myself."

The men glanced meaningly at each other, and the two who had been making fun of Osterman looked rather sheepish, as if thinking that they had better been learning Russian themselves instead of laughing at him.

"I'll do it for you, Mr. Soldier," said little Osterman, stepping boldly forward, "if there aren't any very big words in it. I've only got as far as three-syllable words in Russian yet, you know."

The soldier started at him for a moment, and then began to laugh.

"Well, my boy, I don't think you'll find many big words on this paper; it's pretty plain sailing as far as it goes. See if you can read it."

Karl took the paper and read it off easily enough.

"Well done, my fine fellow!" cried the Russian; "you're a smart lad for your age. I can see that. Now try if you can put it into German."

To work went our hero, with a look as solemn as any professor on his little round face. Once or twice he stopped as if at a loss for a word; but he got through at last, and having finished the German, began upon the Swedish.

"What? do you know Swedish, too?" cried the new friend. "Why, man, you're a perfect dictionary!"

"My mother was a Swede," answered Osterman, "and she taught me her own language; and my father was a German, and he taught me his."

"You're a lucky fellow!" said the Russian, with a sigh, "I only wish I'd had some one to teach me when I was of your age, I should know a great deal more than I do."

"What? didn't your father teach you then?"

"He died when I was a mere child," said the Russian, sadly, "and my mother, too."

"Oh dear, I'm so sorry! But had you no brothers and sisters?"

"I had a brother, but he was blind, poor fellow, and couldn't help me; and as for my sister," (here his face darkened fearfully,) "instead of being kind to me, she tried to have me killed!"

"What a shame!" cried the boy, indignantly, clinching a fist about the size of a large plum. "I only wish I'd been your brother!—I wouldn't have let anybody touch you!"

This valiant promise of protection made by a tiny boy to a stalwart soldier of six feet three, tickled the other emigrants so much that they burst into a roar of laughter which made the old walls ring. But the soldier did not laugh; he only passed his hand tenderly over the child's curly head, and then stooped to look at the book which Karl had been reading.

"Ah! the story of Ilia, the Strong. I used to be very fond of it when I was a boy. How do you like it?"

"Very much indeed. I didn't think I'd have time to finish it, when they said the Czar was coming to look at me; but I suppose he is too busy amusing himself to care about us poor fellows."

The soldier gave such a terrible frown that the man nearest him started back in dismay, and even Osterman himself looked startled. But the next moment the Russian's face cleared again, though he was still very sad.

"You shouldn't talk like that, my boy," said he; "the Czar would have come to you directly after you landed, if he hadn't been ill. However, he's well again now, and I shouldn't wonder if you were to see him here to-day."

Just then the door opened again, and in trooped a dozen grand-looking officers in splendid uniforms, the foremost of whom, making a low bow to the shabby soldier, said, very respectfully, "All is ready, your majesty."

At the word "majesty," all the emigrants started as if they had been shot; for they now saw that this shabby looking fellow whom they had taken for a common soldier was no other than the Czar, Peter the Great himself. But little Osterman did no seem frightened in the least. He slid his soft little hand into the Emperor's huge brown fist, and cried, joyfully:

"I'm so glad you're a good Czar after all, for the Czars that I've read about were very bad fellows, indeed, and I know I shouldn't have liked them."

"Well, well, my boy," said Peter, clapping him on the shoulder, with a hearty laugh, "I hope you'll find me a little better than some of them, even though I am an Emperor. Come along with me and I'll find you something better to do than chalking an old wall."

The boy went with his new friend, and any history of Russia will tell you how high Osterman rose, and what great things he accomplished. Peter the Great made him his secretary; the Empress Catherine I. made him chamberlain, and the Czar Peter II. gave him a title of honor; and before the Empress Anne had been many years on the throne the little student whom his comrades had laughed at in the old warehouse thirty years before had be come Count Osterman, Prime Minister of Russia.

How Love Removed a Mountain.

"Mamma," said Arthur "how can faith remove mountains?"

"I will tell you how love once removed a mountain," said his mother, "and then you will perhaps understand what is now puzzling you:

"More than a hundred and twenty years ago there was born in an old castle on the shores of the Pentland Firth, in the far north of Scotland, a boy who, when he grew up, became a very useful man. His mother was one of a noble family, and he inherited a title himself. He was Sir John Sinclair, but far better than titles and wealth was the training the mother gave to her son. She taught him—for his father died when he was young—how to manage wisely his estates; and as he grew up he showed that he did not intend to live a selfish, luxurious life, but to do his best for his neighbors and his country. At that time good roads were very much needed, even in the more busy parts of England; and in the north of Scotland, where the inhabitants were few, and for the most part poor, the roads were often very bad.

"One day a neighbor asked Sir John when he would make a road over Ben Cheilt—a large mountain which interfered much with freedom of travelling in Caithness. He was not prepared to begin a road over Ben Cheilt just then, but the time came soon after. He went to London on a visit, and there saw a younglady whom he wished to marry, but when he asked her to go with him to Caithness she shook her head She liked Sir John, but in those days of slow traveling and dear postage the distance between Thurso and London seemed immense, and Miss Maitland could not make up her mind to go so far from home. However, she did not altogether refuse him, and he went back to Thurso resolved that the big mountain, Ben Cheilt, should no longer stand in the way of a direct road to the south. He surveyed it carefully, made up his mind what to do, and then sent out over the country for all the men that could be got to help him. One summer morning, at early dawn, one thousand two hundred and sixty men assembled under his command, and by nightfall the old bridle-track was made into a carriage road. Before he could go south again, a gentleman who had just been traveling in Scotland, carried to Miss Maitland the story of Sir John's road-making, and all his other improvements, and she was so much pleased that she determined to reward him in the way he wished. They were married soon afterwards.

"That was not Sir John's only effort. He lived to be an old man, to do a great deal for Scotland, and to be much respected. And now, Arthur, you see how love can remove mountains."

"He didn't remove it, mamma; he only made a way over it," said Arthur.

"And what more was needed?" answered his mamma. "God does not take mountains out of our way altogether in this world, my dear; but if we love and trust Him He will give us the strength and patience to make a way over them; and that is better. 'Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain' (Zech. iv: 7)."—*Early Dew.*

MISCELLANEOUS.

Sketches of Famous Persons.

ALEXANDRA, PRINCESS OF WALES.

The Princess of Wales is a picture of modest good taste as she walks the deck of her husband's yacht. She always wears there a plainly made dress of same dark color, with a sailor's hat, or a close soft hat, which is exceedingly becoming to her. Her little daughters are dressed in dark serges or simple cottons, and sailors' hats always crown their long, fair hair.

BEACONSFIELD.

A recent appearance of the Earl of Beaconsfield in the British House of Commons is thus described:

"The old man was in gala costume, the edge of a white waistcoat showing above his close-fitting frock coat, and his hands gloved in daintiest lavender kid. He had a stick with him, not a stout, serviceable blackthorn, such as common persons are glad to equip themselves with when they have passed the limit of three-score-years-and-ten, but a handsome cane of the fashionable 'crutch' order of architecture. In the famous picture of Dizzy which D'Orsay drew, he is prominently displaying in jewelled hand a tasseled cane, is bedecked with rings and chains, and a wreath of hair is falling over his white forehead. He has given up the tassel, has added a hook to his cane, and given away his rings and chains, but still he clings to his bountiful hair. There are many marvels and mysteries about Lord Beaconsfield, but surely not the least is this miraculous retention of the historic curl."

HEINRICH SCHLIEMANN.

Dr. Schlieman, who has contributed so much to science by his explorations and excavations in the Troad, is a short, bald-headed, round-faced German, speaking with a thick nasal voice, as if his eye-glasses pinched his nose too hard, and quite fast except when he attempts to repeat Homer, at which time he stutters and stammers and "breaks up" in a way that recalls the school-boy. Mrs. Schliemann is a Greek of exceedingly pleasant features and graceful manners. She is so artless and unassuming that one is tempted to think that she has always led a quiet home life, a belief soon dissipated by seeing her admirable skill in entertaining a large circle at once.

BENNETT AND GREELEY.

The former was an Ann street man for six years, and what years of toil they were! He met Greeley almost daily, but there was no conviviality, and it is doubtful if they ever held a half-hour's conversation. Bennett, however, saw the power of the laborious printer and editor, who was plodding with such determination, and he offered him a partnership in the *Herald*. The idea was impracticable, since each man was a leader, and you might as well have united Ben Franklin and Voltaire in a grand journalistic effort. Both Bennett and Greeley were ambitious, but one looked on the journal merely as the road to wealth and distinction, while the other viewed wealth merely as a means of making the journal. The perfect newspaper was Greeley's lifelong ideal. Bennett cared nothing for the contents of his paper so long as it sold. On the other hand, Greeley did not expect wide popularity, nor did he care for its loss so long as the paper was maintained in its noble destiny. He did not (as he said) "expect to please every one, but he intended to make a paper in which everybody of decent character might find something of interest and nothing offensive to morals." For this reason he employed writers of classical attainment, in which point he was utterly deficient. Bennett, on the other hand though a fine Latin and Greek scholar, was indifferent to literary style. He wanted a corps of freelancers to make for him society, and required spice rather than elegance. Greeley essayed the discussion of social topics with a view of improving the race, while Bennett only laughed at the reformer and his ethics. To quote his words, "Greeley was a galvanized squash" This was the end of all controversy. When these unshakable men left Ann street, one went to the east and the other to the west. Thus, however, each separated a few hundred feet, and for many thirty years each labored in producing a great journal—but what a gulf between them!

Greeley and Bennett, when they were Ann street editors, were both of slender build, but in expression of face there was a vast difference. Their offices were near, but they approached from different directions, and hence seldom met. Greeley generally entered Ann street from Broadway, while Bennett's route was from the Nassau street corner. Greeley, though slightly stooping, looked people squarely in the face, while Bennett, who was four inches taller, stood bolt upright, but fixed his eye downward, as though to conceal his repulsive features. Bennett walked stiffly and carried a cane. Greeley would have felt as awkward with the latter as he would with a sword. Bennett dressed neatly. Greeley was a sloven. Bennett wrote a legible hand (he was once a teacher), while Greeley's calligraphy was abominable. As an editor, Bennett's forte was to dictate, while Greeley's was to write. The *Herald's* best articles were done by the staff, while the *Tribune's* thunderbolt's bore the stamp of its chief. Both of these men were abstemious, and although Bennett was often the apologist for vice his habits were very correct. His influence, however, was always for sale.—*Cincinnati Gazette's N. Y. Letter.*

The Blue Grass Region.

Blue grass, as an adjective, says the New York *Evening Post*, is in the Kentucky dialect a synonym for the superlative degree of excellence. The natives use it in the same manner as the names of famous vintages of wine are employed in the south of France—as terms of affection and respect. As a noun, blue grass is the popular name of a superior kind of pasture growth which attains in Kentucky a peculiar degree of perfection, and whose presence is the source of no small part of the State's fame and wealth. *Poa pratensis* is what the botanists call it. June grass is the name it bears in New England. The sobriquet under which it appears in Kentucky owes its origin to the blue hue which the grass assumes during its flowering time in the early summer. Its presence is an indication of the richest land. The same soil which, if left to itself, will bear the blue grass with the greatest success will, if cultivated, produce huge crops of tobacco and hemp, the most consuming of all farm products, without any sensible diminution in strength. When uncleared, trees of black walnut, blue ash and black locust cover it to bear testimony to its virtue. A dozen counties in Kentucky boast of soil strong enough to produce the blue grass in a greater or less degree of perfection. The thousand and one requisites for its absolutely perfect growth are found combined in only three—Fayette, Woodford and Bourbon—which together constitute the famous blue grass region of the State. Fayette is the county which includes the city of Lexington and Ashland, the home of Henry Clay; Woodford, the one in which is Woodbine, Alexander's farm the largest in the State; and Bourbon is the source of the finest of Kentucky's exported cattle. These three are alike districts of exhaustless fertility, and alike possess a subsoil of blue limestone which constitutes a perpetual and natural fertilizer. The blue grass is cultivated as a food for stock. It perfects the good qualities of an animal and diminishes his bad ones. Kentuckians assert that it makes horses go faster, cows give more milk and bear more flesh, sheep grow more quickly and wear more wool, than any other food in the world. It is exclusively a pasture growth. It cannot be cured for hay.

STATE NEWS.

Luke Tannahill, a colored cropper on the plantation of Dr. Jos. H. Baker, made 25½ bales of cotton to one horse.—*Tarboro Southerner.*

At this writing we don't know of a single house for rent, and the demand grows all the time.—*Washington Press.*

The Elizabeth City & Norfolk Railroad, it is announced, will be finished and in running order within sixty days. The equipment and iron is in Norfolk. The length of the road will be forty-three miles.—*Tarboro Southerner.*

We learn that the bridge over the South Fork river, and the Narrow Gauge Railroad, has been completed; now the laying of the track to Lincolnton will be pushed forward at once.—*Hickory Press.*

We heard of two or three cases, several days ago, where parties in Kinston had committed larceny and forgery and the offense had been condoned and the prosecution ceased on payment of damage. The parties concerned ought to remember that there is such an offence as compounding a felony, and that they are subject to indictment for their acts.—*Kinston Journal.*

The gold mining industry in this county is just beginning to make itself felt. Since Dr. Mears bought the Phœnix mines several years ago, a mining boom has been steadily growing. We understand that a Northern party is prospecting several of the mines in the neighborhood of the Phœnix, with the intention of purchasing, and will set machinery at work that will raise the ore by the tons. The company that owns the Phœnix mine have placed about $110,000 worth of machinery at work and are still adding to this.—*Concord Sun.*

With pleasure we announce that a movement is on foot by capitalists, to build by next summer, a large hotel, in Asheville, with extensive grounds, beautified, and all the modern comforts and conveniences. Mr. Richmond Pearson proposes that if Richmond Hill be selected as the location of the hotel, he will make a fee simple gift of fifty acres of land, with all water supply, &c., and take ten thousand dollars worth of stock in it. This is a most liberal offer, and exhibits a proper, and at the same time shrewd business energy.—*Asheville Citizen.*

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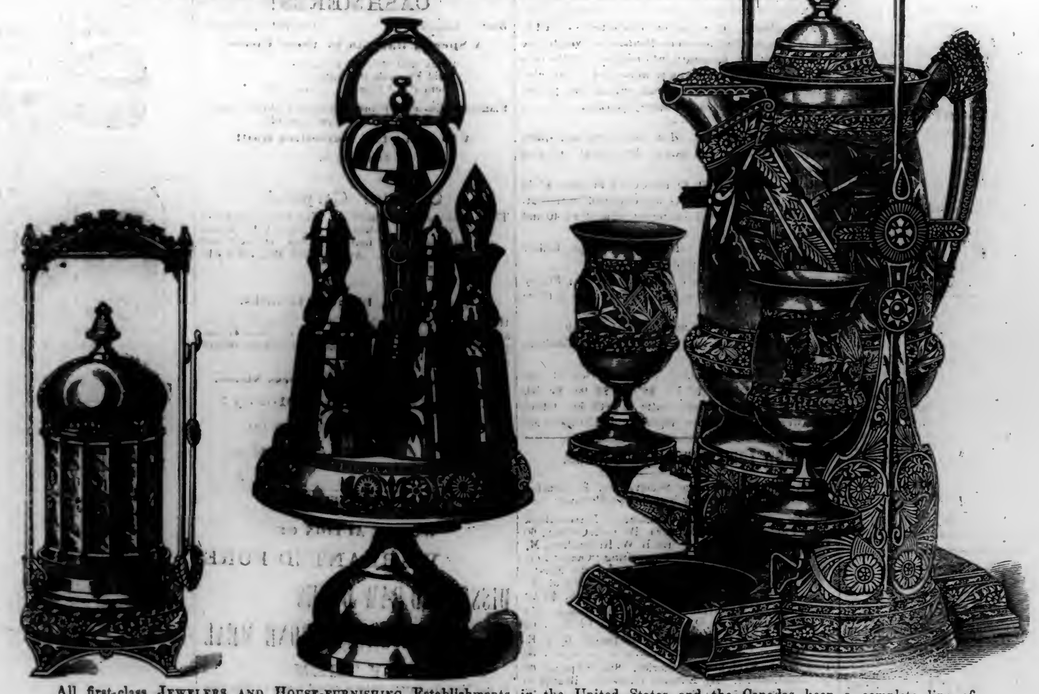

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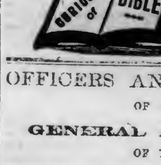

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For the N. C. Presbyterian.

EXTRACTS FROM A YOUNG LADY'S LETTERS HOME.

NEW YORK, December 5th, 1880.

There is hardly a more discouraging place for a decorative art pupil to go into than the rooms of the Decorative Art Society. One would think to be sure that a way to work and independence had been opened for women in this direction that would employ all who need work for the next generation or two. Wealth and luxurious tastes call for so many pretty things, there is such a demand for costly trifles of art, the fashion being to crowd these elegant houses with paintings and porcelains and embroideries and draperies fine knick-nacks of every possible description; and then all this is such pretty work to do, and easy (having been once learned), that every woman is anxious to learn. There are gray-haired women at Cooper learning to draw. You would feel sure it was all comfortably arranged between demand and supply for once. But alas! and alas! supply is ahead of demand already. One visit to that one place is enough to convince you that every second woman in the United States must be painting tiles, plaques, vases, fans, screens, note paper, buttons, cards, boxes, window shades—or embroidering or designing or decorating something or other in some beautiful, tasteful way never thought of till now. And they say that rich women are amusing themselves with such employments, so that they not only do a great deal to decorate their own homes, but they enter the market and sell their things. I hear of a rich woman who painted a vase and sold it for $90 and gave the money away in charity. This is very nice indeed, but you see it stands in the way of women who are painting for their bread.

Just as soon as a door is opened, it is crowded. However, one need not despair, for new doors are continually being found. I suppose that ten or fifteen years ago there was no anticipation of such a demand and supply as these Decorative Art Rooms exhibit; and as wealth and refinement increase and spread, there will always be fresh calls upon ingenuity and taste and skill. It is high time that there was a market at the South for such things. * * * I do not see after all that a first-rate worker gets so very much better paid here than at the South. To be sure I do not know much about it, and you have always said we must not set up to generalize from one or two instances. But a young woman who has been offered $40 a month in North Carolina and refuses it, and comes to New York and gets other kinds of work at $40 a month here, gains only the outside advantages of being in New York. That these are great is, of course, undeniable. The stimulation of your mind is one of the greatest. When you are associated with other workers you feel so full of life and energy, and desire to excel: and you get new ideas continually. I don't know a greater delight—and a constant delight too—than the feeling that you are improving: that you are seeing more and hearing more and learning more continually. Life passes with fresh sensations every day. It seems to me that all that is highest and best in one's nature gets quickened and stirred and set to growing under these opportunities. Still, for myself, I would be sorry to think I was to spend my life here. One does not care to live under the influence of constant excitement. It is living too fast. North Carolina for me! Sleepy, dull, poor, stagnant, stingy, ignorant, lazy—let them call her all these; I choose life there. I long to go and set down in peace and quiet with my work or reading just as long as I please without *any* proposition from *anybody* to go *anywhere* for *anything*.

To come here from time to time to admire and to learn would be enough.

Miss L. has published a letter to the *Orphan's Friend*, and one to Mr. Mills, that give the bright side of the working woman's life in New York. She says it is the working woman's paradise. But some of the city magazines give a very gloomy view. I send you a *Harper* that has a really appalling article.

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Last night I heard a lecture from Mr. Street, of Lowell, Mass., on the changes in the climate of the cradle of the human race from ancient to modern times. Same style of lecture that we have heard so often in the Normal School of the University. He said that geology shows that the Caspian is only the remnant of a great sea that once covered what are now the sandy deserts of Western Asia. (In those old English books which Dr. Atkinson gave the North Carolina Historical Society last summer there is some traveler's account of having seen pieces of ships and parts of boats thrown out where Arabs were digging wells in the desert. I suppose that such things were called traveler's tales one hundred and fifty years ago.)

I send you the programme of the monthly concert of the Young Women's Christian Association. They have a fine hall open once a month for a free concert given to self-supporting women. The wealthy people who sustain the Association, ladies and gentlemen, go there and sing and play. It was all beautiful and delightful. Such a graceful kindness.

Last night we were at the Academy of Music attending the semi-millonial celebration of Wyckliffe's translation of the Bible into English. It is the Opera House, you know, and a splendid place it is—all crimson and gold, and a blaze of light from glass chandeliers and pendants. The back of the stage represents a lovely sylvan scene—a running brook overhung with willows. I am glad to tell you, by the way, that New York society has *not* feted the Bernhardt. She has been decidedly cut. The critics say she is a great *artiste*, but not a great histrionic *genius*.

The Bible celebration was attended by an immense crowd. The house was crammed. All the foremost city preachers were on the stage, and the exercises opened with the singing of "*Coronation*," led by a cornet. So I have been singing in the Academy of Music, you see. Dr. Hitchcock, President of Union Seminary, made the opening prayer. It was grand to hear the Lord's Prayer said by that audience. Dr. Storrs was the orator of the occasion: "Life and times of Wyckliffe." He is a Congregationalist, you know, and said to be one of the finest speakers in New York. The oration was full of interest; every way admirable. I suppose you could read most of it in any good cyclypædia. It was the way he put it all together and struck fire that was original. He spoke two hours, and after he closed there were other speakers, but our party came out when he finished. * * * Did you read that sermon of Talmage's I sent you, reported in the *Express:* Defence of the Bible against infidel attacks. A man must be doing good who preaches so. I liked his hope of having the Bible with us in heaven. He wants to hear David read the 23d Psalm. So do I.

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I went alone last Sunday morning to Grace church, next corner to Stewart's store. The constant worshipers in these fine buildings must of course get so accustomed to the splendor that their attention is not distracted by it. But for an occasional visitor like me it is very hard to keep the mind from resting on the church rather than on the service. Wherever you turn your eye is something to study. The carved stone, the inlaid flooring, the stained glass, the marble font and altar, the tablets, the pulpit and sounding-board, the three responsive organs—it is all glorious within and without. Best of all, however, I heard an excellent sermon from Dr. Potter. * * * There is a chime of bells at Grace, and our boarding house being so near, we have the benefit of it every Sunday.

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During these dark winter days my mind is constantly recurring to this time one year ago, and is filled with memories of that life which was then so rapidly slippingaway. As I am so much associated once more with bright and intelligent girls, a thousand things are calling *her*, the brightest and dearest one of all, to mind. My eyes often fill up and run over as I sit at my work. Will I ever cease to feel a great blank in my life when I think of ALICE KERR?

* * * * *

It is late at night, so I close; and yet the roar and scream of the steam-cars, and the jingle of the horse-cars, the rumbling of cabs and omnibuses are still unceasing. The shop windows are beginning their gorgeous display for the holidays. I call it heart-breaking to walk down Broadway or Sixth avenue just now with no money.

NORTH CAROLINA HISTORICAL SOCIETY.

MR. EDITOR:—You asked me to write up the State Historical Society for the NORTH CAROLINA PRESBYTERIAN, and as I have the honor to be Corresponding Secretary for that body the request would seem to have been made of the proper person. Truth above all things however, especially in historical matters, and the truth is, I know about as little of the Historical Society as I do about most other things. However, I shall proceed to write about it all the same. I could go down to President Battle and get a few points from him no doubt, but my communication would then lose all claim to originality. There is something refreshing in these days when everybody affects a certain omniscience in a statement, that begins "I do not know;" and I propose to make great use of that phrase for half a column, or more.

I do not know where the Historical Society of North Carolina had its beginning; which is a great pity, for I have always a great fancy for beginning at the beginning.

Gov. Swain no doubt, was the original mover in the matter, since the Society existed in his day and he had begun the collection of material years before his death, and had procured many contributions to the Society from similar associations in other States and from kindly disposed individuals here and there, either as donations, or in exchange for others. Of some of these papers the Governor was very proud, and nothing pleased him more than to be called on for a sight of some faded Revolutionary document, some autograph letter of Washington, or Harnett, or Josiah Quincy, or some state paper which was to throw a new light upon the war of the Regulation. From time to time Gov. Swain contributed articles to the University Magazine on these and kindred topics, which frequently attracted attention abroad as well as at home, and have often been inquired for since his death. He was in correspondence with distinguished gentlemen in other states, and frequently received valuable documents in reply to his queries, or in compliment to his well-known tastes, for he had the true spirit of an antiquarian, and thought nothing insignificant which might illustrate former times, or clear up an obscure point.

A few days before he died, while still confined to his bed from the effects of the accident which caused his death, he said that he had only lately gotten some information which he had long wanted on a certain chapter in our revolutionary annals, and meant to go to work at once on his long contemplated history of North Carolina.

What a volume was lost in him! The collection which he had made was claimed as belonging to his estate, after his death, and so remains to this day. At the dissolution of the University and the chaos that ensued in Chapel Hill, of course, the bottom of the Historical Society fell out along with every thing else. I believe the so-called faculty of Gov. Holden's appointment were ambitious of going through the motions with respect to this as well as other state associations. Mr. Brewer, the professor of Greek, ancient and modern, called upon me for certain papers or records supposed to be in my possession, necessary to their inauguration, which papers I firmly and with much spirit refused to surrender to any such keeping. For in the first place I had no line or scrap of any such documents, (though I took care not to say so) and in the second place, they should never have been given up if I had.

In 1875, the Historical Society was revived when the University once more lifted its head. The charter was renewed by the Legislature—and Gov. Graham named as President. But Gov. Graham's lamented death occurred in August of that year, and the venerable Dr. Hooper was elected his successor. Dr. Hooper was elected, I presume, more in compliment than with a view to energetic action from a man in his eighty-fourth year. He passed to his rest in '76, and Hon. John Kerr succeeded him. It was a mistake to elect any man president of the Society who was not either a resident of Chapel Hill, or a near neighbor; for the State University is the only proper headquarters for all associations literary or historical, touching North Carolina *per se*,—and the officers of all such societies should live where their work is to be done. This error has been rectified lately by the election of Hon. Kemp P. Battle, Rev. Mr. Heitman, and Prof. Winston as Executive Committee. Mr. Battle being President, and Mr. Heitman Recording Secretary. These gentlemen all live here, and are all competent and trustworthy.

If any too inquisitive genius should here propound the query as to how a historical society is organized, and starts on its way, whether with funds or without, and if *with*, who provides them, and if *without*, how it proceeds? I must frankly declare I do not know.

My impression, however is, (confirmed by some slight personal experience as correspondent secretary) that the society runs along without any funds whatever. It is like a good many other associations in North Carolina; self-supporting,—that is to say going on upon nothing; North Carolina Legislatures cordially endorsing the great principle which animated the Pickwick Club, namely; that the members should always pay their own expenses, traveling and other.

Gov. Vance once when opening a State Fair, read a phrase about North Carolina which pleased me mightily. I always loved to read it when my mind wanted sweetening in regard to this commonwealth and certain of its *un*-doings. He said: "*This great and gallant State*" * * * How well that sounds. Great and gallant. I feel as if I could cheerfully die for such a State, or at any rate I know I could wave my handkerchief with rapt enthusiasm if any of my neighbors should volunteer to sacrifice themselves.

Now North Carolina being great and gallant does it not seem somewhat incongruous that she should also be at the same time a little "*near*," as Peggoty said of Mr. Barkis. North Carolinians are among the very best people in the world. I do heartily honor and love the State, and glory in being one of her people. But, still,—I do wish our leaders and guides and comptrollers would recognize the fact that stinginess and illiberality in small money matters often obscure the brightness of very elevated characters. Lord Chancellor Eldon was a great legal luminary, but I believe our chief impression of him is that he loved a sixpence not wisely, but too well.

North Carolina spent last year on intoxicating liquors the generous sum of *eight million dollars*. This is doing things on a great scale. Who shall say we are not a "genial and whole-souled people as ever met round the social board." Eight million dollars spent voluntarily: No taxation, mind you! What a howl would have been raised from Cherokee to Currituck if the General Assembly had proposed to raise the eighth part of such a sum by taxation—or the tenth part of it,—or the twentieth,—to endow a hospital, or an asylum, or to lubricate the wheels of that poor old stick-in-the-mud vehicle our common school system!

But one likes to see harmony, proportion, fitness. A State that spends eight millions in one year for strong drink ought to spend eighty millions on educational enterprises, and eight hundred millions in religious and charitable institutions.

Ex pede Herculem. From one instance of our use of money should we judge of all the rest? Alas! if that eight millions had gone for anything but liquor, if it had even launched the State in a wild career of internal improvements which should finally bankrupt her, it would be a more promising index for her future,—better for her children in the end.

A State that spends eight millions a year for liquor while her Legislature refuses to appropriate one dollar for any State institution either charitable or educational or literary; abolishes the office of State Geologist because of its expense; declines to build a house for its Governor to live in, because of the expense; growls over and reduces salaries of our public officers, and the estimates of even its Lunatic Asylum;—acknowledges by no appropriation for its support even the existence of the State University, or the existence of the State Historical Society;—what shall we say of such a State? Is there any herald needed to marshal her the way she is going?

Meanwhile a few gallant men are putting their shoulders to the wheel. They resolve among other good and necessary things that the State Historical Society shall be revived. It is done. They issue a circular and appeal to the educated and liberal people to come forward and assist to further its objects. Any one may become an annual member upon payment of an annual fee of $1. Or by paying $20, one may become a life member. *Anything* that may illustrate our history, civil, social, political, ecclesiastical, military, industrial will be gladly received. I refer you to the circular for further particulars.

In the reports of Historical Societies belonging to other States, (States which do *not* let go at the bung and hold on to the spigot) I find that the more the State appropriates to their support, the more generously individuals also. One thousand dollars a year from the State treasury brings two thousand a year in donations and bequests.

I observe too, great activity and liberality among the ladies in behalf of their respective States. They give family relics—books, portraits, letters, even plate that has belonged to some historical ancestor—antique articles of dress and of furniture. Our society is, so far, much beholden to a few ladies up in the West who have the heart and public spirit and patriotism to recognize its claims. Mrs. Rutherford and Mrs. Chambers of Burke county, have sent us valuable books, letters and papers. Their example encourages me to believe that in every section of North Carolina there will arise true-hearted women who will enrol themselves as members, and will send us from time to time everything they can lay hands on likely to be of use and interest. If it should be anything belonging to one of our legislators, so much the better—from a twenty-dollar bill up to his last new suit of clothes, all will be thankfully accepted by the gentlemen of the executive committee. If the legislators will go up to Raleigh and vote an annual appropriation for the society, sufficient at least to pay its freight and express and postage accounts, the executive committee will doubtless consider the propriety of refunding their personal effects.

To pay these necessary expenses, and to have enough to be able to offer to purchase such historical papers as the owners have a right to set a price upon, is all that the society asks. Not one of its officers serves it with any thought of pay. North Carolina is too poor. She is so far down in the world that she could afford last year only eight millions of dollars for her liquor bill. *Poor old North Carolina!*

O. P. S.

CLUB-AX DAVIS ON THE PRESBYTERIANS.

Southwestern Presbyterian says:

Some years ago, we abridged from the *Independent* a sermon which purported to be a production of an eccentric Baptist brother in Georgia, who was generally designated as the Reverend Club-Ax Davis. It was so fresh and amusing, that it has been going the rounds of the press ever since. A friend, who not only knows a good thing when he sees it, but who wishes others to enjoy it, too, thinks it good enough to republish, and we accordingly give our readers another chance at it. It may add to their appreciation to let them know that Club-Ax Davis was no myth, but a real personage, who assumed the singular title by which he was known. And that, moreover, the sermon is in his well-known style, and it is quite likely he delivered it pretty much as we find it narrated by the lady correspondent who tells it. She says:

The preacher was apparently about fifty years of ago, large, muscular and well-proportioned. On entering the pulpit, he took off his coat and hung it on a nail behind him, then opened his collar and wrist-bands, and wiped the perspiration from his face, neck and hands. He was clad in striped cotton homespun, and his shirt was of the same material. He had traveled several miles that morning and seemed almost overcome by the heat. But the brethren sung a couple of hymns while he was fanning and cooling off, and when he rose he looked comfortable and good-natured.

He had preached there once or twice before, but to most of the audience he was a stranger. Hence he thought it necessary to announce himself, which he did, as "Old Club-Ax Davis from Screven county, a half-hard and half-soft shell Baptist."

"I have given myself that name," said he, "because I believe the Lord elected me from all eternity, to go ahead in the backwoods and grub out a path and blaze the way for other men to follow. After the thickest of it is cut away, a good warm Methodist brother will come along and take my trail, and make things a little smoother and a good deal wiser. And after all, the underbrush is cleared out, and the owls and wolves are skeered back, and rattlesnakes is killed off, a Presbyterian brother, in black broad-cloth and white cravat, will come along and cry for decency and order. And they'll both do good in their spere. I don't despise a larnt man, even if he don't dress and think as I do. You couldn't pay me enough to wear broadcloth, summer nor winter, and you couldn't pay a Presbyterian brother enough to go without it in dog-days.

"God didn't make us all alike, my brethren; but every man has his own spere. When God has a place to fill, He makes a man and puts him in it. When He wanted General Jackson, He made him and set him to fightin' Injuns and the English; when He wanted George Whitfield, He made him for to blow the Gospel trumpet as no other man ever blowed it; and when He wanted old Club Ax Davis, He made him and set him to grubbin' in the backwoods.

"But my shell isn't so hard but I can see good pints in everybody; and as for the Presbyterians, they are a long way ahead of us Baptists and Methodists in some things. They raise their children better than any people on the face of the earth. Only a few days ago a Methodist class-leader said to me: 'Brother Club-Ax, I was born a Methodist, I was raised a Methodist, and by the grace of God I hope to die a Methodist; but, thank God, I've got a Presbyterian wife to raise my children.'

"And I believe, my brethren, if the Lord should open the way for me to marry agin, I'd try my best to find a Presbyterian woman, and run my chances of breakin' her into the savin' doctrines of feet washin' and immersion afterwards!"

Just at this point he was interrupted by two spotted hounds that had been continually running up and down the pulpit stairs. One of them jumped upon the seat and began to gnaw his coat-tail, in which was something he had brought along for his lunch. He turned slowly around and took him by the ears and tail and threw him out of the window behind him, as easily as if it had been a young kitten. The other took warning and got out as rapidly as possible, though not without howling and yelping as if it had been half-killed.

He then turned to the audience and said, smilingly: "St. Paul exhorted the brethren to 'beware of dogs.' I wonder what he would do if he were in my place this morning? It appears like I am compassed about with dogs, as David says he was."

He had scarcely commenced preaching again before there was a squealing and kicking among the mules and horses that were tied to trees close by. He put his head out of the window and said: "No harm done, my brethren. Just a creetur with a side saddle on has broken loose. Will some brother head the animal? for no sister can walk home this hot day."

Quiet being restored, he continued:

"Well, my brethren, I will now try to say what I allowed to about the Presbyterians. As I said before, they raise their children a heap better than we do. They behave better in church and keep Sunday better, and read the Bible, and learn the catechism better than ours do. I declare, my brethren, their children are larnt that Westminister Catechism by the time they begin to talk plain.

"It ain't three weeks since I was out cattle huntin'—for two of my yearlins had strayed off—and I stopped in at old Brother Hardey's on Round Creek, and took dinner. He is a deacon in the Presbyterian church over thar. Well, as sure as I stand here, my brethren, Sister Hardey had her little gal a stannin' right before her with toes just even with the crack of the floor, and her hands were a hangin' down by her side, and her mouth turned up like a chicken when it drinks, and she was puttin' this question to her out o' that catechism:

"'What are the benefits which in this life do either accompany or flow from justification, adoption and sanctification?'

"Now, the question itself was enough to break the child down. But when she began to say that question all over (for that's the way it was in the book), and then hitch the answer to it, and which, when all put together, made this: 'The benefits which in this life do either accompany or flow from justification, adoption and sanctification are peace of conscience, joy in the Holy Ghost, increase of grace and perseverance therein to the end!' I thought the child was the greatest wonder I had ever seen in all my life. She tuck it right through, too, without balkin' or missin' the first word. And she spoke so sweet, and she looked so like a little angel that before I knowed it the tears was a runnin' down my cheek as big as a buckshot. I've seen the day when I could have mauled and split a thousan' rails quicker and easier than I could larn that thing and said it off like she did.

"Now, my brethren, that child didn't understand or know the meanin' of one word o' that. It put me up to all I knew to take it in myself. But just let that Presbyterian young un grow up and every word of that catechism will come back to her, and her character will stiffen up under it, and she'll have the backbone of the matter in her for life.

"Now, I can't put things into my children that way. Nothing don't stay somehow. It's like driving a nail into a rotten log."

This last remark I never forgot. For thirty years afterward, as I would stand at the blackboard trying to fix rules and principles in the mind of a dull pupil, this remark would come back to me with its peculiar pertinency.

"I tell you, my brethren," he continued, "if our children had a little more catechism and the Presbyterians a little less it would be better for both.

"Then, we don't pray in our families like they do. I know their prayers are mighty long, and they pray all over creation, but, after all its the right way. It's better than prayin' too little.

"Now, my father and mother were good Baptists, and raised their children to be honest and industrious, but I never heard one of them pray in my life, and I was most a grown man before I ever prayed a prayer myself, and it was on this wise:

"There was to be a big meetin' over in Elbert county, and I knowed a pretty gal over there that I wanted to go and see. So I borrowed a little Jersey wagin, which was a stylish thing in them days, and went over to her house and stayed all night, and engaged her to ride to meetin' next day, which was Sunday.

"We went and had a glorious time, and I may as well say right here that she was afterwards my wife; but a comin' home I met with a powerful accident that I've never got over to this day. As I was a comin' down a steep hill some part of the gearin' give way, and let me and the wagin on my creetur's heels, and bein' young and skeery, and not much used to hills, she riggled and kicked and tore from one side of the road to the other till I was pitched headforemost as much as ten foot into a deep gulley, and it's a miracle of mercy that my neck wasn't broke on the spot.

"Expectin' to be killed every minit, I thought I ought to ask the Lord for mercy; but as I had never prayed in my life I couldn't think of the first thing to say but the blessin' my father used to ask before eatin' when he had company, and which was this: 'Lord, make us thankful for what we are about to receive.'

"Now, my brethren, do you s'pose any Presbyterian raised boy was ever put to such a strait as that for prayer? No! He would have prayed for himself and gone off after the Jews and the heathens whilst I was a huntin' up and a gettin' off that blessin'."

A BEAUTIFUL LIFE.

BY MRS. MARGARET E. SANGSTER.

There stands before me, framed in a velvet case, the photograph of a lovely young girl. The face is luminous with intelligence and heartiness, it is full of sunshine; the clear eyes, sweet, firm, mouth and candid brow, the dark clustering hair, and the graceful poise of the head, make a picture of rare womanly charm. I have always treasured the picture, but I shall prize it more highly hereafter than I have been wont to, for now it has become all I shall have to recall its original, until I meet her again in the heavenly home. It seems only a day or two since last I spoke with her, when she was a radiant vision of health and youthful enthusiasm; but that was a midsummer Sabbath, and since then, by weeks of patient suffering meekly borne, she has been finally prepared to enter into the fruition of her Saviour's immediate presence and service. As I looked at her pale face in the silent sleep of death, the words "perfect through suffering" came to me with great emphasis. The long reign of pain and fever had changed and matured the countenance, had altered and sharpened its outlines, and yet, even so changed, the sleeper was as fair as she had been in life.

Irene S. Provost was a little more than twenty-one when she was called to "come up higher." The ministry of daughter and sister had been hers, and she had been noted for her fidelity to every home duty, and especially admired for her efficient care of her little brothers from the time when she was a mere child. About six years ago she united with the Bedford Ave, Reformed Church, and from the hour of her conversion, she began to live not simply a consistent, but an aggressive Christian life. A few days after her confession of her own faith, she came to me, asking that I would join her in prayers for two young friends, for whom she was full of earnest solicitude. Not many weeks passed before she had obtained her mother's permission to spend a Sabbath with one of these girls. "I think," she said, "that F—— will soon give her heart to Christ; I want to talk with her." As months and years went on, her work for souls never ceased. She was gay as a bird, cheery, bright, full of fun and vivacity, and always and everywhere her Master's handmaid, wearing His colors and showing her love, as her pastor said in a touching memorial sermon, proudly: We all knew that Irene was a daughter of the King.

None of us who witnessed the simplicity and the courage with which she laid aside her natural diffidence, to lead and take part in our weekly devotional meeting, will forget the lesson the dear child was to older women. As we remember her sitting on Saturdays with her class of poor children around her, teaching them to sew and telling them of Jesus, as we recall her with thirteen little girls around her on Sunday afternoons in that interested eager attitude which tells that the class is drinking in what the teacher says, we feel that her work was well done, and that she will be missed. Not soon will the grief of this little class at her funeral be forgotten. Yet we cannot feel that so beautiful a life is in any sense ended, or even interrupted, by the transition from this room in God's universe to the next, where He had a place for Irene. The peace of God was with her here, as she entered into peace. Her whole life here was but a training for that yonder, where she is inexpressibly blessed, as she dwells in the fulness of joy.

Not a phase of her education, not an experience of her heart, was wasted or lost or in any way dropped out of that plan of God for her individual life, which has simply been carried upward and greatly extended now that she has gone on.

It seems to me that there is an appeal in a life so short, yet so crowded to all young people of Irene's age, to come to the Lord and give themselves to Him in consecration and surrender. If at the beginning of the winter our young men and women, in numbers, would awaken to their responsibility and recognize their high calling, what an immense advantage the Church would receive. It is a sorrowful fact that the children of believing parents are so slow to see their privileges and so remiss in taking up their baptismal obligations. Would that they might see that all below is transient and valueless unless it is sanctified by the blessing of the Most High!

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

The Anglican chaplain of Marbeuf, Paris, thinks Father Hyacinthe's movement promises more for the reformation of France than any other. He says to call this movement by a Protestant name would be to kill it, for the people have an unconquerable prejudice against Protestantism.

It may probably be regarded as a further indication of the wish at the present time to conciliate the Poles that certain Roman Catholic priests, exiled to Siberia in the troubles of 1861-3, have been recently pardoned, and allowed to return to Poland. One named Stetsky, who played a prominent part in the insurrection, and was advanced in years, was so affected when the news of his pardon was communicated to him that he suddenly expired.

A number of San Francisco ladies have sent the Pope a pair of white shoes, richly embroidered in gold. The Pope has promised to wear the shoes at the celebration next Easter. In a little speech he made, acknowledging the gift, he spoke as a martyr as well as a prisoner. "These ladies," he said, "are inspired by sentiments like unto those of the women of the Gospel. In like manner as they followed the Saviour at the time of Passion on Calvary, when He was abandoned by all, so do these in their affection towards me, whom they see suffering on this Calvary, and who, however unworthy, am still His representative and vicar."

The Methodists are making preparations for their Ecumenical Council, which is to meet in London next September "to devise means for prosecuting home and foreign religious work with the greatest economy and efficiency, to promote fraternity, to increase the moral and evangelical power of a common Methodism, and to secure the more speedy conversion of the world." Among the topics discussed will be Popery, Paganism, Intemperance, Skepticism and Panperism. The Council will meet in City-road Chapel, the first Methodist church built in England, the pulpit of which was occupied for many years by John Wesley.

Rev. H. R. Hawies, the Broad Church clergymen, has reprinted for the information of his congregation the letter in which he expressed his dissent from the reasons which Mr. Stopford Brooke assigned for seceding from the Church of England. In a prefatory note Mr. Haweis says: "The complaint that intelligent men will not enter the ministry of a Church which was once the intellectual pride of England must be stopped. It can only be stopped by a position being claimed for the clergy in which they are at liberty to plead for truth, comprehension and reform within." Mr. Haweis is angry at being classed with Mr. Stopford Brooke. He remarks: "This bracketing people misleads. I no more agree with Mr. Brooke's repudiation of miracles and the divinity of Christ than with his views on State and Church."

To counteract the influence of the Protestant and State schools in Rome, the Pope has set up fifty-two schools in that city, which have complied with all the requirements of the Italian law. Normal schools, technical and professional schools, primary schools and gymnasia are included in this number, and the Pope contributes $60,000 a year to their maintenance. The bishops throughout the kingdom have been instructed to open schools of a similar character in their dioceses, and to use their influence for the election in the various cities of municipal counselors pledged to substitute clerical for lay teachers. This looks as if the Pope were giving up the weapons from the medieval armories and going into the battle with all the modern armory, and if this be true the Italians will need to exercise all their statesmanship to meet him on this ground.

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.:

WEDNESDAY, DECEMBER 22, 1880.

CHRISTMAS CHEER.

Ere this issne of onr paper reaches all the homes of onr large and happy household, to which it goes as a welcome visitor, Christmas long looked for and wished for will have come. Before another paper is printed and sent out it will have passed. We speak therefore onr words of Christmas cheer this week, and present our greetings, fresh from the press, before the enstomary phrases of conrteons well-wishing have grown stale from freqnent and oft-times thoughtless repetition.

For sincerely and heartily, we wish onr readers one and all, a merry Christmas,—as happy as the innocent dream of childhood may fancy or the ardent hopo of later years may desire.

What a light gilds the day! What romps and pleasures in old conntry halls, with wide bare rooms, blazing fires and hospitable dooral What a softened sheen of radiance crowns the happy hours,—as in *passing* pleasnres, the memory of *past* pleasnres fills and thrills the soul. "The time once was," (and one need not be very old to speak thns) when such joys were ours, as now sparkle in the eyes of children, or glow in the face of young men and maidens *riant* with hope and happiness. If soberer and qnieter be now the pleasure, it is just as real and trne and pure;—as when one enjoys the tenderer fading light of a summer twilight, even more than the gorgeous glory of the sunset, whose lingering splendor still softly illnmines the darkening skies.

Yet let not memory hold too strong a sway, nor find onr joys solely in "joys we have tasted." Give one day to the children. Give *this day* to the children. It is emphatically the "children's day." Let mirth, chastened with moderation, rnle the honr. Glad are we, that in our Southern home Christmas is still welcomed, enjoyed, anticipated and loved;—when children and servants are remembered and thonghtfnl affection provides some token as a pledge of contInned care and love, and a spnr to flagging recollections. The little stockings that hang by the mantel—(God bless the home where they are)—and the love that hopes for Santa Clans, and the faith in his coming—those things are the happiest of life—and of the day which is the happiest day of life.

There is a duty too from the young to the old. If children mnst he remembered—as they must—so too must the aged. Children mnst not only obey, but honor their parents. Bnt in the general joy and festivity, how often are the old forgotten, passed by or neglected—not wilfnlly perhaps, yet really,—nothing so hurts as to be forgotten—to be not thought-of. It is with us a happy enstom, not yet gone into disuse (and may it never!) for the children to retnrn to the homestead on this festal day. The scattered ones gather under the old roof-tree, aronnd the familiar fireside and at the ample and hospitable hoard. Happy those aged parents who are thus honored and favored, as to see their children and their children's children, and receive thns their antifnl homage and love! And if the circle be nnbroken, what concentred bliss.

But is there a day without a clond,—a year without

"The long dark nights and the snow,"

a life without its shadows and sorrows? How many homes are darkened and saddened even by the bells of Christmas becanse of grief and pain!

"O hearts that break and show no sign
Save whitening lip and fading tresses,"

how blessed to know that the loving Father who gave His Son for ns, and lays npon us as He did npon His own Son the hnrden of snffering and distress, gives also strength for the burden and patience nnder the rod! The changes wrought since last the light of Christmas morn gladdened onr eyes and onr heart, have all been wrought in wisdom and in love. The God that gives the snnshine gives the night, and even in the night He gives the blessed dew.

Then let even the homes of sorrow be lightened on this day. Let the monrner rejoice in the "Gift of His Son Jesns Christ." And let each one seek to bring happiness and pleasure to others, and in so doing, the sweetest experiences of the joys of Christmas will be felt. Remember the poor,—the neighbor in town or country whom a word or a smile or a trifling token, wonld make glad not for a day only but for a lifetime. Let the day be one not so much of general gladness only, as of generous feelings and exalted purposes.

And so once again we bid onr readers onr annnal Christmas welcome. Our heart throbs with warm greetings to the scattered abroad, who think of the old North State when Christmas comes. We bid them good cheer. And to the many to whom onr paper is the only weekly visitor,—the humble homes all over the fair State from the mountain side to the lowland, where the NORTH CAROLINA PRESBYTERIAN is carefully laid away on the shelf with the Bible, and the Confession of Faith, and the Psalms and Hymns, (all well worn) and perhaps a Pilgrim's Progress, or a Saints' Rest, or a Communicant's Companion besides,—to all snch we give onr most cordial greeting. To the little children whom we love and of whom we always think as we work,—to the yonng and strong,—to the aged and desolate,—to the sick, the sad, the sorrowing,—to the bnsy, the happy and the nsefnl,—to all, TO ALL, we extend onr heartiest best wishes. May this Christmas, be of all, the best and happiest,—most franght with real joy and peace and blessing, and most fnll of the song of the angels:

GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD-WILL TOWARD MEN.

One of the most venerable ministers in the Synod of North Carolina made a start last week to see what conld be done for the N. C. PRESBYTERIAN. Resnlt: an increased list and more, we have reason to believe, to come. Our hearty thanks we return for this, and hope will have many like it. Hearty and persistent efforts will increase our list by hundreds.

REV. WILLIAM S. LACY OF ARKANSAS.

We copy from the *St. Louis Presbyterian*:

"Died at the residence of his son, Capt. W. E. Lacy, near Eldorado, Union county, Arkansas, on the 20th day of November, 1880, the Rev. William S. Lacy, in the 90th year of his age.

"Full of years and honors, respected by a large circle of friends, and venerated and beloved by his family, with a 'heart full of love to all,' and the future 'clear and bright before him' the reward of a well spent life—he gathered the 'drapery of his couch around' and yielded up to the God who gave it as pure a spirit as ever left the confines of earth to ask admittance at the gates of heaven. Of Welsh ancestry, who emigrated to Virginia in the last century, the family seem to have received a high order of intellect by inheritance.

"The Rev. Wm. S. Lacy was born in Prince Edward county, Va., in the shadow of Hampden-Sidney College, and in early youth enjoyed all the advantages of culture which this celebrated school could impart.

"Attaining manhood during the war of 1812 he enlisted as a soldier and served his country faithfully and well. When peace was declared he studied law with John Randolph of Roanoke as his instructor, and his friends who knew him well, in listening to his classic allusions, his epigrammatic utterances, were wont to feel that he had caught inspiration from that extraordinary and gifted man. But his thoughts were turned to a higher and holier profession than that of the law, and he was not to plead for the rights of his fellow man in earthly courts, but to labor for the salvation of souls. In youth he had united with the Presbyterian Church, of which he was now ordained a minister, and removing to Missouri, then a frontier State, he engaged actively in preaching the Gospel and organizing churches. As an evangelist in that State from 1820 to 1831 he gave ten years of the most useful period of his life, with an influence for good which no human estimate can measure. In 1831 he removed to Tennessee, which was his home and the scene of his abundant labors until 1845. He then removed to Union county, Arkansas, the pioneer of Presbyterianism in what is now Ouachita Presbytery, where he continued to reside until his death.

"Mr. Lacy was twice married: his first wife was Miss Sally E. Graham of Lexington, Va. Three of the children of this union survive him, B. T. Lacy, D. D., of Missouri, known throughout the land for his fervid eloquence and power as a pulpit orator; Col. Horace Lacy of Fredericksburg, Va., and Dr. Drury Lacy of Texas. His last wife was Miss Julia Eldridge of Tennessee, who with four children, Capt. W. E. Lacy, Mr. Sterling Lacy and Mrs. Fannie Lester of Eldorado and Mr. Archer Lacy of Ouachita Parish, La., survive him.

"The first years of his residence in Arkansas were spent in the active duties of the ministry, and the people of this State of more than a quarter of a century ago remember the earnest and eloquent pulpit appeals of Father Lacy, even then recognized as the Patriarch of Ouachita Presbytery. But added years brought bodily infirmities by which he was laid aside from active usefulness. In the long years of his retirement no one visited his quiet fireside, or entered the charmed social circle of which he was the centre and pride, without feeling the inspiration of his genius, and realizing that he was in the presence of one whose highest aim was to know Christ and Him crucified.

"But those of his intimate friends, who were accustomed to meet his cordial greeting, to listen to his fervid and eloquent conversation, to be delighted with the wit and vivacity of his playful moments, to witness the grace and eloquence of his manners, his chivalrous spirit, the high finish of his whole character—they can tell how nobly he united the attractions of the scholar, the gentleman and the Christian on whom 'Even God had set his seal to give the world assurance of a man.'

"For the last years of his life he was first partially, then totally blind, but as the objects of earth grew dim around him his mental vision seemed to grow brighter, and as he poured forth his hoarded treasures, drawn from the whole range of ancient and modern sacred literature, bringing them to bear on the passing occurrences of the day, where every syllable was a thought conveying instruction, pointing a moral or enlivening by its wit: he impressed the listener with the idea that he was in the presence of a being of a patriarchal age."

DEATH IN THE MINISTRY.

The *Christian Observer* says:

"A postal card from Rev. E. H. Barnett, of Abingdon, Va., advises us of the death of Rev. A. L. Hogshead, who was well known and loved in Southwestern Virginia, where his ministerial life for many years was passed. He was also known in all parts of the Church through his little work on 'Systematic Giving to the Lord.' Our correspondent writes: 'It is with deep sadness I have to announce the death of Rev. A. L. Hogshead. He died of paralysis, December 2d, and was buried Dec. 4th. Rev. Dr. Thomas Brown preached the funeral discourse to a large congregation. Rev. Messrs. Wallace, Stuart and Barnett also took part.'"

OUR DRINKING WATER.

The Report of Professor Charles W. Dabney, Jr., State Chemist and Director of the North Carolina Agricultural Experiment Station, for the months of October and November is in.

The importance of the whole Department of Agriculture, and of the work performed by it, is not duly realized. The *Monthly Bulletin* discusses the following articles:

"Agricultural Bureau; Its Relations to the People," by P. M. Wilson; "The Geological Survey," by W. C. Kerr State Geologist; "Fish Propogation," by S. G. Worth, Superintendent Fish and Fisheries; and the report above referred to.

We intend to read closely all, or most at least, of the above articles, and to increase our stock of information largely thereby, but our special purpose here is to call attention to the Experiment Station heretofore so admirably inaugurated and managed by Dr. Ledoux and now in charge of Professor Dabney. The report gives analyses of drinking waters from various localities in Wilmington, Durham, Goldsboro, Charlotte, Salisbury, Hickory, Raleigh, Lincolnton, Smithville—besides from Edgecombe county and from Lincoln county. The services which the Station will render to the State in this regard alone, when it extends its operations thoroughly will fully repay its establishment; but this service is a small part of its work. Since the last report the Station has made 97 analyses and examinations, distributed as follows: Mineral Waters, 14; Minerals, 22; Seeds, 12; Chemicals, 4; Fertilizers, 10; Drinking Waters, 27; Soils, 3; Marls, 5. The reports on drinking waters show that many of our people are drinking water pronounced as positively dangerous, and very few indeed are using water that can be called wholesome.

It would seem well to heed the advice given to all to ascertain what sort of water they are drinking; to send to the State Chemist for directions how to take a sample of water, and to get from Dr. Thomas F. Wood, Secretary of the State Board of Health, Wilmington, permission to have the water analyzed.

NOTES AND JOTTINGS.

Every minister in the Southern Presbyterian Church who has adopted for himself the tithe as the minimum of what God requires out of His income, will confer a favor by stating that fact on a postal card addressed to "Elder," postoffice box 31, Blacksburg, Va.

Are there any Sunday laws in North Carolina? If so, is it lawful to buy and sell and get gain on the Sabbath Day? Would not the authorities of Wilmington do well to look aronnd and inquire about this? Would not grand juries do well to look into it?

In plain words, it is reported that on last Sabbath a number of stores in the city of Wilmington were virtually open to trade and hundreds of dollars worth of goods, probably, were sold. Is there a Sabbath law? If not let us have it. If there is let us have it enforced.

The *Herald and Presbyter* says:

It is suggested that newspaper making ought to be included among current college studies. Just what particular instruction would be given such a class it might be hard to tell, and what special sort of newspapers would be the product of persons so educated it is difficult to imagine. In selecting teachers there would be a large number to choose from, as there are more than can be told who know just how it ought to be done.

A correspondent of the Philadelphia *Presbyterian* makes the following protest which some of our large and flourishing churches would do well to meditate upon:

"In a late *Presbyterian* is published this notice:—'The new Presbyterian church at ——, which is just finished, is pronounced to be the finest church building in the Synod of ——. It has cost $40,000, all of which has been paid, and is a stately structure of stone,' &c. I was pleased to see the marks of such prosperity and liberality. But after turning to the minutes of the last General Assembly, and examining the columns of contributions to the Board, I concluded that it was a liberality which was wholly selfish, for not a penny was found reported in those columns. I thought immediately of the weary, patient toilers in the waste places of our own land, and in the dark places in heathen lands, and of the congregations worshiping in shops or schoolhouses, not able to have a very plain chapel even. What heartaches would this flourish of a fine house bring to them! 'The finest church building' in one of our Synods in the centre of one of the largest and oldest States in the Union! 'It cost $40,000,' and not a cent reported for those who have gone from comfortable churches and homes to endure great hardness in laying foundations, on the broad prairies or in mountain wilds, or amid the degradation of idolatrous cities!"

Let it not be forgotten that to many persons there can be no more desirable gift than the N. C. PRESBYTERIAN for one year. Many persons love the paper, and long have loved it, but they are unable to pay for it as subscribers. We put to all who, being unable to subscribe, receive it through the kindness of others for $2 a year. We can and will properly appropriate any funds that may be left with us for such subscriptions.

One does not have to open his eyes very wide to see that the people are seriously taking in the hand the liquor question. We get the following from exchanges.

First, from the Concord *Sun*:

The best liquor bill we have ever noticed, is sent to the *Charlotte Observer* by a Catawba subscriber, and after reading it, we do not wonder at the *Observer's* comments: "we are free to say that we are not in sympathy with the measure." We give the first section of the bill: "Every retail dealer in spirituous liquors shall regularly on the first Monday in each and every month, make a report under oath of each and every sale of liquor he shall make, with the full name of the party to whom sold, to the register of deeds to record the same in a book to be kept for that purpose exclusively. On the same day each retailers shall post a full and correct copy of his report to the register of deeds in a conspicuous place at the court house of his county."

When that bill comes up before the Legislature, it will be laid upon the table by popular vote.

The following news without comment is from the Raleigh *News and Observer*:

A number of persons interested in the prohibition of the liquor traffic met yesterday in Good Templar Hall to consider the best plan of putting a stop to the widespread evil of intemperance. Rev. Roger Martin, of Robeson, made a speech, explaining the objects and aims of the association.

A motion was then made by Rev. John W. Primrose that a prohibitory liquor law association be organized. Remarks on this were made by Rev. J. M. Atkinson, D. D., Prof. W. C. Kerr, H. A. Gudger, N. B. Broughton and others. The meeting then adjourned until evening.

In the evening a second meeting was held in the hall of the House of Commons, at which an organization was effected under the name and style of the Prohibitory Liquor Law Association, of which the following gentlemen were elected the officers: President Judge E. G. Reade; Vice President, H. A. Gudger; Secretary, R. H. Whitaker; Treasurer, N. B. Broughton.

The following were appointed a committee to prepare and issue a call for a State convention: Rev. Thos. E. Skinner, John A. McDonald, W. C. Kerr, N. B. Broughton and E. R. Stamps.

The following were appointed a committee on ways and means: A. M. McPheeters, J. J. Litchford, J. S. Allen, L. H. Adams and Geo. W. Wynne.

Thursday, January 6th, was designated as the day for the meeting of the proposed State convention.

An adjourned meeting of the Prohibitory Liquor Law Association was held in Commons Hall last evening. A large number of persons, some seventy-five, became members of the association, making the total membership here some one hundred and fifty.

Judge Reade, the president, made a speech of some length and of great vigor, in which he gave a thorough description of the purposes of the movement. In the course of his remarks he stated his belief that the people of the State would approve of the measures for the prevention of the liquor traffic.

Captain E. R. Stamps, by request, read the call for a State convention January 12. He made a very able and earnest speech in favor of the movement, taking the practical view. Dr. Skinner, following, gave some interesting facts in regard to the anti-liquor law in Maine, its practical benefits, etc.

On motion of Mr. H. A. Gudger, a committee was appointed to draft a bill to be presented to the Legislature. It was decided that a provision of the proposed bill should prohibit the sale of liquor for ten days before the election should the amendment be placed before the people for ratification.

NEWS NOTES.

We specially invite news from all quarters for this column.

Rev. R. S. Burwell, of Denton, Texas, who is now on a visit to relatives in this State writes from Raleigh, N. C., Dec. 13th:

"Since coming here I have received the following for West Fork church, Texas, for which I am very much obliged:

Peace Institute	$3 30
Morganton	50

Hope to receive more very soon.

ACKNOWLEDGMENT.

Mr. Editor:—Allow me to acknowledge the receipt and return thanks for the following sums to help build Calah church:

Mr. James H. Mann, $1; Mr. J. M. Fitchett, 25 cents; Mr. J. R. Thomas, $1; Mr. J. L. Weldon, $1; Mr. W. C. Fancette, $1; Mrs. J. E. Bryan, 50 cents; Miss Ellen Thomas, 50; Miss M. S. Smith, 50 cents; Mrs. E. H. Bryan, $1; Mrs. E. Mann, 25 cents; Miss M. Smith, 25 cents; Miss Sallie Smith, 25; Miss Annie McNeil, 50 cents; Mr. H. C. Fancette, $5; Mr. J. E. Bryan, $; Miss Sarah Wilkie, 25 cents: Mrs. Lonla Mann, 50 cents.

Will not other friends likewise assist us?

P. R. LAW.

Pittsboro, N. C., Dec. 13th, 1880.

CONCORD PRESBYTERY.

Concord Presbytery met at Prospect church on Friday, the 4th inst., and after full examination, ordained and installed F. P. Harrell pastor of said church. The installation service took place Saturday. Rev. J. A. Ramsay preached and preached the sermon. Rev. P. T. Penick charged the pastor and Rev. Wm. W. Pharr the people.

A committee consisting of Revs. P. P. Winn, W. A. Wood, D. D., R. B. Andrews, and ruling elder E. B. Stimson of Statesville church, was appointed to examine the Directory of Worship and report some action at the next regular meeting of Presbytery.

Presbytery then adjourned to meet at Rocky River church on the 30th of March next at 11 o'clock a. m. WM. W. PHARR, Stated Clerk.

Mt. Monroe, Dec. 18 1880.

TARBORO CHURCH—ORANGE PRESBYTERY

This church is vacant or will be so on 1st January, prox. The field is a desirable one, among a highly intelligent and cultured people, and we trust that a pastor will soon be secured.

For the N. C. Presbyterian.

SUGGESTED THOUGHTS IN CONNECTION WITH A MEETING OF SYNOD.

The evangelization of the colored race was discussed.

One brother suggested that our work among the negroes should be wholly disinterested. We should seek their good in every point of view. We should go among them and work with them as we have opportunity, and so conduct ourselves as unmistakably to show that we do not despise them and that we do not seek thereby to aggrandize ourselves or our Church. Unselfish labor out of a sincere regard to promote their welfare, should be the motto. While he was uttering these Christian sentiments to attentive listeners one was overheard by the writer to suggest, in a whisper, that the speaker was a *Radical*. He seemed to think that a Southern *Democrat* would hardly feel thus toward the negro. But it was pleasant to see that every speaker earnestly desired the good of the black man. They seemed to have given the subject much thought and prayer; but only two propositions satisfactory to those who propounded them seemed to have been reached. One of these propositions was that all our efforts for the negro being fruitless, it was right for us to let them alone until there was a way opened for our working to advantage among them. The other proposition was a plan for the evangelization of the colored race, which will be considered next week. OBSERVER.

For the N. C. Presbyterian.

THE "FRIENDLY REMONSTRANCE."

MR. EDITOR:—I read the "Friendly Remonstrance" in your last issue with some interest.

It is to be regretted that one who is so "proud of our Presbyterian nursery at Davidson;"—"proud of its standing, its scholarship, its usefulness and its modesty;"—and who so rejoices in the "high standing of its graduates abroad," should appear to use such studied skill in lowering the high appreciation which the public might possibly derive from the compliments of its friends. Witness what is said about the one year Ph. D.'s "fumbling around a German University," as if a Doctorate of Philosophy from the highest German University indicated no more than one year's "*fumbling round*" it. This, we say is to be regretted.

But still more is it to be regretted that this admiring friend, who is so "proud" of the work done at Davidson, should seem to depreciate questions of *fact* when offered in the interest of Davidson College. Witness what is said about one of the faculty representing the culture of "a New York *school*."

Would any reader of your paper, Mr. Editor, suspect that "a *New York school*" thus mentioned, apparently in derision, is, *in fact, one of the first Scientific Institutions in America*?

Possibly the author of the "Remonstrance" was not aware that "R. B." in his article did correctly call the Institution above referred to the "New York School of Mines" or that fact may have been overlooked; in either case the mistake of course was only accidental.

A FRIEND OF EDUCATION.

For the N. C. Presbyterian.

THAT "FRIENDLY REMONSTRANCE."

The tenor of the article under the above caption indicates by no means obscurely that the removal of the bushel measure was not so pleasant to its author as to some others. Yet it was done gracefully and in excellent taste. Dr. Hepburn's address, both in matter and manner, was very far from anything like vulgar boasting It is equally evident that R. B. did not excite the correspondent's unqualified admiration by his testimonial. Indeed C. P. S. seems inclined to a little raillery at the expense both of Davidson and the bushel-removers, and she calls it "A Friendly Remonstrance;" but against what does she remonstrate? The italics incline the reader to the opinion that it is against the immodesty of publishing the merits and claims of Davidson. But this cannot be the case, for every one is aware of how frequently C. P. S. has used her fluent pen in behalf of Chapel Hill. We have too often enjoyed her graceful and interesting articles on this subject to imagine for one moment that *she* condemns or considers immodest this one short article on the merits of Davidson. Moreover we cannot suppose that C. P. S. doubts the *truth* of Dr. Hepburn's statements. His character and her long acquaintance with him render this supposition, even more unreasonable than the former. Moreover R. B. is not apt to make mistakes in the columns of a newspaper when writing upon a subject which has been his life-work. He certainly is too accurate to blunder where information is so accessible and refutation so easy. If he has misrepresented the antecedents of the Davidson faculty it would be a very simple thing to set him right. But, after all, C. P. S. does not seem to dispute the truth of his statements, but is rather inclined, in a bantering way, to question the obvious inference from them and to consider this *foreign culture* as very small potatoes after all. However, we are inclined to the opinion that she is wasting her wit in poking fun at the degrees of German universities. The world will obstinately persist in believing that they mean something notwithstanding, and that to have Ph. D. from Leipsic, Gottingen or Heidelberg is some proof of scholarship, even though the student should have talents, application and previous preparation sufficient to obtain it in "one year's fumbling round a German university." Prof. Latimer happens to be such an individual: he graduated under Gildersleeve, pursued his studies with enthusiastic assidnity for five or six years, and then "fumbled around the German University," but the result is not surprising to any one who knows Gildersleeve and Latimer. C. P. S. may have seen humbugs in the laboratory; she says so and we do not question the fact, but still we believe that the degree of the German universities is of some force notwithstanding.

As to the *breeding in and in*, we agree most heartily with R. B., and think that a college is doing a poor business that turns pupils from the class-room into the professor's chair; *water cannot rise higher than its own level*, and if an institution of learning wishes to be progressive it must bring its streams from a higher source than its own fountain.

R. B. is the last man to follow such a suicidal course; he has at least pursued a very different one in the past. We think that it is not at all necessary for a man to have been a graduate of a college to understand the "points and needs," or to have "love, pride and undying interest in it." The faculty of Davidson prove this. We agree with R. B. in thinking that this faculty was wisely selected; notwithstanding the fact that they come from colleges out of the State. We are proud of our State and love her, but we cannot for all this think that her University is equal to those of Germany, or even some others in the United States. We do not think that a judicious state pride ought to think so. We would like very much to see it take this position, and hope that at some time in the future it will fling to the four winds of heaven all trammels; will allow nothing to interfere with competition for its chairs; will ask only what are a man's qualifications, and not where he was born, or to what church he belongs, &c.; will cease to be influenced by denominational claims and denominational squabbles; will take in the full character of a university in which men can acquire a special and extended training, which the colleges cannot give; will have the colleges in the State as feeders to her, and their training necessary to enable students to appreciate and improve her opportunities. When her various faculties of law, medicine, science, &c., shall be distinguished and crowded with large classes, then she will be lifted above the rivalry of colleges, and we may venture to praise what C. P. S. calls a "church nursery" without calling forth a "friendly remonstrance."

In the meantime let the friends of Davidson continue to do for it *what has been so abundantly and wisely done for Chapel Hill*: publish her claims and make the public acquainted with her merits. Keep the College before the people. IMPARTIAL.

THE CHILDREN'S NEW YEAR'S OFFERING FOR SUSTENTATION.

OFFICE OF HOME MISSIONS,
BALTIMORE, Jan. 1, 1881.

Dear Children: Another year, with its manifold mercies, has rolled away since we addressed you on this subject, and we come again to ask you to remember and help the poor in our land in their efforts to obtain and support the ordinances of the Gospel. We thank you for what you have done in former years, and hope you will take pleasure in continuing to aid in this good work.

Instead of asking you, as heretofore, to contribute to the whole sustentation, cause, we have determined to lay before you the matter of *church erection* as the object of your effort. We propose that all the children of the Church shall at this time try to do something to help our weak churches to build houses of worship. We have about one hundred feeble congregations, which are anxious to obtain buildings in which they may meet to worship God, and are only waiting until they can get help to enable them to do so. They have no place of their own where they can hold Sabbath school or assemble for Divine service, and are too poor to buy a lot and build a house all by themselves. During last year the Executive Committee helped a number of such churches, which are now happily and thankfully worshiping God in their own sanctuary. But we were compelled, for want of means to decline to help many more than we were able to aid. Most of these congregations are in country places or newly-settled towns in the Southern and Southwestern States; their people are poor, their churches weak, and if they can obtain houses of worship they will be encouraged to go forward and work for the upbuilding of Christ's kingdom.

We suppose that most of you have never known a time when you did not have a comfortable church and Sabbath school to go to. You will, therefore, know how to pity those not so highly favored as yourself, and will feel like doing your best to help in this great and noble work. We hope that every Sabbath school will join in this effort, that every child will give something to promote it, and that when we come to sum up all your little gifts we shall have at least five thousand dollars as *the children's New Year's offering*. You will not think this too much to expect when we tell you that this letter is addressed to seventy thousand children in nine hundred Sabbath schools, besides many children in our Christian families who are not able to attend Sabbath School. If you shall raise this amount you will secure the erection of from twenty to thirty new church buildings in the next few months, and will thus do great things for the cause of Christ and the growth and strengthening of our beloved Church.

Wishing you a happy New Year and many blessings from our gracious Lord, we remain,

Very truly your friends,

RICHARD MCILWAINE,
J. LEIGHTON WILSON,
Secretaries.

Ministers, superintendents and teachers of Sabbath schools and Christian parents will confer a favor by assisting in this effort.

BENEFICIARY EDUCATION.

RECEIPTS FOR NOVEMBER, 1880.

Synod of Alabama	$196 05
" Arkansas	32 40
" Georgia	87 90
" Kentucky	189 92
" Nashville	169 80
" Missouri	140 10
" Memphis	221 50
" Mississippi	245 40
" South Carolina	253 06
" Texas	109 52
" Virginia	259 53
" N. Carolina, Goldsboro ch.	6 25
Miscellaneous	120 50
Grand Total	$2031 93

G. W. MACRAE, Treasurer,
300 Front Sreet, Memphis, Tenn.

NEW PUBLICATIONS.

Studies in the Mountain Instruction, by Rev. George Dana Boardman, author of "Studies in the Creative Week," "Studies in the Model of Prayer," &c. D. Appleton & Co., 1, 3 and 5 Bond street, New York. This book consists of fourteen lectures, nine of which were delivered in the Association Hall, Philadelphia, Pa. Its style is marked by the characteristics of oral address. The print is good and the marginal references are excellently arranged. The design of the book is to so bring out teaching of the Sermon on the Mount, so as to present Christian Ethics as the foundation stones of society. We think the author has been very successful.

The *North American Review* for December has the following: The Future of the Republican Party, by George S. Bontwell; Discoveries at Olympia, by Prof. Ernst Curtius; National Sunday Observance, by James Freeman Clarke; Southern Statesmen and Their Policy, by John Jay; The Ruins of Central America; Disiri Charnay; The Distribution of Time; Dr. Leonard Waldo; The Public School Failure, Richard Grant White; The Validity of the Emancipation Edict, Aaron A. Ferris. A bright, erratic, unreliable, mischievous magazine.

The Boy's King Arthur, being Sir Thomas Malory's History of King Arthur and his Knights of the Round Table. Edited for boys, with an introdnotion by Sidney Lanier, editor of "The Boy's Troissart." Charles Scribner's Sons, New York. Our boys ought to be most familiar with the romance of Albion's King Arthur, "most to be remembered emonge us Englysshe men tofore al other crysten kynges." The wonderful Scandinavian legends, such as the Niebelungen-lied; the fabulous stories of Charlemagne and his famous Paladins, and the romantic histories of Celtic Arthur and his Knights of the Round Table, furnished the matter and scope and life of mediaeval poetry and true chivalry and civilization. English literature and culture breathe the spirit and power of Geoffrey and Layamon and Malory's rehearsals of this poetic and national myth. It is good now, "in one of the sweetest and strongest books in our langnage" to dwell in the atmosphere of chivalry with genial Sir Launcelot, or sad Sir Tristram, and others gentle or brilliant or hilarious, and learn to honor woman, admire beauty, dare noble deeds, and above all rejoice under the light and sign of the sacred Cross of Christ. So, most welcome is this careful contribution of Mr. Lanier, so fully illustrated and annotated.

Epochs of Ancient History—Troy: Its Legend, History and Literature, with a Sketch of the Topography of the Troad in the Light of Recent Investigation. By S. G. W. Benjamin, M. A., with map. 16mo. $1. Charles Scribner's Sons, New York. 1880.

Picturesque Arizona, being the result of travels and observations in Arizona during the fall and winter of 1877, by E. Conklin, Representative of the National Associated Press and Artist and Correspondent of Frank Leslie's Publications. Publishers 143d street and 3d avenue, New York. $2.

Col. C. G. Hammond has added to his previous gifts to the Chicago Congregational Seminary, amounting in all to nearly $40,000. $20,000 more, conditioned on the raising of $60,000 additional before May, 1882. This $80,000 is intended to constitute a Professorship Endowment Fund, the income of which shall be used in making up the deficiencies, and equalizing the salaries of the professors. —*Christian Union.*

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

Rev. W. C. Campbell, supplying the Presbyterian church at Harper's Ferry, Va., is reported as having declined a call to the Presbyterian church, Frederick, Md., under the Northern Assembly.

The Presbytery of New Orleans, as we learn from the *Southwestern Presbyterian*, at a *pro re-nata* meeting held on Tuesday, 14th inst., received Louis Voss, candidate under the care of the Presbytery of Newark (North). After one examination he was licensed. The First German church then laid before Presbytery a call to Mr. Voss to become their pastor. The call having been placed in his hands and accepted by him, order was taken for his installation on Sabbath, 19th inst. The Moderator will preside, propose the constitutional questions, and deliver the charge to the people; Rev. F. O. Kœlle will deliver the charge to the pastor, and Rev. Dr. B. M. Palmer will preach the sermon.

Items from the *Christian Observer*:

At Anchorage, Ky., ante-communion services, Rev. Dr. Blanton and Rev. E. W. Redinger preaching. Seven additions, and meeting will be continued.

Mount Zion church, in the coalfields west Elizabethtown, Ky., has had a blessing. The pastor has been aided by the presence of Ruling Elder J. W. Hopper, and some six or eight have expressed hope of salvation.

There were four or five additions to the church at Rockport, Ky., two weeks ago. The assistance of Mr. J. W. Hopper was of material service in the meeting.

Rev. Calvin L. Stewart, of the graduating class of Columbia has been ordained and installed pastor of New Harmony church, Enoree Presbytery, for half his time. The other half is to be occupied at Piedmont church, where he is soon to be installed. The ordination sermon was preached by Rev. J. Y. Fair. Charges were delivered by Rev. C. B. Stewart and Rev. A. P. Nicholson.

The address of Rev. E. W. McCorkle is Williamson's, Alleghany county, Va. He is preaching at three points—Williamson's, at Oakland (near Low Moor furnace) and at a point near Long Dale furnace.—*Central Presbyterian.*

Rev. John Ruff, pastor of Peak's church, in Bedford county, Va., writes to the *Central Presbyterian*:

"Peaks church was destroyed by fire on 12th of December. The fire originated from a defective chimney. This is the church where 'Fathers' Turner and Mitchel preached so long and so acceptably, and were instrumental in saving so many souls. We were struggling to build at Buford sville, in the bounds of the congregation, and now we are left without a house of worship."

CONGREGATIONAL.

A Vermont member of the National Congregational Council says that the real question before the Congregational churches "is not the Creed question, it is not the question of ministerial standing—it is the question of the *pastorate*." Three-fourths of the churches of that denomination have either no pastors at all or only "acting pastors." What to do about it is the perplexing question.—*Presbyterian.*

Rev. J. A. Dobson of Muncie, Ind., has left the Universalist church and united with the Congregationalist. He says Modern Universalism is a pretext for Atheism.

BAPTIST.

It is a strange fact, says Dr. G. J. Johnson, that while there are 30,000 colored people living in Delaware, there is but one colored Baptist church, of perhaps thirty members, in the State—one Baptist for every one thousand colored people.

INDEPENDENT CATHOLIC.

The Rev. J. A. O'Connor, pastor of the Independent Catholic church in Madison avenue at Twenty-eighth street, appears to be accomplishing something more than an ephemeral work among people of his nationality and former faith. About a thousand persons—one-half of whom, we are told, are Roman Catholics, or at least were such not long ago—make up his congregation, and he seems to preach the gospel to them in its simplicity and power, and also to give them advice calculated to make them good parents and worthy American citizens. That Father O'Connor has a pretty firm hold on their respect and affection and that the movement has other and more permanent elements of strength, seems quite evident. Otherwise the opposition which it has called out, as well as the considerable time which has elapsed since its origin, must have brought it to nought.

PRESBYTERIAN (NORTH).

A committee appointed by the Presbytery Emporia to visit the Nez Perces Indians in the Indian Territory, organized a church known as the Presbyterian church of Oakland, Indian Territory, of ninety-three members. Jim Horn, Jay Gould, and Red Wolfe were elected elders. On October 21st Rev. S. B. Fleming baptized fifty-nine of them, and on Sabbath, November 7th, thirty-four more, and ordained the three elders. The Lord's Supper was administered on Sabbath afternoon, Nov. 21st to the whole church, more than two-thirds of the tribe being present.—*Presbyterian.*

The Second Presbyterian church, Chicago, having lost Rev. Dr. J. Munro Gibson, who has betaken himself to England, now calls loudly [$8,000] to Rev. John S. MacIntosh, of Belfast, to come over to Chicago and help them. Dr. MacIntosh made his mark at the recent Presbyterian Council. He was pronounced by those who heard him the peer of the foreign preachers visiting America.—*Christian at Work*

The Presbytery of West Virginia at its adjourned meeting at Clarksburg, Nov. 17th, suspended Rev. Geo. M. Fleming from the gospel ministry for conduct unbecoming a minister of the Lord Jesus Christ.—*Baltimore Presbyterian.*

METHODIST.

The Rev. H. W. Featherstone is the lately appointed assistant editor of the *Pacific Methodist*. He is in charge of the "Los Angelos Department."

The Richmond *Christian Advocate* says: All the financial interests of the Virginia Conference advanced the past year. The missionary collection moved up. The Conference collections paid from 97 to 100 per cent. of assessment. The educational advanced several hundred dollars; there was a decided looking-up in the salary of the preachers. Intelligent piety, good church-officers and diligence on the part of these and the pastors, and we shall improve in the coming year.

EPISCOPAL.

We regret to learn that Rev. R. B. Sutton, D. D., who has so acceptably served St. Barnabas Episcopal church for the past two years, has decided to leave us. He goes to Louisburg to take charge of the Episcopal church at that place.—*Greensboro Beacon.*

St. John's Episcopal church, at Pleasantville, Westchester county, N. Y., was crowded to its utmost capacity on Thursday evening, December 2d, the vestry having granted its use for the ordination and installation services of Rev. Manfred P. Welcher, as pastor of the Presbyterian church in that village.—*Presbyterian.*

It is said that Miss Sarah Smiley, the preacher, has joined the Episcopal Church.

SECULAR MISCELLANY.

The duty on paper—To pay your subscriptions promptly.

An idea of the enormous apple crop this year may be got from the fact that a farmer in Salisbury, N. H., has sold the product of one orchard on the trees, estimated at 400 bushels, for the sum of $2.

The house in which the late Hon. Thaddeus Stevens lived in Lancaster is now a cigar factory, and his law office is used for a barber shop. It is believed that in the final settlement of the estate the $50,000 bequeathed by Mr. Stevens for an orphan asylum will be realized, and also the $9000 given to Pennsylvania College at Gettysburg.

Sir Henry Bessemer, the inventor of the new process for manufacturing steel, has had the freedom of the city of London conferred upon him. Though it has often been given to princes, statesmen and warriors, he is the only discoverer thus honored, excepting Dr. Jenner and Sir Rowland Hill. He has taken out 114 patents. Before his process was introduced into Sheffield the entire manufacture of steel was 51,000 tons a year; now it is 830,000 tons. Formerly it required from two to three weeks, at a cost of £50 or £60 a ton; now it takes but fifteen or twenty minutes, and costs only £6 or £7 a ton.

An artificial surface, suitable for skating, and behaving very much like natural ice under a skate-iron, has been formed by a mixture of the carbonate and sulphate of soda. The crystalline mass is spread on a floor, and may be used as a skating rink, and will last indefinitely with slight repairs. It "cuts up" like ice, and when too rough, may be smoothed again by a simple steaming apparatus.

No man can be brave who considers pain to be the greatest evil of life; nor temperate who considers pleasure to be the highest good.

"My friends," said a political speaker, with a burst of ingenuous eloquence, "I will be honest." There were a large number of his neighbors present, and the terrific outburst of applause which followed this remark entirely upset the point which the orator was about to introduce.

Old and faded daguerreotypes will often become as bright as new if placed in a very weak solution of cyanide of potassium.

Twenty-nine disinterested cousins are contesting the will of a poor minister in Westchester county, Pa., who was so unfortunate as to leave $15,000.

George B. Robinson, the Lieutenant Governor-elect of Colorado, who was shot at a mining camp named after him, near Leadville, on Saturday, 4th inst., died on Monday. He was only forty-eight years old, and yet he was the richest man in the State of Colorado, his fortune being estimated at fully three million dollars.

Not a liquor license issued in Potter county, Pennsylvania, since 1860. Result: "At a recent term of the county court, the district attorney informed the court that he had no indictments to present to the grand jury; the sheriff also stated that he had no criminals in the prison; the directors of the poor reported that they had no one to keep at the county's charge." Stick in a pin here—not a pin only, but a whole paper.

Where is the need of having a standing army? demands a peace journal. No need whatever. Let them sit down.

Prof. Nordenskjold found, contrary to what has been generally believed, that vegetable and animal life flourish with great richness in the depths of the Arctic seas. Notwithstanding the low temperature and deficiency of light, these seas, he says, contain a fauna as rich in individuals as the tropical seas. The specimens of fossil plants which were collected also testify to the existence of a vigorous vegetable growth during the coal, jurassic, cretaceous, and tertiary periods.

Rev. Geo. F. Pentecost, who left his Boston church, the Warren Avenue Baptist, to engage in evangelistic work, now returns to a pulpit, and leaves the Baptist denomination for Congregationalism, having accepted a call to the Tompkins Avenue Congregational church, Brooklyn. We have no doubt Dr. Pentecost will be abundantly successful in his new relation, and that he will enjoy the freedom with which he will welcome Christians of all denominations to the Lord's table.

Notwithstanding the sufferings of English laboring people the price of greyhounds holds its own. At a recent sale ten dogs brought 711 guineas, the highest being sold for 400 guineas, the lowest for ten guineas. This is not in excess of former sales, Bedlamite and Peasant Boy, two well known hounds, each having brought 500 guineas, and for Master McGrath probably the most famous dog ever bred in England, his owner, Lord Lurgon, was offered the sum of £4,000.

From $1,000,000 to $2,000,000 worth of birds' nest are yearly imported into Canton, most of them coming from Java. They are very expensive, costing from thirty to forty dollars per pound. The nests are composed of pure gelatine, secreted by a species of swallow and deposited against a wall.

John Beaman, of Montgomery county, killed a very large wolf about four miles southwest of Troy on the 6th inst.—*Ashboro Courier*.

The *Charlotte Observer* says that a snake charmer, named John H. Howe, was bitten by a rattlesnake while playing with it, and died in thirty minutes.

Mr. Thomas Broom, of Union county, was killed a few days ago. The *Monroe Express* says: "When about a quarter of a mile from Mr. Broom's house, the dog treed a squirrel, and Mr. Broom was walking around the tree looking for the squirrel with his gun cocked, when the dog ran by him and it is thought struck the hammer of the gun, causing it to explode, the whole load of which entered Mr. Broom's body just under the right arm. As soon as the accident happened he was conveyed home by his friends, but lived only about an hour.

An exchange says: "Pennsylvania Dutch girls make good preserves," but it doesn't say how much sugar you take to the pound of Dutch girl, nor how long you let em boil. The recipe for preserving Dutch girls should be published.

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits;
Love is sweet sunshine,
That warms into life;
For only in darkness
Grow hatred and strife.

Arousing its Readers.

An alarm of fire at midnight is a startling thing, but not half so startling to many who hear it as would be the sudden knowledge of their own dangerous physical condition. Thousands of thousands are hurrying to their graves because they are carelessly indifferent to the insidious inroads of disease and the means of cure. It is the mission of H. H. Warner & Co., with their Safe Kidney and Liver Cure, to arouse men to a sense of their danger and then cure them.—*Memphis Appeal*.

CURED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of **Consumption.** His child is now in this country and enjoying the best of health. He has proved to the world that **Consumption** can be positively and permanently cured. The Doctor now gives this Recipe free, only asking two green stamps to pay expenses. This Herb also cures night-sweats, nausea at the stomach, and will break a fresh cold up in twenty-four hours. Address CRADDOCK & CO., 1032 Race St., Philadelphia, naming this paper.

WILMINGTON MARKET
FOR
WEEK ENDING DECEMBER 21.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—On Wednesday 42½ cents; Thursday some sales 43 cents, but closing sales at 42½ cents; Friday and Saturday 42½ cents; Monday and Tuesday up the close of our report 43 cents.

ROSIN.—Strained $1 42½ and Good Strained $1 47½ on Wednesday and Thursday; Friday Good Strained advanced to $1 50 and Saturday sales were made at $1 45 and $1 50 respectively. No further change up to close.

CRUDE TURPENTINE.—No change in prices. $1 80 Hard and $2 80 for Yellow Dip and Virgin.

TAR.—Wednesday $1 55. On Thursday price declined to $1 45, and again on Monday to $1 40. Sales on Monday and Tuesday at $1 40.

COTTON.—Sales have been free and regular at 11½ cents per pound for Middling throughout.

TIMBER.—In demand. Sales reported one raft each at $14, $13 and $10.

WHOLESALE PRICES.

☞ These quotations represent the wholesale prices

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	00 a	12½
Sides, per lb	0 a	9½
Shoulders	7½a	7½
Dry Salted—		
Sides, per lb	7¾a	8
Shoulders	6 a	6½
CHEESE—Northern Factory, per lb	0 a	12
Dairy, cream per lb	00 a	14½
State, per lb	00 a	10
COFFEE—Rio, per lb	11½a	15
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	72½a	75
DOMESTICS—Sheetings, 4-4, per yd	7½a	7¾
Yarn, per bunch	00 a	1 00
FLOUR—Fine, per bbl	0 00 a	5 00
Super, Northern, per bbl	5 50 a	6 00
Extra do. " per bbl	6 00 a	6 25
Family " per bbl	7 00 a	9 00
City Mills—Extra Super, per bbl	0 00 a	7 50
" Family, per bbl	0 00 a	8 00
" Extra do., per bbl	0 00 a	8 50
GLUE—per lb	12 a	14½
GRAIN—Corn, in sacks, per 56 lbs from store—white	70 a	72½
Corn, mixed, wholesale in sacks	00 a	67½
Corn, Cargo, per 56 lbs, bulk	68 a	70
Oats, per bushel from store	60 a	60
Peas, Cow, per bushel	60 a	65½
HOOP IRON—per ton	80 00 a	90 00
LARD—Northern, per lb	10 a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 20
MOLASSES—West Indies, old crop	00 a	30
" " bbls	00 a	33
" " new crop	00 a	36
" " bbls	00 a	38
New Orleans	47½a	60
Sugar House, hhds, per gal	00 a	25
" " bbls., per gal	00 a	26
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	3 25
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PORK—Northern, City Mess	00 00	17 50
SALT—Alum, per bag of 4 bushels	75 a	80
Liverpool, per sack	80 a	90
Liverpool fine, per sack	1 35 a	1 40
SUGAR—Cuba, per lb	8½a	10½
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	00 a	10½
B— " per lb	00 a	10½
C— " per lb	00 a	8
Ex. C— per lb	00 a	9
Crushed, per lb	00 a	11½
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a	420

The catalogue of the Bingham school for the year is before us. The roll contains 247 names, representing 12 Southern and 4 Northern States, South America, Europe and Asia—so that FOUR CONTINENTS are represented.

There has been a steady increase from 103 in '76, 123 in '77, 142 in '78, 166 in '79, 189 for the year ending June 1st, '80, to 247 for the year ending December 15th, 1880; and those who know say that the discipline and instruction are much better than ever before. We congratulate the School upon this unprecedented success. See advertisement.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 Powers' Block, Rochester, N. Y.

Agents and Canvassers.

Make from $25 to $50 per week selling goods for E. G. RIDEOUT & CO., 10 Barclay Street, New York. Send for their catalogue and terms. [sept8 661-1y

In this issue Laurinburgh High School is offered to the patronage of the public. It is situated in a remarkably healthy section and among a church-going people Methodists, Baptists and Presbyterians have churches in the village. The patronage is so increasing that dormitories are being built on the Academy grounds.

A faultless family medicine that mothers can rely upon for their children and for themselves. Corrects acidity of the stomach, cures colic, regulates the bowels, is a purifier and tonic to the whole system, and is given with safety and the happiest results to the most delicate infants. Children, as well as adults, eat sometimes too much supper, or eat something which does not digest well, producing sour stomach, colic or restlessness—a good dose of Simmons Liver Regulator will give certain relief.

"I have used Simmons Regulator in my family for eight or ten years, and found it to be the best family medicine I ever used. I have used it in most cases when my children had diarrhœa, colic, headache You may say it is the best family medicine I ever used for anything that may happen. I have used it in indigestion and found it to relieve me immediately after eating a hearty supper. On going to bed I take about a tablespoonful and never feel the effects of the supper eaten. OVID G. SPARKS,
"Ex-Mayor City of Macon, Ga."

"The North Carolina Presbyterian"
—IS A—
RELIGIOUS FAMILY NEWSPAPER:

Published weekly, and devoted to the Intellectual, Moral and Spiritual Interests of the People.

It numbers among its correspondents many of the very best writers of the Southern Presbyterian Church. It is thoroughly orthodox on questions of doctrine, but free and outspoken in in its views on all open questions. It allows and invites free discussion within the bounds of courtesy. It is the

LOWEST PRICED

Presbyterian paper published within the bounds of the Southern General Assembly.

It aims to be THE PAPER OF THE PEOPLE, and to present in its columns matter to interest and instruct all ages, classes and conditions of the people.

We endeavor to make *Freshness, Liveliness, Timeliness and Vigor*, the special characteristics of its style.

Price per annum, $2 65; or for one year to any new subscriber, $2 15. For $3 00 we will send for one year, to any *new subscriber*, the NORTH CAROLINA PRESBYTERIAN and the AMERICAN AGRICULTURALIST, the best illustrated Agricultural and Household Magazine in the country. Address,

JOHN McLAURIN,
Editor and Proprietor, Wilmington, N. C.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

At the residence of the bride's mother, in Rowan county, N. C., by the Rev. J. Alston Ramsay, Nov. 23d, 1880, Mr. T. D. ROSEMAN and Miss ANNIE E. WOODS.

By the same, Dec 2d, 1880, Mr. GEORGE B. KETCHEY and Miss ANNETTE M. WHITE.

At the residence of the bride's father, on Deep river, near Euphronia, Moore county, N. C. Oct. 28th, 1880, by the Rev. Wm. S. Lacy, Mr. NORMAN FERGUSON and Miss ISABELLA SINCLAIR, daughter of Captain Duncan M. Sinclair. All of Moore county.

In Gaston county, Dec 8th, 1880, by Rev J J Kennedy, Mr. D. F. McGILL and SALLIE L HUFFSTETLER.

At the residence of Mr. James Long, Dec 2d, 1880, by Rev. P. H Dalton, Mr. JOHN F. ATWATER and Miss BETTIE LONG, both of Orange county, N. C.

In Giles county, Va., Nov. 17th, 1880, by Rev. W. B. Arrowood, Mr EDWARD HALE, of Giles county, and Miss BESSIE WALLACE, of Mississippi.

Also, Nov. 21st, 1880, by Rev W. B. Arrowood, Mr. THOMAS JOHNSTON and Miss OCKIE SCHELL. Both of Giles county, Va.

At the residence of Mr. John C. McEachin, the bride's father, in Robeson county, N. C., Dec 9th, 1880, by Rev. Roger Martin, Mr. BENJAMIN F. McNEILL and Miss HATTIE McEACHIN.

Near Iron Station, C. C. Railway, December 16th, 1880, by the Rev. R. Z. Johnston, Mr. ALBERT P. DELLINGER and Miss MARY A. TROUTMAN, all of Lincoln county, N. C.

At the residence of Mr. Robert Thorburn, Wilmington, N. C., December 16th, 1880, by Rev. C. M. Payne, Mr. THOMAS A. LAWTHER and Miss ISABELLA S McDOUGALD. All of Wilmington. Charleston and Columbia papers are requested to copy.

In Orange county, N. C., December 12th, 1880, by Rev. C. N. Morrow, Mr. D. C. McADAMS, of Alamance, and Miss ANNA J. PRATT, of Orange county.

At Hickory, December 16th, 1880, by Rev. T. G. Thurston, SEYMOUR W. WHITING, of Raleigh and Miss FLORENCE FARROW, of Hickory.

DIED.

☞ Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

On Sabbath night, December 5th, 1880, in Goldsboro, N. C., after a short illness, LAURA WINSLOW, aged 5 years, youngest child of Mr. and Mrs. J. D. Winslow.

In Pender county, N. C., October 29th, 1880, Mrs. AMANDA ORMSBY, wife of Mr. John C. Ormsby, aged about 54 years.

Although it was hard for her many friends and relatives to give her up, God saw fit to call her home, and they have the blessed hope that she has entered the heavenly rest. She had been for many years a member of the Presbyterian church. May her God comfort the bereaved family.

Wilmington *Journal* and *Star* are requested by the writer to copy.

Near Cameron, Moore county, on the morning of December 4th, in the 24th year of her age Mrs. FLORA M. WORTHY, beloved wife of Mr. S. B. Worthy and daughter of Mr. D. McIntyre.

In the death of this estimable Christian lady our little church in Cameron has lost one of its brightest ornaments. She was an exemplary Christian, of ardent, active piety. Affectionate and kind to all, and much beloved by all who knew her. Her end was peace. She leaves a kind and devoted husband, a loving father, and many other friends to mourn her untimely end. May He who has seen fit to afflict, comfort the hearts of the afflicted ones.

On the afternoon of Sunday, Dec 12th, 1880, at the residence of Mr. B. S Hedrick, in Georgetown, D C., Mrs. ELIZA J. THOMPSON, of Chapel Hill, aged about 69 years.

Mrs. Thompson was a daughter of the late Rev. Elijah Graves, formerly and for many years a useful minister of Orange Presbytery, but at the close of his life residing in Mississippi. She belonged on her mother's side to the Stamfords and Mebanes, and had intermarried in the Morrows and Thompsons—all names that have given Orange county some of its most respectable Presbyterian citizens. For thirty-one years she has been a resident of Chapel Hill, a woman of much energy and business capacity, and with a strongly marked individual character. Of her six children who reached maturity, but one survives her. All of them but two were members of the Presbyterian Church, and she herself in the last hours of a lingering illness expressed a hope in the same Saviour whom so many that she loved had found precious. C. P. S.

November 30th, 1880, in Yanceyville, N. C., Mrs. GERTRUDE NEAL.

On Sunday morning this lovely Christian lady was engaged in her morning devotions, kneeling at her baby's crib, when her dress caught on fire. She struggled with the flames for a moment, then fled down the stairway and was met by her husband and friends, who succeeded at last in extinguishing the fire, but not until it had done its deadly work. She was burned too severely to recover, and lingered until Tuesday morning, when the gentle spirit took its flight.

Mrs. Neal was one in whom there were united a bright, joyous temperament and great gentleness and sweetness of disposition. With all the buoyancy of youth, and with marked decision of character, there was the blending of the deep-toned but unostentatious piety that shed its softening and refining influence over her whole nature, and her warm-hearted and amiable disposition won for her friends in every circle. She bore her sufferings with great resignation, and when she knew she could not recover, met death with a calm peace that plainly showed that she was fully prepared for it and had obtained the victory over it. "If this be death," she said, "then certainly there is great sweetness in it." She expressed a natural desire to live for the sake of her devoted husband and babe, but submitted it entirely to the will of her Heavenly Father. Sadly indeed will her sweet voice and winning manners be missed in the happy household cheered by her presence; but in their gloom they have the precious assurance that she has gone to her blessed rest to be a worshiper among the redeemed above.

"Blessed in the sight of the Lord is the death of his saints." H. T. D.

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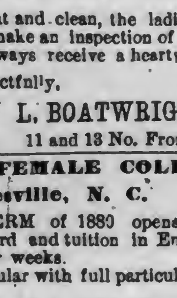

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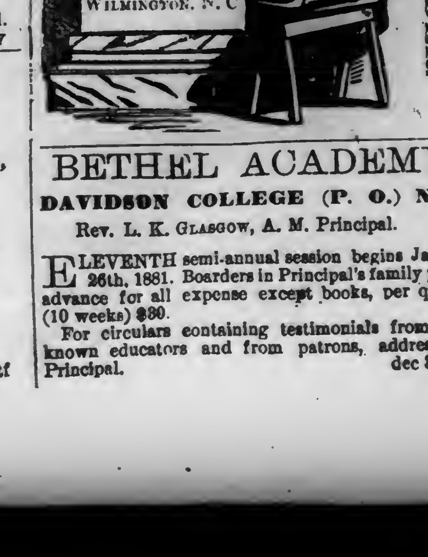

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FOR THE FAMILY.

What the Flowers Say.

The red rose says, "Be sweet,"
And the lily bids, "Be pure,"
The hardy, brave chrysanthemum,
"Be patient and endure."

The violet whispers, "Give, .
Nor grudge nor count the cost,"
The woodbine, "Keep on blossoming
In spite of chill and frost."

And so each gracious flower
Has each a several word,
Which, read together, maketh up
The message of the Lord.

How the Mission-Box Grew.

"Never walk again, *never walk again!*" Oh, the cruel words, how they echoed and re-echoed and saucily rattled through the elm-boughs around a roomy, bright New England home. Lydia Ferguson sat in the great cushioned chair with lowering brow, tear-drops chased each other down her pale cheeks and her lips quivered with a great sorrow.

Oh, how dark the world looked, dark and dreary and lonely and yet the velvety mosses and dainty lichens were still in sight clinging to the great door-yard, bearing their delicate treasures of scarlet caps and waxy cups and hanging beauties; the ground pine still crept and vined and grew in winsome loveliness near by. As Lydia's breath grew short and her bosom heaved at the haunting words, the spruce and arbor-vitæ breathed their balsamic odors upon her, the cedar and juniper fanned her with their fragrance, but they failed to cheer her; they might smile and dance and send forth sweetest perfume but they could not put her upon her strong, young feet again, her graceful tipping, busy feet. Her nerves never tingled at the blue-bird's song, she *had* liked to hear him but that time had passed; he sang a doleful song now—"*never walk again*"—even the tree-toads and the whippoorwills copied after him chanting the refrain, "*never walk again.*"

Lydia Ferguson was only thirteen years old. She had lived entirely in the sunshine until that dreadful fall from the great elm tree had injured her beautiful form for life. She had been like a "pet lamb" frisking in a sunny meadow under a shepherd's tender care, but for several weeks, yes months afterward, she had felt like a poor forsaken sheep up in the cold bleak mountains *alone*.

The Heavenly Shepherd was watching over her with tender, pitying eyes. His hand was outstretched, but Lydia was unconscious of it; she did not want to be led over such a rough road. The summer passed, the long, cold New England winter lagged by, and Lydia was still unreconciled. But the sweet spring was surely coming; the brooks began gurgling; the sweet violets starred the meadows; the pretty hepaticas awakened and the trailing arbutus put forth its fair pink buds. Surely nature was awakening after her long sleep, covered with white blankets. Would Lydia awaken too?

Lydia spent most of her time now in a softly cushioned rolling-chair; she could push herself over the pretty, even lawn in front of the house, but when she wanted to go further it was brother Tom's strong arms or Dora's firm, slender ones which pushed the easy-chair for Lydia.—Through the broad, wooden paths they rolled her along so that she could catch the first sweet breath of early spring time. Great bunches of pretty flowers they gathered for her, and laid upon her lap or wreathed about her fair wavy hair. Starry anemones peeped forth from her head, while Tom gathered red columbine bells from the rocks to mix with Dora's snowy trilliums—all to be given to "poor Lydia."

There was one place very near Lydia's home to which she had never been since her affliction, and that was the beautiful church where she had once loved to go. She had a certain pride which kept her from being wheeled to the church where she had formerly gone with quick and graceful steps; however, one Sunday to the great astonishment and delight of the family, she announced her intention of attending service. They did not comment much upon her decision; her father merely bent his head and tenderly kissed the white forehead, gently stroking the golden hair. Her mother only smiled a sweet impressive smile as she tied the daisied leghorn under her darling's chin.

Their own minister did not preach that eventful Sunday, but a missionary occupied the pulpit; one who was thoroughly alive and perfectly conscious of the responsibility of his position.

His discourse was not lengthy, but he talked rapidly and to the point; he seemed to take in the full meaning of the words, "Go ye into all the world," etc., and he impressed his hearers powerfully. Many who had thought heathen lands inaccessible, far away like the planets, felt that many golden opportunities had slipped while dreaming, brothers and sisters had closed their eyes in that long dreamless sleep which knows no wakening until all shall be called to stand together before the Great White Throne.

A lofty influence overshadowed Lydia as she listened, under whose mighty power and deformity dwindled into insignificance. The missionary's glowing words opened her heart as the warm summer shower opens leaf and bud and blossom.

"Never walk again," receded into the background of her brain. "Souls to save," came to the front.

"What is my lameness to compare with countless souls going down into eternal darkness?" she questioned herself.

"Mother," she asked, "can I have all I can earn by my thin pale hands?" holding them before her mother as she spoke.

"Why, my dear, you do not need to *earn* money; if there is anything you desire, speak the word; father is able and willing to gratify you."

"But I want to *earn* the money mother; I want it for missions."

"We contribute a certain sum yearly my dear; a very generous amount."

"But I must do something. I would be happier, mother; I have been laggard long enough."

"But what could you do, dear; your eyes are not very strong?"

"Leave that to me, mother, please. I will promise not to tax my eyes."

So Lydia obtained permission, and when Tom and Dora were through with their day's work she had them wheel her down into the garden, and there she unfolded her plan.

Next morning, as she sat near the outer gate, Winnie Morris, a widow's only child, came and leaned over the fence. She was a lovely little one, with bright blue eyes, luxuriant hair and dimpled cheeks, but as her mother was very poor her dress was faded and too short for her.

"Come in, dear," called Lydia, and as the child quickly obeyed the request she asked her if she would bring wild flowers from the woods and brook near by. Winnie was delighted to gather the flowers and afterward to watch the graceful fingers arrange them into lovely shaped bouquets.

"Winnie, would your mamma be willing you should carry these flowers up to the Mountain House?"

"I'll run and ask her."

Winnie came back with the desired permission, also with happy face because she had on her very best dress—not a very intricate affair, being only a simple steel-colored print with rosebuds sprinkled all over it. The child looked very pretty, however, if her feet were bare and brown, for they were plump and clean and pretty. She carried the dozen nosegays up to the hotel, returning in half an hour with empty basket and eyes bright as stars.

"Here's the money, Lydia. I sold them for five cents apiece, as you said, but I didn't have enough, and I promised I would come again. May I, Lydia?"

"Yes, Winnie; you are a good little girl; here is ten cents for you; that will leave fifty cents for the mission-box."

This was the starting point. Every day Winnie's little feet tripped up to the Mountain House, the little hands carrying dewy bouquets, returning with empty basket and pocket of money. Every day she carried some change given her by Lydia home "to mamma," until the sweet spring flowers had all performed their pure mission and were gone. But summer also laid her perfumed beauties all about them, and little Winnie's feet tired not, neither did Lydia's fingers. "It is so sweet, mother, to work for Jesus; but I have not long, not very long." And Mrs. Ferguson's heart throbbed with agony at the thought, "not very long."

So the beautiful New England summer passed and with it the brave young life which had taken up the burden so sweetly and patiently, and had done "what she could." The treasurer of the Board of Foreign Missions never knew why a certain church's contribution to the spread of "living bread" had so wonderfully increased; but the great Head of the Church knew, and could the sweet, pale lips have opened, they could have told you a sweet story of a noble soul which had thrust its own sorrow backward so that feeble hands could *hold up the "light"* in the foreground.—*Christian Intelligencer.*

MISCELLANEOUS.

Sketches of Famous Men.

CINCINNATI EDITORS.

An exchange gives these:

Richard Smith, the editor of the Cincinnati *Gazette*, is blue-eyed, auburn-haired, genial, keen and kind. He speaks like an intellectual torpedo, and he loves sunshine. He thinks that the first commandment is, "Let there be light." He likes green peas with his roast canvas-back, and sleeps like a kitten on a warm log.

Murat Halstead's face is full and of a pink and white freshness; the eyes are gray-blue; the nose is plentiful, and the mouth is shaded by a silvery moustache which matches his hair. He is liked by all men who know a "good fellow" when they see one. He is sometimes stern, but his good-natured smile gives him away. He is a sturdy gentleman, and selects polite and expressive words with edges on them. He is the well known editor of the Cincinnati *Commercial*.

AUDUBON.

John James Audubon, the ornithologist, spent many years of his life in the forest searching for birds. He studied their habits and sketched them. Once after a long sojourn in the forests he arrived at Niagara Falls. His appearance and deportment were quite in contrast with the crowds of well-dressed and polished figures which adorned that celebrated resort. His dress, which was made of leather, stood dreadfully in need of repair. A worn-out blanket was buckled to his shoulders; a large knife hung on one side, balanced by a long rusty tin box on the other, and his beard, uncropped, tangled and coarse, fell down upon his bosom. He had a quick glancing eye, an elastic, firm movement, and a sharp face.

He pushed his steps into the sitting-room, unstrapped his little burden, quietly looked around for the landlord, and modestly asked for breakfast. The host at first drew back with evident repugnance at the apparition which thus proposed to intrude its uncouth form among the genteel visitors, but a word whispered in his ear speedily satisfied his doubts. The stranger took his place among the company, some staring, some shrugging, and some even laughing outright. Yet there was more in that single man than in all the rest of the throng.—*Christian Intelligencer.*

GEORGE III. OF ENGLAND.

George III. possessed all the accomplishments which are required for doing business as business is done by kings. He talked foreign languages like a modern prince of the blood. and he wrote like the master of every one with whom he corresponded. The meaning of the brief and blunt confidential notes in which he made known his wishes to an absent minister never failed to stand clearly out, through all his indifferent spelling and careless grammar. Those notes are detailed at almost every minute from eight in the morning to eleven at night, for, as long as work remained on hand, all hours were working hours with the King. Punctual, patient, self-willed and self-possessed; intruding into every department; inquiring greedily into every detail; making everybody's duty his own, and then doing it conscientiously, indefatigably, and as badly as it possibly could be done; he had almost all the qualities which enable a man to use, or misuse, an exalted station, with hardly any of the talents by means of which such a station can be reached from below. If he had been born a private gentleman his intellectual powers would never have made him a junior lord of the treasury; but his moral characteristics were such that, being a king, he had as much influence on the conduct of affairs as all his Cabinet together. A Frederick the Great without the cleverness, he loved his own way no less than his German brother, and got it almost as frequently, with this difference in the result, that in the score of years during which he governed according to his favorite theory he weakened England as much as Frederick ever aggrandised Prussia.—*Trevelyan's Charles James Fox.*

Mosses.

Meek creatures! the first mercy of the earth, veiling with hushed softness its dintless rocks; creatures full of pity, covering with strange and tender honor the scarred disgrace of ruin, laying quiet finger on the trembling stones to teach them rest. No words that I know of will say what these mosses are. None are delicate enough, none perfect enough, none rich enough. How is one to tell of the rounded bosses of furred and beaming green, the starred diversions of rubied bloom, fine-filmed, as if the rock spirit could spin porphyry as we do glass—the traceries of intricate silver, and fringes of amber, lustrous, arborescent, burnished through every fibre into fitful brightness and glossy traverses of silken change, yet all subdued and pensive, and framed for simplest, sweetest offices of grace? They will not be gathered like the flowers, for chaplet, or love-token; but of these the wild bird will make its nest, and the wearied child his pillow. And as the earth's first great mercy, so they are its last gift to us: when all other service is vain from plant and tree, the soft mosses and gray lichen take up their watch by the headstone. The woods, the blossoms, the gift-bearing grasses, have done their parts for a time; but these do service forever. Trees for the builder's yard, flowers for the bride's chamber, corn for the granary, moss for the grave.—*Ruskin.*

Anecdote of Webster.

The Rev. Dr. S. K. Lothrop, who was Daniel Webster's pastor in Boston for more than thirty years, says in a recent letter, concerning his visit to Mr. Webster on the day after his son, Major Edward Webster, was buried:

"It was approaching dusk; the light in the room was a struggle between the fire-light and the waning light outside. He came into the room with a subdued, yet grand and solemn air. Our greeting was a silent pressure of hands, and we sat down. I did not feel that it was for me to speak first in his presence, and he did not speak, and I watched his face. He looked at me, not as expecting or demanding that I should speak, but as if my simple presence was an expression of sympathy grateful to him. At length, after the silence seemed to me to become very oppressive, though I suppose it did not last very long, he turned to me and said, 'I feel at this hour, Mr. Lothrop, that all that gives dignity and glory to man is contained in the religion of Jesus Christ of Nazareth, and I could wish that on my tombstone at Marshfield, where I hope to be buried, after my name and the dates of my birth and death, there might be simply this inscription, 'He was a believer in the Gospel of Christ,' the best thing that can be said of any man.' He then went on, I of course having only a very secondary part in the conversation, to speak of the strength and comfort which his Christian faith afforded him, and then of Christ's wonderful life, character and instructions as a help, guidance and inspiration to anyone who would so pass through this life as to be prepared for a future and higher life."

Lawyers Under Peter.

Peter the Great of Russia was a monarch of large views but invincible prejudices. He loved his country, and longed to see it take higher place in European history. He saw clearly that progress could be made only by the introduction of new industries and by skillful training and mechanical labor.

To forward this end he visited in disguise the older nations of Europe, made himself acquainted with their forms and industry, and worked as a common mechanic at various trades.

He sent, also, numerous young men of promise to great cities in other countries, to acquire skill in the mechanical arts, and to become teachers of their countrymen.

But, while honoring all well-trained mechanics, he had a rooted contempt for lawyers. It puzzled him to understand how they occupied high positions in England and France. They multiplied quarrels, he said, and fattened on the life-blood of others. Vexed at the high esteem in which they were held elsewhere, he vented his wrath in the memorable threat:

"I am thankful I have only two lawyers in my empire. When I return I mean to execute one of them."

Could Anything be Funnier?

Rev. W. Porteus, among his pencilings of travel in the *St. Louis Evangelist*, sketches this scene:

"One incident about Poughkeepsie and I will pass on to other scenes. A train started from New York, on the Hudson River Railroad. When it stopped at Yonkers an old gentleman aboard asked the conductor, 'Is this Poughkeepsie?' The conductor replied, 'No.' For several stations the same question was repeated. At length the conductor said: 'Sir, if you will stop teasing me about Poughkeepsie, I will tell you when we get there.' The old gentleman agreed to the proposition; the train sped on; the conductor forgot his promise. When the train was a mile or two beyond the place, he remembered it; rang the bell, stopped the train, had the engine reversed, and the train backed down to the depot, shook the old gentleman by the shoulder and said, 'Come, get out; we are at Poughkeepsie'. The old gentleman looked up innocently and said: 'I do not want to get out.' 'Why did you keep asking at every depot if this was Poughkeepsie?' Why,—I—am—not—in—good—health, —and—when—I—was—leaving—home—my—daughter—told—me—to—take—a—pill—when—I—got—to—Poughkeepsie.' A sold-out look, a sudden jerk at the bell-rope for the engine to go ahead, strides as long and as fast as O'Leary's, coat-tails streaming in the air, was the last picture taken of the conductor in that car for some time. I will leave the reader to imagine the true inwardness of the man of brass buttons and nickel-plated punch while I am pointing my pencil to portray other scenes."

Carpet Patterns.

Carpet patterns may with advantage have a geometrical formation, for this gives to the mind an idea of order or arrangement. When the pattern has not a geometrical basis, a general evenness of surface should be preserved. Carpets are better not formed into "panels," as though they were works of wood or stone, but should have a general "all over" effect, without any great accentuation of particular parts. The Indian and Persian carpets meet this requirement. While a carpet should present a general appearance of evenness, parts may yet be slightly "pronounced" or emphasised, so as to give to the mind the idea of centres from which the pattern radiates. A carpet should, in some respect, resemble a bank richly covered with flowers; thus, when seen from a distance the effect should be that of a general "bloom" of color. When viewed from a nearer point it should present certain features of somewhat special interest; and when looked at closely new beauties should make their appearance. As a floor is a flat surface, no ornamental covering placed on it should make it appear otherwise. A carpet, having to serve as a background to furniture, should be of a somewhat neutral character. Every carpet, however small, should have a border, which is as necessary to it as a frame is to a picture.

STATE NEWS.

Raleigh has a Prohibitory Liquor Law Association.

The Carolina Central Railway Company have reduced their passenger fare to three cents per mile for round trip tickets when purchased of the station agents.

The *North State Press* of Washington, N. C., says that the steamer Cotton Plant was burned on the 11th inst. while lying at her wharf at Tarboro. The boat, with one hundred and ten bales of cotton, was consumed. She had been plying the Tar river for twenty years. Another steamer will be built to take her place.

Judge Gudger remarked the other day, we hear, that Wilmington was one of the busiest places he had ever seen, but the declaration was called forth in this instance by the frequency with which jurors asked to be excused on the plea of business.—*Wilmington Star.*

Two thousand five hundred pounds of seed cotton to the acre on land near Floral College.—*Lumberton Robesonian*

Jute is now being cultivated to a considerable extent in the eastern part of North Carolina. A sample raised by a farmer near Newbern has been sent to the *Cotton* (newspaper) office in New York, and that journal says it is rated at being worth from four to five cents a pound, or from eighty to one hundred dollars a ton.—*Norfolk Virginian.*

Dr. Benbow says cotton will pay better in Guilford than wheat or corn, and fully as well as tobacco. He raised this year, on six acres, 1,600 pounds of lint, which he sold for $168 to W. H. Hill of this place. He estimates his cost of cultivating and picking at $43. He paid only $1.75 per acre for the land and says next year's crop will give him the entire amount expended on the land and labor. He says there is plenty of land in this county just as good which can be bought for the same money.—*Greensboro Beacon.*

Patrick Donan, Esq., formerly editor of the Raleigh *Sentinel*, is said to be deranged and his friends propose to place him in a private asylum. He resides at present in Deadwood, Dakota.—*Raleigh Star.*

They have put an elephant on the monument erected to the memory of King, the keeper of the elephants in the menagerie, who was recently killed by one of the pets at Charlotte, N. C. This is a new idea, and not a bad one, either, only it may lead to some confusion a thousand years hence among the archeologists of the dim and distant future—for who knows but when they dig up this tombstone they will not at once set us down as belonging to the Siamese, and worshipers of the white elephant, a belief that will be reinforced by the historic fact that North Carolina was the home of the Siamese Twins?—*Richmond State.*

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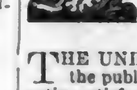

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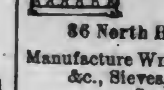

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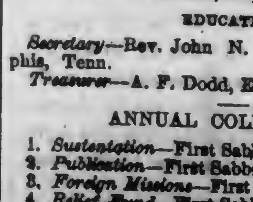

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2. *Publication*—First Sabbath in March.
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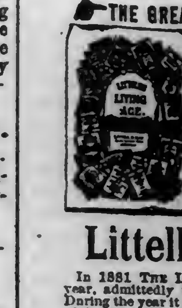

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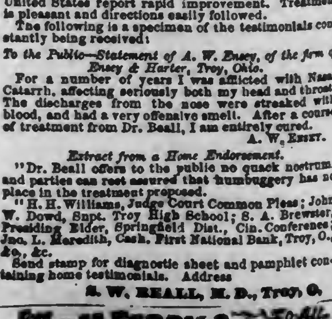

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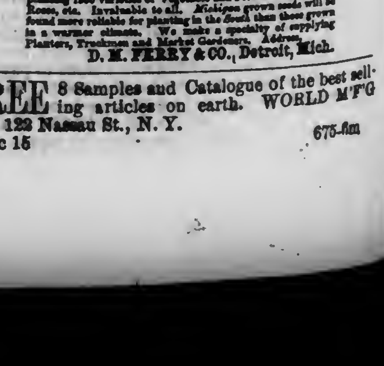

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For the N. C. Presbyterian.

EXTRACTS FROM A YOUNG LADY'S LETTERS HOME.

NEW YORK, December 10th, 1880.

The Metropolian Mnsenm is decidedly the art collection of the city now. Miss S. and I finished onr second survey of it on Satnrday. The first large hall as yon enter is set apart for sculpture and oriental porcelains. We passed through this and up stairs to see the "Loan collection of paintings," in the West gallery. But I had to stop before the grand reclining statues of Semiramis and Cleopatra, which are directly before yon as yon enter the door. Who would believe, unless they saw it, that colorless marble could express so mnch. This representation of Semiramis is exactly my idea of a great queen, even to the careless and elegant arrangement of her hair. "*She* was neither dull nor sluggish, nor despondent, who rnshed from her toilette to quell the insnrrection of a mob, her hair floating loose on her shonlders. That the old historians notice that it was dishevelled is a pretty good proof that four thonsand years ago women used to wear their hair 'tncked up.' We may be sure that Semiramis led the fashions whatever they were." (*What great writer have I quoted?*)

Of the works of art on the staircase I examined only a large and wonderful mosiac picture of the Pæstum at Rome. We went through halls filled with paintings hy the old Masters. My taste in that direction is hardly more cultivated than it was. A picture of Herodias with John the Baptist's head, by Da Vinci is soft and clear as all his are. I love to look at Richards' forest scenes better. *So* green and cool and charming. The cases and cases of rare objects of art,—of excavated antiquities, of specimens of china ware from all parts of the world, of Egyptian cnriosities, of laces—are amazing to behold.

One gallery is devoted to Sanford Gifford's pictures alone. He has lately died. As yon look rnnnd the room the same hand can be recognized on every pictnre. They are nearly all landscapes. A kind of lnminous mist seems over them all. "Claverack Creek," (or "Indian Summer") represents hrightly tinted autumn leaves from the overhanging trees floating down a clear mountain stream. "Sunset on New York Bay" is my favorite—just as we saw it from Greenwood.

We took quite a long walk in Central Park after leaving the Musenm; saw the statne of Hamilton recently unveiled. It looks to me as if in white granite. We strolled rnnnd by the Ramble, the lakes, (frozen hard) and up the terrace and through the Mall. Stood still to admire two fine bronze statnes of Scott and Burns opposite each other at the head of the Mall. Both in sitting position; Scott's dog lying at his feet.

* * * * *

And so Mrs. H. did not admire the vase I sent yon. I am sorry her taste is so nncultivated. You know that is all we artists can say in reply to *you* critics. That peculiar shape is just now very fashionable, and those dark grounds that yon think so odd are thought partionlarly artistic. My vase painting and all was pronounced a success at Cooper, whatever Chapel Hill may say. And you are perfectly welcome to despise painted satin ware, bnt if you could only go rnnnd here and see the painted cnshions and bags and boxes and toilette articles of exquisite fancy and finish, and every conceivable article of lnxnry that could be made of satin, yon would change your mind I know.

* * * * *

Your notion for next Commencement is very good—bnt I should shrink from undertaking it unless I could be sure of success. However this would not be one alone, it wonld have to be the work of a crowd, and yon know I shall be only too glad to help in any way I can. If it can really be carried out as you suggest, all North Carolina will say it was *beautiful*.

* * * * *

December 13th:—Don't think I am giving up my reading. I don't intend to, I see all the city papers, magazines, &c., &c., and have now in hand Cooke's "Lectures on Transcendentalism" lent me by Mrs. A. They are very fine, bnt pretty deep wading every now and then. Shonld like to get that book of Trevelyan's on Fox; have just read a review of it!

* * * * *

I have been out looking at the Christmas preparations in the shop windows. The Christmas cards this season are more beautiful than ever, and more expensive. Prang's prize cards rather disappointed me. The one for which he paid the designer $1000, represents a choir of snrpliced boys singing. The price is $1. If yon study it a long time yon find it grows npon you. I am glad the artist who got the thousand dollars was a woman.

Macy's windows are a show. There is always a crowd on the sidewalk in front of them. One window has a representation of the story of Cinderella; dolls acting; the rats and mice and the pumpkin and all. Another window has the "Babes in the wood." Another has a doll theatre. * * * I just stay and stay in the great book stores and devour the books. Francis Ridley Havergal's poems with colored illustrations is a gem; "Indian Summer" a collection of choice poems from the best poets beantified with all manner of brilliant autnmn bonquets: A grand illnstrated edition of Longfellow (price from $20 to $30); Irving's Sketch Book charmingly illnstrated. No nse trying to mention the thonsandth part of them. The children's books are especially dainty. As to the fancy stores and their holiday gifts, they are simply distracting in their profnsion, and variety, and elegance. There is a dollar book store on the corner near ns where they give prizes with each hook. A sort of lottery, where for instance yon *may* get a piano, or a china tea-set, or a ten-cent tin horn. Such places as that ever tempt me.

* * * * *

I went last Friday night, and hitter cold night it was, to the Young Men's Christian Association hall to a lecture. A fine hall, well-warmed, brightly lit, and well-filled—good mnsic (organ and drnm) and a good lectnre by Dr. Vincent on, "*That boy's sister.*" The modern girl is a snbject on which it is easy to be either sentimental or sarcastic. After the lectnre we went all over the building. The gymnasium was a novelty to me. Twenty or thirty men were cntting antics on poles and ropes &c., nnder direction of a teacher, leaping, jnmping, climbing, &c., &c. Plenty of ladies and gentlemen looking on. Then into library, reading-room, parlor, &c., all handsome and substantial. What is not done for the good of yonng people in New York? From there Mr. A. took me to the Everett House on Union Square, where I was to spend the night with Mrs. W.

* * * * *

The reason why I have not written abont my crayon drawing lately is very likely, that as it got harder I did'nt have so mnch praise as at first, and therefore had'nt so mnch to say. However, I have been hard at work, and Mrs. Carter wrote "good" on three of my sketches last week. We are kept extremely busy just now, for in addition to our nsnal work Mrs. C. has the class in perspective drawing for the month before Christmas; and there is no play in it. I am looking forward to the Christmas week of vacation as eagerly as I ever did at Peace.

For the N. C. Presbyterian.

WHAT IS REALLY THE MATTER AFTER ALL?

I am provoked to act as nmpire in the settlement of this question, because I see there is no other way to settle it. The *Interior's* contribntors have gotten matters so mixed that it is somewhat donbtful whether even I can furnish a solution that will be perfectly satisfactory to all interested parties. However, it is incnmbent on me to give the *right* solution, not the satisfactory one. "Let ns hear, then, the conclusion of the whole matter." Speaking with exclusive reference to our own Presbyterian Church, lack of fruitfulness attending the ministry of the Word is dne to the petalyzed condition of our evangelistic arm which has for its distinctive fnnction *aggressive* work. We have comparatively few evangelists and *as a rule* they are men whom their Presbyteries have made evangelists because they could make them nothing else. (N. B. Note the emphasis on "*as a rule.*" Each particular evangelist is at liberty to regard himself a noble exception.) How often does the evangelistic department gain recruits in this way:—A young man leaves the Seminary unprovided with a call. He goes before his Presbytery and is licensed. He then goes to and fro in the earth, and walks up and down in it and finds no church that appreciates his gifts. At length some kind friend, who sees more in him than the "nnthinking masses" have seen, moves the Presbytery to ordain him as an evangelist. No sooner said than done, and he is sent out into destitute regions, probably to feeble churches that can not pay for the services of a man after their own heart. The next step is for the Presbyterial Committee of Missions to write a pathetic letter to the Assembly's Committee praying for money to support this very worthy and very needy yonng brother who is occupying a large and important field which ought not to be given up. After the field has been long occupied and is apparently "nothing hettered, but rather grows worse," the Presbytery concludes that the soil is not adapted to Presbyterianism, and would willingly give it np to other denominations, but then what wonld they do with their evangelist? He is doing no good and they do not expect him to accomplish anything, but he must continue to have a field of labor or he cannot draw any pay. Theoretically speaking, it is the doctrine of our Church that "ordinary vocation to office in the Church is the calling of God by the Spirit through the inward testimony of a good conscience, the manifest approbation of God's people, and the concurring judgment of the lawful court of Christ's house." According to the "Book," a call to the Gospel ministry is a threefold call of God by the Spirit, testified (a) by the man's conscience (b) by the people of God (c) by the lawful court of Christ's house. Practically, it is our doctrine that the people of God have no voice in the matter, rather I should say practically, the "lawful court of Christ's house," often sets its seal to the supposed call in the face of a contrary verdict rendered by God's people; they, by the ceremony of ordination, proclaim a man called who, after due trial, has failed to gain "the manifest approbation of God's people." Why not ordain and license at the same time? Because at the time of licensnre the evidence of a call is not conclusive; it lacks one element, viz: "the manifest approbation," &c. The licentiate is sent forth to try his gifts, and his ordination is, theoretically, suspended on the result. Practically, no matter what the result, ordination will follow in the conrse of time. After fair trial shonld his gifts fail to indnce any organized body of God's people to declare to the Presbytery the convietion that they have been edified thereby, and earnestly desire to exneience future benefits from his gifts, theoretically the Presbytery will accept such failure as proof that the man's conscience and the lawful court were mistaken in supposing there was a call from God. Practically the Presbytery will accept such failure as proof that God has called him to be an evangelist, to preach to those who must hear him or nobody. The Presbytery excogitates its theory free from the bias of emotion; it determines its practice under the influence of strong feeling. Preachers are greatly needed. Here is a yonng man of fine parts, good character and thoronghly trained in the school of the prophets, perhaps at the Church's expense. It would be a waste of material—good, well prepared material—to throw him overboard. He will certainly do no harm, and there is no apparent reason why he shonld not do good. "For such there is no law." Henceforth he is an evangelist and probably spends a long ministerial life giving "rest to the churches ronnd about." There are very few men in the evangelistic department whose gifts are such as to command a good salary and a settled home. The Presbyterian Church is expending its vast resources of wealth, of learning, of oratorical ability, of consecrated genius and fervent piety in cultivating the favored plots where the seed has already taken root. There are comparatively few nnconverted persons in onr pastoral charges, and these few, with the important exception of the children of the Church, are the least hopeful class from which to expect fruit. The pastor preaches from January to December to the same little handful of people, sowing over and over again the same little plot of gronnd, where the various kinds of soil have already become clearly manifest. All the good soil is bearing fruit, and that which is not bearing has been thoroughly tested and proven to be "wayside, rocky and thorny." The pastor has looked into the faces of his nnconverted hearers too many years and preached at their hearts too many sermons to expect any new manifestations from them. He has seen them pass through revival after revival, and resist religions influences as strong and as tender as any that he can hope to bring to bear upon them. Is it wonderful that the ministry of the Word should be barren of results, when we lay ont nearly the whole of our strength where the most credulous faith can hope for very little fruit, while we leave the vast fields "white already to harvest," to be reaped by nnskilled labor, and *precious little of that?* One of the last pathetic utterances of Dr. Duff was, "The Church is merely *playing* at missions." Such is sadly true in respect to home missions.

CLARK.

Micro copic holiness is the perfection of excellence. If a life will bear the examination in every hour of it, it is pure indeed. To live by the day and watch each step is the true pilgrimage method.—*C. H. Spurgeon.*

CHRISTIAN INFLUENCE.

There is nothing so fruitful of good as a Christian life. A Christian may be unable to preach, or even to offer a prayer in a public place, bnt he can, by a godly walk and conversation, show forth Christ in his life. Such a life leaves its imprint npon society, the family and the church. The first impulses of yonng persons to acknowledge Christ often come from it. The habits, tastes and aims of many can be directly traced to it, especially when such influence is exerted in the home circle, by a wise and faithful father or mother. How often can we trace success or failure in life to good or bad influences. Parents often fail in the training of their children, because they do not rise to a proper conception of their responsibilities until they are brought to see habits formed and desires growing in their children which, unless restrained and corrected, may bring them to shame and disgrace.

This failure to exert a good influence may bring disaster to the community in which we live. We have not only church and family responsibilities, but civil obligations. A nation is made up of individuals, and, like the individual, has a character which may be determined in the same way, by the estimate in which he is held among others. If, in a community, a majority, or a large number of individual members, exert a highly moral influence, the public sentiment of that community is so evenly divided as to put it in our power to turn the scales, and establish the influence of society for good or ill report.—*Canada Presbyterian.*

BE OF GOOD CHEER.

Though tangled hard life's knot may be,
And wearily we rne it,
The silent touch of Father Time
Some day will sure nndo it.
Then, darling, wait;
Nothing is late
In the light that shines forever.

We faint at heart, a friend is gone;
We chafe at the world's harsh drilling;
We tremble at sorrow on every side,
At the myriad ways of killing,
Yet say we all,
If a sparrow fall,
The Lord keepeth count forever.

He keepeth count. We come, we go,
We speculate, toil and falter;
But the measure to each of weal or woe
God only can give or alter,
He sendeth light,
He sendeth night,
And change goes on forever.

Why not take life with cheerful trust,
With faith in the strength of weakness?
The slenderest daisy rears its head
With courage, yet with meekness:
A sunny face
Hath holy grace
To woo the sun forever.

Forever and ever, my darling, yes—
Goodness and love are undying;
Only the troubles and cares of earth
Are winged from the first for flying,
Our way we plough
In the furrow "now!"
But after the tilling and growing, the sheaf;
Soil for the root, but the sun for the leaf—
And God keepeth watch forever.

—*Mary M. Dodge.*

THE JOY OF IT.

It is not enough to be simply religious. If one has made a profession of his faith in the Saviour, and placed himself rightly in connection with the Church, there is a comfort in the thought that he has so far done his duty. But it will be but a barren pleasure after all. He is entitled as a Christian to a good deal more, and he is required as a professor to give himself no rest till he has gained it. A part of his heritage is joy, which means much more than a mere dull reflection that he has set himself right with the commandment.

And yet it is surprising how many people live and die without anything more than this mechanical relation to the Church, and heavy, gross, everyday experience. They have not so much as learned that there is aught better than what they have been accustomed to. Sometimes, indeed, they have been glad of things concerning religion. They have had joyful thanksgivings over some enterprise or good work, and their hearts have been filled with praise because of successes in schemes which had enlisted their sympathies. But there is a higher and better joy than this. It is the joy of the Lord. It comes to the souls that live near him—to all that rest in his love. —*United Presbyterian.*

HOW THEY GOT A MINISTER.

They came to a little village church and heard him. He preached a good sermon. He was reverent in manner; his church services were all orderly; everything moved smoothly. They quietly inquired about him of his own people, and there was but one answer: he was all that a good minister and pastor should be. Then they mailed him a little note. Their vacant pulpit had been placed at his disposal the first Sunday of the following month; their people wanted to hear him. They would give him $50 for preaching, and to pay all expenses. To their surprise, and with a long list of applicants in their hands, from D. D.s to S. T. D.s, they got this reply:

"No, brethren, I cannot come and preach to you. I am not a candidate for your pulpit. I would not leave my church for another, unless Providence pointed the way. Somehow I do not believe the way lies in the direction of appearing before a congregation of strangers and preaching on trial." I did this once. After that I heard I was not quite tall enough; my coat did not fit as it should; my necktie was awry, and I learned that this was 'not accidental, for it was just so in the evening.' In the first part of my sermon I spoke 'too loud,' in the latter part 'too low;' I gestured too much with my left arm; I was 'too nervous' in my manner. My sermon in the morning 'was rather too analytical;' I did not pray for the success of evangelistic work in the evening, although I had in the morning; and there was more of the same order. Brethren, I then said, 'As for myself no more candidacy.' Now, if you want to hear me, I shall be happy to welcome you to my church; but I have no idea you will come. My necktie is still awry at times, and sometimes I omit to pray for evangelistic work in the evening. But my people put up with all these and other serious deficiencies, and having learned in whatever state I am therewith to be content, I am satisfied to continue to preach for my people. If you ever want to hear me, come and welcome to my church; the sexton will give you a good seat."

The committee found they could not move the mountain toward Mohammed, so four Mohammeds kindly went to the mountain. They heard that minister. They gave him a call; he went to preach for them to see how he would like them, as the church, and not he, was the candidate. He preached; possibly his necktie was a little awry; possibly he omitted to pray for evangelistic work in the evening. Be that as it may, he accepted the call, was installed, and is now a successful minister.—*Christian at Work.*

THE SECULAR AND THE RELIGIOUS.

Thomas Hughes, in one of his American lectnres as reported in *Good Literature*, says of Dr. Arnold of Rnghy:

"The snbject he used to speak more earnestly than anything else npon was the danger of attempting to sever the secular and the religious in life. He spoke and preached over and over again on that snbject, and it is, of course, one of the most supreme importance to impress upon yonng men. It should be instilled into them that there is nothing so dangerous as to endeavor to divide their lives in that way; to say that a certain portion of their lives shall be called secular, in which they are bound by one set of rules and principles, and that there is another portion which is called religious, and which has to do with other things, into which enters another set of rules, and another dnty is to occupy it. I think that perhaps we owe more to him than to any one else for the teaching of religious things with secular during the past thirty years. The scientific, the agnostic element was not nearly so strong in his day; yet he was assailed by it on the one hand, and on the other by the older High Church spirit. But he never yielded at all in any way, bnt for ns, his pupils, made the battle; and I believe his early teachings have saved many of us, in these trying times, from sacerdotalism on the one side and agnosticism on the other. And especially wonld I refer to his method of teaching the highest subject of all—the way in which men can approach that greatest subject in the world—the question of the existence and nature of God. He taught us boys, and I think most of us have never forgotten it, that the only way to approach that great subject was the method which God himself has pointed ont to ns in Revelation. There it shows ns that God communicated with all human forces, and we read in the Bible of births and deaths and of all human interests, how men lived and how God dealt with them. There is nothing there to lead us intellectnally into paths where it is almost impossible for men to find a firm foothold. Only one firm foothold he used to teach us, and that is the foothold which rests upon God, as made manifest in the flesh, and revealed to us in the New Testament. With that rock nnder yonr feet yon can approach all those deep questions which are stirring men's minds so tremendously in these times."

TRUE PRAYER.

The effectiveness of prayer does not, in any measnre, depend upon its finency, or its grammatical accnracy, or its rhetorical finish—or the length, the volnme, or solemnity of the voice with which it is nttered. A prayer may be perfect in all these qualities and yet be nterly ineffective. Effectual prayer is that which is wrnng out of the heart by a sense of need, and offered in a spirit of faith—a "belief that God is and that he is a rewarder of them that diligently seek Him." The man who has this sense of need and the spirit of faith may hesitate and stammer in his nttterance; he may be faulty in the grammar and rhetoric which he employs; he may be as brief and informal as Peter was in his prayer, when he found himself sinking beneath the waves of Galilee; he may not have voice enough for him to be heard by any human ear, bnt he will command the ear of God, and he will have assnred to him the sympathy and help of God in that thing for which he prays. That which the Psalmist says is eternally true, "Delight thyself in the Lord and he will give thee the desires of thy heart."—*Zion's Herald.*

THE MINISTRY FOR THE TIMES.

The idea that a minister is to be content to preach and pastorally visit the occnpants of pews in his church, and wait for the rest of the community to come in, if it ever had a footing anywhere, may now be dislodged. Ministers have to be missionaries, if they are ever to keep their places as ministers. The population shifts. People do not get seats, or even present letters, "of course." They have in too many instances to be won, persuaded, instructed and influenced for their good. It is being made plain that vital religion is not a thing of which men feel the need as they do of trade and the means of living. The sense of that has to be created, or at least stimulated; and this ministers must do, if they are to make way. The very same aggressive methods employed by living and energetic missionaries in cities and in heathen lands must be employed in many a state, county, town and village over the land. And there is no real difficulty to true ministers in the effort. Indeed, looking at the numbers of member and hearers in many congregations—as reported in "minutes" and elsewhere—one wonders what many clergymen do to fill up their time. A church of fifty members might all be visited easily once a month, which is unnecessary. The spare time ought go to the gathering in of those who "go nowhere."

The effect of a pastor being seen at this work is worth more than a sermon on his own people, who are often enough at "their ease." The moral influence of a man who might do what he is not attempting is steadily weakened over the people who observe him. They do not always know just what is wrong, but they feel the need of something more being done, and the feeling becomes articulate at length in the clamor for a new man. Self-preservation; interest in the denomination which gives a minister his standing; regard in many instances to the aims and objects of the "Board" or other body that helps in supporting; a wise regard to one's own moral, spiritual, and in some instances even bodily health; and above all, regard to men's souls and concern for the will of our Father in heaven—all these combine to urge ministers to an aggressive, honest, kindly, persistent home-missionary work, each in his own borders.—*Dr. John Hall.*

TEMPERANCE AND LEGISLATION.

Canon Farrar, in a recent address entitled "Temperance and Legislation," published by the National Temperance Society, referring to the cry so often made, that "You cannot make people sober by Act of Parliament," says: "Gentlemen, it is not true that you cannot, to an immense extent, make people sober by Act of Parliament. You can; it has been done over vast tracts of America. It is being done in wide areas of our colonies. It is done in hundreds of our English parishes where the land-owner has the wisdom to shelter his people from crime and panperism by the simple rule which he, on his single authority, can make, and make unquestioned, bnt which hundreds of poor men and poor women and poor children on his estate cannot make, however passionately they may desire it, and however deeply it affects their social, moral and religions welfare—namely, that there shall not be a single liquor-shop on his estate. Not make people sober by Act of Parliament! Why, at this very moment, to their immense benefit, yon are making 20,000 people, among whom are the very worst drunkards in England, not only sober by Act of Parliament, but absolnte teetotallers! Who are these? Why, they are the poor prisoners now in our prisons, not one of whom from the day that he enters prison, is allowed to tonch a drop of alcohol, and who, in consequence of this restriction, are as a class, in spite of all their other disadvantages, so completely the healthiest class of people in England that there is a lower rate of mortality among prisoners than there is among professional men, and that as the death-rate stands highest of all among publicans, who sell alcohol, so it stands lowest of all among the prisoners, who are absolntely deprived of every drop of it."

FROM HOME.

The way a professional Christian behaves himself from home tests him and reveals him in his true character. He is then ont of the ruts of conventionality and habit. He acts himself. If he is prayerless in spirit, he shows it hy neglecting the forms that kept his conscience quite at home. If his heart secretly longs for nnhallowed pleasures, he goes after them. If he prefers the society of the gay and worldly to that of the quiet and spiritnally-minded, he shows it in the choice of his associates.

SELF-ESTEEM NEEDED.

A reasonable amount of self-esteem is necessary to secnre a man's success in life, and there are few characters into which it does not enter to a great extent. We laugh at our neighbors; their foibles and absnrdities excite our amnsement, because we consider ourselves superior to the like weaknesses. Their troubles cause ns distress; but do we not grieve for others in proportion as we are able to put ourselves in their place, and picture what we shonld feel nnder the same circnmstances? The reciprocal regard for one another's interests, the mntual esteem, the exchange of kind offices, which constitute friendship, find their chief source, too, in self-love. If we have been inclined to esteem any one ever so highly, let it bnt be whispered in our ear that that same person does not think mnch of ns, and we immediately find out that he is not nearly so charming as we had imagined, and that his good opinion is not, after all, worth having. On the other hand, among our acquaintance there may be an individual whom we consider both weak-minded and ignorant, and think, in fact, quite beneath onr notice. Wait a little; it comes to onr knowledge that this same creature whom we have been despising has an immense admiration for us. All our ideas change directly, and we discover all his hidden merits; he has at least powers of discrimination, and is some judge of character. We like our neighbors much more for the virtnes they find in us than for any we discover in them; whether we choose to acknowledge it or not. But it is perhaps in the passion of love that the very alcohol of egotism is to be found; lovers never weary of each other's society as long as they can keep up the intensity of mutual admiration; their *tete-a-tete* are always interesting, for they perpetually talk about themselves, and should their love be crossed, both would probably rather that the loved one should be miserable than indifferent. They are completely ruled by the self that rules the world.

GOLD DUST.

Truth needs no flowers of speech
—*Pope.*

Humanity is the low but broad and deep foundation of every virtue.

A modest man feels his own superiority; a proud man makes others feel it.

How poor are they that have not patience!
What wonnds did ever heal but by degrees.
—*Shakespeare.*

Don't despise the small talents; they are needed as well as the great ones. A candle is sometimes as useful as the sun.

The man of enlightened understanding and persevering ardor has many sources of enjoyment which the ignorant man cannot reach.

Desire not to live long, but to live well;
How long we live, not years, but actions tell.
—*Wathyns.*

He who is false to the present dnty breaks a thread in the loom, and will see the effect when the weaving of a life-time is unravelled.

High worth is elevated place; 'tis more;
It makes the post stand candidate for thee;
Makes more than monarchs, makes an honest man;
Tho' no exchequer it commands 'tis wealth;
And tho' it wears no ribband 'tis renown.
—*Young.*

We look back to former times and the struggles that then were, and wish we had been helpers in the fight; but there is honorable warfare now, and if we see not what must be done now, or have not the courage to do it if we can see, neither should we have had vision or courage then.—*T. T. Lynch.*

It is a high, solemn, almost awful thought for every individual man, that his earthly influence, which has a commencement, will never, through all ages, have an end! The life of every man is as the well spring of a stream, whose small beginnings are indeed plain to all, but whose course and destination, as it wends through the expanses of infinite years, only the Omniscient can discern.—*Carlyle.*

Go out in the highways and hedges, and bring
The children of sorrow to feast with the King;
The poor, the wayfaring, the needier, the dumb!
With love their hearts inspirit, compel them to come!
All heaven with rapturous welcome shall ring;
Then his to the banquet, the feast of the King!
The guests who were bidden, despising the call,
Shall never be found in His banqueting hall;
But lips of the lowly His praises shall sing,
Who lovingly calls them to the feast of the King.
Though blessed the message, it brooks not delay;
To-day is the season appointed—*to day.*
Then tarry no longer, like weary take wing,
But hie to the banquet, the feast of the King.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Gleaned from Exchanges:

The inhabitants of New Hebrides have consigned to London 3,700 pounds weight of arrow-root, by way of payment for an edition of the New Testament in their own language.

Assertions are current that the Irish bishops now in Rome have declared boldly to the Pope that they cannot do otherwise than support the action of the agitators against the Government.

The new deceased Bishop of Tournai is said to have in his possession an autograph letter from Pius IX., in which that Pontiff wrote that the election of Cardinal Pecci as his successor would be the ruin of the Church.

The English colony in Rome is building a church at the corner of Via Babuino and Gesuie Maria, on very difficult ground indeed. Two steam engines are not sufficient to keep the foundations dry and pump out the spring waters which collect here from all the surrounding hills.

The House of Keys, the representative body of the Manx Legislature, has passed a new Burials Bill for the island. The Bill runs greatly upon the lines of the Act adopted by the Imperial Parliament, but in some respects it is in advance of it with regard to the rights which it confers upon the Nonconformists.

The Spanish Government have intimated that they are prepared to extend the privilege of asylum to the members of the religious associations expelled from France only on condition that they do not form themselves into new societies, nor publicly wear the habit of their order. If the monks had been willing to accept this condition in France they might have remained there still without molestation.

According to the new Bishop of Liverpool, a bishopric is not the mine of wealth it is popularly supposed to be. He himself received from his diocese a sum of £2000 as a contribution towards the expenses of his removal to his new sphere of work, and to help him in furnishing. In acknowledging the gift, he writes that "the expenses which the acceptance of a bishopric entails upon a clergyman are so great that he believes many bishops have crippled for life who have not large private means."

A determined attack is being made to prevent Trinity (Episcopal) church, Montreal, falling into the hands of the Roman Catholics. Originally built chiefly for the officers and soldiers of the British regiment stationed in Montreal, the removal of the troops left it dependent upon the Protestants in the neighborhood, who are chiefly poor. This combined with an unwieldy debt has nearly brought it under the auctioneer's hammer, but efforts are being made to save it to the denomination.

A correspondent of the London *Review*, at Salonica, writing on the 14th instant, says: "The persecution of the wretched Christians continues with unmitigated severity. On Friday evening last forty unfortunates, among them a priest, were brought here for trial by the military court of the villayet. This much deference is paid to European opinion that the prisoners undergo a form of trial before being sentenced. Their condemnation is a foregone conclusion, as they will in due course be sent into exile in Africa or Asia. Do not think, however, that these are all. Those referred to arrived here by train, and I had dozens of others among their number. Many others also are continually sent by road from various parts of the provinces of whom no one hears." Writing a day later, the above correspondent adds: "This very evening a party of Christians—men, women and children—were brought down by train from the interior to go into exile. They numbered seventy in all, the women, with their children, accompanying their husbands."

The Presbyterian.

JOHN McLAURIN - Editor

WILMINGTON, N. C.

WEDNESDAY, DECEMBER 29, 1880.

THE OLD YEAR AND THE NEW.

The flight of time, the changes of a year, the vanity of human greatness, the transitoriness of earthly things—these and like themes are suggested by the closing of the old year and the incoming of the new. But reflections on such themes are so trite and full of platitudes, we would fain avoid them. Perchance ours, too, should we dwell on such thoughts, would be equally as stale, flat and unprofitable.

Yet is is well that some such abrupt check in daily living should give us pause. We are compelled to change the date, to open new books and accounts, to strike a balance. And in business, if needful, how much more in morals! One of the most wholesome exercises of the spiritual life is mediation, and it is an exercise in these days of bustle and religious activities apt to be overlooked or unappreciated. Serious contemplation is demanded for spiritual growth, as truly as flowers require the sight. And this contemplation is not to be done for us by others and neatly bound in red-edged books of devotion. Each one for himself must *ponder* as well as *pray*. A half hour, alone with God, in earnest introspection each day, and these last and first days of the years spent in serious thought and self-examination, in hearty repentance, without maudlin sentimental self-reproach, will make no one a worse Christian. It is a great pity there is not more of it.

But a New Year suggests hope, plan, promise, and earnest endeavor. It is the era of resolution. Let it be also of action. There is a sort of epidemic of good resolves that breaks out now, especially in moral neighborhoods and among forgetful Christians. It is a sort of salve to a wounded conscience to promise to do better. But it is better not to vow than to vow and not pay. Nor let any one think that the New Year has brought him a benefit, that only brings a "resolution," however wise and imperatively demanded. *Preambles* are good, *post-ambles* are better.

Disappointment blocks the way. Past experiences chill and deject. It is so easy to get "the blues," as we think of how weak and poor and inefficient—how unfruitful, unthankful, unfaithful we have been. Let us turn our faces resolutely forward. Meet the future bravely. Do the next thing, be it great or small. It is a grand thing to live in these days. No factor is too insignificant to be without effect in the great problem of life.

"Still achieving, still pursuing,"

is the song that must ring in our ears, sweeten our dreams and beautify our lives.

And yet some who read these lines may long in vain for the chance to achieve. It is a glory to follow the field of battle, say they, but to pine in a hospital, to be helpless and useless when the great fight rages and the world is to be won for our King—this is too hard. Oh, no! dear friends. Nothing is too hard that our King appoints. And then He knows best both how to discipline and direct His troops. There is no weapon so potent, and no victory so grand as is seen in the chamber of patient suffering.

"The nerveless hand wields a mighty brand,
And the sick and the weak are strong for Him,
As patient they lie, 'neath His pitying eye,
And quietly wait as they long for Him."

But what shall the New Year bring us? What new revelations of pain and sorrow? What hours of anxious doubt and torturing fear? What opportunities of usefulness and development? What hopes and joys, duties and triumphs?

Whatever it brings is best for us. Let us accept its lessons. Let us rejoice in its burdens. With cheerful heart, finding Christ in all things, all duty, however humble, will be glorious, and all life, however lowly, will be holy. There are treasured tokens too precious for gold to buy—trinkets they may seem to others, yet to us more dear than priceless jewels. The touch of a vanished hand has forever hallowed them. Let it be thus with our lives, and the tender power of the love of Christ therein. Let every token be prized because given us by our best Friend. Let every sorrow be accepted with sweetest patience, because in His love He saw best that we should have it. Let every duty grow radiant and holy for He has imposed it. Let us live as under His eye.

It would be a happy year for us all, if in whatever way God saw best He should bring us nearer to Himself. The NORTH CAROLINA PRESBYTERIAN, in wishing all its readers a happy New Year, as from our heart we do, could wish nothing better than this: that each one should be more like Christ; that on every duty of life, and the commonest implements of daily service, should be inscribed the grand legend, "*Holiness to the Lord.*"

PROHIBITION.

In another column we publish a card "To the public," on the subject of a prohibitory law for the State of North Carolina. It will be observed that a State Convention is called for the 12th of January, prox. The time is short and it behooves the friends of temperance to bestir themselves. Let there be delegates from all sections of the State. It is pleasing to note that secular papers are coming out in favor of this measure, and that the movement seems to be growing into enthusiasm. The *North State Press* says—and we could expect nothing else from that quarter:

Let every christian man, woman and child take a hand and soon our good State will blossom with prosperity and the courts will be rid of two-thirds of the business that pile upon the docket of every county, and money will be saved to the tax payers in the way of bills of cost fastened upon the people by the result of liquor selling. Do a good work and you will never regret it.

And the *Durham Recorder*:

The question presents itself, and is the question of the hour,—shall individual freedom war against the best interests of the whole? One is granted a licence to distil; another a license to sell. His right to a living is thus guaranteed. But may it not be, that this right to a living involves at the same time the death of his patrons, the turmoil of communities, the animosities of individuals?

We believe they do; and shall make no objection to laws, which, not founded on temperance intolerance but on sound social principles, shall come in to say that prohibition shall be the governing principle of future State legislation.

The *Farmer and Mechanic* of Raleigh, comes out in favor of suppressing the liquor traffic in the following weighty words:

We can give the names of thirty young men, who like ourself, were barely able to vote when the war closed. They were young men who in physical and moral manhood, in social standing, in old family names, and in future prospects, had no superiors in North Carolina. Yet to-day, fourteen years later, all occupy forgotten graves, and many of them fell within half a dozen years!

Well, what shall be done? To our mind the only thing that *can* be done is to stop the manufacture of liquor. Nothing but a *law*, declaring all kinds of intoxicating drinks rank poison, and therefore under the ban, and subject to destruction wherever found, will do any good. We know, by personal experience, that no moral restraint, no appeal to manhood, no exertion of will-power, can stop the large majority of intemperate men from taking the fatal cup, just so long as they can get it. And so long as it is *made* they will have it. If costly, and hard to get, so much the worse for their pockets and their families.

Our secular exchange list is very small, and doubtless many other papers are in favor of the measure; even of our exchanges we may have overlooked some who would like to be classified as in favor of the good work. We will gladly publish the names of any that may come to our knowledge. The Methodist, Baptist and Presbyterian papers are committed to it strongly, and if we are not mistaken, the *Church Messenger*, the Episcopal organ is decidedly favorable to the movement.

NEW YEAR'S CALLS.

On the subject of New Year's Calls, and the practice of setting wine before guests Rev. Dr. T. L. Cuyler writes in a way that deserves thoughtful attention. No one can estimate the awful consequences which may ensue from offering the wine cup as a friend to friends. Dr. Cuyler says:

"Friend! here's a grip of your hand, and a hearty wish for a *happy new year* to you! Don't let that hand touch a drop of intoxicating poison, or it will be anything else than a happy day for you, or for your family. It would be a bad start. The ship that staves a hole in her bottom before she leaves Sandy Hook makes a poor beginning for a prosperous voyage. A glass of liquor on the first day of the year knocks a hole in your conscience and your character. Before the year is out, it may sink you into degraded drunkenness.

"What a happy new year it would be in thousands of houses if the parents would bang up a total-abstinence pledge on their wall, and resolve not to admit a drop of liquor into their home for the next twelve-month! The Lord would bless that home. The table would be better supplied. The children would be better clothed. There would be some extra money for books, and concerts and pictures, and for an occasional gift to the needy. No laboring man's pocket is long enough to hold drink-money and house-money too. If you try it, the dram-shop will get bold of *all* your pocket, and leave your household to go hungry.

"Young ladies! you will have many of your friends to call on you and wish you a 'happy new year!' Do you expect to offer wine or punch to any of your friends? Then you will be *responsible* for every glass you offer and for the consequences. If your wine makes any young man a drunkard, you will stand before God guilty of ruining him. He may be engaged to be married, and you will be ruining the prospects of the woman to whom he has pledged his heart and hand. He is somebody's son and brother. You are risking the happiness of the mother and sisters of you friend when you thoughtlessly offer to him that fatal glass. There is a serpent in it! You may not hear it hiss; but somebody else may feel its sting. Will it be a 'happy' memory of your New Year's Day to reflect that you put a deadly adder into any man's hand and heart?

NOTES AND JOTTINGS.

The communication of "Clark" contains a great deal of wholesome truth, clearly and gracefully expressed. The subject, which he discusses is a sore evil under the sun and Presbyteries ought to see that it is abated.

Alabama is moving towards prohibition. A correspondent of the *Tuskaloosa Gazette* says: "Would it not be a glorious thing for Alabama to be the first State of the South to rise in her majesty and might and put the accursed traffic down?" A glorious thing, indeed, 'twould be. North Carolina, however, aspires to that honor, and we trust will attain it. It looks so now.

We have never seen a stronger argument in favor of prohibition than we saw, and that hundreds of other citizens saw, on Christmas day. We have seen a good many Christmases in Wilmington—few of its citizens have seen more—but never before did we see so much drunkenness on the streets. Men were staggering around the streets or prostrate on the walks, and this was disgusting enough, but boys in their teens were on the streets noisily, disgustingly, drunk. Never before did we see the like. May we never see the like again. There is a law, we are told, against selling liquor to minors. Who sold the liquor that made these boys drunk? and who will prosecute the offenders? No law enforces itself.

The publishers of the official report of the Presbyterian Alliance writes to us under date of December 22d:

"The sheets of Council book go to the bindery to-day. Expect complete books on Monday, and shall be pleased to receive your order. It will contain 1150 pages and will, we trust, give you good satisfaction."

Our friends will please send in, briskly and promptly, orders in connection with subscription to the NORTH CAROLINA PRESBYTERIAN.

A brother, who made a capital address at the last meeting of the Synod of North Carolina, thinks the article "Suggested Thoughts in Connection with a Meeting of Synod" in our last issue, refers to him, and to that address. The mistake is natural, but in truth the articles bearing the caption refer to the Synod of South Carolina. This was made clear in the first article of the series, and perhaps to prevent mistake we should have repeated the announcement.

We acknowledge the receipt of $2.35 from J. S. M. for donations of the N. C. PRESBYTERIAN.

The *Presbyterian Journal* has it:

"The Rev. Stephen Tyng was reckless enough, a few weeks ago, to speak favorably of the Lourdes miracles, and this is the way one of our Roman Catholic contemporaries meets him:

"'The Rev. Stephen Tyng is not a man to increase a belief in the supernatural. We who believe in the existence of an unbroken miraculous chain have to fear as a misfortune the possibility of his writing a book in defence of it.'"

Which, we take, is rather hard on Rev. Stephen Tyng.

In conversation with a friend one day, he made the remark: "I have been a pastor for several years, and have noticed that all men who have been troublesome to my church, who have been crooked, unyielding and ugly, have been men who did not take a religious newspaper. And you will see," he added, "that almost all church difficulties come from men who do not read religious journals." His views, frankly expressed, accord with our own, and were we now in the pastorate, we should endeavor to stock the church with good religious newspapers.—*Western Recorder.*

The *Biblical Recorder* calls this about right and we suspect that the *Biblical Recorder* is—correct.

No doubt many of our readers consider the denomination known as *the Christian Church* very insignificant in numbers and influence, yet it has *in this State* more than *twice* the membership of the Episcopal church and is three-fourths as large as the Presbyterian church in North Carolina. President Garfield is a member of this denomination and in connection with this fact some statistics of its size have been recently given which we quote below for the benefit of our readers:

States.	Churches.	Preachers.	Memb's.
Alabama	35	28	2,350
Arkansas	56	45	5,926
California	49	38	3,778
Colorado	16	19	1,750
Connecticut	6	4	775
Dakota	7	5	675
District of Columbia	1	3	425
Florida	14	11	900
Georgia	75	48	9,850
Illinois	725	650	85,350
Indiana	675	580	78,950
Iowa	230	78	16,860
Kansas	135	96	18,500
Kentucky	595	495	79,525
Louisiana	12	7	1,050
Maine	7	5	725
Maryland	5	4	1,095
Massachusetts	7	5	1,340
Michigan	75	49	6,000
Minnesota	7	5	725
Mississippi	15	12	2,370
Missouri	565	395	60,960
Montana	6	4	675
Nebraska	75	41	13,590
New York	49	39	5,950
North Carolina	95	79	14,700
Ohio	495	317	45,500
Oregon	45	24	4,750
Pennsylvania	95	88	18,400
South Carolina	25	18	2,833
Tennessee	275	195	38,840
Texas	265	188	16,500
Vermont	3	2	425
Virginia	150	115	16,500
Washington Territory	1	1	75
West Virginia	65	48	7,750
Wisconsin	21	12	2,875
Wyoming Territory	1	1	95
Total	4,768	3,498	563,928

To the above may be added a floating membership of perhaps 50,000, which would make a grand total in the United States of over 600,000.

Our contemporary, the *Christian Observer*, has taken to photography, and in its last gives a "Soliloquy," photographed from the minds of a few subscribers. The picture is well taken. Here it is:

"I have too much reading matter in my house; I have a daily secular paper that costs me ten dollars a year, and two secular magazines that cost seven dollars, and a secular paper for the children, and a secular paper about my manufacturing interests, and a secular paper published in the interest of the grange (or lodge), and a religious paper devoted to the cultivation of piety in my family. I must economize somewhere. Let me see. I cannot well cut off the secular papers; there is too much money-making and too much fun in them. I will stop the religious paper. True, it will leave the children nothing to read on Sunday, but they can read their Bibles—as much as they feel like—and play the rest of the time. It is true, it will cut off my own Sunday reading; but I can read the Sunday *News*, and I can sleep the rest of the day, or talk politics with neighbor Simpson. And as for wife—she will miss it a little—but then I must economize somewhere, and I cannot spare any of the secular papers. And if the children do not learn to love the Church—well, I reckon they will be saved *somehow*—but I must economize."

NEWS NOTES.

We specially invite news from all quarters for this column.

ASHEBORO CHURCH, ORANGE PRESBYTERY.

Rev. A. M. Watson writes: I am pleased to be able to report enough of additional members, with those reported previously, to double the membership of the Asheboro church within the last two months. On last Sabbath we received four, and baptized two heads of families, one the most earnest, prominent man of the town, who has always been useful as a leader in church matters, but of whom we now hope for greater things even. For the above blessing we thank God and take courage, earnestly praying for some dear friends who are still without the fold.

Lexington, N. C., Dec. 22, 1880.

MANDARIN'S PROCLAMATION.

Rev. John W. Davis writes from Soochow, China, Nov. 3d, 1880:

Please lay before your readers the following fact: I have just succeeded in obtaining from the proper mandarin a proclamation with regard to my buying the new lot and building a Protestant church on it. This paper is properly stamped and it covers the whole case in a most full and satisfactory manner. It states the place where the land lies, giving the district, section, and street; it also gives the size of the lot and the name of the seller; that of the agent who bought the land for me and my name and nationality. It tells the people that this business has been examined into by the highest provincial authorities; that it is in all respects in accordance with international treaty; that the place has become the "possession of the Church of Jesus." It orders the people not to molest me in any way.

This is a very valuable paper. Without it I could hold the property without any trouble for the title-deeds given in June when the place was bought have all been stamped. But this proclamation confirms the title and I value it highly for that reason. The people were quiet enough before it was issued.

The work of building the church still goes on quietly and I hope to have the house ready for use by the middle of December.

P. S.—A word to those who take special interest in this matter; *continue* to pray for me. J. W. D.

In the matter of prohibition the towns and cities are waking up. The Young Men's Christian Association of Greensboro held a meeting and elected a delegate to the State Convention to be held in Raleigh. The pastors of various religious denominations were present and addressed the meeting. There will be several delegates sent from Greensboro. Wilmington will be represented in the Convention.

For the N. C. Presbyterian.

MISTAKE CORRECTED.

Mr. Editor: In a communication some weeks ago I made the mistake of saying that the Synod of Georgia had undertaken to raise $15,000 to supplement the endowment of Dr. Woodrow's chair in Columbia Theological Seminary. I ought to have written *Georgia Professorship.* Dr. Woodrow's chair is the Perkins Professorship. When the schemes now working are completed the Seminary will have five chairs. F. P. R.

For the N. C. Presbyterian.

CONTRIBUTIONS

From Presbyterian churches to the Orphan Asylum:

Charlotte, First church, $38; Hillsboro church, $13 55; Statesville church $12 25; Raleigh First church, $13 10; Greensboro church, $23 05; Laurel Hill church, $20; Centre and Shoe Heel churches, $3; Brown Marsh church, $2; Buffalo church, 50 cents; Mooresville church, $10; Asbpole church, $35 85; Newbern church, $20; Charlotte Second church, $26 77; Monroe church, $6 35; Iona church $8 43; High Point church, $3; Charlotte Second church, $35 03; Lincolnton church, $5 50; Washington church, $33 30; Chapel Hill church, $2 90; Grassy Creek church, $1; Newbern church, $25; Mt. Olive church; $8 35; Statesville church, $17; Fayetteville church, $5 60; Goldsboro church, $6; Taylorsville church, $8; Centre and Shoe Heel churches, $58 95

J. H. MILLS, Supt.

For the N. C. Presbyterian.

SUGGESTED THOUGHTS IN CONNECTION WITH A MEETING OF SYNOD.

It was promised in the last that a plan for evangelizing the negroes would be discussed this week. Rev. Dr. J. Leighton Wilson suggested *the co-operation of the Northern and Southern Presbyterians in building up a Negro Presbyterian Church to be independent of both the White Churches.* He regards evangelistic work among our colored population as missionary work, to be conducted upon the same essential principles as such work among the Chinese or other unchristianized foreigners; and just as, in the late Pan-Presbyterian Council, he urged that all the Presbyterian bodies sending missionaries to China or other heathen countries, should work together in that country to build up one great Presbyterian church of that language and nationality, to be formed by the coalescing into one body of all the several native churches and presbyteries that are the immediate fruits of the several missionaries, and to be separate from the various Presbyterian churches thus sending missionaries to that country and independent of their control. So he would have Northern and Southern Presbyterians to co-operate in their work among the negroes. Let it be agreed that the colored churches founded by the labors of Northern or Southern men are to be organically connected with neither Assembly, but are to coalesce into one distinct Presbyterian church of the African race in the United States.

I have tried to state correctly Dr. Wilson's suggestion; but as it was only a suggestion, thrown out in an incidental discussion, and was not much enlarged upon by him, I may not have succeeded in faithfully representing his ideas, I feel sure I have stated his fundamental thought.

There are two great reasons in favor of such a scheme. One is the general principle that every people has its own peculiar characteristic and needs, determined in part by the inherent differences of different peoples, and in part by their differences of history and situation. It follows that every people needs a religious organization peculiar in non-essential features. The only way to secure for any people a Church specially fitted to their peculiar wants is to give them the truth of revelation in its simplicity and let a Church *grow* among them under the guidance of the Bible and the Spirit, and taking on a peculiar form according to the inherent peculiarities and historical circumstances of that people. We Presbyterians can best supply the religious wants of the negroes by giving them the fundamental truth of doctrine and polity as we understand the Word of God to teach it, and then letting them grow a Presbyterianism of their own, helping them from without but allowing them to develop within. As this principle underlies the present policy of the Southern Presbyterian Church toward them the plan of co-operation involves for us no change of principle in this respect.

The other great reason is the advantages of co-operation. All collision, and all sheer waste of energy by such collision, might be avoided. Such co-operation would remove the barriers between the whites and blacks that live together. The white Presbyterians of the South seeing that Northern Presbyterians were not working against us by building up among us a religio-political institution hostile to us, (as many of us now so far fear as to be a little jealous and to stand rather aloof—an unjust suspicion indeed, so far as the writer's observation goes,) would themselves more heartily work among the negroes with whom they live, by preaching, by Sabbath school and personal instruction, and by gifts and local aid. The negroes seeing no antagonism or jealousy between their religious friends of the North and the South, would lay aside their distrust of either party, (and specially of the Southerners,) in religious matters at least, and hence seek and improve the religious assistance of their white neighbors and of their Northern friends, more than can be expected now. The barriers being thus removed, Southern men, who more thoroughly understand the nature and wants of the negroes with whom they have lived all their lives, could be found, ready to consecrate themselves to this work. And it is a question whether Christian young men of the South would not take up this work out of motives more purely religious and unpolitical than young men of the North, for the political prejudices of the Southern young man would disincline him to the work, if they had any influence, while it is at least possible to conceive that a Northern young man might be moved to this work out of a mixed political and religious zeal—I mean under present circumstances. Any way, a number of men that have special fitness for this work, could be found ready to undertake it, were all obstacles removed. The great obstacle of want of means would be removed if there were a cordial understanding between the two Churches upon this matter. Besides the support of all Northern missionaries and institutions for the evangelization of the colored race, now existing or hereafter sent out or established. Northern wealth and liberty could unite with the offerings of Southern poverty to support Southern men and institutions for the same purpose.

Will not Christians North and South pray over this matter and *let their common love for the souls of the colored race constrain them to find out some way of reconciliation?*

I close with this query: If the Northern Church should be willing to trust the Southern Church so far as to join with them in such a scheme, would not the expression of such a willingness be a sufficient retraction (by implication) of any real or supposed aspersions upon our character as individual Christians and as a Christian Church?

OBSERVER.

For the N. C. Presbyterian.

ANNUAL COLLECTION FOR SUSTENTATION.

OFFICE OF HOME MISSIONS,
Baltimore, Dec. 24, 1880.

The object of this collection, appointed for the month of January, is to provide a fund which, as far as practicable, will suffice—

1. To assist some six hundred feeble churches in the support of their ministers.

2. To aid about one hundred poor congregations in their efforts to obtain houses of worship.

3. To help in evangelistic work among our large and necessitous colored population.

This is a great effort and will require united action and unusual liberality to give it success. The diligent prosecution of all these departments of labor is necessary to the vindication of our position as an active and useful branch of the Christian Church. That we "ought to support the weak," to help poor Christians to establish the ordinances of religion, and to give the Gospel to the ignorant and destitute are hardly more than truisms to those who live by the light of God's Word. That these efforts are necessary alike to our edification as Christians; to the honor, stability and growth of the Church; to the promotion of truth and righteousness in the land; to the salvation of our fellow-men, and to the spread of the Gospel throughout the world, is the teaching both of experience and revelation. We must, if we be true to ourselves, to the Church we love and to the Saviour we serve, address ourselves to this work with far more earnestness. It is painfully true that in times past we have come short of our privileges in this matter. It is gloriously true that an opportunity of redeeming former failures is now given us. Never were more hopeful openings presented for the wise expenditure of money in the upbuilding and strengthening of the Church of Christ than just now. Our gracious God seems to be calling us to enter upon great enlargement in His service. In all our borders the watchword is, "Forward!" Many of our feeble churches are showing signs of new life. Some which have long been vacant are sending out cries for help; others, lately organized, give promise of soon becoming strong and vigorous. Scores of our ministers, who, during these years of trial, have been forced to engage in secular employments, are panting to enter upon the work of preaching the Gospel, and our destitute fields and languishing churches are calling for their services. Everywhere there are signs of awakening and progress, and this we understand to be God's voice to us to come up to the help of the work with unwonted liberality, so that our waste places may be supplied, our feeble churches be made to grow and prosper, our ministers all be engaged in preaching the Gospel and our whole land be speedily blessed with the light and knowledge of Divine truth.

Fidelity to our obligations at such a time as this cannot fail to secure to us the Divine benediction and a large share in the glorious work of comforting the saints, edifying the Church and making known the salvation of Christ.

In behalf of the Executive Committee:

RICHARD MCILWAINE,
J. LEIGHTON WILSON,
Secretaries

For the N. C. Presbyterian.

JUSTICE TO THE LEGISLATURE.

Mr. Editor: I always read with pleasure the articles by C. P. S. in the N. C. PRESBYTERIAN. There is something about the style that makes them readable and entertaining, whether one fully agrees to the sentiment or not. The views of C. P. S. are usually sensible and correct, but to the following paragraph from the article on the Historical Society I must except:

"A State that spends eight millions a year for liquor, while the Legislature refuses to appropriate *one dollar for any State institution, either charitable, or educational, or literary;* abolishes the office of State Geologist because of its expense; declines to build a house for the Governor to live in because of the expense; growls over and reduces the salaries of our public officers, and the estimate of even its Lunatic Asylum; acknowledges by no appropriation for its support even the existence of the University, or the existence of the State Historical Society! What shall we say of such a State? Is there any herald needed to marshal her the way she is going?" (Italics are mine.)

I would respectfully remind C. P. S. that the last Legislature, much abused as it has been for stinginess, made an annual appropriation of $45,000 for the support of the Insane Asylum, $32,500 for the Deaf & Dumb and Blind Asylum, $3,000 to the Orphan Asylum at Oxford (the first appropriation ever made to it), $2,000 each to the Normal Schools at Chapel Hill and Fayetteville, $20.000 to the Colored Asylum at Goldsboro, $25,000 to the Asylum at Morganton, $50,000 to the Cape Fear and Yadkin Valley R. R., $41,000 for the support of convicts on the Western Railroad, $30,000 to the Penitentiary, $19,000 for convicts on Cape Fear and Yadkin Valley Railroad, $1,500 for the celebration at King's Mountain, $50 to buy Bibles and religious books for Penitentiary.

C. P. S. was evidently mistaken, for these are surely appropriations to State institutions, charitable, educational, literary, patriotic and religious. EX-MEMBER.

December 2 1880.

IMPORTANT BOOKS.

FAIRBAIRN'S "REVELATION OF LAW IN SCRIPTURE,"—ROBINSON'S "SPIRITUAL SONGS FOR SOCIAL WORSHIP."

Mr. Editor:—I wish to call attention to two books,—very unlike indeed as your readers will perceive. I bring them into juxta position in this paper, because they are both lying upon my study table, and I have recently been examining them both. The former I have had for more than ten years, and am again reading or studying with fresh and increased interest and profit. It is "The revelation of law in the Scripture, considered with respect both to its own nature and to its relative place in successive dispensations." The third series of the "Cunningham Lectures," by Patrick Fairbairn, D. D., author of "Typology of Scripture," "Prophesy," &c., "Hermeneutical Manual," "Ezekiel and the Book of his Prophecy," "Bible Dictionary," "Lectures on the Pastoral Epistles," &c., &c. Dr. Fairbairn died suddenly, August 6th, 1874, of heart disease, in the 70th year of his age. He was certainly one of the most eminent ministers of Scotland, and at the time of his death, was principal of the Free Church College at Glasgow. The theme discussed in this book is specially appropriate; every religious newspaper almost, and the prevailing tendencies of the age within the evangelical Church and outside of it, evince the need and demand for such enquiry and discussion. If such books as these could take the place of many others which I could easily name, and be thoroughly studied by our ministers, the satisfaction to themselves, the benefit to their hearers, the confirmed faith in the truth, connections and grandeur of evangelical religion, would be vastly increased. An English reviewer says: "The subject of 'Revelation of Law in Scripture,' opened up new ground and it has been taken up in a most able manner;—it will become a standard work in theological science. The nine lectures, together with the supplementary dissertations and expositions of some sixteen passages from St. Paul's writings on the 'law,' make a volume which is invaluable to the biblical student."—Though it has been in circulation for more than ten years, published by Carter & Bros., New York, in 1869, I have some reason to believe that it has found its way into very few of our minister's libraries or hands. I do not think all the lectures are of equal merit. In the 2nd and 3rd lectures, especially the 2nd, where he discusses "the relation of man at creation to the moral law, there is much that is confused and ambiguous; he fails to state clearly, or at all, the end and aim of the Eden arrangement or covenant of works. If the student will just omit these chapters and in their place read Dr. Thornwell's three lectures, (x, xi and xii,) on *Man, Moral Government and the Covenant of Works,* and then go on with Dr. Fairbairn's lectures, he will find it increasingly satisfactory and interesting. Lecture 5th is "The position and calling of Israel as placed under the covenant of law,—what precisely is involved in it," &c. Lecture 7th is "The relation of the law to the mission and work of Christ," &c. Lecture 8th is "The relation of law to the constitution, the privileges and the calling of the Christian Church." Lecture 9th is "The re-introduction of law into the church of the New Testament, in the sense in which law was abolished by Christ and his apostles." His exposition of the most important passages—where the word (Gr. *nomos*) "Law," occurs in St. Paul's Epistles—sixteen in all—are invaluable. No one can preach or even understand the *gospel*, or the word "*grace*," unless he understands what *law, sin,* &c. are; and these studies are especially needful at the present time and amid the present tendencies of religious thought.

The other volume, as I said, is totally different from the foregoing. Dr. Chas. S. Robinson, D. D., has been for a number of years compiling and editing hymn and tune books, in the North. He is a minister of the Northern Presbyterian Church. His books seems to be popular and wide spread; they are admirably gotten up and are handsomely and cheaply published by Scribner & Co. I have repeatedly noticed very commendatory references to them,—some are "for the church and the choir;" some for use in social meetings," and some "for the Sunday School,"—all "with music." In the October number of the "Southern Presbyterian Review," the second above named is reviewed and very highly commended. The notice was so favorable that I sent for the *second* and *third* of the series. As to the tunes, music, &c., &c., I have nothing to say; there are a great many hymns entirely new, and some, if not all of them, are very good. But what I wish specially to say, and what was *not* said in the book notice above referred to, is that *nearly all the old and familiar hymns* are tinkered and tampered with and modified more or less. I compared *over sixty* of the old ones, in *our* Psalms and Hymns, and I found them altered to a greater or less extent, in words, lines or stanzas, so that the one book *could* not be used and *ought* not to be used with the other. If they are used together, the different singers will be singing different words. The new book is very deceiving, for while generally *the first line* remains unaltered, you are sure to be surprised, disappointed and vexed as you read on. In a few cases a change in the first line attracts your attention, as "Sing, *all ye ransomed* of the Lord," "Let saints below *in concert* sing," "On Jordan's *rugged* banks I stand," "Come, *trembling* sinner in whose breast," "Oh, sacred Head, *now* wounded." But generally the tinkering occurs in the other verses. I shall not name them all. I have lying before me, while I write, the first lines of fifty-five old hymns, modified and tampered with, and among them are these:

"Jesus who knows full well."
"Children of the Heavenly King."
"How pleasant how divinely fair."—Ps. 84.
"Great God attend while Zion Sings."—Ps. 84.
"From every stormy wind that blows."
"When high the heavenly temple stands."
"Alas and did my Savior bleed."
"Jesus my all to heaven is gone."
"Awaked by Sinai's awful sound."
"Lo on a narrow neck of land."
"A charge to keep I have."
"Blow ye the trumpet, blow."
"Behold a stranger at the door."
"Sinners will you scorn the message."
"Come ye disconsolate, &c."
"Sinners turn, why will ye die."
"Nearer my God, to Thee."
"Alas! what hourly dangers rise."
"Sweet was the time when first I felt."
"Jesus! lover of my soul."
"Am I a soldier of the cross."
"My soul be on thy guard."
"My faith looks up to Thee."
"Oh for a thousand tongues to sing."
"Rock of Ages cleft for me."
"Jesus, I love thy charming name."
"Come, let us join our friends above."
"On the gloomy hills of darkness," &c., &c.,

It is note worthy too, that the change seems sometimes made in the interest of *new school* or broader Calvinism,—with more of *man* and less of *God*. After reading over these altered hymns, I have asked myself if our Northern brethren have introduced, have learned, and are in the habit of singing these hymns—the new ones, and (for one book notice, North, says, "we find *all our old* favorites to the old familiar tunes,") the altered old ones,—and if these are current, it explains some of the tendencies in some regions of the general Church. J. HENRY SMITH.

Greensboro, N. C., 1880.

TO THE PUBLIC.

Several of the religious denominations, including the Baptists and Methodists, who are most numerous, have, through their representative bodies, declared in favor of a prohibitory liquor law; so have the temperance organizations; and it is not doubted that they are supported by a strong if not general public sentiment.

To give effect to this movement a number of persons met in the Hall of the House of Commons last night, December 15th, and were addressed by the president of the Prohibitory Liquor Law Association of North Carolina. After discussion and consideration it was determined to form a branch association for the purpose of issuing a call for a convention to be held in Raleigh, January 12, 1881, and further to constitute a central business committee to take in hand the conduct of the important prohibitory movement, electing Hon. E. G. Reade president, H. A. Gudger vice president, R. H. Whitaker secretary, and N. B. Broughton treasurer.

The undersigned were appointed a committee to prepare and issue a call for a convention of the friends of the movement to be held in Raleigh on the 12th of January, 1881.

The object of the convention will be to represent and embody public sentiment on the subject, and if found favorable to petition the Legislature, which will be then in session for a prohibitory liquor statute, to be effectual only when ratified by the popular vote.

There is no need that the committee should elaborate the subject. Nothing can be said on the evils of intemperance which has not been said a thousand times, and which is not seen and felt every day by everybody. What is needful is action. Get up. Go to work. Make haste. Be strong. Be earnest. Be hopeful. To doubt is to fail. "I can't do it" never accomplished anything, "I will try" has wrought wonders. Come to the convention. Urge the legislation. Pass the law and let the people ratify it. Tear up the evil by the roots. Give the people the opportunity to show that they are virtuous, and they will do it to the dismay of those who depreciate them. And then the schools will be opened; the churches will be filled; the children will clap their hands in gladness; the women will shout for joy, and the whole State will be arrayed in glory.

The plan is to forward to every pastor in the State, and to every temperance organization, and to every Christian association, every school, every postmaster, every factory, and to divers others, a form of petition to the Legislature, which they are requested to lay before their congregations, bodies and communities for their signatures, and then to transmit the same to the Prohibitory Liquor Law Convention, Raleigh, on or before the 6th of January, 1881.

The petition will be in the following simple form: "We petition the General Assembly of North Carolina to pass a 'prohibition liquor law,' to be submitted to the popular vote for ratification."

The time is short, and it is to be hoped that there will be the utmost activity in getting up the petitions.

The delegates to attend the convention may be designated by the petitioners, and the petitions which they bring with them will be their credentials.

The co-operation of the colored citizens is earnestly invited. None are more interested than they, and we declare an earnest desire for their prosperity.

THOS. E. SKINNER,
N. B. BROUGHTON,
J. A. MCDONALD,
W. C. KERR,
E. R. STAMPS,
H. A. GUDGER,
E. G. READE.

The above call is endorsed by a number of prominent gentlemen from various sections of the State.

RELIGIOUS INTELLIGENCE.

PRESBYTERIAN (SOUTH).

It is painful to announce that the failing strength of Dr. Stuart Robinson renders an associate in his pastoral labors necessary. The Second Presbyterian church of Louisville, Ky., has voted a call as co-pastor to Rev. Dr. G. B. Strickler of Tinkling Spring church in Lexington Presbytery.

A ten days meeting was held by the Presbyterians of Cynthiana, Ky., Rev. J. E. Triplett, in charge was assisted by Rev. H. Glass. Three persons all heads of families, united with the church. Forty-one persons have united with the church during the past year.

Rev. Dr. J. T. Hendrick informs the *Christian Observer* that in the church at Paducah they have a refreshing season of grace. Twenty-four persons have been added to the church, and lasting impressions it is hoped were made upon the multitude who attended. Dr. J. W. Hoyte, of Nashville, Tenn., assisted the pastor.

As the result of protracted services in the First Presbyterian church, Nashville, Tenn., in which Rev. J. W. Bachman of Chattanooga and Rev. Dr. Girardean assisted Rev. Dr. T. A. Hoyte, the pastor, there were fifty-six additions of which fifty were on profession of faith.

Dr. Girardean secured upwards of six hundred dollars at Nashville, Tenn., and about one thousand dollars at Louisville, Ky., for Columbia Seminary.

The post office address of of Rev. R. Douglass has been changed from Versailles to Lexington, Ky.

The post office address of Rev. James H. Smith is Fairfield, Rockbridge county, Va.

The *Public Ledger* of Portsmouth, Va., of date Dec. 20th announces:

Rev. J. M. Rose, pastor of the Presbyterian church in this city, has accepted the call of a congregation in Memphis, Tenn., and yesterday formally resigned his pastorate.

On Sabbath 19th inst., Rev. Louis Voss was installed pastor of the First German Presbyterian church in New Orleans.

The Presbyterian congregation at Williamsons on the Central and Ohio road, have purchased a lot and are about erecting a $1,200 church.—*Staunton (Va.,) Vindicator.*

The *Christian Observer* says: "At a meeting of the congregation of the Presbyterian church at Water Valley, Miss., held on Sunday, Dec. 12th, it was unanimously agreed to employ Rev. S. I. Reid of Hernando, Miss., for the whole of his ministerial services next year. He will enter upon his duties in January, and will move his family at once to that city."

And the same journal: "By order of the Presbytery of West Texas, a Presbyterian church was organized on the first Sabbath in December. Seven persons went into the organization from other churches on certificate, and two on profession of faith. Messrs. Jas. D. Anderson and James O. Murphree were chosen ruling elders. Their ordination and installation is appointed for the first Sabbath in January."

Rev. D. S. Stydenstricker writes to the *Central Presbyterian* from Pocahontas county, W. Va.: "Recently I conducted a meeting of several days continuance in the vicinity of Martin's, eleven miles from this place (Academy). Bro. McCown preached twice for me. On Sabbath the Lord's Supper was administered and three persons—heads of families—were received into the communion of the church on profession of faith. A church will be organized soon if the way be clear."

NEW PUBLICATIONS.

Blackwood's Magazine for December has come to hand well filled with good and choice reading. Contents: The Private Secretary; Mr. Kinglake's New Volume; Dr. Wortle's School; The Indian Famine Reports; From the Sicilian of Victoria; Winter Sports and Pleasures; Paulo Post Futurum Policy; Ireland our Reproach. Leonard Scott, Publishing Co., New York.

The Sanitarian, December, 1880, A. N. Bell, A. M., M. D., Editor, New York.

We call attention to the following articles: "How to avoid Yellow Fever," by Dr. Dan Victor Perez, of the Canary Islands; "Dangers of Childhood" by Dr. Donkin; and the Report of the Sanitary Board on the effort to freeze out Yellow Fever infection from U. S. Steamer, Plymouth.

The Specialist and Intelligencer, A Monthly Journal of Medical Science. Chas. W. Dulles, M. D., Editor, Dec. 1880. Presley Blakiston Publisher, Philadelphia, Pa.

This is the third number of this promising journal, devoted to a discussion of certain specialties, and a general record of medical literature.

Sabbath School Aids. The Presbyterian Board of Publication, Philadelphia, can furnish the following admirable helpers. *The Westminster Question Book for* 1881, on the International Series; for teachers and older scholars. It contains maps and illustrations and costs 15 cents. Then "*The Westminster Teacher*" in neat pamphlet form, at 60 cents a year, for teachers and officers; "*The Westminster Quarterly*," at 20 cents a year, for scholars, illustrated; "*The Westminster Lesson Leaf*," in English and German; "The Primary Lesson Leaf;" and the beautiful papers, "*The Sunbeam*," and "*The Sabbath School Visitor*" with their charming pictures and reading, constitute a series well nigh perfect.

Tracts, Christ His Own Witness, By Rev. T. S. Childs, D. D., of University of Wooster, 18 mo. Pp. 24.

Veteran Tom and The Surgeon, By Mary L. Demarest, 8 Pp. Poetry.

Ten Great Facts, By Wm. S. Plumer, D. D., Pp. 8.

All from Presbyterian Board of Publication, Philadelphia, Pa.

Good Company, No. 15 (November) is on the table. The following are a few of its contents: Rose and the Doctor; Up the Missouri; Gerrit Smith; Miss Hattie; Eskimo Traditions and Religious Beliefs; A Chinese Family of Rank in America; Discussion and Suggestion. $3 a year. Springfield, Mass.

Wide Awake for January, 1881, comes to us fresh in a new dress, which we think is a decided improvement, and is full of splendid illustrations. It also contains some very fine articles and a nice calendar for the little ones. $2 a year. D. Lothrop & Co., Boston.

The *Catholic Presbyterian* for December contains: A Plea for the Higher Education of Women, by Mrs. Bryce, Winnipeg, Manitoba; The Sermon as an Act of Worship, by J. Oswald Dykes, D. D., London; Proof of the New Testament Miracles, by Alex. Mair, D. D., Edinburgh; Analecta of the Philadelphia Council; A Run Through Canada; Recollections of Japan, William G. Dixon, Esq.; American Impressions of the Alliance, by Chas. A. Dickey, D. D., Philadelphia; Recent Books. A. D. F. Randolph & Co., New York.

Agents and Canvassers.

Make from $25 to $50 per week selling goods for E. G. RIDEOUT & CO., 10 Barclay Street, New York. Send for their catalogue and terms. [sept8 661-1y

ELECTICISMS.

LITURGY FOR PRESBYTERIANS.

Christian Instructor:

The minister that has a heart full of petition and thanksgiving and confession and adoration himself will not have much trouble in leading a congregation that wants to pray. And the congregation that wants to pray will wish to follow the movements of the Spirit in the heart instead of the types of the printer.

HOW TO BE BUILT UP.

Congregationalist:

We sometimes hear it said of churches that they want a minister who will "build them up." Think of the contrast between what is usually meant in such cases and what Paul meant when he said, And now, brethren, I commend you to God and the Word of His grace, which is able to "build you up.

TO BEGIN THE CHRISTIAN LIFE.

Christian Union:

Many a man would like to begin the Christian life if he could begin it somewhere in the middle. If he could only turn about when nobody was looking; if when all the world were asleep or away he could slip quietly into the kingdom of God, and take his seat with the air of a man who had been seated there all the time! It is the turning over of the leaf when everybody is reading it—it is the right-about-face on the crowded street when everybody will see the act and what it means—this it is which makes it easier to put off till tomorrow the supreme duty which ought to be done to-day.

RAISE THEM UP.

Baltimore Presbyterian:

The colored men of this Republic, whether wisely or unwisely we will not say, of the requisite age and qualifications, are voters, hold in their hands the same power in the management of this government as is possessed by their white brethren; and possessing this power, it is the duty of every Christian citizen, of every lover of his country to seek to advance them, as well as all classes of voters and dwellers in this land, to a higher plane of intelligent Christian manhood. Ethiopia is not afar off, but at our doors, with the same powers, politically, as are possessed by the whites of the land, and, if from no higher motive than political self-preservation, self-advancement, we should seek to help to lift them up out of the depths of ignorance and superstition to the high ground of intellectual freedom and moral growth,—to be freedmen worthy of the name.

SYMPATHY BY SILENCE.

Orphan's Friend:

To give an expression of sympathy many words are not required; in many instances "silence is golden;" oftentimes all that is necessary is a tender clasp of the hand, "weeping with those that weep." Jesus, the tender, sympathizing friend of the sisters of Bethany, came to their home in the hour of their fierce strange grief, and thus reads the record, "Jesus wept." This was His manner of showing sympathy to these bereaved sisters. And sorrowing hearts that lean to Jesus ever since have found strong comfort in their time of sore need, for they know He is "touched with a feeling of our infirmities."

THE CHURCH NEEDS THEM.

United Presbyterian:

It is a beautiful story which describes a lady and her little daughter passing out of church when the child bade good bye to a poorly dressed little girl. "How did you know her?" inquired the mother. "Why, you see, mamma, she came into our Sabbath-school alone and I made a place for her on my seat, and I smiled and she smiled, and then we were acquainted." It was but a smile, but it did a great work. The whole Church needs more of these smiles, both because they are so pleasant in themselves, and because they lead to other things so much more important. It is good to be reverent and serious. Both of these are consistent with cheerfulness and the exhibition of the generous spirit which comes out in the brightness of the countenance. Let us have more smiles from old and young and all.

SECULAR MISCELLANY.

Schliemann, the excavator, is greatly aided in all his scientific labors by his wife, who disregards sun and dust to personally assist him in the work of excavation.

The great art of conversation consists in not wounding or humiliating any one, in speaking only of things that we may know, in conversing with others only on subjects which may interest them.

Dr. Ebners, the well-known Egyptologist, has obtained at Thebes an ancient Egyptian papyrus roll containing a treatise on medicine. Considerable space is devoted to diseases of the eye, in the treatment of which the Egyptians were very skillful. The fact is worthy of note, as very few of their modern descendants possess good eyesight.

A New York lady examining an applicant for the office of maid-of-all-work interrogated her as follows: "Mary, can you scour tin ware with alacrity?" "Perhaps I could ma'm, but I generally have scoured with sand."

A new use for glass is found in the manufacture of window shutters. These are now made of opal glass, decorated, and have the important advantage of being beautiful and easy to keep clean.

Do all the good you can, to all the people you can, as long as ever you can, in every place you can. This is the advice given by old Scotch David to his lassie.

It is but twenty-one years ago that the first oil well was sunk, and the annual product now is 15,000,000 barrels.

"Can a clergyman marry himself?" asks an exchange. We suppose he can, but we are afraid he would not be a happy couple.

The two best books for a child are a good mother's face and life.

In some parts of Europe and Asia the chestnut tree furnishes to millions of people their staff of life. Its fruit is used as a substitute for wheat.

Charles Reade has given to the mayor of New York, for planting in the Central Park, a package of slips from Shakespeare's mulberry tree at Stratford-on-Avon.

Last week Mr. Richard Holiday, desiring to taste the flavor of carp fish, drew from his pond two fish, one 15½ inches long and weighing one pound 11 ounces, and invited some friends to take breakfast with him. After giving the new fish a fair trial they all pronounced them equal to almost any and superior to many of the salt water fish, having none of the flavor of the mullet or sucker fish, and equal to rock or perch. These fish were obtained from Fish Commissioner Hughlett, just about one year from the day the breakfast was given. They were then only about two inches long, and have made their great growth since that time.—*Centreville (Md.) Observer.*

A novel way of catching a swarm of bees was unintentionally tried at Decatur, Mich. Harry Shoniters ran to them with a green bough in his hand. The queen bee poised herself over it, and then alighted on Harry's hat, and in a twinkling the whole swarm gathered about his head and completely covered him over. So closely were they knit together that Shoniters could hardly breathe. A box was procured and Shoniter's head was poked into it and gradually the bees worked off and safely hived.

The plainest features become handsome unawares when associated only with kind feelings, and the loveliest faces disagreeable when linked with ill humor or caprice. Young ladies should consider that sensible men think of this when they are selecting a face they are to see every day across the breakfast table for the remainder of their lives.

A man having a cock that was given to crowing by night as well as day gave him the name of Robinson. The reason why—Robinson crew so.

A rat upon the premises of J. Ershoffer of Washington was noticed to have upon his neck what appeared to be a yallow collar. A trap was set, the rat caught, and the collar was found to be a ring of bone fitting tightly about its neck. The theory is that the rat when it was small had found a bone, and gnawing out the centre, pushed his head through, and was unable to extricate himself. As he grew larger the ring tightened about his neck, and he wore it until death as a badge of his enterprise.

Since its opening St. Luke's Hospital, New York, has treated nearly seventeen thousand patents. Of this number over four thousand were Roman Catholics, thirteen hundred were Presbyterians, nearly one thousand were Lutherans, over twelve hundred were Methodists and Baptists, and thirteen hundred belonged to no specific denomination.—*Presbyterian.*

WILMINGTON MARKET

FOR

WEEK ENDING DECEMBER 28.

THE attention of all persons interested is called to the fact that *strict personal attention* is given to the collection of the necessary information, and the careful preparation of our MARKET REPORT, so as to give a correct general review of transactions and prices, for the week ending each Tuesday morning.

SPIRITS TURPENTINE.—Market steady at 42 cents throughout.

ROSIN.—Strained $1.45 and Good Strained $1.50 throughout.

CRUDE TURPENTINE—Unchanged.

TAR.—Receipts taken at $1.40 without variation.

COTTON.—Steady at 11¾ cents per lb. for Middling, from first to last.

TIMBER.—Sales one raft each at $7.00, $7.50, $8.50, $9.00, $11.00, $12.00, $13.00, $14.50; two rafts each at $4 00 and $9.50; three rafts at $6 50.

WHOLESALE PRICES.

These quotations represent the wholesale prices

ARTICLES.	PRICES.	
BACON—Western Smoked—		
Hams	00 a	12½
Sides, per lb	0 a	9½
Shoulders	7½a	7¾
Dry Salted—		
Sides, per lb	7¾a	8
Shoulders	6 a	6½
CHEESE—Northern Factory, per lb	0 a	12
Dairy, cream per lb	00 a	14½
State, per lb	00 a	10
COFFEE—Rio, per lb	11½a	15
Laguayra, per lb	18 a	20
CORN MEAL—per bush in sacks	72½a	75
DOMESTICS—Sheetings, 4-4, per yd	7½a	7¾
Yarn, per bunch	00 a	1 00
FLOUR—Fine, per bbl	0 00 a	5 00
Super, Northern, per bbl	5 50 a	6 00
Extra do. " per bbl	6 00 a	6 25
Family " per bbl	7 00 a	9 00
City Mills—Extra Super, per bbl	0 00 a	7 50
" Family, per bbl	0 00 a	8 00
" Extra do., per bbl	0 00 a	8 50
GLUE—per lb	12 a	14½
GRAIN—Corn, in sacks, per 56 lbs from store—white	70 a	72½
Corn, mixed, wholesale in sacks	00 a	67½
Corn, Cargo, per 56 lbs, bulk	68 a	70
Oats, per bushel from store	60 a	60
Peas, Cow, per bushel	60 a	65½
HOOP IRON—per ton	80 00 a	90 00
LARD—Northern, per lb	10 a	10
North Carolina, per lb	10 a	11
LIME—per bbl	0 00 a	1 20
MOLASSES—West Indies, old crop	00 a	30
" " bbls	00 a	32
" " new crop	00 a	36
" " bbls	00 a	38
New Orleans	47½a	60
Sugar House, hhds, per gal	00 a	25
" " bbls., per gal	00 a	26
Syrup, bbls., per gal	40 a	55
NAILS—Cut, 4d to 20d, per keg	00 a	3 25
OILS—Kerosene, per gal	13½a	15
Lard, per gal	1 00 a	1 10
PORK—Northern, City Mess	00 00	17 50
SALT—Alum, per bag of 4 bushels	75 a	80
Liverpool, per sack	80 a	90
Liverpool fine, per sack	1 35 a	1 40
SUGAR—Cuba, per lb	8½a	10¾
Porto Rico, per lb	0 a	7½
A—Coffee, per lb	00 a	10¾
B— " per lb	00 a	10¼
C— " per lb	00 a	8
Ex. C— per lb	00 a	9
Crushed, per lb	00 a	11½
SOAP—Northern, per lb	5 a	7
Crampton's N. Y. Palm Soap, per box 100 lbs., ½ bars	0 00 a	420

CURED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of **Consumption.** His child is now in this country and enjoying the best of health. He has proved to the world that **Consumption** can be positively and permanently cured. The Doctor now gives this Recipe free, only asking two green stamps to pay expenses. This Herb also cures night-sweats, nausea at the stomach, and will break a fresh cold up in twenty-four hours. Address CRADDOCK & CO., 1032 Race St., Philadelphia, naming this paper.

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HEADACHE is so common that some member of nearly every family is affected with it. The cause in most cases is a torpid action of the Liver, brought on by debilitating influences and impurities of the stomach. The habitual Sick Headache peculiar to some persons is permanently cured by taking Simmons Liver Regulator; ordinary Headache, which is only a symptom of deranged Stomach and Liver is readily cured by a few doses. And let all who suffer from Headaches remember that they can be prevented by taking a large dose of the Regulator so soon as their symptoms indicate the coming of an attack.

MARRIED.

No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

At Wentworth, Dec. 15th, 1880, by Rev. C. Miller, Mr. WM. B. COPPEDGE, of Franklin county, and Miss EUGENIA E. RATLIFFE, of Wentworth.

At the residence of J. M. Fox, Esq., December 21st, 1880, by the Rev. P R. Law, Mr. D. Y. WHITE and Miss MARY E. CHEEK, daughter of Mrs. Leah Cheek.

On December 8th, 1880, by Rev. A. Kirkland, Mr. FRANK J. FAISON and Miss IDA L. MARABLE, of Sampson county.

On December 15th, 1880, by the same, Mr. ALEXANDER HERRING and Miss MARGIE MATTHIS, all of Sampson county.

At Thyatira church, Rowan county, N. C., December 22d, 1880, by Rev. J. Alston Ramsay, Mr. LEROY C. RILL and Miss MARGARET A. WATSON.

In Fayetteville, N C., Wednesday evening, December 22d, 1880, by Rev. J P. McPherson, Mr. A. W. DRIVER and Miss SUSAN MONK.

In Greensboro, N. C., December 21st, 1880 by the Rev. J Henry Smith, D.D., Mr. JOHN G FOUSHEE, of Chatham county, and Miss ANNIE E. SMITH, of Greensboro, eldest daughter of Madison D. Smith, deceased.

In Greensboro, N. C., December 22d, 1880, by the Rev. J. Henry Smith, D. D., Mr. STERLING JOHNSON and Miss MARTITIA KERSEY, daughter of David Kersey, deceased. All of Greensboro, N. C.

At Hickory, on the 23d inst., by the Rev. C. M. Payne, Mr. WILLIAM H. SPRUNT, of Wilmington, and Miss BETTIE M., daughter of Mr. H. C. Hamilton, of Lenoir, Caldwell county.

DIED.

Obituary notices must be paid for in advance. The first ten lines are inserted free. The excess over ten lines is charged for at the rate of ten cents per line. Correspondents can ascertain what an obituary will cost by counting eight words to a line, and multiplying each line by ten cents.

In Moore county, on Dec. 11th, 1880, of typhoid fever, Mrs. M. M. CHISHOLM, wife of A. A. Chisholm, aged 21 years, 4 months and 18 days. She leaves two children to the care of a loving husband. May he be directed and comforted by Him who doeth all things well. J. R. W.

Jonesboro High School,

JONESBORO, MOORE COUNTY, N. C.

THE NEXT SESSION OF THIS SCHOOL will begin on the 2nd Monday (10th) of January, 1881.

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Or to PROF. W. C. DOUB, Principal.

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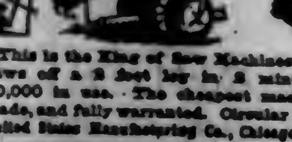

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FOR THE FAMILY

Choosing Occupations.

Four little girls sat down to talk one day beside the brook,
Miss Lucy said when she grew up she meant to write a book,
And then the others had to laugh, till tears were in their eyes,
To think of Lucy's writing books, and see her look so wise.

Miss Susie said she always thought she'd like to teach a school,
And make the horrid, ugly boys obey her strictest rule,
Miss Jennie said she'd keep a store where all the rest must buy,
And they agreed to patronize if "prices weren't too high"

Miss Alice said she'd marry rich, and have a diamond ring,
And give a party every night, and "never do a thing!"
But Nellie, youngest of all, shook out each tumbled curl,
And said she'd always stay at home, and be her mother's girl!

Jack White.

The streets were icy and the snow was beginning to fall. It was cold, too, and as poor Jack White stood looking in at the window of the toy-shop, he thought his feet would freeze. Still, there he stood, looking in eagerly at a little girl warmly dressed in plaid and furs. Her grandpa was buying a doll for her,—a beautiful great doll, with long hair and elegant dress.

As Jack stood there, his thoughts wandered back to another little girl,—one not at all well dressed, but none the less dear to him for that. She, he knew, was lame and sick at home, and oh—what a treasure would that great open-eyed doll be to her!

"Just about as big," said Jack to himself; and he looked longingly, first at the little girl, and then at the doll which she held in her hand.

"Oh! if I were only rich," thought Jack, "I don't know what would be the first thing I would buy?"

But wishing was in vain, and Jack's feet were very cold. So he took his eyes away regretfully from the little girl and the doll, and was just about to start on a quick run down the icy street to try and make himself warm.

Suddenly the door opened just then, and the little girl and her grandpa came out. She was holding to his arm with one hand, while with the other she held tightly to the doll which had so much excited Jack's envy. As she came out from the store with a merry little bound, she caught sight of Jack as he stood by the lighted window just ready to run off.

"O grandpa!" said Jenny, with a gay little laugh, "see, Jack White's out of jail;" and she pointed directly at the boy and laughed again.

"Out of jail;" thought Jack, and he was very angry; for he did not know that Jenny saw his shirt-sleeve peeping through the elbow of his jacket, and that was what she called "Jack White out of jail." Jenny had never seen the boy before. She did not know his name, and had no thought of hurting his feelings. So she tripped along very happy, while Jack, who hardly knew why he did so, followed slowly, keeping himself carefully out of sight.

The next moment she saw her mamma across the street, and, loosing her hold of grandpa's hand, ran to meet her; but, slipping upon the ice, she fell almost under the feet of Dr. Gray's fast horse. Jenny gave a little scream, and quick as thought Jack darted out and caught her up, just in time to prevent the horse from running over her. The doctor stopped his carriage to ask whether the little girl had been hurt, but Jack had brought her safely to the sidewalk.

Mrs. Williams was very pale when she came across, for she could scarcely believe that Jenny was not hurt at all.

"No, no, mamma! It didn't hurt me a bit," she said. "But I was frightened. Wasn't he a kind boy to help me, mamma?"

"Yes, yes," said grandpa. "Whare is the boy?" But Jack had turned the corner and was nowhere to be seen.

"Here's the little rascal!" said a man, catching hold of Jack's collar. He had seen him run, and Mr. Williams looked round as if to find him. "Here's the rascal, sir. I caught him as he was just turning the corner. What mischief has he been doing now?"

"Mischief, sir!" said Mr. Williams. "I thank you for bringing him back, for he has saved my little girl's life. Here, my boy, what should you like better than anything else in the world? Speak out now, and you shall have it if I can get it for you."

Jack did not answer. His hands wandered nervously up and down his ragged jacket, and his face began to get uncomfortably hot.

"Come," said Mr. Williams kindly, "What would you like better than anything else?"

"Better than anything else, sir?" said Jack. "Why, it's a doll, sir, thank ye."

"A doll, my boy! Surely you can't wish to play with it," responded Mr. Williams.

"O no, sir!" answered Jack; "but it's for Sister Hetty, sir. She's lame and sick, and oh, if she could have a doll! Yes, sir; I'd like that better than anything, sir."

"What's your name, my boy?" asked Mr. Williams.

"Jack White, sir. But I didn't come out of jail, sir. It made me mad when she said so, sir," and he pointed his thumb at Jenny. "But I tell you true, I never was in it, sir. She's just about as big as Hetty, an' that's what made me forget I was mad when I thought she'd get run over, sir."

"Did you think Jenny meant that, Jack? She did not know your name," said Mr. Williams. Then he explained the saying to Jack, and, taking him into the toy-shop, bought him the most beautiful doll he could find, and also a nice hobby-horse to take little Hetty out to ride.

"And now you must have a new suit, Jack," he said; "and Hetty will need a warm cloak and hood."

So Jack went home with his sled full of packages, and his poor, little lame sister's eyes sparkled with joy when she saw the doll and heard Jack's story of how he had earned it.—*Lilian Payson.*

About Hornets.

There is an old woman on Catherine street who delights to find a case that all the doctors have failed to cure and then go to work with herbs, roots and strange things and try to effect at least an improvement. A few days ago she got hold of a girl with a stiff neck, and she offered an old negro named Uncle Tom Kelly fifty cents to go to the woods and bring her a hornet's nest. This was to be steeped in vinegar and applied to the neck. The old man spent several days along the Holden road, and yesterday morning he secured his prize and brought it home in a basket. When he reached Central Market he had a few little purchases to make, and after getting some tea at a grocery he placed his basket on a barrel near the stove and went out to look for a beef bone.

It was a dull day for trade. The grocer sat by the stove rubbing his bald head. His clerk stood at the desk balancing accounts, and three or four men lounged around talking about the new party that is to be founded on the ruins of Democracy. It was a serene hour. One hundred and fifty horses had gone to roost in that nest of the winter. The genial atmosphere began to umber them up. One old veteran opened his eyes, rubbed his legs and said it was the shortest winter he had ever known to all his horned days. A second shook off his lethargy and seconded the motion, and in five minutes the whole nest was alive and its owners were ready to sail out and investigate. You don't have to hit a hornet with the broadside of an ax to make him mad. He's mad all over all the time, and he doesn't care a pinayune whether he tackles a humming bird or an elephant.

The grocer was telling one of the men that he and General Grant were boys together, when he gave a sudden start of surprise. This was followed by several other starts. Then he jumped over a barrel of sugar and yelled like a Pawnee. Some smiled thinking he was after a funny climax, but it was only a minute before a solemn old farmer jumped three feet high and came down to roll over a job lot of washboards. Then the clerk ducked his head and made a rush for the door. He didn't get there. One of the other men who had been looking up and down to see what could be the matter, felt suddenly called upon to go home. He was going at the rate of forty miles an hour when he collided with the clerk and they rolled on the floor. There was no use to tell the people in that store to move on. They couldn't tarry to save 'em. They all felt that the rent was too high, and that they must vacate the premises. A yell over by the cheese box was answered by a war-whoop from the show-case. A howl from the kerosene barrel near the back door was answered by wild gestures around the show window.

The crowd went out together. Uncle Tom was coming in with his beef bone. When a large body meets a smaller one the larger body knocks it into the middle of next week. The old man laid around in the slush until everybody had stepped on him all they wanted to, and then he sat up and asked:

"Hev dey got de fish all put out yet?"

Some of the hornets sailed out of the doors to fall by the wayside, and others waited around on top of barrels and baskets and just to be slaughtered. It was half an hour before the last one was disposed of, and then Uncle Tom walked in, picked up the nest and said:

"Mebbe dis will cure de stiffness in dat gal's neck, jist de same, but I tell you I'se got banged, an' bumped, an' sot down on till it will take a hull medicine college all winter long to git me so I kin jump off a street kar!"—*Detroit Free Press.*

MISCELLANEOUS.

Missionary Pennies.

Children should be taught to give money for the cause of Jesus Christ. We are all creatures of habit, and in this particular the earlier the habits are fastened the better it will be.

Those who are familiar with the Pilgrim's Progress will recall that, when the little company under the lead of Greatheart were entertained at the house of Gains there was a good deal of innocent hilarity at the dinner-table. The travelers were tired and their appetites were keen. And so much comfort and so much rest coming at once put them in the best of spirits. After a few old-fashioned jokes and sage attempts at pleasantry, pious Mr. Honest gravely announced his intention of propounding a riddle. He gave it thus:

"A man there was, though some did count him mad,
The more he cast away the more he had."

Their most respected host understood instantly that the puzzle was aimed at him, and that everybody lingered anxiously for an impromptu reply. He paused a while, however; but whether to guess the answer, or to frame the couplet into which he wished to put it at his best, we are not informed. It is not every man in this world, even amongst those who keep hotels that can make poetry to order, but Gaius finally offered his solution in comfortable rhyme:

"He who bestows his goods upon the poor
Shall have as much again, and ten times more."

At this juncture one of Christian's boys impulsively broke in, "I dare say, sir, I did not think you could have found it out." The genial old gentleman answered, "I have been *trained up in this way a great while*;" nothing teaches like experience; I have learned of my Lord to be kind, and have ever found that I gained thereby."

Then he went on to clinch his remark with an apposite verse from the Scripture: "There is that scattereth yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. There is that maketh himself rich yet hath nothing; there is that maketh himself poor yet hath great riches." And then (so continues the narrator) Samuel whispered to his mother: "This is a very good man's house; let us stay here a great while."

Lichens.

As in some sense the humblest, in another sense they are the most honest of the earth children. Unfading as motionless the worm frets them not, and the autumn wastes not. Strong in loveliness, they neither blanch in heat nor pine in frost. To them slow-fingered, constant-hearted, is intrusted the weaving of the dark, eternal tapestries of the hills; to them, slow-penciled, iris-dyed, the tender framing of their endless imagery. Sharing the stillness of the unimpassioned rock they share also its endurance; and while the winds of departing spring scatter the white hawthorn blossom, like drifted snow, and summer dims on the parched meadow the droopings of its cowslip gold—far above, among the mountains, the silver lichen spots rests, star-like, on the stone, and the gathering orange stain upon the edge of yonder western peak, reflects the sunsets of a thousand years.—*Ruskin.*

Rossini's Mose in Egitto.

When Rossini, being then on a visit to London, entered, so says a London paper of 1824, "he was received with loud plaudits, all the persons in the pit standing on the seats to get a better view of him. He appeared stout and somewhat below the middle height, with rather a heavy air, and a countenance which, though intelligent, betrayed none of the vivacity which distinguishes his music.

Mose in Egitto is one of the works upon which are founded Rossini's most solid claims to immortality. In Mose, Rossini carried out still further than ever his innovations, the two principal roles—*Mose* and *Faraoni*—being assigned to basses. On the first representation the crossing of the Red Sea moved the audience to satirical laughter, which disconcerted the otherwise favorable reception of the piece, and entirely spoiled the final effects. The manager was at his wit's end, till Tottola, the librettest, suggested a prayer for the Israelites before and after the passage of the host through the oleft waters. Rossini instantly seized the idea, and springing from bed in his night-shirt, wrote the music with almost inconceivable rapidity, before his embarrassed visitors recovered from their surprise. The same evening the magnificent 'Dal stuo stellato soglio' (To Thee, Great Lord!) was performed with the opera.

Stendhall, Rossini's biographer, tells the rest of the story: "The audience was delighted, as usual, with the first act, and all went well till the third, when the passage of the Red Sea being at hand, the audience as usual prepared to be amused. The laughter was just beginning in the pit, when it was observed that Moses was about to sing. He began his solo, the first verse of a prayer, which all the people repeat in chorus after Moses. Surprised at this novelty, the pit listened and the laughter ceased. The chorus, exceedingly fine, was in the minor. Aaron continued, followed by the people. Finally Elcia addresses to Heaven the same supplication, and the people respond. Then all fall on their knees and repeat the prayer with enthusiasm; the miracle is performed, the sea is opened to leave a path for the people protected by the Lord. This last part is in the major. It is impossible to imagine the thunders of applause that resounded through the house: one would have thought it was coming down. The spectators in the boxes, standing up and leaning over, called out, at the top of their voices, 'Bello, bello! Ocha bello!' I never saw so much enthusiasm, nor such a complete success, which was so much the greater, inasmuch as the people were quite prepared to laugh. * * * * I am almost in tears when I think of that prayer. This state of things lasted a long time, and one of its effects was to make for its composer the reputation of an assassin, for Dr. Cottegna is said to have remarked, 'I can cite to you more than forty cases of nervous fever or violent convulsions on the part of young women, fond to excess of music, which have no other origin than the prayer of the Hebrews in the third act, with its superb change of key.'"—*French Composers.*

A Curious Combat.

A traveler in South Africa witnessed not long since a singular combat. He was musing one morning, with his eyes on the ground, when he noticed a caterpillar crawling along at a rapid pace. Pursuing him was a host of small black ants.

Being quicker in their movements, the ants won'd catch up with the caterpillar, and one would mount his back and bite him. Pausing, the caterpillar would turn his head, and bite, and kill his tormentor. After slaughtering a dozen or more of his persecutors, the caterpillar showed signs of fatigue.

The ants made a combined attack. Beating himself to a stalk of grass, the caterpillar climbed up tail first, followed by the ants. As one approached, he seized it in his jaws and threw it off the stalk.

The ants, seeing that the caterpillar had too strong a position for them to overcome, resorted to strategy. They began sawing through the grass-stalk. In a few minutes the stalk fell, and hundreds of ants pounced upon the fallen caterpillar. He was killed at once, and the victors marched off in triumph, leaving the foe's body on the field.

Eastern North Carolina.

The attention of immigrants and truck farmers is being directed to the lands of Eastern North Carolina by the reports of the fine crops produced under the double crop system, as practised around Newbern.

This portion of the State is indented with sounds, bays, rivers and creeks and is quite near the ocean, which gives it a warm, moist atmosphere in the spring months, making it one of the best trucking localities of the South. The land around Newbern is pre-eminently the pea producing section of the South. We cannot produce peas as early as Florida or South Carolina, but we send them early to April when Virginia lambs are fat, when the demand is largest and the highest prices are obtained. This is the whole secret of our success in pea culture. Truck farming is rapidly developing at Newbern, Morehead, Havelock, Newport and at other points on the warm water courses of Eastern Carolina, and large crops of peas, potatoes, turnips, tomatoes, strawberries, melons, etc., are shipped via railroad and steamers to all the principal Northern cities. This kind of agriculture employs a large number of laborers in planting and gathering the crops and it distributes in the spring months considerable money.

The pea crop is planted early in February and is gathered in April, when the same land is immediately planted in cotton, which is picked in October, giving two marketable crops per annum. This fact, that two crops can be produced in this portion of North Carolina, which is warmed by the near approach of the Gulf Stream, is bringing experienced Norfolk truckers to Newbern and is causing larger crops to be produced each year. This means better pay for labor and greater prosperity.

A field which netted one hundred and thirty dollars per acre in peas last April has yielded over six hundred pounds per acre of flat cotton. The cotton crop of this section is very fine, and it is probably the largest ever raised by our farmers. We hope to make up our report of one thousand bales of cotton from one thousand acres.

The rice crop is now being harvested and promises a fine yield; the crop of this immediate section is estimated at fifty thousand bushels, much of which will be cleaned in Newbern at the new rice mill. We have reports as high as sixty bushels per acre.

The Newbern wood plate factory is a decided success, and furnishes nearly all the stamped circular wood plates that are used by the grocers in the entire Union. Over fifty thousand plates are made and shipped to New York each day. This enterprise gives employment to about one hundred operatives and laborers, giving a support to several hundred people.

Other industrial enterprises are at work, and Newbern is feeling the good effects of the steady employment and wages paid to operatives and laborers.

The South has passed through trying times, but prosperity is now visiting every portion of this fair land. Improved implements and culture are giving increased crops; steam engines are displacing horse powers; factories are being erected, population has increased from thirty to forty per cent. during the past ten years; immigration has turned Southward; land is increasing in value, and we trust that "hard times" are nearly over. GEO. ALLEN.

STATE NEWS.

According to the conditions of the bonds authorized by the vote on Saturday, Elizabeth City is to be the headquarters of the Elizabeth City & Norfolk Railroad, and the location of the company's shops.—*Elizabeth City Economist.*

The total receipts of cotton this season, up to Friday, were 72 079 bales. The total receipts to the same date last year were only 54,825 bales. This gives a total increase of 17,754 bales in favor of this season.—*Raleigh News-Observer.*

This county supplies the Raleigh market with all sorts of things—from a bale of cotton to a rabbit skin. Our wagons carry to Raleigh quantities of cotton, flour, oats, pork, chickens, partridges, &c., while droves of cattle are driven there every week. Whenever a wagon is seen in Raleigh you would generally be safe in guessing it came from Chatham.—*Pittsboro Record.*

Captain Foster Moss, Chief Engineer of the S. V. R. R., has just passed through, looking out the best route for the extension of his road running from Hagerstown, Md., through Ashe, Watauga and Mitchell counties, to Marshall, Madison county, the whole to be an Air Line from Hagerstown to Atlanta, Ga.—*Asheville News.*

An innocent looking white citizen was brought before Squire Hill on Wednesday, charged with stealing five shot-guns from various persons about town. The guns were found in his possession and delivered to their owners, and the kleptomaniac was jailed to answer.—*Concord Register.*

The suit of Bowden against Allen & Co., of Henderson, for infringing upon his tobacco patent flue, was tried in the Federal Court last week. A large number of Granville people were witnesses. Bowden lost his case.—*Oxford Free Lance.*

In the store of Messrs. Poston & Ramsey, Wednesday afternoon, Deputy Sheriff W. W. Harr was eyeing a little darkey who was "fooling with a toy pistol. "Shoot the deputy sheriff," said Mr. J. S. Ramsey, addressing the little darkey. "Yes," said Mr. Andy Allison, "I'll hold him," at the same time catching hold of Mr. Hair and turning him around. The little darkey acted upon the suggestion, blazed away and Mr. Hair felt the charge enter the fleshy part of one of his legs. It made a hole as large or an inch and a quarter deep, and through the doctors probed the wound, they failed to find the charge. The cartridges are marked "blank," and what this one contained cannot be told, but Mr. Hair knows that it was not blank—not by a large majority.—*Statesville Landmark.*

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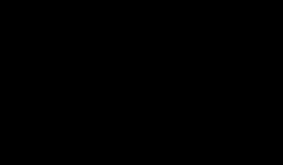

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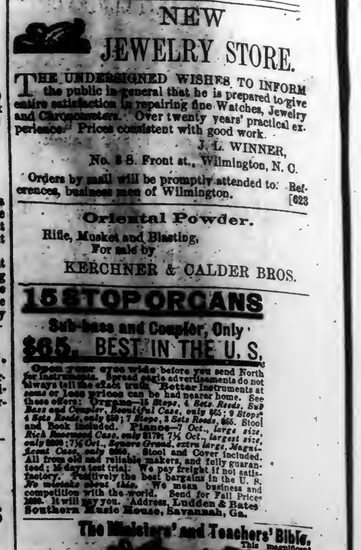

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